The National Comprehensive Family Bible.

THE

HOLY BIBLE

WITH AN ABRIDGEMENT OF THE

COMMENTARIES OF SCOTT AND HENRY,

AND CONTAINING ALSO MANY THOUSAND

CRITICAL AND EXPLANATORY NOTES

SELECTED FROM

The Standard Authors of Europe and America.

THE COMMENTARIES CONDENSED, AND THE WHOLE EDITED

BY THE LATE

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WITH NUMEROUS COLOURED AND ENGRAVED PLATES FROM ORIGINAL PAINTINGS BY F. GOODALL, R.A., MISS GOW, P. R. MORRIS, A.R.A., AND OTHER EMINENT MASTERS, COLOURED MAPS, FAMILY REGISTER AND PORTRAIT ALBUM, &c.



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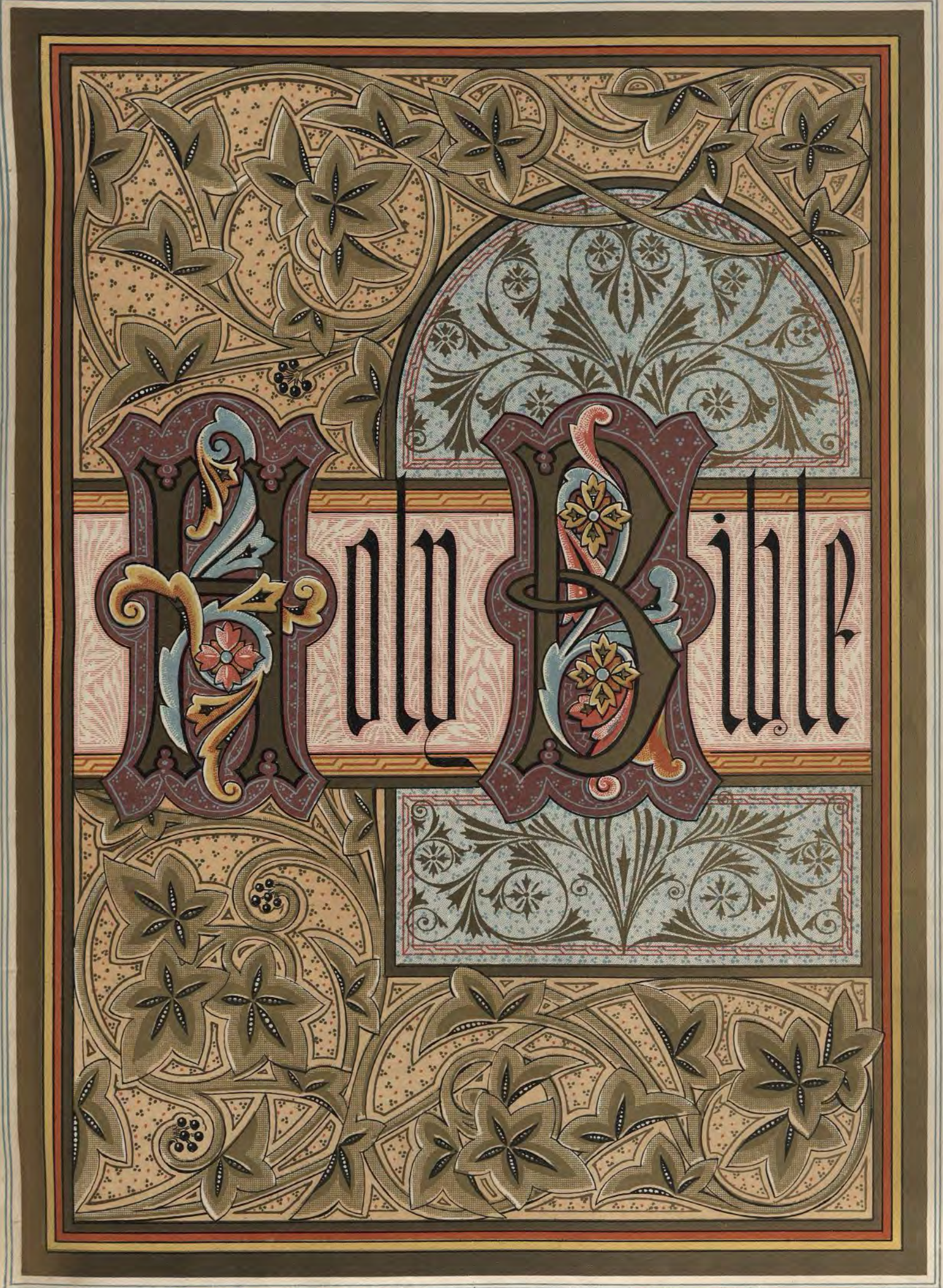
Jacob at the house of Laban.


The Bible

THE NAMES AND ORDER

OF ALL THE BOOKS OF THE OLD AND NEW TESTAMENTS,

WITH THE NUMBER OF THEIR CHAPTERS.

THE BOOKS OF THE OLD TESTAMENT.

GENESIS hath Chapters	50	II. Chronicles hath Chapters	36	Daniel hath Chapters	12
Exodus	40	Ezra	10	Hosea	14
Leviticus	27	Nehemiah	13	Joel	3
Numbers	36	Esther	10	Amos	9
Deuteronomy	34	Job	42	Obadiah	1
Joshua	24	Psalms	150	Jonah	4
Judges	21	Proverbs	31	Micah	7
Ruth	4	Ecclesiastes	12	Nahum	3
I. Samuel	31	The Song of Solomon	8	Habakkuk	3
II. Samuel	24	Isaiah	66	Zephaniah	3
I. Kings	22	Jeremiah	52	Haggai	2
II. Kings	25	Lamentations	5	Zechariah	14
I. Chronicles	29	Ezekiel	48	Malachi	4

THE BOOKS OF THE NEW TESTAMENT.

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

THE CHRONOLOGICAL ORDER,

With the ABBREVIATIONS used in the References, and the PLACES in which the New Testament Books were written.

B.C.			B.C.			B.C.		
491	Genesis	Gen.	1004	I. Kings, I.–XI.	1 Kings	623	II. Chronicles, X. to the end	2 Chr.
	Job	Job	1004	II. Chronicles, I.–IX.	2 Chr.	590	II. Kings	2 Kings
1491	Exodus	Ex.	1000	Proverbs	Prov.	588	Jeremiah	Jer.
1490	Leviticus	Lev.	975	Ecclesiastes	Ec.	588	Lamentations	Lam.
1451	Deuteronomy	Deut.	897	I. Kings, XII., &c.	1 Kings	587	Obadiah	Ob.
1451	Numbers	Num.	862	Jonah	Jon.	574	Ezekiel	Ez.
1427	Joshua	Josh.	800	Joel	Joel	534	Daniel	Dan.
1406	Judges	Jud.	787	Amos	Am.	520	Haggai	Hag.
1312	Ruth	Ruth	750	Micah	Mic.	520	Zechariah	Zech.
1055	I. Samuel	1 Sam.	740	Hosea	Hos.	509	Esther	Esth.
1018	II. Samuel	2 Sam.	713	Nahum	Nah.	457	Ezra	Ezra
1015	I. Chronicles	1 Chr.	698	Isaiah	Is.	434	Nehemiah	Neh.
	Psalms	Ps.	630	Zephaniah	Zeph.	397	Malachi	Mal.
1013	Song of Solomon	Cant.	626	Habakkuk	Hab.			

A.D.				A.D.				A.D.			
38	Matthew	Matt.	*Judea.*	62	Philippians	Phil.	*Rome.*	65	Mark	Mark	*Rome.*
52	Galatians	Gal.	*Corinth or Macedonia.*	62	Colossians	Col.	*Rome.*	65	II. Timothy	2 Tim.	*Rome.*
52	I. Thessalonians	1 Thes.	*Corinth.*	62	Philemon	Philem.	*Rome.*	65	II. Peter	2 Pet.	*Rome.*
52	II. Thessalonians	2 Thes.	*Corinth.*	63	Luke	Luke	*Greece.*	69	I. John	1 John	*Judea.*
56	I. Corinthians	1 Cor.	*Ephesus.*	63	Hebrews	Heb.	*Rome.*	69	II. John	2 John	*Ephesus.*
57	II. Corinthians	2 Cor.	*Macedonia.*	64	Acts	Acts	*Greece.*	69	III. John	3 John	*Ephesus.*
58	Romans	Rom.	*Corinth.*	64	I. Timothy	1 Tim.	*Macedonia.*	70	Jude	Jude	*Unknown.*
61	Ephesians	Eph.	*Rome.*	64	I. Peter	1 Pet.	*Rome.*	96	Revelation	Rev.	*Patmos.*
61	James	Jam.	*Jerusalem.*	64	Titus	Tit.	*Macedonia or Greece.*	97	John	John	*Asia Minor.*

ALPHABETICAL INDEX.

THE BOOKS OF THE OLD TESTAMENT.

	PAGE		PAGE		PAGE
Amos	880	Hosea	868	Micah	889
I. Chronicles	426	Isaiah	674	Nahum	894
II. Chronicles	458	Jeremiah	729	Nehemiah	508
Daniel	851	Job	533	Numbers	140
Deuteronomy	189	Joel	877	Obadiah	886
Ecclesiastes	661	Jonah	887	Proverbs	636
Esther	524	Joshua	230	Psalms	563
Exodus	58	Judges	259	Ruth	286
Ezekiel	795	I. Kings	357	I. Samuel	290
Ezra	496	II. Kings	393	II. Samuel	327
Genesis	1	Lamentations	790	Song of Solomon	669
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Haggai	901	Malachi	913	Zephaniah	899

THE BOOKS OF THE NEW TESTAMENT.

	PAGE		PAGE		PAGE
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Colossians	1136	II. John	1183	Philippians	1133
I. Corinthians	1097	III. John	1183	Revelation	1185
II. Corinthians	1112	Jude	1184	Romans	1081
Ephesians	1127	Luke	977	I. Thessalonians	1140
Galatians	1122	Mark	955	II. Thessalonians	1143
Hebrews	1156	Matthew	919	I. Timothy	1145
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PREFACE BY DR EADIE.

THE glory of our land is not only its profusion of Bibles, but its Protestant liberty of studying and diffusing sacred truth without molestation or hindrance. The Word of God is within the reach of every one, and neither the reading nor the circulation of it is by authority proscribed. This sacred privilege, won for us by the toil and blood of our fathers, is a prime element of our national greatness. That illustrious rank which our country occupies has been secured for it as much by its Christian institutions as by its scientific discoveries, maritime adventure, and mercantile enterprise. Its peace—its liberties—its social progress—its mechanical inventions—its means of mental culture and refinement—its numerous organisations for the relief of want, misery, disease, and old age—its myriads of ploughs, forges, looms, and ships—its vast power and extent of dominion—have really sprung from that impulse, dignity, industry, and self-respect, which Christianity creates or deepens among a people who receive it in its original purity and integrity. Christian civilisation necessarily leads to genuine and permanent greatness; for liberty, fraternity, and equality, in their highest and widest sense, can only flourish under the shadow of the Cross. While the Bible brings salvation to every one who receives it as the Word of God—and this is its great and primary mission—it also soothes and elevates the temporal condition of man. "The life that now is" is not beyond its sphere of salutary influence. The fruits of the "tree of life" refresh and satisfy the saved, but its "leaves" are, at the same time, "for the healing of the nations." No wonder that our reflecting and pious people hold Scripture in such high veneration, and excel all other countries in their efforts to circulate it. No wonder that our English version, which "hath done great things for us," should be prized so highly, and that in every Christian household there should be a copy—a large and a loved one—familiarly and reverentially named the "FAMILY BIBLE." No wonder that we should abhor and pity infidelity, for it is a wicked as well as a worthless creed, not less the foe of patriotism than the enemy of vital piety. The estimate in which we hold the Bible will always be a criterion of our ecclesiastical and national superiority.

The interests of true religion are threatened by two antagonists, very opposite in their nature, but ominously united in opposition to a simple and spiritual gospel. We do not allude to undisguised and honest scepticism and Popery, but to peculiar and seductive forms of both those malignant errors to be found within the pale of the Protestant Churches. The truth as it is in Jesus is menaced by RITUALISM on the one hand, and RATIONALISM on the other. Alas! how many are there who place their hope of salvation in the observance of mere ceremonial and ecclesiastical routine!—who are deluded by the figment of sacramental efficacy, and the miserable deceit of baptismal regeneration!—who kneel before an altar without a sacrifice, and do homage to a priesthood without Divine right or consecration! This sad fascination has seized upon thousands, who are gradually taught to abhor Protestant truth—to sigh for a revival of the architecture and the sacerdotal forms of the Middle Ages—to anathematise the labours and heroism of the German, French, and British reformers, and at length to swell the number of those apostates over whose accession Popery is so jubilant and hopeful. How melancholy is such fanaticism!—as if the life and power of religion depended on the mystic virtue of water and wine, and not upon the imparted influence of the Holy Spirit—as if the acceptance of Christian worship depended on the shape and decorations of the house where it was offered, or on the tones, gestures, and robes of him who prays with and for the people! Were the Bible felt to be the sole and supreme rule of faith and practice, this silly and superstitious frippery would very soon be overthrown. The inspired volume tells us that there is only one great High Priest—Jesus, the Son of God; that no human priesthood can exist in His Church, save that of the universal "royal priesthood:"

that every assumption of sacerdotal name and function on the part of the clergy is an unhallowed usurpation of Christ's title and prerogative; and that the "true circumcision," who "worship in the spirit," are accepted everywhere—in the cave as well as the cathedral, on the misty side of the mountain as well as under the fretted roof, majestic dome, and massive pillars of a sanctuary "made with hands." The great sin of ritualism is, that it places the Church in the room of the Saviour, encumbers the way of salvation with a servile and complex system of ceremonies, and so forgets the necessity of a living faith, in order to pardon, purity, and life; while it confounds the means and symbols of devotion with the possession of a devout spirit, identifies the sign with the thing signified, and contravenes Divine legislation by filling the house of God with the fruits and expedients of human authority. To the Bible, then, let us cling, as our only preservative against this fashionable form of error and mysticism. It will teach us that we are saved by the belief of the truth without any priestly intervention—that this belief not only brings us into a state of forgiveness and peace, but, by the aid of the Divine Spirit, quickens the soul, sanctifies the heart, purifies the motives, and regulates the whole life. A believer, under the influence of the grace of God, desires to feel and act as the Bible enjoins, submits in everything to the will of God, and naturally seeks in the Church only what its Divine Head has appointed to be in it—as the company of the Faithful.

Rationalism, on the other hand, makes no pretensions to superior piety. It only boasts of superior reason. It will not bow its stubborn heart to the truth of inspiration—it will not take the Bible to be the Word of God, and casts aside evangelical Christianity as slavery and a lie. Not that it assumes the language of open and unblushing infidelity, or declares Scripture to be a fable; but it takes away from the Bible its Divine authority, and deals with it as with any ancient book of human origin, subjecting it to ruthless and destructive criticism, and confining it within the limits of a narrow and deceptive philosophy. It admits the genius of the various writers of the Bible, but denies their special and Divine commission, and therefore holds itself at liberty to question any statement, deny any conclusion, modify any argument, or resist any opinion which may be found in the writings of prophets and apostles; while, by its show of higher enlightenment and of boasted emancipation from prevailing prejudice, it seduces the unwary, and makes sad havoc among many of our young men, especially such of them as feel the pride of mental culture, and have had a little exercise in philosophical speculations. How shall we be preserved from these suicidal errors? Plainly, by taking the Bible for what it professes to be—the pure Word of God. There is as much folly in attempting to reduce or modify this claim, as there is in openly denying it. To give the writers of the Bible the credit of genius, but to deny them the gift of inspiration, is a libel on their honesty—is to assign them a place among impostors; for they unanimously maintain that they were under the supernatural control and impulse of the Holy Spirit. Till their plenary inspiration shall be disproved, let us give them that credit to which they are entitled. Let us not, in the pride of intellectual insanity, oppose our ideas to theirs, and reject whatever is not in harmony with our own views and feelings. Surely such perversion is "doing despite to the Spirit of grace." Our safety lies in believing that "all Scripture is given by inspiration of God"—that "holy men of God spake as they were moved by the Holy Ghost." Our Bible is to us the collection of God's oracles, telling us what to believe, what to do, and what to hope for. We will not be deprived of it by the "sleight of men;" we will not deify the intellect which God has given us; but we will continue to believe that the highest act of reason is the submission of faith to the teaching of the all-wise and all-true Spirit.

Thus, the opposition which evangelical truth encounters only leads us the more to prize the Scriptures, and to reverence them as the embodiment of the mind and will of God. That religion which is based upon an intelligent faith in the "lively oracles" must be vigorous, healthful, and progressive—nurtured by "the sincere milk of the Word," and strengthened by the promises and consolations of the Book of Life. It is as remote from sickly sentimentalism, on the one hand, as it is from mere literary enjoyment and æsthetical susceptibility on the other. Nor will it be a cold and miserable abstraction, without energy and comfort, but a principle whose influence reaches to the deep places of our nature, and is felt over the whole man in its refining and transforming results. Need we say that, especially in these days of "rebuke and blasphemy," the Bible should be studied with profounder care—in these days, not merely of loose theology and sceptical prevalence, but of renewed Popish aggression and virulence? Is it not enough to vindicate our Protestantism to know, that Popery loves not the Scriptures to be among her people, warns against the reading of them by the laity, and that pope after pope condemns and anathematises their circulation? Our Scriptures are the legacy of the Reformation; and we feel a peculiar joy in knowing that, in consequence of Anglo-Saxon Protestantism and enterprise, the sun never sets on the English Bible.

And there is every reason that we should honour the Bible as the Word of God—a full and authentic revelation from Heaven. It is fully, tenderly, and wisely adapted to us, as any one may discover by a careful study of the following statements, to which we beg our readers' candid and prayerful attention.

Every man who calmly reflects on his position and destiny is haunted by questions of deep and unutterable

moment. Speculation upon his origin and prospects, his relations to the Great Power that made him, and to that dim and awful eternity that stretches out before him, must often fill him with anxious thought and inquiry Indifference to these subjects is unnatural, and is not found in any unsophisticated bosom. Amidst many floating and mysterious themes, these questions will be found to occupy a palpable and prominent place in the secret and instinctive soliloquy of conscience:—How shall I know the end of my creation, and be prepared to attain it? How shall I be enabled to glorify God on earth, and be qualified to enjoy Him in eternity? These interrogations may be easily and speedily answered by an unfallen being, but they are difficult and complex to an apostate creature; for he has to solve the prior question, Shall my guilt be pardoned? shall the penalty I have incurred be remitted? shall the lost harmony of my spiritual nature be restored, and communion re-established with the Source of life and happiness? And what oracle can answer these questions? The sinner himself dares not pronounce a judgment on them: the condemned culprit may not conjecture as to the probable exercise of the royal prerogative. The universe is myriad-tongued, but it sends no response to the troubled and foreboding soul. It proclaims the "eternal power and Godhead," but it sings not of mercy. The sky, in its brightness and beauty, teaches not the requisite truth. The verdure and loveliness of the earth are not charged with the important disclosure. God Himself must publish His own purposes toward our lost world, and embody the revelation in a new, definite, intelligible, and popular form. This blessed work He has done in the Holy Scriptures—that Book which has come down from heaven, and leads up to heaven, and which, though it has tarried so long on earth in the performance of its errand of mercy, has not lost the light and lustre of its original birthplace.

The Bible comprises the counsels and purposes of God. It deals with loftiest truths and sublimest interests. It contains no information which man may gather for himself. It does not teach science, though it never contradicts it. The exercise of man's own power may bring him to a knowledge of the physical works of God, and therefore such knowledge has not been gathered into the inspired volume; but his spiritual and eternal interests were of immediate moment, and God in mercy gave him a blessed revelation. Astronomy waited till the genius of Newton unfolded its sublimely simple laws; Chemistry rejoices in the names of Davy, Berzelius, and Liebig; but six thousand years had passed ere these philosophers appeared. How miserable would it have been for the world, if, up till the present century, men had worshipped an "unknown God," and Satan had enjoyed undisturbed supremacy over our guilty and distracted species! Therefore, no sooner had man fallen than hope was held out to him, for the promise of a Saviour was annexed to the terrible penalty. This earliest gospel, announcing the advent and victory of the woman's Seed, was the germ of all subsequent lessons.

The method of salvation is proof of the Divine origin of that Book which announces it. Originating in the tender and intense love of God, wrought out by the life and death of His Son, and applied by the influences of His Spirit, what scheme can be so full of God? God pervades it. The truths it unfolds are the truths of God—the dignity it offers is the image of God—the happiness it presents is the favour of God—the might it imparts is the power of God—and the heaven it prepares for is the presence of God. Could fallen and ungodly man have pictured out such an enterprise? Are not all his dreams and inventions like himself—"of the earth, earthy?" The very idea of salvation is too big to have originated in a human intellect—the love displayed in it too warm and glowing to have been nursed in a created heart—and the energy put forth too stupendous to have been lodged in a mortal arm. The great doctrine of the Bible proves it to be, not of man, but of God.

The method, moreover, in which this salvation has been secured, is equally demonstrative of the Divine origin of the Book which describes it. The character of God is portrayed in all its loveliness and symmetry. No element of perfection is thrown into the shade. Not mercy alone is exhibited to the guilty—nor compassion alone to the wretched; but holiness preserves its untarnished radiance, and the claims of justice are fully satisfied. The government of the universe is not weakened though guilty men are forgiven. Under a human administration, if all offenders are pardoned, the law is virtually repealed; but under the plan of God, His law is confirmed in the pardon and recovery of transgressors, for Jesus has died "to satisfy Divine justice." The majesty of the law has been fully vindicated in His obedience unto death. Such a process—saving the rebel while it glorifies the law he has broken—inflicting the penalty and yet sparing and blessing the actual transgressor—crushing evil and rescuing the evil-doer—blending equity with grace, majesty with love, and severity with goodness,—such an abnormal process can originate alone with Him who is "wonderful in counsel and excellent in working." A book revealing salvation through the atonement of Christ proclaims at once its Divine authorship; for it tells that infinite power, guided by boundless wisdom, and prompted by eternal and unchanging love, has been put forth to achieve the deliverance of a fallen and guilty world.

Thus there is in Scripture itself sufficient proof of its Divinity. It transcends human conception. It bears upon it the seal and impress of its authorship. It brings us the best gift of God—a salvation which satisfies all the wants and longings of the human bosom. Its

God is worthy of faith and service—its law worthy of homage—its Saviour worthy of imitation in His life and of confidence in His death. Every fear is banished, every wish is anticipated, and every hope is realised. There is peace on earth and glory in heaven—happiness in life and triumph in death. There is pardon from the guilt of sin, and emancipation from its thraldom—elevation of mind above the cares and trials of life—the possession of a serene and lovely temperament—and growing maturity for eternal blessedness. What nobler gift could God present, or man accept? Therefore the charter which confirms such a boon must be as Divine as the precious blessings which it pledges to believers.

It is not our purpose to enter into any account of the other evidences which prove the Bible to be from God. Suffice it to say, that they are numerous and impressive. There are miracles—pure, holy, and Divine—the reality of which infidel sorcery is unable to disprove; and prophecies, the fulfilment of which is a matter of notoriety to every candid and observant mind. Then there are the harmony of all the parts of Scripture, the originality of its doctrines, the sublimity of its style, the purity and power of its ethics, and the adaptation of its theology to an apostate race. What a "great cloud of witnesses" surrounds the Book of God! How many, too, have the "witness of the Spirit" within themselves, and know in their own experience that the Bible is from God!

> "When one who holds communion with the skies
> Has fill'd his urn where these pure waters rise,
> And once more mingles with us meaner things,
> 'Tis even as if an angel shook his wings—
> Immortal fragrance fills the circuit wide,
> That tells us whence his treasures are supplied."

We therefore take the whole Bible, and nothing but the Bible, to be the Word of God. We believe it to be all inspired and all profitable. The ideas are those of God, but its language is that of man. Like the glorious Mediator whom it reveals, it unites Divinity and humanity. It is God's book, for He gave it; and man's book, for it speaks his tongue, and appeals to his heart. Scripture would have no authority unless it were inspired, for the conscience bows to no master but God. Whatever He reveals, demands implicit credence. Let us listen to Jehovah! He speaks not in the tone of the seven thunders, but in the "still small voice." Believe the Scriptures—search the Scriptures. Doubt not. Let your faith be without reserve and without hesitation. Blessed is he that believeth! And what inducements are there not to read the Bible? It proclaims, as we have said, a God worthy of homage, of love, of confidence, and of service. It tells of a salvation, rich, glorious, free, and complete. It promises grace so powerful to help, and points to the "Good Spirit" whose prompting, directing, controlling, and sealing influences are so necessary to our final perfection. It portrays unutterable and eternal felicity, and affirms that heaven is open, not to merit, but to faith—not to works, but to the pardoned and sanctified child of God.

The varieties of style in the Word of God are meant to allure us to it. Oh, it speaks in deep and varying music! Its sublime ideas are clothed in appropriate diction. It contains the simple, natural, and transparent histories of Moses—the succinct and stirring annals of the Hebrew commonwealth—the Book of Job, with its lofty conceptions and imagery—David, the sweet singer, whose harp still dispossesses the evil spirit—the Arcadian Muse of Solomon, breathing over the rich landscape the perfumed atmosphere of love—Isaiah, in his peerless majesty of song—Jeremiah, with sobbing bosom and weeping eye—Ezekiel, rapt in grandeur and gloom—Daniel, with crowded visions of war, conquest, and empire—Hosea, with his startling rapidity and vehemence—Amos, in rustic vigour and luxuriance—Joel, in the might of original genius—and Habakkuk, with his daring ardour and fire-winged minstrelsy. In the New Testament, we have in the four Evangelists a portraiture of Him who was clothed in the form and spake with the voice of humanity—of Him whose miracles were so numerous and beneficent, whose example was so pure and lovely, and whose death formed the expiation of human guilt; and we have also the boldness and fervour of Peter, the seraphic dignity and elevation of John, and the intellectual gifts, noble enthusiasm, and powerful eloquence of the Apostle of the Gentiles. What instruction, what stimulus, what majesty, what pathos, are blended together in Scripture! "He that hath an ear, let him hear what the Spirit saith unto the churches." When God speaks, and so speaks, oh, should not man listen with all earnestness and docility of spirit! "Speak, LORD, for thy servant heareth."

The Bible, moreover, is a perfect revelation. It needs no addition or supplement. The Apocrypha is superfluous. There is no saving truth which Scripture does not contain—no moral obligation which it does not unfold and enforce. Rom. x. 6–9—"The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above;) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." There needs no new revelation of the Spirit, nor are we to expect it. Neither are the traditions of the Church of parallel authority to inspiration. They cannot bind our conscience, and we cannot bow to them, as if they were of Divine origin or sanction. God's words alone we recognise; Christ's merit alone we trust to; the Spirit alone we implore to sanctify us.

Now, if the Bible had unlimited operation, what blessed effects would speedily and necessarily follow! Give the Word of God free course—let it dwell in every heart, and govern every transaction—let it regulate all intercourse, and be the law of all human enactments—and would there not be "days of heaven upon earth?" Were all men but aiming to be what God would have them to be, equity and love would everywhere prevail—slavery and war would cease—poverty and dissipation be unheard of—and civil polity would successfully work out the problem of the greatest happiness to the greatest number. Nations would form one vast brotherhood, without cherishing rival interests, or entering into ruinous projects of self-defence. The Church would be a scene of holy communion—second only to the intercourse and enjoyment of heaven! Then might it be said, "Behold, the tabernacle of God is with men, and he will dwell with them."

That happy time is coming. The influence of the Bible shall soon be felt in every land. It has now been translated into many languages. Its power grows with its age. "The Word of God liveth and abideth for ever." The Divine promise is, "My word shall not return unto me void." Were every parent who prizes his Family Bible to instruct his children in its principles, and seal his instructions with his tears and prayers, not only would his household after him "keep the way of the Lord, to do justice and judgment," but others around them would be impressed with the spectacle. For not only must we maintain, but we must diffuse the gospel. What better gift can we offer the nations than the Book of God? The Shasters, the Vedas, ay, and the Koran itself, are doomed to be dethroned before the living and victorious volume of Truth.

"O scenes surpassing fable, and yet true,
Scenes of accomplish'd bliss—which, who can see,
Though but in distant prospect, and not feel
His soul refresh'd with prospect of the joy!
Rivers of gladness water all the earth,
And clothe all climes with beauty. . . . . .
One song employs all nations; and all cry,
'Worthy the Lamb, for he was slain for us!'
The dwellers in the vales and on the rocks
Shout to each other—and the mountain-tops
From distant mountains catch the flying joy,
Till, nation after nation taught the strain,
Earth rolls the rapturous hosanna round! . . . .
Come, then, and added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy. . . . . .
Come, then, and added to Thy many crowns,
Receive yet one, as radiant as the rest,
Due to Thy last and most effectual work,
Thy WORD fulfill'd—the conquest of a world!"

As the Commentary found in this volume has been selected from HENRY and SCOTT, our readers may be gratified by a few sentences taken from their respective Prefaces. As the Old Testament was composed by men who bear the generic name of prophets, we shall first present HENRY's account of these inspired and extraordinary messengers:—

"Concerning the prophets of the Old Testament, observe—

"I. That they were all holy men. We are assured by the apostle, that 'the prophecy came in old time by holy men of God,' (and *men of God* they were commonly called, because they were devoted to Him,) who spake as they were moved by the Holy Ghost. They were men 'subject to like passions as we are'—so Elijah, one of the greatest of them, is said to have been, (Jam. v. 17)—but they were holy men; men that in the temper of their minds, and the tenor of their lives, were examples of serious piety. Though there were many pretenders, that without warrant said, 'Thus saith the Lord,' when He sent them not—and some that prophesied in Christ's name, but He never knew them, and they indeed were workers of iniquity, (Matt. vii. 22, 23)—and though the cursing, blaspheming lips of Balaam and Caiaphas, even then, when they actually designed mischief, were overruled to speak oracles—yet none were employed and commissioned to speak as prophets but those that had received the Spirit of grace and sanctification; for holiness becomes God's house.

"The Jewish doctors universally agree in this rule, That the Spirit of prophecy never rests upon any but a holy and wise man, and one whose passions are allayed;* or, as others express it, an humble man, and a man of fortitude; one that has power to keep his sensual animal part in due subjection to religion and right reason. And some of them† give this rule: That the Spirit of prophecy does not reside where there are either, on the one hand, grief and melancholy, or, on the other hand, laughter and lightness of behaviour, and impertinent, idle talk: and it is commonly observed by them, both from the musical instruments used in the schools of the prophets in Samuel's time, and from the instance of Elisha's call for a minstrel, (2 Kings iii. 15,) that the Divine presence does not reside with sadness, but with cheerfulness; and Elisha, they say, had not yet recovered himself from the sorrow he conceived at parting with Elijah. They have also a tradition, (but I know no ground for it,) that all the while Jacob mourned for Joseph, the Shechinah, or Holy Spirit, withdrew from him. Yet I believe, when David intimates that by his sin in the matter of Uriah he had lost the right Spirit and the free Spirit, (Ps. ii. 10, 12)—which therefore he begs might be renewed in him, and restored to him—it was not because he was under grief, but because he was under guilt; and therefore, in order to the return of that right and free Spirit, he prays that God would create in him a clean heart.

"II. That they had all a full assurance in themselves of their Divine mission; and (though they could not always prevail to satisfy others) they were abundantly satisfied themselves, that what they delivered as from God, and in His name, was indeed from Him; and with the same assurance did the apostles speak of the Word of Life, as that which they had heard, and seen, and looked on, and which their hands had handled, (1 John i. 1.) Nathan spake from himself, when he encouraged David to build the temple, but afterward knew he spake from God, when, in His name, he forbade him to do it.

"God had various ways of making known to His prophets the messages they were to deliver to His people: it should seem ordinarily to have been by the ministry of angels. In the Apocalypse, Christ is expressly said to have signified by His angel to His servant John, (Rev. i. 1.) It was sometimes done in a vision, when the prophet was awake; sometimes in a dream, when the prophet was asleep; and sometimes by a secret but strong impression upon the mind of the prophet. But Maimonides has laid down as a maxim, That all prophecy makes itself known to the prophet that it is prophecy in-

* See Smith, *Of Prophecy.* † *Gemara Schab.*, c. 2.

deed; that is, says another of the rabbins, By the vigour and liveliness of the perception whereby he apprehends the thing propounded, (which Jeremiah intimates when he says, 'The word of the Lord was a fire in my bones,' Jer. xx. 9;) and therefore they always spake with great assurance, knowing they should be justified, (Isa. l. 7.)

"III. That in their prophesying, both in receiving their message from God, and in delivering it to the people, they always kept possession of their own souls, (Dan. x. 8.) Though sometimes their bodily strength was overpowered by the abundance of the revelations, and their eyes dazzled with the visionary light, as in the instances of Daniel and John, (Rev. i. 17,) yet still their understanding remained with them, and the free exercise of their reason. This is excellently well expressed by a learned writer of our own:* 'The prophetical Spirit, seating itself in the rational powers, as well as in the imagination, did never alienate the mind, but inform and enlighten it; and they that were actuated by it always maintained a clearness and consistency of reason, with strength and solidity of judgment. For' (says he afterwards †) 'God did not make use of idiots or fools to reveal His will by, but such whose intellectuals were entire and perfect; and He imprinted such a clear copy of His truth upon them as that it became their own sense, being digested fully into their understandings, so that they were able to deliver and represent it to others as truly as any can point forth his own thoughts.' God's messengers were speaking men, not speaking trumpets.

"The Fathers frequently took notice of this difference between the prophets of the Lord and the false prophets—that the pretenders to prophecy (who either were actuated by an evil spirit, or were under the force of a heated imagination) underwent alienations of mind, and delivered what they had to say in the utmost agitation and disorder, as the Pythian prophetess, who delivered her infernal oracles with many antic gestures, tearing her hair, and foaming at the mouth. And by this rule they condemned the Montanists, who pretended to prophecy, in the second century, that what they said was in a way of ecstasy, not like rational men, but like men in a frenzy. Chrysostom,‡ having described the furious, violent motions of the pretenders to prophecy, adds, 'A true prophet does not do so; *Sed mente sobriâ, et constanti animi statu, et intelligens quæ profert, omnia pronunciat*—He understands what he utters, and utters it soberly and calmly.' And Jerome, in his preface to his *Commentaries upon Nahum*, observes that it is called 'The Book of the Vision of Nahum; *Non enim loquitur ἐν ἐκστάσει, sed est liber intelligentis omnia quæ loquitur*—For he speaks not in an ecstasy, but as one who understands everything he says.' And again,§ '*Non ut amens loquitur propheta, nec in morem insanientium fœminarum dat sine mente sonum*—The prophet speaks, not as an insane person, nor, like women wrought into fury, does he utter sound without sense.'

"IV. That they all aimed at one and the same thing, which was, to bring people to repent of their sins, and to return to God, and to do their duty to Him. This was the errand on which all God's messengers were sent—to beat down sin, and to revive and advance serious piety; the burden of every song was, 'Turn ye now every one from his evil way; amend your ways and your doings, and execute judgment between a man and his neighbour,' (Jer. vii. 3, 5.) (See Zech. vii. 8, 9; viii. 16.) The scope and design of all their prophecies were, to enforce the precepts and sanctions of the law of Moses—the moral law, which is of universal and perpetual obligation. Here is nothing of the ceremonial institutes, of the carnal ordinances, that were imposed only 'till the times of reformation,' (Heb. ix. 10.) Those were now waxing old, and ready to vanish away; but they make it their business to press the great and weighty matters of the law—*judgment, mercy, and truth.*

"V. That 'they all bare witness to Jesus Christ,' and had an eye to Him. God's raising up the 'horn of salvation for us in the house of his servant David,' was consonant to, and in pursuance of, what 'he spake by the mouth of his holy prophets, which have been since the world began,' (Luke i. 69, 70.) They prophesied of the grace that should come to us; and it was the Spirit of Christ in them, one and the same Spirit, that testified beforehand the 'sufferings of Christ, and the glory that should follow,' (1 Pet. i. 10, 11.) Christ was then made known, and yet comparatively hid, in the predictions of the prophets, as before in the types of the ceremonial law. And the learned Huetius * observes it is really admirable, that so many persons, in different ages, should conspire with one consent, as it were, to foretell, some one particular, and others another, concerning Christ, all which had at length their full accomplishment in Him—'*Ab ipsis mundi incunabulis, per quatuor annorum millia, uno ore venturum Christum prædixerunt viri complures, in ejusque ortu, vitâ, virtutibus, rebus gestis, morte, ac totâ denique Οἰκονομία præmonstranda consenserunt*—From the earliest period of time, for four thousand years, a great number of men have predicted the advent of Christ, and presented a harmonious statement of His birth, life, character, actions, and death, and of that economy which He came to establish.'

"VI. That these prophets were generally hated and abused in their several generations by those that lived with them. Stephen challenges his judges to produce an instance to the contrary: 'Which of the prophets have not your fathers persecuted?' Yea, and, as it should seem, for this reason, because 'they showed before of the coming of the Just One,' (Acts vii. 52.) Some there were that trembled at the Word of God in their mouths, but by the most they were ridiculed and despised, and (as ministers are now by profane people) made a jest of, (Hos. ix. 7.) The prophet was the fool in the play: 'Wherefore came this mad fellow unto thee?' (2 Kings ix. 11,) said one of the captains concerning one of the sons of the prophets. The Gentiles never treated their false prophets so ill as the Jews did their true prophets, but, on the contrary, had them always in veneration. The Jews' mocking of the messengers of the Lord, killing of the prophets, and stoning of them that were sent unto them, was as amazing, unaccountable an instance of the enmity that is in the carnal mind against God, as any that can be produced. And this makes their rejection of Christ's gospel the less strange, that the Spirit of prophecy, which for many ages was so much the glory of Israel, in every age met with so much opposition; and there were those that 'always resisted the Holy Ghost' in the prophets, and 'turned that glory into shame,' (Acts vii. 51.) But this was it that was the measure-filling sin of Israel, that brought upon them both their first destruction by the Chaldeans, and their final ruin by the Romans, (2 Chron. xxxvi. 16.)

"VII. That though men slighted these prophets, God owned them, and put honour upon them. As they were men of God, His immediate servants and His messengers, so He always shewed Himself 'the Lord God of the holy prophets,' (Rev. xxii. 6,) stood by them and strengthened them, and by His Spirit they were full of power; and those that slighted them, when they had lost them, were made to know, to their confusion, that 'a prophet had been among them.' What was said of one of the primitive fathers of the prophets was true of them all—'The Lord was with them, and did let none of their words fall to the ground,' (1 Sam. iii. 19.) What they said by way of warning and encouragement, for the enforcing of their calls to repentance and reformation, was to be understood conditionally. When God spake by them, either, on the one hand, to *build* and to *plant*, or, on the other hand, to *pluck up* and *pull down*, the change of the people's way might produce a change of God's way, (Jer. xviii. 7-10;) such was Jonah's prophecy of Nine-

* Smith, p. 190. † P. 266. ‡ On 1 Cor. xii. 1. § *Prolog. in Hab.*

* *Demonstrat. Evang.*, p. 737.

veh's ruin within forty days; or God might sometimes be better than His word, in granting a reprieve. But what they said by way of prediction of a particular matter, and as a sign, did always come to pass exactly as it was foretold; yea, and the general predictions, sooner or later, 'took hold' even of those that would fain have got clear of them, (Zech. i. 6;) for this is that which God glories in, that 'he confirms the word of his servants,' and 'performs the counsel of his messengers,' (Isa. xliv. 26.)"

Concerning the great successors of the prophets—the apostles—from whom proceeded the writings of the New Testament, SCOTT thus speaks:—

"Should it be granted that our Lord's own words demonstrate the whole Old Testament to be 'given by inspiration from God,' as far as men reverence and believe His testimony, yet does it follow that the books of the New Testament admit of the same kind of proof from the words of Christ Himself? Let us briefly examine this subject also. It is not, indeed, practicable to adduce so large a body of evidence as hath been brought in the former case; nor is it necessary: yet I apprehend that the argument may, in a short compass, be made very conclusive. When Peter confessed Jesus to be 'the Christ, the Son of the living God,' He answered, 'I will give thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.' Peter had spoken in the name of the other apostles, as well as in his own; and it is generally allowed that the answer included them also. Indeed, this appears by another passage of similar import, in which they were all addressed.

"If it be allowed that this absolute promise was given exclusively to the apostles, we must next inquire how they could exercise this power of binding or loosing, especially after their decease, except by their doctrine? And where must the Church, or the world, look for that doctrine, if not in their writings? Should we suppose that the exercise of this exclusive authority was confined to the short time of their continuance on earth, then the Church has ever since been left destitute of any rule, either for censures or absolutions, even of a declarative nature; and also of all *criteria* for the discrimination of true Christians from other men, either for the purpose of self-examination or for the regulation of our conduct towards 'the household of faith,' and the world around us; but if this promise was not exclusively made to the apostles, nor the authority given by it intended to be exercised according to their doctrine, the consequence must be, either that there are, in every age, ministers of religion possessed of this absolute power of binding and loosing, or that the words of Christ have not received their accomplishment. And, as it does not seem to accord with the prevailing sentiments of this age, to invest ministers of any kind or description with such an infallible and final authority, we may, I apprehend, be allowed to conclude, that the promise was made exclusively to the apostles, and was fulfilled when they were inspired by the Holy Spirit, to deliver that doctrine to the Church, according to which the state of all men, in respect of acceptance or condemnation, is and will be finally decided. If this be allowed, it will *inevitably* follow, that our Lord's express testimony proves that their writings are a *Divine revelation;* for in them, especially, they delivered to the Church what they received from the Lord, and these have been, and will be to all subsequent generations, exclusively 'the doctrine of Christ.'

"The night before His crucifixion, our blessed Saviour repeatedly promised to send to His apostles 'the Spirit of truth, who should guide them into all truth,' and 'shew them things to come;' who should 'teach them all things, and bring all things to their remembrance, whatsoever he had said unto them;' and who 'should receive of his, and shew it to them.' There is a subordinate sense, in which these promises are, in a measure, accomplished to all true Christians; but the persons who advance doubts respecting the Divine authority of the books contained in the New Testament, will scarcely deny that they are addressed in a vastly superior sense to the apostles and those immediately connected with them. Now, the Spirit was given to them, as well as to others, 'to profit withal;' and it is undeniable that genuine Christianity, without unremitted miracles, could be delivered down to future ages for the profit of mankind only by writings, in which it should be stated without error or corrupt mixture, and preserved as a sacred deposit in the Church from generation to generation. What, then, could the Holy Spirit, promised in such strong expressions to the apostles, be so rationally supposed to do for them as to guide their minds, when they dictated those writings, by which it was evidently the design of Providence that the doctrine of Christ should be perpetuated in the Church? Indeed, either they did deliver the doctrine of their Lord and Master pure and uncorrupted to mankind, or they did not: if they did not, the revelation which God made of Himself by His well-beloved Son has answered very little purpose, as no man, without a new revelation, properly so called, can, or ever could, distinguish the truths of Christ from the errors of the apostles; but if they did deliver their doctrine pure and uncorrupted to mankind, why should we maintain that they were preserved from error when preaching the gospel, in which one generation of men alone was immediately concerned, and yet left to fall into errors in their writings, in which all future ages and nations were most deeply interested? If, when they were brought before governors for a testimony to them, 'it was not they that spoke, but the Holy Spirit who spake by them;' we may surely conclude, that what they wrote for a testimony to all future ages and nations was arranged under the same efficacious teaching and superintendency.

"Our Lord, just before His ascension, renewed, as it were, and ratified, His commission to the apostles: 'All power,' says He, 'is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even to the end of the world.' 'Go ye into all the world, and preach the gospel to every creature: he that believeth and is baptized shall be saved, and he that believeth not shall be damned.' But none, those alone excepted to whom the apostles personally preached, can have any concern in this important declaration, unless the doctrine of Christ, delivered to the apostles, may be *certainly* found in their writings. Our Lord, just before His crucifixion, intercedes for His whole future Church in these words—'Neither pray I for these alone, but for them also which shall believe on me *through their word;*' and, indeed, all real Christians of every age have believed in Him, not so much through the word of the ministers who preached to them, as through that of the apostles, by which their doctrine must be tried; from which, if sound, it is deduced; and to which it is properly their custom to make an unreserved appeal. In this sense, St Paul says that believers are 'built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone:' for the Old Testament, written by the prophets, and the New by the apostles, under the inspiration of the Holy Spirit, contain that doctrine, which is the foundation of the faith and hope of the whole Church, as resting on Christ, and united in Him into an holy temple, 'an habitation of God through the Spirit.'

"The several books of the New Testament were written by the apostles themselves—excepting the Gospels of Mark and Luke, and the Acts of the Apostles; and these were penned by the attendants

of the apostles, and under their immediate inspection, and consequently were equally authenticated by them as if they had themselves written them. If any should object, that Paul was not one of those apostles to whom Christ gave His express testimony, and yet he wrote a great part of the epistles; it may be answered, first, That there is no alternative between denying all the facts recorded concerning him, or allowing his apostolical authority in its fullest extent; or that 'he was not a whit behind the very chiefest apostles:' and, secondly, That Peter has attested his epistles to be a part of the Scriptures, calling him 'our beloved brother Paul.' If, therefore, our Lord's own words authenticate the writings of the other apostles as a Divine revelation, Peter, who in some respects might be called the chief of the apostles, authenticates by Divine inspiration the writings of his beloved brother Paul.

"Finally, the only portion of Scripture of which our Lord can in any sense be called the writer, is that which contains the epistles to the seven churches in Asia, which He dictated to the apostle John, as His amanuensis. All His *discourses* (as well as His miracles, and the events of His life, death, resurrection, and ascension) were written, not by Himself, but by the evangelists, two of whom were not apostles. What greater assurance, then, have we that they recorded faithfully His words, than that the apostles faithfully delivered His doctrine to mankind? If the evangelists were not inspired, in recording His words, we are not infallibly sure that He spoke what they ascribe to Him: and why should we allow the Divine inspiration of His historians, in recording His words, and yet doubt the Divine inspiration of His apostles, in communicating His doctrine to the Church and to the world?"

It would greatly exceed our space to go into a minute and detailed analysis of the merits of the two Commentaries from which our selections have been made. Very unlike in many respects, they have still many kindred beauties. Both are characterised by profound reverence for the Word of God—earnest desire to enter into its meaning and spirit—an experimental and prolonged acquaintance with the salvation it reveals—and an intense and prayerful solicitude for the eternal welfare of their readers. Both have been appreciated by the Churches, and are often spoken of as if they were twin productions. Matthew Henry began his Commentary in the year 1704, when he was a minister in Chester; and in November 1706 was published the first volume, containing the Exposition of the Pentateuch; in 1708, the second volume, comprising the Historical Books; in 1710, the third volume, including the Poetical Books; and the fourth, finishing the Old Testament, appeared in 1712. By this time the author had removed to Hackney; still, by the middle of 1714, the first volume on the New Testament, embracing the Gospels and the Acts, had been prepared and issued. Some progress also had been made in the composition of the last volume of the Work, when death interrupted his labours, and the Expositor passed into that world of light and joy where the presence of the Great Teacher supersedes such labours. He died suddenly, of apoplexy, 22d June 1714, at Nantwich, during a missionary tour. Though the Exposition was continued by several of his friends, who had the advantage of his notes, yet we miss the master spirit. The toils of these ten years in preparing such a laborious work must have been great and continuous, but his heart was in it. His prayer was surely answered—"God, by His grace, grant me to fill up time, to be busy while working-time lasts." His incessant progress in the work may be gathered from an incidental record in his diary. The reference is to the birth of a daughter—"Between two and three o'clock this morning, while my wife was ill, I retired to my study to seek God for her and my children. Being willing to redeem time, I did a little at my Exposition." The spirit in which the Commentary was written is apparent from many entries in his diary:—*July* 19—"Through the good hand of my God, I finished Genesis. The Lord still go on with me." *May* 27—"Studied, preparing to begin Joshua in the help of God." *April* 10—"Began the fourth volume. *Christo auspice pergo.* I humbly begged the Divine assistance, and go forth in the strength of the Lord God." *April* 17—"Finished Acts, and with it the fifth volume. Blessed be God that has helped me and spared me. All the praise be to God." Surely an Exposition so begun and so prosecuted must have been baptized "into the Spirit of Christ." Every page bears witness. His own views and feelings in originating and carrying on his great work are told by himself with unaffected modesty and simplicity:—

"The ministers of Christ are ministers to the Spirit for the good of the Church; their business is to open and apply the Scripture—thence they must fetch their knowledge, thence their doctrines, devotions, directions, and admonitions, and thence their very language and expression. Expounding the Scriptures was the most usual way of preaching in the first and purest ages of the Church. What have the Levites to do but to teach Jacob the law, (Deut. xxxiii. 10;) not only to read it, but to 'give the sense, and cause them to understand the reading?' (Neh. viii. 8.) 'How shall they do this, except some man guide them?' (Acts viii. 31.) As ministers would hardly be believed without Bibles to back them, so Bibles would hardly be understood without ministers to explain them; but if, having both, we perish in ignorance and unbelief, our blood will be upon our own heads.

"Many helps, I know, we have of this kind in our own language which we have a great deal of reason to value, and to be very thankful to God for; but the Scripture is a subject that can never be exhausted. '*Semper habet aliquid relegentibus*—However frequently we read it, we shall always meet with something new.' When David had amassed a vast treasure for the building of the temple, yet saith he to Solomon, 'Thou mayest add thereto,' (1 Chron xxii. 14.) Such a treasure is Scripture-knowledge; it is still capable of increase, till we come all to the perfect man.

"If any desire to know how so mean and obscure a person as I am, who in learning, judgment, felicity of expression, and all advantage for such a service, am *less than the least* of all my Master's servants, came to venture upon so great a work, I can give no other account of it than this:—It has long been my practice, what little time I had to spare in my study, from the constant preparations for the pulpit, to spend it in drawing up expositions upon some parts of the New Testament, not so much for my own use, as purely for my own entertainment, because I knew not how to employ my thoughts and time more to my satisfaction. '*Trahit sua quemque*

voluptas—Every man that studies hath some beloved study, which is his delight above any other;' and this is mine. It is that learning which it was my happiness from a child to be trained up in by my ever-honoured father, whose memory must always be very dear and precious to me: he often reminded me that a good textuary is a good divine; and that I should read other books with this in my eye, that I might be the better able to understand and apply the Scripture.

"But we are concerned not only to understand what we read, but to improve it to some good purpose; and, in order thereunto, to be affected with it, and to receive the impressions of it. The Word of God is designed to be not only a 'light to our eyes,' the entertaining subject of our contemplation, but a 'light to our feet' and a 'lamp to our paths,' (Ps. cxix. 106,) to direct us in the way of our duty, and to prevent our turning aside into any by-way. We must therefore, in searching the Scriptures, inquire not only 'What is this?' but 'What is this to us?' What use may we make of it? How may we accommodate it to some of the purposes of that Divine and heavenly life which, by the grace of God, we are resolved to live? Inquiries of this kind I have here aimed to answer.

"When the stone is rolled from the well's mouth by a critical explication of the text, still there are those who would both drink themselves, and water their flocks; but they complain that the 'well is deep,' and 'they have nothing to draw.' How, then, shall they come by this living water? Some such may perhaps find a bucket here, or water drawn to their hands; and pleased enough shall I be with this office of the Gibeonites, to 'draw water for the congregation of the Lord' out of those wells of salvation.

"That which I aim in the exposition is, to give what I thought the genuine sense, and to make it as plain as I could to ordinary capacities, not troubling my readers with the different sentiments of expositors."

No one who has read Henry's Commentary can doubt the author's success in his work. His own ideal has been, to a marvellous extent, realised. He "served his own generation," and he has left a precious legacy to the Churches. The Commentary is marked by many peculiar and blended excellencies. We might refer to its simplicity, spirituality, and pregnancy of meaning—its fulness and variety of illustration—its deep and exquisite pathos—its racy humour—its pungent and powerful appeals—its homely and unaffected imagery—its quaint and striking allusions—its pervading practical applications—its terse and sententious epigrams—its wondrous insight into the working of human motive and passion—its shrewd remarks upon the character and circumstances of society, and its felicitous appropriation of those miscellaneous stores with which long study and experience had enriched the mind of the Expositor. Maxims of prudence, as well as of piety, are to be found in the comment and notes—maxims so happily phrased as to merit the currency of proverbs. Legal terms are often curiously inlaid with the best effect; shewing that his early studies at Gray's Inn had not been without advantage. The book, as a whole, has few parallels among uninspired productions.

Scott's Commentary was produced amidst disadvantages under which many men would have sunk. His mind was not of the same elastic character as Henry's, but it was endowed with great powers of application. Scott does not sparkle, but he is always judicious. His Exposition is a very equal production. There is scarce a paragraph of which you can say that in it he excels himself. Sobriety of thought distinguishes all his writings, and occasionally much information is condensed into a small compass. His illustrations are compact and weighty; and his treatment of infidel objections is usually powerful and conclusive. He pours forth his strength on such arguments, and wins a decided victory. And he never forgets to reason, and reason well, with Socinian heretics; for his own experience qualified him for the work, as may be seen in his spiritual biography, "The Force of Truth." His aim was to be eminently practical, though many of his criticisms indicate acuteness and erudition. The "Practical Observations" are therefore very carefully composed, and the truths of Scripture are brought to bear with ingenious and pointed fidelity on the maxims and institutions, as well as the men and manners, of modern times. While preceding expositors were carefully studied by him, yet he calmly thought out every point for himself, and delighted in independent investigation. Everywhere there appears an honest desire to find out, not merely a sense which may be plausible, but to find out *the sense* of Scripture. His strict adherence to evangelical truth was not an official, but a passionate attachment with him; and that he was "ready to give an answer to every man that asked a reason of the hope that was in him," was evinced in his manly and comprehensive reply to a dignitary of his own Church—Bishop Tomline.

Few books have commanded so large and so constant a sale as Scott's Commentary. The first edition, which was begun in 1788, and was published in numbers, consisted of five thousand copies; the second edition, in 1805, was one of two thousand; an edition of similar size was published in 1810; a fourth, of three thousand copies, in 1812; and another was stereotyped in 1822, the revision of which was the last and cherished work of the author, and he had four times engaged in a similar service. Many issues have been made since his death, and thousands of copies have also been sold in the United States of America. During the author's lifetime, the sales amounted to nearly £200,000. Scott's Commentary thus continues to "praise him in the gates." The first edition was written to the demands of the press, "in weakness and in fear, and in much trembling," and amidst the external discomfort of a limited income and a growing family. The publication led him, moreover, into pecuniary embarrassment; but its popularity at length relieved him of all such anxiety. Revised, and re-revised from time to time by the studious author, it presents us with his best and most matured thoughts, opinions, and criticisms. Of the aim and character of his own labour he thus writes:—

"It is in no degree the design of this publication to detract from the merit of former commentators, or to intimate that anything will here be added which has never before been advanced; but the author having for many years made the Bible his daily and principal study, and having bestowed great pains to satisfy his own mind as to the meaning of most parts of Scripture, and the practical use which should be made of them—and supposing, also, that his talent chiefly lies in speaking plainly and intelligibly to persons of ordinary capacity and information—he adopts this method of communicating his views of Divine truth, in connection with the Scriptures themselves, from which he has deduced them.

"Some comments are far too learned for common people, and some too voluminous; while others are too compendious to admit either any adequate explanation or application of the several subjects which fall under consideration. Some are in very few hands, and not likely to be more generally read; and others, however excellent, are to numbers antiquated, through that fastidiousness which disrelishes the style and manner of former, and perhaps better, times. Were the present attempt, therefore, made almost entirely upon the plan of former expositions, it would not, if duly executed, be found supernumerary. But, in arranging old truths, the author purposes to adopt something of a new method. Not indeed entirely *new;* for Brown's *Self-Interpreting Bible* suggested the idea; and the improvements in Doddridge's *Family Expositor of the New Testament* were proposed as, in some respects, models for imitation. He has often remarked, that some persons so confine their interpretation of Scripture to its meaning and use, with respect of those who were immediately addressed, as to leave the reader in doubt whether he is at all concerned in it, or can derive any instruction from it; while others so immediately and abruptly apply to the persons whom they address the passages which they undertake to explain and enforce, without inquiring whether they be, in character and situation, similar to those to whom the prophets and apostles spoke or wrote, that their instructions seem rather more like an immediate revelation from God, than the explanation and practical improvement of a revelation given many ages ago. As this must be unsatisfactory to men of reflection, and as it is frequently connected with inattention to the primary meaning of the passage, (if it be not a fanciful misinterpretation of it,) numbers are ready to conclude that the Scriptures have no precise meaning in themselves, but may be modelled almost to anything by men of lively imaginations and superior ingenuity. It therefore occurred to the author, that one remedy of these evils (if not the best remedy) would be, to keep the two parts distinct; and first to explain in the notes the primary meaning, as addressed to the writer's contemporaries; and then, in practical observations, to shew what we may learn from each passage, allowing for all difference in circumstances, and in every other respect. It is, indeed, far more easy to form a plan of this kind than duly to execute it; but this has been the purpose of the present attempt."

It is now the place to say a few words as to the principles on which the Commentary found in this volume has been compiled. Had we blended the two expositions of Henry and Scott, their characteristic excellencies would have disappeared in such an indiscriminate amalgamation; and had we re-written a continuous comment out of their bulky volumes, justice would not have been done to the respective authors, and their special opinions would have lost the zest and flavour of their own idiom and composition. It was therefore judged best that the views of each commentator, so far as given, should be given in his own words, and that his name should be attached to the excerpt. Our space could not contain a large quantity of matter, but we have endeavoured to illustrate the most important and interesting paragraphs of the various chapters. What we deemed of superior excellence in Scott or Henry has been preferred, and verses of more weight or difficulty than others have been usually chosen for formal illustration; so that, with the addition of the very numerous and useful notes printed between the columns, the reader will have a Commentary much fuller by far than he may be disposed to anticipate. And that large and interesting class especially, in reference to whom this publication was originally designated the WORKING MAN'S FAMILY BIBLE, will find that their advantage has been consulted in the choice of materials. Leisure is denied them for extended reading and study. The original tomes of Henry and Scott may be found by them to be too ponderous for successful and thorough perusal; and may we not say to them, that such portions of these authors as are of most interest to them are here collected, and that the selections are of such an extent as to occupy all the time they can ordinarily give to the domestic reading of the Word of God? To enable them to perceive what portion of the chapter is illustrated, the verses are usually marked, and a brief title is also given as a heading to the various extracts.

In a word, let those into whose hands this Edition of the Bible may come, thank God for His oracles. Whatever their position in society, let them delight themselves in the law of God. They will find that obedience to it lightens the cares and lessens the burden of life; that it sweetens the scantiest fare, and confers a species of exalted and glowing happiness which the gifts of the world are unable to bestow: "Thou wilt keep him in perfect peace whose mind is stayed on thee." He who has imbibed the spirit of the Bible, will feel himself independent of external circumstances—for "the good man is satisfied from himself." He sleeps on a soft pillow who has a "conscience purged from dead works to serve the living God." He who has God's oracles written on his heart, is wise beyond the teaching of human science—is an enfranchised citizen of no mean commonwealth, and a chartered heir of no vulgar or transient possession. O that all among us were humble and prayerful students of the Divine Word—that every parent made it the grand text-book of his household instructions—and that every one of our youth, "from a child," was acquainted with the Holy Scriptures! Then should many disturbing elements in society be rectified under the equitable and benignant reign of Christianity. "The finest of the wheat," and "honey out of the rock," are the samples of its plenty; the kid slumbering in the bosom of the leopard, is the symbol of its peace; and the labourer reposing under the shade of his "vine and fig-tree," is the image of its security

and contentment. O that every family in our nation were thus a nursery for heaven! Then, indeed, we should be called "Hephzibah, and our land Beulah."

We have no higher reward than that our labours should, in some degree, be instrumental in reviving or increasing the love and practice of domestic tuition and devotion, and that the thousands of families who have expressed their anxious desire to have this copy of Scripture, may feel themselves summoned, by the possession of it, to make their FAMILY BIBLE the daily assistant and companion of their ministrations at the family altar. Such a result is worth labouring for—is worth praying for. "Establish Thou the work of our hands upon us." We cannot despond in so good a cause. Our faith is in "Him that is able to do exceeding abundantly above all that we ask or think." And were our anticipations crowned with the blessing, would not a brighter and holier career be entered on by our nation—all its pursuits and enjoyments "sanctified by the Word of God in prayer"—its diadem a crown of righteousness—its senate enriched with wisdom and patriotism—its tribunals scenes of cheap and speedy justice—its nobles adorned with the insignia of true nobility—its power armed in the cause of a catholic philanthropy—its wealth neither adored nor abused—its industry blessed with a healthful activity and a genial satisfaction—all its ranks attached by living and reciprocal sympathies—and its Churches united, chivalrous, and successful in gaining the spiritual conquest of the world? "Surely his salvation is nigh them that fear him; that glory may dwell in our land. Mercy and truth are met together; righteousness and peace have kissed each other. Truth shall spring out of the earth, and righteousness shall look down from heaven. Yea, the Lord shall give that which is good, and our land shall yield her increase. Righteousness shall go before him, and shall set us in the way of his steps."

The sale of thirty-six thousand copies of the previous folio edition within seven years, is a proof that the book has met a deep and extensive want, especially among the classes for whom it was originally intended. Thousands of working men have now got possession of a cherished Family Bible, and the avidity with which they have purchased it is surely a good omen—a hopeful proof that they appreciate it, and will read and study it with their households. The present edition, in more convenient quarto size, has been thoroughly revised, many alterations have been made, a large quantity of additional matter from Henry and Scott has been introduced, new prefaces have been prefixed to the various books, several thousands of new brief notes, selected by a competent judge from a great variety of sources, have been inserted between the columns, the marginal references have been carefully examined and collated, and the whole work, text and commentary, has been so well read and supervised by a gentleman of singular accuracy and patience, that it may be safely warranted as one of the most correct editions of the Holy Scriptures ever printed. The brief notes referred to would fill six ordinary octavos. It was sometimes objected to the last edition, that each page, whatever its contents or comparative value, had at the foot a uniform amount of commentary, or that a chapter of proper names in Chronicles had quite the same as a chapter in Romans or Hebrews; such an objection can no longer apply, as any one may see, for the commentary is appended in such proportions—in longer or shorter quantity—as the text seemed to require. May not a circulation equal to that of its predecessor be anticipated for it? and may not the fulfilment of the Divine promise as to the Divine Word be relied on,—"IT SHALL NOT RETURN UNTO ME VOID; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it?"

JOHN EADIE.

Family Register

Husband

Name _____

Born at _____

Date _____

Died at _____

Date _____

Wife

Name _____

Born at _____

Date _____

Died at _____

Date _____

Married

at _____

Date _____

Children.

→ NAME ←	→ NAME ←
Born at Date Married to at Date Died at Date	Born at Date Married to at Date Died at Date
→ NAME ←	→ NAME ←
Born at Date Married to at Date Died at Date	Born at Date Married to at Date Died at Date
→ NAME ←	→ NAME ←
Born at Date Married to at Date Died at Date	Born at Date Married to at Date Died at Date

Children.

NAME	NAME
Born at Date Married to at Date Died at Date	Born at Date Married to at Date Died at Date
NAME	**NAME**
Born at Date Married to at Date Died at Date	Born at Date Married to at Date Died at Date
NAME	**NAME**
Born at Date Married to at Date Died at Date	Born at Date Married to at Date Died at Date

Family Events.

Thine own friend and thy father's friend forsake not.

Prov. xxvii. 10.

Family Portrait Gallery

Behold how good and how pleasant it is for brethren to dwell together in unity

Psalm cxxxiii. 1.

ENT. STA. HALL. & G.M.A. Co. Ld.

Thine own friend and thy father's friend forsake not.

Prov xxvii. 10.

Family Portrait Gallery

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Psalm cxxxiii. 1.
ENT. STA. HALL J. G. M. & Co. Ld.

THE FIRST BOOK OF MOSES,

CALLED

GENESIS.

The first book of Scripture has its common name of GENESIS, or Creation, from the Alexandrian, Greek, or Septuagint translation. It is called in Hebrew catalogues, BERESHITH, from the first word of the first chapter. Genesis, with the four books following it, form the Pentateuch, or "five-fold volume," generally named by the Jews HATTORAH, or the Law, and frequently receiving in the New Testament the same designation, as in Luke xxiv. 44. These five books of Moses have stamped their likeness on the succeeding Scriptures, not only in formal quotations from them, and in numerous allusions to them, but also in the shape they have given to the phraseology and style. The image of Moses is impressed on the whole mass of inspired Hebrew literature. Genesis, in its earlier chapters, details in brief but significant terms the history of the creation, the fall, the increase and longevity of the antediluvians, the flood, the dispersion of men, and the selection of Abraham by God to be the father of a new and peculiar race. The genealogy and geography contained in these sections are introductory and general, though closely connected with the fates and fortunes of the progeny of Shem. Genesis is a historical introduction to the Law, and therefore the lives of the patriarchs are given with some fulness and method—Abraham first, the noble and true-hearted, the man of princely generosity and heroic faith, to whom God gave Canaan in charter for his seed—Isaac and Jacob, very different in character, but both separated from surrounding polytheism, and doing homage and sacrifice to the one Jehovah, the God of their family, and the Lord of the world. The pathetic and providential history of Joseph is next given, for the purpose of shewing how the Hebrews came to be in Egypt; for it was during their journeys after their wondrous emancipation, that Moses gave them the Law contained in Exodus, Leviticus, Numbers, and Deuteronomy.

That Moses may have employed original documents in the composition of this book, is a theory not at all improbable, and quite consistent with its inspiration. But it is vain to attempt to disentangle these documents now, and say what was their number or origin. The peculiar use of the names GOD (Elohim) and JEHOVAH, have been employed for this purpose. The reader will see that in the first chapter the Divine Being is uniformly called God; in the second chapter, as uniformly Lord God; and in the third chapter in the same way, save in the language of the tempter, and its imitation by the woman. Now, this has been supposed to afford evidence that Moses employed two different sets of documents; but the supposition will not hold, for the two Divine names are selected with care, and for a different purpose; that is to say, there is a reason in the section for the choice of the Divine name which occurs in it—for the two terms have a distinctive signification—God being the more general name, the Hebrew term signifying the object of reverence; and Jehovah being the special or covenanted name, or theocratic title, its Hebrew original signifying uncaused and unchanging Essence—He who was, is, and shall be. *Elohim* is Creator; *Jehovah*, Redeemer: the one is the Divine Being, as the God of nature; and the other as the God of grace. Thus, in the nineteenth Psalm, "The heavens declare the glory of God;" but "the law of the LORD is perfect." The two names, and the double name in the second chapter, have therefore an appropriate significance in the early sections of this book, and are, whatever may be said of pre-existing documents, a proof of unity of authorship.

Geology does not conflict with the records of the first chapter when rightly expounded, for science and revelation are but two volumes from the same source. Genesis unfolds the great truths needed by the early world—the unity, spirituality, and government of God. The first verse—In the beginning God created the heavens and the earth—rebukes polytheism, for there is but one God; uproots atheism, for it was a God who gave being to the universe; and condemns pantheism, for the God who created all is distinct in person and essence from the work of His own hands.—J. E.

CHAPTER I.

1 *The creation of heaven and earth;* 26 *of man in the image of God.* 29 *The appointment of food.*

IN the beginning* [a]God created the heaven and the earth.

2 And the earth was [b]without form, and void; and darkness *was* upon the face of the deep: and [c]the Spirit of God moved upon the face of the waters.†

3 ¶ And [d]God said, [e]Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided [1]the light from the darkness.

5 And God called the light [f]Day, and the darkness he called Night. [2]And the evening and the morning were the first day.

6 ¶ And God said, Let there be a [3]firmament in the midst of the waters, and let it divide the waters from the waters.

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

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

9 ¶ And God said, [h]Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

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

11 And God said, [k]Let the earth bring forth [4]grass, the herb yielding seed, *and* the fruit-tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

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

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

B. C. 4004—B. C. 4004.

CHAPTER I.

* *The beginning* is supposed by some not to signify the work of creation, but only the time when the *materials* were formed out of which the world was made; and, on this hypothesis, they overthrow the objections of modern geologists to the Mosaic account of the creation—they arguing, from appearances of the earth, that it must be much older than Moses states.—WILLIAMS.

[a] Ps. xxxiii. 6. John i. 1-3. Col. i. 16, 17.

[b] Jer. iv. 23. Nah. ii. 10.

[c] Ps. civ. 30. Is. xl. 12, 13.

† *Upon the face of the waters*, i.e., *upon the waters*, to cherish, quicken, and dispose them to the production of the things after-mentioned. It is a metaphor from birds hovering and fluttering over, and sitting upon their eggs and young ones, to cherish, warm, and quicken them.—POOLE.

[d] Ps. xxxiii. 9.

[e] 2 Cor. iv. 6. Eph. v. 14.

[1] *Between the light and between the darkness.*

[f] Ps. civ. 20.

[2] *And the evening was, and the morning was.*

[3] *Expansion.*

[g] Job xxvi. 8. Ps. civ. 10, 13. Ec. xi. 3.

[h] Job xxxviii. 8-11. 2 Pet. iii. 5.

[i] Deut. xxxii. 4. Ps. civ. 31.

[k] Ps. civ. 14-17; cxlvii. 8. Matt. vi. 30. Heb. vi. 7.

[4] *Tender grass.*

‡ This clause is so often added, to shew that all the disorders, evil and hurtful qualities, that now are in the creatures, are not to be imputed to God, who made all of them good, but to man's sin, which hath corrupted their nature, and perverted their use.—POOLE.

CHAP. I. CREATION.—Ver. 1. We may notice the effect produced: *the heaven and the earth*, that is, the world, including the whole frame and furniture of the universe, the *world and all things therein* (Acts xvii. 24). The world is a great house, consisting of upper and lower storeys, the structure stately and magnificent, uniform and convenient, and every room well and wisely furnished. It is the visible part of the creation that Moses here designs to account for; therefore he mentions not the creation of angels: but as the earth has not only its surface adorned with grass and flowers, but also its bowels enriched with metals and precious stones, which partake more of its solid nature, and are more valuable, though the creation of them is not mentioned here; so the heavens are not only beautified to our eye with glorious lamps which garnish its outside, of whose creation we here read, but they are within replenished with glorious beings, out of our sight, more celestial, and more surpassing them in worth and excellency, than the gold or sapphires do the lilies of the field. In the visible world it is easy to observe—(1.) *Great variety;* several sorts of beings vastly differing in their nature and constitution from each other. *Lord, how manifold are thy works*, and all good! (2.) *Great beauty;* the azure sky and verdant earth are charming to the eye of the curious spectator, much more the ornaments of both. How transcendent, then, must the beauty of the Creator be! (3.) *Great exactness and accuracy;* to those that, with the help of microscopes, narrowly look into the works of nature, they appear far more fine than any of the works of art. (4.) *Great power;* it is not a lump of dead and inactive matter, but there is virtue, more or less, in every creature; the earth itself has a magnetic power. (5.) *Great order;* a mutual dependence of being, and exact harmony of motions, and an admirable chain and connexion of causes. (6.) *Great mystery;* there are phenomena in nature which cannot be solved, secrets which cannot be fathomed or accounted for. But, from what we see of heaven and earth, we may easily enough infer the eternal power and Godhead of the great Creator, and may furnish ourselves with abundant matter for his praises. And let our make and place, as men, remind us of our duty as Christians, which is, always to keep heaven in our eye, and the earth under our feet.

LIGHT.—Ver. 3. The first of all visible beings which God created was light; not that by it he himself might see to work (for the darkness and light are both alike to him), but that by it we might see his works, and his glory in them, and might work our works while it is day. Light is the great beauty and blessing of the universe: like the first-born, it doth, of all visible beings, most resemble its great Parent in purity and power, brightness and beneficence; it is of great affinity with the Spirit, and is next to it; though by it we see other things, and are sure that it is, yet we know not its nature, nor can describe *what it is, or by what way the light is parted* (Job xxxviii. 19, 24). By the sight of it, let us be led to, and assisted in, the believing contemplation of Him who is Light, infinite and eternal Light (1 John i. 5), and the *Father of Lights* (James i. 17), and who dwells in inaccessible light (1 Tim. vi. 16).—*Henry.*

FIRMAMENT.—Ver. 6. The word translated *firmament*, or *expansion*, is used for the whole space which surrounds the earth, even to the fixed stars, which are "set in the open firmament of heaven;" as "the fowls" are said "to fly in the open firmament of heaven;" and "he called the firmament heaven."—It must, therefore, be understood according to the context: but it is here, generally, interpreted to mean the atmosphere, or air, in which the clouds are suspended, and from which they water the earth.

OCEAN.—Ver. 9. The waters, being separated from the dry ground, which they had hitherto overspread, or been mixed with, were divided into those "under the firmament," which are deposited in the oceans, seas, lakes, rivers, brooks, fountains, and subterraneous receptacles; and those "above the firmament," which are suspended in the air, form the clouds, and descend in rains and dews. Instead of attempting a further explanation of the terms here used, I would rather call the reader's attention to the power, wisdom, and goodness of God, displayed in this part of creation. In the vast reservoir of the oceans and seas, the waters are treasured up, being, by their saltness

B. C. 4004—B. C. 4004.

14 ¶ And God said, [l]Let there be lights in the firmament of the heaven, to divide [5]the day from the night; and let them be for signs, and for seasons, and for days, and years: §

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

16 And God made two great lights; the greater light [6]to [m]rule the day, and the lesser light to rule the night: ‖*he made* the stars also.

17 And [n]God set them in the firmament of the heaven, to give light upon the earth,

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

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

20 ¶ And God said, [o]Let the waters bring forth abundantly the [7]moving creature that hath [8]life, and [9]fowl *that* may fly above the earth in the [1]open firmament of heaven.

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

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

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

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

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

26 ¶ And God said, [t]Let us [*]make man [a]in our image, after our likeness; and let them [x]have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

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

28 And [z]God blessed them: and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion † over the fish of the sea, and over the fowl of the air, and over every living thing that [2]moveth upon the earth.

29 ¶ And God said, Behold, [b]I have given you every herb [3]bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; [b]to you it shall be for meat.

30 And [c]to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* [4]life, *I have given* every green herb for meat: and it was so.

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

CHAPTER II.

1 *The first sabbath.* 8 *The garden of Eden.* 17 *The tree of knowledge only forbidden.* 21 *The making of woman, and the Divine institution of marriage.*

THUS [a]the heavens and the earth were finished, and all the host* of them.

[l] Job xxv. 3, 5. Ps. xix. 1-6. Jer. xxxi. 35; xxxiii. 20, 25.

[5] *Between the day and between the night.*

§ It is to be observed, that though Moses might have in his view the whole planetary system, and know very well that every day each planet advanced in the same proportion as the earth did in its formation; yet what he principally chose to insist on (as a specimen of all the rest) was this sublunary creation.—STACKHOUSE.

[6] *For the rule of the day, &c.*

[m] Deut. iv. 19. Job xxxi. 26-28. Is. xiv. 7. Am. v. 8.

‖ The sun and moon are alike called "great" luminaries, from their apparently equal, or nearly equal size, not from the degree of light which they give. Everything in this narrative is described with reference to its appearance to the eye of a supposed spectator.—BUSH.

[n] Ps. viii. 1, 3. Acts xiii. 47.

[o] Ps. civ. 24, 25. Acts xvii. 25.

[7] *Creeping.*

[8] *Soul.*

[9] *Let fowl fly.*

[1] *Face of the firmament of heaven.*

[p] Job xxvi. 5.

¶ Or, "*great sea monsters.*"—All the larger kinds of fishes are intended; but the word cannot denote the whale kind only. It is supposed often to denote the *crocodile*, and other amphibious creatures. — BOOTHROYD.

[q] 28; viii. 17; ix. 1.

[r] Job xxxix. 1-19; xl. 15. Ps. civ. 18-23.

[s] Job xii. 8-10; xxvi. 13.

[t] John v. 17; xiv. 23. 1 John v. 7.

[*] *Let us.* — The ancient Christians looked upon this as clearly proving a plurality of persons in the Godhead. Some have thought it merely the language of royalty; but kings did not use the plural in ancient times (see Gen. xli. 41, 44; Ezra vi. 8; Dan. vi. 26).—PATRICK.

[a] Eph. iv. 24. Col. iii. 10. Jam. iii. 9.

[x] ix. 2, 3. Job v. 23.

[y] Matt. xix. 4-6.

[z] xii. 2, 3.

† By the dominion God gave him over the creatures, Adam, though naked and defenceless, had full security that they could not hurt him; and he had a convincing proof of this by their obedience when they were brought before him.—BP. WILSON.

[2] *Creepeth.*

[b] Acts xvii. 24, 25. 1 Tim. vi. 17.

[3] *Seeding seed.*

[b] ii. 16. Ps. civ. 27, 28; cxlv. 15, 16.

[c] Job xxxix. 4, 8, 30; xl. 15, 20.

[4] *A living soul.*

[d] Ps. xix. 1, 2; civ. 24, 31. 1 Tim. v. 4.

‡ The least or worst of creatures in their original is not any way derogatory to the Creator. Whatsoever is evil, is not so by the Creator's action, but by the creature's defection.—PEARSON.

CHAPTER II.

[a] Ps. civ. 2. Is. xlv. 18.

[*] The several creatures are called "host" or *army*, because of their vast variety and excellent order. — PATRICK.

and incessant motion, preserved from putridity. These facilitate commerce and friendly intercourse betwixt distant nations, supply immense quantities of wholesome provisions, and are in many ways serviceable to mankind. From them originally, by various modes of conveyance, the whole earth is supplied with water, rendered fresh and fit for use, and communicated in the gentlest method. Hence all living creatures "quench their thirst;" the surface of the earth is thus rendered fertile; and all the purposes of cleanliness are answered: and the same waters, continually returning to the sea by brooks and rivers, enrich and beautify the adjacent countries, and confer manifold benefits upon mankind through the whole of their course.

VEGETATION.—Ver. 11. Provision was made by the immediate products of the upstart earth; which, in obedience to God's command, was no sooner made but it became fruitful, and *brought forth grass* for the cattle, *and herb* for the service of man. Provision was likewise made for time to come, by the perpetuating of the several species of vegetables, which are numerous, various, and all curious, and every one *having its seed in itself after its kind*, that during the continuance of man upon the earth food might be fetched out of the earth for his use and benefit.

ANIMALS.—Ver. 20. A very superficial acquaintance with the numerous tribes of animals, of different sizes, immensely large, or invisibly minute—their distinct modes of existence, in different elements, and on different sustenance—the surprising exactness and kind contrivance with which the organised body in every species is formed—and the various ways in which they subserve the use and pleasure of man, may suffice to shew us that we have abundant reason to admire and adore the great Creator: while the nature of life itself, and its production, continuance, and propagation, in every distinct species, forms a very proper subject for our speculations; if we would be convinced how incomprehensible the works of God are, and how ignorant man is.

TRINITY.—Ver. 26. The language here used is that of *consultation*, and not of *deliberation* only; and it intimates far more than the superior excellency and dignity of the creature about to be formed. It is not to be conceived, that the infinite God, by speaking in the plural number, should employ a language assumed by many princes (xli. 44; Dan. iv. 2), which is indeed more ostentatious than dignified. But it is still more intolerable to suppose, that the eternal God addressed any of his own creatures, as fellow-workers with him in the creation of man. Yet, these seem the only expedients for interpreting this language, which can be adopted by those who allow the Divine inspiration of the whole Scripture, and still refuse their assent to the doctrine of the Trinity: whereas, admit this doctrine to be scriptural, and the expressions are suitable, natural, and need little explanation. The three Persons in the sacred Trinity at first concurred, in counsel and operation, in the creation of man, as afterwards in his recovery from the fall.—*Scott.*

MAN.—Ver. 27. Man was *made last* of all the creatures, that it might not be suspected that he had been any way an helper to God in the creation of the world. That question must be for ever humbling and mortifying to him, *Where wast thou*, or any of thy kind, *when I laid the foundations of the earth?* (Job xxxviii. 4.) Yet it was both an honour and a favour to him that he was made last: *An honour*, for the method of the creation was to advance from that which was less perfect to that which was more so; and, *a favour*, for it was not fit he should be lodged in the palace designed for him till it was completely fitted up and furnished for his reception. Man, as soon as he was made, had the whole visible creation before him, both to contemplate and to take the comfort of. Man was made the same day that the beasts were, because his body was made of the same earth with theirs; and while he is in the body, he inhabits the same earth with them. God grant, that by indulging the body, and the desires of it, we do not make ourselves *like the beasts that perish!*

GOD'S IMAGE.—Man was not made in the likeness of any creature that went before him, but in the likeness of his Creator; yet still between God and man there is an infinite distance. Christ only is the *express* image of God's person, as the Son of his Father, having the same nature. It is only *some* of God's honour that is put upon man, who is God's image, only as the shadow in the glass, or the king's impress upon the coin. God's image upon man consists of these three things—(1.) In his *nature and constitution*, not those of his body (for God has not a body), but those of his soul. This honour, indeed, God has put upon the *body* of man, that the Word was made flesh, the Son of God was clothed with a body like unto ours, and will shortly clothe ours with a glory like unto his. But it is the soul, the great soul, of man, that doth especially bear God's image. The soul is a spirit, an intelligent immortal spirit, an influencing active spirit, herein resembling God, the Father of spirits, and the Soul of the world. *The spirit of man is the candle of the Lord.* The soul of man, considered in its three noble faculties—understanding, will, and active power—is perhaps the brightest, clearest looking-glass in nature, wherein to see God. (2.) In *his place and authority. Let us make man in our image, and let them have dominion.* As he has the government of the inferior creatures, he is, as it were, God's representative, or viceroy, upon earth; they are not capable of fearing and serving God, therefore God has appointed them to fear and serve man. Yet his government of himself, by the freedom of his will, has in it more of God's image than his government of the creatures. (3.) In *his purity and rectitude.* God's image upon man consists in knowledge, righteousness, and true holiness (Eph. iv. 24; Col. iii. 10). He was upright (Eccl. vii. 29). He had an habitual conformity of all his natural powers to the whole will of God. His understanding saw Divine things clearly and truly, and there were no errors or mistakes in his knowledge: his will complied readily and universally with the will of God, without reluctancy or resistance: his affections were all regular, and he had no inordinate appetites or passions: his thoughts were easily brought and fixed to the best subjects, and there was no vanity or ungovernableness in them. All the inferior powers were subject to the dictates and directions of the superior without mutiny or rebellion.—*Henry.*

PRACTICAL OBSERVATIONS.—The account given us in this chapter, of the Author and original of all things, is so rational, satisfactory, and sublime; and the visible creation, as it subsists at this day, displays such wise contrivance, powerful operation, and beneficent attention to the wants and welfare of his creatures; that atheists, and all others who, with the Bible in their hands, and the creation before their eyes, "honour not the Creator as God, neither are thankful," must be for ever left without excuse: and infidelity and impiety must at length manifestly appear to be as absurd and foolish as they are wicked. The Creator of all things is, without controversy, the sole Proprietor and sovereign Lord of all. Our very bodies and souls are his, and not our own: for "he made us, and not we ourselves." He has therefore an undoubted right to dispose of us, and of all creatures, as he pleases. To him an account must be rendered of the use which we make of all his gifts: nor should we ever allow ourselves to lose sight of this important truth; which is suited, not only to restrain us from abusing the work and gift of God in the practice of sin, but also to quicken us in employing all that we

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

3 And God [c]blessed† the seventh day, and sanctified it; because that in it he had rested from all his work which God [1]created and made.

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

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

6 But [2]there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man [3]*of* the [e]dust of the ground, and [f]breathed into his nostrils the breath of life; and man became [g]a living soul.

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

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

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

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

12 And the gold of that land *is* good: there *is* [m]bdellium and [n]the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of [4]Ethiopia.¶

14 And the name of the third river *is* [o]Hiddekel:* that *is* it which goeth [5]toward the east of [p]Assyria. And the fourth river *is* [q]Euphrates.†

15 ¶ And the LORD God took [6]the man, and put him into the garden of Eden, to dress it, and to keep it.

B.C. 4004—B.C. 4004.

[b] John v. 17.

[c] Ex. xvi. 22-30; xx. 8-11. Is. lviii. 13, 14. Heb. iv. 4-10.

† When God blesses, it is understood that he *communicates* good.—AD. CLARKE.

[1] *Created to make.*

[d] Ps. lxv. 9-11. Jer. xiv. 22. Matt. v. 45.

‡ The two great means of the growth of plants and herbs—viz., rain from heaven, and the labour of man—were both lacking, to shew that they were now brought forth by God's almighty power and word.—POOLE.

[2] *A mist which went up.*

[3] *The dust of, &c.*

[e] iii. 19. Ec. iii. 20. Is. lxiv. 8. 1 Cor. xv. 47.

[f] John xx. 22. Acts xvii. 25.

[g] 1 Cor. xv. 45.

§ So called from its pleasure. The land of Eden was in a well watered, fertile, and pleasant country; and the best and choicest part of that land, planted as a paradise or garden, was to be the abode of the first man.—KITTO.

[h] Rev. ii. 7. John vi. 48.

[i] iii. 3, 22.

[k] Ps. xlv. 4. Rev. xxii. 1.

‖ The westerly branch, by which the Euphrates empties itself into the Persian Gulf.

[l] xxv. 18. 1 Sam. xv. 7.

[m] Num. xi. 7.

[n] Job xxviii. 16. Ez. xxviii. 13.

[4] *Cush.*

¶ Not the country so called in Africa, but another in Asia, adjoining to the easterly mouth of the Euphrates; called in Hebrew, as in the margin of our translation, *Cush.*—BUSH.

[o] Dan. x. 4.

* The Tigris.

[5] *Eastward to Assyria.*

[p] xxv. 18.

[q] xv. 18.

† In Hebrew, *Perath* or *Phrath.* The course of it was so well known, that Moses gives no description of it.—PATRICK.

[6] *Adam.*

[7] *Eating thou shalt eat.*

[r] 1 Tim. iv. 4; vi. 17.

[s] iii. 1-3, 11, 17.

[8] *Dying thou shalt die.*

[t] Rom. v. 12, 21; vi. 16, 23. Gal. iii. 10. Eph. ii. 1-6.

‡ This does not signify, as appears by the event, that he should instantly die, but that he should *become mortal*; lose the immortality with which he was invested, chap. iii. 19. Diseases, sicknesses, and pains, the forerunners of death, are included in this threatening.—PATRICK.

[u] Prov. xviii. 22.

[x] 1 Cor. xi. 7-12. 1 Tim. ii. 11-13.

[9] *As before him.*

[y] i. 20-25.

[1] *The man.*

[2] *Called.*

§ That he, who was without sin, might feel no pain, which otherwise he would have felt in the opening of his side, if his mind had not been in an *ecstasy*, as it was in this *sleep* (so the LXX translate this word), wherein was represented to his mind, both what was done to him, and the mystery of it, as appears by ver. 23, 24.—PATRICK.

[3] *Builded.*

[z] Prov. xix. 14. Heb. xiii. 4.

‖ From some place at a little distance, whither he first carried her, that for the decency of the action he might bring her thence; a bride to a bridegroom to be married to him: the great God being pleased to act the part of a father to give his daughter and workmanship to him, thereby both teaching parents their duty of providing marriages for their children, and children their duty of expecting their parents' consent in marriage.—POOLE.

[a] Eph. v. 30.

[4] *Isha.*

[5] *Ish.*

[b] Ps. xlv. 10.

[c] Mal. ii. 14-16. Matt. xix. 3-9. 1 Cor. vi. 16. Eph. v. 28-31.

CHAPTER III.

[a] John viii. 44. 2 Cor. xi. 3, 14.

[1] *Yea, because, &c.*

[b] Matt. iv. 3, 6, 9.

16 And the LORD God commanded the man, saying, Of every tree of the garden [7]thou mayest [r]freely eat;

17 But [s]of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof [8]thou shalt [t]surely die.‡

18 ¶ And the LORD God said, *It is* not [u]good that the man should be alone; I will make him an [x]help [9]meet for him.

19 And [y]out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought *them* unto Adam, to see what he would call them: and whatsoever [1]Adam called every living creature, that *was* the name thereof.

20 And Adam [2]gave names to all cattle, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

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

22 And the rib, which the LORD God had taken from man, [3]made he a woman, and [z]brought her unto the man.‖

23 And Adam said, This *is* now [a]bone of my bones, and flesh of my flesh: she shall be called [4]Woman, because she was taken out of [5]man.

24 Therefore shall a man [b]leave his father and his mother, and shall cleave unto his wife; and [c]they shall be one flesh.

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

CHAPTER III.

1 *The woman, tempted by the serpent, eats the forbidden fruit, and induces Adam to do the same.* 14 *Sentence is denounced against them, and they are expelled from Eden.*

NOW [a]the serpent was more subtile than any beast of the field which the LORD God had made. And he said unto the woman, [1]Yea, [b]hath God said, Ye shall not eat of every tree of the garden?

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

possess and enjoy, in the service of our liberal Benefactor. We should also accustom ourselves to contemplate his glory in every object which we behold, and to taste his bounty in all our comforts and enjoyments. As our obligations are so vast, his largest demands of love, worship, and service are perfectly reasonable: yet, tried by this plain rule, our own hearts must certainly condemn our past and present conduct.—*Scott.*

CHAP. II. SABBATH.—Ver. 2. (1.) The solemn observation of one day in seven, as a day of holy rest, and holy work to God's honour, is the indispensable duty of all those to whom God has revealed his holy Sabbaths. (2.) That the way of Sabbath-sanctification is the good old way (Jer. vi. 16). Sabbaths are as ancient as the world; and I see no reason to doubt that the Sabbath, being now instituted in innocency, was religiously observed by the people of God throughout the patriarchal age. (3.) That the Sabbath of the Lord is truly *honourable*, and we have reason to honour it; honour it for the sake of its antiquity, its great Author, the sanctification of the first Sabbath by the holy God himself, and, in obedience to him, by our first parents in innocency. (4.) That the Sabbath-day is a *blessed* day, for God blessed it; and that which he blesses is blessed indeed. God has put an honour upon it—has appointed us, on that day, to bless him, and has promised, on that day, to meet us and bless us. (5.) That the Sabbath-day is a *holy* day, for God has sanctified it. He has separated and distinguished it from the rest of the days of the week, and he has consecrated it, and set it apart to himself and his own service and honour.—*Henry.*

PARADISE.—Ver. 8. This garden, planned doubtless with exquisite beauty, and stored with everything which could regale the senses, seems to have been intended as a pledge of heavenly felicity.—The word *paradise*, in allusion to Eden, is frequently used for heaven itself, and there are many references to it in Scripture (Luke xxiii. 43; 2 Cor. xii. 4). "The tree of life" seems also to have been a sacramental pledge of immortality; and by eating the fruit of it, life and felicity were sealed to Adam as long as he continued obedient. "The tree of knowledge" might be thus called, because that, by the prohibition of its fruit, a revelation was made to Adam of his Creator's will; of his own duty, interest, situation, and danger; of the consequence of his future conduct; and of the prescribed condition of life or death, happiness or misery; in which things his most interesting *knowledge* consisted. By abstaining from this fruit, the *knowledge of good* would be enjoyed; but by eating of it, the *knowledge of evil* would be fatally introduced.—*Scott.*

PRIMEVAL INNOCENCE.—Ver. 16, 17. Man, created in the image of God, doubtless had the moral law written in his heart as the law of his holy nature; and was both bound and inclined to that *love* of God and his creatures, which constitute its substance and fulfilment. But the prohibition, here imposed, was an *additional instituted test of obedience:* and, being accompanied with the liberal allowance which precedes it, formed a proper trial of his love, and of the submission of his inclinations to the will of his beneficent Benefactor. It likewise intimated to him, that the favour of God, and not animal gratification, was the proper felicity of his nature; and taught him not to consider himself at the summit of his happiness, in a state where self-denial was required.

WOMAN.—Ver. 22. The woman was *made of a rib out of the side of Adam:* not made out of his head, to top him; not out of his feet, to be trampled upon by him; but out of his side, to be equal with him; under his arm, to be protected; and near his heart, to be beloved. Adam lost a rib, and without any diminution to his strength or comeliness; for, doubtless, the flesh was closed without a scar, but in lieu thereof, he had a help meet for him, which abundantly made up his loss.—*Henry.*

MARRIAGE.—Ver. 24. According to the original institution of marriage, the nearest of all relations, and the proper source of all the rest, men in every subsequent age would leave the immediate society even of their parents, to lay the foundation of new families; and thenceforth all other relative affections and duties must be regulated, in subordination to the affections and duties of that new relation. Thus one man and one woman are so closely united as to become one flesh; so that, according to the original institution, nothing can separate them but that which dissolves the union of soul and body, and even divides the component parts of the body from each other. This seems to be the remark of Moses rather than of Adam; but certainly it was the word of God, speaking by one of them. Neither polygamy nor divorces can accord with this original institution.—*Scott.*

CHAP. III. THE TEMPTER.—Ver. 1. Common sense and the whole Scripture lead us to conclude, that the serpent was only the instrument; Satan the real agent, who is therefore called the serpent, the old dragon, a liar, and a murderer from the beginning. The Word of God reveals to us the world of spirits, holy and unholy, of which otherwise we should have had no certain knowledge. Faith avails itself of this information; but unbelief rejects it, to the infidel's irreparable detriment: as nothing better answers

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

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

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

6 ¶ And when the woman saw that the tree *was* good for food, and that it *was* [2]pleasant [f]to the eyes,* and a tree to be desired to make *one* wise, she took of the fruit thereof, and [g]did eat; and gave also unto her husband with her, [h]and he did eat.

7 And [i]the eyes of them both were opened,† and they knew that they *were* naked; [k]and they sewed fig-leaves together, and made themselves [3]aprons.

8 And they heard the voice of the LORD God‡ walking in the garden in the [4]cool of the day: and Adam and his wife [l]hid themselves from the presence of the LORD God amongst the trees of the garden.

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

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

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

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

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

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

15 And I will put enmity between thee and the woman, and between [x]thy seed and [y]her seed: [z]it shall bruise thy head, and [a]thou shalt bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy sorrow and thy conception: [b]in sorrow thou shalt bring forth children; and thy desire *shall be* [5]to thy husband, and he shall [c]rule over thee.

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

18 [h]Thorns also and thistles shall it [6]bring forth to thee; and thou shalt eat [i]the herb of the field.

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

20 And Adam called his wife's name [7]Eve; because she was the mother [m]of all living.

21 Unto Adam also, and to his wife, did the LORD God [n]make coats of skins,‖ and clothed them.

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

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

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

B.C. 4004—B.C. 4004.

[a] 13. Deut. xxix. 19. 2 Cor. ii. 11.
[b] Ex. xx. 7.
[c] Ex. v. 2.
[2] *A desire.*
[d] Josh. vii. 21.
* She looked so long upon the forbidden fruit, till she not only had an appetite to it, as *excellent food*, but was taken with its *beautiful* colour; and was also strongly possessed by the persuasions of the old Serpent, that her mind would be no less pleased than her palate, by an increase in knowledge and wisdom. These were powerful temptations.—PATRICK.
[e] 1 Tim. ii. 14.
[f] Hos. vi. 7.
[g] 5. Deut. xxviii. 34.
† *The eyes* of their minds and consciences, which hitherto had been closed and blinded by the arts of the devil, *were opened*, as the devil had promised them, though in a far differing and sadder sense.—POOLE.
[h] Job ix. 29-31.
[3] *Things to gird about.*
‡ The wretched transgressor, Adam, instead of retiring to repose, thought that he heard the voice of the great Creator in the evening breeze, whispering to his troubled conscience the enormity of his crime. *Walking:* this word is, in the Hebrew, applied to sound (Ex. xix. 19), and is expressive of its approaching nearer and nearer.—PATRICK.
[4] *Wind.*
[i] Job xxxiv. 22. Heb. iv. 13.
[l] Josh. vii. 17-19.
[m] Ps. cxix. 120.
[n] 7. Rev. iii. 17.
[o] Ps. l. 21.
[p] Ex. xxxii. 21-24.
[q] 2 Sam. xii. 9-12.
[r] 4-6. 1 Tim. ii. 14.
[s] Ex. xxi. 28-32.

[t] Ps. lxxii. 9.
§ Dust is the food, as of earth-worms, scorpions, and some other creatures, so also of some serpents, as appears both from Is. lxv. 25; Mic. vii. 17. Or, the dust is the serpent's sauce rather than his meat; whilst creeping and grovelling upon the earth, and taking his food from thence, he must necessarily take in dust and filth together with it. This being applied to the devil, signifies his fall from his noble state and place to earth and hell; the baseness of his nature and of his food, his delight being in the vilest of men and things, it being now his meat and drink to dishonour God and destroy mankind.—POOLE.
[u] Matt. xii. 34
[x] Is. vii. 14.
[y] Rom. xvi. 20.
[z] Is. liii. 3, 4, 12. Matt. iv. 1-10.
[a] xxxv. 16-18.
[5] *Subject to thy husband.*
[b] 1 Cor. xi. 3. Eph. v. 22-24.
[c] 1 Sam. xv. 23, 24.
[d] ii. 16, 17.
[e] Job v. 6, 7.
[f] Ec. ii. 22, 23.
[g] Matt. xiii. 7.
[6] *Cause to bud.*
[h] Ps. civ. 14.
[i] Eph. iv. 28.
[k] Rom. v. 12-21.
[7] *Chavah*, or *living.*
[l] Acts xvii. 26.
[m] 7. Is. lxi. 10.
‖ These coats of skin had a significancy. The beasts, whose skins they were, must be slain, slain before their eyes, to shew them what death is, and (as it is, Ec. iii. 18) "that they might see that they themselves are beasts," mortal and dying. It is supposed they were not slain for food, but for sacrifice, to typify the Great Sacrifice, which, in the latter end of the world, should be offered once for all: thus the first thing that died was a sacrifice, or Christ in a figure, who is therefore said to be "the Lamb slain from the foundation of the world."—HENRY.
[n] Rev. ii. 7.
[o] John vi. 48-58.
[p] Ex. xxv. 22.
[q] John xiv. 6.

the purpose of the powers of *darkness*, than to work in the *dark*; and none serve their interests more effectually, than they who deny and endeavour to disprove their existence; for we never can guard against the attacks of unseen or unsuspected enemies. From the Scriptures we learn that "angels sinned, and kept not their first estate;" and that, being created holy and happy, they by transgression forfeited the favour, and incurred the displeasure, of their Creator, and became unholy and miserable; yea, desperate, in the certain expectation of increasing and everlasting misery. Doubtless, the beauty of the new-created world, the glory of God and the happiness of man, excited the envy and rage of these evil spirits, and suggested to Satan the malicious design of ruining the whole. For this purpose, he, with dark craftiness, concealed himself in the subtile serpent, and thus made his unsuspected attack on the woman when alone; perhaps insinuating that by eating the fruit of the forbidden tree, the serpent had acquired the gift of reason and speech.—*Scott.*

THE TEMPTATION.—Ver. 4, 5. Satan questions whether it were a sin or no to eat of this tree, and whether really the fruit of it were forbidden. *Yea, hath God said, Ye shall not eat!* Observe here—1. He does not discover his design at first, but puts a question which seemed innocent: "I hear a piece of news, pray, is it true; has God forbidden you to eat of this tree?" Thus he would begin a discourse, and draw her into a parley. 2. He quotes the command fallaciously, as if it were a prohibition, not only of that tree, but of all; God had said, *Of every tree ye may eat, except one.* He, by aggravating the exception, endeavours to invalidate the concession; *Hath God said, Ye shall not eat of every tree?* The Divine law cannot be reproached, unless it be first misrepresented. 3. He seems to speak it tauntingly, upbraiding the woman with her shyness of meddling with that tree; as if he had said, "You are so nice and cautious, and so very precise, because God has said, Ye shall not eat." 4. That which he aimed at in the first onset was, to take off her sense of the obligation of the command. "Surely you are mistaken; it cannot be that God should tie you out from this tree; he would not do so unreasonable a thing."

THE FALL.—Ver. 6. (1.) *She saw:* she should have turned away her eyes from beholding vanity; but she enters into temptation, by looking with pleasure on the forbidden fruit. Observe, A great deal of sin comes in at the eye. At those windows Satan throws in those fiery darts which pierce and poison the heart. The eye affects the heart with guilt as well as grief. (2.) *She took:* it was her own act and deed. The devil did not take it, and put it into her mouth, whether she would or no; but she herself took it. Satan may tempt, but he cannot force. (3.) *She did eat:* when she looked perhaps she did not intend to take, or, when she took, not to eat; but it ended in that. (4.) *She gave also to her husband with her:* she gave it to him, persuading him with the same arguments that the serpent had used with her, adding this to all the rest, that she herself had eaten of it, and found it so far from being deadly, that it was extremely pleasant and grateful: *stolen waters are sweet.* (5.) *He did eat*, overcome by his wife's importunity. It is needless to ask, "What would have been the consequence if Eve only had transgressed?" The wisdom of God, we are sure, would have decided the difficulty according to equity; but, alas! the case was not so; Adam also did eat.—*Henry.*

FIRST GOSPEL.—Ver. 15. Satan's cause would be ruined by one in a nature inferior to his own; by one emphatically called the "Seed of the *woman*," over whom the tempter had triumphed; and the victory over the enemy would be obtained, not only by the Messiah, but by all his servants. It is remarkable that this gracious promise of a Saviour was given unsolicited, and previous to any humiliation on the part of man. Without a revelation of mercy, inspiring *hope of forgiveness*, the convinced sinner would be hardened in despair: this intimation, therefore, formed that encouragement to hope, which was followed by true repentance and true religion (as it is generally supposed) in fallen Adam and Eve: and though it was at first very obscure, it continually became brighter, like the increasing light of the morning, till "the Sun of righteousness arose with healing in his wings."

THE CURSE.—Ver. 17-19. "He cursed the ground for his sake;" that, as he had transgressed in eating the forbidden fruit, so he might be chastised in the labour and sorrow connected with his future sustenance. In consequence of this curse, useless and noxious weeds and plants spring up spontaneously, and multiply with immense rapidity. These must be eradicated, the soil prepared, and much labour bestowed, before the precious fruits of the earth can be obtained: hence incessant fatigue, pain, and penury are the lot of the bulk of mankind; which would not have been the case, had not sin occasioned it: and at last, *the herb of the field*, the ordinary productions of the earth, were substituted for the delicious fruits of Eden, as a sharp rebuke for coveting and eating the forbidden fruit. The weight of this part of the sentence falls chiefly on *the man*, to whom it is addressed, as that of the former on *the woman*. Nor was any respite or termination of this labour and sorrow to be expected, till death should consign the body to the earth again, to mingle with its original dust.—As we feel that this sentence, in every part, is in full force against the whole human species, it is absurd to deny that we were all joined in the covenant with Adam, our common representative.—*Scott.*

THE EXPULSION.—*He turned Adam out*, from the garden to the common. This is twice mentioned, ver. 23, *he sent him forth*, and then, ver. 24, *he drove him out.* God bade him go out; told him that that was no place for him, he should no longer occupy and enjoy that garden: but he liked the place too well to be willing to part with it, and therefore God *drove him out*—made him go out, whether he would or no. This signified the exclusion of him, and all his guilty race, from that communion with God, which was the bliss and glory of paradise.—*Henry.*

B.C. 4003—B.C. 3875.

CHAPTER IV.

1 *Cain and Abel are born.* 4 *Abel's offering is accepted, and Cain's rejected.* 8 *Cain murders Abel, and is condemned and banished.* 17 *His descendants.* 25 *Seth is born.*

AND Adam knew Eve his wife; and she conceived, and bare [1]Cain, and said, [a]I have gotten a man from the LORD.

2 And she again bare his brother [2]Abel.* And Abel was a [3]keeper of sheep, but Cain was a tiller of the ground.

3 And [4]in process of time it came to pass, that Cain brought of the [b]fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of [c]the firstlings of his [5]flock, and of the fat thereof. And the LORD [d]had respect unto Abel, and to his offering:

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

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

7 [h]If thou doest well, shalt thou not [6]be accepted? and if thou doest not well, sin lieth at the door. And [7]unto thee *shall be* his desire, and thou shalt rule over him.

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

9 And the LORD said unto Cain, [l]Where *is* Abel thy brother? And he said, [m]I know not. *Am* I my brother's keeper?‡

10 And he said, [n]What hast thou done? the voice of thy brother's [8]blood [o]crieth unto me from the ground.

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

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

13 And Cain said unto the LORD, [9]My [t]punishment *is* greater than I can bear.

14 Behold, thou hast [u]driven me out this day from the face of the earth; and [x]from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth: and it shall come to pass, [y]*that* every one that findeth me shall slay me.

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

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

17 ¶ And Cain knew his wife; and she conceived, and bare [1]Enoch: [c]and he builded a city, and called [d]the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat [2]Lamech.

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

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

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

22 And Zillah, she also bare Tubal-cain, an [3]instructer of every artificer in brass and iron: ¶ and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for [4]I have slain a man to my wounding, and a young man [5]to my hurt:

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

25 ¶ And Adam knew his wife again; and she bare a son, [h]and called his name [6]Seth: For God, *said she*, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name [7]Enos: then began men to [8]call upon the name of the LORD.*

CHAPTER V.

1 *The age and death of Adam, Seth, Enos, Cainan, Mahalaleel, and Jared.* 21 *Enoch walks with God, and is translated.* 25 *The age and death of Methuselah,* 28 *and of Lamech.* 32 *An account of Noah and his sons.*

THIS *is* the [a]book of the generations of Adam. In the day that God created man, [b]in the likeness of God made he him;

CHAPTER IV.
1 *Acquired.*
[a] v. 29.
2 *Hebel.*
* She gives no reason for his name, which signifies vanity, or something transitory. — PATRICK.
3 *Feeder.*
4 *At the end of days.*
[b] Lev. ii. 1-11.
[c] Ex. xiii. 12. Rev. xiii. 8.
5 *Sheep, or goats.*
[d] Lev. ix. 24.
[e] Heb. xi. 4.
[f] Luke xv. 28-30.
[g] Is. i. 18.
[h] Ec. viii. 12, 13.
6 *Have the excellency.*
7 *Subject unto thee.*
[i] 2 Sam. iii. 27. Luke xxii. 48.
† He talked with him, probably upon business, and in a very familiar manner, as though he had quite forgotten the affair which had lately hurt his mind; and when they were engaged in conversation, persuaded him to take a walk with him into his field; and, having got him away from the family, he murdered him. — FULLER.
[k] 1 John iii. 12-15.
[l] iii. 9-11.
[m] Ps. x. 13, 14.
‡ He not only boldly denies all knowledge of the fact, but with amazing hardihood charges impertinence upon his Judge in putting to him this question, as if he had no right to interrogate him respecting it. (Had he been innocent, the question would have awakened the deepest anxiety in his bosom; for a kindly concern for those who are near to us is one of the most instinctive promptings of nature.) But what a hardened indifference to a brother's fate is indicated in every word, and what fearful impiety must that have been which could give rise to such an answer!— BUSH.
[n] iii. 13. Ps. l. 21.
8 *Bloods.*
[o] Jam. v. 4. Rev. vi. 10.
[p] iii. 14.
[q] Is. xxvi. 21. Rev. xii. 16.
[r] iii. 17.
[s] Deut. xxviii. 65, 66.
9 *Mine iniquity is greater than* that it may *be forgiven.*
[t] Rev. xvi. 9.
[u] Prov. xiv. 32.
[x] Ps. li. 11-14.
[y] Num. xxxv. 19.
[z] Ps. lix. 11.
[a] ix. 4-6.
§ What the "mark" was, it is impossible to determine; it may have been an expression of countenance, by which he was rendered an object of pity and contempt to all who saw him. —CAMPBELL.
[b] iii. 8. Job i. 12.
‖ He was banished from the place of God's special presence and habitation, from the society of his father, and of the only church which God had upon earth; *and dwelt in the land of Nod,* the land which was afterwards called *Nod,* from Cain's unsettled condition, because he continued wandering hither and thither in it.— POOLE.
1 *Chanoch.*
[c] xi. 4. Dan. iv. 30.
[d] Ps. xlix. 11.
2 *Lemech.*
[e] ii. 24.
[f] Is. v. 12.
3 *Whetter.*
¶ *In brass and iron.*—This implies the fusion of ores. For *instructer* the margin reads "whetter," hence it is inferred that he it was who first also made sharp instruments. —GILL.
4 *I would slay a man in my wound, &c.*
5 *In my hurt.*
[g] 15.
[h] Luke iii. 38.
6 *Sheth. Appointed.* B.C. 3769.
7 *Enoch.*
8 *Call* themselves *by the name of the LORD;* Deut. xxvi. 17, 18. Zeph. iii. 9. Eph. iii. 14, 15.
* This does not import, that men did not "call upon the Lord," which includes all his worship and service, before this time; but that now they were awakened to be more serious and frequent in religious offices: or rather, they began to hold more public assemblies; for families being now multiplied, to which religion was before confined, they joined together and met in larger societies and communion, for the solemn worship of God by sacrifices and other religious services.—PATRICK.

CHAPTER V.
[a] ii. 4. Matt. i. 1. Luke iii. 36-38.
[b] i. 26, 27.

CHAP. IV. THE FIRST-BORN OF MEN.—Ver. 1. The word translated *gotten*, means *acquired* or *possessed*, and generally implies a high valuation of the acquisition; it is thus used in two remarkable texts (Deut. xxxii. 6; Prov. viii. 22). Probably, therefore, Eve concluded that this was the promised Seed; and indeed some think the words may be rendered, "I have acquired a MAN, even JEHOVAH." If so, the subsequent events must have been a most distressing disappointment.

FIRST SACRIFICE.—Ver. 4. This early use of sacrifices confirms the supposition, that the appointment of them formed a part of the gracious revelation made to Adam after his transgression.—It is, indeed, exceedingly difficult, in any other way, to account for the use of altars and sacrifices, in appeasing the anger of the offended Deity; which has prevailed almost in all ages and nations, and which does not appear to have its origin from any deductions of human reason. The apostle informs us, that "*by faith* Abel offered unto God a more excellent sacrifice than Cain." Now, Cain evidently had some kind of faith in God, his Creator and providential Benefactor; and he brought an offering as an outward acknowledgment of his obligations, and expression of his gratitude: but he did not believe in the promised Saviour, nor come as a sinner to supplicate mercy through him; and therefore he did not bring the sacrifices which prefigured the atonement. Thus he manifested an impenitent and unbelieving heart; and virtually cleaved to the violated covenant of works, and therefore he and his offering were rejected. But Abel came *in faith* as a sinner, according to the appointment of God; his offering was presented in sincerity, and was expressive of humility and believing obedience: and, as he sought the mercy of the new covenant, through the promised Seed, he was graciously accepted; and his sacrifice was distinguished by some manifest token of Divine approbation. Probably, it was consumed by fire from heaven; which intimated, that deserved vengeance, consuming the sacrifice, made way for the exercise of mercy to the offender.—*Scott.*

FIRST MURDER.—Ver. 8. Death reigned ever since Adam sinned, but we read not of any taken captive by him till now; and now—1. The first that dies is a saint, one that was accepted and beloved of God; to shew, that, though the promised Seed was so far to destroy him that had the power of death, as to save believers from its sting, yet that still they should be exposed to its stroke. The first that went to the grave went to heaven; God would secure to himself the first-fruits, the first-born to the dead, that first opened the womb into another world. Nay, 2. The first that dies is a martyr, and dies for his religion; and of such it may more truly be said than of soldiers, that they die in the field of honour. Abel's death has not only no curse in it, but it has a crown in it; so admirably well is the property of death altered, that it is not only become innocent and inoffensive to those that die *in* Christ, but honourable and glorious to those that die *for* him.

FIRST EXILE.—Ver. 16. *Cain went out from the presence of the Lord;* that is, he willingly renounced God and religion, and was content to forego its privileges, so that he might not be under its precepts. He forsook Adam's family and altar, and cast off all pretensions to the fear of God, and never came among good people, nor attended on God's ordinances, any more. Cain went out now from the presence of the Lord, and we never find that he came in to it again to his comfort.—*Henry.*

FIRST ARCHITECT.—Ver. 17. As the first city that is mentioned in history was built by Cain, and his posterity were the inventors of many useful arts; so, ungodly men still frequently excel in natural ingenuity and skill those who attend to "the one thing needful," who, yet "choose the good part, which shall never be taken from them."—*Scott.*

FIRST OCCUPATIONS.—Ver. 20-22. 1. Jabal was a famous shepherd. He delighted much himself in *keeping cattle;* and was so happy in devising methods of doing it to the best advantage, and instructing others in them, that the shepherds of those times, nay, the shepherds of after-times, called him *father.*

2. Jubal was a famous musician, and particularly an organist, and the first that gave rules for that noble art or science of music. When Jabal had set them in a way to be rich, Jubal put them in a way to be merry. From his name *Jubal,* probably the jubilee-trumpet was so called; for the best music was that which proclaimed liberty and redemption. Jabal was their Pan, and Jubal their Apollo.

3. Tubal-cain was a famous smith, who greatly improved the art of working in *brass and iron,* for the service both of war and husbandry. He was their Vulcan. See here, that worldly things are the only things that carnal wicked people set their hearts upon, and are most ingenious and industrious about. So it was with this impious race of cursed Cain.

CHAP. V. MAN'S IMAGE.—Ver. 1. Adam was made in the image of God; but when he was fallen and corrupt, he begat a son in his own image, sinful and defiled, frail,

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

3 ¶ And Adam lived an hundred and thirty years,* and begat *a son* [d]in his own likeness, after his image; and [e]called his name Seth.

4 And [f]the days of Adam, after he had begotten Seth, were eight hundred years; and [g]he begat sons and daughters.

5 And all the days that Adam lived were nine hundred and thirty years: [h]and he died.†

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

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

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

9 ¶ And Enos lived ninety years, and begat [1]Cainan.

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

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

12 ¶ And Cainan lived seventy years, and begat [2]Mahalaleel.

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

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

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

16 And Mahalaleel lived, after he begat [3]Jared, eight hundred and thirty years, and begat sons and daughters.

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

18 ¶ And Jared lived an hundred sixty and two years, and he begat [i]Enoch.‡

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

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

21 ¶ And Enoch lived sixty and five years, and begat [4]Methuselah.

22 And Enoch [k]walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.

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

B.C. 3874—B.C. 2468.

* ii. 15, *marg.* Acts xvii. 26.

* For the more speedy propagation of mankind, for the quicker increase of arts and sciences, and that the knowledge of religion might with the greater certainty be established and conveyed down to posterity, it pleased the Divine Providence to prolong the lives of men before the flood to a much greater age than they have ever since been.—Pyle.

c Job xiv. 4; xv. 14-16; xxv. 4. Ps. li. 5. Luke i. 35. John iii. 6.

d iv. 25.

e 1 Chron. i. 1-3. Luke iii. 37, 38.

f i. 28; ix. 7.

g Heb. ix. 27.

B.C. 3074.

B.C. 2962.

† Neither Cain nor Abel has any place in this genealogy. Abel was slain before he had any children, and could not; and Cain, by his sin, had covered his name with infamy, and should not. Adam's posterity, therefore, after a lapse of 130 years, must begin anew.—Fuller.

1 *Kenan.*

B.C. 3679.

B.C. 2864.

B.C. 3609.

2 *Maleleel, Praiser of God.*

B.C. 2769.

B.C. 3544.

3 *Jered, Descending.*

B.C. 2714.

B.C. 3382.

i iv. 17, *Henoch.*

‡ He is called "the seventh from Adam" (Jude 14), to distinguish him from Enoch the son of Cain, who was only the third from Adam. He "walked with God," denoting the closest communion with the Divine Being, and entire conformity to his will.—Eadie.

B.C. 2582.

B.C. 3317.

4 *Mathuselah. At his death the sending forth of waters.*

k vi. 9. Ps. cxix. 105. Cant. i. 4. Mic. vi. 8. Luke i. 6. Acts ix. 31.

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l Heb. xi. 5, 6. Jude 14, 15.

§ A thing differing from ought that had ever previously taken place, and illustrating the great doctrine of another world and a future state of human existence. — Campbell.

5 *Lemech.*

B.C. 2348.

‖ The same name with one of Cain's posterity (ch. iv. 18); but as he was of another race, so he was the grandchild and the father of the best men in those days; viz., *Enoch* and *Noah*. —Patrick.

m vi. 8, 9; vii. 23; ix. 24.

6 *Rest*, or *comfort.*

n iii. 17, 19; iv. 12.

B.C. 2353.

B.C. 2448.

¶ The father of Noah seems to have given him his expressive name under the conviction that he was the promised Messiah (ch. iii. 15), and, in the fulness of his joy, exclaimed, "This same shall soothe us in our work and toil of our hands, because of the ground which Jehovah hath cursed." — Eadie, Patrick.

But the words "toil of our hands" seem to import some inferior consolation expected from Noah; and Hebrew interpreters generally expound it thus—*He shall make our labour in tilling the earth more easy and less toilsome to us.*—Patrick.

o vi. 10; vii. 13; x. 1, 32.

CHAPTER VI.

p Rom. viii. 14. 2 Cor. vi. 14.

* "The sons of God" were the professed saints of the time, who married into worldly families; the sons of Seth united themselves with the descendants of Cain. Like too many professing godliness now, captivated by personal beauty, they made light of grace; and thus early mixed marriages became the ruin of the Church, which ceased to be the salt of the earth and the light of the world. —Campbell.

b iii. 6. 1 John ii. 16.

c Deut. vii. 3, 4. 1 Cor. vii. 39.

d 1 Pet. iii. 18-20. Jude 14, 15.

e John iii. 6. Gal. v. 16-24.

f xi. 4.

g Ps. xiv. 1-4.

h *The whole imagination with the purposes and desires of the heart.*

h Jer. xvii. 9. Eph. ii. 1-3.

2 *Every day.*

i Num. xxiii. 19. Jam. i. 17.

k Is. xlviii. 18. Eph. iv. 30.

† God can properly neither *repent*, nor be *grieved*. But such expressions signify he resolved to do as men do, who, when they repent of anything, endeavour to undo it.—Patrick.

3 *From man unto beast.*

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

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat [5]Lamech.‖

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

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

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

29 And [m]he called his name [6]Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, [n]because of the ground which the Lord hath cursed.¶

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

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

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

CHAPTER VI.

1 *The worshippers of God intermarry with the ungodly; wickedness increases; and the Lord determines to destroy the earth.* 13 *Noah is warned of an approaching deluge; and instructed to prepare an ark.*

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

2 That [p]the sons of God* saw the daughters of men [b]that they *were* fair; [c]and they took them wives of all which they chose.

3 And the Lord said, [d]My Spirit shall not always strive with man, for that he also *is* [e]flesh: yet his days shall be an hundred and twenty years.

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

5 And [g]God saw that the wickedness of man *was* great in the earth, and *that* [1]every [h]imagination of the thoughts of his heart *was* only evil [2]continually.

6 And it [i]repented the Lord that he had made man on the earth, and [k]it grieved him at his heart.†

7 And the Lord said, I will destroy man, whom I have created, from the face of the earth; [3]both man and beast, and the creeping thing, and the

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mortal, and miserable, like himself; not only a *man* like himself, consisting of body and soul, but a *sinner* like himself, guilty and obnoxious, degenerate and corrupt. Note, Grace does not run in the blood, but corruption does. A sinner begets a sinner, but a saint does not beget a saint.

Translation.—Ver. 24. God took Enoch, body and soul, to himself in the heavenly paradise, by the ministry of angels, as afterward he took Elijah. He was changed, as those saints shall be, that will be found alive at Christ's second coming. Whenever a good man dies, God takes him, fetches him hence, and receives him to himself. The apostle adds concerning Enoch, that, *before his translation, he had this testimony, that he pleased God*, and this was the good report he obtained.

The Oldest Man.—Ver. 27. Concerning *Methuselah*, observe—1. The signification of his name, which, some think, was prophetical, his father Enoch being a prophet; *Methuselah* signifies, *he dies, there is a dart*, or *a sending forth*—namely, of the deluge, which came the very year that Methuselah died. If, indeed, his name was so intended, and so explained, it was fair warning to a careless world a long time before the judgment came. However, this is observable, that the longest liver that ever was, carried death in his name, that he might be reminded of its coming surely, though it came slowly. 2. His age: he lived nine hundred and sixty-nine years, the longest we read of, that ever any man lived to on earth; and yet he died; the longest liver must die at last. Neither youth nor age will discharge from that war, for that is the end of all men: none can challenge life by long prescription, nor make that a plea against the arrests of death. It is commonly supposed that Methuselah died a little before the flood; the Jewish writers say, "seven days before," referring to chap. vii. 10, and that he was taken away from the evil to come.—*Henry.*

Practical Observations.—This chapter contains nearly all the history, which God hath pleased to transmit to us, of the antediluvian world, that subsisted for the space of 1656 years. Man, in his best estate, is altogether vanity.—He is born, raises up a family, and dies! These are his memoirs; all else is a cipher, or a blot, except he walks with God.—The page of history records the splendid actions of the great and illustrious: the report of the day proclaims the wealth which some have accumulated and left behind, and of which they are gone to render an account: the monuments of the dead are often inscribed with pompous titles and flattering commendations: but may it, *with truth*, be engraved on my tombstone, or whispered in the obscurest corner, "He walked with God; and was not, for God took him;" and so far from envying their distinctions, not even Enoch's privilege shall be anxiously desired; but, as one expresses it—

"I'll hail the sharpest pangs of death,
Which break my way to God."—[*Doddridge.*]—*Scott.*

CHAP. VI. Giants.—Ver. 4. These giants perhaps were men of great stature and strength, but more certainly men of enormous wickedness; men, who by force and power cast down others. Or men who had fallen from God, from *naphal he fell.* Several other words are translated *giants*, some of them, probably, out of deference to the Septuagint, which has so rendered them. And the children which sprang from the intermarriages above-mentioned were of the same character. Thus they became, in those ancient times, "mighty men—men of renown," as heroes, conquerors, and chieftains: but were apostates from God, and cruel destroyers and oppressors of mankind.

Ark.—Ver. 14. The word *tebath*, an ark, is only used for Noah's ark, and that ark of bulrushes in which the child Moses was preserved. It seems to have been built, in some respects, like the hulk of a ship; except that it was flat-bottomed, square at each end, and roofed as a house; so that it terminated at the top in the breadth of a cubit. It is not agreed what kind of timber is meant by Gopher-wood; perhaps that of the

fowls of the air: for it repenteth‡ me that I have made them.

8 But Noah [l]found grace in the eyes of the LORD.

9 ¶ These *are* the generations of Noah: Noah was a [m]just man, *and* perfect in his generations,§ *and* Noah walked with God.

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

11 The earth also was corrupt before God;‖ and the earth was [n]filled with violence.

12 And God [o]looked upon the earth, and, behold, it was corrupt: ¶ for all flesh had corrupted his way upon the earth.

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

14 ¶ [r]Make thee an ark of gopher-wood: rooms shalt thou make in the ark, and shalt [s]pitch it within and without with pitch.*

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

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

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

18 But with thee will I [x]establish my covenant: and thou shalt [y]come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

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

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

B.C. 2448—B.C. 2349.

‡ We are not to attribute to an immutable mind the fickleness of man, or to suppose that the omniscient Jehovah was really disappointed. The words express, with an energy and impressiveness which it is probable nothing purely literal could have conveyed, the exceeding sinfulness, and provoking nature of sin.—FULLER.

[m] Gal. iii. 11.

§ He was an upright and sincere man, and unblameable in the midst of a wicked and ungodly world.—KIDDER.

‖ Wholly departed from the rule of righteousness, or had made their way of life abominable throughout the world. And then the next words, *filled with violence*, denote their perverting of justice, taking bribes, and oppressing men by open force.—PATRICK.

[n] Ez. viii. 17.

[o] Ps. liii. 2.

¶ The drift of these words is evidently to shew that it was not from a slight cause or a hasty impulse that the destruction of a world was determined upon. As the result of a deliberate survey, and not of a superficial glance, God *saw* that the earth had become replete with wickedness, and therefore ripe for a curse.—BUSH.

[p] Ez. vii. 2-6.

[q] 2 Pet. iii. 6, 7.

[r] Matt. xxiv. 38.

[s] Ex. ii. 3.

* *Pitch*, or bitumen, which was plentiful. Its use was to cement the parts of the ark together, to preserve it from the injuries of the sun, and water, and worms. It is remarkable that no other substance has been discovered so well adapted for these purposes. And *within*, to correct the unpleasant scent of some of the creatures.—POOLE, PATRICK.

[t] Ex. xiv. 17.

[u] Rom. v. 12-14.

[x] ix. 9, 11.

[y] 2 Pet. ii. 5.

[z] vii. 2, 3; viii. 17.

[a] vii. 8-16.

[b] i. 29, 30.

[c] xvii. 23.

CHAPTER VII.

[a] Job v. 19-24.

[b] Prov. xi. 4-8.

[c] viii. 20. Lev. xi.

[l] *Seven seven.*

[d] Lev. x. 10.

[e] viii. 10, 12.

* *Yet seven days.* Heb. *to yet seven days;* that is, the seventh day after this. Just one week, therefore, was allowed for Noah to embark and for the world to repent; and what a week was this! What feelings of intense anxiety must it have excited!—BUSH.

[f] 21-23; vi. 17.

[2] *Blot out.*

[g] Ex. xxxix. 42, 43.

[h] v. 32; viii. 13.

† The flood began 1656 years from the creation, so that Noah had lived through a large portion of the whole period.—CAMPBELL.

[i] vi. 18.

[k] ii. 19.

[3] *On the seventh day.*

‡ The seventeenth day of the second month, answering to our October or November, in the sixth hundredth year of his life; and *on that same day were all the fountains of the great deep broken up, and the windows of heaven opened.*—FULLER.

[i] vi. 17; viii. 2.

§ By the great deep is meant those waters that are contained in vast quantities within the bowels of the earth; which, being pressed upward by the falling down of the earth, or some other cause, gushed out violently at several parts of the earth.—PATRICK.

[4] *Flood gates.*

‖ The natural causes of the flood are stated to be the incessant torrents of rain that fell during forty entire days and nights, and the vast swell of the ocean, produced doubtless by the operation of volcanic and other agitating elements in the bowels of the earth. "The fountains of the great deep," and "the windows of heaven," express these causes in language beautifully simple, yet highly poetic.—TURNER.

[m] Ex. xxiv. 18.

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

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

CHAPTER VII.

1 *At God's command Noah enters the ark, with his family, and the living creatures; and the flood begins.* 17 *Its increase for forty days.* 21 *All flesh is destroyed by it.* 24 *Its duration.*

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

2 Of every [c]clean beast thou shalt take to thee by [1]sevens, the male and his female: and of beasts that *are* [d]not clean by two, the male and his female.

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

4 For [e]yet seven days,* and I will cause it to rain upon the earth forty days and forty nights; [f]and every living substance that I have made will I [2]destroy from off the face of the earth.

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

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

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

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

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

10 ¶ And it came to pass [3]after seven days, that the waters of the flood were upon the earth.

11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month,‡ the same day were [i]all the fountains of the great deep broken up,§ and the [4]windows of heaven were opened.‖

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

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cypress-trees. The ark was made with three decks, and divided into many little cabins; it was pitched within and without, to keep it tight and sweet; and lighted from the upper part, probably by one window reaching from end to end. A cubit was something more than half a yard; so that enormous vessel was about a hundred and sixty yards in length, twenty-seven in breadth, and sixteen in height; and thus vastly larger than our greatest ships. Learned men have shewn, that these dimensions were far more than were necessary to contain all the animals to be preserved, and sufficient provision for them. But it must at first sight be evident that so great a vessel thus constructed, and with so few persons on board, was utterly unsuitable to weather out the deluge, except as it was under the immediate guidance and protection of the Almighty.—*Scott.*

FAITH.—To rear a building, such a one as he never saw, so large, and of such exact dimensions, would put Noah upon a great deal of care, and labour, and expense; it would be a work of time, the vision was for a great while to come; his neighbours would ridicule him for his credulity, and he would be the song of the drunkards; his building would be called *Noah's folly;* if the worst came to the worst, as we say, each would fare as well as his neighbours. But these, and a thousand such objections, Noah, by faith, got over; his obedience was ready and resolute. Thus did Noah willingly and cheerfully, without murmuring and disputing. God says, *Do this*, and he does it.—*Henry.*

CHAP. VII. NOAH.—Ver. 1. *For thee have I seen righteous before me in this generation.* Observe—1. Those are righteous indeed that are righteous before God, that have not only the form of godliness, by which they appear righteous before men, who may easily be imposed upon, but the power of it, by which they approve themselves to God, who searches the heart, and cannot be deceived in men's character. 2. God takes notice of, and is pleased with, those that are *righteous before him; Thee have I seen.* In a world of wicked people, God could see one righteous Noah; that single grain of wheat could not be lost, no not in so great a heap of chaff. *The Lord knows them that are his.* 3. God, that is a Witness *to*, will shortly be a Witness *for*, his people's integrity; he that sees it, will proclaim it before angels and men, to their immortal honour. They that obtain mercy to *be* righteous, shall obtain witness that they *are* righteous. 4. God is, in a special manner, pleased with those that are good in bad times and places. Noah was *therefore* illustriously righteous, because he was so in that wicked and adulterous generation. 5. Those that keep themselves pure in times of common iniquity, God will keep safe in times of common calamity.—*Henry.*

FLOOD.—Ver. 10. At the end of forty days the waters were so raised, that the ark was afloat: but they increased exceedingly afterwards, by the continuance of the same causes, though perhaps with some intermission. Thus the deluge prevailed till "all the high hills under the whole heaven were covered." The waters at length arose to be above eight yards deep on the top of the highest mountains: so that every project for security was frustrated; every advantage of situation was unavailing. Some might escape longer than others; but first, or last, all men, except those in the ark, perished. And with the human species most of the animals perished also (Isa. xxxiv. 1-6). Indeed, the faithful and powerful protection of God was Noah's only security, in this wild tumult of the elements: and the presence of God was his only comfort in this dreary confinement, and in witnessing the dire devastation of the earth and its inhabitants, and especially of the human species; of his companions, his neighbours, his relatives; of those, to whom he had preached, for whom he had prayed, and over whom he had wept, many of whom had even helped to build the ark.—*Scott.*

GOD'S POWER.—Ver. 16. Now learn—1. That all the creatures are at God's disposal, and that he makes what use he pleases of them, whether *for correction, or for his land, or for mercy*, as Elihu speaks of the rain (Job xxxviii. 12, 13). 2. That God often makes that which *should be for our welfare, to become a trap* (Psal. lxix. 22). That which usually is a comfort and benefit to us, becomes, when God pleases, a scourge and a plague to us. Nothing is more needful or useful than water, both the springs of the earth, and the showers of heaven; and yet, now, nothing is more hurtful, nothing more destructive; every creature is to be what God makes it. 3. That it is impossible to escape the righteous judgments of God, when they come against sinners with commission; for God can arm both heaven and earth against them; see Job xx. 27. God can surround men with the messengers of his wrath, so that if they look upward, it is with horror and amazement; if they look to the earth, *behold, trouble and darkness* (Isa. viii. 21, 22). Who, then, is able to stand before God, when he is angry? *Lastly*, In this destruction of the old world by water, God gave a specimen of the final destruction of the world that now is, by fire; we find the apostle setting the one of these over against the other (2 Pet. iii. 6, 7). As there are *waters* under the earth so Ætna, Vesuvius, and other volcanoes, proclaim to the world that there are subterraneous *fires* too; and fire often falls from heaven, many desolations are made by lightning; so that when the time predetermined comes, between these two fires the earth and all the works therein shall be burnt up; as the flood was brought upon the old world out of the fountains of the great deep, and through the windows of heaven.—*Henry.*

DESTRUCTION.—Ver. 23. All the men, women, and children, that were in the world (except what were in the ark) died. *Every man*, ver. 21, and ver. 23: and perhaps

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

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every [5]sort.

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

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

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

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

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

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

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

22 All in whose nostrils *was* [6]the breath of life, of all that *was* in the dry *land*, died.

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

24 ¶ And the waters prevailed upon the earth [s]an hundred and fifty days.†

CHAPTER VIII.

1 *The waters asswage.* 18 *Noah goeth forth of the ark,* 20 *buildeth an altar, and offereth sacrifice.* 21 *God's promise to curse the earth no more.*

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

B.C. 2349—B.C. 2348.

[5] *Wing.*

[n] Ps. xci. 1-10. Matt. xxv. 10. Luke xiii. 25. John x. 27-30. 1 Pet. i. 5.

[o] Job xii. 15. Ps. xlvi. 2, 3; civ. 6-9.

¶ At the present day, every mountain, where search has been made, conspire in one uniform, universal proof that they all had the sea spread over their highest summits; shells, skeletons of fish, &c., having been found there.—WILLOUGHBY.

[p] vi. 6, 7. 2 Pet. iii. 6.

* It has been computed by some skilful calculators, and the general opinion is, that the population of the earth at that time must have been vastly superior to that of subsequent ages. Some say even as high as two millions of millions.—WILSON.

[6] *The breath of the spirit of life.*

[q] Job xxii. 15-17.

[r] Ex. xiv. 28-30.

[s] viii. 3, 4.

† These words seem to import that whatsoever short intermissions there might be, yet the rain continued an hundred and fifty days. Otherwise, it is hard to explain how the waters increased more and more, as it is said, ver. 17, 18, 19.—PATRICK.

CHAPTER VIII.

[a] xix. 29.

* This is an expression after the manner of men: for not any of his creatures (Luke xii. 6), much less any of his people, are forgotten to God (Is. xlix. 15, 16). With Noah, God remembered every living thing; for though his delight be especially in the sons of men, yet he rejoiceth in all his works, and hateth nothing that he has made.—HENRY.

[b] Ps. xxxvi. 6.

[c] Ex. xiv. 21.

† Hot winds possess a power of removing water wholly inconceivable to people living in these islands. A gentleman who had been solacing himself in the Tigris, states, that he came out just as the hot wind passed over, and both he and his clothes were dried in a moment!—CAMPBELL.

[d] Prov. viii. 23.

[e] Job xxxvii. 11-13; xxxviii. 37.

[1] *In going and returning.*

‡ This mountain, which consists of two separate peaks of unequal elevation, is situated in a vast plain twelve leagues east from Erivan, and rises to a height of upwards of 15,000 feet above the ocean. It is called by the Eastern people by the various names of *Masis, Ardag,* or *Agridagh*—*i.e.,* the finger-mountain, from its standing alone, and rising like a finger held up; *Kuhi Nuach,* or mountains of Noah; and *Meresoussar,* or the stopping of the ark.—BUSH.

[2] *Were in going and decreasing.*

[f] 1 Kings xvii. 4, 6.

[3] *In going forth and returning.*

§ *To and fro,* Heb. going and returning; *i.e.* went forth hither and thither, sometimes going from the ark, and sometimes returning to the ark, though never entering into it again.—POOLE.

[g] Cant. ii. 14.

[h] Matt. xi. 28.

[i] Ps. cxvi. 7.

[4] *Caused her to come.*

[k] Is. viii. 17.

[l] vii. 4, 10.

[m] Zech. iv. 12-14.

‖ Some versions read "leaves:" other, "a branch:" perhaps "a *sprig* of olive *leaves*" was what the dove really brought to Noah. Hence the olive-branch has ever been among the forerunners of peace, and chief of those emblems, by which a happy state of renovation and restoration to prosperity has been signified among mankind.—*Expos. Ind. Script. Illust.*

[n] Is. xxv. 9; xxvi. 8. Jam. v. 7.

[o] ii. 2, 3.

¶ Quite free from water, but yet so soft and muddy, that it was not fit to be inhabited, as appears by his staying almost two months more before he went out.—PATRICK.

* From comparing ch. vii. 11 with this verse, it appears that from the commencement of the flood till Noah came out of the ark was one year and ten days, if their months were such as ours, twelve of which make 365 days.—BOOTHROYD.

[p] Ps. cxxi. 8. Zech. ix. 11.

2 The [d]fountains also of the deep, and the windows of heaven, were stopped, and [e]the rain from heaven was restrained:

3 And the waters returned from off the earth [1]continually: and after the end of the hundred and fifty days the waters were abated.

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

5 And the waters [2]decreased continually until the tenth month: in the tenth *month*, on the first *day* of the month, were the tops of the mountains seen.

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

7 And he sent forth [f]a raven, which went forth [3]to and fro,§ until the waters were dried up from off the earth.

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

9 But the dove [h]found no rest for the sole of her foot, [i]and she returned unto him into the ark; for the waters *were* on the face of the whole earth: then he put forth his hand, and took her, and [4]pulled her in unto him into the ark.

10 And he [k]stayed yet other [l]seven days; and again he sent forth the dove out of the ark:

11 And the dove came in to him in the evening; and, lo, in her mouth *was* [m]an olive-leaf‖ pluckt off. So Noah knew that the waters were abated from off the earth.

12 And [n]he stayed yet [o]other seven days, and sent forth the dove, which returned not again unto him any more.

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

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

15 ¶ And God spake unto Noah, saying,

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

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and

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they were as many as are now upon the face of the earth, if not more. Now, we may easily imagine what terror and consternation seized on them when they saw themselves surrounded. Our Saviour tells us, that till *the very day* that the flood came, they were *eating and drinking* (Luke xvii. 27): They were drowned in security and sensuality, before they were drowned in those waters; crying, *Peace, peace* to themselves, deaf and blind to all Divine warnings. In this posture death surprised them, as 1 Sam. xxx. 16, 17.

CHAP. VIII. ARARAT.—Ver. 4. On the seventeenth day of the seventh month *of the year* (as it is most probable), just five months, or a hundred and fifty days from the beginning of the flood, the waters were so far abated, that the ark rested on one of the summits of Mount Ararat. This is supposed to mean a ridge of mountains extending from Armenia eastward to a great distance. The word *Ararat* is elsewhere translated *Armenia*, but it is not agreed whether the ark rested in Armenia, or more towards the east. It was, however, no doubt on some lofty summit; as it was almost three months longer before the tops of the mountains were seen. "If we had been a long and dangerous voyage at sea, we should be better able to conceive of the joy which this sight must have occasioned."—[*Fuller.*]

ARK AT REST.—Here we have the effects and evidences of the ebbings of the waters—1. The ark rested. This was some satisfaction to Noah, to feel the house he was in upon firm ground, and no longer moveable. It rested upon a mountain, whither it was directed, not by Noah's prudence (he did not steer it), but by the wise and gracious providence of God, that it might rest the sooner. Note, God has times and places of rest for his people after their tossings; and many a time he provides for their seasonable and comfortable settlement, without their own contrivance, and quite beyond their own foresight. The ark of the Church, though sometimes tossed with tempests, and not comforted (Isa. liv. 11), yet has its rests (Acts ix. 31). 2. The tops of the mountains were seen, like little islands, appearing above the water. We must suppose that they were seen by Noah and his sons, for there were none besides to see them: it is probable that they had looked through the window of the ark every day, like the longing mariners, after a tedious voyage, to see if they could discover land, or as the prophet's servant (1 Kings xviii. 43, 44), and at length they spy ground, and enter the day of the discovery in their journal. They felt ground above forty days before they saw it, according to Dr Lightfoot's computation, whence he infers, that if the waters decreased proportionably, the ark drew eleven cubits in water.

NOAH'S MESSENGERS.—Ver. 6-10. Forty days after the tops of the mountains became visible, Noah sent out a raven, in order that he might learn the state of the earth: but as this bird was used to feed on flesh, it either returned no more, or, as some think, it continued to come back to the ark, and again to leave it, without being received into it, till the waters were dried up. After seven days, therefore, as the subsequent language implies (ver. 10), he sent forth a dove, which soon returned, and was taken into the ark; and on a second trial she brought an olive-branch in her mouth. This was a token that some of the fruitful plains were dried, and the vegetables preserved. On the third trial, the dove returned no more.—The repeated mention of seven days seems an intimation of the observance of the Sabbath in the ark; after the ordinances of which, the dove was sent out.—The olive-branch, probably from some obscure tradition of this event, has generally been the emblem of peace. Thus also the Holy Spirit, whose emblem is a dove, by his consolations brings to the broken-hearted believer the olive-branch of peace and reconciliation with God.—According to the computation of time used in Scripture, Noah and his company continued in the ark a year and ten days.—*Scott.*

GRATITUDE.—Ver. 20. Here observe—1. Noah offered only those that were clean; for it is not enough that we sacrifice, but we must sacrifice that which God appoints, according to the law of sacrifice, and not a corrupt thing. 2. Though his stock of cattle was so small, and that rescued from ruin at so great an expense of care and pains, yet he did not grudge to give God his dues out of it. He might have said, "Have I but seven sheep to begin the world with, and must one of those seven be killed and burnt for sacrifice? Were it not better to defer it till we have more plenty?" No, to prove the sincerity of his love and gratitude, he cheerfully gives the seventh to his God, as an acknowledgment that all was his, and owing to him. Serving God with



Photograph from Original Painting by P. R. Morris, A.R.A.

Noah sending forth the Dove.

of cattle, and of every creeping thing that creepeth upon the earth; that they may [q]breed abundantly in the earth, and be fruitful, and multiply upon the earth.

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

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their [5]kinds, went forth out of the ark.

20 ¶ And Noah [r]builded an altar* unto the LORD, and took of every [s]clean beast, and of every clean fowl, and offered [t]burnt-offerings on the altar.

21 And the LORD [u]smelled a [6]sweet savour; and the LORD said in his heart, I will not again [x]curse the ground any more for man's sake; [7]for [y]the imagination of man's heart *is* evil from his youth: [z]neither will I again smite any more every thing living, as I have done.

22 [8]While the earth remaineth, [a]seed-time and harvest, and cold and heat, and summer and winter, and [b]day and night, shall not cease.†

CHAPTER IX.

1 *God blesseth Noah.* 4 *Blood and murder are forbidden.* 8 *God's covenant signified by the rainbow.* 21 *Noah is drunken,* 25 *Curseth Canaan,* 29 *and dieth.*

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

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

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

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

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

B.C. 2348—B.C. 2348.

[q] Ix. 7.
[5] *Families.*
[r] iv. 4; xii. 7, 8; xiii. 4. Ex. xx. 24, 25. Heb. xiii. 10, 15, 16.
* Here is the first express mention of an altar, though it is to be supposed there was one, upon which Cain and Abel offered, in the place appointed for divine worship.—KIDDER.
[s] vii. 2. Lev. xi.
[t] Lev. i.
[u] Lev. i. 9, 17. 2 Cor. ii. 15. Eph. v. 2.
[6] *Savour of rest.*
[x] iii. 17; iv. 12.
[7] *Though.*
[y] vi. 5. Job xv. 14-16. Ps. li. 5. Is. xlviii. 8. John iii. 6.
[z] ix. 11-15. Is. liv. 9, 10.
[8] *As yet all the days of the earth.*
[a] Ex. xxxiv. 21. Jer. v. 24. James v. 7.
[b] Jer. xxxiii. 20, 25.
† In Europe the year is divided into four quarters or seasons, but here are six divisions of the natural year, which obtained among the Jews in Palestine in regard to agricultural labours, and exists among the Arabs to the present day. This gracious promise is our security, and from the constant fulfilment of it, we have a striking proof of God's faithfulness. — BOOTHROYD.

CHAPTER IX.

[a] xxiv. 60. Is. li. 2.
[b] Job v. 22, 23. Ps. viii. 4-8.
[c] Acts x. 12-15.
[d] Rom. xiv. 3.
* Here is also a special grant which does not appear to have been given before: not only the herbs of the field, but the animals, are given to man for food.—FULLER.
[e] Lev. iii. 17. Acts xv. 20.
† Life is supposed in Scripture to be seated in, or attached to, the blood: and that excellent anatomist, Mr John Hunter, from the result of many experiments, has confirmed the doctrine, that *the living principle is inherent in the blood.*—HALES.
[f] Ex. xxi. 28, 29.
[g] iv. 9, 10. Num. xxxv. 31.
[h] Acts xvii. 26.
[i] Ex. xxi. 12-14. Lev. xxiv. 17. Matt. xxvi. 52. Rom. xiii. 4. Rev. xiii. 10.
‡ Against murder the Lord thus provided by an early law, enacted and published before him, out of whose loins the whole world after the flood was to be re-peopled: to shew that it was not meant for a national and temporary ordinance, but for an universal and perpetual law. —BP. SANDERSON.
[k] i. 26, 27. James iii. 9.
[l] Is. liv. 9, 10.
§ *I will establish my covenant with you.* —Because beasts cannot covenant, most understand by that word simply a promise, as Jer. xxxiii. 25. But there is no need of this explication, the covenant being made directly with Noah, including all other creatures, who were to have the benefit of it.—PATRICK.
[m] Ps. civ. 9. Jon. iv. 11.
[n] vii. 21-23; viii. 21, 22.
xvii. 11. Ex. xii. 13. Matt. xxvi. 26-28. 1 Cor. xi. 23-25.
[o] Ez. i. 28. Rev. iv. 3; x. 1.
‖ *I do set my bow.* Heb. *I have given*—that is, I will from time to time give and place. God calleth it *his bow*, partly because it was his workmanship, and chiefly because it was his pledge, and the seal of his promise.—POOLE.
[q] Ex. xxviii. 12. Lev. xxvi. 42-45. Jer. xiv. 21. Luke i. 72.
[r] Is. liv. 8-10.
[s] xvii. 13, 19.
¶ When the Jews behold the rainbow, they bless God, who remembers his covenant, and is faithful to his promise. And the tradition of this, its designation to proclaim comfort to mankind, was strong among the heathen; for according to the mythology of the Greeks, the *rainbow* was the daughter of *wonder*, "a sign to mortal men," and regarded upon its appearance as the messenger of the celestial deities.—BP. HORNE.
[1] *Chenaan.*

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

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

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

9 And I, behold, I [l]establish my covenant with you, §and with your seed after you;

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

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

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

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

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

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

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

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

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham *is* the father of [1]Canaan.

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our little, is the way to make it more; and we must never think that wasted with which God is honoured. 3. See here the antiquity of religion: the first thing we find done in the new world, was an act of worship (Jer. vi. 16). We are now to express our thankfulness, not by burnt-offerings, but by the sacrifices of praise, and the sacrifices of righteousness, by pious devotions, and a pious conversation.—*Henry.*

PRACTICAL OBSERVATIONS.—The Lord "knoweth how to reserve the wicked unto the day of judgment, to be punished," however numerous, powerful, and haughty they may be; and also "to deliver the godly out of temptation," in the best time and manner, though few, despised, and helpless (2 Pet. ii. 9). For a season he *seems* to forget his afflicted children, and they are prone to judge according to appearances; but in due season he will manifest his kind and careful remembrance of them.—The devoted servant of God will make haste to keep his commandments; and patiently wait his time for deliverance and promised blessings.—The faithfulness of God is the best security; and it is given to all them that trust in him: for, his glory is engaged for their salvation, as much as for Noah's preservation.—Alas! how many are there in the visible Church who resemble the *raven* more than the *dove!* who retain a relish for worldly things under a religious appearance; and who "in time of temptation fall away!" But the true Christian, partaking of the Spirit of Christ, may indeed, through temptation, for a season quit the ark and go to the world; but, like the dove, he can find no rest till he returns to the Lord.—*Scott.*

CHAP. IX. NEW CHARTER.—Grant of power over the inferior creatures, ver. 2:—1. A title to them. *Into your hands they are delivered,* for your use and benefit. 2. A dominion over them, without which the title would avail little. *The fear of you and the dread of you shall be upon every beast.* This revives a former grant (chap. i. 28), only with this difference, that man in innocence ruled by love, fallen man rules by fear. Now this grant remains in force, and thus far we have still the benefit of it. (1.) That those creatures which are any way *useful to us are reclaimed,* and we use them either for service, or food, or both, as they are capable. The horse and ox patiently submit to the bridle and yoke, and the sheep is dumb both before the shearer and before the butcher; for *the fear and dread of man* are upon them. (2.) These creatures that are any way *hurtful to us are restrained,* so that though now and then man may be hurt by some of them, yet they do not combine together to rise up in rebellion against man, else God could by these destroy the world as effectually as he did by a deluge; it is one of God's sore judgments (Ezek. xiv. 21). What is it that keeps wolves out of our towns, and lions out of our streets, and confines them to the wilderness, but this fear and dread? Nay, some have been *tamed* (James iii. 7).

BLOOD.—Ver. 4. From this energetic declaration, ver. 6, it certainly follows, that wilful murder ought invariably in all communities to be punished with death; whatever form it assumes, or however it may, by specious pretences, be extenuated, and that God will himself require it of those who suffer the murderer to escape; so that the punishment due to murder will, in some way, be inflicted on them, as accessaries to the crime. This implies, that magistrates should be appointed, who might punish murderers with death; though in the case of Cain the Lord had been pleased to prohibit all men from slaying him. Perhaps the impious inhabitants of the old world had been emboldened by the example of Cain; and no intimation is given, that any murderer was punished with death during all that period of violence. To impress the greater horror of destroying man's life, it was enjoined that even the beast which killed a man should be put to death.—*Scott.*

RAINBOW.—Ver. 13. (1.) The seal is affixed, with repeated assurances of the truth of that promise which it was designed to be the ratification of. (2.) The rainbow appears, then, when the clouds are most disposed to wet, and returns after the rain; then, when we have most reason to fear the rain prevailing, God shews this seal of the promise, that it shall not prevail. (3.) The thicker the cloud, the brighter the bow in the cloud. Thus, as threatening afflictions abound, encouraging consolations much *more abound* (2 Cor. i. 5). (4.) The rainbow appears when one part of the sky is clear, which intimates mercy remembered in the midst of wrath; and the clouds are hemmed, as it were, with the rainbow, that it may not overspread the heavens; for the bow is coloured rain, or the edges of a cloud gilded. (5.) The rainbow is the reflection of the beams of the sun, which intimates, that all the glory and significancy of the seals of the covenant are derived from Christ the Sun of righteousness, who is also described with a *rainbow about his throne* (Rev. iv. 3), and *a rainbow upon his head* (Rev. x. 1); which bespeaks, not only his majesty, but his mediatorship.

SIN AND SHAME.—Ver. 21. The consequence of Noah's sin was *shame.* He was *uncovered within his tent,* made naked to his shame, as Adam when he had eaten forbidden fruit. Yet Adam sought concealment; Noah is so destitute of thought and reason, that he seeks no covering. This was a fruit of the vine that Noah did not think of. Observe here the great evil of the sin of drunkenness—1. It *discovers* men; what infirmities they have they betray when they are drunken, and what secrets they are intrusted with are then easily got out of them. Drunken porters keep open gates. 2. It *disgraces* men, and exposes them to contempt. As it shews them, so it shames them. Men say and do that, when drunken, which, when they are sober, they would blush at the thoughts of (Hab. ii. 15, 16).—*Henry.*

THE CURSE.—Ver. 25. Ham must have felt it a very mortifying rebuke of his vile

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

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

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

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

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

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

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

26 And he said, [x]Blessed *be* [y]the LORD God of Shem; and Canaan shall be [2]his servant.

27 God shall [3]enlarge Japheth, and he shall [z]dwell in the tents of Shem; and Canaan shall be his servant.

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

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

CHAPTER X.

1 *Noah's generations.* 2 *The sons of Japheth and Ham.* 8 *Nimrod the first monarch.* 21 *The sons of Shem.*

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

2 ¶ The sons of Japheth; [a] Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

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

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

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

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

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

B.C. 2347—B.C. 2218.

[t] viii. 17; x. 2-32.
[u] iii. 18, 19, 23; iv. 2; v. 29. Prov. xii. 11. Ec. v. 9.
[x] Deut. xxxiii. 26-29. Ps. cxliv. 15.
[y] xi. 10-26; xii. 1-3.
[2] *Servant to them.*
[3] *Persuade.*
[z] Mal. i. 11. Eph. ii. 14-19; iii. 6.

CHAPTER X.

[a] V. 2. Japheth, to whose lot fell Europe and the Northern Asia: the memory of him remained amongst the heathen under the name Japetus. Gomer—it is thought he was the father of the Cimbrians, a northern nation of Europe. Magog—from whom came the Scythians (Ezek. xxxviii. 2). Madai—from whom the Medes came (Is. xxi. 2). Javan—the father of the Ionians or Greeks (Is. lxvi. 19). Tubal—the father of the Iberians, or the Albaneses of Asia (Ez. xxvii. 13). Meshech—by the affinity of the name and the northern situation, it is gathered that this was the father of the Muscovites. Tiras—the father of the Thracians.

V. 3. Ashkenaz—the Jews do firmly believe that he was the father of the people of Germany (Jer. li. 27). Riphath—the father of the Ripheans in the farthest northern parts (1 Chr. i. 6). Togarmah—the father of some northern nation hitherto unknown (Ez. xxvii. 14; xxxviii. 6); the Jews believe that the Turks were his posterity.

V. 4. Elishah—from whom descended the Æolians in the lesser Asia (Ez. xxvii. 7). Tarshish—the father of the Cilicians, where the city of Tharsus was (Jon. i. 3). Kittim—the father of the Macedonians (Num. xxiv. 24; Dan. xi. 30). Dodanim—the father of the Epirotes, or the Albaneses of Europe, in which country stands the city of Dodæna.

V. 5. The Isles—here and elsewhere by this name are meant the islands of the Mediterranean Sea, and in general all the provinces of Europe encompassed and divided by the said sea (Jer. xxv. 22).

V. 6. Cush—father of the Ethiopians on both sides of the Arabian Sea. Mizraim—father of the Egyptians. Phut—the father of all the Phuteans, a people of Africa (Ez. xxvii. 10). —DIODATI.

[u] vi. 4. Jer. xvi. 16. Mic. vii. 2.
[x] 2 Chr. xxviii. 22.
[1] *Babylon.*
† He first erected the city of Babylon, making it the capital seat of his dominions.—PYLE.
[a] Am. vi. 2.
[2] xi. 2; xiv. 1. Is. xi. 11.
[2] *He went out* into *Assyria.*
[c] Ps. lxxxiii. 8. Hos. xiv. 3.
[d] Jon. i. 2; iii. Zeph. ii. 13.
‡ So called from his son Ninus. Thus Cain built a city, and called it, not by his own, but by his son's name. — PATRICK.
[3] *The streets of the city.*
§ It is not unlikely that the whole four cities here mentioned were situated near together, and united under one social polity, so as in some sense to be denominated one city.—BUSH.
[e] Jer. xlvi. 9. Ez. xxx. 5.
[b] Is. xi. 11.
[i] 1 Chr. i. 12. Jer. xlvii. 4.
[k] Jer. xlvii. 4.
[4] *Tsidon.*
[l] xv. 19-21; xxiii. 3-20. Ex. iii. 8.
[m] Jud. i. 21.
[n] xxxiv. 2.
[o] Ez. xxvii. 8.
[p] Josh. xviii. 22. 2 Chr. xiii. 4.
[q] Num. xxxiv. 8.
[r] Num. xxxiv. 2-15.
[5] *Azzah.*
[s] xiii. 10-13.
[t] xi. 1-9.
‖ *Shem* signifies *name* or *renown*; and his, indeed, was great both in a temporal and spiritual sense. The finest regions of upper and middle Asia were allotted to his family, as Armenia, Media, Persia, &c.; but his chief renown was from being the lineal ancestor of the promised seed of the woman, to which Noah might allude in his pious ejaculation (ch. ix. 26).—GREENFIELD.
[u] xi. 10-26.
[x] ix. 26. 1 Chr. i. 17-27.
[y] Is. xi. 11.
[6] *Arpachshad.*
[z] Is. lxvi. 19.
[a] Num. xxiii. 7.
[b] Job i. 1.
[7] *Shelah.*
[8] *Division.*
[c] Deut. xxxii. 8.
[d] 1 Kings x. 1.

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

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

10 And the beginning of his kingdom was [1]Babel,† and Erech, and Accad, and [c]Calneh, in the land of [d]Shinar.

11 Out of that land [2]went forth [e]Asshur, and builded [f]Nineveh,‡ and [3]the city Rehoboth, and Calah,

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

13 And Mizraim begat [g]Ludim, and Anamim, and Lehabim, and Naphtuhim,

14 And [h]Pathrusim, and Casluhim, (out of whom came [i]Philistim,) and [k]Caphtorim.

15 ¶ And Canaan begat [4]Sidon his first-born, and [l]Heth,

16 And the [m]Jebusite, and the Amorite, and the Girgasite,

17 And the [n]Hivite, and the Arkite, and the Sinite,

18 And the [o]Arvadite, and the [p]Zemarite, and the [q]Hamathite: and afterward were the families of the Canaanites spread abroad.

19 And [r]the border of the Canaanites was from Sidon, as thou comest to Gerar, unto [5]Gaza; as thou goest unto [s]Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha.

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

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

22 The [x]children of Shem; [y]Elam, and [z]Asshur, and [6]Arphaxad, and [7]Lud, and [a]Aram.

23 And the children of Aram; [b]Uz, and Hul, and Gether, and Mash.

24 And Arphaxad begat [7]Salah; and Salah begat Eber.

25 And unto Eber were born two sons: the name of one *was* [8]Peleg; for in his days was the earth divided; [c]and his brother's name *was* Joktan.

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

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and [d]Sheba,

behaviour, when his own father was inspired on this occasion to predict the durable oppression and slavery of his posterity: Canaan also was rebuked, by learning that the curse would especially rest on that branch of the family which should descend from him; for his posterity were no doubt *principally*, though not *exclusively*, intended. The devoted nations, which God destroyed before Israel, were descended from Canaan: and so were the Phœnicians and the Carthaginians, who were at length subjugated, with dreadful destruction by the Greeks and Romans. "The whole continent of Africa was peopled principally by the descendants of Ham: and for how many ages have the better parts of that country lain under the dominion of the Romans, and then of the Saracens, and now of the Turks! In what wickedness, ignorance, barbarity, slavery, misery, live most of the inhabitants! and of the poor negroes, how many hundreds every year are sold and bought, like beasts in the market; and conveyed from one quarter of the world to do the work of beasts in another!"—*Scott.*

CHAP. X. COLONISATION.—This chapter, as a kind of introduction to universal history, implies many things afterwards related. It is supposed bymany learned men, and shewn at least by probable arguments, that the descendants of Gomer, Japheth's eldest son, settled in the northern parts of Asia Minor, and then spread into the Cimmerian Bosphorus, and the adjacent regions; and that from them the numerous tribes of the Gauls, Germans, Celts, and Cimbrians descended. The Scythians, Tartars, and other northern nations, are supposed to be descendants of Magog, Meshech, and Tubal; the Medes of Medai; the Ionians, and indeed all the Greeks, of Javan; and the Thracians, of Tiras. Nearly all the inhabitants of Europe, and probably of America, descended from Japheth, besides those of the northern regions of Asia.—"The isles of the Gentiles," generally mean the parts of Europe, most known to the ancient inhabitants of Asia. The inhabitants of Britain are in general descended from Japheth, and especially concerned in the isles of the Gentiles.—The reader, by examining carefully the marginal references, may perceive, in several particulars, some of the grounds on which these conclusions rest: but it would be improper, in this place, to enter on so complicated a subject. From Cush, the eldest son of Ham, the Ethiopians in Africa and many tribes in Asia (inhabiting part of Arabia, and often improperly called Ethiopians), were evidently descended. Mizraim was the ancestor of the Egyptians, Cyrenians, and Libyans, or (the word being plural) the general name of the family or tribe, whence they sprang; and Phut, of the Mauritanians.—In short, all Africa is supposed to have been peopled by Ham's posterity; besides the Philistines, Canaanites, and Phœnicians.—*Scott.*

NIMROD.—Ver. 8. Nimrod was a great *hunter;* this he began with, and for this became famous, to a proverb: every great hunter is, in remembrance of him, called a *Nimrod.* 1. Some think he did good with his hunting, served his country by ridding it of the wild beasts which infested it, and so insinuated himself into the affections of his neighbours, and got to be their prince: those that exercise authority, either are, or at least would be called, *benefactors* (Luke xxii. 25). 2. Others think that, under pretence of hunting, he gathered men under his command, in pursuit of another game he had to play, which was to make himself master of the country, and to bring them into subjection. He was a *mighty hunter*—that is, he was a violent invader of his neighbours' rights and properties, and a persecutor of innocent men, carrying all before him, and endeavouring to make all his own, by force and violence. He thought himself a mighty prince, but, *before the Lord*, that is, in God's account, he was but a *mighty hunter.* Note, Great conquerors are but great hunters. Alexander and Cæsar would not make such a figure in Scripture history as they do in common history.

AMBITION.—Ver. 10. Observe, in Nimrod, the nature of ambition—1. It is *boundless:* much would have more, and still cries, *Give, give.* 2. It is *restless:* Nimrod, when he had four cities under his command, could not be content till he had four more. 3. It is *expensive:* Nimrod will rather be at the charge of *rearing* cities, than not have the honour of *ruling* them. The spirit of building is the common effect of a spirit of pride. 4. It is *daring*, and will stick at nothing: Nimrod's name signifies *rebellion*, which (if he did indeed abuse his power to the oppression of his neighbours) teaches us that tyrants to men are rebels to God, and their *rebellion is as the sin of witchcraft.*—*Henry.*

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

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

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

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

CHAPTER XI.

1 *One language in the world.* 3 *Babel building.* 7 *Languages confounded.* 10 *The generations of Shem,* 27 *and of Terah, Abram's father.*

AND the whole earth[*] [a]was of one [1]language,[†] and of one [2]speech.

2 And it came to pass, as they journeyed [3]from the east, that they found a plain in the land of [b]Shinar; and they dwelt there.

3 ¶ And [4]they said one to another, Go to, let us make brick, and [5]burn them throughly. And they had brick for stone, and slime[‡] had they for mortar.

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

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

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

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

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

9 Therefore is the name of it called [6]Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon [n]the face of all the earth.

B.C. 2247—B.C. 2346.

[*] 1 Kings ix. 28.
[f] ii. 11; xxv. 18.

CHAPTER XI.

[*] *Earth* is oft put for its inhabitants, as Gen. vi. 12; 1 Kings x. 24; 1 Chron. xvi. 23; Ps. xxxiii. 8. —POOLE.

[a] Is. xix. 18.

[1] *Lip.*

[†] Perhaps it is most probable that the old Hebrew or Syriac is the most ancient language which has descended to us; and in support of this opinion, the Jewish historians assert that the sons of Eber, or Heber, did not concur with the rest in the attempt to build the tower, and therefore retained the primitive language. Sir William Jones is of opinion that the original language is entirely lost. — BISHOP TOMLINE.

[2] *Words.*

[3] *Eastward.*

[b] *See on* x. 10.

[4] *A man said to his neighbour.*

[5] *Burn them to a burning.*

[‡] The word in this place undoubtedly denotes that remarkable mineral pitch to which the name of *bitumen* is given, and which is supposed to have been formed in the earth from the decomposition of animal and vegetable substances. It is the most inflammable of known minerals.—BUSH.

[c] Prov. x. 7. John v. 44.

[d] Ps. xcii. 9. Luke i. 51.

[e] xviii. 21. Ex. xix. 11. John iii. 13.

[§] Herodotus informs us that this tower was square, 660 feet in length and breadth; and according to Strabo, it rose to the same height. It consisted of eight square towers of a pyramidical form, gradually decreasing in breadth, with a winding ascent on the outside four miles in length, and so broad as to allow horses and carriages to pass each other. This magnificent structure is so completely destroyed that its very site is doubtful. — CYCLOPÆDIA.

[f] iii. 22. Jud. x. 14.

[g] ix. 19. Acts xvii. 26.

[h] vi. 5; viii. 21. Ps. ii. 1-4. Luke i. 51.

[i] 5; i. 26; iii. 22. Is. vi. 8.

[k] Job v. 12, 13. Acts ii. 4-11.

[l] x. 5, 20, 32. 1 Cor. xiv. 2-11.

[m] xlix. 7. Luke i. 51.

[6] *Confusion.*

[n] x. 25, 32. Acts xvii. 26.

[a] x. 21, 22.
B.C. 1846.
B.C. 2311.
B.C. 1908.

[‖] So that as he had seen *Methuselah* and *Lamech* before the flood, he might also see Abraham, and his son Isaac, who by this account was one and twenty years old when Shem died.—PATRICK.

[*] We have here a list of Shem's descendants in the line from which Abram sprung; and it is upon the generations specified in this chapter that chronological computations for the period from the deluge to the birth of Abram are founded.—TURNER.
B.C. 2281.
B.C. 1878.

[b] x. 21, 25. 1 Chr. i. 19.
B.C. 2247.

[7] *Phalec.*

[†] So that he was the longest lived of all the patriarchs which were born after the flood.—POOLE.

[8] *Ragau.*
B.C. 2217.
B.C. 2008.

[9] *Saruch.*
B.C. 2185.
B.C. 1976.
B.C. 2155.
B.C. 1956.

[1] *Thara.*

[c] xxii. 20-24. Josh. xxiv. 2.

[‡] *Abram, Nahor, and Haran.* — Abram seems to have been the youngest; but is named first because of his preeminence. — PATRICK.

[d] xiii. 1-11; xiv. 12; xix. 1-29. 2 Pet. ii. 7.

[§] He was the first son, who in the natural way died before his father.—BP. WILSON.

[e] xv. 7. Neh. ix. 7. Acts vii. 4.

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

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

12 And Arphaxad lived five and thirty years, and begat Salah.[*]

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

14 And Salah lived thirty years, and begat Eber.

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

16 And [b]Eber lived four and thirty years, and begat [7]Peleg.

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

18 And Peleg lived thirty years, and begat [8]Reu.

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

20 And Reu lived two and thirty years, and begat [9]Serug.

21 And Reu lived, after he begat Serug, two hundred and seven years, and begat sons and daughters.

22 And Serug lived thirty years, and begat Nahor.

23 And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters.

24 And Nahor lived nine and twenty years, and begat [1]Terah.

25 And Nahor lived, after he begat Terah, an hundred and nineteen years, and begat sons and daughters.

26 And Terah lived seventy years, and begat [c]Abram, Nahor, and Haran.[‡]

27 ¶ Now these *are* the generations of Terah: Terah begat Abram, Nahor, and Haran; and Haran begat [d]Lot.

28 And Haran[§] died before his father Terah in the land of his nativity, in [e]Ur of the Chaldees.

PRACTICAL OBSERVATIONS.—As all mankind are of one family, and nearly related in Adam and Noah, how reasonable is it that we should love and do good to each other! Whenever we behold a human being, whatever be his language and garb, or wherever he was born, we should recognise a near relation, and behave to him accordingly. In this view, how unnatural and absurd is that prejudice against foreigners, and that contempt of them which generally prevail! And how can it consist with love to our neighbours, our brethren, "bone of our bone, and flesh of our flesh," to treat them with rigour, or hold them in slavery?—*Scott.*

CHAP. XI. BABEL.—Ver. 4. *Let us build us a city and a tower.* It is observable, that the first builders of cities, both in the old world (chap. iv. 17) and in the new world here, were not men of the best character and reputation: tents served God's subjects to dwell in; cities were first built by those that were rebels against him, and revolters from him. Observe here—1. How they excited and encouraged one another to set about this work. They said, *Go to, let us make brick* (ver. 3), and again (ver. 4), *Go to, let us build us a city;* by mutual excitements they made one another more daring and resolute. 2. What materials they used in their building. The country being plain, yielded neither stone nor mortar, yet did not discourage them from their undertaking, but they made brick to serve instead of stone, and slime or pitch instead of mortar. See here, (1.) What shift those will make that are resolute in their purposes: were we but thus zealously affected in a good thing, we should not stop our work so often as we do, under pretence that we want conveniences for carrying it on. (2.) What a difference there is between men's building and God's; when men build their Babel, brick and slime are their best materials; but when God builds his Jerusalem, he lays even the *foundations of it with sapphires, and all its borders with pleasant stones* (Isa. liv. 11, 12; Rev. xxi. 19). 3. For what ends they built. (1.) It seems designed for an affront to God himself; for they would build a tower, *whose top might reach to heaven,* which bespeaks a defiance of God, or at least a rivalship with him; they will be *like the Most High,* or come as near him as they can, not in holiness, but in height. They forgot their place, and, scorning to creep on the earth, resolve to climb to heaven, not by the door, or ladder, but some other way. (2.) They hoped hereby to make them a name; they would do something to be talked of now, and to give posterity to know that there had been such men as they in the world; rather than die and leave no memorandum behind them, they would leave this monument of their pride, and ambition, and folly. (3.) They did it to prevent their dispersion: *lest we be scattered abroad upon the face of the earth.* "It was done," says Josephus, "in disobedience to that command (chap. ix. 1), *Replenish the earth.*" God orders them to scatter; "No," say they, "we will not, we will live and die together." In order hereunto, they engage themselves, and one another, in this vast undertaking. That they might unite in one glorious empire, they resolve to build this city and tower, to be the metropolis of their kingdom, and the centre of their unity. It is probable that the hand of ambitious Nimrod was in all this; he could not content himself with the command of a particular colony, but aimed at universal monarchy; in order to which, under pretence of uniting for their common safety, he contrives to keep them in one body, that, having them all under his eye, he might not fail to have them under his power.—*Henry.*

LANGUAGES.—Ver. 7, 8. The power of that God, who first gave man the gift of speech, was exerted in *confounding* the language of this rebellious company; and nothing could be more suited to break their wicked combination. Some, indeed, have thought, that no more is meant than *dividing their counsels,* by leaving them to their violent passions, till they quarrelled and separated; and several other interpretations have been given: but the variety of languages, which has ever since prevailed on earth, proves that their language was confounded, and that they could not understand each other. By an extraordinary miracle, their minds were strangely *confused,* as to the meaning of the terms in which they had before conversed; and led to form other words and expressions. Thus new languages were produced; and, probably, these were as numerous as the principal families in the company, who could understand one another, but could not converse with their former associates. Thus the very plan which they had formed to prevent their dispersion made way for it; and in consequence the several tribes removed to the regions allotted to them. In some respects this was a severe rebuke, and led to the more entire separation of most of them from the worshippers of God: but it tended to accomplish his purpose in replenishing the earth with the human species.—"There is scarcely a great nation in the world, but what has its own language. The dividing of languages was therefore the dividing of nations; and so a bar to the whole world being under one government."—[*Fuller.*] Noah, and other pious persons, chiefly the descendants of Shem in the line of Eber, not being concerned in this project, retained the original language.

PRACTICAL OBSERVATIONS.—How soon do men forget the most tremendous judgments, and return to their former crimes! The increase of wickedness kept pace with

29 And Abram and Nahor took them wives: the name of Abram's wife *was* [t]Sarai; and the name of Nahor's wife [u]Milcah, the daughter of Haran, the father of Milcah, and the father of Iscah.

30 But Sarai was [x]barren; she *had* no child.

31 ¶ And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and [y]they went forth with them from Ur of the Chaldees, to go into the land of Canaan: and they came unto [z]Haran, and dwelt there.

32 And the days of Terah were two hundred and five years: and Terah died in Haran.

CHAPTER XII.

1 *God calleth Abram, and blesseth him with a promise of Christ.* 4 *His departure from Haran.* 7 *Canaan is promised to him in a vision.* 10 *He is driven by a famine into Egypt.*

NOW the LORD [a]had said * unto Abram, [b]Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 And [c]I will make of thee a great nation, and I will bless thee, and make thy name great; and [d]thou shalt be a blessing:

3 And [e]I will bless them that bless thee, and curse him that curseth thee: and [f]in thee shall all families of the earth be blessed.

4 ¶ So Abram departed, as the LORD had spoken unto him; and Lot went with him: and Abram *was* seventy and five years old when he departed out of Haran.

5 And Abram took Sarai his wife, and Lot his brother's son, and all their substance† that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and [g]into the land of Canaan they came.‡

6 ¶ And Abram passed through the land unto the place of [h]Sichem,§ unto the plain of [i]Moreh. And the [k]Canaanite *was* then in the land.‖

7 And the LORD [l]appeared unto Abram, and said, [m]Unto thy seed will I give this land: and there [n]builded he an altar unto the LORD, who appeared unto him.

B.C. 1996—B.C. 1921.

[t] xvii. 15; xx. 12.
[u] xxii. 20; xxiv. 15.
[x] xvi. 1, 2; xviii. 11, 12; xxv. 21; xxix. 31; xxx. 1, 2.
[y] Heb. xi. 8.
[z] xii. 4; xxvii. 43; xxix. 4, 5. Acts vii. 4.

CHAPTER XII.

[a] xi. 31, 32.
* *The Lord had said.* From Acts vii. 2, &c., we learn that this call was given in Mesopotamia, before Abram dwelt in Charran. It is possible the call may have been repeated to Abram in the latter place, while he lingered there longer than he should. As to the manner in which the call was made, we have no clew other than the words of Stephen, who says, "The God of glory appeared to him."—PATRICK.
[b] Josh. xxiv. 2, 3.
[c] xiii. 16; xviii. 18.
[d] xiv. 14-16.
[e] Ex. xxiii. 22.
[f] xxviii. 14.
† *All their substance.*—Heb. "their acquisition which they had acquired;" a term applied in a general way to money, cattle, or effects of any kind. *And the souls that they had gotten* — Heb. "the soul (collect. sing. for souls—i.e., persons) which they had made." The original word for "made" very frequently bears the sense of "acquisition, accumulation," equivalent to the English usage when we say a man makes money — *i.e.*, acquires or amasses wealth.—BUSH.
[g] Acts vii. 4.
‡ *Canaan.*—So called from Canaan the son of Ham. It has the Mediterranean Sea on the west; the wilderness of Paran, Idumea, and Egypt on the south; mountains of Arabia east; mountains of Lebanon and Phœnicia, north. Length from Dan to Beersheba, 200 miles; breadth, from west to east, 90 miles. — GREENFIELD.
[h] John iv. 5.
§ *Sichem.*—That is, the place where Shechem was afterwards built, a plain in the mountains of Ephraim, between the mounts Ebal and Gerizim. — BOOTHROYD.
[i] Deut. xi. 30.
[k] x. 15, 19.
‖ This land belonged to the posterity of Shem; but Canaan's offspring seized upon it, and held it, as they did in the times of Moses. —GILL.
[l] xvii. 1; xviii. 1.
[m] Ps. cv. 91, 92.
[n] viii. 20; xiii. 4.

¶ Heb. "mountainwards," towards the more mountainous district; not to any one particular mountain.—BUSH.
[o] xxviii. 19.
* *Bethel.*—This is in anticipation; it was so called afterwards by Jacob (see Gen. xxviii. 19); but at this time it was called Luz.—KITTO.
[p] Josh. vii. 2.
[q] iv. 26.
[r] *In going and journeying.*
[s] Ps. cvii. 34.
[t] xxvi. 2, 3.
† Egypt was not affected like Canaan for want of rain, the overflowing of the river Nile being its chief cause of harvest.—FULLER.
[u] 2 Sam. xi. 2.
[x] xx. 11; xxvi. 7.
[y] xi. 29.
[z] Ps. cxlvi. 3-5.
[a] xxxix. 7.
[b] Est. ii. 2-16.
‡ *Pharaoh* was a common name of the Egyptian kings, and signified a ruler, king, or father of his country. It is applied in Scripture to at least eight different individuals who filled the throne of Egypt.—BUSH.
[b] xx. 2.
[c] xiii. 2; xx. 14.
[d] xx. 18.
§ What these plagues were, or how Pharaoh learned that they were sent in consequence of his intended conduct in relation to Sarah, we are not informed. The Egyptians, it appears, thought highly of the marriage connexion; for, as soon as he ascertained who Sarah was, he restored her to her husband, and dismissed them both with kindness. — BOOTHROYD.
[e] xx. 9, 10; xxvi. 9-11. Prov. xxi. 1.
[f] 1 Sam. xxix. 6-11.

8 And he removed from thence unto a mountain¶ on the east of [o]Beth-el,* and pitched his tent, *having* Beth-el on the west, and [p]Hai on the east: and there he builded an altar unto the LORD, and [q]called upon the name of the LORD.

9 And Abram journeyed, [r]going on still toward the south.

10 ¶ And there was [s]a famine in the land: and Abram [t]went down into Egypt† to sojourn there; for the famine *was* grievous in the land.

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

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

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

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

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

16 And he [d]entreated Abram well for her sake: and he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels.

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

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

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

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

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that of the human species, though the desolations of the deluge were before their eyes, though they sprang from the stock of righteous Noah, and though that patriarch was still living. So ineffectual is everything, except the sanctifying grace of the Holy Spirit, to rectify the obliquity of the human will, and subdue the depravity of the human heart!—Arduous undertakings can be accomplished only by counsel, harmony, and mutual encouragement; which we often find in the enterprises of daring sinners against the cause of God, and which are too often wanting in the endeavours of his servants to promote his glory. There is, however, no counsel or wisdom against the Lord. While men on earth are plotting to defeat his purposes, "he sitteth in heaven, and laugheth them to scorn;" and all the efforts of sinners to honour themselves will all at last terminate in shame and confusion.—In the difficulty with which our intercourse with foreign nations is carried on, and the labour with which learning is acquired, we experience the effects of the transaction at Babel.—*Scott.*

CHAP. XII. ABRAHAM'S BLESSING.—Ver. 1, 2. *I will make of thee a great nation.* When God took him from his own people, he promised to make him the head of another; he cut him off from being the branch of a wild olive, to make him the root of a good olive. 2. *I will bless thee;* either particularly, with the blessing of fruitfulness and increase, as he had blessed Adam and Noah; or in general, "*I will bless thee* with all manner of blessings, both of the upper and the nether springs: leave thy father's house, and I will give thee a Father's blessing, better than that *of thy progenitors.*" 3. *I will make thy name great;* by deserting his country he lost his name there: "Care not for that," says God, "but trust me, and I will make thee a greater name than ever thou couldest have had there." Having no child, he feared he should have no name; but God will make him a great nation, and so make him a great name. 4. *Thou shalt be a blessing;* that is—(1.) "Thy happiness shall be a sample of happiness, so that those who would bless their friends, shall only pray that God would make them like Abraham;" as Ruth iv. 11. Note, God's dealings, with obedient believers, are so kind and gracious, that we need not desire, for ourselves or our friends, to be any better dealt with; that is blessedness enough. (2.) "Thy life shall be a blessing to the places where thou shalt sojourn." Note, Good men are the blessings of their country, and it is their unspeakable honour and happiness to be made so. 5. *I will bless them that bless thee, and curse him that curseth thee;* this made it a kind of league offensive and defensive between God and Abram. Abram heartily espoused God's cause, and here God promises to interest himself in his; He promises to be a friend to his friends, to take kindness shewn to him as done to himself, and to recompense them accordingly. God will take care that none will be losers, in the long-run, by any service done for his people; even a cup of cold water shall be rewarded. 6. *In thee shall all families of the earth be blessed;* this was the promise that crowned all the rest; for it points at the Messiah, in whom *all the promises are yea and amen.* Note, Jesus Christ is the great Blessing of the world, the greatest that ever the world was blessed with; he is a family blessing, by him salvation is brought to the house (Luke xix. 9). When we reckon up our family blessings, let us put Christ in the *imprimis—the first place,* as the Blessing of blessings. But how are all the families of the earth blessed in Christ, when so many are strangers to him? *Answer*—(1.) All that are blessed, are blessed in him (Acts iv. 12). (2.) All that believe, of what family soever they are, shall be blessed in him. (3.) Some of all the families of the earth are blessed in him. (4.) There are some blessings which all the families of the earth are blessed with in Christ; for the gospel-salvation is a *common salvation* (Jude 3).—*Henry.*

EMIGRATION BY FAITH.—Ver. 4. "By faith Abraham obeyed, and he went out not knowing whither he went." He was fully satisfied that the call, promise, and command were from the living God. He believed that his testimony was true, and his promise faithful, and that he was able to fulfil it. He was assured that the blessing of the Almighty was sufficient to compensate for all that he could lose or leave behind, to countervail all trials, to supply all wants, and to answer and exceed all his desires and expectations. His natural reluctance might be strong; and many would deride him as a visionary, for leaving all, without so much as being able to inform his inquiring neighbours, or expostulating relatives, whither he was going. For it seems that Canaan was almost entirely unknown to him, being at least three hundred miles distant from Haran, and separated by great rivers, and an extensive perilous desert.—Lot also, with his family, went with him, having become, probably by his means, a believer: and they took such of their possessions as could be removed, with the servants who were their property, and perhaps many of them proselytes to their religion. Thus with steady perseverance they went forward, and by the Lord's guidance and protection, safely arrived in Canaan.

FAILURE OF FAITH.—Ver. 10-13. It is supposed that Sarai's complexion, being *fair* (as the Egyptians were *sallow*), might render her more beautiful in the eyes of Pharaoh; though she was at this time sixty-five years of age.—The impartiality of the historian is here worthy of admiration: but the conduct of Abram was exceedingly culpable, and inconsistent with the character of "the father of the faithful," and "the friend of God." His counsel to Sarai could arise from nothing but distrust and unbelief, for a numerous posterity had been just before promised him; and would the Lord suffer him to be slain when childless? The words which he suggested to Sarai

CHAPTER XIII.

1 Abram and Lot return out of Egypt. 7 By disagreement they part asunder. 14 God's promise renewed to Abram.

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

2 And Abram *was* very [b]rich in cattle, in silver, and in gold.

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

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

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

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

7 ¶ And there was [f]a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle.‡ And the [g]Canaanite and the Perizzite dwelt then in the land.§

8 And Abram said unto Lot, [h]Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we *be* [1]brethren.

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

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

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

12 Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain, and [n]pitched *his* tent towards Sodom.

13 But [o]the men of Sodom *were* wicked, and sinners [p]before the LORD exceedingly.

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

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

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

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

18 ¶ Then Abram removed *his* tent, and came and dwelt in the [2]plain of Mamre, which *is* in [s]Hebron, and built there [t]an altar unto the LORD.

CHAPTER XIV.

1 The battle of the kings. 12 Lot taken, 14 is rescued by Abram. 18 Melchizedek blesseth Abram. 20 Abram giveth him tithes.

AND it came to pass, in the days of Amraphel king of [a]Shinar,* Arioch king of [b]Ellasar, Chedorlaomer king of [c]Elam, and Tidal king of nations;

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

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

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

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and smote the [g]Rephaims in [h]Ashteroth Karnaim, and the [i]Zuzims in Ham, and the [k]Emims in [l]Shaveh Kiriathaim,

6 And the [l]Horites in their mount Seir, unto [2]El-paran, which *is* by the wilderness.

7 And they returned, and came to En-mishpat, which *is* [m]Kadesh, and smote all the country of the [n]Amalekites,† and also the Amorites that dwelt in [o]Hazezon-tamar.

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

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

B.C. 1918—B.C. 1918.

CHAPTER XIII.

[a] xii. 9. Josh. x. 40.

* Of course, not southward from Egypt, but into the southern parts of Canaan, from whence he came (see ch. xii. 9), which lay north-east of Egypt, and which in Scripture is called simply the *south* (Josh. x. 40; xi. 16).—POOLE.

[b] Deut. viii. 13.

[c] xii. 7, 8.

† From the manner in which "the place of the altar" is mentioned, it would seem that this was the main attraction that drew him to the spot (with his heart set, not upon his earthly possessions, but upon his heavenly inheritance), where he might "compass God's altar," and renew those delightful experiences which still dwelt upon his memory.—BUSH.

[d] Ps. cxvi. 2, 17.

[e] xxxvi. 6, 7.

[f] 1 Cor. iii. 3.

‡ This intimates that the level pasture-grounds were already considerably occupied, so that the remaining portions were insufficient for two such companies as Lot and Abraham.—TURNER.

[g] xii. 6; xxxiv. 30.

§ "The Canaanite and the Perizzite also dwelt in the land." Now Abram and Lot, having never joined in the idolatries and other wickednesses of the country, must needs have been marked as a singular kind of men, and passed as worshippers of the invisible God. If therefore they fall out about worldly matters, what will be thought and said of their religion? "See how these religious people love one another!"—FULLER.

[h] Prov. xv. 1.

[1] *Men, brethren.*

[i] Rom. xii. 18.

‖ A wonderful condescension in Abram to let the younger, and least in estate, please himself; and he did not desire Lot to leave the country, but only to settle himself in the part he liked best, that he might be near to help him, as he afterwards did.—PATRICK.

[k] iii. 6; vi. 2.

¶ "*Jordan.*" This river, being the principal stream of Palestine, has acquired a distinction much greater than its geographical importance could have given. It is sometimes called "the river" by way of eminence, being almost the only stream of the country which flows in summer.—KITTO.

[l] ii. 9.

[m] Prov. xxvii. 10. Heb. x. 25.

[n] 1 Cor. xv. 33. 2 Pet. ii. 7, 8.

[o] Ex. xvi. 46, 50.

[p] Is. iii. 8.

[q] xii. 7; xv. 18.

[r] xxii. 17. Ex. xxxii. 13. 1 Kings iii. 8; iv. 20.

[2] *Plains.*

[s] Num. xiii. 22.

[t] viii. 20; xii. 7, 8.

CHAPTER XIV.

[a] x. 10. Dan. i. 2.

* Commonly understood to be king of Babylon. But it is probable, either that he was some small prince in the country of Shinar—that is, Assyria—or that, if he was king of Babylon, that monarchy was not very great in Abram's days. The other names probably belong to some particular places, like Sodom and Gomorrah, over which Arioch and Chedorlaomer reigned, who were such kings as those in Canaan when Joshua conquered it; or else commanders of colonies, which they had led out of Assyria and Persia; and settling thereabouts, endeavoured to enlarge their plantations: as the manner was in those and in succeeding times, when the captains of a troop, and leaders of small bodies of men, were called princes or kings.—PATRICK.

[b] Is. xxxvii. 12.

[c] Jer. xlix. 34-39.

[d] x. 19; xiii. 10.

[e] Deut. xxix. 23.

[f] Deut. iii. 17.

[g] xv. 20. Is. xvii. 5.

[h] Josh. xii. 4.

[i] Deut. ii. 20-23.

[k] Deut. ii. 10, 11.

[l] *The plain of Kiriathaim.*

[l] xxxvi. 8, 20-30.

[2] *The plain of Paran.*

[m] Num. xx. 1. Deut. i. 19, 46.

[n] Ex. xvii. 8-16. Num. xiv. 43, 45.

† Heb. *all the field of the Amalekite.*—This is by anticipation; as Amalek was not yet born (see Gen. xxxvi. 10-12, 16). Understand it of the country *afterwards* occupied by the Amalekites.—BUSH.

[o] 2 Chr. xx. 2.

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were at best an equivocation, intended for the purpose of deceiving. He tempted her to join in his sin, and thus to expose her own chastity to imminent danger! And his language implied a strong dependence on the success of his carnal policy; and a disposition, if it succeeded, to give Sarai the credit of preserving his life, instead of ascribing his safety to the Lord. The temptation, also, thrown in the way of Pharaoh and his princes, was suited to ensnare them in guilt, and even to prejudice them against Abram's religion.—*Scott.*

CHAP. XIII. WEALTH.—Ver. 6. Now Abram and Lot, both being very rich, *the land was not able to bear them that they might dwell* comfortably and peaceably together. So that their riches may be considered—1. As setting them at a distance one from another; because the place was too strait for them, and they had not room for their stock, it was necessary they should live asunder. Note, Every comfort in this world has its cross attending it. Business is a comfort: but it has this inconvenience in it, that it allows us not the society of those we love, so often, nor so long, as we could wish. 2. As setting them at variance one with another. Note, Riches are often an occasion of strife and contention among relations and neighbours. This is one of those *foolish and hurtful lusts which they that will be rich fall into* (1 Tim. vi. 9). Riches not only afford *matter* for contention, and are the things most commonly striven about; but they also stir up *a spirit* of contention, by making people proud and covetous. *Meum et tuum—Mine and thine*, are the great make-bates of the world. Poverty and travail, wants and wanderings, could not separate between Abram and Lot; but riches did it. Friends are soon lost, but God is a friend from whose love neither the height of prosperity nor the depth of adversity shall separate us.

LOT'S CHOICE.—Ver. 11. Lot seems to have expressed no great reluctance at leaving Abram's family, and the benefit of his conversation, counsel, example, worship, and instructions; nor so much as to have remitted to him the privilege of the first choice! But if this was faulty, it was still worse to choose, merely from "the lust of the eye," a well-watered fruitful land, without any higher motive than the hope that his substance, already too large, would there become much greater.—Before the destruction of Sodom, this region appeared to those who approached it by the way of Zoar, which lay on its borders, like a most beautiful garden. The garden of Eden seems referred to: but in the Hebrew tongue, whatever is most excellent in its kind is thus described. The flat country, watered abundantly by the streams of Jordan, resembled Egypt in appearance and fertility. Thither Lot resorted: and Abram continued to dwell in a part of that country, which was afterwards inherited by his posterity.—*Scott.*

ABRAHAM'S BLESSING.—Ver. 14. God here *shews* Abram the land, as he had promised (chap. xii. 1); and afterwards he shewed it to Moses from the top of Pisgah. *Lot had lifted up his eyes, and beheld the plain of Jordan* (ver. 10); and he was gone to enjoy what he saw: Come, saith God to Abram, *now lift up thine eyes, and look*, and see *thy own.* Note, That which God has to shew us, is infinitely better and more desirable than anything that the world has to offer to our view. The prospects of an eye of faith are much more rich and beautiful than those of an eye of sense. Those for whom the heavenly Canaan is designed in the other world, have sometimes by faith a comfortable prospect of it in their present state; for we look at the *things that are not seen*, as real, though distant.

CHAP. XIV. ABRAHAM'S EXPEDITION.—Ver. 13. The cause was plainly good, his call to engage in it was clear; and therefore, with all speed, *he armed his trained servants, born in his house*, to the number of *three hundred and eighteen.* A great family, but a small army—about as many as Gideon's that routed the Midianites (Judg. vii. 7). He drew out his *trained* servants, or his *catechised* servants, not only instructed in the art of war, which was then far short of the perfection which later and worse ages have improved it to, but instructed in the principles of religion; for Abram commanded his household to keep the way of the Lord. This shews that Abram was—1. A *great* man, who had so many servants depending upon him, and employed by him; which was not only his strength and honour, but gave him a great opportunity of doing good, which is all that is truly valuable and desirable in great places and great estates. 2. A *good* man, who not only served God himself, but instructed all about him in the service of God. Note, Those that have great families, have not only

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

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

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

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

14 ¶ And when Abram heard that r his brother § was taken captive, he 3 armed his 4 trained *servants*, t born in his own house, three hundred and eighteen,‖ and pursued *them* unto t Dan.

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

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

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

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

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

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

21 ¶ And the king of Sodom said unto Abram, Give me the 5 persons, and take the goods to thyself.

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

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

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

B.C. 1918—B.C. 1913.

P xiii. 12, 13.

‡ A literal rendering of this verse, according to the original, is as follows:—"And they took Lot, and his goods, Abram's brother's son, and departed: and he was dwelling in Sodom." The passage is so constructed as to give a sort of melancholy emphasis to the fact of Lot's dwelling in Sodom, which is entirely lost sight of in our translation.—BP. HALL.

§ Ex. ii. 6, 11.

r Prov. xxiv. 11, 12.

§ Lot was Abram's nephew, but is called here his *brother*, in conformity with a usage which frequently occurs throughout the Scriptures, and which did not confine the application to natural brothers, but extended it to all near kindred.—KITTO.

3 *Led forth.*

4 *Instructed.*

‖ If as many as 318 men capable of bearing arms were born in Abram's house, it is evident that his domestic establishment could not have consisted of less than 1500 or 2000 souls. He was therefore a powerful chief; and thus he is represented in several places in Genesis (see xii. 5; xiii. 2, 6; xxiii. 6; xxiv. 10, 35, 53).—TURNER.

t Deut. xxxiv. 1.

u Is. xli. 2, 3.

x xv. 2.

¶ Chal. *On the north of Damascus*, as the Scriptures suppose the face to be directed to the east, where *right* or *left* are mentioned. "*Hobah*," or rather *Chobah*, is not again mentioned in Scripture.—BUSH.

y xii. 2.

z 1 Sam. xviii. 6.

a Ps. cxxvi. 2.

b Matt. xxvi. 26.

c Ps. cx. 4.

d xxvii. 4, 25-29.

e Ruth iii. 10

f Ps. cxv. 16.

g Ps. lxxii. 17-19.

h Lev. xxvii. 30-32. Heb. vii. 5-10.

5 *Souls.*

i Deut. xxxii. 40.

k Jud. xi. 35.

l xviii. 1.

m 1 Kings xiii. 8.

n 2 Cor. xi. 12.

o 1 Cor. ix. 14, 15.

* Nothing can be more magnanimous and noble than the conduct of Abraham. How careful was he to maintain his personal dignity and independence! At this remote period how well the narrative reads! He thought of the thing that was of "good report;" and his children do well to imitate his dignified example.—CAMPBELL.

CHAPTER XV.

1 *God encourageth Abram.* 2 *Abram complaineth for want of an heir.* 4 *God promiseth him a son, and a multiplying of his seed.* 6 *Abram is justified by faith.* 7 *Canaan is promised again.*

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

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

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

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

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

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

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

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

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

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

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

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

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

CHAPTER XV.

a xvi. 2.

* God anciently revealed himself to men in two ways: either when the man was asleep, in a dream, or in a vision (Num. xii. 6), when he was awake, wherein his senses are idle but his mind rapt in ecstasy, is active and elevated to the contemplation and understanding of what God reveals. So here God seems to have revealed himself in the shape of a man, as he did (Gen. xviii).—POOLE.

b Ps. xxvii. 1.

c Deut. xxxiii. 29.

d Ps. xvi. 5, 6.

e Prov. xiii. 12.

f xxiv. 2, 10.

† *Damascus.*—This city, mentioned as the birthplace of Eliezer, must have been very ancient in its origin, for the way it is spoken of here, and in ch. xiv. 15, does not indicate that it was then a new or unknown place. It is one of the very few that have maintained a flourishing existence in all ages.—KITTO, BUSH.

g xiii. 16.

h xvii. 16.

i Ex. xxxii. 13.

k Rom. iv. 3-6.

l Rom. iv. 11-22.

‡ It was not the mere act of Abram's faith, but the object of it; not the promise he believed, but what was promised, which was Abram's righteousness. His faith received even Christ and his righteousness. This was imputed to him without works, and whilst he was an uncircumcised person, for a proof of which the apostle produces this passage, Rom. iv. 3, 10, 22-24. — EVAN. SYNOP.

m Acts vii. 2-4.

n xxiv. 12-14.

o Lev. i. 3, 10, 14.

§ Whereby is signified the Egyptians (whose) king is compared to an eagle), who fell upon the Israelites, as rapacious birds do upon dead carcases, and endeavoured to hinder their offering sacrifices unto God.—PATRICK.

P ii. 21.

q Ex. i.; ii.; v.

r Ex xii. 40, 41.

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many bodies, but many souls, beside their own, to take care of, and provide for. Those that would be found the followers of Abram, must see that their servants be *catechised* servants. 3. A *wise* man; for though he was a man of peace, yet he disciplined his servants for war, not knowing what occasion he might have, some time or other, so to employ them.—*Henry.*

MELCHIZEDEK.—Ver. 18. Various have been the opinions of expositors respecting Melchizedek. Some have conjectured that it was Shem, who, as Abram's venerable progenitor, was entitled to peculiar respect. But Shem's genealogy was well known; and Levi was descended from him as well as from Abram, which is irreconcilable with the apostle's reasoning on the subject.—Others, therefore, have thought that it was the Son of God himself; being unwilling to allow that any mere man was superior to Abram. But surely the apostle in this case would never have said, that Melchizedek was "made like to the Son of God;" or that Christ was constituted "a priest after the order of Melchizedek;" or consider him as a type of himself! Melchizedek is stated to have been the king of Salem; (probably the city afterwards called Jerusalem, and distinguished in pagan writers by the name *Solyma;*) but we may be sure that Christ did not then reign over any particular city as a temporal prince. It is, indeed, very evident that Melchizedek was a mere man; but the Lord has not seen good to inform us from which of Noah's sons he sprang; or who were his immediate parents, predecessors, or successors: indeed, he seems intentionally to have concealed them. We may, however, reasonably determine, that he was an aged person, venerable for sanctity, who ruled over his subjects in righteousness, while they lived under him in peace; which, when oppression and violence prevailed among their neighbours, perhaps gave the name both to him and to his city: he also kept up the worship of the true God, and though a king, he officiated as his priest.—In these things, and many others, he was a remarkable type of Christ; and, in reverence to his age, rank, piety, and priestly character, Abram shewed him great honour, received his benediction, and gave him tithes of all his spoils: being influenced to this by some secret Divine monition; perhaps being led to see in this typical character his future Lord and Saviour. At least the Spirit of God intended to instruct Abram's descendants by this action, "that a better priest should arise" than those of the family of Aaron.—We cannot determine from the silence of the sacred historian, that this was the only interview between Melchizedek and Abram; for, as Shem lived almost as long as Abram, it is probable they met together, though we are not informed that they did.—Bread and wine constituted a suitable refreshment of Abram's weary followers: and it is remarkable that Christ hath appointed the same as the memorials of his body and blood, which are, "meat indeed and drink indeed." Melchizedek is the only person *expressly* spoken of, as the priest of the true God, before the institution of the Aaronic priesthood. In this he had no predecessor, or successor, but was appointed for special purposes by God himself.—*Scott.*

CHAP. XV. PROMISE REPEATED.—Ver. 1. (1.) God gave Abram express promise of a son. This that is born in thy house *shall not be thine heir*, as thou fearest, but one that shall *come forth out of thine own bowels shall be thine heir.* Note, 1. God makes heirs; he says, "This shall not, and this shall;" whatever men devise and design, in settling their estates, God's counsel shall stand. 2. God is often better to us than our own fears, and gives the mercy we had long despaired of. (2.) To affect him the more with surprise, he took him out, and shewed him the stars (this vision being early in the morning before day), and then tells him, *So shall thy seed be* (ver. 5). 1. *So numerous:* the stars seem innumerable to a common eye: Abram feared he should have no child at all, but God tells him that the descendants from his loins should be so many as not to be numbered. 2. *So illustrious*, resembling the stars in splendour: for to *them pertained the glory* (Rom. ix. 4). Abram's seed, according to his flesh, were like the *dust of the earth* (chap. xiii. 16), but his spiritual seed are like the *stars of heaven*, not only numerous, but glorious and very precious.—*Henry.*

THE COVENANT.—Ver. 9. In order to give Abram the desired token, the Lord was pleased to prescribe a solemn sacrifice. The heifer, she-goat, and ram were supposed to be arrived at maturity when three years old. As the ratification of a covenant between the Lord and his servant was intended, the animals were divided asunder, the birds alone excepted; because the form of covenanting required that the persons

14 And also [a]that nation, whom they shall serve, will I judge; and afterward shall they come out [t]with great substance.

15 And [u]thou shalt go to thy fathers‖ [x]in peace; thou shalt be [y]buried in [z]a good old age.

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

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

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

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

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

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

CHAPTER XVI.

1 *Sarai giveth Hagar to Abram,* 6 *who, flying from her mistress,* 9 *is sent back by an angel.* 15 *Ishmael is born.*

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

2 And Sarai said unto Abram, Behold now, [c]the LORD hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may [1]obtain children by her.* And Abram [d]hearkened to the voice of Sarai.†

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

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

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

6 But [h]Abram said unto Sarai, Behold, thy maid *is* [1]in thy hand: do to her [2]as it pleaseth thee. And when Sarai [3]dealt hardly with her, she [k]fled from her face.

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

8 And he said, Hagar, [1]Sarai's maid, [m]whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

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

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

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

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

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

14 Wherefore the well was called [5]Beer-lahai-roi; behold, *it is* between Kadesh and Bered.

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

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

CHAPTER XVII.

1 *The covenant is renewed.* 5 *Abram's name changed.* 10 *Circumcision is instituted.* 16 *Isaac is promised.*

AND when Abram was ninety years old and nine, the LORD appeared* to Abram, and

B.C. 1913—B.C. 1911.

[a] Ex. vii.; xiv.
[t] Ex. iii. 21, 22.
[u] xxv. 8.
‖ *Go to thy fathers.*—As his body was not interred in the sepulchre of his fathers, the text must imply that his soul should be associated with them in paradise—a promise of immortality. By the *fathers* may be understood the patriarchs who died in the Lord.—TRAPP.
[x] Ps. xxxvii. 37.
[y] xxv. 9. Ec. vi. 3.
[z] xxv. 7, 8.
[a] Matt. xxiii. 32.
[b] Ex. iii. 2, 3.
¶ *A smoking furnace,* signifying Israel's misery in the iron furnace of Egypt, as it is called (Jer. xi. 4). *A burning lamp,* noting their deliverance, or light shining out of darkness.—FULLER.
[c] 2 Sam. xxiii. 5.
[d] Neh. ix. 8.
* Out of the ten nations here mentioned, only seven were actually subjugated, see Deut. vii. 1. It is hence with great probability inferred, that the redundant three had by the time of the actual conquest become extinct, or blended with the others, or had changed their names—viz., the Kenites, Kenizzites, Kadmonitea. —BUSH.

CHAPTER XVI.

[a] xxv. 21.
[b] Gal. iv. 24.
[c] xvii. 16; xviii. 10.
1 *Be builded by her.*
* Sarai's eagerness to have a child was the desire of being the mother of the Messiah.—COLLIER.
She reckons the children of her bond-woman, as Hagar was (Gal. iv. 22), would be accounted her children. See Gen. xxx. 3; Ex. xxi. 4; 2 Sam. xxi. 8; Esth. ii. 7.—POOLE.
[d] iii. 6, 12, 17.
† Thinking, perhaps, that God might fulfil his promise this way; because he had only told him he should have seed, but had not, as yet, said by *Sarai.*—PATRICK.
[e] xxviii. 9.
[f] Prov. xxx. 23.
‡ Abram on this vexing occasion is meek and gentle. He had learned that a soft answer turneth away wrath; and therefore he refrained from upbraiding his wife, as he might easily have done, preferring domestic peace to the vindication of himself, and the placing of the blame where it ought to have laid.—FULLER.
[g] xxxi. 53.
[h] xiii. 8, 9.
[1] Job ii. 6. Jer. xxxviii. 5.
[2] That which is *good in thine eyes.*
[3] *Afflicted her.*
[k] Ex. ii. 15.
§ *Angel* is here mentioned for the first time: the manner of his speaking in ver. 10 shews that it was that divine personage called "the angel of the covenant."—GILL.
[l] Eph. vi. 5-8.
[m] Ec. x. 4.
[n] Eph. v. 21. 1 Pet. ii. 18-25.
* xxxii. 24-30. John i. 18.
[p] xxi. 13; xxv. 12-18.
[q] xxix. 32-35.
[r] *God shall hear.*
[s] xli. 51, 52.
[t] Ex. ii. 23, 24.
[t] xxviii. 17, 19.
[u] Ex. xxxiii. 18-23. Ps. cxxxix. 1-12.
‖ *Have I also here*—that is, in this desolate wilderness—seen the face of my gracious God! That God should appear to me in my master's house, was not strange; but that I should have such a favour here—that God should not only look upon me, but admit me to look upon him, after I had run away, was more than I could hope or expect. It ought never to be forgotten; therefore she called his name, *Thou God seest me.* —POOLE.
[5] *The well of him that liveth* and *seeth me.*
[x] Gal. iv. 22, 23.
B.C. 1910.

CHAPTER XVII.

* *The Lord appeared* in visible majesty, to satisfy Abram that the promise made (ch. xv. 4, 5) should not be fulfilled in Ishmael. —PATRICK.

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concerned should pass between the parts of the sacrifice; perhaps intimating, that he who broke the covenant, might expect in like manner to be cut asunder by the avenging sword of justice. The Gentiles, as well as the Jews, used a form of this kind in confirming covenants and treaties; which custom might perhaps be derived by tradition from this transaction; or the Lord saw good to condescend, as far as practicable, to a custom already established.—*Scott.*

THE CHARTER.—Ver. 8. We have a recital of the particulars granted, such as is usual in the grants of lands. He specifies the boundaries of the land intended hereby to be granted (ver. 18). And then for the greater certainty, as is usual in such cases, he mentions in whose tenure and occupation these lands now were. Then several nations or tribes are here spoken of (ver. 19-21), that must be cast out, to make room for the *seed* of *Abram.* They were not possessed of all these countries when God brought them into Canaan. The bounds are fixed much narrower (Num. xxxiv. 2, 3, &c.) But, 1. In David's time and Solomon's their jurisdiction extended to the utmost of these limits (2 Chron. ix. 26). 2. It was their own fault that they were not sooner and longer in possession of all these territories. They forfeited their right by their sins, and by their own sloth and cowardice kept themselves out of possession. 3. The land granted is here described in its utmost extent, because it was to be a type of the heavenly inheritance, where there is room enough: in our Father's house are many mansions.—*Henry.*

CHAP. XVI. HAGAR.—Ver. 3-6. Hagar, forgetful of God, who had especially favoured her, was lifted up with pride and self-preference; flattering herself that she should now secure Abram's affections, and probably expecting to be the mother of the promised Seed. Sarai, also, instead of condemning herself, seemed to claim merit from her conduct; unreasonably blamed Abram, as if he had encouraged Hagar's insolence; improperly appealed to the Lord; and betrayed much passion and peevishness, and a very uneasy frame of mind. "Passionate appeals to God, instead of indicating a good cause, are commonly the marks of a bad one."—[*Fuller.*] In these perplexing circumstances Abram indeed acted *wisely* in relinquishing Hagar, and shewed that he had not been influenced by carnal affection: but he conceded too far in leaving one, whom he was bound to protect, entirely in the power of Sarai, whose mind was too much embittered to act with equity and impartiality: so that she exacted rigorously from Hagar her former service, which in her situation was unjustifiable; and she otherwise used her with harshness. And Hagar, not brooking to be treated as a slave, when she had expected the privilege of a wife, passionately and inconsiderately left Abram's house and family.—*Scott.*

THE ANGEL'S QUESTION.—Ver. 11. He called her *Hagar, Sarai's maid,* 1. As a check to her pride: though she was Abram's wife, and, *as such,* was obliged to return, yet he calls her *Sarai's maid,* to humble her. 2. As a rebuke to her flight: Sarai's maid ought to be in Sarai's tent, and not wandering in the wilderness, and sauntering by a fountain of water. Now, 3. The questions the angel put to her, were proper and very pertinent. (1.) "*Whence camest thou?* Consider that thou art running away, both from the duty thou wast bound to, and the privileges thou wast blessed with, in Abram's tent." Note, It is a great advantage to live in a religious family, which those ought to consider who have that advantage, yet, upon every slight inducement, are forward to quit it. (2.) "*Whither wilt thou go?* Thou art running thyself into *sin,* in Egypt," (if she return to that people, she will return to their gods,) "and into *danger,* in the wilderness," through which she must travel (Deut. viii. 15). Note, Those who are forsaking God and their duty would do well to remember not only *whence they are fallen,* but *whither they are falling.*—*Henry.*

ISHMAEL.—Ver. 12. The word, rendered "a wild man," properly signifies *a wild-ass man:* and perhaps this emblem was descriptive of Ishmael's character; but his posterity were principally intended. The Hagarenes, Saracens, and various other tribes of Arabs, are allowed to have descended in great measure from Ishmael; and they have, in all ages, to this present day, been a hardy untamed race of freebooters, unlike every other nation in the world. They have chiefly subsisted by plundering their neighbours and passengers; as it appears by the united testimony of all the historians and travellers who have written of those countries. They have provoked the enmity of the neighbouring nations, and have lived in a state of hostility with all men; so that there is no travelling in safety through those countries, except in large armed companies, called caravans, and these are often plundered. Yet have they set at defiance the mightiest conquerors in every age, and stood their ground against them all. The Persians, Macedonians, and Romans, successively attempted to subjugate them; and made many powerful, but ineffectual, efforts to that purpose. At length Mohammed arose, and under him and his successors, they subdued a large part of the world. After a time, indeed, the power of the Mohammedans was transferred to the Turks, who have repeatedly attempted to subdue the Saracens, or Arabs: but, instead of succeeding, they have for above three hundred years been obliged to pay a large tribute to them, for the safe passage of their pilgrims to Mecca, the city which is the centre of their religion! The descendants of Ishmael also lived as ravagers in the neighbourhood of the Israelites and Edomites, and other descendants of Abram, and yet were never subjugated by any of them.—*Scott.*

CHAP. XVII. NEW NAME.—Ver. 5. His name was changed from *Abram, a high father,* to *Abraham, the father of a multitude.* This was—1. To put an honour upon him: it is spoken of as the glory of the Church, that she shall be *called by a new name which the mouth of the Lord shall name* (Isa. lxii. 2). Princes dignified their favour-

said unto him, I *am* the [a]Almighty God:† [b]walk before me, and be thou [1]perfect.‡

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

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

4 As for me, behold, my covenant *is* with tnee, and thou shalt be [e]a father of [2]many nations.

5 ¶ Neither shall thy name any more be called Abram; but [f]thy name shall be [3]Abraham: for a father *of* many nations have I made thee.

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

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

8 And I will give unto thee, and to thy seed after thee, the land [4]wherein thou art a stranger, all the land of Canaan, for an [l]everlasting possession; and I will be [m]their God.

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

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

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

12 And he that is [5]eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

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

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

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but [6]Sarah *shall* her name *be*.

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[a] Ex. vi. 3.

† *I am the Almighty God*, or, *God all-sufficient.*—This is the first time we meet with this name, which was most fitly used here, when he speaks of a thing very difficult to be done; but not beyond the power of God, who can do all things, and needs none to assist him.—PATRICK.

[b] v. 24; vi. 9.

[1] *Upright*, or *sincere.*

‡ It was as if he had said, "Have recourse to no more unbelieving expedients; keep the path of uprightness, and leave me to fulfil my promise in the time and manner that seem good to me."—FULLER.

[c] Ps. cv. 8-11.

[d] Ex. iii. 6. Num. xvi. 22. 45.

[e] xxv. 1-18. Rom. iv. 11-18.

[2] *Multitude of nations.*

[f] xxxii. 28. Is. lxii. 2-4.

[3] *Father of a great multitude.*

[g] xxxvi. 31, &c.

§ Many kings sprang from Abraham; of the Jews, Ishmaelites, Idumeans, Midianites, and our great King the Messiah.—KIDDER.

[h] Ps. cv. 8-11.

[i] Matt. xxii. 32.

[k] Rom. ix. 7-9.

[4] *Of thy sojournings.*

[l] xlviii. 4.

[m] Lev. xxvi. 12.

[n] Ps. xxv. 10.

[o] Deut. x. 16.

[p] Ex. iv. 25.

‖ *Ye shall circumcise the flesh of your foreskin.*—The same word is applied figuratively to other parts—as to the *lips* (Ex. vi. 12); to the *ear* (Jer. vi. 10); to the *heart* (Lev. xxvi. 41; Acts vii. 51); and in Col. ii. 13, the *uncircumcision* of our flesh is coupled with our estate as *dead in sins*—all betokening that this rite is to be understood as a sign of the mortification of sin, and the renewal of our corrupt nature.—BUSH.

[5] *A son of eight days.*

[q] Ex. xxi. 2. 16.

[r] Ex. iv. 24-26.

[s] Ps. lv. 20.

[6] *Princess.*

[7] *Become nations.*

[t] xviii. 12.

[u] Jer. xxxii. 39.

¶ Judging of the import of this petition by the answer, it would seem to mean, either that God would condescend to withdraw his promise of another son, and let Ishmael be the person; or, if that cannot be, that his life might be spared, and himself and his posterity be amongst the people of God, sharing the blessing, or being "heir with him" who should be born of Sarah.—FULLER.

[x] xviii. 10-14.

[y] xvi. 10-12.

[z] xxvi. 2-5.

* The great blessings I have promised in the covenant I have made with thee, shall come to thy posterity by Isaac, not by Ishmael; particularly the Messiah.—PATRICK.

[a] xviii. 33.

[b] xviii. 19.

† That is, ordered it to be done—saw that it was done. As no express directions were given as to the operator, such agents might be employed as the head of the household saw fit. In Ex. iv. 25, we see a mother performing it; but in modern times it is usually performed by an experienced person, and the occasion is made one of great rejoicing and festivity.—BUSH.

[c] xii. 4; xxii. 3, 4.

CH. XVIII.

[a] xv. 1; xvii. 1-3, 22. Acts vii. 2.

* "The oaks of Mamre," "the plain of Mamre" (Gen. xiii. 18; xviii. 1), or simply "Mamre" (xxiii. 17, 19; xxxv. 27), a grove in the neighbourhood of Hebron.

† There must have been many tents besides Abraham's for his numerous dependants and servants. Among the Bedouin tribes it is the duty of the sheikh or chief to entertain strangers, who, as custom requires, stop at the first tent they reach. The sheikh's tent is usually pitched so as to be the first in the direction from which strangers arrive. This custom would account for Abraham's being the first to perceive the strangers as he sat in the shade of his tent door to enjoy any air that might be stirring.—PICTORIAL BIBLE.

16 And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall [7]be *a mother* of nations; kings of people shall be of her.

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

18 And Abraham said unto God, [u]O that Ishmael ¶might live before thee!

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

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

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

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

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

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

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

26 [c]In the self-same day was Abraham circumcised, and Ishmael his son;

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

CHAPTER XVIII.

1 *Abraham entertaineth three angels.* 12 *Sarah's laughter.* 17 *Sodom's destruction revealed to Abraham.* 23 *His intercession.*

AND the LORD [a]appeared unto him in the plains of Mamre:* and he sat in the tent door in the heat of the day;†

ites by conferring new titles upon them; thus was Abraham dignified by him that is indeed the fountain of honour: all believers have a new name (Rev. ii. 17). Some think it added to the honour of Abraham's new name, that a letter of the name *Jehovah* was inserted into it, as it was a disgrace to Jeconiah to have the first syllable of his name cut off, because it was the same with the first syllable of that sacred name (Jer. xxii. 28) Believers are named from Christ (Eph. iii. 15). 2. To encourage and confirm the faith of Abraham; while he was childless, perhaps even his own name was sometimes an occasion of grief unto him: why should he be called a *high* father, who was not a father *at all?* But now that God had promised him a numerous issue, and had given him a name which signified so much, that name was his joy. Note, God calls things that are not, as though they were. It is the apostle's observation upon this very thing (Rom. iv. 17), he called Abraham *the father of a multitude*, because he should prove to be so in due time, though as yet he had but one child.—*Henry.*

THE SEAL OF THE COVENANT.—Ver. 9-11. Many nations have practised circumcision, and do so to this day; and even some not descended from Abraham, or related to him: yet it is highly probable that this was the first introduction of this singular observance.—Cutting off the foreskin seems to have been intended as an intimation, that a sinful nature is propagated with the human species: and this depravity, called "the old man," must be *put off*, or mortified and destroyed, by believers. In them the "heart is circumcised to love the Lord;" and rebellion and enmity are gradually destroyed out of it by sanctifying grace. This observance was the sacrament of regeneration, "the seal of the righteousness of faith" (Rom. iv. 11); for the circumcision of the heart is an inward seal, that the sinner is justified by the righteousness of faith, as Abraham was.—Circumcision was a bloody and painful ordinance: for the sanctification of the Spirit is vouchsafed to sinners through the blood of Christ; the mortification of sin is painful to the flesh; and, till the blood of Christ had been shed once for all, the ordinances of God were generally attended with the shedding of blood; but none since that time have been so. Not only Abraham and Isaac, and Abraham's posterity by Isaac, were circumcised; but his son Ishmael, and his very bond-servants; for circumcision sealed not only the covenant of Canaan to Isaac's posterity, but heaven, through Christ, to the whole Church of God. The outward sign belonged to the professed people of God; but the inward seal of the Spirit is peculiar to those whom God knows (and he alone can *know* them) to be believers.—Infants were circumcised, because a part of the visible Church, and because this was a profession of their parents' faith, and a pledge for the religious education of their children, thus early dedicated to God. Yet, they must not be circumcised till the eighth day: and under the law, even animals must not be presented to God before that age (Ex. xxii. 29-31). But as many infants would die before the eighth day, this might intimate that the outward ordinance, though always the parents' duty, was not essential to salvation. Males only were capable of circumcision; but in Christ there is no more distinction between male or female, than between Jew and Gentile. The Gentile, who embraced the Jewish religion, was circumcised adult; but his future offspring at eight days old. The uncircumcised were ordered to be cut off; for the neglect of circumcision was, in fact, a rejection of the covenant; and the *uncircumcised in heart* will be separated for ever from the Lord and his people. Doubtless the guilt of his neglect would be chargeable on the parent, and not on the child till grown up.—*Scott.*

THE WORLD AND THE CHURCH—ISHMAEL AND ISAAC.—Ver. 19, 20. (1.) *Common* blessings are secured to Ishmael (ver. 20). *As for Ishmael*, whom thou art in so much care about, *I have heard thee;* he shall find favour for thy sake; *I have blessed him*—that is, I have many blessings in store for him. 1. His posterity shall be *numerous; I will multiply him exceedingly*, more than his neighbours: this is the fruit of the blessing, as that, chap. i. 28. 2. They shall be *considerable; twelve princes shall he beget:* we may charitably hope that spiritual blessings also were bestowed upon him, though the visible Church was not brought out of his loins, and the covenant was not lodged in his family. Note, Great plenty of outward good things is often given to those children of godly parents, who are born after the flesh, for their parents' sake. (2.) *Covenant*-blessings are reserved for Isaac, and appropriated to him (ver. 19, 21). If Abraham, in his prayer for Ishmael, meant that he would have the covenant made, with him, and the Promised Seed to come from him, then God did not answer him in the letter, but in that sense which was equivalent, nay, which was every way better —*Henry.*

CHAP. XVIII. GOD IN MAN'S FORM.—Ver. 1. It is here expressly said, that Jehovah appeared to Abraham, or *was seen* by him; and the manner of this *appearance* is afterwards related.—Abraham was waiting for an opportunity of exercising hospitality

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2 And he lift up his eyes and looked, and, lo, three men stood by him: and, when he saw *them*, he ran to meet them from the tent door, and [b]bowed himself toward the ground,

3 And said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, and [c]wash your feet, and rest yourselves under the tree:

5 And I will fetch a morsel of bread, and [1]comfort ye your hearts; after that ye shall pass on: for therefore [2]are ye come to your servant.‡ And they said, So do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, [3]Make ready quickly [d]three measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham [e]ran unto the herd, and fetched a calf tender and good, and gave *it* unto a young man; and he hasted to dress it.

8 And he took butter and milk, and the calf which he had dressed, and set *it* before them; [f]and he stood by them under the tree,§ [g]and they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, [h]in the tent.

10 And [i]he said, I will certainly return unto thee [k]according to the time of life; and, lo, [l]Sarah thy wife shall have a son. And Sarah heard *it* in the tent door, which *was* behind him.

11 Now Abraham and Sarah *were* [m]old, *and* well stricken in age; *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah [n]laughed within herself, saying, After I am waxed old‖ shall I have pleasure, [o]my lord being old also?

13 And the LORD said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old?

14 Is [p]any thing too hard for the LORD? ¶ At the time appointed [q]I will return unto thee, according to the time of life, and Sarah shall have a son.

15 Then Sarah [r]denied, saying, I laughed not: for she was afraid. And he said, [s]Nay; but thou didst laugh.

16 And the men rose up from thence, and looked toward Sodom: and Abraham went with them, to bring them on the way.

17 ¶ And the LORD said, [t]Shall I hide from Abraham that thing which I do;*

18 Seeing that Abraham shall surely [u]become a great and mighty nation, and all the nations of the earth shall be blessed in him?

19 For [x]I know him, that he will [y]command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; [z]that the LORD may bring upon Abraham that which he hath spoken of him.

20 And the LORD said, Because [a]the cry† of Sodom and Gomorrah is great, and because their sin is very grievous,

21 I will [b]go down now, and [c]see whether they have done altogether according to the cry of it, which is come unto me; and if not, [d]I will know.

22 And the men turned their faces from thence, and went toward Sodom: but Abraham [e]stood yet before the LORD.

23 ¶ And Abraham [f]drew near,‡ and said, [g]Wilt thou also destroy the righteous with the wicked?

24 Peradventure [h]there be fifty righteous within the city: wilt thou also destroy and not [i]spare the place for the fifty righteous that *are* therein?

25 That be far from thee to do after this manner, to slay the righteous with the wicked: and that [k]the righteous should be as the wicked, that be far from thee. [l]Shall not [m]the Judge of all the earth do right?

26 And the LORD said, [n]If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

27 And Abraham answered and said, Behold now, [o]I have taken upon me to speak unto the LORD, which *am but* [p]dust and ashes: §

28 Peradventure there shall lack five of the fifty righteous: [q]wilt thou destroy all the city for

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[b] xxiii. 7. 2 Kings ii. 15.
[c] Luke vii. 44. John xiii. 5, 15. 1 Tim. v. 10.
[1] *Stay.*
[2] *You have passed.*
‡ Divine Providence hath directed you to come this way, at this time of day, that I may have an opportunity to entertain you hospitably.—PATRICK.
[3] *Hasten.*
[d] Luke x. 38-40. Rom. xii. 13. Heb. xiii. 2. 1 Pet. iv. 9.
[e] xix. 3. Luke xv. 23, 27, 30.
[f] John xii. 2. Rev. iii. 20.
§ The Chaldee translateth, he ministered to them. And so the Hebrew word oft signifieth, as the Levites that stood (Neh. xii. 44), that is, served, or waited: so he which stood before the king (Jer. lii. 12) is said to be the servant of the king (2 Kings xxv. 8). And this setteth forth Abraham's humility.—AINSWORTH.
[g] Luke xxiv. 30, 43.
[h] xxiv. 67. Tit. ii. 5.
[i] xvi. 10; xxii. 15, 16.
[k] xvii. 21. 2 Kings iv. 16, 17.
[l] Jud. xiii. 3-5. Rom. ix. 9. Gal. iv. 23, 28.
[m] Luke i. 7, 36. Rom. iv. 18-21.
[n] xxi. 6, 7. Heb. xi. 11, 12.
‖ *After I am waxed old.*—This is forcibly rendered by Geddes, "Year-worn as I am;" and by De Sola, "Worn with age."
[o] Eph. v. 33. 1 Pet. iii. 6.
[p] Matt. xix. 26. Phil. iv. 13. Heb. xi. 19.
¶ *Is any thing too hard for the Lord?* Heb. *Hid from God?* So the sense is. Though she laughed only in her heart, it is not unknown to me. Or rather, *too wonderful for God* to effect? which best suits the following words.—POOLE.
[q] Deut. xxx. 3. Ps. xc. 13.

[r] John xviii. 17, 25-27. 1 John i. 8.
[s] John ii. 25. Rom. iii. 19.
[t] Ps. xxv. 14.
* This and the two ensuing verses may be considered as forming a Divine soliloquy uttered during the interval of Abraham's absence with the two angels. The Divine condescension shines forth very conspicuously in this transaction. The Lord will do nothing without first revealing his secret to his servants the prophets.—BUSH.
[u] xxii. 17, 18. Gal. iii. 8, 14.
[x] Ps. i. 6. John xxi. 17. 2 Tim. ii. 19.
[y] xvii. 23-27. Eph. vi. 4. 2 Tim. iii. 15.
[z] 1 Sam. ii. 30, 31. Acts xxvii. 23, 24, 31.
[a] iv. 10; xix. 13. Jam. v. 4.
† Sins are said to cry when they are gross, and manifest, and impudent, and such as highly provoke God to anger.—POOLE.
[b] 1 Thes. iv. 16.
[c] Zeph. i. 12. Heb. iv. 13.
[d] Deut. viii. 2; xiii. 3.
[e] Jer. xviii. 20.
[f] Heb. x. 22.
‡ This condescension of God, in communicating his design to Abraham, gave him encouragement to make intercession for the wicked inhabitants of these cities, which, in six petitionary propositions, he managed so well, as, by a gradual decrease of the number every time, to bring him at last to a concession, that if even ten just persons were found in Sodom, he would not destroy it; and with this conditional promise he left Abraham.—STACKHOUSE.
[g] Ps. xi. 4-7. Rom. iii. 5, 6.
[h] Matt. vii. 13, 14.
[i] Acts xxvii. 24.
[k] Ec. vii. 15; viii. 12, 13.
[l] Job xxxiv. 17-19.
[m] John v. 22-27.
[n] Matt. xxiv. 22.
[o] Job xlii. 6-8. Is. vi. 5.
[p] Ec. xii. 7. 1 Cor. xv. 47, 48. 2 Cor. v. 1.
§ A preface of humility, and of correcting himself, as if he should say, Shall I dare to assume so much liberty to myself?—DIODATI.
[q] Num. xiv. 17-19. Job xxiii. 3, 4.

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by entertaining any weary traveller, who might need refreshment and a cooling shade (for inns were not then to be met with, as among us); and at that time three persons, appearing as men, presented themselves before him. It is generally agreed, that two of these were created angels; but many infer from the context, that the other was the eternal Son, visibly appearing as in human form. Indeed, there is not the *least intimation* in the narrative of any other appearance, except that of the three men whom Abraham entertained. If this were the only instance, in which language naturally suited to warrant such a conclusion was used, it would not be proper to ground much upon it: but passages frequently occur, which seem incapable of any other construction, without having recourse to human tradition in explaining the words of inspiration; even that very tradition which our Lord opposed (Mark vii. 9); and thus implying that the simple narrative of the sacred historian was calculated to mislead the unlearned.—*Scott.*

HOSPITALITY.—Ver. 3-5. The Holy Ghost takes particular notice of the very free and affectionate welcome which Abraham gave to the strangers. 1. He was complaisant and respectful to them; forgetting his age, he "ran to meet them" in the most obliging manner, and "bowed himself toward the ground," though as yet he knew nothing of them, but that they appeared graceful, respectable men. Note, Religion does not destroy, but improves good manners, and teaches us to honour all men. Decent civility is a great ornament to piety. 2. He was very earnest and importunate for their stay, and took it as a great favour (ver. 3, 4). Note, (1.) It becomes those whom God has blessed with plenty, to be liberal and open-hearted in their entertainments, according to their ability, and (not in compliment, but cordially) to bid their friends welcome: we should take a pleasure in shewing kindness to any; for both God and man love a cheerful giver. Who would "eat the bread of him that hath an evil eye?" (Prov. xxiii. 6, 7.) (2.) Those that would have communion with God, must earnestly desire it, and pray for it. God is a Guest worth entreating. 3. His entertainment, though it was very free, yet it was plain and homely, and there was nothing in it of the gaiety and niceness of these times. His dining-room was an arbour under a tree; no rich table-linen, no sideboard set with plate; his feast was a joint or two of veal, and some "cakes baked on the hearth," and both hastily dressed up; here were no dainties, no varieties, no forced-meats, no sweetmeats, but good plain wholesome food, though Abraham was very rich, and his guests very honourable. Note, We ought not to be curious in our diet: let us be thankful for food convenient, though it be homely and common; and not be desirous of dainties, for they are deceitful meat to those that love them, and set their hearts upon them. 4. He and his wife were both of them very attentive, and busy, in accommodating their guests with the best they had. Sarah herself is cook and baker; Abraham runs to fetch the calf, brings out the milk and butter, and thinks it not below him to wait at table, that he might shew how heartily welcome his guests were.—*Henry.*

SARAH.—This attention to Abraham's concerns would gradually shew him whom he had entertained. At first, *they* inquired after Sarah, who was in her tent: and then *one of them*, JEHOVAH (as it must appear to every plain reader), spake to Abraham respecting that promise *as his own*, which had been given in the foregoing chapter (ver. 19) by the Almighty God; and he expressly engaged for its accomplishment! But, as this had been delayed, till it had become unprecedented, according to general observation, Sarah, who heard what passed, "laughed within herself" (xxi. 6); and spake words, not very dissimilar to those of Abraham in the preceding chapter. Yet, the heart-searching God saw that hers was the expression of unbelief; and his of faith, admiration, and joy. "According to the time of life" is supposed to mean the usual term of pregnancy.—It is observable, that from this very speech of Sarah, the apostle Peter quotes her words concerning Abraham, in which she calls him, "My lord," as a commendable instance of her dutiful subjection to him!

UNBELIEF REPROVED.—Ver. 13. The reproof itself is plain, and backed with a good reason: *Wherefore did Sarah laugh?* Note, (1.) It is good to inquire into the reason of our laughter, that it may not be the laughter of the fool (Eccles. vii. 6). *Wherefore did I laugh?* (2.) Our unbelief and distrust is a great offence to the God of heaven. He justly takes it ill to have the objections of sense set up in contradiction to his promise, as Luke i. 18. Here is a question asked, which is enough to answer all the cavils of flesh and blood! *Is any thing too hard for the Lord?* Heb. *too wonderful?*—*i.e.*, 1. Is any thing so secret as to escape his cognisance? No; not Sarah's laughing, though it was only *within herself*. Or, 2. Is anything so difficult as to exceed his power? No; not the giving of a child to Sarah in her old age.

ABRAHAM'S PRAYER FOR SODOM.—Ver. 23. "The effectual fervent prayer of a righteous man availeth much;" and the ungodly are little aware how deeply they are indebted, as to temporal comforts, and that long-suffering, which frequently makes way for their conversion and salvation, to the prayers of the very persons whom they despise and injure; nay, a number in any nation or city, who stand in the gap by their intercessions and exertions, are a stronger defence than armies, navies, or fortifications.—It is our duty and privilege thus to stand before the Lord, not only in behalf of our relatives, friends, brethren, and country, but likewise of all on whom we apprehend the wrath of God is about to be poured; and to fill our mouth with arguments, and order our case before him in the best manner we can. And though our unworthiness and vileness, compared with his majesty and holiness, must frequently excite a consciousness how

lack of five? And he said, If I find there forty and five, I will not destroy *it*.

29 And he spake unto him yet again, and said, Peradventure there shall be forty found there. And he said, I will not do *it* for forty's sake.

30 And he said *unto him*, [r]Oh let not the LORD be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do *it* if I find thirty there.

31 And he said, Behold now, I have taken upon me to speak unto the LORD: Peradventure there shall be twenty found there. And he said, I will not destroy *it* for twenty's sake.

32 And he said, [t]Oh let not the LORD be angry, and I will speak yet but this once: Peradventure ten shall be found there. And [u]he said, I will not destroy *it* for ten's sake.‖

33 And the LORD went his way, as soon as he had left communing with Abraham: and Abraham returned unto his place.

CHAPTER XIX.

1 *Lot entertaineth two angels.* 4 *The vicious Sodomites are stricken with blindness.* 12 *Lot is sent for safety into the mountains,* 24 *Sodom and Gomorrah are destroyed.* 26 *Lot's wife is a pillar of salt.*

AND there came two angels[a] to Sodom at even; and Lot sat in the gate of Sodom: and Lot, seeing *them*, [a]rose up to meet them; and he bowed himself with his face toward the ground;

2 And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, [b]Nay; but we will abide in the street all night.

3 And he [c]pressed upon them greatly; and they turned in unto him, and entered into his house:† and he made them [d]a feast, and did bake [e]unleavened bread, and they did eat.

4 ¶ But, [f]before they lay down, the men of the city, *even* the men of Sodom, compassed the house round, both old and young, [g]all the people from every quarter.

5 And they called unto Lot, and said unto him, [h]Where *are* the men which came in to thee this night? bring them out unto us, that we may know them.‡

6 And Lot went out at the door unto them, and shut the door after him,

7 And said, [i]I pray you, [k]brethren, do not so wickedly.

8 Behold now, [l]I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as *is* good in your eyes: § only unto these men do nothing; for therefore came they under the shadow of my roof.

9 And they said, [m]Stand back. And they said *again*, [n]This one *fellow* came in to sojourn, and he will needs be a judge: now will we deal worse with thee than with them. [o]And they pressed sore upon the man, *even* Lot, and came near to break the door.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

11 And they smote the men that *were* at the door of the house with [p]blindness,‖ both small and great; so that they wearied themselves to find the door.

12 ¶ And the men said unto Lot, [q]Hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring *them* out of this place:

13 For we will destroy this place, because the [r]cry of them is waxen great before the face of the LORD; and [s]the LORD hath sent us to destroy it.

14 And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, [t]Up, get you out of this place; for the LORD will destroy this city. But he seemed [u]as one that mocked unto his sons-in-law.¶

15 ¶ And when the morning arose, then the angels [x]hastened Lot, saying, Arise, take thy wife, and thy two daughters, which [1]are here; lest thou be consumed in the [2]iniquity of the city.

16 And, while he [y]lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, [z]the LORD being merciful unto him: and they [a]brought him forth, and set him without the city.

17 And it came to pass, when they had brought them forth abroad, that he said, [b]Escape for thy life; [c]look not behind thee, neither stay

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[r] Jud. vi. 39. Is. lv. 8, 9.

[s] Luke xi. 8. Eph. vi. 18. Heb. iv. 16.

[t] Prov. xv. 8. Jam. v. 15-17. 1 John v. 15, 16.

[u] Mic. vii. 18. Eph. iii. 20.

‖ We do not find that Abraham makes express mention of Lot in any of the foregoing petitions; but it is plain, from xix. 29, that he was in his thoughts, which God knew, and he is comprehended in those words, ver. 23, "Wilt thou destroy the righteous with the wicked?"—PATRICK.

CHAPTER XIX.

[a] Or, rather, *the two angels came*, referring to those mentioned in ch. xviii. 22, and there called "men." It seems these two were sent to Sodom; while the third, who was the Lord Jehovah, remained communing with Abraham.—BUSH.

[a] xviii. 2-5. Job xxxi. 32. Heb. xiii. 2.

[b] Luke xxiv. 28, 29.

[c] 2 Kings iv. 8. 2 Cor. v. 14.

† Who can be ashamed of that which did not misbeseem the very angels of God? Where should the angels lodge but with Lot? The houses of holy men are full of these heavenly spirits when they know not: they pitch their tents in ours, and visit us when we see not; and, when we feel not, protect us. It is the honour of God's saints to be attended by angels.—BP. HALL.

[d] xviii. 6-8; xxi. 8. Luke v. 29. John xii. 2.

[e] Ex. xii. 15, 39. Jud. vi. 19.

[f] Prov. iv. 16; vi. 18.

[g] xiii. 13; xviii. 20. Jer. v. 1-6, 31. Matt. xxvii. 20-25.

[h] Lev. xviii. 22. Is. iii. 9. Matt. xi. 23, 24. Rom. i. 26, 27. 1 Cor. vi. 9. Jude 7.

‡ For the honour of human nature, one cannot help wishing that this shameful vice had perished from the earth together with the cities of the plain. The severe prohibitory laws of Moses imply that it was practised in his day; and history unblushingly records it as prevalent in the best days of Greece and Rome. See Rom. i. 24-27.—BOOTHROYD.

[i] Jud. xix. 23. 1 Sam. xxx. 23, 24. Acts xvii. 26.

[k] Ex. xxxii. 22.

[l] Mark ix. 6.

§ Lot's offer of his two daughters as a substitute for his guests, is not to be mentioned except in terms of the strongest reprobation. The sacredness of the rites of hospitality, and the very low estimate in which the female character was held in ancient times, may be pleaded in palliation of this abominable offer.—TURNER.

[m] 1 Sam. xxv. 17. Prov. ix. 7, 8. Jer. viii. 12. Matt. vii. 6.

[n] xiii. 12. Ex. ii. 14. Acts vii. 26-28. 2 Pet. ii. 7, 8.

[o] 1 Sam. ii. 16.

[p] 2 Kings vi. 18. Acts xiii. 11.

‖ It is a probable opinion, that these men were struck not with actual blindness, but with a dizziness, which disturbed their sight, and represented objects falsely, and in confusion, in the same manner as the Syrians were, when sent to take Elisha (2 Kings vi. 18).—POOLE.

[q] vii. 1. Num. xvi. 26. Josh. vi. 22, 23.

[r] xviii. 20. Jam. v. 4.

[s] 1 Chr. xxi. 15, 16. Rev. xvi. 1-12.

[t] Num. xvi. 21, 45. Rev. xviii. 4-8.

[u] 2 Chr. xxxvi. 16. 1 Thes. v. 3.

¶ He warns them like a prophet, and advises them like a father, but both in vain: he seems to them as if he mocked—as one who was not in earnest; and they do more than seem to mock him again.—BP. HALL.

[x] 2 Cor. vi. 2. Heb. iii. 7, 8.

[1] *Are found.*

[2] *Punishment.*

[y] Ps. cxix. 60.

[z] Lam. iii. 22.

[a] Ps. xxxiv. 22. 2 Pet. ii. 9.

[b] 1 Kings xix. 3. Heb. ii. 3.

[c] 26. Luke xvii. 31, 32.

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unmeet we are thus "to engage our hearts to approach unto God," yet coming through our great and merciful High-Priest to a throne of grace, we, sinful dust and ashes, need not fear, lest the Lord should be angry at our humble, compassionate, and fervent petitions: for they are "spiritual sacrifices, acceptable to God through Jesus Christ." We shall always find him more ready to hear than we are to ask; and shall commonly discontinue our requests before he ceases to grant them. Yet in many cases we must be satisfied with the assurance, that our prayers will return into our own bosom.—In praying for sinners, we should be careful not to impeach the justice of God in their condemnation; for we could not desire that the destruction of the finally impenitent should be prevented.—The Lord will by no means deal "alike with the righteous and the wicked," "That be far from him; shall not the Judge of all the earth do right?"—*Scott.*

CHAP. XIX. LOT IN SODOM.—Ver. 1. Lot sufficiently distinguished himself from the rest of his neighbours at this time, which plainly set a mark upon him. He that did not act like the rest, must not fare like the rest. 1. Lot sat in the gate of Sodom at even; when the rest, it is likely, were tippling and drinking, he sat alone, waiting for an opportunity to do good. 2. He was extremely respectful to men whose mien and aspect were sober and serious, though they did not come in state. He bowed himself to the ground when he met them, as if, upon the first view, he discerned something divine in them. 3. He was hospitable, and very free and generous in his invitations and entertainments. He courted these strangers to his house, and to the best accommodations he had, and gave them all the evidences that he could of his sincerity.—*Henry.*

SODOM.—The simple narration (ver. 4-6) conveys more forcibly an idea of the extreme and unparalleled wickedness of Sodom, and all ranks and descriptions of its inhabitants, than the most laboured descriptions and rhetorical declamations could have done; and is a most beautiful example of giving intimations concerning practices, too shameful to be mentioned, in language which excites no other sensation than horror and indignation.

LOT'S RESCUE.—Ver. 28. Lot was forbidden to look behind him: as this would indicate great reluctancy to leave his property in Sodom, and to quit the fertile plain which had so long ensnared him. Indeed, his attachment was so strong to Sodom, and his lingering so criminal, that it was an instance of *special indulgence*, that he was not left to loiter till it had been too late to escape. And at last, through unbelief and undue valuation of worldly things, he was unwilling entirely to quit the plain, and flee to the mountain: yet mercy prevailed; and Zoar, a small city, was spared in condescension to his infirmity, and in answer to his request! *Zoar* signifies *little*: it was before called Bela; but being spared because it was a *little* city, it afterwards retained that name. Lot addressed himself especially to the angel, who led him out of Sodom, and was answered by him; yet the other seems to have continued with his family. Many indeed suppose, that he, who appeared and spake to Abraham as JEHOVAH, had now joined them; but there is no decided proof of it. The angels might have a commission to spare Zoar at Lot's request; and he might express his gratitude to the instrument of his preservation, when *visibly present*, in the language here used, without ascribing to him the honour due to God alone. Lot *must* arrive at a place of safety before vengeance *could* be inflicted on Sodom: this implied a rebuke of his unbelieving fears, as well as a most condescending assurance of the Lord's merciful care of him.—*Scott.*

THE FATE OF SODOM.—Ver. 24. It was a strange punishment (Job xxxi. 3). Never was the like before or since. Hell was rained from heaven upon them! "Fire and brimstone, and an horrible tempest, was the portion of their cup" (Ps. xi. 6): not a *flash* of lightning, which is destructive enough, when God gives it commission, but a *shower* of lightning! Brimstone was scattered upon their habitation (Job xviii. 15), and then the fire soon fastened upon them. God could have *drowned* them, as he did the old world; but he would shew that he has many arrows in his quiver, fire as well as water. 1. That it was a judgment that laid all waste; "it overthrew the cities," and destroyed all the inhabitants of them, the plain, and all that grew upon the ground (ver. 25). It was an utter ruin, and irreparable; that fruitful valley remains to this day a great lake, or dead sea; it is called "the Salt Sea" (Numb. xxxiv. 12). 2. That it was a punishment that answered to their sin. Burning lusts against nature were justly punished with this preternatural burning. They that went after strange *flesh*, were destroyed by strange *fire* (Jude 7). 3. That it was designed for a standing revelation of the wrath of God against sin and sinners, in all ages: it is, accordingly, often referred to in the Scripture, and made a pattern of the ruin of Israel (Deut. xxix. 23), of Babylon (Isa. xiii. 19), of Edom (Jer. xlix. 18), of Moab and Ammon (Zeph. ii. 9). Nay, it was typical of "the vengeance of eternal fire" (Jude 7), and the ruin of all "that live ungodly" (2 Pet. ii. 6), especially that despise the gospel (Matt. x. 15). It is in allusion to this destruction that the place of the damned is often represented by a lake that burns, as Sodom did, with fire and brimstone. Let us learn from it (1.) The evil of

thou in all the plain: escape to the mountain, lest thou be consumed.

18 And Lot said unto them, [d]Oh! not so, my lord.

19 Behold now, thy servant hath found grace in thy sight,* [e]and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, [f]lest some evil take me, and I die.

20 Behold now, [g]this city *is* near to flee unto, and *it is* a little one: Oh! let me escape thither (*is it* not a little one?) [h]and my soul shall live.

21 And he said unto him, See, [i]I have accepted [g]thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

22 Haste thee, escape thither; [k]for I cannot do any thing till thou be come thither: therefore the name of the city was [l]called [4]Zoar.

23 The sun was [5]risen upon the earth when Lot entered into Zoar.†

24 ¶ Then [m]the LORD rained upon Sodom and upon Gomorrah brimstone and fire from the LORD out of heaven:

25 And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

26 ¶ But his wife [n]looked back from behind him, and she became a pillar of salt.‡

27 ¶ And Abraham gat up early in the morning to the place where he stood before the LORD:

28 And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, [o]and, lo, the smoke of the country went up as the smoke of a furnace.

29 And it came to pass, when God destroyed the cities of the plain, that [p]God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and dwelt in the mountain, and his two daughters with him; for [q]he feared to dwell in Zoar: and he dwelt in a cave, he and his two daughters.

31 ¶ And the first-born said unto the younger, Our father *is* old, and *there is* not a man in the earth to [r]come in unto us after the manner of all the earth:§

32 Come, let us make our father [s]drink wine, and we will lie with him, that we may preserve [t]seed of our father.

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[d] John xiii. 6-8.

* *Behold now, thy servant hath found grace.*—Nothing can be more common than this form of speech. Has a man been pleading with another, and succeeded in his request, he will say, "Ah, since I have found favour in your sight, let me mention another thing." "My lord, had I not found favour in your sight, who would have helped me?" "Happy is the man who finds grace in your sight."—ROBERTS.

[e] 1 Tim. i. 14-16.

[f] Matt. viii. 25, 26. Rom. viii. 31.

[g] Prov. iii. 5-7.

[h] xii. 13. Ps. cxix. 175.

[i] Matt. xii. 20. Heb. iv. 15, 16.

[g] *Thy face.*

[k] xxxii. 26-28. 2 Tim. ii. 13.

[l] xiii. 10; xiv. 2.

[4] *Little.*

[5] *Gone forth.*

† This phrase may note either the time of the day, or rather the nature and quality of the day, that the sun appeared and shone forth that morning in great lustre and glory, which is well noted as a very considerable circumstance of the history, and a great aggravation of the ruin, which came when they least expected it.—POOLE.

[m] 2 Pet. ii. 6. Jude 7.

[n] Prov. xiv. 14. Heb. x. 38.

‡ "A pillar of salt," or, as some understand it, "an everlasting monument;" whence, perhaps, the Jews have given her the name of Adith (R. Eliezer, chap. 25), because she remained a perpetual testimony of God's just displeasure. For she standing still too long, some of that dreadful shower of brimstone and fire overtook her; and falling upon her wrapped her body in a sheet of nitro-sulphureous matter, which congealed into a crust as hard as stone, and made her appear like a pillar of salt, her body being as it were candied in it.—PATRICK.

[o] Rev. xviii. 18; xix. 3.

[p] viii. 1. Deut. ix. 5. Ez. xxxvi. 31, 32.

[q] Jer. ii. 36, 37. Jam. i. 8.

[r] vi. 4; xvi. 2-4; xxxviii. 14-30. Is. iv. 1.

§ It seemeth that they believed all the world was consumed, and that they only surviving with their father, who was already very old, it behoved them to make haste to have issue for to preserve mankind, and that this necessity did disannul the ordinary law: an inconsiderate cause of a wicked effect.—DIODATI.

[s] ix. 21.

[t] Lev. xviii. 6, 7.

[u] Prov. xx. 1.

[x] Is. iii. 9. Jer. iii. 3; viii. 12.

[y] Ec. vii. 26.

[z] Num. xxii.; xxiv. 2 Sam. viii.

[a] Deut. ii. 19.

‖ *Moab;* that is, as generally interpreted, *Of the father. Ben-Ammi;* that is, *Son of my people.* Both these names justify the view given of the above translation — viz., that it was merely *to preserve the family* that the daughters of Lot had recourse to the expedient.—BUSH.

33 And they made their father [u]drink wine that night: and the first-born went in, and lay with her father; and he perceived not when she lay down, nor when she arose.

34 And it came to pass on the morrow, that the first-born said unto the younger, Behold, [x]I lay yesternight with my father: let us make him drink wine this night also; and go thou in, *and* lie with him, that we may preserve seed of our father.

35 And they made their father drink wine [y]that night also: and the younger arose, and lay with him; and he perceived not when she lay down, nor when she arose.

36 Thus were both the daughters of Lot with child by their father.

37 And the first-born bare a son, and called his name Moab: the same *is* the father of the [z]Moabites unto this day.

38 And the younger, she also bare a son, and called his name Ben-ammi: the same *is* the father of the [a]children of Ammon unto this day.‖

CHAPTER XX.

1 *Abraham sojourneth at Gerar.* 2 *Denieth his wife, and loseth her.* 3 *Abimelech is reproved for her in a dream.* 9 *He rebuketh Abraham;* 14 *restoreth Sarah;* 16 *and reproveth her.*

AND Abraham journeyed from [a]thence toward the south country, and dwelled between [b]Kadesh and Shur, and sojourned in Gerar.*

2 And Abraham [c]said of Sarah his wife, She *is* my sister: and Abimelech† king of Gerar sent and took Sarah.

3 But God came to Abimelech in [d]a dream by night, and said to him, Behold, thou *art but* [e]a dead man, for the woman which thou hast taken; for she *is* [1]a man's wife.

4 But Abimelech had not come near her:‡ and he said, LORD, [f]wilt thou slay also a righteous nation?

5 Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother. [g]In the [2]integrity of my heart, [h]and innocency of my hands, have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also [i]withheld thee from sinning against me: therefore suffered I thee not [k]to touch her.

7 Now therefore restore the man *his* wife; for he *is* a [l]prophet, and he shall [m]pray for thee, and thou shalt live: and if thou restore *her* not,

[a] xiii. 1; xviii. 1.

[b] xvi. 7-14.

* Gerar was a regal city, situate not far from the angle where the south and west sides of Palestine meet, twenty-five miles from Eleutheropolis, beyond Daroma, in the south of Juda; and the country to which it gave the name, extended itself pretty far into Arabia Petræa.—WATTS.

[c] xxvi. 7.

† Abimelech was probably the common name of those kings, as Pharaoh was of the Egyptian monarchs; and Phichol (Heb. *mouth of all*) may also have been an appellation borne by the royal "captain," the commander of all, their spokesman also. Compare xxvi. 26, with xxi. 22.—TURNER.

[d] Job iv. 12, 13; xxxiii. 15.

[e] Ps. cv. 14.

[1] *Married to an husband.*

‡ *But Abimelech,* &c.—This clause in the history was necessary to be added here for Sarah's vindication, and especially to prevent any presuming that Isaac was not the pure offspring of Abraham, according to God's promise.—POOLE.

[f] xviii. 23-25.

[g] Josh. xxii. 22.

[2] *Simplicity,* or *sincerity.*

[h] Job xxxiii. 9.

[i] xxxv. 5. 1 Sam. xxv. 26, 34.

[k] xxvi. 11. 1 Cor. vii. 1. 2 Cor. vi. 17.

[l] xii. 1-3; xviii. 17.

[m] 1 Sam. vii. 5, 8.

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sin, and the hurtful nature of it. Iniquity tends to ruin. (2.) The terrors of the Lord. See what a fearful thing it is to fall into the hands of the living God!—*Henry.*

LOT'S WIFE.—Ver. 26. This unhappy woman, contrary to God's express command, in unbelief, and love to Sodom and its riches, regretting what was left behind, and probably purposing to return, "looked back;" and, as some think, actually attempted to return: and our Lord's words—"Let him not *return back*, remember Lot's wife," favour this supposition. She was, therefore, instantaneously struck dead and petrified, and thus remained to after-ages a visible monument of the Divine displeasure; being punished as a warning to others through successive generations. Perhaps she was a native of Sodom, as nothing is said of Lot having a wife when with Abraham. Above twenty years had passed from the time that Lot went to Sodom.

LOT'S DAUGHTERS.—Ver. 31. Many conjectures have been formed concerning the motives which induced Lot's daughters to this most atrocious conduct; and many excuses have been attempted. It is not, indeed, improbable that the desire of having children, of which they seemed to have no other prospect, was one powerful inducement; but there is little reason to think that they had any expectations of being the ancestors of the promised Seed, for that distinction was expressly limited to the seed of Abraham. The truth seems to be, that, though preserved from gross crimes, they had been accustomed in Sodom to hear and witness wickedness, till their consciences were become unfeeling, and their sense of shame blunted. No sufficient excuse can be made either for them or for Lot; and, indeed, scarcely any account can be given of the transaction but this, that "the heart is deceitful above all things, and desperately wicked; who can know it?" After this, we read no more in the history of Lot, or of his daughters. Peter's testimony satisfies us that he lived to repent; yet there is no proof that his daughters did. But he died under a dark cloud; all his substance and part of his family perished in Sodom: his wife, in looking back, lost her life; and it might almost have been wished that his daughters had been taken away too, to have prevented his and their sin and shame: for, though he was not "written childless," his posterity were the monuments of his reproach, and their very names perpetuated the memory of their disgraceful original; *Moab* signifying *Of my father;* and *Ben-ammi, The son of my people.*—*Scott.*

CHAP. XX. ABRAHAM AT GERAR.—Ver. 1. Gerar was inhabited by the Philistines, and seems to have been their capital city. *Abimelech* signifies, *My father the king.* He took Sarah with intent to espouse her, though he had already one wife or more (ver. 17). She still retained her beauty; which appears wonderful to us, but might not be so very remarkable at that time. Probably Sarah was then pregnant, which circumstance would increase her anxiety and that of Abraham; and it was also an aggravation of their sin, which was indeed in every respect much more heinous than before. The Lord was pleased to make known his will, in ordinary cases, by dreams (as distinct from prophetical discoveries to be communicated to others), more frequently before revelation by the written Word was afforded and completed: but every impression of that kind, and indeed all supposed discoveries of the Divine will, must now be tried by the infallible and perfect standard of the Holy Scriptures, and no further regarded than they are warranted by them. As Sarah was another man's wife, Abimelech was warned that he should inevitably die, unless he restored her: and he was alarmed lest his people also should be visited with overwhelming judgments on her account. Yet he was conscious that he had not intended to commit adultery, but had been misled by the express declarations of both Abraham and Sarah; nor could he suppose that the Lord would "slay also a righteous nation." He evidently referred to the late destruction of Sodom and the cities of the plain, which doubtless had caused great consternation, and probably a degree of reformation, in that neighbourhood. As the Lord admitted Abimelech's plea, we may suppose that both he and his subjects were free from the abomination of Sodom, and were not generally idolaters, but had some

know thou that thou shalt [n]surely die, thou, and all that *are* thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 ¶ Then Abimelech called Abraham, and said unto him, [o]What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my kingdom [p]a great sin? thou hast done deeds unto me that [q]ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou,[§] that thou hast done this thing?

11 And Abraham said, Because I thought, [r]Surely‖ the fear of God *is* not in this place; and they will [s]slay me for my wife's sake.

12 And [t]yet indeed *she is* my sister: ¶ she *is* the daughter of my father, but not the daughter of my mother; and she became my wife.

13 And it came to pass, when [u]God caused me to wander from my father's house, that I said unto her, [x]This *is* thy kindness which thou shalt shew unto me; at every place whither we shall come, say of me, He *is* my brother.

14 ¶ And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, [y]my land *is* before thee: dwell [z]where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given [z]thy brother a thousand *pieces* of silver: behold, he *is* to thee a covering of the eyes,† unto all that *are* with thee, and with all *other*. [a]Thus she was reproved.

17 ¶ So Abraham [b]prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*.

18 For the LORD had fast closed up all the wombs of the house of Abimelech because of Sarah, Abraham's wife.

CHAPTER XXI.

2 Isaac is born. 9 Hagar and Ishmael are cast forth. 22 Abimelech's covenant with Abraham.

AND the LORD [a]visited Sarah as he had said, and the LORD did unto Sarah [b]as he had spoken.

2 For Sarah [c]conceived, and bare Abraham a

B.C. 1898—B.C. 1897.

[n] Ex. xxxiii. 14-16.
[o] Josh. vii. 25.
[p] Lev. xx. 10.
[q] xxxiv. 7.

§ Dimock ingeniously conjectured, that we should read, *what didst thou fear*, instead of *what didst thou see*. The reading in the next verse strongly supports this conjecture.—BOOTHROYD.

[r] xxii. 12.

‖ The word which we translate *Surely*, signifies *only*; and may be rendered thus, *This only I saw wanting in your country, the fear of God*. For the unfavourable opinion which Abraham here confesses that he entertained of the king and people of Gerar, he had no other grounds than mere surmise.—BUSH.

[s] xii. 12; xxvi. 7.
[t] xi. 29.

¶ Do not condemn me of telling a lie, for she is truly my sister. Such was the language of those days, to call their wives sisters, and their nephews brothers. As he calls Lot (xiii. 8), who was his nephew, and the brother of Sarah.—PATRICK.

[u] xii. 1.
[x] 1 Sam. xxiii. 21.
[y] xiii. 9.
[z] *As is good in thine eyes.*
[a] Prov. xxvii. 5.

† *He is to thee a covering of the eyes.*—This is variously explained according as the first word is rendered *he* or *it*, which in itself is ambiguous: it may be, He is to thee a covering of the eyes, to protect thee from any impertinence, to guard thy modesty; or, It is to buy veils for thee, and all that are with thee, to cover thy face as it is usual for married persons to do. Thus she was reproved or admonished to be more circumspect for the future.—POOLE.

[b] Prov. ix. 8, 9.
[b] Matt. vii. 7.

CHAPTER XXI.

[a] Ex. iv. 31.
[b] Ps. xii. 6.
[c] Gal. iv. 22.

[d] Rom. ix. 9.
[e] Heb. xi. 18.

* It signifies laughter, or joy, and corresponds with the gladness which accompanied his birth. Children are ordinarily "an heritage of the Lord." On account of the uncertainty of their future character, however, we have reason to rejoice with trembling; but in this case it was joy in a manner unmixed; for he was born under the promise of being "blessed, and made a blessing."—FULLER.

[f] xvii. 10 12.
[g] xviii. 12 15.
[h] Num. xxiii. 23.
[i] xvi. 3-6, 15.
[k] 2 Kings ii. 23, 24.

† He laughed and jeered, perhaps, at the great bustle which was made at Isaac's weaning: looking upon himself as the first-born, and by the right of that to have the privilege of fulfilling the promise of the Messiah. This gives a good account of Sarah's earnestness for the expulsion, not only of him, but of his mother also, who, it is likely, flattered and bare him up in those pretensions.—PATRICK.

[l] Prov. xxii. 10.
[m] Matt. x. 37.

‡ The patriarch was greatly distressed at the thought of complying with his wife's wishes, and his consent was only gained in consequence of a Divine direction; that the providence of God had in view the separation of Isaac and his family from Ishmael, to preserve the promised race as a distinct body; and that these occurrences had a direct tendency to form the character of Ishmael and his posterity, leading to their national distinction, and were therefore ultimately beneficial to him.—TURNER.

[n] 1 Sam. viii. 7, 9.
[o] xvii. 19, 21.
[p] xvi. 10; xvii. 20.

§ From which it is probable that the Divine command and direction was given in a dream or vision in the night.—BUSH.

‖ *Bottle.* — The people of Asia, west of the Indus, use the skins of animals for carrying water on a journey; this is rendered necessary from the mode of conveyance, the heat of the climate, the encroachments of vermin, and the penetrating nature of the sand or dust, which form so great an annoyance to travellers in Asia.—CYCLOPÆDIA.

[q] xvi. 7. Ps. cvii. 4.
[r] Ex. xv. 22-25.
[s] xvi. 11.
[t] xvi. 9, 11.

son in his old age, [d]at the set time of which God had spoken to him.

3 And Abraham [e]called the name of his son that was born unto him, whom Sarah bare to him, Isaac.*

4 And Abraham circumcised his son Isaac, [f]being eight days old, as God had commanded him.

5 And Abraham was an hundred years old when his son Isaac was born unto him.

6 ¶ And Sarah said, [g]God hath made me to laugh, *so that* all that hear will laugh with me.

7 And she said, [h]Who would have said unto Abraham that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And [i]Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, [k]mocking.†

10 Wherefore she said unto Abraham, [l]Cast out this bond-woman and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abraham's sight [m]because of his son.‡

12 And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bond-woman; in all that Sarah hath said unto thee, [n]hearken unto her voice; [o]for in Isaac shall thy seed be called.

13 And also [p]of the son of the bond-woman will I make a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning,§ and took bread and a bottle of water,‖ and gave *it* unto Hagar, (putting *it* on her shoulder,) and the child, and sent her away: and she departed, and [q]wandered in the wilderness of Beer-sheba.

15 And [r]the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him* a good way off, as it were a bowshot; for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 And God [s]heard the voice of the lad: and [t]the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar?

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remains of true religion among them; and thus were comparatively "a righteous nation." The Lord had "withheld Abimelech from sinning against him;" probably by some uncommon disease, with which his subjects also were visited (ver. 18). This was in fact a merciful dispensation, to keep him from bringing guilt, and heavier condemnation on himself and his people. If all adulterers were *dead men*, in this *Christian* land, how would it decrease our numbers, and especially how would it thin the ranks of the superior orders in the community!—*Scott.*

ABIMELECH'S GENEROSITY.—Ver. 14. Here is—1. The kindness of a *prince*, which Abimelech shewed to Abraham. See how unjust Abraham's jealousies were: he fancied, that, if they knew that Sarah was his wife, they would kill him; but, instead of that, when they did know, they were kind to him, frightened at least to be so by the Divine rebukes they were under. (1.) He gives him his royal licence to dwell where he pleased in his country; courting his stay, because he saw that God was with him (ver. 15). (2.) He gives him his royal gifts (ver. 14), "sheep and oxen," and (ver. 16) "a thousand pieces of silver." This he gave when he restored Sarah, either, [1.] By way of satisfaction for the wrong he had offered to do, in taking her to his house. Or [2.] To engage Abraham's prayers for him; not as if prayers should be bought and sold; but those whose spiritual things we reap of, we should endeavour to be kind to (1 Cor. ix. 11).—*Henry.*

PRACTICAL OBSERVATIONS.—We often disquiet ourselves, and even are led into temptation and sin, by groundless suspicions; and we sometimes find the fear of God where we least expected it. Combinations to deceive, generally issue in shame and sorrow: and restraints from sin, though by suffering, should thankfully be acknowledged. But though the Lord rebukes, yet he will pardon and deliver his people, and for his own glory put honour upon them and their prayers. He will give them favour in the sight of those with whom they sojourn, and overrule even their very infirmities, when they are humbled for them; so that they shall prove an *occasion* of good to themselves and others.—*Scott.*

CHAP. XXI. ISAAC'S BIRTH.—Ver. 1. (1.) Isaac was born according to the promise. The Lord "visited Sarah" in mercy, as he had said. Note, No word of God shall fall to the ground; for he is faithful that has promised, and God's faithfulness is the stay and support of his people's faith. He was born "at the set time at which God had spoken to him" (ver. 2). Note, God is always punctual to his time; though his promised mercies come not at the time we set, they will certainly come at the time that He sets, and that is the best time. (2.) He was born by virtue of the promise; "Sarah by faith received strength to conceive" (Heb. xi. 11). God therefore, by promise, gave that strength. It was not by the power of common providence, but by the power of a special promise, that Isaac was born. A sentence of death was, as it were, passed upon the second causes; Abraham was old, and Sarah old, and both as good as dead; and then the word of God took place. Note, True believers, by virtue of God's promises, are enabled to do that which is above the power of human nature, for "by them they partake of a divine nature" (2 Pet. i. 4).—*Henry.*

ISAAC'S NAME.—Ver. 3. *Isaac* signifies *laughter*, and this child of promise was so named, in remembrance of Abraham's believing, and Sarah's unbelieving, laughter; and as an expression of joy and gratitude. In this, as well as in circumcising Isaac on the eighth day, Abraham was implicitly obedient to the commandment of God. The joy of Abraham and Sarah, on this extraordinary occasion, and the congratulations which they would receive from friends and neighbours, were but feeble earnests of the rejoicing of many millions in him who descended from Isaac, to bless the nations of the earth.—*Scott.*

ISAAC'S NURSING.—Ver. 7. What it was she thought so wonderful: That *Sarah should give children suck;* that she should not only bear a child, but be so strong and hearty at that age as to give it suck. Note, Mothers, if they be able, ought to be nurses to their own children. Sarah was a person of quality, was aged; nursing might be thought prejudicial either to herself, or to the child, or to both; she had choice of nurses, no doubt, in her own family; and yet she would do her duty in this matter.—And her daughters the good wives are, while they thus *do well* (1 Pet. iii. 5, 6; Lam. iv. 3).

ISAAC'S INFANCY.—Ver. 8. "The child grew;" special notice is taken of this, though

B.C. 1892—B.C. 1872.

[a] fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand; for [z] I will make him a great nation.

19 And [y] God opened her eyes, and she saw a well of water: and she went and filled the bottle with water, and gave the lad drink.

20 And [z] God was with the lad; and he grew, and dwelt in the wilderness, and became [a] an archer.

21 And he dwelt [b] in the wilderness of Paran: and his mother took him [c] a wife out of the land of Egypt.¶

22 ¶ And it came to pass at that time, that Abimelech, and Phichol the chief captain of his host, spake unto Abraham, saying, [d] God *is* with thee in all that thou doest.

23 Now therefore [e] swear unto me here by God [1] that thou wilt not deal falsely with me, nor with my son, nor with my son's son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will swear.

25 And Abraham [f] reproved Abimelech because of a well of water,* which Abimelech's [g] servants had violently taken away.

26 And Abimelech said, I wot not who hath done this thing; neither didst thou tell me, neither yet heard I *of it*, but to-day.

27 And Abraham [h] took sheep and oxen, and gave them unto Abimelech: and both of them [i] made a covenant.

28 And Abraham set seven † ewe-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, [k] What *mean* these seven ewe-lambs which thou hast set by themselves?

30 And he said, For *these* seven ewe-lambs shalt thou take of my hand, [l] that they may be a witness unto me that I have digged this well.

31 Wherefore he called that place [2] Beer-sheba; because there they sware both of them.

32 Thus they made a covenant at Beer-sheba: then Abimelech rose up, and Phichol the chief captain of his host, and they returned into the land of [m] the Philistines.

33 ¶ And *Abraham* planted a [3] grove ‡ in Beer-sheba, and [n] called there on the name of the LORD, the [o] everlasting God.

34 And Abraham [p] sojourned in the Philistines' land many days.

CHAPTER XXII.

3 *Abraham offering Isaac,* 12 *is stayed by an angel.* 15 *He is blessed again.* 20 *The generations of Nahor unto Rebekah.*

AND it came to pass after these things, that [a] God did tempt Abraham, and said unto him, Abraham. And he said, [1] Behold, *here* I *am*.

2 And he said, [b] Take now thy son, thine only *son* Isaac, whom thou lovest, and get thee into the land of Moriah;* [c] and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham [d] rose up early in the morning, † and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the [e] third day Abraham lifted up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and [f] come again to you.‡

6 And Abraham took the wood of the burnt-offering, and [g] laid *it* upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, [h] My father: § and he said, [2] Here *am* I, my son. And he said, Behold the fire and the

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[a] Ex. xiv. 13.
[z] xvi. 10; xvii. 20.
[y] Num. xxii. 31.
[z] xxviii. 15.
[a] x. 9; xvi. 12.
[b] Num. x. 12.
[c] xxiv. 3, 4.
¶ Which was near to Arabia; in which country all the Oriental writers say the posterity of Ishmael lived, particularly Patricides, who says he went into the land of Jathreb, which is that district of Arabia in which is the city of Medina.—PATRICK.
[d] xxvi. 28; xxx. 27.
[e] Josh. ii. 12.
[1] *If thou shalt lie unto me.*
[f] xxvi. 15-22.
* In this country, and to a man whose substance consisted much in cattle, a spring of water was of consequence; and to have it taken away by mere violence, though it might be borne with from an enemy, yet is not to be overlooked where there is professed friendship.—FULLER.
[g] xiii. 7
[h] xiv. 22, 23.
[i] xxvi. 28-31.
† That there was something particular in the number seven, in connection with the oath, would seem from the fact that the word for *oath* (*sheba*, as in *Beer-sheba*) means also *seven*.—PICT. BIBLE.
[k] xxxiii. 8.
[l] xxxi. 44, 52.

[2] *The well of the oath.*
[m] x. 14; xxvi. 8, 14.
[3] *Tree.*
‡ The Hebrew term *eshel*, is proved to signify the *tamarisk-tree*; and this species of tree is common in Egypt and the neighbouring countries.—MICHAELIS.
[n] iv. 26; xii. 8.
[o] Deut. xxxiii. 27.
[p] Heb. xi. 9, 13.

CHAPTER XXII.

[a] Prov. xvii. 3.
[1] *Behold me.*
[b] Rom. viii. 32.
[c] "Moriah," *the vision of God.*—So called afterwards (ver. 14), from God's appearing there for Isaac's deliverance. The temple of Solomon was built afterwards on Mount Moriah; but this name was given to all the mountainous country thereabout, which is here called the land of Moriah.—PATRICK.
[d] Jud. xi. 31, 39.
[e] Heb. xi. 8, 17-19.
† The command came during the night; and it was obeyed "early in the morning." There was no doubtful question of its reality or its obligation; no culpable communing with flesh and blood: even Sarah seems not to have been informed of it, lest her affections should embarrass or overpower his faith.—BUSH.
[f] Ex. xix. 11, 15.
[g] Heb. xi. 19.
‡ But what did he mean by telling his two servants that he and the lad would "come again to them"? These words, compared with those of the apostle in Hebrews xi. 19, explain the whole story. They shew that Abraham, from the first, believed that the lad would in some way be restored to him, because God had said, "In Isaac shall thy seed be called."—FULLER.
[h] Is. liii. 6.
[k] Matt. xxvi. 39, 42.
§ *My father.*—Let the tender parent put himself in the place of the patriarch, and he cannot but understand and feel the ineffable pathos comprehended in this brief interrogation. If Abraham's heart could have known how to relent, that question of his dear, innocent, pious son had melted it into compassion. I know not whether that word, "My father," did not strike Abraham as deep as the knife of Abraham could strike his son.—BP. HALL.
[2] *Behold me.*

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a thing of course, to intimate that the children of the promise are growing children (see Luke i. 80; ii. 40). They that are born of God shall increase more and more with the increase of God (Col. ii. 19). He grew so as not always to *need milk*, but was able to *bear strong meat*, and then he *was weaned* (see Heb. v. 13, 14). And then it was that "Abraham made a great feast" for his friends and neighbours, in thankfulness to God for his mercy to him. He made this feast, not on the day that Isaac was *born*, that would have been too great a disturbance to Sarah; nor on the day that he was *circumcised*, that would have been too great a diversion from the ordinance; but on the day that he was *weaned*, because God's blessing upon the nursing of children, and the preservation of them through the perils of the infant age, are signal instances of the care and tenderness of the Divine providence, which ought to be acknowledged, to its praise (see Ps. xxii. 9, 10; Hos. xi. 1, 2).

ISHMAEL'S EXPULSION.—Ver. 14. Ishmael himself gave the occasion, by some affronts he gave to Isaac, his little brother; some think, on the day that Abraham made the feast, for joy that Isaac was safely weaned, which, the Jews say, was not till he was three years old; others say, five. Sarah herself was an eyewitness of the abuse; she "saw the son of the Egyptian mocking" (ver. 9)—mocking Isaac, no doubt; for it is said, with reference to this (Gal. iv. 29), "that he that was born after the flesh persecuted him that was born after the Spirit." Ishmael is here called the "son of the Egyptian," because, as some think, the four hundred years' affliction of the seed of Abraham by the Egyptians began now, and was to be dated from hence (chap. xv. 13). She saw him "playing with Isaac"—so the Seventy—and in play, "mocking him." Ishmael was fourteen years older than Isaac; and when children are together, the elder should be careful and tender of the younger: but it argued a very base and sordid disposition in Ishmael to be abusive to a child that was no way a match for him. Note, 1. God takes notice of what children say and do in their play, and will reckon with them, if they say or do amiss, though their parents do not. 2. Mocking is a great sin, and very provoking to God. 3. There is a rooted, remaining enmity in the seed of the serpent against the seed of the woman. The children of promise must expect to be mocked. This is *persecution* which *they that live godly* must count upon. 4. None are rejected and cast out from God but those who have first deserved it; Ishmael is continued in Abraham's family till he becomes a disturbance, grief, and scandal to it. —*Henry.*

HAGAR'S JOURNEY.—Ver. 15. Ishmael was more than sixteen, some think he was nineteen years of age at this time: yet the provisions were put upon Hagar's shoulder, as more inured to labour; and the lad was committed to her care. No doubt, these circumstances were ordered according to instructions given to Abraham; perhaps for Hagar's humiliation, and with some view to the future state of Ishmael's posterity She, however, "wandered," or *lost her way*, in the desert, which may account for the distress which ensued; for it does not appear that the provisions were consumed, or that she was sent away without money. But the water was spent, and the climate was hot; so that Ishmael was overcome with fatigue and thirst, and ready to die; and Hagar assisted him in reaching the shade of some shrubs, and lying down as his circumstances would admit: and, fully expecting that he would die, she sat down at a distance and wept. In this season of deep distress the Lord heard the voice of Ishmael's groaning, perhaps of his prayer, and addressed Hagar by an angel, saying, "What aileth thee, Hagar? Fear not." Intimating that the promise before made to her (chap. xvi. 10-13) was a full security that Ishmael should not die at this time, and that therefore her anguish was needless, and her fear groundless. At the same time the Lord directed her attention to the relief, which was near at hand, but which she had not before observed.—*Scott.*

CHAP. XXII. THE PURPOSE OF THE TRIAL.—Ver. 1. "After these things;" "after five-and-twenty years' waiting; after the promise had been frequently repeated; after hope had been raised to the highest pitch, yea, after it had been actually turned into enjoyment; and when the child had lived long enough to discover an amiable and godly disposition."—[*Fuller.*]—*Tempt.* This word conveys an idea, which, as here used, may seem inconsistent with other testimonies of the sacred oracles; but the case is different as to the original languages, in which to *tempt*, and to *try*, or to *prove*, are expressed in the same manner. Accordingly, an old translation very properly renders the clause, "God did *prove* Abraham."—*Scott.*

THE TRIAL.—Ver. 2. 1. Note, The person to be offered: (1.) "Take thy son," not thy bullocks and thy lambs; how willingly would Abraham have parted with them by thousands to redeem Isaac! No, "I will take no bullock out of thy house" (Ps. l. 9). "I must have thy son: not thy servant, no, not the steward of thine house, that shall not serve the turn; I must have thy son." Jephthah, in pursuance of a vow, offered a *daughter*; but Abraham must offer his *son*, in whom the family was to be built up. "Lord, let it be an *adopted* son;" No, (2.) "*Thine only son*; thine only son by *Sarah*." Ishmael was lately cast out to the grief of Abraham; and now Isaac was left, and must he go too? Yes, (3.) "Take *Isaac*, him, by name *thy laughter*, that *son indeed*" (chap. xvii. 19), not, "Send for Ishmael back, and offer him;" no, "it must be Isaac." "But, Lord, I love Isaac, he is to me as my own soul; Ishmael is not, and wilt thou take Isaac also? All this is against me;" Yes, (4.) That son "whom thou lovest." It was a trial of Abraham's love to God, and therefore it must be in a beloved son, and that string must be touched most upon: in the Hebrew it is expressed more emphatically, and, I think, might very well be read thus, "Take now that son of thine, that only one of thine, whom thou lovest, that Isaac." God's command must overrule all these considerations 2. The place: "in the land of Moriah," three days' journey off; so that he might have time to consider it, and, if he did it, might do it deliberately, that it might be a service the more reasonable, and the more honourable. 3. The manner: "offer him for a burnt-offering;" he must not only kill his son, but kill him as a sacrifice, kill him devoutly, kill him by rule, kill him with all that pomp

wood; but where *is* the [3]lamb for a burnt-offering?

8 And Abraham said, My son, [i]God will provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and [k]bound Isaac his son, and laid him on the altar upon the wood.

10 And Abraham [l]stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called unto him out of heaven, and said, [m]Abraham, Abraham. And he said, Here *am* I.

12 And he said, [n]Lay not thine hand upon the lad, neither do thou any thing unto him: for [o]now I know that thou fearest God, [p]seeing thou hast not withheld thy son, thine only *son*, from me.

13 And Abraham lifted up his eyes, and looked, and, behold, behind *him* a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering [q]in the stead of his son.

14 And Abraham [r]called the name of that place [4]Jehovah-jireh: as it is said *to* this day, [‖]In the mount of the LORD it shall be seen.‖

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, [t]By myself have I sworn, saith the LORD; for because thou hast done this thing, and hast not withheld thy son, thine only *son*;

17 That [u]in blessing I will bless thee, and in multiplying I will multiply¶ thy seed as the stars of the heaven, and as the sand which *is* upon the sea-[5]shore; and [x]thy seed shall possess the gate of his enemies:

18 And [y]in thy seed shall all the nations of the earth be blessed;* because thou hast [z]obeyed my voice.

19 So Abraham returned unto his young men; and they rose up, and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she hath also born children unto thy brother [a]Nahor;

21 Huz his first-born, and Buz his brother, and Kemuel the father of Aram.

B.C. 1872—B.C. 1860.

[3] *Kid.*

[i] John i. 29, 36. 1 Pet. i. 19, 20. Rev. v. 6, 12.

[k] John x. 17, 18. Eph. v. 2. Phil. ii. 8.

[l] Is. liii. 6-12. Jam. ii. 21-23.

[m] Ex. iii. 4. Acts ix. 4.

[n] 1 Sam. xv. 22.

[o] Ps. xxv. 12, 14. Jam. ii. 22.

[p] Rom. viii. 32. 1 John iv. 9, 10.

[q] 1 Cor. v. 7, 8. 1 Pet. i. 19, 20.

[r] xxviii. 19; xxxii. 30. 1 Sam. vii. 12.

[4] *The LORD will see*, or *provide*.

[s] 2 Cor. i. 8-10.

‖ *In the mount of the Lord it shall be provided.*—That is, The Lord will not only see or provide, but will make himself conspicuous by so providing, when all human assistance is vain, that all shall behold the care he takes of those that trust in him.—PATRICK.

[t] Luke i. 73. Heb vi. 13, 14.

[u] xxvii. 28, 29.

¶ A literal Hebrew idiom. It renders the sense intense by repeating the expression, "I will exceedingly bless—I will abundantly multiply."—PICTORIAL BIBLE.

[5] *Lip.*

[x] Num. xxiv. 17-19. Luke i. 68-75.

[y] Acts iii. 25. Gal. iii. 16, 28, 29.

* From the apostle's language (Gal. iii. 16), we are plainly taught these words are to be taken in a restricted application, and understood as applied to Christ, by whom all nations are to be blessed, as all may be enlightened by his instruction, and saved by faith in him, as the Lamb of God who taketh away the sin of the world.—BOOTHROYD.

[z] Heb. xi. 8.

[a] xi. 26; xxiv. 10, 24.

[b] xxiv. 15, 47; xxv. 20.

[c] xxiv. 51, 60, 67. Rom. ix. 10.

CHAP. XXIII.

* Sarah is the only woman whose entire age is set down in Scripture.—PATRICK.

[a] xiii. 18. Num. xiii. 22.

† Kiriath-Arba, or Hebron, a city of Judah (Josh. xv. 13), so called from its founder Arba.—CALMET'S DICT. BIBLE.

[b] Deut. xxxiv. 8. Acts viii. 2.

‡ From mourning, which was commonly accompanied with a sitting on the ground, Abraham at length "stood up from before his dead," and took measures to burn her.—FULLER.

[c] 1 Sam. xxvi. 6.

[d] Heb. xi. 9, 13. 1 Pet. ii. 11.

[e] Acts vii. 5.

[f] xviii. 12; xxiv. 18.

[1] *A prince of God.*

[g] xiii. 2; xiv. 14.

[h] xviii. 2; xix. 1.

[i] Luke vii. 3, 4. Heb. vii. 26. 1 John ii. 1, 2.

§ Machpelah, or Machpela, the name of the plain in which the cave which Abraham bought of Ephron, was situated (Gen. xxiii. 9, 17).—CALMET'S DICT. BIBLE.

[2] *Full money.*

‖ It should be observed that Abraham wished to purchase only the cave which was at the end of the field, and not the field itself; but this did not suit the views of Ephron, who, under the guise of many professions of respect, liberality, and appearance of eagerness to serve Abraham, was only intent to take advantage of his necessity to obtain a good price not only for the cave, but for the field that contained it. He therefore, in his reply, couples the cave *and* the field together, in such a way as, in his politely indirect manner, to let Abraham know that he was not disposed to part with the cave unless the field were taken along with it.—DE SOLA.

[3] *Ears.*

[k] xxxiv. 20, 24.

[l] 2 Sam. xxiv. 20-24.

¶ It is judiciously observed by Cornel. Bertram, that all weighty matters in those days were determined by the king (if they had any), or, the elders, with the consent of the people (De Repub. Judaic., cap. 3). Marriages were a matter of public right (xxix. 22), as sepulchres were, it appears by this place; both of them being held to belong to religion.—PATRICK.

22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.

23 And [b]Bethuel begat [c]Rebekah: these eight Milcah did bear to Nahor, Abraham's brother.

24 And his concubine, whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

CHAPTER XXIII.

1 *Sarah's age and death.* 3 *The purchase of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.*

2 And Sarah died in [a]Kirjath-arba;† the same *is* Hebron in the land of Canaan: and Abraham came to [b]mourn for Sarah, and to weep for her.

3 ¶ And Abraham stood up from before his dead,‡ and spake unto the sons of [c]Heth, saying,

4 I *am* a [d]stranger and a sojourner with you: give me a possession of a [e]burying-place with you, that I may bury my dead out of my sight.

5 And the children of Heth answered Abraham, saying unto him,

6 Hear us, [f]my lord: Thou *art* [1]a mighty [g]prince among us; in the choice of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.

7 And Abraham stood up, and [h]bowed himself to the people of the land, *even* to the children of Heth.

8 And he communed with them, saying, If it be your mind that I should bury my dead out of my sight, hear me, and [i]entreat for me to Ephron the son of Zohar,

9 That he may give me the cave of Machpelah,§ which he hath, which *is* in the end of his field: for [2]as much money as it is worth he shall give it me, for a possession of a burying-place amongst you.‖

10 And Ephron dwelt among the children of Heth. And Ephron the Hittite answered Abraham in the [3]audience of the children of Heth, *even* of [k]all that went in at the gate of his city, saying,

11 Nay, [l]my lord, hear me: The field give I thee, and the cave that *is* therein, I give it thee; in the presence¶ of the sons of my people give I it thee: bury thy dead.

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and ceremony, with all that sedateness and composure of mind with which he used to offer his burnt-offerings.

THE CRISIS.—Ver. 10. With the same resolution and composedness of mind, after many thoughts of heart, he applies himself to the completing of this sacrifice (ver. 9, 10). He goes on with a holy wilfulness. After many a weary step, and with a heavy heart, he arrives at length at the fatal place; builds the altar—*an altar of earth*, we may suppose—the saddest that ever he built (and he had built many an one); "lays the wood in order" for Isaac's funeral pile; and now tells him the amazing news: "Isaac, thou art the lamb which God has provided." Isaac, for aught that appears, is as willing as Abraham; we do not find that he made any objection against it, any petition for his life, that he attempted to make his escape, much less that he struggled with his aged father, or made any resistance: Abraham does it, God will have it done, and Isaac has learned to submit to both. Abraham, no doubt, comforted him with the same hopes with *which he himself* by faith was comforted. Yet it is necessary that a sacrifice be bound. But with what heart could tender Abraham tie those guiltless hands, that perhaps had often been lifted up to ask his blessing, and stretched out to embrace him, and were now the more straitly bound with the cords of love and duty! However, it must be done. Having bound him, he *lays him upon the altar*, and his hand upon the head of his sacrifice; and now we may suppose, with floods of tears, he gives and takes the final farewell of a parting kiss, perhaps he takes another for Sarah, from her dying son. This being done, he resolutely forgets the bowels of a father, and puts on the awful gravity of a sacrificer; with a fixed heart, and an eye lifted up to heaven, he takes the knife, and stretches out his hand to give the fatal cut to Isaac's throat. Be astonished, O heavens, at this; and wonder, O earth! Here is an act of faith and obedience which deserves to be a spectacle to God, angels, and men. Abraham's darling, Sarah's laughter, the Church's hope, the heir of promise, lies ready to bleed and die by his own father's hand, who never shrinks at the doing of it.—*Henry.*

MAN'S EXTREMITY—GOD'S OPPORTUNITY.—Ver. 13. The angel called to Abraham out of heaven by name: yet he says, "Thou hast not withheld thy son—*from me;*" and by this he knew that Abraham feared the Lord.—Doubtless God knew the reality and vigour of Abraham's piety previous to this trial; but he saw good to require experimental evidence of it, for the glory of his own grace, for Abraham's comfort, and for the benefit of his whole Church.—"The fear of God" is frequently put for the whole of true religion, being an essential part of it, and necessarily connected with all the rest. The ram now became the type of the sacrifice of Christ's death, and indicated what sort of prefiguration of that event God would approve and accept.—Isaac thus rescued, after having been three days under the sentence of death, and living to be the progenitor of the promised innumerable posterity, represented the Saviour rising on the third day, "to see his seed, and prolong his days, that the pleasure of the Lord might prosper in his hand."

FAITH'S REWARD.—Ver. 16. "Because he could swear by no greater, the Lord sware by himself;" and thus he solemnly pledged the honour of his holy name, and of all his perfections, as the security for the fulfilment of his engagements to Abraham. The promises before given had been formed into a covenant; that covenant was signed, sealed and ratified; and now it was solemnly confirmed with an oath. This was intended, not only that Abraham, but also "that *we* might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us" in Christ (Heb. vi. 13-20).—To the former promises it is here added, "Thy seed shall possess the gate of his enemies;" or, by occupying their cities shall acquire the dominion over them. "Thy seed shall inherit the cities of the adversaries."—[*Sept.*] This was accomplished when the Israelites conquered Canaan, and in the victories of David, and the extensive authority of Solomon.—Abraham's obedience evinced the strength of his faith, and the sincerity of his love: thus "faith wrought with his works, and by works was his faith made perfect." As a sinner, he was justified before God by faith alone; as a professed believer, he was justified before the whole world by the works which his faith produced.—*Scott.*

CHAP. XXIII. SARAH'S DEATH.—We have here, 1. Sarah's age (ver. 1). Almost forty years before, she had called herself old (chap. xviii. 12). Old people will die never the sooner, but may die the better, for reckoning themselves old. 2. Her death (ver. 2). The longest liver must die at last. Abraham and Sarah had lived comfortably together many years; but death parts those whom nothing else could part. The special

12 And Abraham bowed down himself before the people of the land.

13 And he spake unto Ephron, in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee, hear me: [m]I will give thee money for the field; take *it* of me, and I will bury my dead there.

14 And Ephron answered Abraham, saying unto him,

15 My lord, hearken unto me: The land *is worth* four hundred shekels of silver; what *is* that betwixt me and thee? bury therefore thy dead.

16 And Abraham hearkened unto Ephron; and Abraham [n]weighed to Ephron the silver, which he had named in the audience of the sons of Heth,* [o]four hundred shekels of silver, current *money* with the merchant.

17 And [p]the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were [q]made sure

18 Unto Abraham for a possession, in the presence of the children of Heth, before all that went in at the gate of his city.

19 ¶ And after this, Abraham [r]buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.

20 And the field, and the cave that *is* therein, were made sure unto Abraham, for a possession of a burying-place, by the sons of Heth.†

CHAPTER XXIV.

1 *Abraham sendeth his servant to get a wife for his son Isaac.*
58 *He obtaineth Rebekah.* 62 *Isaac meeteth her.*

AND Abraham was [a]old,* *and* [1]well stricken in age: and the LORD had [b]blessed Abraham in all things.

2 And Abraham said unto his eldest servant of his house, that [c]ruled over all that he had, Put, I pray thee, thy hand under my thigh;

3 And I will make thee [d]swear by the LORD, *the God of heaven, and the God of the earth, [f]that thou shalt not take a wife unto my son of the daughters of the Canaanites,† among whom I dwell:

4 But thou shalt go unto my country,‡ and [g]to my kindred, and take a wife unto my son Isaac.

5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?

6 And Abraham said unto him, [h]Beware thou that thou bring not my son thither again.

7 The [i]LORD God of heaven, which took me from my father's house, and from the land of my kindred, and [k]which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land; he shall send his [l]angel before thee, and thou shalt take a wife unto my son from thence.

8 And if the woman will not be willing to follow thee, then thou shalt be [m]clear from this my oath: only bring not my son thither again.

9 And the servant put his hand under the thigh of Abraham his master,§ and sware to him concerning that matter.

10 ¶ And the servant took ten camels, of the camels of his master, and departed; (2for all the goods of his master *were* in his hand;) and he arose, and went to [n]Mesopotamia,‖ unto the city of Nahor.

11 And he made his camels to kneel down without the city by a well of water at the time of the evening, *even* the time that [3]women go out to draw *water*.

12 ¶ And he said,¶ [o]O LORD God of my master Abraham, [p]I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

13 Behold, I stand *here* by the well of water; and the daughters of the men of the city come out to draw water:

14 And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink; and I will give thy camels drink also: *let the same be* she *that* thou hast appointed for thy servant

B.C. 1860—B.C. 1857.

[m] xiv. 22, 23. Phil. iv. 5-8. Col. iv. 5. Heb. xiii. 5.

[a] xliii. 21. Ezra viii. 25-30.

* Heth, father of the Hittites, was eldest son of Canaan, and dwelt south of the Promised Land, at or near Hebron. Ephron, of Hebron, was of the race of Heth; and that city, in Abraham's time, was peopled by the children of Heth.—CALMET'S DICT. BIBLE.

[o] Ex. xxx. 13.

[p] xxv. 9; xlix. 30, 32; l. 13. Acts vii. 16.

[q] Ruth iv. 7-10.

[r] xxv. 9, 10; xxxv. 27-29; xlvii. 30; xlix. 29-32; l. 13, 25.

† *Made sure—for a possession.* — Here was an exercise of faith, a believing that the land would at last belong to his posterity, as God had promised. — FULLER.

CHAPTER XXIV.

[s] xviii. 11; xxi. 5; xxv. 20. Luke i. 7.

* Certain it is that Abraham was now a hundred and forty years old; for he was a hundred when Isaac was born (xxi. 5), and Isaac was forty when he married Rebekah (xxv. 20).—PATRICK.

[1] *Gone into days.*

[b] xii. 2; xlix. 25. Gal. iii. 9.

[c] xxxix. 4-6, 8, 9; xliv. 1.

[d] xxi. 23; xxvi. 28-31; xxxi. 53.

[e] xiv. 22.

[f] Deut. vii. 3, 4. 1 Cor. vii. 39. 2 Cor. vi. 14-17.

† Let not the woman be a daughter of Canaan, but of the family of Nahor, who had forsaken Chaldean idolatry, and with Milcah his wife had settled in Haran, and who was a worshipper of the true God.—FULLER.

‡ Which after is named Mesopotamia (ver. 10), where, though idolatry too much prevailed (Josh. xxiv. 2; Gen. xxxi. 19, 53), yet not so much as among the Canaanites (Deut. xii. 31).—AINSWORTH.

[g] xii. 1; xxii. 20-23; xxviii. 2.

[h] Gal. v. 1. Heb. x. 39.

[i] Ezra i. 2. Dan. ii. 44. Jon. i. 9. Rev. xi. 13.

[k] xiii. 15; xv. 18; xvii. 8; xxii. 16-18. Num. xiv. 16, 30.

[l] Ps. xxxiv. 7. Is. lxiii. 9. Heb. i. 14.

[m] Num. xxx. 5, 8. Josh. ii. 17-20; ix. 20.

§ The pillar and sustainer of the family: see Gen. xv. 2. As the Hebrew signifieth, Lord and Master; so the Scripture useth them indifferently; as where one Evangelist saith, Lord (Matt. xvii. 14; another saith, Master (Mark ix. 5).—AINSWORTH.

[2] *And.*

[n] Deut. xxiii. 4. Jud. iii. 8-10. 1 Chr. xix. 6. Acts ii. 9.

‖ *Mesopotamia.* Heb. *Aram-Naharaim*—that is, *Syria of the two rivers*; denoting the region lying between the rivers Euphrates and Tigris. The same country is called (Gen. xxviii. 2) *Padan-Aram*, or *the plain of Aram*, or *Syria*. "Mesopotamia" is a Greek word, signifying the country between the rivers. The name recurs (Deut. xxiii. 4; Jud. iii. 8). It was the first abode of men both before and after the flood.

The "city of Nahor"—that is, the city of Nahor's residence—was no doubt Haran.—BUSH.

[3] *Women which draw water go forth.*

¶ Having placed himself and his camels by the well in a waiting posture, he betakes himself to prayer for Divine direction. Light as men make of such concerns in common, there are few things of greater importance, and in which there is greater need for imploring the guidance and blessing of Heaven.—FULLER.

[o] xxxi. 42; xxxii. 9. 1 Kings xviii. 36. 2 Kings ii. 14.

[p] Neh. i. 11; ii. 4. Ps. xxxvii. 5; xc. 16, 17; cxviii. 25. Prov. iii. 6. Phil. iv. 6. 1 Thes. iii. 10, 11.

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friends and favourites of Heaven are not exempted from the stroke of death. She died in the land of Canaan, where she had been above sixty years a sojourner. 3. Abraham's mourning for her; and he was a true mourner. He did not only perform the ceremonies of mourning, according to the custom of those times, as the mourners that go about the streets; but he did sincerely lament the great loss he had of a good wife, and gave proof of the constancy of his affection to her to the last. Two words are used: he came both to *mourn* and to *weep*. His sorrow was not counterfeit, but real. He came to her tent and sat down by the corpse, there to pay the tribute of his tears, that his eye might affect his heart, and that he might pay the greater respect to the memory of her that was gone. Note, It is not only lawful, but it is a duty, to lament the death of our near relations, both in compliance with the providence of God, who thus calls to weeping and mourning, and in honour to those to whom honour is due. Tears are a tribute due to our deceased friends; when the body is sown, it must be watered: but we must not sorrow as those that have no hope; for we have a good hope, through grace, both concerning them and concerning ourselves.

PURCHASE OF A SEPULCHRE.—Ver. 7. We have here the conclusion of the treaty between Abraham and Ephron about the burying-place. The bargain was publicly made before all the neighbours, in the "presence and audience of the sons of Heth" (ver. 16, 17). 1. Abraham, without fraud, covin, or further delay, pays the money (ver. 16): he pays it readily, without hesitation; pays it in full, without diminution; and pays it by weight, current money with the merchant, without deceit. See how anciently money was used for the help of commerce; and see how honestly money should be paid where it is due. Observe, Though all the land of Canaan was Abraham's by promise, yet the time of his possessing being not come, what he had now occasion for, he bought and paid for. Note, Dominion is not found in grace. The saints' title to an eternal inheritance does not entitle them to the possessions of this world, nor justify them in doing wrong. 2. It is worth noting, (1.) That a burying-place was the first spot of ground Abraham was possessed of in Canaan. Note, When we are entering into the world, it is good to think of our going out of it; for as soon as we are born we begin to die. (2.) That it was the only piece of land he was ever possessed of, though it was all his own in reversion. Those that have least of this earth find a grave in it. Abraham provided, not cities, as Cain and Nimrod, but a sepulchre.—*Henry*.

CHAP. XXIV. MATRIMONIAL EMBASSY.—Ver. 4. There can be no reasonable doubt but that Eliezer of Damascus was the servant employed on this occasion (chap. xv. 2). About sixty years had elapsed since Abraham spoke of him as "the steward of his house;" and the words rendered "the eldest servant of his house;" or *his servant, the elder of his house*, are of similar import. He was, therefore, not only far advanced in years, but a person of singular piety and wisdom.—"Lifting up the hand to the Lord," was before mentioned as the form of taking an oath, but "putting the hand under the thigh" might be used to express submissive duty and fidelity.—Eliezer was required to swear, that he would diligently use his influence to prevent Isaac from marrying a wife of the Canaanites, who were then generally idolaters, and not proper persons with whom to form so intimate a connection; especially as the Lord had shewn Abraham that they were filling up their measure of iniquity, and were doomed to destruction; but that he would endeavour to procure him one of Abraham's kindred, among whom the worship of God was still, in some measure, maintained.—"There does not appear in all this concern the least taint of worldly policy, or any of those motives which usually govern men in the settlement of their children. No mention is made of riches, or honours, or natural accomplishments; but merely of what related to God."—[*Fuller.*] Before, however, Eliezer thus engaged, he inquired whether, if the proper person, when found, should not consent to leave home, and become a stranger in Canaan, Isaac ought to go and live in Mesopotamia. But the sojourning of the patriarchs in Canaan represented the state of believers in this world; and Isaac's returning and settling in that country, from which Abraham at God's command had come, would have been an emblem of a professed Christian's apostasy. Abraham, therefore, declared his assurance, grounded on the former mercies of the Lord, and on his promises, and his covenant confirmed by an oath, that "he would send his angel before him" to prosper his way. And this assurance, with the express stipulation that the oath should not otherwise be binding, fully satisfied this faithful and conscientious servant.

CIRCUMSPECTION.—Ver. 32. "That which is done for life, and which may involve things of another life, requires to be done well; and nothing can be done well, in which the will of God is not consulted, and his blessing implored."—[*Fuller.*] Great humility and caution are requisite in imitating such examples as this of Abraham's servant: yet we must not limit God by our rules; and he may still at some times so impress the minds of his servants in perplexity, as to lead them to expect extraordinary interpositions, and then evidently to answer these expectations. We should not, therefore, hastily condemn everything of this kind; provided it neither countenances unscriptural opinions or practices; nor takes men off from attending to the ordinary means of instruction; nor be substituted as the foundation of hope, instead of the promises of God, and the work of his Spirit upon the heart.—It is observable that Abraham's servant had in mind, in his address, the *idea* of a wife for Isaac, as one who united in

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Isaac; [q]and thereby shall I know that thou hast shewed kindness unto my master.

15 ¶ And it came to pass, [r]before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her [s]pitcher upon her shoulder.

16 And the damsel *was* [t]very fair to look upon, a virgin; neither had any man known her: and she went down to the well,* and filled her pitcher, and came up.

17 And the servant ran to meet her, and said, [u]Let me, I pray thee, drink a little water of thy pitcher.

18 And she said, [u]Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.

19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, until they have done drinking.

20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.

21 And the man, wondering at her, held his peace, to wit whether the LORD had made his journey prosperous or not.

22 ¶ And it came to pass, as the camels had done drinking, that the man [x]took a golden [5]earring of half a shekel weight,† and two bracelets for her hands of ten *shekels* weight of gold,

23 And said, Whose daughter *art* thou? tell me, I pray thee. Is there room *in* thy father's house for us to lodge in?

24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.

25 She said, moreover, unto him, [y]We have both straw and provender‡ enough, and room to lodge in.

26 And the man [z]bowed down his head, and worshipped the LORD.

27 And he said, [a]Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master [b]of his mercy and his truth: I *being* in the way, [c]the LORD led me to the house of my master's brethren.

28 And the damsel ran, and told *them of* her mother's house§ these things.

29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man unto the well.

30 And it came to pass, when he saw the earring, and bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me, that he came unto the man; and, behold, he stood by the camels at the well.

31 And he said, Come in, [d]thou blessed of the LORD; wherefore standest thou without? for I have prepared the house, and room for the camels.

32 ¶ And the man came into the house: and he ungirded his camels,‖ and gave straw¶ and provender for the camels, and water to [e]wash his feet, and the men's feet that *were* with him.

33 And there was set *meat* before him to eat: but he said, [f]I will not eat, until I have told mine errand. And he said, Speak on.

34 ¶ And he said, I *am* Abraham's servant.

35 And [g]the LORD hath blessed my master greatly, and he is become great; and he hath given him [h]flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.

36 And [i]Sarah, my master's wife, bare a son to my master when she was old; and unto him hath he given all that he hath.

37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites,* in whose land I dwell:

38 But thou shalt go unto my father's house, and to my kindred, and take a wife unto my son.

39 And I said unto my master, Peradventure the woman will not follow me.

40 And he said unto me, The LORD, [k]before whom I walk, [l]will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred, and of my father's house.

41 Then shalt thou be clear from *this* my oath,† when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.

42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do [m]prosper my way which I go:

43 Behold, I stand by the well of water;‡ and it shall come to pass, that when the virgin cometh

[q] Ex. iv. 1-9.

[r] Ps. xxxiv. 15; cxlv. 18, 19.

[s] xxi. 14. Ruth ii. 2, 17. Prov. xxxi. 27.

[t] *Good of countenance.*

[u] This fountain or well seems to have been furnished with steps down to the water; but most wells in the East are deep, so that it is usual for travellers to carry with them leathern buckets and cords, to draw up water, as an essential part of their travelling furniture. Hence may be explained John iv. 12. —BOOTHROYD.

[u] 1 Kings xvii. 10. John iv. 9.

[x] Prov. xxxi. 26. 1 Pet. iii. 3; iv. 8.

[x] Ex. xxxii. 2, 3. 1 Tim. ii. 9,10. 1 Pet. iii. 3.

[5] *Jewel for the forehead.*

† The weight of these ornaments appears to us rather extraordinary; the ear-ring, or jewel for the face, weighed half a shekel, and the bracelets for her hands ten shekels, which, as Sir J. Chardin justly observes, is about five ounces. Upon which he tells us, "the women wear rings and bracelets of as great weight as this through all Asia, and even much heavier. They are rather manacles than bracelets. There are some as large as the finger. The women wear several of them, one above another, in such a manner as sometimes to have the arm covered with them from the wrist to the elbow. Poor people wear as many of glass or horn. They hardly ever take them off: they are their riches."—HARMER.

[y] xviii. 4-8. 1 Pet. iv. 9.

‡ *Straw and provender.*—The straw (Heb. *teben*) seems to have been cut straw, to render it more portable. The "provender" was, it would seem, a mixture of several kinds of fodder — cut straw, barley, beans, &c., so combined as to render the whole palatable. —PICT. BIBLE.

[z] Ex. iv. 31.

[a] Ex. xviii. 10. Luke i. 68.

[b] xxxii. 10. John i. 17. Prov. iii. 6.

§ *Told them of her mother's house.*—Because her mother and the females had apartments or tents separate from those of the men. Daughters, too, are naturally more familiar with their mothers than their fathers, particularly in the East.—BUSH.

[c] xxvi. 29.

‖ Laban ungirded the camels, and brought water to wash the feet of his guests. This is more probable than that Abraham's chief servant should do this for himself and the other servants who were with him. In the days of antiquity, such acts of service were not thought too mean for a man of wealth to perform.—BOOTHROYD.

¶ The reader might suppose the "straw" to be for litter; but straw is never so employed in the East—dung, dried and pounded, being used for that purpose. *Hay* is not made in the East. Cattle continue at the present day to be fed with chopped straw mixed with barley.—KITTO.

[d] xviii. 4; xliii. 24. Luke vii. 44. John xiii. 4-14.

[e] Job xxiii. 12. John iv. 31-34. 1 Tim. vi. 2.

[f] xii. 2; xxv. 11.

[g] xii. 16; xiii. 2. Matt. vi. 33.

[h] xi. 29, 30.

* The Canaanites were infected with gross idolatry, and consequently not proper persons with whom to form so intimate a connection; especially as Jehovah had shewn Abraham that they were filling up the measure of their iniquity, and were doomed to destruction. — SCRIP. TR.

[k] v. 22-24; vi. 9.

[l] Ex. xxiii. 20. Rev. xxii. 8, 16.

† Or, *curse.* For all oaths were anciently made with some imprecations upon themselves if they swore falsely. —PATRICK.

[m] xxxix. 3. Ezra viii. 21. Rom. i. 10.

‡ Heb. *ayin, hammayim,* "fountain of water." "Well" and "fountain" are often used in the Scriptures interchangeably. The original has "well" (ver. 11), and "fountain" (ver. 13).—BUSH.

her character, simplicity, industry, humility, affability, and cheerfulness in being serviceable and hospitable.—*Scott.*

SPECIAL PROVIDENCE.—Ver. 42. God owned Eliezer by a particular providence. He decreed the thing, and it was established to him (Job xxii. 28). According to his faith, so was it unto him. The answer to this prayer was—1. Speedy, "before he had made an end of speaking" (ver. 15); as it is written (Isa. lxv. 24), "While they are yet speaking, I will hear." Though we are backward to pray, God is forward to hear prayer. 2. Satisfactory: the first that came to draw water, was, and did, in every thing, according to his own heart. (1.) She was so well qualified, that in all respects she answered the characters he wished for in the woman that was to be his master's wife—handsome and healthful, humble and industrious, very courteous and obliging to a stranger, and having all the marks of a good disposition. When she came to the well (ver. 16), she went down, and *filled her pitcher, and came up* to go home with it; she did not stand to gaze upon the strange man and his camels, but minded her business, and would not have been diverted from it but by an opportunity of doing good; she did not curiously or confidently enter into discourse with him, but modestly answered him with all the decorum that became her sex. What a degenerate age do we live in, in which appear all the instances of pride, luxury, and laziness—the reverse of Rebekah's character, whose daughters few are! Those instances of goodness, which were then in honour, are now in contempt. (2.) Providence so ordered it, that she did that which exactly answered to his sign, and was wonderfully the counterpart of his proposal: she not only gave him drink, but, which was more than could have been expected, she offered her service to give his camels drink, which was the very sign he proposed.

THE BRIDE'S DEPARTURE.—Ver. 59. Rebekah is sent away with Abraham's servant; not, we may suppose, the very next day, but very quickly: her friends see that she puts a good heart on it, and so they dismiss her—1. With suitable attendants; her *nurse* (ver. 59), her *damsels* (ver. 61). It seems, then, that when she went to the well for water, it was not because she had not servants at command, but because she took a pleasure in exemplifying humility and industry. Now that she was going among strangers, it was fit to take those with her whom she was acquainted with. Here is nothing said of her portion; her personal merits were a portion in her; she needed none with her, nor did that ever come into the treaty of marriage. 2. With hearty good wishes: (ver. 60) "they blessed Rebekah." Note, When our relations are entering into a new condition, we ought by prayer to recommend them to the blessing and grace of God. Now that she was going to be a wife, they prayed that she might be a mother both of a numerous and of a victorious progeny. Perhaps Abraham's servant had told them of the promise God had lately made his master, which, it is likely, Abraham acquainted his household with, that God would "multiply his seed as the stars of heaven, and that they should possess the gate of their enemies" (chap. xxii. 17); to which promise they had an eye in this blessing, "Be thou the mother" of that seed.

THE FIRST INTERVIEW.—Ver. 63-67. Isaac and Rebekah are at length happily brought together. 1. Isaac was well employed when he met Rebekah (ver. 62, 63). "He went out to meditate," or pray, "in the field at even-tide." Some think he expected the return of his servants about this time, and went out on purpose to meet them. But it should seem he went out on another errand, to take the advantage of a silent evening, and a solitary field, for meditation and prayer, those divine exercises by which we converse with God and our own hearts. Note, (1.) Holy souls love retirement; it will do us good to be often left alone, walking alone, and sitting alone; and if we have the art of improving solitude, we shall find we are never less alone than when alone. (2.) Meditation and prayer ought to be both our business and our delight, when we are alone; while we have a God, a Christ, and a heaven, to acquaint ourselves with, and to secure our interest in, we need not want matter either for meditation or prayer, which, if they go together, will mutually befriend each other. (3.) Our walks in the field are then truly pleasant, when in them we apply ourselves to meditation and prayer; we there have a free and open prospect of the heavens above us and the earth around us, and the hosts and riches of both, by the view of which we should be led to the contemplation of the Maker and Owner of all. Some think Isaac was now praying for good success in this affair that was depending, and meditating upon that which was proper to encourage his hope in God concerning it; and now

forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* [n]the woman whom the LORD hath appointed out for my master's son.

45 And [o]before I had done [p]speaking in mine heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water:* and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink; and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bare unto him: and [q]I put the ear-ring§ upon her face,‖ and the bracelets upon her hands.

48 And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had [r]led me in the right way, to take my master's brother's daughter¶ unto his son.

49 And now, [s]if ye will deal kindly and truly with my master, tell me: and if not, tell me; [t]that I may turn to the right hand, or to the left.

50 Then [u]Laban* and Bethuel answered and said, The thing proceedeth from the LORD: [x]we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* before thee, take *her*, and go, and let her be thy master's son's wife, as the LORD hath spoken.

52 And it came to pass, that, when Abraham's servant heard their words, he [y]worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth [6]jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah:† he gave also to her brother and to her mother [z]precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night: and they rose up in the morning; and he said, [a]Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us [7]*a few* days, at the least ten; after that she shall go.

56 And he said unto them, [b]Hinder me not, seeing the LORD hath prospered my way; send me away, that I may go to my master.

57 And they said, We will call the damsel, and enquire at her mouth.‡

B.C. 1857—B.C. 1857.

[n] Prov. xvi. 33.
[o] Is. lxv. 24.
[p] 1 Sam. i. 13-15.
[q] Ps. xlv. 9, 13, 14.
§ It does not appear to be generally known, that there is an ornament which is worn by females in the East on their forehead. It is made of thin gold, and is studded with precious stones, and called *pattam*, which signifies "dignity." —ROBERTS.
‖ It is the custom in almost all the East for the women to wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl or young woman, in Arabia or in Persia, who did not wear a ring after this manner in her nostril. It is without doubt of such a ring that we are to understand what is said in this verse.—SIR J. CHARDIN.
[r] Ex. xviii. 20.
¶ Rebekah was not Abraham's brother's *daughter*, but grand-daughter. Here, too, Bethuel, who was Abraham's nephew, is called his brother, as Lot was before.—KITTO.
[s] xlvii. 29.
[t] Num. xx. 17.
[u] 15, 28, 53.
* The chief manager of this affair was Laban; for Bethuel is not mentioned till now; because, perhaps, he was old, and unfit for business, but consents to all that is desired.—PATRICK.
[x] xxxi. 24, 29.
[y] 1 Chr. xxix. 20.
[6] *Vessels.*
† A gold and silver *sarmah*, one or two sets of ear-rings, bracelets, and shekels, a gold chain to hang over their breasts, with half-a-dozen vests, some of brocade, others of rich silk, are usually the wedding-clothes of an Algerine lady of fashion. Habits and ornaments of the like kind were given to the bride in the time of Abraham. Thus "a golden ear-ring of half a shekel weight" was given to Rebekah, and "two bracelets for her hands of ten shekels weight of gold." Abraham's servant also "brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah." —SHAW.
[z] Deut. xxviii. 13-16. 2 Chr. xxi. 3.
[a] xxviii. 5, 6; xlv. 24. Luke viii. 38.
[7] *A full year*, or *ten* months.
[b] xlv. 9-13.
‡ They do not consult her about the marriage, for that belonged to the judgment of the parents, but about the time of going to complete it.—ST AMBROSE.

[c] Luke i. 38.
§ As Rebekah had her nurse to accompany her, so, at this day, the *aya*, "the nurse," who has from infancy brought up the bride, goes with her to the new scene. She is her advisor, her assistant, and friend; and to her she will tell all her hopes and all her fears.—ROBERTS.
[d] i. 28; lx. 1; xiv. 19; xvii. 16; xxviii. 3.
[e] *To pray.*
[f] Josh. i. 8. Ps. i. 2; lxxvii. 11, 12.
[g] Josh. xv. 18.
[h] xx. 16. 1 Cor. xi. 5, 6, 10.
‖ The use of the vail was the universal practice among all nations, as far as history can inform us, except the Spartans, who are reported to have been singular, in that their virgins were permitted to appear without a vail, but after they were married, they were never to be seen in public without it.—BIBLIOTHECA BIBLICA, vol. i.
[i] ii. 22-24.
[j] xxxvii. 35.

CHAPTER XXV.

[a] Ex. ii. 15, 16. Num. xxv. 17.
* Of some of the tribes which derive their origin from Abraham, we have no further account in the sacred volume, and but very doubtful traces in profane history. From Medan descended the Medanites (Gen. xxxvii. 36)—from Midian came the Midianites, who soon after lapsed into idolatry, as is evident from Num. xxv.—from Shuah probably came Bildad, the Shuhite (Job ii. 11)—and from Sheba, the Sabeans, the marauders who robbed Job of his oxen and asses (Job i. 15).—BUSH.
[b] 1 Kings x. 1.
[c] Jer. xxv. 23.
[d] Matt. xi. 27.
[e] xvi. 3; xxxv. 22.
[f] Luke xi. 11-13. Acts xiv. 17.
† Lest these sons should interfere with Isaac, in his inheritance of Canaan, as they grew up, Abraham portioned them off, and sent them away towards the East; where, settling in Arabia and Syria, they became in time heads of different nations: of which we have footsteps both in sacred and in profane history. —STACKHOUSE.

58 And they called Rebekah, and said unto her, [c]Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse,§ and Abraham's servant, and his men.

60 And [d]they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the gate of those which hate them.

61 ¶ And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man; and the servant took Rebekah, and went his way.

62 And Isaac came from the way of the well Lahai-roi: for he dwelt in the south country.

63 And Isaac went out [8]to [e]meditate in the field at the even-tide; and he lifted up his eyes, and saw, and, behold, the camels *were* coming.

64 And Rebekah lifted up her eyes; and when she saw Isaac, she [f]lighted off the camel.

65 For she *had* said unto the servant, What man *is* this that walketh in the field to meet us? And the servant *had* said, It *is* my master: therefore she took a [g]vail,‖ and covered herself.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarah's tent, [h]and took Rebekah, and she became his wife; and he loved her: and Isaac was [i]comforted after his mother's *death*.

CHAPTER XXV.

1 *The sons of Abraham by Keturah.* 7 *His age and death.* 24 *The birth of Esau and Jacob.* 29 *Esau selleth his birthright.*

THEN again Abraham took a wife, and her name *was* Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and [a]Midian, and Ishbak, and Shuah.*

3 And Jokshan begat [b]Sheba, and [c]Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah. All these *were* the children of Keturah.

5 ¶ And Abraham [d]gave all that he had unto Isaac.

6 But unto the sons of the [e]concubines, which Abraham had, Abraham gave [f]gifts,† and sent them away from Isaac his son, (while he yet lived,) eastward, unto the east country.

7 ¶ And these *are* the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years.

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when he sets himself, as it were, upon his watch-tower, to see what God would answer him, as the prophet (Hab. ii. 1), "he sees the camels coming;" sometimes God sends in the mercy prayed for immediately (Acts xii. 12). 2. Rebekah behaved herself very becomingly when she met Isaac: understanding who he was, she "lighted off her camel" (ver. 64), and "took a vail, and covered herself" (ver. 65), in token of humility, modesty, and subjection; she did not reproach Isaac for not coming himself to fetch her, or at least to meet her a day's journey or two; did not complain of the tediousness of her journey, or the difficulty of leaving her relations, to come into a strange place; but having seen Providence going before her in the affair, she accommodates herself with cheerfulness to her new relation. 3. They were thus brought together (probably, after some further acquaintance) to their mutual comfort.—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 10-32. They, who acknowledge God in all their ways, will find him present to direct their paths, and make their way prosperous: and, when the prayer of faith meets with an immediate answer, the glory ought as speedily to be rendered to God in solemn praise and thanksgivings.—How are times changed, since the chief persons, and their sons and daughters, cheerfully performed the most laborious services with their own hands! It is to be feared we have got but a poor exchange, in our excessive refinements, for the simplicity, diligence, and usefulness, which characterised the patriarchs. And surely common sense must allow, that these are the most valuable endowments in one who is to fill up the important duties of a wife and a mother; to be the companion of a wise and pious man's retired hours; and to be intrusted with the management of his domestic concerns, and with forming the tender minds of his children!

Ver. 33-67. Whatever business we are intrusted with, we should, like this pious servant, attend to it in preference to our own indulgence or refreshment; and when our purpose is honourable, and we are waiting to know the Lord's appointment, a plain recital of facts, in which the hand of God appears evident, is more becoming, and frequently more effectual, than all the trappings of oratory, which too often disguise the real truth.—The remarkable private experience, which we have of God's mercy and faithfulness, ought to be declared among those who fear God, for his glory and their encouragement.—Though the counsel and consent of parents should be obtained, yet, before marriage is solemnised, the mutual and cheerful compliance of the contracting parties is also requisite, being essential to the comfort and happiness of that honourable state; and when matters are thus begun and completed in faith, and with the prayer of all parties, the blessing of God on them and their posterity may reasonably be expected: while the comfort of one relation will compensate for the loss of another.

CHAP. XXV. KETURAH.—Ver. 1. Abraham was a hundred and thirty-seven years of age when Sarah died; and, nearly forty years before that event, his age had rendered it very improbable he should have children: yet he had six sons by Keturah, whom he sent away in his lifetime: and on these grounds it has been conjectured that he had married his wife long before. But the language of the original text, "And Abraham added, and took a wife," as well as the unnatural disturbance, which this supposition occasions in the simple narration, militates against the opinion. The Lord had promised him an innumerable posterity, and the long delay both served to try his faith, and to illustrate the Divine power and faithfulness; when at length, beyond all probability, the promise was so remarkably fulfilled. And, as Abraham

B.C. 1822—B.C. 1838.

8 Then Abraham [g]gave up the ghost, and died in a [h]good old age, an old man, and full *of years;* and was [i]gathered to his people.

9 And his sons Isaac and Ishmael buried him [k]in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass [l]after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the well Lahai-roi.‡

12 ¶ Now [m]these *are* the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's handmaid, bare unto Abraham.

13 And these *are* the names of the sons of Ishmael, by their names, according to their generations:§ The first-born of Ishmael, Nebajoth; and [n]Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 [l]Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles;‖ twelve princes¶ according to their nations.

17 And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost, and died, and was gathered unto his people.

18 And they dwelt from [o]Havilah unto Shur, that *is* before Egypt, as thou goest [p]toward Assyria: *and* he [2]died in the presence of all his brethren.

19 ¶ And these *are* the generations of Isaac, Abraham's son: [q]Abraham begat Isaac.

20 And Isaac was forty years old when he took Rebekah to wife, the daughter of Bethuel [r]the Syrian of Padan-aram, the sister to Laban the Syrian.

21 ¶ And Isaac entreated the LORD for his wife, [s]because she *was* barren: and the LORD was entreated of him, and Rebekah his wife conceived.

22 And the children struggled together within her:* and she said, If *it be* so, why *am* I thus? And she went to [u]enquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and [x]two manner of people shall be separated from thy bowels; and *the one* people shall be stronger than *the other* people; and [y]the elder shall serve the younger.†

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.‡

26 And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob:§ and Isaac *was* threescore years old when she bare them.

27 ¶ And the boys grew: and Esau was [z]a cunning hunter, a man of the field; and Jacob *was* [a]a plain man, dwelling in tents.

28 And Isaac loved Esau, because [3]he did eat of *his* venison, but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, [b]and he *was* faint.

30 And Esau said to Jacob, Feed me, I pray thee, [4]with that same red *pottage;*‖ for I *am* faint: therefore was his name called [c]Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I *am* [5]at the point to die: [d]and what profit shall this birthright do to me?

33 And Jacob said, [e]Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did [f]eat and drink, and rose up, and went his way. [g]Thus Esau despised *his* birthright.

CHAPTER XXVI.

1 *Isaac goeth to Gerar.* 2 *God blesseth him.* 26 *Abimelech's covenant with him.* 34 *Esau's wives.*

AND there was a famine in the land, besides [a]the first famine that was in the days of Abraham. [b]And Isaac went unto [c]Abimelech king of the Philistines unto Gerar.*

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[g] Acts v. 5-10; xii. 23.
[h] xxxv. 28, 29.
[i] xlix. 33. Acts xiii. 36.
[k] xxiii. 9-20; xlix. 29, 30; l. 13.
[l] xii. 2; xvii. 19.
‡ It was necessary in these countries to fix their residence by a well; and it is no less necessary, if we wish to live, that we fix ours near to the ordinances of God.—FULLER.
[m] xvi. 10-15; xvii. 20; xxi. 13.
§ They are here recorded as an evidence of God's faithfulness in fulfilling his promise made to Abraham (Gen. xvi. 10; xvii. 20).—POOLE.
[n] Ps. cxx. 5.
[l] *Hadad.*
‖ *Castles*, fortified places, to which they resorted from their tents in the fields when in danger (Is. xlii. 11).—PATRICK.
¶ These are the names of the "twelve princes" promised to Ishmael's parents long before; and the whole statement concerning them is obviously intended to point them out distinctly as the founders of the great Arabian tribes.—KITTO.
[o] ii. 11. 1 Sam. xv. 7.
[p] 2 Kings xxiii. 29. Is. xix. 23, 24.
[2] *Fell.*
[q] 1 Chr. i. 34. Luke iii. 34. Acts vii. 8.
[r] xxviii. 5, 6; xxxv. 9.
[s] 1 Sam. i. 2. Luke i. 7.
[t] Rom. ix. 10-12.

* There is no grace where is no unquietness. Esau alone would not have striven. Nature will ever agree with itself. Never any Rebekah conceived only an Esau, or was so happy as to conceive none but a Jacob; she must be the mother of both, that she may have both joy and exercise. This strife began early: every true Israelite begins his war with his being. If either by strife, or purchase, or suit, we can attain spiritual blessings, we are happy. If Jacob had come forth first, he had not known how much he was bound to God for the favour of his advancement.—BP. HALL.

[u] 1 Sam. ix. 9.
[x] xxxii. 6.
[y] Rom. ix. 10-12.
† This answer to the inquiry of Rebekah is evidently poetic. The Idumeans were a numerous people, and became the most formidable enemies of Israel. They were at last, under David, subdued, and then was this prediction fulfilled.—BOOTHROYD.
‡ *Esau;* Heb., *made, formed,* or *perfected,* from Esau being strong, and robust, and covered with hairs, like a vigorous, full-grown man—a manly child.—TRAPP.
§ *Jacob;* Heb., *the heel*—hence Jacob, "a heeler," supplanter, or one that taketh hold of or trippeth up his brother's heels (Gen. xxvii. 36).—POOLE.
[z] x. 9; xxvii. 3-5.
[a] xxviii. 10, 11.
[3] *Venison was in his mouth.*
[b] Jud. viii. 4, 5.
[4] *With that red,* with that *red* pottage.
‖ The word is doubled in the Hebrew text, to shew how vehemently he desired it. Edom signifies red. That name was given him at first from the colour of his hair; so now it was confirmed, and given to him afresh as a memorial of his inordinate craving in the matter of the *red* pottage.—BUSH.
[c] Num. xx. 14-21.
[5] *Going to die.*
[d] Job xxi. 15.
[e] Mark vi. 23.
[f] Is. xxii. 13.
[g] Zech. xi. 13.

CHAPTER XXVI.
[a] xii. 10.
[b] xxv. 11.
[c] xx. 2.
* From this it appears that the king of Gerar, mentioned ch. xx. 2, was king of a colony of Philistines, then already settled in the southern part of that territory, which their descendants long after occupied. This nation, called in Hebrew *Philistim,* "strangers" or "sojourners," makes a large figure in the subsequent history of the Jews; and gave to the land of Canaan the name of Palestine, which it still bears.—KITTO.

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lived thirty-eight years after Sarah's death, all these children might be grown up, much older than Ishmael was when he was sent away, and might be settled in the world before his death.

ABRAHAM'S TESTAMENT.—Ver. 5, 6. Abraham gave the bulk of his substance to Isaac, as his legitimate heir, his only son by Sarah the free-woman, according to the promise. Isaac typified the Son of God, "whom he hath appointed heir of all things;" and also represented believers, to whom, with Christ, the Father giveth all things. The word *concubine* is used, not only for one who cohabited with a man that had another wife, as Hagar; but also for one who was a lawful wife, though not admitted to the full privilege of that relation, in respect of rank and possessions, as Keturah. Ishmael was one of the sons here mentioned, and we may hence infer that he was not sent away destitute, or finally deserted, by Abraham.—*Scott.*

ABRAHAM'S DEATH.—Ver. 8. He lived 175 years; just 100 years after he came to Canaan; so long he was a sojourner in a strange country. Though he lived long, and lived well, though he did good, and could be ill spared, yet he died at last. Observe how his death is here described:—1. He "gave up the ghost." His life was not extorted from him, but he cheerfully resigned it; into the hands of the Father of spirits he committed his spirit. 2. He "died in a good old age, an old man;" so God had promised him. His death was his discharge from the burdens of his age; an old man would not so live always: it was also the crown of the glory of his old age. 3. He was *full of years,* or full of life (as it might be supplied), including all the conveniences and comforts of life. He did not live till the world was weary of him, but till he was weary of the world; he had had enough of it, and desired no more: *Vixi quantum satis est—I have lived long enough.*—[*Seneca.*] A good man, though he should not die old, dies full of days, satisfied with living here, and longing to live in a better place. 4. He "was gathered to his people." His body was gathered to the congregation of the dead, and his soul to the congregation of the blessed. Note, Death gathers us to our people. Those that are our people while we live, whether the people of God or the children of this world, are the people to whom death will gather us.—*Henry.*

REBEKAH'S PREGNANCY.—Ver. 21. The extraordinary sensations experienced by Rebekah convinced her that there was something supernatural in her case. She therefore said, "If so, why is it thus with me?" "This must be inquired into." Abraham was yet living, and was a prophet: and probably he directed her in inquiring of the Lord, but the particular method used on this occasion is not recorded: she, however, received for answer, that two nations, and two manner of people, were in her womb; namely, the Israelites and the Edomites, or Idumeans, being then in their common parents, Jacob and Esau. They were men of very opposite dispositions, and their descendants were as dissimilar: they personally struggled hard for the pre-eminence, and so did their posterity during many ages. In the days of David, the descendants of Esau, the elder brother, were generally subject to those of Jacob the younger; and much more entirely in the latter times of the Jewish state. These struggles may be considered as an emblem of the conflict between the world and the true Church of God, the seed of the serpent and the seed of the woman; in which the Church, which is the younger, after many struggles, will gain a final mastery. It may be like a shadow of the conflict between the new and the old nature in the believer's experience.—*Scott.*

SALE OF THE BIRTHRIGHT.—Ver. 34. We cannot but notice Esau's profane contempt of the birthright, and the foolish sale he made of it. He is called "profane Esau" for it (Heb. xii. 16), because, "for one morsel of meat, he sold his birthright;" as dear a morsel as ever was eaten since the forbidden fruit; and he lived to regret it, when it was too late. Never was there such a foolish bargain as that which Esau now made; and yet he valued himself upon his policy, and had the reputation of a cunning man; and perhaps had often bantered his brother Jacob as a weak and simple man. Note, 1. There are those that are penny-wise and pound-foolish, cunning hunters that can outwit others, and draw them into their snares, and yet are themselves imposed upon by Satan's wiles, and led captive by him at his will. 2. God often chooses the foolish things of the world, by them to confound the wise. Plain Jacob makes a fool of cunning Esau. Observe the instances of Esau's folly:—(1.) His appetite was very strong (ver. 29, 30). Poor Jacob had got some bread and pottage (ver. 34) for his dinner, and was sitting down to it contentedly enough, without venison; when Esau came from hunting, hungry and weary, and perhaps had caught nothing. And now Jacob's pottage pleased his eye better than ever his game had done. Give me (says he) some of *that red, that red,* as it is in the original; it suited his own colour (ver. 25), and, in reproach to him, for this he was ever afterward called "Edom, Red." Nay, it should seem, he was so faint, that he could not feed himself, nor had he a servant at hand to help him, but entreats his brother to feed him. (2.) His reasoning was very weak (ver. 32): "Behold, I am at the point to die;" and if he were, would nothing serve to keep him alive but this pottage? Nothing will please him but this "red," this "red pottage," and to palliate his desire, he pretends he is at the point to die. If it had been so, was it not better for him to die in honour than to live in disgrace; to die under a blessing than to live under a curse? The birthright was typical of spiritual privileges, those of the Church of the first-born.—*Henry.*

2 And the LORD [d]appeared unto him, and said, Go not down into Egypt; [e]dwell in the land which I shall tell thee of.

3 [f]Sojourn in this land, and [g]I will be with thee, and will bless thee: for [h]unto thee, and unto thy seed, I will give all these countries; and I will perform the [i]oath which I sware unto Abraham thy father:

4 And I will make thy seed to [k]multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy [l]seed shall all the nations of the earth be blessed; †

5 Because that Abraham [m]obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

6 ¶ And Isaac dwelt in Gerar.

7 And the men of the place asked *him* of his wife; and he said, [n]She *is* my sister: for he feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah; because she *was* [o]fair to look upon.

8 And it came to pass, when he had been there a long time, that Abimelech king of the Philistines looked out at [p]a window,‡ and saw, and, behold, Isaac *was* [q]sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife; and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, [r]What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us.§

11 And Abimelech charged all *his* people, saying, He that [s]toucheth this man, or his wife, shall surely be put to death.

12 ¶ Then Isaac sowed in that land, and [1]received in the same year [t]an hundred-fold; and the LORD [u]blessed him.

13 And the man waxed great, and [2]went forward, and grew, until he became very great:

14 For he [x]had possession of flocks, and possession of herds, and great store of [3]servants: and the Philistines [y]envied him.

B.C. 1804—B.C. 1804.

[d] xii. 7; xvii. 1.
[e] xii. 1.
[f] xx. 1. Ps. xxxix. 12. Heb. xi. 9, 13, 16.
[g] xxviii. 15; xxxix. 2, 21. Phil. iv. 9.
[h] xii. 7; xiii. 15, 17.
[i] xxii. 16, 18. Ps. cv. 9. Heb. vi. 17.
[k] xiii. 16; xv. 5.
[l] xii. 3; xxii. 18. Acts iii. 25. Gal. iii. 8, 16.

† The sum of these blessings is — the land of Canaan; a numerous progeny; and, what is the greatest of all, the Messiah, in whom the nations should be blessed. On these precious promises Isaac is to live. God provided him with bread in the day of famine; but he "lived not on bread only, but on the words which proceeded from the mouth of God."—FULLER.

[m] xii. 4; xvii. 23. Matt. v. 19. Gal. v. 6.
[n] xii. 13.
[o] xxiv. 16.
[p] Jud. v. 28. Prov. vii. 6.

‡ *Window.*—That which is here called a window, Heb., *challon*, denotes any kind of aperture in a building; and this was doubtless an aperture in the balustrade around the roof of the palace, through which the king could look down upon the houses of the town, and observe, without being himself seen, what took place in the domestic privacy of the inner courts.—PICT. BIB.

[q] Prov. v. 18, 19.
[r] xii. 18, 19.

§ It is likely the punishment inflicted upon his father and family (xx. 17), only for taking Sarah into his house, with an intention to make her his wife, was yet in memory among them.—PATRICK.

[s] Ps. cv. 15.
[1] *Found.*
[t] Ps. lxxii. 16. Matt. xiii. 23. 1 Cor. iii. 6. 2 Cor. ix. 10. ii. Gal. vi. 7, 8.
[u] xxx. 30.
[2] *Went going.*
[3] Job i. 3.
[x] *Husbandry.*
[y] xxxvii. 11.

[x] xxi. 30.
[a] Ex. i. 9.

‖ Gerar appears to have been a favourable station for flocks; and it might be called "the fixed residence"—that is, not tents but buildings—by those who here abode, whether they were, properly speaking, exiles or not. Gerar was not far from Gaza, in the south of Judah. Moses says, it lay between Kadesh and Shur; and Jerome states, that from Gerar to Jerusalem was three days' journey. Moses also mentions the brook or valley of Gerar (Gen. xxvi. 17).—CALMET'S DIC. BIBLE.

¶ Stopping up wells is still an act of hostility in the East. One person who hates another, will sometimes send his slaves in the night to fill up the well of the latter, or else pollute it by throwing in the carcases of unclean animals.—ROBERTS.

[4] *Living.*
[5] *Contention.*
[6] *Hatred.*
[7] *Room.*
[b] Ps. iv. 1.
[c] xxi. 31; xlvi. 1.
[d] xv. 1; xvii. 7. Matt. xxii. 32. Ac. vii. 32.
[e] Ps. xxvii. 1. Luke xii. 32.
[f] viii. 20; xii. 7.

* To express the grateful sense he had of the Divine goodness, he arose and "built an altar, and called upon the name of the Lord;" and now the very place being rendered doubly dear to him, "there he pitched his tent, and there his servants digged a well." Temporal mercies are sweetened by their contiguity to God's altars, and by their being given us after we have first sought the kingdom of God and his righteousness.—FULLER.

[g] xxi. 22-32.

† The same name and the same office that he had who is mentioned xxi. 22, but he was not the same man no more than Abimelech the same king. It is probable this was a name of some dignity among them; like that of Tribunus or Dictator among the Romans, which passed from one to another.—PATRICK.

[h] Jud. xi. 7.
[8] *Seeing we saw.*
[i] xxxi. 49-53.

15 For all the wells which [z]his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us; for thou art much [a]mightier than we.

17 ¶ And Isaac departed thence, and pitched his tent in the valley of Gerar,‖ and dwelt there.

18 And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them ¶ after the death of Abraham: and he called their names after the names by which his father had called them.

19 And Isaac's servants digged in the valley, and found there a well of [4]springing water.

20 And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water *is* ours: and he called the name of the well [5]Esek; because they strove with him.

21 And they digged another well, and strove for that also: and he called the name of it [6]Sitnah.

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it [7]Rehoboth; and he said, For now [b]the LORD hath made room for us, and we shall be fruitful in the land.

23 ¶ And he went up from thence to [c]Beersheba.

24 And the LORD appeared unto him the same night, and said, [d]I *am* the God of Abraham thy father: [e]fear not, for I *am* with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake.

25 And he [f]builded an altar there,* and called upon the name of the LORD, and pitched his tent there: and there Isaac's servants digged a well.

26 ¶ Then [g]Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phichol† the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, [h]seeing ye hate me, and have sent me away from you?

28 And they said, [8]We saw certainly that the LORD was with thee: and we said, [i]Let there be

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CHAP. XXVI. ISAAC AT GERAR.—Ver. 6. Abraham had gone down into Egypt during a famine, and we may suppose that Isaac was purposing to do the same; but God commanded him to dwell in some part of the land of Canaan, according to such intimations as should from time to time be given him. For the present he was directed to sojourn in the country of the Philistines; and the Lord promised to be with him, to supply his wants, and to protect and comfort him: and he renewed the promises which had been repeatedly ratified to Abraham. God thus testified his approbation of Abraham's remarkable obedience, for the honour of his own name, and the encouragement of Isaac, and of others in every age and nation. This obedience likewise conduced to the fulfilment of the promises. It was the evidence of that faith by which Abraham was justified; and, in consequence of his prompt obedience, the covenant respecting his seed was confirmed to him by an oath. The several expressions made use of seem to refer to Abraham's unreserved obedience, in leaving his native country, sojourning in Canaan, offering sacrifices, being circumcised, and circumcising his sons and servants, and at length *intentionally* sacrificing Isaac, at God's command; as well as to his general course of piety, righteousness, and holiness. As "Abraham was justified by faith," which referred to the righteousness of Christ; so the Lord's blessing Isaac for Abraham's sake was virtually blessing him through the Redeemer. The principle of blessing some for the sake of others seems to have been intended to prepare men's minds for receiving the blessings of salvation, not as due to them, but as given for the sake of the Divine Saviour.—*Scott.*

HIS SIN.—Ver. 7. Because his wife was handsome, he fancied the Philistines would find some way or other to take him off, that some of them might marry her; and therefore she must pass for his sister. It is an unaccountable thing that both these great and good men should be guilty of so strange a piece of dissimulation, by which they so much exposed both their own and their wives' reputation. But we see, 1. That very good men have sometimes been guilty of very great faults and follies. Let those, therefore, that stand take heed lest they fall, and those that are fallen not despair of being helped up again. We see, 2. That there is an aptness in us to imitate even the weaknesses and infirmities of those we have a value for; we have need, therefore, to keep our foot, lest, while we aim to tread in the steps of good men, we sometimes tread in their *by*-steps.

HIS PROSPERITY.—Ver. 12. Here we have the tokens of God's goodwill to Isaac; he "blessed him," and prospered him, and made all that he had to thrive under his hands. 1. His corn multiplied strangely (ver. 12). He had no land of his own, but took land of the Philistines, and sowed it; and (be it observed for the encouragement of poor tenants, that occupy other people's lands, and are honest and industrious) God blessed him with a great increase. He reaped *an hundred-fold;* and there seems to be an emphasis laid upon the time: it was *that same year* when there was a famine in the land; while others scarcely reaped at all, he reaped thus plentifully. See Isa. lxv. 13, "My servants shall eat, but ye shall be hungry." Ps. xxxvii. 19, "In the days of famine they shall be satisfied." 2. His cattle also increased (ver. 14). And then, 3. He had "great store of servants," whom he employed and maintained. Note, "As goods are increased, they are increased that eat them" (Eccl. v. 11).

ENVY AGAINST HIM.—Ver. 14. The Philistines had already shewed their ill-will to his family, by stopping up the wells which his father had digged (ver. 15). This was *spitefully* done; because they had not flocks of their own to water at these wells, they would not leave them for the use of others; so absurd a thing is malice. And it was *perfidiously* done; contrary to the covenant of friendship they had made with Abraham (chap. xxi. 31, 32). No bonds will hold ill-nature. They expelled him out of their country (ver. 16, 17). The king of Gerar began to look upon him with a jealous eye. Isaac's house was like a court, and his riches and retinue eclipsed Abimelech's; and therefore he must go further off: they were weary of his neighbourhood, because they saw that the Lord blessed him: whereas, for that reason, they should the rather have courted his stay, that they also might be blessed for his sake.

THE TRUCE WITH ABIMELECH.—Ver. 28. Isaac entertains the king and his company, and enters into a league of friendship with him (ver. 30, 31). Here see how generous the good man was—1. In *giving:* "he made them a feast," and bid them welcome. 2. In *for*giving: he did not insist upon the unkindnesses they had done him, but freely entered into a covenant of friendship with them, and bound himself never to do them any injury. Note, Religion teaches us to be neighbourly, and, as much as in us lies, to *live peaceably with all men.* Providence smiled upon what Isaac did; for the same day that he made this covenant with Abimelech, his servants brought him the tidings of a well of water they had found (ver. 32, 33). He had not insisted upon the restitution of the wells which the Philistines had unjustly taken from him, lest that should have broken off the treaty, but sat down silent under the injury; and, to recompense him for that, immediately he is enriched with a new well, which, because it suited so well to the occurrence of the day, he called by an old name, "Beersheba, The well of the oath."—*Henry.*

ESAU'S FOOLISH MARRIAGE.—Ver. 34, 35. Foolish, some think, in marrying two wives together, for which, perhaps, he is called a *fornicator* (Heb. xii. 16); or rather in marrying Canaanites, who were strangers to the blessing of Abraham, and subject

now an oath betwixt us, *even* betwixt us and thee, and let us make a covenant with thee;

29 [g]That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now [k]the blessed of the LORD.

30 And he [l]made them a feast, and they did eat and drink.

31 And they rose up [m]betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to pass the same day, that Isaac's servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it [1]Shebah:‡ therefore the name of the city *is* [2]Beer-sheba unto this day.

34 ¶ And Esau was forty years old when he took to wife Judith [n]the daughter of Beeri the Hittite,§ and Bashemath the daughter of Elon the Hittite;

35 [o]Which were a [3]grief of mind unto Isaac and to Rebekah.

CHAPTER XXVII.

1 *Isaac sendeth Esau for venison.* 6 *Jacob, instructed by Rebekah, obtaineth the blessing.* 41 *Esau threatening him,* 42 *is prevented.*

AND it came to pass, that when Isaac was old, and his eyes were [a]dim, so that he could not see,* he called Esau his eldest son, and said unto him, My son. And he said unto him, Behold, *here am* I.

2 And he said, Behold now, I am old, [b]I know not the day of my death.

3 Now therefore [c]take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and [1]take me *some* venison;

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; [d]that my soul may bless thee before I die.†

5 And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt *for* venison, *and* to bring *it.*

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and bless thee [e]before the LORD‡ before my death.

8 Now therefore, my son, [f]obey my voice, according to that which I command thee.

9 Go now to the flock, and fetch me from thence [g]two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.

10 And thou shalt bring *it* to thy father, that he may eat, and that he may bless thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a [h]hairy man, and I *am* a smooth man:

12 My father peradventure will feel me, and I shall seem to him as [i]a deceiver; and [k]I shall bring a curse upon me, and not a blessing.

13 And his mother said unto him, [l]Upon me *be* thy curse, my son;§ only obey my voice, and go fetch me *them.*

14 And he went, and fetched, and brought *them* to his mother: and his mother [m]made savoury meat, such as his father loved.

15 And Rebekah took [2]goodly raiment of her eldest son Esau, which *were* with her in the house,‖ and put them upon Jacob her younger son.

16 And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury meat and the bread, which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father. And he said, Here *am* I; who *art* thou, my son?

19 And Jacob said unto his father, [n]I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, [o]Because the LORD thy God brought *it* ¶ [3]to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee,* my son, whether thou *be* my very son Esau or not.

22 And Jacob went near unto Isaac his father; and he felt him, and said, The voice *is* Jacob's voice, but the hands *are* the hands of Esau.

23 And he discerned him† not, because his hands were hairy, as his brother Esau's hands. So he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, [p]I *am.*

25 And he said, Bring *it* near to me, and I will eat of my son's venison, that my soul may bless

B.C. 1804—B.C. 1760.

[g] *If thou shalt, &c.*

[k] xxiv. 31.

[l] xxxi. 54. Rom. xii. 18. Heb. xii. 14. 1 Pet. iv. 9.

[m] xxii. 3.

[1] *An oath.*

‡ "Shebah," an oath; and a city being afterwards built on the spot was from hence, it seems, called "Beer-shebah," the well of the oath. Indeed, this name had been given it by Abraham above a hundred years before, and that on a similar occasion: but what was now done would serve to confirm it.—FULLER.

[2] *The well of the oath.*

[n] xxiv. 3. Ex. xxxiv. 16.

§ His very marrying with them sorely afflicted his father and mother. Or, as others interpret it, their idolatry and bad manners extremely grieved them.—BUSH.

[o] vi. 2; xxvii. 46; xxviii. 2, 8.

[3] *Bitterness of spirit.*

CHAP. XXVII.
B.C. 1760.

[a] xlviii. 10. 1 Sam. iii. 2. Eccl. xii. 3.

* Heb. *from seeing;* which phrase the apostle turneth in Greek, *not to see* (Rom. xi. 10), from Ps. lxix. 23. Upon this occasion, God's works were shewn in Isaac (as John ix. 3), for in his blindness he gave Jacob the blessing, which he would not so have done if he had seen.—AINSWORTH.

[b] xlviii. 21. Prov. xxvii. 1. Eccl. ix. 10. Is. xxxviii. 1. Jam. iv. 14.

[c] x. 9; xxv. 27, 28.

[1] *Hunt.*

[d] xlviii. 9, 15-20; xlix. 28. Deut. xxxiii. 1, &c. Luke xxiv. 51. Heb. xi. 20.

† It seems Isaac did not understand the Divine oracle (xxv. 23) as Rebekah did, or she had not acquainted him with it; for he intended to bestow upon Esau the promised land, which was that God told Abraham he would bless his posterity withal. For the last benediction of these great men was the settling of their inheritance, and making those their heirs upon whom they bestowed their blessing. Now the birthright which Esau sold Jacob gave him right only to the greatest part of Isaac's estate, but not to the land of Canaan, which was to be disposed of by Isaac according to Divine direction.—PATRICK.

[e] Josh. vi. 26. 1 Sam. xxvi. 19.

‡ *Before Jehovah*—that is, in his presence, by his power and authority, and for ever (the like phrase is of *cursing,* 1 Sam xxvi. 19). And being done *before his death,* it was with the more power, care, reverence, and as by his last will and testament. So Deut. xxxiii. 1.—AINSWORTH.

[f] Acts iv. 19; v. 29. Eph. vi. 1.

[g] Jud. xiii. 15.

[h] xxv. 25.

[i] xxv. 27. 1 Thes. v. 22.

[k] ix. 25. Deut. xxvii. 18. Mal. i. 14.

[l] xxv. 23, 33. Matt. xxvii. 25.

§ The *resoluteness* of Rebekah is affecting: "Upon me be thy curse, my son: only obey my voice." Surely she must have presumed upon the Divine promise, which is a dangerous thing: our Lord considered it as tempting God.—FULLER.

[m] xxv. 28. Ps. cxli. 4. Prov. xxiii. 2, 3.

[2] *Desirable.*

‖ *In the house.*—They were certainly living in a tent; but it is to this day, not unusual, to call a tent a house. The word is used much as we use the word "home," being applied quite irrespective of the sort of domestic habitation denoted by it.—PICT. BIBLE.

[p] xxix. 23-25.

* Ex. xx. 7.

¶ In Greek, *delivered it:* in Chaldee, *prepared it.* See xxiv. 12.—AINSWORTH.

[3] *Before me.*

* Good Isaac sets his hands to try whether his ears informed him aright; he feels the hands of him whose voice he suspected: that honest heart could not think that the skin might more easily be counterfeited than the lungs.—HALL.

† *He discerned him not,* because all his senses were not only dulled with age and infirmity, but also held by Divine providence, as theirs (Luke xxiv. 16), for the bringing about his own purpose: so that it is no wonder he was so grossly deceived in the whole business.—POOLE.

[p] 1 Sam. xxi. 2, 13; xxvii. 10. Rom. iii. 7, 8.

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to the curse of Noah, for which he is called *profane;* for hereby he intimated, that he neither desired the blessing, nor dreaded the curse of God. *Secondly,* The grief and trouble it created to his tender parents. 1. It grieved them that he married without *asking,* or at least without taking their advice and consent. See whose steps those children tread in, who either contemn or contradict their parents in disposing of themselves. 2. It grieved them that he married to those who had no religion among them; for Isaac knew what was his father's care and mind concerning him, that he should by no means marry a Canaanite. 3. It should seem the wives he married were provoking in their carriage towards Isaac and Rebekah. Those children have little reason to expect the blessing of God who do that which is a *grief of mind* to their good parents.

CHAP. XXVII. ISAAC'S ERROR.—Ver. 4. Here is Isaac's design to make his will, and to declare Esau his heir. The promise of the Messiah and the land of Canaan was a great trust, first committed to Abraham, inclusive and typical of spiritual and eternal blessings: this, by Divine direction, he transmitted to Isaac. Isaac, being now old, and either not knowing, or not understanding, or not duly considering, the Divine oracle concerning his two sons, that "the elder should serve the younger," resolves to entail all the honour and power that were wrapped up in the promise upon Esau his eldest son. In this he was governed more by natural affection, and the common method of settlements, than he ought to have been, if he knew (as it is probable he did) the intimations God had given of his mind in this matter. Note, We are very apt to take our measures rather from our own reason than from Divine revelation, and thereby often miss our way; we think the wise and learned, the mighty and noble, should inherit the promise; but God sees not as man sees (see 1 Sam. xvi. 6, 7).—*Henry.*

REBEKAH'S POLICY.—Ver. 8. Rebekah was sensible that Isaac was about to act improperly; for she knew that the blessing was intended for Jacob, and expected that he would have it. But she ought either calmly to have argued the case, and expostulated with Isaac; or, if that appeared inexpedient, to have committed the matter to the Lord by prayer, and by no means to have used any artifice on such an occasion. She indeed did no wrong to Esau *in regard to the birthright;* as both the purpose of God, and his own agreement, ratified with an oath, deprived him of all claim to it; but she injured Isaac by practising an imposition upon him; and Jacob, by using her authority and persuasions to tempt him to sin: and she dishonoured the power and faithfulness of God, by supposing he needed such means of effecting his purpose and fulfilling his promise. Nay, she even threw a stumblingblock in Esau's way, and furnished him with a plausible pretext for his enmity, not only against his brother, but also against religion, by putting Jacob on acting so treacherous a part.—*Scott.*

DISSIMULATION.—Ver. 15. The means were bad, and no way justifiable. If it were not a wrong to Esau, to deprive him of the blessing (he himself having forfeited it by selling the birthright), yet it was a wrong to Isaac, taking advantage of his infirmity, to impose upon him; it was a wrong to Jacob too, whom she taught to deceive, by putting a lie into his mouth, or, at least, by putting one into his right hand. It would likewise expose him to endless scruples about the blessing, if he should obtain it thus fraudulently, whether it would stand him or his in any stead, especially if his father should revoke it, upon the discovery of the cheat, and plead, as he might, that it was nulled by an *error personæ—a mistake of the person.* He himself also was aware of the danger, lest (ver. 12), if he should miss of the blessing, as he might probably have done, he should bring upon himself his father's curse, which he dreaded above anything; besides, he laid himself open to that Divine curse which is pronounced upon him that "causeth the blind to wander out of the way" (Deut. xxvii. 18). If Rebekah, when she heard Isaac promise the blessing to Esau, had gone, at his return from hunting, to Isaac, and, with humility and seriousness, put him in remembrance of that which God had said concerning their sons; if she, further, had shewed him how Esau had forfeited

thee. And he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come near now, and kiss me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment,‡ and blessed him, and said, See, [q]the smell of my son *is* as the smell of a field [r]which the LORD hath blessed:

28 Therefore God give thee [s]of the dew of heaven, and [t]the fatness of the earth, and [u]plenty of corn and wine:

29 [x]Let people serve thee, and nations bow down to thee: [y]be lord over thy brethren, and let thy mother's sons bow down to thee: [z]cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.§

30 ¶ And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me.

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy firstborn, Esau.

33 And Isaac [a]trembled very exceedingly,‖ and said, Who? where *is* he that hath [b]taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? [c]yea, *and* he shall be blessed.

34 And when Esau heard the words of his father, [b]he cried with a great and exceeding bitter cry, and said unto his father, Bless me, *even* me also, O my father!

35 And he said, [c]Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named [d]Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

37 And Isaac answered and said unto Esau, Behold, [d]I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I [7]sustained him: and what shall I do now unto thee, my son?¶

B.C. 1760—B.C. 1760.

‡ As he embraced him, he perceived the fragrancy of his garments, which he could not before, while he stood remote, his senses being weak and dull. The Jews, who fancy these to have been the garments wherein Adam ministered, imagine also that they retained the scent which they had in Paradise.—PATRICK.

[q] Cant. ii. 13; iv. 11-14; vii. 12, 13. Hos. xiv. 6.

[r] xxvi. 12. Heb. vi. 7.

[s] Deut. xi. 11, 12; xxxii. 2; xxxiii. 13, 28. 2 Sam. i. 21.

[t] xlv. 18. Ps. xxxvi. 8. Rom. xi. 17.

[u] Deut. vii. 13; viii. 8; xxxiii. 28.

[x] ix. 25; xlix. 8-10. 1 Kings iv. 21. Rev. xix. 16.

[y] xxv. 22, 23. 2 Sam. viii. 14. Rom. ix. 12.

[z] xii. 3. Matt. xxv. 40, 45.

§ So that the blessing consists properly of three branches: in the first is contained worldly plenty and prosperity; in the second, dominion and empire; and in the third, family pre-eminence, as well as the Divine protection.—STACKHOUSE.

[a] *Trembled with a great trembling greatly.*

‖ His emotions were absolutely overwhelming; he could not but feel just *indignation* at the imposition practised upon him; yet, a moment's reflection would convince him that the transfer of the blessing must have been "of the Lord," so that he had been acting all along against his will in designing to have it otherwise; and, knowing the blessing which he had unwittingly pronounced to be irrevocable, he deliberately and solemnly confirms it: "yea, and he shall be blessed."—BUSH.

[b] *Hunted.*

[c] xxviii. 3, 4. Rom. xi. 29.

[b] 1 Sam. xxx. 4. Luke xiii. 24-28. Heb. xii. 17.

[c] 2 Kings x. 19. 1 Thes. iv. 6.

[d] *A supplanter.*

[d] xxv. 23. Rom. ix. 10-12.

[7] *Supported.*

¶ Having given Jacob so much, it was but a small matter he could do for him.—PATRICK.

[e] xlix. 28. Heb. xii. 17.

[f] xxxvi. 6, 8.

[8] *Of the fatness.*

[g] xxxii. 6.

[h] 2 Sam. viii. 14. 1 Kings xi. 15-17.

[i] 2 Kings viii. 20-22.

* Though his posterity should not enjoy a very plentiful country, yet they should become a great people, and mighty warriors, who should live by the dint of their sword; and though they should sometimes become subject to the descendants of Jacob, yet, in process of time, they would shake off their yoke, and erect a dominion of their own.—STACKHOUSE.

[k] Ez. xxv. 12-15. 1 John iii. 12.

† *Esau hated Jacob;* and this hatred was hereditary, extending to their posterity also; see Ez. xxxv. 5; Am. i. 11; Obad. 10. *Esau said in his heart,* within himself; although he could not contain it there, but declared his intentions to some of his confidants, by which means it came to Rebekah's ear.—POOLE.

[l] xxxv. 29; l. 4, 10, 11.

[m] 2 Sam. xiii. 28, 29. Eph. iv. 26, 27. 1 John iii. 12-15.

[n] xxxvii. 18-20.

[o] xxviii. 7. Acts v. 29.

[p] xi. 31; xii. 4, 5.

[q] xxxi. 38.

[r] Prov. xix. 21.

[s] iv. 8-16. Acts xxviii. 4.

‡ Thus the unhappy mother begins to reap according as she had sown. The safety of her favourite can only be secured at the price of his banishment. We see from this, that though their imposition succeeded, yet it was a success that embittered the whole life both of Jacob and his parents.—BUSH.

[t] Num. xi. 15.

[u] xxvi. 34, 35.

CHAP. XXVIII.

[a] xxvii. 27-33.

* Renewed and confirmed the blessing he had already given him, that it might not be thought of less force because procured by artifice and subtilty.—PATRICK.

[b] Ex. xxxiv. 15, 16. 2 Cor vi. 14-16.

[c] xxii. 20-23.

[d] xxiv. 29, 50.

[e] 2 Cor. vi. 18. Rev. xxi. 22.

[f] i. 28; ix. 1.

38 And Esau said unto his father, [e]Hast thou but one blessing, my father? bless me, *even* me also, O my father! And Esau lifted up his voice, and wept.

39 And Isaac his father answered and said unto him, [f]Behold, thy dwelling shall be [8]the fatness of the earth, and of the dew of heaven from above;

40 And by [g]thy sword shalt thou live, and shalt [h]serve thy brother: and it shall come to pass, when thou shalt have the dominion, that [i]thou shalt break his yoke from off thy neck.*

41 ¶ And Esau [k]hated Jacob,† because of the blessing wherewith his father blessed him: and Esau said in his heart, [l]The days of mourning for my father are at hand; [m]then will I slay my brother Jacob.

42 ¶ And these words of Esau her elder son were told to Rebekah. And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth [n]comfort himself, *purposing* to kill thee.

43 Now therefore, my son, [o]obey my voice; and arise, flee thou to Laban my brother, to [p]Haran;

44 And tarry with him [q]a few days, until thy brother's fury turn away;

45 Until thy brother's anger turn away from thee, and he forget *that* which thou hast done to him: [r]then I will send and fetch thee from thence: [s]why should I be deprived also of you both in one day?‡

46 And Rebekah said to Isaac, [t]I am weary of my life [u]because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these *which are* of the daughters of the land, what good shall my life do me?

CHAPTER XXVIII.

1 *Jacob is blessed, and sent to Padan-aram.* 10 *His vision.* 18 *The stone of Beth-el.* 20 *Jacob's vow.*

AND Isaac called Jacob, and [a]blessed him,* and charged him, and said unto him, [b]Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to [c]Padan-aram, to the house of Bethuel thy mother's father, and take thee a wife from thence of the daughters of [d]Laban thy mother's brother.

3 And [e]God Almighty bless thee, [f]and make

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the blessing, by selling his birthright, and by marrying strange wives; it is probable that Isaac would have been prevailed with, knowingly and wittingly, to have conferred the blessing upon Jacob, and needed not thus to have been cheated into it. This had been honourable and laudable, and would have looked well in the history; but God left her to herself, to take this indirect course, that he might have the glory of bringing good out of evil, and of serving his own purposes by the sins and follies of men, and that he might have the satisfaction of knowing that, though there is so much wickedness and deceit in the world, God governs it according to his will, to his own praise. See Job xii. 16, "With him are strength and wisdom, the deceived and the deceiver are his." Isaac had lost the sense of seeing, which in this case could not have been imposed upon, Providence having so admirably well ordered the difference of features, that no two faces are exactly alike: conversation and commerce could scarcely be maintained, if there were not such a variety.—*Scott.*

JACOB'S BLESSING.—Ver. 27. Three things Jacob is here blessed with—1. *Plenty* (ver. 28); heaven and earth concurring to make him rich. 2. *Power* (ver. 29); particularly dominion over his brethren—namely, Esau and his posterity. 3. *Prevalency with God,* and a great interest in heaven: "Cursed be every one that curseth thee." Let God be a friend to all thy friends, and an enemy to all thine enemies. More is certainly comprised in this blessing than appears *prima facie—at first sight;* it must amount to an entail of the promise of the Messiah, and the Church: *that* was, in the patriarchal dialect, *the blessing;* something spiritual, doubtless, is included in it. *First,* That from him should come the Messiah, who should have a sovereign dominion on earth. It was that top-branch of his family which people should serve, and nations bow down to. See Num. xxiv. 19, "Out of Jacob shall come he that shall have dominion," "the Star and Sceptre" (Num. xxiv. 17). Jacob's dominion over Esau was to be only typical of this (chap. xlix. 10). *Secondly,* That from him should come the Church, that should be particularly owned and favoured by Heaven. It was part of the blessing of Abraham, when he was first called to be the father of the faithful (chap. xii. 3), "I will bless them that bless thee;" therefore, when Isaac afterward confirmed the blessing to Jacob, he called it "the blessing of Abraham" (chap. xxviii. 4). Balaam explains this too (Num. xxiv. 9). Note, It is the best and most desirable blessing, to stand in relation to Christ and his Church, and to be interested in Christ's power, and the Church's favours.

ESAU'S BLESSING.—Ver. 39. It was a good thing, and better than he deserved. It was promised him—1. That he should have a competent livelihood: "The fatness of the earth and the dew of heaven." Note, Those that come short of the blessings of the covenant, may yet have a very good share of outward blessings. God gives good ground, and good weather, to many that reject his covenant, and have no part or lot in it. 2. That, by degrees, he should recover his liberty: if Jacob must rule (ver. 29), Esau must serve; but he has this to comfort him, he shall "live by his sword;" he shall *serve,* but he shall not *starve;* and, at length, after much skirmishing, he shall break the yoke of bondage, and wear the marks of freedom. This was fulfilled (2 Kings viii. 20, 22) when the Edomites revolted.—*Henry.*

ORDERING OF PROVIDENCE.—The hand of God is manifest in this transaction; and the blessing pronounced on Jacob was an evident prophecy, which was fulfilled in the history of the two nations descended from Jacob and Esau; and, indeed, the language of the original implies this, being literally, "God shall give thee"—"the people shall serve thee," &c. It is likewise observable, that no explicit mention is made here, as elsewhere, of the promised Seed, and of the promised land. Perhaps Isaac was conscious that these were intended for Jacob, and confined his interpretation of the answer given Rebekah to these particulars; or he deemed that matter determined by the sale of the birthright; or he knew that Esau did not set much value on the spiritual meaning of the blessing, and therefore couched it in general terms.—*Scott.*

CHAP. XXVIII. JACOB'S JOURNEY.—Ver. 10. We should not resolve the solitary journey of Jacob on this occasion *merely* into the simplicity of the times; for *the servant* of Abraham, when he took the same journey on a similar occasion, had a suitable retinue; and probably Isaac was much more wealthy than his father. We may therefore suppose that the plan was concerted by Rebekah, in order that Jacob might set out unobserved by Esau, lest he should embrace that opportunity of murder-

thee fruitful, and multiply thee, that thou mayest be [1]a multitude of people;

4 And give thee [g]the blessing of Abraham,† to thee, and to thy seed with thee; that thou mayest inherit the land [2]wherein thou art a stranger, [h]which God gave unto Abraham.

5 And Isaac sent away Jacob: and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacob's and Esau's mother.

6 ¶ When [i]Esau saw‡ that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that, as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan;

7 And [k]that Jacob obeyed his father and his mother, and was gone to Padan-aram;

8 And Esau seeing that [l]the daughters of Canaan [§]pleased not Isaac his father;

9 Then went Esau [m]unto Ishmael, and took unto the wives which he had [4]Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife.

10 ¶ And Jacob went out from Beer-sheba, and [n]went toward [5]Haran.

11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he [o]took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.§

12 And [p]he dreamed, and behold a [q]ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it.

13 And, behold, [r]the LORD stood above it, and said, [s]I *am* the LORD God of Abraham thy father, and the God of Isaac: [t]the land whereon thou liest, to thee will I give it, and to thy seed;

14 And [u]thy seed shall be as the dust of the earth; and thou shalt [6]spread abroad [x]to the west, and to the east, and to the north, and to the south: [y]and in thee, and in thy seed, shall all the families of the earth be blessed.

15 And, behold, [z]I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land; for I will not leave thee, [a]until I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place, [b]and I knew *it* not.

17 And [c]he was afraid, and said, How dreadful *is* this place!‖ this *is* none other but [d]the house of God, and this *is* the gate of heaven.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and [e]set it up *for* a pillar, and [f]poured oil upon the top of it.¶

19 And he called [g]the name of that place Beth-el: but the name of that city *was called* Luz at the first.

20 ¶ And Jacob [h]vowed a vow,* saying, [i]If God will be with me, and will keep me in this way that I go, and [k]will give me bread to eat, and raiment to put on,†

21 So that I come again to my father's house in peace, [l]then shall the LORD be my God:

22 And this stone, which I have set *for* a pillar, shall be [m]God's house: and of all that thou shalt give me, I will surely give the tenth unto thee.

CHAPTER XXIX.

1 *Jacob cometh to the well of Haran;* 13 *is entertained by Laban.* 15 *Jacob covenanteth for Rachel;* 23 *and is deceived with Leah;* 28 *but marrieth Rachel also.*

THEN [a]Jacob went on his journey,* and [b]came into the land of the people of the east.

2 And he looked, and behold [c]a well in the field, and, lo, [d]there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the well's mouth.†

3 And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place.

4 And Jacob said unto them, My brethren,

B.C. 1760—B.C. 1760.

[1] *An assembly of people.*
[g] Gal. iii. 8, 14.
† That blessing, not only temporal but spiritual, which was promised to Abraham (chap. xii. 2, 3; xvii. 19; xxii. 17, 18), and was by God himself transferred to Isaac (chap. xxv. 11, and xxvi. 3); and is here by Isaac assured to Jacob and his seed. —KIDDER.
[2] *Of thy sojournings.*
[h] Heb. xi. 9-13.
[i] xxvii. 33.
‡ *When Esau saw, &c.*—that is, took cognisance of the fact; attentively considered it. Finding Jacob now dismissed, he begins to think of recovering, if possible, what he had so foolishly lost. Knowing that his parents were grieved by his marriage with the Hittite women, he seems to have said to himself, Jacob, who is his mother's favourite, intends to marry into *her* family; I, who am my father's, will marry into *his*: by this, to make it appear to his father as a noble act of filial duty. But in all this we see the awkward, wayward manœuvring of a self-interested hypocrite. He had no need of a wife, having two already.—BUSH.
[k] Eph. vi. 1-3.
[l] xxvi. 34, 35.
[§] Were *evil in the eyes.*
[m] xxv. 13-17.
[4] *Bashemath.*
[n] xi. 31.
[5] *Charran.*
[o] Matt. viii. 20.
§ Sleeping abroad is a custom very common in the East, and less dangerous than in colder climates. The stones which he used for a pillow might preserve him from the damp of the ground; but, we should think, must have contributed but little to rest his weary body. —FULLER.
[p] xl.; xli.
[q] Is. xli. 10.
[r] xxxv. 1, 6, 7.
[s] Ex. iii. 6, 15, 16.
[t] *See on* 4.
[u] xiii. 16.
[6] *Break forth.*
[x] Deut. xii. 20.
[y] xxii. 18; xxvi. 4.
[z] Rom. viii. 31.
[a] Num. xxiii. 19.
[b] Ex. iii. 5.
[c] Ex. iii. 6.
‖ *How dreadful is this place,* or *venerable,* both for the majesty of the Person present, and for the glorious manner of his discovery of himself.—POOLE.
[d] 2 Chr. v. 14.
[e] Josh. xxiv. 26, 27.
[f] Lev. viii. 10-12.
¶ At the consecration of the *Lingam,* or of an altar, *ghee*—that is, clarified butter (with other things)—is always poured upon it.—ROBERTS.
[g] xii. 8.
[h] Lev. xxvii.
* Several annotators have observed that this is the first vow that we read of in Scripture; but this is no reason for our supposing that Jacob was the first who worshipped in this manner; but rather, that in this he did no more than what his fathers, Abraham and Isaac, had done before him.—STACKHOUSE.
[i] *See on* 15.
[k] 1 Tim. vi. 8.
† The *order* of what he desired is deserving of notice. It corresponds with our Saviour's rule, to seek things of the greatest importance first. By how much God's favour is better than life, by so much his *being with us,* and *keeping us,* is better than food and raiment.—FULLER.
[l] Ex. xv. 2.
[m] xxxv. 1-15.
CHAP. XXIX.
[a] Ps. cxix. 32.
* Heb. *lifted up his feet;* which denotes that he proceeded most cheerfully in his journey, after this glorious vision, being encouraged by God's word. —POOLE.
[b] xxviii. 5-7.
[c] xxiv. 11.
[d] Ps. xxiii. 2.
† In Arabia, and in other places, they are wont to close and cover up their wells of water, lest the sand, which is put into motion by the winds there, like the water of a pond, should fill them, and quite stop them up.—BUSH.

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ing him; and that Esau's envy and jealousy might not be inflamed, as they would have been had Jacob been sent away with a suitable attendance; but rather be abated by the consideration of the hardships to which he was exposed; and to shew that he did not, in consequence of the birthright and blessing, advance any claim to the temporal riches of his father; chap. iv. 7.—Jacob, as a plain man, would have no objections to go unattended and obscure.—*Scott.*

THE LADDER.—Ver. 12. Jacob saw a ladder which reached from earth to heaven, the angels ascending and descending upon it, and God himself at the head of it. Now this represents the two things that are very comfortable to good people at all times, and in all conditions:—1. The providence of God, by which there is a constant correspondence kept up between heaven and earth. The counsels of heaven are executed on earth, and the actions and affairs of this earth are all known in heaven, and judged there. Providence does its work gradually, and by steps; angels are employed as ministering spirits, to serve all the purposes and designs of Providence, and the wisdom of God is at the upper end of the ladder, directing all the motions of second causes to the glory of the First Cause. The angels are active spirits, continually ascending and descending; they rest not day nor night from service, according to the posts assigned them. They ascend to give account of what they have done, and to receive orders; and then descend to execute the orders they have received. Thus we should always abound in the work of the Lord, that we may do it as the angels do it (Ps. ciii. 20, 21). This vision gave very seasonable comfort to Jacob, letting him know that he had both a good guide and a good guard, in his going out and coming in; that though he was made to wander from his father's house, yet still he was the care of a kind Providence, and the charge of the holy angels. This is comfort enough, though we should not admit the notion which some have, that the tutelar angels of Canaan were ascending, having guarded Jacob out of their land, and the angels of Syria descending to take him into their custody. Jacob was now the type and representative of the whole Church, which the angels are intrusted with the guardianship of. 2. The mediation of Christ: he is this ladder, the foot on earth in his human nature, the top in heaven in his divine nature: or, the former in his humiliation, the latter in his exaltation. All the intercourse between heaven and earth, since the fall, is by this ladder. Christ is the way; all God's favours come to us, and all our services go to him, by Christ. If God dwell with us, and we with him, it is by Christ; we have no way of getting to heaven than by this ladder.—*Henry.*

BETHEL.—Ver. 19. Little expecting the ordinary comforts of religion, he was surprised with this extraordinary visit, and these gracious assurances, which in fact formed a prophetical revelation of the Lord's will to him: and in a deep sense of his own unworthiness, ashamed of his unbelieving despondency, and in a thankful reverential acknowledgment of the Divine condescension, he thus expressed his mingled affections. —The vision of angels and the display of the Divine glory, with the gracious promises which he had received, induced the conviction that JEHOVAH was present in a special manner in that place, which thus might be considered as "the house of God, and the gate of heaven;" for there he appeared, attended by his angelic retinue.—*Scott.*

THE VOW.—Ver. 22. *Of all that thou shalt give me, I will surely give the tenth unto thee,* to be spent either upon God's altars, or upon his poor, which are both his receivers in the world. Probably it was according to some general instructions received from heaven that Abraham and Jacob offered the *tenth,* in proportion of their achievements, to God. Note, 1. God must be honoured with our estates, and must have his dues out of them: When we receive more than ordinary mercy from God, we should study to give some signal instances of gratitude to him. 2. The tenth is a very fit proportion to be devoted to God, and employed for him; though, as circumstances vary, it may be more or less, as God prospers us (2 Cor. ix. 7).

CHAP. XXIX. RACHEL.—Ver. 9. Here we see—1. Rachel's humility and industry: "she kept her father's sheep," ver. 9; that is, she took the care of them, having servants under her that were employed about them. Rachel's name signifies *a sheep.* Note, 1. Honest useful labour is that which nobody needs be ashamed of, nor ought it to be a hindrance to any one's preferment. 2. Jacob's tenderness and affection: when he understood that this was his kinswoman (probably he had heard of her name before), knowing what his errand was into that country, we may suppose it struck into his mind immediately, that this must be his wife, he being already smitten with her ingenuous and comely face, though it was probably sunburnt, and she was in the homely dress of a shepherdess: hence he is attentive and courteous, and peculiarly anxious to serve her (ver. 10). Hence he addresses himself to her with tears of joy and kisses of affection (ver. 11). She runs with all haste to tell her father; for she will by no means entertain her kinsman's addresses, without her father's knowledge and approbation (ver. 12). These mutual respects at their first interview were good presages of their being a happy couple. 3. Providence made that which seemed contingent and fortuitous to give speedy satisfaction to Jacob's mind as soon as ever he came to the place which he was bound for. Abraham's servant, when he came upon a like errand, met with the like encouragement. Thus God guides his people with his eye (Ps. xxxii. 8).

LABAN.—Ver. 14. Here is—1. The fair contract made between Laban and Jacob, during the month that Jacob spent there as a guest. It seems he was not idle.

B.C. 1760—B.C. 1753.

whence *be* ye? And they said, [a]of Haran *are* we.

5 And he said unto them, Know ye Laban the son of Nahor?‡ And they said, We know *him*.

6 And he said unto them, [f]*Is* [1]he well? And they said, *He is* well; and, behold, Rachel his daughter cometh with the sheep.

7 And he said, [§]Lo, [2]*it is* yet high day, neither *is it* time that the cattle should be gathered together: water ye the sheep, and go *and* feed *them*.

8 And they said, We cannot, [h]until all the flocks be gathered together, and *till* they roll the stone from the well's mouth; then we water the sheep.

9 ¶ And while he yet spake with them, [i]Rachel came with her father's sheep; for she kept them.§

10 And it came to pass, when Jacob saw Rachel, the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, [k]and rolled the stone from the well's mouth,‖ and watered the flock of Laban his mother's brother.

11 And Jacob [l]kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her father's [m]brother, and that he *was* Rebekah's son: [n]and she ran and told her father.

13 And it came to pass, when Laban heard the [3]tidings of Jacob his sister's son, that he [o]ran to meet him, and embraced him, and [p]kissed him, and brought him to his house. And he told Laban all these things.¶

14 And Laban said to him, Surely thou [q]*art* my bone and my flesh. And he abode with him [4]the space of a month.

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? [r]tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder [s]*was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed; but [t]Rachel was [u]beautiful and well-favoured.

18 And Jacob [x]loved Rachel; and said, [y]I will serve thee seven years for Rachel thy younger daughter.*

19 And Laban said, [z]*It is* better that I give her to thee, than that I should give her to another man:† abide with me.

20 And Jacob served seven years for Rachel; and they seemed unto him *but* a few days, [a]for the love he had to her.

21 ¶ And Jacob said unto Laban, Give *me* my wife, for my days are fulfilled, that I may go in unto her.

22 And Laban gathered together all the men of the place, [b]and made a feast.

23 And it came to pass in the evening,‡ that he took Leah his daughter, and [c]brought her to him; and he went in unto her.

24 And Laban gave unto his daughter Leah [d]Zilpah his maid *for* an handmaid.

25 And it came to pass, that, in the morning, behold, it *was* Leah; and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? [e]wherefore then hast thou beguiled me?

26 And Laban said, It must not be so done in our [5]country, to give the younger before the first-born.

27 Fulfil her [f]week,§ and [g]we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week; and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter [h]Bilhah his handmaid to be her maid.

30 And he went in also unto Rachel, and [i]he loved also Rachel more than Leah, and [k]served with him yet seven other years.

31 ¶ And when the LORD saw that Leah [l]*was* hated,‖ [m]he opened her womb;¶ but Rachel *was* barren.

32 And Leah conceived, and bare a son; and she called [n]his name [6]Reuben: for she said, Surely the LORD hath [o]looked upon my affliction; now therefore my husband will love me.

33 And she conceived again, and bare a son; and said, [p]Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she [q]called his name [7]Simeon.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joined unto me, because I have born him three sons: therefore [r]was his name called [8]Levi.

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she [s]called his name [9]Judah; and [1]left bearing.

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[a] xxvii. 43.

‡ *Laban the son of Nahor*, grandson of Nahor, who is mentioned rather than Bethuel, because he was the head of the family.—PATRICK.

[f] xliii. 27.

[1] *Peace to him.*

[§] Gal. vi. 10.

[2] *Yet the day is great.*

[h] 3.

[i] xxiv. 15.

§ It was a noble employment in those days to keep sheep; whence God himself hath the name of the *Shepherd of Israel*. She had those under her, we are to suppose, who took the greatest pains about them; but she was the chief shepherdess, who inspected them all.—PATRICK.

[k] Ex. ii. 17.

‖ Sir J. Chardin gives us to understand, that he has known wells or cisterns of water locked up in the East; and if not, that some person is so far the proprietor, that no one dares to open a well or cistern but in his presence. He has often, he says, seen the inhabitants make use of such precautions in divers parts of Asia, on account of the real scarcity of water there.—HARMER.

[l] xxxiii. 4; xlv. 2.

[m] xiii. 8; xiv. 14-16.

[n] xxiv. 28.

[3] *Hearing.*

[o] xxiv 29.

[p] Luke vii. 45.

¶ *He told Laban all these things*—that is, all the particulars relative to the present journey, God's providence over him by the way. The contrast between the humble style in which Jacob now appeared before him, and the equipage which had distinguished the mission sent in behalf of Isaac, made it proper that he should go into a full detail on this head.—BUSH.

[q] ii. 23; 2 Sam. v. 1.

[4] *A month of days.*

[r] xxx. 28; xxxi. 7.

[s] xxxiii. 2.

[t] 1 Sam. x. 2.

[u] xii. 11; xxiv. 16.

[x] xx. 30.

[y] xxxi. 41.

* It was the Oriental custom for men to buy their wives, and pay in proportion to the circumstances of the parties; but Jacob, though otherwise unexceptionable, being destitute of property, offers seven years' servitude as an equivalent for what Laban might otherwise have expected in parting with his daughter.—KITTO.

[z] Ps. xii. 2.

† So said Laban, in reference to his daughter Rachel; and so say fathers in the East, under similar circumstances. The whole affair is managed in a business-like way, without anything like a consultation with the maiden.—ROBERTS.

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[a] Cant. viii. 6, 7.

[b] Jud. xiv. 10-18.

‡ According to the custom of Eastern nations, the bride was conducted to the bed of her husband with silence, in darkness, and closely veiled from head to foot—circumstances all favourable to the wicked, selfish plan which Laban had formed.—BUSH.

[c] xxiv. 65.

[d] xvi. 1; xxx. 9-12.

[e] Prov. xi. 31.

[5] *Place.*

[f] ii. 2, 3; viii. 10.

§ *Fulfil her week.*—Perfect this marriage with Leah, by keeping the seven days usually devoted to the feast and solemnity of marriage; as Jud. xiv. 12, 15, 17.—POOLE.

[g] 20.

[h] *See on* 24.

[i] xx. 31.

[k] xxx. 25, 26.

[l] 30; xxvii. 41.

‖ Comparatively, not absolutely. It implies nothing more than a less degree of love; for Leah, having joined withher father to deceive him, he could not love her so well as Rachel, to whom he engaged his first affection. — PATRICK.

[m] xxi. 1, 2.

¶ It is worthy of notice in this case, how God balances the good and ill of the present life. Leah is slighted in comparison with Rachel, but he gives children to her, while he withholds them from the other; and children, in a family whose chief blessedness consisted in a promised seed, were, of course, very highly prized.—KIDDER.

[n] xxxv. 22.

[6] *See a son.*

[o] Ex. iii. 7.

[p] xxx. 6, 8, 18, 20.

[q] xxxiv. 30.

[7] *Hearing.*

[r] xlix. 5-7.

[8] *Joined.*

[s] xlix. 8-12.

[9] *Praise.*

[1] *Stood from bearing.*

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nor did he spend his time in sport and pastime; but, like a man of business, though he had no stock of his own, he applied himself to serve his uncle, as he had begun (ver. 10), when he *watered his flock*. Note, Wherever we are, it is good to be employing ourselves in some useful business, which will turn to a good account to ourselves or others. Laban, it seems, was so taken with Jacob's ingenuity and industry about his flocks, that he was desirous he should continue with him, and very fairly reasons thus (ver. 15): "Because thou art my brother, shouldest thou therefore serve me for nought?" No, what reason for that? If Jacob be so respectful to his uncle as to give him his service without demanding any consideration for it, yet Laban will not be so unjust to his nephew as to take advantage either of his necessity or of his good-nature. It appears by computation that Jacob was now seventy-seven years old when he bound himself apprentice for a wife, "and for a wife he kept sheep" (Hos. xii. 12). His posterity are there reminded of it long afterward, as an instance of the meanness of their original: probably Rachel was young and scarcely marriageable when Jacob first came, which made him the more willing to stay for her till his seven years' service were expired. 2. Jacob's honest performance of his part of the bargain (ver. 20): he served seven years for Rachel. If Rachel still continued to keep her father's sheep as she did (ver. 9), his innocent and religious conversation with her, while they kept the flocks, could not but increase their mutual acquaintance and affection—(Solomon's Song of love is a pastoral)—if she now left it off, his easing her of that care was very obliging. 3. The base cheat which Laban put upon him when he was out of his time: he put Leah into his arms instead of Rachel (ver. 23). This was *Laban's sin:* he wronged both Jacob and Rachel, whose affections, doubtless, were engaged to each other; and if, as some say, Leah was herein no better than an adulteress, it was no small wrong to her too. But it was *Jacob's affliction*, a damp to the mirth of the marriage feast, when, "in the morning, behold, it was Leah" (ver. 25). It is easy to observe here how Jacob was paid in his own coin. He had cheated his own father when he pretended to be Esau, and now his father-in-law cheated him. 4. The excuse and atonement Laban made for the cheat:—(1.) The excuse was frivolous (ver. 26): "It must not be so done in our country." We have reason to think there was no such custom of his country as he pretends; only he banters Jacob with it, and laughs at his mistake. (2.) His compounding of the matter did but make bad worse: "We will give thee this also" (ver. 27). Hereby he drew Jacob into the sin, and snare, and disquiet, of multiplying wives, which remains a blot in his escutcheon, and will be so to the end of the world. Honest Jacob did not design it, but to have kept as true to Rachel as his father had done to Rebekah; he that had lived without a wife to the eighty-fourth year of his age, could then have been very well content with *one:* but Laban, to dispose of his two daughters without portions, and to get seven years' service more out of Jacob, thus imposes upon him, and draws him into such a strait by his fraud, that—the matter not being yet settled, as it was afterward by the Divine law (Lev. xviii. 18), and more fully since by our Saviour (Matt. xix. 5)—he had some colourable reason for marrying them *both*. He could not refuse Rachel, for he had espoused her; still less could he refuse Leah; and therefore Jacob must "be content, and take two talents" (2 Kings v. 23). Note, One sin is commonly the inlet of another. They that go in by one door of wickedness, seldom find the way out but by another.

LEAH.—[a]Ver. 32. Leah, who was less beloved, was blessed with children, when Rachel was denied that blessing (ver. 31). See how Providence, in dispensing its gifts, observes a proportion, to keep the balance even, setting crosses and comforts one over-against another, that none may be either too much elevated or too much depressed. Rachel wants children, but she is blessed with her husband's love Leah wants that, but she is fruitful. Thus it was between Elkanah's *two* wives (1 Sam. i. 5); for the Lord is wise and righteous. The names Leah gave her children were expressive of her respectful regards both to God and to her husband.—*Henry.*

CHAP. XXX. A CHILDLESS WIFE.—Ver. 1. Under the influence of selfish and malignant passions, Rachel impatiently murmured against God, and expressed her

CHAPTER XXX.

1 *Rachel's barrenness.* 22 *She beareth Joseph.* 25 *Jacob's covenant with Laban.* 37 *By his policy he becometh rich.*

AND when [a]Rachel saw that she bare Jacob no children, [b]Rachel envied her sister; and said unto Jacob, Give me children, [c]or else I die.

2 And Jacob's [d]anger was kindled against Rachel; and he said, [e]*Am* I in God's stead, who hath [f]withheld from thee the fruit of the womb?

3 And she said, [g]Behold my maid Bilhah, go in unto her; and [h]she shall bear upon my knees, that I may also [1]have children by her.

4 And she gave him Bilhah her handmaid [i]to wife; and Jacob went in unto her.

5 ¶ And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, [k]God hath judged me,* and hath also heard my voice, and hath given me a son: therefore called she his name [2]Dan.

7 And Bilhah, Rachel's maid, conceived again, and bare Jacob a second son.

8 And Rachel said, With [3]great wrestlings have I wrestled with my sister, and I have prevailed: [l]and she called his name [4]Naphtali.

9 When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah, Leah's maid, bare Jacob a son.

11 And Leah said, A troop cometh:† and [m]she called his name [5]Gad.

12 And Zilpah, Leah's maid, bare Jacob a second son.

13 And Leah said, [6]Happy am I, for the daughters [n]will call me blessed: [o]and she called his name [7]Asher.

14 ¶ And Reuben went, in the days of wheat-harvest, and found [p]mandrakes in the field, and brought them unto his mother Leah. Then Rachel said to Leah, Give me, I pray thee, of thy son's mandrakes.‡

15 And she said unto her, [q]*Is it* a small matter that thou hast taken my husband? and wouldest thou take away my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's mandrakes.

16 And Jacob came out of the field in the evening, and Leah went out to meet him,§ and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night.

B.C. 1749—B.C. 1747.

CHAPTER XXX.

[a] xxix. 31.
[b] 1 Sam. i. 4-8.
[c] Job iii. 1-3; xi. 20-22.
[d] Ex. xxxii. 19. Matt. v. 22.
[e] 1 Sam. i. 5.
[f] Deut. vii. 13, 14. [g] xvi. 2, 3.
[h] Job iii. 12.
[1] *Be built up by her.*
[i] xvi. 3; xxi. 10.
[k] Ps. xxxv. 24.
* *God hath judged me* — pleaded my cause, or given sentence for me.—POOLE.
[2] *Judging.*
[3] *Wrestlings of God.*
[l] Deut. xxxiii. 23.
[4] *My wrestling.*
† *A troop cometh;* or, good luck cometh; I am prosperous. Castel explains the word to mean fortune, prosperity.—BOOTHROYD.
[m] Deut. xxxiii. 20, 21.
[5] *A troop,* or *company.*
[6] *In my happiness.*
[n] Prov. xxxi. 28.
[o] Deut. xxxiii. 24, 25.
[7] *Happy.*
[p] Cant. vii. 13.
‡ The mass of commentators, however, understand by *dudaim,* "mandrakes;" a species of melon abounding in Palestine and the East, and which was in high repute for its prolific virtues, as from it philtres, or love-potions, were made.—BUSH.
[q] Is. vii. 13. 1 Cor. iv. 3.
§ It is supposed by Abarbanel that each of Jacob's wives occupied separate apartments; and that wherever Jacob passed the night, there he also supped. Therefore Leah went forth to inform him that she had prepared for his reception. This is in accordance with the custom of the East.—PICT. BIBLE.

[r] Ex. iii. 7.
[s] xlix. 14, 15.
[t] *An hire.*
[u] 15; xxix. 34.
‖ Many reasons concur to render the possession of sons an object of great anxiety to women in the East. Sons being no less earnestly desired by the husband than by the wife, a woman who has given birth to sons acquires an influence and respectability, which strengthen with the number to which she becomes a mother. To be without sons is not only a misfortune, but a disgrace to a woman; and her hold on the affections of her husband, and on her standing as his wife, is of a very feeble description.—PICT. BIBLE.
[v] xlix. 13.
[9] *Dwelling.*
[x] xxxiv. 1-3, 26.
[1] *Judgment.*
[7] viii. 1. B.C. 1745.
[z] 2; xxi. 1, 2.
[a] xxix. 31.
[b] xxxvii. 2.
[2] *Adding.*
¶ *Joseph* signifies *increase;* and the reason why Rachel named him so, is said to be, because God "had taken away her reproach;" for to be barren was formerly reckoned a disgrace, for these three reasons:—1. Because fruitfulness proceeded from the blessing of God, who said, "Increase and multiply." 2. Because barren people seem to be excluded from the promises of God made to Abraham concerning the vast multiplication of his seed. And, 3. Because the Messias could not proceed from them.—POOLE.
[c] xxiv. 6, 7; xxvi. 3.
[4] xxix. 19, 30.
[e] 29, 30.
[f] Ex. iii. 21.
[g] xii. 3. Ps. i. 3.
[h] xxix. 15.
[i] Eph. vi. 5-8.
[3] *Broken forth.*
[k] 27.
[4] *At my foot.*
[l] 2 Cor. xii. 14.
[m] 2 Sam. xxi. 4-6.
* The meaning was, that Laban should drive away all the brown or speckled that were at present in the flock, and give them to his sons to keep three days' journey off; and that Jacob should have only the white sheep and the uniformly-coloured goats of Laban's to keep; and that he should have for his hire for keeping them, only such of the breed of that flock as should hereafter be black of the sheep, or speckled of the goats.—DR WALL.
[n] xxxi. 8.
† It is the custom of some to give to their shepherds the males which are born, for their wages; and, as a general usage, they have not any other reward. This mode of paying, however, applies only to flocks of sheep and goats.—ROBERTS.
[o] xxxi. 37.
[5] *To-morrow.*
‡ This separation being made, it would appear that if he had any spotted, they were not taken from Laban's flock; but given to him by God out of them as a reward of his honest diligence.—PATRICK.

17 And [r]God hearkened unto Leah, and she conceived, and bare Jacob the fifth son.

18 And Leah said, God hath given me my hire, because I have given my maiden to my husband: [s]and she called his name [8]Issachar.

19 And Leah conceived again, and bare Jacob the sixth son.

20 And Leah said, God hath endued me *with* a good dowry; [t]now will my husband dwell with me, because I have born him six sons:‖ [u]and she called his name [9]Zebulun.

21 And afterwards she bare a daughter, [x]and called her name [1]Dinah.

22 ¶ And God [y]remembered Rachel, and God hearkened to her, [z]and opened her womb.

23 And she conceived, and bare a son; and said, God hath [a]taken away my reproach:

24 And [b]she called his name [2]Joseph;¶ and said, The LORD shall add to me another son.

25 ¶ And it came to pass, when Rachel had born Joseph, that Jacob said unto Laban, Send me away, that I may go unto mine own place, and [c]to my country.

26 Give *me* [d]my wives and my children, for whom I have served thee, and let me go: for [e]thou knowest my service which I have done thee.

27 And Laban said unto him, I pray thee, if I have found [f]favour in thine eyes, *tarry: for* I have learned by experience that [g]the LORD hath blessed me for thy sake.

28 And he said, [h]Appoint me thy wages, and I will give *it.*

29 And he said unto him, [i]Thou knowest how I have served thee, and how thy cattle was with me.

30 For *it was* little which thou hadst before I *came,* and it is *now* [3]increased unto a multitude; [k]and the LORD hath blessed thee [4]since my coming; and now, [l]when shall I provide for mine own house also?

31 And he said, What shall I give thee? And Jacob said, [m]Thou shalt not give me any thing. If thou wilt do this thing for me, I will again feed *and* keep thy flock.

32 I will pass through all thy flock to-day,* removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats; and [n]*of such* shall be my hire.†

33 So shall my [o]righteousness answer for me [5]in time to come,‡ when it shall come for my hire before thy face: every one that *is* not speckled

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fretfulness in very absurd language, which Jacob justly, though sharply, reproved. Instead of humbly entreating the Lord, as Isaac and, no doubt, Rebekah had done, and waiting his time of granting her requests; she declared that her heart would break with grief and vexation if she continued any longer childless!—She who said, "Give me children, or else I die," afterwards died in childbirth. Hannah, whose trial resembled Rachel's, but was much heavier, acted far more properly, and had several children with comfort and a blessing (1 Sam i. 2-28; ii. 1-11, 20). Rachel intended to adopt and nurse Bilhah's children as her own, and thus solace herself under the trial and reproach of barrenness. But had not her sister been her rival, and had she not been influenced by envy and resentment, she would have thought Leah's children nearer to her, and more entitled to her care, than Bilhah's could be. Rachel might, in some measure, be induced to this conduct by the same motives which influenced Sarah in a similar case; and Jacob doubtless supposed that he was merely imitating his illustrious progenitor; but the circumstances were in all respects so different, as to render their conduct far less excusable.—*Scott.*

MANDRAKES.—Ver. 14. Reuben, a little lad, five or six years old, playing in the field, found "mandrakes" (dudaim). It is uncertain what they were—the critics are not agreed about them; we are sure they were some rarities, either fruits or flowers, that were very pleasant to the smell (Cant. vii. 13). Note, The God of nature has provided, not only for our necessities, but for our delights: there are products of the earth in the exposed fields, as well as in the planted, protected gardens, that are very valuable and useful. How plentifully is Nature's house furnished, and her table spread! Her precious fruits offer themselves to be gathered by the hands of little children. It is a laudable custom of the devout Jews, when they find pleasure, suppose in eating an apple, to lift up their hearts and say, "Blessed be he that made this fruit pleasant!" Or, in smelling a flower, "Blessed be he that made this flower sweet!" Some think these mandrakes were jessamine flowers; whatever they were, Rachel could not see them in Leah's hands, into which the child had brought them, but she must covet them. She cannot bear the want of these pretty flowers, but at any rate she will purchase them. Note, There may be great sin and folly in the inordinate desire of a small thing. Leah takes this advantage (as Jacob had of Esau's coveting his red pottage) to obtain that which was justly due to her, but which Rachel would not otherwise have consented to. Note, Strong passions often thwart one another, and those cannot but be continually uneasy that are hurried by them. Leah is overjoyed that she shall have her husband's company again, that her family might yet further be built up, which is the blessing she desires and devoutly prays for, as is intimated (ver. 17), where it is said, "God hearkened unto Leah."

CRAFT AND SELFISHNESS.—Ver. 27. In love to himself, not to Jacob, or to his wives or children, Laban speaks fairly and gently, that he may engage him to continue his chief shepherd; entreating him, by the regard he bore him, not to leave him: "If I have found favour in thine eyes, tarry." Note, Churlish selfish men know how to give good words when it is to serve their own ends. Laban found that his stock had wonderfully increased with Jacob's good management, and he owns it, with very good expressions of respect both to God and Jacob: "I have learned by experience that the Lord hath blessed me for thy sake." Laban owns—1. That his prosperity was owing to God's blessing: "The Lord hath blessed me." Note, Worldly men, that choose their portion in this life, are often blessed with an abundance of this world's goods. Common blessings are given plentifully to many that have no title to covenant blessings. 2. That Jacob's piety had brought that blessing upon him: "The Lord hath blessed me," not for my own sake—let not such a man as Laban, that lives without God in the world, "think that he shall receive anything from the Lord" (Jam. i. 7), but *for thy sake.—Henry.*

and spotted among the goats, and brown among the sheep, that shall be counted stolen with me.

34 And Laban said, Behold, [p]I would it might be according to thy word.

35 And he removed that day the he-goats that were ring-straked and spotted, and all the she-goats that were speckled and spotted, *and* every one that had *some* white in it, and all the brown among the sheep, and gave *them* into [q]the hand of his sons.

36 And he set three days' journey betwixt himself and Jacob: and Jacob fed the rest of Laban's flocks.

37 ¶ And [r]Jacob took him rods of green poplar, and of the hazel and chesnut tree, and pilled white strakes in them, and made the white appear which *was* in the rods.

38 And he set the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink, that they should conceive when they came to drink.§

39 And the flocks conceived before the rods, and [s]brought forth cattle ring-straked, speckled, and spotted.

40 And Jacob did separate the lambs, and set the faces of the flocks toward the ring-straked and all the brown in the flock of Laban;‖ and he put his own flocks by themselves, and put them not unto Laban's cattle.

41 And it came to pass, whensoever the stronger cattle did conceive, that Jacob laid the rods before the eyes of the cattle in the gutters, that they might conceive among the rods.

42 But when the cattle were feeble, he put *them* not in: so the feebler were Laban's, and the stronger Jacob's.

43 And the man [t]increased exceedingly, and had much cattle, and maid-servants, and men-servants, and camels, and asses.

CHAPTER XXXI.

1 *Jacob departeth from Laban.* 22 *Laban pursueth him.* 44 *Their covenant at Galeed.*

AND he heard the words of Laban's sons, saying, [a]Jacob hath taken away all that *was*

B.C. 1745—B.C. 1739.

[p] Num. xxii. 29. 1 Cor. vii. 7; xiv. 5. Gal. v. 12. Rev. iii. 15.

[q] xxxi. 9.

[r] xxxi. 9-13.

§ In considering this action of Jacob, we must not look to it by itself only, but we must remember that there was a much superior agent, even the Great Proprietor of the world, by whose direction it was done. God Almighty determined to punish Laban for his injustice, and to reward Jacob for his fidelity. — STACKHOUSE.

[s] xxxi. 9-12.

‖ If unbelievers object to this as a crafty device originating with Jacob, we may answer, let them make use of the same means, and see if the same results will follow. We presume it will not be pretended that any person has since made the experiment with success.—BUSH.

[t] xiii. 2; xxvi. 13, 14; xxviii. 15; xxxii. 10; xxxiii. 11; xxxvi. 7.

CHAP. XXXI.

[a] Job xxxi. 31. Ps. cxx. 3-5.

[b] Esth. v. 11.

[c] iv. 5. 1 Sam. xviii. 9-11. Dan. iii. 19.

[d] xxx. 27.

[1] *As yesterday and the day before.*

* This form of speech is truly Oriental, and means "time gone by." Has a person lost the friendship of another, he will say to him, "Thy face is not to me as yesterday and the day before." Is a man reduced in his circumstances, he says, "The face of God is not upon me as yesterday and the day before."—ROBERTS.

[e] xxviii. 15, 20, 21 xxxii. 9; xlvi. 2, 3; l. 24.

[f] xxvi. 3-5.

† Rachel is first named here, as also Ruth iv. 11, because she was his chief, and, by right, his first and only designed wife. And therefore, in the enumeration of Jacob's wives and children (Gen. xlvi. 15), *Leah* is only mentioned by her name, but *Rachel* is called *Jacob's wife* (ver. 19) by way of eminency, and in a peculiar manner.—POOLE.

[g] 2.

[h] xxxii. 9; xlviii. 15; l. 17.

[i] xxx. 29. Tit. ii. 9, 10.

[k] Lev. xxvi. 26. Neh. iv. 12.

‡ The cattle in Mesopotamia bred twice every year. Supposing, therefore, that for the first year Laban stood to his bargain, but seeing his son-in-law thrive exceedingly, altered the form of it in the next, and so continued to do every half-year, till the sixth year, when Jacob left him, the times of his changing his wages will be exactly ten. There is no occasion, however, for so exact a calculation, as it is usual to put a certain for an uncertain number. — STACKHOUSE.

[l] xx. 6. Ps. cv. 14. Is. liv. 17.

[m] xxx. 32.

[n] Esth. viii. 1, 2. Matt. xx. 15.

[o] xx. 6; xxviii. 12.

§ It was doubtless in this way that the expedient described in the preceding chapter was suggested to the mind of Jacob.—BUSH.

[2] *He-goats.*

[p] xvi. 7-13; xlviii. 15, 16.

[q] Ex. iii. 4.

[r] xxx. 37-43.

[s] Ex. iii. 7, 9. Ec. v. 8. Acts vii. 34.

[t] xxviii. 12-22; xxxv. 7.

[u] xxxii. 9.

[x] ii. 24; xxix. 24, 29.

our father's; and of *that* which *was* our father's hath he gotten all this [b]glory.

2 And Jacob beheld the [c]countenance of Laban, and, behold, [d]it *was* not toward him [1]as before.*

3 And the LORD said unto Jacob, [e]Return unto [f]the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob sent and called Rachel† and Leah to the field unto his flock,

5 And said unto them, §I see your father's countenance, that it *is* not toward me as before; but [h]the God of my father hath been with me.

6 And ye know, that [i]with all my power I have served your father.

7 And your father hath deceived me, and changed my wages [k]ten times:‡ but [l]God suffered him not to hurt me.

8 If he said thus, [m]The speckled shall be thy wages; then all the cattle bare speckled: and if he said thus, The ring-straked shall be thy hire; then bare all the cattle ring-straked.

9 Thus [n]God hath taken away the cattle of your father, and given *them* to me.

10 And it came to pass at the time that the cattle conceived, that I lifted up mine eyes, and saw in [o]a dream,§ and, behold, the [2]rams which leaped upon the cattle *were* ring-straked, speckled, and grisled.

11 And the [p]angel of God spake unto me in a dream, *saying*, Jacob. And I said, [q]Here *am* I.

12 And he said, [r]Lift up now thine eyes and see, all the rams which leap upon the cattle *are* ring-straked, speckled, and grisled: for [s]I have seen all that Laban doeth unto thee.

13 I *am* [t]the God of Beth-el, where thou anointedst the pillar, *and* where thou vowedst a vow unto me: now arise, get thee out from this land, and [u]return unto the land of thy kindred.

14 And Rachel and Leah answered and said unto him, *Is there* [x]yet any portion or inheritance for us in our father's house?

15 Are we not counted of him strangers? for

JACOB'S STRATAGEM.—Ver. 37. When he found his object succeeded, through the special blessing of God upon it, he contrived, by using it only with the stronger cattle, to secure to himself those that were most valuable, leaving the feebler to Laban (ver. 41, 42). Thus *Jacob increased exceedingly* (ver. 43), and grew very rich in a little time. This success of his policy, it is true, was not sufficient to justify it, if there had been anything fraudulent or unjust in it; which we are sure there was not, for he did it by Divine direction (chap. xxxi. 12). Nor was there anything in the thing itself but the honest improvement of a fair bargain, which the Divine Providence wonderfully prospered, both in justice to Jacob, whom Laban had wronged and dealt hardly with, and in pursuance of the particular promises made to him of the tokens of the Divine favour.—*Henry.*

LESSON.—The Lord is ever ready to hear the prayer of faith, and to forgive the transgression of his people; and he graciously recompenses and honours their integrity and faithful industry. He convinces all with whom they are connected, that he hath loved them, and that he blesses others on their account: so that it is not uncommon for those who love neither them nor their religion to value them for interested motives, and to desire to employ them in preference to others; and "all who name the name of Christ" should, for the honour of his gospel, be ambitious of this distinction.—The Lord will also, in one way or other, plead the cause of the injured and oppressed, and honour those who simply trust his providence, avoid evil and the appearance of it, and walk so wisely as to give no occasion of reproach to those who manifestly are seeking it. And as "the earth is the Lord's and the fulness thereof," he hath an indisputable right to dispose of every one's property as he pleases; and who shall dare to find fault with his appointments?—*Scott.*

CHAP. XXXI. LABAN'S SONS LIKE HIMSELF.—Ver. 1. The last chapter began with Rachel's envying Leah; this begins with Laban's sons envying Jacob. Observe, (1.) How greatly they magnify Jacob's prosperity: "He has gotten all this glory." And what was this glory that they make so much ado about? It was a parcel of brown sheep and speckled goats (and perhaps the fine colours made them seem more glorious), and some camels and asses, and suchlike trading; and that was *all this glory.* Note, Riches are glorious things in the eyes of carnal people, while to all those that are conversant with heavenly things, they have no glory in comparison with "the glory which excelleth." Men's overvaluing worldly wealth is that fundamental error which is the root of covetousness, envy, and all evil. (2.) How basely they reflect upon Jacob's fidelity, as if what he had, he had not gotten honestly: "Jacob hath taken away all that was our father's." Not all, sure. What was become of those cattle which were committed to the custody of Laban's sons, and sent "three days' journey" off? (chap. xxx. 35, 36.) They mean all that was committed to him; but, speaking invidiously, they express themselves thus generally. Note, 1. Those that are ever so careful to keep a good conscience, yet cannot always be sure of a good name. 2. This is one of the vanities and vexations which attend outward prosperity, that it makes a man to be envied of his neighbour (Eccl. iv. 4); and "who can stand before envy?" (Prov. xxvii. 4.) Whom Heaven blesses, hell curses, and all its children on earth.—*Henry.*

THE GOD OF BETHEL.—Ver. 13. It has before been supposed that Jacob had some previous Divine intimation, suggesting the plan which he adopted respecting the cattle; but the dream which he here relates to Rachel and Leah seems to have taken place towards the close of his service. Thus he accounted to them for the rapid increase of his flocks, and introduced the subsequent proposal, in which he made known to them the will of God and the justice of his cause; that by thus appealing to them, and consulting with them, he might obtain their willing acquiescence. The Lord himself pointed out the circumstance concerning the colour of the rams, that Jacob might ascribe his success to the Divine blessing, and possess his substance with a thankful heart and a quiet conscience, regardless of the unmerited anger of Laban and his sons.—The language of the passage is worthy of peculiar attention: "The angel of God spake"—"I am the God of Bethel." The supposition of some learned men, that the angel spake as an ambassador, in the name of God, is extremely unreasonable; for what ambassador, when representing his principal, ever said, "I am the king"? Would not such language be a claim to the honour due only to his sovereign? The Jewish expositors, and some others, *imagine* that on such occasions there was a glorious appearance of JEHOVAH, distinct from the angel; but were there two speakers in this instance? Nothing can be plainer than that he who is called "The Angel" said, "I am the God of Bethel." Repeated instances of this kind continually augment the evidence, that the speaker was no other than the Word and Son of God, who "was God, and with God," but now condescended to be the angel, or messenger, of the Father to men; as he afterwards did, in human nature, to "take upon him the form of a servant." Yet, in both manifestations of himself, he could say, "He that hath seen me, hath seen the Father; for I and the Father are One." The title, "the God of Bethel," would be peculiarly encouraging to Jacob.—*Scott.*

JACOB'S FLIGHT.—Ver. 20. We may suppose Jacob had been long considering of it, and casting about in his mind respecting it; but when now at last God had given him positive orders to go, he made no delay, nor was he "disobedient to the heavenly vision." The first opportunity that offered itself he laid hold on, when Laban was shearing his

B.C. 1739—B.C. 1739.

he hath [y]sold us, and hath quite devoured also our money.‖

16 For all the riches which [z]God hath taken from our father, that *is* ours, and our children's: now then, whatsoever God hath said unto thee, do.

17 ¶ Then Jacob rose up, and set his sons and his wives [a]upon camels:

18 And he carried away¶ all his cattle, and all his goods which he had gotten, the cattle of his getting, which he had gotten in Padan-aram, [b]for to go to Isaac his father in the land of Canaan.

19 And Laban went to shear his sheep: and Rachel had stolen the [3]images* that *were* her father's.

20 And Jacob stole away [4]unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had; and he rose up, and [c]passed over the river, and [d]set his face *toward* the mount [e]Gilead.

22 And it was told Laban on the [f]third day that Jacob was fled.

23 And he took his [g]brethren with him, and pursued after him seven days' journey; and they overtook him in the mount Gilead.

24 And God came to Laban [h]the Syrian in a [i]dream by night, and said unto him, [k]Take heed that thou speak not to Jacob [5]either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had [l]pitched his tent in the mount:† and Laban with his brethren pitched in the mount of Gilead.‡

26 And Laban said to Jacob, [m]What hast thou done, that thou hast stolen away unawares to me, and [n]carried away my daughters, as captives *taken* with the sword?

27 Wherefore [o]didst thou flee away secretly, and steal away from me, and didst not tell me, [p]that I might have sent thee away [q]with mirth, and with songs, with tabret, and with harp?

28 And hast not suffered me to [r]kiss my sons and my daughters? Thou hast now done [s]foolishly in *so* doing.

29 It is in [t]the power of my hand to do you hurt: but [u]the God of your father spake unto me yesternight, saying, [x]Take thou heed that thou speak not to Jacob either good or bad.

30 And now, *though* thou wouldest needs be gone, because thou sore longedst after thy father's house, *yet* wherefore hast thou stolen [y]my gods?

31 And Jacob answered and said to Laban, [z]Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me.

32 With [a]whomsoever thou findest thy gods, let him not live: [b]before our brethren discern thou what *is* thine with me, and take *it* to thee. [c]For Jacob knew not that Rachel had stolen them.

33 And Laban went into Jacob's tent, and into [d]Leah's tent, and into the two maid-servants' tents; but he found *them* not. Then went he out of Leah's tent, and entered into Rachel's tent.

34 Now Rachel [e]had taken the images, and put them in the camel's furniture,§ and sat upon them. And Laban [6]searched all the tent, but found *them* not.

35 And she said to her father, Let it not displease [f]my lord that I cannot [g]rise up before thee; for the [h]custom of women *is* upon me. And he searched, but found not the images.

36 ¶ And Jacob was [i]wroth, and chode with Laban: and Jacob answered and said to Laban, What *is* my trespass? what *is* my sin, that thou hast so hotly pursued after me?

37 Whereas thou hast searched all my stuff, what hast thou found of all thy household stuff? [k]set *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This [l]twenty years *have* I *been* with thee; thy [m]ewes and thy she-goats have not cast their young, and [n]the rams of thy flock have I not eaten.‖

39 That which was [o]torn *of beasts* I brought not unto thee; [p]I bare the loss of it: of my hand didst thou require it, *whether* stolen by day, [q]or stolen by night.

40 *Thus* I was; [r]in the day the drought consumed me, and the frost by night;¶ and my sleep departed from mine eyes.

41 Thus have I been twenty years in thy house: I served thee [s]fourteen years for thy two daughters, and six years for thy cattle; and thou hast changed my wages [t]ten times.

42 [u]Except the God of my father, the God of Abraham, and the [x]Fear of Isaac, had been with me, surely thou hadst sent me away now empty. God [y]hath seen mine affliction, and the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattle *are* my cattle, and all that thou seest *is* mine: and what

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[y] Ex. xxi. 7-11. Neh. v. 8.

‖ *Money* is here improper. For Jacob had not paid for them in money, but in labour for fourteen years. Had Laban possessed any generosity, he would have given to his daughters so much as he must have paid to a common labourer in this period. But it seems he allowed them nothing but food and clothing. — BOOTHROYD.

[z] *See on* 1, 9.

[a] xxiv. 10, 61.

¶ Heb., *yinhag*, "led, drove, or conducted away."—BUSH.

[b] xxvii. 1, 2, 41; xxviii. 21.

[3] *Teraphim.*

* The Greek here translateth them *idols;* the Chaldee, *images.* Laban calleth them *his gods* (ver. 30); and that they were *images* or representations used in divine worship, other Scriptures also do confirm (Judg. xvii. 5; xviii. 14, 17, 20. Hos. iii. 4); and it seemeth that idolaters consulted with their gods by them, and had oracles (Ez. xxi. 21. Zech. x. 2). Therefore the Chaldee and Greek, in Hos. iii. 4, translate it *declarers* or *manifesters*, to wit, of hidden things.—AINSWORTH.

[4] *The heart of Laban.*

[c] ii. 14; xv. 18.

[d] xlvi. 28. Luke ix. 51-53.

[e] Num. xxxii. 1. 1 Kings xvii. 1.

[f] xxx. 36.

[g] xiii. 8; xxiv. 27.

[h] xxviii. 5.

[i] xl. 5; xli. 1.

[k] xxiv. 50.

[5] *From good to bad.*

[l] xii. 8; xxxiii. 18.

† Jacob and Laban had both pitched their tents in the same mount, not far from each other, Josephus thinks in the evening. If the darkness had not parted them, they might have discoursed together, which they did next morning, after God had warned Laban not to stop his journey.—PATRICK.

‡ *Mount Gilead* is called so proleptically, as the name was first given by Jacob himself (ver. 47) to the round heap of stones, and it was ultimately extended to the adjoining mountains and district.—PICT. BIBLE.

[m] iv. 10.

[n] ii. 24; xxxiv. 29.

[o] Jud. vi. 27.

[p] Prov. xxvi. 23-26.

[q] xxiv. 59, 60.

[r] Ex. iv. 27.

[s] 1 Sam. xiii. 13. 2 Chr. xvi. 9. 1 Cor. ii. 14.

[t] Ps. lii. 1. John xix. 10, 11.

[u] Josh. xxiv. 2, 3. 2 Kings xix. 10.

[x] Acts v. 38, 39; ix. 5.

[y] Jud. vi. 31; xviii. 24.

[z] 26, 27.

[a] xliv. 9-12.

[b] 1 Sam. xii. 3-5. 2 Cor. viii. 20, 21; xii. 17-19.

[c] 1 Sam. xix. 24-29.

[d] xxiv. 67.

[e] xvii. 19.

§ Under the saddle of each camel is a coarse carpet, to cover them by night. This coarse carpet is the *kiran.* It is probable that the camel's furniture, on which Rachel was seated, was the vehicle now described. — SCRIPT. ILLUST.

[6] *Felt.*

[f] xviii. 12. 1 Pet. iii. 6.

[g] Lev. xix. 32.

[h] xviii. 11.

[i] Num. xvi. 15.

[k] *See on* 32.

[l] 41.

[m] xxx. 27, 30.

[n] Ez. xxxiv. 2-4.

‖ *The rams of thy flock have I not eaten.*—The people in the East rarely eat the females, except when barren. It would be considered the most preposterous folly and extravagance to destroy that which has the power of producing more. Thus Jacob's declaration implied that he had not eaten at all therefrom.—PICT. BIBLE.

[o] Ex. xxii. 31.

[p] Ex. xxii. 10-13.

[q] Luke ii. 8.

[r] Ex. ii. 10, 19-22.

¶ "While I served thee, the heat consumed me in the daytime, and the frost nipped me by night." For in those countries shepherds were wont to watch their flocks, especially about the time that ewes were likely to yean; as we read Luke ii. 8.—PATRICK.

[s] xxix. 18-30; xxx. 33-40.

[t] *See on* 7.

[u] Ps. cxxiv. 1-3

[x] Ps. lxxvi. 11, 12.

[y] xvi. 11; xxix. 32.

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sheep (ver. 19), that part of his flock which was in the hands of his sons three days' journey off. Now, 1. It is certain that it was lawful for Jacob to leave his service suddenly, without giving a quarter's warning. It was not only justified by the particular instructions God gave him, but warranted by the fundamental law of self-preservation, which directs us, when we are in danger, to shift for our own safety, as far as we can do it without wronging our consciences. 2. It was his prudence to "steal away unawares to Laban," lest, if Laban had known, he should have hindered him, or plundered him. 3. It was honestly done to take no more than his own with him, "the cattle of his getting" (ver. 18). He took what Providence gave, and was content with that, and would not take the repair of his damages into his own hands.

THE TERAPHIM.—Ver. 30. Rachel was not so honest as her husband: she "stole her father's images" (ver. 19), and carried them away with her. The Hebrew calls them *Teraphim* Some think they were only representations of the ancestors of the family, in statues or pictures, which Rachel had a particular fondness for, and was desirous to have with her, now that she was going into another country. It should rather seem they were images for a religious use, *Penates, Household-gods*, either worshipped or consulted as oracles; and we are willing to hope (with Bishop Patrick) that she did not take them away as being covetous of the rich metal they were made of, much less for her own use, or out of any superstitious fear lest Laban, by consulting his *Teraphim*, might know which way they were gone. Jacob, no doubt, dwelt with his wives as a man of knowledge, and they were better taught than so; but she might design hereby to convince her father of the folly of his regard to those as gods which could not secure themselves (Isa. xlvi. 1, 2).—*Henry.*

THE PURSUIT.—Ver. 25. Had Laban known of Jacob's intentions, he would doubtless have attempted forcibly to defeat them; but Jacob "eluded his vigilance," and was actually got to a great distance before Laban heard of it. The Hebrew phrase, translated, "unawares to Laban," seems to mean, that Jacob rendered his sagacity and vigilance as if he had deprived him of his understanding. Without doubt, Laban intended at least to plunder Jacob's property; if he could not have induced him, by promises or threats, to return, or have compelled him to do so. But the Lord, in a dream, at this critical time, effectually deterred Laban from all such attempts. Jacob had passed the Euphrates, and crossed the spacious desert which intervened between that river and Mount Gilead, before Laban overtook him. This was a very long journey, considering the largeness of his company, and all his encumbrances.—*Scott.*

THE RECONCILIATION—GALEED.—Ver. 44. Observe here—(1.) The *substance* of the covenant; Jacob left it wholly to Laban to settle it. The tenor of it was—1. That Jacob should be a good husband to his wives, that he should not afflict them, nor marry other wives besides them (ver. 50). 2. That he should never be a bad neighbour to Laban (ver. 52). It was agreed that no act of hostility should ever pass between them, that Jacob should forgive and forget all the wrongs he had received, and not remember them against Laban or his family in after-times. Note, We may have a strong perception of an injury, which yet we may not revenge (2.) The *ceremony* of this covenant: it was made and ratified with great solemnity, according to the usages of those times:—1. A pillar was erected (ver. 45), and a heap of stones raised (ver. 46), to perpetuate the memory of the thing; the way of recording agreements by writing being then either not known or not used. 2. A sacrifice was offered (ver. 54), a sacrifice of peace-offerings. Note, Our peace with God is that which puts true comfort into our peace with our friends. If parties contend, the reconciliation of both to Him will facilitate their reconciliation one to another. 3. They did eat bread together (ver. 46), jointly partaking of the feast upon the sacrifice (ver. 54). This was in token of a hearty reconciliation. Covenants of friendship were anciently ratified by the parties eating and drinking together. It was in the nature of a love-feast. 4. They solemnly appealed to God concerning their sincerity herein. 5. They gave a new name to the place (ver. 47, 48). Laban called it in Syriac, and Jacob in Hebrew, "The heap of

can I do this day unto these my daughters, or unto their children which they have born?*

44 Now therefore come thou, [z]let us make a covenant, I and thou; and let *it* be for [a]a witness between me and thee.

45 And Jacob [b]took a stone, and set it up *for* a pillar.†

46 And Jacob said unto his brethren, [c]Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it [7]Jegar-sahadutha: but Jacob called it [8]Galeed.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed;

49 And [9]Mizpah: for he said, The LORD watch between me and thee, when we are absent one from another.

50 If thou shalt [d]afflict my daughters, or if thou shalt take *other* wives besides my daughters, no man *is* with us; see, [e]God *is* witness betwixt me and thee.

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee;

52 [f]This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The [g]God of Abraham, and the God of Nahor,‡ the God of their father, [h]judge betwixt us. And Jacob sware by the [i]Fear of his father Isaac.

54 Then Jacob [1]offered sacrifice§ upon the mount, and called his brethren to eat bread: and they [k]did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, [l]and kissed his sons and his daughters, and [m]blessed them: and Laban departed, [n]and returned unto his place.

CHAPTER XXXII.

1 *Jacob's vision.* 3 *His message,* 13 *and present to Esau.* 24 *Wrestling with an angel, he is called Israel.*

AND Jacob went on his way, and the [a]angels of God met him.

2 And when Jacob saw them, he said, This *is* [b]God's host:* and he called [c]the name of that place [1]Mahanaim.†

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* He pretends that to be an act of his natural affection and kindness, which was indeed the effect of his fear. —POOLE.

[z] xxi. 22-32; xxvi. 28-31.

[a] xxi. 30.

[b] xxviii. 18-22.

† Or monument. This monument must not be supposed to have been a heap of loose stones; for then it could not have continued long in the same position, nor have given a name to the country around it. It was doubtless a regular and permanent building, probably in the figure of a table, as they used it the next morning to eat and sacrifice upon. — BIBLIOTH. BIBL.

[c] Josh. iv. 5-9, 20-24; vii. 26.

[7] *The heap of witness.* Chal.

[8] *The heap of witness.* Heb.

[9] *A beacon, or watch-tower.*

[d] Lev. xviii. 18.

[e] 1 Sam. xii. 5.

[f] *See on* xlviii. 44.

[g] xi. 24-29, 31.

‡ We well know that when Abraham was with Nahor and Terah they were idolaters. This is clearly intimated (Josh. xxiv. 2): "The God of Abraham, of Nahor, and of Terah," therefore were words capable of a very ill construction. It is, in fact, little else than swearing by the idols of his Chaldean ancestors, and a virtual reproach of Jacob for having forsaken the religion of his forefathers.—BUSH.

[h] xvi. 5.

[i] *See on* 42.

[1] *Killed beasts.*

§ Namely, of thanksgiving for confirmation, and blessing of the covenants. And in these sacrifices, after they had offered unto God those parts which belonged unto him, the rest was spent in holy feasts of mirth (1 Sam. ix. 12, and xvi. 2).—DIODATI.

[k] Ex. xviii. 12.

[l] Ruth i. 14.

[m] xxviii. 1.

[n] xviii. 33.

CHAP. XXXII.

[a] Ps. xci. 11.

[b] Josh. v. 14.

* *God's host;* so called for their number, order, obedience, and strength, which attend upon the Shechinah, or Divine Majesty, to execute his commands.—TRAPP.

[c] Josh. xxi. 38.

[1] *Two hosts,* or *camps.*

† *Mahanaim;* that is, two hosts; so called, because the angels divided themselves into two companies, encompassing before and behind; thus corresponding with two hosts of adversaries, which at the same time, and with almost the same violent designs, were arrayed against him. —BUSH.

[4] xiv. 6.

[2] *Field.*

[e] *See on* xxv. 30.

[f] Ex. xxxii. 22.

[g] 1 Kings xx. 32.

[h] xxxiii. 11.

[i] Ruth ii. 2.

[k] xxxiii. 1.

[l] Ex. xiv. 10.

[m] xxxiii. 1-3.

[n] 2 Chr. xxxii. 20.

[o] xvii. 7.

‡ He approaches God *as the God of his father; and as such, a God in covenant.* "O God of my father Abraham, and God of my father Isaac!" This was laying hold of the Divine faithfulness; it was the prayer of faith. —FULLER.

[p] xxxi. 3, 13.

[3] *Less than all.*

[q] Is. vi. 5.

[r] xxviii. 15.

[s] xxviii. 10, 11.

[t] 7.

§ "I had nothing but this staff in my hand when I left my father's house:" an humble and very affecting expression of God's mercy to him; and a lesson to the rich, to put them in mind that it is God alone to whom they stand obliged for all their wealth and riches.—BISHOP WILSON.

[u] Ps. xxv. 20.

[x] Hos. x. 14.

[4] *Upon.*

[y] Matt. xxiv. 35.

[z] xxviii. 13-15.

[a] 1 Sam. xxv. 8.

[b] Prov. xvii. 8.

[c] Deut. viii. 18.

‖ This was a noble and princely present, and shews the wealth of Jacob. The thirty milch camels were particularly valuable; for among the Arabs they constitute a principal part of their riches. It is probable that Esau, considering his habits, and the nature of his place of residence, had but little cattle of his own, which would render doubly acceptable such a present as Jacob had selected. — ROSENMULLER.

3 ¶ And Jacob sent messengers before him to Esau his brother, unto the land of [d]Seir, the [2]country of [e]Edom.

4 And he commanded them, saying, Thus shall ye speak unto [f]my lord Esau; Thy [g]servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:

5 And [h]I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I [i]may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, [k]and four hundred men with him.

7 Then Jacob was [l]greatly afraid and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels, into two bands;

8 And said, [m]If Esau come to the one company, and smite it, then the other company which is left shall escape.

9 ¶ And [n]Jacob said, [o]O God of my father Abraham, and God of my father Isaac,‡ the LORD [p]which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee:

10 I am [3]not [q]worthy of the least of all the mercies, and of all the [r]truth, which thou hast shewed unto thy servant; for with [s]my staff I passed over this Jordan, and now I am become [t]two bands.§

11 [u]Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* [x]the mother [4]with the children.

12 And [y]thou saidst, [z]I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbered for multitude.

13 ¶ And he lodged there that same night; and took of that [a]which came to his hand [b]a present for Esau his brother;

14 [c]Two hundred she-goats and twenty he-goats, two hundred ewes and twenty rams,

15 Thirty milch camels with their colts, forty kine and ten bulls, twenty she-asses and ten foals.‖

16 And he delivered *them* into the hand of his servants, every drove by themselves; and

witness." And (ver. 49) it was called "Mizpah, a watch-tower." The name Jacob gave this heap stuck by it, *Galeed*, not the name Laban gave it. In all this rencounter, Laban was noisy and full of words, affecting to say much; Jacob was quiet, and said little. When Laban appealed to God under many titles, Jacob only "sware by the Fear of his father Isaac"—that is, the God whom his father Isaac feared—who had never served other gods, as Abraham and Nahor had done. Two words of Jacob's were more memorable than all Laban's speeches and vain repetitions; for "the words of wise men are heard in quiet, more than the cry of him that ruleth among fools" (Eccl. ix. 17). *Lastly*, after all this angry parley, they parted friends (ver. 55). Laban very affectionately "kissed his sons and his daughters, and blessed them;" and then went back in peace Note, God is often better to us than our fears, and strangely overrules the spirits of men in our favour beyond what we could have expected; for it is not in vain to trust in him.—*Henry.*

LESSON.—How particularly are the affairs of these families related, while the great events of states and kingdoms are passed over in silence, and buried in obscurity! Indeed, the Bible is intended to teach people the duties of common life, and how to serve God, enjoy comfort, and do good in their several stations and relations; and but very few are concerned in the government of empires, compared with the numbers who support the characters of parents and children, husbands and wives, masters and servants. The selfish think themselves robbed of all which others obtain from them, however justly; and covetousness destroys even natural affection. Yet, those objects, which the men of the world count "all their glory," are so scanty, that in the pursuit or possession of them they stand in each other's way, and every one seems to be taking from the rest; hence discontent, envy, and discord. But there are possessions of such extent as amply to suffice for all: happy they who seek them in the *first* place! We may, however, thankfully receive, and cheerfully use, the portion which Providence allots us, as far as we obtain it with a clear conscience, and a testimony in the consciences of others to our fidelity and integrity; and even if men should hate and criminate us without reason, yet, when "our ways please the Lord," he will plead our cause, and "make our very enemies to be at peace with us:" he will vindicate our characters, do us justice, and overrule every event for our good. In all our removals, we should have respect to the command, promise, and providence of God; and if he be with us, we need not fear in the most dangerous circumstances. Indeed, so many are the perils with which we are surrounded, that nothing else can reasonably ensure our safety, or encourage our hearts.—*Scott.*

CHAP. XXXII. JACOB'S CONVOY.—Ver. 1. "The angels of God met him" in a visible appearance—whether in a vision by day, or in a dream by night, as when he saw them upon the ladder (chap. xxviii. 12), is uncertain. Note, Those that keep in a good way have always a good guard; angels themselves are ministering spirits for their safety (Heb. i. 14). Where Jacob pitched his tents, they pitched theirs about him (Ps. xxxiv. 7). They met him to bid him welcome to Canaan again; a more honourable reception this was than ever any prince had, that was met by the magistrates of a city in their formalities. They met him, to congratulate him on his arrival, and particularly on his escape from Laban; for they have pleasure in the prosperity of God's servants. They had invisibly attended him all along, but now they appeared to him, because he had greater dangers before him than those he had hitherto encountered.—*Henry.*

JACOB'S ALARM.—Ver. 7. Esau's success in obtaining authority, probably by conquest, in Mount Seir, had no doubt procured him from others the title of honour (*my lord*) which Jacob gave him. By this humble message Jacob intimated that he was well satisfied with his present possessions, the fruit of his labour, and was ready to give up all his pretensions to Isaac's substance, and to render his brother all suitable respect. Jacob doubtless understood from the messengers, that Esau came towards him in a hostile manner. This appears from the narrative itself, and from Jacob's precautions, and the language of his prayer; and to suppose the contrary is to assume that both Jacob and the messengers were mistaken. Indeed, the consciousness of having deeply offended his brother might render him suspicious. Yet Esau's resentment seems actually to have revived on this occasion; and though the Lord did not restrain him by force, or in a dream prohibit him from injuring Jacob, as he had Laban, yet he

said unto his servants, Pass over before me, and put a space betwixt drove and drove.¶

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, [d]Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, [e]*They be* thy servant Jacob's; it *is* a present sent unto my lord Esau: and, behold, also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall ye speak unto Esau, when ye find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us. For he said, [f]I will appease him with the present that goeth before me, and afterward I will see his face; [g]peradventure he will accept [5]of me.

21 So went the present over before him; and himself lodged that night in the company.

22 And he rose up that night, and took [h]his two wives, and his two women-servants, and his eleven sons, and passed over the ford [i]Jabbok.*

23 And he took them, and [6]sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone;† and there [k]wrestled a [l]man with him until the [7]breaking of the day.

25 And when he saw [m]that he prevailed not against him, he [n]touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him.‡

26 And he said, [o]Let me go, for the day breaketh. And he said, [p]I will not let thee go, except [q]thou bless me.

27 And he said unto him, [r]What *is* thy name? And he said, Jacob.

28 And he said, [s]Thy name shall be called no more Jacob, but [8]Israel: for as a prince hast thou [t]power with God and [u]with men, and hast prevailed

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name. And he said, [x]Wherefore *is* it *that* thou dost ask after my name? And he [y]blessed him there.

30 And [z]Jacob called the name of the place

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¶ This distinction and distance was to stay the first fierceness of Esau's anger. —DIODATI.

[d] xxxiii. 3.

[e] *See on* 4, 5.

[f] Prov. xv. 18; xxi. 14.

[g] 1 Sam. vi. 5. Jonah iii. 9.

[5] *My face.*

[h] xxix. 23-35; xxx. 1-20.

[i] Deut. ii. 37.

* *Jabbok.* — This river, which now bears the name of Zerka, rises in the mountains in the south-east of Gilead, and after a course of about fifty miles, nearly due east and west, enters the Jordan about forty miles south of the sea of Tiberias. — KITTO.

[6] *Caused to pass.*

† No doubt he sought retirement in his emergency, to renew the supplications to the God of his fathers in which he had already been engaged; for whatever the wisdom of the dispositions which he had made for the safety of his family, his property, and his life, he knew that in God only his hope of deliverance rested.—BEITH.

[k] Rom. viii. 26. Eph. vi. 12. Heb. v. 7.

[l] Hos. xii. 3-5. 1 Cor. xv. 47.

[7] *Ascending of the morning.*

[m] Num. xiv. 13. Matt. xv. 28.

[n] 2 Cor. xii. 7-9.

‡ As to the true nature and scope of this transaction, although it has been much doubted among commentators whether it were a real event or a vision only, yet the words of the text seem spontaneously to yield the sense of *a literal personal encounter*. This interpretation is confirmed by what is said of the effect of the engagement upon Jacob's person. The hollow of his thigh was touched, and a permanent dislocation of the hip-joint ensued, which, for aught that appears, attended him through life.—FULLER.

[o] Ex. xxxii. 10. Luke xxiv. 28, 29.

[p] Cant. iii. 4. Luke xviii. 1-7. Rom. viii. 37.

[q] Ps. lxvii. 1, 6, 7; cxv. 12, 13.

[r] 27.

[s] 2 Kings xvii. 34. Is. lxii. 2-4.

[8] *A prince of God.*

[t] Hos. xii. 3-5.

[u] xxxiii. 4. 1 Sam. xxvi. 25. Prov. xvi. 7.

[x] Jud. xiii. 16-18. Is. ix. 6.

[y] xxvii. 23, 29; xxviii. 3, 4, 13, 14.

[z] Jud. viii. 8, 17.

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* *The face of God.*

[a] Jud. vi. 22, 23. John i. 18.

[b] 25. Ps. xxxviii. 17.

[c] 1 Sam. v. 5.

CHAP. XXXIII.

[a] xxvii. 41, 42; xxxii. 6.

[b] xxxii. 7.

[c] xxx. 22-24.

[d] John x. 4, 11, 12.

[e] xviii. 2; xliii. 26.

* This was a mark of profound respect; nor need we suppose there was any simulation of humility in it; for it was, and is, customary for elder brothers to be treated by the younger with great respect in the East.—BUSH.

[f] Ezra vii. 27, 28. Ps. xxxiv. 4. Prov. xvi. 7.

[g] Luke xv. 20. Acts xx. 37.

† *Kissed him.*— This word is marked in the Hebrew Bible with unusual points over it, to denote, as the Hebrew doctors think, the sincerity of Esau's reconciliation to his brother. —PATRICK.

[1] *To thee.*

[h] Ruth iv. 13. Ps. cxxvii. 3.

[2] *What to all this band to thee?*

[i] xxxii. 13-20.

‡ The servants, no doubt, had told him, as their master had ordered (ch. xxxii. 17); but he asks Jacob that he might have an opportunity to declare how little he needed or desired such a present.—PATRICK.

[k] iv. 9.

[3] *Be that to thee that is thine.*

[l] Ex. xxxiii. 12, 13. Jer. xxxi. 2.

[m] Job xxxiii. 26. Rev. xxii. 4.

[n] Josh. xv. 19. 1 Sam. xxv. 27. 2 Cor. ix. 5, 6.

[9]Peniel: for [s]I have seen God face to face, and my life is preserved.

31 ¶ And as he passed over Penuel, the sun rose upon him, and [b]he halted upon his thigh.

32 Therefore the children of Israel [c]eat not *of* the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank.

CHAPTER XXXIII.

1 *The kindness of Jacob and Esau at their meeting.* 18 *Jacob buyeth a field at Shalem, and buildeth an altar.*

AND Jacob lifted up his eyes, and looked, and, behold, [a]Esau came, and with him four hundred men. [b]And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

2 And he put the handmaids and their children foremost, and Leah and her children after, and [c]Rachel and Joseph hindermost.

3 And he [d]passed over before them, and [e]bowed himself to the ground seven times,* until he came near to his brother.

4 And Esau ran to meet him, and [f]embraced him, and [g]fell on his neck, and kissed him:† and they wept.

5 And he lifted up his eyes, and saw the women and the children, and said, Who *are* those [1]with thee? And he said, The [h]children which God hath graciously given thy servant.

6 Then the handmaidens came near, they and their children, and they bowed themselves:

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, [2]What *meanest* thou by [i]all this drove which I met?‡ And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough, [k]my brother; [3]keep that thou hast unto thyself.

10 And Jacob said, Nay, I pray thee, [l]if now I have found grace in thy sight, then receive my present at my hand; for therefore [m]I have seen thy face, as though I had seen the face of God, and thou wast pleased with me.

11 Take, I pray thee, [n]my blessing that is

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influenced his heart to kindness, and blessed the means of conciliation which Jacob employed (Prov. xvi. 7).—*Scott.*

THE MYSTERIOUS COMBAT.—Ver. 24. Observe how Jacob and the angel engaged (ver. 24). It was a single combat, hand to hand, they had neither of them any seconds. Jacob was now full of care and fear about the interview he expected, next day, with his brother; and to aggravate the trial, God himself seemed to come forth against him as an enemy to oppose his entrance into the land of promise, and to dispute the path with him, not suffering him to follow his wives and children, whom he had sent before. Note, Strong believers must expect divers temptations, and strong ones. We are told by the prophet (Hos. xii. 4), how "Jacob wrestled:" he "wept and made supplication;" prayers and tears were his weapons. It was not only a corporal but a spiritual wrestling, by the vigorous actings of faith and holy desire; and thus all the spiritual seed of Jacob that pray, in praying, still wrestle with God.

THE VICTORY OF FAITH.—Ver. 26. Jacob persists in his holy importunity: "I will not let thee go, except thou bless me." Whatever becomes of his family and journey, he resolves to make the best he can of this opportunity, and not to lose the advantage of his victory; he does not mean to wrestle all night for nothing, but humbly resolves he will have a blessing, and rather shall "all his bones be put out of joint," than he will go away without one. The credit of a conquest will do him no good without the comfort of a blessing. In begging this blessing, he owns his inferiority, though he seems to have the upper hand in the struggle; for "the less is blessed of the better." Note, Those that would have the blessing of Christ must be in good earnest, and be importunate for it, as those that resolve to have no denial. It is the fervent prayer that is the effectual prayer.—*Henry.*

ISRAEL.—Ver. 28. This change of name, from *Jacob* to *Israel*, signified that he was no longer to be regarded as one who got the blessing by twice supplanting his elder brother, with some discredit; but as a "prince of God," who had wrestled with him for it, and prevailed to his everlasting honour. Having power with God, he would surely also prevail with man. Thus he was, so to speak, knighted in the field. His posterity inherited his *new name*, but were never called from his *original name*; and the nation of Israel was a type of "the Israel of God," in every age and country, who wrestle and prevail with him by faith and prayer.—*Scott.*

PENIEL.—Ver. 30. Jacob gives a new name to the place: he calls it "Peniel," the "face of God," because there he had seen the appearance of God, and obtained the favour of God. Observe, the name he gives to the place preserves and perpetuates, not the honour of his valour or victory, but only the honour of God's free grace. He does not say, "In this place I wrestled with God and prevailed," but, "In this place I saw God face to face, and my life was preserved;" not, "It was my praise that I came off a conqueror," but, "It was God's mercy that I escaped with my life."

THE SHRUNK SINEW.—Ver. 31. Jacob "halted on his thigh." Some think he continued to do so till his dying day, and if he did, he had no reason to complain; for the honour and comfort he obtained by this struggle were abundantly sufficient to countervail the damage, though he went limping to his grave. He had no reason to look upon it as his reproach, thus to bear in his body "the marks of the Lord Jesus" (Gal. vi. 17); yet it might serve, like St Paul's thorn in the flesh, to keep him from being lifted up with the abundance of the revelations. Notice is taken of the sun's rising upon him when he passed over *Penuel*; for it is sunrise with that soul that has communion with God. The inspired penman mentions a traditional custom which the seed of Jacob had, in remembrance of this, never to eat of that sinew or muscle, in any beast, by which the hip-bone is fixed in its cup: by this observance they preserved the memorial of this story, and gave occasion to their children to inquire concerning it; they also did honour to the memory of Jacob.—*Henry.*

CHAP. XXXIII. JACOB AND ESAU.—Ver. 4. THE INTERVIEW.—We have here the discourse between the two brothers at their meeting, which is very free and friendly, without the least intimation of the old quarrel. It was the best way to say nothing of it. They converse—1. About Jacob's retinue (ver. 5-7). Eleven or twelve little ones followed Jacob close, the eldest of them not fourteen years old: "Who are these?" says Esau. Jacob speaks of his children—(1.) As *God's* gifts: they are a "heritage of the Lord" (Ps. cxxvii. 3; cxiii. 9; cvii. 41). (2.) As *choice* gifts: he hath *graciously* given them. Though they were many, and now much his care, and as yet but slenderly provided for, yet he accounts them great blessings. 2. About the present he had sent him. Esau modestly refused it, because he had enough, and did not need it (ver. 9). Note, Those who wish to be considered men of honour will not *seem* to be mercenary in their friendship: whatever influence Jacob's present *had* upon Esau to pacify him, he would not have it *thought* that it had any, and therefore refused it. His reason is, "I have enough," I have *much*; so the word is; so much, that he was not willing to take anything that was his brother's. Note, (1.) Many that come short of spiritual

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brought to thee; because God hath dealt graciously with me, [o]and because I have [4]enough. And he [p]urged him, and he took *it*.§

12 And he said, Let us take our journey, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the [q]children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children [r]be able to endure, until I come unto my lord [s]unto Seir.‖

15 And Esau said, Let me now [5]leave with thee *some* of the folk that *are* with me. And he said, [6]What needeth it? let me [t]find grace in the sight of my lord.

16 ¶ So Esau returned that day on his way unto Seir.

17 And Jacob journeyed to [u]Succoth, and built him an house,¶ and made booths for his cattle: therefore the name of the place is called [7]Succoth.

18 ¶ And Jacob came to [x]Shalem, a city of [y]Shechem, which *is* in the land of Canaan, when he came from [z]Padan-aram, and pitched his tent before the city.

19 And he [a]bought a parcel of a field, where he had spread his tent, at the hand of the children of [b]Hamor, Shechem's father, for an hundred pieces of money.

20 And he erected there an [c]altar,* and called it [8]El-elohe-Israel.

CHAPTER XXXIV.

1 *Dinah ravished.* 20 *The Shechemites are circumcised,* 25 *slain by the sons of Jacob,* 27 *and their city spoiled.*

AND [a]Dinah the daughter of Leah, which she bare unto Jacob, went out to see [b]the daughters of the land.

2 And when [c]Shechem the son of Hamor the Hivite, prince of the country, [d]saw her, he took her, and lay with her, and defiled her.

3 And his soul clave unto Dinah the daughter of Jacob; and he loved the damsel, and spake [1]kindly unto the damsel.

4 ¶ And Shechem spake unto his father Hamor, saying, [e]Get me this damsel to wife.

5 And Jacob heard that he had defiled Dinah his daughter; (f[now his sons were with his cattle in the field;) and Jacob held his peace until they were come.*

6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.

7 And the sons of Jacob came out of the field when they heard *it:* and the men were grieved; and they were very wroth, because he had [g]wrought folly in Israel,† in lying with Jacob's daughter; [h]which thing ought not to be done.

8 And Hamor communed with them, saying, [i]The soul of my son Shechem longeth for your daughter: I pray you give her him to wife.

9 And [k]make ye marriages with us, *and* give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us: [l]and the land shall be before you; dwell and trade ye therein, and get you possessions therein.

11 And Shechem said unto her father, and unto her brethren, Let me find grace in your eyes, and what ye shall say unto me I will give.

12 Ask me never so much [m]dowry and gift,‡ and I will give according as ye shall say unto me: but give me the damsel to wife.

13 ¶ And the sons of Jacob answered Shechem and Hamor his father [n]deceitfully, and said, (because he had defiled Dinah their sister:)

14 And they said unto them, We cannot do this thing, to give our sister to one that is [o]uncircumcised; for that *were* a reproach unto us:

15 But in this will we consent unto you: [p]If ye will be as we *be*, that every male of you be circumcised:

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[4] *All things.*

§ To accept a present from an inferior was, and is still, in the East a well-understood pledge of friendship; but not to receive it, or to return it, was a token of disaffection. Hence Jacob was so urgent with Esau to receive his present. —HARMER.

‖ Jacob has been accused of insincerity in stating that he meant to visit Mount Seir. Jacob might intend to comply with the friendly invitation of his brother, when he made the reply; but found it necessary, from other circumstances, or upon warning from God, to change his purpose, without being suspected of insincerity. So Paul acted (Rom. i. 13).—BOOTHROYD.

¶ We consider that the phrase translated "built him an house," means no more than that Jacob erected his tent at this place. The very name given to the place, which means "tents" or "booths," and the fact that Jacob made no long stay there, and never returned, would alone suffice to render it probable that this is the true meaning. — PICT. BIBLE.

[5] *Set,* or *place*

[6] *Wherefore is this?*

[7] *Booths.*

[8] *God, the God of Israel.*

* At the same place where Abraham had built his first altar (ch. xii. 7). Abraham dedicated his "unto the Lord, who appeared unto him;" Jacob his unto "God, the God of Israel," which was the new name that God had given him. The place was at or near Shechem; so that the woman of Samaria might well say as she did to our Saviour, that "their fathers worshipped God in that mount." Shechem seems to have been one of the oldest cities in all Canaan.—DR WALL.

* *To the heart of the damsel.*

† Namely, in Jacob's family, which began already to be in form of a people publicly professing piety and holiness, bearing the new name of Israel, which was a glorious title of the continuance of God's covenant (see Gen. xxxiii. 20. Deut. xxii. 21).—DIODATI.

‡ This shews more fully that the custom of those times was, as we noted before, for men to give money for their wives, and to give it generally to their parents. — STACKHOUSE.

[a] ch. xxx. 21; xlvi. 15.
[b] xxvi. 34.
[c] xxxiii. 19.
[d] vi. 2. 2 Sam. xi. 2.
[e] Jud. xiv. 2.
[f] 1 Sam. xvi. 11.
* His sons being out with the cattle, Jacob, although greatly distressed, felt that he could do nothing till they returned. Not from weakness of character, but the customs in the East are, when a man has children by different wives, the full brothers of a woman are the special guardians of her welfare — her avengers if wronged, and her punishers if she errs. Accordingly, the brothers of Dinah, by the same mother, took the matter entirely in their own hands, Jacob remaining passive. — PICT. BIBLE.
[g] Deut. xxii. 21.
[h] Lev. iv. 2, 13, 27.
[i] 1 Kings xi. 2.
[k] vi. 2; xxiv. 3.
[l] xiii. 9; xx. 15.
[m] Ex. xxii. 16, 17.
[n] Jud. xv. 3.
[o] xvii. 11.
[p] Gal. iv. 12.

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blessings, and are out of covenant, yet have much of this world's wealth. Esau had what was promised him—the fatness of the earth, and a livelihood by his sword. (2.) It is a good thing for those that have much, to know that they have enough, though they have not so much as some others have. Jacob affectionately urges him to accept it, and prevails (ver. 10, 11). Jacob sent it through fear (chap. xxxii. 20), but, the fear being over, he now importunes his acceptance of it, for love, to shew that he desired his brother's friendship, and did not merely dread his wrath: he urges, The satisfaction he had in his brother's favour, which he thought himself bound to make this thankful acknowledgment of. It is a very high compliment that he passes upon him, "I have seen thy face, as though I had seen the face of God;" that is, "I have seen thee reconciled to me, and at peace with me, as I desire to see God reconciled."—*Henry.*

LESSON.—When we have poured out our souls before the Lord in fervent prayer, we are prepared to meet dangers and difficulties with confidence and comfort, and shall soon experience the mercy and faithfulness of God. He hath various methods of making our enemies to be at peace with us: he can either bind their hands, awe their spirits, excite natural affection, or plant supernatural grace in their hearts. Yet, in all this the Lord works by suitable means; and yielding often forms the wisest method of pacifying great offences. This is done by waiving points in contest, paying all due respect, and receding from our temporal interest; and by manifesting to the consciences of our opponents that we are satisfied with a portion earned by our labour, and neither envy nor covet their abundance; that we count it "more blessed to give than to receive;" that we consider ourselves happy in the Lord's favour, and under his protection; and that we want nothing more than to live in peace and amity, which we much desire and greatly value. Yet, in such circumstances, we must be careful that we do not carry too far our desire of pleasing, or our fear of offending, or profess more than consists with piety or sincerity; nor may we conceal, or be ashamed of our religion, when in the company of those who fear not God. It is not, therefore, desirable to be too intimate with superior ungodly relations, who will expect us to join, or at least to connive at, *their* vanities, though they disapprove, or perhaps deride *our* religion; and thus they will either be a snare to us, or offended with our conduct. It is more prudent to keep at a distance, and live among such as have less ascendancy, and where we can be more at liberty.—*Scott.*

CHAP. XXXIV. JACOB'S DAUGHTER.—Ver. 1. Dinah was, for aught that appears, Jacob's only daughter, and we may suppose her therefore the mother's fondling, and the darling of the family; and yet she proves neither a joy nor a credit to them, for those children seldom prove either the best or the happiest that are most indulged. She is reckoned now but fifteen or sixteen years of age, when she here occasioned so much mischief. Observe, 1. Her vain curiosity, which exposed her; she went out, perhaps unknown to her father, but by the connivance of her mother, "to see the daughters of the land" (ver. 1); probably, it was at a ball, or some public day. Being an only daughter, she thought herself solitary at home, having none of her own age and sex to converse with; and therefore she must needs go abroad to divert herself, to keep off melancholy, and to accomplish herself by conversation better than she could in her father's tents. Note, It is a very good thing for children to love home; it is parents' wisdom to make it easy to them, and children's duty then to be easy in it. Her pretence was, "to see the daughters of the land," to see how they dressed, and how they danced, and what was fashionable among them; she went to *see,* yet that was not all, she went to *be seen* too; she went to see the *daughters* of the land, but, it may be, with some thoughts of the *sons* of the land too. I doubt she went to get acquaintance with those Canaanites, and to learn their way. Note, The pride and vanity of young people betray them into many snares. 2. The loss of her honour by this means; (ver. 2): "Shechem, the prince of the country," but a slave to his own lusts, took her, and lay with her, it should seem not so much by force as by surprise. Note, Great men think they may do anything; and what more mischievous than untaught and ungoverned youth? See what came of Dinah's gadding: young women must learn to be "chaste, keepers at home."—*Henry.*

SHECHEM'S PROPOSAL OF MARRIAGE.—Ver. 4. Neither Abraham nor Isaac had daughters: but both Isaac and Jacob had married the daughters of uncircumcised persons; and we have reason to conclude, that most of Jacob's sons, if not all, did the same (Exod. vi. 15). There was neither law nor precedent against intermarriages with uncircumcised persons, at that time existing, as far as we know; though intermarriages with idolaters in general, and with the inhabitants of the land, by the family of Abraham, were in many ways discountenanced. Indeed, this seems to have been merely *a pretence,* as used by Jacob's sons; though it might have become a general opinion in his family, grounded on the covenant ratified with Abraham by circumcision, and perhaps on tradition: but religion was by no means their object in this transaction. The propriety of admitting the Shechemites (who belonged to the devoted race of Canaan) into the Church by circumcision, upon an intelligent and suitable profession of religion, may likewise be doubted: but the very proposing the performance of this religious ordinance, as a condition of secular advantages, was as inconsistent with true piety, as the deceitful intention and subsequent conduct of Jacob's sons were with truth, justice, and humanity. Yet, alas! practices of the same nature are still shamefully common in the visible Church!—*Scott.*

WORLDLING'S RELIGION.—Ver. 18, 19. Hamor and Shechem gave consent themselves to be circumcised. To this, perhaps, they were moved, not only by the strong desire they had to bring about this match, but by what they might have heard of the sacred and honourable intentions of this sign in the family of Abraham, which, it is probable they had some confused notions of, and of the promises confirmed by it; which made

16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.

17 But if ye will not hearken unto us, to be circumcised; then will we take our daughter, and we will be gone.

18 And their words pleased Hamor,[§] and Shechem, Hamor's son.

19 And the young man deferred not to do the thing, [q]because he had delight in Jacob's daughter; and he *was* more [r]honourable than all the house of his father.

20 ¶ And Hamor and Shechem his son came unto [s]the gate‖ of their city, and communed with the men of their city, saying,

21 These men *are* peaceable with us: therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them; let us take their daughters to us for wives, and let us give them our daughters.

22 Only herein [t]will the men consent unto us for to dwell with us, to be one people, if every male among us be circumcised, as they *are* circumcised.

23 *Shall* [u]not their cattle, and their substance, and every beast of theirs, *be* ours? only let us consent unto them, and they will dwell with us.

24 And unto Hamor, and unto Shechem his son, hearkened all that went out of the gate of his city; and [x]every male was circumcised, all that went out of the gate of his city.

25 ¶ And it came to pass on the third day, when they were [y]sore,¶ that two of the sons of Jacob, [z]Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.*

26 And they slew Hamor and Shechem his son with the [2]edge of the sword, and took Dinah out of Shechem's house, and went out.

27 The sons of Jacob came upon the slain, and [a]spoiled the city, because [b]they had defiled their sister.

28 They took their sheep, and their oxen, and their asses, and that which *was* in the city, and that which *was* in the field,

29 And all their wealth, and all their little ones, and their wives took they captive, and spoiled even all that *was* in the house.†

30 ¶ And Jacob said to Simeon and Levi, [c]Ye have troubled me, to make me [d]to stink among the inhabitants of the land, among the Canaanites and the Perizzites: [e]and I *being* few in number, they shall gather themselves together against me, and slay me; [f]and I shall be destroyed, I and my house.

31 And they said, [g]Should he deal with our sister as with an harlot?

B.C. 1732—B.C. 1732.

§ Heb. "Were good in the eyes of;" by which is meant, not that the conditions in themselves considered were pleasing, but they were willing on the whole to agree to them; the advantages they expected by complying were sufficient to counterbalance all objections.—BUSH.

q xxix. 20. Cant. viii. 6. Is. lxii. 4.

r Num. xxii. 15.

s xxii. 17; xxiii. 10.

‖ Where the public assembly of the citizens used to be, for all matters of the commonwealth, for justice and judgment, and the like. See Deut. xvii. 5; xxii. 15, 24; xxv. 7. Ruth iv. 1, 11.—AINSWORTH.

t 15-17.

u John ii. 16; vi. 26, 27. Acts xix. 24, 26. 1 Tim. vi. 6-10.

x xvii. 23. Is. i. 10-16. Matt. vii. 6. Rom. ii. 28, 29. 1 Cor. vii. 19.

y Josh. v. 8.

¶ Chal. "When their pains were sorest upon them." Thus taking advantage of the disabled state of their victims, whose wounds, like all others, were most severe and painful on the third day. The whole transaction, in this instance, was undoubtedly conducted without Jacob's knowledge or consent. See his emphatic self-acquittal (Gen. xlix. 6).—BUSH.

z xxix. 33, 34; xlix. 5-7.

* While the cruel and crafty plot of Jacob's sons deserves the severest reprobation, it is evident from ver. 23 that the Shechemites also acted with duplicity, and from interested motives. They were overreached by the superior management of their enemies.—TURNER.

2 *Mouth.*

a Esth. ix. 10, 16.

b 2, 13, 31.

† Of Hamor and Shechem: which, perhaps, they kept to themselves, in compensation of the wrong he had done, and none of the family, perhaps, surviving to own them.—PATRICK.

c Josh. vii. 25.

d Ex. v. 21.

e Deut. iv. 27 vii. 7. Ps. cv. 12.

f xxviii. 13, 14.

g *See on* 13; xlix. 7.

CHAP. XXXV.

a xxviii. 10-22. Hos. xii. 4.

* A city west of Hal, on the confines of the tribes of Ephraim and Benjamin (Gen. xii. 8; xxviii. 10), and occupying the spot where Jacob slept, and had his memorable dream. Eusebius places Bethel twelve miles from Jerusalem, in the way to Sichem, or Napolose.—CALMET'S DICT. BIBLE.

b xxvii. 41-45.

c Josh. xxiv. 15. Ps. ci. 2-7.

d Josh. xxiv. 2, 23. Jud. x. 16. 2 Cor. vi. 15-17.

e Ex. xix. 10, 14. Ez. xviii. 31; xxxvi. 25. 2 Cor. vii. 1. Heb. x. 22.

f Ps. xlvi. 1; lxvi. 13, 14.

g xxviii. 20. Prov. iii. 6. Is. xliii. 2.

h Ex. xxxii. 2-4. Jud. viii. 24-27.

† This, no doubt, refers to the representation of their gods on their fingers, and earrings, which were worn, not merely as ornaments, but as charms to guard them from their enemies. The rings of the Hindus have a figure of one of their gods, or some symbol of their power, engraved on them, for a similar purpose.—ROBERTS.

i Ex. xxxii. 20.

k Josh. xxiv. 25, 26.

l Ex. xv. 15, 16.

m xii. 8; xxviii. 19. Jud. i. 22 26.

n Ec. v. 4, 5.

1 *The God of Bethel.*

o xxiv. 59.

‡ Mons. Savary, speaking of the Egyptian women, says, "When circumstances compel them to have recourse to a nurse, she is not looked upon as a stranger. She becomes part of the family, and passes the rest of her life in the midst of the children she has suckled. She is honoured and cherished like a second mother." So this Syrian nurse continued until her death with Rebekah's family, and was buried with great solemnity of mourning: for the oak under which she was buried was from that time distinguished by the name of *the oak of weeping.*—HARMER.

p 1 Sam. xxxi. 13.

2 *The oak of weeping.*

q xxviii. 13; xxxii. 24-30.

r 1 Kings xviii. 31.

s xlviii. 3, 4. Ex. vi. 3. 2 Cor. vi. 18.

t *See on* xvii. 6, 7, 16; xxviii. 3.

u xiii. 14-17; xxvi. 3, 4; xlviii. 4.

CHAPTER XXXV.

1 *God sendeth Jacob to Beth-el.* 2 *He purgeth his house of idols,* 6 *and buildeth an altar at Beth-el.* 28 *Isaac's death.*

AND God said unto Jacob, Arise, go up to [a]Beth-el,* and dwell there; and make there an altar unto God, that appeared unto thee [b]when thou fleddest from the face of Esau thy brother.

2 Then Jacob said [c]unto his household, and to all that *were* with him, Put away the [d]strange gods that *are* among you, and be [e]clean, and change your garments:

3 And let us arise, and go up to Beth-el; and I will make there an altar unto God, [f]who answered me in the day of my distress, and [g]was with me in the way which I went.

4 And they gave unto Jacob all the strange gods which *were* in their hand, and *all their* [h]earrings which *were* in their ears;† and Jacob [i]hid them under [k]the oak which *was* by Shechem.

5 And they journeyed: and [l]the terror of God was upon the cities that *were* round about them, and they did not pursue after the sons of Jacob.

6 ¶ So Jacob came to [m]Luz, which *is* in the land of Canaan, (that *is*, Beth-el,) he, and all the people that *were* with him.

7 And he [n]built there an altar, and called the place [1]El-beth-el; because there God appeared unto him, when he fled from the face of his brother.

8 But Deborah,° Rebekah's nurse, died,‡ and she was buried beneath Beth-el [p]under an oak: and the name of it was called [2]Allon-bachuth.

9 ¶ And [q]God appeared unto Jacob again, when he came out of Padan-aram, and blessed him.

10 And God said unto him, Thy name *is* Jacob: [r]thy name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel.

11 And God said unto him, I *am* [s]God Almighty; be fruitful and multiply: [t]a nation, and a company of nations, shall be of thee, and kings shall come out of thy loins;

12 And [u]the land which I gave Abraham and

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them the more desirous to incorporate with the family of Jacob (Zech. viii. 23). Note, (1.) Many who know little of religion, yet know so much of it as makes them willing to join themselves with those that are religious. (2.) If a man would take upon him a form of religion to gain a good wife, much more should we embrace the power of it to gain the favour of a good God; even circumcise our hearts to love him, and, as Shechem here, "not defer to do the thing." They urged an argument which was very cogent (ver. 23), "Shall not their cattle and their substance be ours?" They observed, that Jacob's sons were industrious thriving people, and promised themselves and their neighbours advantage by an alliance with them; it would improve ground and trade, and bring money into their country. Now, 1. It was bad enough to *marry* upon this principle; yet we see covetousness the greatest match-maker in the world, and nothing designed so much, with many, as the laying of house to house, and field to field, without regard had to any other consideration. 2. It was worse to be *circumcised* upon this principle. The Shechemites will embrace the religion of Jacob's family, only in hopes of interesting themselves thereby in the riches of that family. Thus there are many with whom gain is godliness, and who are more governed and influenced by their secular interest than by any principle of their religion.

LAWLESS REVENGE.—Ver. 27. (1.) It was true that Shechem "had wrought folly in Israel," in defiling Dinah; but it ought to have been considered how far Dinah herself had been accessory to it. Had Shechem abused her in her own mother's tent, it had been another matter; but she went upon his ground, and perhaps, by her indecent carriage, had struck the spark which began the fire. (2.) It is true that Shechem had done ill; but he was endeavouring to atone for it, and was as honest and honourable, *as post facto—after the deed,* as the case would admit. (3.) It was true that Shechem had done ill; but what was that to all the Shechemites? Does one man sin, and will they be wroth with all the town? Must the innocent fall with the guilty? This was barbarous indeed. (4.) But that which, above all, aggravated the cruelty, was the most perfidious treachery that was in it. The Shechemites had submitted to their conditions, and had done that upon which they had promised to become one people with them (ver. 16). (5.) This also added to the crime, that they made a holy ordinance of God subservient to their wicked design, so making that odious; as if it were not enough for them to shame themselves and their family, they bring a reproach upon that honourable badge of their religion; justly would it be called "a bloody ordinance."—*Henry.*

CHAP. XXXV. JACOB REMINDED OF HIS VOW.—Ver. 1. God had performed his part of the bargain, and had given Jacob more than bread to eat, and raiment to put on—he had got an estate, and was become two bands; but, it should seem, he had forgotten his vow, or, at least, had too long deferred the performance of it. Seven or eight years it was now since he came to Canaan; he had purchased ground there, and had built an altar, in remembrance of God's last appearance to him, when he called him "Israel" (chap. xxxiii. 19, 20); but still Beth-el is forgotten. Note, Time is apt to wear out the sense of mercies, and the impressions made upon us by them; it should not be so, but so it is. God had exercised Jacob with a very sore affliction in his family (chap. xxxiv.), to see if that would bring his vow to his remembrance, and put him upon the performance of it; but it had not that effect. Therefore God comes himself, and puts him in mind of it: "Arise, go to Beth-el." Note, 1. As many as God loves, he will remind of neglected duties, one way or other, by conscience or by providences. 2. When we have vowed a vow to God, it is best not to defer the payment of it (Eccles. v. 4), yet better late than never. God bade him go to Beth-el and dwell there, that is, not only go himself, but take his family with him, that they might join with him in his devotions.—*Henry.*

DOMESTIC SANCTIFICATION.—Ver. 4. The "strange gods" were idols, worshipped by those who were *strangers* to the true God and his covenant. Probably, the *images* which Rachel had stolen were of that number, and some might have been found among

Isaac, to thee I will give it, and to thy seed after thee will I give the land.

13 And [z]God went up from him in the place where he talked with him.

14 ¶ And Jacob [y]set up a pillar in the place where he talked with him, *even* a pillar of stone; and he poured a drink-offering thereon, and he poured oil thereon.

15 And Jacob called the name of the place where God spake with him, Beth-el.

16 ¶ And they journeyed from Beth-el; and there was but [3]a little way to come to [z]Ephrath:§ and Rachel travailed, and she had [a]hard labour.

17 And it came to pass, when she was in hard labour, that the midwife said unto her, [b]Fear not; thou shalt have this son also.

18 And it came to pass, as [c]her soul was in departing, (for she died,) that she called his name [4]Ben-oni: but his father called him [5]Benjamin.

19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.

20 And Jacob set a pillar upon her grave: that *is* [d]the pillar of Rachel's grave unto this day.‖

21 And Israel journeyed, and spread his tent beyond the tower of Edar.¶

22 ¶ And it came to pass, when Israel dwelt in that land, that Reuben went and [e]lay with Bilhah his father's concubine: and Israel heard *it*. [f]Now the sons of Jacob were twelve:

23 The [g]sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun.

24 The [h]sons of Rachel; Joseph and Benjamin.

25 And [i]the sons of Bilhah, Rachel's handmaid; Dan and Naphtali.

26 And [k]the sons of Zilpah, Leah's handmaid; Gad and Asher. These *are* the sons of Jacob, which were born to him in Padan-aram.

27 ¶ And Jacob came unto Isaac his father unto [1]Mamre, unto the city of Arba, (which *is* Hebron,) where Abraham and Isaac sojourned.

28 ¶ And the days of Isaac were [m]an hundred and fourscore years.

29 And Isaac [n]gave up the ghost, and died, and was gathered unto his people, *being* old and full of days: and [o]his sons Esau and Jacob buried him.*

B.C. 1732—B.C. 1796.

[z] xi. 5; xvii. 22.
[y] xxviii. 18, 19. 1 Sam. vii. 12.
[3] *A little piece of ground.*
[z] Ruth i. 2. Ps. cxxxii. 6. Mic. v. 2.
§ Ephrath, or Ephrata, was the old, and Bethlehem the later name of the town. Bethlehem means "house of bread;" but we do not know on what occasion it was imposed. The town was in the allotment of Judah, about six miles from Jerusalem, on the road to Hebron. It was there our Saviour was born.—KITTO.
[a] iii. 16. 1 Tim. ii. 15.
[b] 1 Sam. iv. 19-21.
[c] Ps. xvi. 10. Ec. xii. 7. Acts vii. 59.
[4] *The son of my sorrow.*
[5] *The son of the right hand.*
[d] 1 Sam. x. 2. 2 Sam. xviii. 18.
‖ That is, to the time when Moses wrote this history, nearly three hundred years after the event; and that it remained for a long time after this, even to the days of Saul, we have indubitable proof from the sacred narrative (1 Sam. x. 2).—BUSH.
¶ *Tower of Edar* —that is, "tower of the flock," as it is called, Mic. iv. 8. This tower is supposed to have been about a mile south from Bethlehem. Such towers still exist. On their summits the shepherds watch their flocks, and descry the approach of danger.—EADIE.
[e] Lev. xviii. 8. 2 Sam. xvi. 21, 22. 2 Cor. v. 1.
[f] xlvi. 8 27.
[g] xxix. 32-35.
[h] xxx. 22-24.
[i] xxxvii. 2.
[k] xxx. 9-13.

[1] xiii. 18. Josh. xiv. 15; xv. 13.
[m] xxv. 7; xlvii. 28. B.C. 1716.
[n] xv. 15; xxv. 7, 8.
[o] xxiii. 19.
* So Isaac and Ishmael buried Abraham (Gen. xxv. 9). Esau and Jacob were now one hundred and twenty years old (Gen. xxv. 26). The world was two thousand two hundred and eighty-eight years old. And Isaac had lived blind above forty years before his death (Gen. xxvii. 1). Which death is here mentioned to make an end of Jacob's history; for otherwise the things following in Gen. xxxvii. and xxxviii. about Joseph and Judah, fell out before Isaac died.—AINSWORTH.

CHAP. XXXVI.

[a] xxv. 24-34.
* They are here mentioned partly to shew the effect of his father's blessing (xxvii. 39), and partly that the Israelites might be admonished to treat the Edomites like brethren, and not to invade their land (see Deut. xxiii. 7).—POOLE.
[b] xxvi. 34, 35.
[c] xxv. 13; xxviii. 9, *Mahalath.*
B.C. 1760.
[d] 1 Chr. i. 35.
† As this Eliphaz had a son named Teman (ver. 11), "Eliphaz the Temanite," mentioned in Job, may have been a grandson, or some other descendant of this son of Adah.—BUSH.
[1] *Souls.*
‡ Has a man gone to a distant place? it is said, "Viravan, and all the *souls* of his house, have gone to the far country." "Have you heard that the old man and thirty *souls* have gone on a pilgrimage?" "Sir, I can never get rich, because I have fifteen *souls* who daily look to me for their rice."—ROBERTS.
[e] xiii. 6, 11.
[f] xiii. 6.
[g] xxxii. 3.
§ Or, more properly, "in the mounts, or mountains of Seir;" Seir being the name of a man, one of the race of the Horites.—*Esau is Edom*—that is, Esau is the same man who is elsewhere called Edom.—BUSH.
[2] *Edom.*
[h] 1 Chr. i. 36, *Zephi.*

CHAPTER XXXVI.

2 *Esau's wives.* 6 *His removing to mount Seir.* 9 *His sons.*

NOW these *are* [a]the generations of Esau,* who *is* Edom.

2 Esau [b]took his wives of the daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;

3 And [c]Bashemath, Ishmael's daughter, sister of Nebajoth.

4 And [d]Adah bare to Esau Eliphaz;† and Bashemath bare Reuel;

5 And Aholibamah bare Jeush, and Jaalam, and Korah. These *are* the sons of Esau, which were born unto him in the land of Canaan.

6 And Esau took his wives, and his sons, and his daughters, and all the [1]persons‡ of his house, and his cattle, and all his beasts, and all his substance, which he had got in the land of Canaan, and [e]went into the country from the face of his brother Jacob.

7 For [f]their riches were more than that they might dwell together; and the land wherein they were strangers could not bear them because of their cattle.

8 Thus dwelt Esau in [g]mount Seir.§ Esau *is* Edom.

9 ¶ And these *are* the generations of Esau, the father of [2]the Edomites, in mount Seir.

10 These *are* the names of Esau's sons; Eliphaz the son of Adah the wife of Esau; Reuel the son of Bashemath the wife of Esau.

11 And the sons of Eliphaz were Teman, Omar, [h]Zepho, and Gatam, and Kenaz.

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the spoils of the Shechemites. It seems that some of Jacob's household worshipped them, and that he had been aware of this; yet had timidly or indolently connived at it. It is evident that there existed rules for external purification before the promulgation of the Mosaic law; which were designed to represent the sanctification of the Spirit, as the sacrifices prefigured the atonement of Christ's death. The abominations recorded in the foregoing chapter, as well as other evils which prevailed in Jacob's family, greatly needed such reformation and purification, as a preparation to the solemn sacrifices and services which Jacob was about to perform. Jacob's family seem to have parted with their idols less reluctantly than he expected. The ear-rings were probably worn as an amulet or charm, in token of some dependence on the strange gods, and rather from superstition than for ornament. Jacob buried them in the ground secretly, that his family might not know what he had done with them. He would not convert the metal to other uses; and perhaps he did not know how more entirely to destroy it.—*Scott.*

BETH-EL REVISITED.—Ver. 6. Jacob and his retinue being come safe to Beth-el, we are told what passed there. There he built an altar (ver. 7), and no doubt offered sacrifices upon it, perhaps the tenth of his cattle, according to his vow, "I will give the tenth unto thee." With these sacrifices he joined praises for former mercies, particularly that which the sight of the place brought fresh to his remembrance; and he added prayers for the continuance of God's favour to him and his family. And he called the place, that is *the altar*, "El-beth-el, the God of Beth-el." As when he made thankful acknowledgment of the honour God had lately done him in calling him *Israel*, he worshipped God by the name of *El-elohe Israel*; so, now that he was making a grateful recognition of God's former favour to him at Beth-el, he worships God by the name of *El-beth-el, the God of Beth-el*, because there God appeared to him. Note, The comfort which the saints have in holy ordinances, is not so much from *Beth-el, the house of God*, as from *El-beth-el, the God of the house.* The ordinances are but empty things, if we do not meet with God in them.—*Henry.*

RACHEL'S DEATH.—Ver. 19. The expression, "her soul was in departing," aptly describes the nature of death; which is the dissolution of the union betwixt soul and body. Rachel had rashly said, "Give me children, or else I die:" God gave her children, and she died in child-birth. Jacob, by changing the name which Rachel had given to her son, intimated that it was not proper so to indulge his sorrow as to overlook the mercies still vouchsafed him, or neglect the duties of his station. *The son of my right hand* seems to mean *one valued as my right hand;* or, "a son, who shall be my defender in my old age, as if he were my right hand."—*Scott.*

ISAAC'S DEATH.—Ver. 29. The age and death of Isaac are here recorded, though it appears, by computation, that he died not till many years after Joseph was sold into Egypt, and much about the time that he was preferred there. Isaac, a mild, quiet man, lived the longest of all the patriarchs, for he was 180 years old; Abraham was but 175. Isaac lived about forty years after he had made his will (chap. xxvii. 2). We shall not die an hour the sooner, but abundantly the better, for our timely setting of our heart and house in order. Particular notice is taken of the amicable agreement of Esau and Jacob, in solemnising their father's funeral, to shew how wonderfully God had changed Esau's mind, since he vowed his brother's murder immediately after his father's death (chap. xxvii. 41). Note, God has many ways of preventing bad men from doing the mischief they intended: he can either tie their hands, or turn their hearts.—*Henry.*

CHAP. XXXVI. ESAU—SEIR.—Ver. 8. Esau removed to Mount Seir, which was the country God had given him for a possession, when he reserved Canaan for the seed of Jacob. God owns it, long afterward: "I gave to Esau mount Seir" (Deut. ii. 5; Josh. xxiv. 4); which was the reason why the Edomites must not be disturbed in their possession. Those that have not a right by promise, such as Jacob had, to Canaan, may have a very good title by Providence to their estates, such as Esau had to Mount Seir. Esau had begun to settle among his wives' relations, in Seir, before Jacob came from Padan-aram (chap. xxxii. 3). Isaac, it is likely, had sent him thither—as Abraham in his lifetime had sent the sons of the concubines from Isaac his son into the east country (chap. xxv. 6)—that Jacob might have the clearer way made for him in the possession of the promised land; but, probably, during the life of Isaac, Esau had still had some effects remaining in Canaan. But, after his death, he wholly withdrew to Mount Seir, took with him what came to his share of his father's personal estate, and left Canaan to Jacob; not only because he had the promise of it, but because he saw that if they should both continue to thrive as they had begun, there would not be room for both. "Thus dwelt Esau in mount Seir." Note, Whatever opposition may be made, God's Word will be accomplished, and even those that have opposed it will see themselves, some time or other, under a necessity of yielding to it, and acquiescing in it. Esau had struggled for Canaan, but now he tamely retires to Mount Seir; for God's counsels shall certainly stand, concerning the times before appointed, and the bounds of our habitation.

ESAU—EDOM.—Ver. 31. By degrees the Edomites wormed out the Horites, and got full possession of the country, and had a government of their own. 1. They were ruled by kings, who governed the whole country, and seem to have come to the throne by election, and not by lineal descent; so Bishop Patrick observes. These kings reigned in "Edom, before there reigned any king over the children of Israel"—that is, before Moses' time, for "he was king in Jeshurun" (Deut. xxxiii. 5). God had lately promised "Jacob, that kings should come out of his loins" (chap. xxxv. 11), yet Esau's blood becomes royal before any of Jacob's did. Note, In external prosperity and honour, the children of the covenant are often cast behind, and those that are out of covenant get the start. The triumphing of the wicked may be quick, but it is short—soon ripe, and

12 And Timna was concubine to Eliphaz, Esau's son; and she bare to Eliphaz [i]Amalek: these *were* the sons of Adah, Esau's wife.

13 And these *are* the sons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: these were the sons of Bashemath, Esau's wife.

14 ¶ And these were the sons of [k]Aholibamah the daughter of Anah, the daughter of Zibeon, Esau's wife; and she bare to Esau Jeush, and Jaalam, and Korah.

15 ¶ These *were* dukes‖ of the sons of Esau; the sons of Eliphaz, the first-born *son* of Esau: [l]duke Teman, duke Omar, duke Zepho, duke Kenaz,

16 Duke Korah, duke Gatam, *and* duke Amalek. These *are* the [m]dukes *that came* of Eliphaz in the land of Edom: these *were* the sons of Adah.

17 ¶ And these *are* the sons of [n]Reuel, Esau's son; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. These *are* the dukes *that came* of Reuel in the land of Edom: these *are* the sons of Bashemath, Esau's wife.

18 And these *are* the sons of °Aholibamah, Esau's wife; duke Jeush, duke Jaalam, duke Korah: these *were* the dukes *that came* of Aholibamah, the daughter of Anah, Esau's wife.

19 These *are* the sons of Esau, (Pwho *is* Edom,)¶ and these *are* their dukes.

20 ¶ These *are* the sons of [q]Seir the Horite, who inhabited the land;* Lotan, and Shobal, and Zibeon, and Anah,

21 And Dishon, and Ezer, and Dishan. These *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were Hori, and [s]Heman: and Lotan's sister *was* Timna.

23 And the children of Shobal *were* these; [r]Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 And these *are* the children of Zibeon; both Ajah and Anah: this *was that* Anah† that [s]found the mules in the wilderness, as he fed the asses of Zibeon his father.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of [t]Anah.

26 And these *are* the children of Dishon; [u]Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of [x]Ezer *are* these; Bilhan, and Zaavan, and [y]Akan.

28 The children of Dishan *are* these; [z]Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; [a]duke Lotan, duke Shobal, duke Zibeon, duke Anah,

B.C. 1716—B.C. 1780.

[i] xiv. 7. Ex. xvii. 8-16. Num. xxiv. 18-20. Deut. xxiii. 7; xxv. 17-19.

[k] 2, 18.

‖ That is, governors, chief leaders, but inferior to kings. A duke is named, in Hebrew, Aluph —that is, a chief leader, or guide, or captain of a thousand; in Chaldee, Rabba, a master; in Greek, Hegemon, a ruler or governor. Here fourteen dukes are reckoned to Esau; seven that came of his wife Adah, four of Bashemath, and three of Aholibamah.—AINSWORTH.

[l] 11, 12. 1 Chr. i. 36. 45, 51-54. Job ii. 11; iv. 1. Jer. xlix. 7, 20. Ez. xxv. 13. Am. i. 12. Ob. 9. Hab. iii. 3.

[m] Ex. xv. 15.

[n] 4, 13. 1 Chr. i. 37.

° 5, 14. 1 Chr. i. 35.

P *See on* 1.

B.C. 1810.

¶ It is remarkable that three times in this chapter, when Esau is spoken of, we meet with the phrase, "This is Edom," and once, "He is Esau, the father of the Edomites."—FULLER.

[q] xiv. 6. Deut. ii. 12, 22. 1 Chr. i. 38-42.

* Who were the ancient inhabitants of this country before Esau conquered it, whose genealogy is mentioned here, because Esau's posterity married some of them; particularly his eldest son Eliezer took Timna, sister of Lotan, one of Seir's sons. Esau also married one of this family, Aholibamah, whose father and uncle are said to be Hivites (ver. 2), but here called Horites, being descended from Seir the Horite.—PATRICK.

[s] *Homam.*

[r] 1 Chr. i. 40. *Alian-Shephi.*

† Son of Zibeon the Hivite, and father of Aholibamah, Esau's wife (Gen. xxxvi. 24). While feeding asses in the desert, he discovered "springs of warm water," as the English translators and several others understand the Hebrew.—CALMET'S DICT. BIBLE.

* Lev. xix. 19. 2 Sam. xiii. 29; xviii. 9. 1 Kings i. 38, 44; iv. 28. Zech. xiv. 15.

[t] 2, 5, 14, 18. 1 Chr. i. 41.

[u] 1 Chr. i. 41, *Amram.*

[x] 21. 1 Chr. i. 38.

[y] 1 Chr. i. 42, *Jakan.*

[z] Job i. 1. Jer. xxv. 20. Lam. iv. 21.

B.C. 1780.

[a] 20. 1 Chr. i. 38.

[b] xvii. 6, 16; xxv. 23. Num. xx. 14; xxiv. 17, 18; xxxv. 11. Deut. xvii. 14, 20; xxxiii. 5. 1 Chr. i. 43-50.

‡ *Bela;* in Greek, *Balak;* and in 1 Chr. i. 43, instead of *Beor*, the Greek hath *Sephor*, according to the name of the king of Moab, in Num. xxii. 2.—AINSWORTH.

[c] Is. xxxiv. 6; lxiii. 1. Jer. xlix. 13, 22. Mic. ii. 12.

[d] *See on* 15. Job ii. 11. Jer. xlix. 7.

[e] x. 11.

§ King of Idumea (Gen. xxxvi. 37), was of Rehoboth, and succeeded Samlah of Masrekah.—CALMET'S DICT. BIBLE.

[f] *Hadad.*

[g] *Pai.*

B.C. 1500.

See on 15, 16. 1 Chr. i. 51-54.

[h] *Aliah.*

[i] Ex. xv. 15. Num. xx. 14.

‖ From a view of the whole chapter, it would seem that the government of the Edomites was at first ducal—that is to say, patriarchal—in which families are governed by heads or chiefs, very much after the manner of the clans in the highlands of Scotland, or the Indian tribes of our own country; that in process of time, as the people increased, a change took place, and a dynasty of eight kings succeeded.—BUSH.

[j] *Edom.*

CHAP. XXXVII.

1 *Of his father's sojournings.*

* vi. 9; x. 1.

**Generations;* Heb. *toledoth, births* — that is, the history of the lives and actions of Jacob and his sons; for in this general sense the original must be taken, as in the whole ensuing history there is no genealogy of Jacob's family. Joseph henceforward becomes the prominent theme of the story.—BUSH.

[b] xxx. 4, 9; xxxv. 22.

[c] 1 Sam. ii. 22-24. 1 Cor. v. 1; xi. 18.

[d] xliv. 20.

* Jud. v. 30. Ps. xlv. 13, 14.

[2] *Pieces.*

† It is probable the coat was patchwork of different colours. For beautiful or favourite children, precisely the same thing is done at this day. Crimson, and purple, and other colours are often tastefully sewed together. Sometimes the children of the Mohammedans have their jackets embroidered with gold and silk of various colours.—ROBERTS.

30 Duke Dishon, duke Ezer, duke Dishan. These *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

31 ¶ And these *are* [b]the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela‡ the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died; and Jobab the son of Zerah of [c]Bozrah reigned in his stead.

34 And Jobab died; and Husham of the land of [d]Temani reigned in his stead.

35 And Husham died; and Hadad the son of Bedad, (who smote Midian in the field of Moab,) reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died; and Samlah of Masrekah reigned in his stead.

37 And Samlah died; and Saul of [e]Rehoboth§ *by* the river reigned in his stead.

38 And Saul died; and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died; and [4]Hadar reigned in his stead: and the name of his city *was* [5]Pau; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ And these *are* the names of the [f]dukes *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke [6]Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram. These *be* [g]the dukes‖ of Edom, according to their habitations in the land of their possession: he *is* Esau, the father of [7]the Edomites.

CHAPTER XXXVII.

2 *Joseph is hated of his brethren.* 5 *His two dreams.* 18 *His brethren conspire his death.* 36 *He is sold to Potiphar in Egypt.*

AND Jacob dwelt in the land [1]wherein his father was a stranger, in the land of Canaan.

2 These *are* *the generations* of Jacob. Joseph, *being* seventeen years old, was feeding the flock with his brethren; and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his father's [b]wives: and Joseph brought unto his father heir [c]evil report.

3 Now Israel loved Joseph more than all his children, because he *was* the [d]son of his old age: and he made him °a coat of *many* [2]colours.†

4 And when his brethren saw that their father loved him more than all his brethren, they

as soon rotten: while the productions of the promise, though they are slow, are sure and lasting; "at the end they shall speak, and not lie." We may suppose it a great trial to the faith of God's Israel, to hear of the pomp and power of the kings of Edom, while they were bond-slaves in Egypt; but those that look for great things from God must be content to wait for them: God's time is the best time. 2. They were afterward governed by dukes again here named, who, I suppose, ruled all at the same time in several places in the country. Either they set up this form of government in conformity to the Horites, who had used it (ver. 29), or God's providence reduced them to it, as some conjecture, to correct them for their unkindness to Israel, in refusing them a passage through their country (Num. xx. 18). Note, When power is abused, it is just with God to weaken it, by turning it into divers channels: "For the transgression of a land, many are the princes thereof." Sin brought Edom from kings to dukes, from crowns to coronets. We read of the dukes of Edom (Exod. xv. 15), yet long afterward, of their kings again.—*Henry.*

LESSONS.—This chapter seems intended to evince the faithfulness of God in his promise to Abraham, "Nations shall come of thee;" and to shew the accomplishment of his prophetical information to Rebekah, "Two nations are in thy womb;" and the blessing to Esau, "By thy sword shalt thou live." They might also be in many ways useful to the children of Israel. Yet it contains mere registers, and is very different from the particular history of the heirs of promise; who have the best place, and the highest character in the book of God, though not in many other books. However men may struggle against the purpose of God, his counsel will stand: they will finally be compelled to give place to it; and he hath many ways of inducing them to do so. He often gives ungodly people a large portion of this world; and, satisfied with it, they leave others to possess and enjoy spiritual blessings unenvied and unmolested. This is *Esau:* still the profane despiser of heavenly things as when he sold his birthright; though not the same malicious persecutor as when he vowed Jacob's destruction. Yet he and such as he look great, become dukes and princes, and are envied and courted; while the Israel of God are poor, obscure, and despised.—*Scott.*

CHAP. XXXVII. JOSEPH THE DARLING CHILD.—Ver. 3. Jacob had no son by his beloved Rachel till about seven years after his marriage, when he was far advanced in years. Benjamin was, in the more strict sense, "the son of his old age;" but he was, at the same time, very young. His other sons had in many things grieved and disgraced him; but Joseph seems to have given early indications of that wisdom and piety which adorned his maturer age. He was therefore the chief earthly comfort Jacob enjoyed after Rachel's death; and, in token of special affection, he clothed him in "a coat of colours," or "of pieces," the word *many* not being in the original. It was more beautiful than the garments worn by the others; but this distinction between him and his brothers seems to have been invidious and injudicious.—*Scott.*

HIS BROTHERS' ENVY.—Ver. 4. Joseph was hated by his brethren—1. Because his father loved him. When parents make a difference, children soon take notice of it,

[f]hated him, and could not speak peaceably unto him.‡

5 ¶ And Joseph [g]dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

6 And he said unto them, [h]Hear, I pray you, this dream which I have dreamed:

7 For, behold, we *were* binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, [i]your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said to him, [k]Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words.

9 ¶ And he dreamed yet [l]another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, [m]the sun, and the moon, and the eleven stars, made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father rebuked him, and said unto him, What *is* this dream that thou hast dreamed? [n]Shall I, and thy mother, and thy brethren, indeed come to bow down ourselves to thee to the earth?

11 And his brethren [o]envied him; but his father [p]observed the saying.

12 ¶ And his brethren went to feed their father's flock [q]in Shechem.§

13 And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? [r]come, and I will send thee unto them. And he said to him, [s]Here *am I*.

14 And he said to him, Go, I pray thee, [3]see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of [t]Hebron,‖ and he came to Shechem.¶

15 And a certain man found him, and, behold, [u]*he was* wandering in the field: and the man asked him, saying, [x]What seekest thou?

16 And he said, I seek my brethren: [y]tell me, I pray thee, where they feed *their flocks*.

B.C. 1728—B.C. 1728.

[f] iv. 5; xlix. 23.
‡ That is, they would not even wish him well in the Eastern mode of salutation of, Peace be to thee!—ROSENMULLER.
[g] xxviii. 12; xl. 5; xli. 1; xlii. 9.
[h] xliv. 18. Jud. ix. 7.
[i] xlii. 6, 9; xliii. 26.
[k] Ex. ii. 14.
[l] xli. 25, 32.
[m] xliii. 28.
[n] Is. lx. 14.
[o] Is. xxvi. 11.
[p] Dan. vii. 28.
[q] xxxiii. 18.
§ Hebron, where Jacob now was, did not perhaps afford sufficient pasturage. It was at or near Shechem that Jacob had formerly bought a piece of ground (Gen. xxxiii. 19), the right to which he doubtless still retained; and this was probably the reason of sending thither his flocks, though distant sixty miles from Hebron. —BUSH.
[r] 1 Sam. xvii. 17-20.
[s] xxii. 1.
[3] *See the peace of thy brethren,* &c.
[t] xxiii. 2.
‖ Or Chebron, one of the most ancient cities of Canaan, being built seven years before Tanis, the capital of Lower Egypt (Num. xiii. 22). It is thought to have been founded by Arba, an ancient giant of Palestine, and hence to have been called Kirjath-arba, Arba's city (Josh. xiv. 15), which name was afterwards changed into Hebron. The Anakim dwelt at Hebron when Joshua conquered Canaan (Josh. xv. 13). —CALMET'S DICT. BIBLE.
¶ Not that Shechem, I suppose, where they had so lately robbed and murdered the people, and where they had been afraid of being pursued by the neighbours; the Septuagint makes a difference in the spelling of that name and this: here, it is Sychem; that Shechem, it always calls *Sekima*: it was more northward. This Sychem, and Dothan, which must be nigh it, were in the way which the Ishmeelites took from Gilead to Egypt.—WALL.
[u] xxi. 14.
[x] Jud. iv. 22.
[y] Cant. i. 7.

[z] 2 Kings vi. 13.
[a] 1 Sam. xix. 1. Matt. xxvii. 1.
[4] *Master of dreams.*
[b] Ps. lxiv. 5. Prov. i. 11; xxvii. 4.
[c] Matt. ii. 2-16; xxvii. 40-42.
[d] xxxv. 22; xlii. 22.
* God put it into the heart of Reuben, though in other respects none of the best of characters, to oppose their measures; and being the elder brother, his opinion must have somewhat the greater weight. —FULLER.
[e] iii. 33, 33. Matt. xxvii. 28.
[5] *Pieces.*
[f] Ps. xl. 2.
[g] Esth. iii. 15.
† So do the wicked, eating God's people (Ps. xiv. 4). This sheweth they wanted remorse, or sought, at least, to put it away with banqueting; as eating of bread sometime signifieth (Ex. xviii. 12; Gen. xxv. 34).—AINSWORTH.
[h] xvi. 11, 12; xxv. 1-18.
[i] xliii. 11.
[k] Ps. xxx. 9. Rom. vi. 21.
[l] iv. 10.
[m] Ex. xxi. 16. Matt. xxvi. 15. 1 Tim. i. 10.
[n] 2 Sam. xi. 14-17; xii. 9.
[o] xxix. 14; xlii. 21.
[6] *Hearkened.*
[p] Jud. vi. 1-3.
‡ The Ishmeelites and Midianites were both descended from Abraham, but of different female parentage (xxv. 2, 12-18). Here they appear to be identified, owing probably to their intimate association with each other (see also Jud. vii. 12; viii. 22, where the words seem to be used promiscuously). As the Ishmeelites were the most numerous and powerful of Abraham's descendants (excepting the Israelites), all the others seem to have been merged in them, and known by their name.—TURNER.
[q] xlv. 4, 5. Matt. xxvii. 9. Acts vii. 9.

17 And the man said, They are departed hence; for I heard them say, Let us go to [z]Dothan. And Joseph went after his brethren, and found them in Dothan.

18 ¶ And when they saw him afar off, even before he came near unto them, they [a]conspired against him to slay him.

19 And they said one to another, Behold, this [4]dreamer cometh.

20 Come now therefore, [b]and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: [c]and we shall see what will become of his dreams.

21 And [d]Reuben heard *it*,* and he delivered him out of their hands; and said, Let us not kill him.

22 And Reuben said unto them, Shed no blood, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass, when Joseph was come unto his brethren, that they [e]stripped Joseph out of his coat, *his* coat of *many* [5]colours, that *was* on him;

24 And they took him, and cast him into a pit: and [f]the pit *was* empty, *there was* no water in it.

25 And [g]they sat down to eat bread:† and they lifted up their eyes, and looked, and, behold, a company of [h]Ishmeelites came from [i]Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry *it* down to Egypt.

26 And Judah said unto his brethren, [k]What profit *is it* if we slay our brother, and [l]conceal his blood?

27 Come, and let us [m]sell him to the Ishmeelites, and [n]let not our hand be upon him; for he *is* [o]our brother, *and* our flesh: and his brethren [6]were content.

28 Then there passed [p]by Midianites,‡ merchant-men; and they drew and lifted up Joseph out of the pit, and [q]sold Joseph to the Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

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and it often occasions feuds and quarrels in families. 2. Because he "brought to his father their evil report." Jacob's sons did that when they were from under his eye, which they durst not have done if they had been at home with him; but Joseph gave his father an account of their bad carriage, that he might reprove and restrain them; not as a malicious tale-bearer, to sow discord, but as a faithful brother, who, when he durst not admonish them himself, represented their faults to one that had authority to admonish them.—*Henry.*

HIS DREAM.—Ver. 5. Some expositors consider Joseph as faulty in disclosing his dreams, but probably he was led by a secret Divine impulse to do so. It was on many accounts proper they should be known, though otherwise it would have been impolitic for him to have declared them. His brethren rightly interpreted the dream, though they abhorred the interpretation; and while they spared no pains, and ventured upon the most atrocious crimes to defeat it, they were themselves the instruments of its accomplishment. Thus the Jews understood Christ's parables, and the intimations he gave of his kingdom; but, determining that he should not reign over *them*, they consulted to put him to death, and by his crucifixion they actually made way for that exaltation which they intended to prevent.—*Scott.*

CONSPIRACY AGAINST HIM.—Ver. 18. Observe—1. How deliberate his brethren were in the contrivance of this mischief: when they "saw him afar off, they conspired against him." It was not in a heat, or upon a sudden provocation, that they thought to slay him, but from *malice prepense*, and in cold blood. 2. How cruel they were in their design; nothing less than his blood would satisfy them: "Come, and let us slay him" (ver. 20). Note, The old enmity hunts for the precious life. They are the "bloodthirsty," that "hate the upright" (Prov. xxix. 10); and it is the blood of the saints that the harlot is drunk with. 3. How scornfully they reproach him for his dreams (ver. 19): "This dreamer cometh;" and (ver. 20), "We shall see what will become of his dreams." This shews what it was that fretted and enraged them: they could not endure to think of doing obeisance to him; *that* was it which they were plotting to prevent by the murder of him. Note, Men that fret and rage at God's counsels are impiously aiming to defeat them; but "they imagine a vain thing" (Ps. ii 1-3). God's counsels will stand. 4. How they agreed to keep one another's counsel, and to cover the murder with a lie: "We will say some evil beast hath devoured him:" whereas they were worse than the most evil beasts, being now engaged in consultation to devour him; for evil beasts prey not on those of their own kind, but these were tearing a piece of themselves.

IMPOSITION UPON JACOB.—Ver. 31. Joseph would soon be missed, great inquiry would be made for him, and therefore his brethren have a further design, to make the world believe that Joseph was torn in pieces by a wild beast; and this they did—1. To clear themselves, that they might not be suspected to have done him any mischief. Note, We have all learned of Adam to "cover our transgression" (Job xxxi. 33). When the devil has taught men to commit one sin, he then teaches them to conceal it with another; theft and murder, with lying and perjury; but he that covers his sin shall not prosper long. Joseph's brethren kept their own and one another's counsel for some time, but their villany came to light at last, and it is here published to the world, and the remembrance of it transmitted to every age. 2. To grieve their good father: it seems designed by them on purpose to be avenged upon him for his distinguishing love of Joseph: it was contrived on purpose to create the utmost vexation to him; they sent him Joseph's coat of many colours, with one colour more than it had had—a bloody colour (ver. 32). They pretend they had found it in the fields, and Jacob himself must be scornfully asked, "Is this thy son's coat?" Now the badge of his honour is the discovery of his fate; and it is rashly inferred, from the bloody coat, that "Joseph, without doubt, is rent in pieces." Love is always apt to fear the worst concerning the person loved; there is a love that casteth out fear, but that is a perfect love.

JOSEPH SOLD.—Ver. 28. His brethren sold him; a caravan of merchants very opportunely passed by (Providence so ordering it), and Judah made the motion that they should sell Joseph to them, to be carried far enough off into Egypt, where, in all probability, he would be lost, and never heard of more. 1. Judah moved it in compassion to Joseph (ver. 26): "What profit is it if we slay our brother?" 'It will be less guilt and more gain to sell him.' Note, When we are tempted to sin we should consider the unprofitableness of it. It is what there is nothing to be got by. 2. They acquiesced in it, because they thought that if he were sold for a slave he would never be a lord—if sold into Egypt, would never be *their* lord; yet all this was working towards it. Note, The wrath of man shall praise God, and the remainder of wrath he will restrain (Ps. lxxvi. 10). Joseph's brethren were wonderfully restrained from murdering him, and their selling him as wonderfully turned to God's praise: as Joseph was sold by the contrivance of Judah, for twenty pieces of silver, so was our Lord Jesus for thirty, and by one of the same name, too, *Judas*. Reuben (it seems) was gone away from his brethren when they sold Joseph, intending to come round some other way to the pit, and to help Joseph out of it, and return him safe to his father. This was a kind project; but if it had taken effect, what had become of God's purpose concerning his preferment in Egypt?

JACOB'S GRIEF.—Ver. 33, 34. Now, let those that know the heart of a parent suppose the agonies of poor Jacob, and put their souls into his soul's stead. How strongly does

29 ¶ And Reuben returned unto the pit; and, behold, Joseph *was* not in the pit: and [r]he rent his clothes.

30 And he returned unto his brethren, and said, [s]The child *is* not; and I, whither shall I go?

31 And they took [t]Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood:

32 And they sent the coat§ of *many* colours, and they brought *it* to their father; and said, This have we found: know now whether it *be* [u]thy son's coat or no.

33 And he knew it, and said, *It is* my son's coat; an [x]evil beast hath devoured him: Joseph is without doubt rent in pieces.‖

34 And Jacob [y]rent his clothes, and put sackcloth¶ upon his loins, and mourned for his son many days.

35 And all his sons, and all his daughters, [z]rose up to comfort him; but he refused to be comforted: and he said, [a]For I will go down into the grave unto my son mourning. Thus his father wept for him.

36 And [b]the Midianites sold him into Egypt unto Potiphar, an [7]officer of Pharaoh's, *and* [8]captain of the guard.

CHAPTER XXXVIII.

1 *Judah begetteth Er, Onan, and Shelah.* 6 *Er marrieth Tamar.* 8 *The trespass of Onan.* 12 *Judah's incest with Tamar.*

AND it came to pass at that time,* that Judah went down from his brethren, and [a]turned in to a certain [b]Adullamite, whose name *was* Hirah.

2 And Judah [c]saw there a daughter of a certain Canaanite, whose name *was* [d]Shuah; and he took her, and went in unto her.

3 And she conceived, and bare a son, and he called his name [e]Er.

4 And she conceived again, and bare a son; and she called his name Onan.

5 And she yet again conceived, and bare a son; and called his name [f]Shelah: and he was at Chezib† when she bare him.

6 And Judah [g]took a wife for Er his firstborn, whose name *was* Tamar.

7 And Er, Judah's first-born, [h]was wicked in the sight of the LORD; and the LORD slew him.‡

8 And Judah said unto Onan, [i]Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.§

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brother's wife, that he spilled *it* on the ground, [k]lest that he should give seed to his brother.

10 And the thing which he did [l]displeased the LORD; wherefore he slew him also.‖

11 Then said Judah to Tamar his daughter-in-law, Remain a widow at thy father's house, [1]till Shelah my son be grown: (for he said, Lest peradventure he die also, as his brethren *did*.) And Tamar went and dwelt in her father's house.

12 ¶ And, [2]in process of time, the daughter of Shuah, Judah's wife, died: and Judah was [m]comforted, and went up unto his [n]sheep-shearers¶ to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father-in-law goeth up to [o]Timnath* to shear his sheep.

14 And she put her widow's garments off from her, and covered her with a vail, and wrapped herself, [p]and sat in [3]an open place, which *is* by the way to Timnath: for she saw [q]that Shelah was grown, and she was not given unto him to wife.

15 When Judah saw her, he thought her *to be* an harlot; because she had covered her face.

16 And he turned unto her by the way, and said, Go to, I pray thee, let me come in unto thee; (for he knew not that she *was* his daughter-in-law.) And she said, [r]What wilt thou give me, that thou mayest come in unto me?

17 And he said, [s]I will send *thee* [4]a kid from the flock. And she said, [t]Wilt thou give *me* a pledge till thou send *it*?

18 And he said, What pledge shall I give thee? And she said, [u]Thy signet, and thy bracelets,† and thy staff that *is* in thine hand: and he [x]gave *it* her, and came in unto her; and she conceived by him.

19 And she arose, and went away, and laid by her vail from her, and put on the [y]garments of her widowhood.

20 And Judah sent the kid by the hand of [z]his friend the Adullamite, to receive *his* pledge from the woman's hand: but he found her not.

B.C. 1728—B.C. 1727.

[r] Num. xiv. 6.
[s] xlii. 13, 32, 36.
[t] 3, 23.

§ They first sent the coat by a messenger; and immediately followed themselves, with the tale which is here related.—PATRICK.

[u] xliv. 20-23. Luke xv. 30.
[x] xliv. 28.

‖ Heb, *is torn, is torn*; *i.e.*, surely torn. This is added to all Jacob's former sorrows, and one of the most grievous; for which he admitted no comfort (ver. 35). Isaac also was yet alive, and a partaker of his son Jacob's grief.—AINSWORTH.

[y] Josh. vii. 6. 2 Sam. i. 11; iii. 31.

¶ Sackcloth, *i.e.*, a coarse and mournful habit, the highest degree of mourning in those days. This is the first example of that kind, but afterwards was in common use upon those occasions.—POOLE.

[z] 2 Sam. xii. 17.
[a] xlii. 38; xliv. 28.
[b] xxxix. 1.
[7] *Eunuch, chamberlain*, or *courtier*.
[8] *Chief of the slaughter-men*, or *executioners*, or *chief marshal*.

CH. XXXVIII.

* Judah was married about eight years before Joseph was sold — Joseph being then not above twelve years of age. Therefore the words, "at that time," do not refer to the time of Judah's marriage, but to the deaths of Er and Onan, which happened not long after Joseph was sold, and shew how Judah was punished in his children for the sale of his righteous brother. —LIGHTFOOT.

[a] Jud. iv. 18.
[b] Josh. xv. 35.
[c] iii. 5; vi. 2; xxiv. 3; xxxiv. 2. Jud. xiv. 2; xvi. 1.
[d] 1 Chr. ii. 3. *Shua.*
[e] xlvi. 12. Num. xxvi. 19.
[f] 11, 26. 1 Chr. iv. 21.

† *Chezib.*—A place near Adullam, called also Achzib (Josh. xv. 44; Mic. i. 14); a place that fell to the tribe of Judah. —POOLE.

[g] xxi. 21; xxiv. 3.
[h] xiii. 13; xix. 13. 2 Chr. xxxiii. 6.

‡ It is clear that he was cut off by some special stroke of Divine judgment on account of his high-handed wickedness. The language is not usually applied even to those who die by sudden death in the prime of their days.—BUSH.

[i] Lev. xviii. 16. Matt. xxii. 23-27.

§ Here is the first instance of a custom, which was afterwards sanctioned by the law, of a brother marrying the widow of a deceased brother. It seems to have been an established rule that she should marry some one of her late husband's family, and that she had the right to demand that they would perform the office of kinsman.—BOOTHROYD.

[k] James iv. 5.
[l] *Was evil in the eyes of the LORD.*

‖ Thus Judah, who deprived his aged father of his son, is himself deprived of two of his own sons.—BISHOP WILSON.

[1] Ruth i. 13.
[2] *The days were multiplied.*
[m] xxiv. 67.
[n] 1 Sam. xxv. 4-8, 36.

¶ Sheep-shearing was a kind of harvest, and used to be observed with the same sort of joy. Judah, having finished the time of mourning for his wife, went to recreate himself with his friends at this festival season.—PATRICK.

[o] Josh. xv. 10, 57, *Timnah.*

* A town not far from Adullam, it is probable, for it was also within the lot of the tribe of Judah (Josh. xv. 57). —CALMET.

[p] Prov. vii. 12.
[3] *The door of eyes* or *of Enajim.*
[q] 11, 26.
[r] Matt. xxvi. 15. 1 Tim. vi. 10.
[s] Ez. xvi. 33.
[4] *A kid of the goats.*
[t] Prov. xx. 16. Luke xvi. 8.
[u] Jer. xxii. 24. Luke xv. 22.

† The ancient Hebrews wore their *seals* or "signets" in rings on their fingers, or in "bracelets" on their arms; as is now the custom in the East (see Cant. viii. 6).—CALMET.

[x] Hos. iv. 11.
[y] 2 Sam. xiv. 2, 5.
[z] Jud. xiv. 20.

he represent to himself the direful idea of Joseph's misery! Sleeping or waking, he imagines he sees the wild beast setting upon Joseph; thinks he hears his piteous shrieks, when the lion roared against him; makes himself tremble and grow chill many a time, when he fancies how the beast sucked his blood, tore him limb from limb, and left no remains of him, but the coat of many colours, to carry the tidings. And no doubt it added no little to the grief, that he had exposed him by sending him, and sending him all alone on this dangerous journey, which proved so fatal to him. This cuts him to the heart, and he is ready to look upon himself as an accessory to the death of his son. Now, 1. Endeavours were used to comfort him; his sons basely pretended to do it (ver. 35), but miserable hypocritical comforters were they all. Had they really desired to comfort him, they might easily have done it by telling him the truth, 'Joseph is alive; he is indeed sold into Egypt, but it will be an easy thing to send thither and ransom him.' This would have "loosed his sackcloth, and girded him with gladness" presently. I wonder their countenances did not betray their guilt, and with what face they could pretend to condole with Jacob on the death of Joseph, when they knew he was alive! Note, The heart is strangely hardened by the deceitfulness of sin. But, 2. It was all in vain: Jacob "refused to be comforted" (ver. 35). He was an obstinate mourner, resolved to go down to the grave mourning: it was not a sudden transport of passion, like that of David, "Would God I had died for thee, my son, my son!"

JOSEPH IN EGYPT.—Ver. 36. The Ishmeelites and Midianites having bought Joseph only to make their markets of him, here we have him sold again (with gain enough to the merchants no doubt) to Potiphar (ver. 36). Jacob was lamenting the loss of his life; had he known all he would have lamented, though not so passionately, the loss of his liberty. Shall Jacob's free-born son exchange the best robe of his family for the livery of an Egyptian lord, and all the marks of servitude! How soon was the land of Egypt made a house of bondage to the seed of Jacob! Note, It is the wisdom of parents not to bring up their children too delicately, because they know not what hardships and mortifications Providence may reduce them to before they die. Jacob little thought that ever his beloved Joseph should be thus bought and sold for a servant.—*Henry.*

CHAP. XXXVIII. JUDAH'S MARRIAGE.—Ver. 2. The inspired historian here breaks off his narration to relate some other occurrences which had taken place in Jacob's family, and were doubtless an additional cause of great grief to the aged patriarch. Though Judah and his brethren so strenuously opposed the marriage of Dinah with an uncircumcised person, yet he, and probably all the rest, married the daughters of those who were not circumcised. The marriages of Israelitish women with uncircumcised persons were by the law virtually forbidden; because, when a Gentile embraced the religion of Israel, he was circumcised. But if the daughters of uncircumcised persons were converted to the worship of the true God, not being capable of circumcision, they might become the wives of Israelites without violating any statute; and indeed this seems to have been allowed in some other cases (Deut. xxi. 10-14; Jud. xiv. 2-4; Ruth i. 4; iii. 9-13; iv.; Matt. i. 5). It does not, however, appear that Judah was more careful in this respect than Esau had been. He must have been very young when he married, which probably took place before Joseph was sold into Egypt; yet he seems to have acted without Jacob's consent, by the advice of his Canaanitish friend. Adullam was not far from Ephrath, and, it is generally supposed, to the north of Hebron. Probably Judah at this time left his father's house for some other residence. Shuah was the name of Judah's wife's father, and not that of his wife.—*Scott.*

SIN AND FEAR OF DETECTION.—Ver. 14. Judah was taken in the snare, and, though it was ignorantly that he was guilty of incest with his daughter-in-law (not knowing who she was), yet he was wilfully guilty of fornication; whoever she was, he knew she was not his wife, and therefore not to be touched: nor was his sin capable in the least of such a charitable excuse as some make for Tamar, that, though the action was bad, the intention possibly might be good. Observe—1. Judah's sin began in the eye (ver. 15): "he saw her." Note, Those have eyes and hearts too "full of adultery" (as it is, 2 Pet. ii. 14), that catch at every bait that presents itself to them, and are as tinder to every spark. We have need to make a covenant with our eyes, and to turn them from beholding vanity, lest the eye infect the heart. 2. It added to the scandal, that the hire of a harlot (than which is nothing more infamous) was demanded, offered, and accepted; "a kid from the flock," a goodly price at which her chastity and honour was valued! Nay, had the consideration been thousands of rams, and ten thousand rivers of oil, it had not been a valuable consideration. The favour of God, the purity of the soul, the peace of conscience, and the hope of heaven, are too precious to be exposed to sale at any such rates: the topaz of Ethiopia cannot equal them: what are those

21 Then he asked the men of that place, saying, Where *is* the harlot that *was* [5]openly by the way-side? And they said, There was no harlot in this *place*.

22 And he returned to Judah, and said, I cannot find her; and also the men of the place said, *that* there was no harlot in this *place*.

23 And Judah said, Let her take *it* to her, [a]lest we [6]be shamed:‡ behold, I sent this kid, and thou hast not found her.

24 ¶ And it came to pass, about three months after, that it was told Judah, saying, Tamar thy daughter-in-law hath [b]played the harlot; and also, behold, she *is* with child by whoredom. And Judah said, Bring her forth, and [c]let her be burnt.

25 When she *was* brought forth, she sent to her father-in-law, saying, By the man whose these *are am* I with child: and she said, [d]Discern, I pray thee, whose *are* these, the signet, and bracelets, and staff.

26 And Judah acknowledged *them*, and said, [e]She hath been more righteous than I; [f]because that I gave her not to Shelah my son: [g]and he knew her again no more.

27 ¶ And it came to pass, in the time of her travail, that, behold, twins *were* in her womb.

28 And it came to pass, when she travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a scarlet thread, saying, This came out first.

29 And it came to pass, as he drew back his hand, that, behold, his brother came out; and she said, [7]How hast thou broken forth? *this* breach *be* upon thee: therefore [h]his name was called [8]Pharez.§

30 And afterward came out his brother, that had the scarlet thread upon his hand; [i]and his name was called Zarah.‖

CHAPTER XXXIX.

1 *Joseph advanced in Potiphar's house, 7 resisteth his mistress's temptation: 13 he is falsely accused, 20 and cast into prison.*

AND Joseph [a]was brought down to Egypt; and Potiphar, an officer of Pharaoh, captain of the guard,* an Egyptian, bought him of the hands of [b]the Ishmeelites, which had brought him down thither.

2 And [c]the LORD was with Joseph, and he was a prosperous man; and he was in the [d]house of his master the Egyptian.

3 And his master [e]saw that the LORD *was* with him, and that the LORD made all that he did to [f]prosper in his hand.

4 And Joseph [g]found grace in his sight, and he served him:† and he made him [h]overseer over his house, and all *that* he had he put into his hand.

5 And it came to pass, from the time *that* he had made him overseer in his house, and over all that he had, that the LORD blessed the Egyptian's house [i]for Joseph's sake; and the blessing of the LORD was upon all that he had in the house, and in the field.

6 And he left all that he had in Joseph's [k]hand; and he knew not ought he had, save the bread which he did eat: and Joseph was [l]*a* goodly *person*, and well favoured.‡

7 ¶ And it came to pass after these things, that his master's wife [m]cast her eyes upon Joseph; and she said, [n]Lie with me.§

8 But he [o]refused; and said unto his master's wife, Behold, my master wotteth not what *is* with me in the house, and he hath committed all that he hath to my hand:

9 *There is* [p]none greater in this house than I; neither hath he kept back any thing from me but thee, because thou *art* his wife: [q]how then can I do this great wickedness, and [r]sin against God?

10 And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, [s]*or* to be with her.

11 And it came to pass about this time, that *Joseph* went into the house to do his business; and *there was* [t]none of the men of the house there within.

12 And she [u]caught him by his garment, saying, Lie with me: [x]and he left his garment in her hand,‖ and fled, and got him out.

13 And it came to pass, when she saw that he had left his garment in her hand, and was fled forth,

14 That she called unto the men of her house, and spake unto them, saying, See, he hath brought in [y]an Hebrew unto us to mock us: [z]he came in

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B.C. 1727—B.C. 1729.

[5] *In Enajim*, 14.
[a] Prov. vi. 33. Rom. vi. 21. 2 Cor. iv. 2. Eph. v. 12. Rev. xvi. 15.
[6] *Become a contempt.*
‡ Though the fact he had committed was not punished by the laws, yet men were ashamed it should be known, which was a sign that they were sensible of its *moral* turpitude. Agreeable to this is the sense of Judah's words: "It is better to lose what she hath of ours, than, by inquisition after it, to divulge the business, and increase our shame."—PATRICK.
[b] xxxiv. 31.
[c] Lev. xx. 10. Matt. vii. 1-5. Rom. ii. 1, 2.
[d] Ps. l. 21. Jer. ii. 26. Rom. ii. 16. 1 Cor. iv. 5. Rev. xx. 12.
[e] 1 Sam. xxiv. 17. Hab. i. 13. John viii. 9.
[f] 14.
[g] Job xxxiv. 31, 32; xl. 5. 1 Pet. iv. 2, 3.
[7] *Wherefore hast thou made* this *breach against thee?*
[h] Num. xxvi. 20. Neh. xi. 4, 6, *Peres.* Matt. i. 3. Luke iii. 33, *Phares.*
[8] *A breach.*
§ The words may be understood as a prophetic announcement, that the *pre-eminence, the ascendancy*, or in other words, the chief distinction of the birth-right, should pertain to Pharez over his brother. Accordingly, the Jewish writers say, "In Pharez the strength of David's house was portended; and therefore from him proceedeth the kingdom of the house of David."—AINSWORTH.
[i] 1 Chr. ix. 6. *Zerah.* Matt. i. 3. *Zara.*
‖ That is, a sweet and easy birth, as the suns and the plants.—DIODATI.

CHAP. XXXIX.
[a] xxxvii. 36. Ps. cv. 17.
* In Greek, *pentephres* (provost-marshal); or, *prince of the slayers.*—AINSWORTH.
[b] xxxvii. 25, 28.
[c] 1 Sam. iii. 19. Rom. viii. 31.

[d] 1 Cor. vii. 20-24.
[e] xxvi. 24-28.
[f] Josh. i. 7. Neh. ii. 20. Ps. i. 3.
[g] xxxii. 5. Neh. ii. 4, 5. Prov. xvi. 7.
† Heb. *yeshareth otho*, "ministered to him;" not as a slave, but as a steward. The ensuing clause is explanatory of the phrase. He "ministered" by acting in the capacity of an "overseer." He had before served him menially, but this kind of service was the first step of his preferment.—BUSH.
[h] xv. 2. Prov. xvii. 2; xxvii. 18.
[i] xii. 2. Deut. xxviii. 3-6.
[k] 4, 8, 23.
[l] xii. 14. 15. 1 Sam. xvi. 12.
‡ *Beautiful in person, and beautiful in countenance*, being the son of a beautiful mother. Joseph's beauty is so celebrated in the East, that a handsome man is frequently compared to him; and the Persian poets vie with each other in descriptions of his comeliness.—CYCLOP.
[m] Matt. v. 28. 2 Pet. ii. 14. 1 John ii. 16.
[n] Prov. vii. 13. Jer. iii. 3.
§ The shameless conduct of Potiphar's wife corroborates other information possessed respecting the low state of morals, in regard to the marriage relation, which existed among the Egyptians.—KITTO.
[o] Prov. vi. 20-25; ix. 13-18; xxiii. 26-28.
[p] Neh. vi. 11. 1 Cor. iv. 2. Tit. ii. 10.
[q] Lev. xx. 10. 1 Cor. vi. 9, 10. Gal. v. 19-21. Heb. xiii. 4.
[r] Num. xxxii. 23. Ps. li. 4. Jer. xxviii. 16.
[s] Prov. v. 8. 1 Thes. v. 22. 1 Pet. ii. 11.
[t] Job xxiv. 15. Mal. iii. 5.
[u] Prov. vii. 13.
[x] 1 Sam. xv. 27.
‖ Salt, in his Voyage to Abyssinia, mentions a custom there which might possibly have prevailed in Egypt, and which, in that case, would justify Potiphar's procedure according to the evidence; "for there," he says, "it requires no further evidence to be adduced, if a man runs away and leaves his garment behind."
[y] xiv. 13; xl. 15.
[z] Is. li. 7; liv. 17.

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profited that lose their souls to gain the world? 3. It turned to the reproach of Judah that he left his jewels in pawn for a kid. He lost his jewels by the bargain; he sent the kid, according to his promise, to redeem his pawn, but the supposed harlot could not be found. He sent it by "his friend" (who was indeed his *bad friend*, because he was aiding and abetting in his evil deeds), "the Adullamite," who came back without the pledge. It is a good account (if it be but true) of any place, that which they here give, that "there is no harlot in this place;" for such sinners are the scandals and plagues of any place. Judah sits down, content to lose his signet and his bracelets, and forbids his friend to make any further inquiry after them, giving this reason, "lest we be shamed" (ver. 23). Either, 1. Lest his sin should come to be known publicly and be talked of: fornication and all uncleanness have ever been looked upon as scandalous things, and the reproach and shame of those that are convicted of them. Nothing will make those blush that are not ashamed of these. Or, 2. Lest he should be laughed at as a fool for trusting a strumpet with his signet and his bracelets. He expresses no concern about the sin, to get that pardoned; only about the shame to prevent that. Note, There are many who are more solicitous to preserve their reputation with men, than to secure the favour of God, and a good conscience; *lest we be ashamed* goes further with them than *lest we be damned*.

EXPOSURE.—Ver. 25. Judah was ashamed when it was made to appear that he was the adulterer; she produced "the ring and the bracelets" in court, which justified the fathering of the child upon Judah (ver. 25, 26). Note, The wickedness that has been most secretly committed, and most industriously concealed, yet sometimes is strangely brought to light, to the shame and confusion of those who have said, "No eye sees." A bird of the air may carry the voice; however, there is a discovering day coming, when all will be laid open. Some of the Jewish writers observe, that as Judah had said to his father, "See, is this thy son's coat?" (chap. xxxvii. 32) so it was now said to him, "See, are these thy signet and bracelets?" Judah, being convicted by his own conscience, confesses his sin: "She has been more righteous than I."—*Henry*.

CHAP. XXXIX. JOSEPH'S PROSPERITY.—Ver. 2. Though Joseph was a slave, he was had in reputation; and, being diligent in his business, he became a favourite with his master, who greatly countenanced and confided in him. Potiphar, no doubt, would hear from Joseph (who, it is evident, avowed his religion, and refused to join in idolatry) many things concerning JEHOVAH, the God whom he worshipped; and, finding all his affairs prospered, and that Joseph ascribed this to the Lord's special blessing, he might be convinced (as Laban had been concerning Jacob) that the Lord blessed him for Joseph's sake; indeed, it seems to have been evident to all concerned.—*Scott*.

HIS TEMPTATION.—Ver. 7. The temptation Joseph was assaulted with was very strong; never was a more violent onset made upon the fort of chastity than this recorded here. 1. The sin he was tempted to was uncleanness, which, considering his youth, his beauty, his single state, and his plentiful living at the table of a ruler, was a sin which, one would think, might most easily beset him and betray him. 2. The tempter was his mistress, a person of quality, whom it was his place to obey, and his interest to oblige, whose favour would contribute more than anything to his preferment, and by whose means he might arrive at the highest honours of the court. On the other hand, it was at his utmost peril if he slighted her and made her his enemy. 3. Opportunity makes a thief, makes an adulterer; and *that* favoured the temptation. The tempter was in the house with him; his business led him to be, without any suspicion, where she was; none of the family were within (ver. 11); there appeared no danger of its being ever discovered, or, if it should be suspected, his mistress would protect him. 4. To all this was added importunity, frequent, constant importunity, to such a degree that, at last, she laid violent hands on him.—*Henry*.

HIS VICTORY.—Ver. 10. Comparing Joseph's conduct with that of Judah, Reuben, and the other sons of Jacob, it must be allowed that he had justly the preference in his father's esteem. Nor was his refusal more worthy of admiration than the *manner* of it. The calmness of his spirit, the force of his arguments, the generosity and delicacy, as well as piety of his sentiments, are most beautiful. His master's kindness to him, the honourable station which he held in his family, the peculiar relation in which his tempter stood to his generous benefactor, the greatness of the injustice and ingratitude to him; but, above all, the greatness of the wickedness in the sight of God, whose authority and displeasure he was not ashamed to mention to this adulterous woman: these were the topics on which he insisted; and had not her vile passions stupified and hardened her heart, surely she must have been reclaimed, or even converted to his God and to his religion, which he so adorned and recommended by his conduct!—*Scott*.

HIS UNJUST PUNISHMENT.—Ver. 20. Joseph was wronged by his master. He believed the accusation, and either Joseph durst not make his defence by telling the truth, as it

B.C. 1729—B.C. 1718.

unto me to lie with me, and I cried with a [1]loud voice:

15 And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And she [a]laid up his garment by her until his lord came home.

17 And she spake unto him according to these words, saying, [b]The Hebrew servant, which thou hast brought unto us,¶ came in unto me to mock me:

18 And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out.*

19 And it came to pass, when his master [c]heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that [d]his wrath was kindled.

20 And Joseph's master took him, and put him [e]into the prison, a place where [f]the king's prisoners *were* bound: and he was there in the prison.

21 ¶ But [g]the LORD was with Joseph† and [2]shewed him mercy, and [h]gave him favour in the sight of the keeper of the prison.

22 And the keeper of the prison [i]committed to Joseph's hand all the prisoners that *were* in the prison; and whatsoever they did there, he was the doer *of it*.

23 The [k]keeper of the prison looked not to any thing *that was* under his hand; [l]because the LORD was with him, and *that* which he did, the LORD made *it* to prosper.

CHAPTER XL.

1 *The butler and baker of Pharaoh are imprisoned;* 4 *Joseph hath charge of them;* 5 *he interpreteth their dreams.*

AND [a]it came to pass after these things, *that* [b]the butler* of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was [c]wroth against two *of* his officers, against [d]the chief of the butlers, and against the chief of the bakers.

3 And he put them in ward in the house of the captain of the guard,† into the prison, [e]the place where Joseph *was* bound.

4 And [f]the captain of the guard charged Joseph with them, and he served them; and they continued [g]a season in ward.

5 ¶ And [h]they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream,‡

1 *Great.*
[a] Jer. iv. 22; ix. 3-5.
[b] Ex. xx. 16.
¶ The wife of Potiphar is thought to speak as a woman of dignity, when she uses the plural for the singular. Perhaps she was afraid Joseph would expose her, and adopted this method to secure herself, as well as to avenge herself on him. Her language shews that a *Hebrew* was then regarded with contempt in Egypt.—BOOTHROYD.
* Thus one sin draws on another. She had been unfaithful to her lord, in endeavouring to bring dishonour on him: and when these endeavours did not succeed, she could not stop here, but aggravated the fault of a criminal desire by a false accusation.—CONYBEARE.
[c] Prov. xviii. 17.
[d] Prov. vi. 34, 35.
[e] Ps. cv. 18.
[f] xli. 9-14.
[g] *See on* 2.
† But, as under his former affliction, so under this, "The Lord was with Joseph." What was once said to Abraham, might now be said to him: "I am God all-sufficient: walk before me, and be thou perfect." All will be right at last. Where Providence leads us into difficulties and hardships, grace can sustain us under them: and if we suffer for righteousness' sake, as Joseph did, we may be assured it will be so.—FULLER.
2 *Extended kindness unto him.*
[h] Ps. cv. 19, 22.
[i] 4, 9.
[k] xl. 3, 4.
[l] *See on* 2, 3.

CHAPTER XL.

B.C. 1720.
[a] xxxix. 20-23.
[b] Neh. i. 11.
* *Butler*, or cup-bearer to the king. *Baker* signifies *cook*, and is applied to preparing or getting ready any sort of food. — BOOTHROYD.
[c] Ps. lxxvi. 10.
[d] 1 Chr. xxvii. 27.
† The prison into which they were sent is called the house of *the captain of the guard*. This title is more than once before given to Potiphar. It is not improbable that it was him, and that the keeper was a person employed under him. If so, it is very probable that Potiphar was reconciled to Joseph.—FULLER.
[e] xxxix. 20.
[f] xxxix. 1, 21-23.
[g] iv. 3; xxiv. 55.
[h] xli. 1-7.
‡ Suitable to the office which he had held, and to the events which were shortly to befall them.—PATRICK.

[i] Dan. iv. 5; v. 6.
[k] Neh. ii. 2. Luke xxiv. 17.
1 *Are your faces evil?*
[l] Is. viii. 19. Dan. ii. 11, 28, 47.
[m] Jud. vii. 13-15.
§ Wine could not be the result of this process, although, by a poetical licence, the expressed juice of the grape is often called "wine." The juice was, no doubt, mixed with water, forming a sherbet. The Orientals are still very fond of such drinks, formed by mixing the juices of fruits with water.—PICT. BIBLE.
[n] Dan. ii. 36, &c.; iv. 19, &c.
[o] Matt. xxvi. 26. 1 Cor. x. 4.
[p] 2 Kings xxv. 27. Ps. iii. 3.
2 *Reckon.*
3 *Remember me with thee.*
¶ 1 Sam. xxv. 31.
[r] Josh. ii. 12.
[s] xxxvii. 28.
[t] xiv. 13; xli. 12.
‖ Some men would have it thought, that these words were added by Joshua, or some other, after Moses' time; because Canaan was not called the *land of the Hebrews* in his days, much less in Joseph's. But they should have considered, that Joseph doth not call all the land of Canaan by this name, but only that part of it where Abraham, Isaac, and Jacob had very long lived, viz., about Hebron.—CALMET.
[u] xxxix. 8-12.
[x] 1, 2.
4 *Baskets full of holes.*
5 *Meat of Pharaoh, the work of a baker*, or *cook*.
¶ It is giving the original too restricted a sense to confine it to that of "baked meats," unless "meats" be taken in the old English sense of "meals," as explained in Gen. iv. 3. The term means, properly, "baked food" in general. Gr. "of all kinds which Pharaoh did eat of the work of the bread-maker." Chal. "all which was made by the maker's art."—BUSH.
[y] *See on* 12.
[z] 12, 13.
6 *Reckon thee*, and take thy office *from thee*.

the butler and the baker of the king of Egypt, which *were* bound in the prison.

6 And Joseph came in unto them in the morning, and looked upon them, [i]and, behold, they *were* sad.

7 And he asked Pharaoh's officers, that *were* with him in the ward of his lord's house, saying, [k]Wherefore [1]look ye *so* sadly to-day?

8 And they said unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joseph said unto them, [l]*Do* not interpretations *belong* to God? tell me *them*, I pray you.

9 And the chief butler told his dream to Joseph, and said to him, In my dream, behold, [m]a vine *was* before me;

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her blossoms shot forth; and the clusters thereof brought forth ripe grapes:

11 And Pharaoh's cup *was* in my hand: and I took the grapes, and pressed them into Pharaoh's cup,§ and I gave the cup into Pharaoh's hand.

12 And Joseph said unto him, [n]This *is* the interpretation of it: [o]The three branches *are* three days.

13 Yet within three days [p]shall Pharaoh [2]lift up thine head, and restore thee unto thy place; and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

14 But [3]think [q]on me when it shall be well with thee, [r]and shew kindness, I pray thee, unto me; and make mention of me unto Pharaoh, and bring me out of this house:

15 For indeed I was [s]stolen away out of the land of [t]the Hebrews;‖ and here also have I [u]done nothing that they should put me into the dungeon.

16 When [x]the chief baker saw that the interpretation was good, he said unto Joseph, I also *was* in my dream, and, behold, *I had* three [4]white baskets on my head.

17 And in the uppermost basket *there was* of all manner of [5]bake-meats¶ for Pharaoh; and the birds did eat them out of the basket upon my head.

18 And Joseph answered and said, This *is* the interpretation thereof: [y]The three baskets *are* three days.

19 Yet [z]within three days shall Pharaoh [6]lift

would reflect too much upon his mistress, or his master would not hear it, or would not believe it; and there is no remedy, he is condemned to perpetual imprisonment (ver. 19, 20). God restrained his wrath, else he had put him to death; and that wrath which imprisoned him, God made to turn to his praise, in order to which, Providence so disposed, that he should be shut up among the king's prisoners, the state-prisoners. Potiphar, it is likely, chose that prison because it was the worst, for there the irons entered into the soul (Ps. cv. 18); but God designed to pave the way to his enlargement. He was committed to the king's prison, that from thence he might be preferred to the king's person.—*Henry*

CHAP. XL. JOSEPH IN PRISON.—Ver. 1. Joseph at first was not only closely confined, but severely treated in the prison (Ps. cv. 18). After some time, however, Potiphar's resentment seems to have cooled; and, considering the whole of Joseph's prudent and excellent conduct, he perhaps began to suspect that he had been maliciously accused. He, however, connived at the kindness shewn to Joseph, and, being sensible of his abilities, was not unwilling he should be trusted, and prove serviceable in that situation. Being thus employed, he gave the king's butler and baker, as prisoners of rank, all the attendance required.—"On how many little incidents, of which the parties at the time think nothing, do some of the greatest events depend! If they had gone to another prison, Joseph might have died where he was, and no provision been made for the seven years of famine; and Jacob and his family, with millions of others, have perished for want; and so all the promises of their becoming a great nation, and of the Messiah springing from among them, and all nations being blessed in Him, would have been frustrated. But He that appoints the end, appoints all the means which shall lead to it."—[*Fuller.*]—*Scott.*

THE DREAMS.—Ver. 20. We may mark the verifying of Joseph's interpretation of the dreams, on the very day prefixed. The chief butler and baker were both advanced, one to his office, the other to the gallows, and both at the three days' end. Note, Very great changes, both for the better and for the worse, often happen in a very little time; so sudden are the revolutions of the wheel of nature. The occasion of giving judgment severally upon their case was the solemnising of Pharaoh's birthday, on which all his servants being obliged by custom to attend him, these two came to be inquired after, and the cause of their commitment looked into. The solemnising of the birthdays of princes has been an ancient piece of respect done them; and if it be not abused, as Jeroboam's was (Hos. vii. 5), and Herod's (Mark vi. 21), is a usage innocent enough; and we may all profitably take notice of our birthdays, with thankfulness for the mercies of our birth, sorrow for the sinfulness of it, and an expectation of the day of our death as better than the day of our birth. On Pharaoh's birthday, he "lifted up the head" of these two prisoners; that is, arraigned and tried them—when Naboth was tried, he was "*set on high* among the people" (1 Kings xxi. 9)—and "he restored the chief butler," and "hanged the chief baker." If the butler was innocent, and the baker guilty, we must own the equity of Providence in clearing up the innocence of the innocent, and making the sin of the guilty to find him out. If either both were equally innocent, or equally guilty, it is an instance of the arbitrariness of such great princes as pride themselves in that power which Nebuchadnezzar set up for (Dan. v. 19, "whom he would, he slew, and whom he would, he kept alive"), forgetting that there is a higher than they, to whom they are accountable.

INGRATITUDE.—Ver. 23. Joseph's expectation from the chief butler was disappointed: he "remembered not Joseph, but forgat him." 1. See here an instance of base ingratitude; Joseph had deserved well at his hands, had ministered to him, sympathised with him, helped him to a favourable interpretation of his dream, had recommended himself to him as an extraordinary person upon all accounts; and yet he forgat him. We must not think it strange if, in this world, we have hatred shewn us for our love, and slights for our respects. 2. See how apt those that are themselves at

up thy head from off thee, and shall [a]hang thee on a tree; [b]and the birds shall eat thy flesh from off thee.

20 ¶ And it came to pass the third day, *which was* Pharaoh's [c]birthday, that he made a feast unto all his servants: and he [7]lifted up the head of the chief butler and of the chief baker among his servants.

21 And he restored the chief butler unto his butlership again; and he [d]gave the cup into Pharaoh's hand:

22 But he [e]hanged the chief baker, as Joseph had interpreted to them.

23 Yet did not the chief butler remember Joseph, [f]but forgat him.

CHAPTER XLI.

1 *Pharaoh's two dreams.* 25 *Joseph interpreteth them.* 33 *He giveth Pharaoh counsel.* 38 *Joseph is advanced.* 50 *He begetteth Manasseh and Ephraim.* 54 *The famine beginneth.*

AND it came to pass at the end of two full years, [a]that Pharaoh dreamed; and, behold, he stood by [b]the river.*

2 And, behold, [c]there came up out of the river† seven well-favoured kine, and fat-fleshed; and they fed in a meadow.

3 And, behold, seven other kine came up after them out of the river, ill-favoured, and lean-fleshed; and stood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleshed kine did eat up the seven well-favoured and fat kine. So Pharaoh awoke.

5 And he slept, and dreamed the second time: and, behold, seven ears of corn came up upon one stalk, [1]rank and good.‡

6 And, behold, seven thin ears, and [d]blasted with the east wind,§ sprung up after them.

7 And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, *it was* a dream.

8 And it came to pass in the morning, that [e]his spirit was troubled; and he sent and called for all the [f]magicians of Egypt, and all [g]the wise men thereof:‖ and Pharaoh told them his dream; but [h]*there was* none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, [i]I do remember my faults this day.

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, *both* me and the chief baker:

11 And we [k]dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, [l]servant to the captain of the guard; and we told him, and he [m]interpreted to us our dreams: to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was; [n]me he restored unto mine office, and him he hanged.

14 ¶ Then Pharaoh [o]sent and called Joseph, [p]and they [2]brought him hastily¶ out of the dungeon: and [q]he shaved *himself*,* and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and [r]I have heard say of thee, [3]*that* thou canst understand a dream to interpret it.

16 And Joseph answered Pharaoh, saying, [s]*It is* not in me: God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, [t]In my dream, behold, I stood upon the bank of the river:

18 And, behold, there came up out of the river seven kine, [u]fat-fleshed, and well-favoured; and they fed in a meadow.

19 And, behold, seven other kine came up after them, poor, and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness:

20 And the lean and the ill-favoured kine did eat up the first seven fat kine.

21 And when they had [4]eaten them up, it could not be known that they had eaten them;† but they *were* still ill-favoured, as at the beginning. So I awoke.

B.C. 1718—B.C. 1715.

[a] xli. 13. Gal. iii. 13.
[b] 2 Sam. xxi. 10.
[c] Matt. xiv. 6. Mark vi. 21.
[7] *Reckoned.*
[d] Neh. ii. 1.
[e] xli. 11-13. 16.
[f] Job xix. 14.

CHAPTER XLI.
B.C. 1715.
[a] xxxvii. 5-10.
[b] Deut. xi. 10.
* Gr. *He thought he stood.* The Nile was meant, where they were wont to recreate themselves, especially in hot weather, and when they expected its rise to such a degree as to give hopes of a plentiful year.—PATRICK.
[c] 17-27.
† The buffalo is almost amphibious in Egypt. During the heat of the day, such as are not used in husbandry recline in the water, immersed all but the head. These were the kine Pharaoh beheld.—JOLIFFE.
[1] *Fat.*
‡ This is not an unusual and monstrous production, as it has been often supposed to be. A species of wheat, which grows in Egypt, actually bears, when perfect, this number of ears on one stalk. The stem is solid, or at least full of pith, in order to yield sufficient nourishment and support to so great a weight as the ears it bears; whereas the stem of our own wheat is a mere hollow straw.—CALMET.
[d] Ex. xvii. 10.
§ To this wind is ascribed in Scripture all the mischief done to corn or fruit, by blasting, smutting, mildews, locusts, &c. It was more pernicious in Egypt than other places, because it came through the vast deserts of Arabia.—PATRICK.
[e] Dan. ii. 1-3; iv. 5; vii. 28. Hab. iii. 16.
[f] Ex. vii. 11. 22. Is. viii. 19.
[g] Matt. ii. 1. Acts vii. 22.
‖ The same classes of persons reappear in Ex. vii. 11; and in the sequel they are represented as the wise men of the nations, the possessors of secret arts. These men were applied to for explanation and aid in all things that lay beyond the circle of common knowledge and action.—HENGSTENBERG.

[h] Job v. 12, 13. Ps. xxv. 14.
[i] xl. 1-3, 14, 23.
[k] xl. 5-8.
[l] xxxvii. 36; xxxix. 1, 20.
[m] xl. 12-19.
[n] xl. 20-22. Jer. i. 10. Ez. xliii. 3.
[o] 1 Sam. ii. 8. Ps. cv. 19-22; cxiii. 7, 8.
[p] Ex. x. 16. Dan. ii. 25.
[2] *Made him run.*
¶ Heb. *yeritzuhu*, "caused him to run." Neither the hatred of an imperious mistress, nor the wrath or policy of Potiphar, could detain Joseph in prison when the time came that the word of the Lord had sufficiently tried him in that sore affliction.—BUSH.
[q] 2 Sam. xix. 24.
* The Hebrews, like all Oriental nations, except the Egyptians, carefully cherished the beard, and regarded the loss of it as a deep disgrace; and Joseph, in preparing himself for presentation to the king, shaves himself, in conformity with an Egyptian usage, of which this passage is the earliest intimation. So particular were they on this point, that to have neglected it was a subject of reproach and ridicule; and whenever they intended to convey the idea of a man of low condition, or a slovenly person, the artists represented him with a beard.—WILKINSON.
[r] Dan. v. 16.
[3] When *thou hearest a dream, thou canst interpret it.*
[s] xl. 8. Acts iii. 12; xiv. 14, 15.
[t] 1-7.
[u] Jer. xxiv. 1-3, 5, 8.
[4] *Come to the inward parts of them.*
† An emblem of a very grievous famine, which is represented, not only by the lean kine devouring the fat (as much as to say, the barren years consuming all the growth of the fertile), but by their remaining lean, as if they had eaten nothing.—KIDDER.

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ease are to forget others in distress. Perhaps it is in allusion to this story that the prophet speaks of those that "drink wine in bowls, and are not grieved for the affliction of Joseph" (Amos vi. 6). Let us learn, hence, to cease from man. Joseph, perhaps, depended too much upon his interest in the chief butler, and promised himself too much from him; he learned by his disappointment to trust in God only. We cannot expect too little from man, nor too much from God.—*Henry.*

PROVIDENCE.—Joseph must have been a considerable time in prison before he would be so far trusted as to have the two state prisoners under his charge; they were confined for some time, and yet two years more elapsed without any tokens of approaching deliverance! Surely he would often be ready to say, "Lord, how long?"—But it was the will of God that his servant should receive liberty, and preferment also, not as an obligation conferred on an indigent person; but for the benefit of others, and in the character of a benefactor to the king and people of Egypt.—The scene of Pharaoh's dreams is laid at the river Nile, the annual overflowing of which caused the fertility of Egypt; but the failure of it was followed by famine, at least scarcity. The fat cattle and full ears of corn were apt emblems of plenty; the lean cattle and blighted ears of famine. "The kine" seem to bear an allusion to the grass for the use of cattle, and "the ears," to the corn for the food of man. The circumstances of Pharaoh's dreams were strange and unnatural—yet they seemed very significant; and they impressed his mind, as a presage of some great events to himself or his kingdom: and God so ordered it, to forward Joseph's advancement, that the magicians and wise men could not so much as make a plausible conjecture at the meaning of them.—*Scott.*

CHAP. XLI. JOSEPH'S PRESENTATION TO PHARAOH.—Ver. 14. The king's business required haste; Joseph is sent for out of the dungeon with all speed; Pharaoh's order discharged him, both from his imprisonment and from his servitude, and made him a candidate for some of the highest trusts at court. The king can scarcely allow him time, but that decency required it, to shave himself, and to change his raiment. It is done with all possible expedition, and Joseph is brought in, perhaps, almost as much surprised as Peter was (Acts xii. 9). So suddenly is his captivity brought back, that he is as one that dreams (Ps. cxxvi. 1). Pharaoh immediately, without inquiring who or whence he was, tells him his business, that he expected he should interpret his dream (ver 15). To which Joseph makes him a very modest, decent reply (ver. 16), in which—1. He gives honour to God: "It is not in me; God must give it." Note, Great gifts, then, appear most graceful and illustrious when those that have them use them humbly, and take not the praise of them to themselves, but give it to God. To such God gives more grace. 2. He shews respect to Pharaoh, and hearty goodwill to him and his government, in supposing that the interpretation would be "an answer of peace." Note, Those that consult God's oracles may expect an answer of peace. If Joseph be made the interpreter, hope the best.

THE ROYAL DREAM.—Ver. 17. Here Pharaoh relates his dream. He dreamed that he stood upon the bank of the river Nilus, and saw the kine, both the fat ones and the lean ones, come out of the river. For the kingdom of Egypt had *no rain*, as appears (Zech. xiv. 18); but the plenty of the year depended upon the overflowing of the river, and it was about one certain time of the year that it overflowed. If it rose to fifteen or sixteen cubits, there was plenty; if to twelve or thirteen only, or under, there was scarcity. See how many ways Providence hath of dispensing its gifts; yet whatever the second causes are, our dependence is still the same upon the First Cause, who makes every creature that to us that it is, be it rain or river.

THE ROYAL DREAMS INTERPRETED.—Ver. 25. (1.) The two dreams signified the same thing, but the repetition was to denote the certainty, the nearness, and the importance of the event (ver. 32). Thus has God often shewed "the immutability of his counsel by two immutable things" (Heb. vi. 17, 18). The covenant is sealed with two sacraments; and in the one of them there are both bread and wine, wherein the dream is one, and yet it is doubled, for the thing is certain. (2.) Yet the two dreams had a distinct reference to the two things wherein we most experience plenty and scarcity—namely, *grass* and *corn*. The plenty and scarcity of grass for the cattle were signified by the fat kine and the lean ones; the plenty and scarcity of herb for the service of man, by the full ears and the thin ones. (3.) See what changes the comforts of this life are subject to. After great plenty may come great scarcity; how strong soever we may think our mountain stands, if God speak the word, it will soon be moved. We cannot be sure that "to-morrow shall be as this day," next year as this, and "much more abundant" (Isa. lvi. 12). We must learn how to want, as well as how to abound. (4.) See the goodness of God, in sending the seven years of plenty before those of famine, that provision might be made accordingly. Thus he "sets the one over against the other" (Eccles. vii. 14). Great variety of seasons there have been, and the produce of the earth is sometimes more and sometimes less; yet, take one time with another, what was miraculous concerning the manna, is ordinarily verified in the common course of Providence. (5.) See the perishing nature of our worldly enjoyments. The great increase of the years of plenty was quite lost and swallowed up in the years of famine; and the overplus of it, which seemed very much, yet did but just serve to keep men alive (ver. 29-31).

22 And I saw in my dream, and, behold, seven ears came up in one stalk, full and good:

23 And, behold, seven ears, [5]withered, thin, [z]*and* blasted with the east wind, sprung up after them:

24 And the thin ears devoured the seven good ears. And I told *this* unto the magicians; but *there was* none that could declare *it* to me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* one: [y]God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* [z]seven years: [a]the dream *is* one.

27 And the seven thin and ill-favoured kine that came up after them, *are* seven years: and the seven empty ears, blasted with the east wind, shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: [b]What God *is* about to do he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty throughout all the land of Egypt:

30 And there shall arise after them [c]seven years of famine; and all the plenty [d]shall be forgotten in the land of Egypt; and the famine shall [e]consume the land;‡

31 And the plenty shall not be known in the land by reason of that famine following; for it *shall be* very [6]grievous.

32 And for that the dream was [f]doubled unto Pharaoh twice; [g]*it is* because the thing *is* [7]established by God, and God will shortly bring it to pass.§

33 Now [h]therefore let Pharaoh [i]look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint [8]officers over the land, [k]and take up the fifth part‖ of the land of Egypt in the seven plenteous years.

35 And let them [l]gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land against the seven years of famine, which shall be in the land of Egypt; [m]that the land [9]perish not through the famine.

37 ¶ And [n]the thing was [o]good in the eyes of Pharaoh, and in the eyes of all his servants.

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[5] *Small.*
[z] 2 Kings xix. 26. Ps. cxxix. 6, 7. Hos. viii. 7; ix. 16.
[y] *See on* 16. Is. xli. 22, 23; xlii. 9. Rev. iv. 1.
[z] *See on* xl. 12.
[a] ii. 24. Ex. xxvi. 6. 1 John v. 7.
[b] *See on* xvi. 25.
[c] 2 Sam. xxiv. 13. 1 Kings xvii. 1. 2 Kings viii. 1. Jam. v. 17.
[d] Prov. xxxi. 7. Is. lxv. 16.
[e] xlvii. 13.
‡ It is observed by Pliny (lib. v. Nat. Hist., cap. 9), that when Nile rose only *twelve* cubits, a famine followed; when *thirteen*, great scarcity; when *fourteen*, they had a good year; when *fifteen*, a very good; and if it rose *sixteen*, it made *delicias*, luxuriant plenty; and the greatest increase they ever knew, was to *eighteen* cubits. Now, that this river should overflow so largely for seven years together, as to make vast plenty, and then for the next seven years not to overflow its banks at all, or very little, and so make a sore and long famine, could be ascribed to nothing but an extraordinary hand of God; it being quite out of the course of nature.—PATRICK.
[6] *Heavy.*
[f] xxxvii. 7, 9. 2 Cor. xiii. 1.
[g] Num. xxiii. 19. Is. xiv. 24-27; xlvi. 10, 11. Matt. xxiv. 35.
[7] *Prepared.*
§ This history of Joseph, foretelling the seven years of plenty, and then seven years of famine, and of Egypt preserved thereby, was remembered by the Egyptians, and told by them to Trogus Pompeius, out of whom Justin recites it, though not naming Joseph's name.—WALL.
[h] Dan. iv. 27.
[i] Ex. xviii. 19-22. Deut. i. 13. Acts vi. 3.
[8] *Overseers.*
[k] Prov. vi. 6-8. xxii. 3.
‖ *The fifth part.*—A tenth part of ancient right belonged to the king, and it is probable he bought the other tenth; for it would have been great injustice to have sold that after, which he never paid for; besides, Joseph, who had advised this, would have been hated by the people, which he was not, but extremely honoured.—BOOTHROYD.
[l] xlv. 6, 7.
[m] xlvii. 13-25.
[9] *Be not cut off.*
[n] Prov. x. 20; xxv. 11. Acts vii. 10.
[o] Josh. xxii. 30.

[p] Num. xxvii. 18.
[q] *See on* 16, 25, 28, 33.
[r] Ps. cv. 21, 22. Prov. xxii. 29. Dan. ii. 48.
[1] *Be armed*, or *kiss.*
[s] Esth. x. 3. Dan. iv. 2, 3. Matt. xxviii. 18.
[t] Esth. iii. 10, 12; viii. 7-12.
[2] *Silk.*
[u] Prov. i. 9. Cant. i. 10.
¶ Chains of gold appear to have been as much used among the Hebrews, for ornament or official distinction, as they are among ourselves at the present day. The earliest mention of them occurs in Gen. xli. 42, where we are told that a chain of gold formed a part of the investiture of Joseph in the high office to which he was raised in Egypt. A later instance occurs in Dan. v. 29, from which we learn that a golden chain was part of a dress of honour at Babylon.—KITTO.
[3] *Tender father.*
[x] xlv. 8, 26. Acts vii. 10.
[y] Ex. xi. 7.
[4] In Coptic, *A revealer of secrets*; or, *The man to whom secrets are revealed.*
[5] *Prince.*
[z] xxxvii. 2.
[a] As he was seventeen years of age when he was sold into slavery, thirteen years, of course, were spent in that afflictive condition, of which probably three at least were passed within the walls of a prison.—BUSH.
[b] 1 Kings xii. 6.
[b] xxvi. 12. Ps. lxxii. 16.
[c] xlvii. 21.
[d] xxii. 17.
† The careful precautions thus taken, lest any part of the produce of the soil should escape taxation, shew the desire of the people to evade the payment of the royal impost, and account for the absence on the monuments of Egypt of any trace of a "harvest home." Harvest must indeed have been anything but a joyous season to the agricultural labourer.—TAYLOR.
[e] xlvi. 20; xlviii. 5.
[f] xlvi. 20.
[6] *Prince.*
[g] xlviii. 5, 13, 14, 18-20.
[7] *Forgetting.*
[h] xxix. 32-35; xxx. 6-13.
[8] *Fruitful.*
[i] Ps. cv. 17, 18.

38 And Pharaoh said unto his servants, Can we find *such a one* as this *is*, a man [p]in whom the Spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as [q]God hath shewed thee all this, *there is* none so discreet and wise as thou *art:*

40 Thou [r]shalt be over my house, and according unto thy word shall all my people [1]be ruled: only in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, [s]See, I have set thee over all the land of Egypt.

42 And Pharaoh took off [t]his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of [2]fine linen, and put [u]a gold chain about his neck: ¶

43 And he made him to ride in the second chariot which he had; and they cried before him, [3]Bow the knee: and he made him [x]*ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man [y]lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name [4]Zaphnath-paaneah; and he gave him to wife Asenath, the daughter of Poti-pherah [5]priest of On. And Joseph went out over *all* the land of Egypt.

46 ¶ (And Joseph *was* [z]thirty years old[a] when [a]he stood before Pharaoh king of Egypt.) And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by [b]handfuls.

48 And [c]he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn [d]as the sand of the sea, very much, until he left numbering: for *it was* without number.†

50 ¶ And [e]unto Joseph were born two sons before the years of famine came, which [f]Asenath, the daughter of Poti-pherah [6]priest of On, bare unto him.

51 And Joseph [g]called the name of the firstborn [7]Manasseh: For God, *said he*, hath made me forget all my toil, and all my father's house.

52 And the name of the second [h]called he [8]Ephraim: For God hath caused me to be fruitful in [i]the land of my affliction.

JOSEPH'S COUNSEL.—Ver. 35. The good advice that Joseph gave to Pharaoh was—1. That in the years of plenty he should lay up for the years of famine; buy up corn when it was cheap, that he might both enrich himself, and supply the country, when it would be dear and scarce. Note—1. Fair warning should always be followed with good counsel. *Therefore* the prudent man foresees a the evil that he may hide himself. 2. Because that which is everybody's work, commonly proves nobody's work; he advises Pharaoh to appoint officers who should make it their business, and pitch upon some one person to preside in the affair (ver. 33). Probably, if Joseph had not advised this, it had not been done; Pharaoh's counsellors could no more improve the dream, than his magicians interpret it; therefore it is said of him (Ps. cv. 22), that he "taught his senators wisdom."

JOSEPH'S PROMOTION.—Ver. 41. (1.) Pharaoh gave him an honourable testimony: he is "a man in whom the Spirit of God is;" and that puts a great excellency upon any man; such men ought to be valued (ver. 38). He is a nonsuch for prudence: "There is none so discreet and wise as thou art" (ver. 39). (2.) He puts him into an honourable office; not only employed him to buy up corn, but made him prime-minister of state, comptroller of the household, "Thou shalt be over my house;" chief-justice of the kingdom, "according to thy word shall all my people be ruled," or "armed," as some read it; and then it bespeaks him general of the forces. His commission was very ample: "I have set thee over all the land of Egypt" (ver. 41); "without thee shall no man lift up his hand or foot" (ver. 44); all the affairs of the kingdom must pass through his hand. Nay (ver. 40), "Only in the throne will I be greater than thou." (3.) He put upon him all the marks of honour imaginable, to recommend him to the esteem and respect of the people, as the king's favourite, and one whom he delighted to honour. 1. He gave him his own ring as a ratification of his commission, and in token of peculiar favour; or it was like delivering him the great seal. 2. He put fine clothes upon him, instead of his prison garments. For they that are in kings' palaces must wear soft clothing; he that, in the morning, was dragging his fetters of iron, before night was adorned with a chain of gold. 3. He made him "ride in the second chariot" next his own, and ordered all to do obeisance to him: "Bow the knee," as to Pharaoh himself. 4. He gave him a new name, to shew his authority over him, and yet such a name as bespoke the value he had for him: "*Zaphnath-paaneah*—a revealer of secrets." 5. He married him honourably to a prince's daughter. Where God had been liberal in giving wisdom and other merits, Pharaoh was not sparing in conferring honours.

JOSEPH'S HOUSEHOLD.—Ver. 50. Joseph's family was increased by the birth of two sons, Manasseh and Ephraim (ver. 50-52). In the names he gave them, he owned the Divine Providence giving this happy turn to his affairs. 1. He was made to "forget his misery" (Job xi. 16). We should bear our afflictions when they are present, as those that know not but Providence may so outweigh them, by after-comforts, as that we may even forget them when they are past. But could he be so unnatural as to "forget all his father's house"? He means the unkindnesses he received from his brethren, or perhaps the wealth and honour he expected from his father, with the birthright. The robes which he now wore made him forget the coat of divers colours which he wore in his father's house. 2. He was made "fruitful in the land of his affliction;" it *had* been the land of his affliction, and in some sense it was *still* so, for it was not Canaan, the land of promise. His distance from his father wa still his affliction. Note, Light is sometimes sown for the righteous in a barren and unlikely soil; and yet, if God sow it and water it, it will come up again. The afflictions of the saints promote their fruitfulness. *Ephraim* signifies *Fruitfulness*, and *Manasseh*, *Forgetfulness*, for these two often go together: when Jeshurun waxed fat, he "forgat God his Maker."—*Henry.*

PRACTICAL OBSERVATION.—Important trusts, however unexceptionably obtained and managed, are an encumbrance rather than an advantage to the possessor; who might

B.C. 1708—B.C. 1707.

53 ¶ And [k]the seven years of plenteousness that was in the land of Egypt were ended.

54 And [l]the seven years of dearth began to come, [m]according as Joseph had said: [n]and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was [o]famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, [p]Go unto Joseph; what he saith to you, do.‡

56 And the famine was over all [q]the face of the earth. And Joseph opened [r]all the storehouses, and [r]sold unto the Egyptians; and the famine waxed sore in the land of Egypt.

57 And [s]all countries came into Egypt to Joseph for to buy *corn;* because that the famine was *so* sore in all lands.

CHAPTER XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt. 6 They are imprisoned by Joseph for spies. 21 Their remorse.

NOW [a]when Jacob [b]saw that there was corn in Egypt,* Jacob said unto his sons, [c]Why do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: [d]get you down thither, and buy for us from thence; [e]that we may live, and not die.

3 ¶ And Joseph's [f]ten brethren went down to buy corn in Egypt.

4 But [g]Benjamin, Joseph's brother, Jacob sent not with his brethren: for he said, [h]Lest peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: [i]for the famine was in the land of Canaan.

6 And Joseph *was* the [k]governor over the land, [l]*and* he *it was* that sold to all the people of the land:† and Joseph's brethren came, and [m]bowed down themselves before him *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake [l]roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

8 And Joseph knew his brethren, [n]but they knew not him.

9 And Joseph [o]remembered the dreams which he dreamed of them, and said unto them, [p]Ye *are* spies;‡ to see the [q]nakedness of the land ye are come.

10 And they said unto him, Nay, [r]my lord; but to buy food are thy servants come.

11 We *are* all one man's sons: we *are* [s]true *men,* thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land ye are come.

13 And they said, [t]Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest *is* this day with our father, and [u]one *is* not.

14 And Joseph said unto them, [x]That *is it* that I spake unto you, saying, Ye *are* spies.

15 Hereby ye shall be proved: [y]By the life of Pharaoh§ ye shall not go forth hence, [z]except your youngest brother come hither.

16 Send one of you, and let him fetch your brother, and ye shall be [2]kept in prison, [a]that your words may be proved, whether *there be any* truth in you: or else, by the life of Pharaoh, surely ye *are* spies.

17 And he [3]put them all together into [b]ward three days.

18 And Joseph said unto them the third day, This do, and live; *for* [c]I fear God.‖

19 If ye *be* true *men,* let one of your brethren be bound in [d]the house of your prison: go ye, [e]carry corn for the famine of your houses:

20 But [f]bring your youngest brother unto me; so shall your words be verified, and ye shall not die. [g]And they did so.¶

21 ¶ And [h]they said one to another, We *are* verily guilty concerning our brother, in that [i]we saw the anguish of his soul, when he besought us, and we would not hear; therefore is [k]this distress come upon us.

22 And Reuben answered them, saying, [l]Spake I not unto you, saying, Do not sin against the child? and ye would not hear; therefore, behold, also [m]his blood is required.*

23 And they knew not that Joseph understood *them;* for [4]he spake unto them by an interpreter.

24 And he turned himself about from them and [n]wept; and returned to them again, and communed with them, and took from them [o]Simeon, and bound him before their eyes.†

25 ¶ Then Joseph [p]commanded to fill their sacks with corn, and to restore every man's

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[k] Ps. lxxiii. 20. Luke xvi. 25.
[l] Ps. cv. 16. Acts vii. 11.
[m] 30.
[n] xliii. 1; xlv. 11; xlvii. 13.
[o] 2 Kings vi. 25-29.
[p] Matt. iii. 17; xvii. 5.
‡ And the people are all directed to *go to Joseph.* Who can forbear thinking of HIM in whom it pleased the Father that all fulness should dwell, and to whom those who are ready to perish are directed for relief?—FULLER.
[q] Is. xxiii. 17.
[r] *All wherein* was.
[r] xlii. 6; xlvii. 14, 24.
[s] xlii. 5.

CHAP. XLII.
B.C. 1707.
[a] 1 Kings xix. 3.
[b] xli. 54, 57. Acts vii. 12.
[c] The abundant supply of grain and other produce, gave to Egypt advantages which no other country possessed; for Egypt was a granary where, from the earliest times, all people felt sure of finding a plenteous store of corn; and some idea may be formed of the immense quantity produced, from the fact of the "seven plenteous years" affording a sufficiency of corn to supply the whole population during seven years of dearth, as well as all countries which sent to Egypt to buy it, from the annual surplus laid up for that purpose.—WILKINSON.
[c] Josh. vii. 10.
[d] xliii. 2, 4.
[e] Ps. cxviii. 17. Is. xxxviii. 1.
[f] 5, 13.
[g] xxxv. 16-19.
[h] xxxiii. 1, 2; xliii. 14, 29.
[i] xii. 10. Acts vii. 11.
[k] Ps. cv. 16-21. Acts vii. 10.
[l] xli. 55, 56.
† Or, *sale of corn.* So the Hebrew *Sheber* (which is, *breaking*) is here translated in Greek, *the selling of wheat.* The Chaldee also so expresseth it. (See Gen. xli. 56.) Jacob *saw,* that is, *understood* this, by the report of others; he *heard* it.—AINSWORTH.
[m] xxxvii. 7.
[l] *Hard things with them.*
[n] Luke xxiv. 16.
[o] xxxvii. 5-9.
[p] Josh. ii. 1; vi. 23.

‡ These words, *Ye are spies,* are not to be looked upon as a lie, because they are not spoken by way of affirmation, but of probation only, in the manner that judges speak, when they examine suspected persons, or inquire into a crime of which men are accused; and have therefore the force of an interrogation, "Are ye not spies?"—STACKHOUSE.
[q] Ex. xxxii. 25.
[r] 1 Sam. xxvi. 17.
[s] John vii. 18. 2 Cor. vi. 8.
[t] xliii. 7.
[u] xlv. 26.
[x] Job xiii. 24; xix. 11.
[y] Deut. vi. 13.
§ Nothing is more common than to swear by the life of a great man, a father, or a master.—ROBERTS.
[z] xliii. 3; xliv. 20-34.
[2] *Bound.*
[a] 7, 12, 30.
[3] *Gathered.*
[b] Lev. xxiv. 12.
[c] Lev. xxv. 43.
‖ What! an Egyptian nobleman know and fear the true God! If so, they have no injustice to fear at his hands; nor can he withhold food from a starving family. The fear of God will ever be connected with justice and humanity to man.—FULLER.
[d] Is. xlii. 7, 22.
[e] xliii. 1, 2; xlv. 23.
[f] xliii. 5; xliv. 23.
[g] vi. 22. John ii. 5.
¶ That is, resolved and promised to do so. Those things are often said to be done in Scripture, which were sincerely resolved upon.—POOLE.
[h] 2 Sam. xii. 13. Mark ix. 44, 46, 48.
[i] Prov. xxi. 13.
[k] Prov. i. 27, 28.
[l] Luke xxiii. 51.
[m] iv. 10; ix. 5, 6.
* That is, "God punisheth us for killing our brother;" as is threatened (Gen. ix. 5). After many years, the guilt of innocent blood could not be removed out of their hearts; but the memory is renewed upon this their trouble.—AINSWORTH.
[4] *An interpreter was between them.*
[n] Luke xix. 41.
[o] xxxiv. 25.
† As Simeon had given proof, on a previous occasion, that he was capable of atrocious wickedness, there are, perhaps, plausible grounds for believing that his hands were chief in the trespass against Joseph.—BUSH.
[p] xliv. 1, 2.

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be more comfortable, though not so useful, in a more obscure situation. Indeed, all worldly prosperity, like the years of plenty, is fleeting away, and will soon be forgotten and swallowed up, in the afflictions which are coming upon the wicked. In Joseph, however, we still see a bright example of fidelity, activity, and equity; and an instance of the extensive good, which, in some circumstances, may be done by one man, when called forth, qualified, and prospered by the Lord.—The knowledge of future temporal events might, in some instances, be useful, yet would seldom be pleasant; but the knowledge of the future state and eternal world will be both useful and pleasant; if we do but "labour for that meat which endureth unto everlasting life, which the Son of man shall give us; for him hath God the Father sealed." He is the great antitype of Joseph.—Risen, ascended, and exalted on the throne of glory, all power is vested in him as Mediator: he is the *Revealer of secrets,* and the *Saviour of the world.* Through the whole earth the souls of men are perishing without resource, save in him "the Bread of Life;" and his fulness is inexhaustible. To him the Father bears testimony, "This is my beloved Son, hear ye him;" "Go to Jesus, and what he bids you, do." Attending to this voice, and applying to him, he will open his treasures, and satisfy the hungry soul, of every age and nation, yea, "without money and without price." But they who slight this provision must starve; and they who bow not the knee before him, and "will not that he should reign over them," will be inevitably destroyed as enemies to him and his cause.—*Scott.*

CHAP. XLII. JOSEPH AND HIS BRETHREN.—Ver. 6. He shewed himself very rigorous and harsh with them; the very manner of his speaking, considering the post he was in, was enough to frighten them; "for he spake roughly to them" (ver. 7). He charged them with bad designs against the government (ver. 9), treated them as dangerous persons, "Ye are spies," protesting "By the life of Pharaoh" that they were so (ver. 16). Some make that an oath, others make it no more than a vehement asseveration, like that, "As thy soul liveth;" however, it was more than yea, yea, and nay, nay, and therefore came of evil. Note, Bad words are soon learned by converse with those that use them, but not so soon unlearned. Joseph, by being much at court, got the courtier's oath, "By the life of Pharaoh;" perhaps designing hereby to confirm his brethren in their belief that he was an Egyptian, and not an Israelite; they knew this was not the language of a son of Abraham: when Peter would prove himself no disciple of Christ, he cursed and swore. Now, why was Joseph thus hard upon his brethren? We may be sure it was not from a spirit of revenge, that he might trample upon *them* now, who had formerly trampled upon *him;* he was not a man of that temper. But—1. It was to enrich his own dreams, and complete the accomplishment of them. 2. It was to bring them to repentance. 3. It was to get out of them an account of the state of their family, which he longed to know; they would have discovered him, if he had asked as a friend, therefore he asks as a judge. Not seeing his brother Benjamin with them, perhaps he began to suspect that they had made away with him too, and therefore gives them occasion to speak of their father and brother. Note, God in his providence sometimes seems harsh with those he loves, and speaks roughly to those whom yet he has great mercy in store for.—*Henry.*

REASON OF JOSEPH'S CONDUCT.—It is evident that Joseph did not behave thus from resentment; for in the whole transaction he exceedingly denied himself, and put a force on his own inclinations. No doubt he was unwilling to augment his father's grief, and would rather have rejoiced to set his heart at ease by an immediate message; yet, his behaviour had for a time a contrary tendency. It is most probable that the whole transaction, from Joseph's first advancement, to Jacob's descent into Egypt, was conducted by some intimations from God to Joseph, in order to accomplish his purposes respecting Jacob and his posterity. It would not, indeed, have been proper for Joseph immediately to have received his brethren into favour till it appeared that they were sensible of their guilt, and shewed some symptoms of remorse. Now, by being concealed, he had a fair opportunity of discovering the real state of their mind, from time to time; and by virtue of his authority, he was able not only to make strict trial of them, but to employ *means* exactly suited to produce that state of mind which he wished to see; by exciting a beneficial remorse of conscience, and repressing their

money into his sack, and [q]to give them provision for the way: and thus did he unto them.

26 And they laded their asses with the corn, and departed thence.

27 And as one of them opened his sack, to give his ass provender in [r]the inn,‡ he espied his money; for, behold, it *was* in his sack's mouth.

28 And he said unto his brethren, My money is restored; and, lo, *it is* even in my sack: and [t]their heart [5]failed *them*, and they were afraid, saying one to another, [u]What *is* this *that* God hath done unto us?

29 ¶ And they came unto Jacob their father unto the land of Canaan, and told him all that befell unto them: saying,

30 The man, *who is* the lord of the land, spake [6]roughly to us, and took us for spies of the country.

31 And we said unto him, We *are* true *men;* we are no spies.

32 We *be* twelve brethren, sons of our father: one *is* not, and the youngest *is* this day with our father in the land of Canaan.

33 And the man, the lord of the country, said unto us, Hereby shall I know that ye *are* true *men;* leave one of your brethren *here* with me, and take *food for* the famine of your households, and be gone;

34 And bring your youngest brother unto me: then shall I know that ye *are* no spies, but *that* ye *are* true *men: so* will I deliver you your brother, and ye shall [x]traffick in the land.

35 ¶ And it came to pass, as they emptied their sacks, that, behold, [y]every man's bundle of money *was* in his sack: and when *both* they and their father saw the bundles of money, they were afraid.§

36 And Jacob their father said unto them, [z]Me have ye bereaved *of my children:* Joseph *is* not, and Simeon *is* not, and ye will take Benjamin *away.* [a]All these things are against me.

37 And Reuben spake unto his father, saying, [b]Slay my two sons,‖ if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he said, My son shall not go down with you; for [c]his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye [d]bring down my gray hairs with sorrow to the grave.

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[q] xiv. 21. Matt. vi. 33.

[r] Matt. v. 44. Rom. xii. 17-21.

[s] Ex. iv. 24. Luke ii. 7; x. 34.

‡ *In the inn;* that is, *lodging-place.* The word properly implies no more than a mere stopping-place or camping-ground. They have no *inns* in the East, nor frequently have travellers so much as a shed to cover them. They generally lodge in the open air, near some fountain, where there is pasture for beasts, and whence they may obtain a supply of water for themselves. —BOOTHROYD.

[t] Lev. xxvi. 36. Deut. xxviii. 65. Luke xxi. 26.

[5] *Went forth.*

[u] Is. xiv. 7. Lam. ii. 17. Am. iii. 6.

[6] *With us hard things.*

[x] 1 Kings x. 15.

[y] 27, 28.

§ They had seen the same before; therefore this is set down to express the fear which Jacob himself was in at the sight of the money; though we may well suppose their fear was increased when they perceived him to have the same apprehensions which they had, of some design that might be laid against their lives, when they returned to Egypt, though they brought their younger brother with them.—PATRICK.

[z] xxxvii. 20-35.

[a] Job vii. 7. Ps. xxxiv. 19. Ec. vii. 8. Rom. viii. 28. 1 Cor. x. 13. Jam. v. 7-11.

[b] xliii. 9; xliv. 32-34. Mic. vi. 7.

‖ So the Greek translateth, and the Hebrew is elsewhere so used (Ex. xviii. 3). But it may also be Englished, "two of my sons," he having four in all (Gen. xlvi. 9). This condition being unnatural and sinful, Jacob would not admit of, but continueth his purpose not to let Benjamin go (ver. 38). — AINSWORTH.

[c] xxxv. 16-18; xxxvii. 33; xliv. 20, 27-34.

[d] 1 Kings ii. 6. Ps. lxxi. 18. Is. xlvi. 4.

CHAP. XLIII.

[a] xlii. 5.

[e] *Had eaten up;* that is, had nearly consumed. It is not to be supposed that they would wait till their former stock was *entirely exhausted* before sending for another supply.—BUSH.

[b] 1 Tim. v. 8.

[c] xlii. 15-20.

[1] *Protesting, protested.*

[d] 2 Sam. iii. 13.

[e] xlii. 38.

† But here the former difficulty recurs—they cannot, must not, will not, go without their younger brother. This is trying. Nature struggles with nature—the affection of the father with the calls of hunger; but the former must yield. —FULLER.

[2] *Asking, asked us.*

[3] *Mouth.*

[4] *Knowing could we know?*

‡ He is called "a lad" from his being the youngest of the brethren, though he was now married and had ten children (Gen. xlvi. 21). So the three companions of Daniel—Shadrach, Meshach, and Abednego—though old enough to be "set over the affairs of the province," yet are spoken of as the three *children* who were cast into the fiery furnace.—BUSH.

[f] Deut. xxxiii. 6.

[g] Num. xiv. 31. Ezra viii. 21.

[h] Ps. cxix. 122.

§ It is plain, from other circumstances, that Jacob had more confidence in Judah than in the rest; and we shall soon see that it was not without reason. —BOOTHROYD.

[i] Ex. iii. 18, 20.

[5] *Twice by this.*

[k] Est. iv. 16.

[l] 1 Sam. xxv. 27.

‖ *A present.*—This is now, and from the most remote antiquity has been, through the East, the method of introduction to the great (Prov. viii. 16).—BOOTHROYD.

[m] xxxvii. 25.

[n] 1 Kings x. 15.

[o] Rom. xii. 17.

¶ Because the famine continuing, it was like, corn was dearer. *An oversight* or *error;* Greek, *an ignorant act.* Hereupon justice required that the money should be restored.—DIODATI.

CHAPTER XLIII.

1 *Jacob is hardly persuaded to send Benjamin.* 15 *Joseph entertaineth his brethren.* 31 *And maketh them a feast.*

AND [a]the famine *was* sore in the land.

2 And it came to pass, when they had eaten up* the corn which they had brought out of Egypt, their father said unto them, [b]Go again, buy us a little food.

3 And Judah spake unto him, saying, The [c]man [1]did solemnly protest unto us, saying, Ye shall not [d]see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will go down and buy thee food:

5 But if thou wilt not send *him,* we [e]will not go down: for the man said unto us, Ye shall not see my face, except your brother *be* with you.

6 And Israel said, Wherefore dealt ye *so* ill with me, *as* to tell the man whether ye had yet a brother?†

7 And they said, The man [2]asked us straitly of our state, and of our kindred, saying, *Is* your father yet alive? have ye *another* brother? and we told him according to the [3]tenor of these words. [4]Could we certainly know that he would say, Bring your brother down?

8 And Judah said unto Israel his father, Send the lad‡ with me, and we will arise and go; [f]that we may live, and not die, both we and thou, *and* [g]also our little ones.

9 I [h]will be surety for him;§ [i]of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever:

10 For except we had lingered, surely now we had returned [5]this second time.

11 And their father Israel said unto them, [k]If *it must be* so now, do this; Take of the best fruits in the land in your vessels, and [l]carry down the man a present,‖ [m]a little balm, and a little honey, [n]spices and myrrh, nuts and almonds.

12 And take [o]double money¶ in your hand; and the money that was brought again in the

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pride and stoutness of heart. By his own experience he knew the good effects of severe and long-continued troubles, and was willing to try the same remedy upon them. At the same time he seems to have been very solicitous to obtain information concerning the state of the family; especially as he did not see Benjamin among his other brethren.

CONSCIENCE.—Ver. 21. Joseph's brethren at length felt keen remorse, though perhaps insensible before, or at least not deeply convinced of their heinous crime: and considering how the fear of God influenced an Egyptian, as they supposed, their unrelenting malice to their brother recurred to their remembrance, and they were unable any longer to conceal their convictions, but began to speak their thoughts one to another on the subject. The anguish of Joseph, and his earnest and pathetic entreaties for mercy, when his brethren were about to sell him for a slave, or to kill him, are not mentioned in the narrative, but are here introduced with great effect; and they were ready to conclude that God was about to take vengeance upon them for that cruelty. Reuben had remonstrated at the time with his brethren, but they would not hear, and now he reproached them, and seemed to denounce their doom. Thus will conscience at length reproach and torture those who at present neglect its warnings.—*Scott.*

THE REPORT TO JACOB.—Ver. 29. We may notice—1. The report which Jacob's sons made to their father, of the great distress they had been in in Egypt; how they had been suspected, and threatened, and obliged to leave Simeon a prisoner there, till they should bring Benjamin with them thither. Who would have thought of this when they left home? When we go abroad, we should consider how many sad accidents, that we little think of, may befall us before we return home. "We know not what a day may bring forth;" we ought therefore to be always ready for the worst. 2. The deep impression this made upon the good man. The very bundles of money which Joseph returned, in kindness to his father, frightened him (ver. 35); for he concluded it was done with some mischievous design, or perhaps suspected his own sons to have committed some offence, and so to have run themselves into a *præmunire—a penalty;* which is intimated in what he says (ver. 36), "Me have ye bereaved." He seems to lay the fault upon them; knowing their characters, he feared they had provoked the Egyptians, and perhaps forcibly, or fraudulently, brought home their money. Jacob is here much out of temper—3. He has very melancholy apprehensions concerning the present state of his family: "Joseph is not, and Simeon is not;" whereas Joseph was in honour, and Simeon in the way to it. Note, We often perplex ourselves with our own mistakes, even in matters of fact. True griefs may arise from false intelligence and suppositions (2 Sam. xiii. 31). Jacob gives up Joseph for gone, and Simeon and Benjamin as being in danger; and concludes, "All these things are against me." It proved otherwise, that all these were *for* him, were working together for his good and the good of his family; yet here he thinks them all against him. Note, Through our ignorance or mistake, and the weakness of our faith, we often apprehend that to be against us, which is really for us.—*Henry.*

CHAP. XLIII. JACOB'S POLICY.—Ver. 11. Jacob's prudence and justice appeared in three things:—1. He sent back the money which they had found in the sacks' mouths with this discreet construction of it, "Peradventure it was an oversight." Note, Honesty obliges us to make restitution, not only of that which comes to us by our own fault, but of that which comes to us by the mistakes of others. 2. He sent double money, as much again as they took the time before, upon the supposition that the price of corn might be risen; or that, if it should be insisted upon, they might pay a ransom for Simeon, or his prison fees; or to shew a generous spirit, that they might be the more likely to find generous treatment with "the man, the lord of the land." 3. He sent a present of such things as the land afforded, and as were scarce in Egypt, "balm and honey," &c. (ver. 11), the commodities that Canaan exported (chap. xxxvii. 25). Note, (1.) Providence dispenses its gifts variously. Some countries produce one commodity, others another, that commerce may be preserved. (2.) Honey and spice will never make up the want of bread-corn. The famine was sore in Canaan, and yet they had balm and myrrh, &c. We may live well enough upon plain food without dainties, but we cannot live upon dainties without plain food.

JOSEPH'S BRETHREN—THE SECOND VISIT.—Ver. 16. Jacob's sons, having got leave to take Benjamin with them, were observant of the orders their father had given them, and went down the second time into Egypt to buy corn. Now here we have an account of what passed between them and Joseph's steward, who, some conjecture, was in the secret, and knew them to be Joseph's brethren, and helped to humour the thing; I rather think not, because no man must be present when Joseph afterward made himself known to them (chap. xlv. 1). 1. Joseph's steward has orders from his master (who was busy selling corn, and receiving money) to take them to his house, and make ready for their entertainment. 2. Even this frightened them (ver. 18):

mouth of your sacks, carry *it* again in your hand; peradventure it *was* an oversight.

13 Take also your brother, and arise, go again unto the man:

14 And [P]God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. [6]If I be bereaved *of my children*, I am bereaved.

15 ¶ And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

16 And when Joseph saw Benjamin with them, he said to [q]the ruler of his house, Bring *these* men home, and [7]slay, and make ready:* for *these* men shall [8]dine with me at noon.

17 And the man did as Joseph bade: and the man brought the men into Joseph's house.

18 And [r]the men were afraid, because they were brought into Joseph's house;† and they said, Because of the money that was returned in our sacks at the first time are we brought in; that he may [9]seek occasion against us, and fall upon us, and take us for bond-men, and our asses.

19 ¶ And they came near to the steward of Joseph's house, and they communed with him at the door of the house,

20 And said, O sir, [1]we came indeed down at the first time to buy food:

21 And it came to pass, when we came to the inn, that we opened our sacks, and, behold, *every* man's money *was* in the mouth of his sack, our money in full weight; and [s]we have brought it again in our hand.

22 And other money have we brought down in our hands to buy food: we cannot tell who put our money in our sacks.

23 And he said, [t]Peace *be* to you,‡ fear not; your God, and the God of your father, hath given you treasure in your sacks: [2]I had your money. And he brought Simeon out unto them.

24 And the man brought the men into Joseph's house, and gave *them* water, and they washed their feet; and he gave their asses provender.

25 And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

26 ¶ And when Joseph came home, they brought him the present which *was* in their hand into the house, and [u]bowed themselves to him to the earth.

27 And he asked them of *their* [3]welfare, and said, [4]*Is* your father well, the old man of whom ye spake? *is* he yet alive?

28 And they answered, Thy servant our father§ *is* in good health, he *is* yet alive: [x]and they bowed down their heads, and [y]made obeisance.

29 And he lifted up his eyes, and saw his brother Benjamin, [z]his mother's son, and said, *Is* this your younger brother, of whom ye spake unto me? And he said, God be gracious unto thee, [a]my son.

30 And Joseph made haste; for [b]his bowels did yearn upon his brother: and he sought *where* to weep; and he entered into *his* chamber, and [c]wept there.

31 And he washed his face, and went out, and [d]refrained himself, and said, Set on bread.

32 And they set on for him by himself, and for them by themselves, and for the Egyptians which did eat with him by themselves: because the Egyptians might not eat bread with the Hebrews; for that *is* [e]an abomination‖ unto the Egyptians.

33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth: ¶ and the men marvelled one at another.

34 And he took *and sent* [f]messes unto them from before him: but Benjamin's mess [g]was five times so much as any of theirs.* And they drank, and [5]were merry with him.

CHAPTER XLIV.

1 *Joseph's policy to stay his brethren.* 14 *Judah's humble supplication to Joseph.*

AND he commanded [1]the steward of his house, saying, [a]Fill the men's sacks *with* food, as much as they can carry, and put every man's money in his sack's mouth.*

2 [b]And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn-money. And he did according to the word that Joseph had spoken.

3 As soon as the morning was light, the men were sent away, they and their asses.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joseph said unto his steward,

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[P] Ezra vii. 27. Ps. xxxvii. 5. Prov. xvi. 7; xxi. 1.

[6] *And I, as I have been, &c.*

[q] xxiv. 2, 10: xxxix. 4, 5; xliv. 1.

[7] *Kill a killing.*

[8] *Slay, and make ready.*—Heb. *Tevoch taivach*, "slay a slaughter." This indicates extraordinary preparations. Flesh is not in common use among the Orientals, and such an order would not be given unless an entertainment of more than usual sumptuousness was to be served up.—BUSH.

[9] *Eat.*

[r] xlii. 21, 28, 35. Job vi. 21. Ps. liii. 5; lxxiii. 19. Is. vii. 2. Matt. xiv. 26, 27. Mark vi. 16.

† A more natural picture of the conduct of men from the *country*, in Asia, when taken into the house of a superior, cannot be drawn. When they are told to go *inside*, they at once suspect that they are about to be punished or confined; and as they go through the house, they look in every direction, and are ready for a run at the least appearance of danger.—KITTO.

[9] *Roll himself upon us.*

[1] *Coming down we came down.*

[s] *See on* 12. Heb. xiii. 18.

[t] Jud. vi. 23; xix. 20. 1 Sam. xxv. 6.

‡ The steward, being let into the secret, and perceiving the concern they were in, bade them dismiss all uneasy apprehensions; told them that what they found in their sacks they ought to look upon as a treasure sent them from Heaven; owned that he himself had fairly received their money; and gave them assurance that they should never hear any more of it.—STACKHOUSE.

[2] *Your money came to me.*

[u] xxvii. 29. xxxvii. 7-10.

[3] *Peace.*

[4] Is there *peace to your father?*

§ *Thy servant our father*; by which expression, delivered in Jacob's name, and by his order, Jacob himself *made obeisance to him*, as was foretold (Gen. xxxvii. 9).—POOLE.

[x] xxxvii. 9, 10.

[y] Ex. xviii. 7.

[z] xxx. 22-24; xxxv. 17, 18.

[a] xlv. 8. Josh. vii. 19. 2 Chr. xxix. 11. Matt. ix. 2, 22. Mark x. 24.

[b] 1 Kings iii. 26. Jer. xxxi. 20.

[c] xlii. 24. John xi. 33-38. Acts xx. 19, 31, 37.

[d] xiv. 1. Is. xliii. 14. Jer. xxxi. 16.

[e] xlvi. 34.

‖ The Greek explaineth the cause, for that *every feeder of sheep was an abomination to the Egyptians*: and Moses telleth the same (Gen. xlvi. 34). The Chaldee more plainly saith, *because the Hebrews eat the cattle which the Egyptians worship*.—AINSWORTH.

¶ Josephus says they were set down according to their seniority as they used to sit at home at their father's table; and their wonder, of course, arose from considering how their respective ages could be so accurately known in the house of the governor of Egypt, particularly as some of them were nearly of the same age with others.—KITTO.

[f] 2 Sam. xi. 8.

[g] 1 Sam. i. 5.

* It is not to be supposed that Benjamin ate five times as much as his brethren; but it appears to be still the custom in Persia, and many other parts of the East, to honour a person of quality, by sending either a larger quantity, or a greater variety of dishes, than to others.—BOOTHROYD.

[5] *Drank largely.*

CHAP. XLIV.

1 *Him that was over the house.*

[a] xlii. 25.

* There are two sorts of sacks noticed in the history of Joseph, which ought not to be confounded: one for the corn, the other for the baggage, &c. Through all Asia, as far as to the Indies, everything is carried upon beasts of burden, in sacks of wool, covered in the middle with leather, down to the bottom, the better to resist water. They enclose in them their things, done up in large parcels. Of this kind of sacks we are to understand what is said here, and through this history; and not of the sacks in which they carried their corn.—CHARDIN.

[b] xlii. 15, 16, 20.

"They were afraid, because they were brought into Joseph's house." The just challenges of their own consciences, and Joseph's violent suspicions of them, forbade them to expect any favour, and suggested to them, that this was done with a bad design upon them. Note, Those that are guilty and timorous are apt to make the worst of everything. Now they thought they should be reckoned with about the money in the sacks' mouths, and should be charged as cheats, and men not fit to be dealt with, who had taken advantage of the hurry of the market to carry off their corn unpaid for. They, therefore, laid the case before the steward, that he, being apprised of it, might stand between them and danger. 3. The steward encouraged them (ver. 23): "Peace be to you, fear not;" though he knew not what his master drove at, yet he was aware these were men whom he meant no harm to, while he thus amused them; and therefore he directs them to look at the Divine Providence in the return of their money; "Your God, and the God of your father, hath given you treasure in your sacks."

JOSEPH'S SYMPATHIES.—Ver. 26. It was great kindness that Joseph shewed to them, while they little thought it was a *brotherly* kindness. There is—1. His kind inquiry concerning Jacob, "Is he yet alive?" a very fit question to be asked concerning any, especially concerning old people; for we are dying daily; it is strange that we are *yet alive*. Jacob had said, many years before, "I will go to the grave to my son;" but "he is yet alive;" we must not die when we will. 2. The kind notice he took of Benjamin, his own brother. (1.) He put up a prayer for him (ver. 29): "God be gracious unto thee, my son." Joseph's favour, though he was "the lord of the land," would do him little good, unless God were gracious to him. Many seek the ruler's favour, but he directs him to seek the favour of the Ruler of rulers. (2.) He shed some tears for him (ver. 30). Note, Tears of tenderness and affection are no disparagement at all, even to great and wise men. Gracious weepers should not proclaim their tears: "My soul shall weep in secret," says the prophet (Jer. xiii. 17). "Peter went out and wept bitterly" (see Matt. xxvi. 75). 3. His kind entertainment of them all: when his weeping had subsided, so that he could refrain himself, he sat down to dinner with them, treated them nobly, and yet contrived everything to amuse them. (1.) He ordered three tables to be spread, one for his brethren, another for the Egyptians that dined with him (for so different were their customs, that they did not care to eat together), another for himself, who durst not own himself a Hebrew, and yet would not sit with the Egyptians.—*Henry.*

BENJAMIN'S MESS.—Ver. 34. The five times larger mess was a token of respect customary in those days, which should not be judged of by modern manners. Joseph tried whether his brethren would envy Benjamin this distinction, as they had envied *him* his coat of many colours.—The words rendered, *were merry*, sometimes mean, *were intoxicated;* but they seem to be properly translated; for we cannot suppose either that in such circumstances they would drink to excess, or that Joseph would have countenanced them in so doing.—*Scott.*

CHAP. XLIV. JOSEPH'S CUP.—It may be supposed that this silver cup had been used at the entertainment (xliii. 32-34).—Joseph seems to have been desirous of ascertaining beyond doubt, how his brethren stood affected to Benjamin, Jacob's present favourite, and to their father on his account. Had they envied and hated Benjamin (the other son of Rachel, Leah's rival), as they had done him; and, had they been influenced by the same unfeeling indignation against Jacob as they were formerly, they would on this occasion have discovered it: for when the cup was found upon Benjamin, they would have had a plausible pretence for leaving him to be a slave, and returning home without him. In this case Joseph no doubt would have acted very differently than he did, when the event proved them to be so affectionately disposed both towards Benjamin and their father. At the same time this trial was exceedingly calculated to increase their humiliation. The abruptness of this unexpected address (ver. 4-6) was well suited to surprise and confuse, and to favour the design. Joseph probably meant that by "divination" he had discovered who had stolen his cup (ver. 15); which he could not have done had he divined *by means of the cup:* the words might be rendered, "that about which he hath used divination." It is not, however, certain that *divination* is meant; as the original word is used sometimes for accurate investigation or diligent observation (chap. xxx. 27; 1 Kings

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Up, follow after the men; and when thou dost overtake them, say unto them, [c]Wherefore have ye rewarded evil for good?†

5 *Is* not this *it* in which my lord drinketh, and whereby indeed he [2]divineth?‡ Ye have done evil in so doing.

6 ¶ And he overtook them, and he spake unto them these same words.

7 And they said unto him, [d]Wherefore saith my lord these words? God forbid that thy servants should do according to this thing.

8 Behold, [e]the money which we found in our sacks' mouths we brought again unto thee out of the land of Canaan: [f]how then should we steal out of thy lord's house silver or gold?

9 With whomsoever of thy servants it be found, [g]both let him die, [h]and we also will be my lord's bond-men.

10 And he said, Now also *let* it *be* according unto your words: [i]he with whom it is found shall be my servant;§ and ye shall be blameless.

11 Then they speedily took down every man his sack to the ground, and opened every man his sack.

12 And he searched, *and* [k]began at the eldest, and left at the youngest; [l]and the cup was found in Benjamin's sack.

13 Then they [m]rent their clothes, and laded every man his ass, and returned to the city.

14 ¶ And Judah and his brethren came to Joseph's house; (for [n]he *was* yet there;) and they [o]fell before him on the ground.

15 And Joseph said unto them, [p]What deed *is* this that ye have done? [q]wot ye not that such a man as I can certainly [3]divine?

16 And [r]Judah said, [s]What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? [t]God hath found out the iniquity of thy servants:‖ behold, we *are* my lord's servants, both we, and *he* also with whom the cup is found.

17 And he said, [u]God forbid that I should do so: *but* the man in whose hand the cup is found, [x]he shall be my servant; and as for you, get you up [y]in peace unto your father.

18 ¶ Then Judah¶ came near unto him, and said, Oh my lord, [z]let thy servant, I pray thee, speak a word in my lord's ears, and let not thine [a]anger burn against thy servant: for thou *art* even [b]as Pharaoh.

19 My lord [c]asked his servants, saying, Have ye a father, or a brother?

20 And we said unto my lord,* We have a father, an old man, and [d]a child of his old age, a little one; [e]and his brother is dead, and [f]he alone is left of his mother, and his father loveth him.

21 And thou saidst unto thy servants, [g]Bring him down unto me, that I may set mine eyes upon him.

22 And we said unto my lord, The lad cannot leave his father: for *if* he should leave his father, [h]*his father* would die.

23 And thou saidst unto thy servants, [i]Except your youngest brother come down with you, ye shall see my face no more.

24 And it came to pass, when we came up unto thy servant my father, [k]we told him the words of my lord.

25 And our father said, [l]Go again, *and* buy us a little food.

26 And we said, [m]We cannot go down: if our youngest brother be with us, then will we go down: for we may not see the man's face, except our youngest brother *be* with us.

27 And thy servant my father said unto us, Ye know that [n]my wife† bare me two *sons:*

28 And the one went out from me,‡ and I said, Surely he is torn in pieces; and I saw him not since:

29 And if [o]ye take this also from me, and mischief befall him, ye shall bring down my gray hairs with sorrow to the grave.

30 Now therefore, when I come to thy servant my father, and the lad *be* not with us; (seeing that [p]his life is bound up in the lad's life;)

31 It shall come to pass, [q]when he seeth that the lad *is* not *with us*, that he will die: and thy servants [r]shall bring down the gray hairs of thy servant our father with sorrow to the grave.

32 For thy servant became surety for the lad unto my father, saying, If I bring him not unto thee, then I shall bear the blame to my father for ever.

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[c] 1 Sam. xxiv. 17. John x. 32.

† Scarcely had they left the precincts of the city, when the steward overtakes them, and charges them with the heinous crime of having stolen his lord's cup; by which we are to understand, according to the force of the original, a large, deep goblet, out of which the wine was poured into the drinking-vessel. This was a crime which would have been highly offensive at any time, but pre-eminently so after the generous treatment they had now received.—BUSH.

[2] *Maketh trial.*

‡ This does not signify that Joseph practised divination, nor does his steward say that he did; but only asks such a question as might make them think he did. For, being a known interpreter of dreams, people perhaps thought he was skilled in the arts of divination.—PATRICK.

[d] xxxviii. 16-18.

[e] xlii. 27, 35; xliii. 12, 21, 22.

[f] *See on* 7. Jam. ii. 10, 11.

[g] Job xxxi. 38, 40. Ps. vii. 3-5. Acts xxv. 11.

[h] xliii. 18.

[i] Ex. xxii. 3. Matt. xviii. 24, 25.

§ "My bond-man."—He speaks in the name and place of his master, and moderates the conditions which they proposed, exempting the innocent, and exchanging the offered death of the guilty into slavery.—POOLE.

[k] xliii. 33.

[l] xlii. 36, 38; xliii. 14.

[m] Num. xiv. 6. 2 Sam. i. 2, 11; xiii. 19.

[n] xliii. 15, 25.

[o] xxxvii. 7-9; l. 18. Phil. ii. 10, 11.

[p] iii. 13; iv. 10.

[q] xxi. 26; xxxix. 8. Ex. xxxii. 1.

[3] *Make trial.*

[r] xliii. 8, 9.

[s] Ezra ix. 10, 15. Job xl. 4. Acts ii. 37.

[t] xlii. 21, 22. Num. xxxii. 23. Josh. vii. 1, 18.

‖ He meant their cruelty to Joseph, whom probably they now named, and began afresh to reproach each other with, as in xlii. 21. &c., as Josephus thinks.—PYLE.

[u] xviii. 25; xlii. 18. 2 Sam. xxiii. 3. Prov. xvii. 15.

[x] 10.

[y] xxxvii. 32, 33.

¶ The surety now becomes the advocate, and that to purpose. Such an intercession as that which follows we shall nowhere find, unless it be in His whom the Father *heareth always.*—FULLER.

[z] 2 Sam. xiv. 12. Job xxxiii. 31. Acts ii. 29.

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[a] Est. i. 12. Ps. lxxix. 5.

[b] Prov. xix. 12. Dan. iii. 15, 19-23.

[c] xlii. 7-10; xliii. 7, 29.

* I need not repeat, how every word in this inimitable passage tells—how it touches every principle of compassion in the human mind; in short, how it rises, like a swelling wave, till it overcomes resistance, and in a manner compels the judge to say, in his own mind, "Well, whatever this young man has done, he must not be detained!"—FULLER.

[d] xxxvii. 3; xliii. 8.

[e] xxxvii. 33-35; xlii. 36, 38.

[f] 27-29. Luke vii. 12.

[g] xliii. 29.

[h] 30; xlii. 38.

[i] xlii. 15-20; xliii. 3.

[k] xlii. 29-34.

[l] xliii. 2.

[m] xliii. 4, 5. Luke xi. 7.

[n] xxix. 18-21, 28; xxx. 22-25; xxxv. 16-18; xlvi. 19.

† He calleth her *my wife* by way of eminency (as Gen. xlvi. 19), because *she only* was his wife by design and choice.—POOLE.

‡ We do not read that they had said this to Joseph before; but only that the youngest was with their father (xlii. 13, 32). But, no doubt, Judah remembers him now of nothing but what had been then delivered, but related more briefly than it is here.—PATRICK.

[o] xlii. 36, 38; xliii. 14. Ps. lxxxviii. 3, 4.

[p] 1 Sam. xviii. 1. 2 Sam. xviii. 33.

[q] 1 Sam. iv. 17, 18. 2 Cor. vii. 10. 1 Thes. iv. 13.

[r] xxxvii. 26, 27, 35.

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xx. 33, *Heb.*) Probably, Joseph expected that his brethren, conscious of their innocence, would make use of such language as is recorded in verse 9; which favoured his design of proving how they stood affected towards Benjamin. Their money had before been put into their sacks, they knew not how, and they might have suspected somewhat similar on this occasion: their confidence, therefore, was very imprudent.—*Scott.*

THE SENTENCE.—Ver. 17. Joseph, with an air of justice, gives sentence, that Benjamin only should be kept in bondage, and the rest should be dismissed; for why should any suffer but the guilty? Perhaps Joseph intended hereby to try Benjamin's temper, whether he could bear such a hardship as this with the calmness and composedness of mind that became a wise and good man; in short, whether he were indeed his own brother in spirit as well as blood; for Joseph himself had been falsely accused, and suffered hard things by it, and yet kept possession of his own soul: however, it is plain, he intended hereby to try the affection of his brethren to him, and to their father. If they had gone away contentedly, and left Benjamin in bonds, no doubt but Joseph would soon have preferred him, and sent notice to Jacob, and would have left the rest of his brethren justly to suffer for their hard-heartedness; but they proved to be better affected to Benjamin than he feared. Note, We cannot judge what men are by what they have been formerly; nor what they will do, by what they have done: age and experience may make men wiser and better. They that had sold Joseph, yet would not now abandon Benjamin: the worst may mend in time.

JUDAH'S PLEADING.—Ver. 18. Judah addressed himself to Joseph with a great deal of respect and deference; calls him his "lord," himself and his brethren his "servants," begs his patient hearing, ascribes sovereign authority to him: "'Thou art even as Pharaoh,' whose favour we desire, and whose wrath we dread, as we do Pharaoh's." Religion does not destroy good manners, and it is prudence to speak obligingly to those at whose mercy we lie: titles of honour, to those that are entitled to them, are not flattering titles. He represented Benjamin as one well worthy of his compassionate consideration (ver. 20): he was "a little one," compared with the rest of them; the youngest, not acquainted with the world, nor ever inured to hardship, having always been brought up tenderly with his father, it made the case the more pitiable, that he alone was left of his mother, and his brother was dead, namely, *Joseph.* Little did Judah think what a tender point he touched upon now. Judah knew that Joseph was sold, and therefore had reason enough to think that he was alive; however, he could not be sure that he was dead, but they had made their father believe he was dead; and now they had told that lie so long, that they had forgotten the truth, and begun to believe the lie themselves. He urged it very closely, that Joseph had himself constrained them to bring Benjamin with them, had expressed a desire to see him (ver. 21), and had forbidden them his presence, unless they brought Benjamin with them (ver. 23, 26), all which intimated that he designed him some kindness, and must he be brought with so much difficulty to the preferment of a perpetual slavery? Was he not brought to Egypt in obedience, purely in obedience, to the command of Joseph; and would he not shew him some mercy? Some observe, that Jacob's sons, in reasoning with their father, had said, "We will not go down, unless Benjamin go with us" (chap. xliii. 5); but that, when Judah comes here to relate the story, he expresses it more decently, "'We cannot go down,' with any expectation to speed well." Indecent words, spoken in haste to our superiors, should be recalled and amended. The great argument he insists upon was, the insupportable grief it would be to his aged father, if Benjamin should be left behind in servitude: "His father loved him" (ver. 20). This they had pleaded against Joseph's insisting on his coming down (ver. 22): "'If he should leave his father, his father would die;' much more if now he be left behind, never more to return to him." This the old man, of whom they spake, had pleaded against his going down (ver. 29): "If mischief befall him, ye shall bring down my gray hairs," that crown of glory, "with sorrow to the grave." This, therefore, Judah presses with a great deal of earnestness: "His life is bound up in the lad's life."—*Henry.*

LESSONS.—In many cases, undissembled narrations form the most conclusive and affecting arguments. Such addresses to the tender passions, as are grounded upon evident reason, truth, and fact, and carry with them internal testimony of disinterestedness, generosity, and relative affection, are almost irresistible: and the glow of filial affection, through manly sense and fortitude, has a peculiar beauty and energy. —How careful should children be not to grieve their parents, lest by imbittering their infirm age, they should shorten their days, and be indicted now at the bar of their own consciences, or hereafter at the judgment-seat of God, for the horrible crime of parricide; which many are guilty of, who never suspect themselves, or are suspected by others!—True penitents will shew, that a total revolution has taken place in their principles and practice; were it possible they would undo their former misconduct,

33 Now therefore, [a]I pray thee, let thy servant abide instead of the lad a bond-man to my lord;§ and let the lad go up with his brethren.

34 For how shall I go up to my father, and the lad *be* not with me? [†]lest peradventure I see the evil that shall [4]come on my father.

CHAPTER XLV.

1 *Joseph maketh himself known to his brethren.* 9 *He sendeth for his father,* 27 *who is revived at the news.*

THEN Joseph [a]could not refrain himself before all them that stood by him; and he cried, [b]Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

2 And he [1]wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, [c]I *am* Joseph: doth my father yet live? And his brethren could not answer him; [d]for they were [2]troubled* at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, [e]I *am* Joseph your brother, whom ye sold into Egypt.

5 Now therefore [f]be not grieved [3]nor angry with yourselves that ye sold me hither; for [g]God did send me before you to preserve life.

6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* [h]earing nor harvest.†

7 And God sent me before you [4]to preserve you a posterity in the earth, and [i]to save your lives by a great deliverance.

8 So now, [k]*it was* not you *that* sent me hither, but God: and he hath made me a [l]father to Pharaoh,‡ and lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not:

10 And thou shalt dwell [m]in the land of Goshen,§ [n]and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there [o]will I nourish thee, (for yet *there are* five years of famine,) lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, [p]your eyes see, and the eyes of my brother Benjamin, that *it is* my mouth that speaketh unto you.

13 And ye shall tell my father of all [q]my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Benjamin's neck,‖ and wept; and Benjamin wept upon his neck.

15 Moreover, [r]he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

16 ¶ And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come. And it [5]pleased Pharaoh well, and his servants.

17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan;

18 And take your father, and your households, and come unto me: and I will give you the good of the land of Egypt,¶ and ye shall eat [s]the fat of the land.

19 Now thou art commanded, this do ye; Take you waggons* out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.

20 Also [6]regard not your stuff: for [t]the good of all the land of Egypt *is* yours.

21 ¶ And the children of Israel did so, and Joseph gave them [u]waggons, according to the [7]commandment of Pharaoh, and gave them provision for the way.

22 To all of them he gave [x]each man changes of raiment; but to Benjamin he gave three hun-

B.C. 1707—B.C. 1706.

[a] Ex. xxxii. 32. Rom. v. 7-10; ix. 3.

§ How different was the spirit which he now discovered from that which appeared in the sons of Jacob when they sold Joseph into Egypt, *because* their father loved him better than themselves! Now Judah is willing himself to become a slave in Egypt for Benjamin, simply for the reason that his father loved Benjamin better than himself!—BUSH.

[b] 1 Sam. ii. 33, 34. 2 Chr. xxxiv. 28. Est. viii. 6. Jer. lii. 10, 11.

[4] *Find.*

CHAP. XLV.

[a] xliii. 30, 31.

[b] 2 Sam. i. 20. Matt. xviii. 15. Acts x. 41.

[1] *Gave forth his voice in weeping.*

[c] Matt. xiv. 27. Acts vii. 13.

[d] Job iv. 5; xxiii. 15. Mark vi. 50. Luke v. 8; xxiv. 37, 38.

[2] *Terrified.*

* Or *appalled*, with fear and hasty troubled thoughts, occasioned by the conscience of their former wickedness, and the beholding of Joseph's present glory. So when *the spirit of grace* shall be poured upon the Israelites, they shall see Jesus "whom they have pierced; and shall mourn for him," &c. (Zech. xii. 10; Rev. i. 7).—AINSWORTH.

[e] I. 15. Acts ix. 5.

[f] Is. xl. 1, 2. 2 Cor. ii. 7.

[3] *Neither let there be anger in your eyes.*

[g] 2 Sam. xvi. 10-12; xvii. 14. Acts ii. 23; iv. 24-28.

[h] Ex. xxxiv. 21.

† Neither sowing nor reaping, because the people could not spare seed-corn, and would not lose it; understanding from Joseph that their cost and labour would be lost, and that the famine would be of long continuance.—POOLE.

[4] *To put for you a remnant.*

[i] Jud. xv. 18. Acts vii. 35.

[k] John xv. 16. Rom. ix. 16.

[l] Jud. xvii. 10.

‡ Given me the authority of a father with him, so that he honours me, and does nothing without my advice and counsel.—PATRICK.

[m] xlvii. 1-6.

§ This land lay along the east side of the Pelusiac, or most easterly branch of the Nile; for it is evident that the Hebrews did not cross the Nile in their exode from Egypt, as they must otherwise have done.—PICT. BIBLE.

[n] John xiv. 2, 3; xvii. 24.

[o] xlvii. 12. Matt. xv. 5, 6. Mark vii. 9-12.

[p] Luke xxiv. 39. John xx. 27.

[q] John xvii. 24. 1 Pet. i. 10-12.

‖ He, however, having made mention of *Benjamin*, cannot forbear falling upon his neck, and weeping over him: and Benjamin, not feeling that petrifying guilty shock which must have confounded them, fell upon his neck, and wept with him.—FULLER.

[r] 2 Sam. xiv. 33. Luke xv. 20.

[5] *Was good in the eyes of Pharaoh.*

¶ The richest part of the country—that which produces the choicest fruits. *Fat* is often put for the best of any sort; as Num. xviii. 12, 29. Ps. lxiii. 5; cxlvii. 14.—POOLE.

[s] Deut. xxxii. 14.

* *Waggons.*—This intimates that nothing of this kind was used as yet in Canaan. The sight of these waggons might make a strong impression on Jacob's mind, and satisfy him, that what his sons told him was true.—BOOTHROYD.

[6] *Let not your eyes spare*, &c.

[t] Ezra ix. 12. Is. i. 19.

[u] Num. vii. 3-9. Ez. xxiii. 24.

[7] *Mouth.*

[x] Jud. xiv. 12, 19. 2 Kings v. 5, 22, 23.

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and therefore they will endeavour to make amends for it, and prevent any further ill effects, though in the most self-denying manner; and this will evidence that their sins are pardoned, and prepare the way for their receiving the comfort of forgiveness.—*Scott.*

CHAP. XLV. JOSEPH'S DISCLOSURE OF HIMSELF.—Ver. 4. The name of Joseph might have led his brethren to a recollection of his features and voice; yet, the mention of their having sold him was necessary (though painful), both to remove all doubts of his being their brother, and also to introduce the kind attempt which he intended to make, to obviate their fears, and to inspire confidence and comfort. Perhaps he called them near to him, lest the Egyptians should overhear this part of the conversation. Every passion has its proper boundaries, which it ought not to exceed. The skilful physician aims to produce an effect; yet, having produced it, he often sees occasion to check, and even sometimes to counteract, his first intention, lest it prove excessive, and expose the patient to the opposite danger. Joseph had designed to humble and to reprove his brethren, to bring their sin to remembrance, to fill them with remorse for it, and to evince that they really repented, and were not disposed to repeat the crime. But he now perceived, from their confusion and dismay, that they were in danger of being overwhelmed by over-much sorrow, and of sinking under despondency, and therefore he endeavoured to comfort and encourage them. Not only would the authority of one whom they had so grossly injured affright them, but the excellency of his character, the reputation which he had acquired, and the accomplishment of those dreams, as Divine predictions, which they had contemptuously opposed, would make their crime appear more horrid than before; and all together might induce them to conclude, that they had sinned beyond the reach of forgiveness. Though the merciful purpose of God, in sending him into Egypt, in no degree exeused their sin, and therefore ought not to prevent their humiliation and repentance; yet, it might very properly abate their anguish of spirit, and encourage their hope of pardon from so gracious a God; and it might assure them of Joseph's forgiveness, who clearly saw the wisdom, and richly experienced the goodness of God in that event.—*Scott.*

FILIAL LOVE.—Ver. 9. He promiseth to take care of his father and all the family during the rest of the years of famine. He desires that his father might speedily be made glad with the tidings of his life and honour. His brethren must hasten to Canaan, and must acquaint Jacob that his son Joseph was "lord of all Egypt" (ver. 9); they must tell him of all his glory there (ver. 13). He knew it would be a refreshing oil to his hoary head, and a sovereign cordial to his spirits. If anything would make him young again, this would. He desires them to give themselves, and take with them to their father, all possible satisfaction of the truth of these surprising tidings (ver. 12). "Your eyes see that it is my mouth." If they would recollect themselves, they might remember something of his features, speech, &c., and be satisfied.

PHARAOH'S BENEVOLENCE.—Ver. 16. We may notice the kindness of Pharaoh to Joseph, and to his relations for his sake: he bade his brethren welcome (ver. 16), though it was a time of scarcity, and they were likely to be a charge to him. Nay, because it pleased Pharaoh it pleased his servants too, at least they pretended to be pleased because Pharaoh was. He engaged Joseph to send for his father down to Egypt, and promised to furnish them with all conveniences, both for his removal thither and his settlement there. If "the good of" all "the land of Egypt" (as it was now better stocked than any other land, thanks to Joseph, under God) would suffice him, he was welcome to it all; it was all his own, even "the fat of the land" (ver. 18), so that they need not "regard their stuff" (ver. 20). What they had in Canaan he reckoned but stuff, in comparison with what he had for them in Egypt; and therefore, if they should leave some of that behind them, let them not be discontented; Egypt would afford them enough to make up the losses of their remove.

GOOD FOR EVIL.—Ver. 21. Joseph was respectful to his father and brethren in duty, because they were his near relations, though his brethren had been his enemies, and his father long a stranger. 1. He furnished them for necessity (ver. 21). He gave them waggons and provisions for the way, both going and coming; for we never find that Jacob was very rich, and at this time, when the famine prevailed, we may suppose he was rather poor. 2. He furnished them for ornament and delight. To his brethren he gave two suits apiece of good clothes, to Benjamin five suits, and money besides in his pocket (ver. 22). To his father he sent a very handsome present of the varieties of Egypt (ver. 23). 3. He dismissed them with a seasonable caution (ver. 24), "See that ye fall not out by the way." He knew they were but too apt to be quarrelsome; and what had lately passed, which revived the remembrance of what they had done formerly against their brother, might give them occasion to quarrel. Joseph had observed them contend about it (chap. xlii. 22). To one they would say, "It was you that first upbraided him with his dreams;" to another, "It was you that said, Let us kill him;" to another, "It was you that stript him of his fine coat;" to another, "It was you that threw him into the pit," &c. Now, Joseph having forgiven them all, lays this obligation upon them, not to upbraid one another. This charge our Lord Jesus has given us, "that we love one another," that we live in peace, that whatever occurs, or whatever former occurrences are remembered, we "fall not out."—*Henry.*

PRACTICAL OBSERVATIONS.—In endeavouring to render men sensible of their faults, we should be careful not needlessly to expose them. True excellency does not consist in being devoid of passions, but in having them all under the government of reason and conscience; so as to know how to restrain them, and how to yield to them with prudence and expediency: and true wisdom discovers itself in being able to suit our conduct and conversation to the persons with whom we have to do, and to the circumstances in which they are placed. In speaking to men about the concerns of their souls, two grand objects should always be kept in view—namely, to awaken the careless conscience to an

dred *pieces* of silver, and five changes of raiment.

23 And to his father he sent after this *manner:* ten asses [8]laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.

24 So he sent his brethren away, and they departed: and he said unto them, [y]See that ye fall not out by the way.†

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,

26 And told him, saying, Joseph *is* yet alive, and he *is* governor over all the land of Egypt. And [9]Jacob's heart fainted,‡ [z]for he believed them not.

27 And they told him all the words of Joseph, which he had said unto them: and when he saw the waggons, which Joseph had sent to carry him, [a]the spirit of Jacob their father revived.

28 And Israel said, [b]*It is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

CHAPTER XLVI.

1 *Jacob is comforted by God at Beer-sheba.* 5 *He goeth into Egypt.* 8 *The number of his family.* 28 *Joseph meeteth him.*

AND Israel took his journey with all that he had, and came to [a]Beer-sheba,* [b]and offered sacrifices [c]unto the God of his father Isaac.

2 And God spake unto Israel [d]in the visions of the night, and said, [e]Jacob, Jacob. And he said, Here *am* I.

3 And he said, I *am* God, the God of thy father: [f]fear not to go down into Egypt; for [g]I will there make of thee a great nation.

4 [h]I will go down with thee into Egypt; [i]and I will also surely bring thee up *again:* and [k]Joseph shall put his hand upon thine eyes.

5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the waggons which Pharaoh had sent to carry him.

6 And they took their cattle, and their goods,† which they had gotten in the land of Canaan, and came into [l]Egypt, Jacob, and all his seed with him:

B.C. 1706—B.C. 1706.

[8] *Carrying.*

[y] Ps. cxxxiii. John xiii. 34, 35. Eph. iv. 31, 32. Phil. ii. 2-5. 1 Thes. v. 13.

† They were in effect forbidden to accuse each other with respect to the past. He had already heard from Reuben some severe reflections on his brethren, and he was afraid lest they should either feel more uneasiness than he wished them to do, or exasperate one another by reflections on their former conduct.—BUSH.

[9] *His.*

‡ Or, *was weakened* with unbelief; that is, *doubted* of that they said; yet *daunted* with the news they brought. So the Chaldee interprets it, *doubting*, or *wavering:* and the Greek, *astonishment.* For *unbelief* and *doubting* weakeneth the heart (Rom. iv. 19, 20; Matt. xiv. 31. See also Gen. xv. 6).—DIODATI.

[z] Job ix. 16; xxix. 24. Ps. cxxvi. 1. Luke xxiv. 11, 41.

[a] Jud. xv. 19. Ps. lxxxv. 6. Is. lvii. 15. Hos. vi. 2.

[b] Luke ii. 28-30. John xvi. 21, 22.

CHAP. XLVI.

[a] xxvi. 23, 33. 1 Sam. iii. 20.

* This was to the south of Hebron, and on the way to Egypt. Abraham dwelt here, and built an altar, and planted tamarisk-trees (xxi. 33); here also Isaac had dwelt (xxvi. 23-25); and here now Jacob offers sacrifices to the God of his father; and he appeared to him and sanctioned his descent into Egypt.—BOOTHROYD.

[b] iv. 4; viii. 20; xii. 8; xxxv. 3, 7. Job i. 5; xlii. 8.

[c] xxi. 33; xxviii. 13.

[d] Num. xii. 6. Job iv. 13.

[e] Ex. iii. 3, 4.

[f] Is. xli. 10.

[g] Ex. i. 7-10. Acts vii. 17.

[h] xxviii. 15.

[i] xv. 14-16.

[k] l. 1.

† In taking all his substance, as well as all his kindred, he would cut off occasion from those who might be disposed, at least in after-times, to reproach the family with having come into Egypt empty-handed, and to throw themselves upon the bounty of the country.—FULLER.

[l] Num. xx. 15. Acts vii. 15.

‡ He had but one daughter; but the plural is here used for the singular, as (ver. 23) sons is put for son; or else his granddaughter is included.—PATRICK.

[m] Ex. vi. 14.

[n] Ex. vi. 15. Num. i. 22, 23; ii. 12, 13.

[1] *Nemuel.*

[2] *Jarib.*

[3] *Zerah.*

[o] Ex. vi. 16. Num. iii. 17-22.

[4] *Gershom.*

[p] Num. xxvi. 19-21. Deut. xxxiii. 7. Ps. lxxviii. 68. Heb. vii. 14.

§ *Job.*—*Jashub* is the true reading. *Job*, in Arabic, has the same signification.—BOOTHROYD.

[q] Num. i. 30, 31. Deut. xxxiii. 18, 19.

[r] xxx. 17-21; xxxv. 23.

‖ It is worthy of note, that Dinah is mentioned *alone* in this connection. All Leah's sons were heads of families and fathers of tribes in Israel; but poor Dinah was only an *aunt*, not a *mother*, in Israel. She had taken a false step in her youth, which clouded all her future days.—BUSH.

[s] Num. i. 24, 25. Deut. xxxiii. 20, 21.

[5] *Zephon.*

[6] *Ozni.*

[7] *Arod.*

[t] Num. i. 40, 41. Deut. xxxiii. 24. 1 Chr. vii. 30, 31.

[u] xxx. 24.

[x] Num. xxvi. 38, 41. Deut. xxxiii. 12-17.

[8] *Prince.*

[y] Num. xxvi. 38, *Ahiram.*

[z] Num. xxvi. 39, *Shupham.* 1 Chr. vii. 12, *Shuppim.*

[a] Num. xxvi. 39, *Hupham.*

7 His sons, and his sons' sons with him, his daughters,‡ and his sons' daughters, and all his seed, brought he with him into Egypt.

8 ¶ And these *are* the names of the children of Israel which came into Egypt, Jacob and his sons: [m]Reuben, Jacob's first-born.

9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sons of [n]Simeon; [1]Jemuel, and Jamin, and Ohad, and [2]Jachin, and [3]Zohar, and Shaul the son of a Canaanitish woman.

11 ¶ And the sons of [o]Levi; [4]Gershon, Kohath, and Merari.

12 ¶ And the sons of [p]Judah; Er, and Onan, and Shelah, and Pharez, and Zarah: but Er and Onan died in the land of Canaan. And the sons of Pharez were Hezron and Hamul.

13 ¶ And the sons of Issachar; Tola, and Phuvah, and Job,§ and Shimron.

14 ¶ And the sons of [q]Zebulun; Sered, and Elon, and Jahleel.

15 These *be* the sons of [r]Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah:‖ all the souls of his sons and his daughters *were* thirty and three.

16 ¶ And the [s]sons of Gad; [5]Ziphion, and Haggi, Shuni, and [6]Ezbon, Eri, and [7]Arodi, and Areli.

17 ¶ And the sons of [t]Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister. And the sons of Beriah; Heber, and Malchiel.

18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter; and these she bare unto Jacob, *even* sixteen souls.

19 ¶ The sons of [u]Rachel, Jacob's wife; [x]Joseph, and Benjamin.

20 And unto Joseph, in the land of Egypt, were born Manasseh and Ephraim, which Asenath, the daughter of Poti-pherah [8]priest of On, bare unto him.

21 ¶ And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, [y]Ehi, and Rosh, [z]Muppim, and [a]Huppim, and Ard.

adequate sense of guilt and danger, and to inspire the burdened and desponding heart with the hope of pardon and peace. It is very profitable for us to observe the footsteps of Providence, and to denote how infinite wisdom and goodness deduce the most beneficial effects from the crimes and follies of men; especially we should study the history of our own lives with this design: we shall not then want proof, that the only wise God hath overruled many of our mistakes and sins to our important good; and thus we may also perceive the outlines of *his* plan, "who worketh all things after the counsel of his own will." This review, if duly made, cannot reasonably lead us to entertain a slighter sense of the evil of sin, or better thoughts of ourselves; it cannot encourage us to go on in disobedience, or lessen our humiliation and self-abasement; but, on the contrary, it will convince us the more deeply of our own ignorance and folly, and render us more ashamed of offending against so kind a benefactor. But it will prevent our despairing of forgiveness; check that sorrow which unfits the mind for duty, and damps our gratitude; and excite that admiration, love, and confidence, which produce cheerful obedience.—*Scott.*

CHAP. XLVI. JACOB'S PIETY.—Ver. 1. Perhaps Jacob chose Beer-sheba for his solemn sacrifices, as frequently the scene of his father's communion with God, or as the last place in Canaan which he was now leaving never to see again. He spoke at first with rapture of going to see Joseph: but it had been revealed to Abraham, that his posterity would be durably oppressed in Egypt, and Isaac had been forbidden to go thither. Perhaps recollecting these things, Jacob hesitated about leaving Canaan till he had sought direction and protection from God. Nothing is recorded concerning sacrifices from this time till Israel's deliverance from Egypt.—*Scott.*

GOD'S COVENANT PROMISE.—Ver. 2. God promises Jacob comfort in the remove. 1. That he should multiply in Egypt: "'I will there,' where thou fearest that thy family will sink, and be lost, 'make it a great nation.' That is the place Infinite Wisdom has chosen for the accomplishment of that promise." 2. That he should have God's presence with him: "I will go down with thee into Egypt." Note, Those that go whither God sends them, shall certainly have God with them; and that is enough to secure them wherever they are, and to silence their fears; we may safely venture into Egypt, if God go down with us. 3. That neither he nor his should be lost in Egypt: "I will surely bring thee up again." Though Jacob died in Egypt, yet this promise was fulfilled—(1.) In the bringing up his body to be buried in Canaan, about which it appears he was very solicitous (chap. xlix. 29-32). (2.) In the bringing up of his seed to be settled in Canaan. Whatever low or darksome valley we are called into at any time, we may be confident, if God "go down" with us into it, that he will surely "bring us up again." If he go with us down to death, he will surely "bring us up again to glory." 4. That, living and dying, his beloved Joseph should be a comfort to him: "Joseph shall put his hand upon thine eyes." This is a promise that Joseph should live as long as he lived, that he should be with him at his death, close his eyes with all possible tenderness and respect, as the nearest relation used to do.

THE JOURNEY.—Ver. 5. Old Jacob is here flitting; little did he think of ever leaving Canaan; he expected, no doubt, "to die in his nest," and to leave his seed in actual possession of the promised land: but Providence orders it otherwise. It is good to be ready, not only for the grave, but for whatever may happen betwixt us and the grave. Observe—1. How Jacob was conveyed; not in a chariot, though chariots were then used, but in a waggon (ver. 5). Jacob had the character of a plain man, who did not affect anything stately or magnificent; his son rode in a chariot (chap. xli. 43), but a waggon would serve him. 2. The removal of what he had with him: (1.) His effects (ver. 6), "cattle and goods;" these he took with him, that he might not wholly be beholden to Pharaoh for a livelihood, and that it might not afterwards be said of them, "that they came beggars to Egypt." (2.) His family, "all his seed" (ver. 7). It is probable that they had continued to live together in common with their father; and therefore, when he went, they all went; which perhaps they were the more willing to do, because, though they had heard that the land of Canaan was promised them, yet, to this day, they had none of it in possession.—*Henry.*

JACOB'S FAMILY.—Ver. 8. The marginal references shew that several of the persons named were Benjamin's grandchildren. Benjamin was evidently born after Dinah had been defiled, and she was about Joseph's age: supposing her, therefore, but in her fourteenth year at that time, Benjamin could not now be more than twenty-five or twenty-six years old, so that it is scarcely conceivable he could have several grandchildren.—It is therefore most probable, that the historian mentions some born in Egypt during Jacob's lifetime, who afterwards became heads of families in Israel, as it was before intimated.—*Scott.*

JOSEPH'S FILIAL LOVE.—Ver. 29. He went in his chariot to meet Jacob, and, in the interview, shewed—1. How much he *honoured* him: he "presented himself unto him." Note, It is the duty of children to reverence their parents, yea, though Providence, as to outward condition, has advanced them above their parents. 2. How much he *loved* him; time did not wear out the sense of his obligations, but his tears, which he shed abundantly upon his father's neck, for joy to see him, were real indications of the sincere and strong affection he had for him. See how near sorrow and joy are to each other in this world, when tears serve for the expressions of both: in the other world, weeping will be restrained to sorrow only; in heaven, there is perfect joy, but no tears

22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.

23 ¶ And the sons of [b]Dan; [c]Hushim.

24 ¶ And the sons of [d]Naphtali: [e]Jahzeel, and Guni, and Jezer, and Shillem.

25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter; and she bare these unto Jacob: all the souls *were* seven.

26 All the souls that came with Jacob into Egypt, which came out of his [g]loins, besides Jacob's sons' wives, all the souls *were* threescore and six.

27 And the sons of Joseph, which were born him in Egypt, *were* two souls: all the souls of the house of Jacob, which came into Egypt, *were* [f]threescore and ten.

28 ¶ And he sent [g]Judah¶ before him unto Joseph, to direct his face unto [h]Goshen; and they came into the land of Goshen.

29 And Joseph made ready [i]his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him;* and he [k]fell on his neck, and wept on his neck a good while.

30 And Israel said unto Joseph, [l]Now let me die, since I have seen thy face, because thou *art* yet alive.

31 And Joseph said unto his brethren, and unto his father's house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my father's house, which *were* in the land of Canaan, are come unto me:

32 And the men *are* [m]shepherds, for [l]their trade hath been to feed cattle;† and they have brought their flocks, and their herds, and all that they have.

33 And it shall come to pass, when Pharaoh shall call you, and shall say, What *is* your occupation?

34 That ye shall say, [n]Thy servants' trade hath been about cattle from our youth even until now, both we *and* also our fathers; that ye may dwell in the land of Goshen: [o]for every shepherd *is* an abomination unto the Egyptians.‡

B.C. 1706—B.C. 1706.

[b] xlix.16,17. Num. i. 38, 39. Deut. xxxiii. 22.

[c] Num. xxvi. 42, 43, *Shuham.*

[d] Num. i. 42, 43; xxvi. 48-50.

[e] 1 Chr. vii. 13, *Jahziel.*

[g] *Thigh.*

[f] Deut. x. 22. Acts vii. 14.

[g] xliv.16-34; xlix. 8.

¶ Judah seems to have been throughout the most eminent among Jacob's children when Joseph was gone. He was sent to give Joseph notice of Jacob's coming, and to receive directions from Joseph in what part of Goshen he should expect him. —PATRICK.

[h] *See on* xlv. 10.

[i] xli. 43; xlv. 19, 21.

* The expression implies that this was done as an act of special honour and reverence to his father, as the term is that which is used in the law for men's "appearing" or "presenting themselves" before the Lord.—BUSH.

[k] Luke xv. 20. Acts xx. 37.

[l] xlv. 28. Luke ii. 29.

[m] iv. 2; xxxi. 18.

[l] *They are men of cattle.*

† Joseph is more concerned for their purity than their outward dignity. "I will go before you," says he, "and will tell the king that you are *shepherds*, and have been so all your lives, and your fathers before you; and he will at once feel the propriety of assigning you a part of the country which is suited to the sustenance of your flocks and herds, and where you may live by yourselves uncontaminated by Egyptian customs."—FULLER.

[n] xxxiv. 5.

[o] xliii. 32.

‡ Various causes have been assigned for this intense aversion to the shepherd race, but it appears that it could not have arisen to any great extent from religious prejudices. The Egyptians suffered long and severely from the ravages of turbulent pastoral tribes, who invaded and conquered the country, exercising such cruelties and oppression that left an indelible hatred in the minds of the native Egyptians.—PICT. BIBLE.

CHAPTER XLVII.

1 *Joseph presenteth five of his brethren, 7 and his father, before Pharaoh.* 11 *He giveth them habitation and maintenance.*

THEN [a]Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they *are* [b]in the land of Goshen.

2 And he took some of his brethren, *even* five men, [c]and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, [d]What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we, *and* also our fathers.

4 They said, moreover, unto Pharaoh, [e]For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

6 The land of Egypt [f]*is* before thee: in the best of the land* make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest *any* men of activity among them, then make them [g]rulers over my cattle.†

7 And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

8 And Pharaoh said unto Jacob, [l]How old *art* thou?

9 And Jacob said unto Pharaoh, [h]The days of the years of my pilgrimage *are* [i]an hundred and thirty years: few and evil have the days of the years of my life been, and [k]have not attained unto the days of the years of the life of my fathers‡ in the days of their pilgrimage.

10 And Jacob [l]blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land

CHAP. XLVII.

[a] xlvi. 31.

[b] Ex. viii. 22; ix. 26.

[c] 2 Cor. iv. 14. Col. i. 28. Jude 24.

[d] Am. vii. 14, 15.

[e] Deut. xxvi. 5.

[f] xiii. 9; xx. 15; xxxiv. 10; xlv. 18-20.

* *In the best of the land.*—It has been satisfactorily proved to mean no more than that it was the best *pasture* ground of Lower Egypt, and therefore best adapted to the uses of the Hebrew shepherds; and as the Egyptians were not a pastoral people, it had probably remained in a great measure unoccupied during the short period that elapsed between the expulsion of the shepherds and the arrival of Jacob and his family.—TAYLOR.

[g] 1 Sam xxi. 7. 1 Chr. xxvii. 29-31. Prov. xxii. 29.

† The office in question is undoubtedly that which, in 1 Sam. xxi. 7, is assigned to Doeg, and expressed by the phrase, "chiefest of the herdmen." The original word for *rulers* is properly "prefects, presidents, princes," importing "governors of men," and not of brute beasts.—KIDDER.

[l] *How many are the days of the years of thy life?*

[h] Ps. xxxix. 12; cxix. 19, 54.

[i] Job xiv. 1. Ps. xxxix. 5.

[k] v. 27; xi. 11, 25.

‡ Although Jacob lived seventeen years after this, he did not attain to "the days of the years of the life of his fathers;" since his father Isaac lived 180 years, and his grandfather Abraham 175.—BIBLIOTH. BIBL.

[l] xiv. 19.

of joy; *all tears, even those*, shall there be wiped away, because the joys there are, as no joys here are, without any alloy. It was observed, when Joseph embraced Benjamin, that he "wept upon his neck;" but when he embraced his father, he "wept upon his neck a good while;" his brother Benjamin was dear, but his father Jacob must be dearer.—*Henry.*

PRACTICAL OBSERVATIONS.—In those events and undertakings which appear most joyful, there are probable consequences involved, which may remind us to "rejoice with trembling;" and warn us not to proceed without seeking counsel, assistance, and a blessing from the Lord. Attending on his ordinances, and receiving the pledges of his covenant-love, we may expect his presence, and that peace which it confers: and when we are satisfied that we are his people, and in the path which he marks out to us, being assured of his supports and consolations, we may not only enter into the iron furnace of bondage and oppression, but into the fiery furnace of persecution.—In all our removals, we need to be reminded of our removal out of this world: and though it is desirable to be surrounded at the eve of life with our beloved friends and children, yet nothing can encourage us to fear no evil, when "passing through the valley of the shadow of death," but the presence of Jesus Christ to receive our souls.—Be our families ever so large, God's providence can with perfect ease support them; and be repenting sinners ever so numerous, the unsearchable riches of Christ are sufficient, and in heaven there is room enough for them all.—However generous our friends may be, it is prudent to be modest, and not to give them any ground to suspect us of encroaching, or to complain that we are burdensome. In general, the further from *courts*, the nearer to *Canaan;* and however obscure and despised our lot be, if it prove advantageous to our souls, and favourable to communion with God, we ought to be thankful for it. Our lives are in the Lord's hands, whatever we wish and desire; and though we should be willing to die, yet we should be also willing to wait his time. In the meanwhile, if even the abhorrence of the world keep us separate from it, we have cause to rejoice and be glad on that account.—*Scott.*

CHAP. XLVII. JACOB BEFORE PHARAOH.—Ver. 7. With the gravity of old age and the piety of a believer, and even with the authority of a patriarch and a prophet, Jacob pronounced a blessing upon Pharaoh; that is, he solemnly supplicated the Lord to bestow *his* blessing upon him. Thus he acted in character, as not ashamed of his religion, and as desirous of expressing his gratitude to the benefactor of himself and family, and of recompensing him in the only way in which he was able. And though Jacob thus in some sense assumed the superiority, Pharaoh seems to have been well pleased with this token of his regard: having, in the character and usefulness of Joseph, abundantly experienced the value of the blessing of Jacob's God; and perhaps being himself favourably disposed to his worship.

THE QUESTION AND ANSWER.—Ver. 8. Pharaoh observed somewhat peculiarly venerable in the aspect of Jacob; and perhaps conceiving that he was older than indeed he was (to which appearance his various hardships and trials might contribute), he was curious to know his age. We have, in ver. 9, a very uncommon answer given to a very common question; but it is an answer full of pertinent instruction and admonition. Jacob calls his life a *pilgrimage;* that is, the sojourning of a stranger in a foreign country, or his journey home to his own country; intimating, that he was not at home on earth; and that his habitation, his inheritance, and his treasures were in heaven, whither he was daily journeying, in the bent and desires of his heart, and the tenor of his conduct. "For they which say such things confess that they seek a better, that is, a heavenly country." Again, he numbers his life "by the days of his years:" a few years, each year composed of a few days: one day goes, and another, and soon a year is gone; and thus year after year imperceptibly glides away, till life, with its many sorrows and scanty pleasures, comes to an end; just as a wearisome journey gradually is finished, and we arrive at home. Though Jacob had now lived an hundred and thirty years, yet he counted them but few, in comparison of the lives of his forefathers, and as nothing compared with eternity. They were *evil* also; not only as the lives of others are, but in that *he* had an uncommon share of troubles. —Such an answer, from so venerable a person, could not fail to impress the mind of Pharaoh, and almost extort the reluctant sigh, by reminding him of the insufficiency and short continuance of all human prosperity and felicity; and that, after a life of vanity and vexation, man goes down into the grave, from the throne as well as from the cottage; and that nothing can make him happy but the prospect of an everlasting home in heaven, after the close of his short weary pilgrimage on earth.—*Scott.*

FAMINE.—Ver. 13. It was great extremity that Egypt, and the parts adjacent, were reduced to by the famine. There was no bread, and they *fainted* (ver. 13); they were ready to die (ver. 15, 19). 1. See here what a dependence we have upon God's providence; if that suspend its usual favours but for a while, we die, we perish, we all perish. All our wealth would not keep us from starving, if the rain of heaven were but withheld for two or three years. See how much we lie at God's mercy, and let us keep ourselves always in his love. 2. See how much we smart by our own improvidence; if all the Egyptians had done for themselves in the seven years of plenty as Joseph did for Pharaoh, they had not been now in these straits; but they regarded not the warning they had of the years of famine, concluding that to-morrow shall be as this day, next year as this, and much more abundant.—*Henry.*

JOSEPH'S POLICY.—Ver. 16. Adverting to the words of the people, Joseph says, "I have bought you;" but it is evident he took no advantage of this part of the agreement. It does not appear that their *political liberty* was materially abridged in consequence; but they held their lands, either their former estates, or others assigned to them, by a

of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded.

12 And Joseph nourished [m]his father, and his brethren, and all his father's household, with bread, [2]according to *their* families.

13 ¶ And *there was* no bread in all the land: for the famine *was* very sore, [n]so that the land of Egypt, and *all* the land of Canaan, [o]fainted by reason of the famine.

14 And Joseph gathered up all [p]the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and [q]Joseph brought the money into Pharaoh's house.

15 And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, [r]Give us bread: [§] for why should we die in thy presence? for the money faileth.

16 And Joseph said, Give your cattle; and I will give you for your cattle, if money fail.

17 And they brought their cattle unto Joseph; and Joseph gave them bread *in exchange* [s]for horses, and for the flocks, and for the cattle of the herds, and for the asses; and he [3]fed them with bread for all their cattle for that year.

18 When that year was ended, they came unto him the second year, and said unto him, [t]We will not hide *it* from my lord, how that our money is spent; my lord also hath our herds of cattle: there is not ought left in the sight of my lord, but our bodies and our lands:

19 Wherefore shall we die before thine eyes, both we and our land? [u]buy us and our land for bread,[‖] and we and our land will be servants unto Pharaoh; [x]and give *us* seed, that we may live, and not die, that the land be not desolate.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaoh's.

21 And as for the people, he removed them [y]to cities from *one* end of the borders of Egypt even to the *other* end thereof.

22 Only the land of the [4]priests bought he not: ¶ [z]for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands.

B.C. 1706—B.C. 1689.

[m] Matt. xv. 4-6. Mark vii. 10-13.

[2] *As a little child is nourished.* Heb. *according to the little ones.*

[n] 1 Kings xviii. 5. Jer. xiv. 1, 6.

[o] Jer. ix. 12. Joel i. 10-12.

[p] xli. 56.

[q] Luke xvi. 1, 2, 10-12. 1 Cor. iv. 2.

[r] Ps. xxxvii. 3. Is. xxxiii. 16. Matt. vi. 11.

[§] The famine was so sore in the land, that to purchase the necessaries of life, the inhabitants first parted with all their money; and not only they, but the countries adjacent; so that the king's treasury became greatly enriched. And when money failed, their cattle were required; and last of all their lands, and their persons.—FULLER.

[s] Ex. ix. 3. 1 Kings x. 28. Is. xxxi. 1.

[3] *Led them.*

[t] 2 Kings vi. 26.

[u] Neh. v. 2, 3. Job ii. 4. Lam. v. 6, 9. Matt. xvi. 26. Phil. iii. 8, 9.

[‖] The lands, thus voluntarily sold by the people, Joseph farmed to the occupiers again, at the moderate and fixed crown rent of a fifth part of the produce. Thus did he carefully provide for the liberty and independence of the people, while he strengthened the authority of the king, by rendering him sole proprietor of the lands.—HALES.

[x] *See on* 23.

[y] xli. 48.

[4] *Princes.*

[¶] The priests of Egypt were the whole body of the nobility of the land: they were the king's counsellors, and assistants: they were the professors and cultivators of astronomy, without which even agriculture itself could not have proceeded: they were the keepers of the public registers, memoirs, and chronicles of the kingdom: in a word, under the king, they were the magistrates, and filled all the prime offices. If we consider them in some or other of these views, Pharaoh might think that they had not too much to support the stations they were to act in, and for that reason he ordered that no tax should be laid upon them.—SHUCKFORD.

[z] Ezra vii. 24.

23 ¶ Then Joseph said unto the people, Behold, I have [a]bought you this day, and your land, for Pharaoh: lo, [b]*here is* seed for you, and ye shall sow the land.

24 And it shall come to pass, in the increase, that ye shall give [c]the fifth *part* unto Pharaoh: and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones.

25 And they said, [d]Thou hast saved our lives: [e]let us find grace in the sight of my lord, and we will be Pharaoh's servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part;* [f]except the land of the [5]priests only, *which* became not Pharaoh's.

27 ¶ And Israel dwelt in the land of Egypt, in the country of Goshen; and they had possessions therein,* and [g]grew, and multiplied exceedingly.

28 And Jacob lived in the land of Egypt [h]seventeen years: so [6]the whole age of Jacob was an hundred forty and seven years.

29 And the time drew nigh that Israel [i]must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight,† [k]put, I pray thee, thy hand under my thigh,‡ and [l]deal kindly and truly with me: [m]bury me not, I pray thee, in Egypt:

30 But I will [n]lie with my fathers; and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

31 And he said, Swear unto me And he sware unto him. [o]And Israel bowed himself[§] upon the bed's head.

[a] 19.

[b] Ps. cvii. 36, 37. Prov. xii. 11; xiii. 23. Is. xxviii. 24, 25; lv. 10. 2 Cor. ix. 10.

[c] Lev. xxvii. 32.

[d] xlv. 6-8.

[e] xxxiii. 15.

[f] 22.

[5] *Princes.*

* They could have no land of their own; for all the country was become Pharaoh's; but the meaning is, they farmed the land of the king, to whom they became tenants.—PATRICK.

[g] xiii. 16; xxvi. 4. Acts vii. 17.

[h] xxxvii. 2.

[6] *The days of the years of his life.*

[i] Deut. xxxi. 14. Heb. ix. 27.

† *If now I have found grace in thy sight.*—This is a phrase used a little before (ver. 25) in a little different sense. There, it signifies favour shewn to another; but here, is as much as, *if thou lovest me.*—PATRICK.

[k] *See on* xxiv. 2.

‡ That is, swear to me.—He requires this, not out of any distrust of Joseph's promise, but as a more solemn protestation of his right to, and affection for, that promised land; and as a motive to all his children to have their minds and hearts there, even when their bodies were in Egypt.—POOLE.

[l] xxiv. 49.

[m] Acts vii. 15, 16. Heb. xi. 22.

[n] xxiii. 19; l. 5-14. 1 Kings xiii. 22.

[o] 1 Kings i. 47. Heb. xi. 21.

§ *Bowed himself,* unto God, with thankfulness, who had, after other blessings, given him now this assurance by Joseph's promise and oath, that he should be carried into Canaan, the figure of the kingdom of heaven.—AINSWORTH.

CHAPTER XLVIII.

1 *Joseph with his sons visiteth his sick father.* 2 *Jacob strengtheneth himself to bless them.* 3 *He repeateth the promise.* 5 *He taketh Ephraim and Manasseh as his own.* 9 *He blesseth Ephraim and Manasseh.*

AND it came to pass after these things, that *one* told Joseph, Behold, [a]thy father *is* sick: and he took with him [b]his two sons, Manasseh and Ephraim.

2 And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee. And Israel [c]strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, [d]God Almighty

CHAP. XLVIII.

[a] John xi. 3.

[b] Job xlii. 16.

[c] 1 Sam. xxiii. 16.

* Nothing can well be more solemn or interesting than this interview — more honourable or consoling to old age, or more expressive of the dignified piety of the best of sons and the greatest of men.—PALEY.

[d] Ex. vi. 3. Rev. xxi. 22.

new tenure—on condition of paying one-fifth of the clear produce as a constant tax to Pharaoh; and thus was made a *law* which remained in force when Moses wrote his history, probably above two hundred years after. This service seems to have been made instead of all other taxes, and it does not appear to have been at all oppressive; it is, indeed, evident that the people did not consider it as a hardship, but the contrary. —The absurd opinion, that Joseph reduced the Egyptians to *personal slavery*, is contrary to the whole tenor of the narration, and not the least trace of it can be discerned in the subsequent history. But it seems to have originated with those who are glad of any pretext to quarrel with approved characters of Scripture, as their only way of answering the arguments which demonstrate it to be divinely inspired.—Joseph was raised up by the Lord for this very service, and he is everywhere commended in it, and nowhere censured: the friends of revealed truth should, therefore, be cautious how they start objections to his conduct, of which, at this distance of time and place, they cannot be competent judges. The customs and maxims of different regions and ages are vastly dissimilar. No doubt the government of Egypt, both before and after this transaction, was far more arbitrary than Britons would approve.—But it is manifest, that the Egyptians were entirely satisfied with Joseph's management, both at the time and long after; and regarded him with the warmest gratitude, as a public benefactor. And though we may not perceive the reason of some arrangements, yet the whole transaction is strongly marked with equity, benevolence, disinterestedness, and impartiality, which have seldom, if ever, been equalled. Joseph acted between Pharaoh and his subjects in the fear of God, and without any undue attachment to the interests of his brethren, or even of his own children.—It was also *necessary* that the corn should be *sold*, not *given;* nay, that it should be sold at a high price; otherwise it would have been improvidently used; and in that case a destructive famine must have followed, before the end of the seven years; and to complete the misery, the seed to sow the land might not have been reserved. Raising of the price of corn in a *real* scarcity, by increasing the difficulty of obtaining it, reduces a nation to short allowance, and so preserves the inhabitants from destruction.—Joseph, by giving the Egyptians seed, encouraged them to cultivate their land, and sanctioned (in his prophetical character) their expectation of a crop.—In Egypt the harvest follows the seed-time much nearer than in this country; so that hope now dawned on the afflicted inhabitants.—*Scott.*

JACOB'S CHOICE OF A SEPULCHRE.—Ver. 30. He would be buried in Canaan; this he resolved on, not from mere humour, because Canaan was the land of his nativity, but in faith, because it was the land of promise (which he desired thus, as it were, to keep possession of till the time should come when his posterity should be masters of it), and because it was a type of heaven, that better country, which he that said these things declared plainly that he was in expectation of (Heb. xi. 14). He aimed at a good land, which would be his rest and bliss on the other side death.—*Henry.*

PRACTICAL OBSERVATIONS.—The kindness of liberal benefactors, so far from encouraging us to encroach upon them, should remind us to shew them all proper attention and deference; and in attending to some *peculiar relative duties*, we should look round upon the *whole circle*, and so proportion them as not to entrench upon others. —When Joseph selected *five* from his *eleven* brethren to present before Pharaoh, he doubtless had good reasons for his conduct, though not made known to us, nor probably to them. Thus the Lord Jesus, in dispensing his special benefits as he sees good, acts in perfect wisdom, though we are not acquainted with the grounds of his distinguishing grace; and thus, neither despising our meanness, nor ashamed, even in his highest exaltation, "to call us brethren," nor resenting our past misconduct, however base, he presents us, when we submit and believe in him, for acceptance before his Father's throne.—Industry in any honest employment is always creditable: and, indeed, all who are not in some way diligent are worthless encumbrances on the community. Nor ought a man, in compliance with fashion or prevalent notions, to be ashamed of the lowest useful occupations; for nothing that is not sinful is disgraceful in the sight of God, or of wise and good men.—*Scott.*

CHAP. XLVIII. JOSEPH'S SONS.—Ver. 1. Jacob adopted Ephraim and Manasseh that, being numbered with his own sons, they might, as heads of distinct tribes, have a proportionable share in the inheritance of Canaan. This he spake by the spirit of

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[a]appeared unto me at [f]Luz† in the land of Canaan, and blessed me,

4 And said unto me, Behold, [g]I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee *for* an [h]everlasting possession.

5 And now thy [i]two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, [k]*are* mine: as [l]Reuben and Simeon, they shall be mine.‡

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

7 And as for me, when I came from Padan, [m]Rachel died by me in the land of Caanan in the way, when yet *there was* but a little way to come unto [n]Ephrath: and I buried her there in the way of Ephrath; the same *is* Beth-lehem.

8 ¶ And Israel beheld Joseph's sons, and said, Who *are* these?§

9 And Joseph said unto his father, they *are* [o]my sons, whom God hath given me in this *place.* And he said, Bring them, I pray thee, unto me, and I will [p]bless them.

10 (Now [q]the eyes of Israel were [l]dim for age, *so that* he could not see.) And he brought them near unto him; and he [r]kissed them, and embraced them.

11 And Israel said unto Joseph, [s]I had not thought to see thy face; and, lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees,‖ and he [t]bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and [u]laid *it* upon Ephraim's head, who *was* the younger, and his left hand upon Manasseh's head, [x]guiding his hands wittingly; for Manasseh *was* the first-born.

15 ¶ And he [y]blessed Joseph, and said, God, before whom my fathers Abraham and Isaac [z]did walk, the God which [a]fed me all my life long unto this day,

16 The [b]Angel¶ which [c]redeemed me from all evil, bless the lads; and let [d]my name be named on them, and the name of my fathers Abraham and Isaac; and let them [2]grow into [e]a multitude in the midst of the earth.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it [3]displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, [f]Not so, my father: [g]for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, [h]I know *it*, my son, I know *it:* he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall become a [4]multitude of nations.

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim, and as Manasseh. [i]And he set Ephraim before Manasseh.

21 ¶ And Israel said unto Joseph, [k]Behold, I die; but [l]God shall be with you, and bring you again unto the land of your fathers.

22 Moreover, I have [m]given to thee one portion† above thy brethren, which I took out of the hand of [n]the Amorite with my sword and with my bow.

CHAPTER XLIX.

1 *Jacob calleth his sons to bless them.* 3 *Their blessing in particular.* 29 *His charge concerning his burial.* 33 *His death.*

AND Jacob called unto his sons,* and said, [a]Gather yourselves together, that I may tell you *that* which shall befall you in [b]the last days.

2 Gather yourselves together, and hear, ye sons of Jacob; and [c]hearken unto Israel your father.

3 ¶ Reuben,† thou *art* my first-born, [d]my might, and the beginning of my strength, the excellency of dignity, and the excellency of power:

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[a] xxviii. 12-19.
[f] Jud. i. 23.
† Luz, a city of the Canaanites (Gen. xxviii. 19; xxxv. 6. Josh. xviii. 13), in Benjamin. — CALMET'S DICT. BIBLE.
[g] xiii. 15, 16; xxviii. 13.
[h] xvii. 8.
[i] xlvi. 20.
[k] Is. xliii. 1. 2 Cor. vi. 18. Eph. i. 5.
[l] 1 Chr. v. 1, 2.
‡ As my next children, and not my child's children; so these two are made heirs by adoption with Jacob's sons, and Joseph hath a double portion, the first birthright being taken from Reuben, and given unto him (Gen. xlix. 3, 4. 1 Chr. v. 1, 2); and of Joseph are reckoned two tribes both in the prophets and evangelists (Num. i. 32, 34. Rev. vii. 6, 8). —AINSWORTH.
[m] xxxv. 9, 16-19.
[n] 1 Sam. i. 1.
§ Jacob made mention of Ephraim and Manasseh before, but he had not seen them. Lifting up his eyes, he perceives two young men standing by the side of his beloved Joseph, and inquires who they are.—FULLER.
[o] Ps. cxxvii. 3.
[p] Deut. xxxiii. 1. Heb. xi. 21.
[q] 1 Sam. iii. 2; iv. 15.
[l] *Heavy.*
[r] xxxi. 55.
[s] xlii. 36; xlv. 26.
‖ *From between his knees;* not his own knees, but Jacob's knees, between which they stood while Jacob kissed and embraced them; from which Joseph removed them, partly that they might not be burdensome to their aged and weak grandfather, and principally that he might place them in fit and reverent posture to receive the blessing. *He bowed himself,* not only in token of respect, but out of reverence to the Divine blessing about to be pronounced.—POOLE.
[t] xxiii. 7; xxxiii. 3. Ex. xx. 12.
[u] Deut. xxxiv. 9. Matt. xix. 13, 15. Luke iv. 40. Acts viii. 17-19.
[x] 19.
[y] Heb. xi. 21.
[z] v. 22-24. Col. ii. 6. 1 Thes. ii. 12.
[a] Ps. xxxvii. 3. Matt. vi. 25-34.
[b] xvi. 7-13. Ex. iii. 2-6. Ps. xxxiv. 7. Acts vii. 30-35.
¶ *The Angel.*—He here refers to the angel with whom he wrestled (xxxii. 24), and whom he regards as a deliverer. This was the angel God or Jehovah. — BOOTHROYD.
[c] John xvii. 15. Rom. viii. 23.
[d] Deut. xxviii. 10. Acts xv. 17.
[2] *As fishes do increase.*
[e] Num. xxvi. 28-37. Josh. xvii. 17.
[3] *Was evil in his eyes.*
[f] Ex. x. 11. Matt. xxv. 9.
[g] xxvii. 15; xlviii. 33.
[h] Num. ii. 19-21.
[4] *Fulness.*
* And they increased more than any of the other tribes; even in the times of Moses the number of them was 85,200 men, fit for war (Num. xxvi. 34, 37).—GILL.
[i] Num. ii. 18, 21; x. 22, 23.
[k] Ps. cxlvi. 3, 4. Acts xiii. 36.
[l] Deut. xxxi. 8.
[m] Josh. xxiv. 32.
† The allusion here is to Shechem, that being the original word, rendered "portion;" and that the piece of land bought from Hamor the father of Shechem had been taken by the Amorites, and recovered by the arms of Jacob.—GEDDES.
[n] xv. 16.

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* When he had done speaking with Joseph, perceiving his end approaching, he despatched messengers to the different parts of Goshen, where his sons resided, to call them to come to him.—PATRICK.
[a] Deut. xxxiii. 1.
[b] Jer. xxiii. 20.
[c] Ps. xxxiv. 11.
† He began with Reuben, the eldest, and told him, that for the crime of incest, in polluting his father's bed, he and his tribe were degraded from the privileges of his birthright.—STACKHOUSE.
[d] Ps. lxxviii. 51; cv. 36.

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prophecy.—Considering Joseph's rank and prospects in Egypt, a carnal mind would have regarded this remote inheritance, with the rest of Jacob's sons, as a very inconsiderable matter. But it does not appear that Joseph either purchased estates or amassed wealth in Egypt for his sons; not only because he was disinterested, but because he was a believer, and was unwilling to attach his children to Egypt; but desired to lead their thoughts to Canaan, and to the inheritance of the children of Israel, as their proper portion. Jacob also wished them to consider, that to be numbered with his sons, as the heir of the promises made to Abraham and Isaac—and as named Israel, because he had prevailed with God, and would certainly prevail with man—was far more honourable and desirable than to be the richest of Pharaoh's courtiers.—*Scott.*

DIVINE SOVEREIGNTY.—Ver. 14. "Jacob crossed hands" in blessing Joseph's sons. Note, 1. God in bestowing his blessings upon his people, gives more to some than to others—more gifts, graces, and comforts, and more of the good things of this life. 2. He often gives most to those that are least likely. "He chooses the weak things of the world;" raises the poor out of the dust. Grace observes not the order of nature, nor does God prefer those whom we think fittest to be preferred, but as it pleases him. It is observable, how often God, by the distinguishing favours of his covenant, advanced the younger above the elder: Abel above Cain; Shem above Japheth; Abraham above Nahor and Haran; Isaac above Ishmael; Jacob above Esau; Judah and Joseph were preferred before Reuben; Moses before Aaron; David and Solomon before their elder brethren.—*Henry.*

THE ANGEL REDEEMER.—Ver. 16. Jacob here called "God, before whom Abraham and Isaac had walked," and who had "fed him all his life long," "the Angel." As God does not give his glory to the creatures, we may be sure that such things were not spoken of a created angel. This is one proof among many, that he who is by Malachi called "the Messenger," or Angel, "of the Covenant," even Jesus Christ, was known as distinct from, yet one with, the Father, by the patriarchs; and that as such he manifested himself to them, and was worshipped by them. Jacob, now closing his eyes in death, joyfully considered himself as "redeemed from *all* evil;" and therefore expected henceforth good, and nothing but good.—He prayed for his grandsons, that they might stand in the place, inherit the privileges, and walk in the steps of their progenitors, but especially that his new name, ISRAEL, "might be named on them" (Rev. ii. 17; iii. 12). This would be a NAME of nobler import than Egypt could afford. —*Scott.*

PRACTICAL OBSERVATIONS.—The deathbeds of eminent believers often afford most instructive lessons. "This is the end of all men, and the living will lay it to heart;" and such scenes, with the prayers and counsels of dying persons, are so suited to make serious impressions on the young, the gay, and the prosperous, that we do well in taking our children with us on these occasions, when it can be done with propriety.—It is very desirable, if the Lord please, to hear our dying testimony to the truths of God, to his faithfulness, and to the pleasantness of his ways. One would wish to be strengthened at such a solemn season, to render our last service to our survivors; and we should have regard to this, in our whole conduct, that we may so live, as to give energy and weight to our dying exhortations: yet, after all, the Spirit dispenseth in this matter severally, as he will. Abraham and Isaac died in faith and in peace, yet we have no record of their dying testimony; but Jacob spoke with great copiousness and energy. All true believers are blessed at their death; but all do not depart equally full of spiritual consolation, nor are all alike edifying to the spectators.—*Scott.*

CHAP. XLIX. JACOB'S VALEDICTORY BLESSING.—Ver. 1. All Jacob's sons were still living; and now at his command they collected round his bed, perhaps with their children, to hear his dying words. The repetition of this call might intimate his desire, that they should keep together, and live in harmony as one family, without intermingling with the Egyptians. This address should not all be considered as the expression of his private affection, resentment, or partiality; but as the language of the Holy Spirit, declaring the purpose of God respecting the character, circumstances, and situation of the several tribes descended from them, in the "last times," or in "after-ages;" for the prophecy evidently looks forward beyond the coming of Christ, and some of it seems to be yet unaccomplished. In this, and in some other passages, such as Noah's prophecy, and Moses blessing the tribes, there is so large an extent of prediction comprised in a few words, that brevity will allow us to adduce but a small part of what may properly be said by way of elucidating them. In many instances we have only the scriptural history to proceed upon, if we attempt to illustrate the prophecy by its accomplishment; and this mentions but little concerning several of the tribes. Had we a more particular account of the distinguishing character, situation, and success of each tribe, we should probably perceive a more striking exactness in all than we now discern in any of them.

FATES AND FORTUNES OF THE TWELVE PATRIARCHS.—Ver. 3. Reuben, being Jacob's eldest son, might expect the precedency; as "the excellency of dignity, and the excellency of power," the larger portion of the inheritance, and the principal authority among his brethren, properly belonged to him. But he had incurred a forfeiture, and

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4 [a]Unstable as water, [1]thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou *it:* [2]he went up to my couch.

5 ¶ [f]Simeon and Levi *are* brethren; [3]instruments of cruelty *are in* their habitations.

6 O my soul, [g]come not thou into their secret; ‡ unto their assembly, mine honour, be not thou united! for in their anger they slew a man, and in their self-will they [4]digged down a wall.

7 [h]Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: [i]I will divide them in Jacob, and scatter them in Israel. §

8 ¶ Judah, thou *art he* whom thy brethren [k]shall praise: [l]thy hand *shall be* in [m]the neck of thine enemies; thy father's children shall bow down before thee.

9 Judah *is* [n]a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

10 The [o]sceptre shall not depart from Judah, nor a lawgiver from between his feet, [p]until Shiloh come; and unto him *shall* [q]the gathering of the people *be:*

11 Binding [r]his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea; and he *shall be* for an haven of ships: and his border *shall be* unto Zidon.

14 ¶ [s]Issachar *is* a strong ass couching down between two burdens:

15 And he saw that rest *was* good, and the land that *it was* pleasant; and [t]bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan shall judge his people, as one of the tribes of Israel.

17 Dan [u]shall be a serpent by the way, [5]an adder‖ in the path, that biteth the horse heels, so that his rider shall fall backward.

18 [x]I have waited for thy salvation, O LORD.

19 ¶ Gad, a troop shall overcome him: but he shall overcome at the last. ¶

20 ¶ Out of Asher his bread *shall be* fat, and he shall yield royal dainties.

21 ¶ [y]Naphtali *is* a hind let loose: he giveth goodly words.

22 ¶ Joseph *is* [z]a fruitful bough, *even* a fruitful bough by a well, *whose* branches run over the wall.

23 The archers have sorely grieved him, and shot *at him,* and hated him:

24 But [a]his bow abode in strength, and the arms of his hands were made strong by the hands of [b]the mighty *God* of Jacob: (from thence *is* [c]the Shepherd, [d]the stone of Israel:)

25 *Even* by [e]the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with [f]blessings of heaven above, blessings of the deep that lieth under, blessings of [f]the breasts and of the womb:

26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the [g]everlasting hills: they shall be on the head of Joseph,* and on the crown of the head of him that [h]was separate from his brethren.

27 ¶ Benjamin shall [i]ravin *as* a wolf: † in the morning he shall devour the prey, and [k]at night he shall divide the spoil.

28 ¶ All these *are* [l]the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 And he charged them, and said unto them, I am to be [m]gathered unto my people: bury me with my fathers in the cave that *is* in the field of Ephron the Hittite;

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying-place.

31 [n]There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah.

32 The purchase of the field, and of the cave that *is* therein, *was* from the children of Heth.

[a] Jam. i. 6-8.
[1] *Do not thou excel.*
[2] *My couch is gone.*
[f] xxxiv. 25-31.
[3] *Their swords* are *weapons of violence.*
[g] Ps. xxvi. 4, 5; xxviii. 3.
‡ *Secret,* i.e., *counsel, assembly.* So David saith, "The secret of evil-doers" (Ps. lxiv. 2, and Jer. xv. 17). "The *secret* of mockers:" Jacob here meaneth that neither should any, neither would he, approve of their perfidy. — AINSWORTH.
[4] *Houghed oxen.*
[h] 2 Sam. xiii. 22-28.
[i] Josh. xxi.
§ The concluding part of ver. 7 was literally fulfilled. The tribe of Simeon was never of any importance. At the first, it had only a small portion, consisting of a few towns and villages in the least favourable part of Judah's inheritance; and it afterwards formed colonies in the outskirts of the promised land, in territory won from the Edomites and Amalekites. — PICT. BIBLE.
[k] Deut. xxxiii. 7.
[l] 2 Chr. xi. 12-17.
[m] Josh. x. 24.
[n] Hos. v. 14.
[o] Num. xxiv. 17.
[p] Is. ix. 6.
[q] Is. xlii. 3, 4. Hag. ii. 7.
[r] 2 Kings xviii. 32. Mic. iv. 4.
[s] Josh. xix. 17-23.
[t] Ps. lxxxi. 6. Matt. xxiii. 4.
[u] Jud. xiv.; xv.; xvi. 22-30. 1 Chr. xii. 35.
[5] *An arrow-snake.*
‖ Heb. *Cerastes,* which is about two feet long, and lies concealed in the sand; and often, when the horse is passing on, darts around one of his fore-legs, and bites so dreadfully as to make the horse rise on his hind-legs, and throw his rider backward, who then falls a prey to this venomous and destructive kind of serpent. This intimates that the Danites would be an artful people, and yet formidable in their attacks. — BOCHART.
[x] Ps. cxxx. 5.

¶ This was eminently fulfilled when Jephthah fought with the children of Ammon and subdued them (Jud. xi. 33), and when this tribe, together with their brethren of Reuben and Manasseh, made war with the Hagarites, and possessed themselves of their country, which they kept till the Captivity, *because the war was of God.* — PATRICK.
[y] Judg. iv. 6, 10. Matt. iv. 15, 16. *Naphthalim,*
[z] xlviii. 16. Deut. xxxiii. 17.
[a] Neh. vi. 9. Ps. xxvii. 14. 2 Tim. iv. 17.
[b] Ex. iii. 6. Ps. cxxxii. 2, 5.
[c] Num. xxvii. 16-18. Deut. xxxiv. 9. Ps. lxxx. 1.
[d] Ps. cxviii. 22. Is. xxviii. 16. 1 Pet. ii. 4-8.
[e] Deut. xxxiii. 13, 17.
[f] Deut. xxviii. 2-12. Eph. i. 3. 1 Tim. iv. 8.
[g] Deut. xxxiii. 15. Jos. ii. 6. Hab. iii. 6.
* Every earthly blessing is here accumulated that the heart of man can desire:—dews from the heavens — springs from the earth—fish from the seas and lakes—a numerous offspring, both of children and of cattle—a fertile and salubrious soil—peaceful days and lasting prosperity—are all wished for Joseph by his affectionate dying father. —BOOTHROYD.
[h] xxxvii. 28.
[i] Jud. iii. 15-29; xx. Phil. iii. 5.
† As Judah is likened to a lion, Issachar to a strong ass, Dan to a serpent, Naphtali to an hind let loose, Joseph to a fruitful bough, or tree planted by the waters; so Benjamin is fitly compared to a ravenous wolf, for his warlike courage and success against his enemies. —KIDDER.
[k] Num. xxiii. 24.
[l] Ex. xxviii. 21. Jam. i. 1. Rev. vii. 4.
[m] xxv. 8, 17. Heb. xii. 23.
[n] xxiii. 19; xxv. 9.

therefore his father, as it were, arrayed him with the *insignia* of royalty, that he might the more solemnly and judiciously degrade him. Simeon and Levi, the next in seniority, were degraded also, and with still deeper abhorrence of the crime which they had committed. They were *brethren,* not only descended from the same parents, but as being of the same fierce and untractable disposition. The swords, those "instruments of cruelty" with which they massacred the Shechemites, remained in their houses, as monuments of their odious crime; or rather, "Their deceitful compacts are the instruments of cruelty;" for thus the clause may be rendered, perhaps more properly than it is either in the text or in the margin of our version. The sentence in Levi's case was not reversed, but converted into a blessing, in consequence of the service which his descendants performed, in their zeal against the worshippers of the golden calf; so that, being consecrated to God, as the priestly tribe, they were honourably and profitably divided and scattered in that character throughout Israel. "Judah" signifies *praise.* Leah thus called her son, as expressing her admiring gratitude to God for his goodness; but Jacob alluded to the name with reference to Judah himself (chap. xxix. 35). There was nothing praiseworthy in the former part of Judah's life; but he acted most nobly and disinterestedly in his conduct before Joseph respecting Benjamin, and was entitled to the praises of all his brethren. Yet, not Judah personally, but his descendants were principally intended, especially Christ, whom all his brethren shall praise for ever. The word here translated "sceptre" (verse 10) properly signifies *a rod or staff,* though sometimes it is rendered *a tribe,* and it simply denotes the exercise of dominion or authority, of which the *rod* or *sceptre* was the badge. Judah was at this time merely the head of a family; for Israel, properly speaking, was no more divided into tribes than governed by kings; but it was thus prophetically intimated that Judah would shortly acquire authority, not only as a distinct tribe, but likewise over his brethren. Till Shiloh's coming Judah possessed considerable authority; but shortly after his crucifixion, this authority was vastly abridged; and within that generation, according to his express predictions, Jerusalem was destroyed, the whole civil and ecclesiastical state was subverted, all distinctions among the poor, harassed remnant were confounded; they were scattered abroad over the face of the earth; and to this day, after almost 1800 years, they have been more destitute of sceptre and lawgiver than even during the Babylonish captivity. According to this prediction (verse 13), the tribe of Zebulun had a portion assigned to it, which extended nearly, if not entirely, from the sea of Galilee to the Mediterranean Sea, on which some think it had seaports. The maritime situation in which this tribe was placed tended greatly to enrich it, both by fisheries and commerce (Deut. xxxiii. 18, 19); and its inheritance reached to the borders of that country of which Zidon was the capital. Issachar is described under the emblem of a strong ass, as Judah had been under that of a fierce lion. This implied that the tribe of Issachar would be industrious and unambitious; bearing labour or tribute peaceably, of which burdens others grievously complained. Dan signifies *judgment;* and Jacob foretold, that, though he was the son of one of his concubines, and the first of them whom he mentions, he should be the head of a separate tribe, and have a share in public affairs, even as if he had been descended from Leah or Rachel. Samson was of this tribe, who unexpectedly buried the Philistines in the ruins of the temple of Dagon, as the viper which lies on the sandy road causes the horse to throw his rider. Gad signifies *a troop,* and both the character and situation of this tribe are here described. The Gadites were renowned for valour (1 Chron. xii. 8); and, having their inheritance beyond Jordan eastward, they lay open to incursions from *troops* of Ammonites, Moabites, Syrians, and others, by whom, doubtless, they were frequently annoyed. Asher signifies *the blessed;* and Jacob, by the spirit of prophecy, assigned him a plentiful country, yielding abundance for himself and others; even royal dainties to supply the tables of kings, at home and abroad. His inheritance bordered on Carmel, which was fruitful to a proverb (Jos. xix. 24-26; Isa. xxxv. 2). This may be considered as a sketch of the character of the tribe of Naphtali, as unlike the laborious ox and ass, affecting ease and liberty, insinuating and affectionate, active but volatile, more noted for despatch than for steady labour and perseverance, and more disposed to exult in national blessings than to fight in defence of them. Part of what Jacob says concerning his beloved Joseph is historical, and relates to his past life, though much is prophetical. He is here called "a fruitful bough," or young tree planted by the water-side; he had no more than two sons, yet from them sprang two very numerous tribes: but his prosperity was preceded by base injuries and heavy afflictions. "The archers," or such as were most skilful in the use of the bow, "had sorely grieved him, shot at him, and hated him." His brethren pursued him with unrelenting envy and enmity, and spared his life only to sell him for a slave. Potiphar's wife tempted and then slandered him; Potiphar condemned and imprisoned him; and though we do not read of it, it is a singular case indeed, if some of the Egyptians did not revile and envy him. This part may likewise be considered as prophetical of the terrible wars which his descendants waged, especially with the kingdom of Judah. His weapons, however, in this warfare failed him not, as a broken or weakened bow would have done; and his hands and arms, notwithstanding the most fatiguing exertions, were strengthened to use it by the power of the God of Jacob. According to the emblem used (ver. 27), the character of the tribe of Benjamin



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The Infant Moses and his Mother.

33 And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, [o]and yielded up the ghost, and was gathered unto his people.

CHAPTER L.

1 The mourning for Jacob; 7 his funeral. 24 Joseph prophesieth to his brethren of their return; 26 his death.

AND Joseph fell upon his father's face, and [a]wept upon him, and kissed him.

2 And Joseph commanded his servants the physicians to embalm* his father: and †the physicians [b]embalmed Israel.

3 And forty days were fulfilled for him; (for so are fulfilled the days of those which are embalmed:) and the Egyptians [1]mourned for him [c]threescore and ten days.

4 ¶ And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 My father made me swear, saying, [d]Lo, I die: in my grave which [e]I have digged for me in the land of Canaan, there shalt thou [f]bury me. Now therefore [g]let me go up, I pray thee, and bury my father, and I will come again.

6 And Pharaoh said, Go up and bury thy father, according as he made thee swear.

7 ¶ And Joseph went up to bury his father: [h]and with him went up all the servants of Pharaoh, the elders of his house, and all the elders‡ of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his father's house: [i]only their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both [k]chariots and horsemen: and it was a very great company.

10 And they came to the thrashing-floor of Atad,§ which *is* beyond‖ Jordan; and there they mourned with a great and very sore lamentation: and he made a mourning for his father [l]seven days.

11 And when the inhabitants of the land, [m]the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called [2]Abel-mizraim, which *is* [n]beyond Jordan.

12 And his sons did unto him [o]according as he commanded them:

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13 For his sons carried him into the land of Canaan, and buried him in [p]the cave of the field of Machpelah, which Abraham bought with the field, for a possession of a burying-place, of Ephron the Hittite, before Mamre.

14 ¶ And Joseph returned into Egypt, he, and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Joseph's brethren saw that [q]their father was dead, they said, [r]Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him.¶

16 And they [3]sent a messenger unto Joseph, saying, Thy father did command before he died, saying,

17 So shall ye say unto Joseph, [s]Forgive, I pray thee now, the trespass of thy brethren, and their sin; for [t]they did unto thee evil: and now, we pray thee, forgive the trespass of the [u]servants of the God of thy father. And Joseph [x]wept* when they spake unto him.

18 And his brethren also went and [y]fell down before his face; and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, [z]Fear not; [a]for *am* I in the place of God?†

20 But as for you, [b]ye thought evil against me; *but* [c]God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: [d]I will nourish you, and your little ones. And he comforted them, and spake [4]kindly unto them.

22 ¶ And Joseph dwelt in Egypt, he and his father's house: and Joseph lived an hundred and ten years.

23 And Joseph saw Ephraim's children of the third *generation:* [e]the children also of Machir, the son of Manasseh, were [5]brought up upon [f]Joseph's knees.

24 And Joseph said unto his brethren, I die; and God will surely [g]visit you, and [h]bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob.

25 And Joseph [i]took an oath of the children of Israel, saying, God will surely visit you, [k]and ye shall carry up my bones from hence.

26 ¶ So Joseph died,‡ [l]*being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

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* Job v. 26. Luke ii. 29. Heb. xi. 13-16.

CHAPTER L.

[a] 2 Kings xiii. 14. Mark v. 38, 39. John xi. 35, 38. Acts viii. 2. 1 Thess. iv. 13.

* The Egyptians excelled all other people in this art. Bodies thus embalmed remain to this day, and are often brought into these countries under the name of "mummies."—PATRICK.

† *The physicians.* The Hebrew *rophéim*, from *rapha*, to heal, is literally the *healers*, those whose business it was to *heal*, or restore the body from sickness, by administering propermedicines; and when death took place, to *heal* or preserve it from decomposition by embalming.

[b] 2 Chr. xvi. 14. Matt. xxvi. 12. Luke xxiv. 1. John xix. 39, 40.

[1] *Wept.*

[c] Num. xx. 29.

[d] xlviii. 21. Deut. iv. 22. 1 Sam. xiv. 43.

[e] Matt. xxvii. 60.

[f] iii. 19. Job xxx. 23. Ec. xii. 7.

[g] Matt. viii. 21, 22. Luke ix. 59, 60.

[h] xlv. 16.

‡ Elder is a name of dignity, as in chap. xxiv. 2, where it signifies the principal servant, who was set over all the rest, as their governor. It appears from this place to have been used by the Egyptians, as well as by the Hebrews, long before Moses' time, as a title of honour, as it hath been ever since by all nations, whatsoever. — SELDEN.

[i] Ex. x. 8, 9. Num. xxxii. 24-37.

[k] Ex. xiv. 7, 17, 23. 2 Kings xviii. 24. Cant. i. 9.

§ It is uncertain whether Atad is the name of a place or of a man; the thrashing-floor was probably not far from Hebron. — WELLS.

‖ *Beyond.*—Inside of Jordan; for Moses, when he wrote these things, was on the outside, in the wilderness.—AINSWORTH.

[l] 1 Sam. xxxi. 13. Job ii. 13.

[m] x. 15-19; xiii. 7; xxiv. 3; xxxiv. 30.

[2] *The mourning of the Egyptians.*

[n] Deut. iii. 25, 27; xi. 30.

[o] xlix. 29-32. Acts vii. 16.

[p] xxiii. 16-18. 2 Kings xxi. 18.

[q] xxvii. 41, 42.

[r] xlii. 17. Lev xxvi. 36.

¶ Their guilt was so great, that it continued to make them suspicious.—PATRICK.

[3] *Charged.*

[s] Matt. vi. 12, 14, 15; xviii. 35. Luke xvii. 3, 4. Eph. iv. 32. Col. iii. 13.

[t] Job xxxiii. 27, 28. Prov. xxviii. 13. Jam. v. 16.

[u] xlix. 25. Matt. xxv. 40. Philem. 8-20.

[x] xlii. 21-24; xlv. 4, 5, 8.

* This when Joseph heard, such was his compassionate temper, that he could not refrain from weeping; and therefore, to remove their fears, he immediately sent for them, and receiving them with the same kind affection as when their father was alive, excused the actions committed against him in such an obliging manner, and gave them such assurances of his future love, and adherence to them upon all occasions, as made them return to their families full of joy and satisfaction.—STACKHOUSE.

[y] xxxvii. 7-11.

[z] Matt. xiv. 27. Luke xxiv. 37, 38.

[a] Deut. xxxii. 35.

† It belongs to God to execute vengeance, and Joseph did not intend to usurp his prerogative. Thus he instructed his brethren not to fear him, but to fear God; to humble themselves before God, and to seek *his* forgiveness.

[b] xxxvii. 4, 18-20.

[c] Ps. lxxvi. 10. Acts ii. 2, 3.

[d] xlvii. 12. Matt. v. 44. Rom. xii. 20, 21.

[4] *To their hearts.*

[e] Num. xxxii. 39.

[5] *Born.*

[f] xxx. 3.

[g] xxi. 1.

[h] xv. 14-16.

[i] xlvii. 29-31.

[k] Ex. xiii. 19. Acts vii. 16.

‡ Thus Joseph, one of the most amiable of men, the most dutiful of sons, the most compassionate of brothers, the most faithful of servants, virtuous in temptation, patient in adversity, and humble in prosperity, finished his course, full of the hope of a blessed immortality. — CAMPBELL.

[l] 22; xlvii. 9, 28. Josh. xxiv. 29.

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would be *fierceness* and *cruelty;* which especially appears in the history of the Levite's concubine, when, after the wickedness was committed, the Benjamites singly withstood all the other tribes, and had the advantage in two battles; nor did they yield until almost entirely destroyed. Ehud, the second judge, and Saul, the first king, were of this tribe. In the former part of the history, we read frequently of the Benjamites as a warlike people; and in the latter times they joined themselves to the tribe of Judah, and thus divided the spoil and shared with them in their privileges.—*Scott.*

DEATH OF JACOB.—Ver. 33. When he had finished both his blessing and his charge, (both which are included in the *commanding of his sons*), and so had *finished his testimony*, he addressed himself to his dying work. 1. He put himself into a posture for dying. Having sat upon the bedside to *bless his sons*, the spirit of prophecy bringing fresh oil to his expiring lamp (Dan. x. 19), when that work was done, he "gathered up his feet into the bed," that he might lie along, not only as one patiently submitting to the stroke, but as one cheerfully composing himself to rest. Now he was weary—*I will lay me down and sleep.* 2. He freely resigned his spirit into the hand of God, the Father of spirits: he "yielded up the ghost." 3. His separated soul went to the assembly of the *souls of the faithful*, which, *after they are delivered from the burden of the flesh, are in joy and felicity:* he was "gathered to his people." Note, If God's people be our people, death will gather us to them.—*Henry.*

CHAP. L. EMBALMING OF JACOB.—Ver. 2. The Egyptians were eminent for the art of preserving dead bodies from putrefaction, by the skilful use of spices and drugs. Several of these bodies remain to this day, and are called Egyptian mummies, being preserved as great curiosities; and some of them have probably continued in this state above 2000 years. The same persons who were consulted as physicians for the living, embalmed the dead bodies; and at least forty days were requisite to complete the process. These physicians were generally retained as servants in the courts of princes, and the families of great men; and Joseph, in his high station, had several of them in his household. As, therefore, the custom was not sinful, and as in the case of Jacob's body, which was to be buried at a distance, it was very expedient, Joseph complied with it on this occasion; and for similar reasons the survivors afterwards embalmed his body.—*Scott.*

HIS FUNERAL.—Ver. 9. (1.) It was a *stately* funeral: he was attended to the grave, not only by his own family, but by the courtiers, and all the great men of the kingdom, who, in token of their gratitude to Joseph, shewed this respect to his father for his sake, and did him honour at his death. There went abundance of chariots and horsemen, not only to attend them a little way, but to go through with them. Note, The decent solemnities of funerals, according to a man's situation, are very commendable; and we must not say of them, "To what purpose is this waste?" (2.) It was a *sorrowful* funeral (ver. 10, 11); standers-by took notice of it as a grievous mourning. Note, The death of good men is a great loss to any place, and ought to be greatly lamented. Stephen dies a martyr, and yet devout men make great lamentations for him. The solemn mourning for Jacob gave a name to the place, "Abel-mizraim, The mourning of the Egyptians," which served for a testimony against the next generation of the Egyptians, who oppressed the posterity of this Jacob to whom their ancestors shewed such respect.—*Henry.*

SUSPICIONS LULLED.—Ver. 19. A deep conviction of their criminality, in their conduct to him, rendered Joseph's brethren unreasonably suspicious; but their fears and submissions were calculated still more to humble and soften them, as well as to accomplish the purposes of God. They first sent messengers to Joseph. Perhaps Benjamin was one; and probably Manasseh and Ephraim along with him. But afterwards they were encouraged to go in person. They did not say, "*our* father," but, more pathetically, "*thy* father." They urged the dying words of Jacob, who doubtless had given them some injunction to this purpose, in order to render them more deeply sensible of their guilt; and they pleaded with Joseph for pardon, in the character of the servants of Jacob's God.

JOSEPH'S FAITH.—Ver. 24. "By faith Joseph, when he died, made mention of the departure of the children of Israel, and gave commandment concerning his bones."

THE SECOND BOOK OF MOSES,

CALLED

EXODUS.

This second book of the Pentateuch is called by the Jews *ve-elleh shemoth*, after the two first Hebrew words which occur in it. The common name Exodus signifies going out, or departure, and is taken from the great event which it records—the emancipation of Israel from Egyptian bondage. The canonical authority of the book is sufficiently attested, for it is quoted as the work of Moses by subsequent inspired writers; and our Lord and his Apostles have, in numerous instances, referred to it, either in express or virtual citation. The history begins with the birth of Moses, and the oppression of the Israelites by a new dynasty, or under a "new king that knew not Joseph"—proceeds to speak of the education and flight of him who, in his riper years, refused to be called the son of Pharaoh's daughter—his commission from Jehovah at the burning bush—his return to Egypt—his interviews with Pharaoh—the infliction of the ten plagues on the haughty sovereign and his people—the institution of the Passover, and the deliverance of the nation on the first night of its observance. The historian goes on to relate the pursuit by Pharaoh, and his overthrow in the Red Sea—the song of triumph on its eastern shore—the march into the desert—the gift of manna and water—and the descent of Jehovah upon Mount Sinai in cloud and thunder to speak the words of the Ten Commandments. Then follows the enactment of a variety of civil statutes, either in addition to or in modification of an earlier common law. Lastly, the religious ceremonial is enjoined and described, with its tabernacle, altar, priesthood, sacrifices, and modes of offering and worship.

The earlier chapters receive many striking illustrations from the tombs and monuments of Egypt. The plagues, when rightly understood, were not only a scourge upon the people, but also a blow at their superstitions; for Jehovah had said, "against all the gods of Egypt will I execute judgment." Some Egyptian words occur in the original narrative, as might be expected, when customs and productions peculiar to Egypt are referred to. The sin of Aaron and Miriam is told without palliation, shewing the candour and honesty of the writer; nay, he throws no covering over his own shortcomings in temper and obedience. The minute details which occupy so large a portion of Exodus are proof of its genuineness, and shew an original writer. When we compare the corresponding sections of Josephus, we see a striking contrast. Josephus artistically combines these descriptions of the tabernacle and sacerdotal vestments so as to produce effect. Moses, on the other hand, describes the various pieces of the priestly robes, so that a workman might make them, and specifies the size, form, boards, rings, jointings, curtains, and hangings of the tabernacle, so that architects and upholsterers might easily construct it. Such minuteness and exactness of detail were indispensable at the time; for all things were to be made according to the pattern shewn to Moses in the Mount. The Book of Exodus comprehends a history of nearly three hundred and sixty years, and proves that God is faithful in keeping covenant; for, as the Psalmist sings, "He remembered his holy promise, and Abraham his servant, and he brought forth his people with joy, and his chosen with gladness." HE did it. Not a spear or shield was lifted when the nation burst its bonds. The man who led them was no warrior with a sword, but a shepherd with a staff in his hand; and the night of their departure was not disturbed by the mustering of troops and the clash of arms, but it was a scene of a solemn religious festival in every household. Well might God preface so many of his laws by the statement, "I am the Lord thy God, that brought thee out of the land of Egypt, out of the house of bondage." Nor are the incidents of these ancient annals without special interest and benefit to us. "These things," says the Apostle Paul, "were our examples." "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come."—1 Cor. x. 6, 11.—J. E.

CHAPTER I.

B.C. 1706—B.C. 1635.

1 *The children of Israel multiply;* 8 *they are oppressed by a new king.* 15 *The midwives save the males alive.*

NOW [a]these *are* the names[*] of the children of Israel, which came into Egypt: every man and his household came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan and Naphtali, Gad and Asher.

5 And all the souls that came out of the [1]loins of Jacob were [b]seventy souls: for Joseph was in Egypt *already*.

6 And [c]Joseph died, and all his brethren, and all that generation.

7 And the children of Israel were [d]fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

8 ¶ Now there arose up [e]a new king over Egypt, which knew not Joseph.

CHAP. I.

[a] Gen. xlvi. 8-26.

[*] *And these are the names,* — indicating the continuation of the foregoing narrative. The books of Moses appear not to have been originally divided as at present, but to have constituted one unbroken volume. This is inferred from the manner in which the writings of Moses are quoted in the New Testament, where no such distinction is recognised.—Bush.

[1] *Thigh.*

[b] Gen. xlvi. 26, 27.

[c] Gen. l. 26.

[d] Gen. xv. 5.

[e] Ec. ii. 18, 19.

[f] Ps. cv. 24, 25.

† Pharaoh's pretences for oppressing the Israelites were — 1st, Their great number (ver. 9); 2dly, A fear lest they should join with the enemies of Egypt in the event of war (ver. 10); 3dly, Lest they should go out of Egypt when they pleased (ver. 10).—Kidder.

[f] Ps. x. 2.

[h] Prov. xvi. 25.

[i] Gen. xv. 13.

[k] ii. 11; v. 4, 5.

[l] Gen. xlvii. 11.

‡ The Greek version reads Rameses instead of Raamses; and Eusebius says, that Rameses, which gave name to that district of the land of Goshen (Gen. xlvii. 11), was built by the Israelites. Besides these store-cities, on the confines of the desert of Arabia, Josephus mentions that the Israelites were employed in making canals and embankments, to prevent the overflowing of the river; and also in building pyramids. Perhaps the principal *brick* pyramids, found in Egypt, were their work.—Hales.

[m] Job v. 2.

[n] Num. xx. 15.

[o] Ps. lxviii. 13.

9 And he said unto his people, Behold, [f]the people of the children of Israel *are* more and mightier than we:†

10 [g]Come on, let us deal [h]wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and *so* get them up out of the land.

11 Therefore they did set over them task-masters [i]to afflict them with their [k]burdens. And they built for Pharaoh treasure-cities, Pithom and [l]Raamses.‡

12 But the more they afflicted them, the more they multiplied and grew. And they were [m]grieved because of the children of Israel.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made [n]their lives bitter with hard bondage, [o]in mortar, and in brick, and in all manner of service in the field: all their service

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He fully expected that the promise of God would be verified; and desired to have his lot beyond the grave with the Israelites, and not with the Egyptians. It is probable that he required, not only his brethren, but the chief persons in their several families, to take this oath: yet it did not order his body to be carried directly to Canaan for burial, but to remain in Egypt until God should visit them. It was therefore embalmed, and kept in a coffin in Egypt, most likely by the Israelites; and this circumstance would keep alive the expectation of a speedy departure from Egypt, and preserve Canaan continually in their mind. It would also tend to attach Joseph's posterity to their brethren, and to prevent them from incorporating with the Egyptians.—*Scott.*

His Death.—Ver. 26. We have, in conclusion, the death of Joseph, and the reservation of his body for a burial in Canaan. He was "put in a coffin in Egypt," but not buried till his children had received their inheritance in Canaan (Josh. xxiv. 32). Note, 1. If the separate soul, at death, do but return to its rest with God, the matter is not great, though the deserted body find not at all, or not quickly, its rest in the grave. 2. Yet care ought to be taken of the dead bodies of the saints, in the belief of their resurrection; for there is a covenant with the dust, which shall be remembered, and a commandment is given concerning the bones.—*Henry.*

CHAP. I. Increase of Israel in Egypt.—Ver. 7. Here are four words used to express it; they "were fruitful, and increased abundantly," like fishes or insects, so that they "multiplied;" and, being generally healthful and strong, they "waxed exceeding mighty," so that they began almost to outnumber the natives, for the land was in all places filled with them, at least Goshen, their own allotment. Observe, 1. Though no doubt they increased considerably before, yet, it should seem, it was not till after the death of Joseph that it began to be taken notice of as extraordinary. Thus, when they lost the benefit of his protection, God made their numbers their defence, and they became better able than they had been to shift for themselves. If God continue our friends and relations to us when we most need them, and remove them when they can be better spared, let us own that he is wise, and not complain that he is hard upon us. After the death of Christ, our Joseph, his Gospel-Israel began most remarkably to increase; his death had an influence upon it; it was like the sowing of a corn of wheat, which, if it die, bringeth forth much fruit (John xii. 24). 2. This wonderful increase was the fulfilment of the promise long before made unto the fathers: from the call of Abraham, when God first told him he would make of him "a great nation," to the deliverance of his seed out of Egypt, was 430 years, during the first 215 of which they were increased but to seventy; but, in the latter half, those seventy multiplied to 600,000 fighting men.—*Henry.*

New King.—Ver. 8. This must have been some years after Joseph's death, perhaps not less than sixty. Whether this king sprang from another family, or was a descendant of Joseph's patron; having no personal knowledge of him, he had no regard to his memory, esteem for his excellency, or sense of the benefits which Egypt had received from him; and therefore he preferred his own supposed political interests to the claims of honour and gratitude, after the too general maxims of kings and rulers.—*Scott.*

Slavery.—Ver. 13. The Egyptians not only made the Israelites "serve," which was sufficient for Pharaoh's profit, but they made them "serve with rigour," so that their lives became bitter to them; intending thereby, 1. To break their spirits, and rob them of everything in them that was ingenious and generous. 2. To ruin their health, and shorten their days, and so diminish their numbers. 3. To discourage them from marrying, since their children would be born to slavery. 4. To oblige them to desert the Hebrews, and incorporate themselves with the Egyptians. Thus he hoped to cut off the name of Israel, that it might be no more in remembrance.—[*Henry.*] Many have supposed that, besides the useful works here mentioned, the Israelites were employed in building those enormous piles called the Pyramids, which remain to this day, and probably will continue till the end of the world; monuments, not so much of the greatness and wisdom, as of the folly, caprice, exorbitant power, and cruel tyranny of the monarchs who projected them. It cannot, indeed, be denied that the skill by which they were planned, equals the vastness of the labour with which they were completed; but, then, it is evident that they never could be useful, in any degree adequate to the toil and expense with which they were erected. The supposition, however, is entirely

B.C. 1635—B.C. 1571.

wherein they made them serve, [p]*was* with rigour.

15 ¶ And the king of Egypt spake to the Hebrew midwives; (of which the name of the one *was* Shiphrah, and the name of the other Puah;)

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools,[§] if it *be* a son, [q]then ye shall kill him; but if it *be* a daughter, then she shall live.

17 But the midwives [r]feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, [s]Why have ye done this thing, and have saved the men-children alive?

19 And the midwives [t]said unto Pharaoh, Because the Hebrew women *are* not as the Egyptian women; for they *are* lively, and are delivered ere the midwives come in unto them.

20 Therefore [u]God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he [x]made them houses.

22 And Pharaoh charged all his people, saying, [y]Every son that is born ye shall cast into the river, and every daughter ye shall save alive.

CHAPTER II.

1 *Moses is born, and put into the flags.* 5 *He is found, and brought up by Pharaoh's daughter.* 15 *He fleeth into Midian.*

AND there went a man [a]of the house of Levi,* and took *to wife* a daughter of Levi.

2 And the woman conceived, and bare a son: and when [b]she saw him that he *was a* goodly *child*, she hid him three months.

3 And when [c]she could not longer hide him, she took for him [d]an ark of bulrushes,† and daubed it [e]with slime and with pitch, and put the child therein; and she laid *it* in the flags by the river's brink.

4 And [f]his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash *herself* at the river;‡ and her maidens walked along by the river's side: and [g]when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and, behold, the babe wept. And [h]she had compassion on him, and said, This *is one* of the Hebrews' children.

7 Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaoh's daughter said to her, [i]Go. And the maid went and called the child's mother.

9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaoh's daughter, [k]and he became her son.[§] And she called his name [l]Moses: and she said, [l]Because I drew him out of the water.

11 ¶ And it came to pass in those days, when [m]Moses was grown, that he went out unto his brethren, and looked on their [n]burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

12 And [o]he looked this way and that way, and when he saw that *there was* no man, he slew the Egyptian, and hid him in the sand.‖

13 And when he went out the second day, behold, two men of the Hebrews strove together: [p]and he said to him that did the wrong, Wherefore smitest thou thy fellow?

14 And he said, [q]Who made thee [z]a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And [r]Moses feared, and said, Surely this thing is known.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses [s]fled from the face of Pharaoh, and dwelt in the land of [t]Midian: [u]and he sat down by a well.

16 ¶ Now the [3]priest¶ of Midian had seven daughters: and [x]they came and drew *water*, and filled the troughs to water their father's flock.

17 And [y]the shepherds came and drove them

[p] v. 7-21. Is. xiv. 6. Jer. i. 33, 34. Mic. iii. 3.

§ *See them upon the stools.* Heb. *upon the stones*, or, rather, and ye see *them* (the children) by the stone troughs—for so *ornayim* seems to signify (compare chap. vii. 19)—in which they washed the new-born infants; "if the child be a son, then ye shall kill him." A passage in Thevenot's travels confirms this construction: "The Persian kings order the new-born male infants of their relatives to be killed in the stone basins, in which the children immediately after birth are washed, lest, if allowed to live, they become dangerous to their government.—BUSH.—CALMET.

[q] Rev. xii. 4.

[r] Gen. xlii. 18. Prov. xvi. 6. Matt. x. 28. Acts iv. 19.

[s] Ec. viii. 4.

[t] Josh. ii. 4.

[u] Ps. xli. 1, 2. Heb. vi. 10.

[x] 1 Sam. ii. 35. B.C. 1573.

[y] Acts vii. 19. Rev. xvi. 4-6.

CHAPTER II.

[a] vi. 16-20. 1 Chr. vi. 1-3; xxiii. 12-14. B.C. 1571.

* The name of the father of Moses was Amram, and his mother's name was Jochebed (chap. vi. 20). They were both of the tribe of Levi. Aaron, his elder brother, was three years older than he; and Miriam, his sister, probably seven or eight years older than Aaron.—CALMET.

[b] Acts vii. 20. Heb. xi. 23.

[c] Matt. ii. 13, 16. Acts vii. 19.

[d] Is. xviii. 2.

† This ark was probably of the form of one of those boats with which the river was always covered, and made, like them, of "bulrushes," or flags of the papyrus, of which the Egyptians made their paper, and which grew particularly on the banks of the Nile.—PYLE.

[e] Gen. vi. 14; xi. 3.

[f] xv. 20. Num. xii. 1-15. Mic. vi. 4.

‡ It is probable that when the daughter of Pharaoh bathed in the river, it was in compliance with some custom, perhaps of an idolatrous kind. Irwin mentions a ceremony, which is observed by some of the Egyptian females, of going with singing and dances to solemnise the first visible rise of the Nile, and to bathe in the river.—HARMER.

[g] 1 Kings xvii. 6. Ps. xlvi. 1; lxxvi. 10. Jon. i. 17; ii. 10.

[h] Neh. i. 11. Ps. cvi. 46. Acts vii. 21.

[i] Ps. xxvii. 10.

[k] Gen. xlviii. 5. Acts vii. 21, 22. 1 John iii. 1.

§ Her adopted son. She gave him, accordingly, a princely education, and caused him to be instructed "in all the wisdom of the Egyptians" (Acts vii. 22).—PATRICK.

[l] *Drawn out.*

[l] Gen. iv. 25; xvi. 11. Matt. i. 21. B.C. 1531.

[m] Acts vii. 23. Heb. xi. 24-26.

[n] v. 9-14. Is. lviii. 6. Matt. xi. 28.

[o] Acts vii. 24-26.

‖ An inaccessible desert lay on the west of Egypt, and there was another also on the east of it; so that, if this happened on the borders, there was sand enough wherein to bury him.—DIODORUS SICULUS.

[p] 1 Cor. vi. 7, 8.

[q] Gen. xix. 9; xxxvii. 8-11. Ps. ii. 2-6. Matt. xxi. 23. Acts vii. 26-28, 35.

[z] *A man, a prince.*

[r] Prov. xix. 12.

[s] 1 Kings xix. 1-3, 13, 14. Acts vii. 29.

[t] Gen. xxv. 2, 4.

[u] Gen. xxiv. 11. John iv. 6.

[3] *Prince.*

¶ *Priest*, or *prince*, for the term denotes either. This priest or prince was *Raguel*, and, according to the LXX., Jethro was his son, whose daughter Moses married; and most probably Hobab was the son of Jethro, who accompanied the Israelites through the wilderness (compare ch. iii. 1; iv. 18. Num. x. 29).—BOOTHROYD.

[x] Gen. xxiv. 14-20.

[y] Gen. xxi.

groundless; for the Israelites were employed in making *bricks*, while it is well known that the Pyramids were built of hewn stone.—*Scott.*

CRUELTY.—Ver. 15. Two bloody edicts were signed for the destruction of all the male children that were born to the Hebrews. The midwives were commanded to murder them. Observe, The orders given them (ver. 15, 16). It added much to the barbarity of the intended executions, that the *midwives* were appointed to be the executioners; for it was to make them not only bloody, but perfidious, and to oblige them to betray a trust, and to destroy those whom they undertook to save and help. Could he think that their sex would admit such cruelty, and their employment such base treachery? Note, Those who are themselves barbarous, think to find, or make, others as barbarous. Pharaoh's project was, secretly to engage the midwives to stifle the men-children as soon as they were born, and then to lay it upon the difficulty of the birth, or some mischance common in that case (Job iii. 11).

PIETY OF THE MIDWIVES.—Ver. 17. Their pious disobedience to this impious command—"they feared God," regarded his law, and dreaded his wrath more than Pharaoh's; and therefore "saved the men-children alive." Note, 1. If men's commands be any way contrary to the commands of God, we must obey God, and not man (Acts iv. 19; v. 29). No power on earth can warrant us, much less oblige us, to sin against God, our chief Lord. 2. Where *the fear of God* rules in the heart, it will preserve it from that *snare* which the inordinate *fear of man brings.*—*Henry.*

PRACTICAL OBSERVATIONS.—The very titles of these first two books in the Bible remind us, that the history of man is little more than a narrative of his beginning and of his departure. Thus one generation is swept away after another, and nothing remains except the names of a very few, and some of them covered with infamy! Happy they whose names are written in the Book of Life, and enrolled there as true Israelites, and heirs of heaven!—How soon may the sun of prosperity be darkened by the deepest cloud of adversity, and the place of our refuge become the scene of our misery! our best friends succeeded by enemies, and our best services repaid with ingratitude! We should, therefore, trust the Lord alone; for as nothing can hasten the accomplishment of his purpose before the appointed time, so nothing can retard it when that season arrives.—For the space of about two hundred years, while Abraham, Isaac, Jacob, and their families, lived at liberty, in peace, and in prosperity and affluence, they only increased to seventy persons; but afterwards, in about the same number of years, under much oppression and cruel bondage, they multiplied into a large nation! nor did their most rapid increase commence till after the death of Joseph, their chief friend; for, God will secure to himself the glory of fulfilling his own promises. Thus was the Christian Church more especially increased after the death of Jesus; and thus hath vital religion, in all ages, most prospered under the pressure of severe persecutions. By this the Lord covers his enemies with confusion, and teaches his people "not to fear them who kill the body, and after that have no more that they can do."—*Scott.*

CHAP. II. BIRTH OF MOSES.—Ver. 2. Miriam, Moses' sister, must have been at least ten years older than he, as it is evident from the history of this chapter, and Aaron was three years older than Moses: but it does not appear that his preservation was attended with any peculiar difficulty; and from this we may infer, with some degree of probability at least, that the last bloody edict was not then enacted. Aaron was born eighty-three years before the exodus, and Joseph died about a hundred and forty-five years before that event: the edict, therefore, could not be passed less than sixty-two years after the death of Joseph. But it is not known how long that prince, "who knew not Joseph," had reigned before the edict was made.—Moses, when born, appeared to be a goodly child; and the notice taken of this in several places, indicates that something extraordinary was observed in him, which was considered as an intimation of his future greatness.

HIS EXPOSURE.—Ver. 3. It is probable that the mother of Moses had received some intimation that she was discovered, and expected that the executioners would come and murder the child in the house before her eyes. She therefore took for him an ark, or a small basket, formed of rushes, and made waterproof, by being coated with a kind of bitumen and pitch within and without. Expecting some providential interposition in his behalf, and under the secret guidance of the Lord, she placed Moses in this ark, concealed it among the flags on the side of the river, and set his sister to watch it. This expedient did not seem likely to answer for any time; as the infant must at length have perished, or been devoured by the crocodiles with which the Nile abounds, if Pharaoh's servants had not found him. But she acted in faith, and the Lord answered her expectation.

HIS SAFETY.—Ver. 6. Had any other persons found the exposed infant, they would scarcely have dared to preserve its life, even if they had been disposed to do so; but Pharaoh's daughter, with her attendants, passing near that part of the river, in going to some convenient place for bathing (which was customary, not only for refreshment, but as a religious observance), she discovered the ark, and sent for it. The beautiful babe weeping, excited her compassion, so that she determined to bring him up; and when his sister (probably after some delay, and observing that the company was at a

away:[*] but Moses stood up and helped them, and watered their flock.

18 And when they came to [z]Reuel their father, he said, How *is it that* ye are come so soon to-day?

19 And they said, [a]An Egyptian delivered us out of the hand of the shepherds, [b]and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? [c]call him, that he may eat bread.

21 And Moses was [d]content to dwell with the man: and he gave Moses [e]Zipporah his daughter.

22 And she bare *him* a son, and he called his name [f]Gershom: [g]for he said, I have been a stranger in a strange land.

23 ¶ And it came to pass [g]in process of time, that [h]the king of Egypt died:[†] and the children of Israel [i]sighed by reason of the bondage, and they cried; and their [k]cry came up unto God, by reason of the bondage.

24 And [l]God heard their groaning, and God [m]remembered his covenant with Abraham, with Isaac, and with Jacob.

25 And God [n]looked upon the children of Israel, and God [5]had respect unto *them*.

CHAPTER III.

1 *Moses keepeth Jethro's flock.* 2 *God appeareth unto him in a burning bush.* 9 *He sendeth him to deliver Israel.*

NOW Moses [a]kept the flock[*] of Jethro [b]his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to [c]the mountain of God, *even* to [d]Horeb.[†]

2 And the [e]Angel of the LORD appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush [f]burned with fire, and the bush *was* not consumed.

3 And Moses said, I will now turn aside, [g]and see this great sight, why the bush is not burnt.

4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, [h]Moses, Moses. And he said, Here *am* I.

5 And he said, [i]Draw not nigh hither: [k]put off thy shoes from off thy feet; for the place whereon thou standest *is* holy ground.

6 Moreover he said, [l]I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses [m]hid his face;[‡] for he was afraid to look upon God.

7 ¶ And the LORD said, [n]I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows;

8 And I [o]am come down to [p]deliver them out of the hand of the Egyptians, and to bring them up out of that land [q]unto a good land and a large, unto a land flowing with milk and honey;[§] unto the place of the [r]Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

9 Now therefore, behold, the cry of the children of Israel is come unto me: [s]and I have also seen the oppression wherewith the Egyptians oppress them.

10 Come now therefore, [t]and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt.

11 ¶ And Moses said unto God, [u]Who *am* I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

12 And he said, [x]Certainly I will be with thee; and this *shall be* a [y]token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, [z]ye shall serve God upon this mountain.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, [a]What *is* his name? what shall I say unto them?

14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, [b]I AM hath sent me unto you.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, [c]The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: [d]this *is* my name for ever, and this *is* my [e]memorial unto all generations.

16 Go, and gather the [f]elders‖ of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob,

B.C. 1531—B.C. 1491.

[*] There being a scarcity of water in those regions, the shepherds exerted themselves to be first in occupying the wells, lest others use up the water and their own cattle be unprovided for.—JOSEPHUS.

[z] xviii.1-12, *Jethro.* Num. x. 29, *Raguel.*
[a] Gen. i. 11.
[b] Gen. xxix. 10.
[c] Gen. xxiv. 31-33; xxxi. 54.
[d] Gen. xxxi. 38-40. Phil. iv. 11, 12.
[e] iv. 20-25.
[f] *A stranger here.*
[g] Acts vii. 29. Heb. xi. 13.
[g] vii. 7. Acts vii. 30.
[h] iv. 19. Matt. ii. 19, 20.

[†] That king from whom Moses had fled. The Hebrews had anxiously expected that on the death of this tyrant some of their miseries would be alleviated; but his successor laid burdens of such rigour and cruelty upon them, that they became intolerable, for deliverance from which they cried to the God of their fathers, who heard their groaning, and remembered his covenant, and determined to have mercy upon them.—HILL.

[i] Num. xx. 16.
[k] xxii. 22-27.
[l] vi. 5.
[m] Gen. xv. 14-18.
[n] iv. 31.
[5] *Knew.*

CHAPTER III.

B.C. 1491.

[a] Ps. lxxviii. 70-72.

[*] So Moses was taken from the sheepfold, as David was in after-times, to be the ruler of God's people.—PATRICK.

[b] xviii. 1-6.
[c] xviii. 5.
[d] xvii. 6.

[†] Otherwise Sinai (Acts vii. 30). Horeb and Sinai seem to have been two tops of the same mountain. It is here called "the mountain of God," because, when Moses wrote this book, there had been this Divine appearance on it.—PATRICK.

[e] Gen. xvi. 7-13; xxii. 15, 16.
[f] Gen. xv. 13, 17.
[g] Ps. cxi. 2-4. Acts vii. 31.
[h] Gen. xxii. 1, 11.
[i] xix. 12, 21. Heb. xii. 20.
[k] Josh. v. 15.
[l] Gen. xvii. 7, 8; xxviii. 13.

[m] Is. vi. 1-5.

[‡] I see Moses now at the bush, hiding his face at so mild a representation; hereafter we shall see him in this very mount, betwixt heaven and earth, in thunder, lightning, smoke, earthquakes, speaking mouth to mouth with God, barefaced and fearless. God was then more terrible, but Moses was less strange.—BISHOP HALL.

[n] ii. 23-25.
[o] Gen. xviii. 21. John iii. 13.
[p] vi. 6-8.
[q] Deut. xxvi. 9-15.

[§] That is, rich in pasturage and flowers. Under a wise and beneficent government, the produce of the Holy Land would exceed all calculation. Its perennial harvests—the salubrity of its air—its limpid springs, its rivers, lakes, and matchless plains—its hills and valleys—all these, added to the serenity of the climate, prove this land to be indeed "a field which the Lord hath blessed."—Dr E. D. CLARKE.

[r] Gen. xv. 18-21.
[s] Prov. xxii. 22, 23. Ec. v. 8.
[t] Ps. ciii. 6, 7; cv. 26.
[u] Is. vi. 5-8. Jer. i. 6.
[x] Deut. xxxi. 23. Matt. xxviii. 20. Rom. viii. 31.
[y] Is. vii. 14; xxxvii. 30.
[z] xix. 1, &c.
[a] Jer. xxiii. 6. Matt. i. 21, 23.
[b] vi. 3. Matt. xxvii. 20. John viii. 58. Heb. xiii. 8.
[c] Gen. xvii. 7, 8. 2 Chr. xxviii. 9. Matt. xxii. 32.
[d] Ps. cxxxv. 13.
[e] Ps. cii. 12. Hos. xii. 5.
[f] xviii. 12. Matt. xxvi. 3. Acts xi. 30.

‖ *Elders.*—That the Israelites had some kind of government among them during the life of Joseph, is probable, and it might be continued long after; but, considering their long oppression, it is not to be supposed that any civil power was now enjoyed. The elders, then, mean not magistrates, but the heads of their tribes, and chief families.—BOOTHROYD.

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loss how to proceed) offered to fetch a Hebrew woman to nurse the child, she was sent for one: thus his own mother was employed to nurse him, and well rewarded for her pains!

HIS FAITH.—Ver. 10. During forty years Moses seems to have lived as an Egyptian, and as men of high rank generally do, and not particularly to have regarded his oppressed brethren: but at this time "it came into his heart to visit them," under a firm persuasion that "God by his hand would deliver them;" and supposing they would have thus understood it. He likewise deliberately purposed to renounce the honours, wealth, and pleasures of his rank among the Egyptians; to cast his lot among Abraham's seed, and to participate in their privileges, especially their relation to the promised Saviour; for the sake of which he was willing to share in the reproach and affliction which they endured as the people of God.—*Scott.*

HIS FLIGHT.—Ver. 15. The affront given him thus far proved a kindness to him: it gave him to understand that his killing of the Egyptian was discovered, and so he had time to make his escape, otherwise the wrath of Pharaoh might have surprised him, and taken him off. Information was brought to Pharaoh (and it is well if it were not brought by the Hebrew himself whom Moses reproved) of his killing the Egyptian; warrants are presently out for the apprehending of Moses; which obliged him to shift for his own safety, by flying into the land of Midian. Moses did this out of a prudent care of his own life.

MOSES IN MIDIAN.—Ver. 21. Egypt accomplished him for a scholar, a gentleman, a statesman, a soldier, all which accomplishments would be afterward of use to him; but yet lacketh he one thing, in which the court of Egypt could not befriend him. He that was to do all by Divine revelation, must know, by long experience, what it was to live a life of communion with God; and in this he would be greatly furthered by the solitude and retirement of a shepherd's life in Midian. By the former, he was prepared to rule in Jeshurun; but by the latter he was prepared to converse with God in Mount Horeb, near which mount he had spent much of his time.—*Henry.*

CHAP. III. THE BUSH.—Ver. 3. "God called to him out of the midst of the bush;" and he said, "I AM THAT I AM." With what propriety can this language be used, in a revelation expressly intended to instruct men in the knowledge and worship of the true God, and to withdraw them from idolatry of every kind, if we do not allow the doctrine of the co-equality and deity of the Son of God, and that he is the speaker in this place?—Fire is a scriptural emblem of the Divine holiness and justice; of that vengeance which, in his righteous indignation, God inflicts on sinners; of the afflictions and trials by which he proves and purifies his people, whether immediately, or by instruments; and even of that baptism of the Holy Ghost, by which the dross of sinful affections is consumed, and the soul transformed into its own nature and image. —This fire was seen in a bush, not in a cedar. A bramble or thorn bush is prickly, and useless except for fuel, but easily and speedily burnt; yet the bush was not consumed! The emblem was immediately intended to describe the state of Israel in Egypt; their meanness and unworthiness, their extreme distress, and their marvellous preservation by the power and presence of God; but Israel was in this a type of the Church, exposed to persecution; and of a believer grievously harassed by temptations and afflictions. It has also been thought, that the fire in the bush represented the manner in which the law would be given from the adjacent mountain; the nature of that law as given to sinners; and the deliverance of the people from the destruction to which they were thus exposed.—*Scott.*

THE COMMISSION.—Ver. 10. The commission he gives to Moses in order hereunto is given us. He is not only sent as a prophet to Israel, to assure them that they should speedily be delivered (even that had been a great favour), but he is sent as an ambassador to Pharaoh, to treat with him, or rather as a herald-at-arms, to demand their discharge, and to denounce war in case of refusal; and he is sent as a prince to Israel, to conduct and command them: thus is he taken from "following the ewes great with young," to a pastoral office much more noble, as David (Ps. lxxviii. 71). Note, God is the fountain of power; and the powers that be are ordained of him as he pleases. The same hand that now fetched a shepherd out of a desert, to be the planter of a Jewish Church, afterwards fetched fishermen from their ships to be the planters of the Christian Church, "that the excellency of the power might be of God."—*Henry.*

THE GREAT NAME.—Ver. 14. I AM THAT I AM (or, I WILL BE THAT I WILL BE) signifies, *I am he that exists*, and implies, self-existence, independence, unchangeableness, incomprehensibility, eternity, and consummate perfection. "I am, and there is none else beside me." All else have their being from God, and are entirely dependent on him.—There is a majestic simplicity and expressive dignity in this language, which

appeared unto me, saying, I have surely [e]visited you, and *seen* that which is done to you in Egypt:

17 And I have said, [h]I will bring you up out of the affliction of Egypt [i]unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey.

18 And [k]they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, [l]The LORD God of the Hebrews hath [m]met with us: and now let us go, we beseech thee, three days' journey into the wilderness, [n]that we may sacrifice to the LORD our God.

19 ¶ And I am sure that the king of Egypt will not let you go, [l]no, not by a mighty hand.

20 And I will [o]stretch out my hand, and [p]smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I [q]will give this people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:

22 But [r]every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall [s]spoil [2]the Egyptians.

CHAPTER IV.

1 *Moses' rod is turned into a serpent.* 10 *He is loth to be sent.* 14 *Aaron is appointed to assist him.* 18 *Moses departeth from Jethro.* 21 *God's message to Pharaoh.* 24 *Zipporah circumciseth her son.*

AND Moses answered and said, But, behold, [a]they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

2 And the LORD said unto him, What *is* that in thine hand? And he said, [b]A rod.*

3 And he said, Cast it on the ground. And he cast it on the ground, and [c]it became a serpent; and Moses fled from before it.

4 And the LORD said unto Moses, [d]Put forth thine hand, and take it by the tail. [e]And he put forth his hand, and caught it, and it became a rod in his hand:

5 That [f]they may believe that [g]the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him,† Put now thine hand into thy bosom. And he put his hand into his bosom: and when he took it out, behold, his hand *was* [h]leprous as snow.‡

7 And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again; and plucked it out of his bosom, and, behold, [i]it was turned again as his *other* flesh.

8 And it shall come to pass, [k]if they will not believe thee, neither hearken to the voice of the first sign, that [l]they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour *it* upon the dry *land:* and the water, which thou takest out of the river, [l]shall become [m]blood upon the dry *land.*

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not [2]eloquent, neither [3]heretofore, nor since thou hast spoken unto thy servant; but I *am* [n]slow of speech, and of a slow tongue.§

11 And the LORD said unto him, [o]Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and [p]I will be with thy mouth, and teach thee what thou shalt say.

13 And he said, O my Lord, [q]send, I pray thee, by the hand *of him whom* thou [4]wilt send.‖

14 And [r]the anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the

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[e] iv. 31. Luke i. 68. Acts xv. 14. 1 Pet. ii. 12.
[h] Gen. xv. 13-21; xlvi. 4.
[i] *See on* 8.
[k] 2 Chr. xxx. 12.
[l] vii. 16; x. 3.
[m] iv. 24; v. 3. Is. lxiv. 5.
[n] viii. 25-28; x. 24-26.
[o] *But by a strong hand.*
[p] vi. 6; ix. 15.
[q] Deut. iv. 34.
[r] xi. 3; xii. 36.
[s] xii. 35. Gen. xv. 14.
[1] Job xxvii. 16, 17. Is. xxxiii. 1.
[2] *Egypt.*

CHAPTER IV.

[a] iii. 18. Acts vii. 25.
[b] Ps. cx. 2. Mic. vii. 14.
* The staff or wand that he generally used for driving his flock.—CALMET.

[c] vii. 10-15. Am. v. 9.
[d] Ps. xci. 13. Mark xvi. 18. Luke x. 19. Acts xxviii. 3-6.
[e] John ii. 5.
[f] xix. 9. John v. 36; xi. 15, 42; xx. 31.
[g] iii. 15.
† He did not ask for a new sign, but the Lord was graciously pleased to grant him a further confirmation of his faith; or rather, of the faith of the Israelites. — PATRICK.
[h] Num. xii. 10.
‡ It was necessary that Moses should be furnished with all these powers, because he came with an unusual commission, which would not have been credited unless confirmed by such extraordinary proof. All the prophets after him did not workmiracles, which were necessary only when some great change was to be effected in the world; and this was the case now at the deliverance of the Israelites from Egypt. After this, they were to be put into a new form and order by a body of peculiar laws, both civil and religious. And when these laws were notoriously violated, God was pleased, by such wonders as Moses wrought, to turn their hearts back again, as he did in the days of Elijah (1 Kings xviii. 37).—PATRICK.
[i] 2 Kings v. 14.
[k] Is. xxviii. 10.
[l] Deut. xxxii. 39.
[1] *Shall be, and shall be.*
[m] vii. 19-25. Matt. vii. 2. John ii. 8-11.
[2] *A man of words.*
[3] *Since yesterday, nor since the third day.*
[n] vi. 12. Jer. i. 6. Acts vii. 22.
§ No observant reader of the writings of Moses can be insensible that he was in truth, what St Stephen styles him, "mighty in words;" for numerous instances may be given of his eloquence. But it is not to be believed that he acquired this ability from his Egyptian education any more than that he was thereby made "mighty in deeds" also, which St Stephen joins to his power "in words," and in which he was undoubtedly assisted in an extraordinary manner by the Deity.—SHUCKFORD.
[o] Ps. li. 15; xciv. 9.
[p] Is. xlix. 2; l. 4. Jer. i. 9. Matt. x. 19, 20. Eph. vi. 19.
[q] 1 Kings xix. 4.
[4] *Shouldest.*
‖ That is, by his hand (or ministry) whom thou shouldest send, as being fitter than I: or, *by the hand of* any other *whom thou wilt send:* and the Greek thus, *choose another able man whom thou wilt send.* Moses, foreseeing the greatness of the work, would withdraw his shoulder, through infirmity: God hereby foreshewing the imperfection of Moses' administration, and impossibility of the law to bring men to perfection, when Moses could not bring Israel into the promised land.—AINSWORTH.
[r] Luke ix. 59, 60. Acts xv. 38.

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disgraces beneath contempt the high-sounding pompous titles which mortals have been proud to arrogate to themselves.—JEHOVAH (a name of similar signification) thus distinguished himself from the idols of the nations, which are nothing in the world; and from all creatures, which have only a derived, dependent, mutable existence in him and from him. Thus he proposed himself as the only object of his people's worship, the sure foundation of their hopes, and the all-sufficient fountain of their felicity. I AM THAT I AM. Not *I was*, but *I am*, and *will be*. With him past, present, and to come, are all one. Let us not forget him, whom the apostle declares to be, "the same yesterday, to-day, and for ever:" whom another apostle introduces saying, "I am Alpha and Omega, the first and the last;" and who dwelling in human flesh, said, with a noble disregard to the rules of human language, "Before Abraham was I AM." This evident assumption of this title, I AM THAT I AM, the unbelieving Jews at that day fully understood, and for it attempted to stone him; though modern unbelievers cannot, or will not, perceive it! There is no doubt, however, but the speaker is the same in both places; for "no man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him."—When the Lord subjoined "I AM," or, HE THAT EXISTS, "hath sent me unto you," it was intended to give authority to the message, and to ensure the accomplishment of his purpose, by his incomprehensible power and perfection.

COMPENSATION.—Ver. 22. The Israelites were directed to *borrow*, or rather to *ask*, of the Egyptians, their richest furniture and ornaments; and he who is the great proprietor of all things, and giveth to all men as he pleases, seeing the Egyptians enriched by oppressing the Israelites, thus constrained them to refund, and to pay them the wages which their labour justly deserved.—The word *borrowed* suggests the idea of *fraud* in the transaction; which the original word does not imply. It means *to ask*, whether as a gift, or a loan.—*Scott.*

CHAP. IV. THE MIRACLE.—Ver. 3. The rod in his hand is made the subject of a miracle, a double miracle: it is but thrown out of his hand, and it becomes a serpent; he resumes it, and it becomes a rod again (ver. 2-4). Now, 1. Here was a Divine power manifested in the change itself, that a dry stick should be turned into a living serpent, a lively one, so formidable a one, that Moses himself, on whom, it should seem, it turned in some threatening manner, "fled from before it," though we may suppose, in that desert, serpents were no strange things to him; but what was produced miraculously was always the best and strongest of the kind, as the water turned to wine: and then that this living serpent should be turned into a dry stick again, this was the Lord's doing. 2. Here was an honour put upon Moses, that this change was wrought, upon his throwing it down and taking it up, without any spell, or charm, or incantation. 3. There was a direct tendency in it to convince the children of Israel that Moses was indeed sent of God to do what he did (ver. 5). Miracles were for signs to them that believe not (1 Cor. xiv. 22). His hand itself is next made the subject of a miracle: he puts it once into his bosom, and takes it out leprous; he puts it again into the same place, and takes it out well (ver. 6, 7). This signified, 1. That Moses, by the power of God, should bring sore diseases upon Egypt, and that, at his prayer, they should be removed. 2. That whereas the Israelites in Egypt had become leprous, polluted by sin, and almost consumed by oppression (a leper is "as one dead," Num. xii. 12); by being taken into the bosom of Moses, they should be cleansed and cured, and all their grievances redressed. 3. That Moses was not to work miracles by his own power, nor for his own praise, but by the power of God, and for his glory: the leprous hand of Moses does for ever exclude boasting.—*Henry.*

RELUCTANCE.—Ver. 10. Moses supposed that great eloquence would be requisite, both to persuade Israel and to plead before Pharaoh; and he objected that in the Egyptian court he had, at all former times, been defective in the gift of a ready and graceful elocution; and that even since the Lord had spoken to him, he had experienced no alteration in this respect. We read, however, that he "was mighty 'in words,'" as well as deeds: and so was St Paul, though he affected no eloquence, and was deemed by some "in speech contemptible." They both could speak with energy and to the purpose, though not with the enticing words and delusive charms of human oratory.—*Scott.*

AARON JOINED WITH MOSES.—Ver. 14. God joins Aaron in commission with him: he promises that Aaron should meet him opportunely, and that he would be glad to see him, they having not seen one another (it is likely) for many years. He directs him to make use of Aaron as his "spokesman" (ver. 16). God might have laid Moses wholly aside for his backwardness to be employed; but he considered his frame, and ordered him an assistant. Observe, 1. That two are better than one (Eccl. iv. 9). God will have his "two witnesses" (Rev. xi. 3), that out of their mouths every word may be established. 2. Aaron was the brother of Moses, Divine wisdom so ordering it, that their natural affection one to another might strengthen their union in the joint execution of their commission. The tongue of Aaron, with the head and heart of Moses, would make one completely fit for this embassy.—*Henry.*

DANGER OF MOSES AT THE INN.—Ver. 24. Either the Lord appeared to his servant, by some external token of his presence, as if about immediately to slay him; or, as some suppose, he inflicted on him a sudden and very dangerous disease. Moses seems, however, to have understood that he was rebuked for neglecting to circumcise his son; probably from regard to Zipporah, who was averse to it. It is supposed that circumcision was in use among the Midianites, as descended from Abraham; and that Zipporah had merely induced Moses to defer the performance of it beyond the appointed time, on account of the journey, or on some other pretence. But he was raised up for an extraordinary service, and it was proper he should set an example of exact obedience in his own conduct, and therefore he was thus sharply rebuked. As

Levite thy brother? I know that he can speak well. And also, behold, [s]he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

15 And thou shalt speak unto him, [t]and put words in his mouth: [u]and I will be with thy mouth, and with his mouth, and [x]will teach you what ye shall do.

16 And he shall be thy spokesman unto the people: and he shall be, *even* [y]he shall be to thee instead of a mouth, and thou shalt be to him instead of God.

17 And thou shalt take [z]this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to [5]Jethro his father-in-law, and said unto him, [a]Let me go, I pray thee, and return unto my brethren which *are* in Egypt, [b]and see whether they be yet alive. And Jethro said to Moses, [c]Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: [d]for all the men are dead which sought thy life.

20 And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took [e]the rod of God in his hand.

21 ¶ And the LORD said unto Moses, When thou goest to return into Egypt, see *that* thou do all those wonders before Pharaoh which I have put in thine hand: but [f]I will harden his heart,¶ that he shall not let the people go.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, [g]Israel *is* my son, *even* my first-born.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, [h]I will slay thy son, *even* thy first-born.

24 ¶ And it came to pass by the way in the inn, that [i]the LORD met him, and [k]sought to kill him.

25 Then Zipporah took [l]a sharp [6]stone,* and cut off the foreskin of her son, and [7]cast *it* at his feet, and said, Surely a bloody husband *art* thou to me.

26 So he let him go: then she said, A bloody husband *thou art*, because of the circumcision.

27 ¶ And the LORD said to Aaron,† [m]Go into the wilderness to meet Moses. And he went, and met him in [n]the mount of God, and kissed him.

B.C. 1491—B.C. 1491.

[s] 1 Sam. x. 1-7. Mark xiv. 13-15. 1 Thes. iii. 6, 7.
[t] vii. 1, 2.
[u] Num. xxii. 38. Deut. xviii. 18. Matt. xxviii. 20.
[x] Deut. v. 31.
[y] vii. 1, 2. John x. 34, 35.
[z] vii. 9, 19.
[5] *Jether.*
[a] 1 Tim. vi. 1.
[b] Gen. xlv. 3. Acts xv. 36.
[c] 1 Sam. i. 17. Acts xvi. 36.
[d] ii. 15, 23. Matt. ii. 20.
[e] xvii. 9.
[f] Deut. ii. 30-33. Rom. ix. 18; xi. 8-10.
¶ When God is said to harden men's hearts, it is not to be imagined that he secretly influences their wills, or suggests any stubborn resolutions to their minds. But knowing how obstinately they are bent on wickedness, he judicially gives them up to their own madness, and lets them run headlong on to their certain undoing.—WATERLAND.
[g] Deut. xiv. 1. Rom. ix. 4. Heb. xii. 23.
[h] xii. 29. Ps. lxxviii. 51; cv. 36.
[i] 1 Chr. xxi. 16. Hos. xiii. 8.
[k] Gen. xvii. 14. Lev. x. 3.
[l] Josh. v. 2, 3.
[6] *Knife.*
* The knives of stone, used by the Jews in circumcision, were not enjoined by the law; but the use was founded either on custom, convenience, or experience that instruments of this kind were less dangerous than those of metal. Zipporah used a stone to circumcise her son. Joshua did the same at Gilgal (Josh. v. 2). The Egyptians used knives of stone to open dead bodies that were to be embalmed. The Oriental Jews commonly use them for the circumcision of their children, being not unlike flints for guns; but the Western Jews use a razor.—CALMET.
[7] *Made* it *touch.*
† *The Lord said to Aaron.*—In Egypt, probably, he received this order from God, but we do not know how: whether by an apparition of the Divine Majesty to him, or in a dream, or otherwise.—PATRICK.
[m] Acts x. 5, 6, 20.
[n] xxiv. 15-17. 1 Kings xix. 8.
[o] Jon. iii. 2. Matt. xxi. 29.
[p] iii. 16; xxiv. 1, 11.
[q] iii. 18. Luke viii. 13.
[r] *See on* iii. 16.
[s] ii. 25; iii. 7.
[t] Gen. xvii. 3. 1 Chr. xxix. 20.

CHAPTER V.

[1] 1 Kings xxi. 20. Ps. cxix. 46.
[b] x. 9. Is. xxv. 6.
[c] iii. 19. 2 Chr. xxxii. 15, 19.
[d] 1 Sam. ii. 12. John xvi. 3. Rom. i. 28. 2 Thes. i. 8.
[e] iii. 19. Jer. xliv. 17.
[f] 2 Kings xvii. 25. 2 Chr. xxx. 8. Ezra vii. 23. Zech. xiv. 16-19.
[g] Jer. xxxviii. 4. Am. vii. 10. Luke xxiii. 2. Acts xvi. 20, 21; xxiv. 5.
[h] i. 7-11. Prov. xiv. 28.
[i] 10, 13, 15, 19. Prov. xii. 10.
* The Egyptian pyramid of unburnt brick seems to be made of the earth brought by the Nile, being a sandy black earth, with some pebbles and shells in it; it is mixed up with chopped straw, in order to bind the clay together.—POCOCKE.
† That bricks were in common use in Egypt there is ample means of shewing. Nearly all private buildings, and some public buildings, were of brick. Herodotus mentions a brick pyramid, which is probably one of those still standing. Rosellini says, "Ruins of great brick buildings are found in all parts of Egypt. Walls of astonishing height and thickness are preserved to the present time; also whole pyramids, as those of Faioum and Dashoor, and a great number of the ruins of monuments both great and small."—PICT. BIBLE.
[1] *The work be heavy for the men.*
[k] 2 Kings xviii. 20. Job xvi. 3. Zech. i. 6. Mal. iii. 14. Eph. v. 6.
‡ So he calls the message of Moses and Aaron, who, he pretends, were mere deceivers, and fed their hope with lies (for so it is in the Hebrew, *words of falsehood*, or *lying words*); or, at least, he resolved their words should not prove true, for he would not let the people go.—PATRICK.

28 And Moses [o]told Aaron all the words of the LORD who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went and [p]gathered together all the elders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the people [q]believed: and when they heard that the LORD had [r]visited the children of Israel, and that he had [s]looked upon their affliction, then they [t]bowed their heads and worshipped.

CHAPTER V.

1 *Pharaoh chideth Moses and Aaron.* 5 *He increaseth the Israelites' task.* 22 *Moses complaineth to God.*

AND afterward Moses and Aaron went in, [a]and told Pharaoh, Thus saith the LORD God of Israel, Let my people go, that they may hold [b]a feast unto me in the wilderness.

2 And Pharaoh said, [c]Who *is* the LORD, that I should obey his voice to let Israel go? [d]I know not the LORD, [e]neither will I let Israel go.

3 And they said, The God of the Hebrews hath met with us: let us go, we pray thee, three days' journey into the desert, and sacrifice unto the LORD our God, [f]lest he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, [g]Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* [h]many, and ye make them rest from their burdens.

6 ¶ And Pharaoh commanded the same day [i]the taskmasters of the people, and their officers, saying,

7 Ye shall no more give the people straw* to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks,† which they did make heretofore, ye shall lay upon them; ye shall not diminish *ought* thereof: for they *be* idle; therefore they cry, saying, Let us go *and* sacrifice to our God.

9 Let [1]there more work be laid upon the men, that they may labour therein; and let them not regard [k]vain words.‡

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he was either under great perturbation of mind, or dangerously ill, Zipporah immediately circumcised her son, with a knife made of a sharp flint, such knives being common in some countries; and this may intimate the haste in which the rite was performed. The words which she spake when she laid the foreskin of her son at the feet of Moses, are differently understood: some think that she rashly reproached both him and his religion, which required this bloody ordinance; but others are of opinion, that she spake in great affection, as having anew espoused him, by circumcising her son; seeing the blood shed in that rite had been the means of restoring him to her again. For when it had been performed, the Lord delivered Moses, and allowed him to prosecute his journey.—Some interpret the last clause, of Moses sending Zipporah away, and translate it, "So he let her go;" and it is probable that on this occasion she went back to Jethro for a time.

PRACTICAL OBSERVATIONS.—How indisposed are men to believe the testimony of God! Whether he denounce vengeance upon obstinate offenders, or promise acceptance, assistance, and salvation to the returning sinner, they are always prone to question his veracity, and to act as if his word could not absolutely be depended on, or was not likely to be accomplished! Thus some are hardened in presumption, others sink into despondency, and others are discouraged and faint-hearted in all their endeavours.—But the Lord, being slow to anger, and of great mercy, deals not with us according to the multitude of our sins; else the strongest believer upon earth instead of being saved by his faith, might be righteously condemned for his unbelief. When we shrink from trouble and self-denial, or the reproach or danger of any service, self-love soon suggests some excuse, which appears sufficient to us, however trivial it may be in the judgment of others: and it is no uncommon case for those who have been rebuked for rashness and precipitation, afterwards to become timidly negligent of their evident duty. But let unbelief, sloth, and cowardice, start ever so many objections against our doing the duty of that station to which it hath pleased God to call us, his word furnishes us with answers to them all, and the assurance of his assistance and protection should in every case fully satisfy our minds.—When God gives revelations of new truths, or introduces new dispensations, materially differing from all which have preceded, he always sets his seal to them, and enables his servants to authenticate their mission by some conclusive sign; but they who are employed to enforce the old authenticated revelation need not such testimonials, as both their character and doctrines must be tried by the oracles of God, to which they appeal.—*Scott.*

CHAP. V. FIRST DEMAND.—Ver. 1. The demand is piously bold; "Thus saith the Lord God of Israel, Let my people go." Moses, in treating with the elders of Israel, is directed to call God "the God of their fathers;" but, in treating with Pharaoh, they call him "the God of Israel," and it is the first time we find him called so in Scripture; he is called "the God of Israel," the *person* (Gen. xxxiii. 20), but here it is Israel, the *people*. They are just beginning to be formed into a people, when God is called their God. Moses, it is likely, was directed to call him so, at least, it might be inferred from chap. iv. 22: "Israel is my son." In this great name they deliver their message, "Let my people go." 1. They were God's people, and therefore Pharaoh ought not to detain them in bondage. Note, God will own his own people, though ever so poor and despicable, and will find a time to plead their cause. "The Israelites are slaves in Egypt, but they are my people," saith God, "and I will not suffer them to be always trampled upon" (see Isa. lii. 4, 5). 2. He expected services and sacrifices from them, and therefore they must have leave to go where they could freely exercise their religion, without giving offence to, or receiving offence from, the Egyptians.—*Henry.*

PHARAOH'S IMPIOUS REPLY.—Ver. 2. Pharaoh had probably heard some general report of JEHOVAH, as claiming, by his servants, to be "the only living and true God," the Creator and Governor of the whole earth; but he and his predecessors had long tyrannised over his professed worshippers, and as *they* seemed to have derived so little advantage from his favour, he concluded that he had as little to fear from his wrath. He therefore treated the message delivered to him with contemptuous indifference, ranking JEHOVAH among, or rather beneath, the gods of the nations, and especially the gods of Egypt.—His language is very emphatical: "Shall I, who as king of Egypt lord it over Israel, obey the God of Israel? No; I scorn to regard him!"—Pharaoh

10 ¶ And the [l]taskmasters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where ye can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw.

13 And the taskmasters hasted *them*, saying, Fulfil your works, [2]*your* daily tasks, as when there was straw.

14 And the officers of the children of Israel,[§] which Pharaoh's taskmasters had set over them, were beaten,[‖] *and* demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and to-day, as heretofore.

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, [m]Ye *are* idle, *ye are* idle: therefore ye say, Let us go *and* do sacrifice to the LORD.

18 Go therefore now *and* work: for there shall no straw be given you, [n]yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in [o]evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh:

21 And they said unto them, [p]The LORD look upon you, and judge; because ye have made [q]our savour [3]to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.¶

22 And Moses [r]returned unto the LORD, and said, Lord, wherefore hast thou *so* evil-entreated this people? [s]why *is* it *that* thou hast sent me?

23 For since I came to Pharaoh to speak [t]in thy name, he hath done evil to this people; [4]neither hast thou delivered thy people at all.*

B.C. 1491—B.C. 1491.

[l] i. 11. Prov. xxix. 12.

[2] *A matter of a day in his day.*

§ That is, which were Israelites; and the Greek explains it thus: *the scribes of the lineage of the sons of Israel.* The *taskmasters*, therefore, were Egyptians, the *officers* were Israelites, appointed to oversee and hold the people to work, as the 15th and 16th verses also manifest: these were oppressed and beaten; so the bondage was great and universal. —AINSWORTH.

‖ The beating is a striking incident, characteristic of the people. One need only look into a book of Egyptian antiquities, to see how freely the stick was administered to people of all ages, and of both sexes. From the evidence which this people have left to the world in their monuments, it would seem as if Egypt was, as much as China or Persia at the present day, ruled by the rod.—KITTO.

[m] Matt. xxvi. 8. John vi. 27. 2 Thes. iii. 10, 11.

[n] Ez. xviii. 18.

[o] Deut. xxxii. 36. Ec. iv. 1; v. 8.

[p] vi. 9. Gen. xvi. 5.

[q] Ec. x. 1. Joel ii. 20.

[3] *To stink.*

¶ An intemperate speech, and an example of great infirmity, imputing the cause of their troubles to God's ministers, forgetting their former faith and thankfulness (Ex. iv. 31).—AINSWORTH.

[r] xvii. 4. 1 Sam. xxx. 6. Jer. xii. 1.

[s] Num. xi. 14, 15.

[t] Ps. cxviii. 26. Jer. xi. 21. John v. 43.

[4] *Delivering thou hast not delivered.*

* Moses himself seems to have been unable to give an account why the Lord should suffer their condition to grow worse rather than better, since he delivered his message to Pharaoh. The reflections which had been cast upon him by the officers so disturbed his mind, that he forgot himself to such a degree as to ask these unbecoming questions, and to complain that God had done nothing to fulfil his promise of deliverance to his people. —PATRICK.

CHAPTER VI.

1 *God reneweth his promise by his name JEHOVAH.* 14 *The genealogy of Reuben;* 15 *of Simeon;* 16 *of Levi.*

THEN the LORD said unto Moses, [a]Now shalt thou see what I will do to Pharaoh: for [b]with a strong hand shall he let them go, and with a strong hand shall he [c]drive them out of his land.

2 And God spake unto Moses, and said unto him, [d]I *am* [1]the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* [e]God Almighty; but by my name [f]JEHOVAH was I not known to them.*

4 And I have also [g]established my covenant with them, to give them the land of Canaan, [h]the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the [i]groaning of the children of Israel, whom the Egyptians keep in bondage; and [k]I have remembered my covenant.

6 Wherefore say unto the children of Israel, [l]I *am* the LORD,† and [m]I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage; and I will [n]redeem you with a stretched-out arm,‡ and with great judgments.

7 And I [o]will take you to me for a people, and [p]I will be to you a God; and ye shall know that I *am* the LORD your God, which bringeth you out [q]from under the burdens of the Egyptians.

8 And I will bring you in unto the land, concerning the which I did [2]swear [r]to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: [s]I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel: but they [t]hearkened not unto Moses for [3]anguish of spirit, and for cruel bondage.

10 ¶ And the LORD spake unto Moses, saying,

11 Go in, [u]speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, [x]the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who *am* of [y]uncircumcised lips?

13 And the LORD spake unto Moses and unto

CHAPTER VI.

[a] xiv. 13. Deut. xxxii. 39.

[b] Deut. iv. 34. Ps. lxxxix. 13.

[c] xi. 1; xii. 31-33, 39.

[d] Is. xlii. 8; xliii. 11, 15.

[1] *JEHOVAH.*

[e] Gen. xvii. 1; xxviii. 3.

[f] Ps. lxviii. 4. Is. xliv. 6.

* *Jehovah.* — This name was known to the patriarchs, as is clear from Gen. ix. 26; xv. 2; xxii. 14; xxviii. 20, 21; but its full and complete import, its force and burden, was not before known. They had received promises, but had not lived to see them accomplished. But now the time was come when God was to be known by his name "Jehovah," in the doing of what he had before decreed, and fulfilling what he had before promised, by bringing to pass the grand predicted events of his providence (see ch. vii. 5).—BUSH.

[g] Gen. xv. 18. 2 Sam. xxiii. 5. Is. lv. 3.

[h] Ps. cv. 12. Acts vii. 5.

[i] iii. 7. Is. lxiii. 9.

[k] ii. 24. Ps. cv. 8. Luke i. 54, 72.

[l] Ez. xx. 7-9.

† *I am the Lord.*— As true as I am the everlasting, or because that I am the everlasting, that is, immutable in mine essence; I will be the like in my promises and my word. —DIODATI.

[m] Deut. xxvi. 8. Ps. lxxxi. 6.

[n] Deut. vii. 8. 2 Kings xvii. 36.

‡ *With a stretched-out arm, i. e.*, my almighty power. A metaphor from a man that stretches out his arm, and puts forth all his strength to give the greater blow.—POOLE.

[o] Deut. iv. 20. Jer. xxxi. 33.

[p] Deut. xxix. 13. Zech. xiii. 9.

[q] Ps. lxxxi. 6.

[2] *Lift up my hand.*

[r] xxxii. 13. Gen. xv. 18.

[s] *See on* ii. 1 Sam. xv. 29.

[t] v. 21; xiv. 12.

[3] *Shortness,* or *straitness.*

[u] v. 1, 23; vii. 1.

[x] iv. 29-31.

[y] Lev. xxvi. 41.

had no knowledge of the Lord, and therefore he set him at defiance. He did not desire to know him; being so transported with anger that he would not examine their commission, but only resolved that he would not obey it.

SLAVERY DOUBLED.—Ver. 6. Pharaoh therefore ordered *them* to their burdens, as well as the elders who attended them; and it must be ascribed to a Divine interposition, that he did not send them to a dungeon, or to execution; considering his character and the nature of their message.—He also represented them as doing a public injury to Egypt, and endangering the peace of the community, by taking so large a multitude off from their work, and putting thoughts of another kind into their minds. Some suppose that the straw was cut short, and mingled with the clay in making bricks, the nature of the clay, and the imperfection of their skill requiring it; and others suppose that they burnt the bricks with it.—But in many places straw is now used in covering the clay before the bricks are formed, and covering the bricks before they are burnt, to defend them from the burning sun or heavy rains; and indeed something of this kind is indispensably necessary. Though the fruits of Israel's industry were many and great, Pharaoh took it for granted, without examining, that the people were not fully employed; and too many of the rich and powerful imitate his example, and act in such matters upon report or conjecture, without inquiry. He therefore determined to fill their hands with work, that they might have somewhat else to think on than such *vain* or *lying* words, as he supposed those of Moses and Aaron to be. A large proportion of the people being employed in gathering stubble, part of which they were constrained to fetch from a great distance, it was impossible that the rest could furnish the usual quantity of bricks. Yet the Egyptian taskmasters, by Pharaoh's orders, insisted on this being done: and when for two days a deficiency was found, the Israelitish officers, whom the taskmasters had placed over their brethren to superintend their labours, were severely beaten; and thus an attempt was made to drive them, in their own defence, to join in this cruel oppression!—*Scott.*

CHAP. VI. RENEWED PROMISE.—Ver. 2. JEHOVAH, the righteous and compassionate patron of the oppressed, and the covenanted friend of Israel, was absolutely engaged and determined to put forth his omnipotence, to rescue them from bondage; as a man stretches forth his arm, and employs his whole force, to effect anything about which he is in earnest. And as this had respect to the redemption of the promised Saviour, and would also be accomplished at the price of desolating Egypt, the deliverance was spoken of in language taken from the ransoming of slaves and captives. He therefore engaged to take them under his especial care and protection, and to maintain his truth and worship among them; while other nations were suffered to walk in their own ways. "To know the LORD," is used in Scripture, for that knowledge of the being, perfection, power, justice, goodness, and faithfulness of God, which is the effect of *experience;* whether of his mercy and love, or of his righteous vengeance. But to know him as "the LORD our God" implies either a spiritual relation to him as our Friend and Father, or at least those religious advantages which are the outward signs of so great a blessing. Israel would know that he was the Lord, in the experience of his powerful and faithful loving-kindness, and might thus discover that he was justly entitled to all that love and service which his law required.—*Scott.*

THE SECOND COMMISSION.—Ver. 11. God sends Moses the second time to Pharaoh, upon the same errand as before, to command him, at his peril, that he "let the children of Israel go." Note, God repeats his precepts, before he begins his punishments. Those that have often been called in vain to leave their sins, yet must be called again and again, whether they will hear, or whether they will forbear (Ezek. iii. 11). God is said to *hew* sinners by his prophets (Hos. vi. 5), which denotes the repetition of the strokes; "How often would I have gathered you!" Moses makes objections, as one discouraged, and willing to give up the cause (ver. 12). He pleads—1. The unlikelihood of Pharaoh's hearing: "'Behold, the children of Israel have not hearkened unto me,' they give no heed, no credit to what I have said; how, then, can I expect that Pharaoh should hear me? If the anguish of their spirit makes *them* deaf to that which would compose and comfort them, much more will the anger of his spirit, his pride, and insolence make him deaf to that which will but exasperate and provoke him." If God's professing people hear not his messengers, how can it be thought that his professed enemy should? Note, The frowardness and untractableness of those that are called

Aaron, and [a]gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* [a]the heads§ of their fathers' houses: [b]The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: [c]these *be* the families of Reuben.

15 ¶ And the [d]sons of Simeon;‖ Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of the [e]sons of Levi, according to their generations; Gershon, and Kohath, and Merari. And the years of the life of Levi *were* [f]an hundred thirty and seven years.

17 The [g]sons of Gershon; Libni and Shimi, according to their families.

18 And the [h]sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel. [i]And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the [k]sons of Merari; Mahli and Mushi: these *are* the families of Levi, according to their generations.

20 And [l]Amram took him Jochebed his father's sister to wife; and she bare him Aaron and Moses. [m]And the years of the life of Amram *were* an hundred and thirty and seven years.

21 And the sons of Izhar; [n]Korah, and Nepheg, and Zichri.

22 And the [o]sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him [p]Elisheba, daughter of [q]Amminadab,¶ sister of Naashon, to wife; and she bare him [r]Nadab and Abihu, Eleazar and Ithamar.

24 And the sons of [s]Korah; Assir, and [t]Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar, Aaron's son, took him *one* of the daughters of Putiel to wife; and she bare him [u]Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

26 These *are* [x]that Aaron and Moses,* to whom-

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[a] Deut. xxxi. 14.
[b] Josh. xiv. 1.
§ That is, as the Greek translateth, chief governors, or captains. This genealogy following, is to shew the natural stock of Moses and Aaron Levites (ver. 26, 27), and the time of Israel's deliverance, according to God's promise (ver. 16, 18, 20).—AINSWORTH.
[b] Num. xxvi. 5, 6.
[c] Josh. xiii. 15, 23.
[d] Num. xxvi. 12, 13. 1 Chr. iv. 24.
‖ Whose descendants amounted to 59,300 men at the exodus (Num. i. 22); but only 22,200 entered the land of promise, the rest dying in the desert, because of their murmurings and impiety (Num. xxvi. 14). — CALMET'S DICT. BIBLE.
[e] Num. iii. 17. 1 Chr. vi. 1, 16.
B.C. 1619.
[f] Gen. xxxv. 28; 1. 26.
[g] Num. iii. 18.
[h] Num. iii. 19. 1 Chr. vi. 2, 18.
[i] *See on* 16.
[k] Num. iii. 20.
[l] ii. 1, 2.
[m] *See on* 16, 18.
[n] Num. xvi. 1, 32.
[o] Lev. x. 4.
[p] Luke i. 5.
B.C. 1530.
[q] Num. i. 7.
¶ *Amminadab*—a prince of the tribe of Judah (Num. i. 7; ii. 3). Marriages were not yet confined to their own tribes; and when they were, the Levites seem to have had this privilege, that they might marry a daughter of any other tribe, because the reason of that law did not concern them, there being no danger of confusion or loss of inheritance on their part.—POOLE.
[r] Lev. x. 1, 2.
[s] Num. xxvi. 9-11. Ps. lxxxiv.; lxxxv.; *titles.*
[t] 1 Sam. i. 1.
[u] Num. xxv. 7-13. Ps. cvi. 30, 31.
[x] Josh. xxiv. 5.
* These are the two persons whom God intrusted with the dignified commission of delivering Israel from Egyptian bondage. The narrative now returns to ver. 13, where it was interrupted for the insertion of the genealogy of these two eminent men.—PATRICK.

[y] xxxii. 1, 7, 11. Acts vii. 35.
[z] xiii. 18.
† *Their armies*—i.e., according to their numerous families and tribes, which were equal to great armies, and which went out of Egypt in military order, and with great power.-POOLE.
[a] *See on* 13, 26; xxxiii. 1.
[b] *See on* 6, 8.
[c] Jer. i. 7, 17-19.
‡ Ver. 28-30.—This refers to verses 11 and 12, and is here mentioned again to introduce what follows in the next chapter. — BOOTHROYD.

CHAPTER VII.

[a] 1 Kings xvii. 23.
[b] iv. 15, 16.
* A man who is afraid to go into the presence of a king, or a governor, or a great man, will first seek an interview with the minister or some principal character; and should he be much alarmed, it will be said, "Fear not, friend; I will make you as a god to the king."—ROBERTS.
[c] Deut. iv. 2.
[d] *See on* iv. 21.
[e] Deut. iv. 34; vii. 19.
[f] ix. 3.
[g] vi. 26; xii. 51.
[h] Prov. xix. 29.
[i] Ps. ix. 16.
[k] *See on* iii. 20.
[l] xii. 28. John xv. 10, 14.
[m] Gen. xli. 46.
† The Israelites were under a heavy persecution when Moses was born; and God exercised their patience (it appears by this) a very long time, that their deliverance might be for ever remembered with the greater thankfulness and obedience.—KIDDER.
[n] Is. vii. 11. John ii. 18; x. 38.
‡ *Shew a miracle for you*, or *persuading wonder*.—It was likely that Pharaoh would, when he was not in a passion, ask, How shall I know that you come from God with this message to me? give me some proof of your authority, and such a proof as can be done by none but the power of God: therefore, God directs Moses what to do in this case. —PATRICK.

the LORD said, [y]Bring out the children of Israel from the land of Egypt, according to their [z]armies.†

27 These *are* they which spake to Pharaoh king of Egypt, [a]to bring out the children of Israel from Egypt: these *are* that Moses and Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt,

29 That the LORD spake unto Moses, saying, [b]I *am* the LORD: [c]speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of uncircumcised lips, and how shall Pharaoh hearken unto me?‡

CHAPTER VII.

1 *Moses is encouraged to go to Pharaoh.* 10 *Aaron's rod turned into a serpent.* 13 *Pharaoh's heart is hardened.* 19 *The river is turned into blood.*

AND the LORD said unto Moses, [a]See, I have made thee [b]a god* to Pharaoh; and Aaron thy brother shall be thy prophet.

2 Thou shalt speak [c]all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And [d]I will harden Pharaoh's heart, and [e]multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, [f]that I may lay my hand upon Egypt, and bring forth mine [g]armies, *and* my people the children of Israel, out of the land of Egypt, [h]by great judgments.

5 And the Egyptians [i]shall know that I *am* the LORD, when I [k]stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did [l]as the LORD commanded them, so did they.

7 And Moses *was* [m]fourscore† years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, [n]Shew a miracle for you:‡ then thou shalt say

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Christians greatly discourage ministers, and make them ready to despair of success, in dealing with those that are atheistical and profane. We would be instrumental to unite Israelites, to refine and purify them, to comfort and pacify them; but if they hearken not to us, how shall we prevail with those in whom we cannot pretend to such an interest? But with God all things are possible. 2. He pleads the unreadiness and infirmity of his own speaking: "I am of uncircumcised lips;" it is repeated (ver. 30). He was conscious to himself that he had not the gift of utterance, had no command of language; his talent did not lie that way. This objection God had given a sufficient answer to before, and therefore he ought not to have insisted upon it, for the sufficiency of grace can supply the defects of nature at any time. Note, Though our infirmities ought to humble us, yet they ought not to discourage us from doing our best in any service we have to do for God. His strength is made perfect in our weakness.—*Henry.*

GENEALOGY.—Ver. 14. Before the historian proceeded with his narrative, he digressed from the subject, to give some account of the persons to whom this charge was given. Reuben was the first-born, and accordingly is first mentioned, to mark the accomplishment of Jacob's prediction; seeing he was passed by, and the deliverer did not spring from him. For the same reason Simeon also is mentioned, who was the next in seniority: yet the deliverer of Israel did not descend from him, but from Levi, the third son, who, though he had been disgraced, began now to be dignified. Levi, though older than Joseph, survived him above twenty years; and his son Kohath attained nearly, and his grandson Amram fully, to the same age. It is not recorded how long the other sons of Jacob lived. Moses was no more than an hundred and twenty when he died; yet his age was deemed extraordinary, and he fixes the term of man's life to seventy or eighty years (Ps. xc. 10); which from about that time have in general been its appointed bounds. According to the Septuagint and the Jewish traditions, Jochebed was *cousin*, not *aunt*, to Amram: but this construction was probably put on the original word, to save the credit of Moses and Aaron; because the marriage of an *aunt* is afterwards forbidden (Lev. xviii. 12-14). For, the meaning of the word here used is fixed by another passage, in which it is said, "The name of Amram's wife was Jochebed, the daughter of Levi, whom her mother bare to Levi in Egypt" (Num. xxvi. 59). It is probable that Jochebed was born when Levi was old, and was as young as Amram.

PRACTICAL OBSERVATIONS.—We are most likely to prosper in our endeavours to glorify God and serve our generation, when we are convinced by experience that we can do nothing of ourselves: for when we can truly say that our whole dependence is placed on the Lord, and our expectation is only from him, we are prepared to mark, and to record, his works of power and love, and to render him our tribute of adoring, thankful praise. He therefore previously proves and humbles those whom he loves and employs, and brings them to *feel*, as well as acknowledge, their insufficiency: but, while he is thus mortifying their pride and ambition, Satan often takes the opportunity of tempting them to discontent, impatience, and discouragement; that "their hands may hang down and their knees wax feeble," and that they may be reluctant to the work assigned them. In such circumstances, they are apt to displease the Lord by unbelieving objections and hesitations; yet he graciously pities and pardons them, and obviates their discouragements: and nothing is more effectual for this purpose than discovering to them his immutable perfection; his incomprehensible wisdom and power; his uncontrollable dominion; his condescending compassion, love, and faithfulness; and his oath and covenant, by which he hath engaged to fulfil his largest promises to his Church, and to every living member of it. Calling these things to remembrance, and recollecting his wonders of old, the drooping heart revives, faith recovers strength, larger expectations are formed, and the servant of God rises superior to despondency, and patiently proceeds in the work assigned him. —*Scott.*

CHAP. VII. MOSES AT FOURSCORE.—Ver. 7. Notice is taken of the age of Moses and Aaron when they undertook this glorious service: Aaron, the elder (and yet in the inferior office), was eighty-three; Moses was eighty; both of them men of great gravity and experience, whose age was venerable, and whose *years* might *teach wisdom* (ver. 7). Joseph, who was to be only a *servant* to Pharaoh, was preferred at thirty years old; but Moses, who was to be a *god* to Pharaoh, was not so dignified till he was eighty years old. It was fit he should wait long for such an honour, and be long in preparing for such a service.

MIRACLE BEFORE THE EGYPTIAN COURT.—Ver. 10. No doubt Pharaoh and his servants were both astonished and alarmed when they saw Aaron's rod become a terrible serpent before them. (δρακων, *Sept.*) But, as magicians and sorcerers were in high repute

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unto Aaron, °Take thy rod, and cast *it* before Pharaoh, *and* it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and Pit became a serpent.

11 Then Pharaoh also called the qwise men and the sorcerers: now the magicians of Egypt, rthey also did in like manner with their enchantments.

12 For they cast down every man his rod, and they became serpents: § sbut Aaron's rod swallowed up their rods.

13 And the hardened Pharaoh's heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaoh's heart *is* hardened, uhe refuseth to let the people go.

15 Get thee unto Pharaoh in the morning: lo, xhe goeth out unto the water; ‖ and thou shalt stand by the river's brink against he come; and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, yThe LORD God of the Hebrews hath sent me unto thee, saying, zLet my people go, that they may aserve me in the wilderness: and, behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this bthou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand upon the waters which *are* in the river, cand they shall be turned to blood.

18 And the fish that *is* in the river shall die, and the river shall stink; and the Egyptians dshall loathe to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and estretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their [1]pools of water, that they may become blood; and *that* there may be blood throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.¶

° iv. 2, 17, 20; ix. 23; x. 13.

P Am. ix. 3. Mark xvi. 18. Luke x. 19.

q Is. xix. 11, 12; xlvii. 12, 13. Rev. xix. 20.

r Deut. xiii. 1-3. 2 Thes. ii. 9. Rev. xiii. 11-15.

§ There is a serpent in Egypt, the Naja Haje, or agathodaemon of ancient Egypt, which, by a particular pressure on the neck, known to the serpent-charmers, becomes so intensely inflated as to be quite rigid, and can be held out horizontally, as if it were a staff; and on being released or thrown down, is restored to active life. This may have been the imposture resorted to by the magicians; but in this case, by Divine interposition, something happened that they were not prepared for—*Aaron's rod swallowed up their rods!*—KITTO.

s viii. 18, 19. Acts viii. 9-13; xiii. 8-11. 1 John iv. 4.

t viii. 15; xiv. 17. Deut. ii. 30. Rom. i. 28; ii. 5. Heb. iii. 7, 8, 13.

u ix. 2; x. 4. Is. i. 20. Jer. viii. 5. Heb. xii. 25.

x ii. 5; viii. 20. Ez. xxix. 3.

‖ Or to perform his morning purification; the Egyptians esteeming it a part of their religion to wash themselves in the river twice or thrice a day.—SHUCKFORD.

y v. 1-3; x. 3. 1 Sam. iv. 6-9.

z xiii. 15. Is. xlv. 13. Jer. l. 33.

a iii. 12; v. 2, 3; ix. 1.

b 1 Sam. xvii. 46, 47. 1 Kings xx. 28.

c Ps. lxxviii. 44; cv. 29. Rev. viii. 8.

d Num. xi. 20; xxi. 5.

e viii. 5, 6, 16; ix. 22, 23, 33.

1 *Gathering of their waters.*

¶ The particularity here employed in enumerating the various kinds of places for containing water deserves notice: the streams, or divisions of the river; the river itself; the ponds; the pools of water; and whatever water was already drawn from them, and set apart for use, whether kept in vessels of wood or vessels of stone. In Egypt are reservoirs of water higher than the Nile, which fill themselves when the river rises, and in which the water preserves itself a long while, as in a kind of cistern. These reservoirs are of great antiquity, and no doubt as early as the days of the Pharaohs.—CALMET.

f xvii. 5, 6, 9-12. Num. xx. 8-12.

g *See on* b. 17. John ii. 9-11.

* As the Nile was held sacred by the Egyptians, as well as the animals it contained, to which they annually sacrificed a girl, or both a boy and girl, in gratitude for its benefits, God might have designed this plague for such idolatry and cruelty; and to shew them the baseness of those elements which they reverenced, and the insufficiency of the gods in which they trusted. All the punishments bore a strict analogy to their crimes.—ORIENT. LIT.

h *See on* 18. Rev. viii. 9.

† This was a great punishment, for the delicious water of the Nile was most precious in the estimation of the Egyptians. Even now the water is sent to various parts of the Levant as a luxury. The Turks find it so exquisite that they excite themselves to drink of it by eating salt.—HARMER.

i *See on* 11. Jer. xxvii. 18.

k *See on* 13.

l Deut. xxxii. 46. Job vii. 17. Prov. xxiv. 32. Is. xxvi. 11. Am. iv. 7-12. Mal. ii. 2.

m viii. 9, 10. 2 Sam. xxiv. 13.

CHAPTER VIII.

a Jer. i. 17-19; xv. 19-21. Ez. ii. 6, 7.

b *See on* v. 1; vii. 16.

c *See on* vii. 14; ix. 2.

d Ps. lxxviii. 45; cv. 30. Rev. xvi. 13, 14.

1 *Dough.*

e Ps. cvii. 40. Is. xix. 11, 22. Dan. iv. 37.

f vii. 19.

g Ps. lxxviii. 45; cv. 30.

20 And Moses and Aaron did so, as the LORD commanded: and fhe lifted up the rod, and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants; and gall the waters that *were* in the river were turned to blood.*

21 And hthe fish that *was* in the river died; and the river stank, and the Egyptians could not drink of the water of the river:† and there was blood throughout all the land of Egypt.

22 And the imagicians of Egypt did so with their enchantments: kand Pharaoh's heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, lneither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink; for they could not drink of the water of the river.

25 And mseven days were fulfilled, after that the LORD had smitten the river.

CHAPTER VIII.

1 *Frogs are sent.* 16 *The dust turned into lice.* 20 *The swarms of flies.* 32 *Pharaoh is still hardened.*

AND the LORD spake unto Moses, aGo unto Pharaoh, and say unto him, Thus saith the LORD, bLet my people go, that they may serve me.

2 And if thou crefuse to let *them* go, behold, I will smite all thy borders with dfrogs:

3 And the river shall bring forth frogs abundantly, which shall go up, and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy [1]kneading-troughs:

4 And the frogs shall come up both eon thee, and upon thy people, and upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, fStretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the waters of Egypt; and gthe frogs came up, and covered the land of Egypt.

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in Egypt, being called *wise men*, and supposed capable of performing very extraordinary things by their skill in the occult sciences, probably Pharaoh and his courtiers endeavoured to believe that Moses and Aaron were nothing more than two great magicians, and that the sorcerers and magicians of Egypt were able to contend with them. Accordingly, some of the most renowned among them were called in, of whom we find Jannes and Jambres were the principal: and "they also did in like manner with their enchantments;" or, "they cast down every man his rod, and they became serpents."—No doubt many of these professors of sorcery or magic were expert in *legerdemain*, and imposed on the spectators by various artifices; yet they who reverence the Scriptures, will hardly deny, that many of them had a real intercourse with evil spirits, and by their help actually made discoveries, and produced effects, beyond the reach of human power or sagacity.—*Scott.*

OBSTINACY OF PHARAOH.—Ver. 14. "Pharaoh's heart *is* hardened;" for nothing is here said concerning any interposition of God in the case. The same words are afterwards rendered, "Pharaoh's heart was hardened" (ver. 22), and this accords with the previous words of God, "Pharaoh's heart is *hardened*" (ver. 14), "the heart of Pharaoh became strong" (*κατισχυσεν, Sept.*; it became *bold, stout, presumptuous, unfeeling*). Probably, he had been at first alarmed, and ready to yield; but he would now say that the magicians had produced serpents also, and that Moses and Aaron were only greater adepts in magic than they; that JEHOVAH had no concern in it; and that there was no occasion to liberate the Israelites. Thus the effect produced tended to embolden him in rebellion, and to fortify him against conviction. The Lord foresaw, and foretold, that this would be the case, and he formed his whole plan accordingly.—*Scott.*

THE FIRST PLAGUE.—Ver. 17. Here is the first of the ten plagues, the turning of the water into blood, which was, 1. A *dreadful* plague, and very grievous—the very sight of such vast rolling streams of blood, pure blood, no doubt florid and high-coloured, could not but strike a horror upon the people; much more afflictive were the consequences of it. Nothing more common than water; so wisely has Providence ordered it, and so kindly, that that which is so needful and serviceable to the comfort of human life should be cheap, and almost everywhere to be had: but now the Egyptians must either drink blood or die for thirst. Fish was much of their food (Num. xi. 5), but the changing of the waters was the death of the fish, it was a pestilence in that element; (ver. 21), "The fish died." In the general deluge they escaped, because, perhaps, they had not then contributed so much to the luxury of man as they have since; but in this particular judgment they perished; (Ps. cv. 29,) "He slew their fish;" and when another destruction of Egypt, long afterward, is threatened, the disappointment of those that make sluices and ponds for fish is particularly noticed (Isa. xix. 10). Egypt was a pleasant land, but the noisome stench of dead fish and blood, which, by degrees, would grow putrid, now rendered it very unpleasant. 2. It was a *righteous* plague, and justly inflicted upon the Egyptians. For, (1.) Nilus, the river of Egypt, was their idol; they and their land derived so much benefit from it, that they served and worshipped it more than the Creator. (2.) They had stained the river with the blood of the Hebrews' children, and now God made that river all bloody; thus he gave them blood to drink, for they were worthy (Rev. xvi. 6). Note, Never any thirsted after blood, but sooner or later they had enough of it. 3. It was a *significant* plague; Egypt had a great dependence upon their river (Zech. xiv. 18), so that, in smiting the river, they were warned of the destruction of all the productions of their country, till it came at last to their first-born, and this red river proved a direful omen of the ruin of Pharaoh and all his forces in the Red Sea.—*Henry.*

CHAP. VIII. SECOND PLAGUE—FROGS.—Ver. 2. Moses, no doubt, attended the Divine Majesty daily for fresh instructions, and (perhaps while the river was yet blood) he is here directed to give notice to Pharaoh of another judgment coming upon him, in case he continue obstinate: "If thou refuse to let them go," it is at thy peril (ver. 1, 2). Note, God does not punish men for sin, unless they persist in it. "If he turn not, he will whet his sword" (Ps. vii. 12); which implies favour, *if he turn*. So here, "If thou refuse, I will smite thy borders;" intimating that, if Pharaoh complied, the controversy should immediately be dropped. The plague threatened in case of refusal was formidably extensive: frogs were to make such an inroad upon them, as should make them uneasy in their houses, in their beds, and at their tables; they should neither eat, nor drink, nor sleep in quietness, but, wherever they were, should be infested by them (ver. 3, 4). Note, 1. God's curse upon a man will pursue him wherever he goes, and lie heavy upon him, whatever he doeth (see Deut. xxviii. 16, &c.) 2. There is no avoiding Divine judgments, when they invade with commission. Pharaoh not regarding the alarm, nor being at all inclined to yield to the summons,

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7 And [h]the magicians did so* with their enchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [i]Entreat the LORD, that he may take away the frogs from me, and from my people; [k]and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, [2]Glory over me: when shall I entreat for thee, and for thy servants, and for thy people, [3]to destroy the frogs from thee and thy houses, *that* they may remain in the river only?

10 And he said, [4]To-morrow. And he said, *Be it* according to thy word; that thou mayest know that [l]*there is* none like unto the LORD our God.

11 And [m]the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river only.

12 And Moses and Aaron went out from Pharaoh; and Moses [n]cried unto the LORD because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses; and the frogs died out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps; [o]and the land stank.

15 But when Pharaoh [p]saw that there was respite, [q]he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, [r]Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.†

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became [s]lice in man and in beast: all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their enchantments to bring forth lice, but [t]they could not: so there were lice upon man and upon beast.

19 Then the magicians said unto Pharaoh, [u]This *is* the finger of God: [x]and Pharaoh's heart was hardened, and he hearkened not unto them; as the LORD had said.

[h] Deut. xiii. 1-3. Matt. xxiv. 24. 2 Thes. ii. 9-11. Rev. xiii. 14.

* In these accounts of the wonders wrought by the Egyptian sorcerers, whether they are supposed to have been wrought in reality or in appearance only, by sleight of hand, or by the power of evil spirits, through the permission of God, who was willing to make his power known in this grand contest, the superiority of the God of Israel was manifested, and the contest yielded by the adversaries, who could not protect themselves or their friends from the plagues and maladies inflicted by Omnipotence.—BP. HORNE.

[i] Num. xxi. 7. 1 Sam. xii. 19. 1 Kings xiii. 6. Acts viii. 24.

[k] xiv. 5. Ps. lxvi. 3; lxxviii. 34-36. Jer. xxxiv. 8-16.

[2] *Have* this *honour over me against when.*

[3] *To cut off.*

[4] *Against to-morrow.*

[l] Deut. xxxii. 31; xxxiii. 26. 2 Sam. vii. 22.

[m] 3, 9.

[n] ix. 33; x. 18. 1 Sam. xii. 23. Jam. v. 16-18.

[o] Is. xxxiv. 3. Ez. xxxix. 11. Joel ii. 20.

[p] Ec. viii. 11. Is. xxvi. 10. Jer. xxxiv. 7-11. Hos. vi. 4.

[q] *See on* iv. 21; vii. 13, 14. Prov. xxix. 1. Heb. iii. 8, 15. Rev. xvi. 9.

[r] 5, 17.

† Of this third plague God gave Pharaoh no warning aforehand, as he did of the other two, but hastened his punishment as his sins increased; and bringeth this plague from *the earth*, which was nearer unto them than the waters. So of the fourth and fifth plagues, God gave the warning beforehand, but not of the sixth (Exod. ix. 8); again, of the seventh and eighth plagues, he warned them, but not of the ninth (Exod. x. 21); and at the tenth plague the Israelites are sent away (Exod. xii.)—ARNSWORTH.

[s] Ps. cv. 31. Is. xxiii. 9. Acts xii. 23.

[t] Is. xix. 12. Dan. ii. 10, 11; iv. 7; v. 8.

[u] 1 Sam. vi. 3, 9. Dan. ii. 10, 11, 19. Matt. xii. 28. John xi. 47. Acts iv. 16

[x] *See on* 15.

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, ([y]lo, he cometh forth to the water,) and say unto him, Thus saith the LORD, Let my people go, that they may serve me:

21 Else, if thou wilt not let my people go, behold, I will send [5]swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses: and the houses of the Egyptians shall be full of [z]swarms *of flies*, and also the ground whereon they *are*.

22 And I will [a]sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; ‡ to the end thou mayest know [b]that I *am* the LORD in the [c]midst of the earth.

23 And I will put [6]a division between my people and thy people: [7]to-morrow shall this sign be.

24 And the LORD did so: and [d]there came a grievous swarm *of flies*§ into the house of Pharaoh, and *into* his servants' houses, and into all [e]the land of Egypt: the land was [8]corrupted by reason of the swarm *of flies*.‖

25 ¶ And Pharaoh [f]called for Moses and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said, [g]It is not meet so to do; for [h]we shall sacrifice the abomination of the Egyptians to the LORD our God: lo, shall we sacrifice [i]the abomination of the Egyptians before their eyes, and will they not stone us?

27 We will go [k]three days' journey into the wilderness, and sacrifice to the LORD our God, [l]as he shall command us.

28 And Pharaoh said, [m]I will let you go, that ye may sacrifice to the LORD your God in the wilderness; only ye shall not go very far away: ¶ [n]entreat for me.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, [o]to-morrow: but let not Pharaoh [p]deal deceitfully any more in not letting the people go to sacrifice to the LORD.

30 And Moses went out from Pharaoh, and entreated the LORD.

31 And the LORD did according to the word of

[y] vii. 15.

[5] *A mixture of* noisome beasts, &c.

[z] Ps. lxxviii. 45; cv. 31. Is. vii. 18.

[a] x. 23. Mal. iii. 18.

‡ The first three judgments were experienced by the Israelites as well as by the Egyptians. They were not so grievous as those which succeeded; yet they were sufficient to teach the inhabitants of Goshen, that there was no illusion in these mighty operations; which perhaps they might have suspected, had they not seen, and felt, and borne some share in the evil.—HARMER.

[b] *See on* 10; vii. 17. Ez. xxx. 19.

[c] Ps. lxxiv. 12; cx. 2.

[6] *A redemption.*

[7] *By to-morrow.*

[d] 21.

§ Perhaps this is the insect called *Zimb* in those countries. As soon as this plague appears, and its buzzing is heard, all the cattle forsake their food, and run wildly about the plain, till they die, worn out with fatigue, fright, and hunger.—BRUCE.

[e] *See on* 14.

[8] *Destroyed.*

‖ All these plagues, perhaps, had more horror than pain in them. The frogs creep upon their clothes, the lice upon their skins; but those stinging hornets which succeed them shall wound and kill. The water was annoyed with the first plague, the earth with the second and third; this fourth fills the air, and, besides corruption, brings smart.—BP. HALL.

[f] *See on* 8; x. 16. Rev. iii. 9.

[g] iii. 18. 2 Cor. vi. 14-17.

[h] Gen. xliii. 32; xlvi. 34.

[i] 1 Kings xi. 5-7. 2 Kings xxiii. 13.

[k] iii. 18; v. 1.

[l] xxiv. 11.

[m] Hos. x. 2.

¶ The objection of Moses extorted from the king a reluctant consent to their going into the wilderness, but the stipulation seems as if he feared they meant to avail themselves of the occasion to make their escape.—KITTO.

[n] *See on* 8; x. 17.

[o] 10.

[p] Ps. lxxviii. 34-37. Acts v. 3, 4.

Aaron is ordered to draw out the forces, and with his outstretched arm and rod to give the signal of battle. *Dictum factum—no sooner said than done;* the host is mustered, and, under the conduct and command of an invisible Power, shoals of frogs invade the land, and the Egyptians, with all their art, and all their might, cannot check their progress, or so much as give them a diversion. Compare this with that prophecy of an army of locusts and caterpillars (Joel ii. 2, &c., and Isa. xxxiv. 16, 17). Frogs came up, at the Divine call, and "covered the land."—*Henry.*

THIRD PLAGUE—LICE.—Ver. 16. Had the Lord sent a vast number of lions and tigers to devour the Egyptians, or armies of victorious enemies to desolate the land, Pharaoh, though crushed, would have appeared, in his own eyes, and in the eyes of others, of some consequence: but it was inconceivably humiliating, and rendered him extremely contemptible, to be thus vanquished by such insignificant and despicable creatures as frogs, lice, and flies, which yet he could neither escape, nor oppose, nor endure.—This judgment seems to have been sent without any previous warning; as an awful declaration, how greatly the Lord was provoked by the recent instance of Pharaoh's prevarication and obstinacy. The Lord allowed the magicians to proceed, till his righteous purposes were answered, and then they could do nothing; to convince them that they had no power against Moses, but "what was given them from above," or exercised by the permission of God. Some suppose, from the concluding part of the verse, that they at length attempted to remove the plague, but could not. Probably the lice harassed the magicians, as well as others; and this extorted from them a confession that it was "the finger of God."—*Scott.*

FOURTH PLAGUE—FLIES.—Ver. 21. The Egyptians and Hebrews were to be remarkably distinguished in this plague (ver. 22, 23). It is probable that this distinction had not been so manifest and observable in any of the foregoing plagues as it was to be in this. Thus, as the plague of lice was made more convincing than any before it, by running the magicians aground, so was this, by the distinction made between the Egyptians and the Hebrews. Pharaoh must be made to know that "God is the Lord in the midst of the earth;" and, by this, it will be known beyond dispute. 1. Swarms of flies, which seem to us to fly at random, shall be manifestly under the conduct of an intelligent mind, while they are above the direction of any man. "Hither they shall go," said Moses, "and thither they shall not come;" and the performance is punctually according to his appointment; and both, compared, amount to a demonstration, that he that said it, and he that did it, was the same, even a Being of infinite power and wisdom. 2. The servants and worshippers of the great Jehovah shall be preserved from sharing in the common calamities of the place they live in; so that the plague which annoys all their neighbours shall not approach them; and this shall be an incontestable proof that "God is the Lord in the midst of the earth." Observe how it is repeated (ver. 23), "I will put a division between my people and thy people." Note, The Lord knows them that are his, and will make it appear, *perhaps* in this world, *certainly* in the other, that he hath set them apart for himself. A day will come, when he shall "return, and discern between the righteous and the wicked" (Mal. iii. 18); "the sheep and the goats" (Matt. xxv. 32; Ezek. xxxiv. 17), though now intermixed. 3. It was inflicted the day after it was threatened: "there came a grievous swarm of flies" (ver. 24), flies of divers sorts, and such as devoured them (Ps. lxxviii. 45). The prince of the power of the air has gloried in being "Beel-zebub, the god of flies;" but here it is proved that even in *that* he is a pretender, and a usurper; for, even with swarms of flies, God fights against his kingdom, and prevails.—*Henry.*

PRACTICAL OBSERVATIONS.—How dangerous is it to provoke that God who hath such a variety of ways in which he can inflict dreadful punishment on his rebellious creatures! He can employ the most despicable insects as formidable executioners of his vengeance; he can turn all our pleasures into loathing, our comeliness and decorations into deformity and corruption, and pour contempt on all our pride and self-importance! Nor is there any resistance or escape from his tremendous indignation. Yet he still continues merciful: he is ready to forgive every sinner who submits; and he pursues with vengeance such alone as persist in their rebellion. But let us not mistake *transient relentings*, or hasty determinations of amendment, for that *unreserved submission* which the Word of God requires. Under the weight of incumbent affliction, and the dreadful expectation of still heavier sufferings, the proudest and hardest heart feels some pangs of remorse: the despised and hated servants of the Lord may then perhaps

Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people: there remained not one.

32 And [q]Pharaoh hardened his heart at this time also, neither would he let the people go.

CHAPTER IX.

1 *The murrain of beasts.* 8 *The plague of boils and blains.* 22 *The plague of hail.*

THEN the LORD said unto Moses, [a]Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For [b]if thou refuse to let *them* go, and wilt hold them still,

3 Behold, [c]the hand of the LORD is upon thy cattle which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep: *there shall be* a very grievous murrain.

4 And the LORD shall [d]sever between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all *that is* the children's of Israel.

5 And the LORD appointed [e]a set time, saying, To-morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow, and [f]all the cattle of Egypt died: but of the cattle of the children of Israel died not one.

7 And Pharaoh sent, and, behold, there was not one of the cattle of the Israelites dead. And [g]the heart of Pharaoh was hardened, and he did not let the people go.

8 ¶ And the LORD said unto Moses and unto Aaron, [h]Take to you handfuls of ashes of the furnace,* and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

9 And it shall become small dust in all the land of Egypt, and shall be [i]a boil breaking forth *with* blains upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains† upon man and upon beast.

11 And the magicians [k]could not stand before Moses‡ because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

12 And [l]the LORD hardened the heart of

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[q] *See on* iv. 21; vii. 13, 14. Jam. i. 13, 14.

CHAPTER IX.

[a] iii. 18; v. 1; x. 3.

[b] viii. 2; x. 4. Ps. lxviii. 21. Is. i. 20. Rom. ii. 8. Rev. xvi. 9.

[c] 1 Sam. v. 6-11. Acts xiii. 11.

[d] Is. lxv. 13, 14. Mal. iii. 18.

[e] viii. 23; x. 4. Job xxiv. 1. Ec. iii. 1-11. Jer. xxviii. 16, 17. Matt. xxvii. 63, 64.

[f] Ps. lxxviii. 48.

[g] Job ix. 4. Prov. xxix. 1. Is. xlviii. 4. Dan. v. 20. Rom. ix. 18.

[h] viii. 16.

* When the magicians pronounce an imprecation on an individual, a village, or a country, they take ashes of cows' dung, or those from a common fire, and throw them [illegible] the air, saying to the objects of their displeasure, "Such a sickness, or such a curse, shall surely come upon you."—ROBERTS.

[i] Deut. xxviii. 27, 35. Job ii. 7. Rev. xvi. 2.

† Or, as the Greek translateth, *sores, botches.* Of such, ofttimes, leprosy did breed, as Lev. xiii. 18-20, *scalding blains,* or *boiling blisters;* a word not used but in this Egyptian plague; and it was an extraordinary and incurable boil, such as Moses threatened, among other curses, for the breach of God's law (Deut. xxviii. 27): "The Lord will smite thee with the boil of Egypt," &c., "whereof thou canst not be healed." The Holy Ghost expresseth it in Greek, by *an evil and a malignant boil* (Rev. xvi. 2).—AINSWORTH.

[k] Is. xlvii. 12-14. 2 Tim. iii. 8, 9.

‡ We read of no attempt made by the magicians, since the plague of lice, which they could not counterfeit, to vie in working miracles with Moses and Aaron. Still they seem to have remained with Pharaoh, and to have endeavoured to fix him in the resolution not to let Israel go. But now the plague seized on them, as well as on the rest of the Egyptians, which perfectly confounded them, so that they could not stand before Moses, or look him in the face.—PATRICK.

[l] Ps. lxxxi. 11, 12. Rev. xvi. 10, 11.

[m] vii. 15; viii. 20.

[n] Deut. xxxii. 39-42. Rev. xviii. 8.

§ *Upon thine heart,* or *into thy heart.*—Hitherto thou hast not felt my plagues upon thy own person or body, but I shall shortly reach and wound it, not only in the skin, as the magicians and others are now smitten, but even to thy heart, such as shall make thy proud heart sick (Mic. vi. 13).—POOLE.

[o] *See on* viii. 10.

[p] xi. 4-6; xii. 29, 30.

[q] 1 Kings xiii. 34.

[r] Ps. lxxxiii. 17, 18. Rom. ix. 17. 1 Pet. ii. 8. Jude 4.

[s] *Made thee stand.*

[t] xv. 11-16.

[u] Ps. lxiv. 9. Rom. ix. 17.

[v] Job ix. 4; xv. 25. Is. x. 15. Acts xii. 23. 1 Cor. x. 22.

[x] 1 Kings xix. 2.

[y] 22-25.

‖ Hail, in some countries, is a very common production of the atmosphere: in Egypt, it is rare, because the sultry nature of the climate does not permit its formation. We see, then, a threefold interference of Providence in this miracle: 1*st*, That hail should be formed. 2*dly*, That it should happen *to-morrow,* at a time prefixed; no human power being able to direct the atmosphere to this or any other effect. 3*dly*, That in a certain district these occurrences did not take place.—SCRIPT. ILLUST.

[z] Hab. iii. 2.

[a] Prov. xxii. 3.

[b] *Set not his heart unto.*

[b] vii. 19; viii. 5, 16.

[c] 1 Sam. xii. 17.

[d] Josh. x. 11. Rev. viii. 7.

[e] x. 6. Matt. xxiv. 21.

¶ The Egyptians must have perceived themselves particularly aimed at in these fearful events, especially as they were very superstitious. There seems likewise a propriety in their being punished by fire and water, as they were guilty of the grossest idolatry towards these elements.—BRYANT.

Pharaoh, and he hearkened not unto them; as the LORD had spoken unto Moses.

13 ¶ And the LORD said unto Moses, [m]Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time [n]send all my plagues upon thine heart,§ and upon thy servants, and upon thy people; [o]that thou mayest know that *there is* none like me in all the earth.

15 For now I will stretch out my hand, [p]that I may smite thee and thy people with pestilence; and thou shalt be [q]cut off from the earth.

16 And in very deed [r]for this *cause* have I [s]raised thee up, [t]for to shew *in* thee my power; and [t]that my name may be declared throughout all the earth.

17 As yet [u]exaltest thou thyself against my people, that thou wilt not let them go?

18 Behold, [x]to-morrow about this time, [y]I will cause it to rain a very grievous hail,‖ such as hath not been in Egypt since the foundation thereof even until now.

19 Send therefore now, [z]*and* gather thy cattle, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

20 He that [a]feared the word of the LORD among the servants of Pharaoh made his servants and his cattle flee into the houses:

21 And he that [b]regarded not the word of the LORD left his servants and his cattle in the field.

22 ¶ And the LORD said unto Moses, [b]Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven; and [c]the LORD sent thunder and [d]hail, and the fire ran along upon the ground: and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail,¶ very grievous, such as there was [e]none like it in all the land of Egypt since it became a nation.

be called for, their prayers requested, and amendment promised; but, alas! such appearances are entitled to small regard. Even the evil spirits once besought Christ not to torment them; and experience shews that prayers offered under severe sufferings and urgent terrors, frequently spring from no higher principle. For when there is a respite, men again harden their hearts, throw off their assumed and constrained shows of piety, return to their sins, and commonly proceed to more daring ungodliness. But though we must not countenance the delusion of men living in sin, and expecting to die penitent, or give unscriptural encouragement to fallacious appearances; yet, knowing that "nothing is too hard for the Lord," we should be ready to assist, with our counsel and prayers, even those persons who have been our enemies; rendering them every kind of service, and shewing them every species of courteousness (except that of flattering them in false confidence), without being wearied of well-doing by reiterated disappointments.—*Scott.*

CHAP. IX. FIFTH PLAGUE—MURRAIN.—Ver. 3. No mention is made in the narrative of this miracle of the rod of Moses, probably for the same reason as before. The subsequent history shews that some of the cattle were preserved; but vast multitudes of every kind were suddenly destroyed throughout the whole land of Egypt. It is supposed that, even at this early period, the Egyptians idolised some kinds of cattle, and represented their deities under images in the shape of them; and this terrible calamity was well suited to expose the stupidity of this practice, as well as to shew the power of God, both in destroying the cattle of the Egyptians, and preserving the cattle of Israel. It does not appear that Pharaoh had in any former instance sent to inquire whether the Israelites were involved in the calamities or not, for he had treated the nation with contempt; yet on this occasion he sent to inquire, and he learned that not one of their cattle had died. But he had so long done violence to his conscience, that it was become callous, as "seared with a hot iron," so that this marked distinction made no impression on him, according to the express prediction of Moses.—*Scott.*

SIXTH PLAGUE—BOILS AND BLAINS.—Ver. 8. 1. The signal by which this plague was summoned was the sprinkling of warm ashes, from the "furnace, toward heaven" (ver. 8-10), which was to signify the heating of the air with such an infection as should produce in the bodies of the Egyptians sore boils, which would be both noisome and painful. Immediately upon the scattering of the ashes, a scalding dew came down out of the air, which blistered wherever it fell. Note, Sometimes God shews men their sin in their punishment: they had oppressed Israel in the furnaces, and now the ashes of the furnace are made as much a terror to them as ever the taskmasters had been to the Israelites. 2. The plague itself was very grievous; a common eruption would be so, especially to the nice and delicate, but these eruptions were inflammations, like Job's. This is afterwards called the "botch of Egypt" (Deut. xxviii. 27), as if it were some new disease, never heard of before, and known ever after by that name. Note, Sores in the body are to be looked upon as the punishments of sin, and to be hearkened to as calls to repentance. 3. The magicians themselves were struck with these boils (ver. 11). Thus they were *punished,* both (1) for helping to harden Pharaoh's heart, as Elymas, for seeking to "pervert the right ways of the Lord;" God will severely reckon with those that strengthen the hands of the wicked in their wickedness. As also (2) for pretending to imitate the former plagues, and making themselves and Pharaoh sport with them. They that would produce lice shall, against their wills, produce boils. Note, It is ill jesting with God's judgments, and more dangerous than playing with fire. "Be ye not mockers, lest your bands be made strong."—*Henry.*

PHARAOH HARDENED.—Ver. 12. The Lord had declared twice that "he would harden the heart of Pharaoh" (chap. iv. 21; vii. 3), but this is the first time in which it is expressly said that he hardened his heart; yet this expression is afterwards several times repeated. Hence we may infer, that as God had before permitted and appointed a variety of events, which had a tendency to augment Pharaoh's obduracy; so now, in punishment of his presumptuous rebellion, he totally gave him up to his own lusts, and to the power of Satan: nor can we interpret the expression too strongly, if we only remember this one thing, that God did not by his own power create any hardness or wickedness in his heart, "for God is not tempted of evil, neither tempteth he any man" (Jam. i. 13-17). It was his settled purpose that Pharaoh should be finally hardened, for the accomplishment of which he effectually provided, and in which he doubtless was perfectly righteous. "The sentence of destruction was irreversibly denounced against him, and God resolved to dispose things so that he should not repent, but run headlong to his ruin."—[*Bp. Patrick.*] Indeed, *we* may perceive that this proud tyrant and cruel oppressor *deserved* to be made an example by the just Judge of the universe; and provided none are punished who do not deserve it, and none above their deserts, there can be no cause of complaint, or ground of objection.—*Scott*

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25 And the hail smote throughout all the land of Egypt all that *was* in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field.

26 Only [f]in the land of Goshen, where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, [g]I have sinned this time: [h]the LORD *is* righteous, and I and my people *are* wicked.

28 [i]Entreat the LORD (for *it is* enough) that there be no *more* [3]mighty thunderings and hail; and I will let you go, and [k]ye shall stay no longer.

29 And Moses said unto him, As soon as I am gone out of the city,* I will [l]spread abroad my hands unto the LORD; *and* the thunder shall cease, neither shall there be any more hail; that thou mayest know how [m]that the earth *is* the LORD's.

30 But as for thee and thy servants, [n]I know that ye will not yet fear the LORD God.

31 And the flax and the barley was smitten; for [o]the barley *was* in the ear,† and the flax *was* bolled.

32 But the wheat and the rye were not smitten; for they *were* [4]not grown up.‡

33 And Moses went out of the city from Pharaoh, and spread abroad his hands unto the LORD; [p]and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh [q]saw that the rain, and the hail, and the thunders, were ceased, he sinned yet more, [r]and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; [s]as the LORD had spoken [5]by Moses.

CHAPTER X.

12 *The plague of locusts;* 21 *and of darkness.* 27 *Pharaoh's heart is yet hardened.*

AND the LORD said unto Moses, Go in unto Pharaoh: for [a]I have hardened his heart, and the heart of his servants, [b]that I might shew these my signs before him:

2 And [c]that thou mayest tell in the ears of thy son,* and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them; [d]that ye may know how that I *am* the LORD.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, [e]How long wilt thou refuse to [f]humble thyself before me? let my people go, that they may serve me:

4 Else, if thou refuse to let my people go, behold, [g]to-morrow will I bring the [h]locusts into thy coast:†

5 And they shall cover the [1]face of the earth, that one cannot be able to see the earth: and they shall eat [i]the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

6 And they shall [k]fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; [l]which neither thy fathers, nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. [m]And he turned himself, and went out from Pharaoh.

7 ¶ And Pharaoh's servants said unto him, [n]How long shall this man be a [o]snare unto us? let the men go, that they may serve the LORD their God: knowest thou not yet [p]that Egypt is destroyed?

8 And Moses and Aaron were [q]brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* [2]who *are* they that shall go?

9 And Moses said, [r]We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go: for we *must hold* [s]a feast unto the LORD.

10 And he said unto them, Let the LORD be so with you, as I will let you go, and your little ones: [t]look *to it;* for evil *is* before you.‡

11 Not so: go now ye *that are* men, and serve the LORD; for that ye did desire. [u]And they were driven out from Pharaoh's presence.

12 And the LORD said unto Moses, [x]Stretch out thine hand over the land of Egypt for the locusts,§ that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an [y]east wind upon the land all that day and all *that* night; *and* when it was morning, the east wind brought the locusts.

14 And [z]the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they;* [a]before them there were

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[f] viii. 22; x. 23; xi. 7.
[g] x. 16.
[h] Ps. cxlv. 17.
[i] x. 17. Acts viii. 24.
[3] *Voices of God.*
[k] xi. 1.
* He would retire from the city, not only (according to Midrash, because the town was infested with idols) for privacy in his intercession with God, but also to shew that he was not afraid to expose himself to the action of the elements in the open field, and as a striking proof to Pharaoh that he was the special object of Divine protection—consequently, that his message ought to be diligently attended to.—BUSH.
[l] 1 Kings viii. 22.
[m] Deut. x. 14.
[n] Is. xxvi. 10; lxiii. 17.
[o] Ruth i. 22; ii. 23.
† The Hebrew *Abib* signifieth a green ear of corn with the stalk (Lev. ii. 14). Of it, the month when corn was newly ripe is called Abib (where-of see Ex. xiii. 4).—AINSWORTH.
[4] *Hidden,* or *dark.*
‡ It is interesting to observe how exactly this agrees with the state of the crops in Egypt at the present day, at the time of the year indicated. We are thus also enabled to fix the season of the year at which these important transactions took place. Flax is ripe in March, when the plants are gathered; and it must therefore have been "bolled," or risen in stalk, in February, in which month we would understand this and several of the other miracles to have been effected.—PICT. BIBLE.
[p] x. 18, 19.
[q] viii. 15. Ec. viii. 11.
[r] 2 Chr. xxviii. 22.
[s] vii. 3, 4; xi. 9, 10.
[5] *By the hand of Moses.*

CHAPTER X.

[a] *See on* iv. 21; vii. 13, 14.
[b] xiv. 17, 18; xv. 14, 15. Josh. ii. 9.
[c] Deut. iv. 9; vi. 20-22.
* When advice, or information, or reproof is given, it is said, "It was told in his ears." "Why should I go again? I have told it in his ears a thousand times; he will not hear."—ROBERTS.
[d] *See on* vii. 17.

[e] x. 17. Num. xiv. 27. Prov. i. 22.
[f] 1 Kings xxi. 29. Jam. iv. 10.
[g] viii. 10, 23; xi. 4, 5.
[h] Prov. xxx. 27. Joel ii. 2-11, 25. Rev. ix. 3.
† Though locusts are common in Arabia, they are seldom found in Egypt—the Red Sea forming a barrier against them, as they are not formed for crossing seas or for long flights. The winds also blow there six months from the north, and six from the south; so that the strong easterly wind, which enabled them to cross it, has every appearance of being preternatural.—HALES.
[1] *Eye.*
[i] ix. 32.
[k] viii. 3, 21.
[l] ix. 24. Joel ii. 2.
[m] xi. 8. Heb. xi. 27.
[n] 3.
[o] Josh. xxiii. 13. Prov. xxix. 6. Ec. vii. 26.
[p] Is. xiv. 20. Jer. xlviii. 4. Zeph. i. 18.
[q] xii. 31.
[2] *Who and who, &c.*
[r] Deut. xxxi. 12, 13. Josh. xxiv. 15. Ec. xii. 1. Eph. vi. 4.
[s] viii. 25-28. Num. xxix. 12. 1 Cor. v. 7, 8.
[t] 2 Chr. xxxii. 15. Lam. iii. 37.
‡ It is uncertain whether he meant *evil* that they designed against him, or which he designed against them. The former best agrees with what follows; as if he had said, *You intend a rebellion;* therefore I will let none but the men go. Or, more plainly, *It is visible you design some evil; i.e.,* you have conspired to be gone, and make a revolt.—PATRICK.
[u] v. 4.
[x] vii. 19.
§ As locusts abounded in neighbouring countries, particularly in Ethiopia, and more especially at this time of the year, all that was requisite was for God to cause that wind to blow which would carry them into Egypt; for the locusts are usually conveyed by the wind. The Egyptians had gods in whom they trusted to deliver them from these terrible invaders, but by this judgment they were taught that it was impossible to stand before Moses, the servant of Jehovah.
[y] Ps. cvii. 25-28; cxlviii. 8.
[z] 1 Kings viii. 37. Ps. lxxviii. 46; cv. 34, 35.
[a] 6; xi. 6.

SEVENTH PLAGUE—HURRICANE.—Ver. 18. What desolations that storm made upon the earth!—the thunder and fire from heaven (or lightning) made it both the more dreadful and the more destroying (ver. 23, 24). Note, God makes the clouds not only his storehouses, whence he drops fatness on his people, but his magazines, whence, when he pleases, he can draw out a most formidable train of artillery with which to destroy his enemies. He himself speaks of the "treasures of hail which he hath reserved against the day of battle and war" (Job xxxviii. 22, 23). Woeful havoc this hail made in the land of Egypt. It killed both men and cattle, and battered down, not only the herbs, but the trees (ver. 25). The corn that was above ground was destroyed, and that only preserved which as yet was not come up (ver. 31, 32). Note, God has many ways of "taking away the corn in the season thereof" (Hos. ii. 9), either by a secret blasting or a noisy hail. In this plague the "hot thunderbolts," as well as the hail, are said to destroy "their flocks" (Ps. lxxviii. 47, 48, and see Ps. cv. 32, 33). Perhaps David alludes to this when, referring to God's glorious appearances for the discomfiture of his enemies, he speaks of the hailstones and coals of fire he threw among them (Ps. xviii. 12, 13); and there is a plain reference to it on the pouring out of the seventh vial (Rev. xvi. 21). Notice is here taken (ver. 26) of the land of Goshen's being preserved from receiving any damage by this plague. God has the directing of the pregnant clouds, and causes them to rain or hail on one city and not on another, either in mercy or in judgment.—*Henry.*

CHAP. X. PARTIAL RELENTING OF PHARAOH.—Ver. 7. A new treaty is set on foot between Pharaoh and Moses, in which Pharaoh consents for the Israelites to go into the wilderness to do sacrifice; but the matter in dispute was who should go (ver. 8). 1. Moses insists upon it that they should take their whole families, and all their effects along with them (ver. 9). Note, Those that serve God must serve him with all they have. Moses pleads, "We must hold a feast, therefore we must have our families to feast with, and our flocks and herds to feast upon, to the honour of God." 2. Pharaoh will by no means grant this; he will allow the "men" to go, pretending that this was all they desired, though this matter was never yet mentioned in any of the former treaties; but, for the "little ones," he resolves to keep them as hostages, to oblige them to return (ver. 10, 11). More than this, he grows wroth, and swears that they shall not remove their little ones, assuring them it was at their peril if they did. Note, Satan does all he can to hinder those that serve God themselves from bringing their children in to serve him. He is a sworn enemy to early piety, knowing how destructive it is to the interests of his kingdom.—*Henry.*

EIGHTH PLAGUE—LOCUSTS.—Ver. 13. The ravages which locusts make in those Eastern countries are frequently extremely terrible. They even darken the earth by intercepting with their inconceivable multitudes the light of the sun; they turn fruitful countries into desolate deserts, and leave the wretched inhabitants to perish with famine; nor can they by any means be resisted or escaped. But the locusts sent on Egypt were dreadful beyond example and comparison, in size and multitudes, and in the desolations which they occasioned; and the plague was thus foretold that the hand of the Lord in sending it might be the more evident. Pharaoh had repeatedly violated his promises; and Moses seems to have left his presence abruptly, without waiting for an answer.—*Scott.*

NINTH PLAGUE—DARKNESS.—Ver. 21. (1.) It was a total darkness; we have reason to think not only that the lights of heaven were clouded, but that all their fires and candles were put out by the damps or clammy vapours which were the cause of this darkness; for it is said (ver 23) they "saw not one another." It is threatened to the wicked (Job xviii. 5, 6) that the "spark of his fire shall not shine" (even "the sparks of his own kindling," as they are called, Isa. l. 11), and that the "light shall be dark in his tabernacle." Hell is "utter darkness;" "the light of a candle shall shine no more at all in thee" (Rev. xviii. 23). (2.) That it was darkness which "might be felt"

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no such locusts as they, neither after them shall be such.

15 For [b]they covered the face of the whole earth,‖ so that the land was darkened; and they did eat every herb of the land, and all the fruit of the trees which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

16 ¶ Then Pharaoh [3]called for Moses and Aaron in haste; and he said, [c]I have sinned against the LORD your God, and against you.

17 Now therefore [d]forgive, I pray thee, my sin only this once, [e]and entreat the LORD your God, that he may take away from me [f]this death only.

18 And he went out from Pharaoh, [g]and entreated the LORD.

19 And the LORD turned [h]a mighty strong west wind, which took away the locusts, and [4]cast them into [i]the Red sea; there remained not one locust in all the coasts of Egypt.

20 But [k]the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go.

21 ¶ And the LORD said unto Moses, [l]Stretch out thine hand toward heaven, that there may be [m]darkness over the land of Egypt, [5]even darkness *which* may be felt.

22 And Moses stretched forth his hand toward heaven; and there was a [n]thick darkness in all the land of Egypt three days:

23 They saw not one another, neither rose any from his place for three days: [o]but all the children of Israel had light in their dwellings.

24 ¶ And Pharaoh called unto Moses, and said, [p]Go ye, serve the LORD; only let your flocks and your herds be stayed: ¶ let your little ones also go with you.

25 And Moses said, Thou must give [6]us also sacrifices and burnt-offerings, that we may sacrifice unto the LORD our God.

26 Our [q]cattle also shall go with us; there shall not an hoof be left behind: for thereof must we take to serve the LORD our God; [r]and we know not with what we must serve the LORD until we come thither.

27 ¶ But the LORD [s]hardened Pharaoh's heart, and he would not let them go.

28 And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more: [t]for in *that* day thou seest my face thou shalt die.

29 And Moses said, Thou hast spoken well; [u]I will see thy face again no more.

[b] Joel i. 6, 7; ii. 1-11, 25.
‖ Of the insect tribes, the locust is the most dreadful in its depredations; it sets all the defensive arts of man at defiance, and destroys in a few days the beautiful verdure of vast tracts of cultivated country. I had once an opportunity to see large swarms of locusts in the island of Cyprus; and, till that time, had no adequate idea of their vast hosts and rapacious depredations. In going in a chaise from Larnica to a garden at a distance of four or five miles, the locusts lay swarming, above a foot deep, in several parts of the high-road, and thousands were destroyed by the wheels of the carriage crashing over them. — DR RUSSELL.
[3] *Hastened to call.*
[c] Num. xxii. 34. 2 Sam. xix. 20. Matt. xxvii. 4.
[d] 1 Sam. xv. 25.
[e] *See on* viii. 8. Acts viii. 24.
[f] 2 Kings iv. 40. 2 Cor. i. 10.
[g] *See on* viii. 9, 29. Matt. v. 44. Luke vi. 28.
[h] 13.
[4] *Fastened.*
[i] xiii. 18; xv. 4.
[k] *See on* iv. 21; vii. 13, 14.
[l] ix. 22.
[m] Ps. lxxviii. 49. Prov. iv. 19. 2 Pet. ii. 4, 17.
[5] *That* one *may feel darkness.*
[n] Deut. iv. 11; v. 22. Amos iv. 13.
[o] Josh. xxiv. 7. Is. lx. 1-3; lxv. 13, 14. Mal. iii. 18.
[p] viii. 28; ix. 28.
¶ Never yields God his whole demand, but endeavours to satisfy him by the least concession: First, "They shall not go;" then, "Go and sacrifice, but in Egypt;" next, "Go, sacrifice in the wilderness, but not far off;" after, "Go ye that are men;" then, "Go you and your children only;" at last, "Go all, save your sheep and cattle." Whereso-ever mere nature is, she is still improvident of future good, sensible of present evil, inconstant in good purposes; unable, through unacquaintance, and unwilling to speak for herself; niggardly in her grants, and uncheerful.—BISHOP HALL.
[6] *Into our hands.*
[q] xii. 32.
[r] Prov. iii. 9. Heb. xi. 8.
[s] *See on* iv. 21; xiv. 4, 8. Rev. ix. 20.
[t] 2 Chr. xvi. 10.
[u] xi. 4-8; xii. 3-31. Heb. xi. 27.

CHAPTER XI.

1 *God's message to the Israelites to borrow jewels of their neighbours.* 4 *The death of the first-born threatened.*

AND the LORD said unto Moses, [a]Yet will I bring one plague *more* upon Pharaoh, and upon Egypt; [b]afterwards he will let you go hence: when he shall let *you* go, he shall surely [c]thrust you out hence altogether.

2 Speak now in the ears of the people, and let every man [d]borrow of his neighbour, and every woman of her neighbour, [e]jewels of silver, and jewels of gold.

3 And [f]the LORD gave the people favour in the sight of the Egyptians. Moreover, the man [g]Moses *was* very great* in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people.

4 ¶ And Moses said, Thus saith the LORD, [h]About midnight [i]will I go out into the midst of Egypt:

5 And all the first-born in the land of Egypt shall die, from [k]the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that *is* [l]behind the mill; and all the first-born of beasts.

6 And there shall be [m]a great cry† throughout all the land of Egypt, such as there was none like it, nor shall be like it any more.

7 But against any of the children of Israel shall not a [n]dog move his tongue,‡ against man or beast; that ye may know how that the LORD doth put [o]a difference between the Egyptians and Israel.

8 And [p]all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that [1]follow thee: and after that I will go out. And he went out from Pharaoh in [2]a great anger.§

9 ¶ And the LORD said unto Moses, [q]Pharaoh shall not hearken unto you; that my [r]wonders may be multiplied in the land of Egypt.

10 And Moses and Aaron did all these wonders before Pharaoh: and [s]the LORD hardened Pharaoh's heart, so that he would not let the children of Israel go out of his land.

[a] Deut. iv. 34.
[b] iii. 20.
[c] xii. 31-33, 39.
[d] Prov. xiii. 22.
[e] Ez. xvi. 10-13.
[f] Ps. cvi. 46. Acts vii. 10.
[g] Esth. ix. 4.
* This seems to be given as a reason why the court durst not meddle with Moses though he had brought so many plagues upon them, and why the people were so willing to load the departing Israelites with presents, and their fear of further plagues in case of refusal.—PATRICK.
[h] xii. 12, 23, 29. Matt. xxv. 6.
[i] Is. xlii. 13.
[k] Ps. lxxviii. 51; cv. 36. Heb. xi. 28.
[l] Is. xlvii. 2.
[m] Prov. xxi. 13.
† As the people went about the streets lamenting loudly when a death took place in their houses, we may form some idea of the awful outcry which arose concurrently when all the families had a dear lost member to lament. The first-born of sacred animals died also; and Diodorus assures us, that when a sacred animal died in a house, the affliction was greater, and the lamentation louder, than at the death of a child.—PICT. BIBLE.
[n] Josh. x. 21.
‡ A great wonder! that when so many thousand people were on their march, with abundance of cattle, &c., not a dog should stir, who commonly bark when they hear the least noise, especially in the night.—PATRICK.
[o] *See on* viii. 22; x. 23. 1 Cor. iv. 7.
[p] xii. 31-33. Rev. iii. 9.
[1] *Is at thy feet.*
[2] *Heat of anger.*
§ Not so much for the affront offered to himself, but the indignity put upon the messages of God, the repeated falsehoods of the king, and his proud, obstinate, and incurable rebellion against the God of heaven, stirred his spirit.—BUSH.
[q] iii. 19; x. 1. Rom. ix. 17, 18.
[r] *See on* vii. 3.
[s] *See on* iv. 21. Rom. ii. 4, 5; ix. 22.

(ver. 21)—felt in its *causes* by their fingers' ends (so thick were the fogs), felt in its *effects* (some think) by their eyes, which were pricked with pain, and made the more sore by their rubbing of them. Great pain is spoken of as the effect of that darkness (Rev. xvi. 10, which alludes to this). (3.) No doubt it astonished and terrified them. The cloud of locusts which had "darkened the land" (ver. 15) was nothing to this. The tradition of the Jews is, that in this darkness they were terrified by the apparitions of evil spirits, or rather by dreadful sounds and murmurs which they made, or (which is no less frightful) by the horrors of their own consciences; and this is the plague which some think is intended—for otherwise it is not mentioned at all there—(Ps. lxxviii. 49), "He poured upon them the fierceness of his anger by sending evil angels among them," for to those to whom the devil has been a deceiver he will at length be a terror. (4.) It continued three days—"six nights," says Bishop Hall, "in one;" so long they were imprisoned by those "chains of darkness," and the most lightsome palaces were perfect dungeons. "No man rose from his place" (ver. 23). They were all confined to their houses; and such a terror seized them that few of them had the courage to go from the chair to the bed, or from the bed to the chair. Thus were they "silent in darkness" (1 Sam. ii. 9). Now Pharaoh had time to consider, if he would have improved it.

LIGHT IN ISRAEL.—Ver. 23. The children of Israel, at the same time, had "light in their dwellings," not only in the land of Goshen, where most of them dwelt, but in the habitations of those who were dispersed among the Egyptians. That some of them were thus dispersed appears from the distinction afterward appointed to be put on their door-posts (chap. xii. 7). This is an instance—1. Of the power of God above the ordinary power of nature. We must not think that we share in common mercies as a matter of course, and therefore that we owe no thanks to God for them; he could distinguish, and withhold that from us which he grants to others. 2. Of the particular favour he bears to his people; they "walk in the light" when others "wander" endlessly "in thick darkness;" wherever there is an Israelite indeed, though in this dark world, there is light, there is a "child of light," one for whom "light is *sown*," and whom the "day-spring from on high visits." When God made this difference between the Israelites and the Egyptians, who would not have preferred the poorest cottage of an Israelite to the finest palace of an Egyptian!

MOSES THREATENED.—Ver. 28. Moses is dismissed in anger, forbidden the court upon pain of death, forbidden so much as to meet Pharaoh any more, as he had been used to do by the river's side: "In that day thou seest my face, thou shalt die." Prodigious madness! Had not he found that Moses could plague him without seeing his face? Or, had he forgotten how often he had sent for him as his physician to heal him, and ease him of his plagues; and must he now be bid to come near him no more? Impotent malice! To threaten *him* with death, who was armed with such a power, and at whose mercy he had so often laid himself.—*Henry.*

CHAP. XI. ASKING, NOT BORROWING.—Ver. 2. The original does not in the least imply that the Israelites asked the Egyptians to *lend* them the jewels or vessels of gold and silver, as engaging to return them, but rather that they *requested*, or even *required* them: and the Lord engaged to dispose the Egyptians to comply with their requirement; for the words may be rendered, "And the Lord *will give* the people favour," &c. The Egyptians revered Moses as an extraordinary person, of wonderful courage, wisdom, and sanctity, and endued with powers of inflicting judgments, or removing them, at pleasure; and probably many of them were persuaded that he had justice on his side, and blamed Pharaoh as the real cause of their calamities. For while oppressors pursue infatuated counsels, and are flattered by hireling courtiers, it often happens that their subjects secretly favour the cause of the oppressed, even where themselves have no personal ground of complaint, and consider a measure of liberty as the common right of mankind.—*Scott.*

WARNING OF THE LAST PLAGUE.—Ver. 4. Warning is given to Pharaoh of the last and conquering plague which was now to be inflicted, which was the "death of all the first-born in Egypt" at once. This had been first threatened (chap. iv. 23, "I will slay thy son, thy first-born"), but is last executed; lesser judgments were tried, which, if they had done the work, would have prevented this. See how slow God is to wrath, and how willing to be met with in the way of his judments, and to have his anger turned

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CHAPTER XII.

1 *The beginning of the year is changed.* 3 *The passover is instituted.* 11 *The rite of the passover.* 29 *The first-born are slain.* 31 *The Israelites are driven out of the land.* 37 *They come to Succoth.*

AND the LORD spake unto Moses and Aaron in the land of Egypt, saying,

2 [a]This month *shall be* unto you the beginning of months: it *shall be* the first month* of the year to you.

3 ¶ [b]Speak ye unto all the congregation of Israel, saying, [c]In the tenth *day* of this month they shall [d]take to them every man a [1]lamb, according to the house of *their* fathers, a lamb for an house.

4 And if the household be too little for the lamb, let him and his neighbour next unto his house take *it* according to the number of the souls: every man, according to his eating, shall make your count for the lamb.

5 Your lamb shall be [e]without blemish, a male [2]of the first year: ye shall take *it* out from the sheep, or from the goats.

6 And ye shall keep it up until the [f]fourteenth day of the same month: and [g]the whole assembly of the congregation of Israel shall kill it [3]in the evening.

7 And they shall take of the [h]blood, and strike *it* on the two side-posts, and on the upper door-post of the houses wherein they shall eat it.

8 And they shall [i]eat the flesh in that night, [k]roast with fire, and [l]unleavened bread; *and* [m]with bitter *herbs*† they shall eat it.

9 Eat not of it raw, nor sodden at all with water, [n]but roast *with* fire; his head with his legs, and with the purtenance thereof.

10 [o]And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

11 ¶ And thus shall ye eat it; *with* [p]your loins girded, your [q]shoes on your feet, and your staff in your hand: and ye shall eat it in haste;‡ [r]it *is* the LORD'S passover.

12 For I will [s]pass through the land of Egypt this night, and [t]will smite all the first-born in the land of Egypt, both man and beast; and [u]against all the [4]gods of Egypt I will execute judgment:§ [x]I *am* the LORD.

13 And [y]the blood shall be to you for a token upon the houses where ye *are:* and when I see the blood, I will pass over you,‖ and the plague shall not be upon [5]you to destroy *you,* when I smite the land of Egypt.

14 And this day shall be unto you for a [z]memorial; and ye shall keep it a feast to the LORD throughout your generations: ye shall keep it a feast [a]by an ordinance for ever.

15 ¶ [b]Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread, from the first day until the seventh day, [c]that soul shall be cut off from Israel.

16 And in the first day *there shall be* [d]an holy convocation,¶ and in the seventh day there shall be an holy convocation to you; [e]no manner of work shall be done in them, save *that* which every [6]man must eat, that only may be done of you.

17 And ye shall observe *the feast of* unleavened bread; for [f]in this self-same day have I brought* your armies out of the land of Egypt: therefore shall ye observe this day in your generations [g]by an ordinance for ever.

18 [h]In the first *month,* on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

21 ¶ Then Moses called for all the [i]elders of Israel, and said unto them, Draw out, [k]and take you a [7]lamb, according to your families, and kill the passover.

22 And ye shall take [l]a bunch of hyssop,† and dip *it* in the blood that *is* in the bason, and strike the lintel and the two side-posts with the blood

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CHAPTER XII.

[a] xxiii. 15.

* It answers to part of our March and April. It was now made the first month of the year; that is, of the sacred, not of the civil year. For the seventh month, or Tisri, answering to our September and October, was, even after this time, the first month of the year in some respects.—PATRICK.

[b] xiv. 15; xx. 19.

[c] John xii. 1, 12.

[d] Gen. iv. 4; xxii. 8. 1 Cor. v. 7. Rev. vii. 9-14; xiii. 8.

[1] *Kid.*

[e] Lev. i. 3, 10. Heb. vii. 26.

[2] *Son of a year.*

[f] Lev. xxiii. 5.

[g] Is. liii. 6. Acts ii. 23; iii. 14; iv. 27.

[3] *Between the two evenings.*

[h] Eph. i. 7. Heb. ix. 13, 14. 22; xi. 28. 1 Pet. i. 2.

[i] Matt. xxvi. 26. John vi. 52-57.

[k] Deut. xvi. 7.

[l] xxxiv. 25.

[m] Num. ix. 11.

† These bitter herbs, according to the Jews, were probably such as lettuce, endive, or succory, chervil, and the like.—SCRIPT. ILLUST.

[n] Lam. i. 13.

[o] xxxiv. 25. Lev. vii. 15-17.

[p] Matt. xxvi. 19, 20. Eph. vi. 14.

[q] Luke vii. 38. Eph. vi. 15.

‡ After the manner and posture of distressed pilgrims, who were setting out instantly on a very long journey, through a dreary wilderness, towards a pleasant land, where their toil and travel was to cease. —HALES. These latter particulars were to be observed only in the first passover celebrated in Egypt, and not in after-times.—KIDDER.

[r] Lev. xxiii. 5. Num. xxviii. 16. 1 Cor. v. 7.

[s] 23; xi. 4, 5. Am. v. 17.

[t] 29, 30; xi. 4-6.

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[u] Num. xxxiii. 4.

[4] *Princes.*

§ The Egyptians were great idolaters, and the Jewish doctors say that all their idols were destroyed this night. Their molten images were dissolved and melted down; their images of stone were dashed in pieces; their images made of earth were crumbled into bits; and their wooden ones reduced to ashes.—JONATHAN.

[x] Is. xliii. 11-15.

[y] Gen. xvii. 11. Heb. xi. 28.

‖ My destroying angel shall "pass over you." Here is the reason of its being called the *Passover.* In Hebrew, it is called *Pesach,* which signifies *to pass over.* Hence the expression of the *Paschal* lamb.—WELLS.

[5] *For a destruction.*

[z] Num. xvi. 40. Matt. xxvi. 13. 1 Cor. xi. 23-26.

[a] xiii. 10.

[b] *See on* 8; xiii. 6, 7; xxiv. 18.

[c] xxxi. 14. Gal. v. 12.

[d] Lev. xxiii.

¶ *Holy convocation.*—The word signifies "a called assembly," called by the Divine authority to engage in holy services.—BOOTHROYD.

[e] xvi. 23; xx. 10.

[f] *Soul.*

[f] vii. 5; xiii. 8.

* *I brought forth.*—God did this by his Angel, as it is written, "he sent an Angel and brought us forth out of Egypt" (Num. xx. 16). The redemption from Egypt was by the hand of the Angel the Redeemer, with the power of the great God, as is said (EX. xxxii. 11), "which thou hast brought forth out of the land of Egypt, with great power, and with a strong hand."—R. MENACHEM.

[g] *See on* a 14.

[h] *See on* 2, 15. Lev. xxiii. 5, 6.

[i] iii. 16; xvii. 5.

[k] Num. ix. 2-5. Josh. v. 10. 2 Chr. xxx. 15-17.

[7] *Kid.*

[l] Lev. xiv. 6, 7. Ps. li. 7.

† Hyssop was almost by all nations considered to possess a purifying power, and therefore was frequently used for holy ceremonies. So the leper was to be cleansed, and the house infected with leprosy (Lev. xiv. 6, 7, 49, 50, &c.), and so the prophet David prays to be purged from his sin (Ps. li. 9).—PATRICK.

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away, and particularly, how precious the lives of men are in his eyes: if the death of their cattle would have humbled and reformed them, their children would have been spared; but if men will not improve the gradual advances of Divine judgments, they must thank themselves if they find in the issue that the worst was reserved for the last. The plague itself is here particularly foretold (ver. 4-6). The time is fixed, about midnight; the very next midnight, the dead time of the night, when they were all asleep, all their first-born should sleep the sleep of death, not silently and insensibly, so as not to be discovered till morning, but so as to arouse the families at midnight to stand by and see them die.—*Henry.*

CHAP. XII. PASSOVER COMMANDED.—Ver. 3. The Hebrews were directed, on the tenth day from the new moon, to select a *lamb* or *kid* for every one of those *households* into which the families of their tribes were subdivided; unless when the small number of persons in the household made it proper to join with some of their neighbours. They were allowed to take either a *lamb* or a *kid;* but, as Christ is commonly represented under the emblem of a *Lamb,* and never under that of a kid, it is supposed that lambs were generally preferred. The lamb must be "without blemish, a male of the first year," or under a year old; as typifying the "Lamb of God," "without spot and blemish," who was "slain from the foundation of the world." After four days of preparation, which would afford time leisurely to examine the intended victims, they were slaughtered on the fourteenth by the whole congregation; the head of each household killing the lamb selected for it, as it is probably concluded. This was done "between the two evenings;" and it is supposed that the first of these evenings began when the sun had passed the meridian, and that the second ended at sunset. The paschal offerings, therefore, seem to have been slain from three o'clock in the afternoon till sunset; and afterwards the people ate the passover when the fifteenth day of the month had begun; for they reckoned from sunset to sunset.—*Scott.*

THE PASSOVER A TYPE.—The paschal lamb was typical: Christ is "our Passover" (1 Cor. v. 7). 1. It was to be a *lamb,* and Christ is the "Lamb of God" (John i. 29); often in the Revelation called the *Lamb,* meek and innocent as a lamb, dumb before the shearers, before the butchers. 2. It was to be "a male of the first year" (ver. 5), in its prime: Christ offered up himself in the midst of his days, not in infancy with the babes of Bethlehem. It denotes the strength and sufficiency of the Lord Jesus, on whom our help was laid. 3. It was to be "without blemish" (ver. 5), denoting the purity of the Lord Jesus—a Lamb "without spot" (1 Pet. i. 19). The judge that condemned him (as if his trial were only like the scrutiny that was made concerning the sacrifices, whether they were without blemish or no), pronounced him innocent. 4. It was to be set apart four days before (ver. 3, 6), denoting the designation of the Lord Jesus to be a Saviour, both in the purpose and in the promise. It is very observable, that, as Christ was crucified at the passover, so he solemnly entered into Jerusalem four days before, the very day that the paschal lamb was set apart. 5. It was to be "slain," and "roasted with fire" (ver. 6-9), denoting the exquisite sufferings of the Lord Jesus, even unto death, the death of the cross. The wrath of God is as fire, and Christ was made a curse for us. 6. It was to be killed by the whole congregation between the two evenings—that is, between three o'clock and six. Christ suffered at the "end of the world" (Heb. ix. 26) by the hand of the Jews, the whole multitude of them (Luke xxiii. 18), and for the good of all his spiritual Israel. 7. Not "a bone of it must be broken" (ver. 46), which is expressly said to be fulfilled in Christ (John xix. 33, 36), denoting the unbroken strength of the Lord Jesus.—*Henry.*

PURPOSE AND LESSON OF THE PASSOVER.—Ver. 13. The blood of these victims, having been preserved for that purpose, was ordered to be sprinkled, with a bunch of hyssop, on the side-posts, and on the upper door-posts, of the house in which the passover was eaten; and this was the token of the Israelites being preserved when the first-born of Egypt were destroyed: it was also a type of our avowed dependence on the atonement of Christ, while "we feed on him in our hearts by faith with thanksgiving." But the blood was not sprinkled or poured on the threshold, which would have implied contempt; and this seems to have been intended as a typical caution against apostasy and abuse of the gospel (Heb. x. 29). *Leaven* is the known emblem of hypocrisy, malice, and wickedness; *unleavened* bread, therefore, was the representation of sincerity, truth, and love. The bitter herbs might be an emblem of godly sorrow, deep repentance, self-denial, and mortification of depraved passions, and of those outward tribulations which accompany the exercise of living faith in Christ: and the roasting of the lamb by fire (the emblem of Divine wrath), might typify the varied and excruciating sufferings which Christ endured, in bearing our sins, and preparing our blessedness. It was likewise ordered that the whole of the lamb should be thus prepared and eaten. This might imply that true faith receives the entire salvation of Christ, and depends upon him in every part of his mediatorial character, without any exception: while the annexed order, that if any part of the lamb was left, it should before the morning be burned with fire, and not reserved either for food, or any superstitious purposes, implied that it was a solemn propitiatory sacrifice of awful import, and not merely a cheerful festival.

PASCHAL BANQUET.—Ver. 14. The Israelites were directed at this time to eat the

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that *is* in the bason; [m]and none of you shall go out at the door of his house until the morning.

23 For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, the LORD will pass over the door, [n]and will not suffer the destroyer to come in unto your houses to smite *you*.

24 And ye shall observe this thing [o]for an ordinance to thee and to thy sons for ever.

25 And it shall come to pass, [p]when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

26 And it shall come to pass, when [q]your children shall say unto you, What mean ye by this service?

27 That ye shall say, [r]It *is* the sacrifice of the LORD's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people [s]bowed the head, and worshipped.

28 And the children of Israel went away, and did as the LORD had commanded Moses and Aaron, so did they.

29 ¶ And it came to pass, that [t]at midnight [u]the LORD smote all the first-born in the land of Egypt, from [x]the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that *was* in the [8]dungeon;‡ and all the first-born of cattle.

30 And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was [y]a great cry in Egypt: for *there was* not a house where *there was* not one dead.

31 ¶ And he called for Moses and Aaron by night, and said, [z]Rise up, *and* get you forth from among my people, both ye and [a]the children of Israel; and go, serve the LORD, as ye have said.

32 Also take your flocks and your herds, as ye have said, and be gone: and [b]bless me also.

33 And the Egyptians were [c]urgent upon the people, that they might send them out of the land in haste; for they said, [d]We *be* all dead *men*.

34 And the people took their dough before it was leavened, their [9]kneading-troughs§ being bound up in their clothes upon their shoulders.

35 And the children of Israel did according to the word of Moses: [e]and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment.

36 And [f]the LORD gave the people favour in the sight of the Egyptians, so that they lent unto them *such things as they required:* and they spoiled the Egyptians.

37 ¶ And the children of Israel journeyed from Rameses to Succoth, about [g]six hundred thousand on foot *that were* men, besides children.

38 [h]And [1]a mixed multitude‖ went up also with them; and flocks and herds, *even* very much cattle.

39 And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were [i]thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

40 ¶ Now the [k]sojourning of the children of Israel, who dwelt in Egypt, *was* [l]four hundred and thirty years.¶

41 And it came to pass, at the end of the four hundred and thirty years, even [m]the self-same day* it came to pass, that all the [n]hosts of the LORD went out from the land of Egypt.

42 It *is* [2]a night to be much [o]observed unto the LORD for bringing them out from the land of Egypt: this *is* that night of the LORD to be observed of all the children of Israel in their generations.†

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover; [p]There shall no stranger eat thereof:

44 But every man's servant that is bought for money, when thou hast [q]circumcised him, then shall he eat thereof.

45 A foreigner‡ and an hired servant shall not eat thereof.

46 In [r]one house shall it be eaten: thou shalt not carry forth ought of the flesh abroad out of the house; [s]neither shall ye break a bone thereof.

47 [t]All the congregation of Israel shall [3]keep it.

48 And when [u]a stranger shall sojourn with thee, and will keep the passover to the LORD, [x]let all his males be circumcised, and then let him come near and keep it; and he [y]shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 [z]One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel: [a]as the LORD commanded Moses and Aaron, so did they.

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[m] Matt. xxvi. 30.
[n] 2 Sam. xxiv. 16.
[o] *See on* 14. Gen. xvii. 8-10.
[p] Deut. xvi. 5-9. Josh. v. 10-12. Ps. cv. 44, 45.
[q] Deut. vi. 7; xxxii. 7. Josh. iv. 6, 7, 21-24. Ps. lxxviii. 3, 6. Eph. vi. 4.
[r] *See on* 11, 23. Deut. xvi. 2, 5. 1 Cor. v. 7.
[s] xxxiv. 8. 1 Chr. xxix. 20. Neh. viii. 6.
[t] *See on* 12; xi. 4. Job xxxiv. 20. 1 Thes. v. 2.
[u] Num. iii. 13; viii. 17. Ps. lxxviii. 51; cv. 36. Heb. xi. 28.
[x] iv. 23; xi. 5.
[8] *House of the pit.*
‡ Now God begins to call for the blood they owed him: in one night every house hath a carcase in it; and, which is more grievous, of their first-born; and, which is yet more fearful, in an instant. No man could comfort another; every man was too full of his own sorrow, helping rather to make the noise of the lamentation more doleful and astonishing. —BP. HALL.
[y] *See on* xi. 6. Prov. xxi. 13. Jam. ii. 13.
[z] vi. 1; xi. 1, 8. Ps. cv. 38.
[a] *See on* x. 9.
[b] viii. 28. Ezra vi. 10.
[c] xi. 1. Ps. cv. 38.
[d] Gen. xx. 3. Num. xvii. 12, 13.
[9] *Dough.*
§ The vessels which the Arabs make use of for kneading the unleavened cakes they prepare for those who travel in the very desert through which the Israelites passed, are only small wooden bowls; and that they seem to use no other in their own tents for that purpose, or any other; these bowls being used by them for kneading their bread, and serving up their provisions when cooked.—CALMET'S DICT. BIBLE.
[e] iii. 21, 22.

[f] iii. 21; xi. 3. Acts ii. 47.
[g] xxxviii. 26.
[h] Num. xi. 4. Zech. viii. 23.
[1] *A great mixture.*
‖ These we take to have been native Egyptian vagrants, and convicts, and foreign captives, whom community of suffering had brought into contact with the Israelites, and who, with or without their consent, quitted the country along with them. They proved a great inconvenience to the Israelites, from being foremost in all discontent and rebellion, and from their keeping idolatrous tendencies alive in the camp.—KITTO.
[i] vi. 1; xi. 1.
[k] Acts xiii. 17.
[l] Gen. xv. 13. Gal. iii. 17.
¶ This includes their fathers Abraham, Isaac, and Jacob, and their sojourning in the land of Canaan as well as in Egypt. From the time of Abraham's coming from Charran into the land of Canaan, when this sojourning began, till the going of his descendants out of Egypt, was just 430 years. —PATRICK.
[m] Ps. cii. 13. John vii. 8. Acts i. 7.
* Not only for the action, but the time, Pharaoh's choice meets with God's. That very night, when the four hundred and thirty years were expired, Israel is gone: Pharaoh neither can, nor can will to keep them any longer; yet in this not fulfilling God's will, but his own.—BP. HALL.
[n] vii. 4.
[2] *A night of observations.*
[o] Deut. xvi. 1-6.
† This event of the departure of the Israelites from Egypt was so notorious, that the memory of it, as well as of various particulars in the birth, life, and adventures of Moses, was preserved in far-distant nations, though the story was much corrupted for want of the knowledge of these sacred records. —STACKHOUSE.
[p] Lev. xxii. 10. Eph. ii. 12.
[q] Gen. xvii. 12, 13, 23.
‡ *A foreigner*—literally, a dweller or inhabitant; by which name those pious Gentiles were called who renounced idolatry, though they did not embrace the Jewish religion, because they were permitted to settle among them, and dwell in their country, which was not allowed to other foreigners who continued idolaters. —PATRICK.
[r] 1 Cor. xii. 12. Eph. ii. 19-22.
[s] Num. ix. 12.
[t] Num. ix. 13.
[3] *Do it.*
[u] Num. ix. 14; xv. 15, 16.
[x] Gen. xvii. 12.
[y] Gal. iii. 28. Col. iii. 11.
[z] Lev. xxiv. 22. Num. xv. 15, 16, 29.
[a] Deut. iv. 1, 2. Matt. xxviii. 20. John ii. 5; xv. 14.

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paschal lamb in the attire and posture of men who were setting out on a journey, and in haste to depart. It does not appear, however, that the passover was afterwards celebrated in this manner; and our Lord and his apostles seem to have eaten it in the posture commonly used at their meals. Indeed, several things required at this institution were not afterwards observed. No intimation is given, that the lamb, which our Lord used at his last passover, was selected four days before; and he with his apostles left the house soon after the celebration of it. But the circumstances in which the Israelites were placed at this time rendered these observances significant and proper: for they were taught that it was the "LORD's passover;" that he was about to go through the whole land of Egypt, destroying every first-born of man and beast without exception, triumphing over the idols, as well as the princes of that country: and that he would respect the sprinkled blood on the doors of the Israelites, and not only *pass by* or *over* them, but effectually *protect* and *rescue* them, at the time of this general desolation; for so the word signifies. They must therefore be ready to march, on the shortest notice, within the course of that night.—The manner and posture in which the passover was then eaten, might typify the Christian's deliverance from the bondage of sin, and his heavenly pilgrimage by faith in Christ.

TENTH AND LAST PLAGUE.—Ver. 29. The hour chosen for this most tremendous execution, was suited to enhance the consternation. Probably the persons smitten expired with agonising cries, which awakened every family; and the report would rapidly spread from house to house. The Egyptians, for three days and nights just before, had been kept in perpetual solicitude and horror by the darkness, and now their rest was broken by a still more terrible calamity. By the death of the first-born, they were righteously punished for murdering the children of the Israelites; as well as for keeping that nation in bondage, which God honoured by calling it "his son, and his first-born.'—Words can never express the terror and bitterness of this sudden blow from an invisible hand, destroying the pride, hope, and comfort of every family of all ranks, throughout this populous kingdom; the whole nation at once mourning over the dead, and trembling for themselves!

DEPARTURE FROM EGYPT.—Ver. 37. The Israelites, though no doubt warned to prepare for a speedy departure, were at last driven out of Egypt so suddenly that they had not provided themselves with victuals for the journey. But while they were about to lay in a stock of bread, when the dough was yet unleavened, being constrained to set off, they took it with them in that state: and when they came to Succoth, they baked cakes of it for the present use. Probably this was their principal supply till the manna was sent. Thus the Lord took care that they should keep the feast of unleavened bread, which otherwise they would perhaps have neglected. From the first calling of Abraham, to the departure out of Egypt, exactly four hundred and thirty years seem to have passed.

PRACTICAL OBSERVATIONS.—The Lord makes all things new to those whom he delivers from the bondage of Satan, and takes to himself as his peculiar people; and the era of their enlargement is the commencement of a new life, of new hopes, pleasures, and employments. They who, in early life, are devoted to the service of God, are peculiarly happy; and we should begin every year, and month, and week, and day, with the great duties of religion; endeavouring to engage our families likewise. For nothing is more honourable to God or more profitable to men than harmonious family religion: it is the best bond of domestic peace, the best solace of domestic afflictions, and the best security for the continuance and increase of domestic felicity; while it affords an important advantage for constant "growth in grace, and the knowledge of Jesus Christ."—In order to attain these advantages and communicate them to others, we should diligently study the Holy Scriptures, that we may understand the true nature and meaning of every part of our religion, and be enabled to explain it to our children; who ought to be encouraged in their inquiries, and informed by clear and satisfactory answers: that, in the most easy and agreeable manner, they may become

51 And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt [b]by their armies.

CHAPTER XIII.

1 *The first-born sanctified to God.* 3 *The memorial of the passover is commanded.* 21 *God guideth them by a pillar of a cloud and of fire.*

AND the LORD spake unto Moses, saying,
2 [a]Sanctify* unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 ¶ And Moses said unto the people, [b]Remember this day, in which ye came out from Egypt, [c]out of the house of [1]bondage; for by [d]strength of hand the LORD brought you out from this *place:* [e]there shall no leavened bread be eaten.

4 This day came ye out, in the month [f]Abib.†

5 And it shall be, when the LORD [g]shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he [h]sware unto thy fathers to give thee, [i]a land flowing with milk and honey, that [k]thou shalt keep this service in this month.

6 [l]Seven days thou shalt eat unleavened bread, and in the seventh day *shall be* a feast to the LORD.

7 Unleavened bread shall be eaten seven days: and there shall [m]no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters.

8 And [n]thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.

9 And it shall be for [o]a sign unto thee upon thine hand,‡ and for a memorial between thine eyes, that the LORD's law [p]may be in thy mouth: for with a [q]strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore [r]keep this ordinance in his season from year to year.

11 ¶ And it shall be, when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 That thou shalt [2]set apart unto the LORD all that [s]openeth the matrix, and every firstling that cometh of a beast which thou hast; the males *shall be* the LORD's.

13 And every firstling [t]of an ass§ thou shalt redeem with a [3]lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man among thy children [u]shalt thou redeem.

14 ¶ And it shall be, when [x]thy son asketh thee [4]in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:

15 And it came to pass, when Pharaoh would hardly let us go, that the LORD slew all the first-born in the land of Egypt, both the first-born of man, and the first-born of beast: therefore I sacrifice to the LORD all that openeth the matrix, being males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, [y]and for frontlets between thine eyes; for by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure [z]the people repent when they see war, and they [a]return to Egypt:

18 But God [b]led the people about, *through* the way of the wilderness‖ of the Red sea. And the children of Israel went up [5]harnessed¶ out of the land of Egypt.

19 And Moses took the bones of Joseph* with him: [c]for he had straitly sworn the children of Israel, saying, [d]God will surely visit you; and ye shall carry up my bones away hence with you.†

20 ¶ And [e]they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And [f]the LORD‡ went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light, to go by day and night.

22 He [g]took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

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[b] vi. 26; vii. 4.

CHAPTER XIII.

[a] xxxiv. 19, 20. Lev. xxvii. 26. Heb. xii. 23.

* Or, *hallow, consecrate;* that is, put apart unto holy use for me and my service.—AINSWORTH.

[b] xx. 8. Deut. v. 15. Ps. cv. 5. Luke xxii. 19.

[c] xx. 2. Deut. v. 6. Josh. xxiv. 17. Jud. vi. 8.

[1] *Servants.*

[d] Deut. iv. 34. Eph. i. 19.

[e] *See on* xii. 8, 15.

[f] xxiii. 15; xxxiv. 18. Deut. xvi. 1.

† This word, *Abib,* signifies an *ear of corn,* for then barley began to ear. The Syriac word, *habal,* hath something of its sound, which signifies a *flower,* and so they here translate it, *the month of flowers.*—PATRICK.

[g] Gen. xv. 18-21. Deut. vii. 1.

[h] xxxiii. 1. Gen. xvii. 7, 8; xxii. 16-18.

[i] *See on* iii. 17.

[k] *See on* xii. 25.

[l] xxxiv. 18. Lev. xxiii. 6.

[m] xii. 19. Matt. xvi. 6-12.

[n] Deut. iv. 9, 10. Ps. lxxviii. 3-8. Eph. vi. 4.

[o] Deut. vi. 8. Prov. vi. 20-23. Is. xlix. 16. Matt. xxiii. 5.

‡ The Jewish superstition of wearing what were called "phylacteries," took its rise from these words.—CALMET.

[p] Deut. xxx. 14. Is. lix. 21. Rom. x. 8.

[q] Josh. i. 9. Ps. lxxxix. 13. Is. xxvii. 1. Rev. xviii. 8.

[r] xxiii. 15. Lev. xxiii. 6. 1 Cor. xi. 26.

[2] *Cause to pass over.*

[s] xxxiv. 19. Num. xviii. 15.

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[t] xxxiv. 20.

§ The ass seems to be here mentioned, rather than the horse or camel, because this animal was most in use among the Israelites. It appears to comprehend other "unclean beasts;" that is, creatures not fit for sacrifice.—KIDDER.

[3] *Kid.*

[u] Num. iii. 46-51. Rev. xiv. 4.

[x] Deut. vi. 20-24. Ps. cxlv. 4.

[4] *To-morrow.*

[y] Deut. vi. 7-9; xi. 18.

[z] Num. xiv. 1-4. Luke xiv. 27-32. Acts xv. 38. 1 Cor. x. 13.

[a] Neh. ix. 17. Acts vii. 39.

[b] Num. xxxiii. 6-8. Ps. cvii. 7.

‖ The desert bordering on the Red Sea. The Red Sea, called also the Arabian Gulf, separates Egypt on the west from Arabia on the east. The name in Hebrew signifies "the weedy sea," or the sea of weeds; so called from the variety of sea-weeds seen on its shores at low water.—SHAW.

[5] *By five in a rank.*

¶ The margin has, "by five in a rank," and the Tamul translation renders it, "went up by ranks."—ROBERTS.

* *The bones of Joseph,* and of the rest of the patriarchs, as appears from Acts vii. 16. The Jews say every tribe took care of the body of the founder of their family.—PATRICK.

[c] Josh. xxiv. 32. Acts vii. 16.

[d] Gen. xlviii. 21. Luke i. 68; vii. 16.

† The oath which Joseph had required of them was absolute, that they should take his bones with them when they departed; and in that strict regard for the letter of an oath, for which they were honourably distinguished among the nations, the elders of Israel would feel bound to carry his corpse with them, seeing they were literally about to quit the land.—KITTO.

[e] Num. xxxiii. 5, 6.

[f] Num. ix. 15-23. Deut. i. 33. Ps. cv. 39. Is. iv. 5, 6. 1 Cor. x. 1, 2.

‡ *The Lord.*—The Son of God, immediately and personally (1 Cor. x. 4, 9)—therefore also called the Angel of the Lord (Ex. xiv. 19), because he was and was to be his Father's Angel or messenger, sent by God unto men to ratify his covenant with them; whence he is called the Angel of the covenant (Mal. iii. 1).—POOLE.

[g] Ps. cxxi. 5-8.

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acquainted with the word and works of God, and join with us in celebrating the praises of his truth and mercy, and the wonders of his powerful arm.—*Scott.*

CHAP. XIII. FEAST OF UNLEAVENED BREAD.—Ver. 7. The Hebrews must be sure to keep "the feast of unleavened bread" (ver. 5-7). It was not enough that they remembered it, but they must celebrate the memorial of it in that way which God had appointed, and use the instituted means of preserving the remembrance of it. So, under the gospel, we must not only remember Christ, but "do this in remembrance" of him. Observe how strict the prohibition of leaven is (ver. 7); not only no leaven must be eaten, but none must be seen—no, not in all their quarters. Accordingly, the Jews' usage was, before the feast of the passover, to cast all the leavened bread out of their houses; they either burnt it, or buried it, or broke it small, and scattered it in the wind; they searched diligently with lighted candles in all the corners of their houses, lest any leaven should remain The care and strictness enjoined in this matter were designed—(1.) To make the feast the more solemn, and consequently the more taken notice of by their children, who would ask, "Why is so much ado made?" (2.) To teach us how solicitous we should be to put away from us all sin (1 Cor. v. 7).

CHILDREN TO BE TAUGHT.—Ver. 8. They must instruct their children in the meaning of it, and relate to them the story of their deliverance out of Egypt (ver. 8). Note, 1. Care must be taken betimes to instruct children in the knowledge of God. Here is an ancient law for catechising. 2. It is particularly of great use to acquaint children betimes with the stories of the Scripture, and to make them familiar to them. 3. It is a debt we owe to the honour of God, and to the benefit of our children's souls, to tell them of the great works God has done for his Church, both those which we have seen with our eyes done in our day, and which we have heard with our ears, and our fathers have told us: "Thou shalt shew thy son in that day," the day of the feast, these things. When they were celebrating the ordinance, they must explain it. "Everything is beautiful in its season." The passover is appointed "for a sign, and for a memorial," that "the Lord's law may be in thy mouth." Note, We must retain the remembrance of God's works, that we may remain under the influence of God's law. And those that have God's law in their heart should have it in their mouth, and be often speaking of it, the more to affect themselves, and to instruct others.—*Henry.*

DEDICATION OF THE FIRST-BORN.—Ver. 12. The first-born males alone were thus set apart for God: if a female preceded, the first succeeding male was not considered as the first-born. The firstling males of such animals as were appointed for sacrifice, were offered at the altar; but others must either be exchanged, or killed. The firstling of an ass is mentioned, as asses were common among the Israelites: but that of horses or camels likewise, which were not common, seem to have been under the same regulation. The Levites were afterwards taken instead of the first-born children.

LINE OF MARCH.—Ver. 20. The nearest road from Egypt to Canaan was only a few days' march; as it must be evident to every reader, who considers the journeys of the sons of Jacob into Egypt. But the Philistines were a hardy warlike people; and the Israelites were unarmed, dispirited by long bondage, and not acquainted with war: and they might have been greatly discouraged, had they been reduced to the necessity of engaging so soon with such formidable enemies. This was one reason, and probably the avowed reason, why the Lord led them another way: so that, by his express command, the Israelites took their route much more to the south than the direct road lay; and they marched towards the banks of the Red Sea; instead of going directly to the isthmus of Suez, which communicates betwixt Africa and Asia. It is probable, that at this time the Israelites had scarcely any arms: though they probably afterwards had procured some from the dead bodies of the Egyptians, when the Amalekites attacked them.

THE BRIGHT CLOUD.—Ver. 21, 22. The Lord manifested his gracious presence with Israel by a miraculous appearance in the air, in form like a pillar, the base of which was so large as to overshadow the camps of Israel. This was seen by day as a cloud, and by night it gave light as fire: and it seems to have been continued with them, to direct their marches, and as a pledge of the Divine protection, till they entered Canaan.—This pillar typified the guidance, comfort, and security which the Lord affords his true people, from the time when they renounce the service of sin and Satan, until they safely arrive in heaven.

PRACTICAL OBSERVATIONS.—"The strong man, armed," with our lusts and passions, our inveterate habits and intimate evil connections, vehemently opposes our conversion, and "will hardly let us go:" but "when a stronger than he comes upon him, he takes from him his armour wherein he trusted, and divides the spoil." Then, being delivered from bondage, putting ourselves under the Lord's care and protection, and joining ourselves to his people, we learn to walk before him in all his ordinances and



MEETING OF JACOB AND JOSEPH IN EGYPT.

B.C. 1491—B.C. 1491.

CHAPTER XIV.

1 *God instructeth the Israelites in their journey.* 5 *Pharaoh pursueth after them.* 19 *The cloud removeth behind the camp.* 21 *The Israelites pass through the Red sea;* 23 *which drowneth the Egyptians.*

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, [a]that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.*
3 For [b]Pharaoh will say of the children of Israel, [c]They *are* entangled in the land, the wilderness hath shut them in.
4 And [d]I will harden Pharaoh's heart, that he shall follow after them; [e]and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.
5 ¶ And it was told the king of Egypt that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, [f]Why have we done this, that we have let Israel go from serving us?
6 And he made ready his chariot, and took his people with him.
7 And he took [g]six hundred chosen chariots, and all the chariots of Egypt,† and captains over every one of them.
8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel: and the children of Israel went out [h]with an high hand.‡
9 But the Egyptians pursued after them, (all the horses *and* chariots of Pharaoh, and his horsemen, and his army,) and overtook them encamping by the sea, beside Pi-hahiroth, before Baal-zephon.
10 ¶ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; [i]and they were sore afraid: and the children of Israel [k]cried out unto the LORD.
11 And they said unto Moses, [l]Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? [m]wherefore hast thou dealt thus with us, to carry us forth out of Egypt?
12 *Is* not this the word that we did tell thee in Egypt, saying, [n]Let us alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.
13 ¶ And Moses said unto the people, [o]Fear ye not,§ stand still, and [p]see the salvation of the LORD, which he will shew to you to-day: [l]for the Egyptians whom ye have seen to-day, ye shall see them again no more for ever.
14 [q]The LORD shall fight for you,‖ and ye shall hold your peace.
15 ¶ And the LORD said unto Moses, [r]Wherefore criest thou unto me? speak unto the children of Israel, that they go forward:
16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it; and the children of Israel shall go on dry *ground* through the midst of the sea.
17 And [s]I, behold, I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsemen.
18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsemen.
19 ¶ And [t]the angel of God, which went before the camp of Israel, removed, and went behind them; and the pillar of the cloud went from before their face, and stood behind them.¶
20 And it came between the camp of the Egyptians and the camp of Israel; and it was [u]a cloud and darkness *to them,* but it gave light by night *to these:* so that the one came not near the other all the night.
21 ¶ And Moses stretched out his hand over the sea; and [x]the LORD caused the sea to go *back* by a strong east wind* all that night, and made the sea dry *land,* and the waters were divided.
22 And [y]the children of Israel went into the midst of the sea upon the dry *ground:* and the waters *were* [z]a wall unto them on their right hand, and on their left.
23 ¶ And [a]the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots, and his horsemen.

CHAPTER XIV.

[a] xiii. 17, 18. Num. xxxiii. 7.

* The Israelites were now secure, being out of all fear of the Egyptians, and just ready to take shelter in a wilderness, where no army, without a miracle, could subsist. The want of water, and every other necessary article, precluded all chance of being overtaken. But at this instant they have an order to change their route; not to march to the left to Canaan, the land flowing with milk and honey, but to retire from it.—BRYANT.

[b] Deut. xxxi. 21. Ps. cxxxix. 2, 4. Acts iv. 28.

[c] Jud. xvi. 2. Ps. lxxi. 11. Jer. xx. 10.

[d] *See on* iv. 21; vii. 3, 13, 14. Rom. xi. 8.

[e] Neh. ix. 10. Is. ii. 11, 12. Dan. iv. 30-37. Rom. ix. 17, 22, 23.

[f] Jer. xxxiv. 10-17. 2 Pet. ii. 20-22.

[g] Josh. xvii. 16-18. Is. xxxvii. 24.

† The Egyptian war-chariots were of a very light construction—a small box mounted on two low wheels, drawn by two horses. They mostly carried two persons—one to guide the vehicle, the other to fight. Sometimes the warrior stood alone in his car, the reins lashed round his body; and he thus, by the movements of his body, would manage the horses, while it left him greater freedom to ply the weapons of war.—KITTO.

[h] Num. xxxiii. 3. Ps. lxxxix. 13. Acts xiii. 17.

‡ That is, powerfully, openly, and boldly, like armed men (as in Ex. xiii. 18), and in the sight of the Egyptians (Num. xxxiii. 3), not like fugitives.—AINSWORTH.

[i] Ps. liii. 5. Is. vii. 2; li. 12, 13.

[k] Josh. xxiv. 7. Neh. ix. 9. Ps. xxxiv. 17. Is. xxvi. 16.

[l] xvi. 2, 3; xvii. 2, 3. Num. xiv. 1-4. Ps. cvi. 7, 8.

[m] Gen. xliii. 6. Num. xi. 15.

[n] Hos. iv. 17.

[o] Num. xiv. 9. 2 Kings vi. 16. Ps. xxvii. 1, 2.

§ These words argue a most admirable spirit that was in Moses, who was neither angry with them, nor dismayed at the approach of Pharaoh, but meekly exhorts them to be of good courage, and to trust in God, who, he assured them, would perfect what he had begun for them.—PATRICK.

[p] Is. xliii. 11. Jer. iii. 23. Hos. xiii. 4, 9.

[l] *For whereas ye have seen the Egyptians to-day,* &c.

[q] Deut. iii. 22. Josh. xxiii. 3. Jud. v. 20. Is. xxxi. 4, 5.

‖ What would this be in any mere human leader but the ravings of frenzy? Yet, wonderful to relate, the event accords with it. The Israelites escape "by the way of the sea:" the Egyptians perish in the same sea.—GRAVES.

[r] Josh. vii. 10. Ezra x. 4, 5.

[s] Gen. vi. 17; ix. 9.

[t] xxiii. 20; xxxii. 34. Is. lxiii. 9. Acts vii. 38.

¶ The Israelites were still in their encampment, waiting with trembling solicitude the crisis of their fate. What must have been their astonishment to see, all at once, the pillar of the cloud, which was in front of them, move round in silent majesty through the air, and take its place in their rear! "The glory of the Lord became their rere-ward!"—BUSH.

[u] Ps. xviii. 11. Prov. iv. 18, 19. 2 Cor. ii. 15, 16.

[x] Josh. iii. 13-16. Neh. ix. 11. Ps. lxvi. 6; lxxviii. 13. Is. li. 10, 15; lxiii. 12.

* *By a strong east wind*—which was a sign of God's presence, who wrought therein by his omnipotency; yet above all natural power of the wind, but rather contrary to it, its property being rather to spread the waters abroad than to gather them up in a heap. It was also a proper instrument to dry and harden the mud at the bottom of the sea (Gen. viii. 1; Ex. xv. 8).—DIODATI.

[y] Num. xxxiii. 8. 1 Cor. x. 1. Heb. xi. 29.

[z] Hab. iii. 8, 9. Zech. ii. 5.

[a] 1 Kings xxii. 20. Ec. ix. 3. Is. xliii. 16, 17.

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commandments: and though the way in which he leads us is widely different from that which we should choose for ourselves, we shall find that he, in every particular, regards our weakness, and that he orders all things for our good, and in such a manner as may most effectually keep us from returning back to sin and the world.—Through all the intricacies and dangers of the way, he will guide and guard us, by his Word and Spirit: he will enlighten every dark night of affliction by his holy consolations, and shelter us from the burning sun of temptation, until he bring to his heavenly rest with everlasting songs of joy and praise.—*Scott.*

CHAP. XIV. PHARAOH'S PURSUIT OF ISRAEL.—Ver. 6. The Egyptians had consented to the departure of the Israelites, and even urged them to be gone; and when they liberally bestowed on them the gold and silver and raiment which they asked, they seem to have had no expectation that they would return. But as the Israelites, probably, had not expressly declared themselves on this head, when the Egyptians heard (perhaps by some of the mixed multitude who came back) that they neither halted in the desert to offer sacrifices, nor kept the direct road to Horeb (where some think they had said that they intended to keep a feast to the Lord), but turned aside into intricate paths, they began to treat them as fugitive slaves. The servants of Pharaoh, while terrified by the Divine judgments, and suffering severely the effects of them, had counselled him to dismiss Israel: yet considering themselves sharers in his loss and disgrace, and being again encouraged to expect better success, they blamed themselves for having let them go, and gave Pharaoh more agreeable advice: and he was so infatuated by worldly policy, and so hardened in obstinate rebellion against the Lord, that, forgetting his late terrors, he determined to take vengeance on Moses and on Israel. Accordingly, he collected all forces which were at hand, especially his chariots of war and his cavalry, which was the chief strength of his army, and without delay pursued the fugitives; but they not expecting so formidable an enemy, had marched on with great alacrity, and in good order, not at all like slaves who were fleeing from their masters; and were at that time encamping by the sea. It is generally supposed, that on the right and left of their encampment there were impassable mountains or fortifications; while the Red Sea was in the front, and Pharaoh and his army pressed upon their rear.—*Scott.*

ISRAEL'S CONSTERNATION.—Ver. 11. Their fear set them a murmuring (ver. 11, 12). They gave up themselves for lost, and, as if God's arm were shortened all of a sudden, and he were not as able to work miracles to-day as he was yesterday, they despair of deliverance, and can count upon nothing but "dying in the wilderness." How inexcusable was their distrust! Did they not see themselves under the guidance and protection of a pillar from Heaven? And can Almighty Power fail them, or Infinite Goodness be false to them? Yet this was not the worst; they quarrel with Moses for bringing them out of Egypt, and, in quarrelling with him, fly in the face of God himself, and provoke him to wrath, whose favour was now the only succour they had to flee to. As the Egyptians were angry with themselves for the best deed they ever did, so the Israelites were angry with God for the greatest kindness that was ever done them; so gross are the absurdities of unbelief. They here express, 1. A sordid contempt of liberty, preferring servitude before it, only because it was attended with some difficulties. A generous spirit would have said, "If the worst come to the worst" (as we say), "it is better to die in the field of honour than to live in the chains of slavery;" nay, under God's conduct, they could not miscarry, and therefore they might say, "Better live God's freemen in the open air of a wilderness, than the Egyptians' bondsmen in the smoke of the brick-kilns."

ISRAEL GUARDED.—Ver. 19. A guard was set upon Israel's camp there where it now lay most exposed, which was "in the rear" (ver. 19, 20). "The angel of God," whose ministry was made use of in the pillar of cloud and fire, went from "before the camp of Israel," where they did not now need a "guide" (there was no danger of missing their way through the sea, nor needed they any other word of command than to go forward), and it came behind them, where now they needed a "guard" (the Egyptians being just ready to seize the hindmost of them), and so was a wall of partition between them. There, it was of use to the Israelites, not only to protect them, but to light them through the sea; and at the same time it confounded the Egyptians, so that they lost the sight of the prey just then when they were ready to lay hands on it. The word and providence of God have a black and dark side toward sin and sinners, but a bright and pleasant side toward those that are Israelites indeed. That which is a savour of life unto life to some, is a savour of death unto death to others.—*Henry.*

RED SEA DIVIDED.—Ver. 21. At the stretching forth of Moses' hand, and the waving of his rod, the Lord caused a strong east wind to blow: but even this was only the signal of his power, by which he divided the waters, till they formed two mighty walls,

24 And it came to pass, that, in the morning watch, the LORD [b]looked† unto the host of the Egyptians through the pillar of fire and of the cloud, [c]and troubled the host of the Egyptians,

25 And [d]took off their chariot-wheels, [2]that they drave them heavily: so that the Egyptians said, [e]Let us flee from the face of Israel; [f]for the LORD fighteth for them against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that [g]the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it;‡ [h]and the LORD [3]overthrew the Egyptians in the midst of the sea.

28 And [i]the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there [k]remained not so much as one of them.

29 But the children of Israel [l]walked upon dry *land* in the midst of the sea; and the waters *were* a wall unto them on their right hand, and on their left.§

30 Thus [m]the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea-shore.‖

31 And Israel saw that great [4]work which the LORD did upon the Egyptians: and the people [n]feared the LORD, and [o]believed the LORD, and his servant Moses.

CHAPTER XV.

1 *Moses' song.* 22 *The people want water.* 23 *The waters at Marah are bitter.* 25 *A tree sweeteneth them.* 27 *At Elim are twelve wells, and seventy palm-trees.*

[a]THEN sang Moses and the children of Israel this song* unto the LORD, and spake, saying, I will sing unto the LORD, [b]for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea.

2 The LORD *is* my [c]strength and [d]song, and he is become my [e]salvation: he *is* [f]my God, and I will prepare him an [g]habitation; my father's God, and I will [h]exalt him.

3 The LORD *is* [i]a man of war: [k]The LORD *is* his name.

B.C. 1491—B.C. 1491.

[b] Job xl. 12. Ps. lxxvii. 16-19.

† *The Lord looked* with an eye of indignation and vengeance (as is used Job xl. 12; Am. ix. 4), and troubled them with most terrible winds and rains, lightnings and loud thunder (as see Ex. xv. 10; Ps. lxvii. 17, 18), which put them into the greatest disorder and terror.—POOLE.

[c] Job xxii. 13. Ps. xlviii. 5.

[d] Ps. xlvi. 9. Jer. li. 21.

[2] *And made them to go heavily.*

[e] Job xi. 20. Ps. lxviii. 12. Am. i. 14.

[f] *See on* 14. Deut. iii. 22.

[g] Jud. i. 6, 7. Jam. ii. 13.

‡ When they saw the floods approaching, they turned round, and tried to regain the Egyptian shore, but the returning waves met and overwhelmed them. — BOOTHROYD.

[h] xv. 1-7. Jud. v. 20, 21.

[3] *Shook off.*

[i] Deut. xi. 4.

[k] Ps. cvi. 9-11; cxxxvi. 15.

[l] Job xxxviii. 8-11. Is. xliii. 2; lxiii. 12, 13.

§ The strong east wind contributed no doubt to the cutting of the waters in two, though not without the help of angelic powers. But that, contrary to all the laws of fluids, they stood erect on either hand like walls of ice, was effected wholly by angelical ministry, who upheld the waters in that posture till the Israelites were quite out of the sea.—PATRICK.

[m] 1 Sam. xiv. 23. Is. lxiii. 9. Jude 5.

‖ From these they might be supplied with riches, clothing, and arms, to meet their enemies in the wilderness.—CLARKE.

[4] *Hand.*

[n] 1 Sam. xii. 18. Ps. cxix. 120.

[o] Ps. cvi. 12, 13. Luke viii. 13.

CHAPTER XV.

* Jud. v. 1, &c. Rev. xv. 3.

* This song has been deservedly admired for the boldness of the imagery, the sublimity of the sentiments, and the dignity of the style.—BOOTHROYD.

[b] xviii. 11. Col. ii. 15.

[c] Ps. xviii. 1, 2.

[d] Deut. x. 21.

[e] Is. xii. 2. Acts iv. 12.

[f] Gen. xvii. 7.

[g] 2 Cor. v. 19. Eph. ii. 22.

[h] Phil. ii. 11.

[i] Ps. xxiv. 8. Rev. xix. 11-21.

[k] *See on* iii. 13, 15.

[l] Mic. vii. 19. Matt. xviii. 6.

[m] Ps. lxxxix. 8-13. Matt. vi. 13.

[n] Ps. ii. 9. Rev. ii. 27.

[o] Deut. xxxiii. 26.

[p] Is. xxxvii. 17.

[q] Is. v. 24.

[r] Is. xxxvii. 7.

† *The blast of thy nostrils.*—This is a beautiful metaphor. The powerful wind which caused the sea to go back, considered as an instrument in the hand of God, producing effects never before nor since witnessed by man, is said to be only the breath of his nostrils.—HEWLETT.

[s] Ps. lxxviii. 13.

[t] Jud. v 30.

[1] *Repossess.*

[u] Ps. lxxiv. 13, 14.

[x] Deut. xxxiii. 26.

[2] *Mighty ones.*

[y] Ps. lxxxix. 18.

[z] Ps. lxxxix. 5, 7.

[a] Eph. ii. 4.

[b] Ps. lxxviii. 52, 53.

[c] Num. xiv. 14.

‡ The effect produced upon the neighbouring nations had much influence in protecting the Israelites from hostilities, by inspiring a salutary dread of the God by which they were so manifestly protected. Forty years after, kings trembled on their thrones when they thought of it, Even 300 years after, when the ark of God was brought into the camp of Israel, the Philistines were terrified by the recollection of this then ancient event.—KITTO.

[d] Num. xxii. 3-5.

[e] Josh. ii. 9, 11.

[f] Deut. xx. 8.

[g] Deut. xi. 25.

[h] 1 Sam. ii. 9.

[i] 2 Sam. vii. 23.

[k] Ps. xliv. 2.

[l] Ps. lxxviii. 54-69. Jer. xxxi. 23.

§ Moses seems to have foreseen, by the spirit of prophecy, that God would place his habitation upon mount Zion: which he understood perhaps from the sacrifice of Isaac upon mount Moriah (Gen. xxii.)—PATRICK.

4 Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The [l]depths have covered them: they sank into the bottom as a stone.

6 Thy [m]right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath [n]dashed in pieces the enemy.

7 And in [o]the greatness of thine excellency thou hast overthrown [p]them that rose up against thee: thou sentest forth thy wrath, *which* [q]consumed them as stubble.

8 And with the [r]blast of thy nostrils† the waters were gathered together, [s]the floods stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, [t]I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall [1]destroy them.

10 Thou didst [u]blow with thy wind, the sea covered them: they sank as lead in the mighty waters.

11 Who *is* [x]like unto thee, O LORD, among the [2]gods? who *is* like thee, [y]glorious in holiness, [z]fearful *in* praises, doing wonders?

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou [a]in thy mercy hast [b]led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy habitation.

14 The people shall [c]hear, *and* be afraid:‡ sorrow shall take hold on the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed; the mighty men [d]of Moab, trembling shall take hold upon them: [e]all the inhabitants of Canaan shall [f]melt away.

16 Fear and [g]dread shall fall upon them: by the greatness of thine arm they shall be *as* [h]still as a stone; till thy people pass over, O LORD, till the people pass over, [i]*which* thou hast purchased.

17 Thou shalt bring them in, and [k]plant them in the [l]mountain of thine inheritance,§ *in* the place, O LORD, *which* thou hast made for thee to

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and a spacious road between, through which the Israelites marched securely; being encouraged outwardly by the word of Moses, but inwardly by the power of God; while the Egyptians, given up to desperate hardness of heart, presumptuously followed them. The Israelites, who marched foremost, probably, entered the channel of the sea while it was yet day; and a very spacious opening being made for them, the others followed in a broad column, so that the whole congregation was marching on the bed of the channel of the sea, at the beginning of the night, the Egyptians closely pursuing them. We may suppose that the Israelites were nearly arrived on the opposite shore, when Moses received this command, perhaps by a voice from the pillar of fire; but there is no improbability in the opinion, that the waters began to roll back with irresistible violence to their ancient channel, in that part of the sea where the Egyptians were, though they still continued a wall to Israel where they marched. It is, however, sufficient to know, that Israel was completely preserved; and Pharaoh, with the Egyptians, so entirely overwhelmed that not one remained. The returning light of the morning would shew them their dreadful situation; but every effort to escape was fruitless.—The Egyptians had drowned the male children of the Israelites in the river; and now the righteous Lord took vengeance on them for those cruel and multiplied murders, by drowning all the strength and flower of the nation in the Red Sea!—It is probable that the dead bodies were in general driven on shore, near the place where the Israelites went up out of the sea—the Lord thus ordering it; and that they were furnished with arms, as well as enriched with other spoils by that means.—*Scott.*

CHAP. XV. SONG OF MOSES.—Ver. 1 This song is, 1. An ancient song, the most ancient that we know of. 2. A most admirable composition, the style lofty and magnificent, the images lively and proper, and the whole very moving. 3. It is a holy song, consecrated to the honour of God, and intended to exalt his name, and celebrate his praise, and his only; not in the least to magnify any man; holiness to the Lord is engraven on it, and to him they made melody in the singing of it. 4. It is a typical song. The triumphs of the gospel-church, in the downfall of its enemies, are expressed in the song of Moses and the song of the Lamb put together, which songs are said to be sung upon a sea of glass, as this was upon the Red Sea (Rev. xv. 2, 3).

GOD PRAISED.—Ver. 11. "He is glorious in holiness;" his holiness is his glory. It is that attribute which angels adore (Isa. vi. 3). His holiness appeared in the destruction of Pharaoh, his hatred of sin, and his wrath against obstinate sinners. It appeared in the deliverance of Israel, his delight in the holy seed, and his faithfulness to his own promise. God is "rich in mercy," that is his treasure; "glorious in holiness," that is his honour. Let us always give thanks at the remembrance of his holiness. 2. "He is fearful in praises;" that which is the matter of our praise, though it is joyful to the servants of God, is dreadful and very terrible to his enemies (Ps. lxvi. 1-3). Or, it directs us in the manner of our praising God: we should praise him with an humble holy awe, and "serve the Lord with fear;" even our spiritual joy and triumph must be balanced with a religious fear. 3. He is *doing wonders* wondrous to all, being above the power, and out of the common course of nature; especially wondrous to us, in whose favour they are wrought, who are so unworthy, that we had little reason to expect them. They were wonders of power, and wonders of grace; in both God was to be humbly adored.—*Henry.*

CHORUS OF WOMEN.—Ver. 20. Miriam is joined, by Micah, with Moses and Aaron, in leading forth the people (Mic. vi. 4); and she is here called a *prophetess:* yet nothing is recorded of her in that character, but her leading the women in this song of praise, joined, according to the usages of the times, with timbrels and dances. It may, however, be observed, that she as well as Aaron said, "Hath not the Lord spoken by us?" (Num. xii. 2): and though she was rebuked for her misconduct on that occasion, yet the context seems to imply that the Lord had spoken by her, but not in the same manner as to Moses. Perhaps, on some occasions, she delivered the messages of God to the women of Israel. She was at this time about ninety years of age; and having generally lived with Aaron, she is called his sister, rather than the sister of Moses.—It is supposed that the Israelites sang responsively; and that Miriam led the chorus of the women, when it came to their turn to take up the song of praise. Many passages of Scripture seem to denote this alternate mode of singing, some of which are referred to in the margin.

MARAH.—Ver. 23. The immense multitude, with their numerous flocks and herds, marching for three days without any water, except as they might carry some small quantity with them, must have experienced great distress, and perhaps disease; and having found water, but not being able to drink it, they were still more disappointed. Probably the waters of Marah were not only very nauseous, but also unwholesome, so that the trial was very great. Moses did what the people had neglected to do; and, in

dwell in; *in* the Sanctuary, O LORD, *which* thy hands have established.

18 The [m]LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the LORD [n]brought again the waters of the sea upon them; but the children of Israel went on dry *land* in the midst of the sea.‖

20 ¶ And Miriam the [o]prophetess, the [p]sister of Aaron, took a timbrel in her hand; and [q]all the women went out after her with timbrels and with dances.

21 And Miriam [r]answered them, [s]Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

22 ¶ So Moses brought Israel from the Red sea; and they went out into the [t]wilderness of Shur; ¶ and they went three days in the wilderness, and found no water.

23 ¶ And when they came to [u]Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called [s]Marah.

24 And the people [x]murmured against Moses, saying, [y]What shall we drink?

25 And he [z]cried unto the LORD; and the LORD shewed him [a]a tree,* *which* when he had cast into the waters, the waters were made sweet: there he made for them [b]a statute and an ordinance, and there he [c]proved them,

26 And said, [d]If thou wilt diligently hearken to the voice of the LORD thy God, [e]and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these [f]diseases† upon thee, which I have brought upon the Egyptians: [g]for I *am* the LORD that healeth thee.

27 ¶ And they came to [h]Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

CHAPTER XVI.

1 *The Israelites murmur for want of bread.* 13 *Quails are sent,* 14 *and manna.*

AND they [a]took their journey from Elim; and all the congregation of the children of Israel came unto the wilderness of [b]Sin, which *is* between Elim and Sinai, on the fifteenth day of the second month after their departing out of the land of Egypt.

2 And the [c]whole congregation of the children of Israel murmured* against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, [d]Would to God [e]we had died by the hand of the LORD in the land of Egypt, when we sat by the [f]flesh-pots, *and* when we did eat bread to the full! for ye have brought us forth into this wilderness, [g]to kill this whole assembly with [h]hunger.

4 ¶ Then said the LORD unto Moses, Behold, [i]I will rain bread from heaven for you; and the people shall go out and gather [l]a certain rate every day, that I may [k]prove them, whether they will walk in my law, or no.

5 And it shall come to pass, that on the sixth day they shall [l]prepare *that* which they bring in; and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that [m]the LORD hath brought you out from the land of Egypt:

7 And in the morning, then [n]ye shall see the glory of the LORD;† for that he heareth your murmurings against the LORD: and what *are* we, that ye murmur against us?

8 And Moses said, *This shall be,* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that [o]the LORD heareth your murmurings which ye murmur against him: and what *are* we? your murmurings *are* not against us, but [p]against the LORD.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, [q]Come near before the LORD:‡ for he hath heard your murmurings.

10 And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, [r]that they looked toward the wilderness, and, behold, the glory of the LORD§ [s]appeared in the cloud.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even, ye shall eat flesh, and in the morning ye shall be filled with bread; and [t]ye shall know that I *am* the LORD your God.

B.C. 1491—B.C. 1491.

[m] Matt. vi. 13. Rev. xi. 15-17.
[n] xiv. 28, 29. Heb. xi. 29.
‖ The sublime poem of Moses appears to end with ver. 18. Ver. 19 is considered as what the Greeks call the *epiphonema* of the song, briefly repeating the whole matter of it, and ending where it began.—PICT. BIBLE.
[o] Jud. iv. 4. Acts xxi. 9.
[p] Num. xii. 1. Mic. vi. 4.
[q] Jud. xi. 34. Ps. lxviii. 25.
[r] 1 Sam. xviii. 7. Ps. xxiv. 7-10.
[s] Jud. v. 3.
[t] Gen. xvi. 7; xxv. 18.
¶ *Shur,* so usually called (Gen. xvi. 7), and by the Israelites Etham (see Num. xxxiii. 8); for both there and here it is said they went three days in this wilderness.—POOLE.
[u] Num. xxxiii. 8.
[x] *Bitterness.*
[y] Num. xi. 1-6.
[z] Ps. lxxviii. 19, 20. Matt. vi. 25.
[a] Ps. l. 15.
[b] 2 Kings ii. 21. 1 Cor. i. 18.
* The Arabs call a shrub or tree, not unlike our hawthorn, either in form or flower, by the name of "Elvah." It was with this wood, they say, Moses sweetened the waters of Marah.—BRUCE.
[b] Josh. xxiv. 21-25.
[c] Deut. viii. 2, 16.
[d] Lev. xxvi. 3-13.
[e] Deut. xii. 28.
[f] Deut. vii. 15.
† In Deut. xxviii. 60, it is said, "And the Lord will bring again upon thee all the diseases of Egypt, of which thou wast afraid, and they shall cleave to thee." In ver. 27, 35, same chap., erring Israel is threatened with the infliction of a sickness peculiarly Egyptian. All of these passages agree in this, that Egypt, in reference to diseases, is a very peculiar land, and is visited by them in a very special degree.—HENGSTENBERG.
[g] Ps. ciii. 3.
[h] Num. xxxiii. 9.

CHAPTER XVI.

[a] Num. xxxiii. 10-12.
[b] xvii. 1. Num. xxxiii. 12.
[c] Gen. xix. 4.
* The Targums have given the most probable reason for this murmuring of Israel, by informing us that on this day the bread which they had brought out of Egypt was consumed.—BOOTHROYD.
[d] Josh. vii. 7. Acts xxvi. 29. 2 Cor. xi. 1.
[e] Job iii. 1, 10, 20. Jon. iv. 8, 9.
[f] ii. 23. Num. xi. 4, 5.
[g] v. 21; xvii. 3. Num. xvi. 13, 41.
[h] Deut. viii. 3. Lam. iv. 9.
[i] Ps. lxxviii. 24. John vi. 31, 32. 1 Cor. x. 3.
[l] *The portion of a day in his day.*
[k] *See on* xv. 25. Josh. xxiv. 15.
[l] xxxv. 2, 3. Lev. xxv. 21, 22.
[m] Num. xvi. 28-30.
[n] Lev. ix. 6. Is. xxxv. 2, vi. 5. John xi. 4, 40.
† Their seeing the glory of the Lord is not to be understood of the bread or the flesh he sent them, but of the fire which appeared to all the people, to reprove them for their murmuring.—ABARBINEL.
[o] Num. xiv. 27. Matt. ix. 4. John vi. 41-43. 1 Cor. x. 10.
[p] 1 Sam. viii. 7. Luke x. 16. John xiii. 20.
[q] Num. xvi. 16.
‡ Towards the pillar of cloud, which was a token of God's presence. — AINSWORTH.
[r] Num. xiv. 10; xvi. 19, 42.
§ Some extraordinary and Divine brightness (Lev. ix. 6, 23; Num. xiv. 10).—DIODATI.
[s] xiii. 21, 22. Matt. xvii. 5.
‖ *At even; between the two evenings.* The quails came at evening; for, naturally, they flew in the daytime over the sea, and came to land towards even (Num. xi. 31). And manna came at morning, because it fell with the morning dew. The quails are not, in Scripture, noted to be a spiritual meat, as was the manna (1 Cor. x. 3); the flesh, therefore, which was to fill their bellies, came towards night, the time of darkness; but the bread of heaven came in the morning, which usually signifieth the time of grace from the Lord (Ps. xxx. 6; cxliii. 8; Lam. iii. 22, 23).—AINSWORTH.
[t] Jer. xxxi. 34. Joel iii. 17.

answer to his prayer, a tree was pointed out to him, by means of which the waters became sweet and wholesome. It cannot reasonably be supposed that this change was made by a natural efficacy; but rather, that the wood was the appointed token of God's miraculous operation. It may also be considered as a type of the blessings of the gospel, which Christ obtained for us when he hung upon the tree; and which sweeten all our bitterest trials, by giving peace to the conscience, comfort and the hope of glory.—*Scott.*

ELIM.—Ver. 27. At Elim they had good water, and enough of it. Though God may, for a time, order his people to encamp by the waters of Marah, yet that shall not always be their lot. See how changeable our condition is in this world, from better to worse, from worse to better. Let us, therefore, learn both how to be abased and how to abound; to rejoice as though we rejoiced not, when we are full; and to weep as though we wept not, when we are emptied. Here were twelve wells for their *supply,* one for every tribe, tha they might not strive for water, as their fathers had sometimes done; and, for their *pleasure,* there were seventy palm-trees, under the shadow of which their great men might repose themselves. Note, God can find places of refreshment for his people even in the wilderness of this world, wells in the valley of Baca, lest they should faint in their mind with perpetual fatigue.—*Henry.*

LESSON.—Those events in providence, and those experiences in the life of faith, which have occasioned our most distressing apprehensions, often terminate in such a manner as to fill our hearts with gratitude, and our lips with praise; nor would the Lord lead those whom he loves into straits, did he not intend to render them subservient to his own glory, and to their comfort and advantage.—When we have patiently and quietly waited for deliverance out of trouble, and have had our expectations answered, we should proclaim to all around us the wonderful works of God; and every one, in the improvement of his talent, and the exercise of his particular endowments, should concur in so pleasant and reasonable a service.—They who oppress the people of God are his declared enemies, over whom he will at length triumph completely; and all shall acknowledge that he is "glorious in holiness, as well as power," in their destruction, and in that of all impenitent sinners. But they who humbly submit to him and trust in his mercy, will find that he "is become their salvation," and he will "compass them about with songs of deliverance."—What his grace begins, his power and faithfulness will complete; and, having redeemed them from the bondage of sin and Satan, every past favour becomes an earnest of future benefits, till he shall bring them to his holy habitation in heaven.—*Scott.*

CHAP. XVI. MURMURING.—Ver. 2. The Hebrews so far undervalued their deliverance, that they wished they had died in Egypt, nay, and died by the hand of the Lord too, that is, by some of the plagues which cut off the Egyptians; as if it were not the hand of the Lord, but of Moses only, that brought them into this hungry wilderness. It is common for people to say of that pain, or sickness, or sore, of which they see not the second causes, "It was what pleases God," as if that were not so likewise which comes by the hand of man, or some visible accident. Prodigious madness! They will rather die by the flesh-pots of Egypt, where they found themselves with provision, than live under the guidance of the heavenly pillar in a wilderness, and be provided for by the hand of God; they pronounce it better to have fallen in the destruction of God's enemies, than to bear the fatherly discipline of his children. We cannot suppose that they had any great plenty in Egypt, how largely soever they now talk of the flesh-pots, nor could they fear dying for want in the wilderness, while they had their flocks and herds with them; but discontent magnifies what is past, and vilifies what is present, without regard to truth or reason. None talk more absurdly than murmurers.—*Henry.*

MANNA—ITS NAME.—Ver. 15. After the Israelites had feasted at night upon the quails, they found, in the morning, that, along with the dew, there had fallen all around the camp, "a small round thing, as small as the hoar-frost;" yet it had not been exhaled with the dew, but lay on the ground as a solid substance: and, while they did not know what it was, and inquired of each other, they were led to say, "This is man," or *man-hu.* The common opinion is, that *Man-hu* may be rendered, *What is this?* But it appears to be an error; for *ma-hu* is the proper term for *What is this?* and *man-hu* is never used in that sense. But the word *man* seems to be derived

13 And it came to pass, that at even [u]the quails‖ came up, and covered the camp; and in the morning the dew lay round about the host.

14 And when [x]the dew that lay was gone up, behold, upon the face of the wilderness *there lay* a small round thing, *as* small as [y]the hoar-frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, [2]It *is* [z]manna:¶ for they wist not what it *was*. And Moses said unto them, [a]This *is* the bread which the LORD hath given you to eat.

16 ¶ This *is* the thing which the LORD hath commanded, Gather of it every man according to his eating, an omer [3]for every man, *according to* the number of your [4]persons; take ye every man for *them* which *are* in his tents.

17 And the children of Israel did so, and gathered, some more, some less.*

18 And when they did mete *it* with an omer, [b]he that gathered much had nothing over, and he that gathered little had no lack: they gathered every man according to his eating.

19 And Moses said, Let no man [c]leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses; but some of them left of it until the morning, and it [d]bred worms, and stank: [e]and Moses was wroth with them.

21 And they gathered it every [f]morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass, *that* [g]on the sixth day they gathered twice as much bread, two omers for one *man:* and all the rulers of the congregation came and told Moses.

23 And he said unto them, This *is that* which the LORD hath said, To-morrow *is* the [h]rest of the holy sabbath unto the LORD:† [i]bake *that* which ye will bake *to-day*, and seethe that ye will seethe; and that which remaineth over lay up for you, to be kept until the morning.

24 And they laid it up till the morning, as Moses bade; and it did not stink,‡ neither was there any worm therein.

25 And Moses said, Eat that to-day; for to-day *is* a sabbath unto the LORD: to-day ye shall not find it in the field.

26 [k]Six days ye shall gather it; but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the people on the seventh day for to gather, and they found none.

28 And the LORD said unto Moses, [l]How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD [m]hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place; let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna: [n]and it *was* like coriander-seed,§ white; and the taste of it *was* like wafers *made* with honey.

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, [o]Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

34 As the LORD commanded Moses, so Aaron laid it up before the [p]Testimony,‖ to be kept.

35 And the children of Israel did eat manna [q]forty years, until they came to a land inhabited: they did eat manna until they came unto [r]the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an ephah.¶

CHAPTER XVII.

1 *The people murmur for water at Rephidim.* 5 *Moses sent to the rock in Horeb.* 13 *Amalek is overcome.*

AND all the congregation of the children of Israel journeyed from the wilderness of [a]Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

B.C. 1491—B.C. 1491.

[u] Num. xi. 31-33. Ps. lxxviii. 27, 28.

‖ The quail of the desert, according to Hasselquist, very much resembles the red partridge, but is not larger than the turtle-dove. The Arabs bring many thousands of them to sell at Jerusalem about Whitsuntide. —HALES.

[x] Neh. ix. 15.

[y] Ps. cxlvii. 16.

[2] *What is this?* or, *It is a portion.*

[z] Deut. viii. 3, 16. Josh. v. 12.

¶ The Hebrew words *man-hu*, are thought by some to signify as much as *mah-hu*; i.e., *What is it?* So Philo, Josephus, and a great number of the ancient and modern expositors, who take *man* to be an Egyptian word, signifying as much as the Hebrew word *mah*. But it doth not seem likely that they joined an Egyptian word to a Hebrew, as *hu* is acknowledged to be. Therefore it may be better expounded, *it is a gift*, or *a portion*. —PATRICK.

[a] *See on* 4. Prov. ix. 5.

[3] *By the poll*, or *head*.

[4] *Souls*.

* As much as would be sufficient for their families, according as they were larger or less. —PATRICK.

[b] 2 Cor. viii. 14, 15.

[c] xxiii. 18. Matt. vi. 34.

[d] Matt. vi. 19. Luke xii. 15, 33. Jam. v. 2, 3.

[e] Num. xii. 3; xvi. 15. Mark iii. 5. Eph. iv. 26.

[f] Prov. vi. 6-11. Ec. ix. 10; xii. 1. Matt. vi. 33. John xii. 35. 2 Cor. vi. 2.

[g] Lev. xxv. 21, 22.

[h] xx. 8-11; xxxi. 15. Gen. ii. 2, 3. Lev. xxiii. 3. Mark ii. 27, 28. Luke xxiii. 56.

† He required them to observe a strict "rest" on that day; that they might keep up the memory of their hard labours in Egypt, where they were not suffered to rest on the Sabbath-day; and be the more engaged to serve God, who had so wonderfully delivered them from that wretched state.—WAKE.

[i] Num. xi. 8.

‡ A miracle in the putrefaction and preservation: that it was full of worms, when it was kept beyond the due hour for distrust; full of sweetness, when it was kept a day longer for religion; yea, many ages, in the ark, for a monument of the power and mercy of the Giver. —HALES.

[k] xx. 9, 11. Deut. v. 13. Luke xiii. 14.

[l] Num. xiv. 11. 2 Kings xvii. 14. Ps. lxxxi. 13, 14. Is. vii. 9, 13. Ez. xx. 13-16. Mark ix. 19.

[m] xxxi. 13. Neh. ix. 14. Is. lviii. 13, 14.

[n] Num. xi. 6, 7. Cant. ii. 3.

§ *Coriander.*—It is generally agreed that the Hebrew word *gad*, does really represent the coriander. This, the *Coriandrum sativum* of botanists, is an umbelliferous plant akin to the parsley in family characteristics. The flowers grow in an umbel, and are individually small and white; the leaves are much divided and smooth; the seeds are employed, from their aromatic nature, in culinary purposes, and hence their round and finished shape is well known. —PICT. BIBLE.

[o] Ps. ciii. 1, 2; cxi. 4, 5. Luke xxii. 19. Heb. ii. 1.

[p] xxvii. 21; xxx. 6, 36; xl. 20. Num. i. 50, 53; xvii. 10.

‖ *The Testimony*, "the ark," called the ark of the testimony (chap. xxv. 16); and here, by way of abbreviation, the *Testimony*, or *witness*, because in it were the tables of the covenant, or the law of God, which was a testimony of God's authority and will, and of man's subjection and duty, or of the covenant made between God and man (see Deut. x. 5; xxxi. 26).—POOLE.

[q] Deut. viii. 2, 3. John vi. 30-58.

[r] Num. xxxiii. 48-50. Deut. xxxiv. 1-4.

¶ An *ephah*, seven gallons two quarts and half a pint, wine measure; six gallons three pints and three solid inches, corn measure. — CUMBERLAND.

CHAPTER XVII.

[a] xvi. 1. Num. xxxiii. 12-14.

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from *manah*, which is repeatedly used for *appointing* or *preparing* the food for any person or persons (Dan. i. 10); and thus, by an abbreviation not uncommon in the Hebrew, the word *man* may signify *prepared;* and *Man-hu* may mean, *This is prepared;* or, "This is the food before predicted, which God hath prepared for us." —But it may be derived from *Manah*, and signify a *gift*, or *portion*, namely, from God. It hath, however, retained the name first given it, as to the substance, in most languages into which the Scriptures have been translated.

THE GATHERING.—Ver. 18. The Lord sent the manna, but the people must go out early to gather it; and they were directed to take, for each individual, such a quantity as would in general suffice a healthy man; for that seems to be the meaning of the expression, "Every man according to his eating," when compared with the context. There would be in each tent several women and children, who did not require so much food as the grown men; yet these were directed to gather for every one of them, each man according to "his own eating." And as an *omer* is computed to be nearly three quarts, wine measure, it would be a competent supply for an individual. We may suppose, that the several persons capable of labour, in each tent, cast all they gathered into one stock; and when the father of the family came to measure it, he was allowed to retain an omer for each of his household; but if he had any over, he must impart it to his neighbour who had less than that quantity; for some would be less active than others. Thus it came to pass, that he who "gathered much had nothing over, and he that gathered little had no lack;" but they daily gathered for every individual, in that vast assembly, according to the eating of a grown man, or an omer each; and this was the case during forty years.—*Scott.*

THE SABBATH.—Ver. 23. There was an intermission of the manna on the seventh day; God did not send it them, and therefore they must not expect it, nor go out to gather (ver. 25, 26). This shewed that it was not produced by natural causes, and that it was designed for a confirmation of the Divine authority of the law which was to be given by Moses. Thus God took an effectual course to make them "remember the Sabbath-day;" they could not forget it, nor the day of preparation for it. Some, it seems, went out on the seventh day, expecting to find manna (ver. 27), but they found none, for those that will find must seek in the appointed time.

MANNA TYPICAL.—Ver. 35. The manna is called "spiritual meat" (1 Cor. x. 3), because it was typical of spiritual blessings in heavenly things; Christ himself is the true Manna, the Bread of life, of which this was a figure (John vi. 49-51). The Word of God is the manna by which our souls are nourished (Matt. iv. 4). The comforts of the Spirit are hidden manna (Rev. ii. 17). These come from heaven as the manna did, and are the support and comfort of the divine life in the soul, while we are in the wilderness of this world. It is food for *Israelites*, for those only that follow the pillar of cloud and fire. It is to be *gathered;* Christ in the Word is to be applied to the soul, and the means of grace are to be used; we must every one of us gather for ourselves, and gather in the morning of our days, the morning of our opportunities, which, if we let slip, it may be too late to gather. The manna they gathered must not be hoarded up, but eaten; they that have received Christ must by faith live upon him, and not receive his grace in vain: there was manna enough for all, enough for each, and none had too much; so in Christ there is a complete sufficiency, and no superfluity. But they that did eat manna hungered again, died at last, and with many of them God was not well-pleased; whereas they that feed on Christ by faith shall never hunger, and shall die no more, and with them God will be for ever well pleased. The Lord evermore give us this bread!—*Henry.*

PRACTICAL OBSERVATIONS.—Changes are prepared for us in this world: we should therefore prepare for them, and be ready to endure hardship, and to exercise faith, patience, and self-denial, whenever called to it. But before we severely censure others, we ought to put "our souls in their souls' stead." We may easily condemn the Israelites; but perhaps we do not readily suspect that we also should distrust, despond, and murmur if proved by far less trials, and left to ourselves; nor do we sufficiently regard their conduct as an intended picture of human nature, and their history as that of the human heart, under the varying dispensations of Providence. In whatever situation we are placed, we are prone to undervalue our mercies, to aggravate our troubles, and to compare the unfavourable side of our present circumstances with the favourable side of some former, or some imaginary situation; and in this way we are perversely ingenious in rendering ourselves discontented and unthankful, and are ever wishing for some change, yet ever seeming to change for the worse!—*Scott.*

CHAP. XVII. WATER.—Ver. 1. God directed Moses whither to go, and appointed him to take of the elders of Israel with him, to be witnesses of what was done, that they might themselves be satisfied, and might satisfy others, of the certainty of God's presence with them: he promised to meet him there in the cloud of glory (to encourage him), and ordered him to smite the rock. Moses obeyed, and immediately water came

B.C. 1491—B.C. 1491.

2 Wherefore [b]the people did chide with Moses, and said, [c]Give us water that we may drink. And Moses said unto them, Why chide ye with me? [d]wherefore do ye tempt the LORD?*

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to kill us, and our children, and our cattle, with thirst?

4 And Moses [e]cried unto the LORD, saying, What shall I do unto this people? they be [f]almost ready to stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel; and [g]thy rod, wherewith thou smotest the river, take in thine hand, and go.

6 Behold, I will stand before thee there upon the rock in Horeb; [h]and thou shalt smite the rock,† and there shall come water out of it, [i]that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place [1]Massah, and [2]Meribah, because of the chiding of the children of Israel, and because [k]they tempted the LORD, saying, [l]Is the LORD among us, or not?

8 ¶ Then came [m]Amalek,‡ and fought with Israel in Rephidim.

9 And Moses said [n]unto [3]Joshua, Choose us out men, and go out, fight with Amalek:§ tomorrow I will stand on the top of the hill, with the rod of God in mine hand.

10 So [o]Joshua did as Moses had said to him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass, when [p]Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed.

12 But Moses' [q]hands *were* heavy; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur [r]stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

13 And [s]Joshua discomfited Amalek and his people with the edge of the sword.

[b] Num. xi. 4-6; xx. 3-5.
[c] Gen. xxx. 1, 2. 1 Sam. viii. 6.
[d] Deut. vi. 16. Ps. cvi. 14. 1 Cor. x. 9.
* *Tempt the Lord; i.e.*, Why do ye distrust his Divine power or goodness? Has not God often relieved you? and is he not able and willing to do so now?—BOOTHROYD.
[e] xv. 25. Num. xi. 11.
[f] Num. xiv. 10. John viii. 59. Acts vii. 59.
[g] vii. 19, 20.
[h] Num. xx. 9-11. 1 Cor. x. 4.
† The Arabs shew a rock of red granite stone on the foot of mount Serich, discoloured, as if by the running of water, and with a sort of openings or mouths, which appear not to be the work of a tool. They suppose this to be the rock here spoken of; and they call it the Stone of Moses.—POCOCKE.
[i] John iv. 10, 14; vii. 37, 38.
[1] *Temptation.*
[2] *Chiding* or *strife.*
[k] Ps. xcv. 8. Heb. iii. 8, 9.
[l] Is. xli. 6.
[m] 1 Sam. xxx. 1. Ps. lxxxiii. 7.
‡ These Amalekites were the posterity of Esau, and were no doubt prompted in this assault by the hereditary hatred of that race which had become possessed of the birthright and blessing lost by their father.—BUSH.
[n] Num. xi. 28. Deut. xxxii. 44.
[3] Called *Jesus.*
§ This event begins a new era in the history of the Israelites. Hitherto God, by his own almighty power, had fought for his people, delivering them when they had no power to help themselves. But now they are called upon to put forth their own strength and courage in opposing their enemies, and, though graciously upheld by Divine aid, to overcome by their own prowess.—HILL.
[o] Matt. xxviii. 20.
[p] Luke xviii. 1.
[q] Matt. xxvi. 40-45. Eph. vi. 18.
[r] Phil. i. 19. Heb. xii. 12.
[s] Josh. x. 28-42.
[t] Deut. xxxi. 9.
‖ This is the first time writing is mentioned in Scripture. It is now ascertained that writing existed among the Egyptians before the age of Joseph. Plato tells us that Thoth, secretary to King Thamus, invented the alphabet; and Champollion has actually discovered that the Egyptians had a kind of hieroglyphic writing, which was merely phonetic—*i.e.*, signs representing the sounds expressed.—HENRY.
[u] Deut. xxv. 17-19.
[x] Job xviii. 17.
[4] *The LORD my Banner.*
[5] *Because the hand* of Amalek is *against the throne of the LORD*, therefore, &c.
[6] *The hand upon the throne of the LORD.*
[y] Ps. xxi. 8-11.

14 And the LORD said unto Moses, [t]Write‖ this *for* a memorial in a book, and rehearse *it* in the ears of Joshua; [u]for I will utterly put out [x]the remembrance of Amalek from under heaven.

15 And Moses built an altar, and called the name of it [4]JEHOVAH-nissi:

16 For he said, [5]Because [6]the LORD hath sworn, *that* the LORD [y]*will have* war with Amalek from generation to generation.

CHAPTER XVIII

1 *Jethro bringeth to Moses his wife and two sons.* 7 *Moses entertaineth him;* 13 *and accepteth his counsel.*

WHEN [a]Jethro, the priest of Midian, Moses' father-in-law, [b]heard of all that [c]God had [d]done for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

2 Then Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after he had sent her back,*

3 And her two sons; of which the name of the one *was* [1]Gershom; for he said, I have been an alien in a strange land:

4 And the name of the other *was* [2]Eliezer; for the God of my father, *said he, was* mine help, and [e]delivered me from the sword of Pharaoh.

5 And Jethro, Moses' father-in-law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the [f]mount of God:

6 And he said unto Moses,† I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

7 ¶ And Moses [g]went out to meet his father-in-law,‡ and did obeisance, and [h]kissed him; and they asked each other of *their* [3]welfare: and they came into the tent.

8 And Moses [i]told his father-in-law all that the LORD had done unto Pharaoh, and to the Egyptians, for Israel's sake, [k]*and* all the travail that had [4]come upon them by the way, and *how* the LORD delivered them.

9 ¶ And Jethro [l]rejoiced for all the goodness which the LORD had done to Israel, whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, [m]Blessed *be* the LORD, who hath delivered you out of the hand of the Egyp-

[a] Num. x. 29.
[b] Ps. lxxviii. 4. Gal. i. 23, 24.
[c] Acts vii. 35, 36.
[d] Ps. cv. 36-41; cvi. 8-11.
* It is uncertain when Moses sent her back to her father, but it was probably at her own desire, from the inn, or lodging-place (Ex. iv. 24), when she saw how difficult his work was likely to prove in Egypt.—PATRICK.
[1] *A stranger there.*
[2] *My God is an help.*
[e] Dan. vi. 22. Acts xii. 11. 2 Cor. i. 8-10.
[f] xxiv. 16, 17.
† He spake not by word of mouth, as the next verse sheweth, but either by a letter or messenger (as that word is used Matt. viii. 6-8, compared with Luke vii. 3-6).—POOLE.
[g] Jud. xi. 34.
‡ Because of Jethro's honour and wisdom; but he did not go to meet his wife and children, for it is not customary for a man of rank and authority to do this.—EBEN EZRA.
[h] Gen. xlv. 15. Acts xx. 37.
[3] *Peace.*
[i] Neh. ix. 9-15.
[k] xv. 22-24; xvi. 3.
[4] *Found them.*
[l] Rom. xii. 10, 15. 1 Cor. xii. 26.
[m] 1 Pet. i. 3.

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out of the rock in great abundance, which ran throughout the camp in streams and rivers (Ps. lxxviii. 15, 16), and followed them wherever they went in that wilderness: it is called "a fountain of waters" (Ps. cxiv. 8). God shewed the care he took of his people in giving them water when they wanted it; he shewed his power in fetching the water out of a rock; and he put an honour upon Moses in appointing the water to flow out upon his smiting of the rock. This fair water that came out of the rock is called "honey and oil" (Deut. xxxii. 13), because the people's thirst made it doubly pleasant; coming when they were in extreme want, it was like honey and oil to them. It is probable the people digged canals for the conveyance of it, and pools for the reception of it, in like manner as, long afterward, passing through the valley of Baca, they made it a well (Ps. lxxxiv. 6; Num. xxi. 18). Let this direct us to live in a dependence—1. Upon God's providence, even in the greatest straits and difficulties. God can open fountains for our supply where we least expect them, "waters in the wilderness" (Isa. xliii. 20). 2. Upon Christ's grace; "that rock was Christ" (1 Cor. x. 4). The graces and comforts of the Spirit are compared to "rivers of living water" (John vii. 38, 39; iv. 14).

HOREB.—Ver. 6. A new name was, upon this occasion, given to the place, preserving the remembrance, not of the mercy of their supply—the water that followed them was sufficient to do that—but of the sin of their murmuring: *Massah, temptation*, because they *tempted* God; *Meribah, strife*, because they chid with Moses (ver. 7). There was thus a remembrance kept of sin, both for the disgrace of the sinners themselves (sin leaves a blot upon the name), and for warning of their seed to take heed of sinning after the similitude of their transgression.—*Henry.*

AMALEK.—Ver. 8. Joshua, who already was an eminent person, was directed to choose a company of warlike men, and give battle to Amalek; while Moses would place himself on a hill, within sight of the soldiers, lifting up the rod of God, which had been the token of so many miracles, wrought for Israel and against their enemies. No doubt, Moses, Aaron, and Hur (whom some conjecture to have been the husband of Miriam) united their earnest prayers; and Moses especially was Israel's typical intercessor and mediator; yet, the holding up of his *hands* (probably first one, and then the other), with the rod of God, must chiefly be considered as an avowed dependence, not on human valour, but on the power of JEHOVAH for victory. Thus, so long as Moses was able to hold up the rod, Israel prevailed; but when his hand drooped, then Amalek prevailed; yet, by proper assistance, he was enabled to hold it up till sunset, *by which time* Joshua had obtained a complete victory. Perhaps Amalek was the *name of the king*, as well as of the people; or the Amalekites were aided by allies or dependants.—This transaction tended to shew the nature and efficacy of faith, and the prevalency of prayer, and typified Christ's effectual intercession for his disciples in all their conflicts.—The people had just before quarrelled with Moses, as if he had meant to kill them; but he was now honoured by holding up the rod of God, the token of their deliverance and triumph.

PRACTICAL OBSERVATIONS.—We should expect that our enemies will especially assault us when drinking most abundantly from the living streams of salvation: these will, however, prepare us for the conflict, and, fighting under the LORD *our Banner*, we shall finally prevail, and give him the glory.—We may also observe that some men are useful in one way, and some in another, but none are so serviceable as they who serve the public by the fervent persevering prayers of faith. Little do statesmen in the cabinet, or commanders in the field, understand how much the success of their deliberations and efforts is influenced by the prayers of the true Christian in his closet, in his family, and in the house of God!—*Scott.*

CHAP. XVIII. JETHRO'S VISIT.—Ver. 1. Observe here, The kind greeting that was between Moses and his father-in-law (ver. 7). Though Moses was a prophet of the Lord, a great prophet, and king in Jeshurun, yet he shewed a very humble respect to his father-in-law. However God in his providence is pleased to advance us, we must make conscience of giving honour to whom honour is due, and never look with disdain upon our poor relations. Those that stand high in the favour of God are not thereby discharged from the duty they owe to men, nor will that justify them in a stately, haughty carriage. Moses went out to meet Jethro, did "obeisance to him, and kissed him." Religion does not destroy good manners. "They asked each other of their welfare." Even the kind How-do-yous that pass between them are taken notice of, as the expressions and improvements of mutual love and friendship.—*Henry.*

JETHRO'S ADVICE.—Ver. 17. The earnestness of mind with which Moses engaged in this important work had caused him to overlook the consequences of such incessant application, which must have soon worn him down, and have eventually proved injurious to the people also; and it did not please the Lord to instruct him in this point of discretion *immediately*, but by the counsel of a wise and pious man, and a descendant of Abraham, though not an Israelite. When Jethro, therefore, observed his method of procedure, he ventured to object to it, and to give him advice, which he trusted God would approve and prosper. Let him reserve himself for such causes as were more difficult, or such as more immediately referred to the ordinances and commandments of God, as far as then made known to him, and concerning which he

tians, and out of the hand of Pharaoh; who hath delivered the people from under the hand of the Egyptians.

11 Now I know that [n]the LORD *is* greater than all gods: for in the thing wherein they dealt [o]proudly *he was* above them.

12 And Jethro, Moses' father-in-law, [p]took a burnt-offering and sacrifices for God:[§] and [q]Aaron came, and all the elders of Israel, to eat bread with Moses' father-in law before God.

13 ¶ And it came to pass on the morrow, that Moses [s]sat to judge the people: and the people stood by Moses from the morning unto the evening.

14 And when Moses' father-in-law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? why sittest thou thyself alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father-in-law, Because the people come unto me [t]to enquire of God.

16 When they have [u]a matter, they come unto me; and I judge between [5]one and another, and I do [x]make *them* know the statutes of God, and his laws.

17 And Moses' father-in-law said unto him, The thing that thou doest *is* not good.

18 [6]Thou wilt surely [y]wear away, both thou and this people that *is* with thee: for this thing *is* too heavy for thee; [z]thou art not able to perform it thyself alone.

19 Hearken now unto my voice, I will give thee counsel, and [a]God shall be with thee: [b]Be thou for the people to God-ward, that thou mayest bring the causes unto God:

20 And thou shalt [c]teach them ordinances and laws,[‖] and shalt shew them [d]the way wherein they must walk, and the [e]work that they must do.

21 Moreover, thou shalt provide out of all the people [1]able men, [g]such as fear God, [h]men of truth, [i]hating covetousness, and place *such* over them, *to be* [k]rulers of thousands,¶ *and* rulers of hundreds, rulers of fifties, and rulers of tens.

22 And let them judge the people [l]at all seasons: and it shall be, *that* every [m]great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and [n]God command thee *so*, then thou shalt be able to endure, [o]and all this people shall also go to their place in peace.

24 So [p]Moses hearkened to the voice of his father-in-law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: [q]the hard causes they brought unto Moses,* but every small matter they judged themselves.

27 ¶ And Moses [r]let his father-in-law depart; and he went his way† into his own land.

CHAPTER XIX.

1 *The people come to Sinai.* 3 *God's message by Moses unto the people out of the mount.* 8 *The people's answer returned again.* 16 *The fearful presence of God upon the mount.*

IN [a]the third month, when the children of Israel were gone forth out of the land of Egypt, the same day [b]came they *into* the wilderness of Sinai.

2 For they were departed from Rephidim, and were come *to* the desert of Sinai,* and had pitched in the wilderness: and there Israel [c]camped before the mount.

3 ¶ And Moses [d]went up unto God,† and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel;

4 Ye have [e]seen what I did unto the Egyptians, and *how* [f]I bare you on eagles' wings,‡ and brought you unto myself.

5 Now therefore, [g]if ye will obey my voice indeed, and [h]keep my covenant, then ye shall be [i]a peculiar treasure unto me above all people; for [k]all the earth *is* mine.

6 And ye shall be unto me [l]a kingdom of priests,[§] [m]and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came, and called for the elders of the people, [n]and laid before their faces all these words which the LORD commanded him.

8 And all the people [o]answered together, and

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[n] xv. 11.
[o] 1 Sam. ii. 3.
[p] Gen. xii. 7.
§ The *burnt-offering* was to be wholly consumed upon the altar to the Lord; it was not lawful to eat of it (Lev. i. 9). *Sacrifices*—i.e., peace-offerings, or thanksgiving, of which the people, as well as priests, were to be partakers (Lev. vii. 15).—PATRICK.
[q] Lev. vii. 11-17.
[t] 2 Sam. ix. 7.
[s] Is. xvi. 5. Rom. xii. 8; xiii. 6.
[t] Lev. xxiv. 12-14.
[u] Deut. xvii. 8-12.
[5] *A man and his fellow.*
[x] Num. xxxvi. 6-9.
[6] *Fading thou wilt fade.*
[y] 2 Cor. xii. 15. Phil. ii. 30.
[z] Num. xi. 14-17.
[a] Josh. i. 9. Matt. xxviii. 20.
[b] iv. 16.
[c] Deut. iv. 1, 5; vii. 11.
‖ Or, fix laws, in order not to be required to be consulted in every single case.—ROSENMULLER.
[d] Ps. xxxii. 8.
[e] Deut. i. 18. Matt. xxviii. 20.
[f] 1 Kings iii. 9-12.
[g] 2 Sam. xxiii. 3.
[h] Job xxix. 16.
[i] Ps. xxvi. 9, 10. 1 Tim. vi. 9-11.
[k] Deut. i. 15.
¶ *Rulers of thousands*, &c.—Whatever matter the decarch, or ruler over ten, could not decide, went to the pentecontarch, or ruler of fifty, and thence by degrees to the hecatontarch, or ruler over a hundred, to the chiliarch, or ruler over a thousand, to Moses, and at length to God himself. Each magistrate had the care or inspection of only ten men: the decarch superintended ten private characters; the hecatontarch, ten decarchs; and the chiliarch, ten hecatontarchs. A similar system obtains in Peru, China, and (as is said) among the nomadic Tartars to the present day.—HENRY'S SUPPLE. NOTES.
[l] Rom. xiii. 6.
[m] Deut. i. 17; xvii. 8, 9.

[n] 1 Sam. viii. 6, 7. 22. Gal. ii. 2.
[o] 2 Sam. xviii. 3. Phil. i. 24, 25.
[p] Ezra x. 2-5. 1 Cor. xii. 21.
[q] 1 Kings iii. 16-28. Job xxix. 16.
* It is plain by this that the *judges*, not the *people*, brought the hard causes unto Moses; for the people could not know whether they might not have a remedy nearer hand (than by going to him on all occasions) till they had tried.—PATRICK.
[r] Num. x. 29. Jud. xix. 9.
† *Went his way*, or *himself*; as Gen. xii. 1. And by Num. x. 29, 32, it appeareth that Moses earnestly requested his coming again to guide the people.—AINSWORTH.

CHAP. XIX.
[a] Lev. xxiii. 16-18.
[b] Num. xxxiii. 15.
* That is, to that part of the desert which adjoined to mount Sinai. Rephidim was in that part of the wilderness adjoining to Horeb, which was another part of the same mountain.—POOLE.
[c] Acts vii. 30, 38. Gal. iv. 24.
[d] xxiv. 15-18.
† *Went up unto God*—to the place where God had now fixed his cloudy pillar, the visible symbol of his presence, which had now doubtless taken its station on the summit of the mount, where God was about to manifest himself in a glorious manner.—POOLE.
[e] Is. lxiii. 9.
[f] Rev. xii. 14.
‡ How I carried you, as it were, aloft, above the reach of dangers, like as an eagle carrieth her young ones, supporting and helping them with her wings.—BP. HALL.
[g] Josh. xxiv. 24. Heb. xi. 8.
[h] Deut. v. 2. Ps. xxv. 10.
[i] Ps. cxxxv. 4. Tit. ii. 14.
[k] Ps. xxiv. 1.
[l] Is. lxi. 6. 1 Pet. ii. 5, 9. Rev. i. 6.
§ My peculiar Church and people: "a royal priesthood," as in 1 Pet. ii. 9; "kings and priests unto God" (Rev. i. 6).—PYLE.
[m] Deut. xxviii. 9. 1 Pet. i. 15, 16.
[n] iv. 29, 30. 1 Cor. xv. 1.
[o] Deut. xxvi. 17-19.

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would, by Divine inspiration, receive more complete instruction that he might teach the people; and let him select proper persons for ability, piety, integrity, and disinterestedness, in due subordination to each other, who might judge and decide all those causes to which they were competent, and only refer those to Moses which they knew not how to determine. But, in giving this wise counsel, Jethro intimated that Moses should refer the matter to God, and only follow it in case he commanded him.—*Scott.*

GOOD MAGISTRATES.—Ver. 21. Great care should be taken in the choice of the persons who should be admitted into this trust; (ver. 21) they must "be able men," &c. It was requisite that they should be men of the best character—1. For judgment and resolution; "able men," men of good sense, that understood business, and bold men, that would not be daunted by frowns or clamours. Clear heads and stout hearts make good judges. 2. For piety and religion; "such as fear God," who believe there is a God above them, whose eye is upon them, to whom they are accountable, and whose judgment they stand in awe of; conscientious men, that dare not do a base thing, though they could do it ever so secretly and securely. The fear of God is that principle which will best fortify a man against all temptations to injustice (Neh. v. 15; Gen. xlii. 18). 3. For integrity and honesty; "men of truth," whose word one may take, and whose fidelity one may rely upon, who would not for a world tell a lie, betray a trust, or act an insidious part. 4. For a noble and generous contempt of worldly wealth; "hating covetousness," not only not seeking bribes, or aiming to enrich themselves, but abhorring the thought of it; he is fit to be a magistrate, and he alone, who "despiseth the gain of oppressions, and shaketh his hands from the holding of bribes" (Isa. xxxiii. 15).

JETHRO'S RETURN.—Ver. 27. No doubt he took home with him the improvements he had made in the knowledge of God, and communicated them to his neighbours for their instruction. It is supposed that the Kenites (mentioned 1 Sam. xv. 6) were the posterity of Jethro (compare Judges i. 16), and they are there taken under special protection, for the kindness their ancestor here shewed Israel. The goodwill shewed to God's people, even in the smallest instances, shall in no wise lose its reward, but shall be recompensed, at furthest, in the resurrection.—*Henry.*

PRACTICAL OBSERVATIONS.—The report of the Lord's power and goodness, shewn in behalf of Israel, having reached distant places, confirmed the faith and excited the joy and gratitude of those who were not personally interested in these peculiar benefits; and the records of the same events, handed down to these distant ages, should produce the same effects upon our minds, that we, too, may be established in the faith, and stirred up to trust and praise the Lord for his mercies to Israel.—Husbands and wives may, on some occasions, be obliged to separate for a time, but the sooner they meet again, and the more they live together, the better; and though it may be improper for the female sex to share the dangers and hardships of extraordinary undertakings, yet the wife should participate the ordinary cares, and every comfort and honour of the husband. Nor should children be needlessly deprived of the great benefit which they may derive from the instruction and example of pious and wise parents; and when the people witness how well they who are intrusted with the administration of public affairs, and take care of the Church of God, regulate their own families, the example will be peculiarly useful.—*Scott.*

CHAP. XIX. SINAI.—Ver. 1. The date of that great charter by which Israel was incorporated is here given. 1. The time when it bears date (ver. 1) "in the third month" after they came out of Egypt. It is computed that the law was given just fifty days after their coming out of Egypt, in remembrance of which the feast of Pentecost was observed the fiftieth day after the passover, and in compliance with which the Spirit was poured out upon the apostles, at the feast of Pentecost, fifty days after the death of Christ. In Egypt they had spoken of a three days' journey into the wilderness to the place of their sacrifice (chap. v. 3), but it proved to be almost a two months' journey; so often are we out of calculation of times, and things prove longer in the doing than we expected. 2. The place whence it bears date—from *mount Sinai*, a place which nature, not art, had made eminent and conspicuous, for it was the highest in all that range of mountains. Thus God put contempt upon cities and palaces, and magnificent structures, setting up his pavilion on the top of a high mountain, in a waste and barren desert, there to carry on this treaty. It is called *Sinai* from the multitude of thorny bushes that overspread it.—*Henry.*

THE COVENANT.—Ver. 5. The *national covenant* with Israel is here meant—the charter upon which they were incorporated, as a people, under the government of JEHOVAH. It was an engagement of God to give Israel possession of Canaan, and to protect them in it; to render the land fruitful, and the nation victorious and prosperous, and to perpetuate his oracles and ordinances among them, so long as they did not, as

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said, All that the LORD hath spoken we will do. And Moses returned the words of the people unto the LORD.

9 And the LORD said unto Moses, [p]Lo, I come unto thee in a thick cloud, [q]that the people may hear when I speak with thee, and [r]believe thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and [s]sanctify them to-day and to-morrow, and let them [t]wash their clothes,

11 And be ready against the third day: for the third day [u]the LORD will come down in the sight of all the people upon mount Sinai.‖

12 And thou shalt set bounds unto the people round about, saying, [x]Take heed to yourselves, *that ye* go *not* up into the mount, [y]or touch the border of it: whosoever toucheth the mount shall be surely put to death:

13 There shall not an hand touch it, but he shall surely be stoned, or shot through; whether *it be* beast ¶ or man, it shall not live: [z]when the [1]trumpet soundeth long, they shall come up to the mount.

14 ¶ And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.

15 And he said unto the people, [a]Be ready against the third day: [b]come not at *your* wives.

16 And it came to pass on the third day, in the morning, that there were [c]thunders and lightnings, and a [d]thick cloud upon the mount, and the [e]voice of the trumpet exceeding loud: so that all the people that *was* in the camp trembled.

17 And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount.

18 And [f]mount Sinai was altogether on a smoke,* because the LORD descended upon it [g]in fire; and the smoke thereof ascended [h]as the smoke of a furnace, and the [i]whole mount quaked greatly.

19 And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount; and [k]Moses went up.

21 And the LORD said unto Moses, Go down, [2]charge the people, lest they [l]break through unto the LORD to gaze, and many of them perish.†

22 And let [m]the priests‡ also, which come near to the LORD, sanctify themselves, lest the LORD [n]break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, [o]Set bounds about the mount, and sanctify it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee: [p]but let not the priests and the people break through to come up unto the LORD, [q]lest he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

CHAPTER XX.

1 *The ten commandments.* 22 *Idolatry forbidden.* 24 *Of what sort the altar should be.*

AND [a]God spake all these words, saying,

2 I *am* [b]the LORD thy God,* which have [c]brought thee out of the land of Egypt, [d]out of the house of [1]bondage.

3 ¶ Thou shalt have [e]no other gods† before me.

4 Thou [f]shalt not make unto thee any graven image,‡ or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:

5 Thou shalt not [g]bow down thyself to them, nor serve them: [h]for I the LORD thy God *am* a jealous God, [i]visiting§ the iniquity of the fathers upon the children unto the third and fourth *generation* of [k]them that hate me;

6 And [l]shewing mercy unto thousands of them that [m]love me, and keep my commandments.

7 Thou shalt not [n]take the name of the LORD thy God in vain:‖ for the LORD will not hold him [o]guiltless that taketh his name in vain.

8 [p]Remember the sabbath-day, to keep it holy.¶

9 [q]Six days shalt thou labour, and do all thy work:

10 But the seventh day *is* the sabbath of the

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[p] 1 Kings viii. 12. Matt. xvii. 5. Rev. i. 7.
[q] Deut. iv. 36. John xii. 29, 30.
[r] 2 Chr. xx. 20. Luke x. 16.
[s] Josh. iii. 5. 1 Sam. xvi. 5. 1 Cor. vi. 11.
[t] Zech. iii. 3, 4. Heb. x. 22. Rev. vii. 14.
[u] Deut. xxxiii. 2. Hab. iii. 3-6. John iii. 13.
‖ On mount Sinai, the highest summit of Horeb. — DR HALES.
[x] xxxiv. 12. Deut. iv. 9.
[y] Heb. xii. 20, 21.
¶ Those beasts which must touch his altars, yet might not touch his hill. And if a beast touch it, he must die; yet so as no hands may touch that which hath touched the hill.—HALL.
[z] 1 Cor. xv. 52. 1 Thes. iv. 16.
[1] *Cornet.*
[a] Am. iv. 12. Matt. iii. 10-12.
[b] 1 Sam. xxi. 4, 5. 1 Cor. vii. 5.
[c] 1 Sam. xii. 17, 18. Ps. xxix. 3-11; xcvii. 4. Heb. xii. 18, 19.
[d] xi. 34. 2 Chr. v. 14.
[e] Rev. i. 10; iv. 1.
[f] Deut. v. 22. Ps. lxviii. 7, 8.
* Those dense clouds from which thunders broke forth had the appearance of smoke.—ROSENMULLER.
[g] 2 Thes. i. 8. 2 Pet. iii. 10.
[h] Gen. xv. 17; xix. 28.
[i] Ps. lxviii. 8.

[k] xxxiv. 2, 4.
[2] *Contest.*
[l] iii. 3, 5.
† The charge which Moses was required to convey to the people leads us to think, that when they saw him pass unharmed into the midst of the fire, the smoke, and the lightning, their curiosity was intensely excited to learn the nature of elements so fearful to look upon, and yet apparently so innocent in their effect, and, accordingly, that many of them were about to break through the boundaries to gaze more closely at the spectacle.—BUSH.
[m] Lev. x. 1-3.
‡ *Priests;* i.e., chiefs, or first-born; for before the priesthood was restrained within the tribe of Levi, the first-born of great families did execute that office. It is certain, that as there were sacrifices before, so there were priests to offer them, as may be gathered from Ex. xiii. 2; xxiv. 5. Num. iii. 12; viii. 26.—POOLE.
[n] 1 Chr. xiii. 9-11.
[o] Josh. iii. 4, 5.
[p] Heb. iv. 16; x. 19-22; xii. 18-25, 29.
[q] Rom. iv. 15. 2 Cor. iii. 7-9. Gal. iii. 10.

CHAPTER XX.

[a] Deut. v. 22. Acts vii. 38, 53.
[b] Deut. vi. 4, 5. Rom. iii. 29.
* *The Lord thy God*—i.e., there is only one God, one Supreme and Almighty Being, endued with all perfections, by whom all things are made and governed, and upon whom their continuance depends.—JORTIN.
[c] x.-xv.
[d] Deut. v. 15; xxvi. 6-8.
[1] *Servants.*
[e] Josh. xxiv. 18-24. Matt. iv. 10.
† *No other gods.* Being JEHOVAH, thy Elohim, thou shalt not accept of angel, spirit, or idol, as thy advocate or god.—SUTCLIFFE.
[f] Acts xvii. 29.
‡ The Hebrew word properly signifies "a statue" made of wood or stone.—PATRICK.
[g] Josh. xxiii. 7, 16. Matt. iv. 9.
[h] Ps. lxxviii. 58. 1 Cor. x. 22.
[i] Job v. 4. Matt. xxiii. 34-36.
§ *Visiting,* "punishing." The crime mentioned is idolatry, and idolaters are haters of Jehovah. For this offence, what judgments fell on the Israelites!—BOOTHROYD.
[k] John vii. 7. Rom. i. 30; viii. 7.
[l] Jer. xxxii. 39, 40. Rom. xi. 28, 29.
[m] John xiv. 15, 21.
[n] Matt. v. 33-37. Jam. v. 12.
‖ Thou shalt not swear by it falsely, nor use it irreverently; thou shalt not trifle with it in worship, nor in common discourse.—BOOTHROYD.
[o] Ez. xviii. 13-19.
[p] Is. lviii. 13, 14.
¶ *Keep it holy,* not only abstracted from worldly business, but devoted to sacred purposes.—WILSON.
[q] Luke xiii. 14-16.

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a people, reject his authority, apostatise to idolatry, and tolerate open wickedness. These things constituted a forfeiture of the covenant, as their national rejection of Christ did afterwards.—True believers among them were *personally* dealt with according to the covenant of mercy and grace, even as true Christians now are, and believers were under the covenant of works, and liable to condemnation by it, as at present; yet the *national covenant* was not strictly either the one or the other, but had something in it of the nature of each. It did not refer to the final salvation of individuals; nor was it broken by the disobedience or even idolatry of any number of them, provided this was not sanctioned or tolerated by public authority. It was, indeed, a type of the covenant made with true believers in Christ Jesus, as were all the transactions with Israel; but, like other types, it "had not the very image," but only "a shadow of good things to come."—*Scott.*

GOD ON THE MOUNTAIN.—Ver. 16. Now, at length, is come that memorable day, that terrible day of the Lord, that day of judgment in which "Israel heard the voice of the Lord God" speaking to them "out of the midst of the fire, and lived" (Deut. iv. 33). Never was there such a sermon preached before or since as this which was here preached to the Church in the wilderness. For, 1. The preacher was God himself: (ver. 18) "The Lord descended in fire," and (ver. 20) "The Lord came down upon mount Sinai." The *Shechinah*, or glory of the Lord, appeared in the sight of all the people; he "shined forth from mount Paran, with ten thousands of his saints" (Deut. xxxiii. 2); that is, attended as the Divine Majesty always is, with a multitude of the holy angels, who were both to grace the solemnity, and to assist it. Hence the law is said to be given "by the disposition of angels" (Acts vii. 53). 2. The pulpit (or throne rather) was mount Sinai, hung with a *thick cloud* (ver. 16), covered with *smoke* (ver. 18), and made to *quake* greatly. Now it was that the earth "trembled at the presence of the Lord," and the "mountains skipped like rams" (Ps. cxiv. 4, 7)—that Sinai itself, though rough and rocky, "melted before the Lord God of Israel (Judg. v. 5). 3. The congregation was called together by the "sound of a trumpet, exceeding loud" (ver. 16), and "waxing louder and louder" (ver. 19). This was done by the ministry of the angels, and we read of trumpets sounded by angels (Rev. viii. 6). 4. Moses brought the hearers to the place of meeting (ver. 17). He that had led them out of the bondage of Egypt now led them to receive the law from God's mouth. Public persons are then public blessings, when they lay out themselves in their places to promote the public worship of God. 5. The introductions to the service were "thunders and lightnings" (ver. 16). These were designed to strike an awe upon the people, and to raise and engage their attention. Were they asleep? The thunders would awaken them. Were they looking another way? The lightnings would engage them to turn their faces towards him that spake to them. Thunder and lightning have natural causes, but the Scripture directs us in a particular manner to take notice of the power of God, and his terror in them. Thunder is the voice of God, and lightning the fire of God, proper to engage the senses of sight and hearing, those senses by which we receive so much of our information. 6. Moses is God's minister, who is spoken to, to command silence, and keep the congregation in order; (ver. 19) "Moses spake." Some think that it was now that he said, "I exceedingly fear and quake" (Heb. xii. 21), but God stilled his fear by his distinguishing favour to him in calling him up to the top of the mount (ver. 20), by which also he tried his faith and courage.—*Henry.*

CHAP. XX. THE MORAL LAW.—Ver. 1. The words spoken are generally called "The ten commandments," and they are justly considered as the grand outlines of the holy law of God—of that law which is commonly called *the moral* law, to distinguish it from the other injunctions of the Mosaic dispensation.—As the full and exact knowledge of this *law* is peculiarly important, in order to our clearly understanding the whole system of revealed religion, I shall introduce the exposition of it by some observations on its nature, obligations, and uses. It is evident that there is a distinction between *moral precepts* and instituted appointments. Some things are in themselves so indifferent, that the same authority which enjoined them might, without impropriety, have prohibited them; as the use of bread and wine in one religious ordinance, and the use of water in another. But there are laws of a widely different nature; and it is absurd to suppose that God could have forbidden us to love him and one another, or to speak truth and do justice. Indeed, ritual precepts are for the time equally obligatory, except when they come in competition with moral duties, and then the Lord "will have *mercy* and not *sacrifice*." But the ritual injunction is of temporary obligation; it had no existence before its express appointment, and it may be vacated by the same authority, or, having answered the purpose, its obligations may cease of course; while the moral precept is of immutable and eternal validity. The

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LORD thy God: *in it* [r]thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor [s]thy stranger that *is* within thy gates:

11 For *in* [t]six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

12 ¶ [u]Honour thy father and thy mother; [x]that thy days may be long upon the land which the LORD thy God giveth thee.

13 [y]Thou shalt not kill.*

14 [z]Thou shalt not commit adultery.†

15 [a]Thou shalt not steal.

16 [b]Thou shalt not bear false witness against thy neighbour.

17 [c]Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's [d]wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbour's.

18 ¶ And [e]all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and, when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, [f]Speak thou with us, and we will hear: but let not God speak with us, lest we die.

20 And Moses said unto the people, Fear not: for God is come to [g]prove you, and that [h]his fear may be before your faces, that ye sin not.

21 And the people stood afar off: and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that [i]I have talked with you from heaven.

23 Ye [k]shall not make with me gods of silver, neither shall ye make unto you gods of gold.‡

24 ¶ An altar§ of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen. [l]In all places where I record my name I will come unto thee, and I will [m]bless thee.

25 And if thou wilt make me an altar of stone,‖ thou shalt not [2]build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it.

[r] Num. xv. 32-36.
[s] Deut. xvi. 11, 12.
[t] xxxi. 17. Gen. ii. 2.
[u] Luke xviii. 20. Rom. xiii. 7.
[x] Deut. iv. 26, 40; vi. 2.
[y] Matt. v. 21, 22.
* *Not kill.*—The words are better in an old translation, "Do no murder;" for the life of a man may be taken away without murder.—FAWKES.
[z] Matt. v. 27, 28.
† *Adultery.*—This only is named, as being eminently sinful; but all other kinds of filthiness are included (Matt. v. 27).—POOLE.
[a] John xii. 6.
[b] Matt. xxvi. 59, 60.
[c] John xii. 6.
[d] Matt. v. 28.
[e] xix. 16-18.
[f] Gal. iii. 19. Heb. xii. 18, 19.
[g] xv. 25, 26.
[h] Prov. i. 7.
[i] Deut. iv. 36. Heb. xii. 25, 26.
[k] 1 Sam. v. 4, 5.
‡ That is, *idols* of gold or silver, representing God unto you.—AINSWORTH.
§ In this and the following verses, God orders the matter and form of the altar in opposition to the laws, rules, and customs of the heathens.—LOCKE.
[l] Deut. xvi. 5, 6. Matt. xviii. 20.
[m] Num. vi. 24-27.
‖ *If thou wilt make me an altar of stone, &c.*—If it cannot be made without stones, saith Maimonides, take care that the stones remain in their natural form. This was to avoid idolatry, for fear they should make any figure with the tools they employed, or should reserve the pieces of stone that were pared off for superstitious uses.—PATRICK.
[2] *Build them with hewing.*

¶ God would not have them imitate the Gentiles, who sacrificed in high places, imagining their sacrifices were most acceptable when they were nearest heaven; whence the Egyptians, living in a flat country, built altars of a very great height. There were steps to the brazen altar, built in the temple built by Solomon, but they were very few, and so contrived that there was no danger of that which God intended hereby to prevent.—PATRICK.

26 Neither shall thou go up by steps¶ unto mine altar, that [n]thy nakedness be not discovered thereon.*

CHAPTER XXI.

1 *Laws for men-servants.* 5 *For the servant whose ear is bored.* 7 *For women-servants.* 12 *For manslaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For smiters.*

NOW these *are* [a]the judgments* [b]which thou shalt set before them.

2 If thou buy [c]an Hebrew servant, six years he shall serve; [d]and in the seventh he shall go out free for nothing.

3 If he came in [1]by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her master's, and he shall go out by himself.

5 And [e]if the servant [2]shall plainly say, I love my master, my wife, and my children; I will not go out free:

6 Then his master shall bring him unto [f]the judges; he shall also bring him to the door, or unto the door-post: and his master shall bore his ear through with an awl;† and he shall serve him [g]for ever.

7 ¶ And if a man sell his daughter to be a maid-servant, she shall not go out as the men-servants do.

8 If she [3]please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, [h]seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10 If he take him another *wife;* her food, her raiment, and her duty of marriage, shall he not diminish.

11 And if he do not these three unto her, then shall she go out free without money.

12 ¶ He that [i]smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but [k]God deliver *him* into his hand;‡ then [l]I will appoint thee a place whither he shall flee.

14 But if a man come [m]presumptuously upon

[n] Lev. x. 3.
* The Jews say, that the worshippers of Baal-peor were wont to discover their nakedness before him, which may be the reason of this command, lest any such thing should happen in God's presence; and this was the reason also of another law, that the priests should have breeches made for them, which none of the people wore in those times but the priests alone; and that only when they ministered.—MAIMONIDES.

CHAPTER XXI.
[a] Deut. v. 1, 31; vi. 20.
* Or, *the judicial laws*, by which thou and the judges shall govern thyself and the people in civil and criminal causes.—POOLE.
[b] xxiv. 3, 4. Matt. xxviii. 20. 1 Thes. iv. 1, 2.
[c] Lev. xxv. 39, 41. Matt. xviii. 25. 1 Cor. vi. 20.
[d] Lev. xxv. 40-43, 45.
[1] *With his body.*
[e] Deut. xv. 16, 17.
[2] *Saying shall say.*
[f] xviii. 21-26. Zeph. iii. 3.
† This custom of boring the ear prevailed in Syria and among the Arabs. It was designed to shew that such servant was attached to the house, but not in the same manner as the Villani were to the soil; for in the year of Jubilee, or when the master died, such servant was free.—BOOTHROYD.
[g] Deut. xv. 17. 1 Sam. i. 22; xxvii. 12.
[3] *Be evil in the eyes of.*
[h] Jud. ix. 19. Job vi. 15. Mal. ii. 11-15.
[i] xx. 13. Gen. ix. 6. Lev. xxiv. 17.
[k] 1 Sam. xxiv. 4, 10, 18. 2 Sam. xvi. 10. Is. x. 7.
‡ This expression respecting a man being killed by accident, without any ill intention on the part of the slayer, is remarkable. It signifies that even those things which to us seem the most casual and merely accidental, yet in respect of God, are really providential, and could not happen but by his (for wise reasons) permitting them to be done.—DR S. CLARKE.
[l] Num. xxxv. 11. Josh. xx. 2-9.
[m] Num. xv. 30, 31. Deut. i. 43.

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different circumstances, indeed, in which rational creatures may be placed occasion a variation arising from those changes of circumstances, as the entrance of sin and misery has rendered patience and forgiveness of injuries exercises of our love to God and to our neighbour. These and many other things required of us in our present situation will indeed cease entirely in heaven; yet the grand principles from which they are deduced would have been the same had we never sinned, and they will remain the same to all eternity.—Some traces of the moral law are discoverable by our natural reason, and the whole perfectly accords to it. It has its foundation in the name of God and of man, in the relations men bear to him and to each other, and in the duties which result from those relations; and on this account it is immutable and universally obligatory. Though given, on this particular occasion, to Israel, it demands obedience from all mankind; and the whole world will be judged according to this law, and to the opportunity which they have had of becoming acquainted with it, whether by reason and tradition alone, or by the light of the written Word, except as the believer obtains deliverance from its merited condemnation. The law is also *spiritual;* that is, it takes cognisance of *our spirits*, or our most secret thoughts, desires, intentions, and dispositions, and demands a holy regulation of the judgment, will, and affections. It principally requires LOVE, without which the best external obedience is condemned as mere hypocrisy. This is peculiar to the law of God, who alone can search the heart; and no other law ever attempted to enforce the obedience of the heart; but, in common with other laws, it demands perfect, unfailing, uninterrupted, and perpetual obedience, for no law can tolerate the transgression of itself. From the entrance to the close of life, God requires of us exact conformity to every precept: he that "keepeth the whole law, and offendeth in one point, is guilty of all:" and the least deviation, whether by omission or commission, excess or defect, is *sin*, and every sin deserves wrath and needs forgiveness (1 John iii. 4).—The ten commandments are a compendium of the whole law, which is commented on in all the preceptive parts of Scripture; and the substance of its requirements is given still more concisely in the two great commandments, "Thou shalt love the LORD thy God with all thine heart, and with all thy mind, and with all thy soul, and with all thy strength;" and "Thou shalt love thy neighbour as thyself." We are authorised by the example of Christ to interpret every one of these commands in the strictest, most spiritual, and extensive sense of which it is capable.—*Scott.*

CHAP. XXI. SLAVERY.—Ver. 2. The Israelites sometimes sold themselves or their children through poverty; magistrates sold some persons for their crimes; and creditors were, in certain cases, allowed to sell their insolvent debtors. In these ways slavery had been, or would soon be, introduced among the Israelites, even that of their brethren as well as strangers; and God did not see good, in the *judicial* law, totally to prohibit this, and several other things, which are not agreeable to the perfect demands of the *moral* law.—In the government of nations, legislators must judge how far it is practicable, expedient, or conducive to the grand ends of magistracy, to require *all* that is right, and forbid *all* that is wrong, *under penal sanctions;* and in this respect Israel was like other nations. Indeed, the moral and judicial law were enacted by the same Lawgiver, and coincided, as far as Infinite Wisdom saw it to be conducive to the grand ends in view; but as they were intended for very distinct purposes, they must in many things vary. The *moral* law commanded everything spiritually good in its utmost perfection, and tolerated nothing wrong in the smallest degree; but the sentence of it was reserved "to that day, when God shall judge the *secrets* of men by Jesus Christ." The *judicial* law commanded nothing morally bad, and forbade nothing morally good, but as sentence according to it would be pronounced by the civil magistrate, it did not insist on the same perfection; and, besides that it enjoined nothing concerning the state of the heart, except as the intentions could be judged of by words and actions, it had also respect to the situation, character, and peculiar circumstances of the nation to be governed, and supposed the existence of some evils, which could not be eradicated without a constant miracle, and it provided against their worst effects.—This distinction, carefully attended to, will account for many things, *seemingly tolerated* in the Mosaic law, which are condemned in the New Testament, and not only there, but in the moral law of "loving our neighbour as ourselves." They are not sanctioned, but merely "*suffered* because of the hardness of the people's hearts," or on some account

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his neighbour, to [n]slay him with guile; thou shalt [o]take him from mine altar,[§] that he may die.

15 ¶ And he that [p]smiteth his father or his mother shall be surely put to death.

16 ¶ And he that [q]stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.[‖]

17 ¶ And [r]he that [4]curseth his father or his mother shall surely be put to death.

18 ¶ And if men strive together, and one smite [5]another with a stone, or with *his* fist, and he die not, but keepeth *his* bed;

19 If he rise again, and walk abroad [s]upon his staff, then shall he that smote *him* be quit: only he shall pay *for* [6]the loss of his time, and shall cause *him* to be thoroughly healed.

20 ¶ And if a man [t]smite his servant, or his maid, with a rod, and he die under his hand; [u]he shall be surely [7]punished.

21 Notwithstanding, if he continue a day or two, he shall not be punished: for [x]he *is* his money.

22 ¶ If men [y]strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay [z]as the judges *determine*.

23 And if *any* mischief follow, then thou shalt [a]give life for life,¶

24 [b]Eye for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man [c]smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27 And if he smite out his man-servant's tooth, or his maid-servant's tooth; he shall let him go free for his tooth's sake.*

28 ¶ If an ox gore a man or a woman, that they die: then [d]the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and [e]his owner also shall be put to death.

30 If there be laid on him a sum of money, then he shall give [f]for the ransom of his life whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32 If the ox shall push a man-servant, or maid-servant; he shall give unto their master [g]thirty shekels of silver, [h]and the ox shall be stoned.

33 ¶ And if a man shall [i]open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The [k]owner of the pit shall make *it* good, *and* give money unto the owner of them; and the dead *beast* shall be his.

35 ¶ And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead *ox* also they shall divide.

36 Or [l]if it be known that the ox hath used to push in time past,† and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

[n] Deut. xxvii. 24. 2 Sam. iii. 27; xx. 9, 10.

[o] 1 Kings i. 50, 51; ii. 28-34.

§ That is, the most sacred and inviolable place of refuge, which shall not protect a wilful murderer (1 Kings ii. 28). —PATRICK.

[p] Deut. xxi. 18-21. 1 Tim. i. 9.

[q] Gen. xl. 15. Deut. xxiv. 7. 1 Tim. i. 10.

‖ The strong and urgent manner in which the law forbids the selling of Israelites to foreigners in any case, and in particular the stealing of them for the purpose of such sale, indicates that very criminal practices in this respect had become prevalent before the delivery of the law.—KITTO.

[r] Lev. xx. 9. Prov. xx. 20; xxx. 11, 17.

[4] *Revileth.*

[5] *His neighbour.*

[s] 2 Sam. iii. 29. Zech. viii. 4.

[6] *His ceasing.*

[t] Deut. xix. 21. Is. lviii. 3, 4.

[u] Gen. ix. 6. Num. xxxv. 30-33.

[7] *Avenged.*

[x] Lev. xxv. 45, 46.

[y] 18.

[z] Deut. xxii. 18, 19.

[a] Num. xxxv. 31.

¶ *Life for life, eye for eye, &c.*—This is the natural law of equity; and it is probable that it was introduced into the law of Moses in conformity with the practice of more ancient times. This law of direct retaliation was also authorised by the legislature of Greece and Rome. It is still observed with much exactness among various savage nations. —PICT. BIBLE.

[b] Deut. xix. 21. Matt. v. 38-40; vii. 2.

[c] Deut. xvi. 19. Ps. ix. 12. Eph. vi. 9.

* *For his tooth's sake;* and so, in like manner, for other parts—as an ear, a finger, &c. Yea, if he strike him on the ear, and he become deaf thereby, he is to go out free for the same.—MAIMONIDES.

[d] Gen. ix. 5, 6.

[e] Deut. xxi. 1-9.

[f] Num. xxxv. 31-33.

[g] Gen. xxxvii. 28. Matt. xxvi. 15.

[h] 28, 29.

[i] Ps. ix. 15; cxix. 85.

[k] xxii. 6, 14.

[l] 29.

† There is a great difference between what is done casually, and what is done constantly. The former verse speaks of the hurt done by a beast that was not accustomed to push; and this, of the hurt done by one notoriously mischievous. Greater damages were, accordingly, given in this latter case than in the former. By this general rule the Jews regulated all other cases.—PATRICK.

CHAPTER XXII.

1 *Goat.*

[a] Lev. vi. 1-6. Prov. vi. 31. Luke xix. 8.

[b] Prov. xiv. 4.

* There is a smaller compensation required in other things (ver. 9), and also a disproportion between an ox and a sheep. The reason of the former is, because money, goods, &c., are guarded better in houses and cities, than cattle in a field, which consequently can be more easily stolen. The reason of the latter seems to be, that an ox was of greater value, and more useful for purposes of husbandry.—MAIMONIDES.

[c] Job xxiv. 14. Matt. vi. 19, 20. 1 Thes. v. 2.

[d] Num. xxxv. 27.

† It is remarkable that the laws of most nations have punished more severely an attack by night than by day. The Jewish law made it justifiable to kill a housebreaker only in the case of a nocturnal attempt.—BLACKSTONE.

* *See on* xxi. 2. Is. l. 1.

[e] xxi. 16.

[f] Prov. vi. 31. Is. xl. 2. Rev. xviii. 6.

[g] Job xx. 18.

‡ In the East, the dry herbage is set on fire before the autumnal rains, to increase the fertility of the soil for the next crop. The long summer droughts causes the herbage to be so dry, that great care is necessary, in reference to the direction of the wind, and to keep the flames within due bounds, to prevent anything valuable being consumed.—HARMER.

[i] Jud. xv. 4, 5. 2 Sam. xiv. 30, 31.

CHAPTER XXII.

1 *Of theft.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of beastiality.* 20 *Of idolatry.* 21 *Of widows and fatherless.* 25 *Of usury.* 28 *Of reverence to magistrates.*

IF a man shall steal an ox, or a [1]sheep, and kill it, or sell it; [a]he shall restore [b]five oxen for an ox, and four sheep for a sheep.*

2 If a thief be found [c]breaking up, and be smitten that he die, *there shall* [d]no blood *be shed* for him.

3 If the sun be risen upon him,† *there shall be* blood *shed* for him; *for* he should make full restitution: if he have nothing, [e]then he shall be sold for his theft.

4 If the theft be certainly [f]found in his hand alive, whether it be ox, or ass, or sheep, [g]he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, [h]shall he make restitution.

6 ¶ If fire break out,‡ and catch in thorns, [i]so

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to prevent worse consequences. Slavery was almost universal in the world; and though, like wars, it always proceeded of evil, and was generally evil in itself, yet the wisdom of God deemed it better to regulate than to prohibit it; we should not, however, judge of the practice itself by these *judicial regulations*, but by *the law of love*. Slavery, like war, may in some cases, in the present state of things, be lawful, for the crime which forfeits life, no doubt, forfeits liberty; and it is not inconsistent even with the moral law for a criminal to be sold and treated as a slave, during a term of time proportioned to his offence. In most other cases, if not in all, it must be inconsistent with the law of love.—*Scott.*

FREEDOM.—Ver. 3. We have a law concerning *men-servants*, sold, either by themselves, or their parents, through poverty, or by the judges, for their crimes; even those of the latter sort (if Hebrews) were to continue in slavery but seven years at the most, in which time it was taken for granted that they would sufficiently smart for their folly or offence. At seven years' end the servant should either go out free (ver. 2, 3) or his servitude should from thenceforward be his choice (ver. 5, 6). If he had a wife given him by his master, and children, he might either leave them and go out free himself, or, if he had such a kindness for them, that he would rather tarry with them in bondage than go out at liberty without them, he was to have his ear bored through to the door post, and serve till the death of his master, or the year of jubilee. By this law God taught—1. The Hebrew servants generosity, and a noble love of liberty, for they were the Lord's freemen; a mark of disgrace must be put upon him who refused liberty when he might have it, though he refused it upon considerations otherwise laudable enough. Thus Christians, "being bought with a price, and called unto liberty," must not be the servants of men, nor of the lusts of men (1 Cor. vii. 23). There is a free and princely spirit that much helps to uphold a Christian (Ps. li. 12). He likewise taught—2. The Hebrew masters not to trample upon their poor servants, knowing, not only that they had been by birth upon a level with them, but that, in a few years, they would be so again. Thus Christian masters must look with respect on believing servants (Philem. 16).—*Henry.*

SACREDNESS OF LIFE.—Ver. 12. If on any sudden quarrel two men fought together, and one smote the other, either with his fist, or a stone, or whatever came to hand, he was not to be punished as a murderer, provided the wounded person so far recovered as to walk abroad again; because, if he died afterwards, it might be supposed that his death arose from some other cause. This exception forcibly establishes the general rule, and shews that, even in *unpremeditated* encounter, if one man killed another, either on the spot, or by a mortal wound, he was adjudged a murderer, and punished as such, without even determining who was the aggressor in the quarrel; nor is there any exception, in this case, in the laws respecting the cities of refuge. Even if the person smitten recovered, the other must pay for his loss of time, and the expenses of his being thoroughly cured. The killing of a slave, by any weapon of death, was not distinguished in the law from other murders; and if a slave died while his master was correcting him with a *rod* or *staff*, the master must be *surely punished*. It is not said, "he shall be surely put to death;" and it is therefore supposed that a discretionary power was lodged with the magistrates, to punish him according to circumstances, which might make his cruelty appear more or less atrocious. It could not, however, be supposed that he meant to commit murder, and the death of his slave would be a considerable loss to him; so that if the slave lived a day or two afterwards, the master was not to be punished by the magistrate, but left to the judgment of God. Further, to shew the value of the life of man in the judgment of God, to enhance the horror at the thoughts of murder in the mind of every Israelite, and to increase circumspection in guarding against everything which might cause death, it was enacted, that the ox or bull which gored any person, so that he died, should be stoned. For similar reasons, and that the owner's loss might be the greater, it was added, that his flesh should not be eaten.—*Scott.*

CHAP. XXII. ROBBERY.—Ver. 1. The instances here adduced to fix the principles on which the magistrates of Israel must proceed in regard to theft and robbery, are taken chiefly from the cattle; because in these their property principally consisted, and these would likewise be most exposed to depredation. If any person had stolen a sheep or goat, and had proceeded so far as to kill or sell it, he was sentenced to restore *fourfold;* if an ox, which, besides its value, was very useful for labour, *fivefold*. Yet, in case his theft was detected while the animal was still alive in his possession, he was only required to restore it *double;* probably because in this case he seemed to discover more hesitation, and less subtlety or industry in dishonesty, than if he had proceeded to sell or kill it. The ass is also mentioned in this clause; and no doubt the camel, and other useful animals, were included in the design of the

that the stacks of corn, or the standing corn, or the field, be consumed *therewith;* [k]he that kindled the fire shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; [l]if the thief be found, [m]let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto [n]the judges, *to see* whether he have put his hand unto his neighbour's goods.

9 For all manner of [o]trespass, *whether it be* for ox, for ass, for sheep, for raiment, *or* for any manner of lost thing, which *another* challengeth to be his, [p]the cause of both parties shall come before the judges; *and* whom the judges shall condemn, he shall [q]pay double unto his neighbour.

10 If a man [r]deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep,‖ and it die, or be hurt, or driven away, no man seeing *it:*

11 *Then* shall [s]an oath of the LORD¶ be between them both, [t]that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept *thereof*, and he shall not make *it* good.

12 And if it be [u]stolen from him, he shall make restitution unto the owner thereof.

13 If it be [x]torn in pieces, *then* let him bring it *for* witness, *and* he shall not make good that which was torn.

14 ¶ And if a man [y]borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he shall surely [z]make *it* good.

15 *But* if the owner thereof *be* with it, he shall not make *it* good: if it *be* an hired *thing*, [a]it came for his hire.

16 ¶ And if [b]a man entice a maid that is not betrothed, and lie with her; he shall surely endow her to be his wife.

17 If her father [c]utterly refuse to give her unto him, he shall [2]pay money according to the [d]dowry of virgins.

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[k] xxi. 33, 34.
[l] Prov. vi. 30, 31. John xii. 6. 1 Cor. vi. 10.
[m] *See on* 4.
[n] Deut. xvi. 18; xix. 17, 18. Ps. lxxxii. 1.
[o] Num. v. 6, 7.
[p] Deut. xix. 16-18.
[q] 4, 7.
[r] Luke xii. 48. 2 Tim. i. 12.
‖ In the nature of shepherd, or a hired keeper for wages, as Jacob had Laban's flock to keep.—DIODATI.
[s] Lev. v. 1. Prov. xxx. 9. Heb. vi. 16.
¶ *Oath of the Lord*—*i.e.*, framed in his name, and ordained by him; whereby the Lord is taken to witness, because there was no man that saw and could testify.—AINSWORTH.
[t] xxiii. 1.
[u] Gen. xxxi. 39.
[x] Ez. iv. 14. Mic. v. 8. Nah. ii. 12.
[y] Deut. xxiii. 19, 20.
[z] xxi. 34. Lev. xxiv. 18.
[a] Zech. viii. 10.
[b] Gen. xxxiv. 2-4.
[c] Deut. vii. 3, 4.
[2] *Weigh.*
[d] Gen. xxxiv. 12. 1 Sam. xviii. 25.

[e] Deut. xviii. 10, 11. Is. xix. 3.
* The Hebrew word refers, in its original sense, to the pretended discovery of things hidden, or future, by magical means.—PARKHURST.
[f] Lev. xviii. 23. Deut. xxvii. 21.
† A horrid abomination practised in the temples of the Egyptians and Canaanites, and a crime practised in Egypt in modern times.—SONNINI'S TRAVELS.
[g] Num. xxv. 2-5. Deut. xiii. 1-15.
[h] Num. xxi. 3.
[i] Deut. x. 19. Jer. xxii. 3.
[k] Deut. x. 19; xxiii. 7.
[l] Deut. x. 18. Ps. xciv. 6.
‡ *If thou afflict them*, by giving them ill language, or by insulting over them, or destroying their goods, or if any man smote them, he was liable to the judgment of God.—NACHMANIDES.
[m] Deut. xv. 9. Job xxxi. 38, 39. Luke xviii. 7.
§ A child cries to his father, and a wife to her husband; but the widow and the fatherless, having none to protect them or plead their cause, cry unto me, and I will hear them, for I am merciful.—LEVI.
[n] Ps. cxlvi. 7-9.
[o] Job xxxi. 23. Rom. ii. 5-9.
[p] Job xxvii. 13-15.
[q] Lev. xxv. 35-37.
[r] Job xxiv. 3-9.
‖ The haik (*i.e.*, cover) or outer garment of the Arab is a large square piece of cloth, resembling a plaid. It serves for a dress in the day, and for a bed-covering during the night.—ORIENT. LIT.
[s] Ps. xxxiv. 6.
[t] xxxiv. 6.
[u] 1 Sam. xxiv. 6, 10.
[x] Matt. vi. 33.
[3] *Thy fulness.*
[4] *Tear.*
[y] xiii. 2, 12.
¶ *Oxen.*—The Jews had no oxen—they were not allowed; besides, oxen have no calves; but the term was originally used for black or horned cattle generally, and is so used by our translators.—HENRY.
[z] Lev. xi. 45.
* Because the Israelites were a peculiar people, separated to God by peculiar laws and rites by him instituted, and thence called an holy nation (xix. 6); therefore God commanded them to distinguish themselves, even in their diet, from other people. This signifies being holy to God (Deut. xiv. 2, 3, 21).—PATRICK.
[a] Deut. xiv. 21. Acts x. 14.

CHAP. XXIII.

1 *Receive.*
* This verse seems to speak of the *witness*—that is, Thou shalt not, as a witness, bring forward any evidence, the truth of which is not clearly known to thee, or of the falsehood of which thou art convinced.—KALISCH.
[b] Deut. xix. 16-21.

18 ¶ Thou [e]shalt not suffer a witch* to live.

19 ¶ Whosoever [f]lieth with a beast† shall surely be put to death.

20 ¶ He that [g]sacrificeth unto *any* god, save unto the LORD only, he shall be [h]utterly destroyed.

21 ¶ Thou shalt neither [i]vex a stranger, nor oppress him: [k]for ye were strangers in the land of Egypt.

22 ¶ Ye [l]shall not afflict any widow, or fatherless child.

23 If thou afflict them‡ in any wise, and they [m]cry at all unto me,§ [n]I will surely hear their cry:

24 And [o]my wrath shall wax hot, and I will kill you with the sword; and [p]your wives shall be widows, and your children fatherless.

25 ¶ If thou [q]lend money to *any of* my people *that is* poor by thee, thou shalt not be to him as an usurer, neither shalt thou lay upon him usury.

26 If thou at all take thy neighbour's raiment [r]to pledge, thou shalt deliver it unto him by that the sun goeth down:

27 For that *is* his covering only; it *is* his raiment for his skin: wherein shall he sleep?‖ and it shall come to pass, [s]when he crieth unto me, that I will hear; [t]for I *am* gracious.

28 ¶ Thou shalt not revile the gods, [u]nor curse the ruler of thy people.

29 ¶ Thou [x]shalt not delay *to offer* [3]the first of thy ripe fruits, and of thy [4]liquors: [y]the firstborn of thy sons shalt thou give unto me.

30 Likewise shalt thou do with thine oxen,¶ *and* with thy sheep: seven days it shall be with his dam; on the eighth day thou shalt give it me.

31 ¶ And ye shall be [z]holy men unto me:* [a]neither shall ye eat *any* flesh *that is* torn of beasts in the field; ye shall cast it to the dogs.

CHAPTER XXIII.

1 *Of slander and false witness;* 2 *of other offences and duties.* 20 *An Angel promised, with a blessing, if they obey him.*

THOU shalt not [1]raise a false report:* put not thine hand with the wicked to be [a]an unrighteous witness.

law.—But, if the thief voluntarily confessed, and restored the property which he had stolen, he was only required to add a fifth part to it (Lev. vi. 4, 5). In case, however, any one was detected *in the night*, endeavouring forcibly to break into a house, it might be considered as an assault on the lives of the inhabitants, as well as an attempt to plunder their property; and if, in repelling the assault, the robber was slain, the person who killed him was not punishable. But, if he was slain *after sunrise*, his death must be punished as murder; because there was another method of securing or recovering the property; and it is supposed that no assault was made on the life of any one.—In all cases, when the thief or robber could not make the stipulated restitution, he was sold for the theft for a limited time, not exceeding six years.

CHASTITY.—Ver. 16. This statute relates to a case which must carefully be distinguished from some others that may be otherwise confounded with it. It is assumed that no *force* was used, but merely *persuasions* and *blandishments;* and that the young woman was not betrothed to another man. In general, it might be supposed that promises, or, at least, intimations of marriage, would be made by the seducer; and therefore he was bound to "endow her to be his wife." Some expositors are of opinion, that he must either *endow* her—that is, give her a sum of money for the injury—or *marry* her; but the obvious meaning of the law is, that he must take her for his wife, and *endow* her, or provide for her suitably according to his station. It does not appear that either the seducer, or the person seduced, was allowed a negative; but the young woman's father might refuse his consent, and, in this case, the seducer must pay a certain sum of money as a compensation for the injury.

WITCHCRAFT.—Ver. 18. Witchcraft is generally understood to mean, "a compact with evil spirits, by whose agency and assistance, applied for by certain incantations, effects of various kinds may be produced by which malice, or covetousness, or other corrupt passions may be gratified." A vast variety of practices, with different degrees of aggravation, which will hereafter be considered, agree in common with witchcraft, in avowedly making Satan "the god of the world," and the god of those who thus apply to him for information or assistance. It is readily allowed that much imposture on the one hand (which forms a very singular kind of hypocrisy), and much superstition, folly, and cruelty on the other hand, have taken place in respect of these practices, whether real or pretended. But it seems one of the most flagrant absurdities of modern Sadducism, to suppose that God himself would repeatedly command the magistrates of his people to punish with death a crime which never was committed! If it should be said, that mere pretences to witchcraft might warrant laws against it, I would only desire the reader to examine the marginal references, and judge for himself, whether it be not spoken of in Scripture as a real practice.

USURY.—Ver. 25. Usury, as here stated, properly consists in taking increase from the poor, on what they borrow for present subsistence, or urgent need; which tends to enrich the lender by still more impoverishing the borrower. This was frequently carried to such a pitch among the ancients, and even the Israelites, that the creditors constrained their debtors to sell themselves, or their children, for slaves, which was an aggravated violation of the law of love.—The Israelites were but little engaged in commerce; and their law was not only calculated, but *intended*, to keep them from mingling by any means with other nations. Their land also was divided by lot, and they were not allowed to alienate their inheritances. They were not, therefore, greatly in the way of lending or taking up money upon interest to employ in trade, or expend in estates; in which cases, and in those of the like nature, it does not appear inconsistent with either equity or love, for the lender to receive a proportion of the profits from the borrower. The original is indeed remarkable; for it may be rendered, "if thou lend money to my people, even to a *poor man*," &c.: yet, it is generally thought that the Israelites were not allowed, in any ordinary case, to take *interest for money* of their brethren. As, however, they were permitted to take it of the Gentiles, though expressly required not to oppress them, it is evident that increase on lent money is not in itself unjust, or contrary to the Divine law, when not attended by oppressive circumstances.—*Scott.*

LOYALTY.—Ver. 28. "Thou shalt not revile the gods"—*i.e.*, the judges and magistrates, for their executing of these laws; they must do their duty, whoever suffers by it. Magistrates ought not to fear the reproach of men, or their revilings; but to despise them, as long as they keep a good conscience: but they that do *revile* them for their being a terror to evil works and workers, reflect upon God himself, and will have a great deal to answer for another day. We find those under a black character and a heavy doom, that "despise dominion, and speak evil of dignities" (Jude ver. 8). Princes and magistrates are our fathers, whom the fifth commandment obligeth us to honour, and forbids to *revile*. St Paul applies this law to himself, and owns that he ought not to "speak evil of the ruler of his people"—no, not though he was then his most unrighteous persecutor (Acts xxiii. 5. See Eccl. x. 20).

FIRST-FRUITS.—Ver. 29. The first ripe of their corn they must not delay to offer; there is danger, if we delay our duty, lest we wholly omit it; and, by slipping the first opportunity, in expectation of another, we suffer Satan to cheat us of all our time. Let not young people delay to offer to God the first-fruits of their time and strength, lest their delays come at last to be denials, through the deceitfulness of sin, and the more convenient season they promise themselves never arrive. Yet it is provided, that the firstlings of their cattle should not be dedicated to God till they were past seven days old, for then they began to be good for something. Note, God is the first and best, and therefore must have the first and best.—*Henry.*

CHAP. XXIII. JUSTICE.—Ver. 3. The judges are here cautioned not to pervert

B.C. 1491—B.C. 1491.

2 ¶ Thou shalt not [b]follow a multitude to *do* evil; neither shalt thou [2]speak in a cause [c]to decline after many to wrest *judgment:*

3 Neither shalt thou countenance a poor man in his cause.

4 ¶ If thou meet [d]thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

5 If thou see the ass of him that hateth thee lying under his burden, and [3]wouldest forbear to help him; thou shalt surely help with him.†

6 ¶ Thou shalt not [e]wrest the judgment of thy poor in his cause.

7 Keep thee [f]far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

8 ¶ And [g]thou shalt take no gift: for the gift blindeth [4]the wise, and perverteth the words of the righteous.

9 ¶ Also [h]thou shalt not oppress a stranger: for ye know the [5]heart of a stranger,‡ seeing ye were strangers in the land of Egypt.

10 ¶ And six years thou shalt sow thy land, and shalt gather in the fruits thereof:

11 But [i]the seventh *year* thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, *and* with thy [6]oliveyard.

12 ¶ [k]Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid and the stranger may be refreshed.

13 ¶ And in all *things* that I have said unto you [l]be circumspect: and [m]make no mention of the name of other gods, neither let it be heard out of thy mouth.

14 ¶ Three times thou shalt keep a feast unto me in the year.§

15 Thou shalt keep [n]the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt; and none shall appear before me empty:)

16 And the [o]feast of harvest, the first-fruits of thy labours, which thou hast sown in thy field: and the feast of ingathering, *which is* in the end of the year, when thou hast gathered in thy labours out of the field.

17 Three times in the year [p]all thy males shall appear before the LORD God.

18 ¶ Thou shalt not offer the [q]blood‖ of my sacrifice with leavened bread; neither shall the fat of my [7]sacrifice remain until the morning.

19 The [r]first of the first-fruits of thy land thou shalt bring into the house of the LORD thy God. Thou shalt not seethe a kid in his mother's milk.¶

20 ¶ Behold, I send an [s]Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

21 [t]Beware of him, and obey his voice, provoke him not; for [u]he will not pardon your transgressions: for [x]my name *is* in him.

22 But if thou shalt indeed obey his voice, and do all that I speak; then I will be [y]an enemy unto thine enemies, and [8]an adversary unto thine adversaries.

23 For mine Angel shall go before thee, and bring [z]thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off.

24 Thou shalt not bow down to their gods, nor serve them, nor [a]do after their works; but thou shalt utterly [b]overthrow them, and quite break down their images.*

25 And [c]ye shall serve the LORD your God, and he shall bless thy bread, and thy water; and I [d]will take sickness away from the midst of thee.

26 ¶ There shall nothing cast their young, nor be barren, in thy land: [e]the number of thy days I will fulfil.

27 I will send [f]my fear before thee, and will destroy all the people to whom thou shalt come; and I will make all thine enemies turn their [9]backs unto thee.

28 And I will send [g]hornets‡ before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee.

29 I will not drive them out from before thee [h]in one year; lest the land become desolate, and the beast of the field multiply against thee.

30 By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

31 And [i]I will set thy bounds from the Red sea even unto the sea of the Philistines,‖ and from the desert unto the river: for I will [k]deliver

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[b] Num. xiv. 1-10.
[2] *Answer.*
[c] Ps. lxxii. 2.
[d] Matt. v. 44.
[3] *Wilt thou cease to help him?* or, *wouldest cease to leave* thy business *for him; thou shalt surely leave* it to join *with him.*
† Let no private injuries or animosities hinder any one from doing common acts of kindness and charity toward another person, or anything belonging to him, even though it be an enemy, or one of a different country and religion.—PYLE.
[e] Ps. lxxxii. 3, 4. Jam. ii. 5, 6.
[f] Prov. iv. 14, 15. Eph. iv. 25. 1 Thes. v. 22.
[g] Deut. xvi. 19. Acts xxiv. 26.
[4] *The seeing.*
[h] *See on* xxii. 21. Mal. iii. 5.
[5] *Soul.*
‡ *The heart of a stranger* — *i.e.*, the disposition, dejection, and distress of his heart, which makes him an object of pity, not of malice or mischief. —POOLE.
[i] *See on* Lev. xxv. 2-7.
[6] *Olive-trees.*
[k] *See on* xx. 8-11. Luke xiii. 14.
[l] Josh. xxii. 5. Heb. xii. 15.
[m] Josh. xxiii. 7. Eph. v. 12.
§ These three feasts were—Passover, the feast of Pentecost, and the feast of Tabernacles, each of which continued for a week. Every male was then obliged to repair to the temple at Jerusalem. The women, though not required to go, frequently attended at the Passover, but seldom at the other feasts.—PICT. BIBLE.
[n] Deut. xvi. 1-8. Mark xiv. 12. 1 Cor. v. 7, 8.
[o] Lev. xxiii. 9-21.

[p] Deut. xii. 5. Ps. lxxxiv. 7.
[q] xxxiv. 25. Deut. xvi. 4.
‖ That is, the blood of the paschal lamb, called, by way of emphasis, "my sacrifice." *With leavened bread* — *i.e.*, having leavened bread in thy possession. All leaven was previously to be purged out (Ex. xii. 15).—BUSH.
[7] *Feast.*
[r] Lev. xxiii. 10-17. 1 Cor. xv. 20.
¶ It was a custom with the ancient heathens, when they had gathered in all their fruits, to take a kid and boil it in the dam's milk; and then, in a magical way, to go about and sprinkle all their trees and fields and gardens with it, thinking by these means that they should make them fruitful, and bring forth more abundantly in the following year. Wherefore, God forbade his people, the Jews, at the time of their ingathering, to use any such superstitious or idolatrous rite. — DR CUDWORTH.
[s] Num. xx. 16. Josh. v. 13. Is. lxiii. 9. Mal. iii. 1.
[t] Ps. ii. 12. Heb. xii. 25.
[u] Deut. xviii. 19. Heb. x. 26-29. 1 John v. 16.
[x] xxxiv. 6, 7. Is. ix. 6. John v. 23.
[y] Num. xxiv. 9. Acts ix. 4, 5.
[8] *I will afflict them that afflict thee.*
[z] Josh. xxiv. 8-11. Is. lxiii. 9.
[a] Lev. xviii. 3, 26-30. Deut. xii. 30, 31.
[b] Num. xxxiii. 52. Deut. xii. 3.
* They were bound to root idolatry, and the services thereof, out of the land of Canaan; but in other countries which they might conquer, they did not think themselves bound to break their images. —SELDEN.
[c] Deut. xxviii. 1-6.
[d] Deut. vii. 15. Is. xxxiii. 24.
† This is a promise that he would abundantly supply them with meat and drink, and also give them health; without which they could take no comfort in that plentiful provision.—PATRICK.
[e] Job v. 26. Is. lxv. 20.
[f] Deut. ii. 25.
[9] *Neck.*
[g] Deut. vii. 20.
‡ A kind of large wasp, which has a powerful sting. The Lord drove out the Canaanites before Israel by means of this insect (Deut. vii. 20. Josh. xxiv. 1). — CALMET'S DICT. BIBLE.
[h] Deut. vii. 22. Jud. iii. 1-4.
[i] Num. xxxiv. 3-15.
‖ *Sea of the Philistines*—the Mediterranean, on whose coast the land of the Philistines lay. *Desert*—of Egypt or Arabia (see Gen. xvi. 7. Ex. xv. 22). *The river* — Euphrates, often called *the river* by way of eminency. —POOLE.
[k] Josh. x. 8, 19.

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judgment. 1. They must not be overruled, either by might or multitude, to go against their consciences in giving judgment (ver. 2). With the Jews, causes were tried by a bench of justices, and judgment given according to the majority of votes; in which case, every particular justice must go according to truth, as it appeared to him upon the strictest and most impartial inquiry, though the *multitude* of the people, and their outcries, or the sentence of the *Rabbim* (we translate it *many*), the more ancient and honourable of the justices, went the other way. 2. They must not pervert judgment, no, not in favour of a poor man (ver. 3). Right must in all cases take place, and wrong must be punished, and justice never biassed, nor injury connived at, under pretence of charity and compassion. 3. Neither must they pervert judgment in prejudice to a poor man, nor suffer him to be wronged because he had not wherewithal to right himself; in such cases, the judges themselves must become advocates for the poor, as far as their cause was good and honest (ver. 6). 4. They must dread the thoughts of assisting or abetting a bad cause; (ver. 7) "Keep thee far from a false matter;" do not only keep thee free from it, nor think it enough to say, thou art unconcerned in it, but keep thee *far* from it, dread it as a dangerous snare. 5. They must not take bribes (ver. 8). They must not only not be swayed by a gift to give an unjust judgment, either to condemn the innocent, or acquit the guilty, or adjudge a man's right upon him; but they must not so much as *take* a gift, lest it should have a bad influence upon them, and overrule them, contrary to their intentions, for it has a strange tendency to blind those that otherwise would do well. 6. They must not oppress a stranger (ver. 9). Though aliens might not inherit lands among them, yet they must have justice done them, must peaceably enjoy their own, and be righted if they were wronged, though they were strangers to the commonwealth of Israel.—*Henry.*

SABBATICAL YEAR.—Ver. 10. The Israelites were commanded to commemorate the creation of the world, and their deliverance out of Egypt, not only by sanctifying one day out of seven, as a holy rest of the Lord, but also by intermitting the culture of their land every seventh year. Yet, a promise was implied in this command, that the ground should, even in that year, produce spontaneously a considerable increase, which they were required to allow the poor, who had no lands in possession, to gather for their use and enjoyment; and on the residue the beasts of the field might feed. It is evident that the owners were not allowed to reap any harvest, or gather in the increase of the vineyard or oliveyard, during the sabbatical year; yet, it is generally thought that they might, along with their poor neighbours, gather what was wanting for present use. The law seems to have been intended to teach the people, that they were merely the Lord's tenants for their estates; and that they would incur a forfeiture, if they did not observe his rules in cultivating them. It was also suited to teach them dependence on his providence; and to lead them to observe his faithfulness, in sending a proportionate increase on the sixth year. It evidently and cogently inculcated indifference to worldly wealth; and liberality, without grudging, to the poor. The institution, as far as observed, likewise gave the Israelites leisure to attend on more important concerns; and, no doubt, was a real advantage to the ground, by letting it sometimes lie fallow: while it typified the rest of heaven, when all earthly labours, cares, and interests, shall cease for ever.

THE THREE ANNUAL FEASTS.—Ver. 15. Three solemn religious festivals were instituted to be observed by the Israelites during all succeeding generations, while they continued to be the peculiar people of God.—"The feast of unleavened bread," in remembrance of their deliverance out of Egypt, has been considered; "the feast of harvest," when it became ripe, called also "the feast of pentecost," seems to have been instituted in remembrance of the promulgation of the law from mount Sinai; and "the feast of ingathering," when the harvest was completely secured, called also "the feast of tabernacles," in remembrance of the people dwelling in tents in the wilderness.—This was observed in the seventh month, called here "the end of the year;" for the year began in autumn, till Israel was delivered out of Egypt.

CANAAN.—Ver. 31. The boundaries of the promised land, as here stated, if compared with the passages referred to in the margin, may be thus explained. The northern extremity of the Red Sea was at no great distance from the river of Egypt, which ran into the Mediterranean, on the shore of which the Philistines dwelt. From the extremity, therefore, of the Red Sea, across to the Mediterranean Sea, and

the inhabitants of the land into your hand; and thou shalt drive them out before thee.

32 Thou [l]shalt make no covenant with them,[¶] nor with their gods.

33 They shall not dwell in thy land, lest they make thee sin against me: for if thou serve their gods, [m]it will surely be a snare unto thee.

CHAPTER XXIV.

1 *Moses is called up into the mountain.* 3 *The people promise obedience.* 6 *Moses sprinkleth the blood of the covenant;* 15 *he goeth up into the mount.*

AND he said unto Moses, Come up* unto the LORD, thou, and Aaron, Nadab and Abihu, and [a]seventy of the elders of Israel; and worship ye afar off.

2 And Moses [b]alone shall come near the LORD; but they shall not come nigh, neither shall the people go up with him.

3 ¶ And Moses came and told the people all the words of the LORD, and all the judgments: and all the people answered with one voice, and said, [c]All the words which the LORD hath said will we do.

4 And Moses wrote all the words of the LORD, and rose up early in the morning, and builded an altar under the hill, and [d]twelve pillars,† [e]according to the twelve tribes of Israel.

5 And he sent young men of the children of Israel, which offered burnt-offerings, and sacrificed [f]peace-offerings of oxen unto the LORD.

6 And Moses took half of the blood, and put *it* in basons; and half of [g]the blood he sprinkled [h]on the altar.

7 And he took the book of the covenant, and [i]read in the audience of the people: and they said, All that the LORD hath said will we do, and be obedient.

8 And Moses took the blood, and [k]sprinkled *it* on the people, and said, Behold [l]the blood of the covenant, which the LORD hath made with you concerning all these words.

9 ¶ Then [m]went up Moses and Aaron, Nadab and Abihu, and seventy of the elders of Israel;

10 And they [n]saw the God of Israel: and *there was* under his feet as it were a paved work [o]of a sapphire-stone,‡ and as it were the body of heaven [p]in *his* clearness.

11 And upon the [q]nobles§ of the children of Israel he [r]laid not his hand: also [s]they saw God, and [t]did eat and drink.

12 ¶ And the LORD said unto Moses, Come up to me into the mount, and be there: and I will give thee [u]tables of stone, and a law, and commandments which I have written; [x]that thou mayest teach them.

13 And Moses rose up, and [y]his minister Joshua; and Moses went up into the mount of God.

14 And he said unto the elders, [z]Tarry ye here for us, until we come again unto you: and, behold, Aaron and [a]Hur *are* with you: if any [b]man have any matters to do, let him come unto them.

15 ¶ And Moses went up into the mount, and [c]a cloud covered the mount.

16 And [d]the glory of the LORD abode upon mount Sinai, and the cloud covered it six days: and the [e]seventh day he called unto Moses out of the midst of the cloud.

17 And the sight of the glory of the LORD *was* [f]like devouring fire on the top of the mount in the eyes of the children of Israel.

18 And Moses [g]went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount [h]forty days‖ and forty nights.

CHAPTER XXV.

1 *The offering for the tabernacle.* 10 *The form of the ark;* 17 *the mercy-seat;* 23 *the table;* 31 *the candlestick.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, that [a]they [1]bring me an [2]offering:* of every man that giveth it [b]willingly with his heart ye shall take my offering.

3 And this *is* the offering which ye shall take of them; gold, and silver, and brass,

4 And [c]blue, and purple, and scarlet, and [3]fine linen, and goats' *hair*,

5 And [d]rams' skins dyed red, and badgers' skins,† and [e]shittim-wood,

6 [f]Oil for the light, [g]spices for anointing oil, and for sweet incense.

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[l] Deut. vii. 2. Josh. ix. 14-23.

[¶] *No covenant with them.*—They were incurable idolaters: their depravity and sinfulness had reached such a pitch, that it was a righteous procedure to cut them off.—BOOTHROYD.

[m] Josh. xxiii. 13. Ps. cvi. 36. 2 Tim. ii. 26.

CHAP. XXIV.

[*] *Come up again.*—Moses and Aaron were already on the mountain (xix. 24; xx. 21), and Moses there received the laws contained in xx. 22, to end of xxiii. They were to go down to state these laws to the people, and when they had consented to them, and the solemn compact ratified with the sprinkling of blood, they were again to ascend with seventy elders of Israel: not the official seventy chosen after this (Num. xi. 16), but chiefs and heads of families who went with Jacob into Egypt.—POOLE.

[a] Ex. viii. 11. Luke x. 1, 17.

[b] Heb. ix. 26; x. 21, 22.

[c] Deut. v. 27, 28.

[d] Josh. xxiv. 27. Gal. ii. 9.

[†] Or, *statues.* The Gr. translateth them *stones;* and *pillars* were wont to be of *stones* erected (Gen. xxviii. 18, 22, and xxxi. 45, and xxxv. 14).—AINSWORTH.

[e] Num. xvii. 2. Luke xxii. 30.

[f] Lev. iii.; vii. 11-21.

[g] Col. i. 20. Heb. xii. 24.

[h] Lev. i. 5, 11; iv. 6.

[i] Deut. xxxi. 11-13. 1 Thes. v. 27.

[k] *See on* 6. Is. lii. 15. Heb. ix. 18, 19.

[l] Eph. i. 7. Heb. ix. 20; xiii. 20.

[m] *See on* 1.

[n] Gen. xxxii. 30. John i. 18.

[o] Ex. i. 26, 27. Rev. iv. 3.

‡ A pavement very bright and glistering.—PATRICK.

[p] Cant. vi. 10. Matt. xvii. 2.

[q] Jud. v. 13. Jer. xiv. 3.

[§] Or, *the select,* or *chosen* men, as the Greek translateth; meaning those elders spoken of in ver. 9.—AINSWORTH.

[r] Gen. xxxii. 24-33.

[s] *See on* 10. Gen. xvi. 13.

[t] Deut. xii. 7. 1 Cor. x. 16-18.

[u] Jer. xxxi. 33. 2 Cor. iii. 3, 7.

[x] Deut. iv. 14. Matt. v. 19.

[y] xvii. 9-14. Num. xi. 28.

[z] Gen. xxii. 5.

[a] xvii. 10, 12.

[b] xviii. 25, 26.

[c] xix. 9, 16. Matt. xvii. 5.

[d] Ex. i. 28. 2 Cor. iv. 6.

[e] Rev. i. 10.

[f] Heb. xii. 18, 29.

[g] Prov. xxviii. 1.

[h] Deut. x. 10.

[‖] *Forty days.*—During this period he neither ate nor drank (xxxiv. 28; Deut. ix. 9). Elijah, the restorer of the law, and our Lord, the fulfiller of it, fasted the same period (1 Kings xix. 8; Matt. iv. 2). In these cases the body must have been divinely supported.—BOOTHROYD.

CHAPTER XXV.

[a] Num. vii. 3-88.

[1] *Take for me.*

[2] *Heave-offering.*

[*] The particulars of this offering are more fully detailed in ch. xxxv., and the amount of the whole summed up in chapter xxxviii. 21, &c. From which it appears that half a shekel of silver was levied on every man above twenty years of age; besides which, every one who was so inclined made voluntary offerings.—PICTORIAL BIBLE.

[b] Jud. v. 9.

[c] xxvi. 1; xxxix. 3.

[3] *Silk.*

[d] xxvi. 14.

[†] *Badgers' skins.*—This is an unfortunate translation, badgers being unknown in Asia, and not yet found out of Europe. It must have been a clean animal, as we cannot suppose that the skins of an unclean animal would be used for the sacred coverings. The Hebrew word several learned interpreters consider to mean a colour, purple or violet.—PICTORIAL BIBLE.

[e] xxvii. 1; xxxvi. 20.

[f] xxvii. 20.

[g] xxx. 23-38.

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the course of its shore, as far as mount Lebanon, was the western boundary from south to north. The great desert, at the southern extremity of Canaan, and at the south-east of the adjacent countries behind the Dead Sea and beyond Jordan, as far as the great river Euphrates, formed the southern and eastern boundaries; while a line from the Mediterranean Sea, passing by mount Libanus to the river Euphrates, would mark its boundaries on the north, or on the north-west.—*Scott.*

CHAP. XXIV. COVENANT RATIFIED BY BLOOD.—Ver. 4. The covenant must be made by sacrifice (Ps. l. 5); because, since man has sinned, and forfeited his Creator's favour, there can be no fellowship by covenant, till there be first friendship and atonement by sacrifice. 1. In preparation, therefore, for the parties interchangeably putting their seals to this covenant, (1.) Moses builds an altar to the honour of God, which was principally intended in all the altars that were built, and which was the first thing to be looked at in the covenant they were now to seal. No addition to the perfections of the Divine nature can be made by any of God's dealings with the children of men, but in them his perfections are manifested and magnified, and his honour shewed forth; therefore he will now be represented by an altar, to signify, that all he expected from them, was, that they should do him honour, and that, being his people, they should be to him for a name and a praise. (2.) He erects twelve pillars, according to the number of the tribes; these were to represent the people, the other party to the covenant; and we may suppose that they were set up over against the altar, and that Moses, as mediator, passed to and fro between them. Probably, each tribe set up and knew its own pillar, and their elders stood by it. (3.) He appointed sacrifices to be offered upon the altar (ver. 5), burnt-offerings and peace-offerings, which yet were designed to be expiatory. 2. Preparation being thus made, their ratifications were very solemnly exchanged. (1.) The blood of the sacrifice which the people offered was (part of it) sprinkled upon the altar (ver. 6), which signifies the people's dedicating of themselves, their lives and beings, to God, and to his honour. In the blood (which is the life) of the dead sacrifices, all the Israelites were presented unto God as living sacrifices (Rom. xii. 1). (2.) The blood of the sacrifice which God had owned and accepted was (the remainder of it) sprinkled either upon the people themselves (ver. 8), or upon the pillars that represented them; which signified God's gracious conferring of his favour upon them, and all the fruits of that favour, and his giving them all the gifts they could expect or desire from a God reconciled to them, and in covenant with them by sacrifice. This part of the ceremony was thus explained: "*Behold the blood of the covenant;* see here how God has sealed to you to be a God, and you seal to him to be to him a people; his promise to you, and yours to him, are both *yea, and amen.*"—*Henry.*

STRANGE BANQUET.—Ver. 11. "They saw God, and did eat and drink." They had not only their lives preserved, but their vigour, courage, and comfort; it cast no damp upon their joy, but rather increased and elevated it. They *feasted upon the sacrifice* before God, in token of their cheerful consent to the covenant now made, their grateful acceptance of the benefits of it, and their communion with God in pursuance of that covenant. Thus believers *eat and drink with Christ at his table* (Luke xxii. 30). Blessed are they that shall *eat bread in the kingdom of our Father,* and *drink of the wine new* there!

PRACTICAL OBSERVATIONS.—They who would enjoy near and sweet communion with the Lord, must obediently hearken to his words, obey his call, and wait for him in faith and patience: and such as are humbly desirous of being employed by him in useful and honourable services, must cheerfully attend to the duties of the lowest station, if at present assigned them; continue faithful and active in occupying with their one talent, and spend much time in retirement, meditation, and devotion.—The lively exercise of faith, and the encouraging experience of the Lord's goodness, inspire the soul with a holy, but humble, boldness in approaching him. The terrors which once were felt at the discovery of his glorious holiness and justice are dissipated, even while these awful attributes are more distinctly perceived and steadily contemplated, in the person and atonement of the great Redeemer: and while others tremble at a distance, when convinced that "our God is a consuming fire," the established believer has "grace to worship him with reverence and godly fear," combined with adoring thankful love. And, finding that his consolations abundantly compensate the want of outward enjoyments, and at some times enable him to forget the craving even of natural appetites, he is not in haste to terminate the sweet intercourse, but desires still to commune with his God, till a sense of duty compels him reluctantly to return to the ordinary employments of his station.—*Scott.*

CHAP. XXV. THE TABERNACLE CONTRIBUTION.—Ver. 2. The people must furnish Moses with the *materials,* not by a tax imposed upon them, but by a voluntary contribution. This is the first thing concerning which orders are here given; (ver. 2) "Speak unto the children of Israel, that they bring me an offering;" and there was all the reason in the world that they should, for it was God himself that had not only enlarged them, but enriched them with the spoils of the Egyptians. Note, 1. The best use we can make of our worldly wealth is, to honour God with it in works of

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7 [h]Onyx-stones, and stones to be set in the ephod, and in the breastplate.

8 And let them make me [i]a sanctuary; that [k]I may dwell among them.‡

9 According to all that I shew thee, *after* [l]the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make *it*.

10 ¶ And they shall make [m]an ark *of* shittim-wood:§ two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt [n]overlay it with pure gold, within and without shalt thou overlay it; and shalt make upon it a crown of gold‖ round about.

12 And thou shalt cast [o]four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make [p]staves *of* shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne¶ with them.

15 [q]The staves shall be in the rings of the ark; they shall not be taken from it.

16 And thou shalt put into the ark [r]the testimony which I shall give thee.

17 ¶ And thou shalt make [s]a mercy-seat* *of* pure gold: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof.

18 And thou shalt make [t]two cherubims *of* gold; *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end; *even* [4]of the mercy-seat shall ye make the cherubims on the two ends thereof.

20 And the cherubims shall stretch forth *their* wings on high, [u]covering the mercy-seat with their wings, and their faces *shall look* one to another; [x]toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt [y]put the mercy-seat above upon the ark; and [z]in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, [a]and I will commune with thee from above the mercy-seat, from [b]between the two †cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

23 ¶ Thou shalt also make [c]a table *of* shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

24 And thou shalt [d]overlay it with pure gold, and make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make [e]a golden crown to the border thereof round about.

26 And thou shalt make for it [f]four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the borders shall the rings be [g]for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that [h]the table may be borne with them.

29 And thou shalt make [i]the dishes‡ thereof, and spoons§ thereof, and covers‖ thereof, and bowls thereof, [5]to cover withal: *of* pure gold shalt thou make them.

30 And thou shalt set upon the table [k]shew-bread¶ before me alway.

31 ¶ And thou shalt make [l]a candlestick* *of* pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, [m]his knops,† and his flowers, shall be of the same.

32 And six branches shall come out of the sides of it; three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side:

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; [n]and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

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[h] xxviii. 9-21.
[i] Heb. ix. 1, 2.
[k] 1 Kings vi. 13. 2 Cor. vi. 16. Heb. iii. 6.
‡ *That I may dwell among them.*—This was the main end of all; and to this all the particulars are to be referred, and by it opened. For this sanctuary (as Solomon's temple afterward) was a place of prayer and public service of God, and it signified the Church, which is the habitation of God by the Spirit.—AINSWORTH.
[l] 1 Chr. xxviii. 11-19. Heb. viii. 5; ix. 9.
[m] Deut. x. 1-3. Heb. ix. 4. Rev. xi. 19.
§ *Shittim-wood.*—A kind of wood growing in Egypt and the deserts of Arabia, very durable and precious.—POOLE.
[n] 1 Kings vi. 20. 2 Chr. iii. 4.
‖ A cornice or rim of massy gold.—PYLE.
[o] xxvi. 29; xxxviii. 7.
¶ This none might do but the Levites, and upon their shoulders (Num. vii. 9); when David erred herein, and set the ark upon a waggon, the Lord shewed his wrath in killing Uzzah (1 Chr. xiii. 7-11).—AINSWORTH.
[p] Num. iv. 6-14. 1 Chr. xv. 15.
[q] 1 Kings viii. 8. 2 Chr. v. 9.
[r] Deut. x. 2-5. 1 Kings viii. 9. 2 Kings xi. 12.
[s] xxvi. 34. Lev. xvi. 12-15. Rom. iii. 25. Heb. iv. 16. 1 John ii. 2.
* *Mercy-seat.*—Heb. *caporeth*, to cover or overspread, because by an act of pardon, sins are represented as being *covered*, so that justice sees them no more.—A. CLARKE.
[t] xxxvii. 7-9. Gen. iii. 24. 1 Kings vi. 23-28; viii. 6, 7. Heb. ix. 5.
[4] *Of the* matter *of the mercy-seat.*
[u] Ez. xxviii. 14.
[x] Is. vi. 1-5. Eph. iii. 10. 1 Pet. iii. 22.
[y] xxvi. 34. Rom. x. 4.
[z] *See on* 16.

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[a] Num. vii. 89. Deut. v. 26-31. Jud. xx. 27.
[b] 1 Sam. iv. 4. 2 Sam. vi. 2. Ps. lxxx. 1.
† Which, with their wings stretched forth, made as it were a kind of a seat, upon which God appeared, and spake (1 Sam. iv. 4; Ps. lxxx. 1; xcix. 1), whereupon the ark is also called the footstool of God's feet (1 Chr. xxviii. 2; Ps. xcix. 5; cxxxii. 7).—DIODATI.
[c] xxxvii. 10-16. Num. iii. 31. 1 Kings vii. 48. Heb. ix. 2.
[d] *See on* 11. 1 Kings vi. 20-22.
[e] xxx. 3; xxxvii. 2.
[f] *See on* 12.
[g] 14, 28.
[h] Num. x. 17. Acts ix. 15.
[i] Num. iv. 7. Ezra i. 9-11.
‡ *Dishes*—Heb. *plates* or *platters.*—On these the loaves were set; they were of the same form as the loaves, and were of two sorts, one of gold, and the other of iron, the bread being baked in the latter, and then transferred to the former, to be set on the table.—JARCHI.
§ *Spoons*, more properly cups, or censers for holding incense. It is thought they were two, and contained the frankincense which was set upon each pile of bread.
‖ *Covers*, wherewith both the loaves and the incense were covered.—PATRICK.
[5] *To pour out withal.*
[k] Num. iv. 7. 2 Chr. xiii. 11. Matt. xii. 4.
¶ So called, because it was to stand continually before the ark of the Lord, which was, as it were, his face.—DIODATI.
[l] xxxvii. 17-24.
* Rather, a candelabrum, or lamp-bearer. It consisted of a base and stock, with seven branches, three on each side, and one in the middle. These branches were all parallel to one another, and were worked out in knobs, flowers, and bowls placed alternately. The whole number of these ornaments amounted to seventy. The Jews say the flowers were lilies, and the knobs in the form of pomegranates.—PICT. BIBLE.
[m] 1 Kings vi. 18; vii. 24.
† Round, like an apple or pomegranate, as the word *capotoreha* signifies.—PATRICK.
[n] xxxvii. 19, 20.

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piety and charity. 2. When we have been blessed with some remarkable success in our affairs, and have had, as we say, a good turn, it may be justly expected that we should do something more than ordinary for the glory of God.—*Henry.*

THE MODEL.—Ver. 9. The Lord not only directed Moses by words, how to build the tabernacle, and form its sacred furniture, but he shewed him a model, exactly representing the form of every part, and the proportion of each to all the rest. It is observable, that this related to the construction of the tabernacle and its furniture alone, or perhaps the priestly garments; and not to the whole even of the ceremonial law, as it is frequently supposed.—During the continuance of Israel in the wilderness, and during four hundred and forty years after their settlement in Canaan, the sanctuary was only a tent, or movable building; but afterwards a temple was built upon Mount Zion, and the typical ordinances were confined to one place.

THE ARK.—Ver. 10. "The ark of the covenant" was so called, not only as it contained the tables of the law, which were the basis of the national covenant, but also because it was an abiding symbol of God's gracious presence with his people, and typified those peculiar benefits, which belong to the covenant of peace, mediated by Christ in behalf of the true Israel.—It was a chest, made of wood not liable to rot, of about four feet in length, and two feet and a half in breadth and in depth, plated all over, both within and without, with thin plates of pure gold, having a border or cornice of gold round about it; and covered with a covering all of massy gold, which was called the *covering*, or "the propitiatory," or "the mercy-seat," and it was kept firm in its place by the *cornice*. In this ark the two tables of stone, which contained the law of the ten commandments, were put: it was placed in the holy of holies; before it the blood of the sacrifices was sprinkled, and the incense burnt, by the high priest, on the day of atonement; and above it appeared the visible glory, which was the symbol of the Divine presence.—"The testimony," signifies the tables of the law, which *testified* God's authority over the Israelites, his regard for them, and his presence with them: they also *testified*, that while he was merciful to them, he required them to be obedient; and the same would *testify* against them, if they neglected or forsook his service and worship.

CHERUBIM.—Ver. 18. The two cherubim were emblematical representations of the angels, "desiring to look" into the mysteries of redeeming love; they were therefore formed with their faces toward the mercy-seat, as contemplating it and the mysteries which it contained. Various conjectures have been advanced concerning the form or shape of the cherubim; but the text in this place mentions no more than their faces and wings, and arguments taken from other emblematical parts of Scripture are not satisfactory.—It is thought they were formed of the same mass of gold with the propitiatory, and that this is the meaning of the word rendered *beaten work;* though others interpret it to denote the polish and finishing of the workmanship.—As the ark and propitiatory were intended to be carried about, there were golden rings at the four corners, and staves plated with gold; which were not taken out of the rings, even when it was stationary.

TABLE OF SHEW-BREAD.—Ver. 23. Without the veil a table was fixed of the same height as the ark, but neither so long nor so broad. It was made of the same materials as the ark, and with a golden cornice: but it had also another cornice below the edge, and one at the bottom; with a border between the two of an handbreadth; though some think one border only was below the edge, and that this was towards the bottom, to keep the feet or legs more closely united. The table also had rings and staves for the conveniency of removing it.—To it were annexed several vessels: as *dishes*, in which some think the shew-bread was placed; and others, the flour of which it was made, or the oil used for various purposes: *spoons*, which were employed about the incense offered on the golden altar, or carried within the veil in a censer on the day of atonement; and some think the word denotes vials, as we read of vials full of odours, or incense (Rev. v. 8): *covers*, which seem to have been put over both the loaves and the incense; yet, some suppose they were vessels used in drink-offerings; but that is more reasonably considered as the use of the *bowls*, mentioned in the last place. —*Scott.*

LAMP-STAND.—Ver. 31. The next thing ordered to be made for the furnishing of God's palace, was a rich, stately candlestick, all of pure gold, not hollow, but solid. The particular directions here given concerning it shew—1. That it was very magnificent, and a great ornament to the place; it had many branches drawn from the main shaft, which had not only their bowls (to put the oil and the kindled wick in) for necessity, but knops and flowers for ornament. 2. That it was very *convenient*, and admirably well contrived both to scatter the light and to keep the tabernacle clean from smoke and snuffs. 3. That it was very *significant*. The tabernacle had no windows by which to let in the light of the day—all its light was candle-light; which

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same; all of it *shall be* one [o]beaten work *of* pure gold.

37 And thou shalt make the [p]seven lamps thereof; and [q]they shall [6]light the lamps thereof,‡ that they may [r]give light over against [7]it.

38 And [s]the tongs thereof, and the [t]snuff-dishes thereof, *shall be of* pure gold.

39 *Of* a talent of pure gold shall ye make it, with all these vessels.

40 And look [u]that thou make *them* after their pattern,§ which [8]was shewed thee in the mount.

CHAPTER XXVI.

1 *The ten curtains of the tabernacle.* 31 *The vail for the ark.*

MOREOVER, thou shalt make [a]the tabernacle* *with* ten curtains *of* [b]fine twined linen, and blue, and purple, and scarlet: *with* [c]cherubims of [1]cunning work shalt thou make them.

2 The length of one [d]curtain *shall be* eight and twenty cubits, and the breadth of one curtain four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be [e]coupled together one to another; and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make [f]loops of blue upon the edge of the one curtain, from the selvedge in the coupling; and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

5 Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make in the edge of the curtain that *is* in the coupling of the second, that the loops may take hold one of another.

6 And thou shalt make fifty [g]taches of gold, and couple the curtains together with the taches; and it shall be [h]one tabernacle.

7 ¶ And thou shalt make [i]curtains *of* [k]goats' *hair*,† to be [l]a covering upon the tabernacle: [m]eleven curtains shalt thou make.

8 The [n]length of one curtain *shall be* thirty cubits, and the breadth of one curtain four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple [o]five curtains by themselves, and six curtains by themselves, and shalt double the sixth curtain in the forefront of the tabernacle.

10 And thou shalt make [p]fifty loops on the edge of the one curtain *that is* outmost in the coupling, and fifty loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches‡ of brass, and put the taches into the loops, and couple the [2]tent together, [q]that it may be one.

12 And the remnant that remaineth of the curtains of the tent, the half-curtain that remaineth [r]shall hang over the back-side of the tabernacle.

13 And [s]a cubit on the one side, and a cubit on the other side, [3]of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle on this side, and on that side, to cover it.

14 And thou shalt make [t]a covering for the tent *of* [u]rams' skins dyed red, and a covering above *of* badgers' skins.

15 ¶ And thou shalt make [x]boards§ for the tabernacle [y]*of* shittim-wood standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two [4]tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

18 And thou shalt make the boards for the tabernacle, twenty boards on the south side southward.

19 And thou shalt make [z]forty sockets‖ of silver under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 And for the second side of the tabernacle, on the north side, *there shall be* twenty boards,

21 And their forty sockets *of* silver; [a]two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward thou shalt make six boards.¶

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[o] Num. viii. 4. 2 Chr. ix. 15.
[p] xxxvii. 23. Rev. ii. 1; iv. 5.
[q] Lev. xxiv. 2-4. 2 Chr. xiii. 11.
‡ This was the priest's office, and these lamps were to be lighted between two evens (Ex. xxx. 8; 2 Chr. xiii. 11), and were to stand so all the night (Ex. xxvii. 21; Lev. xxiv. 3).—DIODATI.
[6] *Cause to ascend.*
[r] Prov. vi. 23. Is. viii. 20. John viii. 12.
[7] *The face of it.*
[s] 2 Chr. iv. 21. Is. vi. 6.
[t] Num. iv. 9. 2 Kings xii. 13. Jer. lii. 18.
[u] Num. viii. 4. Ez. xliii. 11, 12.
§ Take care to observe that precept which I have already given (ver. 9), and now repeat again — that every one of these things be made according to that model which I set before thee. For God would have nothing left to the fancy of the people, who, he knew, were too much inclined to the Gentile superstition. And if Moses had not been determined by Divine prescription, they would have been apt in all these things to have interposed their own inventions. — PATRICK.
[8] *Thou wast caused to see.*

CHAP. XXVI.

[a] xxxvi. 8-19.
* The Hebrew word, *mishcan*, properly signifies a place to dwell in—a habitation (according to what was said xxv. 8). For this was the place of the Shechinah (which comes from the same root with *mishcan*) which dwelt here as in its house. But it is commonly translated *a tabernacle*, only to signify what kind of *dwelling* it was—viz., *a portable house*, as Philo calls it, which might be taken down, and removed from one place to another, and set up again, without any damage to it.—PATRICK.
[b] xxv. 4. Rev. xix. 8.
[c] *See on* xxv. 18.
[1] *The work of a cunning workman*, or *embroiderer.*
[d] Num. iv. 25. 2 Sam. vii. 2.
[e] John xvii. 21.
[f] xxxvi. 11, 12, 17.
[g] xxxv. 11.
[h] Eph. ii. 22, 23.
[i] xxxvi. 14-18.
[k] xxv. 4; xxxv. 6, 23.
† In different parts of Asia Minor, Syria, Cilicia, and Phrygia, the goats have long, fine, and beautiful hair, almost as fine as silk, which is shorn at proper times, and manufactured into garments. And that this goats' hair was woven into cloth, appeareth in that it was spun by women, as the other stuff xxxv. 26. — AINSWORTH.
[l] Is. iv. 6.
[m] 1, 9, 12.
[n] 2, 13.

[o] 3.
[p] 4, 5.
‡ *Taches, hooks*, or *buttons*, which were put into the loops to unite and fasten the curtains.—POOLE.
[2] *Covering.*
[q] *See on* 3, 6.
[r] 9.
[s] 2, 8.
[3] *In the remainder*, or *surplusage.*
[t] Num. iv. 5. Ps. xxvii. 5; cxxi. 4, 5. Is. iv. 6; xxv. 4.
[u] xxv. 5; xxxix. 34. Num. iv. 10. Ez. xvi. 10.
[x] xxxvi. 20-33. Num. iv. 31, 32. Eph. ii. 20, 21.
§ These were to bear up the embroidered curtains. The Greek calleth them *styles* or *pillars.* And to these, with the *silver sockets* whereon they stood (ver. 19), the apostle alludeth, when he calleth God's house and church the "pillar and stay of the truth" (1 Tim. iii. 15).—AINSWORTH.
[y] xxv. 5.
[4] *Bands.*
[z] xxxvi. 24-26; xxxviii. 27, 30, 31. Num. iii. 36; iv. 31, 32. Cant. v. 15.
‖ These were properly the foundation of the tabernacle on which it was settled. These sockets were the mortises for the two tenons of each board or plank to be placed in, and were as broad as the plank, and, joining each other, made one entire basis for the whole structure.—GILL.
[a] 19.
¶ Of the same breadth with the other, which made them four yards and a half, according to the vulgar notion of a cubit.—PATRICK.

intimates the comparative darkness of that dispensation, while the Sun of righteousness was not as yet risen, nor had the Day-star from on high yet visited his Church.—*Henry.*

CHAP. XXVI. THE CURTAINS AND COVERINGS.—Ver. 1. Each curtain was about fifteen yards long, and something more than two yards wide: but though woven and wrought separately, they were afterwards joined together, into two grand divisions of five curtains each; probably by needlework. Each of these divisions would be about eleven yards wide. But they were likewise joined together into *one tabernacle.* Fifty loops of blue tape, or ribband, were fastened to the *edge* or *selvedge* of the outermost of the five curtains, on that side by which it was to be coupled to the outermost of the other five curtains; on the selvedge of which fifty loops were placed exactly answering to the others.—These loops seem to have been joined together by being passed through each other: and fifty *taches*, or *buttons*, or *clasps* of gold were also made, to each of which two loops, one of either outside curtain, were closely fastened in order to render the whole compact: yet so that the two grand divisions might easily be separated when there was occasion to remove it. Thus firmly joined together, it was spread over the top of the sanctuary, and reached on each side, within less than a yard of the ground, covering also the whole length of it. The ten curtains were forty cubits wide (except anything should be deducted for the seams and joinings); yet the sanctuary was not more than thirty cubits long: hence it has been thought, that one division of the covering was exactly spread over the *holy place*, which was twenty cubits in length, and that the other covered the *most holy place*, which was ten cubits square; and that the residue hung over on the west end towards the ground. The curtains of goats' hair were above a yard longer than the rich curtains, and would therefore extend above half a yard lower on each side—that is, almost to the ground. Being one more in number than the others, and of the same width, they would, when joined, be more than two yards wider, and so much the more would be left to hang over at the ends of the sanctuary; but it seems that the greater part of the additional curtain was brought to the east end, or opening of it, and there doubled up, perhaps for ornament as a festoon; yet some also remained at the west end, to cover the curtains and the boards. Thus the coarser curtains completely covered and *concealed* the richer; yet a twofold security against the effects of the weather was added, in the covering of rams' skins dyed red, and that of badgers' skins, which was spread over all the rest.

COLUMNS.—Ver. 15. The sockets of silver, each weighing a talent—that is, about a hundredweight—were placed in rows upon the ground; forty on the south, forty on the north, twelve on the west, and two at each corner on the west end. In every couple of these sockets, and by two tenons fitted to the hollows of them, was fixed a substantial board of shittim-wood, covered with plates of gold: the boards seem also to have been fastened together by mortises and tenons, or by a *concave* in the one exactly fitted to a *convex* in the other. The corner boards were also joined to the boards on either side of them, both at top and bottom, by a ring or staple, no doubt of gold.—Thus a wall was formed on three sides of the sanctuary; which was still further strengthened by five bars of shittim-wood, covered with gold, passing through rings of gold. As the middle bars alone are said to "reach from end to end," it may be supposed that the others were not so long. The whole was so firmly compacted together, that it could not be shaken, or thrown down, much more easily than an edifice of stone; though it might readily be taken down, and afterwards put together again: its materials also were very costly. In all these things, it was a type of the Church of God, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord."—*Scott.*

THE VAIL.—Ver. 31. Two vails are here ordered to be made—1. One for a partition between the holy place and the most holy: which not only forbade any to enter, but forbade them so much as to look into the holiest of all (ver. 31, 33). Under that dispensation, Divine grace was veiled, but now we behold it with open face (2 Cor. iii. 18). The apostle tells us (Heb. ix. 8) what was the meaning of this vail: it intimated that the ceremonial law "could not make the comers thereunto perfect," nor would the observance of it bring men to heaven; the "way into the holiest of all was not made manifest, while the first tabernacle was standing; life and immortality" lay concealed, till they were "brought to light by the gospel;" which was therefore signified by the rending of this vail at the death of Christ (Matt. xxvii. 51). We have now "boldness to enter into the holiest," in all acts of devotion, "by the blood of Jesus;" yet such as obliges us to a holy reverence, and a humble sense of our distance. 2. Another vail was for the outer door of the tabernacle (ver. 36, 37). Through this first vail the priests went in every day to minister in the holy place, but not the people (Heb. ix. 6). This vail was all the defence the tabernacle had against thieves and

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be [5]coupled together beneath, [b]and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets; two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make [c]bars* *of* shittim-wood: five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides westward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt [d]overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt [e]rear up the tabernacle† [f]according to the fashion thereof which was shewed thee in the mount.

31 ¶ And thou shalt make a [g]vail *of* [h]blue, and purple, and scarlet, and fine twined linen, of [i]cunning work: with [k]cherubims shall it be made.

32 And thou shalt hang it upon four [l]pillars of shittim-*wood* overlaid with gold: their hooks‡ *shall be of* gold, upon the four sockets of silver.

33 ¶ And thou shalt hang up the vail under [m]the taches, that thou mayest bring in thither [n]within the vail [o]the ark of the testimony: and the vail shall divide unto you between [p]the holy *place* and the most holy.

34 And thou shalt [q]put the mercy-seat upon the ark of the testimony in the most holy *place.*

35 And thou shalt set [r]the table without the vail, and [s]the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north side.

36 ¶ And thou shalt make an [t]hanging§ for the door of [u]the tent,‖ *of* blue, and purple, and scarlet, and fine twined linen, wrought with needlework.

37 And thou shalt make for the hanging five pillars *of* shittim-*wood,* and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass¶ for them.

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[5] *Twined.*

[b] xxxvi. 29, 30. Ps. cxxxiii. 1-3. 1 Cor. i. 10.

[c] xxxvi. 31-33. Num. iii. 36. Rom. xv. 1. Gal. vi. 1, 2.

* Or, *rafters,* which were for to fasten the boards together. — AINSWORTH.

[d] *See on* xxv. 11, 12.

[e] xl. 2, 17, 18. Num. x. 21. Josh. xviii. 1. Heb. viii. 2.

† This fabric, having movable walls of board, was of a more substantial character than a tent; but it is right to regard it as a tent, its general appearance and arrangement being the same, and its more substantial fabricbeing probably on account of the weight of its several envelopes, which required stronger supports than were usually necessary. — PICT. BIBLE.

[f] xxvii. 8. Acts vii. 44. Heb. viii. 5.

[g] Lev. xvi. 2, 15. 2 Chr. iii. 14. Matt. xxvii. 51. Eph. ii. 14.

[h] xxv. 4; xxxvi. 8.

[i] xxviii. 15. 2 Chr. ii. 7-13. Ps. cxxxvii. 5. Cant. vii. 1.

[k] *See on* xxv. 18.

[l] xxxvi. 38. Esth. i. 6.

‡ These hooks were on the top of the pillars, upon which the vail was hung, as appears from the next verse. — PATRICK.

[m] xxvii. 10; xxxvi. 36.

[n] Heb. ix. 4, 5.

[o] *See on* xxv. 16; xl. 21.

[p] 1 Kings viii. 6, 10. 2 Chr. v. 7-10. Heb. ix. 2, 3.

[q] *See on* xxv. 21; xl. 20. Heb. ix. 5.

[r] *See on* xl. 22. Heb. ix. 2, 8, 9.

[s] *See on* xxv. 31-37; xl. 24.

[t] xxxvi. 37; xl. 28. John x. 9; xiv. 6.

§ This hanging may be termed the *first* vail, as it occupied the door or entrance to the tabernacle: the vail that separated the holy of holies is called the *second* vail (Heb. ix. 3).—PATRICK.

[u] 2 Sam. vii. 6.

‖ Curtains are still frequently hung at the entrances of tents or apartments in the East, either over the doors, like the tapestry in our ancient houses, or instead of doors; and in the king of Persia's tents magnificent *perdahs,* or hangings of needlework, are suspended, as well as on the great mosques in Turkey: these circumstances combined will perhaps illustrate this passage.—MORIER.

¶ *Brass.* — Inferior to the former, which were of silver (verse 32). The nearer things were unto God, the more precious they were, both for material and workmanship. —AINSWORTH.

CHAP. XXVII.

[a] xxxviii. 1-7. 2 Chr. iv. 1. Heb. xiii. 10.

[b] Lev. viii. 15. 1 Kings i. 50.

* The *horns* were ornamental turrets or spires, elevated above the body of the altar, which prevented the victims from falling off; and to these they were sometimes bound when about to be sacrificed. — SUTCLIFFE.

[c] Num. xvi. 38, 39.

[d] Lev. xvi. 12. 2 Chr. iv. 11.

[e] xxiv. 6.

[f] Num. iv. 14. 2 Chr. iv. 16.

[g] 2 Kings xxv. 15. Jer. lii. 19.

[h] xxxv. 16.

[i] *See on* xxv. 12.

† This was the compass of the table above the altar, from the grate to the edges of the altar outwards; and it was so broad that the priest might walk round about it. — DIODATI.

[k] *See on* xxv. 13-15.

‡ Of such a length that they might be laid upon the shoulders of the priests; and the altar, when they carried it, hung between them. — PATRICK.

[l] xxv. 28. Num. iv. 13, 14.

§ Otherwise the grate could not have been in the midst of it, as is ordered (ver. 5).

[m] 1 Chr. xxviii. 11, 19. Col. ii. 20-23. Heb. viii. 5.

[l] *He shewed.*

[n] 1 Kings vi. 36. Ez. xlvi. 20-24.

‖ Encompassing the tabernacle (xl. 33), in the midst whereof was the altar of sacrifices, upon which the offerings were burnt in the open air.—POOLE.

[o] xxvi. 31-37; xxxix. 40.

[p] *See on* xxvi. 19-21.

[q] xxxvi. 38.

CHAPTER XXVII.

1 *The altar of burnt-offering, with the vessels.* 9 *The court of the tabernacle.* 20 *The oil for the lamp.*

AND thou shalt make an [a]altar *of* shittim-wood five cubits long, and five cubits broad: the altar shall be four-square; and the height thereof *shall be* three cubits.

2 And thou shalt make the [b]horns* of it upon the four corners thereof: his horns shall be of the same: and thou shalt [c]overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and [d]his shovels, and his [e]basons, and his [f]flesh-hooks, and his [g]fire-pans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it [h]a grate of network *of* brass; and upon the net shalt thou make four brasen [i]rings in the four corners thereof.

5 And thou shalt put it under the compass† of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make [k]staves‡ for the altar, staves *of* shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar, to [l]bear it.

8 Hollow with boards shalt thou make it:§ [m]as [l]it was shewed thee in the mount, so shall they make *it.*

9 ¶ And thou shalt make [n]the court‖ of the tabernacle: for the south side southward *there shall be* [o]hangings for the court *of* fine twined linen, of an hundred cubits long, for one side.

10 And the twenty pillars thereof, and their twenty [p]sockets, *shall be of* brass: the hooks of the pillars and their [q]fillets *shall be of* silver.

11 And likewise for the north side in length, *there shall be* hangings of an hundred *cubits* long, and his twenty pillars, and their twenty sockets *of* brass: the hooks of the pillars and their fillets *of* silver.

12 ¶ And *for* the breadth of the court on the west side *shall be* hangings of fifty cubits: their pillars ten, and their sockets ten.

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robbers, which might easily be broken through, for it could be neither locked nor barred, and the abundance of wealth in the tabernacle, one would think, might be a temptation; but by leaving it thus exposed, 1. The priests and Levites would be so much the more obliged to keep a strict watch upon it; and, 2. God would shew his care of his Church on earth, though it is weak and defenceless, and continually exposed. —*Henry.*

PRACTICAL OBSERVATIONS.—With this typical description of Christ and his Church before our eyes, let us ask ourselves what our judgment on these subjects is. Do we see any glory in the person of Christ? any excellency in his character, or preciousness in his salvation; or wisdom in the doctrine of the cross? Do we perceive any beauty in holiness, or any amiableness in the character of Christians? These things are hidden under external meanness, from the carnal eye of the superficial observer, but are spiritually discerned by every true believer; who sees through the exterior covering the internal glory and hidden excellency of heavenly things. As our judgment, choice, and consequent practice are, so is our state towards God. "To you that believe, Christ is precious."—Let us also examine ourselves as to the state of our own hearts: whether we possess an *inward* consciousness of dependence on God, love to him, hatred of sin, desires after holiness, and a full purpose of heart, through Divine grace, to glorify him? Will our religion bear examination? and are we more careful to approve our hearts to God than our characters to men? For, notwithstanding all our imperfections, this state of mind is in the sight of God of great price.—The hypocrite is the reverse of all this: he keeps up a specious appearance before men, but he shrinks from examination; for "his inward part is very wickedness;" and God knows it.—Thus also the Christian's comfort, and his inheritance, are not an outside show of mirth and prosperity, covering an aching heart, and a soul doomed to destruction; but an inward sweetness and peace observed of men, and a glorious inheritance reserved within the vail. Nay, the mean appearance of the Church and of the Christian is often a security from persecution and temptation.—As every part of this spiritual building of God, in subserviency to his power and love, conduces to the stability of the whole, let us consider how much it behoves us to "endeavour to keep the unity of the Spirit in the bond of peace:" let us watch against discontent, envy, ambition, and contention; and, each in his proper place, study to serve the common interests of genuine Christianity. —*Scott.*

CHAP. XXVII. THE ALTAR.—Ver. 1. Moses is here directed about, 1. The *dimensions* of it; it was four-square (ver. 1). 2. The *horns* of it (ver. 2), which were for ornament and for use: the sacrifices were "bound with cords to the horns of the altar," and to them malefactors fled for refuge. 3. The *materials,* it was of wood, overlaid with brass (ver. 1, 2). 4. The *appurtenances* of it (ver. 3), which were all of brass. 5. The *grate,* which was let into the hollow of the altar, about the middle of it, in which the fire was kept, and the sacrifice burnt; it was made of network, like a sieve, and hung hollow, that the fire might burn the better, and that the ashes might fall through into the hollow of the altar (ver. 4, 5). 6. The *staves* with which it must be carried (ver. 6, 7). And, *lastly,* he is referred to the pattern shewed him (ver. 8).—*Henry.*

THE COURT.—Ver. 9. The tabernacle, when set up, was enclosed in a court, between fifty and sixty yards in length, and between twenty-five and thirty in breadth; formed by curtains hung upon brazen pillars, fixed in brazen sockets, after the manner of the boards of the sanctuary; and having an entrance at the east end, similar to the entrance of that building. The curtains for this court were made of fine linen, spun and woven after the manner of the rich curtains called the *tabernacle;* yet, neither dyed nor embroidered as they were: but those that formed the entrance into it were dyed, and wrought with ornamental needlework, though not with *cherubim.* The brazen pillars likewise were embellished with chapiters, *overlaid* or *environed,* with plates of silver (chap. xxxviii. 17), and the hooks on which the curtains were hung were made of silver. The pins (ver. 19) are supposed to have been intended to hold down the bottom of the curtains to the sockets, that the wind might not blow them aside: and it seems such *pins* were also used to hold down the curtains of the tabernacle, which were made of brass, though the sockets were made of silver, and the boards covered with gold. Yet some think that only the pins for the curtains at the door of the sanctuary, the pillars of which stood in sockets of brass, are meant Within this enclosure the priests and Levites attended at the altar, and hither the people were admitted, at least such as brought sacrifices: the priests went likewise into the sanctuary; but none, except the high priest, went into the holy of holies, and that but on one day in a year; yet the whole people of Israel was "a kingdom of priests and an holy nation," compared with the heathen. Surely, this Divine appointment is suited to teach us how far sin has separated betwixt us and a holy God, and

13 And the breadth of the court on the east side eastward *shall be* fifty cubits.

14 The [r]hangings of one side¶ *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings, fifteen *cubits:* their pillars three, and their sockets three.

16 ¶ And for the gate of the court* *shall be* an hanging of twenty cubits, [s]*of* blue, and purple, and scarlet, and fine twined linen, wrought with [t]needlework: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver, and their sockets *of* brass.

18 ¶ The [u]length of the court *shall be* an hundred cubits, and the breadth [2]fifty every where, and the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle, in all the service thereof, and [x]all the pins thereof, and all the pins of the court, *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee [y]pure oil-olive† beaten [z]for the light, to cause the lamp [3]to burn always.

21 In [a]the tabernacle of the congregation‡ [b]without the vail, which *is* before the [c]testimony, [d]Aaron and his sons shall order it from [e]evening to morning before the LORD. *It shall be* [f]a statute for ever unto their generations on the behalf of the children of Israel.

CHAPTER XXVIII.

1 Aaron and his sons are separated for the priest's office. 6 The ephod, breastplate, and other holy garments appointed.

AND [a]take thou unto thee Aaron thy brother, and his sons with him, from [b]among the children of Israel, that he may minister unto me in the priest's office, *even* Aaron, [c]Nadab, and Abihu, Eleazar and Ithamar, Aaron's sons.

2 ¶ And thou shalt make [d]holy garments* for Aaron thy brother, for [e]glory and for beauty.

3 And thou shalt speak unto all *that are* [f]wise-hearted, whom I have [g]filled with the spirit of wisdom, that they may make Aaron's garments† to consecrate him, that he may minister unto me in the priest's office.

4 And these *are* the garments which they shall make; [h]a breastplate, and an [i]ephod, [k]and a robe, and [l]a broidered coat, a [m]mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office.

5 And they shall take [n]gold, and blue, and purple, and scarlet, and fine linen.

6 ¶ And they shall make the ephod‡ *of* gold, *of* blue, and *of* purple, *of* scarlet, and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joined at the two edges thereof; and *so* it shall be joined together.

8 And [o]the [l]curious girdle of the ephod, which *is* upon it, shall be of the same, according to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two [p]onyx-stones, and [q]grave on them the names of the children of Israel:

10 Six of their names on one stone, and *the other* six names of the rest on the other stone, according to their birth.§

11 With the work of an engraver in stone, *like* the [r]engravings of a signet, shalt thou engrave the two stones with the names of the children of Israel: thou shalt make them to be set in [s]ouches of gold.

12 And thou shalt put the two stones upon [t]the shoulders of the ephod, *for* stones of memorial‖ unto the children of Israel: and Aaron shall bear their names before the LORD, upon his two shoulders, for a [u]memorial.

13 And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the ends; *of* [x]wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make [y]the breastplate of judgment with cunning work; after the work of the ephod thou shalt make it: *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen, shalt thou make it.

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[r] xxvi. 36.

¶ That is, for *the one side*, as the Greek translateth it, meaning the side of the gate or entry. The Hebrew figuratively calleth it a *shoulder*.—AINSWORTH.

* The door curtain of the court was furnished with cords, by which it might be drawn up or aside when the priests had occasion to enter: it was, however, of a different texture from the general hanging, being a great curtain of fine twined linen, embroidered with blue, purple, and scarlet.—PICTORIAL BIBLE.

[s] *See on* xxvi. 31, 36.

[t] xxxix. 29, Ps. xlv. 14.

[u] 9 12.

[2] *Fifty by fifty.*

[x] Num. iii. 37. Ezra ix. 8. Is. xxii. 23-25.

[y] Lev. xxiv. 2-4. Rev. xi. 4.

† That is, such oil as could be easily expressed from the olives, after they had been bruised in a mortar; and which is much purer than that obtained after the olives are put under the press, does not emit much smoke, and has no offensive smell.—COLUMELLA.

[z] *See on* xxv. 31-37.

[3] *To ascend up.*

[a] Lev. iii. 8. Num. viii. 9.

‡ So called, because the people used there to meet God, and each other (see xxv. 22; Num. xvii. 4).—POOLE.

[b] xxvi. 31 33; xl. 3.

[c] *See on* xvi. 34; xxv. 16, 21.

[d] 1 Sam. iii. 3. John v. 35. 2 Cor. iv. 6. 2 Pet. i. 19.

[e] Lev. xxiv. 3. Ps. cxxxiv. 1.

[f] Lev. iii. 17.

CHAP. XXVIII.

[a] Num. xvi. 9-11. Heb. v. 1-5.

[b] Num. xviii. 7. Deut. x. 6.

[c] Lev. x. 1, 12.

[d] Ps. cxxxii. 9, 16. Rom. iii. 22.

* The garments of Aaron are called *holy*, because they might be worn by none but him; and by him only during the performance of his official functions.—PATRICK.

[e] Ps. xc. 16, 17. Is. iv. 2.

[f] xxxv. 31-35. Is. xxviii. 24-26.

[g] Is. xi. 2. Eph. i. 17.

† These robes were to be made by the most ingenious artists, who were to be endued with singular skill, that so the priest might appear in his proper dignity and distinction as the minister of God.—PYLE.

[h] Is. lix. 17. Eph. vi. 14. 1 Thes. v. 8. Rev. ix. 17.

[i] Lev. viii. 7, 8. 1 Sam. ii. 18.

[k] xxxix. 25, 26.

[l] 39, 40. Lev. viii. 7.

[m] Lev. viii. 9. Zech. iii. 5.

[n] *See on* xxv. 3, 4; xxxix. 2, 3.

‡ Or *upmost coat*, without sleeves, which was like cloth of gold, and was girded unto him, wherein was the breastplate with the twelve stones, which was tied about with the chains to two onyx-stones, and beneath with two laces.—POOLE.

[o] Is. xi. 5. 1 Pet. i. 13. Rev. i. 13.

[l] *Embroidered.*

[p] Job xxviii. 16.

[q] 2 Chr. ii. 7. Is. xlix. 16.

§ Levi seems to be omitted here, as being sufficiently represented by the high priest himself.—POOLE.

[r] Zech. iii. 9. Eph. i. 12; iv. 30. 2 Tim. ii. 19. Rev. vii. 2.

[s] xxxix. 6, 13, 18.

[t] Ps. lxxxix. 19. Zech. vi. 13, 14. Heb. vii. 25-28.

‖ *Of memorial*—viz., by the sight of which God should remember all his people in grace, beholding them in his priest's sacred and public person, when he entereth into the sanctuary, after he had accomplished all the commanded explations (Lev. xvi. 2), in token that God being satisfied, admitteth his people to come into his presence.—DIODATI.

[u] Gen. ix. 12-17. Num. xvi. 40. Acts x. 4.

[x] 1 Kings vii. 17. 2 Chr. iv. 12, 13.

[y] xxxix. 8. Lev. viii. 8.

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what difficulties bar our reunion! Surely it evinces the falsehood of that proud sentiment which represents man's poor services as, *in themselves*, acceptable and meritorious before God; since even this kingdom of priests could not approach his very *mercy-seat*, in their own persons, or with their own services, however costly, but only by their representative, their typical mediator, with the sprinkling of blood, and the burning of incense.

THE HOLY OIL.—Ver. 20, 21. The purest oil, which ran freely from the olives when bruised, and not such as was squeezed out by a press or mill, was required for the seven lamps of the golden candlestick; and they were to be lighted and ordered by Aaron, and by his sons, through successive generations, some of whom probably attended on them all the night. It is said, "Aaron and his sons shall order it *from evening to morning*;" and from this and some other expressions in the Scriptures, referred to in the margin, many have concluded that the lamps were not lighted in the daytime. But as the sanctuary had no windows, and as the priests were required to offer incense twice every day on the golden altar, as well as to order other things within the sanctuary during the day, this construction can scarcely be admitted. Josephus, who was a priest, says that only three of the seven were lighted in the daytime, and he is an unexceptionable witness to the customs of *his own times*, but then those customs were often unscriptural. Perhaps, had it not been for an express injunction, the priests might have thought it enough to order the lamps during the day, when wanted, and have left them to go out in the night; but they were particularly commanded to order them through the night, "to cause the lamp" to burn always; and the expressions before referred to may only denote, that in the evening they paid an especial attention to the lamps, preparatory to their care of them through the night. Upon the whole, it seems probable that the light never went out in the sanctuary, except when the priests neglected or mistook their duty.—*Scott.*

CHAP. XXVIII. PRIEST'S ROBES.—Ver. 2. The garments appointed were—1. Four, which both the high priest and the inferior priests wore; namely, the linen breeches, the linen coat, the linen girdle which fastened it to them, and the bonnet or turban; that which the high priest wore is called *a mitre*. 2. Four more, which were peculiar to the high priest; namely, the ephod, with the curious girdle of it, the breastplate of judgment, the long robe with the bells and pomegranates at the bottom of it, and the golden plate on his forehead. These glorious garments were appointed, (1.) That the priests themselves might be reminded of the dignity of their office, and might behave themselves with due decorum. (2.) That the people might thereby be possessed with a holy reverence of that God whose ministers appeared in such grandeur. (3.) That the priests might be types of Christ, who should offer himself without spot to God, and of all Christians who have the beauty of holiness put upon them, in which they are consecrated to God. Our adorning now, under the gospel, both that of ministers and Christians, is not to be of gold, and pearl, and costly array, but the "garments of salvation, and the robe of righteousness" (Isa. lxi. 10; Ps. cxxxii. 9, 16). As the filthy garments wherewith Joshua the high priest was clothed, signified the iniquity which cleaved to his priesthood, from which care was taken that it should be purged (Zech. iii. 3, 4), so those *holy garments* signified the perfect purity that there is in the priesthood of Christ: he is holy, harmless, and undefiled.—*Henry.*

EPHOD.—Ver. 6. The ephod, or the outer garment of the priests, which they wore over the rest to keep them close about them, was a short coat without sleeves, but made with two shoulder-pieces, one for each shoulder, to join the whole garment together, and to retain it in its place. According to our translation, and the general sense of expositors, it was likewise girt on with a girdle over the breast, dyed, embroidered, and interwoven with gold, like the other parts of the ephod; but it is not certain whether the original words mean a *girdle*, or merely that the whole of the ephod *which went round the body*, as well as that which was on the breast and shoulders, should be thus ornamented. The ephod, however, was buttoned on each shoulder by an onyx set in gold, and on these two onyx-stones were engraven the names of the twelve sons of Israel, six on each onyx, according to their seniority; that the chief priest might bear their names before the Lord in his ministrations, and thus both remember to plead their cause, and also put the Lord in remembrance of his promises to them. There were likewise two chains of gold, curiously wreathen, and fixed to the ouches, in which the onyx-stones were set; and these chains seem to have served also to fasten the breastplate on the ephod (ver. 22-28). Thus Christ appeared to the apostle, "girt about the paps with a golden girdle," for "righteousness was the girdle of his loins;" "he was clad with zeal as a cloak;" "the government was upon his shoulders;" and he bears the names of his people before God as a memorial, while as their representative and advocate, with all his power, he interposes in their behalf, and maintains their cause.

BREASTPLATE.—Ver. 15. "The breastplate *of judgment*" was so called because the high priest wore it whenever he consulted the Lord about the concerns of religion and government, in order to deliver the *judgment of God* to the rulers in the congregation. It was a piece of fine linen cloth, woven, dyed, and embroidered like the golden ephod, and being doubled it was a span square. Upon it were fixed twelve precious stones

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16 Four-square it shall be, *being* doubled; a span *shall be* the length thereof, and a span *shall be* the breadth thereof.

17 And [z]thou shalt [2]set in it settings of stones, *even* four rows of stones:¶ *the first* row *shall be* [a]a [3]sardius, [b]a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an [c]emerald, [d]a sapphire, and [e]a diamond.

19 And the third row a ligure, [f]an agate, and an amethyst.

20 And the fourth row [g]a beryl, and an onyx, and [h]a jasper: they shall be set in gold in their [4]inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet; every one with his name shall they be [i]according to the twelve tribes.

22 And thou shalt make upon the breastplate [k]chains at the ends* *of* wreathen work *of* pure gold.

23 And thou shalt make upon the breastplate two rings of gold, and shalt put the two rings on the two ends of the breastplate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breastplate.

25 And *the other* two ends of the two wreathen *chains* thou shalt fasten in the two ouches, and put *them* [l]on the shoulder-pieces of the ephod before it.†

26 And thou shalt make two rings of gold, and thou shalt put them upon the two ends of the breastplate, in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod underneath, toward the fore-part thereof, over against the *other* coupling thereof, above[m] the curious girdle of the ephod.‡

28 And they shall bind the breastplate by the rings thereof unto the rings of the ephod with [n]a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breastplate be not loosed from the ephod.

29 And Aaron shall bear the names of the children of Israel [o]in the breastplate of judgment [p]upon his heart, when he goeth in unto the holy *place*, for [q]a memorial before the LORD continually.

30 ¶ And thou shalt put in the breastplate of judgment [r]the Urim and the Thummim; and they shall be upon Aaron's heart when he goeth in before the LORD: and Aaron shall [s]bear the judgment of the children of Israel [t]upon his heart before the LORD continually.

31 ¶ And thou shalt make [u]the robe of the ephod§ all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work round about the hole of it, [x]as it were the hole of an habergeon, [y]that it be not rent.

33 ¶ And *beneath* [z]upon the [5]hem of it, thou shalt make [a]pomegranates‖ *of* blue, and *of* purple, and *of* scarlet, round about the hem thereof; and [b]bells of gold between them round about:

34 A [c]golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

35 And it shall be upon Aaron to minister: and his sound¶ shall be heard when he [d]goeth in unto the holy *place* before the LORD, and when he cometh out, that he die not.

36 ¶ And thou shalt make a plate *of* pure gold, and [e]grave upon it, *like* the engravings of a signet, [f]HOLINESS TO THE LORD.

37 And thou shalt put it on a blue* lace, that it may be upon the mitre: upon the forefront of [g]the mitre it shall be.

38 And it shall be upon Aaron's forehead, that Aaron may [h]bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be [i]accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* [k]needlework.

40 ¶ And for Aaron's sons [l]thou shalt make coats, and thou shalt make for them girdles, and bonnets† shalt thou make for them, [m]for glory and for beauty.

41 And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt [n]anoint them, [o]and [6]consecrate them,‡ and sanctify them, that they may minister unto me in the priest's office.

42 And thou shalt make them linen [p]breeches§ to cover[7] their nakedness; from the loins even unto the thighs they shall [8]reach.

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[a] xxxix. 10.

[2] *Fill in it fillings of stones.*

¶ The Jewish doctors themselves are not agreed in the explication of these stones. It may suffice to know that they were precious stones severally allotted to the names of the several tribes according to God's pleasure, possibly with respect to some disposition or concernment of each tribe, which at this distance we cannot learn.—POOLE.

[b] Ez. xxviii. 13. Rev. xxi. 19-21.

[3] *Ruby.*

[b] Job xxviii. 19. Rev. xxi. 20.

[c] xxix. 11. Ez. xxvii. 16.

[d] Job xxviii. 6, 16. Rev. iv. 3.

[e] Jer. xvii. 1. Ez. xxviii. 13.

[f] Is. liv. 12.

[g] Ez. x. 9. Rev. xxi. 20.

[h] Rev. iv. 3; xxi. 11, 18.

[4] *Fillings.*

[i] Luke xxii. 30. Rev. vii. 4-8.

[k] 14.

* Concerning the word *gabluth*, some think it signifies *cords*, from *gabal*, which, as well as *chabal*, signifies a *rope* or *cord*; from whence some fancy comes our English word *cable*. — PATRICK.

[l] 7.

† Or, *towards the fore-part of it*, or *of him*, that is, the priest; for both on the fore-part of the ephod, and before the priest, did the breastplate hang.—AINSWORTH.

[m] *See on* 8.

‡ The curious girdle of the ephod was bound upon his heart, under the breastplate. — MAIMONIDES.

[n] xxxix. 21, 31. Num. xv. 38.

[o] *See on* 15, 30.

[p] *See on* 12. Jer. xxx. 21. Rom. x. 1.

[q] Cant. viii. 6. Is. xlix. 15, 16.

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[r] Lev. viii. 8. Ezra ii. 63.

[s] Zech. vi. 13.

[t] 2 Cor. vi. 11, 12; xii. 15. Heb. ii. 17; iv. 15; ix. 12, 24.

[u] xxxix. 22. Lev. viii. 7.

§ Not the ephod itself, for that was prescribed before (ver. 6), but a long and loose robe called *the robe of the ephod*, because it was worn next under it, and was girded about the high priest's body with the curious girdle of the ephod.—POOLE.

[x] 2 Chr. xxvi. 14. Job xli. 26.

[y] John xix. 22, 24. Eph. iv. 3-16.

[z] xxxix. 24-26.

[5] *Skirts.*

[a] 1 Kings vii. 18. 2 Kings xxv. 17.

‖ According to Josephus, they were flat pomegranates made in embroidery, mixed with bells sewed between them upon the hem of the robe, and not hanging beneath it.—DIODATI.

[b] Zech. xiv. 20.

[c] Ps. lxxxix. 15. John xv. 4-8, 16. Col. i. 5, 6, 10.

¶ At the doors of the tents of grandees was usually placed some sonorous body, to give notice of the approach of any one. Thus the King of kings would not be approached without the sign of his greatness.—A. CLARKE.

[d] Lev. xvi. 2. Heb. ix. 12.

* *See on* 9, 11.

[e] Lev. viii. 9. Heb. vii. 26; xii. 14. 1 Pet. i. 15, 16; ii. 9.

* It hung on a ribbon of blue, by which it was fastened upon the mitre, as it follows in the next words.—PATRICK.

[f] xxix. 6. Zech. iii. 5.

[g] Is. liii. 6, 11, 12. John i. 29. 2 Cor. v. 21. 1 Pet. ii. 24; iii. 18.

[h] Lev. i. 4; xxii. 27. Is. lvi. 7.

[i] Ps. xlv. 14.

[k] Lev. viii. 13. Ez. xliv. 17, 18.

† More properly turbans.—PICT. BIB.

[l] 1 Tim. ii. 9, 10. 1 Pet. iii. 3, 4; v. 5.

[m] Is. lxi. 1. John iii. 34.

[n] Lev. viii. Heb. vii. 28.

[6] *Fill their hand.*

‡ *Consecrate them*, Heb. *fill their hand*—*i.e.*, present them to God with part of the sacrifice in their hands (see xxix. 24); by that rite putting them into their office.—POOLE.

[p] Lev. vi. 10. Rev. iii. 18.

§ *Linen breeches.*—This piece of dress was fastened round the loins, and descended so as to cover the thighs (compare Lev. vi. 10; Ez. xliv. 18), reaching to the knees, as the Jewish writers understand. The decency of their service was given as the express reason for this, and Maimonides suspects there may have been some view to the prevention of such obscenities as attended the worship of Baal-peor.—PICT. BIB.

[7] *Flesh of their nakedness.*

[8] *Be.*

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set in twelve ouches of gold, and on each of them was engraven the names of one of the sons of Israel, as the representatives of the twelve tribes. This breastplate Aaron wore when he went into the holy place, for a memorial before the Lord, to remind him that he acted in a public character, and must have the interest of all the tribes whom he represented near his heart in approaching the Lord, without any prejudice or partiality. This was an evident type of Christ, who has the name even of every individual of his people engraven upon his heart, and, within the vail, will be sure never to forget or neglect any of them, or of their concerns, however destitute or despicable they may be upon earth. The breastplate, thus richly decorated, was firmly joined to the ephod of gold. Two golden rings were fixed on the two uppermost corners of the breastplate, to which the wreathen chains of gold (before mentioned in the description of the ephod), which were joined to the ouches of gold on the shoulder-pieces, were fastened (ver. 14, 25). Then two other rings of gold were placed underneath, and out of sight at the lowermost corners of the breastplate, and two answering them on the ephod, at the bottom of the shoulder-pieces—as the word rendered *sides* (ver. 27) evidently means; and these rings on the breastplate and on the ephod were tied fast together by a blue lace, or ribband, on each side, over the curious work of the ephod. Thus it was so completely fastened at all the four corners that it could not move.—*Scott.*

URIM AND THUMMIM.—Ver. 30. The Scriptures nowhere inform us what the URIM and THUMMIM were, nor was any direction given to Moses how to make them. The original words signify, THE LIGHTS (or *illuminations*) and THE PERFECTIONS, and a variety of conjectures have been made on the subject. Some suppose that the precious stones, engraven with the names of the sons of Israel, are meant, which are thus called from their *brilliancy*, and because they were the most *perfect* of their kind; but the context seems to imply that something further was intended, and this interpretation is not satisfactory. Others think that the words, HA URIM and HA THUMMIM, were either wrought in the substance of the breastplate, or engraven on a plate of gold and fixed upon it, as HOLINESS TO THE LORD was upon the mitre, intimating that Divine illumination and strict integrity, or soundness of heart, were requisite in the sacred office of the high priest; or rather that the clearest light and knowledge, with the most perfect counsel and direction, would be obtained by thus consulting the Lord. This interpretation seems not inconsistent with the narrative; but, it is objected, that no direction is given how these words were to be put into the breastplate, as there is afterwards concerning the inscription on the mitre. Others, therefore, think that the URIM and THUMMIM were something given to Moses on the mount, to be privately enclosed in the breastplate, as a pledge that the Lord would answer the high priest when he thus inquired his will, and that it was the Lord's express intention none should know what they were.—*Scott.* This oracle was of great use to Israel: Joshua consulted it (Num. xxvii. 21), and, it is likely, the judges after him. It was lost in the Captivity, and never regained after, though, it should seem, it was expected (Ezra ii. 63). But it was a shadow of good things to come, and the substance is Christ. He is our Oracle; by him God in these last days makes known himself and his mind to us (Heb. i. 1; John i. 18). Divine revelation centres in him, and comes to us through him; he is the Light, the true Light, the faithful Witness, the Truth itself, and from him we receive the Spirit of truth, who leads into all truth. The joining of the breastplate to the ephod denotes that his prophetical office was founded in his priesthood; and it was by the merit of his death that he purchased this honour for himself, and this favour for us. It was the *Lamb that had been slain* that was worthy to *take the book*, and to *open the seals* (Rev. v. 9).—*Henry.*

MITRE.—Ver. 36. The mitre was made of fine linen, rolled up, not much unlike the turbans worn at this day in the Eastern countries as the original name evidently indicates. On this crown or turban was fastened, by a blue ribband or lace, passed through it and tying behind, a plate of fine gold, beaten into the form of a *leaf*, or one

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43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place;*‖ that they [q]bear not iniquity, and die. *It shall be* [r]a statute for ever unto him, and his seed after him.

CHAPTER XXIX.

1 *The sacrifice and ceremonies of consecrating the priests.* 38 *The continual burnt-offering.*

AND this *is* the thing that thou shalt do unto them, to [a]hallow them, [b]to minister unto me in the priest's office: [c]Take one young bullock, and two [d]rams without blemish,

2 And [e]unleavened bread,* and cakes unleavened [f]tempered with oil, and [g]wafers unleavened anointed with oil; *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and bring them [h]in the basket, with the bullock and the two rams.

4 And Aaron and his sons thou shalt bring [i]unto the door of the tabernacle of the congregation, and shalt [k]wash them with water.†

5 And thou shalt take the [l]garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod:

6 And thou shalt put the [m]mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the [n]anointing oil, and pour *it* upon his head,‡ and anoint him.

8 And thou shalt bring [o]his sons, and put coats upon them.

9 And thou shalt gird them with girdles, (Aaron and his sons,) and [l]put the bonnets on them; and [p]the priest's office shall be theirs for a perpetual statute: and thou shalt [2]consecrate Aaron and his sons.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall [q]put their hands upon the head of the bullock.

11 And [r]thou shalt kill the bullock before the LORD, *by* the door of the tabernacle of the congregation.

12 And thou shalt take of [s]the blood of the bullock, and put *it* upon [t]the horns of the altar with thy finger, and [u]pour all the blood beside the bottom of the altar.

13 And thou shalt take [x]all the fat that covereth the inwards, [y]and the [3]caul *that is* above the liver,§ and the two kidneys, and the fat that *is* upon them, and [z]burn *them* upon the altar.

14 But [a]the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: [b]it *is* a sin-offering.

15 ¶ Thou shalt also take [c]one ram; and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.‖

17 And thou shalt cut the ram in pieces, and [d]wash the inwards of him, and his legs, and put *them* [4]unto his pieces, and unto his head.

18 And thou shalt burn the whole ram upon the altar: it *is* [e]a burnt-offering unto the LORD: it *is* [f]a sweet savour, an offering made by fire unto the LORD.

19 And thou shalt take [g]the other ram; and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his blood, and [h]put *it* upon the tip of the right ear¶ of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and [i]sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that *is* upon the altar, and of [k]the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he [l]shall be hallowed, and his garments, and his sons, and his sons' garments with him.

22 Also [m]thou shalt take of the ram the fat, and

‖ When their garments are upon them, their priesthood is upon them: if their garments be not upon them, their priesthood is not upon them, but, lo! they are as strangers; and it is written (Num. i. 51), The stranger that cometh nigh shall be put to death. As he that wanteth his garment is guilty of death; so is he that hath more garments.—MAIMONIDES.

[q] Lev. v. 1, 17. Matt. xxii. 12, 13.
[r] xxvii. 21. Lev. xvii. 7.

CHAP. XXIX.

[a] xx. 11. Matt. vi. 9.
[b] *See on* xxviii. 3.
[c] Lev. viii. 2.
[d] Lev. iv. 3. Heb. vii. 26. 1 Pet. i. 19.
[e] Lev. vi. 20-22. 1 Cor. v. 7.
* The *unleavened bread* was to shew that the priests should be, and that Christ really was, free from all malice and hypocrisy, both which are compared to leaven (Luke xii. 1; 1 Cor. v. 8), and that all the services offered to God by the priests were to be pure and unmixed.—POOLE.
[f] Lev. vii. 10.
[g] Lev. vii. 12.
[h] Lev. viii. 2, 26, 31.
[i] xl. 28.
[k] Deut. xxiii. 11. Tit. iii. 5. Rev. i. 5, 6.
† Out of the sanctified laver (Ex. xxx. 18, 19); for it was made and anointed, and set in the Lord's court, before the priests were consecrated (Ex. xl. 7, 11, 12. Lev. viii. 6).—AINSWORTH.
[l] *See on* xxviii. 2, 4.
[m] *See on* xxviii. 36-39.
[n] Ps. lxxxix. 20. 1 John ii. 27.
‡ *Pour it upon his head.* This signified that every excellency of the priest must come from God, and represented the gifts and graces of the Holy Spirit. The oil was only *sprinkled* on the priests, and applied to their right ears, thumbs, and toes, and garments; but it was *poured* out upon the high priest only (Ps. cxxxiii. 2), who herein was a type of Christ, *anointed above his fellows.*—POOLE.
[o] xxviii. 40, 41.
[1] *Blind.*
[p] Num. xviii. 7. Heb. v. 4, 5, 10.
[2] *Fill the hand of.*
[q] Is. liii. 6. 2 Cor. v. 21.
[r] Lev. i. 4, 5; ix. 8, 12.

[s] Lev. viii. 15. Heb. ix. 13, 14, 22; x. 4.
[t] xxvii. 2; xxxviii. 2.
[u] Lev. iv. 7, 18; v. 9; ix. 9.
[x] Lev. iii. 3, 4, 14-16; iv. 8, 9, 26, 31, 35; vi. 12.
[y] Lev. viii. 16, 25; ix. 10, 19.
[3] *Midriff.*
§ *The caul that is above the liver.*—Bochart hath demonstrated that it signifies the great lobe of the liver, which, although part of the liver itself, may very properly be rendered "the lobe over" or "by the liver." It was peculiar to the altar because of the fat that is upon it.—PATRICK.
[z] Lev. i. 9, 15.
[a] Lev. iv. 11, 12, 21.
[b] Lev. iv.; v.
[c] Lev. viii. 18-21.
‖ Which signifies, that not only our persons, but our very altars and sacrifices, and best services, need the sprinkling of Christ's blood upon them to render them acceptable to God.—POOLE.
[d] Lev. i. 9-13; viii. 21. Matt. xxiii. 26.
[4] *Upon.*
[e] Gen. xxii. 2, 7, 13.
[f] Gen. viii. 21. Eph. v. 2. Phil. iv. 18.
[g] Lev. viii. 22-29.
[h] Is. l. 5. Mark vii. 33.
¶ The Jewish doctors consider the command, to put some of the blood upon the tip of the right ear, to signify that they ought to listen to Divine instructions: and "the tips of the thumbs and great toes," to denote, that they were to discharge every duty with readiness.—BOOTHROYD.
[i] Is. lii. 15.
[k] Lev. xiv. 15-18.
[l] Heb. ix. 22; x. 29.
[m] Lev. viii. 25-27.

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of the *lamina* of a beautiful flower, and rendered as bright as possible, for so the word seems to mean. On this plate were engraven the Hebrew words, signifying HOLINESS TO THE LORD; and it was placed on the mitre exactly over the high priest's forehead, so that every one whom he faced might read the inscription. This was suited to remind him of the sanctity of his office and character, as the typical mediator between JEHOVAH and his people, and so especially required to be, in all respects, devoted in holiness to the service of a holy God, and to warn him neither to disgrace nor attempt to conceal his sacred function.—*Scott.*

CHAP. XXIX. CONSECRATION OF AARON AND HIS SONS.—Ver. 1. It was done with many ceremonies. 1. They were to be washed (ver. 4), signifying that *they* must be clean who "bear the vessels of the Lord" (Isa. lii. 11). They that would "perfect holiness," must "cleanse themselves from all filthiness of flesh and spirit" (2 Cor. vii. 1; Isa. i. 16-18). They were now washed all over; but afterwards, when they went in to minister, they washed only their hands and feet (chap. xxx. 19); for "he that is washed needs" no more (John xiii. 10). 2. They were to be clothed with the holy garments (ver. 5, 6, 8, 9), to signify that it was not sufficient for them to put away the pollutions of sin, but they must put on the graces of the Spirit, be "clothed with righteousness" (Ps. cxxxii. 9). They must be girded as men prepared and strengthened for their work; and they must be robed and crowned, as men that counted their work and office their true honour. 3. The high priest was to be anointed with the "holy anointing oil" (ver. 7), that the Church might be filled with the sweet odour of his administrations (for "ointment and perfume rejoice the heart"), and in token of the pouring out of the Spirit upon him, to qualify him for his work. Brotherly love is compared to this oil with which Aaron was anointed (Ps. cxxxiii. 2). The inferior priests are said to be anointed (chap. xxx. 30), not on their *heads*, as the high priest (Lev. xxi. 10); the oil was only mingled with the blood that was sprinkled upon their *garments*. 4. Sacrifices were to be offered for them. The covenant of priesthood, as all other covenants, must be "made by sacrifice." (1.) There must be a "sin-offering," to make atonement for them (ver. 10-14). The law made *them* priests that had infirmity, and therefore they must first offer for their own sin, before they could make atonement "for the people" (Heb. vii. 27, 28). They were to put their hand on the head of their sacrifice (ver. 10), confessing that they deserved to die for their own sin, and desiring that the killing of the beast might expiate their guilt, and be accepted as a vicarious satisfaction. It was used as other sin-offerings were; only, whereas the flesh of other sin-offerings was eaten by the priests (Lev. x. 18), in token of the priests taking away the sin of the people, this was appointed to be all burnt without the camp (ver. 14), to signify the imperfection of the legal dispensation. (2.) There must be a "burnt-offering," a ram wholly burnt to the honour of God, in token of the dedication of themselves wholly to God and to his service, as "living sacrifices," kindled with the fire, and ascending in the flame of holy love (ver. 18-45). The sin-offering must first be offered, and then the burnt-offering; for, till guilt be removed, no acceptable service can be performed (Isa. vi. 7). (3.) There must be a "peace-offering;" it is called "the ram of consecration," because there was more in this peculiar to the occasion than in the other two. In the burnt-offering, God had the glory of their priesthood; in this, they had the comfort of it: and, in token of a mutual covenant between God and them, *First*, The blood of the sacrifice was divided between God and them (ver. 20, 21); part of the blood was "sprinkled upon the altar round about," and part put upon them, upon their bodies (ver. 20), and upon their garments (ver. 21). Thus the benefit of the expiation made by the sacrifice was applied and assured to them, and their whole selves, from head to foot, sanctified to the service of God. The blood was put upon the extreme parts of the body, to signify that it was all, as it were, enclosed and taken in for God, the tip of the ear, and the great toe not excepted. We reckon that the blood and oil sprinkled upon garments, spotted and stained them; yet the holy oil, and the blood of the sacrifice, sprinkled upon their garments, must be looked upon as the greatest adorning imaginable to them; for they signified the blood of Christ and the graces of the Spirit, which constitute and complete the beauty of holiness, and recommend us to God; we read of robes "made white with the blood of the Lamb." *Secondly*, The "flesh of the sacrifice," with the meat-offering annexed to it, was likewise divided between God and them, that (to speak with reverence) God and they might feast together, in token of friendship and fellowship. [1.] Part of it was to be first waved before the Lord, and then burnt upon the altar, part of the "flesh" (ver. 22), part of the "bread," for bread and flesh must go together (ver. 23); these were first put into the hands of Aaron to be waved to and fro, in token of their being offered to God (who, though unseen, yet compasses us round on every side), and then they were to be burnt upon the altar (ver. 24, 25), for the altar was to devour God's part of the sacrifice. Thus God admitted Aaron and his sons to be his servants, and wait at his table, taking the meat of his altar from their hands. [2.] The other part, both of the flesh of the ram, and of the bread, Aaron and his sons were to eat at the door of the tabernacle (ver. 31-33), to signify that he called them not only "servants," but "friends" (John xv. 15). He "supped with them," and "they with him." Their eating of the things wherewith "the atonement was made," signified their "receiving the atonement," as the expression is (Rom. v. 11), their thankful acceptance of the benefit of it, and their joyful communion with God thereupon, which was the true intent and meaning of a feast upon a sacrifice.—*Henry.*

THE DAILY SERVICE.—Ver. 36. When the priests had been fully consecrated, and the altar sanctified, two lambs of the first year must be offered daily, one in the morning, the other in the afternoon, as a burnt-offering. This observance might never on any

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[n] the rump,* and the fat that covereth the inwards, and the caul *above* the liver, and the two kidneys, and the fat that *is* upon them, and [o] the right shoulder; for it *is* a ram of consecration:

23 And one loaf of bread,† and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that *is* before the LORD.

24 And thou shalt [p] put all in the hands of Aaron, and in the hands of his sons, and shalt [5] wave them *for* [q] a wave-offering before the LORD.

25 And [r] thou shalt receive them of their hands, and burn *them* upon the altar for a burnt-offering, for a sweet savour‡ before the LORD: it *is* [s] an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aaron's consecration, and wave it *for* a wave-offering before the LORD: and it shall be thy part.

27 And thou shalt sanctify [t] the breast of the wave-offering, and the shoulder of the heave-offering, which is waved, and which is heaved up§ of [u] the ram of the consecration, *even* of *that* which *is* for Aaron, and of *that* which *is* for his sons.

28 And [x] it shall be Aaron's and his sons' by a statute for ever from the children of Israel; for it *is* [y] an heave-offering: and it shall be an heave-offering from the children of Israel of [z] the sacrifice of their peace-offerings, *even* their heave-offering unto the LORD.

29 ¶ And [a] the holy garments of Aaron shall be [b] his sons' after him,‖ to be [c] anointed therein, and to be consecrated in them.

30 *And* [6] that son that is priest in his stead shall put them on [d] seven days,¶ when he cometh into the tabernacle of the congregation to minister in the holy *place.*

31 ¶ And thou shalt take [e] the ram of the consecration, and [f] seethe his flesh in the holy place.

32 And [g] Aaron and his sons shall eat the flesh of the ram, and the bread that *is* in the basket, *by* the door of the tabernacle of the congregation.

33 And they shall [h] eat those things wherewith the atonement was made, to consecrate *and* to sanctify them: but [i] a stranger* shall not eat *thereof,* because they *are* [k] holy.

34 And if ought of the flesh of the consecrations, or of the bread, remain unto the morning, then thou shalt [l] burn the remainder with fire: it shall not be eaten, because it *is* holy.†

35 And [m] thus shalt thou do unto Aaron, and to his sons, [n] according to all *things* which I have commanded thee: [o] seven days shalt thou consecrate them.

36 And thou shalt offer [p] every day a bullock *for* a sin-offering for atonement: and thou shalt [q] cleanse the altar, when thou hast made an atonement for it, and thou shalt [r] anoint it, to sanctify it.

37 Seven days thou shalt make an atonement for the altar, [s] and sanctify it; and [t] it shall be an altar most holy: whatsoever toucheth the altar shall be holy.‡

38 ¶ Now this *is that* which thou shalt offer upon the altar; [u] two lambs of the first year, day by day continually.

39 The one lamb thou shalt offer [x] in the morning, and the other lamb thou shalt offer at even:

40 And with the one lamb [y] a tenth-deal of flour mingled with the fourth part of an [z] hin of beaten oil; and the fourth part of an hin of wine *for* [a] a drink-offering.

41 And the other lamb§ thou shalt [b] offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* [c] a continual burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the LORD; [d] where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and [7] *the tabernacle* shall be [e] sanctified by my glory.

44 And I will sanctify the tabernacle of the congregation,‖ and the altar: I will [f] sanctify also both Aaron and his sons, to minister to me in the priest's office.

45 ¶ And I will [g] dwell among the children of Israel, and will be their God.

46 And they shall know¶ that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell among them: I *am* the LORD their God.

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[n] Lev. iii. 9; ix. 19.
* *The rump* is the large tail of a species of sheep. This tail is very broad and large, and often weighs more than 20 lbs. It is of a substance between fat and marrow, and is eaten mixed with lean meat, and also often used instead of butter. — DR RUSSELL.
[o] Lev. ix. 21.
† Or great round cake, of that bread, and those cakes mentioned (ver. 2). —PATRICK.
[p] Lev. viii. 27.
[5] *Shake to and fro.*
[q] Lev. vii. 30; x. 14.
[r] Lev. vii. 29-31.
‡ *A smell of rest,* or, as the *Sept.*, a sweet-smelling savour; which phrase the apostle makes use of, and applies to the sacrifice of Christ (Eph. v. 2). —GILL.
[s] Lev. i. 9, 13; ii.; iii. 1 Sam. ii. 28.
[t] Lev. vii. 31-34. Num. vi. 20.
§ This was a certain manner of presenting offerings or sacrifices to God, throwing the pieces out of one hand into the other; but the heaving was performed by casting up the said pieces, one with the one hand, the other with the other, by turns, without shifting of hands.—DIODATI.
[u] Lev. vii. 37; viii. 28-31.
[x] Lev. vii. 32-34. Deut. xviii. 3.
[y] Lev. vii. 14. Num. xv. 19, 20; xxxi. 29, 41.
[z] Lev. iii.; vii. 11, &c.
[a] xxviii. 3, 4.
[b] Num. xx. 26-28.
‖ That is, his eldest sons successively, to be consecrated by some other priest, there being no other higher person who could do it, and therefore the necessity of it made it warrantable. — POOLE.
[c] Lev. viii. 7-12. Num. xviii. 8.
[6] He *of his sons.*
[d] Josh. vi. 14, 15.
¶ During which time they were to abide at the door of the tabernacle day and night, to keep the watch of the Lord (Lev. viii. 33, 35).—AINSWORTH.
[e] *See on* 27.
[f] Lev. viii. 31.
[g] xxiv. 9-11.
[h] Ps. xxii. 26. John vi. 53-55. 1 Cor. xi. 24, 26.
[i] Lev. xxii. 10-13. Num. iii. 10, 38.
* Namely, one that is not of Aaron's generation.—DIODATI.
[k] Num. xvi. 5.
[l] Lev. vii. 18, 19; x. 16.
† This is a token that there was a peculiar holiness in this sacrifice, of which only Aaron and his sons might eat; for if this had been like to the flesh of other peace-offerings, it might, according to the following law, have been kept two days before it was eaten (Lev. vii. 15, 16).—PATRICK.
[m] xl. 12-15.
[n] xl. 16. John xv. 14.
[o] xl. 13. Lev. xiv. 8-11.
[p] *See on* 10-14. Ez. xlv. 18-20.
[q] Heb. ix. 22, 23.
[r] xl. 9-11. Lev. viii. 10, 11.
[s] xl. 10. Dan. ix. 24.
[t] xxx. 29. Matt. xxiii. 17, 19.
‡ So two things are commanded: first, that the minister's person be sanctified; secondly, that nothing dedicated to God be diverted to profane uses—a figure of Christ, in whom none hath part unless he sanctify him (John xiii. 8), and who sanctifieth every man that toucheth him by faith (Heb. ix. 14). —DIODATI.
Ezra iii. 3. John i. 29.
[x] 2 Kings xvi. 15. Ps. v. 3; lv. 16, 17.
[y] Num. xv. 4, 9; xxviii. 5.
[z] Num. xv. 4. Ez. iv. 11.
[a] Deut. xxxii. 38. Is. lvii. 6.
§ These lambs were offered, morning and evening, from the settlement in the promised land till the destruction of Jerusalem by the Romans.—A. CLARKE.
[b] Ezra ix. 4. Ps. cxli. 2.
[c] Num. xxviii. 6.
[d] Lev. i. 1.
[7] Israel.
[e] Is. vi. 1-3; lx. 1.
‖ That is, by my most glorious presence, which shall cleanse them from their pollutions, shall adorn them with spiritual gifts, and shall consecrate them to me and to my service.—DIODATI.
[f] Lev. xxi. 15.
[g] John xiv. 17, 23.
¶ That is, "they shall truly acknowledge God, and their infinite obligations to him;" which is the meaning of the word *know* in a multitude of places in Scripture.—HENRY.

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account be omitted, whatever additional sacrifices were appointed for the Sabbaths and solemnities, or presented on various occasions by the rulers, priests, or people; for it especially typified "the Lamb of God who taketh away the sin of the world;" the constant efficacy of his one all-sufficient atonement, and our continual need of it in all our approaches unto a holy God. It likewise taught the people that God must be worshipped every day continually, morning and evening at least, with prayer, and praise, and thanksgiving, and not only on Sabbaths and solemn festivals; and that this should be considered as a sacred feast to which they were admitted, and in which the Lord condescended to meet with them. To render this idea of communion with God more familiar to their minds, the several particulars requisite to a feast accompanied the sacrifice, especially bread and wine, in the form of a meat-offering and a drink-offering. The word rendered "tenth-deal," means a *tenth,* that is, of an ephah, or about three quarts of wine measure, being the same as an omer. A hin contained the sixth part of an ephah, or about five quarts wine measure. So that about three quarts of fine flour, mixed up with a quart and half-a-pint of the very best oil, was morning and evening burnt upon the altar, along with the lamb of the daily sacrifice; and a quarter and half-a-pint of wine was poured as a libation upon it. The whole of this oblation, both in its typical import, as an act of solemn worship, and as denoting the gracious communion of the Lord with his people, was "a sweet savour, an offering made by fire unto the LORD." The continual burnt-offering must be sacrificed nowhere except at the door of the tabernacle. The word rendered "of the congregation," here and in very many places, undoubtedly refers to the LORD'S *meeting with the people,* and not to their assembling together at the tabernacle, for the reason of the name is expressly and particularly shewn. So long as the atoning sacrifice was daily offered, the Lord promised to meet his people at the tabernacle in mercy. There he intended to meet Moses, and deliver to him, doubtless in an audible voice, all the remaining parts of the law.

PRACTICAL OBSERVATIONS.—Blessed be God, our High Priest is not altogether like the high priests of the family of Aaron. He, indeed, is solemnly set apart to his office, and has "his hands filled;" for he has the interests of all his people to maintain, and their cause to plead, and all power and authority in heaven and earth are given unto him for that purpose; he is also clothed with majesty and honour, and has not only the holy anointing, but the fulness of the Spirit treasured up in him. He, however, needed not to offer any sacrifices for himself, and by one single sacrifice he hath fully atoned for all the sins of all his people, and opened for them the gates of heavenly felicity. There could be no occasion, in his case, to prescribe rules for the appointment of his successor; because "he hath an unchangeable priesthood, seeing he ever liveth to make intercession for us." Yet is he, at the same time, our sin-offering, our peace, our altar, yea, our true tabernacle, in which "dwelleth all the fulness of the Godhead bodily." Here the righteous Lord meets, and blesses, and sanctifies his people by his glory, and there they meet him, and present themselves as living sacrifices, while they offer him "the fruit of their lips, giving thanks to his name." "Truly," may every real Christian say, "our fellowship is with the Father, and with his Son Jesus Christ." But are we of that number? Do we wash our souls, as humble penitents, "in the fountain which he hath opened for sin and for uncleanness"? Do we present ourselves to God, day by day, arrayed in the priestly garments of Christ's righteousness, trusting only in his merits, and not all in ourselves or in our services, for acceptance with God? Are we anointed with the unction of the Holy Spirit, purifying our hearts from the love of sin, and shedding abroad in them the love of God? Do we, as confessing our sins and exercising faith, lay our hands upon the head of the Great Sacrifice? And are our hearts and "consciences cleansed by his blood, from dead works to serve the living God," and our bodies presented, not as a burnt-offering, but as a living sacrifice, holy and acceptable to God: whilst the members of them, which once were instruments of unrighteousness unto sin, are now made instruments of righteousness unto him? Do we maintain daily communion with him, presenting our morning and evening sacrifice of secret and family worship, acceptable through the atonement of "the Lamb of God, who taketh away the sin of the world"? And are our hands filled with his work, and our time and talents offered to the Lord as a wave-offering, and improved to his glory? Is this the sincere intention and desire of our hearts all the day long? —*Scott.*

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CHAPTER XXX.

1 *The altar of incense.* 11 *The ransom of souls.* 17 *The laver.* 22 *The holy anointing oil.* 34 *The composition of the perfume.*

AND thou shalt make [a]an altar to burn incense* upon: *of* shittim-wood shalt thou make it.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof, (four-square shall it be,) and two cubits *shall be* the height thereof; [b]the horns thereof *shall be* of the same.

3 And thou shalt [c]overlay it with pure gold, the [1]top thereof, and the [2]sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

4 And two golden [d]rings shalt thou make to it under the crown of it, by the two [3]corners thereof; upon the two sides of it shalt thou make *it:* and they shall be for places for the staves to bear it withal.

5 And thou shalt make the [e]staves *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it before the [f]vail that *is* by the ark of the testimony, before [g]the mercy-seat that *is* over the testimony, where [h]I will meet with thee.

7 And Aaron shall burn† thereon [4]sweet incense every morning: when he [i]dresseth the lamps, he shall burn incense upon it.

8 And when Aaron [5]lighteth the lamps [6]at even, he shall burn incense upon it; [k]a perpetual incense before the LORD throughout your generations.

9 Ye shall offer no [l]strange incense‡ thereon, nor burnt-sacrifice, nor meat-offering; neither shall ye pour drink-offering thereon.

10 And [m]Aaron shall make an atonement upon the horns of it once in a year with the blood of [n]the sin-offering of atonements; once in the year shall he make atonement upon it, throughout your generations: it *is* most holy unto the LORD.

11 ¶ And the LORD spake unto Moses, saying,

12 When thou [o]takest the sum of the children of Israel, after [7]their number, then shall they give every man [p]a ransom for his soul§ unto the LORD, when thou numberest them; that there be [q]no plague among them, when *thou* numberest them.

13 This they shall give, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary:‖ ([r]a shekel *is* twenty gerahs:) [s]an half shekel *shall be* the offering of the LORD.

14 Every one that passeth among them that are numbered, [t]from twenty years old and above, shall give an offering unto the LORD.

15 The [u]rich shall not [8]give more, and the poor shall not [9]give less,¶ than half a shekel, when *they* give an offering unto the LORD, to make [x]an atonement for your souls.

16 And thou shalt take the atonement-money of the children of Israel, and shalt [y]appoint it for the service of the tabernacle of the congregation; that it may be [z]a memorial unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make [a]a laver *of* brass, and his foot *also of* brass, to wash *withal:* and thou shalt [b]put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

19 For Aaron and his sons shall [c]wash their hands and their feet thereat:*

20 When they go into the tabernacle of the congregation, they shall wash with water, that they [d]die not;† or when they come near to the altar to minister, to burn offering made by fire unto the LORD.

21 So they shall wash their hands and their feet, that they die not: and it shall be [e]a statute for ever to them, *even* to him and to his seed throughout their generations.

22 ¶ Moreover, the LORD spake unto Moses, saying,

23 Take thou also unto [f]thee principal spices, of pure myrrh‡ five hundred *shekels,* and of sweet cinnamon§ half so much, *even* two hundred and fifty *shekels,* and of sweet calamus‖ two hundred and fifty *shekels.*

CHAP. XXX.

[a] Lev. iv. 7, 18.

[*] *To burn incense.*—Where so many sacrifices were offered, it was essentially necessary to have some pleasing perfume to correct the bad smells that must have arisen from the slaughter of so many animals, the burning of so much flesh, the sprinkling of the blood, &c. No blood was ever sprinkled on *this* altar, except once a year, on the grand day of expiation. It was called, also, the *golden altar* (Num. iv. 11).

[b] *See on* xxvii. 2.

[c] xxv. 11, 24.

[1] *Roof.*

[2] *Walls.*

[d] xxvi. 29.

[3] *Ribs.*

[e] xxv. 13, 27.

[f] xxvi. 31-35. Matt. xxvii. 51. Heb. ix. 3, 4.

[g] Lev. xvi. 13. Heb. iv. 16; ix. 5.

[h] xxix. 42, 43.

† *Aaron shall burn incense.*—He did it at first, but in after-times this was done by a common priest, who obtained this service by lot (see Luke i. 8, 9, where Zacharias, who was not the high-priest, offered incense when it came to his turn).—GILL.

[4] *Incense of spices.*

[i] 1 Sam. ii. 28.

[5] *Setteth up; causeth to ascend.*

[6] *Between the two evens.*

[k] Rom. viii. 34.

[l] Lev. x. 1.

‡ In Greek, *other incense;* that is, received from other persons, or made of other matter or composition than is after commanded in ver. 34, 35, 36. The Chaldee translateth it, *incense of strange spices.*—AINSWORTH.

[m] Lev. xvi. 29, 30.

[n] Lev. xvi. 5, 6.

[o] Num. i. 2-5.

[7] *Them that are to be numbered.*

[p] Num. xxxi. 50.

§ As a homage, whereby they acknowledged that they had been redeemed by God, and also confessed his goodness in having multiplied their nation according to his promise.—WELLS.

[q] 2 Sam. xxiv. 13, 15.

‖ The shekel (nearly half-a-crown of our money) was called "after the shekel of the sanctuary," because the standard according to which the money was tried was kept in the sanctuary.—LEWIS.

[r] Lev. xxvii. 25.

[s] xxxviii. 26.

[t] Num. xiv. 29.

[u] Job xxxiv. 19.

[8] *Multiply.*

[9] *Diminish.*

¶ *The rich—the poor*—their souls being alike, the same ransom price was given for them. But one price is paid for all the ransomed of the Lord—"the precious blood of Christ."—GILL.

[x] Lev. xvii. 11.

[y] xxxviii. 25-31.

[z] Num. xvi. 40. Luke xxii. 19.

[a] Lev. viii. 11.

[b] xl. 7, 30-32.

[c] Ps. xxvi. 6. John xiii. 8-10.

* The priests, although washed at their consecration, were to wash their hands and feet every time they officiated, on pain of death: intimating the continual guilt they contracted in their daily employments and converse with the world.—SUTCLIFFE.

[d] Lev. x. 1-3. Heb. xii. 28, 29.

† *That they die not;* for though the fault might seem small, yet the command was evident and easy, and therefore the disobedience was worse—arguing presumption, rebellion, and contempt.—POOLE.

[e] xxviii. 43.

[f] Ps. xlv. 8.

‡ The graces of Christ and of his Church are often resembled by this myrrh (Song i. 13).—AINSWORTH.

§ Aromatical cinnamon, which cometh of the Hebrew name *Kinnemon,* and is the bark of a tree used for sweet odours, and signified spiritual grace (Prov. vii. 17; Song iv. 14).—*Ibid.*

‖ Or, *cane,* according to the Hebrew name *Caneh;* for *Calamus* is after the Greek name. It is a kind of sweet reed, bought and brought out of far countries, as appeareth by Jer. vi. 20; Is. xliii. 23.—*Ibid.*

CHAP. XXX. ALTAR OF INCENSE.—Ver. 1. The altar of incense was made, like the ark of the covenant, of shittim-wood, covered with plates of gold. It was something more than half a yard square, and above a yard in height: and from the four corner posts arose four *horns* or *pinnacles* which were covered with plates of gold. It was surrounded on the top with a cornice of solid gold, underneath which were placed two golden rings, probably on two opposite corners, for the conveniency of carrying it on staves during the marches of Israel in the wilderness, and afterwards when removed to different places in Canaan. This altar, and the incense burnt on it, typified the Son of God in our nature making intercession for us, as the altar of burnt-offering and its oblations typified his sacrifice. The former was therefore placed *within* the sanctuary, the latter in the court *without;* for his sacrifice was offered on earth, his intercession is in heaven. But it was not put *in* the *most holy place,* because the *continual* intercession of Christ was represented by the other priests, as well as the high priest, daily burning incense upon it morning and evening. It was therefore placed without the vail, but nearer to it than the table or the candlestick, and in the centre of the tabernacle, as directly over-against the ark, except as the vail was between.

CENSUS AND HALF-SHEKEL.—Ver. 12. The Israelites were twice numbered, in the days of Moses, by Divine command; and, doubtless, on both these occasions this law was observed. Indeed, the collecting of the half-shekel, if exactly done, would itself be equivalent to numbering them. Women and minors were exempted from the tax, not being numbered; and so were the Levites, as it is manifest from the comparing the number of those who paid the tax, with the sum total of the congregation, besides the Levites (chap. xxxviii. 26; Num. i. 46, 47). Indeed, it is probable that the old men who were incapable of war were also exempted (Num. i. 42, 45). The shekel of the sanctuary, where the standard weight was kept, was nearly half an ounce troy weight; so that the sum paid by each person was about fifteenpence. This silver was at that time used for the sockets of the sanctuary, and for hooks for the curtains, and for plates, to fillet or cover the chapiters of the pillars round the court. But it is probable a similar assessment was made as often as necessary, being the same that was demanded of our Lord, and it was in general expended in purchasing sacrifices, wood, and other things, for the service of the sanctuary, or perhaps in repairs. Other contributions were voluntary, and proportioned to the ability or liberality of the offerer; but this was the ransom of the souls or lives of the people, and the same sum was paid by every man, whether rich or poor; and if any refused to pay it, they could have no interest in the sacrifices, and might expect to be visited with the plague for their contempt.—*Scott.*

LAVER.—Ver. 18. Orders are here given—1. For the *making* of a laver, or font, of brass, a large vessel that would contain a good quantity of water, which was to be set near the door of the tabernacle (ver. 18). The foot of "brass," it is supposed, was so contrived as to receive the water which was let into it out of the laver by spouts or cocks. They then had a laver for the "priests" only to wash in, but to us now there is a fountain open for Judah and Jerusalem to wash in (Zech. xiii. 1), an inexhaustible "fountain of living water," so that it is our own fault if we remain in our pollution. 2. For the *using* of this laver; Aaron and his sons must wash their hands and feet at this laver, every time they went in to minister, every morning at least (ver. 19-21). For this purpose, clean water was put into the laver fresh every day. Though they washed themselves ever so clean at their own houses, that would not serve, they must wash at the laver, because that was appointed for washing (2 Kin. v. 12-14). This was designed, (1.) To teach them purity in all their ministrations, and to possess them with a reverence of God's holiness, and a dread of the pollutions of sin. They must not only wash and be made clean, when they were first consecrated, but they must wash and be kept clean whenever they went in to minister. "He only shall stand in God's holy place" that has "clean hands and a pure heart" (Ps. xxiv. 3, 4). And (2.) It was to teach us, who are daily to attend upon God, daily to renew our repentance for sin, and our believing application of the blood of Christ to our souls for remission, for in many things we daily offend and contract pollution.—*Henry.*

THE HOLY PERFUME.—Ver. 34. The spices or gums of which this *perfume,* or *incense* (for so the word is elsewhere rendered), was composed, are not all certainly known; because some of the words are seldom used in Scripture. The *stacte* is supposed, by the most approved commentators, to have been the purest part of myrrh; and the *onycha,* an odoriferous smell, though some think it was the gum called *ladanum.* The *galbanum* is thought to have been of a different sort from the gum called now by that name, the smell of which is very disagreeable. The *frankincense* is well known. The word rendered *tempered together,* signifies *salted* (*Marg.*), and it is supposed that salt was mingled with the other ingredients; as indeed it was used in every oblation. This incense, being beaten small, was placed within the sanctuary, probably on the table; that it might be ready for the priests to take and burn on the golden altar, before the *testimony,* or ark, as nothing but the vail interposed; for this daily burning of incense within the sanctuary was necessary, in order to Israel's communion with God, as the daily sacrifices on the altar of burnt-offering.

PRACTICAL OBSERVATIONS.—If men do not wilfully shut their eyes to the things

24 And of cassia¶ five hundred *shekels*, after [g]the shekel of the sanctuary, and of oil-olive an [h]hin.

25 And thou shalt make it an oil of holy ointment, an ointment compound after the art of the [1]apothecary: it shall be [i]an holy anointing oil.

26 And thou shalt [k]anoint the tabernacle of the congregation therewith, and the ark of the testimony,

27 And the table and all his vessels, and the candlestick and his vessels, and the altar of incense,

28 And the altar of burnt-offering with all his vessels, and the laver and his foot.

29 And thou shalt sanctify them, that they may be most holy: [l]whatsoever toucheth them shall be holy.

30 And thou shalt [m]anoint Aaron and his sons, and [n]consecrate them, that *they* may minister unto me in the priest's office.

31 And thou shalt speak unto the children of Israel, saying, This shall be [o]an holy anointing oil unto me throughout your genera[t]ions.

32 Upon [p]man's flesh shall it not be poured;* neither shall ye make *any other* like it, after the composition of it: it *is* holy, *and* it shall be holy unto you.

33 Whosoever [q]compoundeth *any* like it, or whosoever putteth *any* of it upon [r]a stranger,† shall even be [s]cut off from his people.

34 ¶ And the LORD said unto Moses, Take [t]unto thee sweet spices,‡ stacte, and onycha, and galbanum; *these* sweet spices, with pure [u]frankincense: of each there shall be a like *weight*.

35 And thou shalt make it a [x]perfume, a confection after the art of the apothecary,§ [2]tempered together, pure *and* holy.

36 And thou shalt beat *some* of it very small, and put of it before the testimony in the tabernacle of the congregation, [y]where I will meet with thee: it shall be unto you most holy.

37 And *as for* the perfume which thou shalt make, ye shall not make to yourselves according to the composition thereof: [z]it shall be unto thee holy for the LORD.

38 Whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

CHAPTER XXXI.

1 *Bezaleel and Aholiab are called for the work of the tabernacle.* 12 *Of the sabbath.* 18 *Moses receiveth the two tables.*

AND the LORD spake unto Moses, saying,
2 See, [a]I have called by name [b]Bezaleel*

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¶ Or, *costus*, another sweet cane, called in Hebrew *Kiddah*, mentioned only here, and in Ezek. xxvii. 19 and Ps. xlv. 8.—AINSWORTH.

[g] Num. iii. 47. Ez. xlv. 12.
[h] xxix. 40.
[1] *Perfumer.*
[i] Num. xxxv. 25. Heb. i. 9.
[k] Is. lxi. 1. 2 Cor. i. 21, 22. 1 John ii. 20, 27.
[l] Lev. vi. 18. Matt. xxiii. 17, 19.
[m] Lev. viii. 12, 30.
[n] *See on* xxviii. 3; xxix. 9, 35.
[o] Lev. viii. 12.
[p] Lev. xxi. 10. Matt. vii. 6.

* That is, out of the priestly line. True it is, that by God's express command, the kings were also anointed with it, in case of the election of a new lineage, or some notable alteration in the succession (1 Kings i. 39; Ps. lxxxix. 20).—DIODATI.

[q] Luke xii. 1, 2. Heb. x. 26-29.
[r] xxix. 33.

† Upon one who is not a priest or a king.—KIDDER.

[s] Gen. xvii. 14. Lev. vii. 20, 21.
[t] xxv. 6; xxxvii. 29.

‡ These are the same words, in Hebrew, as are used in ver. 23; but here they are supposed to denote such spices as were liquid, or most proper to mix with oil, or other liquids, to give them a fragrancy.—PATRICK.

[u] Lev. ii. 1, 15. 1 Chr. ix. 29. Matt. ii. 11.
[x] Prov. xxvii. 9. John xii. 3.

§ *Apothecary* — more properly "perfumer." The holy oils and ointments were probably prepared with great care, according to this Divine prescription, by some one of the priests who had properly qualified himself.—PICT. BIBLE.

[2] *Salted.*
[y] xxv. 22. Lev. xvi. 2.
[z] xxix. 37.

CHAP. XXXI.

[a] Mark iii. 16-19. John iii. 27.
[b] xxxvii. 1. 1 Chr. ii. 19, 20.

* Here designed the master-workman of the Lord's tabernacle. See his genealogy in 1 Chr. ii. 5-9, 18-20.—AINSWORTH.

[c] Is. xxviii. 6, 26. 1 Cor. xii. 4-11.

† It was necessary that he should be supernaturally endowed with skill in these ingenious arts, since the Hebrews, from their long continuance in Egyptian bondage, cannot be supposed to have been trained to them.

[d] xxxv. 32-35.
[e] xxviii. 9-21.
[f] vi. 26. Matt. x. 2-4.
[g] xxxvi. 1.

‡ He is the second master-workman, and of the tribe of Dan, the handmaid's son, joined with Bezaleel, as God usually joineth two together in all weighty affairs (see Ex. iv. 14, 15, and vi. 26; Matt. x. 2, 3; Luke x. 1; Acts xiii. 2; Hag. i. 14).—AINSWORTH.

[h] 1 Kings iii. 12; Jam. i. 15-17.
[i] xxvi.; xxxvi. 8-38.
[k] xxv. 10-22.
[1] *Vessels.*
[l] xxv. 23-30; xxxvii. 10-16.
[m] xxv. 31-40.

§ So called by way of eminency, not only because it was made of pure gold, and was not defiled with blood—for so some other things were—but especially to mind the priests of their duty in keeping it neat and clean, it being more subject to defilement than other things.—POOLE.

[n] xxx. 1-10.
[o] xxvii. 1-8.
[p] xix. 18-21; xxxviii. 8.
[q] xxxix.

‖ *The cloths of service*, wherein the ark and other sacred utensils were wrapped up, when they were to be removed (Ex. xxxv. 19).—POOLE.

[r] xix. 23-33; xxxvii. 29.
[s] xxx. 34-38.
[t] Lev. xix. 3, 30.

¶ This is repeated after having been thrice mentioned before (chap. xvi. 23; xx. 8; xxiii. 12); on this special occasion, in order to shew that a breach of the Sabbath would not be warranted, even by the important work on which they were to be now employed.—KIDDER.

[u] Ez. xx. 12, 20.
[x] John xvii. 17, 19. 1 Thes. v. 23.
[y] Deut. v. 12-15.
[z] Is. lvi. 2, 6. Ez. xx. 13.
[a] xvi. 26. Luke xiii. 14.
[b] Lev. xxiii. 3, 32. Heb. iv. 9. *Gr.*

* *Sabbath of rest*—Heb. *sabbat, sabbaton*, "rest of rests"—that is, the rest of all others the most religious.—HENRY.

[2] *Holiness.*
[c] Num. xv. 32-36.
[d] Gen. xvii. 11.
[e] Gen. ii. 2, 3. Heb. iv. 3, 4, 10.
[f] Job xxxviii. 7.

† God, in condescension to human weakness, applies to himself here what belongs to man; though it may refer to the delight and satisfaction with which he contemplated the completion of all his works, and pronounced them *very good*.

the son of Uri, the son of Hur, of the tribe of Judah:

3 And I have [c]filled him with the spirit of God,† in wisdom, and in understanding, and in knowledge, and in all manner of workmanship,

4 To [d]devise cunning works, to work in gold, and in silver, and in brass,

5 And [e]in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

6 And I, behold, [f]I have given with him [g]Aholiab‡ the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are [h]wise-hearted I have put wisdom, that they may make all that I have commanded thee;

7 The [i]tabernacle of the congregation, and the [k]ark of the testimony, and the mercy-seat that *is* thereupon, and all the [l]furniture of the tabernacle,

8 And [l]the table and his furniture, and the [m]pure candlestick§ with all his furniture, and [n]the altar of incense,

9 And [o]the altar of burnt-offering with all his furniture, and [p]the laver and his foot,

10 And [q]the cloths of service,‖ and the holy garments for Aaron the priest, and the garments of his sons, to minister in the priest's office,

11 And [r]the anointing oil, and [s]sweet incense for the holy *place:* according to all that I have commanded thee shall they do.

12 ¶ And the LORD spake unto Moses, saying,

13 Speak thou also unto the children of Israel, saying, [t]Verily my sabbaths ye shall keep:¶ for it *is* a [u]sign between me and you throughout your generations; [x]that *ye* may know that I *am* the LORD that doth sanctify you.

14 Ye shall [y]keep the sabbath therefore; for it *is* holy unto you. [z]Every one that defileth it shall surely be put to death: for whosoever doeth *any* work therein, that soul shall be cut off from among his people.

15 [a]Six days may work be done; but in the seventh *is* [b]the sabbath of rest,* [2]holy to the LORD: [c]whosoever doeth *any* work in the sabbath-day, he shall surely be put to death.

16 Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, *for* [d]a perpetual covenant.

17 It *is* a sign between me and the children of Israel for ever: for *in* [e]six days the LORD made heaven and earth, and on the seventh day he rested, and [f]was refreshed.†

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which are written in the Word of God, they cannot but see in these ceremonial institutions, compared with the New Testament, that Jesus Christ is the grand subject of the Scriptures, and the sum of all true religion, as "made of God unto us, wisdom, righteousness, sanctification, and redemption." To assert that the language of the New Testament concerning his priesthood, oblation, entrance into the holiest, and intercession for his people, were accommodations to these Old Testament rites, is to suppose that, in building the spiritual temple, the all-wise Architect, without any intention, planned and formed a very intricate and unnecessary scaffolding, and then erected the building for the sake, and according to the pattern of that scaffolding! But, "known unto God are all his works from the beginning of the world." He first formed the model of the salvation in his own infinite mind, then shewed that model to Moses in the mount; and, according to the pattern of it, this scaffolding was formed, for the sake of the intended building, which accordingly has since been erected exactly answerable to it.—From this chapter let us observe, that our duty and our indigence call upon us daily to approach our Creator and Benefactor, with our thanksgivings and supplications; but, that we are not worthy to draw nigh in our own name, or in any other way than through the meritorious and prevailing intercession of the Son of God —*Scott.*

CHAP. XXXI. DIVINE QUALIFICATION.—Ver. 2. God qualified Bezaleel and Aholiab for his service; (ver. 3,) "I have filled him with the spirit of God;" and (ver. 6), "In the hearts of all that are wise-hearted I have put wisdom." Note, 1. Skill in common arts and employments is the gift of God; from him are both the faculty and the improvement of the faculty. It is he that puts even this "wisdom into the inward parts" (Job xxxviii. 36). He teaches the husbandman discretion (Isa. xxviii. 26), and the tradesman too; and he must have the praise of it. 2. God dispenses his gifts variously, one gift to one, another to another, and all for the good of the whole body, both of mankind and of the Church. Moses was fittest of all to govern Israel, but Bezaleel was fitter than he to build the tabernacle. The common benefit is very much supported by the variety of men's faculties and inclinations; the genius of some leads them to be serviceable one way, of others another way, and "all these worketh that one and the self-same Spirit" (1 Cor. xii. 11). This forbids pride, envy, contempt, and carnal emulation, and strengthens the bond of mutual love. 3. Those whom God calls to any service, he will either find or make fit for it. If God gives the commission, he will in some measure give the qualifications, according as the service is.—*Henry.*

THE SABBATH.—Ver. 13. The injunction to sanctify the Sabbath seems to have been repeated and enlarged on at this time: to shew the people that the sacred rest must not be interrupted, even while they were employed in erecting the tabernacle. The appointment of the weekly Sabbath was a *sign* or token of the Lord's special favour to Israel. Their strict and constant observance of it would not only distinguish them, as the worshippers of God, who created the heavens and the earth in six days, and rested on the seventh, from all the surrounding idolaters, but, through successive generations, it would be a *sign* of their covenant-relation to him, and an important means of bringing them more fully acquainted with his glorious perfections, and of rendering them indeed a holy people devoted to his service. It was

18 ¶ And he [g]gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the [h]finger of God.

CHAPTER XXXII.

1 *The people cause Aaron to make a calf.* 7 *God is angered thereby.* 15 *Moses cometh down with the tables.* 19 *He breaketh them.* 20 *He destroyeth the calf.* 25 *Moses causeth the idolaters to be slain.*

AND when the people* saw that Moses [a]delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, [b]Up, [c]make us gods, which shall go before us; for *as for* this Moses, [d]the man that brought us up out of the land of Egypt, we wot not what is become of him.

2 And Aaron said unto them, Break off the [e]golden ear-rings which *are* in the ears of your wives, of your sons, and of your daughters,† and bring *them* unto me.

3 And all the people brake off the golden ear-rings which *were* in their ears, and brought *them* unto Aaron.

4 And he received *them* at their hand; and [f]fashioned it with a graving-tool, after he had made it a molten [g]calf: and they said, [h]These *be* thy gods, O Israel, which brought thee up out of the land of Egypt.

5 And when [i]Aaron saw *it*, he built an altar before it; and Aaron [k]made proclamation, and said, To-morrow *is* [l]a feast to the LORD.

6 And they rose up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the people [m]sat down to eat and to drink, and rose up to play.‡

7 ¶ And the LORD said unto Moses, [n]Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have [o]corrupted *themselves:*

8 They [p]have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These *be* thy gods, O Israel, which have brought thee up out of the land of Egypt.

9 And the LORD said unto Moses, [q]I have seen this people, and, behold, it *is* [r]a stiff-necked[§] people:

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[g] Deut. v. 22. 2 Cor. iii. 3.
[h] Jer. xxxi. 33. Luke xi. 20.

CHAP. XXXII.

* *The people*, not the whole body of the congregation, but so many of them that the rest durst not appear to oppose their desires.—PATRICK.

[a] Deut. ix. 9. 2 Pet. iii. 4.
[b] Gen. xix. 14. Josh. vii. 13.
[c] Deut. iv. 15-18. Acts vii. 40; xix. 26.
[d] xvi. 3. Hos. xii. 13. Mic. vi. 4.
[e] Jud. viii. 24-27. Hos. ii. 8.

† It seems from this passage that ear-rings were worn by both men and women among the Hebrews. However, that they were not common among the men appears from Jud. viii. 24, where, "because they were Ishmaelites," is assigned as a reason why a great spoil in ear-rings was taken from the host defeated by Gideon.—PICT. BIBLE.

[f] Ps. cvi. 19-21. Is. xliv. 9, 10.
[g] 1 Kings xii. 28, 32.
[h] Is. xl. 18. Rom. i. 21-23.
[i] 1 Sam. xiv. 35. Hos. viii. 11, 14.
[k] 1 Kings xxi. 9. 2 Chr. xxx. 5.
[l] 1 Kings xii. 32, 33. 1 Cor. v. 8.
[m] Am. viii. 10. 1 Cor. x. 7. Rev. xi. 10.

‡ This mirth was an attendant upon their idolatrous worship, and is expressed in the Hebrew by a word that is sometimes applied to other kinds of wantonness, idolatry being frequently compared to such unlawful commerce (Gen. xxxix. 17).—KIDDER.

[n] xix. 24; xxxiii. 1. Deut. ix. 12.
[o] Gen. vi. 11, 12. Deut. xxxii. 5.
[p] Deut. ix. 16. Jud. ii. 17.
[q] Deut. ix. 13.
[r] Deut. ix. 6.
§ *Stiff-necked.*—A metaphor from those beasts that will not bend their necks to receive the yoke or bridle.—POOLE.

[s] Gen. xxxii. 26-28.
1 *The face of the LORD.*
[t] Ps. lxxiv. 1, 2.
[u] Josh. vii. 9.
¶ This was a thought the heart of Moses could not endure; it filled him with consternation and grief: his earnest and humble expostulation evinced that regard for the honour of God's name which seems to have been always the master feeling in his mind.—KITTO.

[x] Josh. vii. 26.
[y] Deut. xxxii. 36.
[z] Lev. xxvi. 42.
[a] Gen. xxii. 16.
[b] Gen. xii. 2, 7.
[c] 2 Sam. xxiv. 16.
[d] Deut. v. 22.
¶ *Written on both their sides*; *i.e.*, on the right hand and on the left, within; or, on both the leaves which were to be folded up and shut like a book, when they were laid in the ark.—PATRICK.

[e] Deut. ix. 9-11.
* Joshua had patiently waited during all the forty days, in the place where Moses had left him—below the summit of the mount, at a distance from the people, and out of the way of temptation.

[f] 1 Sam. iv. 5, 6.
† Joshua, whose instincts were all martial, thought of nothing but a hostile assault upon the encampment. Like Job's war-horse, he smelleth the battle afar off. "There is a noise of war in the camp," said he. But Moses was not so deceived.—KITTO.
[2] *Weakness.*
[g] Matt. v. 22.
[h] Deut. ix. 17.
‡ This was not the effect of sinful passion, but under a Divine influence, to shew his indignation at their wickedness, and how unworthy they were to be espoused to God. We never read that Moses was blamed for this action, though afterwards ordered to make two tables like them.—GILL.

[i] Deut. vii. 5, 25.
§ His mixing this powder with their drink, signified to them, that the curse they had thereby brought upon themselves would mingle itself with all their enjoyments, and embitter them; it would enter into their bowels like water, and like oil into their bones. "The backslider in heart shall be filled with his own ways."—HENRY.
[k] Deut. xiii. 6-8.

10 Now therefore [s]let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation.

11 ¶ And Moses besought [1]the LORD his God, and said, LORD, [t]why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

12 Wherefore [u]should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?‖ [x]Turn from thy fierce wrath, and [y]repent of this evil against thy people.

13 [z]Remember Abraham, Isaac, and Israel, thy servants, [a]to whom thou swearest by thine own self, and saidst unto them, [b]I will multiply your seed as the stars of heaven; and all this land that I have spoken of will I give unto your seed, and they shall inherit *it* for ever.

14 And the LORD [c]repented of the evil which he thought to do unto his people.

15 ¶ And Moses turned, and went down from the mount, and the two tables of the [d]testimony *were* in his hand: the tables *were* written on both their sides;¶ on the one side and on the other *were* they written.

16 And [e]the tables *were* the work of God, and the writing *was* the writing of God, graven upon the tables.

17 And when Joshua* heard the noise of the people as they shouted, he said unto Moses, [f]*There is* a noise of war in the camp.†

18 And he said, *It is* not the voice of *them that* shout for mastery, neither *is it* the voice of *them that* cry for [2]being overcome; *but* the noise of *them that* sing do I hear.

19 ¶ And it came to pass, as soon as he came nigh unto the camp, that he saw the calf, and the dancing: and Moses' [g]anger waxed hot, and he cast the tables out of his hands, and [h]brake them‡ beneath the mount.

20 And he [i]took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and strawed *it* upon the water, and made the children of Israel drink *of it*.§

21 And Moses said unto Aaron, [k]What did

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therefore, at this time, expressly made a part of the *judicial* law, that every Israelite should hallow the Sabbath: if any one violated it, he must be put to death by the magistrate, provided his crime were known; and if he kept it secret, he might expect to be cut off by some Divine judgment. Other seasons were set apart as a kind of *sabbaths*; but this was the principal—"a Sabbath of rest, holy to the LORD:" the public observance of which by the nation, and the punishment of such as violated it, formed one condition of the national covenant throughout their generations. For, it was kept in honour of the Creator, who *rested* and *was refreshed*, when he had completed his design; such satisfaction did he take in that display of his glory. —*Scott.*

CHAP. XXXII. FOLLY AND APOSTASY.—Ver. 1. This was a very strange motion, "Up, make us gods." If they wot not what was become of Moses, and thought him lost, it had been decent for them to have appointed a solemn mourning for him for certain days; but see how soon so great a benefactor is forgotten! If they had said, "Moses is lost, make us a government," there had been some sense in it, though a great deal of ingratitude to the memory of Moses, and contempt of Aaron and Hur, who were left lords-justices in his absence; but to say, "Moses is lost, make us a god," was the greatest absurdity imaginable. Was Moses their god? Had he ever pretended to be so? Whatever was become of Moses, was it not evident, beyond contradiction, that God was still with them? And had they any room to question his leading of their camp who victualled it so well every day? Could they have any other God that would provide so well for them as he had done, nay, as he now did? And yet, "Make us gods which shall go before us!" *Gods!* How many would they have? Is not one sufficient? "Make us gods;" and what good would gods of their own making do them?

THE CALF.—Ver. 4. (1.) The people brought in their ear-rings to Aaron, whose demand of them, instead of discouraging the motion, perhaps did rather gratify their superstition, and beget in them a fancy that the gold taken from their ears would be the most acceptable, and would make the most valuable god. Let their readiness to part with their rings to make an idol of, shame us out of our niggardliness in the service of the true God. Did they not draw back from the charge of their idolatry? And shall we grudge the expenses of our religion, or starve so good a cause?

(2.) Aaron melted down their rings, and, having a mould prepared for the purpose, poured the melted gold into it, and then producing it in the shape of an ox or calf, giving it some finishing strokes with a graving-tool. Some think that Aaron chose this figure for a sign or token of the Divine presence, because he thought the head and horn of an ox a proper emblem of the Divine power, and yet, being so plain and common a thing, he hoped the people would not be so sottish as to worship it. But it is probable that they had learned of the Egyptians thus to represent the Deity, for it is said (Ezek. xx. 8), "They did not forsake the idols of Egypt;" and (chap. xxiii. 8), "Neither left she her whoredoms brought from Egypt."—*Henry.*

AARON'S WEAKNESS.—Ver. 5. If the conduct of Israel, as a people, is surprising, that of "Aaron the saint of the LORD," was still more so. Many conjectures have been made concerning his reasons for acting as he did; but his conduct seems to have been too unreasonable to be either excused or accounted for: yet the Lord permitted it, that it might appear of what man is capable, and to shew that the priesthood was given him of *mere grace* when he might justly have been cut off for his transgression; that he might wear his honours the more humbly ever after, as Peter did, after denying his Lord; that when the sin-offering of consecration was offered, he might indeed feel his need of the atonement; and that it might appear, that sinful man wanted a High Priest of another, a nobler order.—The Jews, indeed, have a tradition that Hur was killed for opposing the project, and that Aaron feared the same fate: but if so, he would have had a better excuse to make before Moses.—*Scott.*

GOD'S ANGER.—Ver. 7. Jehovah expresses his displeasure against Israel for this sin, and the determination of his justice to cut them off (ver. 9, 10). 1. He gives this people their true character: "'It is a stiff-necked people,' unapt to come under the yoke of the Divine law, and governed as it were by a spirit of contradiction, averse to all good, and prone to evil; obstinate against the methods employed for their cure." Note, The righteous God sees, not only what we do, but what we are; not only the actions of our lives, but the dispositions of our spirits, and has an eye to them in all his proceedings. 2. He declares what was their just desert—that his wrath should "wax hot against them," so as to consume them at once, and "blot out their name from under heaven" (Deut. ix. 14); not only cast them out of covenant, but chase them out of the world. Note, Sin exposes us to the wrath of God; and that wrath, if it be not allayed by Divine mercy, will burn us up as stubble. It was just with God to let the

this people unto thee, that thou hast brought so great a sin upon them?

22 And Aaron said, Let not the anger of my lord wax hot: thou knowest the people, that they *are set* on mischief.

23 For they said unto me, Make us gods which shall go before us: for *as for* this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I said unto them, Whosoever hath any gold, let them break *it* off. [1]So they gave *it* me: then I cast it into the fire, and there came out this calf.‖

25 ¶ And when Moses saw that the people *were* [m]naked, (for [n]Aaron had made them naked unto *their* [o]shame¶ among [3]their enemies,)

26 Then Moses stood in the gate of the camp, and said, [p]Who *is* on the LORD'S side? *let him come* unto me. And all the sons of Levi gathered themselves together unto him.

27 And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, *and* go in and out from gate to gate throughout the camp, and [q]slay every man his brother, and every man his companion, and every man his neighbour.*

28 And the children of Levi did according to the word of Moses: and [r]there fell of the people that day about three thousand men.

29 [4]For [s]Moses had said,† [5]Consecrate yourselves to-day to the LORD, even every man upon his son, and upon his brother; that he may bestow upon you a blessing this day.

30 And it came to pass on the morrow, that Moses said unto the people, [t]Ye have sinned a great sin: and now I will go up unto the LORD; [u]peradventure I shall make an [x]atonement for your sin.

31 And Moses [y]returned unto the LORD, and said, Oh! this people have [z]sinned a great sin, and have made them gods of gold!

32 Yet now, [a]if thou wilt forgive their sin—; and if not, [b]blot me, I pray thee, out of thy book‡ which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of [c]my book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee. Behold, [d]mine Angel shall go before thee: nevertheless, in [e]the day when I visit, I will visit their sin upon them.

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[1] Gen. iii. 12, 13. Rom. iii. 10.

‖ Aaron seems confused while giving this account, and only hints at the manner in which the calf was made, lest he should provoke Moses.—BOOTHROYD.

[m] Gen. iii. 10. Rev. iii. 17, 18.

[n] Deut. ix. 20.

[o] Dan. xii. 2. Rom. vi. 21.

¶ After the unhallowed sacrifice they had risen up to wanton play, singing and dancing, according to the obscene Egyptian rites, by which Aaron made them "naked to their shame."—HALES.

[3] *Those that rose up against them.*

[p] Josh. v. 13. Matt. xii. 30.

[q] Deut. xxxiii. 8, 9. 2 Cor. v. 16.

* This order has been reflected on as cruel and unjust. In answer be it observed, that the crime was capital; and it would be wrong to extend the order further than to the persons who persisted in the crime. — BOOTHROYD.

[r] 1 Cor. x. 8.

[4] *And Moses said, Consecrate yourselves to-day to the LORD; because every man* hath been *against his son, and against his brother, &c.*

[s] Deut. xiii. 6-11. Matt. x. 37.

† *For Moses had said, &c.*—This discloses the reason of the zeal and alacrity of the Levites in this trying service. They had been informed that the inflicting of vengeance on their guilty brethren would be a service so acceptable to God, that they thereby would secure his blessing, and be initiated and confirmed in the service of the Lord.—BUSH.

[5] *Fill your hands.*

[t] 1 Sam. ii. 17. Luke vii. 47.

[u] 2 Sam. xvi. 12. 2 Tim. ii. 25.

[x] Num. xvi. 47. Rom. ix. 3.

[y] xxxiv. 28.

[z] Neh. ix. 33.

[a] Dan. ix. 18, 19. Luke xxiii. 34.

[b] Ps. lxix. 28. Rom. ix. 3.

‡ The expression is an allusion to the custom of registering the people, as in Numbers, chap. i., and as more at large in Ezra and Nehemiah afterwards; and blotting out every one's name as fast as they died.—PYLE.

[c] Ps. cix. 13, 14. Rev. xiii. 8.

[d] xxiii. 20.

[e] Num. xiv. 27-30.

§ With the pestilence, as some imagine, though it is not mentioned in Scripture; or it refers to all the evils that afterwards consumed them in the wilderness, so that none of that generation, except Caleb and Joshua, entered into the promised land.—PATRICK.

[f] Matt. xxvii. 3-7.

CHAP. XXXIII.

[a] xxxii. 34.

[b] xvii. 3.

[c] Gen. xxii. 16-18.

[d] Gen. xiii. 14-17.

[e] xxiii. 20.

* By an angel here is meant one of God's ministering servants, and not the angel mentioned chap. xxiii. 20, as is evident from comparing the text.—KIDDER.

[f] Deut. vii. 22.

[g] Lev. xx. 24.

[h] Deut. xxxii. 26, 27.

[i] Deut. ix. 6-13.

[k] Num. xvi. 45.

[l] Num. xiv. 39.

[m] Lev. x. 6.

† *Ornaments.*—This term denotes the more splendid parts of dress, and also armour. It was usual in deep mourning to put off these (Mic. i. 8).—BOOTHROYD.

[n] Jam. iv. 6.

[o] Gen. xviii. 21.

[p] Jer. ii. 19.

‡ Not the great and sacred tabernacle, for that was not yet built, but his own tent, or a public tent, in or before which he gave audiences, heard causes, and inquired of God. It is probable that the public services of religion were also conducted at it. Moses appears to have removed this tent to a distance from the camp, as expressing his abhorrence of their sin, and the displeasure of God.—PATRICK.

[q] Prov. xv. 29.

[r] Deut. iv. 29.

[s] Heb. xiii. 11-13.

§ Testifying their grief for God's departure, their respect to Moses whom they had lately despised, their earnest desire of his intercession for them, their longing for God's favour, and their humble expectation of a gracious return from God by the hands of Moses.—POOLE.

[t] *See on* xiii. 21, 22.

[u] Gen. xvii. 22.

[x] 1 Kings viii. 14, 22.

[y] Num. xii. 8.

[z] Job xvi. 21.

‖ This expression merely signifies the clear and familiar manner in which God was pleased to communicate his will to Moses.—LELAND.

35 And the LORD plagued the people,§ because they made the calf which Aaron made.

CHAPTER XXXIII.

1 *The Lord refuseth to go with the people.* 9 *The Lord talketh with Moses.* 18 *Moses desireth to see the glory of God.*

AND the LORD said unto Moses, [a]Depart, *and* go up hence, thou and the people which [b]thou hast brought up out of the land of Egypt, unto [c]the land which I sware unto Abraham, to Isaac, and to Jacob, saying, [d]Unto thy seed will I give it:

2 And I will send *[e]an Angel* before thee; and I will drive out [f]the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite;

3 Unto [g]a land flowing with milk and honey: [h]for I will not go up in the midst of thee; for thou *art* [i]a stiff-necked people: [k]lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, [l]they mourned: [m]and no man did put on him his ornaments.†

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people; I will come up into the midst of thee [n]in a moment, and consume thee: therefore now put off thy ornaments from thee, that [o]I may know what to do unto thee.

6 And the children of Israel [p]stripped themselves of their ornaments by the mount Horeb.

7 ¶ And Moses took the tabernacle,‡ and pitched it without the camp, [q]afar off from the camp, and called it The Tabernacle of the Congregation. And it came to pass, *that* every one which [r]sought the LORD [s]went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man *at* his tent door, and looked after Moses, until he was gone into the tabernacle.§

9 ¶ And it came to pass, as Moses entered into the tabernacle, the [t]cloudy pillar descended, and stood *at* the door of the tabernacle, and *the LORD* [u]talked with Moses.

10 And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and [x]worshipped, every man *in* his tent door.

11 And the LORD [y]spake unto Moses face to face as a man speaketh unto [z]his friend.‖ And

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law have its course against sinners, and to cut them off immediately in the very act of sin.—*Henry.*

INTERCESSION OF MOSES.—Ver. 11. Instead of at all mentioning the proposal which God had made to him, or neglecting to pray for his people, Moses interceded for them with such earnestness as put him into an agony of mind; for so the words seem to signify. He did not, however, attempt to palliate or excuse their sin, but he pleaded the glory of the Divine perfections as concerned in the event; for if the Lord should destroy Israel (of whom he says, "thy people, whom *thou* hast brought out"), the Egyptians would impeach his justice and goodness. The destruction of the nation could not *apparently* be reconciled with his promises and oath to Abraham, Isaac, and Israel; and, whatever their sin deserved, surely JEHOVAH would not give occasion to any injurious reflections being cast upon his own great name. This regard to the Divine honour was well-pleasing to the Lord, who graciously intimated his design of sparing them, as he had before *seemed* determined upon their destruction; which change, in the *external discovery* of his purpose, is called "repenting of the evil, which he thought to do to his people."—Thus Moses did not go down from the mount till mercy was promised; and his example instructs us in the most affecting manner how to pray, what pleas to urge, and whence to deduce encouragements for persevering in our supplications.

THE PUNISHMENT.—Ver. 28. The Levites were commissioned by Moses to slay the ringleaders in this wickedness, without respect to friendship, relation, or any other social tie; for idolatry was a crime to be punished by their magistrates. Yet it seems none were executed but those who openly and boldly stood forth; while those who retired as ashamed were spared. This commission being faithfully executed, brought a great blessing upon the tribe, and was a preparation for its being appointed to the service of the sanctuary, which was a very honourable and advantageous distinction.—*Scott.*

CHAP. XXXIII. RECONCILIATION.—Ver. 1. God was, in Moses, reconciling Israel to himself, and manifested himself very willing to be at peace. 1. God met Moses at the place of treaty (ver. 9). The cloudy pillar which had withdrawn itself from the camp when it was polluted with idolatry, now returned to this tabernacle at some distance, coming back gradually. If our hearts go forth toward God to meet him, he will graciously come down to meet us. 2. God "talked with Moses" (ver. 9), "spake to him face to face, as a man speaks to his friend" (ver. 11), which intimates that God revealed himself to Moses, not only with greater clearness and evidence of Divine light, than to any other of the prophets, but also with greater expressions of particular kindness and grace. He spake, not as a prince to a subject, but as a "man to his friend," whom he loves, and with whom he takes sweet counsel. This was great encouragement to Israel, to see their advocate so great a favourite; and, that they might be encouraged by it, "Moses turned again into the camp," to tell the people what hopes he had of bringing this business to a good issue, and that they might not despair if he should be long absent.—*Henry.*

THE DIVINE GLORY.—Ver. 18. Encouraged by the condescending mercy of God, Moses ventured to request that he would "shew him his glory," as a pledge of his special favour, and an earnest of the accomplishment of his promises. He seems to have meant something distinct from the external displays which he had witnessed, and of a more spiritual nature. Accordingly, the Lord promised to "cause all his goodness to pass before him;" that he might have a clear discovery of his holy perfections, which, though transient in itself, would leave a permanent impression on his mind. But not only must the Divine essence always continue invisible to our bodily eyes, but even the full discovery of the Divine glory to our souls, or such an external splendour as might be rendered visible would overwhelm and dissolve the feeble frame of man in his present state. In this sense it seems to have been that the Lord said to Moses, "Thou canst not see my face; for there shall no man see my face

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he turned again into the camp: but [a]his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me: yet thou hast said, [b]I know thee by name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, [c]shew me now thy way, [d]that I may know thee, that I may find grace in thy sight; and [e]consider that this nation *is* thy people.

14 And he said, [f]My presence¶ shall go *with thee*, and I will give thee [g]rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.*

16 For wherein shall it be known here that I and thy people have found grace in thy sight? *Is it* not [h]in that thou goest with us? so shall we be [i]separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, [k]I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name.†

18 ¶ And he said, I beseech thee, [l]shew me thy glory.‡

19 And he said, I will make [m]all my goodness pass before thee, and I will [n]proclaim the name of the LORD before thee; and [o]will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

20 And he said, [p]Thou canst not see my face: for there shall no man see me, and live.§

21 And the LORD said, Behold, *there is* a place by me, and thou shalt stand upon a rock:

22 And it shall come to pass, while my glory passeth by, that I will put thee [q]in a clift of the rock, and will [r]cover thee with my hand‖ while I pass by:

23 And I will take away mine hand, and [s]thou shalt see my back parts; but my face shall not be seen.

[a] xvii. 9; xxxii. 17.
[b] Gen. xviii. 19.
[c] Ps. xxv. 4; lxxxvi. 11.
[d] John xvii. 3.
[e] Is. lxiii. 17, 19.
[f] Josh. i. 5.
¶ *My presence*, i.e. I myself, not by an angel as I threatened. *I will give thee rest*, not only from thy present anguish and perplexity of mind for thy people, but in due time I will bring them to Canaan, their settled habitation.—POOLE.
[g] Josh. xxi. 44.
* *Up hence*—from the mount to the land of Canaan.—GILL.
[h] Num. xiv. 14.
[i] Deut. iv. 7, 34.
[k] Is. lxv. 24.
† To be known by name to a king or great person is still mentioned as a distinction in the East; and implies a degree of personal knowledge and favour towards the persons whose names are thus known.—PICT. BIBLE.
[l] John i. 18.
‡ Thy glorious presence, not veiled in a cloud, but in its full majesty and splendour. — PATRICK.
[m] Ps. xxv. 13.
[n] xxxiv. 5-7.
[o] Rom. ix. 15-18, 23.
[p] Gen. xxii. 30.
§ Of that divine glory mentioned in Scripture, there is one degree which the eyes of the prophets were able to explore; another which all the Israelites saw, as the cloud and consuming fire; the third is so bright, and so dazzling, that no mortal is able to comprehend it; but should any one venture to look on it, his whole frame would be dissolved. In such incouceivable splendour is the Divine Majesty revealed to the inhabitants of the celestial world, where he is said to dwell in the light which no man can approach unto. By the face of God, therefore, we are to understand that light inaccessible, before which angels may stand, but which would be insufferable to mortal eyes, that no man could see it and live. —RABBI JEHUDAH.
[q] Ps. xviii. 2.
[r] Deut. xxxiii. 12.
‖ I will cast a cloud about thee, that thou mayest not be struck dead by the inconceivable brightness of the rays which come from the Divine Majesty.—PATRICK.
[s] Job xi. 7.

CHAP. XXXIV.
[a] xxxii. 16. Deut. x. 1.
[b] Deut. x. 2-4.
[c] Ps. cxix. 89.
[d] xxxii. 19. Deut. ix. 15-17.
* On the 18th day of July (see xxxii. 30).—PATRICK.
[e] 1 Tim. ii. 5. Heb. xii. 20.
† To shew his alacrity and zeal in yielding obedience to the Divine command.—BUSH.
[f] Num. xi. 17, 25. Luke ix. 34, 35.
‡ He shewed himself present in the cloud.
[g] Deut. xxxii. 3.
[h] xxxiii. 20-23.
[i] Num. xiv. 17-19. Is. xii. 4.
[k] Deut. v. 10. Rom. ii. 4.
[l] Ps. xxxi. 19. Rom. v. 20, 21.
[m] Ps. cxi. 8.
[n] Deut. v. 10.
[o] Ps. cxxx. 4.
[p] Rom. ii. 4-9.
§ The Hebrew *nakkeh lo yenakkeh* (that will by no means clear the guilty) has been rendered, "acquitting him who is not innocent." Nothing can more strongly express the goodness of God to frail mortals than this declaration, which has been misunderstood and misinterpreted by all our translators.
[q] Gen. xvii. 3.
‖ Moses is overwhelmed by the power of these majestic titles; but as they all breathe love and compassion, he is induced to repeat his entreaty that God might go with Israel and receive them as his people. —KALISCH.
[r] *See on* xxxiii. 14-16.
[s] *See on* xxxii. 9.
[t] Num. xiv. 19.
[u] Deut. xxxii. 9.
[x] Deut. xxix. 12-14.
[y] Josh. x. 12.

CHAPTER XXXIV.

1 *The tables are renewed.* 5 *The name of the* LORD *proclaimed.* 10 *God maketh a covenant with the Israelites.*

AND the LORD said unto Moses, [a]Hew thee two tables of stone like unto the first; and [b]I will write upon *these* tables [c]the words that were in the first tables, [d]which thou brakest.

2 And be ready in the morning,* and come up in the morning unto mount Sinai, and present thyself there to me in the top of the mount.

3 And no man shall [e]come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone, like unto the first: and Moses rose up early in the morning,† and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD [f]descended in the cloud,‡ and stood with him there, and proclaimed [g]the name of the LORD.

6 And the LORD [h]passed by before him, and [i]proclaimed, The LORD, The LORD God, [k]merciful and gracious, long-suffering, and [l]abundant in goodness and [m]truth,

7 [n]Keeping mercy for thousands, [o]forgiving iniquity, and transgression, and sin, and that [p]will by no means clear *the guilty*;§ visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth *generation*.

8 ¶ And Moses made haste, and [q]bowed his head toward the earth, and worshipped.‖

9 And he said, If now I have found grace in thy sight, O Lord, [r]let my Lord, I pray thee, go among us, (for it *is* [s]a stiff-necked people,) and [t]pardon our iniquity and our sin, and [u]take us for thine inheritance.

10 ¶ And he said, Behold, [x]I make a covenant: before all thy people I [y]will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou

and live." Yet, as far as mortal man could endure the sight, Moses should have his request granted. In some place near the spot where he was communing with God, he should stand upon a rock (perhaps the rock in Horeb, whence the waters miraculously flowed); and while the Lord passed by, in some most august display of his glory, he would put him in a clift of the rock, and "cover him with his hand," or shelter him by his power, or perhaps veil the glory by a cloud. But when the overwhelming splendour was past, he would remove his hand, that Moses might behold his glory; as if a man should see, not the countenance, but the back of some august personage who passed by him.

PRACTICAL OBSERVATIONS.—The Lord will shew such tokens of his favour to his approved servants as shall be evident to all their opposers; and in communion with himself will make them rich amends for all their troubles.—Whatever interest we have at a throne of grace, we should improve it in behalf of others, remembering that our God delights in and honours importunity; and we should take encouragement from success, to request still more and more.—If we have any useful knowledge of him, it arises from our having been first noticed by him with distinguished regard; and it will lead us to desire to know more of him, of his ways, and of his special grace, day by day. We shall, therefore, in every undertaking, and in all our removals, urgently desire to be under his guidance; earnestly pray, "that unless his presence go with us, he will not carry us up hence;" and be careful that covetousness or conveniency do not draw us from our proper place, or to a distance from his ordinances. Nor should we forget, that as the Lord's people are distinguished and separated by peculiar privileges from others, so they are called to separate themselves, that they may "be unto him a peculiar people, zealous of good works;" which is both the effect of Divine teaching, the evidence of Divine grace, the present rest of the soul, and the earnest of everlasting rest.—They who have been favoured with a glimpse of the Lord's glory and a taste of his goodness, will ardently desire more full discoveries and communications; and, as here "they see through a glass darkly," they will by that desire be gradually rendered willing to depart hence, that they may "see him face to face." In the meantime they will thankfully, as sheltered in the Rock of Salvation from the consuming fire of his holiness and justice, contemplate his footsteps, and the discoveries made of his glorious perfections in all his works, but especially in the work of redemption; and these views are peculiarly suited to humble them, to wean them from the world, and so eclipse all its vain splendour, and gradually to transform them into the image of Him whom they thus contemplate by faith through the teaching of his Holy Spirit. If, then, he causes all his goodness to pass before us, and make us acquainted with his NAME, as a God of grace and mercy, while we acknowledge our obligations to our heavenly Advocate, who by his prevailing intercession hath completely repaired the breach which sin hath made, we may well be willing to wait for further discoveries till we depart hence to be with him.—Finally, let not sinners forget, that "he who is gracious to whom he will be gracious, and hath mercy on whom he will have mercy," hath also assured us, that "him who cometh unto Him, he will in no wise cast out."—*Scott.*

CHAP. XXXIV. TABLES RENEWED.—Ver. 1. Moses must prepare for the renewing of the tables (ver. 1). Before, God himself provided the tables, and wrote on them; now, Moses must "hew him out the tables," and God would only write upon them. Thus, in the first writing of the law upon the heart of man in innocency, both the tables and the writing were the work of God; but when those were broken and defaced by sin, and the Divine law was to be preserved in the Scriptures, God therein made use of the ministry of man, and Moses first. But the prophets and apostles did only "hew the tables," as it were—the writing was God's still; for "all scripture is given by inspiration of God." Observe, When God was reconciled to them, he ordered the tables to be renewed, and wrote his law in them; which plainly intimates to us, 1. That even under the gospel of peace and reconciliation by Christ (of which the intercession of Moses was typical), the moral law should continue to bind believers. Though Christ has redeemed us from the *curse* of the law, yet not from the *command* of it, but still we are "under the law to Christ." When our Saviour, in his sermon on the mount, expounded the moral law, and vindicated it from the corrupt glosses with which the Scribes and Pharisees had broken it (Matt. v. 19), he did, in effect, renew the tables, and make them like the first—that is, reduce the law to its primitive sense and intention.—*Henry.*

NAMES OF GOD.—Ver. 6. According to the promise made in the preceding chapter, the Lord met Moses in a cloud on the mount, and thence proclaimed his NAME, or concerning his NAME, that is, those perfections, and that character, which are denoted by the name JEHOVAH. This was proclaimed in an audible voice, that Moses, and from him, Israel, and all the earth, might know the God with whom they had to do: not only that there was a God, but what his moral perfections were, and, consequently, what he must require of them, and what they might expect from him. But here, especially, are made known the *moral* perfections of this eternal God: for he first, in a variety of expressions, declared his mercy and grace, with which sinners are most concerned; that they may both be certified there is hope, and know from whence that hope arises. "The LORD GOD is *merciful*;" that is, condescending and compassionate as a father to his children; ready to relieve the indigent, and to rescue the miserable; *gracious*, or propense to bestow unmerited benefits, nay, to be kind to such as deserve his hot displeasure; and *long-suffering*, or slow to anger, patiently bearing the multiplied provocations of his rebellious creatures, affording them space for repentance, and not delighting in their misery; but only punishing when the honour of

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art shall see the work of the LORD: for it *is* [z]a terrible thing that I will do with thee.

11 [a]Observe thou that which I command thee *this day*: behold, [b]I drive out before thee the *Amorite*, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

12 [c]Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest,¶ [d]lest it be for a snare in the midst of thee.

13 But [e]ye shall destroy their altars, break their [1]images, and cut down their groves.*

14 For thou shalt [f]worship no other god: for the LORD, [g]whose name *is* Jealous, *is* a [h]jealous God:

15 Lest thou [i]make a covenant with the inhabitants of the land, and they go [k]a whoring after their gods, and do sacrifice unto their gods, and *one* [l]call thee, and thou [m]eat of his sacrifice;

16 And [n]thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee [o]no molten gods.†

18 ¶ The [p]feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib thou camest out from Egypt.

19 All that [q]openeth the matrix *is* mine; and every firstling among thy cattle, *whether* ox or sheep, *that is male.*

20 But [r]the firstling of an ass thou shalt redeem with a [2]lamb: and if thou redeem *him* not, then shalt thou break his neck. All [s]the first-born of thy sons thou shalt redeem; and [t]none shall appear before me empty.

21 ¶ [u]Six days thou shalt work; but on the seventh day thou shalt rest: in [x]earing-time‡ and in harvest thou shalt rest.

22 ¶ And thou shalt observe [y]the feast of weeks, of the first-fruits of wheat-harvest, and the feast of ingathering at the [3]year's end.

23 ¶ [z]Thrice in the year shall all your men-children appear before the Lord GOD, the God of Israel.

24 For [a]I will cast out the nations before thee, and [b]enlarge thy borders; neither shall any man [c]desire thy land, when thou shalt go up to appear before the [4]LORD thy God thrice in the year.§

25 ¶ Thou shalt not offer the blood of my sacrifice with [d]leaven; neither shall the sacrifice of the feast of the passover [e]be left unto the morning.

26 The [f]first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not [g]seethe a kid in his mother's milk.‖

27 And the LORD said unto Moses, [h]Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.

28 And he was there with the LORD [i]forty days and forty nights; he did neither eat bread, nor drink water: and [k]He wrote upon the tables the words of the covenant, the ten [4]commandments.

29 ¶ And it came to pass, when Moses came down from mount Sinai with the [l]two tables of testimony in Moses' hand, (when he came down from the mount,) that Moses [m]wist not that [n]the skin of his face shone¶ while he talked with Him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone: and they were [o]afraid to come nigh him.*

31 And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

32 And afterwards all the children of Israel came nigh: and he [p]gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had done speaking with them, he put [q]a vail on his face.†

34 But when Moses went in before the LORD, to speak with him, [r]he took the vail off, until he came out. And he came out, and spake unto the children of Israel *that* which he was commanded.

35 And the children of Israel [s]saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

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[a] Ps. lxv. 5. Is. lxiv. 3.
[a] Deut. iv. 1, 2. John xiv. 21.
[b] Gen. xv. 18-21.
[c] Deut. vii. 2.
¶ Nothing could be more reasonable than this, that they should not enter into friendship with those nations whom he commanded them to expel for their abominable wickedness, unless they would renounce their idolatry, and come under their government. — PATRICK.
[d] Deut. vii. 16.
[e] Deut. vii. 25, 26.
[1] *Statues.*
* Which at first were used by good men for their devotion (as Gen. xxi. 33); but afterwardsbeing horribly abused to superstition and idolatry, were by God's command to be destroyed.—POOLE.
[f] Deut. v. 7. Matt. iv. 10.
[g] Is. ix. 6; lvii. 15.
[h] Jos. xxiv. 19. 1 Cor. x. 22.
[i] xxiii. 32.
[k] Lev. xvii. 7. Rev. xvii. 1-5.
[l] Num. xxv. 2. 1 Cor. x. 27.
[m] 1 Cor. x. 20, 21.
[n] 2 Cor. vi. 14-17.
[o] Acts xvii. 29; xix. 26.
† These included graven images, and are particularly mentioned, because it is probable they were chiefly such as the Canaanites worshipped, and especially because the calf the Israelites had lately made and worshipped was a molten one.—GILL.
[p] Mark xiv. 1. Luke xxii. 1.
[q] Num. xviii. 15-17. Luke ii. 23.
[r] xiii. 13.
[2] *Kid.*
[s] xiii. 15.
[t] Deut. xvi. 16.
[u] Deut. v. 12-15. Luke xxiii. 56.
[x] Deut. xxi. 4.
‡ *Earing-time* is the time of ploughing and sowing, and not, as many readers may suppose, the time when the corn begins to appear in the ear. Those seasons, ploughing and reaping, though they might require haste and expedition, yet the Sabbath was not to be broken on account of them.—GILL.
[y] Num. xxviii. 16-31. John vii. 2.
[3] *Revolution of the year.*
[z] Deut. xvi. 6.
[a] xxiii. 27-30.
[b] Deut. xii. 20.
[c] Gen. xxxv. 5.
§ He tells them that there shall be no danger of their country being invaded by their enemies when their males are gone to worship God.—PATRICK.
[d] Deut. xvi. 3.
[e] Lev. vii. 15.
[f] Prov. iii. 9, 10.
[g] xxiii. 19.
‖ This statute forbids the killing or cooking a kid or lamb while it was on its mother's milk, lest the dam should be injured, and her life endangered, by the young not drawing her milk. — GEDDES.
[h] xvii. 14.
[i] *See on* xxiv. 18.
[k] Deut. x. 2-4. 2 Cor. iii. 7.
[4] *Words.*
[l] *See on* xxxii. 15.
[m] Josh. ii. 4. John v. 13.
[n] Matt. xvii. 2. 2 Cor. iii. 7-9. Rev. i. 16.
¶ If the flesh of Moses, in this mortal perishable body, so shined by conversing with God forty days in Sinai, what shall be our glory when, clothed with incorruptible bodies, we shall converse with him for ever in the highest heaven!—BP. HALL.
[o] Mark ix. 3. 15.
* The light which shone from his countenance was so great that it dazzled the eyes of beholders, even of Aaron himself, who did not know if it would be safe to approach him. This was an illustrious testimony that he had been with God, who dwells, as the apostle speaks, *in light* inaccessible.—PATRICK.
[p] 1 Kings xxii. 14.
[q] Rom. x. 4.
† Our modern versions render, as if Moses put the vail on his face *while he spoke* to the children of Israel: all the ancient versions render, "that when he had done speaking to them, he put a vail on his face." From the text and context it appears that when Moses drew near to God, or delivered his oracles to the people, he was without the vail, but when he *conversed* with the people, he was vailed. —BOOTHROYD.
[r] Heb. iv. 16; x. 19-22.
[s] Dan. xii. 3. John v. 35. Phil. ii. 15.

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his name and law, and the welfare of his universal and everlasting kingdom, require it. He is also "abundant in goodness and truth;" that is, the riches of his liberality and bounty are infinite; the whole creation is replete with his benefits; all creatures, even sinners, abundantly receive them, though they abuse and are ungrateful for them; and all that he reveals is infallible truth; all that he proposes is in absolute sincerity; and all that he promises is in perfect faithfulness; while he hath revealed, proposed, and promised, even to us sinners, such abundant goodness as can neither be expressed nor conceived.—"Keeping mercy for thousands;" that is, continually shewing mercy in all its various exercises, to thousands of sinners, and having still inexhaustible treasures for thousands more, yea, for increasing numbers till the end of time: doing all good to those who trust in his mercy at present, and *reserving* good for them in future, even to everlasting; and not for them only, but for their "children's children;" for his "mercy endureth for ever." "Forgiving iniquity, and transgression, and sin;" because all his mercy and goodness either make way for the full, free, and everlasting forgiveness of every kind and degree of sin which can be specified, or consist in, or result from it. "And that will by no means clear the guilty:" all this mercy and grace consist with the most entire hatred of all moral evil, and the most absolute determination to punish it; indeed, the holiness and justice of God are a part of his goodness and love, considered in their exercise towards all his rational creatures throughout universal space, and everlasting duration. For mercy and forgiveness are never exercised by our holy and righteous God but through the atonement of the death of Christ, and to those who believe in his name; and in these sufferings his holiness and justice have their grand display, and the evil of sin is most fully manifested.

FACE OF MOSES.—Ver. 30. As the light of the sun causes even opaque bodies, on which it shines, to appear luminous, thus, long contemplation of the Divine glory caused an irradiation of the soul of Moses, which was miraculously represented to the people by this external brightness of his countenance; but he himself was not conscious of it. His countenance did not shine when he came down the first time from the mount: but he seems, during the second time, to have had far more clear discoveries of the glorious perfections of the Divine character, even of the goodness, mercy, *righteousness*, holiness, and truth of God, than before. Thus the Lord put honour *upon him* before the people, and made them stand in awe of him; so that even Aaron did not venture to approach till Moses called him, and the princes and people, to him. Yet, even then, the splendour of his face was too much for them to bear, and therefore he covered it with a vail when he spoke to them; which he took off when he appeared before the Lord, to inquire his will, and commune with him. Some think that this splendour continued as long as Moses lived; and others, that it ceased when the law had been fully given, and the worship of the tabernacle, under the conduct of Aaron and his sons, was thoroughly established. The Latin translation of the Bible, called the *Vulgate*, which is exclusively sanctioned by the Church of Rome, understands the word translated *shone* to mean *horned*, though it seems only to refer to the manner in which rays of light are reflected; and the apostle has fully confirmed the interpretation above given. Yet, on this slender ground, painters have almost universally proceeded in drawing Moses with something like horns on his head!—*Scott.*

VAIL ON MOSES' FACE.—Ver. 33. Moses put a "vail upon his face" when he perceived that it shone. 1. This teaches us all a lesson of modesty and humility. We must be content to have our excellences obscured, and a vail drawn over them, not coveting to "make a fair show in the flesh." They that are truly desirous to be owned and accepted of God, will likewise desire not to be taken notice of or applauded by men, *Qui benè latuit, benè vixit—There is a laudable concealment.* 2. It teaches ministers to accommodate themselves to the capacities of the people, and to preach to them as they are able to bear it. Let all that art, and all that learning be veiled, which tend to amusement rather than edification; and let the strong condescend to the infirmities of the weak. 3. This vail signified the darkness of that dispensation; the ceremonial institutions had in them much of Christ and the grace of the gospel, but a vail was drawn over it, so that the children of Israel could not distinctly and "stedfastly see those good things to come, which the law had the shadow of." It was beauty veiled; gold in the mine; a pearl in the shell: but, thanks be to God, by the gospel, life and immortality are brought to light, the vail is taken away from off the Old Testament; yet still it remains upon the hearts of those who shut their eyes against the light.—*Henry.*

CHAP. XXXV. SABBATH LAW.—Ver. 2. "Six days shall work be done." Work for the tabernacle, the work of the day, was now to be done in its day; and they had little

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CHAPTER XXXV.

1 The sabbath. 4 The free gifts for the tabernacle. 20 The readiness of the people to offer.

AND Moses gathered all the congregation of the children of Israel together, and said unto them, [a]These *are* the words which the LORD hath commanded, that *ye* should [b]do them.

2 [c]Six days shall work be done; but on the seventh day there shall be to you [1]an holy day, a sabbath of rest to the LORD:* [d]whosoever doeth work therein shall be put to death.

3 Ye shall [e]kindle no fire throughout your habitations upon the sabbath-day.†

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take ye from among you an offering unto the LORD: [f]whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

6 And [g]blue, and purple, and scarlet, and fine linen, and [h]goats' *hair*,

7 And rams' skins dyed red, and badgers' skins, and shittim-wood,

8 And [i]oil for the light, and [k]spices for anointing oil, and for the sweet incense,

9 And [l]onyx-stones, and stones to be set for the ephod, and for the breastplate.

10 And every [m]wise-hearted among you shall come, and make all that the LORD hath commanded;

11 The [n]tabernacle,‡ his tent,§ and his covering,‖ his taches, and his boards, his bars, his pillars, and his sockets;

12 The [o]ark, and the staves thereof, *with* the mercy-seat, and [p]the vail of the covering;

13 The [q]table, and his staves, and all his vessels, and the shew-bread;¶

14 The [r]candlestick also for the light, and his furniture, and his lamps, with the oil for the light;

15 And [s]the incense-altar, and his staves, and the anointing oil, and the sweet incense, and [t]the hanging for the door at the entering in of the tabernacle;

16 The [u]altar of burnt-offering, with his brasen grate, his staves, and all his vessels; [x]the laver and his foot;

17 [y]The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court;

18 The pins of the tabernacle, and the pins of the court, and their cords;

19 [z]The clothes of service,* to do service in the holy *place;* [a]the holy garments for Aaron the priest and the garments of his sons, to minister in the priest's office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one [b]whose heart stirred him up,† and every one whom his spirit made willing, *and* they brought the LORD's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came, both men and women, as many as were willing-hearted, *and* brought [c]bracelets, and ear-rings, and rings, and tablets,‡ all jewels of gold: and [d]every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom was found [e]blue, and purple, and scarlet, and fine linen, and goats' *hair*, and red skins of rams, and badgers' skins, brought *them.*

24 Every one that did offer an offering of silver and brass, brought the LORD's offering: and every man with whom was found shittim-wood, for any work of the service, brought *it.*

25 And all the women that were [f]wise-hearted did spin with their hands, and brought that which they had spun, *both* of blue, and of purple, *and* of scarlet, and of fine linen.

26 And all the women, [g]whose heart stirred them up in wisdom, spun goats' *hair.*§

27 And the rulers brought [h]onyx-stones, and stones to be set, for the ephod, and for the breastplate;

28 And [i]spice, and oil for the light, and for the anointing oil, and for the sweet incense.

29 The children of Israel brought a willing offering‖ unto the LORD, every man and woman, [k]whose heart made them willing to bring, for all

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CHAP. XXXV.

[a] xxv.; xxxi. 1-11; xxxiv. 32.

[b] Matt. vii. 21-27. Rom. ii. 13. Jam. i. 22.

[c] xxiii. 12; xxxi. 13-16; xxxiv. 21. Lev. xxiii. 3.

[1] *Holiness.*

* The observation of which being the great preservative of religion, that is the reason it is so often enjoined, and particular caretaken to secure it. And it is not to be omitted, that (to shew of what great concern it is) he calls it here, as he did xxxi. 15, where the end and use of it is set down, the *sabbath of sabbaths;* that is, the great sabbath, or rest.—WILSON.

[d] Num. xv. 32-36. John v. 16. Heb. ii. 2, 3; x. 28, 29.

[e] xvi. 23. Is. lviii. 13.

† This precept has been regarded as a severe penance, the weather in Judea, during the winter months, being very cold. It is probable that the precept only regards fires for the purpose of cookery, or business, when they might with propriety be avoided.—BOOTHROYD.

[f] *See on* xxv. 2-7. 2 Cor. viii. 12; ix. 7.

[g] *See on* xxvi. 1, 31, 36; xxviii. 5, 6, 15, 33.

See on xxvi. 7-14.

[h] *See on* xxvii. 20.

[k] *See on* xxv. 6; xxx. 23-38.

[l] *See on* xxviii. 9, 17-21; xxxix. 6-14.

[m] *See on* xxxi. 1-6; xxxvi. 1-4.

[n] *See on* xxxi. 7-9; xxxvi. 7-34.

‡ This signifies sometimes the whole structure of the house of God, but here only the fine inward curtains, mentioned xxvi. 1, 2, &c.—PATRICK.

§ This signifies the curtains of goats' hair, which were laid over the other (xxvi. 7, &c.)—*Ibid.*

‖ Of rams' skins and badgers' skins, which were thrown over the other two (xxvi. 14).—*Ibid.*

[o] *See on* xxv. 10-22; xxxvii. 1-9.

[p] *See on* xxvi. 31-33; xxxvi. 35, 36.

[q] *See on* xxv. 23-30; xxxvii. 10-16.

¶ The workmen truly did not make this bread, nor the oil of the 14th verse; but the meaning of this command is, that when they had made the table, it should be suddenly furnished with bread.—DIODATI.

[r] *See on* xxv. 31-39; xxxvii. 17-24.

[s] *See on* xxx. 1-10, 22-38; xxxvii. 25-28.

[t] *See on* xxvi. 36, 37; xxxvi. 37, 38.

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[u] *See on* xxvii. 1-8; xxxviii. 1-7.

[x] *See on* xxx. 18-21.

[y] *See on* xxvii. 9-19.

[z] *See on* xxxi. 10; xxxix. 1, 41.

* To wrap up the vessels of the tabernacle when removed from place to place (see chap. xxxi. 10), or the priests' vestments in which they did their service.—GILL.

[a] *See on* xxxix. 1-31.

[b] Jud. v. 3, 9. Jer. xxx. 21.

† In Hebrew, "whose heart elevated or lifted him up;" all feeling it to be a high privilege to be able to put only a nail in the holy place.—HENRY.

[c] Is. iii. 19. Ez. xvi. 11.

‡ Here commentators differ. The tablet was probably a kind of supporting girdle worn by the women around the bosom. — BOCHART.

[d] 1 Chr. xxix. 6, 7. 2 Chr. xxiv. 9-14. Neh. vii. 70-72. Is. lx. 9, 13. Matt. ii. 11. Mark xii. 41-44.

[e] *See on* 6-10; xxv. 2-7.

[f] 2 Kings xxiii. 7. Prov. xiv. 1; xxxi. 19-24. Luke viii. 2, 3. Acts ix. 39. Rom. xvi. 34.

[g] xxxvi. 2.

§ With great art spun goats' hair, which was not so easy as to spin wool and flax. For though their goats were shorn in those countries, as sheep are here (their hair being longer than ours), yet there was a great deal of skill required to work it into a thread, and to make stuff of it. —PATRICK.

[h] 9.

[i] xxx. 23-38.

‖ Or, *voluntary gift.*—AINSWORTH.

[k] 21, 22.

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else to do here in the wilderness, where they had neither husbandry nor merchandise, neither food to get nor clothes to make: "but on the seventh day" you must not strike a stroke, no, not at the tabernacle-work; the honour of the sabbath was above that of the sanctuary, more ancient and more lasting; that must be to you a holy day devoted to God, and not to be spent in common business: it is a sabbath of rest. It is a "sabbath of sabbaths," some read it; more honourable and excellent than any of the other feasts, and should survive them all. A "sabbath of sabbatism," so others read it, being typical of that sabbatism or rest, both spiritual and eternal, which "remains for the people of God" (Heb. iv. 9). It is a sabbath of *rest*—that is, in which a rest from all worldly labour must be very carefully and strictly observed. It is a sabbath, and a little sabbath, so some of the Jews would have it read; not only observing the whole day as a sabbath, but an hour before the beginning of it, and an hour after the ending of it, which they throw in over and above out of their own time, and call a *little sabbath*, to shew how glad they are of the approach of the sabbath, and how loath to part with it. It is a sabbath of rest, but it is rest to the Lord, to whose honour it must be devoted. A penalty is here annexed to the breach of it. "Whosoever doeth work therein shall be put to death;" and a particular prohibition of kindling fires on the sabbath-day for any servile work, as smiths' work, or plumbers', &c.—*Henry.*

LIBERALITY.—Ver. 4. When Moses had delivered his message to the people, they departed to their tents to fetch their several oblations; and on this occasion a peculiar influence was felt, enlarging their hearts to liberality. Many of those, no doubt, who had offered towards the golden calf, were now willing to retrieve their character with Moses and their brethren, or to "bring forth fruits meet for repentance;" and such as had kept clear of that crime were desirous of shewing themselves more zealous for the worship of God than the idolaters had been for their idol. Yet the language used seems to imply that only some of the people were thus liberal, and that others did not offer at all, or less freely: no compulsion, however, or persuasion, was employed, but each was left to follow the dictates of his own mind. Nothing but *ear-rings* seem to have been given to make the golden calf; but various other golden ornaments were offered on this occasion, principally of the spoils of Egypt; both men and women being willing to part with their newly-acquired adornings to beautify the sanctuary of God. A rare example! But besides these articles of manufactured gold, some of the people presented such as was unwrought, and used as money; for this is thought to be meant by the words rendered, "Every man that offered, offered an offering of gold unto the LORD."—When this oblation was completed, those who had less valuable things to offer, brought them. Afterwards the rulers brought the precious stones.—*Scott.*

FEMALE INDUSTRY.—Ver. 27. "The women did spin with their hands;" some spun fine work of blue and purple, others coarse work of goats' hair, and yet theirs also is said to be done in wisdom. As it is not only rich gifts, so it is not only fine work, that God accepts. Notice is here taken of the good woman's work for God, as well as of Bezaleel's and Aholiab's. The meanest hand employed, the meanest service performed for the honour of God, shall have an honourable recompense; Mary's anointing of Christ's head shall be told for a memorial (Matt. xxvi. 13); and a record is kept of the women that laboured in the gospel tabernacle (Phil. iv. 3), and were helpers to Paul in Christ Jesus (Rom. xvi. 3). It is part of the character of the virtuous woman that she layeth "her hand to the spindle" (Prov. xxxi. 19). This employment was here turned to a pious use, as it may be still (though we have no hangings to make for the tabernacle) by the imitation of the charity of Dorcas, who made coats and garments for poor widows (Acts ix. 39). Even those that are not in a capacity to *give* in charity, may yet *work* in charity; and thus the poor may relieve the poor, and those that have nothing but their limbs and senses may be very charitable in the labour of love.

ARTISTIC SKILL.—Ver. 30. Here is the Divine appointment of the master-workmen, that there might be no strife for the office, and that all who were employed in the work might take direction from, and give account to, these general inspectors; for God is the God of order, and not of confusion. Observe, 1. Those whom God called by name to this service he "filled with the spirit of God," to qualify them for it (ver. 30, 31). Skill in secular employments is God's gift, and "comes from above" (Jam. i. 17). From him the faculty is, and the improvement of it To his honour, therefore, all knowledge must be devoted, and we must study how to serve him with it. The work was extraordinary which Bezaleel was designed for, and therefore he was qualified in an extraordinary manner for it; thus, when the apostles were appointed to be master-builders in setting up the gospel-tabernacle, they were "filled with the spirit of God in wisdom and understanding." 2. They were appointed, not only to *devise* but to *work* (ver. 32); "to work all manner of work" (ver. 35). Those of eminent gifts, that are capable of directing others, must not think that that will

manner of work which [l]the LORD had commanded to be made by the hand of Moses.

30 ¶ And Moses said unto the children of Israel, [m]See, the LORD hath called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah:

31 And he hath filled him with the spirit of God,¶ in wisdom, in understanding, and in knowledge, and in all manner of workmanship;

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones, to set *them*, and in carving of wood, to make any manner of cunning work.

34 And [n]he hath put in his heart that he may teach, *both* he and [o]Aholiab the son of Ahisamach, of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman,* and of the embroiderer, in blue, and in purple, in scarlet,† and in fine linen, and [p]of the weaver, *even* of them that do any work, and of those that devise cunning work.

CHAPTER XXXVI.

1 *The offerings delivered to the workmen.* 5 *The liberality of the people restrained.*

THEN wrought [a]Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work [b]for the service of the sanctuary, according to all that the LORD had commanded.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man,* [c]in whose heart the LORD had put wisdom, *even* every one [d]whose heart stirred him up to come unto the work to do it:

3 And they received of Moses all [e]the offering which the children of Israel had brought for the work of the service of the sanctuary, to make it *withal*. And they brought yet unto him free-offerings [f]every morning.

4 ¶ And all the [g]wise men, that wrought all the work of the sanctuary, came every man from his work which they made;

5 And they spake unto Moses, saying, The people bring [h]much more than enough for the service of the work which the LORD commanded to make.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.†

8 ¶ And every [i]wise-hearted man, among them that wrought the work of the tabernacle,‡ [k]made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* [l]cherubims of cunning work made he them.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits; the curtains *were* all of one size.

10 And he [m]coupled the five curtains one unto another; and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

12 Fifty loops made he in one curtain, and fifty loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fifty taches of gold, and coupled the curtains§ one unto another with the taches: [n]so it became one tabernacle.

14 ¶ And he made [o]curtains *of* goats' *hair*‖ for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirty cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fifty loops upon the uttermost edge of the curtain in the coupling, and fifty loops made he upon the edge of the curtain which coupleth the second.

18 And he made fifty taches *of* brass to couple the tent together, that it might be one.

19 ¶ And he made a [p]covering for the tent *of* rams' skins dyed red, and a covering *of* badgers' skins above *that*.¶

20 ¶ And he made [q]boards for the tabernacle *of* [r]shittim-wood, standing up.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and a half.

B.C. 1491—B.C. 1491.

[l] Deut. xii. 32. Matt. xxviii. 20.

[m] *See on* xxxi. 2-6. 1 Kings vii. 14. Is. xxviii. 26. 1 Cor. xii. 4, 11. Jam. i. 17.

¶ A remarkable testimony to the antiquity of the arts, to the esteem in which they were held, to the source whence they were understood to spring, and to the wisdom (by inspiration) of this artist. — CALMET'S DICT. BIBLE.

[n] Ezra vii. 10, 27. Neh. ii. 12. Jam. i. 16, 17.

[o] 2 Chr. ii. 14. 1 Cor. i. 5-7; xii. 7.

* Who wrought both sides alike; whereas the *embroiderer* wrought curiously but the one side. — AINSWORTH.

† Dyeing would seem to have been one of the earliest of the arts. It was certainly practised in Jacob's time, as we see from Joseph's coat of many colours, and from the scarlet thread which the midwife tied about the hand of one of Judah's children by Tamar. How much sooner the art was known it is impossible to determine; but it is observable that blue, purple, and scarlet are the only colours that have been anywhere specified.-PICT. BIBLE.

[p] Job vii. 6. Is. xxxviii. 12.

CHAP. XXXVI.

[a] *See on* xxxi. 1-6; xxxv. 30-35.

[b] Num. vii. 9. Heb. viii. 2.

* It appears by this, that all the lower artificers, who were taught by the master - workmen, Bezaleel and Aholiab, were also disposed by God to learn; he giving them a quickness of apprehension and sagacity beyond what was natural to them.—PATRICK.

[c] xxviii. 3; xxxi. 6; xxxv. 10, 21-35. Acts vi. 3.

[d] xxxv. 21, 26; 1 Chr. xxix. 5.

[e] *See on* xxxv. 5-29.

[f] Ps. v. 3. Is. l. 4. Jer. xxi. 12.

[g] Matt. xxiv. 45. Luke xii. 42. 1 Cor. iii. 10.

[h] 2 Chr. xxiv. 14; xxxi. 6-10. 2 Cor. viii. 2, 3. Phil. iv. 18.

† The spoil of the Egyptians, who were drowned in the Red Sea, and whose dead bodies were providentially cast upon the shore where the Israelites were, might very considerably enrich them (Ex. xiv. 30). But we are chiefly to account for their riches by their having brought out of Egypt a very large quantity of gold and silver jewels, or vessels, as the word *chele* signifies, which were lent, or rather given them, by the Egyptians at their departure. — JENNINGS' JEWISH ANTIQUITIES.

[i] *See on* xxxi. 6; xxxv. 10.

‡ The tabernacle was an oblong rectangular figure, 30 cubits long, 10 broad, and 10 in height: which, reduced to English measure, according to Dr Cumberland, who supposes it the Egyptian cubit, nearly equal to 22 inches, was 55 feet long, 18 broad, and 18 high.—JENNINGS' JEW. ANT.

[k] *See on* xxvi. 1-6.

[l] *See on* xxv. 18-22.

[m] Zeph. iii. 9. Acts ii. 1. Eph. iv. 3-6. Phil. ii. 2.

§ The first and lowest carpet was made of fine linen, richly embroidered with figures of cherubim, in shades of blue, purple, and scarlet. It is reasonable to suppose, that the right side of this carpet was undermost, and so it formed a beautiful ceiling in the inside of the tabernacle. This carpet consisted of ten breadths, which were joined together with blue loops and clasps of gold.—JENNINGS' JEW. ANT.

[n] 1 Cor. xii. 20. Eph. ii. 20-22. 1 Pet. ii. 4, 5.

[o] *See on* xxvi. 7-13.

‖ The next carpet, which lay over the embroidered one, was made of a sort of mohair; the breadths of these were joined together with clasps of brass. —JENNINGS' JEW. ANT.

[p] *See on* xxvi. 14.

¶ The third carpet was made of rams' skins dyed red; and the uppermost of all, which was to fence the rest from the weather, was made of tachash skins. What beast this was is not certain: we translate it badger. However, the Jews hold this to be a clean beast, which the badger is not.—JENNINGS' JEW. ANT.

[q] *See on* xxvi. 15-25; xl. 18, 19.

[r] xxv. 5, 10.

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excuse them in idleness: many are ingenious enough in cutting out work for other people, and can tell what this man and that man should do, but the burthens they bring on others they themselves "will not touch with one of their fingers." These will fall under the character of slothful servants. 3. They were not only to devise and work themselves, but they were to teach others (ver. 34). Not only had Bezaleel power to command, but he was to take pains to instruct. Those that rule should teach; and those to whom God has given knowledge should be willing to communicate it for the benefit of others, not coveting to monopolise it.—*Henry.*

CHAP. XXXVI. EXTRAORDINARY LIBERALITY.—Ver. 3. The people continued to bring "free-offerings every morning." Note, We should always make it our morning's work to bring our offering unto the Lord; even the spiritual offerings of prayer and praise, and a broken heart surrendered entirely to God. This is that which the duty of every day requires. God's compassions are new every morning, and so should our offerings be, our free-offerings: God's grace to us is free, and so must our duty to him be. Probably there were some that were backward at first to bring their offering, but their neighbours' forwardness stirred them up and ashamed them. The zeal of some provoked many. There are those who will be content to follow, who yet do not care for leading in a good work. It is best to be forward, but better late than never. Or perhaps some who had offered at first, having pleasure in reflecting upon it, offered more; so far were they from grudging what they had contributed, that they doubled their contribution. Thus, in charity, "give a portion to seven, and also to eight;" having given much, give more. Now observe, 1. The honesty of the workmen. When they had cut out their work, and found how their stuff held out, and that the people were still forward to bring in more, they went in a body to Moses to tell him that there needed no more contributions (ver. 4, 5). Had they sought their own things, they had now a fair opportunity of enriching themselves by the people's gifts; for they might have made up their work, and converted the overplus to their own use, as perquisites of their place. But they were men of integrity, that scorned to do so mean a thing as to spunge upon the people, and enrich themselves with that which was offered to the Lord. Those are the greatest cheats that cheat the public. If to murder many is worse than to murder one, by the same rule, to defraud communities, and to rob the Church or State, is a much greater crime than to pick the pocket of a single person. But these workmen were not only ready to account for all they received, but were not willing to receive more than they had occasion for, lest they should come either into the temptation, or under the suspicion, of taking it to themselves. These were men that knew when they had enough.

LIBERALITY RESTRAINED.—Ver. 6. The liberality of the people: though they saw what an abundance was contributed, yet they continued to offer, till they were forbidden by a proclamation. A rare instance! Most need a spur to quicken their charity, few need a bridle to check it; yet these did. Had Moses aimed to enrich himself, he might have suffered them still to bring in their offerings, and when the work was finished, might have taken the remainder to himself; but he also preferred the public before his own private interest, and was therein a good example to all in public trusts. It is said (ver. 6), "The people were restrained from bringing;" they looked upon it as a restraint upon them, not to be allowed to do more for the tabernacle; such was the zeal of those people who gave "to their power, yea, and beyond their power, praying" the collectors "with much entreaty to receive the gift" (2 Cor. viii. 3, 4). These were the fruits of a first love; in these last days charity is grown too cold for us to expect such things from it.

COMMENCEMENT OF THE WORK.—Ver. 8. The first work they set about was the framing of the house; that must be done before the furniture of it was prepared. This house was not made of timber or stone, but of curtains curiously embroidered and coupled together. This served to typify the state of the Church in this world, the palace of God's kingdom among men. 1. Though it is upon the earth, yet its foundation is not in the earth, as that of a house is; no, Christ's kingdom is not of this world, nor founded in it. 2. It is mean and mutable, and in a militant state; shepherds dwelt in tents, and God is the Shepherd of Israel; soldiers dwelt in tents, and the Lord is a man of war, and his Church marches through an enemy's country, and must fight its way. The kings of the earth close themselves in cedar (Jer. xxii. 15),

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle: twenty boards for the south side, southward.

24 And forty sockets of silver he made under the twenty boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle, *which is* toward the north corner, he made twenty boards,

26 And their forty sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle westward he made six boards.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were [1]coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

30 And there were eight boards;[*] and their sockets *were* sixteen sockets of silver, [2]under every board two sockets.

31 ¶ And he made [3]bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides westward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold,[†] and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made [t]a vail *of* blue,[‡] and purple, and scarlet, and fine twined linen: *with* cherubims made he it of cunning work.

36 And he made thereunto four pillars *of* shittim-*wood*, and overlaid them with gold; their hooks *were of* gold: and he cast for them four sockets of silver.

37 ¶ And he made [u]an hanging‖ for the tabernacle door *of* blue, and purple, and scarlet, and fine twined linen, [3]of needlework;

38 And the five pillars of it with their hooks; and he overlaid their chapiters and their fillets with gold: but their five sockets *were of* brass.

B.C. 1491—B.C. 1491.

[1] *Twined.*

[*] Thus were there forty-eight boards around the south, north, and west sides of the tabernacle, mortised at the foot, by two tenons each, into ninety-six sockets of silver, each a talent in weight. These sockets were fastened to the ground with pins of brass.—BROWN'S ANTIQUITIES OF THE JEWS.

[2] *Two sockets, two sockets, under one board.*

[*] *See on* XXVI. 26-29; XXX. 5.

† These boards and these bars were all overlaid with gold; and their rings for the staves, and their hasps at top, were all of the same metal. The foundation on which they stood was also very costly and magnificent. It consisted of solid blocks of silver, two under each board. They were each about sixteen inches long, and of a suitable breadth and thickness. — JENNINGS' JEW. ANT.

[t] *See on* XXVI. 31-35; XXX. 6. Matt. XXVII. 51. Heb. X. 20.

‡ *A vail of blue.*—*Parachoth*, from *parach*, to *separate, divide:* the *inner vail*, which *divided* the tabernacle into two, and *separated* between the holy place and the holy of holies. Though it does not appear from Scripture at what distance from either end of the tabernacle this vail was hung, yet it is supposed that it divided it in the same proportion in which the temple, built after this model, was divided—*i.e.*, two-thirds of the whole length were allotted to the first room, and one-third to the second; so that the holy of holies was square—being ten cubits each way—and the sanctuary twice as long as it was broad.—JENNINGS' JEW. ANT.

[u] *See on* XXVI. 36, 37.

‖ *An hanging.*—This vail was a fine embroidered curtain, of the same materials and of the same workmanship as the inner vail and inner covering of the tabernacle. The text does not say how low it hung. Philo says it touched the ground, but Josephus will have it to come down but half-way, so that the people might have a view of the inside of the tabernacle; but then he says there was another curtain over that, which came to the ground, to keep it from the weather, and was drawn aside on the Sabbath and other festivals. — JENNINGS' JEW. ANT.

[3] *The work of a needle-worker,* or, *embroiderer.*

CHAP. XXXVII.

[a] *See on* XXV. 10-16; XXVI. 33; XXXI. 7; XL. 3, 20, 21. Num. X. 33 36.

[*] The ark was a chest of fine proportion, two cubits and a half long, one and a half broad, and one and a half high. It was made of shittim-wood, but plated over with gold, both within and without, and richly ornamented with curious workmanship. — JENNINGS' JEW. ANT.

[b] *See on* XXV. 17-22. Lev. XVI. 12-15. Rom. iii. 25. 1 John ii. 2.

† The lid of this chest, which covered the tables of the law, is called "the mercy-seat," as fitly representing the effect of God's mercy to the transgressors of his law; or the covering (as it were) of their transgressions. — JENNINGS' JEW. ANT.

[c] 1 Kings VI. 23-29. Ps. LXXX. 1; CIV. 4. Ez. X. 2.

‡ The upper face of the mercy-seat was adorned with two figures of cherubim, either in chased work, as some think, or in statuary, as it is more commonly understood, and as seems most agreeable to the description of them in the Book of Exodus (chap. XXV. 18-20).—JENNINGS' JEW. ANT.

[1] *Out of, &c.*

[2] *Out of, &c.*

[d] Gen. iii. 24; XXVIII. 12. John i. 51. 1 Tim. iii. 16. Heb. i. 14.

[e] Eph. iii. 10. 1 Pet. i. 12.

[f] *See on* XXV. 23-30; XXXV. 13; XL. 4, 22, 23. Ez. XL. 39-42.

§ The table of shew-bread, described Ex. XXV. 23-30, was made of the same sort of wood with the altar of incense, and, like that, overlaid and ornamented with gold. Its dimensions were two cubits long, one broad, and one and a half high.—JENNINGS' JEW. ANT.

CHAPTER XXXVII.

1 *The ark.* 6 *The mercy-seat with cherubims.* 10 *The table.* 17 *The candlestick.* 25 *The altar of incense.*

AND Bezaleel made [a]the ark[*] *of* shittim-wood: two cubits and a half *was* the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2 And he overlaid it with pure gold within and without, and made a crown of gold to it round about.

3 And he cast for it four rings of gold, *to be set* by the four corners of it; even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings by the sides of the ark, to bear the ark.

6 ¶ And he made the [b]mercy-seat[†] *of* pure gold: two cubits and a half *was* the length thereof, and one cubit and a half the breadth thereof.

7 And he made two [c]cherubims *of* gold,[‡] beaten out of one piece made he them, on the two ends of the mercy-seat;

8 One cherub [1]on the end on this side, and another cherub [2]on the *other* end on that side: out of the mercy-seat made he the cherubims on the two ends thereof.

9 And the [d]cherubims spread out *their* wings on high, *and* covered with their wings over the mercy-seat, with their faces one to another; [e]*even* to the mercy-seat-ward were the faces of the cherubims.

10 ¶ And he made [f]the table[§] *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an handbreadth round about; and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

but the ark of God was lodged in curtains only. 3. Yet there is a beauty in holiness; the curtains were embroidered, so is the Church adorned with the gifts and graces of the Spirit, that "raiment of needlework" (Ps. xlv 14). 4. The several societies of believers are united in one, and, as here, all "become one tabernacle, for there is one Lord, one faith, and one baptism."—*Henry.*

PRACTICAL OBSERVATIONS.—The promptitude and alacrity with which these builders set about their work, the exactness with which they performed it, and the disinterested fidelity with which they objected to the people's bringing any more contributions, are well worthy of our imitation. Thus should we serve God, yea, and our earthly superiors for his sake, in all things lawful; and thus should all who are employed in public trusts abhor filthy lucre, be superior to covetousness, and avoid all occasions and temptations to it, or appearances of it; for robbing the public is robbing many, which is worse than private theft, as murdering a multitude is worse than killing an individual.—Nor is the people's liberality less worthy of commendation, for this proclamation to restrain their bounty was vastly more reputable for them, and honourable to God, than one would have been which had required an addition to their too scanty contributions.—It should, however, be carefully observed, that though the rich can never devote their substance too entirely to the service of God, yet they may exceed in the particular application of it, and there have been ages of the Church, and there may still be instances, in which an ill-judged liberality has introduced pride, indolence, and luxury, where there should be bright examples of humility, diligence, and self-denial. But this is not the general fault of the age in which we live; and though some few individuals may err on this side, yet the circumstances of too many, of every denomination, who labour in the word and doctrine, as well as the appearance of many places of worship, evidently prove that most men in our days are sufficiently careful not *thus* to injure the cause of godliness. Wisdom, however, is profitable to direct; and when God puts wisdom and grace into the heart, the hands will be diligently employed in every good work, or cheerfully stretched out to contribute to it.—*Scott.*

CHAP. XXXVII. RECORD OF THE WORK.—Ver. 1. We are sure that Moses, when he wrote by Divine inspiration, used no vain repetitions; there are no idle words in Scripture. Why, then, are so many chapters taken up with this narrative, which we are tempted to think needless and tedious? But we must consider, 1. That Moses wrote primarily for the people of Israel, to whom it would be of great use to read and hear often of these Divine treasures with which they were intrusted. These several ornaments wherewith the tabernacle was furnished they were not permitted to see, but the priests only, and therefore it was requisite that they should be thus largely described particularly to them. That which they ought to read again and again (lest they should fail of doing it) is written again and again: thus many of the same passages of the history of Christ are in the New Testament related by two or three, and some by four, of the evangelists, for the same reason. The great things of God's law and gospel we need to have inculcated upon us again and again. To write the same (says St Paul) to me "is not grievous, but for you it is safe" (Phil. iii. 1). 2. Moses would thus shew the great care which he and his workmen took to make everything exactly according to the pattern shewed him in the mount. Having before given us the original, he here gives us the copy, that we may compare them, and observe how exactly they agree. Thus he appeals to every reader concerning his fidelity to him that appointed him, in all his house, and in all the particulars of it (Heb. iii. 5). And thus he teaches us to have respect to all God's commandments, even to every iota and tittle of them.

TABLE OF SHEW-BREAD.—Ver. 10. God is a good Householder, that always keeps a plentiful table. Is the world his tabernacle? His providence in it spreads a table for all the creatures: he "provides for all flesh." Is the Church his tabernacle? His grace in it spreads a table for all believers, furnished with the bread of life. But observe how much the dispensation of the gospel exceeds that of the law. Though here was a table furnished, it was only with *shew-bread*—bread to be looked upon, not to be fed upon, while it was on this table, and afterward only by the priests; but to the table which Christ has spread in the new covenant all real Christians are invited guests, and to them it is said, "Eat, O friends, come eat of my bread:" what the law gave but a sight of at a distance, the gospel gives the enjoyment of, and a hearty welcome to.

16 And he made the vessels which *were* upon the table, his [g]dishes, and his spoons, and his bowls, and his covers to [3]cover withal, *of* pure gold.

17 ¶ And he made [h]the candlestick‖ *of* pure gold: *of* beaten work¶ made he the candlestick; his shaft, and his branch, his bowls, his knops, and his flowers, were of the same:

18 And six branches going out of the sides thereof; three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof:

19 Three bowls made after the fashion of almonds in one branch, a knop and a flower; and three bowls made like almonds in another branch, a knop and a flower: so throughout the six branches going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops and his flowers:

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his [i]seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of* a talent of pure gold made he it, and all the vessels thereof.

25 ¶ And he made the [k]incense-altar* *of* shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit, (*it was* four-square,) and two cubits *was* the height of it; the horns thereof were of the same.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, to be places for the staves to bear it withal.

28 And he made the staves *of* shittim-wood, and overlaid them with gold.

29 ¶ And [l]he made the holy anointing oil,† and the pure [m]incense of sweet spices, according to the work of [n]the apothecary.

B.C. 1491—B.C. 1491.

[g] *See on* xxv. 29.

[3] *Pour out withal.*

[h] *See on* xxv. 31-39; xl. 24, 25. Zech. iv. 2, 11. Matt. v. 15. John i. 4-9. Phil. ii. 15. Rev. i. 20.

‖ The golden candlestick, described Ex. xxv. 31, *et seq.*, was the richest piece of furniture in the tabernacle. It was made of solid gold, to the weight of a talent; and, exclusive of the workmanship, which was very curious, it was worth, according to Cumberland, upward of £5076.—JENNINGS' JEW. ANT.

¶ Out of one whole piece.—AINSWORTH.

[i] Rev. i. 12, 20; ii. 1; iv. 5.

[k] *See on* xxx. 1-5; xl. 5, 26, 27. Luke i. 9. Rev. viii. 3, 4.

* The altar of incense was made of shittim-wood, and overlaid with gold. It was one cubit square, and two high, with an ornament of gold, in the nature, we may suppose, of a carved moulding round the top of it. The use of it was to burn incense upon every morning and evening. It was also to be sprinkled with the blood of the sacrifices that were offered for the sins of ignorance, committed either by particular persons, or by the people in general (Ex. xxx. 10; Lev. iv. 3, 7, 13, 18).—JENNINGS' JEW. ANT.

[l] *See on* xxx. 23-33. Is. xi. 2; lxi. 1, 3. John iii. 34.

† This holy oil was used for anointing Aaron the high priest, and was poured upon his head, hence this sacred anointing seems to have been considered as investing with a peculiar sanctity the person on whom it was conferred, and to have symbolised the effusion of the gifts and graces which they were presumed to receive from heaven to qualify them for their distinguished office. The Rabbins say that no more of it was ever made than the quantity which was prepared under the immediate direction of Moses, as in the text.—PICT. BIBLE.

[m] Ps. cxli. 2. Heb. vii. 25.

[n] Ex. x. 1.

CH. XXXVIII.

[o] *See on* xxvii. 1-8; xl. 6, 29. 2 Chr. iv. 1. Ez. xliii. 13-17. Heb. xiii. 10.

* The chief things in the court were the altar of burnt-offering and the brazen laver. The altar of burnt-offering, which is described in the beginning of the twenty-eighth chapter of Exodus, was placed toward the east end of the court, fronting the entrance of the tabernacle; and we must suppose, at such a convenient distance from it, that the smoke of the fire, which was constantly burning on the altar, might not sully that beautiful tent, its vail and curtains.—JENNINGS' JEW. ANT.

† And it had four brass rings, through which two bars were put, by which it was carried upon the priests' shoulders. It is described with horns at the four corners; but what was the shape and use of these horns is not now known; perhaps they were for tying the victims, according to the allusion of the Psalmist, "Bind the sacrifice with cords, even to the horns of the altar" (Ps. cxviii. 27). — JENNINGS' JEW. ANT.

[b] *See on* xxx. 18, 21; xl. 7, 30-32. 1 Kings vii. 23-26, 38. Zech. xiii. 1. John xiii. 10. Tit. iii. 5, 6. Heb. ix. 10.

* Job xxxvii. 18. Is. iii. 23. Jam. i. 23, 24.

[1] *Brazen glasses.*

‡ The devout women who sat up all night at the door of the tabernacle in the wilderness, offered cheerfully their "looking-glasses" to be employed in making a brazen laver for the purification of the priests (Ex. xxxviii. 8). These looking-glasses were, without doubt, of brass, since the laver was made out of them. — CALMET'S DICT. BIBLE.

[2] *Assembling by troops.*

§ A company of religious women, who, in a peculiar manner, devoted themselves to the service of God, in or about the tabernacle, by fasting, prayer, &c. (*See* 1 Sam. ii. 12; Luke ii. 37).—POOLE.

[d] *See on* xxvii 9-19; xl. 8, 33.

CHAPTER XXXVIII.

1 *The altar of burnt-offering.* 8 *The laver of brass.* 9 *The court.* 21 *The sum of the offerings.*

AND he made [o]the altar of burnt-offering* *of* shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof, (*it was* four-square,) and three cubits the height thereof.

2 And he made the horns thereof on the four corners of it; the horns thereof were of the same: and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the flesh-hooks, and the fire-pans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen grate of network, under the compass thereof, beneath unto the midst of it.

5 And he cast four rings† for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withal; he made the altar hollow with boards.

8 ¶ And he made the [b]laver *of* brass, and the foot of it *of* brass, [c]of the [1]looking-glasses‡ of *the women* [2]assembling, which assembled *at* the door of the tabernacle of the congregation.§

9 ¶ And he made [d]the court: on the south side southward, the hangings of the court *were of* fine twined linen, an hundred cubits:

10 Their pillars *were* twenty, and their brasen sockets twenty: the hooks of the pillars and their fillets *were of* silver.

11 And for the north side *the hangings were* an hundred cubits, their pillars *were* twenty, and their sockets of brass twenty: the hooks of the pillars and their fillets *of* silver.

12 And for the west side *were* hangings of fifty cubits, their pillars ten, and their sockets ten: the hooks of the pillars and their fillets *of* silver.

13 And for the east side eastward, fifty cubits.

14 The hangings of the one side *of the gate were* fifteen cubits, their pillars three, and their sockets three.

15 And for the other side of the court gate

GOLDEN LAMPSTAND.—Ver. 17. The making of the candlestick, which was not of wood overlaid with gold, but all beaten work of pure gold only. This signified that light of Divine revelation with which God's Church upon earth (which is his tabernacle among men) has always been enlightened, being always supplied with fresh oil from Christ the great Olive (Zech. iv. 2, 3). God's manifestations of himself in this world are but candlelight compared with the daylight of the future state. The Bible is a golden candlestick; it is of pure gold (Ps. xix. 10); from it light is diffused to every part of God's tabernacle, that by it his spiritual priests may see to minister unto the Lord, and to do the service of his sanctuary. This candlestick has not only its bowls for necessary use, but its knops and flowers for ornament: there are many things which God saw fit to beautify his Word with, which we can no more give a reason for than for these knops and flowers, and yet we are sure that they were ad ded for good purpose. Let us bless God for this candlestick, have an eye to it continually, and dread the removal of it out of its place.

GOLDEN ALTAR.—Ver. 25. The golden altar, on which incense was to be burnt daily, signified both the prayers of saints and the intercession of Christ, to which are owing the acceptableness of, and success of those prayers. The rings and staves, and all the appurtenances of this altar, were overlaid with gold, as all the vessels of the table and candlestick were of pure gold, for these were used in the holy place. God is the Best and we must serve him with the best we have; but the best we can serve him with, in his courts on earth, is but brass, compared with the gold, the sinless and spotless perfection, with which his saints shall serve him in his holy place above. 2. The preparing of the incense, which was to be burnt upon this altar, and with it the holy anointing oil (ver. 29), according to that dispensatory (chap. xxx. 22, &c.) God taught Bezaleel this art also; so that, though he was not before acquainted with it, yet he made up these things according to the work of the apothecary, as dexterously and exactly as if he had been bred up to the trade. Where God gives wisdom and grace, it will make the man of God "perfect, thoroughly furnished to every good work."—*Henry.*

PRACTICAL OBSERVATIONS.—After what hath been already spoken, we need only observe, that such repetitions were particularly useful to the Israelites, for in these types they chiefly had their gospel, and they were not permitted to see the things themselves, as they were placed within the sanctuary.—The exactness of the workmen to their rule is worthy of our imitation; and it is never unseasonable to observe, that through the great Antitype, the substance of all these shadows, our way being opened to the mercy-seat, we should continually draw near in faith, feeding daily upon him and his fulness, as the nourishment of our souls, walking through this dark world according to the light of his Word, and seeking for renewed and enlarged anointings of his Holy Spirit, that here we may rejoice in him and glorify him, and at length be for ever with him in heaven.—*Scott.*

CHAP. XXXVIII. THE BRAZEN ALTAR.—Ver. 1-7. An altar of *burnt-offering.* On this all their sacrifices were offered; and this was it which, being sanctified itself for this purpose by the Divine appointment, *sanctified the gift* that was in faith offered on it. Christ was himself the altar to his own sacrifice of atonement, and so he is to all our sacrifices of acknowledgment. We must have an eye to him in offering them, as God hath in accepting them.

THE LAVER.—Ver. 8. Moses made a laver, to hold water for the priests to wash in when they went in to minister. This signified the provision that is made in the gospel of Christ for the cleansing of our souls from the mortal pollution of sin by the merit and grace of Christ, that we may be fit to serve the holy God in holy duties. This is here said to be made of the "looking-glasses" (or mirrors) of the women that assembled at the door of the tabernacle. 1. It should seem these women were eminent and exemplary for devotion, attending more frequently and seriously at the place of public worship than others did; and notice is here taken of it to their honour. Anna was such a one, long afterward, who "departed not from the temple, but serve- God with fastings and prayers night and day" (Luke ii. 37). In every age of the Church, there appear to have been some who have thus distinguished themselves by their serious, zealous piety, and they have hereby dignified themselves; for devout women are really honourable women (Acts xiii. 50), and not the less so for their being called, by the scoffers of the latter days, "silly women." Probably these women were such as shewed their zeal upon this occasion, by assisting in the work that was now going on for the service of the tabernacle. They assembled by "troops," so the word is; a blessed sight! to see so many, and those so zealous and so unanimous, in this good work. 2. These women parted with their looking-glasses (which were of the finest brass, burnished for that purpose) for the use of the tabernacle. Those women that admire

on this hand and that hand, *were* hangings of fifteen cubits, their pillars three, and their sockets three.

16 All the hangings of the court round about *were* of fine twined linen:

17 And the sockets for the pillars *were of* brass; the hooks of the pillars and their fillets *of* silver;‖ and the overlaying of their chapiters *of* silver: and all the pillars of the court *were* filleted with silver.

18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen; and twenty cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four; their hooks *of* silver, and the overlaying of their chapiters and their fillets *of* silver.

20 And all the [e]pins of the tabernacle, and of the court round about, *were of* brass.

21 ¶ This is the sum¶ of the tabernacle, *even* of the [f]tabernacle of testimony, as it was counted, according to the commandment of Moses, *for* the service of the Levites, [g]by the hand of [h]Ithamar, son to Aaron the priest.

22 And [i]Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

24 All [k]the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.*

25 And the silver of them that were numbered of the congregation *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after [l]the shekel of the sanctuary:

26 [m]A bekah† for [3]every man, *that is*, half a shekel,‡ after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old and upward, for [n]six hundred thousand, and three thousand, and five hundred and fifty *men*.§

27 And of the hundred talents of silver were cast [o]the sockets of the sanctuary, and the sockets of the vail; an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels* he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy talents, and two thousand and four hundred shekels.‖

30 And therewith he made [p]the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar,¶

31 And the sockets of the court round about, and the sockets of the court gate, and all the pins of the tabernacle, and all the pins of the court round about.

B.C. 1491—B.C. 1491.

‖ This is added for an exposition of that which he had said before, that those capitals were of silver—that is to say, seemed so without, being all covered over with little silver plates, but the fillets, lifts, and rounds were of pure silver laid upon the body of the columns. —DIODATI.

[e] xxvii. 19. Ezra ix. 8. Ec. xii. 11. Is. xxii. 23. Eph. ii. 21, 22. Col. ii. 19.

¶ This which follows at ver. 24, &c., is the sum of all the materials, gold, silver, brass, &c., which were employed in building the tabernacle. — PATRICK.

[f] xxv. 16; xl. 3. Num. i. 50, 53; ix. 15; x. 11; xvii. 7, 8; xviii. 2. Acts vii. 44. Rev. xi. 19.

[g] Num. iv. 28-33.

[h] vi. 23. 1 Chr. vi. 3; xxiv. 4.

[i] xxxi. 1-5; xxxv. 30-35.

[k] 1 Chr. xxii. 14-16; xxix. 2-7. Hag. ii. 8.

* The talent contained 3000 shekels, and the talent of gold is computed to have been worth £5075, 15s. 7d. Thus the amount of the gold here mentioned (29 talents and 730 shekels) was nearly £150,000 of our money. — CUMBERLAND.

[l] xxx. 13, 24. Lev. v. 15; xxvii. 3, 25.

[m] xxx. 15, 16.

† A half-shekel was so called, from Heb. *to divide*, because it was a shekel divided into two parts.- GILL.

[3] *A poll.*

‡ It may perhaps seem difficult to imagine how the Israelites should be possessed of so much wealth in the desert; but it should be remembered that their ancestors were opulent men before they came into Egypt; that they were further enriched by the spoils of the Egyptians and Amalekites; and that it is probable they traded with the neighbouring nations who bordered upon the wilderness. —PATRICK.

[n] xii. 37. Num. i. 46; xxvi. 51.

§ It appears that there were 603,550 men, who gave a bekah, or half a shekel apiece, which amounts to 301,775 shekels; and, as this is called (at ver. 25) 100 talents, and 1775 shekels, it is shewn that the talent was equal to 3000 shekels. The whole sum of the silver is reckoned nearly £35,300 of our money. — CUMBERLAND.

[o] xxvi. 19, 21, 25.

‖ By Paris weight, this was 6177 lbs. 10 oz. 2 drachms 64 grains. This might be had from the neighbouring mountains of Arabia, where, it is said, the metals of brass and iron were first dug. —SCHEUTZER.

[p] xxvi. 37; xxvii. 10, 17.

¶ The laver and its base are not here enumerated among the brazen vessels, as they were made of the mirrors which the women offered separately for that purpose.—KALISCH.

CHAP. XXXIX.

[k] xxv. 4; xxxv. 23.

[b] xxxi. 10; xxxv. 19.

[c] Ex. xliii. 12. Heb. ix. 12, 25.

[d] xxviii. 2, 4; xxxi. 10. Ez. xliii. 14.

* These artificers proceeded in the most natural order to make all that God commanded. For, first, they made the house itself in which he was to dwell (ch. xxxvi.), then all the furniture belonging to it (ch. xxxvii.), and then the outward court, and all that was therein (ch. xxxviii.); and now Moses relates how they made the priestly garments, without which they could not minister to God in this house. —PATRICK.

[e] *See on* xxviii. 6-12. Lev. viii. 7.

† The art of drawing gold into wire was not known. But wires were not wanted to embroider the ephod, and such narrow filaments as are here described were more suitable, and more ornamental. — HEWLETT.

[f] *See on* xxix. 9. Is. xi. 5. Rev. i. 13.

[g] *See on* xxxv. 9. Job xxviii. 16. Ez. xxviii. 13.

CHAPTER XXXIX.

1 *The clothes of service and holy garments.* 2 *The ephod.* 8 *The breastplate.* 22 *The robe of the ephod, and other garments.*

AND of [a]the blue, and purple, and scarlet, they made [b]clothes of service, to do service in the [c]holy *place*, and made [d]the holy garments for Aaron; as the LORD commanded Moses.*

2 And he made [e]the ephod *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it into* wires,† to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together: by the two edges was it coupled together.

5 And the [f]curious girdle of his ephod, that *was* upon it, *was* of the same, according to the work thereof, *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ And they wrought [g]onyx-stones inclosed in ouches of gold, graven, as signets are graven, with the names of the children of Israel.

7 And he put them on the shoulders of the

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their own beauty, are in love with their own shadow, and make the putting on of apparel their chief adorning, by which they value and recommend themselves, can but ill spare their *looking-glasses*, yet these women offered *them* to God: Either, (1.) In token of their repentance for their former abuse of them, to the support of their pride and vanity; now that they were convinced of their folly, and had devoted themselves to the service of God at the door of the tabernacle, they thus threw away that which, though lawful and useful in itself, yet had been an occasion of sin to them. Thus Mary Magdalene, who had been a sinner, when she became a penitent, wiped Christ's feet with her hair. Or, (2.) In token of their great zeal for the work of the tabernacle; rather than the workmen should want brass, or not have of the best, they would part with their looking-glasses, though they could not well be without them. God's service and glory must always be preferred by us before any satisfactions or accommodations of our own. Let us never complain of the want of that which we may honour God by parting with. 3. These looking-glasses were used for the making of the laver. Either they were artfully joined together, or else molten down and cast anew; but it is probable that the laver was so brightly burnished that the sides of it still served for looking-glasses, that the priests, when they came to wash, might there see their faces, and so discover the spots, and wash them clean.

THE SACRED COURT.—Ver. 9. The walls of the court, or churchyard, were like the rest, curtains or hangings, made according to the appointment (chap. xxvii. 9, &c.) This represented the state of the Old Testament Church; it was a garden enclosed: the worshippers were then confined to a little compass. But the enclosure being of curtains only, intimated that the confinement of the Church to one particular nation was not to be perpetual. The dispensation itself was a tabernacle dispensation, movable and mutable, and in due time to be taken down and folded up, when the place of the tent should be enlarged, and its cords lengthened, to make room for the Gentile world (as is foretold Isa. liv. 2, 3). The Church here on earth is but the court of God's house, and happy they who tread these courts, and flourish in them; but through these courts we are passing to the holy place above: "Blessed are they that dwell in that house" of God, they will be "still praising him." The enclosing of a court before the tabernacle, teaches us a gradual approach to God The priests that ministered must pass through the holy court, before they entered the holy house. Thus, before solemn ordinances, there ought to be the separated and enclosed court of a solemn preparation, in which we must wash our hands, and so draw near with a true heart.

VALUATION OF THE WORK.—Ver. 24. Ithamar the son of Aaron was appointed to draw up this account, who was thus by lesser services trained up and fitted for greater (ver. 21). Bezaleel and Aholiab must bring in the account (ver. 22, 23), and Ithamar must audit it, and give it in to Moses. And it was thus, 1. All the gold was a free-will offering; every man brought as he could and would, and it amounted to twenty-nine talents, and seven hundred and thirty shekels over, which some compute to be about one hundred and fifty thousand pounds worth of gold, according to the present value of it. Of this were made all the golden furniture and vessels. 2. The silver was levied by way of tax; every man was assessed half a shekel, a kind of poll-money, which amounted in the whole to a hundred talents, and one thousand seven hundred and seventy-five shekels over (ver. 25, 26). Of this they made the sockets, into which the boards of the tabernacle were let, and on which they rested; so that they were as the foundation of the tabernacle (ver. 27). The silver amounted to about thirty-four thousand pounds of our money. The raising of the gold by voluntary contribution, and of the silver by way of tribute, shews that either way may be taken for the defraying of public expenses; provided that nothing be done with partiality. 3. The brass, though less valuable, was of use not only for the brazen altar, but for the sockets of the court, which, probably, in other tents were of wood; but it is promised (Isa. lx. 17), "For wood I will bring brass." See how liberal the people were, and how faithful the workmen were; their good examples ought to be followed.—*Henry.*

CHAP. XXXIX. SACERDOTAL ROBES.—Ver. 1. In this account of the making of the priests' garments (according to the instructions given chap. xxviii.), we may observe, 1. That the priests' garments are called here *clothes of service*. Note, Those that wear robes of honour must look upon them as clothes of service; for those upon whom honour is put, from them service is expected. It is said of those that are arrayed in white robes, that they "are before the throne of God, and serve him day and night in his temple" (Rev. vii. 13, 15). Holy garments were not made for men to sleep in, or to strut in, but to do service in; and then they are indeed for glory and beauty. The Son of man himself "came not to be ministered unto, but to minister." 2. That all the six paragraphs here, which give a distinct account of the making of these holy garments, conclude with those words, "as the Lord commanded Moses" (ver. 5, 7, 21, 26, 29, 31). The like is not in any of the foregoing accounts, as if in these, more than any other of the appurtenances of the tabernacle, they had a particular regard to the Divine appointment, both for warrant and for direction. It is an intimation to all the Lord's ministers, to make the Word of God their rule in all their ministrations, and to act in observance of, and obedience to, the command of God. 3. That these garments, in conformity to the rest of the furniture of the tabernacle,

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ephod,‡ *that they should be* stones for [h]a memorial to the children of Israel; as the LORD commanded Moses.

8 ¶ And he made the [r]breastplate§ *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square; they made the breastplate double: a span *was* the length thereof, and a span the breadth thereof, *being* doubled.

10 And they set in it four rows of stones; [k]*the first* row *was* [l]a sardius, a topaz, and a carbuncle: this *was* the first row.

11 And the second row, an emerald, a sapphire, and a diamond.

12 And the third row, a ligure, an agate, and an amethyst.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed in ouches of gold in their inclosings.

14 And the stones *were* according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

15 And they made upon the breastplate [l]chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings, and put the two rings in the two ends of the breastplate.‖

17 And they put the two wreathen chains of gold in the two rings on the ends of the breastplate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, and put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breastplate, upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breastplate by his rings unto the rings of the ephod with a lace of blue, that it might be above the curious girdle of the ephod, and that the breastplate might not be loosed from the ephod; as the LORD commanded Moses.

22 ¶ And he made [m]the robe of the ephod *of* woven work, all *of* blue.

23 And *there was* an hole in the midst of the robe, as the hole of an habergeon,¶ *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe pomegranates *of* blue, and purple, and scarlet, *and* twined *linen.*

25 And they made bells* *of* pure gold, and put the bells between the pomegranates, upon the hem of the robe, round about between the pomegranates:

26 A bell and a [k]pomegranate, a bell and a pomegranate, round about the [o]hem of the robe to minister *in;* as the LORD commanded Moses.

27 ¶ And they made [p]coats *of* fine linen, *of* woven work, for Aaron, and for his sons;

28 And a mitre† *of* fine linen, and goodly bonnets *of* fine linen, and linen breeches *of* fine twined linen;

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needlework; as the LORD commanded Moses.

30 ¶ And they made [q]the plate of the holy crown *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, [r]HOLINESS TO THE LORD.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work‡ of the tabernacle of the tent of the congregation finished: and the children of Israel did [s]according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, [t]the tent,§ and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets;

34 And the covering of rams' skins dyed red, and the covering of badgers' skins, and the vail of the covering;

35 The ark of the testimony, and the staves thereof, and the mercy-seat;

36 The table, *and* all the vessels thereof, and the shew-bread:

‡ There were two kinds of ephod—one plain for the priests, another embroidered for the high priest. As there was nothing singular in that of the priests, Moses does not describe it; but that belonging to the high priest (Ex. xxviii. 6), which was composed of gold, blue, purple, crimson, and twisted cotton, was a very rich composition of different colours. On that part of the ephod which came over the shoulders of the high priest were two large precious stones, on which were engraven the names of the twelve tribes of Israel, six names on each stone.—CALMET'S DICT. BIBLE.

[h] xxviii. 29.

[i] *See on* xxviii. 4, 15-29. Lev. viii. 8, 9.

§ Where the ephod crossed his breast, was a square ornament called the pectoral, in which were set twelve precious stones, with the names of the twelve tribes of Israel engraved on them, one on each stone.—CALMET.

[k] *See on* xxviii. 17, 21.

[l] *Ruby.*

[l] Cant. i. 10.

‖ The breastplate was made of the same rich materials with the ephod, two spans long, and one broad; but, folding up double, it was a span square. The breastplate was fastened upon the ephod by rings of gold at the four corners, the two upper rings being hung upon or fastened to the shoulder-pieces with golden chains, and the two lower rings tied to the girdle of the ephod with blue strings or ribbons (Ex. xxviii. 22-28). The breastplate was adorned with four rows of jewels set in sockets of gold, three jewels in a row; that is, in three perpendicular rows, and four horizontal. Upon these jewels were graven the names of the twelve patriarchs, one name upon each jewel (Ex. xxviii. 17-21).—JENNINGS' JEW. ANT.

[m] *See on* xxviii. 31-35.

¶ A piece of defensive armour, whether a full suit, a coat of mail, or a breastplate, or neckpiece. It is therefore unfortunately ranked in our translation with *sword* and *dart*, which are weapons of attack (Job xli. 26).—CALMET'S DICT. BIBLE.

* The object of these bells is not very clear: the reason given in xxviii. 35, "That his sound may be heard, . . . that he die not," would seem to intimate that the sound of the bells was to be considered to harbinger his approach to the Sacred Presence; which, without such an announcement, would be regarded as an unceremonious and disrespectful intrusion. The sound also intimated that he was clothed in his proper robes, to minister without which was death (ver. 43); and it might likewise serve to admonish the people of the sacred offices in which their priest was engaged.—CALMET'S DICT. BIBLE.

[n] Cant. iv. 13; vi. 7.

[o] Deut. xxii. 12.

[p] *See on* xxviii. 39.

† The high priest's tiara, or mitre, was like that of the other priests, only it had another of purple, or violet colour, above, and a crown of gold of three rows about that, and terminating above in a golden cup, about the size of the joint of the little finger.—JOSEPHUS.

[q] *See on* xxviii. 36-38. Heb. vii. 26.

[r] Zech. xiv. 20.

‡ It is reasonably supposed that Moses has been thus exact and particular, in chaps. xxxvi., xxxvii., xxxviii., xxxix., in relating how the tabernacle and its particulars were made, in order to shew more clearly and fully that they were made according to God's directions, in chapters xxv., xxvi., &c.—WELLS.

[s] xxv. 40.

[t] *See on* xxxi. 7-11.

§ The tabernacle, or dwelling-place of God, which was a tent; or, "the tabernacle" may be thought to signify the inward part of the house, as the tent did the outward part which covered the inward (see chap. xl. 17, 19, 29).—PATRICK.

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were very rich and splendid: the Church in its infancy was thus taught, thus pleased, with the rudiments of this world; but now under the gospel, which is the ministration of the Spirit, to affect and impose such pompous habits as the Church of Rome does, under pretence of decency and instruction, is to betray "the liberty wherewith Christ has made us free," and to entangle the Church again in the bondage of those carnal ordinances, which were imposed only till the time of reformation. 4. That they were all shadows of good things to come, but the substance is Christ, and the grace of the gospel. When, therefore, the substance is come, it is a jest to be fond of the shadow. (1.) Christ is our great high priest. When he undertook the work of our redemption, he put on the clothes of service—he arrayed himself with the gifts and graces of the Spirit, which he received not by measure—girded himself with the curious girdle of resolution, to go through with his undertaking—charged himself with all God's spiritual Israel, bare them on his shoulders, carried them in his bosom, laid them near his heart, engraved them on the palms of his hands, and presented them in the breastplate of judgment unto his Father. And (lastly) he crowned himself with "holiness to the Lord," consecrating his whole undertaking to the honour of his Father's holiness. Now consider how great this man is. (2.) True believers are spiritual priests. The clean linen with which all their clothes of service must be made, is "the righteousness of saints" (Rev. xix. 8); and "Holiness to the Lord" must be so written upon their foreheads, that all who converse with them may see, and say that they bear the image of God's holiness, and are devoted to the praise of it.

DILIGENCE IN BUSINESS.—Ver. 42. Observe, 1. That the builders of the tabernacle made very good despatch. It was not much more than five months from the beginning to the finishing of it. Though there was a great deal of fine work about it, such as is usually the work of time, embroidering and engraving, not only in gold, but in precious stones, yet they went through with it in a little time. Church work is usually slow work, but they made quick work of this, and yet did it with the greatest exactness imaginable For, (1.) Many hands were employed, all unanimous, and not striving with each other. This expedited the business, and made it easy. (2.) The workmen were taught of God, and so were kept from making blunders, which would have retarded them. (3.) The people were hearty and zealous in the work, and impatient till it was finished. God had "prepared their hearts," and then "the thing was done suddenly" (2 Chr. xxix. 36). Resolution and industry, and a cheerful application of mind, will, by the grace of God, bring a great deal of good work to pass in a little time; less than one would expect. 2. That they punctually observed their orders, and did not in the least vary from them. They did it "according to all that the Lord commanded Moses" (ver. 32, 42). Note, God's work must be done, in every thing, according to his own will. His institutions neither need nor admit men's inventions to make them either more beautiful, or more likely to answer the intention of them. "Add thou not unto his words;" God is pleased with willing worship, but not with will-worship. 3. That they brought all their work to Moses, and submitted it to his inspection and censure (ver. 38). He knew what he had ordered them to make; and now the particulars were called over, and all produced, that Moses might see both that they had made all, omitting nothing—that they had made all according to the instructions given them—and that, if they had made a mistake in anything, it might be forthwith rectified. Thus they shewed respect to Moses, who was set over them in the Lord; not objecting that Moses did not understand such work, and therefore that there was no reason for submitting it to his judgment No; that God, who gave them so much knowledge as to do the work, gave them also so much humility as to be willing to have it examined, and compared with the model. Moses was in authority, and they would pay a deference to his place: "The spirit of the prophets is subject to the prophets." And besides, though they knew how to do the work better than Moses, Moses had a better and more exact idea of the model than they had, and therefore they could not be well pleased with their own work, unless they had his approbation. Thus, in all the services of religion, we should "labour to be accepted of the Lord." 4. That Moses, upon search, found all done according to the rule (ver. 43). Moses, both for their satisfaction and for his own, did look upon all the work, piece by piece, and, behold, they had done it according to the pattern shewed him, for the same Being that shewed him the pattern guided their hand in the work All the copies of God's grace exactly agree with the original of his counsels: what God works in us, and by us, is the fulfilling of the good pleasure of his own goodness; and when the mystery of God shall be finished, and all his performances come to be compared with his purposes, it will appear, that, behold, all is done according to the counsel of his own will, not one iota or tittle of which shall fall to the ground, or be varied from. —*Henry.*

BENEDICTION BY MOSES.—Ver. 43. Moses blessed them:—1. He commended them,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in order,‖ and all the vessels thereof, and the oil for light;

38 And the golden altar, and the anointing oil, and [2]the sweet incense, and the hanging for the tabernacle door;

39 The brasen altar, and his grate of brass, his staves, and all his vessels; the laver and his foot;

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation;

41 The [u]clothes of service to do service in the holy *place;* and the holy garments for Aaron the priest, and his sons' garments, to minister in the priest's office.

42 According to all that the LORD commanded Moses, so the children of Israel made all the work.

43 And Moses [x]did look upon all the work, and, behold, they had done it as the LORD had commanded, even so had they done it: and Moses [y]blessed them.¶

CHAPTER XL.

1 *The tabernacle is commanded to be reared;* 9 *and anointed.* 13 *Aaron and his sons to be sanctified.*

AND the LORD spake unto Moses, saying,

2 On the first day of [a]the first month* shalt thou set up the [b]tabernacle of the tent of the congregation;

3 And thou shalt put therein [c]the ark of the testimony, and cover the ark with the vail.†

4 And thou shalt bring in [d]the table, and set in order [1]the things that are to be set in order upon it; and thou shalt bring in [e]the candlestick, and light the lamps thereof.

5 And thou shalt set [f]the altar of gold for the incense before the ark of the testimony, and [g]put the hanging of the door to the tabernacle.‡

6 And thou shalt set [h]the altar of the burnt-offering before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set [i]the laver§ between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up [k]the court round about, and hang up the hanging at the court gate.

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‖ Heb. *lamps of ordering,* or, *of disposition,* which the priests were to trim every day. The Greek translateth, *lamps of burning.*—AINSWORTH.

2 *The incense of sweet spices.*

[u] xxxi. 10.

[x] Gen. i. 31.

[y] Gen. xiv. 19. Lev. ix. 22, 23. Num. vi. 23-27. 2 Sam. vi. 18. 1 Kings viii. 14. 2 Chr. xxx. 27.

¶ He gave to the workmen, who had bestowed their labour on it, and to the whole congregation that contributed to it, his commendations, blessings, and prayers.—PYLE.

CHAPTER XL.

[a] xii. 1, 2; xiii. 4. Num. vii. 1.

* It seems they had spent about six months in making the tabernacle.—A. CLARKE.

[b] xxvi. 7, 30; xxvii. 21; xxx. 36; xxxv. 11; xxxvi. 18. Job xxi. 28, *marg.*

[c] *See on* xxv. 10, 22; xxvi. 33, 34. Num. iv. 5. Rev. xi. 19; xv. 5.

† Which separated the most holy place from the sanctuary. This was not over the ark, but before it, and covered it from the sight of the officiating priests.—BOOTHROYD.

[d] *See on* xxv. 23-30.

1 *The order thereof.*

[e] *See on* xxv. 31-39.

[f] *See on* xxx. 1-5; xxxvii. 25-28. 1 John ii. 1, 2.

[g] xxvi. 36, 37; xxxvi. 37, 38.

‡ See xxvi. 36, 37. This is ordered to be hung up, when the table, candlestick, and altar of incense, were put into the holy place, because there were no more things but these three to be there.—PATRICK.

[h] *See on* xxvii. 1-8; xxxviii. 1-7.

[i] *See on* xxx. 18-21; xxxviii. 8. Ps. xxvi. 6. Zech. xiii. 1.

§ We are not informed of the size or shape of this laver; but it appears to have been large. It stood between the altar of burnt-offerings and the door of the tabernacle (Ex. xxx. 18-21; xl. 30-32). The water of this laver seems to have served the double purpose of washing the parts of the sacrifices, and the hands and feet of the priests. But in the temple of Solomon, when the number of both priests and victims had greatly increased, ten lavers were used for the sacrifices, and the molten sea for the personal ablutions of the priests (2 Chr. iv. 6).—KITTO.

[k] *See on* xxvii. 9-19; xxxviii. 9-20.

[1] xxx. 23-33; xxxvii. 29. Ps. xiv. 7. Is. xi. 2; lxi. 1. Matt. iii. 16. John ii. 34. 1 John ii. 20.

[m] xxix. 36, 37. Lev. viii. 11.

2 *Holiness of holiness.*

[n] *See on* xxix. 1-35. Lev. viii. 1-13.

* *See on* xxviii. 41. John iii. 34; xvii. 19. Heb. x. 10, 29. 1 John ii. 20, 27.

[p] xii. 14; xxx. 31. Heb. vii. 3, 17, 24.

‖ So that their children after them should not need to be anointed, but administer by reason of this first unction of their fathers: only the high priests were anointed in the generations following (Lev. iv. 3).—AINSWORTH.

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[q] Num. vii. 1; ix. 1.

¶ To wit, after they were come out of Egypt, as the Gr. version here addeth for explanation, and as Moses speaketh in Num. ix. 1.—DIODATI.

[r] xxvi. 15-30; xxxvi. 20-34.

[s] xxvi. 1-14; xxxvi. 8-19.

[t] xvi. 34; xxv. 16, 21; xxxi. 18. Ps. xl. 8.

[u] xxxvii. 6-9. Rom. iii. 25; x. 4. Heb. iv. 16; x. 19-21. 1 John ii. 2.

[x] xxvi. 33; xxxv. 12.

* It is probable that he had placed the ark, after it was made, in his own tent, which for the present was called the tabernacle of the congregation, and had the glory of the Lord in it (xxxiii. 7, 9); but now he brought it into this tabernacle, which by God's order was prepared for it.—PATRICK.

[y] 4.

[z] xxvi. 35.

[a] xxv. 30.

9 ¶ And thou shalt take [1]the anointing oil, and anoint the tabernacle, and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and [m]sanctify the altar: and it shall be an altar [2]most holy.

11 And thou shalt anoint the laver and his foot, and sanctify it.

12 ¶ And thou shalt [n]bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and [o]anoint him, and sanctify him; that he may minister unto me in the priest's office.

14 And thou shalt bring his sons, and clothe them with coats:

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priest's office: for their anointing shall surely be an [p]everlasting priesthood throughout their generations.‖

16 Thus did Moses: according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass in [q]the first month, in the second year, ¶ on the first *day* of the month, *that* the tabernacle was reared up.

18 And Moses [r]reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad [s]the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

20 ¶ And he took and put [t]the testimony into the ark, and set the staves on the ark, and put the [u]mercy-seat above upon the ark.

21 And [x]he brought the ark into the tabernacle,* and set up the vail of the covering, and covered the ark of the testimony; as the LORD commanded Moses.

22 ¶ And [y]he put the table in the tent of the congregation, upon the side of the tabernacle [z]northward, without the vail.

23 And he [a]set the bread in order upon it before the LORD; as the LORD had commanded Moses.

and signified his approbation of all they had done. He did not find fault where there was none, as some do, who think they disparage their own judgment if they do not find something amiss in the best and most accomplished performance. In all this work it is probable there might have been found here and there a stitch amiss, and a stroke awry, which would have served for an over-curious and censorious critic to animadvert upon; but Moses was too candid to notice small faults where there were no great ones. Note, All governors must be a praise to them that do well, as well as a terror to evil-doers. Why should any take a pride in being hard to be pleased? 2. He not only praised them, but prayed for them. He blessed them as one having authority, for the less is blessed of the better.—*Ibid.*

CHAP. XL. ERECTION OF THE TABERNACLE.—Ver. 1. God here directs Moses to set up the tabernacle, and the utensils of it in their places. Though the work of the tabernacle was finished, and everything ready for rearing, and the people, no doubt, very desirous to see it up, yet Moses will not do till he has express orders for the doing of it. It is good to see God going before us in every step (Ps. xxxvii. 23). The time for doing this is fixed to "the first day of the first month" (ver. 2), which wanted but fourteen days of a year since they came out of Egypt; and a good year's work there was done in it. Probably the work was made ready but just at the end of the year, so that the appointing of this day gave no delay, or next to none, to this good work. We must not put off any necessary duty, under pretence of waiting for some remarkable day, the present season is the most convenient; but the tabernacle happening to be set up "on the first day of the first month," intimates that it is good to begin the year with some good work. Let him that is the First have the first; and let the things of his kingdom be first sought. In Hezekiah's time we find they began to sanctify the temple "on the first day of the first month" (2 Chr. xxix. 17). The new moon (which, by their computation, was the first day of every month) was observed by them with some solemnity; and therefore this first new moon of the year was thus made remarkable. Note, When a new year begins, we should think of serving God more and better than we did the year before.

THE SHECHINAH.—Ver. 34. The *Shechinah* made an awful and pompous entry into the tabernacle, through the outer part of which it passed into the most holy place, as the presence-chamber, and there seated itself between the cherubims. It was in light and fire, and (for aught we know) no otherwise, that the *Shechinah* made itself visible: for "God is Light: our God is a consuming Fire." With these the tabernacle was now filled; yet as, before, the bush was not consumed, so, now, the curtains were not so much as singed by this fire: for to those who have received the anointing, the terrible majesty of God is not destroying. Yet so dazzling was the light, and so dreadful was the fire, that Moses was "not able to enter into the tent of the congregation," at the door of which he attended, till the splendour was a little abated, and the glory of the Lord retired within the vail (ver. 35). This shews how terrible the glory and majesty of God are, and how unable the greatest and best of men are to stand before him. The Divine light and fire, let forth in their full strength, will overpower the strongest heads and the purest hearts. But what Moses could not do, in that "he was weak through the flesh," our Lord Jesus has done, whom God caused to draw near and approach, and who, as the Forerunner, "is for us entered," and has invited us to come boldly even to the mercy-seat. He was "able to enter into the holy place not made with hands" (Heb. ix. 24); nay, he is himself the true Tabernacle, filled with the glory of God (John. i. 14), even with the Divine grace and truth prefigured by this fire and light. In him the *Shechinah* took up its rest for ever, for in him "dwells all the fulness of the Godhead bodily." Blessed be God for Jesus Christ!—*Henry.*

LESSONS.—In allusion to the special guidance of Israel, many pious persons use the expression, "moving of the cloud," as denoting the providential and gracious direction which God now affords his people; and doubtless it is very allowable thus to accommodate and apply these *typical* passages to our own circumstances, provided it be done with sobriety, judgment, and caution. But we should be careful not to introduce a new rule of duty; or give occasion to uncertainty, error, or enthusiasm, by a vague and indeterminate use of such allusions. We are not under the same evident infallible guidance that Israel was; the Word of God, soberly explained, is our only and our sufficient rule of duty; and in understanding it, and in applying general precepts to particular circumstances, good counsel, fervent prayer, and a careful observance of providence should be employed. Some things are always our duty, when we have opportunity and ability, and these need no other direction; other things are lawful in themselves, but it may be doubtful whether in our case and situation they are advisable—that is, whether they are likely, all things con-

24 ¶ And he put [b]the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle southward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the [c]golden altar in the tent of the congregation before the vail:*

27 And he burnt sweet incense† thereon; as the LORD commanded Moses.

28 ¶ And he [d]set up the hanging *at* the door of the tabernacle.

29 And he put [e]the altar of burnt-offering *by* the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering,‡ and the meat-offering; as the LORD commanded Moses.

30 ¶ And he set [f]the laver between the tent of the congregation and the altar, and put water there, to wash *withal.*

31 And Moses, and Aaron, and his sons, [g]washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up [h]the court round about the tabernacle and the altar, and set up the hanging of the court gate: [i]so Moses finished the work.

34 ¶ Then [k]a cloud§ covered the tent of the congregation, and the glory of the LORD filled the tabernacle.

35 And Moses [l]was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the LORD filled the tabernacle.

36 And [m]when the cloud was taken up from over the tabernacle, the children of Israel [s]went onward in all their journeys:

37 But if the cloud were not taken up, then they journeyed not till the day that it was taken up.

38 For the cloud of the LORD *was* upon the tabernacle by day, and [n]fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

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[b] xxv. 31-35.
[c] xxx. 1-10.
* These all being in the most holy, and holy places, hidden with vails from the eyes of the people, signified the obscurity of the heavenly mysteries of the gospel, before the vail of Christ's flesh was rent, and the treasures of his grace more fully opened (Heb. x. 1; Rom xvi. 25, 26; Eph. iii. 5).—AINSWORTH.
† In the Hebrew, "the incense of sweet spices." The sweet incense used in the Hindoo temples is composed of the following articles: frankincense, *kungelium* (two kinds of rosin), sarsaparilla, *periploca Indica, curcuma zedoria, cyperus tixtilis, kondo sangelingam* (of which the Materia Medica says, "This is a sweet-smelling yellow-coloured root, with which the natives prepare a fragrant liniment for the head"), also the root of the lime-tree.—ROBERTS.
[d] xxvi. 36, 37; xxxviii. 9-19.
[e] xxvii. 1-8.
‡ It seemeth he means the burnt-offering, and the offering of consecrations (Ex. xxix. 18).—DIODATI.
[f] xxx. 18-21.
[g] John xiii. 10.
[h] xxvii. 9-16.
[i] xxxix. 32. 1 Kings vi. 9. Zech. iv. 9. John iv. 34; xvii. 4. 2 Tim. iv. 7.
[k] xiii. 21, 22; xiv. 19, 20, 24; xxv. 8, 22; xxix. 43; xxxiii. 9. Num. ix. 15-23.
§ This cloud had for some time rested on the tent of Moses; but on the tabernacle being completed, it rested on that where it continued as a cloud by day, and a glorious light by night, till the Israelites entered Canaan.—FAWKES.
[l] 1 Kings viii. 11. 2 Chr. v. 14; vii. 2. Rev. xv. 8.
[m] Num. x. 11-13, 33-36. 1 Cor. x. 1.
[s] *Journeyed.*
[n] Ps. lxxviii. 14; cv. 39.

THE THIRD BOOK OF MOSES,

CALLED

LEVITICUS.

The third book of the Pentateuch is named by the Jews *va-yikra,* "and he called," from the first word occurring in it. The common name LEVITICUS takes its origin from the contents of the book, its principal topic being the Levitical rites and observances of the nation. At the same time, it is not to the distinctive services of the Levites that the inspired writer refers, but rather to the peculiar ministry of the priests, or sons of Aaron. The book consists of four separate sections: 1. The law of sacrifices (chap. i.-vii.); 2. The inauguration of the priesthood (chap. viii.-x.); 3. Statutes enjoining purification, ceremonial distinctions of meats and drinks, and social restrictions (chap. xi.-xxii.); 4. The arrangement of the great sacred festivals—the Passover, Pentecost, Feast of Tabernacles, the Sabbatic Year, and Year of Jubilee. The canonical authority and Mosaic origin of the book are vouched by many subsequent writers, as well as by the Lord and his apostles.

The emancipated Hebrews had lived amidst the superstitions of Egypt, and were very prone to idolatrous usages. To guard against such a tendency, nothing was left to themselves in the worship of God; every form or degree of innovation was unwarranted, and all the minutiæ of the religious institute were fully and pointedly prescribed. The burnt-offering, peace-offering, sin-offering, and trespass-offering are enjoined with exactness, and so are the kinds of victims, their age, sex, and necessary qualities. The meat-offering is handled with the same specialty, whether made in the oven, pan, or frying-pan; as also the offering of fruits and libations. The central idea of sacrifice is again and again brought out—"the priest shall make atonement for his sin, and it shall be forgiven him." The Hebrews were to live as a separate people, "to dwell alone;" and therefore the Divine legislator condescended to give them a code of diet and social life, guarding them against the debasing customs and wanton impurities and incests of surrounding tribes. Great attention is paid to the disease of leprosy; for it was not only a frightful malady in itself, but it was the endemic scourge of the race; so that all articles of food that tend to produce, aggravate, or perpetuate cutaneous distempers, were solemnly and religiously prohibited.

The Levitical service was typical in its nature. It foreshadowed the great propitiation made by the Son of God. The selection of the victim, its violent death, the outpouring of its blood, the burning of its carcase on the altar, and in one case the carrying of its blood by the high priest within the vail on the great day of atonement, prefigured the Lamb of God, the one glorious Sacrifice, who died, that by the shedding of his precious blood a guilty world might be redeemed. The Epistle to the Hebrews proceeds entirely on this supposition, that the "law was a shadow of good things to come." It not only impressed the nation by its gorgeous ceremonial, but it also taught them to look forward to a period when its symbols should be realised. The nation too often forgot this, and rested in these observances, which of themselves could have no expiatory merit; "for it is not possible that the blood of bulls and of goats should take away sins."

The space of history occupied by Leviticus is about a month—the first month of the second year of the wandering. Some striking incidents are also recorded; such as the fate of Aaron's two sons, Nadab and Abihu, who offered strange fire upon the altar, and the stoning of the blasphemer (chap. xxiv.) It may be remarked, in conclusion, that the 26th chapter contains a startling propheey, fulfilled in the present history of the Jews, on account of their disobedience. A series of terrible plagues are threatened, and they have fallen on the nation—war, famine, expatriation, terror, dispersion, slavery, suicide, or death by one another's hands. But there is hope that a better period is coming upon penitent Israel. "Then will I remember my covenant, . . . and I will remember the land; . . . I will not cast them away, . . . for I am the Lord their God."—J. E.

CHAPTER I.

1 *The burnt-offerings,* 3 *of the herd,* 10 *of the flocks,* 14 *of the fowls.*

AND the LORD [a]called unto Moses, and spake unto him [b]out of the tabernacle of the congregation, saying,

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CHAPTER I.
[a] Ex. xix. 3.
[b] Ex. xxv. 22.
[c] xxii. 18, 19.
* *To approach*—an introductory offering, or offering of access, in allusion to the present which is always required in being introduced to a superior in the East.—GREENFIELD.
[d] v. 9-13.

2 Speak unto the children of Israel, and say unto them, [c]If any man of you bring an offering* unto the LORD, ye shall bring your offering of the cattle, *even* of the herd, and of the flock.

3 ¶ If his offering *be* [d]a burnt-sacrifice of the

sidered, to conduce to the glory of God and our own real good. When, after mature consultation and fervent prayer, such matters *still remain doubtful,* the events of providence, yea, perhaps a prevailing bias of mind, may be of some weight in the decision, especially in cases where self-denial must be exercised, and danger encountered. But, when any undertaking is evidently wrong, or plainly inexpedient, or unadvisable in the opinion of impartial judges, and yet the inclination leans that way, in this case that which men call the "moving of the cloud," or the opening of providence, is generally no more than a temptation of Satan. The suggestions of that enemy are often mistaken for Divine impressions; and men fancy they are following the Lord when they are gratifying their own wayward inclinations. Upon the whole, in all matters, let us refer "to the law and to the testimony." Plain precepts and maxims of wisdom are surer rules than the most ingenious allusions: and the book of providence, as well as the supposed guidance of the Spirit, must be interpreted by, and brought to the test of, the plain rules of the written Word, "which are the light of our feet, and the lantern of our paths." The several parts of Divine revelation, the distinct offices of Jesus Christ, and the various graces of the Christian character, are never seen in their glory and beauty till they are viewed as united in one harmonious *whole;* which *whole* the believer values, desires, and seeks to call his own.—The periodical return of the seasons should remind us of the duties to which we are called for God and our souls; and we may hope for a good year, month, week, or day, if we begin them with serious attention to the worship of God, and solemn dedication of ourselves to him. But, when we remember that within this very year, which was entered upon in so promising a manner, the Lord was not well pleased with the most of the Israelites, and doomed their carcases to fall in the wilderness, we may justly fear lest we should amuse and deceive ourselves with a form of godliness; and the consideration how few of them entered Canaan, should warn young people not to postpone the care of their souls till they are settled in life, 'est that should prove too late.—*Scott.*

CHAP. I. SACRIFICES.—Ver. 1. The laws recorded in the Book of Exodus were delivered to the people, either immediately from Sinai, or to Moses on the top of that mountain; but after the sanctuary had been erected, the remaining part of the law was

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herd, let him offer [e]a male without blemish: he shall offer it of [f]his own voluntary will [g]at the door of the tabernacle of the congregation, before the LORD.

4 And he shall [h]put his hand upon the head of the burnt-offering; and it shall [i]be accepted for him, to make [k]atonement for him.

5 And he[†] shall [l]kill the bullock before the LORD; and [m]the priests, Aaron's sons, shall bring the blood, and [n]sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

6 And he shall [o]flay[‡] the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall [p]put fire upon the altar, and [q]lay the wood in order upon the fire.

8 And the priests, Aaron's sons, shall [r]lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But his [s]inwards and his legs shall he wash in water:[§] and the priest shall [t]burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, of a [u]sweet savour unto the LORD.

10 ¶ And if his offering *be* [x]of the flocks, *namely*, of the sheep, or of the goats, for a burnt-sacrifice; he shall bring it [y]a male without blemish.

11 And [z]he shall kill it on the side of the altar [a]northward‖ before the LORD: [b]and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

12 And he shall cut it into his pieces, with his head and his fat; and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he shall wash the inwards and the legs with water; and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD [c]*be* of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.¶

15 And the priest shall bring it unto the altar, and [1]wring off his head, and burn *it* on the altar; and the blood thereof shall be wrung out at the side of the altar.

16 And he shall pluck away his crop with [2]his feathers, and cast it beside the altar, on the east part, [d]by the place of the ashes.

17 And he shall cleave it with the wings thereof,* *but* [e]shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: [f]it *is* a burnt-sacrifice, an offering made by fire, of a sweet savour unto the LORD.

CHAPTER II.

1 *The meat-offering of flour with oil and incense;* 12 *and of the first-fruits in the ear.* 13 *The salt of the meat-offering.*

AND when any will offer a [a]meat-offering unto the LORD, his offering shall be *of* [b]fine flour; and he shall [c]pour oil* upon it, and put [d]frankincense thereon.

2 And he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn [e]the memorial of it upon the altar, *to be* an offering made by fire, of a sweet savour unto the LORD.

3 And [f]the remnant of the meat-offering *shall be* Aaron's and his sons': *it is* a thing [g]most holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a [h]meat-

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[a] iii. 1; iv. 23; xxii. 19-25.
[f] vii. 16.
[g] xvi. 7; xvii. 4.
[h] iii. 2, 8, 13. 2 Cor. v. 21.
[i] xxii. 21, 27. Phil. iv. 18.
[k] iv. 20, 26, 31. Rom. iii. 25; v. 11.
† Namely, the Levites, shall kill it; for such it should seem was their charge (1 Chr. xxiii. 28, 31. 2 Chr. xxx. 16; xxxv. 11).—DIODATI.
[l] iii. 2, 8, 13.
[m] Heb. x. 11.
[n] iii. 2, 8, 13. 1 Pet. i. 2.
[o] vii. 8.
‡ The Rabbins say the offerer did so; the priests and Levites certainly did, and the priest had the skin (see also 2 Chr. xxix. 34). The red heifer was the only sacrifice not flayed. All was consumed (see Num. xix.)—CLARKE.
[p] vi. 12, 13.
[q] Gen. xxii. 9.
[r] viii. 18-21.
[s] viii. 21.
§ Denoting the internal purity of Christ's heart, and the external holiness of his life and conversation, and the saint's purification by him, both in heart and life.—GILL.
[t] iii. 11. Heb. ix. 14.
[u] Gen. viii. 21. 2 Cor. ii. 15.
[x] Gen. iv. 4.
[y] *See on* 3; iv. 23.
[z] *See on* 5.
[a] vi. 25; vii. 2.
‖ Hereby was figured that Christ, our sin-offering, should be killed by the priests in Jerusalem and Mount Zion, which was on the sides of the north (Ps. xlviii. 2), crucified on Mount Calvary, which was on the north-west side of Jerusalem.—AINSWORTH.
[b] *See on* 7-9.
[c] v. 7; xii. 8. Luke ii. 24. 2 Cor. viii. 12.
¶ These birds were preferred, being fit representations of Christ's chastity, and meekness, and gentleness, for which these birds are remarkable.—POOLE.
[1] *Pinch off the head with the nail.*
[2] *The filth thereof.*
[d] iv. 12; vi. 10, 11.
* The sacrifice of birds was one of the most difficult services of the sanctuary; and as on this account the attention of the priest was not less engrossed by the poorest sacrifice than by the most splendid, the necessity of attending to minute details in the duties of religion was strikingly inculcated.—MAIMONIDES.
[e] Gen. xv. 10.
[f] Rom. xii. 1. Heb. x. 6-12; xiii. 15, 16.

CHAPTER II.

[a] vi. 14-18.
[b] Ex. xxix. 2.
[c] vii. 10-12. 1 John ii. 20, 27. Jude 20.
* Oil was anciently in very high esteem among the Eastern nations on various accounts; and, as they were wont to express almost every matter of importance by actions as well as words, one way of setting anything apart and appropriating it to an honourable use, was by anointing it with oil. Therefore we find Jotham, in his parable, makes the olive-tree speak of its fatness, as that "wherewith they honour God and man" (Judg. ix. 9).—SECKER.
[d] Mal. i. 11. Rev. viii. 3.
[e] vi. 15. Acts x. 4.
[f] vii. 9.
[g] vi. 17.
[h] 1 Chr. xxiii. 29.

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delivered to Moses by an audible voice from the Divine glory, which first filled the tabernacle, and then rested above the mercy-seat. When this glory filled the holy place, Moses was not able to enter; but the Lord called to him to draw nigh, and as he stood without he spake the laws to him. The word rendered *offering* (*corban*, Mark vii. 11) signifies *brought near*, and, in general, means any oblation presented to God, and therefore the meat-offerings, regulated in the next chapter, were intended, as well as the burnt-offerings, &c. The sacrificing of innocent animals had been an institution of true religion from the fall of Adam; and thence, by tradition, it was derived into the various species of false religion which prevailed in the world. Among the worshippers of the true God, no animals but those called *clean* were offered. In most cases, the head of the family, or the person presenting the sacrifice, officiated as priest. The blood of the animal was shed, and then the body was consumed by fire on an altar; or sometimes only a part of it, and then the remainder was feasted on by the person who sacrificed along with his family and friends. But, under the Mosaic dispensation, very particular laws were given upon this subject; which were connected with the appointment of Aaron's family exclusively to the priesthood. In general, all the sacrifices in divers ways typified Christ, and also shadowed out the believers' duty, character, privilege, and communion with God: and indeed, if we except the Divine person, the miracles, and the meritorious mediation of the Lord Jesus, there is scarcely anything in the whole Scripture spoken of him which is so *appropriate* as not to have also a subordinate meaning that concerns his people; and therefore we need not hesitate to apply the same things both to Christ and to Christians, in different respects.—Such animals only were allowed in sacrifice as are most useful and valuable to man, which he is able to possess as property, and the increase of which he promotes: and not all of them; but those only which are most domestic, harmless, patient, cleanly, and whose flesh is most commonly used for food: not filthy swine, not devouring lions, not the warlike horse, not the subtle fox, not the voracious dog, not any creature which subsists on animal food; nor yet the timorous hare or deer, which flees from the intercourse of man: but those alone which represented most aptly what Christ would be, and what his people ought to be: as the laborious, patient ox; the gentle, harmless, and cleanly sheep; and the tender loving dove: for even the useful goat was sacrificed far less frequently than sheep and oxen.—It is known that the heathens offered various animals which were deemed unclean by the Israelites; especially swine and horses.—*Scott.*

BURNT-OFFERING.—Ver. 3.—1. The beast to be offered must be a "male," and "without blemish," and the best he had in his pasture; being designed purely for the honour of him that is infinitely perfect, it ought to be the most perfect in its kind. This signified the complete strength and purity that were in Christ, the "dying" Sacrifice; and the sincerity of heart and unblamableness of life that should be in Christians, who are presented to God as "living" sacrifices. But literally, in Christ Jesus there is neither male nor female; nor is any natural blemish in the body a bar to our acceptance with God, but only the moral defects and deformities introduced by sin into the soul. 2. The owner must offer it of his "voluntary will." What is done in religion, so as to please God, must be done by no other constraint than that of love. God accepts the willing people, and the cheerful giver. Ainsworth and others read it, not as the principle, but as the end of offering: "Let him offer it 'for his favourable acceptation before the Lord.' Let him propose this to himself as his end in bringing his sacrifice, and let his eye be fixed steadily upon that end—that he may be accepted of the Lord." Those only shall find acceptance who sincerely desire and design it in all their religious services (2 Cor. v. 9). 3. It must be offered at the "door of the tabernacle," where the brazen altar of burnt-offerings stood which sanctified the gift, and not elsewhere; he must offer it "at the door," as one unworthy to enter, and acknowledging that there is no admission for a sinner into covenant and communion with God but by sacrifice; but he must offer it at "the tabernacle of the congregation," in token of his communion with the whole Church of Israel, even in this personal service. 4. The offerer must "put his hand upon the head of his offering" (ver. 4). "He must put both his hands," say the Jewish doctors, "with all his might between the horns of the beast;" signifying thereby, (1.) The transfer of all his right to, and interest in, the beast, to God; actually, and by a manual delivery, resigning it to his service. (2.) An acknowledgment that he deserved to die, and would have been willing to die, if God had required it, for the serving of his honour, and the obtaining of his favour. (3.) A dependence upon the sacrifice, as an instituted type of the great Sacrifice, on which the iniquity of us all was to be laid. The mystical signification of the sacrifices, and especially this rite, some think the apostle means by the doctrine of "laying on of hands" (Heb. vi. 2), which typified evangelical faith. 5. The sacrifice was to be killed by the priests or Levites, "before the Lord;" that is, in a devout, religious manner, and with an eye to God and his honour. This signified that our Lord Jesus was to make his soul, or life, an offering for sin. Messiah the Prince must be cut off as a sacrifice, "but not for himself" (Dan. ix. 26). 6. The priests were to "sprinkle the blood upon the altar" (ver. 5); for the blood being the life, that was it that made atonement for the soul. This signified the direct and actual regard which our Lord Jesus had to the satisfaction of his Father's justice, and the securing of his injured honour, in the shedding of his blood: 'he offered himself without spot to God." 7. The beast was to be flayed and decently cut up, and divided into its several joints or pieces, according to the art of the butcher; and then all the pieces, with the head and the fat (the legs and inwards being first washed), were to be burnt together upon the altar (ver. 6-9). "'But to what purpose,' would some say, 'was this waste?' Why should all this good meat, which might have been 'given to the poor,' and have served their hungry families for food a great while, be burnt together to ashes?" So was the will of God, and it is not for us to object or find fault with it. *Lastly*, This is said to be "an offering of a sweet savour," or "savour of rest unto the Lord." The burning of flesh is unsavoury in itself; but this, as an act of obedience to a Divine command, and a type of Christ, was well-pleasing to God; he was reconciled to the offerer, and did himself take a complacency in that reconciliation. He rested, and was refreshed with these institutions of his grace, as, at first, with his works of creation (Ex. xxxi. 17), rejoicing therein (Ps. civ. 41). Christ's offering of himself to God is said to be of "a sweet-smelling savour" (Eph. v. 2); and the spiritual sacrifices of Christians are said to be "acceptable to God, through Christ" (1 Pet. ii. 5).—*Henry.*

CHAP. II. MEAT-OFFERING.—Ver. 1. The laws of the meat-offering were these:—1. The ingredients must always be *fine flour* and *oil*, two staple commodities of the land of Canaan (Deut. viii. 8). Oil was to them then in their food, what butter is now to us. If it was undressed, the oil must be *poured upon* the flour (ver. 1); if cooked, it must be *mingled with* the flour (ver. 4), &c. 2. If it was flour unbaked, besides the oil, it must have *frankincense* put upon it, which was to be burnt with it (ver. 1, 2), for the perfuming of the altar; in allusion to which gospel ministers are said to be

offering baken in the oven, *it shall* be [i]unleavened cakes of fine flour mingled with oil, or unleavened [k]wafers[†] anointed with oil.

5 ¶ And if thy oblation *be* a meat-offering *baken* [l]in a pan, it shall be *of* fine flour unleavened, mingled with oil.

6 Thou shalt [l]part it in pieces, and pour oil thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baken* in the frying-pan, it shall be made [m]*of* fine flour with oil.

8 And thou shalt bring the meat-offering that is made of these things unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar.

9 And the priest shall take from the meat-offering a memorial thereof, and shall burn *it* upon the altar: *it is* [n]an offering made by fire, of a sweet savour unto the LORD.

10 And [o]that which is left of the meat-offering *shall be* Aaron's and his sons': *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with leaven:[‡] for ye shall burn [p]no leaven, nor any [q]honey,[§] in any offering of the LORD made by fire.

12 ¶ As for [r]the oblation of the first-fruits, ye shall offer them unto the LORD; but they shall not [2]be burnt on the altar for a sweet savour.

13 ¶ And every oblation of thy meat-offering shalt thou season [s]with salt;[‖] neither shalt thou suffer [t]the salt of the covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer [u]a meat-offering of thy first-fruits unto the LORD, thou shalt offer, for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* [x]corn beaten out of full ears.

15 And thou shalt [y]put oil upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall burn [z]the memorial of it, *part* of the beaten corn thereof, and *part* of the oil thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

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[i] Ex. xii. 8. 1 Cor. v. 7.

[k] Ex. xvi. 31; xxix. 2.

[†] It is mentioned by travellers, that the Arabs have in their tents flat stones, or copper plates, made on purpose for baking. Dr Pococke speaks of iron hearths used for that purpose. The wafers here mentioned were probably prepared in this manner.—HARMER.

[l] *On a flat plate*, or *slice*.

[l] i. 6.

[m] *See on* 1, 2.

[n] Ex. xxix. 18. Rom. xii. 1; xv. 16. Phil. ii. 17.

[o] *See on* 3.

[‡] The prohibition of leaven was said either to perpetuate the memory of their deliverance from Egypt, or to oppose some idolatrous rites of their heathen neighbours, or else to warn the priests to put away the "leaven of malice and wickedness" (1 Cor. v. 8).—BPS. PATRICK and KIDDER.

[p] Ex. xii. 19, 20. Matt. xvi. 12. Gal. v. 9.

[q] Pro. xxiv. 13. Acts xiv. 22. 1 Pet. iv. 2.

[§] This was anciently offered to many of the Gentile deities. Besides, many have remarked that honey has something in it of the same nature with leaven, that when it is burnt it has an unpleasant smell. Under the name of honey, the Jews comprehended all sweet fruits, as figs, dates, &c., none of which were burnt, but only offered before the Lord.—BIBLIOTH. BIBL.

[r] Ex. xxii. 29. Deut. xxvi. 10. Rev. xiv. 4.

[2] *Ascend.*

[s] Ezra vii. 22. Matt. v. 13. Mark ix. 49, 50. Col. iv. 6.

[‖] This signified the purity and perfection that should be extended through the Divine service.—A. CLARKE.

[t] Num. xviii. 19. 2 Chr. xiii. 5.

[u] Deut. xxvi. 2. Prov. iii. 9, 10.

[x] 2 Kings iv. 42.

[y] *See on* 1.

[z] *See on* 2, 9. Ps. cxli. 2.

CHAPTER III.

1 *The peace-offering of the herd; 6 of the flock; 7 either a lamb, 12 or a goat.*

AND if his oblation *be* [a]a sacrifice of peace-offering, if he offer *it* of the herd; whether *it be* a male or female, he shall offer it [b]without blemish before the LORD.

2 And he shall [c]lay his hand upon the head of his offering, and [d]kill it *at* the door of the tabernacle of the congregation; and Aaron's sons, the priests, shall sprinkle the blood[*] upon the altar round about.

3 And he shall offer of the sacrifice of the peace-offering an offering made by fire unto the LORD; [e]the [1]fat that covereth the inwards, and all the fat that *is* upon the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the [2]caul above the liver, with the kidneys, it shall he take away.

5 And [f]Aaron's sons shall burn it on the altar [g]upon the burnt-sacrifice,[†] which *is* upon the wood that *is* on the fire: *it is* an offering made by fire, of a sweet savour unto the LORD.

6 ¶ And if his offering, for a sacrifice of peace-offering unto the LORD, [h]be *of* the flock, [1]male or female; he shall offer it without blemish.

7 If he offer a lamb for his offering, then shall he [k]offer it before the LORD.

8 And [l]he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

9 And he shall offer, of the sacrifice of the peace-offering, an offering made by fire unto the LORD; the fat thereof, *and* [m]the whole rump, it shall he take off hard by the backbone;[‡] and the fat that covereth the inwards, and all the fat that *is* upon the inwards,[§]

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* [n]the food of the offering made by fire unto the LORD.

[a] Ex. xxiv. 5. Rom. v. 1, 2. Col. i. 20. 1 John i. 3.

[b] i. 3.

[c] Ex. xxix. 10. 2 Cor. v. 21. 1 John i. 9, 10.

[d] Zech. xii. 10. Acts ii. 36-38; iii. 15, 26; iv. 10-12, 26-28.

[*] This was to be done according to the manner prescribed (Lev. i. 5). For the burnt-offering, the trespass-offering, and the peace-offering, the sprinkling of the blood of these three upon the altar was ever alike.—MAIMONIDES. It figured the sprinkling of Christ's blood, whereby we, our words and works, are sanctified before God (1 Pet. i. 2; Heb. xii. 14).—AINSWORTH.

[e] iv. 8, 9.

[1] *Suet.*

[2] *Midrif over the liver*, and *over the kidneys.*

[f] Ex. xxix. 13. 1 Sam. ii. 15, 16.

[g] vi. 12. 1 Pet. ii. 5.

[†] Here seems to be meant the daily sacrifice which was burnt every morning; after which this was to be offered, to intimate that the stated sacrifice was to take place of all others.—PATRICK.

[h] i. 2, 10. Is. lx. 7.

[1] Gal. iii. 28.

[k] Eph. v. 2. Heb. ix. 14.

[l] *See on* 2-5, 13.

[m] vii. 3; ix. 19.

[‡] The large fat tail entire, taken off close to the rump.—BOOTHROYD.

[§] That which is at the end of the muscles or hangeth upon the membranes, fixed, hard, and brittle, such as suet is made of; all which must be understood to be of such beasts as were fit for sacrifices (Lev. vii. 23, 25).—DIODATI.

[n] xxii. 25. Mal. i. 7, 12. Rev. iii. 20.

"a sweet savour unto God" (2 Cor. ii. 15). 3. If it was prepared, they might do it various ways, either bake it or fry it, or mix the flour and oil upon a plate; for the doing of each of which conveniences were provided about the tabernacle. The law was very exact even about those offerings that were least costly; to intimate the cognisance God takes of the religious services performed with a devout mind, even by the poor of his people. 4. It was to be presented by the offerer to the priest, which is called "bringing it to the Lord" (ver. 8); for the priests were God's receivers, and were ordained to other gifts. 5. Part of it was to be burnt upon the altar for a memorial, that is, in token of their mindfulness of God's bounty to them, in giving them all things richly to enjoy. It was "an offering made by fire" (ver. 2, 9). The consuming of it by fire might remind them that they deserved to have all the fruits of the earth thus burnt up, and that it was of the Lord's mercies that they were not. They might also learn, that as "meats are for the belly, and the belly for meats, so God shall destroy both it and them" (1 Cor. vi. 13), and that "man lives not by bread alone." This offering made by fire is here said to be "of a sweet savour unto the Lord;" and so are our spiritual offerings, which are made by the fire of holy love, particularly that of almsgiving, which is said to be "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. iv. 18); and (Heb. xiii. 16), "with such sacrifices God is well-pleased." 6. The remainder of the meat-offerings was to be given to the priests (ver. 3, 10). "It is a thing most holy," not to be eaten by the offerers, as the peace-offerings (which, though *holy*, were not *most holy*), but by the priests only and their families. Thus God provided that they who served at the altar, should live upon the altar, and live comfortably.—*Henry.*

LEAVEN AND HONEY FORBIDDEN.—Ver. 11. Leavened bread, and probably honey, might be offered for the use of the priests; but no part of it must be burnt on the altar (vii. 12-14; xxiii. 17, *Marg. Ref.*)—Leaven is the known emblem of pride, malice, and hypocrisy, as honey may be of sensual indulgence; and these are opposite to the believer's character, and hindrances to his fruitfulness. Christ was perfect in humility, truth, and love; his suffering life and agonising death were the opposite to worldly pleasure; and his people must follow him, and be conformed to him.—It is thought that leaven and honey were much used by the heathen in their sacrifices: but we know very little of their customs in those early ages; and afterwards, in some things, they imitated the Israelites, and in others adopted contrary observances.

SALT OF THE COVENANT.—Ver. 13. Covenants were generally ratified at an amicable feast, in which salt was always used; hence it became an emblem of friendship. Many scriptures represent reconciliation to God, and communion with him, as a feast to which the Lord invites us, and at which he ratifies his covenant with us. Salt is an emblem of incorruption; and while this use of it intimated the *perpetuity*, yea, *eternity*, of the covenant made with believers, it also represented the grace of the Holy Spirit, by which their services and worship are acceptable to God through Jesus Christ, and their example and conversation useful and edifying to mankind, in counteracting the effects of human depravity, and communicating a savour of piety around them.

PRACTICAL OBSERVATIONS.—There is that excellency in Christ, and in his mediatory work, that no types and shadows, however varied and multiplied, can adequately represent; and our dependence on him is so entire, that we must never lose sight of it in anything we do. Even our sacrifices of praise and thanksgiving, our works of mercy, charity, and righteousness, yea, every good work, must spring from his grace, and from love to him; ascend, as it were, with his sacrifice from the altar of burnt-offering, and be presented through his intercession; that "whatsoever we do in word and in deed, we may do all in the name of the Lord Jesus, giving thanks to God, and the Father by him."—*Scott.*

CHAP. III. PEACE-OFFERING.—Ver. 1. The original name for this oblation is a "sacrifice of peace" (or *peaces*, for the word is plural).—*Peace*, in Scripture, is often used for all kinds of prosperity and comfort; and the language may imply that, through the typical priesthood and atoning sacrifices, Israel would enjoy all blessings, in the favour of God dwelling among them upon a mercy-seat, while they adhered to his worship and service.—The burnt-offerings were wholly consumed on the altar; the priests had a part of the meat-offering; but the peace-offering was divided between the altar, the priests, and the offerer, and formed a kind of feast, in which the Lord and his priests and people met together.—Either male or female of the herd or flock, if without blemish, might be offered in these sacrifices, both being good for food; but pigeons or turtle-doves are not mentioned, for the division of such small creatures into the proper proportions would have been inconvenient.—The peace-offerings seem to have especially represented the application of the redemption of Christ to the heart and conscience, the communications of peace and comfort through him, and the sweet communion which his reconciled people hold with him, and with each other, in his ordinances; while "his flesh is meat indeed, and his blood is drink indeed" to their souls; and while they are enabled to exercise faith in his atonement, love and gratitude to him, and love to each other for his sake, with enlarged hearts rejoicing in each other's comfort, and communicating to one another's necessities.—The peace-offerings might likewise intimate, that all the blessings which sinners enjoy come

12 ¶ And if his offering *be* °a goat, then he shall offer it before the LORD.

13 And he shall [P]lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

14 And he shall offer thereof his offering,‖ *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: [q]*it is* the food of the offering made by fire, for a sweet savour. All [r]the fat *is* the LORD's.

17 *It shall be* [s]a perpetual statute for your generations, throughout all your dwellings, that ye [t]eat neither fat nor [u]blood.

CHAPTER IV.

1 *The sin-offering of ignorance;* 3 *for the priest;* 13 *for the congregation;* 22 *for a ruler;* 27 *and for any of the people.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, If a soul shall sin [x]through ignorance against any of the commandments of the LORD, *concerning things* [b]which ought not to be done, and shall do against any of them:*

3 If [c]the priest that is anointed do sin according to the sin of the people; then let him bring, for his sin which he hath sinned, [d]a young bullock without blemish unto the LORD [e]for a sin-offering.

4 And he shall [f]bring the bullock unto the door of the tabernacle of the congregation before the LORD; and shall [g]lay his hand upon the bullock's head, and kill the bullock before the LORD.

5 And the priest that is anointed shall [h]take of the bullock's blood, and bring it to the tabernacle of the congregation.

6 And the priest shall [i]dip his finger in the blood, and sprinkle of the blood [k]seven times before the LORD, before the vail of the sanctuary.

7 And the priest shall put *some* of the blood upon [l]the horns of the altar† of sweet incense before the LORD, which *is* in the tabernacle of the congregation; and shall pour [m]all the blood of the bullock at the bottom of the altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

8 And he shall take off from it [n]all the fat of the bullock for the sin-offering; the fat that covereth the inwards, and all the fat that *is* upon the inwards,

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

10 As it was taken off from the bullock of the sacrifice of peace-offerings; and the priest shall burn them upon the altar of the burnt-offering.

11 And °the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock‡ shall he carry forth [1]without the camp unto a clean place, where [P]the ashes are poured out, and burn him on the wood with fire: [2]where the ashes are poured out shall he be burnt.

13 ¶ And if the whole congregation of Israel sin [q]through ignorance, and the thing be hid from the eyes of the assembly, and they have done *somewhat against* any of the commandments of the LORD, *concerning things* which should not be done, and [r]are guilty;

14 When the sin, which they have sinned against it, is known, then the congregation shall offer [s]a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And [t]the elders of the congregation shall [u]lay their hands upon the head of the bullock before the LORD; and the bullock shall be killed before the LORD.

16 And [x]the priest that is anointed shall bring of the bullock's blood to the tabernacle§ of the congregation,

17 And the priest shall dip his finger *in some* of the blood, and sprinkle *it* seven times‖ before the LORD, *even* before the vail.

18 And he shall put *some* of the blood upon the horns of the altar which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the blood at the bottom of the

B.C. 1490—B.C. 1490.

° x. 16. Matt. xxv. 32, 33. Rom. viii. 3. 2 Cor. v. 21.

P *See on* 2-5. 1 Pet. ii. 24; iii. 18.

‖ The repetition of these words seems to imply that the following precepts were delivered at a different time from the preceding. We now proceed to "sin-offerings," or offerings to be made by those who had offended God, in expiation of their sins. — PATRICK.

q *See on* 11.

r iv. 8, 10. 1 Sam. ii. 15, 16. Matt. xxii. 37.

s vi. 18. Num. xix. 21.

t Deut. xxxii. 14. Neh. viii. 10.

u xvii. 10-14. Gen. ix. 4. Deut. xii. 16, 23. Matt. xxvi. 28. Acts xv. 20, 21, 29.

CHAPTER IV.

x v. 15, 17. Deut. xix. 4. Ps. xix. 12. Heb. v. 2; ix. 7.

b Gen. xx. 9. Jam. iii. 10.

* Here are three conditions of the description of sin: 1*st*, It was to be done ignorantly, unadvisedly, through surprise. 2*dly*, It was to be against *negative* precepts, or those which *forbade* something to be done. 3*dly*, It was not a sin of *words* or *thoughts*, but of *actions*—"shall *do* against any."—KIDDER.

c viii. 12; xxi. 10-12.

d ix. 2; xvi. 6, 11. Ez. xliii. 19.

e Ex. xxix. 14. Num. viii. 8. Rom. viii. 3. 2 Cor. v. 21.

f Ex. xxix. 10, 11.

g *See on* i. 4; xvi. 21. Is. liii. 6. Dan. ix. 26.

h xvi. 14, 19. Num. xix. 4. 1 John i. 7.

i viii. 15; ix. 9. Num. xix. 4.

k xiv. 16, 27; xxv. 8. Josh. vi. 4, 8.

l viii. 15; ix. 9. Ex. xxx. 1-10.

† This was done to cleanse and sanctify the altar from the uncleanness of the sinner (Lev. xvi. 19). And the altar of incense figuring Christ's mediation for us when we pray in his name (Ex. xxx. 6), this rite signified how, by faith in the blood of Christ, our prayers are acceptable unto God, and our infirmities forgiven and purged. — AINSWORTH.

m v. 9; viii. 15. Eph. ii. 13.

n *See on* iii. 3-5, 9-11, 14-16.

o vi. 30; viii. 14-17. Num. xix. 5. Ps. ciii. 12. Heb. xiii. 11-13.

‡ It was to be carried, skin and all, without being dissected, out of the camp, and there to be burnt in a fire on the ground. This was to signify that the offerer was in a perfect state of guilt, unfit to communicate with God; and that, like the offering itself, he deserved to be excluded from the society of his people, till he was reconciled by this sacrifice made in his stead; and thus Christ, who was made a sin-offering for us, suffered "without the camp," that is, "without the gate" of Jerusalem, of whose expiation for us this offering was a type and figure (Heb. xiii. 11, 12).—PYLE.

1 *To without the camp.*

P vi. 10, 11.

2 *At the pouring out of the ashes.*

q *See on* 1, 2. Num. xv. 24, 29. Josh. vii. 24-26. 1 Tim. i. 13. Heb. x. 26-29.

r v. 5, 17. Ezra x. 19. Hos. v. 15, *marg.* 1 Cor. xi. 27.

s *See on* 3.

t Ex. xxiv. 1, 9. Num. xi. 16, 25. Deut. xxi. 3-9.

u *See on* 4; i. 4; xvi. 21.

x *See on* 5-12. Heb. ix. 12-14.

§ This was not allowed in other sacrifices, and shewed the diligence on the priest's part, and the favour on God's, in obtaining the expiation of this sin. —POOLE.

‖ Seven is, among the Hebrews, called "the number of perfection." It is used to denote completeness, fulness, or perfection. Sometimes it means a large number. — GREENFIELD.

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through the sacrifice of Christ; and that the greatest sweetness, even of temporal mercies, arises from receiving them as the fruit of his atonement and the pledges of his love, and sharing them with his people. They were voluntary oblations, either in the performance of a vow in acknowledgment of mercies received, in seeking some special blessing from God, or in expressing love to his worship, his priests, and people.—*Scott.*

BLOOD AND FAT FORBIDDEN.—Ver. 16. A general rule laid down, that "all the fat is the Lord's," and a law made thereupon, that they "should eat neither fat nor blood," no, not in their private houses (ver. 17). 1. As for the *fat*, it is not meant of that which is interlarded with the meat—*that* they might eat (Neh. viii. 10)—but the fat of the inwards, the suet, which was always God's part out of the sacrificed beasts; and therefore they must not eat of it—no, not out of the beasts that they killed for their common use. Thus would God preserve the honour of that which was sacred to himself. They must not only not feed upon that very fat which was to be the food of the altar, but not upon any like it, lest the "table of the Lord" (as the altar is called), if something were not reserved peculiar to it, should become contemptible, and "the fruit thereof, even its meat, contemptible" (Mal. i. 7, 12). 2. The *blood* was universally forbidden likewise, for the same reason that the fat was, because it was God's part of every sacrifice. The heathen drank the blood of their sacrifices; hence we read of their "drink-offerings of blood" (Ps. xvi. 4). But God would not permit the blood that made atonement to be used as a common thing (Heb. x. 29).—*Henry.*

CHAP. IV. SIN-OFFERING FOR A PRIEST.—Ver. 1. "If a soul sin;" that is, "if any person sin." The soul is indeed the agent, the body only the instrument in committing sin: it must, however, be allowed that this exact precision is not observed in the language of the Scriptures.—The "sin-offering" seems to have been appointed for such violations of express prohibition, when ignorantly and heedlessly fallen into (especially in those things which more immediately related to the worship of God), as, if committed *presumptuously*, were punishable with death. "The priest that is anointed" is generally supposed to mean the high priest, who was most solemnly anointed; and, as he was the typical mediator between God and the people, and their appointed representative, the whole nation was more immediately concerned in his transgression than in that of the other priests, who (if not here included) were under the same law in this respect as the common Israelites. If the high priest were so ignorant of the Divine law as to violate some express precept unwittingly, he must be very criminally negligent, and would be likely to mislead the people also: his crime, therefore, was peculiarly heinous.—The same original word is rendered both *sin* and *sin-offering* (Dan. ix. 24); and this remark may throw light on some passages in the New Testament (Rom. viii. 3; 2 Cor. v. 21). The high priest himself, if he were exclusively meant in this law, was required to kill the sin-offering, and to perform the several ceremonies here instituted. This might tend to awaken his conscience the more to a sense of his guilt. Laying his hand on the head of the innocent animal, as confessing his sin, and transferring to it his guilt, or desert of death, then shedding its blood, and witnessing its dying agonies, and afterwards sprinkling the atoning blood seven times before the vail, and applying it to the horns of the golden altar, evinced that this offence, though committed ignorantly, had polluted all his services; nor could anything which he did be profitable, either to himself or the people, except it were expiated by the blood of the sin-offering. The sevenfold sprinkling, which was only used in extraordinary cases, shewed the difficulty of atoning for his heinous crime.

SIN-OFFERING FOR THE CONGREGATION.—Ver. 13. The sin of the whole congregation required the same expiation as that of the high priest. By a *criminal oversight* or misconstruction of the law, it might happen that some prohibition of the ceremonial institutions should be generally violated, and thus become the sin of the nation at large, even when the worship at the sanctuary was regularly maintained, and idolatry carefully shunned; and in this case, when the error was discovered, the national sin-offering was appointed.—The elders (who are distinguished from the congregation) were directed to lay their hands on this sacrifice, as confessing their sin and the sin of the people, and typically laying the guilt upon the animal; not only as the representatives of the nation, but also as the principals in the crime, who had misled the people. It is not said who should slay the sacrifice; but probably this was done by one of the elders, or perhaps of the priests, as the part of the high priest is separately mentioned. The other ceremonies exactly accord with those of the high priest's sin-offering.—*Scott.*

SIN-OFFERING FOR THE RULER.—Ver. 22. Observe here, 1. That God takes notice of, and is displeased with, the sins of rulers. They who have power to call others to account, are themselves accountable to the Ruler of rulers; for as high as they are, there is a higher than they. This intimated, in that *here only* the commandment

altar of the burnt-offering, which *is at* the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-offering, so shall he do with this: and the priest shall make an [y]atonement for them, and it shall be forgiven them.

21 And he shall carry forth the bullock without the camp,¶ and burn him as he burned the first bullock: it *is* [z]a sin-offering for the congregation.

22 ¶ When a [a]ruler* hath sinned, and [b]done *somewhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be done, and is guilty;

23 Or [c]if his sin, wherein he hath sinned, come to his knowledge; he shall bring his offering, [d]a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it [e]in the place where they kill the burnt-offering before the LORD: [f]it *is* a sin-offering.

25 And the priest shall take of the blood of the sin-offering with his finger, and [g]put *it* upon the horns of the altar of burnt-offering, and shall pour out his blood at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as [h]the fat of the sacrifice of peace-offerings: and the priest shall make [i]an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if [j]any one† of the [k]common [k]people sin through ignorance, while he doeth *somewhat against* any of the commandments of the LORD, *concerning things* which ought not to be done, and be guilty;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats,‡ [l]a female without blemish, for his sin which he hath sinned.

29 And he shall [m]lay his hand upon the head of the sin-offering, and slay the sin-offering in the place of the burnt-offering.

30 And the priest shall take of the blood thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

31 And he shall take away [n]all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar for [o]a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring [p]a lamb for a sin-offering, he shall bring it a female [q]without blemish.

33 And [r]he shall lay his hand upon the head of the sin-offering, and slay it for a sin-offering in the place where they kill the burnt-offering.

34 And the priest shall take of the blood of the sin-offering with his finger, and put *it* upon [s]the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings; and the priest shall burn them upon the altar, [t]according to the offerings made by fire unto the LORD: and the priest shall make an atonement§ for his sin that he hath committed, and it shall be forgiven him.‖

CHAPTER V.

1 *Of him that concealeth his knowledge in touching of an unclean thing;* 4 *or in making an oath.* 14 *The trespass-offering in sacrilege;* 17 *and in sins of ignorance.*

AND if [a]a soul sin, and [b]hear the voice of swearing, and *is* a witness,* whether he hath seen or known *of it;* if he do not utter *it*, then he shall [c]bear his iniquity.

2 Or if a soul [d]touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and *if* it be hidden from him; he also shall be unclean, and guilty.

3 Or if he touch [e]the uncleanness of man, whatsoever uncleanness *it be* that a man shall be

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[y] v. 6; vi. 7; xii. 8. Rom. v. 11. Gal. iii. 13. Heb. i. 3; ii. 17; ix. 14; x. 10-12. 1 John i. 7; ii. 2.

¶ The burning of these sacrifices "without the camp" is to be understood as typical not only of Christ's suffering "without the gate" of Jerusalem, but probably also of his suffering for the salvation of the Gentiles (who were without the camp of Israel) as well as for the Jews.—PATRICK.

[z] 2 Chr. xxix. 21-24. Matt. xx. 28. 2 Cor. v. 21. 1 Tim. ii. 5, 6.

[a] Ex. xviii. 21. Num. xvi. 2.

* So in Ez. xlvi. 2, 4, &c., the offerings of the prince are distinct from those of the people of the land.—AINSWORTH.

[b] *See on* 2, 13.

[c] 2 Kings xxii. 10-13.

[d] ix. 3; xxiii. 19. Rom. viii. 3.

[e] i. 11; vi. 25; vii. 2.

[f] *See on* 3, 21.

[g] viii. 15; ix. 9; xvi. 18. Heb. ix. 22.

[h] *See on* iii. 5; vi. 20-30.

[i] *See on* 20. Num. xv. 28.

[j] *Any soul.*

† The sacrifice here following is for any one sin. If many sins be committed at once, there must, by proportion, so many sin-offerings be brought. — AINSWORTH.

[k] *People of the land.*

[l] *See on* 2, 13.

‡ This is the sacrifice appointed of God, which, therefore, the sinner might not alter, or bring any other instead thereof; though, for some other sins, if he were poor, and not able, he might bring a lesser sacrifice (Lev. v. 7, 11).—AINSWORTH.

[l] Gal. iii. 28.

[m] *See on* 4, 15, 24. Heb. x. 4-14.

[n] iii. 14.

[o] iii. 5. Matt. iii. 17. Eph. v. 2. 1 Pet. ii. 4, 5.

[p] John i. 29. 1 Pet. i. 19, 20.

[q] Eph. v. 27. Heb. ix. 14. 1 Pet. ii. 22; iii. 18.

[r] *See on* 4, 29-31.

[s] John xvii. 19.

[t] *See on* iii. 5.

§ It should be well remembered, that none of these sacrifices had in themselves any value sufficient to clear the sinner, and procure his forgiveness from God; they were only, by the mercy of God, instituted and accepted as a sign of the offender's repentance, and designed as figurative representations of a more full and perfect expiation to be hereafter made by Christ the Messiah, for the sins of mankind.—PYLE.

‖ The best comment on this chapter is given in Heb. v. We are there directed to view Christ as here prefigured. The priest and the congregation, the ruler and the people have proposed but one and the same remedy. This great High Priest suits all and every individual of the Lord's chosen ones. Oh! the rapturous thought! the Son of God was made a High Priest, not so much for his wisdom and power, though both these and every other Divine attribute were his, and became needful for his Almighty office, but for his boundless mercy, and because he could have compassion on the ignorant and them that are out of the way.—HAWKER.

CHAPTER V.

[a] iv. 2. Ez. xviii. 4, 20.

[b] Ex. xxii. 11. Matt. xxvi. 63.

* It was the custom in those times and countries, for judges and magistrates to demand of accused persons, or witnesses in any cause, in the name of God, to speak the truth. And this laid the same obligations on them that the administering of an oath in our country does now. (See instances in 1 Kings xxii. 16; 2 Chr. xviii. 15, &c.)—PYLE.

[c] vii. 18; xix. 8. Num. ix. 13. 1 Pet. ii. 24.

[d] vii. 21; xi. 24, 28, 31, 39. 2 Cor. vi. 17.

[e] xiii. 45, 46; xv.; xxii. 4-6.

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transgressed is said to be the "commandment of the Lord his God" (ver. 22). He is a prince to others, but let him know the Lord is a God to him. 2. The sin of the ruler, which he committed through ignorance, is supposed afterwards to come to his knowledge (ver. 23), which must be either by the check of his own conscience, or by the reproof of his friends, both which we should all, even the best and greatest, not only submit to, but be thankful for. What we have done amiss, we should be very desirous to come to the knowledge of. "That which I see not, teach thou me, and shew me wherein I have erred," are prayers we should put up to God every day; that though through ignorance we fall into sin, we may not through ignorance lie still in it. 3. The sin-offering for a ruler was to be "a kid of the goats," not a bullock as for the priest and the whole congregation, nor was the blood of his sin-offering to be brought into the tabernacle, as of the other two, but it was all bestowed upon the brazen altar (ver. 25); nor was the flesh of it to be burnt, as that of the other two, without the camp; which intimated that the sin of a ruler, though worse than that of a common person, yet was not so heinous, nor of such pernicious consequence, as the sin of the high priest or of the whole congregation. A kid of the goats was sufficient to be offered for a ruler, but a bullock for a tribe; to intimate that the ruler, though *major singulis—greater than each*, was *minor universis—less than the whole.* It is bad when great men give ill examples, but worse when all men follow them. 4. It is promised that the atonement shall be accepted, and the sin forgiven (ver. 26), to wit, if he repent and reform; for otherwise, God sware concerning Eli, a judge in Israel, that the iniquity of his house should not be purged with sacrifice nor offering for ever (1 Sam. iii. 14).

SIN-OFFERING FOR AN INDIVIDUAL.—Ver. 27. Here is the law of the sin-offering for a common person, which differs from that for a ruler only in this, that a private person might bring either a kid or a lamb, a ruler only a kid, and that for a ruler must be a male, for the other a female: in all the circumstances of the management of the offering they agreed. Observe, 1. The case supposed: "If any one of the common people sin through ignorance" (ver. 27). The prophet supposes that they were not so likely as the great men to "know the way of the Lord, and the judgment of their God" (Jer. v. 4), and yet, if they sin through ignorance, they must bring a sin-offering. *Note*, Even sins of ignorance need to be atoned for by sacrifice. To be able to plead *when* we are charged with sin, that we did it ignorantly and through the surprise of temptation, will not bring us off, if we be not interested in that great plea, "Christ hath died," and entitled to the benefit of that. We have all need to pray, with David (and he was a ruler), to be cleansed from "secret faults," the errors which we ourselves do not understand, or are not aware of (Ps. xix. 12). 2. That the sins of ignorance committed by a single person, a common, obscure person, did require a sacrifice; for as the greatest are not above the censure, so the meanest are not below the cognisance of the Divine justice. None of the common people, if offenders, were overlooked in a crowd. 3. That a sin-offering was not admitted only, but accepted even from one of the common people, and an atonement made by it (ver. 31, 35). Here rich and poor, prince and peasant, meet together; they are both alike welcome to Christ, and to an interest in his sacrifice upon the same terms (see Job xxxiv. 19). From all these laws concerning the sin-offerings we may learn, (1.) To hate sin, and to watch against it. This is certainly a very bad thing, to make atonement for which so many innocent and useful creatures must be slain and mangled thus. (2.) To value Christ, the great and true sin-offering, whose blood cleanses from all sin, which it was not possible that the "blood of bulls and of goats should take away. Now if any man sin, Christ is the propitiation" (1 John ii. 1, 2), not for Jews only, but for Gentiles: and, perhaps, there was some allusion to this law concerning sacrifices for sins of ignorance in that prayer of Christ's, just when he was offering up himself a sacrifice, "Father, forgive them, for they know not what they do."—*Henry.*

CHAP. V. TRESPASS-OFFERING.—Ver. 1. The difference between the sin-offering for the high priest or the whole congregation, and that for the ruler or a common Israelite, was briefly noted in the former chapter, and the distinction between the latter *sin-offering* and the *trespass-offering* should here be clearly and precisely stated. But few things have more perplexed commentators; and the discordant, and even opposite, sentiments of the most learned and laborious critics yield little satisfaction, at least to the author's mind. It is evident, on the one hand, that the two words, translated *sin-offering* and *trespass-offering*, are often used for each other, as the attentive reader, even of the translation, may observe; yet, on the other hand, the marginal references shew that these are frequently mentioned as distinct kinds of sacrifice, and, indeed, the blood of the sin-offering was put on the horns of the altar, while that of the trespass-offering was sprinkled about the altar (ver. 9; chap. iv. 25, 30). The word rendered "trespass-offering" signifies also *trespass* (as that rendered "sin-offering" signifies also *sin*), which is a strong proof that the guilt or liableness to punishment was typically translated from the offender to the innocent animal that was to be sacrificed. The root whence it is derived signifies *to be guilty*, with reference either to *actual criminality* or to *the consciousness of that criminality*; and the same word is used when the prophet says, "Thou shalt make his soul an *offering*

defiled withal, and it be hid from him; when he knoweth *of it*, then he shall be guilty.

4 Or if a soul swear, pronouncing with *his* lips [r]to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guilty in one of these.

5 And it shall be, when he shall be guilty in one of these *things*, that he shall [s]confess that he hath sinned in that *thing*.

6 And he shall bring his [h]trespass-offering unto the LORD,† for his sin which he hath sinned, a female from the flock, a lamb, or a kid of the goats, for a sin-offering; and the priest shall make an atonement for him concerning his sin.

7 And [i]if [l]he be not able to bring a lamb, then he shall bring, for his trespass which he hath committed, [k]two turtle-doves, or two young pigeons, unto the LORD; [l]one for a sin-offering, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-offering first, and wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall [m]sprinkle of the blood of the sin-offering upon the side of the altar; and the [n]rest of the blood shall be wrung out at the bottom of the altar: it *is* a sin-offering.

10 And he shall offer the second *for* a burnt-offering, according to the [2]manner; and the priest shall make an atonement for him, for his sin which he hath sinned, and it shall be forgiven him.

11 But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned shall bring for his offering the tenth part of an ephah‡ of [o]fine flour for a sin-offering: he shall put [p]no oil upon it, neither shall he put *any* frankincense thereon; § [q]for it *is* a sin-offering.

12 Then shall he bring it to the priest, and the priest shall take his handful of it, *even* [r]a memorial thereof, and burn *it* on the altar, [s]according to the offerings made by fire unto the LORD: it *is* a sin-offering.

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* [t]shall be the priest's, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a trespass, and sin through ignorance, [u]in the holy things of the LORD; then he shall bring for his trespass unto the LORD [x]a ram without blemish out of the flocks, with [y]thy estimation by shekels of silver,‖ after [z]the shekel of the sanctuary, for a trespass-offering.

16 And he shall [a]make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: [b]and the priest shall make an atonement for him with the ram of the trespass-offering,¶ and it shall be forgiven him.

17 ¶ And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; [c]though he wist *it* not, yet is he guilty, and shall bear his iniquity.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, [d]for a trespass-offering, unto the priest: and the priest shall make an atonement for him concerning his ignorance wherein he erred, and wist *it* not; and it shall be forgiven him.

19 It *is* a trespass-offering: he hath certainly [e]trespassed against the LORD.

CHAPTER VI.

1 *The trespass-offering for sins done wittingly.* 19 *The offering at the consecration of a priest.*

AND the LORD spake unto Moses, saying,

2 If a soul sin, and [a]commit a trespass against the LORD,* and [b]lie unto his neighbour [c]in that which was delivered him to keep, or [1]in fellowship, or in a thing taken away by violence, or hath [d]deceived his neighbour;

3 Or [e]have found that which was lost, and lieth concerning it, and [f]sweareth falsely; in any of all these that a man doeth, sinning therein:

4 Then it shall be, [g]because he hath sinned, and is guilty,† that he shall restore that [h]which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

5 Or all that about which he hath sworn falsely; he shall even [i]restore it in the principal,

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[f] Josh. ii. 14. Ec. v. 2-6. Matt. xiv. 7, 9. Acts xxiii. 12.
[r] Num. v. 7. 1 John i. 8-10.
[s] vii. 1-7. Num. vi. 12. Ez. xliii. 13; xlvi. 20.
† This law served very effectually to maintain the honour of oaths, inasmuch as every oath, however inconsiderate, or unlawful, or impossible, was considered so far obligatory that it was necessary to expiate its non-fulfilment by an offering; and it was, at the same time, the best possible means of weaning the people from rash oaths, because the man who had become addicted to that unbecoming practice would find himself too frequently obliged, either to keep his oaths, how great soever the inconvenience, or else to make offerings for their atonement.—MICHAELIS.
[h] xii. 8. 2 Cor. viii. 12. Jam. ii. 5, 6.
[i] *His hand cannot reach to the sufficiency of a lamb.*
[k] i. 14, 15. Matt. iii. 16. Luke ii. 24.
[l] ix. 3; xvi. 5. Heb. x. 6-10.
[m] *See on* i. 5; iv. 25; viii. 2.
[n] iv. 7, 18, 25.
[2] *Ordinance.*
‡ It must have been a great satisfaction to the poor, to find that so small and easy an offering would as effectually make their peace with God as if they had been in a condition to bring oblations of greater value. Besides, this plainly shewed them that the intrinsic value of the offering was nothing, and admonished them of the necessity of a sacrifice infinitely more efficacious.—BIBLIOTH. BIBL.
[o] Num. viii. 13; xv. 4-9.
[p] Num. v. 15.
§ The sin-offering was to be offered without oil or frankincense, as an intimation that sin is most displeasing to God.—KIDDER.
[q] 2 Cor. v. 21.
[r] ii. 2, 9; vi. 15. Acts x. 4.
[s] i. 9, 13; ii. 9; iv. 35.

[t] ii. 3, 10; vii. 6. 1 Sam. ii. 28. 1 Cor. ix. 13.
[u] xxii. 1-16. Deut. xii. 5-12; xxvi. 1-15.
[x] vi. 6. Ezra x. 19.
[y] xxvii. 2-8.
‖ At least two shekels, as the Jewish doctors observe. Besides his sacrifice, he was to make satisfaction in money, according as the priest should estimate the damage.—PATRICK.
[z] Ex. xxx. 13.
[a] Ex. xxii. 1, 3, 4.
[b] Heb. ix. 13, 14.
¶ The trespass-offering, though in many things like the sin-offering, yet in other things differed from it. 1. A female was allowed in a sin-offering, but a male was required in the trespass-offering (compare chap. iv. 28 with chap. vi. 6). 2. The blood of the sin-offering was to be put upon the horns of the altar (chap. iv. 34); that of the trespass-offering to be sprinkled round about the altar (chap. vii. 2). 3. The sin-offering was sometimes offered for the whole congregation (chap. iv. 13); the trespass-offering was for a single person.—KIDDER.
[c] Ps. xix. 12.
[d] vi. 6.
[e] Ezra x. 2.

CHAPTER VI.

[a] v. 15, 19.
* *Against the Lord*, not only in general, for so every sin against man is against the Lord; but in a more special sense, because this was a violation of human society, whereof God is the author (see Num. v. 6); and because it was a secret sin of which God alone was the witness and judge (see Acts v. 4); and because God's name was abused in it by perjury (v. 3).—POOLE.
[b] Gen. xxvi. 7.
[c] Ex. xxii. 7-10.
[1] *In dealing.* Heb. *In putting of the hand.*
[d] Prov. xxiv. 28.
[e] Ex. xxiii. 4.
[f] Ex. xxii. 9-11.
[g] iv. 13-15; v. 3, 4.
† In the judgment of his own conscience, and by the confession of his lips; for, if the injury was proved upon him without his own confession, the penalty was greater.—BIBLIOTH. BIBL.
[h] Gen. xxi. 25.
[i] Ex. xxii. 1, 4.

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for sin," or a *trespass-offering* (Isa. liii. 10). But this does not shew the nature of the trespass-offering, or how it differed from the sin-offering. In general, neither of them were voluntary oblations, as the peace-offerings and many of the burnt-offerings were, but some of the sin-offerings were appointed at stated seasons, and others were required in particular cases, while all the trespass-offerings were occasional. The *sin-offering* seems to have been the expiation of offences committed, in matters of religion, from a mistake or inadvertency *respecting the law*. But the *trespass-offerings* were required for the casual deviations from the ritual law, when known through *inattention or surprise*, or for crimes committed against the moral precepts which implied injustice to men. In short, all the cases in which trespass-offerings were appointed may be referred to the following heads: First, Transgressions of the ritual law by oversight or surprise. When a man discovered his offence in this case, he was required to bring a trespass-offering, as guilty and needing an atonement and forgiveness from God (ver. 2, 3). The trespass-offering of the leper seems to have been of this nature; for amidst the various and exact rules laid down for his conduct, it could hardly be supposed that he had never once deviated from any of them, at least by oversight (chap. xiv. 12); and that required in a particular case of the Nazarite was evidently of this kind (Num. vi. 9-12). Secondly, Such as were appointed when a man had violated the moral law in some particular, which was injurious to his neighbour, even if he had sinned wilfully and knowingly, provided some circumstances in the case exempted him from punishment by the magistrate. Thirdly, Such as were required where an inadvertent infringement of a moral precept, of the first table, might also prove injurious to man. Lastly, Such as were appointed for trespasses inadvertently committed in holy things, which violated both the ritual and moral law, and were a robbery of God and an injustice to the priests (ver. 15-19; Mal. iii. 8, 9). The burnt-offerings were typical atonements for sin in general, especially against the moral law; but these were superadded on particular occasions.—*Scott.*

POVERTY NO EXCUSE.—Ver. 7-11. Provision is here made for the *poor* of God's people, and the pacifying of *their* consciences under the sense of guilt. Those that were not able to bring a lamb might bring for a *sin-offering* a pair of *turtle-doves* or *two young pigeons*; nay, if any were so extremely poor that they were not able to procure those so often as they would have occasion, they might bring a pottle of fine flour, and that should be accepted. Thus the expense of the sin-offering was brought lower than that of any other offering, to teach us that no man's poverty shall ever be a bar in the way of his pardon. The poorest of all may have atonement made for them if it be not their own fault. Thus the poor are *evangelised*, and no man shall say that he had not wherewithal to bear the charges of a journey to heaven.—*Henry.*

SINS OF IGNORANCE.—Ver. 15. If, upon recollection, a man was led to suspect that he had eaten, or otherwise used, some portion of that which was allotted to the priests, and which God had forbidden others to partake of: but yet he could not be certain whether this had actually been the case or not. This construction is gathered from the variety of terms used about it—"his ignorance wherein he erred, and wist (or *knew*) it not." It is therefore called the *doubtful offering*. Yet the man must consider himself as guilty, and burdened with the suspected iniquity, till he had brought his trespass-offering and made restitution, according to the estimation of the priest, though without adding the fifth part. This would serve to render the people more circumspect in such things. As the offences in these latter instances were more complicated than in those of the former part of the chapter, a more valuable trespass-offering was required. The last clause may be rendered a "trespass-offering certainly unto the LORD;" that is, by all means, in this doubtful case, let him take the surest course, and bring his trespass-offering to the Lord.—*Scott.*

CHAP. VI. DAILY BURNT-OFFERING.—Ver. 8. In these verses we have the law of the burnt-offering, as far as it was the peculiar care of the priests. The daily sacrifice of a lamb, which was offered morning and evening for the whole congregation, is here chiefly referred to. 1. The priest must take care of the ashes of the burnt-offering, that they be decently disposed of (ver. 10, 11). He must clear the altar of them every morning, and put them on the east side of the altar, which was furthest from the sanctuary—this he must do in his linen garment, which he always wore when he did any service at the altar; and then he must shift himself, and put on other garments, either such as were his common wear, or (as some think) other priestly garments less honourable, and must "carry the ashes unto a clean place without the camp." Now (1.) God would have this done for the honour of his altar, and the sacrifices that were burnt upon it. Even the ashes of the sacrifice must be preserved, to testify the regard God had to it; by the burnt-offering *he* was honoured, and therefore thus *it* was honoured. And some think that this care which was taken of the ashes of the sacri-

and shall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, in the day [2]of his trespass-offering.

6 And he shall bring his trespass-offering unto the LORD, [k]a ram without blemish out of the flock, with thy estimation. for a trespass-offering, unto the priest:

7 And the priest shall [l]make an atonement for him before the LORD;‡ and it shall be forgiven him, for any thing of all that he hath done, in trespassing therein.

8 ¶ And the LORD spake unto Moses, saying,§

9 Command Aaron and his sons, saying, This *is* the law of [m]the burnt-offering: It *is* the burnt-offering, [s]because of [n]the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

10 And the priest shall put on his [o]linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath [p]consumed with the burnt-offering on the altar, and he shall put them [q]beside the altar.

11 And he shall [r]put off his garments, and put on other garments, and carry forth the ashes [s]without the camp unto a clean place.

12 And [t]the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall [u]burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings.

13 The fire shall ever be burning‖ upon the altar; it shall never go out.

14 ¶ And this *is* the law of [x]the meat-offering: The sons of Aaron shall offer it before the LORD, before the altar.

15 And he shall take of it his handful, of the flour of the meat-offering, and of the oil thereof, and all the frankincense which *is* upon the meat-offering, and shall burn *it* upon the altar *for* a sweet savour, *even* [y]the memorial of it, unto the LORD.

16 And [z]the remainder thereof shall Aaron and his sons eat: with [a]unleavened bread [b]shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

17 It shall not be [c]baken with leaven. I have given it *unto them for* their portion of my offerings made by fire: [d]it *is* most holy, as *is* the sin-offering, and as the trespass-offering.

B.C. 1490—B.C. 1490.

[2] *Of his being found guilty.* Heb. *Of his trespass.*

[k] v. 15, 18. Is. liii. 10, 11.

[l] iv. 20, 26. Mic. vii 18.

‡ The offender was not to think he was cleared by making restitution, and adding the fifth part, whereby his neighbour might be satisfied. But this sacrifice was necessary for his expiation, without which no satisfaction was made to the Divine Majesty.—PATRICK.

§ This verse begins the twenty-fifth section of the law, where the inspired writer enters upon a new subject: the former part of the book being intended for the instruction of the *people* relative to the several sacrifices to be brought; but this for the instruction of the *priests* respecting some particulars of their official services.—GILL.

[m] *See on* i. Num. xxviii. 3.

[s] *For the burning.*

[n] 12, 13.

[o] Ex. xxviii. 40-43. Rev. vii. 13.

[p] Num. xvi. 21, 35.

[q] i. 16.

[r] xvi. 23, 24.

[s] iv. 12, 21. Heb. xiii. 11-13.

[t] Num. iv. 13, 14.

[u] Ex. xxix. 38-42.

‖ It can admit of little doubt, that the perpetual sacred fires of the heathens, whether Persians, Greeks, Romans, Indians, &c., were copied from this Divine original amongst the Jews. The antiquity of sacred fires among the Greeks and Romans is well known. Theophrastus informs us, that this rite of burning perpetual fire to the gods had formed a part of their worship from time immemorial, being used as an expressive symbol or figure of their immortality. The sacred fire among the Persians was viewed with such superstitious regard, that if ever it were extinguished they would only rekindle it by fire lighted up from the sun. — BIBLIOTH. BIBL.

[x] *See on* ii. 1, 2.

[y] *See on* ii. 2, 9.

[z] ii. 3, 10.

[a] Ex. xii. 8.

[b] x. 12, 13.

[c] 1 Pet. ii. 22.

[d] Ex. xxix. 33, 34, 37.

[e] xxi. 21, 22. Num. xviii. 10.

[f] *See on* iii. 17.

[g] Ex. xxix. 37. Hag. ii. 12-14. 1 Pet. i. 16; ii. 9.

[h] Num. xviii. 26-32. Heb. v. 1; viii. 3, 4.

[i] v. 11. Ex. xvi. 36.

[k] ii. 1, &c.

[l] ii. 5. 1 Chr. ix. 31.

[m] Deut. x. 6. Heb. vii. 23.

[n] Ex. xxix. 22-25.

[o] ii. 10.

¶ In the people's offerings the priest took his share with the altar as for a recompense to his service which he did the people, and could not take place when he offered for himself.—DIODATI.

[p] *See on* iv. 3, &c.

[q] i. 3, 5, 11; iv. 33.

[r] xxi. 22.

[s] x. 17, 18. Ez. xliv. 29. Hos. iv. 8.

[t] Ex. xxvii. 9-18; xl. 33. Ez. xlii. 3.

[u] Ex. xxix. 37; xxx. 29. Hag. ii. 12.

[x] *Upon any garment.*—Upon the priest's garment; for it was he only that sprinkled it, and in so doing he might easily sprinkle his garments. The washing of them was partly out of reverence to the blood of sacrifices, which hereby was kept from profane or common touch, and partly that such garments might be decent and fit for sacred administration.—POOLE.

[x] xi. 32. 2 Cor. vii. 1, 11.

[y] xv. 12. Heb. ix. 9, 10.

† Nothing could so easily sink into this, being a solid metal; but whatsoever stuck to it might be rubbed out and cleansed by washing. From this verse, compared with other places, it seems apparent that nothing was roasted in the sanctuary, but only boiled.—PATRICK.

[z] *See on* 18.

[a] iv. 3-21. Heb. ix. 11; xiii. 11.

‡ *And no sin-offering.*—Rather, *But* no sin-offering.—PATRICK.

CHAPTER VII.

[a] v.; vi. 1-7. Num. vi. 12.

[b] vi. 17; xxi. 22.

[c] i. 3, 5; iv. 24, 29; vi. 25.

* *The place*—the north side of the altar (Lev. i. 11), figuring the place where Christ, our sin and trespass offering, should be killed for us.—AINSWORTH.

18 [e]All the males among the children of Aaron shall eat of it. [f]*It shall be* a statute for ever in your generations concerning the offerings of the LORD made by fire: [g]every one that toucheth them shall be holy.

19 ¶ And the LORD spake unto Moses, saying,

20 This *is* [h]the offering of Aaron, and of his sons, which they shall offer unto the LORD, in the day when he is anointed; [i]the tenth part of an ephah of fine flour for [k]a meat-offering perpetual, half of it in the morning, and half thereof at night.

21 [l]In a pan it shall be made with oil; *and when it is* baken, thou shalt bring it in: *and* the baken pieces of the meat-offering shalt thou offer *for* a sweet savour unto the LORD.

22 And the priest of his sons, that [m]is anointed in his stead, shall offer it: *it is* a statute for ever unto the LORD; it shall be [n]wholly burnt.

23 For every meat-offering for the priest shall be wholly burnt: [o]it shall not be eaten.¶

24 ¶ And the LORD spake unto Moses, saying,

25 Speak unto Aaron and to his sons, saying, This *is* [p]the law of the sin-offering: [q]In the place where the burnt-offering is killed shall the sin-offering be killed before the LORD: [r]it *is* most holy.

26 [s]The priest that offereth it for sin shall eat it; in the holy place shall it be eaten, in the [t]court of the tabernacle of the congregation.

27 Whatsoever shall [u]touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment,* thou shalt [x]wash that whereon it was sprinkled in the holy place.

28 But [y]the earthen vessel wherein it is sodden shall be broken: and if it be sodden in a brazen pot,† it shall be both scoured, and rinsed in water.

29 [z]All the males among the priests shall eat thereof: it *is* most holy.

30 And [a]no sin-offering,‡ whereof *any* of the blood is brought into the tabernacle of the congregation, to reconcile *withal* in the holy *place*, shall be eaten; it shall be burnt in the fire.

CHAPTER VII.

1 *The law of the trespass-offering,* 11 *and of the peace-offerings.* 22 *The fat,* 26 *and the blood are forbidden.*

LIKEWISE this *is* [a]the law of the trespass-offering: [b]it *is* most holy.

2 [c]In the place* where they kill the burnt-offering shall they kill the trespass-offering: and

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fice typified the burial of our Saviour; his dead body (the ashes of his sacrifice) was carefully laid up in a garden, in a new sepulchre, which was a "clean place." It was also requisite that the altar should be kept as clean as might be, the fire upon it would burn the better; and it is decent in a house to have a clean fireside. (2.) God would have the priests themselves to keep it so, to teach them and us to stoop to the meanest services for the honour of God and of his altar. The priest himself must not only kindle the fire, but clean the hearth, and carry out the ashes. God's servants must think nothing below them but sin. 2. The priest must take care of the fire upon the altar, that that should be kept "always burning." This is much insisted on here (ver. 9, 12); and this express law is given (ver. 13), "The fire shall ever be burning upon the altar, it shall never go out." We may suppose that no day passed without some extraordinary sacrifices, which were always offered between the morning and evening lamb: so that from morning to night the fire on the altar was kept up of course. But to preserve it "all night unto the morning" (ver. 9) required some care. Those that keep good houses never let their kitchen fire go out; therefore God would thus give an instance of his good housekeeping. The first fire upon the altar came "from heaven" (chap. ix. 24), so that by keeping that up continually with constant supply of fuel, all their sacrifices, throughout all their generations, might be said to be consumed with that fire from heaven, in token of God's acceptance. If, through carelessness, they should ever let it go out, they could not expect to have it so kindled again. Accordingly, the Jews tell us, that the fire never did go out upon the altar till the captivity in Babylon. This is referred to (Isa. xxxi. 9), where God is said "to have his fire in Zion, and his furnace in Jerusalem." By this law we are taught to keep up in our minds a constant disposition to all acts of piety and devotion, and habitual affection to divine things, so as to be always ready to every good word and work. We must not only not "quench the Spirit," but we must "stir up the gift" that is in us. Though we be not always sacrificing, yet we must keep the fire of holy love always burning; and thus we must pray always.—*Henry.*

OFFERING OF AARON AND HIS SONS.—Ver. 20. This oblation seems to have been required of the high priest alone, "*from* the day in which he was anointed," every morning and evening as long as he continued in that office; and then in like manner of his successor: for "by the sons of Aaron" may be understood his descendants and successors in the high priesthood, in their generations. Perhaps the words "anointed in his stead," may signify, not only the person who succeeded to the high priesthood when the high priest died, but also the next in succession, as anointed to officiate in his stead while living, should anything incapacitate him.—*Scott.*

LAW OF MEAT-OFFERING.—Ver. 20. (1.) It must be "eaten unleavened" (ver. 16). What was offered to God must have no leaven in it, and the priests must have it as the altar had it, and no otherwise. Thus must we keep the feasts of the Lord with the "unleavened bread of sincerity and truth." (2.) It must be eaten in "the court of the tabernacle" (here called the "holy place"), in some room prepared by the side of the court for this purpose. It was a great crime to carry any of it out of the court. The very eating of it was a sacred rite by which they were to honour God; and therefore it must be done in a religious manner, and with a holy reverence, which was preserved by confining it to the holy place. (3.) The males only must eat of it (ver. 18). Of the lesser holy things, as the first-fruits and tithes, and the shoulder and breasts of the peace-offerings, the "daughters" of the priests might eat, for they might be carried out of the court; but this was of the most holy things, which being to be eaten only in the tabernacle, the "sons" of Aaron only might eat of it. (4.) The priests only, that were clean, might eat of it; "Every one that toucheth them shall be holy" (ver. 18). Holy things for holy persons.—*Henry.*

CHAP. VII. SACRIFICIAL REGULATIONS—TRESPASS-OFFERING.—Ver. 1. Observe here, 1. Concerning the *trespass-offering;* that being much of the same nature with the sin-offering, it was to be governed by the same rules (ver. 6). When the blood and fat were offered to God to make atonement, the priests were to eat the flesh, as that of the sin-offering, in the holy place. The Jews have a tradition (as we have it from the learned Bishop Patrick) concerning the sprinkling of the blood of the trespass-offering "round about upon the altar," "that there was a scarlet line which went round about the altar exactly in the middle, and the blood of the burnt-offerings was sprinkled

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[d] the blood thereof shall he sprinkle round about upon the altar.

3 And he shall offer of it [e] all the fat thereof; the rump, and the fat that covereth the inwards,

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it shall he take away.

5 And the priest shall [f] burn them upon the altar *for* an offering made by fire unto the LORD: it *is* a trespass-offering.

6 [g] Every male among the priests shall eat thereof: it shall be eaten in the holy place: it *is* most holy.

7 As the sin-offering *is*, so *is* [h] the trespass-offering: *there is* one law for them: the priest that maketh atonement therewith shall have *it*.

8 And the priest that offereth any man's burnt-offering, *even* the priest shall have to himself [i] the skin† of the burnt-offering which he hath offered.

9 And all [k] the meat-offering that is baken in the oven, and all that is dressed in the frying-pan, and [l] in the pan, [l] shall be the priest's that offereth it.

10 And every meat-offering mingled with oil, and dry,‡ shall all the sons of Aaron have, [m] one *as much* as another.

11 ¶ And this *is* the law of [n] the sacrifice of peace-offerings, which he shall offer unto the LORD.

12 If he offer it for a [o] thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and [p] unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

13 Besides the cakes, he shall offer *for* his offering [q] leavened bread with the sacrifice of thanksgiving of his peace-offerings.

14 And of it he shall offer one out of the whole oblation *for* [r] an heave-offering unto the LORD, *and* it shall be [s] the priest's that sprinkleth the blood of the peace-offerings.

15 And the flesh of the sacrifice of his peace-offerings for thanksgiving shall [t] be eaten the same day that it is offered; he shall not leave any of it until the morning.§

16 But if the sacrifice of his offering [u] *be* a vow, or [x] a voluntary offering, it shall be eaten the same day that he offereth his sacrifice; and on the morrow [y] also the remainder of it shall be eaten.

17 But the remainder of the flesh of the sacrifice [z] on the third day shall be [a] burnt with fire.

18 And if *any* of the flesh of the sacrifice of his peace-offerings be eaten at all on the third day, [b] it shall not be accepted, neither shall it [c] be imputed unto him that offereth it: it shall be [d] an abomination,‖ and the soul that eateth of it shall [e] bear his iniquity.¶

19 And the flesh that [f] toucheth any unclean *thing* shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

20 But the soul that eateth *of* the flesh of the sacrifice of peace-offerings that *pertain* unto the LORD, [g] having his uncleanness upon him, even that soul shall be cut off from his people.

21 Moreover, the soul that shall touch any unclean *thing, as* [h] the uncleanness of man, or *any* [i] unclean beast, or any [k] abominable unclean *thing*, and eat of the flesh of the sacrifice of peace-offerings which *pertain* unto the LORD, even that soul shall be [l] cut off from his people.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto the children of Israel, saying, Ye shall eat no manner of [m] fat,* of ox, or of sheep, or of goat.

24 And the fat of the [2] beast that dieth of itself, and the fat of that which is torn with beasts, may be used in any other use; but ye shall in no wise eat of it.

25 For whosoever eateth the fat of the [3] beast, of which men offer an offering made by fire unto the LORD, even the soul that eateth *it* [n] shall be cut off† from his people.

26 Moreover, [o] ye shall eat no manner of blood, *whether it be* of fowl or of beast, in any of your dwellings.

27 Whatsoever soul *it be* that eateth any manner of blood,‡ even [p] that soul shall be cut off from his people.

28 ¶ And the LORD spake unto Moses, saying,

29 Speak unto the children of Israel, saying, [q] He that offereth the sacrifice of his peace-offer-

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[d] iii. 2, 8. Heb. ix. 19-22; xi. 28; xii. 24. 1 Pet. i. 2.
[e] *See on* iii. 3-5.
[f] i. 9, 13. Gal. ii. 20; v. 24. 1 Pet. iv. 1, 2.
[g] vi. 16-18, 29.
[h] vi. 25, 26; xiv. 13.
[i] i. 6. Gen. iii. 21. Rom. xiii. 14.
† It is probable that Adam offered the first sacrifice, and that God gave him the skins for himself and wife, which ever after belonged to the priest, from the whole burnt-offerings.—GILL.
[k] ii. 4-7.
[l] *On the flat plate*, or *slice*.
[m] vi. 16-18. 1 Cor. ix. 7, 13. Gal. vi. 6.
‡ *Dry*; that is, not mingled with oil or incense, as some sin-offerings were (chapter v. 11), and the offering of jealousy (Num. v. 15).—PATRICK.
[n] Ex. xvi. 18. 2 Cor. viii. 14.
[o] *See on* iii.; xxii. 18-21
[p] 2 Chr. xxix. 31. Ps. l. 13, 14. Eph. v. 20. Heb. xiii. 15.
[q] ii. 4; vi. 16. Num. vi. 15.
[r] Am. iv. 5. Matt. xiii. 33. 1 Tim. iv. 4.
[s] *See on* Ex. xii. 10. Ec. ix. 10. John ix. 4.
§ Because in such a hot country it was apt to putrefy; this would have been improper for that which was holy.—GREENFIELD.
[t] xxii. 18-21. Ps. lxvi. 13; cxvi. 14, 18.

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[x] xxii. 23, 29. Deut. xii. 6. Ez. xlvi. 12.
[y] xix. 5-8.
[z] Gen. xxii. 4. 1 Cor. xv. 4.
[a] x. 16.
[b] Jer. xiv. 10, 12. Mal. i. 10, 13.
[c] Num. xviii. 27. Rom. iv. 11.
[d] Is. i. 11-14; lxv. 4. Luke xvi. 15.
‖ *It shall be an abomination*, Heb., a polluted, foul, fetid thing.—The word is peculiar, and of rare occurrence. The leading idea is plainly that of something exceedingly loathsome and offensive, particularly to the smell.—BUSH.
[e] x. 17. Is. liii. 11, 12. Heb. ix. 28.
¶ That is, shall become guilty of a great sin.—WELLS.
[f] Num. xix. 11-16. Luke xi. 41.
[g] xv. 2, &c.
[h] xiii. 1-3. Num. xix. 11-16.
[i] xi. 24-42. Deut. xiv. 12-20.
[k] xi. 10-13. Ez. iv. 14.
[l] xvii. 10, 14. Gen. xvii. 14.
[m] iv. 8-10. Deut. xxxii. 38. Rom. viii. 13.
* None of those parts of fat and suet which God had appropriated to the sacrifices of his altar.—PYLE. According to some opinions, the prohibition to eat fat is restricted to the three sorts of animals here mentioned.—BIBLIOTH. BIB.
[2] *Carcase.*
[3] *Carcase.*
[n] 21.
† *Shall be cut off*, Gr., shall perish; namely, if he do it with a high hand. He that eateth so much as an olive of fat presumptuously, is in danger to be cut off: if he do it ignorantly, he is to bring the sin-offering appointed.—MAIMONIDES.
This is a very remarkable law: the interdiction of using fat, or butter, it is the opinion of Michaelis, was intended to wean the Israelites from that of a nomadic and pastoral, to that of a settled agricultural people, and to oblige them to the cultivation of the olives of Palestine. Whether this view be correct or not, it was adapted to their condition in Palestine: but since their dispersion, they have felt the interdiction of fat and butter in cooking, as one of the peculiar evils of their state.—PICT. BIB.
[o] xvii. 10-14. Gen. ix. 4.
‡ The prohibition of blood is more general, because the fat was offered to God only by way of acknowledgment; but the blood *made atonement for the soul*, and so typified the sacrifice of Christ much more clearly than the burning of fat; to this, therefore, a greater reverence must be paid, till those types had their accomplishment in the offering up of the body of Christ once for all.—BUSH.
[p] Heb. x. 29.
[q] iii. 1. Col. i. 20. 1 John i. 7.

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round about *above* the line, but that of the trespass-offerings and peace-offerings round about *below* the line." As to the flesh of the trespass-offering, the right to it belonged to the priest that offered it (ver. 7). He that did the work must have the wages; this was an encouragement to the priests to give diligent attendance on the altar; the more ready and busy they were, the more they got. Note, The more diligent we are in the services of religion, the more we shall reap of the advantages of it. But any of the priests, and the males of their families, might be invited by him to whom it belonged to partake with him (ver. 6). "Every male among the priests shall eat thereof," that is, may eat thereof "in the holy place." And, no doubt, it was the usage to treat one another with those perquisites of their office, by which friendship and fellowship were kept up among the priests. Freely they had received, and must freely give. It seems the offerer was not himself to have any share of his trespass-offering, as he was to have of his peace-offering; but it was all divided between the altar and the priest. They offered peace-offerings in thankfulness for mercy, and then it was proper to feast; but they offered trespass-offerings in sorrow for sin, and then fasting was more proper, in token of holy mourning, and a resolution to abstain from sin.

BURNT-OFFERING.—Ver. 8. Concerning the *burnt-offering;* it is here appointed that the priest that offered it should have the skin (ver. 8), which, no doubt, he might make money of. "This," the Jews say, "is meant only of the burnt-offerings which were offered by particular persons; for the profit of the skins of the daily burnt-offerings for the congregation went to the repair of the sanctuary." Some suggest, that this appointment will help us to understand God's clothing our first parents with "coats of skins" (Gen. iii. 21). It is probable that the beasts whose skins they were, were offered in sacrifice as whole burnt-offerings, and that Adam was the priest that offered them; and then God gave him the skins, as his fee, to make clothes of for himself and his wife, in remembrance of which the skins ever after pertained to the priest; and see Gen. xxvii. 16. Concerning the *meat-offering:* if it was dressed, it was fit to be eaten immediately; and therefore the priest that offered it was to have it (ver. 9). If it was dry, there was not so much occasion for being in haste to use it; and therefore an equal dividend of it must be made among all the priests that were then in waiting (ver. 10).

SACRIFICIAL REGULATIONS CONTINUED—PEACE-OFFERINGS.—Ver. 11. The rites and ceremonies about the peace-offerings are again enlarged upon. 1. If it was offered for a thanksgiving, a meat-offering must be offered with it, cakes of several sorts, and wafers (ver. 12), and (which was peculiar to the peace-offerings) leavened bread must be offered, not to be burnt upon the altar, that was forbidden (chap. ii. 11), but to be eaten with the flesh of the sacrifice, that nothing might be wanting to make it a complete and pleasant feast: for unleavened bread was less grateful to the taste; and therefore, though enjoined in the passover for a particular reason, yet in other festivals, leavened bread, which was lighter and more pleasant, was appointed, that men might feast at God's table as well as at their own. And some think that a meat-offering is required to be brought with every peace-offering, as well as with that of thanksgiving, by that law here (ver. 29), which requires an oblation with it, that the table might be as well furnished as the altar. 2. The flesh of the peace-offerings, both that which was the priest's share, and that which was the offerer's, must be *eaten quickly*, and not kept long, either raw or dressed, cold. If it was a peace-offering for thanksgiving, it must be all eaten the same day (ver. 15); if a vow, or voluntary offering, it must be eaten either the same day or the day after (ver. 16). If any was left beyond the time limited, it was to be burnt (ver. 17); and if any person ate of it, it should be animadverted upon as a very high misdemeanour (ver. 18). Though they were not obliged to eat it in the holy place as those offerings that are called *most holy*, but might take it to their own tents, and feast upon it there, yet God would by this law make them to know a difference between that and other meat, and religiously to observe it: that whereas they might keep other meat cold in the house as long as they thought fit, and warm it again if they pleased, and eat it three or four days after, they might not do so with the flesh of their peace-offerings; that must be eaten immediately. (1.) Because God would not have that holy flesh to be in danger of putrefying, or being fly-blown; to prevent which, it must be salted with *fire* (as the expression is, Mark ix. 49) if it were kept; as, if it was used, it must be salted with *salt* (2.) Because God would not have his people to be niggardly and sparing, and distrustful of Providence, but cheerfully to enjoy what God gives them (Eccl. viii. 15), and to do good with it, and not to be anxiously solicitous for the morrow. (3.) The flesh of the peace-offerings was God's treat, and therefore God would have the disposal of it; and he orders it to be used generously for the entertainment of their friends, and charitably for the relief of the poor; to show that he is a bountiful Benefactor, "giving us all

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ings unto the LORD, shall bring his oblation unto the LORD of the sacrifice of his peace-offerings.

30 [r]His own hands[§] shall bring the offerings of the LORD made by fire; the fat, with the breast, it shall he bring, that [s]the breast may be waved *for* a wave-offering before the LORD.

31 And the priest shall burn the fat upon the altar; but [t]the breast shall be Aaron's and his sons'.‖

32 And [u]the right shoulder shall ye give unto the priest *for* an heave-offering of the sacrifices of your peace-offerings.

33 He among the sons of Aaron [x]that offereth the blood of the peace-offerings, and the fat, shall have the right shoulder for *his* part.

34 For[y] the wave-breast and the heave-shoulder have I taken of the children of Israel from off the sacrifices of their peace-offerings, and have given them unto Aaron the priest, and unto his sons, [z]by a statute for ever, from among the children of Israel.

35 ¶ This *is the portion*¶ [a]of the anointing of Aaron, and of the anointing of his sons, out of the offerings of the LORD made by fire, in the day *when* [b]he presented them to minister unto the LORD in the priest's office;

36 Which the LORD commanded to be given them of the children of Israel, in the day that he anointed them, *by* a statute for ever throughout their generations.

37 This *is* [c]the law of the burnt-offering, [d]of the meat-offering, [e]and of the sin-offering, [f]and of the trespass-offering, and [g]of the consecrations, and [h]of the sacrifice of the peace-offerings,

38 Which the LORD commanded Moses in mount Sinai, in the day that he [i]commanded the children of Israel to offer their oblations* unto the LORD, in the wilderness of Sinai.

CHAPTER VIII.

1 *Moses consecrateth Aaron and his sons;* 14 *their sin-offering;* 18 *their burnt-offering.* 22 *The ram of consecration.* 31 *The place and time of their consecration.*

AND the LORD spake unto Moses, saying,

2 Take [a]Aaron, and his sons with him, and [b]the garments, and the [c]anointing oil, and [d]a bullock* for the sin-offering, and two rams, and a basket of unleavened bread;

3 And [e]gather thou all the congregation† together unto the door of the tabernacle of the congregation.

4 And Moses [f]did as the LORD commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moses said unto the congregation, This *is* the thing which the LORD [g]commanded to be done.

6 And Moses brought Aaron and his sons, and [h]washed them with water.

7 And [i]he put upon him the coat, and girded him with the girdle,‡ and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put [k]the breastplate upon him: also he put in the breastplate [l]the Urim and the Thummim.

9 And he put [m]the mitre upon his head; also upon the mitre, *even* upon his fore-front, did he put the golden plate, the holy crown; as the LORD commanded Moses.

10 And Moses took [n]the anointing oil, and anointed the tabernacle, and all that *was* therein, and sanctified them.

11 And [o]he sprinkled thereof upon the altar seven times, and anointed the altar, and all his vessels, both the laver and his foot, to sanctify them.

12 And [p]he poured of the anointing oil upon Aaron's head, and anointed him, to sanctify him.

13 And Moses [q]brought Aaron's sons, and put coats§ upon them, and girded them with girdles, and [l]put bonnets upon them; as the LORD commanded Moses.

14 ¶ And [r]he brought the bullock for the sin-offering: and Aaron and his sons [s]laid their hands upon the head of the bullock for the sin-offering.

15 And [t]he‖ slew *it;* and [u]Moses took the blood, and put *it* upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, [x]to make reconciliation upon it.

16 And he took [y]all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moses burned *it* upon the altar.

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[r] iii. 3, 4, 9. Ps. cx. 3. 2 Cor. viii. 12.
§ *His own hands.*—He might not do it by another person; but the priest put the parts of the sacrifices into the owner's hands, and received them of him.—AINSWORTH.
[s] viii. 27. *See on* Ex. xxix. 24-28. Num. vi. 20.
[t] v. 13; vi. 16, 26.
‖ It appeareth by Ex. xxix. 26, that the breast was to be the high priest's and his family's; wherefore it is clear that by the word sons, are to be understood every high priest's sons; but the right shoulder was for the officiating priest.—DIODATI.
[u] 1 Cor. ix. 13, 14.
[x] vi. 26.
[y] *See on* 30-32.
[z] *See on* iii. 17.
¶ This (the wave-breast and the heave-shoulder) is the portion assigned to Aaron and his sons in their quality of priests consecrated to the Lord, and which shall contribute to their support.—CALMET.
[a] Ex. xl. 13-15. John iii. 34. 2 Cor. i. 21. 1 John ii. 20, 27.
[b] Ex. xxviii. 1. Num. xviii. 7-19.
[c] i.; vi. 9-13.
[d] ii.; vi. 14-18.
[e] iv.; vi. 24-30.
[f] v.; vi. 1-7.
[g] vi. 20-23.
[h] iii.
[i] *See on* i. 1.
* *Oblations.*—The word in Heb. is a general name for all sorts of offerings or oblations to God, and denotes anything brought nigh to be offered or dedicated to the Lord, to whom also the offerer himself was, as it were, brought nigh, having access in the wayappointed by the law.—PICT. BIBLE.

CHAPTER VIII.

[a] Ex. xxix. 1-4.
[b] Ex. xxviii. 2-4; xxxix. 1-31, 41.
[c] Ex. xxx. 23-37; xl. 12-15.
[d] Ex. xxix. 1, 2. Heb. vii. 27.
* These were, in their kind, the very best of the legal sacrifices, as appears in part from that expression of the Psalmist (Ps. lxix. 30, 31), where he prefers thanksgiving and praise before "a bullock that hath horns and hoofs;" that is, before the very best of all their bloody sacrifices. — PATRICK.
* Num. xx. 8. Ps. xxii. 25. Acts ii. 1.
† All the elders and principal officers. They seem to have been assembled on this occasion to satisfy the people that Aaron and his sons did not intrude themselves on the office of the priesthood, but were solemnly consecrated by Moses, the servant of the Lord. —PATRICK.
[f] Ex. xxxix. 43. Deut. xii. 32. Matt. xxviii. 20.
[g] Ex. xxix. 4, &c.
[h] Ex. xxix. 4. Eph. v. 26. Heb. ix. 10. Rev. i. 5, 6.
[i] Ex. xxviii. 4. Is. lxi. 3, 10. Rom. iii. 22.
‡ The *coat* and *girdle*, as well as *an ephod* and *a mitre*, of less costly material, and less attractive form, were worn by all the sons of Aaron.—BONAR.
[k] Ex. xxviii. 15-29. Is. lix. 17.
[l] Ex. xxviii. 30. Ezra ii. 63.
[m] Ex. xxviii. 36-38; xxix. 6.
§ Ex. xxx. 23-29; xl. 9-11.
[o] iv. 6, 17; xvi. 14, 19. Ez. xxxvi. 25.
[p] iv. 3.
[q] Ex. xxviii. 40, 41. 1 Pet. ii. 5, 9. Rev. i. 6; v. 10.
§ The *kethoneth*, or coat, was made of linen; but the form of it is nowhere described in Scripture, except in the visionary appearance of Christ to St John in the form and habit of a priest (Rev. i. 13), where he is said to be "clothed with a garment down to the feet," which perfectly agreeswith the description the Jewish writers give of it. It was common to all the priests; but the tunic of the high priest was made of finer linen, or wove in a more curious manner. — JENNINGS.
[l] *Bound.*
[r] iv. 3-12.
[s] i. 4; iv. 4; xvi. 21.
[t] iii. 2, 8.
‖ From the Hebrew, it seems that Moses slew the bullock on whose head Aaron and his sons had laid their sins. Though Moses was never consecrated a priest after the manner of Aaron, yet he was made a priest for this peculiar purpose, by an extraordinary commission from God. —PATRICK.
[u] iv. 7, 17. Heb. ix. 18-23.
[x] vi. 30.
[y] iii. 3-5; iv. 8, 9.

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things richly to enjoy," the bread of the day *in* its day. If the sacrifice was a thanksgiving, they were especially obliged thus to testify their holy joy in God's goodness by their holy feasting. This law is made very strict (ver. 18), that if the offerer did not take care to have all his offering eaten by himself or his family, his friends, or the poor, within the time limited by the law, and if, in the event of any part being left, he should burn it (which was the most decent way of disposing of it, the sacrifices upon the altar being "consumed by fire"), then his offering should not be accepted nor imputed to him. Note, All the benefit of our religious services is lost, if we do not improve them, and manage ourselves aright afterward. They are not acceptable to God, if they have not a due influence upon ourselves. If a man seemed generous in bringing a peace-offering, and yet afterward proved sneaking and paltry in the using of it, it was as if he had never brought it—nay, "it shall be an abomination." Note, There is no mean between God's acceptance and his abhorrence. If our persons and performances are sincere and upright, they are accepted; if not, they are an abomination (Prov. xv. 8). He that eats it after the time appointed, shall "bear his iniquity"—that is, he shall be "cut off from his people" (as it is explained chap. xix. 8, where this law is repeated). This law of eating the peace-offerings before the third day, that they might not putrefy, is applicable to the resurrection of Christ after two days, that, being God's *Holy One*, he might not see corruption (Ps. xvi. 10). And some think that it instructs us speedily, and without delay, to partake of Christ and his grace; feeding and feasting thereupon by faith to-day, "while it is called to-day" (Heb. iii. 13, 14), for it will be too late shortly.—*Henry.*

CHAP. VIII. CONSECRATION OF AARON AND HIS SONS.—Ver. 2. The ceremony was performed according to the Divine ritual. 1. Aaron and his sons were "washed with water" (ver. 6), to signify that they ought now to purify themselves from all sinful *dispositions* and inclinations, and ever after to keep themselves pure. Christ "washes *those* from their sins in his own blood" whom he makes to our God kings and priests (*Rev. i. 5,* 6); and those that draw near to God must be washed in "pure water" (Heb. x. 22). Though they were ever so clean before, and no filth was to be seen upon them, yet they must be washed, to signify their purification from sin with which their souls were polluted, how clean soever their bodies were 2. They were clothed with the holy garments—Aaron with his (ver. 7-9), which typified the dignity of Christ, our great High Priest, and his sons with theirs (ver. 13), which typified the decency of Christians, who are spiritual priests. Christ wears the "breastplate of judgment" and the "holy crown," for the Church's High Priest is her Prophet and King. All believers are clothed with the robe of righteousness, and girt with the girdle of truth, resolution, and close application; and their heads are *bound*, as the word here is, with the bonnet or diadem of beauty—the beauty of holiness. 3. The high priest was anointed, and, it should seem, the holy things were anointed at the same time. Some think that they were anointed before, but that it is mentioned here, because Aaron was anointed with the same oil that they were anointed with; but the manner of relating it here makes it more probable that it was done at the same time, and that the seven days employed in consecrating the altar were coincident with the seven days of the priests' consecration. The tabernacle and all its utensils had some of the anointing oil put upon them with Moses' finger (ver. 10); so had the altar (ver. 11): these were to sanctify the gold and the gift (Matt. xxiii. 17-19), and therefore must themselves be thus sanctified; but he poured it out more plentifully upon the head of Aaron (ver. 12), so that it ran down to the "skirts of his garments," because his unction was to typify the anointing of Christ with the Spirit, which was not given in measure to him. Yet all believers also have received the anointing which puts an indelible character upon them (1 John ii. 27).—*Henry.*

THE SACRIFICES OF CONSECRATION.—Ver. 14. The *sin-offering* implied that Aaron and his sons deserved to have their blood shed, and after death to be made a sacrifice to the offended justice of God, instead of being able to bear, or atone for the sins of the people, and being honoured as intercessors for them, and *typical* representatives of the Saviour. The *burnt-offering* denoted, that, being pardoned and accepted through the atonement of Christ, they willingly and thankfully dedicated themselves without reserve, to be consecrated unto God for this sacred ministry. The *ram of consecration* was their peace-offering, and represented that, as reconciled unto God, they

17 But [z]the bullock and his hide, his flesh and his dung, he burnt with fire without the camp; as the LORD commanded Moses.

18 ¶ And he brought [a]the ram for the burnt-offering: and Aaron and his sons laid their hands upon the head of the ram.

19 And he[¶] killed *it;* and Moses sprinkled the blood upon the altar round about.

20 And he cut the ram into pieces; and Moses burnt the head, and the pieces, and the fat.

21 And he washed the inwards and the legs in water; and Moses burnt the whole ram upon the altar: it *was* a burnt-sacrifice for [b]a sweet savour, *and* an offering made by fire unto the LORD; as the LORD commanded Moses.

22 ¶ And he brought the other ram, [c]the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

23 And he slew *it;* and [d]Moses took of the blood of it, and put *it* upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet;* and Moses sprinkled the blood upon the altar round about.

25 And he took [e]the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and the right shoulder:

26 And out of the basket of unleavened bread that *was* before the LORD, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put *them* on the fat, and upon the right shoulder:

27 And he put all upon Aaron's hands, and upon his sons' hands, [f]and waved them *for* a wave-offering† before the LORD.

28 And Moses took them from off their hands, and burnt *them* on the altar upon the burnt-offering: [g]they *were* consecrations for a sweet savour: it *is* an offering made by fire unto the LORD.

29 And Moses took [h]the breast, and waved it *for* a wave-offering before the LORD: *for* of the ram of consecration it was Moses' part; as the LORD commanded Moses.

B.C. 1490—B.C. 1490.

[z] vi. 30. Gal. iii. 13. Heb. xiii. 11-13.
[a] i. 4-13.
¶ The Ital. *And Moses killed it;* or, it was killed, and Moses sprinkled the blood.—DIODATI.
[b] ii. 9. Gen. viii. 21. Eph. v. 2.
[c] vii. 37. Rev. i. 5, 6.
[d] Ex. xxix. 20. Rom. vi. 13, 19; xii. 1. 1 Cor. vi. 20. Phil. i. 20; ii. 17.
* These rites signified both the sufferings of Christ, whose hands and feet were pierced, and how the priests should, in Christ, be sanctified to hear and receive the Word from God, to administer the same unto others, and to walk themselves accordingly (see Ex. xxix. 20; 1 Cor. xi. 23, and ix. 27).—AINSWORTH.
[e] iii. 9.
[f] vii. 30, 31.
† *Wave;* Heb. *agitation,* or shaking to and fro, which was performed upward and downward, and then round about to all quarters of the world, to signify that "the earth is the Lord's, and the fulness thereof," or that he is the "possessor of heaven and earth."—ABARBINEL.
‡ *See on* 22.
[h] Ex. xxix. 26, 27. Is. lxvi. 20. 1 Cor. x. 31.

[i] Ex. xxix. 21. Gal. v. 22-25. 1 Pet. i. 2. 1 John ii. 27.
[k] vi. 28.
‡ The *Sept.* read, "in the court." This appears the true reading, as Aaron and his sons could not go out of the court for seven days.—SUTCLIFFE.
[l] x. 17. John vi. 51, 53-56.
[m] vii. 17.
§ They were "not to go out of the door of the tabernacle," for these offices and ministrations were to be exercised only within the church, out of the sight and hearing of the profane, that it might not be in the power of any one to cast contempt upon them, or depreciate their dignity. — BIBLIOTH. BIBL.
[n] Ex. xxix. 30-35.
‖ The repetition of these rites for seven consecutive days to complete the consecration of those priests, shews the imperfection of all legal sacrifices. Yet in conformity to which, our great High Priest, the Lord Christ, who was perfected by *one* sacrifice of himself, spent seven days in his consecration to his office. Five days he attended the temple before his death (see John xii. 1, 12), purging it from the profane merchandise transacted there, hallowing it by his doctrine and by his Divine presence: the sixth day he went into his heavenly sanctuary, to purify it with his own blood; the seventh day, having rested, he finished all by his resurrection early the next day in the morning. — PATRICK.
[o] Heb. vii. 16, 27; x. 11, 12.
[p] Num. iii. 7. 1 Tim. i. 3, 4, 18; v. 21. vi. 13, 17, 20.
[q] Ex. xxxix. 43.
¶ In this ordination of the priests, Moses performed the office of the consecrating priest. In after-times, on the death of the high priest, it is probable that the ceremony of consecrating his successor was performed by some of the inferior priests, the most venerable for rank and age.—CALMET.

CHAPTER IX.

[s] viii. 33; xv. 14. Ez. xliii. 27.
* This was the first day after Aaron's consecration was completed; and till now he was deemed unfit to minister for the people. All creatures, for the most part, were in their uncleanness and imperfection seven days, and perfected on the eighth, as children by circumcision (Lev. xii. 2, 3), young beasts for sacrifice (xxii. 27), persons unclean by leprosies, issues, &c. (xiv. 8-10); so the priests were not admitted to minister till the eighth day. —AINSWORTH.
[b] iv. 3. Heb. vii. 27; x. 10-14.
[c] viii. 18.
[d] Ezra vi. 17. Is. liii. 10. Rom. viii. 3. 2 Cor. v. 21. Heb. ix. 26-28. 1 Pet. ii. 24; iii. 18.
* *See on* 2.
[f] xii. 6; xiv. 10.
[g] *See on* iii.; iv. 14-21.
[h] *See on* ii. Num. xv. 3-9.
[i] Ex. xix. 17.
† That is, before the sanctuary, in the courtyard; before the dwelling-place of the Lord's glory.—BUSH.

30 And Moses took of [i]the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

31 ¶ And Moses said unto Aaron and to his sons, [k]Boil the flesh *at* the door‡ of the tabernacle of the congregation; and there [l]eat it with the bread that *is* in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

32 And [m]that which remaineth of the flesh and of the bread shall ye burn with fire.

33 And ye shall not go out of the door of the tabernacle§ of the congregation *in* seven days, until the days of your consecration be at an end: for [n]seven days shall he consecrate you.‖

34 [o]As he hath done this day, *so* the LORD hath commanded to do, to make an atonement for you.

35 Therefore shall ye abide *at* the door of the tabernacle of the congregation day and night seven days, and [p]keep the charge of the LORD, that ye die not: for so I am commanded.

36 So [q]Aaron and his sons did all things which the LORD commanded by the hand of Moses.¶

CHAPTER IX.

1, 8 *Aaron's sin-offering, and burnt-offering for himself and the people.* 22 *The people blessed.* 24 *Fire from heaven.*

AND it came to pass on [s]the eighth day,* *that* Moses called Aaron and his sons, and the elders of Israel;

2 And he said unto Aaron, Take thee [b]a young calf for a sin-offering, and [c]a ram for a burnt-offering, without blemish, and offer *them* before the LORD.

3 And unto the children of Israel thou shalt speak, saying, [d]Take ye a kid of the goats for a sin-offering; and a [e]calf and a lamb, [f]*both* of the first year, without blemish, for a burnt-offering;

4 Also [g]a bullock and a ram for peace-offerings, to sacrifice before the LORD; [h]and a meat-offering mingled with oil: for to-day the LORD will appear unto you.

5 ¶ And they brought *that* which Moses commanded before the tabernacle of the congregation; [i]and all the congregation drew near, and stood before the LORD.†

had fellowship with him, and delighted in his service, and in being wholly employed in it; that he would accept and honour their services and ministrations; that they were thankful for past and present benefits, and confided in him for future sufficiency and acceptance. Accordingly, the several laws prescribed in the foregoing chapters were observed by Moses, the officiating priest, with only such additions and variations as had a peculiar reference to their entire separation to God for the work of the priesthood.—*Scott.*

SOLEMN INSTALMENT OF THE PRIESTHOOD.—Ver. 24. Aaron and his sons must not stir out of the court of the tabernacle for seven days (ver. 33). The priesthood being a good warfare, they must thus learn to endure hardness, and to disentangle themselves from the affairs of this life (2 Tim. ii. 3, 4). Being consecrated to their service, they must "give themselves wholly to it," and "attend continually to this very thing." Thus Christ's apostles were appointed to "wait for the promise of the Father" (Acts i. 4). During this time appointed for their consecration, they were daily to repeat the same sacrifices which were offered the first day (ver. 34). This shews the imperfection of the legal sacrifices, which, because they could not take away sin, were often repeated (Heb. x. i. 2), but were here repeated seven times (a number of perfection), because they typified that "one offering, which perfected for ever them that were sanctified." They attended to "keep the charge of the Lord;" we have every one of us a charge to keep, an eternal God to glorify, an immortal soul to provide for, needful duty to be done, our generation to serve; and it must be our daily care to keep this charge, for it is the charge of the Lord our Master, who will shortly call us to an account about it, and it is at our utmost peril if we neglect it. Keep it "that ye die not;" it is death, eternal death, to betray the trust we are charged with; by the consideration of this we must be kept in awe. Lastly, we are told (ver. 36) that "Aaron and his sons did all that was commanded." Thus their consecration was completed; and thus they set an example before the people of an exact obedience to the laws of sacrifices now newly given, and then they could with the better grace teach them.—Thus the "covenant of peace" (Num. xxv. 12), "of life and peace" (Mal. ii. 5), was made with Aaron and his sons; but after all the ceremonies that were used in their consecration, there was one point of ratification which was reserved to be the honour and establishment of Christ's priesthood, which was this, that they were "made priests without an oath, but Christ with an oath" (Heb. vii. 21); for neither such priests nor their priesthood could continue, but Christ's is a perpetual and unchangeable priesthood.—Gospel ministers are compared to them who served at the altar, for they "minister about holy things" (1 Cor. ix. 13); they are God's mouth to the people, and the people's to God, the pastors and teachers Christ has appointed to continue in the Church to the end of the world: they seem to be meant in that promise which points at gospel-times (Isa. lxvi. 21), "I will take of them for priests and for Levites." No man may take this honour to himself, but he who upon trial is found to be clothed and anointed by the Spirit of God with gifts and graces to qualify him for it.—*Henry.*

CHAP. IX. AARON'S ENTRANCE UPON OFFICE.—Ver. 7. On the eighth day after the consecration of Aaron and his sons had begun, Aaron was directed to enter on his sacerdotal ministrations; but though so many sin-offerings had been brought, and so many solemn rites of purification had been exactly observed, his first oblation must be another sin-offering for himself! As, however, no particular offence was to be expiated, but merely the defects of his preceding services, a calf of the first year, instead of a young bullock, was appointed. Some, however, think that he was thus reminded of his sin in making the golden calf. After offering this and his own burnt-offering, the next sacrifice was a sin-offering for the people; not a young bullock, as required for any special transgression, but a kid of the goats, as on the great day of atonement. After the sin-offering and burnt-offering of the people had been sacrificed, peace-offerings were added, on which they might feast before God; but as the priests would have a part of the oblations brought by the people, they presented no peace-offering. During the preceding days there had been no peculiar discoveries of the Divine presence or glory, and the sacrifices seem to have been offered with common fire, as on former occasions; but now, in honour of Aaron's typical priesthood, and to sanction what had been done, the Lord intended to display his presence and glory, and the people must therefore prepare to meet him.

6 And Moses said, This *is* the thing which the LORD commanded that ye should do: and [k]the glory of the LORD shall appear unto you.‡

7 And Moses said unto Aaron, Go unto the altar,§ and [l]offer thy sin-offering, and thy burnt-offering, and make an atonement for thyself, and for the people: and [m]offer the offering of the people, and make an atonement for them; as the LORD commanded.

8 ¶ Aaron therefore went unto the altar, [n]and slew the calf of the sin-offering which *was* for himself.

9 And the sons of Aaron brought the blood unto him; and [o]he dipped his finger in the blood, and put *it* upon the horns of the altar, and poured out the blood at the bottom of the altar:

10 But [p]the fat, and the kidneys, and the caul above the liver of the sin-offering, he burnt upon the altar; [q]as the LORD commanded Moses.

11 And [r]the flesh and the hide he burnt with fire without the camp.

12 And [s]he slew the burnt-offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

13 And they presented the burnt-offering unto him, with the pieces thereof, and the head; and he burnt *them* upon the altar.

14 And he did wash the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the people's offering,‖ and took [t]the goat, which *was* the sin-offering for the people, and slew it, and offered it for sin, as the first.

16 And he brought the burnt-offering, and offered it according to the [l]manner.

17 And he brought [u]the meat-offering, and [2]took an handful thereof, and burnt *it* upon the altar, [x]beside the burnt-sacrifice of the morning.

18 He slew also the bullock and the ram *for* [y]a sacrifice of peace-offerings which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about,

19 And [z]the fat of the bullock and of the ram, the rump,¶ and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver:

20 And [a]they put the fat upon the breasts, and he [b]burnt the fat upon the altar:

21 And [c]the breasts and the right shoulder Aaron waved *for* a wave-offering before the LORD; as Moses commanded.

22 And Aaron [d]lifted up his hand toward the people, and blessed them; and came down from offering of the sin-offering, and the burnt-offering, and peace-offerings.

23 ¶ And Moses and Aaron went into the tabernacle of the congregation, and [e]came out, and blessed the people: and [f]the glory of the LORD* appeared unto all the people.

24 And [g]there came a fire out from before the LORD, and consumed upon the altar the burnt-offering and the fat: *which* when all the people saw, [h]they shouted,† and fell on their faces.

CHAPTER X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire.* 6 *Aaron and his sons are forbidden to mourn for them.* 8 *The priests are forbidden wine when they are to go into the tabernacle.*

AND [a]Nadab and Abihu, the sons of Aaron, took either of them his [b]censer, and put fire therein, and [c]put incense thereon, and offered [d]strange fire before the LORD,* [e]which he commanded them not.†

2 And there went out [f]fire from the LORD, and devoured them; and [g]they died before the LORD.

3 Then Moses said unto Aaron, This *is it* that the LORD spake, saying, [h]I will be sanctified in them that come nigh me, and [i]before all the people I will be glorified. And [k]Aaron held his peace.‡

4 And Moses called Mishael and Elzaphan, the sons of [l]Uzziel, the uncle of Aaron, and said unto them, Come near, [m]carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 ¶ And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, [n]Uncover not your heads,§ neither rend your clothes, lest ye die, and lest [o]wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.

7 And [p]ye shall not go out from the door of the tabernacle of the congregation, lest ye die: for [q]the anointing oil of the LORD *is* upon you. And they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

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[k] Ex. xvi. 10; xxiv. 16.

‡ That is, a visible sign of the presence and favour of God, which was fulfilled (ver. 24) by his sending fire from heaven to consume the sacrifice. Any such token of God's favour and more especial presence may be called "the glory of the Lord" (compare 2 Pet. i. 17 with Matt. xvii. 5; and Rom. ix. 4 with 1 Sam. iv. 22).—KIDDER.

§ Moses had hitherto sacrificed, but now he resigneth his work to Aaron, and actually gives him that commission which from God he had received for him.—POOLE.

[l] iv. 3, 20. 1 Sam. iii. 14. Heb. v. 3; vii. 27; ix. 7.

[m] iv. 16-20. Heb. v. 1.

[n] i. 4, 5; iv. 4, 29.

[o] iv. 6, 7; viii. 15. Heb. ix. 22, 23; x. 4-19.

[p] iii. 3, 5; iv. 8-12. Ps. li. 17.

[q] iv. 8.

[r] iv. 11; viii. 17; xvi. 27, 28.

[s] i.; viii. 18-21. Eph. v. 2, 25-27.

‖ The priest, having offered all that was necessary for himself, now became fit to make supplication for the people.—PATRICK.

[t] iv. 27-31. Is. liii. 10.

[l] *Ordinances.*

[u] ii. 1, 2.

[2] *Filled his hand out of it.*

[x] Ex. xxix. 38-42.

[y] iii. Rom. v. 1, 10. Eph. ii. 14-17. Col. i. 20.

[z] *See on* 10.

¶ The *rump*, that is, the tail of a sheep, was to be offered to God, though not of bullock, nor of a goat. In Syrian sheep the tails are very large and heavy, being composed of a substance between fat and marrow, and are reckoned very valuable.—PATRICK.

Perhaps the Psalmist refers to this offering (Ps. lxiii. 5), "My soul shall be satisfied as with marrow and fatness."—BONAR.

[a] vii. 29-34.

[b] iii. 14-17.

[c] vii. 30-34.

[d] Gen. xiv. 18-20. Num. vi. 23-27. 2 Cor. xiii. 14. Heb. vii. 6, 7. 1 Pet. iii. 9.

[e] Luke i. 21, 22. Heb. ix. 24-28.

[f] *See on* 6. Num. xiv. 10; xvi. 19, 42.

* From that glory of the Lord which appeared unto all the people.—BIBLIOTH. BIBL.

[g] Gen. iv. 3, 4; xv. 17.

[h] Gen. xvii. 3. 1 Kings xviii. 39.

† They shouted with joy, and fell on their faces, with humble adorations and thanksgiving to God, for thus graciously testifying his acceptance of all that had been done on that day.—WELLS.

CHAPTER X.

[a] Ex. vi. 23; xxiv. 1, 9.

[b] Ex. xxvii. 3. Heb. ix. 4.

[c] Ex. xxx. 1-9. Ps. cxli. 2.

[d] Num. xvi. 18, 46.

* It is a dangerous thing, in the service of God, to decline from his own institutions; we have to do with a God who is wise to prescribe his own worship, just to require what he has prescribed, and powerful to avenge what he has not prescribed.—BP. HALL.

[e] Ex. xxx. 9.

† *Which he commanded them not.*—This expression applies to the many ingredients that were contrary to God's will; and the force of it is equal to, *which he had expressly* forbidden.—BONAR.

[f] Num. iii. 3, 4.

[g] 1 Sam. vi. 19. Acts v. 5, 10.

[h] Ex. xiv. 4. Deut. xxxii. 51.

[i] Is. xlix. 3. John xiii. 31, 32; xiv. 13. Acts v. 11-13. 2 Thes. i. 10. 1 Pet. iv. 17.

[k] Gen. xviii. 25. Job i. 20, 21. Matt. x. 37.

‡ *Aaron held his peace.*—Sensible of the crime of his sons, and yet feeling as a father for them, his silence indicated both his submission and his heartfelt grief.—BOOTHROYD.

[l] Ex. vi. 18, 22. Num. iii. 19.

[m] Luke vii. 12. Acts v. 6, 10; viii. 2.

[n] Num. v. 18. Deut. xxxiii. 9.

§ *Uncover not your heads*, by putting off your mitres and bonnets, or ornaments, and going bare-headed as mourners sometimes did (xiii. 45; Ez. xxiv. 17, 23). These were ordinary marks of mourning, which the high priest, at least, was forbidden to shew, even for his father or mother (Lev. xxi. 10).—POOLE.

[o] Num. xvi. 41-47

[p] Matt. viii. 21, 22. Luke ix. 60.

[q] Ex. xl. 13-15.

AARON'S BENEDICTION.—Ver. 22. When Aaron had finished his sacred work at the altar, he blessed the people before he left the place—that is, he prayed for them, pronounced a blessing on them in the name of God, and encouraged their hopes of the Divine acceptance in their services. This seems to have been always considered as a part of his priestly office, and orders are afterwards given about it. He then came *down* (for the altar seems to have been rather raised above the rest of the court), and he entered into the tabernacle with Moses, who doubtless directed him how to perform the appointed services there, as he had before shewn him to order the sacrifices at the altar. Then they both united in again blessing the people, and while thus employed the Divine glory appeared resplendent from the cloud, resting on the tabernacle, and probably filling it, as denoting the Lord's acceptance of it for his typical dwelling-place in Israel.—*Scott.*

FIRE FROM THE LORD.—Ver. 24. Whether this fire came from heaven, or out of the most holy place, or from that visible appearance of the glory of God which all the people saw, it was a manifest token of God's acceptance of their service, as afterward of Solomon's sacrifice (2 Chron. vii. 1) and Elijah's (1 Kings xviii. 38). This fire did, 1. Consume (or, as the word is, "eat up") the present sacrifice. And two ways this was a testimony of acceptance: (1.) It signified the turning away of God's wrath from them. God's wrath is a consuming fire; this fire might justly have fastened upon the people, and consumed them for their sins; but its fastening upon the sacrifice, and consuming that, signified God's acceptance of that as an atonement for the sinner. (2.) It signified God's entering into covenant and communion with them: they ate their part of the sacrifice, and the fire of the Lord ate up his part, and thus he did, as it were, "sup with them, and they with him" (Rev. iii. 20). 2. This fire did, as it were, take possession of the altar. The fire was thus kindled in God's house, which was to continue as long as the house stood, as we read before (chap. vi. 13). This also was a figure of good things to come: the Spirit descended upon the apostles in *fire* (Acts ii. 3), so ratifying their commission, as this spoken of here did the priests. Now from henceforward, (1.) All their sacrifices and incense must be offered with this fire. Note, Nothing goes *to* God but what comes *from* him. We must have grace, that holy fire, from the God of grace, else we cannot "serve him acceptably" (Heb. xii. 28) (2.) The priests must keep it burning with a constant supply of fuel, and the fuel must be wood, the cleanest of fuel. Thus those to whom God has given grace, must take heed of quenching the Spirit.—*Henry.*

CHAP. X. STRANGE FIRE.—Ver. 1. The golden calf had occasioned a lamentable delay in erecting the tabernacle, and now the sin of Nadab and Abihu caused an awful interruption in the opening of the service. Next to Moses and Aaron none stood higher, or were more likely to be honourable in Israel than these two young men. Perhaps they were elated with this distinction, and were influenced by pride and ostentation; it is also probable they were in some measure heated with wine. Being fully consecrated, and considering the burning of incense as the most honourable part of their office, they were impatient to enter upon it; and at the season when the people were prostrated in adoration of the manifested presence and glory of God, they rashly and presumptuously, *without orders*, which they should have waited for, both at once, which was never practised, and with fire taken, not from the altar of burnt-offering, but probably from under the peace-offerings, attempted to enter the tabernacle to burn incense, though it was not the hour at which this service was appointed to be done. Perhaps they intended to place the censers on the golden altar. This conduct evidenced great irreverence, and might have been a very bad precedent to their brethren and successors, to prevent which the Lord was pleased to make them an example to the Old Testament Church at its first forming, by causing the fire from his presence to slay them suddenly, without consuming their bodies or their clothes, as Ananias and Sapphira were struck dead at the first establishment of the New Testament Church.—*Scott.*

CONDIGN PUNISHMENT.—Ver. 2. Aaron's sons *died.* Might it not have sufficed if they had been only struck with a leprosy, as Uzziah, or struck dumb, as Zechariah, and both by the altar of incense? No; they were both struck dead. The wages of this sin was death. 1. They died *suddenly*, in the very act of their sin, and had not time so much as to cry, "Lord have mercy upon us!" Though God is long-suffering

9 [r]Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die: [s]*it shall be* a statute for ever throughout your generations:

10 And that ye may [t]put difference‖ between holy and unholy, and between unclean and clean;

11 And [u]that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron,¶ and unto Eleazar and unto Ithamar, his sons that were left, [x]Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: [y]for it *is* most holy.

13 And ye shall eat it in the holy place, because it *is* thy due, and thy sons' due, of the sacrifices of the LORD made by fire: for so I am commanded.

14 And [z]the wave-breast and heave-shoulder shall ye eat in a clean place; thou, and thy sons, and thy daughters with thee: for *they be* thy due, and thy sons' due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heave-shoulder and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD; and it shall be thine, and thy sons' with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought [a]the goat of the sin-offering, and, behold, it was burnt: and he was [b]angry with Eleazar and Ithamar,* the sons of Aaron *which were* left *alive*, saying,

17 Wherefore have ye not eaten the sin-offering in the holy place, seeing it *is* most holy, and *God* hath given it you [c]to bear the iniquity of the congregation,† to make atonement for them before the LORD?

18 Behold, [d]the blood of it was not brought in within the holy *place:* ye should indeed have eaten it in the holy *place*, [e]as I commanded.

19 And Aaron said unto Moses,‡ Behold, [f]this day have they offered their sin-offering and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-offering to-day, [g]should it have been accepted in the sight of the LORD?§

20 And when Moses heard *that*, [h]he was content.‖

B.C. 1490—B.C. 1490.

[r] Prov. xxxi. 4, 5. Luke i. 15. Eph. v. 18. 1 Tim. iii. 3, 8. Tit. i. 7.

[s] *See* on iii. 17.

[t] Jer. xv. 19. Tit. i. 15. 1 Pet. i. 14-16.

‖ The holy offices of religion require the exercise of reason, judgment, and holy affections; and how inconsistent with these is a state of intemperance!—BOOTHROYD.

[u] Deut. xxiv. 8. Matt. xxviii. 20. Acts xx. 27. 1 Thes. iv. 2.

¶ Moses here repeateth and enforceth the command formerly given (see Lev. vi. 17; ii. 10), lest, through trouble of mind for the judgment now befallen them, the priests should forget or neglect any of God's ordinances.—AINSWORTH.

[x] ii.; vi. 15-18.

[y] xxi. 22.

[z] Ex. xxix 24-28. John iv. 34.

[a] vi. 26, 30; ix. 3, 15.

[b] Ex. xxxii. 19-22. Matt. v. 22. Mark iii. 5. Eph. iv. 26.

* He spares Aaron at this time, as overwhelmed with sorrow, and because the rebuking of him before his sons might have exposed him to some contempt.—POOLE.

[c] xvi. 22. Heb. ix. 28. 1 Pet. ii. 24.

† The priest, by eating of the sin-offering, receiving the guilt upon himself, may well be thought to prefigure One who should be both priest and sacrifice for sin, which was accomplished in Christ.—BIBLIOTH. BIBL.

[d] vi. 30.

[e] vi. 26.

‡ Moses questioned only Eleazar and Ithamar, yet Aaron makes answer, they, it is probable, having acted under his direction.—BUSH.

[f] ix. 8, 12.

[g] Deut. xii. 7. 1 Sam. i. 7, 8. Mal. ii. 13. Phil. iv. 4.

§ The law requireth them that eat before the Lord to rejoice (Deut. xii. 7). And when they brought their sanctified things they were to say, "I have not eaten of it in my mourning" (Deut. xxvi. 14). So Aaron excuseth himself by reason of his sorrow, which made him unfit and unworthy to eat of holy things.—AINSWORTH.

[h] 2 Chr. xxx. 18-20. Matt. xii. 3-7, 20.

‖ He saw that Aaron entered into the spirit and meaning of the rites he ministered among, and was satisfied.—BONAR.

CHAPTER XI.

1 *What beasts may,* 4 *and what may not be eaten.* 9 *What fishes.* 13 *What fowls.* 29 *The creeping things which are unclean.*

AND the LORD spake unto Moses and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, [a]These *are* the beasts which ye shall eat among all the beasts that *are* on the earth.*

3 Whatsoever [b]parteth the hoof, and is cloven-footed, *and* [c]cheweth the cud, among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And [d]the coney, because he cheweth the cud, [e]but divideth not the hoof; he *is* unclean unto you.

6 And the [f]hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And the [g]swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean to you.

8 Of their flesh shall ye not eat, and their carcase shall ye not touch; [h]they *are* unclean to you.

9 ¶ These shall ye eat of all that *are* in the waters: [i]Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.

10 And all that have not fins and scales† in the

[a] Deut. xiv. 3-8. Matt. xv. 11. Mark vii. 15-19. Rom. xiv. 2, 3, 14, 15. 1 Tim. iv. 4-6. Heb. xiii. 9.

* God was pleased to make a difference between certain creatures, as for divers other reasons, so for moral significations, to teach them—1. To abhor that filthiness and those other ill qualities for which some of these creatures are noted. 2. To observe the special purity which God required of them above other nations (ver. 44). 3. To prevent their conversing too familiarly with the heathen (Acts x. 11-15; xi. 6, 7, &c.)—S. CLARKE.

[b] Ps. i. 1. Prov. ix. 6. 2 Cor. vi. 17.

[c] Deut. vi. 6, 7. Ps. i. 2. Acts xvii. 11. 1 Tim. iv. 15.

[d] Ps. civ. 18. Prov. xxx. 26.

[e] Job xxxvi. 14. Matt. vii. 26. Rom. ii. 18-24. Phil. iii. 18, 19. 2 Tim. iii. 5.

[f] Deut. xiv. 7.

[g] Is. lxv. 4; lxvi. 3, 17. Matt. vii. 6.

[h] Is. lii. 11. Hos. ix. 3. Mark vii. 2, 15, 18.

[i] Deut. xiv. 9, 10.

† Among the Romans it was not permitted to use fish that had no scales, in sacrifices to their gods. Pliny cites a law of Numa: "Let not fish which are without scales be dressed for sacrificial feasts or banquets."—CALMET.

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to us-ward, yet sometimes he makes quick work with sinners; sentence is executed speedily: presumptuous sinners bring upon themselves a swift destruction, and are justly denied even space to repent. 2. They died "before the Lord," that is, before the vail that covered the mercy-seat; for even mercy itself will not suffer its own glory to be affronted. They that sinned before the Lord, died before him. Damned sinners are said to be tormented "in the presence of the Lamb," intimating that he does not interpose in their behalf (Rev. xiv. 10). 3. They died *by fire*, as by fire they sinned. They slighted the fire that came from before the Lord to consume the sacrifices, and thought other fire would do every jot as well; and now God justly made them feel the power of that fire which they did not reverence. Thus, they that hate to be refined by the fire of Divine grace, will undoubtedly be ruined by the fire of Divine wrath. The fire did not burn them to ashes, as it had done the sacrifices, nor so much as singe their coats (ver. 5), but, like lightning, struck them dead in an instant: by these different effects of the same fire, God would shew that it was no common fire, but kindled "by the breath of the Almighty" (Isa. xxx. 33). 4. It is twice taken notice of in Scripture, that they "died childless" (Num. iii. 4, and 1 Chron. xxiv. 2).

AARON'S RESIGNATION.—Ver. 3. What good effects this had upon him: "Aaron held his peace;" *i.e.*, he patiently submitted to the holy will of God in this sad providence: was *dumb, and opened not his mouth*, because *God did it*. Something he was ready to say by way of complaint, as losers think they may have leave to speak; but he wisely suppressed it, "laid his hand upon his mouth," and said *nothing*, for fear lest he should *offend with his tongue*, now his *heart* was *hot within him*. Note, 1. When God corrects us or ours for sin, it is our duty to be silent under the correction: Not to quarrel with God, arraign his justice, or charge him with folly; but to acquiesce in all that God doth; not only *bearing*, but *accepting the punishment of iniquity*, and saying, as Eli, in a case not much unlike this here, "It is the Lord, let him do what seemeth him good" (1 Sam. iii 18). "If our children have sinned against God" (as Bildad puts the case, Job viii. 4), "and he have cast them away for their transgression," though it must needs be grievous to think that the children of *our love* should be the children of *God's wrath*, yet we must awfully adore the Divine justice, and make no exceptions against its processes. 2. The most effectual argument to quiet a gracious spirit under afflictions, are those that are fetched from God's glory: this silenced Aaron.

THE PROHIBITION.—Ver. 9. Observe here, 1. The prohibition itself: "Do not drink wine nor strong drink." At other times they were allowed it (it was not expected that every priest should be a Nazarite), but during the time of their ministration they were forbidden it. This was one of the laws in Ezekiel's temple (Ezek. xliv. 21); and so it is required of gospel ministers, that they be "not given to wine" (1 Tim. iii. 3). Note, Drunkenness is bad in any, but it is especially scandalous and pernicious in ministers, who, of all men, ought to have the clearest heads, and cleanest hearts. 2. The penalty annexed to the prohibition: "Lest ye die;" lest ye die when ye are in drink, "and so that day come upon you unawares" (Luke xxi. 34). Or, "Lest you do that which will make you liable to be cut off by the hand of God." 3. The reason assigned for this prohibition: They must needs be sober, else they could not duly discharge their office; they will be in danger of "erring through wine" (Isa. xxviii. 7). They must be sure to keep sober, (1.) That they might be able to distinguish themselves in their ministrations between that which was sacred and that which was common, and might never confound them (ver. 10). It concerns the Lord's ministers to put a difference between holy and unholy, both things and persons, that they may separate "between the precious and the vile" (Jer. xv. 19). (2.) That they might be able to "teach the people" (ver. 11), for that was a part of the priests' work (Deut. xxxiii. 10), and those that are addicted to drunkenness are very unfit to teach people God's statutes.—*Henry.*

PRACTICAL OBSERVATIONS.—With what solemn attention should we hear these words of the great and terrible LORD God, "I will be sanctified in them that come nigh me, and before all the people I will be glorified"! Contemplating with holy awe his majesty, purity, and avenging justice, we may well exclaim, "My flesh trembleth for fear of thee, and I am afraid of thy judgments." Nay, even the discoveries of his boundless mercy, as revealed in the gospel, and of the way in which that mercy is exercised, are suited to form our spirits to humble reverence united with filial confidence. Alas! when we consider from what motives, and in what manner, great numbers of those who are called the "priests of the LORD" draw nigh to him in their sacred services, and what effects their spirit, conduct, and ministrations are suited to produce on the people, we cannot but wonder that examples of severity, like that before us, are not frequently made. But assuredly, unless repentance intervene, the Lord will, before the assembled world, "be glorified" in the dreadful punishment of those who have thus openly dishonoured him, and led others also to despise his ordinances or revile his truth. It behoves us, however, to beware, not only of profaneness or gross irreverence in this sacred work, but likewise of *strange fire.*—*Scott.*

CHAP. XI. CLEAN AND UNCLEAN.—Ver. 1. The Creator pronounced all his works separately *good*, and altogether when finished *very good;* yet the distinction between clean and unclean animals was known even before the flood; though probably it only related to sacrifices. But, at this time, very particular laws were enacted respecting the people's diet, and the ceremonial uncleanness contracted by touching the carcases of unclean animals. These laws seem to have been intended, 1. As a test of obedience, like the prohibition to Adam of "the tree of knowledge;" and to teach the Israelites habits of self-denial, and the government of their appetites. 2. To keep them distinct from other nations, both by throwing hindrances in the way of their

seas, and in the rivers, of all that move in the waters, and of any living thing which *is* in the waters, [k]they *shall be* an abomination unto you.

11 They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls;‡ they shall not be eaten, they *are* an abomination: [l]The eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite after his kind;

15 Every [m]raven after his kind;

16 And [n]the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.§

20 All fowls that [o]creep,‖ going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withal upon the earth;

22 *Even* these of them ye may eat; [p]the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind.

23 But all *other* flying creeping things, which have four feet, *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever [q]toucheth the carcase of them shall be unclean until the even.

25 And whosoever beareth *ought* of the carcase of them shall [r]wash his clothes, and be unclean until the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase shall be unclean until the even.

28 And he that beareth the carcase of them shall wash his clothes, and be unclean until the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the [s]creeping things that creep upon the earth; The weasel, and the [t]mouse, and the tortoise after his kind,

30 And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean: whether *it be* any vessel of wood,¶ or raiment, or skin, or sack, whatsoever vessel *it be* wherein *any* work is done, [u]it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

33 And every earthen vessel whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and [x]ye shall break it.

34 Of all meat which may be eaten, *that* on which *such* water cometh shall be unclean; and all drink that may be drunk in every *such* vessel shall be unclean.

35 And every *thing* whereupon *any part* of their carcase falleth shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.*

36 Nevertheless a fountain or pit, [1]*wherein there is* plenty of water, shall be clean: but that which toucheth their carcase shall be unclean.

37 And if *any part* of their carcase fall upon any [y]sowing-seed† which is to be sown, it *shall be* clean.

38 But if *any* water be put upon the seed,‡ and *any part* of their carcase fall thereon, it *shall be* unclean unto you.

39 And if any beast of which ye may eat die; he that [z]toucheth the carcase thereof shall be unclean until the even.

40 And he that [a]eateth of the carcase of it shall wash his clothes, and be unclean until the

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[k] Deut. xiv. 3. Ps. cxxxix. 21, 22.

‡ In regard to the names of birds in some of these verses, translators have differed; and, from our imperfect knowledge of the Hebrew names used in natural history, we cannot be in all instances certain that those in our translation correspond exactly with the animals designed: but our English version appears, on the whole, to be as accurate in regard to these names as any other. —PYLE.

[l] Deut. xiv. 12, 20. Matt. xxiv. 28. Rom. iii. 13-17.

[m] Gen. viii. 7. Prov. xxx. 17. Luke xii. 24.

[n] Ps. cii. 6. John iii. 19-21. Eph. iv. 18, 19; v. 7-11. 1 Thes. v. 5-7. Rev. xviii. 2.

§ Moses, beginning the catalogue with the noblest of birds, the eagle, ends with the vilest, which is the bat. The name in Hebrew, as also in Greek, signifies it to be a bird of night, or darkness. It is observable, generally, that the birds forbidden are either rapacious, and live on flesh, or are night-birds, or haunt marshes and lakes, or are heavy and not easily raised from the ground, or live on dung and coarse diet. On the contrary, the birds allowed by the law of Moses, are those that live upon a cleaner food.—LEWIS.

[o] Matt. vi. 24. Phil. iii. 18, 19. 1 John ii. 15-17. Jude 10, 19.

‖ *All fowls that creep*, or rather, "every creeping thing that flies," as flies, bees, wasps, hornets, &c.—GILL.

[p] Matt. iii. 4. Mark i. 6.

[q] 1 Cor. xv. 33. 2 Cor. vi. 17. Eph. ii. 1-3; v. 11. Heb. ix. 26.

[r] xiv. 8; xv. 5. Zech. xiii. 1. John xiii. 8. Acts xxii. 16. Heb. ix. 10. Rev. vii. 14.

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[s] Ps. x. 3; xvii. 14. Hab. ii. 6. Luke xii. 15; xvi. 14. Col. iii. 5. 2 Tim. iii. 2-5.

[t] Is. lxvi. 17.

¶ Wooden bowls are still used by the Arabs in this same country; also trunks or baskets covered with skins, and sacks of haircloth for the purpose of conveying their goods from place to place.—HARMER.

[u] vi. 28; xv. 12. Tit. ii. 14; iii. 5. 1 John i. 7.

[x] xiv. 45. 2 Cor. v. 1-8. Phil. iii. 21.

* The great inconveniences which the law connected with this and other defilements, necessarily obliged the Israelites to pay great attention to cleanliness; and this was probably what the laws on this subject had principally in view. The importance of such regulations are not so fully appreciated in this country as in the East, where all kinds of reptiles, many of them poisonous, find their way into the most private apartments, and conceal themselves in recesses, crevices, vessels, and boxes; so that great caution is required lest a scorpion or other noxious reptile be concealed in any of these. Michaelis observes that this law was well calculated to prevent accidents from poisoning.—PICT. BIB.

[1] *A gathering together of waters.*

[y] 1 Cor. xv. 37.

† Sowing-seed being of great importance to the uses and necessities of life. For the inconvenience would have been very great, if the husbandman must have deferred sowing as often as he happened to find a dead animal in the corn designed for the furrows.—BIBLIOTH. BIBL.

‡ The reason of this difference was, that the seed to be sown went through many alterations before it became food, which took away the pollution. Wet seed might be supposed to have received some tincture from the carcase, which dry did not; and, not being so fit to be sown till it was dry, was in that time to be cleansed.—LEWIS.

[z] xv. 5, 7. Num. xix. 11.

[a] *See on* 25; xvii. 15; xxii. 8. 1 Cor. vi. 11. 1 John i. 7.

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social intercourse with them, and by establishing the distinction between clean and unclean, which was applicable to persons as well as things. When, therefore, this distinction was no longer to be observed, Peter was instructed by a vision, which had relation to the distinction of meats, "not to call any man common or unclean." Many, also, of these forbidden animals were occasions of superstition and idolatry to the heathens. 3. To teach them to make distinctions between holy and unholy, in the choice of companions, and in forming intimate connections. And, 4. The propensities of these animals taught them what manner of persons they ought to be: for, if the pure, useful, gentle, patient nature of the animals appointed for sacrifice, were emblematic of the Saviour's character; it is obvious to conclude, that the exclusive prescription of some animals for the diet of the Lord's people was also significant. Some have even thought that the allowance of the slaughter of *innocent animals*, for the *food of sinful man*, forms a continued type of the purchase and application of the salvation of Christ, and of our transformation into his image, while we spiritually "eat his flesh and drink his blood."

MODES OF DISTINCTION.—Ver. 9. The fox, the dog, the lion, the wolf, and indeed animals in general which are carnivorous, neither chew the cud nor divide the hoof: other animals do only the one, and are therefore unclean. The former are apt emblems of the crafty, the covetous, the cruel, and fierce: the latter of the lewd, the sensual, and the carnally-minded; whilst the sheep and ox, and other animals which unite the two, aptly teach us what we ought to be, and with whom we should associate. The foot of the camel is divided on the upper part of it, but it is strongly joined beneath; so that he does not "part the hoof." It is doubted whether the words rendered *coney* and *hare* be properly translated; because it is not known that these animals chew the cud. They were, however, unclean. The swine is the emblem of filthiness; but it is marked as unclean on the same ground as the other animals. It is probable, that the peculiar aversion of the Jews to the swine arose from those animals being commonly sacrificed in the worship of idolaters. Some think that the flesh of the unclean animals was prohibited as unwholesome; yet the flesh of hares and rabbits seems to be as wholesome as that of sheep and goats.—The Israelites were not only forbidden to eat the flesh of the unclean beasts, but they must not touch their dead bodies; and consequently the use of their skins, and even of their fat, was interdicted. Frogs, amphibious creatures, sea-monsters, eels, and several species of fishes, were thus prohibited, as an abomination; but the emblem is very obscure. Some of them may represent such persons as attempt to reconcile in their conduct the service of God and mammon.—Here the critics find abundance of work; and if this law were now in force, it would be necessary to decide upon the meaning of the original words, many of which are used in no other part of Scripture, except in the parallel passage in Deuteronomy (Deut. xiv. 11-20). Many of the unclean birds are fierce and ravenous; others feed very grossly; several instinctively love darkness and desolate places; and few of them are generally eaten at present. The harmless, loving dove, and such as were of a cleanly nature, were allowed for food; and the emblem is easily applied. The several species of "locusts" here excepted from the general prohibition (for the words rendered "beetle" and "grasshopper" are supposed to mean different kinds of locusts), have, besides four feet on which to walk or crawl on the earth, two longer legs on which they leap. Locusts have been eaten by many nations, and are at this day. "After his kind," means *all of this kind*. Not only those beasts which have single hoofs, as horses and asses, were unclean; but such, likewise, as divided the feet into paws, or more than two parts, as lions, tigers, and other wild beasts—*when dead*. The unclean animals did not render a person unclean who touched them when alive; for many of them were beasts of burden, as the horse, ass, and camel. Yet even with this limitation, the law would be to us extremely burdensome: for instance, a dead mouse, cat, weasel, or squirrel, falling upon earthen vessels, ovens, or ranges, would render it necessary to destroy them; and even when vermin or reptiles were killed, the removal of their carcases, or those of any animal that died of itself, would occasion pollution (ver. 32-35). This, indeed, was only ceremonial; yet it would often exclude persons from public ordinances and society, and much circumspection, in properly purifying themselves and their furniture, would be requisite, and a constant circumspection to avoid contracting defilement. This evidently represented the necessity of the "sanctification of the spirit unto obedience;" the daily pursuit of true holiness, in the exercise of "repentance towards God, and faith towards our Lord Jesus Christ;" and habitual watchfulness and self-examination. If water, from any vessel thus rendered unclean, fell on such food as was before clean, this must not afterwards be eaten; nor must water be drunk from such a vessel. But water from a well or pit, into which any carcase had fallen, was not unclean; though everything which touched the carcase was. This exception seemed necessary, in order that water

even: he also that beareth the carcase of it shall wash his clothes, and be unclean until the even.

41 And every creeping thing that creepeth upon the earth *shall be* an abomination; it shall not be eaten.

42 Whatsoever [b]goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever [2]hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they *are* an abomination.

43 Ye [c]shall not make [3]yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.

44 For [d]I *am* the LORD your God: ye shall therefore sanctify yourselves, and [e]ye shall be holy;[§] for I *am* holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD [f]that bringeth you up out of the land of Egypt, to be your God: ye shall therefore [g]be holy; for I *am* holy.

46 [h]This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth;

47 [i]To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAPTER XII.

1 *Women's purifications, 6 and offerings.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, saying, [a]If a woman have conceived seed, and born a man-child: then she shall be unclean seven days;* [b]according to the days of the separation for her infirmity shall she be unclean.

3 And in the [c]eighth day the flesh of his foreskin shall be circumcised.

4 And she shall then continue [d]in the blood of her purifying three and thirty days: she shall touch no hallowed thing, nor come into the sanctuary,† until the days of her purifying be fulfilled.

5 But if she bear a [e]maid-child, then she shall be unclean two weeks, as in her separation; and she shall continue in the blood of her purifying threescore and six days.

6 ¶ And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring [f]a lamb [1]of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and [g]make an atonement for her; and she shall [h]be cleansed from the issue of her blood. This *is* the law for her that hath born [i]a male or a female.

8 And if [2]she be not [k]able to bring a lamb, then she shall bring two turtles, or two young pigeons;‡ the one for the burnt-offering, and the other for a sin-offering: and the priest shall [l]make an atonement for her, and she shall be clean.

CHAPTER XIII.

1 *Tokens to discern the leprosy.*

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his flesh a [1]rising, [a]a scab, or bright spot, and it be in the skin of his flesh *like* [b]the plague of leprosy;* then [c]he shall be brought unto Aaron the priest, or unto one of his sons the priests.

3 And the priest [d]shall look on the plague in the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight *be* [e]deeper than the skin of his flesh, it *is* a plague of leprosy: and the priest shall look on him, and [f]pronounce him unclean.

4 If the bright spot *be* white in the skin of his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall [g]shut up *him that hath* the plague seven days.

5 And the priest shall look on him the seventh day: and, behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him again the seventh day:† and, behold, *if* the plague *be* somewhat dark, *and* the plague spread not in the skin, the priest shall [h]pronounce him clean: it *is but* [i]a scab: and he shall [k]wash his clothes, and be clean.

7 But if [l]the scab spread much abroad in the skin, after that he hath been seen of the priest for his cleansing, he shall be seen of the priest again.

B.C. 1490—B.C. 1490.

[b] Gen. iii. 14, 15. Is. lxv. 25. Mic. vii. 17. Matt. iii. 7; xxiii. 33. John viii. 44. 2 Cor. xi. 3, 13. Tit. i. 12.
[2] *Doth multiply feet.*
[c] 41, 42; xx. 25.
[3] *Your souls.*
[d] *See on* Ex. xx. 2.
[e] xix. 2; xx. 7, 26. Is. vi. 3-5. Am. iii. 3. Matt. v. 48. 1 Pet. i. 15, 16; ii. 9.
§ Implying that, as God is in himself a being infinite in perfections peculiar to his own transcendent nature, incomparably surpassing the false gods of other nations; so it is his most wise and reasonable pleasure, that his own peculiar people should be so distinguished from all others in their manner of living, as to be preserved from intercourse with them, and from enticements to their corrupt and idolatrous worship.—PYLE.
[f] Ps. cv. 43-45.
[g] *See on* 44. 1 Thes. iv. 7.
[h] vii. 37; xiv. 54; xv. 32. Ez. xliii. 12.
[i] x. 10. Mal. iii. 18. Rom. xiv. 2, 3, 13-23.

CHAPTER XII.

[a] Gen. i. 28; iii. 16. Job xiv. 4. Ps. li. 5. Rom. v. 12-19.
* After the birth of a child the mother of the Brahmin caste is unclean eleven days; of the royal family, sixteen; of the merchant caste, twenty-one; of the Vellalab and other castes, thirty-one days.—ROBERTS.
[b] xv. 19.
[c] Gen. xvii. 12. Luke ii. 21. John vii. 22, 23. Rom. iv. 11, 12. Gal. iii. 17. Phil. iii. 5. Col. ii. 11.
[d] xv. 25-28.
† Into the porch of the tabernacle, whose chief place (by which all the rest was consecrated and sought after), was the most holy place, which also gave the name to all the rest.—DIODATI.
* Gen. iii. 13. 1 Tim. ii. 14, 15.

[e] v. 6-10. John i. 29. 1 Pet. i. 18, 19.
[1] *A son of his year.*
[f] i. 4; iv. 20, 26. Job i. 5.
[g] xv. 28-30.
[h] Gal. iii. 28.
[2] *Her hand find not sufficiency of.*
[k] 2 Cor. viii. 9.
‡ Thus God mercifully regarded the estate of his poor. And the mother of our Lord, not able to offer a lamb-offering at her cleansing, this poor woman's sacrifice furnishes a striking evidence of the low circumstances of the family into which our Lord was born, and sheweth us both the humility and the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that through his poverty we might be rich.—AINSWORTH.
[l] iv. 26.

CHAPTER XIII.

[1] *Swelling.*
[a] xiv. 56. Deut. xxviii. 27. Is. iii. 17.
[b] xiv. 3, 35. Ex. iv. 6, 7. Num. xii. 10. 2 Chr. xxvi. 19-21.
* A distemper most frequent in Egypt, Syria, &c.; known also among the Greeks, who note that it was not so properly a disease as a defilement or distemper in the skin; whence Christ is not said to *heal*, but to *cleanse* the lepers. This distemper being extremely filthy, and of an infectious nature, it was provided against, that we might be instructed to avoid converse with such wicked persons as might be likely to infect us.—POOLE.
[c] Deut. xvii. 8, 9; xxiv. 8. Matt. viii. 4. Mark i. 44. Luke v. 14; xvii. 14.
[d] 2; x. 10. Ez. xliv. 23. Hag. ii. 11. Mal. ii. 7.
[e] 2 Tim. ii. 16, 17; iii. 13.
[f] Matt. xvi. 19; xviii. 17, 18. John xx. 23. 1 Cor. v. 4-6. 2 Thes. iii. 14, 15. 1 Tim. i. 20.
[g] Deut. xiii. 14. 1 Tim. v. 24.
† This the Hebrews expound to be the thirteenth day from the first, because the seventh day goeth to the count of the first week, and to the count of the second week, in all plagues, whether they be upon men, or on houses, or on garments. In the days between, what signs soever fell out, they might do nothing.—AINSWORTH.
[h] Is. xi. 3, 4; xlii. 3. Rom. xiv. 1. Jude 22, 23.
[i] 2. Deut. xxxii. 5. Jam. iii. 2.
[k] xi. 25, 28, 40; xiv. 8. Ps. xix. 12. Heb. ix. 10.
[l] 27, 35, 36. Ps. xxxviii. 3. Is. i. 5, 6. Rom. vi. 12-14.

for the various ablutions might be procured. Corn for food, if the carcase of any creature fell into it, must not be used till washed and cleansed: but this was not needful in seed-corn, except it was steeped in water; and then it must be washed in other water.—*Scott.*

REASONS OF THE LAW.—Ver. 44. We have the exposition of this law, or a key to let us into the meaning of it. It was not intended merely for a bill of fare, or as the directions of a physician about their diet, but God would hereby teach them to sanctify themselves, to be holy (ver. 44). That is, 1. They must hereby learn to put a difference between good and evil, and to reckon it could not be all alike what they did, when it was not all alike what they ate. 2. To maintain a constant observance of the Divine law, and to govern themselves by that in all their actions, even those that are common, which ought to be performed "after a godly sort" (3 John 6). Even eating and drinking must be by rule, and "to the glory of God" (1 Cor. x. 31). 3. To distinguish themselves from all their neighbours, as a people set apart for God, and obliged not to walk as other Gentiles; and all this is "holiness." Thus these "rudiments of the world" were their tutors and governors (Gal. iv. 2, 3), to bring them to that which is the revival of our first state in Adam, and the earnest of our best state with Christ—that is, "holiness," without which no man shall see the Lord. This is indeed the great design of all the ordinances, that by them we may sanctify ourselves, and learn to be holy. Even this law concerning their food, which seemed to stoop so very low, aimed thus high; for it was the statute-law of heaven under the Old Testament as well as the New, that "without holiness no man shall see the Lord." The caution, therefore (ver. 43), is, "Ye shall not make yourselves abominable." Note, By having fellowship with sin, which is abominable, we make ourselves abominable. That man is truly miserable who is in the sight of God abominable; and none are so but those that make themselves so.—*Henry.*

CHAP. XII. CHILDBIRTH—LAW FOR THE MOTHER.—Ver. 1.—1. There was some time of strict separation immediately after the birth, which continued seven days for a son, and fourteen days for a daughter (ver. 2, 5). 2. There was also a longer time appointed for their purifying; thirty-three days more (forty in all) if the birth were a male, and double that time if a female (ver. 4, 5). During this time they were only separated from the sanctuary, and forbidden to eat of the passover, or peace-offerings, or, if a priest's wife, to eat of anything that was holy to the Lord. Why the time of both those was double for a female to what it was for a male, I can assign no reason but the will of the Law-Maker; in Christ Jesus no difference is made of male and female (Gal. iii. 28; Col. iii. 11). But this ceremonial uncleanness, which the law laid women in childbed under, was to signify the pollution of sin, which we are all conceived and born in (Ps. li. 5). For if the root be impure, so is the branch: "Who can bring a clean thing out of an unclean?" If sin had not entered, nothing but purity and honour had attended all the productions of that great blessing, "Be fruitful and multiply;" but now that the nature of man is degenerated, the propagation of that nature is laid under these marks of disgrace, because of the sin and corruption that are propagated with it, and in remembrance of the curse upon the woman that was first in the transgression, That "in sorrow" (to which it is here further added, "in shame") she should "bring forth children." And the exclusion of the woman for so many days from the sanctuary, and all participation of the holy things, signified that our original corruption (that sinning sin which we brought into the world with us) would have excluded us for ever from the enjoyment of God and his favours, if he had not graciously provided for our purifying.—*Henry.*

CHAP. XIII. LEPROSY.—Ver. 2. As the law contained in the preceding chapter was easily understood and applied, it was addressed to Moses only; but as that contained in this chapter and the next involved many difficulties, of which the priests were the appointed judges, it was given to Aaron likewise. Whatever diseases, in some respects like that here described, had been known in other nations, it is evident, from the very language used, that this disease was in great measure peculiar to Israel. It is called "the plague of leprosy," which implies that it was generally, if not always, inflicted by the immediate judgment of God. Indeed, this must be evident from a careful consideration of the Scriptures referred to in the margin. No remedy is any-

8 And *if* the priest see that, behold, the scab spreadeth in the skin; then the priest shall [m]pronounce him unclean: it *is* a leprosy.

9 ¶ When the plague of leprosy is in a man, then he shall be brought unto the priest;

10 And the priest [n]shall see *him:* and, behold, *if* the rising *be* white in the skin, and it have turned the hair white, and *there be* [2]quick raw flesh‡ in the rising,

11 It *is* an old leprosy in the skin of his flesh: and the priest shall pronounce him unclean, and shall not shut him up; for he *is* unclean.

12 And if a leprosy break out abroad in the skin, and the leprosy [o]cover all the skin of *him that hath* the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and, behold, *if* the leprosy have covered all his flesh, he shall pronounce *him* clean§ *that hath* the plague; it is all turned white: he *is* clean.

14 But when [p]raw flesh appeareth in him, he shall be unclean.

15 And the priest shall see the raw flesh, and pronounce him to be unclean; *for* the raw flesh *is* unclean: it *is* a leprosy.‖

16 Or if the raw flesh [q]turn again, and be changed unto white, he shall come unto the priest;

17 And the priest shall see him: and, behold, *if* the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the skin thereof, was a [r]boil, and is healed,¶

19 And in the place of the boil there be a white rising, or a bright spot, white, and somewhat reddish, and it be shewed to the priest;

20 And if, when the priest seeth it, behold it *be* [s]in sight lower than the skin, and the hair thereof be turned white, the priest shall pronounce him unclean: it *is* a plague of leprosy broken out of the boil.

21 But if the priest look on it, and, behold, *there be* no white hairs therein, and *if* it *be* not lower than the skin, but *be* somewhat dark;* then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* a plague.

23 But if the bright spot [t]stay in his place, *and* spread not, it *is* a burning boil; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin whereof *there is* [3]a hot burning,† and the quick *flesh* that burneth have a white bright spot, somewhat reddish, or white;

25 Then the priest shall look upon it: and, behold, *if* the hair in the bright spot be [u]turned white, and it *be in* sight deeper than the skin, it *is* a leprosy broken out of the burning: wherefore the priest shall pronounce him unclean; it *is* the plague of leprosy.

26 But if the priest look on it, and, behold, *there be* no white hair in the bright spot, and it *be* no lower than the *other* skin, but *be* somewhat dark; [x]then the priest shall shut him up seven days.

27 And the priest shall look upon him the seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean; [y]it *is* the plague of leprosy.

28 And if the bright spot stay in his place, *and* spread not in the skin, but it *be* somewhat dark; it *is* a rising of the burning, and the priest shall pronounce him clean: for it *is* an inflammation‡ of the burning.

29 ¶ If a man or woman have a plague [z]upon the head or the beard;§

30 Then the priest shall see the plague: and, behold, if it *be* in sight deeper than the skin, and *there be* in it a yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry [a]scall, *even* a leprosy upon the head or beard.

31 And if the priest look on the plague of the scall, and, behold, it *be* not in sight deeper than the skin,‖ and *that there is* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall seven days.

32 And in the seventh day the priest shall look on the plague: and, behold, *if* the scall spread not, and there be in it no [b]yellow hair, and the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he not shave; and the priest shall shut up *him that hath* the scall seven days more:

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[m] *See on* iii. Acts viii. 21. 2 Pet. ii. 19.

[n] Num. xii. 10-12. 2 Kings v. 27.

[2] *The quickening of living flesh.*

‡ Which was a token that nature had not strength enough to drive out all the malignant and evil humour, whereby the remainder within was putrefied and past cure.—DIODATI.

[o] 1 Kings viii. 38. Job xl. 4. Rom. vii. 14.

§ This sort of breaking-out, from top to toe, as we speak, was not to be looked upon as the plague of leprosy, being rather a relief to the body than a disease.—PATRICK.

[p] 10.

‖ It may seem strange that the partial leper should be pronounced unclean, and the person totally covered with the disease clean. This was probably owing to a different species or stage of the disease; the partial being contagious, the total not: in one, the person was all covered with a *white enamelled scurf;* in the other, there was a *quick raw flesh in the risings.* The ichor proceeding from this, when brought into contact with the flesh of another, would cause contagion; but where the surface was dry, there was but little danger of infection.—DR MEAD.

[q] Rom. vii. 14-24. Gal. i. 14-16. Phil. iii. 6-8. 1 Tim. i. 13-15.

[r] Ex. ix. 9; xv. 26. 2 Kings xx. 7. Job ii. 7. Ps. xxxviii. 3-7. Is. xxxviii. 21.

¶ This and the following verses treat of cases of leprosy that rose from old ulcers that had once been healed. Such cicatrised sores might break out afresh, and prove a real leprosy. A person with any sore, or disposition to contagion, was more likely to catch infection from contact with a diseased person, than he whose skin was whole and sound, and his habits good. Such cases were to be carefully watched.—BUSH.

[s] *See on* 3. Matt. xii. 45. John v. 14. 2 Pet. ii. 20.

* Though it had not eaten into the flesh (which was a certain sign of a leprosy), yet, if it changed colour, there was some ground of suspicion; and therefore he was to be "shut up seven days" (see ver. 4).—PATRICK.

[t] Gen. xxxviii. 26. 2 Sam. xii. 13. 2 Chr. xix. 2, 3. Job xxxiv. 31, 32; xl. 4, 5. Prov. xxviii. 13. Matt. xxvi. 75. 1 Cor. v. 5. 2 Cor. ii. 7. Gal. vi. 1. 1 Pet. iv. 2, 3.

[3] *A burning of fire.*

† This is supposed to state the case of such as had been hurt by fire, which would leave a scar, in which the leprosy might appear, and which was to be distinguished by the rules here given.—SCOTT.

[u] 4, 13-20.

[x] 4, 5, 33.

[y] *See on* 2.

‡ Or, *scar, print, character,* as the Greek and Chaldee translate. — AINSWORTH.

[z] 1 Kings xii. 28. Ps. liii. 4. Is. i. 5; v. 20; ix. 15. Mic. iii. 11. Matt. vi. 23; xiii. 14, 15. John xvi. 2, 3. Acts xxii. 3, 4; xxvi. 9, 10. 2 Cor. iv. 3, 4. 2 Thes. ii. 11, 12.

§ Maimonides tells us that, in this sort of leprosy, the hair on the head or beard fell off by the roots, and the place of the hair remained bare. This seems to have been that kind of disease which, Pliny says, came into Italy in the middle of the reign of Tiberius Cæsar, and was called *Mentagra,* because it commonly began in the chin, and was so filthy that any death was preferable to it.—PATRICK.

[a] 34-37; xiv. 54.

‖ This was some indication that it was not a leprosy; yet if there were no black hair in it (as it here follows), which was a sign of soundness and health (ver. 37), the case was not certain, but doubtful; and therefore he was to be shut up seven days, to see what it would prove.—PATRICK.

[b] 30. Matt. xxiii. 5. Luke xviii. 9-12. Rom. ii. 23.

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where mentioned: nay, it is implied in the answer of the king of Israel respecting the leprosy of Naaman, that it could not be cured but by the immediate power of God (2 Kings v. 7). When any one supposed that he was visited with this disorder, or it was suspected by those about him, he was not directed to consult a physician, but to apply to the priests: great care was required, and many particular rules given, in order to distinguish it from other maladies; and when it was removed, the diseased person is more frequently said to be *cleansed* than *healed.* It does not appear to have been infectious, as many seem to suppose; but, as ceremonial pollution was communicated to all who touched the leper, he was excluded from the society of the people, as well as from the courts of the Lord; and when the leprosy was cleansed, he was not readmitted till after divers sacrifices and purifications. All this seems to represent the state of a sinner whose heart is entirely unsanctified, and in whom sin has dominion: whatever his profession may be, he has yet no benefit from the great sacrifice for sin, nor is he meet for communion with God, or his people on earth, much less in heaven, unless he be cleansed; and as we proceed we shall perceive many other things admitting of an apt accommodation. A few hints, however, must suffice on this intricate, and to us not very interesting subject. Yet we must suppose that the all-wise Legislator had some important meaning in these institutions; and therefore we should not blame the sober attempts of those who modestly point out what seems to them to have been intended. Indeed, the Scriptures referred to in general give the best intimations on the subject.—*Scott.*

LAW OF LEPROSY.—Ver. 3-13.—1. Several rules are here laid down by which the priest must go in making his judgment. (1.) If the sore were but *skin-deep,* it was to be hoped it was not the *leprosy* (ver. 4); but if it was "deeper than the skin," the man must be pronounced *unclean* (ver. 3). The infirmities that consist with grace do not sink deep into the soul, but "the mind" still "serves the law of God," and the "inward man delights in it" (Rom. vii. 22, 25). But if the matter be really worse than it shews, and the inwards be infected, the case is dangerous. (2.) If the sore "be at a stay," and do not "spread," it is no leprosy (ver. 5, 6); but if it "spread much abroad," and continue to do so after several inspections, the case is bad (ver. 7, 8). If men do not grow worse, but a stop be put to the course of their sins, and their corruptions be checked, it is to be hoped they will grow better; but if sin get ground, and they become worse every day, they are going down-hill. (3.) If there were "proud, raw flesh" in the rising, the priest needed not to wait any longer—it was certainly a leprosy (ver. 10, 11). Nor is there any surer indication of the badness of a man's spiritual state than the heart's rising in self-conceit, confidence in the flesh, and resistance of the reproofs of the Word, and strivings of the Spirit. (4.) If the eruption, whatever it was, "covered all the skin" from head to foot, it was no leprosy (ver. 12, 13), for it was an evidence that the vitals were sound and strong, and nature hereby helped itself, throwing out what was burdensome and pernicious. There is hope in the smallpox when they come out well; so, if men freely confess their sins and hide them not: there is no danger comparable to theirs that "cover their sins." Some gather this from it, that there is more hope of the profane than the hypocrites. The publicans and harlots went into the kingdom of heaven before Scribes and Pharisees. In one respect, the sudden breakings-out of passion, though bad enough, are not so dangerous as malice concealed. Others gather this, that if we judge ourselves we shall not be judged; if we see and own that there is "no health in us, no soundness in our flesh," by reason of sin, we shall "find grace in the eyes of the Lord." 2. The priest must take time in making his judgment, and not give it rashly. If the matter looked suspicious, he must shut up the patient "seven days," and then "seven days" more, that his judgment might be "according to truth." This teaches all, both ministers and people, not to be hasty in their censures, nor to judge anything "before the time." If "some men's sins go before unto judgment," the sins of others "follow after," and so men's "good works;" therefore let nothing be done "suddenly" (1 Tim. v. 22, 24, 25). 3. If the person suspected were found to be clean, yet he must "wash his clothes" (ver. 6), because he had been under the suspicion, and there had been in him that which gave ground for the suspicion. Even the prisoner that is acquitted must go down on his knees. We have need to be washed in the blood of Christ from our spots, though they be not leprosy spots; for who can say, "I am pure from sin;" though there are those who, through grace, are "innocent from the great transgression."—*Henry.*

TREATMENT OF LEPROSY.—Ver. 29. We have, 1. Provisos, that neither a *freckled skin* nor a *bald head* should be mistaken for a leprosy (ver. 38-41). Every deformity must not forthwith be made a ceremonial defilement. Elisha was jeered for his *bald head* (2 Kings ii. 23), but they were the children of Bethel who turned it to his reproach, that knew not the judgments of their God. 2. A particular brand set upon

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34 And in [c]the seventh day the priest shall look on the scall: and, behold, *if* the scall [d]be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: [e]and he shall wash his clothes, and be clean.

35 But if the scall [f]spread much in the skin after his cleansing;

36 Then the priest shall look on him: and, behold, if the scall be spread in the skin, the priest shall not seek for yellow hair; he *is* unclean.

37 But if the scall be in his sight at a stay,¶ and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and, behold, [g]*if* the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin: he *is* clean.

40 And the man whose [h]hair is fallen off his head, he *is* bald; *yet is* he clean.

41 And he that hath his hair fallen off from the part of his head toward his face, he *is* forehead bald: *yet is* he clean.

42 And if there be in the bald head, or bald forehead, a white reddish sore, it *is* a leprosy sprung up in his bald head, or his bald forehead.[*]

43 Then the priest shall look upon it: and, behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh,

44 He is a leprous man, he *is* unclean: the priest shall pronounce him [k]utterly unclean; his plague *is* in his head.

45 And the leper in whom the plague *is*, [l]his clothes shall be rent, and his head bare, and he shall [k]put a covering upon his upper lip, and shall cry, [l]Unclean, unclean.†

46 All the days wherein the plague *shall be* in him he shall be defiled; he *is* unclean: he shall dwell alone; [m]without the camp *shall* his habitation *be*.

47 ¶ The [n]garment also that the plague of leprosy is in, *whether it be* a woollen garment or a linen garment,

48 Whether *it be* in the warp or woof, of linen, or of woollen, whether in a skin, or in any [5]thing made of skin;

49 And if the plague be greenish or reddish in the garment, or in the skin, either in the warp, or in the woof, or in any [6]thing of skin; [o]it *is* a plague of leprosy, and shall be shewed unto the priest.

50 And the priest shall look upon the plague, and shut up *it that hath* the plague seven days.

51 And he shall look on the plague on the seventh day: if the plague be spread in the garment,‡ either in the warp, or in the woof, or in a skin, *or* in any work that is made of skin, the plague *is* a fretting leprosy;§ it *is* unclean.

52 He shall therefore [p]burn that garment, whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague is: for it *is* a [q]fretting leprosy; it shall be burnt in the fire.

53 And if the priest shall look, and, behold, the plague be not spread in the garment, either in the warp, or in the woof, or in any thing of skin;

54 Then the priest shall command that they wash *the thing* wherein the plague *is*, and he shall shut it up seven days more.

55 And the priest shall look on the plague, [r]after that it is washed: and, behold, *if* the plague have not changed his colour, and the plague be not spread, it *is* unclean; thou shalt burn it in the fire: it *is* fret inward, *whether* [7]it *be* bare within or without.

56 And if the priest look, and, behold, the plague *be* somewhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment,‖ either in the warp, or in the woof, or in any thing of skin, it *is* a spreading *plague:* thou [s]shalt burn that wherein the plague *is* with fire.¶

58 And the garment, either warp or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall [t]be washed the second time, and shall be clean.

59 This *is* the law of the plague of leprosy in a garment of woollen or linen, either in the warp or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

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[c] 1 John iv. 1. Jude 23. Rev. ii. 2.
[d] 23.
[e] *See on* 6.
[f] 7, 27. 2 Tim. ii. 16, 17.
¶ In Chaldee, *stand as it was*—viz., at a stay, without spreading (see ver. 5). So the Greek saith, *If before him it abide in the place.*—AINSWORTH.
[g] Ex. vii. 20. Rom. vii. 22-25. Jam. iii. 2.
[h] *Head is pilled.*
[*] Called by the Greeks *Alopecia*, caused by a scall, or by leprosy, or by some other inward disease, and is likewise, for the most part, incurable.—DIODATI.
[k] Job xxxvi. 14. Matt. vi. 23. 2 Pet. ii. 1, 2. 2 John 8-10.
[l] Gen. xxxvii. 29. Job i. 20. Jer. iii. 25. Joel ii. 13.
[m] Ez. xxiv. 17, 22. Mic. iii. 7.
[l] Job xlii. 6. Is. vi. 5; lii. 11; lxiv. 6. Lam. iv. 15. Luke v. 8; vii. 6, 7; xvii. 12.
† This was designed to distinguish him from others who were sound and in good health, and also to make him appear in the garb and habit of a mourner. His head was to be bare for similar reasons, and a covering was to be put on his upper lip, to prevent more or less the spreading of any disagreeable smell or infection by his breath. He was also to cry, "Unclean, unclean;" as much as to say, Keep at a distance from me, for I am both legally impure and physically infectious. This proclamation, some of the Hebrews say, was made by a public officer.—BIBLIOTH. BIBL.
[m] Num. v. 2; xii. 14, 15. 2 Kings vii. 3; xv. 5. 2 Chr. xxvi. 21. Lam. i. 8. 1 Cor. v. 9-13. 2 Thes. iii. 6, 14. 1 Tim. vi. 5. Heb. xii. 15, 16. Rev. xxi. 27; xxii. 15.
[n] Is. iii. 16-24; lix. 6; lxiv. 6. Ez. xvi. 16. Rom. xiii. 12. Eph. iv. 22. Col. iii. 8. Jude 23.

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[5] *Work of.*
[6] *Vessel*, or *instrument.*
[o] *See on* 2.
‡ This kind of infection gradually corrodes even the texture of the garments, and is much dreaded in all countries subject to the plague, and by all persons exposed to it by attendance on purulent disorders. There was a natural disease in the garments, appertaining to themselves. This appears to be the true sense of the expressions here; but we have no account from travellers of such a disease anywhere subsisting in the present days.—SCRIPT. ILLUST.
§ *Rankling.* This word is not used but in this case of leprosy, and in Ezek. xxviii. 24, where it is applied to a *pricking* or *rankling brier.* The Greek translateth it *a continuing leprosy*, the Chaldee *a diminishing*, because that which fretteth both continueth long and wasteth the thing wherein it is.—AINSWORTH.
[p] xi. 35. Deut. vii. 25, 26. Is. xxx. 22. Acts xix. 19, 20.
[q] xiv. 44, 45.
[r] Ez. xxiv. 13. Heb. vi. 4-7. 2 Pet. i. 9; ii. 20-22.
[7] *It be bald in the head thereof, or in the forehead thereof.*
‖ If, after the spot was out, the neighbouring parts appeared to have a tincture of a very green or red colour, it was to be taken for a demonstration that there was a *spreading* leprosy (as it here follows) in the garment, or skin, which would proceed till it was entirely infected with it.—PATRICK.
[s] Is. xxxiii. 14. Matt. xxii. 7.
¶ This plague of leprosy in a garment appears so strange, that some consider it as an extraordinary punishment from God inflicted upon the Israelites, as a sign of his high displeasure. When Michaelis was considering the subject, he was told by an eminent woollen manufacturer, that the wool of sheep which die of disease, if it has not been shorn from the animal while living, is unfit to manufacture cloth, and liable to some corroding disease, something like what Moses here describes, and which he imagines to be the plague of leprosy in garments.—PICT. BIBLE.
[t] 2 Kings v. 1, 14. Ps. li. 2.

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the leprosy, if at any time it did appear in a *bald head* (ver. 44). "The plague is in his head, he is utterly unclean." If the leprosy of sin have seized the head—if the judgment be corrupted, and wicked principles, which countenance and support wicked practices, be embraced—it is an "utter uncleanness," from which few are ever cleansed. Soundness in the faith keeps the leprosy from the head, and saves conscience from being shipwrecked. 3. Directions what must be done with the "convicted leper." When the priest, upon mature deliberation, had solemnly pronounced him unclean, (1.) He must pronounce himself so (ver. 45). He must put himself into the posture of a mourner, and cry, "Unclean, unclean. The leprosy was not itself a sin, but it was a sad token of God's displeasure, and a sore affliction to him that was under it. It was a reproach to his name, put a full stop to his business in the world, cut him off from conversation with his friends and relations, condemned him to banishment till he was cleansed, shut him out from the sanctuary, and was, in effect, the ruin of all the comfort he could have in this world. Heman, it would seem, either was a leper, or alludes to the melancholy condition of a leper (Ps. lxxxviii. 8, &c.) He must, therefore, [1.] Humble himself under the mighty hand of God, not insisting upon his cleanness when the priest had pronounced him unclean, but justifying God, and accepting the "punishment of his iniquity." He must signify this by "rending his clothes, uncovering" his head, and "covering his upper lip," all tokens of shame and confusion of face, and very significant of that self-loathing and self-abasement which should fill the hearts of penitents, the language of which is self-judging. Thus must we take to ourselves the shame that belongs to us, and with broken hearts call ourselves by our own name, "Unclean, unclean"—heart unclean, life unclean—unclean by original corruption, unclean by actual transgression—"unclean," and therefore worthy to be for ever excluded from communion with God, and all hope of happiness in him. "We are all as an unclean thing" (Isa. lxiv. 6)—"unclean," and, therefore, "undone," if Infinite Mercy do not interpose. [2.] He must give warning to others to take heed of coming near him. Wherever he went, he must cry to those he saw at a distance, "'I am unclean, unclean,' take heed of touching me." Not that the leprosy was catching, but by the touch of a leper ceremonial uncleanness was contracted. Every one, therefore, was concerned to avoid it, and the leper himself must give notice of the danger. And this was all that the law could do, in that it was weak through the flesh; it taught the leper to cry, "Unclean, unclean," but the gospel has put another cry into the lepers' mouths, Luke xvii. 12, 13, where we find ten lepers crying with a loud voice, "Jesus, Master, have mercy on us." The law only shews us our disease—the gospel shews us our help in Christ. (2.) He must then be shut out of the camp, and afterward, when they came to Canaan, out of the city, town, or village where he lived, and "dwell alone" (ver. 46), associating with none but those that were lepers like himself. When King Uzziah became a leper he was banished his palace, and "dwelt in a several house" (2 Chr. xxvi. 21; and see 2 Kings vii. 3). This typified the purity which ought to be preserved in the gospel-church by the solemn and authoritative exclusion of scandalous sinners that hate to be reformed from the communion of the faithful; "Put away from among yourselves that wicked person" (1 Cor. v. 13).

LEPROSY IN CLOTHES.—Ver. 47. This is the law concerning the plague of leprosy in a garment, whether linen or woollen. A leprosy in a garment, with discernible indications of it, the colour changed by it, the garment fretted, the nap worn off, and this in some one particular part of the garment, and increasing when it was shut up, and not to be got out by washing, is a thing which to us now is altogether unaccountable. The learned confess that it was a sign and a miracle in Israel, an extraordinary punishment inflicted by the Divine power as a token of great displeasure against a person or family. 1. The process was much the same with that concerning a leprous person. The garment suspected to be tainted was not to be burnt immediately, though, it may be, there would have been no great loss of it, for in no case must sentence be given merely upon a surmise, but it must be "shewed to the priest." If, upon search, it was found that there was a *leprous spot* (the Jews say no bigger than a bean), it must be *burnt*, or at least that part of the garment in which the spot was (ver. 52, 57). If the cause of the suspicion was gone, it must be *washed*, and then might be used (ver. 58). 2. The signification also was much the same, to intimate the great malignity there is in sin! it not only defiles the sinner's conscience, but it brings a stain upon all his employments and enjoyments—all he has, and all he does. "To them that are defiled and unbelieving is nothing pure" (Tit. i. 15). And we are taught hereby to hate even "the garments spotted with the flesh" (Jude ver. 23). Those that make their clothes servants to their pride and lust, may see them thereby tainted with a leprosy, and doomed to the fire (Isa. iii. 18-24). But the ornament of "the hidden man of the heart is incorruptible" (1 Pet. iii. 4). The robes of righteousness never fret, nor are moth-eaten.—*Henry.*

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CHAPTER XIV.

1 *The rites and sacrifices in cleansing of the leper.* 33 *The signs of leprosy in a house.* 48 *The cleansing of that house.*

AND the LORD spake unto Moses, saying,
2 This shall be [a]the law of the leper [b]in the day of his cleansing: [c]He shall be brought unto the priest.

3 And the priest shall go forth [d]out of the camp:* and the priest shall look, and, behold, *if* the plague of leprosy [e]be healed †in the leper;

4 Then shall the priest command to take for him that is to be cleansed [f]two [1]birds‡ alive *and* clean, and [g]cedar-wood,§ and [h]scarlet, and [i]hyssop.

5 And the priest shall command that one of the birds be killed in an [k]earthen vessel over running water.

6 As for [1]the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall [m]dip them and the living bird in the blood of the bird *that was* killed over the running water:

7 And he shall [n]sprinkle upon him that is to be cleansed from the leprosy [o]seven times, and shall [p]pronounce him clean, and shall [q]let the living bird loose [2]into the open field.

8 And he that is to be cleansed shall [r]wash his clothes, and shave off all his hair, and [s]wash himself in water, that he may be clean; and after that he shall come into the camp, and shall tarry abroad out of his tent [t]seven days.

9 But it shall be on the seventh day, that he shall [u]shave all his hair off his head, and his beard, and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on [x]the eighth day he shall [y]take two [z]he-lambs without blemish, and one [a]ewe-lamb [3]of the first year without blemish, and [b]three tenth-deals of fine flour *for* [c]a meat-offering, mingled with oil, and one [d]log of oil;‖

11 And the priest that maketh *him* clean shall [e]present the man that is to be made clean, and those things, before the LORD, *at* the door of the tabernacle of the congregation.

12 And the priest shall take one he-lamb, and offer him for [f]a trespass-offering, and the log of oil, and [g]wave them *for* a wave-offering before the LORD.

13 And he shall slay the lamb [h]in the place where he shall kill the sin-offering and the burnt-offering, in the holy place: for [i]as the sin-offering *is* the priest's, *so is* the trespass-offering; [k]it *is* most holy.

14 And the priest shall take *some* of the blood of the trespass-offering, and the priest shall put *it* [l]upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.¶

15 And the priest shall take *some* of the log of [m]oil, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times [n]before the LORD.

17 And of the rest of the oil that *is* in his hand shall the priest put upon [o]the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass-offering.

18 And [p]the remnant of the oil that *is* in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make [q]an atonement for him before the LORD.*

19 And the priest shall offer [r]the sin-offering, and make an atonement for him that is to be cleansed from his uncleanness; and afterward he shall kill the burnt-offering.†

20 And the priest shall [s]offer the burnt-offering and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he *be* [t]poor,‡ and [4]cannot get so much; then he shall take [u]one lamb *for* a trespass-offering [5]to be waved, to make an atonement for him, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil;

22 And two turtle-doves, or two young pigeons,

CHAPTER XIV.
[a] 54-57; xiii. 59.
[b] Num. vi. 9.
[c] Matt. viii. 2-4.
[d] xiii. 46.
* As the leper was removed out of the camp, and could not be admitted till pronounced clean, this was necessary. —BOOTHROYD.
[e] Ex. xv. 26. Luke iv. 27; xvii. 15-19. 1 Cor. vi. 9-11.
† *Be healed.*—The priest healed it not, but looked upon it when it was healed, and directed and assisted the patient in duties of thankfulness to God, who is both the striker and the healer (Deut. xxxii. 39; Ex. xv. 26).—AINSWORTH.
[f] i. 14; v. 7.
[1] *Sparrows.*
‡ *Two birds.*—The margin translates it two sparrows. The original signifies *two little birds* of any sort, provided it was clean. PATRICK.
[g] Num. xix. 6.
§ A stick of cedar, to which the hyssop and one of the birds were tied by a scarlet thread.—POOLE.
[h] Heb. ix. 19.
[i] Ex. xii. 22.
[k] Num. v. 17. Heb. ii. 14.
[l] John xiv. 19. Rev. i. 18.
[m] Zech. xiii. 1. Rev. i. 5.
[n] Num. xix. 18, 19.
[o] iv. 6, 17.
[p] xiii. 13, 17.
[q] Dan. ix. 24. Heb. ix. 26.
[2] *Upon the face of the field.*
[r] Num. viii. 7. Rev. vii. 14.
[s] 1 Pet. iii. 21. Rev. i. 5, 6.
[t] viii. 33-35; xiii. 5.
[u] Num. vi. 9; viii. 7.
[x] ix. 1; xv. 13, 14.
[y] Matt. viii. 4. Mark i. 44. Luke v. 14.
[z] John i. 29. 1 Pet. i. 19.
[a] iv. 32.
[3] *The daughter of her year.*
[b] xxiii. 13.
[c] ii. 1.
[d] 12, 15.
‖ "A log is a measure containing about six eggs." The Tamul translation has, for log, *alaku*, that is, "the eighth of a measure." The Eastern measure contains one quart: according to this, therefore, a log is one-eighth of a quart.—ROBERTS.
[e] viii. 3. Ex. xxix. 1-4.
[f] v. 2, 3, 6; vi. 6. Is. liii. 10.
[g] viii. 27-29.
[h] i. 5, 11; iv. 4, 24.
[i] vii. 7; x. 17.
[k] ii. 3; vii. 6; xxi. 22.
[l] Is. i. 8. Rom. vi. 13, 19; xii. 1.
¶ To signify that he was now free to *hear* God's word in the appointed places, from which he was before excluded, and to *touch* any person or thing without defiling it, and to *go* whither he pleased. —POOLE.
[m] Ps. xlv. 7. John iii. 34. 1 John ii. 20.
[n] Luke xvii. 18. 1 Cor. x. 31.
[o] Ex. xxxvi. 27. Tit. iii. 3-6. 1 Pet. i. 2.
[p] Ex. xxix. 7. 2 Cor. i. 21, 22. Eph. i. 17, 18.
[q] iv. 26, 31; v. 16.
* This seems to suppose that the leprosy was inflicted for some sin, which, by this sacrifice, was to be taken away; but the expression, to "make atonement," does not always signify "to take away sin," but sometimes merely to make a thing or person fit for holy uses. Thus Moses is said to make atonement for the altar (Ex. xxix. 36, 37).—PATRICK.
[r] xii. 6-8. Rom. viii. 3. 2 Cor. v. 21.
† This being an offering to God himself, was not accepted till the man was purified by the other offerings for trespass and sin.—PYLE.
[s] Eph. v. 2.
[t] 1 Sam. ii. 8. Jam. ii. 5, 6.
‡ It was the peculiar goodness of God, to make a merciful provision that the poor should not be charged with too costly sacrifices, and yet should partake of their benefit as much as the rich. This was peculiarly apparent in the case of cleansing the leper, where special provision is made for less costly offerings, whenever the person was unable to bear a heavy charge.—LEWIS
[4] *His hand reach not.*
[u] *See on* 10.
[5] *For a waving.*

CHAP. XIV. MEANING OF THE SACRIFICE FOR THE LEPER.—Ver. 2. The "two birds," one slain over springing water in an earthen vessel, and the other set at liberty, having been dipped in this mixture of blood and water, may either signify Christ shedding his blood for sinners, and then rising and ascending into heaven, there to appear in the presence of God for us: or the bird that was slain may represent the Saviour dying for our sins, and the living bird, the sinner preserved and liberated by being washed in his atoning blood, and the purifying grace of his Spirit; and, being set free from sin and Satan, "seeking those things which are above, where Christ sitteth on the right hand of God." The "cedar-wood," a supposed emblem of the soundness of the cleansed leper's flesh, may denote the sincerity of the true convert's heart, and the incorruptible nature of true grace; the "scarlet," as distinguished from the glistening whiteness of the leprosy, might imply that the man was recovered to his former ruddy complexion, and represent the true penitent as come to himself, and to his right mind; the "hyssop," a shrub commonly used in the legal sprinklings, might signify faith, of small estimation among men, but of great efficacy in applying the salvation of Christ to the soul, or that mean instruments may be useful in directing sinners to Christ. These were to be dipped in the blood and water, for all our sincerity, repentance, and faith are derived from the Holy Spirit, and are accepted only through the blood of the Saviour.—*Scott.*

PURIFICATION OF THE LEPER.—Ver. 4. To complete the purification of the leper on the eighth day, after the former solemnity performed without the camp, and, as it should seem, before he returned to his own habitation, he was to attend "at the door of the tabernacle," and was there to be "presented to the Lord," with his offerings (ver. 11). Observe here, 1. That the mercies of God oblige us to present ourselves to him (Rom. xii. 1). 2. When God has restored us to the liberty of ordinances again, after restraint by sickness, distance, or otherwise, we should take the first opportunity of testifying our respect to God, and our affection to his sanctuary, by a diligent improvement of the liberty we are restored to. When Christ had healed the impotent man, he soon after "found him in the temple" (John v. 14). When Hezekiah asks, "What is the sign that I shall go up to the house of the Lord?" he means, "What is the sign that I shall recover?" intimating that, if God restored him his health so that he should be able to go abroad, the house of the Lord should be the first place he would go to. 3. When we "present ourselves before the Lord," we must present our offerings, devoting to God with ourselves all we have and can do. 4. Both we and our offerings must be "presented before the Lord" by the Priest that made us clean, even our Lord Jesus, else neither we nor they can be accepted. Three lambs the cleansed leper was to bring, with a meat-offering, and a log of oil, which was about half a pint. Now, (1.) Most of the ceremony peculiar to this case was about the trespass-offering, the lamb for which was offered first (ver. 12). And, beside the usual rites with which the trespass-offering was offered, some of the blood was to be put upon the ear, and thumb, and great toe of the leper that was to be cleansed (ver. 14)—the very same ceremony that was used in the consecration of the priests (chap. viii. 23, 24). It was a mortification to them to see the same purification necessary for them that was for a leper. The Jews say, that the leper stood without the gate of the tabernacle, and the priest within, and thus the ceremony was performed through the gate, signifying that now he was admitted with other Israelites to attend in the courts of the Lord's house again, and was as welcome as ever, though he had been a leper, and though, perhaps, the name may stick by him as long as he lived (as we read of one who probably was cleansed by our Lord Jesus, who yet afterward is called "Simon the leper," Matt. xxvi. 3), yet he was as freely admitted as ever to communion with God and man. After the blood of the offering had been put with the priest's finger upon the extremities of the body, to include the whole, some of the oil that he brought, which was first waved and then sprinkled before the Lord, was in like manner put in the same places upon the blood. "The blood" (says the learned Bishop Patrick) "seems to have been a token of forgiveness—the oil, of healing;" for God first forgiveth our iniquities" and then "healeth our diseases" (Ps. ciii. 3.—See Isa. xxxviii. 17). Wherever the blood of Christ is applied for justification, the oil of the Spirit is applied for sanctification; for these two are inseparable, and both necessary to our acceptance with God. Nor shall our former leprosy, if it be healed by repentance, be any bar to these glorious privileges. Cleansed lepers are as welcome to the blood and the oil as consecrated priests. "Such were some of you, but ye are washed." When the leper was sprinkled, the water must have blood *in* it (ver 5); when he was anointed, the oil must have blood *under* it, to signify that all the graces and comforts of the Spirit, all his purifying, dignifying influences are owing to the death of Christ; it is by his blood alone that we are sanctified. (2.) Beside this there must be a sin-offering and a burnt-offering, a lamb for each (ver. 19, 20). By each of these offerings, it is said, the priests shall "make an atonement for him." 1. His moral guilt shall be removed; the sin for which the leprosy was sent shall be pardoned, and all the sins he had been guilty of in his afflicted state. Note, The removal of any outward trouble is then doubly comfortable to us, when, at the same time, God gives us some assurance of the forgiveness of our sins. If we "receive the atonement," we have reason to rejoice (Rom. v. 11). 2. His ceremonial pollution shall be removed, which had kept him from the

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such as he is able to get; and the one shall be a sin-offering, and the other a burnt-offering.§

23 And he shall bring them on the eighth day for his cleansing unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And [x]the priest shall take the lamb of the trespass-offering, and the log of oil; and the priest shall wave them *for* a wave-offering before the LORD.

25 And he shall kill the lamb of the trespass-offering, and the priest shall take *some* of the blood of [y]the trespass-offering, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oil into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the LORD.

28 And the priest shall put of the oil that *is* in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the place of the blood of the trespass-offering.

29 And the rest of the oil that *is* in the priest's hand he shall put upon the head of him that is to be cleansed, [z]to make an atonement for him before the LORD.

30 And he shall offer the [a]one of the turtle-doves, or of the young pigeons, such as he can get;

31 *Even* such as he is able to get, the one *for* a sin-offering, and the other *for* a burnt-offering, with the meat-offering: and the priest shall make an atonement for him that is to be cleansed before the LORD.

32 This *is* the [b]law *of him* in whom *is* the plague of leprosy, [c]whose hand is not able to get *that which pertaineth* to his cleansing.

33 ¶ And the LORD spake unto Moses and unto Aaron, saying,

§ Neither of which were to be omitted, though the things offered were but mean (see i. 14; v. 11), it being necessary he should perform all religious services according to his ability; and, though there was an exchange made of two lambs for two turtle-doves, or two young pigeons, in consideration of a man's poverty, yet no person whatsoever, whether rich or poor, could be cleansed without the sacrifice of one lamb; which may well be looked upon as a figure of the Lamb of God, who alone taketh away the sins of the whole world. —PATRICK.

[x] *See on* 10-13.

[y] *See on* 14-20. Ps. xl. 6. Ec. v. 1.

[z] John xvii. 19. 1 John ii. 1, 2; v. 6.

[a] xv. 14, 15. Luke ii. 24. Rom. viii. 3.

[b] 54-57; xiii. 59.

[c] *See on* 10, 21. Ps. lxxii. 12-14. 1 Cor. i. 27, 28.

[d] xxiii. 10. Num. xxxv. 19. Deut. xii. 1, 10; xxvi. 1; xxvii. 3.

‖ These words seem manifestly to imply that this plague was not a common evil, but supernatural, and sent as a Divine judgment on the Jews for their sins in the land of Canaan, by which the inhabitants of that land were awakened to repentance.—KIDDER.

[e] Gen. xii. 7; xvii. 8. Num. xxxii. 33. Deut. xxxii. 49. Josh. xiii. 1.

[f] Deut. vii. 15. 1 Sam. ii. 6. Is. xiv. 7. Mic. vi. 9.

[g] 1 Sam. iii. 12-14. Ps. xci. 10. Prov. iii. 33. Zech. v. 4.

[h] *Prepare.*

[i] 1 Cor. xv. 33. 2 Tim. ii. 17, 18. Heb. xii. 15. Rev. xviii. 4.

¶ All the accounts which we have of the manner in which pestilential contagion is retained for a long time in clothes, walls, &c., shew the absolute necessity of *burning*, or otherwise totally destroying the seeds of infection, whether in clothes or in houses, as the Mosaic appointments strongly enjoin. —SCRIPT. ILLUST.

[k] xiii. 3, 19.

* Respecting the leprosy in houses, it has been supposed by some that it was a wasting of the walls caused by small insects, called stone-worms, which live upon the stone and eat it gradually away. These worms commonly stick to those parts of buildings which are most moist and easily penetrated; hence those parts are apt to be discoloured with green or reddish hues.—CALMET.

[l] xiii. 7, 8.

[m] Prov. xxii. 10; xxv. 4, 5. Is. i. 25, 26. John xv. 2. 1 Cor. v. 5, 6, 13. Tit. iii. 10. Rev. ii. 14-16.

[n] Is. lxv. 4. Matt. xxiv. 51. 1 Tim. i. 20. Rev. xxii. 15.

[o] Gen. xviii. 19. 2 Chr. xvii. 7-9. Acts i. 20-26. 1 Tim. v. 9, 10. 2 Tim. ii. 2. Tit. i. 5-9.

[p] Jer. vi. 28-30. Ez. xxiv. 13.

[q] xiii. 51, 52.

[r] 2 Kings xvii. 20-23. Ez. v. 4. Matt. xxii. 7. Rom. xi. 7-11. Rev. xi. 2.

† Moses, therefore, it would appear, never suffered a leprous house to stand. The injury which such houses might do to the health of the inhabitants, or to the articles they contained, was of more consequence, in his estimation, than the buildings themselves. Those to whom this appears strange, and who lament the fate of a house pulled down by legal authority, probably think of large and magnificent houses like ours, of many stories high, which cost a great deal of money, and in the second story of which the people are generally secure from all danger of the saltpetre; but the houses of those days were low, and of very little value. —MICHAELIS.

34 When [d]ye be come into the land of Canaan,‖ [e]which I give to you for a possession, and [f]I put the plague of leprosy in a house of the land of your possession;

35 And he that owneth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were [g]a plague in the house:

36 Then the priest shall command that they [h]empty the house, before the priest go *into it* to see the plague, that all that *is* in the house [i]be not made unclean;¶ and afterward the priest shall go in to see the house.

37 And he shall look on the plague: and, behold, *if* the plague *be* in the walls of the house [k]with hollow strakes,* greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and, behold, *if* the plague be [l]spread in the walls of the house;

40 Then the priest shall command that they [l]take away the stones in which the plague *is*, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off without the city [m]into an unclean place.

42 And [n]they shall take other stones, and put *them* in the place of those stones; and he shall take other mortar, and shall plaster the house.

43 And if [o]the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plastered;

44 Then the priest shall come and look, and, behold, *if* the plague be spread in the house, it *is* [p]a fretting leprosy in the house; it *is* unclean.

45 And he shall [q]break down the house,* the stones of it, and the timber thereof, and all the

participation of the holy things; and this is called "making an atonement for him," because our restoration to the privileges of God's children, typified hereby, is owing purely to the great Propitiation. When the atonement is made for him, he shall be clean, both to his own satisfaction and to his reputation among his neighbours—he shall retrieve both his credit and his comfort—and both these true penitents become entitled to both ease and honour by their interest in the atonement. The burnt-offering, beside the atonement that was made by it, was a thankful acknowledgment of God's mercy to him; and the more immediate the hand of God was, both in the sickness and in the cure, the more reason he had thus to give glory, and thus, as our Saviour speaks (Mark i. 44), to offer "for his cleansing" all "those things which Moses commanded for a testimony unto them."

THE POOR LEPER.—Ver. 21. We have here the gracious provision the law made for the cleansing of *poor* lepers: if they were not able to bring three lambs, and three tenth-deals of flour, they must bring one lamb, and one tenth-deal of flour, and, instead of the other two lambs, *two turtle-doves* or *two young pigeons* (ver. 21, 22). Here see, 1. That the poverty of the person concerned would not excuse him if he brought no offering at all. Let none think that because they are poor, God requires no service from them, since he has considered them, and demands that which is in the power of the poorest to give: "My son, give me thy heart;" and with that the *calves of thy lips* shall be accepted instead of the *calves of the stall*. 2. That God expected from those that were poor, but according to their ability; "His commandments are not grievous," nor doth he make us to *serve with an offering*. The poor are as welcome to God's altar as the rich; and if there be first *a willing mind* and an honest heart, *two pigeons*, when they are the utmost a man is *able to get*, are as acceptable to God as *two lambs*, for he requires "according to what a man has, and not according to what he has not." But it is observable, that though a meaner sacrifice was accepted from the poor, yet the very same ceremony was used for them as was for the rich; for their souls are as precious, and Christ and his gospel are the same to both. Let not us, therefore, have "the faith of our Lord Jesus Christ with respect of persons" (James ii. 1).

LEPROSY IN A HOUSE.—Ver. 34. This is the law concerning the leprosy in a house. Now that they were in the wilderness they dwelt in tents, and *had* no houses, and therefore this law is made only an appendix to the former laws concerning the leprosy, because it related, not to their present state, but to their future settlement. The leprosy in a house is as unaccountable as the leprosy in a garment; but if we see not what natural causes of it can be assigned, we may resolve it into the power of the God of nature, who here says, "I put the leprosy in a house" (ver. 34), as his curse is said to "enter into a house," and "consume it, with the timber and stones thereof" (Zech. v. 4). Now, 1. It is supposed that even in Canaan itself, the land of promise, their houses might be infected with a leprosy. Though it was a holy land, that would not secure them from this plague, while the inhabitants were many of them so unholy. Thus a place and a name in the visible Church will not secure wicked people from God's judgments. 2. It is likewise taken for granted that the owner of the house will make the priest acquainted with it as soon as he sees the least cause to suspect the leprosy in his house (ver. 35). "It seemeth to me there is as it were a plague in the house." Sin, where that reigns in a house, is a plague there, as it is in the heart; and masters of families should be aware and afraid of the first appearance of gross sin in their families, and put away the iniquity, whatever it is, far from their tabernacles (Job xxii. 23). They should be jealous with a godly jealousy concerning those under their charge, lest they be drawn into sin, and take early advice, if it but *seem* that there is a plague in the house, lest the contagion spread, and many be by it defiled and destroyed. 3. If the priest, upon search, find that the leprosy is got into the house, he must try to cure it, by taking out that part of the building that was infected (ver. 40, 41). This was like cutting off a gangrened limb for the preservation of the rest of the body. Corruption should be purged out in time, before it spread; for "a little leaven leaveneth the whole lump." "If thy right hand offend thee cut it off." 4. If yet it remained in the house, the whole house must be pulled down, and all the materials carried to the dunghill (ver. 44, 45) The owner had better be without a dwelling than live in one that was infected. Note, The leprosy of sin, if it be obstinate under the methods of cure, will at last be the ruin of families and Churches. 5. If the taking out of the infected stones cure the house, and the leprosy did not spread any further, then the house must be cleansed; not only aired, that it might be healthful, but purified from the ceremonial pollution, that it might be fit to be the habitation of an Israelite. The ceremony of its cleansing was much the same with that of cleansing a leprous person (v. 49, &c.)—*Henry*.

LEPROSY FROM GOD.—Ver. 34. This extraordinary plague is expressly spoken of as immediately inflicted by the hand of God, and it is very probable was one method in which he rebuked the idolatry or iniquity which men committed in their houses, and the dishonest or sacrilegious gain which they brought into them, when the magistrate did not detect and punish them. Indeed, the plague of leprosy, in general, may well be considered as one of the punishments in those cases, where it is said "that man shall bear his iniquity," and yet the criminal escaped the sword of the magistrate. Many expositors endeavour to account, in part, for this singular disorder from natural causes, and likewise consider many of these rules and restrictions as *cautions against infections*; but there is not the most remote intimation in these laws, or anywhere in Scripture, that the disorder was at all infectious. The methods to be taken in respect of the leprosy in houses are very similar to those prescribed in the other cases, and also the ceremonies of purification, when the plague was removed; only no sacrifices

mortar of the house; and he shall carry *them* forth out of the city [r]into an unclean place.

46 Moreover, he that goeth into the house[‡] all the while that it is shut up [s]shall be unclean until the even.

47 And he that lieth in the house shall wash his clothes; and he that eateth in the house shall [t]wash his clothes.

48 And if the priest [7]shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plastered; then the priest shall pronounce the house clean,[§] [u]because the plague is healed.

49 And he shall take [x]to cleanse the house two birds, and cedar-wood, and scarlet, and hyssop.

50 And he shall kill the one of the birds in an earthen vessel over running water.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* [y]the law for all manner of plague of leprosy, and [z]scall,

55 And for [a]the leprosy of a garment, and of a house,

56 And [b]for a rising, and for a scab, and for a bright spot;

57 To [c]teach [8]when *it is* unclean, and when *it is* clean: [d]this *is* the law of leprosy.

CHAPTER XV.

1, 19 *Uncleanness by issues;* 13, 28 *their cleansing.*

AND the LORD spake unto Moses and [a]to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, [b]When any man hath a [1]running issue out of his flesh, *because of* his issue he *is* unclean.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his uncleanness.

4 Every bed whereon he lieth that hath the issue is unclean; and every [2]thing whereon he sitteth shall be [c]unclean.*

5 And whosoever toucheth his bed shall [d]wash his clothes, and bathe *himself* in water, and be unclean until the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

7 And he that toucheth the flesh of him that hath the issue shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

8 And if he that hath the issue spit† upon him that is clean; then he shall [e]wash his clothes, and bathe *himself* in water, and be unclean until the even.

9 And what saddle soever he rideth upon that hath the issue shall be unclean.

10 And whosoever toucheth any thing that was under him shall be unclean until the even: and he that beareth *any of* those things shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

11 And whomsoever he toucheth that hath the issue, and hath not rinsed his hands in water,‡ he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

12 And [f]the vessel of earth that he toucheth which hath the issue shall be broken: and every vessel of wood shall be rinsed in water.

13 And when he that hath an issue is cleansed of his issue, then he shall number to himself [g]seven days for his cleansing, [h]and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him [i]two turtle-doves, or two young pigeons, and come before the LORD unto the door of the

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[r] *See on* 41.

‡ If he did but enter within the door of the house, while it remained under a suspicion of being defiled, he contracted a defilement himself, under which he lay till night. Which strict care to keep the Israelites free from all such pollutions, is an admonishment to us (as Conradus Pellicanus well notes) to avoid all suspected places and company: according to the exhortation of the apostle, "Abstain from all appearance of evil."—KIDDER.

[s] xv. 5-8; xvii. 15. Num. xix. 7-10, 21, 22.

[t] *See on* 8, 9.

[7] *In coming in, shall come in,* &c.

§ The serious investigation which the matter had undergone, and this final and solemn declaration, that the house was clean, together with the offering made on the occasion, were well calculated to make the fact known, and to relieve the public mind from any anxiety which might be entertained concerning the spread of the house-leprosy, and, at the same time, to exonerate the proprietor from any inconvenience to which he might have been exposed from the unascertained suspicion that the infection was in his house. — PICT. BIBLE.

[u] Job v. 18. Hos. vi. 1. Luke vii. 21.

[x] *See on* 4-7.

[y] vi. 9, 14; xi. 46. Num. v. 29.

[z] xiii. 30, 31.

[a] xiii. 47-59.

[b] xiii. 2.

[c] Jer. xv. 19. Ez. xliv. 23.

[8] *In the day of the unclean, and in the day of the clean.*

[d] Deut. xxiv. 8.

CHAPTER XV.

[a] xi. 1; xiii. 1.

[b] xxii. 4. Num. v. 2. 2 Sam. iii. 29. Mark vii. 20-23.

[1] *Running of the reins.*

[2] *Vessel.*

[c] Tit. i. 15.

* This figured the contagion of sin, which defileth men, and all the good creatures and benefits which God giveth us in this life: "Unto the pure all things are pure; but unto them that are defiled and unbelieving, is nothing pure" (Tit. i. 15). —DIODATI.

[d] xi. 25, 28; xiv. 8, 9, 46, 47; xvii. 15. Num. xix. 10. Heb. x. 22. Rev. vii. 14.

† The spittle of him that hath an issue is unclean, and defileth even as the issue itself (ver. 2). Hereby was figured the pollution that cometh to the souls of men, by the impure doctrines which false prophets and heretics spit out of their mouths (2 Pet. ii. 1-3; 1 Tim. iv. 1, 2; Tit. i. 9, 10, 11); as may be gathered by the contrary, when Christ, by spitting on men, opened and loosed the eyes, ears, and tongues of the blind, deaf, and dumb (Mark viii. 23; vii. 33; John ix. 6); whereby the power and efficacy of the Word out of the mouth of Christ was signified. — AINSWORTH.

[e] Is. i. 16. Jam. iv. 8.

‡ It is somewhat doubtful whether these words, "hath not washed his hands in water," belong to him that had the issue or to him that his hands touched. Most understand it of the former. But the Syriac takes it to refer to the man that was touched by him, who, if he did not immediately wash his hands with water, was to be cleansed after a more laborious manner, by washing his clothes, and bathing himself in water. But I do not see how washing of his hands could cleanse him, when the man that had the issue touched perhaps some other part of his body.—PATRICK.

[f] vi. 28; xi. 32, 33. 2 Cor. v. 1. Phil. iii. 21.

[g] 28; viii. 33; ix. 1; xiv. 8. Num. xii. 14; xix. 11, 12.

[h] Jer. xxxiii. 8. Ez. xxxvi. 25-29. 2 Cor. vii. 1.

[i] 29, 30; xii. 6, 8; xiv. 22, 23.

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were in this case brought to the altar. It might represent the prevalence of sin in families, churches, and nations; and it very aptly described the state of Israel when idolatry had so infected the whole nation, that, as unclean, it must be demolished, and carried captive to Babylon, the unclean metropolis of idolatry.

PRACTICAL OBSERVATIONS.—When "God, who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, quickens us" by his Spirit, we soon evidence the change: by sincerely repenting and forsaking all our evil ways, we discover a right judgment and disposition of heart, and become the servants of the Lord; but especially we are led, by the ministry of the Word, to see the suitableness and preciousness of the atoning blood and the sanctifying grace of Jesus Christ; and, gladly washing in "this fountain opened for sin and for uncleanness," we, in heart and affection, ascend whither the risen Saviour is gone before. They who are thus delivered from the prevailing power of sin, endeavour continually to "cleanse themselves" more and more "from all" remaining "filthiness of flesh and spirit, and to perfect holiness in the fear of God:" and without needless delay, yet with previous examination and serious preparation, they should deem it their duty and privilege to seek admission to the communion of the saints; that with them they may publicly profess their faith, and their grateful love to the Saviour, in the ordinance of his appointment. Considering themselves as bought with a price, they now desire to do all in the name of Christ and through him "to glorify God with body and spirit, which are his." This is the true cleansing of a leper, and his subsequent admission into the courts of the Lord's house; or the consecration of an unclean sinner to the spiritual priesthood.—*Scott.*

CHAP. XV. CEREMONIAL UNCLEANNESS.—Ver. 2. The reasons given for all these laws (which, we are ready to think, might very well have been spared) we have (ver. 31). 1. "Thus shall ye separate the children of Israel" (for to them only, and their servants and proselytes, these laws pertained), "from their uncleanness:" that is, (1.) By these laws they were taught their privilege and honour, that they were "purified unto God a peculiar people," and were intended by the holy God for a kingdom of priests, a holy nation; for that was a defilement to them which was not so to others. (2.) They were also taught their duty, which was to preserve the honour of their purity, and to keep themselves from all sinful pollutions. It was easy for them to argue, that, if those pollutions which were natural, unavoidable, involuntary, their affliction and not their sin, rendered them for the time so odious that they were not fit for communion either with God or man, much more abominable and filthy were they if they sinned against the light and law of nature by drunkenness, adultery, fraud, and the like sins, which defile the very mind and conscience. And if these ceremonial pollutions could not be done away but by sacrifice and offering, something greater and much more valuable must be expected and depended upon for the purifying of the soul from the uncleanness of sin. 2. Thus shall ye prevent their dying in their uncleanness by the hand of God's justice if, while they were under any of these defilements, they should come near the sanctuary. Note, It is a dangerous thing to die in our uncleanness; and it is our fault if we do, since we have not only fair warning given us, but also such gracious provision made by his gospel for our cleansing, if at any time we be defiled. 3. In all these laws there seems to be a special regard had to the honour of the tabernacle, which none must approach to in their uncleanness, that they "defile not my tabernacle." Infinite Wisdom took this course to preserve in the minds of that careless people a continual dread of, and veneration for, the manifestations of God's glory and presence among them in his sanctuary. Now that the tabernacle of God was with men, familiarity would be apt to breed contempt, and therefore the law made so many things of frequent incidence to be ceremonial pollutions, and to involve an incapacity of drawing near to the sanctuary (making death the penalty), that so they might approach with great caution and reverence, and serious preparation, and fear of being found unfit. Thus they were taught ever to draw near to God with an awful, humble sense of their distance and danger, and an exact observance of everything that was required, in order to their safety and acceptance. And what duty must we learn from all this? Let us bless God that we are not under the yoke of these carnal ordinances; that, as nothing can destroy us, so nothing can defile us but sin. They may now partake of the Lord's Supper, who durst not then eat of the peace-offerings. And the defilement we contract by our sins of daily infirmity, we may be cleansed of in secret by the renewed acts of repentance and faith, without bathing in water, or bringing an offering to the door of the tabernacle.—*Henry.*

REASON OF THESE LAWS.—Ver. 33. These laws were principally intended to impress the minds of the Israelites with reverence for the sanctuary: on the one hand, to shew them what need they had of circumspection and purity of heart and life, in order to worship the holy God with acceptance; and on the other hand, that being sinners in a world full of temptations and defilements, they would continually need forgiveness, through the great atonement typified by all the sacrifices, and the sanctification of the Spirit shadowed forth by all the purifications. While they were encamped in the desert, it would not be very burdensome to bring the prescribed oblations; but after they were settled in Canaan, many of them at a great distance

tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, [k]the one *for* a sin-offering, and the other *for* a burnt-offering: and the priest shall make [l]an atonement for him before the LORD for his issue.

16 And [m]if any man's seed of copulation go out from him, then he shall wash all his flesh in water, and be unclean until the even.

17 And every garment, and every skin,§ whereon is the seed of copulation, shall be washed with water, and be unclean until the even.

18 The woman also with whom man shall lie *with* seed of copulation, they shall *both* bathe *themselves* in water, and be [n]unclean until the even.

19 ¶ And if a woman have an issue, *and* [o]her issue in her flesh be blood, she shall be [3]put apart seven days;‖ and whosoever toucheth her shall be unclean until the even.

20 And [p]every thing that she lieth upon in her separation shall be unclean: every thing also that she sitteth upon shall be unclean.

21 And whosoever toucheth her bed shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

22 And whosoever toucheth any thing that she sat upon shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean until the even.¶

24 And if [q]any man lie with her at all,* and her flowers be upon him, he shall be unclean seven days; and all the bed whereon he lieth shall be unclean.

25 And if a woman have an issue of her blood [r]many days out of the time of her separation,† or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall be* unclean.

26 Every bed whereon she lieth all the days of her issue shall be unto her as the bed of her separation; and whatsoever she sitteth upon shall be unclean, as the uncleanness of her separation.

27 And whosoever toucheth those things shall be unclean, and [s]shall wash his clothes, and bathe *himself* in water,‡ and be unclean until the even.

28 But if she be cleansed of her issue, then she shall [t]number to herself seven days, and after that she shall be clean.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-offering, and the other *for* a burnt-offering; and the priest shall make an atonement for her before the LORD for the issue of her uncleanness.

31 Thus [u]shall ye separate the children of Israel from their uncleanness; [x]that they die not in their uncleanness, when they defile my tabernacle that *is* among them.§

32 This *is* [y]the law of him that hath an issue, and *of him* whose seed goeth from him, and is defiled therewith;

33 And [z]of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, [a]and of him that lieth with her that is unclean.

CHAPTER XVI.

11 *The high priest's sin-offering.* 20 *The scape-goat.* 29 *The feast of expiation.*

AND the LORD spake unto Moses, after [a]the death of the two sons of Aaron, when they offered before the LORD, and died;

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that [b]he come not at all times* into the holy *place* within the vail before the mercy-seat, which *is* upon the ark, [c]that he die not: for I will appear [d]in the cloud† upon *the mercy-seat.

3 Thus shall [f]Aaron come into the holy *place;* with [g]a young bullock for a sin-offering, and [h]a ram for a burnt-offering.

4 He shall put on the [i]holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; [k]therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel [l]two kids of the goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-

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[k] v. 7-10; xiv. 19, 20, 30, 31.

[l] iv. 20; xii. 7. Num. xv. 25; xxv. 13.

[m] xxii. 4. Deut. xxiii. 10, 11.

§ *Skin.*—The poorer class of Arabs of our times make use of mats in their tents; and other inhabitants of these countries, who affect ancient simplicity of manners, make use of goats' skins. Dr R. Chandler, in his "Travels in Greece," says that he saw some dervishes at Athens sitting on goat-skins, and that they used no other kind of carpet for the accommodation of those who visited them: so it should seem that the Israelites, in the wilderness, made use of skins for mattresses to lie upon, and consequently, we may easily suppose, to sit upon in the day-time, instead of a carpet.

[n] Ex. xix. 15. 1 Sam. xxi. 4, 5. Ps. li. 5. 1 Cor. vi. 12.

[o] xii. 2, 4. Lam. i. 8, 9, 17. Ez. xxxvi. 17.

[3] *In her separation.*

‖ In her own private house, out of common conversation; yet not out of the camp, as the leprous, or those who had suffered any nocturnal pollution (Deut. xxiii. 10).—DIODATI.

[p] *See on* 4-9.

¶ If they were grown persons, as Menochius well observes; for infants were excepted from this pollution, by their age and the necessities of nature.—PATRICK.

[q] 33; xx. 18. Ez. xviii. 6; xxii. 10.

* To wit, ignorantly; for if he did it presumptuously, not only pollution but cutting off was his punishment (Lev. xx. 18). Therefore the prophets complain of this sin (Ez. xxii. 10).—AINSWORTH.

[r] Matt. ix. 20. Mark v. 25. Luke viii. 43.

† Here he passeth from natural purgations, which were healthful for the body, though legally unclean, unto the *issues*, which were diseases that decayed natural strength, if they continued long; as the woman which had it "twelve years, and suffered many things of many physicians," but all in vain, till she came to Christ (Mark v. 25, 26).—AINSWORTH.

[s] 5-8, 13, 21; xvii. 15, 16. Zech. xiii. 1.

‡ Ordinary clean water—not being restrained to living water only, which was peculiarly appointed for the man that had an issue (ver. 13), and for the leper (Lev. xiv. 5), and for the water of sprinkling (Num. xix. 17).—AINSWORTH.

[t] *See on* 13-15.

[u] xi. 47; xiii. 59. Heb. xii. 15.

[x] xix. 30; xxi. 23. Ez. v. 11; xxiii. 38.

§ This shews what is meant by *separation* and *putting apart*, in the foregoing verses; which was principally from the tabernacle where God dwelt. Out of respect to which, and to preserve their due regard to it (that is, to God himself), all these cautions were given. There could not well be a more notable means contrived to maintain a holy fear and reverence to the Divine Majesty upon their minds, than to forbid every person that was any way polluted to come unto his sanctuary.—MAIMONIDES.

[y] 1-18; xiii. 59; xiv. 2, 32, 54-57.

[z] 19-30.

[a] 24; xx. 18.

CHAPTER XVI.

[a] x. 1, 2.

[b] 1 Kings viii. 6. Heb. ix. 3, 7.

* Not whensoever he pleaseth, but only when I shall appoint him, to wit, to take down the parts and furniture of it upon every removal, and to minister unto me once in the year (Ex. xxx. 10).—POOLE.

[c] Matt. xxvii. 51. Heb. iv. 14-16; x. 19.

[d] 1 Kings viii. 10.

† *In the cloud*, many have understood to be the "cloud of glory;" but Orton and others, the cloud formed by the burning incense, which is expressly said to cover the mercy-seat (ver. 12, 13).—BOOTHROYD.

[f] Ex. xxv. 17-22.

[g] Heb. ix. 7, 12, 24, 25.

[h] viii. 14.

[i] i. 3, 10; ix. 3.

[k] Ex. xxviii. 40-43. Phil. iii. 7. Heb. ii. 14; vii. 26.

[l] Ex. xxix. 4; xxx. 20. Rev. i. 5, 6.

[l] ix. 8-16. Rom. viii. 3. Heb. vii. 27, 28; x. 5-14.

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from the tabernacle, this would become much more difficult. We may, however, observe, that many of the cases stated only required such washings as might anywhere be performed; and that those respecting which sacrifices were appointed would more rarely occur; and provided these were brought when the person who had been unclean first came to the sanctuary, it would suffice, though distance or other hindrances prevented its being done immediately, at the expiration of the seven days.

PRACTICAL OBSERVATIONS.—We have great cause for thankfulness, that we need fear no defilement but that of sin, and have no occasion for any of these ceremonial and burdensome purifications; yet, when we consider how nearly we are beset with occasions of moral uncleanness, by day and by night, alone and in company, nay, sleeping as well as awake, we may well say with David, "Who can understand his errors? Cleanse thou me from my secret sins." And these laws may remind us that God sees all those things which are totally concealed from human eyes, and escape the censure of mortal men. Being unholy creatures, and having to do with such a holy God, we must for ever have been banished from his presence, had he not said, "from all their filthiness will I cleanse them;" and both provided the fountain for our purification, and appointed the means. In the daily exercise of self-examination, repentance, and faith in the one sin-offering of Christ, and by daily prayer for his sanctifying grace, we seek and find this purification, and this purity of heart with which we shall be admitted "to see God." Whilst we observe the rule of God's Word, and aim at his glory, through Jesus Christ, all things become pure to us; but everything is an occasion of increasing and communicating defilement to the impenitent and unbelieving. With serious recollection and humble reverence we should approach our holy heart-searching God in his ordinances, and in our daily walk be careful to "possess our vessels in sanctification and honour;" consulting expediency, and avoiding excess in things most lawful, and being careful not to be brought under the power of any. Many of our diseases may remind us of our personal transgressions: all our infirmities evince that we are sinners: thence we should learn patience, and take occasion to humble ourselves before God, more earnestly to seek forgiveness; and to wait with cheerful expectation for the coming of him "who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things to himself."—*Scott.*

CHAP. XVI. SCAPE-GOAT.—Ver. 8. The word rendered "the scape-goat," is *Azazel*, or *Gnazazel*, and is compounded of *Gnes, a goat*, and *azal, to go away:* signifying "the goat which went away." But the Jews say, that the place to which the goat was led is intended, and not the goat itself. Probably, however, our translation is as expressive of the meaning of the type as any other for which it could be changed. The other goat was allotted to the Lord, to be sacrificed to him; and this was sent away into a *separate place*, at a distance from the tents and dwellings of Israel. The dying goat represented Christ suffering for our sins; "the scape-goat," Christ rising to effectuate the purposes of his death, in the actual forgiveness and justification of his believing people. A goat was *clean* by the law, yet not *cleanly* as the sheep in the opinion of man; nay, goats are the emblem of the wicked in the representation of the day of judgment (Matt. xxv. 31, 32); thus Christ *seemed* to men a sinner, but was absolutely sinless; and when numbered among transgressors, he died by the sentence of man as a malefactor, but in the purpose of God as a sacrifice. Two kids of the goats having been provided as a sin-offering, it was decided *by lot* which should be slain and which should escape. A lot is a solemn appeal to God in a doubtful matter relative to practice, as an oath is in testimonies and engagements; and each of them ought to be the last resource, when other methods of decision fail, and used as a solemn act of religion, or not at all. It is therefore an unanswerable objection to all lotteries and games of chance, that they are a profanation of a *religious ordinance;* for so it is everywhere spoken of in Scripture. They are an appeal to God to decide (for "the lot is cast into the lap, but the whole disposal of it is of the LORD") in a matter of covetousness or of diversion; and so form a species of "taking his name in vain," not much unlike rash and profane swearing in trifling conversation, or when men are striking bargains.—*Scott.*

DISMISSAL OF THE GOAT.—Ver. 21, 22. The goat was sent away immediately by the hand of a fit person, pitched upon for the purpose, into a wilderness, a land not

B.C. 1490—B.C. 1490.

offering [m] which *is* for himself, and make [n] an atonement for himself, and for his house.‡

7 And he shall take the two goats, and [o] present them before the LORD *at* the door of the tabernacle of the congregation.

8 And Aaron shall [p] cast lots upon the two goats; one lot for the LORD, and the other lot for the [1] scape-goat.

9 And Aaron shall bring the goat [q] upon which the LORD's lot [2] fell, and offer him *for* a sin-offering:

10 But the goat, on which the lot fell to be [r] the scape-goat,§ shall be presented alive before the LORD, [s] to make an atonement with him, *and* to [t] let him go for a scape-goat into the wilderness.

11 ¶ And Aaron shall bring [u] the bullock of the sin-offering which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself.

12 And he shall take a censer full of burning coals of fire [x] from off the altar before the LORD, and his hands full of [y] sweet incense beaten small, and bring *it* within the vail.

13 And he shall put the incense upon the fire before the LORD, that [z] the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not.

14 And he shall take of [a] the blood of the bullock, and sprinkle *it* with his finger upon the mercy-seat eastward:‖ and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 ¶ Then [b] shall he kill the goat of the sin-offering that *is* for the people, and [c] bring his blood within the vail,¶ and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make [d] an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that [3] remaineth among them in the midst of their uncleanness.

17 And there shall be [e] no man [*] in the tabernacle of the congregation when he goeth in to make an atonement in the holy *place*, until he come out, [f] and have made an atonement for himself, and for his household, and for all the congregation of Israel.

18 And he shall [g] go out unto the altar† that *is* before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and [h] hallow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of [i] reconciling the holy *place*, and the tabernacle of the congregation, and the altar, he shall bring the [k] live goat:

21 And Aaron shall [l] lay both his hands upon the head of the live goat, and [m] confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins,‡ [n] putting them upon the head of the goat, and shall send *him* away by the hand of [4] a fit man into the wilderness.

22 And the goat shall [o] bear upon him all their iniquities unto a land [5] not inhabited: and he shall let go the goat in the wilderness.§

23 And Aaron shall come into the tabernacle of the congregation, and [p] shall put off the linen garments which he put on when he went into the holy *place*, and shall leave them there:

24 And he shall [q] wash his flesh with water in the holy place, and put on [r] his garments, and come forth, and offer [s] his burnt-offering, and the burnt-offering of the people, [t] and make an atonement for himself, and for the people.

25 And [u] the fat of the sin-offering shall he burn upon the altar.

26 And [x] he that let go the goat for the scape-goat shall [y] wash his clothes, and bathe his flesh in water,‖ and afterward come into the camp.

27 And the bullock *for* [z] the sin-offering, and the goat *for* the sin-offering, whose blood was brought in to make atonement in the holy *place*, shall *one* carry forth [a] without the camp; and they shall burn in the fire their skins and their flesh, and their dung.

28 And he that burneth them [b] shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you, *that* [c] in the seventh month,¶ on the tenth *day* of the month,* ye [d] shall afflict your souls, and [e] do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you:

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[m] viii. 14-17.
[n] Ezra x. 18, 19.
‡ For himself and all the tribe of Levi, as it should seem by comparing with Num. i. 47, &c. Maimonides mentions three confessions made on this day by the high priest: one for himself; the second for the other priests, upon the bullock; and the third for all Israel, on the scape-goat. — BIBLIOTH. BIBL.
[o] Matt. xvi. 21.
[p] Prov. xvi. 33.
[1] *Azazel.*
[q] Acts ii. 23.
[2] *Went up.*
[r] 21, 22.
§ The Hebrew name for the latter, or the scape-goat, is *azazel*, which signifies "a goat sent away."—PATRICK.
[s] Is. liii. 10, 11.
[t] xiv. 7.
[u] *See on* 3, 6.
[x] Heb. ix. 14.
[y] Ex. xxx. 34-36.
[z] Heb. ix. 14-16.
[a] Rom. iii. 24-26.
‖ *Eastward*, with his face eastward, or upon the eastern part of it, towards the people, who were in the court, which lay eastward from the holy of holies, which was the most western part of the tabernacle. This signified, that the high priest in this act represented the people, and that God accepted it on their behalf.—POOLE.
[b] Heb. ii. 17; v. 3.
[c] Heb. vi. 19.
¶ The Jews did all believe that the tabernacle signified this world, and the holy of holies the highest heavens; wherefore, as the high priest did slay the sacrifice, and with the blood thereof did pass through the rest of the tabernacle, and with that blood enter into the holy of holies, so was the Messiah to offer himself up, and, being slain, to pass through all the courts of this world below, and with his blood to enter into the highest heavens, the most glorious seat of the majesty of God.—BP. PEARSON.
[d] John xiv. 3.
[3] *Dwelleth.*
[e] Is. liii. 6.
[*] *And there shall be no man*, neither of the people nor of the priests: only the high priest himself performed this service in the sight of God — figuring herein our high priest Christ Jesus, "who his own self, bare our sins in his own body on the tree" (1 Pet. ii. 24), who hath "by himself purged our sins" (Heb. i. 3).—AINSWORTH.
[f] 10, 11.
[g] John xvii. 19. Heb. ii. 11; v. 7, 8.
† *He shall go out* of the tabernacle *unto the altar* of burnt-offerings, which was in the court of the tabernacle, and for which it was as necessary to make atonement as for the altar of incense. —WELLS.

[h] Ez. xliii. 18-22.
[i] 2 Cor. v. 19.
[k] Rom. iv. 25.
[l] *See on* i. 4.
[m] Ezra x. 1.
‡ *Iniquities, transgressions, and sins.* —These three comprehend sin of all sorts, which the priest confessed in general, with the three names here used, and asked mercy for them all. —AINSWORTH.
[n] Is. liii. 6.
[4] *A man of opportunity.*
[o] Is. liii. 11, 12.
[5] *Of separation.*
§ Signifying the removal of their sins far away, both from the people and out of God's sight.—POOLE.
[p] Rom. viii. 3.
[q] Heb. ix. 10.
[r] Ex. xxviii. 4.
[s] 3, 5.
[t] 17.
[u] iv. 8-10.
[x] 10, 21, 22.
[y] xv. 5-11.
‖ So truly had the sin laid on the goat been transferred to it, that this man was polluted by being at its side! so in Num. xix. 8. But having bathed himself in pure water, to shew that all connection between him and the sin-bearing goat had ceased, he now entered among the worshippers as a man who could testify that their sins had been laid there, and were carried away.—BONAR.
[a] iv. 11, 12.
[b] Matt. xxvii. 31-33.
[c] *See on* 26.
[d] Ex. xxx. 10.
¶ When they had gathered in all the fruits of the earth, and thereby had more liberty to attend such a solemn service; which was the reason, perhaps, why there were more solemnities appointed in this month than in any other month in the year. —PATRICK.
[e] This was one of the great annual observances, but not one of those at which the presence of every male was required at the tabernacle or temple. — PICT. BIBLE.
[f] Ps. xxxv. 13.
[g] Ex. xx. 10.

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inhabited: and God allowed them to make this construction of it, that the sending away of the goat was the sending away of their sins by a free and full remission (ver. 22). 'He shall bear upon him all their iniquities." The losing of the goat was a sign to them, that "the sins of Israel should be sought for and not found" (Jer. i 20). The later Jews had a custom to tie one shred of scarlet cloth to the horns of the goat, and another to the gate of the temple, or to the top of the rock where the goat was lost, and they concluded that if it turned white, as they say it usually did, the sins of Israel were forgiven, as it is written, "Though your sins have been as scarlet, they shall be as wool;" and they add, that, for forty years before the destruction of Jerusalem by the Romans, the scarlet cloth never changed colour at all; which is a fair confession, that, having rejected the substance, the shadow stood them in no stead. 1. The high priest must then put off his linen garments in the tabernacle, and leave them there, the Jews say, never to be worn more by himself, or any other, for they made new ones every year; and he must bathe himself in water, put on his rich clothes, and then offer both his own and the people's burnt-offerings (ver. 23, 24). When we have the comfort of our pardon, God must have the glory of it. If we have the benefit of the sacrifice of atonement, we must not grudge the sacrifices of acknowledgment. And it should seem the burning of the fat of the sin-offering was deferred till now (ver. 25), that it might be consumed with the burnt-offerings. 2. The flesh of both those sin-offerings, whose blood was taken within the vail, was to be all burnt, not upon the altar, but at a distance without the camp, to signify both our putting away of sin by true repentance and the spirit of burning, and God's putting it away by a full remission, so that it shall never rise up in judgment against us. 3. He that took the scape-goat into the wilderness, and they that burned the sin-offering, were to be looked upon as ceremonially unclean, and must not come into the camp till they had washed their clothes and bathed their flesh in water. Which signified the defiling nature of sin; even the sacrifice, which was but made sin, was defiling; also the imperfection of the legal sacrifices; they were so far from taking away sin, that even *they* left some stain upon those that touched them.—*Henry.*

GREAT DAY OF ATONEMENT.—Ver. 34. None except the high priest was allowed to perform the solemn service of this day; and "he could not continue by reason of death:" it was therefore appointed that he, among Aaron's descendants, who was anointed to the high priesthood, through succeeding generations, should thus make atonement for the sanctuary, the priest, and the people, once every year. Moses anointed and consecrated Aaron, and probably Eleazar; but it is not expressly said by whom the high priests, in succession, should be anointed. It is generally thought that the eldest son of the high priest, if a proper person, or the next in succession, was previously anointed and consecrated, that he might officiate, if anything occurred to prevent the high priest, as sickness or ceremonial uncleanness; and then, of course, he entered on that office when his predecessor died It is probable, in this case, that the high priest himself anointed his successor; otherwise, in ordinary circumstances, we may suppose that the chief of the priests, in age or authority, anointed the eldest of the sons of the deceased high priest, who had no defect or impediment. The words rendered, "whom he shall anoint," seem only to mean, *who shall be anointed;* and may be rendered, "whom One shall anoint." Many learned men imagine that these atonements expiated nothing but the guilt contracted by transgressing the ceremonial law; and they seem to think it actually prevailed for the full and final pardon of these offences to all for whom they were offered; but the varied expressions used on this occasion, shew that all kinds of sins were alike atoned for (ver. 16, 21); and the apostle's argument proves that no sin was thus actually pardoned, as to the conscience. All true believers using these as means of grace, were pardoned and accepted for the sake of the great Antitype, and his atonement: the temporal punishment for sins of every kind was averted by the offering in that case instituted; but there were many crimes for which no sacrifice was appointed. The annual expiation of national guilt,

30 For on that day shall *the priest* make an atonement for you, [f]to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* [g]a sabbath of rest unto you, and ye shall afflict your souls, by a statute for ever.

32 And [h]the priest whom he shall anoint, and whom he shall [6]consecrate [i]to minister in the priest's office in his father's stead, shall make the atonement, and shall [k]put on the linen clothes, *even* the holy garments.

33 And he shall make [l]an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be [m]an everlasting statute† unto you, to make an atonement for the children of Israel, for all their sins, [n]once a year.‡ And he did as the LORD commanded Moses.

CHAPTER XVII.

1 *Blood of slain beasts must be offered at the tabernacle door.*
10 *Blood forbidden.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath commanded, saying,

3 What man soever *there be* [a]of the house of Israel [b]that killeth an ox, or lamb, or goat, in the camp, or that killeth *it* out of the camp,

4 And [c]bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD, [d]blood shall be imputed unto that man; [e]he hath shed blood: and that man shall [f]be cut off from among his people;

5 To the end that the children of Israel may bring their sacrifices which they offer [g]in the open field,* even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation, unto the priest, [h]and offer them *for* peace-offerings unto the LORD.

6 And the priest shall [i]sprinkle the blood upon the altar of the LORD *at* the door of the tabernacle of the congregation, and [k]burn the fat for a sweet savour unto the LORD.

7 And they shall no more offer their sacrifices [l]unto devils,† after whom they have [m]gone a whoring. This shall be a statute for ever unto them throughout their generations.

8 And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, [n]that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD, even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, [o]that eateth any manner of blood; [p]I will even set my face against that soul that eateth blood,‡ and will cut him off from among his people.§

11 For the life of the flesh *is* in the blood; and [q]I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, [r]neither shall any stranger that sojourneth among you eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, which [l]hunteth and catcheth any beast‖ or fowl that may be eaten; he shall even [s]pour out the blood thereof, and cover it with dust.

14 For *it is* [t]the life of all flesh; the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof; whosoever eateth it shall be cut off.

15 ¶ And [u]every soul that eateth [2]that which died *of itself*, or that which was torn *with beasts*, *whether it be* one of your own country, or a stranger, he shall [x]both wash his clothes, and bathe *himself* in water, and be unclean until the even; then shall he be clean.¶

16 But if he wash *them* not, nor bathe his flesh, then [y]he shall bear his iniquity.*

CHAPTER XVIII.

1 *Unlawful marriages.* 19 *Unlawful lusts.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I [a]*am* the LORD your God.*

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[f] Ps. ii. 2, 7, 10. Eph. v. 26. Tit. ii. 14. Heb. ix. 13, 14; x. 1, 2. 1 John i. 7, 9.
[g] Ex. xxxi. 15; xxxv. 2.
[h] iv. 3, 5.
[6] *Fill his hand.*
[i] Ex. xxix. 29, 30.
[k] *See on* 4.
[l] *See on* 16, 18, 24.
[m] xxiii. 31. Num. xxix. 7.
† The repetition of this the third time (see ver. 29, 31), shews of how great importance it was that this annual solemnity should be observed.—PATRICK.
[n] Heb. ix. 7, 25; x. 3, 14.
‡ The annual atonement, as if with the sound of a trumpet, proclaimed, above all the other sacrifices, the great truth that Jesus was to die, "the just for the unjust," and that this was the sole condition of the exercise of mercy. There is something so self-evidencing about the whole system of substitution, crowned as it is by this great annual sacrifice, as to proclaim its perfect truth and Divine origin in a manner which can scarcely be expressed.—CAMPBELL.

CHAPTER XVII.

[a] 8, 12, 13.
[b] Deut. xii. 11-15.
[c] i. 3. John x. 7, 9; xiv. 6.
[d] Ps. xxxii. 2. Rom. iv. 6; v. 13, 20. Philem. 18, 19.
[e] Is. lxvi. 3.
[f] xx. 3, 16, 18. Gen. xvii. 14.
[g] Gen. xxi. 33.
* That is, "without the camp," where they were most prone to transgress this law, being most remote from the observation of others.—KIDDER.
[h] 3; vii. 11-21.
[i] iii. 2, 8, 13.
[k] iii. 5, 11. Ex. xxix. 18.
[l] Deut. xxxii. 17. John xii. 31; xiv. 30. 1 Cor. x. 20. 2 Cor. iv. 4. Eph. ii. 2. Rev. ix. 20.
† Literally, in the original, "unto the hairy ones;" meaning those animals covered with hair, especially goats, which they worshipped in Egypt, either alive or in figure.—BIBLIOTH. BIBL.
[m] Deut. xxxi. 16. Jer. iii. 1. Rev. xvii. 1-5.

[n] Judg. vi. 26. 1 Kings xviii. 30-38.
[o] Gen. ix. 4. Deut. xii. 16, 23. Acts xv. 20, 29. Heb. x. 29.
[p] xx. 3-6. Ps. xxxiv. 16. Jer. xxi. 10.
‡ Ceremonially forbidden, since the Gentiles drank the blood of their enemies, and offered libations of it to their idols (Gen. ix. Ps. xvi. 4).—SUTCLIFFE.
§ Or, I will declare myself to be his adversary, and will persecute him in my wrath, by the hands of men, and by the way of justice, or by my own judgments. — DIODATI.
[q] xvi. 14-19. Matt. xx. 28; xxvi. 28. Rom. iii. 25; v. 9. Eph. i. 7. Col. i. 14, 20. Heb. ix. 22. 1 Pet. i. 2. 1 John i. 7; ii. 2. Rev. i. 5.
[r] Ex. xii. 49.
[l] *Hunteth any hunting.*
‖ This law for wild beasts caught by hunting concerneth tame beasts also, as touching the slaying of them; as is said in Deut. xii. 21, "Thou shalt kill of thy herd and of thy flock, &c., and thou shalt eat."—AINSWORTH.
[s] Deut. xii. 16.
[t] Gen. ix. 4. Deut. xii. 23.
[u] Deut. xiv. 21.
[2] *A carcase.*
[x] Num. xix. 8, 19, 21. Rev. vii. 14.
¶ The reason of this law is, that *the blood* is left in the body if the animal die of itself. So also if *strangled* (see Acts xv. 20); the blood coagulating in the veins and arteries. He that violates this law, even ignorantly, is guilty.—BONAR.
[y] xx. 17, 19. Is. liii. 11. John xiii. 8.
* *Bear his iniquity.*—Be liable to be punished by God for neglecting the means of his purification; and if, while he continued thus unclean, he presumed to eat of the peace-offerings, he was in danger to be cut off from his people (ch. vii. 20).—PATRICK.

CHAP. XVIII.

[a] Gen. xvii. 7.
* *I am the Lord your God.* — Being your Sovereign, upon more titles than one, I have a right to give you laws to which all human customs must yield, though long practised, and spread everywhere in the world. This reason is mentioned six times in this chapter, and oftener in the next.—PATRICK.

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however, prevented the forfeiture of the national covenant; but, in idolatrous times, it was either utterly neglected or very carelessly attended to, and when the substance came all these shadows lost their use and efficacy; for the words rendered "everlasting" and "for ever," in this connection, mean *perpetual* during that typical dispensation.—*Scott.*

CHAP. XVII. PLACE OF SACRIFICE.—Ver. 4. The language of this passage evidently means, that the Israelites, while in the wilderness, must not kill any of those animals which were appointed to be sacrificed, even for food, elsewhere, either in the camp, or without, but must bring them all as peace-offerings to the door of the tabernacle; that the blood might be sprinkled, the fat burnt on the altar, and a due portion allotted to the priest, according to the laws before given. It may be supposed that few animals, in proportion to the multitudes of Israel, would at this time be slain, the manna being their principal sustenance: and when they came into Canaan, and many of them lived far from the sanctuary, they might kill cattle for food in any place (Deut. xii. 15). In the meanwhile, the transgression of this law would be imputed to any Israelite as a capital crime, even as if he had committed murder; and if the magistrates did not punish him, God himself would "cut him off from among his people." This law was intended to honour the Divine institutions, and to put an end to the custom of offering sacrifices "in the open field," or in any place indiscriminately, by habituating the people to bring all their oblations to the tabernacle; nay, to present the animals slain for food as a sacrifice to God.

MIXED MULTITUDE.—Ver. 8. A mixed multitude accompanied Israel out of Egypt, many of whom, probably, had before this returned; but some might still continue, and strangers from other parts might come on different occasions. None of these, however, were permitted in the camp of Israel, while sojourning in the wilderness, or afterwards, as residing among them in the land of Canaan, to offer sacrifices of any kind to their idols, or any sacrifice even to JEHOVAH, except at the sanctuary; and if any one resolutely violated this law, he, as well as the rebellious Israelite, would be cut off from among his people. It is certain that, in after-ages, many uncircumcised persons brought sacrifices to the temple, which were offered by the priests in their behalf, though they themselves might not enter into the inner court; and it does not appear that this was a violation of the law.—*Scott.*

BLOOD NOT TO BE EATEN.—Ver. 13, 14. A reason is given for this law (ver. 11), because "it is the blood that makes atonement for the soul;" and "therefore" it was appointed to make atonement with, because "the life of the flesh is in the blood:" the sinner deserved to die, therefore the sacrifice must die; now the blood being so the life, that ordinarily beasts were killed for man's use by the drawing out of all their blood, God appointed the sprinkling or pouring out of the blood of the sacrifice upon the altar, to signify that the life of the sacrifice was given to God instead of the sinner's life, and as a ransom or counter-price for it; therefore "without shedding of blood there was no remission" (Heb. ix. 22). For this reason they must eat no blood, and, 1. It was then a very good reason; for God would, by this means, preserve the honour of that way of atonement which he had instituted, and keep up in the minds of the people a reverent regard to it. The blood of the covenant being then a sensible object, no blood must be either eaten, or trodden under foot as a common thing; as they must have no ointment or perfume like that which God ordered them to make for himself. But, 2. This reason is now superseded, which intimates that the law itself was ceremonial, and is now no longer in force: the blood of Christ, who is come (and we are to look for no other), is that alone which makes atonement for the soul, and of which the blood of the sacrifices was an imperfect type: the coming of the substance does away the shadow. The blood of beasts is no longer the ransom, but Christ's blood only.—*Henry.*

CHAP. XVIII. LAW OF MARRIAGE.—Ver. 6. Marriage is a Divine institution; that and the Sabbath, the eldest of all others, of equal standing with man upon the earth: it is intended for the comfort of human life, and the decent and honourable propagation of the human race, such as became the dignity of man's nature above that of the beasts. It is "honourable in all," and these laws are for the support of the honour of it. It was requisite that a Divine ordinance should be subject to Divine

3 After [b]the doings† of the land of Egypt, wherein ye dwelt, shall ye not do; and [c]after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye walk in their ordinances.

4 Ye shall [d]do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes and my judgments; [e]which if a man do, he shall live in them:‡ [f]I *am* the LORD.

6 ¶ None of you shall approach to any that is [l]near of kin to him, [g]to uncover *their* nakedness: I *am* the LORD.

7 The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she *is* thy mother; thou shalt not uncover her nakedness.

8 The nakedness [h]of thy father's wife shalt thou not uncover: it *is* thy father's nakedness.

9 The nakedness of [i]thy sister, the daughter of thy father,§ or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

10 The nakedness of thy son's daughter, or of thy daughter's daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own nakedness.

11 The nakedness of thy father's wife's daughter, begotten of thy father, (she *is* thy sister,) thou shalt not uncover her nakedness.

12 Thou shalt not uncover the nakedness of thy [k]father's sister: she *is* thy father's near kinswoman.

13 Thou shalt not uncover the nakedness of thy mother's sister: for she *is* thy mother's near kinswoman.

14 Thou shalt not uncover the nakedness of thy [l]father's brother, thou shalt not approach to his wife: she *is* thine aunt.‖

15 Thou shalt not uncover the nakedness of thy [m]daughter-in-law: she *is* thy son's wife; thou shalt not uncover her nakedness.

16 Thou shalt not uncover the nakedness of thy [n]brother's wife: it *is* thy brother's nakedness.

17 Thou shalt not uncover the nakedness of [o]a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; *for* they *are* her near kinswomen: [p]it *is* wickedness.

18 Neither shalt thou take [q]a wife to her sister, [r]to vex *her*, to uncover her nakedness, besides the other in her life-*time*.¶

19 ¶ Also thou shalt not approach unto a woman to uncover her nakedness [s]as long as she is put apart for her uncleanness.

20 Moreover, [t]thou shalt not lie carnally† with thy neighbour's wife, to defile thyself *with* her.

21 And thou shalt not let any of thy seed [u]pass through *the fire* [v]to Molech,* neither shalt thou [x]profane the name of thy God: I *am* the LORD.

22 [y]Thou shalt not lie with mankind as with womankind: it *is* abomination.

23 Neither shalt thou lie with any [z]beast, to defile thyself therewith; neither shall any woman stand before a beast to lie down thereto: it *is* [a]confusion.

24 [b]Defile not ye yourselves in any of these things: [c]for in all these the nations are defiled which I cast out before you.

25 And [d]the land is defiled: [e]therefore I do visit† the iniquity thereof upon it, and the land itself [f]vomiteth out her inhabitants.

26 Ye shall therefore [g]keep my statutes and my judgments, and shall not commit *any* of these abominations; *neither* any of your own nation, [h]nor any stranger that sojourneth among you;

27 (For all these [i]abominations have the men of the land done which *were* before you, and the land is defiled;)

28 That the land [k]spue not you out also, when ye defile it, as it spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them* shall be [l]cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these [m]abominable customs, which were committed before you, and that ye defile not yourselves therein: [n]I *am* the LORD your God.

CHAPTER XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,
2 Speak unto all the congregation of the children of Israel, and say unto them, [a]Ye shall be holy:* for I the LORD your God *am* holy

B.C. 1490—B.C. 1490.

[b] Ez. xx. 7, 8. Eph. v. 7-11. 1 Pet. iv. 2-4.

† Where they had learned many of their evil practices, both idolatrous and immoral. Among other things, the Egyptians allowed incestuous marriages.—GILL.

[c] Deut. xii. 4, 30. Rom. xii. 2.

[d] xx. 22. Luke i. 6. John xv. 14.

[e] Luke x. 28. Rom. x. 5. Gal. iii. 12.

‡ *Shall live in them.*—Rather, "shall live by them," that is, shall have eternal life of God for doing them; and, as Solom. Jarchi saith, "in the world that is to come." This and the like promises are legal (Ez. xx. 13), and differ from the promises of the Gospel (see Gal. iii. 11, 12; Rom. x. 5, 9).—AINSWORTH.

[f] Ex. vi. 2, 6. Mal. iii. 6.

[l] *Remainder of his flesh.*

[g] xx. 17-21.

[h] Gen. xxxv. 22; xlix. 4. 1 Cor. v. 1.

[i] xx. 17. 2 Sam. xiii. 11-14.

§ Though she were begotten by his father of another wife, not of his mother, yet he might not marry her.—PATRICK.

[k] xx. 19.

[l] xx. 20.

‖ By the Jewish law, an uncle could marry a niece, though an aunt could not marry her nephew; for, in the latter case, the superiority of the man over the woman would suffer, and the order of nature be inverted, which does not happen in the former.—PRIDEAUX.

[m] xx. 12.

[n] Deut. xxv. 5. Matt. xiv. 3, 4; xxii. 24. Luke iii. 19.

[o] xx. 14. Deut. xxvii. 23.

[p] xx. 14.

[q] One *wife to another.*

[r] Gen. xxx. 15.

¶ Nothing can more strikingly illustrate the embruted condition of the Pagan world, and exhibit its darkness and consequent need of the light of revelation, than the picture here set forth.—CAMPBELL.

[s] xv. 19-24.

[t] Ex. xx. 14. Gal. v. 19.

[u] Deut. xii. 31. Jer. vii. 31.

[v] 1 Kings xi. 7, 33. Acts vii. 43, *Moloch.*

* *Molech* signifies a "king" or "lord," and it is generally supposed that the *sun* was worshipped under this name; more particularly as *fire* appears to have been so much employed in his worship. Children were not only made to pass through the fire for a sign of consecration to him, but they were actually made a burnt-offering to him, and burned to death. This sin is here forbidden amongst whoredoms and incests, because even it is spiritual whoredom (xx. 5).—AINSWORTH.

[x] xx. 2-5. Rom. i. 23; ii. 24.

[y] Gen. xix. 5. Jude 7.

[z] xx. 15, 16.

[a] xx. 12.

[b] Matt. xv. 18-20. 1 Cor. iii. 17.

[c] xx. 22, 23.

[d] Ps. cvi. 38. Rom. viii. 22.

[e] Is. xxvi. 21.

† *I do visit*—properly, I have visited, *i.e.*, I have punished. The certainty of the result was such, that it is spoken of as if already accomplished. *The land itself vomiteth out her inhabitants.*—A bold rhetorical figure, intimating that the sins of the inhabitants were so unutterably vile and loathsome, that the very land itself nauseated and abhorred them, and threw them out, as the stomach does food that offends it.—BUSH.

[f] xx. 22.

[g] Deut. iv. 1, 2, 40. Ps. cv. 44, 45. Luke viii. 15.

[h] xvii. 8, 10.

[i] Deut. xx. 18; xxvii. 15.

[k] Ez. xxxvi. 13, 17. Rev. iii. 16.

[l] xx. 6. *See on* Ex. xii. 15.

[m] *See on* 27.

[n] *See on* 2, 4.

CHAPTER XIX.

[a] Is. vi. 3, 4. 2 Cor. vi. 14-16.

* *Ye shall be holy*, separated from all the forementioned defilements, and entirely consecrated to God, and obedient to all his laws and statutes.—POOLE.

rules and restraints, especially because it concerns a thing wherein the corrupt nature of man is as apt as in anything to be wilful and impetuous in its desires, and impatient of check. Yet these prohibitions, beside their being enacted by an incontestable authority, are in themselves highly reasonable and equitable. 1. By marriage two were to become one flesh; therefore those that before were in a sense one flesh by *nature*, could not, without the greatest absurdity, become one flesh by *institution*; for the institution was designed to unite those who before were not united. 2. Marriage puts an equality between husband and wife: "Is she not thy companion, taken out of thy side?" Therefore, if those who before were superior and inferior should intermarry (which is the case in most of the instances here laid down), the order of nature would be taken away by a positive institution, which must by no means be allowed. The inequality between master and servant, noble and ignoble, is founded in consent and custom, and there is no harm done if that be taken away by the equality of marriage; but the inequality between parents and children, uncles and nieces, aunts and nephews, either by blood or marriage, is founded in nature, and is therefore perpetual, and cannot without confusion be taken away by the equality of marriage, the institution of which, though ancient, is subsequent to the order of nature. The relations forbidden are most of them plainly described; and it is generally laid down as a rule, that what relations of a man's own he is bound up from marrying with, the same relations of his wife he is likewise forbidden to marry with, for they two are one. That law which forbids marrying a brother's wife (ver. 16), had an exception peculiar to the Jewish state, that if a man died without issue, his brother, or next of kin, should marry the widow, and raise up seed to the deceased (Deut. xxv. 5), for reasons which held good only in that commonwealth; and therefore now that those reasons have ceased, the exception ceases, and the law is in force that a man must in no case marry his brother's widow. That article (ver. 18) which forbids a man to "take a wife to her *sister*," supposes a connivance at polygamy, as some other laws then did (Ex. xxi. 10; Deut. xxi. 15), but forbids a man's marrying two sisters, as Jacob did, because between them who had before been equal, there would be apt to arise greater jealousies and animosities than between wives that were not so nearly related. If the sister of the wife be taken for the concubine, or secondary wife, nothing can be more vexing in her life, or as long as she lives.—*Henry.* (Ver. 18.) Some think that this verse contains an express prohibition of polygamy: supposing the word *sister* merely to signify a wife, which the person spoken of had already married. But though the Mosaic law contains no explicit allowance of polygamy, yet there is no other passage which favours the interpretation of this text as a direct law against it, and many things in the whole subsequent history imply a connivance at it. The context also seems to suggest a more literal interpretation; namely, the marrying of two sisters, either at once, or the one after the other. This conduct in Jacob proved a source of vexation both to Leah and Rachel, who were more jealous of each other than of the handmaidens whom they willingly gave to their husband: and perhaps it would be found on trial, that those who before had lived together in the intimate equality of this near relationship, would be more apt to rival each other, if married to the same man, than strangers would be: at least their jealousies and bickerings would be more unseemly and distressing. The words "in her lifetime," may be joined in construction with "to vex her," as meaning "to vex her during all the rest of her life;" otherwise they would seem to imply an allowance to marry the sister of a deceased wife, which we can hardly suppose was intended; seeing a woman might not in ordinary cases marry the brother of her deceased husband. These are all the restrictions on marriage which are contained in the Divine law; and such as pride, covetousness, or human policy have superadded, do not seem to have proved beneficial to mankind.—*Scott.*

CHAP. XIX. OBEDIENCE OF CHILDREN.—Ver. 3. God commanded that children be obedient to their parents, (ver. 3) "Ye shall fear every man his mother and his father." 1. The fear here required is the same with the honour commanded by the fifth commandment (see Mal. i. 6). It includes inward reverence and esteem, outward expressions of respect, obedience to the lawful commands of parents, care and endeavour to please them and make them easy, and to avoid everything that may offend and grieve them, and incur their displeasure. The Jewish doctors ask, "What

B.C. 1490—B.C. 1490.

3 ¶ Ye shall [b]fear every man his mother and his father, and [c]keep my sabbaths: I *am* the LORD your God.

4 Turn ye [d]not† unto idols, nor make to yourselves [e]molten gods: I *am* the LORD your God.

5 ¶ And if ye offer [f]a sacrifice of peace-offerings unto the LORD, [g]ye shall offer it at your own will.

6 It shall be eaten the same day ye offer it, and the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* [i]abominable; [k]it shall not be accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

9 ¶ And when [l]ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field,‡ neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ¶ Ye [m]shall not steal, neither deal falsely, neither [n]lie one to another.

12 ¶ And [o]ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I *am* the LORD.

13 ¶ Thou shalt not [p]defraud thy neighbour, neither rob *him:* the wages of him that is hired shall not abide with thee all night until the morning.

14 ¶ Thou shalt not [q]curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I *am* the LORD.

15 ¶ Ye shall do [r]no unrighteousness in judgment; thou shalt not respect the person of the poor, nor honour the person of the mighty: *but* in righteousness shalt thou judge thy neighbour.

16 ¶ Thou shalt not go up and down [s]*as* a tale-bearer among thy people; neither shalt thou [t]stand against the blood of thy neighbour: I *am* the LORD.

17 ¶ Thou shalt not [u]hate thy brother in thine heart: thou shalt in any wise [x]rebuke thy neighbour, [l]and not suffer sin upon him.

18 ¶ [y]Thou shalt not avenge, nor bear any grudge against the children of thy people; but [z]thou shalt love thy neighbour as thyself: I *am* the LORD.

19 ¶ Ye shall keep my statutes. Thou shalt not let thy cattle gender with a diverse kind.§ Thou shalt not sow thy field with [a]mingled seed:‖ neither shall a garment mingled of linen and woollen¶ come upon thee.

20 ¶ And whosoever lieth carnally with a woman that *is* a bond-maid, [2]betrothed to an husband, and not at all redeemed, nor freedom given her; [3]she shall be scourged: [b]they shall not be put to death, because she was not free.

21 And [c]he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering before the LORD, for his sin which he hath done; [d]and the sin which he hath done shall be forgiven him.

23 ¶ And [e]when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as [f]uncircumcised unto you; it shall not be eaten of.

24 But in the fourth year [g]all the fruit thereof shall be [4]holy, to praise the LORD *withal.*

25 And in the fifth year shall ye eat of the fruit thereof, [h]that it may yield unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye shall not eat *any thing* [i]with the blood: neither shall ye [k]use enchantment,* nor observe times.

27 ¶ Ye shall not [l]round the corners of your

[b] Ex. xx. 12. Prov. vi. 20, 21. Eph. vi. 1-3.
[c] Ex. xx. 8.
[d] Ex. xx. 3-5.
† *Turn ye not.*—From this the Hebrew say that it is forbidden even to look attentively on the similitude of an image. *Idols,* in Hebrew, properly signifieth *things of nought;* and so Paul saith (1 Cor. viii. 4), "We know that an idol is nothing in the world, and that there is none other God but one."—AINSWORTH.
[e] Ex. xx. 23.
[f] iii. Eph. ii. 13, 14.
[g] i. 3; xxii. 19, 23.
[h] vii. 11-17.
[i] Is. i. 13.
[k] vii. 18-21; xxii. 23, 25.
Deut. xxiv. 19-21 Ruth ii. 2, 15.
‡ The Jewish writers say that a sixteenth part was left. The right of the poor in Israel, to glean after the reapers, was thus secured by a positive law. It is the opinion of some, that the proprietors might choose also among the poor whom they thought most deserving or necessitous. This appears probable from the request of Ruth to the servant of Boaz, to permit her to glean in the field; and, though they could not legally hinder Ruth from gleaning in the field, they could, if they chose, prohibit her from gleaning among the sheaves, or immediately after the reapers.—PATTON.
[m] Ex. xx. 15, 17.
[n] Ps. cxvi. 11. Rom. iii. 4.
[o] Ex. xx. 7.
[p] Prov. xx. 10. 1 Thes. iv. 6.
[q] Rom. xii. 14. 1 Cor. viii. 8-13.
[r] Deut. i. 17.
[s] Ps. xv. 3.

[t] Ex. xx. 16. Matt. xxvi. 60, 61. Acts vi. 11-13.
[u] Gen. xxvii. 41.
[x] Prov. ix. 8. Matt. xviii. 15-17. Gal. ii. 11-14.
[l] *That thou bear not sin for him.*
[y] Matt. v. 43, 44. Rom. xii. 17, 19.
[z] Matt. v. 43. Gal. v. 14.
§ This may have been forbidden, to impress the Israelites with a greater abhorrence of the crime of bestiality, or at least to afford them no example among the brute creation of those unnatural commixtures which were prohibited in the foregoing chapter. It does not seem, however, that it was forbidden to *use* animals thus produced, but only from taking measures to produce them.—BUSH.
[a] Matt. ix. 16, 17. 2 Cor. vi. 14-17.
‖ As to seeds, it would, in many cases, be highly improper to sow different kinds in the same plot of ground. If *oats* and *wheat* were sown together, the latter would be *injured,* and the former *ruined.* This prohibition may therefore be regarded as a prudential agricultural maxim. —*So* MICHAELIS.
¶ *Garment of linen and woollen.*—Maimonides thinks this law was intended as a preservative from idolatry, for the heathen priests of those times wore such mixed garments, in the superstitious hope of having the beneficial influence of some lucky conjunction of the planets or stars, to bring a blessing upon their sheep and flax.—PATRICK.
[2] *Abused by any.* Heb. *reproached by,* or, *for man.*
[3] *They.* Heb. *there shall be a scourging.*
[b] Ex. xxi. 20, 21.
[c] v.; vi. 1-7.
[d] *See on* iv. 20, 26.
[e] *See on* xiv. 34.
[f] xxii. 27.
[g] Num. xviii. 12, 13. Deut. xii. 17, 18.
[4] *Holiness of praises to the LORD.*
[h] Prov. iii. 9, 10.
[i] *See on* iii. 17.
[k] Ex. vii. 11.
* Neither shall ye make any superstitious observation of events or omens, by which men pretend to divine future events; nor "observe times," vainly imagining some to be lucky, others unlucky.—DR WELLS.
[l] Is. xv. 2.

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is this fear that is owing to a father? " and they answer, "It is not to stand in his way, nor to sit in his place, nor to contradict what he says, or to carp at it; not to call him by his name, either living or dead, but 'My Father,' or 'Sir;' it is to provide for him if he be poor, and the like." 2. Children, when they grow up to be men, must not think themselves discharged from this duty; every man, though he is a wise man and a great man, yet must reverence his parents, because they are his parents. 3. The mother is put first, which is not usual, to shew the duty is equally owing to both; if the mother survive the father, still she must be reverenced and obeyed. 4. It is added, "and keep my Sabbaths." If God provides by his law for the preserving of the honour of parents, parents must use their authority over their children for the preserving of the honour of God, particularly the honour of his Sabbaths, the custody of which is very much committed to parents by the fourth commandment, "Thou, and thy son, and thy daughter." The ruin of young people has often been observed to begin in the contempt of their parents, and the profanation of the Sabbath-day. Fitly, therefore, are these two precepts here put together in the beginning of this abridgment of the statutes, "Ye shall fear every man his mother and his father, and keep my Sabbaths." Those are hopeful children, and likely to do well, that make conscience of honouring their parents, and keeping holy the Sabbath-day. 5. The reason added to both these precepts is, "'I am the Lord your God;' the Lord of the Sabbath, and the God of your parents."

BROTHERLY LOVE.—Ver. 18. We are here required to put off all malice, and to put on brotherly love (ver. 18). 1. We must be ill-affected to none: "Thou shalt not avenge nor bear any grudge;" to the same purport with that (ver. 17), "Thou shalt not hate thy brother in thine heart," for malice is murder begun. If our brother has done us any injury, we must not return it upon him—that is avenging; we must not upon every occasion upbraid him with it—that is bearing a grudge; but we must both forgive it and forget it, for thus we are forgiven of God. It is a most ill-natured thing, and the bane of friendship, to retain the resentment of affronts and injuries, and to let that "sword devour for ever." 2. We must be well-affected to all: "Thou shalt love thy neighbour as thyself." We often wrong ourselves, but we soon forgive ourselves those wrongs, and they do not at all lessen our love to ourselves; and in like manner we should love our neighbour. Our Saviour has made this the second great commandment of the law (Matt. xxii. 39); and the apostle shews how it is the summary of all the laws of the second table (Rom. xiii. 9, 10; Gal. v. 14). We must love our neighbour as truly as we love ourselves, and without dissimulation; we must evidence our love to our neighbour in the same way as that by which we evidence our love to ourselves—preventing his hurt, and procuring his good to the utmost of our power. We must do to our neighbour as we would be done to ourselves (Matt. vii. 12), putting "our souls into his soul's stead" (Job xvi. 4, 5). Nay, we must in many cases deny ourselves for the good of our neighbour (as St Paul, 1 Cor. ix. 19, &c.) Herein the gospel goes beyond even that excellent precept of the law, for Christ, by laying down his life for us, has taught us even to "lay down our lives for the brethren" in some cases (1 John iii. 16), and so to love our neighbour better than ourselves.—*Henry.*

PUNISHMENT OF IMPURITY.—Ver. 20. As the woman spoken of in ver. 20-22 was neither fully married, nor yet in any degree set at liberty, her case was made different from a free woman espoused to a husband, for then both parties would have been adjudged to death. Yet the crime was heinous, and must not be passed over; but "there must be a scourging" (a most severe scourging, as the word implies), probably of the man as well as of the woman; and he must also offer a trespass-offering for his sin as the ransom of his life, which the woman, having no property, was not expected to do. The legal sacrifices could not atone for sin, as pertaining to the conscience, in such a manner that the impenitent should be actually forgiven in respect of the eternal judgment; and the penitent and believing, whether sin-offerings or trespass-offerings were required or not, were certainly justified or pardoned through the Saviour that was to come: there was, therefore, no real difference in the situation of the two parties—both were rescued from death, and their final salvation, or the contrary, depended on something widely different from the ceremonial institutions. The words rendered "betrothed to an husband" are translated in the margin "reproached by, or for man," as if they implied that the woman was previously of suspicious character; and this has been by some considered as the ground of the difference between this and other cases of a similar kind.—*Scott.*

RESPECT FOR AGE.—Ver. 32. A charge to young people to shew respect to the aged, "Thou shalt rise up before the hoary head." Age is honourable, and he that is the *Ancient of days* requires that honour be paid to it. *The hoary head is a crown of glory.* Those whom God has honoured with the common blessing of *long life* we ought to honour with the distinguishing expressions of civility; and those that in age are wise and good are *worthy of double honour.* More respect is owing to such old men than merely to *rise up* before them; their credit and comfort must be carefully consulted, their experiences and observations improved, and their counsels asked and hearkened to (Job xxxii. 6, 7). Some by the *old man,* whose *face* or presence is to be honoured, understand the *elder in office,* as by the *hoary head* the *elder in age;* both ought to be respected as *fathers,* and in the *fear of God,* who has put *some of his honour* upon both. Note, Religion teacheth good manners, and obligeth us to give *honour* to those to whom *honour* is due. It is an instance of great degeneracy and disorder in a land when *the child behaves himself proudly against the ancient, and the base against the honourable* (Isa. iii. 5; Job xxx. 1, 12). It becomes the *aged* to *receive* this honour, and the *younger* to *give* it, for it is the ornament as well as duty of their youth to *order themselves lowly and reverently to all their betters.*—*Henry.*

heads, neither shall thou mar the corners of thy beard.

28 Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I *am* the LORD.

29 ¶ Do not [5]prostitute thy daughter, [m] to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.

30 ¶ Ye shall keep my sabbaths, and [n]reverence my sanctuary: I *am* the LORD.

31 ¶ [o] Regard not them that have familiar spirits,† neither seek after wizards, to be defiled by them: I *am* the LORD your God.

32 ¶ [p]Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.

33 ¶ And if a stranger sojourn with thee in your land, ye shall not [6]vex him.

34 *But* the stranger that dwelleth with you shall be unto you as one born among you, and [q]thou shalt love him as thyself;‡ for ye were strangers in the land of Egypt: I *am* the LORD your God.

35 ¶ Ye shall do no unrighteousness in judgment, in mete-yard,§ in weight, or in measure.

36 Just balances, just [7]weights, a just ephah, and a just hin, shall ye have: [r]I *am* the LORD your God, which brought you out of the land of Egypt.

37 [s]Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAPTER XX.

1 *Of giving seed to Molech.* 6 *Of wizards.* 9 *Of cursing parents, &c.*

AND the LORD spake unto Moses, saying,

2 Again, thou shalt say to the children of Israel, [a] Whosoever *he be* of the children of Israel, or of the strangers that sojourn in Israel, that [b]giveth *any* of his seed unto Molech, he shall surely be put to death: [c]the people of the land shall stone him with stones.*

3 And [d]I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, [e]to defile my sanctuary, and [f]to profane my holy name.

B.C. 1490—B.C. 1490.

5 *Profane.*
m Deut. xxiii. 17.
n Ps. lxxxix. 7. Ec. v. 1.
o Gal. v. 20. Rev. xxi. 8.
† Those who profess to call up the dead by means of magical incantations and formulas, in order that they may give response to future or doubtful things.—PICT. BIBLE.
p Lam. v. 12. Rom. xiii. 7.
6 *Oppress.*
q See on 18. Matt. v. 43.
‡ *As thyself.*—The Hebrews write hereof thus: The love of the stranger which cometh and gathereth himself under the wings of the Divine Majesty, is a twofold commandment: first, because he is among our general neighbours; and, again, because he is a stranger, and the law saith, ye shall love the stranger (Deut. x. 19).—AINSWORTH.
§ *Mete-yard:* by which they measured lands, cloth, &c. *In weight:* by which they paid and received money, and sold brass and iron, &c. *Measure:* of corn, wine, and oil. —PATRICK.
7 *Stones.*
r Ex. xx. 2.
s xviii. 4, 5. Deut. iv. 1, 2, 5; v. 1; vi. 1, 2. 1 John iii. 22, 23.

CHAP. XX.
a xvii. 8, 13.
b Deut. xii. 31. Acts vii. 43, *Moloch.*
c Deut. xvii. 5-7. Acts vii. 58, 59.
* This was the ordinary capital punishment among the Hebrews, and is always to be understood when the legal infliction of death is mentioned in Scripture, without the form being specified. —PICT. BIBLE.
d See on xvii. 10. 1 Pet. iii. 12.
e Num. xix. 20.
f xviii. 21. 2 Cor. vi. 16.

g Acts xvii. 30.
h Josh. vii. 12. Rev. ii. 14.
i Ex. xx. 5.
k xvii. 7. Ps. cvi. 39.
l xix. 26, 31. Deut. xviii. 10-14.
† *Wizards.*—It is agreed that the word denotes generally those who, by means of magical and cabalistic arts, professed to become acquainted with future events; to know the good or evil that awaited human life. They are joined with the masters or possessors of familiar spirits, as like them in sin, and both were to be put to death by the magistrate (see ver. 27).—BUSH.
m Num. xv. 39. Ps. lxxiii. 27.
n 1 Chr. x. 13, 14.
o Eph. i. 4. Phil. ii. 12, 13. 1 Thes. iv. 3, 7. Heb. xii. 14.
p xviii. 4, 5. Matt. v. 19. John xiii. 17.
q Ex. xxxi. 13. Ez. xxxvii. 28.
r Deut. xxvii. 16. Prov. xx. 20.
‡ Every one that revilet or speaketh re roachfully of father or mother.—BISHOP HALL.
s Josh. ii. 19. Matt. xxvii. 25.
t Deut. xxii. 22. John viii. 4, 5.
u Amos. ii. 7. 1 Cor. v. 1.
x See on r 9.
y Gen. xxxviii. 16, 18.
z xviii. 23.
a Gen. xix. 5. Jude 7.
b xviii. 17. Deut. xxvii. 23.
§ Or, *a wicked purpose:* in Chaldee, *counsel of sins;* in Greek, *an unlawful act* (see Lev. xviii. 17). — AINSWORTH.
c xxi. 9.
‖ Which was an higher punishment than stoning, as that was higher than strangling. — PATRICK.
d xviii. 23. Deut. xxvii. 21.
¶ We are assured by Herodotus, that the abominations here referred to existed among the Egyptians, and even formed part of their superstitious religious system; and we have reason to believe that they were not uncommon among the Canaanites (see xviii. 24, 25). Need we wonder, then, that God should have made laws of this nature, and appointed the punishment of death for these crimes? This one observation will account for many of those strange prohibitions which we find in the Mosaic law.—EUTERPE, l. 2. c. 46.
e Ex. xix. 13; xxi. 28, 32.

4 ¶ And if the people of the land do any way [g]hide their eyes from the man, when he giveth of his seed unto Molech, [h]and kill him not;

5 Then I will set my face against that man, and [i]against his family, and will cut him off, and all that [k]go a whoring after him, to commit whoredom with Molech, from among their people.

6 ¶ And the soul that turneth after such as have [l]familiar spirits, and after wizards,† to [m]go a whoring after them, I will even set my face against that soul, and will [n]cut him off from among his people.

7 ¶ [o]Sanctify yourselves therefore, and be ye holy: for I *am* the LORD your God.

8 And [p]ye shall keep my statutes, and do them: I *am* the LORD which [q]sanctify you.

9 ¶ [r]For every one that curseth his father or his mother‡ shall be surely put to death: he hath cursed his father or his mother; [s]his blood *shall be* upon him.

10 ¶ And the man that committeth adultery with *another* man's wife, *even he* that committeth adultery with his neighbour's wife, [t]the adulterer and the adulteress shall surely be put to death.

11 [u]And the man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall surely be put to death; [x]their blood *hall be* upon them.

12 [y]And if a man lie with his daughter-in-law, both of them shall surely be put to death: they have wrought [z]confusion; their blood *shall be* upon them.

13 ¶ [a]If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood *shall be* upon them.

14 [b]And if a man take a wife and her mother, it *is* wickedness:§ they shall be [c]burnt with fire,‖ both he and they; that there be no wickedness among you.

15 And if a man [d]lie with a beast, he shall surely be put to death; and ye shall slay the beast.

16 And if a woman approach unto any beast, and lie down thereto,¶ thou shalt kill the woman [e]and the beast: they shall surely be put to death; their blood *shall be* upon them.

VARIOUS LAWS.—Whatever was unfit for use was accounted *uncircumcised* till that *unfitness* was removed or ceased. The fruit of young trees was therefore to be thus deemed *unclean* during three years, and either to be destroyed before it was ripe, or left to perish. On the fourth year it was consecrated as a thank-offering to praise the Lord, but in the fifth the owner might eat of it, and expect a blessing to render the increase abundant. Some suppose that this law had reference to the idolatrous customs of the surrounding nations; but it also might be intended to teach the people to wait patiently the Lord's time for every desirable good, and not to yield to the eagerness of their natural appetites and inclinations. Thus he also waits for the maturity of our fruits of righteousness, though our first attempts to glorify him may be *unmeet* for that purpose, even as the fruits of these young trees whilst they were to be accounted *uncircumcised.*—*Use*, &c., ver. 26. Astrological calculations, or other attempts at prediction or fortune-telling, the use of spells and charms for the cure of diseases, with many other practices, too frequent among professing Christians, are attempts to revive this worship of Satan, and should be abhorred as his very ordinances, being *means used* to get help and information *elsewhere*, instead of depending on God, submitting to him, and waiting for all needful good from him in the use of lawful means (ver. 31). Some explain the words, "Thou shalt not mar the corners of thy beard" (ver. 27), as forbidding the Israelites to shave their beards; but if this had been intended, it would have been more plainly expressed. The meaning of the several clauses is not very clear, but they all were doubtless superstitious practices of the heathens. And perhaps the prohibition of the 29th verse has also relation to the very common practices of many idolaters in honour of their infamous deities; and nothing could so promote lewdness as to make it a part of religion.—*Scott.*

CHAP. XX. OFFERING OF CHILDREN—MOLECH.—Ver. 2. Molech is supposed to have been an idol worshipped by the Ammonites and neighbouring nations, to whom they sometimes offered their children as sacrifices, according to some authors, in the following manner:—An image of an enormous size, made of hollow iron, was heated with great fires beneath, and when it was sufficiently hot they put the children into its arms, where they were burnt to death. Meantime their cries were drowned in the noise of drums or trumpets, and of musical instruments played on for that purpose. At other times the children only passed through a fire, or between two fires, and were thus devoted to this demon. The former, however, is supposed to be here meant.—Nothing can be conceived more horrible than such practices. Nothing can more demonstrate the madness and desperate wickedness of the human heart, and the power of Satan, than that there should be any need to enact such laws as this, and to prohibit parents from such cruelty to their own offspring on pain of death, except it be that, notwithstanding, numbers of Israelites were, from age to age, so infatuated as to persist in this barbarity! Committed by *them*, it was the highest imaginable contempt of the name, sanctuary, and worship of God, and a shameful violation of their national covenant; so that the very strangers who were allowed to sojourn among them must pay that respect to the sanctuary of JEHOVAH, who dwelt among his people, and to his holy name, as to stand aloof from such abominations on the same penalty as native Israelites; and if the criminal escaped the sword of the magistrate, through vile connivance, God determined to execute vengeance on him, on his family, and on all who abetted this spiritual whoredom.—Ten thousands of sacrifices equally horrible are offered in India annually, and connived at by British rulers.—*Scott.*

SEVERAL LAWS RE-ENACTED.—These verses repeat and inculcate what had been said before; for to that unthinking, forgetful people it was requisite that there should be line upon line, and that general rules, with their reasons, should be frequently insisted on, for the enforcement of particular laws, and making them more effectual. Three things we are here reminded of: 1. Their dignity. (1.) They had the "Lord for their God" (ver. 24). They were his—his care, his choice, his treasure, his jewels, his kingdom of priests, (ver. 26) "that ye should be mine." Happy the people, and truly great, that is in such a case. (2.) Their God was a holy God (ver. 26), infinitely advanced above all others. His holiness is his glory, and it was their honour to be related to him, while their neighbours were the infamous worshippers of impure and filthy spirits. (3.) The great God had separated them from other people (ver. 24, and again, ver. 26). Other nations were the common, they were the enclosure, beautified and enriched with peculiar privileges, and designed for peculiar honours; let them, therefore, value themselves accordingly, preserve their honour, and not lay it in the dust by walking in the way of the heathen. 2. Their duty. This is inferred from their dignity. God had done more for them than for others, and therefore expected more from them than from others. And what is it that the Lord their God requires in consideration of the great things done and designed? (1.) "Ye shall keep all my

17 [f]And if a man shall take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sister's nakedness; he shall bear his iniquity.

18 [g]And if a man shall lie with a woman having her sickness, and shall uncover her nakedness, he hath [1]discovered her fountain, and she hath uncovered the fountain of her blood: and both of them shall be cut off from among their people.

19 [h]And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister; for he [i]uncovereth his near kin: they shall bear their iniquity.

20 [k]And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die [1]childless.*

21 [m]And if a man shall take his brother's wife, it *is* [2]an unclean thing; he hath uncovered his brother's nakedness: they shall be childless.

22 ¶ Ye shall therefore keep all my [n]statutes, and all my [o]judgments, and do them; that the land, whither I bring you to dwell therein, [p]spue† you not out.

23 [q]And ye shall not walk in the manners of the nations which I cast out before you: for they committed all these things, and [r]therefore I abhorred them.

24 But [s]I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with milk and honey:‡ I *am* the LORD your God, [t]which have separated you from *other* people.

25 [u]Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls [x]abominable by beast, or by fowl, or by any manner of living thing that [3]creepeth on the ground, which I have separated from you as unclean.

26 And ye shall be holy unto me: [y]for I the LORD *am* holy, and have [z]severed you from *other* people, that ye should be mine.

27 ¶ A man also, or woman, that hath [a]a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones; [b]their blood *shall be* upon them.

B.C. 1490—B.C. 1490.

[f] xviii. 9.

[g] xviii. 19. Ez. xviii. 6.

[1] *Made naked.*

[h] xviii. 12, 13.

[i] xviii. 6.

[k] xviii. 14.

[l] Job xviii. 19.

* The most probable meaning of which is, that their offspring shall be but bastards, and therefore excluded from the congregation of the Lord.—POOLE.

[m] xviii. 16. Matt. xiv. 4.

[2] *A separation.*

[n] xviii. 4, 5, 26; xix. 37. Ps. xix. 8-11.

[o] Deut. iv. 45.

[p] xviii. 25-28.

† Which the Greek and Chaldee turn, *loathe*, or *abhor you* (Lev. xviii. 25, 26, 28).—AINSWORTH.

[q] xviii. 3, 24, 30. Jer. x. 1, 2.

[r] Deut. ix. 5. Ps. lxxviii. 59.

[s] *See on* Ex. iii. 8, 17; vi. 8.

‡ Milk and honey were the chief dainties of the ancients, as they are now among the Arabs, particularly the Bedouins. Hence not only the Hebrews, but also the Greeks and Romans, painted the highest pleasantness and fertility by an abundance of milk and honey. The image used in the text is a metaphor, derived from a *breast*, producing copious streams of milk.—GILL.

[t] Ex. xix. 5, 6. Deut. vii. 6. John xv. 19. 2 Cor. vi. 17. 1 Pet. ii. 9.

[u] xi. Acts x. 11-15, 28.

[x] xi. 43.

[3] *Moveth.*

[y] Ps. xcix. 5, 9. 1 Pet. i. 15, 16. Rev. iv. 8.

[z] Tit. ii. 14.

[a] Deut. xviii. 10-12. 1 Sam. xxviii. 7, 8.

[b] *See on* 9.

CHAP. XXI.

[a] Hos. v. 1. Mal. ii. 1, 4.

[b] v. 2.

[c] xviii. 6. 1 Thes. iv. 13.

* To take care of her funeral.—PATRICK.

[1] Being *an husband among his people, he shall not defile himself* for his wife.

† The Hebrew words admit of being translated "for a chief man among his people:" so the Vulgate, Syriac, and Arabic render it; and this sense seems preferable.—BIBLIOTH. BIBLE.

[d] xix. 27, 28. Is. xv. 2. Jer. xvi. 6.

‡ In ch. xix. 27, this is made a general law, not peculiar to the priests; and its repetition to the priests may have been to shew them that they were not exempted. This custom seems to have been performed in honour of some idol. The Hebrew *peath zakon* may denote *whiskers*. These are by the Arabs still either entirely cut off, or worn quite short. Perhaps some superstition, of which we are ignorant, was connected with this; but whether or not, it was the object of Moses to keep the Israelites distinct from other nations.—PICT. BIBLE.

[e] Ex. xxviii. 36. 1 Pet. ii. 9.

[f] xviii. 21. Mal. i. 6, 11.

[g] iii. 11. Mal. i. 7.

[h] Ez. xliv. 22. 1 Tim. iii. 11.

[i] Deut. xxiv. 1, 2. Is. l. 1.

[k] Ex. xix. 10, 14; xxviii. 41.

[l] xx. 7, 8. John x. 36; xvii. 19. Heb. vii. 26.

[m] 1 Sam. ii. 17, 34. 1 Tim. iii. 4, 5. Tit. i. 6.

[n] xx. 14. Gen. xxxviii. 24.

§ The particular severity of punishment on the priest's daughter might be enjoined, not only out of general regard to the dignity of the priesthood, but also to deter from the wicked usages of heathen priests, who were wont to prostitute their wives and daughters, even in their religious rites.—PYLE.

[o] x. 7. Ps. cxxxiii. 2.

[p] viii. 7-9.

[q] xiii. 45. 2 Sam. xv. 30.

[r] Gen. xxxvii. 34.

[s] Deut. xxxiii. 9. Matt. xii. 46-50. Luke ix. 59, 60.

[t] x. 7.

[u] Ex. xxviii. 36. Is. lxi. 1.

‖ *A widow*, except she were the widow of his predecessor (see Ez. xliv. 22); but that speaks only of a common priest, not of the high priest.—POOLE.

[x] 2 Cor. xi. 2. Rev. xiv. 4.

CHAPTER XXI.

1 *Of the priests' mourning;* 7 *marriages,* 16 *and blemishes.*

AND the LORD said unto Moses, [a]Speak unto the priests the sons of Aaron, and say unto them, [b]There shall none be defiled for the dead among his people:

2 [c]But for his kin that is near unto him, *that is,* for his mother, and for his father, and for his son, and for his daughter, and for his brother,

3 And for his sister a virgin, that is nigh unto him, which hath had no husband;* for her may he be defiled.

4 *But* [1]he shall not defile himself, *being* a chief man among his people,† to profane himself.

5 [d]They shall not make baldness upon their head, neither shall they shave off the corner of their beard,‡ nor make any cuttings in their flesh.

6 ¶ [e]They shall be holy unto their God, and [f]not profane the name of their God: for the offerings of the LORD made by fire, *and* [g]the bread of their God, they do offer: therefore they shall be holy.

7 ¶ They shall not take a wife [h]*that is* a whore, or profane; neither shall they take a woman [i]put away from her husband: for he *is* holy unto his God.

8 Thou shalt [k]sanctify him therefore; for he offereth the bread of thy God: he shall be holy unto thee: [l]for I the LORD, which sanctify you, *am* holy.

9 ¶ And [m]the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: [n]she shall be burnt with fire.§

10 ¶ And *he that is* the high priest among his brethren, [o]upon whose head the anointing oil was poured, and that is [p]consecrated to put on the garments, [q]shall not uncover his head, [r]nor rend his clothes;

11 Neither shall he go in to any dead body, nor defile himself for [s]his father, or for his mother;

12 [t]Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; [u]for the crown of the anointing oil of his God *is* upon him: I *am* the LORD.

13 ¶ And he shall take a wife in her virginity.

14 A widow,‖ or a divorced woman, or profane, *or* an harlot, these shall he not take; but he shall take [x]a virgin of his own people to wife.

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statutes" (ver. 22); and there was all the reason in the world that they should, for the statutes were their honour, and obedience to them would be their lasting comfort. (2.) "Ye shall not walk in the manners of the nations" (ver. 23). Being separated from them, they must not associate with them, nor learn their ways. The manners of the nations were bad enough in them, but would be much worse in God's people. (3.) Ye shall "put difference between clean and unclean" (ver. 25). This is holiness to discern between things that differ, not to live at large, as if we might say and do anything, but to speak and act with caution. (4.) "Ye shall not make your souls abominable" (ver. 25). Our constant care must be to preserve the honour by preserving the purity of our own souls, and never to do anything to make them abominable to God and to our own consciences. 3. Their danger. (1.) They were going into an infected place, (ver. 24) "Ye shall inherit their land." A land "flowing indeed with milk and honey," which they would have the comfort of, if they kept their integrity; but withal it was a land full of idols, idolatries, and superstitious usages, which they would be apt to fall in love with, having brought from Egypt with them a strange disposition to take that infection. (2.) If they took the infection, it would be of pernicious consequence to them. The Canaanites were to be expelled for these very sins; "they committed all these things, and therefore I abhorred them" (ver. 23). See what an evil thing sin is: it provokes God to abhor his own creatures, whereas otherwise he delights in the works of his own hands; and if the Israelites trod in the steps of their impiety, they must expect that the land would spue them out too (ver. 22), as he had told them before (chap. xviii. 28). If God spared not the natural branches, but broke them off, neither would he spare those who were grafted in, if they degenerated. Thus the rejection of the Jews stands for a warning to all Christian Churches to take heed lest the kingdom of God be taken from them. Those that sin like others, must expect to smart like them, and their profession of relation to God will be no security to them.—*Henry.*

CHAP. XXI. PURITY OF THE PRIESTHOOD.—Ver. 1. They must take care not to disparage themselves in their mourning for the dead. All that mourned for the dead were supposed to come near the body, if not to touch it: and the Jews say, "It made a man ceremonially unclean to come within six feet of a dead corpse;" nay, it is declared (Num. xix. 14) that all who come into the tent where the dead body lies shall be unclean seven days. Therefore all the mourners that attended the funeral could not but defile themselves, so as not to be fit to come into the sanctuary for seven days: for this reason it is ordered, 1. The priests were never to put themselves under this incapacity of coming into the sanctuary, unless it were for one of their nearest relations (ver. 1-3). He was permitted to do it for a parent or a child, for a brother or an unmarried sister, and therefore, no doubt (though this is not mentioned), for the wife of his bosom; for Ezekiel, a priest, would have mourned for his wife if he had not been particularly prohibited (Ezek. xxiv. 17). By this allowance, God put an honour upon natural affection, and favoured it so far as to dispense with the attendance of his servants for seven days, while they indulged themselves in their sorrow for the death of their dear relations; but beyond this period, weeping must not hinder sowing, nor their affection to their relations take them off from the service of the sanctuary. Nor was it at all allowed for the death of any other, no, not of a "chief man among the people," as some read it (ver. 4). They must not defile themselves, no, not for the high priest himself, unless thus akin to them. Though "there is a friend that is nearer than a brother," yet the priests must not pay this respect to the best friend they had, except he were a relation, lest, if it were allowed for one, others would expect it, and so they should be frequently taken off from their work: and it is hereby intimated that there is a particular affection to be reserved for those that are thus near akin to us; and when any such are removed by death, we ought to be affected with it, and lay it to heart, as the near approach of death to ourselves, and an alarm to us to prepare to follow. 2. That they must not be extravagant in the

B.C. 1490—B.C. 1490.

15 Neither shall he [y]profane his seed among his people:¶ for I the LORD do sanctify him.

16 ¶ And the LORD spake unto Moses, saying,

17 Speak unto Aaron, saying, Whosoever *he be* of *thy* seed in their generations that hath *any* [z]blemish, [a]let him not approach to offer the [2]bread of his God:

18 For whatsoever man *he be* that hath a blemish, he shall not approach; [b]a blind man, or a lame, or he that hath a flat nose, or any thing superfluous,

19 Or a man that is broken-footed, or broken-handed,

20 Or crook-backt, or [3]a dwarf, or that hath a blemish in his eye, or be scurvy, or scabbed, or [c]hath his stones broken:

21 No man that hath a blemish* of the seed of Aaron the priest shall come nigh to offer the offerings of the LORD made by fire; he hath a blemish, he shall not come nigh [d]to offer the bread of his God.

22 He shall eat the bread of his God,† *both* [e]of the most holy, and [f]of the holy;

23 Only he shall not [g]go in unto the vail, nor come nigh unto the altar, because he hath a blemish; that he [h]profane not my sanctuaries: for I the LORD do sanctify them.

24 And Moses told *it* unto [i]Aaron, and to his sons, and unto all the children of Israel.

CHAPTER XXII.

1 *The priests in their uncleanness to abstain from holy things.* 10 *Who may eat of the holy things.* 18 *Divers laws for offerings.*

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron and to his sons, that they [a]separate* themselves from the holy things of the children of Israel, and [b]that they profane not my holy name† *in those things* which they [c]hallow unto me: I *am* the LORD.

3 Say unto them, Whosoever *he be* of all your seed, among your generations, that goeth unto the holy things, which the children of Israel hallow unto the LORD, [d]having his uncleanness upon him, that soul shall be cut off [e]from my presence: I *am* the LORD.

4 What man soever of the seed‡ of Aaron *is* [f]a leper, or hath a [1]running issue, he shall not eat of the [g]holy things, [h]until he be clean. And whoso toucheth any thing *that is* [i]unclean *by* the dead, or [k]a man whose seed goeth from him;

5 Or [l]whosoever toucheth any creeping thing, whereby he may be made unclean, [m]or a man of whom he take uncleanness, whatsoever uncleanness he hath;

6 [n]The soul which hath touched any such shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, [o]because it *is* his food.

8 [p]That which dieth of itself, or is torn *with beasts*, he shall not eat, to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they [q]bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

10 ¶ [r]There shall no stranger§ eat *of* the holy thing: a sojourner of the priest, or an hired servant, shall not eat *of* the holy thing.

11 But if the priest buy *any* soul with [2]his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priest's daughter also be *married* unto [3]a stranger, she may not eat of an offering of the holy things.

13 But if the priest's daughter be a widow, or divorced, and have no child, and is [s]returned unto her father's house, [t]as in her youth, she shall eat of her father's meat; but there shall no stranger eat thereof.

14 ¶ [u]And if a man eat *of* the holy thing unwittingly,‖ then he shall put the fifth *part* thereof unto it, and shall give *it* unto the priest with the holy thing.

15 And [x]they shall not profane the holy things of the children of Israel, which they offer unto the LORD;

16 Or [4]suffer them [y]to bear the iniquity of trespass when they eat their holy things: [z]for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, [a]Whatsoever *he be* of the house of Israel, or [b]of

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[y] Neh. xiii. 23-29. Mal. ii. 11, 15.

¶ That is, he shall not render his sons unfit for the priesthood by marrying contrary to the rules above laid down.—*For I the Lord do sanctify him;* that is, have separated him to my service.—BUSH.

[z] xxii. 20-25. 1 Thes. ii. 10. Heb. vii. 26.

[a] Num. xvi. 5. Ps. lxv. 4.

[2] *Food.*

[b] Is. lvi. 10. 1 Tim. iii. 2, 3. Tit. i. 7, 10.

[3] *Too slender.*

[c] Deut. xxiii. 1.

* In the above list of blemishes we meet with some that might render the priest *contemptible* in the eyes of men, and others that would be very great *impediments* in the discharge of the ministerial duties.—HENRY.

[d] 6, 8, 17.

† Though such a priest might not offer any sacrifice, yet he might eat with his brethren of that part of the sacrifices which was given to them for their portion; both of "the most holy," as meat-offerings and sin-offerings, and "of the holy," as the first-fruits, tithes, &c.—PATRICK.

[e] ii. 3, 10.

[f] xxii. 10-13. Num. xviii. 19.

[g] Ex. xxx. 6-8.

[h] xv. 31.

[i] Mal. ii. 1-7. Col. iv. 17. 2 Tim. ii. 2.

CHAP. XXII.

[a] xv. 31. Num. vi. 3-8.

* That they do not presume to eat of them in the circumstances now to be mentioned.—BIBLIOTH. BIBL.

[b] xviii. 21; xix. 12; xxi. 6.

† This is the very ground of the prohibition, that they might preserve in their mind a due reverence for the Divine Majesty. Hence when they approached unto him, they must be free from every legal impurity. If great men are to be approached with respect, how much more must Jehovah be approached with holy reverence!—PATRICK.

[c] Ex. xiii. 12. Num. xviii. 32.

[d] vii. 20, 21.

[e] Ps. xvi. 11; li. 11. Matt. xxv. 41.

‡ These words include the daughters as well as the sons of Aaron, for they were under the same law.—POOLE.

[f] xiii. 2, 3, 44-46.

[1] *Running of the reins.*

[g] vi. 25-29.

[h] xiv. 2, &c.; xv. 13-15.

[i] xxi. 1.

[k] xv. 16.

[l] xi. 43, 44.

[m] xv. 7, 19.

[n] Num. xix. 7-10. 1 Cor. vi. 11. Heb. x. 22.

[o] Num. xviii. 11-19. 1 Cor. ix. 4, 13, 14.

[p] Ex. xxii. 31. Deut. xiv. 21.

[q] x. 1, 2.

[r] 1 Sam. xxi. 6. Matt. xii. 4.

§ By "stranger" is here meant one not of the priest's family; as also at ver. 12. By "a sojourner of the priest," one who dwells in his house, but is not part of his family.—KIDDER.

[2] *The purchase of his money.*

[3] *A man a stranger.*

[s] Gen. xxxviii. 11.

[t] x. 14.

[u] v. 15-19; xxvii. 13, 15.

‖ If any of the common people, not priests, partook of the dedicated food, even unwittingly, he was guilty. The payment of *the fifth part*, or double tithe, was fitted to teach the transgressor that he had defrauded God of his due.—BONAR.

[x] Num. xviii. 32. Ez. xxii. 26.

[4] *Lade themselves with the iniquity of trespass in their eating.*

[y] Ps. xxxviii. 4. Is. liii. 11, 12. 1 Pet. ii. 24.

[z] xx. 8.

[a] xvii. 10, 13.

[b] Num. xv. 14-16.

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expressions of their mourning, no, not for their dearest relations (ver. 5). Their mourning must not be either, (1.) Superstitious, according to the manner of the heathen, who cut off the hair, and let out their blood, in honour of the imaginary deities which presided (as they thought) in the congregation of the dead, that they might engage them to be propitious to their departed friends. Even the superstitious rites used of old at funerals, are an indication of the ancient belief of the immortality of the soul, and its existence in a separate state; and though the rites themselves were forbidden by the Divine law, because they were performed to false gods, yet the decent respect which nature teaches, and the law allows, to be paid to the remains of our deceased friends, shews that we are not to look upon them as lost. Nor, (2.) Must it be passionate or immoderate. Note, God's ministers must be examples to others of patience under affliction, particularly that which touches in a very tender part, the death of their near relations. They are supposed to know more than others of the reasons why we must "not sorrow as those that have no hope" (1 Thess. iv. 13), and therefore they ought to be eminently calm and composed, that they may be able to comfort others with the same comforts wherewith they are themselves comforted of God. The people were forbidden to mourn for the dead with superstitious rites (chap. xix. 27, 28), and what was unlawful to them was much more unlawful to the priest. The reason given for their peculiar care not to defile themselves, we have (ver. 6), "because" they offered "the bread of their God," even "the offerings of the Lord made by fire," which were the provisions of God's house and table. They are highly honoured, and therefore must not stain their honour by making themselves slaves to their passions; they are continually employed in sacred service, and therefore must not be either diverted from, or disfitted for, the services they were called to. If they pollute themselves, they profane the name of their God on whom they attend: if the servants are rude, and of ill behaviour, it is a reflection upon the master, as if he kept a loose and disorderly house. Note, All that either offer or eat the bread of our God must be holy in all manner of conversation, or else they profane that name which they pretend to sanctify.—*Henry.*

CHAP. XXII PECULIAR SANCTITY OF THE PRIESTHOOD.—Ver. 1. Those that had a natural blemish, though they were forbidden to do the priest's work, yet they were allowed to eat of the holy things; and the Jewish writers say, that "to keep them from idleness, they were employed in the wood-room, to pick out that which was worm-eaten, that it might not be used in the fire upon the altar; they might also be employed in the judgment of leprosy:" but those that were under any ceremonial uncleanness, which possibly they contracted by their own fault, might not so much as eat of the holy things while they continued in their pollutions. 1. Some pollutions were permanent, as a leprosy, or a running issue (ver. 4). These separated the people from the sanctuary, and God would shew that they were so far from being less objectionable, that really they were more so in a priest. 2. Others were more transient, as the touching of a dead body, or anything else that was unclean, from which, after a certain time, a man was cleansed by bathing his flesh in water (ver. 6). But whoever was thus defiled might not "eat of the holy things," under pain of God's highest displeasure, who said it, and ratified the saying, "That soul shall be cut off from my presence" (ver. 3). Our being in the presence of God, and attending upon him, will be so far from securing us, that it will but the more expose us to God's wrath, if we dare to draw nigh to him in our uncleanness. The destruction shall come "from the presence of the Lord" (2 Thess. i. 9), as the fire by which Nadab and Abihu died came "from before the Lord." Thus they who profane the holy word of God will be cut off by that word which they make so light of; it shall condemn them. They are again warned of their danger if they eat the holy thing in their uncleanness (ver. 9), "lest they bear sin, and die therefore." Note, (1.) Those contract great guilt who profane sacred things by touching them with unhallowed hands. Eating the holy things signified an interest in the atonement; but if they ate of them in their uncleanness, they were so far from lessening their guilt, that they increased it; they shall "bear sin." (2.) Sin is a burthen which, if Infinite Mercy prevent not, will certainly sink those that bear it; they shall "die therefore." Even priests may be ruined by their pollutions and presumptions.

PERFECTION OF THE VICTIMS.—Ver. 18. Whatever was offered in sacrifice to God should be without blemish, otherwise it could not be accepted. This had often been mentioned in the particular institutions of the several sorts of offering. Now, here, 1. They are told what was to be accounted a blemish which rendered a beast unfit for sacrifice: if it was blind, or lame, had a wen or the mange (ver. 22); if it was bruised, or crushed, or broken, or cut (ver. 24); that is, as the Jewish writers understand it, if it was, any of these ways, castrated: if bulls and rams were made into oxen and

the strangers in Israel, that will offer his oblation for all his [c]vows, and for all his [d]freewill-offerings,¶ which they will offer unto the LORD for a burnt-offering;

19 [e]*Ye shall offer* at your own will a male without blemish, of the beeves, of the sheep, or of the goats.

20 [f]*But* whatsoever hath a blemish,* *that* shall ye not offer; for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice [g]of peace-offerings unto the LORD [h]to accomplish *his* vow,† or a freewill-offering in beeves or [5]sheep, it shall be perfect to be accepted: there shall be no blemish therein.

22 [i]Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock or a [6]lamb that hath any thing superfluous or lacking in his parts, that mayest thou offer *for* a freewill-offering; but for a vow it shall not be accepted.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or [k]broken, or cut; neither shall ye make *any offering thereof* in your land.

25 Neither from [l]a stranger's‡ hand shall ye offer [m]the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat, is brought forth, then it shall be [n]seven days under the dam; and from the eighth day and thenceforth it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or [7]ewe, [o]ye shall not kill it and her young both in one day.§

29 ¶ [p]And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up; ye shall [q]leave none of it until the morrow: I *am* the LORD.

31 [r]Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 [s]Neither shall ye profane my holy name; but [t]I will be hallowed among the children of Israel: I *am* the LORD which [u]hallow you,

33 [x]That brought you out of the land of Egypt, to be your God: I *am* the LORD

CHAPTER XXIII.

1 *Of sundry feasts.* 27 *The day of atonement.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, *Concerning* [a]the feasts of the LORD, which ye shall [b]proclaim* *to be* holy convocations, *even* these *are* my feasts.

3 ¶ [c]Six days shall work be done: but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein:*† it *is* the sabbath of the LORD in all your dwellings.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their seasons.

5 [d]In the fourteenth *day* of the first month at even *is* the LORD's passover.

6 And on the fifteenth day of the same month *is* [e]the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread.

7 [f]In the first day ye shall have an holy convocation; ye shall do no servile work therein.

8 But ye shall offer an offering made by fire‡ unto the LORD seven days: in the seventh day *is* an holy convocation; ye shall do no servile work *therein.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [g]When ye be come into the land which I give unto you, [h]and shall reap the harvest thereof, then ye shall bring a [1]sheaf of [i]the firstfruits of the harvest unto the priest:

11 [k]And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.

12 And ye shall offer that day, when ye wave the sheaf, [l]an he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13 And [m]the meat-offering thereof *shall be* two tenth-deals of fine flour mingled with oil, an offering made by fire unto the LORD *for* a sweet savour; and [n]the drink-offering thereof *shall be* of wine, [o]the fourth *part* of an hin.

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* Deut. xii. 6. Jon. i. 16. Acts xviii. 18.

[c] Num. xv. 3.

¶ The Jews distinguished between a vow and a free-will-offering; every vow is a freewill-offering, but every free-will-offering is not a vow.—GILL.

* Ex. xii. 5. Matt. xxvii. 4, 24, 54. 2 Cor. v. 21. Eph. v. 27. Heb. ix. 14. 1 Pet. i. 19; ii. 22-24; iii. 18.

[f] Deut. xv. 21; xvii. 1. Mal. i. 13, 14.

* It was fit that everything employed for God's honour should be the best of the kind.—HENRY.

[g] iii. 1, 6; vii. 11, &c.

[h] Gen. xxviii. 20; xxxv. 1-3. Ps. l. 14.

† It was usual to make such vows, for procuring from God what they desired, when they undertook a journey, or went to sea, or were sick, or in any danger (see Jon. i. 16).—PATRICK.

[5] *Goats.*

[i] xxi. 18-21.

[6] *Kid.*

[k] Deut. xxiii. 1.

[l] Num. xv. 14-16.

‡ *A stranger*, Heb., the son of a stranger, a Gentile, not of the seed of Israel. A pious man of another nation who had renounced idolatry, and felt the prompting of a better service towards God, such were permitted to bring sacrifices to be offered at his altar; but though their sacrifices were allowed, yet the victims were required to be no less perfect than those of the Israelites.—BUSH.

[m] xxi. 21, 22.

[n] xii. 2, 3.

[7] *She-goat.*

[o] Ex. xxxiv. 26. Deut. xiv. 21.

§ This precept seems to be confined to sacrifices, which were to be free of all appearance of cruelty. Maimonides says, it was designed to prevent the slaughter of the young in the presence of the dam, because this occasions to animals extreme grief. The Targum of Jonathan paraphraseth on this law thus: "My people, the sons of Israel, as our Father is merciful in heaven, so be ye merciful on earth: a cow or a ewe, it and the young thereof, ye shall not slay in one day.—AINSWORTH.

[p] Ps. cvii. 22. Heb. xiii. 15. 1 Pet. ii. 5.

[q] vii. 15-18.

[r] xviii. 4, 5. 1 Thes. iv. 1, 2.

[s] *See on* 2; xviii. 21.

[t] Is. v. 16. Matt. vi. 9. Luke xi. 2.

[u] Ex. xix. 5, 6. John xvii. 17. 1 Cor. i. 2.

[x] Ex. vi. 7; xx. 2.

CHAP. XXIII.

[a] Ex. xxiii. 14-17. John v. 1. Col. ii. 16.

[b] Num. x. 2, 3, 10.

* Namely, by the sound of holy trumpets, sounded by the priests (Num. x. 8, 10).—DIODATI.

[c] Ex. xvi. 23, 29; xx. 8-11. Luke xiii. 14. Rev. i. 10.

† It is observable that, on the weekly Sabbath, and on the day of expiation, they are commanded to do no work (verses 28, 30); on their other festivals they were to do "no servile work"—that is, no laborious work to which slaves are usually put.—KIDDER.

[d] Ex. xii. 2-14. Matt. xxvi. 17. 1 Cor. v. 7, 8.

[e] Ex. xii. 15, 16. Acts xii. 3, 4.

[f] Num. xxviii. 18-25.

‡ These were not merely idle times, but days for Divine service; about which there is a particular direction given afterward (Num. xxviii., from the 19th to the 25th verse), where the sacrifices for every one of the seven days are prescribed.—PATRICK.

[g] *See on* xiv. 34.

[h] Ex. xxiii. 16, 19.

[1] *Handful*, Heb. *omer.*

[i] Prov. iii. 9, 10. Rom. xi. 16. 1 Cor. xv. 20-23. Jam. i. 18.

[k] ix. 21.

[l] Heb. x. 10-12. 1 Pet. i. 19.

[m] ii. 14-16.

[n] Ex. xxix. 40, 41. Num. xxviii. 10. Joel i. 9, 13.

[o] Ex. xxx. 24. Ez. iv. 11; xlvi. 14.

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wethers, they might not be offered. 2. A difference is made between what was brought as a freewill-offering, and what was brought as a vow (ver. 23). And though none that had any of the forementioned blemishes might be brought for either, yet if a beast had anything superfluous or lacking, that is, as the Jews understand it, if there was a disproportion or inequality between those parts that are pairs, when one eye, or ear, or leg is bigger than it should be, or less than it should be; if there was no other blemish than this, it might be accepted for a freewill-offering, which a man had not before laid himself, nor had the Divine law laid him under any particular obligation to: but for a vow it might not be accepted. Thus God would teach us to make conscience of performing our promises to him very exactly, and not afterward to abate in quantity or value of what we had solemnly engaged to devote to him. What was before the vow in our own power, as in the case of a freewill-offering, afterwards is not (Acts v. 4). 3. It is again and again declared that no sacrifice should be accepted if it was thus blemished (ver. 20, 21). According to this law, great care was taken to search all the beasts that were brought to be sacrificed, that there might, to a certainty, be no blemish in them. A blemished sacrifice might not be accepted even "from the hand of a stranger," though to such all possible encouragement should be given to do honour to the God of Israel (ver. 25). By this it appears that strangers were expected to come to the house of God from a "far country" (1 Kings viii. 41, 42), and that they should be welcome, and their offerings accepted, as those of Darius (Ezra vi. 9, 10; Isa. lvi. 6, 7).—That no beast should be offered in sacrifice before it was eight days old (ver. 26, 27). It was provided before, that the firstlings of their cattle which were to be dedicated to God, should not be brought him till after the eighth day (Exod. xxii. 30). Here it is provided that no creature should be offered in sacrifice till it was eight days old complete. Sooner than that, it was not fit to be used at men's tables, and therefore not at God's altar. The Jews say, "It was because the Sabbath sanctifies all things, and nothing should be offered to God till at least one Sabbath had passed over it." It was in conformity to the law of circumcision, which children were to receive on the eighth day. Christ was sacrificed for us, not in his infancy, though then Herod sought to slay him, but in the prime of his time.—That the flesh of their thank-offerings should be eaten on the same day that they were sacrificed (ver. 29, 30). This is a repetition of what we had before (chap. vii. 15; xix. 6, 7). The chapter concludes with such a general charge as we have often met with, to "keep God's commandments," and not to "profane his holy name" (ver. 31, 32). Those that profess God's name, if they do not make conscience of keeping his commandments, do but profane his name. The general reasons are added:—God's authority over them, "I am the Lord:" His interest in them, I am "your God:" The title he had to them by redemption, "I brought you out of the land of Egypt," on purpose that I might be your God: The designs of his grace concerning them, "I am the Lord that hallow you:" and the resolutions of his justice, if he had not honour from them, to "get him honour" upon them, I will be "hallowed among the children of Israel." God will be a loser in his glory by no man at last; but sooner or later will recover his right, either in the repentance of sinners, or in their ruin.—*Henry.*

CHAP. XXIII. FEAST OF FIRST-FRUITS.—Ver. 10. We have an order for the offering of a sheaf of the first-fruits, upon the second day of the feast of unleavened bread: the first is called the *Sabbath*, because it was observed as a Sabbath (ver. 11), and on the morrow after, they had this solemnity. A sheaf or handful of new corn was brought to the priest, who was to heave it up, in token of his presenting it to the "God of heaven," and to wave it to and fro before the Lord, as the "Lord of the whole earth," and this should be accepted for them as a thankful acknowledgment of God's mercy to them in clothing their fields with corn, and of their dependence upon God, and desire toward him, for the preserving of it to their use. For it was the expression both of prayer and praise (ver. 11). A lamb for a burnt-offering was to be offered with it (ver. 12). As the sacrifice of animals was generally attended with meat-offerings, so this sacrifice of corn was attended with a burnt-offering, that bread and flesh might be set together on God's table. They are forbidden to eat of their new corn till this handful was offered to God; for it was fit, if God and Israel feast together, that he should be served first. And the offering of this sheaf of first-fruits in the name of the whole congregation, did, as it were, sanctify to them their whole harvest, and give them a comfortable use of all the rest; for then we may "eat our bread with joy," when we have, in some measure, performed our duty to God, and God has accepted our works, for thus all our enjoyments become clean to us. Now, this law was given now, though there was no occasion for putting it in execution, till they came to Canaan: in the wilderness they sowed no corn; but God's feeding them there with "bread from heaven" obliged them hereafter not to grudge him his share

B.C. 1490—B.C. 1490.

14 And [p]ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: [q]*it shall be* a statute for ever throughout your generations in all your dwellings.

15 ¶ And [r]ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete.

16 Even unto the morrow after the seventh sabbath shall ye number [s]fifty days; and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations§ [t]two wave-loaves of two tenth-deals: they shall be of fine flour; they shall be baken with [u]leaven; *they are* [x]the first-fruits unto the LORD.

18 And ye shall offer with the bread [y]seven lambs without blemish of the first year, and one young bullock, and two rams: they shall be *for* a burnt-offering unto the LORD, [z]with their meat-offering and their drink-offerings, *even* an offering made by fire, of sweet savour unto the LORD.

19 Then ye shall sacrifice [a]one kid of the goats for a sin-offering, and [b]two lambs of the first year for a sacrifice of peace-offerings.

20 And the priest shall [c]wave them, with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: they shall be [d]holy to the LORD for the priest.

21 And ye shall [e]proclaim on the self-same day, *that* it may be an holy convocation‖ unto you: ye shall do no servile work *therein: it shall be* [f]a statute for ever in all your dwellings, throughout your generations.

22 ¶ And [g]when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleaning of thy harvest; thou shalt leave them unto the poor,¶ and to the stranger: I *am* the LORD your God.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, [h]In the seventh month,* in the first *day* of the month, shall ye have a sabbath, a memorial of blowing of trumpets,† an holy convocation.

25 Ye shall do no servile work *therein;* but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 Also on [i]the tenth *day* of this seventh month *there shall be* a day of atonement: it shall be an holy convocation unto you; and ye shall [k]afflict your souls, and [l]offer an offering made by fire unto the LORD.

28 And ye shall do no work in that same day; for it *is* [m]a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* [n]that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doeth any work in that same day, [o]the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *it shall be* a statute for ever throughout your generations, in all your dwellings.

32 *It shall be* unto you [p]a sabbath of rest, and ye shall [q]afflict your souls: in the ninth *day* of the month at even,‡ from even unto even, shall ye [2]celebrate your sabbath.

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, [r]The fifteenth day of this seventh month *shall be* the feast of tabernacles§ *for* seven days unto the LORD.

35 [s]On the first day *shall be* an holy convocation; ye shall do no servile work *therein.*

36 [t]Seven days ye shall offer an offering made by fire unto the LORD; on [u]the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it *is* a [3]solemn assembly; *and* ye shall do no servile work *therein.*

37 These *are* [x]the feasts of the LORD, which ye shall proclaim *to be* holy convocations to offer an offering made by fire unto the LORD, a burnt-

[p] xix. 23-25. Gen. iv. 4, 5.

[q] iii. 17. Deut. xvi. 12. Ps. xix. 8.

[r] Ex. xxxiv. 22.

[s] Acts ii. 1.

§ It cannot be supposed to mean that each locality or town were to furnish two loaves, for there were to be but two for the whole nation. The meaning is, that the flour was to be supplied from some place in the country, and then offered in the name of the whole congregation, together with the seven lambs, the young bullock, the two rams, the kid, and the two lambs; all which were, no doubt, furnished at the common charges of the whole people. —BUSH.

[t] Num. xxviii. 26.

[u] vii. 13. Matt. xiii. 33.

[x] Ex. xxii. 29. Rom. viii. 23. 1 Cor. xv. 20. Rev. xiv. 4.

[y] Num. xxviii. 27-31.

[z] Num. xv. 4-12.

[a] iv. 23-28. Num. xv. 24. Rom. viii. 3. 2 Cor. v. 21.

[b] iii.; vii. 11-13.

[c] Ex. xxix. 24. Luke ii. 14. Eph. ii. 14.

[d] vii. 31-34. Deut. xviii. 4.

[e] Ex. xii. 16. Deut. xvi. 11. Is. xi. 10.

‖ And meeting together of all the people, partly in remembrance of their coming out of Egypt (Deut. xvi. 12), who came thence to keep a feast to the Lord in the wilderness (Ex.)—AINSWORTH.

[f] Gen. xvii. 7. Ex. xii. 17. Num. xviii. 23.

[g] Deut. xvi. 11-14. Ruth ii. 3-7. 16. Luke xi. 41. 2 Cor. ix. 8-11.

¶ This law was given before (chapter xix. 9), God, speaking here of the feasts which were in harvest, which they celebrated to the honour of him, repeateth that law concerning the poor, whose relief he joineth with his own service. — AINSWORTH.

[h] Num. xxix. 1-6. 2 Chr. v. 13. Ps. lxxxi. 1-4. 1 Cor. xv. 52. 1 Thes. iv. 16.

* The month *Tisri*, or September.—GILL.

† They began to blow at sunrise, and continued it till sunset. He that sounded the trumpet began with the usual prayer, "Blessed be God, who hath sanctified us with his precepts," &c.; subjoining these words, "Blessed be God, who hath hitherto preserved us in life, and brought us unto this time." When all was ended, the people said with a loud voice these words (Ps. lxxxix. 15), "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance."—PATRICK.

[i] xvi. 29, 30.

[k] Ps. xxxv. 13. Is. lviii. 5. Dan. x. 2, 3. Zech. xii. 10. Acts ii. 37, 38.

[l] xvi. 11, 15, 24.

[m] Is. liii. 10. Dan. ix. 24. Rom. v. 10, 11. Heb. ix. 12, 26; x. 10, 14.

[n] *See on* 27, 32.

[o] Gen. xvii. 14. Jer. xv. 7. Zeph. ii. 5. 1 Cor. iii. 17.

[p] *See on* xvi. 31. Matt. xi. 28, 30.

[q] *See on* 27. Is. lviii. 3-7.

‡ The tenth day was the day of atonement (ver. 27), but they were to begin to observe it before sunset on the ninth. —PATRICK.

[2] *Rest.*

[r] Ex. xxiii. 16. Neh. viii. 14. John i. 14; vii. 2.

§ So called, because kept under green tents or arbours.—CRUDEN.

[s] 7, 8.

[t] Num. xxix. 12-38.

[u] 2 Chr. vii. 8-11. Neh. viii. 18. John vii. 37.

[3] Day of *restraint.*

[x] *See on* 2, 4.

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of their bread out of the earth. We find that when they came into Canaan, the manna ceased upon the very day that the sheaf of first-fruits was offered; they had eaten of the old corn the day before (Josh. v. 11), and then on this day they offered the first-fruits, by which they became entitled to the new corn too (ver. 12), so that there was no more occasion for manna.—*Henry.*

FEAST OF PENTECOST.—Ver. 15. By the time of the "feast of weeks," or *the Pentecost*, the barley-harvest, which was eared and nearly ripe at the feast of the passover, would be gathered in, and the wheat-harvest ripe and in part reaped. Of this latter the people, therefore, must make another acknowledgment "out of their habitations," as the first-fruits were "from the field," in fine flour made into bread, and *leavened* as for food, not for sacrifice. This was to be accompanied with burnt-offerings, a sin-offering, and peace-offerings: all denoting their unworthiness in themselves, their acceptance through Christ, devotedness to God, consequent comfortable use of their substance, and communion with God and with their brethren. Two bullocks and but one ram are mentioned in Numbers; but the reason of this difference is not evident: perhaps it was left to the option of the priests or rulers (Num. xxviii. 27). The feast is supposed to have been held in remembrance of the giving of the law, fifty days after the departure of the people out of Egypt; and to have looked forward to the pouring out of the Holy Spirit, fifty days after Christ's resurrection; who having finished and presented his perfect obedience and acceptable sacrifice, as the first-fruits unto the Father; through the gift of the Holy Ghost to the apostles, and by the conversion of three thousand souls at once, presented the other first-fruits of the Christian Church, as an earnest of that harvest of innumerable multitudes, which hath been gathering, and shall yet be gathered, in all ages and nations to the end of time.—*Scott.*

FEAST OF TRUMPETS.—Ver. 24. Here is, 1. The institution of the feast of trumpets, on the first day of the seventh month (ver. 24, 25). That which was now the seventh month had been reckoned the first month, and the year of jubilee was still to begin with this month (chap. xxv. 8), so that this was their new-year's day. It was to be as their other yearly Sabbaths, a day of holy rest, "Ye shall do no servile work therein;" and a day of holy work, "Ye shall offer an offering to the Lord;" concerning which particular directions were afterwards given (Num. xxix. 1). That which is here made peculiar to this festival is, that it was "a memorial of blowing of trumpets." They blew the trumpet every new moon (Ps. lxxxi. 3); but in the new moon of the seventh month it was to be done with more than ordinary solemnity; for they began to blow at sunrise and continued till sunset. Now, (1.) This is here said to be a *memorial*, perhaps, of the sound of the trumpet upon mount Sinai when the law was given which must never be forgotten. Some think that it was a memorial of the creation of the world, which is supposed to have been in autumn; for which reason this was, till now, the first month. The mighty word by which God made the world is called "the voice of his thunder" (Ps. civ. 7): fitly, therefore, was it commemorated by blowing of trumpets, or a memorial of *shouting*, as the Chaldee renders it; for when the "foundations of the earth were fastened, all the sons of God shouted for joy" (Job xxxviii. 6, 7). (2.) The Jewish writers supposed it to have a spiritual signification. Now, at beginning of the year, they were called by this sound of trumpet to shake off their spiritual drowsiness, to search and try their ways, and to amend them; the day of atonement was the ninth day after this, and thus they were awakened to prepare for that day, by sincere and serious repentance, that it might be indeed to them a day of atonement. And they say, "The devout Jews exercised themselves more in good works between the feast of trumpets and the day of expiation, than at any other time of the year." (3.) It was typical of the preaching of the gospel, by which joyful sound souls were called in to serve God, and keep a spiritual feast to him. The conversion of the nations to the faith of Christ is said to be by the "blowing of a great trumpet" (Isa. xxvii. 13). 2. A repetition of the law of the day of atonement—that is, so much of it as concerned the people. (1.) They must on this day rest from all manner of work; and not only from servile works, as on other annual festivals, it must be as strict a rest as that of the weekly Sabbath (ver. 28, 30, 31). The reason is, "For it is a day of atonement." Note, The humbling of our souls for sin, and the making of our peace with God, is work that requires the whole man, and the closest application of mind imaginable, and all little enough. He that would do the work of a day of atonement in its day, as it should be done, had needs lay aside the thoughts of everything else. On that day God "spake peace unto his people and unto his saints," and therefore they must lay aside all their worldly business, that they might the more clearly and the more reverently hear that voice of joy and gladness. Fasting days should be days of rest. (2.) They must afflict their souls, and this upon pain of being cut off by the hand of God (ver. 27, 29, 32). They must mortify the body, and deny the appetites of it, in token of their sorrow for the sins they had committed, and the mortifying of their indwelling corruptions. Every soul must be afflicted, because every soul was polluted, and guilty before God: while none have fulfilled the laws of innocency, none are exempt from the law of repentance. Beside that, every man must sigh and cry for the "abominations of the land." (3.) This day must be observed "from even to even;" (ver. 32) "ye shall afflict your souls,"—that is, "Ye shall begin your fast, and the expression of your humiliation, in the 'ninth day of the month at even.'" They were to leave off all their worldly labour, and compose themselves to the work of the day approaching, some time before sunset on the ninth day, and not to take any food (except children and sick people) till after sunset on the tenth day. Note, The eves of solemn days ought to be employed in solemn preparation. When work for God and our souls is to be done, we should not straiten ourselves in time for the doing of

offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day:

38 [y]Beside the sabbaths of the LORD, [z]and beside your gifts, and beside all your vows, and beside all your freewill-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, [a]when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: [b]on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.

40 And ye shall take you on the first day [c]the [4]boughs‖ of goodly trees, branches [d]of palm-trees, and the boughs of thick trees, and willows of the brook;¶ and ye shall [e]rejoice before the LORD your God seven days.

41 And ye shall keep it a feast unto the LORD seven days in the year. *It shall be* a statute for ever in your generations; ye shall celebrate it in the seventh month.

42 [f]Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths;

43 [g]That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

44 And Moses [h]declared unto the children of Israel the feasts of the LORD.

CHAPTER XXIV.

10 *Shelomith's son blasphemeth.* 13 *The law of blasphemy;* 17 *of murder;* 18 *of damage.* 23 *The blasphemer is stoned.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, [a]that they bring* unto thee pure oil-olive beaten for the light, to cause [b]the lamps to [1]burn continually.

3 Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning† before the LORD continually: *it shall be* a statute for ever in your generations.

4 He shall order the lamps upon the [c]pure candlestick‡ before the LORD continually.

5 ¶ And thou shalt take fine flour, and bake [d]twelve cakes thereof: two tenth-deals shall be in one cake.§

6 And thou shalt set them [e]in two rows, six on a row, upon the [f]pure table before the LORD.

7 And thou shalt put [g]pure frankincense upon *each* row, that it may be on [h]the bread for [i]a memorial, *even* an offering made by fire unto the LORD.

8 [k]Every sabbath he shall set it in order before the LORD continually, *being taken* from the children of Israel by an everlasting covenant.

9 And it shall be [l]Aaron's and his sons'; and [m]they shall eat it in the holy place: for it *is* most holy unto him of the offerings of the LORD made by fire by a perpetual statute.

10 ¶ And the son of an Israelitish woman, whose [n]father *was* an Egyptian,‖ went out among the children of Israel: and this son of the Israelitish *woman* and a man of Israel strove together in the camp.¶

11 And the Israelitish woman's son [o]blasphemed the name *of the LORD*, and [p]cursed. And they [q]brought him unto Moses: (and his mother's name *was* Shelomith, the daughter of Dibri, of the tribe of Dan:)

12 And they put him in ward, [2]that [r]the mind of the LORD might be shewed them.

13 ¶ And the LORD spake unto Moses, saying,

14 Bring forth him that hath cursed [s]without the camp, and let [t]all that heard *him* lay their hands upon his head, and [u]let all the congregation stone him.

15 And thou shalt speak unto the children of Israel, saying, Whosoever curseth his God shall [x]bear his sin.

16 And he that blasphemeth the name of the LORD, he shall surely be put to death, *and* all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he [y]blasphemeth the name *of the LORD*, shall be put to death.

17 ¶ And [z]he that [3]killeth any man shall surely be put to death.

18 And he [a]that killeth a beast shall make it good; [4]beast for beast.

19 And if a man cause a blemish in his neighbour; as he hath done, so shall it be done to him;

20 [b]Breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him *again*.

21 And he that killeth a beast, he shall restore it; and he that killeth a man, he shall be put to death.

22 Ye shall have [c]one manner of law, as well

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[y] *See on* 3. Gen. ii. 2, 3.

[z] Deut. xii. 6. 1 Chr. xxix. 3-6. Ezra ii. 68, 69.

[a] *See on* 34. Deut. xvi. 13.

[b] *See on* 25, 36.

[c] Neh. viii. 15. Matt. xxi. 8.

[4] *Fruit.*

‖ Heb. *fruit*, as in the *margin;* branches with the fruit on them (see 2 Kings xix. 30).—POOLE.

[d] Ps. xcii. 12. John xii. 13. Rev. vii. 9.

¶ Or, *of the bourn*, that grow in valleys, and by rivers' sides. Therefore the growth of godly men is likened to "willows by watercourses" (Is. xliv. 4).—AINSWORTH.

[e] Deut. xvi. 14, 15. Is. lxvi. 10. John xvi. 22.

[f] Gen. xxxiii. 17. Num. xxiv. 2, 5. 2 Cor. v. 1.

[g] Deut. xxxi. 10-13. Ps. lxxviii. 5, 6.

[h] Num. xii. 7. Matt. xxviii. 20.

CHAP. XXIV.

[a] Ex. xl. 24, 25. Num. viii. 2-4.

* *That they bring*, at their common charge, because it was for their common good and service.—POOLE.

[b] Ps. cxix. 105, 130. Is. viii. 20. Matt. xxv. 1-8.

[1] *Ascend.*

† The lamps were kindled every morning at break of day, and burned till evening. At evening they were trimmed again, and burned on till the dawn of day. That the lamp went out in the morning we find in 1 Sam. iii. 3, the oil being exhausted.—BONAR.

[c] Ex. xxv. 31-39. Zech. iv. 11-14. Heb. ix. 2.

‡ The candlestick was made of pure gold (Ex. xxv. 31), and thence seems to be called the *pure candlestick;* but here, it is possible, Moses may have respect to the making it clean every day, before the lamps were lighted.—PATRICK.

[d] Ex. xxv. 30. 1 Kings xviii. 31. Jam. i. 1.

§ The loaves must have been large, since two tenth-deals (about six pints) of flour were used for each; so that one of these cakes was as much as two men could eat of bread in one day.—GILL.

[e] 1 Cor. xiv. 40.

[f] Ex. xxxvii. 10-16. Heb. ix. 2.

[g] Eph. i. 6. Heb. vii. 25. Rev. viii. 3, 4.

[h] John vi. 35, 51.

[i] Ex. xii. 14. Acts x. 4, 31. 1 Cor. xi. 23-25.

[k] Neh. x. 33. Matt. xii. 3-5.

[l] 1 Sam. xxi. 6. Matt. xii. 4.

[m] vi. 16. Ex. xxix. 32.

[n] Ex. xii. 38. Num. xi. 4.

‖ The father was probably one who came out from Egypt with the Israelites, and had become a proselyte to their religion.—WELLS.

¶ Moses does not mention the cause of the dispute, or the nature of the blasphemy of which the man was guilty. The opinion most common among Jewish writers is, that he claimed in right of his mother, to have a place for his tent in the tribe of Dan, and that this claim was disputed and disallowed. This inference seems to be built upon the particular manner in which the man's descent and the tribe of his mother are mentioned.—PICT. BIBLE.

[o] Ex. xx. 7. Ps. lxxiv. 18, 22.

[p] Job i. 5, 11. Is. viii. 21.

[q] Ex. xviii. 22, 26.

[2] *To expound unto them according to the mouth of the LORD.*

[r] Ex. xviii. 15, 16, 23. Num. xxvii. 5.

[s] xiii. 46. Num. v. 2-4.

[t] Deut. xiii. 9; xvii. 7.

[u] Deut. xiii. 10. Josh. vii. 25.

[x] xx. 16, 17. Num. ix. 13.

[y] Matt. xii. 31. Jam. ii. 7.

[z] Ex. xxi. 12-14. Num. xxxv. 31.

[3] *Smiteth the life of a man.*

[a] Ex. xxi. 34-36.

[4] *Life for life.*

[b] Ex. xxi. 23-25. Matt. vii. 2.

[c] Ex. xii. 49. Num. ix. 14.

it; for how can we spend our time better? Of this Sabbath the rule here is to be understood, "From even unto even shall ye celebrate your Sabbath."

FEAST OF TABERNACLES.—Ver. 40. During the first seven days of this feast, all the people were to leave their houses, and the women and children in them, and to dwell in booths made of the boughs of thick trees, particularly palm-trees (ver. 40, 42). The Jews make the taking of the branches to be a distinct ceremony from the making of the booths. It is said, indeed (Neh. viii. 15), that they "made their booths of the branches of trees," which they might do, and yet use that further expression of joy, the carrying of palm branches in their hands, which appears to have been a token of triumph upon other occasions (John xii. 13), and is alluded to Rev. vii. 9. The eighth day some make a distinct feast of itself, but it is called (John vii. 37) "that great day of the feast;" it was the day on which they returned from their booths to settle again in their own houses. Now, this feast was to be kept in remembrance of their dwelling in tents in the wilderness. Thus it is expounded here (ver. 43), "That your generations may know," not only by the written history, but by this ocular tradition, "That I made the children of Israel to dwell in booths." Thus it kept in perpetual remembrance the meanness of their beginning, and the low and desolate state out of which God advanced that people. Note, Those that are comfortably fixed, ought often to call to mind their former unsettled state, when they were but little in their own eyes.—*Henry.*

CHAP. XXIV. THE SHEW-BREAD.—Ver. 5. These loaves of bread, one for each tribe, presented before the Lord every week, and afterwards eaten by the priests, might typify Christ, as the bread of life and the continual food of the souls of his people, having offered himself unto God for them. Or they may denote the services of believers, presented before God through him, and accepted for his sake. Or the whole may mean the communion betwixt our reconciled Father and his adopted children in Christ Jesus; who, as it were, feast at the same table, whilst *He* delights in the fruits of his Spirit in their hearts, and *they* are feasted with his love. The frankincense placed upon each loaf for a memorial, and then burnt upon the altar, may denote either the advocacy of Christ, or the sweet influences of his Spirit, which are a memorial to the Lord, to ensure the acceptance of the believer's person and services. This would be a sweet savour unto God, whilst the bread would be serviceable to the priests; which applies both to the sacrifice of Christ, as honourable to God and beneficial to man, and to the good works of his people (Eph. v. 2; Phil. iv. 18).—The bread and the frankincense formed one offering; of which the frankincense, as the part required by the Lord, was burnt upon the altar among the offerings made by fire to him.

BLASPHEMY.—Ver. 11. No doubt, this man (ver. 10) was one of the mixed multitude who accompanied Israel out of Egypt, but it is uncertain whether he had ever professed the religion of Israel. It is supposed that, by reason of the dispute betwixt him and an Israelite, he was brought before a magistrate, and the cause being, according to the law of God, decided against him, he blasphemed or cursed Him before whose tremendous name all heaven adores, and all hell trembles! The words, *of the LORD*, are added in the translation, but with a sort of solemn reverence are omitted in the original, as if the sacred writer scrupled to mention whose name it was that the man blasphemed (ver. 15, 16). This blasphemer's name is not mentioned; for he who thus treated the holy name of God was not distinguished by having his name written in the Sacred Scriptures.—*Scott.*

ITS PUNISHMENT.—Ver. 14. Sentence was passed upon this offender by the righteous Judge of heaven and earth himself, (ver. 14) "Let all the congregation stone him." God could have cut him off by an immediate stroke from heaven, but he would put this honour upon the institution of magistracy, to make use of it for the supporting and vindicating of his own glory in the world. Observe, 1. The place of execution appointed: "Bring him forth without the camp," to signify their detestation of the crime, they must thus cast out the criminal as an abominable branch, and separate him from them as an unclean thing, and unworthy a place in the camp of Israel. 2. The executioners: "Let all the congregation" do it, to shew their zeal for the honour of God's name. Every man should have a stone to throw at him that blasphemes God, reckoning himself nearly concerned in the reproaches cast on God

for the stranger, as for one of your own country: for I *am* the LORD your God.*

23 ¶ And Moses spake unto the children of Israel, [d]that they should bring forth him that had cursed out of the camp, and stone him with stones: and the children of Israel did as the LORD commanded Moses.

CHAPTER XXV.

[s] The jubilee. 14 *Of oppression.* 35 *Of compassion.* 47 *Of redeeming servants.*

AND the LORD spake unto Moses [a]in* mount Sinai, saying,

2 Speak unto the children of Israel, and say unto them, [b]When ye come into the land† which I give you, then shall the land [1]keep a sabbath unto the LORD.

3 Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof;

4 [c]But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the LORD: thou shalt neither sow thy field, nor prune thy vineyard.

5 That which [d]groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of [2]thy vine undressed: *for* it is a year of rest unto the land.

6 And the sabbath‡ of the land shall be meat for you; [e]for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with thee,

7 And for thy cattle, and for the beast that *are* in thy land, shall all the increase thereof be meat.

8 ¶ And thou shalt number [f]seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years.

9 Then shalt thou cause the trumpet [3]of the [§]jubilee to sound, on the tenth *day* of the seventh month; [h]in the day of atonement shall ye make the trumpet sound throughout all your land.

10 And ye shall hallow the fiftieth year, and [i]proclaim liberty throughout *all* the land unto all the inhabitants thereof: it shall be a jubilee§ unto you; and ye shall return [k]every man unto his possession, and ye shall return every man unto his family.

11 A jubilee shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather *the grapes* in it of thy vine undressed.

12 For it *is* the jubilee; it shall be holy unto you: ye shall eat the increase thereof out of the field.

13 In the year of this jubilee ye shall return every man unto his possession.‖

14 ¶ And if thou sell ought unto thy neighbour, or buyest *ought* of thy neighbour's hand, [l]ye shall not oppress one another.

15 [m]According to the number of years after the jubilee thou shalt buy of thy neighbour, *and* according unto the number of years of the fruits he shall sell unto thee.

16 According to the multitude of years thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price of it: for *according* to the number *of the years* of the fruits doth he sell unto thee.

17 Ye shall not therefore oppress one another; but thou [n]shalt fear thy God:¶ for I *am* the LORD your God.

18 ¶ [o]Wherefore ye shall do my statutes, and keep my judgments, and do them; and [p]ye shall dwell in the land in safety.

19 And [q]the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety.

20 And if ye shall say, [r]What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase:

21 Then [s]I will command my blessing upon you in the sixth year, and it shall bring forth fruit for [t]three years.

22 And ye shall sow the [u]eighth year, and eat *yet* of [x]old fruit until the ninth year; until her fruits come in ye shall eat *of* the old *store*.

23 ¶ The land [y]shall not be sold [4]for ever: [z]for the land *is* mine; [a]for ye *are* strangers and sojourners with me.*

24 And in all the land of your possession ye shall grant a [b]redemption for the land.

25 ¶ If thy brother be waxen poor, and hath sold away *some* of his possession, and [c]if any of his kin come to redeem it, then shall he redeem that which his brother sold.

26 And if the man have none to redeem it, and [5]himself be able to redeem it:

B.C. 1490—B.C. 1490.

* I command you, by virtue of the absolute power which I have over you; and I will have you herein to be imitators of my indifferent justice, free from all acceptation of persons.—DIODATI.

[d] *See on* 14-16. Heb. x. 28, 29.

CHAP. XXV.

[a] Ex. xix. 1. Num. x. 11, 12. Gal. iv. 24, 25.

* *Near;* so the Hebrew particle is sometimes used (Gen. xxxvii. 13. Josh. v. 13. Judg. viii. 5. 2 Chr. xxxiii. 20; compared with 2 Kings xxi. 18).—POOLE.

[b] Deut. xxxii. 8, 49; xxxiv. 4. Ps. xxiv. 1, 2.

† The land referred to, of course, meant the promised land of Canaan, which, at a distance of about thirty-nine years from this date, they were to enter.—CAMPBELL.

[1] *Rest.*

[c] Ex. xxiii. 10, 11. 2 Chr. xxxvi. 21.

[d] 2 Kings xix. 29.

[2] *Thy separation.*

‡ Here the word *sabbath* signifies the fruit that grew in the sabbatical year; as the word *sabbaths* is used before (ch. xxiii. 38) for the sacrifices upon the sabbaths.—PATRICK.

[e] Ex. xxiii. 11. Acts ii. 44; iv. 32, 34, 35.

[f] xxiii. 15. Gen. ii. 2.

[3] *Loud of sound.*

[§] xxvii. 17, 24. Num. xxxvi. 4.

[h] xvi. 20, 30; xxiii. 24-27.

[i] Ex. xx. 2. Luke iv. 18, 19. John viii. 32-36. Rom. vi. 17, 18. Gal. iv. 25-31. 1 Pet. ii. 16.

§ The word "jubilee" is derived from a Hebrew word, which signifies *the blast of a trumpet;* the year of jubilee being proclaimed by a trumpet (ver. 9).—PARKHURST.

[k] 26-28; xxvii. 17-24.

‖ By this law God fixed the Jews to the land of Canaan; since all their possessions were so entailed, that the right heir of any of them could never be excluded. By this means, also, they preserved a distinct knowledge of their tribes and families, for which end their genealogies required to be carefully kept.—PATRICK.

[l] Deut. xvi. 19, 20. 1 Sam. xii. 3, 4. Neh. ix. 36. Ps. x. 18. Prov. xiv. 31. 1 Cor. vi. 8. Jam. v. 1-5.

[m] xxvii. 18-23. Phil. iv. 5.

[n] Gen. xx. 11. Ex. xx. 20. Ps. xix. 9. Prov. i. 7. Mal. iii. 5. Luke xii. 5.

¶ *Thou shalt fear thy God.*—This would be the great guarantee for the strict observance of the foregoing precepts, as, "by the fear of the Lord, men depart from iniquity."—BUSH.

[o] xix. 37.

[p] Deut. xxviii. 1-14. Prov. i. 33.

[q] Ps. lxxxv. 12. Is. lxv. 21, 22.

[r] 2 Kings vi. 15-17. Matt. vi. 25-34. Phil. iv. 6.

[s] Ex. xvi. 29. Deut. xxviii. 3. Ps. cxxxiii. 3.

[t] 8-11.

[u] 2 Kings xix. 29. Is. xxxvii. 30.

[x] Josh. v. 11, 12.

[y] 1 Kings xxi. 3. Ez. xlviii. 14.

[4] *To be quite cut off.* Heb. *for cutting off.*

[z] Deut. xxxii. 43. Ps. xxiv. 1. Is. viii. 8. Hos. ix. 3.

[a] Gen. xlvii. 9. Ps. xxxix. 12. 1 Pet. ii. 11.

* Here appears God's intention to preserve Israel's land for them, as well as them for it. The Lord, in allusion to Egyptian affairs, says, "The land is mine." The land in Egypt was properly the king's, and all others were his tenants, except the priests. Israel's land belonged to Jehovah, and the people were his guests, or tenants, "sojourners with him." On this account, no man had a right to sell any portion of it "for ever."—BONAR.

[b] 51-53. Rom. viii. 23. 1 Cor. i. 30.

[c] Ruth iv. 4-6. 2 Cor. viii. 9. Rev. v. 9.

[5] *His hand hath attained and found sufficiency.*

(Ps. lxix. 9). Thus also the greater terror would be cast upon the congregation; they that once helped to stone a blasphemer would ever after dread everything that bordered upon blasphemy, that looked like it, or looked towards it. 3. The solemnity of the execution; before the congregation stoned him, the witnesses were to "lay their hands upon his head." The Jews say that this was used in the execution of no criminals but blasphemers only, and that it was done with words to this purport, "Thy blood be upon thy own head, for thou thyself hast occasioned it." Let no blame be laid on the law, judges, juries, or witnesses; "if thou scornest, thou alone shalt bear it."—*Henry.*

CHAP. XXV. SABBATICAL YEAR.—Ver. 2. The law of Moses laid a great deal of stress upon the Sabbath, the sanctification of which was the earliest and most ancient of all Divine institutions designed for the keeping up of the knowledge and worship of the Creator among men. That law not only revived the observance of Sabbath-days every week, but, for the further advancement of the honour of them, added the institution of a Sabbatical year (ver. 4). "In the seventh year shall be a Sabbath of rest unto the land." And hence the Jews collect that vulgar tradition, that after the world had stood six thousand years (a thousand years being to God as one day) it shall cease, and the eternal Sabbath shall succeed. A weak foundation on which to build the fixing of that day and hour which it is God's prerogative to know! The Sabbatical year began in September, at the end of harvest, the seventh month of their ecclesiastical year; and the law was, 1. That at the seed-time, which immediately followed the end of their ingathering, they should sow no corn in their land, and that they should not in the spring dress their vineyard, and consequently that they should not expect either harvest or vintage the next year. 2. That what their ground did produce of itself, they should not claim any property or use in, otherwise than from hand to mouth, but leave it for the poor servants, strangers, and cattle (ver. 5-7). It must be a Sabbath of rest to the land; they must neither do any work about it, nor expect any fruit from it; all annual labours must be intermitted in the seventh year, as much as daily labours on the seventh day. The Jews say, "They began not to reckon for the Sabbatical year till they had completed the conquest of Canaan, which was in the eighth year of Joshua; the seventh year after that was the first Sabbatical year, and so the fiftieth year was the jubilee." This year there was to be a general release of debts (Deut. xv. 1, 2), and a public reading of the law in the feast (Deut. xxxi. 10, 11), to make it the more solemn.

ITS LESSONS.—1. God would hereby shew them that he was their landlord, and that they were tenants at will under him. Landlords are wont to stipulate with their tenants, when they shall break up their ground, how long they shall till it, and when they shall let it rest: God would thus give, grant, and convey that good land to them, under such provisos and limitations as should let them know that they were not proprietors, but dependants on their Lord. 2. It was a kindness to their land to let it rest sometimes, and would keep it "in heart" (as our husbandmen express it) for posterity, whose satisfaction God would have them to consult, and not to use the ground as if it were designed for one age only. 3. When they were thus for a whole year taken off from all country business, they would have the more leisure to attend the exercises of religion, and to get the knowledge of God and his law. 4. They were hereby taught to be charitable and generous, and not to engross all to themselves, but to be willing that others should share with them in the gifts of God's bounty, which the earth brought forth of itself. 5. They were brought to live in a constant dependence upon the Divine Providence, finding that as man lives not by bread alone, so he has bread, not by his own industry alone, but, if God pleases, by the word of blessing from the mouth of God, without any care or pains of man (Matt. iv. 4). 6. They were reminded of the easy life man lived in paradise, when he ate of every good thing, not, as since, in the sweat of his face. Labour and toil came in with sin. 7. They were taught to consider how the poor lived, that did neither sow nor reap, even by the blessing of God upon a little. *Lastly*, This year of rest typified the spiritual rest which all believers enter into through Christ, our true Noah, who giveth us comfort and rest "concerning our work, and the toil of our hands, because of the ground which the Lord hath cursed" (Gen. v. 29). Through him we are eased of the burthen of worldly care and labour, both being sanctified and sweetened to us, and we are enabled and encouraged to live by faith. And as the fruits of this Sabbath of the land were enjoyed in common, so the salvation wrought out by Christ is a common salvation; and this Sabbatical year seemed to have been revived in the Christian Church, when the believers had "all things common" (Acts ii. 44).—*Henry.*

YEAR OF JUBILEE.—Ver. 8. After seven returns of the Sabbatical year had been completed, notice was ordered to be given, throughout the land, for the observance of

27 Then [d]let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it, that he may return unto his possession.

28 But if he be not able to restore *it* to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubilee: and in the jubilee it shall go out, and [e]he shall return unto his possession.

29 ¶ And if a man sell a dwelling-house† in a walled city, then he may redeem it within a whole year after it is sold: *within* a full year may he redeem it.

30 And if it be not redeemed within the space of a full year, then the house that *is* in the walled city shall be established for ever to him that bought it, throughout his generations: it shall not go out in the jubilee.

31 But the houses of the villages, which have no walls round about them, shall be counted as the fields of the country; [6]they may be redeemed, and they shall go out in the jubilee.

32 Notwithstanding [f]the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeem at any time.

33 And if [7]a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in *the year of* jubilee: ‡ [§]for the houses of the cities of the Levites *are* their possession among the children of Israel.

34 But [h]the field of the suburbs of their cities may not be sold; [§]for it *is* their perpetual possession.

35 ¶ And if [i]thy brother be waxen poor, and [8]fallen in decay with thee, [k]then thou shalt [9]relieve him; *yea, though he be* [l]a stranger, or a sojourner: that he may live with thee.

36 [m]Take thou no usury‖ of him, or increase: but [n]fear thy God; that thy brother may live with thee.

37 Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, [o]*and* to be your God.

39 ¶ And if thy brother *that dwelleth* by thee be waxen poor, and [p]be sold unto thee; thou shalt not [1]compel him to serve as a bond-servant:¶

[d] 50-52.

[e] 1 Cor. xv. 52-54. 1 Pet. i. 4, 5.

† One part of the regulation, respecting the release in the year of jubilee, deserves our notice: it did not extend to houses in cities; these, if not redeemed within one year after they were sold, were alienated *for ever*. This circumstance must have given property in the country a decided preference over property in cities, and induced every Jew to reside on and improve his land, and employ his time in the care of flocks and agriculture.—GRAVES.

[6] *Redemption belongeth unto it.*

[f] Num. xxxv. 2-8.

[7] One *of the Levites to redeem* them.

‡ The meaning is, that if one Levite have redeemed the house which another Levite had sold, such house should continue in the possession of him who had redeemed it till the jubilee, when it should be given up to the original owner. — BOOTHROYD.

[§] Num. xviii. 20-24.

[h] Acts iv. 36, 37.

§ While the Levites' houses belong each to a particular man, their lands were common to the whole body, and could never be alienated for any time, for supplying any particular man's wants.—PYLE.

[i] Deut. xv. 7, 8.

[8] *His hand faileth.*

[k] Ps. xxxvii. 26.

[9] *Strengthen.*

[l] Deut. x. 18, 19.

[m] Ps. xv. 5.

‖ *Usury* is understood to mean that which is taken for money lent, and *increase* that which is received for the use of corn, fruits, or goods. Both these oppressions are forbidden by the law. —LEWIS.

[n] Neh. v. 9, 15.

[o] Num. xv. 41.

[p] Deut. xv. 12.

[1] *Serve thyself with him with the service of.*

¶ That is, as a slave bought from other nations, over whom the dominion of the Israelites was as complete as over their cattle.—PATRICK.

[q] John viii. 32. Rom. vi. 14. Tit. ii. 14.

[r] Rom. vi. 22. 1 Cor. vii. 21-23.

[2] *With the sale of a bondman.*

[s] Ex. ii. 23. Is. xlvii. 6; lviii. 3. Eph. vi. 9. Col. iv. 1.

[t] Those who are acquainted with the condition of slaves in ancient nations, will not fail to recognise the wisdom and mercy of the various regulations on the subject which are given here and elsewhere, and which, when carefully considered, will be found in all instances to have an obvious tendency to protect a bondman, and to ameliorate his condition, whether a native or a foreigner.—PICT. BIBLE.

[u] *See on* 17. Deut. xxv. 18.

[v] Ex. xii. 44. Ps. ii. 8, 9. Rev. ii. 26, 27.

[x] Is. lvi. 3-6.

† Or, *of the stranger - inhabitants*; meaning such as were in the land, but not joined to the Church of Israel—as the Chaldee paraphrast here calleth them, "uncircumcised sojourners." These sojourners are opposed to the heathen out of the lands round about them (ver. 44).—AINSWORTH.

[3] *Ye shall serve yourselves with them.*

[4] *The hand of a stranger*, &c., *obtain*, &c.

‡ It will be well, in reference to the laws concerning slavery in this chapter, to recollect that Moses is not *originating* laws to give a sanction to slavery, but is interposing, under the Divine command, to regulate for the better a system already in operation. — PICT. BIBLE.

[y] *See on* 25. Gal. iv. 4, 5. Heb. ii. 11-13.

[z] *See on* 26.

[a] Deut. xv. 18. Job vii. 1, 2.

§ Say, for example, there were twenty years till the jubilee, when bought, and the man had received twenty pieces of money, if he were redeemed ten years before, he must pay ten for his redemption, and so on.—GILL.

40 *But* as an hired servant, *and* as a sojourner, he shall be with thee, *and* shall serve thee unto the year of jubilee:

41 And [q]*then* shall he depart from thee, *both* he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return.

42 For they *are* [r]my servants, which I brought forth out of the land of Egypt: they shall not be sold [2]as bond-men.

43 Thou shalt not [s]rule over him with rigour,* [t]but shalt fear thy God.

44 Both [u]thy bond-men and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, [x]of the children of the strangers† that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land; and they shall be your possession:

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession; [3]they shall be your bond-men for ever: but over your brethren the children of Israel ye shall not rule one over another with rigour.

47 ¶ And if [4]a sojourner or stranger wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger‡ *or* sojourner by thee, or to the stock of the stranger's family:

48 After that he is sold he may be redeemed again; [y]one of his brethren may redeem him:

49 Either his uncle, or his uncle's son, may redeem him, or *any* that is nigh of kin unto him of his family may redeem him; or, [z]if he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubilee: and the price of his sale shall be according unto the number of years, [a]according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*,§ according unto them he shall give again the price of his redemption out of the money that he was bought for.

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the year of jubilee, on the evening of the great day of atonement; and when the people were seeking forgiveness of their own sins from God, it might be hoped, that they would be more disposed to kindness to each other. Thus the proclamation of liberty and salvation by the gospel, results from the atoning sacrifice of the Redeemer, and is intended to cheer the hearts of the humble and penitent. This notice was given by a peculiarly sonorous and animated sound of trumpets, for this seems to be the meaning of the word rendered "jubilee." The language used by the sacred writer absolutely decides that the year of jubilee was not the same with the seventh Sabbatical year, but the year afterwards—that is, the *fiftieth*, and not the *forty-ninth year:* and similar language concerning the day of Pentecost is always thus explained (chap. xxiii. 15, 16; Deut. xvi. 9, 10). The only objection of any weight which can be urged against this opinion—namely, the difficulty of the nation subsisting for two years without sowing their ground—is afterwards expressly obviated (Note, ver. 20-22). This institution would form a suitable trial of the people's faith, and serve to illustrate the power and faithfulness of God whenever they observed it; but we read scarcely anything of the year of jubilee after its institution. The Sabbatical year commenced in the autumn of the sixth year: at the close of the eighth year (or the year of jubilee), according to the civil computation of time, when two full years had passed without sowing or reaping, the people were directed to make preparation for the harvest in the ninth year, and it was expressly promised, that the fruits of the sixth year should suffice, not only for the Sabbatical year (which the supposed inquiry more directly mentions), but also for the year of jubilee, and till the crop was ripe in the following year. As the sixth year brought forth fruits for *three* years, and not merely for *two*, it is evident that both the Sabbatical year and the year of jubilee were distinctly provided for. They would not sow from the sixth to the eighth year, *omitting* two seed-times, nor reap from the sixth to the ninth year, *omitting two harvests*. Can anything be more explicit? No legislator, unless conscious of being divinely inspired, would have committed himself by enacting such a law as this; nor can anything of the kind be found among the systems of jurisprudence of any other nations, ancient or modern. It therefore stands as a proof that Moses acted, not according to the dictates of human policy, but by the express direction of the Almighty God. "How incredible is it, that any legislator would have ventured to propose such a law as this, or any people have submitted to it, except in consequence of the fullest conviction on both sides that a Divine authority enacted this law, and that a peculiar providence would constantly facilitate its execution! Nothing could have produced this conviction but the experience or belief of such miraculous interpositions as the history of the Pentateuch details. The very existence of this law is a standing monument that when it was given the Mosaic miracles were fully believed. Now, the law was coeval with the witnesses of the miracles themselves."—*Graves*.

MITIGATION OF SERVITUDE.—Ver. 35. When an Israelite was reduced to poverty, and lived among his brethren as a stranger and a sojourner, without any possession or inheritance, they must remember to treat him as a brother, both giving him liberally and lending him what he wanted without usury. Indeed, strangers also seem to be intended. When a man was sold for some debt or fraud, for which he could not make restitution, he was liberated at the end of seven years. But if he voluntarily, through poverty, sold himself without limitation of time, or from love to his master, and his wife and children, had refused liberty at the end of seven years, and, perhaps, if he had been sold for some larger debt or greater crime, he continued a servant for life unless the year of jubilee intervened, but then he was set at liberty, and returned with his family to his inheritance. In the meantime, his master must not treat him with rigour as a slave, but with kindness as a hired servant. The Israelites were *permitted* to keep slaves of other nations, perhaps in order to typify that none but the true Israel of God participate of that liberty with which Christ hath made his people free. But it was also intended, in order that in this manner the Gentiles might become acquainted with true religion (Gen. xvii. 10-13; xviii. 19), and where the Israelites copied the example of their pious progenitors, there can be no reasonable doubt but it was overruled to the eternal salvation of many souls. It does not, however, appear from the subsequent history, that the people availed themselves of this allowance to any great extent, for we read but little of slaves from among the Gentiles possessed by them. In case any of the strangers who were allowed to sojourn in the land (as at least refraining from all open acts of idolatry or violation of the Sabbath, and submitting to the requirements of the "judicial law") growing rich, should purchase a poor Israelite as a slave, the relations of the slave were allowed the privilege of redeeming him at any time—or if property came into his possession, he might redeem himself—deducting from the purchase-money according to the proportion of years which had passed since his sale, to those which remained till the year of jubilee. And if he

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52 And if there remain but few years unto the year of jubilee, then he shall count with him, *and* according unto his years shall he give him again *the price* of his redemption.

53 *And* as a yearly hired servant shall he be with him: *and the other* shall not rule with rigour over him in thy sight.

54 And if he be not redeemed [5]in these *years*, then [b]he shall go out in the year of jubilee, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants; they *are* [c]my servants, whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAPTER XXVI.

1 *Of idolatry.* 3 *A blessing promised.* 14 *A curse threatened.*

YE shall [a]make you no idols* nor graven image, neither rear you up a [1]standing image,† neither shall ye set up *any* [2]image of stone in your land, to bow down unto it: for I *am* the LORD your God.

2 [b]Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ [c]If ye walk in my statutes, and keep my commandments, and do them;

4 [d]Then I will give you rain‡ in due season, and [e]the land shall yield her increase, and the trees of the field shall yield their fruit.

5 And [f]your thrashing shall reach unto the vintage, and the vintage shall reach unto the sowing-time; and [g]ye shall eat your bread to the full, and [h]dwell in your land safely.

6 And [i]I will give peace in the land, and [k]ye shall lie down, and none shall make *you* afraid; and I will [3]rid evil beasts out of the land, neither [l]shall the sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And [m]five of you§ shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For [n]I will have respect unto you, and [o]make you fruitful, and multiply you, and [p]establish my covenant with you.

10 And ye shall [q]eat old store, and bring forth the old because of the new.

11 And [r]I will set my tabernacle among you:‖ and my soul shall not [s]abhor you.

12 And [t]I will walk among you, and [u]will be your God, and ye shall be my people.

13 [x]I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men; and [y]I have broken the bands of your yoke, and made you go upright.¶

14 ¶ [z]But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall [a]despise my statutes, or if your [b]soul abhor my judgments, so that ye will not do all my commandments, *but* that ye [c]break my covenant:

16 I also will do this unto you; I will even [d]appoint [4]over you [e]terror,* [f]consumption, and the burning ague, that shall [g]consume the eyes, and cause sorrow of heart: and [h]ye shall sow your seed in vain; for your enemies shall eat it.

17 And [i]I will set my face against you, and [k]ye shall be slain before your enemies: they that hate you shall reign over you; and [l]ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you [m]seven times more for your sins.

19 And [n]I will break the pride of your power; and [o]I will make your heaven as iron,† and your earth as brass.

20 And [p]your strength shall be spent in vain: for [q]your land shall not yield her increase, neither shall the trees of the land yield their fruits.

21 And if ye walk [5]contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 [r]I will also send wild beasts among you,‡ which shall [s]rob you of your children, and destroy your cattle, and make you few in number; and [t]your *high*-ways shall be desolate.

23 And if [u]ye will not be reformed by me by these things, but will walk contrary unto me:

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[5] *By these* means.
[b] Ex. xxi. 2, 3. Is. xlix. 9, 25; lii. 3.
[c] Ex. xiii. 3; xx. 2. Rom. vi. 15, 17, 18, 22. 1 Cor. vii. 22, 23. Gal. v. 13.

CHAP. XXVI.
[a] Ex. xx. 4, 5, 23. Is. xliv. 9-20.
* *No idols.* Heb. *nothings, vanities.* Gr. *things made with hands.* It is a term expressive of the utmost possible contempt towards the objects intended.—BUSH.
[1] *Pillar.*
† *Standing image*, or *pillar*, to wit, to worship it, or bow down to it, as it follows. Otherwise this was not simply prohibited, being practised by holy men both before and after this law.—POOLE.
[2] *Figured-stone.* Heb. *a stone of picture.*
[b] *See on* xix. 30.
[c] Deut. xxviii. 1-14. Rom. ii. 7-10.
[d] Deut. xxviii. 12. Is. v. 6. Matt. v. 45.
‡ He meaneth *the rain of the land, the first rain and the latter rain* (see Deut. xi. 14). These none can give but God (Jer. xiv. 22).—AINSWORTH.
[e] Ps. lxxv. 12. Ez. xxxvi. 30.
[f] Matt. ix. 37, 38. John iv. 35, 36.
[g] Acts xiv. 17. 1 Tim. vi. 17.
[h] Job xi. 18, 19. 1 Pet. i. 5.
[i] Rom. v. 1. Phil. iv. 7-9.
[k] Acts xii. 6.
[3] *Cause to cease.*
[l] Ps. xlv. 17.
[m] Deut. xxviii. 7. Josh. xxiii. 10.
§ *Five of you*, i.e., a small number; a certain number for an uncertain.—POOLE.
[n] Ex. ii. 25. Heb. viii. 9.
[o] Gen. xvii. 6, 7, 20; xxviii. 3, 14.
[p] Luke i. 72.

[q] xxv. 22. Luke xii. 17.
[r] Ex. xxv. 8.
‖ The type here reaches its highest point: this is the greatest promise of all. "Behold! the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."—Rev. xxi. 3.—BONAR.
[s] Deut. xxxii. 19. Ps. cvi. 40.
[t] Gen. v. 24. 2 Cor. vi. 16.
[u] Ex. vi. 6, 7. Matt. xxii. 32.
[x] Ex. xx. 2. 1 Cor. vi. 19, 20.
[y] Ps. cxvi. 16. Is. li. 23.
¶ With heads lifted up, not pressed down with a yoke. It notes their liberty, security, confidence, and glory (see Ex. xiv. 8. Num. xxxiii. 3).—POOLE.
[z] Deut. xxviii. 15.
[a] Acts xiii. 41.
[b] Ps. l. 17.
[c] Gen. xvii. 14.
[d] Ps. cix. 6.
[4] *Upon you.*
[e] Job xv. 20, 21.
* *Terror*—not of mind, but some sudden, hasty, terrible distemper; perhaps the pestilence.—GILL. Or the falling sickness.—PATRICK.
[f] Ex. xv. 26.
[5] Ps. lxxviii. 33.
[h] Jud. vi. 3-6.
[i] Ps. lxviii. 1, 2.
[k] Deut. xxviii. 25.
[l] Ps. liii. 5.
[m] Dan. iii. 19.
[n] Is. ii. 12.
[o] Deut. xxviii. 23.
† *As iron*—that neither dew nor rain should descend from thence to make the earth fruitful. *As brass*—so that its parched surface should not admit of the seed being cast into it.—GILL.
[p] Ps. cxxvii. 1.
[q] Deut. xi. 17.
[5] *At all adventures with me.*
[r] Deut. xxxii. 24.
‡ It must have appeared singular, that in a land so fully peopled as Palestine was in the days of the kings, there should be so often notices of wild beasts roaming among them—bears from the forests (2 Kings ii. 24), and lions on the highway (1 Kings xiii. 24). But it is evident that their existence in so densely peopled a land was somewhat miraculous: it was by Divine appointment.—BONAR.
[s] 2 Kings ii. 24.
[t] Jud. v. 6.
[u] Is. i. 16-20.

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were not redeemed before that time, he was then entitled to liberty. It is not said that his relations were bound to redeem him, but it seems to have been left to their discretion. The father is not mentioned, for it could hardly be conceived he would let his son sell himself, if he likewise had not been impoverished. The magistrates, also, were to take care that strangers did not oppress such Israelites as they kept for servants. This law exhibited a type of Christ, as our Brother, redeeming us from the bondage of sin and Satan to be his servants.—*Scott.*

CHAP. XXVI. DIVINE PROMISES.—Ver. 5. These promises to Israel, in case they were obedient, should be understood with a special reference to their national covenant. Whilst they maintained a *national* regard to the worship, Sabbaths, and sanctuary of God, and did not turn aside to idolatry, he engaged to continue to them various temporal mercies and distinguishing religious advantages. Yet even among the Israelites, individuals were not uniformly prosperous or afflicted, according to their obedience or disobedience; nay, the contrary was so commonly the case, that the prophets and the Psalmist, in several places, speak of it as a peculiar temptation; and the Royal Preacher declares, "that all things come alike to all" (Eccl. ix. 1, 2). But national prosperity was uniformly, and without one exception, the effect of national obedience, and national judgments the result of national wickedness. Israel, indeed, was under a peculiar covenant, and no other people is governed exactly according to the same rule: yet still God deals with nations as collective bodies; nothing but regard to religion and righteousness can ensure national prosperity; and wickedness will end in the ruin of any people, especially where the word of God and the light of the gospel are afforded. Individuals will exist, and be judged and recompensed, in a future world; but bodies politic will have no future existence, and are therefore recompensed in this world. Concerning individual Christians, it is enough to say, that the Lord will afford them as much temporal prosperity as his infinite wisdom sees good for them; that in one way or other, their comforts are proportioned to the simplicity and exactness of their obedience; and that they frequently experience the Lord's kindness to them in his providence, and in answer to their prayers, whether according to the letter of these temporal promises or not. Their obedience has a natural tendency to exempt them from a variety of miseries which others endure, and to secure them many comforts of body, mind, and circumstances, which others do not enjoy: all their crosses and afflictions are needful and useful, sanctified to them, and counterbalanced by inward peace: and, upon the whole, even in this world, including their heavenly hope, they have by far the largest proportion of true felicity, notwithstanding all the tribulation and persecution which they endure, the self-denial which they exercise, and the correction of their Father's love. These promises may also be considered as typical of the *spiritual* prosperity, health, peace, and victory, with which the Lord favours his believing people when walking in his ways, and of the blessings which his Church enjoys. From this and similar passages, some learned men have undertaken to shew, that the Church, before the coming of Christ, had only temporal promises, and that the law of Moses was sanctioned merely by temporal sanctions. This, at first glance, appears very paradoxical to those who consider the language of ancient believers, and the declarations of Christ and his apostles respecting them (Matt. viii. 11, xxii. 32; Heb. xi. 13-16, 26, 35), yet it has not a little perplexed many serious persons. But let it be well considered that "the covenant which was confirmed before," with Abraham and his seed, "of God in Christ, the law which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." The Church of Israel was not deprived of any part of the light previously communicated, when God entered into a national covenant with them; and a Saviour to come, and a future and eternal world, were, beyond all doubt, revealed to the patriarchs, from the very fall of Adam. The examples of Abel, and Enoch, and Noah, and Abraham, recorded by Moses himself as introductory to the law, powerfully inculcated these grand truths, and many others connected with them. The belief of a Saviour to come, a future state of retribution, and the resurrection of the dead, was generally maintained in the Church of Israel, during all succeeding ages, to the coming of our Lord. The law as it concerned individuals, in things pertaining to the conscience, was guarded by eternal sanctions: unbelievers, in the most flourishing times of religion, and most prosperous state of the nation, remained under the curse: believers always were interested in the promises made, especially to Abraham; but the nation, as a corporate body, received the law with only temporal sanctions. Indeed, the nature of the case did not admit of any other: though, in every age, the careless and carnal thence deduced erroneous conclusions.—*Scott.*

DIVINE THREATENINGS.—Ver. 14. God himself would be against them; and this is the root and cause of all their misery, 1. "I will set my face against you" (ver. 17), that is, "I will set my face against you, set myself to ruin you." These proud sinners God will resist, and face those down that confront his authority. Or, the face is put for the anger: "I will shew myself highly displeased at you." 2. "I will walk contrary to you" (ver. 24, 28); "With the froward he will wrestle" (Ps. xxviii. 26). When God in his providence thwarts the designs of a people, which they thought well-laid, crosses their purposes, breaks their measures, blasts their endeavours, and disappoints their expectations, then he walks contrary to them. Note, There is nothing got by striving with God Almighty, for he will break either the heart or the neck of those that contend with him; will bring them either to repentance or ruin. "I will walk at all adventures with you," so some read; "all covenant loving-kindness shall be forgotten, and I will leave you to common providence. "Note, Those that cast God

24 [x]Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And [y]I will bring a sword upon you, that shall [z]avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, [a]I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 [b]*And* when I have broken the staff of your bread, ten women shall bake your bread in one oven,§ and they shall deliver *you* your bread again by weight: and ye shall eat, and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me;

28 Then I will walk contrary unto you also [c]in fury; and I, even I, will chastise you seven times for your sins.

29 And [d]ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And [e]I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and [f]my soul shall abhor you.

31 And [g]I will make your cities waste, [h]and bring your sanctuaries unto desolation, and [i]I will not smell the savour of your sweet odours.

32 And [k]I will bring the land into desolation; and [l]your enemies which dwell therein shall be astonished at it.

33 And [m]I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate, and your cities waste.

34 [n]Then shall the land enjoy her sabbaths,‖ as long as it lieth desolate, and ye *be* in your enemies' land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate it shall rest; [o]because it did not rest in your sabbaths, when ye dwelt upon it.

36 And upon them that are left *alive* of you [p]I will send a faintness into their hearts in the lands of their enemies; and [q]the sound of a [s]shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

37 And [r]they shall fall one upon another, as it were before a sword, when none pursueth: and [s]ye shall have no power to stand before your enemies.

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[x] Job ix. 4.
[y] Deut. xxxii. 25, 41. Lam. ii. 21
[z] Deut. xxxii. 35. Heb. x. 23-30.
[a] Deut. xxviii. 21.
[b] Ps. cv. 16. Is. iii. 1.

§ In the East, each family baked their bread in their own oven; but now, ten families, represented by their females, whowere the bakers, clubbed their dough together, and the produce being no more than an ordinary supply for one family, it was baked in one oven: the cakes, when baked, were proportioned by weight to the respective contributors, so precious was the bread. This is implied in thewords, "shall deliver you *your* bread *again* by weight;" which shews that it was previously theirs—not *sold* to them.—PICT. BIBLE.

[c] Is. xxvii. 4; lxiii. 3.
[d] Deut. xxviii. 53-57. Matt. xxiv. 19.
[e] 1 Kings xiii. 2. [f] *See on* 11, 15; xx. 23.
[g] 2 Kings xxv. 4-10. Is. i. 7.
[h] Ps. lxxiv. 3-8. Matt. xxiv. 1, 2.
[i] Is. i. 11-14. Heb. x. 26.
[k] Is. i. 7, 8.
[l] Deut. xxix. 24-28.
[m] Deut. xxviii. 64-66. Luke xxi. 24.
[n] xxv. 2-4.

‖ The Sabbatical years began to be neglected in the time of Saul: from Saul to the Babylonish captivity are about 490 years, or seventy Sabbatical years; therefore, the land rested just as many years in the Babylonish captivity, as it should have rested Sabbaths, if the Jews had observed the law relative to the Sabbatic years.—HOUBIGANT.

[o] Is. xxiv. 5, 6. Rom. viii. 22.
[p] Deut. xxviii. 65-67.
[q] Deut. i. 44. [r] *Driven.*
[s] Jud. vii. 22.
[s] Josh. vii. 12, 13.

[t] Deut. iv. 27. Is. xxvii. 13.

¶ *Eat you up*—remarkably fulfilled in the loss of the ten tribes, who never returned to their own land, but either perished, or were swallowed up in the indiscriminate multitude of other nations.—HEWLETT.

[u] Deut. xxviii. 65. Ez. xxxiii. 10.
[z] Ez. xx. 5. Rom. xi. 8-10.
[y] Deut. iv. 29-31. 1 John i. 8-10.
[z] Rom. ii. 28, 29. Col. ii. 11.
[a] *Uncircumcised hearts.* Chal. "gross, or foolish heart;" and which Targum Jonathan expoundeth, "their proud heart." It meaneth also an unbelieving and disobedient heart, which resisted the Spirit of God (as Acts vii. 51). This is said because the true circumcision is "in the heart, and in the spirit" (Rom. ii. 9).—AINSWORTH.
[b] 2 Chr. xii. 6, 7. Matt. xxiii. 12.
[b] Neh. ix. 33. Dan. ix. 7-14.
[c] Ex. ii. 24. Ps. cvi. 45.
[d] Ps. lxxxv. 1, 2. Ez. xxxvi. 1-15.
[e] 1 Kings viii. 46-48. Job v. 17.
[f] 2 Kings xvii. 7-17.
[g] Ps. i. 17. John xv. 23, 24.

† *Yet for all that*, should rather be "Yea, moreover, I shall do this."—ROSENMULLER.

[h] Deut. iv. 29-31. Rom. xi. 2, 26.
[i] Jer. xiv. 21; xxxiii. 20, 21.

‡ This is the renewed declaration of the Lord's determination to restore them, and from this the Jews take great comfort, and assure themselves of deliverance out of their present servitude and misery; and that though now rejected and ruined, they shall be gathered again and restored.—POOLE.

[k] Gen. xv. 18. 2 Cor. iii. 15, 16.
[l] Deut. vi. 1. John i. 17.
[m] Num. iv. 37. Ps. lxxvii. 20.

38 And [t]ye shall perish among the heathen, and the land of your enemies shall eat you up.¶

39 And they that are left of you [u]shall pine away in their iniquity in your enemies' lands; [x]and also in the iniquities of their fathers shall they pine away with them.

40 ¶ [y]If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then [z]their uncircumcised hearts* be [a]humbled, and [b]they then accept of the punishment of their iniquity:

42 Then [c]will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and [d]I will remember the land.

43 The land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: [e]and they shall accept of the punishment of their iniquity; because, even because they [f]despised my judgments, and because [g]their soul abhorred my statutes.

44 And yet for all that,† when they be in the land of their enemies, [h]I will not cast them away, neither will I abhor them, to destroy them utterly, and [i]to break my covenant with them: for I *am* the LORD their God.‡

45 But I will [k]for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* [l]the statutes, and judgments, and laws, which the LORD made between him and the children of Israel in mount Sinai, [m]by the hand of Moses.

CHAPTER XXVII.

2 *Concerning vows.* 28 *No devoted thing may be redeemed.* 33 *The tithe may not be changed.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, [a]When a man shall make a singular vow, the persons *shall be* for the LORD by thy estimation.*

CHAP. XXVII.

[a] Gen. xxviii. 20-22. Num. vi. 2; xxi. 2. Deut. xxiii. 21-23. Jud. xi. 30, 31. 1 Sam. i. 11.

* "The persons" so devoted "shall be for the Lord according to thy estimation;" that is, a value in money shall be set upon them, and that money be applied to holy uses, instead of the persons themselves being actually taken.—PATRICK.

off deserve that he should cast them off. 3. As they continued obstinate, the judgments should increase yet more upon them. If the first sensible tokens of God's displeasure do not attain their end, to humble and reform them, then (ver. 18), "I will punish you seven times more;" and again (ver. 21), "I will bring seven times more plagues;" and (ver. 24), "I will punish you yet seven times;" and (ver. 28), "I, even I, will chastise you seven times for your sins." Note, If lesser judgments do not do their work, God will send greater; for when he "judges he will overcome." If true repentance do not stay process, it will go on till execution be taken out. Those that are obstinate and incorrigible, when they have weathered one storm, must expect another more violent; and how severely soever they are punished, till they are in hell, they must still say, "There is worse behind," unless they repent. If the "founder have" hitherto "melted in vain" (Jer. vi. 29), the furnace will be heated "seven times hotter" (a proverbial expression, used Dan. iii. 19); and again and again "seven times hotter;" and who among us can dwell with such devouring fire? God does not begin with the sorest judgments, to shew that he is patient, and delights not in the death of sinners; but, if they repent not, he will proceed to the sorest, to shew that he is righteous, and that he will not be mocked or set at defiance. 4. Their misery is completed in that threatening (ver. 30), "My soul shall abhor you." That man is as miserable as he can be whom God abhors; for his resentments are just and effective. Thus, "if any man draw back," as these are supposed to do, "God's soul shall have no pleasure in him" (Heb. x. 38), and he will "spue them out of his mouth" (Rev. iii. 16). It is spoken of as strange, and yet too true, "Hath thy soul loathed Zion?" (Jer. xiv. 19.)

MERCY TO THE PENITENT.—Ver. 44. The mercy is described which they should obtain upon their repentance. 1. They should not be abandoned: "Though they have despised my judgments, yet for all that I will not cast them away" (ver. 43, 44). He speaks as a tender Father, that cannot find in his heart to disinherit a son that has been very provoking, "How shall I do it?" (Hos. xi. 8, 9.) Till he had laid the foundations of a Church for himself in the Gentile world, the Jewish Church was not quite forsaken nor cast away. 2. They should be remembered: "I will remember the land" with favour, which is grounded upon the promise before; "I will remember my covenant" (ver. 42), which is repeated, ver. 45. God is said "to remember the covenant," when he performs the promises of it, purely for his faithfulness' sake; not because there is anything in us to recommend us to his favour, but because he will be as good as his word. This is the Church's plea (Ps. lxxiv. 20). "Have respect unto the covenant." He will remember the "constitution of the covenant," which is such as leaves room for repentance, and promises pardon upon repentance; and the "Mediator of the covenant," who was promised to Abraham, Isaac, and Jacob, and was sent, when the fulness of time came, "in remembrance of that holy covenant." The word *covenant* is thrice repeated, to intimate that God is ever mindful of it, and would have us to be so. The persons also with whom the covenant was made are mentioned in an unusual manner, *per modum ascensus—in the ascending line*, beginning with Jacob, to lead them gradually to the most ancient promise, which was made to the father of the faithful: thus (Mic. vii. 20) he is said to perform the "truth to Jacob," and the "mercy to Abraham." He will "for their" sakes (ver. 45)—not their merit's sake, but their benefit's sake—"remember the covenant of their ancestors," and upon that score shew kindness to them, though most unworthy; they are therefore said to be, "as touching the election, beloved for the fathers' sakes" (Rom. xi. 28). Note, When those that have walked contrary to God in a way of sin return to him by sincere repentance, though he has walked contrary to them in a way of judgment, he will return to them in a way of special mercy, pursuant to the covenant of redemption and grace. None are so ready to repent, as God is to forgive, upon repentance, through Christ, who is "given for a covenant." *Lastly*, These are said to be "the laws which the Lord made between him and the children of Israel" (ver. 46). His communion with his Church is kept up by his law. He manifests not only his dominion over them, but his favour to them, by giving them his law; and they manifest not only their holy fear, but their holy love, by the observance of it; and thus it is made between them, rather as a covenant than a law; for he draws with the cords of a man.—*Henry.*

CHAP. XXVII. VOWS.—Ver. 2. The Israelites, from an extraordinary zeal and love to the worship of God, would sometimes, by a solemn vow, dedicate themselves or their children to the immediate service of the Lord in the sanctuary for life: but as the priests and Levites were set apart by God himself for that service, and none were allowed to interfere with their work, these persons could only be employed in the lowest and most laborious services; and if too great numbers thus devoted themselves

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3 And [b]thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, [c]*after* the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be [d]thirty shekels.

5 And if *it be* from five years old even unto twenty years old, then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* [e]from a month old even unto five years old, then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* [f]from sixty years old and above,† if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

8 But if he be [g]poorer than thy estimation,‡ then he shall present himself before the priest, and the priest shall value him; according to his ability that vowed shall the priest value him.

9 ¶ And if *it be* a beast, whereof men bring an offering unto the LORD, all that *any man* giveth of such unto the LORD shall be holy.

10 [h]He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

11 And if *it be* any [i]unclean beast,§ of which they do not offer a sacrifice unto the LORD, then he shall present the beast before the priest;

12 And the priest shall value it, whether it be good or bad: [l]as thou valuest it, *who art* the priest, so shall it be.

13 But if he will at all redeem it, [k]then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall [l]sanctify his house *to be* holy unto the LORD, then the priest shall estimate it, whether it be good or bad: [m]as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it will redeem his house, [n]then he shall add the fifth *part* of the money of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* [o]of a field of his possession, then thy estimation shall be according to the seed thereof:‖ [2]an [p]homer of barley-seed *shall be valued* at fifty shekels of silver.

17 If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

18 But if he sanctify his field [q]after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

19 And if he that sanctified the field will in any wise redeem it, [r]then he shall add the fifth *part* of the money of thy estimation unto it,¶ and it shall be assured to him.

20 And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

21 But the field, [s]when it goeth out in the jubilee, shall be holy unto the LORD, as a field [t]devoted; the possession thereof shall be the [u]priest's.

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of [x]his possession;

23 Then the priest shall reckon unto him the worth of [y]thy estimation, *even* unto the year of the jubilee:* and he shall give thine estimation in that day, *as* a holy thing unto the LORD.

24 In the year of the jubilee the field shall return unto him of whom it was bought, *even* [z] to him to whom the possession of the land *did belong.*†

25 And [a]all thy estimations shall be according to the shekel of the sanctuary: [b]twenty gerahs shall be the shekel.

26 ¶ Only the [3]firstling of the beasts, [c]which should be the LORD's firstling, no man shall sanctify it;‡ whether *it be* ox or sheep, it *is* the LORD's.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 ¶ Notwithstanding, [d]no devoted thing that a man shall devote unto the LORD, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

29 None devoted, which shall be devoted of

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[b] v. 15; vi. 6. Num. xviii. 16. 2 Kings xii. 4, *marg.*

[c] 25. Ex. xxx. 13.

[d] Zech. xi. 12, 13. Matt. xxvi. 15; xxvii. 9, 10.

[e] Num. iii. 40-43; xviii. 14, 16.

[f] Ps. xc. 10.

† In these valuations the Lord divideth man's life into four parts, beginning with manhood, or strength of age, which is the best of our years; then descending to youth, and from youth to childhood; and ending with old age, the rate whereof is less than of youth, and more than of childhood. —AINSWORTH.

[g] v. 7; xii. 8; xiv. 21, 22. Mark xiv. 7. Luke xxi. 1-4. 2 Cor. viii. 12.

‡ Or if, after his vow, he become impoverished, and not able to pay the price set, according to the rules here given.—S. CLARKE.

[h] 14, 33. Jam. i. 8.

[i] Deut. xxiii. 18. Mal. i. 14.

§ This may be taken generally for all unclean beasts which men did vow, except the dog, the price whereof might not be brought into the house of the Lord, for any vow (Deut. xxiii. 18). But the Hebrews understand it also of oxen, sheep, or goats, upon which are blemishes whereby they are become unclean for the altar.—AINSWORTH.

[l] *According to thy estimation, O priest,* &c.

[k] 15, 19; v. 16; vi. 4, 5; xxii. 14.

[l] xxv. 29-31. Num. xviii. 14.

[m] 12.

[n] *See on* 13.

[o] Acts iv. 34-37; v. 4.

‖ Either, as some understand, according to the quantity of seed required to sow it; or, as others, according to the quantity and measure of the produce of it.—BIBLIOTH. BIBL.

[2] The land of *an homer,* &c.

[p] Is. v. 10. Ez. xlv. 11-14. Hos. iii. 2.

[q] xxv. 15, 16, 27, 51, 52. Luke iv. 19.

[r] *See on* 13.

¶ The reason why the owners were to pay more than other men, when they redeemed their land, seemeth to be in disapprobation of their lightness (as before is noted), for that they would vow a thing to God, and so soon change their minds as to get it again into their own hand; for all rashness and levity in vows is blamed (Ec. v. 2, 4, 5).—AINSWORTH.

[s] xxv. 10, 28, 31.

[t] Deut. xiii. 17. Josh. vi. 17. Ezra x. 8. Ez. xliv. 29, *marg.*

[u] Num. xviii. 14. Ez. xliv. 29.

[x] xxv. 10, 25.

[y] 12, 18.

* The priest was to compute how many years were gone since the last jubilee, and how many yet remained till the next, and accordingly to deduct from the rate of *fifty shekels* before mentioned, either more or less, as the years yet to come were more or fewer.—PATRICK.

[z] 20; xxv. 28.

† Not unto him who bought the field, and then vowed it to God, but unto the hereditary owner, which is the meaning of the next words, *even unto him to whom the possession of the land did belong.*—PATRICK.

[a] 3.

[b] Ex. xxx. 13. Num. iii. 47; xviii. 16. Ez. xlv. 12.

[3] *First-born,* &c.

[c] Ex. xiii. 2, 12, 13; xxii. 30. Num. xviii. 17. Deut. xv. 19.

‡ Because the first-born were already sanctified by the law (Ex. xiii. 2, 12), and were the Lord's; therefore they could not by any man be sanctified or consecrated by vow, because a man cannot sanctify that which is not his own.—AINSWORTH.

[d] Ex. xxii. 20. Num. xxi. 2, 3. Deut. vii. 1, 2; xiii. 15, 16; xx. 16, 17; xxv. 19. 1 Sam. xiv. 24 28, 38-45; xv. 3, 18, 32, 33.

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they would be an incumbrance rather than an advantage to the sanctuary. The Gibeonites were afterwards employed "as hewers of wood and drawers of water," and perhaps some others, who refused to redeem themselves, performed menial services to the priests and Levites. Probably these, as well as the Gibeonites, were called "Nethinim," or dedicated persons, of whom we shall read hereafter. Samuel, who was a Levite, was thus dedicated by his mother, and, not being redeemed, he was employed about the sanctuary from his childhood, long before the age when the Levites entered upon their office. Perhaps some others, who dedicated themselves or their children, were thus employed; yet, in general, they were allowed, or even ordered, to be redeemed at the valuation here prescribed, which was equitable and moderate, and was reduced still lower in case of poverty. Children might not thus devote themselves, but their parents might devote them. The women, if not redeemed, would find employment in spinning, weaving, and making the garments for the priests, or washing for them, and in various other ways, as we may suppose the Gibeonitish women and the wives of the Nethinims did.—*Scott.*

REGULATION OF VOWS.—Ver. 3. A book of rates is provided here, by which the priests were to go in their estimation. Here is, 1. The rate of the middle-aged between twenty and threescore, these were valued highest, because most serviceable; a male fifty shekels, and the female thirty (ver. 3, 4). The females were *then* less esteemed, but not so in Christ; for in "Christ Jesus there is neither male nor female" (Gal. iii. 28). Note, Those that are in the prime of their time must look upon themselves as obliged to do more in the service of God and their generation than can be expected either from minors that are not yet arrived to their usefulness, or from the aged that have survived it. 2. The rate of the youth between five years old and twenty was less, because they were then less capable of doing service (ver. 5). 3. Infants under five years old were capable of being vowed to God by their parents, even before they were born, as Samuel was, but not to be presented and redeemed till a month old; that, as one Sabbath passed over them before they were circumcised, so one new moon might pass over them before they were estimated; and their valuation was but small (ver. 6). Samuel, who was thus vowed to God, was not redeemed, because he was a Levite, and a particular favourite, and therefore was employed in his childhood in the service of the tabernacle. 4. The aged are valued less than youth, but more than children (ver. 7). And the Hebrews observe, that the rate of an aged woman is two parts to three to that of an aged man, so that in that age the female came nearest to the value of a male, which occasioned (as Bishop Patrick quotes it here) this saying among them, "That an old woman in a house, is a treasure in a house." St Paul sets a great value upon the aged women, when he makes them "teachers of good things" (Tit. ii. 3). 5. The poor shall be valued according to their ability (ver. 8). Something they must pay, that they might learn not to be rash in vowing to God, for "he hath no pleasure in fools" (Eccl. v. 4). Yet not more than their ability, but, *secundum tenementum—according to their possessions,* that they might not ruin themselves and their families by their zeal. Note, God expects and requires from men according to what they have, and not according to what they have not (Luke xxi. 4).

CONCLUSION OF LEVITICUS.—Ver. 34. The last verse seems to have reference to this whole book, which it is the conclusion of: "These are the commandments which the Lord commanded Moses, for the children of Israel." Many of these commandments are moral, and of perpetual obligation; others of them ceremonial, and peculiar to the Jewish economy, which yet have a spiritual significancy, and are instructive to us who are furnished with a key to let us into the mysteries contained in them; for "unto us," by those institutions, "is the gospel preached as well as unto them" (Heb. iv. 2). And, upon the whole matter, we may see cause to bless God that "we are not come to mount Sinai" (Heb. xii. 18). 1. That we are not under the "dark shadows" of the law, but enjoy the clear light of the gospel, which shews us "Christ the end of the law for righteousness" (Rom. x. 4). The doctrine of our reconciliation to God by a Mediator is not clouded with the smoke of burning sacrifices, but clear by the knowledge of "Christ and him crucified." 2. That we are not under the "heavy yoke" of the law, and the carnal ordinances of it (as the apostle calls them, Heb. ix. 10), imposed till the time of reformation, a yoke which "neither they nor their fathers were able to bear" (Acts xv. 10), but under the sweet and easy institutions of the gospel, which pronounces those the "true worshippers that worship the Father in

men, shall be redeemed; *but* shall surely be put to death.

30 ¶ And [e]all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORD'S: *it is* holy unto the LORD.

31 [f]And if a man will at all redeem *ought* of his tithes, he shall add thereto the fifth *part* thereof.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever [g]passeth under the rod,[§] the tenth shall be holy unto the LORD.

33 He shall not search whether it be good or bad, [h]neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the [i]commandments, which the LORD commanded Moses, for the children of Israel [k]in mount Sinai.

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[e] Gen. xiv. 20; xxviii. 22. Deut. xii. 5, 6; xiv. 22, 23. 2 Chr. xxxi. 5, 6, 12. [f] 13.

[g] Jer. xxxiii. 13. Ez. xx. 37.

§ The Rabbins say that when a man gave tithe of his sheep or calves, he shut them in one fold, in which was a narrow door to let out but one at a time. He then stood by the door, with a rod dipped in vermilion in his hand; and as they passed he counted them with the rod: and when the *tenth* came, he touched it, by which it was distinguished as the tithe calf or sheep.—MAIMONIDES.

[h] 10.

[i] xxvi. 46.

[k] Num. i. 1.

THE FOURTH BOOK OF MOSES,

CALLED

NUMBERS.

The fourth book of the Pentateuch is named by the Jews either *va-yedabber*, "and He said," or *be-midbar*, "in the wilderness," from these Hebrew words occurring in the first verse. Every one who reads it will perceive at once why it has been called NUMBERS. It bears internal evidence of its Mosaic authorship, and of being composed, like a journal, time after time as the events narrated occurred. The historian wrote as he acted, saw, and witnessed. The allusions to it in the New Testament are very frequent, though perhaps there is not more than one direct quotation from it.

The first portion of the book contains a census of the nation, and an ecclesiastical numeration of the Levites (chap. i.-iv.) The second part records the institution of several legal ceremonies—such as the purification of the camp, the law of the Nazarite, and the ordeal of jealousy. The third part is historical, giving an account of the journeyings of the people from Sinai to the land of Moab, and their frequent murmurings, rebellions, and consequent terrible punishments. And the fourth part details transactions which took place in the plains of Moab—the episode of Balaam, the enticement to Moabitish idolatry, the second census, some Levitical precepts, the war against Midian, a minute itinerary, the boundaries of Canaan, and the law of the cities of refuge. The book is therefore somewhat miscellaneous. It contains a period of thirty-eight years, but the greater part of them are passed over in silence. The object of the writer is to relate the first and last acts of the drama—the emancipation, and the census which followed it, and then the assemblage of the people on the borders of Canaan, and the preparation for its invasion. During the intermediate space, the generation above twenty-one years of age, which had left Egypt, perished under the Divine curse. The first census shews what the size of the nation was when it left Egypt; and the second census, taken on the frontiers of Canaan, shews that though half a million had died in the interval, and under God's ban, yet the decrease on the whole is under two thousand. The frequent murmurings of the people shew how their minds rebelled against the new institutions under which God had placed them, and their depression on hearing the unfavourable account of the spies shews a want of national spirit, which unfitted them for the conquest of the promised country. The rebellion of Korah, and its causes, throws light on the history, and proves the authenticity, of the Book of Numbers. Korah, as a priest, was jealous of Aaron, and so were his Levitical associates; while the Reubenites, who joined in the conspiracy, had a similar grudge, for they enjoyed no prerogative, though sprung of Jacob's first-born—Judah and Ephraim holding the tribal pre-eminence. Then, again, the band of Kohath, to which Korah belonged, were located on the same side of the tabernacle with the Reubenites, and such a position gave the conspirators frequent opportunities of meeting and plotting against the government. These natural coincidences form the most powerful of all evidence. Again, the way in which Moses treated the nation in its fit of cowardice after the return of the spies, shews that he felt himself possessed of a Divine commission. The nation rose in insurrection, and proposed, in its insanity, to return to Egypt. And what does Moses do? Does he proceed to inspirit them? Does he take means to discipline the troops, and lead them, stage by stage, to conquest? Does he remind them of Pharaoh's heavy burdens, and point in glowing terms to the land of milk and honey? No; he simply curses them in God's name, and tells them, without disguise, that they should never see Canaan, but should fall in the Arabian waste. What leader would have ventured on such a course, unless he was conscious of being sustained by Divine authority? The history of Balaam is both curious and instructive, shewing the superstitions of those early times; and how an avaricious soothsayer, under a higher power than himself, is forced to bless, when he has been solemnly bribed to curse. Prophecies were also uttered by Balaam, some of which were strikingly fulfilled in the conquests of Alexander the Great, and others of them seem to have reference to the promised Messiah. The great lesson of the book is, that God is faithful to his covenant, despite of man's disobedience and unbelief. "He abideth faithful." But the perverse and rebellious are cut off. "So we see that they could not enter in because of unbelief." And the apostle deduces from this ancient history the pointed and practical warning—"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."—J. E.

CHAPTER I.

1, 17 *The men of war are numbered. The Levites are exempted.*

AND the LORD spake unto Moses [a]in the wilderness of Sinai, [b]in the tabernacle of the congregation, [c]on the first *day* of the second month, in the second year after they were come out of the land of Egypt, saying,

2 [d]Take ye the sum of all the congregation of [e]the children of Israel, [f]after their families, by the house of their fathers, with the number of *their* names, every male by their polls;

3 [g]From twenty years old and upward, all that are [h]able to go forth to war in Israel: thou and Aaron shall number them [i]by their armies.

4 And with you there shall be a man of every tribe; [k]every one head of the house of his fathers.*

5 ¶ And these *are* the names of the men that shall stand with you: Of *the tribe of* Reuben; [l]Elizur the son of Shedeur.

6 Of Simeon; [m]Shelumiel the son of Zurishaddai.

7 Of Judah; [n]Nahshon the son of Amminadab.

8 Of Issachar; [o]Nethaneel the son of Zuar.

9 Of Zebulun; [p]Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; [q]Elishama the son of Ammihud: of Manasseh; [r]Gamaliel the son of Pedahzur.

11 Of Benjamin; [s]Abidan the son of Gideoni.

12 Of Dan; [t]Ahiezer the son of Ammishaddai.

13 Of Asher; [u]Pagiel the son of Ocran.

14 Of Gad; [x]Eliasaph the son of [l]Deuel.

15 Of Naphtali; [y]Ahira the son of Enan.

16 These *were* [z]the renowned† of the congre-

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[a] x. 12.

[b] Ex. xxv. 22.

[c] ix. 1; x. 11.

[d] xxvi. 2-4, 63, 64.

[e] Gen. xlix. 1-3.

[f] 18, 22, 26, &c.

[g] xiv. 29; xxxii. 11.

[h] Deut. iii. 18.

[i] xxxiii. 1.

[k] xvii. 3; xxv. 4, 14.

* This does not signify that these men were descended from the first-born of each tribe. Nahshon, who is named for the tribe of Judah, was not descended from the first-born of that tribe (see ch. xxvi. 20). Also, when the tribes are reckoned again (ch. xxxiv.) in the last year of their abode in the wilderness, none of them are derived from the men here mentioned, but from others: these were, therefore, the most eminent men in the several tribes, either for wisdom or valour, or some other distinguishing quality.—PATRICK.

[l] ii. 10; vii. 30.

[m] ii. 12; vii. 36.

[n] ii. 3; vii. 12.

[o] ii. 5; vii. 18.

[p] ii. 7; vii. 24.

[q] ii. 18; vii. 48.

[r] ii. 20; vii. 54.

[s] ii. 22; vii. 60.

[t] ii. 25; vii. 66.

[u] ii. 27; vii. 72.

[x] vii. 42; x. 20.

[l] *Reuel.*

[y] ii. 29; vii. 78.

[z] Jud. vi. 15.

† *The renowned*; literally, *the called* of the congregation; statesmen, such as were men of renown for age and wisdom, and called to consult about matters of state (see ch. xvi. 2).—AINSWORTH.

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spirit and truth," by Christ only, and in his name, who is our Priest, Temple, Altar, Sacrifice, Purification, and All. Let us not therefore think that, because we are not tied to the ceremonial gleanings, feasts, and oblations, a little care, time, and expense will serve to honour God with. No, but rather have our hearts more enlarged with freewill-offerings to his praise, more inflamed with holy love and joy, and more engaged in seriousness of thought, and sincerity of intention; "having boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart, and in full assurance of faith," worshipping God with so much the more cheerfulness and humble confidence, still saying, "Blessed be God for Jesus Christ."—*Henry.*

CHAP. I. THE CENSUS.—Ver. 2. A commission is issued out for the numbering of the people of Israel; and David, long after, paid dear for doing it without a commission. Here is, 1. The date of this commission (ver. 1):—(1.) The *place:* it is given at God's court, "in the wilderness of Sinai;" from his royal palace, "the tabernacle of the congregation." (2.) The *time:* "in the second year" after they came up out of Egypt; we may call it the second year of that reign. The laws in Leviticus were given in the first month of that year; these orders were given in the beginning of the second month. 2. The directions given for the execution of it (ver. 2, 3):—(1.) None were to be numbered but the *males*, and those only such as were fit for war. None "under twenty years old;" for though some such might have bulk and strength enough for military service, yet, in compassion to their tender years, God would not have them put upon it to bear arms. (2.) Nor were any to be numbered, who, through age or bodily infirmity, blindness, lameness, or chronical diseases, were unfit for war. The Church being militant, those only are reputed the true members of it that have listed themselves soldiers of Jesus Christ; for our life, our Christian life, is a warfare. (3.) The account was to be taken "according to their families," that it might not only be known how many they were, and what were their names, but of what tribe, or family, or clan; nay, of what particular house every person was; or, reckoning it the muster of an army, to what regiment every man belonged, that he might know his place himself, and the government might know where to find him. They were num-

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gation, princes of the tribes of their fathers, [k]heads of thousands in Israel.

17 ¶ And Moses and Aaron took these men which are expressed by *their* names:

18 And they assembled all the congregation together on the first *day* of the second month; and they declared [b]their pedigrees after their families, [c]by the house of their fathers, according to the number of the names, from twenty years old and upward, by their polls.

19 [d]As the LORD commanded Moses, so he numbered them ‡ in the wilderness of Sinai.

20 ¶ And the children of Reuben, [e]Israel's eldest son, by their generations,§ after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

21 Those that were numbered of them, *even* of the tribe of Reuben, *were* [f]forty and six thousand and five hundred.

22 ¶ Of the children of [g]Simeon, by their generations, after their families, by the house of their fathers, those that were numbered of them, according to the number of the names, by their polls, every male from twenty years old and upward, all that were able to go forth to war;

23 Those that were numbered of them, *even* of the tribe of Simeon, [h]*were* fifty and nine thousand and three hundred.

24 ¶ Of the children of [i]Gad,‖ by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that were numbered of them, *even* of the tribe of Gad, *were* [k]forty and five thousand six hundred and fifty.

26 ¶ Of the children of [l]Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that were numbered of them, *even* of the tribe of Judah, *were* [m]threescore and fourteen thousand and six hundred.¶

28 ¶ Of the children of [n]Issachar,* by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that were numbered of them, *even* of the tribe of Issachar, *were* [o]fifty and four thousand and four hundred.

30 ¶ Of the children of [p]Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

31 Those that were numbered of them, *even* of the tribe of Zebulun, *were* [q]fifty and seven thousand and four hundred.

32 ¶ Of the children of [r]Joseph, *namely*, of the children of Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that were numbered of them, *even* of [s]the tribe of Ephraim, [t]*were* forty thousand and five hundred.†

34 ¶ Of the children of Manasseh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that were numbered of them, *even* of the tribe of Manasseh, *were* [u]thirty and two thousand and two hundred.‡

36 ¶ Of the children of [x]Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that were numbered of them, *even* of the tribe of Benjamin, *were* [y]thirty and five thousand and four hundred.§

38 ¶ Of the children of [z]Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that were numbered of them, *even* of the tribe of Dan, *were* [a]threescore and two thousand and seven hundred.‖

40 ¶ Of the children of [b]Asher, by their generations, after their families, by the house of their fathers, according to the number of the names,

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[b] Deut. i. 15.

[b] Neh. vii. 61.

[c] *See on* 2.

[d] 2 Sam. xxiv. 1-10.

‡ Here we may behold the number of every tribe, beginning at the greatest, and so in order to the least, thus:—

1. Judah,	74,600
2. Dan,	62,700
3. Simeon,	59,300
4. Zebulun,	57,400
5. Issachar,	54,400
6. Naphtali,	53,400
7. Reuben,	46,500
8. Gad,	45,650
9. Asher,	41,500
10. Ephraim,	40,500
11. Benjamin,	35,400
12. Manasseh,	32,200

Judah hath the greatest number, for he was to be celebrated of his brethren (Gen. xlix. 8).—AINSWORTH.

[e] Gen. xxix. 32; xlix. 3, 4. 1 Chr. v. 1.

§ The word "generations" is a comprehensive term, including all the families of the tribe—as *families* include every *household*, and *households* every individual. The meaning is, all that were descended from Reuben, according to their several families, and houses in those families, and persons in those houses.—PATRICK.

[f] ii. 10, 11.

[g] Gen. xxix. 33; xxxiv. 25-30; xlii. 24; xlix. 5, 6.

[h] ii. 13; xxv. 8, 9, 14; xxvi. 14.

[i] Gen. xxx. 10, 11; xlix. 19.

‖ It is probable that this tribe is therefore mentioned next, though descended from a handmaid, because they were to encamp and march together with Simeon under the standard of Reuben, as is ordered in the next chapter (ver. 14).—PATRICK.

[k] ii. 15; xxvi. 18.

[l] Gen. xxix. 35; xlix. 8-12. 1 Chr. v. 2.

[m] ii. 3, 4; xxvi. 22. 2 Sam. xxiv. 9. 2 Chr. xvii. 14-16.

¶ Judah was to lead the van through the wilderness, and therefore was furnished with greater strength than any other tribe.—HENRY.

[n] Gen. xxx. 18; xlix. 14, 15.

* There is a plain account why this tribe and Zebulun are mentioned next to Judah, because they two marched under his standard (ch. ii. 4, 5, 7).—PATRICK.

[o] ii. 6; xxvi. 25.

[p] Gen. xxx. 20; xlix. 13.

[q] ii. 8; xxvi. 27.

[r] Gen. xxx. 24; xxxvii.; xxxix.; xlv.; xlviii.; xlix. 22-26.

[s] Gen. xlviii. 5. Deut. xxxiii. 17.

[t] ii. 19; xxvi. 37.

† Above 8000 more than Manasseh, towards the accomplishment of that promise (Gen. xlviii. 19, 20).—POOLE.

[u] ii. 21; xxvi. 34. Gen. xlviii. 19, 20.

‡ This was now the smallest tribe, but God blessed them in their travel through the wilderness, so that at the next muster, before they got to Canaan, they were increased above 20,000 (ch. xxvi. 34).—AINSWORTH.

[x] Gen. xxxv. 16-18; xliv. 20; xlix. 27.

[y] ii. 23; xxvi. 41. Jud. xx. 44-46. 2 Chr. xvii. 17, 18.

§ Though, at the first, his children were more than any of his brethren (Gen. xlvi. 21), his number is here one of the least. Afterwards, in Canaan, his tribe was almost rooted out (Judg. xx.), that he hath not without cause this attribute, "Benjamin the little" (Ps. lxviii. 27).—AINSWORTH.

[z] Gen. xxx. 5, 6; xlix. 16, 17.

[a] ii. 26; xxvi. 43.

‖ When they came down into Egypt, Dan had but one son (Gen. xlvi. 23), yet now that tribe is almost double in number to that of Benjamin; so variously did the Divine Providence work in fulfilling the promise to Abraham, of multiplying his seed.—PATRICK.

[b] Gen. xxx. 12, 13; xlix. 20.

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bered a little before this, when their poll-money was paid for the service of the tabernacle (Exod. xxxviii. 25, 26). But it should seem they were not then registered "by the house of their fathers," as now they were. Their number was the same then that it was now, "Six hundred thousand and three thousand and five hundred and fifty men," for as many as had died since then, and were lost in the account, so many were arrived to be twenty years old, and were added to the account. Note, As "one generation passeth away, another generation cometh." As vacancies are daily made, so recruits are daily raised to fill up the vacancies, and Providence takes care that, one time or other, in one place or other, the births shall balance the burials, that the race of mankind and the holy seed may not be cut off and extinct. 3. Commissioners are named for the doing of this work, Moses and Aaron were to preside (ver. 3), and one man of every tribe, that was renowned in his tribe, and was presumed to know it well, was to assist in it: "the princes of the tribe" (ver. 16). Note, Those that are honourable should study to be serviceable; he that is great, let him be your minister, and shew, by his knowing the public, that he deserves to be publicly known. The charge of this muster was committed to him who was the lord-lieutenant of that tribe.

ITS REASONS.—Now, why was this account ordered to be taken and kept? For several reasons: 1. To prove the accomplishment of the promise made to Abraham, that God would "multiply his seed exceedingly;" which promise was renewed to Jacob (Gen. xxviii. 13), that "his seed should be as the dust of the earth;" now it appears that there did not fail one tittle of that good promise, which was an encouragement to them to hope that the other promise of the land of Canaan for an inheritance should also be fulfilled in its season. When the number of a body of men is only guessed at upon the view, it is easy for one, that is disposed to cavil, to surmise that the conjecture is mistaken, and that if they were to be counted, they would not be found half so many; therefore God would have Israel numbered, that it might be upon record how vastly they were increased in a little time; that the power of God's providence, and the truth of his promise, may be seen and acknowledged by all. It could not have been expected, in any ordinary course of nature, that seventy-five souls (which was the number of Jacob's family when he went down into Egypt) should in 215 years (and it was no longer) multiply into so many hundred thousands. It is therefore to be attributed to an extraordinary virtue in the Divine promise and blessing. 2. It was to intimate the particular care which God himself would take of his Israel, and expected that Moses and the inferior rulers should take of them. God is called the "Shepherd of Israel" (Ps. lxxx. 1); now the shepherds always kept count of their flocks, and delivered them by number to their under-shepherds, that they might know if any were missing: in like manner, God numbers his flock, that of all which he took into his fold he might lose none, but upon a valuable consideration, even those that were sacrificed to his justice. 3. It was to put a difference between the true-born Israelites and the mixed multitude that were among them; none were numbered but Israelites; all the world is but lumber in comparison with those jewels. Little account is made of others, but the saints God has a particular property in, and concern for: "The Lord knows them that are his" (2 Tim. ii. 19); "knows them by name" (Phil. iv. 3). The hairs of their head are numbered; but he will say to others, "'I never knew you,' never made any account of you." 4. It was in order to their being marshalled into several districts, for the more easy administration of justice, and their more regular march through the wilderness. It is a rout and a rabble, not an army, that is not mustered and put in order.

THE RESULT.—Ver. 20. We have here the sum total at the foot of the account; they were in all 600,000 fighting men, and 3550 over. Some think that, when this was their number some months before (Ex. xxxviii. 26), the Levites were reckoned with them, but now that tribe was separated for the service of God, yet so many more had by this time attained to the age of twenty years, as that still they were the same number; to shew that whatever we part with for the honour and service of God, it shall certainly be made up to us one way or other. Now we see what a vast body of men they were. Let us consider, 1. How much went to maintain all these (beside twice as many more, no question, of women and children, sick and aged, of the mixed multitude) for forty years together in the wilderness, and they were all at God's finding every day, having their food from the dew of heaven, and not from the fatness of the earth. Oh, what a great and good Housekeeper is our God, that has such numbers

from twenty years old and upward, all that were able to go forth to war;

41 Those that were numbered of them, *even* of the tribe of Asher, *were* [c]forty and one thousand and five hundred.

42 ¶ Of the children of [d]Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that were numbered of them, *even* of the tribe of Naphtali, *were* [e]fifty and three thousand and four hundred.

44 ¶ [f]These *are* those that were numbered,¶ which Moses and Aaron numbered, and the princes of Israel, *being* twelve men: each one was for the house of his fathers.

45 So were all those that were numbered of the children of Israel by the house of their fathers, from twenty years old and upward, all that were able to go forth to war in Israel;

46 Even all they that were numbered, were [g]six hundred thousand, and three thousand, and five hundred and fifty.*

47 ¶ But [h]the Levites, after the tribe of their fathers, were not numbered among them.

48 For the LORD had spoken unto Moses, saying,

49 Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel:†

50 But [i]thou shalt appoint the Levites over [k]the tabernacle of testimony,‡ and over all the vessels thereof, and over all things that *belong* to it: they shall bear the tabernacle, and all the vessels thereof: and they shall minister unto it, and [l]shall encamp round about the tabernacle.

51 And when the tabernacle setteth forward, [m]the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up: and [n]the stranger that cometh nigh shall be put to death.

52 And the children of Israel shall pitch their tents, every man by his own camp, and [o]every man by his own standard, throughout their hosts.

53 But the Levites [p]shall pitch round about the tabernacle of testimony, that [q]there be no wrath upon the congregation of the children of Israel: and [r]the Levites shall keep the charge of the tabernacle of testimony.

54 And the children of Israel did [s]according to all that the LORD commanded Moses, so did they.

[c] ii. 28; xxvi. 47.
[d] Gen. xxx. 7, 8; xlix. 21.
[e] ii. 30; xxvi. 50.
[f] 2-16; xxvi. 64.
¶ By which it appears there was not one man dead since their last numeration (seven months ago), when they were taxed for the tabernacle; for they were at that time just so many as are here mentioned (Ex. xxxviii. 26). As for Nadab and Abihu, they were of the tribe of Levi, who are not here reckoned; and the man that was stoned for blasphemy (Lev. xxiv.) was not of Israel, by the side of his father.—PATRICK.
[g] ii. 32; xxvi. 51. Gen. xiii. 16. Ex. xii. 37. Deut. x. 22. 1 Kings iv. 20. Heb. xi. 11, 12.
* A marvellous increase of seventy souls which came into Egypt (Gen. xlvi. 27), that so many thousands of able men, besides women and children, should, in so few years, be multiplied even as "the stars of heaven" (Deut. x. 22); and this was the reward of faith (Heb. xi.)—AINSWORTH.
[h] iii. 5; iv.; xxvi. 57-62. 1 Chr. vi.; xxi. 6.
† It was by the special commandment of God, that Moses did not number the Levites at this time; because they were intended for another service, and were therefore to be numbered by themselves. In the same manner all nations have exempted their ministers of religion from other services, particularly from war. Strabo notes this custom to have been as old as Homer's time; and Cæsar observes that the ancient Druids were exempt from war and tribute.—PATRICK.
[i] iii. 5-10; iv. 25-33.
[k] xx. 11.
‡ Not to officiate in the tabernacle, or use any of its vessels in any sacred ministry, for this belonged to the priests alone, but to carry it (chap. iv.), and to minister unto it (chap. iii.), and to encamp round it as a special guard. For this reason they did not march under the standard of any other tribe, because they formed a camp by themselves; nor did they go to the wars with the others, because they were to attend on the tabernacle of God.—WELLS.
[l] ii. 17; iii. 23-38.
[m] iv. 5-33.
[n] iii. 10, 38.
[o] ii. 2, 34.
[p] 50.
[q] viii. 19; xvi. 46.
[r] iii. 7, 8.
[s] ii. 34.

CHAP. II.

[a] i. 52; x. 17, 18.
[b] Is. xi. 10-12.
* Every family and household had their particular ensigns, besides that great banner under which they encamped and marched; it being pitched in the midst of them. How these banners and ensigns were distinguished one from another, we have no certain knowledge. It is probable that the names of Judah, Reuben, Ephraim, and Dan, as the leaders of the four great divisions, might be embroidered in great letters on the standards: or they were distinguished by their colours only.—PATRICK.
[c] *Over against.*
[d] i. 50, 53.
[e] Gen. xlix. 8-10.
[f] x. 14-16.
[g] i. 27; xxvi. 22.
[h] vii. 18, 23; x. 15.
[i] i. 29; xxvi. 25.
[k] vii. 24, 29; x. 16.
[l] i. 31.
† The greatest number of warriors by many were in this first quarter, where Judah was standard-bearer—almost thirty thousand more than in any other quarter. The next in number to him was the last squadron, where Dan bare the standard. So they that went foremost, and came hindmost, had the greatest armies, for the more safety of the sanctuary (which marched in the midst) and of all Israel. The number of every one may be viewed thus:—In the camp of Judah, 186,400—east. 2. In the camp of Reuben, 151,450—south. 3. In the camp of Ephraim, 108,100—west. 4. In the camp of Dan, 157,600—north.—AINSWORTH.
[i] x. 14.

CHAPTER II.

1 *The order of the tribes in their tents.* 32 *The numbering of the people.* 33 *The Levites not numbered.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 Every man of the children of Israel [a]shall pitch by his own standard, with [b]the ensign of their father's house:* [l]far off [c]about the tabernacle of the congregation shall they pitch.

3 ¶ And on the east side, toward the rising of the sun, shall they of [d]the standard of the camp of Judah pitch, throughout their armies: and [e]Nahshon the son of Amminadab *shall be* captain of the children of Judah.

4 And his host, and those that were numbered of them, [f]*were* threescore and fourteen thousand and six hundred.

5 And those that do pitch next unto him *shall be* the tribe of Issachar: [g]and Nethaneel the son of Zuar *shall be* captain of the children of Issachar.

6 And his host, and those that were numbered thereof, *were* [h]fifty and four thousand and four hundred.

7 *Then* the tribe of Zebulun: and [i]Eliab the son of Helon *shall be* captain of the children of Zebulun.

8 And his host, and those that were numbered thereof, *were* [k]fifty and seven thousand and four hundred.

9 All that were numbered in the camp of Judah *were* an hundred thousand, and fourscore thousand, and six thousand and four hundred,† throughout their armies: [l]these shall first set forth.

10 ¶ On the south side *shall be* the standard

depending on him, and receiving from him every day! 2. What work sin makes with a people; within forty years most of them would indeed have died of course for the common sin of mankind; for when sin entered into the world, death came with it, and how great are the desolations which it makes in the earth! But, for the particular sin of unbelief and murmuring, all those that were now numbered, except two, laid their bones under their iniquity, and perished in the wilderness. 3. What a great multitude God's spiritual Israel will amount to at last; though at one time, and in one place, they seem to be but a little flock, yet when they come all together, they shall be a great multitude, innumerable (Rev. vii. 9). And though the Church's beginning be small, its latter end shall greatly increase. A little one shall become a thousand.

EXEMPTION OF THE LEVITES.—Ver. 47. Care is here taken to distinguish from the rest of the tribes the tribe of Levi, which, in the matter of the golden calf, had distinguished itself (Ex. xxxii. 26). Note, Singular services shall be recompensed with singular honours. Now, 1. It was the honour of the Levites that they were made guardians of the spiritualities; to them was committed the care of the tabernacle and the treasures thereof, both in their camps and in their marches. (1.) When they moved, the Levites were to take down the tabernacle, to carry it and all that belonged to it, and then to set it up again in the place appointed (ver. 50, 51). It was for the honour of the holy things that none should be permitted to see them, or touch them, but those only who were called of God to the service. Thus we all are unfit and unworthy to have fellowship with God, till we are first called by his grace "into the fellowship of his Son Jesus Christ our Lord," and so being the spiritual seed of that great High Priest, are made "priests to our God;" and it is promised that God would take Levites to himself, even from the Gentiles (Isa. lxvi. 21). (2.) When they rested, the Levites were to "encamp round about the tabernacle" (ver. 50, 53), that they might be near their work, and resident upon their charge, always ready to attend; and that they might be a guard upon the tabernacle, to preserve it from being either plundered or profaned. They must pitch round about the tabernacle, "That there be no wrath upon the congregation," as there would be, if the tabernacle and the charge of it were neglected, or those crowded upon it who were not allowed to come near. Note, Great care must be taken to prevent sin, because the preventing of sin is the preventing of wrath. 2. It was their further honour, that as Israel, being a holy people, was not "reckoned among the nations," so they, being a holy tribe, were not reckoned among other Israelites, but numbered afterward by themselves (ver. 49). The service which the Levites were to do about the sanctuary is called (as we render it in the margin) a *warfare* (chap. iv. 23); and being engaged in that warfare, they were discharged from military service, and therefore not numbered with those that were to "go out to war." Note, They that minister about holy things should neither entangle themselves, nor be entangled, in secular affairs. The ministry is itself work enough for a whole man, and all little enough to be employed in it. It is an admonition to ministers, to distinguish themselves by their exemplary conversation from common Israelites, not affecting to seem greater, but aiming to be really better, every way better than others.—*Henry.*

CHAP. II. MODE OF ENCAMPMENT.—Ver. 2. The Israelites encamped in four grand divisions, with the tabernacle in the centre; yet at some distance, as a token of awe and reverence. The sanctuary and the ark, as pledges of JEHOVAH'S special favour, were in reality the glory and defence of the people; yet the people were posted, as if they had been the guardians of the sanctuary, and no enemy could approach it without forcing the way through their hosts. Religion is indeed *our* protection; yet it is our duty to support *its* cause and interest with our whole power and ability.—This encampment is computed to have framed a movable city of twelve miles square: and many think that the door of every tent faced the tabernacle, that thence the people might worship towards this token of God's presence upon a mercy-seat. We know nothing certain concerning the standards of the several tribes; but it is highly improbable that they should have been the figures of any animals, as the Jewish writers assert, for this might have proved an occasion to idolatry, and indeed it was deemed unlawful in after-ages. The tribe of Judah, from which Christ sprang, was appointed to the highest station, and under it were ranked the tribes of Issachar and Zebulun, Judah's younger brethren by the same mother. The tribe of Reuben, Jacob's eldest son, though degraded, was appointed to lead the second squadron, under whom ranked the tribe of Simeon, his younger brother, and that of Gad, the eldest son of Zilpah, Leah's handmaid. The three tribes descended from Rachel formed the third squadron: and the three other tribes, descended from the concubines, formed the fourth, under the command of a captain of the tribe of Dan; concerning which Jacob prophesied.

of the [m]camp of Reuben, according to their armies: and the captain of the children of Reuben *shall be* [n]Elizur the son of Shedeur.

11 And his host, and those that were numbered thereof, *were* [o]forty and six thousand and five hundred.

12 And those which pitch by him *shall be* the tribe of Simeon: and the captain of the children of Simeon *shall be* [p]Shelumiel the son of Zurishaddai.

13 And his host, and those that were numbered of them, *were* [q]fifty and nine thousand and three hundred.

14 Then the tribe of Gad: and the captain of the sons of Gad *shall be* [r]Eliasaph the son of Reuel.

15 And his host, and those that were numbered of them, *were* [s]forty and five thousand and six hundred and fifty.

16 All that were numbered in the camp of Reuben *were* [t]an hundred thousand, and fifty and one thousand, and four hundred and fifty, throughout their armies: and [u]they shall set forth in the second rank.

17 ¶ Then [x]the tabernacle of the congregation‡ shall set forward, with the camp of the Levites in the midst of the camp: as they encamp, so shall they set forward, every man in his place, by their standards.

18 ¶ On the west side *shall be* the standard of the [y]camp of Ephraim,§ according to their armies: and the captain of the sons of Ephraim *shall be* [z]Elishama the son of Ammihud.

19 And his host, and those that were numbered of them, *were* [a]forty thousand and five hundred.

20 And by him *shall be* the tribe of Manasseh:‖ and the captain of the children of Manasseh *shall be* [b]Gamaliel the son of Pedahzur.

21 And his host, and those that were numbered of them, *were* [c]thirty and two thousand and two hundred.

22 Then the tribe of Benjamin: and the captain of the sons of Benjamin *shall be* [d]Abidan the son of Gideoni.

23 And his host, and those that were numbered of them, *were* [e]thirty and five thousand and four hundred.

24 All that were numbered of the camp of Ephraim *were* [f]an hundred thousand, and eight thousand and an hundred,¶ throughout their armies: [g]and they shall go forward in the third rank.

25 ¶ The standard of the camp of Dan* *shall be* on the north side by their armies: and the captain of the children of Dan *shall be* [h]Ahiezer the son of Ammishaddai.

26 And his host, and those that were numbered of them, *were* [i]threescore and two thousand and seven hundred.

27 And those that encamp by him *shall be* the tribe of Asher:† and the captain of the children of Asher *shall be* [k]Pagiel the son of Ocran.

28 And his host, and those that were numbered of them, *were* [l]forty and one thousand and five hundred.

29 And the tribe of Naphtali:‡ and the captain of the children of Naphtali *shall be* [m]Ahira the son of Enan.

30 And his host, and those that were numbered of them, *were* [n]fifty and three thousand and four hundred.

31 All they that were numbered in the camp of Dan *were* [o]an hundred thousand, and fifty and seven thousand, and six hundred: [p]they shall go hindmost with their standards.§

32 ¶ These *are* those which were numbered of the children of Israel, by the house of their fathers: all those that were numbered of the camps, throughout their hosts, *were* [q]six hundred thousand, and three thousand, and five hundred and fifty.

33 But [r]the Levites were not numbered among the children of Israel;‖ as the LORD commanded Moses.

34 And the children of Israel did [s]according to all that the LORD commanded Moses: [t]so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

[m] Gen. xlix. 3, 4.

[n] i. 5; vii. 30, 35.

[o] i. 21; xxvi. 7.

[p] i. 6; vii. 36, 41; x. 19.

[q] i. 23; xxvi. 14.

[r] i. 14; vii. 42, 47; x. 20, *Deuel.*

[s] i. 25; xxvi. 18.

[t] 9, 24, 31.

[u] x. 18.

[x] i. 50-53; x. 17, 21. 1 Cor. xiv. 40. Col. ii. 5.

‡ The tabernacle, not entirely, but the sanctuary rather, was to follow in the midst of the army (see chap. x. 17), having the camps of Judah and Reuben before it, and the camps of Ephraim and Dan behind, for the greater security of so holy a thing. So that they did not march as they encamped: in the latter case there was a camp on each side of the tabernacle; but when they marched, there were two before and two behind. —PYLE.

[y] x. 22. Gen. xlviii. 14-20. Deut. xxxiii. 17. Ps. lxxx. 2.

§ He, the younger brother, is standard-bearer before his elder, Manasseh, as Jacob prophesied his superiority (Gen. xlviii. 14-20).—AINSWORTH.

[z] i. 10; vii. 48, 53; x. 22.

[a] i. 33; xxvi. 37.

‖ And next him Benjamin (ver. 22): so all Rachel's sons encamped together, on the west quarter of the sanctuary.—AINSWORTH.

[b] vii. 54, 59; x. 23.

[c] i. 35; xxvi. 34.

[d] i. 11; vii. 60, 65; x. 24.

[e] i. 37; xxvi. 41.

[f] 9, 16, 31.

¶ This was the smallest number of all the armies—almost eighty thousand fewer than in the standard of Judah.—AINSWORTH.

[g] x. 22.

* He was the first-born of the handmaid's children, and Jacob's fifth son (Gen. xxx. 6); and by prophecy he was to "judge his people" as the other tribes (Gen. xlix. 16), so God here appointed him the standard; and he hath the greatest number of warriors, saving Judah.—AINSWORTH.

[h] i. 12; vii. 66, 71; x. 25.

[i] i. 39; xxvi. 43.

† The youngest son of the other handmaid, Zilpah, yet set next unto Dan (as is noted on Num. i. 15), with whom Naphtali, Dan's brother, is joined (ver. 29); so the three handmaids' children were in the northern and hindmost quarter, that in God's ordering of the tribes his wisdom might appear.—AINSWORTH.

[k] vii. 72, 77; x. 26.

[l] i. 41; xxvi. 47.

‡ Thus God adjoined to every of the four standards, two tribes; and those the next of blood inferior unto them, for to maintain order, and nourish love, and to afford mutual help. —AINSWORTH.

[m] i. 15; vii. 78, 83; x. 27.

[n] i. 42, 43; xxvi. 50.

[o] 9, 16, 24.

[p] x. 25.

§ The strongest camp next after Judah; therefore he comes in the rear, as Judah marched in the front, that the tabernacle might be best guarded where there was most danger.—POOLE.

[q] i. 46; xxvi. 51. Ex. xii. 37; xxxviii. 26.

[r] i. 47-49.

‖ And consequently did not belong to any of these standards, being to make another camp by themselves. — PATRICK.

[s] i. 54. Ex. xxxix. 42. Luke i. 6.

[t] x. 28; xxiii. 9, 10, 21; xxiv. 5, 6.

"Dan shall judge his people, as one of the tribes of Israel." Thus the whole arrangement was formed in evident wisdom, as well as uncontrollable sovereignty, so as to conduce to peace, and perpetuate relative affection.—*Scott.*

GOD IN THE CENTRE OF THE CAMP.—Ver. 2. The hosts were to pitch about the tabernacle, which was to be in the midst of them as the tent or pavilion of a general in the centre of an army. They must encamp round the tabernacle, 1. That it might be equally a comfort and joy to them all, as it was a token of God's gracious presence with them (Ps. xlvi. 5): "God is in the midst of her, she shall not be moved." Their camp had reason to be hearty, when thus they had God in the heart of them; to have bread from heaven every day round about their camp, and fire from heaven, with other tokens of God's favour, in the midst of their camp, was abundantly sufficient to answer that question, "Is the Lord among us, or is he not? Happy art thou, O Israel!" It is probable that the doors of all their tents were made to look toward the tabernacle from all sides; for every Israelite should have his eyes always toward the Lord; therefore they worshipped at the tent door. The tabernacle was in the midst of the camp, that it might be near to them; for it is a very desirable thing to have the solemn administrations of holy ordinances near us, and within our reach. "The kingdom of God is among you." 2. That they might be a guard and defence upon the tabernacle and the Levites on every side. No invader could come near God's tabernacle, without first penetrating the thickest of their squadrons. Note, If God undertake the protection of our comforts, we ought in our places to undertake the protection of his institutions, and stand up in defence of his honour, and interest, and ministers. Yet they were to pitch afar off, in reverence to the sanctuary, that it might not seem crowded and thrust up among them, and that the common business of the camp might be no annoyance to it. They were also taught to keep their distance, lest too much familiarity should breed contempt. It is supposed (from Joshua iii. 4) that the distance between the nearest part of the camp and the tabernacle (or perhaps between them and the camp of the Levites, who pitched near the tabernacle) was 2000 cubits—that is, 1000 yards, little more than half a measured mile with us; but the outer parts of the camp must needs be much further off. Some compute that the extent of their camp could be no less than 12 miles square; for it was like a movable city, with streets and lanes, in which perhaps the manna fell, as well as on the outside of the camp, that they might have it at their doors. In the Christian Church we read of a throne (as in the tabernacle there was a mercy-seat), which is called a "glorious high throne from the beginning" (Jer. xvii. 12), and that throne surrounded by spiritual Israelites, twenty-four elders, double to the number of the tribes, "clothed in white raiment" (Rev. iv. 4), and the banner over them is *Love;* but we are not ordered, as they were, to pitch afar off; no, we are invited to draw near, and come boldly. The saints of the Most High are said to be "round about him" (Ps. lxxvi. 11). God by his grace keep us close to him!—*Henry.*

NETHANEEL.—Ver. 5. The remembrance of the God of their fathers, which many of the Israelites retained during their bondage in Egypt, appears from the names which they gave their children: as *Nethaneel,* which signifies *The Gift of God; Eliab, my God a father; Elizur, my God a rock; Shelumiel, God my peace; Eliasaph, my God hath added; Elishamah, my God hath heard,* &c.

Ver. 17. When the people were encamped, one division of the congregation was placed at each quarter over against the sanctuary; but when they marched, two divisions went before and two after it.

PRACTICAL OBSERVATIONS.—The Lord, in his overruling providence, as certainly, though with less observation, appoints the bounds of our habitation, and our rank in life, as he did the encampments of Israel in the wilderness. It is therefore our duty and interest to be contented with our place, and to endeavour to occupy it in a proper manner, without attempting to desert it, or wishing to change it; without murmuring, ambition, or covetousness. And if he, "who ordereth all things after the counsel of his own will," hath allotted our station near to his word and ordinances, and hath taught us to believe in the Divine Redeemer, we have abundant reason to be thankful. Though in a wilderness, in a cottage, in poverty, we have no reason, and surely should have no disposition, to envy those who possess stately mansions, elegant gardens, or cultivated estates, but have no lot in Israel, no inheritance in Canaan. The Lord is a God of *order* and of *peace;* and he commands that all things in his Church should be done "decently and in order;" and "that all things be done in peace." It would be well, if, in attempting to accomplish the former purpose, according to their own idea of decency and order, all denominations of Christians had not too much lost sight of the latter injunction. It is desirable that real Christians should be of one judgment; but if that cannot be obtained, it is of great importance that they be of *one heart;* and that, like these four squadrons of Israel, they should live in harmony with one another, and, in their different encampments, surround the ark, as all of one family, embarked in one common interest, and marching to the same heavenly Canaan.—*Scott.*

B.C. 1490—B.C. 1490.

CHAPTER III.

5 The Levites' service. 40 The first-born freed. 44 The overplus redeemed.

THESE also *are* the [a]generations* of Aaron and Moses, in the day *that* the LORD [b]spake with Moses in mount Sinai.

2 And these *are* [c]the names of the sons of Aaron;† Nadab the first-born, and Abihu, Eleazar, and Ithamar.

3 These *are* the names of the sons of Aaron, [d]the priests which were anointed, [1]whom [e]he consecrated to minister in the priest's office.

4 And [f]Nadab and Abihu died before the LORD, when they offered strange fire before the LORD, in the wilderness of Sinai, and they had no children: [g]and Eleazar and Ithamar ministered in the priest's office in the sight of Aaron their father.

5 ¶ And the LORD spake unto Moses, saying,

6 [h]Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him.‡

7 And they shall [i]keep his charge, and the charge of the whole congregation, before the tabernacle of the congregation, to [k]do the service of the tabernacle.

8 And [l]they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And [m]thou shalt give the Levites unto Aaron, and to his sons: they *are* wholly given unto him out of the children of Israel.

10 And thou shalt appoint Aaron and his sons, and [n]they shall wait on their priest's office;§ [o]and the stranger that cometh nigh shall be put to death.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, behold, [p]I have taken the Levites from among the children of Israel instead of all the first-born‖ that openeth the matrix among the children of Israel: therefore the Levites shall be mine;

13 Because [q]all the first-born *are* mine: *for* [r]on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be: I *am* the LORD.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers,¶ by their families: [s]every male from a month old* and upward shalt thou number them.

16 And Moses numbered them, according to the [2]word of the LORD, as he was commanded.

17 And [t]these were the sons of Levi, by their names; Gershon, and Kohath, and Merari.

18 And these *are* the names of the sons of Gershon, by their families; [u]Libni, and Shimei.

19 And the sons of Kohath, by their families; [x]Amram, and Izhar, Hebron, and Uzziel.

20 And the sons of Merari, by their families; [y]Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 ¶ Of Gershon *was* the family [z]of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbered of them, according to the number of all the males, [a]from a month old and upward, *even* those that were numbered of them, *were* seven thousand and five hundred.

23 The families of the Gershonites shall pitch [b]behind the tabernacle westward.

24 And the chief of the house of the father of the Gershonites *shall be* Eliasaph the son of Lael.

25 And [c]the charge of the sons of Gershon, in the tabernacle of the congregation, *shall be* [d]the tabernacle,† and the tent, the covering thereof, and [e]the hanging for the door of the tabernacle of the congregation,

26 And [f]the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and [g]the cords of it, for all the service thereof.

27 ¶ And [h]of Kohath‡ *was* the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a month old and upward, *were* [i]eight thousand and six hundred, [k]keeping the charge of the sanctuary.§

29 The families of the sons of Kohath shall pitch [l]on the side of the tabernacle southward.

CHAP. III.

[a] Gen. ii. 4; v. 1; x. 1. Ex. vi. 16, 20, 26. Matt. i. 1.

* *Generations*, "descendants."—GILL.

[b] i. 1. Lev. xxv. 1; xxvii. 34.

[c] xxvi. 60. Ex. vi. 23; xxviii. 1. 1 Chr. vi. 3; xxiv. 1.

† The honour of the priesthood was conferred on Aaron and his sons; those of Moses were only common Levites, and therefore classed among them (1 Chr. xxiii. 14-20). —SCOTT.

[d] Ex. xxviii. 41; xl. 13, 15. Lev. viii. 12, 30.

[1] *Whose hand he filled.*

[e] Ex. xxix. 1-37. Lev. viii.; ix. Heb. vii. 28.

[f] xxvi. 61. Lev. x. 1, 2. 1 Chr. xxiv. 2.

[g] 1 Chr. xxiv. 1-6.

[h] Ex. xxxii. 26, 29.

‡ The Levites were to attend upon the priest, and ease him in various burdens.—POOLE.

[i] 1 Chr. xxiii. 28-32.

[k] i. 50; viii. 11, 15, 24-26.

[l] iv. 15, 28; x. 17, 21. 1 Chr. xxvi. 20-28. Ezra viii. 24-30. Is. lii. 11.

[m] viii. 19; xviii. 6. Eph. iv. 8.

[n] xviii. 7. 1 Chr. vi. 32. Acts vi. 3, 4. Rom. xii. 7. 1 Tim. iv. 15, 16.

§ It was the proper and peculiar office of the priests to bless the people in the name of the Lord, to offer incense, and to minister at the altar (Num. xviii. 7; Deut. xxi. 5; 1 Chr. xxiii. 13).—KIDDER.

[o] i. 51; xvi. 35, 40; xviii. 3. 1 Sam. vi. 19. 2 Sam. vi. 7. 2 Chr. xxvi. 16-21. Heb. viii. 4.

[p] viii. 16; xviii. 6.

‖ Whereas before the first-born of the family was ordained to execute the office of priesthood, and to offer sacrifices for the rest, now I have confined this office to one tribe alone; so that only those of Levi, instead of the first-born, shall be set apart for this work.—BP. HALL.

[q] viii. 17; xviii. 15. Ex. xiii. 2, 12; xxxiv. 19. Lev. xxvii. 26. Luke ii. 23.

[r] Ex. xii. 29, 30; xiii. 15.

¶ They were counted after the houses of *their fathers*, not of their mothers; for if a woman of Levi were married to a man of Judah, or any other tribe, her son was not a Levite. The Heb. canons say, "Priests and Levites, and Israelites, may lawfully marry one to another, and that which is born goeth after the male," as it is written, "According to the house of their fathers, that is, his family, and not the house of his mother." —MAIMONIDES.

[s] xviii. 16; xxvi. 62.

* *From a month old*, because at that time the first-born, in whose stead the Levites came (chap. viii. 16), were offered to God (Luke ii. 22), and to be redeemed (Num. xviii. 16). And from that time the Levites were consecrated to God, and were, as soon as they were capable, to be instructed in their work.—POOLE.

[2] *Mouth.*

[t] xxvi. 57, 58. Gen. xlvi. 11. Ex. vi. 16. 1 Chr. vi. 16-19, *Gershom*; xxiii. 6-23.

[u] Ex. vi. 17. 1 Chr. vi. 17, 20.

[x] Ex. vi. 18, 20. 1 Chr vi. 18, 38.

[y] Ex. vi. 19. 1 Chr. vi. 19, 29, 47.

[z] 18.

[a] iv. 38-40.

[b] i. 53; ii. 17.

[c] iv. 24-28; vii. 7.

[d] Ex. xxv. 9; xxvi. 1-14; xxxvi. 8-19.

† Not the boards, and pillars, and bases of it, for they belonged to the sons of Merari (ver. 36), but the ten curtains (see Ex. xxvi. 1, &c.), which were the inward hangings of it, and are called the *Mischan* or tabernacle—*the tent*, the outward curtains of goats' hair (Ex. xxvi. 7, 12). *The covering thereof*—*i.e.*, the covering of rams' skins and badgers' skins, which lay outmost upon the curtains of goats' hair (Ex. xxvi. 14).—PATRICK.

[e] Ex. xxvi. 36, 37; xxxvi. 37, 38; xl. 28.

[f] Ex. xxvii. 9-16; xxxviii. 9-16.

[g] Ex. xxxv. 18.

[h] *See on* 19. 1 Chr. xxiii. 12; xxvi. 23.

‡ Kohath's family was appointed to carry the ark and sacred vessels of the tabernacle, while Israel marched through the wilderness. — CALMET'S DICT. BIBLE.

[i] iv. 35, 36.

[k] 7, 31.

§ Which were destinated to this office even from their birth, to perform it when their time was come.—DIODATI.

[l] 23; i. 53.

CHAP. III. THE HOUSE OF AARON.—Ver. 2. A particular account is given of the family of Aaron; what we have met with before concerning them is here repeated. 1. The consecration of the sons of Aaron (ver. 3). They were all anointed to minister before the Lord, though it appeared afterward, and God knew it, that two of them were wise and two were foolish. 2. The fall of the two eldest; (ver. 4) they "offered strange fire," and died for it, "before the Lord." This is mentioned here in the preamble to the law concerning the priesthood, for warning to all succeeding priests; let them know, by this example, that God is a jealous God, and will "not be mocked;" the holy anointing oil was an honour to the obedient, but not a shelter to the disobedient. It is here said, "They had no children." Providence so ordering it, for their greater punishment, that none of their descendants should remain to be priests, and to bear up their name who had profaned God's name. 3. The continuance of the two youngest; Eleazar and Ithamar ministered "in the sight of Aaron." It intimates, (1.) The care they took about their ministration, not to make any blunders; they kept under their father's eye, and took instruction from him in all they did, because probably, Nadab and Abihu got out of their father's sight when they offered strange fire. Note, It is good for young people to act under the conduct and inspection of those that are aged and experienced. (2.) The comfort Aaron took in it; it pleased him to see his younger sons behave themselves prudently and gravely, when his two elder had miscarried. Note, It is a great satisfaction to parents to "see their children walk in the truth" (3 John ver. 4). A grant is made of the Levites to be assistants to the priests in their work. "Give the Levites to Aaron" (ver. 9). Aaron was to have a greater property in, and power over, the tribe of Levi, than any other of the princes had in and over their respective tribes. There was a great deal of work belonging to the priest's office, and there were now only three pair of hands to do it all—Aaron's and his two sons'; for it does not appear that they had either of them any children at this time—at least, not any that were of age to minister; therefore God appoints the Levites to attend upon them. Note, Those whom God finds work for, he will find help for. Here is, (1.) The service for which the Levites were designed; they were to "minister to the priests" in their ministration to the Lord (ver. 6), and to "keep Aaron's charge" (ver. 7), as the deacons to the bishops in the evangelical constitutions, serving at tables, while they waited on their ministry. The Levites killed the sacrifices, and then the priests needed only to sprinkle the blood and burn the fat: the Levites prepared the incense, the priests burnt it. They were to keep, not only Aaron's charge, but the "charge of the whole congregation." Note, It is a great trust that is reposed in ministers, not only for the glory of Christ, but for the good of his Church; so that they must not only keep the charge of the great High Priest, but must also be faithful to the souls of men, in trust for whom a dispensation is committed to them. (2.) The consideration upon which the Levites were demanded: they were taken instead of the first-born. The preservation of the first-born of Israel, when all the first-born of the Egyptians (with whom there were many of them mingled) were destroyed, was looked upon by him who never makes any unreasonable demands, as cause sufficient for the appropriating of all the first-born from thenceforward to himself (ver. 13), "All the first-born are mine." That is sufficient to make them his, though he had no reason for it, for he is the sole Fountain and Lord of all beings and powers; but because all obedience must flow from love, and acts of duty must be acts of gratitude, before they were challenged into peculiar services, they were crowned with peculiar favours. Note, When he that made us saves us, we are thereby laid under further obligations to serve him and live to him. God's right to us by redemption corroborates the right he has to us by creation.

OFFICES OF THE LEVITES.—Ver. 6. They were distributed into three classes, according to the number of the sons of Levi, Gershon, Kohath, and Merari, and these subdivided into several families (ver. 17-20). Concerning each of these three classes we have an account. 1. Of their number: The Gershonites were 7500. The Kohathites were 8600. The Merarites were 6200. The rest of the tribes had not their subordinate families numbered by themselves, as those of Levi; this honour God put upon his own tribe. 2. Of their post about the tabernacle, on which they were to attend: The Gershonites pitched behind the tabernacle, westward (ver. 23). The Kohathites on the right hand, southward (ver. 29). The Merarites on the left hand, northward (ver. 35). And, to complete the square, Moses and Aaron, with the priests, encamped

30 And the chief of the house of the father of the families of the Kohathites *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* [m] the ark, and *the* table, and the candlestick, and [n] the altars, and the vessels of the sanctuary wherewith they minister, and [o] the hanging, and all the service thereof.

32 And [p] Eleazar the son of Aaron the priest *shall be* chief‖ over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ [q] Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbered of them, according to the number of all the males, from a month old and upward, *were* [r] six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari *was* Zuriel the son of Abihael: [s] *these* shall pitch on the side of the tabernacle northward.

36 And [s] *under* the custody and charge of the sons of Merari *shall be* [t] the boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto,

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle [u] toward the east, *even* before the tabernacle of the congregation eastward, *shall be* Moses, and Aaron and his sons,¶ [x] keeping the charge of the sanctuary [y] for the charge of the children of Israel; and the stranger that cometh nigh shall be put to death.

39 All that were numbered of the Levites,* which Moses and Aaron numbered at the commandment of the LORD, throughout their families, all the males, from a month old and upward, *were* [z] twenty and two thousand.

40 ¶ And the LORD said unto Moses, [a] Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names.

41 And thou shalt take the Levites for me, (I *am* the LORD,) instead of all the first-born† among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

42 And Moses numbered, as the LORD commanded him, all the first-born‡ among the children of Israel.

43 And all the first-born males, by the number of names, from a month old and upward, of those that were numbered of them, [b] were twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 [c] Take the Levites instead of all the first-born among the children of Israel, and the cattle of the Levites instead of their cattle;§ and the Levites shall be mine: I *am* the LORD.

46 And for those that are to be [d] redeemed of the two hundred and threescore and thirteen of the first-born of the children of Israel, [e] which are more than the Levites;

47 Thou shalt even take [f] five shekels apiece by the poll;‖ after [g] the shekel of the sanctuary shalt thou take *them:* (the shekel *is* twenty gerahs:)

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron, and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites.

50 Of the first-born of the children of Israel took he the money; [h] a thousand three hundred and threescore and five *shekels*, after the shekel of the sanctuary:

51 And Moses [i] gave the money¶ of them that were redeemed unto Aaron, and to his sons, according to the word of the LORD, as the LORD commanded Moses.

CHAPTER IV.

1 *The Levites' services,* 17 *and offices.*

AND the LORD spake unto Moses and unto Aaron, saying,

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[m] iv. 4-16. Ex. xxv. 10-40; xxxvii. 1-24.

[n] Ex. xxvii. 1-8; xxx. 1-10; xxxviii. 25-29; xxxviii. 1-7.

[o] Ex. xxvi. 31-33; xxxvi. 35, 36.

[p] iv. 16, 27; xx. 25-28. 2 Kings xxv. 18. 1 Chr. ix. 14-20; xxvi. 20-24.

‖ There was one officer-in-chief set over each of these great families (ver. 24, 30, 35); and over all these officers there was one supreme chief, namely Eleazar, who was more than a Levite, being the eldest son of Aaron the high priest.—PATRICK.

[q] *See on* 20. 1 Chr. vi. 19; xxiii. 21.

[r] iv. 43, 44.

[s] 23, 29.

[s] *The office of the charge.*

[t] iv. 29-33. Ex. xxvi. 15-29; xxvii. 9-19; xxxvi. 20-34; xxxviii. 17-20.

[u] 23, 29, 35; i. 53; ii. 3.

¶ There were but three bodies of the Levites, descended from the three sons of Levi, and therefore none left to guard this side of the tabernacle but Moses and Aaron and their families, who lay between the standard of Judah and the tabernacle, which was the most honourable post.—PATRICK.

[x] xviii. 1-5. 1 Chr. vi. 48, 49.

[y] *See on* 7, 8, 10.

* It is singular that the tribe of Levi should be much less numerous than any of the others. Their number of males from a month old amounts only to 22,300; whereas, of the other tribes, Judah was 74,600 (i. 27), and the rest, one with another, about 40,000, none so few as 30,000.—DR WALL.

[z] iv. 47, 48; xxvi. 62. Matt. vii. 14.

[a] *See on* 12, 15, 45. Ex. xxxii. 26-29.

† Which being appointed unto the Lord's service, the Lord taketh the Levites to serve him in their stead. This was for the first-born males of man and beast which the Israelites now had: all the first-born that came after this were to be redeemed or given to the priest (Num. xviii. 15).—AINSWORTH.

‡ Implies *male* throughout.—HEWLETT.

[b] 39.

[c] 41.

§ The Levites' cattle are said to be taken instead of the cattle of the first-born; that is, the Levites, with all their possessions, were devoted to God, instead of the first-born, and all theirs; for when we give ourselves to God, all we have passeth as appurtenances with the premises.—HENRY.

[d] xviii. 15. Ex. xiii. 13.

[e] 29-43.

[f] xviii. 16. Lev. xxvii. 6.

‖ This was the price of redemption ever after (xviii. 16). It had been lately constituted the value of a man-child, from a month to five years old (Lev. xxvii. 6). Which of the first-born was to be redeemed by money, and which to be exchanged for a Levite, was probably determined by lot: unless the congregation redeemed the two hundred and seventy-three first-born out of a common stock.—PATRICK.

[g] Ex. xxx. 13. Ex. xiv. 12.

[h] 46, 47. Tit. ii. 14.

[i] xvi. 15. 1 Sam. xii. 3, 4. Acts xx. 33. 1 Cor. ix. 12.

¶ The Gr. translateth, *the silver, the ransoms of them that were overplus.* This was given to Aaron, because the Levites were given to him (ver. 9), and when the Levites failed, this money was in their stead; not the first-born themselves but their ransoms, for which the other Levites supplied their place and service. This redeeming of men by silver, foreshadowed a better redemption by Christ, as it is written, "Ye know that ye were not redeemed with corruptible things as silver and gold, &c.; but with the precious blood of Christ" (1 Pet. i. 18, 19).—AINSWORTH.

in the front, eastward (ver. 36). Thus was the tabernacle surrounded with its guards; and thus doth "the angel of the Lord encamp round about them that fear him," those living temples (Ps. xxxiv. 7). Every one knew his place, and must therein abide with God. 3. Of their chief or head. As each class had its own place, so each had its own prince. The commander of the Gershonites was Eliasaph (ver. 24). Of the Kohathites, Elizaphan (ver. 30), of whom we read (Lev. x. 4) that he was one of the bearers at the funeral of Nadab and Abihu. Of the Merarites, Zuriel (ver. 35). 4. Of their charge when the camp moved. Each class knew their own business: it was requisite they should; for that which is everybody's work often proves nobody's work. The Gershonites were charged with the custody and carriage of all the curtains, and hangings, and coverings of the tabernacle and court (ver. 25, 26); the Kohathites of all the furniture of the tabernacle—the ark, altar, table, &c. (ver. 31, 32); the Merarites of the heavy carriage—boards, bars, pillars, &c. (ver. 36, 37).—*Henry.*

REDEMPTION OF THE FIRST-BORN.—Ver. 12. The sum total of the Levites was 22,300; but the 300 are supposed to be the first-born of the several families, after their departure out of Egypt, who were already devoted to the Lord; and we must acknowledge a peculiar interposition of Providence in this near coincidence in the numbers of the Levites, and of the first-born. The first-born in any company must, in general at least, amount to one in eight or ten; whereas the number here mentioned was scarcely one in fifty of all the males, young and old; for there were above 600,000 adults, and, perhaps, almost as many under age. It is therefore evident that none were numbered but those who had been born after the destruction of the first-born of Egypt. This, indeed, seems the meaning of the law, which referred *to the future*, and not *to the past* (Ex. xiii. 2); and it is evident that the firstlings of the cattle were thus reckoned. Indeed, 45,000 of both sexes, which is rather more than double the first-born males, seems a vast number of first-born children within the space of one year; but, upon reflection, we shall find it no ways improbable that, among 1,200,000 persons of both sexes, who were above twenty years of age (and many might marry much younger than that age), there should be within that time 50,000 marriages; that is, about the twelfth part of the company of marriageable persons. Especially when we consider that multitudes might be inclined to marry when they found they were about *to enjoy* liberty, and when they recollected that the promises made to Israel peculiarly respected a very rapid increase and that there would doubtless be a very great blessing upon them in this respect. The first-born Israelites were therefore all unfit for service on this emergency; and, as they were the heirs of their several families, they probably would not have been very willing, when of age, to become servants to the priests; and, consequently, the change would be as acceptable to the relations of those who were set aside as to those who were substituted in their stead. It seems, however, that the Levites and their posterity were thus dedicated to God only in lieu of the first-born "at that time;" for the law concerning the presentation and redemption of the first-born was in force through all succeeding generations until the days of Christ (Luke ii. 23). Either it was determined by lot who should pay the redemption-money, and for whom the Levites should be accepted, or it was paid by a common tax; or, as some think, they began with the eldest, and so the youngest, not being changed, were redeemed.

PRACTICAL OBSERVATIONS.—Whilst we consider Jesus, our great High Priest, appointed of the Father, and intrusted with the charge of the sanctuary, and of the whole congregation, and keeping that charge with unremitting attention, and entire faithfulness, love, and power, we should recollect that his ministers, as presented unto him and ministering before him, have a solemn charge committed to them also. They are called upon to wait in their office, to serve the Lord with reverence, to offer no strange fire, to do nothing of their own mind or in their own spirit, and with all diligence and fidelity to follow the instructions and copy the example of their Lord. But it is of the utmost importance that each should know his own post and duty, that no part of the work may be neglected, and that there may be no interference, and no occasion given for envy, ambition, or discontent. No service required by such a master can be either mean or hard; for he will put honour upon the faithful in the lowest situation, and will provide assistance where the work is too laborious. Christians, also, though not engaged in the ministry, have a work to do and a charge to keep, and must remember that, as all men are the Lord's by creation, believers are his by redemption; and that, as the ministry was appointed for their benefit, they are required to strengthen the hands and to encourage the hearts of those who minister before the Lord in their behalf.—*Scott.*

CHAP. IV. CENSUS OF THE LEVITES.—Ver. 2. We have here a second muster of the tribe of Levi. As that tribe was taken out of all Israel to be God's peculiar, so the middle-aged men of that tribe were taken from among the rest to be actually employed in the service of the tabernacle. Now observe, Who were to be taken into this number. All the males from thirty years old to fifty. Of the other tribes, those that were numbered to go forth to war were from twenty years old and upward, but of the Levites only from thirty to fifty; for the service of God requires the best of our strength and the prime of our time, which cannot be better spent than to the honour of him who is the First and Best; and a man may make a good soldier much sooner

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2 Take the sum of the sons of [a]Kohath* from among the sons of Levi, after their families, by the house of their fathers,

3 [b]From thirty years old and upward, even until fifty years old,† all that [c]enter into the host, [d]to do the work in the tabernacle of the congregation.

4 ¶ *This *shall be* the service of the sons of Kohath, in the tabernacle of the congregation, *about* the most holy things.

5 And [f]when the camp setteth forward, [g]Aaron shall come, and his sons, and they [h]shall take down the covering vail, [i]and cover the ark of testimony with it.

6 And shall put thereon the covering of badgers' skins, and shall spread over *it* [k]a cloth wholly of blue,‡ and shall put in [l]the staves thereof.

7 And upon [m]the table of shew-bread they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and covers to [l]cover withal: and the [n]continual bread§ shall be thereon.

8 And they shall spread upon them [o]a cloth of scarlet,‖ and cover the same with a covering of badgers' skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover [p]the candlestick of the light, and his lamps, and his tongs, and his snuff-dishes, and all the oil-vessels thereof, wherewith they minister unto it.

10 And they shall put it, and all the vessels thereof, [q]within a covering of badgers' skins,¶ and shall put *it* upon a bar.

11 And upon [r]the golden altar* they shall spread a cloth of blue, and cover it with a covering of badgers' skins, and shall put to the staves thereof.

12 And they shall take all [s]the instruments of ministry, wherewith they minister in the sanctuary, and put *them* in a cloth of blue, and cover them with a covering of badgers' skins, and shall put *them* on a bar.†

13 And they shall take away [t]the ashes‡ from the altar,§ and spread [u]a purple cloth thereon.

14 And they shall put upon it [x]all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the [2]basons, all the vessels of the altar; and they shall spread upon it a covering of badgers' skins, and put to the staves of it.

15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; [y]after that, the sons of Kohath shall come to bear *it:* but [z]they shall not touch *any* holy thing, lest they die. [a]These *things are* the burden of the sons of Kohath in the tabernacle of the congregation.

16 ¶ And to [b]the office of Eleazar, the son of Aaron the priest, *pertaineth* [c]the oil for the light, and [d]the sweet incense, and [e]the daily meat-offering, and the [f]anointing oil, [g]*and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses and unto Aaron, saying,

18 [b]Cut ye not off the tribe of the families of the Kohathites from among the Levites:

19 But thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 But [i]they shall not go in to see when the holy things‖ are covered, lest they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also [k]the sum of the sons of Gershon, throughout the houses of their fathers, by their families:

23 From [l]thirty years old and upward, until fifty years old, shalt thou number them; all that enter in [3]to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service¶ of the families of the Gershonites, to serve, and for [4]burdens.

25 And they shall bear [m]the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers' skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court, which *is* by the tabernacle, and by the altar round about, and their cords, and all the instruments of their service,* and all that is made for them: so shall they serve.

27 At the [5]appointment of Aaron and his sons† shall be all the service of the sons of the Gershonites, in all their burdens, and in all their

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CHAP. IV.

[a] *See on* iii. 19, 27.

* They are first mentioned, being employed in the most honourable work, because they were to carry the holiest things.—AINSWORTH.

[b] viii. 24-26.

† *Until fifty years old*, when they were exempted from the toilsome work of carrying burdens, but not discharged from the honourable and easy work done within the tabernacle: they remained still in attendance "to keep the charge," and perhaps instructed the younger Levites in the duties of their office.—POOLE.

[c] 2 Kings xi. 4-12.

[d] iii. 7, 8; xvi. 9. 1 Tim. iii. 1.

[f] 24, 30; iii. 30, 31.

[g] ii. 16, 17; x. 14.

[h] 15; iii. 27-32.

[i] Ex. xxvi. 31-33; xxxvi. 35; xl. 3.

[k] Ex. xxv. 10-22; xxxvii. 1-9.

[l] 7, 8, 11-13. Ex. xxxv. 19; xxxix. 1, 41.

‡ This was the third covering of the ark, which, till it was laid upon it, the Levites might not approach it.—PATRICK.

[m] Ex. xxv. 14, 15.

[n] Ex. xxv. 23-30.

[1] *Pour out.*

[o] 2 Chr. ii. 4.

§ So called because it was continually to be there, even in the wilderness; where, though they had only manna for themselves, yet without doubt were able to procure corn enough from the adjacent countries to make the shew-bread, and to present the daily meat-offerings.—SCOTT.

[p] 6, 7, 9, 11-13.

‖ Only the ark (representing Christ) and the table with shew-bread (representing the Church) had three coverings; all the other holy things had but two, and none was covered with *scarlet* but this table only.—AINSWORTH.

[q] Ex. xxv. 31-39; xxxvii. 17-24. Ps. cxix. 105.

[r] 6, 12.

¶ There were but two coverings for the candlestick and its vessels, it being of lesser value than the table of shew-bread and what belonged to it.—PATRICK.

[s] Ex. xxx. 1-10; xxxvii. 25-28.

* So called because it was all covered with plates of pure gold.—POOLE.

[t] iii. 8. Ex. xxv. 9. 1 Chr. ix. 29.

† Rather, a bier; or a thing broad, and fit to carry the vessels, &c., just mentioned.—WELLS.

[u] Ex. xxvii. 3-5.

‡ The embers of the sacred fire seem to have been removed in the grate, which was carried apart from the brazen altar, both being covered from view by purple cloths.—SCOTT.

§ Namely, of holocausts and burnt-offerings. — DIODATI.

[x] 6, 9, 11, 12. Ex. xxxix. 41.

[y] Ex. xxxviii. 1, 7.

[2] *Bowls.*

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[z] vii. 9; x. 21.

[a] iii. 38. 1 Sam. vi. 19.

[b] iii. 30, 31.

[c] iii. 32.

[d] Ex. xxv. 6; xxvii. 20, 21.

[e] Ex. xxx. 34-38.

[f] Ex. xxix. 40.

[g] Ex. xxx. 23-33.

[h] Acts xx. 28.

[i] xvi. 32; xvii. 10.

[k] 15, 19. Ex. xix. 21. 1 Sam. vi. 19. Heb. x. 19, 20. Rev. xi. 19.

‖ *Holy things* — Heb. *holy thing*; *i.e.*, the *ark*, as the Jews generally understand it; and with good reason, as any one may be convinced who compares 1 Kings viii. 8 with 2 Chr. v. 9, where that which is called *the holy* in the former, is called *the ark* in the latter.—PATRICK.

[l] *See on* iii. 18, 21, 24.

[1] *See on* 3.

[3] *To war the warfare.*

¶ *The service—for burdens.* By *the service* understand their *ministry* in the tabernacle when it stood, wherein they assisted the priests, as also the taking down and setting up of it (ch. x. 21); and by the *burden*, their *carrying* of the sanctuary when it removed. — AINSWORTH.

[4] *Carriage.*

[m] *See on* iii. 25, 26.

* Namely, to set up and stretch out, to take down, fold up, carry, and accompany. — DIODATI.

[5] *Mouth.*

† The Levites were under the command of the priests. Eleazar exercised this authority in general, as next in succession to Aaron; and he, in particular, was placed over the Kohathites; while Ithamar, his younger brother, commanded the Gershonites and Merarites.—SCOTT.

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than a good minister. Now, 1. They were not to be employed till they were thirty years old, because till then they were in danger of retaining something childish and youthful, and had not gravity enough to do the service and wear the honour of a Levite. They were entered as probationers at twenty-five years old (chap. viii. 24), and in David's time, when there was more work to be done, at twenty (1 Chron. xxiii. 24, and so Ezra iii. 8); but they must be five years learning, and so fitting themselves for service; nay, in David's time they were ten years in preparation, from twenty to thirty. John Baptist began his public ministry, and Christ his, at thirty years old; it is not in the letter of it obligatory on gospel-ministers now, as if they must not either begin their work till thirty years old, or must leave it off at fifty; but it gives us two good rules, (1.) That ministers must not be novices (1 Tim. iii. 6). It is a work that requires ripeness of judgment, and great steadiness, and therefore those are very unfit for it who are but babes in knowledge, and have not put away childish things. (2.) That they must learn before they teach, serve before they rule, and must "first be proved" (1 Tim. iii. 10). 2. They were discharged at fifty years old from the toilsome part of the service, particularly this of carrying the tabernacle; for that is the special service to which they are here ordained, and which there was most occasion for while they were in the wilderness. When they began to enter upon old age they were dismissed: (1.) In favour to them, that they might not be over-toiled when their strength began to decay. Twenty years' good service was thought pretty well for one man. (2.) In honour to the work, that it might not be done by those who, through the infirmities of age, were slow and heavy. The service of God should be done when we are in the most lively, active frame. Those do not consider this who put off their repentance to old age, and so leave the best work to be done in the worst time.

SERVICE OF PRIESTS AND LEVITES—KOHATHITES.—Ver. 4. As to the sons of Kohath in particular, here is, 1. Their service appointed them in the removes of the tabernacle. Afterward, when the tabernacle was fixed, they had other work assigned them; but this was the work of the day, which was to be done in its day. Observe, Wherever the camp of Israel went, the tabernacle of the Lord went with them, and care must be taken for the carriage of it. Note, Wherever we go, we must see to it that we take our religion along with us, and not forget that, or any part of it. Now, the Kohathites were to carry all the holy things of the tabernacle. They were charged with those things before (chap. iii. 31), but here they have more particular instructions given them. (1.) Aaron, and his sons the priests, must pack up the things which the Kohathites were to carry, as here directed (ver. 5, &c.) God had before appointed that none should come into the most holy place, but only Aaron once a year with a cloud of incense (Lev. xvi. 2); and yet the necessity of their unsettled state requiring it, that law is here dispensed with, for every time they removed, Aaron and his sons went in to take down the ark and make it up for carriage; for (as the learned Bishop Patrick suggests) the *Shechinah*, or display of the Divine Majesty which was over the mercy-seat, removed for the present in the pillar of cloud which was taken up, and then the ark was not dangerous to be approached. (2.) All the holy things must be covered; the ark and table with three coverings, all the rest with two. Even the ashes of the altar, in which the holy fire was carefully preserved and raked up, must have a purple cloth spread over them (ver. 13); even the brazen altar, though in the court of the sanctuary it stood open to the view of all, yet was covered in the carriage of it. All these coverings are designed, *First*, For safety, that these holy things might not be ruffled with the wind, sullied with the rain, or tarnished with the sun, but that they might be preserved in their beauty, for "on all the glory shall be a defence." The covering of badgers' skins, being thick and strong, would keep out wet, and, while we are in our passage through the wilderness of this world, it concerns us to be fenced "for all weathers" (Isa. iv. 5, 6). *Secondly*, For decency and ornament. Most of these things had a cloth of blue, or purple, or scarlet, spread outmost, and the ark was covered with a cloth "wholly of blue" (ver. 6). An emblem, say some, of the azure skies, which are spread like a curtain between us and the Majesty on high (Job xxvi. 9). Those that are faithful to God should endeavour likewise to appear beautiful before men, that they may "adorn the doctrine of God our Saviour." *Thirdly*, For concealment. It signified the darkness of that dispensation. That which is now brought to light by the gospel, and revealed to babes, was then hid from the wise and prudent. They saw only the coverings, not the holy things

service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon in the tabernacle of the congregation: and their charge *shall be* [n]under the hand‡ of Ithamar, the son of Aaron the priest.

29 ¶ As for [o]the sons of Merari, thou shalt number them after their families, by the house of their fathers:

30 From thirty years old and upward, even unto fifty years old, shalt thou number them, every one that entereth into the [6]service, to do the work of the tabernacle of the congregation.

31 And this *is* [p]the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name§ ye shall reckon [q]the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service, in the tabernacle of the congregation, [r]under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron, and the chief of the congregation,‖ numbered the sons of the Kohathites, after their families, and after the house of their fathers,

35 [s]From thirty years old¶ and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbered of them, by their families, were [t]two thousand seven hundred and fifty.

37 These *were* they that were numbered of the families of the Kohathites, all that might do service in the tabernacle of the congregation, which Moses and Aaron did number, according to the commandment of the LORD, by the hand of Moses.

38 ¶ And those that were numbered of the sons of Gershon,* throughout their families, and by the house of their fathers,

39 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

40 Even those that were numbered of them, throughout their families, by the house of their fathers, were [u]two thousand and six hundred and thirty.

41 These *are* they that were numbered of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 ¶ And those that were numbered of the families of the sons of Merari, throughout their families, by the house of their fathers,

43 From thirty years old and upward, even unto fifty years old, every one that entereth into the service, for the work in the tabernacle of the congregation;

44 Even those that were numbered of them, after their families, were [x]three thousand and two hundred.†

45 These *be* those that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered, according to the word of the LORD by the hand of Moses.

46 All those that were numbered of the Levites, whom Moses and Aaron, and the chief of Israel, numbered, after their families, and after the house of their fathers,

47 From thirty years old and upward, even unto fifty years old, [y]every one that came to do the service of the ministry, and the service of the burden in the tabernacle of the congregation;

48 Even those that were numbered of them, [z]were eight thousand and five hundred and fourscore.‡

49 According to the commandment of the LORD they were numbered by the hand of Moses,§ every one according to his service, and according to his burden:‖ thus were they numbered of him, as the LORD commanded Moses.

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[n] 33. 1 Cor. xii. 5, 6.

‡ That is, under the government and direction of Ithamar. So in ver. 33. The priests being the chief in the sanctuary, and figures of Christ, were to appoint and oversee all the works of the inferior ministers; and so Christ and his apostles did unto the ministers of the Christian Churches (Matt. xxviii. 20; 1 Cor. xii. 4-6; Tit. i. 5, &c.; 1 Tim. i. 3; iii. 1-15).—AINSWORTH.

[o] *See on* iii. 33-35.

[6] *Warfare.*

[p] *See on* iii. 36, 37; vii. 8, 9.

§ The Ital. *piece by piece*; Heb. *name by name*: that is, severally upon account.—DIODATI.

[q] iii. 8; vii. 1. Ex. xxv. 9; xxviii. 17. 1 Chr. ix. 29.

[r] 28. Is. iii. 6.

‖ They took to their assistance the very same men, it is probable, who were employed in numbering *all* the children of Israel (ch. i. 4, 16, 17).—PATRICK.

[s] 3, 23, 30; viii. 24, 26. 1 Chr. xxiii. 3, 37.

¶ The ows say that the Levites passed through four stages of preparation for their peculiar office. From one month old, to their twentieth year, they were instructed in the law of God; from twenty to twenty-five, in the functions of their ministry; and from thence, to thirty, they served a sort of apprenticeship, beginning to exercise themselves in some of the lower branches of the sacred service; and lastly, when they had attained their thirtieth year, they were fully instituted in their office.—PICT. BIBLE.

[t] iii. 28.

* He proceeds in the same order to number them which he observed in giving them their charge, beginning with the children of the second son of Levi, and then going back to the eldest.—PATRICK.

[u] iii. 22.

[x] iii. 34.

† So of six thousand and two hundred Merarites (Num. iii. 34), there were more than half fit to serve the Lord in his sanctuary. The numbers of them all, and of such as were able to serve the Lord, and contrary, may be viewed thus:—

Kohathites.	
Able men,	2750
Unable,	5850
In all,	8600
Gershonites.	
Able men,	2630
Unable,	4870
In all,	7500
Merarites.	
Able men,	3200
Unable,	3000
In all,	6200

—AINSWORTH.

[y] 15, 24, 37. Rom. xii. 6-8. 1 Cor. xii. 4-31.

[z] iii. 39.

‡ Thus we find that the whole number of the Levites amounted to 22,300, of whom 8580 were fit for service. What an astonishing number of men, all performing some service by which God was glorified, and the congregation at large benefited!—CLARKE.

§ *Numbered by the hand of Moses*, meaning Moses and the princes (as ver. 34), spoken of as of one man.—AINSWORTH.

‖ Though the sons of Kohath had the noblest part of the work, yet their employment is called both a service and a burden (ver. 19), as that of the Gershonites is (ver. 24): for which service all the tithes of the country of Canaan were given to them, and continued to be theirs when this service ceased, as it did when the temple was built, for then there were no *burdens to be carried on their shoulders;* but their duty was changed by David, who made them singers, and porters, and keepers of the treasury.—PATRICK.

themselves (Heb. x. 1), but now Christ has "destroyed the face of the covering" (Isa. xxv. 7).

THE GERSHONITES.—Ver. 22. We have here the charge of the other two families of the Levites, which, though not so honourable as the first, yet was necessary, and was to be done regularly. The Gershonites were charged with all the drapery of the tabernacle—the curtains and hangings, and the covering of badgers' skins (ver. 22-26). Those they were to take down when the cloud removed, and the ark and the rest of the holy things were carried away, to pack up and bring with them, and then to set up again where the cloud rested. Aaron and his sons allotted to them their respective charge, "You shall take care of such a curtain, and you of such a hanging, that every one may know his work, and there may be no confusion" (ver. 27). Ithamar particularly was to take the oversight of them (ver. 28).

THE MERARITES.—Ver. 29. The Merarites were charged with the heavy carriage, the boards and bars, the pillars and sockets, the pins and cords, and those were delivered them by name (ver. 31, 32). An inventory was given them of every particular, that it might be forthcoming, and nothing to seek, when the tabernacle was to be set up again. Though these seemed of less importance than the other things pertaining to the sanctuary, yet there was this care taken of them, to teach us with the greatest exactness to preserve pure and entire all the Divine institutions, and to take care that nothing be lost. It also intimates the care God takes of his Church and every member of it; the Good Shepherd "calls his own sheep by name" (John x. 3). Here were thousands of men employed about these services, though a much less number would have served for the bearing of those burthens; but it was requisite that the tabernacle should be taken down and set up with great expedition, and many hands would make quick work, especially when every one knew his work. They had tents of their own to take care of and to take along with them, but the young men under thirty, and the old men above fifty, might serve for them; nor is there any mention of them, for God's house must always be preferred before our own. Their care was preposterous, who built and ceiled their own houses, while God's house lay waste (Hag. i. 4, 9).—*Henry.*

PRACTICAL OBSERVATIONS.—Though the minister of Christ must not strive or war with carnal weapons, yet he must "enter into the house of the LORD," and, both in his personal conflict against sin and Satan, and in the duties of his important calling, he must boldly fight the good fight of faith with the appointed weapons of his warfare—sound doctrine, fervent prayer, and a holy example. Peculiar gravity, prudence, humility, ripeness of judgment, and experience, meekness, and patience are necessary, in order to a due performance of the work of the ministry to the glory of God, the edification of the Church, and the silencing of gainsayers; and ministers are exposed to many temptations from the smiles and frowns of men, from popularity and opposition. It is, therefore, far more advisable for those who are intended for this sacred service to spend much previous time in retirement, study, meditation, and communion with God; that they may come forth well prepared and furnished for usefulness when a proper occasion is afforded, than that they should, by an indiscreet and hurtful zeal, be allowed or encouraged to violate the apostle's rule, by prematurely entering on public services (1 Tim. iii. 6). From the neglect of this caution many mischiefs have arisen, both to individuals and to the cause of God. When, however, men are engaged, and have health and strength, and work assigned them, they should lose no time, and miss no opportunities of usefulness, for these may be regretted and cannot be recalled. As the faithful servants of God grow in years, and their natural vigour abates, they must not be censured if they, in some respects, moderate their labours, especially in those services which require great exertion. And if it please God to lay them quite aside by sickness and infirmity, they may still serve the Church of God by their prayers, and an example of faith, patience, and obedience, and they are still entitled to respect and maintenance. They ought not, indeed, and will not desire to cease from labour whilst capable of it, but they must not murmur if they are thus discharged, or if they see others "increase whilst they decrease." For the Lord will do his work by a succession of servants, and he will shew them all that he can do without them; that the work is in his hand, and when he employs them he does not *need* them, and that he can easily send out others in their stead when they are no longer serviceable. Though we are not under the comparative obscurity and severity of the Mosaic dispensation, yet we should remember that heavenly things must be treated with reverence, and not curiously, contemptuously, or presumptuously inquired into. It is very dangerous to attempt being wise above what is written, in respect of those great mysteries which relate to the infinite God and his works and ways, or to intrude into those things over which he has purposely thrown a veil. And the ministers of God, and those who have attained to a superior degree of influence or authority, should caution and deter their juniors and the people from such intrusion.—*Scott.*

CHAP. V. LAW OF RESTITUTION.—Ver. 7. We have in this section a law concerning restitution in case of wrong done to a neighbour. It is called "a sin that men commit" (ver. 6), because it is common among men: "a sin of man," that is, "a sin against man," so it is thought that it should be translated and understood. If a man overreach a-

CHAPTER V.

1 *The unclean put out of the camp.* 5 *Restitution enjoined.*
11 *The trial of jealousy.*

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, that they [a]put out of the camp* every leper, [b]and every one that hath an issue,† and [c]whosoever is defiled by the dead:
3 Both male and female shall ye put out, [d]without the camp shall ye put them; that they [e]defile not their camps,‡ [f]in the midst whereof I dwell.
4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.
5 ¶ And the LORD spake unto Moses, saying,
6 Speak unto the children of Israel, [g]When a man or woman shall commit any sin that men commit, to do a trespass against the LORD,§ and that person be guilty;
7 Then they shall [h]confess‖ their sin which they have done: and he shall recompense his trespass [i]with the principal thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.
8 But if the man [k]have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest, [l]beside the ram of the atonement, whereby an atonement shall be made for him.
9 ¶ And every [l]offering of all the holy things of the children of Israel, which they bring unto the priest, shall be his.
10 And every man's [m]hallowed things¶ shall be his: whatsoever any man giveth the priest, it shall be his.
11 ¶ And the LORD spake unto Moses, saying,
12 Speak unto the children of Israel, and say unto them, [n]If any man's wife go aside, and commit a trespass against him,
13 And a man [o]lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no witness against her, neither she be taken *with the manner*;
14 And [p]the spirit of jealousy come upon him,* and he be jealous of his wife, and she be defiled; or if the spirit of jealousy come upon him, and he be jealous of his wife, and she be not defiled:
15 Then shall the man bring his wife unto the priest, and he shall bring [q]her offering for her, the tenth *part* of an ephah of barley meal; he shall pour no oil upon it, nor put frankincense thereon;† for it *is* an offering of jealousy, an offering of memorial, [r]bringing iniquity to remembrance.
16 And the priest shall bring her near,‡ and [s]set her before the LORD.
17 And the priest shall take [t]holy water in an earthen vessel; and [u]of the dust that is in the floor of the tabernacle the priest shall take, and put *it* into the water.
18 And the priest shall set the woman before the LORD, and [x]uncover the woman's head, [y]and put the offering of memorial in her hands, which *is* the jealousy-offering: and the priest shall have in his hand [z]the bitter water that causeth the curse:
19 And the priest shall [a]charge her by an oath,§ and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness [2]*with another*‖ instead of thy husband, be thou free from this bitter water that causeth the curse:
20 But if thou hast gone aside *to another* instead of thy husband, and if thou be defiled, and some man have lain with thee besides thine husband:
21 Then the priest shall charge *the* woman with [b]an oath of cursing; and the priest shall say unto the woman, [c]The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to [3]rot, and thy belly to swell:
22 And this water that causeth the curse shall [d]go into thy bowels, to make *thy* belly to swell, and *thy* thigh to rot. And [e]the woman shall say, [f]Amen, amen.¶
23 And the priest shall [g]write these curses in a book, and he shall [h]blot *them* out with the bitter water:
24 And he shall cause the woman to drink the bitter water that causeth the curse: [i]and the water that causeth the curse shall enter into her, *and become* bitter.
25 Then the priest [k]shall take the jealousy-offering out of the woman's hand, and shall [l]wave the offering before the LORD, and offer it upon the altar.
26 And the priest shall take an handful of the

CHAP. V.

* Deut. xxiv. 8, 9.

* There were three camps: 1. The sanctuary with its courts, called the camp (or tents) of the Lord. 2. The camp of the Levites, who with Aaron and his sons, made a camp about the tabernacle. 3. The camp of Israel, the twelve tribes. Lepers were so unclean that they were excluded from them all, (1.) Because the disease was contagious; (2.) Because the camp was the habitation of God, and, therefore, in honour of him who condescended to dwell with them, nothing impure should be permitted to remain; (3.) The camp was the emblem of the Church, where nothing that is unholy or defiled should be tolerated. —PATRICK.

† Lev. xv. 2-27.

† He that had an issue was shut out of the two first camps—viz., the camp of the Lord, and the camp of the Levites—but might be in the camp of Israel; and he that was defiled by the dead was only excluded from the first, the sanctuary, but not from the other two.—PATRICK.

‡ ix. 6-10. Lev. xxi. 1.

‡ 1 Cor. v. 7-13.

‡ xix. 22. Hag. ii. 13, 14.

‡ The camp of Israel consisted of four camps (therefore plural), viz., Judah, Reuben, Ephraim, and Dan.-PATRICK.

‡ Deut. xxiii. 14.

‡ Lev. v. 1-4, 17.

§ The context manifestly implies, that a sin against our neighbour is an offence against God. —PYLE.

‖ Josh. vii. 19. 1 John i. 8-10.

‖ *Shall confess.*—This, though it be here adjoined to this particular, belongeth to all sin, which he that confesseth and forsaketh, shall have mercy (PROV. xxviii. 13; Job xxxiii. 27, 28).-AINSWORTH.

‡ Lev. v. 15. Luke xix. 8.

‡ Lev. xxv. 25, 26.

‡ Lev. vi. 6, 7.

‡ *Heave-offering.*

‡ Lev. vii. 6-14.

‡ Cor. ix. 7-13.

¶ Not sacrifices; for part of these were God's, and part the officer's.-POOLE.

‡ Prov. ii. 16, 17.

‡ Lev. xviii. 20.

‡ Prov. vi. 34.

* That he be affected with a jealous mind; as the wind is said to pass over the grass, when it is smitten or blasted with the wind (Ps. ciii. 15, 16), which in Is. xl. 7 is said to blow upon it.-AINSWORTH.

‡ Lev. v. 11.

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† This coarse offering, without oil or frankincense, implied the baseness of the crime of which the woman was suspected, and the mournful state of her family. It was not an atoning sacrifice, but an oblation for a *memorial*, as solemnly referring the decision to God, and calling upon him either to acquit or punish.—SCOTT.

‡ 1 Kings xvii. 18.

‡ *Bring her near*, or, rather, *bring it near*, *i.e.*, her offering, for the woman is afterwards ordered to be set before the Lord (ver. 18).—PATRICK.

‡ Jer. xvii. 10.

‡ xix. 2-9. Ex. xxx. 18.

‡ Job ii. 12. John viii. 6, 8.

‡ Lev. xiii. 45.

‡ 25, 26.

‡ Deut. xxix. 18.

‡ Matt. xxvi. 63.

§ *Charge her by oath*, or, *adjure her, make her to swear.*—In ages following, when Israel in dispersion lost their language, this adjuration was to be in that tongue which the woman knew and understood.—MAIMONIDES.

‡ Being *in the power of thy husband*, Heb. *under thy husband.*

‖ That is, since thou wast married; for a married woman is, in Scripture phrase, said to be under an husband (Rom. vii. 2).—AINSWORTH.

‡ Josh. vi. 26.

‡ Is. liv. 15. Jer. xxix. 22.

‡ *Fall.*

‡ Ps. cix. 18.

‡ Deut. xxvii. 15-26. Job xxxi. 21, 22.

‡ Ps. xli. 13; lxxii. 19. John iii. 3, 11; v. 24, 25; vi. 53. *Gr.*

¶ A Hebrew word, explained in Greek "so be it" (1 Cor. xiv. 16). When added at the end of prayers or curses, it is an approbation or confirmation, with desire that the thing may so be.—AINSWORTH.

‡ Deut. xxxi. 19.

‡ Ps. li. 1, 9. Acts iii. 19.

‡ Zech. v. 3, 4.

‡ 15, 18.

‡ Ex. xxix. 24.

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defraud his brother in any matter, it is to be looked upon as a trespass against the Lord, who is the Protector of right, the Punisher of wrong, and who strictly charges and commands us to do justly. Now, what is to be done when a man's awakened conscience charges him with guilt of this kind, and brings it to his remembrance, though done long ago? 1. He must "confess his sin," confess it to God, confess it to his neighbour, and so take shame to himself. If he have denied it before, though it go against the grain to own himself in a lie, yet he must do it; because his heart was hardened, he denied it, therefore he has no other way of making it appear that his heart is now softened but by confessing it. 2. He must bring a sacrifice, a "ram of atonement" (ver. 8). Satisfaction must be made for the offence done to God, whose law is broken, as well as for the loss sustained by our neighbour; restitution in that case is not sufficient, without faith and repentance. 3. Yet the sacrifices would not be accepted till full amends was made to the party wronged, not only the principle, but a fifth part added to it (ver. 7). It is certain that while that which is got by injustice is knowingly retained in the hands, the guilt of the injustice remains upon the conscience, and is not purged by sacrifice or offering, prayers or tears, for it is one and the same continued act of sin persisted in. This law we had before (Lev. vi. 4); and it is here added, that if the party wronged were dead, and he had no near kinsman who was entitled to the debt, or it were any way uncertain to whom the restitution should be made, that should not serve for an excuse to detain what was unjustly gotten; to whomsoever it pertained, it was certainly none of his that got it by sin, and therefore it must be given to the priest (ver. 8). If there were any that could make out a title to it, it must not be given to the priest (God hates robbery for burnt-offerings); but if there were not, then it lapsed to the great Lord (*ob defectum sanguinis—for want of issue*), and the priests were his receivers. Note, Some work of piety or charity is a piece of necessary justice to be done by those who are conscious to themselves that they have done wrong, but know not how otherwise to make restitution; what is not our property will never be our profit.—*Henry.*

LAW OF JEALOUSY.—Ver. 12. As this process could not be carried on except at the sanctuary, the trouble and expense attending it would render men cautious how they instituted it without some urgent reason. It is generally supposed that the water of the laver in the court of the tabernacle is meant, being called *holy* because of its separation from ordinary uses. This was put into a mean and brittle vessel, and dust from the floor of the tabernacle was cast into it for the woman to drink: all this implied the disgrace which she lay under, the shame to which she would be exposed if guilty, and the punishments that she would justly endure, in which everything relating to the worship of a holy God would, as it were, combine together for her destruction. This water was called the *bitter* water, from the bitter effects which would follow when drunk by a guilty person. "Instead of," &c. (ver. 19), or "being under the power of thy husband"—that is, a married woman, which was marked as the grand aggravation of the crime charged on her. "Amen, amen." This twofold solemn consent of the woman to the awful appeal to God, referring to both parts of it, implied a hearty desire to be dealt with according to her innocence or guilt, and an acknowledgment of the justice of God in inflicting his dreadful vengeance upon such as were guilty. This appeal could not be made by a person who was consciously guilty without the most entire hardness of heart and presumptuous defiance of God, or even atheistical unbelief; and every circumstance was suited to warn and alarm the woman, that if guilty she might rather confess her crime than venture the terrible consequences. The Jewish writers say, that if she refused this oath, and confessed her guilt, she was not put to death, but only divorced without a dowry. The words of the oath or curse were written on a piece of parchment, which was called a *book* at that time, and the writing was washed off into the water, as if the curse had been infused in it, that the woman might drink it. The water, by its natural efficacy, could not harm an innocent person; but if any woman added the awful guilt of such a deliberate perjury to adultery, God would supernaturally thus punish her. The Jews have a tradition that the adulterer also would die of a similar disease at the same time, which probably was not altogether unlike that loathsome distemper with which God has, in these latter ages, shewn his abhorrence of lewdness, though it was far more immediate in its effects. Even when the husband's jealousy was groundless, he would not be accounted guilty if he took this method of clearing up the matter; but otherwise it would lead him to do those

offering, *even* [m]the memorial thereof, and burn *it* upon the altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink* the water, then it shall come to pass, *that* [n]if she be defiled, and have done trespass against her husband, that the water that causeth the curse shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman [o]shall be a curse among her people.

28 [p]And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* [q]the law of jealousies, [r]when a wife goeth aside *to another* instead of her husband, and is defiled;

30 Or when the spirit of jealousy cometh upon him, and he be jealous over his wife,† and shall set the woman before the LORD, and the priest shall execute upon her all this law.

31 Then shall the man [s]be guiltless from iniquity, and this woman shall [t]bear her iniquity.

CHAPTER VI.

1 *The law of the Nazarite.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,*

2 Speak unto the children of Israel, and say unto them, [a]When either man or woman shall [1]separate *themselves* [b]to vow a vow of a Nazarite,† to separate *themselves* unto the LORD;

3 He shall separate *himself* [c]from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

4 All the days of his separation‡ shall he eat nothing that is made of the vine-tree, from the kernels even to the husk.

5 All the days of the vow of his separation there shall no [d]razor come upon his head; until the days be fulfilled, in the which he separateth *himself* unto the LORD, he shall be holy, *and* shall let the locks of the hair of his head grow.

6 All the days that he separateth *himself* unto the LORD [e]he shall come at no dead body.

7 He shall not make himself [f]unclean§ for his father, or for his mother, for his brother, or for his sister, when they die, because the consecration‖ of his God *is* upon his head.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, [g]and he hath defiled the head of his consecration; then he shall [h]shave his head in the day of his cleansing, on the seventh day shall he shave it.

10 And [i]on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation;

11 And the priest shall [k]offer the one for a sin-[f]fering, and the other for a burnt-offering, and make an atonement for him, for that he sinned by the dead, [l]and shall hallow his head that same day.¶

12 And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for [m]a trespass-offering: [n]but the days that were before shall be lost,* because his separation was defiled.

13 ¶ And this *is* the law of the Nazarite: When the days of his separation [o]are fulfilled, he shall be brought unto the door of the tabernacle of the congregation;

14 And he shall offer his offering unto the LORD, [p]one he-lamb of the first year without blemish for a burnt-offering, and [q]one ewe-lamb of the first year without blemish for a sin-offering, and [r]one ram without blemish for peace-offerings,†

15 And [s]a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread [t]anointed with oil, and their meat-offering, and their [u]drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-offering, and his burnt-offering.

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[m] Lev. ii. 2; v. 12; vi. 15.

* By this it appears he might force her to drink, if she would not do it by persuasion.—PYLE.

[n] Prov. v. 4-11.

[o] Deut. xxviii. 37.

[p] Mic. vii. 7-10.

[q] Lev. vii. 11.

[r] 12-15, 19.

† Namely, for his lightness and unjust suspicions; so that the presumptions were powerful, and the signs pregnant, and acknowledged for such by the high priest, though the woman had not sinned.—DIODATI.

[s] Ps. xxxvii. 6.

[t] Lev. xx. 17-20.

CHAP. VI.

* This law very properly follows the foregoing (about women suspected of adultery), as a remedy against all such sins; by abstaining from wine and all other incitements to lust.—PATRICK.

[a] Prov. xviii. 1.

[1] *Make* themselves *Nazarites.*

[b] Lev. xxvii. 2.

† That is, a vow of separation or abstinence; for the Hebrew word from which Nazarite is derived, signifies "to separate or abstain."—KIDDER.

[c] Jud. xiii. 14.

‡ Or, "Nazariteship," as in the margin. This might be for a whole life, as in the cases of Samson and John the Baptist; or for a set time, even as little as a week (see Acts xxi. 26, 27).—PATRICK.

[d] Jud. xiii. 5.

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* Ez. xxiv. 16-18.

[e] Lev. xxi. 10-12.

§ By attending on any funeral solemnity; looking on himself as one so entirely consecrated to God, as to be obliged to abstain in these cases more than the ordinary priests, and as much as the high priest himself.—PYLE.

‖ This expression, "the consecration," or separation, "of his God is on his head," denotes his *hair*, which was the proof and emblem of his separation, and of his subjection to God through all the peculiarities of his Nazarate. St Paul probably alludes to this (1 Cor. xi. 10) by considering a married woman as a Nazarite for life; *i.e.*, *separated* from all others, and united to her husband, to whom she *is subject*.—CLARKE.

[f] xix. 14-19.

[g] Acts xviii. 18.

[h] Lev. v. 7-10.

[i] Lev. v. 8-10.

[k] 5.

¶ By beginning anew the days of his vow of Nazariteship, during which the hair of his head must grow, and he keep himself from uncleanness. So Sol. Jarchi here explaineth it: "Sanctify his head, to begin again the count of his Nazariteship." And the verse following confirmeth this.—AINSWORTH.

[l] Lev. v. 6.

[m] Matt. iii. 15.

* Cases of sudden death must sometimes occur; and the most careful Nazarite could not always avoid the pollution thus occasioned. Had the restrictions of Nazaritism been remarkably rigid, as they certainly were not, this would have been very severe upon those who had vowed for any long term, and happened to pollute themselves when the time of its expiration approached.—PICT. BIBLE.

[n] Acts xxi. 26.

[o] Lev. i. 10-13.

[p] Lev. iv. 32.

[q] Lev. iii. 6.

† Here are all sorts of offerings: a *burnt-offering*, as an acknowledgment of God's sovereign dominion; a *sin-offering*, imploring pardon for any omission of which he might have been guilty during this vow; and a *peace-offering*, in thankfulness to God, who had given him grace to make, keep, and fulfil this vow.—PATRICK.

[r] Lev. ii. 4.

[s] Ex. xxix. 2.

[t] Is. lxii. 9.

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things which would bring guilt upon him. This law is a singular proof of Moses' Divine legation. No mere politician would have thought of such a law, which, at first sight, generally appears harsh and strange; yet the effect, when carried into execution, must have been in all respects most salutary, and worthy of the Divine wisdom. Again, it could not be carried into execution without a miracle; and no legislator, pretending to be sent by God, would have committed himself by an institution which might at any time disprove his claim.—*Scott.*

CHAP. VI. THE NAZARITE.—Ver. 2. The word rendered "Nazarite" signifies *separated*, or *separation*. The Lord himself set apart Samson and John the Baptist before their birth to be Nazarites all their days; Samuel was devoted by his mother to be a perpetual Nazarite when he was "asked of the LORD;" and the family of the Rechabites were a sort of Nazarites from one generation to another, by the injunction of Jonadab their progenitor. But, in general, the Nazarites became such by a voluntary vow, which any person might make, of peculiar separation from the world, and devotedness to the exercises of religion, for a limited time, and under certain regulations. Among the distinguished favours which God conferred on Israel, it is stated that "he raised up of their young men for Nazarites;" whence we may infer, that their prayers, examples, and instructions were considered as a public blessing. The word rendered "separate themselves," is the same that is used concerning a *singular vow*, and seems to convey the idea of a person's acting from an extraordinary zeal for God and religion. The Jews say that this vow could not be made for less than thirty days; but St Paul seems to have taken it for no more than seven days (Acts xxi. 24-27).—*Scott.* The obligations that the Nazarites lay under were many and peculiar; that the families of superstitious men might not multiply their restraints endlessly, God himself lays down the law for them, and gives them the rule of their profession. 1. They must have nothing to do with "the fruit of the vine" (ver. 3, 4). They must drink no wine nor strong drink, nor eat grapes—no, not the kernel of the husk; they might not so much as eat a raisin. The learned Dr Lightfoot has a conjecture, that as the ceremonial pollutions, by leprosy and otherwise, represented the sinful state of fallen man, so the institution of the order of Nazarites was designed to represent the pure and perfect state of man in innocency; and that the tree of knowledge, forbidden to Adam, was the vine, and for that reason it was forbidden to the Nazarites, and all the produce of it. They who gave the Nazarites wine to drink did the tempter's work (Amos ii. 12), persuading them to that forbidden fruit. That it was reckoned a perfection and praise not to drink wine, appears from the instance of the Rechabites (Jer. xxxv. 6). They were to "drink no wine;" that they might be examples of temperance and mortification. Those that separate themselves to God, and to his honour, must not gratify the desires of the body, but keep that under, and bring it into subjection. Drinking "a little wine for the stomach's sake" is allowed, to help that (1 Tim. v. 23); but drinking much wine for the "palate's sake," to please that, does by no means become those who profess to walk not "after the flesh, but after the Spirit." 2. They must not "cut their hair" (ver. 5). They must neither poll their heads nor shave their beards; this was that mark of Samson's Nazariteship, which we often read of in his story. Now, (1.) This signified a noble neglect of the body, and the ease and ornament of it, which became those who, being separated to God, ought to be wholly taken up with their souls, to secure their peace and beauty. It signified that they had for the present renounced all sorts of sensual pleasures and delights, and resolved to live a life of self-denial and mortification. Mephibosheth in sorrow "trimmed not his beard" (2 Sam. xix. 24). (2.) Some observe, that long hair is spoken of as a badge of subjection (1 Cor. xi. 5, &c.) So that the long hair of the Nazarites denoted their subjection to God, and their putting themselves under his dominion. (3.) By this they were known to all that met them to be Nazarites, and so it commanded respect. It made them look great without art; it was nature's crown to the head, and a testimony for them that they had preserved their purity. For, if they had been defiled, their hair must have been cut (ver. 9). See Jer. vii. 29. 3. They must not come near any dead body (ver. 6, 7). Others might touch dead bodies, and contracted only a ceremonial pollution by it for some time; some must do it, else the dead must be unburied; but the Nazarites must not do it, upon pain of forfeiting all the honour of their Nazariteship. They must not attend the funeral of any relation, no not father or mother, any more than the high priest himself, because "the consecration of his God is upon his head." 4. All "the days of their separation," they must be "holy to the Lord" (ver. 8). This was the meaning of those external observances, and without this they were of no account. The Nazarites must be devoted to God, employed for him, and their minds intent upon him; they must keep themselves pure in heart and life, and be in everything conformable to the Divine image and will: this is to be holy, this is to be a Nazarite indeed.—*Henry.*

THE BENEDICTION.—Ver. 22. The word "JEHOVAH" is three times solemnly repeated in this benediction, and the Jews themselves have supposed that there is some great mystery contained in that repetition. When we compare it with the form of Christian baptism, "*into* the name of the Father, and of the Son, and of the Holy Ghost;" with the blessing that St Paul pronounced on the Corinthians, which is in common use in our places of worship; and with John's salutation of the Churches (Rev. i. 4, 5), we can be at no loss to determine what that mystery is. Sinners are blessed with spiritual blessings by the triune God of salvation—the Father who chose, the Son who redeemed, and the Holy Spirit who sanctifies and comforts, all the elect people of God.—To abide, in body and soul, under the almighty protection of God our Saviour, and to enjoy his favour, as the smile of a loving Father, or as the enlightening, cheering beams of the sun, whilst he mercifully forgives our sins, pities our sorrows, supplies our wants, satisfies our desires, and communicates sweet peace to the

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat-offering, and his drink-offering.

18 And the Nazarite shall [x]shave the head of his separation *at* the door of the tabernacle‡ of the congregation; and shall take the hair of the head of his separation, [y]and put *it* in the fire which *is* under the sacrifice of the peace-offerings.

19 And the priest shall take [z]the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall [a]put *them* upon the hands of the Nazarite,§ after *the hair of* his separation is shaven.

20 And [b]the priest shall wave them *for* a wave-offering before the LORD: this *is* holy for the priest, [c]with the wave-breast and heave-shoulder:‖ [d]and after that the Nazarite may drink wine.

21 This *is* [e] the law of the Nazarite who hath vowed, *and of* his offering unto the LORD for his separation, [f]besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron, and unto his sons, saying, On this wise¶ [g]ye shall bless the children of Israel, saying unto them,

24 [h]The LORD bless thee, and [i]keep thee;

25 The LORD [k]make his face* shine upon thee, and be [l]gracious unto thee;

26 The LORD [m]lift up his countenance† upon thee, and [n]give thee peace.

27 And they shall [o]put my name upon the children of Israel, and [p]I will bless them.

CHAPTER VII.

1 *The princes' offerings.* 89 *God speaketh to Moses from the mercy-seat.*

AND it came to pass on the day that Moses [a]had fully set up the tabernacle, and had [b]anointed it, and sanctified it, and all the instruments thereof, both the altar, and all the vessels thereof, and had anointed them, and [c]sanctified them,

2 That [d]the princes of Israel, heads of the house of their fathers, (who *were* the princes of the tribes, [l]and were over them that were numbered,) [e]offered.

3 And they brought their offering before the

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[x] Acts xviii. 18.

‡ Publicly, that it might be known that his vow was ended; and therefore he was at liberty as to those things from which he had restrained himself for a season.—POOLE.

[y] Luke xvii. 10.

[z] Lev. viii. 31.

[a] Ex. xxix. 23-28.

§ Who shall present it back to the priest again, as a token of his gratitude for his pains in administering to these his special acts of devotion.—PYLE.

[b] Lev. ix. 21.

[c] xviii. 18.

‖ These two were the priest's portion out of all peace-offerings, but in this peace-offering, he had, moreover, the other shoulder, as a special token of the Nazarite's gratitude for his cleansing.—PATRICK.

[d] Ps. xvi. 10, 11.

[e] *See on* v. 29.

[f] Ezra ii. 69.

¶ *On this wise*, that is, in this manner, standing so that they might be seen, with their hands lifted up and spread, speaking with a loud voice, with their faces towards the people.—PATRICK.

[g] Gen. xiv. 19, 20.

[h] Ps. cxxxiv. 3.

[i] Ps. cxxi. 4-7.

[k] Ps. xxi. 6.

* God's face sometimes signifieth his anger (as Lev. xx. 6; Ps. xxi. 10); but the light or shining of his face usually meaneth his loving favour and salvation in Christ (Ps. lxxx. 4, 8, 20). — AINSWORTH.

[l] Ex. xxxiii. 19.

[m] Ps. iv. 6.

† A sign of grace and goodwill, as contrariwise the hiding of his face was a token of wrath and hatred (Ps. iv. 6).—DIODATI.

[n] Is. xxvi. 3, 12.

[o] Ex. iii. 13-15.

[p] Gen. xii. 2, 3.

CHAP. VII.

[a] Ex. xl. 17-19.

[b] Ex. xxx. 23-30.

[c] Gen. ii. 3.

[d] *See on* i. 4-16.

[l] *Who stood.*

[e] Ex. xxiv. 27.

* *Covered waggons.* The Hebrew, *egloth tsav*, signifies "tilted waggons:" so LXX., with which the Coptic agrees. These were given for the more convenient exporting of the heavier parts of the tabernacle.—HAWEIS.

† This shews that they were sumptuous waggons, such as were used by great persons, and had, perhaps, rich coverings, in that two of the great men joined in the present of one waggon.—PATRICK.

[f] Ex. xxv. 2.

[g] iii. 25, 26.

[h] iii. 36, 37.

[i] iii. 31; iv. 4-16.

‡ For those sacred things must not be drawn by *beasts*. When the ark was carried on a waggon, God was angry, and killed Uzza (2 Sam. vi. 3, 7); because they sought him not in due order (1 Chr. xv. 13).—AINSWORTH.

[k] Deut. xx. 5.

§ To render the dedication more solemn—to avoid all confusion, and that every tribe, by its representative, might distinctly express its devotion to God, and receive a gracious entertainment from him.—PYLE.

[l] 1 Cor. xiv. 33, 40.

[m] ii. 3; x. 14.

‖ This Nahshon was an ancestor of our Saviour according to the flesh. The value of each of these presents was about £80 or £90; of the twelve, about £1000. — WALL.

¶ The offerings of all the princes were the same in kind, number, and value, to prevent all vanity and emulation among the tribes, and to shew that they were all equally interested in the altar, and acceptable to the Divine Majesty.—PYLE.

[n] Ex. xxv. 29.

[o] Ex. xxx. 13.

[p] Lev. ii. 1.

[q] iv. 7.

[r] Ex. xxx. 7, 8.

[s] Lev. i.

* This is first mentioned, as being the most ancient sort of sacrifice, long before we read of any other; and being an acknowledgment of God's sovereign dominion over all.—PATRICK.

[t] Lev. iv. 23, 25.

[u] Lev. iii.

† All the vessels were sacrificial vessels, and the animals were all clean animals, such as were proper for sacrifices; and therefore everything was intended to point out that the people were to be a holy people, fully dedicated to God, and that God was to dwell among them. Thus, as the priests, altar, &c., were anointed, and the tabernacle dedicated, so the people, by this offering, became consecrated to God. Therefore every act here was a pious act.—CLARKE.

[x] i. 3; ii. 5.

[y] *See on* 12-17.

LORD, six covered waggons,* and twelve oxen; a waggon for two of the princes,† and for each one an ox: and they brought them before the tabernacle.

4 ¶ And the LORD spake unto Moses, saying,

5 [f]Take *it* of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service.

6 And Moses took the waggons and the oxen, and gave them unto the Levites.

7 [g]Two waggons and four oxen he gave unto the sons of Gershon, according to their service:

8 And [h]four waggons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none; [i]because the service of the sanctuary belonging unto them *was, that* they should bear upon their shoulders.‡

10 ¶ And the princes offered for [k]dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.§

11 And the LORD said unto Moses, [l]They shall offer their offering, each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day was [m]Nahshon‖ the son of Amminadab, of the tribe of Judah.

13 And his offering¶ *was* one silver [n]charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after [o]the shekel of the sanctuary, both of them *were* full of fine flour mingled with oil, for a [p]meat-offering:

14 One [q]spoon of ten *shekels* of gold, full of [r]incense:

15 [s]One young bullock, one ram, one lamb of the first year, for a burnt-offering:*

16 One kid of the goats for [t]a sin-offering:

17 And for a sacrifice of [u]peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year.† This *was* the offering of Nahshon the son of Amminadab.

18 ¶ On the second day [x]Nethaneel the son of Zuar, prince of Issachar, did offer.

19 He [y]offered *for* his offering one silver charger, the weight whereof *was* an hundred and

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conscience, and consolation to the heart, and whilst he graciously accepts our persons and services, and prepares us for eternal glory—these things form the substance of this blessing, and the sum total of all blessings: and in such a rich inventory, worldly joys are not deemed worthy to be mentioned. The texts referred to in the margin throw great light on the several words here used. It may also be observed, that the original is in the future tense, "JEHOVAH will bless thee," &c. The nation of Israel collectively seems to have been especially intended; and the Lord will assuredly bless his people Israel, and all who are Israelites indeed. Can any man, after carefully considering the words of this blessing, help being astonished, to hear learned divines seriously maintain, that the Israelites were taught in the law to expect only temporal advantages, and that the precepts were guarded only by temporal sanctions!—*Scott.*

PRACTICAL OBSERVATIONS.—Whilst we rejoice in Christ Jesus, as persevering in the work for which he had *separated* and *sanctified* himself, without contracting any defilement, or shrinking from self-denial or suffering, till he had completed it, and arrived with honour and glory unspeakable at the joy set before him, let us not forget that he is our example as well as our surety. For his sake we must renounce worldly pleasures, abstain from fleshly lusts, separate from sinners, touch no unclean thing, be indifferent about the indulgence or adorning of our bodies, be intent about the feeding and adorning of our souls, make an open profession of our faith, moderate natural affections, be abstracted from worldly cares, be spiritually minded and devoted to God's service, zealous for his glory, and desirous to be an example and a blessing to his people, and to all around us.—If, after profession of faith in Christ, any wilfully and finally apostatise and return to wickedness, "there remains no other sacrifice, but a certain fearful looking for of judgment, and fiery indignation" (Heb. x. 26, 27). —*Scott.*

CHAP. VII. MUNIFICENT OFFERINGS AT THE DEDICATION OF THE TABERNACLE.—Ver. 10. We have here an account of the great solemnity of dedicating the altars, both that of burnt-offerings and that of incense. They had been sanctified before, when they were anointed (Lev. viii. 10, 11), but now they were handselled, as it were, by the princes, with their freewill-offerings. They began the use of them with rich presents, great expressions of joy and gladness, and extraordinary respect to those tokens of God's presence with them. Now observe here, 1. That the princes and great men were first and forwardest in the service of God. Those that are entitled to precedency should go before in good works, and that is true honour. Here is an example to the nobility and gentry, those that are in authority, and of the first rank in their country; they ought to improve their honour and power, their estate and interest, for the promoting of religion, and the service of God, in the places where they live. It is justly expected, that they who have more than others should do more good than others with what they have, else they are unfaithful stewards, and will not make up their "account with joy." Nay, great men must not only with their wealth and power assist and protect those that serve God, but they must make conscience of being devout and religious themselves, and employing themselves in the exercises of piety, which will greatly redound to the honour of God (Ps. cxxxviii. 4, 5), and have a good influence upon others, who will be the more easily persuaded to acts of devotion, when they see them thus brought into reputation. It is certain that the greatest of men is less than the least of the ordinances of God; nor are the meanest services of religion any disparagement to those that make the greatest figure in the world. 2. The offerings they brought were very rich and valuable; so rich, that some think there was not so great a difference in estate between them and others as that they were able to bear the expense of them themselves, but that the heads of each tribe contributed to the offering which their prince brought. (1.) They brought some things to remain for standing service: twelve large silver dishes, each about sixty ounces weight; as many large silver cups, or bowls, of about thirty-five ounces—the former to be used for the meat-offerings, the latter for the drink-offerings; the former for the flesh of the sacrifices, the latter for the blood. The latter was God's table (as it were), and it was fit that so great a King should be served in plate. The golden spoons, being filled with incense, were intended, it is probable, for the service of the golden altar, for both the altars were anointed at the same time. Note, In works of piety and charity, we ought to be generous according as our ability is. The Israelites, indeed,

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thirty *shekels*, one silver bowl of seventy shekels, after the skekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

21 One young bullock, one ram, one lamb of the first year, for [z]a burnt-offering:

22 One kid of the goats for a sin-offering:

23 And for a sacrifice of [*]peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day [b]Eliab the son of Helon, prince of the children of Zebulun, *did offer*.

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

26 One golden spoon‡ of ten *shekels*, full of incense:

27 One [c]young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-offering:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day§ [d]Elizur the son of Shedeur, prince of the children of Reuben, *did offer*.

31 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

32 One golden spoon of ten *shekels*, full of [e]incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-offering:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day [f]Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*.

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, [g]one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-offering:

41 And for a sacrifice of peace-offerings‖ two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day [h]Eliasaph the son of Deuel, prince of the children of Gad, *offered*.

43 His offering *was* one silver charger, of the weight of an hundred and thirty *shekels*, a silver bowl of seventy *shekels*, after the shekel of the sanctuary, both of them full of fine flour [i]mingled with oil, for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One [k]young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-offering:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Deuel.

48 ¶ On the seventh day¶ [l]Elishama the son of Ammihud, prince of the children, *offered*.*

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats† for a sin-offering:

53 And for a sacrifice of peace-offerings,‡ two oxen, five rams, five he-goats, five lambs of the

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[z] Gen. viii. 20.
[a] Lev. vii. 11-13.
[b] i. 9; ii. 7.
‡ *Spoon.* — Both the metal of which it was made, and that which was in it, shews this spoon was for the use of the golden altar in the sanctuary.—PATRICK.
[c] Ps. l. 8-14; li. 16.
§ Here the captains of the tribes offer every one in his day, not according to their births, or as they are named in Num. i., but according to the order wherein God had set them round about his sanctuary, in Num. ii., beginning at the east quarter, proceeding to the south, then to the west, and ending at the north, according to the course of the sun, as may be viewed thus: of
East.
1. Judah, Naasson (ver. 12).
2. Issachar, Nethaneel (ver. 18).
3. Zebulun, Eliab (ver. 24).
South.
4. Reuben, Elizur (ver. 30).
5. Simeon, Shelumiel (ver. 36).
6. Gad, Eliasaph (ver. 42).
West.
7. Ephraim, Elishama (ver. 48).
8. Manasses, Gamaliel (ver. 54).
9. Benjamin, Abidan (ver. 60).
North.
10. Dan, Ahiezer (ver. 66).
11. Asher, Pagiel (ver. 72).
12. Naphtali, Ahira (ver. 78).
Thus God would have that order kept in their oblations which he had appointed for their situations (Num. ii.), and so likewise for their journeyings (Num. x. 14-27), to shew that he is not the author of confused *tumult, but of peace* (1 Cor. xiv. 33). And Judah, in Naasson his son, was first in these oblations, as in many other things, for to type out the honour of Christ, who was to be his son according to the flesh (Heb. vii. 14).—AINSWORTH.
[d] i. 5; ii. 10.
[*] Ps. lxvi. 15.
[f] i. 6; ii. 12.
[e] Ex. xii. 5.
‖ These sacrifices were more numerous than the burnt-offering or the sin-offering; because the priests, and the princes, and as many of the people as they invited, had a share of them, and feasted with great rejoicing before the Lord. This custom, as Mr Selden observes, seems to have been imitated by the heathen, who dedicated their altars, temples, statues, &c., with much ceremony.—PATRICK.
[h] i. 14; ii. 14. *Son of Reuel.*
[i] Lev. ii. 5.
[k] Ps. xl. 6.
¶ This solemnity was not interrupted by the Sabbath, but the offerings continued then as upon other days.—PATRICK.
[l] i. 10; ii. 18.
* Both Jewish and Christian writers have been surprised that this work of offering went forward on the *seventh day* (which they suppose to have been a *sabbath*), as well as on other days. But, 1. There is no absolute proof that this *seventh* day of offering was a *sabbath*. 2. Were it even so, could the people be better employed than in thus consecrating themselves and their services to the Lord? We have already seen that every act was a religious act; and we may rest assured that no day was *too holy* for the performance of such acts as are here recorded.—DR A. CLARKE.
† *Goat.*—A goat of the second year; such was the ordinary sin-offering for a ruler (See Lev. iv. 22, 23).
‡ *Of peace-offerings*—in Gr. *of salvation*—in Chal. *of sanctifications.*—See Lev. iii., where the law of this sacrifice is opened. Thus, by sacrifices of all sorts, figuring the death of Christ, and benefits to be reaped thereby, they reconciled, and made themselves and theirs acceptable to God, and were made partakers of his grace to remission of sins, justification and sanctification through faith, and by the work of the Holy Spirit; in the communion and feeling whereof they rejoiced before God.—AINSWORTH.

might well afford to part with their gold and silver in abundance to the service of thy sanctuary, for they needed it not to buy meat and victual their camp, who were daily fed with bread from heaven; nor did they need it to buy bread or pay their army, who were shortly to be put in possession of Canaan. 2. They brought some things to be used immediately, offerings of each sort, burnt-offerings, sin-offerings, and a great many peace-offerings (on part of which they were to feast with their friends), and the meat-offerings that were to be annexed to them. Hereby they signified their thankful acceptance of, and cheerful submission to, all those laws concerning the sacrifices which God had lately by Moses delivered to them. And though it was a time of joy and rejoicing, yet it is observable that still, in the midst of their sacrifices, we find a *sin-offering;* since in our best services we are conscious to ourselves that there is a mixture of sin, it is fit that there should be even in our most joyful services a mixture of repentance. In all our approaches to God we must, by faith, have an eye to Christ as the great Sin-offering, and make mention of him. 3. They brought their offerings each on a several day, in the order that they had been lately put into, so that the solemnity lasted twelve days. So God appointed: (ver. 11) "They shall bring their offering, each prince on his day," and so they did. One Sabbath must needs fall within the twelve days, if not two, but it should seem they did not intermit on the Sabbath, for it was holy work, proper enough for a holy day. God appointed that it should thus be done on several days—(1.) That the solemnity might be prolonged, and so might be universally taken notice of by all Israel, and the remembrance of it more effectually preserved. (2.) That an equal honour might thereby be put upon each several tribe; in Aaron's breastplate each had his precious stone, so in this offering each had his day. (3.) Thus it would be done more decently and in order: God's work should not be done confusedly and in a hurry; take time, and we shall have done the sooner, or, at least, we shall have done the better. (4.) God hereby signified how much pleased he is, and how much pleased we should be, with the exercises of piety and devotion. The repetition of them should be a continual pleasure to us, and we must not be weary of welldoing. If extraordinary services come to be done for twelve days together, we must not shrink from it, nor call it a task and a burden. (5.) The priests and Levites, having thus occasion to offer the same sacrifices, and those some of every sort, every day, for so many days together, would have their hands well set in, and would be well versed in the laws concerning them. (6.) The peace-offerings were all to be eaten the same day they were offered, and two oxen, five rams, five he-goats, and five lambs, were enough for one day's festival; had there been more, especially if all had been brought on a day, there might have been danger of excess. The virtue of temperance must not be left under pretence of the religion of feasting. 4. All their offerings were exactly the same, without any variation, though it is probable that neither the princes nor the tribes were all alike rich; but thus it was intimated that all the tribes of Israel had an equal share in the altar, and an equal interest in the sacrifices that were offered upon it. Though one tribe was posted more honourably in the camp than another, yet they and their services were all alike acceptable to God. Nor must we have the faith of our Lord Jesus Christ "with respect to persons" (Jam. ii. 1). 5. Nahshon, the prince of the tribe of Judah, offered first, because God had given that tribe the first post of honour in the camp; and the rest of the tribes acquiesced, and offered in the same order in which God had appointed them to encamp. Judah, of which tribe Christ came, first, and then the rest; thus, in the dedication of souls to God, every man is presented in his own order, "Christ the First-Fruits" (1 Cor. xv. 23). Some observe that Nahshon is the only one that is not expressly called *a prince* (ver. 12), which the Jews give this account of: he is not called *a prince*, that he might not be puffed up because he offered first; and all the others are called *princes* because they (though some of them of the elder house) submitted and offered after him. Or, because the title of "Prince of Judah" did more properly belong to Christ, for "unto him shall the gathering of the people be." 6. Though the offerings were all the same, yet the account of them is repeated at large for each tribe, in the same words. We are sure there are no vain repetitions in Scripture; what, then, shall we make of these repetitions? Might it not have served, to say of this noble jury, that the same offering which their foreman brought, each on his day brought likewise? No, God would have it specified for each tribe; and why so? (1.) It was for the encouragement of these princes, and of their respective tribes, that, each of their offerings being recorded at large, no slight might seem to be put upon them, for rich and poor meet together before God. (2.) It was for the encouragement of all generous acts of piety and charity, by letting us know that what is given is lent to the Lord, and he carefully records it, with every one's name prefixed to his gift, because what is so given he will pay again, and even a "cup of cold water" shall have its "reward." He is not unrighteous, to forget either the cost or the

first year. This *was* the offering of Elishama the son of Ammihud.

54 ¶ On the eighth day *offered* [m] Gamaliel the son of Pedahzur, prince of the children of Manasseh.

55 His offering *was* one silver charger,[§] of the weight of an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-offering:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

60 ¶ On the ninth day [n] Abidan the son of Gideoni, prince of the children of Benjamin, *offered*.[‖]

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

62 One golden spoon of ten *shekels*, full of [o] incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-offering:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideoni.

66 On the tenth day [p] Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered*.

67 His offering *was* one silver charger,[¶] the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-offering:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer the son of Ammishaddai.

72 ¶ On the eleventh day* [q] Pagiel the son of Ocran, prince of the children of Asher, *offered*.

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering.

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-offering:

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day [r] Ahira the son of Enan, prince of the children of Naphtali, *offered*.

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels, after the shekel of the sanctuary, both of them full of fine flour mingled with oil, for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-offering:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.

84 This *was* [s] the dedication of the altar (in the day when it was anointed) by the [t] princes of Israel:† twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy: all the silver vessels *weighed* [u] two thousand and four hundred *shekels*, [x] after the shekel of the sanctuary.

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* apiece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels*.‡

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering; and the kids of the goats for sin-offering twelve.

88 And all the oxen, for the sacrifice of the peace-offerings, *were* twenty and four bullocks, the rams sixty, the he-goats sixty, the lambs of the first year sixty.§ This *was* the dedication of the altar, after [y] that it was anointed.‖

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[m] 1. 10; ii. 20.

§ The offering of each consisted of one silver *bason*, for receiving the parts of the several sacrifices, weighing 130 shekels, or about sixty-five ounces; one silver *bowl*, to hold the blood, wine, or flour, of seventy shekels, or about thirty-five ounces weight—both of these being full of flour and oil; one gold *spoon*, to take up the incense with, full of incense, weighing ten shekels, or about five ounces; a *burnt-offering*, consisting of a bullock, a ram, and a lamb; a *sin-offering*, of a goat; and an eucharistical, or *peace-offering*, consisting of two oxen, five rams, five he-goats, and five lambs, with *meat-offerings* of bread and cakes annexed to them: the priests, princes, and as many of the people as were invited, being to feast on their share of the last-named sacrifice.—PYLE.

[n] 1. 11; ii. 22

‖ Whether there were any prayers made for the gracious acceptance of the sacrifices which should be hereafter offered on the altar, we are not informed; but the sacrifices themselves were of the nature of supplications, and it is probable that they who offered them made humble petitions along with them.—PATRICK.

[o] Ps. cxli. 2. Is. lxvi. 20.

[p] 1. 12; ii. 25.

¶ It appears by the metal of which this charger and bowl were made, that they were for the use of the altar of burnt-offerings in the outer court; for all the vessels of the sanctuary were of *gold*; it was probably used for receiving the flesh of the sacrifices upon which the priests feasted, or the fine flour for the meat-offerings.—PATRICK.

* So the Greek translateth it, which in the Hebrew and Chaldee phrase is, *In the day of eleven days*; so in ver. 78, *In the day of twelve days*; which the Greek expoundeth, *In the twelfth day*.—AINSWORTH.

[q] 1. 13; ii. 27.

[r] 1. 15; ii. 29.

* *See on* 10.

[s] Jud. v. 9.

† The occasion must have been one of great and striking solemnity, and, from the account here given, reminding us strongly of the annual festival of Nurooz in Persia, when the king sits in great state and glory, with the nobles of his court attending in their most gorgeous attire, and thus receives in succession a long series of costly offerings, which the princes who govern the provinces of his empire send at that time to the capital for his acceptance, and which are of such value as to form one of the principal portions of his yearly revenue.—PICT. BIBLE.

[t] 1 Chr. xxiii. 14.

[u] *See on* 13.

‡ *Gold and silver offerings.* — Silver chargers, 12—value of each, £3, 8s. 1d.; silver bowls or sprinklers, 12—value of each, £1, 16s. 3d.; silver of each prince's offering, £5, 4s. 9d.; total silver, £62, 17s. Gold spoons, 12—value of each, £2, 12s. 4d.; total gold, £31, 8s. Total value of gold and silver, £94, 5s.—HORSLEY.

§ So all the beasts which the twelve princes offered at this dedication were two hundred fifty and two, of which two hundred and four were peace-offerings; whereof themselves with the priests did eat, and so kept a feast with joy before the Lord, for his mercy towards his people (see Lev. vii. 15, 29-34).—AINSWORTH.

[y] 1, 10, 84.

‖ It seems plain that both the altars were now dedicated, because the great quantity of incense here presented was to be offered on the golden altar, as the flesh of the beasts was on the great brazen altar, though the latter alone is mentioned as *principal*, agreeably to the common use of the sacred writings. Thus magnificently did the tribes of Israel, in a religious festival of twelve days' continuance, declare their piety and reverence towards God, and an exemplary liberality in providing for his ministry and worship.—PYLE.

"labour of love" (Heb. vi. 10). We find Christ taking particular notice of what was cast into the treasury (Mark xii. 41). Though what is offered be but little, while it is according to our ability, though it be a contribution mixed with the charity of others, yet it shall be recorded, that it may be recompensed in the resurrection of the just. 7. The sum total is added at the foot of the account (ver. 84-88), to shew how much God was pleased with the mention of his free-will-offerings, and what a great deal it amounted to in the whole, when every prince brought in his quota. How greatly would the sanctuary of God be enriched and beautified, if all would in their places do their part towards it, by exemplary purity and devotion, extensive charity, and universal usefulness! God signified his gracious acceptance of these presents that were brought him by speaking familiarly to Moses, as a man speaks to his friend, from off the mercy-seat (ver. 89; chap. xii. 8), and in speaking to him he did in effect speak to all Israel, shewing them this token for good (Ps. ciii. 7). Note, By this we may know that God hears and accepts our prayers, if he gives us grace to hear and receive his word, for thus our communion with him is maintained and kept up. I know not why we may not suppose that, upon each of the days on which these offerings were brought (probably, while the priests and offerers were feasting upon the peace-offerings), Moses was in the tabernacle receiving some of these laws and orders which we have already met with in this and the foregoing book. And here the excellent Bishop Patrick observes, that God's speaking to Moses thus by an audible articulate voice, as if he had been clothed with a body, might be looked upon as an earnest of the incarnation of the Son of God in the fulness of time, when the Word should be made flesh, and speak in the language of the sons of men. For however "God at sundry times and in divers manners spake unto the fathers, he has, in these last days, spoken unto us by his Son." And that He who now spake to Moses, as the *shechinah* or Divine Majesty, from between the cherubims, was the Eternal Word, the second Person in the Trinity, was the pious conjecture of many of the ancients; for all God's communion with man is by his Son, by whom he made the world, and rules the Church, and who "is the same yesterday, to-day, and for ever."—*Henry*.

PRACTICAL OBSERVATIONS.—They whom Providence distinguishes as princes, nobles, or wealthy persons, should take the lead, and set the example in every good work, with liberal hearts devising "liberal things," for this is the proper improvement of their talents. But a liberal mind should be under the direction of prudence and discretion; and the circumstances of the times, the state of the Church and its ministers, and the necessities of those around them, should be considered, that nothing may be wasted in useless expense, but all wisely directed to the substantial benefit of those who need it. The servants of God have no occasion to be discouraged in the prospect either of heavy services or of fiery trials, for he can send them seasonable and unexpected relief whenever he pleases, and will be sure to proportion his assistance to their necessities. Everything in the worship of God should be "done decently and in order," and as may best promote edification. On some occasions it may be proper to employ a great deal of time, and to expend much money in his immediate worship; and the growing Christian will not be weary or complain of this, but will account it his gain, his pleasure, and his honour. All our works of piety and charity must be accompanied with an humble acknowledgment of our sinfulness, and a believing dependence on the sacrifice of Christ; they must spring from love to God, gratitude to him for the blessings of redemption, an unreserved surrender of ourselves to his service, and a disposition to delight in doing his will, and in rendering him all the praise. Such good works are "spiritual sacrifices, acceptable to God through Jesus Christ." The Lord delights to honour those who thus honour him. He remembers and records their expressions of faith and love. In this world he communes with his disciples from his mercy-seat by answering their prayers, and counselling and comforting their hearts; and he will at the day of judgment publish to the assembled universe, distinctly and particularly, the fruits of holiness which by his grace they produced on earth, as *evincing* them the

89 ¶ And when Moses was gone into the tabernacle of the congregation [z]to speak with [2]him, then [a]he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the [b]two cherubims: and he spake unto him.

CHAPTER VIII.

1 *How the lamps are to be lighted.* 5 *The consecration of the Levites.* 23 *The age and time of their service.*

AND the LORD spake unto Moses, saying,*
2 Speak unto Aaron, and say unto him, When thou [a]lightest the lamps,† the seven lamps shall give light over against the candlestick.

3 And Aaron did so: he lighted the lamps thereof over against the candlestick, as the LORD commanded Moses.

4 And [b]this work of the candlestick *was of* beaten gold; unto the shaft thereof, unto the flowers thereof, *was* [c]beaten work: according unto [d]the pattern which the LORD had shewed Moses, so he made the candlestick.

5 ¶ And the LORD spake unto Moses, saying,
6 Take the Levites from among the children of Israel, and [e]cleanse them.

7 And thus shalt thou do unto them, to cleanse them: [f]Sprinkle [g]water of purifying upon them, and [1]let them shave all their flesh, and let them [h]wash their clothes, and *so* make themselves clean.

8 Then let them take a [i]young bullock with [k]his meat-offering, *even* fine flour mingled with oil, and [l]another young bullock shalt thou take for a sin-offering.

9 And [m]thou shalt bring the Levites before the tabernacle of the congregation; and thou [n]shalt gather the whole assembly of the children of Israel together.

10 And thou shalt bring the Levites before the LORD; and [o]the children of Israel shall put their hands upon the Levites:

11 And Aaron shall [2]offer the Levites before the LORD *for* an offering‡ of the children of Israel, that [3]they may [p]execute the service of the LORD.

12 And the [q]Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer [r]the one *for* a sin-offering, and the other *for* a burnt-offering, unto the LORD, to make an [s]atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, [t]and offer them *for* an offering unto the LORD.

14 Thus shalt thou [u]separate the Levites from among the children of Israel; [x]and the Levites shall be mine.

15 And after that shall the Levites [y]go in to do the service of the tabernacle§ of the congregation: and thou shalt cleanse them, [z]and offer them *for* an offering.

16 For they *are* wholly given‖ unto me from among the children of Israel; [a]instead of such as open every womb, *even instead of* the first-born of all the children of Israel, have I taken them unto me.

17 For [b]all the first-born of the children of Israel *are* mine, *both* man and beast: [c]on the day that I smote every first-born in the land of Egypt [d]I sanctified them for myself.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And [e]I have given the Levites *as* a gift to Aaron, and to his sons, from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel; ¶ [f]that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary.

20 And Moses, and Aaron, and all the congregation of the children of Israel, did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites [g]were purified, and they washed their clothes; and Aaron [h]offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And [i]after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

23 ¶ And the LORD spake unto Moses, saying,
24 This *is it* that *belongeth* unto the Levites:

B.C. 1490—B.C. 1490.

[z]xii. 8. Ex. xxxiii. 9-11.
[2] That is, *God.*
[a] i. 1. Ex. xxv. 22.
[b] Ex. xxv. 18-21.

CHAP. VIII.

* When this was spoken is not certain. If Moses went into the tabernacle immediately after the princes had offered (ch. vii. 89), it may be thought he then spake these things to him; but both this, and what follows, concerning the Levites, seem rather to have been delivered after the order for giving them to the priests, and settling their several charges (ch. iii.-iv.) But some other things intervening which depended upon what had been ordered respecting their camp, and that of the Israelites, Moses omits this till he had stated them, and some other matters which he had received from God (see ch. vii. 11).—PATRICK.

† Ps. cxix. 105, 130. In Ex. xxv. 31, we find similar directions given concerning this service; but it is here that the first direction is given as to the order of it. There can be no doubt that the number of seven is intended, not by way of implying a plurality in the person of God the Spirit, as to his nature, but solely to intimate that there is a diversity in his gifts, operations, and influences (see Rev. i. 4; 1 Cor. xii. 8-11).—HENRY'S NOTES.

[b] Ex. xxv. 31-39.
[c] Ex. xxv. 18.
[d] Ex. xxv. 9, 40.
[e] 2 Cor. vii. 1.
[f] 6. Is. lii. 15.
[g] xix. 9, 10.
[1] *Let them cause a razor to pass over,* &c.
[h] Ex. xix. 10.
[i] Ex. xxix. 1, 3.
[k] xv. 8, 9.
[l] Is. liii. 10.
[m] Ex. xxix. 4.
[n] Lev. viii. 3.
[o] Acts xiii. 2, 3.
[2] *Wave.*
‡ Heb. *wave-offering.* Not that they were actually *waved,* but they were presented to God, as the God of heaven, and the Lord of the whole earth, as the wave-offerings were; and in calling them wave-offerings, it was intimated to them that they must continually lift up themselves towards God in his service, and move to and fro with readiness in the business of their profession: they were ordained to be *active* and *stirring,* not to be *idle.*—HENRY.

[3] *They may be to execute,* &c.
[p] i. 49-53; iii. 5-43.
[q] Ex. xxix. 10.
[r] Lev. v. 9, 10,

[s] Lev. xvi. 16-19.
[t] xviii. 6,
[u] Deut. x. 8.
[x] xviii. 6.
[y] iii. 23-37.

§ These officers had no peculiar costume, nor were they washed or anointed after the manner of priests. Thus they possessed less of a typical character, and occupied a position essentially inferior; yet in their appointment to the office there was a remembrance of sin, both as to its guilt and its defilement; a fact which shews us that, in the Christian Church, pastors and other officers, and the people at large, all require to be washed by the same blood, and to drink of the same fountain.—DR JOHN CAPELL.

[z] *See on* 11, 13.

‖ *Wholly given*—Heb., *given, given,* the word being repeated twice. God commanded them to be taken from among the children of Israel (chap. iii. 45), and now they are given to him; the children of Israel devoting them to him by laying their hands on them.—PATRICK.

[a] iii. 12, 45.
[b] Ex. xiii. 2, 12.
[c] Ps. lxxviii. 51.
[d] Ex. xiii. 14, 15.
[e] iii. 6-9.

¶ *To make atonement for the children of Israel;* not by offering sacrifice, for that was the work of the priests alone, but by being offered themselves in the nature of an expiatory sacrifice to God; for though they were not slain at the altar, as sacrifices were, yet they might expiate as the scape-goat did, which was sent away alive into the wilderness, after it had been presented unto the Lord as these Levites were (Lev. xvi. 7, 10).—PATRICK.

[f] 1 Sam. vi. 19.
[g] *See on* 7.
[h] *See on* 11, 13.
[i] 2 Chr. xxx. 15-17.

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heirs of the "kingdom prepared for his people from before the foundation of the world."—*Scott.*

CHAP. VIII. CONSECRATION OF THE LEVITES.—Ver. 6. The Levites were not distinguished from the other Israelites by any prescribed garments, nor were they washed or anointed after the manner in which the priests had been; but though they were set apart with less solemnity, to mark the inferiority of their office, and because they were not so *expressly* typical of Christ as the priests were, yet there was equally a remembrance of sin, both in its guilt and defilement, and of the need of atonement and sanctification in the separation of them to their office. Their clothes were washed; they were sprinkled with the water of purifying; a sin-offering and a burnt-offering were sacrificed in their behalf; and they shaved all their flesh according to the ceremony of the leper's purification. This might denote "the laying apart all filthiness, and superfluity of naughtiness," the mortification of natural depravity, and the renouncing of unnecessary worldly avocations and employments, that they might more entirely devote their time and attention to the services assigned them.—*Scott.*

THEIR DUTIES.—Ver. 19. They were given as a gift to Aaron and his sons, yet so that as the benefit accrued to the children of Israel. 1. The Levites must act under the priests, as attendants on them, and assistants to them, in the service of the sanctuary. Aaron offers them to God (ver. 11), and then God gives them back to Aaron (ver. 19). Note, Whatever we give up to God he will give back to us, unspeakably to our advantage. Our hearts, our children, our estates are never more ours—more truly, more comfortably ours—than when we have offered them up to God. 2. They must act for the people. They were taken to "do the service of the children of Israel;" that is, not only to do the service which they should do, but to serve their interests, and do that which would really redound to the honour, safety, and prosperity of the whole nation. Note, They that faithfully perform the service of God do one of the best services that can be done to the public; God's ministers, while they keep within the sphere of their office, and conscientiously discharge the duty of it, must be looked upon as some of the most useful servants of their country. The children of Israel can as ill spare the tribe of Levi as any of their tribes. But what is the service they do the children of Israel? It follows it is to "make an atonement for them, that there be no plague among them." It was the priests' work to make atonement by sacrifice; but the Levites made atonement by attendance, and *preserved* the peace with Heaven which was *made* by sacrifice. If the service of the priests in the tabernacle had been left to all the first-born of Israel promiscuously, it would have been either neglected or done unskilfully and irreverently, being done by those that were neither so closely tied to it, nor so diligently trained up to it, nor so constantly used to it as the Levites were, and this would bring "a plague among the children of Israel;" meaning, perhaps, the death of the first-born themselves, which was the last and greatest of the plagues of Egypt. To prevent this, and to preserve the atonement, the Levites were appointed to do this service, who should be bred up to it under their parents from their infancy, and therefore would be well versed in it; and so the children of Israel, that is, the first-born, should not need to come nigh to the sanctuary; or, when any Israelites had occasion, the Levites would be ready to instruct them, and introduce them, and so prevent any fatal miscarriage or mistake. Note, It is a very great kindness to the Church that ministers are appointed to go before them in the things of God as guides, overseers, and rulers in religious worship, and to make that their business. When Christ ascended on high, he "gave these gifts" (Eph. iv. 8, 11, 12).

PERIOD OF THEIR SERVICE.—Ver. 24. The time of their ministration is fixed. 1. They were to enter upon the service at twenty-five years old. They were not charged with the carrying of the tabernacle, and the utensils of it, till they were thirty years old (chap. iv. 3). But they were entered to be otherwise serviceable at twenty-five years old; a very good age for ministers to begin their public work at. The work *then* required that strength of body, and the work *now* requires that maturity of judgment and steadiness of behaviour, which men rarely arrive at till about that age, and novices are in danger of being lifted up with pride. 2. They were to have a writ of ease at fifty years old; then they were to return from the *warfare,* as the phrase is (ver. 25), not cashiered with disgrace, but preferred rather to the rest which their age required, to be loaded with the honours of their office, as hitherto they had been with the burthens of it. They shall "minister with their brethren in the tabernacle," to direct the junior Levites, and set them in; and they shall "keep the charge," as guards upon the avenues of the tabernacle, to see that no stranger intruded, nor any person in his uncleanness, but they shall not be put upon any service which may be a fatigue to them. If God's grace provide that men shall have ability, according to their work,

[k] from twenty and five years old and upward they shall go in* to wait upon the service of the tabernacle of the congregation:

25 And from the age of fifty years they shall cease waiting upon the service *thereof*, and shall serve no more;

26 But shall minister with their brethren in the tabernacle of the congregation, [l] to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

CHAPTER IX.

1 *The passover enjoined.* 15 *A cloud guideth the Israelites.*

AND the LORD spake unto Moses in the wilderness of Sinai, [a] in the first month* of the second year after they were come out of the land of Egypt, saying,

2 Let the children of Israel also [b] keep the passover at [c] his appointed season.†

3 In the fourteenth day of this month, [l] at even,‡ ye shall keep it in his appointed season: [d] according to all the rites of it, and according to all the ceremonies thereof, shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first month at even in the wilderness of Sinai: [e] according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men, who were [f] defiled by the dead body of a man, that they could not keep the passover on that day: and [g] they came before Moses and before Aaron on that day.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that [h] we may not offer an offering of the LORD in his appointed season among the children of Israel?§

8 And Moses said unto them, [i] Stand still, and [k] I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you, or of your posterity, shall be unclean by reason of a dead body, or *be* in a journey afar off, [l] yet he shall keep the passover unto the LORD.

11 The [m] fourteenth day of the second month[l] at even they shall keep it, [n] *and* eat it with unleavened bread and bitter *herbs*.

12 They [o] shall leave none of it unto the morning, nor [p] break any bone of it: [q] according to all the ordinances of the passover they shall keep it.

13 But the man that *is* clean, and is not in a journey, and [r] forbeareth to keep the passover, even the same soul shall be cut off from his people: because he brought not the offering of the LORD in his appointed season, that man shall [s] bear his sin.¶

14 And [t] if a stranger shall sojourn among you, and will keep the passover unto the LORD; according to the ordinance of the passover, and according to the manner thereof, so shall he do: ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And on the day that the tabernacle was reared up, [u] the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the appearance of fire, until the morning.

16 So it was [x] alway: the cloud covered it *by day*, and the appearance of fire by night.*

17 And [y] when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: [z] and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the LORD the children of Israel journeyed, [a] and at the commandment of the LORD they pitched: as long as the cloud abode upon the tabernacle they rested in their tents.†

19 And when the cloud tarried long upon the tabernacle many days, then the children of Israel [b] kept the charge of the LORD, and journeyed not.

20 And *so* it was, when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was, when the cloud abode from

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[k] iv. 3, 23.

* Then they might begin to take the custody of the tabernacle upon them, and to be doorkeepers, to keep out strangers and such as were unclean; but not to load the waggons, and do such like work of burden, till they were *thirty* years of age (see iv. 3).—PATRICK.

[l] iii. 32.

CHAP. IX.

* *See on* i. 1.

* Here the history returns to speak of the passover in the first month; for all that has hitherto been said in this book relates to the second month (ch. i. 1). It should rather be here translated, "The Lord had spoken," namely, "in the first month."—WALL.

[b] Ex. xii. 2, 3, &c.

[c] Ex. xii. 6, 14.

† This is a special command to the Israelites on the present occasion; for the passover was annexed to the land of Canaan in its first institution (Ex. xii. 25). Nor do we find that it was at any time, besides this, kept in the wilderness, or that they were any farther obliged to it in the wilderness, where they might not be provided with lambs, and where they continued in their uncircumcision (Ex. xii. 43; Josh. v. 5).—KIDDER.

[l] *Between the two evenings.*

‡ From the sixth hour (which is at mid-day) and upward, it is called between the two evenings, for that the sun inclineth towards his going down, &c., between the evening of the day, and the evening of the night: the evening of the day is in the beginning of the seventh hour, and the evening of the night is when the night beginneth.—SOL. JARCHI.

[d] *See on* Ex. xii. 7-11.

[e] Gen. vi. 22.

[f] vi. 6, 7.

[g] xxvii. 2.

[h] 2 Chr. xxx. 17.

§ Which if we neglect, we must be cut off; and if we keep it in these circumstances, we must also be cut off. What shall we do? The passover is called *an offering of the Lord*, because it was both killed and eaten in obedience to God's command, and to God's honour, and as a thank-offering to God for his great mercies.—POOLE.

[i] Ex. xiv. 13.

[k] John vii. 17.

[l] Matt. v. 24.

* 2 Chr. xxx. 2-15.

‖ They had a whole month's time given them to dispose themselves and their affairs, so that they might be able to keep it.—PATRICK.

[n] Ex. xii. 8.

[o] Ex. xii. 10.

[p] Ex. xii. 46.

[q] Ex. xii. 43.

[r] Gen. xvii. 14.

[s] Lev. xx. 20.

¶ It is here supposed that there might be men in the camp so irrational and apathetic as to neglect the observance of this great ordinance, which commemorated the marvellous deliverance of the people. Such disobedience was an act peculiarly heinous, and would therefore be visited with the severest penalty. Christ is our passover, the "bread of life that came down from heaven;" and he who despises or rejects him must perish.—CAMPBELL.

[t] Lev. xxiv. 22.

[u] Ex. xiv. 19, 20.

[x] xiii. 21, 22.

* The cloud of glory, from the first erection of the tabernacle, fixed itself upon it, as the symbol of God's presence, guidance, and protection; continually appearing in the form of a black cloud by day, and of a bright flame of fire by night.—PYLE.

[y] Ex. xl. 36, 37.

[z] Ex. xxxiii. 14, 15.

[a] x. 13.

† There is no time lost while we are waiting God's time. It is as acceptable a piece of submission to the will of God to sit still contentedly, when our lot requires it, as to work for him when we are called to it.—HENRY.

All instruction relative to the journey was to emanate from the cloud and the fire. The moment the fire or the cloud moved, the whole camp was to be in motion. In everything God's time is man's time.—DR JOHN CAMPBELL.

[b] *See on* i. 52, 53.

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man's prudence should take care that men have work only according to their ability. The aged are most fit for trusts, and to keep the charge; the younger are most fit for work, and to do the service. Those that have "used the office of a servant well, purchase to themselves a good degree" (1 Tim. iii. 13). Yet indeed, gifts are not tied to ages (Job xxxii. 9), but "all these worketh that one and the self-same Spirit." Thus was the affair of the Levites settled.—*Henry.*

CHAP. IX. SECONDARY PASSOVER.—Ver. 10. Those that happened to be ceremonially unclean at the time when the passover should be eaten, were allowed to eat it that day month, when they were clean; so were those that happened to be "in a journey afar off" (ver. 10, 11). See here, 1. That when we are to attend upon God in solemn ordinances, it is very necessary both that we be clean, and that we be composed. 2. That that may excuse the deferring of a duty for a time, which yet will not justify us in the total neglect and omission of it. He that is at variance with his brother may "leave his gift before the altar," while he goes to be "reconciled to his brother;" but when he has done his part towards it, whether it be effected or no, he must "come again and offer his gift" (Matt. v. 23, 24). The secondary passover was to be kept on the same day of the month with the first, because the ordinance was a memorial of their deliverance on that day of the month. Once we find the whole congregation keeping the passover, on this fourteenth day of the second month, in Hezekiah's time (2 Chron. xxx. 15), which perhaps might help to account for the admission of some that were not clean to the eating of it. Had the general passover been kept in the first month, the unclean might have been put off till the second; but that being kept in the second month, they had no warrant to eat it in the third month; and therefore, rather than not eat of it at all, they were admitted, though not cleansed "according to the purification of the sanctuary" (ver. 19, 20). When the passover was observed in the second month, all the rites and ceremonies of it must be strictly observed (ver. 12). They must not think, that, because the time was dispensed with, any part of the solemnity of it might be abated; no, when we cannot do as we would, we must do the utmost we can in the service of God.—*Henry.*

THE SHECHINAH.—Ver. 15. The moving or abiding of the cloud, as the signal of Israel's marching or continuing in their encampments, would doubtless often try the patience of the people, and be very inconvenient to them; yet we do not find, amidst all their rebellions, that they ventured to act in direct opposition to these intimations of the Divine will, except in one instance (chap. xiv. 40-45). Onkelos, an old Jewish commentator, in many places paraphrases the words rendered, "at the commandment of the LORD," at *the mouth of the Word of the* LORD. This shews that the ancient Jews had some knowledge of the doctrine with which the apostle John sublimely opens his gospel. The case of two or three millions of people, shut up in a dreary wilderness, for almost forty years, without ever seeing house, or garden, or corn-field, as completely as if the highest walls, garrisoned by the most valiant troops, had surrounded them, compared with their rebellions in other things, and their submission in this respect, most strikingly shews that they were convinced beyond the possibility of doubt that resistance must be unavailing; yet nothing short of having witnessed the miracles recorded in these books could have induced this strong conviction.—*Scott.*

DIVINE GUIDANCE.—Ver. 18. Nothing could be more expressive and significant of God's tenderness of Israel than the conduct of this cloud was: it led them by the "right way" (Ps. cvii. 7), went on their pace; God did by it, as it were, cover them with his feathers. The people of Israel, having the cloud for their guide, were eased of the trouble of holding councils of war, to consider when and whither they should march, which might have occasioned strifes and debates among them; nor needed they to send spies before to inform them of the posture of the country, or pioneers to clear the way, or officers to mark out their camp. The pillar of cloud did all this for them; and those that by faith commit their works to the Lord, though they are bound to the prudent use of means, yet may in like manner be easy in the expectation of the event: "'Father, thy will be done;' dispose of me and mine as thou pleasest; here I am, desirous to be found 'waiting on my God continually,' to journey and rest at the commandment of the Lord.' What thou wilt, and where thou wilt, only let me be thine, and always in the way of my duty."—*Henry.*

PRACTICAL OBSERVATIONS.—We are so immersed with the things of time and sense, that the most pure minds have need to be repeatedly "stirred up by way of remembrance," to such duties as they have before been instructed in. Alas! in what a sad dilemma are multitudes of professed Christians! They are *habitually unclean*, through indulged lusts and unrepented sins, and cannot approach the Lord's table without a presumptuous profanation; yet in staying away they neglect "their bounden duty and

even unto the morning,‡ and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel [c] abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the hand of Moses.§

CHAPTER X.

1 *The use of the silver trumpets.* 11 *The Israelites remove from Sinai.*

AND the LORD spake unto Moses, saying,
2 Make thee [a] two trumpets* of silver; [b] of a whole piece shalt thou make them: that thou mayest use them for [c] the calling of the assembly, and for the journeying of the camps.

3 And when [d] they shall blow† with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* [e] heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye [f] blow an alarm,‡ then [g] the camps that lie on the east parts shall go forward.

6 When ye blow an alarm the second time, then [h] the camps that lie on the south side shall take their journey:§ they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together, [i] ye shall blow, but ye shall not sound an alarm.

8 And [k] the sons of Aaron, the priests, shall blow with the trumpets: and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that [l] oppresseth you, [m] then ye shall blow an alarm with the trumpets; and ye shall be [n] remembered before the LORD your God, and ye shall be saved from your enemies.

10 Also [o] in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a [p] memorial before your God: ‖ I *am* the LORD your God.

11 ¶ And it came to pass [q] on the twentieth *day* of the second month, in the second year, that [r] the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel [s] took their journeys [t] out of the wilderness of Sinai; and the cloud rested in [u] the wilderness of Paran.

13 And they first [x] took their journey, according to the commandment of the LORD by the hand of Moses.

14 ¶ In [y] the first *place* went the standard of the camp of the children of Judah, according to their armies: and over his host *was* [z] Nahshon the son of Amminadab.

15 And over the host of the tribe of the children of [a] Issachar *was* Nethaneel the son of Zuar.

16 And over the host of the tribe of the children of [b] Zebulun *was* Eliab the son of Helon.

17 And [c] the tabernacle was taken down; and [d] the sons of Gershon and the sons of Merari set forward, bearing the tabernacle.¶

18 ¶ And the standard of [e] the camp of Reuben set forward, according to their armies: and over his host *was* [f] Elizur the son of Shedeur.

19 And over the host of the tribe of the children of [g] Simeon *was* Shelumiel the son of Zurishaddai.

20 And over the host of the tribe of the children of [h] Gad *was* Eliasaph the son of Deuel.

21 And [i] the Kohathites set forward, bearing the sanctuary; and [l] *the other* did set up the tabernacle against they came.

22 ¶ And the standard of [k] the camp of the children of Ephraim set forward, according to their armies: and over his host *was* [l] Elishama the son of Ammihud.

23 And over the host of the tribe of the children of Manasseh *was* [m] Gamaliel the son of Pedahzur.

24 And over the host of the tribe of the children of Benjamin *was* [n] Abidan the son of Gideoni.

25 ¶ And the standard of [o] the camp of the children of Dan set forward, *which was* [p] the rereward of all the camps throughout their hosts.

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‡ This is a great instance of their obedience in this particular; for having rested but one night, they might be weary, and very unwilling to take down their tents and the tabernacle, and travel again the next morning. — PATRICK.

[c] Ex. xl. 36, 37.

§ All these circumstances are recited thus particularly by Moses, to shew that the Israelites did not wander so long in the wilderness from being bewildered and unable to find their way out, but that all their motions were directed by the special appointment of God. —PATRICK.

CHAP. X.

[a] 2 Kings xii. 13.

* Trumpets were used in the Jewish worship in the wilderness. Two were made of silver, as appears from this place, which Josephus says, were near a cubit in length, curved at the end like a bell, and at the mouth just of width sufficient to admit the breath. The purpose of these instruments was for conducting the journeyings and restings of the camp.—CALMET.

[b] Ex. xxv. 18, 31.

[c] Ps. lxxxix. 15.

[d] Jer. iv. 5.

† *Shall blow*, with an equal and continued sound. *With them*—with both the trumpets, as appears from ver. 4. By this kind of sound, with both the trumpets, the people understood that the whole congregation was called to meet together.—PATRICK.

[e] *See on* i. 4-16.

[f] Is. lviii. 1.

‡ Not with a long, even, and continued blast, but with an interrupted, or broken and trembling sound.—PATRICK.

[g] ii. 3-9.

[h] ii. 10-16.

§ The text gives an account of the movement of only two of the grand divisions; but the *Sept.* thus gives the account for the two other divisions: — When ye blow a third alarm, the camps which lie on the west side shall march; and when ye blow a fourth alarm, the camps which lie on the north side shall march. — BOOTHROYD.

[i] 3, 4.

[k] Josh. vi. 4-16.

[l] Jud. ii. 18.

[m] Ja. xviii. 3.

[n] Ps. cvi. 4.

[o] Lev. xxiii. 24.

[p] Josh. iv. 7.

‖ This is very remarkable, and highly suggestive of things touching the Christian dispensation. The proclamation of the gospel is to be amply blended with all the operations of the Evangelical economy. The inspiring peal of the trumpet mightily enlivened and ennobled the silent solemnities of the burnt-offerings and the peace-offerings. Just so it is still with works of faith and labours of love. The joyful sound of the glorious gospel stirs the hearts and nerves the arms of the servants of the Most High in all their struggles, trials, and conflicts. — CAMPBELL.

[q] ix. 1, 5.

[r] *See on* ix. 17-23.

[s] Ex. xl. 36.

[t] xxxiii. 15.

[u] Gen. xxi. 21.

[x] ix. 23.

[y] xxvi. 19-27.

[z] *See on* i. 7.

[a] vii. 18.

[b] vii. 24.

[c] Heb. ix. 11.

[d] iv. 22-33.

¶ We find that, though the less sacred parts of the tabernacle, the outside tent and its apparatus, set out between the first and second camp, yet the sanctuary, or holy of holies, with its furniture, the ark and the altar, did not set out till after the second camp, as the direction required. And the reason of the separation is assigned (ver. 21), that those who bore the outside tabernacle, might set it up, and thus prepare for the reception of the sanctuary.—GRAVES.

[e] ii. 10-16.

[f] vii. 35.

[g] vii. 36.

[h] ii. 14, *son of Reuel*, vii. 42.

[i] iii. 27-32.

[k] That is, the ark, the holy table, the candlestick, &c., and other things belonging to the sanctuary (ch. iv. 15, 16, &c.), which the Kohathites carried in the middle of the four camps, for their greater security.—AINSWORTH.

[l] ii. 18-24.

[l] i. 10; vii. 48.

[m] i. 10; vii. 54.

[n] i. 11; vii. 60.

[o] xxvi. 42-51.

[p] Josh. vi. 9.

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service," and virtually confess that they have no part in Christ, but are liable to bear the heavy load of their iniquity, and to be cut off by the righteous judgment of God; not so much for disregarding this outward sign, as for neglecting the great salvation itself. When, however, this becomes their burden, and they sincerely inquire what they must do, considering the ordinances of God as their duty and privilege, and every impediment their affliction, their case becomes hopeful. For they are directed to the "fountain opened for sin and for uncleanness," and, having been "washed, and sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God," they may approach with comfort to partake of that sacred feast. But men should reflect, that if they are not prepared for the Lord's table they are not fit for death and judgment; and that it is very ungrateful for Christians to neglect the command of him who loved us and gave himself for our sins, and with his dying lips said to his disciples, "Do this in remembrance of me."—*Scott.*

CHAP. X. SILVER TRUMPETS.—Ver. 2. That the trumpet might not "give an uncertain sound," they are directed, if only the princes and elders were to meet, to blow but one of the trumpets; less should serve to call *them* together, who ought to be examples of forwardness in anything that is good; but if the body of the people were to be called together, both the trumpets must be sounded, that they might be heard at a greater distance. In allusion to this, they are said to be blessed that "hear the joyful sound" (Ps. lxxxix. 15), that is, that are invited and called upon to wait upon God in public ordinances (Ps. cxxii. 1). And the general assembly at the great day will be summoned by "the sound of the archangel's trumpet" (Matt. xxiv. 31). 1. For the "journeying of the camps:" to give notice when each squadron must move, for no man's voice could reach to give the word of command: soldiers with us that are well disciplined, may be exercised by beat of drum. When the trumpets were blown for this purpose they must "sound an alarm" (ver. 5), a broken, quivering, interrupted sound, which was proper to excite and encourage the minds of the people in their marches against their enemies; whereas a continued, equal sound was more proper for the calling of the assembly together (ver. 7); yet, when the people were called together to deprecate God's judgments, we find an alarm sounded (Joel ii. 1). At the first sounding Judah's squadron marched, at the second Reuben's, at the third Ephraim's, at the fourth Dan's (ver. 5, 6). And some think that this was intended to sanctify their marches; for thus were proclaimed by the priests, who were God's mouth to the people, not only the Divine orders given them to move, but the Divine blessing upon them in all their motions. He that hath ears, let him hear, that "God is with them of a truth." King Abijah valued himself and his army very much upon this (2 Chron. xiii. 12), "God himself is with us for our Captain, and his priests with sounding trumpets." 2. For the animating and encouraging of their armies, when they went out to battle (ver. 9). "'If you go to war, blow with the trumpets,' signifying thereby your appeal to Heaven for the decision of the controversy, and your prayer to God to give you victory, and God will own this his own institution, and 'ye shall be remembered before the Lord your God.'" God will take notice of this sound of the trumpet, and be engaged to fight their battles; let all the people take notice of it, and be encouraged to fight his, as David when he heard "a sound of a going upon the tops of the mulberry-trees."—*Henry.*

GOVERNMENT OF THEIR MARCH.—Ver. 3. After the Israelites had continued nearly a year at mount Sinai (Exod. xix. 1), to settle everything respecting their future worship, they began their march to Canaan; whither they might speedily have arrived, had they not renewed their rebellions. This might typically teach us, that though true religion often begins with the knowledge of the holy law, and humiliation for sin, yet we must not always abide there, but go on towards perfection in an acquaintance with Christ and his gospel, and those effectual encouragements, motives, and assistances to holiness which it proposes. Previously to the removal of the cloud, the people seem to have had an express command to set out on their journey. In consequence of this, we may suppose that they got all ready for their march, when the removing of the cloud gave the signal for their actually setting off; and in general we must suppose that they had time allowed for these purposes.

JETHRO.—Ver. 29. It is most probable that Jethro was the same person with Reul, or Raguel, and that Hobab was his son, and Moses' brother-in-law, who had remained

and over his host *was* [q]Ahiezer the son of Ammishaddai.

26 And over the host of the tribe of the children of Asher *was* [r]Pagiel the son of Ocran.

27 And over the host of the tribe of the children of Naphtali *was* [s]Ahira the son of Enan.

28 [1]Thus *were* the journeyings† of the children of Israel, [t]according to their armies, when they set forward.

29 ¶ And Moses said unto Hobab, the son of [u]Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which [x]the LORD said, I will give it you: [y]come thou with us, and we will do thee good; [z]for the LORD hath spoken good concerning Israel.‡

30 And he said unto him, I will not go; but I [a]will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us [b]instead of eyes.

32 And it shall be, if thou go with us, yea, it shall be, that [c]what goodness the LORD shall do unto us, the same will we do unto thee.§

33 ¶ And they departed from [d]the mount of the LORD three days' journey: and [e]the ark of the covenant of the LORD [f]went before them in the three days' journey, to search out [g]a resting-place for them.

34 And [h]the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass, when the ark set forward, that Moses said, [i]Rise up, LORD, and let thine enemies be scattered; and let them that hate thee flee before thee.

36 And when it rested, he said, [k]Return, O LORD, unto the [2]many thousands of Israel.‖

CHAPTER XI.

1 Manna loathed. 16 The seventy elders. 31 Quails given.

AND [a]*when* the people [1]complained,* [2]it displeased the LORD: and the LORD heard *it;* and his anger was kindled: and [b]the fire of the LORD burnt among them, and consumed *them that were* in [c]the uttermost parts of the camp.

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[q] vii. 66.
[r] vii. 72.
[s] vii. 78.
[1] *These.*
† In this order they marched, when they removed from one station to another in the wilderness.—DIODATI.
[t] Cant. vi. 10.
[u] Ex. ii. 18. *Reuel.*
[x] Gen. xii. 7.
[y] Ps. xxxiv. 8.
[z] Ex. vi. 7, 8.
‡ Promised to bestow a noble country upon us for our inheritance. — PATRICK.
[a] Gen. xii. 1.
[b] Ps. xxxii. 8.
[c] Jud. i. 16.
§ Give thee some part of the possession which God shall bestow upon us. Accordingly it appears, that as Moses prevailed with him to accompany them, so he and his posterity were settled among the Israelites (Judg. i. 16; iv. 11, where either he or his father is called *the Kenite*), who lived in tents after the manner of their forefathers in Midian.—PATRICK.
[d] Ex. iii. 1.
[e] Deut. xxxi. 26.
[f] Deut. i. 33.
[g] Is. lxvi. 1.
[h] Ex. xiii. 21, 22.
[i] Ps. cxxxii. 8.
[k] Ps. xc. 13-17.
[2] *Ten thousand thousands.*
‖ Moses, the ruler and representative of the people, was ever in the fullest sympathy with his Lord and Master. The Divine procedure was always approved. It was right, and it was best. Moses was ready to move when the cloud moved, and to stop when it stopped. It is one of the highest attainments of piety to have our mind always in harmony with the mind of God. — DR JOHN CAMPBELL.

CHAP. XI.
[a] Ex. xvii. 2, 3.
[1] *Were as it were complainers.*
* This murmuring was the beginning of those loud complaints, which were made a little after, because they were not brought by this removal to a place where they might have other food than Manna; of which they now grew weary, having lived upon it near a whole year.—PATRICK.
[2] *It was evil in the ears of the LORD.*
[b] Deut. xxxii. 22.
[c] Deut. xxv. 18.

[d] Jer. xxxvii. 3.
[e] Ps. cvi. 23.
[f] Heb. vii. 26.
[3] *Sunk.*
[4] *A burning.*
[5] Ex. xii. 38.
† The "mixed multitude" is an expression full of significance. In all Christian Churches these, down to the present time, have been the prime troublers of the peace of Israel.—CAMPBELL.
[5] *Lusted a lust.*
[h] 1 Cor. xv. 33.
[6] *Returned and wept.*
[i] Rom. xiii. 14.
[k] Ex. xvi. 3.
‡ Fish is at all times a common diet in Egypt; its use becomes particularly conspicuous in the hot season occasioned by the prevalence of the south winds in April and May, when the inhabitants scarcely eat anything but fish with pulse and herbs, the great heat taking away the appetite for all sorts of flesh meat.—PICT. BIBLE.
[l] 2 Sam. xiii. 4.
[m] Ex. xvi. 14, 15.
§ *As coriander-seed;* nor for colour, for that is black, but for shape and figure. Bdellium is, 1. either the gum of a tree, of a white and bright colour; or, 2. rather a gem or precious stone, particularly a pearl.—POOLE.
[7] *Eye of it as the eye of.*
[n] Gen. ii. 12.
[o] Ex. xvi. 16-18.
[p] Ex. xvi. 23.
[q] Ex. xvi. 31.
[r] Deut. xxxii. 2.
‖ There was a great providence of God in this, who sent it in the night, while they slept quietly in their beds; that when they rose in the morning, they might find their food ready for them. And thus, when they came to Canaan, the rains were wont to fall in the night season, that they might not be hindered from their work in the fields, and in their plantations.—RABBI BECHAI.
[s] Deut. xxxii. 22.
[t] 15. Ex. xvii. 4.
[u] Is. xl. 11.
[x] Gen. xxii. 16.
[y] Deut. i. 9-12.
[z] 1 Kings xix. 4.
[a] Luke x. 1, 17.

2 And the people [d]cried unto Moses; and when Moses [e]prayed unto the LORD, [f]the fire [3]was quenched.

3 And he called the name of the place [4]Taberah: because the fire of the LORD burnt among them.

4 ¶ And [g]the mixed multitude† that *was* among them [5]fell a lusting: and [h]the children of Israel also [6]wept again, and said, [i]Who shall give us flesh to eat?

5 We remember [k]the fish‡ which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now [l]our soul *is* dried away: *there is* nothing at all, besides this manna, *before* our eyes.

7 And [m]the manna *was* as coriander-seed,§ and the [7]colour thereof as the colour of [n]bdellium.

8 *And* [o]the people went about, and gathered *it,* and ground *it* in mills, or beat *it* in a mortar, and [p]baked *it* in pans, and made cakes of it: and the [q]taste of it was as the taste of fresh oil.

9 And when [r]the dew fell upon the camp in the night, the manna fell upon it.‖

10 ¶ Then Moses heard the people weep throughout their families, every man in the door of his tent: and [s]the anger of the LORD was kindled greatly; Moses also was displeased.

11 And Moses said unto the LORD, [t]Wherefore hast thou afflicted thy servant? and wherefore have I not found favour in thy sight, that thou layest the burden of all this people upon me?

12 Have I conceived all this people? have I begotten them, that thou shouldest say unto me, [u]Carry them in thy bosom (as a nursing-father beareth the sucking child) unto [x]the land which thou swearest unto their fathers?

13 Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat.

14 I am [y]not able to bear all this people alone, because *it is* too heavy for me.

15 And if thou deal thus with me, [z]kill me, I pray thee, out of hand, if I have found favour in thy sight; and let me not see my wretchedness.

16 ¶ And the LORD said unto Moses, Gather unto me [a]seventy men of the elders of Israel,

with Moses and Zipporah and the Israelites when his father departed from them; or had come to them afterwards. Though the people were under the immediate direction of God in their march, yet in respect of the conveniences or inconveniences of the places through which they passed, they might receive profitable cautions and instructions from a person acquainted with the desert. Some, however, translate the words rendered, "thou mayest be unto us instead of eyes," in the past tense, and interpret it as a thankful acknowledgment of the advantages which Israel had derived from Hobab's counsel and direction, for which they could make him no amends, except he would go with them and share the kindness which the Lord had in reserve for them in the promised land, whither they reasonably expected soon to arrive. But others interpret the words to signify that (like his father Jethro) he might be very useful to Moses by his advice, and should be admitted among his select counsellors if he would continue in the camp. We may suppose that Hobab was withdrawn from his first purpose and accompanied them. We shall hereafter read of his posterity; and it is probable that an inheritance was assigned them in Canaan.—*Scott.*

CHAP. XI. MURMURING.—Ver. 1. The people were as complainers; that is, they murmured against Moses, and against the Lord.—When we consider the wonderful works wrought for Israel before their eyes; the excellent laws which they had received; the mild government under which they lived; the manner in which their camp was victualled, watered, guarded, and guided; and the tokens which they enjoyed of the Lord's special presence and favour, we are apt to inquire what grounds of complaint they could have. But some would be dissatisfied that they and their friends were excluded from the government and the priesthood; some would murmur at being kept so long in the wilderness; others would be weary with marching three days together without resting except merely to take present refreshment; and various occasions of discontent would be found among so vast a multitude. Since the sin committed in respect of the golden calf, the people had appeared obedient and tractable, and the rulers liberal and cheerful in affording assistance: but their evil dispositions, though overawed, were not slain; they therefore speedily revived, and produced more fatal effects than ever. The Lord being thus provoked, made them sensible of the power of his fiery indignation. Probably many were destroyed, as Nadab and Abihu had been, by fire from the Lord, or by flashes of lightning, perhaps from the fiery pillar. Though they had several times before murmured, they had not been thus punished; for, not having known so much of the Lord's will, nor seen so much of his glory, nor experienced so much of his kindness, they were before more excusable than at this time.—Yet even now the fire seems only to have consumed some of those who resorted to the uttermost parts of the camp to associate with the mixed multitude. The *lusting* for other food than manna began among the mixed multitude; but it seems to have speedily spread among the Israelites, and to have anew excited their impatient lamentations and murmurings. They were not on this occasion merely guilty of discontent, and an inordinate desire of flesh to eat, but they limited the power of God, as if it were impossible for him to give them it in their present circumstances. The subsequent particulars are mentioned concerning the manna, in order to illustrate the goodness of the Lord to Israel, in giving them, without trouble or expense, so suitable, nourishing, and palatable a food; and which afforded them variety also, by the different ways in which it might be prepared Thus the ingratitude and unreasonableness of the people in their *lustings* were strongly marked.—It is nowhere intimated that they were sickly or feeble through feeding continually upon manna, though the greediness of their appetite after other food drank up their spirits, and caused "their soul to dry away." It would not, indeed, have been proper for them to have slain all their numerous flocks and herds, nor would the whole have satisfied their *lustings;* yet, had they not been too covetous, or too desirous of dainty meats, they might from time to time have feasted upon flesh, by presenting peace-offerings to the Lord. But to their dissatisfied mind everything appears worthless in comparison of the Egyptian diet, which they speak of particularly, and with great regret, though probably it was nothing better than the most ordinary food of the very poorest of the people!—*Scott.*

MOSES PROVOKED.—Ver. 10. Moses needed not to be in care to provide quarters for them, or victuals—God did all. And if any difficult case happened, he needed not to be in any perplexity while he had the oracle to consult, and, in it, the Divine wisdom to direct him, the Divine authority to back him and bear him out, and Almighty Power itself to dispense rewards and punishments. He is not so sensible as he ought to be of the obligation he lay under, by virtue of the Divine commission and command, to do the utmost he could for his people; he suggests that, because they were not the children of his body, therefore he was not then concerned to take a fatherly care of them, though God himself, who might employ him as he pleased, had appointed him to be a father to them. He takes too much to himself when he asks, "Whence should I have flesh to give them!" (ver. 13), as if he were the housekeeper, and not God.

whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.¶

17 And [b]I will come down and talk with thee there: and I [c]will take of the spirit which *is* upon thee, and will put *it* upon them; and [d]they shall bear the burden of the people with thee, that thou bear *it* not thyself alone.

18 And say thou unto the people, [e]Sanctify yourselves against to-morrow, and ye shall eat flesh: (for [f]ye have wept in the ears of the LORD, saying, Who shall give us flesh to eat? for *it was* well with us in Egypt:) therefore the LORD will give you flesh, and ye shall eat.

19 Ye shall not eat one day,* nor two days, nor five days, neither ten days, nor twenty days;

20 *But* even a [g]whole month, until it come out at your nostrils, [g]and it be loathsome unto you: because that ye have [h]despised the LORD which *is* among you, and have wept before him, saying, Why came we forth out of Egypt?

21 ¶ And Moses said, The people among whom I *am*, *are* [i]six hundred thousand footmen;† and thou hast said, I will give them flesh, that they may eat a whole month.

22 Shall [k]the flocks and the herds be slain for them,‡ to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

23 And the LORD said unto Moses, [l]Is the LORD's hand waxed short? [m]thou shalt see now whether my word shall come to pass unto thee or not.

24 ¶ And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people,§ and set them round about the tabernacle.

25 And the LORD [n]came down in a cloud, and spake unto him, and [o]took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, [p]they prophesied, and did not cease.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the spirit rested upon them, (and they *were* of them that were written, but went not out unto the tabernacle,) and they prophesied in the camp.

B.C. 1490—B.C. 1490.

¶ These words are interpreted by the Talmudists to mean, that *they may be a Sanhedrim to my land—i.e.*, a holy, perpetual, standing council, to endure throughout all generations.—PATRICK.

[b] 25. Gen. xi. 5.
[c] 2 Kings ii. 9, 15.
[d] Ex. xviii. 22.
[e] Ex. xix. 10, 15.
[f] Ex. xvi. 3-7.
* About a year before this, the people had been thus feasted for one day (Ex. xvi. 13); but now such plenty was to be afforded them for a whole month, and they should use it so greedily, that at last they should loathe the food for which they had so inordinately craved. —SCOTT.
[g] *Month of days.*
[h] Ps. lxxviii. 27-30.
[k] 2 Sam. xii. 10.
[i] Gen. xii. 2.
† Men able to bear arms, besides women, children, slaves, and the mixed multitude; perhaps in the whole, thirty hundred thousand. — PATRICK.
[k] 2 Kings vii. 2.
‡ Words of admiration, joined with some kind of curiosity to inquire out a means, the knowledge of which was only reserved to God's secret providence; yet not joined with any distrust of his power; and much more free from any profane scoff at his promise (as 2 Kings vii. 2; Ps. lxxviii. 20; Job vi. 7; Luke i. 18, 30, 34). —DIODATI.
[l] Gen. xviii. 14.
[m] 2 Kings vii. 2.
§ The elders here chosen seem to have been appointed to assist Moses in the government of the people; and as we read nothing more of the council, it most probably died away. After the captivity the Jews formed a supreme court at Jerusalem, of the same number of persons, which they called the Sanhedrim. —BOOTHROYD.
[n] Ex. xl. 38.
[o] 2 Kings ii. 15.
[p] 1 Sam. xix. 20-24.

‖ From whence some conclude that he was none of the seventy elders, though a man of a most excellent spirit. This is probable, he being to succeed Moses, and so to become the head of them.—PATRICK.
[q] Mark ix. 38, 39.
[r] 1 Cor. iii. 3, 21.
[s] Acts xxvi. 29.

¶ This shews that the gift of prophecy was a distinct thing from the gift of government; for he did not wish they might all be made rulers, for that, he knew, was absurd and impossible. —POOLE.
[t] Ex. xvi. 13.
[u] *The way of a day.*
* It is not necessary to suppose that these creatures covered a circular piece of ground, but only that they appeared on both sides of the camp of Israel, about "a day's journey." The same word is used in Ex. vii. 24, where "round about" can mean only on each side of the Nile.—HARMER.
[v] Ex. xvi. 36.
† The people took, and dried, and salted them for their eating; which management of quails, in order to preserve them, was usual among the heathens. — SHUCKFORD.
[x] Ps. lxxviii. 30, 31.
[y] xxv. 9.
‡ Being taken, perhaps, with a sudden vomiting, of which they died; or, as some think, they wasted away in a consumption; the vomiting, perhaps, continuing so, that they could never retain any meat, till they died. This appears from Ps. cvi. 15: "He sent leanness into their soul." —PATRICK.
[z] *The graves of lust.*
[a] xxxiii. 17.
[b] xii. 16. Deut. i. 1.
[2] *They were in, &c.*
§ The cause of which abode, was a new trouble which Moses' sister and brother raised against him.—AINSWORTH.

27 And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

28 And Joshua the son of Nun,‖ the servant of Moses, *one* of his young men, answered and said, [q]My lord Moses, forbid them.

29 And Moses said unto him, [r]Enviest thou for my sake? [s]Would God that all the LORD's people were prophets,¶ *and* that the LORD would put his Spirit upon them!

30 And Moses gat him into the camp, he and the elders of Israel.

31 ¶ And there went forth a wind from the LORD, and brought [t]quails from the sea, and let *them* fall by the camp, as it were [u]a day's journey on this side,* and as it were a day's journey on the other side, round about the camp, and as it were two cubits *high* upon the face of the earth.

32 And the people stood up all that day, and all *that* night, and all the next day, and they gathered the quails: he that gathered least gathered ten [v]homers; and they spread *them* all abroad† for themselves round about the camp.

33 And [x]while the flesh *was* yet between their teeth, ere it was chewed, the wrath of the LORD was kindled against the people; and the LORD [y]smote the people with a very great plague.‡

34 And he called the name of that place [z]Kibroth-hattaavah: because there they buried the people that lusted.

35 *And* the people [z]journeyed from Kibroth-hattaavah [a]unto Hazeroth; and [2]abode at Hazeroth.§

CHAPTER XII.

1 *Miriam and Aaron's sedition.* 10 *Miriam's leprosy;* 14 *is healed.*

AND [a]Miriam and Aaron spake against Moses because of the [1]Ethiopian woman whom he had married: [b]for he had married an Ethiopian woman.

2 And they said, [c]Hath the LORD indeed spoken only by Moses? [d]hath he not spoken also by us?* And the [e]LORD heard *it*.

3 (Now the man Moses *was* [f]very meek, [g]above all the men which *were* upon the face of the earth.)†

4 And the LORD spake suddenly unto Moses, and unto Aaron, and unto Miriam, Come out ye

CHAP. XII.
[a] John xv. 20.
[1] *Cushite.*
[b] Gen. xxiv. 3, 37.
[c] Ex. xv. 20, 21.
[d] Prov. xiii. 10.
* Moses bears all this with the utmost patience; but God heard it, and resented this usage of his great prophet with indignation.—PYLE.
[e] Ps. xciv. 7-9.
[f] Ps. cxlvii. 6.
[g] Ps. cvi. 32, 33.
† This is added, as the reason why Moses took no notice of their reproach, but was as one that heard it not, and why God did so speedily and severely plead Moses' cause, because he did not avenge himself.—POOLE.

"Moses gave them not the bread" (John vi. 32). Nor was it expected that he should give them the flesh, but as an instrument in God's hand; and if he meant, "Whence should God have it for them!" he too much limited the power of the Holy One of Israel. He speaks distrustfully of the Divine grace when he despairs of being "able to bear all this people" (ver. 14). Had the work been much less, he could not have gone through it in his own strength; but, had it been much greater, through God strengthening him, he might have done it. It was worst of all passionately to wish for death, and desire to be killed out of hand, because just at this time his life was made a little uneasy to him (ver. 15). Is this Moses? is this the meekest of all men on the earth? The best have their infirmities, and fail sometimes in the exercise of that grace which they are most eminent for. But God graciously overlooked Moses' passion at this time, and therefore we must not be severe in our animadversions upon it, but pray, "Lord, lead us not into temptation."—*Henry.*

ELDAD AND MEDAD.—Ver. 27. The seventy elders being endued by the Holy Spirit, either praised God with such fervency and in such exalted strains, or they spake in so fluent and edifying a manner in exhorting the people, and were so raised above themselves in wisdom and utterance, that all around them were sensible they spake by a Divine influence; perhaps they likewise foretold future events. These gifts were a Divine sanction to their appointment, as assistants to Moses in governing the nation. The words rendered "did not cease," may be translated *added no further*. They prophesied on that occasion, but not afterwards; for they were designed to be magistrates, not prophets: or, only when "the Spirit rested upon them." It is evident that the Lord continued to them the Spirit of wisdom and knowledge to fit them for the office, to which he thus sealed their commission by the gift of prophecy. Some suppose that Eldad and Medad were ceremonially unclean; but others think that they humbly declined so arduous an office, or were reluctant to engage in it. The Spirit of God, however, singled them out in the camp, and there they prophesied.—*Scott.*

QUAILS.—Ver. 31. The great people were gratified with flesh in abundance (ver. 31). "A wind" (a south-east wind, as appears, Ps. lxxviii. 26) "brought quails." It is uncertain what sort of animals they were; the Psalmist calls them "feathered fowl, or fowl of wing." They were greedy of this flesh that God sent them; they "flew upon the spoil" with an unsatiable appetite, not regarding what Moses had told them from God, that they would surfeit upon it (ver. 32). Two days and a night they were at it, gathering flesh, till every master of a family had brought home ten homers (that was ten ass-loads) at least. David longed for the water of the well of Bethlehem, but would not drink it when he had it, because it was obtained by venturing; much more reason these Israelites had to refuse this flesh, which was obtained by murmuring, and which they might easily perceive, by what Moses said, was given them in anger; but those that are under the power of a carnal mind will have their lusts fulfilled, though it be to the certain damage and ruin of their precious souls. They paid dear for their feasts, when it came into the reckoning (ver. 33). "The Lord smote them with a very great plague;" some bodily disease, which probably was the effect of their surfeit, and was the death of many of them, and those, it is likely, the ringleaders in the mutiny. Note, God often grants the desires of sinners in wrath, while he denies the desires of his own people in love.—*Henry.*

CHAP. XII. MIRIAM'S SIN.—Ver. 1. Moses had at this time been so long married to Zipporah, that there is some difficulty in understanding how his conduct in that respect should at length give occasion to Miriam and Aaron to oppose him: yet there is no intimation that Zipporah was dead or divorced, or that he had married another woman; and it is utterly incredible, that after the giving of so great a part of the law, he should himself take a stranger to wife. The word rendered "an Ethiopian woman," signifies "a Cushite,' which properly means "a descendant of Cush" (Gen. x. 6-8), but it is used with some' latitude; and it is generally supposed to include other tribes, besides the posterity of Cush, either in Asia or Africa. It is probable that Zipporah was a descendant of Abraham by Keturah. Now the different tribes which sprang from Abraham by her, inhabited some parts of Arabia, and were greatly blended with the Ishmaelites, and perhaps also with some of the race of Cush. In this large sense, Zipporah might be called "a Cushite:" and though this was said of her at first contemptuously, yet not being altogether erroneous, according to the common way of

three unto the tabernacle of the congregation. And they three came out.

5 And the LORD came down [h]in the pillar of the cloud, and stood *in* the door of the tabernacle,‡ and called Aaron and Miriam: and they both came forth.

6 And he said, Hear now my words: If there be [i]a prophet among you, *I* the LORD will make myself known unto him in a vision, *and* will speak unto him in a dream.

7 [k]My servant Moses *is* not so, who *is* [l]faithful in all mine house.

8 With him will I speak [m]mouth to mouth, even apparently, and not in [n]dark speeches; and the [o]similitude of the LORD shall he behold: wherefore then [p]were ye not afraid to speak against my servant Moses?

9 And the anger of the LORD was kindled against them; and he departed.§

10 ¶ And [q]the cloud departed from off the tabernacle; and, behold, Miriam *became* [r]leprous, *white* as snow: and Aaron looked upon Miriam,‖ and, behold, *she was* leprous.

11 And Aaron said unto Moses, Alas! my lord, [s]I beseech thee, [t]lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.

12 Let her not be [u]as one dead, [x]of whom the flesh is half consumed when he cometh out of his mother's womb.

13 And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.

14 ¶ And the LORD said unto Moses, If her father had but spit in her face,¶ should she not be ashamed seven days? [y]let her be shut out from the camp seven days, and after that let her be received in *again*.

15 And Miriam was shut out from the camp seven days: and the people journeyed not [z]till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the [a]wilderness of Paran.

CHAPTER XIII.

1 *The names,* 17 *instructions,* 21 *and acts of the spies.*

AND the LORD spake unto Moses, saying,
2 [a]Send thou men, that they may search

B.C. 1490—B.C. 1490.

[h] Ex. xl. 38.

‡ *In the door of the tabernacle*—the place of judgment, where they stood without, not being admitted into the tabernacle as Aaron used to be; which is noted as a sign of God's displeasure.—POOLE.

[i] Gen. xx. 7.
[k] Matt. xi. 9, 11.
[l] 1 Tim. iii. 15.
[m] Deut. xxxiv. 10.
[n] John xv. 15.
[o] Ex. xxxiv. 5-7.
[p] Luke x. 16.

§ He withdrew his presence immediately from the door of the tabernacle, before they could make an answer, which was a token of great displeasure; and the proof of his anger was seen in the fact that Miriam had become a leper.—PATRICK.

[q] Ex. xxxiii. 7-10.
[r] Lev. xiii. 2, 3.

‖ *Aaron looked upon Miriam.*—This fact made him the very person to pronounce the sentence upon the sharer of his sin. Indeed, he may not have known, but Miriam saw the same signs of disease in him that he saw in her; hence his intercession was for both.—KITTO.

[s] Ex. xii. 32.
[t] Ps. xxxviii. 1-5.
[u] Eph. ii. 1-5.
[x] Job iii. 16.

¶ Spitting before any one, or spitting upon the ground in speaking of any one's actions, is through the East an expression of extreme detestation.—CHARDIN.

[y] Lev. xiii. 45, 46.
[z] Lam. iii. 32.
[a] Gen. xxi. 21.

CHAP. XIII.

[a] Deut. i. 22-25.

[b] 1, 4; xxxiv. 18.
[c] xi. 16.
[d] xii. 16; xxxii. 8.

[e] The wilderness of Paran was situated south of Jordan, and extended to the peninsula of Sinai, and from the Dead Sea to the desert of Egypt; so that, in its largest sense, it included the deserts of Kadesh and Zin. It was in this wilderness that Hagar dwelt with Ishmael, and to this place David retired after the death of Samuel (1 Sam. xxv. 1). Nearly all the wanderings were in the great and terrible wilderness of Paran (Deut. i. 19; comp. Num. x. 12, xii. 16). It is now a dreary expanse of calcareous soil, covered with black flints.—EADIE'S CYCLOP.

† It is evident these were not the same men who, in ch. i., are called the heads and princes of the tribes, being inferior persons who ruled over some part, not over a whole tribe. The three first tribes, also, that are here mentioned, sprang from the three eldest sons of Jacob (for Levi did not make a tribe in Israel). In the enumeration of the rest, there is not any order observed: perhaps they began to disperse themselves when they entered the country they were to search (see ver. 22), and thinking it not prudent to go above two at the most, in company, cast lots who should be associated.—PATRICK.

[f] Josh. xiv. 6-15.

[g] 16, *Jehoshua.* Josh. i. 1-9, 16, *Joshua.*

[h] Hos. i. 1.
[k] Matt. i. 21-23. Heb. iv. 8, *Jesus.*

‡ This name was, questionless, by God's providence, or by Moses, by Divine instinct, first produced with relation to the Messiah. For of all the ancient types, Joshua did most exactly, in office and performance, represent and prefigure the Messiah; and his actions wonderfully agree with those which we attribute to Jesus, the Son of God.—BARROW.

[i] Gen. xii. 9.
[k] Gen. xiv. 10.
[l] Ex. iii. 8.

§ God had promised to give them the land; and it was needless for them to ascertain the strength of the inhabitants, as if *their strength* could render the performance of the promise difficult, or their weakness make it easy to him. It is profoundly remarked by Bishop Hall, on this very case, "That which the Lord moves unto, prospers; but that which we move him to first, seldom succeedeth."—KITTO.

[m] Neh. ix. 25, 35.
[n] Deut. xxxi. 6-8, 23.

the land of Canaan, which I give unto the children of Israel: [b]of every tribe of their fathers shall ye send a man, every one [c]a ruler among them.

3 And Moses, by the commandment of the LORD, sent them [d]from the wilderness of Paran:* all those men *were* heads of the children of Israel.

4 And these *were* their names:† Of the tribe of Reuben; Shammua the son of Zaccur.

5 Of the tribe of Simeon; Shaphat the son of Hori.

6 Of the tribe of Judah; [e]Caleb the son of Jephunneh.

7 Of the tribe of Issachar; Igal the son of Joseph.

8 Of the tribe of Ephraim; [f]Oshea the son of Nun.

9 Of the tribe of Benjamin; Palti the son of Raphu.

10 Of the tribe of Zebulun; Gaddiel the son of Sodi.

11 Of the tribe of Joseph, *namely,* of the tribe of Manasseh; Gaddi the son of Susi.

12 Of the tribe of Dan; Ammiel the son of Gemalli.

13 Of the tribe of Asher; Sethur the son of Michael.

14 Of the tribe of Naphtali; Nahbi the son of Vophsi.

15 Of the tribe of Gad; Geuel the son of Machi.

16 These *are* the names of the men which Moses sent to spy out the land. And Moses called [g]Oshea the son of Nun, [h]Jehoshua.‡

17 ¶ And Moses sent them to spy out the land of Canaan, and said unto them, Get you up this *way* [i]southward, and go up into [k]the mountain;

18 And see [l]the land, what it *is;* and the people that dwelleth therein, whether they *be* strong or weak,§ few or many;

19 And what the land *is* that they dwell in, whether it *be* good or bad; and what cities *they be* that they dwell in, whether in tents, or in strongholds;

20 And what the land *is,* [m]whether it *be* fat or lean, whether there be wood therein, or not: and be ye of [n]good courage, and bring of the fruit of

speaking, Moses did not contradict it. Miriam seems to be mentioned first, as the leader in this opposition. It seems that the Lord had on some occasions spoken not only by Aaron, but also by her; and probably it was thought that Zipporah and her relations had too much influence with Moses. The name of Aaron had not been mentioned in the appointment of the seventy elders, and this might give umbrage to him and Miriam. Perhaps there had been some private jar between Miriam and Zipporah; though no blame at all is laid on the latter in the narrative. But probably it was a general opinion that Moses' wife, being a foreigner, was a disgrace to him and the people, and that he ought to put her away, and marry an Israelitish woman.—*Scott.*

THE HONOUR OF MOSES.—Ver. 8. Moses was honoured with clearer discoveries of God's mind, and a more intimate communication with God, than any other prophet whatsoever. He shall, 1. Hear more from God than any other prophet, more clearly and distinctly: "With him will I speak mouth to mouth," or "face to face" (Exod. xxxiii. 11), "as a man speaks to his friend," whom he discourses with freely and familiarly, and without any confusion or consternation, such as sometimes other prophets were under; as Ezekiel and Daniel, and St John himself, when God spake to them. By other prophets God sent to his people reproofs, and predictions of good or evil, which were properly enough delivered in dark speeches, figures, types, and parables; but by Moses he gave laws to his people, and the institution of holy ordinances, which could by no means be delivered by dark speeches, but must be expressed in the plainest and most intelligible manner. 2. He shall see more of God than any other prophet: "the similitude of the Lord shall he behold," as he hath seen in Horeb, when God proclaimed his name before him. Yet he saw only the *similitude* of the Lord; angels and glorified saints "always behold the face" of our Father.

MIRIAM'S PUNISHMENT.—Ver. 10. Miriam was struck with a leprosy, but not Aaron; because she was *first in the transgression,* and God would put a difference between those that mislead, and those that are misled. Aaron's office, though it saved him not from God's displeasure, yet it helped to secure him from this token of his displeasure. It would not only have suspended him for the present from officiating, when (there being no priests but himself and his two sons) he could ill be spared, but it would have rendered him and his office mean, and would have been a lasting blot upon his family. Aaron, as priest, was to be judge of the leprosy; and his performing that part of his office upon this occasion, when he "looked upon Miriam, and behold she was leprous," was a sufficient mortification to him. He was struck through her side, and he could not pronounce her leprous without blushing or trembling, knowing himself to be equally obnoxious. This judgment of Miriam is improvable by us, as a warning to take heed of putting any affront on our Lord Jesus. If she was thus chastised for speaking against Moses, what will become of those that *sin against Christ?*—*Henry.*

CHAP. XIII. THE SPIES.—Ver. 1. Here we have, 1. Orders given to send spies to search out the land of Canaan. It is here said, God directed Moses to send them (ver. 1, 2), but it appears, by the repetition of the story afterward (Deut. i. 22), that the motion came originally from the people; they came to Moses, and said, "We will send men before us; and it was the fruit of their unbelief. They would not take God's word that it was a good land, and that he would without fail put them in possession of it: they could not trust the pillar of cloud and fire to shew them the way to it, but had a better opinion of their own politics than of God's wisdom. How absurd was it for them to send to spy out a land which God himself had spied out for them; to inquire the way into it, when God himself had undertaken to shew them the way. But thus we ruin ourselves, by giving more credit to the reports and representations of sense than to Divine revelation; we walk by sight, not by faith; whereas "if we" will "receive the witness of men," without doubt "the witness of God is greater." The people making this motion to Moses, he (perhaps not aware of the unbelief at the bottom of it) consulted God in the case, who bade him gratify the people in this matter, and send spies before them: "Let them walk in their own counsels." Yet God was in no way accessary to the sin that followed; for the sending of these spies was so far from being the cause of the sin, that if the spies had done their duty, and the people theirs, it might have been the confirmation of their faith, and of good service to them. 2. The persons nominated that were to be employed in this service (ver. 4, &c.), "One of each tribe," that it might appear to be the act of the people in general: and rulers, persons of figure in their respective tribes, some of the rulers of thousands or hundreds, to put the greater credit upon their embassy. This was designed for the best, but it proved to have this ill effect, that the quality of the persons occasioned the evil report they brought up to be the more credited, and the people to be the more influenced by it.

the land. (Now the time *was* the time of [o]the first-ripe grapes.)

21 ¶ So they went up, and searched the land, [p]from the wilderness of Zin unto [q]Rehob,‖ as men come to [r]Hamath.

22 And they ascended by the south, and came unto Hebron; where [s]Ahiman, Sheshai, and Talmai, the children of Anak, *were.* (Now [t]Hebron was built seven years before [u]Zoan in Egypt.)

23 And they came unto the [1]brook of Eshcol, and cut down from thence a branch with one cluster of grapes, and they bare it between two¶ upon a staff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the brook Eshcol, because of the cluster of grapes which the children of Israel cut down from thence.

25 And they returned from searching of the land after [x]forty days.

26 ¶ And they went and came to Moses, and to Aaron, and to all the congregation of the children of Israel, unto the wilderness of Paran, to [y]Kadesh; and brought back word unto them, and unto all the congregation, and shewed them the fruit of the land.

27 And they told him, and said, We came unto the land whither thou sentest us, and surely [z]it floweth with milk and honey; and this is the fruit of it.

28 Nevertheless the people *be* [a]strong that dwell in the land, and the cities *are* walled, *and* very great: and, moreover, we saw the children of Anak there.

29 The Amalekites dwell in the land of the south; and [b]the Hittites, and the Jebusites, and the Amorites,* dwell in the mountains; and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And [c]Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

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[o] Mic. vii. 1.
[p] xxxiii. 36.
[q] Josh. xix. 28.
‖ From the description of their route here given, it seems that the spies took a survey of the whole land from south to north, proceeding near the course of the Jordan in their way out, and returning through the midst of the country, along the borders of the Sidonians and Philistines. No course could better make them acquainted with the character and resources of the country. — PICTORIAL BIBLE.
[r] 2 Sam. viii. 9.
[s] Josh. xi. 21, 22.
[t] Gen. xiii. 18.
[u] Ps. lxxviii. 12, 43.
[1] *Valley.*
¶ On account of its great size, and to preserve the grapes from being bruised. The vines and grapes are prodigiously large in those eastern and southern parts of the world. Strabo says, that in Margiana, and other places, the vines were so big that two men could scarce compass them; and that they produced bunches of grapes two cubits long. Olearius tells us, that not far from Astracan, in Persia, he saw vines that a man could hardly grasp with both arms. And Huetius affirms, that in Crete, Chios, and other islands of the Archipelago, there are bunches of grapes from ten to forty pounds in weight. — STACKHOUSE.
[x] xiv. 33, 34.
[y] xxxii. 8.
[z] Ex. iii. 8, 17.
[a] Deut. i. 28.
[b] *See on* Gen. xv. 19-21.
* The Amorites were a very warlike people, and of great stature (Amos ii. 9), which made these searchers of their land afraid of them, and bid their brethren consider whether they should be able to dispute their passage with them, which they plainly suggest they could not. The Jebusites were another mighty people, whom, after the conquest of Canaan, they could not of a long time dispossess of mount Zion. —PATRICK.
[c] Josh. xiv. 6, 7.

[d] Deut. i. 28.
† They had no confidence in the promise and power of God, on which Caleb and Joshua relied, but measured all things by human strength. — PATRICK.
[e] *See on* 28.
[f] Deut. i. 28.
‡ For stature and strength there seemed to be no less difference betwixt them and us than betwixt grasshoppers and men.—HALL.

CHAP. XIV.
* By *all the congregation* may be meant all the great men (for so the phrase sometimes signifies), except Caleb and Joshua, and perhaps some few others; which put all the people into tears. — PATRICK.
[a] xi. 1-4.
[b] Ex. xvii. 3.
[c] 1 Kings xix. 4.
[d] Ps. lxxviii. 40.
[e] 31, 32.
† *A prey*—abused and made slaves.—GILL.
To the Canaanites, whose land we were made to believe we should possess.—POOLE.
[f] Deut. xxviii. 68.
‡ They knew that Moses would not conduct them thither, and therefore thought of choosing another leader; nay, it seems they actually did appoint a captain (see Neh. ix. 17).—PATRICK.
[g] Gen. xvii. 3.
§ Either as beseeching the people to desist from their wicked purpose, or as humble suppliants to God, the only refuge to which Moses resorted in all such straits, and who alone was able to still and govern this tumultuous and stiff-necked people. —POOLE.
[h] xiii. 6, 8.
[i] Josh. vii. 6.
[k] Deut. vi. 10, 11.
[l] Ps. xxii. 8.

31 But the men that went up with him said, [d]We be not able to go up against the people; for they *are* stronger than we.†

32 And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, *is* [e]a land that eateth up the inhabitants thereof; and all the people that we saw in it *are* men of great stature.

33 And there we [f]saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers,‡ and so we were in their sight.

CHAPTER XIV.

1 *The people murmur at the news.* 6 *Joshua and Caleb labour to still them.* 11 *God threateneth them.* 13 *Moses persuadeth God, and obtaineth pardon.* 26 *The murmurers are deprived of entering into the land.*

AND all the congregation* [a]lifted up their voice, and cried; and the people wept that night.

2 And all the children of Israel [b]murmured against Moses and against Aaron; and the whole congregation said unto them, [c]Would God that we had died in the land of Egypt! or, would God we had died in this wilderness!

3 And wherefore hath [d]the LORD brought us unto this land, to fall by the sword, that [e]our wives and our children should be a prey?† Were it not better for us to return into Egypt?

4 And they said one to another, [f]Let us make a captain,‡ and let us return into Egypt.

5 Then Moses and Aaron [g]fell on their faces before all the assembly§ of the congregation of the children of Israel.

6 ¶ And [h]Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, [i]rent their clothes.

7 And they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, *is* [k]an exceeding good land.

8 If the LORD [l]delight in us, then he will bring

THEIR SURVEY AND RETURN.—Ver. 21. They took particular notice of Hebron (ver. 22), probably because near there was the field of Machpelah, where the patriarchs were buried (Gen. xxiii. 2), whose dead bodies did, as it were, keep possession of that land for their posterity. To this sepulchre they made a particular visit, and found the adjoining city in the possession of the sons of Anak, who are here named. In that place where they expected the greatest *en*couragements, they met with the greatest *dis*couragements. Where the bodies of their ancestors kept possession *for* them, the giants kept possession *against* them. We are informed that "they ascended by the south, and came to Hebron," that is, "Caleb," say the Jews, "in particular," for to his being there, we find express reference (Josh. xiv. 9, 12, 13). But that others of the spies were there too, appears by their description of the Anakim (ver. 33). They brought a bunch of grapes with them, and some other of the fruits of the land, as a proof of the extraordinary goodness of the country. Probably they furnished themselves with these fruits when they were leaving the country and returning. The cluster of grapes was so large, and so heavy, that they hung it upon a bar, and carried it between two of them (ver. 23, 24). The place whence they took it was, from this circumstance, called the "valley of the cluster;" that famous cluster, which was to Israel both the earnest and the specimen of all the fruits of Canaan. Such are the present comforts which we have in communion with God, foretastes of the fulness of joy we expect in the heavenly Canaan. We may see by them what heaven is.

THEIR BAD REPORT.—Ver. 28. The major part discourage the people from going forward to Canaan; and justly are the Israelites left to this temptation, for putting so much confidence in the judgment of men, when they had the word of God to trust to. It is a righteous thing with God to give those up to strong delusions who will not receive his truth in the love of it. Observe their report: 1. They cannot deny but that the land of Canaan was a very fruitful land; the bunch of grapes they brought with them was an ocular demonstration of it (ver. 27). God had promised them a land flowing with milk and honey, and the evil spies themselves own that it is such a land. Thus even out of the mouths of adversaries will God be glorified, and the truth of his promise attested. And yet afterward they contradict themselves, when they say (ver. 32), "It is a land that eateth up the inhabitants thereof:" as if, though it had milk, and honey, and grapes, yet it wanted other necessary provisions. Some think that there was a great plague in the country at the time that they surveyed it, which they ought to have imputed to the wisdom of the Divine Providence, which thus lessened the numbers of their enemies, to facilitate their conquests; but they invidiously imputed it to the unwholesomeness of the air, and thence took occasion to disparage the country. For this unreasonable fear of a plague in Canaan, they justly were cut off immediately by a "plague in the wilderness" (chap. xiv. 37). But, 2. They represent the conquest of it as altogether impracticable, and that it was to no purpose to attempt it. The people are strong (ver. 28), men of a "great stature" (ver. 32), "stronger than we" (ver. 31). The cities are represented as impregnable fortresses; they "are walled," and "very great" (ver. 28). But nothing served their ill purpose more than a description of the giants, which they lay a great stress upon. "We saw the children of Anak there" (ver. 28); and again, "we saw the giants," those men of a prodigious size, the "sons of Anak," which "come of the giants" (ver. 33). They spake as if they were ready to tremble at the mention of them, as they had done at the sight of them. "Oh, these tremendous giants! when we were near them 'we were in our own sight as grasshoppers;' not only little and weak, but trembling and daunted." —*Henry.*

CHAP. XIV. MURMURING OF THE PEOPLE.—Ver. 2. Nothing can be conceived more absurd, as well as rebellious, than the whole conduct of Israel on this occasion. Surely it had been at least as eligible to have fallen soldier-like, sword in hand, in attempting to conquer Canaan, as to have died slaves in Egypt, or by famine or pestilence in the wilderness! Had it been possible for them to have reached Egypt, they might have expected much more severe treatment than that which had formerly extorted their doleful groans. But that must have been absolutely impracticable; for, could they expect to be miraculously guided, victualled, and watered in their rebellious retrograde march? Yet, without this, such a company could never have traversed that waste, howling wilderness, but, without any immediate judgment from God, must inevitably have perished. The whole was a strong indication of the most horrible ingratitude, blasphemy, and rebellion. The Lord was directly charged with an intention of bringing them out of Egypt, by alluring them with the most encouraging promises, on purpose to destroy them and their families: and the whole present government, of his express appointment, was to be set aside, and a new leader chosen, in opposition to him, and in defiance of him; nay, it seems one was actually appointed. Such is human nature, and such counsellors are discontent and passion!—*Scott.*

CALEB AND JOSHUA.—Ver. 7. No reasoning could be more pertinent and pathetical than theirs here (ver. 7-9), and they spake as with authority. 1. They assured them of the goodness of the land they had surveyed, and that it was worth venturing for, and not a land that "ate up the inhabitants," as the evil spies had represented it. It is an "exceeding good land" (ver. 7), it is "very, very good"—so the word is; so that they had no reason to "despise this pleasant land." Note, If men were but thoroughly convinced of the desirableness of the gains of religion, they would not stick at the services of it. 2. They made nothing of the difficulties that seemed to lie in the way of their gaining the possession of it. "'Fear not the people of the land' (ver. 9). Whatever formidable ideas have been given you of them, the lion is not so fierce as he is painted; 'they are bread for us'"—that is, "they are set before us rather to be fed upon than to be fought with; so easily, so pleasantly, and with so much advantage to ourselves, shall we master them." Pharaoh is said to have been given

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us into this land, and give it us; a land which floweth with milk and honey.

9 [m]Only rebel not ye against the LORD, neither fear ye the people of the land; for they [n]*are* bread for us: their [l]defence‖ is departed from them, and [o]the LORD *is* with us: fear them not.

10 [p]But all the congregation bade stone them with stones. And [q]the glory of the LORD appeared¶ in the tabernacle of the congregation before all the children of Israel.

11 ¶ And the LORD said unto Moses, [r]How long will this people [s]provoke me? and how long will it be ere they [t]believe me, for all the signs* which I have shewed among them?

12 I will [u]smite them with the pestilence, and disinherit them, and [x]will make of thee a greater nation and mightier than they.

13 ¶ And Moses said unto the LORD, [y]Then the Egyptians shall hear *it*,† (for thou broughtest up this people in thy might from among them,)

14 And they will tell *it* to the inhabitants of this land: *for* [z]they have heard that thou, LORD, *art* among this people; that thou, LORD, [a]art seen face to face; and *that* [b]thy cloud standeth over them; and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now, *if* thou shalt kill *all* this people [c]as one man then the nations, which have heard the fame of thee, will speak, saying,

16 Because [d]the LORD was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great,‡ according as thou hast spoken, saying,

18 The LORD *is* [e]long-suffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty;* visiting the iniquity of the fathers upon the children unto the third and fourth *generation.*

19 [f]Pardon, I beseech thee, the iniquity of this people, [g]according unto the greatness of thy mercy, [h]and as thou hast forgiven this people from Egypt, even [2]until now.

20 And the LORD said, I have pardoned, according to thy word:

21 But [i]*as* truly *as* I live, [k]all the earth shall be filled with the glory of the LORD.

22 Because all those men [l]which have seen my glory, and my miracles which I did in Egypt, and in the wilderness, have [m]tempted me now these [n]ten times,§ and have not hearkened to my voice;

23 [3]Surely [o]they shall not see the land which I sware unto their fathers, neither shall any of them that provoked me see it:

24 But [p]my servant Caleb, because he had another spirit with him, and hath [q]followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it.

25 (Now the Amalekites and the Canaanites dwelt in the valley.)‖ To-morrow [r]turn you,¶ and get you into the wilderness, by the way of the Red sea.

26 ¶ And the LORD spake unto Moses and unto Aaron, saying,

27 [s]How long *shall I bear with** this evil congregation, which murmur against me? [t]I have heard the murmurings of the children of Israel, which they murmur against me.

28 Say unto them, [u]*As truly as* I live,† saith the LORD, as ye have spoken in mine ears, so will I do to you:‡

29 Your [x] carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me.

30 Doubtless ye shall not come into the land[4] *concerning* which I [4]sware to make you dwell therein, [y]save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your [z]little ones, which ye said should be a prey, them will I bring in, and they shall [a]know the land which ye have despised.

32 But *as for* you, your carcases, they shall fall in this wilderness.

33 And your children shall [5]wander‖ in the

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[m] Is. lxiii. 10.
[n] Deut. xxxii. 42.
[l] *Shadow.*
‖ *Defence;* a metaphor highly expressive of protection and support in the sultry Eastern countries, where the shelter of some shady place is an enjoyment of essential importance; as drink is to one dried up with thirst in the same circumstances. —PICT. BIBLE.
[o] Deut. xx. 1-4.
[p] 1 Sam. xxx. 6.
[q] Ex. xvi. 7, 10.
¶ The appearance of the cloud prevented the people from accomplishing their proposal. —BOOTHROYD.
[r] Ex. xvi. 28.
[s] Deut. ix. 7, 8.
[t] John x. 38.
* Though many signs and wonders had been shewed, yet they believed not: so of their posterity it is said, "though Jesus had done so many signs before them, yet they believed not in him" (John xii. 37). —AINSWORTH.
[u] Ex. v. 3.
[x] *See on* Ex. xxxii. 10.
[y] Deut. xxxii. 27.
† I fear lest the Egyptians, upon whom thou hast hitherto glorified thyself in the deliverance of thy people, now take occasion to blaspheme thee by reason of their destruction. — DIODATI.
[z] Ex. xv. 14.
[a] Deut. xxxiv. 10.
[b] Neh. ix. 12, 19.
[c] Jud. vi. 16.
[d] Deut. xxxii. 26, 27. Josh. vii. 9.
‡ He humbly hoped the Divine goodness and honour might be as much exalted and displayed in the merciful *pardon*, as in the total (though too just) *destruction* of this nation; agreeable to the representation God made of himself (Ex. xxxiv. 6, 7), as a merciful, and yet just governor.—PYLE.
[e] Ex. xxxiv. 6, 7.
[f] Ex. xxxiv. 9.
[g] Is. lv. 7.

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[h] Ex. xxxii. 10-14.
[2] *Hitherto.*
[i] Deut. xxxii. 40.
[k] Ps. lxxii. 19.
[l] Deut. i. 31-33.
[m] Ps. xcv. 9.
[n] Gen. xxxi. 7, 41.
§ *Ten times.*—This is no doubt a definite for an indefinite number, in which sense it is used often by the sacred writers to signify many times.—PICT. BIBLE.
[3] *If they see.*
[o] Deut. i. 35.
[p] xiii. 30; xxvi. 65.
[q] Deut. vi. 5.
‖ This should be read without the parenthesis. As it at present stands, it is not only obscure, but seems to contradict verse 45. The meaning is, "Both the Amalekites and the Canaanites dwell in the valley, that is, *lie in wait for you,* at the bottom of the other side of the mountain." For they were not far from each other (xiii. 29).—PATRICK.
[r] Ps. lxxxi. 11-13. Prov. i. 31.
¶ Therefore do not go forward, as I formerly commanded you, lest you fall into their ambushes, but return whence you came. — KIDDER.
[s] Ex. xvi. 28.
* *How long shall I bear with;* that is, pardon, or spare. An imperfect speech, such as men use in passion of mind, when, through grief, they utter not all their words.—AINSWORTH.
[t] Ex. xvi. 12.
[u] xxxii. 11.
† This oath made what he had resolved unalterable. — PATRICK.
‡ Give you your own wishes to die in this wilderness, which was exactly fulfilled (ch. xxvi. 65).—PATRICK.
[x] 1 Cor. x. 5.
§ He would not have them retain the least hope of having this sentence reversed, being established by God's oath.—PATRICK.
[4] *Lifted up my hand.*
[y] xxxii. 12.
[z] xxvi. 4, 64.
[a] Ps. cvi. 24.
[5] *Feed.*
‖ *Wander in the wilderness,* as sheep feed, sometimes here and sometimes there, seeking pasture; so your sons shall remove hither and thither, till their carcases be consumed. — CHAZKUNI.

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them for meat (Ps. lxxiv. 14), and the Canaanites will be so too. They shew that, whatever was suggested to the contrary, the advantage was clear on Israel's side. Though the Canaanites dwell in walled cities, they are naked, "their defence was departed from them;" that common Providence, which preserves the rights of nations, has abandoned them, and will be no shelter or protection to them. The other spies took notice of their *strength*, but these of their *wickedness*, and from thence inferred that God had forsaken them, and therefore "their defence was departed." No people can be safe when they have provoked God to leave them.—*Henry.*

INTERCESSION OF MOSES.—Ver. 13. In this earnest prayer, Moses does not in the least excuse the sin of Israel, or object to the justice of the awful sentence, or argue that such a conduct would not consist with the Divine truth and goodness; but he pleads *the appearance* which it would have, and the construction which the Egyptians and neighbouring nations would put upon it, in their communications with each other. They had witnessed, or heard of, the miracles which God had wrought for Israel, and the promises which he had made to the nation, and would never think of ascribing their destruction to the true cause, but conclude that he was unable to fulfil his engagements. He therefore prays that the Lord would shew his great *power;* not in their immediate destruction, but in sparing them, and in performing his promises to them. He further pleads THE NAME OF THE LORD, which had been proclaimed before him; and the examples of his former forgiveness, from the departure of Israel out of Egypt to that day. Thus he argues, that, consistently with his character, God could do it; and that former experience encouraged him still to expect it. Moses referred to the very words, in which the NAME of the Lord had been proclaimed; though some expressions might seem unsuitable to his purpose. But it is probable he did not expect to prevail so entirely, as that all, even the most guilty, should be exempted from punishment, or that the nation should not be visited with lighter judgments, descending even to their posterity; but only that they should not all be consumed in a moment, or the nation entirely disinherited. No doubt Moses was convinced that the glory of the justice and holiness of God was concerned, and that it was necessary to shew, by some decisive measure, that he would not suffer his commandments to be trampled upon, his promises despised, or his threatenings disregarded; yet he pleaded that the honour of his power and faithfulness, in the view of the nation, required him to mitigate or defer the punishment of Israel; and that he could magnify his mercy without dishonouring his justice.

CALEB'S CHARACTER AND BLESSING.—Ver. 24. Caleb, perhaps, took the more active part on this occasion; and as Joshua was designed to be Moses' successor, Caleb is the more frequently spoken of, though Joshua was as evidently intended (ver. 30). Caleb had "another spirit with him," even a spirit of faith and holiness; he therefore "followed the LORD fully" (literally, *fulfilled after me*); that is, he had faithfully discharged the service to which he had been called, and was ready for any service, however perilous or self-denying, to which the Lord should call him; for he simply believed his word, embraced his promises, observed his directions, obeyed his commandments, depended on his faithfulness, power, and goodness, and confidently expected that matters would eventually take place exactly as he had said, notwithstanding difficulties and improbabilities. This he did with perseverance and courage, notwithstanding influence, example, terrors, and sufferings, combined to divert him from his course; and he was willing to venture or endure whatever was necessary in so doing. In consequence, he at first met with hatred, reproaches, and dangers; but he survived his enemies, and their opposition, and at length had honour from God and man, much comfort, and a valuable recompense. The posterity of the rebels inherited Canaan; but Caleb and his posterity inherited Hebron, where the Anakims dwelt, whom he and the other spies had seen: but they were discouraged, and he was not. The passage may be rendered, *his seed shall expel it,* that is, the race of Anakims.—*Scott.*

THE TERRIBLE CURSE OF UNBELIEF.—Ver. 28.—1. They should not see the promised land. "He sware in his wrath that they should not enter into his rest" (Ps. xcv. 11). Note, Disbelief of the promise is a forfeiture of the benefit of it. 2. That they should immediately "turn back into the wilderness" (ver. 25). Their next remove should be a retreat; they must face about, and, instead of going forward to Canaan, on the very borders of which they now were, they must withdraw toward the Red Sea again. 3. That all those who were now grown up to man's estate should die in the wilderness, not all at once, but by degrees. They wished that they might die in the wilderness, and God said *Amen* to their passionate wish, and made their sin their ruin, "snared them" in the "words of their mouth," and "caused their own tongue to fall upon them," took them at their word, and determined that their "carcases should fall in the wilderness" (ver. 28, 29, and again, ver. 32, 35). 4. That, in pursuance of this sentence, they should wander to and fro in the wilderness, like travellers that have lost themselves, for forty years; that is, so long as to make it full forty years from their coming out of Egypt to their entrance into Canaan (ver. 33, 34). Thus long they were kept wandering, (1.) To answer the number of the days in which the spies were searching the land. They were content to wait forty days for the testimony of men, because they could not take God's word, and therefore justly are they kept forty years waiting for the performance of God's promise. (2.) That hereby they might be

wilderness [b]forty years, and [c]bear your whoredoms, until your carcases be wasted in the wilderness.

34 [d]After [e]the number of the days in which ye searched the land, *even* forty days, (each day for a year,) [f]shall ye bear your iniquities, *even* forty years; and [g]ye shall know my [6]breach of promise.

35 I the LORD have said, [h]I will surely do it unto all [i]this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 ¶ And [k]the men which Moses sent to search the land, who returned, and made all the congregation to murmur again him, by bringing up a slander upon the land,

37 Even those men that did bring up the evil report upon the land, [l]died by the plague¶ before the LORD.

38 But [m]Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still*.

39 And Moses told these sayings unto all the children of Israel: and the people [n]mourned greatly.

40 ¶ And they [o]rose up early in the morning, and gat them up* into the top of the mountain, saying, Lo, we *be here*, and will go up unto the place which the LORD hath [p]promised: for we have sinned.

41 And Moses said, Wherefore now [q]do ye transgress the commandment of the LORD? [r]but it shall not prosper.

42 [s]Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For [t]the Amalekites and the Canaanites *are* there before you,† and ye shall fall by the sword: [u]because ye are turned away from the LORD, therefore the LORD will not be with you.

44 But [x]they presumed‡ to go up unto the hill-top: nevertheless [y]the ark of the covenant of the LORD, and Moses, departed not out of the camp.

45 Then [z]the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, *even* unto [a]Hormah.§

CHAPTER XV.

2 *The law of sundry offerings.* 32 *The sabbath-breaker stoned.* 37 *The law of fringes.*

AND the LORD spake* unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, [a]When ye be come into the land of your habitations, which I give unto you,

3 And [b]will make an offering by fire unto the LORD, [c]a burnt-offering, or [d]a sacrifice in [1]performing a vow, [e]or in a freewill-offering, or [f]in your solemn feasts, to make [g]a sweet savour unto the LORD, of the herd, or of the flock;†

4 Then shall he that offereth his offering unto the LORD bring [h]a meat-offering of a tenth-deal‡ of flour, mingled with [i]the fourth *part* of an hin of oil.

5 And [k]the fourth *part* of an hin [l]of wine for a drink-offering shalt thou prepare with the burnt-offering or sacrifice, for one lamb.

6 Or [m]for a ram, thou shalt prepare *for* a meat-offering two tenth-deals of flour, mingled with the third *part* of an hin of oil.

7 And for a drink-offering thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD.

8 And when thou preparest a bullock *for* a burnt-offering, or *for* a sacrifice in performing a vow, or [n]peace-offerings unto the LORD;

9 Then shall he bring with a bullock [o]a meat-offering of three tenth-deals of flour, mingled with half an hin of oil.§

10 And thou shalt bring for [p]a drink-offering half an hin of wine, *for* an offering made by fire, of a sweet savour unto the LORD.

11 Thus shall it be done for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the number that ye shall prepare, so shall ye do to every one, according to their number.

13 All that are born of the country shall do these things after this manner, in offering an offering made by fire, of a sweet savour unto the LORD.

14 ¶ And if a stranger‖ sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire, of a sweet savour unto the LORD; as ye do, so he shall do.

15 [q]One ordinance *shall be both* for you of the congregation, and also for the stranger that sojourneth *with you* [r]an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law, and one manner, shall be for you, and for the stranger that sojourneth with you.

B.C. 1490—B.C. 1490.

[b] xxxiii. 38.
[c] v. 31.
[d] xiii. 25.
[e] Ps. xcv. 10.
[f] Lev. xx. 19.
[g] 1 Kings viii. 56.
[6] *Altering of my purpose.*
[h] xxiii. 19.
[i] 1 Cor. x. 5, 11.
[k] xiii. 31-33.
[l] Jer. xxviii. 16, 17.
¶ Namely, by some strange, sudden, and violent death, sent supernaturally and miraculously by the Lord. Some take it to be the plague itself.—DIODATI.
[m] xxvi. 65.
[n] Prov. xix. 3.
[o] Ec. ix. 3.
* That is, girded their weapons of war about them, and pressed forward of themselves to go up, as Moses explaineth it in Deut. i. 41.—AINSWORTH.
[p] Ex. xii. 25.
[q] 2 Chr. xxiv. 20.
[r] Job iv. 9.
[s] Josh. vii. 8, 12.
[t] Lev. xxvi. 17.
† Either they were removed out of the valley where they were before (ver. 25), or, their main body being then below, they sent a strong party to possess themselves of the top of the mountain, and to make good the pass against the Israelites.—PATRICK.
[u] Jud. xvi. 20.
[x] xv. 30.
‡ This miserable people a short time ago thought that, though Omnipotence was with them, they could not conquer and possess the land! Now, they imagine that, though God himself go not with them, yet they shall be sufficient to drive out the inhabitants, and take possession of the country! Man is ever supposing he can do *all things*, or do *nothing*; he is, therefore, sometimes *presumptuous*, and at other times *in despair*.—CLARKE.
[y] x. 33.
[z] Deut. xxxii. 30.
[a] xxi. 3.
§ A city taken from the Canaanites by Judah and Simeon (Jud. i. 17; Num. xxv. 3), and originally called Zephath.—CALMET'S DICT. BIBLE.

CHAP. XV.

* It is uncertain at what time. Probably the transactions recorded in this and the four following chapters, took place in Kadesh, where the foregoing murmuring was, and where "they abode many days" (Deut. i., last verse).—DE WELLS.

[a] Lev. xxiii. 10.
[b] Ex. xxix. 18, 25, 41.
[c] Lev. i. 1.
[d] Lev. vii. 16.
[1] *Separating.*
[e] Lev. xxii. 21, 23.
[f] xxviii. 16-19.
[g] Gen. viii. 21.
† *Herd — flock.* These terms comprehend oxen, heifers, sheep, and goats. The animals enjoined in the Levitical law are the very same which God commanded Abraham to offer (Gen. xv. 9). Hence it is evident that God delivered to the patriarchs an epitome of that law which was afterwards given in detail to Moses, the essence of which consisted in its *sacrifices*; and these sacrifices were of clean animals, the most perfect, useful, and healthy of all that are brought under the immediate government of man. Gross feeding and ferocious animals were all excluded, as well as birds of *prey*.—CLARKE.
[h] Ex. xxix. 40.
‡ Called an omer, Ex. xvi. 36.—DIODATI
[i] Ex. xxix. 40.
[k] xxviii. 7, 14.
[l] Ps. cxvi. 13.
[m] xxviii. 12-14.
[n] *See on* Lev. iii. 1.
[o] Lev. vi. 14.
§ The meat-offerings increased proportionably to the sacrifices upon which they attended—one tenth-deal, with the fourth part of an hin of oil, being sufficient for a lamb (ver. 4), and two tenth-deals, with a third part of an hin of oil, for a ram (ver. 6); but three tenth-deals of flour, with half an hin of oil, is here required to accompany the sacrifice of a bullock.—PATRICK.
[p] *See on* 5; vi. 15.
‖ There were two sorts of strangers among the Israelites: some that entirely embraced and professed the Jewish religion, into which they were admitted by circumcision, &c. Others that were permitted to live among them having renounced all idolatry, but did not submit to their whole religion. The Talmudists expound this place of the former sort.—PATRICK.
[q] Ex. xii. 49.
[r] Ex. xii. 14, 24, 43

brought to repentance, and find mercy with God in the other world, whatever became of them in this. They were made to groan under the burthen of their own sin that brought it upon them, which was "too heavy for them to bear." (3.) That they might sensibly feel what a dangerous thing it is for God's covenant-people to break with him. "'Ye shall know my breach of promise,' both the causes of it, that it is procured by your sin" (for God never leaves any till they first leave him), "and the consequences of it, that will produce your ruin; you are quite undone when you are thrown out of covenant." (4.) That a new generation might in this time be raised up, which could not be done all of a sudden. And their wandering so long in the wilderness would make Canaan at last the more welcome to them.

STRUGGLE AGAINST THE SENTENCE.—Ver. 44. God bid them go, and they would not; he forbade them, and they would. Thus is the *carnal mind enmity to God*: "They presumed to go up to the hill-top." Here, 1. They struggled against the sentence of Divine justice, and would press on in defiance of it. 2. They slighted the tokens of God's presence; for they would go, though they left Moses and *the ark of the covenant* behind them. They had distrusted God's strength, and now they presume upon their own without his. The expedition speeds accordingly (ver. 45). The enemy had posted themselves upon the top of the hill, to make good that pass against the invaders; and being informed by their scouts of their approach, sallied out upon them, and defeated them; and it is likely many of the Israelites were killed. Now the sentence began to be executed, that their "carcases should fall in the wilderness." Note, That affair can never end well that begins with sin. The way to obtain peace with our friends, and success against our enemies, is to make God our friend, and keep ourselves in his love. The Jews, like these their ancestors, when they had *rejected Christ's righteousness* attempted to *establish their own*, and it sped as this here.—*Henry.*

CHAP. XV. MEAT-OFFERINGS.—Ver. 4. In the wilderness, whilst the people had neither corn-fields, nor vineyards, nor oliveyards, but lived upon manna, they could not easily bring meat-offerings and drink-offerings; and these seem not to have been then required.—The meat-offerings before prescribed were offered *separately*; but those here described accompanied all animal sacrifices, except that of doves. The Jewish expositors say, that the whole of these oblations was burnt on the altar. But this is not enjoined in the law itself; and perhaps only a portion was burnt, and the remainder was eaten by the priests; and the drink-offering was disposed of in a similar manner. The sacrifices not only typified Christ, with all fulness of spiritual blessings in him for our use, all which is well-pleasing and honourable to the Father, but they likewise shadowed forth the pleasure which a reconciled God takes in the services of his redeemed people, and the delight which they take in communion with him. This is represented under the notion of their feasting together; and therefore all those things were directed to be brought which were of general use at feasts; and in due proportion, according to the kind or number of the sacrifices.—A tenth-deal was the same as an *omer*, or about five pints; an hin is computed by some to have been twice as much.

SINS OF IGNORANCE.—Ver. 22. This law concerning sins of ignorance, being entirely diverse from one before considered, occasions considerable difficulty. Some explain *that* law as relating to sins of *commission*, *this* to sins of *omission*: others explain the one of inadvertent violations of the *moral* law, and the other of the transgressions of the *ceremonial* law: and some think *that* related to the whole nation, *this* to any one tribe; or *that* to the bulk of the nation, *this* to the rulers and elders. The Jews say that the former law referred to such national transgressions through heedlessness as consisted with the maintenance of the prescribed worship in the main; but that this especially respected the case of the nation, when through inattention, and the example and authority of wicked rulers, they had turned aside and committed idolatry, or conducted their worship directly contrary to law, yet through a culpable ignorance, and not in presumption. This was evidently the case under several of their kings, and the explanation seems well grounded. The law concerning individuals who sinned through ignorance does not so materially differ from that before given. The marginal references may assist the *student* in forming his judgment on the several interpretations before stated; but the difference of sentiment, on such a subject, does not at all interfere with the practical instructions of the passage.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, [s] When ye come into the land whither I bring you;

19 Then it shall be, that, [t] when ye eat of the bread of the land,¶ ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up [u] a cake of the first of your dough *for* an heave-offering: as *ye do* [x] the heave-offering of the thrashing-floor, so shall ye heave it.

21 Of the first of your dough ye shall give unto the LORD* [y] an heave-offering in your generations.

22 ¶ And [z] if ye have erred, and not observed all these commandments which the LORD hath spoken unto Moses,

23 *Even* all that the LORD hath commanded you by the hand of Moses, from the day that the LORD commanded *Moses*,† and henceforward among your generations;

24 Then it shall be, [a] if *ought* be committed by ignorance, [2] without the knowledge of the congregation, that all the congregation shall offer [b] one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the [3] manner, and [c] one kid of the goats for a sin-offering.

25 And [d] the priest shall make an atonement for all the congregation of the children of Israel, and it shall be [e] forgiven them; for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-offering before the LORD, for their ignorance:

26 And it shall be forgiven‡ all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And if [f] any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-offering.

28 And [g] the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD,§ to make an atonement for him; and it shall be forgiven him.

29 Ye shall have [h] one law for him that [4] sinneth through ignorance, *both for* him that is born among the children of Israel, and for the stranger that sojourneth among them.

30 ¶ But the soul that [i] doeth *ought* [5] presumptuously,‖ (*whether he be* born in the land, or a stranger,) the same [k] reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath [l] despised the word of the LORD, and hath broken his commandment,¶ that soul shall utterly be cut off: [m] his iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man [n] that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks [o] brought him unto Moses and Aaron, and unto all the congregation.

34 And they [p] put him in ward, because it was not declared what should be done to him.*

35 And the LORD said unto Moses, [q] The man shall be surely put to death: all the congregation shall [r] stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones,† and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid them that they make them [s] fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue:

39 And it shall be unto you for a fringe,‡ that ye may look upon it, and [t] remember all the commandments of the LORD, and do them; and that [u] ye seek not after your own heart, and your own eyes, after which ye use to [x] go a whoring:

40 That ye may remember, and do all my commandments, and [y] be holy unto your God.

41 I *am* the LORD your God, which [z] brought you out of the land of Egypt, to be your God: I *am* the LORD your God.

B.C. 1491—B.C. 1491.

* *See on* 2.

[a] Josh. v. 11, 12.

¶ This oblation was from every one that reaped a harvest, who was required, previously to tasting it himself, to present a portion of the dough to the priest-in-waiting, as an heave-offering to the Lord. This is supposed to have been given to the priests in their several cities, and not carried to the tabernacle.—PYLE.

[u] Ex. xxiii. 19.

[x] Lev. ii. 14.

* With the first-fruits of all things, God was to be honoured (Prov. iii. 9), that thereby all the rest of their food might be sanctified unto them: for if the first-fruit be holy, the lump (or dough) is also holy (Rom. xi. 16), and a promise of plenty is added to them that thus do (Prov. iii. 10).—AINSWORTH.

[y] xviii. 26.

[z] Lev. iv. 2, 13.

† The word *Moses* is not in the Hebrew, and the sense is plainer without it, as the Vulgar hath translated these words, *from the day he began to command.*—PATRICK.

[a] *See on* Lev. iv. 13.

[2] *From the eyes.*

[b] *See on* Lev. iv. 14-21.

[3] *Ordinance.*

[c] Lev. iv. 23.

[d] *See on* Lev. iv. 20.

[e] Luke xxiii. 34.

‡ Upon the regular and sincere performance of these sacrifices, God promises to pardon all such past neglect or mistake, whether committed by native Israelites or proselytes.—PYLE.

[f] Acts iii. 17.

[g] Lev. iv. 35.

§ *Before the Lord.* These words seem to import that he speaks of sins committed about the worship of God.—PATRICK.

[h] Lev. xvi. 29.

[4] *Doeth.*

[i] Gen. xvii. 14.

[5] *With an high hand.*

‖ This refers to sins of an aggravated nature—blaspheming the name of God, despising his ordinances or worship, &c. For such offences there was no atonement appointed, but the person must be cut off.—BOOTHROYD.

[k] Ps. lxix. 9.

[l] Lev. xxvi. 15, 43.

¶ No man sinned thus but he who had a settled opinion in his mind contrary to the law of God; in which he dissented from it; as an idolater, because he opposed the chief foundation of the law. For no man worshipped a star, or a planet, but he that believed its eternity, which is the most repugnant of all things to the law of God, which, in the very first word of it, declares that all the world had a beginning, and was made by him whom the Jews worshipped.—MAIMONIDES.

[m] Ps. xxxviii. 4.

[n] Ex. xvi. 27, 28.

[o] John viii. 3, &c.

[p] Lev. xxiv. 12.

* He was to die, but the sort of death was not named (Ex. xxxi. 15; xxxv. 2). Some think the doubt was, whether gathering sticks was a breach of the Sabbath.—GILL.

[q] Ex. xxxi. 14, 15.

[r] 1 Kings xxi. 13.

† This is the only instance in the Bible of a person being punished capitally for breaking the Sabbath, although the crime itself is often mentioned in the prophets; and evidently seems to have been introduced to illustrate the foregoing law. The man despised the word of the Lord, presumptuously broke his commandment, and on this ground was punished with death.—PICT. BIBLE.

[s] Deut. xxii. 12.

‡ Or rather, *It* (that is, the ribband) *shall be unto you upon the fringe*; that being of a different colour from the fringe, it may be the more noted.—PATRICK.

[t] Ex. xiii. 9.

[u] Deut. xxix. 19.

[x] Ex. xxxiv. 15.

[y] Rom. xii. 1.

[z] Lev. xxv. 38.

CHAP. XVI.

[a] Ex. vi. 18, 21.

* Izhar, Korah's father, was the second son of Kohath, as Amram, the father of Moses and Aaron, was his eldest son (Ex. vi. 18; 1 Chr. vi. 2). Hence Korah, and Moses, and Aaron, were cousins.—PATRICK.

CHAPTER XVI.

1 *The rebellion of Korah, &c.;* 31 *their punishment.* 46 *Aaron, by incense, stayeth the plague.*

NOW [a] Korah, the son of Izhar,* the son of Kohath, the son of Levi: and Dathan and

SINS OF PRESUMPTION.—Ver. 30. To do ought presumptuously, implies that it is done wilfully, deliberately, in contempt of the authority of God's Word, in defiance of his justice, with a high hand, and in direct rebellion. Such conduct "reproacheth the LORD," as if his commands were needless, unreasonable, and inimical to man's happiness; as if his authority were only fit to be trampled under foot; his favour not desirable, or his wrath not to be feared:—in short, as if it were more advantageous to rebel against him than to serve him. Many crimes will be found to be sins of presumption which did not appear such to the offender at the time when he committed them. Whenever we set our own inclinations in opposition to the *known* command of God; and when God saith, *Thou shalt not*, our conduct replies, *But I will;* we are guilty of sins of presumption; and though the matter be in itself trivial, yet the daring rebellion is exceedingly atrocious. For an offender of this kind, no sacrifice was appointed: he was condemned to bear his own iniquity, and to be utterly cut off; in most cases by a public execution, in others by the immediate judgment of God.—*Scott.*

SABBATH-BREAKING.—Ver. 32.—1. The offence was "gathering sticks on the Sabbath-day," which, it is probable, were designed to make a fire of, whereas they were commanded to bake and seethe what they had occasion for the day before (Exod. xvi. 23). This seemed but a small offence, but it was a violation of the law of the Sabbath, and so was an implicit contempt of the Creator, to whose honour the Sabbath was dedicated, and an incursion upon the whole law, which the Sabbath was intended as a hedge about. And it appears by the context to have been done presumptuously, and in affront both to the law, and to the Law-maker. 2. The offender was secured (ver. 33, 34). They that found him "gathering sticks," in their zeal for the honour of the Sabbath, "brought him to Moses and Aaron, and to all the congregation;" which intimates, that, being the Sabbath-day, the congregation was at that time gathered to Moses and Aaron, to receive instruction from them, and to join with them in religious worship. It seems even common Israelites, though there was much amiss among them, yet would not contentedly see the Sabbath profaned, which was a good sign that they had not quite forsaken God, nor were utterly forsaken of him. 3. God was consulted, "because it was not declared what should be done to him." The law had already made the profanation of the Sabbath a capital crime (Exod. xxxi. 14; xxxv. 2), but they were in doubt, either concerning the offence, whether this that he had done should be deemed a profanation or no; or concerning the punishment, what death he should die. God was the Judge, and before him they brought this cause. 4. Sentence was passed; the prisoner was adjudged a Sabbath-breaker according to the intent of that law, and as such he must be put to death; and, to shew how great the crime was, and how displeasing to God, and that others might hear and fear, and not do in like manner presumptuously, that death is appointed him which was looked upon as most terrible: he must be "stoned with stones" (ver. 35). Note, God is jealous for the honour of his Sabbaths, and will not hold them guiltless, whatever men do, that profane them. 5. Execution was done pursuant to the sentence (ver. 36). He was "stoned" to death "by the congregation." As many as could were employed in the execution, that *they* at least might be afraid of breaking the Sabbath, who had thrown a stone at the Sabbath-breaker. This intimates that the open profanation of the Sabbath is a sin which ought to be punished and restrained by the civil magistrate, who, as far as overt acts go, is keeper of both tables. (See Neh. xiii. 17.) One would think there could be no great harm in gathering a few sticks, on what day soever it was, but God intended the exemplary punishment of him that did so for a standing warning to us all, to make conscience of keeping holy the Sabbath. —*Henry.*

THE NATIONAL UNIFORM.—Ver. 38. The word rendered *fringes* denotes *an ornament resembling a flower*, which, being added to the bottom of the skirts of the outward garment, and tied together on each division of it by a ribbon or lace of a blue colour, *placed upon the fringes*, would render the wearer conspicuous among strangers. But it was especially intended as a mark of distinction, which the Israelites themselves might frequently look upon, and so be put in mind of their character and obligations as the worshippers and servants of JEHOVAH, that they might remember and keep his commandments, and act consistently in all places, companies, and transactions, not following their own corrupt inclinations, or yielding to the allurements of their senses. These they had ever shewn a strong propensity to prefer before the will of God, and had thus frequently been seduced into *idolatry*, as well as other heinous sins. Christ was obedient to this law, as the word translated the hem or border means the *fringe of his garment*, and the Pharisees ostentatiously enlarged their fringes. It is remarkable that the modern Jews generally neglect this precept, which they might obey, whilst many parts of their religion are become absolutely impracticable.—*Scott.*

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Abiram the sons of Eliab; and On the son of Peleth, [b]sons of Reuben, took *men:*†

2 And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, [c]famous in the congregation, men of renown:

3 And they [d]gathered themselves together against Moses and against Aaron, and said unto them, [1]*Ye take* too much upon you,‡ seeing all the congregation *are* holy, every one of them, and [f]the LORD *is* among them: wherefore then lift ye up yourselves above the congregation of the LORD?

4 And when Moses heard *it*, [g]he fell upon his face:

5 And he spake unto Korah, and unto all his company, saying, Even to-morrow§ [h]the LORD will shew who *are* his, and [i]*who is* holy; and [k]will cause *him* to come near unto him: [l]even *him* whom he hath chosen will he cause to come near unto him.

6 This do: [m]Take you censers, Korah, and all his company;‖

7 And put fire therein, and put incense in them before the LORD to-morrow: and it shall be, [n]*that* the man whom the LORD doth choose, he *shall be* holy: *ye take* [o]too much upon you,¶ ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi;

9 [p]*Seemeth it but* a small thing unto you, that the God of Israel hath [q]separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation to minister unto them?*

10 And he hath brought thee near *to him*, and all thy brethren the sons of Levi with thee: [r]and seek ye the priesthood also?

11 For which cause, *both* thou and all thy company *are* gathered together [s]against the LORD: and [t]what *is* Aaron, that ye murmur against him?

12 ¶ And Moses sent to call Dathan and Abiram, the sons of Eliab; [u]which said, We will not come up:

13 *Is it* [x]a small thing that thou hast brought us up [y]out of a land that floweth with milk and honey,† [z]to kill us in the wilderness, except [a]thou make thyself altogether a prince over us?

14 Moreover, [b]thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou [2]put out the eyes of these men? we will not come up.

15 And Moses was [c]very wroth, and said unto the LORD, [d]Respect not thou their offering: [e]I have not taken one ass from them,‡ neither have I hurt one of them.

16 ¶ And Moses said unto Korah, [f]Be thou and all thy company [g]before the LORD, thou, and they, and Aaron, to-morrow:

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also, and Aaron, each *of you* his censer.

18 And they took every man his censer, and put fire in them,§ and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And [h]Korah gathered all the congregation‖ against them unto the door of the tabernacle of the congregation: and [i]the glory of the LORD appeared¶ unto all the congregation.

20 And the LORD spake unto Moses and unto Aaron, saying,

21 [k]Separate yourselves from among this congregation, [l]that I may consume them in a moment.

22 And [m]they fell upon their faces, and said, O God, [n]the God of the spirits of all flesh,* shall [o]one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the congregation, saying, [p]Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan and Abiram; and [q]the elders of Israel followed him.†

26 And he spake unto the congregation, saying, [r]Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

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[b] Gen. xlix. 3, 4.

† *Took men.*—The word *men* is not in the Hebrew. The whole verse may be thus translated:—"Korah, the son of Izhar, &c., took both Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, &c." That is, he drew those men into a conspiracy with him. —PATRICK.

[c] Gen. vi. 4.

[d] Ps. cvi. 16.

[1] It is *much for you.*

‡ *Ye take too much upon you.*—Ye assume the chief offices of the sanctuary, as if ye were more holy than others; whereas, we are all holy, and the people of God. Such appears to be the sense of this passage.—BOOTHROYD.

[e] Is. i. 11-16.

[f] Ex. xxix. 45, 46.

[g] xx. 6.

§ *To-morrow.* Heb. *in the morning*, the time appointed by men for administering justice (Jer. xxi. 12) and chosen by God for that work (Zeph. iii. 5). Some time is allowed for preparation, and consideration, and repentance.—POOLE.

[h] Mal. iii. 18.

[i] Is. lxi. 5, 6.

[k] Ex. xxviii. 43.

[l] Ps. cv. 26.

[m] Lev. x. 1.

‖ Since ye will be priests, take your censers, and act as priests, at your peril. —POOLE.

[n] Eph. i. 4.

[o] 1 Kings xviii. 17.

¶ *Ye take too much upon you;* or, let it suffice you that you have thus far provoked the Lord, and now leave off. Thus Moses returned the blame upon themselves, which they had unjustly laid upon him.—AINSWORTH.

[p] 1 Sam. xviii. 23.

[q] Deut. x. 8.

* Do you take it to be no honour that God hath chosen you, above all other Israelites, to wait upon him in his family as his domestic servants, although not so near as the priests, yet nearer than all other men, being the sole attendants on the priests (ch. iii. 6; viii. 6, 14).—PATRICK.

[r] Prov. xiii. 10.

[s] 1 Sam. viii. 7.

[t] Ex. xvi. 7, 8.

[u] Prov. xxix. 9.

[x] *See on* 9.

[y] Ex. i. 11, 22.

† Though Egypt was a plentiful country, it never merited this epithet.—GILL.

[z] Ex. xvii. 3.

[a] Ex. ii. 14.

[b] Ex. iii. 8, 17.

[2] *Bore out.*

[c] Matt. v. 22.

[d] Gen. iv. 4, 5.

[e] Acts xx. 33.

‡ Though Moses was their ruler under God, yet, so far from oppressing them, he had not imposed the smallest tax, nor taken, as a present, an ass from one of them. Asses were esteemed no dishonourable beast for riding; grandees and persons in power accepted such as presents. When Samuel disclaimed having taken the ass of any one (1 Sam. xii. 3), he is to be understood as not having taken any ass for his riding. In the same light may be considered this declaration of Moses.—CHARDIN.

[f] *See on* 6, 7.

[g] 1 Sam. xii. 7.

§ Viz., from the altar, which was the only fire that was acceptable in all offerings (Lev. x. 1).—DIODATI.

[h] 1, 2.

‖ We are not to imagine that all the Israelites joined in conspiracy; but most probably those are meant over whom the 250 chiefs presided, and whom they might influence to support in their claims. — BOOTHROYD.

[i] Ex. xvi. 7, 10.

¶ *The glory of the Lord appeared* in the cloud, which then shone with greater brightness and majesty, as a token of God's approach and presence (see Ex. xvi. 7, 10; Lev. ix. 6, 23).—POOLE.

[k] Gen. xix. 15-22.

[l] Ex. xxxii. 10.

[m] 45; xiv. 5.

[n] Ec. xii. 7.

* God is called "the God of the spirits of all flesh," as he is called "the Father of spirits" (Heb. xii. 9); that is, the Creator of the souls of men.—ABP. TILLOTSON.

[o] Gen. xviii. 23-25.

[p] *See on* 21.

[q] xi. 16, 17, 25, 30.

† The seventy elders lately chosen, men of authority, attended upon him, to make this action more solemn, and for his own better vindication.-POOLE.

[r] Gen. xix. 12-14.

CHAP. XVI. THE CONSPIRATORS.—Ver. 1. Here is, 1. An account of the rebels, who and what they were, not, as formerly, the mixed multitude and the dregs of the people, who are therefore never named, but men of distinction and quality that made a figure. Korah was the ringleader; he formed and headed the faction, therefore it is called "the gainsaying of Korah" (Jude 11). He was cousin-german to Moses; they were brothers' children, yet the nearness of the relation could not restrain him from being insolent and rude to Moses. Think it not strange if a man's foes be "they of his own house." With him joined Dathan and Abiram, chief men of the tribe of Reuben, the eldest son of Jacob. Probably Korah was disgusted both at the preferment of Aaron to the priesthood, and the constituting of Elizaphan to the head of the Kohathites (chap. iii. 30), and perhaps the Reubenites were angry that the tribe of Judah had the first post of honour in the camp. *On* is mentioned (ver. 1) as one of the heads of the faction, but never after in the whole story, either because, as some think, he repented and left them, or because he did not make himself so remarkable as Dathan and Abiram did. The Kohathites encamped on the same side of the tabernacle that the Reubenites did, which perhaps gave Korah an opportunity of drawing them in; whence the Jews say, "Woe to the wicked man, and woe to his neighbour, who" is in danger of being infected by him. And these being themselves "men of renown," they seduced into the conspiracy "two hundred and fifty princes of the assembly" (ver. 2); probably they were first-born, or at least heads of families, who, before the elevation of Aaron, had themselves ministered in holy things. Note, The pride, ambition, and emulation of great men have always been the occasion of a great deal of mischief both in churches and states. God by his grace make great men humble, and so give peace in our time, O Lord! Famous men, and men of renown, as these here are described to be, were the great sinners of the old world (Gen. vi. 4). The fame and renown which they had did not content them; they were high, but would be higher, and thus the famous men became infamous.—*Henry.*

THEIR INSOLENCE.—Ver. 3. Moses, as the ruler whom God had placed over Israel, summoned Dathan and Abiram to appear before him, to inform him of the cause of this insurrection; but they, doubtless aspiring to the government, would not own his authority, and insolently refused to appear before him. They likewise absurdly and basely spake of Egypt, where they had groaned in abject servitude, in the very language which the Lord had used concerning the land of promise! and sarcastically accused Moses of deceiving them with vain expectations of a valuable inheritance, which they were never likely to see, and of usurping dominion over the nation. They charged him, likewise, with attempting to impose on the people, with pretences of acting by Divine authority, and for their advantage, while he was sacrificing all their interests to the establishment of an usurped authority, as if he had attempted to put out their eyes, that he might lead them when blind wherever he chose. The cloak of religion did not so well serve the purposes of those who aspired to the civil government, and therefore they never mentioned the Lord at all, but ascribed all to Moses, as if they had never witnessed any miracles or Divine interpositions!—*Scott.*

THEIR TRIAL.—Ver. 16. Korah accepts the challenge, and makes his appearance with Moses and Aaron "at the door of the tabernacle," to make good his pretensions (ver. 18, 19). If he had not had a very great stock of impudence, he could not have carried on the matter thus far. Had not he lately seen Nadab and Abihu, the consecrated priests, struck dead for daring to offer incense with unhallowed fire; and could he and his accomplices expect to fare any better in offering incense with unhallowed hands? Yet, to confront Moses and Aaron in the height of his pride, he thus bids defiance to Heaven, and pretends to demand the Divine acceptance without a Divine warrant; thus wretchedly is the heart hardened through the deceitfulness of sin. They "took every man his censer." Perhaps these were some of the censers which these heads of families had made use of at their family altars, before this part of religious service was confined to the priesthood and the altar in the tabernacle (and they would bring them into use and reputation again); or they might be common chafing-dishes, which were for their ordinary use. Now, to attend the solemn trial, and to be witness of the issue, one would have thought Moses should have "gathered the congregation against the rebels," but it seems Korah gathered them against Moses (ver. 19), which intimates that a great part of the congregation sided with Korah, were at his beck, and wished him success, and that Korah's hopes were very high of carrying the point against Aaron, for had he suspected the event he would not have coveted to make the trial thus public; but little did he think that he was now calling the congregation together to be the witnesses of his own confusion! Note, Proud and ambitious men, while they are projecting their own advancement, often prove to have been hurrying on their own shameful fall.

THEIR AWFUL PUNISHMENT.—Ver. 31. Execution is immediately done. It appeared

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side: ‡ and Dathan and Abiram came out, and [s]stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, [t]Hereby ye shall know that the LORD hath sent me to do all these works; (for *I have* not *done them* [u]of mine own mind;)

29 If these men die [3]the common death of all men, or if they be [x]visited after the visitation of all men, *then* [y]the LORD hath not sent me:

30 But if the LORD [4]make [z]a new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, and [a]they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

31 ¶ And it came to pass, as he had made an end of speaking all these words, that [b]the ground clave asunder that *was* under them:

32 And [c]the earth opened her mouth, and swallowed them up, and their houses, and [d]all the men that *appertained* unto Korah§ and all *their* goods.

33 They, and all that *appertained* to them, went down alive [e]into the pit, and the earth closed upon them: and [f]they perished from among the congregation.

34 And all Israel that *were* round about them [g]fled at the cry of them: for they said, [h]Lest the earth swallow us up *also*.

35 And there [i]came out a fire from the LORD, and consumed the [k]two hundred and fifty men‖ that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up [l]the censers out of the burning, and scatter thou the fire yonder; for they are [m]hallowed.

38 The censers of these [n]sinners against their own souls, let them make them broad plates *for* a covering of the altar; for they offered them before the LORD, therefore they are hallowed: and they shall be [o]a sign unto the children of Israel.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered, and they were made broad *plates for* a covering of the altar; ¶

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‡ The people on all quarters took the summons, struck their tents, carried off all their effects, and left Dathan and Abiram by themselves: while those two daring wretches, fearless of God and hardened in their impiety, came out and stood at their tent-doors with all their families, in defiance of Moses and the Power by which he acted.—PYLE.

[s] 2 Kings ix. 30, 31.
[t] Ex. iv. 1-9.
[u] 1 Kings xviii. 36.
[3] *As every man dieth.*
[x] Ex. xx. 5.
[y] 1 Kings xxii. 28.
[4] *Create a creature.*
[z] Job xxxi. 3.
[a] Ps. lv. 15.
[b] xxvi. 10.
[c] Gen. iv. 11.
[d] 1 Chr. vi. 22, 37.

§ The phrase, "appertaining unto Korah," meaning only that they belonged to his party, and supported his cause; for in the third verse after, it is said that the two hundred and fiftymen who offered incense perished by a fire from the Lord, amongst whom probably were the men of Korah's family. —GRAVES.

[e] Ps. lv. 23.
[f] Jude 11.
[g] Is. xxxiii. 3.
[h] xvii. 12, 13.
[i] Lev. x. 2.
[k] *See on* 2, 17.

‖ There were two sorts of traitors: the earth swallowed up the one; the fire consumed the other. All the elements agree to serve the vengeance of their Maker. Nadab and Abihu brought fit persons, but unfit fire, to God: these Levites bring the right fire, but unwarranted persons before Him: fire from God consumes both. It is a dangerous thing to usurp sacred functions.—HALL.

[l] *See on* 17, 18.
[m] *See on* Lev. xxvii. 28.
[n] 1 Kings ii. 23.
[o] Ez. xiv. 8.

¶ To be a visible and perpetual warning to all Levites and other Israelites never more to presume to meddle with the priestly office, or dare to commit a sin that had cost so many people their lives, by one blow from the hand of God.—PYLE.

[p] Lev. xxii. 10.

* Though he were an Israelite, nay, a Levite, if he were not of the seed of Aaron, he was reputed a "stranger" to this office.—PATRICK.

[q] 1 Kings xiii. 1-3.
[r] Ps. cvi. 13, 23.
[s] 1 Kings xviii. 17.

† It appears as if they thought that Moses might, as on former occasions, have averted the punishment if he had interceded with God; and that they considered him the cause of their death, by having omitted to do so; that Moses and Aaron had used some secret art for their destruction; and that this was not a judgment from God. And, while they thus absurdly imputed this judgment to Moses and Aaron, they impiously called the persons thus perishing in their rebellion the people of the Lord.—BOOTHROYD.

[t] 19.
[u] Ex. xvi. 7, 10.
[x] *See on* 21, 26.
[y] 1 Chr. xxi. 16.

‡ With fresh and strong intercessions, that he would not punish them as they deserved.—PYLE.

§ On ordinary occasions, incense could only be offered on the golden altar within the holy place; but on this extraordinary occasion, an extraordinary remedy was provided. — PICT. BIBLE.

[1] Is. vi. 6, 7.
[2] Ps. cxli. 2.
[3] Ex. xxx. 7-10.

‖ Which was usually performed by the blood of a sacrifice; but there was not time for that; therefore it was now made by incense, which was a sign of intercession.—PATRICK.

[c] 1 Chr. xxvii. 24.
[d] Matt. v. 44.
[e] Deut. xxxiii. 10.
[f] 2 Sam. xxiv. 16.

¶ God might have stayed the plague without the intervention of Aaron; but, in this time of discontent, it pleased him to afford another convincing testimony that the high priest was acting in his sacred office by his appointment, and under his direction. —PICT. BIBLE.

[g] 1 Chr. xxi. 14.
[h] 1 Chr. xxi. 25-30.

40 *To be* a memorial unto the children of Israel, [p]that no stranger,* which *is* not of the seed of Aaron, [q]come near to offer incense before the LORD, that he be not as Korah, and as his company; as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow [r]all the congregation of the children of Israel murmured against Moses and against Aaron, saying, [s]Ye have killed the people of the LORD.†

42 And it came to pass, [t]when the congregation was gathered against Moses and against Aaron, that they looked toward the tabernacle of the congregation; and, behold, the cloud covered it, and [u]the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation.

44 ¶ And the LORD spake unto Moses, saying,

45 [x]Get you up from among this congregation, that I may consume them as in a moment. [y]And they fell upon their faces.‡

46 ¶ And Moses said unto Aaron, Take a censer,§ and put fire therein [z]from off the altar, [a]and put on incense, and go quickly unto the congregation, and make [b]an atonement for them:‖ for [c]there is wrath gone out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, [d]and ran into the midst of the congregation; and, behold, the plague was begun among the people: [e]and he put on incense, and made an atonement for the people.

48 And [f]he stood between the dead and the living; and the plague was stayed.¶

49 Now they that died in the plague were [g]fourteen thousand and seven hundred, besides them that died about the matter of Korah.

50 And Aaron [h]returned unto Moses unto the door of the tabernacle of the congregation, and the plague was stayed.

CHAPTER XVII.

1 *Aaron's rod budding,* 10 *is laid up for a monument.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and take of every one of them a rod, according to the

that God and his servant Moses understood one another very well, for as soon as ever Moses had spoken the word, God did the work—the earth "clave asunder" (ver. 31), "opened her mouth, and swallowed them all up," them and theirs (ver. 32), and then "closed upon them" (ver. 33). This judgment was, 1. Unparelleled. God in it "created a new thing," did what he never did before, for he has many arrows in his quiver; and there are "diversities of operations" in wrath as well as mercy. Dathan and Abiram thought themselves safe, because they were at a distance from the *Shechinah*, whence the fire of the Lord had sometimes issued: *Qui procul à Jove* (they say), *procul à fulmine—He who is far from Jove, is far from the thunderbolt.* But God made them to know that he was not tied up to one way of punishing; the *earth*, when he pleases, shall serve his justice as effectually as the *fire*. 2. It is very terrible to the sinners themselves to go down alive into their own graves, dead and buried in an instant; to go down thus to the bars of the pit, when they were in their "full strength, wholly at ease and quiet." 3. It was severe upon their poor children, who, for the greater terror of the judgment, and fuller indication of the Divine wrath, perished as part of their parents, in which, though we cannot particularly tell how bad they might be to deserve it, or how good God might be otherwise to them to compensate it, yet of this we are sure, in the general, that Infinite Justice did them no wrong. "Far be it from God that he should do iniquity." 4. It was altogether miraculous. The cleaving of the earth was as wonderful, and as much above the power of nature, as the cleaving of the sea; and the closing of the earth again more so than the closing of the waters. God has all the creatures at his command, and can make any of them, when he pleases, instruments of his justice; nor will any of them be our friends if he be our enemy. God now confirmed to Israel what Moses had taught them in that prayer of his (Ps. xc. 11), "Who knows the power of thine anger?" He has, when he pleases, "strange punishments for the workers of iniquity" (Job xxxi. 3). Let us, therefore, conclude, "Who is able to stand before this holy Lord God?" 5. It was very significant. They "set their mouths against the heavens," and "their throat was an open sepulchre;" justly, therefore, does the earth open her mouth upon them, and swallow them up. They made a rent in the congregation; justly, therefore, is the earth rent under them.—*Henry.*

MEMORIALS OF THEIR SIN.—Ver. 38. These censers having been once presented to God, and used in burning incense, though in an uncommanded manner, must never more be employed about ordinary purposes, but, to impress the greater veneration for that typical institution, they were consecrated to the Lord, and used in such a manner as to remain a constant and useful memorial to the people who brought, and to the Levites who assisted in offering, the sacrifices. It was an awful employment for Eleazar to gather them from amidst the dreadful conflagration! Eleazar was appointed to this service in order, perhaps, to mark him out as successor to the high priesthood. Aaron was fully employed, and some think he might have contracted defilement; but no mention is at all made of the dead bodies, which seem to have been entirely consumed, leaving not the least remains. The fire in the censers, as unhallowed, was thrown aside, probably among the ashes. It was the intent of the rebels to injure Moses and Aaron, but, in effect, they brought destruction upon themselves, both in body and soul, even as if they had expressly designed it.—*Scott.*

AARON BETWEEN THE LIVING AND THE DEAD.—Ver. 47. Aaron was a very bold man: bold, to venture into the midst of an enraged rabble that were gathered together against him, and who, for ought he knew, might be the more exasperated by the plague that was begun: bold, to venture into the midst of the infection where the arrows of death flew thickest, and hundreds, nay thousands, were falling on his right and left hand. To save their lives he put his own into his hand, not counting it dear to him, so he might but fulfil his ministry. Aaron was a *man of God*, and *ordained for men in things pertaining to God.* His call to the priesthood was hereby abundantly confirmed, and set above all contradiction; God had not only saved his life, when the intruders were cut off, but now made him an instrument of saving Israel. Compare the censer of Aaron here, with the *censers of those sinners against their own souls.* Those provoked God's anger, this pacified it; those destroyed men's lives, this saved them; no room, therefore, is left to doubt of Aaron's call to the priesthood. Note, Those make out the best title to public honours that lay out themselves most for the public good, and obtain mercy of the Lord to be faithful and useful. If any man will be great, let him make himself the servant of all. Aaron was a *type of Christ*, who came into the world to make atonement for sin, and to turn away the wrath of God from us; and who, by his mediation and intercession, *stands between the living and the dead*, to secure his chosen Israel to himself, and save them out of the midst of a world infected with sin and the curse.—*Henry.*

CHAP. XVII. AARON'S ROD.—Ver. 2. The final determination of the controversy concerning the priesthood was effected by a miracle (ver. 8, 9). The twelve rods or

house of *their* fathers, of [a]all their princes, according to the house of their fathers, twelve [b]rods: write thou every man's name upon his rod.

3 And thou shalt write Aaron's name upon the rod of Levi: for one rod *shall be* for [c]the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation [d]before the testimony,* where I will meet with you.

5 And it shall come to pass, *that* the man's rod, [e]whom I shall choose, shall [f]blossom; and [g]I will make to cease from me the murmurings of the children of Israel, whereby [h]they murmur against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him [1]a rod apiece, for each prince one, according to their father's houses, *even* twelve rods; and the rod of Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD in [i]the tabernacle of witness.

8 And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron, for the house of Levi, was [k]budded, and brought forth buds, and bloomed blossoms, and yielded almonds.†

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked, and took every man his rod.

10 ¶ And the LORD said unto Moses, [l]Bring Aaron's rod again before the testimony, to be kept [m]for a token against the [2]rebels; and thou shalt quite take away‡ their murmurings from me, that they die not.

11 And Moses did *so:* as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, [n]Behold, we die, we perish, we all perish.

13 [o]Whosoever cometh [p]any thing near unto the tabernacle of the LORD shall die: shall we be [q]consumed with dying?§

CHAPTER XVIII.

1 *The charge of the priests and Levites.* 9 *The priests',* 21 *and the Levites' portion.*

AND the LORD said unto Aaron, [a]Thou, and thy sons, and thy father's house with thee, shall [b]bear the iniquity of the sanctuary: and

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CHAP. XVII.
[a] ii. 3-30.
[b] Gen. xlix. 10.
[c] xviii. i. 7.
[d] Ex. xxv. 16-22.
* To lay the rods *before the testimony,* was to lay them before the Divine Majesty; who intended by them finally to determine the present controversy. There he promised to meet with Moses (Ex. xxv. 22), by whom he communicated his mind unto the people: for he neither met with them nor with Aaron there, any other way but by Moses. Meeting with them there, is the reason why the tabernacle is called the tent of meeting or congregation.—PATRICK.
[e] *See on* xvi. 5.
[f] Is. v. 24; xi. 1.
[g] Is. xiii. 11.
[h] *See on* xvi. 11.
[1] *A rod for one prince, a rod for one prince.*
[i] Ex. xxxviii. 21.
[k] Gen. xl. 10.
† Probably in some places of the rod there was an appearance of buds coming forth, in others the buds were fully thrust out, and in others they were opened and shot forth into blossoms; and those blossoms in other parts were knotted and grown into almonds.—PATRICK.
[l] Heb. ix. 4.
[m] Ex. xvi. 32.
[2] *Children of rebellion.*
‡ Quite silence all the murmurings of the people with respect to the priesthood, being so fully convinced by this miracle of the Divine authority Aaron and his family had to exercise the priestly office.—GILL.
[n] Prov. xix. 3.
[o] i. 51-53.
[p] Gen. iii. 3.
[q] Deut. ii. 16.
§ The intimation given by Moses, that future murmuring would be certain destruction, inspired terror, and prompted an inquiry actually approximating to complaint! The people appeared to have deemed it their privilege to rise against the authority both of God and of his servants, at pleasure, and with impunity!—DR JN. CAMPBELL.

CHAP. XVIII.
[a] xvii. 3, 7.
[b] Ex. xxviii. 38.

* That is, the punishment for all iniquity done about your priests' office.—AINSWORTH.
[c] Gen. xxix. 34.
† There is a fine paronomasia in the original. *Levi* is derived from *lawah,* to join, couple, associate. Hence Moses says, the *Levites, yillawoo,* shall be joined, or *associated,* with the priests; they shall conjointly perform the sacred office, but the priests shall be *principal,* the Levites their *associates* or assistants.—CLARKE.
[d] *See on* iii. 6-9.
[e] 1 Chr. xvi. 39, 40.
‡ At thy appointment doing their service. — AINSWORTH.
[f] *See on* iii. 25, 31.
[g] iv. 15.
[h] 1 Sam. vi. 19.
[i] Ex. xxvii. 21.
[k] viii. 19.
[l] Gen. vi. 17; ix. 9.
[m] *See on* iii. 12, 45.
§ The Levites are again called their brethren, that the priests might not despise them because they served in a lower condition, but treat them with kindness and brotherly affection.—PATRICK.
[n] *See on* iii. 9.
[o] Lev. xvi. 2.
‖ This phrase elsewhere signifies the inward or second vail; but here it signifies either the outward or inward vail —a short form of speech, importing all that was to be done in the sanctuary by the sons of Aaron, both in the holy and the most holy place.—POOLE.
[p] 1 Sam. ii. 28.
[q] iii. 38; xvi. 40.
[r] Lev. vi. 16, 18.
[s] Ex. xxix. 21, 29.
[t] Lev. ii. 2, 3.
[u] Lev. iv. 22, 27.
[x] Lev. v. 6.
[y] Ex. xxix. 31, 32.
¶ Not in the holy of holies, eminently so called, nor in the holy place, for they were neither of them places to eat in; but in the tent of the congregation, called most holy in comparison of the camp of Israel and their tents.—GILL.
[z] Lev. vi. 18, 29.
* Now, he mentions the *less holy* things as before the *most holy;* which he bestowed upon him and his whole family, which are called their gift. These were not confined to the males only, but might be eaten by their daughters also (Lev. x. 14).—PATRICK.
[a] Ex. xxix. 27, 28.
[b] Lev. x. 14.

thou and thy sons with thee shall bear the iniquity of your priesthood.*

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be [c]joined unto thee,† and [d]minister unto thee: [e]but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy charge,‡ and the charge of all the tabernacle: [f]only they shall not come nigh the vessels of the sanctuary and the altar, that [g]neither they, nor ye also, die.

4 And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and [h]a stranger shall not come nigh unto you.

5 And [i]ye shall keep the charge of the sanctuary, and the charge of the altar; that there be [k]no wrath any more upon the children of Israel.

6 And [l]I, behold, [m]I have taken your brethren§ the Levites from among the children of Israel; to you *they are* [n]given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee shall keep your priest's office for every thing of the altar, and [o]within the vail;‖ and ye shall serve: I have given your priest's office *unto you* [p]*as* a service of gift: and [q]the stranger that cometh nigh shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee [r]the charge of mine heave-offerings of all the hallowed things of the children of Israel; unto thee have I given them, [s]by reason of the anointing, and to thy sons, by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the fire: Every oblation of theirs, [t]every meat-offering of theirs, and [u]every sin-offering of theirs, [x]and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee, and for thy sons.

10 [y]In the most holy *place*¶ shalt thou eat it; [z]every male shall eat it: it shall be holy unto thee.

11 And this *is* thine;* [a]the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them [b]unto thee, and to thy sons, and to thy daughters with thee

staves (one for the prince of each tribe) were brought out of the most holy place, where they were laid up, and publicly produced before the people; and, while all the rest of the rods remained as they were, where put on the previous evening, Aaron's rod only, of a dry stick, became a living branch, budded and blossomed, and yielded almonds. In some places there were buds, in others blossoms, in others fruit at the same time. This was miraculous, and took away all suspicion of a fraud, as if in the night Moses had taken away Aaron's rod, and put a living branch of an almond tree in the room of it, for no ordinary branch would have buds, blossoms, and fruits upon it all at once. Now, 1. This was a plain indication to the people that Aaron was chosen to the priesthood, and not any other of the princes or tribes. Thus he was distinguished from them, and manifested to be under the special blessing of Heaven, which sometimes yields increase where there is neither planting nor watering by the hand of men. Bishop Hall here observes that fruitfulness is the best evidence of a Divine call, and that the plants of God's setting, and the boughs cut off from them will flourish (see Ps. xcii. 12-14). The "trees of the Lord," though they seem dry trees, "are full of sap." 2. It was a very proper sign to represent the priesthood itself, which was hereby confirmed to Aaron, (1.) That it should be fruitful and serviceable to the Church of God. It produced not only blossoms but almonds, for the priesthood was designed not only for an honour to Aaron, but for a blessing to Israel. Thus Christ ordained his apostles and ministers that they should go and bring forth fruit, and that their "fruit should remain" (John xv. 16). (2.) That there should be a succession of priests; here were not only almonds for the present, but buds and blossoms promising more hereafter. Thus was Christ provided in his Church that a seed should serve him from generation to generation. (3.) That yet this priesthood should not be perpetual, but, in process of time, like the branches and blossoms of a tree, should fail and wither. The "flourishing of the almond-tree" is mentioned as one of the signs of old age (Eccles. xii. 5). This character was betimes put upon the priesthood, which soon became old and "ready to vanish away" (Heb. viii. 13). It was a type and figure of Christ and his priesthood, for he is "the Man, the Branch" (Zech. vi. 12), that is to be "a Priest upon his throne," as it follows there, and was to "grow up before God," as this before the ark, "like a tender plant, and a root out of a dry ground" (Isa. liii. 2). —*Henry.*

CHAP. XVIII. CHARGE TO THE PRIESTHOOD.—Ver. 1. (1.) Aaron and his sons must "minister before the tabernacle of witness" (ver. 2), that is (as Bishop Patrick explains it), "before the most holy place," in which the ark was; on the outside of the vail of that tabernacle, but within "the door of the tabernacle of the congregation," they were to attend the golden altar, the table and candlestick, which no Levite might approach to. "Ye shall serve" (ver. 7), not "Ye shall rule;" it was never intended that they should lord it over God's heritage, but "Ye shall serve God and the congregation." Note, The priesthood is a service. "If any desire the office of a bishop, he desires a good work." Ministers must remember that they are *ministers,* that is, *servants,* of whom it is required that they be humble, diligent, and faithful. (2.) That the Levites must assist him and his sons, and minister to them in all the "service of the tabernacle" (ver. 2-4), though they must by no means come nigh the vessels of the sanctuary, nor at the altar meddle with the great services of burning the fat and sprinkling the blood. Aaron's family was very small, and as they increased, the rest of the families of Israel would increase likewise, so that their hands neither were now, nor were likely to be, sufficient for all the service of the tabernacle, therefore (says God) "the Levites shall be joined to thee" (ver. 2, and again ver. 4, where there seems to be an allusion to the name of Levi, which signifies *joined*) Many of the Levites had of late set themselves against Aaron, but from henceforward God promises that they should be heartily joined to him in interest and affection, and should no more contest with him. It was a good sign to Aaron that God owned him, when he inclined the hearts of those concerned to own him too. The Levites are said to be given as a gift to the priests (ver. 6). Note, We are to value it as a great gift of the Divine bounty to have those joined to us that will be helpful and serviceable to us in the service of God. (3.) That both priests and Levites must carefully watch against the profanation of sacred things. The Levites must "keep the charge of the tabernacle," that "no stranger"—that is, none who upon any account was forbidden to come—might

by a statute for ever; [c]every one that is clean in thy house shall eat of it.

12 All the [1]best of the oil, and all the best of the wine, and of the wheat, [d]the first-fruits of them, which they shall offer unto the LORD, them have I given thee.

13 *And* [e]whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine: every one that is clean in thine house shall eat *of* it.

14 Everything [f]devoted† in Israel shall be thine.

15 Every thing that [g]openeth the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine: nevertheless [h]the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed, from a month old‡ shalt thou redeem, [i]according to thine estimation, for the money of five shekels,§ after the shekel of the sanctuary, [k]which *is* twenty gerahs.

17 But [l]the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they *are* holy:‖ [m]thou shalt sprinkle their blood upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine,¶ [n]as the wave-breast and as the right shoulder are thine.

19 All [o]the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons and thy daughters with thee, by a statute for ever: it *is* [p]a covenant of salt* for ever before the LORD unto thee, and to thy seed with thee.

20 And the LORD spake unto Aaron, [q]Thou shalt have no inheritance† in their land, neither shalt thou have any part among them: [r]I *am* thy part and thine inheritance among the children of Israel.

21 ¶ And, behold, I have given the children of Levi all [s]the tenth in Israel for an inheritance, for their service which they serve, [t]*even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel henceforth [u]come nigh the tabernacle‡ of the congregation, lest they [x]bear sin, [2]and die.

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[c] Lev. xxii. 2, 3.
[1] *Fat.*
[d] Ex. xxii. 29.
[e] Ex. xxii. 29.
[f] Lev. xxvii. 28.
† The Hebrews say some things were devoted absolutely—and such are spoken of here—and were given to the priest. Some things were devoted in special unto God or to his sanctuary, and they, or the price of them, went to the sanctuary. The first sort were wholly the priests', and might be eaten only by the priests in the holy place. The latter were employed about the temple, or the vessels of it.—PATRICK.
[g] Ex. xiii. 2, 12.
[h] Ex. xiii. 13.
‡ The first-born, before they were redeemed, ought to be presented to God in his temple (Ex. xiii. 12; Luke ii. 22); and that could not be done before the mother was purified, which required forty days' time (Lev. xii. 4).—DIODATI.
[i] iii. 47.
§ This redemption of the first-born might be either with money, or money's worth, so as it were of movable goods, but not with lands, nor with servants, nor with bills (or writings); and if he redeemed his son with them, he was not redeemed.—MAIMONIDES.
[k] Ex. xxx. 13.
[l] Deut. xv. 19-22.
‖ Consecrated to a holy use—namely, to be sacrificed unto God, and not to be redeemed or alienated to any other use.—POOLE.
[m] Lev. iii. 2-5.
¶ The whole body of the beasts (not merely some part of them), after the fat was burnt, became the priests' entirely.—PATRICK.
[n] Ex. xxix. 26-28.
[o] Lev. vii. 14.
[p] Lev. ii. 13.
* An incorruptible and everlasting covenant, not to be revoked.—PATRICK.
[q] Deut. x. 9.
† In respect to Aaron and all his descent, which were high priests, this is absolutely understood, for they had no other inheritance; but as for other priests, the meaning is, that they were not to possess any lands for tillage, or fields, or vineyards, but they might have cities and pastures for beasts.—DIODATI.
[r] Josh. xiii. 14, 33.
[s] Lev. xxvii. 30 32.
[t] 1 Cor. ix. 13, 14.
[u] i. 51; iii. 10, 38.
‡ They might come to bring their sacrifices, but not to do any part of the priest's office.—GILL.
[x] Lev. xx. 20.
[2] *To die.*

[y] *See on* iii. 7.
§ That is, if they do anything improperly about the tabernacle.—BOOTHROYD.
[z] *See on* 20.
[a] Mal. iii. 8-10.
‖ In Greek and Chaldee, *separate to the Lord.* So in ver. 26. This sheweth the tithes to be an oblation to the Lord, and a sign of the Israelites' homage, subjection, and thankfulness unto him for his blessings. And upon this ground the apostle proveth Melchisedek to be a greater priest than Abraham or Aaron, because Abraham (and all the Levites and priests in his loins) paid tithes to Melchisedek (Gen. xiv.; Heb. vii.) "Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils" (Heb. vii. 4).—AINSWORTH.
[b] *See on* 19.
[c] Neh. x. 38.
¶ It was thus enacted as a standing law, that, as the whole nation paid an annual tenth to the Levites, so they, in gratitude to God, and as a token of their subserviency to the priests, should pay a tenth of that tithe to the priesthood.—PYLE.
[d] Lev. vi. 19-23.
[e] Deut. xv. 14.
* The Lord hath accepted of it in your behalf no less than if it had proceeded out of your own labour and work.—DIODATI.
[f] Gen. xiv. 18.
[g] Deut. vi. 5.
[h] Deut. xiv. 22, 23.
[i] Matt. x. 10.
[k] Lev. xix. 8.
[l] Lev. xxii. 2, 15.
† There shall be no danger of your polluting the holy things which God hath reserved to himself, by turning them to a common use: as there would have been, if they had eaten the tithes or other gifts, before the tenth part, which was God's, was taken from them.—PATRICK.

CHAP. XIX.

[a] Heb. ix. 10.
[b] Is. i. 18.

23 But the Levites shall [y]do the service of the tabernacle of the congregation, and they shall bear their iniquity.§ *It shall be* a statute for ever throughout your generations, that [z]among the children of Israel they have no inheritance.

24 But [a]the tithes of the children of Israel, which they offer *as* an heave-offering‖ unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes, which I have given you from them for your inheritance, [b]then ye shall offer up an heave-offering of it for the LORD, *even* [c]a tenth *part* of the tithe.¶

27 And *this* your heave-offering shall be reckoned unto you, [d]as though *it were* [e]the corn of the thrashing-floor,* and as the fulness of the wine-press.

28 Thus ye also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel; [f]and ye shall give thereof the LORD's heave-offering to Aaron the priest.

29 Out of all your gifts ye shall offer every heave-offering of the LORD, of all the best thereof, *even* the hallowed part thereof, out of it.

30 Therefore thou shalt say unto them, When ye have heaved [g]the best thereof from it, then it shall be counted unto the Levites as the increase of the thrashing-floor, and as the increase of the wine-press.

31 And ye shall eat it [h]in every place, ye and your households: for it *is* [i]your reward for your service in the tabernacle of the congregation.

32 And ye shall [k]bear no sin by reason of it, when ye have heaved from it the best of it: neither shall ye [l]pollute the holy things† of the children of Israel, lest ye die.

CHAPTER XIX.

1 *The water of separation.* 11 *The use of it for purification of the unclean.*

AND the LORD spake unto Moses and unto Aaron, saying,

2 This *is* [a]the ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee [b]a red

"come nigh" (ver. 4), and that upon pain of death (ver. 7). And the priests must "keep the charge of the sanctuary" (ver. 5), must instruct the people, and admonish them concerning the due distance they were to keep, and not suffer them to break the bounds set them, as Korah's company had done, that there be "no wrath any more upon the children of Israel." Note, The preventing of sin is the preventing of wrath; and the mischief sin has done should be a warning to us for the future, to watch against it both in ourselves and others.

SUPPORT OF THE PRIESTHOOD.—Ver. 8. Much of the provision that was made for them arose out of the sacrifices which they themselves were employed to offer. They had the skins of almost all the sacrifices, which they might sell, and they had a considerable share out of the meat-offerings, sin-offerings, &c. They that had the "charge of the offerings" had the benefit (ver. 8). Note, God's work is its own wages, and his service carries its recompense along with it. Even in keeping of God's commandments there is great reward. The present pleasures of religion are part of its pay. They had not only a good table kept for them, but money likewise in their pockets for the redemption of the first-born, and those firstlings of cattle which might not be offered in sacrifice. Thus their maintenance was such as left them altogether "disentangled from the affairs of this life;" they had no grounds to occupy, no land to till, no vineyards to dress, no cattle to tend, no visible estate to take care of, and yet had a more plentiful income than any other families whatsoever. Thus God ordered it—1. That they might be the more entirely addicted to their ministry, and not diverted from it, or disturbed in it, by any worldly care or business. The ministry requires a whole man. 2. That they might be examples of living by faith, not only in God's providence, but in his ordinance. They lived from hand to mouth, that they might learn to take no thought for the morrow—sufficient for the day would be the provision thereof; and they had no estates to leave their children, that they might by faith leave them to the care of that God who had "fed them all their lives long." 3. Of the provision that was made for their tables, some is said to be "most holy" (ver. 9, 10), which was to be eaten by the priests themselves, and in the court of the tabernacle only; but other perquisites were "less holy," of which their families might eat at their own houses, provided they were "clean" (ver. 11-13. See Lev. xxii. 10, &c.) It is commanded that the "best of the oil," and "the best of the wine and wheat," should be offered for the "first-fruits unto the Lord," which the priests were to have (ver. 12). Note, We must always serve and honour God with the best we have, for he is the Best, and best deserves it; he is the First, and therefore must have the first ripe.—*Henry.*

THE TITHES.—Ver. 26. The Lord, by this statute, gave the Levites a clear tenth of the whole "increase" of the land; that is, of the labour and improvements, as well as of the estates, of all the other tribes. This was a large proportion for by far the smallest tribe, and, when joined to all the rest assigned them, was an abundant provision. But the other tribes would have also the advantages accruing from trade and manufactures, in which the Levites were not allowed to be occupied This tenth seems to have been the common stock of the tribe, and divided among them accordingly; and this would obviate that common evil effect of tithes, namely, the contentions which arise about them betwixt ministers and the people of their peculiar charge, as the tithes were not paid to an *individual*, but to a *collective* body; or rather they were presented as an oblation to God, who was pleased to give them to the Levites. The foregoing regulations were delivered to Aaron, and by him to the people; but this law, immediately relating to the interests of him and his family, was given by Moses. The Levites, receiving tithes of the people, gave a tithe of them to the priests; and some have conjectured that the tenth of this tithe was allotted for the high priest's support, according to the pre-eminence to which he was advanced. This tithe of the tithes was the Levites' oblation to the Lord, and as acceptable as that which was paid out of the estates of the other Israelites; and when it had been offered of the best, they might use the rest with comfort and a good conscience, as if it had been the produce of their own lands. But they would "pollute the holy" things if they used the tithes without separating the portion assigned to the priests.—*Scott.*

CHAP. XIX. THE RED HEIFER.—Ver. 2. This oblation differed from other sacrifices, in that the heifer was slain, not in the court of the tabernacle, but without the camp; the greater part of the blood, and all the fat, were burned with the skin and

heifer without spot,* wherein *is* [c]no blemish, *and* [d]upon which never came yoke:†

3 And ye shall give her unto Eleazar the priest, that he may bring her forth [e]without the camp, and *one* shall slay her before his face.‡

4 And Eleazar the priest shall take of her blood with his finger, and [f]sprinkle of her blood directly before the tabernacle of the congregation seven times.

5 And *one* shall burn the heifer in his sight; [g]her skin, and her flesh, and her blood, with her dung, shall he burn.

6 And the priest shall take [h]cedar-wood, and hyssop, and scarlet,§ and cast *it* into the midst of the burning of the heifer.

7 Then the priest shall [i]wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean until the even.

8 And he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

9 And a man *that is* [k]clean shall gather up the ashes of the heifer, and [l]lay *them* up without the camp in a clean place; and it shall be kept‖ for the congregation of the children of Israel for [m]a water of separation: it *is* a purification for sin.

10 And he that gathereth the ashes of the heifer shall [n]wash his clothes, and be unclean until the even: and [o]it shall be unto the children of Israel, and unto the stranger¶ that sojourneth among them, for a statute for ever.

11 ¶ He that [p]toucheth the dead body of any [l]man shall be unclean seven days.

12 [q]He shall purify himself with it* on the third day, and on the seventh day he shall be clean: but if he purify not himself the [r]third day, then the seventh day he shall not be clean.

13 Whosoever toucheth the dead body of any man that is dead, and [s]purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be cut off from Israel: because [t]the water of separation was not sprinkled upon him, he shall be unclean; [u]his uncleanness *is* yet upon him.†

14 This *is* the law, when a man dieth in a tent:‡ All that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And [x]every open vessel, which hath no covering bound upon it, *is* unclean.§

16 And whosoever [y]toucheth one that is slain with a sword in the open fields, or a dead body, or [z]a bone of a man, or [a]a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the [2]ashes of the burnt heifer of purification for sin, and [3]running water shall be put thereto in a vessel;

18 And a [b]clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* [c]shall sprinkle upon the unclean on the third day, and on the seventh day; and on [d]the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20 But the man that shall be unclean, and [e]shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the LORD:‖ the water of separation hath not been sprinkled upon him; he *is* unclean.

21 And it shall be a perpetual statute unto them, that [f]he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22 And [g]whatsoever the unclean *person* toucheth shall be unclean; and [h]the soul that toucheth *it* shall be unclean until even.

CHAPTER XX.

7 Moses bringeth water out of the rock. 14 The Israelites denied passage through Edom. 22 Aaron's death.

THEN came the children of Israel, *even* the whole congregation, [a]into the desert of Zin* in the first month: and the people abode in [b]Kadesh; and [c]Miriam died there, and was buried there.†

2 And there was [d]no water‡ for the congregation: and they [e]gathered themselves together against Moses and against Aaron.

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* The words "without spot," mean that the animal should be *perfectly red*, without one spot of any other colour. (See Heb. ix. 13, 14).—SPENCER.

[c] Lev. xxii. 20-25.
[d] 1 Sam. vi. 7.

† Because an animal which had been used for a common purpose was deemed improper for sacrifice.

[e] Lev. iv. 12, 21.

‡ It was not necessary that a priest should do it; but it could not be done unless Eleazar was there, and done in his presence, to shew that it was intended for God's service.—PATRICK.

[f] Heb. ix. 13, 14.
[g] Lev. iv. 11, 12, 21.
[h] Ps. li. 7.

§ These three things being the instrument used in sprinkling things and persons for their purification, was to be thrown into the fire with it (see ver. 18: Lev. xiv. 6, 7, 49).—PYLE.

[i] Lev. xi. 25, 40.
[k] 2 Cor. v. 21.
[l] 17.

‖ This one heifer being slain, and its blood sprinkled, and body burnt, afforded ashes enough to season as many vessels of water as the whole people of Israel should need; wherein it was a notable representation of Christ's blood shed for the whole world, to cleanse us from all unrighteousness.—PATRICK.

[m] Lev. xv. 20.
[n] *See on* 7, 8, 19.
[o] Ex. xii. 49.

¶ To wit, a proselyte, not any stranger, as some understand it.—POOLE.

[p] Hag. ii. 13.
[l] *Soul of man.*
[q] Ps. li. 7.

* *With it:* with the water of separation (ver. 9).

[r] Ex. xix. 11, 15.
[s] Heb. ix. 2, 3.
[t] viii. 7.
[u] Lev. vii. 20.

† Having contemptuously been careless of the means of cleansing himself, he shall not now be admitted thereunto. But as unclean, he shall be cut off from the communion of the Church, and be put to death, if the thing be known; or, if it be unknown to men, God will punish it.—DIODATI.

‡ When this occurred, several persons must unavoidably contract this pollution; which signifies that in our corrupt and fallen state we cannot avoid being polluted by the defiling world we pass through, and we offend daily, yet the impossibility of our being sinless doth not make sin the less polluting.—HENRY.

[x] Lev. xi. 32.

§ Because it receives the air of the tent, by which it is ceremonially polluted.—POOLE.

[y] xxxi. 19.
[z] Ez. xxxix. 11-16.
[a] Matt. xxiii. 27.
[2] *Dust*, 9.
[3] *Living waters shall be given.*
[b] Ps. li. 7.
[c] Eph. v. 25-27.
[d] Gen. ii. 2.
[e] Gen. xvii. 14.

‖ Therefore porters were set there at the gates, that none which was unclean in anything should enter in (2 Chr. xxiii. 19). An unclean person that cometh presumptuously into the sanctuary, his punishment is cutting off. If ignorantly, then he is to bring the sacrifice appointed (Lev. vii.)—MAIMONIDES.

[f] Heb. vii. 19.
[g] Lev. vii. 19.
[h] Lev. xv. 5.

CHAP. XX. B. C. 1453.

[a] xxxiii. 36.

* Sin, or Zin, a city and desert south of the Holy Land, in Arabia Petræa, and which gave name to the wilderness of Sin. Scripture distinguishes two cities and two deserts of Sin, one being written *sin*, with *samech*; the other *tzin*, with *tzade*.—CALMET.

[b] Ps. xxix. 8.
[c] Ex. ii. 4, 7.

† Josephus tells us, she was buried with great solemnity; and Eusebius relates that her sepulchre was extant in his time at Kadesh, not far from the city *Petra*, the metropolis of Arabia Petræa.—STACKHOUSE.

[d] Ex. xv. 23, 24.

‡ The waters of Horeb had formed rivulets, and had supplied them till they came here: they now ceased to supply them, being probably encamped on higher ground, but many springs were near, yet undiscovered.—SAURIN.

[e] Ex. xvi. 2, 7-12.

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carcase, and the same things were cast into the burning which had been appointed in the case of a leper when cleansed. Yet it is evident that it was in substance an atoning sacrifice, and the *typical* purifying efficacy of the ashes was derived from the *typical* expiation made by the spotless animal thus slaughtered. Every circumstance was ordered so as to impress the mind with an idea of the heifer as "extremely polluted and polluting," and thus by carrying the pollution out of the camp, making way for the purification of the people. Even Eleazar, by superintending the transaction and sprinkling the blood, was rendered unclean, as well as he who burnt the heifer; and when a *clean* person had collected the ashes, he also in some degree partook of the pollution! Thus Christ, our unblemished sacrifice and sanctification, bearing our sins, suffered without Jerusalem by the hands of the Romans, yet by the decree and under the inspection of the chief priests; and though his death was "according to the determinate counsel and foreknowledge of God," yet every one concerned in it contracted guilt and pollution of the most aggravated kind. The ashes of the heifer thus prepared, and carefully kept apart from those of the wood with which it was burned, were laid up in some clean place without the camp, that the water of *separation* (or for purifying those who were *separated* for ceremonial pollution) might be made by putting a small quantity of them into spring water. This water must be frequently wanted by the whole multitude of Israelites: yet, as a little would suffice, the ashes of one heifer might last for some considerable time; and the nature of ashes, which do not easily corrupt, might also typify the "abiding efficacy" of the atonement of Christ. But that man must be endued with an uncommon measure of credulity who can believe the assertions of the Rabbis, that the ashes of this one heifer lasted the whole nation, and the strangers sojourning among them, till the days of Solomon! After the people were settled in Canaan, it is reasonable to suppose that ashes for this purpose were placed in every neighbourhood, for the conveniency of all who needed them.—*Scott.*

CEREMONIAL CLEANSING.—Ver. 18. (1.) A small quantity of the ashes of the red heifer, the carcase of which had been burnt, must be put into a cup of spring water and mixed with the water, which thereby was made, as it is here called, a "water of separation," because it was to be sprinkled on those who were separated or removed from the sanctuary by their uncleanness. As the "ashes of the heifer" signified the **merit of Christ, so the "running water" signified the power and grace of the blessed** Spirit, who is compared to rivers of living water; and it is by his operation that the righteousness of Christ is applied to us for our cleansing. (2.) This water must be applied by a bunch of hyssop dipped in it, with which the person or thing to be cleansed must be sprinkled (ver. 18), in allusion to which David prays, "Purge me with hyssop." Faith is the bunch of hyssop wherewith the conscience is sprinkled and the heart purified. Many might be sprinkled at once, and the water with which the ashes were mingled might serve for many sprinklings till it was all spent, and a very little lighting upon a man served to purify him, if done with that intention. In allusion to this application of the water of separation by sprinkling, the blood of Christ is said to be the "blood of sprinkling" (Heb. xii. 24), and with it we are said to be "sprinkled from an evil conscience" (Heb. x. 22); that is, we are freed from the uneasiness that arises from a sense of our guilt. (3.) Though the pollution contracted was only ceremonial, yet the neglect of the purification prescribed would turn into moral guilt: "He that shall be unclean," and shall "not purify himself, that soul shall be cut off" (ver. 20). Note, It is a dangerous thing to contemn Divine institutions, though they may seem minute. A slight wound, if neglected, may prove fatal; a sin we call *little*, if not repented of, will be our ruin, when great sinners that repent shall find mercy. Our uncleanness separates us from God, but it is our being unclean and "not purifying ourselves" that will separate us *for ever* from him; it is not the wound that is fatal, so much as the contempt of the remedy. (4.) Even he that "sprinkled the water of separation," or "touched" it, or "touched the unclean person," must be "unclean till the even;" that is, must not come near the sanctuary on that day (ver. 21, 22). Thus God would shew them the imperfection of those services, and their insufficiency to purify the conscience, that they might look for the Messiah, who, in fulness of time, should by the eternal Spirit offer himself without spot unto God, and so "purge our consciences from dead works" (that is, from sin, which defiles like a dead body, and is therefore called a "body of death"), that we may have liberty of access to the sanctuary, to "serve the living God" with living sacrifices.—*Henry.*

CHAP. XX. DEATH OF MIRIAM.—Ver. 1. Miriam dies, the sister of Moses and Aaron, and, as it should seem, elder than either of them. She must be so, if she was that sister that was set to watch Moses when he was put into the ark of bulrushes (Exod. ii. 4). "Miriam died there" (ver. 1). She was a prophetess, and had been

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3 And the people chode with Moses, and spake, saying, [f]Would God that we had died [g]when our brethren died before the LORD![§]

4 And [h]why have ye brought up the congregation of the LORD into this wilderness, [i]that we and our cattle should die there?‖

5 And wherefore have ye made us to come up out of Egypt, to bring us unto [k]this evil place? it *is* no place of seed, or of figs, or of vines, or of pomegranates; neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly unto the door of the tabernacle of the congregation, and [l]they fell upon their faces:¶ and [m]the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take [n]the rod, and gather thou the assembly together, thou and Aaron thy brother, and [o]speak ye unto the rock* before their eyes; and it shall give forth his water, and thou shalt [p]bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink.

9 And Moses took the rod from [q]before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now, [r]ye rebels; must [s]we fetch you water out of this rock?†

11 And Moses lifted up his hand, and with his rod he [t]smote the rock twice;‡ and [u]the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses and Aaron, [x]Because ye believed me not,§ to [y]sanctify me in the eyes of the children of Israel, therefore [z]ye shall not bring this congregation into the land which I have given them.

13 This *is* [a]the water of [1]Meribah; because the children of Israel strove with the LORD, and [b]he was sanctified in them.

14 ¶ And [c]Moses sent messengers from Kadesh unto the king of Edom, Thus saith [d]thy brother Israel, Thou knowest all the travel that hath [2]befallen us;

15 How [e]our fathers went down into Egypt, and we have [f]dwelt in Egypt a long time; and the Egyptians [g]vexed us and our fathers:

16 And when [h]we cried unto the LORD, he heard our voice, and [i]sent an angel, and hath brought us forth out of Egypt; and, behold, we *are* in Kadesh, a city in the uttermost of thy border.

17 Let us pass, I pray thee, [k]through thy country: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells:‖ we will go by the king's *high*-way,¶ we will not turn to the right hand nor to the left, until we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

19 And the children of Israel said unto him, [l]We will go by the high-way; and if I and my cattle drink of thy water, then I will pay for it:* I will only (without *doing* anything *else*) go through on my feet.

20 And he said, [m]Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: [n]wherefore Israel turned away from him.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from [o]Kadesh, and came unto [p]mount Hor.†

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be [q]gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, [r]because ye rebelled against my [3]word at the water of Meribah.

25 [s]Take Aaron and Eleazar his son, and bring them up unto mount Hor;

26 And [t]strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor in the sight of all the congregation.

[f] Ex. xvi. 2, 3.
[g] xvi. 31-35.
§ That is, suddenly, rather than to die such a painful and lingering death by thirst.—POOLE.
[h] Ex. xvii. 3.
[i] Ex. xiv. 11, 12.
‖ The very words of their fathers, presently after they came out of Egypt (Ex. xvii. 3).—PATRICK.
[k] Deut. viii. 15.
[l] Josh. vii. 6.
¶ Moses had learned too much experience to stand arguing the case with them while under a fit of rage and discontent, and therefore immediately takes Aaron with him to the tabernacle, where, in humble prostration, they implore the assistance of God, and intercede for this sinful people.—PYLE.
[m] xvi. 19, 42.
[n] Ex. iv. 2, 17.
[o] Josh. vi. 5, 20.
* This is not the same rock out of which the former water flowed; the names are different—that being called Tzur, this Selah. That was in Rephidim, this in Kadesh—two very distant places.—NACHMANIDES.
[p] Ps. lxxviii. 15, 16.
[q] xvii. 10.
[r] Ps. cvi. 32, 33.
[s] Dan. ii. 28-30.
† "Hear now, ye rebels; is it likely that we shall fetch water out of this hard rock to satisfy your thirst? This we are required to do; but is this a thing possible to be done?"—BP. HALL.
[t] 1 Kings xiii. 21-24.
‡ On this occasion Moses spake unadvisedly with his lips. He was commanded only *to speak* to the rock (not to the people), and he *smote* it. He did this *twice*, which indicated an irritated state of mind. He spoke *harshly* to the people in words which indicated doubt of the Divine power. — BOOTHROYD.
[u] Deut. viii. 15.
[x] Is. vii. 9.
§ It is probable that their unbelief was distrust of God's promise that they should now enter Canaan at the end of forty years, and whether they must not, for the murmuring of the people, which caused another rock to be opened for their supply, be doomed to a new and long stay in the wilderness, at a time when they thought they had got to the end of their travels, and were expecting to conduct the people into the promised land.—DR LIGHTFOOT.
[y] Lev. x. 3.
[z] Deut. xxxiv. 4.
[a] Deut. xxxiii. 8.
[1] *Strife.*
[b] Is. v. 16.
[c] Jud. xi. 16, 17.
[d] Deut. xxiii. 7.
[2] *Found us.*
[e] Gen. xlvi. 6.

[f] Gen. xv. 13.
[g] Ex. i. 11-14.
[h] Ex. iii. 7-9.
[i] Ex. iii. 2-6.
[k] Deut. ii. 1-4.
‖ Or, out of cisterns, or other particular waters, but only out of common waters, as out of rivers and brooks, &c. Others expound it, We will take none without paying for it (v. 19; Deut. ii. 6).—DIODATI.
¶ This must refer to a way which the king had made; so that it appears something had been then done to facilitate the passage of merchandise and travelling.—BOOTHROYD.
[l] Deut. ii. 6, 28.
* An usual practice near the Red sea, where water is scarce, and conveyed to purchasers on camels.—GILL.
[m] Gen. xxxii. 6.
[n] Deut. ii. 4-8.
[o] Ez. xlvii. 19.
[p] xxi. 4; xxxiv. 7.
† Mount Hor is situated in Arabia Petræa, on the confines of Edom, on the western side of a valley called *Wady Mousa*, in which are found the ruins of ancient Petra, and which is two long days' journey north-east of Akabah (on the northern point of the Elanitic gulf of the Red sea), in the Djebel Shera, or mount Seir. On the summit of the mountain is the tomb of Aaron, which is held in great veneration by the Arabs. The mount is now called Djebel Haroun, or Aaron's Mount.—BURCKHARDT.
[q] Gen. xv. 15.
[r] *See on* 11, 12.
[3] *Mouth.*
[s] xxxiii. 38, 39.
[t] Is. xxii. 21, 22.

an instrument of much good to Israel (Mic. vi. 4). When Moses and Aaron with their rod went before them to work wonders for them, Miriam with her timbrel went before them in praising God for these wondrous works (Exod. xv. 20), and therein did them real service; yet she had once been a murmurer (chap. xii. 1), and must not enter Canaan.

WANT OF WATER.—Ver. 2. "There was no water for the congregation." The water out of the rock of Rephidim had followed them while there was need of it; but it is probable that for some time they had been in a country where they were supplied in an ordinary way, and, when common providence supplied them, it was fit that the miracle should cease; but in this place it fell out that there was no water, or not sufficient for the congregation. Note, We live in a wanting world, and wherever we are, must expect to meet with some inconvenience or other. It is a great mercy to have plenty of water, a mercy which, if we found the want of, we would own the worth of. Hereupon they murmured; mutinied (ver. 2), "gathered themselves together," and took up arms against "Moses and Aaron." They chid with them (ver. 3), spake the same absurd and brutish language that their fathers had done before them. They wished they had died malefactors by the hands of Divine justice, rather than thus seem for a while neglected by Divine mercy. "Would God that we had died when our brethren died before the Lord!" Instead of giving God thanks, as they ought to have done, for sparing them, they not only despise the mercy of their reprieve, but quarrel with it, as if God had done them a great deal of wrong, in giving them their lives for their prey, and snatching them as brands out of the burning. But they need not wish that they had died *with* their brethren; they are here taking the ready way to die *like* their brethren in a little while. "Woe unto them that desire the day of the Lord!" (Amos v. 18).—*Henry.*

INFIRMITY OF MOSES.—Ver. 10. Though the people were *rebels*, and Moses called them so at other times without offence, yet he evidently spake at this time in an angry spirit. He also assumed honour to himself and to Aaron, instead of giving glory to God, whilst he inquired, "Must *we* fetch you water out of this rock?" He seems not firmly to have believed that the water would be given, and he did not think it sufficient to "speak to the rock;" and therefore he hastily *smote* it, and repeated the stroke immediately, though the sign of *speaking* was probably intended as a rebuke to the people, who were not so obedient to the Lord's command as the very rocks were. In this view of his conduct we perceive that he was very culpable; the Lord considered it as exceedingly dishonourable to his name; and he knew Aaron likewise to be highly criminal. Though the water, therefore, was not withheld, yet the relief to Israel was followed by a severe rebuke to Moses and Aaron, and a sentence of exclusion from Canaan. They were eminent characters; the eyes of all Israel were upon them; and their improper conduct, and want of confidence in the power and faithfulness of God, rendered it expedient that he should be sanctified in their punishment. The other place where water had been brought out of the rock, was called *Meribah*, but it was called also *Massah*; this was *Meribah-Kadesh.*—*Scott.*

DEATH OF AARON.—Ver. 24. Aaron submits, and dies in the method and manner appointed, and for aught that appears, with as much cheerfulness as if he had been going to bed. 1. He puts on his holy garments to take his leave of them, and goes up with his brother and son to the top of mount Hor, and probably some of the elders of Israel with him (ver. 27). They went up "in the sight of all the congregation," who, it is likely, were told on what errand they went up. By this solemn procession Aaron lets Israel know that he is neither afraid nor ashamed to die, but, when the bridegroom comes, can trim his lamp and go forth to meet him. His going up the hill to die, signified that the death of saints (and Aaron is called "the saint of the Lord") is their ascension; they rather go up than go down to death. 2. Moses, whose hands had first clothed Aaron with his priestly garments, now strips him of them; for, in reverence to the priesthood, it was not fit that he should die in them. 3. Moses immediately puts the priestly garments upon Eleazar his son, clothes him with his father's robe, and "strengthens him with his girdle" (Is. xxii. 21). Now, (1.) This was a great comfort to Moses, by whose hand the law of the priesthood was given, to see that it should be kept up in a succession, and that a lamp was ordained "for the anointed," which should not be extinguished by death itself. This was a happy earnest and indication to the Church of the care God would take, that "as one generation" of ministers and Christians (spiritual priests) "passeth away," another generation shall come up instead of it. (2). It was a great satisfaction to Aaron to see his son, who was dear to him, thus preferred, and his office, which was dearer, thus preserved, and secured; and especially to see in this a figure of Christ's everlasting priesthood, in which alone his would be perpetuated. (3.) It was a great kindness to the people. The installing of Eleazar before Aaron was dead, would prevent those who bore ill-will to Aaron's family from attempting to set up another upon his death in competition with his son. 4. "Aaron died there." Quickly after he was stript of his priestly

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28 And Moses stripped Aaron of his garments, and [u]put them upon Eleazar his son; and Aaron [x]died there in the top of the mount:‡ and Moses and Eleazar came down from the mount.

29 And when all the congregation saw that Aaron was dead, they [y]mourned for Aaron thirty days, *even* all the house of Israel.

CHAPTER XXI.

The people bit by fiery serpents, 7 are healed. 10 Sundry journeys. 21 Sihon and Og slain.

AND *when* [a]king Arad the Canaanite,* which dwelt in the south, heard tell that Israel came by [b]the way of the spies, [c]then he fought against Israel, and took *some* of them prisoners.

2 And Israel [d]vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then [e]I will utterly destroy their cities.

3 And the LORD [f]hearkened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them† and their cities: and he called [g]the name of the place [i]Hormah.

4 ¶ And they journeyed from [h]mount Hor [i]by the way of the Red sea, to [k]compass the land of Edom: and [l]the soul of the people was much [2]discouraged because of the way.

5 And the people [m]spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for *there is* no bread, neither *is there any* water; [n]and our soul loatheth this light bread.

6 And the LORD sent [o]fiery serpents among the people, and they bit the people; and much people of Israel died.

7 ¶ Therefore the people came to Moses, and said, [p]We have sinned;‡ for we have spoken against the LORD, and against thee: [q]pray unto the LORD, that he take away the serpents from us. [r]And Moses prayed for the people.

8 And [s]the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.§

9 And Moses made [t]a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, [u]when he beheld the serpent of brass, [x]he lived.

10 ¶ And the children of Israel [y]set forward, and pitched in Oboth.

11 And they journeyed from Oboth, and pitched at [3]Ije-abarim, in the wilderness which *is* before Moab,‖ toward the sun-rising.

12 ¶ From thence they removed, and pitched in [2]the valley of Zared.

13 From thence they removed, and pitched [a]on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorites.

14 Wherefore it is said [b]in the book of the wars of the LORD,¶ What he did in the Red sea, and in the brooks of Arnon,

15 And at the stream of the brooks that goeth down to the dwelling of [c]Ar, and [5]lieth upon the border of Moab.

16 And from thence *they went* to [d]Beer: that *is* the well whereof the LORD spake unto Moses, [e]Gather the people together, and I will give them water.

17 ¶ Then Israel [f]sang this song, [6]Spring up, O well;* [7]sing ye unto it:

18 The [g]princes digged the well, the nobles of the people digged it, by *the direction of* [h]the lawgiver, with their staves.† [i]And from the wilderness *they went* to Mattanah;

19 And from Mattanah to Nahaliel; and from Nahaliel to Bamoth;

20 And from Bamoth *in* the valley, that *is* in the [8]country of Moab, [k]to the top of [9]Pisgah, which looketh toward [1]Jeshimon.

21 ¶ And Israel [l]sent messengers unto Sihon king of the Amorites, saying,

22 Let me pass through thy land: we will not turn into the fields, or into the vineyards; we will not drink *of* the waters of the well; *but* we will go along by the king's *high*-way, until we be past thy borders.

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[a] Deut. xxxiv. 9.
[b] Deut. xxxii. 49.
‡ And was buried also there (Deut. x. 6); for great and heroic persons were, in ancient days, usually buried in high places. So Joshua was, and Eleazar (Josh. xxiv. 30, 33).—PATRICK.
[c] Deut. xxxiv. 8.

CHAP. XXI.

[a] Josh. xii. 14.
* Or rather, the king of Arad, a Canaanite.—GILL.
[b] xiii. 21, 22.
[c] Deut. ii. 32.
[d] 2 Sam. xv. 7, 8.
[e] Deut. xiii. 15.
[f] Ps. x. 17.
† Or rather, with the *Sept.*, "They anathematised, or devoted them to destruction;" for it is certain that these Canaanites and *Arad* were not utterly destroyed till the time of Joshua; so that the accomplishment of this vow was performed long after.—AINSWORTH.
[g] Deut. i. 44.
[i] *Utterdestruction.*
[h] xx. 22, 23.
[i] xiv. 25.
[k] Deut. ii. 5-8.
[l] Ex. vi. 9.
[2] *Grieved*; Heb., *shortened.*
[m] Ex. xv. 24.
[n] Ex. xvi. 15, 31.
[o] Gen. iii. 14, 15.
[p] 1 Sam. xii. 19.
‡ All the persuasions of Moses could not have done that which the serpents did for him. It were pity men should be without affliction, since it sends them to their prayers and confessions. — BP. HALL.
[q] 1 Kings xiii. 6.
[r] Deut. ix. 20, 26-29.
[s] Ps. cvi. 43-45.
§ This rebellion, and the instruments of the Divine displeasure, led to the institution of one of the most beautiful types of the Saviour. These serpents were supposed to be those of Arabia, the poison of which is so deadly that their victims expire before pain can be deeply felt. — DR JOHN CAMPBELL.

[t] John iii. 14, 15.
[u] Is. xlv. 22.
[x] John vi. 40.
[y] xxxiii. 43-45.
[3] *Heaps of Abarim.*
‖ Before the Moabites' country. The posterity of Moab and Ammon, the sons of Lot, had vanquished the giants called Emims and Zamzummims, which before dwelt in those parts, and succeeded them, and dwelt in their stead. Through the wilderness, along by their coasts, did Israel pass, but were forbidden to war with them or with the Edomites (Deut. ii. 5, 9, 19). — AINSWORTH.
[a] Deut. ii. 13, 14, *the brook Zered.*
[b] Deut. ii. 24.
[b] Josh. x. 13.
¶ Some ancient record of those countries to which Moses refers; or, more probably, the following account of the wars of the Israelites given in the sacred history by Moses and other inspired writers.—PYLE.
[4] *Vaheb in Suphah.*
[c] Deut. ii. 9, 18.
[5] *Leaneth.*
[d] Jud. ix. 21
[e] Ex. xvii. 6.
[f] Ps. cv. 2.
[6] *Ascend.*
* As soon as they saw Moses and the princes thrust their staves into the earth, and the water began to bubble up, they said with a loud voice, "Come up, O well:" *i.e.*, Let waters flow abundantly to satisfy us all.—PATRICK.
[7] *Answer.*
[8] Neh. iii. 1, 5.
[h] Deut. xxxiii. 4.
† After passing through a most dreary wilderness, in which there was no water, no wonder that they shouted on the appearance of such copious sources of it. The Arnon, swelled by a tempest, had diffused its streams to a great extent; and these subsiding in the adjacent soil, afforded wells so near the surface of the earth, that the people could dig them with their staves, and this all the way from the wilderness to the vale mentioned (ver. 20).—BOOTHROYD.
[i] xxxiii. 45-47.
[9] *Field.*
[k] Deut. iii. 27.
[9] *The hill.*
[1] *The wilderness.*
[l] Deut. ii. 26-28.

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garments, he laid him down and died contentedly; for a good man would desire, if it were the will of God, not to outlive his usefulness. Why should we covet to continue any longer in this world than while we may do God and our generation some service in it? 5. Moses and Eleazar, with those that attended them, buried Aaron there where he died, as appears by Deut. x. 16, and then "came down from the mount."—*Henry.*

CHAP. XXI. THE BRASEN SERPENT.—Ver. 1-9. Serpents of various kinds abounded in the wilderness, but they had been restrained from hurting the people, till they provoked God to send them to assail the camp; in which they soon did dreadful execution, and caused still greater consternation. They were called *fiery* serpents, as some think, from their colour, which resembled polished brass; others deduced the epithet from the inflammation, like the burning of fire, which immediately followed their bite.—The people were at length, by this judgment, made sensible of their fault, and entreated Moses to pray for the removal of the serpents, which he readily did. Yet they were not removed; but Moses was commanded to form one of brass exactly like them, to affix it to a long pole, or standard, and to place it in a conspicuous part of the camp, and to this they who had been bitten were directed to look. Nothing could in itself be less suited to give relief than such an expedient; but it was the Lord's appointment, and by this token the sufferers must express their dependence on him, and expect a cure from him alone. Accordingly, whoever looked, however desperate his case, or feeble his sight, or distant his situation, was infallibly and perfectly cured; but if any one would shut his eyes, or turn his back on the brasen serpent, he must die.—This forms a very significant type of our salvation by Jesus Christ. The Lord, provoked by man's first apostasy, hath permitted that old serpent, the tempter, the devil, to communicate his baleful venom to the whole human race, which operates to their destruction; and numbers in consequence have perished, are perishing, and will perish. But "God so loved the world, as to give his only-begotten Son, that whosoever believeth in him should not *perish*, but have everlasting life." The Saviour was indeed perfectly free from sin, but he bare "the likeness *of sinful* flesh:" he was numbered with malefactors and crucified with them: and it is observable that the supposed crime for which he suffered—namely, "making himself equal with God"—was considered by his enemies as the essence of *diabolical* ambition, usurpation, and blasphemy. Having thus been "*made sin* for us," he is now held forth in the gospel to all nations; and when any poor sinner is made sensible of his guilt and danger, and humbly prays for mercy and deliverance, he is commanded to look unto Jesus, as dying upon the cross for the transgressions of "the law given by Moses; and looking in faith, with a desire of salvation, and in obedience to God, and persevering from day to day in the use of the appointed means, he obtains effectual relief, and at length a perfect deliverance—even though weak in faith, and though Satan's temptations as yet harass his soul. For faith in a crucified Saviour is the appointment of God, and rendered effectual by his grace; and though man's reasoning pride considers it as foolishness, all believers experience it to be "the power of God to salvation."—The command given to Moses, to make an image of a serpent, shews that *forming images* is no violation of the moral law; unless intended as *representations of God*; or worshipped when made, as the Israelites afterwards worshipped the brasen serpent.—*Scott.*

SONG AT THE WELL.—Ver. 17. The people sang this song, to the glory of God and the encouragement of one another, "Spring up, O well!" Thus they pray that it may spring up, for promised mercies must be fetched in by prayer; they triumph that it doth spring up, and meet it with their joyful acclamations: with joy must we "draw water out of the wells of salvation" (Isa. xii. 3). As the brasen serpent was a figure of Christ, who is lifted up for our cure, so is this well a figure of the Spirit, who is poured forth for our comfort, and from whom flow to us "rivers of living water" (John vii. 38). Doth this well spring up in our souls? we should sing to it; take the comfort to ourselves, and give the glory to God. Stir up this gift; sing to it, "Spring up, O well," thou "fountain of gardens," to water my soul (Cant. iv. 15); plead the promise, which perhaps alludes to this story (Is. xli. 17, 18), "I will make the wilderness wells of water." That whereas, *before*, the remembrance of the miracle was perpetuated in the names given to the places, which signified the people's strife and murmuring, *now* it was perpetuated in a song of praise, which preserved on record the manner in which it was done (ver. 18). "The princes digged the well," the Seventy elders, it is probable, "by the direction of the lawgiver"—that is Moses under God—"with their staves;" that is, with their staves they made holes in the soft and sandy ground, and God caused the water miraculously to spring up in the holes which they made.

OVERTHROW OF SIHON.—Ver. 25. For proof of the allegation, he refers to the authentic records of the country—for so their *proverbs* or songs were—one of which he quotes some passages out of (ver. 27, 28, 29, 30), which sufficiently proves what it is vouched for, viz., 1. That such and such places that are here named, though they had been in the possession of the Moabites, were by right of war become the dominion of Sihon king of the Amorites. Heshbon is become his city; and he obtained such a quiet possession of it, that it was *built* and *prepared* for him (ver. 27); and the country to Dibon and Nophah was likewise subdued, and annexed to the kingdom of

23 And [m]Sihon would not suffer Israel to pass through his border; but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to [n]Jahaz, and fought against Israel.

24 And [o]Israel smote him with the edge of the sword, and possessed his land from [p]Arnon unto Jabbok, even unto the children of Ammon: for the border of the children of Ammon *was* strong.‡

25 And Israel took all these cities: and Israel [q]dwelt in all the cities of the Amorites, [r]in Heshbon, and in all the [2]villages thereof.

26 For Hesbon *was* the city of Sihon the king of the Amorites,§ who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore [s]they that speak in proverbs say, Come into Heshbon, let the city of Sihon be built and prepared:

28 For there is [t]a fire gone out of Heshbon, a flame from the city of Sihon: it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

29 Woe to thee, Moab! thou art undone, [u]O people of Chemosh! he hath given his sons that escaped, and his daughters, into captivity, unto Sihon king of the Amorites.

30 We [x]have shot at them: Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus [y]Israel dwelt in the land of the Amorites.

32 And Moses sent to spy out [z]Jaazer,‖ and they took the villages thereof, and drove out the Amorites that *were* there.

33 ¶ And they turned, and went up by the way of [a]Bashan: and [b]Og the king of Bashan went out against them, he, and all his people, to the battle at Edrei.

34 And the LORD said unto Moses, Fear him not: [c]for I have delivered him into thy hand, and all his people, and his land; and thou shalt do to him as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

35 [d]So they smote him, and his sons, and all his people, until there was none left him alive: and they possessed his land.

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[m] Deut. ii. 30-32.
[n] Is. xv. 4.
[o] Deut. ii. 31-37.
[p] Gen. xxii. 22.
‡ This does not imply that the Israelites could not conquer the Ammonites: for God had forbidden them to meddle with them: but to shew that Sihon could not enlarge his conquests on that side as he had done towards Moab (ver. 26).—DIODATI.
[q] xxxii. 33-42.
[r] Cant. vii. 4.
[2] *Daughters.*
§ He had made this the seat of his kingdom, after the conquest of this country: Moses makes these observations, that it might appear to posterity, they invaded no part of the Moabites' or Ammonites' territory but such as was in the quiet possession of the Amorites, who had taken this country from them.—PATRICK.
[s] Is. xiv. 4.
[t] Is. x. 16.
[u] 1 Kings xi. 7, 33.
[x] Gen. xlix. 23.
[y] Deut. iii. 16, 17.
[z] Is. xvi. 8, 9. Jer. xlviii. 32, *Jazer.*
‖ Moses sent men to bring intelligence which was the best way to attack that city and the country about it. It was not far from mount Gilead, and was famous for good pasture, and therefore given to the tribe of Reuben and Gad, who had much cattle. After the ten tribes were carried away captive, it fell into the hands of the Moabites again (see Jer. xlviii. 32).—PATRICK.
[a] Deut. xxxii. 14.
[b] Deut. iii. 1.
[c] Deut. iii. 3.
[d] Deut. iii. 3-17.

CHAP. XXII.

[a] xxxvi. 13.
[b] Which had formerly belonged to the Moabites, from whom it took its name, but had been taken from them by the Amorites, and now was in possession of the Israelites. *By Jericho*—that is, over against Jericho, Jordan being between it and the camp of Israel.—PATRICK.
[b] Deut. iii. 8.
[c] xxi. 3, 20 35.
[d] Deut. ii. 25.
[e] xxv. 15-18.
† It is manifest from Scripture that there were two regions called Midian. The inhabitants of the one were at first of the Cuthite race, and their situation was upon the Red Sea, towards the most southern parts of Edom and Amalek: they were the people to whom Moses betook himself when he fled from Egypt, and married a Cuthite woman, and among whom he resided forty years (Ex. ii. 21). The other Midian was to the north, on the river Arnon, and in the vicinity of Moab.—BRYANT.
[f] xxiv. 17.
[g] Jud. xi. 25.
[h] Deut. xxiii. 4.
[i] xxiii. 7.
[k] Gen. xiii. 16.
[1] *Eye.*
[l] Gen. xii. 3.
‡ The Moabites were descended from Lot, and, therefore, ought to have manifested a very different spirit towards their relations, the children of Israel.—DR JOHN CAMPBELL.
[m] 1 Kings xxii. 6, 8.
[n] Is. lvi. 11.
[o] xii. 6.
§ Balaam, notwithstanding his addictedness to soothsaying and divination, was a professed worshipper of the true God. He was a man whose light was superior to his vocation: for doubtless it was his fame as a diviner which led Balak to solicit his services. Balaam laboured hard to serve both God and mammon, using his religious knowledge as a means of ministering to his cupidity. He acted on the principle of payment in advance; and hence the messengers of Balak took the rewards of divination in their hand. In this respect, he formed a striking contrast to the true prophets, who resented even the offer of gifts as considerations for their services.—DR JOHN CAMPBELL.
[p] Dan. ii. 45.
[q] Gen. iii. 9-11.
[r] *See on* 4-6.
[2] *Prevail in fighting against him.*
[s] Job xxxiii. 15-17.
‖ The reward of divination had easily procured the journey and curse of the covetous prophet, if God had not stayed him. How often are wicked men curbed by a Divine hand, even in those sins which their heart desires!—HALL.
[t] xxiii. 13-15.
[u] Deut. xxiii. 5.

CHAPTER XXII.

1 *Balak's first message for Balaam is rejected.* 15 *His second obtaineth him.* 22 *An angel would have slain him, if his ass had not saved him.* 36 *Balak entertaineth him.*

AND the children of Israel set forward, and pitched [a]in the plains of Moab,* [b]on this side Jordan *by* Jericho.

2 ¶ And [c]Balak the son of Zippor saw all that Israel had done to the Amorites.

3 And [d]Moab was sore afraid of the people, because they *were* many; and Moab was distressed because of the children of Israel.

4 And Moab said unto the [e]elders of Midian,† [f]Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. [g]And Balak the son of Zippor *was* king of the Moabites at that time.

5 He [h]sent messengers therefore unto Balaam the son of Beor, to [i]Pethor, which *is* by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, [k]they cover the [1]face of the earth, and they abide over against me.

6 Come now therefore, I pray thee, [l]curse me this people;‡ for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for [m]I wot that he whom thou blessest *is* blessed, and he whom thou cursest is cursed.

7 And the elders of Moab and the elders of Midian departed with the [n]rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

8 And he said unto them, Lodge here [o]this night, and I will bring you word again, as the LORD shall speak unto me.§ And the princes of Moab abode with Balaam.

9 And [p]God came unto Balaam, and said, [q]What men *are* these with thee?

10 And Balaam said unto God, [r]Balak the son of Zippor, king of Moab, hath sent unto me, *saying,*

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall [2]be able to overcome them, and drive them out.

12 And God said unto Balaam, [s]Thou shalt not go with them;‖ [t]thou shalt not curse the people: [u]for they *are* blessed.

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the Amorites (ver. 30). 2. That the Moabites were utterly disabled ever to regain the possession. Even Ar of Moab, though not taken or attempted by Sihon, but still remaining the metropolis of Moab, yet was so *wasted* by this loss that it would never be able to make head (ver. 28). The Moabites were undone, and even Chemosh their god hath given them up, as unable to rescue them out of the hands of Sihon (ver. 29). By all this it appears that the Moabites' claim to this country was barred for ever.

OG, KING OF BASHAN.—Ver. 33. Og, king of Bashan, instead of being warned by the fate of his neighbours to make peace with Israel, is instigated by it to make war with them, which proves in like manner to be his destruction. Og was also an Amorite, and therefore, perhaps, thought himself better able to deal with Israel than his neighbours were, and more likely to prevail because of his own gigantic strength and stature, which Moses takes notice of Deut. iii. 11, where he gives a more full account of this story. Here observe, 1. That the Amorite begins the war (ver. 33). He "went out to battle against Israel." His country was very rich and pleasant; Bashan was famous for the best timber (witness the oaks of Bashan) and the best breed of cattle; witness the bulls and kine of Bashan, and the rams and lambs of that country, which are celebrated Deut. xxxii. 14. Wicked men do their utmost to secure themselves and their possessions against the judgments of God, but all in vain, when their day comes on which they must fall. 2. That God interests himself in the cause, bids Israel not to fear this threatening force, and promises a complete victory: "'I have delivered him into thy hands' (ver. 34); the thing is as good as done already; it is all thine own, enter and take possession." Giants are but worms before God's power. 3. That Israel is more than a conqueror, not only routs the enemy's army, but gains the enemy's country, which afterward was part of the inheritance of the two tribes and a half, that were first seated on the other side Jordan. God gave Israel these successes while Moses was yet with them, both for his comfort, that he might see the beginning of that glorious work which he must not live to see the finishing of, and for the encouragement of the people in the war of Canaan under Joshua. Though this was to them, in comparison, but as the day of small things, yet it was an earnest of great things.—*Henry.*

CHAP. XXII. BALAAM.—Ver. 5. It is the general opinion of expositors that Balaam was first a prophet (and, as some think, a *good man*), and that afterwards he degenerated and became a soothsayer; yet this is exceedingly improbable, and unparalleled in Scripture. Had he been first a prophet, and then turned aside to use magical arts for the sake of gain, he would scarcely have "sought for enchantments," when he went for the express purpose of meeting the Lord, whatever he did at other times. It is not intimated that any prophecies were spoken by him, except those contained in this history, which certainly are sufficient to entitle him to the name of "Balaam the prophet." His boasting likewise, concerning "his eyes being opened, and his seeing the visions of the Almighty," seems especially to relate to the events here recorded. It appears, therefore, more probable, that he was originally a diviner, or magician of great renown; but, having acquired some knowledge of the true God, perhaps by hearing of the wonderful works performed by Moses in his name, he endeavoured to render this knowledge subservient to his interested and ambitious purposes, by professing himself a prophet of JEHOVAH, and uttering divinations as revelations from him. Thus the exorcists, observing how efficacious the name of Jesus proved, in the mouth of the apostle, attempted to cast out devils, "adjuring them by Jesus, whom Paul preached:" and thus Simon Magus, finding the miracles of Philip so much superior to the effects of his magic, embraced Christianity; and afterwards offered Peter money to confer on him the same power which he exercised, doubtless intending to enrich or aggrandise himself by it. On this supposition, Balaam's use of incantations, even in seeking JEHOVAH, was the natural effect of the association of his old practices with his new pretensions. It is not certain whether the Lord had ever spoken to him, or by him, before this event, though probably he had; but he certainly did afterwards: yet there is abundant proof that he lived and died a wicked man, and an enemy to God and his people. This, however, as it is evident from the Scriptures, has by no means been a singular case. Balaam dwelt in or near Mesopotamia, by the Euphrates, the renowned river of the inhabitants of those countries. But his reputation had reached so far, and he was so celebrated, that he was sent for, as it appears, in consequence of the counsel given to Moab by the

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13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land; [x]for the LORD refuseth to give me leave to go with you.¶

14 And the princes of Moab rose up, and they went unto Balak, and said, [y]Balaam refuseth to come with us.

15 ¶ And Balak sent yet again [z]princes, more honourable than they.

16 And they came to Balaam, and said to him, Thus saith Balak the son of Zippor, [3]Let nothing, I pray thee, hinder thee from coming unto me:

17 For [a]I will promote thee unto very great honour, [b]and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, [c]If Balak would give me his house full of silver and gold, [d]I cannot go beyond the word of the LORD my God, to do less or more.

19 Now therefore, I pray you, [e]tarry ye also here this night, that I may know what the LORD will say unto me more.*

20 And [f]God came unto Balaam at night, and said unto him, [g]If the men come to call thee, rise up, *and* go with them; but [h]yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam [i]rose up in the morning, and saddled his ass, and went with the princes of Moab.

22 ¶ And [k]God's anger was kindled because he went:† and [l]the angel of the LORD [m]stood in the way for an adversary against him. (Now he was riding upon his ass, and his two servants *were* with him.)

23 And [n]the ass saw the angel‡ of the LORD standing in the way, and his sword drawn in his hand: and [o]the ass turned aside out of the way, and went into the field; and Balaam smote the ass, to turn her into the way.

24 But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.§

25 And when the ass saw the angel of the LORD, she thrust herself unto the wall, and [p]crushed Balaam's foot against the wall; and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, [q]where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: [r]and Balaam's anger was kindled, and he smote the ass with a staff.

28 And the LORD [s]opened the mouth of the ass;‖ and she said unto Balaam, [t]What have I done unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, [u]for now would I kill thee.¶

30 And the ass said unto Balaam, *Am* not I thine ass, [4]upon which thou hast ridden [5]ever since *I was* thine unto this day? was I ever wont to do so unto thee? And he said, Nay.

31 Then the LORD [x]opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he [y]bowed down his head, and [6]fell flat on his face.

32 And the angel of the LORD said unto him, [z]Wherefore hast thou smitten thine ass these three times? Behold, I went out to [7]withstand thee, because [8]*thy* way is perverse before me:

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, [b]I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it [8]displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, [c]Go with the men: but only the word that I shall speak unto thee, that thou shalt speak.* So Balaam went with the princes of Balak.

36 ¶ And when Balak heard that Balaam was come, [d]he went out to meet him unto a city of Moab, which *is* in [e]the border of Arnon, which *is* in the utmost coast.

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[x] Deut. xxiii. 5.

¶ He omits, however, to say, Israel were blessed; and none could curse them, or the temptation would have been broken off.—HENRY.

[y] 13, 37.

[z] Acts x. 7, 8.

[3] *Be not thou letted from*, &c.

[a] Deut. xvi. 19.

[b] xxiii. 29.

[c] xxiv. 13.

[d] 1 Kings xxii. 14.

[e] 1 Tim. vi. 9, 10.

* The manner in which Balaam talks of God is truly shocking. He, forsooth, was anxious to know the mind of the Lord! He was ready to sacrifice every consideration of truth, justice, and piety to his worldly ends.—DR JOHN CAMPBELL.

[f] *See on* 9.

[g] 1 Sam. viii. 5-9.

[h] Ps. xxxiii. 10, 11.

[i] Prov. i. 15, 16.

[k] 2 Kings x. 30.

† Not simply because he went, for he had been told to go, but because the wages of unrighteousness made him but too willing to go. He had been directed to go if the princes of Moab came to call him, but it appears that he did not wait for their calling, but arose in the morning and went with them. The Arabic version reads "because he went *with a covetous disposition*," which is strongly confirmed by 2 Pet. ii. 15.—BOOTHROYD.

[l] Gen. xlviii. 15.

[m] Ex. iv. 24.

[n] 1 Cor. i. 27-29.

‡ 2 Pet. ii. 16. Jude 11. Which was more than Balaam or his servants did—God thinking fit to restrain their sight.—KIDDER.

[o] Jer. viii. 7.

§ The highroads of Syria, which pass through gardens and vineyards, are so narrow, that two asses can only just pass one another in the widest parts; whilst in many places a man cannot pass by an ass without the greatest precaution. On each side of such a road there is a bank, or "wall," to prevent the soil being washed away by the heavy rains.—PICT. BIBLE.

[p] Job v. 13-15.

[q] Is. xxvi. 11.

[r] Prov. xiv. 16.

[s] Luke i. 37.

‖ A voice proceeding from a dumb creature, was made, upon this occasion, to teach a lesson similar to that deduced upon another from the example of the same creature, "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider" (see Is. i. 3).—HORNE.

[t] Rom. viii. 22.

[u] Prov. xii. 10, 16.

¶ It was to no purpose that "the dumb ass, with man's voice rebuked the madness of the prophet," he went on. The drawn sword of the angel, however, was calculated to lead to reconsideration; and, but for the good offices of the creature that carried him, he must have perished on the way: but, after discovering the angel, he became docile, intimating his willingness to return. He was, nevertheless, permitted to go forward and fulfil the purposes of his heart.—DR JOHN CAMPBELL.

[4] *Whom hast ridden upon me.*

[5] *Ever since thou* wast *unto*, &c.

[x] 2 Kings vi. 17-20.

[y] Ps. ix. 20.

[6] *Bowed himself.*

[z] Deut. xxv. 4.

[7] *Be an adversary unto thee.*

[a] Deut. xxiii. 4.

[b] 1 Sam. xxiv. 17.

[8] *Be evil in thine eyes.*

[c] Is. xxxvii. 26-29.

* These words may be understood as a prediction as well as a command. For it appears that all that Balaam did or said at this time about the Israelites, was not so much of *free choice* as of *restraint*, from the Divine influence upon him.—PYLE.

[d] Gen. xviii. 2.

[e] Deut. iii. 8.

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elders of Midian, being the only person who was able to contend with Moses, the prophet of Israel. For we may suppose that they ascribed to the superior skill of Moses, in some unknown arts, all that power by which Israel had been brought out of Egypt, notwithstanding Pharaoh's determined opposition; had subsisted for so many years in the wilderness; and had obtained their late victories over the Amorites. Balak had some general notion of the overruling influence of an invisible power, and, at the same time, such an opinion of Balaam's interest with that invisible power, that he supposed he could do nothing so effectual to conciliate his favour as to pay court to his prophet: nay, he either actually thought, or he was willing to compliment Balaam, and to comfort himself with the supposition, that his blessings or curses were infallibly ratified! If he could, therefore, prevail with Balaam solemnly to curse Israel and to bless Moab, he would then defy Israel, and declare war against them, notwithstanding all the wonders of which he had heard! It has been shown by learned men, that many of the heathen nations thus solemnly cursed their enemies in the name of their gods, and devoted them to destruction before they declared war against them. And it is not impossible that the sentence denounced by the Lord against the nations of Canaan, whom he devoted to destruction, and employed Israel to extirpate, and Israel's vow concerning the cities of Arad, might suggest to the Moabites and Midianites the idea of engaging Balaam in a similar manner to devote the Israelites; and that the customs of other nations, in this respect, were derived from the traditionary report of these events.—*Scott.*

WAGES OF DIVINATION.—Ver. 18, 19. We may discern in Balaam a struggle between his convictions and his corruptions: 1. His convictions charged him to adhere to the command of God, and he spoke their language (ver. 18). Nor could any man have said better: "'If Balak would give me his house full of silver and gold,' and that is more than he can give, or I can ask, 'I cannot go beyond the word of the Lord my God.'" See how honourably he speaks of God: he is "Jehovah my God." Note, Many call God theirs that are not his—not *truly*, because not *only* his; "they swear by the Lord, and by Malcham." See how respectfully he speaks of the word of God, as one resolved to stick to it, and in nothing to vary from it, and how slightly of the wealth of this world, as if gold and silver were nothing to him in comparison with the favour of God; and yet, at the same time, the Searcher of hearts knew that he loved the wages of unrighteousness. Note, It is an easy thing for bad men to speak very good words, and with their mouth to make a show of piety. There is no judging of men by their words, God knows the heart. 2. His corruptions at the same time strongly inclined him to go contrary to the command. He seemed to refuse the temptation (ver. 18). But even then he expressed no abhorrence of it, as Christ did when he had the kingdoms of the world offered him, "Get thee hence, Satan:" and as Peter did when Simon Magus offered him money; "Thy money perish with thee." But it appears (ver. 19) that he had a strong inclination to accept the proffer; for he would further attend to know what God would say to him, hoping that he might alter his mind, and give him leave to go. This was a vile reflection upon God Almighty, as if he could change his mind, and now, at last, suffer those to be cursed whom he had pronounced blessed; and as if he would be brought to allow of that which he had already declared to be evil. Surely he "thought" God "altogether such a one as himself."

BALAAM'S ASS.—Ver. 22-35. (1.) His ass "turned aside out of the way" (ver. 23). Balaam should have taken the hint of this, and considered whether he was not out of the way of his duty; but instead of that, he "beat her into the way again." Thus they who by wilful sin are running headlong into perdition are angry at those that would prevent their ruin. (2.) She had not gone much farther before she sees the angel again, and then, to avoid him, "runs up to a wall," and "crushes her rider's foot" (ver 24, 25). How many ill accidents are we liable to in travelling upon the road, from which if we are preserved, we must own our obligations to the Divine Providence, which by the ministry of angels "keeps us in all our ways, lest we dash our foot against a stone;" but if we at any time meet with a disaster, it should put us upon inquiring whether our way be right in the sight of God or no. The crushing of Balaam's foot, though it was the saving of his life, provoked him so much that "he smote his ass" the second time. So angry are we apt to be at that which, though a present uneasiness, yet is a real kindness. (3.) Upon the next encounter with the angel the ass "fell down" under Balaam (ver. 26, 27). He ought to have considered that there was certainly something extraordinary in this; for his ass was not restive, nor did she use to serve him thus; but it is common for those whose hearts are "fully set in them to do evil," to push on violently, and break through all the difficulties which Providence lays in their way to give check to them, and to stop them in their career. Balaam the third time smote his ass, though she had now done him the best piece of service that ever she did him—saving him from the sword of the angel, and by her falling down teaching him to do likewise. (4.) When all this would not work upon

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: [f]have I now any power at all to say any thing? [g]the word that God putteth in my mouth, that shall I speak.

39 And Balaam went with Balak, and they came unto [9]Kirjath-huzoth.[†]

40 And Balak [h]offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places[‡] of Baal, that thence he might see the utmost *part* of the people.

CHAPTER XXIII.

1, 14, 28, *Balak's sacrifices.* 7, 18, *Baalam's parables.*

AND Balaam said unto Balak, [a]Build me here [b]seven altars,[*] and prepare me here [c]seven oxen and seven rams.

2 And Balak did as Balaam had spoken: and Balak and Balaam [d]offered[†] on *every* altar a bullock and a ram.

3 And Balaam said unto Balak, Stand by thy [e]burnt-offering, and I will go; [f]peradventure the LORD will come to meet me: and whatsoever he sheweth me I will tell thee. And he [1]went to an high place.[‡]

4 And [g]God met Balaam: and he said unto him, [h]I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD put a word in Balaam's mouth,[§] and said, Return unto Balak, and thus thou shalt speak.

6 And he returned unto him, and, lo, [i]he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 ¶ And he [k]took up his parable,[‖] and said, Balak the king of Moab hath brought me from [l]Aram, out of the mountains of the east, *saying*, [m]Come, curse me Jacob; and come, [n]defy Israel.

8 [o]How shall I curse, whom God hath not cursed? or how shall I defy, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall [p]dwell alone,[¶] and [q]shall not be reckoned among the nations.

10 Who [r]can count the dust of Jacob, and the number of [s]the fourth *part* of Israel? Let [2]me die [t]the death of the righteous, and let my last end be like his![*]

11 And Balak said unto Balaam, What hast thou done unto me? [u]I took thee to curse mine enemies, and, behold, thou hast blessed *them* altogether.

12 And he answered and said, [x]Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me [y]unto another place, from whence thou mayest see them: thou shalt see but the utmost part of them,[†] and shalt not see them all; and [z]curse me them from thence.

14 ¶ And he brought him into the field of Zophim,[‡] to the top of [3]Pisgah, and [a]built seven altars, and offered a bullock and a ram on *every* altar.

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the LORD* yonder.

16 And the LORD met Balaam, and [b]put a word in his mouth, and said, Go again unto Balak, and say thus.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, [c]Rise up,[§] Balak, and hear; hearken unto me, thou son of Zippor:

19 [d]God *is* not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless: and [e]he hath blessed; and [f]I cannot reverse it.

21 He [g]hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: [h]the LORD his God *is* with him, and [i]the shout of a king *is* among them.

22 [k]God brought them out of Egypt: he hath as it were the strength of an unicorn.

23 Surely *there is* [l]no enchantment against Jacob,[‖] neither *is there* any divination against

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[f] Ps. xxxiii. 10.
[g] 1 Kings xxii. 14.
[9] *A city of streets.*
[†] The royal city, it is probable; for it signifies the city of streets; that is, a large city, which had many streets, and consequently inhabitants in it.—PATRICK.
[h] Gen. xxxi. 54.
[‡] Temples and chapels dedicated to Baal-peor, the Moabites' idol, upon some hills or hillocks adjoining to that place.—DIODATI.

CHAP. XXIII.

[a] Ez. xxxiii. 31.
[b] Ex. xx. 24.
[*] The number "seven" was much observed among the Hebrews, by God's order (Lev. iv. 6; Josh. vi. 4); but no more than one altar at a time was built by the patriarchs when they offered sacrifices; nor was more than one allowed by Moses. So that in this erection of seven altars there was probably something of heathen superstition.—STACKHOUSE.
[c] 1 Chr. xv. 26.
[d] 14. 30.
[†] Balak provided everything in due form, and Balaam officiated as priest.—PYLE.
[e] Gen. xxii. 7, 8.
[f] xxii. 31-35.
[1] *Went solitary.*
[‡] Or rather, into a valley, as the Hebrew word properly signifies—for he was now in a high place when he sacrificed: he retired alone into a solitary place, where he might address himself to God, and expect his presence with him.—PATRICK.
[g] xxii. 9, 20.
[h] Is. lviii. 3, 4.
[§] Informed him what he should speak to Balak.—BOOTHROYD.
[i] Prov. xvi. 1, 9.
[k] Ps. lxxviii. 2.
[‖] *Parable.*—The root signifies, to have dominion, or power; and hence the noun signifies, a weighty saying; that is, evidently a saying of authority, which should govern the mind, expressed in sublime and majestic language.—CORBIN.
[l] Gen. xxviii. 2, 7.
[m] xxii. 6, 11, 17.
[n] 1 Sam. xvii. 25.
[o] Is. xliv. 25.

[p] 2 Cor. vi. 17.
[¶] One notable feature of the prophecy of Balaam, is that of "the people dwelling alone," which has been wonderfully fulfilled. Mankind have been utterly unable either to destroy or absorb them. They continue to the present hour a separate people: their manners, customs, worship, and everything appertaining to their social character, distinguish them from the Gentiles.—DR JOHN CAMPBELL.
[q] Deut. xxxii. 8.
[r] Gen. xxii. 17.
[s] ii. 9, 16.
[2] *My soul*, or, *my life.*
[t] Ps. xxxvii. 37.
[*] When Balaam poured forth this passionate wish, he had in all probability some forebodings of his own coming to an untimely end, as he really did afterwards, being slain, with the five kings of Midian, by the sword of Israel.—NEWTON.
[u] xxiv. 10.
[x] Prov. xxvi. 25.
[y] 1 Kings xx. 23.
[†] The king gathered from Balaam's words in ver. 9, that by seeing the whole multitude he was dismayed; wherefore though he failed of his purpose at the first, he secondeth it in another place, with hope to prevail; and when he could not have the whole people cursed, he bringeth Balaam to see a part of them.—AINSWORTH.
[z] Josh. xxiv. 9.
[‡] *Field of Zophim.*—It was some little plain on the top of the hill, where the watchers stood at the beacons or watch-towers.—DIODATI.
[3] *The hill.*
[a] Is. xlvi. 6.
[b] xxii. 35.
[c] Jud. iii. 20.
[§] *Rise up.*—This word implies either, 1. The reverence wherewith he should hear and receive God's message; or, 2. The diligent attention required: Rouse up thyself, and carefully mind what I say.—POOLE.
[d] Ps. lxxxix. 35.
[e] Gen. xii. 2.
[f] John x. 27-29.
[g] Rom. iv. 7, 8.
[h] Ps. xlvi. 7, 11.
[i] Ps. lxxxix. 18.
[k] Ex. xx. 2.
[l] Gen. iii. 15.
[‖] Or, as in the margin, There is no enchantment *in* Jacob, or among them: they had no need of diviners and magicians, being sufficiently instructed by Divine revelations.—PATRICK.

him, God opened the mouth of the ass, and she spoke to him once and again; and yet neither did this move him (ver. 28). "The Lord opened the mouth of the ass." This was a great miracle, quite above the power of nature, and wrought by the power of the God of nature, who "made man's mouth," and taught him to speak, for otherwise (since we learn to speak purely by imitation, and therefore they that are born deaf are consequently dumb) the first man had never spoken, nor any of his seed. He that made man speak, could, when he pleased, make the ass to "speak with man's voice" (2 Pet. ii. 16). The ass complained of Balaam's cruelty (ver. 28), "What have I done unto thee that thou hast smitten me?" Note, The righteous God will not see the meanest and weakest abused; but either they shall be enabled to speak in their own defence, or he will some way or other speak for them. If God would not suffer a beast to be wronged, much less a man, a Christian, a child of his own. We cannot "open the mouth of the dumb," as God did here, but we may and must "open our mouth for the dumb" (Prov. xxxi. 8; Job xxxi. 13).—*Henry.*

CHAP. XXIII. BLESSING INSTEAD OF CURSING.—Ver. 7. Balaam began his speech in the solemn style of prophecy, which approached that of poetry; and the Lord, probably by filling him with the dread of his power and wrath, constrained him reluctantly to pronounce blessings on his people. He guided the mouth of this wicked man to speak words as contrary to the desires of his heart as those of the ass were superior to the powers of the brute: and if we duly advert to the temper of the speaker, we shall perceive that the Lord spake by Balaam as entirely as by the ass; that the Divine power was as really and effectually put forth in this case as in the other; and that Balaam had no more to glory in than the animal, but much indeed to be ashamed of. Balaam was sent for from Aram, or Mesopotamia, to curse Israel, and thus disdainfully to set them at defiance; and he confessed that he came with that intent, in order that Balak might war against them. But as the Lord had not "cursed and defied them" (that is, had not rejected them, or determined to treat them as enemies), he would not allow Balaam to curse them; though "the curse causeless" could have done them no hurt, and might have deceived and hardened Balak.

BALAAM'S PRAYER.—Ver. 10. Balaam acknowledged that the righteous are happy in death, and beyond it. That calmness with which the true believer expects and submits to the stroke of death; that hope full of immortality which supports him at the solemn season; and that prospect of eternal felicity in another world, in which he rejoices, and which he recommends to others; render his latter end desirable, even in the judgment of those wicked people, whose convictions respecting a future judgment check them in their sinful pursuits with fears of eternal misery, and who would be glad of deliverance from the horror of dying in sin, and sinking into hell, if it could be obtained without repentance and self-denial. They *wish*, they *hope*, and in some sense they *intend*, to "die the death of the righteous;" but the love of wealth, honour, or pleasure, in one form or other, keeps them from living the life of the righteous. They therefore procrastinate, and quiet their consciences with the hope of future amendment; or they take up with some false confidence, some superficial reformation, or external change; or they despise that only salvation, by which a sinner can be righteous before God. Thus many who wish to "die the death of the righteous," live impenitent, and perish in sin, as Balaam did. The object now before us is the most astonishing in the world: a very wicked man, under a deep sense of God and religion, persisting still in his wickedness, and preferring the wages of unrighteousness, even when he had before him a lively view of death, and that approaching period of his days, which should deprive him of all the advantages for which he was prostituting himself; and likewise a prospect, whether certain or uncertain, of a future state of retribution! All this joined with an explicit wish, that when he has to leave this world, he might be in the condition of a righteous man! Good God, what inconsistency, what perplexity is here! With what different views of things, with what contradictory principles of action, must such a mind be torn and distracted! It was not an unthinking carelessness, by which he ran headlong into vice and folly, without making a stand to ask himself what he was doing; no, he acted upon the cool motives of interest.—*Scott.*

BALAAM BAFFLED AGAIN.—Ver. 20. (1.) Balaam owns himself baffled. Surely there is no enchantment against Jacob, so as to prevail. The curses of hell can never take

Israel: [m]according to this time it shall be said of Jacob and of Israel, [n]What hath God wrought!¶

24 Behold, the people shall rise up [o]as a great lion, and lift up himself as a young lion: [p]he shall not lie down until he eat *of* the prey, and drink the blood of the slain.

25 ¶ And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee, saying, [q]All that the LORD speaketh, that I must do?

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; [r]peradventure it will please God* that thou mayest curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAPTER XXIV.

1 *Balaam prophesieth Israel's happiness;* 15 *and of the Star of Jacob.*

AND when Balaam [a]saw that it pleased the LORD to bless Israel,* he went not, as [b]at other times, [1]to seek for enchantments, but he set his face toward the wilderness.

2 And Balaam lifted up his eyes, and he saw Israel[c] abiding *in his tents* according to their tribes; and [d]the Spirit of God came upon him.†

3 And he took up his parable, and said, Balaam the son of Beor hath said, and the man [2]whose eyes are open hath said:

4 He hath said, which heard the words of God, which [e]saw the vision of the Almighty, [f]falling *into a trance*, but having his eyes open:

5 How goodly are thy tents, O Jacob! *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, [g]as gardens by the river's side, as the trees of lignaloes,‡ [h]which the LORD hath planted, *and* as cedar-trees beside the waters.

7 He shall [i]pour the water out of his buckets,§ and his seed *shall be* in many waters: and [k]his king shall be higher than Agag,‖ and [l]his kingdom shall be exalted.

8 God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall [m]break their bones, and pierce *them* through with his arrows.

9 He [n]couched,¶ he lay down as a lion, and as a great lion: who shall stir him up? [o]Blessed *is* he that blesseth thee, and cursed *is* he that curseth thee.

10 ¶ And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, [p]I called thee to curse mine enemies, and, behold, thou hast altogether blessed *them* these three times.

11 Therefore now flee thou to thy place:* I thought to promote thee unto great honour; but, lo, [q]the LORD hath kept thee back from honour.

12 And Balaam said unto Balak, Spake I not also to thy messengers, which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now, behold, I go unto my people; come *therefore, and* I will advertise thee† what this people shall do to thy people in [r]the latter days.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said;‡

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling *into a trance*, but having his eyes open:

17 [s]I shall see him,§ but not now; I shall behold him, but not nigh: there shall come [t]a Star out of Jacob, and [u]a Sceptre shall rise out of Israel, and [x]shall [3]smite the corners of Moab, and destroy [y]all the children of Sheth.

18 And [z]Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

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[m] Ps. xliv. 1-3.
[n] Is. xli. 4.

¶ Balaam, believing the doctrine of the one living and true God, and knowing his purposes concerning the Hebrews would stand, was doubtless highly culpable in lending himself to such an enterprise: he knew that enchantments were a mere imposture, upheld by the priests for the purposes of deception. —DR JOHN CAMPBELL.

[o] Deut. xxxiii. 20.
[p] Dan. ii. 44.
[q] 1 Kings xxii. 14.
[r] Prov. xix. 21.

* He said nothing of God's permission before, but now was convinced his consent was necessary, and would not despair of it, but thought it possible that very thing might seem right and good in his eyes in a new place, which displeased him in both the former.—PATRICK.

CHAP. XXIV.

[a] 1 Sam. xxiv. 20.

* Convinced now how vain were his enchantments, he retires no more to ask counsel, but set his face toward the camp of Israel, and the spirit of prophecy comes upon him.—HAWEIS.

[b] xxiii. 3, 15.
[1] *To the meeting of.*
[c] Cant. vi. 4, 10.
[d] 1 Sam. x. 10.

† His confusion and humiliation were completed by the descent of the Spirit of prophecy, compelling him to foretell the triumph and glory of the people.—DR JOHN CAMPBELL.

[2] *Who had his eyes shut*, but now opened.

[e] Ps. lxxxix. 19.
[f] Dan. viii. 17, 18.
[g] Gen. ii. 8-10.

‡ Trees remarkable for the beauty of their foliage, and the aromatic fragrance of their wood. Isidore remarks that they grow in Arabia as well as India, and hence might be known to Balaam. —GILL.

[h] Ps. civ. 16.
[i] Prov. v. 16-18.

§ *He shall pour the water out of his buckets* — "water shall flow from his dripping places;" *i.e.*, from his leaves and branches, which drink water of the rain of heaven (Deut. xi. 11).—C. TAYLOR.

[k] Ps. ii. 6-10.

‖ This was probably the common name of all the Amalekite kings, as Pharaoh was of those of Egypt. This comparison shews that the kingdom of the Amalekites had then become powerful.—BOOTHROYD.

[l] 2 Sam. v. 12.
[m] Ps. ii. 9.
[n] Gen. xlix. 9.

¶ That is, when he hath conquered that country which is allotted him by God, and shall have settled himself in it, and established his state, who shall be able to trouble or assault him? (Gen. xlix. 9).—DIODATI.

[o] Gen. xii. 3.
[p] Josh. xxiv. 9, 10.

* Bad men, like their master, the Wicked One, despise the instruments they employ for purposes of evil, even if they succeed, and hate them when they fail.—DR JOHN CAMPBELL.

[q] Phil. iii. 8.

† At this time, it is generally supposed that Balaam gave the Moabites and Midianites that wicked advice of seducing them into idolatry of which we read in the next chapter, and of which he was certainly the author.—PYLE.

[r] Is. xxiv. 22.

‡ This is pompous and vain; the true prophets of God simply opened their commission with, Thus saith the Lord. —BOOTHROYD.

[s] Job xix. 25-27.

§ *I shall see him*, or rather, "I see him, but not now; I behold him, but not nigh;" the future tense in Hebrew being often put for the present. —BP. NEWTON.

[t] Matt. ii. 2-9.
[u] Ps. lxxviii. 70-72.
[x] 1 Chr. xviii. 2.
[3] *Smite through the princes of Moab.*
[y] Gen. iv. 25, 26.
[z] 2 Sam. viii. 14.

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place against the blessings of heaven. Not but that attempts of this kind would be made, but they would certainly be fruitless and ineffectual. Some observe, that *Jacob* denotes the Church low and afflicted; *Israel* denotes it prosperous and advanced; but be the Church high or low, her friends few or many, let second causes smile or frown, it comes all to one. No weapon formed against it shall prosper. Note, God easily can, and certainly will, baffle and disappoint all the devices and designs of the powers of darkness against his Church, so that they shall not prevail to destroy it. 2. He foresees that this would be remembered in time to come. "According to this time," that is, with reference to this we are now about, it shall be said concerning Jacob and Israel, and said by them, "What hath God wrought!" What great things hath God done for his people! It shall be said with wonder, joy, and thankfulness, and a challenge to the neighbouring nations, to produce any like instances of the care of their gods for them. Note, The defeating of the designs of the Church's enemies ought to be had in everlasting remembrance to the glory of God.—Balak feels that he had "more reason to fear being ruined by them," for they were likely to make bloody work among his neighbours; and if he and his country escaped, it was not because he was too great for them to meddle with, but because he fell not within their commission; the people that now have lain for some time closely encamped, do but repose themselves for a while like a lion couchant, but shortly they "shall rise up as a great lion," a lion rampant, that "shall not lie down till he eat of the prey, and drink the blood of the slain."—*Henry.*

CHAP. XXIV. THE CURSE AGAIN FRUSTRATED.—Ver. 9. Balaam concluded another rhapsody by exclaiming, "Blessed is he that blesseth thee." Those that do them any kindness will certainly fare the better for it: but their enemies, and those in arms against them, were certainly miserable; "cursed is he that curseth thee." Those that do them any injury, do it at their peril; for God takes what is done to them, whether good or evil, as done to himself. Thus he confirms the blessing of Abraham (Gen. xii. 3), and speaks as if therefore he did at this time bless Israel, and not curse them, because he desired to share in the blessing of Israel's friends, and dreaded the curse on Israel's enemies.—*Henry.*

THE PREDICTED STAR.—Ver. 17. The STAR coming out of Jacob, and the SCEPTRE, or regal authority, rising in Israel, may refer, in a subordinate sense, to David, as reigning over Israel with great reputation, and gaining considerable victories over the Moabites and others; and to the kings of his race, as ruling over Judah, and still further subjugating the Moabites, and the neighbouring nations. But the prophecy had its full accomplishment in the exalted kingdom and spiritual victories of Jesus Christ. Some suppose, that, by *Sheth*, an ancestor or head of some Moabitish tribe is meant; but others think that Seth, the son of Adam, and the progenitor of the whole postdiluvian world, is intended; and this seems the best grounded interpretation. The word rendered "destroy" is only used in this place, and one more, in Scripture (Isa. xxii. 5); and some think it here means *build up*, for it is derived from a word which signifies a wall. If it means *destroy*, it may refer to Christ's subverting the strong foundations of the several great monarchies which have successively prevailed on earth, with that of Satan, the god and prince of this world; and subverting the corrupt state of things among all the posterity of Adam, by setting up his heavenly kingdom, and filling the earth with his glory. The Jewish writers, in general, interpret this prophecy principally of the Messiah. Onkelos, one of their most renowned paraphrasts, has these words: "When a prince shall arise of the house of Jacob, and Christ shall be anointed of the house of Israel; he shall slay the princes of Moab, and rule over all the sons of men." The rest agree with him. Had the house of David in general been meant, a single star would hardly have been mentioned. A Star was the known emblem of the Messiah; and one of the impostors, who pretended to be the Messiah in the primitive times, called himself "Barchochebas," or "the son of a star." Our Lord calls himself, "The bright and morning Star:" and the Christian fathers are generally of opinion that this prophecy being known in the East, prepared the way for the wise men following the star which appeared at the birth of Christ. In this grand and spiritual sense of the prophecy, Israel represents the true Church of God, and Moab and Edom her enemies.

BALAAM'S CONCLUDING PROPHECY.—Ver. 24. The coast or isles of Chittim always, in Scripture, mean the regions of Europe bordering on the Mediterrancan, especially the Greeks or Romans. The passage is therefore an evident prediction of the victories of the Greeks or Macedonians under Alexander, and his successors; and of those of the Romans after them. The latter, especially, coming from far in ships, overturned the several kingdoms in the western part of Asia, and possessed them; causing dreadful afflictions to the people, who inhabited the ancient Assyria, but still greater to the Hebrews, especially in the last destruction of Jerusalem. And they have ever since been tyrannising, in one form or other, over the world and the Church, but shall

19 Out [a]of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* [4]the first of the nations,‖ but [b]his latter end [5]*shall be* that he perish for ever.

21 And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock:

22 Nevertheless [6]the Kenite¶ shall be wasted, [7]until Asshur shall carry thee away captive.

23 And he took up his parable, and said, Alas! who shall live when God doeth this?

24 And ships *shall come* from the coast of [c]Chittim, and shall afflict Asshur, [d]and shall afflict Eber, [e]and he also shall perish for ever.

25 And Balaam rose up, and went and returned to his place;* and Balak also went his way.

CHAPTER XXV.

1 *The Israelites commit whoredom and idolatry.* 4 *God commands the criminals to be slain.* 6 *Phinehas kills Zimri and Cozbi, and the plague is stayed.* 10 *God approves his zeal, and gives him a perpetual priesthood.*

AND Israel abode in Shittim, and [a]the people began to commit whoredom with the daughters of Moab.

2 And [b]they called the people unto the sacrifices of their gods: and the people did eat, and [c]bowed down to their gods.

3 And Israel joined himself* unto Baal-peor: and [d]the anger of the LORD was kindled against Israel.

4 And the LORD said unto Moses, Take all the heads of the people, [e]and hang them up before the LORD against the sun,† [f]that the fierce anger of the LORD may be turned away from Israel.

5 And Moses said unto the judges of Israel, [g]Slay ye every one his men that were joined unto Baal-peor.

6 ¶ And, behold, one of the children of Israel came, and brought unto his brethren a Midianitish woman, [h]in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* [i]weeping *before* the door of the tabernacle of the congregation.

7 And when [k]Phinehas, the son of Eleazar, the son of Aaron the priest, saw *it* he rose up‡ from among the congregation, and took a javelin in his hand;

8 And he went after the man of Israel into the tent,§ and [l]thrust both of them through, the man of Israel, and the woman through her belly. So the plague was stayed from the children of Israel.

9 And those that died in the plague were [m]twenty and four thousand.‖

10 ¶ And the LORD spake unto Moses, saying,

11 Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous [1]for my sake among them, [n]that I consumed not the children of Israel in my jealousy.

12 Wherefore say, Behold, I give unto him my covenant of peace:

13 And he shall have it, and his seed after him, *even* the covenant of [o]an everlasting priesthood;¶ because he was [p]zealous for his God, and made an [q]atonement for the children of Israel.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri, the son of Salu, a prince of a [2]chief house among the Simeonites.*

15 And the name of the Midianitish woman that was slain *was* Cozbi, the daughter of Zur; he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 Vex the Midianites, and smite them.

18 For they vex you with their wiles, wherewith they have [r]beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake.

CHAPTER XXVI.

1 *Israel numbered.* 52 *The inheritance of the land divided.*

AND it came to pass [a]after the plague, that the LORD spake unto Moses, and unto Eleazar* the son of Aaron the priest, saying,

2 [b]Take the sum† of all the congregation of the children of Israel, from twenty years old and upward, throughout their father's house, all that are able to go to war in Israel.

3 And Moses and Eleazar the priest spake with them‡ in [c]the plains of Moab, by Jordan *near* Jericho, saying,

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B.C. 1452—B.C. 1452.

[a] Ps. ii. 1-12.

[4] *The first of the nations* that warred against Israel.

‖ *The first of the nations*, in antiquity as well as in courage. (Compare 1 Sam. xxvii. 8, and Gen. xiv. 8). They were the first who fought with Israel.—BOOTHROYD.

[b] 1 Chr. iv. 43.

[5] Shall be *even to destruction.*

[6] *Kain.*

¶ *Kenite*, in Hebrew, signifies a nest. He thus foretells their decay and fall; that strong and inaccessible as their dwelling seemed to be, the Israelites should make frequent attempts upon them, wasting them time after time, till at last both of them should be swept away together into captivity by the Assyrian monarch.—PYLE.

[7] *How long* shall it be ere *Asshur carry thee away captive?*

[c] Is. xxiii. 1.

[d] Gen. x. 21-25.

[e] Dan. vii. 23-26.

*Notwithstanding the glorious predictions his lips had uttered, and the celestial visions with which he had been honoured, there is no proof that he derived any spiritual benefit to himself: he remained a wicked man to the last.—DR JOHN CAMPBELL.

CHAP. XXV.

[a] Ex. vii. 26.

[b] 1 Kings xi. 1-8.

[c] Ex. xx. 5.

* The word *joined himself*, implies a forsaking of God, to whom they were and should have been joined, and a turning to, embracing of, and fervent affection after, this false god.—POOLE.

[d] Josh. xxii. 17.

[e] Deut. xiii. 6-9.

† That is, *Speak* unto all the heads of the people, *and let them slay the men that were joined unto Baal-peor*, and hang them up against the sun.—DR KENNICOTT.

[f] Josh. vii. 25, 26.

[g] Ex. xxii. 20.

[h] Deut. xxix. 19-21.

[i] Ezra x. 6-9.

[k] Ex. vi. 25.

‡ For besides his priestly office, he was a ruler over the Korathites, and had a civil authority (1 Chr. ix. 20).—GILL.

§ *Tent.*—The term from whence this word is derived means an interior apartment or bedroom.—BOOTHROYD.

[l] Ps. cvi. 29-31.

[m] Deut. iv. 3, 4.

‖ St Paul (1 Cor. x. 8) reckons only 23,000; but it seems he only speaks of those that died by the hand of God. Moses adds a thousand more, which were put to death by the judges.—DIODATI.

[1] *With my zeal.*

[n] Ex. xx. 5.

[o] Is. lxi. 6.

¶ Phinehas acted with great decision, for which he was promptly and richly recompensed. The high-priesthood continued in his family till near the time of Eli, and, after a brief lapse, speedily returned again to his descendants, in which it is supposed to have remained till about the time of Herod the Great, if not longer. Thus the promise made to him was fulfilled in a manner which must have struck every succeeding generation.—DR JOHN CAMPBELL.

[p] Ps. cvi. 31.

[q] Josh. vii. 12.

[2] *House of a father.*

* This is added as a proof of Phinehas' zeal, that he durst venture upon so great a person, who was likely to have many avengers of his blood.—POOLE.

[r] Gen. iii. 13.

CHAP. XXVI.

[a] xxv. 9.

* As God had formerly joined Aaron with Moses, so now, Aaron being dead, he joins Eleazar, to shew that he succeeded to the authority as well as to the place and office of his father.—PATRICK.

[b] *See on* i. 2, 3.

† They were numbered twice before (Ex. xxx. 11, 12, and Num. i. 1, 2); now, a third time, partly to shew the faithfulness of God, both in cutting off those whom he had threatened to cut off, and in a great increase of the people, according to his promise, and partly to prepare the way for the equal division of the land which they were now going to possess.—POOLE.

‡ With the heads of the several tribes, who, it is probable, were to assist in this numbering, as they did in the former.—PATRICK.

[c] xxxi. 12.

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at length be destroyed as entirely as the Amalekites were. This part of the prediction is not yet fulfilled. It is well worthy our notice, that the "final destruction" of Amalek and Rome is foretold, but only the "affliction" of Asshur and Eber. The regions intended by "Asshur" remained but a short time under the dominion of the Romans, and were afterward again governed by their own princes; and the Hebrews continue a distinct and numerous, though oppressed and scattered, people to this day, evidently in order to the accomplishment of the prophecies respecting their conversion to Christ, and their subsequent prosperity; and this is one good proof that the Hebrews, or Jews, were meant, and not any other obscure tribe, as some think. What a surprising series of prophecies have we here in few words, which, in former accomplishments, hath already evidenced to successive generations the Divine authority of the Scriptures; and shall, to future ages, demonstrate the same truth with undeniable evidence!—*Scott.*

CHAP. XXV. TEMPTATION.—Ver. 2. Under the mask of friendship, an intercourse with Israel was opened, and some of the women of Moab and Midian (who were, it seems, no ways backward to such an infamous undertaking) were employed to allure the people to a criminal intercourse. This made way for an invitation to those idolatrous feasts, where every species of licentiousness was practised, which was readily complied with; and the Israelites flocked in great numbers, and greedily joined in this abominable worship; for "the ordinary charms to idolatry were good victuals and bad women."—(*Bp. Patrick.*) These Israelites had hitherto been preserved from connections with heathen women, amidst all their rebellions; and therefore it is said, "the people *began* to commit whoredom with the daughters of Moab." The women of Moab, perhaps, were the first tempters; but those of Midian at length became more generally and deeply criminal. "Baal-peor," or the lord of Peor, might be the same as Chemosh, the god of Moab.—*Scott.*

ZEAL OF PHINEHAS.—Ver. 7. God put an honour upon Phinehas. Though he did no more than was his duty to do as a judge, yet because he did it with extraordinary zeal against sin, and for the honour of God and Israel, and did it when the other judges, out of respect to Zimri's character, as a prince, were afraid, and declined doing it; therefore God shewed himself particularly well pleased with him, and it "was counted to him for righteousness" (Ps. cvi. 31). There is nothing lost by venturing for God. If Zimri's relations bore him a grudge for it, and his friends might censure him as indiscreet in this violent and hasty execution, what needed he care, while God accepted him? In a good thing we should be zealously affected. 1. Phinehas, upon this occasion, though a young man, is pronounced his country's patriot and best friend (ver. 11). He has "turned away my wrath from the children of Israel." So much does God delight in shewing mercy, that he is well pleased with those that are instrumental in turning away his wrath. This is the best service we can do to our people; and we may contribute something toward it by our prayers, and by our endeavours, in our places, to "bring the wickedness of the wicked to an end." 2. The priesthood is entailed by covenant upon his family. It was designed him before, but now it was confirmed to him, and, which added much to the comfort and honour of it, it was made the recompense of his pious zeal (ver. 12, 13). It is here called "an everlasting priesthood," because it should continue to the period of the Old Testament dispensation, and should then have its perfection and perpetuity in the unchangeable priesthood of Christ, who is "consecrated for evermore." By the "covenant of peace" given him, some understand in general a promise of long life, and prosperity, and all good; it seems rather to be meant particularly of the covenant of priesthood, for that is called the "covenant of life and peace" (Mal. ii. 5), and was made for the preserving of peace between God and his people.—*Henry.*

CHAP. XXVI. SECOND CENSUS.—Ver. 5. This is the register of the tribes, as they were now enrolled in the same order that they were numbered in chap. i. Observe, 1. The account that is here kept of the families of each tribe; which must not be understood of such as we call families, those that live in a house together, but such as were the descendants of the several sons of the patriarchs, by whose names, in honour of them, their posterity distinguished themselves and one another. The families of the twelve tribes are thus numbered: Of Dan but one, for Dan had but one son, and yet

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4 *Take the sum of the people,* from twenty years old and upward; as the LORD [d]commanded Moses and the children of Israel, which went forth out of the land of Egypt.§

5 ¶ Reuben, [e]the eldest son‖ of Israel: [f]the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

6 Of Hezron, the family of the Hezronites: of Carmi, the family of the Carmites.

7 These *are* the families¶ of the Reubenites: and they that were numbered of them were [g]forty and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram. This *is that* Dathan and Abiram *which were* [h]famous in the congregation, who strove against Moses and against Aaron in the company of Korah, when they strove against the LORD:

10 And [i]the earth opened her mouth, and swallowed them up together with Korah,* when that company died, what time the fire devoured two hundred and fifty men: and [k]they became a sign.

11 Notwithstanding [l]the children of Korah died not.

12 ¶ The sons of Simeon, after their families: of [m]Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of [n]Jachin the family of the Jachinites:

13 Of [o]Zerah,† the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, [p]twenty and two thousand and two hundred.

15 ¶ The children of Gad,‡ after their families: of [q]Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites.

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad,§ according to those that were numbered of them, [r]forty thousand and five hundred.

19 ¶ The sons of Judah *were* [s]Er and Onan: and Er and Onan died in the land of Canaan.‖

20 And the sons of Judah, after their families, Zere; of [t]Shelah, the family of the Shelanites: of [u]Pharez, the family of the Pharzites: [x]of Zerah, the family of the Zarhites:

21 And the sons of Pharez were; of Hezron, the family of the Hezronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah, according to those that were numbered of them, [y]threescore and sixteen thousand and five hundred.¶

23 ¶ *Of* [z]the sons of Issachar, after their families: *of* Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar, according to those that were numbered of them, [a]threescore and four thousand and three hundred.

26 ¶ *Of* [b]the sons of Zebulun, after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites, according to those that were numbered of them, [c]threescore thousand and five hundred.

28 ¶ The [d]sons of Joseph, after their families, *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of [e]Machir, the family of the Machirites;* and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: *of* [1]Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And *of* Asriel, the family of the Asrielites. and *of* Shechem, the family of the Shechemites:

32 And *of* Shemida, the family of the Shemidaites: and *of* Hepher, the family of the Hepherites.

[d] 1.1.

§ He bids them proceed according to the directions God had formerly given, in the second month of the second year after they came out of Egypt.—PATRICK.

[e] Gen. xxix. 32.

‖ *The eldest son.*—For this cause Reuben is here first numbered, as also in ch. i. 5, 20, though he lost his dignity by his sin (1 Chr. v. 1), and was put down to the second quarter, as they encamped about the sanctuary, and marched towards Canaan.—AINSWORTH.

[f] Gen. xlvi. 9.

¶ That is, the chief houses, which were subdivided into several families.—POOLE.

[g] *Decreased* 2770; i. 21; ii. 11.

[h] Ps. cvi. 17.

[i] xvi. 31-35.

* It appeareth by Num. xvi. 32, 35, that Korah was not swallowed up by the earth, but that he died by the fire sent from God; yet he is joined with the other because he was a confederate in the same misdeed, and was punished by a miraculous death at the same time.—DIODATI.

[k] 1 Sam. ii. 34.

[l] Ex. vi. 24.

[m] Gen. xlvi. 10.

[n] 1 Chr. iv. 24, *Jarib.*

[o] Gen. xlvi. 10. *Zohar.*

† *Zerah,* called also Zohar (Gen. xlvi. 10. Ex. vi. 15). There is another of his sons, *Ohad,* mentioned Gen. xlvi. 10, not here, possibly because his family was extinct before this time.—POOLE.

[p] *Decreased* 37,000.

‡ Though he was not the next born to Simeon, nor of that mother, yet is he mustered in the third place, because he was joined with Reuben and Simeon in the south quarter, as they encamped about the sanctuary (Num. ii. 10, 14).—AINSWORTH.

[q] Gen. xlvi. 16, *Ziphion, Haggi, Shuni, Ezbon, Eri, Arodi, Areli.*

§ The several families derived from the sons of Gad are the same as mentioned Gen. xlvi. 16, with only some alteration in the names of several of them; a thing very common in those times; as, *Zephon* for *Ziphion; Ozni* for *Ezbon;* and *Arodi* for *Arod.*—PYLE.

[r] *Decreased* 5150; i. 24, 25.

[s] Gen. xxxviii. 1.

‖ The two eldest sons of the head of this tribe dying without issue before the settlement of the Israelites in Egypt (Gen. xxxviii.), the three following sons of that eminent patriarch multiplied into very large families, by a peculiar blessing upon that tribe: and to supply the loss of Er and Onan, the two grandsons of Judah, by Pharez,—viz., Hezron and Hamul, became the fathers of a numerous posterity, ranked under the family of Pharez.—PYLE.

[t] Gen. xxxviii. 5. 11, 14, 26.

[u] Gen. xxxviii. 27.

[x] Gen. xxxviii. 30; xlvi. 12, *Zarah.*

[y] *Increased* 1900; i. 25, 27; ii. 3, 4.

¶ This tribe was very numerous before, above all the rest; and now this new generation, which sprung up instead of the old (who were all destroyed except Caleb), exceeded them two thousand. So faithful was God to his promise, that this should be a most powerful tribe (see Num. i. 27).—PATRICK.

[z] Gen. xlvi. 13, *Tola, Phuvah, Job.*

[a] *Increased* 9900; i. 28, 29; ii. 5, 6.

[b] Gen. xlvi. 14.

[c] *Increased* 3100; i. 30, 31; ii. 7, 8.

[d] Gen. xli. 51, 52.

* Deut. iii. 15.

[e] Whereof see Josh. xvii. 1; and by that place it appears that Machir had divers children, of whose posterity some took their names from Machir, and some from Gilead his son; and the word *family* here signifieth one of the great branches of this tribe divided into families (see Josh. vii. 14).—DIODATI.

[1] Called *Abiezer.*

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that tribe was the most numerous of all, except Judah (ver. 42, 43); its beginning was small, but its latter end greatly increased. Zebulun was divided into three families; Ephraim into four; Issachar into four; Naphtali into four; and Reuben into four. Judah, Simeon, and Asher had five families apiece; Gad and Benjamin seven apiece; and Manasseh eight. Benjamin brought ten sons into Egypt (Gen. xlvi. 21), but three of them, it seems, either died childless, or their families were extinct; for here we find seven only of those names preserved, and that whole tribe none of the most numerous: for Providence, in the building up of families and nations, does not tie itself to probabilities. "The barren hath born seven, and she that hath many children is waxed feeble" (1 Sam. ii. 5). 2. The numbers of each tribe. And here our best entertainment will be to compare these numbers with those when they were numbered at mount Sinai. The sum total was nearly the same; they were now one thousand eight hundred and twenty fewer than they were then; yet seven of the tribes increased in number. Judah increased one thousand nine hundred; Issachar, nine thousand nine hundred; Zebulun three thousand one hundred; Manasseh, twenty thousand five hundred; Benjamin, ten thousand two hundred; Dan, one thousand seven hundred; Asher, eleven thousand nine hundred. But the other five decreased more than to balance that increase. Reuben decreased two thousand seven hundred and seventy; Simeon, thirty-seven thousand one hundred; Gad, five thousand one hundred and fifty; Ephraim, eight thousand; and Naphtali, eight thousand. In which account we may observe, (1.) That all the three tribes that were encamped under the standard of Judah, who was the ancestor of Christ, were increased, for his Church shall be edified and multiplied. (2.) That none of the tribes increased so much as that of Manasseh, which in the former account was the smallest of all the tribes, only thirty-two thousand two hundred, while here it is one of the most considerable; and his brother Ephraim, which there was numerous, is here one of the least. Jacob had crossed hands upon their heads, and had preferred Ephraim before Manasseh, which perhaps the Ephraimites had prided themselves too much in, and had trampled upon their brethren, the Manassites; but when the Lord saw that Manasseh was despised, he thus multiplied him exceedingly, for it is his glory to help the weakest, and raise up them that are cast down. (3.) That none of the tribes decreased so much as Simeon did; from fifty-nine thousand three hundred it sunk to twenty-two thousand two hundred—almost to but a third part of what it was. One whole family of that tribe (namely, Ohad, mentioned Exod. vi. 15) was extinct in the wilderness. Hence Simeon is not mentioned in Moses' blessing (Deut. xxxiii.), and the lot of that tribe in Canaan was inconsiderable, only a canton out of Judah's lot (Josh. xix. 9). Some conjecture that most of those twenty-four thousand which were cut off by the plague for the iniquity of Peor, were of that tribe; for Zimri, who was a ringleader in that iniquity, was a prince of that tribe, many of which, therefore, were influenced by his example to "follow his pernicious ways." 3. In the account of the tribe of Reuben, mention is made of the rebellion of Dathan and Abiram, who were of that tribe, in confederacy with Korah, a Levite (ver. 9-11). Though the story had been largely related but a few chapters before, yet here it comes in again, as fit to be had in remembrance, and thought of by posterity, whenever they looked into their pedigree, and pleased themselves with the antiquity of their families, and the glory of their ancestors, that they might call themselves a seed of evil-doers. Two things are here said of them, (1.) That they had been "famous in the congregation" (ver. 9). Probably, they were remarkable for their ingenuity, activity, and fitness for business:—"that Dathan and Abiram," that might have been advanced in due time under God and Moses; but their ambitious spirits put them upon striving against God and Moses, and when they quarrelled with the one, they quarrelled with the other. And what was the issue? (2.) They that might have been famous were made infamous; they "became a sign" (ver. 10). They were made monuments of Divine justice; God in their ruin shewed himself glorious in holiness, and so they were set up for a warning to all others in all ages, to take heed of treading in the steps of their pride and rebellion. Notice is here taken of the preservation of the "children of Korah" (ver. 11)—they "died not," as the children of Dathan and Abiram did; doubtless, because they kept themselves pure from the infection, and would not join, no, not with their own father, in rebellion. If we partake not of the sins of sinners, we shall not partake of their plagues. These sons of Korah were afterward eminently serviceable to the Church, being employed by David as singers in the house of the Lord; hence many Psalms are said to be for "the sons of Korah;" and perhaps they were made to bear his name so long after, rather than the name of any other of their ancestors, for warning to themselves, and as an instance of the power of God, which brought those choice fruits even out of that bitter root. The children of families that have been stigmatised should endeavour by eminent virtues to roll away the reproach of their fathers.—

DIVISION OF THE LAND.—Ver. 53. If any ask why such a particular account is kept of the tribes, and families, and numbers of the people of Israel, here is an answer for them; as they were multiplied so they were proportioned, not by common providence, but by promise, and for the support of the honour of Divine revelation. God will have the fulfilling of the promise taken notice of, both in their increase and in their inheritance. When Moses had numbered the people, God does not say, "By these shall the land be conquered;" but, taking that for granted, he tells him, "Unto these shall the land be divided." These that are now registered as the sons of Israel shall

33 And [f]Zelophehad the son of Hepher had no sons, but daughters:† and the names of the daughters of Zelophehad *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbered of them, [g]fifty and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites: of [h]Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim‡ according to those that were numbered of them, [i]thirty and two thousand and five hundred. These *are* the sons of Joseph, after their families.

38 ¶ The [k]sons of Benjamin, after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of [l]Ahiram, the family of the Ahiramites:

39 Of [m]Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were [n]Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.§

41 These *are* the sons of Benjamin, after their families: and they that were numbered of them *were* [o]forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan, after their families: of [p]Shuham, the family of the Shuhamites. These *are* the families of Dan, after their families.

43 All the families of the Shuhamites, according to those that were numbered of them, *were* [q]threescore and four thousand and four hundred.

44 ¶ *Of* [r]the children of Asher, after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* [s]Sarah.‖

47 These *are* the families of the sons of Asher, according to those that were numbered of them, *who were* [t]fifty and three thousand and four hundred.

48 ¶ *Of* [u]the sons of Naphtali, after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of [x]Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali, according to their families: and they that were numbered of them *were* [y]forty and five thousand and four hundred.

51 These *were* the numbered of the children of Israel, [z]six hundred thousand, and a thousand seven hundred and thirty.¶

52 ¶ And the LORD spake unto Moses, saying,

53 Unto [a]these the land shall be divided for an inheritance, according to the number of names.

54 To [b]many* thou shalt [2]give the more inheritance, and to few thou shalt [3]give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him.

55 Notwithstanding the land shall be divided [c]by lot:† according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided between many and few.

57 ¶ And [d]these *are* they that were numbered of the Levites, after their families: [e]of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korathites. And Kohath begat Amram.

59 And the name of Amram's wife *was* [f]Jochebed,‡ the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram Aaron and Moses, and Miriam their sister.

60 And [g]unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And [h]Nadab and Abihu died, when they offered strange fire before the LORD.§

62 And [i]those that were numbered of them were twenty and three thousand, all males, from a month old and upward: for [k]they were not numbered among the children of Israel,‖ [l]because

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[f] xxvii. 1.

† Whose case is considered in the next, and in the last chapter of this book, where they are ordered to have an inheritance among their fathers' brethren, but to marry into their own tribe. And their posterity, probably, were called after their grandfather's name, Hepherites: for such a family there was, as Moses tells us in the foregoing verse.—PATRICK.

[g] *Increased* 20,500; i. 34, 35; ii. 20, 21.

[h] 1 Chr. vii. 20, 21, *Bered, Tahath, Eladah, Tahath.*

‡ Ephraim, though in future times a tribe flourishing far beyond that of its brother Manasseh, was now upon the declension.—PYLE.

[i] *Decreased* 8000; i. 33, 33; ii. 18, 19.

[k] 1 Chr. vii. 6-12.

[l] 1 Chr. viii. 1, *Aharah.*

[m] Gen. xlvi. 21, *Muppim and Huppim.*

[n] 1 Chr. viii. 3, *Addar.*

§ Though five of his sons were dead without issue, yet two of his grandsons, descended from his eldest son, made distinct families in Israel. And the son of one of them was called after the name of his uncle, the youngest son of Benjamin (Gen. xlvi. 21).—PATRICK.

[o] *Increased* 10,200; i. 36, 37; ii. 22, 23.

[p] Gen. xlvi. 23, *Hushim.*

[q] *Increased* 1700; i. 38, 39; ii. 25, 26.

[r] Gen. xlvi. 17, *Jimnah, Ishuah, Isui.* 1 Chr. vii. 30, *Imnah, Isuah, Ishuai.*

[s] Gen. xlvi. 17, *Serah.*

‖ Who seems to be here mentioned because she was a woman of masculine wisdom, or courage, or other virtue.—POOLE.

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[t] *Increased* 11,900; i. 40, 41; ii. 27, 28.

[u] Gen. xlvi. 24.

[x] 1 Chr. vii. 13, *Shallum.*

[y] *Decreased* 8000; i. 42, 43; ii. 29, 30.

[z] *Sum total decreased* 1820; i. 46.

¶ The men able to bear arms amounted to 600,000, and with the Levites, who, although not fighting men, were vastly important to the camp, 620,000: and if, upon the lowest principle of calculation, we allow three to one for the young and old of the male, and the whole of the female sex, we shall have an addition of about 2,500,000, making a total of about 3,000,000; a mighty multitude to be rowing in the wilderness, without house or home, and fed by the miraculous bounty of Heaven, through the long period of forty years.—DR JOHN CAMPBELL.

[a] Josh. xi. 23; xiv. 1. Ps. cv. 44.

[b] xxxiii. 54.

* To a tribe more numerous, a greater part of the land; and to a smaller tribe, less.—GILL.

[2] *Multiply his.*

[3] *Diminish his.*

[c] xxxiv. 13.

† The division of land by lot appears to have been a very ancient custom. It was not only adopted, as in the present instance, in the distribution of a whole country, but appears, from Hesiod and Homer, to have been resorted to, in order to apportion particular inheritances.—BURDER.

[d] Gen. xlvi. 11.

[e] *See on* iii.; iv.

[f] Ex. ii. 1, 2; vi. 20.

‡ From Ex. ii. 1, compared with ch. vi. 20, it appears that Amram married his aunt Jochebed, she being the sister of his father Kohath, and the daughter of his grandfather Levi.—BOOTHROYD.

[g] iii. 2.

[h] iii. 4. Lev. x. 2.

§ But Eleazar (who was the eldest next to them) was now alive, and made high priest; and it is likely Ithamar also, being under twenty years old, when the people murmured upon the report of the spies; and so not cut off with that wicked generation.—PATRICK.

[i] *Increased* 1000.

[k] *See on* i. 49.

‖ The other tribes were mustered to equal the quantity of the inheritance with the number of them who, being above the age of twenty years, were capable of being heads of families; but, in mustering of the tribe of Levi, this reason took no place; wherefore they were mustered from a month old, at which time both the mothers and the children new-born were purified, to shew that they were consecrated to God for his service, even from their birth (Num. iii. 15; xviii. 16).—DIODATI.

[l] xviii. 20-24.

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be admitted (as it were by copy of court-roll) heirs of the land of Canaan. Now, in the distributing or quartering of these tribes, 1. The general rule of equity is here prescribed to Moses, that to many he should give more, and to few he should give less (ver. 54); yet, alas! *he* was so far from giving any to others, that he must not have any himself; but this direction given to him was intended for Joshua his successor. 2. The application of this general rule was to be determined "by lot" (ver. 55), notwithstanding it seems thus to be left to the prudence of their prince; yet the matter must be finally reserved to the providence of their God, in which they must all acquiesce, how much soever it contradicted their policies or inclinations. "According to the lot shall the possession be divided." "As the God of nations, so the God of Israel in particular reserves it to himself "to appoint the bounds of our habitation." And thus Christ, our Joshua, when he was urged to appoint one of his disciples "to his right hand," and another "to his left," in his kingdom, acknowledged the sovereignty of his Father in the disposal: "It is not mine to give." Joshua must not dispose of inheritances in Canaan according to his own mind; "but it shall be given to them for whom it is prepared of my Father."

FULFILMENT OF THE CURSE.—Ver. 64. That which is observable in this conclusion of the account is, the execution of the sentence passed upon the murmurers (chap. xiv. 29); that not one of those who "were numbered, from twenty years old and upward" (and that the Levites were not, but either from a month old, or from thirty years old to fifty), should enter Canaan, except Caleb and Joshua. In the muster now made, particular directions, no doubt, were given to those of each tribe that were employed in taking the account, to compare these rolls with the former, and to observe whether there were any now left of those that were numbered at mount Sinai, and it appeared that there was not one man numbered now, that was numbered then, but Caleb and Joshua (ver. 64, 65). Herein appeared, 1. The righteousness of God, and his faithfulness to his threatenings, when once the "decree is gone forth." He "sware in his wrath," and what he had sworn he performed. Better all those carcases, had they been ten times as many, should fall to the ground, than the Word of God. Though the rising generation was mixed with them, and many of the guilty and condemned criminals long survived the sentence, even to the last year of the forty, yet they were cut off by some means or other before this muster was made: those whom God has condemned, cannot escape, either by losing themselves in a crowd, or by the delay of execution. 2. The goodness of God to this people, notwithstanding their provocations: though that murmuring race was cut off, yet God raised up another generation which was as numerous as they, that though they perished, yet the name of Israel might not be cut off, lest the inheritance of the promise should be lost for want of heirs. And though the number fell a little short of what it was at mount Sinai, yet those now numbered had this advantage, that they were all middle-aged men, between twenty and sixty, in the prime of their time for service; and during the thirty-eight years of their wandering and wasting in the wilderness, they had opportunity of acquainting themselves with the laws and ordinances of God, having no business, civil or military, to divert them from those sacred studies: and having Moses and Aaron to instruct them, and God's good Spirit (Neh. ix. 20). 3. The truth of God, in performing his promise made to Caleb and Joshua. They were to be preserved from falling in this common ruin, and they were so. The arrows of death, though they fly in the dark, do not fly at random, even when they fly thickest, but are directed to the mark intended, and no other. All that are written among the living shall have their lives given them for a prey in the most dangerous times. Thousands may fall on their right hand, and ten thousand on their left, but they shall escape.—*Henry.*

PRACTICAL OBSERVATIONS.—Death is continually making awful havoc of the human species, and causing surprising revolutions in families and nations; yet all is appointed in perfect wisdom, justice, and truth. This should excite us to meditate upon the odious nature and destructive tendency of sin, the deserving cause of all these devastations; and to take occasion to renew repentance, to seek forgiveness, to value the salvation of Christ; to remember how frail we are, to prepare for the approaching summons, and to fill up our remaining days in "serving our generation according to the will of God." Then death will be disarmed of his sting, become our friend, and convey us to heaven, when our appointed period on earth is finished.—But unrepented sin arms death with unutterable horrors; and lasting infamy perhaps in this world

there was no inheritance given them among the children of Israel.

63 ¶ These [p] *are* they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among [n] these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai:

65 For the LORD had said of them, [o] They shall surely die in the wilderness. And there was not left a man of them, [p] save Caleb the son of Jephunneh, and Joshua the son of Nun.¶

CHAPTER XXVII

¶ The law of inheritance. 12 Moses being told of his death, sueth for a successor. 18 Joshua appointed to succeed him.

THEN came the daughters of [a] Zelophehad,* the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: and these *are* the names of his daughters, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah.

2 And [b] they stood before Moses, and before Eleazar the priest, and before the princes and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father [c] died in the wilderness, and he was not [d] in the company of them that gathered themselves together against the LORD in the company of Korah;† but [e] died in his own sin, and had no sons.

4 Why [f] should the name of our father be [l] done away from among his family, because he hath no son? [g] Give unto us *therefore* a possession among the brethren of our father.

5 And [h] Moses brought their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: [i] thou shalt surely give them‡ a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his father's brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his [k] kinsman that is next to him§ of his family, and he shall possess it: and it shall be unto the children of Israel [l] a statute of judgment; as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, Get thee up into this [m] mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, [n] thou also shalt be gathered unto thy people,‖ [o] as Aaron thy brother was gathered.

14 For [p] ye rebelled against my commandment¶ in the desert of Zin, in the strife of the congregation, to sanctify me at the water before their eyes: that *is* the water of [q] Meribah in Kadesh, in the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, [r] the God of the spirits of all flesh,* [s] set a man over the congregation,

17 Which may [t] go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not [u] as sheep which have no shepherd.†

18 ¶ And the LORD said unto Moses, [x] Take thee Joshua the son of Nun, [y] a man in whom *is* the spirit,‡ and [z] lay thine hand upon him;

19 And set him before Eleazar the priest, and before all the congregation; and [a] give him a charge in their sight.

20 And thou shalt [b] put *some* of thine honour upon him, that all the congregation of the children of Israel [c] may be obedient.

21 And [d] he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of [e] Urim before the LORD: [f] at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.§

22 And Moses did as the LORD commanded him: and he took Joshua, and set him before Eleazar the priest, and before all the congregation.

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* *See on* 3.

[a] L.; ii.

[o] Deut. xxxii. 49.

[p] *See on* xiv. 38.

¶ It is true that Moses was yet living, but he is here left out, because he was to die also on that side Jordan, without coming into the land of Canaan.—DIODATI.

CHAP. XXVII.

[a] xxxvi. 1-12.

* *Zelophehad*, by interpretation, signifieth *the shadow of fear*, or *of dread*; his first daughter, *Machlah, infirmity*; the second, *Noghnah, wandering*; the third, *Choglah, turning about* for joy, or *dancing*; the fourth, *Milcah, a queen*; the fifth, *Tirzah, well-pleasing*, or *acceptable*.—AINSWORTH.

[b] Ex. xviii. 13, 14.

[c] xiv. 35.

[d] xvi. 1-3; xxvi. 9.

† Not in any joint rebellion, but in his own sin, which, though common to that race, was punished individually, and did not cut off the posterity (ch. xiv. 33); or else in his own personal sins, for death was believed by the Jews to be a punishment inflicted on them for their sins.—POOLE.

[e] Ez. xviii. 4.

[f] Ps. cix. 13.

[l] *Diminished.*

[g] Josh. xvii. 4.

[h] Ex. xviii. 15, 19.

[i] Ps. lxviii. 5.

‡ This is masculine in most of our Hebrew copies, but it is an error, for eighty MSS. have it feminine.—A. CLARKE.

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[k] Lev. xxv. 25, 49.

§ In the law respecting inheritances, the right is continued to the father's side only, that the land allotted to one tribe might not be transferred to another. (Comp. ch. xxxvi.)—BOOTHROYD.

[l] xxiv. 29.

[m] Deut. iii. 27.

[n] xxxi. 2.

‖ All labours have an end, and the longest life must have a close. Moses had now completed the task assigned him, and it was proper that he should rest from his labours. He had sustained forty years of such service as was never performed by any man previously or since, and never will again.—DR JOHN CAMPBELL.

[o] xx. 24-28.

[p] Deut. xxxii. 51, 52.

¶ He committed but one offence, and for that he was doomed to die in the wilderness; but there was, doubtless, compassion even in that visitation—it was the correction of a loving Master.—DR JOHN CAMPBELL.

[q] xx. 13, 24.

[r] xvi. 22.

* It meaneth, that God is both the Creator of all men's souls or spirits (Ec. xii. 7; Zech. x. 1), and he that giveth them spiritual gifts of wisdom, knowledge, grace, &c., as spirits are used for "spiritual gifts" (1 Cor. xiv. 12).—AINSWORTH.

[s] Deut. xxxi. 14.

[t] Deut. xxxi. 2.

[u] 1 Kings xxii. 17.

† The affection of Moses for the people, during the whole period of his office, was most disinterested and most intense; and his benevolence prompted him to the deepest concern for their welfare after his decease. He had but one thing to ask—that before he died he might see his successor: and in this he was most graciously indulged by the appointment of a man, doubtless incomparably, by nature and otherwise, the most qualified of the whole people.—DR JOHN CAMPBELL.

[x] Ex. xvii. 9.

[y] Gen. xli. 38.

‡ A man whom I have endued with more than an ordinary measure of my spirit of wisdom.—BP. HALL.

[z] Deut. xxxiv. 9.

[a] Deut. xxxi. 7.

[b] 1 Sam. x. 6.

[c] Josh. i. 16, 18.

[d] Josh. ix. 14.

[e] Ex. xxviii. 30.

[f] *See on* 17.

§ One thing deserves particular notice. Notwithstanding the elevation of Joshua, his actual position was inferior to that of Moses. The Lord talked with Moses face to face, but Joshua was required to ask instructions through the medium of the high priest. This difference, however, was in one respect a finishing of the type, and presented a satisfactory emblem of the mediatorial character of the Great High Priest of our profession.—DR JOHN CAMPBELL.

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and everlasting shame, contempt, and misery in another, will be the doom of those who are "driven away in their wickedness," however *famous* and renowned they were among their ill-judging fellow-sinners.—While the Lord punishes the iniquity of the fathers upon their unbelieving posterity, he preserves those who do not imitate their parents in sin, from sharing their punishment; and the infamy of the father only makes the piety and usefulness of the son more noticed.—The word of God will be surely performed; and the eye of the Lord can discern, and his arm can reach, every sinner in the midst of surrounding multitudes; yet respites give space and opportunity for repentance. The promises likewise are irrevocable, and they who follow the Lord fully shall certainly at length have the comfort of it.—In all our different situations in life, let us submit to the sovereignty, admire the equity and wisdom, and be thankful for the goodness of the Lord; and desire above all things an inheritance in the heavenly Canaan.—*Scott.*

CHAP. XXVII. HEIRESSES.—DAUGHTERS OF ZELOPHEHAD.—Ver. 1. This case, in reference to the descent of property, was determined by the Divine oracle. Moses did not presume to give judgment himself, because, though their pretensions seemed just and reasonable, yet his express orders were to divide the land among those that were numbered, which were the males only; he therefore "brings their cause before the Lord," and waits for his decision (ver. 5), and God himself gives judgment upon it. He takes cognizance of the affairs, not only of nations, but of private families, and orders them in judgment, according to the counsel of his own will. 1. The petition is granted (ver. 7). "They speak right, give them a possession. Those that seek an inheritance in the land of promise shall have what they seek for, and "other things shall be added to them." Those are claims which God will countenance and crown. 2. The point is settled for all future occasions. These daughters of Zelophehad consulted, not only their own comfort, and the credit of their family, but the honour and happiness of their sex likewise; for on this particular occasion a general law was made, that in case a man had no son, his estate should go to his daughters (ver. 8). Not to the eldest, as the eldest son, but to them all in copartnership, share and share alike. Those that in such a case deprive their daughters of their right, purely to keep up the name of their family, unless a valuable consideration be allowed them, may make the entail of their lands surer than the entail of a blessing with them. Further directions are given for the disposal of inheritances (ver. 9-11): That if a man have no issue at all, his estate shall go to his brethren; if no brethren, then to his father's brethren; and if there be no such, then to his next kinsman. With this the rules of our law exactly agree; and though the Jewish doctors here will have it understood, that if a man have no children, his estate shall go to his father, if living, before his brethren, yet there is nothing of that in the law, and our common law has an express rule against it,—that an estate cannot ascend lineally; so that if a son purchase lands in fee-simple, and die without issue in the lifetime of his father, his father cannot be his heir. See how God makes heirs, and in his disposal we must acquiesce.

MOSES WARNED OF HIS APPROACHING DECEASE.—Ver. 12. (1.) Moses must die, but he shall first have the satisfaction of seeing the land of promise. God did not intend with this sight of Canaan to tantalise him, or upbraid him with his folly in doing that which cut him short of it, nor had it any impression of that kind upon him, but God appointed it, and Moses accepted it as a favour; his sight (we have reason to think) being wonderfully strengthened and enlarged to take such a full and distinct view of it as did abundantly gratify his innocent curiosity. This sight of Canaan signified his believing prospect of the better country, that is, the heavenly, which is very comfortable to dying saints. (2.) Moses must die, but death does not "cut him off, it only gathers him to his people," brings him to rest with the holy patriarchs that were gone before him; Abraham, and Isaac, and Jacob, were "his people," the people of his choice and love, and to them death gathered him. (3.) Moses must die, but only as Aaron died before him (ver. 13). And Moses had seen how easily and cheerfully Aaron had put off the priesthood first, and then the body: let not Moses, therefore, be afraid of dying; it was but to be "gathered to his people," as Aaron was gathered. Thus the death of our near and dear relations should be improved by us—1. As an engagement to us to think often of dying: we are not better than our fathers or

23 And he laid his hands upon him, and [g] gave him a charge; as the LORD commanded by the hand of Moses.

CHAPTER XXVIII.

1 *Offerings to be observed.* 3 *The continual burnt-offering.* 9 *Other offerings.*

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, and say unto them, My offering, *and* [a] my bread* for my sacrifices made by fire, [b] *for a* [1] sweet savour unto me, shall ye observe to offer unto me [c] in their due season.

3 ¶ And thou shalt say unto them, This *is* the offering made by fire which ye shall offer unto the LORD; [d] two lambs of the first year without spot, [2] day by day, *for* a continual burnt-offering.

4 The one lamb shalt thou offer in the morning, [e] and the other lamb shalt thou offer [3] at even;

5 And [f] a tenth *part* of an ephah of flour for a meat-offering, mingled with the fourth *part* of an hin of beaten oil.

6 *It is* [g] a continual burnt-offering, which [h] was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause the strong wine† [i] to be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof, thou shalt offer *it*, a sacrifice made by fire, of a sweet savour unto the LORD.

9 ¶ And on the [k] sabbath-day two lambs of the first year without spot, and two tenth-deals of flour *for* a meat-offering, mingled with oil, and the drink-offering thereof.

10 *This is* [l] the burnt-offering of every sabbath, beside [m] the continual burnt-offering, and his drink-offering.

11 ¶ And [n] in the beginnings of your months‡ ye shall offer a burnt-offering unto the LORD; [o] two young bullocks, and one ram, seven lambs of the first year without spot:

12 And [p] three tenth-deals of flour *for* a meat-offering, mingled with oil, for one bullock; and two tenth-deals of flour *for* a meat-offering, mingled with oil, for one ram;

13 And a several tenth-deal of flour mingled with oil *for* a meat-offering unto one lamb, [q] *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and the fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every month throughout the months of the year.§

15 And [r] one kid of the goats for a sin-offering unto the LORD‖ shall be offered, [s] beside the continual burnt-offering, and his drink-offering.

16 ¶ And in [t] the fourteenth day of the first month *is* the passover of the LORD.

17 And in [u] the fifteenth day of this month *is* the feast: seven days shall unleavened bread be eaten.¶

18 In [x] the first day *shall be* an holy convocation: ye shall do no manner of servile work *therein*.

19 But ye shall offer a sacrifice made by fire, *for* a burnt-offering unto the LORD; [y] two young bullocks, and one ram, and seven lambs of the first year: [z] they shall be unto you without blemish.

20 And their meat-offering *shall be of* flour mingled with oil: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram;

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And [a] one goat *for* a sin-offering, to make an atonement for you.

23 Ye shall offer these [b] beside the burnt-offering in the morning,* which *is* for a continual burnt-offering.

24 After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continual burnt-offering, and his drink-offering.

25 And [c] on the seventh day ye shall have an holy convocation; [d] ye shall do no servile work.

26 ¶ Also [e] in the day of the first-fruits,† when

B.C. 1452—B.C. 1452.

[g] Deut. iii. 28.

CHAP. XXVIII.

[h] Lev. iii. 11.

* Under the name of *bread*, all food is implied, though it may have a particular respect to the meat-offering, which was made of meal, and always accompanied the burnt-offerings, which seem here to be peculiarly meant, though some think these words relate to all the sacrifices, some part of which were God's portion. —PATRICK.

[b] Ex. xxix. 18.

[1] *Savour of my rest.*

[c] Ex. xxiii. 15.

[d] Ex. xxix. 38, 39.

[2] *In a day.*

[e] 1 Kings xviii. 29, 36.

[3] *Between the two evenings.*

[f] Ex. xxix. 38-42.

[g] Ex. xxix. 42.

[h] Ex. xxiv. 18.

† *Strong wine*, Heb. *Shecar*, which, although it signify in the general all kinds of strong drink, yet is here put for the most famous of that kind—to wit, for wine which alone was used in offerings, as appears below (ver. 14; Ex. xxix. 40).—POOLE.

[i] *See on* xv. 5, 7, 10.

[k] Ex. xx. 8-11.

[l] Ez. xlvi. 4, 5.

[m] xxix. 6-39.

[n] 1 Sam. xx. 5.

‡ This was the feast of the new moon, concerning which we have no other direction in the law than that a larger number of sacrifices should be offered, and that, as on other solemn days, the trumpets should be blown over the sacrifices (ch. x. 10). It would seem from Amos viii. 5, that the people abstained from traffic on these days; from 1 Sam. xx. 5, 6, that it was customary to make feasts on the occasion; and the new moons seem to be mentioned together with the sabbaths, by several of the prophets, as days of public worship.—PICT. BIBLE.

[o] Heb. x. 10-14.

[p] xv. 4-12.

[q] *See on* 2.

§ There are more sacrifices appointed on the new moons than on the Sabbath itself; because they returned seldomer; and the Gentiles multiplying sacrifices on such occasions. If the Jews had not been thus employed in the worship of God, they might have been tempted to pay their services to idols.—PATRICK.

[r] Lev. iv. 23.

‖ These words were added to remind the people, at this time in particular, of the right object of worship. A goat being appointed to be offered at two other solemnities, and to be offered for a sin-offering (ver. 22, 30), it is not upon those occasions said "unto the Lord," though certainly intended, because there was no danger at those times of the people directing their sacrifices to a wrong object, as at the time of the new moons, when the heathen offered a goat to the moon, it being a creature whose horns are like the new moon. —GROTIUS.

[s] *See on* 3, 10.

[t] Ex. xii. 2-11.

[u] Ex. xii. 15-17.

¶ The fourteenth day at even the feast of the passover was kept, as appears from Ex. xii. 14; but on the fifteenth day began another feast, called the feast of unleavened bread. (See Lev. xxiii. 6.)—PATRICK.

[x] Ex. xii. 6.

[y] Ez. xlv. 21-25.

[z] Lev. xxii. 20.

[a] *See on* 15.

[b] *See on* 3, 10.

* Under which is also understood that of the evening; but this only is named, because it was the first from which the solemnity began.—DIODATI.

[c] Ex. xii. 16.

[d] Lev. xxiii. 3-36.

[e] Ex. xxiii. 16.

† *In the day of the first-fruits*—in the feast of Pentecost (Acts ii. 1). A *new meat-offering*—new fruits; two loaves made of your new corn (Lev. xxiii. 16). *Your weeks*—i.e., the seven weeks which you are to number from the passover (Lev. xxiii. 15).—POOLE.

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brethren; if they are gone, we are going; if they are gathered already, we must be gathered very shortly. 2. As an encouragement to us to think of death without terror, and even to please ourselves with the thoughts of it; it is but to die as such and such died, if we live as they lived; and their "end was peace, they finished their course with joy."—*Henry.*

CHAP. XXVIII. REPETITION OF THE LAWS OF SACRIFICE.—Ver. 2. These laws are here given afresh, not because the observance of them was wholly disused during their thirty-eight years' wandering in the wilderness—we cannot think that they were so long without any public worship, but that at least the daily lamb was offered morning and evening, and doubled on the Sabbath-day; so Bishop Patrick conjectures. But that many of the sacrifices were then omitted, is plainly intimated, Amos v. 25, quoted by Stephen (Acts vii. 42), "Did ye offer unto me sacrifices and offerings in the wilderness forty years, O house of Israel?" It is implied, "No, ye did not." But whether the course of sacrifices had been interrupted or no, God saw fit to repeat the law of sacrifices—1. Because this was a new generation of men, that were most of them unborn when the former laws were given; therefore, that they might be left without excuse, they have not only these laws written, to be read to them, but again repeated from God himself, and put into a less compass and a plainer method. 2. Because they were now entering upon war, and might be tempted to think that while they were engaged in that, they should be excused from offering sacrifices; *inter arma silent leges—law is but little regarded amidst the clash of arms.* No, saith God, "my bread for my sacrifices" even now "shall ye observe to offer," and that in their due season. They were then concerned to keep their peace with God, when they were at war with their enemies. In the wilderness they were solitary, and quite separate from all other people, and therefore there they needed not so much their distinguishing badges, nor would their omission of sacrifices be so scandalous, as when they came into Canaan, when they were mingled with other people. 3. Because possession was now to be given them of the land of promise, that land flowing with "milk and honey," where they would have plenty of all good things; "Now," saith God, "when you are feasting yourselves, forget not to offer the bread of your God."

NEW MOONS AND SABBATHS.—Ver. 9, 11. The new moons and the Sabbaths are often spoken of together, as great solemnities of the Jewish Church, very comfortable to the saints then, and typical of gospel grace. Now we have here the sacrifices appointed—1. For the Sabbaths. Every Sabbath-day the offering must be doubled; beside the two lambs offered for the daily burnt-offering, there must be two more offered, one (it is probable) added to the morning sacrifice, and the other to the evening (ver. 9, 10). This teaches us to double our devotions on Sabbath-days, for so the duty of the day requires. The Sabbath rest is to be observed, in order to a more close application to the Sabbath work, which ought to fill up a Sabbath-time. In Ezekiel's temple service, which points at gospel-times, the Sabbath offerings were to be six lambs and a ram, with their meat-offerings and drink-offerings (Ezek. xlvi. 4, 5), to intimate not only the continuance, but the advancement, of Sabbath sanctification in the days of the Messiah. This is "the burnt-offering of the Sabbath, in his Sabbath," so it is in the original (ver. 10). We must do every Sabbath-day's work in its day, studying to redeem every minute of Sabbath time, as those that believe it precious, and not thinking to put off one Sabbath's work to another; for sufficient to every Sabbath is the service thereof. 2. For the new moons. Some suggest, that as the Sabbath was kept with an eye to the creation of the world, so the new moons were sanctified with an eye to the Divine providence, which "appoints the moon for seasons," guiding the revolutions of time by its changes, and governing sublunary bodies (as many think) by its influences; though we observe not any feast "of new moons," yet we must not forget to give God the glory of all the precious things put forth by the moon, "which he hath established for ever, a faithful witness in heaven" (Ps. lxxxix. 37). The offerings in the new moons were very considerable—two bullocks, a ram, and seven lambs, with the meat-offerings and drink-offerings that were to attend them (ver. 11), &c., besides a sin-offering (ver. 15). For when we give glory to God by confessing his mercies, we must give glory to him likewise by confessing our own sins.—*Henry.*

PRACTICAL OBSERVATIONS.—We are again reminded of the perpetual efficacy of the one sacrifice of Christ, and of our continual need of it; and also of the constancy with which the Christian should wait upon God in his ordinances, both as means of deriving grace from the fulness of Christ, and of rendering to the Lord the glory due unto him, as our Creator, our providential Benefactor, and the God of our salvation. These subjects, indeed, are not new to us, yet they may stir up our minds by a salutary repetition.—No hurrying employments, or perilous situations, or prosperous circumstances, should induce slackness in religious exercises; nay, they should excite greater diligence in seeking help from the Lord, or in giving thanks to him. And when young persons are about to settle in life, and remove to habitations of their own, it is peculiarly the

ye bring a new meat-offering unto the LORD, after your weeks *be out*, ye shall have an holy convocation; ye shall do no servile work:

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; [f]two young bullocks, one ram, seven lambs of the first year;

28 And their meat-offering of flour mingled with oil, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs;

30 *And* [g]one kid of the goats, to make an atonement for you.

31 Ye shall offer *them* beside the continual burnt-offering, and his meat-offering, (they shall be unto you [h]without blemish,) and their drink-offerings.‡

CHAPTER XXIX.

1 *The offering at the feast of trumpets; 7 at the day of afflicting their souls;* 12 *and on the eight days of the feast of tabernacles.*

AND in the [a]seventh month,* on the first *day* of the month, ye shall have an holy convocation: ye shall do no servile work: it is a day of [b]blowing the trumpets unto you.

2 And ye shall offer a burnt-offering for a sweet savour† unto the LORD; [c]one young bullock, one ram, *and* seven lambs of the first year, without blemish:

3 And their meat-offering *shall be of* flour mingled with oil, three tenth-deals for a bullock, *and* two tenth-deals for a ram,

4 And one tenth-deal for one lamb, throughout the seven lambs;

5 And [d]one kid of the goats *for* a sin-offering, to make an atonement for you:

6 Beside [e]the burnt-offering of the month, and his meat-offering,‡ and [f]the daily burnt-offering, and his meat-offering, and their drink-offerings, [g]according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

7 ¶ And ye shall have [h]on the tenth *day* of this seventh month an holy convocation; and ye shall [i]afflict your souls:§ ye shall not do any work *therein:*

8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savour; one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you [k]without blemish.

9 And their [l]meat-offering *shall be of* flour mingled with oil, three tenth-deals to a bullock, *and* two tenth-deals to one ram,

10 A several tenth-deal for one lamb, throughout the seven lambs;

11 One kid of the goats *for* a sin-offering, [m]beside the sin-offering of atonement, and [n]the continual burnt-offering, and the meat-offering of it, and their drink-offerings.

12 ¶ And on [o]the fifteenth day of the seventh month ye shall have an holy convocation; ye shall do no servile work, and ye shall keep a feast unto the LORD seven days.‖

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; [p]thirteen young bullocks,¶ two rams, *and* fourteen lambs of the first year; they shall be without blemish:

14 And their meat-offerings *shall be of* flour mingled with oil, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams,

15 And a several tenth-deal to each lamb of the fourteen lambs;

16 And [q]one kid of the goats *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* [r]twelve young bullocks, two rams, fourteen lambs of the first year, without spot:

18 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, [s]after the manner;*

19 And one kid of the goats *for* [t]a sin-offering, beside the continual burnt-offering, and the meat-offering thereof, and their drink-offerings.

20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year, without blemish:

21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

22 And one goat *for* a sin-offering,† beside the continual burnt-offering, and his meat-offering, and his [u]drink-offering.

23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

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[f] Lev. xxiii. 18, 19.
[g] xv. 24.
[h] Mal. i. 13, 14.

‡ It is observable that no *peace-offerings* are appointed in this chapter, which are chiefly for the benefit of the offerers, and therefore in them they were left more to themselves; but *burnt-offerings*, which were purely for the honour of God, and acknowledgment of his sovereign dominion over them, and of the duty they owed him.—PATRICK.

CHAP. XXIX.

[a] Lev. xxiii. 24, 25. Ezra iii. 6. Neh. vii. 73.

* The seventh month was a very remarkable one in the history of the Jews, since it commemorated their deliverance from Egypt, and commenced their ecclesiastical year. This month was attended by a larger amount of public service than any other; it comprises the feast of trumpets, the annual fast, and the feast of booths.—DR JOHN CAMPBELL.

[b] 1 Chr. xv. 28. Ps. lxxxi. 3; lxxxix. 15. Is. xxvii. 13. Zech. ix. 14. Mark xvi. 15, 16. Rom. x. 14-18; xv. 16-19.

† Which the Greek translateth, "of sweet smell;" the Chaldee, "to be accepted with favour before the Lord" (see Gen. viii. 21).—AINSWORTH.

[c] xxviii. 19, 27.
[d] *See on* xxviii. 15, 22, 30.
[e] *See on* xxviii. 11-15.

‡ It was appointed before, that in the beginning of every month there should be a burnt-offering offered of *two bullocks*, &c. (ch. xxviii. 11, 12), which was not to be omitted in the beginning of this month; but these other sacrifices added to the offerings of every new moon, which made this a greater new moon than any other, being the first moon of the old civil year.—PATRICK.

[f] *See on* xxviii. 3-8. Ex. xxix. 38-42. Lev. vi. 9.
[g] ix. 14; xv. 24.
[h] Lev. xvi. 29-31.
[i] Lev. xvi. 29.

§ *Your souls*—i.e., yourselves, by fasting and abstinence from all delightful things, and by compunction and bitter sorrow for your sins.—POOLE.

This expiation fast is kept by the Jews at Aleppo with the greatest punctuality. It is a fast of twenty-four hours complete, and those in trouble or sickness, who are exempt on other occasions, will hardly accept of a dispensation on this day.—BOOTHROYD.

[k] xxviii. 19.
[l] *See on* xv. 3-12.

[m] Lev. xvi. 3, 5, 9.
[n] *See on* 6.
[o] Ex. xxiii. 16.

‖ The feast of tabernacles (Lev. xxiii. 34), which was kept at the close of their vintage and harvest (Deut. xvi. 13). This being a time of leisure and enjoyment, God thought fit to oblige the Israelites to a long attendance, and a greater number of sacrifices, than he required at the other festivals.—KIDDER.

[p] xxviii. 11, 19, 27.

¶ The whole number of bullocks offered at this festival was seventy: the rams also and the lambs were in a double proportion to what was usual. This was a vast charge, but more easy at this time of the year than any other, because now their barns were full, and their wine-presses overflowed; and their hearts might well be supposed to be more enlarged than at other times, in thankfulness to God for his great benefits. Yet this very gross, troublesome, and expensive way of serving God, made the best men among them groan and long for the coming of the Messiah, in whose days, their own doctors say, no sacrifices shall remain, but those of thanksgiving, and praise, and prayer.—PATRICK.

[q] *See on* 11.
[r] Ps. xl. 6.
[s] xv. 4-12.

* As it is set down ver. 3, 4, 9, 10, concerning meat-offerings and drink-offerings (Num. xxviii. 7, 14).—DIODATI.

[t] Am. viii. 14.

† This is never omitted upon any festival (ch. xxiii. 15, 22, 30; ch. xxix. 5, 11, 16, 19, &c.), to put them in mind that, after all their services, they stood in need of forgiveness.—PATRICK.

[u] Ps. xvi.

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duty of ministers, parents, and pious friends, to admonish them from the first to establish the worship of God in their families; which will prevent much subsequent trouble, and bring a blessing upon them, and all that they uprightly engage in. Every day should at least begin and end with prayer and praise: Sabbaths call for a double measure of personal and family religion; and seasons of peculiar humiliation for sin, of seeking any special blessing, of solemn self-examination previous to approaching the Lord's table, or of remembering signal mercies received, require time still more entirely set apart for such purposes. But we must take care that one duty does not preclude another; and that all be accompanied with the exercise of repentance, faith, and love to the Lord Jesus, and with righteousness and true holiness in our whole conduct; otherwise God will abhor our most solemn services and abundant devotions.—*Scott.*

CHAP. XXIX. SACRED DAYS IN THE SEVENTH MONTH, AND THEIR SACRIFICES.—Ver. 1. (1.) The "blowing of the trumpets" was appointed Lev. xxiii. 24. Here they are directed what sacrifices to offer on that day, of which there was not then any mention made. Note, Those who would know the mind of God in the Scripture must compare one part of the Scripture with another, and put those parts together that have reference to the same thing; for the latter discoveries of Divine light explain what was dark, and supply what was defective in the former, "that the man of God may be perfect." The sacrifices then to be offered are particularly ordered here (ver. 2-6), and care taken that these should not supersede the daily oblation, and that of the new moon. It is hereby intimated that we must not seek occasions to abate our zeal in God's service, or be glad of an excuse to omit a good duty, but rather rejoice in an opportunity of accumulating and doing more than ordinary in religion. If we perform family worship, we must not think that that will excuse us from our secret devotions; nor that on the days we go to church, we need not worship God alone, and with our families; but we should "always abound in the work of the Lord." 2. The "day of atonement." Beside all the services of that day, which we had the institution of, Lev. xvi., and which, one would think, required trouble and charge enough, here are "burnt-offerings" ordered to be offered (ver. 8-10). For in our faith and repentance, those two great gospel graces which were signified by that day's performances, we must have an eye to the glory and honour of God, which was purely intended in the burnt-offerings; there was likewise to be a "kid of the goats for a sin-offering, beside the great sin-offering of atonement" (ver. 11), which intimates that there are so many defects and faults, even in the exercises and expressions of our repentance, that we have need of an interest in a sacrifice to expiate the guilt even of that part of our holy things. Though we must not repent that we have repented, yet we must repent that we have not repented better. It likewise bespoke the imperfection of the legal sacrifices, and their insufficiency to take away sin, that on the very day the "sin-offering of atonement" was offered, yet there must be another sin-offering. But "what the law could not do in that it was weak," that Christ has done.

FEAST OF TABERNACLES.—Ver. 15. Soon after the day of atonement, that day in which men were to afflict their souls, followed the feast of the tabernacles, in which they were to rejoice before the Lord; for they that "sow in tears," shall soon "reap in joy." 1. All the days of their dwelling in booths, they must offer sacrifices: while we are here in a tabernacle-state, it is our interest as well as duty constantly to keep up communion with God; nor will the unsettledness of our outward condition excuse us in our neglect of the duties of God's worship. 2. The sacrifices for each of the seven days, though differing in nothing but the number of the bullocks, are severally and particularly appointed, which yet is no vain repetition. 3. The number of the bullocks (which were the most costly part of the sacrifice) decreased every day. On the first day of the feast they were to offer thirteen; on the second day, but twelve; on the third day, eleven, &c., so that on the seventh day they offered seven. And the last day, though it was the great day of the feast, and celebrated with a holy convocation, yet they were to offer but one bullock; and whereas on all the other days they offered two rams, and fourteen lambs, on this, but one ram and seven lambs. Such was the will of the Law-maker, and that is reason enough for the law. Some suggest, that God herein considered the infirmity of the flesh, which is apt to grudge the charge and expense of religion; it is therefore ordered to grow less and less, that they might not complain as if God had "made them to serve with an offering" (Isa. xliii. 23). Or,

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24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

25 And one kid of the goats *for* a sin-offering, beside the [x]continual burnt-offering, his meat-offering, and his drink-offering.

26 ¶ And on the fifth day nine bullocks,‡ two rams, *and* fourteen lambs of the first year without spot:

27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

28 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

29 ¶ And on the sixth day, eight bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

31 And one goat *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year, without blemish:

33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner;

34 And one goat *for* a sin-offering, beside the continual burnt-offering, his meat-offering, and his drink-offering.

35 ¶ On the [y]eighth day§ ye shall have a solemn assembly; ye shall do no servile work *therein:*

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD: one bullock, one ram, seven lambs‖ of the first year, without blemish:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner;

38 And one goat *for* a sin-offering, beside the continual burnt-offering, and his meat-offering, and his drink-offering.

39 These *things* ye shall [1]do unto the LORD in your [z]set feasts,¶ [a]beside your vows, and your freewill-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And [b]Moses told the children of Israel according to all that the LORD commanded Moses.

CHAPTER XXX.

1 *Vows are not to be broken.* 3 *The exception of a maid's vow.* 6 *Of a wife's.* 9 *Of a widow's, or her that is divorced.*

AND Moses spake unto [a]the heads of the tribes concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 If a man [b]vow a vow unto the LORD, or [c]swear an oath* [d]to bind his soul with a bond; he shall not [1]break his word, [e]he shall do according to all that proceedeth out of his mouth.†

3 ¶ If a woman also vow a vow unto the LORD, and bind *herself* by a bond, *being* in her father's house in her youth;

4 And her father hear her vow, and her [f]bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.‡

5 [g]But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and the LORD shall forgive her, because her father disallowed her.

6 ¶ And if she had at all an husband when [2]she vowed, or uttered ought out of her lips, wherewith she bound her soul;

7 And her husband heard *it,* and held his peace at her in the day that he heard *it;* then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

8 [h]But if her husband disallowed her on the day that he heard *it;* then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect; and the LORD shall forgive her.

9 ¶ But every vow of [i]a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

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[x] John viii. 31. Acts xiii. 43. Rom. ii. 7. Gal. ii. 5; vi. 9. 2 Thes. iii. 13. Heb. iii. 14; x. 39; xiii. 15.

‡ In every one of the sevendays of this feast, one bullock is abated; as, on the second day, twelve; on the third, eleven (ver. 20); on the fourth day, ten (ver. 23); and so forward till, on the seventh day, they were to offer seven bullocks (ver. 32),—all which, in seven days, amounted to seventy bullocks; but the rams and lambs were every day alike. By this diminishing of one bullock every day, the Holy Spirit might teach their duty to grow in grace, and increase in sanctification: that their sins decreasing, the number of their sacrifices (whereby atonement was made for their sins) should also decrease daily. Or it might signify a diminishing and wearing away of the legal offerings, to lead them into the spiritual and reasonable service, by presenting their own bodies a living sacrifice, holy, acceptable unto God (Rom. xii. 1).—AINSWORTH.

[y] Lev. xxiii. 36. John vii. 37-39. Rev. vii. 9-17.

§ It is not said, as was of the former days, "And in the eighth day," to teach that it was a good day (or feast) by itself, a solemn assembly, or general assembly. — AINSWORTH.

‖ This was the last and great day of the feast (John vii. 37), yet the sacrifices were fewer than any other day, to teach them not to trust to the multitude of their sacrifices, nor to expect remission of sins from them, but from the one and only sacrifice of Christ.—POOLE.

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[1] *Offer.*

[z] Lev. xxiii. 2.

¶ It appears by this account, that there were every year sacrificed at the tabernacle (and temple), at the stated national charge, the following numbers of beasts, namely:—

1101 lambs,
132 bullocks,
72 rams,
21 kids,
2 goats.

These made up the morning and evening sacrifices. Besides these were a vast number of "voluntary, vow, and trespass-sacrifices," which, if it were possible to state them, would swell the account to a much greater degree.—PYLE.

[a] Lev. vii. 11, &c.

[b] Ex. xl. 16.

CHAP. XXX.

* i. 4-16.

[b] Gen. xxviii. 20-22.

[c] Ex. xx. 7.

* It is not possible for men to lay a more sacred and solemn obligation upon their consciences than by the religion of an oath. Moses very well expresses it by "binding our souls with a bond," intimating that he who swears lays the strongest obligation upon himself, and puts his soul in pawn for the truth of what he says. And this obligation no man can violate but at the utmost peril of the judgment and vengeance of God.—TILLOTSON.

[d] Matt. xxiii. 16, 18.

[1] *Profane.*

[e] Job xxii. 27.

† This phrase frequently occurs in connexion with vows; and it would seem from hence that to render a vow binding, it was necessary that it should be actually uttered, not merely made in the heart. Such a mental act would appear to have been regarded rather as a resolution to vow than as a vow itself. This limitation is of more importance than would at first sight appear, and was probably intended to prevent the anxiety which conscientious persons might sometimes be led to entertain on account of the difficulty which might occur of distinguishing between a bare intention and a vow actually completed.—PICT. BIBLE.

[f] *See on* 2.

‡ Vowing is a solemn act; and it ought to be gone about deliberately. Once made, vows ought to be respected; and the breach of them will not fail to trouble the conscience. "Better is it that thou shouldest not vow than that thou shouldest vow and not pay."—DR JOHN CAMPBELL.

[g] Hos. vi. 6.

[2] *Her vows were upon her.*

[h] Gen. iii. 16.

[i] Luke ii. 37.

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it is hereby intimated to them, that the legal dispensation should wax old, and vanish away at last; and the multitude of their sacrifices should end in one Great Sacrifice, infinitely more worthy than all of them. It was on the last day of the feast, after all these sacrifices had been offered, that our Lord Jesus stood and cried to those who still "thirsted after righteousness" (being sensible of the insufficiency of these sacrifices to justify them), "to come unto him and drink" (John vii. 37). 4. Every day there must be a sin-offering presented, as we observed in the other feasts. Our burnt-offerings of praise cannot be accepted of God, unless we have an interest in the great sacrifice of propitiation which Christ offered, when for us he made himself a Sin-offering. 5. Even when all these sacrifices were offered, yet the continual burnt-offering must not be omitted either morning or evening, but each day that must be offered, first in the morning, and last in the evening. No extraordinary services should justle out our stated devotions.—*Henry.*

PRACTICAL OBSERVATIONS.—If we would well understand the Scriptures, we must bestow pains in comparing one part with another; for the Lord seems to have arranged them purposely to exercise our diligence, and to distinguish those who value the knowledge of the truth from such as do not (Prov. ii. 1-9).—We are here again reminded that the trumpet of the gospel, even the glad tidings of salvation, calls us to mourn for sin, and to receive the atonement, before we can truly rejoice in the Lord; and to be strangers and pilgrims upon earth, constantly bringing our "spiritual sacrifices, which are, through Christ Jesus, to the praise and glory of God." The more consolation we receive, the more abundant and unwearied should we be in serving him; and a spiritual mind will be refreshed and recreated by the ordinances of God, after the fatigue of worldly care and labour, more than any carnal person can be with festivity and dissipation. The spiritually-minded, therefore, will value leisure, and opportunity of attending at the courts of God as a privilege, while the carnal seek for excuses; they will not suppose that public ordinances render secret devotion unnecessary, or that the prayers of the minister supersede the necessity of their own; much less will they imagine that the merits and sacrifice of Christ for them render their personal obedience and good works unnecessary.—Everything reminds us of our sinfulness; our very repentance and faith in Christ, being imperfect, need forgiveness through him; and whether we mourn for sin, or rejoice in the Lord, and praise him for his mercies, "the life that we live in the flesh must be by the faith of the Son of God;" until at the close we go to be with him, behold his glory, and extol his mercy, "who hath loved us, and washed us from our sins in his own blood;" "to whom be honour and glory for ever. Amen."—*Scott.*

CHAP. XXX. Vows.—Ver. 2. The case supposed is, that a person vows a vow unto the Lord, making God a party to the promise, and designing his honour and glory in it. The matter of the vow is supposed to be something lawful: no man can be by his own promise bound to do that which he is already by the Divine precept prohibited to do. Yet, it is supposed to be something which, in such and such measures and degrees, was not a necessary duty antecedent to the vow. A person might vow to bring such and such sacrifices at certain times; to give such a sum, or such a proportion, in alms; to forbear such meats and drinks, which the law allowed; to fast and afflict the soul (which is specified ver. 13) at other times beside the day of atonement. And many similar vows might be made, either in an extraordinary heat of holy zeal, or in humiliation for some sin committed, or for the prevention of sin, in pursuit of some mercy desired, or in gratitude for some mercy received. It is of great use to make such vows as these, provided they be made in sincerity and with due caution. Vows (say the Jewish doctors) are "the hedge of separation," that is, a fence to religion. He that vows, is here said to "bind his soul with a bond." It is a vow to God, who is a Spirit, and to him the soul, with all its powers, must be bound. A promise to man is a bond upon his estate, but a promise to God is a bond upon the soul. Our sacramental vows, by which we are bound to no more than what was before our duty, and which neither father nor husband can disannul, are bonds upon the soul; and by them we must feel ourselves bound out from all sin, and bound up to the whole will of God. Our occasional vows concerning that which before was "in our own power" (Acts v. 4), when they are made, "are bonds upon the soul" likewise.—*Henry.*

10 And if she vowed in her husband's house, or bound her soul by a bond with an oath;

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not:§ then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*,‖ *then* whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.

13 Every vow, [k]and every binding oath [l]to afflict the soul,¶ her husband may establish it, or her husband may make it void.

14 But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

15 But if he shall any wise make them void after that he hath heard *them;* then [m]he shall bear her iniquity.*

16 These [n]*are* the statutes which the LORD commanded Moses, between a man and his wife, between the father and his daughter, *being yet* in her youth in her father's house.

CHAPTER XXXI.

1 *The Midianites are spoiled, and Balaam slain.* 19 *How the soldiers, &c., are to be purified.* 25 *and the prey divided.*

AND the LORD spake unto Moses, saying,
2 [a]Avenge the children of Israel of [b]the Midianites:* afterward shalt thou be [c]gathered unto thy people.

3 And Moses spake unto the people, saying, [d]Arm some of yourselves unto the war, and let them go against the Midianites, and [e]avenge the LORD of Midian.†

4 [1]Of every tribe [f]a thousand, throughout all the tribes of Israel, shall ye send to the war.

5 So there were delivered, out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and [g]Phinehas‡ the son of Eleazar the priest, to the war, with [h]the holy instruments, and the trumpets [i]to blow in his hand.

7 And they warred against the Midianites, as the LORD commanded Moses; and they [k]slew all the males.§

8 And they slew [l]the kings of Midian, besides the rest of them that were slain; *namely*, Evi, and Rekem, and [m]Zur, and Hur, and Reba, five kings of Midian: [n]Balaam also,‖ the son of Beor, they slew with the sword.

9 And the children of Israel took *all* [o]the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

10 And they [p]burnt all their cities wherein they dwelt, and all their goodly castles, with fire.

11 And they [q]took all the spoil, and all the prey, *both* of men and of beasts.

12 And they brought the captives, and the prey, and the spoil, unto Moses, and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at [r]the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation, [s]went forth to meet them [t]without the camp.¶

14 And Moses was [u]wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the [2]battle.

15 And Moses said unto them, [x]Have ye saved all the women alive?*

16 Behold, [y]these caused the children of Israel, through the counsel of Balaam, to commit trespass against the LORD [z]in the matter of Peor, [a]and there was a plague among the congregation of the LORD.

17 Now therefore [b]kill every male among the little ones,† and kill every woman that hath known man by lying with [3]him.

18 But all the women children, that have not known a man by lying with him, [c]keep alive for yourselves.

19 And do ye [d]abide without the camp seven days: whosoever hath killed any person, and

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§ She was bound in this case to make them good after he was dead, or she was divorced from him. —PATRICK.

‖ The wife's person or body being the husband's right, she might not do anything to the injury of her body without his consent. —POOLE.

[k] 1 Cor. xi. 3, 9.

[l] *See on* xxix. 7.

¶ Such as vows of fasting and abstinence (Lev. xvi. 29). —KIDDER.

[m] Lev. v. 1.

* There are circumstances in which persons may be placed, wherein a vow may prove helpful to virtue; but there are great perils connected with the formation of it. It is, therefore, one of those things in which particularly, "wisdom is profitable to direct."—DR JOHN CAMPBELL.

[n] Lev. xi. 46, 47.

CHAP. XXXI.

[a] Deut. xxxii. 35.

[b] Gen. xxv. 1-4.

* The iniquity of the Midianites, although not immediately punished, was not forgotten; and Moses, under the Divine guidance, made special provision for its correction.—DR JOHN CAMPBELL.

[c] Gen. xv. 15.

[d] Ex. xvii. 9-13.

[e] Ex. xvii. 16.

† In this, Moses was solely concerned for the honour of God, which had been outraged.—DR JOHN CAMPBELL.

[1] *A thousand of a tribe, a thousand of a tribe.*

[f] Lev. xxvi. 8.

[g] xxv. 7-13.

‡ It is doubted, whether Phinehas was sent to command the troops, or only to perform such sacred offices as might be required by the general. The office of Phinehas appears to have been to take care of the "holy instruments," which some suppose to have been the Urim and Thummim, but others more reasonably the ark of the covenant and its contents, which not long after Joshua ordered to be carried with priests blowing their trumpets before it, when he surrounded Jericho. It may be, however, that "the holy instruments" and the trumpets are one and the same.—STACKHOUSE.

[h] Ex. xxv. 9.

[i] 2 Chr. xiii. 12-15.

[k] Deut. xx. 13, 14.

§ According to the order of war, established by God himself (Deut. xx. 13; Jud. xxi. 11; 1 Sam. xxvii. 9; 1 Kings xi. 15, 16), in the wars against other nations besides the Amorites, who were to be destroyed, according to the manner of the interdict, without any distinction. —DIODATI.

[l] Josh. xiii. 21.

[m] xxv. 15, 18.

[n] Josh. xiii. 22.

‖ So that either he stayed with the Midianites, when he departed from Balak, or returned from his place unto them, as is noted on Num. xxiv. 25. And he died not the death of the righteous, as he seemed to desire.—AINSWORTH.

[o] Deut. xx. 14.

[p] Josh. vi. 24.

[q] Josh. viii. 2.

[r] *See on* xxii. 1.

[s] Gen. xiv. 17.

[t] v. 2; xix. 11.

¶ This was for the purpose of shewing their regard and honour, and to congratulate them upon their victory. So the old Romans decreed a triumphal return to their conquering generals. The custom still exists in the East. — PICT. BIBLE.

[u] Ex. xxxii. 19, 22.

[2] *Host of war.*

[x] Deut. ii. 34.

* Moses seems to have considered there was more danger from the blandishments of the women than from the swords of the men (for they had killed none); and therefore they ought to have been killed, for so it follows in next verse.—PATRICK.

[y] Prov. xxiii. 27.

[z] xxv. 18.

[a] xxv. 9.

[b] Jud. xxi. 11, 12.

† That the nation might be extirpated as far as lay in their power.—PATRICK.

[3] *A male.*

[c] Lev. xxv. 44.

[d] xix. 11, &c.

PRACTICAL OBSERVATIONS.—We cannot too strictly engage ourselves to be the Lord's, and in all things to live to his glory: but we may inconsiderately vow things impracticable, inexpedient, not within our own choice, or not consistent with relative duties. The peace, comfort, and true interest of families, and the exercise of the parental and conjugal authority, are of such consequence to communities and to religion that the Lord will sooner dispense with a solemn vow than authorise anything that is inconsistent with them. What regard, therefore, should all persons, especially those in inferior relations, pay to these important obligations! and how willing should they be to give up every personal inclination in observing them! Blind guides, indeed, in all ages, have attempted "to make the commandments of God of none effect through their traditions;" and that they might finger the *corban* (the money given to God, and to them as his receivers), have authorised disobedience to parents, to husbands, and to magistrates. But the whole Scripture teaches us, and Divine grace induces every individual, from the highest motives, and with the greatest encouragements, to act properly in the several relations of life for the Lord's sake. We should, then, attend carefully to those duties to which we are solemnly engaged by our very profession of Christianity; and from the performance of these vows no authority, of husbands, parents, or magistrates, can release any one; for "we must obey God rather than man." And in respect of the rest, we should be cautious and circumspect, and seek counsel of the Lord in prayer; "for it is better not to vow, than to vow and not perform." But if we have engaged ourselves, let us never think of going back, because we have altered our mind, or become averse from the thing engaged to; for our souls are bound for the performance, and the Lord abhors our trifling in such holy and sacred concerns.—*Scott.*

CHAP. XXXI. DECLARATION OF WAR AGAINST MIDIAN.—Ver. 3. Vengeance belongeth to God alone; and to those whom he deputes to be his ministers of vengeance, as magistrates in ordinary cases; and they who, without commission from him, execute "private revenge," or, out of ambition, avarice, or resentment, wage war and desolate kingdoms, must one day answer for it. If, however, the Lord, instead of punishing sinners by earthquakes, pestilences, or famines, is pleased expressly to command any person or people to avenge his cause (ver. 3), this commission *justifies*, nay *sanctifies*, war, massacre, or devastation. None can at present shew such commission, but the Israelites could: for the public miracles wrought among them, and for their benefit, were as the broad seal of Heaven ratifying it, and vindicating all which they did by virtue of it. It is therefore absurd to censure Moses, Joshua, and Israel, for the dreadful slaughter made by them. God himself passed sentence of condemnation, and employed them merely as executioners; and, unless it could be proved that the criminals did not deserve their doom, or that the Lord had no right to punish his rebellious creatures, and dispose of them and their property as he pleased, such objectors only show their enmity to God, by becoming the unsolicited advocates of his enemies. The knowledge of the inexpressible evil of sin, of which men make light, but which God infinitely abhors, illustrates all the terrible judgments executed on the nations which had filled up the measure of their iniquities. The conduct of the leaders in these wars was regulated by the express command of God; and the executioners were more than once reproved for being too lenient, but never for being too severe (ver. 14-17; 1 Sam. xv. 9-19); and yet man's natural compassion recoils from the consideration of the slaughter which they made: as indeed the execution of justice is never intended to gratify the finer feelings of benevolence, but to excite dread and horror. Hence we may draw a very forcible argument, that the consequence of "the day of wrath, and revelation of the righteous judgment of God," will by no means accord to those rules which men, ignorant of the evil of sin and proud of their own benevolence, have devised for him, and which they would wrest the Scriptures to countenance, though evidently contrary to the constant tenor of them. If they cannot reconcile, with their own ideas of justice and goodness, the severities inflicted upon the Midianites and Canaanites, by the command of a just and good God, let them allow that they are incompetent to determine what conduct becomes the Judge of the world; and that it is more safe, wise, and humble, simply to believe his testimony, and "to flee from the wrath to come," leaving the government of the universe to him, than rashly to dispute about things which are evidently out of their province, and of which they know nothing further than the Lord is pleased to inform them. Death in every case is the wages of sin, and all diseases fulfil the counsels of God; why then may he not employ the sword of a warrior, as well as a fever, in depriving sinners of their forfeited life? Or why should it be unjust or cruel in Moses or Joshua to obey the command of God in this respect, and yet righteous and holy in an angel to obey a similar command; as when the angel slew 185,000 men of Sennacherib's vast army? Moses had beheld with grief and indignation the temptation, the sin, and the punishment of Israel;

whosoever hath touched any slain, purify *both* yourselves and your captives on the third day, and on the seventh day.‡

20 And purify all *your* [e]raiment, and all [f]that is made of skins, and all work of goats' *hair*, and all things made of wood.§

21 ¶ And Eleazar the priest said unto the men of war which went to the battle, [g]This *is* the ordinance of the law which the LORD commanded Moses;‖

22 Only the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may [g]abide the fire, ye shall make *it* go through the fire, and it shall be clean; nevertheless [h]it shall be purified with the water of separation: and all that abideth not the fire, [i]ye shall make go through the water.

24 And [k]ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

26 Take the sum of the prey [5]that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation;

27 And divide the prey into [l]two parts,¶ between them that took the war upon them, who went out to battle, and between all the congregation;*

28 And [m]levy a tribute unto the LORD of the men of war which went out to battle: [n]one soul of five hundred, *both* of the persons, and of the beeves, and of the asses, and of the sheep.

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* [o]an heave-offering of the LORD.

30 And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the beeves, of the asses, and of the [6]flocks, of all manner of beasts, [p]and give them unto the Levites, which [q]keep the charge of the tabernacle of the LORD.†

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty, *being* the rest of the prey which the men of war had caught, was six hundred thousand, and seventy thousand, and five thousand sheep,

33 And threescore and twelve thousand beeves,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half, *which was* the portion of them that went out to war,‡ was in number three hundred thousand, and seven and thirty thousand and five hundred sheep:

37 And the LORD'S tribute of the sheep was six hundred and threescore and fifteen.

38 And the beeves *were* thirty and six thousand, of which the LORD'S tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred, of which the LORD'S tribute *was* threescore and one.

40 And the persons *were* sixteen thousand,§ of which the LORD'S tribute *was* thirty and two persons.

41 And Moses gave the tribute, *which was* the LORD'S heave-offering, unto [r]Eleazar the priest; as the LORD commanded Moses.‖

42 And of the children of Israel's half, which Moses divided from the men that warred,

43 (Now the half *that pertained unto* the congregation was three hundred thousand, and thirty thousand, *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beeves,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons;)

47 Even of the children of Israel's half, Moses took one portion of fifty, *both* of man and of beast, and gave them unto [s]the Levites,¶ which [t]kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, and captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are*

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‡ Though the Israelites had acted by the commission of God, yet they had contracted pollution by touching the dead; and the spoil having been used by idolaters, must also be purified in the prescribed manner.—SCOTT.

[e] Gen. xxxv. 2.

[f] *Instrument*, or *vessel of skin*.

§ As beds, cups, dishes, &c., all which might be purified by washing (Lev. xv. 12).—GILL.

[g] *See on* xxx. 16.

‖ This was to be a standing law for the future to the Israelitish soldiery that had been in battle for their purification, and also for the purification of all kind of spoil taken in war.—PYLE.

[h] Is. xliii. 2.

[i] viii. 7; xix. 9, 17.

[k] Lev. xv. 17.

[l] Lev. xi. 25.

[5] *Of the captivity.*

[l] Josh. xxii. 8.

¶ Or into halves: Heb. *divide* (or *halve*) *the booty*. The war and victory being the Lord's, he divideth the prey at his pleasure, half to the twelve thousand soldiers, and half to the congregation who went not out to war.—AINSWORTH.

* The congregation were to have a share, because the warriors went out in their name, and to make some reparation for what they had suffered by the Midianites. But the warriors, who were but 12,000, have a far greater share than others of their brethren, because they underwent greater pains and dangers.—POOLE.

[m] Gen. xiv. 20.

[n] 30, 47.

[o] Ex. xxix. 27.

[6] *Goats.*

[p] xviii. 24-28.

[q] 1 Chr. ix. 27-29.

† In like manner, out of the half belonging to the people who had borne no fatigue in the war, a much larger proportion was to be deducted out of each article of spoil—namely, a fiftieth part to be presented to the Levites, the other branch of God's ministry.—PYLE.

‡ Each man who went to the war had about fifty times as much as those who remained at home; for the congregation's half was to be divided among 591,550 persons; and the warriors' half only among 12,000. Besides, the congregation had to give a fiftieth part of their half to the Levites, whereas the soldiers had only to contribute a five hundredth part (ten times less) to the use of the sanctuary. The principle, if followed out, was calculated to encourage bold enterprises, since the fewer the actual combatants were, the larger would be the proportion which each received. But, on the other hand, it was equally fair that the people at large should be considered, since they were all in an equal degree soldiers, and all liable and ready to have been called into active service.—PICT. BIBLE.

§ The capture of no fewer than 16,000 armed men, conducted by five kings, shewed that they had come forth against Israel in great strength. From this it appears that every man of the children of Israel made a prisoner, leaving 4000 to be distributed among them.—DR JOHN CAMPBELL.

[r] Matt. x. 10.

‖ Either being a new and singular command, which he had received from God for this action, as ver. 47; or, because that Moses did bring it in as by necessary consequence, from that which God had commanded in general (Num. xviii. 8).—DIODATI.

[s] Deut. xii. 17-19.

¶ It does not appear that a single ox, sheep, or ass was required by Moses as his portion, or that there was any given to him by the people; and though he had a family as well as others, yet no provision was made for them above the common lot of Levites!—SCOTT.

[t] Ps. cxxxiv. 1.

and in witnessing the success of this war, just before his death, he saw a specimen of the Lord's vengeance on the enemies of Israel, and of his kindness to his people. The Midianites had been most criminal, and therefore, at the present, the vengeance was restricted to them.—*Scott.*

SUCCESS OF THE EXPEDITION AND DEATH OF BALAAM.—Ver. 8. "They warred against the Midianites." It is very probable, they first published their manifesto, shewing the reasons of the war, and requiring them to give up the ringleaders of the mischief to justice; for such afterward was the law (Deut. xx. 10), and such the *practice* (Jud. xx. 12, 13). But the Midianites justifying what they had done, and standing by those that had done it, the Israelites attacked them with fire and sword, and all the pious fury which their zeal for God and their people inspired them with. The execution (the military execution) they did in this descent: 1. They "slew all the males" (ver. 7), that is, all they met with as far as they went; they put them all to the sword, and gave no quarter. But that they did not slay "all the males" of the nation, is certain, for we find the Midianites a powerful and formidable enemy to Israel in the days of Gideon; and they were the Midianites of this country, for they are reckoned with the "children of the east" (Jud. vi. 3). 2. They "slew the kings of Midian," the same that are called "elders of Midian" (chap. xxii. 4), and "dukes of Sihon" (Josh. xiii. 21). Five of these princes are here named, one of which is *Zur*, probably the same Zur whose daughter Cozbi was (chap. xxv. 15). 3. They slew Balaam. Many conjectures there are, what brought Balaam among the Midianites at this time; it is probable, the Midianites having intelligence of the march of this army of Israelites among them, hired Balaam to come and assist them with his enchantments; that if he could not prevail to act offensively in their favour, by cursing the armies of Israel, yet he might act defensively, by blessing the country of Midian. Whatever was the occasion of his being there, God's overruling providence brought him thither, and there his just vengeance found him. Had he himself believed what he said of the happy state of Israel, he would not have herded himself thus with the enemies of Israel; but justly does he "die the death of the wicked" (though he pretended to desire that of the righteous), and go "down slain to the pit with the uncircumcised," who rebelled thus against the convictions of his own conscience. The Midianites' wiles were Balaam's projects; it was therefore just that he should perish with them (Hos. iv. 5). Now was *his* folly made manifest to all men, who foretold the fate of others, but foresaw not his own.—*Henry.*

RETRIBUTION.—Ver. 12. This war was the execution of a righteous sentence upon a *guilty* nation, in which the women were the principal criminals; and perhaps particular instructions had been given on this head: therefore Moses was angry when he found that the women had been spared. If those concerned in the detestable project of Balaam had been preserved as captives, they would have been a constant temptation to the people; and they could not be known from the rest except by miracle. Orders were therefore given to put all the women to death, and the male children, and only to spare the female children, who could not be supposed to have been culpable, and who, being brought up among the Israelites, would not tempt them to idolatry. It has been groundlessly asserted that Moses authorised the Israelites to make concubines of the whole number of female children, or even promiscuously to debauch them; and a formidable objection against his writings has been grounded on this strange supposition. But the whole tenor of the law, and especially a statute hereafter to be considered, proves the contrary. They were merely *permitted* to possess them as female slaves; while all the laws concerning marriage and concubinage, and against fornication and whoredom, were in full force, in this as well as in other cases.—But what shall we say of the execution of all the male infants, who could not be personally guilty in this matter? The Lord commanded it, in this and many other instances: and "shall not the Judge of all the earth do right?" Had they lived, they might have conspired to avenge the death of their parents on Israel; and the example was thus rendered more tremendous, warning parents not to imitate the guilt of the Midianites, lest they should involve their beloved offspring in destruction. The Scripture addresses men's natural affection by promises and threatenings, in which their children also are included; and in a future state the Lord may, for what we know, turn the temporal sufferings of children into an infinite mercy to them.—It should also be remembered that children are constantly involved in the desolations occasioned by famines, pestilences, and earthquakes.—*Scott.*

GRATITUDE.—Ver. 48. Here is a great example of piety and devotion in the officers of the army: the colonels, that are called "captains of thousands," and the inferior officers that were "captains of hundreds," they came to Moses as their general and commander-in-chief. Observe in their address to him—1. The pious notice they take of God's wonderful goodness to them in this late expedition, in preserving not only their own lives but the lives of all the men of war that they had under their charge; so that, upon the review of their muster-roll, it appeared that there was not one missing (ver. 49). This was very extraordinary, and perhaps cannot be paralleled in any history. So many thousand lives jeoparded in the high places of the field, and not one lost, either by the sword of the enemy, or by any disease or disaster. This was "the Lord's doing," and cannot but be "marvellous in the eyes" of those that consider how the lives of all men, especially soldiers, are "continually in their hands." 2. The pious acknowledgment they made for this favour (ver. 50): "Therefore we have

under our [7]charge, and there [u]lacketh not one man of us.*

50 We have therefore brought [x]an oblation for the LORD, what every man hath [8]gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets,† to make [y]an atonement for our souls before the LORD.‡

51 And [z]Moses and Eleazar the priest took the gold of them, *even* all wrought jewels.

52 And all the gold of the [9]offering that they offered up to the LORD, of the captains of thousands, and of the captains of hundreds, was sixteen thousand seven hundred and fifty shekels.

53 (*For* [a]the men of war had taken spoil, every man for himself.)§

54 And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tabernacle of the congregation, *for* [b]a memorial for the children of Israel before the LORD.

CHAPTER XXXII.

The Reubenites and Gadites sue for their inheritance on the east side of Jordan.

NOW [a]the children of Reuben, and the children of Gad, had a very great multitude of cattle: and when they saw the land of [b]Jazer, and the land of Gilead, that, behold, [c]the place *was* a place for cattle;

2 The children of Gad, and the children of Reuben, came and spake unto Moses, and to Eleazar the priest, and unto the princes of the congregation, saying,

3 [d]Ataroth, and Dibon, and Jazer, and [e]Nimrah, and [f]Heshbon, and Elealeh, and [g]Shebam, and Nebo, and [h]Beon,

4 *Even* [i]the country which the LORD smote before the congregation of Israel, *is* a land for cattle, and thy servants have cattle:

5 Wherefore, said they, [k]if we have found grace in thy sight, let this land be given unto thy servants for a possession, *and* [l]bring us not over Jordan.*

6 ¶ And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and [m]shall ye sit here?

7 And [n]wherefore [l]discourage ye the heart of the children of Israel from going over into the land which the LORD hath given them?

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[7] *Hand.*
[u] 1 Sam. xxx. 18.
* The Israelitish army consisted of but twelve thousand men, a mere handful when opposed to the people of Midian. Yet when the officers made a muster of their troops, after their return from the war, they found they had not lost a single man! This circumstance struck them as so decisive an evidence of God's interposition, that out of the spoils they had taken they offered "an oblation to the Lord, an atonement for their souls."—WATSON.
[x] Ps. cvii. 15, 21.
[8] *Found.*
† Some ornaments about the breasts (see Ex. xxxv. 22).—PATRICK.
[9] Ex. xxx. 12, 15.
‡ The officers of the army were sensible that in saving the captive women alive they had transgressed their commission, and therefore they presented a great quantity of jewels and other rich spoils, both as an expiatory offering to atone for their offence, and as a gratulatory offering in acknowledgment of God's goodness in giving them so great a victory.—STACKHOUSE.
[a] vii. 2-6.
[9] *Heave-offering.*
[b] Deut. xx. 14.
§ It will be observed that the right of spoil is distinctly recognised in the Mosaical law. This is explained when we recollect that the Hebrew army received no pay. Where there are no soldiers paid by the state, but all the citizens take the field, either as volunteers, or by selection, it is quite obvious that to take spoil must be permitted; for the man who hazards his life must have some means of recompense put in his power; and what his country does not give him, he must have to hope for from the enemy. . . . Where there is not a regular and paid army, spoil must be the reward of victory. — MICHAELIS.
[b] Ex. xxx. 16.

CHAP. XXXII.
[a] Gen. xxix. 32.
[b] *Jaazer.*
[c] Gen. xiii. 10, 11.
[d] Josh. xiii. 17.
[e] 36, *Beth-nimrah.* Is. xv. 6, *Nimrim.*
[f] Neh. ix. 22.
[g] 38, *Shibmah.*
[h] 38, *Baal-meon.*
[i] xxi. 24-35.
[k] Gen. xix. 19.
[l] Deut. iii. 25, 26.
* The children of Gad and of Reuben displayed a spirit of hateful selfishness, unworthy of the brotherhood to which they belonged. They were very willing to pitch their tents for good, amidst excellent pasture-land, with their flocks, and to leave their brethren to go to war, clearing the territory for the establishment of their families; but the correction they received from Moses shewed that he was not to be carried away by their crafty solicitations. — DR JOHN CAMPBELL.
[m] 2 Sam. xi. 11.
[n] xxi. 4.
[l] *Break.*

[o] Deut. i. 22, 23.
[p] xiv. 1-10.
[q] Deut. i. 34-40.
[r] xxvi. 64, 65.
[2] *Fulfilled after me.*
[s] Deut. i. 36.
[t] Deut. ii. 14.
[u] xxvi. 64.
[x] Gen. v. 3, 8.
[y] Deut. i. 34, 35.
† In this sharp rebuke Moses upbraideth them with their fathers' sin also, as he doth likewise in Deut. i. 26, 27, &c., and ix. 7-24, and signifieth that the renewing of their sins augmenteth wrath upon the children (as Christ also teacheth in Matt. xxiii. 31, 36), and upon the whole congregation (as after in ver. 15, and Josh. xxii. 17, 18).—AINSWORTH.
[z] Lev. xxvi. 14-18.
[a] Num. xiv. 30-35.
[b] Matt. xviii. 7.
[c] Gen. xxxiii. 17.
[d] Deut. iii. 18-20.
[e] Josh. xxii. 4, 5.
‡ This proposal was fair, and to it Moses agreed. We are not to suppose that all the men fit for war were to go; if so, the women and children would be exposed to destruction, as well as their property become the prey of enemies. From Josh. iv. 13, we learn that 40,000 only passed over Jordan of these tribes. But their whole number of men fit for war was 110,580, so that 70,580 remained for the defence of their families and property, according to the number stated. —BOOTHROYD.
[f] Gen. xiii. 10-13.
[g] Josh. xii. 1-6.
[h] xxxiv. 15.
[i] Deut. iii. 18-20.

8 Thus did your fathers, [o]when I sent them from Kadesh-barnea to see the land.

9 For when they went up unto [p]the valley of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they should not go into the land which the LORD had given them.

10 And [q]the LORD's anger was kindled the same time, and he sware, saying,

11 Surely none of the men that came up out of Egypt, [r]from twenty years old and upward, shall see the land which I sware unto Abraham, unto Isaac, and unto Jacob, because they have not [2]wholly followed me;

12 Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: [s]for they have wholly followed the LORD.

13 And the LORD's anger was kindled against Israel, and he made them [t]wander in the wilderness forty years, [u]until all the generation, that had done evil in the sight of the LORD, was consumed.

14 And, behold, ye are risen up in your fathers' stead, [x]an increase of sinful men, [y]to augment yet the fierce anger of the LORD toward Israel.†

15 For [z]if ye turn away from after him, [a]he will yet again leave them in the wilderness; and [b]ye shall destroy all this people.

16 ¶ And they came near unto him, and said, [c]We will build sheepfolds here for our cattle, and cities for our little ones;

17 But [d]we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities, because of the inhabitants of the land.

18 We [e]will not return unto our houses, until the children of Israel have inherited every man his inheritance:‡

19 For [f]we will not inherit with them on yonder side Jordan, or forward; [g]because our inheritance is fallen to us [h]on this side Jordan eastward.

20 ¶ And [i]Moses said unto them, If ye will do this thing, if ye will go armed before the LORD to war,

21 And will go all of you armed over Jordan before the LORD, until he hath driven out his enemies from before him.

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brought an oblation to the Lord." The oblation they brought was out of that which "every man had gotten," and it was gotten honestly by a Divine warrant. As to this oblation, the captains offered it to "make an atonement for their souls" (ver. 50). Instead of coming to Moses to demand a recompense for the good services they had done in "avenging the Lord of Midian," or to set up trophies of their victory for the immortalising of their own names, they bring an oblation to "make atonement for their souls," being conscious to themselves, as the best men must be even in their best services, that they had been defective in their duty, not only in that instance for which they were reproved (ver. 14), but in many others; "for there is not a just man upon earth that doeth good, and sinneth not."—*Henry*

PRACTICAL OBSERVATIONS.—"The triumphing of the wicked is short." The pleasures and advantages of sin are bought at an enormous price, and the vengeance of the Lord is always sure, and sometimes speedy and sudden.—"It is a fearful thing to fall into the hands of the living God;" and if his temporal judgments be so dreadful, what will be the case of sinners "when the Lord Jesus shall be revealed from heaven with flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"? Let us then take warning, and "flee from the wrath to come," to that Saviour who alone is able to deliver us; and, depending on his assistance, let us declare war against every corrupt passion, by which we have been induced to dishonour God, and bring guilt and misery upon ourselves.—This is indeed a "holy war," in which we must utterly destroy every one of the enemies of our souls, or they will certainly ruin us. To this the trumpet of the gospel calls and encourages us; and in it we may depend upon the Lord for counsel and assistance.—*Scott.*

CHAP. XXXII.—REQUEST OF THE REUBENITES AND GADITES.—Ver. 1. It must be confessed that, *prima facie—at first sight*, the thing looked ill, especially the closing words of the petition of the tribes of Reuben and Gad (ver. 5), "Bring us not over Jordan." 1. It seems to proceed from a bad principle; a contempt of the land of promise, which Moses himself was so desirous of a sight of; a distrust, too, of the power of God to dispossess the Canaanites; as if a lot in a land which they knew and which was already conquered, was more desirable than a lot in a land they knew not, and which was yet to be conquered; one bird in the hand is worth two in the bush. There seemed also to be covetousness in it; for that which they insisted on was, that it was convenient for their cattle. It argued likewise a neglect of their brethren, as if they cared not what became of Israel, while they themselves were well provided for. 2. It might have been of bad consequence. The people might have taken improper hints from it, and have suggested that they were few enough, when they had their whole number, to deal with the Canaanites; but how unequal would the match be, if they should drop two tribes and a half (above a fifth part of their strength) on this side Jordan. It would likewise be a bad precedent; if they must have the land thus granted them as soon as it was conquered, other tribes might make the same pretensions and claims, and so the regular disposition of the land by lot would be anticipated.

WARNING GIVEN THEM BY MOSES.—Ver. 6. Moses is therefore very warm upon them, which is to be imputed to his pious zeal against sin, and not to any peevishness, the effect of old age; for his meekness abated not, any more than his natural force. (1.) He shews them what he apprehended to be evil in this motion, that it would discourage the heart of their brethren (ver. 6, 7). "What!" says he, with a holy indignation at their selfishness, "'shall your brethren go to war,' and expose themselves to all the hardships and hazards of the field, and 'shall you sit here' at your ease? No; do not mistake yourselves, you shall never be indulged by me in this sloth and cowardice." It ill becomes any of God's Israel to sit down unconcerned in the difficult and perilous concernments of their brethren, whether public or personal. (2.) He reminds them of the fatal consequences of the unbelief and faint-heartedness of their fathers, when they were, as these here, just ready to enter Canaan. He recites the story very particularly, (ver. 8-13). "Thus did your fathers," whose punishment should be a warning to you to take heed of sinning after the similitude of their transgression (3.) He gives them fair warning of the mischief that would be likely to follow upon this separation which they were about to make from the camp of Israel: they would be in danger of bringing wrath upon the whole congregation, and hurrying them all back again into the wilderness (ver. 14, 15). "Ye are risen up in your fathers' stead," to despise the pleasant

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22 And the [k]land be subdued before the LORD; then afterward ye shall return, and [l]be guiltless before the LORD, and before Israel; and [m]this land shall be your possession before the LORD.

23 But [n]if ye will not do so, behold, ye have sinned against the LORD: and [o]be sure your sin will find you out.§

24 Build you cities for your little ones, and folds for your sheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben, spake unto Moses, saying, Thy servants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattle, shall be there in the cities of Gilead;

27 But thy servants will pass over, every man [p]armed for war, before the LORD to battle, [q]as my lord saith.

28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel:

29 And Moses said unto them, [r]If the children of Gad, and the children of Reuben, will pass with you over Jordan, every man armed to battle, before the LORD, and the land shall be subdued before you; then‖ ye shall give them the land of Gilead for a possession:

30 But if they will not pass over with you armed, [s]they shall have possessions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben, answered, saying, As the LORD hath said unto thy servants, so will we do.

32 We will pass over armed before the LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

33 And [t]Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto [u]half the tribe of Manasseh¶ the son of Joseph, [x]the kingdom of Sihon king of the Amorites, and the kingdom of Og king of Bashan, the land, with the cities thereof in the coasts, *even* the cities of the country round about.*

[k] Josh. x. 30, 43.
[l] Josh. ii. 19.
[m] Deut. iii. 12-17.
[n] Lev. xxvi. 14, &c.
[o] Gen. iv. 7.

§ The discourse of Moses, among other things, comprised a scripture which has been one of great significance in the Church of God ever since, and will be to the close of human history — "Be sure your sin will find you out." No search is so sure, none so terrible as that which is instituted by sin itself. Escape is impossible, and so is resistance: the evil-doer is found, condemned, and handed over to the Lawgiver to be dealt with according to his justice or his mercy, as either may more contribute to his own glory. — DR JOHN CAMPBELL.

[p] 2 Cor. x. 4, 5.
[q] xii. 11; xxxvi. 2.
[r] *See on* 20-23.

‖ They had not a right to it till they had performed the condition on which it was granted—viz., till their brethren were in possession of their inheritance in the land of Canaan.—PATRICK.

[s] Josh. xxii. 19.
[t] Deut. iii. 12-17.
[u] 1 Chr. v. 18.

¶ The history does not mention how this half tribe chose to stay. Probably, when they saw the success of the other two tribes, they might represent to Moses their great stock of cattle; and that the country would be equally commodious to them, as well as too large for only two tribes to occupy. Without doubt Moses was inclined to listen to them, because the sons of Machir, the son of Manasseh, had by their valour subdued a great part of the country where they settled. — STACKHOUSE.

[x] Deut. ii. 30-33.

* It was proper that this country should be allotted to some of the tribes; and Reuben and Gad having, perhaps too hastily, petitioned for it, it was granted them. But it was a situation very distant from the sanctuary: it greatly interrupted their intercourse with their brethren: it was very much exposed to their enemies, and uneasy to themselves; and they seem to have been dispossessed of it sooner than the other Israelites. —T. SCOTT.

34 ¶ And the children of Gad built [y]Dihon,† and Ataroth, and [z]Aroer,

35 And Atroth, Shophan, and [a]Jaazer, and Jogbehah,

36 And [b]Beth-nimrah, and Beth-haran,‡ [c]fenced cities; and folds for sheep.

37 And the children of Reuben built [d]Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon, (their names being changed,)§ and Shibmah: and [e]gave [e]other names unto the cities which they builded.

39 And the children of [f]Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

40 And Moses [g]gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And [h]Jair the son of Manasseh went and took the small towns thereof, and called them [i]Havoth-jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

[y] xxi. 30.

† *Dibon* was a large town near the river Arnon, in the low ground of the Koura, or plains of Moab. *Aroer* was situated on a mountain on the north bank of the river Arnon. It is now called *Araayr*, and is seated on the edge of the precipice at the foot of which the river flows. — BURCKHARDT.

[z] Deut. ii. 36.
[a] i. 3, *Jazer.*
[b] *See on* 3, *Nimrah.*

‡ *Beth-haran.* — Eusebius and Jerome state that this place was rebuilt by Herod the Great, and called Livias, in honour of Livia, the wife of Augustus.— PICT. BIBLE.

[c] 24.
[d] xxi. 27.

§ Or, *being turned in name*, which seemeth to be in respect of the former idolatry whereto by name they were dedicate; for Nebo and Baal were the names of false gods (Is. xlvi. 1; Jud. vi. 31), which the Lord would not have to be mentioned (Ex. xxiii. 13).— AINSWORTH.

[e] *They called by names the names of the cities.*

[f] Ex. xxiii. 13.
[g] Gen. l. 23.
[h] Deut. iii. 13-15.
[i] 1 Chr. ii. 21-23.
[k] Jud. x. 4.

CHAPTER XXXIII.

1 *Two and forty journeys of the Israelites.* 50 *The Canaanites are to be destroyed.*

THESE *are* the journeys of the children of Israel, which went forth out of the land of Egypt [a]with their armies, [b]under the hand of Moses and Aaron.

2 And Moses wrote their goings out according to their [c]journeys, by the commandment of the LORD: and these *are* their journeys according to their goings out.

3 And [d]they departed from Rameses [e]in the first month, on the fifteenth day of the first month: on the morrow after the passover the children of Israel went out [f]with an high hand in the sight of all the Egyptians.

4 (For the Egyptians [g]buried all *their* first-born,* which the LORD had smitten among them: [h]upon their gods also the LORD executed judgments.)

5 And the children of Israel [i]removed from Rameses, and pitched in Succoth.

6 And [k]they departed from Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

CHAP. XXXIII.

[a] Ex. xii. 37, 51.
[b] Josh. xxiv. 5.
[c] ix. 17-23.
[d] Gen. xlvii. 11.
[e] Ex. xii. 2.
[f] Ex. xiv. 8.
[g] Ex. xii. 29, 30.

* They were so terrified with the sudden death of all their first-born, that they pressed them to be gone, lest they should be slain also (Ex. xii. 33); and were so employed in mourning for them, and giving them decent burial, that they thought not of pursuing the Israelites till some days after.—PATRICK.

[h] Ex. xii. 12.
[i] Ex. xii. 37.
[k] Ex. xiii. 20.

land, and reject it as they did, when we hoped ye were risen up in their stead to possess it. It was an encouragement to Moses to see what an increase of men they were, but a discouragement to see that they were withal an increase of sinful men, treading in the steps of their fathers' impiety. It is sad when we observe, as too often we may, that the rising generation in families and countries is not only no better, but worse, than that which went before it; and what comes of it? Why, "it augments the fierce anger of the Lord;" not only continues that fire, but increases it, and fills the measure often till it overflows in a deluge of desolation. Note, If men did consider as they ought, what would be the end of sin, they would be afraid of the beginnings of it.—*Henry.*

PRACTICAL OBSERVATIONS.—Covetousness, ambition, impatience, or other carnal inducements, influence most men in choosing their worldly settlements; whereas they ought to consider, in the first place, whether they are likely to be convenient for attending on the ordinances of God, and favourable to communion with his people. If, however, Christians are betrayed into such an improper conduct, their iniquity will correct them and they will surely smart for their folly. But men in general, even when called Christians, have not that faith which explores the unseen world, or that spiritual mind which supremely values heavenly blessings. Earthly things suit their carnal minds, and are apprehended by their senses; these they prefer as their portion; but it proves unsatisfactory and vexatious; they are speedily driven out of it, and, having no inheritance beyond the grave, they will eternally bewail their wretched choice, whilst believers eternally rejoice in theirs.—We are utterly inexcusable, if we do not profit by the examples of those whose sins and punishments are recorded for our warning. Yet so depraved is human nature, that one generation rises up after another, "an increase of sinful men," walking in the steps of those who perished before them, and thus still more and more augmenting the fierce anger of the Lord. Nor does the wickedness of men merely destroy their own souls, for it murders those of others; while their examples, influence, and persuasions, encourage numbers in sin, or discourage them from serving the Lord; and whilst the crimes of professed Christians increase their prejudices or harden their hearts against the gospel. They, however, who are deeply acquainted with the human heart, and have been long conversant with perverse and rebellious people, are sometimes too suspicious. But such suspicions frequently arise from zeal for the honour of God, and love to the souls of men (2 Cor. xi. 2); and it is generally best to disclose them, and to remonstrate with the suspected persons; for this may either withdraw them from their purpose, or give them an opportunity of explaining themselves. And even when they are faulty in some degree, we should be ready to accept of reasonable excuses, and to accede to equitable proposals: yet with such express conditions and limitations as may supersede occasions of future contention.—It is especially becoming in the people of God to be disinterested and public-spirited: and they cannot consistently account anything too great to forego to endure, or to attempt, in opposing the common enemies of the cause, in promoting the salvation of souls, and in securing the heavenly inheritance. If God hath formed us to this disposition, we shall avoid all appearance of evil, act with equity and love, have a sanctified and comfortable use of our worldly possessions, and so pass through things temporal, as not finally to lose the good things which are eternal.—*Scott.*

CHAP. XXXIII. REHEARSAL OF THEIR MARCH.—Ver. 2. "Moses wrote their goings out." When they began this tedious march, God ordered him to keep a journal or diary, and to insert in it all the remarkable occurrences of their way, that it might be a satisfaction to himself in the review, and an instruction to others when it should be published. It may be of good use to private Christians, but especially for those in public stations, to preserve in writing an account of the providences of God concerning them, the constant series of mercies they have experienced, especially those turns and changes which have made some days of their lives more remarkable. Our memories are deceitful, and need this help, that we may "remember all the way which the Lord our God has led us in this wilderness" (Deut. viii. 2). 1. Some things are observed here concerning their departure out of Egypt, which they are reminded of upon all occasions, as a work of wonder never to be forgotten. (1.) That they "went forth with their armies" (ver. 1), rank and file, as an army with banners. (2.) "Under the hand of Moses and Aaron," their guides, overseers, and rulers, under God. (3.) "With a high hand," because God's hand was high that wrought for them, "and in the sight of all the Egyptians" (ver. 3). They did not steal away clandestinely (Is. lii. 12), but in defiance of their enemies, to whom God had made them such a burdensome stone, that they neither could, nor would, nor durst oppose them. (4.) They went forth while the Egyptians were burying, or at least preparing to bury, their first-born. (5.) To all the plagues of Egypt it is added here, that "on their gods also the Lord executed judgments." Their idols, which they worshipped, it is probable were broken down, as Dagon afterward before the ark; so that they could not consult them about this great

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7 And [l]they removed from Etham, and turned again unto Pi-hahiroth, which *is* before Baal-zephon:† and they pitched before Migdol.

8 And [m]they departed from before Pi-hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and pitched in Marah.

9 And [n]they removed from Marah, and came unto Elim: and in Elim *were* twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

10 And they removed from [o]Elim, and encamped by the Red sea.

11 And they removed from the Red sea, and encamped in the wilderness of Sin.‡

12 And they took their journey out of the wilderness of Sin, and encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.§

14 And they removed from Alush, and encamped at [p]Rephidim, where was no water for the people to drink.

15 And [q]they departed from Rephidim, and pitched in the wilderness of Sinai.

16 And [r]they removed from the desert of Sinai, and pitched at [1]Kibroth-hattaavah.

17 And [s]they departed from Kibroth-hattaavah, and encamped at Hazeroth.

18 And [t]they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.‖

21 And they removed from [u]Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and encamped at [x]Moseroth.

31 And they departed from Moseroth, and pitched in [y]Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at [z]Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in [a]Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at [b]Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the [c]wilderness of Zin, which *is* Kadesh.

37 And they removed from [d]Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 And [e]Aaron the priest went up into mount Hor, at the commandment of the LORD, and died there, in the fortieth year after the children of Israel were come out of the land of Egypt, in the first *day* of the fifth month.

39 And Aaron *was* an hundred and twenty and three years old when he died in mount Hor.¶

40 And [f]king Arad the Canaanite, which dwelt in the south in the land of Canaan, heard of the coming of the children of Israel.

41 And [g]they departed from mount Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and [h]pitched in Oboth.

44 And they departed from Oboth, and pitched in [2]Ije-abarim, in the border of Moab.

45 And they departed from [3]Iim, and pitched in Dibon-gad.

46 And they removed from [i]Dibon-gad, and encamped in [k]Almon-diblathaim.

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[l] Ex. xiv. 2, 9.

† This is supposed to be the Clysma, and the Kolzum of the Arabians.—CALMET.

[m] Ex. xiv. 22, &c.

[n] Ex. xv. 27.

[o] Ex. xvi. 1.

‡ *Sin*, afterwards called Sinai, the final *i* being added, which signifies ten from the Decalogue or ten commandments. —SUTCLIFFE.

§ Several things must be here observed—(1.) Some of the places named were small towns, others but a rock or well. (2.) Some places are mentioned which were before omitted. (3.) At some places they rested, others they only passed; the latter are not named here, as in ch. xxi. 18-20. (4.) Some placeshave different names, and Moses does not always name the same place, but some one near that named in the chapters before, for the army extended far, and the van, and rear, and wings, might all be at different places.—WILLIAMS.

[p] Ex. xvii. 1-8.

[q] Ex. xix. 1, 2. B.C. 1490.

[r] x. 11-13, 33.

[1] *The graves of lust.*

[s] xi. 35.

[t] xii. 16.

‖ This and the rest to ver. 31, are places of which we nowhere else read. They were all uninhabited, and out of the road of all travellers, and perhaps had no names till they were given them by the Israelites, who encamped in so many various places (sometimes in mountains, as appears from ver. 23, and sometimes in the plain), that they might be taught that God was alike present everywhere to protect, defend, and provide for them, even there where no man dwelt. The Jews made this use of their travels, here recorded by Moses, through so many unknown places, by which he brought them at last to Canaan, to keep up their spirits after this long captivity (as they call it) wherein they now are, and have wandered uncertainly from mountain to mountain, from kingdom to kingdom, from banishment to banishment (as they themselves speak), till their *Messiah* come to redeem them.—PATRICK.

[u] Deut. i. 1, *Laban.*

[x] Deut. x. 6, *Mosera.*

[y] 1 Chr. i. 42.

[z] Deut. x. 7, *Gudgodah.*

[a] Deut. x. 7, *Jotbath.*

[b] Deut. ii. 8.

[c] xx. 1; xxvii. 14.

[d] xx. 22, 23; xxi. 4.

[e] Deut. x. 6.

¶ By the names of their encamping places, and histories adjoined, it appeareth how Israel camesometimes into straits and troublesome ways, as at Pihahiroth (Ex. xiv. 2, 3, 10, &c.), and at Zalmonah (Num. xxi. 4, &c.); sometimes into large and ample room, as at the plains of Moab; sometimes to places of hunger andthirst, as at Rephidim and Kadesh (Ex. xvi., xvii.; Num. xx.); sometimes to places of refreshing, as at Elim and Beer (Ex. xv. 27; Num. xxi. 16); sometimes where they had wars, as at Rephidim, Kadesh, Edrehi (Ex. xvii. 8; Num. xxi. 1, 33); sometimes where they had rest, as at mount Sinai; sometimes they went right forward, as from Sinai to Kadesh-barnea; sometimes they turned backward, as from Kadesh-barnea to the Red Sea; sometimes they came to mountains, as Sinai, Shepher, Hor, Gidgad; sometimes to valleys, as Tahath, &c.; sometimes to places of bitterness, as Marah; sometimes of sweetness, as Mithkah.—AINSWORTH.

[f] *See on* xxi. 1-3.

[g] xxi. 4.

[h] xxi. 10.

[2] *Heaps of Abarim.*

[3] *Heaps.*

[i] Is. xv. 2.

[k] Jer. xlviii. 22, *Beth-diblathaim.*

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affair. To this, perhaps, there is a reference Is. xix. 1: "The idols of Egypt shall be moved at his presence." 2. Concerning their travels toward Canaan. Observe, (1.) They were continually upon the remove. When they had pitched a little while in one place, they departed from that to another. Such is our state in this world; we have here no continuing city. (2.) Most of their way lay through a wilderness, uninhabited, untracked, unfurnished even with the necessaries of human life; which magnifies the wisdom and power of God, by whose wonderful conduct and bounty the thousands of Israel not only subsisted for forty years in that desolate place, but came out at least as numerous and vigorous as they went in. At first, they pitched "in the edge of the wilderness" (ver. 6), but afterward in the heart of it; by lesser difficulties God prepares his people for greater. We find them in the wilderness of Etham (ver. 8), of Sin (ver. 11), of Sinai (ver. 15). Our removes in this world are but from one wilderness to another. (3.) That they were led to and fro, forward and backward, as in a maze or labyrinth, and yet were all the while under the direction of the pillar of cloud and fire. He led them about (Deut. xxxii. 10), and yet led them the right way (Ps. cvii. 7). The way which God takes in bringing his people to himself is always the *best* way, though it does not always seem to us the *nearest* way. (4.) Some events are mentioned in this journal, as their want of water at Rephidim (ver. 14), the death of Aaron (ver. 38, 39), the insult of Arad (ver. 40), and the very name of "Kibroth-hattaavah, the graves of lusts" (ver. 16), has a story depending upon it. Thus we ought to keep in mind the providences of God concerning us and our families, us and our land; and the many instances of that Divine care which led us and fed us, and kept us all our days hitherto. Shittim, the place where the people sinned in the matter of Peor (chap. xxv. 1), is here called *Abel-shittim; Abel* signifies *mourning* (as Gen. i. 11); and, probably, this place was so called from the mourning of the good people of Israel for that sin, and God's wrath against them for it. It was so great a mourning, that it gave a name to the place.

EXPULSION OF THE CANAANITES.—Ver. 51. (1.) The Hebrews are strictly charged utterly to destroy all the remnants of idolatry; they must not only "drive out the inhabitants of the land," that they might possess their country, but they must deface all their idolatrous pictures and images, and "pull down all their high places" (ver. 52). They must not preserve any of them; no, not as monuments of antiquity, to gratify the curious, or as ornaments of their houses, or toys for their children to play with, but they must destroy all; both in token of their abhorrence and detestation of idolatry, and to prevent their being tempted to worship those images, and the false gods represented by them, or to worship the God of Israel by such images or representations. (2.) They are assured that if they did so, God would by degrees put them in full possession of the land of promise (ver. 53, 54). If they would keep themselves pure from the idols of Canaan, God would enrich them with the wealth of Canaan. Learn not their way, and then fear not their power. (3.) They are threatened, that if they spared either the idols or the idolaters, they should be beaten with their own rod, and their sin would certainly be their punishment. 1. They would foster snakes in their own bosoms (ver. 55). The remnant of the Canaanites, if they made any league with them, though it were but a cessation of arms, would be "pricks in their eyes, and thorns in their sides;" that is, they would be on all occasions vexatious to them, insulting them, robbing them, and, to the utmost of their power, making mischief among them. We must expect trouble and affliction from that, whatever it is, which we sinfully indulge; that which we are willing should tempt us, we shall find will vex us. 2. The righteous God would turn that wheel upon the Israelites, which was to have crushed the Canaanites (ver. 56). "I shall do to you as I thought to do unto them." It was intended that the Canaanites should be dispossessed; but if the Israelites fell in with them, and learn their way, they should be dispossessed, for God's displeasure would justly be greater against them than against the Canaanites themselves. Let us hear this, and fear. If we do not drive sin out, sin will drive us out; if we be not the death of our lusts, our lusts will be the death of our souls.—*Henry.*

PRACTICAL OBSERVATIONS.—It is very useful to record the principal events of our own lives, and of the Lord's dealings with his Church; and frequent meditation on these subjects tends to awaken gratitude, to excite repentance and humiliation, and to encourage our faith and hope in God. Few of the periods of our lives can be reflected on, without reminding us of the Lord's goodness, and of our own ingratitude and disobedience; these, like a twofold thread, run entwined together through the whole of our experience, and our unworthiness renders the kindness of God more admirable, while his kindness shews our sins more inexcusable. We could not reasonably wish to pass over again any stages of our pilgrimage, except we could hope, by the grace of God, to shun the sins which we committed, or to embrace those opportunities of glorifying God which before we slipped. But if we are upright in these desires, they shall be graciously accepted: and we may be thankful that we have travelled thus far towards a better country; we may set up our Ebenezer, and praise Him who hath helped

47 And they removed from Almon-diblathaim, and pitched in [l]the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched [m]in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan, from [n]Beth-jesimoth *even* unto [o]Abel-shittim, in the plains of Moab.*

50 ¶ And the LORD spake unto Moses [p]in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, [q]When ye are passed over Jordan into the land of Canaan;

52 Then [r]ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: [s]for I have given you the land to possess it.

54 And [t]ye shall divide the land by lot for an inheritance among your families; *and* to the more ye shall [u]give the more inheritance, and to the fewer ye shall [v]give the less inheritance: every man's *inheritance* shall be [w]in the place where his lot falleth; according to the tribes of your fathers ye shall inherit.

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them [x]*shall be* pricks in your eyes, and thorns in your sides,† and shall vex you in the land wherein ye dwell.

56 Moreover, it shall come to pass, [y]*that* I shall do unto you, as I thought to do unto them.

CHAPTER XXXIV.

1 *The borders of the land* 16 *The names of the men which shall divide it.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan, (this [a]*is* the land that shall fall unto you for [b]an inheritance, *even* the land of Canaan, with the coasts thereof,)

3 Then your [c]south quarter* shall be from the wilderness of Zin, along by the coast of Edom, and your south border shall be the outmost coast of the [d]salt sea eastward.

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[l] Deut. xxxii. 49.
[m] *See on* xxii. 1.
[n] Josh. xiii. 20.
[o] *The plains of Shittim.*

* The journeyings of the Israelites were forty-two in all. The march was, of course, not straight forward, but to the right and to the left, and occasionally even backwards; and the distance of the spots on which they encamped varied from four to nearly fifty miles. These wanderings to and fro present much that is spiritually instructive to the people of God, to the individual believer, and to the aggregate of the saints, the Church of Christ, under the present dispensation. — DR JOHN CAMPBELL.

[p] 48, 49.
[q] Deut. vii. 1.
[r] Ex. xxiii. 24, 31-33.
[s] Deut. xxxii. 8.
[t] *See on* xxvi. 53-56.
[u] *Multiply his inheritance.*
[v] *Diminish his inheritance.*
[w] Josh. xv. 1-12.
[x] Ex. xxiii. 33.

† *Pricks in the eyes, and thorns in the side,* are expressions strikingly significant of the annoyance and affliction which was but too uniformly exemplified in the future career of the children of Israel. Instead of completely destroying, they spared the doomed nations, who proved alternately a snare and a scourge to them. Oriental travellers tell us that they required nothing beyond their own experience to illustrate this scripture. From the want of shoes, and the narrowness of the pathways, they are often pricked with thorns; and hence it is with them a lively image of sharp suffering.—DR JOHN CAMPBELL.

[y] Lev. xviii. 28.

CHAP. XXXIV.

[a] Gen. xii. 6, 7.
[b] Ps. xvi. 5, 6.
[c] Ex. xxiii. 31.

* Our version is, "south quarters." This does not give the sense. The word evidently means the *corner* or *point* whence the line of the boundary commences, specified here generally, and in the next clause precisely. — BOOTHROYD.

[d] Gen. xiv. 3.
[e] Josh. xv. 8.

† *Akrabbim.*—The meaning is, "scorpion-hills," and probably so called from the number of scorpions found on them. — BOOTHROYD.

[f] 3; xiii. 21.
[g] xiii. 26; xxxii. 8.
[h] Josh. xv. 3, 4.
[i] Gen. xv. 18.
[k] 6, 7.
[l] Josh. i. 4; ix. 1.
[m] 9, 10.

‡ This is another Hor, and not that which is spoken of Num. xx. 22, where Aaron died, for that was on the east side of Canaan, and this on the north side; and it seemeth to be the same as is called Hermon (Deut. iii. 9; Josh. xiii. 5), and was a long ridge of hills, whereof one part, peradventure, was called Hor, the other parts Sener, Syrion, Sion, Misar (Deut. iii. 9; iv. 48; Ps. xlii. 6).—DIODATI.

[n] Josh. xiii. 5, 6.
[o] Ez. xlvii. 17.
[p] 2 Kings xxiii. 33.
[1] *Shoulder.*
[q] Deut. iii. 17.

§ Called in Greek, *Chenereth;* in Chaldee, *Ginnosar;* and in the New Testament, *the lake of Gennesaret* (Luke v. 1); and in 1 Mac. xi. 67, there is mentioned *the water of Gennesar;* and the country adjoining was called *the land of Gennesaret* (Matt. xiv. 34; Mark. vi. 53). This sea is also named *the sea of Galilee* and *the sea of Tiberias* (John iv. 1); and a lake and sea are the same.—AINSWORTH.

[r] Gen. xiii. 10.
[s] Josh. xiv. 1, 2.

‖ By which they were placed in a very fertile and pleasant country, bounded, as appears, by great mountains on the south, which sheltered them from the burning air of the deserts of Arabia; on the west by the midland sea, which sent to them refreshing breezes; and on the north by mount Libanus, which kept off the cold blasts of that quarter; and on the east, by the delightful plains of Jordan, abounding with palm-trees, especially about Jericho, which yielded them a great revenue.—PATRICK.

[t] xxxii. 33.
[u] xxxii. 32.
[x] Josh. xiv. 1.
[y] *See on* xiii. 8, 16.
[z] *See on* i. 4-16.

4 And your border shall turn from the south to the ascent of [e]Akrabbim,† and pass on to [f]Zin: and the going forth thereof shall be from the south to [g]Kadesh-barnea, and shall go on to [h]Hazar-addar, and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto [i]the river of Egypt, and the goings out of it shall be at [k]the sea.

6 And *as for* the western border, ye shall even have [l]the great sea for a border: this shall be your west border.

7 And this shall be your [m]north border: from the great sea ye shall point out for you mount Hor.‡

8 From mount Hor ye shall point out *your border* unto [n]the entrance of Hamath; and the goings forth of the border shall be to Zedad.

9 And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north border.

10 And ye shall point out your east border from [o]Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to [p]Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the [1]side of [q]the sea of Chinnereth§ eastward.

12 And the border shall go down to Jordan, and the goings out of it shall be at [r]the salt sea: this shall be your land, with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, [s]This *is* the land which ye shall inherit by lot,‖ which the LORD commanded to give unto the nine tribes, and to the half-tribe.

14 For [t]the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received *their inheritance,* and half the tribe of Manasseh have received their inheritance:

15 The two tribes and the half-tribe have received their inheritance [u]on this side Jordan *near* Jericho eastward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: [x]Eleazar the priest, and [y]Joshua the son of Nun.

18 And ye shall take one [z]prince of every tribe, to divide the land by inheritance.

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us hitherto; and we may trust in Him to bring us safe to our journey's end. But, whatever be our character and state, every day, week, month, and year, whether prosperous or adverse, carries us forward to our "long home," and conveys the unbeliever nearer to the gates of hell, the believer nearer to the joys of heaven; and not only those days which are marked for some important transaction or event, but those which glide away unnoticed, and are speedily forgotten.—*Scott.*

CHAP. XXXIV. BOUNDARIES OF CANAAN.—Ver. 2. The promised land lay (comparatively) in a very little compass; as it is here bounded, it is reckoned to be about one hundred and sixty miles in length, and about fifty in breadth. Perhaps it did not contain more than half as much ground as England; and yet this is the country which was promised to the father of the faithful, and was the possession of the seed of Israel. This was that little spot of ground in which only, for many ages, "God was known and his name was great" (Ps. lxxvi. 1). This was the vineyard of the Lord, the garden enclosed; but as it is with gardens and vineyards, the narrowness of the extent was abundantly compensated by the extraordinary fruitfulness of the soil, otherwise it could not have subsisted so numerous a nation as did inhabit it. See here, then, 1. How little a part of the world God has for himself. Though the earth was his, and the fulness thereof, yet few have the knowledge of him, and serve him; but those few are happy, very happy, because fruitful to God. 2. How little of the world God often gives to his own people. They that have their portion in heaven, have reason to be content with a small pittance of this earth; but as here, what is wanting in quantity, is made up in quality; "a little that a righteous man has," having it from the love of God, and with his blessing, is far better and more comfortable "than the riches of many wicked" (Ps. xxxvii. 16). It is observable what the bounds and limits of it were—1. Canaan was itself a "pleasant land" (so it is called, Dan. viii. 9), and yet it bordered upon wildernesses and seas, and was surrounded with divers melancholy prospects. Thus the vineyard of the Church is compassed on all hands with the desert of this world, which serves as a foil to it, to make it appear the more "beautiful for situation." 2. Many of its borders were its defences and natural fortifications, to render the accesses of its enemies the more difficult; to intimate to them that the God of nature was their protector, and with his favour would "compass them as with a shield." 3. The border reached to the "river of Egypt" (ver. 5), that the sight of that country, which they could look into out of their own, might remind them of their bondage there, and their wonderful deliverance thence. 4. Their border is here made to begin at the "Salt Sea" (ver. 3), and there it ends (ver. 12).

COMMISSIONERS TO DIVIDE THE LAND TO THE TRIBES.—Ver. 17. God appoints commissioners for the dividing of the land to them. The conquest of it is taken for granted, though as yet there was never a stroke struck toward it: here is no nomination of the generals and commanders-in-chief that should carry on the war; for they were to get the land in possession, "not by their own sword or bow, but by the power and favour of God; and so confident must they be of victory and success while God fought for them, that the persons must now be named who should be intrusted with the dividing of the land—that is, who should preside in casting the lots, and determine controversies that might arise, and see that all was done fairly. 1. The principal commissioners who were of the *quorum* were Eleazar and Joshua (ver. 17), typifying Christ, who, as Priest and King, divides the heavenly Canaan to the spiritual Israel; yet as they were to go by the lot, so Christ acknowledges the disposal must be by the will of the Father (Matt. xx. 23; compare Eph. i. 11). 2. Besides these, that there might be no suspicion of partiality, a prince of each tribe was called on to inspect this matter, and to see that the tribe he served for was by no means injured. Public affairs should be so managed, as not only to give their right to all, but, if possible, to give satisfaction to all that they have right done them. It is a happiness to a land to have the princes of their people meet together, some out of every tribe, to concert the affairs that are of common concern; a constitution, which is the abundant honour, ease, and safety of the nation that is blessed with it. Some observe, that the order of the tribes here very much differs from that in which they had hitherto, upon all occasions, been named, and agrees with the neighbourhood of their lots in the division of the land. Judah, Simeon, and Benjamin, the three first here named, lay close together; the inheritance of Dan lay next them on one side; that of Ephraim and

19 And the names of the men *are* these: Of the tribe of Judah, [a]Caleb the son of Jephunneh.¶

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 [b]These *are they** whom the LORD commanded to divide the inheritance unto the children of Israel in the land of Canaan.

CHAPTER XXXV.

1 *Eight and forty cities given to the Levites;* 6 *six of them to be cities of refuge.* 9 *The laws of murder.*

AND the LORD spake unto Moses [a]in the plains of Moab, by Jordan *near* Jericho, saying,

2 [b]Command the children of Israel, that they give unto the Levites, of the inheritance of their possession,* cities to dwell in; and ye shall give *also* unto the Levites suburbs for the cities round about them.

3 And the cities shall they have to dwell in; [c]and the suburbs of them shall be for their cattle, and for their goods, and for all their beasts.

4 And the suburbs of the cities, which ye shall give unto the Levites, *shall reach* from the wall of the city and outward a thousand cubits round about.

5 And ye shall measure from without the city on the east side two thousand cubits, and on the south side two thousand cubits, and on the west side two thousand cubits, and on the north side two thousand cubits; and the city *shall be* in the midst: this shall be to them the suburbs of the cities.

6 And among the cities which ye shall give unto the Levites *there shall be* [d]six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and [1]to them ye shall add forty and two cities.

7 *So* all the cities which ye shall give to the Levites *shall be* [e]forty and eight cities: them *shall ye give* with their suburbs.†

8 And the cities which ye shall give *shall be* [f]of the possession of the children of Israel: [g]from *them that have* many ye shall give many; but from *them that have* few ye shall give few: every one shall give of his cities unto the Levites according to his inheritance which [2]he inheriteth.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, [h]When ye be come over Jordan into the land of Canaan,

11 Then [i]ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither,‡ which killeth any person at unawares.

12 And they shall be unto you cities for refuge [k]from the avenger; that the manslayer die not, [l]until he stand before the congregation in judgment.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give [m]three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

15 These six cities§ shall be a refuge, [n]*both* for the children of Israel, and for the stranger, and for the sojourner among them; that every one that killeth any person unawares may flee thither.

16 And [o]if he smite him with an instrument of iron, so that he die, he *is* a murderer: [p]the murderer shall surely be put to death.

17 And if he smite him [q]with throwing a stone,‖ wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

18 Or *if* he smite him with an hand-weapon of wood,¶ wherewith he may die, and he die, he *is* a murderer: the murderer shall surely be put to death.

19 [r]The revenger of blood himself shall slay the murderer: when he meeteth him, he shall slay him.

B.C. 1452—B.C. 1451.

[a] xiii. 30.
¶ The tribes are not mentioned in such order as they were at their first numbering (i. 5, 6, &c.), or at their second (xxvi. 5, &c.); yet great exactness and a particular direction of God may be noted in their placing here; for they are set down according to their situation which they had afterward in the land of Canaan, as if Moses foresaw who should be next neighbours one to another. — PATRICK.
[b] Josh. xix. 51.
* Nothing could be more prudent than this partition of the country by lot, and making Joshua and the high priest superintendents of it; since it was the only plan which could effectually prevent all murmurings and quarrellings among such an obstinate people as the Jews. However, as the lots were to bear a proportion to the size of each tribe and family, it is supposed from what followed, that every tribe first drew its lot for its own canton; and that, after that, there were proper persons appointed to measure out a quantity of land for each family, according to their size. But whether this distribution was made by this or any other method — whether the subdivisions between the families were conducted by lot or otherwise—it is certain that we do not read of any broils or jealousies that it ever occasioned among them. — STACKHOUSE.

CHAP. XXXV.
[a] xxvi. 63.
[b] Lev. xxv. 32, 33.
* Hitherto nothing had been said of the Levites, but that they should have no lot in the land of Canaan. But now God provides that they should have habitations assigned them to dwell in, though they had not fields nor oliveyards, &c., as their brethren had, with such a portion of ground about their houses as might serve for their more commodious subsistence. - PATRICK.
[c] Josh. xxi. 12.

[d] Deut. iv. 41, 43.
[1] *Above them ye shall give.*
[e] Josh. xxi. 3-42.
† Special care was here taken to provide for those who were least capable of providing for themselves—the Levites, whose work it was to supply religious instruction. These Levites were properly located among the various tribes, that they, like distributed lights, might have access to them at all times, and in all directions; conferring upon them the benefit of regular instruction: so that the curse uttered against Levi, that he should be scattered (Gen. xlix. 5-7), was actually turned into a blessing, as a reward of the excellent conduct of his sons, set forth in Exodus xxxii. — DR JOHN CAMPBELL.
[f] 2, 3.
[g] Ex. xvi. 18.
[2] *They inherit.*
[h] Lev. xxv. 2.
[i] *See on* 6.
‡ As the *goel*, or *kinsman*, had a right to avenge the death of his relation, by slaying the murderer wherever he found him, the appointment of these cities was a humane institution for the protection of the involuntary homicide; for they were designed only for the protection of such. —AINSWORTH.
[k] Deut. xix. 6.
[l] Deut. xix. 11, 12.
[m] Deut. iv. 41-43.
§ Of these Levitical cities, thirteen were properly *sacerdotal;* namely, those assigned to the sons of Aaron, to whom the priesthood was exclusively confined; for though all were *Levites*, these only could be *priests*. And the legal economy of high priest, priest, and Levite, has been adopted in the Christian, of bishop, priest, and deacon.—HALES.
[n] Ex. xii. 49.
[o] Deut. xix. 11-13.
[p] Gen. ix. 5, 6.
[q] Ex. xxi. 13.
‖ Throwing it out of his hand, or out of a sling; opposite to stones thrust down, or falling unawares (ver. 23).—DIODATI.
¶ Such as a baton, or a club, or any such kind of instrument as is likely to kill him; it made no difference with what kind of instrument he was killed, whether it were iron, wood, or stone; if he were killed wittingly or knowingly, it was murder.—PATRICK.
[r] Deut. xix. 6, 12.

Manasseh on another side; Zebulun and Issachar lay abreast more northerly; and lastly, Ashur and Naphtali most northward of all, as is easy to observe in looking over a map of Canaan; this (says Bishop Patrick) is an evidence that Moses was guided by a Divine Spirit in his writings. Known unto God are all his works beforehand, and what is new and surprising to us he perfectly foresaw, without any confusion or uncertainty.—*Henry.*

CHAP. XXXV. CITIES OF REFUGE.—Ver. 2. In order to express the greater abhorrence of murder, and to provide the more effectually for the punishment of the murderer, the prosecution and execution, by ancient custom, devolved upon the nearest relation, or next heir, or "the redeemer" (so the word rendered *avenger* signifies), the very person to whom the right of redemption belonged; who, in *notorious cases*, might pursue the criminal anywhither, and execute vengeance without the formalities of a trial. This custom, under certain restrictions, was sanctioned by the Divine law, for it must be supposed that the avenger was not authorised to put any one to death on mere suspicion, as the magistrates and congregation might not inflict this punishment except the fact was proved by the testimony of two witnesses. But, even if the person was certainly known, an equitable and merciful provision was also made for the security of those who had *unintentionally* shed blood. Six cities were appointed, in different parts of the land, to which they might flee for refuge and be safe, until they had a fair trial before the proper magistrates. One or other of these cities would lie within half a day's journey of every part of the land. It would rarely occur that the avenger of blood would be on the spot, and none else had a right to assault or detain the manslayer, at least if no malicious intention was manifest. These unhappy men would, therefore, generally get the start of their adversaries, and very few of them be overtaken before they gained the place of refuge. But, then, they must leave their families, employments, and most important interests, and dearest comforts; and they must neither loiter, nor yield to weariness, nor regard difficulties, nor slacken their pace, till they had got safe within the walls of the city; which secured them, in virtue of the Divine institution, and not by its own natural strength. To forward those who thus fled for their life, the Jewish writers inform us that the road to those cities was always preserved in good repair; and way-posts, inscribed REFUGE, were placed wherever needful, that they might not so much as hesitate for a moment. All strangers and sojourners, whether proselytes or not, were allowed the benefit of this provision; for the tradition of the Jews, that none but proselytes were intended, most evidently contradicts the text. The region eastward of Jordan was nearly as *long* as that to the west of the river, and therefore three cities were appointed in each division.—*Scott.*

LAW OF THESE CITIES.—Ver. 15. Concerning the cities of refuge, the law was, 1. That if a man killed another, in these cities he was safe, and under the protection of the law, till he had his trial "before the congregation"—that is, before the judges in open court. If he neglected thus to surrender himself, it was at his peril; if the avenger of blood met him elsewhere, or overtook him loitering in his way to the city of refuge, and slew him, his blood was upon his own head, because he did not make use of the security which God had provided for him. 2. If, upon trial, it were found to be wilful murder, the city of refuge should no longer be a protection to him; it was already determined (Exod. xxi. 14), "Thou shalt take him from mine altar, that he may die." 3. But if it were found to be by error or accident, and that the stroke was given without any design upon the life of the person slain, or any other, then the manslayer should continue safe in "the city of refuge," and the avenger of blood might not meddle with him (ver. 25). There he was to remain in banishment from his own house and patrimony, "till the death of the high priest;" and if at any time he went out of that city, or the suburbs of it, he put himself out of the protection of this law, and the avenger of blood, if he met him, might slay him (ver. 26-28). By the banishment of the manslayer from his own city, and his confinement to the city of refuge, where he was in a manner a prisoner, God would teach us to conceive a dread and horror of the guilt of blood, and to be very careful of life, and always afraid, lest, by oversight or negligence, we occasion the death of any. By the limiting of the time of the offender's banishment to the death of the high priest, an honour was put upon that sacred office. The high priest was to be looked upon as so great a

20 But[a] [s]if he thrust him of hatred, or hurl at him [t]by laying of wait, that he die;

21 Or in enmity smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of blood shall slay the murderer when he meeteth him.

22 But if he thrust him suddenly† [u]without enmity, or have cast upon him any thing without laying of wait;

23 Or with any stone, wherewith a man may die, seeing *him* not, and cast *it* upon him, that he die, and *was* not his enemy, neither sought his harm;

24 Then [x]the congregation‡ shall judge between the slayer and the revenger of blood according to these judgments:

25 And the congregation shall deliver the slayer out of the hand of the revenger of blood,§ and the congregation shall restore him to the city of his refuge, whither he was fled: and he shall [y]abide in it unto the death of the high priest, which was [z]anointed with the holy oil.

26 But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled;

27 And the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; [3]he shall not be guilty of blood:

28 Because [a]he should have remained in the city of his refuge until the death of the high priest: but [b]after the death of the high priest the slayer shall return into the land of his possession.‖

29 So these *things* shall be for [c]a statute of judgment unto you throughout your generations, in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by [d]the mouth of witnesses: but one witness shall not testify against any person *to cause him* to die.

B.C. 1451—B.C. 1451.

[a] Rather, *Or* if he thrust, &c.—PYLE.
[s] Gen. iv. 5, 8.
[t] 1 Sam. xxiii. 7-9.
† By some casual and sudden chance, it not lying in his power to beware or to prevent it.—DIODATI.
[u] Ex. xxi. 13.
[x] *See on* 12.
‡ That is, the judgment to whom the trial of such causes belonged (see ver. 12). The elders of the city of refuge judged whether the manslayer, who fled thither, should be received or not, upon a summary hearing of the cause, and such examination as they could make at present; but the full examination of it was reserved to the judges of the place where the fact was committed. — PATRICK.
§ If the court found the man was killed casually, as the person accused pretended (Josh. xx. 6), then they charged the avenger of blood not to prosecute any further.—PATRICK.
[y] Josh. xx. 6.
[z] Ex. xxix. 7.
[3] *No blood* shall be *to him.*
[a] John xv. 4-6.
[b] Heb. ix. 11, 12, 15-17.
‖ The cities of refuge are one of the most delightful types of the Old Testament economy, since they exhibit flight to the Lord Jesus as the only method of safety when the sinner is pursued by the broken law. Once in him, he may look back with composure, and without fear of further peril, since "there is no condemnation to them which are in Christ Jesus." But should the law reach the sinner before he cleave to the Lord, he is undone. "How shall" he "escape" if he "neglect so great salvation"?—DR JOHN CAMPBELL.
[c] *See on* xxvii. 11.
[d] Deut. xvii. 6, 7.
[e] Gen. ix. 5, 6.
[4] *Faulty to die.*
¶ The judges are warned that they take no ransom of the life of the murderer; and though he could give all the wealth that is in the world, and though the avenger of blood should be willing to free him, or accept compensation, the judges (when they had found him guilty) could not restore him to the city of refuge; for the life of him that was slain is not the possession of the avenger of blood, but belonged to Almighty God.—MAIMONIDES.
[f] Acts iv. 12.
[g] Deut. xxi. 1-8.
[5] *There can be no expiation for the land.*
[h] Lev. xx. 24-26.
[i] Is. lvii. 15.
[k] The land of Israel was the Lord's land (Hos. ix. 3), and, by his dwelling there among his people, was sanctified, and called the Holy Land (Zech. ii. 12).—AINSWORTH.
[l] Ex. xxv. 8.

CHAP. XXXVI.

[1] *The chief fathers of the families,* who had the care and management of the public affairs of that tribe committed to them.—POOLE.
[a] xxvi. 29-33; xxvii. 1. Josh. xvii. 2, 3. 1 Chr. vii. 14-16.
† Who were met together in a great assembly, as they used to do about public affairs.—PATRICK.
[b] xxvi. 55, 56; xxvii. 1-7; xxxiii. 54. Josh. xiii. 6; xiv. 1, 2.
[c] Josh. xvii. 3-6.
[1] *Unto whom they shall be.*
‡ It will pass to their children, who will be of another tribe, on their father's side.—POOLE.
[d] Lev. xxv. 10-18, 23.
§ Which was designed for the preserving estates in the tribes and families to which they originally appertained (Lev. xxv. 10, 13).—PATRICK.

31 ¶ Moreover, [e]ye shall take no satisfaction for the life of a murderer, which *is* [4]guilty of death; but he shall be surely put to death.¶

32 And ye shall take [f]no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

33 So ye shall not pollute the land wherein ye *are;* for blood [g]it defileth the land: and [5]the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 [h]Defile not therefore the land which ye shall inhabit, wherein I [i]dwell:* for I the LORD [k]dwell among the children of Israel.

CHAPTER XXXVI.

1 *The inconvenience of the inheritance of daughters remedied.*
10 *The marriage of the daughters of Zelophehad.*

AND the chief fathers of the families* of the children of [a]Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near, and spake before Moses, and before the princes,† the chief fathers of the children of Israel;

2 And they said, [b]The LORD commanded my lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD [c]to give the inheritance of Zelophehad our brother unto his daughters.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe [1]whereunto they are received: so shall it be taken from the lot of our inheritance.‡

4 And when [d]the jubilee§ of the children of Israel shall be, then shall their inheritance be put into the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

5 ¶ And Moses commanded the children of

blessing to his country, that, when he died, their sorrow upon that occasion would swallow up all other resentments. The cities of refuge being all of them Levites' cities, and the high priest being the head of that tribe, and consequently having a peculiar dominion over those cities, those that were confined to them might properly be looked upon as his prisoners, and so his death must be their discharge; it was, as it were, at his suit that the delinquent was imprisoned, and, therefore, at his death it fell: *Actio moritur cum persona—The suit expires with the party.—Henry.*

MURDER UNPARDONABLE BY THE LAW.—Ver. 31. In case murder was proved against a man, no *atonement* or ransom might be accepted for his life; but, however otherwise distinguished, he must be put to death; nay, further, no atonement or compensation might purchase the manslayer the liberty of leaving the city of refuge before the death of the high priest! Because murder was to be considered, not so much as the private injury of an individual, as the crime of the nation, which could only be expiated by the death of the offender, and as defiling the land till thus expiated. So that the vengeance of God might be expected on the nation if the magistrates and people neglected their duty in this respect, and especially as to the land in which the Lord himself condescended to dwell by his temple and ordinances.—This remarkable law, expressive of the deepest detestation of murder, yet providing most effectually against the innocent being punished with the guilty, is likewise an instructive typical representation of the salvation of the gospel. "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men." "It is appointed unto men once to die, and after death is the judgment," with its eternal consequences. In the meanwhile, a REFUGE is provided and revealed in Christ Jesus. His ministers warn sinners to "flee from the wrath to come," and instruct and exhort them to "flee for refuge, to lay hold on the hope set before them." All things are prepared for the reception of those who obey this call. By faith they discern both their danger and refuge. Then fear urges, and hope animates. Should death, like the avenger of blood, find them *without,* destruction is inevitable. All is at stake; this is their "one thing needful." Now no longer will they be amused, or bribed, or persuaded to loiter. Even their choicest earthly comforts, and most important temporal interests, appear comparatively worthless. They "count all but loss, that they may win Christ, and be found in him." They apply earnestly to him, and follow his instructions. They are welcomed into the refuge which he hath provided.—*Scott.*

CHAP. XXXVI. SUCCESSION OF PROPERTY.—Ver. 1-4. Two things are aimed at: 1. To preserve the Divine appointment of inheritances. They urge the command (ver. 2) that the land should be given by lot to the respective tribes, and urge that it would break in upon the Divine appointment, if such a considerable part of the lot of Manasseh should, by their marriage, be transferred to any other tribe; for the issue would be denominated from the father's tribe, not the mother's. This, indeed, would not lessen the lot of the particular persons of that tribe (they would have their own still), but it would lessen the lot of the tribe in general, and render it less strong and considerable; they therefore thought themselves concerned for the reputation of their tribe; and perhaps were the more jealous for it, because it was already very much weakened by the sitting down of the one half of it on this side Jordan. 2. To prevent contests and quarrels among posterity. If those of other tribes should come among them, perhaps it might occasion some contests: they would be apt to give and receive disturbance, and their title might, in process of time, come to be questioned; and how great a matter would this fire kindle! It is the wisdom and duty of those that have estates in the world, to settle them, and dispose of them, so that no strife and contention may arise about them among posterity.—Here is, 3. The matter settled by express order from God between the daughters of Zelophehad and the rest of the tribe of Manasseh. The petition is assented to, and care taken to prevent the inconvenience feared (ver. 5). "The tribe of the sons of Joseph hath said well." Thus those that consult the oracles of God concerning the making of their heavenly inheritance sure, shall not only be directed what to do, but their inquiries shall be graciously accepted, and they shall have not only their "well-done," but their "well-said," good and faithful servant. Now the matter is thus accommodated; these heiresses must be obliged to marry, not only within their own tribe of Manasseh, but within the particular family of the Hepherites, to which they did belong. (1.) They are not determined to any particular persons, there was choice enough in the family of their father, "Let them marry to whom they think best." As children must preserve the authority of their parents, and not marry against their mind; so parents must consult the affections of their children in disposing of them, and not compel them to marry such as they cannot love. Forced marriages are not likely to prove blessings. (2.) Yet they are confined to their own relations, that their inheritance might not go to another family. God would have them know that the land being to be divided by lot, the disposal whereof was of the Lord, they could not mend, and therefore should not alter his appointment. The inheritance must not "remove from tribe to tribe" (ver. 7), lest there should be confusion among them, their estates entangled, and their genealogies perplexed. God would not have one tribe to be enriched by the straitening and impoverishing of another, since they were all alike the seed of Abraham his friend. 4. The law, in this particular case, was made perpetual, and to be observed whenever hereafter the like case should happen (ver. 8). Those that were not heiresses, might marry into what tribe they pleased (though we may suppose that, ordinarily, they kept within their own tribe), but those that were, must either quit their claim to the inheritance, or marry one of their own family, that each of the tribes might keep themselves to their own inheritance, and one tribe might not encroach upon another, but throughout their generations there might remain immovable the ancient landmarks, set not by their fathers, but by the "God of their fathers." 5. The submission

Israel according to the word of the LORD, saying, The tribe of the sons of Joseph [e]hath said well.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them [2]marry to whom they think best; [f]only to the family of the tribe of their father shall they marry:‖

7 So shall not the inheritance of the children of Israel remove from tribe to tribe; for every one of the children of Israel shall [3]keep himself to the inheritance of the tribe of his fathers.

8 And [g]every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

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[e] xxvii. 7.
[2] *Be wives.*
[f] Gen. xxiv. 57,58.
‖ There is great beauty in the words of Moses, "Let them marry to whom they think best; only to the family of the tribe of their father shall they marry." Every other question is left to the good sense and discretion of the individual; but "only in the Lord" is peremptory—no option is left here. The union of Christians ought uniformly, at whatever sacrifice, to be of a character which furnishes a well-grounded hope of uniting in the heavenly inheritance, when the ties of earth shall have been snapped asunder. This is a question which alike concerns old and young, parents and children, wives and husbands.—DR JOHN CAMPBELL.
[3] *Cleave to.*
[g] 1 Chr. xxiii. 22.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 ¶ Even [h]as the LORD commanded Moses, so did the daughters of Zelophehad.

11 For [i]Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their father's brothers' sons.

12 *And* they were married¶ [4]into the families of the sons of Manasseh the son of Joseph; and their inheritance remained in the tribe of the family of their father.

13 These *are* [k]the commandments and the judgments which the LORD commanded, by the hand of Moses, unto the children of Israel [l]in the plains of Moab, by Jordan *near* Jericho.

[h] Ex. xxxix. 42.
[i] xxvii. 1.
¶ This chapter is fruitful of suggestions on the subject of matrimony, clearly shewing that God's people, in this matter, ought to be governed by the will of their Heavenly Father, whose wisdom is as great as his love, and who never loses sight of their welfare. Of all miserable things, a bad marriage is the most miserable.—DR JOHN CAMPBELL.
[4] To some that were *of the families.*
[k] Lev. vii. 37, 38.
[l] xxvi. 3.

THE FIFTH BOOK OF MOSES,

CALLED

DEUTERONOMY.

The fifth book of the Pentateuch is called by the Jews *Elleh-had-debarim*—"These are the words"—this term forming the commencement of the first verse. Sometimes it is called by them *Mishneh Hattorah*, or "the repetition of the law," an appellation of the same meaning with our title DEUTERONOMY, a Greek compound, which signifies "second law." The origin of this characteristic name is evident from the structure of the book, which repeats, re-enacts, explains and modifies the previous statutes. Its Mosaic authorship is apparent from undesigned references and coincidences, and it is cited frequently in the New Testament. Our Lord himself three times quoted from it to repel the assaults of Satan in the wilderness. The fact that some of the laws already given are altered or adapted to new circumstances, shews that none but Moses could have authorised such a change, for the law itself denounced every attempt to tamper with it, either by modification or repeal. The very repetitions occurring in the book prove the affection of Moses for his people; and the kernel of Deuteronomy, or the key to its origin and purpose, lies in the ardent exclamation, "Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!"

These paternal and legislative addresses, delivered usually and tenderly in the first person by the aged Moses, were given during the second month of the fortieth year of the wandering, and not long before the death of the great leader. They are his precious legacy to the people. And his word is with power; for he appeals to what they had seen—to the miraculous events which they had witnessed, and by which they had been benefited. He points them back to the forty years' wanderings—to the manna from the sky, and the water from the rock—to the great and terrible wilderness with its fiery serpents and scorpions—to the clouds and darkness of Sinai—the casting of the golden calf—and the frequent plagues which their sins had provoked; and he winds up the recapitulation by the overwhelming appeal, "I speak not to your children which have not known, but your eyes have seen all the great acts of the Lord which he did." The miracles are inwoven with the history, so that, if the latter be authentic, the former must also be received. The strange institutions of the people guarantee their history, and can be explained only by it; and that history was, in the days of Moses, a connected series of Divine interpositions, God himself being really King and Judge, and Moses His vicegerent or lieutenant-governor. The fact that some laws given in the previous books are here modified is no argument against the Divine origin of the Hebrew legislation. The perfection of law is its adaptation to those who are to obey it. Now, several laws fitted for the people as they marched through the desert, could not be so useful to them after they became a settled nation in Palestine. For example, it was enacted that if, during the wanderings in the desert, any man wished to kill a sheep or an ox for food, he must bring the animal to a central spot, or it must be killed at "the door of the tabernacle." This law was meant to discourage certain superstitions, and as they were allowed to kill and eat game without restriction, it also tended to the increase of their flocks and herds, since many a one would rather want the luxury of a fatted calf than be at the trouble of going from the extremities of the camp or fields beyond to its very centre. But after the tribes were settled in Canaan such a law was superfluous; it could not, in fact, be obeyed, and it was therefore prospectively set aside. (Compare Lev. xvii. with Deut. xii. 15, &c.) The law of usury was similarly treated.

The prophetic chapters towards the close are minutely verified in the present history of that dispersed and anomalous people, for whom the Pentateuch was both a book of history and religion. The Song of Moses and his benediction of the tribes are magnificent and solemn; and many of the descriptions in the earlier sections have all the freshness and vividness of poetry. The last chapter is either an appendix recording the death of Moses, and added probably by Joshua, or it forms the introduction to Joshua's own book.

This book, in fine, contains a remarkable prophecy of the Messiah (chap. xviii. 15-19), declaring that the great Prophet should spring out of Israel, and should resemble Moses in the nearness of his access to God—in the clearness and amount of the revelations given him—in the authority exercised by him—and the primary position he should occupy in regard to the new dispensation. "Moses was faithful in all his house as a servant, but Christ as a son over his own house."—J. E.

CHAPTER I.

1 *Moses, in the end of the fortieth year, briefly rehearseth the story,*
6 *of God's promise,* 34 *and his anger for their incredulity,*
41 *and disobedience.*

THESE *be* the words which Moses spake unto all Israel [a]on this side Jordan in the wilderness, in the plain over against [1]the Red *sea*, between [b]Paran, and Tophel, and Laban, and [c]Hazeroth, and Dizahab.

2 (*There are* eleven days' *journey* from Horeb, [d]by the way of mount Seir, [e]unto Kadesh-barnea.)*

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CHAP. I.
[a] Num. xxxv. 14.
[1] *Zuph.*
[b] Gen. xxi. 21.
[c] Num. xi. 35.
[d] ii. 4, 8.
[e] Num. xiii. 26.
* Or, We were eleven days in coming from Horeb, &c., which cannot be understood of the whole time they spent between these two places; but only of the time they spent in travelling.—PATRICK.

of the daughters of Zelophehad to this appointment. How could they but marry well, and to their satisfaction, when God himself directed them! They married their father's brothers' sons (ver. 10-12). By this it appears, (1.) That the marriage of cousin-germans is not in itself unlawful, nor within the degrees prohibited, for then God would not have countenanced these marriages. But, (2.) That ordinarily it is not advisable; for if there had not been a particular reason for it (which cannot hold in any case now, inheritances being not disposed of as then, by the special designation of Heaven), they would not have married such near relations. The world is wide, and he that walks uprightly, will endeavour to walk surely.—*Henry.*

PRACTICAL OBSERVATIONS.—No laws, however excellent, express, or multiplied, can reach every particular case which may arise; and still room will be left for the exercise of sound judgment and common sense. But when these are regulated according to the true meaning of the Word of God, and in dependence on Divine teaching, they will guide us through all perplexities, as far as our immediate duty is concerned. Yet the Lord frequently leaves us to feel our difficulties, that we may be habituated to reflect, to search the Scriptures, and to trust him more simply.—All our inclinations ought to be subjected to the will of God; and in contracting marriage, future consequences to posterity, as well as to ourselves and our connections, should be taken into consideration.—The Scriptures, indeed, suppose that esteem, affection, and preference are requisite in this important relation: but they know nothing of that irrational, ungovernable, and idolatrous passion which, regardless of all consequences, and in defiance of all authority, rushes headlong upon gratification; which is neither moderated by discretion, nor subordinated to the will of God; which is not rational esteem, or tender friendship, or congenial affection, but something vastly more rapturous, unintelligible, and undefinable; and which, with all its refinements, is inconsistent with common sense, the interests of society, the happiness of domestic life, and the Christian religion.—Finally, though it is provident to foresee and prevent disputes about temporal property, yet it would be better if we were equally quicksighted and attentive to our spiritual and eternal interests. But "the children of this world are wiser in their generation than the children of light."—*Scott.*

CHAP. I. THE ADDRESS OF MOSES.—Ver. 6. Moses begins his narrative with their removal from mount Sinai (ver. 6), and relates here, 1. The orders which God gave them to decamp, and proceed in their march (ver. 6, 7). "Ye have dwelt long enough

3 And it came to pass [f]in the fortieth year, in the eleventh month, on the first *day* of the month, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 After [g]he had slain Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei.

5 On this side Jordan, in the land of Moab, began Moses [h]to declare this law,† saying,

6 ¶ The LORD our God spake unto us [i]in Horeb,‡ saying, [k]Ye have dwelt long enough in this mount:

7 Turn you, and take your journey, and go to [l]the mount of the Amorites, and unto [2]all *the places* nigh thereunto, [m]in the plain, in the hills, and in the vale, and in the south, and by the sea-side, to the land of the Canaanites, and unto Lebanon, unto [n]the great river, the river Euphrates.

8 Behold, I have [3]set the land before you: go in and possess the land [o]which the LORD sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

9 ¶ And I spake unto you at that time, saying, [p]I am not able to bear you myself alone:

10 The LORD [q]your God hath multiplied you, and, behold, ye *are* this day as the stars of heaven for multitude.§

11 (The LORD God of your fathers [r]make you a thousand times so many more as ye *are*, [s]and bless you, as he hath promised you!)

12 How can I myself alone [t]bear your cumbrance, and your burden, and your strife?

13 [4]Take you [u]wise men, and understanding, and known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So [x]I took the chief of your tribes, wise men, and known, and [5]made them heads over you,‖ [y]captains over thousands, and captains over

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[f] Num. xx. 1.
[g] Josh. xii. 2-6.
[h] xvii. 18, 19.
† To call to remembrance that which any one had forgotten; and to explain that which any one did not understand. And what he now said was likely to be the more regarded, as these were, in a manner, his dying words; for he lived but till the seventh day of the next month.—PATRICK.
B. C. 1490.
[i] Ex. iii. 1.
‡ It has been remarked as a discrepancy, that the Sinai of the other books is always called Horeb in Deuteronomy. But Horeb is the general name of the whole mountain, and Sinai is the special name of a particular part of it. This distinction is indeed scrupulously observed everywhere in the Pentateuch. The name Sinai is, however, not wanting in this book, for we find it in chap. xxxiii. 2.—PICT. BIBLE.
[k] Ex. xix. 1, 2.
[l] Gen. xv. 16-21.
[2] *All his neighbours.*
[m] Josh. x. 40.
[n] Josh. i. 4.
[3] *Given.*
[o] Gen. xii. 7.
[p] Ex. xviii. 18.
[q] Gen. xv. 5.
§ Some consider this as hyperbolical; but it should be remembered that this refers to the stars visible to the eye (see Gen. xv. 5); and the number of these in both hemispheres does not amount to more than three thousand, so that the promise had been abundantly, as well as literally, fulfilled.-BOOTHROYD.
[r] 1 Chr. xxi. 3.
[s] Gen. xlix. 25.
[t] Ex. xviii. 13-16.
[4] *Give.*
[u] Ex. xviii. 21.
[x] Ex. xviii. 25, 26.
[5] *Gave.*
‖ Moses, gifted and aided as he was by supernatural power, did not feel himself independent of human helps; and let therefore adequate agencies and instrumentalities be provided to the uttermost, when any great work, requiring a large and manifold co-operation, was to be performed.—DR CHALMERS.
[y] Num. xxxi. 14.

[z] 1 Thes. ii. 11.
[a] Lev. xix. 15.
[b] Ex. xxii. 21.
[c] 1 Sam. xvi. 7.
[6] *Acknowledge faces.*
[d] Ex. xxiii. 3, 6, 7.
[e] Prov. xxix. 25.
[f] 2 Chr. xix. 6.
¶ You are God's ministers, and act by his authority, and therefore may be confident that he will defend you in the discharge of your office.—WELLS.
[g] Ex. xviii. 22, 26.
[h] Matt. xxviii. 20.
[i] xxxii. 10.
* This wilderness was very terrible, or dreadful, because there were no inhabitants in it but wild beasts.—PATRICK.
[k] Num. xiii. 26.
[l] *See on* 7, 8.
[m] Josh. i. 9.
† Here Moses sheweth them the right that they had in the promises of God; the ability which they had in him to obtain them; and his commandment to take their inheritance set before them.—AINSWORTH.
[n] *See on* Num. xiii. 1-20.
‡ In Num. xiii. 1, &c., we are informed that God commanded men to be sent to search out the land, thus granting their desire; which he might do to try them, and that their spirit and unbelief might be manifested.—BOOTHROYD.
§ He thought this a reasonable motion proceeding only from a prudent caution, whereas in truth they were timorous and distrustful of God's promise.—PATRICK.
[o] *See on* Num. xiii. 21-27.
‖ *The valley*, or *the brook*; the word signifies both, for brooks commonly run in valleys. *Of Eshcol*, i.e., *of grapes*, so called from the goodly cluster of grapes which they brought from thence (Num. xiii. 23).—POOLE.
[p] Ps. cvi. 24, 25.

hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I [z]charged your judges at that time, saying, [a]Hear *the causes* between your brethren, and judge righteously between *every* man and his brother, and [b]the stranger *that is* with him.

17 Ye [c]shall not [6]respect persons in judgment, *but* [d]ye shall hear the small as well as the great; [e]ye shall not be afraid of the face of man; for [f]the judgment *is* God's:¶ and [g]the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I [h]commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went [i]through all that great and terrible wilderness,* which ye saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and [k]we came to Kadesh-barnea.

20 And I said unto you, Ye are come unto [l]the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up *and* possess *it*, as the LORD God of thy fathers hath said unto thee; [m]fear not, neither be discouraged.†

22 ¶ And ye came near unto me every one of you, and said, [n]We will send men‡ before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well;§ and I took twelve men of you, one of a tribe:

24 And [o]they turned, and went up into the mountain, and came unto the valley‖ of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding [p]ye would not go up, but rebelled against the commandment of the LORD your God:

27 And ye murmured in your tents, and said,

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in this mount," that was the mount that "burned with fire" (Heb. xii. 18), and "gendered to bondage" (Gal. iv. 24). Thither God brought them to humble them, and by the terrors of the law to prepare them for the land of promise. There he kept them about a year, and then told them they had "dwelt long enough" there, they must go forward. Though God brings his people into trouble and affliction, into spiritual trouble and affliction of mind, he knows when they have "dwelt long enough" in it, and will certainly find a time, the fittest time, to advance them from the terrors of the "spirit of bondage" to the comforts of the "spirit of adoption." (See Rom. viii. 15.) 2. The prospect which he gave them of a happy and early settlement in Canaan. "Go to the land of the Canaanites" (ver. 7), enter and take possession, it is all your own. "Behold, I have set the land before you" (ver. 8). When God commands us to go forward in our Christian course, he sets the heavenly Canaan before us for our encouragement. Then he reminds them of the happy constitution of their government, which was such as might make them all safe and easy, if it was not their own fault. When good laws were given them, good men were intrusted with the execution of them; which, as it was an instance of God's goodness to them, so it was with the care of Moses concerning them; and, it should seem, he mentions it here, to recommend himself to them as a man that sincerely sought their welfare, and so to make way for what he was about to say to them, wherein he aimed at nothing but their good. In this part of his narrative he insinuates to them, 1. That he greatly rejoiced in the increase of their numbers. He owns the accomplishment of God's promise to Abraham (ver. 10): "Ye are as the stars of heaven for multitude;" and prays for the further accomplishment of it (ver. 11), "God make you a thousand times more!" This prayer comes in, in a parenthesis, and a good prayer prudently put in cannot be impertinent, in any discourse of divine things; nor will a pious ejaculation break the coherence, but rather strengthen and adorn it. But how greatly are his desires enlarged, when he prays that they might be made a thousand times more than they were! We are not straitened in the power and goodness of God, why should we be straitened in our own faith and hope, which ought to be as large as the promise? larger it need not be. It is from the promise that Moses here takes the measures of his prayer, "The Lord bless you as he hath promised you." And why might he not hope that they might become a thousand times more than they were now, when they were now ten thousand times more than they were when they went down into Egypt, about 250 years ago? Observe, When they were under the government of Pharaoh, the increase of their numbers was envied, and complained of as a grievance (Exod. i. 9), but now, under the government of Moses, it was rejoiced in, and prayed for as a blessing: the comparing of which might give them occasion to reflect with shame upon their own folly, when they had talked of making a captain, and returning to Egypt. 2. That he was not ambitious of monopolising the honour of the government, and ruling them himself alone as an absolute monarch (ver. 9). Though he was a man as well worthy of that honour, and as well qualified for the business as ever any man was, yet he was desirous that others might be taken in as assistants to him in the business, and consequently sharers with him in the honour. "I cannot myself alone bear the burden" (ver. 12). Magistracy is a burden. Moses himself, though eminently gifted for it, found it lay heavy on his shoulders; nay, the best magistrates complain most of the burden, and are most desirous of help, and most afraid of undertaking more than they can perform. 3. That he was not desirous to prefer his own creatures, or such as underhand should have a dependence upon him; for he leaves it to the people to choose their own judges, to whom he would grant commissions, not *durante bene placito—to be turned out when he pleased;* but *quam diu se bene gesserint—to continue so long as they approved themselves faithful* (ver. 13). "Take you wise men, that are known to be so among your tribes, and I will make them rulers." Thus the apostle directed the multitude to choose overseers of the poor, and then they ordained them (Acts vi. 3, 6). He directs them to "take wise men, and understanding," whose personal merit would recommend them. The rise and original of this nation were so late, that none of them could pretend to antiquity of race, and nobility of birth, above their brethren; and they having all lately come out of slavery in Egypt, it is probable that one family was not much richer than another; so that their choice must be directed purely by the qualifications of wisdom, experience, and integrity. "Choose those," says Moses, "whose praise is in your tribes, and with all my heart, 'I will make them rulers.'" We must not grudge that God's work be done by other hands than ours, provided it be done by good hands. 4. That he was in this matter very willing to please the people; and though he did not in anything aim at their applause, yet in a thing of this nature he would not act without their approbation. And they agreed to the proposal (ver. 14), "The thing which thou hast spoken, is good." This he mentions, to aggravate the sin of their mutinies and discontents after this, that the government they quarrelled with was what they themselves had consented to; Moses would have pleased them, if they would have been pleased. 5. That he aimed to edify them, as well as to gratify them; for (1.) He appointed men of good characters (ver. 15), "wise men, and men known;" men that would be faithful to their trust, and to the public interest. (2.) He gave them a good charge (ver. 16, 17). Those who are advanced to honour must know that they are charged with business, and must give account another day of their charge. (1.) He charges them to be diligent and patient. "Hear the causes." Hear both

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Because [q]the LORD hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? our brethren have [7]discouraged our heart, saying, [r]The people *is* greater and taller than we; the cities *are* great, and walled up to heaven:¶ and, moreover, [s]we have seen the sons of the Anakims there.

29 Then I said unto you, [t]Dread not, neither be afraid of them.

30 The LORD your God, which goeth before you, [u]he shall fight for you, [x]according to all that he did for you in Egypt before your eyes;

31 And [y]in the wilderness, where thou hast seen how that the LORD thy God [z]bare thee,* as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing [a]ye did not believe the LORD your God,

33 Who went [b]in the way before you, to search you out a place to pitch your tents *in*, [c]in fire by night,† to shew you by what way ye should go, and in a cloud by day.

34 ¶ And the LORD heard the voice of your words, and was wroth, [d]and sware, saying,

35 Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers,

36 Save [e]Caleb the son of Jephunneh,‡ he shall see it; and to him will I give the land that he hath trodden upon, and to his children, because he hath [8]wholly followed the LORD.

37 Also [f]the LORD was angry with me for your sakes,§ saying, Thou also shalt not go in thither.

38 *But* [g]Joshua the son of Nun, [h]which standeth before thee, he shall go in thither: [i]encourage him; for he shall cause Israel to inherit it.

39 Moreover, [k]your little ones, which ye said should be a prey, and your children, [l]which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn you, and take your journey into the wilderness, by the way of the Red sea.

41 Then ye answered and said unto me, [m]We have sinned against the LORD, we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight; [n]for I *am* not among you; lest ye be smitten before your enemies.

43 So I spake unto you; and ye would not hear, [o]but rebelled against the commandment of the LORD, and [9]went presumptuously‖ up into the hill.

44 And the Amorites, which dwelt in that mountain, came out against you, and [p]chased you, as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And [q]ye returned, and wept before the LORD; but the LORD would not hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there*.

CHAPTER II.

1 *The story is continued touching the Edomites,* 9 *The Moabites,* 18 *the Ammonites,* 24 *and Sihon the Amorite.*

THEN [a]we turned, and took our journey into the wilderness, by the way of the Red sea, as the LORD spake unto me; and [b]we compassed mount Seir many days.*

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain [c]long enough: turn you northward.

4 And command thou the people, saying, [d]Ye *are* to pass through the coast of your brethren the children of Esau, which dwell in Seir, and [e]they shall be afraid of you: [f]take ye good heed unto yourselves therefore.

5 Meddle not with them;† for I will not give you of their land, no, not so much as a foot-breadth; [g]because I have given mount Seir unto Esau *for* a possession.

6 Ye shall [h]buy meat of them‡ for money

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[q] Ex. xvi. 3, 8.
[7] *Melted.*
[r] Num. xiii. 28-33.
¶ That is, with very high walls which could not be easily scaled. High walls are still to be seen in Arabia, and are deemed a sufficient defence against the Arabs, who scarcely ever attempt to plunder except on *horseback*. —HARMER.
[s] Josh. xi. 22.
[t] *See on* 21.
[u] Josh. x. 42.
[x] Ex. vii.-xv.
[y] Ex. xvi.; xvii.
[z] Ex. xix. 4.
* As taking upon himself the whole charge of you and of your wants, bearing you up through his power, and helping you through his goodness. — DIODATI.
[a] Ps. cvi. 24.
[b] Ex. xiii. 21.
[c] Ex. xiii. 21, 22.
† That they might be able to travel by night as well as by day, which was most convenient in summer time, when the sun was very scorching in a wilderness, where there was no shelter (Ex. xiii. 21; Num. ix. 16, 21).—PATRICK.
[d] Num. xiv. 22-30.
[e] Num. xxxiv. 19.
‡ Under whom Joshua is comprehended, as is manifest from ver. 38, and Num. xiv. 30, though not here expressed, because he was not now to be one of the people, but to be set over them as chief governor.—POOLE.
§ *Fulfilled* to go *after*.
[f] Num. xx. 12.
§ For the people "provoked his Spirit," whereupon he uttered his sin "with his lips" (Ps. cvi. 32, 33); his sin proceeded also from unbelief (see Num. xx. 12). Thus God shewed severity towards all, after many provocations; and by it the people were taught that not Moses' law, but Jesus' gospel should bring them into their heavenly rest.—AINSWORTH.
[g] Num. xiii. 8, 16.
[h] Ex. xvii. 9-14.
[i] Num. xxvii. 18-23.
[k] Num. xiv. 3, 31.
[l] Is. vii. 15, 16.
[m] Num. xiv. 39, 40.
[n] Josh. vii. 8-13.
[o] Is. lxiii. 10.
[9] *Ye were presumptuous, and went up.*
‖ Or, *Were proud, arrogant* (compare Num. xiv. 44). The people having, by their evil heart and unfaithful, departed from the living God, would return to him by the works of their own hands, which was a presumptuous sin, and shewed their repentance not to be sincere, but that the flesh replied and struggled against the chastisements of God, not willing to bear the punishment of their iniquity. (See the notes on Num. xiv.)—AINSWORTH.
[p] xxviii. 25.
[q] Ps. lxxviii. 34.

CHAP. II.
[a] Num. xiv. 25.
[b] Num. xxi. 4.
* The mountainous country of Seir or Edom. *Many days*, or, *many years*, even for thirty-eight years.—POOLE.
[c] i. 6.
[d] Num. xx. 14-21.
[e] Ex. xv. 15.
[f] Matt. v. 16.
† They were not to "meddle with" the Edomites—not because the Edomites were too formidable an enemy, for it is said, "they shall be afraid of you," but because God had bestowed that land upon Esau (Josh. xxiv. 4), and would not give to the Israelites thereof "no, not so much as a foot-breadth;" or, as it is in the Hebrew, "even to the treading of the sole of the foot."—KIDDER.
[g] Gen. xxxvi. 8.
[h] Num. xx. 19.
‡ *Buy meat of them;* for though the manna did yet rain upon them, they were not forbidden to buy other meats when they had opportunity, but only were forbidden greedily to hunger after them when they could not obtain them. *Buy water of them;* for water in those parts was scarce, and therefore private persons did severally dig pits for their particular use. (See Gen. xxvi. 18; Num. xxi. 18.)—POOLE.

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sides, hear them fully, hear them carefully; for nature hath provided us with two ears, and "he that answereth a matter before he heareth it, it is folly and shame to him." The "ear of the learned" is necessary to the "tongue of the learned" (Isa. l. 4). (2.) To be just and impartial, "Judge righteously." Judgment must be given according to the merits of the cause, without regard to the quality of the parties. The natives must not be suffered to abuse the strangers, any more than the strangers to insult the natives, or to encroach upon them: the great must not be suffered to oppress the small, or to crush them, any more than the small to rob the great, or to affront them. No faces must be known in judgment, but unbribed, unbiassed equity must always pass sentence. (3.) To be resolute and courageous. "'Ye shall not be afraid of the face of man.' Be not overawed to do an ill thing, either by the clamours of the crowd, or by the menaces of those that have power in their hands." And he gave them a good reason to enforce this charge: "for the judgment is God's." "You are God's vice-gerents, you act for him, and therefore must act like him; you are his representatives, but if you judge unrighteously, you misrepresent him. The judgment is his, and therefore he will protect you in doing right; and will certainly call you to account if you do wrong." And, *lastly*, He allowed them to bring all difficult cases to him, which he would always be ready to hear and determine, and to make both the judges and the people easy. "Happy art thou, O Israel," in such a prince as Moses was!—*Henry.*

PRACTICAL OBSERVATIONS.—The faithful servants of the Lord, with advancing years and experience, frequently acquire increasing reputation for wisdom, integrity, and disinterested philanthropy, as well as pious zeal for the glory of God. This adds to their influence, and gives weight to their instructions; and when favoured with health, they may, with vast advantage, redouble their diligence in enforcing the truths which they before had taught, upon the consciences of the people, that they may have them in remembrance after their decease. Whilst they draw nearer to the heavenly world, they often seem to breathe a purer air, and all their words have a heavenly savour; their motion accelerates as they approach their rest; their earnestness increases, when they can be influenced by no earthly motive; and their confidence and comfort acquire strength, in defiance of the approaching King of Terrors. Under such circumstances their instructions are doubly impressive, and frequently have a durable effect upon the survivors. They should then seize every occasion of reminding the people of the wisdom, power, truth, and love of God, as manifested in his dealings with them; and there are times when they may also, consistently with deep humility, speak of their own conduct, their love to souls, their faithful labours, their self-denial, and patient sufferings in the arduous work about which they are engaged; in order to obviate prejudice, and to obtain a more favourable attention to further exhortations. But it is likewise necessary to shew the people their transgressions, that they may be duly humbled; to warn them of the fatal effects of unbelief and sin; to point out the advantages of confidence in God and obedience to him; and to unite confessions of their own imperfection and sinfulness, both to lessen the offence, to suggest encouragement, and to excite personal humiliation. It is exceedingly profitable for us frequently to meditate on the history of our past lives, and to set apart time for that purpose; to divide our years into distinct periods; to review them separately; to give thanks for the mercies of each successive period; and to confess and seek forgiveness of all our sins, as far as we remember them; and thus endeavouring to revive suitable affections, with earnest prayers, and simple dependence on the Lord, to renew our acceptance of his salvation, and the surrender of ourselves to his service. Without repeating the observations before made on the history here recapitulated, we may take notice in general, that nothing but total unbelief, and the disobedience connected with it, can exclude any sinner from the promised rest; that unbelief *partially* operating in disobedience, occasions manifold abatements and delays in our comforts; that our own expedients seldom avail to much good purpose; that courage, in the exercise of faith and the path of duty, enables the possessor to "follow the LORD wholly," to disregard all obstructions, to triumph over all opposition, and to seize the promised blessings; that all the mercies which we receive render our distrust more inexcusable; that the sins of some are the temptations of others, and tend to involve them in guilt and punishment; that *worldly* sorrow is seldom better than impatience and rebellion, and thus worketh death; and that they who do not exercise *godly* sorrow in due time, and obey the call of mercy, must weep with bitter unavailing sorrow, when the sentence of condemnation is irrevocably past. Finally, we may observe, that every public and honourable trust implies a very heavy and laborious duty, and that frequently the duty is particularly described in Scripture. Happy is it for themselves, and for those around them, when men diligently search out such passages as describe *their* duties, and shew what manner of persons they ought to be, *in that station of life in which the providence of God has placed them;* seriously meditating on them, and praying over them: and then in the fear of God, as under his eye, and with reference to the day of judgment, endeavouring to regulate their public and private conduct according to them.—*Scott.*

CHAP. II. MERCY TO THE EDOMITES.—Ver. 5. The tribes must not offer any hostility to them as enemies (ver. 4, 5). "Meddle not with them." 1. They must not improve the advantage they had against them by the fright they would be put into upon Israel's approach. "They shall be afraid of you, knowing your strength and numbers

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that ye may eat; and ye shall also buy water of them for money, that ye may drink.

7 For the LORD thy God hath [i]blessed thee in all the works of thy hand: [k]he knoweth thy walking through this great wilderness: [l]these forty years the LORD thy God *hath been* with thee; thou hast lacked nothing.

8 And [m]when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from [n]Elath, and from Ezion-gaber,[§] we turned and passed by the way of the wilderness of Moab.

9 And the LORD said unto me, [1]Distress not the Moabites, neither contend with them in battle: for I will not give thee of their land *for* a possession; because I have given [o]Ar‖ unto [p]the children of Lot *for* a possession.

10 The [q]Emims¶ dwelt therein in times past, a people great, and many, and tall, as the Anakims;

11 Which also were accounted giants, [r]as the Anakims; but the Moabites call them Emims.

12 The [s]Horims also dwelt in Seir beforetime; but the children of Esau [2]succeeded them, when they had destroyed them from before them, and dwelt in their [3]stead, [t]as Israel did unto the land of his possession, which the LORD gave unto them.

13 Now rise up, *said I*, and get you over the [4]brook [u]Zered:* and we went over the brook Zered.

14 And the space in which we came from [x]Kadesh-barnea,† until we were come over the brook Zered, *was* thirty and eight years; [y]until all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

15 For indeed [z]the hand of the LORD‡ was against them, to destroy them from among the host, until they were consumed.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying,

18 Thou art to [a]pass over through Ar, the coast of Moab, this day.

[i] Gen. xii. 2.
[k] Job xxiii. 10.
[l] Neh. ix. 21.
[m] Num. xx. 20, 21.
[n] 1 Kings ix. 26. *Eloth.*
§ *From Elath, and from Ezion-gaber.*—Two places upon the Red Sea, the last of which, Ezion-gaber, signifies as much as the spine or backbone of a man. So called because there were great ragged rocks in that part (as Bochart observes) like those at Dyrachium, in Macedonia, which had its name also from thence (lib. 1, Canaan, cap. 44).—PATRICK.
[1] *Use no hostility against Moab.*
[o] Num. xxi. 15, 28.
‖ *Ar*, the principal city of the Moabites (Num. xxi. 15, 28).—BP. KIDDER.
[p] Gen. xix. 36, 37.
[q] Gen. xiv. 5.
¶ *Emims*—In Gr. *Ommeins*, by interpretation, *terrible ones*; and so the Chald. translateth (see Gen. xiv. 5). *Anakims*—in the Chald. *Giants* (see Num. xiii. 29).
[r] Num. xiii. 22, 28.
[s] Gen. xiv. 6.
[2] *Inherited them.*
[3] *Room.*
[t] iii. 1-11.
[4] *Valley.*
[u] Num. xxi. 12, *Zared.*
* *The brook Zered.*—Translated "the valley" (Num. xxi. 12); the word used signifying both a valley and a brook.—GILL.
[x] Num. xiii. 26.
† This ought to be understood of the first time that they arrived at that place (Num. xiii. 27), because they came thither again thirty-eight years after (Num. xx. 1). *Of the men*—namely, all who were numbered from twenty years upward (Num. i. 3).—DIODATI.
[y] Num. xiv. 28-35.
[z] Jud. ii. 15.
‡ The Chaldee expounds it, *A plague from before the Lord.* This is after mentioned, how God consumed their days in vanity, and their years in hasty terror (Ps. lxxviii. 33); and upon occasion of this mortality, Moses made the 90th Psalm.—AINSWORTH.
[a] Num. xxi. 15, 28.
[b] Gen. xix. 38.
[c] Gen. xiv. 5. *Zuzims.*
§ Changed their names, it is probable, from *Zuzims* (see Gen. xiv. 5) as they were called before, into *Zamzummims*. But why they were called either by the one name or the other, it is but conjectured. Some conceive they were called *Zuzims* from their swiftness or nimble running, which, in warriors, was a quality always highly valued; and *Zamzummims* from their abominable wickedness, or their craft and cunningindoing mischief.—PATRICK.
[d] i. 28; iii. 11.
[e] Jud. xi. 24.
[f] Gen. xxxvi. 8.
[5] Gen. xiv. 6.
‖ It comes clearly out that the offspring of Esau had vanquished a very powerfulnation—an event by which the promise concerning him had in part been fulfilled. Amidst all the injunctions to make head against the inhabitants of Canaan, we see a blending of benevolence with justice. The Edomites were not to be assailed, since they were their relatives; they had, indeed, been unkind to the children of Israel, in denying them a passage through their country; but still this did not affect the intimate relation which existed between them, and it was better to forbear and forgive than to remember grievances. The lesson to relatives here suggested is important.—DR JOHN CAMPBELL.
[h] Josh. xiii. 3. *Avites.*
[i] 1 Kings iv. 24.
[k] Gen. x. 14.
[l] Num. xxi. 13-15.
[m] Josh. vi. 16.
[6] *Begin, possess.*
[n] Josh. ii. 9-12.
[o] Josh. xiii. 18.
[p] Esth. ix. 30.
[q] Num. xxi. 21, 22.
[r] Num. xx. 19.
[s] Num. xx. 18.
¶ He does not mean that they granted Israel a passage through their country, but that they did not refuse to sell them meat and drink as they passed by their coasts.—PATRICK.
[t] v. 16; ix. 6.
[u] Josh. xi. 19, 20.

19 And *when* thou comest nigh over against the children of Ammon, [b]distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a land of giants: giants dwelt therein in old time; and the Ammonites call them [c]Zamzummims;§

21 A people [d]great, and many, and tall, as the Anakims; [e]but the LORD destroyed them before them; and they succeeded them, and dwelt in their stead:

22 As he did to the children of [f]Esau which dwelt in Seir, when he destroyed [5]the Horims from before them; and they succeeded them, and dwelt in their stead, even unto this day:‖

23 And [h]the Avims which dwelt in Hazerim *even* unto [i]Azzah, [k]the Caphtorims, which came forth out of Caphtor, destroyed them, and dwelt in their stead.)

24 ¶ Rise ye up, take your journey, and pass over [l]the river Arnon: [m]behold, I have given into thine hand Sihon the Amorite, king of Heshbon, and his land; [6]begin to possess *it*, and contend with him in battle.

25 This day will I begin [n]to put the dread of thee, and the fear of thee, upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

26 ¶ And I sent messengers out of the wilderness of [o]Kedemoth unto Sihon king of Heshbon, [p]with words of peace, saying,

27 Let [q]me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink; [r]only I will pass through on my feet,

29 (As [s]the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto me,)¶ until I shall pass over Jordan, [t]into the land which the LORD our God giveth us.

30 But Sihon king of Heshbon would not let us pass by him: for [u]the LORD thy God hardened

and the power of God engaged for you; but think not that because their fears make them an easy prey, you may therefore prey upon them; no, 'take heed to yourselves.'" There is need of great caution and a strict government of our own spirits, to keep ourselves from injuring those whom we have an advantage against. Or, this caution is given to the princes; they must not only not meddle with the Edomites themselves, but not permit any of the soldiers to meddle with them. 2. They must not avenge upon the Edomites the affront they gave them in refusing them passage through their country (Num. xx. 21). Thus before God brought Israel to destroy their enemies in Canaan, he taught them to forgive their enemies in Edom. 3. They must not expect to have any part of their land given them for a possession; mount Seir was already settled upon the Edomites, and they must not, under pretence of God's covenant and conduct, think to seize for themselves all they could lay hands on. Dominion is not founded in grace. God's Israel shall be well placed, but must not expect to be "placed alone in the midst of the earth" (Isa. v. 8). 4. They must trade with them as neighbours; buy meat and water of them, and pay for what they bought (ver. 6); religion must never be made a cloak for injustice. The reason given (ver. 7) is because God hath blessed thee, and hitherto thou hast lacked nothing; and therefore, (1.) "Thou needest not beg; scorn to be beholden to Edomites, when thou hast a God all-sufficient to depend upon. Thou hast wherewithal to pay for what thou callest for (thanks to the Divine blessing)‖ Use, therefore, what thou hast; use it cheerfully, and do not sponge upon the Edomites." (2.) "Therefore thou must not steal. Thou hast experienced the care of the Divine providence concerning thee, in confidence of which, for the future, and in a firm belief of its all-sufficiency, never use any indirect methods for thy supply. Live by thy faith, and not by thy sword."

MERCY TO THE MOABITES AND AMMONITES.—Ver. 9, 19. The caution given them not to meddle with the Moabites or Ammonites, whom they must not disseize, nor so much as disturb in their possessions. "Distress them not, nor contend with them" (ver. 9). Though the Moabites aimed to ruin Israel (Num. xxii. 6), yet Israel must not aim to ruin them. If others design us a mischief, that will not justify us in designing them a mischief. But why must not the Moabites and Ammonites be meddled with? 1. Because they were the "children of Lot" (ver. 9, 19)—righteous Lot, who kept his integrity in Sodom. Note, Children often fare the better in this world for the piety of their ancestors; the seed of the upright, though they degenerate, yet are blessed with temporal good things. 2. Because the land they were possessed of was what God had given them, and he did not design it for Israel. Even wicked men have a *right* to their worldly possessions, and must not *be wronged*. The tares are allowed their place in the field, and must not be *rooted out* until the harvest. God gives and preserves outward blessings to wicked men, to shew that these are not the best things, but he has better in store for his own children.

ISRAEL'S VICTORIES.—Ver. 10-12. These revolutions are recorded, 1. To shew how soon the world was peopled after the flood—so well peopled, that when a family grew numerous, they could not find a place to settle in, at least in that part of the world, but they must drive out those that were already settled. 2. To shew that the race is not to the swift, nor the battle to the strong. Giants were expelled by those of ordinary stature; for, probably, these giants, like those before the flood (Gen. vi. 4), were notorious for impiety and oppression, which brought the judgments of God upon them, against which their great strength would be no defence. 3. To shew what uncertain things worldly possessions are, and how often they change their owners; it was so of old, and ever will be so. Families decline, and from them estates are transferred to families that increase—so little constancy or continuance is there in these things! 4. To encourage the children of Israel, who were now going to take possession of Canaan, against the difficulties they would meet with, and to shew the unbelief of those that were afraid of the sons of Anak, to whom the giants here said to be conquered are compared (ver. 11, 21). If the providence of God had done this for Moabites and Ammonites, much more would his promise do it for Israel, his peculiar people.

DESTRUCTION OF SIHON.—Ver. 24 (1.) God gives them commission to seize upon the country of Sihon, king of Heshbon. This was then God's way of disposing of kingdoms, but such particular grants are not now either to be expected or pretended. In this commission observe, 1. Though God assured them that the land should be their own, yet they must bestir themselves, and contend in battle with the enemy. What God gives, we must endeavour to get. 2. God promises that when they fight he will fight for them. Do you "begin to possess it, and I will begin to put the dread of you" upon them. God would dispirit the enemy, and so destroy them—would magnify Israel, and so terrify all those against whom they were commissioned (see Exod. xv. 14). (2.) Moses sends to Sihon a message of peace, and only begs a passage through his land, with a promise to give his country no disturbance, but the advantage of trading for ready money with so great a body (ver. 26-29). Moses herein did neither disobey

his spirit, and made his heart [x]obstinate, that he might deliver him into thy hand, as *appeareth* this day.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 Then [y]Sihon came out against us, he and all his people, to fight* at Jahaz.

33 And [z]the LORD our God delivered him before us; and we smote him, and his sons, and all his people.†

34 And we took all his cities at that time, [a]and utterly destroyed [6]the men, and the women, and the little ones, of every city; we left none to remain:

35 Only the cattle we took for a prey unto ourselves, and the spoil of the cities which we took.

36 From [b]Aroer, which *is* by the brink of the river of Arnon, and *from* the city that *is* by the river, even unto Gilead, there was [c]not one city too strong for us: the LORD our God delivered all unto us.‡

37 Only unto the land of the children of Ammon thou camest not, *nor* unto any place of the river [d]Jabbok, nor unto the cities in the mountains, nor unto whatsoever the LORD our God forbade us.

CHAPTER III.

1 *Of Og king of Bashan.* 23 *Moses' prayer to enter into the land;* 26 *he is permitted to see it.*

THEN we turned, and went up the way to Bashan: and [a]Og the king of Bashan came out against us, he and all his people, to battle at Edrei.

2 And the LORD said unto me, [b]Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him [c]as thou didst unto Sihon king of the Amorites, which dwelt at Heshbon.

3 So [d]the LORD our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him, until none was left to him remaining.*

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[x] Is. xlviii. 4.
[y] Jud. xi. 20-23.
* Or, *unto war*; refusing peace, as they of whom David saith, "When I speak (for peace) they are for war" (Ps. cxx. 7). *Jahaz*, in Gr. *Jassa* (see Num. xxi. 23).—AINSWORTH.
[z] Gen. xiv. 20.
† They won the field, and killed him, his sons, and all that came out to fight with them. And *R. Solomon* saith, his sons were like himself, very great men. — PATRICK.
[a] Lev. xxvii. 28, 29.
[6] *Every city of men and women and little ones.*
[b] Josh. xiii. 9.
[c] Josh. i. 5.
‡ As the Gr. saith, *into our hands*. Here the whole victory is ascribed unto God, "which removeth the mountains, and they know not; which overturneth them in his anger; which shaketh the earth out of her place, and the pillars thereof tremble" (Jobix. 5, 6).—AINSWORTH.
[d] Gen. xxxii. 22.

CHAP. III.

[a] Josh. ix. 10.
[b] Num. xiv. 9.
[c] ii. 24-37.
[d] Num. xxi. 35.
* The Greek translateth it, *No seed:* meaning none left alive, of whom, as of a seed, others might spring. So when the prophet speaketh of *A remnant* (Is. i. 9), the apostle in Greek calleth it *A seed* (Rom. ix. 29).—AINSWORTH.

* Num. xxxii. 33-42.
[f] 1 Kings iv. 13.
† A small province lying between Jordan and the mountains of Gilead, a little above the sea of Tiberias, which region was afterwards called Trachonitis, from the asperity of the mountains. — PATRICK.
[g] Num. xiii. 28.
[h] Lev. xxvii. 28, 29.
[i] ii. 32-34.
[k] Josh. viii. 27.
[l] Num. xxxii. 33-42.
‡ *On this side Jordan.*—So it was when Moses wrote this book, but afterward, when Israel passed over Jordan, it was called the land beyond Jordan. —PATRICK.
[m] Ps. lxxxix. 12.
[n] 1 Chr. v. 23.
§ *Shenir* (in Gr. *Saner*) is by the Chald. here expounded, the *Snow-mount*; for it was so high that snow used to lie on the top of it. — AINSWORTH.
[o] iv. 49.
[p] Num. xxi. 33.
[q] *Rephaim.*
[q] 2 Sam. xii. 26.
[r] 1 Sam. xvii. 4.
‖ Bedsteads being, according to the usual custom, made a third part longer than the persons that lie in them, Og was perhaps about six cubits high; "after the cubit of a man;" that is, according to the cubit of ordinary men, which is a little more than half a yard.—PATRICK.
[s] Josh. xii. 2-6.
[t] Josh. xiii. 29-33.
¶ The tradition that giants formerly dwelt in that part still remains in Arabia, only that it makes them rather *taller* than Moses does Og, and calls the land in which they lived, not Bashan, but Hadrach; which name occurs in Zech. ix. 1. I received this information from the verbal communication of a credible Arab, who was born on the other side of Jordan. —MICHAELIS.
[u] 1 Chr. ii. 21-23.
[x] *See on* 4.
[y] Josh. xiii. 13.
[z] Num. xxxii. 41.
[a] Num. xxvi. 29.
[b] Num. xxxii. 33-38.
* The same Hebrew word signifies both a *valley*, and a *brook* or *river*; and being translated in the foregoing words, "the river," it should be so here likewise, "half the river"—that is, to the middle of the river Arnon, which was the exact boundary of their country. In Josh. xii. 2, we have the same Hebrew words, which are there rendered "from the middle of the *river*," where the city Aroer stood, encompassed by the river.—KIDDER.

4 And we took [e]all his cities at that time; there was not a city which we took not from them, threescore cities, [f]all the region of Argob,† the kingdom of Og in Bashan.

5 All these cities *were* [g]fenced with high walls, gates, and bars; besides unwalled towns a great many.

6 And [h]we utterly destroyed them, [i]as we did unto Sihon king of Heshbon, utterly destroying the men, women, and children, of every city.

7 But [k]all the cattle, and the spoil of the cities, we took for a prey to ourselves.

8 And we took at that time, out of the hand of the two kings of the Amorites, [l]the land that *was* on this side Jordan,‡ from the river of Arnon unto mount Hermon;

9 (*Which* [m]Hermon the Sidonians call Sirion, and the Amorites call it [n]Shenir;)§

10 All [o]the cities of the plain, and all Gilead, and all Bashan, unto Salchah and [p]Edrei, cities of the kingdom of Og in Bashan.

11 For only Og king of Bashan remained of the remnant of [l]giants; behold, his bedstead *was* a bedstead of iron: *is* it not in [q]Rabbath of the children of Ammon? [r]nine cubits *was* the length thereof, and four cubits the breadth of it, after the cubit of a man.‖

12 And this land, *which* we possessed at that time, [s]from Aroer, which *is* by the river Arnon, and half mount Gilead, and the cities thereof, gave I unto the Reubenites, and to the Gadites.

13 And [t]the rest of Gilead, and all Bashan, *being* the kingdom of Og, gave I unto the half-tribe of Manasseh; all the region of Argob, with all Bashan, which was called the land of giants.¶

14 [u]Jair the son of Manasseh took all the country of [x]Argob, unto the coasts of [y]Geshuri and Maachathi, and called them after his own name, [z]Bashan-havoth-jair, unto this day.

15 And I gave Gilead unto [a]Machir.

16 And unto [b]the Reubenites, and unto the Gadites, I gave from Gilead even unto the river Arnon, half the valley,* and the border, even

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God, who bade him contend with Sihon, nor dissemble with Sihon; but doubtless it was by Divine direction that he did it, that Sihon might be left inexcusable, though God "hardened his heart." This may illustrate the method of God's dealing with those to whom he gives his gospel, but does not give grace to believe it. (3.) Sihon began the war (ver. 32)—God having "made his heart obstinate," and hid from his eyes the things that belonged to his peace (ver. 30), that he might "deliver him into the hand of Israel." Those that meddle with the people of God, meddle to their own hurt; and God sometimes ruins his enemies by their own resolves.—*Henry.*

PRACTICAL OBSERVATIONS.—The servants of God, while they despise worldly riches in comparison of a treasure in heaven, and often live and die poor, bequeath to their posterity the most durable possessions, in the blessings which God had promised to bestow upon them for the sake of their parents.—"The earth is the LORD's, and the fulness thereof;" and with perfect justice, absolute sovereignty, and irresistible power, he assigns to every people the countries which they inhabit, and dispossesses them to make way for others, as he sees good: but none can plead his grant to excuse the violences which ambition, rapacity, or revenge induce them to commit; though undesignedly they fulfil his secret purposes.—When nations or individuals are ripe for destruction, the Lord in awful judgment gives them up to final and total obduracy; and their desperate wickedness both occasions their ruin and manifests his righteousness. Then the wisest are infatuated, and the boldest are intimidated; they tremble, and are in anguish, and perish, as instructive examples to the survivors.—*Scott.*

CHAP. III. DEFEAT OF OG.—Ver. 3. We have here another brave country delivered into the hand of Israel—that of Bashan: the conquest of Sihon is often mentioned together with that of Og, to the praise of God, the rather because in these Israel's triumphs began (Ps. cxxxv. 11; cxxxvi. 19, 20). See how they got the mastery of Og, a very formidable prince. 1. Very strong, for he was of the remnant of the giants (ver. 11); his personal strength was extraordinary, a monument of which was preserved by the Ammonites in his bedstead, which was shewed as a rarity in their chief city. You might guess at his weight by the materials of his bedstead; it was iron, as if a bedstead of wood were too weak for him to trust to: and you might guess at his stature by the dimensions of it; it was nine cubits long, and four cubits broad, which, supposing a cubit to be but half a yard (and some learned men have made it appear to be somewhat more), was four yards and a half long, and two yards broad: and if we allow his bedstead to be two cubits longer than himself, and that is as much as we need allow, he was three yards and a half high, double the stature of an ordinary man, and every way proportionable; yet they smote him (ver. 3). Note, When God pleads his people's cause, he can deal with giants as with grasshoppers. No man's might can secure him against the Almighty. The army of Og was very powerful, for he had the command of sixty fortified cities, beside unwalled towns (ver. 5). Yet all this was nothing before God's Israel, when they came with commission to destroy him. 2. He was very stout and daring; he "came out against Israel to battle" (ver. 1). It was wonderful that he did not take warning by the ruin of Sihon, and send to desire conditions of peace; but he trusted to his own strength, and so was hardened to his destruction. Note, Those that are not awakened by the judgments of God upon others, but persist in their defiance of Heaven, are ripening apace for the like judgments upon themselves (Jer. iii. 8). God bade Moses not fear him (ver. 2).

PRAYER OF MOSES.—Ver. 23. "I pray thee, let me go over" (ver. 25). God had said he "should not go over," yet he prays that he might, not knowing but that the threatening was conditional, for it was not ratified with an oath as that concerning the people was, that they should not enter. Thus Hezekiah prayed for his own life, and David for the life of his child, after both had been expressly threatened; and the former prevailed, though the latter did not. Moses remembered the time when he had by prayer prevailed with God to recede from the declarations which he had made of his wrath against Israel (Exod. xxxii. 14); and why might he not hope, in like manner, to prevail for himself? "Let me go over and see the good land." Not, "Let me go over to be a prince and a ruler there;" he seeks not his own honour—is content to resign the government to Joshua; but, "Let me go to be a spectator of thy kindness to Israel, to see what I believe concerning the goodness of the land of promise." How pathetically does he speak of Canaan, that "good land," that "goodly mountain!"

THE ANSWER.—Ver. 26. (1.) God's answer to this prayer had in it a mixture of "mercy and judgment," that he might sing unto God of both. There was judgment in the denial of his request, and that in something of anger too (ver. 26), "The Lord was wroth with me for your sakes." God not only sees sin in his people, but is much displeased with it; and even those that are delivered from "the wrath to come," yet may lie under the tokens of God's wrath in this world, and may be denied some particular favour which their hearts are much set upon. God is a gracious, tender, loving Father, but he is angry with his children when they do amiss, and denies them many a thing that they desire, and are ready to cry for. But how was he wroth with Moses "for the sake of Israel?" Either, 1. For that sin which they provoked him to (see Ps. cvi. 32, 33); Or, 2. The removal of Moses at that time, when he could so ill be spared, was a rebuke to all Israel, and a punishment of their sin. Or, 3. It was for their sakes, that it might be a warning to them to take heed of offending God

unto the [c]river Jabbok, *which is* the border of the children of Ammon;

17 The plain also, and Jordan, and the coast *thereof*, from [d]Chinnereth even unto [e]the sea of the plain, *even* the salt sea, under [2]Ashdoth-pisgah eastward.

18 ¶ And [f]I commanded you† at that time, saying, The LORD your God hath given you this land to possess it: ye shall pass over armed before your brethren the children of Israel, all *that are* [3]meet for the war.

19 But your wives, and your little ones, and your cattle, (*for* I know that ye have much cattle,) shall abide in your cities which I have given you;

20 Until the LORD have given rest unto your brethren,‡ as well as unto you, and *until* they also possess the land which the LORD your God hath given them beyond Jordan: and *then* shall ye [g]return every man unto his possession, which I have given you.

21 ¶ And [h]I commanded Joshua at that time, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: [i]so shall the LORD do unto all the kingdoms whither thou passest.

22 Ye shall not fear them: [k]for the LORD your God he shall fight for you.§

23 ¶ And [l]I besought the LORD at that time, saying,

24 O Lord GOD, thou hast begun to shew thy servant [m]thy greatness, and thy mighty hand: for [n]what God *is there* in heaven or in earth that can do according to thy works, and according to thy might?

25 I pray thee, let me go over and see [o]the good land that *is* beyond Jordan, that goodly mountain, and Lebanon.‖

26 But [p]the LORD was wroth with me for your sakes, and would not hear me: and the LORD said unto me, [q]Let it suffice thee; speak no more unto me of this matter.

27 Get thee [r]up into the top of Pisgah, and [s]lift up thine eyes westward, and northward, and southward, and eastward, and behold *it* with thine eyes: for thou shalt not go over this Jordan.

28 But [t]charge Joshua, and encourage him, and strengthen him: [u]for he shall go over before this people, and he shall cause them to inherit the land which thou shalt see.

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[a] Gen. xxxii. 22.
[d] Num. xxxiv. 11.
[e] Gen. xiii. 10.
[2] *The springs of Pisgah*, or, *The hill.*
[f] Josh. i. 12.
† *I commanded you*, to wit, the Reubenites and Gadites, mentioned ver. 16, to whom he now turns his speech by an apostrophe. *Meet for the war;* in such number as your brethren shall judge necessary (see Joshua i. 14; iv. 13).—POOLE.
[3] *Sons of power.*
‡ Brought them to a settlement in the land of Canaan, and given them a peaceable possession of it. After which, we read that Joshua dismissed these tribes, and sent them to their wives and children (Josh. xxii. 4).—PATRICK.
[g] Josh. xxii. 4, 8.
[h] Num. xxvii. 18.
[i] Josh. x. 25.
[k] Ex. xiv. 14.
§ Or, *he it is that fighteth*, or (as the Gr. translateth) *will fight.* The Chald. for *he*, saith, *his word.* As Moses here encourageth Joshua the son of Nun, to fight the Lord's battles in Canaan; so Moses and Elias, talking with Jesus the Son of God, told him "of his departing, which he should accomplish at Jerusalem" (Luke ix. 30, 31); at what time this figure was fulfilled.—AINSWORTH.
[l] 2 Cor. xii. 8.
[m] Ps. cvi. 2.
[n] Ex. xv. 11.
[o] Ex. iii. 8.
‖ Moses appears in his own true and noble character. While entirely prepared to surrender his authority, he still remained the subject of a desire to enter the promised land before he went hence to be no more for ever. This desire, we may be assured, arose, not from love of life, from a love of the world, reluctance to part with power, a desire for earthly indulgence, or from a fear of death: he was superior to all these; but he looked upon Canaan as the great object of promise made to Abraham, and a figure of the inheritance of the heavenly world; and hence his anxiety to pass through it on his way to take his place in the society of Abraham, Isaac, and Jacob.—DR JOHN CAMPBELL.
[p] xxxiv. 4.
[q] 1 Chr. xxi. 7-9.
[r] xxxiv. 1-4.
[s] Gen. xiii. 14, 15.
[t] 2 Chr. xxviii. 9.
[u] Josh. iii. 7-17.

[x] xxxiv. 6.
¶ A house or temple of Peor: it is likely a temple was built here to Baal-peor.—PATRICK.

CHAP. IV.

[a] Ps. cv. 45.
[b] Lev. xviii. 5.
[c] Prov. xxx. 6.
[*] The Jews understand this as prohibiting the alteration of the text or letter of the law, even in the least jot or tittle. And to their great care and exactness, we are much indebted, under God, for the purity and integrity of the Hebrew code.—HENRY.
[d] Josh. xxii. 17.
[e] Josh. xxii. 5.
[f] Matt. xxviii. 20.
[g] Ps. xix. 7.
† This may be understood of the law of God in itself, which is the light and rule of all wisdom; or of the observing of the law, which is the true wisdom in practice—viz., the true disposing of the soul, to attain unto the last end of sovereign welfare.—DIODATI.
[h] 1 Kings iv. 34.
[i] Num. xxiii. 9.
[k] Ps. cxviii. 14.
‡ "What people is there who have a God that approaches to them, so as the LORD our God doth to us? At whatsoever hour we cry unto him, he answers us. It is the manner of other people to carry their gods upon their shoulders, to shew that they are near to them; when, alas! they are afar off, and cannot hear them. But the LORD our God sits on his throne on high, and hears our prayers, whatsoever time we call upon him," &c.—JERUSALEM TARGUM. To which may be added, that they had a symbol of God's presence continually among them, in the holy place, where he dwelt with them; and Moses, whensoever he pleased, consulted him in all difficult affairs, as their high priest might do, with the *Urim* and *Thummim*, in all times to come.—PATRICK.
[l] Ps. xix. 7-11.
[m] Prov. iv. 20-23.
[n] Prov. iii. 1-3.
[o] Ex. xiii. 14-16.
[p] Ex. xx. 18.
[q] 1 Sam. xii. 24.
[r] Ex. xix. 16-18.

29 So we abode in the [x]valley over against Beth-peor.¶

CHAPTER IV.

1 *An exhortation to obedience.* 41 *Moses appointeth the three cities of refuge on the east side of Jordan.*

NOW therefore hearken, O Israel, [a]unto the statutes, and unto the judgments, which I teach you, for to do *them*, [b]that ye may live, and go in and possess the land which the LORD God of your fathers giveth you.

2 Ye shall not [c]add unto the word* which I command you, neither shall ye diminish *ought* from it, that ye may keep the commandments of the LORD your God which I command you.

3 Your eyes have seen [d]what the LORD did because of Baal-peor: for all the men that followed Baal-peor, the LORD thy God hath destroyed them from among you.

4 But ye that did [e]cleave unto the LORD your God *are* alive every one of you this day.

5 Behold, [f]I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it.

6 Keep therefore, and do *them:* for [g]this *is* your wisdom† and your understanding in the sight of the nations, which shall hear all these statutes, and say, [h]Surely this great nation *is* a wise and understanding people.

7 For [i]what nation *is there so* great, [k]who *hath* God *so* nigh unto them, as the LORD our God *is* in all *things that* we call upon him *for?*‡

8 And what nation *is there so* great, that hath [l]statutes and judgments *so* righteous as all this law, which I set before you this day?

9 Only take heed to thyself, and [m]keep thy soul diligently, lest thou forget the things which thine eyes have seen, and [n]lest they depart from thy heart all the days of thy life; but [o]teach them thy sons, and thy sons' sons:

10 *Specially* [p]the day that thou stoodest before the LORD thy God in Horeb, when the LORD said unto me, Gather me the people together, and I will make them hear my words, that they may learn to [q]fear me all the days that they shall live upon the earth, and *that* they may teach their children.

11 And ye came near, and [r]stood under the mountain; and the mountain burned with fire

by passionate and unbelieving speeches at any time, after the similitude of his transgression; for if "this were done to such a green tree, what should be done to the dry?" He acknowledges that God "would not hear him." God had often heard him for Israel, yet he would not hear him for himself. It was the prerogative of Christ, the great intercessor, to be heard always; yet of him his enemies said, "He saved others, himself he could not save;" which the Jews would not have upbraided him with had they considered that Moses, their great prophet, prevailed for others, but for himself he could not prevail. Though Moses, being one of the wrestling seed of Jacob, did not seek in vain, yet he had not the thing itself which he sought for. God may accept our prayers, and yet not grant us the very thing we pray for. (2.) God promised him a sight of Canaan "from the top of Pisgah" (ver. 27). Though he should not have the possession of it, he should have the prospect of it—not to tantalise him, but such a sight of it as would yield him true satisfaction, and would enable him to form a very clear and pleasing idea of that promised land. Even great believers, in this present state, see heaven but at a distance. (3.) He provided him a successor, one who should support the honour of Moses, and carry on and complete that glorious work which the heart of Moses was so much upon—the bringing of Israel to Canaan, and settling them there (ver. 28). "Charge Joshua and encourage him" in this work. Those to whom God gives a charge he will be sure to give encouragement to. And it is a comfort to the Church's friends (when they are dying and going off) to see God's work likely to be carried on by other hands, when they are silent in the dust.—*Henry.*

PRACTICAL OBSERVATIONS.—Nothing more hastens the destruction of sinners than overlooking the examples of Divine justice set before them for their warning, and rushing forward in the same steps which have brought others to a miserable end.—All those advantages with which men are naturally pleased eventually conduce to their more speedy ruin and deeper condemnation, whenever they increase their pride, security, and boldness in transgression; so far are riches, power, worldly wisdom, and courage from profiting their ungodly possessors!—No arm can be strong when the contest is against the Almighty, and he that assaults the Church wages war against God. In this case especially "the battle is not to the strong, nor the race to the swift;" his most insolent and presumptuous enemies will soon lie down in despair, and his feeblest and most timid friends have no cause to fear.—*Scott.*

CHAP. IV. CAUTION AGAINST IDOLATRY.—Ver. 1-13. Two sorts of idolatry God cautions them against: 1. The worship of images, however by them they might intend to worship the true God, as they had done in the golden calf, so changing the "truth of God into a lie," and his "glory into shame." The second commandment is expressly directed against this, and is here enlarged upon (ver. 15-18). "Take heed lest ye corrupt yourselves," that is, "lest ye debauch yourselves," for they that think to make images of God form in their minds such notions of him as must needs be an inlet to all impieties; and it is intimated that it is a spiritual adultery—"and take heed lest ye destroy yourselves. If anything ruin you, this will be it. Whatever you do, make no similitude of God, either in a human shape, 'male or female,' or in the shape of any 'beast or fowl, serpent or fish;'" for the heathen worshipped their gods by images of all these kinds, being either not able to form, or not willing to admit that plain demonstration which we find Hos. viii. 6: "The workman made it, therefore it is not God." To represent an infinite Spirit by an image, and the great Creator by the image of a creature, is the greatest affront we can put upon God, and the greatest cheat we can put upon ourselves As an argument against their making images of God, he urges it very much upon them, that when God made himself known to them at Horeb he did it by a voice of words which sounded in their ears, to teach them that "faith comes by hearing," and God in "the word is nigh us;" no image was presented to their eye, for to "see God as he is" is reserved for our happiness in the other world; and to "see him as he is not" will do us hurt and no good in this world. Ye saw "no similitude" (ver. 12)—"no manner of similitude" (ver. 15) Probably they expected to have seen some similitude, for they were ready to "break through unto the Lord to gaze" (Exod. xix. 21). But all they saw was *light* and *fire*, and nothing that they could make an image of; God in infinite wisdom so ordering his manifestation of himself because of the "peril of idolatry." It is said, indeed, of

unto the [1]midst of heaven,[§] with darkness, clouds, and thick darkness.

12 And [s]the LORD spake unto you out of the midst of the fire: ye heard the voice of the words, but saw [t]no similitude; [2]only [u]*ye heard* a voice.

13 And [x]he declared unto you his covenant, which he commanded you to perform, *even* [y]ten commandments; and [z]he wrote them upon two tables of stone.

14 ¶ And the LORD commanded me [a]at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

15 [b]Take ye therefore good heed unto yourselves, (for ye saw no manner [c]of similitude on the day *that* the LORD spake unto you in Horeb out of the midst of the fire,)

16 Lest ye [d]corrupt *yourselves*, and make you a graven image, the similitude of any figure, [e]the likeness of male or female;

17 The likeness of any beast that *is* on the earth, the likeness of any winged fowl that flieth in the air;

18 The likeness of any thing that creepeth on the ground, the likeness of any fish that *is* in the waters beneath the earth:

19 And lest thou lift up thine eyes unto heaven, and [f]when thou seest the sun,‖ and the moon, and the stars, *even* all [g]the host of heaven, shouldest be driven to worship them, and serve them,¶ [h]which the LORD thy God hath divided unto all nations under the whole heaven.

20 But the LORD hath taken you, and brought you forth out of [i]the iron furnace, *even* out of Egypt, to be unto him [k]a people of inheritance, as *ye are* this day.

21 Furthermore, [l]the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land which the LORD thy God giveth thee *for* an inheritance;

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22 But [m]I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

23 Take [n]heed unto yourselves, [o]lest ye forget the covenant of the LORD your God, which he made with you, and [p]make you a graven image, *or* the likeness of any *thing*, which the LORD thy God hath forbidden thee.

24 For the LORD thy [q]God *is* a consuming fire, *even* [r]a jealous God.

25 ¶ When thou shalt [s]beget children, and children's children, and ye shall have remained long in the land, and shall [t]corrupt *yourselves*, and make a graven image, *or* the likeness of any *thing*, and shall [u]do evil in the sight of the LORD thy God, to provoke him to anger;

26 I [x]call heaven and earth to witness against you this day, that [y]ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong *your* days upon it, but shall utterly be destroyed.

27 And the LORD shall [z]scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

28 And there [a]ye shall serve gods, the work of men's hands, wood and stone, which [b]neither see, nor hear, nor eat, nor smell.*

29 But [c]if from thence thou shalt seek the LORD thy God, thou shalt find *him*, if thou seek him [d]with all thy heart, and with all thy soul.

30 When thou art in tribulation, and [e]all these things are come upon thee, *even* [f]in the latter days,† [g]if thou turn to the LORD thy God, and shalt be [h]obedient unto his voice;

31 (For [i]the LORD thy God *is* a merciful God;) he will not forsake thee, neither destroy thee, nor [k]forget the covenant of thy fathers, which he sware unto them.

32 For [l]ask now of the days that are past, which were before thee, since the day that God created man upon the earth; and *ask* [m]from the one side of heaven unto the other, whether there

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[1] *Heart.*

§ *The midst.*—As "the heart of the sea" is the midst thereof (Ex. xv. 8), so here, the heart of heaven is the midst of the air. *Thick darkness*, or "tempestuous darkness, gloomy tempest," as the Gr. version, and the Holy Spirit in Heb. xii. 18, implieth (see Ex. xx. 21). Unto this terrible mount where the law was given, Paul opposeth Mount Zion, or the state of grace by the gospel (Heb. xii. 18-22). It noteth the hidden glory of God's kingly administration in his Church (Ps. xcvii. 1, 2).—AINSWORTH.

[s] v. 4, 22.
[t] Is. xl. 18.
[2] *Save a voice.*
[u] Is. xl. 3, 6.
[x] Ex. xix. 5.
[y] Ex. xxxiv. 28.
[z] Ex. xxxiv. 28.
[a] Ex. xxi.; xxii.; xxiii.
[b] Josh. xxiii. 11.
[c] 2 Cor. iv. 4-6.
[d] Ps. cvi. 19, 20.
[e] Is. xl. 18.
[f] Jer. viii. 2.

‖ This is the Sabian worship strongly abhorred by Job in ch. xxxi. 26; a worship which overspread the world, and still subsists in the East. The sun is called the king of heaven, or Baal, the lord or ruler of the day; the moon (Juno, or the queen of heaven, Jer. vii. 18) is called Baala, or lady ruling the night.—SUTCLIFFE.

[g] 2 Kings xvii. 6.

¶ The idolatry of the heathens in general, and of the Canaanites in particular, consisted not only in worshipping *false gods*, such as the sun, moon, stars, wind, elements, &c. (Deut. iv. 9), which they supposed to be animated, and actuated by some intelligence residing in them, but also in forming certain symbolical and figurative representations of the true God, under the forms of beasts, birds, and fishes, expressive of their peculiar excellences or powers, until at length the symbols were forgotten or perverted by the vulgar into the most grovelling and senseless materialism on the one hand, or bestial idolatry on the other.—ANALYSIS OF CHRONOLOGY, ii. 31.

[h] Josh. x. 12, 13.
[i] 1 Kings viii. 51.
[k] Ex. xix. 5, 6.
[l] Num. xx. 12.

[m] 1 Kings xiii. 21.
[n] Josh. xxiii. 11.
[o] Josh. xxiii. 16.
[p] Ex. xx. 4, 5.
[q] Ex. xxiv. 17.
[r] Ex. xxxiv. 14.
[s] xxxi. 16-18.
[t] xxxi. 29.
[u] 2 Kings xviii. 17-19.
[x] Is. i. 2.
[y] Josh. xxiii. 16.
[z] Ez. xii. 5.
[a] 1 Sam. xxvi. 19.
[b] Is. xliv. 19.

* In this truly impressive charge of Moses to the children of Israel, his chief aim is to keep them from the great master-sin to which, from their frequent lapses, there must have been a great master-temptation, the sin of idolatry. And his threats turned out to be prophecies: the people were carried away to other lands, where, in the service of the gods of strange countries and people, they may be said to have been filled with the fruit of their own ways.—DR CHALMERS.

[c] 2 Chr. xv. 4, 15.
[d] 2 Kings x. 31.
[e] 1 Kings viii. 46.
[f] Dan. x. 14.

† Namely, in the end, after a long time of suffering, or towards the end of the time of God's patience, before he shall shut up the gates of repentance. Others understand this of the Messiah's days, which are the latter times of the world (as Hos. iii. 5; 1 Cor. x. 11), and do believe that here is pointed at the great and last conversion of the Jewish nation (2 Cor. iii. 16).—DIODATI.

[g] Hos. xiv. 2, 3.
[h] Is. i. 19.
[i] Ex. xxxiv. 6, 7.
[k] Ps. cv. 8.
[l] Job. viii. 8.
[m] Matt. xxiv. 31.

Moses, that he "beheld the similitude of the Lord" (Num. xii. 8), God allowing him that favour because he was above the temptation of idolatry; but for the people who were lately come from admiring the idols of Egypt, they must see no resemblance of God, lest they should have pretended to copy it, and so should have received the second commandment in vain; "for," says Bishop Patrick, "they would have thought that that forbade them only to make any representation of God beside that wherein he shewed himself to them, in which they would have concluded it lawful to represent him." Let this be a caution to us to take heed of making images of God in our fancy and imagination, when we are worshipping him, lest thereby we "corrupt ourselves." There may be idols "in the heart" where there are none "in the sanctuary." 2. The worship of the sun, moon, and stars is another sort of idolatry which they are here cautioned against (ver. 19). This was the most ancient species of idolatry, and the most plausible, drawing the adoration to those creatures that not only are in a situation above us, but are most sensibly glorious in themselves, and most generally serviceable to the world. And the plausibleness of it made it the more dangerous. It is intimated here how strong the temptation is to sense, for the caution is, "Lest thou shouldest be driven to worship them" by the strong impulse of a vain imagination, and the impetuous torrent of the customs of the nations. The heart is supposed to "walk after the eye," which, in our corrupt and degenerate state, it is very apt to do. "When thou seest the sun, moon, and stars thou wilt so admire their height and brightness, their regular motion and powerful influence, that thou wilt be strongly tempted to give that glory to them which is due to him that made them, and made them what they are to us—gave them their beings, and made them blessings to the world." It seems there was need of a great deal of resolution to arm them against this temptation, so weak was their faith in an invisible God and an invisible world.

MEMORY OF MOUNT SINAI.—Ver. 15. Two things the people must remember, and one would think they could never forget them: 1. What they *saw* at mount Sinai (ver. 11). They saw a strange composition of fire and darkness, both dreadful and very awful; and they must needs be a striking foil to each other—the darkness made the fire in the midst of it look the more dreadful. Fires in the night are most frightful, and the fire made the darkness that surrounded it look the more awful, for it must needs be a strong darkness which such a fire did not disperse. In allusion to this appearance upon mount Sinai, God is said to show himself for his people, and against his and their enemies, in fire and darkness together (Ps. xviii. 8, 9). He tells them again (ver. 36) what they saw, for he would have them never to forget it; he "shewed thee his great fire." One flash of lightning, that fire from heaven, strikes an awe upon us; and some have observed that most creatures naturally turn their face toward the lightning, as ready to receive the impressions of it; but how dreadful, then, must a constant fire from heaven be! It gave an earnest of the day of judgment, in which "the Lord Jesus shall be revealed in flaming fire." As he reminds them of what they saw, so he tells them what they saw not—no manner of similitude from which they might form either an idea of God in their fancies, or an image of God in their high places. By what we see of God, sufficient ground is given us to believe him to be a Being of infinite power and perfection, but no occasion given us to suspect him to have a body such as we have. 2. What they *heard* at Mount Sinai (ver. 12): "'The Lord spake unto you' with an intelligible voice, in your own language, and you heard it." This he enlarges upon toward the close of his discourse (ver. 32, 33, 36). *First*, "They heard the voice of God speaking out of heaven." God manifests himself to all the world in the works of creation, without speech or language, and yet their voice is heard (Ps. xix. 1-3); but to Israel he made himself known by speech and language, condescending to the weakness of the Church's infant state. Here was the "voice of one crying in the wilderness, to prepare the way of the Lord." *Secondly*, They heard it "out of the midst of the fire," which shewed that it was God himself that spake to them, for who else could dwell with devouring fire? God spake to Job out of the whirlwind, which was terrible; but to Israel out of the fire, which was more terrible. We have reason to be thankful that he does not thus speak to us but by men like ourselves, "whose terror shall not make us afraid" (Job xxxiii. 6, 7). *Thirdly*, They heard it and yet lived (ver. 33). It was a wonder of mercy that the fire did not devour them, or that they did not die for fear when Moses himself trembled. *Fourthly*, Never any people heard the like. He bids them inquire of former days and distant places, and they would find this favour of God to Israel without precedent or parallel (ver. 32). This singular honour done them called for singular obedience from them. It might justly be expected that they should do more for God than other people, since God had done so much more for them.

MOTIVES TO OBEDIENCE.—Ver. 25. Moses urges God's righteous appearance against them sometimes for their sins. He specifies the matter of Peor (ver. 3, 4), this had happened very lately; their eyes had seen but the other day the sudden destruction of those that joined themselves to Baal-peor, and the preservation of those that clave to the Lord; from which they might easily infer the danger of apostasy from God, and the benefit of adherence to him. He also takes notice again of God's displeasure against himself (ver. 21, 22). "The Lord was angry with me for your sakes." He mentions this to try their ingenuousness, whether they would really be troubled for the great prejudice which they had occasioned to their faithful friend and leader. Others' sufferings for our sakes should grieve us more than our own. He also urges the certain benefit and advantage of obedience. This argument he begins with (ver. 1), "That ye may live, and go in and possess the land;" and this he concludes with (ver. 40), "That it may go well with thee, and with thy children after thee." He reminds them that they were upon their good behaviour—their prosperity would depend upon their piety. If they kept God's precepts, he would undoubtedly fulfil his promises.

hath been *any such thing* as this great thing *is*, or hath been heard like it?

33 Did *ever* people [n]hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

34 Or hath God‡ essayed to go *and* [o]take him a nation from the midst of *another* nation, by [p]temptations, [q]by signs, and by wonders, and by war, and [r]by a mighty hand, and by a stretched-out arm, [s]and by great terrors,§ according to all that the LORD your God did for you in Egypt before your eyes?

35 Unto thee it was shewed, that thou mightest [t]know that the LORD he *is* God; *there* [u]*is* none else beside him.

36 Out [x]of heaven‖ he made thee to hear his voice, that he might instruct thee; and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

37 And [y]because he loved thy fathers, therefore he chose their seed after them, and brought thee out [z]in his sight¶ [a]with his mighty power out of Egypt;

38 To [b]drive out nations from before thee greater and mightier than thou *art*, to bring thee in, to give thee their land *for* an inheritance, [c]as *it is* this day.

39 Know therefore this day, [d]and consider *it* in thine heart, that [e]the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none else.

40 Thou shalt [f]keep therefore his statutes, and his commandments, which I command thee this day, that [g]it may go well with thee, and with thy children after thee,* and that thou mayest prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

41 ¶ Then Moses [h]severed three cities on this side Jordan, toward the sun-rising;

42 That [i]the slayer might flee thither, which should kill his neighbour unawares, and hated him not in times past; and that, fleeing unto one of these cities, he might live:

43 *Namely*, [k]Bezer in the wilderness, in the plain country of the Reubenites; and [l]Ramoth in Gilead of the Gadites; and Golan in Bashan of the Manassites.

44 ¶ And this [m]*is* the law which Moses set before the children of Israel:†

45 These [n]*are* the testimonies, and the statutes and the judgments, which Moses spake unto the children of Israel, after they came forth out of Egypt;

46 On [o]this side Jordan, in the valley over against Beth-peor,‡ in the land of Sihon king of the Amorites, who dwelt at Heshbon, whom [p]Moses and the children of Israel smote, after they were come forth out of Egypt:

47 And they possessed his land, and [q]the land of Og king of Bashan, two kings of the Amorites, which *were* on this side Jordan, toward the sun-rising;

48 From [r]Aroer, which *is* by the bank of the river Arnon, even unto mount Sion,§ which *is* Hermon,

49 And all the plain on this side Jordan eastward, even unto the sea of the plain, under the springs of Pisgah.

CHAPTER V.

1 *The covenant in Horeb.* 6 *The ten commandments.* 22 *At the people's request Moses receiveth the law from God.*

AND Moses called [a]all Israel, and said unto them,* [b]Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and [1]keep and do them.

2 The LORD [c]our God made a covenant with us in Horeb.

3 The LORD [d]made not this covenant with our fathers, but with us,† *even* us, who *are* all of us here alive this day.

4 The LORD [e]talked with you face to face in the mount, out of the midst of the fire,

5 (I [f]stood between the LORD and you at that time, to shew you the word of the LORD; for ye were afraid by reason of the fire, and went not up into the mount,) saying,

6 ¶ [g]I *am* the LORD thy God, which [h]brought thee out of the land of Egypt, from the house of [2]bondage.

7 Thou [i]shalt have none other gods before me.

8 Thou shalt not make thee *any* [k]graven image, *or* any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth:

9 Thou [l]shalt not bow down thyself unto them, nor serve them: for I the LORD thy God *am* [m]a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me,

10 And [n]shewing mercy unto thousands of them that [o]love me, and keep my commandments.

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[a] Ex. xxxiii. 20.
‡ Or any god amongst the false gods of the Gentiles.—DIODATI.
[o] Ex. i. 9.
[p] Ex. x. 7.
[q] Ex. vii. 3.
[r] Ex. vi. 6.
[s] Ex. xii. 30-38.
§ Moses here reckoneth seven things about Israel's deliverance: *Tentations*, whereby God, propounding his will, tried their obedience (as when God tempted Abraham, Gen. xxii. 1). *Signs*, which many times are of ordinary works, and natural (as Exod. iii. 12). *Wonders*, which are of extraordinary and supernatural works (as Ex. iv. 21; vii. 9). *War*, upon the refusal and resistance of the enemy (Ex. viii. 1, 2). *Strong hand*, not by cunning policies and stratagems, as men often use in wars, but by force, compelling the enemy to yield (Ex. vi. 1). *Stretched-out arm*, by openly manifesting his power, and plagues continually upon the resisters (Is. lx. 12, 17; Ex. vi. 6); and *great terrors*, which wounded the hearts of the very enemies (Ex. ix. 20, 27, 28; x. 7; xii. 30). *Terrors* or *fears*, the Greek and Chald. translate *visions* or *sights*, which are oftentimes fearful; but the Heb. for *fears* and *visions*, are one much like another, which might cause the mistaking. So in Deut. xxvi. 8. —AINSWORTH.
[t] 1 Sam. xvii. 45.
[u] 1 Sam. ii. 2.
[x] Ex. xix. 16.
‖ *Out of heaven*, *i.e.*, out of the air, above mount Sinai. (See Ex. xix. 9; xx. 18, 22). *Upon earth*; at the top of mount Sinai.—POOLE.
[y] Is. xli. 8, 9.
[z] Ps. xxxii. 8.
¶ *In his sight*, namely, by the immediate presence of his Son, who is called the Angel of his presence (Is. lxiii. 9; see Ex. xxxiii. 14, 15; Ps. xliv. 3).—DIODATI.
[a] Ps. cxiv.
[b] Ex. xxiii. 27, 28.
[c] iii. 1, 16.
[d] 1 Chr. xxviii. 9.
[e] Josh. ii. 11.
[f] Lev. xxii. 31.
[g] vi. 3, 18.
* Worship and obey him, as the only way to make them and their posterity live happily in the land which God was about to give them.—PATRICK.
[h] Num. xxxv. 14, 15.
[i] Num. xxxv. 15-28.
[k] Josh. xx. 8.
[l] Josh. xxi. 38.
[m] Mal. iv. 4.
† These verses serve for a preface to the laws which are contained in the chapters following. —DIODATI.
[n] 1 Kings ii. 3.

* i. 5.
‡ Beth-peor was a city which was situated opposite Jericho, and six miles above Livias. As the name signifies "the house of Peor," it is probable that there was a temple to Peor, situated in this place, full in view of the people while Moses was pressing upon them the worship of Jehovah alone, and perhaps, the very temple where so many had sinned to their own destruction.—EUSEBIUS.
[p] Num. xxi. 21-32.
[q] xxix. 7, 8.
[r] iii. 12.
§ *Sion*, an abbreviation of the name *Sirion* (Deut. iii. 9). —DIODATI.

CHAP. V.
* i. 1; xxix. 2-10.
* Moses opens by displaying the intensity of his solicitude about the people's remembering his laws. The commandments, notwithstanding their fragmentary aspect, comprise the perfection of excellence: they cannot be improved.—DR JOHN CAMPBELL.
[b] *See on* iv. 1.
[1] *Keep to do them.*
[c] Ex. xix. 5, 6.
[d] Gen. xvii. 7, 21.
† Though many who were present at Sinai were now dead, many also must have been still living; those only having perished in consequence of God's threats who were twenty years old and upwards when they offended him by their murmurs; and even of those condemned to die in the wilderness, many might, like Moses, be suffered to behold the land, which they were not to enter. Moses, however, may perhaps mean only, that God made not that solemn covenant with their forefathers, the patriarchs, but with the generation of his contemporaries. —GRAY.
[e] Ex. xx. 22.
[f] Gen. xviii. 22.
[g] Ex. xx. 2.
[h] Ps. lxxxi. 5-10.
[2] *Servants.*
[i] Ex. xx. 3.
[k] *See on* iv. 16.
[l] Ex. xx. 4-6.
[m] Ex. xxxiv. 7, 14.
[n] Is. i. 16-19.
[o] John iv. 21, 23.

THREATENINGS.—Ver. 25. He urges, in fine, "the fatal consequences of their apostasy from God:" that it would undoubtedly be the ruin of their nation. This he enlarges upon ver. 25-31: Where, 1. He foresees their revolt from God to idols, that in process of time, when they had remained long in the land, and were settled upon their lees, they "would corrupt themselves, and make a graven image;" this was the sin that would most easily beset them (ver. 25). 2. He foretells the judgments of God upon them for this: "Ye shall utterly be destroyed" (ver. 26), "scattered among the nations" (ver. 27). And their sin should be made their punishment (ver. 28). "'There shall ye serve gods, the work of men's hands;' be compelled to serve them, whether ye will or no; or, through your own sottishness and stupidity, you will find no better succours to apply yourselves to in your captivity." Those that cast off the duties of religion in their prosperity, cannot expect the comforts of it when they come to be in distress. Justly are they then sent to the "gods whom they have served" (Judges x. 14). 3. Yet he encourages them to hope that God would reserve mercy for them in the latter days; that he would by his judgments upon them bring them to repentance, and take them again into covenant with himself (ver. 29-31). Where observe, *First*, That whatever place we are in, we may "from thence seek the Lord our God," though never so remote from our own land, or from his holy temple. There is no part of this earth that has a gulf fixed between it and heaven. *Secondly*, They, and they only, shall find God to their comfort, who seek him with all their heart—that is, who are entirely devoted to him, and earnestly desirous of his favour, and solicitous to obtain it. *Thirdly*, Afflictions are sent to engage and quicken us to seek God, and, by the grace of God working with them, many are thus reduced to their right mind. "When these things are come upon thee, it is to be hoped that thou wilt 'turn to the Lord thy God,' for thou seest what comes of turning from him" (see Dan. ix. 11, 12). *Fourthly*, God's faithfulness to his covenant encourages us to hope that he will not reject us, though we are driven to him by affliction. If we at length remember the covenant, we shall find that he has not forgotten it. Now, let all these arguments be laid together, and then say whether religion has not reason on its side. None cast off the government of their God, but those that have first abandoned the understanding of a man.—*Henry.*

PRACTICAL OBSERVATIONS.—One speaks to us, of infinitely superior dignity to Moses, who, on our account, was not, like him, deprived merely of a greatly desired and much regretted temporal satisfaction, but who even bare the wrath and curse of God for our sins upon the cross, and felt the unspeakable agony in all its bitterness. And now, instead of the language and displays of fiery indignation, he pleads with us by his dying love, and in mild accents of mercy, not to neglect so great salvation. Nay, our God, while awfully jealous for the glory of his name, and "a consuming fire" to all impenitent sinners, is yet most merciful, ready to forgive, and willing to be gracious to all who turn to him in true repentance. If, then, after all our rebellions, we at last seek him with all our heart and with all our soul, and become obedient to his voice (fleeing for refuge to lay hold upon the hope set before us), he will yet pardon us, and ratify to us all the blessings of the everlasting covenant. But apostles, prophets, and ministers, will testify against us; yea, heaven and earth also, if we "refuse him that speaketh."—*Scott.*

CHAP. V. REPETITION OF THE TEN COMMANDMENTS.—Ver. 6. (1.) There is some variation here from that record, Exod. xx., as there is between the Lord's prayer as it is in Matt. vi. and as it is in Luke xi. In both, it is more necessary that we tie ourselves to the things, than to the words unalterably. (2.) The most considerable variation is in the fourth commandment: Exod. xx. the reason annexed is taken from the creation of the world; here it is taken from their deliverance out of Egypt, because that was typical of our redemption by Jesus Christ, in remembrance of which the Christian Sabbath was to be observed (ver. 15); "Remember that thou wast a

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11 Thou [p]shalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltless that taketh his name in vain.

12 [q]Keep‡ the sabbath-day to sanctify it, as the LORD thy God hath commanded thee.

13 [r]Six days thou shalt labour, and do all thy work;

14 But the seventh day *is* [s]the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor [t]thy stranger that *is* within thy gates; that [u]thy man-servant and thy maid-servant may rest as well as thou.

15 And [x]remember that thou wast a servant in the land of Egypt,§ and *that* [y]the LORD thy God brought thee out thence [z]through a mighty hand, and by a stretched-out arm: therefore the LORD thy God commanded thee to keep the sabbath-day.

16 ¶ [a]Honour thy father and thy mother, as the LORD thy God hath commanded thee; that [b]thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

17 Thou [c]shalt not kill.

18 Neither [d]shalt thou commit adultery.

19 Neither [e]shalt thou steal.

20 Neither [f]shalt thou bear false witness against thy neighbour.

21 Neither [g]shalt thou desire thy neighbour's wife,‖ neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any *thing* that *is* thy neighbour's.

22 ¶ These [h]words the LORD spake unto all your assembly in the mount,¶ out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice; and he added no more: and [i]he wrote them in two tables of stone, and delivered them unto me.

23 And it came to pass, [k]when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, *even* all the heads of your tribes, and your elders:

[p] Ex. xx. 7.
[q] Ex. xx. 8-11.
‡ In Exodus, it is "Remember the Sabbath-day," but that was in order to the keeping of it.—KIDDER.
[r] Ex. xxiv. 2, 3.
[s] Gen. ii. 2.
[t] Neh. xiii. 15-21.
[u] Lev. xxv. 44-46.
[x] Is. li. 1, 2.
§ This is a new ground for the observation of the Sabbath, because God had given them rest from their hard labour in Egypt. This obliged them to keep *that seventh day*, appointed by God at the giving of manna, being the day on which he overthrew Pharaoh in the Red Sea, as the memory of the creation of the world obliged them to keep *one day in seven*.—MEDE.
[y] Ps. cxvi. 16.
[z] ix. 34-37.
[a] Ex. xx. 12.
[b] xxvii. 16.
[c] Ex. xx. 13.
[d] Luke xviii. 20.
[e] Ex. xx. 15.
[f] Ex. xx. 16.
[g] Ex. xx. 17.
‖ *Wife.*—In Exod. xx. 17, our *neighbour's house* is put in the first place, and his *wife* in the second, otherwise than here. So they that would divide this commandment into two, cannot shew which is the ninth and which is the tenth, seeing Moses hath purposely changed the order.—AINSWORTH.
[h] iv. 12-15.
¶ This confutes the foolish fancy of the Jewish doctors, that the people heard only the first words of God, "I am the Lord thy," &c.; "thou shalt have no other gods but me;" *i.e.*, they heard him declare his existence and his unity; but all the rest were reported to them by Moses. Nothing can be more contrary to what he here saith, that *all these words* (that is, the ten words before mentioned) were spoken to *their whole assembly*.—PATRICK.
[i] iv. 13.
[k] Ex. xx. 18, 19.

[l] *See on* 4. 5.
* *Doth talk*—viz., that he tempereth his terrible and glorious presence with his grace and favour towards his people, so that they have been able to endure it without being swallowed up and consumed by it (Ex. xxiv. 11, and xxxiii. 20).—DIODATI.
[m] Gen. xxxii. 30.
† *Why should we*, —viz., Since God hath witnessed that he will be propitious to us, we pray him to regard our infirmity, which findeth itself incapable of any longer enduring his terrible presence, and that he will be pleased to accept of thee as a mediator between him and us, —a document that man, without a mediator, cannot with confidence be admitted to God. Now, Moses was here a type of Christ (Deut. xviii. 16; Gal. iii. 19, 20).—DIODATI.
[n] 2 Cor. iii. 7-9.
[o] *Add to hear.*
[p] *See on* iv. 33.
[q] Is. xl. 6.
[r] Ps. xlii. 2.
[s] Ex. xx. 19.
[t] Num. xxvii. 7.
[u] Is. xlviii. 18.
[x] Ps. cxix. 1-6.
[y] Ps. xix. 11.
‡ The heart of Moses yearned with most paternal tenderness over the people, and nothing was wanted but an assurance of their humble and holy obedience to reconcile him to an immediate departure from the world. The spiritual application of these injunctions is very evident. Christians need line upon line, and precept upon precept. It is no easy work to have the law written on the human soul; the Spirit of God alone can do it. Until that be done, there is no guarantee for either stability or perseverance in the ways of the Lord. While, therefore, they make much of the Saviour as a Priest, they are never forgetful that he is a King, who is glorified by the loving obedience of his people.—DR JOHN CAMPBELL.
[z] vi. 1. Gal. iii. 19.
[a] iv. 1, 2.
[b] Ps. cxix. 6.
[c] 1 Tim. iv. 8.

CHAP. VI.
[1] xii. 1.

24 And ye said, Behold, the LORD our God hath shewed us his glory, and his greatness, and [l]we have heard his voice out of the midst of the fire: we have seen this day that God doth talk* with man, and [m]he liveth.

25 Now therefore why should we die?† for [n]this great fire will consume us. If we [3]hear the voice of the LORD our God any more, then we shall die.

26 For [o]who *is there of* [p]all flesh, that hath heard the voice of the [q]living God speaking out of the midst of the fire, as we *have*, and lived?

27 Go thou near, and [r]hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear *it*, and do *it*.

28 And the LORD heard the voice of your words, when ye spake unto me; and the LORD said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: [s]they have well said all that they have spoken.

29 [t]Oh that there were such an heart in them, that they would fear me, and [u]keep all my commandments always, [x]that it might be well with them, and with their children for ever!‡

30 Go say to them, Get you into your tents again.

31 But as for thee, stand thou here by me, and [y]I will speak unto thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do *them* in the land which I give them to possess it.

32 Ye shall [z]observe to do therefore as the LORD your God hath commanded you: [a]ye shall not turn aside to the right hand or to the left.

33 Ye shall [b]walk in all the ways which the LORD your God hath commanded you, that ye may live, and *that it may be* [c]well with you, and *that* ye may prolong *your* days in the land which ye shall possess.

CHAPTER VI.

1 *The end of the law is obedience.* 3 *An exhortation thereto.*

NOW these *are* [a]the commandments, the statutes, and the judgments, which the

servant, and God brought thee out." And therefore, 1. "It is fit that thy servants should be favoured with the Sabbath rest; for thou knowest the heart of a servant, and how welcome one day's ease will be after six days' labour." 2. "It is fit that thy God should be honoured by the Sabbath work, and the religious services of the day, in consideration of the great things he has done for thee." In the resurrection of Christ, we were brought into the glorious liberty of the children of God, "with a mighty hand, and an outstretched arm;" therefore, by the gospel-edition of the law, we are directed to observe the first day of the week, in remembrance of that glorious work of power and grace. 3. It is added in the fifth commandment, "That it may go well with thee," which addition the apostle quotes, and puts first (Eph. vi. 3), "that it may be well with thee, and that thou mayest live long." If there be instances of some that have been very dutiful to their parents, and yet have not lived long upon earth, we may reconcile it to the promise by this explication of it, Whether they live long or no, it shall go well with them, either in this world, or in a better. (See Eccl. viii. 12.) 4. The five last commandments are connected or coupled together, which they are not in Exodus; "Neither shalt thou commit adultery, neither shalt thou steal," &c. Which intimates that God's commands are all of a piece: the same authority that obliges us to one, obliges us to another, and we must not be partial in the law, but have respect to all God's commandments; for he that "offends in one point, is guilty of all" (Jam. ii. 10, 11). 5. That these commandments were given with a great deal of awful solemnity (ver. 22): (1.) They were spoken with "a great voice out of the fire and thick darkness." That was a dispensation of terror, designed to make the gospel of grace the more welcome, and to be a specimen of the terrors of the judgment-day (Ps. l. 3, 4) (2.) "He added no more." What other laws he gave them, were sent by Moses, but no more were spoken in the same manner that the ten commandments were. "He added no more," therefore we must not add: the law of the Lord is perfect (3.) "He wrote them in two tables of stone," that they might be preserved from corruption, and might be transmitted pure and entire to posterity, for whose use they were intended, as well as for the present generation.—*Henry.*

PRACTICAL OBSERVATIONS.—The word of God is spoken to us, that we may learn, retain, and practise it: for in this all religion is ultimately centered, and without it the whole is but a dead carcase, not only worthless but abominable. Of this practice the Divine law is the universal, immutable, and everlasting rule; but we transgressors have no disposition, ability, or encouragement to obey that law, but what is derived from the new covenant of mercy and grace, made with us through the mediation of Christ. He continually stands between the holy God and the sinner who comes by faith in his name, both to insure his acceptance, and assist his obedience. The words he once spake on earth are written in the Scriptures, and from age to age sinners are invited to accede to his covenant, and share the promised blessings; which invitation cannot be finally refused, without insuring eternal destruction, and nothing except such refusal can ruin us. But we must remember that good works may be spoken, good resolutions formed, and transient convictions experienced, even by those who persist in unbelief through prevailing pride and love of sin. Of such we may say, "Oh, that there were such an heart in them!" But we should also add a prayer for ourselves, and for each other; and beg of the Lord that he would give us such an heart, "that we may fear him, and keep all his commandments always:" and we may present such a petition in faith, for the Lord delighteth in bestowing his blessings on those who have been taught to value them, and to seek them in the name of Jesus Christ. Let sinners, then, tremble at this fiery law, and flee for refuge to the Saviour; let professed Christians examine carefully, whether their faith be accompanied with a desire of having that law written in their hearts, and reduced to practise in their whole conduct: and let believers make it more and more their study and delight, that they may do as the Lord God hath commanded them, without "turning aside to the right hand or to the left." Thus, by universal godliness, righteousness, temperance, patience, purity, and love, and an exact regard to every relative duty, they will best evince their faith, adorn the gospel, glorify the Lord, be useful to their fellow-creatures, entail a blessing on their children, and ripen for glory. In attending to these important concerns, we need repeated instructions and admonitions; let us, then, not deem it tedious to hear, read, and meditate frequently on the same truths and precepts; let us learn to hallow the Lord's Sabbaths, and set an example of attending on his ordinances: and remembering that our servants are of the same nature with ourselves, let us allow them also suitable relaxation from labour, and opportunity for hallowing the Sabbath, and learning the way of salvation.—*Scott.*

CHAP. VI. LOVE TO GOD.—Human laws can only take cognisance of the outward conduct; but the law of the heart-searching God requires LOVE, the seat of which is in the inmost soul. That love comprises a supreme valuation of his infinite excellency and amiableness; an entire desire of the knowledge and enjoyment of him as our felicity; cordial delight in contemplating his manifest glories, and in worshipping and obeying him; lively gratitude for all his innumerable and invaluable mercies, zeal for his glory, and an ardent desire that all our fellow-creatures, in conjunction with us, may thus know, love, worship, obey, and serve him. These dispositions and affections are required to be as large as the powers of the soul itself, and to engross and fill the whole, to the entire exclusion of all *contrary* affections, and the regulation

LORD your God commanded to teach you, that ye might do *them* in the land whither ye [1]go to possess it;

2 That thou mightest [b]fear the LORD thy God,* to keep all his statutes, and his commandments, which I command thee; thou, [c]and thy son, and thy son's son, all the days of thy life, and that [d]thy days may be prolonged.

3 ¶ Hear therefore, O Israel, [e]and observe to do *it;* that it may be well with thee, and [f]that ye may increase mightily, as the LORD God of thy fathers hath promised thee, [g]in the land that floweth with milk and honey.

4 Hear, O Israel; [h]The LORD our God *is* one LORD:

5 And [i]thou shalt love the LORD thy God [k]with all thine heart, and with all thy soul, and with all thy might.†

6 And these words, which I command thee this day, [l]shall be in thine heart;

7 And thou [m]shalt [2]teach them diligently unto thy children, and [n]shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

8 And [o]thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.

9 And thou shalt [p]write them upon the posts of thy house, and on thy gates.

10 And it shall be, when the LORD thy God shall have brought thee into [q]the land which he sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee [r]great and goodly cities, which thou buildest not;

11 And houses full of all good *things*, which thou filledst not; and wells digged, which thou diggedst not; vineyards and olive-trees, which thou plantedst not; [s]when thou shalt have eaten, and be full;

12 *Then* beware lest thou forget the LORD, which brought thee forth out of the land of Egypt, from the house of bondage.

13 Thou shalt [t]fear the LORD thy God, and serve him,‡ and [u]shalt swear by his name.

14 Ye shall [x]not go after other gods, [y]of the gods of the people which *are* round about you;

15 (For the LORD thy God [z]*is* a jealous God among you;) [a]lest the anger of the LORD thy God be kindled against thee, and [b]destroy thee from off the face of the earth.

16 ¶ Ye shall not [c]tempt the LORD your God,§ as ye [d]tempted *him* in Massah.

17 Ye shall [e]diligently keep the commandments of the LORD your God, and his testimonies, and his statutes, which he hath commanded thee.

18 And thou [f]shalt do *that which is* right and good in the sight of the LORD; [g]that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers,‖

19 To [h]cast out all thine enemies from before thee, as the LORD hath spoken.

20 ¶ *And* [i]when thy son asketh thee [3]in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, [k]We were Pharaoh's bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand:

22 And the LORD [l]shewed signs and wonders, great and [4]sore, upon Egypt, upon Pharaoh, and upon all his household, [m]before our eyes:

23 And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, [n]for our good always,¶ that [o]he might preserve us alive, as *it is* at this day.

25 And [p]it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.*

CHAPTER VII.

1 *All communion with the nations forbidden,* 4 *for fear of idolatry, and other reasons.*

WHEN [a]the LORD thy God shall bring thee into the land whither thou goest to possess it and hath cast out many nations before thee, [b]the Hittites, and the Girgashites, and the

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1 *Pass over.*
b Gen. xxii. 12.
* This is "the beginning of wisdom" (Ps. cxi. 10), and by it we "depart from evil" (Prov. xvi. 6); and it comprehendeth generally God's worship and true religion (Is. xxix. 13; Matt. xv. 8, 9), therefore it is mentioned in the first place.—AINSWORTH.
c Gen. xviii. 19.
d Prov. iii. 1, 2, 16.
e iv. 6; v. 32.
f Gen. xxii. 17.
g Ex. iii. 8.
h Jer. x. 10, 11.
i Matt. xxii. 37.
k John xiv. 20, 21.
† Now he shews another spring or principle of sincere obedience to God, even hearty love to God, which will make his work and service easy: and that the fear he mentioned before (ver. 2), was such as would consist with love to God, and not that slavish fear and honour which produceth hatred.—POOLE.
l Ps. xxxvii. 31.
m Ex. xii. 26, 27.
2 *Whet, or sharpen.*
n Ps. cxix. 46.
o Ex. xiii. 9, 16.
p Ex. xii. 7.
q Gen. xiii. 15-17.
r Josh. xxiv. 13.
s Prov. xxx. 8, 9.
t x. 12, 20.
‡ *And serve him.*—Our Saviour quotes these words thus: "And him *only* shalt thou serve;" from which it would appear, that the word *levaddo* was anciently in the Hebrew text as it was in the Septuagint. Without the word *only*, the text would not have been conclusive for the purpose for which our Lord advanced it.—DR KENNICOTT.
u Ps. xv. 4.
x Ex. xxxiv. 14-16.
y xiii. 7.

z Ex. xx. 5.
a Num. xxxii. 10-15. Ps. xc. 7-11.
b Ex. xxxii. 12.
c Matt. iv. 7.
§ *i.e.,* Not provoke him, as the following instance explains. Sinners, especially presumptuous sinners, are oft said to *tempt God, i.e.,* to make a trial of God, whether he be what he pretends to be, so wise as to see their sins, so just and true and powerful as to take vengeance on them for their sins, concerning which they are very apt to doubt because of the present impunity and prosperity of many such persons (see Num. xiv. 22; Ps. lxxviii. 18; Matt. iv. 7; Acts v. 9).—POOLE.
d Ex. xvii. 2, 7.
e Ps. cxix. 4.
f Ps. xix. 11.
g iv. 40; v. 29, 33.
‖ "And that thou mayest go in and possess the good land;" or rather, *after thou hast gone in, and possessed the good land, which the* Lord *sware unto thy fathers:* for there was no doubt of their going in; but only of their behaviour there, after they were made so happy (ver. 10, 11, 12).—PATRICK.
h Ex. xxiii. 28-30.
i Josh. iv. 21-24.
3 *To-morrow.*
k Ex. xx. 2.
l Ex. vii. 14.
4 *Evil.*
m Ps. lviii. 10, 11.
n Prov. ix. 12.
¶ The benefit of obedience is ours, not God's (Job xxxv. 7), and therefore our obedience is highly reasonable and absolutely necessary.—POOLE.
o Ps. xli. 2; lxvi. 9.
p Ps. cxix. 6.
* The religion taught by Moses, notwithstanding the vast amount of figure and emblem which seemed to overlay it, was essentially that of the New Testament: nothing could compensate for the absence of love; and heaven itself is only that love perfected. This love, in the breast of the Christian, is the basis of all moral excellence; it adores, serves, and glorifies. Nothing is wanted but its indwelling and universal operation to elevate earth to the precincts of heaven. But this love exists only in one class of hearts—those that have been regenerated by the Spirit of God. This is the first step in the new creation: this accomplished, the foundation is laid; and, in the use of the appointed means, the work of sanctification advances.—DR JOHN CAMPBELL.

CHAP. VII.
a Ex. vi. 8.
b Gen. xv. 13-21.

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and moderation of all *other* affections, in entire subordination and subserviency to this governing principle; so that nothing should in any sense, or in any degree, be loved by us, but for the sake, and according to the commandment of God. Thus are we *reasonably* required to "love the LORD our God," both for what he is in himself, what he hath done for us, and what he is and will be to us; and that uniformly, constantly, perfectly, and progressively.—Whatever our natural capacities may be, or to whatever improvements we may in this or in a future world attain, the Lord commands us to give him *the whole:* and were our love thus perfect, our worship, obedience, and submission also would be perfect; nor could it ever possibly vary, or fall short of our whole strength and power, without a variation or diminution of this inward principle. Yet even this would admit of degrees and increase, from the first dawning of reason in the infant (such as was the Holy Child Jesus), in progressive enlargement, to the highest possible exaltation of the angel's nature. For no creature, to all eternity, can ever love God in measure equal to his excellency, which is infinite as his incomprehensible being; but each might and ought to love the Lord, to the utmost extent of all the powers which the Creator has bestowed on him. This would at once secure to God the glory due to his name, and to his creatures that felicity of which he hath formed them capable. Thus it is with angels in heaven; thus it was with man before his apostasy. But, alas! the "carnal mind" of fallen man, "is enmity against God;" and as we all are by nature destitute of this love of God, we all love ourselves, the world, and our favourite sinful indulgences and pursuits, with all our *heart*, our *mind*, our *soul*, and *strength*, and therefore sacrifice everything to these idols. But in regeneration an internal revolution takes place: the usurpers are dethroned, the Lord himself takes possession of the heart, and becomes the *supreme* object of our love: yet so long as sin dwelleth in us, we never love God according to the full perfection of this precept; but our love, in all the exercises and effects of it, is often interrupted, and at best comparatively languid.—*Scott.*

FRONTLETS.—Ver. 8, 9. It is probable at that time there were few written copies of the whole law, only at the feast of tabernacles the people had it read to them; and therefore God appointed them, at least for the present, to write some select sentences of the law that were most weighty and comprehensive upon their walls, or in scrolls of parchment to be worn about their wrists; and some think hence the *phylacteries*, so much used among the Jews, took rise. Christ blames the Pharisees not for wearing them, but for affecting to have them broader than other people (Matt. xxiii. 5). But when Bibles came to be common among them, there was the less occasion for this expedient. It was prudently and piously provided by the first reformers of the English Church, that then, when Bibles were scarce, some select portions of Scripture should be written on the walls and pillars of the churches, which the people might make familiar to them, in conformity to this direction here; which seems to me to have been binding in the letter of it to the Jews, as it is to us in the intent of it; which is, that we should endeavour by all means possible to make the Word of God familiar to us, that we may have it ready to us upon all occasions, for our restraint from sin, and our direction and excitement to our duty. It must be as that which is *graven on the palms of our hands*, always before our eye. (See Prov. vii. 2, 3, 4.) It is also intimated, that we must never be *ashamed to own* our religion, nor to own ourselves under the check and government of it. Let it be written on our gates, and let every one that goes by our door read it, That we believe Jehovah to be God alone, and believe ourselves bound to *love him with all our hearts.*

CHILDREN TO BE INSTRUCTED.—Ver. 20. (1.) Here is a proper question, which it is supposed the children would ask: "'What mean the testimonies and the statutes?' What is the meaning of the feasts we observe, the sacrifices we offer, and the many peculiar customs we keep up?" Observe, 1. All Divine institutions have a certain meaning, and there is something great designed in them. 2. It concerns us to know and understand the meaning of them, that we may perform a reasonable service, and may not "offer the blind for sacrifice." 3. It is good for children betimes to inquire into the true intent and meaning of the religious observances they are trained up in. To be thus inquisitive in Divine things, is a good sign that they are concerned about them, and a good means of their attaining to a great acquaintance with them. "Then shall we know" if thus "we follow on to know." (2.) Here is a full answer put into the parents' mouth to be given to this good question. Parents and teachers must give instruction to those under their charge, though they do not ask it, nay, though they have an aversion to it. Much more must they be ready to answer questions, and to give instruction when it is desired; for it may be hoped, they that *ask it*, will be willing to *receive it.*—*Henry.*

CHAP. VII. THE FREENESS OF DIVINE GRACE.—Ver. 7. There was nothing in the nation to recommend or entitle them to this favour. "In the multitude of the people is the king's honour" (Prov. xiv. 28). But their number was inconsiderable; they

Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations[a] [c]greater and mightier than thou;

2 And when the LORD thy God shall [d]deliver them before thee, thou shalt smite them, *and* [e]utterly destroy them; thou shalt [f]make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou [g]make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods; [h]so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall [i]destroy their altars, and break down their [l]images, [k]and cut down their groves, and [l]burn their graven images with fire.

6 ¶ For thou *art* [m]an holy people unto the LORD thy God: the LORD thy God hath chosen thee [n]to be a special people unto himself, above all people that *are* upon the face of the earth.

7 The LORD [o]did not set his love upon you, nor choose you, because ye were more in number than any people; (for [p]ye *were* the fewest of all people;)†

8 But [q]because the LORD loved you, and because he would keep [r]the oath which he had sworn unto your fathers,‡ hath [s]the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the [t]faithful God, [u]which keepeth covenant and mercy with them that love him, and keep his commandments, to [x]a thousand generations;

10 And [y]repayeth them that hate him to their face,§ to destroy them: he will not be [z]slack to him that [a]hateth him, he will repay him to his face.

11 Thou shalt therefore [b]keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, [2]if [c]ye hearken to these judgments, and keep and do them, that [d]the LORD thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers.

13 And [e]he will love thee,‖ and bless thee, and multiply thee: [f]he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be [g]blessed above all people: there shall not be [h]male or female barren among you, or among your cattle.

15 And the LORD will take away from thee all sickness, and [i]will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt [k]consume all the people which the LORD thy God shall deliver thee; [l]thine eye shall have no pity upon them: neither shalt thou serve their gods; [m]for that *will be* a snare unto thee.

17 If [n]thou shalt say in thine heart, [o]These nations *are* more than I; how can I dispossess them?¶

18 Thou [p]shalt not be afraid of them; *but* shalt well [q]remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The [r]great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out; so shall the LORD thy God do unto all the people of whom thou art afraid.

20 Moreover, the LORD thy God will send the [s]hornet among them, until they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not be affrighted at them: for [t]the LORD thy God *is* among you, [u]a mighty God and terrible.

22 And the LORD thy God will [3]put out those nations before thee by little and little: [x]thou mayest not consume them at once, lest the beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them [4]unto thee, and [y]shall destroy them with a mighty destruction, until they be destroyed.

24 And he shall deliver their kings into thine

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[a] There were ten in Gen. xv. 19-21; but this being some hundreds of years after that, it is not strange if three of them were either destroyed by foreign or domestic wars, or by cohabitation and marriage united with and swallowed up in some of the rest.—POOLE.
[c] iv. 38; ix. 1-3.
[d] Gen. xiv. 20.
[e] Josh. vi. 17-25.
[f] Ex. xxxiv. 12-16.
[g] Gen. vi. 2, 3.
[h] Ex. xx. 5.
[i] Ex. xxxiv. 13.
[l] *Statues, or pillars.*
[k] Jud. vi. 25, 26.
[l] ix. 21.
[m] Ex. xix. 5, 6.
[n] Mal. iii. 17, *marg.*
[o] Rom. ix. 11-15.
[p] Is. li. 2.
† To wit, at that time when God first declared his love to you, and choice of you for his peculiar people, which was done to Abraham. For Abraham had but one son concerned in this choice and covenant, to wit, Isaac, and that was in his hundredth year; and Isaac was sixty years old ere he had a child, and then they had only two children; and though Jacob had twelve sons, yet it was a long time ere they made any considerable increase. Nor do we read of any great multiplication of them till after Joseph's death (Ex. i. 6, 7).—POOLE.
[q] Is. xliii. 4.
[r] Ex. xxxii. 13.
‡ We are here presented with an example of God's prior and electing love, and likewise of the respect which he bore to people because of their ancestors, extending the obligation of his covenant from father to children, or identifying, as it were, a man and his posterity into one and the same corporate body, dealing with his creatures generically as well as individually, or in groups and families as well as in unity. From this anterior disposition on the part of God there is made to flow, as if in subordination thereto, a counterpart duty on the part of man—"Thou shalt therefore keep the commandments," &c.
[1] iv. 20, 34.
[s] Ex. xxxiv. 6, 7.
[t] Gen. xvii. 7.
[x] 1 Chr. xvi. 15.
[y] Ps. xxi. 8, 9.
§ *To their face*; viz., as an enemy withstanding him face to face, or openly, as they do who, by reason of their great powers, do work their open revenges, not privately and by wiles. Or thus, shaming them by the reproach and conviction of their impiety.—DIODATI.
[z] 2 Pet. iii. 9, 10.
[a] Ex. xx. 5.
[b] v. 32.
[2] *Because.*
[c] xxviii. 1.
[d] Ps. cv. 8-10.

[e] Ex. xxiii. 25.
‖ *Love thee*—i.e., *continue to love thee*; for the love of God to his people was the cause why he chose and called them (ver. 7, 8); "not that we loved God, but that he loved us" (1 John iv. 10); and from the feeling of this in our hearts proceedeth our love towards God; and out of love, obedience; and so God continueth his love, which is the fountain of all blessings.—AINSWORTH.
[f] Prov. x. 22.
[g] Ps. cv. 15.
[h] Lev. xxvi. 9.
[i] Ex. ix. 14.
[k] *See on* 2.
[l] xiii. 8.
[m] Ex. xxxiv. 12-16.
[n] Is. xlix. 21.
[o] Num. xiii. 32.
¶ If the length of this Canaanitish war, if the strength of their fortresses, the number or valour of their soldiery, should damp the courage of any of the Israelites, and make him diffident of success; let it for ever banish all fear, to remember the miraculous arm of God that rescued you from Egypt, that struck down the mightiest monarch before your faces; and that you are still fighting under the same Divine banner, which nothing can resist.—PYLE.
[p] Ps. xxvii. 1, 2.
[q] Ex. vii.-xiv.
[r] Neh. ix. 10, 11.
[s] Ex. xxiii. 28 30.
[t] Num. xi. 20.
[u] 1 Sam. iv. 8.
[3] *Pluck off.*
[x] Ex. xxiii. 29, 30.
[4] *Before thy face.*
[y] Is. xiii. 6.

were only seventy souls when they went down into Egypt, and though greatly increased there, yet there were many other nations more numerous; "Ye were the fewest of all people" (ver. 7). The author of the "Jerusalem Targum" passes too great a compliment upon his nation, in his reading this, "Ye were humble in spirit, and meek above all people;" quite contrary. They were rather stiff-necked and ill-natured above all people. 1. God fetched the reason of it purely from himself (ver. 8). (1.) He loved you "because he would love you." Even so, Father, because it seemed good in thine eyes. All that God loves, he loves freely (Hos. xiv. 4). Those that perish, perish by their own merits; but all that are saved, are saved by prerogative. (2.) He has done his work because he would keep his word. "He has brought you out of Egypt in pursuance of the oath sworn to your fathers." Nothing in them, or done by them, did or could make God a debtor to them; but he had made himself a debtor to his own promise, which he would perform notwithstanding their unworthiness. The tenor of the covenant into which they were taken: it was, in short, this, That as they were to God, so God would be to them. They should certainly find him, 2. "Kind to his friends" (ver. 9). "The Lord thy God is not like the gods of the nations, the creatures of fancy, subjects fit enough for loose poetry, but no proper objects for serious devotion; no, he is God, God indeed, God alone, the faithful God, able and ready not only to fulfil his own promises, but to answer all the just expectations of his worshippers, and he will certainly keep covenant and mercy;" that is, "shew mercy according to covenant, to 'them that love him and keep his commandments'" (and in vain do we pretend to love him, if we do not make conscience of his commandments); "and this" (as is here added for the explication of the promise in the second commandment), "not only to thousands of persons, but to thousands of generations. So inexhaustible is the fountain, so constant the streams!" 3. Just to his enemies, he "repayeth them that hate him" (ver. 10). Note, (1.) Wilful sinners are haters of God; for the carnal mind is enmity against him. Idolaters are so in a special manner, for they are in league with his rivals. (2.) Those that hate God, cannot hurt him, but certainly ruin themselves. He will repay them to their face, in defiance of them and all their impotent malice. His arrows are said to be "made ready against the face of them" (Ps. xxi. 12).

FAITH THE SOURCE OF COURAGE.—Ver. 17. The difficulty and doubtfulness of the conquest of Canaan having been a stone of stumbling to their fathers, Moses here animates them against those things which were most likely to discourage them, bidding them not be "afraid of them" (ver. 18). And again (ver. 21), 1. Let them not be disheartened by the number and strength of their enemies. "Say not, They are more than I, how can I dispossess them?" (ver. 17.) We are apt to think that the most numerous must needs be victorious: but to fortify them against this temptation, he reminds them of the destruction of Pharaoh and all the power of Egypt (ver. 18, 19). 2. Let them not be disheartened by the weakness and deficiency of their own forces; for God will send them in auxiliary troops of *hornets*, or *wasps*, as some read it (ver. 20), probably larger than ordinary, which should so terrify and molest their enemies (and perhaps be the death of many of them), that their most numerous armies would become an easy prey to Israel. God plagued the Egyptians with flies, but the Canaanites with hornets. Those who take not warning by lesser judgments on others, may expect greater on themselves. But their great encouragement was, that they had God among them, a "mighty God and terrible" (ver. 21). And if God be for us, if God be with us, we need not fear the power of any creature against us. 3. Let them not be disheartened by the slow progress of their arms, nor think that the Canaanites would never be subdued if they were not expelled the first year; no, they must be "put out by little and little," and not "all at once" (ver. 22). Note, We must not think, that because the deliverance of the Church, and the destruction of its enemies, are not effected immediately, therefore it will never be effected; God will do his own work in his own method and time, and we may be sure that they are always the best. Thus corruption is driven out of the hearts of believers "by little and little." The work of sanctification is carried on gradually; but that judgment will at length be brought forth into a complete victory. The reason here given (as before, Exod. xxiii. 29, 30) is, "Lest the beast of the field increase upon thee." The earth God has given to the children of men; and therefore there shall rather be a remainder of Canaanites to keep possession till Israel become numerous enough to replenish it, than that it should be a habitation of dragons, and a court for "the wild beasts of the desert" (Isa. xxxiv. 13, 14). Yet God could have prevented this mischief from the beasts (Lev. xxvi. 6). But pride and security, and other sins that are the common effects of a settled prosperity, were the enemies more dangerous than the beasts of the field, that would be apt to increase upon them.—*Henry.*

PRACTICAL OBSERVATIONS.—All the commandments of God are equally the result of infinite wisdom, justice, and goodness; but not alike level to our comprehension, and suited to our ideas. Assured, therefore, that the *righteous* Lord will not do *unright-*

hand, and thou shalt destroy [z]their name from under heaven: there shall no man be able to stand before thee, until thou have destroyed them.*

25 The [a]graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, lest thou be [b]snared therein: for it *is* an abomination to the LORD thy God.

26 Neither [c]shalt thou bring an abomination into thine house, lest thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it; for it *is* a cursed thing.†

CHAPTER VIII.

An exhortation to obedience, founded on God's dealings with them, and the consideration of this promise to them.

ALL the commandments which I command thee this day shall [a]ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt [b]remember all the way which the LORD thy God [c]led thee these forty years in the wilderness, [d]to humble thee, *and* to [e]prove thee, [f]to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and [g]fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man [h]doth not live by bread only, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 Thy [i]raiment* waxed not old upon thee, neither did thy foot swell, these forty years.

5 Thou shalt also [k]consider in thine heart, that, [l]as a man chasteneth his son, *so* the LORD thy God chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to [m]walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land,† [n]a land of brooks of water, of fountains, and depths that spring out of valleys and hills;

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[z] Ex. xvii. 14.
* This promise is made upon condition of their performance of their duty, which they neglecting, they justly lose the benefit of it, as we see Jud. ii. 1-3.—POOLE.
[a] Ex. xxxii. 20.
[b] Jud. vii. 24-27.
[c] Josh. vi. 17-24.
† *Lest thou be a cursed thing, like it.*—Everything that was idolatrous was a *cherem*, devoted to destruction, as he saith in the last words, "It is a cursed thing," which no man might meddle withal (xiii. 17). If he did, he became an accursed thing; *i.e.*, was devoted to destruction, as the thing itself was. This was apparent afterwards in the example of Achan (Josh. vii.) who took a wedge of gold, and a Babylonish garment for his own private use, when it had been made a *cherem* by God's express command (Josh. vi. 17), and therefore was stoned to death.—PATRICK.

CHAP. VIII.
[a] Ps. cxix. 4, 6.
[b] Ps. cvi. 7.
[c] Ps. cxxxvi. 16.
[d] Job. xlii. 5, 6.
[e] Gen. xxii. 1.
[f] John ii. 25.
[g] Ex. xvi. 12-35.
[h] Ps. xxxvii. 3.
[i] Neh. ix. 21.
* In those hot countries the most necessary and the least lasting part of the dress of every class was linen. Surely it will not be asserted that the Jews could, in the wilderness, till and raise flax any more than corn. As therefore God supplied them with manna, a substitute for bread, so he appears to have preserved their linen raiment from wearing by a supernatural operation. The sacred narrative does certainly convey the idea of a miraculous interposition; and why, whilst there was a constant and most extraordinary display of such power in other respects, should there be the least hesitation in admitting it to have taken place in reference to this matter?—GRAVES.
[k] Is. i. 3.
[l] Ps. lxxxix. 32.
[m] Ex. xviii. 20.
† *A good land.*—All travellers agree in stating that the land of Canaan abounds in fountains, brooks, depths of water, rivers, beautiful mountains, luxuriant valleys, and all the fruits and luxuries here described.—DR SHAW.
[n] Ex. iii. 8.

[o] Ex. xxvii. 17.
[p] 2 Chr. ii. 10-15.
[q] Jer. v. 17.
[r] Josh. xxii. 8.
‡ Where are mines of iron in a manner as plentiful as stones, and upon which travellers must tread, as in other parts they do upon stones; *and out of whose hills thou mayest dig brass*, to wit, in great plenty. These are mentioned, because they had none such in Egypt, whence they came.—POOLE.
[s] Ps. cii. 2.
[t] Prov. i. 32.
[u] xxxii. 15.
[x] Jer. xxii. 14, 15.
[y] Gen. xiii. 1-5.
[z] 2 Chr. xxvi. 16.
[a] *See on* 11.
§ *And thou forget the Lord thy God.*—This is another common effect of large possessions, which make the owners of them fall into sloth and luxury, and such forgetfulness of the Donor of all good things, that they trust in uncertain riches (as the apostle speaks), and not in the living God, imagining now they can never want, not because God is so good, but because they have such store of good things laid up for many years.—PATRICK.
[b] Is. lxiii. 13.
[c] Num. xxi. 6.
[d] Ex. xvii. 6.
[e] Ex. xvi. 15.
[f] *See on* 2.
‖ *Humble thee.*—This ought not to be referred to the next precedent words of *water* and *manna*, but to the words which went before them of the voyage in the wilderness.—DIODATI.
[g] Rom. viii. 28.
[h] *See on* vii. 17.
[i] Is. x. 8-14.
[k] Ps. cxxvii. 1, 2.
[l] vii. 8, 12.

8 A land of [o]wheat, and [p]barley, and [q]vines and fig-trees, and pomegranates; a land of oil-olive and honey;

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any *thing* in it; a land [r]whose stones *are* iron,‡ and out of whose hills thou mayest dig brass.

10 When [s]thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee.

11 [t]Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day:

12 Lest [u]*when* thou hast eaten and art full, [x]and hast built goodly houses, and dwelt *therein;*

13 And *when* [y]thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then [z]thine heart be lifted up, [a]and thou forget the LORD thy God,§ which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who [b]led thee through that great and terrible wilderness, *wherein were* [c]fiery serpents, and scorpions, and drought, where *there was* no water; [d]who brought thee forth water out of the rock of flint;

16 Who [e]fed thee in the wilderness with manna, which thy fathers knew not; that [f]he might humble thee,‖ and that he might prove thee, [g]to do thee good at thy latter end;

17 And [h]thou say in thine heart, [i]My power, and the might of *mine* hand, hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* [k]he that giveth thee power to get wealth, [l]that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day, that ye shall surely perish.

20 As the nations which the LORD destroyeth

eously, but exercise his sovereignty with perfect equity, whether we can perceive it or no: when he commands, it is our duty unreservedly to obey; and this is the never-failing effect of true and strong faith.—*Scott.*

CHAP. VIII. DISCIPLINE.—Ver. 3. The Israelites were *afflicted*, and *proved*, in order that they might be *humbled*. They were not previously aware of the wickedness of their own hearts, and never suspected that they were capable of such crimes as they actually committed: but the Lord well knew all their latent evil propensities; and for their good, and that of multitudes in every age to the end of the world, he was pleased to put them to the proof; that upon full and fair trial their real character might be ascertained. They were, therefore, led through a variety of difficult circumstances; and were favoured by manifold miraculous evidences of the Lord's special presence with them, and regard to them. They were sometimes thwarted, at other times indulged: they were brought into dangers and straits, and miraculously delivered; they were disappointed in many expectations, and favoured in many things beyond expectation: they were sometimes severely punished for their sins, that they might take warning; and at other times mercifully pardoned, that they might take courage. But the result of the trial undeniably was, that they were always prone to distrust, to murmur, and to be ungrateful: they were invariably disposed to depreciate their mercies, and to magnify their trials and difficulties as intolerable and insuperable; to limit the power and suspect the loving kindness of the Lord, after all their experience of both; to lust, envy, and rebel; to mutiny, apostatise, and fall into idolatry. In short, it appeared that they were so stiff-necked and hard-hearted, that no patience, but the infinite patience of God, could have borne with them: nor could they be restrained from the most desperate rebellions, but by the terrible examples of thousands struck dead by the avenging hand of Divine justice. All this had a direct tendency, when reflected on, to convert their self-admiration into self-abhorrence; to render them sensible of their guilt, folly, and weakness; and to bring them to a suitable conviction of their entire dependence upon the mercy of God for everything, and their manifold obligations to him for his goodness to them in times past; and finally, to produce and preserve that "poverty of spirit," which is radically necessary to the life of faith and the walk with God. They should likewise be considered as a fair specimen of human nature: any other people, any individual, proved as they were, would appear as vile as they do, were the result as impartially recorded.—*Scott.*

SIN OF FORGETTING GOD.—Ver. 11. "Forget not thy duty to God." We forget God if we keep not his commandments; we forget his authority over us, and our obligations to him, and expectations from him, if we are not obedient to his laws. When men grow rich, they are tempted to think religion a needless thing; they are happy without it; think it a thing below them, and too hard upon them; their dignity forbids them to stoop, and their liberty forbids them to serve. But we are basely ungrateful if, the better God is to us, the worse we are to him. "Forget not God's former dealings with thee; thy deliverance out of Egypt (ver. 14); the provision he made for thee in the wilderness, that great and terrible wilderness." They must never forget the impressions which the horror of that wilderness made upon them (see Jer. iii. 6, where it is called the very "shadow of death"). There God preserved them from being destroyed by the fiery serpents and scorpions, though sometimes he made use of them for their correction; there he kept them from perishing for want of water, following them with water out of a rock of flint (ver. 15). Out of which (says Bishop Patrick) one would rather have expected fire than water. There he fed them with manna, taking care to keep them alive, that he might "do them good at their latter end" (ver. 16). Note, God reserves the best till the last for his Israel. However he may seem to deal hardly with them by the way, he will not fail to do them good at their latter end. "Forget not God's hand in thy present prosperity (ver. 18). Remember, it is he that giveth thee wealth; for he 'giveth thee power to get wealth.'" See here how God's giving and our getting are reconciled, and apply it to spiritual wealth. It is our duty to get wisdom, and above all our gettings to get understanding; and yet it is God's grace that gives wisdom; and when we have got it, we must not say, It was the might of our own hand that got it, but must own it was God that gave us power to get it, and therefore to him we must give the praise, and consecrate the use of it.—*Henry.*

PRACTICAL OBSERVATIONS.—Our obedience cannot be *sincere*, unless we "observe to do *all* the commandments of the LORD;" so that whilst any one is broken, with allowance and habitually, that is a conclusive proof of hypocrisy.—In order to sinful man's rendering to God acceptable obedience, he must be *humbled* and *proved*, and made sensible of his weakness, sinfulness, and misery. And when the severest chastenings and the most painful experiences effect this conviction, they are evidences of the Lord's special love, and of his merciful intention "of doing us good at the latter end," which should make us thankful for them. Indeed, it is impossible that we can be truly penitent, or believe in Christ, and love him, or become meek, patient, and forgiving, or attain to any part of the Christian temper and character, without humiliation.—*Scott.*

CHAP. IX. ISRAEL'S REPEATED PROVOCATIONS.—Ver. 7. (1.) They had been a pre-

before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God.

CHAPTER IX.

Moses dissuadeth them from the opinion of their own righteousness, by rehearsing their several rebellions.

HEAR, O Israel:* Thou *art* to [a]pass over Jordan this day, to go in to possess [b]nations greater and mightier than thyself, [c]cities great, and fenced up to heaven;

2 A people [d]great and tall, the children of the Anakims,† whom thou knowest, and *of whom* thou hast heard *say*, [e]Who can stand before the children of Anak?

3 [f]Understand therefore this day, that the LORD thy God *is* he which [g]goeth over‡ before thee; *as* [h]a consuming fire [i]he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 [k]Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to posssess this land; but [l]for the wickedness of these nations the LORD doth drive them out from before thee.

5 Not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess their land; but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and [m]that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.§

6 [n]Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou *art* [o]a stiff-necked people.

7 ¶ [p]Remember, *and* forget not, how thou provokedst the LORD thy God to wrath in the wilderness: [q]from the day that thou didst depart out of the land of Egypt, until ye came unto this place, ye have been rebellious against the LORD.

8 Also [r]in Horeb‖ ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

9 When [s]I was gone up into the mount, to receive the tables of stone, *even* [t]the tables of the covenant which the LORD made with you, [u]then I abode in the mount forty days and forty nights; [x]I neither did eat bread nor drink water:

10 And the LORD delivered unto me two tables of stone, [y]written with the finger of God,¶ and on them *was written* according to [z]all the words which the LORD spake with you in the mount, out of the midst of the fire, in the day of the assembly.

11 And it came to pass, at the end of forty days and forty nights, *that* the LORD gave me the two tables of stone, *even* [a]the tables of the covenant.

12 And the LORD said unto me, [b]Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have [c]corrupted *themselves;* they [d]are quickly turned aside out of the way which I commanded them; they have made them a molten image.

13 Furthermore the LORD spake unto me, saying, [e]I have seen this people, and, behold, it *is* a [f]stiff-necked people.

14 [g]Let me alone, that I may destroy them,* and [h]blot out their name from under heaven: [i]and I will make of thee a nation mightier and greater than they.

15 So [k]I turned, and came down from the mount, and [l]the mount burned with fire; and the two tables of the covenant *were* in my two hands.

16 And [m]I looked, and, behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the way which the LORD had commanded you.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes.†

18 And [n]I fell down before the LORD, as at the first, forty days and forty nights: I did neither eat bread nor drink water, because of all your sins, which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.‡

19 (For [o]I was afraid of the anger and hot displeasure wherewith the LORD was wroth against you to destroy you.) [p]But the LORD hearkened unto me at that time also.

20 And the LORD was [q]very angry with Aaron to have destroyed him: and I prayed for Aaron also the same time.

21 And [r]I took your sin, the calf which ye

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CHAP. IX.

* *Hear, O Israel.*—He begins a new exhortation to them, at some distance of time from the former, but still aiming at the same thing, to represent to them the danger of idolatry.—PATRICK.

[a] Josh. iii. 14. 16.
[b] vii. 1; xi. 23.
[c] Num. xiii. 22-33.
[d] ii. 11, 12, 21.

† Whom the Chaldee calleth giants. They were named of one Anak (of whom see Num. xiii. 23); and so the Greek here saith, *sons of Enak.* — AINSWORTH.

[e] Ex. ix. 11.
[f] Matt. xv. 10.
[g] Josh. iii. 14.

‡ *Which goeth over*—Namely, in the signs of his presence, in the ark of the covenant, and all the appurtenances thereof, like a general of an army.—DIODATI.

[h] Is. xxvii. 4.
[i] Ex. xxiii. 29-31.
[k] Ez. xxxvi. 22, 32.
[l] Gen. xv. 16.
[m] Gen. xvii. 8.

§ It was of great moment (which makes him repeat it again) that they should understand the true causes why God expelled these nations, and gave their land to the Israelites; which were these two: 1st, The abominable wickedness of the Canaanites, for which they deserved to be rooted out. 2dly, God's gracious promises to the pious ancestors of the Israelites, with whom he made a covenant, and confirmed it with an oath, to plant them there, in the room of the former inhabitants. In ver. 6 he repeats it a third time, that, if it were possible, he might root out of the Israelites the opinion of their own deserts before he rooted the Canaanites out of their country.—PATRICK.

[n] Ex. xx. 44.
[o] Ex. xxxiv. 9.
[p] Ez. xxxvi. 31, 32.
[q] Ex. xvi. 2.
[r] Ex. xxxii. 1-6.

‖ *Also in Horeb*; or rather, *Even at Horeb.*—Moses doubtless intended to represent the greatness of their sin by its being committed *even* at Horeb, where they had seen the awful majesty of Jehovah.—BOOTHROYD.

[s] Ex. xxiv. 12, 18.
[t] Ex. xxxi. 18.
[u] Ex. xxiv. 18.

[x] 1 Kings xiii. 8, 9.
[y] x. 4.

¶ Immediately and miraculously, which was done not only to procure the greater reverence to the law, but also to signify that it was the work of God alone to write this law upon the tables of men's hearts (see Jer. xxxi. 33; 2 Cor. iii. 3, 7). *In the day of the assembly*—*i.e.*, when the people were gathered by God's command to the bottom of mount Sinai, to hear and receive God's ten commandments from his own mouth.—POOLE.

[z] v. 6-21.
[a] Num. x. 33.
[b] Ex. xxxii. 7, 8.
[c] xxxii. 5.
[d] Jud. ii. 17.
[e] Ex. xxxii. 9.
[f] 2 Kings xvii. 14.
[g] Is. lxii. 6, 7.

* The awful menace of God to destroy the Jews, and raise from Moses a nation mightier than they, is here introduced with great propriety. For nothing could conduce more deeply to inculcate the humiliating but necessary truth of their own unworthiness, than to state to them, that the greatness of their rebellion had almost induced that God in whom they trusted totally to disinherit and destroy them, and raise up another nation in their place.—GRAVES.

[h] Ex. xxxii. 32, 33.
[i] Num. xiv. 11, 12.
[k] Ex. xxxii. 14, 15.
[l] Ex. xix. 18.
[m] Ex. xxxii. 19.

† Not by an unbridled passion, but in zeal for God's honour, and by the direction of God's Spirit, to signify to the people, that the covenant between God and them contained in those tables was broken and made void, and they were now quite cast out of God's favour, and could expect nothing from him but fiery indignation and severe justice (see on Exod. xxxii. 19).—POOLE.

[n] Ex. xxxiv. 28.

‡ The reaction produced by it in the mind of Moses might well be understood, and also the displeasure which it kindled in the bosom of the Almighty. It would appear that Moses underwent another miraculous fast on this occasion, of the same length as the former.—DR CHALMERS.

[o] Ex. xxxii. 10, 11.
[p] Ex. xxxiii. 17.
[q] Ex. xxxii. 2-5.
[r] Ex. xxxii. 20.

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voking people ever since they came out of Egypt: "Forty years long," from first to last, were God and Moses grieved with them. It is a very sad character Moses now at parting leaves of them (ver. 24), "Ye have been rebellious since the day I knew you." No sooner were they formed into a people, than there was a faction formed among them, which upon all occasions made head against God and his government. Though the Mosaic history records little more than the occurrences of the first and last year of the forty, yet it seems by this general account, that the rest of the years were not much better, but one continued provocation. (2.) Even in Horeb they made a calf, and worshipped it (ver. 8, &c.) That was a sin so heinous, and by several aggravations made so exceeding sinful, that they deserved upon all occasions to be upbraided with it. It was done in the very place where the law was given, by which they were expressly forbidden to worship God by images; and while the mountain was yet burning before their eyes, and Moses was gone up to fetch them the law in writing, they turned aside quickly (ver. 16). (3.) God was very angry with them for their sin. Let them not think that God overlooked what they did amiss, and gave them Canaan for what was good among them. No; God had determined to destroy them (ver. 8), could easily have done it, and had been no loser by it; he even desired Moses to let him alone, that he might do it (ver. 13, 14). By this it appeared how heinous their sin was, for God is never angry with any above what there is cause for, as men often are. Moses himself, though a friend and favourite, trembled at the revelation of God's wrath from heaven against their ungodliness and unrighteousness (ver. 19): "I was afraid of the anger of the Lord;" afraid, perhaps, not for them only, but for himself (Ps. cxix. 120). (4.) They had by their sin broken covenant with God, and forfeited all the privileges of the covenant, which Moses signified to them by "breaking the tables" (ver. 17). A bill of divorce was given them, and from thenceforward they might justly have been abandoned for ever; so that their mouth was certainly stopped from pleading any righteousness of their own. God had, in effect, disowned them, when he said to Moses (ver. 12), "They are thy people, they are none of mine, nor shall they be dealt with as mine." (5.) Aaron himself fell under God's displeasure for it, though he was the saint of the Lord, and was only brought by surprise or terror to be confederate with them in the sin (ver. 20): "The Lord was very angry with Aaron." No man's place or character can shelter him from the wrath of God, if he have "fellowship with the unfruitful works of darkness." Aaron, that should have made atonement for them, if the iniquity could have been purged away by sacrifice and offering, did himself fall under the wrath of God: so little did they consider what they did, when they drew him in. (6.) It was with great difficulty, and very long attendance, that Moses himself prevailed to turn away the wrath of God, and prevent their utter ruin. He fasted and prayed full forty days and forty nights, before he could obtain their pardon (ver. 18). And some think twice forty days (ver. 25); because it is said, "As I fell down before;" whereas his errand in the first forty was not of that nature. Others think it was but one forty, though twice mentioned, and again chap. x. 10. But that was enough to make them sensible how great God's displeasure was against them, and what a narrow escape they had for their lives.—*Henry.*

PRACTICAL OBSERVATIONS.—So strong is our propensity to pride, that it will intrude under one pretence or another: and if it be evident that the might of our arm hath not gotten us our wealth, we shall be ready to conceive that our righteousness hath merited and procured for us the special favour of the Lord, though in reality our wickedness be more evident than our weakness. To remove that ignorance or forgetfulness, which occasions the increase of this absurd self-adulation, ministers must labour and be willing to give offence, by declaring to the people their transgressions, and must not only lay the facts before their eyes, but argue from them, and apply the subject to their consciences for conviction.—When the secret history of each individual shall be produced at the day of judgment, "every mouth will be stopped, and all the world will be proved guilty before God." As we are spared in infinite mercy, we should anticipate that solemn season, and be glad of every assistance in reviewing our past conduct, that, judging and condemning ourselves in this world, we may not be then judged and condemned of the Lord. For now One intercedeth for us before the mercy-seat, who not only *fasted* forty days, but "died upon the cross" for our sins, through whom we may approach and supplicate for unmerited mercy, and eternal life as the gift of God in him. And "for his sake, not for our righteousness, but for the

had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* until it was as small as dust: and I cast the dust thereof into the brook that descended out of the mount.

22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye provoked the LORD to wrath.

23 Likewise [s]when the LORD sent you from Kadesh-barnea, saying, Go up and possess the land which I have given you; then [t]ye rebelled against the commandment of the LORD your God, and [u]ye believed him not, nor hearkened to his voice.

24 Ye have been rebellious against the LORD from the day that I knew you.

25 Thus I fell down before the LORD forty days and forty nights,§ as I fell down *at the first;* because the LORD had said he would destroy you.

26 I [x]prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people, and thine inheritance, [y]which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with a mighty hand.

27 [z]Remember thy servants, Abraham, Isaac, and Jacob; [a]look not unto the stubbornness of this people, nor to their wickedness, nor to their sin;‖

28 Lest the land whence thou broughtest us out say, [b]Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness.

29 Yet [c]they *are* thy people, and thine inheritance, which thou broughtest out by thy mighty power, and by thy stretched-out arm.

CHAPTER X.

1 *Moses relateth God's mercy in restoring the two tables;* 6 *in continuing the priesthood, &c.,* 10 *and hearkening to his suit.* 12 *An exhortation to obedience.*

AT that time the LORD said unto me, [a]Hew thee two tables of stone like unto the first, and come up unto me into the mount, and [b]make thee an ark of wood.

2 And I will write on the tables the words that were in the first tables which thou brakest, and [c]thou shalt put them in the ark.

3 And [d]I made an ark *of* shittim-wood,* and [e]hewed two tables of stone like unto the first, and

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[s] i. 19, &c.
[t] Num. xiv. 1-4, 10-41. Is. lxiii. 10.
[u] Ps. lxxviii. 22.
§ *Forty days and forty nights* — the same mentioned before (ver. 18), as appears, 1. By comparing this with Exodus, where this history is more fully related, and where this is said to be done twice only. 2. By the occasion and matter of Moses' prayer here following, which is the same with the former. 3. By the words here following, *as I fell down at first*, which shew that this was the second time of his so doing.—POOLE.
[x] Ex. xxxii. 11-13.
[y] Ps. lxxiv. 1, 2.
[z] Ex. iii. 6, 16.
[a] Ex. xxxii. 31, 32.
‖ The word *stubbornness*, seems to relate to their very evil disposition of mind; and their *wickedness*, to all their undutiful murmurings; and their *sin*, to their idolatry, which is often called in Scripture peculiarly by the name of sin, it being the highest provocation, from whence sprang all manner of wickedness. Thus Jeroboam is said to have *made Israel to sin*, by setting up the calves at Dan and Bethel to be worshipped.—PATRICK.
[b] Ex. xxxii. 12.
[c] 1 Kings viii. 51.

CHAP. X.
[a] Ex. xxxiv. 1, 2, 4.
[b] Ex. xxv. 10-15.
[c] 5. Ex. xxv. 16-22.
[d] Ex. xxxvii. 1-9.
* The ark of the covenant must here be understood, as the two tables of the law were contained in it at the time Moses delivered this discourse. It is probable, that prior to his ascending the mount the second time, he gave express orders to get the ark ready by his return; and having superintended its construction, he speaks as if he had actually framed it with his own hands, which we know was not the case.—DR JOHN CAMPBELL.
[e] Ex. xxxiv. 4.

[f] ix. 10.
[g] iv. 13.
[1] *Words.*
[h] v. 4-21.
[i] Ex. xix. 18.
[k] xviii. 16.
[l] Ex. xxxii. 15.
[m] Ex. xxv. 16.
[n] Josh. iv. 9.
[o] Num. x. 6.
† These verses so break in upon the connection of Moses discourse, and give such an account of the names of places, that they perplex commentators. But several of the places here mentioned appear to have had more names than one; and some particulars which, for want of further information we cannot reconcile with other accounts, might be perfectly intelligible to the Israelites. It is evident that Moses did not much regard exactness of method in this discourse; yet, perhaps, by some means a transposition has taken place, for these verses would come in more regularly after the eleventh verse.—POOLE.
[p] Num. xxxiii. 30-33. *Moseroth, Horhagidgad, Jotbathah.*
[q] Num. xx. 23-28.
[r] Lev. viii. 9.
[s] Num. iv. 15.
‡ *To bear the ark of the covenant of the Lord.* — Here are three parts of their office mentioned in these and the following words—the first of which was to carry the ark, which peculiarly belonged to the Kohathites (Num. iii. 27, 31), when the camp removed from one place to another. *To stand before the Lord.*—This is a phrase used of servants that wait upon their masters, before whom they are said to stand. Therefore it here signifies, that the Levites were separated to be God's ministers; as it follows—*To minister unto him*, as assistants to the priests in the tabernacle (Num. iii. 6), and as a guard to the tabernacle (ver. 7, 8), which was the second part of their office. *And to bless in his name unto this day.*—This was the greatest thing of all, and was peculiar to the priests, who were a part of the tribe of Levi, but had the sole privilege among them to bless in the name of the Lord.—PATRICK.
[t] Ps. cxxxiv. 2.
[u] Num. vi. 23-26.
[z] Num. xviii. 20-24.
[y] Ex. xxiv. 18.
[2] *Former days.*
[a] iii. 23-27.
[b] Ez. xxxii. 34.
[3] *Go on journey.*
[k] Matt. xi. 29, 30.
[c] Ps. cxxviii. 1.
[d] Ps. lxxxi. 13.
[e] Matt. xxii. 37.
[f] iv. 29.
[g] Prov. ix. 12.
[h] Ps. cxlviii. 4.
[i] Ex. ix. 29.
[k] Num. xiv. 8.

went up into the mount, having the two tables in mine hand.

4 And [f]he wrote on the tables, according to the first writing, [g]the ten [1]commandments, [h]which the LORD spake unto you in the mount, [i]out of the midst of the fire, [k]in the day of the assembly: and the LORD gave them unto me.

5 And [l]I turned myself, and came down from the mount, and [m]put the tables in the ark which I had made; and [n]there they be, as the LORD commanded me.

6 ¶ And the children of Israel [o]took their journey† from Beeroth of the children of Jaakan to [p]Mosera: [q]there Aaron died, and there he was buried; and Eleazar his son ministered in the priest's office in his stead.

7 From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time [r]the LORD separated the tribe of Levi, to [s]bear the ark of the covenant of the LORD,‡ [t]to stand before the LORD to minister unto him, and [u]to bless in his name, unto this day.

9 Wherefore [x]Levi hath no part nor inheritance with his brethren; the LORD *is* his inheritance, according as the LORD thy God promised him.

10 ¶ And [y]I stayed in the mount, according to the [2]first time, forty days and forty nights; and [z]the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

11 And the LORD said unto me, [a]Arise, [3]take *thy* journey before the people, that they may go in and possess the land which I sware unto their fathers to give unto them.

12 ¶ And now, Israel, [b]what doth the LORD thy God require of thee, but [c]to fear the LORD thy God, [d]to walk in all his ways, and [e]to love him, and to serve the LORD thy God [f]with all thy heart, and with all thy soul,

13 To keep the commandments of the LORD, and his statutes, which I command thee this day [g]for thy good?

14 Behold, [h]the heaven, and the heaven of heavens, *is* the LORD's thy God, [i]the earth *also*, with all that therein *is*.

15 Only the LORD [k]had a delight in thy fathers to love them, and he chose their seed after

praise of his glory," and according to the tenor of the covenant of grace, the Lord bestows these blessings upon us; and though we have the verdict of our own consciences against us, that "we have been rebellious" from the beginning of our lives, yea, stubborn and stiff-necked, yet when we humbly call on him, he will save us, write his law in our hearts, and not suffer our enemies to triumph in our destruction.—Alas! that even believers should have so many *Massahs*, and *Taberahs*, and *Kibroth-hattaavahs* to remember! Yet we should by no means forget them, but thence draw arguments for deeper humility, more lively gratitude, more simple dependence, and more earnest prayers for the grace of God to hold up our goings in his ways, and for a more watchful walk, and a life more devoted to his service.—*Scott.*

CHAP. X. THE TRUE CIRCUMCISION.—Ver. 16. Moses here cautioned the people not to rest in the outward seal of circumcision, by which they were distinguished as the professed worshippers of JEHOVAH, but to seek earnestly that inward renewal to the Divine image, and mortification of all depraved affections, of which circumcision was the outward sign, and which distinguishes the spiritual worshipper. The figurative language here used denotes the removal of that blindness from the understanding, that obstinacy and perverseness from the will, and that insensibility, carnal self-love, and idolatrous love of worldly things, which render us morally incapable of loving God according to his commandments, or profiting either by his mercies or his judgments. This change is, therefore, the subject both of promises and of precepts. As we ought to love God with our whole heart, it must be our duty to remove whatever prevents our thus loving him, and we are accordingly commanded to do so (Ezek. xviii. 30-32; Acts iii. 19). But we are, as fallen sinners, of a contrary disposition; and this contrariety to God and his law is *original sin*, the source of all our actual trangressions, and the very essence of guilt and misery; "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be; so then they that are in the flesh cannot please God." In this condition the gospel addresses us, with invitations, promises, and precepts; and when we are convinced of the reasonableness and necessity of the required change, and perceive our utter inability to effect it, we have recourse to the promises, and pleading them in prayer, as well as using all other means of grace, we wait on the Lord to work it in us, nor do we ever wait and trust in vain.—*Scott.*

LOVE TO MANKIND.—Ver. 19. We are here taught our duty to our neighbour (ver. 19), "Love ye the stranger;" and if the stranger, much more our brethren, as ourselves. If the Israelites, that were such a peculiar people, so particularly distinguished from all people, must be kind to strangers, much more must we, that are not enclosed in such a pale. We must have a tender concern for all that share with us in the human nature; and "as we have opportunity," that is, according to their necessities and our abilities, we must "do good unto all men." Two arguments are here urged to enforce this duty: 1. God's common providence, which extends itself to all nations of men, they being all "made of one blood." God "loveth the stranger" (ver. 18), that is, he gives to all life, and breath, and all things, even to those that are Gentiles, and "strangers to the commonwealth of Israel," and to Israel's God. He knows those perfectly whom we know nothing of. He gives "food and raiment" even to those to whom he has not shewed his Word and statutes. God's common gifts to mankind oblige us to honour all men. Or it denotes the particular care which Providence takes of strangers in distress, which we ought to praise him for (Ps. cxlvi. 9, the "Lord preserveth the strangers"), to imitate him, to serve him, and concur with him, therein being forward to make ourselves instruments in his hand of kindness to strangers. 2. The afflicted condition which the Israelites themselves had been in, when they were strangers in Egypt. They that have themselves been in distress, and have found mercy with God, should sympathise most feelingly with those that are in the like distress, and be ready to shew kindness to them. The people of the Jews, notwithstanding these repeated commands given them to be kind to strangers, conceived a rooted antipathy to the Gentiles, whom they looked upon with the utmost disdain, which made them envy them the grace of God, and the gospel of Christ, and that brought a final ruin upon themselves.

GOD'S GREATNESS.—Ver. 21. What is it that is thought to make a man great, but great honour, power, and possessions? Think, then, how great the Lord our God is,

them, *even* you above all people, as *it is* this day.

16 [1]Circumcise therefore the foreskin of your heart, and be no more [m]stiff-necked.

17 For the LORD your God *is* [n]God of gods,[§] and [o]Lord of lords, [p]a great God, a mighty, and a terrible, which [q]regardeth not persons, nor taketh reward.

18 He [r]doth execute the judgment of the fatherless and widow, and [s]loveth the stranger, in giving him food and raiment.

19 [t]Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 Thou shalt [u]fear the LORD thy God; him shalt thou serve, and to him shalt thou [x]cleave, and [y]swear by his name.

21 He *is* [z]thy praise, and he *is* thy God, [a]that hath done for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt [b]with threescore and ten persons; and now the LORD thy God hath made thee as the stars of heaven for multitude.‖

CHAPTER XI.

1 *An exhortation to obedience.* 26 *A blessing and a curse are set before them.*

THEREFORE [a]thou shalt love the LORD thy God, and [b]keep his charge,* and [c]his statutes, and his judgments, and his commandments, alway.

2 And [d]know ye this day: for *I speak* not with your children which have not known, and which have not seen [e]the chastisement of the LORD your God, [f]his greatness, [g]his mighty hand, and his stretched-out arm,

3 And [h]his miracles, and his acts, which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his land;

4 And what he did unto the army of Egypt, unto their horses, and to their chariots: [i]how he made the water of the Red sea to overflow them, as they pursued after you, and *how* the LORD hath destroyed them unto this day;†

5 And [k]what he did unto you in the wilderness, until ye came into this place;

6 And what [l]he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth, and swallowed them up, and their households, and their tents, and all the [1]substance that *was* [2]in their possession, in the midst of all Israel.

7 But [m]your eyes have seen all the great acts of the LORD which he did.

8 [n]Therefore shall ye keep all the commandments which I command you this day, [o]that ye may be strong, and go in and possess the land whither ye go to possess it;

9 And that ye may [p]prolong *your* days in the land which the LORD [q]sware unto your fathers to give unto them, and to their seed, [r]a land that floweth with milk and honey.

10 ¶ For the land, whither thou goest in to possess it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and [s]wateredst *it* with thy foot,‡ as a garden of herbs:

11 But [t]the land, whither ye go to possess it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God careth for: [u]the eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year.

13 ¶ And it shall come to pass, if ye shall hearken [x]diligently unto my commandments, which I command you this day, [y]to love the LORD your God, and to serve him with all your heart, and with all your soul,

14 That [z]I will give *you* the rain of your land in his due season, the first rain,§ and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And [a]I will send grass in thy fields for thy cattle, that thou mayest [b]eat, and be full.

16 [c]Take heed to yourselves, that [d]your heart be not deceived,‖ and ye turn aside, and serve other gods, and worship them;

17 And *then* [e]the LORD's wrath be kindled against you, and he [f]shut up the heaven, that there be no rain, and that the land yield not her fruit; and *lest* [g]ye perish quickly from off the good land which the LORD giveth you.¶

18 ¶ Therefore shall [h]ye lay up these my words in your heart, and in your soul, and bind them for [i]a sign upon your hand, that they may be as frontlets between your eyes.

19 And [k]ye shall teach them your children, speaking of them when thou sittest in thine house,

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[1] Jer. iv. 4, 14.
[m] Jam. iv. 6, 7.
[n] Josh. xxii. 22.
§ *God of gods*—of angels and civil magistrates, sometimes so called.—GILL.
[o] Ps. cxxxvi. 3.
[p] Neh. iv. 14.
[q] Rom. ii. 11.
[r] Ps. ciii. 6.
[s] Ps. cxlvi. 9.
[t] Luke x. 28-37.
[u] Matt. iv. 10.
[x] Josh. xxiii. 8.
[y] Ps. lxiii. 11.
[z] Ez. xv. 2.
[a] Ps. cvi. 22.
[b] Gen. xlvi. 27.
‖What an earnestness of moral suasion does Moses put forth in the beautiful and impressive verses which close this chapter! And what an advance, too, in the character of spirituality which belongs to these his closing admonitions—from walking in the ways of the Lord to loving him (ver. 12)—from the literal circumcision to circumcision of the heart (ver. 16)—from service to strangers! There is an elevated piety in the whole spirit and scope of these sentences, and resting on a basis of gratitude to him which should have irresistibly told on the feelings of the Israelites, both for their wondrous increase and wondrous preservation.—DR CHALMERS.

CHAP. XI.
[b] Ps. cxvi. 1.
[b] Lev. viii. 35.
* *And keep his charge*, &c.—A phrase used frequently concerning the Levites (Num. iii. 7, 8, &c.), but here comprehends all the particulars following his statutes, and his judgments, and commandments, which he had charged them to observe (see vi. 1).—PATRICK.
[c] Ps. cvi. 45.
[d] Prov. xxii. 19.
[e] viii. 2-5.
[f] v. 24.
[g] vii. 19.
[h] Ps. lxxviii. 12, 13.
[i] Ps. cvi. 11.
† The effect of which destruction continueth to this day, in their weakness and fear, and our safety from all their further attempts against us.—POOLE.
[k] Ps. cv. 39, &c.
[l] Num. xxvi. 9, 10.

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1 *Living substance which followed them.*
2 *At their feet.*
[m] Ps. cvi. 2.
[n] x. 10-15.
[o] Ps. cxxxviii. 3.
[p] Ps. xxxiv. 12, &c.
[q] vi. 18; ix. 5.
[r] Ex. iii. 8.
[s] Zech. xiv. 18.
‡ It is done by the help of machines, one of which Philo describes as a wheel, which a man turns with the motion of his feet, by ascending successively the several steps within it, holding in his hands a stay, or rail, placed before him, which is not moveable. This is what Moses means by saying, that in Egypt they water the earth with their feet.—CALMET.
[t] Gen. xxvii. 28.
[u] Ezra v. 5.
[x] vi. 17.
[y] vi. 5, 6; x. 12.
[z] Job v. 10, 11.
§ *The first rain.*—Before the sowing of their seed, to prepare the ground, and after it was sown, that it might take root in the earth and spring up. *And the latter rain.*—When the corn was grown up towards caring-time, and after it was eared, to make the ears full and plump. This appears from Amos iv. 7, where he speaks of withholding the rain from them, while there were *yet three months to the harvest*. Which is meant of this latter rain, whereby their corn was brought forward, when it was but in the blade, to earing, and so on to harvest.—PATRICK.
[a] Ps. civ. 14.
[b] Joel ii. 19.
[c] Heb. ii. 1; iii. 12.
[d] Is. xliv. 20.
‖ *Deceived*: or, enticed and drawn away by riches, pleasures, or false persuasions: of which Job saith, "If my heart hath been secretly enticed" or deceived (Job xxxi. 27). *Other gods*; that is, *idols*, falsely reputed gods: so the Chald. translateth, *idols* (or *errors*) *of the people*.—AINSWORTH.
[e] vi. 15; xxx. 17, 18.
[f] 1 Kings xvii. 1.
[g] Josh. xxiii. 13-16.
¶ To withhold rain from them was a sore judgment, which quickly brought a famine; which was very grievous to those who used to live so plentifully. And it was frequently attended with various diseases, whereby they were wasted and consumed.—PATRICK.
[h] Ex. xiii. 9, 16.
[i] Matt. xxiii. 5.
[k] Ps. xxxiv. 11.

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and greatly to be feared. 1. He has great honour, a name above every name (ver. 17). He is "God of gods, and Lord of lords." Angels are called *gods*, so are magistrates, and the Gentiles had "gods many, and lords many," the creatures of their own fancy, but God is infinitely above all these nominal deities. What an absurdity would it be for them to worship other gods, when the God to whom they had sworn allegiance was the "God of gods"! 2. He has great power. He is a "mighty God and terrible" (ver. 17), "which regardeth not persons." He has the power of a conqueror, and so he is terrible to those that resist and rebel against him. He has the power of a judge, and so he is just to all those that appeal to him, or appear before him. And it is as much the greatness and honour of a judge to be impartial in his justice, without respect to persons or bribes, as it is to a general to be terrible to the enemy. Our God is both. 3. He has great possessions. Heaven and earth are his (ver. 14), and all the hosts and stars of both. Therefore he is able to bear us out in his service, and to make up the losses we sustain in discharging our duty to him. And yet therefore he has no need of us, or anything we have or can do: we are undone without him; but he is happy without us.—*Henry.*

CHAP. XI. BLESSING OF GOD—CANAAN.—Ver. 10. *Keep the commandments*, keep *all* the commandments "which I command you this day: love God, and serve him with all your heart." 1. Because this was the way to get and keep possession of the promised land. (1.) It was the way to get possession (ver. 8), "That ye may be strong" for war, and so "go in and possess it." So little did they know either of hardship or hazard in the wars of Canaan, that he does not say they should go in and *fight for it*: no, they had nothing in effect to do but go in and *possess it*. He does not go about to teach them the art of war, how to draw the bow and use the sword, and keep ranks, that they might be strong, and go in and possess the land; no, but let them "keep God's commandments," and their religion, while they were true to it, will be their strength, and secure their success. (2.) It was the way to *keep* possession (ver. 9). "That ye may prolong your days in this land" that your eye is upon. Sin tends to the shortening of the days of particular persons, and to the shortening of the days of a people's prosperity; but obedience will be a lengthening out of their tranquillity. 2. Because the land of Canaan, into which they were going, had a more sensible dependence upon the blessing of Heaven than the land of Egypt had (ver. 10-12).

CANAAN.—Ver. 12. Egypt was a country fruitful enough, but it was all flat, and was watered, not as other countries, with rain (it is said of Egypt, Zech. xiv. 18, that it *has no rain*), but by the overflowing of the river Nile at a certain season of the year; to the improving of which there was necessary a great deal of the art and labour of the husbandman; so that in Egypt a man must bestow as much cost and pains upon a field as upon a garden of herbs. And this made them the more apt to imagine that the power of their own hands got them this wealth. But the land of Canaan was an uneven country, a land of hills and valleys, which not only gave a more pleasing prospect to the eye, but yielded a greater variety of soils for the several purposes of the husbandman. It was a land that had no great rivers in it, except Jordan, but "drank water of the rain of heaven." And so (1.), Saved them a great deal of labour. While the Egyptians were ditching and guttering in the fields up to the knees in mud, to bring water to their land, which otherwise would soon become like the heath in the wilderness, the Israelites could sit in their houses, warm and easy, and leave it to God to water their land with the former and the latter rain, which is called "the river of God" (Psal. lxv. 9), perhaps in allusion to, and contempt of, the river of Egypt, which that nation was so proud of. Note, The better God has provided, by our outward condition, for our ease and convenience, the more we should abound in his service: the less we have to do for our bodies, the more we should do for God and our souls.—*Henry.*

PRACTICAL OBSERVATIONS.—All the Lord's kindness to us, all his wonderful works, his awful judgments, and his precious promises, are intended to teach and induce our love and obedience to him; without which our faith is dead, our knowledge vain, our hope delusion and presumption, and we must be miserable for ever.—Upon condition of *perfect love and obedience*, the law of God sets before us a blessing—denouncing also a curse upon the disobedient; but we have broken the law, and are under its curse, without remedy from ourselves. In infinite mercy, however, the gospel again

and when thou walkest by the way, when thou liest down, and when thou risest up.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates;

21 That [l]your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, [m]as the days of heaven upon the earth.*

22 ¶ For [n]if ye shall diligently keep all these commandments which I command you, to do them, [o]to love the LORD your God, to walk in all his ways, and [p]to cleave unto him;

23 Then will the LORD [q]drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves.†

24 [r]Every place whereon the soles of your feet shall tread shall be yours: from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea, shall your coast be.

25 There shall [s]no man be able to stand before you: *for* the LORD your God shall lay the fear of you, and the dread of you, upon all the land that ye shall tread upon, [t]as he hath said unto you.

26 ¶ Behold, [u]I set before you this day a blessing and a curse;‡

27 [x]A blessing, if ye obey the commandments of the LORD your God, which I command you this day:

28 And [y]a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known.

29 And it shall come to pass, when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt [z]put the blessing upon mount Gerizim, and the curse upon mount Ebal.

30 *Are* they not on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against [a]Gilgal, beside the plains of Moreh?

31 For [b]ye shall pass over Jordan, to go in to possess the land which the LORD your God giveth you, and ye shall possess it, and dwell therein.

32 And [c]ye shall observe to do all the statutes and judgments which I set before you this day.

CHAPTER XII.

1 *Monuments of idolatry are to be destroyed.* 5 *The place of God's service is to be kept.* 15 *Blood forbidden.* 17 *Holy things to be eaten in the holy place.* 19 *The Levite not to be forsaken.*

THESE *are* [a]the statutes and judgments* which ye shall observe to do in the land which the

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[l] Prov. iii. 2, 16.
[m] Ps. lxxii. 5.
* As long as this visible world lasts, whilst the heaven keeps its place and continues its influences upon earth, until all these things be dissolved. (Compare Ps. lxxii. 5; lxxxi. 15; lxxxix. 29. Jer. xxxiii. 25).—POOLE.
[n] vi. 17.
[o] Matt. xxii. 37.
[p] Gen. ii. 24.
[q] Ex. xxiii. 27-30.
† He here assures them upon this view, and with this pious resolution, that they may proceed cheerfully to attack the strong and warlike people of Canaan: fearing nothing, for all shall yield to their victorious arms; and they shall extend their conquests to the utmost limits that have been promised to their forefathers and to themselves.—PYLE.
[r] Gen. xv. 18-21.
[s] vii. 24. Josh. i. 5.
[t] Ex. xxiii. 27.
[u] xxx. 15-20.
‡ These are more particularly explained in chap. xxviii. This blessing and this curse are here represented as suspended respectively upon the obedience and disobedience of the people. And it is observable, that the whole historical part of the Old Testament witnesses the truth of this, that God *blessed* or *cursed* them according as they kept or violated his laws.—PATRICK.
[x] Lev. xxvi. 3-13.
[y] Lev. xxvi. 14.
[z] xxvii. 12-26.
[a] Josh. v. 9.
[b] Josh. i. 11.
[c] Matt. vii. 21-27.

CHAP. XII.
[a] iv. 1, 2; vi. 1, 2.
* Moses reiterates the lessons wherewith his heart is full, and dwells with speciality and emphasis on all the vestiges of idolatry in the land on which they were entering — demolishing all its high places, which seem to have been selected either for their eminence or their beauty, which might dispose the Israelites to spare them, but which, nevertheless, they were utterly to exterminate with ruthless and unsparing hand. And while thus destroying all the houses and monuments of the false gods, they were told that they must do otherwise by the true God, and build for him a holy habitation.—DR CHALMERS.
[b] 1 Kings viii. 40.
[c] Ex. xxiv 12-17.
[d] 2 Kings xvi. 4.
[e] 2 Kings xviii. 4.
[f] Ps. xvi. 4.
[g] xx. 18.
[h] Josh. ix. 27.
† *To put his name there*—*i.e.*, to set up his worship there, or which he shall call by his name, as his house, or dwelling-place, &c., to wit, where the ark should be, the tabernacle, or temple, which was first Shiloh (Josh. xviii. 1).—POOLE.
[i] Ex. xv. 2.
[k] Lev. xvii. 3-9.
[l] Lev. xxvii. 32, 33.
[m] xv. 20.
[n] Lev. xxiii. 40.
‡ Moses gives the people to understand, that the whole body of religious service and worship, when settled in the promised land, must be much more complete, and every way better ordered, than it had been in the wilderness, where they had so many difficulties to contend with, which constituted an apology for their neglect, which the Lord was pleased to receive.—DR JN. CAMPBELL.
[o] Jud. xvii. 6.
[p] 1 Kings viii. 56.
[q] xi. 31.
[r] Lev. xxv. 18, 19.
[s] Josh. xviii. 1.
§ *To dwell there.*—God was not pleased to declare anywhere in the law where this place should be; but, though he often determines them to one place (ver. 26; xiv. 23; xvi. 6), yet he leaves the place undetermined; which might be for these three reasons — 1st, Lest the Gentiles should get possession of it, and make war upon that account, thinking that this place was the end of the law; 2dly, Lest they in whose hands it was should do all they could to destroy it; and 3dly (which is the truest reason), Lest every tribe should desire to have it in their lot, and strife should arise among them about it.—MAIMONIDES.
[t] Neh. viii. 10-12.
‖ The whole family was to feast with God, and one with another, whereby brotherly love and friendship was increased and strengthened, by their meeting and eating together at one place. And nothing is more joyful than to see "brethren dwell together in unity" (see ver. 7).—PATRICK.
[u] xviii. 6; xxvi. 12.
[x] Josh. xiii. 14, 33.
[y] Lev. xvii. 3, 4.

LORD God of thy fathers giveth thee to possess it, [b]all the days that ye live upon the earth.

2 Ye shall [c]utterly destroy all the places wherein the nations which ye shall possess served their gods, [d]upon the high mountains, and upon the hills, and under every green tree.

3 And ye shall overthrow their altars, and break their pillars, [e]and burn their groves with fire; and ye shall hew down the graven images of their gods, [f]and destroy the names of them out of that place.

4 ¶ Ye [g]shall not do so unto the LORD your God.

5 But [h]unto the place which the LORD your God shall choose out of all your tribes to put his name there,† *even* unto his [i]habitation shall ye seek, and thither thou shalt come:

6 And thither ye shall bring [k]your burnt-offerings, and your sacrifices, and your [l]tithes, and heave-offerings of your hand, and your vows, and your freewill-offerings, and the firstlings of your herds and of your flocks:

7 And there [m]ye shall eat before the LORD your God; and [n]ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the LORD thy God hath blessed thee.

8 Ye shall not do after all *the things* that we do here this day,‡ [o]every man whatsoever *is* right in his own eyes.

9 For ye are not as yet come to the [p]rest and to the inheritance which the LORD your God giveth you.

10 But *when* [q]ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you rest from all your enemies round about, so that [r]ye dwell in safety;

11 Then there shall be [s]a place which the LORD your God shall choose to cause his name to dwell there:§ thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye vow unto the LORD.

12 And [t]ye shall rejoice before the LORD your God, ye, and your sons, and your daughters, and your men-servants, and your maid-servants,‖ and [u]the Levite that *is* within your gates; [x]forasmuch as he hath no part nor inheritance with you.

13 [y]Take heed to thyself that thou offer not thy burnt-offerings in every place that thou seest:

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acts before us "a blessing and a curse; a blessing if we obey" the call to repentance, faith, and newness of life; but an awful curse if we neglect so great salvation. Let us, then, thankfully welcome these glad tidings of great joy, and "give the more earnest heed to the things that we have heard, lest at any time we should let them slip;" let us not harden our hearts, but hear this voice of God whilst it is called to-day, and whilst he so kindly invites us to come to him upon a mercy-seat. Urged on by fear of coming short, animated by hope of obtaining the prize, and drawn by love, let us "give diligence to make our calling and election sure." And recollecting all that we have heard, learned, and experienced of the Lord's power, faithfulness, righteousness, and mercy from our very youth, let us bear testimony of them to the rising generation. Indeed, we should make these the subjects of our daily converse, and endeavour to bequeath them as a legacy to our children, that they, as well as we, may be "strong in the grace of our Lord Jesus Christ," encouraged in fighting the good fight of faith; made conquerors over every enemy, and obtain an inheritance in that better land which the eyes of the Lord watch over, and the glory of the Lord shineth upon and blesseth, to all eternity.—We should not, however, forget that we have no reason to expect even temporal comforts, personal, domestic, or public, or the continuance of our external religious advantages, by which the Lord hath hitherto shewn his constant care of this land, except as we cleave to him in fear and love, and holy obedience; for in all things, sin and misery are most closely connected.—*Scott.*

CHAP. XII. MONUMENTS OF IDOLATRY.—Ver. 2. Among these monuments of idolatry, no mention is made of *temples;* and it is probable that the tabernacle in the wilderness was the first building ever formed as an habitation for the Deity, and that a misunderstanding of its meaning and intention gave rise to the custom of building temples in after ages. Before this, men seem to have worshipped in *high* or in *shady* places, as favourable to contemplation, or as supposed peculiarly sacred to the Deity, which custom was in many countries retained long afterwards. But the Israelites were strictly enjoined to destroy everything which could keep up the memory that such and such places had been sacred to this or the other idol; and even, as far as possible, to erase from the memory of man the very names of their false gods, that the idolatry itself might sink into oblivion through all the land of their inheritance. And especially they must by no means imitate the Canaanites, by offering sacrifices in such places as they choose for themselves, however suitable they might think they were for that purpose.

ONE CENTRAL SPOT OF WORSHIP.—Ver. 5. The people had before been directed to bring all their sacrifices to the door of the tabernacle. But at this time the general command was particularly explained with reference to the promised land; and was expatiated on in a manner which evinced that it was of great importance. Idolatry and superstition would be prevented, and the true Object and prescribed method of worship adhered to, when all the sacrifices were offered at the same place, by the priests appointed for that purpose. Brotherly love and harmony in religion would be promoted by the people thus constantly meeting together from every part of the land, and joining in sacred ordinances. And the temple, sacrifices, priests, and especially the ark of the covenant, were typical of Christ, through whom alone God can be acceptably worshipped by sinners. Where the ark, in the most holy place of the sanctuary, was stationed by Divine appointment, there the LORD put his NAME as the one living and true GOD, the GOD of Israel, "a just GOD and a Saviour." There he made known his glorious perfections; and there *only*, in ordinary cases, would he accept the sacrifices of his people, that they might feast before him with holy joy, as peculiarly in all things favoured and blessed by him. Yet prayer and praise might be offered anywhere with reference to the sacrifices at the altar, and the sprinkling of the blood before the ark.—The place was not at this time appointed; for that was to be done after the people had got possession of the land. Accordingly, Shiloh was

14 But [s]in the place which the LORD shall choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

15 ¶ Notwithstanding [a]thou mayest kill and eat flesh in all thy gates,¶ whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: [b]the unclean and the clean may eat thereof, as of the roe-buck, and as of the hart.

16 Only [c]ye shall not eat the blood; ye shall pour it upon the earth as water.*

17 ¶ Thou mayest not eat within thy gates [d]the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy freewill-offerings, or heave-offering of thine hand:

18 But [e]thou must eat them before the LORD thy God in the place which the LORD thy God shall choose, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt [f]rejoice before the LORD thy God in all that thou puttest thine hands unto.

19 [g]Take heed to thyself that thou forsake not† the Levite [l]as long as thou livest upon the earth.

20 ¶ When the LORD thy God shall enlarge thy border, [h]as he hath promised thee, and thou shalt say, [i]I will eat flesh, (because my soul longeth to eat flesh,) thou mayest eat flesh, whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen [k]to put his name there be too far from thee, then thou shalt kill of thy herd, and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even [l]as the roe-buck and the hart is eaten, so shalt thou eat them; the unclean and the clean shall eat *of* them alike.

23 Only be [2]sure that thou eat not the blood: for [m]the blood *is* the life; and thou mayest not eat the life with the flesh.

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[s] Ps. v. 7.
[a] Lev. xvii. 3-5.
¶ During their encampments and travels in the Arabian desert, God enacted it as a law, that even all the beasts that were killed by any Israelite for the use of his family, should be first presented to God at the tabernacle, and there slain; whereby the nation did then live, as it were, wholly upon peace-offerings, communicating with God, even in their ordinary and common food. It is allowed now that, after their settlement in Canaan, every householder may kill any beasts, birds, &c., for his family provision at home, without bringing it to the tabernacle or temple.—PYLE.
[b] xiv. 5.
[c] Lev. xvii. 10-13.
* *As water*; that is, they were to pour it out with as little religious ceremony as water.—CALMET.
[d] Lev. xxvii. 30-32.
[e] 11, 12; xv. 20.
[f] Prov. iii. 17.
[g] 2 Chr. xxxi. 4-21.
† *That thou forsake not*, or neglect not, either by erecting a new ministry, as did Jeroboam (2 Chr. xiii. 9), or by withholding thy offerings, the means of their livelihood, which is in special here intended. So in Neh. x. 39, we "will not forsake the house of our God," where mention is made of bringing up their offerings. The same sin is called the spoiling of God (Mal. iii. 8; see also Deut. xiv. 27).—AINSWORTH.
[l] *All thy days.*
[h] Gen. xv. 18-21.
[i] Gen. xxxi. 30.
[k] 1 Kings. xiv. 21.
[l] *See on* 15.
[2] *Strong.*
[m] Gen. ix. 4.

[n] xv. 23.
[o] Ps. cxii. 2.
[p] Ex. xv. 26.
[q] Num. v. 9, 10.
‡ *Which thou hast*, viz., out of which a certain portion being deducted for God and for the priest, all the remainder was for him that presented the offering (Lev. vii. 19).—DIODATI.
[r] Gen. xxviii. 20.
[s] Lev. i. 5, 9, 13.
[t] Lev. iv. 30; xvii. 11.
[u] Ex. xxxiv. 11.
§ This was the great commandment, To serve GOD alone: and the observance of it was the great condition upon which all their happiness depended; which makes him again press their care in this matter.—PATRICK.
[x] *See on* 25.
[y] Ex. xxiii. 23.
‖ *To possess them*; or, *to dislodge it* them; as the Chald. saith, *to cast them out*; the Gr. translateth, *to inherit their land.* God having given direction for the place of his worship, now proceedeth with the things and manner of service which they should perform unto him.—AINSWORTH.
[3] *Inheritest*, or *possessest them.*
[z] Ex. xxiii. 31-33.
[4] *After them.*
¶ It is plain from hence, that in this chapter, as well as in the foregoing, he is still endeavouring to secure them from the idolatrous customs of the country which they went to possess, which is the ground of the following prohibition, they being so prone to idolatry, and the danger they incurred thereby so exceeding great. There are some of the Jews who think that by following them is meant following their fashions in their clothes, and in their ornaments, which might entice them to imitate their religious rites, which, it appears by the next words, are principally intended.—PATRICK.
[a] Rom. xii. 2.
[b] Lev. xviii. 26-30.
[c] Lev. xviii. 21.
[d] Josh. i. 7.

CHAP. XIII.
[a] Is. ix. 15.
[b] Jer. xxiii. 25-28.

24 Thou shalt not eat it; [n]thou shalt pour it upon the earth as water.

25 Thou shalt not eat it; [o]that it may go well with thee, and with thy children after thee, [p]when thou shalt do *that which is* right in the sight of the LORD.

26 Only thy [q]holy things which thou hast,‡ and thy [r]vows, thou shalt take, and go unto the place which the LORD shall choose.

27 And thou shalt offer [s]thy burnt-offerings, the flesh and the blood, upon the altar of the LORD thy God: [t]and the blood of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat the flesh.

28 [u]Observe and hear all these words which I command thee,§ [x]that it may go well with thee, and with thy children after thee for ever, when thou doest *that which is* good and right in the sight of the LORD thy God.

29 ¶ When the LORD thy God shall [y]cut off the nations from before thee, whither thou goest to possess them,‖ and thou [3]succeedest them, and dwellest in their land;

30 Take heed to thyself [z]that thou be not snared [4]by following them, after that they be destroyed from before thee;¶ and that thou enquire not after their gods, saying, [a]How did these nations serve their gods? even so will I do likewise.

31 Thou [b]shalt not do so unto the LORD thy God: for every abomination to the LORD which he hateth have they done unto their gods; for [c]even their sons and their daughters they have burnt in the fire to their gods.

32 What thing soever I command you, observe to do it: [d]thou shalt not add thereto, nor diminish from it.

CHAPTER XIII.

1 *Enticers to idolatry must be put to death; 6 even near relations must accuse them, and lead the way in stoning them.* 12 *Idolatrous cities must be utterly destroyed.*

IF there arise among you [a]a prophet, or [b]a dreamer of dreams, and giveth thee a sign or a wonder,

long the appointed place; and after some changes, Jerusalem was chosen for the purpose, and continued to enjoy that distinction till the crucifixion of Christ.—*Scott.*

KINDNESS TO THE LEVITES.—Ver. 19. They are commanded to be kind to the Levites. Did they feast with joy? The Levites must feast with them, and rejoice with them (ver. 12, and again ver. 18). And a general caution (ver. 19), "Take heed that thou forsake not the Levite as long as thou livest." There were Levites that attended the altar as assistants to the priests, and these must not be forsaken—that is, the service they performed must be constantly adhered to; no other altar must be set up than that which God appointed; for that would be to forsake the Levites. But this here seems to be spoken of the Levites that were dispersed in the country, to instruct the people in the law of God, and to assist them in their devotions; for it is "the Levite within their gates," that they are here commanded to make much of. It is a great mercy to have Levites near us, within our gates, that we may ask the law at their mouth, and at our feasts to be a check upon us, to restrain excesses. And it is the duty of people to be kind to their ministers that give them good instructions, and set them good examples. As long as we live, we shall need their assistance, till we come to that world where ordinances will be superseded; and therefore, "as long as we live," we must not forsake the Levites. The reason given (ver. 12) is, because "the Levite has no part nor inheritance with you;" so that he cannot grow rich by husbandry or trade; let him, therefore, share with you in the comfort of your riches. They must give the Levites their tithes and offerings, settled on them by the law, because they had no other maintenance.

IDOLATROUS CUSTOMS TO BE ESCHEWED.—Ver. 30. "Ye shall not do after all the things that we do here this day." Never was there a better governor than Moses, and one would think never a better opportunity of keeping up good order and discipline than now among the people of Israel, when they lay so closely encamped under the eye of their governor; and yet it seems there was much amiss, and that many irregularities had crept in among them. We must never expect to see any society perfectly pure and right, and as it should be, till we come to the heavenly Canaan. They had sacrifices, and religious worship, courts of justice, and civil government; and by the stoning of the man that "gathered sticks on the Sabbath-day," it appears there was great strictness used in guarding the most weighty matters of the law, but being frequently upon the remove, and always at uncertainty, 1. They could none of them observe the solemn feasts, and the rites of cleansing, with the exactness that the law required: And, 2. Those among them that were disposed to do amiss had opportunity given them to do it unobserved by the frequent interruptions which their removes gave to the administration of justice. But (says Moses) when ye come to Canaan ye "shall not do as we do here." Note, when the people of God are in an unsettled condition that may be tolerated and dispensed with which would by no means be allowed at another time. Cases of necessity are to be considered while the necessity continues; but that must not be done in Canaan which was indulged in the wilderness. While a house is in the building, a great deal of dirt and rubbish is suffered to lie by it which must all be taken away when the house is built. Moses was now about to lay down his life and government, and it is a comfort to him to foresee that Israel would be better in the next reign than they had been in his. They must not worship the Lord by any of those rites or ceremonies which the nations of Canaan had made use of in the service of their gods (ver. 29-32). They must not so much as *inquire* into the modes and forms of idolatrous worship. What good would it do them to "know those depths of Satan"? (Rev. ii. 24.) It is best to be ignorant of that which there is danger of being infected by. They must not introduce the customs of idolaters. It would be absurd to make those their patterns whom God had made their slaves and captives—cut off and destroyed from before them.—*Henry.*

PRACTICAL OBSERVATIONS.—We cannot serve God and mammon, nor worship the true God and idols, nor depend upon Christ Jesus and superstitious or self-righteous confidences. No coalition ought so much as to be attempted in these cases. True religion springs from the subversion of every false dependence, and the dethroning of every idol, and tends to the extirpation of every rival and opponent, that the Lord may be our only portion and salvation, and receive all our worship and obedience. Nor can we ever approach him with acceptance but in the way which he has revealed, and in the ordinances which he has appointed; for our wisdom or imagination is in this case not in the least to be trusted. In Christ Jesus, as in the true temple, "all the fullness of the Godhead dwells bodily;" to him we come by humble faith, and receive the pardon, the reconciliation, and the grace which he bestows from his mercy-seat. Thus we learn to love him, to obey his commandments, and to present our spiritual sacrifices of prayer and praise, and of every work of compassion and kindness performed for his sake. There we find acceptance of our imperfect services, and learn to delight in obedience; for the ways of our reconciled Father are "ways of pleasantness, and all his paths are peace;" and our satisfaction will be augmented in proportion as we abound in love and good works But we must not be satisfied even with that measure of diligence which passes current in the visible Church. where too often many allow themselves, and are connived at by others, in "doing whatsoever is right in their own eyes." We must consider what the Word of God requires: we must remember those primitive times, when "great grace was upon all" the company of Christians, and reflect how they lived; and we must by faith contemplate those who

2 And [c]the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them;

3 Thou shalt [d]not hearken unto the words of that prophet, or that dreamer of dreams: for the LORD your God [e]proveth you, to know whether [f]ye love the LORD your God with all your heart, and with all your soul.

4 Ye shall [g]walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, [h]and cleave unto him.

5 And that [i]prophet, or that dreamer of dreams, shall be put to death; because he hath spoken [l]to [k]turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in: so shalt thou [l]put the evil away from the midst of thee.

6 ¶ If [m]thy brother, the son of thy mother,* or thy son, or thy daughter, or the wife of thy bosom, or thy friend, [n]which *is* as thine own soul, [o]entice thee secretly, saying, Let us go and serve other gods, [p]which thou hast not known, thou, nor thy fathers;

7 *Namely,* of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth;

8 Thou shalt not [q]consent unto him, nor hearken unto him; neither [r]shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him:

9 But [s]thou shalt surely kill him;† [t]thine hand shall be first upon him to put him to death, and afterwards the hand of all the people.

10 And thou shalt [u]stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, [x]which brought thee out of the land of Egypt, from the house of bondage.

11 And [y]all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

12 ¶ If thou [z]shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, [2]the [a]children of Belial,‡ [b]are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which we have not known;

14 Then shalt thou [c]enquire, and make search, and ask diligently: and, behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you;

15 Thou shalt surely smite the inhabitants of that city with the edge of the sword, [d]destroying it utterly, and all that *is* therein, and the cattle thereof, with the edge of the sword.

16 And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the LORD thy God: and it shall be [e]an heap for ever; it shall not be built again.

17 And there shall [f]cleave nought of the cursed thing to thine hand: that [g]the LORD may turn from the fierceness of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, [h]as he hath sworn to thy fathers;§

18 When thou shalt hearken to the voice of the LORD thy God, [i]to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

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[c] Ex. vii. 22.
[d] Is. viii. 20.
[e] Ps. lxvi. 10.
[f] vi. 5.
[g] 2 Kings xxiii. 3.
[h] x. 20.
[i] Is. ix. 14, 15.
[l] *Revolt against.*
[k] Jer. i. 6.
[l] 1 Cor. v. 13.
[m] Prov. xviii. 24.
* *The son of thy mother.* — This is added to restrain the signification of the word *brother*, which is oft used generally for one near akin, and to express the nearness of the relation, the mother's side being the surest, and usually the ground of the truest and most fervent affection (see Gen. xx. 22). *Or thy daughter.* —Thy piety must overcome both thy affection to thy nearest relation, and thy compassion to the weaker sex. *The wife of thy bosom.*—Either, 1. That is near to thy heart, that hath thy dearest love. Or rather, 2. "That lieth in thy bosom," as it is expressed Micah vii. 5 (compare Gen. xvi. 5; Prov. v. 20; Deut. xxviii. 54). So we read of "the husband of her bosom" (Deut. xxviii. 56). *As thine own soul*—As dear to thee as thyself.—POOLE.
[n] 1 Sam. xx. 17.
[o] Eph. iv. 14.
[p] Jud. ii. 13.
[q] Gal. i. 8, 9.
[r] xix. 13.
[s] Matt. x. 37.
† The Gr. reads, "Thou shalt surely bear witness against him." It was not the province of the denouncer to kill the guilty person: the sentence of the judge was to be obtained for that purpose.—BOOTHROYD.
[t] John viii. 7.
[u] Lev. xx. 2, 27.
[x] Ex. xx. 2.
[y] Prov. xix. 25.

[z] Josh. xxii. 11.
[2] *Naughty men.*
[a] 1 Sam. ii. 12.
‡ *Belial* is a Hebrew word, implying a wicked, worthless man—one resolved to endure no subjection—a rebel—one that cannot be controlled. In later writings, Belial denotes the devil. St Paul says (2 Cor. vi. 15), "What concord hath Christ with Belial?" Whence we infer that in his time the Jews, under the name of Belial, commonly understood the devil by this term in the Old Testament.—CALMET.
[b] 1 John ii. 19.
[c] Is. xi. 3, 4.
[d] Ex. xxiii. 24.
[e] Josh. vi. 26.
[f] vii. 26.
[g] Josh. vii. 26.
[h] Gen. xxii. 17.
§ What fearful sanctions against idolatry are here established, proving the fearful guilt of it. Men are required to proceed against it with unpitying heart and relentless hand even to the death of their nearest relatives, to which all the people, too, were made to lend their counsel and help, and to exterminate whole cities, if tainted with the evil.—DR CHALMERS.
[i] Matt. vi. 33.

CHAP. XIV.

[k] Gen. vi. 2, 4.
* And therefore do not you imitate profane nations in their mournings, who, by these furious and desperate fashions, shew that they have no comfort in death, through hope of eternal life, which is given unto you as the inheritance of your heavenly Father (1 Thes. iv. 13).—DIODATI.
[b] Lev. xxi. 5.
[c] xxviii. 9.
[d] Lev. xi. 43.
† This Sol. Jarchi, and the Targum called Jonathan, well explain, "Anything that I have made abominable to you (or put far from you)." "For every creature of God is good" (1 Tim. iv. 4), and there is "nothing common (or unclean) of itself" (Rom. xiv. 14); but by the ordinance of God, certain creatures, meats and drinks, were made unclean unto the Jews, yet not for ever, but "imposed upon them until the time of reformation" (Heb. ix. 10). And this law taught them holiness, in abstaining from the impure communion with the wicked (Acts x. 13, 17, 20, 28).—AINSWORTH.
[e] Lev. vi. 2-8.

CHAPTER XIV.

1 *God's children are not to disfigure themselves in mourning.*
3 *What may be eaten and what not.* 22 *Of tithes.*

YE *are* [a]the children* of the LORD your God. [b]Ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

2 For [c]thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shalt not [d]eat any abominable thing.†

4 These *are* [e]the beasts which ye shall eat: The ox, the sheep, and the goat,

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have arrived at their rest and inheritance, and endeavour to conceive how they love the Lord and rejoice in serving him, and be ourselves pressing forward after that perfection.—*Scott.*

CHAP. XIII. FALSE PROPHETS.—Ver. 1. It is here supposed that professed prophets would arise and "give signs and wonders" (that is, predict remarkable events which would come to pass accordingly, or work apparent miracles), and then endeavour to seduce the people into idolatry. Thus a Divine interposition would be pleaded in support of a practice directly contrary to the *first principles* of true religion. But those *first principles* having been sufficiently demonstrated, and it being impossible that God should contradict himself, the Israelites were commanded to treat the prophet as a deceiver, and his apparent miracles and prophecies as impostures, and to consider that the Lord permitted such things, in order to prove whether they were cordially devoted in love to his worship, or were glad of a pretence for turning aside to idolatry. Nay, they must put the deceiver to death without mercy. The existence and perfections of the one living and true God are fully proved by the works of creation and providence; the revelation made to Israel by Moses had been authenticated by the most public and stupendous miracles; and the worship of JEHOVAH alone was the fundamental principle of that revelation. No miracles, therefore, could be admitted as a proof that the people might violate the first and great commandment of the law just before given from mount Sinai; for it was impossible such miracles could be wrought by JEHOVAH; and if wrought by another, he must be the rival and enemy of JEHOVAH. Those things, indeed, in the law given by Moses, which related to *the external forms of worship*, being changeable in their nature, might be superseded by a future revelation; and here the evidence of miracles, if public and incontestable, was admissible. Yet it is observable that our Lord and His apostles did not rest the Christian revelation on miracles only, but they constantly appealed to the Old Testament—the prophecies and promises of which, when fairly interpreted, were suited to raise an expectation of exactly such a change in externals as they effected, and which at the same time fully established all the grand principles and requirements of preceding revelations. In all cases where the evident testimony of the sacred oracles is not evaded or contradicted, miracles may be considered as the seal of God to the doctrine taught by those who work them; but when the grand principles of Scripture are opposed, they must be allowed insufficient to counterbalance the immense weight of evidence by which that has been authenticated.—*Scott.*

NO MERCY TO IDOLATERS.—Ver. 6. It is our duty to prefer God and religion before the best friends we have in the world. 1. We must not, in complaisance to our friends, break "God's law" (ver. 8). "'Thou shalt not consent to him,' nor go with him to his idolatrous worship, no, not for company or curiosity, or to gain a better interest in his affections." It is a general rule, "If sinners entice thee, consent thou not" (Prov. i. 10). 2. We must not, in compassion to our friends, obstruct the course of God's justice. He that offers such a thing must not only be looked upon as an enemy or dangerous person, whom one should be afraid of, and swear the peace against, but as a criminal or traitor, whom, in zeal for our sovereign Lord, his crown and dignity, we are bound to inform against, and cannot conceal without incurring the guilt of a great misprision (ver. 9). "Thou shalt surely kill him." By this law the persons enticed were bound to prosecute the seducer, and to give evidence against him before the proper judges, that he might suffer the penalty of the law, and that without delay, which the Jews say is here intended in that phrase, as it is in the Hebrew, "killing thou shalt kill him." Neither the prosecution nor the execution must be deferred; and he that was first in the former must be first in the latter, to shew that he stood to his testimony, "'Thy hand shall be first upon him, to mark' him out as an anathema, and then the hands of all the people, to put him away as an accursed thing." The death he must die was that which was looked upon among the Jews as the severest of all other. He must be stoned; and his accusation written in, that he has sought to thrust thee away, by a kind of violence, "from the Lord thy God" (ver. 10). Those are certainly our worst friends, that would "thrust us from God," our best friend; and whatever draws us to sin—separates between us and God—it is a design upon our life, and to be resented accordingly.—*Henry.*

CHAP. XIV. MODERATION IN MOURNING.—Ver. 1. "Ye shall not cut yourselves." This forbids (as some think) not only their "cutting themselves" at their funerals, either to express their grief, or with their own blood to appease the infernal deities, but their wounding and mangling themselves in the worship of their gods, as Baal's prophets did (1 Kings xviii. 28), or their marking themselves by incisions in their flesh for such and such deities; which in them, above any, would be an inexcusable crime, who in the sign of circumcision bore about with them in their bodies the marks of the Lord Jehovah. So that, 1. They are forbidden to deform or hurt their own bodies upon any account. Methinks this is like a parent's charge to his little children, that are foolish, careless, and wilful, and are apt to play with knives—"Children, ye shall not cut yourselves." This is the intention of those commands which oblige us to deny ourselves: the true meaning of them, if we understood them right, would appear to be, "Do yourselves no harm." And this, also, is the design of those providences which most cross us, to remove from us those things by which we are in danger

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5 The hart, and the roe-buck, and the fallow-deer, and the wild goat, and the [1]pygarg, and the wild ox, and the chamois.

6 And every beast that [f]parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud among the beasts, that ye shall eat.

7 Nevertheless these [g]ye shall not eat of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the coney: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And [h]the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor [i]touch their dead carcase.

9 ¶ These [k]ye shall eat of all that *are* in the waters: All that have fins and scales shall ye eat:

10 And whatsoever hath not fins and scales ye may not eat; it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.‡

12 But [l]these *are they* of which ye shall not eat: The eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckoo, and the hawk after his kind,§

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gear-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the bat.

19 And [m]every creeping thing that flieth *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* [n]any thing that dieth of itself: thou shalt give it unto [o]the stranger that *is* in thy gates, that he may eat it; or thou mayest sell it unto an alien:‖ for thou *art*[p] an holy people unto the LORD thy God.¶ [q]Thou shalt not seethe a kid in his mother's milk.*

22 Thou shalt [r]truly tithe† all the increase of thy seed, that the field bringeth forth year by year.

23 And thou shalt [s]eat before the LORD thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carry it; *or* [t]if the place be too far from thee, [u]which the LORD thy God shall choose to set his name there, when the LORD thy God hath blessed thee:

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall choose:‡

26 And thou shalt [x]bestow that money for whatsoever [y]thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul [2]desireth: and [z]thou shalt eat there before the LORD thy God, and thou shalt rejoice, thou, and thine household,

27 And [a]the Levite that *is* within thy gates; thou shalt not forsake him: for [b]he hath no part nor inheritance with thee.

28 ¶ At [c]the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay *it* up within thy gates:

29 And the Levite, (because he hath no part nor inheritance with thee,) and [d]the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; [e]that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAPTER XV.

1 *The seventh year, a year of release for the poor.* 7 *It must be no hinderance to lending or giving.*

AT the end of *every* [a]seven years thou shalt make a release.

2 And this *is* the manner of the release: Every [1]creditor that lendeth *ought* unto his neighbour shall release *it;* he shall not [b]exact *it* of his

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1 *Bison,* Heb. *dishon.*

f Ps. i. 1, 2.

g Matt. vii. 22, 23, 26.

h Is. lxv. 4.

i Lev. xi. 26, 27.

k Lev. xi. 9-12.

‡ *Of all clean birds ye shall eat.*—He doth not name any (as he did of beasts), but by enumerating those of which they might not eat, all the rest were left free to be used for food.—PATRICK.

l Lev. xi. 13-19.

§ All the birds mentioned in this and the three next verses, 16-18, are the very same which are forbidden in Lev. xi. 16-19; and therefore I refer the reader to what is noted there, only adding that from hence it appears how false their opinion is, who think the Hebrew word *tsippor* is a general name only for small birds (such as sparrows); for it is evident from this place, that it is a name for all birds whatsoever, even the greatest, such as are here mentioned. — PATRICK.

m Lev. xi. 20-23.

n Lev. xvii. 15.

o Ex. xii. 43-45.

‖ What was allowed to an alien was forbidden to the Hebrews, as an holy people; not because morally evil, or therefore unlawful on a moral account, but because it was unbecoming a people consecrated to the service of Jehovah. Hence, what the Hebrews were allowed for food was of best esteem in common use; and what they were forbidden, was of least esteem, and reckoned too mean for a good table; and, as Dr Spencer observes, these things continue so in the Eastern nations to the present times.—LOWMAN.

p Dan. viii. 24.

¶ All our actions and studies, and all our words, in Moses' settlement, have reference to piety towards God, for he hath left none of these things in suspense and undetermined. Our legislator neither left practical exercises to go without verbal instruction, nor did he permit the hearing of the law to proceed without the exercises for practice; but beginning immediately, from the earliest infancy, and the appointment of every one's diet, he left nothing of the smallest consequence to be done at the mere pleasure and disposal of the person himself. —JOSEPHUS.

q Ex. xxiii. 19.

* Some remains of this custom seem still to exist among the Arabs, instanced in their boiling a lamb in sour milk and water. — POCOCKE.

r Lev. xxvii. 30-33.

† This is meant of the second tithe (see ch. xii. 6).—KIDDER.

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s xii. 5-7.

t xii. 21.

u xii. 15.

‡ God would not have them excused from going to that place with these things in kind upon every slight reason; and therefore made it something chargeable to exchange them into money, by requiring a fifth part to be added. And besides, the elders made a constitution, that this liberty should be allowed to none but those who lived above a day's journey from Jerusalem, which at last was the fixed place of God's worship. And that it might be known certainly what was a day's journey, the places at that distance were fixed from every quarter, viz., Lydda on the west, the river Jordan on the east, Acrabatta on the north, and Elath on the south.—PATRICK.

x Ezra vii. 15-17, 22.

y Ps. cvi. 14.

z *Asketh of thee.*

a xii. 7, 12, 18.

b xii. 12, 19.

c xviii. 1, 2.

d xxvi. 12-15.

e Ex. xxii. 22.

f Ps. xli. 1.

CHAP. XV.

a Ex. xxi. 2.

1 *Master of the lending of his hand.*

b Is. lviii. 3.

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of doing ourselves harm. Knives are taken from us lest we cut ourselves. They that are dedicated to God as a holy people must do nothing to disfigure themselves; the body is for the Lord, and is to be used accordingly. 2. They are forbidden to disturb and afflict their own minds with inordinate grief for the loss of near and dear relations: "Ye shall not express or exasperate your sorrow, even upon the most mournful occasions, by cutting yourselves, and making baldness between your eyes, like men enraged, or resolvedly hardened in sorrow for the dead, as those that have no hope" (1 Thess. iv. 13).

RESTRICTIONS IN DIET.—Ver. 3. (1.) Concerning beasts, here is a more particular enumeration of those which they were allowed to eat, than was in Leviticus, to shew that they had no reason to complain of their being restrained from eating swine's flesh, and hares, and rabbits (which were all that were then forbidden, but are now commonly used), when they were allowed so great a variety, not only of that which we call butcher's meat (ver. 4), which alone was offered in sacrifice, but of venison, which they had great plenty of in Canaan, "the hart, and the roe-buck, and the fallow-deer" (ver. 5), which, though never brought to God's altar, was allowed them at their own table. (See chap. xii. 22.) When of all these (as Adam of "every tree of the garden") they might freely eat, those were inexcusable, who, to gratify a perverse appetite, or (as should seem) in honour of their idols, and in participation of their idolatrous sacrifices, "ate swine's flesh, and made broth of abominable things" (made so by this law) "in their vessels" (Isa. lxv. 4). (2.) Concerning fish, there is only one general rule given, that whatsoever had not fins and scales (as shell-fish and eels, beside leeches and other animals in the water that are not proper food) was "unclean and forbidden" (ver. 9, 10) (3.) No general rule is given concerning fowl, but those are particularly mentioned that were to be unclean to them, and there are few or none of them which are here forbidden, that are now commonly eaten; and whatsoever is not expressly forbidden, is allowed (ver. 11-20). "Of all clean fowls ye may eat." They are further forbidden, 1. To eat the flesh of any creature that died of itself, because the blood was not separated from it, and besides the ceremonial uncleanness which it lay under (from Lev. xi. 39), it is not wholesome food, nor ordinarily used among us, except by the poor. 2. To "seethe a kid in its mother's milk," either to gratify their own luxury, supposing it a dainty bit, or in conformity to some superstitious custom of the heathen. The Chaldee paraphrasts read it, "Thou shalt not eat flesh-meats and milk-meats together." And so it would forbid the use of butter, as sauce to any flesh.—*Henry.*

SECOND TITHE.—Ver. 22-29. These verses require a second tithe from the produce of the land, which, with that appropriated for the maintenance of the Levites, amounted to a fifth part. Two years together the people were commanded to bring this second tithe to Jerusalem, either in kind or in money; and to feast upon it religiously before the Lord, that they might be drawn to spend the more time at the temple, in the society of the priests, at the ordinances of God, and among their brethren. But on the third year they were required to spend it in hospitably entertaining and relieving the Levite, the stranger, the fatherless, and the widow; that is, in every kind of charity. This appointment was evidently intended to counteract the covetousness, distrust, and selfishness of the human heart; to promote friendliness, liberality, and cheerfulness; to raise a perpetual fund for the use of the poor; and to teach the people that they would never so comfortably enjoy their worldly portion, as when they shared it with their necessitous brethren. They were taught to convert the common blessings of Providence into a sacred ordinance, by accompanying their most free use of them with the exercises of religion; and this was the way to learn to fear God always, and to obtain his blessing upon all the works of their hands. Some vindicate *feasting* from these laws; and certainly such temperate, religious, and charitable feasting is allowable; but what has this in common with sensual, luxurious, and ungodly banquets!—*Scott.*

CHAP. XV. RELIEF TO DEBTORS.—Ver. 2. It is supposed that the debtor was an Israelite (ver. 3), an alien could not take the benefit of this law: and that he was poor (ver. 4), that he did not borrow for trade or purchase, but for the subsistence of his family; and that now he could not pay it without reducing himself to poverty, and coming under a necessity of seeking relief in other countries, which might be his temptation to revolt from God. The law is not, that the creditor shall not receive the debt, if the debtor, or his friends for him, can pay it; but he shall not exact it by legal process. The reasons of this law are, 1. To put an honour upon the sabbatical year, "because it is called the Lord's release" (ver. 2). That was God's year for their land, as the weekly Sabbath was God's day for themselves, their servants, and cattle; and as by the resting of their ground, so by the release of the debts, God would teach them to depend upon his providence. This year of release typified the grace of the gospel, in which is proclaimed the acceptable year of the Lord, and by which we obtain the release of our debts—that is, the pardon of our sins; and we are taught to forgive injuries, as we are, and hope to be, forgiven of God. 2. It was to prevent the falling of any Israelite into extreme poverty; so the margin reads (ver. 4), "To the end there shall be no poor among you"—none miserably and scandalously poor, to the reproach of their nation and religion, the reputation of which they ought to preserve. 3. God's security is here given by a Divine promise, that whatever they lost by the

neighbour, or of his brother;* because it is called the LORD'S release.

3 Of [c]a foreigner thou mayest exact *it again:* but *that* which is thine with thy brother thine hand shall release;

4 Save when there shall be no poor among you; for the LORD shall [d]greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it:

5 *Only if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee: and [f]thou shalt lend unto many nations, but thou shalt not borrow; and [g]thou shalt reign over many nations, but they shall not reign over thee.

7 ¶ If there be among you a poor man of one of thy brethren within any of thy gates, in thy land which the LORD thy God giveth thee, [h]thou shalt not harden thine heart, nor shut thine hand from thy poor brother;

8 But [i]thou shalt open thine hand wide unto him, and shall surely lend him sufficient for his need, *in that* which he wanteth.

9 Beware [k]that there be not a [2]thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and [l]thine eye be evil against thy poor brother, and thou givest him nought, and [m]he cry unto the LORD against thee, and it be [n]sin unto thee.

10 Thou shalt surely give him, and [o]thine heart shall not be grieved when thou givest unto him:† [p]because that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto.

11 For [q]the poor shall never cease out of the land: therefore I command thee, saying, [r]Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.

12 ¶ *And* [s]if thy brother, an Hebrew man, or an Hebrew woman, be sold unto thee, and serve thee six years, then in the seventh year thou shalt let him go free from thee.‡

13 And when thou sendest him out free from thee, [t]thou shalt not let him go away empty:

14 Thou shalt furnish him liberally out of thy flock, and out of thy floor, and out of thy wine-

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* *Brother.*—Here the word *brother* is added, to explain what is meant by a *neighbour*, viz., an Israelite, or a proselyte entirely of their religion, who had all the privileges of an Israelite. Some think that by not *exacting* money lent to such a man, is meant no more but only forbearance to demand it in this year, because there was no sowing or reaping in it; or if he did, that he should not have power to recover it by law this year, though afterward he might. But the plain meaning seems to be, that he should be perfectly free from his debt, as a servant, after six years, was from his service: though, if afterward he grew rich, in good conscience, he was bound to pay it.—PATRICK.

[c] Matt. xvii. 25, 26.
[d] Prov. xi. 24, 25.
[e] Lev. xxvi. 1-14.
[f] Ps. xxxvii. 21, 26.
[g] 1 Kings iv. 21, 24.
[h] Matt. xviii. 30.
[i] Ps. cxii. 5-9.
[k] Prov. iv. 23.
[2] *Word with thine heart of Belial.*
[l] Prov. xxiii. 6.
[m] Ex. iii. 7.
[n] Matt. xxv. 41, 42.
[o] Matt. xxv. 40.

† *Thine heart shall not be grieved when thou givest unto him*—*i.e.*, thou shalt give not only with an open hand, but with a willing and cheerful mind and heart (Rom. xii. 8; 2 Cor. ix. 9), without which the very charity is uncharitable, and not accepted by God, who requires the heart in all his services. *In all that thou puttest thine hand unto*—*i.e.*, in all thy works, as before, for the hand is the great instrument of action.—POOLE.

[p] Ps. xli. 1.
[q] Prov. xxii. 2.
[r] Matt. v. 42.
[s] Ex. xxi. 2-6.

‡ The penal laws of the Jews guarded the person of the servant and slave as well as of the freeman. Compare these laws and regulations with the conduct of the Spartans butchering their slaves in cold blood, and of the Romans torturing their slaves without mercy for trifling offences, or putting whole families to death on the slightest suspicion of guilt, or compelling them to butcher each other in gladiatorial combats.—GRAVES.

[t] Ex. iii. 21.

[u] Prov. x. 22.
[x] Ex. xx. 2.
[y] Ex. xxi. 5, 6.
[z] Lev. xxv. 39-42.

§ But first he was to bring him before the judges, that he might there, in open court, profess the same that he had done to his master, and thereby make it appear there was no fraud or deceit in the business, and that his master did not keep him against his will, contrary to this law.—PATRICK.

[a] Is. xvi. 14.
[b] Ex. xiii. 2, 12.

‖ Or, *in*—i.e., *among thy herd, and in thy flock*; meaning of beeves, sheep, and goats. After the laws that concern the poor and the servants of Israel, he now repeateth a law which concerned the relief of his ministers the priests that served the Lord, and his people Israel.—AINSWORTH.

[c] xii. 5-7.
[d] xii. 5-7.
[e] xvii. 1.

¶ What could not be offered to the Lord in sacrifice, because of some blemish therein, might nevertheless be eaten. The sacrifices of the law are typical of him who was offered a lamb without spot and without blemish unto God.—DR CHALMERS.

[f] xii. 21, 22.
[g] 1 Sam. xiv. 32.

* *The blood.*—Because it is the soul, or life, and was for atonement of their souls upon the altar, therefore no blood of beast or fowl might be eaten (see Deut. xii. 23, and Lev. xvii. 11, 12).—AINSWORTH.

press: *of that* wherewith [u]the LORD thy God hath blessed thee thou shalt give unto him.

15 And [x]thou shalt remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee: therefore I command thee this thing to-day.

16 And it shall be, [y]if he say unto thee, I will not go away from thee; (because he loveth thee and thine house, because he is well with thee;)

17 Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant [z]for ever:§ and also unto thy maid-servant thou shalt do likewise.

18 It shall not seem hard unto thee when thou sendest him away free from thee; for he hath been worth [a]a double hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest.

19 ¶ All [b]the firstling males that come of thy herd,‖ and of thy flock, thou shalt sanctify unto the LORD thy God: [c]thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep:

20 Thou [d]shalt eat *it* before the LORD thy God year by year, in the place which the LORD shall choose, thou and thy household.

21 And [e]if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God:¶

22 Thou shalt eat it within thy gates; [f]the unclean and the clean *person shall eat it* alike, as the roe-buck, and as the hart.

23 Only [g]thou shalt not eat the blood* thereof; thou shalt pour it upon the ground as water.

CHAPTER XVI.

1 *The feast of the passover;* 9 *of weeks;* 13 *and of tabernacles.* 18 *Of judges, and of justice.* 21 *Groves and images are forbidden.*

OBSERVE [a]the month of Abib, and keep the passover unto the LORD thy God: [b]for in the month of Abib the LORD thy God brought thee forth out of Egypt by night.

2 Thou shalt therefore [c]sacrifice the passover unto the LORD thy God, of the flock and the herd, [d]in the place which the LORD shall choose to place his name there.

3 Thou shalt eat [e]no leavened bread with it:* seven days shalt thou eat unleavened bread therewith, *even* [f]the bread of affliction; (for [g]thou camest forth out of the land of Egypt in haste;)

CHAP. XVI.

[a] Ex. xii. 2, &c.
[b] Ex. xii. 29-42.
[c] Ex. xii. 5-7.
[d] xii. 5, 11, 14, 18.
[e] Ex. xiii. 3-7.

* *With it*—viz., with the lamb. "The bread of affliction," or of poverty; as who should say, poor folks' bread; who ordinarily for haste, and want of provision, do eat ill-leavened and ill-prepared bread. This, as also the wild lettuce, were a memorial of the people's hard estate when they were in Egypt, and likewise of the precipitate haste to depart out of it.—DIODATI.

[f] Ps. cxxvii. 2.
[g] Ex. xii. 32, 33, 39.

poor debtors, it should be made up to them in the blessing of God upon all that they had and did (ver. 4-6). Let them take care to do their duty, and then God would bless them with such great increase, that what they might lose by bad debts, if they generously remitted them, should not be missed out of their stock at the year's end. Not only, "the Lord shall bless thee" (ver. 4), but he "doth bless thee" (ver. 6). It is altogether inexcusable, if though God has given us abundance, so that we have not only enough, but to spare, we are rigorous and severe in our demands from our poor brethren.

POOR LAW.—Ver. 7. It is taken for granted that there would be *poor among them*, who would have occasion to borrow (ver. 7); and that there would never want some such objects of charity (ver. 11). "The poor shall never cease out of the land:" though not such as were reduced to extreme poverty, yet such as would be behind-hand, and would have occasion to borrow. Of such poor he here speaks, and such we have "always with us;" so that a charitable disposition may soon find a charitable occasion. 2. In such a case we are here commanded to lend or give according to our ability, and the necessity of the case: "Thou shalt not harden thy heart, nor shut thy hand" (ver. 7). If the hand be *shut*, it is a sign the heart is *hardened;* for "if the clouds were full of rain, they would empty themselves" (Eccl. xi. 3); "Bowels of compassion" would produce liberal distributions (Jam. ii. 16). *Thou shalt* not only stretch out thy hand to him to reach him something, but thou shalt "open thy hand wide unto him, to lend him sufficient" (ver. 8). Sometimes there is as much charity in *prudent lending* as in *giving*, as it obliges the borrower to industry and honesty, and may put him into a way of *helping himself*. We are sometimes tempted to think, when an object of charity presents itself, we may choose whether we will give any thing or nothing, little or much; whereas it is here an express precept (ver. 11: "*I command thee* not only to give, but to *open thy hand wide*," to give liberally.

MITIGATION OF SLAVERY.—Ver. 12. Here is, 1. A repetition of the law that had been given concerning Hebrew servants, who either had sold themselves for servants, or were sold by their parents through extreme poverty, or were sold by the court of judgment for some crime committed. The law was, (1.) That they should serve but six years, and in the seventh should go out free (ver. 12; compare Exod. xxi. 2). And if the year of jubilee happened before he served out his time, that would be his discharge. God's Israel were a free people, and must not be compelled to perpetual slavery; thus are God's spiritual Israel called unto liberty. (2.) That if, when their six years were expired, they had no mind to go out free, but would rather continue in service, as having less care, though taking more pains, than their masters; in that case, they must lay themselves under an obligation to serve for ever, that is, for life, by having "their ears bored to the door-posts" (ver. 16, 17; compare Exod. xxi. 6). If hereby a man disgraced himself with some, as of a mean and servile spirit, that had not a due sense of the honour and pleasure of liberty, yet, we may suppose, with others he got reputation, as of a quiet, contented spirit, humble, and diligent, and loving, and not "given to change." 2. Here is an addition to this law, requiring them to put some small stock into their servants' hands to set up with for themselves, when they sent them out of their service (ver. 13, 14). It was to be supposed that they had nothing of their own, and that their friends had little or nothing for them, else they would have been redeemed before they were discharged by law; they had no wages for their service, and all they got by their labour was their master's, so that their liberty would do them little good, having nothing to begin the world with; therefore they are here commanded to furnish them liberally with corn and cattle.—*Henry.*

CHAP. XVI. REPETITION OF LAW—PASSOVER.—Ver. 1. They must "eat unleavened bread" for seven days, and "no leavened bread" must be seen in all their coasts (ver. 3, 4, 8). The bread they were confined to is here called "bread of affliction," because neither grateful to the taste nor easy of digestion, and therefore proper to signify the heaviness of their spirits in their bondage, and to keep in remembrance the haste in which they came out, the case being so urgent that they could not stay for the leavening of the bread they took with them for their march. The Jewish writers tell us that the custom at the passover supper was, that the master of the family brake this unleavened bread, and gave to every one a piece of it, saying, "This is"—that is, this signifies, represents, or commemorates (which explains that saying of our Saviour,

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that thou [b]mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

4 And [i]there shall be no leavened bread seen with thee in all thy coasts seven days; [k]neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night until the morning.

5 Thou mayest not [l]sacrifice the passover within any of thy gates, which the LORD thy God giveth thee.

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the passover [l]at even, at the going down of the sun,† at the season that thou camest forth out of Egypt.

7 And thou shalt [m]roast and eat *it* [n]in the place which the LORD thy God shall choose; and thou shalt turn in the morning, and go unto thy tents.

8 [o]Six days thou shalt eat unleavened bread, and on the seventh day *shall be* a [2]solemn assembly to the LORD thy God; thou shalt do no work *therein*.

9 ¶ [p]Seven weeks shalt thou number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.‡

10 And thou shalt keep the feast of weeks unto the LORD thy God [q]with a [3]tribute of a freewill-offering of thine hand, which thou shalt give *unto the LORD thy God*, [r]according as the LORD thy God hath blessed thee:

11 And [s]thou shalt rejoice before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And [t]thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe [u]the feast of tabernacles seven days, after that thou hast gathered in thy [4]corn and thy wine.

14 And [x]thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant,§ and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 [y]Seven days shalt thou keep a solemn feast unto the LORD thy God in the place which the LORD shall choose: [z]because the LORD thy God shall bless thee in all thine increase, and in all the works of thine hands; therefore thou shalt surely rejoice.

16 ¶ [a]Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and [b]they shall not appear before the LORD empty.

17 Every man *shall give* [5]as he [c]is able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ [d]Judges and officers shalt thou make thee in all thy gates,‖ which the LORD thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment.

19 Thou shalt not [e]wrest judgment; thou shalt not [f]respect persons, neither take a gift: for a gift doth blind the eyes of the wise, and pervert the [6]words of the righteous.

20 That which is [g]altogether just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 Thou shalt not [h]plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 Neither shalt thou set thee [i]up *any* image, which the LORD thy God hateth.

CHAPTER XVII.

1 *Things sacrificed must be sound.* 2 *Idolaters must be slain.* 8 *Of hard controversies.* 14 *The election,* 16 *and duty of a king.*

THOU [a]shalt not sacrifice unto the LORD thy God *any* bullock or [1]sheep* wherein is blemish, *or* [b]any evil-favouredness: [c]for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you, within any of thy gates which the LORD thy God giveth thee, [d]man or woman, that hath wrought wickedness in the sight of the LORD thy God, [e]in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them, either [f]the sun, or moon, or any of the host of heaven, [g]which I have not commanded;†

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[b] Ex. xii. 14, 26, 27.
[i] Ex. xii. 15.
[k] Ex. xii. 10.
[l] *Kill.*
[l] Ex. xii. 6.
† *About the going down of the sun*—i.e., in the afternoon, before sunsetting: for at sunsetting the day ended. For the time of killing, see the notes on Ex. xii. 6.—AINSWORTH.
[m] Ex. xii. 8, 9.
[n] 2 Kings xxiii. 23.
[o] Ex. xii. 15, 16.
[2] *Restraint.*
[p] Ex. xxxiv. 22.
‡ For they began to cut barley at the passover, as is manifest from hence, that Joshua passed over Jordan to enter into Canaan in the time of harvest (Josh. iii. 15); and this was in the month of *Nisan*, when they kept the passover (as appears from Josh. v. 10); which month could not be called *Abib*, or the month of New Fruits, if some corn was not then ripe—viz., barley. This Josephus confirms (*Antiq.*, lib. iii., cap. 10), which must be understood of that sort of barley which was sown in autumn.—PATRICK.
[q] Num. xxxi. 28, 37. Prov. iii. 9, 10.
[3] *Sufficiency.*
[r] Prov. x. 22.
[s] Is. lxvi. 10-14.
[t] Rom. vi. 17, 18.
[u] Ex. xxxiv. 22.
[4] *Floor and thy wine-press.*
[x] Neh. viii. 9-12.
§ There was the like law at Athens, where King Cecrops ordained (as Macrobius tells us, *Saturnal.*, lib. i., cap. 10) the master of every family should, after harvest, make a feast for his servants, and eat together with them, who had taken pains with him in tilling his ground: "Delectari enim Deum honore servorum, contemplatu laboris;" for God delighted in the honour done to servants in consideration of their labour. This, it is likely, he learned from Moses, for he reigned at Athens much about the same time that Israel came out of Egypt.—PATRICK.

[y] Lev. xxiii. 36-42.
[z] vii. 13.
[a] Ex. xxiii. 14-17.
[b] Ex. xxxiv. 20.
[5] *According to the gift of his hand.*
[c] Lev. xxvii. 8.
[d] Ex. xviii. 25, 26.
‖ In ancient times, and long after, the gates of cities were the courts of justice, whither the people repaired with their causes for judgment: there the governors and rulers of cities sat to adjudicate in all such matters, as also to convey titles to estates, and to transact all public business. The Jews on being settled had three courts of law—the Great Sanhedrim, consisting of seventy judges, before whom matters of special importance were brought; there was also a court of twenty-three, who chiefly attended on the temple, that all things might be done according to the law; and in every village containing above 120 persons there was a court of twenty-three judges; but where the numbers of the population were smaller, the judges were reduced to three—the lowest number, according to the Jews, that could pass a decision agreeably to the law.—DR JOHN CAMPBELL.
[e] Ex. xxiii. 2, 6-8.
[f] Prov. xxiv. 23.
[6] *Matters.*
[g] xxv. 13-16.
[h] Ex. xxxiv. 13.
[i] Ex. xx. 4.

CHAP. XVII.
[a] Heb. ix. 14.
[1] *Goat.*
* *Any bullock or sheep*—i.e., either greater or smaller sacrifices, all being comprehended under the two most eminent kinds (see Lev. xxii. 20, 21). *An abomination*—i.e., abominable, as Deut. xviii. 12.—POOLE.
[b] Gen. xli. 3, 4, 19.
[c] Prov. vi. 16.
[d] xiii. 6; xxix. 18.
[e] Ez. xvi. 38.
[f] Jer. viii. 2.
[g] Jer. xix. 5.
† Those glorious creatures, which are to be admired as the wonderful works of God, but not to be set up in God's stead, nor worshipped as gods (see Job xxxi. 26). By condemning the most specious and reasonable of all idolaters, he intimates how absurd a thing it is to worship stocks and stones, the works of men's hands. *Which I have not commanded*—i.e., I have forbidden, to wit (Ex. xx.) Such negative expressions are oft emphatical, and imply the contrary, as Prov. x. 2; xvii. 21; xxiv. 23.—POOLE.

"This is my body")—"the bread of affliction, which your fathers did eat in the land of Egypt." The gospel meaning of this feast of unleavened bread the apostle gives us (1 Cor. v. 7), "Christ our passover being sacrificed for us," and we having participated of the blessed fruits of that sacrifice to our comfort, "let us keep the feast," in a holy conversation, free from "the leaven of malice" toward our brethren, and hypocrisy toward God, and "with the unleavened bread of sincerity" and love.

PENTECOST.—Ver. 9. Seven weeks after the passover, the feast of pentecost was to be observed, concerning which they are here directed from whence to number their seven weeks, "from the time thou beginnest to put the sickle to the corn" (ver. 9), that is, from the morrow after the first day of the feast of unleavened bread; for on that day (though it is probable the people did not begin their harvest till the feast was ended) messengers were sent to reap a sheaf of barley which was to be offered to God as the first-fruits (Lev. xxiii. 10). Some think it implies a particular care which Providence would take of their land with respect to the weather, that their harvest should be always ripe and ready for the sickle just at the same time. And it should seem, those general words, "Thou shalt observe and do these statutes," are added here for a particular reason, because this feast was kept in remembrance of the giving of the law upon mount Sinai, fifty days after they came out of Egypt. Now the best way of expressing our thankfulness to God for his favour to us in giving us his law, is, to "observe and do according to the precepts" of it.

FEAST OF TABERNACLES.—Ver. 13. There is no repetition of the law concerning the sacrifices that were to be offered in great abundance at this feast, which we had at large, Num. xxix. 12, &c., because the care of these belonged to the priests and Levites, who had not so much need of a repetition as the people had, and because the spiritual part of the service, which consisted in holy joy, was most pleasing to God, and was to be the perpetual duty of a gospel-conversation which this feast was typical of. Observe what stress is laid upon it here, "Thou shalt rejoice in thy feast" (ver. 14); "and because the Lord shall bless thee, thou shalt surely rejoice" (ver. 15). Note, 1. It is the will of God that his people should be a cheerful people. If they that were under the law must rejoice before God, much more must we that are under the grace of the gospel, which makes it our duty, not only as here, to "rejoice in our feasts," but to "rejoice evermore; to rejoice in the Lord always." 2. When we rejoice in God ourselves, we should do what we can to assist others also to rejoice in him, by comforting the mourners and supplying the necessitous, that even "the stranger, the fatherless, and the widow may rejoice with us."—*Henry.*

PRACTICAL OBSERVATIONS.—The frequent repetition of the same laws forms a humiliating reproach of man's unteachableness in spiritual things; for God doeth nothing in vain.—From the example of Moses, ministers and parents may learn to renew their instructions and admonitions with their latest breath, that the survivors may have them associated with every remembrance of them.—A believer should not forget, for one day, his original state of guilt and misery, his gracious deliverance, and the price which it cost the Redeemer, that gratitude and joy in the Lord may, during the residue of his life, be mingled with godly sorrow, mortification of sin, and humble patience under the tribulations which lie in the way to the kingdom of heaven.—Every one of our services must be performed in communion with the Church of Christ, and in dependence on him, our temple, altar, sacrifice, and passover, "with the unleavened bread of sincerity and truth." We should, indeed, be thankful that our attendance on God's ordinances does not require such long and expensive journeys, as that of Israel did: but if our hearts be right with God, we shall so delight in his service, that the labour required in it will be our pleasure, or we shall be ashamed that it is not. The expense incurred in making the heart of the poor and destitute rejoice, according to the Lord's blessing upon us, will be our own heartfelt satisfaction: and we shall not so much as wish to "appear before the Lord empty;" but shall desire to be rich in good works, ready to distribute and willing to "communicate," in whatever can glorify God or do good to mankind.—*Scott.*

CHAP. XVII. JUDICIAL DECISIONS.—Ver. 8. This law is addressed to the magistrates in the different parts of the land, before mentioned (chap. xvi. 18). In many cases of life and death, or of property, or concerning the law of retaliation, they might find perplexing difficulties. Such causes were therefore to be referred to the decision of

4 And it be told thee, and thou hast heard *of it*, and [h]enquired diligently, and, behold, *it be* true, *and* the thing certain, *that* such abomination is wrought in Israel;

5 Then shalt thou bring forth that man or that woman, which have committed that wicked thing, unto thy gates,‡ *even* that man or that woman, and shalt [i]stone them with stones, till they die.

6 At [k]the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The [l]hands of the witnesses shall be first upon him to put him to death, and afterward the hands of all the people: [m]so thou shalt put the evil away from among you.

8 ¶ If there [n]arise a matter too hard§ for thee in judgment, [o]between blood and blood,‖ between plea and plea, and between stroke and stroke, *being* matters of controversy, within thy gates; then shalt thou arise, and [p]get thee up into the place which the LORD thy God shall choose.

9 And thou shalt come unto [q]the priests the Levites, and unto the judge that shall be in those days, and enquire; and [r]they shall shew thee the sentence of judgment.

10 And [s]thou shalt do according to the sentence which they of that place which the LORD shall choose¶ shall shew thee; and thou shalt observe to do according to all that they inform thee.

11 According to [t]the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall shew thee, [u]*to* the right hand, nor *to* the left.

12 And the man that [x]will do presumptuously, [z]and will not hearken unto [y]the priest* that standeth to minister there before the LORD thy God, or unto the judge, even that man shall die: and [z]thou shalt put away the evil from Israel.

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[h] Prov. xxv. 2.

‡ *Gates*—viz., of the city, which was the place where they held their courts of justice and public assemblies. — DIODATI.

[i] Jos. vii. 25.

[k] Matt. xviii. 16.

[l] xiii. 9.

[m] Jud. xx. 13.

[n] Ex. xviii. 26.

§ *Too hard.*—This is spoken to inferior judges and magistrates (Deut. xvi. 18), who were enjoined to go to the priests, by way of consultation and inquiry, to be informed of the true sense and meaning of God's law. And this is not spoken to the parties as if they should proceed by way of appeal, for there is no such thing mentioned in Scripture. — DIODATI.

[o] Ex. xxii. 2.

‖ Whether it was wilful or casual murder, whether punishable or pardonable by those laws (Ex. xxi. 13, 20, 22, 23; xxii. 2; Num. xxxv. 11, 16, 19; Deut. xix. 4, 10).—POOLE.

[p] Ps. cxxii. 5.

[q] Jer. xviii. 18.

[r] xix. 17-21.

[s] Matt. xxiii. 2, 3.

¶ *From the place which the Lord thy God shall choose*—*i.e.*, from the supreme court of judicature, which resided where God himself did. For if men had been permitted to disagree to their sentence, the very end and use of this court had been taken away.—MAIMONIDES.

[t] Rom. xiii. 1-6.

[u] Josh. xxiii. 6.

[x] Ps. xix. 13.

[z] *Not to hearken*: John xii. 48.

[y] To the priest or prince, for the word imports both, and the meaning is the assembly or council, consisting of chief priests and magistrates.—PYLE.

[z] xiii. 5.

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[a] xiii. 11.

[b] Num. xv. 30.

[c] Lev. xiv. 34.

[d] 1 Sam. viii. 5-7.

[e] 2 Sam. v. 2.

[f] Jer. xxx. 21.

[g] 1 Kings iv. 26.

† In a mountainous country like Judea, cavalry would be of no essential service; and going to Egypt might make way for the Israelites being again subjugated by the Egyptians, or, at least, corrupted by their idolatries and vices.—BOOTHROYD.

[h] Ex. xiii. 17.

[i] Gen. ii. 24.

‡ *Turn not away*—viz., through disordered voluptuousness, which blindeth the understanding, or to any false religion, or to idolatry, and spiritual fornication, which ordinarily followeth the bodily (see 1 Kings xi. 4).—DIODATI.

[k] Ps. lxii. 10.

[l] 2 Kings xi. 12.

§ *He shall write*—either with his own hand, as the Jews say, or, at least, by his command and procurement. *Out of that which is before the priests the Levites*—*i.e.*, out of the original, which was carefully kept by the priests in the sanctuary (Deut. xxxi. 26; 2 Kings xxii. 8); partly that it might be a true and perfect copy, and partly that it might have the greater authority and influence upon him, coming to him as from the hand and presence of God. —POOLE.

[m] 2 Kings xxii. 8.

[n] Ps. cxix. 97-100.

[o] Ps. cxxxi. 1, 2.

‖ One of the special purposes for this observation by the king is worthy of being adverted to—that his heart might not be lifted up above his brethren. That is a wholesome feeling of equality, which stands on the common ground of religion. — DR CHALMERS.

[p] 2 Kings x. 30.

CHAP. XVIII.

[a] Josh. xviii. 7.

[b] Josh. xiii. 14.

13 And all the people [a]shall hear, and fear, and do no more [b]presumptuously.

14 ¶ When [c]thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, [d]I will set a king over me, like as all the nations that *are* about me:

15 Thou shalt in any wise set *him* king over thee [e]whom the LORD thy God shall choose; *one* [f]from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which *is* not thy brother.

16 But he shall not [g]multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses: † forasmuch as the LORD hath said unto you, [h]Ye shall henceforth return no more that way.

17 Neither [i]shall he multiply wives to himself, that his heart turn not away: ‡ [k]neither shall he greatly multiply to himself silver and gold.

18 And it shall be, when he sitteth upon the throne of his kingdom, [l]that he shall write§ him a copy of this law in a book, [m]out of *that which is* before the priests the Levites:

19 And [n]it shall be with him, and he shall read therein all the days of his life; that he may learn to fear the LORD his God, to keep all the words of this law, and these statutes, to do them:

20 That [o]his heart be not lifted up above his brethren,‖ and that he turn not aside from the commandment, *to* [p]the right hand or *to* the left: to the end that he may prolong *his* days in his kingdom, he, and his children, in the midst of Israel.

CHAPTER XVIII.

1 *The priests and Levites shall have no inheritance;* 3 *their portion.* 15 *Christ the Prophet is to be heard.* 20 *The presumptuous prophet must be put to death.*

THE priests the Levites, *and* all the tribe of Levi, [a]shall have no part nor inheritance with Israel: [b]they shall eat the offerings of the LORD made by fire, and his inheritance.

the superior tribunals, which were held at the place where the tabernacle was fixed.—The priests and Levites, having the most leisure, and being especially appointed to the study of the law, which was not only the "rule of conscience," but likewise "the law of the land," by their learning would be best qualified to act as judges; and probably the sanhedrim and other superior courts of justice were chiefly composed of them, though not without some persons of the other tribes. The judge here mentioned may mean either the high priest, or such other supreme magistrate, as God from time to time should raise up among them. To these the appeal must be made; and, with all their advantages, it was not likely they would give a false sentence, whilst they continued free from gross apostasy in religion, and corruption in morals. As, however, the law related, not to "matters of faith and conscience," but merely "to the administration of justice in the land;" it would be better that an individual should sometimes be aggrieved, than that the advantages of magistracy should be abridged: therefore, he who presumptuously refused to submit, whether magistrate or private person, was ordered to be put to death. In every state there must be some final award, from which there lies no appeal, and that must be submitted to, even though in some cases it should be unjust; but this gives no countenance to the monstrous claim, which some have made, of being "absolute interpreters of doctrines and precepts, in matters of conscience," to which all ought to submit, however evidently their decisions contradict the word of God. In this case it suffices to say, "We must obey," and believe "God rather than man;" as Peter replied to the successors of those very persons to whom this authority was originally given, and on whom it had at that time devolved.—*Scott.*

CHOICE OF A KING.—Ver. 14. Laws are given to the electors of the empire, what rules they must go by in making their choice (ver. 14, 15). It is here supposed that the people would, in process of time, be desirous of a king, whose royal pomp and power would be thought to make their nation look great among their neighbours. Their having a king is neither promised as a mercy nor commanded as a duty (nothing could be better for them than the Divine regimen they were under), but it is permitted them, if they desired it: if they would but take care to have the ends of government answered, and God's laws duly observed and put in execution, they should not be tied to any one form of government, but should be welcome to have a king. Though something irregular is supposed to be the principle of the desire, that they might be like the nations (whereas God many ways distinguished them from the nations), yet God would indulge them in it, because he intended to serve his own purposes by it, in making the regal government typical of the kingdom of the Messiah.

LAWS FOR THE KING.—Ver. 16. Laws are also given to the prince that should be elected, for the due administration of the government. 1. He must carefully avoid everything that would divert him from God and religion. Riches, honours, and pleasures are the three great hinderances of godliness ("the lusts of the flesh, the lusts of the eye, and the pride of life"), especially to those in high stations: against these, therefore, the king is here warned. (1.) He must not gratify the love of honour by multiplying horses (ver. 16). He that rode upon a horse (a stately creature) in a country where asses and mules were generally used, looked very great; and therefore, though he might have horses for his own saddle and chariots, yet he must not set "servants on horseback" (Eccl. x. 7), nor have many horses for his officers and guards. When God was their king, his judges rode on asses (Judg. v. 10; xii. 14), nor must he multiply horses for war, lest he should trust too much to them (Ps. xx. 7; xxxiii. 17; Hos. xiv. 3). The reason here given against his multiplying horses is, because it would produce a greater correspondence with Egypt (which furnished Canaan with horses, 1 Kings x. 28, 29) than it was fit that the Israel of God should have, who were brought thence with such a high hand. (2.) He must not gratify the love of pleasure by multiplying wives (ver. 17), as Solomon did to his undoing (1 Kings xi. 1), that his heart, being set upon them, turn not away from business and everything that is serious, and especially from the exercise of piety and devotion, to which nothing is a greater enemy than the indulgence of the flesh. (3.) He must not gratify the love of riches by greatly multiplying silver and gold. A competent treasure is allowed him, and he is not forbidden to be a good husband of it, but he must not greatly multiply money, so as to oppress his people by raising it (as Solomon seems to have done, 1 Kings xii. 4), nor so as to deceive himself by trusting to it, and setting his heart upon it (Ps. lxii. 10). He must not multiply it to himself. David multiplied silver and gold, but it was for the service of God (1 Chron. xxix. 4), not for himself; for his people, not for his own family. 2. He must carefully apply himself to the law of God, and make that his rule. This must be to him better than all riches, honours, and pleasures—than many horses or many wives; better than thousands of gold and silver. He must write himself a copy of the law out of the original, which was in the custody of the priests that attended the sanctuary (ver. 18). Some think that he was to write only this book of Deuteronomy, which is an abstract of the law, and the precepts of which, being mostly moral and judicial, concerned the king more than the laws in Leviticus and Numbers, which, being ceremonial, concerned chiefly the priests. Others think that he was to transcribe all the five books of Moses, which are called "the law."—*Henry.*

CHAP. XVIII. THE GREAT PROPHET LIKE TO MOSES.—Ver. 18, 19. Many expositors, both Jewish and Christian, suppose that a succession of prophets, till the times of the Messiah, is intended in this promise. But if this be well grounded (as the context seems to give some countenance to it), they must be considered as speaking by the Spirit of Christ, and as preparing the way for his coming; without which all the rest would by no means have been an adequate completion of it. This, however, is

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2 Therefore shall they have no inheritance among their brethren: [c]the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priest's due from the people, from them that [d]offer a sacrifice,* whether *it be* ox or sheep; and they shall give unto the priest the shoulder, and the two cheeks, and the maw.

4 The [e]first-fruit *also* of thy corn, of the wine, and of thine oil, and the first of [f]the fleece of thy sheep, shalt thou give him.

5 For the LORD thy God hath [g]chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite [h]come from any of thy gates out of all Israel, where he sojourned, and [i]come with all the desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, [k]as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have [l]like portions to eat, besides [l]that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, [m]thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that [n]maketh his son or his daughter to pass through the fire, *or* [o]that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 Or a charmer, or a consulter with familiar spirits, or a wizard, [p]or a necromancer.

12 For all that do these things *are* an abomination unto the LORD: and because [q]of these abominations the LORD thy God doth drive them out from before thee.

13 Thou [r]shalt be [2]perfect with the LORD thy God.†

14 For these nations, which thou shalt [s]possess, hearkened unto observers of times, and unto diviners: but as for thee, the LORD thy God [s]hath not suffered thee so *to do*.

15 ¶ The LORD thy God will raise up unto thee [t]a Prophet‡ from the midst of thee, of thy brethren, [u]like unto me; [x]unto him ye shall hearken:

* Ps. xvi. 5.
a Lev. vii. 30-34.
* *A sacrifice*—viz., of thanksgiving (Lev. vii. 32, 34). *Unto the priest*—viz., the shoulder unto the high priest, and the other parts to him that officiateth (see Lev. vii. 31, 33). *Cheeks.*—These two parts, namely, the cheeks and the maw, are not mentioned Lev. vii. 32, Num. xviii. 18, and instead of them is the breast; and it seemeth that this diversity is to shew that it was indifferent, and in the priests' choice to take either the breast or the other two parts.—DIODATI.
c Lev. xxiii. 10.
f Job xxxi. 20.
g Num. iii. 10.
h Num. xxxv. 2, 3.
i Ps. lxiii. 1, 2.
k xii. 5; xvi. 2.
l Luke x. 7.
l *His sales by the fathers.*
m xii. 29, 30.
n Lev. xviii. 21.
o Ex. xxii. 18.
p 1 Sam. xxviii. 11-14.
q ix. 4.
r Gen. xvii. 1.
2 *Upright*, or *sincere.*
† That is, in faith and love seek unto him only; and as he doth, so abhor thou all such wicked persons. *Perfection* (or *sincerity, integrity*) respecteth our upright conversation in body and mind, as is noted on Gen. vi. 9; and to be "perfect with the Lord," is expounded in Greek, *before the Lord*; and the Chald. saith, *in the fear of the Lord*; but our Saviour more fully openeth it; "Be ye perfect, even as your Father which is in heaven is perfect" (Matt. v. 48).—AINSWORTH.
s *Inherit.*
s Ps. cxlvii. 19, 20.
t John i. 45.
‡ The Jews then, as well as since, understood and applied this prophecy to the Messiah, the only Prophet whom they will ever allow to be as great or greater than Moses. When our Saviour had fed five thousand men by a miracle like that of Moses, who fed the Israelites in the wilderness, then those men said, "This is of a truth that prophet that should come into the world" (John vi. 14).—HALES.
u Luke xxiv. 19.
x Matt. xvii. 5.

§ *In the day of the assembly*—To wit, of that great and general congregation of all the people together.—POOLE.
y Ex. xx. 19.
z Num. xii. 6-8.
a Is. li. 16.
b John iv. 25.
c Acts iii. 23.
d Jer. xxiii. 13-15.
e Jer. ii. 8.
f 1 John iv. 1-3.
g Jer. xxviii. 1-11.
‖ As Elijah, who bade them build an altar on mount Carmel, even when the sacrifices upon high places were forbidden. But there was a necessity for it, that he might restore the true worship of God in Israel; which should have made them hearken to our blessed Saviour better than they did, he being so perfectly holy and pure that he challenged any of them to charge him with sin.—PATRICK.
h Jon. iii. 4; iv. 2.
i Jer. xxviii. 15-17.

CHAP. XIX.

a vii. 1, 2; xvii. 14.
1 *Inheritest*, or *possessest.*
b Ex. xxi. 13.
* *Separate*—viz., dedicate them to that use, and assign them thereunto by public declaration.
Three—viz., beyond Jordan, as Moses had already assigned three more on this side (Deut. iv. 41).—DIODATI.
† The three other and prospective cities were additional to the three given on this side of Jordan, and have never yet been added, as the enlargement spoken of in the text has not yet taken place. The oath sworn unto the fathers still remains to be fulfilled; and the condition on their part of loving the Lord their God, and walking ever in his ways, has most certainly not been fulfilled.—DR CHALMERS.
c Is. lvii. 14.
d iv. 42.
‡ The only persons that are to have any right of security in such towns are such as are guilty of mere manslaughter; and that by pure accident, without the least premeditated malice or design.—PYLE.
2 *From yesterday the third day.*

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly,§ saying, [y]Let me not hear again the voice of the LORD my God, neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well *spoken that* which they have spoken.

18 I will raise them up a Prophet from among their brethren, [z]like unto thee, and [a]will put my words in his mouth; and [b]he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* [c]whosoever will not hearken unto my words, which he shall speak in my name, I will require *it* of him.

20 But [d]the prophet which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak [e]in the name of other gods, even that prophet shall die.

21 ¶ And if thou say in thine heart, [f]How shall we know the word which the LORD hath not spoken?

22 When a prophet [g]speaketh in the name of the LORD,‖ [h]if the thing follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the prophet hath spoken it [i]presumptuously: thou shalt not be afraid of him.

CHAPTER XIX.

1 *Of the cities of refuge;* 4 *their privileges.* 14 *Land-marks not to be removed.* 15 *Two witnesses required.* 16 *The punishment of a false witness.*

WHEN the LORD thy God [a]hath cut off the nations, whose land the LORD thy God giveth thee, and thou [1]succeedest them, and dwellest in their cities, and in their houses;

2 Thou shalt [b]separate* three cities† for thee in the midst of thy land, which the LORD thy God giveth thee to possess it.

3 Thou shalt [c]prepare thee a way, and divide the coasts of thy land, which the LORD thy God giveth thee to inherit, into three parts, that every slayer may flee thither.

4 ¶ And this *is* the case of [d]the slayer which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly,‡ whom he hated not [2]in time past;

5 As when a man goeth into the wood with his

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certain, that it is a prediction which has had its main accomplishment in our blessed Saviour. As the great antitype, he resembled Moses more than any other prophet ever did; and with much greater exactness than he did any of the prophets or typical persons mentioned in the Old Testament.—Born in the reign of a persecuting tyrant, his life was sought in his infancy, and wonderfully preserved, whilst many other infants were destroyed. At the entrance of his work, he rejected the proposal of "the kingdoms of the world, and the glory of them;" as Moses did the prospect of honour and affluence in Egypt; and preferred a suffering, poor, and despised life. He was opposed by those very persons for whose sake he had thus voluntarily impoverished himself; yet, in the appointed time and manner, he accomplished the redemption of his people. His meekness and patience far exceeded those by which Moses was distinguished. He united in one person the offices of Prophet, Priest, and King. His transfiguration reminds us of Moses' face shining when he came down from the mount. He feeds his people with the true manna, and gives them living water to drink. Many of his miracles resembled those of Moses; but especially his commanding the winds and waves, and walking upon the sea, reminds us of the Red Sea divided at the word of Moses, that Israel might pass through.—He was opposed by his brethren as well as by the people, and was especially objected to for espousing the Gentiles as his Church. All the prophets and apostles spake as his delegates; (as all the former enforced the law of Moses;) the whole Scripture is his word, and all ministers obtain their authority, and receive their instructions, from him. His knowledge of the Father, and his intimate fellowship with him, are unexampled and appropriate. His life was spent, closed, and laid down for the benefit of his people, and for their sins; and his resurrection precluded the exact knowledge of his sepulchre, and should have prevented the superstitious veneration for it. When he left his disciples, he promised them another Teacher and Comforter, as Moses promised a Prophet like to himself to Israel before he left them. And it will most awfully be required of those who reject his salvation, who will not hearken to his instructions, or who refuse to have him to reign over them.—But the grand point in which this resemblance calls for our attention is that pointed out to us in the sixteenth verse. Moses acted as mediator between God and Israel: when the people, appalled at the terrors of mount Sinai, said, "Let us not hear again the voice of the LORD thy God, neither let us see this great fire any more, that we die not;" and when the LORD said, "They have well spoken that which they have spoken." Thenceforth the LORD put his words into the mouth of Moses, through whose intervention they were instructed in a manner more suited to their character and circumstances; and through whose intercession they were specially favoured as the people of God. But Christ is the "One Mediator between God and man." He was "raised up from the midst of his brethren;" yea, he assumed our nature for that very purpose. "No man knoweth the Father, but the Son, and he to whom the Son shall reveal him." To these "it is given to know the mysteries of the kingdom of heaven;" but to such as refuse to hear him, "all things are spoken in parables." "No man cometh to the Father but by him;" for he is able to save to the uttermost all them that come to God by him; seeing he ever liveth to make intercession for them." No one of Adam's fallen race can know God, or learn his truth and will, or approach him with comfort and acceptance, except through Christ; any more than Israel could have endured the revelation of God, and his words from Sinai's fiery top, without the typical mediation of Moses. This is unspeakably the most important resemblance; and so decided and unambiguous a Divine declaration on this infinitely important subject, in this ancient book, is peculiarly worthy of observation.—*Scott.*

CHAP. XIX. CITIES OF REFUGE.—Ver. 1-10. The appointment of these cities of refuge we had before (Exod. xxi. 13), and the law laid down concerning them at large (Num. xxxv. 10, &c.) 1. The appointing of three cities in Canaan for this purpose. Moses had already appointed three on that side Jordan, which he saw the conquest of; and now he bids them, when they were settled in the other part of the country, to appoint three more (ver. 1-3, 7). The country was to be divided into three districts, as near as might be equal, and a city of refuge in the centre of each, so that every corner of the land might have one within reach. Thus Christ is not a refuge at a distance, which we must ascend to heaven or go down to the deep for; but the Word is nigh us, and Christ is the Word (Rom. x. 8). The Gospel brings salvation "to our door," and there it knocks for admission. 2. The use to be made of these cities (ver. 4-6). It is supposed it might so happen that a man might be the death of his neighbour without any design upon him (either from a sudden passion or *malice prepense*), but purely by accident, as by the flying off of an axe-head, which is the instance here given, with which every case of this kind was to be compared, and by it adjudged. See how human life lies exposed daily, and what deaths we are often in, and what need, therefore, we have to be always ready, our souls being continually in

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neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the [3]head slippeth from the [4]helve, and [5]lighteth upon his neighbour, that he die;§ [6]he shall flee unto one of those cities, and live:

6 Lest [f]the avenger of the blood pursue the slayer, while his heart is hot, and overtake him, because the way is long, and [6]slay him; whereas he *was* [g]not worthy of death, inasmuch as he hated him not [7]in time past.

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God [h]enlarge thy coasts, as he hath sworn unto thy fathers, and give thee all the land which he promised to give unto thy fathers;

9 [i]If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways; then shalt thou add three cities more for thee, besides these three:‖

10 That [k]innocent blood be not shed in thy land, which the LORD thy God giveth thee *for* an inheritance, and *so* blood be upon thee.

11 ¶ But [l]if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him [8]mortally that he die, and fleeth into one of these cities;

12 Then the elders¶ of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die.

13 Thine eye shall not pity him: but [m]thou shalt put away *the guilt of* innocent blood from Israel, that it may go well with thee.

14 ¶ Thou [n]shalt not remove thy neighbour's land-mark, which they of old time have set in thine inheritance, which thou shalt inherit in the land that the LORD thy God giveth thee to possess it.

15 ¶ One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: [o]at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.

16 ¶ If [p]a false witness rise up against any man, to testify against him [9]*that which is* wrong;

17 Then both the men,* between whom the controversy *is*, shall stand before the LORD, [q]before the priests and the judges which shall be in those days:

18 And the judges shall make diligent inquisition: and, behold, *if* the witness *be* a false witness, *and* hath testified falsely against his brother;

19 Then [r]shall ye do unto him as he had thought to have done unto his brother: [s]so shalt thou put the evil away from among you.

20 And those which remain shall [t]hear, and fear,† and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pity; *but* [u]life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.‡

CHAPTER XX.

1 *The priest's exhortation to encourage the people to battle.* 10 *How to use the cities that accept or refuse the proclamation of peace.* 16 *What cities must be destroyed.*

WHEN thou [a]goest out to battle against thine enemies, and seest [b]horses and chariots, *and* a people more than thou, be not afraid of them: for [c]the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

2 And it shall be, when ye are come nigh unto the battle, that [d]the priest shall approach and speak unto the people,*

3 And shall say unto them, Hear, O Israel; Ye approach this day unto battle against your enemies: [e]let not your hearts faint; fear not, and do not tremble, neither [f]be ye terrified because of them:

4 For the LORD your God *is* he that goeth with you, [g]to fight for you against your enemies, to save you.

5 ¶ And the [h]officers shall speak unto the people, saying, What man *is there* that hath built a new house,† and hath not [i]dedicated it? let him go and return to his house, lest he die in the battle, and another man dedicate it.

6 And what man *is he* that hath planted a vineyard, and hath not *yet* eaten of it?‡ let him *also* go and return unto his house, [k]lest he die in the battle, and another man eat of it.

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[3] *Iron.*
[4] *Wood.*
[5] *Findeth.*
§ By this all other like cases were to be judged; that is, when a man was about a lawful business, if anything happened which he intended not, he was not accountable for it (see Selden, lib. iv., De Jure Nat. et Gent., cap. 2).—PATRICK.
[6] Prov. xxvii. 12.
[7] Num. xxxv. 12.
[8] *Smite him in life.*
[9] Jer. xxvi. 15, 16.
† *From yesterday the third day.*
[a] Gen. xv. 18-21.
[i] xi. 22-25.
‖ We do not read of any more added to these, though their border was enlarged in David's and Solomon's time, and that as far as Euphrates. But those nations which they subdued were only made tributaries to the kings of Israel, who did not people and possess those countries; and, consequently there was no occasion for such cities there, unless the Israelites had been the inhabitants of those countries, as they were of the land of Canaan (ver. 1).—PATRICK.
[k] Ps. xcv. 21.
[l] Num. xxxv. 16.
[8] *In life.*
¶ *The elders*—*i.e.*, the magistrates. *Deliver him.*—Let them suffer him to be questioned and prosecuted criminally, by the dead man's next kinsman, in a judicial way, even to the sentence of death, and execution thereof (see Num. xxxv. 24).—DIODATI.
[m] Gen. ix. 6.
[n] Job. xxiv. 2.
[o] Num. xxxv. 30.
[p] Ex. xxiii. 1-7.
[9] *Falling away.*

* In civil or criminal matters, especially of a high or capital kind, less than two witnesses were not allowed to convict any man. Though, in pecuniary cases, one might be enough to bring the accused person upon his oath.—PYLE.
[q] Mal. ii. 7.
[r] Prov. xix. 5, 9.
[s] xvii. 7; xxi. 20.
[t] Prov. xxi. 11.
† That is, all other shall hear and fear. Therefore the Hebrews say, proclamation was made concerning these forgers or false witnesses, the judges "wrote and sent into every city, that such and such men witnessed so and so, and were found false, and we killed them, or they were beaten before us, or we set such a fine (or mulct) upon them."—MAIMONIDES.
[u] Ex. xxi. 23-25.
‡ What punishment he intended, or the law allotted to the accused, if he had been convicted, the same shall the false accuser bear. Of this law see on Ex. xxi. 24; Lev. xxiv. 20.—POOLE.

CHAP. XX.
[a] iii. 21, 22; vii. 1.
[b] Josh. x. 5 8.
[c] Gen. xxvi. 3.
[d] Num. x. 8, 9.
* We may observe how closely and constantly religion is implicated with all the national affairs of this people chosen of God. The priest was to hold converse with the army, and to animate their heart with confidence in God. After the priest had inspired the soldiers with the right courage, the officers came forward and proclaimed the conditions or circumstances in which, or under which, if any were placed, they might retire.—DR CHALMERS.
[e] Ps. xxvii. 1-3.
[f] Ps. iii. 6.
[g] Ex. xiv. 14.
[h] Num. xxxi. 11.
† Probably because men in these circumstances would be apt to be entangled with cares, and thereby rendered less serviceable in the war (see 2 Tim. ii. 4).—KIDDER.
[i] Neh. xii. 27.
‡ *And hath not yet eaten of it.*—Which he could not lawfully do for the first three years after it was planted (see Lev. xix. 23, &c.) And in the fourth year, the fruit of it was to be carried to Jerusalem, and eaten there; after which, the fruit of the fifth year was wholly his own, when it was no longer sacred (as the Hebrew word *Chillel* signifies), but common for everybody's use.—PATRICK.
[k] Is. lxv. 22.

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our hands! How are the sons of men "snared in an evil time, when it falls suddenly upon them" (Eccles. ix. 12). An evil time indeed it is when this happens, not only to the slain, but to the slayer. 3. The appointing of three cities more for this use, in case God should hereafter enlarge their territories, and the dominion of their religion; that all those places which came under the government of the law of Moses in other instances might enjoy the benefit of that law in this instance (ver. 8-10). Here is, (1.) An intimation of God's gracious intention to enlarge their coast, as he promised to their fathers; if they did not by their disobedience forfeit the promise, the condition of which is here carefully repeated, that, if it were not performed the reproach might lie upon them, and not on God. He promised to "give it, if thou shalt keep all these commandments," not otherwise. (2.) A direction to them to appoint three cities more in their new conquests, which the number intimates should be as large as those their first conquests were; wherever the border of Israel went, this privilege must attend it, that "innocent blood be not shed" (ver. 10). Though God is the Saviour and Preserver of all men, and has a tender regard to all lives, yet the blood of Israelites is in a particular manner precious to him (Ps. lxxii. 14).—It is provided that the cities of refuge should be no sanctuary or shelter to a wilful murderer, but even thence he should be fetched, and delivered to the avenger of blood (ver. 11-13). This shews that wilful murder must never be protected by the civil magistrate; he bears the sword of justice in vain if he suffers those to escape the edge of it that lie under the guilt of blood, which he by office is the avenger of. During the dominion of the Papacy here in our own land, before the Reformation, there were some churches and religious houses (as they called them) that were made sanctuaries for the protection of all sorts of criminals that fled to them, wilful murderers not excepted; so that (as Stamford says, in his "Pleas of the Crown," lib. ii. ch. 38), the government follows not Moses, but Romulus; and it was not till about the latter end of Henry the Eighth's time that this privilege of sanctuary for wilful murder was taken away; when in that, as in other cases, the word of God came to be regarded more than the dictates of the see of Rome.

PUNISHMENT OF PERJURY.—Ver. 16. A false witness was to incur the same punishment which was to have been inflicted upon the person he accused (ver. 16-21.) 1. The criminal here is a false witness, who is said to "rise up," against a man, not only because all witnesses stood up when they gave in their evidence, but because a false witness did indeed rise up as an enemy and an assailant against him whom he accused. "If two," or "three," or many witnesses concurred in a false testimony, they were all liable to be prosecuted upon this law. 2. The person wronged or brought into peril by the false testimony is supposed to be the appellee (ver. 17). And yet if the person were put to death upon the evidence, and afterward it appeared to be false, any other person, or the judges themselves, *ex officio*, "by virtue of their office," might call the false witness to account. 3. If it appeared that a man had knowingly and maliciously borne false witness against his neighbour, though the mischief he designed him thereby was not effected, he shall undergo the same penalty which his evidence would have brought his neighbour under (ver. 19). *Nec lex est justior ulla*—"Nor could any law be more just." If the crime he accused his neighbour of was to be punished with death, the false witness must be put to death; if with stripes, he must be beaten; if with a pecuniary mulct, he was to be fined the same sum.—*Henry.*

CHAP. XX. EXEMPTION FROM MILITARY SERVICE.—Ver. 5. They that were indisposed to fight must be discharged; whether the indisposition did arise, 1. From the circumstances of a man's outward condition. As (1.) If he had lately built or purchased a new house, and had not taken possession of it, had not dedicated it (ver. 5)—that is, made a solemn festival for the entertainment of his friends that came to him to welcome him to his house—let him go home and take the comfort of that which God has blessed him with, till, by enjoying it for some time, he become less fond of it, and consequently less disturbed in the war by the thoughts of it, and more willing to die and leave it. For that is the nature of all our worldly enjoyments—that they please us best at first; after a while we see the vanity of them. Some think that this dedication of their houses was a religious act, and that they took possession of them with prayers and praises, with a solemn devoting of themselves and all their enjoyments to the service and honour of God. David penned the 30th Psalm on such an occasion, as appears by the title. Note, He that has a house of his own should dedicate it to God, by setting up and keeping up the fear and worship of God in it, that he may have a church in his house; and nothing should be suffered to divert a man from this. Or, (2.) If a man had been at a great expense to "plant a vineyard," and longed to "eat of the fruit" of it, which, for the first three years he was forbidden to do by that law (Lev. xix. 23, &c.), let him go home if he has a mind, and gratify his own humour with the fruits of it (ver. 6). See how indulgent God is to his people in innocent things, and how far from being a hard master! Since we naturally covet to

7 And what man *is there* that hath [l]betrothed[§] a wife, and hath not taken her? let him go and return unto his house, [m]lest he die in the battle, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, What man *is there that is* [n]fearful and faint-hearted? let him go and return unto his house, [o]lest his brethren's heart [1]faint as well as his heart.

9 And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies [2]to lead the people.

10 ¶ When thou comest nigh unto a city to fight against it,‖ [p]then proclaim peace unto it.

11 And it shall be, if it make thee answer of peace, and open unto thee,¶ then it shall be, *that* all the people *that is* found therein shall be [q]tributaries unto thee, and they shall serve thee.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13 And when the LORD thy God hath delivered it into thine hands, [r]thou shalt smite every male thereof with the edge of the sword;

14 But [s]the women, and the little ones,* and the cattle, and all that is in the city, *even* all the spoil thereof, shalt thou [3]take unto thyself: and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these nations.

16 But [t]of the cities of these people, which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth.

17 But [u]thou shalt utterly destroy them; *namely,* the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they [x]teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the LORD your God.

19 ¶ When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down,[4] (for the tree of the field *is* man's *life,*) [5]to employ *them* in the siege:†

20 Only the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; [y]and thou shalt build bulwarks against the city that maketh war with thee, until it [6]be subdued.

B.C. 1451—B.C. 1451.

[l] xxii. 23-25.

§ Betrothing was done by a solemn and mutual promise, but not by an actual contract (see Gen. xix. 14; Deut. xxii. 23).—PATRICK.

[m] Luke xiv. 18-20.

[n] Jud. vii. 3.

[o] Num. xiv. 1-3.

[1] *Melt.*

[2] To be *in the head of the people.*

‖ The Jewish historians frequently mention two kinds of war—that which was particularly commanded by God, as that against the nations which the Israelites were commanded to drive out; and that which was chosen by the Jews on just provocation, or in their own defence against other people. These words, as well as the foregoing, refer to the latter of the two, as appears from ver. 15, compared with ver. 5-8, and Num. xxxii. 7.—KIDDER.

[p] Is. lvii. 19.

¶ *And it shall be, if it make thee answer of peace, and open unto thee*—Accept of the conditions offered to them, which were three:—1. That they should take upon them the observation of the several precepts of the sons of Noah, and consequently renounce idolatry; 2. Pay them a yearly tribute; and, 3. Become their subjects.—PATRICK.

[q] Josh. xvi. 10.

[r] 1 Kings xi. 15, 16.

[s] Josh. viii. 2.

* This clemency to the "women and little ones," is limited to those that were not inhabitants of the land of Canaan, who, in the following verses, are ordered to be otherwise treated; for, by the laws of war among all nations, the conqueror might use those whom he subdued as he pleased.—GROTIUS.

[3] *Spoil.*

[t] Num. xxi. 2.

[u] Jer. xlviii. 10.

[x] Ex. xxiii. 33.

[4] Or, *for, O man, the tree of the field is to be employed in the siege.*

† *To go from before thee.*

‡ This must be understood of a general destruction of all the trees of the country, through the fury and rage of war, not of some particular cutting down for use or necessity in the siege.—DIODATI.

[y] Ec. ix. 14.

[6] *Come down.*

CHAP. XXI.

[b] Ps. v. 6.

* *In the field,* or in the city, or any place; only the *field* is named, as the place where such murders are most commonly committed and most easily concealed.—POOLE.

[b] xvi. 18, 19.

† Who were different from the elders before mentioned (see the foregoing verse), for they returned to Jerusalem when they had seen the body buried, if there was no discovery of the murderer; and then the senators of the city next to the dead body, who were twenty-three, performed what is here ordered.—PATRICK.

[c] Num. xix. 2.

‡ "An overflowing current."—BOOTHROYD.

"A perpetual stream," the channel of which is never dry, so as to admit of cultivation; for during a part of the year the beds of many torrents in mountainous countries, such as India is, are advantageously cropped. The heifer was to be slain so that its blood should run instantly into the rapid rivulet, and be washed down the stream.—MICHAELIS.

[d] 1 Pet. ii. 21-24.

§ *Strike off*—for a sign that he likewise ought to be slain, who, in some solitary place, had committed the murder, if he came to be discovered.—DIODATI.

[e] xviii. 5.

[f] xvii. 8-12.

[1] *Mouth.*

[g] Job ix. 30.

[h] Num. v. 19-28.

[i] Num. xxxv. 33.

[2] *In the midst.*

‖ The cry for mercy was over the slain body of the victim; and yet it was only for the mercy that would lay not innocent blood to their charge, and so a cry that would be of no effect in bringing down mercy on those who should be guilty of that blood.—DR CHALMERS.

[k] xix. 12, 13.

21 If *one* be [a]found slain in the land which the LORD thy God giveth thee to possess it, lying in the field,* *and* it be not known who hath slain him;

2 Then [b]thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain.

3 And it shall be, *that* the city *which is* next unto the slain man, even the elders† of that city shall take [c]an heifer, which hath not been wrought with, *and* which hath not drawn in the yoke;

4 And the elders of that city shall bring down the heifer unto a rough valley,‡ which is neither eared nor sown, and [d]shall strike off§ the heifer's neck there in the valley:

5 And the priests, the sons of Levi, shall come near; [e](for them the LORD thy God hath chosen to minister unto him, and to bless in the name of the LORD;) and [f]by their [1]word shall every controversy and every stroke be *tried.*

6 And all the elders of that city, *that are* next unto the slain *man,* shall [g]wash their hands over the heifer that is beheaded in the valley:

7 And they shall answer and say, [h]Our hands have not shed this blood, neither have our eyes seen *it.*

8 Be merciful, O LORD, unto thy people Israel, whom thou hast redeemed, and [i]lay not innocent blood [2]unto thy people of Israel's charge.‖ And the blood shall be forgiven them.

9 So [k]shalt thou put away the *guilt of* innocent

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eat the labour of our hands, rather than an Israelite should be crossed therein, his service in war shall be dispensed with. Or, (3.) If a man had made up his mind to be married, and the marriage were not solemnised, he was at liberty to return (ver. 7), as also to tarry at home for one year after marriage (chap. xxiv. 5), for the terrors of war would be disagreeable to a man who had just welcomed the soft scene of domestic attachment. And God would not be served in his wars by pressed men that were forced into the army against their will, but they must all be perfectly volunteers (Ps. cx. 3), "Thy people shall be willing." In running the Christian race, and fighting the good fight of faith, we must "lay aside every weight," and all that which would clog and divert our minds, and make us unwilling. The Jewish writers agree that this liberty to return was allowed only in those wars which they made voluntarily (as Bishop Patrick expresses it), not those which were made by the Divine command against Amalek and the Canaanites, in which every man was bound to fight. 2. If a man's indisposition to fight arose from the weakness and timidity of his own spirit, he had leave to return from the war (ver. 8). This proclamation Gideon made to his army, and it detached about two-thirds of them (Jud. vii. 3). Some make the fearfulness and faint-heartedness here supposed to arise from the terrors of an evil conscience, which would make a man afraid to look death and danger in the face. It was then thought that men of loose and profligate lives would not be good soldiers, but must needs be both cowards in an army, and curses to it, the shame and trouble of the camp; and therefore those who were conscious to themselves of notorious guilt, were shaken off.—*Henry.*

LAWS OF WAR.—Ver. 10-14. We must suppose, in the cases here intended, that the Israelites had some warrantable cause of levying war, which covetousness, ambition, and the thirst of dominion could not be. When, therefore, they had been injured or assaulted by any foreign nation, they were required to proceed in the manner here prescribed; for the Lord purposed by these means to enlarge their dominions whilst they continued obedient. There were doubtless wise reasons why they were not only *allowed,* but, as it seems, *commanded* to put to death all the males who were capable of resistance. The lives and property of all men are the Lord's, forfeited to his justice, to be disposed of at his pleasure and for his glory. These regulations, however, are not the rule of our conduct, which must be dictated by the general *law of love,* and that prohibits unnecessary bloodshed and plunder, in war as well as in peace. One reason of this severity might be to shadow forth the fatal consequences of persisting in rebellion and enmity against God, and in contempt of the proposal of peace and reconciliation set before men in the gospel. Some are of opinion that no terms of peace might, in any case whatever, be offered or allowed to the devoted inhabitants of Canaan; because their measure of wickedness was filled up, and they would be a constant temptation to the Israelites: but we shall meet with events in the course of this history which will not easily comport with the absolute interpretation.—*Scott.*

CHAP. XXI. EXPIATION OF MURDER—CORONER'S INQUEST.—Ver. 1-9. This law was intended to increase the horror of murder, and to promote the detection of the criminal, by a public and solemn transaction, under the management of the magistrates of the nearest city, associated with the priests; by putting numbers upon inquiry, by calling upon every one to clear himself, and by warning all men not to conceal the criminal. The "heifer which had not drawn in the yoke," represented the murderer, the son of Belial, who refused to bear the yoke of God's law; and the "rough valley" might denote the worthlessness of the criminal's character, or the disagreeableness of the business. "Striking off the neck of the heifer," not by the priests but by the elders, expressed the desert of the criminal, and their readiness thus to punish him if they could detect him. "Washing their hands" was an external sign of the protestation of innocence and ignorance concerning the murder, which they were required to make: the prayer, which the *priests* are supposed to have added, strongly declared that murder contaminates, and leaves guilt upon every land, and every person, that does not endeavour by all proper means to bring the criminal to condign punishment; and the whole shadowed forth the atonement and intercession of Christ, through which iniquity is pardoned by a merciful God to his redeemed people.

KINDNESS TO FEMALE CAPTIVES.—Ver. 10-14. The case here regulated would inevitably take place on some occasions; and this statute implies no approbation of an Israelite's marrying a heathen captive, induced merely by her beauty, especially as it does not exclude the case of those who were previously married. If, however, a man became enamoured of his captive, he was not allowed to use force or authority to gratify his inclination, or to proceed with precipitation; but to take time for reflection. By taking the captive into the house, and there keeping her retired, her disposition would be discovered more easily; and if that proved disagreeable, the passion might abate. The becoming attire and ornaments in which she might be taken captive being changed for the mean habit of a mourner might tend to diminish her

blood from among you, [l]when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When [m]thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hands, and thou hast taken them captive,

11 And seest among the captives a beautiful woman,¶ and hast [n]a desire unto her, [o]that thou wouldest have her to thy wife;

12 Then thou shalt bring her home to thine house; and [p]she shall shave her head, and [3]pare her nails;

13 And she shall put the raiment of her captivity* from off her, and shall remain in thine house, and [q]bewail her father and her mother a full month: and after that thou shalt go in unto her, and be her husband, and she shall be thy wife.

14 And it shall be, if thou have no delight in her, then thou shalt let her go whither she will; but [r]thou shalt not sell her at all for money, thou shalt not make merchandise of her, [s]because thou hast humbled her.

15 ¶ If a man have [t]two wives, one beloved, and another hated, and they have born him children, *both* the beloved and the hated; and *if* the first-born son be her's that was hated:

16 Then it shall be, [u]when he maketh his sons to inherit *that* which he hath, *that* he may not make the son of the beloved first-born before the son of the hated, *which is indeed* the first-born:

17 But he shall acknowledge the son of the hated *for* the first-born, [x]by giving him a double portion of all [4]that he hath:† for he *is* [y]the beginning of his strength; the right of the first-born *is* his.

18 ¶ If a man have [z]a stubborn and rebellious son, which will not [a]obey the voice of his father, or the voice of his mother, and *that*, [b]when they have chastened him, [c]will not hearken unto them;

19 Then shall his father and his mother lay hold on him, [d]and bring him out unto the elders of his city, and unto the gate of his place:

B.C. 1451—B.C. 1451.

[l] xiii. 18.
[m] xx. 10-16.
¶ The law of Moses by this ordinance softened the horrors of war in the treatment of *female captives* especially, whom it protected from the insolence and brutality of the conquerors.—HALES.
[n] Gen. xii. 14, 15.
[o] Num. xxxi. 18.
[p] 1 Cor. xi. 6.
[3] *Suffer to grow.* Heb. *make*, or *dress.*
* In Greek, *the garments of her captivity*—to wit, those wherein she was taken, and shall put on mourning weeds, which was another sign of her humiliation, and means to withdraw the man's love from her, if she continued in her unbelief. — AINSWORTH.
[q] Ps. xlv. 10, 11.
[r] Ex. xxi. 7-11.
[s] Gen. xxxiv. 2.
[t] Gen. xxix. 30, 31, 33, 1 Sam. i. 4, 5. [2] 2 Chr. xi. 19-22.
[x] Gen. xxv. 5, 6.
[4] *That is found with him.*
† He speaks of sons, for daughters were not to have a double portion; and he speaks of sons born before the death of their father, to whom he divided his inheritance—for a posthumous son had not a double portion.—PATRICK.
[y] Gen. xlix. 3.
[z] Prov. xxviii. 4.
[a] Ex. xx. 12.
[b] 2 Sam. vii. 14.
[c] Is. i. 5. Jer. v. 3.
[d] xvi. 18; xxv. 7.

[e] Prov. xix. 26.
[f] xvii. 5.
[g] xiii. 5.
‡ Must not we confess that the Jewish law adjusted its punishments more suitably to the real degree of moral depravity attending different species of guilt than modern codes, which permit some most atrocious instances of moral turpitude to pass with trivial punishment, or none at all, while they punish even slight invasions of property with death.—GRAVES.
[h] 1 Sam. xxvi. 16. [i] Josh. x. 26, 27. [k] 2 Cor. v. 21.
[5] *The curse of God.*
§ Ver. 23 is important from its relation to the crucifixion of the Saviour. None but malefactors deserving to die were to be crucified; and hence the declaration, "Cursed is every one that hangeth on a tree." The import of the expression is, that he is devoted to destruction for his sin, and destroyed accordingly. The passage has, of course, no reference to his future condition: it regards the man simply in his relation to the law.—DR JOHN CAMPBELL.
[l] Lev. xviii. 25.

CHAP. XXII.
[a] Ex. xxiii. 4.
[b] Lev. xx. 4.
[c] Matt. vii. 12.
* *Hide thyself from them—i.e.*, dissemble or pretend that thou dost not see them; or neglect or pass them by as if thou hadst not seen them. —POOLE.
[d] Ex. xxiii. 5.
[e] 1 Cor. xi. 4-15.
† It was an idolatrous custom for men to wear the flowered garments of women when they worshipped Venus, and for women to wear a coat of mail and armour when they worshipped Mars, these dresses being accounted more pleasing to them, as better suiting their particular characters; for Venus was supposed to be the goddess of pleasure and love, and Mars the god of arms and war. The idolatrous notion of deities of different sexes was a great corruption of the knowledge of the true God, and gave great occasion for debauchery and impure rites, even in their religious worship. It was this custom which the present law was designed to discountenance. — LOWMAN.
[f] *See on* xviii. 12.
‡ If there were no distinction of sexes made by their habits, it would open a door to all manner of impurity; for which reason, if there were no other, this law was very wise and pious.—PATRICK.

20 And they shall say unto the elders of his city, This our son *is* stubborn and rebellious, he will not obey our voice; [e]*he is* a glutton and a drunkard.

21 And [f]all the men of his city shall stone him with stones, that he die: [g]so shalt thou put evil away from among you; and all Israel shall hear, and fear.‡

22 ¶ And if a man have committed [h]a sin worthy of death, and he be to be put to death, and [i]thou hang him on a tree;

23 His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for [k]he that is hanged *is* [5]accursed of God;)§ that [l]thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAPTER XXII.

1 *Of humanity toward brethren.* 5 *Divers laws.* 22 *Of adultery.* 25 *Of rape.* 28 *Of fornication.* 30 *Of incest.*

THOU [a]shalt not see thy brother's ox or his sheep go astray, and [b]hide thyself from them: thou shalt in any case bring them again unto thy brother.

2 And if thy brother *be* not nigh unto thee, or if thou know him not; then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and [c]thou shalt restore it to him again.

3 In like manner shalt thou do with his ass, and so shalt thou do with his raiment; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise: thou mayest not hide thyself.*

4 ¶ Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them; [d]thou shalt surely help him to lift *them* up again.

5 ¶ The [e]woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment:† for all that do so *are* [f]abomination unto the LORD thy God.‡

6 ¶ If a bird's nest chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones or eggs, and the dam sitting

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attractions. "Shaving her head" would certainly have this effect; and the words rendered, *paring her nails*, seem rather to mean, *letting them grow.* Some, however, think she was in this interim to be instructed in the law, and that these were external tokens of her renouncing idolatry, and embracing the religion of Israel. Her grief also for the death of her parents, if slain, or for her separation from them, would subside, and her mind be more reconciled to her condition; and if at last the Israelite continued in the same mind, he might marry her. But in case he *humbled* her, and afterwards did not choose to continue her as his wife, he must not keep her as a slave, or sell her, but must give her her liberty, and act towards her according to the regulations made concerning women when divorced by their husbands. All these circumstances would help to increase the caution of the Israelites, and tend to prevent them from rashly entering into these improper connections.

POLYGAMY.—Ver 15. The great Householder wisely gives to each his dividend of comfort: If one had the honour to be the beloved wife, it often proved that the other had the honour to be the mother of the first-born. The law in this case is still binding to parents; they must give their children their right without partiality. In the case supposed, the eldest son, though the son of *the less beloved wife*, must have his birthright privilege, which was a *double portion* of the estate, because he was the *beginning of his strength—i.e.*, in him his family began to be *strengthened*, and his *quiver* began to be filled with the *arrows of a mighty man* (Ps. cxxvii. 4); and therefore the *right of the first-born is his* (ver. 16, 17). Jacob had, indeed, deprived Reuben of his birthright and given it to Joseph; but it was because Reuben had forfeited the birthright by his incest, not because he was the *son of the hated.* Now, lest that which Jacob did *justly* should be drawn into a precedent for others to do the same thing *unjustly*, it is here provided, that when the father makes his will, or otherwise settles his estate, the child shall not fare the worse for the mother's unhappiness in having less of her husband's love, for that was not the child's fault.—*Henry.*

PARENTAL IMPARTIALITY.—Ver. 15-17. As the words rendered, "have two wives," may with greater exactness be translated, *if a man shall have had two wives*, it does not exclusively apply to the case of polygamy, but equally to that of him who had two wives in succession. In either case, the double portion which according to custom was allotted to the heir, must be given to the eldest son, though not the son of the best beloved wife; which would counteract the effect of unjust and unreasonable partialities, and be a sort of compensation to her who had the misfortune to be *comparatively* slighted and hated.

PUNISHMENT OF A REBELLIOUS CHILD.—Ver. 18-21. This law has great wisdom and mercy couched under its apparent severity; and it could not fail of producing most salutary effects, as far as any regard was paid to it. The parents were the only prosecutors; both must concur in the prosecution; and the elders of the city must decide the cause. The prosecution could not be admitted but for stubbornness and rebellion, connected with gluttony and drunkenness, and persisted in after rebukes and corrections; and these vices tended directly to ruin families and communities. The offender must be convicted and proved incorrigible by evidence sufficient to induce the judges to denounce sentence, and the men of the city to execute it. Natural affection would seldom be so overcome, even by *the basest crimes*, as to admit both parents thus to join in prosecuting a son, much less to do so without sufficient cause; and in the very few instances in which hasty rage or implacable resentment might induce parents to attempt such a horrid unnatural murder as a needless prosecution must imply; the most effectual precautions were taken to prevent the consequences. The execution of the law must of course very seldom take place; and if ever it did, it could not fail to excite general attention and alarm, and prove a salutary warning to tens of thousands. —*Scott.*

CHAP. XXII.—APPAREL—CHASTITY.—Ver. 5. This prohibition no doubt, was intended to exclude the customs of the heathen worshippers, who shamefully violated it for the worst of purposes; yet it is of *moral tendency, and of general obligation;* as it is added, "for all that do so are an abomination unto the LORD," which is never annexed to a *merely ceremonial institution.* The practice prohibited is not only indecent and of bad appearance, but it has in all ages been made subservient to lewdness, and to obtain opportunities of perpetrating the grossest crimes; to prevent which it is of vast importance that the distinction of the sexes should be visibly marked in their garments without variation.—Let stage-players and others of similar occupations well consider (among other and great evils connected with their line of life) how they will answer to God for their continual violation of this express commandment. And they who encourage and reward them for this disobedience should ask themselves how far they are accessaries to their guilt; and let young people remember that this change of apparel is not to be considered as a frolic, but as an act of rebellion against God. The spirit of the commandment also requires the distinction of the appearance, deportment, and occupations of the sexes. A man appearing effeminate, and affecting the appropriate employments of women—and a woman of a masculine appearance and behaviour, who engages in the exercises of men—are unnatural and offensive characters.—*Scott.*

MINUTE REGULATIONS.—Ver. 9, 10. Odd mixtures are here forbidden. Much of this we met with before (Lev. xix. 19). There appears not anything at all of mor

upon the young, or upon the eggs, [g]thou shalt not take the dam with the young:

7 *But* thou shalt in any wise let the dam go,§ and take the young to thee; [h]that it may be well with thee, and *that* thou mayest prolong *thy* days.

8 ¶ When thou buildest a new house, [i]then thou shalt make a battlement for [k]thy roof,‖ that [l]thou bring not blood upon thine house, if any man fall from thence.

9 ¶ Thou [m]shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou hast sown, and the [1]fruit of thy vineyard, be defiled.

10 ¶ Thou shalt not plow with an ox and an ass together.

11 ¶ Thou shalt not wear a garment of divers sorts, *as* of woollen and linen together.

12 ¶ Thou shalt make thee [n]fringes upon the four quarters of thy vesture, wherewith thou coverest *thyself*.

13 ¶ If any man take a wife, and [o]go in unto her, and hate her,

14 And give [p]occasions of speech¶ against her, and bring up an evil name upon her, and say, I took this woman, and when I came to her I found her not a maid:

15 Then shall the father of the damsel, and her mother, take and bring forth *the tokens of* the damsel's virginity unto the elders of the city in the gate:

16 And the damsel's father shall say unto the elders, I gave my daughter unto this man to wife, and he hateth her;

17 And, lo, he hath given occasions of speech *against her*, saying, I found not thy daughter a maid; and yet these *are the tokens of* my daughter's virginity. And they shall spread the cloth before the elders of the city.*

18 And the elders of that city shall take that man and chastise him;

19 And they shall amerce him in an hundred *shekels* of silver, and give *them* unto the father of the damsel, because he hath brought up an evil name upon a virgin of Israel; and she shall be his wife: [q]he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginity be not found for the damsel:

21 Then they shall bring out the damsel to the door of her father's house, and the men of her

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[g] Gen. viii. 17.

§ Another injunction now given was, that when they took the eggs or young out of the nest of any bird, whether for food or for sacrifice, they should never destroy the old one along with them.–See and compare the law (ch. xxiv. 4), about "not muzzling the ox that treadeth out the corn," with 1 Cor. ix. 9, 19, which probably is one of the best keys to the interpretation of this law.—PYLE.

[h] *See on* iv. 40.

[i] Ex. xxi. 28-36.

[k] 2 Sam. xi. 2.

‖ A fence or parapet; for the roofs of houses in those days and places were open terraces, serving for divers meetings (see 1 Sam. ix. 25; Neh. viii. 16; Jer. xix. 13; Matt. x. 27; Luke xvii. 31).—DIODATI.

[l] Ez. iii. 18, 20.

[m] Lev. xix. 19.

[1] *Fulness of thy seed.*

[n] Num. xv. 38, 39.

[o] Gen. xxix. 23, 31.

[p] Ex. xx. 16.

¶ Or, *of words*—*i.e.*, of evil words, or pretences of words—*i.e.*, pretended words, or pretended matters. So the Greek translateth, *pretended words*. They are such as have a colour and show of truth to excuse and hide his hatred, as long prayers were a pretence for the covetousness of the Pharisees (Matt. xxiii. 14). But pretence and truth are opposed in Phil. i. 18. So here, and verse 20.—AINSWORTH.

* It is presumed this law was consonant to physical causes, and that the proofs could be in that country always produced if necessary. Without such a supposition the law would be absurd, and the innocent subjected to a severe punishment. Something like this still obtains among the Arabs. Niebuhr found the same principles still in force among the Arabs in Yemen, where he travelled.—BOOTHROYD.

[q] xxiv. 1-4, 29.

[r] xiii. 10; xvii. 5.

[s] Gen. xxxiv. 7.

[t] xiii. 5; xvii. 7.

[u] Lev. xx. 10.

† In Greek, *ye shall kill* them *both*. The manner of their death was either by *stoning*, as may be gathered by John viii. 4, 5; or, as the Hebrews say, by *strangling*.—AINSWORTH.

‡ The commandment relating to adultery is of the utmost consequence to the peace of families and to the welfare of society, and forbids an iniquity most odious in the sight of God—an offence which all human laws condemn, but which they do not always punish as strictly as it deserves. By the law of Moses, death was the punishment of adultery; and restitution, with a fine, was the punishment of theft. But in Christian nations, I know not how and wherefore, his rule is inverted, and it is safer to commit adultery than to steal, though surely it ought not to be so.—JORTIN.

[x] xx. 7.

[y] Gen. xxix. 21.

[z] xiii. 5.

[2] Or, *take strong hold of her*.

[a] xxi. 22.

[b] 1 Cor. xiii. 7.

[c] Ex. xxii. 16, 17.

[d] xxi. 14.

[e] xxvii. 20.

[f] Ruth. iii. 9.

§ He shall not lie with her that is, or hath been, his father's wife—a phrase taken from the custom of those times and countries, which was, that the bridegroom laid the skirt of his garment over the bride, in sign of the right which he got on her person, and of the marriage duty whereunto he tied himself (see Ruth iii. 9; Ezek. xvi. 8).—DIODATI.

CHAP. XXIII.

[a] Neh. xiii. 1, 3.

* Heb. *wounded by compression*, or *attrition*, or *contusion*, to wit, of the stones, which was the course the Gentiles took with infants to make them eunuchs. And these eunuchs and bastards (ver. 2) seem to be not only those of other nations, as some understand it, without any foundation for such restriction, but also of the Israelites; the reason of this law being the same in all, to wit, that God would bring into disgrace those heathenish practices of making eunuchs, and getting bastards, which doubtless he would especially do among his own people.—POOLE.

[b] Is. lvii. 3.

city shall [r]stone her with stones that she die; because [s]she hath wrought folly in Israel, to play the whore in her father's house: [t]so shalt thou put evil away among you.

22 ¶ If [u]a man be found lying with a woman married to an husband, then they shall both of them die,† *both* the man that lay with the woman, and the woman: so shalt thou put away evil from Israel.‡

23 ¶ If a damsel *that is* a virgin be [z]betrothed unto an husband, and a man find her in the city, and lie with her;

24 Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, *being* in the city; and the man, because he hath humbled his neighbour's [y]wife: [z]so thou shalt put away evil from among you.

25 ¶ But if a man find a betrothed damsel in the field, and the man [2]force her, and lie with her; then the man only that lay with her shall die:

26 But unto the damsel thou shalt do nothing; *there is* in the damsel [a]no sin *worthy* of death: for as when a man riseth against his neighbour, and slayeth him, even so *is* this matter:

27 For he found her in the field, *and* the betrothed damsel [b]cried, and *there was* none to save her.

28 ¶ If a man find [c]a damsel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found;

29 Then the man that lay with her shall give unto the damsel's father fifty *shekels* of silver, and she shall be his wife; [d]because he hath humbled her, he may not put her away all his days.

30 ¶ A [e]man shall not take his father's wife, nor [f]discover his father's skirt.§

CHAPTER XXIII.

1 *Who may, or may not, enter into the congregation.* 9 *Uncleanness to be avoided in the host.* 21 *Of vows.* 24 *Of trespasses.*

HE that is [a]wounded in the stones,* or hath his privy member cut off, shall not enter into the congregation of the LORD.

2 A [b]bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.

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evil in these things, and therefore we now make no conscience of sowing wheat and rye together, ploughing with horses and oxen together, and wearing linsey-woolsey garments; but hereby is forbidden either, 1. A conformity to some idolatrous customs of the heathen. Or, 2. That which is contrary to the plainness and purity of an Israelite. They must not gratify their own vanity and curiosity by putting those things together which the Creator in infinite wisdom had made asunder; they must not be unequally yoked with unbelievers, nor mingle themselves with the unclean, as an ox with an ass. Nor must their profession and appearance in the world be motley or party-coloured, but all of a piece—all of a kind.

PRESERVATION OF CHASTITY.—Ver. 13-29. These laws relate to the seventh commandment, laying a restraint by laying a penalty upon those fleshly lusts which war against the soul. 1. If a man, lusting after another woman, to get rid of his wife, slander her and falsely accuse her, as not having the virginity she pretended to when he married her, upon the disproof of his slander he must be punished (ver. 13-19). What the meaning of that evidence is by which the husband's accusation was to be proved false, the learned are not agreed, nor is it at all necessary to inquire—they for whom this law was intended no doubt understood it; it is sufficient for us to know that this wicked husband, who had thus endeavoured to ruin the reputation of his own wife, was to be scourged, and fined, and bound out from ever divorcing the wife he had thus abused (ver. 18, 19). Upon this dislike of her he might have divorced her, if he had pleased, by the permission of the law (chap. xxiv. 1), but then he must have given her her dowry; if, therefore, to save that, and to do her the greater mischief, he would thus destroy her good name, it was fit that he should be severely punished for it, and for ever after forfeit the permission to divorce her. 2. If the woman that was married as a virgin were not found to be one, she was to be stoned to death at her father's door (ver. 20, 21). If the uncleanness had been committed before she was betrothed, it would not have been punished as a capital crime; but she must die for the abuse she put upon him whom she married, being conscious to herself of her being defiled, while she made him believe her to be a chaste and modest woman But some think that her uncleanness was punished with death only in case it was committed after she was betrothed, supposing there were few come to maturity but what were betrothed, though not yet married. Now, (1.) This gave a powerful caution to young women to flee fornication, since, however concealed before, so as not to mar their marriage, it would very likely be discovered after, to their perpetual infamy and utter ruin. 3. If any man, single or married, lay with a married woman, they were both to be put to death (ver. 22). This law we had before (Lev. xx. 10). For a married man to lie with a single woman was not a crime of so high a nature, nor was it punished with death, because not introducing a spurious brood into families, under the character of legitimate children. 4. If a damsel were betrothed and not married, she was from under the eye of her intended husband, and therefore she and her chastity were taken under the special protection of the law. (1.) If her chastity were violated by her own consent, she was to be put to death, and her adulterer with her (ver. 23, 24). And it shall be presumed that she consented, if it were done in the city, or in any place where, had she cried out, help might speedily have come in to prevent the injury offered her. *Qui tacet, consentire videtur—Silence implies consent.* Note, It may be presumed that those willingly yield to a temptation (whatever they pretend) who will not use the means and helps they might be furnished with to avoid and overcome it Nay, her being found in the city, a place of company and diversion, when she should have kept under the protection of her father's house, was an evidence against her, that she had not that dread of the sin, and the danger of it, which became a modest woman. Note, they that needlessly expose themselves to temptation justly suffer for the same, if, ere they are aware, they be surprised and caught by it. Dinah lost her honour to gratify her curiosity with a sight of the "daughters of the land." By this law the Virgin Mary was in danger of being made a public example—that is, of being stoned to death—but that God by an angel cleared the matter to Joseph. (2.) If she were forced, and never consented, he that committed the rape was to be put to death, but the damsel was to be acquitted (ver. 25-27).—*Henry.*

CHAP. XXIII. CORPOREAL SOUNDNESS.—Ver. 1. It is evident that this law w

B.C. 1451—B.C. 1451.

3 ¶ [c]An Ammonite or Moabite shall not enter into the congregation of the LORD;[†] even to their tenth generation shall they not enter into the congregation of the LORD for ever:

4 [d]Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and [e]because they hired against thee Balaam the son of Beor, of Pethor of Mesopotamia, to curse thee.

5 Nevertheless [f]the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, [g]because the LORD thy God loved thee.

6 Thou shalt [h]not seek their peace nor their [i]prosperity all thy days for ever.

7 ¶ Thou shalt not abhor an Edomite; for [k]he *is* thy brother: thou shalt not abhor an Egyptian; [k]because thou wast a stranger in his land.

8 The children that are begotten of them shall [l]enter into the congregation of the LORD in their third generation.

9 ¶ When the host goeth forth against thine enemies, then [m]keep thee from every wicked thing.

10 ¶ If there be among you any man [n]that is not clean, by reason of uncleanness that chanceth him by night, then shall he go abroad out of the camp; he shall not come within the camp:

11 But it shall be, when evening [2]cometh on, he shall [o]wash *himself* with water; and when the sun is down, he shall come into the camp *again*.

12 ¶ Thou shalt have a place also without the camp, whither thou shalt go forth abroad:[‡]

13 And thou shalt have a paddle[§] upon thy weapon; and it shall be, when thou [3]wilt ease thyself abroad, thou shalt dig therewith, and shalt turn back and cover that which cometh from thee:

14 For the LORD thy God [p]walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy: that he see no [4]unclean thing in thee, and turn away from thee.

15 ¶ Thou [q]shalt not deliver unto his master the servant which is escaped from his master unto thee:[‖]

16 He [r]shall dwell with thee, *even* among you, in that place which he shall choose in one of thy gates, where it [5]liketh him best: [s]thou shalt not oppress him.

17 ¶ There shall be no [6]whore of the daughters of Israel, nor a [t]sodomite of the sons of Israel.

18 ¶ Thou shalt not bring the hire of a whore, or the price [u]of a dog,[¶] into the house of the LORD thy God for any vow; for even both these *are* abomination unto the LORD thy God.

19 ¶ Thou shalt not [x]lend upon usury[*] to thy brother; usury of money, usury of victuals, usury of any thing that is lent upon usury.

20 Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury; [y]that the LORD thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it.

21 ¶ [z]When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee.

22 But if thou shalt forbear to vow, it shall be no sin in thee.

23 [a]That which is gone out of thy lips thou shalt keep and perform; *even* a freewill-offering, according as thou hast vowed [b]unto the LORD thy God, which thou hast promised with thy mouth.

24 ¶ When thou comest[†] into thy neighbour's vineyard, then [c]thou mayest eat grapes thy fill at thine own pleasure; but thou shalt not put *any* in thy vessel.

25 When thou comest into the standing corn of thy neighbour, [d]then thou mayest pluck the ears with thine hand; but thou shalt not move a sickle unto thy neighbour's standing corn.

CHAPTER XXIV.

1 *Of divorce.* 6, 10 *Of pledges.* 7 *Of man-stealers.* 8 *Of leprosy.* 14 *Servants' hire to be given.* 17 *Of justice.* 19 *Of charity.*

WHEN a man [a]hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found [1]some uncleanness in her, then [b]let him write her a bill of [2]divorcement, and give *it* in her hand, [c]and send her out of his house.*

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[a] Ruth iv. 13-22.

[†] This may be understood either, 1. Of the males only, or the children of such fathers, as interpreters commonly take it. Or, rather, 2. Of females also, or of all that were born either of such fathers or mothers, as may be gathered from Ezra x., Neh. xiii., where the children of strange wives were separated from Israel no less than the children of strange fathers. And whereas the children of Rahab and Ruth are produced to the contrary, it may be said as it was before, that these were extraordinary instances, and that God when he pleased might exempt any particular person of them from this curse, though the Israelites might not do so.—POOLE.

[c] Gen. xix. 17, 18.
[d] Num. xxii. 5, 7.
[e] Mic. vi. 5.
[f] Ps. lxxiii. 1.
[g] Ezra ix. 12.
[h] *Good.*
[i] Num. xx. 14.
[k] Gen. xlvi. 7.
[l] Rom. iii. 29, 30.
[m] Josh. vi. 18.
[n] Lev. xv. 16.
[o] *Turneth toward.*
[p] Lev. xiv. 9.

[‡] In such a vast camp as that of the Israelites, and, indeed, in every well-regulated camp, cleanliness is considered as indispensably necessary.—SCHEUCHZER.

[§] *A paddle*—the nature of which may be known from the use, which here follows. *Cover that which cometh from thee*—partly to prevent the annoyance of ourselves or others, partly to preserve and exercise modesty and natural honesty, and principally, that by such outward rites, they might be inured to the greater reverence of the Divine Majesty and the greater caution to avoid all real and moral uncleanness, especially now, when it was most necessary so to do.—POOLE.

[q] *Sittest down.*
[r] Gen. xv. 1.
[4] *Nakedness of anything.*
[q] 1 Sam. xxx. 15.

[‖] This cannot refer to slaves or thieves, but to those of the surrounding nations who from ill usage sought a refuge in Israel. — BOOTHROYD.

[r] Is. xvi. 3, 4.
[s] *Is good for him.*
[t] Ex. xxii. 21.
[t] *Sodomites.*
[u] Gen. xix. 5.
[u] Ps. xxii. 16.

[¶] Because a dog was worshipped by the Egyptians, God, to draw his people away from idolatry, casts this contempt upon that creature, in refusing the price it should be sold for. —KIDDER.

[x] Ex. xxii. 25.

[*] Which meaneth, as the Greek and Chaldee both interpret it, *not lend upon biting usury* (or *increase*), for *usury* is *biting* or devouring of a man's substance: he that borrowethon usury is bitten thereby; and he that so lendeth, causeth to bite, or maketh his neighbour to be bitten thereby. It may also imply, thoushalt "not borrow upon usury," for that also is unlawful (Jer. xv. 10); and he that so borroweth, causeth himself to be bitten; and thus the Hebrews understand it.—AINSWORTH.

[y] Prov. xix. 17.
[z] Ps. lxxvi. 11.
[a] Prov. xx. 25.
[b] Mark vi. 22, 23.

[†] The Chaldee translateth, *when thou art hired;* and of such do the Hebrews understand this law, that labourers hired to work in a vineyard are to eat of the fruit thereof. Hereunto the apostle seemeth to have reference, when he saith, "Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" (1 Cor. ix. 7). —AINSWORTH.

[c] Rom. xii. 13.
[d] Matt. xii. 1, 2.

CHAP. XXIV.

[a] xxi. 15.
[1] *Matter of nakedness.*
[b] Jer. iii. 8.
[2] *Cutting off.*
[c] Mal. ii. 16.

[*] This licence was so far abused, that the Jewish doctors held that a man might put away his wife for any cause, however trifling (see Matt. v. 31, &c.; xix. 3, &c.)—WILLIAMS.

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meant to exclude mutilated Israelites, either from the common benefits of civil society, or any essential religious advantages, but merely to lay them under a disgraceful distinction. This would tend to discourage parents from mutilating their children, a practice which was exceedingly common in those ages and countries. To this they might often be induced by the custom which prevailed, of employing eunuchs in the houses of the great and the courts of princes, so that they often rose to the highest posts of honour and authority. Some expositors, therefore, consider the phrase, "shall not enter into the congregation of the LORD," as meaning, that they should be incapable of bearing any office in that government, which was placed over the people of God, who must thus enter a protest against this custom, and deliver selfish parents from this temptation. But others think that the persons intended might not enter the inner court of the sanctuary, or join in celebrating the sacred feasts, as in full communion with the congregation of the LORD, but must be contented to worship without, as uncircumcised Gentiles were allowed to do. Indeed, it is probable that the exclusion related to both these particulars; for as the blemished priests might not officiate at the altar, it is reasonable to conclude that the blemished Israelite must neither enter the inner court of the sanctuary, nor fill up any public office in the congregation, in order that the people and ordinances of God might be preserved in purity and honour.—*Scott.*

CLEANLINESS IN THE CAMP.—Ver. 12–14. The camp of the Lord must have nothing offensive in it. It is strange that the Divine law, or at least the solemn order and direction of Moses, should extend to a thing of this nature; but the design of it was to teach them, 1. Modesty and good decorum. Nature itself teaches them thus to distinguish themselves from beasts that know no shame. 2. Cleanliness and (though not niceness, yet) neatness, even in their camp. Impurity is offensive to the senses God has endued us with, prejudicial to the health, a wrong to the comfort of human life, and an evidence of a careless slothful temper of mind. 3. Purity from the pollutions of sin. If there must be this care taken to preserve the body clean and sweet, much more should we be solicitous to keep the mind so. 4. A reverence of the Divine majesty. This is the reason here given—"for the Lord thy God walketh" by his ark, the special token of his presence, "in the midst of thy camp." With respect to that external symbol, this external purity is required, which (though not insisted on in the letter when that reason ceases, yet) teaches us to preserve inward purity of soul, in consideration of the eye of God, which is always upon us. By this expression of respect to the presence of God among them, they were taught both to fortify themselves against sin, and to encourage themselves against their enemies with the consideration of that presence. 5. A regard one to another. The filthiness of one is noisome to many. This law of cleanliness, therefore, teaches us not to do that which will be justly offensive to our brethren, and grieve them. It is a law against nuisances. —*Henry.*

PURITY OF PUBLIC MORALS.—Ver. 17, 18. The magistrate was commanded not to connive at, much less to license, houses of prostitution and uncleanness, and not to allow any person openly to carry on the infamous trade of a prostitute, or sodomite, but to expel and extirpate such nuisances to the uttermost. The words used, denote persons *dedicated*, or *consecrated*, that is, to the basest kinds of lewdness: according to infamous licentiousness and unnatural vices often openly perpetrated at the temples of idolaters, from which much of the gains of the priests and priestesses arose. For neither in this nor any other place where the word *sodomite* is used in our translation is there, in the original, any allusion to Sodom or its inhabitants. The priests must not accept any oblations or sacrifices brought by persons of such vile characters, for God would not, though they should attempt to cloak their wickedness, or compensate for it, by making and performing religious vows (Prov. vii. 14). If "the price of a dog" be understood literally, not only the vileness of the animals, but their greediness, and resemblance of *shamelessly lewd* persons, must be considered as the reason of the restriction, and the extraordinary association. Many, however, understand it of the hire of unnatural crimes; yet figurative language is hardly admissible in statutes.—*Scott.*

CHAP. XXIV. DIVORCE.—Ver. 1-4. Divorces were always a deviation from the original institution of marriage, consequent upon man's depravity, the inconstancy of his mind, and the impetuosity of his passions. This customary deviation God did not please, in the *judicial* law, the magistrate's rule, totally to prohibit, lest it should occasion the cruel treatment, or even the murder, of those women who were become disagreeable to their husbands. The "uncleanness" on account of which the Israelites were *suffered*, for the hardness of their hearts, to put away their wives, was not adultery, or any suspicion of it, for both these cases were otherwise provided against, but some ceremonial uncleanness, or disease, or some natural or moral objection, which formed a real grievance. In the days of Christ, the Jewish teachers, having construed the

2 And when she is departed out of his house, [d]she may go and be another man's *wife*.[†]

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

4 [e]Her former husband, which sent her away, may not take her again[‡] to be his wife, after that she is defiled; for that *is* abomination before the LORD: and [f]thou shalt not cause the land to sin, which the LORD thy God giveth thee *for* an inheritance.

5 ¶ When [g]a man hath taken a new wife, he shall not go out to war, [§]neither shall he be charged with any business; *but* he shall be free at home one year, and shall [h]cheer up his wife which he hath taken.

6 ¶ No man [i]shall take the nether or the upper millstone to pledge: for he taketh *a man's* [k]life to pledge.

7 ¶ If a man be [l]found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; [m]then that thief shall die:[§] [n]and thou shalt put evil away from among you.

8 ¶ Take heed in [o]the plague of leprosy, that thou observe diligently, and do according to all that the priests the Levites shall teach you: as I commanded them, *so* ye shall observe to do.

9 ¶ [p]Remember what the LORD thy God did unto [q]Miriam by the way, after that ye were come forth out of Egypt.

10 ¶ When [r]thou dost [4]lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And [s]if the man *be* poor, thou shalt not sleep with his pledge:

13 In any case thou shalt [t]deliver him the pledge again when [u]the sun goeth down, that he may sleep in his own raiment,[‖] and bless thee: and it [x]shall be righteousness unto thee before the LORD thy God.

14 ¶ Thou shalt not [y]oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates:

15 At [z]his day[¶] thou shalt give *him* his hire, neither shall the sun go down upon it; for he *is* poor, and [5]setteth his heart upon it: [a]lest he cry against thee unto the LORD, and it be sin unto thee.

16 ¶ The [b]fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

17 ¶ Thou shalt not [c]pervert the judgment of the stranger, *nor* of the fatherless,* [d]nor take a widow's raiment to pledge:

18 But [e]thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence: therefore I command thee to do this thing.

19 ¶ When [f]thou cuttest down thine harvest in thy field, and hast forgot a sheaf in the field, thou shalt not go again to fetch it:[†] [6]it shall be for the stranger, for the fatherless, and for the widow; that the LORD thy God [h]may bless thee in all the work of thine hands.

20 When thou beatest thine olive-tree, thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

21 When thou [i]gatherest the grapes of thy vineyard, thou shalt not glean *it* afterward: it shall be for the stranger, for the fatherless, and for the widow.

22 And [k]thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

CHAPTER XXV.

1 *Stripes must not exceed forty.* 4 *The ox is not to be muzzled.* 5 *Of raising seed unto a brother.* 11 *Of the immodest woman.* 13 *Of unjust weights.* 17 *The memory of Amalek is to be blotted out.*

IF there be a [a]controversy* between men, and they come unto judgment, that *the judges* may judge them; then they shall justify the righteous, and condemn the wicked.

2 And it shall be, if the wicked man *be* [b]worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face,[†] according to his fault, by a certain number.

3 Forty stripes he may give him, *and* [c]not exceed: lest, *if* he should exceed, and beat him above these with many stripes then thy brother should [d]seem vile unto thee.

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[d] Ez. xliv. 22.

† For although he could not causelessly put her away without sin, yet, she being put away, and forsaken by her husband, might marry another without sin, as is determined in the same or a like case (1 Cor. vii. 15). —POOLE.

[e] Jer. iii. 1.

‡ *Not take her again.*—This would check rash divorces, secure the woman, and prevent lending wives for prostitution — a practice among the Egyptians.—BP. KIDDER.

[f] Lev. xviii. 24-28.

[g] Gen. ii. 24.

§ *Not any thing shall pass upon him.*

[h] Ec. ix. 9.

[i] Ex. xxii. 26, 27.

[k] Gen. xliv. 30.

[l] Ex. xxi. 16.

[m] Ex. xxi. 16.

§ Christianity has put an end to the distinction of nations, and has taught its disciples to look upon all men as brethren. They are therefore bound to carry out the fraternal principle in the whole of their conduct; but this is at utter and everlasting variance with that "sum of all villanies," that chief of all thefts—the stealing of men! Moses here especially provides that the thief who is found stealing any of his brethren should die. It is the climax of impiety, therefore, to repair to the Word of God, whether to the Old Testament or to the New, in search of scriptures to warrant traffic in the souls and bodies of men.—DR JOHN CAMPBELL.

[n] xix. 19.

[o] Lev. xiii.; xiv.

[p] Luke xvii. 32.

[q] Num. v. 2.

[r] xv. 8.

[4] *Lend the loan of any thing to thy brother.*

[s] Job xxii. 6.

[t] Ex. xxii. 26.

[u] Eph. iv. 26.

‖ And not to be forced to borrow of others a necessary covering to defend him from the cold; and not to be able, perhaps, to procure it (see Ex. xxii. 26, 27). Which law seems to have been intended to keep them from taking any pledge of a very poor man: for to what purpose should they every morning fetch a pledge, and every evening carry it back again, which would only create them a great deal of trouble?—PATRICK.

[x] Ps. cvi. 31.

[y] Job xxiv. 11, 12.

[z] Prov. iii. 27, 28.

¶ In Gr., *the same day. Day* is used for all *time.*—*His hire*, or *his wages*, whether for his own labour, or for his beasts, or other things. So the Hebrews explain it. Whether it be the hire of man, or the hire of beasts, or the hire of instruments, he is bound to give it in his time; and if he keep it after the time, he transgresseth against a prohibition.—MAIMONIDES.

[5] *Lifteth up his soul unto it.*

[a] Job xxxi. 38.

[b] Jer. xxxi. 29, 30.

[c] Ex. xxii. 21, 22.

* *Nor of the fatherless*, nor of the *widow* which is to be supplied out of the last member—nor indeed of any other person; but he particularly mentions these, partly because men are most apt to wrong such helpless persons, and partly because God is pleased especially to charge himself, and so to charge others, with the care of those who have no other refuge (see Is. i. 23; Jer. v. 28).—POOLE.

[d] Ex. xxii. 26.

[e] v. 15; xvi. 12.

[f] Lev. xxiii. 22.

† Josephus seems to have interpreted this law most charitably (lib. iv. Archæolog. cap. 8), where he saith, they were not only not to go back to fetch what they had forgot, but to leave on purpose corn, and grapes, and olives, &c., for the benefit of the poor.—PATRICK.

[6] Ex. xxii. 26.

[g] xiv. 29; xxvi. 13.

[h] Ps. cxii. 9.

[i] Lev. xix. 9, 10.

[k] 2 Cor. viii. 8, 9.

CHAP. XXV.

[a] 2 Sam. xxiii. 3.

* *A controversy* about criminal matters, as it follows. *They shall justify*—*i.e.*, acquit him from guilt and false accusations, and free him from punishment. *Condemn the wicked*—declare him guilty, and pass sentence of condemnation to suitable punishments upon him.—POOLE.

[b] Matt. xxvii. 26.

† That the punishment might be inflicted without passion or partiality.—POOLE.

[c] 2 Cor. xi. 24, 25.

[d] Job xviii. 3.

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permission into *a commandment*, extended it to the most frivolous matters, so that a licentious mind could not desire more allowance. Hence divorces prevailed, to the disuse of polygamy, and to the still greater hardship of the women, who were sent away, one after another, under colour of this law, on various pretexts, to make way for a new object of the roving affections. This accounts for the discourses of Christ being more explicitly against *divorces*, though the reason of them equally determines against *polygamy*, "for from the beginning it was not so." But whilst divorces were allowed they were also regulated. A man could not, in a fit of anger, send away his wife, but must have time for reflection, while the legal instrument was preparing. For he must give her a bill of divorce properly authenticated, and probably specifying the reason; and we may suppose some provision was also made her out of her husband's substance. And it was no part of God's law to prohibit either party from marrying again, which restraint, when imposed by an absurd policy, is often no better than authorising fornication. The woman might marry again and again, if set at liberty, but she must never more return to her former husband. This restriction, whilst it would operate as a check to inconstancy and rashness in the husband, would prevent the shameful practice of exchanging and lending wives, which prevailed in many nations. Israel would be preserved from that national guilt which such crimes enhance; and, as far as these regulations were adhered to, some of the worst effects of divorces would in good measure be prevented.—*Scott.*

KINDNESS TO SERVANTS.—Ver. 14, 15. Masters are commanded to be just to their poor servants. 1. They must not oppress them, either by overloading them with work, giving them undue and unreasonable rebukes, or withholding from them proper maintenance. A servant, though a stranger to the commonwealth of Israel, must not be abused, "For 'thou wast a bondman' in the land where thou wast a stranger (ver. 18), and thou knowest what a grievous thing it is to be oppressed by a taskmaster; and therefore, in tenderness to those that are servants and strangers, and in gratitude to that God who set thee at liberty, and settled thee in a country of thy own, 'Thou shalt not oppress a servant.'" Let not masters be tyrants to their servants, for "their Master is in heaven" (see Job xxxi. 13).

DAILY WAGES.—Ver. 15. They must be faithful and punctual in paying them their wages. "'At his day thou shalt give him his hire;' not only pay it him in full, without fraud, but pay it in time, without further delay. As soon as he has done his day's work, if he desire it, let him have his day's wages," as those labourers, Matt. xx. 8, "when even was come." He that works by day's wages is supposed to live from hand to mouth, and cannot have to-morrow's bread for his family till he is paid for his day's labour. If the wages be withheld, (1.) It will be grief to the servant, for, poor man, he "sets his heart upon it," or, as the word is, he "lifts up his soul to it"—he is earnestly desirous of it, as the reward of his work (Job vii. 2), and depends upon it as the gift of God's providence for the maintenance of his family. A compassionate master, though it should be somewhat inconvenient to himself, would not disappoint the expectation of a poor servant that is so fond to think of receiving his wages. But that is not the worst: (2.) It will be guilt to the master. "The injured servant will cry against thee to the Lord;" since he has no one else to appeal to, he will lodge his appeal in the court of heaven, and it will be sin to thee. Or if he do not complain, the cause will speak for itself—the "hire of the labourers which is kept back by fraud" will itself "cry" (Jam. v. 4). It is a greater sin than most people think it is, and will be found so in the great day, to put hardships upon poor servants, labourers, and workmen that we employ. God will do them right if men do not.—*Henry.*

CHAP. XXV. MARRIAGE OF A BROTHER'S WIDOW.—Ver. 5. Here is the law settled concerning the marriage of a brother's widow. It appears from the story of Judah's family, that this had been an ancient usage (Gen. xxxviii. 8) for the keeping up of distinct families. The case put is a case that often happens—of a man's dying without issue—it may be in the prime of his time, soon after his marriage, and while his brethren were yet so young as to be unmarried. Now in this case, 1. The widow was not to marry again into any other family, unless all the relations of her husband did refuse her, that the estate she was endowed with might not be alienated. 2. The husband's brother, or next of kin, must marry her, partly out of respect to her, who, having forgotten her own people and her father's house, should have all possible kind-

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4 ¶ Thou shalt not [e]muzzle the ox when he [1]treadeth out *the corn.*

5 ¶ If [f]brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger:‡ her [2]husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

6 And it shall be, *that* [g]the first-born which she beareth shall succeed in the name of his brother *which is* dead, [h]that his name be not put out of Israel.

7 And if the man like not to take his [3]brother's wife, then let his brother's wife [i]go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her;

9 Then shall his brother's wife come unto him in the presence of the elders, and [k]loose his shoe§ from off his foot, and [l]spit in his face, and shall answer and say, [m]So shall it be done unto that man that will not build up his brother's house.

10 And his name shall be called in Israel, The house of him that hath his shoe loosed.

11 ¶ When men strive together one with another, and the wife of the one draweth near for [n]to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets;

12 Then thou shalt cut off her hand, [o]thine eye shall not pity *her.*

13 ¶ Thou shalt not have [p]in thy bag divers weights, a great and a small.

14 Thou shalt not have in thine house divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight,‖ a perfect and just measure shalt thou have: [q]that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* [r]all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ Remember [s]what Amalek did unto thee by the way, when ye were come forth out of Egypt;

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary;¶ and [t]he feared not God.

19 Therefore it shall be, [u]when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* [x]thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget *it.**

[e] Prov. xii. 10.
[1] *Thrasheth.*
[f] Matt. xxii. 24.
‡ That is, any person, more especially Israelite, is intended, not of the husband's family—*i.e.*, unless she was refused by all; the design of the law being to secure inheritances, and to continue them in the families to which they belonged. — GILL.
[2] Or, *next kinsman.*
[g] Gen. xxxviii. 9, 10.
[h] Ruth iv. 10.
[3] *Next kinsman's.*
[i] Ruth iv. 1-7.
[k] Ruth iv. 7, 8.
§ In sign that he is fallen from all the right which he might pretend in the goods of the deceased, which she will transfer upon another kinsman that will marry her, and beget upon her a successor to him whose name he must bear. — DIODATI.
[l] Job xxx. 10.
[m] Gen. xxxviii. 8.
[n] Rom. iii. 8.
[o] xix. 13, 21.
[p] Prov. xvi. 11.
‖ Stones, the due weight of which was properly ascertained, were the weights in use among the Hebrews. Stones are still used in Western Asia, although not exclusively; and as no two such weights are of similar appearance, and as all stones are not equally ponderous, even when of the same apparent size, the eye of the customer has no standard of estimate by which it might detect the dishonesty of a trader who uses different weights for different occasions and customers. The sin here reprehended is therefore common in the East, in proportion to its facility, and to the difficulty of detection.—PICT. BIBLE.
[q] Ex. xx. 12.
[r] Prov. xi. 1.
[s] Ex. xvii. 8.

¶ Which circumstance greatly aggravates their sin, that they should do thus to a people who had been long exercised with sore afflictions, to whom pity and help was due by the laws of nature and humanity, and for whose rescue God had in so glorious a manner appeared, which they could not be ignorant of. So this was barbarousness to Israel, and setting the great Jehovah at defiance. —POOLE.
[t] Neh. v. 9, 15.
[u] Josh. xxiii. 1.
[x] Ex. xvii. 14, 16.
* God takes upon himself the prerogative of visiting on children the iniquities of their fathers. The history and theology of Scripture are in harmony with each other, and both are in harmony with the course of nature and experience. — DR CHALMERS.

CHAPTER XXVI.

1 *The confession of him that offereth the basket of first-fruits.*
16 *The covenant between God and the people.*

AND it shall be, [a]when thou *art* come in unto the land which the LORD thy God giveth thee *for* an inheritance, and possessest it, and dwellest therein,

2 That [b]thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt [c]go unto the place which the LORD thy God shall choose to place his name there.

3 And thou shalt go unto [d]the priest that shall be* in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the country [e]which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down [f]before the altar of the LORD thy God.

5 And thou shalt speak and say before the LORD thy God, [g]A Syrian† [h]ready to perish *was* my father; and [i]he went down into Egypt, and sojourned there with [k]a few, and [l]became there a nation, great, mighty, and populous:

6 And [m]the Egyptians evil-entreated us, and afflicted us, and laid upon us hard bondage:

7 And when [n]we cried unto the LORD God of our fathers, the LORD heard our voice, and [o]looked on our affliction, and our labour, and our oppression:‡

8 And [p]the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders:

9 And [q]he hath brought us into this place, and hath given us this land, *even* [r]a land that floweth with milk and honey.§

[a] vi. 1, 10.
[b] Ex. xxxiv. 16.
[c] Josh. xviii. 1.
[d] Heb. vii. 26.
* *That shall be.*—It is likely that he doth not mean the high priest, but amongst the inferior sort of them, the chief priest, whose turn it shall be to serve at that time.—DIODATI.
[e] Gen. xvii. 8.
[f] Matt. v. 23, 24.
[g] Gen. xxviii. 5.
† Jacob is called "a Syrian," as being servant to Laban, who was a Syrian (Gen. xxv. 20); consequently Jacob's mother was so, as were both his wives, and all his children who were born there, except Benjamin. Or else he is styled "a Syrian," because Mesopotamia, or Padan-aram, whither he was forced to flee, as well as several other adjacent countries, was comprehended anciently under the name of Syria.—PATRICK.
[h] Gen. xxxi. 40.
[i] Gen. xlvi. 1-7.
[k] Gen. xlvi. 27.
[l] Gen. xlviii. 27.
[m] Ex. v. 9, 19, 23.
[n] Ex. vi. 5.
[o] Ex. iv. 31.
‡ Having acknowledged their low, and poor, and distressed condition, now they proceed to an acknowledgment of God's wonderful goodness, which appeared the more in relieving them, when they were utterly helpless (see Ex. ii. 23-25; iii. 7, 8).—PATRICK.
[p] Ex. xiii. 3.
[q] Josh. xxiii. 14.
[r] Ex. iii. 8.
§ *Milk and honey.*—Under which two all other earthly blessings and heavenly also, in figure, are implied; and hereby they acknowledge the truth of God's promises made unto their fathers. — AINSWORTH.

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ness shewed her by the family into which she was married, and partly out of respect to the deceased husband, that though he was dead and gone he might not be forgotten, nor lost out of the genealogies of his tribe; for the first-born child, which the brother or next kinsman should have by the widow, should be denominated from him that was dead, and entered in the genealogy as his child (ver. 5, 6). Under that dispensation we have reason to think men had not so clear and certain a prospect of living themselves on the other side death as we have now, to whom "life and immortality are brought to light by the gospel," and therefore they could not but be the more desirous to live in their posterity, which innocent desire was in some measure gratified by this law, an expedient being found out, that though a man has no child by his wife, "yet his name should not be put out of Israel," that is, out of the pedigree, or, which was equivalent, remain there under the brand of childlessness. The Sadducees put a case to our Saviour upon this law, with a design to perplex the doctrine of the resurrection by it (Matt. xxii. 24, &c.), perhaps insinuating that there was no need of maintaining the immortality of the soul and a future state, since the law had so well provided for the perpetuating of men's names and families in the world. But, 3. If the brother or next of kin declined to do this good office to the memory of him that was gone, what must be done in that case? Why, (1.) He shall not be compelled to do it (ver. 7). If he like her not, he is at his liberty to refuse her, which some think was not permitted in this case before this law of Moses. Affection is all in all to the comfort of that relation; that is a thing which cannot be forced, and therefore the relation should not be forced without it. (2.) Yet he shall be publicly disgraced for not doing it. The widow, as the person most concerned for the name and honour of the deceased, was to complain to the elders of his refusal; if he persist in it, she was to "pluck off his shoe, and spit in his face" in open court (or, as the Jewish doctors moderate it, spit "before" his face), thus to fasten a mark of infamy upon him, which was to remain with his family after him (ver. 8-10). Note, Those justly suffer in their own reputation who do not do what they ought to preserve the name and honour of others. He that would not build up his brother's house deserved to have this blemish put upon his own, that it should be called "the house of him that had his shoe loosed," in token that he deserved to go barefoot. In the case of Ruth we find this law executed (Ruth iv. 7); but because, upon the refusal of the next kinsman, there was another ready to perform the duty of an husband's brother, it was that other that plucked off the shoe, and not the widow—Boaz, and not Ruth.—*Henry.*

CHAP. XXVI. ISRAEL'S FORMAL CONFESSION OF GOD'S GOODNESS.—Ver. 1. The offerer must begin his acknowledgment before he delivered his basket to the priest, and then must go on with it when the priest had set down the basket before the altar, as a present to God their great Landlord (ver. 3, 4). 1. He must begin with a receipt in full for the good land which God had given them (ver. 3): "I profess that I am come" now at last, after forty years' wandering, "unto the country which the Lord sware to give us." This was most proper to be said when they came first into Canaan; probably, when they had been long settled there, they varied from this form. Note, When God has made good his promises to us, he expects that we should own it, to the honour of his faithfulness; this is like giving up the bond, as Solomon does, 1 Kings viii. 56, "There has not failed one word of all his good promise." And our creature comforts are then doubly sweet, when we see them flowing from the fountain of the promise. 2. He must remember and own the mean original of that nation which he was a member of: how great soever they were now, and he himself with them, their beginning was very small, which ought thus to be kept in mind throughout all the ages of their Church by this public confession, that they might not be proud of their privileges and advantages, but might for ever be thankful to that God whose grace chose them when they were so low, and raised them so high. Two things they must own for this purpose: (1.) The meanness of their common ancestor. "A Syrian ready to perish was my father" (ver. 5). Jacob is here called an *Aramite*, or *Syrian*, because he lived twenty years in Padan-aram, his wives were of that country, and his children were all born there except Benjamin; and perhaps the confessor means not Jacob himself, but that son of Jacob who was the father of his tribe. However it be, both father and sons were more than once ready to perish, by Laban's severity, Esau's cruelty, and the famine in the land, which last was the occasion of their going down into Egypt

10 And now, behold, [s]I have brought the first-fruits of the land which thou, O LORD, hast given me. [t]And thou shalt set it before the LORD thy God, [u]and worship before the LORD thy God.

11 And thou shalt [x]rejoice[‖] in every good *thing* which the LORD thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that *is* among you.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase [y]the third year, *which is* the year of tithing, and [z]hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled;

13 Then thou shalt say before the LORD thy God, I have brought away[¶] the hallowed things out of *mine* house, and also have given them unto the [a]Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: [b]I have not transgressed thy commandments, neither have I [c]forgotten *them*.

14 I have not [d]eaten thereof in my mourning,* neither have I taken away *ought* thereof for *any* unclean *use*, nor given *ought* thereof for [e]the dead: *but* I have hearkened to the voice of the LORD my God, *and* have done according to all that thou hast commanded me.

15 [f]Look down from thy holy habitation, from heaven,† and [g]bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ [h]This day the LORD thy God hath commanded thee to do these statutes and judgments: thou shalt therefore [i]keep and do them with all thine heart, and with all thy soul.

17 Thou hast [k]avouched the LORD this day to be thy God, [l]and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to [m]hearken unto his voice:

18 And [n]the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments;‡

19 And to make thee [o]high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the LORD thy God as he hath spoken.

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[s] Rom. xii. 1.
[t] Ex. xxii. 29.
[u] Ps. xxii. 27, 29.
[x] Ps. lxiii. 3-5.
‖ *Thou shalt rejoice—i.e.*, either, 1. Thou shalt hereby be enabled to rejoice and take comfort in all thy enjoyments, when thou hast sanctified them by giving God his portion. Or, 2. Thou shalt feast (which is oft expressed by *rejoicing*) with the Levites and strangers upon the oblations which at these solemn times were offered; which exposition is confirmed by comparing Deut. xvi. 10-15. —POOLE.
[y] xiv. 22-28.
[z] Prov. xiv. 21.
¶ *I have brought away—i.e.*, I have laid apart, several from the rest of my revenues, that portion which God hath appointed for pious uses, and have faithfully employed it therein.—DODATI.
[a] xxiv. 19-21.
[b] Ps. xxvi. 1-3.
[c] Ps. cxix. 93, 139.
[d] Lev. vii. 20.
* Namely, for the dead, or otherwise. A posture very unfit for a religious festival; and forbidden in this and the forecited passages, in opposition to the rites of the heathen who presented these kinds of oblations with signs of grief and lamentation.—PYLE.
[e] Ps. cvi. 28.
[f] Is. lvii. 15.
† This is an humble acknowledgment of the infinite majesty of God, who, though he was graciously pleased to dwell among them by a glorious symbol of his presence in the sanctuary, yet dwelt in a far more transcendent glory in the heavens, the highest of which could not contain him, as holy men acknowledged (1 Kings viii. 27; 2 Chr. ii. 6). —PATRICK.
[g] Ps. cxv. 12-15. Jer. xxxi. 23.
[h] vi. 1; xii. 1, 32. Matt. xxviii. 20.
[i] xiii. 3, 4.
[k] Ex. xxiv. 7.
[l] Josh. xxii. 5.
[m] xiii. 18; xv. 5.
[n] Ex. xix. 5, 6.
‡ *That thou should-est keep all his commandments*—which is here mentioned as an act of God's, because though this be man's duty, yet it is the work of God's grace, that he will vouchsafe to give us such commands, that he doth require and will accept of our obedience to them, and that we have any power or will to obey them (Ez. xxxvi. 26, 27).—POOLE.
[o] Ps. cxviii. 14.

CHAP. XXVII.

[s] Luke xi. 28.
* It would seem as if Moses knew not how to make an end of urging obedience on the people. In this we have proofs alike of his affection for them, and his reverence for the God of Abraham.—DR JOHN CAMPBELL.
[b] xi. 31. Josh. i. 11.
[c] xxvi. 1.
[d] Ex. xi. 19.
† *And plaster them with plaster*—that being plain and smooth, they might write what is here commanded upon them, which they could not do while they were rough and uneven.—PATRICK.
[e] Jer. xxxi. 31-33.
[f] Lev. xx. 24.
‡ There were two pillars; they wrote the curses on the one, and the blessings on the other.—SUTCLIFFE.
[g] xi. 29, 30.
[h] Ex. xxiv. 4.
§ That they might offer sacrifice to God, and renew their covenant with him.—PATRICK.
[i] Ex. xx. 25.
‖ *Whole*—*i. e.*, newly taken out of the quarry, unhewed, uncut, and unpolished.—DODATI.
[k] Lev. i. Eph. v. 2.
[l] Lev. iii.
[m] Neh. viii. 10.
[n] *See on* 3.
[o] John xvi. 25.
[p] Rom. vi. 17, 18, 22.
[q] Mic. vi. 8.
[r] Josh. viii. 33.
¶ This is a mountain upon which Samaria was afterwards built.—PATRICK.
[s] Gen. xxix. 33-35.
[t] *See on* 4.
* These two mountains are situate in the tribe of Ephraim, near Shechem, in the province of Samaria, and are only separated by a valley of about 200 paces wide; so that the priests, pronouncing blessings and curses in a very loud and distinct manner, might be heard by the people on the sides of the two hills, especially if they were advanced on pulpits, as Ezra afterwards was (Neh. viii. 4), and had their pulpits placed at proper distances.—STACKHOUSE.
[l] *For a cursing.*
[u] Gen. xxix. 32.
[x] Josh. viii. 33.

CHAPTER XXVII.

1 *The people are to write the law upon stones; 5 and to build an altar of whole stones.* 14 *The curses from mount Ebal.*

AND Moses, with the elders of Israel, commanded the people, saying, [s]Keep all the commandments which I command you this day.*

2 And it shall be, [b]on the day when ye shall pass over Jordan [c]unto the land which the LORD thy God giveth thee, that thou shalt set thee up [d]great stones, and plaster them with plaster.†

3 And [e]thou shalt write upon them all the words of this law, when thou art passed over; that thou mayest go in unto the land which the LORD thy God giveth thee, [f]a land that floweth with milk and honey; as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be, when ye be gone over Jordan, *that* ye shall set up these stones,‡ which I command you this day, [g]in mount Ebal, and thou shalt plaster them with plaster.

5 And [h]there shalt thou build an altar§ unto the LORD thy God, an altar of stones: [i]thou shalt not lift up *any* iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God of whole stones;‖ and thou shalt offer [k]burnt-offerings thereon unto the LORD thy God.

7 And thou shalt offer [l]peace-offerings, and shalt eat there, and [m]rejoice before the LORD thy God.

8 And [n]thou shalt write upon the stones all the words of this law [o]very plainly.

9 ¶ And Moses, and the priests the Levites, spake unto all Israel, saying, Take heed, and hearken, O Israel; [p]This day thou art become the people of the LORD thy God.

10 Thou [q]shalt therefore obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon [r]mount Gerizim[¶] to bless the people, when ye are come over Jordan; [s]Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin.

13 And these shall stand upon [t]mount Ebal [l]to curse; [u]Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

14 ¶ And [x]the Levites shall speak, and say unto all the men of Israel with a loud voice,

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"Laban the Syrian sought to destroy my father," so the Chaldee; "had almost destroyed him," so the Arabic. (2.) The miserable condition of their nation in its infancy. They sojourned in Egypt as strangers—they served there as slaves (ver. 6), and that a great while; as their father was called a *Syrian*, they might be called *Egyptians*, so that their possession of Canaan being so long discontinued they could not pretend any tenant-right to it. A poor, despised, oppressed people they were in Egypt, and therefore, though now rich and great, had no reason to be proud, or secure, or forgetful of God. 3. He must thankfully acknowledge God's great goodness, not only to himself in particular, but to Israel in general. (1.) In bringing them out of Egypt (ver. 7, 8). It is spoken of here as an act of pity—"he looked on our affliction;" and an act of power—he "brought us forth with a mighty hand." This was a great salvation, fit to be remembered upon all occasions, and particularly upon this; they need not grudge to bring a basket of "first-fruits" to God, for to him they owed it that they were not now bringing in the tale of bricks to their cruel taskmasters. (2.) In settling them in Canaan (ver. 9), "He hath given us this land." Observe, He must not only give thanks for his own lot, but for the land in general, which was given to Israel; nor only for this year's profits, but for the ground itself which produced them, which God had graciously granted to his ancestors, and entailed upon his posterity. Note, The comfort we have in our particular enjoyments should lead us to be thankful for our share in public peace and plenty; and with present mercies we should bless God for the former mercies we remember, and the further mercies we expect and hope for. 4. He must offer to God his basket of first-fruits (ver. 10). I have "brought the first-fruits of the land" (like a pepper-corn) as a quit-rent for "the land which thou hast given me." Note, Whatever we give to God it is but "of his own" that we "give him" (1 Chron. xxix. 14). And it becomes us, who receive so much from him, to study what we shall render to him. The basket he set before God; and the priests, as God's receivers, had the first-fruits, as perquisites of their place and fees for attending (Num. xviii. 12).—*Henry.*

CHAP. XXVII. THE LAW INSCRIBED ON A PUBLIC MONUMENT.—Ver. 3. The people are commanded to set up a monument on which they must "write the words of this law." 1. The monument itself was to be very mean; only rough unhewn stone plastered over, not polished marble or alabaster, nor brass tables, but common plaster upon stone (ver. 2). It is repeated again (ver. 4,) and orders given that it be written, not very finely, to be admired by the curious, but very plainly, that he that runs might read it (Hab. ii. 2). The Word of God needs not to be set off by the art of man; not embellished with the "enticing words of man's wisdom." But, 2. The inscription was to be very great, "All the words of this law" (ver. 3, and again ver. 8). Some understand it only of the covenant between God and Israel, mentioned chap. xxvi. 17, 18. Let this heap be set up for a witness, like that memorial of the covenant between Laban and Jacob, which was nothing but a heap of stones thrown hastily together, upon which they did eat together in token of friendship (Gen. xxxi. 46, 47), and that stone which Joshua set up (Josh. xxiv. 27). Others think that the curses of the covenant in this chapter were written upon this monument; the rather, because it was set up in mount Ebal (ver. 4). Others think that the whole book of Deuteronomy was written upon this monument; or at least the statutes and judgments from chap. xii. to the end of chap. xxvi. They must also set up an altar. By the words of the law which were written upon the plaster, God "spake to them;" by the altar, and the sacrifices offered upon it, they spake to God; and thus was communion kept up between them and God. The word and prayer must go together. Though they might not of their own heads set up any other altar beside that at the tabernacle, yet, by the appointment of God, they might upon a special occasion. Elijah built a temporary altar of twelve unhewn stones like this here, when he brought Israel back to this covenant which was now made (1 Kings xviii. 31, 32). Now, (1.) This altar must be made of such stones as they found ready upon the field, not new cut out of the rock, much less squared artificially: "Thou shalt not lift up any iron tool upon them" (ver. 5). Christ, our Altar, is a "stone cut out of the mountain without hands" (Dan. ii. 34, 35), and therefore "refused by the builders," as having no form or comeliness, but accepted of God the Father, and made the Head of the corner. (2.) Burnt-offerings and peace-offerings must be offered upon this altar (ver. 6, 7), that by

15 [j]Cursed *be* the man that [z]maketh *any* graven or molten image, [a]an abomination unto the LORD, the work of the hands of the craftsman, [b]and putteth *it* in *a* secret *place:*† [c]and all the people shall answer and say, Amen.

16 Cursed *be* [d]he that setteth light by his father or his mother: and all the people shall say, Amen.

17 Cursed *be* [e]he that removeth his neighbour's land-mark:‡ and all the people shall say, Amen.

18 Cursed *be* [f]he that maketh the blind to wander out of the way: and all the people shall say, Amen.

19 Cursed *be* he that [g]perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed *be* [h]he that lieth with his father's wife;§ because he uncovereth his father's skirt: and all the people shall say, Amen.

21 Cursed *be* [i]he that lieth with any manner of beast: and all the people shall say, Amen.

22 Cursed *be* [k]he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 Cursed *be* [l]he that lieth with his mother-in-law: and all the people shall say, Amen.

24 Cursed [m]*be* he that smiteth his neighbour secretly: and all the people shall say, Amen.

25 Cursed *be* he that [n]taketh reward to slay an innocent person: and all the people shall say, Amen.

26 [o]Cursed *be* he‖ that confirmeth not *all* the words of this [p]law to do them: and all the people shall say, Amen.

CHAPTER XXVIII.

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, [a]if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* [b]to do all his commandments which I command thee this day, that the LORD thy God [c]will set thee on high above all nations of the earth:

2 And all these blessings shall [d]come on thee, and overtake thee,* if thou shalt hearken unto the voice of the LORD thy God.

B.C. 1451—B.C. 1451.

[j] Gen. ix. 25.
[z] Ex. xxii. 1-4.
[a] 1 Kings xi. 5-7.
[b] Ps. xliv. 20, 21.
† *In a secret place*—viz., to commit idolatry, and not to be punished for it (Job xxxi. 27). Now these curses were especially cast forth against those secret misdeeds and misdoers, to persuade the people from it, for against open offences there was a certain punishment set down. *Amen*—see an example of the like, Jer. xi. 5.—DIODATI.
[c] Jer. xi. 5.
[d] Lev. xix. 3.
[e] Prov. xxii. 28.
‡ Fields in the East have not fences or hedges as in England, but a ridge, a stone, or a post; and, consequently, it is not very difficult to encroach on the property of another.—ROBINSON.
[f] Prov. xxviii. 10.
[g] Ex. xxii. 21-24.
[h] Gen. xlix. 4.
§ *Father's wife.*—Of this, and the rest that follow, see Lev. xviii. Because men give themselves over to divers noisome lusts of the flesh, God causeth divers curses to be pronounced against this sin, the more to deter men from following the same in any sort.—AINSWORTH.
[i] Ex. xxii. 19.
[k] Lev. xviii. 9.
[l] Lev. xviii. 17.
[m] Ex. xx. 13.
[n] Ex. xxiii. 7, 8.
[o] Ps. cxix. 21.
‖ The Hebrew text here should be reudered, "Cursed are they." The original expresses no kind of wish, nothing that is to be considered a prayer or imprecation;—simply that he who breaks these laws is cursed, falls under the wrath and indignation of his Maker and Judge.-HORNE.
[p] Rom. iii. 19, 20.

CHAP. XXVIII.
[a] Ps. cvi. 3.
[b] Luke i. 6.
[c] Ps. cxlviii. 14.
[d] Zech. i. 6.
* Blessings that come unexpectedly, and when we are not in pursuit of them, are most welcome, and highly delight us. And such God here promises to bestow on them, by his gracious providence, without their laborious and anxious seeking after them. By which very thing he sets them above all nations; for what they followed after eagerly, and many times in vain, he undertakes should come to them, and prevent their desires.—PATRICK.

[e] Ps. cxxviii. 1-5.
[f] Am. ix. 13, 14.
[g] Lev. xxvi. 9.
[h] xxvi. 2.
[i] *Dough*, or *kneading-trough*.
† The word translated *store*, is the same which is rendered *kneading-trough* in Exod. xii. 34. The purport of this is evidently to promise that there should be abundance of fruits for the basket, and meal for the kneading-troughs.—BOOTHROYD.
[j] Num. xxvii. 17.
[k] Lev. xxvi. 7, 8.
[l] Josh. viii. 22.
[m] Ps. xlii. 8.
[n] Ps. cxliv. 13.
[o] *Barns.*
[p] xv. 10.
[q] Gen. xvii. 7.
‡ *Stablish thee*—set thee up firm and sure. This seventh blessing properly concerneth spiritual things and heavenly, for the sanctification of the Church, and establishment thereof in that grace, by reason of the covenant and oath of God, whereof he never repenteth (Ps. cx. 4). "For the gifts and calling of God are without repentance" (Rom. xi. 29).—AINSWORTH.
[r] Jer. xi. 5.
[s] Is. lxiii. 19.
[t] Rev. iii. 9.
[u] xxx. 9.
[v] Job xxxviii. 22.
[w] xiv. 29.
[x] xv. 6.
[y] Num. xxiv. 18.
§ A common Orientalism, contrasting the most elevated and most degrading conditions. It is amusing to hear men of rank in the East speak of their dependants as *tails*. Has a servant not obeyed his master, the former asks, "Who are you? are you the head or the tail?" Should a person begin to partake of food before those of high caste, it is asked, "What! is the tail to begin to wag before the head?"—ROBERTS.
[z] iv. 6-9.
[a] Josh. xxiii. 6.
[b] Lam. ii. 17.

3 Blessed [e]*shalt* thou *be* in the city, and blessed *shalt* thou *be* [f]in the field.

4 Blessed *shall be* the [g]fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

5 Blessed *shall be* [h]thy basket and thy [1]store.†

6 Blessed *shalt* thou [i]*be* when thou comest in, and blessed *shalt* thou *be* when thou goest out.

7 The LORD [k]shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and [1]flee before thee seven ways.

8 The LORD shall [m]command the blessing upon thee [n]in thy [2]store-houses, and in all that thou [o]settest thine hand unto; and he shall bless thee in the land which the LORD thy God giveth thee.

9 The LORD shall [p]establish thee‡ an holy people unto himself, [q]as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

10 And all people of the earth shall see that thou art [r]called by the name of the LORD; [s]and they shall be afraid of thee.

11 And the LORD shall make thee [t]plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers to give thee.

12 The LORD shall [u]open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and [x]to bless all the work of thine hand: and thou shalt [y]lend unto many nations, and thou shalt not borrow.

13 And the LORD shall make thee [z]the head, and not the tail;§ and thou shalt be above only, and thou shalt not be beneath; [a]if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do *them:*

14 And [b]thou shalt not go aside from any of the words which I command thee this day, *to* the right hand or *to* the left, to go after other gods to serve them.

15 ¶ But it shall come to pass, [c]if thou wilt not hearken unto the voice of the LORD thy God,

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them they might give glory to God, and obtain favour. Where the law was written, an altar was set up close by it, to signify that we could not look with any comfort upon the law, being conscious to ourselves of the violation of it, if it were not for the Great Sacrifice by which atonement is made for sin; and the altar was set up on mount Ebal, the mount on which those tribes stood and said "Amen" to the curses, to intimate, that through Christ we are "redeemed from the curse of the law."—*Henry.*

GERIZIM AND EBAL.—Ver. 4, 12. Mount Gerizim and mount Ebal lay near together, with a valley between; and what was spoken in a loud voice on the one, might be heard on the other. No doubt the blessings, as well as the curses, were audibly pronounced and ratified in a general manner, by the tribes appointed for that purpose; so that, by this solemnity, all Israel deliberately consented to the national covenant; declared that they expected the blessings stipulated to them only in a way of obedience; and confessed that, individually and nationally, they should merit, and might expect, to be accursed of God, if they were disobedient to his commandments. But some priests and Levites were chosen to pronounce from mount Ebal the subsequent particular curses, though the tribe of Levi stood on mount Gerizim. No mention is made of any special acts of obedience on account of which blessings were pronounced; as the blessings do not belong to those who obey some and neglect others of God's commandments, "for he that keepeth the whole law, and offendeth in one point, is guilty of all."—*Scott.*

CHAP. XXVIII. BLESSING PROMISED.—Ver. 3. It is promised that the providence of God should prosper them in all their outward concerns. These blessings are said to *overtake them* (ver. 2). Good people sometimes, under a sense of their own unworthiness, are ready to fly from the blessing, and to conclude that it belongs not to them; but the blessing shall find them out and follow them notwithstanding. Thus in the great day, the blessing will overtake the righteous that say, "Lord, when saw we thee hungry, and fed thee?" (Matt. xxv. 37). It is promised, 1. That they should be safe and easy; a blessing should come upon them wherever they were, *in the city* or *in the field* (ver. 3). Whether their habitation was in the town or country; whether they were husbandmen or tradesmen; whether their business called them into the city or into the field, they should be preserved from the dangers, and have the comforts, of every scene. This blessing should attend them in their journeys, going out and coming in (ver. 6). Their persons should be protected, and the affair they went about should succeed well. Observe here, what a necessary and constant dependence we have upon God, both for the continuance and comfort of this life. We need him at every turn, in all the various moments of life. We cannot be safe if he withdraw his protection, nor easy if he suspend his favour; but if he bless us, go where we will, it is well with us. 2. That their families should be built up in a numerous issue; blessed "shall be the fruit of thy body" (ver. 4), and in that the Lord shall "make thee plenteous" (ver. 11), in pursuance of the promise made to Abraham, that his seed should be "as the stars of heaven" for multitude, and that God would be a God to them—than which a greater blessing, and more comprehensive, could not be entailed upon "the fruit of their body" (see Isa. lxi. 9). 3. That they should be rich, and have an abundance of all the good things of this life, which are promised them, not merely that they might have the pleasure of enjoying them, but (as Bishop Patrick observes out of one of the Jewish writers) that they might have wherewithal to honour God, and might be helped and encouraged to serve him cheerfully, and to proceed and persevere in their obedience to him.

VARIETY OF BLESSING.—Ver. 4. A blessing is promised, (1.) On all they had without doors, corn and cattle in the field. Their cows and sheep particularly, which should be blessed for the owner's sake, and made blessings to them. In order to this, it is promised that God would give them "rain in due season," which is called his *good treasure* (ver. 12), because with this *river of God* the earth is *enriched* (Psal. lxv. 9). Our constant supplies we must see coming from God's good treasure, and own our obligations to him for them; if he withhold his rain, the fruits both of the ground and of the cattle soon perish. (2.) On all they had within doors, the basket and store (ver. 5), the storehouses or barns (ver. 8). When it is brought home, God will bless it, and not blow upon it as sometimes he does (Hag. i. 6, 9). We depend upon God and his blessing, not only for our yearly corn out of the field, but for our daily bread out of our basket and store, and therefore are taught to pray for it every day. (3.) That they should have success in all their employments, which would be a constant satisfaction to them; "'The Lord shall command the blessing' (and it is he only that can command it) upon thee, not only in all thou hast, but in all thou doest, all 'that thou settest thine hand unto'" (ver. 8). This intimated that even when they were rich they must not be idle, but must find some good employment or other to set their hand to, and God would own their industry, and "bless the work of their hand" (ver. 12);

to observe to do all his commandments and his statutes, which I command thee this day, that [d]all these curses shall come upon thee, and overtake thee.

16 Cursed *shalt* thou *be* [e]in the city, and cursed *shalt* thou *be* [f]in the field.

17 Cursed *shall be* [g]thy basket and thy store.

18 Cursed *shall be* [h]the fruit of thy body, and [i]the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* [k]when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall [l]send upon thee cursing, [m]vexation, and rebuke, in all that thou settest thine hand unto [3]for to do, [n]until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21 The LORD shall make [o]the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to possess it.

22 The LORD shall smite thee with [p]a consumption, and with a fever, and with an inflammation,‖ and with an extreme burning, and with the [t]sword,¶ and with [q]blasting, and with mildew; and they shall pursue thee until thou perish.

23 And [r]thy heaven that *is* over thy head shall be brass, and the earth that *is* under thee *shall be* iron.

24 The LORD shall [s]make the rain of thy land powder* and dust: from heaven shall it come down upon thee, until thou be destroyed.

25 The LORD shall [t]cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; [u]and shalt be [5]removed into all the kingdoms of the earth.

26 And [x]thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

27 The LORD will smite thee with the botch† of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee[y] with madness, and blindness, and astonishment of heart:

29 And thou shalt [z]grope at noonday,‡ as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and [a]thou shalt be only oppressed and spoiled evermore, and no man shall save *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her: thou [b]shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not [6]gather the grapes thereof.

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and shall not [7]be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them*.

32 Thy [c]sons and thy daughters *shall be* given unto another people,§ and thine eyes shall look, and fail *with longing* for them all the day long; and *there shall be* no might in thine hand.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up;‖ and thou shalt be only oppressed and crushed alway:

34 So that thou shalt be [d]mad for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall [e]bring thee, and thy king, which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and [f]there shalt thou serve other gods, wood and stone.¶

37 And thou shalt [g]become an astonishment, a proverb,* and a by-word, among all nations whither the LORD shall lead thee.

38 Thou [h]shalt carry much seed out into the field, and shalt gather *but* little in: [i]for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes:* [k]for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not [l]anoint *thyself* with the oil:† for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but [8]thou shalt not enjoy them: [m]for they shall go into captivity.

42 All [n]thy trees, and fruit of thy land, shall the locust [9]consume.

[d] xxvii. 15-26.
[e] Prov. iii. 33.
[f] Gen. iii. 17, 18.
[g] Prov. i. 32.
[h] Ps. cix. 9-15.
[i] Lev. xxvi. 19, 20.
[k] Jud. v. 6, 7.
[l] Ps. vii. 11.
[m] Ps. lxxx. 4-16.
[3] *Which thou wouldest do.*
[n] Lev. xxvi. 31-33.
[o] Lev. xxvi. 25.
[p] Lev. xxvi. 16.

‖ With a fever, and with the ague, and with inflammation.—BOOTHROYD.

[q] *Drought.*

¶ *Sword*, should be rendered *drought*; as it is classed with other calamities which affect the fruits of the earth, it is more apposite than *sword*. If these diseases be such as arise from a violently heated state of the atmosphere, from a want of cooling rains and refreshing dews, then we see the connection and climax of the whole.—BOOTHROYD.

[r] 1 Kings viii. 37.
[s] 1 Kings xvii. 1.
[t] Gen. xix. 24.

* *Powder; or, small dust.*—Instead of rain, your air shall be filled with dust, which the wind and other things raise in time of drought. This word is used when speaking of God's judgments (Is. v. 24; xxix. 5; Ez. xxvi. 10; Nah. i. 3; Luke ix. 5); and with dust was Egypt plagued (Ex. ix. 9).—AINSWORTH.

[u] Lev. xxvi. 36, 37.
[x] Jer. xv. 2-9.
[5] *For a removing.*
[y] 1 Sam. xvii. 44-46.

† The diseases specified in ver. 27-29 are very terrible. "The botch" was thought to be a sort of leprosy frequent among the Egyptians; and at the present day it is but too well known in many islands of the South Seas. These diseases were to be immediately inflicted by the hand of God, and consequently irremovable by human skill; and so intolerable was the anguish arising from them as to render their victims both "mad and blind," and to fill them with "astonishment of heart." It is impossible for us to form an accurate conception of the fearful state of the case here set forth.—DR JOHN CAMPBELL.

[z] Is. xlii. 19.
[a] Job v. 14.

‡ *At noonday—i.e.*, in the most clear and evident matters thou shalt grossly mistake and miss the way. "Thou shalt not prosper in thy ways;" thy counsels and enterprises shall be frustrated, and turn to thy destruction.—POOLE.

[b] Jud. vi. 1-6.

[6] Is. v. 9, 10.

[c] *Profane*, or *use it as common meat.*

[7] *Return to thee.*

[d] Jer. xv. 7-9.

§ In several countries, particularly in Spain and Portugal, the children of the Jews have been taken from them, by order of the government, to be educated in the Popish faith and baptized—a practice not at all justifiable, because none ought to be forced to become Christians, nor children to be taken from their parents.—BP. NEWTON.

‖ This was the case in the Babylonish and Assyrian captivity, and it was so remarkable as not to be accounted for, without the immediate hand of God to fulfil these awful threatenings.—PYLE.

[e] Is. xxiii. 14.
[f] 2 Chr. xxxiii. 11.
[g] Jer. xvi. 13.

¶ A forced idolatry (to which thou shalt be drawn by thine enemies against thine own conscience) shall be the punishment of thy wilful idolatry.—DIODATI.

[h] 1 Kings ix. 7, 8.

* This was fulfilled in their captivity, but more especially by the Romans; they are a common proverb throughout the earth. How common is it to ask contemptuously, "Do you think I am a Jew?"—GILL.

[i] Is. v. 10.
[k] Ex. x. 14, 15.
[l] Joel i. 2-4.
[8] Ps. xxiii. 5.

† Although the country abounded with these trees in all parts of it, they produced nothing but leaves, and a show of fruit, which came to no perfection.—PATRICK.

[9] *They shall not be thine.*
[m] Lam. i. 5.
[n] Am. vii. 1, 2.
[o] *Possess.*

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for that which *makes rich*, and keeps so, is the *blessing of the Lord* upon *the hand of the diligent* (Prov. x. 4, 22). (4.) That they should have honour among their neighbours: (ver. 1) "The Lord thy God will set thee on high above all nations." He made them so by taking them into covenant with himself (chap. xxvi. 19). And he would make them more and more so by their outward prosperity, if they would not by sin disparage themselves.—*Henry.*

NATIONAL GREATNESS.—Ver. 13. Two things should help to make them great among the nations—(1.) Their wealth: (ver. 12) "'Thou shalt lend to many nations' upon interest" (which they were allowed to take from the neighbouring nations), "but thou shalt not have occasion to borrow." This would give them great influence with all about them, for the borrower is servant to the lender. It may be meant of trade and commerce, that they should export abundantly more than they should import, which would keep the balance on their side. (2.) Their power: (ver. 13) "The Lord shall make thee the head," to give law to all about them, to exact tribute, and to arbitrate all controversies. Every sheaf should bow to theirs; which should make them so considerable, that "all the people of the earth" should be "afraid of them" (ver. 10)—that is, should reverence their true grandeur, and dread making them their enemies. The flourishing of religion among them, and the blessing of God upon them, would make them formidable to all their neighbours, terrible as an army with banners. They should be victorious over their enemies, and prosper in all their wars.—*Henry.*

CURSES THREATENED.—1. DISEASES.—Ver. 21. Bodily diseases are threatened; that they should be epidemical in their land. These God sometimes makes use of for the chastisement and improvement of his own people—"Lord, behold, he whom thou lovest is sick." But here they are threatened to be brought upon his enemies, as tokens of his wrath, and designed for their ruin; so that according to the temper of our spirits under sickness, accordingly it is to us a blessing or a curse. But whatever sickness may be to particular persons, it is certain that epidemical diseases raging among a people are national judgments, and are so to be accounted: He here threatens, (1.) Painful diseases: (ver. 35) a sore botch, beginning in the legs and knees, but spreading like Job's boils from head to foot. And (2.) Shameful diseases: (ver. 27) the botch of Egypt (such boils and blains as the Egyptians had been plagued with, when God brought Israel from among them), and the emerods and scab, vile diseases, the just punishment of those who by sin had made themselves vile. (3.) Mortal diseases: the pestilence (ver. 21), the consumption, put for all chronical diseases, and the fever, for all acute diseases (ver. 22; see Lev. xxvi. 16); and all incurable (ver. 27). 2. FAMINE.—Ver. 23. Famine, and scarcity of provisions; and this, (1.) For want of rain. "Thy heaven over thy head," that part that is over thy land, "shall be as dry as brass," while the heavens over other countries shall distil their dews; and when the heaven is *as brass*, the earth of course will be *as iron*, so hard and unfruitful. Instead of rain, the dust shall be blown out of the highways into the field, and spoil the little that there is of the fruits of the earth. (2.) By destroying insects. The locusts should destroy the corn, so that they should not have so much as their *seed again* (ver. 38, 42). And the fruit of the vine, which should make glad their hearts, should all be worm-eaten (ver. 39). And the olive, some way or other, should be made to *cast its fruit* (ver. 40). The heathen use many superstitious customs in honour of their idol-gods, for preserving the fruits of the earth; but Moses tells Israel that the only way they had to preserve them was to keep God's commandments; for he is a God that will not be sported with like their idols, but will be served in spirit and in truth. This threatening we find fulfilled in Israel (1 Kings xvii. 1; Jer. xiv. 1, &c.; Joel i. 4). 3. WAR.—That they should be smitten before their enemies in war, who, it is likely, would be the more cruel to them, when they had them at their mercy, for the severity they had used against the nations of Canaan, which their neighbours in after-ages would be apt to remember against them (ver. 25). 4. INFATUATION.—Ver. 28. That they should be infatuated in all their counsels, so as not to discern their own interest, nor bring any thing to pass for the public good: "The Lord shall smite thee with madness and blindness." Note, God's judgments can reach the minds of men, to fill them with darkness and horror, as well as their bodies and estates; and those are the sorest of all judgments which make men a terror to themselves, and their own destroyers. 5. SPOIL.—That they should be plundered of all their enjoyments, stripped of all by the proud

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43 The stranger that *is* within thee [o]shall get up above thee very high, and thou shalt come down very low.

44 He shall [p]lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, [q]all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; [r]because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee for [s]a sign and for a wonder, and upon thy seed for ever.

47 Because thou [t]servedst not the LORD thy God with joyfulness, and with gladness of heart, for the abundance of all *things;*

48 Therefore shalt thou [u]serve thine enemies, which the LORD shall send against thee, [x]in hunger, and in thirst, and in nakedness, and in want of all *things:* and he shall put [y]a yoke of iron upon thy neck, until he have destroyed thee.

49 The LORD shall bring [z]a nation against thee from far,‡ from the end of the earth, *as swift* as the eagle flieth; [b]a nation whose tongue thou shalt not [1]understand;

50 A nation [2]of [c]fierce countenance,§ which [d]shall not regard the person of the old, nor shew favour to the young:

51 And he shall eat [e]the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: [f]which *also* shall not leave thee *either* corn, wine, or oil, *or* the increase of thy kine, or flocks of thy sheep, until he have destroyed thee.

52 And he shall [g]besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land; and he shall besiege thee in all thy gates, throughout all thy land, which the LORD thy God hath given thee.

53 And thou shalt eat [h]the fruit of thine own [3]body, the flesh of thy sons and of thy daughters, which the LORD thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you, and very delicate, [i]his eye shall be evil toward his brother, and toward [k]the wife of his bosom, and toward the remnant of [l]his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children‖ whom he shall eat; because he hath nothing left him in the [m]siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.¶

56 The tender and delicate [n]woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, [o]her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter,

57 And toward her [4]young one that [p]cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58 [q]If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest [r]fear this glorious and fearful name, THE LORD THY GOD;*

59 Then the LORD will make [s]thy plagues wonderful, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee [t]all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee:

61 Also every sickness, and every plague, which *is* not written in the book of this law, them will the LORD [5]bring upon thee, until thou be destroyed.

62 And ye shall be left [u]few in number, whereas ye were [x]as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God.

63 And it shall come to pass, *that*, as the LORD [y]rejoiced over you to do you good, and to multiply you; so the LORD will [z]rejoice† over you to destroy you, and to bring you to nought: and ye shall be [a]plucked from off the land whither thou goest to possess it.

64 And the LORD shall [b]scatter thee among all

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[o] Jud. x. 7-10.
[p] Lam. i. 5.
[q] Prov. xiii. 21.
[r] Ps. cxix. 21.
[s] Is. viii. 18.
[t] Neh. ix. 35.
[u] Neh. ix. 35-37.
[x] Lam. v. 2-6.
[y] Is. xlvii. 6.
[z] Is. v. 26-30.
‡ *A nation from far.*—Jewish writers interpret this of Rome, for Vespasian brought for his assistance many nations, or soldiers, out of England, France, Spain, and other parts of the world, to war with the Jews. *As swift as the eagle*—though used of the Chaldeans and Babylonians (Jer. iv. 13; Lam. iv. 19; Hab. i. 8), agrees better with the Romans, because of their swiftness of arrival from all parts, and the force and impetus of their invading, besieging, and attacking; and the eagle was borne on the Roman standard.—GILL.
[b] Jer. iv. 13.
[c] Jer. v. 15.
[1] *Hear.*
[2] *Strong of face.*
[d] Dan. vii. 7.
§ How singularly applicable this characteristic was of the Romans, may appear from the following instance out of many:—In a war which broke out between the Romans and Samnites (year of Rome 412), the latter attributed their defeat, after a long and obstinate engagement, to the *fierce looks* of the Romans. They said, that "the eyes of the Romans seemed to be on fire, their countenances were wild, and their looks furious; and that this excited more terror in them than anything else."—HALES.
[e] Is. xlvii. 6.
[f] Is. i. 7; lxii. 8.
[g] Jer. xv. 13.
[5] 2 Kings xvii. 5, 6.
[h] 2 Kings vi. 28, 29.
[3] *Belly.*

[i] Prov. xxiii. 6.
[k] 2 Sam. xii. 3.
[l] Ps. ciii. 13.
‖ Accordingly Josephus tells us, that after eating dogs, horses, cats, &c., they ate their own children privately, and let none share with them. He particularly mentions a noble matron, who boiled part of her child during the siege, but the mob smelling the meat, broke in, and to them she offered the rest.—JOSEPHUS.
[m] Jer. v. 10.
¶ Perhaps the histories of all other nations on earth together do not contain so many well-authenticated instances of this most horrid effect of desperate hunger as are found in that of the Jews, according to this most extraordinary ancient prediction of their celebrated lawgiver.—BP. NEWTON.
[n] Is. iii. 16.
[o] *See on* 54.
[4] *After-birth.*
[p] Gen. xlix. 10.
[q] Lev. xxvi. 14, 15.
[r] Ex. xxxiv. 5-7.
* That is, fear the great Lord of heaven and earth, and their special benefactor, who is most glorious in himself, and to be most humbly reverenced by us. For the name of God is God himself, from whence it is that he is sometimes called *Haschem*, the Name (Lev. xxiv. 11). This shews the reason why Moses repeats this name the "Lord thy God" so often as he doth in the preface to this book (chaps. vi., vii., viii., ix., &c.; in some of which there is scarce a verse wherein we do not meet with these words, and it is sometimes repeated no less than three times in one and the same verse, xii. 18; xvi. 15)—that God might be in all their thoughts, and the fear of him might possess their hearts.—PATRICK.
[s] 1 Kings ix. 7-9.
[t] vii. 15.
[5] *Caused to ascend.*
[u] 2 Kings xiii. 7.
[x] Neh. ix. 23.
[y] Is. lxii. 5.
[z] Prov. i. 26.
† *Will rejoice.*—Although the destruction of the wicked is to themselves miserable, yet God's judgments upon them are unto him, his angels, and all the saints, joyful (Rev. xviii. 20; Ps. lviii. 11, 12; Jer. li. 48); for "when the wicked perish, there is shouting joy" (Prov. xi. 10).—AINSWORTH.
[a] Jer. xviii. 7.
[b] Lev. xxvi. 33.

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and imperious conqueror, such as Benhadad was to Ahab (1 Kings xx. 5, 6). Not only their houses and vineyards should be taken from them, but their wives and children (ver. 30, 32). Their dearest comforts, which they took most pleasure in, and promised themselves most from, should be the entertainment and triumph of their enemies. As they had dwelt in houses which they builded not, and eaten of vineyards which they planted not (chap. vi. 10, 11), so others should do by them. Their oxen, asses, and sheep, like Job's, should be taken away before their eyes, and they should not be able to recover them (ver. 31). And all the fruit of their land and labours should be devoured and eaten up by the enemy; so that they and theirs would want necessaries, while the enemies were revelling with that which they had laboured for. —*Henry.*

DISPERSION, EXILE, AND DEATH.—Ver. 64. A Jewish writer, quoted by Bishop Patrick, has these words: "In the Roman captivity, the Jews were dispersed and dissipated through all the regions of the East and West; for every nation of which the Roman army consisted, when they returned to their own countries, carried some of them along with them, into Greece, Germany, Italy, Spain, France, and all other countries, which either Christians or Mohammedans now possess." Indeed, it is certain, they have been ever since scattered abroad throughout the earth: so that, as to their *national existence*, the judgments of God have pursued them even to their destruction.—"It is too common for the Jews, in Popish countries, to comply with the idolatrous worship, and to bow down to stocks and stones, rather than that their effects should be confiscated."—[*Bp. Newton.*] "The Spanish and Portugal inquisitions reduce them to the dilemma of being either hypocrites, or burnt.—They are very numerous in those countries, but confounded with the ecclesiastics, &c. In vain the great lords of Spain make alliances, change their names, and take ancient scutcheons; they are still known to be of Jewish race, and Jews themselves. The convents of monks and nuns are full of them. Orobio, who relates the fact, knew these dissemblers: he was one of them, and bent the knee before the sacrament. Moreover, he brings proof of his assertion, in maintaining that there are in the synagogue of Amsterdam, brothers and sisters, and near relations, to good families in Spain and Portugal, &c., who come to do penance for the crime they have committed in dissembling."—[*Basnage's History of the Jews.*] As the latter part of this prophecy evidently relates to the present state of the Jews, as even their own writers allow; the prediction, that in their depressed state "they should serve other gods, which neither they nor their fathers had known, even wood and stone," seems so evidently to mark out this hypocritical compliance with the *new* idolatry of the antichristians, in the worship of the images of saints and angels, as even to add to the credibility of the extraordinary facts here stated by their historian. Ver. 65-67. The dispersed Jews would find no alleviation or respite from misery. Accordingly, they have hitherto found no country in which they are treated as denizens: all suspect them as enemies, and behave to them as aliens, if they do not harass, oppress, and persecute them. It may be useful to state a fact or two, out of very many, in illustration of these verses —"A dreadful massacre was made of the Jews at Lisbon (1506), for three days together; where men were not suffered to die of their deadly wounds, but were dragged by their mangled limbs into the market-place, where the bodies of the living and the slain, with others half alive and half dead, were burnt together in heaps. The spectacle was so horrible, that it quite astonished the rest of this wretched people, two thousand of which perished in this barbarous manner. Parents durst not mourn for their children, nor children for their parents,—so that their hearts no doubt were ready to break with grief."—"A decree was made (in Spain, 1493), that all the Jews should either change their religion, or quit the country in three months. Three hundred thousand, old and young, men and women, went away on foot in one day, not knowing whither to go. Some went into Portugal, others into Navarre, where they conflicted with many calamities: for some became a prey, or perished by famine and pestilence—others committed themselves to the sea, but there they met with new disasters. Many were sold for slaves, many drowned, many burnt in the ships that were set on fire. After this, a plague swept away the rest of these miserable wretches, who were hated by all mankind, so that all the vast number perished, except a very few."—(*Bp. Patrick*).—Nothing seems more suited to confirm a sensible but hesitating inquirer concerning the truth of revelation than a careful comparison of this chapter, and of the prophecies of the New Testament respecting the Jews, with their actual history to the present day. This appears to be capable of effecting everything which any external evidence imaginable can effect; and the demonstration thence deduced, and which may be continually re-examined at leisure, and with deliberation, seems more convincing than miracles, which *are transient acts*, and with deliberation, seems more convincing than miracles, which *are transient acts*, and can only be reviewed in the testimony with which they are authenticated. "What stronger proof can we desire of the Divine legation of Moses?—How these instances may affect others I know not, but for myself I must acknowledge that they not only

people, from the one end of the earth even unto the other; and [c]there thou shalt serve other gods, which neither thou nor thy fathers have known, *even* wood and stone.

65 And among these nations [d]shalt thou find no ease, neither shall the sole of thy foot have rest: but [e]the LORD shall give thee there a trembling heart, and failing of eyes, [f]and sorrow of mind:

66 And thy life shall hang in doubt before thee; [g]and thou shalt fear day and night, and shalt have none assurance of thy life:

67 In [h]the morning thou shalt say, Would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall [i]bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and [k]there ye shall be sold unto your enemies for bondmen and bond-women, and no man shall buy *you.*

CHAPTER XXIX.

2 *An exhortation to obedience.* 10 *The people enter into a covenant before the Lord.*

THESE *are* [a]the words of the covenant which the LORD commanded Moses to make* with the children of Israel in the land of Moab, [b]besides the covenant† which he made with them in Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, [c]Ye have seen all that the LORD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

3 The great [d]temptations which thine eyes have seen, the signs, and those great miracles;

4 Yet the LORD hath not [e]given you an heart to perceive, and eyes to see, and ears to hear, unto this day.‡

5 And I have led you forty years in the wilderness: [f]your clothes are not waxen old upon you, [g]and thy shoe is not waxen old upon thy foot.

6 Ye have not [h]eaten bread,§ [i]neither have ye drunk wine or strong drink; that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, [k]Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battle, and we smote them:

8 And we took their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the half-tribe of Manasseh.

9 [l]Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do.

10 ¶ Ye [m]stand this day all of ye before the LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy [n]stranger that *is* in thy camp, from [o]the hewer of thy wood unto the drawer of thy water;

12 That [p]thou shouldest [l]enter into covenant with the LORD thy God, and [q]into his oath, which the LORD thy God maketh with thee this day;‖

13 That he may establish thee to-day for a people unto himself, and *that* [r]he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you only [s]do I make this covenant and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and [t]also with *him* that *is* not here with us this day:

16 (For ye know how we have dwelt¶ in the land of Egypt, and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their [2]idols, wood and stone, silver and gold, which *were* among them:)

18 Lest there [u]should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; [x]lest there should be among you a root that beareth [3]gall and wormwood;

19 And it come to pass, when he heareth the words of this curse, [y]that he bless himself in his heart, saying, I shall have peace, [z]though I walk in the imagination of mine heart, [a]to add drunkenness to thirst:*

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[c] Jer. xvi. 13.
[d] Gen. viii. 9.
[e] Is. li. 17.
[f] Is. lxv. 14.
[g] Lam. i. 13.
[h] Job vii. 3, 4.
[i] Jer. xliii. 7.
[k] Ex. xx. 2.

CHAP. XXIX.
[a] 2 Kings xxiii. 3.
* *Which the Lord commanded Moses to make—i.e.*, to renew. For which end Moses repeated the principal laws of God, and explained them in this book, which is from thence called *Deuteronomy*, being a compendium of the Pentateuch, a breviary of the covenant, composed for the familiar and daily use of the children of Israel.—PATRICK.
[b] Ex. xxiv. 2-8.
† The covenant here mentioned is, in principle, the covenant of mercy. Properly speaking, there has been but one covenant, however various the time and manner of its dispensation. The covenant, therefore, made with this new generation was to all intents the same as that which had been made with Abraham, and renewed from time to time to Isaac, Jacob, and the patriarchs.—DR JOHN CAMPBELL.
[c] Ex. xix. 4.
[d] iv. 32-35.
[e] Is. lxiii. 17.
‡ This verse comes in by way of correction or exception to the foregoing clause in this manner—I said indeed, *Ye have seen*, &c. (ver. 2), and *thine eyes have seen*, &c.; but I must recall my words, for in truth you have not seen them in seeing, you have not seen, and perceiving, you have not perceived them: you have perceived and seen them with the eyes of your body, but not with your minds and hearts; you have not seen them to any purpose; you have not yet learned rightly to understand the word and works of God, so as to know them for your good, and to make a right use of them, and to comply with them.—POOLE.
[f] Neh. ix. 21.
[g] Josh. ix. 5, 13.
[h] Ex. xvi. 12, 35.
§ *Not eaten bread*—*i.e.*, common bread purchased by your own money, or made by your own hands, but heavenly and angelical bread (Deut. viii. 3; Ps. lxxviii. 24, 25). You have subsisted without bread, the staff of life. *Neither wine or strong drink*, but only water out of the rock. *The Lord your God—the Lord* omnipotent and all-sufficient for your provision, without the help of any creatures, and *your God* in covenant with you, who hath a true affection to you, and fatherly care of you, even when ordinary means fail.—POOLE.
[i] 1 Cor. x. 4.
[k] Num. xxi. 21-35.

[l] Ps. xxv. 10.
[m] Neh. viii. 2.
[n] Ex. xii. 48, 49.
[o] Gal. iii. 28.
[p] Ex. xix. 5, 6.
[l] *Pass.*
[q] 2 Chr. xv. 12-15.
‖ For the covenant was mutual, as appears by the burning lamp, representing the Divine Majesty passing through the pieces of the sacrifice, when God entered into a covenant with Abraham (Gen. xv. 17).—PATRICK.
[r] Ex. vi. 7.
[s] Jer. xxxi. 31-34.
[t] Jer. l. 5.
¶ Or, *that which we have dwelt*; which Jonathan expounds, *the number of years that we have dwelt.* This their peregrination in Egypt, and deliverance thence, with God's gracious conduct of them through the wilderness, are named as motives to persuade unto obedience.—AINSWORTH.
[2] *Dungy gods.*
[u] xiii. 1-15.
[x] Jer. ix. 15.
[3] *A poisonful herb*, Heb. *rosh.*
[y] Prov. xxix. 1.
[z] Ec. xi. 9.
[a] Job xv. 16.
* A very forcible metaphor denoting the natural progress and increasing avidity of sinful passions and depraved inclinations, which lead men to drink down iniquity as the drunkard does his liquor, without regard to consequences. Some render, "to add thirst to drunkenness;" and then it implies the insatiableness of men's sinful passions, which hanker for more and more indulgence after the greatest excess.—SCOTT.

convince, but amaze and astonish me beyond expression."—[*Bishop Newton.*] Ver. 68. Many of the Jews rebelliously went into Egypt after the Babylonish captivity, and there miserably perished. Multitudes went thither, and settled under the successors of Alexander. But this verse seems especially to point out an event which took place subsequent to the destruction of Jerusalem by Titus, and the desolation made by Adrian. Numbers of the captives were sent by sea into Egypt (as well as into other countries), and sold for slaves at a vile price, and for the meanest offices: and many thousands were left to perish for want; for the multitude was so great, that purchasers could not be found for them all at any price. God had brought the nation out of Egypt triumphantly, and had forbidden them to return; and had not their sin incurred the severest vengeance, he would never have permitted them to have been forced thither: but, by their iniquities, they provoked him to reduce them to as abject a condition as that from which he had redeemed them.—*Scott.*

CHAP. XXIX. MAN'S BLINDNESS.—Ver. 4. Fallen man never makes a proper use of his senses and faculties, and of religious instruction, and outward advantages, without the special grace of God. An entire indisposedness to that which is *spiritually* good, and a strong propensity to evil, the effects of our fall in Adam, are the sources of all actual wickedness, and render us the objects of the Lord's holy abhorrence, and righteous displeasure. No doubt Omnipotence *could* overcome these in every man: but the exercise of the power of God is directed by infinite wisdom, and regulated as most conducive to his glory. No sinner can *deserve* so vast a benefit from his offended Creator; but every man might *righteously* have been left to the effects of his corrupt propensities, which are never admitted as an excuse for sinful actions. Indeed, men in general perceive no occasion for renewing grace, they have no desire after it, and will use no means to obtain it. But, on the contrary, by their voluntary wickedness, they do violence to natural conscience, and the common sense of mankind, and thus often provoke God *judicially* to leave them to themselves. He hath, however, appointed certain methods to be employed, to convince sinners that the change *is* absolutely necessary: and they are commanded and encouraged to seek it.—*Scott.*

THE ANCIENT COVENANT.—Ver. 10–12. The national covenant made with Israel typified the covenant of grace; and it also represented the outward dispensation of the gospel. This covenant is confirmed with true believers "for the good of them and of their children after them;" and in their families the profession of Christianity is principally continued. Thus they enjoy permanent religious advantages, which are seldom withdrawn, unless they renounce the religion of their forefathers, or evince a total disregard to it. As others likewise embrace the gospel, their families also become a part of the visible Church, which thus spreads from nation to nation, and descends from one generation to another. The infant-offspring, therefore, of such persons as are favoured with the gospel, are greatly interested in the conduct of their parents; and they who value the blessings of the new covenant as their own portion, and desire them as the portion of their beloved children, and intend to bring them up accordingly, seem equally authorized and required to bring them under the external obligations, and to seek for them the external pledges of it, as these Israelitish parents were. This transaction might, in many ways, at the time and afterwards, benefit both the parents and their offspring, as it had a direct tendency to stir up the parents to pray for their children, and to instruct them as they grew up; and if, when they came to years of understanding, they were reminded how solemnly they, as well as their parents, had entered into covenant with God, it would tend to restrain their passions, awaken their consciences, and excite them personally to seek the covenanted blessings; which could only be forfeited by their own wilful sins. It therefore pleased God to order the covenant to be ratified, not only by the principal persons in Israel, or by the adults, but by the women and children, nay, by the strangers and meanest slaves—that is, by the whole company.—*Scott.*

IDOLATRY—ITS BANEFUL RESULTS.—Ver. 19. "Idolatry would be the ruin of their nation;" it would bring plagues upon the land that connived at this root of bitterness, and received the infection; as far as the sin spread, the judgment should spread likewise. The ruin is described. It begins with plagues and sickness (ver. 22), to try if they will be reclaimed by lesser judgments; but if not, it ends in a total overthrow, like that of Sodom (ver. 23). As that valley, which had been like the garden of the Lord for fruitfulness, was turned into a lake of salt and sulphur, so should the land of Canaan be made desolate and barren, as it has been, ever since the last destruction of it by the Romans. The lake of Sodom bordered close upon the land of Israel, that by it they might be warned against the iniquity of Sodom; but, not taking the warning, they were made as like to Sodom in ruin as they had been in sin. The reason of this would be inquired into by the *generations to come* (ver. 22), who would find the state of their nation in all respects the reverse of what it had been; and when they read both the history and the promise, would be astonished at the change. The

20 The LORD [b]will not spare him; but then the anger of the LORD and [c]his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the LORD shall [d]blot out his name from under heaven.

21 And the LORD shall [e]separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that [f]are written in this book of the law.†

22 So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses [g]which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* [h]brimstone, and [i]salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, [k]like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the LORD overthrew in his anger, and in his wrath;‡

24 Even all nations shall say, [l]Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because [k]they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt:

26 For [l]they went and served other gods, and worshipped them, gods whom they knew not, and [6]*whom* he had not§ [7]given unto them:

27 And the anger of the LORD was kindled against this land, to bring upon it [m]all the curses that are written in this book:

28 And the LORD [n]rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The [o]secret *things belong* unto the LORD our God; but those *things which are* [p]revealed *belong* unto us and to our children for ever, that *we* may do all the words of this law.

CHAPTER XXX.

1 *Great mercies promised to the penitent.* 11 *The commandment is manifest.* 15 *Death and life set before them.*

AND [a]it shall come to pass, when all these things are come upon thee,* [b]the blessing and the curse, which I have set before thee and

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[b] Prov. vi. 34.
[c] Ex. xxxiv. 14.
[d] Ex. xxxii. 32, 33.
[e] Mal. iii. 18.
[f] *Is written.*
† Nowhere is a curse more terrible denounced against the man who is disposed to do evil that good may come, and to sin that grace may abound. Of all sins the most heinous is that which consists in turning the grace of God into lasciviousness, or making the Lord Jesus Christ the minister of sin.—DR JOHN CAMPBELL.
[g] *Wherewith the Lord hath made it sick.*
[h] Job xviii. 15.
[i] Ps. cvii. 34.
[k] Gen. xiv. 2.
‡ The picture of a territory thus blasted and burnt up is a very striking one, and fitted, as a testimony against the evil of a departure from himself, to impress all the observers or inquirers who should make it the subject of notice and speculation.—DR CHALMERS.
[l] 1 Kings ix. 8, 9.
[k] 1 Kings xix. 10-14.
[l] Jud. ii. 12, 13.
[6] Or, who *had not given unto them* any portion.
§ *He had not*—viz., he had not given his people leave to choose them for their proper deities to worship, as he had done each heathen nation; but he himself by covenant was the particular and peculiar God of his people (Ps. xvi. 5; Is. liii. 12; see Deut. iv. 19).—DIODATI.
[7] *Divided.*
[m] Lev. xxvi. 14, &c.
[n] 1 Kings xiv. 15.
[o] Prov. iii. 32.
[p] Is. viii. 20.

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[a] iv. 30.
* *Are come upon thee*—viz., the blessing while thou shalt persist in obedience and fidelity, and the curse after thou hast gone astray. *I have set*—or, which I have proposed unto thee, that thou mightest take thy choice. *Thou shalt call*—viz., through remembrance and by lively meditation.—DIODATI.
[b] xxvii.; xxviii.

[c] Is. xlvi. 8.
[d] Gen. iv. 14.
[e] Is. lv. 6, 7.
† This expresses the nature of genuine repentance. It is calling to mind our sins and our sorrows, and full conversion of the heart to God.—BOOTHROYD.
[f] Ps. xli. 12.
[g] Ps. cxxvi. 1-3.
‡ *Then the Lord thy God will turn thy captivity*—i.e., bring those that were carried captive back again to their own land. Thus the word "captivity" is used Ps. xiv. 7; Eph. iv. 8. *And have compassion on thee*—these words express the spring of all their happiness, viz., the Divine compassion in pardoning their sins, which had been very provoking.—PATRICK.
[h] Ps. cxlvii. 2.
[i] Is. xi. 11-16.
§ After their return from the captivity, they were great and numerous, but oppressed by the Persians and Grecians, and at length destroyed by the Romans; so that this prophecy is yet to be fulfilled, when they shall see their crime in crucifying Christ.—BOOTHROYD.
[k] Ez. xxxvi. 26, 27.
[l] Matt. xxii. 37.
‖ The Greek translateth, *will purge* (or *cleanse round about*) *thine heart;* and both the Chaldee paraphrasts expound it, *will take away the foolishness of thine heart, and the foolishness of the heart of thy sons.*—AINSWORTH.
[m] Ps. cxxxvii. 7-9.
[n] Is. i. 25, 26.
[o] xxviii. 11-14.
¶ Thy heart shall be so changed by the grace of the gospel that thou shalt not now abuse them, but employ them to the more cheerful and faithful service of God, the giver of them. *Rejoice over thee for good*—i.e., to do thee good, as he did "rejoice to destroy thee" (Deut. xxviii. 63).—POOLE.
[p] Is. lxii. 5.
[q] *See on* 2, 8.
[r] Neh. i. 9.
* The *commandment* in ver. 11 is a term significant of the whole body of inspiration, including the promises of the Saviour, and everything appertaining to his person, offices, and work. Paul's exposition of it in Romans x. 5-9, is very remarkable: he sets it forth as a solemn commandment to believe in the Lord Jesus, combining therewith an assurance to every believer of everlasting life.—DR JOHN CAMPBELL.
[s] Ps. cxlvii. 19, 20.
[t] Prov. xxx. 4.
[u] Acts x. 22, 33.
[x] Prov. ii. 1-5.

[c] thou shall call *them* to mind among all the nations [d]whither the LORD thy God hath driven thee,

2 And shalt [e]return unto the LORD thy God,† and shalt obey his voice, according to all that I command thee this day, thou and thy children, [f]with all thine heart, and with all thy soul;

3 That [g]then the LORD thy God will turn thy captivity,‡ and have compassion upon thee, and will return, and [h]gather thee from all the nations whither the LORD thy God hath scattered thee.

4 If *any* of thine be driven out [i]unto the outmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good,§ and multiply thee above thy fathers.

6 And the LORD thy God [k]will circumcise thine heart, and the heart of thy seed, [l]to love the LORD thy God with all thine heart,‖ and with all thy soul, that thou mayest live.

7 And the LORD thy God will [m]put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8 And [n]thou shalt return, and obey the voice of the LORD, and do all his commandments, which I command thee this day.

9 And the LORD thy God will [o]make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good:¶ for the LORD will again [p]rejoice over thee for good, as he rejoiced over thy fathers;

10 If thou shalt [q]hearken unto the voice of the LORD thy God, to keep his commandments and his statutes, *which are* written in this book of the law, *and* if thou [r]turn unto the LORD thy God with all thine heart, and with all thy soul.

11 ¶ For this commandment,* which I command thee this day, it *is* not hidden [s]from thee neither *is* it far off:

12 It *is* [t]not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

13 Neither *is* it beyond the sea, that thou shouldest say, [u]Who shall [x]go over the sea for

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stranger likewise, and the nations about them, as well as particular persons, would ask, "Wherefore hath the Lord done thus unto this land?" (ver. 24). Great desolations are thus represented elsewhere as striking the spectators with amazement (1 Kings ix. 8, 9; Jer. xxii. 8, 9). It was time for the neighbours to tremble when judgment thus "began at the house of God" (1 Pet. iv. 17). The emphasis of the question is to be laid upon *this land*—the land of Canaan; this good land, the glory of all lands; this land flowing with milk and honey. A thousand pities that such a good land as this should be made desolate! But this is not all: it is this *holy* land, the land of Israel, a people in covenant with God; it is Immanuel's land, a land where God was known and worshipped, and yet thus wasted *Note* (1.), It is no new thing for God to bring desolating judgments upon a people that in profession are near to him (Amos iii. 2). (2). He never does this without a good reason.—*Henry.*

DIVINE MYSTERIES.—Ver. 29. Man ought not to intrude into those things which it has pleased God to conceal from him; for who can penetrate into the secrets of his wisdom, or discover his decrees and counsels, the reasons of his conduct, and the mysteries of his nature, further than he reveals them? "Secret things belong to the LORD;" and all inquiries into them are arrogant and presumptuous. But he hath revealed everything that can be really beneficial; and our attention in this respect should reach to the whole of these discoveries, and terminate with them. "Those things which are revealed belong to us;" not to increase our stock of barren notions, but to encourage and regulate our obedience, "that we may do all the words of this law."—*Scott.*

CHAP. XXX. TRUE PENITENCE.—Ver. 1. Observe here, 1. How the repentance is described which is the condition of these promises. (1.) It begins in "serious consideration." "Thou shalt call to mind that which thou hadst forgotten, or not regarded." Note, Consideration is the first step toward conversion (Isa. xlvi. 8). "Bring to mind, O ye transgressors." The prodigal son came to himself first, and then to his father. That which they should call to mind, is the blessing and the curse. If sinners would but seriously consider the happiness they have lost by sin, and the misery they have brought themselves into, and that by repentance they may escape that misery, and recover that happiness, they would not delay to "return to the Lord their God." The prodigal "called to mind the blessing and the curse," when he considered his present poverty, and the plenty of bread "in his father's house" (Luke xv. 17). (2.) It consists in sincere conversion. The effect of the consideration cannot but be godly sorrow and shame (Ezek. vi. 9; vii. 16). But that which is the life and soul of repentance, and without which the most passionate expressions are but a jest, is "returning to the Lord our God" (ver. 2); if thou turn (ver. 10) "with all thy heart and with all thy soul." We must return to our allegiance to God as our Lord and Ruler, our dependence upon him as our Father and Benefactor, our devotedness to him as our highest end, and our communion with him as our God in covenant. We must return to God from all that which stands in opposition to him, or competition with him. In this return to God we must be upright—with the heart and soul; and universal—with all the heart and all the soul. (3.) It is evidenced by a constant obedience to the holy will of God. If thou shalt "obey his voice" (ver. 2), "thou and thy children;" for it is not enough that we do our duty ourselves, but we must train up and engage our children to do it. Or, this comes in as the condition of the entail of the blessing upon their children, provided their children kept close to their duty. This obedience must be with an eye to God: Thou shalt "obey his voice" (ver. 8), and hearken to it (ver. 10). It must be sincere and cheerful and entire, "with all thy heart, and with all thy soul" (ver. 2). It must be from a principle of love, and that love, too, must be "with all thy heart, and with all thy soul" (ver. 6). It is the heart and soul that God looks at, and requires; he will have that or nothing, and entire or not at all. And it must be universal; "according to all that I command thee" (ver. 2); and again (ver. 8), "to do all his commandments." For he that allows himself in the breach of one commandment, involves himself in the guilt of contemning them all (James ii. 10). An upright heart has "respect to all God's commandments" (Ps. cxix. 6).—*Henry.*

PRACTICAL OBSERVATIONS.—When eternal salvation is thus proposed unto us, and the acceptance or refusal of it fairly referred to our choice, nothing can prevent our

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us, and bring it unto us, that we may hear it, and do it?

14 But the word *is* [y] very nigh unto thee, [z] in thy mouth, and in thy heart, that thou mayest do it.

15 ¶ See, [a] I have set before thee this day life and good, and death and evil;

16 In that I command thee this day [b] to love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply: and the LORD thy God shall bless thee in the land whither thou goest to possess it.

17 But [c] if thine [d] heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them;

18 I [e] denounce unto you this day, that ye shall surely perish, *and that* ye shall not prolong *your* days upon the land whither thou passest over Jordan to go to possess it.

19 [f] I call heaven and earth to record this day against you, *that* I have set before you life and death,‡ blessing and cursing: therefore [g] choose life, that both thou and thy seed may live;

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest [h] cleave unto him; (for he *is* [i] thy life, and the length of thy days;) that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAPTER XXXI.

1 *Moses encourageth the people and Joshua;* 9 *he delivereth the law unto the priests.* 19 *God giveth Moses a song to testify against the people* 23 *Joshua receiveth a charge.*

AND Moses went and spake these words unto all Israel.

2 And he said unto them, [a] I *am* an hundred and twenty years old this day; [b] I can no more go out and come in: also the LORD hath said unto me, [c] Thou shalt not go over this Jordan.

3 The LORD [d] thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: [e] *and* Joshua, he shall go over before thee, as the LORD hath said.

4 And [f] the LORD shall do unto them as he did to Sihon and to Og, kings of the Amorites, and unto the land of them, whom he destroyed.

5 And the LORD shall give them up before your face, that ye may do unto them [g] according unto all the commandments which I have commanded you.

6 [h] Be strong, and of a good courage, [i] fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee; [k] he will not fail thee, nor forsake thee.*

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, [l] Be strong, and of a good courage: [m] for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

8 And the LORD, [n] he *it is* that doth go before thee; [o] he will be with thee, he will not fail thee, neither forsake thee: fear not, neither be dismayed.

9 ¶ And [p] Moses wrote this law,† and [q] delivered it unto [r] the priests the sons of Levi, [s] which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, [t] At the end of *every* seven years, in the solemnity of the year of release, in the feast of tabernacles,

11 When all Israel is come [u] to appear before the LORD thy God [x] in the place which he shall choose, [y] thou shalt read this law before all Israel in their hearing.

12 [z] Gather the people together, [a] men, and women, and children, and thy stranger that *is* within thy gates, [b] that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law;‡

13 And *that* [c] their children, which have not known *any thing*, may hear, and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach [d] that thou must die: call Joshua, and present yourselves in the tabernacle of the congregation, that [e] I may give him a charge. And Moses and Joshua went, and [f] presented themselves in the tabernacle of the congregation.

15 And the LORD [g] appeared in the tabernacle in a pillar of a cloud: and the pillar of the cloud stood over the door of the tabernacle.

16 ¶ And the LORD said unto Moses, Behold,

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[y] John v. 46.
[z] Matt. vii. 21.
† This remarkable passage is quoted by Paul, and, as it occurs here, may be understood to indicate that the authority of the Word is paramount to that of all conceptions or imaginations of our own, either of things in heaven above, or in the earth beneath. We are not left to our own fancies in this matter—those sparks of our own kindling. We have a sure Word to which, and in the obvious sense of it, we should do well in giving earnest heed; and thus will the true light at length shine upon us. We have not to fetch our knowledge of God's will, or any part of our theology from a distance.—DR CHALMERS.
[a] John iii. 16.
[b] 1 Cor. vii. 19.
[c] 1 Sam. xii. 25.
[d] Prov. xiv. 14.
[e] Josh. xxiii. 15, 16.
[f] Is. i. 2.
‡ The great lawgiver rises into awful sublimity in ver. 18-20. Nothing can add to the emphasis of the warning which is here presented; and no words of man's utterance can possibly produce a greater impression than these on the heart of the intelligent believer. "Life and death" are terms which must not be limited to the body; they clearly have reference to a future world, to the felicity connected with faith, and the misery resulting from disobedience. There can be no peace for a rational being until he be pardoned; there can be no pardon where there is no penitence; therefore can be no penitence which "needeth not to be repented of," which does not issue in the faith of the Son of God, forasmuch as he "is the end of the law for righteousness to every one that believeth."—DR JOHN CAMPBELL.
[g] Ps. cxix. 30, 111, 173.
[h] x. 20.
[i] Ps. xxvii. 1.

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[a] Ex. vii. 7.
[b] Num. xxvii. 17.
[c] Num. xx. 12.
[d] Gen. xlviii. 21.
[e] Josh. i. 2; iii. 7.
[f] Ex. xxiii. 28-31.

[g] Ex. xxxiv. 12-16.
[h] Josh. x. 25.
[i] Ps. xxvii. 1.
[k] Josh. i. 5.
* This promise, which here is general, in the next verse but one is particularly made to Joshua, and renewed to him by God himself, after the death of Moses, when they were about to enter into the land of Canaan (Jos. i. 5). And it is applied by the apostle unto all faithful Christians, to encourage their hope of being conducted through all difficulties and dangers unto their heavenly inheritance (Heb. xiii. 5).—FAIRBRICK.
[l] Dan. x. 19.
[m] iii. 28.
[n] Ex. xiii. 21.
[o] Josh. i. 5, 9.
[p] Dan. ix. 13.
† *This law.*—According to some, Deuteronomy alone is here meant in this place; but it is more likely that it was the whole law contained in the five books of Moses, and that it is the same original which was found in the time of king Josias (2 Kings xxii. 8). *Which bare.*—The ark was borne by the Levites in the wilderness, whilst there was but a small number of priests, but afterwards these had the charge of it.—DIODATI.
[q] xvii. 18.
[r] Hos. iv. 6.
[s] Josh. iii. 14-17.
[t] xv. 1, 2.
[u] Ex. xxiii. 16, 17.
[x] xii. 5.
[y] Josh. viii. 34.
[z] iv. 10.
[a] vi. 6, 7.
[b] Ps. xxxiv. 11-14.
‡ When the people had ended the labours of the year, and were at leisure, and assembled together at the stated national place of worship, the government should take care these whole books (or at least all the laws contained in them) be openly and solemnly read over to all ranks, ages, and degrees of their people, for keeping up the sacred authority of these holy writings, and preserving the nation in the true religion, by such returns of their acknowledgment of the Divine truths contained in them.—PYLE.
[c] Ps. lxxviii. 6, 7.
[d] Josh. xxiii. 14.
[e] Num. xxvii. 19, 20.
[f] Ex. xxxiv. 2.
[g] Ex. xxxiii. 9, 10.

felicity but our own folly and wickedness; and they who refuse the offered grace, eventually choose and love death and perdition, and are cruel to their own souls. The ministers of Christ ought therefore plainly to declare, that except sinners repent, they will surely perish; as well as to set before them, in the most solemn and affecting manner, "life and death, blessing and cursing," that if they cannot prevent their destruction, they may deliver their own souls. And in this case, not only will they at last become witnesses against them, but heaven and earth will bear record that they deserve their doom, and have none to blame but themselves. But are we sensible of the reality and importance of the eternal state? Do we "choose that good part which shall never be taken from us"? Let us beg of God to "circumcise our hearts," to subdue our lusts, and to implant his love: then shall we be prepared for serious reflection, for godly sorrow, and true repentance; then shall we value his salvation and hope in his mercy; then shall we return to him as our rest and portion, worship and obey him as the Lord our God, and cleave unto him as our father and our friend. Then will every ordinance and every act of obedience be pleasant; love and gratitude will enlarge our hearts; and justice, temperance, truth, and kindness will mark our paths; every good gift will be communicated from a reconciled God; every enemy will by degrees be subdued, and at length destroyed; and a blessing will be reserved for our posterity when we are gone to glory. And should the only wise God see good to withhold temporal benefits, and command afflictions as our lot, he will support and comfort us, and all will have a salutary and a happy event.—*Scott.*

CHAP. XXXI. LAST APPEAL OF MOSES.—Ver. 1. "Loth to part" (we say) "bids oft farewell." Moses does so to the children of Israel: not because he was loth to go to God, but because he was loth to leave them, fearing that, when he had left them, they would leave God. He had finished what he had to say to them by way of counsel and exhortation: here he calls them together to give them a word of encouragement, especially with reference to the wars of Canaan, which they were now to engage in. It was a discouragement to them that Moses was to be removed at a time when he could so ill be spared: though Joshua was continued to fight for them in the valley, they would want Moses to intercede for them on the hill, as he did Exod. xvii. 10. But there is no remedy; "Moses can no more go out and come in" (ver. 2). Not that he was disabled by any decay, either of body or mind, for his "natural force was not abated" (chap. xxxiv. 7). But he cannot any longer discharge his office; for, 1. He is "an hundred and twenty years old," and it is time for him to think of resigning his honour, and returning to his rest. He that had arrived at so great an age, then, when seventy or eighty was the ordinary stint (as appears by the prayer of Moses, Ps. xc. 10), might well think that he had accomplished as a hireling his day. 2. He is under a Divine sentence, "Thou shalt not go over Jordan." Thus a full stop was put to his usefulness; hitherto he must go, hitherto he must serve, but no farther. So God had appointed it, and Moses acquiesces: for I know not why any of us should desire to live a day longer than while God has work for us to do; nor shall we be accountable for more time than is allotted us. But though Moses must not go over himself, he is anxious to encourage those that must.—*Henry.*

MEANS OF INSTRUCTION AND WARNING.—Ver. 10-13. The people had before been commanded, by every means in their power, to become acquainted themselves, and to make their children acquainted, with the truths and precepts delivered to them: but in these verses a method is enjoined of rendering them known to the nation in general, which the rulers must superintend and carry into effect. Every seventh year the law was to be publicly read, and the people must be summoned to assemble, that they might hear it. Doubtless this was not merely confined to one person or place, but numbers were engaged in different situations, so that every one might have an opportunity of hearing; and the Jews have a tradition that the king, judge, or high priest, was the chief reader in the court of the tabernacle or temple; and they add several particulars concerning the manner in which the service was performed, which only contain their opinion how it ought to have been done. The sabbatical year and the feast of tabernacles were selected for this ordinance, when the people, being more exempt than usual from employment and care, might be supposed to assemble at the sanctuary in greater numbers than at other times; and though the men alone were obliged to attend, it might be supposed that many of the women, children, and servants

[h] thou [1] shalt sleep with thy fathers; [§] and this people will rise up, [i] and go a whoring after the gods of the strangers of the land whither they go *to be* among them, and will [k] forsake me, and [l] break my covenant which I have made with them.

17 Then [m] my anger shall be kindled against them in that day, and [n] I will forsake them, and I will [o] hide my face from them, and they shall be devoured, and many evils and troubles shall [2] befall them; so that they will say in that day, [p] Are not these evils come upon us, because our God *is* not among us?

18 And [q] I will surely hide my face [‖] in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 ¶ Now therefore write ye [r] this song ¶ for you, [s] and teach it the children of Israel: [t] put it in their mouths,* that this song may be [u] a witness for me against the children of Israel.

20 For [x] when I shall have brought them into the land which I sware unto their fathers, [y] that floweth with milk and honey, and they shall [z] have eaten, and filled themselves, and [a] waxen fat; [b] then will they turn unto other gods, and serve them, and provoke me, and break my covenant.

21 And it shall come to pass, when many evils and troubles are befallen them, that [c] this song shall testify [3] against them as a witness; for it shall not be forgotten out of the mouths of their seed: for [d] I know their imagination which they go about, even now, before I have brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day,† and taught it the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, Be strong, and of a good courage: for [e] thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

24 ¶ And it came to pass, when Moses had made an end of writing the words of this law in a book, until they were finished,

25 That Moses commanded the Levites, which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it [f] in the side‡ of the ark of [t] ne covenant of the LORD your God, that it may be there for a witness against thee.

B.C. 1451—B.C. 1451.

[h] Gen. xxv. 8.
[1] *Lie down.*
[§] The most serious moment of the life of the Jewish lawgiver now approached—the hour that he "must die." Although rendered deeply solemn, the venerable man was ready for the summons of his Master. He was told that he should "sleep with his fathers;" but then the people, in spite of all that he had said, and all that they had seen, were to go "after the gods of the strangers of the land," and to break the "covenant," which God had made with them, and judgments, in consequence, would ensue. Sad conclusion this; but it was not without consolation, for although there might be chastisement, there would not be destruction.—DR JN. CAMPBELL.
[i] Ex. xxxii. 6.
[k] Jud. ii. 12.
[l] Lev. xxvi. 15.
[m] Jud. ii. 14.
[n] 2 Chr. xv. 2.
[o] Ps. xxvii. 9.
[2] *Find.*
[p] Num. xiv. 42.
[q] *See on* 16, 17.
[‖] Namely, I will withdraw my favour, and deprive them from all participation and access to my grace.—DIODATI.
[r] xxxii. 1, &c., 44, 45.
[¶] The song intended is that contained in the following chapter, and from its excellence, it deserved to be committed to memory† and preserved as a witness against them. — BOOTHROYD.
[s] iv. 9, 10; xi. 19.
[t] Ex. iv. 15.
* *Put it in their mouths*—that they might sing it, and thereby preserve it in their memory. For it hath been always thought the most profitable way of instructing people, and communicating things to posterity, by putting them into verse; and especially children, and young people are best taught in this way. —PATRICK.
[u] Matt. x. 18.
[x] vi. 10-12.
[y] Ex. iii. 8, 17.
[z] Neh. ix. 25, 26.
[a] Ps. xvii. 10.
[b] *See on* 16, 17.
[c] *See on* 19.
[3] *Before.*
[d] Gen. vi. 5.
† The same day the song was taught him by inspiration. —GILL.

[e] iii. 28.
[f] 1 Kings viii. 9.
‡ *In the side*—i.e., in the outside, in a little chest fixed to it, for nothing but the tables of stone were contained in the ark (1 Kings viii. 9). Here it was kept for greater security and reverence. *A witness against thee*—i.e., against thy people, to whom he turns his speech, that they might be more affected with it.—POOLE.

[e] Ps. lxxviii. 8.
[h] Ex. xxxiii. 25.
[i] Is. i. 4.
[k] Lev. xxvi. 14, &c.

CHAP. XXXII.

[a] Ps. lxxii. 6.
* Or, *let my doctrine drop*, &c.—For this seems to be a prayer, that his words which were sent from heaven to them, might sink into their hearts, and soften them, as the drops of rain and the dew to the earth, and produce such fruits of obedience as might make them happy. —PATRICK.
[b] Ex. xxxiv. 5-7.
[c] Ps. lxi. 2-4.
† *The rock*, or *a rock*—as for the stability and everlastingness of his nature, and invincibleness of his power, so also for the fixedness and immutability in his counsels and promises and ways, "in whom there is no variableness nor shadow of change" (Jam. i. 17). *His work is perfect*—all his works and actions are unblameable, as being perfect, wise, and righteous, as it follows. *All his ways are judgments*—all his administrations in the world, and particularly all his dealings with you, are managed with judgment and justice. *A God of truth*—constant to his promises; you cannot accuse him of any levity or unfaithfulness towards you to this day.—POOLE.
[d] John v. 22, 23.
[e] Ex. xxxiv. 6.
[1] *He hath corrupted to himself.*
[f] xxxi. 29.
[2] That they are *not his children*, that is *their blot.*
[g] 2 Cor. v. 14, 15.
[h] Gal. iii. 26.
[i] Is. xliii. 3.
[3] *Generation and generation.*
[k] Ex. xiii. 14.
[l] Gen. x. 25, 32.
[m] Is. xliii. 21.
[4] *Cord.*

27 For I know thy rebellion, and thy [g] stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 [h] Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

29 For I know that after my death ye will utterly [i] corrupt *yourselves*, and turn aside from the way which I have commanded you; [k] and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

CHAPTER XXXII.

1 *Moses' song, which setteth forth God's mercy and vengeance.*
46 *He exhorteth them to set their hearts upon it.*

GIVE ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth.

2 My doctrine shall [a] drop* as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass:

3 Because [b] I will publish the name of the LORD: ascribe ye greatness unto our God.

4 *He is* [c] the Rock,† his work *is* perfect; for [d] all his ways *are* judgment: [e] a God of truth, and without iniquity; just and right *is* he.

5 [1] They have [f] corrupted themselves; [2] their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

6 Do ye thus [g] requite the LORD, O foolish people and unwise? *is* not he [h] thy father *that* [i] hath bought thee? hath he not made thee, and established thee?

7 ¶ Remember the days of old, consider the years of [3] many generations: [k] ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the most High [l] divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel:

9 For [m] the LORD'S portion *is* his people; Jacob *is* the [4] lot of his inheritance.

10 He found him in a desert land, and in the

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would come on this occasion.—A few instances of the observation of this command are recorded; but the neglect of it seems to have been one main cause of the nation being so soon carried away into idolatry and iniquity. "The people perished for lack of knowledge," through the ignorance or remissness of the rulers and priests.—The plenty and cheapness of Bibles, indeed, place the inhabitants of this favoured land in a very different situation from that of the Israelites; so that we can hardly form a due conception of their disadvantages in this respect. Indeed, the case was the same to a considerable degree, not only till the coming of Christ, but even till the art of printing was invented; for copies of the Scriptures never became so plentiful and cheap as to enable poor people in general to procure them till this invaluable, though much perverted discovery was made.—*Scott.*

APOSTASY PREDICTED.—Ver. 16. Israel would "forsake God." And we may be sure that, if the covenant between God and man be broken, the blame must lie on man, it is he that breaks it; we have often observed it, that God never leaves any till they first leave him. Worshipping the gods of the Canaanites (who had been the natives, but from henceforward were to be looked upon as the strangers, of that land) would undoubtedly be counted a deserting of God, and, like adultery, a violation of the covenant. Thus still those are revolters from Christ, and will be so adjudged, who either make a god of their money, by reigning covetousness, or a god of their belly, by reigning sensuality. They that "turn to other gods" (ver. 18) forsake their own mercies. This apostasy of theirs is foretold to be an effect of their prosperity: (ver. 20) "They shall have eaten and filled themselves;" that is all they will aim at in eating, to gratify their own appetites, and then they will wax fat, grow secure and sensual: their security will take off their dread of God and his judgments; and their sensuality will incline them to the idolatries of the heathen, which "made provision for the flesh to fulfil the lusts of it." Note, God has a clear and infallible foresight of all the wickedness of the wicked, and has often covenanted with those who, "he knew, would deal very treacherously" (Isa. xlviii. 8), and conferred many favours on those who, he knew, would deal very ungratefully. Then God would forsake Israel; and justly does he cast them off who had so unjustly cast him off: (ver. 17) "My anger shall be kindled against them, and I will forsake them." His providence would forsake them, no longer to protect and prosper them, and then they would become a prey to all their neighbours. His Spirit and grace would forsake them, no longer to teach and guide them, and then they would be more and more bigoted, besotted, and hardened in their idolatries. —*Henry.*

SACRED POETRY.—Ver. 19. Poetry, when well composed, and upon an interesting subject, is exceedingly attractive, as well as easily fixed and retained in the memory: and in almost every nation, in the earlier stages of civilisation or literature, men delight in poetical compositions, which are learned, recited, or sung with a sort of enthusiastic eagerness. To this propensity of the human mind the Lord was pleased to adapt his instructions: a sacred song, containing the substance of the preceding addresses, was appointed to be composed by Moses, doubtless under Divine inspiration, with whom Joshua, as his coadjutor and successor, was joined; and on him it would devolve to see that the subsequent command was obeyed. For the people were required to learn it, and to teach it to their children from generation to generation. Thus they would have it frequently in their memories and mouths when the other parts of the law were generally neglected; and indeed God himself engaged that it should not be forgotten. This song (which was also a prophecy), in after ages, when the predictions contained in it had received their accomplishment, would vouch the Divine inspiration of Moses; shew the cause of the people's miseries; bear witness to the justice of God and against their wickedness; and form a powerful call to them to repent and return to him, as the only method in which they could obtain deliverance. —*Scott.*

CHAP. XXXII. SONG OF MOSES.—Moses begins, 1. With a solemn appeal to heaven and earth concerning the truth and importance of what he was about to say, and the justice of the Divine proceedings against a rebellious and backsliding people, for he had said (chap. xxxi. 28), that he would in this song call heaven and earth to record against them. Heaven and earth would sooner hear than this perverse and unthinking people; for they revolt not from their obedience to their Creator, but "continue

waste howling wilderness;‡ he [5]led him about, [a]he instructed him, he kept him as the apple of his eye.

11 As [c]an eagle stirreth§ up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck [p]honey out of the rock,‖ and oil out of the flinty rock;

14 [q]Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat: and thou didst drink the pure [r]blood of the grape.

15 ¶ But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatness:* [s]then he forsook God *which* made him, and lightly esteemed the Rock of his salvation.¶

16 They provoked him to jealousy with strange *gods,* with abominations provoked they him to anger.

17 They [t]sacrificed unto devils, [6]not to God; to gods whom they knew not, to new *gods that* came newly up, whom your fathers feared not.

18 Of the Rock *that* begat thee thou art unmindful, and hast forgotten God that formed thee.

19 And [u]when the LORD saw *it,* he [7]abhorred *them,* because of the provoking of his sons and of his daughters.

20 And he said, I will hide my face* from them, I will see what their end *shall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealousy with *that which is* not God; they have provoked me to anger with their vanities: and [x]I will move them to jealousy with *those which are* not a people; I will provoke them to anger with a foolish nation.

22 For [y]a fire is kindled in mine anger, and [8]shall burn unto [z]the lowest hell, and [9]shall consume the earth with her increase, and set on fire the foundations of the mountains.

23 I will heap mischiefs upon them, I will spend mine arrows upon them.

24 *They shall be* [a]burnt with hunger, and devoured with [1]burning heat, and with bitter destruction:† I will also send [b]the teeth of beasts upon them, with the poison of serpents of the dust.

25 The [c]sword without, and terror [2]within, shall [3]destroy both the young man and the virgin, the suckling *also,* with the man of gray hairs.

26 I said, [d]I would scatter them into corners, I would make the remembrance of them to cease from among men.

27 Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, *and* lest they should say, Our hand *is* high, and the LORD hath not done all this.

28 For they *are* [e]a nation void of counsel, neither *is there any* understanding in them.

29 Oh that they were wise, *that* they understood this, *that* they would consider their latter end!

30 How should one chase a thousand, and two put ten thousand to flight, except their Rock‡ had [f]sold them, and the LORD had shut them up?

31 For [g]their rock *is* not as our Rock, even our enemies themselves *being* judges.

32 For their vine *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter:

33 Their wine *is* [h]the poison of dragons, and the cruel venom of asps.

34 *Is* not this [i]laid up in store with me, *and* sealed up among my treasures?

35 [k]To me *belongeth* vengeance and recompence; [l]their foot shall slide in *due* time: for the day of their calamity *is* at hand, and [m]the things that shall come upon them make haste.§

36 For the LORD shall judge his people, and [n]repent himself for his servants, when he seeth that *their* power is gone, and *there is* none shut up, or left.

37 And he shall say, Where *are* their gods, *their* rock in whom they trusted;

38 Which did [o]eat the fat of their sacrifices,

‡ *In the waste howling wilderness*—desolate and void of all sustenance, where nothing was to be heard but the howlings and yellings of wild beasts (Deut. viii. 15).—PATRICK.

5 *Compassed him about.*

[a] Ps. xxxii. 7, 10.

[c] Ex. xix. 4.

§ *Stirreth up*—*i.e.,* she useth and accustometh them by little and little to fly, and with the beating of her wings she incites them to embolden themselves.—DIODATI.

[p] Ex. iii. 8.

‖ Rather honey produced by bees that collected it from odoriferous herbs and flowers growing among the rocks, as in that country.—HARMER.

[q] Jud. v. 25.

[r] Gen. xlix. 11, 12.

[s] Is. i. 4.

¶ *The Rock of his salvation.*—This figure may be better understood by recollecting that Palestine being a mountainous country with many rocks, in times of danger they retired to them, where they found a refuge against any sudden eruptions of the enemy (see Jud. xv. 8; xx. 47; 1 Sam. xxii. 1; xxiii. 25; xxiv. 2, 4, 5).—CRUDEN.

[t] 1 Cor. x. 20.

6 Which were *not God.*

[u] Lev. xxvi. 11, 30.

7 *Despised.*

* *Will hide my face.*—The Chald. expounds it, "will take away my divine presence." It meaneth, also, the withdrawing of his favour; therefore his children often prayed against this (Ps. xxvii. 9; cii. 2, 3; Ex. xxxiii. 15, 16). And when God threateneth judgment to his people, he saith, "I will shew them the back, and not the face, in the day of their calamity" (Jer. xviii. 17). And here their punishment is answerable to their sin; as they first withdrew their love and obedience from God, so he withdrew his presence and grace from them: that though they sought him, they should not find him. —AINSWORTH.

[x] Rom. xi. 11-14.

[y] Num. xvi. 35.

8 *Hath burned.*

9 Ps. lxxxvi. 13.

9 *Hath consumed.*

[a] Jer. xiv. 18.

1 *Burning coals.*

† In Heb. *Keteb,* which is the name of a deadly stinging disease, joined with the pestilence in Ps. xci. 6, which the apostle translateth "a sting," in 1 Cor. xv. 55, from Hos. xiii. 14; and so the Gr. there expoundeth it. But here the Gr. calleth the disease *opisthotonos;* which is a strange and vehement disease in the neck, when, by the stiffness of the nerves or sinews, the neck is strained backward to the shoulders, and killeth a man within four days, as Cornel. Celsus sheweth in lib. iv. c. 8. But it seemeth here to be more general for the pest and other terrible sickness, whereby God soon cutteth off the life of man with bitterness.—AINSWORTH.

[b] Lev. xxvi. 22.

[c] Lev. xxvi. 36, 37.

2 *From the chambers.*

3 *Bereave.*

[d] Lev. xxvi. 33, 33.

[e] Rom. xi. 25.

‡ *Their Rock*—*i.e.,* their God, as before (ver. 4, 18), who was their only refuge and defence. *Had sold them*—to wit, for bond-slaves, had quitted his right and relation to them, and given them up into their enemies' hands. *Shut them up*—as it were, in the net which their enemies had laid for them.—POOLE.

[f] Jud. iii. 8.

[g] Ex. xiv. 25.

[h] Ps. lviii. 4.

[i] Rom. ii. 5.

[k] Ps. xciv. 1.

[l] Ps. lxxiii. 17-19.

[m] Is. v. 19.

§ *Make haste,* Heb. *maketh haste:* a word singular and masculine, joined with the former word plural and feminine, to intimate a particular hastening of every judgment in sore measure. This sentence the apostle hath reference unto, when prophesying of false teachers, he saith, "their judgment now of a long time lingereth not, and their perdition slumbereth not" (2 Pet. ii. 1, 3).—AINSWORTH.

[n] Ps. xc. 13.

[o] Lev. xxi. 21.

to this day, according to his ordinances, as his servants" (Ps. cxix. 89-91), and therefore will rise up in judgment against rebellious Israel. Heaven and earth will be witness against sinners, witnesses of the warning given them, and of their refusal to take the warning (see Job xx. 27); the "heaven shall reveal his iniquity, and the earth shall rise up against him." Or heaven and earth are here put for the inhabitants of both, angels and men; both shall agree to justify God in his proceedings against Israel, and to "declare his righteousness" (Ps. l. 6; see Rev. xix. 1, 2). 2. "My doctrine shall drop as the rain." (1.) "It shall be a beating, sweeping rain to the rebellious;" so one of the Chaldee paraphrasts expounds the first clause. Rain is sometimes sent for judgment, witness that with which the world was deluged; and so the Word of God, as to some it is reviving and refreshing, and a "savour of life unto life," so to others it is terrifying and killing, and a "savour of death unto death." (2.) It shall be as a sweet and comfortable dew to those who are rightly prepared to receive it. Observe, [1.] The subject of this song is doctrine; he had given them a song of praise and thanksgiving (Exod xv.), but this is a song of instruction; for in psalms, and hymns, and spiritual songs, we are not only to give glory to God, but to "teach and admonish one another" (Col. iii. 16). Hence many of David's psalms are entitled *Maschil, to give instruction.* [2.] This doctrine is fitly compared to rain and showers which come from above, to make the earth fruitful, and "accomplish that for which they are sent" (Isa. lv. 10, 11), and depend not upon the wisdom or will of man (Mic. v. 7). It is a mercy to have this rain come often upon us, and our duty to "drink it in" (Heb. vi. 7). [3.] He promises that his doctrine shall drop and distil as the dew and the small rain, which descend silently and without noise. The word preached is then likely to profit, when it comes gently, and sweetly insinuates itself into the hearts and affections of the hearers. [4.] He bespeaks their acceptance and entertainment of it, and that it might be as sweet and pleasant and welcome to them as rain to the "thirsty earth" (Ps. lxxii. 6). And the Word of God is then likely to do us good when it is thus acceptable.—*Henry.*

THE ROCK.—Ver. 4. "He is the Rock." This is the first time God is called a Rock in Scripture; and the expression seems to denote that his unchangeable power, faithfulness, and love (as revealed in the promised Saviour) form an immovable foundation, on which we may build our hopes of felicity; and that under his protection we may find refuge from all our enemies, and in all our troubles: as the rocks in those countries frequently sheltered the inhabitants from the heat of the sun, from impetuous tempests, and from hostile invasions.—"His work is perfect." Absolute perfection is in God alone; relative perfection is all that belongs to creatures, and it belongs to them all, *as he at first made them*—to a worm as much as to an archangel. Every work of God is the result of perfect goodness, the contrivance of perfect wisdom, and the effect of perfect power; and is complete in its kind and for its use, and to fill its appointed station in the grand scale of existence. Every providential dispensation is perfectly expressive of his Divine justice, truth, goodness, and wisdom. His law is perfectly holy, just, and good, and is perfectly suited to answer the ends which he proposed in giving it: his gospel is perfect also, and suited to answer still nobler and more important ends.—*Scott.*

PROVIDENCE.—Ver. 8. When the earth was divided among the sons of men, in the days of Peleg, after the flood, and each family had its lot, in which it must settle, and by degrees grow up into a nation, then God had Israel in his thoughts, and in his eye; for, designing this good land into which they were now going, to be in due time an inheritance for them, he ordered that the posterity of Canaan, rather than any other of the families then in being, should be planted there in the meantime, to keep possession, as it were, till Israel was ready for it; because those families were under the curse of Noah, by which they were condemned to servitude and ruin (Gen. ix. 25), and therefore would be the more justly, honourably, easily, and effectually rooted out, when the fulness of time was come that Israel should take possession. Thus he set the bounds of that people with an eye to the designed number of the children of Israel, that they might have just as much as would serve their turn. And some observe that Canaan himself, with his eleven sons (Gen. x. 15, &c.), makes up just the number of the twelve tribes of Israel.—*Henry.*

GOD'S TENDER LOVE.—Ver. 11, 12. The eagle is remarkable for her tender care of her young, and for the pains that she uses, and the methods which she employs, in teaching them to fly—stirring them up out of the nest, fluttering in the air over them to shew them how to use their wings, and even carrying them upon their own wings, so that, in order to destroy the young eagles, the body of the old one must on some occasions first be pierced. Thus the Lord, by the message of Moses and Aaron, excited and encouraged the enslaved Israelites to leave Egypt, and effectually assisted and protected them in so doing. And by the gospel, and the influence of the Holy Spirit, he excites sinners to leave Satan's bondage, and instructs, defends, and effectually assists them. The last circumstance of the eagle's tender care of her young is beauti-

and drank the wine of their drink-offerings? let them rise up and help you, *and* be [4]your protection.

39 See now‖ that [p]I, *even* I, *am* he, and *there is* no god with me: [q]I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

40 For [r]I lift up my hand¶ to heaven, and say, I live for ever.

41 If I [s]whet my glittering sword, and mine hand take hold on judgment, [t]I will render vengeance to mine enemies, and will reward [u]them that hate me.

42 I will [x]make mine arrows drunk with blood, and my sword shall devour flesh; *and that* with the blood of the slain, and of the captives, from the beginning of revenges upon the enemy.

43 [5]Rejoice, [y]O ye nations, *with* his people; for he will [z]avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, *and* to his people.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he and [6]Hosea the son of Nun.

45 And Moses made an end of speaking all these words to all Israel:

46 And he said unto them, [a]Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

47 For it *is* [b]not a vain thing for you;* because it *is* your life: and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

48 ¶ And the LORD spake unto Moses that self-same day, saying,

49 Get thee up into this mountain Abarim, *unto* mount Nebo,† which *is* in the land of Moab, that *is* over against Jericho, [c]and behold the land of Canaan, which I give unto the children of Israel for a possession;

50 And [d]die in the mount whither thou goest up, and be gathered unto thy people; [e]as Aaron thy brother died in mount Hor, and was gathered unto his people:

51 Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; [f]because ye sanctified me not in the midst of the children of Israel.

52 Yet [g]thou shalt see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

CHAPTER XXXIII.

1 *The majesty of God.* 6 *The blessings of the twelve tribes.* 26 *The excellency of Israel.*

AND this *is* [a]the blessing* wherewith Moses [b]the man of God blessed the children of Israel before his death.

2 And he said, The LORD [c]came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with [d]ten thousands of saints: from his right hand *went* [1]a fiery law for them.

3 Yea, [e]he loved the people; [f]all his saints *are* in thy hand: and they sat down at thy feet; *every* [g]*one* shall receive of thy words.

4 [b]Moses commanded us a law, *even* the inheritance of the congregation of Jacob.

5 And he was [i]king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

6 ¶ Let [k]Reuben live, and not die; and let *not* his men be few.†

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, [l]and bring him unto his people: [m]let his hands be sufficient for him;‡ [n]and be thou an help *to him* from his enemies.

8 ¶ And of Levi he said, [o]*Let* thy Thummim and thy Urim *be* [p]with thy holy one, whom thou didst [q]prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who [r]said unto his father, and to his mother, I have not seen him; neither did he acknowledge his brethren,§ nor knew his own children: for they have observed thy word, and kept thy covenant.

10 [2]They shall teach Jacob thy judgments and Israel thy law: [3]they shall put incense [4]before thee, and whole burnt-sacrifice upon thine altar.

11 Bless, LORD, [5]his substance, and accept the

B.C. 1451—B.C. 1451.

[4] *An hiding for you.*

‖ *See now*—learn now by your own sad experience what vain and impotent things idols are, and what a silly thing it was in you to put your trust in them (as they did, ver. 37). *I am he*—*i.e.*, the only true, and omnipotent, and irresistible God, as it here follows.—POOLE.

[p] Is. xli. 4.
[q] Job v. 18.
[r] Ex. vi. 8.

¶ *For I lift, or, when I lift up my hand*—which is a sign of swearing, as in Gen. xiv. 22; Ex. vi. 8; Num. xiv. 30. So the Gr. here explaineth it, "I will lift up mine hands unto heaven, and swear by my right hand, and say," &c.; though the lifting up or stretching forth of the hand is also for a sign to make the hearers attentive (Is. xlix. 22; Acts xxvi. 1).—AINSWORTH.

[s] Is. xxvii. 1.
[t] Is. i. 24.
[u] Ex. xx. 5.
[x] Ps. lxviii. 23.
[y] *Praise his people, ye nations*; or, *Sing ye.*
[z] Ps. xxii. 27.
[a] Job xiii. 24.
[6] *Joshua.*
[a] 1 Chr. xxii. 19.
[b] Prov. iv. 22.

* You shall not employ your diligence in this matter unprofitably. The Jews, upon these words, have founded a maxim, which Maimonides often mentions, "That every precept hath its end and use; which, though they do not appear to us, are grounded upon strong causes and reasons."—PATRICK.

† *Nebo* was a ridge or top of the mountains of Abarim (see on Num. xxvii. 12; Deut. iii. 28).—POOLE.

[c] Is. xxxiii. 17.
[d] Gen. xv. 15.
[e] Num. xx. 25-28.

[f] 1 Kings xiii. 21.
[g] Num. xxvii. 12.

CHAP. XXXIII.

[a] Gen. xlix. 1, 28.

* The blessing set forth here seems prophetical, and pointing to the Messiah. The language bespeaks burning zeal in the tribe of Levi, which raised them beyond the regards of relationship, leading them to look at men simply as the friends or the enemies of God. It seems clear, however, that the Messiah is the grand subject in the mind of the Spirit; and indeed the language remarkably corresponds with his own words in Matt. xii. 46-50. The literal translation of the language also conducts to the same result. — DR JOHN CAMPBELL.

[b] Josh. xiv. 6.
[c] Ex. xix. 18-20.
[d] Dan. vii. 9, 10.
[1] *A fire of law.*
[e] Ps. xlvii. 4.
[f] John x. 28, 29.
[g] Prov. ii. 1.
[h] John i. 17.
[i] Ex. xviii. 19.
[k] Gen. xlix. 3, 4.

† *And let* not *his men be few.*—The word *not* is not in the original; and it forms a gratuitous addition to the sacred text which ought to be rejected. The verse then reads, "Let Reuben live, and not die, but let his men be few."—PICT. BIBLE.

[l] Gen. xlix. 8-12.
[m] Is. ix. 7.

‡ *Let his hands be sufficient for him.*—This tribe shall be so numerous, and potent, and valiant, that it shall suffice to defend itself without any aid, either from foreign nations or from other tribes; as appeared when this tribe alone was able to grapple with nine or ten of the other tribes. *Bethou an help to him from his enemies.*—Thou wilt preserve this tribe in a special manner, so as his enemies shall not be able to ruin it, as they will do other tribes, and that for the sake of Messias, who shall spring out of it.—POOLE.

[n] 1 Cor. xv. 25.
[o] Lev. viii. 8.
[p] Heb. vii. 26.
[q] Ex. xvii. 7.
[r] Ex. xxxii. 26-29.

§ This relates unto the impartial execution of judgment by the Levites upon the worshippers of the goldencalf, without respect of persons (Ex. xxxii. 26, &c.); and, as some will have it, to Phinehas' zeal, mentioned in Num. xxv.—PATRICK.

[2] Or, *let them teach.*
[3] *Let them put.*
[4] *At thy nose.*
[5] Num. xviii. 8 20.

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fully emblematical of *his* love, who interposed betwixt Divine justice and our guilty souls, and "bare our sins in his own body on the tree." In both Testaments, young birds taken care of by the old one are emblems of the Church's safety under the Redeemer's protection.—*Scott.*

JESHURUN.—Ver. 15. These people were called *Jeshurun, an upright people*, so some; *a seeing people*, so others; but they soon lost the reputation both of their knowledge and of their righteousness; for, being well fed, 1. They "waxed fat," and "grew thick;" that is, they indulged themselves in all manner of luxury and gratifications of their appetites, as if they had nothing to do but to "make provision for the flesh to fulfil the lusts of it." They "grew fat"—that is, they grew big and unwieldy, unmindful of business, and unfit for it; dull and stupid, careless and senseless; and this was the effect of their plenty. Thus the "prosperity of fools destroys them" (Prov. i. 32). Yet this was not the worst of it. 2. They "kicked;" they grew proud and insolent, and "lifted up the heel" even against God himself; if God rebuked them, either by his prophets or by his providence, they "kicked against the goad," as an "untamed heifer," or a "bullock unaccustomed to the yoke," and in their rage persecuted the prophets, and flew in the face of Providence itself.—*Henry.*

MOSES WARNED OF HIS DEATH.—Ver. 48. (1.) God here reminds him of the sin he had been guilty of, for which he was excluded Canaan (ver. 51), that he might the more patiently bear the rebuke because he had sinned; and that now he might renew his sorrow for that unadvised word, for it is good for the best of men to die repenting of the infirmities they are conscious to themselves of. It was an omission that was thus displeasing to God; he did "not sanctify God," as he ought to have "done before the children of Israel;" he did not carry himself with a due decorum, in executing the orders he had then received. (2.) He reminds him of the death of his brother Aaron (ver. 50), to make his own the more familiar, and the less formidable. Note, It is a great encouragement to us when we die, to think of our friends that have gone before us through that darksome valley, especially of Christ, our elder Brother and great High Priest. (3.) He sends him up to a high hill, from thence to take a view of the land of Canaan, and then die (ver. 49, 50). The remembrance of his sin might make death terrible, but the sight God gave him of Canaan took off the terror of it, as it was a token of God's being reconciled to him, and a plain indication to him, that though his sin shut him out of the earthly Canaan, yet it should not deprive him of that better country, which in this world can only be seen, and that with an eye of faith. Note, Those may die with comfort and ease whenever God calls for them (notwithstanding the sins they remember against themselves) who have a believing prospect and a well-grounded hope of eternal life beyond death.—*Henry.*

CHAP. XXXIII. URIM AND THUMMIM.—Ver. 8. Levi was the dying prophet's own tribe, but he only mentioned it as the tribe which the Lord had chosen for himself; and, as the welfare of Israel was so immediately connected with the Levitical priesthood, he expatiated the more in his benediction and prophecy concerning it. The Urim and Thummim, or "illuminations and perfections," by which the high priest inquired of the Lord, formed one distinguishing token of his favour to this tribe: and Moses prophetically prayed for the continuance of these to the succeeding high priests, during many generations; which implied, also, the continuance of all needful gifts and graces to every order of that tribe, that they might fill up their several places, to the glory of God, and the maintenance of true religion in Israel.—It is, however, confessed by the Jews, that the "Urim and Thummim" were lost in the Babylonish captivity, and that nothing was substituted in their room; but in our "Holy One," our great High Priest, whom Aaron and his sons feebly shadowed forth, the things signified remain, and from him are communicated to all his true ministers and people, according to their measure.—*Scott.*

BLESSING OF JOSEPH.—Ver. 13-16. It is here predicted, that the inheritance of the tribes descended from Joseph should, through the blessing of God, be peculiarly fertile. By the seasonable rains and refreshing dews, those "precious things" which come down from above, and make the earth fruitful, and by the springs, which issue from beneath, and the benign influences of the sun, all kinds of valuable productions, peculiar to each revolving moon in succession, would be abundantly afforded. The mountains and hills of Joseph would grow vines, and olives, and timber-trees; and from beneath would be dug metals and minerals, and stone for building. In short, their land should abound with every precious production that the earth and its fulness can afford; all which, with a variety of spiritual privileges, would descend upon these tribes of Ephraim and Manasseh from the goodwill and peculiar kindness of JEHOVAH.—The first appearance of the LORD in the burning bush seems to have been recollected with grateful pleasure by the dying prophet; and he characterised him, who would thus bless the sons of Joseph, from this circumstance, that he condescended, as "the God of Abraham" and his seed, to dwell in a mean bush; and had now taken up his

work of his hands: [t]smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.‖

13 ¶ And of [u]Joseph he said, Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

14 And for the precious fruits *brought forth* by the sun, and for the precious things [5]put forth by the [6]moon, ¶

15 And [x]for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things* of [y]the earth, and fulness thereof, and *for* [z]the good will of him that dwelt in the bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

17 His glory *is like* the firstling of his bullock, and [a]his horns *are like* the horns of [7]unicorns: with them [b]he shall push the people together to the ends of the earth; and they *are* [c]the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents.†

19 They shall call the popele unto the mountain; there [d]they shall offer sacrifices of righteousness: for they shall suck *of* the abundance of the seas, and *of* treasures hid in the sand.

20 ¶ And of Gad he said, [e]Blessed *be* he that enlargeth Gad: ‡he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the lawgiver, *was he* seated; and [f]he came with the heads of the people, he executed the justice of the LORD, and his judgments with Israel.

22 ¶ And of Dan he said, [g]Dan *is* a lion's whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, [h]O Naphtali, satisfied with favour, and full with the blessing of the LORD; possess thou the west and the south.§

24 ¶ And of Asher‖ he said, *Let* Asher *be* blessed with children; [i]let him be acceptable to his brethren, and let him dip his foot in oil.

25 [8]Thy shoes *shall be* iron and brass; [k]and as thy days, *so shall* thy strength *be*.

26 ¶ *There is* [l]none like unto the God of Jeshurun, *who* [m]rideth upon the heaven in thy help, and in his excellency on the sky.

27 The [n]eternal God *is thy* [o]refuge, and [p]underneath *are* the everlasting arms: ¶ and he shall [q]thrust out the enemy from before thee, and shall say, Destroy *them*.

28 Israel then shall dwell in safety alone: the fountain of Jacob *shall be* upon a land of corn and wine; also his heavens shall drop down dew.

29 [r]Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, [s]the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

CHAPTER XXXIV.

1 *Moses from mount Nebo vieweth the land.* 5 *He dieth there.* 6 *His burial.* 7 *His age.* 8 *Thirty days' mourning for him.* 9 *Joshua succeedeth him.* 10 *The praise of Moses.*

AND Moses went up from the plains of Moab unto [a]the mountain of Nebo,* to the top of Pisgah, that *is* over against Jericho; and the LORD [b]shewed him all the land of Gilead, [c]unto Dan,†

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, [d]unto the utmost sea,

3 And the south, and the plain of the valley of Jericho, [e]the city of palm-trees, unto [f]Zoar.

4 And the LORD said unto him [g]This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: [h]I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ [i]So Moses, the servant of the LORD, died there, in the land of Moab, according to the word of the LORD.

6 And [k]he buried him in a valley in the land

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[t] Matt. x. 14, 15.

‖ *Between his*—viz., let God take his pleasure in residing in grace and power in his temple, which shall be in Jerusalem, the chief city of Benjamin, in which the two holy hills of Moriah and Sion resembled two shoulders, figures of God's power and protection, who beareth up the whole body of his people.—DIODATI.

[u] Gen. xlviii. 15-20.

5 *Thrust.*

6 *Moons.*

¶ These denote *annual* and *monthly* productions: the former were such as wheat, barley, grapes; the latter, such as figs, olives, and other things of which they had many crops in a year.—BOOTHROYD.

[x] Gen. xlix. 26.

* *Precious things of the earth*—its oaks and pasturage, and cattle that bred upon it, for all of which Joseph's land was famous.—GILL.

[y] Ps. lxxxix. 11.

[z] Ex. iii. 2-4.

[a] Num. xxiii. 22.

7 *An unicorn.*

[b] 1 Kings xxii. 11.

[c] Gen. xlviii. 19.

† Of *Zebulun* and *Issachar* he only observed, that the former should be a rich maritime people, while the other should delight in the pleasures of the country, and in the business of tillage, husbandry, and cattle.—PYLE.

[d] Ps. l. 13-15.

‡ Josh. xiii. 8, 24-28. 1 Chr. iv. 10.

‡ Properly understood, the prophet here blesses God for having enlarged Gad by the possessions, much larger, probably, than it would have received in Canaan—which had been given to the tribe on the east of Jordan. What follows seems to suggest that Gad had particularly distinguished itself in the conquest of the kingdoms of Heshbon and Bashan.—PICT. BIBLE.

[f] Josh. iv. 12, 13.

[g] Gen. xlix. 16, 17.

[h] Gen. xlix. 21.

§ O happy people, whom Providence will place in a quiet and fertile quarter of the blessed land! So commodiously situated with respect to the season the west, and the river Jordan running to the south, that they may be supplied with everything the country affords from either of those quarters.—PYLE.

‖ *Asher.*—The very name imports happiness: and, indeed, no human felicity can be greater than what is here assigned to him. He is to be happy in his family and friends: his olive-trees are to be so productive, that he may anoint even his feet with oil. Instead of wooden bars, which are still common in the East, his were to be iron and brass: in fine, length of days and abundance of riches were to crown his posterity.—BOOTHROYD.

[i] Prov. iii. 3, 4.

8 Under *thy shoes* shall be *iron*.

[k] 1 Cor. x. 13.

[l] Ps. lxxxvi. 6, 8.

[m] Ps. xviii. 10.

[n] Ps. xc. 2.

[o] Ps. xviii. 2.

[p] Gen. xlix. 24.

¶ *And underneath are the everlasting arms*—to support all those, with an unwearied power and care, who commit themselves unto him.—PATRICK.

[q] John x. 28, 29.

[r] Num. xxiii. 20-24; xxiv. 5.

[s] Ps. lxxxiv. 11.

CHAP. XXXIV.

[a] Num. xxvii. 12.

* The mountains Nebo, Pisgah, and Abarim, make but one chain of mountains, in the country of Moab, near mount Peor, over against Jericho.—CALMET.

[b] Num. xxxii. 33-40. Rev. xxi. 10.

[c] Gen. xiv. 14.

† *To Dan.*—This chapter hath been added to Moses' books by some prophet after the division of the land of Canaan, and therefore these countries are by anticipation called by the names of the tribes to whose lot they fell; amongst which Dan had the uttermost northern frontier (Judg. xviii. 7).—DIODATI.

[d] Ex. xxiii. 31.

[e] Jud. iii. 13.

[f] Gen. xiv. 2, 8.

[g] Gen. xii. 7.

[h] Num. xx. 12.

[i] Mal. iv. 4.

[k] Jude 9.

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more abiding residence in the midst of Israel, who was equally unworthy of such an honour; but would in like manner be preserved by his gracious presence.—Joseph had been especially beloved by Jacob; he was renowned for piety, wisdom, and usefulness; his memory was dear to Israel and to Moses.—*Scott.*

ZEBULUN.—Ver. 18, 19. It was predicted that Zebulun would prosper, and consequently "rejoice in his *going out;*" that is, say some, as *a merchant,* "for he was a haven of ships." Thus "he sucked the abundance of the seas and of the treasures hid in the sand;" that is, he reaped, as it were, the harvest of the sea, or worked its mines. In this case, we understand his "calling the people to the mountain," of the endeavours, which those of this tribe would use, in bringing the strangers, with whom they traded, acquainted with true religion.—But, as the Zebulunites were situated, as some suppose, at a distance from the Mediterranean Sea, and upon the Sea of Tiberias, perhaps *their fishery* was intended, and not their *foreign trade;* and in this way, the sea yields a revenue more valuable than the productions of mines of gold, and almost equal to the harvest of the plain.—*Scott.*

ASHER.—Ver. 24, 25. *Asher* signifies *blessed;* and to this tribe Moses predicted a numerous increase, with much love and friendship from their brethren; and likewise most excellent olive-oil in vast abundance.—Some suppose that the promise, "Thy shoes shall be iron and brass," referred to the productive mines of iron and brass which abounded in Asher's lot, and were thus continually under his feet; but it hath long been interpreted as a proverbial expression—which, indeed, is the most natural and obvious meaning of the words. If a man were about to travel in rough roads, or to climb craggy precipices, or to be stationed upon a slippery eminence, it would be useful for him to have plates of iron or brass fixed to his shoes; and, in like manner, the Lord would prepare Asher for every difficulty which he would have to encounter. According to this interpretation, the words, "and as thy days, thy strength," are explanatory of the preceding clause, and signify, that as the day of trial required, strength should be communicated; or, as some expound the passage, "As thy wants, so shall be thy sufficiency."—*Scott.*

GLORY OF ISRAEL.—Ver. 27. Never was people so well seated and sheltered—"The eternal God is thy refuge;" or, as the word signifies, *thy habitation* or *mansion-house,* in whom thou art safe and easy and at rest, as a man in his own house. Every Israelite indeed is at home in God; the soul returns to him, and reposes in him as its resting-place (Ps. cxvi. 7), its hiding-place (Ps. xxxii. 7). And they that make him their habitation shall have all the comforts and benefits of a habitation in him (Ps. xci. 1). Moses had an eye to God as the habitation of Israel, when they were wandering in the wilderness (Ps. xc. 1), "Lord, thou hast been our dwelling-place in all generations." And now that they were going to settle in Canaan, they must not change their habitation; still they will need, and still they shall have, the eternal God for their dwelling-place; without him, Canaan itself would be a wilderness and a land of darkness.—*Henry.*

CHAP. XXXIV. PISGAH.—Ver. 1-4. The last chapter closed the words and writings of Moses, and this chapter must have been added by another hand; but it is uncertain whether by Joshua, or by Samuel, or by some other prophet. Some indeed maintain, that Moses himself wrote it by the spirit of prophecy. This, however, is not at all probable; but, by whomsoever it was written, the information must have been originally communicated by immediate revelation. Perhaps the three last verses were added as late as the days of Ezra; but all the subsequent books of Scripture assume as undoubted facts the things recorded in it. Moses appeared reluctant to leave his work; but, that being finished, he manifested no unwillingness to die. He now acquiesced in the will of God, who refused him an entrance into Canaan; he was animated with the immediate prospect of glory, which loosened all earthly attachments, and supplied him with strength and spirits to ascend the mountain where he was to put off the tabernacle of his body; and it seems probable that he went alone, and died without a witness, or companion to close his eyes.—*Scott.*

THE DEATH OF MOSES.—Ver. 5. Moses had reason to desire to live a while longer in the world. He was old, it is true, but he had not yet "attained to the years of the life of his fathers;" his father, Amram, lived to be 137; his grandfather, Kohath, 133; his great-grandfather, Levi, 137 (Ex. vi. 16-20). And why must Moses, whose life was more serviceable than any of theirs, die at one hundred and twenty; especially since he felt not the decays of age, but was as fit for service as ever? Israel could ill spare him at this time; his conduct and his converse with God would be as great a happiness to them in the conquest of Canaan as the courage of Joshua. It bore hard upon Moses himself, when he had gone through all the fatigues of the wilderness, to be prevented from enjoying the pleasures of Canaan; while he had borne the burden and heat of the day, to resign the honour of finishing the work to another, and that not his son, but his servant, who must enter into his labours. We may suppose that this was not pleasant to flesh and blood. But "the man Moses was very meek;" God will have it

of Moab, over against Beth-peor: but no man knoweth of his sepulchre unto this day.

7 ¶ And Moses *was* an hundred and twenty years old when he died: [l]his eye was not dim, nor his natural force abated.

8 ¶ And the children of Israel [m]wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.‡

9 ¶ And Joshua the son of Nun was [n]full of the spirit of wisdom; for [o]Moses had laid his hands upon him:§ and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there [p]arose not a prophet since in Israel like unto Moses, whom the LORD knew face to face;

11 In all [q]the signs and the wonders which the LORD sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land,

12 And in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

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[l] Gen. xlviii. 10.
[m] Num. xx. 29.
‡ This account of Moses' death and burial may be understood either to have been written by himself, in the same spirit of prophecy whereby he foretold so many things relating to the Israelitish nation, and their several distinct tribes, or else to have been added by some succeeding writer (as by Joshua, Samuel, as some, or by Ezra as others think) out of the authentic records of the nation. Whichever way it be taken, it is equally consistent with the sacred authority of these books.—PYLE.
[n] Num. xi. 17.
[o] Acts viii. 17-19.
§ The government now passed into delegated and inferior hands; and the book closes most appropriately with a testimony to the greatness of Moses, and the honours by which he was signalised.—DR CHALMERS.
[p] Acts iii. 22, 23.
[q] Ps. lxxviii. 43.

THE BOOK OF JOSHUA.

The Book of JOSHUA is named from the illustrious leader and statesman whose conquests and legislation it records. There is no distinct and certain proof that it was written by Joshua, though there is every probability that the largest portion of it was composed by him, and that it was finished by some one immediately after his death. The references, as in the phrase "unto this day," shew that the historian lived among the scenes, or very close upon them. In chap. v. 1, the writer puts himself among the people, and says, "The Lord had dried up the waters of Jordan, until we were passed over." So also in the sixth verse of the same chapter. Again, we are informed (chap. xx. 26) that "Joshua wrote these words in the book of the law of God;" that is, appended his dying declaration and protest to the Mosaic books of the Pentateuch. If he did this, the presumption is that the acts preceding this, and presupposed by it, were narrated by him too; and the survey of the country was evidently committed to writing, as a means of guidance and appeal (chap. xvii). Nor is the unity of authorship less clearly established. The book is not a collection of detached fragments and different styles. It is perfectly coherent, and details two great occurrences—the conquest, and then the division of the country. Probably, as has been suggested, there were two divisions of territory—one of the settlements first conquered, and then a second, after other and successful campaigns. "How long are ye slack," said Joshua, "to possess the land?" The tribes seem to have exhausted themselves by their first victories, and they needed to be stimulated to additional conquests, especially in the northern parts of the realm.

The canonical authority of Joshua rests on a sure foundation. The Psalms often allude to it, and references are also frequent in the New Testament. The book was the charter of the people, and their possessions were warranted by the boundaries traced in it. Such a document, to prevent dispute, and secure titles, must have been contemporaneous with the allotment of the soil. It was like the Doomsday Book of William the Conqueror, and great care must have been taken of its contents. The rivalry of the tribes must have secured it against interpolation or forgery. The tribes in the division of the land are mentioned simply according to the order in which they obtained possession. No eulogy is pronounced upon Joshua till after his death. Lastly, the addresses of Caleb and of Phinehas are given with verbal correctness, and so is the account of the misunderstanding with the two and a half tribes on the east side of Jordan. We never find, amidst all the disputes, a priest or Levite, or any tribe, quarrelling about fields and landmarks—a fact proving the early existence of this book, and the unbounded confidence which the nation had in its authority and accuracy. The Book of Joshua teaches that God is faithful, and that the promise made to Abraham was fulfilled in God's time. The passage of the Jordan, the downfall of Jericho without being mined or stormed, the circumcision of the people making them wholly helpless for some days in an enemy's country, the defeat at Ai, and the singling out of Achan as the transgressor, all prove the presence of God in the camp, and reveal his arm in the defence and government of the people. The strange command which Joshua gave to the sun to stand still is, no matter what interpretation be given of it, an excerpt from the Book of Jasher. The inheritance of the chosen people has given its name to the "better country," for it is an "inheritance incorruptible, undefiled, and that fadeth not away."—J. E.

CHAPTER I.

1 *The Lord appointeth Joshua to succeed Moses.* 3 *Extent of the promised land.* 5 *God encourageth Joshua.* 10 *Joshua prepareth the people to pass over Jordan.*

NOW, after [a]the death of Moses,* the servant of the LORD, it came to pass, that the LORD spake unto [b]Joshua the son of Nun, [c]Moses' minister, saying,

2 [d]Moses my servant is dead: now therefore [e]arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 Every place that [f]the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From [g]the wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea, toward the going down of the sun, shall be your coast.

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CHAP. I.
[a] Deut. xxxiv. 5.
* *Now, after the death of Moses, &c.*—The literal rendering of the Hebrew is, "And it was (or happened) after the death of Moses, and the Lord spake," &c. This rendering discloses more perfectly the use of the copulative "and" in the original, which is so employed as to bring this book into immediate connection with the foregoing, and thus makes it a regular continuation of the sacred narrative begun and carried on by Moses in the five preceding books.—BUSH.
[b] Ex. xvii. 9-13.
[c] Ex. xxiv. 13.
[d] Is. xlii. 1.
[e] Num. xxvii. 16-21.
[f] Deut. xi. 24.
[g] Gen. xv. 18-21.

so, and he cheerfully submits. 1. He is here called "the servant of the Lord," not only as a good man—all the saints are God's servants—but as a useful man, eminently useful, who had served God's counsels in bringing Israel out of Egypt, and leading them through the wilderness. It was more his honour to be the *servant of the Lord* than to be king in Jeshurun. 2. Yet he dies. Neither his piety nor his usefulness would exempt him from the stroke of death. God's servants must die that they may rest from their labours, receive their recompense, and make room for others. When God's servants are removed, and must serve him no longer on earth, they go to *serve him better*, to serve him *day and night in his temple*. 3. He dies in the land of Moab, short of Canaan, while as yet he and his people were in an unsettled condition, and not entered into their rest. In the heavenly Canaan there will be no more death.—*Henry.*

CHAP. I. CALL OF JOSHUA.—Ver. 1. Concerning Joshua's call to the government, observe here, 1. The time when it was given him, "After the death of Moses." As soon as ever Moses was dead, Joshua took upon him the administration, by virtue of his solemn ordination in Moses' lifetime. An interregnum, though but for a few days, might have been of ill consequence; but it is probable that God did not speak to him to go forward toward Canaan till after the thirty days of mourning for Moses were ended—not, as the Jews say, because the sadness of his spirit during those days unfitted him for communion with God (he sorrowed not as one that had no hope); but by this solemn pause, and a month's adjournment of the public councils, even now when time was so very precious to them, God would put an honour upon the memory of Moses, and give time to the people not only to lament their loss of him, but to repent of their miscarriages toward him during the forty years of his government. 2. The call itself: *Now therefore arise. First, Though* Moses is dead, the work must go on; therefore, arise and go about it. Let not reaping hinder sowing, nor the withering of the most useful hands be the weakening of ours; for when God has work to do, he will either find or make instruments fit to carry it on. Moses the *servant* is dead, but God the *Master* is not—he lives for ever. *Secondly*, "Because Moses is dead, therefore the work devolves upon thee as his successor, for hereunto thou wast appointed. Therefore there is need of thee to fill up his place. Up, and be doing." Note, (1.) The removal of useful men should quicken survivors to be so much the more diligent in doing good. Such and such are dead, and we must die shortly; therefore, let us work while it is day. (2.) It is a great mercy to a people, if, when useful men are taken away in the midst of their usefulness, others are raised up in their stead to go on where they broke off; Joshua must arise to finish what Moses began. Thus the latter generations enter into the labours of the former; and thus Christ, our Joshua, does that for us which could never be done by the law of Moses—*justifies* (Acts xiii. 39), and *sanctifies* (Rom. viii. 3). The life of Moses made way for Joshua, and prepared the people for what was to be done by him: thus the law is a schoolmaster to bring us to Christ. And then the death of Moses made room for Joshua: thus we are dead to the law of our first husband, that we may be *married to Christ* (Rom. vii. 4). 3. The particular service he was now called out to: "Arise, go over this Jordan," this river which you have in view, and on the banks of which you lie encamped. This was a trial to the faith of Joshua, whether he would give orders to make preparation for passing the river, when there was no visible way of getting over it—at least, not at this place and at this time, when "all the banks were overflown" (chap. iii. 15). He had no pontoons or bridge of boats by which to convey them over, and yet he must believe, that God having ordered them over, would open a way for them. Going over Jordan was going into Canaan; thither Moses might not, could not bring them (Deut. xxxi. 2). Thus the honour of bringing the many sons to glory is reserved for Christ *the Captain of our Salvation* (Heb. ii. 10).

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5 ¶ There [h]shall not any man be able to stand before thee all the days of thy life: [i]as I was with Moses, *so* I will be with thee: [k]I will not *fail* thee, nor forsake thee.

6 [l]Be strong, and of a good courage; for [l]unto this people shalt thou [m]divide for an inheritance the land [n]which I sware unto their fathers to give them.

7 Only be thou strong, and very courageous, that thou mayest observe to do according to all the law [o]which Moses my servant commanded thee: [p]turn not from it *to* the right hand or *to* the left,† [q]that thou mayest [2]prosper whithersoever thou goest.

8 This [r]book of the law shall not depart out of thy mouth;‡ but [s]thou shalt meditate therein day and night, that thou mayest [t]observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt [3]have good success.

9 [u]Have not I commanded thee? Be strong, and of a good courage; [x]be not afraid, neither be thou dismayed: for the LORD thy God *is* with thee whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,§

11 Pass through the host, and command the people, saying, Prepare you victuals; for [y]within [y]three days [z]ye shall pass over this Jordan, to go in to possess the land, which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember [a]the word which Moses, the servant of the LORD, commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

14 Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren [4]armed, all [b]the mighty men of valour,‖ and help them;

15 Until [c]the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your God giveth them; [d]then ye shall return unto the land of your possession, and enjoy it, which Moses, the LORD's servant, gave you on this side Jordan, toward the sun-rising.¶

16 ¶ And they answered Joshua, saying, [e]All that thou commandest us we will do, and whithersoever thou sendest us we will go.

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: [f]only the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* [g]that doth rebel against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: [h]only be strong, and of good courage.

CHAPTER II.

1 *Rahab receiveth and concealeth the two spies sent from Shittim.* 8 *The covenant between her and them.* 23 *Their return.*

AND Joshua the son of Nun [1]sent out of [a]Shittim two men [b]to spy secretly, saying, Go view the land, [c]even Jericho. And they went, and came into an [d]harlot's house, named Rahab, and [2]lodged there.

2 And it was [e]told the king of Jericho, saying, Behold, there came men in hither to-night of the children of Israel to search out the country.

3 And the king of Jericho sent unto Rahab, saying, [f]Bring forth the men that are come to thee, which are entered into thine house: for they be come [g]to search out all the country.

4 And the woman [h]took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were:**

5 And it came to pass, *about the time* [i]of shutting of the gate, when it was dark, that the [k]men went out; whither the men went, I wot

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[h] Deut. vii. 24.
[i] Ex. iii. 12.
[k] Deut. xxxi. 6-8.
[l] Eph. vi. 10.
[1] *Thou shalt cause this people to inherit.*
[m] Num. xxxiv. 17.
[n] Gen. xxvi. 3.
[o] Num. xxvii. 23.
[p] Deut. v. 32.
† The phrase (Hebrew) *to wander to the right hand and to the left*, is taken from Deut. v. 32; xxviii. 14, &c.; see also xvii. 11, 20. "The metaphor is taken from a road from which it is impossible to deviate without danger of going altogether astray."—J. H. MICHAELIS.
[q] Deut. xxix. 9.
[2] *Do wisely.*
[r] Deut. vi. 6-9.
‡ *The book of the law shall not depart out of thy mouth.*—This does not mean, "you shall always bring forward its precepts and judgments, and make use of its authority" (*Clericus*); but "not to depart out of," is to be continually in the mouth. Now, the law is in the mouth "when it is spoken by the mouth, in such a manner that the words of it are pronounced either openly or silently—*i.e.*, when we speak either to ourselves or to others of the book of the law and its contents."—SEB. SCHMIDT.
[s] Ps. xix. 14.
[t] Deut. vi. 1-3.
[3] *Do wisely.*
[u] Jud. vi. 14.
[x] Ps. xxvii. 1, 2.
§ Joshua, thus encouraged and equipped for the office of general, makes immediate preparations for the performance of the work assigned him. He sends orders to the people to provide stores for their journey, that they may be ready in three days to cross the Jordan and take possession of the land of Canaan.—KEIL.
[y] Ex. xix. 11.
[z] Deut. ix. 1.
[a] Num. xxxii. 20-28.

[4] *Marshalled by five.*
[b] Deut. xx. 8.
‖ It appears that Joshua picked out the ablest warriors; for it is evident they did not all go over, but only 40,000 of them (see Josh. iv. 13). The rest, though fit for war, were left to defend their wives, children, and flocks, while those mighty men of valour went to help their brethren.—PATRICK.
[c] Gal. v. 13; vi. 2.
[d] 1 Cor. xii. 26.
¶ On account of their numerous flocks, Moses had listened to the request of the tribes of Reuben and Gad and the half-tribe of Manasseh, and had given them the rich pasture-land of Gilead, the country of the Amoritish kings, Sihon and Og, as their possession. This gift, however, was made on the express condition that those amongst them who were fit for war should go with their brethren over the Jordan, and help them to conquer the land of Canaan (Num. xxxii.) Joshua now reminds these tribes of that condition; and they readily repeat to Joshua the promise they had given to Moses (Num. xxxii. 17 seq. 25-27), that they will carry it out and hearken to him as they had hearkened to Moses in all things.—KEIL.
[e] Rom. xiii. 1-5.
[f] 1 Sam. xx. 13.
[g] Deut. xvii. 12.
[h] Ezra x. 4.

CHAP. II.
[1] *Had sent.*
[a] Num. xxv. 1.
[b] Matt. x. 16.
[c] vi. 1-24.
[d] Matt. i. 5, *Rachab.*
[2] *Lay.*
[e] Prov. xxi. 30.
[f] Job. xxi. 30.
[g] Gen. xlii. 9-12, 31.
[h] Ex. i. 17.
* She did practise a deception on the king of Jericho, for which no man would condemn her; and neither does it appear that God would condemn her.—DR CHALMERS.
[i] Is. lx. 11.
[k] Rom. iii. 7, 8.

CHARGE GIVEN TO JOSHUA.—Ver 7, 8. (1.) That he conform himself in everything to the law of God, and make that his rule. God doth as it were put the book of the law into Joshua's hands, as when Joash was crowned they gave him the testimony (2 Kings xi. 12). And concerning this book, he is charged, 1. To meditate therein day and night, that he might understand it, and have it ready to him upon all occasions. If ever any man's business might have excused him from meditation, and other acts of devotion, one would think Joshua's might at this time; it was a great trust that was lodged in his hands, the care of it was enough to fill him if he had had *ten* souls, and yet he must find time and thoughts for meditation. Whatever affairs of this world we have to mind, we must not neglect the *one thing needful*. 2. Not to let it "depart out of his mouth;" *i.e.*, all his orders to the people, and his judgments upon appeals made to him, must be consonant to the law of God; upon all occasions he must speak according to this rule (Isa. viii. 20). Joshua was to maintain and carry on the work that Moses had begun.—*Henry.*

JOSHUA'S FIRST ORDERS.—Ver. 11. Joshua gives public notice, that they were "to pass over Jordan within three days." These orders, I suppose, were not given till after the return of the spies that were sent to bring an account of Jericho, though the story of that affair follows (ch. ii.) And perhaps that was such an instance of his jealousy and excessive caution as made it necessary that he should be so often bidden as he was, to be strong and of a good courage. Observe with what assurance Joshua says it to the people, because God had said it to him, "Ye shall pass over Jordan, and shall possess" the land. We greatly honour the truth of God, when we stagger not at the promise of God. He gives them directions to prepare victuals, not to prepare transport vessels; he that bore them out of Egypt upon eagles' wings, would in like manner bear them into Canaan, to bring them to himself (Exod. xix. 4). But those that were minded to have other victuals beside the manna, which had not yet ceased, must prepare it, and have it ready against the time appointed. Perhaps, though the manna did not quite cease till they were come into Canaan (chap. v. 12), yet, since they were come *into a land inhabited* (Exod. xvi. 35), where they might be furnished in part with other provisions, it did not fall so plentifully, nor did they gather so much as when they had it first given them in the wilderness, but decreased gradually, and therefore they are ordered to provide other victuals, in which perhaps were included all other things necessary to their march. And some of the Jewish writers considering that having manna, they needed not to provide other victuals, understand it figuratively, that they must *repent of their sins*, and make their *peace with God*, and resolve to live a new life, that they might be ready to receive this great favour (see Exod. xix. 10, 11).—*Henry.*

PRACTICAL OBSERVATIONS.—The removal of those who have been faithful and useful, should quicken their survivors to redoubled earnestness and activity; both to make up, as much as they are able, the public loss, and to prepare for their own dissolution. Every one of the Lord's servants, having performed the work assigned him, retires to rest, and others are raised up to succeed until their services also are finished; and generally, they who in the close of life are most honoured, have been previously submissive and diligent in more obscure situations.—No consciousness of inferiority, insufficiency, or even unworthiness, should induce us to decline the services allotted to us: for the same *fulness*, whence prophets and apostles receive all their sufficiency, is open for us also; and in our more limited spheres, and for the duties incumbent on us, we have a warrant to expect that "the Lord will be with us," even as he was with Moses or Paul; though he will not "speak to us face to face," or give us a vision of the third heaven, and of the unutterable things there displayed.—That man needs strong faith and great fortitude, who in this evil world would order his whole conduct according to the rule of the Holy Scriptures, and "not turn aside to the right hand or to the left," on account of any temptation, or through fear of any consequence whatever. But as God himself commands us to "be strong and courageous," we should consider this *precept* as an exhortation to cry earnestly to him, that he may give us strength and courage: and in this dependence we may go forth, assured that nothing can stand before us or impede our course; for "He will not fail us, nor forsake us."—But let it be especially noted, that well-grounded confidence is always connected with proportionable humility and conscientiousness; and genuine courage chiefly appears in *daring to do our duty*, though censured by misjudging friends, or threatened by malicious enemies.—That we may be secured from deception, and be assured that we are reproached or persecuted, not for following our own fancies, but for the sake of truth and righteousness; we should endeavour, by daily meditation and prayer, to obtain an intimate acquaintance with the precepts as well as the promises of Scripture; for thus the path of duty will be evident to our own minds, and we shall be able to explain our reasons and motives satisfactorily to the candid and pious, when occasion requires; as well as to use our influence in bringing others to obey our God.—If we proceed according to his instructions, he will find us all needful assistance, and perhaps "make our very enemies to be at peace with us!" And when persons of different ranks, in due subordination, harmoniously concur in promoting the welfare of the Church, and seeking the presence and blessing of the Lord, the prospect of success is very pleasing; and they who oppose such efforts merit the severest punishment.—*Scott.*

CHAP. II. RAHAB.—Ver. 1. The beginning of this verse may be read, "Now Joshua *had sent*," &c.; that is, before the orders recorded in the preceding chapter.—It might be very useful to him to learn many things respecting the avenues of Canaan, the situation of Jericho, which was first to be assaulted, and the disposition of its inhabitants; and these might be known by ordinary means as well as by immediate revelation. Two persons, probably not of eminent rank, but of approved prudence,

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not: pursue after them quickly; for ye shall overtake them.

6 But she had brought them up [1]to the roof of the house, and [m]hid them with the stalks of flax, which she had laid in order upon the roof.†

7 And the men pursued after them the way to Jordan unto [n]the fords: and as soon as they which pursued after them were gone out [o]they shut the gate.

8 ¶ And, before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, [p]I know [q]that the LORD hath given you the land,‡ and that [r]your terror is fallen upon us, and that all the inhabitants of the land [3]faint because of you.

10 For [s]we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and [t]what ye did unto the two kings of the Amorites, that *were* on the other side Jordan, Sihon and Og, whom ye utterly destroyed.

11 And as soon as we had heard *these things*, [u]our hearts did melt, neither [4]did there remain any more courage in any man, because of you; [x]for the LORD your God, he *is* God in heaven above, and in earth beneath.§

12 Now therefore, I pray you, [y]swear unto me by the LORD, since I have shewed you kindness, [z]that ye will also shew kindness unto [a]my father's house, and [b]give me a true token:‖

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, Our life [5]for yours,¶ if ye utter not this our business. And it shall be, [c]when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then [d]she let them down by a cord through the window; [e]for her house *was* upon the town-wall,* and she dwelt upon the wall.

16 And she said unto them, [f]Get you to the mountain, lest the pursuers meet you; and hide yourselves there three days, until the pursuers be returned: and afterward may ye go your way.

17 And the men said unto her, [g]We *will be* blameless of this thine oath which thou hast made us swear:

18 Behold, *when* we come into the land, thou shalt bind this line of [h]scarlet thread† in the window which thou didst let us down by: and thou shalt [6]bring [i]thy father, and thy mother, and thy brethren, and all thy father's household, home unto thee.

19 And it shall be, *that* [k]whosoever shall go out of the doors of thy house into the street, [l]his blood *shall be* upon his head, and we *will be* guiltless; and whosoever shall be with thee in the house, [m]his blood *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our business, then [n]we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, so *be* it. And she sent them away, and they departed: [o]and she bound the scarlet line in the window.‡

22 And they went, and came unto the mountain, and abode there three days, until the pursuers were returned. And the pursuers sought *them* throughout all the way, but [p]found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all *things* that befell them:

24 And they said unto Joshua, [q]Truly the LORD hath delivered into our hands all the land: for even [r]all the inhabitants of the country do [7]faint because of us.

CHAPTER III.

1 *Joshua cometh to Jordan.* 7 *The Lord encourageth Joshua.* 9 *Joshua encourageth the people.* 14 *The waters divided.*

AND Joshua [a]rose early in the morning; and they removed from [b]Shittim,* and came to Jordan, he and all the children of Israel, and lodged there before they passed over.

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[1] Deut. xxii. 8.
[m] Ex. ii. 2.
† In the East they still use the roofs of their houses for drying raisins, flowers, &c.—HARMER.
[n] Jud. iii. 28.
[o] Acts v. 23.
[p] Ex. xviii. 11.
[q] Gen. xv. 18-21.
‡ For that the plain and evident demonstrations of his power and justice in the deliverance of the Israelites from Egypt, &c., had fully convinced her, that the same irresistible arm would undoubtedly give the whole country into the hands of his chosen people, as a punishment on the sins of these Canaanitish nations.—PYLE.
[r] Deut. ii. 25.
[3] *Melt.*
[s] Ex. xiv. 21-31.
[t] Deut. ii. 30-37.
[u] Is. xiii. 7.
[4] *Rose up.*
[x] Deut. iv. 39.
§ When Rahab speaks of her belief that Jehovah is God in heaven above and in earth beneath, as shared in by all her countrymen, she merely extends to them the impression produced upon her heart; since they had by no means attained to the same faith. If the Canaanites had all attained to this, they would not have suffered the punishment of extermination.-KEIL.
[y] 1 Sam. xxx. 15.
[z] 1 Sam. xx. 14.
[a] Rom. i. 31.
[b] Ex. xii. 13.
‖ *Give me a true token*; Heb. *a sign or token of truth*; well rendered according to the sense, "a true token"—*i.e.*, a token which shall not deceive me; one which I may produce as a witness of this agreement; one on the sight of which the Israelites shall forbear to hurt either me or mine. —BUSH.
[5] *Instead of you to die.*
¶ They swore to her (it appears from ver. 17), and wished they might perish, if they did not preserve her and her family. For they did not doubt but Joshua would ratify what they promised, though without his authority, for the public good and safety.—PATRICK.
[c] Num. x. 29-32.
[d] Acts ix. 25.
[e] vi. 20.
* *Upon the town wall*; Ital. *Belonged to the wall*—viz., the city wall made the back part of the house, and in that part Rahab dwelt. —DIODATI.
[f] 1 Sam. xxiii. 14, 29.

[6] Ex. xx. 7.
[h] Num. iv. 8.
† It is probable that this was something more than a mere thread or line, as it was distinguished from a distance when hung in a window, and as it was used for lowering the men. Le Clerc would translate it, "this tissue of scarlet thread." —SCRIPT. ILLUST.
[6] *Gather.*
[i] Gen. vii. 1.
[k] Ex. xii. 13, 23.
[l] 2 Sam. i. 16.
[m] 2 Sam. iv. 11.
[n] *See on* 17.
[o] Matt. vii. 24.
‡ Immediately, as some think, that the spies might know where to look for it hereafter, and that she might have always before her eyes such a comfortable pledge of her safety. It was more prudent, also, as Arius Montanus observes, to do it now, than when the Israelites came to besiege the place; for that novelty might have made the people of Jericho suspect some correspondence.—PATRICK.
[p] 1 Sam. xix. 10-12.
[q] Num. xiii. 32.
[r] Ps. xlviii. 5, 6.
[7] *Melt.*

CHAP. III.

* Gen. xxii. 3.
[b] Num. xxv. 1.
* This was upon Wednesday, the 28th April, A.M. 2553, the fortieth year of the exodus from Egypt. From Shittim, where the Israelites had been encamped for about two months (Dec. 13) to the Jordan, was, according to Josephus, about sixty stadia, that is, between seven and eight English miles. —ABP. USHER.

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intrepidity, and faith, were therefore selected, and sent by Joshua to search out, not the land at large, but Jericho and its confines, and to bring their report to him, and not to the congregation; for the word "secretly" seems to refer to his sending them, not to their concealing themselves from the Canaanites. "He secretly sent two men," &c. Most likely, this measure was adopted according to some intimation of the will of God; *for* the spies were evidently guided and protected in a peculiar manner, and many important good consequences resulted from their enterprise.—They undertook this perilous service with boldness and promptitude; and passed Jordan doubtless at the fords, the river not having yet overflowed its banks, as it did soon after. Being arrived at Jericho, "they came into an harlot's house,—and lodged there." It is probable that Rahab kept some kind of an house of entertainment for travellers; especially as she stated that "two men had come to her," of whom she knew nothing: yet, from the testimony of two apostles, there can be no reasonable doubt but she had been *an harlot*, "though now, it is probable, she was converted by the faith which was wrought in her; which was so eminent, that she was not only admitted into the society of God's people, but married into a noble family of the tribe of Judah, from whom Christ sprang."—(*Bishop Patrick.*) It may be supposed from these circumstances, that she was not far advanced in life at this time.—It is, however, evident from the whole narrative, that the spies were led thither by a special providence; and that Rahab entertained them, out of regard to Israel and Israel's God, and neither for lucre, nor for any evil purpose.

RAHAB AND THE SPIES.—Ver. 4. The twelve spies sent by Moses seem to have passed unsuspected through the whole land: yet, these two men no sooner entered Jericho than the king heard of it, and sent to apprehend them; while, at the same time, he and the other kings of the country seem entirely to have neglected to guard the passes of Jordan, the natural barrier of the land! The spies were known or supposed to be Israelites either by their apparel or appearance; and their business in that case could not be doubted. The words translated, "The woman took the two men and hid them," might be rendered, "she had taken—and hidden them."—It is evident that Rahab was acquainted with the business of the spies before she received the message from the king; and being sensible of the danger to which they would be exposed, when every one was upon the watch, as aware of the situation and purposes of Israel, and perhaps hearing the rumours about them, she had previously concealed them under some stalks of flax which were laid on the flat roof of her house: and by her answers to the messengers, she not only led them to suppose that the men were gone, but also that she was very desirous that they should be apprehended, which exceedingly tended to prevent suspicion.—Various opinions have been formed concerning Rahab's conduct on this trying occasion. Some object, that her treachery to her king and country cannot be vindicated; but it may be answered, that as she firmly believed the God of heaven had devoted the Canaanites to be utterly destroyed by the Israelites (ver. 9-11), she must either side with Israel and Israel's God against her country, or perish with it in a hopeless contest with the Almighty: so that, *in her circumstances*, she could not have acted otherwise, if influenced by a true and living faith. In fact, every true convert equally renounces the alliance of the Lord's enemies, however nearly connected, and refuses to join with them in rebellion and persecution of his servants. But as no people can possibly produce such an authenticated commission from God to destroy another nation as Israel had to destroy the Canaanites, Rahab's conduct, in uniting interests with the enemies and invaders of her country, though her absolute duty, cannot now be drawn into precedent.—*Scott.*

RAHAB'S FAITH.—Ver. 9. Rahab makes the profession of her faith in God and his promise; and perhaps "there was not found so great faith" (all things considered), "no, not in Israel," as in this woman of Canaan. 1. She believes God's power and dominion over all the world (ver. 11). "Jehovah your God, whom you worship and call upon, is so far above all gods, that he is the only true God; for 'he is God in heaven above and in earth beneath,' and is served by all the hosts of both." A vast distance there is between heaven and earth, yet both are equally under the inspection and government of the great Jehovah. Heaven is not above his power, nor earth below his cognisance. 2. She believes his promise to his people Israel (ver. 9): "I know that the Lord hath given you the land." The king of Jericho had heard as much as she had of the great things God had done for Israel, yet he cannot infer from thence that the Lord had given them this land, but resolves to hold it out against them to the last extremity; for the most powerful means of conviction will not of themselves attain the end without Divine grace, and by that grace Rahab the harlot, who had only heard of the wonders God had wrought, speaks with more assurance of the truth of the promise made to the fathers than all the elders of Israel had done, who were eyewitnesses of those wonders, many of whom perished through unbelief of his promise. "Blessed are they that have not seen and yet have believed;" so Rahab did. "O woman, great is thy faith!"—*Henry.*

CHAP. III. GOD'S PRESENCE—THE ARK.—Ver. 3. The people follow the ark. "Remove from your place and go after it;" 1. As these that are resolved never to forsake it: wherever God's ordinances are, there we must be; if they flit, we must remove and go after them. 2. As those that are entirely satisfied in its guidance, that it will lead in the best way to the best end; and therefore, "Lord, I will follow



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SCENE ON THE RIVER JORDAN.



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SCENE ON THE DEAD SEA.

B.C. 1451—B.C. 1451.

2 ¶ And it came to pass after [c]three days,† that the officers went through the host;

3 And they commanded the people, saying, [d]When ye see the ark of the covenant of the LORD your God, and [e]the priests the Levites bearing it, then [f]ye shall remove from your place, and go after it:

4 Yet there shall be [g]a space between you and it, about two thousand cubits by measure: come not near unto it; that ye may know the way by which ye must go:‡ for ye have not passed *this* way heretofore.

5 ¶ And Joshua said unto the people, [h]Sanctify yourselves: for to-morrow [i]the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, [k]Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to [l]magnify thee in the sight of all Israel, that they may know [m]that, as I was with Moses, *so* I will be with thee.

8 And thou shalt [n]command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, [o]ye shall stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and [p]hear the words of the LORD your God.

10 And Joshua said, [q]Hereby ye shall know that [r]the living God *is* [s]among you, and *that* he will without fail [t]drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of [u]the Lord of all the earth [x]passeth over before you into Jordan.

12 Now therefore [y]take you twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, as soon as [z]the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall [a]stand upon an heap.

14 ¶ And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests [b]bearing the ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and [c]the feet of the priests that bare the ark were dipped in the brim of the water, (for [d]Jordan overfloweth§ all his banks [e]all the time of harvest,)

16 That the waters, which came down from above, stood, *and* [f]rose up upon an heap, very far from the city Adam, that *is* beside [g]Zaretan: and those that came down toward the sea of the plain, *even* [h]the salt sea, failed, *and* were cut off; and the people passed over right against Jericho.‖

17 And [i]the priests, that bare the ark of the covenant of the LORD, [k]stood firm on dry ground in the midst of Jordan, and [l]all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

CHAPTER IV.

1 *Twelve stones taken for a memorial out of Jordan.* 9 *Twelve other stones are set up in the midst thereof.* 10 *The people pass over.* 14 *God magnifieth Joshua.*

AND it came to pass, when all the people [a]were clean passed over Jordan, that the LORD spake unto Joshua, saying,

2 Take you [b]twelve men out of the people, out of every tribe a man;

3 And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where [c]the priests' feet stood firm, [d]twelve stones;* and ye shall carry them over with you, and [e]leave them in the lodging-place where ye shall lodge this night.

4 Then Joshua called the twelve men, whom he had [f]prepared of the children of Israel, out of every tribe a man;

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be [g]a sign† among you, *that* [h]when your children ask *their fathers* [i]in time to come, saying, What *mean* ye by these stones?

7 Then ye shall answer them, That [i]the waters of Jordan were cut off before the ark of the covenant of the LORD; when it passed over Jordan, the waters of Jordan were cut off: [k]and these

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[c] 1, 10, 11.

† We are not told why the Israelites remained three days at the Jordan, but it was probably on account of the numerous preparations which had yet to be made for the passage. If we bear in mind that the camp of the Israelites consisted not merely of armed men, but of the whole population, including women and children, together with all their possessions, and that all these people on crossing the river would find themselves in an enemy's country, we shall not think it strange that the multifarious arrangements which had to be made on the banks of the Jordan were sufficient to occupy three days.—KEIL.

[d] Num. x. 33.
[e] Num. iv. 15.
[f] Ex. xiii. 21, 22.
[g] Ex. iii. 5.

‡ The people were to follow it at the distance of 2000 cubits, in order that they might see the way. The ark of the covenant was both to shew the road through the Jordan and to open it, and therefore it was carried in advance of the procession into the river. But if the people had followed *en masse* close upon the heels of the priests who were carrying the ark, from the pressure of the crowd those who were nearest would have completely hidden it from the rest, and thus have prevented the more distant from seeing the way which it opened before them.—BUSH.

[h] Ex. xix. 10-15.
[i] Ps. cxiv. 1-7.
[k] Mic. ii. 13.
[l] Job vii. 17.
[m] *See on* i. 5, 17.
[n] 1 Chr. xv. 11.
[o] Ex. xiv. 13.
[p] Deut. xii. 8.
[q] Num. xvi. 28-30.
[r] Deut. v. 26.
[s] Ex. xviii. 7.
[t] Gen. xv. 15-18.
[u] Ps. xxiv. 1.
[x] Is. lii. 12.
[y] iv. 9.
[z] Ex. xiv. 19-22.
[a] Ps. xxxiii. 7.

[b] Acts vii. 44, 45.
[c] Is. xxvi. 6.
[d] 1 Chr. xii. 15.

§ This annual swelling of the waters of the Jordan arises from the melting of the snows upon mount Lebanon, in which the Jordan takes its rise. It probably took place on this occasion just before Israel was to pass over, and served to render the miracle far more stupendous and unquestionable. Indeed, we may suppose that this season was chosen expressly, in order that God might have the better opportunity to convince his people of his almighty power; that they were under his immediate care and protection; and that they might never cease to confide in him in view of the most appalling dangers.—BUSH.

[e] Deut. xvi. 1-9.
[f] Ps. xxix. 10.
[g] 1 Kings iv. 12, *Zartanah.*
[h] Gen. xiv. 3.

‖ Having that famous city in their view, from whence, perhaps, the people on the walls might, with amazement, see the Israelites walk through the river on dry ground. It was a great refreshment also to the Israelites, after their march, to pitch their tents in so goodly a plain as this before Jericho.—PATRICK.

[i] 3, 6.
[k] 2 Kings ii. 8.
[l] Ex. xiv. 22-29.

CHAP. IV.

[a] Deut. xxvii. 2.
[b] Num. i. 4-15.
[c] iii. 13.
[d] Gen. xxviii. 22.

* It appears that the Jordan continued perfectly dry for some time after the Israelites had passed over—i.e., till the priests removed from the place where they stood. They were to take twelve stones—great stones, as the Hebrew word imports—as big as they could well lift, and carry them to their lodging-place—*i.e.*, to Gilgal, the place where they lodged that night.—PATRICK.

[e] 8, 19, 20.
[f] Mark iii. 14-19.
[g] Ex. xii. 14.

† Many a great work had God done for Israel which was now forgotten. Joshua, therefore, will have monuments of God's mercy, that future ages might be both witnesses and applauders of the great works of their God.—HALL.

[h] Ex. xii. 26, 27.
[i] *To-morrow.*
[i] iii. 13-16.
[k] Ex. xii. 14.

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thee whithersoever thou goest." This must be all their care, to attend the motions of the ark, and follow it with an implicit faith. Thus must we walk after the rule of the Word and the direction of the Spirit in everything, so shall "peace be upon us," as it now was upon the Israel of God. They must follow the priests as far as they carried the ark, but no further; so we must follow our ministers only as they follow Christ. In following the ark, they must "keep their distance" (ver. 4). They must none of them come within a thousand yards of the ark. 3. They must thus express their awful and reverent regard to that token of God's presence, lest its familiarity with them should breed contempt. This charge to them, not to come near, was agreeable to that dispensation of darkness, bondage, and terror; but we now through Christ have access with boldness. 4. Thus it was made to appear, that the ark was able to protect itself, and needed not to be guarded by the men of war, but was itself a guard to them. With what a noble defiance of the enemy did it leave all its friends half a mile behind, but the unarmed priests that carried it, as perfectly sufficient for its own safety and theirs that followed it! 5. Thus it was the better seen by those that were to be led by it, "that ye may know the way by which ye must go," seeing it, as it were, chalked out or tracked by the ark. Had they been allowed to come near it, they would have surrounded it, and none would have had the sight of it but those that were close to it; but as it was put at such a distance before them, they would all have the satisfaction of seeing it, and would be animated by the sight. And it was with good reason that this provision was made for their encouragement, "for ye have not passed this way heretofore." This had been the character of all their way through the wilderness: it was an untrodden path, but this especially through Jordan. While we are here, we must expect and prepare for unusual events, to pass ways that we have not passed before: and much more when we go hence; our way through the "valley of the shadow of death" is a way we have not gone before, which makes it the more formidable.—*Henry.*

PASSAGE OVER JORDAN.—Ver. 16, 17. The waters *below* the place where Israel then was, ran off towards the Dead or Salt Sea, which was once the *plain* of Sodom, and left the channel dry for the space of several miles; whilst those *above* accumulated, and stood like mountains very far back towards the Sea of Tiberias, without inundating the adjacent country. As an illustrious example of faith and obedience, the priests who bare the ark marched into the midst of the dry channel, and there took their stand, with the waters piled up far higher than their heads, and nothing to prevent their being overwhelmed by them but the invisible power of God. Here they abode all day, till the people, encouraged by their example, had in succession marched over the river, with all that appertained to them, and were safely landed on the farther shore! The passage through the Red Sea took place in the night, when the Israelites were fleeing from the Egyptians with great trepidation; but they passed Jordan in the daytime, with previous warning, leisurely, directly opposite to Jericho, and with a triumphant defiance of the Canaanites. This passage of Israel over Jordan into the promised land, after their weary wanderings in the wilderness, evidently typified the believer's passage through death to heaven, when he has finished his course in this sinful world.—*Scott.*

CHAP. IV. MEMORIALS OF THE PASSAGE.—Ver. 6. (1.) Twelve stones were taken up out of the midst of Jordan, and carried in the sight of the people to the place where they had their headquarters that night. It is probable that the stones they took were as big as they could well carry, and as near as might be of a size and shape. But whether they went away with them immediately to the place, or whether they stayed to attend the ark, and kept pace with the solemn procession of that, to grace its triumphant entry into Canaan, is not certain. By these stones which they were ordered to take up, God did, as it were, give them livery and seisin of this good land—it is all their own, let them enter and take possession; therefore, what these twelve did, the children of Israel are said to do (ver. 8), because they were the representatives of their respective tribes. In allusion to this, we may observe, that when the Lord Jesus, our Joshua, having overcome the sharpness of death, and dried up that Jordan, had opened the kingdom of heaven to all believers, he appointed his twelve apostles, according to the number of the tribes of Israel, by the memorial of the gospel, to transmit the knowledge of this to remote places and future ages. (2.) Other twelve stones (probably

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going about *it* once: and they came into the camp, and lodged in the camp.‖

12 ¶ And [p]Joshua rose early in the morning, and [q]the priests took up the ark of the LORD.¶

13 And seven priests, bearing seven trumpets of rams' horns before the ark of the LORD, [r]went on continually, and blew with the trumpets: and the armed men went before them; but the rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

14 And [s]the second day they compassed the city once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early, [t]about the dawning of the day, and compassed the city after the same manner seven times: [u]only on that day they compassed the city seven times.*

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, [x]Shout; for the LORD hath given you the city.

17 ¶ And the city shall be [5]accursed, *even* it, and all that *are* therein, to the LORD: [y]only Rahab the harlot shall live, she and all that *are* with her in the house, [z]because she hid the messengers that we sent.

18 And ye, [a]in any wise keep *yourselves* from the accursed thing, [b]lest ye make *yourselves* accursed, when ye take of the accursed thing, and [c]make the camp of Israel a curse, [d]and trouble it.

19 But [e]all the silver, and gold, and vessels of brass and iron, *are* [6]consecrated unto the LORD: they shall come into [f]the treasury of the LORD.

20 ¶ So the people shouted when *the priests* blew with the trumpets: and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that [g]the wall fell down [7]flat, so that the people went up into the city, every man straight before him, and they took the city.

21 And they [h]utterly destroyed all that *was* in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.†

‖ It is uncertain upon what day they began to do this, but it is very probable (as the Jews say in their larger Chronicle) that it was the next day after the seven days of unleavened bread were ended.—PATRICK.

[p] Gen. xxii. 3.
[q] John ii. 5-8.

¶ *Second day's procession.*—This resembled the first in everything, except that Joshua made preparations for it very early in the morning. In every other respect, even in the most minute details, the description of the second day is exactly like that of the first, and merely serves to extend the narrative, and give it the fulness peculiar to ancient Oriental history. At the end, the remark is appended that they did the same thing for six days.—KEIL.

[r] 1 Chr. xv. 26.
[s] xi. 15.
[t] Ps. cxix. 147.
[u] *See on* 4.

* The miracle of this chapter ranks with the more stupendous in Holy Writ. It is interesting to remark the preparation for its achievement — not that efficiently this preparation was at all indispensable; for God could have done instant execution of that which he nevertheless chose should be preceded by the solemn and impressive ceremonial which himself prescribed. — DR CHALMERS.

[x] Jud. vii. 20-22.
[5] *Devoted.*
[y] *See on* ii. 1.
[z] Gen. xii. 3.
[a] Rom. xii. 9.
[b] Deut. vii. 26.
[c] 1 Sam. xiv. 29-42.
[d] 2 Sam. xxi. 1.
[e] 2 Sam. viii. 11.
[6] *Holiness.*
[f] 1 Kings vii. 51.
[g] 2 Cor. x. 4, 5.
[7] *Under it.*
[h] Deut. ii. 34.

† This execution and the like, being grounded upon God's express command (Deut. xx. 19), admit no contradiction of human sense.—DIODATI.

[i] 2 Sam. xxi. 2, 7.

† It is not to be supposed that Joshua said this after the city was taken, and when the promiscuous slaughter was raging everywhere, but that he had issued these injunctions at an earlier period, in connexion with those given in ver. 17.—MASIUS.

[8] *Families.*
[k] Num. v. 2, 3.

§ It was not lawful to bring them into the camp, as it was rendered holy by the special presence or ark of the Lord, till they had abjured their heathenism and idolatry, and been admitted into the body of the Israelites.—WELLS.

[l] Deut. xiii. 16.
[m] Jud. i. 24, 25.

‖ For that general command of rooting out the Canaanites seems to have had some exception, in case any of them had sincerely and seasonably cast off their idolatry and wickedness, and submitted themselves to the Israelites.—POOLE.

[n] Num. v. 19-21.
[o] 1 Kings xvi. 34.
[p] Gen. xxxix. 2, 3.

CHAP. VII.

[a] Ezra ix. 6.
[b] xxii. 20.
[c] *Achar, Zimri.* 1 Chr. ii. 6, 7.
[d] vi. 17, 18.
[e] Ec. ix. 18.

* At Jericho, Jehovah had just shewn himself to be merciful. At Ai, he magnified himself as the Just One, who will not allow his laws to be broken with impunity.—HAVERNICK.

[f] Gen. xiii. 3.
[g] Gen. xxviii. 19.
[h] Prov. xx. 18.
[1] *About* 2000 *men, or about* 3000 *men.*
[i] Prov. xiii. 4.

† The easy conquest of Jericho had probably rendered the people presumptuous. They concluded that God would of course interpose for them just as he had done before. The counsel here given was based, as it would seem, upon a culpable assurance of success in the neglect of the proper means. To confide in God, was right; but to expect his aid while they neglected to use their own endeavours, was nothing short of downright presumption. So prone is human nature to extremes.—BUSH.

22 ¶ But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, [i]as ye sware unto her.‡

23 And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had; and they brought out all her [8]kindred, and [k]left them without the camp of Israel.§

24 And they [l]burnt the city with fire, and all that *was* therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the LORD.

25 And Joshua [m]saved Rahab the harlot alive, and her father's household, and all that she had;‖ and she dwelleth in Israel *even* unto this day; because she hid the messengers which Joshua sent to spy out Jericho.

26 ¶ And Joshua [n]adjured *them* at that time, saying, [o]Cursed *be* the man before the LORD that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

27 So [p]the LORD was with Joshua; and his fame was *noised* throughout all the country.

CHAPTER VII.

1 *The Israelites smitten at Ai.* 6 *Joshua's complaint.* 10 *God instructeth him what to do.* 16 *Achan is taken by lot.* 19 *His confession.* 22 *He and all he had are destroyed in the valley of Achor.*

BUT the children of Israel [a]committed a trespass in the accursed thing: [b]for [c]Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, [d]took of the accursed thing: and [e]the anger of the LORD was kindled against the children of Israel.*

2 ¶ And Joshua sent men from Jericho to [f]Ai, which *is* beside [g]Beth-aven, on the east side of Beth-el, and spake unto them, saying, [h]Go up and view the country. And the men went up and viewed Ai.

3 And they returned to Joshua, and said unto him, Let not all the people go up; but let [1]about two or three thousand men go up and smite Ai; *and* make not all the people to [i]labour thither; for they *are but* few.†

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have been a Sabbath-day: the Jews say that it was the last on which the city was taken; and as they were doing the work of God, for his glory, no objection arises against it from the fourth commandment, any more than against the man's carrying his bed on the Sabbath-day, in honour of Christ who had healed him.—*Scott.*

PRESERVATION OF RAHAB.—Ver. 25. Rahab "perished not with them that believed not" (Heb. xi. 31). The public faith was engaged for her safety by the two spies, who acted therein as public persons; and therefore, though the hurry they were in at the taking of the town, no doubt, was very great, yet Joshua took effectual care for her preservation. The same persons that she had secured were employed to secure her (ver. 22, 23). They were best able to do it who knew her and her house; and they were fittest to do it, that it might appear it was for the sake of her kindness to them that she was thus distinguished, and had her life given her for a prey. All her kindred were saved with her; like Noah, she "believed to the saving of her house," and thus faith in Christ "brings salvation to the house" (Acts xvi. 31). Some ask how her house, which is said to have been "upon the wall" (chap. ii. 15), escaped falling with the wall? We are sure it did escape, for she and her relations were safe in it, either though it joined so near to the wall as to be said to be "upon it," yet it was so far off as not to fall either with the wall or under it, or rather that part of the wall on which her house stood fell not. Now, being preserved alive, 1. She was left for some time without the camp to be purified from the Gentile superstition, which she was to renounce, and to be prepared for her admission as a proselyte. 2. She was in due time incorporated with the Church of Israel, and she and her posterity dwelt in Israel, and her family was remarkable long after. We find her the wife of Salmon, prince of Judah, mother of Boaz, and named among the ancestors of our Saviour (Matt. i. 5). Having received Israelites in the name of Israelites she had an Israelite's reward. Bishop Pierson observes, that Joshua's saving Rahab the harlot, and admitting her into Israel, was a figure of Christ's receiving into his kingdom, and entertaining there, the publicans and the harlots (Matt. xxi. 31). Or it may be applied to the conversion of the Gentiles.—*Henry.*

PRACTICAL OBSERVATIONS.—When sinners are repeatedly warned to flee from the wrath to come, and alarmed and disquieted in their consciences with apprehensions of impending vengeance, and yet harden their hearts in impenitency, and disdain to sue for peace or ask forgiveness from God, they may be considered as "devoted to utter destruction," nor can any counsel, courage, strength or numbers, afford them the least security in their infatuated contest with the Almighty.—When the Lord effects his purposes by such means and instruments as we deem *adequate*, our views are apt to terminate upon *them*, and to overlook *Him* "who worketh all things according to the counsel of his own will." To obviate this propensity, the Lord sometimes deviates from the common track, and works by methods or instruments, which in themselves *appear* not at all suited to produce the intended effect, nay, sometimes have no real connexion with it. But it is our duty to use only those means which the Lord appoints or allows, to submit to his will, and depend upon his blessing, and with patient waiting and self-denying diligence to expect the event; and we shall thus succeed as far as is conducive to our real good.—He takes peculiar pleasure in leading men's attention to his own truths and ordinances, in exercising their faith and patience, in inuring them to submit their understandings implicitly to his teaching, and their will to his authority, and in securing to himself their praises and thankful acknowledgments. In promoting true religion especially he works by means and instruments, which the proud, the learned, the wise, and the wealthy of this world generally despise. The doctrine of a crucified Saviour, GOD MANIFESTED IN THE FLESH, as the only foundation of a sinner's hope of acceptance, and the only source of sanctifying grace—preached by ministers frequently of obscure birth and moderate abilities, and destitute of the advantages of eminent learning or eloquence, *sometimes* even homely in their appearance and address, and who are themselves conscious of much unworthiness and insufficiency for so arduous and important an employ—this, I say, from generation to generation, in every country of the world, has been the Lord's ordinary method of accomplishing those purposes which philosophers, moralists, and lawgivers have attempted in vain, namely, of teaching numbers "to do good who have been accustomed to do evil."—*Scott.*

CHAP. VII. ACHAN'S SIN.—Ver 1. Here is only a general mention made of the sin; we afterward have a more particular account of it from his own mouth. The sin is here said to be "taking of the accursed thing," in disobedience to the command, and in defiance of the threatening (chap. vi. 18). In the sacking of Jericho, orders were given that they should neither spare any lives nor take any treasure to themselves. We read not of the breach of the former prohibition (there were none to whom they shewed any mercy), but of the latter. Compassion was put off, and yielded to the law, but covetousness was indulged. The love of the world is that root of bitterness

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4 So there went up thither of the people about three thousand men; and [k]they fled before the men of Ai.

5 And the men of Ai smote of them about thirty and six men;‡ for they chased them *from* before the gate *even* unto Shebarim, and smote them in [2]the going down; [l]wherefore the hearts of the people melted, and became as water.

6 ¶ And Joshua [m]rent his clothes, and [n]fell to the earth upon his face before the ark of the LORD [o]until the even-tide, he and the elders of Israel, and [p]put dust upon their heads.§

7 And Joshua said, Alas, O Lord GOD, [q]wherefore hast thou at all brought this people over Jordan, [r]to deliver us into the hand of the Amorites, to destroy us? [s]would to God we had been content, [t]and dwelt on the other side Jordan!

8 O Lord, [u]what shall I say, when Israel turneth their [3]backs before their enemies?

9 For the Canaanites, and all the inhabitants of the land, [x]shall hear *of it*, and shall [y]environ us round, and cut off our name from the earth: and [z]what wilt thou do unto thy great name?

10 ¶ And the LORD said unto Joshua, Get thee up; [a]wherefore [4]liest thou thus upon thy face?

11 [b]Israel hath sinned, and they have also [c]transgressed my covenant which I commanded them: for they have even taken of [d]the accursed thing, [e]and have also stolen, and [f]dissembled also, and they have put *it* even [g]among their own stuff.

12 Therefore [h]the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because [i]they were accursed; [k]neither will I be with you any more, except ye destroy the accursed from among you.‖

13 Up, [l]sanctify the people, and say, Sanctify yourselves against to-morrow; for thus saith the LORD God of Israel, *There is* [m]an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye [n]take away the accursed thing from among you.

14 In the morning therefore ye shall be brought according to your tribes; and it shall be, *that* [o]the tribe which the LORD taketh shall come according to the families *thereof:* and the family which the LORD shall take shall come by households; and the household which the LORD shall take shall come man by man.¶

15 And it shall be, *that* [p]he that is taken with the accursed thing shall be burnt with fire,* he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath [q]wrought [5]folly in Israel.

16 ¶ So Joshua [r]rose up early in the morning, and brought Israel by their tribes; and the tribe of Judah was taken:

17 And he brought the [s]family of Judah; and he took the family of the Zarhites: and he brought the family of the Zarhites man by man; and Zabdi was taken:

18 And he brought his household man by man; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, [t]was taken.

19 And Joshua said unto Achan, My son, [u]give, I pray thee, glory to the LORD God of Israel, and [x]make confession unto him; and tell me now what thou hast done; hide *it* not from me.

20 And Achan answered Joshua, and said, [y]Indeed I have sinned against the LORD God of Israel, and thus and thus have I done:†

21 When [z]I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a [6]wedge of gold of fifty shekels weight, then [a]I coveted them, and [b]took them; and, behold, [c]they *are* hid in the earth in the midst of my tent, and the silver under it.

22 ¶ So Joshua sent messengers, and they ran unto the tent; and, behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and [7]laid them out before the LORD.

24 And Joshua, and all Israel with him, [d]took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and [e]his sons, and his daughters,‡ and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto [f]the valley of Achor.

25 And Joshua said, [g]Why hast thou troubled us? the LORD shall trouble thee this day. And [h]all Israel stoned him with stones, and [i]burned them with fire, after they had stoned them with stones.

26 And they [k]raised over him a great heap of

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[k] Deut. xxxii. 30.

‡ *About thirty and six men*—of the hindermost of them, it is most likely, who could not run away so fast as the rest. —PATRICK.

[2] *Morad.*

[l] Lev. xxvi. 36.

[m] 2 Sam. xiii. 31.

[n] Num. xvi. 22, 45.

[o] Jud. xx. 23, 26.

[p] 1 Sam. iv. 12.

§ Joshua and the elders not only gave way to sadness and grief, but expressed their sorrow in the usual manner, by rending their clothes and scattering dust upon their heads. This mode of expressing grief was customary amongst unbelievers also; but there were special reasons for its adoption by the pious worshippers of God, in order to deprecate his anger. With them the rending of the garments and other similar acts were a profession of true penitence: as we may gather from the prayer associated with them in the instance before us. —CALVIN.

[q] Ps. cxvi. 11.

[r] Ex. xvii. 3.

[s] Ex. xvi. 3.

[t] i. 2-4.

[u] Hab. ii. 1.

[3] *Necks.*

[x] Ex. xxxii. 13.

[y] Ps. lxxxiii. 4.

[z] Ps. cvi. 6-8.

[a] Ex. xiv. 15.

[4] *Fallest.*

[b] 1, 20, 21.

[c] Jud. ii. 20.

[d] vi. 18, 19.

[e] Mal. iii. 8, 9.

[f] John xii. 5, 6.

[g] Hab. ii. 6.

[h] Prov. xxviii. 1.

[i] Deut. vii. 26.

[k] Jer. vi. 8.

‖ Until guilt was purged from the camp, the Lord would no longer be with them, and his absence would leave them weak, and like other men. Nothing beyond the general fact was told Joshua, while he was directed to the means of discovering particulars. — DR JOHN CAMPBELL.

[l] Ex. xix. 10-15.

[m] 2 Chr. xxviii. 10.

[n] 1 Cor. v. 1-5.

[o] Prov. xvi. 33.

¶ God could at once have named him to Joshua, but this was not in accordance with the usual course of his providence. Yet as the offence had been without human witness, it was necessary to resort to an extraordinary process. This was the lot, conducted in the same manner as that by which, in a later age, Saul was chosen king. First the lot selected the tribe, then the family, then the household, then the individual. —KITTO.

[p] Deut. xiii. 15, 16.

* *Let him be burnt with fire.*—This does not mean alive, for according to ver. 25 he was first stoned to death, and when dead his body was burned, for the purpose of adding severity to the punishment of death. Burning alive does not occur anywhere amongst the punishments inflicted under the Mosaic law. —MICHAELIS.

[q] Gen. xxxiv. 7.

[5] *Wickedness.*

[r] Ps. cxix. 60.

[s] Gen. xxxviii. 30, *Zarah.*

[t] Prov. xiii. 21.

[u] Is. xlii. 12.

[x] Ps. xxxii. 5.

[y] Ex. x. 16.

† Achan, from the first, anticipated detection. When addressed by Joshua, he conducted himself with great candour, at once confessing that he had sinned before the Lord, and specifying the particulars of his transgression. In this he is an example to the guilty in every age. In cloaking sin there is danger, which may end in destruction; but in confessing it, there is forgiveness with the Lord, that he may be feared. —DR JOHN CAMPBELL.

[z] Gen. iii. 6.

[6] *Tongue.*

[a] 1 Tim. vi. 9, 10.

[b] Prov. iv. 23.

[c] 2 Kings v. 24, 25.

[7] *Poured.* —

[d] Prov. xv. 27.

[e] Ex. xx. 5.

‡ The only way in which we can explain the sentence pronounced upon the children of Achan, is by supposing that, although they may not have taken part in the crime, they shared in the corrupt nature and *desires* which had prompted the father's *deed*, and therefore received from the searcher of hearts the just reward of their sin. Such a punishment could never have been properly inflicted by man, who reads actions only, and not the secrets of the heart. —KEIL.

[f] Is. lxv. 10.

[g] Hab. ii. 6-9.

[h] Lev. xxiv. 14.

[i] Gen. xxxviii. 24.

[k] 2 Sam. xviii. 17.

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which of all others is most hardly rooted up. Yet the history of Achan is a plain intimation that he, of all the thousands of Israel, was the only delinquent in this matter. Had there been more in like manner guilty, no doubt we should have heard of it; and it is strange there were no more. The temptation was strong; it was easy to suggest what a pity it was that so many things of value should be burnt—to what purpose is this waste? In plundering cities every man reckons himself entitled to what he can lay his hands on. It was easy to promise themselves secrecy and impunity; yet by the grace of God such impressions were made upon the minds of the Israelites by the ordinances of God, circumcision and the passover, which they had lately been partakers of, and by the providences of God which had been concerning them, that they stood in awe of the Divine precept and judgment, and generously denied themselves in obedience to their God. And yet, though it was a single person that sinned, the children of Israel are said "to commit the trespass," because one of their body did it, and he was not as yet separated from them, nor disowned by them. They did it—that is, by what Achan did, guilt was derived upon the whole society of which he was a member. This should be a warning to us to take heed of sin ourselves, lest by it many be defiled or disquieted (Heb. xii. 15); and to take heed of having fellowship with sinners, and of being in with them, lest we share in their guilt. Many a careful tradesman has been broken by a careless partner; and it concerns us to watch over one another for the preventing of sin, because others' sins may redound to our damage.—*Henry.*

HIS TEMPTATION.—Ver. 21. The temptation entered by the eye, and excited the concupiscence of the carnal heart; thus "lust was conceived, and sin brought forth." The goodly Babylonish garment, some magnificent robe brought from Shinar, or Babylon, doubtless at a vast price, was rescued from the flames; and gold and silver, to the amount of a hundred pounds sterling, or rather more, was sacrilegiously kept back from the treasury of the Lord. For such a *goodly* price did Achan render himself *accursed*, forfeit the fair prospect of a rich inheritance in Canaan, become "the troubler of Israel," and ruin his whole family: besides the imminent danger to which he exposed his immortal soul! No sooner had he got possession of his plunder, than it became his burden: had he not been miraculously detected, he would have been consumed with terrors, and not have dared to use his ill-gotten treasure; and when the other Israelites had been enriched, and enjoyed their abundance with credit and a blessing, he would have lost all the comfort of his portion! So differently do the objects of temptation appear at a distance to what they do when apprehended, and when the infatuation ceases!—*Scott.*

HIS EXECUTION.—Ver. 24. No reprieve could be obtained, a gangrened member must be cut off immediately. When he is proved to be an anathema, and the troubler of the camp, we may suppose all the people cry out against him, "Away with him, away with him! Stone him, stone him!" Here is, 1. The place of execution: they brought him out of the camp, in token of their putting "far from them that wicked person" (1 Cor. v. 13). When our Lord Jesus was made a curse for us, that by his trouble we might have peace, he suffered as an accursed thing "without the gate," bearing our reproach (Heb. xiii. 12, 13). The execution was at a distance, that the camp, which was disturbed by Achan's sin, might not be defiled by his death. 2. The persons employed in his execution: it was the act of all Israel (ver. 24, 25). They were all spectators of it, that they might see and fear. Public executions are public examples. Nay, they were all consenting to his death, and as many as could were active in it, in token of the universal detestation in which they held his sacrilegious attempt, and their dread of God's displeasure against them. 3. The partakers with him in the punishment; for "he perished not alone in his iniquity" (chap. xxii. 20). (1.) The stolen goods were destroyed with him, the garment burnt, as it should have been with the rest of the combustible things in Jericho, and the silver and gold defaced, melted, lost, and buried in the ashes of the rest of his goods, under "the heap of stones," so as never to be put to any other use. (2.) All his other goods were destroyed likewise, not only his tent, and the furniture of that, but his "oxen, asses, and sheep;" to shew, that goods gotten unjustly, especially if they be gotten by sacrilege, will not only turn to no account, but will blast and waste the rest of the possessions to which they are added. The eagle in the fable that stole flesh from the altar, brought a coal of fire with it, which burnt her nest (Hab. ii. 9, 10; Zech. v. 3, 4). They lose "their

stones unto this day. [1]So the LORD turned from the fierceness of his anger: wherefore the name of that place was called The valley of [2]Achor,[§] unto this day.

CHAPTER VIII.

1 *God encourageth Joshua.* 3 *The stratagem whereby Ai was taken.* 30 *Joshua buildeth an altar.* 32 *He writeth the law on stones, and pronounceth blessings and cursings.*

AND the LORD said unto Joshua, [a]Fear not, neither be thou dismayed: take all the people of war with thee,[*] and arise, go up to Ai: [b]see, I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt [c]do to Ai and her king as thou didst unto Jericho and her king: [d]only the spoil[†] thereof, and the cattle thereof, shall ye take for a prey unto yourselves: [e]lay thee an ambush for the city behind it.

3 ¶ So Joshua arose, and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away [f]by night.

4 And he commanded them, saying, Behold, ye shall [g]lie in wait against the city, *even* behind the city; [h]go not very far from the city, but be ye all ready:

5 And I, and all the people that *are* with me,[‡] will approach unto the city; and it shall come to pass, when they come out against us, as at the first, [i]that we will flee before them,

6 (For they will come out after us,) till we have [l]drawn them from the city; for they will say, [k]They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the city: [l]for the LORD your God will deliver it into your hand.

8 And it shall be, when ye have taken the city, *that* ye shall [m]set the city on fire:[§] according to the commandment of the LORD shall ye do. [n]See, I have commanded you.

9 ¶ Joshua therefore sent them forth: and they went to lie in ambush, and abode [o]between Beth-el and Ai, on the west side of Ai: but Joshua [p]lodged that night among the people.

10 And Joshua [q]rose up early in the morning, and numbered the people, and went up, he and the elders of Israel, before the people to Ai.

11 And [r]all the people, *even the people* of war

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[1] Is. xl. 2.
[2] That is, *trouble.*
§ Joshua, by the Heb. word *Achar*, which signifies "to trouble," alludes to the name of Achan: from henceforward they called him Achar, the troubler of Israel. — PATRICK.

CHAP. VIII.
[a] Deut. i. 21.
[*] *Take all the people of war with thee.* —This can hardly be understood of the whole number of men of war in the congregation, which amounted to upwards of six hundred thousand. It is more probable that by "all the people of war," is to be understood the thirty thousand men mentioned ver. 3, the choicest part, the flower of the host, those who were most experienced in warlike affairs. The main body of the soldiery remained in the camp at Gilgal. —BUSH.
[b] Ps. xliv. 3.
[c] vi. 21; x. 1, 28.
[d] Deut. xx. 14.
† Only with this difference, that, whereas they were not to meddle with any of the spoil of Jericho for their own use, in this instance they were permitted to take it for a prey unto themselves.—PYLE.
[e] Jud. xx. 29-33.
[f] Matt. xxiv. 39, 50. 1 Thes. v. 2.
[g] Jud. ix. 25.
[h] Ec. vii. 19.
‡ *That are*, or, *that* shall be; for at present he sent them away (ver. 9), but he next morning followed them, and joined himself with them (ver. 10, 11). *We will flee*—I and the twenty-five thousand with me. —POOLE.
[i] Jud. xx. 31, 33.
[l] *Pulled.*
[k] Ex. xiv. 3.
[l] 2 Kings v. 1.
[m] vi. 24.
§ *Ye shall set the city on fire.* — Probably this means no more than that they should kindle a fire in the city, the smoke of which should be an indication that they had taken it. Had they set fire to the whole city, the spoils which were to be divided among the people would have been all consumed. It appears, moreover (from ver. 28), that the city was not burnt till afterwards.—BUSH.
[n] Jud. iv. 6.
[o] Gen. xii. 8, *Hai.*
[p] Gen. xxxii. 21.
[q] vi. 12; vii. 16.
[r] *See on* 1-5.

[*] *See on* 2, 3.
‖ *Five thousand.*—Whether they were other ambushes besides the precedent laid in another place, to make the execution so much the surer; or whether he chose these five thousand out of the thirty thousand which were spoken of before, when he was in the place, to make the adventure so much the easier. —DIODATI.
[2] Or, *of Ai.*
[3] *Lying in.*
[t] 9, 12.
¶ He went apart, it is probable, to pray to God for a blessing on his enterprise. In the next verse, "When the king of Ai saw it," means, "When he was informed that the city was invested on the north side."—PATRICK.
[u] 5, 16.
[x] Jud. xx. 34.
[y] xviii. 12.
[*] *All the people*—to wit, all that were able to bear arms, for old men and children were unfit for the pursuit or fight; and that they were yet left, may seem from ver. 24, 25.—POOLE.
[z] Jud. xx. 36-39.
[a] Jud. xx. 31.
[b] Deut. ii. 30.
[c] Ex. viii. 5.
† Joshua hoisted up a spear (most probably with a flag upon the top of it, so as to be visible at a distance) as a signal for the ambuscade to enter the town, God giving direction as to the very point of time when to put it in execution.—PYLE.
[d] 6-8.
[e] Gen. xix. 28.
[f] Ps. xlviii. 5, 6.
[4] *Hand.*
‡ Being enclosed between the city and the camp.—DIODATI.
§ By this it is plain the whole body of the men of war were here, and not only three thousand of them, as some suppose (see ver. 12).—PATRICK.
‖ They who lay in ambush. So their late success was a real mischief to them, as being the occasion of their total ruin.—POOLE.

that *were* with him, went up, and drew nigh, and came before the city, and pitched on the north side of Ai: now *there was* a valley between them and Ai.

12 And he took about [s]five thousand‖ men, and set them to lie in ambush between Beth-el and Ai, on the west side [2]of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and their [3]liers in wait [t]on the west of the city, Joshua went that night into the midst of the valley.¶

14 ¶ And it came to pass, when the king of [u]Ai saw *it*, that they hasted, and rose up early; and the men of the city went out against Israel to battle, he and all his people, at a time appointed, before the plain: but [x]he wist not that *there were* liers in ambush against him behind the city.

15 And Joshua and all Israel made as if they were beaten before them, and fled [y]by the way of the wilderness.

16 And all the people[*] that *were* in Ai were [z]called together to pursue after them: and they pursued after Joshua, and were [a]drawn away from the city.

17 And there was not [b]a man left in Ai or Beth-el that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, [c]Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear[†] that *he had* in his hand toward the city.

19 And [d]the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand: and they entered into the city, and took it, and hasted and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and, behold, [e]the smoke of the city ascended up to heaven; [f]and they had no [4]power to flee this way or that way:[‡] and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw[§] that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the other‖ issued out of the city against

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own" that grasp at "more than their own." (3.) His sons and daughters were put to death with him. Some indeed think that they were "brought out" (ver. 24) only to be the spectators of their father's punishment, but most conclude that they died with him, and that they must be meant (ver. 25), where it is said, they "burned them with fire, after they had stoned them with stones."—*Henry.*

CHAP. VIII. CAPTURE OF AI—THE AMBUSH.—Ver. 4. The stratagem here used, we are sure, was lawful and good; God himself appointed it, and we have no reason to think but that the like is lawful and good in other wars. Here was no league broken, no oath or promise violated, nor anything like it; it was not by the pretence of a parley, or treaty of peace, that the advantage was gained—no, these are sacred things, and not to be jested with, nor used to serve a turn; truth, when once it is plighted, becomes a debt even to the enemy. But in this stratagem here was no untruth told; nothing was concealed but their own counsels, which no enemy ever pretended a right to be intrusted with; nothing was dissembled, nothing counterfeited but a retreat, which was no natural or necessary indication at all of their inability to maintain their onset, or of any design not to renew it. The enemy ought to have been upon their guard, and to have kept within the defence of their own walls; common prudence, had they been governed by it, would have directed them not to venture on the pursuit of an army which they saw was so far superior to them in numbers, and leave their city unguarded; but (*Si populus vult decipi, decipiatur—If the people will be deceived, let them*) if the Canaanites will be so easily imposed upon, and, in pursuit of God's Israel, will break though all the laws of policy and good management, the Israelites are not at all to be blamed for taking advantage of their fury and thoughtlessness; nor is it any way inconsistent with the character God is pleased to give of them, that they are *children that will not lie.*

THE VICTORY.—Ver. 15. What an infatuated enemy the king of Ai was—1. That he did not by his scouts discover those that lay in ambush behind the city. Some observe it as a remarkable instance of the power of God in making men blind to their own interest, and the things that belong to their peace, that "he wist not that there were liers in wait against him." They are most in danger who are least aware that they are so. 2. That when Israel seemed to fly, he drew out all his forces to pursue them, and left none to guard his city and to secure his retreat (ver. 17). Thus the Church's enemies often run themselves into destruction by their own fury, and the violence of their rage against the Israel of God. Pharaoh plunged himself into the Red Sea by the eagerness with which he pursued Israel. 3. That from the killing of thirty-six men out of three thousand, when Israel made the former attack upon his city, he should infer the total routing of so great an army as now he had to deal with: (ver. 6) "They flee before us as at the first." See how the prosperity of fools destroys them, and hardens them to their ruin. God had made use of the men of Ai as a scourge to chastise his people for meddling with the accursed thing, and this had puffed them up with a conceit that they must have the honour of delivering their country from these formidable invaders; but they were soon made to see their mistake, and that when the Israelites had reconciled themselves to their God, they could have no power against them. God had made use of them only for the rebuking of Israel, with a purpose, when the correction was over, to throw the rod itself into the fire; "howbeit, they meant not so," but "it was in their heart to destroy and cut off" (Isa. x. 5-7). What a complete victory Israel obtained over them by the favour and blessing of God! Each did his part; the divided forces of Israel, by signals agreed on, understood one another, and everything succeeded according to the project; so that the men of Ai, then when they were most confident of victory, found themselves surrounded, so that they had neither spirit to resist nor room to fly, but were under a fatal necessity of yielding their lives to the destroyers. And now it is hard to say, whether the shouts of the men of Israel, or the shrieks of the men of Ai, were the louder, but easy to imagine what terror and confusion they were filled with, when their highest assurances sunk so suddenly into the heaviest despair. Note, The triumphing of the wicked is short (Job xx. 5). They are *exalted for a little while*, that their fall and ruin may be the sorer (Job xxiv. 24). See how easily, how quickly, the scale turns against them that have not God on their side!

MONUMENT OF TRIUMPH.—Ver. 30, 31. The people built an altar, and offered sacrifice

them; so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they [g]let none of them [r]remain or escape.

23 And [h]the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites [i]returned unto Ai, and smote it¶ with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua [k]drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai.

27 Only [l]the cattle, and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the LORD which he commanded Joshua.

28 And Joshua burnt Ai, and made it an [m]heap for ever,† *even* a desolation [n]unto this day.

29 And [o]the king of Ai he hanged on a tree *until* even-tide: and [p]as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree,‡ and cast it at the entering of the gate of the city, and raise thereon [q]a great heap of stones, *that remaineth* unto this day.

30 ¶ Then Joshua [r]built an altar unto the LORD§ God of Israel [s]in mount Ebal;‖

31 As Moses, the servant of the LORD, commanded the children of Israel, [t]as it is written in the book of the law of Moses, an [u]altar of whole stones, over which no man hath lift up *any* iron; [x]and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he [y]wrote there, upon the stones, a copy of the law of Moses,¶ which he wrote in the presence of the children of Israel.

33 And [z]all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before [a]the priests the Levites, which bare the ark of the covenant of the LORD, as well [b]the stranger, as he that was born among them;* half of them over against mount Gerizim,

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[g] Deut. vii. 2.
[h] 1 Sam. xv. 8.
[i] xi. 10-14.

¶ *Smote it*—viz., the remnant of the men, the women, and little children. —DIODATI.

[k] Ex. xvii. 11, 12.
* But kept his arm extended, with the spear in it, as Moses' rod was lifted up during the fight with Amalek. Or, the meaning may be, that he himself charged them, and continued to fight, as long as there was a man left.—PATRICK.

[l] Num. xxxi. 22, 26. Ps. l. 10.
[m] Deut. xiii. 16.
† *For ever*, or, *for a long time*, as that word oft signifies (as Gen. vi. 3; Is. xlii. 14); for that it was after some ages rebuilt, may seem from Neh. xi. 31, unless that were another city built near the former, there being some little difference in the name also.—POOLE.

[n] *See on* iv. 9.
[o] Deut. xxi. 23.
[p] x. 27.
‡ Being the head of a very wicked people, he was fit to be made a public spectacle of God's displeasure. — PATRICK.

[q] 2 Sam. xviii. 17.
[r] Gen. viii. 20.
§ After the conquests related in chapters x., xi., and all that happened in chapters xv., xvi., and xvii.—WELLS.

[s] Deut. xi. 29.
‖ *Mount Ebal*, where Joshua erected the altar, was situated on the north of Sichem, opposite to mount Gerizim, which was on the south side of the same town. These mountains rise with rocky cliffs almost perpendicularly to the height of about 800 feet on every side, from a broad valley of 3000 paces long, and from 500 to 1000 in width, in which the city of Sichem (Nabulus) is built.—ROBINSON.

[t] 2 Kings xiv. 6.
[u] Ex. xx. 24, 25.
[x] Ex. xviii. 12.
[y] Deut. xxvii. 2, 3, 8.
¶ He wrote the chief heads of the law upon them, with the blessings and curses.—PYLE.

[z] Deut. xxvii. 12, 13; xxix. 10, 11.
[a] Deut. xxxi. 9, 25.
[b] Ex. xii. 49.
* *The stranger* here, and "the strangers conversant among them" (ver. 35), are proselytes to the Jewish religion, who had undertaken to observe this law, and were to be made acquainted with it. —PATRICK.

* *See on* 30-32.
[d] Deut. xxxi. 10-12.
† That is, he commanded the priests or Levites to read, as is evident from Deut. xxvii. 14. In innumerable instances in the Scriptures, a person is said to do that which he orders or procures to be done.—BUSH.

[e] Lev. xxvi.
[f] Deut. iv. 2.
[g] Deut. xxix. 11.
[5] *Walked.*

CHAP. IX.

[a] x. 2-5; xi. 1-5.
[b] iii. 17.
[c] xxiii. 4.
[d] xii. 7.
[e] Gen. xv. 18-21.
[f] Ps. ii. 1, 2.
[1] *Mouth.*
[g] 2 Sam. xxi. 1-9.
[h] vi.; viii.
[i] Gen. xxxiv. 13.
[k] Ps. cxix. 83.
[l] Deut. xxxiii. 25.
* It is observed by Arias Montanus, that nothing is said of the decay of their wine; which they pretended, it is likely, to have drank all up, in so long a journey. For it was not so easy to procure sour wine, as mouldy bread.—PATRICK.

[m] v. 10; x. 43.
[n] Deut. xx. 11-15.
† In this state the Gibeonitish ambassadors come to Joshua in the camp at Gilgal, introduce themselves as ambassadors from a far country, and endeavour to form an alliance with the Israelites. By the words "from a distant land," which they repeat with greater emphasis ver. 9, "from a very far country we are come," they mean that they do not belong to the Canaanites, that their country is situated on the outside, or beyond the borders of the land of Canaan. This is confirmed by the saying, that they had heard that the Israelites were only about to take possession of Canaan, and destroy its inhabitants.—KEIL.

[o] Gen. xxxiv. 2.
[p] Ex. xxiii. 31-33.
[q] Gen. ix. 25, 26.
‡ *Thy servants*—and not thine enemies, as the other Canaanites are. —DIODATI.

[r] 1 Kings viii. 41.
[s] Ex. ix. 16.
[t] Num. xxi. 24-35.

and half of them over against mount Ebal; [c]as Moses, the servant of the LORD, had commanded before, that they should bless the people of Israel.

34 And afterward [d]he read all the words of the law,† [e]the blessings and cursings, according to all that is written in the book of the law.

35 There [f]was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, [g]with the women, and the little ones, and the strangers that [5]were conversant among them.

CHAPTER IX.

1 *The kings combine against Israel.* 3 *The Gibeonites, obtaining a league by craft,* 16 *are condemned to perpetual bondage.*

AND it came to pass, when [a]all the kings which *were* [b]on this side Jordan, in the hills, and in the valleys, and in all the coasts [c]of the great sea over against [d]Lebanon, [e]the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard *thereof*,

2 That they [f]gathered themselves together, to fight with Joshua and with Israel, with one [1]accord.

3 ¶ And when the inhabitants of [g]Gibeon heard what Joshua had done unto [h]Jericho and to Ai,

4 They did [i]work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and [k]wine-bottles, old, and rent, and bound up;

5 And [l]old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry *and* mouldy.*

6 And they went to Joshua unto [m]the camp at Gilgal, and said unto him, and to the men of Israel, [n]We be come from a far country; now therefore make ye a league with us.†

7 And the men of Israel said unto [o]the Hivites, Peradventure ye dwell among us; and [p]how shall we make a league with you?

8 And they said unto Joshua, [q]We *are* thy servants.‡ And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far country thy servants are come [r]because of the name of the LORD thy God: for [s]we have heard the fame of him, and all that he did in Egypt,

10 And all that he did to the [t]two kings of the Amorites that *were* beyond Jordan, to Sihon king

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to God, in token of their dedication of themselves to God, as living sacrifices to his honour, in and by a mediator, who is the altar that sanctifies this gift. This altar was erected on mount *Ebal*, the mount on which the curse was put (Deut. xi. 29), to signify that there, where by the law we had reason to expect a curse, by Christ's sacrifice of himself for us, and his mediation, we have peace with God; he has redeemed us from the curse of the law by being made a *curse for us* (Gal. iii. 13). Even there where it was said, by the curse, "Ye are not my people;" there it is said, through Christ the Altar, "Ye are the children of the living God" (Hos. i. 10). The curses pronounced on mount Ebal would immediately have been executed, if atonement had not been made by sacrifice. By the sacrifices offered on this altar they did likewise give God the glory of the victories they had already obtained (as Exod. xvii. 15). Now that they had had the comfort of them in the spoils of Ai, it was fit that God should have the praise of them, and they also implored his favour for their future success; for supplications as well as thanksgivings were intended in their peace-offerings. The way to prosper in all that we put our hand to, is to take God along with us, and in all our ways to acknowledge him by prayer, praise, and dependence. The altar they built was of rough unhewn stone, according to the law (Exod. xx. 25); for that which is most plain and natural, and least artful and affected in the worship of God, he is best pleased with. Man's device can add no beauty to God's institutions.

EBAL AND GERIZIM.—Ver. 31. The tribes were posted as Moses had directed, six toward Gerizim, and six toward Ebal. And the ark in the midst of the valley was between them, for it was the *ark of the covenant;* and in it were shut up the close rolls of that law which were copied out, and shewn openly upon the stones. The covenant was commanded, and the command covenanted. The priests that attended the ark, or some of the Levites that attended them, after the people had all taken their places, and silence was proclaimed, pronounced distinctly the blessings and the curses, as Moses had drawn them up, to which the tribes said, *Amen;* and yet it is here only said, that they should *bless the people*, for the blessing was that which was first and chiefly intended, and which God designed in giving the law. If they fell under the curse, that was their own fault; and it was really a blessing to the people that they had this matter laid so plainly before them—"Life and death, good and evil;" he "had not dealt so with other nations." The law itself, also, containing the precepts and prohibitions, was read (ver. 35), it should seem, by Joshua himself, who did not think it below him to be reader in the congregation of the Lord. In conformity to this example, the solemn reading of the law, which was appointed once in seven years (Deut. xxi. 10, 11), was performed by their king or chief magistrate.—*Henry.*

CHAP. IX. STRATAGEM OF THE GIBEONITES.—Ver. 4. They pretended to have undergone the fatigues of a very long journey, and produced what passed for an ocular demonstration of it. It should seem it was then usual for those that undertook long journeys, to take with them, as we do now for long voyages, all manner of provision in kind, the country not being furnished, as ours is now, with houses of entertainment, for the convenience of which, when we have occasion to make use of them, we have reason to be very thankful. Now, they here pretended that their provision, when they brought it from home, was fresh and new, but now it appeared to be old and dry, whereas it might well be presumed they had not loitered, but made the best of their way; so that from hence it must be inferred that they came, as they said they did, from a very far country, their sacks or portmanteaus were old, the wine all drank, and the bottles in which it had been broken, their shoes and clothes were worse than those of the Israelites in forty years, their bread mouldy (ver. 4, 5, and again ver. 12, 13). Thus God's Israel have often been deceived and imposed upon with a show of antiquity. But (as Bishop Hall expresses it) "errors are never the older for being patched," and so seeming old; but they that will be caught with this Gibeonitish stratagem prove they have not consulted with God. And thus there are those who make themselves poor with the badges of want and distress, and yet have great riches (Prov. xiii. 7), or at least have no need of relief, by which fraud charity is misplaced, and denied to those that are real objects of it.—*Henry.*

ITS SUCCESS.—Ver. 14, 15. Joshua, and the chief persons in Israel, having examined the provisions of the pretended ambassadors, hastily concluded, that the state of them corroborated the account which they had given; and without further hesitation entered

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of Heshbon, and to Og king of Bashan, which *was* at [u]Ashtaroth.[§]

11 Wherefore our elders, and all the inhabitants of our country, spake to us, saying, [x]Take victuals [2]with you for the journey, and go to meet them, and say unto them, [y]We *are* your servants: therefore now make ye a league with us.

12 This [z]our bread we took hot *for* our provision out of our houses on the day we came forth to go unto you; but now, behold, it is dry, and it is mouldy:

13 And these bottles of wine which we filled *were* new; and, behold, they be rent: and these our garments and our shoes are become old by reason of the very long journey.

14 And [3]the men took of their victuals, and [a]asked not *counsel* at the mouth of the LORD.[‖]

15 And Joshua [b]made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 ¶ And it came to pass, at the end of three days after they had made a league with them, [c]that they heard that they *were* their neighbours, and *that* they dwelt among them.[¶]

17 And the children of Israel journeyed, and came unto their cities on the third day. Now their cities *were* [d]Gibeon, and Chephirah, and Beeroth, [e]and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation [f]had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes.

19 But all the princes said unto all the congregation, [g]We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.*

20 This we will do to them; we will even let them live, [h]lest wrath be upon us, because of the oath which we sware unto them.

21 And the princes said unto them, Let them live; but [i]let them be hewers of wood, and drawers of water, unto all the congregation; as the princes had promised them.

22 ¶ And Joshua called for them, and he spake unto them, saying, [k]Wherefore have ye beguiled us, saying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* [l]cursed; and there shall [4]none of you be freed from being bond-men and hewers of wood, and drawers of water, fo the house of my God.†

24 And they answered Joshua, and said, Because it was certainly told thy servants, how that [m]the LORD thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore [n]we were sore afraid of our lives because of you, and have done this thing.

25 And now, behold, [o]we *are* in thine hand: [p]as it seemeth good and right unto thee to do unto us, do.‡

26 And so did he unto them, and delivered them out of the hand of the children of Israel, that they slew them not.

27 And Joshua [5]made them that day hewers of wood, and drawers of water, for the congregation, and for the altar of the LORD, even unto this day, [q]in the place which he should choose.

CHAPTER X.

1 *Five kings war against Gibeon;* 6 *Joshua rescueth it.* 12 *The sun and moon stand still at the word of Joshua.*

NOW it came to pass, when [a]Adoni-zedek king of Jerusalem* had heard how Joshua had taken Ai, and had utterly destroyed it; [b]as he had done to Jericho and her king, so he had done to Ai and her king; and [c]how the inhabitants of Gibeon had made peace with Israel, and were among them;

2 That [d]they† feared greatly, because Gibeon *was* a great city, as one of [e]the royal cities, [1]and because it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore Adoni-zedek [f]king of Jerusalem sent unto Hoham king of [g]Hebron, and unto Piram king of Jarmuth, and unto Japhia king of [h]Lachish, and unto Debir king of Eglon, saying,

4 Come up unto me, [i]and help me, that [k]we may smite Gibeon: for it hath made peace with Joshua, and with the children of Israel.

5 Therefore the five [l]kings of the Amorites,‡ the king of Jerusalem, the king of Hebron, the

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[u] Deut. i. 4.

§ They say not a word of the drying up of Jordan, and of the taking of Jericho and Ai, but prudently conceal their knowledge of those things, because they would have it supposed the tidings of those wonders could not yet be arrived at a country so far off as they pretended theirs to be.—PATRICK.

[x] Matt. x. 9, 10.
[2] *In your hand.*
[y] Esth. viii. 17.
[z] *See on* 4, 5.
[3] *They received the men by reason of their victuals.*
[a] Ex. xxviii. 30.

‖ In this consisted the fault of the Israelites on this occasion, that they depended on their own judgment, and did not consult the Divine oracle, which was at hand. It is no wonder that God should suffer them to be deluded by the Gibeonites, when they had an infallible director so near to them, and yet, in a matter of such moment as that of entering on a national treaty, never once thought of consulting him.—STACKHOUSE.

[b] Deut. xx. 10.
[c] Prov. xii. 19.

¶ Heb. *bekirbo, dwelt in his midst*—the very thing which Joshua feared, and of which he hinted his suspicion (ver. 7). "They that suffer themselves to be deceived by the wiles of Satan, will soon be undeceived to their confusion, and will find that to be near, even at the door, which they imagined was very far off."—HENRY.

[d] 1 Chr. xxi. 29.
[e] 1 Sam. vii. 1.
[f] 2 Sam. xxi. 7.
[g] Ec. viii. 2.

* From this whole history, we learn, that promises, although got by deceit, yet when confirmed by oath, are to be kept, when they do not oblige us to anything that is sinful. So great a regard ought believers to have for the name of God.—BOOTHROYD.

[h] 2 Sam. xxi. 1-6.
[i] Deut. xxix. 11.
[k] Gen. iii. 13, 14.

[l] Gen. ix. 25, 26.

[4] *Not be cut off from you.*

† Though they escaped the common doom of being cut off with the rest of the Canaanites, yet there was a curse still reserved for them—viz., a certain degree of servitude to be entailed on them and their posterity.—PYLE.

[m] Ex. xxiii. 31-33.
[n] Job. ii. 4.
[o] Gen. xvi. 6.
[p] 1 Sam. iii. 18.

‡ As an apology for their deceit, the Gibeonites alleged, that when they heard of the command which God had issued through Moses, to exterminate all the Canaanites (Deut. vii. 1 seq., xx. 16 seq.), they trembled for their lives; and in order that they might not lose them, they resolved to cast themselves upon the mercy and justice of Joshua.—KEIL.

[5] Heb. *gave*, or, *delivered them to be.*
[q] Deut. xii. 5.

CHAP. X.

[a] Gen. xiv. 18.

* The name *Jerusalem* signifies "They shall see peace," derived probably from the name given by Abraham to mount Calvary, after his intended sacrifice of his son.—HALES.

[b] vi. 21.
[c] ix. 15-27.
[d] Deut. xi. 25.

† *Then they* (Adoni-zedek and his people) *were exceedingly afraid*, not so much on account of the alliance between the Israelites and the powerful inhabitants of Gibeon, as because the power of the Israelites was so great that this free state, with all its strength, did not venture to oppose them, but had sought its safety in a treaty of peace.—KEIL.

[e] 1 Sam. xxvii. 5.
[1] *Cities of the kingdom.*
[f] xv. 35, 39.
[g] Gen. xxiii. 2.
[h] 2 Chr. xi. 9.
[i] Is. viii. 9, 10.
[k] Matt. xvi. 24.
[l] ix. 1, 2.

‡ Called "of the Amorites," because these, being the most powerful people in Canaan, gave name to the rest—perhaps had brought the rest under their power.—PATRICK.

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into league with them, and by oath engaged not to destroy, but protect, the people whom they represented. This precipitate treaty, entered into with strangers, to which they had little inducement except flattering words and fair speeches, shewed great credulity and impoliey; but the chief fault of Joshua and the princes was, that they did not ask counsel of the Lord in a matter of such importance, when the means of doing this were always present with them. It does not however appear, that it would have been wrong to have received the submission of any of the Canaanites who should voluntarily have craved mercy, professed repentance, and renounced idolatry; and, therefore, the league with Gibeon was valid, though fraudulently sought for, and impolitically entered into.—*Scott.*

ITS DETECTION AND PUNISHMENT.—Ver. 23. Joshua condemns them to servitude, as a punishment of their fraud, and they submit to the sentence, and, for aught that appears, both sides are pleased. Joshua pronounces them as perpetual bond-men. They had purchased their lives with a lie, but that being no good consideration, he obliges them to hold their lives under the rent and reservation of their continual labours, in hewing wood and drawing water, the meanest and most toilsome employments. Thus their lie was punished. Had they dealt fairly with Israel, perhaps they had had more honourable conditions granted them; but now, since they gained their lives with ragged clothes and clouted shoes, the badges of servitude, they are condemned for ever to wear such—so must their doom be. And thus the ransom of their lives is paid; dominion is acquired by the preservation of a life that lies at mercy (*Servus dicitur a servando—A servant is so called from the act of serving*), they owe their service to them to whom they owe their lives. Observe how the judgment is given against them. 1. Their servitude is made a curse to them. "Now ye are cursed with the ancient curse of Canaan," from whom these Hivites descended, "a servant of servants shalt thou be" (Gen. ix. 25). What shall be done to the false tongue but this? Cursed shall it be. 2. Yet this curse is turned into a blessing; they must be servants, but it shall be for the house of my God. (1.) They were hereby excluded from the liberties and privileges of true-born Israelites, and a remaining mark of distinction put upon their posterity throughout all their generations. (2.) They were hereby employed in such services as required their personal attendance upon "the altar of God in the place which he should choose" (ver. 27), which would bring them to the knowledge of the law of God, keep them tight to that holy religion to which they were proselyted, and prevent their revolt to the idolatries of their fathers. (3.) This would be a great advantage to the priests and Levites, to have so many, and those mighty men, constant attendants upon them, and engaged by office to do all the drudgery of the tabernacle. A great deal of wood must be hewed for fuel for God's house, not only to keep the fire burning continually upon the altar, but to boil the flesh of the peace-offerings, &c.; and a great deal of water must be drawn for the divers washings which the law prescribed. These and other servile works, such as washing the vessels, carrying out ashes, sweeping the courts, &c., which otherwise the Levites must have done themselves, these Gibeonites were appointed to do. (4.) They were therein servants to the congregation too; for whatever promotes and helps forward the worship of God, is real service to the commonwealth. It is the interest of every Israelite, that the altar of God be well attended. Hereby, also, the congregation was excused from much of this servile work, which perhaps would otherwise have been expected from some of them. God had made a law that the Israelites should never make any of their brethren bond-men; if they had slaves, they must be of the heathen that were round about them (Lev. xxv. 44). Now, in honour of this law, and of Israel that was honoured by it, God would not have the drudgery, no, not of the tabernacle itself, to be done by Israelites, but by Gibeonites, who were afterwards called *Nethinim*, men given to the Levites, as *they* were to the priests (Num. iii. 9), to minister to them in the service of God.—*Henry.*

CHAP. X. CONSPIRACY AGAINST THE GIBEONITES.—Ver. 1-4. Five kings combine against the Gibeonites. Adoni-zedek, king of Jerusalem, was the first mover and ring-leader of this confederacy. He had a good name, it signifies *lord of righteousness*, a descendant perhaps from Melchizedek, *king of righteousness;* but notwithstanding the goodness of his name and family, it seems he was a bad man, and an implacable enemy to the posterity of that Abraham, whom his predecessor, Melchizedek, was such a faithful friend to. He called upon his neighbours to join against Israel, either because he was the most honourable prince, and had the precedency among these kings (perhaps they had some dependence upon him, at least they paid a deference to him, as the most public, powerful, and active man they had among them), or because he was first or most apprehensive of the danger his country was in, not only by the conquest of Jericho and Ai, but the surrender of Gibeon, which, it seems, was the chief thing that alarmed him, it being one of the most considerable frontier-towns they had. Against Gibeon, therefore, all the forces he could raise must be levelled: "Come," says

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king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

6 ¶ And the men of Gibeon sent unto Joshua§ [m]to the camp to Gilgal, saying, [n]Slack not thy hand [o]from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites, that dwell in the [p]mountains, are gathered together against us.

7 So [q]Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD said unto Joshua, [r]Fear them not: for I have delivered them into thine hand; there shall not a man of them stand before thee.

9 Joshua therefore came unto them suddenly, *and* went up from Gilgal [s]all night.

10 And [t]the LORD discomfited them before Israel, and slew them with a great slaughter [u]at Gibeon, and chased them along the way that goeth up to [x]Beth-horon, and smote them to [y]Azekah, and unto [z]Makkedah.

11 And it came to pass, as they fled from before Israel, *and* were in the going down to Beth-horon,‖ that [a]the LORD cast down great stones from heaven upon them unto Azekah, and they died: *they were* more which died with hailstones than *they* whom the children of Israel slew with the sword.

12 ¶ Then spake Joshua to the LORD, in the day when the LORD delivered up the Amorites before the children of Israel, and he said in the sight of Israel, [b]Sun, [2]stand thou still upon Gibeon; and thou, Moon, in the valley of [c]Ajalon.

13 And the sun stood still, and the moon stayed,¶ [d]until the people had avenged themselves upon their enemies. *Is* not this written in the book of Jasher? So [e]the sun stood still in the midst of heaven, and hasted not to go down about a whole day.

14 And [f]there was no day like that before it, or after it, that [g]the LORD hearkened unto the voice of a man: [h]for the LORD fought for Israel.

15 ¶ And [i]Joshua returned, and all Israel with him, unto the camp to Gilgal.

16 But these five kings fled, [k]and hid themselves [l]in a cave at Makkedah.

17 And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.*

18 And Joshua said, [m]Roll great stones upon the mouth of the cave, and set men by it for to keep them;

19 And stay ye not, [n]*but* pursue after your enemies, and smite the hindmost of them; [o]suffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to pass, when Joshua and the children of Israel [p]had made an end of slaying them with a very great slaughter, till they were consumed, that the rest *which* remained of them entered into fenced cities.

21 And all the people returned [q]to the camp to Joshua at Makkedah in peace: [r]none moved his tongue† against any of the children of Israel.

22 ¶ Then said Joshua, [s]Open the mouth of the cave, and bring out those five kings unto me out of the cave.

23 And they did so, and brought forth those five kings unto him out of the cave, [t]the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, *and* the king of Eglon.

24 And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war which went with him, Come near, [u]put your feet upon the necks of these kings.‡ And they came near, and put their feet upon the necks of them.

25 And Joshua said unto them, [x]Fear not, nor be dismayed; be strong, and of good courage: for [y]thus shall the LORD do to all your enemies against whom ye fight.

26 And afterward [z]Joshua smote them, and slew them, and [a]hanged them on five trees: and

§ *Sent unto Joshua.*—They trusted to the compassion, the nobleness, the generosity, if not the justice of their new ally. They doubted not that he would consider himself bound in honour and conscience to succour and defend them, although it may not have been expressly stipulated for in the articles of the treaty. It was because of their confidence in Israel, and their having thrown themselves entirely upon their protection, that they were now marked out as the objects of the vengeance of their enemies.—BUSH.

[m] v. 10; ix. 6.
[n] 2 Kings iv. 24.
[o] Is. xxxiii. 22.
[p] Deut. i. 19.
[q] Is. viii. 12, 14.
[r] Deut. iii. 2.
[s] Prov. xxii. 29.
[t] 1 Sam. vii. 10-12.
[u] Is. xxviii. 21.
[x] 1 Sam. xiii. 18.
[y] Jer. xxxiv. 7.
[z] xii. 16; xv. 41.

‖ *Beth-horon* — to the place which was called by this name when this book was written; for there was no such place now, it being built after they were settled in Canaan by Sherah, daughter or granddaughter of Ephraim, as we read in 1 Chron. vii. 24. —PATRICK.

[a] Jud. v. 20.
[b] Deut. iv. 19.
[2] *Be silent.*
[c] Jud. xii. 12, *Aijalon.*

¶ The sun and the moon were the ordinary gods of the heathen world; and who amongst them could not but think that their standing still but one hour would be the ruin of nature? But now all the heathen could well see that there is a higher than their highest; that their gods are but the servants to the God whom they themselves should adore, and whose will all nature obeys.—HALL.

[d] Jud. v. 2.
[e] Ps. xix. 4.
[f] 2 Kings xx. 10, 11. Is. xxxviii. 8.
[g] Zech. iv. 6, 7.

[h] xxiii. 3.
[i] vi. 43.
[k] Ps. xlviii. 4-6.
[l] 1 Sam. xiii. 6.

* This information brought to Joshua, is an evidence that there were those of the country, who knew the holes and fastnesses of it, that were in his interests. And the care Joshua took to secure them there, as it is an instance of his policy and presence of mind, even in the heat of action; so, in the success of their project, it shews how they who think to hide themselves from God, not only deceive, but destroy themselves. Their refuge of lies will but bind them over to God's judgment.—BUSH.

[m] Jud. ix. 46-49.
[n] Ps. xviii. 37-41.
[o] 2 Sam. xvii. 13.
[p] 2 Chr. xiii. 17.
[q] 15-17.
[r] Is. liv. 17.

† *None moved his tongue against any of them*—an expression of the completeness of their victory, and of the great tranquillity in which they were.—PATRICK.

[s] *See on* 16-18.
[t] *See on* 1, 3, 5.
[u] Deut. xxxiii. 29.

‡ It is by no means a sign of barbarism, that the officers of the army are ordered by Joshua to place their feet upon the necks of the conquered kings, nor does it "need to be justified by the greater barbarism of the Canaanites," as is the case with the circumstance related in Jud. i. 7. It was a symbolical action, the design of which is clearly intended to inspirit the people and so prepare them for further conflict with the Canaanites. As these captive kings lay powerless before them, trodden beneath their feet, so would all their enemies, who should make war upon them, be laid prostrate by the Lord (ver. 25). Maxius, C. a Lapide, Clericus, and others, regard this as a special fulfilment of the prediction of Moses (Deut. xxxiii. 29), "Thou shalt tread upon their high places."—KEIL.

[x] Deut. xxxi. 6-8.
[y] Deut. iii. 21, 22.
[z] Jud. viii. 21.
[a] Deut. xxi. 22, 23.

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he, "and help me, that we may smite Gibeon." This he resolves to do, either, 1. In policy, that he might retake the city, because it was a strong city, and of great consequence to his country, in whose hands it was; or, 2. In passion, that he might chastise the citizens for making peace with Joshua, pretending that they had perfidiously betrayed their country and strengthened the common enemy; whereas they had really done the greatest kindness imaginable to their country, by setting them a good example, if they would have followed it. Thus Satan and his instruments make war upon those that make peace with God: "Marvel not if the world hate you," and treat those as deserters who are converts to Christ.

THE LORD MIGHTY IN BATTLE.—Ver. 10, 11. God shewed his great power in defeating the enemies which Joshua so vigorously attacked. Joshua had a very numerous and powerful army with him, hands enough to despatch a dispirited enemy, so that the enemy might have been scattered by the ordinary fate of war; but God himself would appear in this great and decisive battle, and draw up the artillery of heaven against the Canaanites, to demonstrate to his people, that they "got not this land in possession by their own sword, neither did their own arm save them, but God's right hand and his arm" (Ps. xliv. 3). "The Lord discomfited them before Israel;" Israel did what they could, and yet God did all. 1. It must needs be a very great terror and confusion to the enemy, to perceive that Heaven itself fought against them; for who can contest with, flee from, or fence against the powers of Heaven? They had affronted the true God, and robbed him of his honour, by worshipping the host of heaven, giving that worship to the creature which is due to the Creator only; and now the host of heaven fights against them, and even that part of the creation which they had idolised, is at war with them, and even triumphs in their ruin (Jer. viii. 2). There is no way of making any creature propitious to us, no, not by sacrifice or offering, but only by making our peace with God, and keeping ourselves in his love. This had been enough to make them an easy prey to the victorious Israelites, yet this was not all. 2. Beside the terror struck upon them, there was a great slaughter made of them by hailstones, which were so large, and came down with such a force, that more were killed by the hailstones than by the sword of the Israelites, though, no doubt, *they* were busy. God himself speaks to Job of treasures, or magazines, of snow and hail, which he has "reserved for the day of battle and war" (Job xxxviii. 22, 23), and here they are made use of to destroy the Canaanites. Here was hail shot from God's great ordnance, that, against whomsoever it was directed, was sure to hit (and never glanced upon the Israelites mixed with them); and whenever it hit, was sure to kill See here how miserable they are, that have God for their enemy, and how sure to perish: "it is a fearful thing to fall into his hands," for there is no fleeing out of them. Some observe, that Beth-horon lay north of Gibeon, Azekah and Makkedah lay south, so that they fled each way; but which way soever they fled, the hailstones pursued them, and met them at every turn.—*Henry.*

SUN AND MOON OBEDIENT TO "THE VOICE OF A MAN."—Ver. 12-14. Joshua doubtless acted, on this occasion, by an immediate impulse upon his mind from the Spirit of God. He first "spake to the LORD" in earnest prayer; and then to the sun and moon, as by authority from him, commanding those luminaries to stay their course. This he did publicly before all Israel, that they might hear the charge which he gave, and observe the obedience of these heavenly bodies. It would have been improper in him to have spoken, or the miracle to have been recorded, according to the terms of modern astronomy. The sun appeared to the Israelites over Gibeon, and the moon over the valley of Ajalon, which is supposed to have been situated in a different direction: and there they appeared to be stayed in their course "for a whole day;" either for the space of about twelve or fourteen hours, or for the time of one diurnal revolution. Many inquiries have been made concerning the way in which this miracle was wrought, and many difficulties and objections have been urged against understanding it *literally.* But the fact, as far as we are concerned about it, is authenticated by the Divine testimony; and the manner in which it was accomplished lies entirely out of our province, because beyond our discovery and comprehension. "Is anything too hard for the LORD?" This question forms a sufficient answer to ten thousand difficulties which puny objectors, under the assumed title of philosophers, have in every age been starting against the truth of God in his written Word. If the earth's diurnal motion was gradually stopped, it does not appear that it would, in respect of the dry land, make a more sensible difference to the inhabitants, than casting anchor when a ship is under full sail does to the mariners: and the power which caused the deluge, was sufficient to prevent the effects of this change on the seas and oceans, and keep them from overflowing any part of the globe. As there are no records of profane history so ancient as this event, it cannot be any cause for wonder that pagan authors have not mentioned it—though some intimation of it seems given in the fable of Phæton driving the chariot of the sun, and throwing all things into disorder, so that there was one day wholly unlike all before or after it. This extraordinary miracle not only gave Israel an opportunity of completing their victory, but rendered Joshua honourable in the eyes of all the people; and both him and them terrible to the surrounding nations. It was also a public attestation, that the God of Israel was the Lord of the whole earth, and of the heavens, and a protest against idolatry; whilst the sun and moon, the worship of which formed the most ancient and plausible kind of idolatry, were obedient to the commands of the servants of JEHOVAH, the God of

they were hanging upon the trees until the evening.§

27 And it came to pass at the time of the going down of the sun, *that* Joshua commanded, and [b]they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave's mouth, *which remain* [c]until this very day.

28 ¶ And that day Joshua took Makkedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, [d]them, and all the souls that *were* therein; he let none remain: [e]and he did to the king of Makkedah as he did unto the king of Jericho.‖

29 ¶ Then Joshua passed from Makkedah, and all Israel with him, unto [f]Libnah,¶ and fought against Libnah:

30 And the LORD delivered it also, and the king thereof, into the hand of Israel; and he smote it with the edge of the sword, and all the souls that *were* therein: he let none remain in it; but did unto the king thereof [g]as he did unto the king of Jericho.

31 ¶ And Joshua passed from Libnah, and all Israel with him, unto [h]Lachish,* and encamped against it, and fought against it:

32 And the LORD delivered Lachish† into the hand of Israel, which took it on the second day, and smote it with the edge of the sword, and all the souls that *were* therein, according to all that he had done to Libnah.

33 ¶ Then Horam king of [i]Gezer came up to help Lachish; and Joshua smote him and his people, until he had left him none remaining.

34 ¶ And from Lachish Joshua passed unto [k]Eglon, and all Israel with him; and they encamped against it, and fought against it:

35 And they took it [l]on that day, and smote it with the edge of the sword; and all the souls that *were* therein he [m]utterly destroyed that day, according to all that he had done to Lachish.

36 ¶ And Joshua went up from Eglon, and all Israel with him, unto [n]Hebron; and they fought against it:

37 And they took it, and smote it with the edge of the sword, and the king thereof,‡ and all the cities thereof, and all the souls that *were* therein; he left none remaining, according to all that he had done to Eglon, but destroyed it utterly, and all the souls that *were* therein.

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§ Exposed to this contempt all that long day, which God made on purpose that they might do all the great things before mentioned, and what follows, before the night came upon them. Then their bodies were taken down, not in honour to them, but in honour to the land of Israel, where God now dwelt (so Aben Ezra).—PATRICK.

[b] 2 Sam. xviii. 17.
[c] iv. 9; vii. 26.
[d] Deut. vii. 2, 16.
[e] viii. 2.

‖ What he did to the king of Jericho is not recorded; but by what is said of other kings, it is probable that he hanged him up after he was found dead.—PYLE.

[f] 2 Kings viii. 22.

¶ A city which fell to the share of the tribe of Judah, in the division of the land (xv. 42), and was one of the cities given to the priests (xxi. 13; 1 Chr. vi. 57).—KIDDER.

[g] vi. 21; viii. 2, 29.
[h] 2 Kings xix. 8.

* Another city which fell to the tribe of Judah (xv. 39), and was not far from Libnah.—CALMET.

† He doth not add, "and the king thereof," as he doth of Makkedah and Libnah (ver. 28, 30), because he was one of the five kings which he had lately hanged, and they had not, it is likely, set a new one on his throne (ver. 23).—PATRICK.

[i] Jud. i. 29.
[k] xii. 12; xv. 39.
[l] Lev. xxvi. 44.
[m] Gen. xiii. 18.

‡ Though now taken, the city of Hebron seems afterwards to have fallen back into the hands of the Canaanites, which made it necessary for Caleb to take it a second time (as related ch. xv. 14; Jud. i. 10). The case appears to have been the same in regard to some other of the places captured on this occasion (Jud. i. 11-13). The reason of it was, that Joshua, in his rapid conquests, contented himself with taking, demolishing, and burning those cities, but did not garrison any of them for fear of weakening his army. The scattered Canaanites in several instances no doubt took advantage of this, returned, repeopled, and put in a state of defence the cities from which they had been expelled. Hence the Israelites were obliged to conquer them a second time.—BUSH.

[n] Jud. i. 11-15.
[p] Deut. iii. 8.
[q] xviii. 21-28; xix. 1-8, 40-48.
[r] 1 Kings xv. 29.
[s] Ex. xxiii. 31-33.
[t] Num. xiii. 26.
[u] Gen. x. 19.

§ *And all the country of Goshen.*—There was a city in the tribe of Judah of this name, which lay in the mountains, as Hebron did, in the southern part of the country (xv. 51); from which city the region thereabouts was called the country of Goshen, which had excellent pasture-ground in it, and was well watered, and thence was called Goshen, as Conradus Pellicanus conjectures.—PATRICK.

[x] Ex. xiv. 14, 25.

‖ This epilogue gives us a general idea of the expedition and victory, which were most complete, placing the whole before our eyes, and enabling us to see at a glance how great a space had been traversed and reduced by force of arms.—MASIUS.

38 ¶ And Joshua returned, and all Israel with him, to [o]Debir, and fought against it:

39 And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that *were* therein, [p]he left none remaining: as he had done to Hebron, so he did to Debir, and to the king thereof; as he had done also to Libnah, and to her king.

40 ¶ So Joshua smote [q]all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings: he left none remaining, but [r]utterly destroyed all that breathed, [s]as the LORD God of Israel commanded.

41 And Joshua smote them from [t]Kadesh-barnea even unto [u]Gaza, and all the country of Goshen,§ even unto Gibeon.

42 And all these kings, and their land, did Joshua take at one time, [x]because the LORD God of Israel fought for Israel.‖

43 And Joshua returned, and all Israel with him, unto the camp to Gilgal.

CHAPTER XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken, and burnt.* 21 *The Anakims cut off.*

AND it came to pass,* when [a]Jabin king of Hazor† had heard *those things*, that [b]he sent to Jobab king of [c]Madon, and to the king of Shimron, and to the king of Achshaph,

2 And to the kings that *were* [d]on the north of the mountains, and of the plains south of [e]Chinneroth, and in the valley, and in the borders of [f]Dor on the west;

3 *And to* the Canaanite on the east and on the west, and *to* the Amorite, and the Hittite, and the Perizzite, and [g]the Jebusite in the mountains, and *to* [h]the Hivite under [i]Hermon in [k]the land of Mizpeh.

4 And they went out, they and all their hosts with them, much people, even [l]as the sand that *is* upon the sea-shore in multitude, with horses and chariots very many.

5 And when [m]all these kings were met together, they came and pitched together at the waters of Merom, to fight against Israel.

6 ¶ And the LORD said unto Joshua, [n]Be not afraid because of them; for [o]to-morrow, about this time, will I deliver them up all slain before Israel: thou shalt [p]hough their [q]horses, and burn their chariots with fire.

7 So Joshua came, and all the people of war

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* After Joshua had subdued the southern part of Canaan, Jabin king of Hazor induced the whole of the kings of the north to enter into an alliance and oppose the Israelites. With this intent they encamped by Lake Merom with an innumerable army and a large number of horses and chariots.—KEIL.

[a] Jud. iv. 2, 17.

† This was situated in Upper Galilee, and was afterwards given to the tribe of Naphtali (ch. xix. 36). *Jabin* seems to have been the common name of the kings of Hazor (Jud. iv. 2). From ver. 10 it appears that Hazor was the capital city of the northern parts of Canaan, and though now subdued, it must have recovered its former power before the time of Judges.—BOOTHROYD.

[b] Ps. ii. 1-4.
[c] xii. 19, 20.
[d] x. 6, 40.
[e] Num. xxxiv. 1, *Chinnereth*. Luke v. 1, *Gennesaret*.
[f] Jud. i. 27.
[g] Num. xiii. 29.
[h] Jud. iii. 3.
[i] Deut. iv. 48.
[k] Jud. xx. 1.
[l] Gen. xxii. 17.
[m] Ps. cxviii. 10-12.
[n] Ps. xxvii. 1, 2.
[o] Jud. xx. 28.
[p] 2 Sam. viii. 4.
[q] Deut. xvii. 16.

Israel. *The book of Jasher* seems to have been a collection of records or poems, concerning the chief events of the wars of Israel. In this collection, it is probable there were further particulars concerning this miracle; or a poem on the occasion, well known among the Israelites.—*Scott.*

JOSHUA'S VICTORIOUS PROGRESS.—Ver. 31-43. Observe in this narrative, 1. The great speed Joshua made in taking these cities, which some think is intimated in the manner of relating it, which is quick and concise. He flew like lightning from place to place; and though they all stood it out to the last extremity, and none of these cities opened their gates to him, yet in a little time he got them all into his hands, summoned them and seized them the same day (ver. 28), or in two days (ver. 32). Now that they were struck with fear by the defeat of their armies, and the death of their kings, Joshua prudently followed up his blow. See what a great deal of work may be done in a little time, if we will be but busy, and improve our opportunities. 2. The great severity Joshua used toward those he conquered: He gave no quarter to man, woman, or child; put to the sword "all the souls" (ver. 28, 30, 32, 35, &c.); "utterly destroyed all that breathed" (ver. 40); and "left none remaining." Nothing could justify this military execution but that herein they did as "the Lord God of Israel commanded" (ver. 40), which was sufficient not only to bear them out, and save them from the imputation of cruelty, but to sanctify what they did, and make it an acceptable piece of service to his justice. God would hereby (1.) Manifest his hatred of the idolatries and other abominations which the Canaanites had been guilty of, and leave us to judge how great the provocation was which they had given him, by the greatness of the destruction which was brought upon them when the measure of their iniquity was full. (2.) He would hereby magnify his love to his people Israel, in giving so many men "for them," and "people for their life" (Isa. xliii. 4), when the "heathen are to be cast out to make room for this vine" (Ps. lxxx. 8). Divine justice appears more prodigal than ever of human blood, that the Israelites might find themselves for ever obliged to spend their lives to the glory of that God who had sacrificed so many of the lives of his creatures to their interest.—*Henry.*

CHAP. XI. THE ALLIED FORCES.—Ver. 1-3. Several nations joined in this confederacy, some "in the mountains," and some "in the plains." Canaanites from east and west, Amorites, Hittites, Perizzites, &c., of different constitutions and divided interests among themselves, and yet they here unite against Israel as against a common enemy. Thus are "the children of this world" more "unanimous," and therein "wiser, than the children of light." The oneness of the Church's enemies should shame the Church's friends out of their discords and divisions, and engage them to be one. The head of this confederacy was "Jabin king of Hazor" (ver. 1), as Adonizedek was of the former. It is said (ver. 10), Hazor had been the "head of all those kingdoms" which could not have revolted without occasioning ill-will; but that was forgotten and laid aside upon this occasion by consent of parties (Luke xxiii. 12). When they had all drawn up their forces together, every kingdom bringing in its quota, they were a very great army, much greater than the former, "as the sand on the sea-shore in multitude," and upon this account much stronger and more formidable, that they had horses and chariots very many, which we do not find the southern kings had. Thereby they had a great advantage against Israel, for their army consisted only of foot, and they never brought horses or chariots into the field. Josephus tells us that the army of the Canaanites consisted of three hundred thousand foot, ten thousand horse, and twenty thousand chariots. "Many there be that rise up" against God's Israel; doubtless their numbers made them very confident of success, but it proved that so much the greater slaughter was made of them.

THEIR DEFEAT.—(Ver. 7). Joshua marched against these confederate forces. He "came upon them suddenly," and surprised them in their quarters. He made this

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with him, against them by the waters of Merom [r]suddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Israel, who smote them, and chased them unto [1]great Zidon, and unto [2]Misrephoth-maim, and unto the valley of Mizpeh eastward; and they smote them, until they left them none remaining.

9 And Joshua did unto them as the LORD bade him: [s]he houghed their horses, and burnt their chariots with fire.

10 ¶ And Joshua at that time turned back,[‡] and took [t]Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms.

11 And they smote all the souls that *were* therein with the edge of the sword, utterly destroying *them;* there was not [3]any left to breathe: and he burnt Hazor with fire.

12 And [u]all the cities of those kings, and all the kings of them, did Joshua take, and smote them with the edge of the sword; *and* he utterly destroyed them, [x]as Moses, the servant of the LORD, commanded.

13 But *as for* the cities that stood still [4]in their strength,[§] Israel burned none of them, save Hazor only; *that* did Joshua burn.

14 And all [y]the spoil of these cities, and the cattle, the children of Israel took for a prey unto themselves; but every man they smote with the edge of the sword, until they had destroyed them, neither left they any to breathe.

15 As [z]the LORD commanded Moses his servant, [a]so did Moses command Joshua, [b]and so did Joshua: [c]he [5]left nothing undone of all that the LORD commanded Moses.

16 ¶ So Joshua took [d]all that land, the hills, and all the south country, and all the land of Goshen, and the valley, and the plain, and the [e]mountain of Israel, and the valley of the same;

17 *Even* from [6]the mount Halak, [f]that goeth up to Seir, even unto Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them, and slew them.

18 Joshua made war a long time‖ with all those kings.

19 There was not a city that made peace with the children of Israel, save the Hivites, the inhabitants of Gibeon: all *other* they took in battle.

20 For [g]it was of the LORD to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua, and cut off [h]the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: [i]Joshua destroyed them utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel:¶ [k]only in Gaza, in Gath, and in Ashdod, there remained.

23 ¶ So Joshua took the whole land,* [l]according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel, [m]according to their divisions by their tribes. [n]And the land rested from war.

CHAPTER XII.

1 *The two kings whose countries Moses took and disposed of.*
7 *The one and thirty kings which Joshua smote on the west side of Jordan.*

NOW these *are* the kings of the land, which the children of Israel smote, and possessed their land [a]on the other side Jordan, toward the rising of the sun, [b]from the river Arnon* [c]unto mount Hermon, and all the plain on the east:

2 [d]Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river Arnon, and from the middle of the river,† and from half Gilead, even unto the river [e]Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the [f]sea of Chinneroth on the east, and unto [g]the sea of the plain, *even* the salt sea on the east, the way to [h]Beth-jeshimoth; and from [1]the south, under [2]Ashdoth-pisgah:

4 And [i]the coast of Og king of Bashan, *which was* of [k]the remnant of the giants, that [l]dwelt at Ashtaroth and at Edrei,

5 And reigned in [m]mount Hermon, and in [n]Salcah, and in all Bashan, [o]unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon:

6 Them [p]did Moses, the servant of the LORD, and the children of Israel, smite: and Moses, the servant of the LORD, [q]gave it *for* a possession

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[r] 1 Thes. v. 2, 3.
[1] Or, *Zidon-rabbah.*
[2] *Salt-pits;* Heb. *burnings of water.*
[s] Ex. xxix. 9.
[‡] Joshua *turned back* from pursuing the enemy. This may have occupied several days; and if so, the addition of the words *at that time* is easily explained. From the expression, "and smote the king thereof with the sword," we see that Jabin had saved himself by flight, and had afterwards returned to his capital without injury. This city was attacked and taken by Joshua, who carried out most severely the laws of war, and destroyed it, because it had previously been the leading city amongst all the kingdoms that were allied with Jabin: "Hazor beforetime was the head of all those kingdoms."—KEIL.
[t] Jud. iv. 2.
[3] *Any breath.*
[u] x. 28-40.
[x] Num. xxxiii. 52, 53.
[4] *On their heap.*
[§] It appears that the Israelites forbore to destroy those cities whose walls were not battered down, or which were seated on an eminence, and of greater strength, reserving them for habitations for themselves.—DR WELLS.
[y] Num. xxxi. 9.
[z] x. 12.
[a] Deut. vii. 2.
[b] Deut. iv. 5.
[c] Deut. iv. 2.
[5] *Removed nothing.*
[d] Gen. xv. 18-21.
[e] Ex. xvii. 23.
[6] *The smooth mountain.*
[f] Deut. ii. 1.
‖ It lasted five years. God himself assigns the reason, at Ex. xxiii. 29, why the war was so long continued: "I will not drive them out from before thee in one year, lest the land become desolate," &c.—STACKHOUSE.
[g] Ex. iv. 21.

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[h] Deut. i. 28.
[i] Ps. cx. 5, 6.
¶ *The land of the children of Israel,* denotes the land which the Israelites subsequently obtained possession of, and, when the present book was written, already held.—KEIL.
[k] 1 Sam. xvii. 4.
[l] Many Canaanites abandoned the country, and settled in Africa; some in Lower Egypt, called the Nomades, or Shepherd Kings. Procopius mentions two columns reared by these fugitives in the city of Tingis, the modern Tangiers, bearing this inscription in the Phœnician characters: "We are fugitives who fled from the face of the great robber, Joshua, the son of Nun."—BOCHART.
[1] Ex. xxiii. 27-31.
[m] xiv.; xvi.; xviii.
[n] Ps. xlvi. 9.

CHAP. XII.

[a] i. 15; xxii. 4.
[b] Deut. ii. 24.
* The small river Arnon was the boundary of all the southern coast of the land *occupied* by the Israelites beyond Jordan. The mountains of Hermon were the boundaries on the north. The Arnon takes its rise in the mountains of Gilead, and after running a considerable distance from north to south, turns to the north-west, and falls into the Dead Sea, not very far from the place where the Jordan discharges itself (see Num. xxi. 13; Deut. ii. 24).—BUSH.
[c] Deut. iii. 8, 9.
[d] Deut. ii. 24-37.
† *From the middle of the river.*—It is not unusual, even amongst us, for a river to be divided between two lords, and for their territories or jurisdictions to meet in the middle of the river; and besides, here is a very particular reason for this expression, because the city Ar, which was no part of Sihon's dominions, but belonged to the Moabites (Deut. ii. 9, 18), was in the middle of the river Arnon (Deut. ii. 36; iii. 16); and therefore the middle of the river is most fitly and properly here mentioned, as the bound of Sihon's dominion on that side.—POOLE.
[e] Gen. xxxii. 22.
[f] John vi. 1, *Sea of Tiberias.*
[g] Gen. xiv. 3.
[h] xiii. 20.
[1] Or, *Teman.*
[2] Or, *The springs of Pisgah;* or, *the hill.*
[i] Num. xxi. 33-35.
[k] Deut. iii. 11.
[l] Deut. i. 4.
[m] Deut. iii. 8.
[n] Deut. iii. 10.
[o] Deut. iii. 14.
[p] Num. xxi. 24-35.
[q] Num. xxxii. 29-42.

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haste, 1. That he might put them into the greater confusion, by giving them an alarm when they little thought he had been near them. 2. That he might be sure not to come short of the honour God had fixed, to give him the meeting at the enemy's camp "to-morrow about this time." It is fit we should keep time with God. He obtained the honour and advantage of a complete victory: he smote them and chased them in the several ways they took in their flight; some fled toward Zidon, which lay to the north-west, others toward Mizpeh, eastward; both the parties Joshua sent out pursued them each way. "So the Lord delivered them into the hand of Israel;" they would not deliver themselves into the hands of Israel to be made proselytes and tributaries, and so offered up to God's grace (Rom. xv. 16), and therefore God delivered them into their hands to be made sacrifices to his justice; for God will be honoured *by* us or *upon* us. His obedience to the orders given him, in destroying the horses and chariots (ver. 9), which was an instance, (1.) Of his subjection to the Divine will, as one under authority, that must do as he is bidden. (2.) Of his self-denial, and crossing his own genius and inclination in compliance with God's command. (3.) Of his confidence in the power of God engaged for Israel, which enabled them to despise the chariots and horses which others trusted in (Ps. xx. 7; xxxiii 17). (4.) Of his care to keep up in the people like confidence in God, by taking that from them which they would be tempted to trust too much to. This was "cutting off a right hand."—*Henry.*

DEFEAT OF THE ANAKIMS.—Ver. 21-23. The Anakims, whose name had formerly so terrified the unbelieving Israelites, no ways distinguished themselves in this war, but were subdued and destroyed with the other inhabitants. It seems evident that Joshua conquered the Anakims and desolated their cities before the division of the land; yet several of the principal persons escaped into the country of the Philistines, and settled there; from whom Goliath, and the other giants afterwards mentioned, descended. But after a time some of them returned, with followers, and rebuilt the cities; and Caleb and Othniel, to whom that part of the country was assigned, vanquished and destroyed them after the division of the land, perhaps after the death of Joshua. The conquered cities had doubtless before this been garrisoned, and some of the people dispersed through the country to cultivate the lands; and preparation was now making for the regular partition of it among their tribes and families. New occupations, with which the nation had hitherto been entirely unacquainted, now called for their attention; but the Lord, who gave them the land, was able to teach them to cultivate it; and they would soon make proficiency under such an Instructor. Great numbers of the ancient inhabitants still continued in the land, or waited in the adjacent countries for an opportunity of regaining their possessions; but for the present they lay concealed, or remained quiet, so that the Israelites were not molested by their assaults or incursions.—*Scott.*

CHAP. XII. LIST OF VANQUISHED KINGS.—Ver. 1. These were conquered and subdued by the sword of Israel, some in the field, others in their own cities. Thirty-one in all, and very particularly named and counted, it should seem, in the order in which they were conquered; for the catalogue begins with the kings of Jericho and Ai, then takes in the king of Jerusalem, and the princes of the south that were in confederacy with him, and then proceeds to those of the northern association. Now, 1. This shews what a very fruitful country Canaan then was, which could support so many kingdoms, and in which so many kings chose to throng together, rather than disperse themselves into other countries which we may suppose not yet inhabited, but where, though they might find more room, they could not expect such plenty and pleasure. This was the land God spied out for Israel, and yet at this day it is one of the most barren, despicable, and unprofitable countries in the world; such is the effect of the curse it lies under, since its possessors rejected Christ and his gospel, as was foretold by Moses (Deut. xxix. 23). 2. It shews what narrow limits men's ambition was then confined to. These kings contented themselves with the government, each of them, of one city, and the towns and villages that pertained to it; and no one of them, for aught that appears, aimed to make himself master of the rest, but, when there was occasion, united for the common safety. Yet it should seem that what was wanting in the extent of their territories was made up in the absoluteness of their power, their subjects being all their tenants and vassals, and entirely at their command. 3. It shews how good God was to Israel, in giving them victory over all these kings, and possession of all these king-

unto the Reubenites, and the Gadites, and the half-tribe of Manasseh.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote [r]on this side Jordan on the west, [s]from Baal-gad in the valley of Lebanon, even unto the mount Halak, that goeth up to [t]Seir; which [u]Joshua gave unto the tribes of Israel *for* a possession, according to their divisions:

8 In [x]the mountains, and in the valleys,[‡] and in the plains, and in the springs, and in the wilderness, and in the south country; [y]the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites:

9 The king of Jericho, one; the king of Ai, which *is* beside Beth-el, one;

10 The king of Jerusalem, one; the king of Hebron, one;

11 The king of Jarmuth, one; the king of Lachish, one;

12 The king of Eglon, one; the king of Gezer, one;

13 The king of Debir, one; the king of Geder, one;

14 The king of [z]Hormah, one; the king of [a]Arad, one;

15 The king of Libnah, one; the king of [b]Adullam, one;

16 The king of Makkedah, one; the king of [c]Beth-el, one;

17 The king of Tappuah, one; the king of [d]Hepher, one;

18 The king of [e]Aphek, one; the king of [§]Lasharon, one;

19 The king of Madon, one; the king of [f]Hazor, one;

20 The king of Shimron-meron, one; the king of Achshaph, one;

21 The king of [g]Taanach, one; the king of [h]Megiddo, one;

22 The king of [i]Kedesh, one; the king of Jokneam of [k]Carmel, one;

23 The king of Dor, in the coast of Dor, one; the king of [l]the nations of Gilgal, one;

24 The king of [m]Tirzah, one: all the kings thirty and one.[§]

CHAPTER XIII.

2 *The boundaries of the land not yet conquered.* 14, 33 *The Lord and his sacrifices are the Levites' inheritance.* 22 *Balaam is slain.*

NOW Joshua [*]was old *and* stricken in years; and the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land [1]to be possessed.

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[r] iii. 17; ix. 1.
[s] xi. 17; xiii. 5.
[t] Gen. xiv. 6.
[u] xiii.-xix.
[x] x. 40; xi. 16.
‡ *In the mountains, and in the valleys, &c.* — The meaning probably is, that he smote the nations *dwelling in* the mountains, valleys, &c., even the Hittites, Amorites, &c. The words convey, at the same time, a striking intimation of the general features of the country, its rich variety of soils, contributing at once to its fruitfulness and its pleasantness.—BUSH.
[y] Gen. xv. 18-21.
[z] Num. xiv. 45.
[a] Num. xxi. 1.
[b] 1 Sam. xxii. 1.
[c] viii. 17.
[d] xix. 13.
[e] xix. 30.
[§] Or, *Sharon.*
[f] xi. 1, 10, 11.
[g] xvii. 11.
[h] 1 Kings iv. 12.
[i] xv. 23; xix. 37.
[k] xv. 55.
[l] Gen. xiv. 1, 2.
[m] 1 Kings xvi. 23.
§ Kings in those days were very numerous; we have here thirty-one, but the whole of these united yielded but a very limited power. Previous to the rise of the great monarchies, kings or chiefs, through the whole of Asia and of Europe, were numerous. By degrees, however, the work of consolidation went on, as in our own country, where diffused power, both in England and Scotland, gave place to a national unity, till at length the two unities were happily formed into one kingdom. A corresponding process has everywhere marked the progress of society. These kings, with their people, had all been living in rebellion against the Lord; and now came the hour of judgment. They repented not, but resisted the Leader of the chosen people, and, as the penalty of their transgression, they were attacked and overcome. The course of Joshua happily exemplified the duty of the faithful in Christ Jesus; he warred on continually, now with this power, and then with that, never staying till he had subdued whatever stood opposed to him. So should the Christian steadfastly crucify the flesh, with its affections and lusts: there must be no truce with wickedness. — DR JOHN CAMPBELL.

CHAP. XIII.
[*] Gen. xviii. 11.
[1] To what age he was now advanced we cannot certainly know, because we do not know what his age was when he came out of Egypt. Some think he was then forty-three, according to which he was eighty-three when they came into Canaan; and now, it may be gathered from many probable conjectures, that he wanted not much of a hundred.—PATRICK.
[1] *To possess it.*

[b] Ex. xxiii. 29-31.
† *That yet remaineth* unconquered by thee, and to be conquered by the Israelites, if they behave themselves aright. *Geshuri*—a people in the north-east of Canaan, of which see Deut. iii. 14, as the Philistines are on the south-west.—POOLE.
[c] Gen. x. 14.
[d] 1 Sam. xxvii. 8.
[e] Jer. ii. 18.
[f] Gen. x. 15-19.
[g] Jud. iii. 3.
[h] Deut. ii. 23, *Avims.*
[i] xi. 3; xii. 7, 8.
[2] *The cave.*
[k] xix. 30.
[l] Jud. i. 34, 35.
[m] 1 Kings v. 18, *marg.*
‡ *The land of the Giblites.*—The name of a people dwelling in Gebal, near Sidon (1 Kings v. 18; Ezek. xxvii. 9). Their land was not given to the Israelites, because it lay *without* the precincts of Canaan. From among this people, Solomon employed a number of artists in the erection of the temple (1 Kings v. 18). They were also famed for shipbuilding (Ezek. xxvii. 9). It is supposed by many that the modern *Byblus* is the same as the ancient Gebal. They were certainly situated in the same region.—BUSH.
[n] Deut. i. 7; iii. 25.
[o] xii. 7.
[p] xi. 17.
[q] Num. xxxiv. 8.
[r] xi. 8.
[s] Gen. xv. 18-21.
[t] *See on* xiv. 1, 2.
§ He had the command of God for so doing.—GILL.
[u] Num. xxvi. 53-56; xxxiii. 54.
[x] Num. xxxii. 33-42. Deut. iii. 12-17.
[y] Num. xxi. 30.
‖ *Medeba* and *Dibon.*—Two cities anciently belonging to the Moabites, and taken from them by the Amorites (Num. xxi. 30), and from them by the Israelites; and after the Israelites were gone into captivity, recovered by the first possessors the Moabites, as may seem from Isa. xv. 2.—POOLE.
[z] Deut. iv. 47, 48.
[a] Num. xxxiii. 55.
[b] Num. xviii. 20, 24. Deut. x. 9.

2 This *is* [b]the land that yet remaineth:† all [c]the borders of the Philistines, and all [d]Geshuri,

3 From [e]Sihor, which *is* before Egypt, even unto the borders of Ekron northward, [f]*which* is counted to the Canaanite: [§]five lords of the Philistines; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the [h]Avites.

4 From the south, all [i]the land of the Canaanites, and [2]Mearah that *is* beside the Sidonians, unto [k]Aphek, to the borders of [l]the Amorites;

5 And the land of the [m]Giblites,‡ and all [n]Lebanon toward the sun-rising, from [o]Baal-gad [p]under mount Hermon, [q]unto the entering into Hamath:

6 All the inhabitants of the hill-country, from Lebanon unto [r]Misrephoth-maim, *and* all the Sidonians, [s]them will I drive out from before the children of Israel; [t]only divide thou it by lot[§] unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore divide [u]this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh;

8 With whom the Reubenites and the Gadites have received their inheritance, which [x]Moses gave them, beyond Jordan eastward, *even* as Moses, the servant of the LORD, gave them;

9 From Aroer, that *is* upon the bank of the river Arnon, and the city that *is* in the midst of the river, and [y]all the plain of Medeba unto Dibon;‖

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon;

11 And [z]Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah;

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless the children of Israel [a]expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day.

14 Only [b]unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire *are* their inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben *inheritance* according to their families.

doms, and what obligations he hereby laid upon them to "observe his statutes and to keep his laws" (Ps. cv. 44, 45).—*Henry.*

PRACTICAL OBSERVATIONS.—The enjoyment of present blessings should revive the grateful remembrance of former mercies; and the benefits derived from the labours of the living servants of the Lord should remind us to respect the memories of those who have heretofore served him and their generation. The national covenant, mediated by Moses, engaged many temporal advantages to Israel, but Jesus alone brings the whole multitude of believers to the promised rest and inheritance; and though his true people enjoy many blessings from him in this world, yet they do not enter upon the possession of their complete felicity till they pass over the Jordan of death to the mansions above.—The vengeance of a righteous God, inflicted upon all these kings and their numerous subjects for their wickedness, should impress our minds with reverential awe of his majesty and purity, and with dread and hatred of sin; whilst the fruitful land which he bestowed upon his chosen people, and thus prepared for their reception, should inspire our hearts with humble gratitude, and with hope and confidence in his mercy. In both instances the final event of all things is represented; when the wicked "shall go away into everlasting punishment, and the righteous into life eternal." Let us then "flee from the wrath to come," and seek and pray to be numbered with the saints here, that we may be numbered with them in glory everlasting!—*Scott.*

CHAP. XIII. JOSHUA REMINDED OF HIS OLD AGE.—Ver. 1. Here, God puts Joshua in mind of his old age. 1. It is said that Joshua was "old and stricken in years," and he and Caleb were at this time the only old men among the thousands of Israel; none (except them) of all those who were numbered at mount Sinai being now alive. He had been a man of war from his youth (Ex. xvii. 10), but now he yielded to the infirmities of age, with which it is in vain for the stoutest man to think of contesting. It should seem Joshua had not the same strength and vigour in his old age that Moses had; all that come to old age do not find it alike good; generally, the days of old age are evil days, and such as there is no pleasure in them, nor expectation of service from them. 2. God takes notice of it to him: "God said to him, Thou art old." Note, It is good for those who are "old and stricken in years" to be put in remembrance of their being so. Some have "gray hairs here and there upon them, and perceive it not" (Hos. vii. 9); they do not care to think of it, and therefore need to be told of it, that they may be quickened to do the work of life, and make preparation for death which is coming toward them apace. But God mentions Joshua's age and growing infirmities, (1.) As a reason why he should now lay by the thoughts of pursuing the war: he cannot expect to see an end of it quickly, for there remained much land, more perhaps than he thought, to be possessed, in several parts remote from each other; and it was not fit that at this age he should be put upon the fatigue of renewing the war, and carrying it to such distant places. No, it was enough for him that he had reduced the body of the country; let him be gathered to rest, with honour and the thanks of his people, for the good services he had done them, and let the conquering of the skirts of the country be left for those that shall come after. As he had entered into the labours of Moses, so let others enter into his, and bring forth the top-stone: the doing of which was reserved for David long after. Observe, God considers the frame of his people, and would not have them burdened with work above their strength. It cannot be expected that old people should do as they have done for God

16 And their coast was [c]from Aroer, that *is* on the bank of the river Arnon, and the city that *is* in the midst of the river, and all the plain by Medeba;

17 Heshbon, and all her cities that *are* in the plain; Dibon,[¶] and [3]Bamoth-baal, and Beth-baal-meon,

18 And [d]Jahaza, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar in the mount of the valley,

20 And Beth-peor, and [4]Ashdoth-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, [e]whom Moses smote [f]with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon dwelling in the country.

22 ¶ [g]Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.

23 And the border of the children of Reuben was Jordan, and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities and the villages thereof.

24 ¶ And Moses gave *inheritance* [h]unto the tribe of Gad, *even* unto the children of Gad, according to their families:

25 And their coast was Jazer, and all the cities of Gilead, and [i]half the land of the children of Ammon,* unto Aroer that *is* before [k]Rabbah;

26 And from Heshbon unto [l]Ramath-mizpeh, and Betonim; and from [m]Mahanaim unto the border of [n]Debir;

27 And in the valley, Beth-aram, and [o]Beth-nimrah, and [p]Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of [q]Chinnereth, on the other side Jordan eastward.

28 This *is* the inheritance of the children of Gad after their families, the cities, and their villages.

29 ¶ And Moses gave *inheritance* unto the half-

B.C. 1445—B.C. 1445.

[c] Num. xxi. 28-30.

[¶] *Dibon.* — It is said plainly in Num. xxxii. 34, that it belonged to the Gadites; for it was, as Masius well judges, in the confines of both tribes, and so was inhabited by both. Which is to be said also of Heshbon, here ascribed to the Reubenites; but in xxi. 39, is said to be a city of the Levites in the tribe of Gad. And so we read also in 1 Chr. vi. 81. And this is still more evident; for Heshbon, which in this verse is reckoned to the Reubenites, in the 26th verse of this very chapter, is said to be given to the tribe of Gad, which is a demonstration they had it between them.—PATRICK.

[3] Or, *the high places of Baal, and the house of Baal-meon.*

[d] Num. xxi. 23, *Jahaz.*

[4] *Springs of Pisgah*, or, *the hill.*

[e] Num. xxi. 24-35.

[f] Num. xxxi. 8.

[g] Num. xxii. 5-7.

[h] Num. xxxii. 34-36.

[i] Num. xxi. 26-30.

* God had forbidden the taking of any parcel of the Ammonites' lands from them (Deut. ii. 19); whereby it may be presumed that this half was already taken and possessed by Sihon, as a part of Moab was (Num. xxi. 26). —DIODATI.

[k] Deut. iii. 11.

[l] Gen. xxxi. 49.

[m] Gen. xxxii. 1, 2.

[n] 2 Sam. ix. 5.

[o] Num. xxxii. 3, 36.

[p] Gen. xxxiii. 17.

[q] xii. 3, *Chinneroth.*

[r] Num. xxxii. 39-41.

[s] *See on* xii. 4.

† *The children of Machir*—whom before he called "the children of Manasseh," he now calls "the children of Machir," because Machir was the most eminent, and, as it may seem, the only surviving son of Manasseh (Num. xxvi. 29; 1 Chr. vii. 14-16). For the other half of Machir's or Manasseh's children, see Josh. xvii. 1.—POOLE.

[t] Num. xviii. 20.

CHAP. XIV.

[a] Num. xxxiv. 17-29.

[b] Num. xxvi. 55, 56.

* The lot decided in general the position of the tribes: it placed the tribe of Zebulon by the sea-shore, removed that of Ephraim to a distance from it. The use of the lot, in fact, was this—within the country which extended from Egypt towards Syria, and from the northern quarter to the Mediterranean Sea, the ten lots, which were cast, decided that some should settle close to the Egyptians, whilst others inhabited the sea-coast; and that some should take possession of the heights, whilst others dwelt in the valley. When this had been decided, the heads of the people had still their duty to perform, of fixing the extent of the territory according to the size of each. It was, therefore, in their power to reckon how many thousands there were in each tribe, and according to the number, to allot to each a larger or smaller extent of land.—CALVIN.

[c] Num. xxxii. 28-42.

[d] xiii. 14, 33.

[e] Gen. xlviii. 5.

[f] Num. xxxv. 2-8.

[g] iv. 19; x. 43.

[h] Num. xiii. 6.

† Before the casting of the lots commenced, Caleb came to Joshua with the children of Judah, and asked for the mountains of Hebron to be given to him as a possession. In support of his claim he appealed to the fact that, forty-five years before, Moses had promised on oath that he would give him that land, because he did not make common cause with the rest of the spies, who were sent from Kadesh to Canaan, when they stirred up the people to rebellion, but faithfully followed the Lord.—KEIL.

[i] xv. 17.

[k] Num. xiv. 24, 30.

tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh by their families.

30 And [r]their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities;

31 And half Gilead, and [s]Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the children of Machir, the son of Manasseh, *even* to the one half of the children of Machir† by their families.

32 These *are the countries* which Moses did distribute for inheritance in the plains of Moab, on the other side Jordan, by Jericho, eastward.

33 But unto [t]the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, as he said unto them.

CHAPTER XIV.

1 *The nine tribes and a half are to have their inheritance by lot.*
6 *Caleb, by privilege, obtaineth Hebron.*

AND these *are the countries* which the children of Israel inherited in the land of Canaan, [a]which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, distributed for inheritance to them.

2 By [b]lot *was* their inheritance,* as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

3 For Moses [c]had given the inheritance of two tribes and an half-tribe on the other side Jordan; [d]but unto the Levites he gave none inheritance among them.

4 For [e]the children of Joseph were two tribes, Manasseh and Ephraim; therefore they gave no part unto the Levites in the land, [f]save cities to dwell *in*, with their suburbs for their cattle and for their substance.

5 As the LORD commanded Moses, so the children of Israel did, and they divided the land.

6 ¶ Then the children of Judah came unto Joshua in [g]Gilgal: and [h]Caleb† the son of Jephunneh [i]the Kenezite said unto him, [k]Thou

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and their country. (2.) As a reason why he should speedily apply himself to the dividing of that which he had conquered. That work must be done, and done quickly; it was necessary that he should preside in the doing of it, and therefore, he being "old and stricken in years," and not likely to continue long, let him make that his concluding piece of service to God and Israel. All people, but especially old people, should set themselves to do that quickly which must be done before they die, lest death prevent them (Ec. ix. 10).

DIVISION OF THE TERRITORY.—Ver. 7, &c. Joshua divides the soil, not by his own will; though he was a very wise, just, and good man, it must not be left to him to give what he pleased to each tribe; but he must do it by lot, which referred the matter wholly to God, and to his determination, for he it is that appoints the bounds of our habitation, and every man's judgment must proceed from him. But Joshua must preside in this affair, must manage this solemn appeal to Providence, and see that the lot was drawn fairly and without fraud, and that every tribe did acquiesce in it. The lot, indeed, "causeth contention to cease" (Prov. xviii. 18). But if upon this lot any controversy should arise, Joshua by his wisdom and authority must determine it, and prevent any ill consequences of it. Joshua must have the honour of dividing the land, 1. Because he had undergone the fatigue of conquering it; and when, through his hand, each tribe received its allotment, they would thereby be made the more sensible of their obligations to him. And what a pleasure must it needs be to a man of such a public spirit as Joshua was, to see the people that were so dear to him, eating the labour of his hands! 2. That he might be herein a type of Christ, who has not only conquered for us the gates of hell, but has opened to us the gates of heaven, and having purchased the eternal inheritance for all believers, will in due time put them all in possession of it.

INHERITANCE OF THE TRIBES EAST OF JORDAN.—Ver. 15-32. We have here a very particular account of the inheritances of these two tribes and a half; how they were separated from each other, and what cities, with the towns, villages, and fields, commonly known and reputed to be appurtenances to them, belonged to each tribe. This is very fully and exactly set down, 1. That posterity might, in reading this history, be the more affected with the goodness of God to their ancestors, when they found what a large and fruitful country, and what abundance of great and famous cities, he put them in possession of. God's grants look best when we descend to the particulars. 2. That the limits of each tribe being punctually set down in this authentic record, disputes might be prevented, and such contest between the tribes, as commonly happen where boundaries have not been adjusted, nor this matter brought to a certainty. And we have reason to think that the register here prescribed and published of the lot of each tribe, was of great use to Israel in after-ages, was often appealed to, and always acquiesced in, for the determining of *meum* and *tuum*—*mine* and *thine*.—*Henry.*

PRACTICAL OBSERVATIONS.—In the present state of human nature, it is the Lord's will that there should be distinctions of property, that every one may know and be contented with his own.—Wherever our habitation is placed, and in whatever honest way our portion is assigned us, we should consider them as allotted us by God, and acquiesce and be thankful; and every prudent method should be devised to prevent litigations about property.—The mercies of the Lord to his people, and his judgments upon his enemies, especially those who have tempted others to wickedness, ought never to be forgotten, and should frequently be mentioned; because they are honourable to him, and profitable subjects for our meditation.—The ministers of the Lord should study to shew that they are peculiarly indifferent about worldly interests; and the people should take care, that they want nothing suitable to their station, that they may neither be discouraged nor taken off from serving at the altar. But happy are they who have the Lord God of Israel for their inheritance, how little soever of this world falls to their share: his providence will supply their temporal necessities; and his ordinances and spiritual consolations will feast their souls, until they arrive at that "fulness of joy, and those pleasures which are at his right hand for evermore." —*Scott.*

CHAP. XIV. GOD—THE CHOOSER OF THE INHERITANCE.—Ver. 2. The rule by which they went was the lot: "The disposal" of that is "of the Lord" (Prov. xvi. 33). It was here used in an affair of weight, and which could not otherwise be accommodated to universal satisfaction, and it was used in a solemn religious manner, as an appeal to God, by consent of parties. In dividing by lot, 1. They referred themselves to God, and to his wisdom and sovereignty, believing him fitter to determine for them than they for themselves: (Ps. xlvii. 4) "He shall choose our inheritance for us." 2. They professed a willingness to abide by the determination of it; for every man must take what is his lot, and make the best of it. In allusion to this, we are said to "obtain an inheritance in Christ" (Eph. i. 11), ἐκληρώθημεν, "we have obtained it by lot," so the word signifies; for it is obtained by a Divine designation. Christ, our Joshua, gives eternal life to "as many as were given him" (John xvii. 2).—*Henry.*

CALEB'S PORTION.—Ver. 6-15. Before the persons appointed for that service had begun to divide the land by lot, Caleb came unto Joshua at Gilgal (where probably the tabernacle and ark of the Lord still remained), to require that Hebron and the lands adjacent might be assigned to him; and his brethren of the tribe of Judah

knowest the thing that the LORD said unto Moses, [l]the man of God, concerning me and thee, in [m]Kadesh-barnea.

7 Forty years old *was* I when Moses, the servant of the LORD, [n]sent me from Kadesh-barnea to espy out the land; and [o]I brought him word again as *it was* in mine heart.‡

8 Nevertheless my brethren that went up with me made the heart of the people melt: but I [p]wholly followed the LORD my God.

9 And Moses sware on that day, saying, [q]Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the LORD my God.

10 And now, behold, the LORD hath kept me alive, as he said, these [r]forty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel [t]wandered in the wilderness; and now, lo, I *am* this day fourscore and five years old.§

11 As [s]yet I *am as* strong this day as *I was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out, and to come in.

12 Now therefore give me this mountain, whereof the LORD spake in that day: (for thou heardest in that day how [t]the Anakims *were* there, and *that* the cities *were* great *and* fenced:) [u]if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

13 And Joshua [x]blessed him,‖ and [y]gave unto Caleb the son of Jephunneh Hebron for an inheritance.

14 Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite unto this day, [z]because that he wholly followed the LORD God of Israel.

15 And [a]the name of Hebron before *was* Kirjath-arba; *which Arba was* a great man among the Anakims. [b]And the land had rest from war.

CHAPTER XV.

1 *The borders of the lot of Judah.* 13 *Caleb's portion and conquest.* 16 *Othniel's valour and reward.* 21 *The cities of Judah.* 63 *The Jebusites not conquered.*

THIS then was [a]the lot of the tribe of the children of Judah by their families; [b]*even* to the border of Edom, the wilderness of Zin, southward, *was* the uttermost part of the south coast.

2 And their south border was from the shore of the salt [c]sea, from the [l]bay that looketh southward:

3 And it went out to the south side to [2] Maaleh-acrabbim, and passed along to [d]Zin, and ascended up on the south side unto Kadesh-barnea, and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaa:

4 *From thence* it passed toward [e]Azmon, and went out unto [f]the river of Egypt; and the goings out of that coast were at the sea. This shall be your south coast.

5 And [g]the east border *was* the salt sea, *even* unto the end of Jordan: [*] and *their* border in the north quarter *was* from the bay of the sea, at the uttermost part of Jordan.†

6 And the border went up to [h]Beth-hogla, and passed along by the north of Beth-arabah; and the border went up to [i]the stone of Bohan the son of Reuben.

7 And the border went up toward [k]Debir, from [l]the valley of Achor, and so northward, looking toward [m]Gilgal, that *is* before the going up to Adummim, which *is* on the south side of the river: and the border passed toward the waters of En-shemesh, and the goings out thereof were at [n]En-rogel.

8 And the border went up by the [o]valley of the son of Hinnom unto the south side of [p]the Jebusite; the same *is* Jerusalem: and the border went up to the top of the mountain that *lieth* before the valley of Hinnom‡ westward, which *is* at the end of [q]the valley of the giants northward.

9 And the border was drawn from the top of the hill unto the fountain of the water of [r]Nephtoah, and went out to the cities of mount Ephron; and the border was drawn to [s]Baalah, which *is* [t]Kirjath-jearim.

10 And the border compassed from Baalah westward unto mount Seir,§ and passed along unto the side of mount Jearim, (which *is* Chesalon,) on the north side, and went down to [u]Beth-shemesh, and passed on to [x]Timnah.

11 And the border went out unto the side of [y]Ekron northward: and the border was drawn to Shicron, and passed along to [z]mount Baalah, and

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[l] Num. xii. 7, 8.
[m] Num. xiii. 26.
[n] Num. xiii. 16-20.
[o] Num. xiii. 26-33.
‡ *As it was in my heart*—i.e., according to my thorough conviction. It was as if he said, that he neither courted the favour of any man by his words, nor feared their anger, but had spoken fully what he believed.—MASIUS.
[p] Num. xiv. 24.
[q] Num. xiv. 22-24.
[r] Num. xiv. 33, 34.
[t] *Walked.*
§ How touching the language of ver. 10 and 11! We remember nothing like it in any part even of the Old Testament Scriptures. On the anniversary of his birth, he would seem to have made his extraordinary speech, and never was birthday speech more interesting, edifying, and every way remarkable. He served the Lord his God with all his heart, and soul, and strength, and mind, and the honour conferred upon him was such as to constitute the highest reward. The courage displayed in ver. 12, for a man in his eighty-fifth year, is admirable. All his confidence was in God; and, through the Divine assistance, he had no fear of the Anakims; neither did he doubt that he should clear the land of them. The speech touched the noble heart of Joshua, his companion in honourable decision, when the hearts of their associates failed them. What encouragement is thus furnished to the rising race to follow the Lord fully!—DR JOHN CAMPBELL.
[s] Deut. xxxi. 2.
[t] Num. xiii. 28, 33.
[u] Num. xiv. 8, 9.
[x] Gen. xlvii. 7, 10.
‖ That is, acknowledged his deserts, and besought God to prosper him in his undertaking, and gave him the mountain, or mountainous country (verses 12, 13), of Hebron—not the city of Hebron, for that was a city allotted to the priests (Josh. xxi. 11, 13).—WELLS.
[y] Jud. i. 20.
[z] 1 Cor. xv. 58.
[a] Gen. xxiii. 2.
[b] xi. 23.

CHAP. XV.

[a] xiv. 2.
[b] Num. xxxiii. 37.
[c] iii. 16.
[l] *Tongue.*
[2] Or, *the going up to Acrabbim.*
[d] Gen. xiv. 7.
[e] Num. xxxiv. 5.
[f] xiii. 3.
[g] Num. xxxiv. 12.
[*] The east border of Judah is of very brief description, being altogether a natural boundary, even the Salt Sea. By the end of Jordan we are to understand the mouth of Jordan, whence springs the north border—i.e., from the bay of the Salt Sea, into which Jordan discharges itself.—DR CHALMERS.
† The *northern boundary.*—This passed from the northern point of the Dead Sea, where the Jordan entered it, and ascended to Beth-hogla. The name "Beth-hogla" still exists in Ain Hadjla, a beautiful spring of perfectly sweet and clear water, at the northern extremity of the Dead Sea, and about two miles from the Jordan.—ROBINSON.
[h] xviii. 19-21.
[i] xviii. 17.
[k] x. 38, 39.
[l] vii. 26.
[m] iv. 19; v. 10.
[n] 2 Sam. xvii. 17.
[o] xviii. 16.
[p] xviii. 28.
‡ This valley lay to the east of Jerusalem, and was exceedingly fertile. Here the worshippers of Moloch sacrificed their children (2 Kings xxiii. 10; Jer. vii. 32). Josiah polluted the place, and afterwards all the filth of Jerusalem was carried thither, where fires were kept burning to consume it. Hence it became the emblem of the place of future punishment.—BOOTHROYD.
[q] xviii. 16.
[r] xviii. 15.
[s] 2 Sam. vi. 2.
[t] ix. 17.
§ *Mount Seir*—not that of Edom, but another so called from some resemblance it had with that in quality. *Beth-shemesh.*—There were divers cities of this name: this in Judah here, and (Josh. xxi. 16; 2 Kings xiv. 11) another in Issachar, and a third in Naphtali (Josh. xix. 22, 38).—POOLE.
[u] 1 Sam. vi. 12-21.
[x] Gen. xxxviii. 13.
[y] xix. 43.
[z] xix. 44.

attended him, as supporting his claim. It is probable, that when the other spies terrified the people about the Anakims who dwelt in Hebron, Caleb proposed to take that place for his inheritance, and to wait for it till the Anakims were dispossessed: and that by Divine direction Moses had engaged by oath that it should be so; at the time when the LORD declared that Joshua and Caleb alone should live to enter the promised land. Caleb therefore solicited the performance of this engagement, and spake of it as well known to Joshua and all concerned. He likewise took occasion to rejoice in the testimony of the Lord, that he had "followed him wholly," and in that of his conscience, that "he had given his report as it was in his heart:" and having intimated how the other spies discouraged the people to their own destruction, he thankfully mentioned the goodness of God, in keeping him alive for forty-five years, whilst all that generation were wasted in the wilderness, and amidst all the perils of the wars in Canaan; and that he, at eighty-five years of age, was as strong and as capable of war as he had been at forty. All this became one who was so eminent a character, and venerable for age; being more than twenty years older than any man in Israel, except Joshua and some of the Levites.—It seems from the narration, that the Anakims had again possessed themselves of Hebron, after it was taken by Joshua, and that Caleb undertook to drive them out. This he was ready to attempt, confiding not in his own strength or valour, or in the assistance of his brethren, but in the Almighty God; and, in order to mark this more strongly, though it does not appear that he doubted the event, he thus expressed his confidence: "If the LORD will be with me, then I shall be able to drive them out."—Joshua and the princes, without hesitation, consented to his proposal, and "Joshua blessed him:" he prayed that he might have success in his intended expedition, and comfort in his inheritance.—In the next chapter we read of his driving out the Anakims; and when the lots were cast, Hebron fell within the portion of Judah, so that he was not separated from his brethren.—*Scott.*

CHAP. XV. POSSESSION OF JUDAH.—Ver. 1-12. (Note, Num. xxxiv. 3-6.) After some general survey of the land, Joshua proceeded to allot to Judah, Ephraim, and the half of Manasseh, their situations and inheritances, before they left Gilgal; and afterwards, removing to Shiloh, a more extensive and accurate survey seems to have been made, and the other tribes had their portions assigned them by lot also. The inheritance, which Judah actually possessed, was large; for it was intended that this tribe should have the precedency, and it was the most numerous of them. But that which was at first allotted to them, contained half the southern part of Canaan, and was found too extensive; so that some deductions were afterwards made. The relative situation of the tribes seems to have been decided by lot; but the proportion of land for each, to have been determined, in some measure, by the discretion of the persons appointed for that service.—"Bohan, the son of Reuben" (ver. 6), was either one of Reuben's sons, who died before Jacob left Canaan, and had been buried in the place here mentioned, or some eminent person that had lately died there.—Several of the places here mentioned must have been different from those called elsewhere by the same names.—*Scott.*

CALEB'S VALOUR AND ITS REWARD.—Ver. 13. Caleb having obtained his grant, we are told, 1. How he signalised his own valour in the conquest of Hebron (ver. 14): "He drove thence the three sons of Anak;" he and those that he engaged to assist him in this service. This is mentioned here, to shew that the confidence he had expressed of success in this affair through the presence of God with him (chap. xiv. 12), did not deceive him, but the event answered his expectation. It is not said that "he slew these giants," but he "drove them thence," which intimates that they retired upon his approach, and fled before him; the strength and stature of their bodies could not keep up the courage of their minds, but, with the countenances of lions, they had the hearts of trembling hares. Thus does God often "cut off the spirit of princes" (Ps. lxxvi. 12), "take away the heart of the chief of the people" (Job xii. 24), and so shame the confidence of the proud; and thus, if we resist the devil, that roaring lion, though he fall not, yet he will flee. 2. How he encouraged the valour of those about him in the conquest of Debir (ver. 15, &c.) It seems, though Joshua had once made himself master of Debir (chap. x. 39), yet the Canaanites had regained the possession in the absence of the army, so that the work was to be done a second

went out unto Jabneel; and the goings out of the border were at the sea.

12 And the west border *was* to [a]the great sea, and the coast *thereof.* This *is* the coast of the children of Judah round about, according to their families.‖

13 ¶ And unto [b]Caleb the son of Jephunneh he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* [3]the city of Arba, the father of Anak, which *city is* Hebron.

14 And Caleb drove thence [c]the three sons of Anak,¶ Sheshai, and Ahiman, and Talmai, the children of Anak.

15 And he went [d]up thence to the inhabitants of Debir: and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give* Achsah my daughter to wife.

17 And [e]Othniel the son of [f]Kenaz, the brother of Caleb, took it: and he gave him [g]Achsah his daughter to wife.

18 And it came to pass, as she came *unto him,* that she moved him to ask of her father a field: and [h]she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

19 Who answered, [i]Give me a [k]blessing: for thou hast given me a south land; give me also springs of water. And he gave her the upper springs, and the nether springs.†

20 This *is* [l]the inheritance of the tribe of the children of Judah, according to their families.

21 ¶ And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom, southward, were [m]Kabzeel, and [n]Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And [o]Kedesh, and Hazor, and Ithnan,

24 [p]Ziph, and [q]Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron which *is* Hazor,

B.C. 1444—B.C. 1444.

[a] Num. xxxiv. 6,7.

‖ Thus their lot was bounded on all sides, in the first draught of it; but being afterwards found too large, it was contracted into a narrower compass, that more room might be made for the tribe of Simeon, who had part of this lot.—PATRICK.

[b] xiv. 6-15.

[3] Or, *Kirjath-arba.*

[c] x. 36, 37; xi. 21.

¶ This is doubtless mentioned here to shew, that the confidence he had before expressed of success in this affair, through the presence of God with him, did not deceive him. The event answered all his expectations; and it is here put on record at once to the praise of Caleb, to the glory of God, who never disappoints those that trust in him, and for the encouragement of believers in all ages. On the sense of the phrase "drove out," see on Jud. i. 10.—BUSH.

[d] x. 38.

* *To him will I give.*—It was customary in those times for great men to promise their daughters to any who should perform an heroic deed (see 1 Sam. xvii. 25).—A. CLARKE.

[e] Jud. iii. 9, 11.

[f] xiv. 6.

[g] 1 Chr. iv. 19.

[h] Gen. xxiv. 64.

[i] Jud. i. 14, 15.

[k] Gen. xxviii. 11.

† *Upper springs* and *lower springs* are proper names, belonging to a particular tract of land, which was so called from the springs within it, both on the higher and lower ground. This tract was near to Debir, the situation of which is still unknown to us.—KEIL.

[l] Gen. xlix. 8-12.

[m] Neh. xi. 25.

[n] Gen. xxxv. 21.

[o] xii. 22.

[p] 1 Sam. xxiii. 14.

[q] 1 Sam. xv. 4.

[r] 1 Chr. iv. 28.

[s] Neh. xi. 26.

[t] xix. 3.

‡ *Hazar-Shual* (fox-hole) was afterwards given up to the tribe of Simeon (ch. xix. 3), and after the captivity inhabited by the children of Judah (Neh. xi. 27). The same remarks apply to *Beersheba* (ch. xix. 2, and Neh. xi. 27).—KEIL.

[u] xix. 2.

[x] xix. 3.

[y] 1 Chr. iv. 29.

[z] xix. 4.

[a] xix. 5.

[b] Num. xxxiv. 11.

[c] Neh. xi. 29.

[d] xix. 41.

[e] xii. 17.

[f] x. 3, 23; xii. 11.

[g] xii. 15.

[h] x. 10.

[i] 1 Sam. xvii. 52.

[k] Jud. xx. 1.

[l] 2 Kings xiv. 7.

[m] x. 3, 31, 32.

[n] 2 Kings xxii. 1.

[o] x. 3; xii. 12.

§ The three names contained in this verse, *Cabbon, Lachmas,* and *Cithlish,* are never mentioned again; and it is utterly impossible to determine their situation.—KEIL.

[p] x. 21, 28; xii. 16.

[q] x. 29; xii. 15.

‖ *Jiphtha* and *Ashnah* are unknown. *Nezib,* placed by Eusebius at the distance of nine miles, by Jerome seven miles, from Eleutheropolis on the road to Hebron, has continued to exist in the ruins of Beit Nusib in the Wady Sur.—ROBINSON.

[r] 1 Sam. xxiii. 1.

[s] Gen. xxxviii. 5.

[t] xiii. 3.

[4] *By the place of.*

[u] 1 Sam. v. 1, 6.

[x] Jud. xvi. 1-21.

[y] xiii. 3.

¶ *Shamir* is still unknown. There was another upon the mountains of Ephraim (Jud. x. 1). *Jattir* was given up to the priests (ch. xxi. 14); according to Eusebius and Jerome, it was in their days a very large hamlet inhabited by Christians, twenty Roman miles from Eleutheropolis.—KEIL.

[z] Jud. i. 11.

26 Amam, and Shema, and [r]Moladah,

27 And [4]Hazar-gaddah, and Heshmon, and Beth-palet,

28 And [t]Hazar-shual,‡ and [u]Beer-sheba, and Bizjothjah,

29 [x]Baalah, and Iim, and [y]Azem,

30 And Eltolad, and Chesil, and [z]Hormah,

31 And [a]Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and [b]Ain, and [c]Rimmon: all the cities *are* twenty and nine, with their villages.

33 *And* in the valley, [d]Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, [e]Tappuah, and Enam,

35 [f]Jarmuth, and [g]Adullam, Socoh, and [h]Azekah,

36 And [1]Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages.

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and [k]Mizpeh, and [l]Joktheel,

39 [m]Lachish, and [n]Bozkath, and [o]Eglon,

40 And Cabbon, and Lahmam, and Kithlish,§

41 And Gederoth, Beth-dagon, and Naamah, and [p]Makkedah: sixteen cities with their villages.

42 [q]Libnah, and Ether, and Ashan,

43 And Jiphtah, and Ashnah, and Nezib,‖

44 And [r]Keilah, and [s]Achzib, and Mareshah: nine cities with their villages.

45 [t]Ekron, with her towns and her villages.

46 From Ekron even unto the sea, all that *lay* [4]near [u]Ashdod, with their villages.

47 Ashdod with her towns and her villages, [x]Gaza with her towns and her villages, unto [y]the river of Egypt, and the great sea, and the border *thereof.*

48 And in the mountains, Shamir,¶ and Jattir, and Socoh,

49 And Dannah, and [z]Kirjath-sannah, which *is* Debir,

time; and when Caleb had completed the reduction of Hebron, which was for himself and his own family, to shew his zeal for the public good, as much as for his own private interest, he pushes on his conquest to Debir, and will not lay down his arms till he sees that city also effectually reduced, which lay but ten miles southward from Hebron, though he had not any particular concern in it; but the reducing of it would be to the general advantage of his tribe. Let us learn hence, not to seek and mind our own things only, but to concern and engage ourselves for the welfare of the community we are members of: we are not "born for ourselves," nor must we "live to ourselves."

CALEB'S DAUGHTER.—Ver. 16. (1.) She took the opportunity of asking a marriage gift, when her father brought her home to the house of her husband, when the satisfaction of having disposed of his daughter so well would make him think nothing too much to do for her. (2.) She *lighted off her ass,* in token of respect and reverence to her father, whom she would honour still, as much as before her marriage. She *cried* or *sighed* from off her ass, so the LXX. and the vulgar Latin read it; she expressed some grief and concern, that she might give her father occasion to ask her what she wanted. (3.) She calls it *a blessing,* because it would add much to the comfort of her settlement; and she was sure, that since she married, not only with her father's consent, but in obedience to his command, he would not deny her his blessing. (4.) She asks only for the *water,* without which the ground she had would be of little use, either for tillage or pasture, but she means the field in which the springs of water were; the modesty and reasonableness of her request gave it a great advantage. Earth without water would be like a tree without sap, or the body of an animal without blood; therefore when God "gathered the waters into one place," he wisely and graciously left some in every place, that the earth might be enriched for the service of man. (See Ps. civ. 10, &c.) Well, Achsah gained her point; her father gave her what she asked, and perhaps more, for "he gave her the upper springs and the nether springs—two fields so called from the springs that were in them, as we commonly distinguish between the higher field and the lower field. Those who understand it but of one field, watered both with the rain of heaven and the springs that issued out of the bowels of the earth, give countenance to the allusion we commonly make to this, when we pray for spiritual and heavenly blessings which relate to our souls, as blessings of the upper springs; and those which relate to the body and the life that now is, as blessings of the nether springs.

JUDAH'S CITIES.—Ver. 21. Now here, 1. We do not find Bethlehem, which was afterward the city of David, and was ennobled by the birth of our Lord Jesus in it. But that city, which at the best was but "little among the thousands of Judah" (Mic. v. 2), except that it was thus dignified, was now so little as not to be accounted one of the cities, but perhaps was one of the villages not named. Christ came to *give* honour to the places he was related to, not to receive honour from them. 2. Jerusalem is said to continue in the hands of the Jebusites, (ver. 63) "for the children of Judah could not drive them out," through their sluggishness, stupidity, and unbelief. Had they attempted it with vigour and resolution, we have reason to think God would not have been wanting to them to give them success; but they could not do it, because they would not. Jerusalem was afterward to be the holy city, the royal city, the city of the great King, the brightest ornament of all the land of Israel—God had designed it should be so. It may therefore justly be looked upon as a punishment of their neglect to conquer other cities which God had given them, that they were so long kept out of this.

CANAANITISH SEAT OF LEARNING.—Ver. 49. Notice is taken of the name of this city. It had been called *Kirjath-sepher, the city of a book,* and *Kirjath-sanhna* (ver. 49), which some translate *the city of learning;* so the LXX. Πολις γραμματων; whence some conjecture that it had been an university among the Canaanites, like Athens in Greece, in which their youth were educated; or perhaps the books of their chronicles, or records of the antiquities of the nation, were laid up there; and, it may be, this was it that made Caleb so desirous to see Israel master of this city, that they might get acquainted with the ancient learning of the Canaanites. We have recorded here the proffer that Caleb made of his daughter, and a good portion with her, to any one that would undertake to reduce that city, and to command the forces that should be employed in that service (ver. 16). Thus Saul promised a daughter to him that would kill Goliath (1 Sam. xvii. 25), neither of them intending to force their daughter to marry such as they could not love, but both of them presuming upon their daughter's obedience and submission to their father's will, though it might perhaps be contrary to their own humour or inclination. Caleb's family was not only honourable and wealthy, but religious; he that himself "followed the Lord fully," no doubt taught his children to do so, and therefore it could not but be a desirable match to any young gentleman. Caleb, in making the proposal, aims, 1. To do service to his country by the reducing of that important place; and, 2. To marry a daughter well, to a man of learning, that would have a particular affection for *the city of books,* and a man of war, that would be likely to serve his country, and do worthily in his generation. Could he but marry his child to a man of such a character, he would think her well bestowed, whether the share in the lot of his tribe were more or less. The place was bravely taken by Othniel, a nephew of Caleb's, whom, probably, Caleb had thoughts of when he made the proffer (ver. 17). This Othniel, who thus signalised himself when he was young, long after, in his advanced years, was led by the Spirit to be both a deliverer and a judge in Israel—the first single person that presided in their affairs after Joshua's death.—*Henry.*

PRACTICAL OBSERVATIONS.—As God delights to honour and bless those who honour and obey him, and to answer the expectations of such as confide in him, so wise and good parents will humbly endeavour to copy his example in their conduct towards

50 And Anab,[a] and Eshtemoh, and Anim,
51 And Goshen, and Holon, and Giloh: eleven cities with their villages.
52 Arab, and Dumah,† and Eshean,
53 And [5]Janum, and Beth-tappuah, and Aphekah,
54 And Humtah, and [a]Kirjath-arba, (which *is* Hebron,) and Zior: nine cities with their villages.
55 Maon, Carmel, and Ziph, and Juttah,
56 And Jezreel, and Jokdeam, and Zanoah,
57 Cain, Gibeah, and [b]Timnah: ten cities with their villages.
58 Halhul, Beth-zur,‡ and Gedor.
59 And Maarath, and Beth-anoth, and Eltekon: six cities with their villages.
60 [c]Kirjath-baal,§ (which *is* Kirjath-jearim,) and Rabbah: two cities with their villages.
61 In the wilderness, Beth-arabah, Middin, and Secacah,
62 And Nibshan, and the city of Salt,‖ and En-gedi: six cities with their villages.
63 ¶ As for [d]the Jebusites,¶ the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

CHAPTER XVI.

1 *The general borders of the sons of Joseph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered.*

AND the lot of the children of Joseph [1]fell from Jordan by Jericho, unto [a]the water of Jericho* on the east, to the wilderness that goeth up from Jericho, throughout mount Beth-el,
2 And goeth out from [b]Beth-el to Luz, and passeth along unto the borders of [c]Archi to Ataroth,
3 And goeth down westward to the coast of Japhleti, unto the coast of [d]Beth-horon the nether, and to Gezer: and the goings out thereof are at [e]the sea.
4 So [f]the children of Joseph, Manasseh and Ephraim, took their inheritance.
5 ¶ And the border of the children of Ephraim, according to their families, was *thus:*† even the border of their inheritance on the east side was [g]Ataroth-adar, unto Beth-horon the upper;
6 And the border went out toward the sea to [h]Michmethah on the north side; and the border went about eastward unto [i]Taanath-shiloh, and passed by it on the east to Janohah;
7 And it went down from Janohah to [k]Ataroth, and to Naarath, and came to [l]Jericho, and went out at Jordan.
8 The border went out from [m]Tappuah westward unto the [n]river Kanah; and the goings out thereof were at [o]the sea. This *is* the inheritance of the tribe of the children of Ephraim by their families.
9 And [p]the separate cities for the children of Ephraim *were* among the inheritance of the children of Manasseh, all the cities with their villages.
10 ¶ And [q]they drave not out the Canaanites that dwelt in Gezer; but [r]the Canaanites dwell among the Ephraimites unto this day, and serve under tribute.

CHAPTER XVII.

1 *The lot of Manasseh: 7 his coast.* 12 *The Canaanites not driven out.* 14 *The children of Joseph obtain another lot.*

THERE was also a lot for the tribe of Manasseh,* (for he *was* [a]the first-born of Joseph,) *to wit,* for [b]Machir, the first-born of Manasseh, the father of Gilead: because he was a man of war, therefore he had [c]Gilead and Bashan.
2 There was also *a lot* for [d]the rest of the children of Manasseh by their families; for [e]the children of [1]Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these *were* the male-children of Manasseh the son of Joseph by their families.
3 ¶ But [f]Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters: and these *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.
4 And they came near before [g]Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, [h]The LORD commanded Moses to give us an inheritance among our brethren: therefore, according to the [2]com-

B.C. 1444—B.C. 1444.

[a] *Anab* is still standing on the north-west of Socoh (chap. xi. 21). *Eshtemoa* was subsequently assigned to the priests (ch. xxi. 14; 1 Chr. vi. 42). It stood on the east of Socoh and Anab, and is at present an inhabited village, called *Semua*, with remains of walls and an ancient castle.—ROBINSON.

† *Dumah*, in the time of Eusebius, belonged to the territory of Eleutheropolis, seventeen Roman miles from that city. Many MSS. read *Ruma*, which is also the reading of the Sept., Syriac, and Vulgate. Jehoiakim's mother was born in *Ruma* (2 Kings xxiii. 36).—KEIL.

[5] *Janus.*

[a] xiv. 15.

[b] Gen. xxxviii. 12.

‡ *Beth-zur* was fortified by Rehoboam (2 Chr. xi. 7), and is frequently mentioned as a fortress in the time of the Maccabees. — RELAND.

[c] xviii. 14.

§ Here are only two cities in this division, the first of which was called Kirjath-jearim (as we read xviii. 14), and Baala, and Baal-Judah (2 Sam. vii. 2; 1 Chr. xiii. 6).—PATRICK.

‖ Some take this to be Zoar, the little city unto which Lot was permitted to flee at the destruction of Sodom, which is called the "city of salt," either because it stood near the Salt Sea, or because Lot's wife was hereabouts turned into a pillar of salt.—PATRICK.

[d] Jud. i. 8, 21.

¶ The Jebusites (descended from Jebus, the son of Canaan) possessed the town of Jerusalem till after the death of Joshua (Jud. i. 8), and the castle till the reign of David.—PATRICK.

CHAP. XVI.

1 *Went forth.*

[a] viii. 15; xv. 61.

* *Unto the water of Jericho* — the fountain in the immediate vicinity of Jericho, whose waters were healed by Elisha, as related 2 Kings ii. 19-22.—BUSH.

[b] xviii. 13.

[c] 2 Sam. xvi. 16.

[d] xviii. 13.

[e] Num. xxxiv. 6.

[f] xvii. 14.

† In the 5th verse, the author starts from the centre of the southern boundary of the double tribe of Joseph, and observes that it was the boundary of the inheritance of the children of Ephraim on the eastern side, and formed a line from Ataroth Adar to upper Bethhoron. This agrees with the line mentioned in ver. 2, 3, as "from Ataroth to the country of lower Bethhoron," for it does not amount to a discrepancy that in ver. 5 we find upper Bethhoron, and in ver. 3 the country of lower Bethhoron. The two places must have been sufficiently near together, for the territory of the one to touch that of the other.—KEIL.

[g] xviii. 13.

[h] xvii. 7.

[i] xviii. 1.

[k] 1 Chr. vii. 28.

[l] iii. 16; vi. 1, 26.

[m] xii. 17; xvii. 8.

[n] xvii. 9; xix. 28.

[o] Num. xxxiv. 6.

[p] xvii. 9.

[q] xv. 63.

[r] Num. xxxiii. 52-55.

CHAP. XVII.

* *Also a lot for the tribe of Manasseh.*—It was important to note this, to shew, that although Jacob, in his blessing (Gen. xlviii. 19, 20), did in a measure set Ephraim before Manasseh, yet it was not to prejudice his rights of primogeniture, Ephraim, indeed, was to be more numerous and powerful than Manasseh, yet Manasseh was the first-born, and was to have his distinct inheritance, instead of being incorporated with his brother in possession.—BUSH.

[a] Gen. xli. 51.

[b] Gen. l. 23.

[c] Num. xxvi. 29.

[d] Num. xxvi. 29-32.

[e] Jud. vi. 11.

[1] *Jezer.*

[f] Num. xxvi. 33.

[g] Num. xxxiv. 17-29.

[h] Num. xxvii. 6, 7.

[2] *Mouth.*

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dutiful and obedient children. It is a very valuable privilege to be closely united with families distinguished for faith and piety, and to contract marriage with those who have been "trained up in the nurture and admonition of the Lord."—When the character of parents, the education of their children, and the children's consequent prudent and pious conduct, combine, there is the fairest prospect that they will be settled in life to the mutual comfort and advantage of all the parties concerned. Nature teaches us to desire temporal benefits for our children; but *grace* will teach us to be still more desirous and earnest in using means that they may be partakers of spiritual blessings. When persons in the married state consult each other's comfort and advantage, and study to order all their concerns with mutual confidence and agreement, domestic felicity will be their recompense.—But if affection to a creature animates men to such strenuous efforts and perilous adventures, what will the love of God our Saviour do, if it bear rule in our hearts? The desire of enjoying his favour, of expressing our gratitude to him, and of promoting his glory, will prove a principle of self-denying obedience and patient suffering for his sake, even "stronger than death" itself. (Cant. viii. 6, 7; Phil. i. 20-23.) And if earthly parents, "being evil, know how to give good gifts to their children, how much more will our heavenly Father give good things to those who ask him!"—Husbands and wives commonly concur in seeking accessions to their temporal riches, and under certain limitations it may in some cases be allowable; but it is much better when they concur heartily in seeking "those things which are above," and praying for them in behalf of each other, of their children, and all around them. Indeed, all the blessings of both "the upper and the nether springs" belong to the children of God: and, as related to Christ, they have the first or the largest portion for his sake, freely given them by the Father as the lot of their inheritance. But they must exert themselves vigorously to subdue those enemies within and without, which keep them out of the possession of the promised blessings; and he is ever ready to assist all who call upon him to succour them in this warfare. May the Lord then excite our diligence and increase our faith, that we may "be strong in him, and in the power of his might," and then, instead of saying, "We cannot drive them out," we shall exclaim, "I can do all things, through Christ who strengtheneth me!"—*Scott.*

CHAP. XVI. JOSEPH'S LOT.—Ver. 1. Though Joseph was one of the younger sons of Jacob, yet he was his eldest by his most just and best beloved wife Rachel; was himself "his best beloved son," and had been the greatest ornament and support of his family—kept it from perishing in a time of famine, and had been the "shepherd and stone of Israel;" and therefore his posterity were very much favoured by the lot. Their portion lay in the very heart of the land of Canaan. It extended from Jordan in the east (ver. 1) to the sea, the Mediterranean Sea, in the west; so that it took up the whole breadth of Canaan from side to side; and, no question, the fruitfulness of the soil answered the blessings both of Jacob and Moses (Gen. xlix. 25, 26, and Deut. xxxiii. 13, &c.) The portions allotted to Ephraim and Manasseh are not so particularly described as those of the other tribes; we have only the limits and boundaries of them, not the particular cities in them, as before we had the cities of Judah, and afterward those of the other tribes; for which no reason can be assigned, unless we may suppose that Joshua, being himself of the children of Joseph, they referred it to him alone to distribute among them the several cities that lay within their lot, and therefore did not bring in the names of their cities to the great council of their princes which sat upon this affair.—*Henry.*

PRACTICAL OBSERVATIONS.—Our situation and provision in this present life, as well as our future inheritance, are appointed by the only wise and righteous God; and we should learn to acknowledge his goodness with thankfulness, and be contented with our portion, whether more or less abundant; because he knoweth what is best for us, and we have far more than we deserve.—The distinctions of property accord to the appointment of God, and must therefore be conscientiously maintained; nay, so far from fraudulently or violently attempting to entrench on them, we must not covet anything that is another's, nor envy his prosperity, but rejoice in it.—*Scott.*

CHAP. XVII. DAUGHTERS OF ZELOPHEHAD.—Ver. 3. The claim which the daughters of Zelophehad made, grounded upon the command God gave to Moses concerning them, is recorded ver. 4. They had themselves, when they were young, pleaded their own cause before Moses, and obtained the grant of an inheritance with their brethren; and now they would not lose the benefit of that grant for want of speaking to Joshua, but seasonably put in their demand themselves, as it should seem, and not their husbands for them. We have here the assignment of their portions according to their claim; Joshua knew very well what God had ordered in their case, and did not object, that they having not served in the wars of Canaan, there was no reason why they should share in the possessions of Canaan, but readily "gave them an

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THE CEDARS OF LEBANON.

mandment of the LORD, he gave them an inheritance among the brethren of their father.

5 And there fell [i]ten portions to Manasseh,† [k]besides the land of Gilead and Bashan, which *were* on the other side Jordan;

6 Because the daughters of Manasseh had an inheritance among his sons: and the rest of Manasseh's sons had the land of Gilead.

7 ¶ And the coast of Manasseh was from Asher to [l]Michmethah, that *lieth* before [m]Shechem;‡ and the border went along on the right hand unto the inhabitants of En-tappuah.

8 *Now* Manasseh had the land of [n]Tappuah: but Tappuah, on the border of Manasseh, *belonged* to the children of Ephraim;

9 And the coast descended unto the [s]river Kanah, southward of the river: [o]these cities of Ephraim *are* among the cities of Manasseh:§ the coast of Manasseh also *was* on the north side of the river, and [p]the outgoings of it were at the sea:

10 Southward *it was* Ephraim's, and northward *it was* Manasseh's, and the sea is his border; and they met together in Asher on the north, and in Issachar on the east.

11 And [q]Manasseh had in Issachar, and in Asher, [r]Beth-shean and her towns, and [s]Ibleam and her towns, and the inhabitants of [t]Dor and her towns, and the inhabitants of [u]En-dor and her towns, and the inhabitants of [x]Taanach and her towns, and the inhabitants of [y]Megiddo and her towns, *even* three countries.

12 ¶ Yet the children of Manasseh [z]could not drive out *the inhabitants of* those cities; but the Canaanites would dwell in that land.

13 Yet it came to pass, when the children of Israel were [a]waxen strong, that they [b]put the Canaanites to tribute; but did not utterly drive them out.

14 ¶ And the children of Joseph spake unto Joshua, saying, Why hast thou given me *but* [c]one lot and one portion to inherit, seeing I *am* [d]a great people, [e]forasmuch as the LORD hath blessed me hitherto?

15 And Joshua answered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thyself there in the land of [f]the Perizzites, and of [4]the giants, if mount Ephraim be too narrow for thee.

16 And the children of Joseph said, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley have [g]chariots of iron,‖ *both they* who *are* of [h]Beth-shean and her towns, and *they* who *are* of the valley of [i]Jezreel.

17 And Joshua spake unto the house of Joseph, *even* to Ephraim and to Manasseh, saying, [k]Thou *art* a great people, and hast great power; thou shalt not have one lot *only:*

18 But [l]the mountain shall be thine; for it *is* a wood, and thou shalt cut it down; and the outgoings of it shall be thine: [m]for thou shalt drive out the Canaanites, though they have iron chariots, *and* though they *be* strong.

CHAPTER XVIII.

1 *The tabernacle is set up at Shiloh.* 2 *The remainder of the land is described;* 10 *and divided by lot.* 21 *The cities of Benjamin.*

AND the whole congregation of the children of Israel assembled together at [a]Shiloh, and [b]set up the tabernacle of the congregation there: and the land was subdued before them.

2 ¶ And there remained among the children of Israel seven tribes, which had not yet received their inheritance.

3 And Joshua said unto the children of Israel, [c]How long *are* ye slack to go to possess the land, which the LORD God of your fathers hath given you?

4 Give out from among you [d]three men for *each* tribe: and I will send them, and they shall rise and go through the land, and [e]describe it, according to the inheritance of them; and they shall come *again* to me.

5 And they shall divide it into seven parts: [f]Judah shall abide in their coast on the south,* and [g]the house of Joseph shall abide in their coasts on the north.

6 Ye shall therefore describe the land *into* seven parts, and bring *the description* hither to me, [h]that I may cast lots for you here before the LORD our God.†

7 But [i]the Levites have no part among you; for the priesthood of the LORD *is* their inherit-

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[i] 2, 3, 14.

† It appears that the lot was divided into six parts, according to the six sons of Manasseh, mentioned at ver. 2; and one of these parts, that assigned to Hepher, was again divided into five parts, for the five daughters mentioned at ver. 3. Thus, on the whole, there were ten portions. —WELLS.

[k] xiii. 29-31.

[l] xvi. 6.

[m] xxiv. 1, 32.

‡ *Shechem*—a city frequently occurring in the history of the patriarchs, between the mountains of Ebal and Gerizim, called at a later period Flavia Neapolis, which was afterwards changed into Nabulus or Nablus, the name that it bears at the present day.—RAUMER.

[n] xii. 17.

[s] Or, *brook of reeds.*

[o] xvi. 1.

§ "And the boundary descended (from the mountains to the plain) to the river of reeds, on the south of the river." This furnishes an explanation of ch. xvi. 8: "These cities belonged to Ephraim amongst the cities of Manasseh." Which cities? It is certainly further added, "and the territory of Manasseh was on the north of the stream." But this does not throw any light upon the question. The explanation given by Masius is no doubt the correct one: "The line, which separated the possessions of the two brothers from each other, ran to the south of the river Cannosus (Heb. *the river of reeds*), and thus the river was in the territory of Manasseh, but the cities which were upon the river, though all were within the limits of the possession of Manasseh, were assigned partly to Ephraim and partly to Manasseh, those upon the southern side being given to the former, those upon the north to the latter."—KEIL.

[p] xvi. 3, 8.

[q] 1 Chr. vii. 29.

[r] 1 Sam. xxxi. 10, 12, *Beth-shan.*

[s] 2 Kings ix. 27. 1 Chr. vi. 70, *Bileam.*

[t] Jud. i. 27.

[u] 1 Sam. xxviii. 7.

[x] Jud. v. 19.

[y] Jud. i. 27.

[z] Ex. xxiii. 29-33.

[a] Jud. i. 28.

[b] Deut. xx. 11-18.

[c] Gen. xlviii. 22.

[d] Gen. xlviii. 19.

[e] Luke xii. 48.

[f] Gen. xiii. 7.

[4] *Rephaim.*

[g] Jud. i. 19; iv. 3.

‖ Chariots of iron in those days were favourite instruments of war. By means of their scythes, they made frightful havoc among the undisciplined multitudes that formed the foot soldiery. The skilful discipline, however, of properly-constituted troops was able to baffle the fury of the charioteers. Occasionally, indeed, the horses, by being wounded, were maddened, and became wholly unmanageable, often rushing backwards, and thereby producing the utmost confusion and great destruction in their own army. On these grounds, in process of time, chariots were disused, as not only unwieldy, but perilous to those who employed them.—DR JOHN CAMPBELL.

[h] *See on* 11.

[i] Jud. vi. 33.

[k] *See on* 14.

[l] xv. 9; xx. 7.

[m] Num. xiv. 6-9.

CHAP. XVIII.

[a] xix. 51; xxi. 2.

[b] Jud. xviii. 31.

[c] Jud. xviii. 9.

[d] iv. 2.

[e] 6, 9.

[f] xv. 1, &c.

* *Shall abide in their coast on the south.*—They shall not be disturbed in their possession, but shall keep it, except some part of it shall be adjudged to another tribe. *On the north*—in respect of Judah, not of the whole land; for divers other tribes were more northern than they.—POOLE.

[g] xvi.; xvii.

[h] Num. xxxiii. 54.

† *Before the Lord*—i.e., before the tabernacle, in which Jehovah manifested his presence to the people (chap. xix. 51). When cast in the presence of the Lord, who was enthroned above the cherubim of the ark of the covenant, the lot acquired a still more indisputable validity.—KEIL.

[i] Num. xviii. 20, 23. Deut. x. 9.

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inheritance among the brethren of their father." And now they reaped the benefit of their own pious zeal and prudent forecast in this matter. Thus they who take care in the wilderness of this world, to make sure to themselves a place in the inheritance of the saints in light, will certainly have the comfort of it in the other world, while those that neglect it now will lose it for ever.

DISSATISFACTION OF JOSEPH'S POSTERITY.—Ver. 14. Two things they suggest to enforce their petition for an augmentation of their lot. 1. That they were very numerous, through the blessing of God upon them: "I am a great people, for the Lord hath blessed me," and we have reason to hope that He that hath sent mouths will send meat. "'I am a great people,' and in so small a lot shall not have 'room to thrive.'" Yet, observe, when they speak thankfully of their present increase, they do not speak confidently of the continuance of it: "The Lord has blessed me hitherto, however he may see fit to deal with me for the future." The uncertainty of what may be, must not make us unthankful for what has been, and is done in kindness to us. 2. That a good part of that country which was now fallen to their lot was in the hands of the Canaanites, and that they were formidable enemies, who brought into the field of battle "chariots of iron" (ver. 16), that is, chariots with long scythes fastened to the sides of them, or to the axle-tree, which made great destruction of all that came in their way, mowing them down like corn. They urge that though they had a good portion assigned them yet it was in bad hands, and they could not come to the possession of it, wishing to have their lot in those countries that were more thoroughly reduced than this was. 3. Joshua endeavours to reconcile them to their lot: he owns they were a "great people," and, being two tribes, ought to have more than "one lot only" (ver. 17); but tells them that what was fallen to their share would be a sufficient lot for them both, if they would but work and fight. They desired a lot in which they might indulge themselves in ease and luxury. "No," says Joshua, "you must not count upon that; 'in the sweat of thy face shalt thou eat bread' is a sentence in force even in Canaan itself." He retorts their own argument that they were a "great people." "If so, you are the better able to help yourselves, and have the less reason to expect help from others. If thou hast many mouths to be filled, thou hast twice as many hands to be employed; earn, and then eat." (1.) He bids them "work for more" (ver. 15). "'Get thee up to the wood-country,' which is within thy own border, and let all hands be set on work to cut down the trees, rid the rough lands, and make them, with art and industry, good arable ground." Note, Many wish for larger possessions who do not cultivate and make the best of what they have—think they should have more talents given them, who do not trade with those with which they are intrusted. Most people's poverty is the effect of their idleness; would they dig, they need not beg. (2.) He bids them "fight for more" (ver. 17, 18). When they pleaded they could not come at the woodlands he spoke of, because in the valley between them and it there were Canaanites whom they durst not enter the lists with, "Never fear them," said Joshua, "thou hast God on thy side, and 'thou shalt drive out the Canaanites,' if though wilt set about it in good earnest, 'though they have iron chariots.'" We straiten ourselves by apprehending the difficulties in the way of our enlargement to be greater than really they are. What can be insuperable to faith and holy resolution!—*Henry.*

CHAP. XVIII. SHILOH.—Ver. 1. The tribes of Judah, Ephraim, and Manasseh were settled in their possessions; and perhaps many others were dispersed in some parts of the land, to cultivate it, where they could do it safely. It was therefore proper that the tabernacle and the ark should be removed to a more central situation than at Gilgal, where it had hitherto remained; and Shiloh was selected for that purpose, doubtless by direction from the Lord, who might be consulted on the occasion by Urim and Thummim.—This city was in the centre of Canaan, and as convenient as possible for all the tribes; and it was proper that the ark and tabernacle, the visible symbols of JEHOVAH'S presence, and the glory of the land, which stamped a relative holiness upon it, should be in the midst of it. Shiloh was in the lot of Ephraim, the tribe to which Joshua belonged; and it was expedient that the sanctuary should be near the residence of the chief governor.—The name of the city is the same with that by which Jacob predicted the Messiah; and some expositors suppose, that it was called Shiloh on this occasion, when selected for the resting-place of the ark, and the observance of those institutions which typified our great Peacemaker, and our access to God through his atonement and intercession.—That part of the country being subdued, the Israelites could assemble without interruption; and all personal cares and employments seem to have been laid aside whilst, with one consent, they attended to this solemn and joyful religious duty. No doubt, those who still continued encamped, removed and pitched around the tabernacle as they had before done, both in the wilderness and in Canaan. In this place the sanctuary of God remained till the ark was taken by the Philistines in the time of Eli (1 Sam. iv.); but soon after it seems

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ance: [k]and Gad, and Reuben, and half the tribe of Manasseh, have received their inheritance beyond Jordan on the east, which Moses, the servant of the LORD, gave them.

8 ¶ And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, [l]that I may here cast lots for you before the LORD in Shiloh.

9 And the men went and passed through the land, and described it† by cities into seven parts in a book, and came *again* to Joshua to the host at Shiloh.

10 ¶ And Joshua [m]cast lots for them in Shiloh [n]before the LORD: and there Joshua divided the land unto the children of Israel, according to their divisions.

11 ¶ And the lot of the tribe of the children of Benjamin came up§ according to their families: and the coast of their lot came forth [o]between the children of Judah and the children of Joseph.

12 And their border on the north side was from Jordan; and the border went up to the side of [p]Jericho on the north side, and went up through the mountains westward; and the goings out thereof were at [q]the wilderness‖ of Beth-aven.

13 And the border went over from thence toward Luz, to the side of [r]Luz, (which *is* Beth-el,) southward; and the border descended to Ataroth-adar, near the hill that *lieth* on the south side of the nether [s]Beth-horon.

14 And the border was drawn *thence*, and compassed the corner of the sea southward, from the hill that *lieth* before Beth-horon southward;¶ and the goings out thereof were at [t]Kirjath-baal, (which *is* Kirjath-jearim,) a city of the children of Judah. This *was* the west quarter.

15 And the south quarter *was* from the end of Kirjath-jearim, and the border went out on the west, and went out to the well of waters of [u]Nephtoah;

16 And the border came down to the end of the mountain* that *lieth* before [x]the valley of the son of Hinnom, *and* which *is* in [y]the valley of the giants on the north, and descended to the valley of Hinnom, to the side of [z]Jebusi on the south, and descended to [a]En-rogel,

17 And was drawn from the north, and went forth to En-shemesh, and went forth toward Geliloth, which *is* over against the going up of Adummim, and descended to [b]the stone of Bohan the son of Reuben,

18 And passed along toward the side over against [1]Arabah northward, and went down unto Arabah;

19 And the border passed along to the side of Beth-hoglah northward: and the outgoings of the border were at the north [2]bay† of the [c]salt sea, at the south end of Jordan. This *was* the south coast.

20 And Jordan was the border of it on the east side. [d]This *was* the inheritance of the children of Benjamin, by the coasts thereof round about, according to their families.

21 ¶ Now the cities of the tribe of the children of Benjamin, according to their families, were [e]Jericho,‡ and [f]Beth-hoglah, and the valley of Keziz,

22 And [g]Beth-arabah, and [h]Zemaraim, and [i]Beth-el,

23 And Avim, and Parah, and [k]Ophrah,

24 And Chephar-haammonai, and Ophni, and [l]Gaba: twelve cities with their villages.

25 [m]Gibeon, and [n]Ramah, and Beeroth,

26 And Mizpeh,§ and [o]Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And [p]Zelah, Eleph, and [q]Jebusi,‖ (which *is* Jerusalem,) [r]Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin, [s]according to their families.

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[k] Num. xxxii. 29-41. Deut. iii. 12-17.

[l] 1 Sam. xiv. 41.

† The surveyors selected by Joshua would seem to have been employed in constructing a map of the land, as well as in writing a description of it. The Egyptians were expert in this work, and it is not improbable that some of the children of Israel acquired facility in the same.—DR JOHN CAMPBELL.

[m] Prov. xviii. 18.

[n] Ps. xvi. 6, 7.

§ *The lot* comes up, when it is drawn out of the urn, and in a certain sense the boundaries come out of the urn along with the lot, seeing that the lot determines what they are to be.—MASIUS.

[o] xvi. 1-10.

[p] iii. 16; vi. 1.

[q] Hos. iv. 15.

‖ It was some great land, plain, or pasture, within the lot of the tribe of Benjamin.—DIODATI.

[r] Gen. xxviii. 19.

[s] xvi. 3; xxi. 22.

¶ It is certain that the border of the tribe of Benjamin did not compass any corner of the Mediterranean Sea, nor come near to it. On this account it should be observed, that the Hebrew word translated "sea" may be understood to mean "the west," on which side the sea (i.e., the Great or Mediterranean Sea) lay; so the same word is translated in ver. 12. Thus the plain meaning of the expression, "compassed the corner of the west," seems to be, that the western border there made an angle or corner, as was really the case.—WELLS.

[t] 1 Sam. vii. 1, 2.

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[u] xv. 9.

* *To the end of the mountain*—i.e., the place where the mountain ends and the valley begins. *Before the valley of the son of Hinnom*—i.e., in the prospect of that valley; or, that reacheth to that valley on the south. *In the valley of the giants on the north*—which extends to this other valley on the north side of it. *To the side of Jebusi*—to that part where the Jebusites lived, which was in and near Jerusalem.—POOLE.

[x] 2 Kings xxiii. 10.

[y] xv. 8.

[z] Jud. i. 8.

[a] 2 Sam. xvii. 17.

[b] xv. 6.

1 *The plain.*

2 *Tongue.*

† Its utmost progress was to the tongue or bay of the Salt Sea, which is on the north part of it.—PYLE.

[c] Gen. xiv. 3.

[d] 11.

[e] vi. 1. Luke x. 30.

‡ As the city itself had been destroyed, the territory, probably, which was named from the city is here meant, or perhaps a few houses and walls were still standing in the city.—PATRICK.

[f] xv. 6.

[g] xv. 6.

[h] Gen. x. 18.

[i] 1 Kings xii. 29, 32.

[k] 1 Sam. xiii. 17.

[l] Jud. xix. 12.

[m] 1 Kings iii. 4, 5.

[n] 1 Sam. i. 1. *Ramathaim-zophim.*

§ *Mizpeh*, near Ramah, in the same mountain where Silo was. There were divers other cities of that name.—POOLE.

[o] Ezra ii. 25.

[p] 2 Sam. xxi. 14.

[q] 2 Sam. v. 8.

‖ See xv. 63, where it is reckoned to the tribe of Judah; for both that tribe and Benjamin had an interest in it. The old city belonged to the tribe of Benjamin, unto which an addition being made, it belonged to Judah (as some make account)—i.e., the north part, with mount Moriah, was in the portion of Benjamin; but the south part, wherein mount Sion was, belonged to Judah.—PATRICK.

[r] Jud. xix. 12-15.

[s] Num. xxvi. 54.

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to have been removed to Nob; though the ark was placed at Kirjath-jearim, probably till David removed it to mount Zion. So that the tabernacle was stationed at Shiloh betwixt three and four hundred years.—*Scott.*

SEVEN TRIBES WITHOUT TERRITORY.—Ver. 2. Here, 1. Joshua reproves those tribes which were yet unsettled, that they did not bestir themselves to gain a settlement in the land which God had given them. Seven tribes were yet unprovided for—though sure of an inheritance, yet uncertain where it should be, and, it seems, in no great care about it (ver. 2), and with them Joshua reasons (ver. 3), "How long are ye slack?" (1.) They were too well pleased with their present condition—liked well enough to live in a body together—the more the merrier; and, like the Babel-builders, had no mind to be scattered abroad, and break good company. The spoil of the cities they had taken served them to live plentifully upon for the present, and they banished the thoughts of time to come. Perhaps the tribes of Judah and Joseph, who had already received their inheritance in the countries next adjoining, were generous in entertaining their brethren who were yet unprovided for, so that they went from one good house to another among their friends, with which, instead of grudging that they were postponed, they were so well pleased, that they cared not of going to houses of their own. (2.) They were slothful and dilatory; it may be they wished the thing done, but had not spirit to stir in it, or move toward the doing of it, though it was so much for their own advantage—like the sluggard that "hides his hand in his bosom, and it grieves him to bring it to his mouth again." The countries that remained to be divided lay at a distance, and some parts of them in the hands of the Canaanites. If they go to take possession of them, the cities must be rebuilt or repaired; they must drive their flocks and herds a great way, and carry their wives and children to strange places, and this will not be done without care and pains, and breaking through some hardships; thus, "He that observes the wind shall not sow; and he that regards the clouds shall not reap" (Eccles. xi. 4). Note, Many are diverted from real duties, and debarred from real comforts, by seeming difficulties. God by his grace has given us a title to a good land, the heavenly Canaan, but we are "slack to take possession;" we enter not into that rest, as we might, by faith, and hope, and holy joy; we live not in heaven, as we might, by setting our affections on things above, and having our conversation there. How long shall it be thus with us?—*Henry.*

COMMISSIONERS TO SURVEY THE UNALLOTTED TERRITORY.—Ver. 3-10. The people, enriched with plunder, and living in plenty, were more intent on present ease and indulgence than on gaining possession of their special inheritances, which could not be done without new dangers and fatigues. In the meantime the Canaanites were recovering strength and courage, a great part of the land remained uncultivated, and the Israelites were impoverishing themselves and contracting bad habits.—After a year or more had been spent in this manner, whilst they were but little acquainted with that part of the land which was not yet divided, Joshua reproved their slackness and directed them how to proceed. Some general survey, indeed, must have been made, previous to the allotment of portions to the aforementioned tribes, but it had not been sufficiently exact and complete. Three persons, therefore, were chosen out of every tribe concerned, that an impartial and amicable settlement might be made; and perhaps they went in three companies for expedition. These surveyors, according to the instructions given by Joshua, made as exact admeasurement and description of the country as they could, both as to its extent and fertility, and divided the remains of the land into seven parts, that the seven remaining tribes might have their inheritances assigned them by lot—the situation being thus determined, and the quantity proportioned to their numbers. Whilst employed in this perilous work, they were, doubtless, peculiarly emboldened and protected by the Lord, and the Canaanites were intimidated and restrained from assaulting them, so that they all returned in safety to Shiloh; and Joshua, with religious solemnity, cast lots for them before the Lord. —On this survey it appeared that Judah's portion had been made disproportionately large, and therefore Simeon had his taken out from it, and Dan also, at least in part. "In a book" (ver. 9). The surveyors seem to have formed some kind of map of the country, as well as a description of it in writing. The Egyptians, from the situation of their fields, as annually overflowed by the Nile, acquired great skill in surveying and measuring land; and some of the Israelites had no doubt learned this from them.

LOT OF BENJAMIN.—Ver. 11-20. In the prophetical blessing of Moses, Benjamin is placed between Judah and Joseph (for Levi had no inheritance assigned him); and at length, *by lot*, the portion of Benjamin fell between them. The borders of this tribe on the north were the same as those of Ephraim on the south; and his southern boundaries the same with the northern borders of Judah; but drawn from west to east, instead of from east to west (xv. 1-12; xvi.)—As the inheritance of Benjamin did not reach to the Mediterranean Sea, and no other sea or lake is supposed to have been in those parts; perhaps the expression, "compassed the corner of the sea southward" (ver. 14), might be rendered "made a circuit on the side next the sea towards the south;" for this clause seems to connect the account of the *northern* border, which is contained in the preceding verses, with that of the southern, which follows.

PRACTICAL OBSERVATIONS.—The ordinances of religion form our most important business, and must be attended to in the *first place*, even in preference to our worldly affairs, if we would be happy in our own souls, and prosper in our undertakings: and when properly administered and attended on, by all ranks and orders of men, they form the glory and bulwark of any nation; for "them that honour God he will honour, and they who despise him shall be lightly esteemed." We, indeed, have the true Tabernacle, the true Ark of the covenant, and the Mercy-seat, not only in the midst of us, but everywhere present; and when we meet in the courts of the Lord, he is as *really*, though not *sensibly*, present, as he was between the cherubim in the tabernacle of Israel. But what return do we render for such benefits? What improvement do we make of

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CHAPTER XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Issachar,* 24 *of Asher,* 32 *of Naphtali,* 40 *and of Dan.* 49 *The children of Israel give an inheritance to Joshua.*

AND the [a]second lot came forth to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was [b]within the inheritance of the children of Judah.*

2 And they had in their inheritance [c]Beer-sheba, and Sheba, and Moladah,

3 And [d]Hazar-shual, and Balah, and [e]Azem,

4 And Eltolad, and Bethul, and [f]Hormah,

5 And [g]Ziklag, and Beth-marcaboth, and [h]Hazar-susah,

6 And [i]Beth-lebaoth, and Sharuhen: thirteen cities and their villages.

7 Ain, [k]Remmon, and [l]Ether, and Ashan: four cities and their villages.

8 And all the villages that *were* round about these cities to [m]Baalath-beer, [n]Ramath of the south. This *is* the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah was [o]too much for them;† therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the [p]third lot came up for the children of [q]Zebulun according to their families; and the border of their inheritance was unto Sarid.

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before [r]Jokneam;

12 And turned from Sarid eastward, toward the sun-rising, unto the border of [s]Chisloth-tabor, and then goeth out to [t]Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to [u]Gittah-hepher, to Ittah-kazin, and goeth out to Remmon-[1]methoar, to Neah;

14 And the border compasseth it on the north side to Hannathon; and the outgoings thereof are in the valley of Jiphthah-el;

15 And [x]Kattath, and Nahallal, and [y]Shimron, and Idalah, and Beth-lehem:‡ twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun, according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was toward [z]Jezreel, and Chesulloth, and [a]Shunem,

19 And Haphraim, and Shihon, and Anaharath,

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and [b]En-gannim, and En-haddah, and Beth-pazzez;

22 And the coast reacheth to [c]Tabor, and Shahazimah, and [d]Beth-shemesh; and the outgoings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar, according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher,§ according to their families.

25 And their border was [e]Helkath, and Hali, and Beten, and [f]Achshaph,

26 And Alammelech, and Amad, and [g]Misheal; and reacheth to [h]Carmel westward, and to Sihor-libnath;

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to Zebulun, and to the [i]valley of Jiphthah-el, toward the north side of Beth-emek, and Neiel, and goeth out to [k]Cabul‖ on the left hand;

28 And Hebron, and [l]Rehob, and Hammon, and [m]Kanah, *even* unto [n]great Zidon;

29 And *then* the coast turneth to Ramah, and to the strong city [2]Tyre; and the coast turneth to Hosah; and the outgoings thereof are at the sea, from the coast to [o]Achzib:

30 Ummah also, and [p]Aphek, and [q]Rehob: twenty and two cities with their villages.

31 This *is* [r]the inheritance of the tribe of the children of Asher, according to their families, these cities with their villages.

CHAP. XIX.
[a] xviii. 6-11.
[b] Gen. xlix. 4-7.
* This cession by Judah of part of his territory to the other tribes, and its falling by lot to Simeon, led to the fulfilment of the prophecy of Jacob, when dying: "I will divide them in Jacob, and scatter them in Israel" (Gen. xlix. 7). It was not, however, fulfilled as a curse, but as a blessing, and in the case of Simeon in a different manner from that of Levi, whose descendants were dispersed in Israel, on account of their receiving, as servants of the sanctuary, cities to dwell in amongst all the tribes.—KEIL.
[c] xv. 28.
[d] xv. 28, 29.
[e] xv. 29.
[f] Jud. i. 17.
[g] xv. 31.
[h] 1 Chr. iv. 31, *Hazar-susim.*
[i] xv. 32.
[k] 1 Chr. iv. 32, *Rimmon.*
[l] xv. 42.
[m] 1 Chr. iv. 33.
[n] 1 Sam. xxx. 27.
[o] Ex. xvi. 18.
† *Was too much for them*—too large in proportion to the other tribes, and too large for their actual necessities; although, as being the most numerous of all the tribes, it might justly claim a more extensive territory than any of the rest. Yet when it was found that they could not insist upon the original allotment without manifest injustice to the other tribes, the men of Judah submitted without a murmur to relinquish a part of their possession. They will take no advantage of an unintentional error by withholding that which equity and kindness would require them to give up. The same generous principle will operate in like manner with every good man. If he has chanced, through the inadvertency or mistake of another, to gain an undue advantage in a contract, he will cheerfully waive his right and make all the concessions which, in similar circumstances, he would wish to have made to himself.—BUSH.
[p] xviii. 6, 11.
[q] Gen. xlix. 13.
[r] xii. 22.
[s] Jud. iv. 6, 12.
[t] xxi. 28. *Dabareh.*
[u] 2 Kings xiv. 25, *Gath-hepher.*
[1] Or, *which is drawn.*
[x] xxi. 34, 35.
[y] xi. 1; xii. 20.

‡ This is another city of the same name besides that which was in Judah, where Jesus Christ was born.—DIODATI.
[z] 1 Kings xxi. 1.
[a] 1 Sam. xxviii. 4.
[b] xxi. 29.
[c] Jud. iv. 6.
[d] xxi. 16.
§ The lot of Asher lay much on the sea-coast. In it stood the city of Tyre, as some conjecture, a more ancient place on the continent than that afterward most famed mart which bore this name, and was built on an island a little distant from the shore.—HAWEIS.
[e] 2 Sam. ii. 16.
[f] xi. 1; xii. 20.
[g] xxi. 30.
[h] 1 Kings xviii. 20.
[i] 14.
[k] 1 Kings ix. 13.
‖ A district given to Hiram by Solomon (1 Kings ix. 13), in acknowledgment for his great services in building the temple. Some place the cities of Cabul beyond Jordan, in the Decapolis; Grotius is of opinion, that the cities which Pharaoh had conquered from the Philistines, and yielded to Solomon, were among the cities of Cabul. Most commentators are persuaded, that the city of Cabul (Josh. xix. 27) was one; and Hiram probably gave this name to the other cities which Solomon had ceded to him. Cabul was perhaps the same as Chabalon, or Chabul, which Josephus places near Ptolemais, south of Tyre.—CALMET.
[1] *See on* 30.
[m] John ii. 1, 11.
[n] xi. 8.
[2] *Tsor.*
[o] Gen. xxxviii. 5.
[p] xii. 18; xiii. 4.
[q] xxviii.; xxi. 31.
[r] Gen. xlix. 20.

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them? Alas! the ordinances of God are generally neglected, his Sabbaths are violated, his truths are opposed, despised, or abused, and his commandments and authority are trampled upon!—*Scott.*

CHAP. XIX. PECULIARITY OF SIMEON'S LOT.—Ver. 1. Simeon's lot was drawn after Judah's, Joseph's, and Benjamin's, because Jacob had put that tribe under disgrace: yet it is put before the two younger sons of Leah, and the three sons of the handmaids. Not one person of note, either judge or prophet, was of this tribe that we know of. 1. The situation of their lot was within that of Judah (ver. 1), and was taken from it (ver. 9). It seems they that first surveyed the land thought it larger than it was, and that it would have held out, to give every tribe in proportion as large a share as they had carved out for Judah, but, upon a more strict inquiry, it was found that it would not reach (ver. 9): "the part of the children of Judah was too much for them"—more than they needed, and more, as it proved, than fell to their share. Yet God did not by the lot lessen it, but left it to their prudence and care afterward to discover and rectify the mistake, which when they did, (1.) The men of Judah did not oppose the taking away of the cities again, which by the first distribution fell within their border, when they were convinced that they had more than their proportion. In all such cases errors must be excepted, and a review admitted if there be occasion. Though, in strictness, what fell to their lot was their right against all the world, yet they would not insist upon it, when it appeared that another tribe would want what they had to spare. Note, We must look on the things of others, and not on our own only. The abundance of some must supply the wants of others, that there may be something of an equality; for which there may be equity, where there is not law. (2.) That which was thus taken off from Judah to be put into a new lot, Providence directed to the tribe of Simeon, that Jacob's prophecy concerning this tribe might be fulfilled: "I will divide them in Jacob." The cities of Simeon were scattered in Judah, with which tribe they were surrounded, except on that side toward the sea. This brought them into a confederacy with the tribe of Judah (Jud. i. 3), and afterwards was a happy occasion of the adherence of many of this tribe to the house of David at the time of the revolt of the ten tribes of Jeroboam (2 Chr. xv. 9) *out of Simeon they fell to Asa in abundance.* It is good being in a good neighbourhood. 2. The cities within their lot are here named. Beer-sheba, or Sheba, for they seem to be the same place, is put first; Ziklag is one of them, which we read of in David's story. What course they took to enlarge their borders, and make room for themselves, we find 1 Chron. iv. 39, &c.

JOSHUA'S OWN INHERITANCE.—Ver. 49. Before this account of the dividing of the land is solemnly closed up, in the last verse, which intimates that the thing was done to the satisfaction of all, here is account of the particular inheritance assigned to Joshua: 1. He was last served, though the eldest and greatest man of all Israel, and who, having commanded in the conquest of Canaan, might have demanded the first settlement in it for himself and his family. But he would make it to appear that in all he did he sought the good of his country, and not any private interest of his own. He was content to be unfixed till he saw them all placed; and herein is a great example to all in public places, to prefer the common welfare before their particular satisfaction. Let the public first be served. 2. He had his lot "according to the word of the Lord;" it is probable, when God by Moses told Caleb what inheritance he should have (chap. xiv. 9), he gave the like promise to Joshua, which he had an eye to in making his election, which made his portion doubly pleasant, that he had it, not as the rest by common providence, but by special promise. 3. He chose it in mount Ephraim, which belonged to his own tribe, with which he thereby put himself in common, when he might by prerogative have chosen his inheritance in some other tribe, as suppose that of Judah, and thereby have distinguished himself from them. Let no man's preferment or honour make him ashamed of his family or country, or estrange him from it. The tabernacle was set up in the lot of Ephraim, and Joshua would forecast not to be far from that. 4. The *children of Israel* are said to *give it him* (ver. 49), which bespeaks his humility, that he would not take it to himself, without the people's consent and approbation, as if he would thereby own himself, though *major singulis—greater than any one,* yet *minor universis—less than the whole assemblage,* and would hold even the estate of his family, under God, by the grant of the people. 5. It was a city that must be built before it was fit to be dwelt in: while others dwelt in houses which they builded not, Joshua must build for himself, that he might be a pattern of industry and contentment with mean things—such buildings as he could hastily run up, without curiosity or magnificence. Our Lord Jesus thus came and *dwelt among us,* not in pomp but poverty, providing rest for us, yet himself not having where to lay his head. Even Christ pleased not himself.—*Henry.*

PRACTICAL OBSERVATIONS.—If the true believer have entered into engagements which are likely to prove injurious to him, he will not retract or disappoint those who

32 ¶ The sixth lot came out to the children of Naphtali, *even* for the children of Naphtali, according to their families.

33 And their coast was from Heleph, from Allon to [a]Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum; and the outgoings thereof were at Jordan:

34 And *then* the coast [t]turneth westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south side, and reacheth to Asher on the west side, and to Judah¶ upon Jordan [u]toward the sunrising.

35 And the fenced cities *are* Ziddim, Zer, and [x]Hammath, Rakkath, and [y]Chinnereth,

36 And Adamah, and Ramah, and [z]Hazor,

37 And [a]Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el,* Horem, and Beth-anath, and [b]Beth-shemesh: nineteen cities with the ir villages.

39 This *is* the inheritance of the tribe of the children of Naphtali, according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan,† according to their families.

41 And the coast of their inheritance was [c]Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border before Japho.‡

47 And [d]the coast of the children of Dan went out *too little* for them; therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called [e]Leshem, Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan, according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel [f]gave an inheritance to Joshua§ the son of Nun among them:

50 According to the word of the LORD, they gave him the city which he asked, *even* [g]Timnath-serah in mount Ephraim: and he built the city, and dwelt therein.

51 [h]These *are* the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot [i]in Shiloh before the LORD, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

CHAPTER XX.

1 *God commandeth, 7 and the Israelites appoint six cities of refuge.*

THE [a]LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, [b]Appoint out for you cities of refuge,* whereof I spake unto you by the hand of Moses;

3 That the slayer that killeth *any* person unawares, *and* unwittingly, may flee thither: and they shall be [c]your refuge from the avenger of blood.

4 And when he that doth flee unto one of those cities shall stand [d]at the entering of the gate of the city, and shall declare his cause in the ears of the elders of that city, they shall [e]take him into the city unto them, and give him a place, that he may dwell among them.

5 And if the avenger of blood pursue after him, then they shall not deliver the slayer up into his hand; because he smote his neighbour unwittingly, and hated him not beforetime.

6 And he shall dwell in that city, [f]until he stand before the congregation for judgment, *and* until the death of the high priest† that shall be in those days: then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.

7 ¶ And they [l]appointed [g]Kedesh in Galilee in mount Naphtali, and [h]Shechem in mount Ephraim, and [i]Kirjath-arba (which *is* Hebron) in the [k]mountain of Judah.

8 And on the other side Jordan, by Jericho eastward, they assigned‡ Bezer [l]in the wilderness upon the plain out of the tribe of Reuben, and [m]Ramoth in Gilead out of the tribe of Gad, and [n]Golan in Bashan out of the tribe of Manasseh.

9 These were [o]the cities appointed for all the children of Israel, and for the stranger that

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B.C. 1444—B.C. 1444.

[a] Jud. iv. 11, *Zaanaim.*
[t] Deut. xxxiii. 23.
¶ Jordan was the general eastern border of this tribe, and of all the rest of the tribes which lay upon it on this side, until it came to Judah.—DIODATI.
[u] xii. 27.
[x] Gen. x. 18.
[y] xi. 2, *Cinneroth.*
[z] xi. 1, 10.
[a] xii. 22; xx. 7.
* *Migdal-el* was most probably the Magdala referred to in Matt. xv. 39, now a wretched little Mohammedan village called Mejdal, on the western shore of the Lake of Gennesaret, between Capernaum and Tiberias.—ROSENMULLER.
[b] 22.
† This was on the west of Benjamin, between Judah and Ephraim; and in order that the possessions might be sufficient for the wants of the tribe, Judah had to give up to Dan some of his northern cities, and Ephraim some of his cities in the south.—KEIL.
[c] xv. 33, *Zoreah.*
‡ This place afterwards became celebrated under the name of Joppa, and continues to this day, retaining the name of Japha or Jaffa, which in Hebrew signifies *fair* or *beautiful.*—PATRICK.
By comparing the cities just mentioned with those at Josh. xv. 33, it appears that many of those which were at first assigned to Judah, were afterwards allotted to Dan; hence it is supposed that the inheritance of the tribe of Dan was within the inheritance of the tribe of Judah; this tribe is therefore, with universal agreement, placed by geographers in the western part of the portion at first allotted to the children of Judah.—WELLS.
[d] Jud. i. 34, 35.
[e] Jud. xviii. 7, 27, 29, *Laish.*
[f] Ez. xlv. 7, 8.
§ We cannot but observe the wonderful modesty of this great man, who received his portion last of all; and then, not by lot, but by their gift, who were already possessed of the whole land.—WELLS.

[f] xxiv. 30.
[h] xiv. 1.
[i] xviii. 1.

CHAP. XX.
[a] v. 14; vi. 2.
[b] Ex. xxi. 13, 14.
* The Jewish writers inform us that all the cities of the Levites were, in point of fact, cities of refuge, but not in the same sense with the six properly so called. The difference was, that the six cities were bound to receive the fugitive: but in the other forty-two, the Levites exercised their discretion whether to allow or refuse admittance to him. Also in the six cities the refugee was provided with a house to reside in gratuitously; but in the other towns he was obliged to pay for his lodging.—PICT. BIBLE.
[c] Num. xxxv. 15-24.
[d] Ruth iv. 1.
[e] Ps. xxvi. 9.
[f] Num. xxxv. 12, 24, 25.
† There was a close connection between the return of the slayer and the death of the high priest. The anointing with holy oil (Num. xxxv. 25) was a symbol of the communication of the Holy Ghost, by which the high priest was empowered to act as mediator and representative of the people in the presence of God, and in consequence of which he alone was able to offer the annual expiation for the whole people on the great day of atonement. And as his life and deeds thus acquired a representative character through this anointing with the holy oil, so also, on account of this communication to him of the Holy Ghost, his death might be regarded as a death for the sins of the people, by which the unintentional manslayer received the benefits of the propitiation for his sin before God, and, being cleansed from that sin, might return to his native city, without further exposure to the revenge of the avenger of blood.—KEIL.
[l] *Sanctified.*
[g] xxi. 32.
[h] xxi. 21.
[i] xiv. 15.
[k] Luke i. 39.
‡ Confirmed and ratified that which was already appointed by Moses (Deut. iv. 43).—DIODATI.
[l] xxi. 36.
[m] xxi. 38.
[n] xxi. 27.
[o] Num. xxxv. 15.

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confide in him; but if he have obtained an undue advantage in any contract, he will recede from it without murmuring, in compliance with the requisitions of equity and kindness. For "love seeketh not her own," and "doth not behave unseemly." They are most favoured in providence who are placed nearest to the sanctuary, and have most advantages, and the fewest hinderances to the salvation of their souls, though they do not possess worldly influence or distinctions; and, as far as we have the choice referred to us, we should always decide by this rule. But a sovereign God dispenses his favours as he pleases; and one man has his habitation assigned him in "the valley of vision," and another his "in the very region of the shadow of death," "according to the good pleasure of his will." Disinterestedness and an unassuming deportment shed a peculiar lustre upon eminent characters; and they who labour most to do good to others will be indifferent about their own worldly interests, and willing to forego all things rather than preclude themselves from the sweet pleasure of communicating felicity. An inheritance in the Canaan above they must and do covet; but it will be soon enough to enter upon that when they have done all the service to their brethren of which they are capable; nor can anything more effectually assure them of their title to it, than laying themselves out properly to bring others to desire, to seek, and to obtain possession of it. But Jesus hath far outdone all others in this and in every other respect—"Though he were rich, yet for our sakes he became poor, that we, through his poverty, might be rich." He would not enter upon his inheritance till, by his obedience unto death, he had secured the eternal inheritance for all his people! nor will he account his own glory completed until every ransomed sinner is put in possession of his heavenly rest.—*Scott.*

CHAP. XX. APPOINTMENT OF THE CITIES OF REFUGE.—Ver. 2. We have here the nomination of the cities of refuge in the land of Canaan, which was made by the advice and authority of Joshua and the princes (ver. 7), and upon occasion of the mention of this, is repeated the nomination of the other three in the lot of the other two tribes and a half, which was made by Moses (Deut. iv. 43), but (as Bishop Patrick thinks) they had not the privilege till now. 1. They are said to *sanctify* these cities—that is the original word for *appointed* (ver. 7). Not that any ceremony was used to signify the consecration of them, only they did by a public act of court solemnly declare them cities of refuge; and, as such, sacred to the honour of God, as the Protector of exposed innocency. If they were sanctuaries, it was proper to say they were *sanctified.* Christ, our Refuge, was sanctified by his Father; nay, for our sakes, he sanctified himself (John xvii. 19). 2. These cities (as those also on the other side Jordan), stood in the three several parts of the country so conveniently, that a man might, they say, in half a day reach some one of them from any corner of the country. Kedesh was in Naphtali, the most northern tribe; Hebron in Judah, the most southern; and Shechem in Ephraim, which lay in the middle, about equally distant from the other two. God is a refuge at hand. 3. They were all Levites' cities, which put an honour upon God's tribe, making them judges in those cases wherein Divine Providence was so nearly concerned, and protectors to oppressed innocency. It was also a kindness to the poor refugee, that when he might not go up to the house of the Lord, nor tread his courts, yet he had the servants of God's house with him, to instruct him, and pray for him, and help to make up the want of public ordinances. If he must be confined, it shall be to a Levite city, where he may, if he will, improve his time. 4. These cities were upon hills, to be seen afar off, for a city on a hill cannot be hid; and this would both direct and encourage the poor distressed man that was making that way; and though, therefore, his way at last was uphill, yet this would comfort him, that he would be in his place of safety quickly, and if he could but get into the suburbs of the city he was well enough. Some observe a significancy in the names of these cities with application to Christ, our Refuge. I delight not in quibbling upon names, yet am willing to take notice of these. *Kedesh* signifies *holy*, and our refuge is the holy Jesus. *Shechem, a shoulder*, and the government is upon his shoulder. *Hebron, fellowship*, and believers are called into the fellowship of Christ Jesus our Lord. *Bezer, a fortification*, for he is a Stronghold to all them that trust in him. *Ramoth, high*, or *exalted*, for him hath God exalted with his own right hand. *Golan, joy*, or *exultation*, for in him all the saints are justified, and shall glory. *Lastly*, Besides all these the horns of the altar, wherever it was, were a refuge

sojourneth among them, that whosoever killeth *any* person at unawares might flee thither, and not die by the hand of the avenger of blood, [p]until he stood before the congregation.

CHAPTER XXI.

1 *Eight and forty cities given by lot out of the other tribes unto the Levites.* 43 *God gave the land, and rest, to the Israelites.*

THEN came near [a]the heads of the fathers of the Levites unto [b]Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel;

2 And they spake unto them at [c]Shiloh, in the land of Canaan,* saying, [d]The LORD commanded, by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattle.

3 And the children of Israel gave [e]unto the Levites, out of their inheritance, at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the Kohathites: and [f]the children of Aaron the priest, *which were* of the Levites, had by lot, out of the tribe of Judah,† and out of the tribe of Simeon, and out of the tribe of Benjamin, thirteen cities.

5 And [g]the rest of the children of Kohath‡ *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And the children of [h]Gershon *had* by lot, out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The children of [i]Merari, by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave [k]by lot unto the Levites these cities with their suburbs, [l]as the LORD commanded by the hand of Moses.

9 ¶ And they gave, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, [m]these cities which are *here* [l]mentioned by name,

10 Which [n]the children of Aaron, *being* of the families of the Kohathites, *who were* of the children of Levi, had: for theirs was the first lot.

B.C. 1444—B.C. 1444.

[p] *See on* 4, 6.

CHAP. XXI.
[a] xix. 51.
[b] xiv. 1; xvii. 4.
[c] xviii. 1.
* The clause attached to Shiloh, *in the land of Canaan*, is written with reference to Num. xxxiv. 29 and xxxv. 10, and is no proof either that there was a Shiloh which was not in the land of Canaan, or that this section was written during the captivity.—KEIL.
[d] Num. xxxv. 2-8.
[e] Gen. xlix. 7.
[f] 1 Chr. vi. 54-60.
† It was by a special Providence that the share which fell to the priests was in those tribes that were nearest to the city, which God intended should be the fixed place of his worship and service in future times; that the priests might be ready to give their attendance there without much trouble.—PATRICK.
[g] Gen. xlvi. 11.
‡ The rest of Kohath's descendants: *i.e.*, the Kohathites, who sprang from Moses, Izhar, Hebron, and Uzziel, received from Ephraim, Dan, and the half-tribe of Manasseh ten cities; (ver. 6), the Gershonites received from Issachar, Asher, Naphtali, and the half-tribe of Manasseh in Bashan, thirteen cities; and (ver. 7), the Merarites from Reuben, Gad, and Zebulon, twelve cities.—KEIL.
[h] Ex. vi. 16, 17.
[i] Ex. vi. 19.
[k] Num. xxxiii. 54.
[l] Num. xxxv. 2.
[m] 1 Chr. vi. 65.
[l] *Called.*
[n] Ex. vi. 18, 23-26.

[2] *Kirjath-arba.*
[o] 2 Sam. ii. 1-3.
[p] xiv. 13-15.
§ As it would not necessarily involve the exclusion of himself or his family from a residence in the city he probably gave it to the priests, in order to set an example to his brethren of cheerfullycontributing to the maintenance of religion.—BUSH.
[q] xx. 7.
‖ It was given them with this condition, that they who slew a man unawares should be entertained here, and have a place given them to live securely among them (xx. 4).—PATRICK.
[r] x. 29; xv. 42.
[s] xv. 48.
[t] xv. 50, *Eshtemoh.*
[u] xv. 51.
¶ *Holon*, called *Hilen* (1 Chr. vi. 58), as *Juttah* here is called *Ashan* (1 Chr. vi. 59), and *Kibzaim* called *Jokmeam* (1 Chr. vi. 68), and so some others, the names of the places being changed by length of time, and upon special occasions, as was frequent among the Jews; though their doctors add, that some of these places here mentioned, being now in the Canaanites' possession, and not speedily recovered from them, there were others put in their stead.—POOLE.
[x] xii. 13; xv. 49.
[y] xv. 32.
[z] xv. 55.
[a] xv. 10.
* For the tribe of Judah was very large; and the command of God was, that "from them which had many cities they should give many" (Num. xxxv. 8).—WELLS.
[b] xviii. 25.
[c] xviii. 24, *Gaba.*
[d] 1 Kings ii. 26.
† *Anathoth* — the birthplace of the prophet Jeremiah, still exists as a small village called *Anata*, about four miles to the N.N.E. of Jerusalem.—ROBINSON.
[e] 1 Chr. vi. 60, *Alemeth.*
[f] 1 Chr. vi. 66.
[g] xx. 7.
[h] xvi. 10.
‡ *Kibzaim* (for which 1 Chr. vi. 53 reads *Jokmeam*, probably another name for the same city, the situation of which is unknown); and *Beth-horon*, whether the upper or lower is not stated (ch. x. 10).—KEIL.
[i] xvi. 3, 5.
[k] xix. 44, 45.
[l] x. 12; xix. 42.
§ *And Gath-rimmon, with her suburbs.*—In 1 Chr. vi. 70, these two cities are called *Aner* and *Bileam*; so much were names changed in a long tract of time. Or, they being dispossessed of the two cities here mentioned, by the invasions of their enemies (who perhaps demolished them), these two others were given in lieu of them.—PATRICK.
[m] xvii. 11.
‖ Of that half which had its share beyond Jordan.—DIODATI.
[n] Deut. i. 4.

11 And they gave them [2]the city of Arba, the father of Anak, (which *city* [o]*is* Hebron,) in the hill *country* of Judah, with the suburbs thereof round about it.

12 But [p]the fields of the city, and the villages thereof, gave they to Caleb§ the son of Jephunneh for his possession.

13 ¶ Thus they gave to the children of Aaron the priest, Hebron with her suburbs, *to be* [q]a city of refuge for the slayer,‖ and [r]Libnah with her suburbs,

14 And [s]Jattir with her suburbs, and [t]Eshtemoa with her suburbs,

15 And [u]Holon¶ with her suburbs, and [x]Debir with her suburbs,

16 And [y]Ain with her suburbs, and [z]Juttah with her suburbs, *and* [a]Beth-shemesh with her suburbs: nine cities out of those two tribes.*

17 And out of the tribe of Benjamin, [b]Gibeon with her suburbs, [c]Geba with her suburbs,

18 [d]Anathoth† with her suburbs, and [e]Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And [f]the families of the children of Kohath, the Levites which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them [g]Shechem with her suburbs, in mount Ephraim, *to be* a city of refuge for the slayer; and [h]Gezer with her suburbs,

22 And Kibzaim‡ with her suburbs, and [i]Beth-horon with her suburbs: four cities.

23 And out of the tribe of Dan, [k]Eltekeh with her suburbs, Gibbethon with her suburbs,

24 [l]Aijalon with her suburbs, Gath-rimmon with her suburbs:§ four cities.

25 And out of the half-tribe of Manasseh, [m]Taanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities *were* ten, with their suburbs, for the families of the children of Kohath that remained.

27 ¶ And unto the children of Gershon, of the families of the Levites, out of the *other* half-tribe‖ of Manasseh, *they gave* [n]Golan in Bashan with her suburbs, *to be* a city of refuge for the slayer; and Beesh-terah with her suburbs: two cities.

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to those who took hold on them, if the crime were such as that sanctuary was allowed. This is implied in that law (Exod. xxi. 14), that a wilful murderer shall be taken from God's altar to be put to death. And we find the altar used for this purpose (1 Kings i. 50; ii. 28). Christ is our Altar, who not only *sanctifies* the *gifts*, but protects the giver.—*Henry.*

CHAP. XXI. LEVITICAL CITIES.—Ver. 3. (1.) Every tribe of Israel was adorned and enriched with its share of Levites' cities, in proportion to its compass, even those that lay most remote. They were all God's people, and therefore they all had Levites among them, 1. To shew kindness to, as God appointed them (Deut. xii. 19; xiv. 29). They were God's receivers, to whom the people might give their grateful acknowledgments of God's goodness, as the occasion and disposition were. 2. To receive advice and instruction from; when they could not go up to the tabernacle to consult those who attended there, they might go to a Levites' city, and be taught the good knowledge of the Lord. Thus God set up a candle in every room of his house, to give light to all his family; as those that attended the altar, "kept the charge of the Lord," to see that no Divine appointment was neglected there, so they that were scattered in the country, had their charge too, which was to see that no idolatrous superstitious usages were introduced at a distance, and to *watch for the souls* of God's Israel. Thus did God graciously provide for the keeping up of religion among them, and that they might have the Word nigh them; yet, blessed be God, we under the Gospel, have it yet nigher—not only Levites in every county, but Levites in every parish, whose office it is still to teach the people knowledge, and to go before them in the things of God. (2.) that here were thirteen cities, and those some of the best, appointed for the priests, the sons of Aaron (ver. 19) Aaron left but two sons, Eleazar and Ithamar, yet his family was now so much increased, and it was foreseen that it would in process of time grow so numerous, as to replenish all these cities, though a considerable number must of necessity be resident wherever the ark and the altar were. We read in both Testaments of such numbers of priests, that we may suppose none of all the families of Israel that came out of Egypt increased afterward so much as that of Aaron did; and the promise afterwards to the house of Aaron is, "God shall increase you more and more, you and your children" (Ps. cxv. 12, 14). He will raise up a *seed to serve him.* (3.) That some of the Levites' cities were afterwards famous on other accounts. Hebron was the city in which David began his reign; and in Mahanaim, another Levites' city (ver. 38), he lay, and had his headquarters when he fled from Absalom. The first Israelite that ever wore the title of king—namely, Abimelech, the son of Gideon—reigned in Shechem, another Levites' city (ver. 21). (4.) That the number of them in all was more than of most of the tribes, except Judah, though the tribe of Levi was one of the least of the tribes, to shew how liberal God is, and his people should be, to his ministers; yet the disproportion will not appear so great as at first it seems, if we consider that the Levites had cities only with the suburbs to dwell in, but the rest of the tribes, besides their cities (and those, perhaps, were many more than are named in the account of their lot), had many unwalled towns and villages which they inhabited, besides country-houses. Upon the whole, it appears that effectual care was taken that the Levites should live both comfortably and usefully; and those, whether ministers or others, for whom Providence has done well, must look upon themselves as obliged thereby to do good, and according as their capacity and opportunity are, to serve their generation.—*Henry*

PRACTICAL OBSERVATIONS.—The maintenance of the ministers of religion should be considered, as required by the command of God, and not as a matter of mere choice or discretion. They "who labour in the word and doctrine," have as good a title to a comfortable support as other men have to their estates; and on some occasions must be allowed, without censure, to assert their claim against such as would defraud them; but this should always be done with evident reluctancy, as a matter of necessity, and with a willingness to refer themselves to the arbitration of impartial persons. And, in ordinary cases, it more accords to the examples of the New Testament, when they choose to "suffer all things," rather than to take any steps which may impede the success of their labours. Yet this excellent spirit in faithful ministers, is so far from excusing those who defraud them, that it greatly aggravates their sin.—It is very desirable that all these temporal concerns, relating to this sacred function, should be

28 And out of the tribe of Issachar, Kishon with her suburbs, [o]Dabareh with her suburbs,

29 [p]Jarmuth with her suburbs, En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, [q]Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, [r]Kedesh in Galilee with her suburbs, *to be* a city of refuge for the slayer; and [s]Hamoth-dor with her suburbs, and Kartan with her suburbs: three cities.¶

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

34 ¶ And unto the families of the children of Merari, the rest of the Levites, out of the tribe of Zebulun, [t]Jokneam with her suburbs, and Kartah with her suburbs,*

35 Dimnah with her suburbs, Nahalal with her suburbs: four cities.

36 And out of the tribe of Reuben, [u]Bezer with her suburbs, and [x]Jahazah with her suburbs,

37 Kedemoth with her suburbs,† and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, [y]Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer; and [z]Mahanaim with her suburbs,

39 [a]Heshbon with her suburbs, [b]Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari, by their families, which were remaining of the families of the Levites, were, *by* their lot, twelve cities.

41 All the cities of the Levites, [c]within the possession of the children of Israel, *were* forty and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD [d]gave unto Israel all the land‡ which he sware to give unto their fathers; and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD [e]delivered all their enemies into their hand.

B.C. 1444—B.C. 1444.

[o] xix. 12, 20, 21.
[p] x. 3, 23; xii. 11.
[q] xix. 25, 28.
[r] xix. 37; xx. 7.
[s] xix. 35, *Hammath.*
¶ *Three cities*—this being a smaller territory, it seems, than the rest of the tribes fore-mentioned, who gave *four*.—PATRICK.
[t] xii. 22; xix. 11.
* The remaining families of the Levites; for there were three heads of them—Gershon, Kohath, and Merari.—PATRICK.
[u] Deut. iv. 43.
[x] xiii. 18.
† *Kedemoth, with her suburbs, &c.*—Some have urged against the integrity of the Hebrew text, that this and the foregoing verse are not to be found in some ancient copies of the Bible; and, indeed, the Masorites acknowledge as much. But it is evident that they are found in copies of very great antiquity; and the context shews that they ought to be here.—PATRICK.
[y] 1 Kings xxii. 3.
[z] Gen. xxxii. 2.
[a] xiii. 17, 21.
[b] Num. xxxii. 1, 3, 35, *Jaazer.*
[c] Gen. xlix. 7.
[d] Gen. xii. 7.
‡ He gave them a right to the whole country, which was distributed among them, as he appointed, by a lot which he ordered and directed; and he gave them the actual possession and enjoyment of the greater part of it, with power to subdue the rest, provided they continued in obedience. According to this understanding, "there failed not ought of any good thing which the Lord had spoken unto the house of Israel" (ver. 45).—PATRICK.
[e] xxii. 4, 9.

[f] Num. xxiii. 19.

CHAP. XXII.
[a] Num. xxxii. 18-33.
[b] Num. xxxii. 20-29.
[c] i. 12-18.
[d] Phil. i. 23-27.
* Probably for the space of seven years; for the people were occupied for this period of time in subduing the land. Yet it is very possible that in the intervals of action, and when the rest of the army had retired into winter quarters, some of them at least may have visited their families across the Jordan, or been relieved by other detachments, though we have no clear intimation that this was the fact. Certain it is that these two tribes and a half had always their quota of men, originally amounting to 40,000, in readiness at their respective posts.—BUSH.
[e] xxi. 43, 44.
[f] xiii. 15-33.
† *Now therefore return to your tents.*—So he calls their houses, because this was the common word used for a long time in the wilderness to signify an habitation.—PATRICK.
[g] Deut. iv. 1, 2, 6.
‡ He calls it the law of Moses, that they may not soar away with airy speculations, but may be firmly rooted in the instruction which they received from that faithful servant of God. He points also to the end and essence of the law, to love God, and cleave to him, because outward worship has otherwise little worth. He adds other words to enforce this—viz., to serve God with all the heart and all the soul; words which indicate perfect sincerity.—CALVIN.
[h] Ex. xx. 6.
[i] Deut. iv. 4.
[k] Acts xxvii. 23.
[l] Gen. xiv. 19.
[m] xiii. 29-31.
[n] Deut. viii. 9, 13, 17, 18.
§ *Riches*—which they had obtained as booty, in the shape of cattle, silver, gold, brass, iron, and clothes. This booty they were to share with their brethren who had remained at home. In this demand Joshua followed the example of Moses, who, on the occasion of the defeat of the Midianites, ordered the booty to be divided into two equal portions, the one of which was to be given to those who had been left in the camp (Num. xxxi. 25, *seq.*)—KEIL.
[o] Num. xxxi. 27.
[p] Num. xxxii. 29, 39, 40.
‖ The country of Gilead, here put for the whole country possessed by the Israelites, to the east of Jordan; so called from Gilead, the son of Machir, and grandson of Manasseh.—STACKHOUSE.

45 There [f]failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.

CHAPTER XXII.

1 *The two tribes and half dismissed with a blessing;* 10 *they build an altar of testimony in their journey by the borders of Jordan;* 11 *contention thereupon.* 12 *The deputies satisfied.*

THEN [a]Joshua called the Reubenites, and the Gadites, and the half-tribe of Manasseh,

2 And said unto them, [b]Ye have kept all that Moses, the servant of the LORD, commanded you, and have [c]obeyed my voice in all that I commanded you:

3 Ye [d]have not left your brethren these many days unto this day,* but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath [e]given rest unto your brethren, as he promised them: therefore now return ye, and [f]get you unto your tents,† *and* unto the land of your possession, which Moses, the servant of the LORD, gave you on the other side Jordan.

5 But [g]take diligent heed to do the commandment, and the law, which Moses, the servant of the LORD, charged you,‡ [h]to love the LORD your God, and to walk in all his ways, and to keep his commandments, and to [i]cleave unto him, and to [k]serve him with all your heart, and with all your soul.

6 So Joshua [l]blessed them, and sent them away: and they went unto their tents.

7 ¶ Now [m]to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan; but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them;

8 And he spake unto them, saying, [n]Return with much riches§ unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment: [o]divide the spoil of your enemies with your brethren.

9 And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto [p]the country of Gilead,‖ to the land of their possession, whereof they were

amicably settled, and arranged in such a manner, as to subserve its grand object; to occasion to the clergy as few avocations, temptations, or discouragements as may be; and to afford them every advantage of access to the people, that they may exhort, instruct, and reprove them, without falling under their contempt, or dreading their displeasure.—As on this extraordinary occasion, the cities of the priests and Levites were assigned them immmediately by God himself, through the casting of lots, so, in ordinary cases, every one should consider his station as determined by Divine Providence, and should cheerfully continue to perform the duties of it, though he seem to have more discouragements and inconveniences than the rest of his brethren; and not venture to remove, till satisfied, after serious consideration, prayer, and consultation of his pious friends and seniors, that the Lord calls him to another place.—Happy is the land where faithful ministers of Christ are to be met with in every district! The people will not be impoverished by maintaining them, nor will they in general much complain in this respect, so long as ministers diligently apply themselves to dispel ignorance and error, and to diffuse the light of Divine truth; to stop the progress of immorality, and promote the practice of universal holiness; and, by their doctrine, influence, example, and prayers, to render all within their sphere more wise, holy, and happy.—Persons of eminence should take the lead in every good work, that their examples may excite others; always remembering that pre-eminence in real usefulness is the most valuable distinction.—In due season all the promises of God will be accomplished to his true people; and their believing hope, and patient waiting, and self-denying obedience, will terminate in joyful songs of triumph, and thankful celebrations of his faithfulness, love, and power. Then will it be universally acknowledged that "there hath not failed ought of any good thing, which the Lord had spoken of;" nay, that he has exceeded their largest expectations, and made them more than conquerors, and brought them to their delightful rest and inheritance. May none of us at that season be found among his enemies, "who shall be destroyed for ever"!—Let no true believer despond because of delays, tribulations, and temptations; for God hath confirmed his promise and covenant "with an oath, that we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us." Let us then beg of him to enable us to confide in him entirely, to obey him unreservedly, and to wait for him patiently; for we have need of patience, that "after we have done the will of God, we might receive the promise."—*Scott.*

CHAP. XXII. REUBENITES SENT HOME.—Ver. 4. The war being ended, and ended gloriously, Joshua, as a prudent general, disbands his army, who never designed to make war their trade, and sends them home to enjoy what they had conquered, and to beat their swords into ploughshares, and their spears into pruning-hooks; and particularly the forces of these separate tribes, who had received their inheritance on the other side Jordan from Moses upon this condition, that their men of war should assist the other tribes in the conquest of Canaan, which they promised to do (Num. xxxii. 32), and renewed the promise to Joshua at the opening of the campaign (Josh. i. 16). And now that they had performed their bargain, Joshua publicly and solemnly, in Shiloh, gives them their discharge. Whether this was done, as it was placed, not till after the land was divided, as some think, or whether after the war was ended, and before the division was made, as others think (because there was no need of their assistance in dividing the land, but only in conquering it, nor were there any of their tribes employed as commissioners in that affair, but only of the other ten (Num. xxxiv. 18, &c.), this is certain, it was not done till after Shiloh was made the head-quarters (ver. 8), and the land was begun to be divided before they removed from Gilgal (chap. xiv. 6). It is probable that this army of Reubenites and Gadites, which had led the van in all the wars of Canaan, had sometimes, in the intervals of action, and when the rest of the army retired into winter quarters—some of them, at least—made a step over Jordan, for it was not far, to visit their families, and to look after their private affairs, and perhaps tarried at home, and sent others in their room more serviceable; but still these two tribes and a half had their quota of troops ready, forty thousand in all, which, whenever there was occasion, rendered themselves at their respective posts, and now attended in a body to receive their discharge. Though their affection to their families, and concern for their affairs, could not but make them, after so long absence, very desirous to return, yet, like good soldiers, they would not

possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, [q]built there an altar by Jordan, a great altar to see to.¶

11 ¶ And the children of Israel [r]heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, [s]at the passage of the children of Israel.

12 And when the children of Israel heard *of it*, [t]the whole congregation of the children of Israel gathered themselves together at Shiloh, to go up to war against them.*

13 And the children of Israel [u]sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, into the land of Gilead, [x]Phinehas the son of Eleazar the priest,†

14 And with him ten princes, of each [1]chief house a prince, throughout all the tribes of Israel; and each one *was* [y]an head of the house of their fathers among the thousands of Israel.

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh, unto the land of Gilead, and they spake with them, saying,

16 Thus saith [z]the whole congregation of the LORD, What [a]trespass *is* this that ye have committed against the God of Israel,‡ [b]to turn away this day from following the LORD, in that ye have builded you an altar, that ye might [c]rebel this day against the LORD?

17 [d]*Is* the iniquity of Peor too little for us,§ [e]from which we are not cleansed until this day, although there was a plague in the congregation of the LORD,

18 But that ye must turn away this day from [f]following the LORD? and it will be, *seeing* ye rebel to-day against the LORD, that to-morrow [g]he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* [h]unclean,‖ *then* pass ye over unto the land of the possession of the LORD, [i]wherein the LORD'S tabernacle dwelleth, and take possession among us; but rebel not against the LORD, nor rebel against us, in building you an altar, besides the altar of the LORD our God.

20 Did not [k]Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not alone in his iniquity.¶

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, [l]answered and said unto the [m]heads of the thousands of Israel,

22 The [n]LORD God of gods, the LORD God of gods, [o]he knoweth, and [p]Israel he shall know, [q]if *it be* in rebellion, or if in transgression against the LORD, (save us not this day,)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering or meat-offering, or if to offer peace-offerings thereon, [r]let the LORD himself require *it;*

24 And if we have not *rather* done it [s]for fear of *this* thing,* saying, [2]In time to come your children might speak unto our children, saying, What have ye to do with the LORD God of Israel?

25 For the LORD hath made Jordan a border between us and you, ye children of Reuben, and children of Gad; [t]ye have no part in the LORD:† so shall your children [u]make our children cease from fearing the LORD.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that* it *may be* [x]a witness between us and you, and our generations after us, [y]that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in time to come, Ye have no part in the LORD.

28 Therefore said we, that it shall be, when they should *so* say to us, or to our generations in time to come, that we may say *again*, [z]Behold the pattern‡ of the altar of the LORD, which our

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[q] xxiv. 26, 27.

¶ Their purpose was no more than to erect this as a monumental record to posterity. By raising it in the particular shape of an altar, they intended it as a memorial of the near relation, close friendship, and perfect unity of religion, that subsisted between them and their brethren in western Canaan.—PYLE.

[r] Lev. xvii. 3, 9.
[s] ii. 7; iii. 14-16.
[t] Deut. xiii. 15.

* To consult about going to war; for they imagined them to be apostates from their religion, which required them to worship the Lord alone, and at no other place but that which he himself had chosen.—PATRICK.

[u] Deut. xiii. 14.
[x] Ex. vi. 25.

† To make inquiry respecting the supposed rebellion against Jehovah. In this they obeyed the instructions of Deut. xiii. 14, where it is commanded that the report of such crimes shall be investigated before anything further is done.—KEIL.

[1] *House of the father.*

[y] Ex. xviii. 25.
[z] Matt. xviii. 17.
[a] Lev. v. 19.

‡ As the messengers believed that the altar was erected to serve as a second altar of sacrifice, in violation of the command of God, they commenced their address with the charge of unfaithfulness, and of rebellion against the Lord God of Israel.—KEIL.

[b] Ex. xxxii. 8.
[c] Lev. xvii. 8, 9.
[d] Num. xxv. 3, 4.

§ Is the iniquity of which so many of us were guilty in worshipping Peor, too small a provocation committed by us towards God, from which we are not cleansed until this day? there being some remaining, they feared, infected with those idolatrous inclinations, whom God might justly cut off, although "there was" on the former occasion "a plague" which killed 24,000 (Num. xxv. 9).—WELLS.

[e] Ezra ix. 13, 14.
[f] *See on* 16.
[g] 1 Chr. xxi. 1, 14.

[h] Ex. xv. 17.

‖ This expresses a wonderful zeal for God and the common good, wherewith they were now possessed, which made them rather desire to give up some of their own lands to the tribes east of Jordan than suffer them to "rebel against the Lord," and thereby break the common bond which bound the tribes to each other as well as to God.—PATRICK.

[i] xviii. 1.
[k] vii. 1, 5, 18, 24.

¶ Namely, the thirty men which were slain by the enemies, and the whole family of Achan, which was rooted out with him, causeth us to fear lest all Israel be entangled in the punishment of your sin.—DIODATI.

[l] Prov. xv. 1.
[m] Ex. xviii. 21-25.
[n] Ex. xviii. 11.
[o] 1 Kings viii. 39.
[p] Ps. xxxvii. 6.
[q] Job xxxi. 5-8.
[r] Gen. ix. 5.
Gen. xviii. 19.

* *For fear of this thing.*—The Hebrew word *deaga* (which we translate *fear*) signifies such anxiety in their mind, as gave them much trouble, till they thought of this way to give themselves ease.—PATRICK.

[2] *To-morrow.*
[s] 2 Sam. xx. 1.

† Ye are none of the Lord's people, as not living within the bounds of the promised land.—WELLS.

[t] 1 Sam. xxvi. 19.
[x] xxiv. 27.
[y] Deut. xii. 5, 6.
[z] 2 Kings xvi. 10.

‡ They could not have exactly imitated the pattern of the true altar of God, if they had not attended it as a place of worship together with their brethren, on which account their altar would be "a witness" that they (the eastern tribes) had a right to approach the tabernacle as well as the western.—PATRICK.

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move till they had orders from their general. So though our heavenly Father's house above be never so desirable (it is Bishop Hall's allusion), yet must we stay on earth till our warfare be accomplished; wait for a due discharge, and not anticipate the time of our removal. Joshua dismisses them to the "land of their possession" (ver. 4). They that were first in the assignment of their lot, were last in the enjoyment of it; they got the start of their brethren in title, but their brethren were before them in full possession: so the last shall be first and the first last, that there may be something of equality.—*Henry.*

THE SUSPECTED ALTAR.—Ver. 10. This altar must have been situated to the east of Jordan, in the inheritance of the two tribes and a half, as it could not otherwise have answered the end for which it was erected, or indeed have excited the suspicion of their brethren, that they meant to establish a schismatical worship in their own country, instead of attending at the tabernacle with the other tribes. Yet this verse, as we read it, conveys the idea that it was erected to the west of Jordan; but the clause rendered "*in* the land of Canaan," may be translated "*by* the land of Canaan;" and the words, "over against the land of Canaan," in the next verse, shew this to be the proper rendering.—On returning home, these victorious soldiers and faithful assistants of their brethren did not attempt to erect any trophy on which to record their own exploits; but they desired to form a monument, that should prove to future ages their relation to the other tribes, their interest in the sacrifices and worship of God at his sanctuary, and their right, with that of their posterity, to join in all the ordinances there administered. For these purposes they built a very large altar, which might be seen at a great distance, exactly in the shape of the altar of Shiloh.—They would have acted more prudently if they had previously consulted the Lord, or explained their intention to Joshua, Eleazar, and the elders: but as they approved themselves upright, we do not find their indiscretion censured.—Ver. 12-16. The command of God was express, that no sacrifices should be offered except at the door of the tabernacle; and building another altar seemed to imply an intention of offering sacrifices, which might prove a step towards apostasy and idolatry, crimes to be punished by death, without respect to affinity or to numbers.—Though the supposed criminals were brethren, and had been very faithful and serviceable to the other tribes, yet zeal for the honour of God and religion swallowed up all inferior regards, and they prepared to unite their arms against the offenders. But they were too precipitate, and they seemed to have convened at Shiloh in an angry spirit, as if eager to be engaged in so horrid a warfare. Even if sacrifices had been offered, it would have been over-rigorous to have punished the action as *idolatry;* and in this *extreme case*, they were commanded to make diligent search, and to proceed on nothing short of absolute certainty (Deut. xiii. 14). When, however, the elders were assembled at Shiloh, the wisdom and authority of Joshua, Eleazar, and others, seem to have tempered their zeal; and they resolved previously to attempt the recovery of the offenders by more lenient measures. They therefore determined to send an embassy, and Phinehas, whose zeal had before been so signalised, was placed at the head of it: and having obtained an audience, he and his associates delivered their embassy in very plain terms, which indeed appear rather severe; but, on that very account, they the more aptly denote how much the people were engaged in the cause of God and religion.

SUSPICION REMOVED.—Ver. 21-29. This answer of the Reubenites, and the other tribes concerned, is well worthy of admiration. They took in good part the suspicions, reproofs, and even harshness of their brethren, and did not object to the authority of the elders at Shiloh, or even to the terms in which the ambassadors had delivered their message; but with the utmost solemnity and meekness they explained their intention, and gave all the satisfaction in their power. They appealed to the Lord, against whom they were supposed to have rebelled, with great propriety and reverence. The titles by which they addressed him, "The LORD God of gods, the LORD God of gods," formed a very proper confession of their faith, as well as an act of worship to him, the eternal, almighty God, who was exalted far above all creatures, however great, and even those which other nations worshipped as their gods, being sole "Lord of all." This glorious God knew, and Israel would know by their subsequent conduct, that they were not guilty of the things with which they were charged; and indeed, if they could be proved guilty, they acknowledged that they did not deserve, and therefore did not ask to be spared. They further declared, that their motives in erecting this altar were directly contrary to those which had been imputed to them; for they were anxiously afraid lest in process of time the other tribes should not own them as brethren, or admit them to the ordinances of the Lord, and to his sanctuary; and lest their posterity, by reason of the distance, or their slackness in attending the solemn feasts, should at length be excluded as Gentiles, and thus be tempted, and gradually decline to idolatry. And they solemnly protested, that no other motive had induced them to build this altar after the fashion of that at Shiloh, but that it might remain to succeeding generations a memorial that they were Israelites; that they were interested in all the

fathers made, not for burnt-offerings, nor for sacrifices; but it *is* a witness between us and you.

29 [a]God forbid that we should rebel against the LORD, and turn this day from following the LORD, [b]to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him, heard the words of the children of Reuben, and the children of Gad, and the children of Manasseh spake, [c]it [3]pleased them.§

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that [d]the LORD *is* among us, because ye have not committed this trespass against the LORD,‖ [4]now ye have delivered the children of Israel out of the hand of the LORD.

32 ¶ And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, [e]and brought them word again.

33 And [f]the thing pleased the children of Israel; and the children of Israel [g]blessed God, and did not intend to go up against them in battle,¶ to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, and the children of Gad, called the altar [5]*Ed:** for it *shall be* a witness between us that the LORD *is* God.

CHAPTER XXIII.

1 *Joshua's exhortation before his death,* 3 *by former benefits,* 5 *by promises,* 11 *and by threatenings.*

AND it came to pass, a long time* after that [a]the LORD had given rest unto Israel from all their enemies round about, that Joshua [b]waxed old *and* [1]stricken in age.

2 And Joshua called for [c]all Israel,† *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

3 And [d]ye have seen all that the LORD your God hath done unto all these nations because of you: for [e]the LORD your God *is* he that hath fought for you.

4 Behold, [f]I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea [2]westward.

5 ¶ And the LORD your God, [g]he shall expel them‡ from before you, and drive them from out of your sight; and ye shall possess their land, [h]as the LORD your God hath promised unto you.

6 Be ye therefore [i]very courageous to keep and to do all that is written in the book of the law of Moses, [k]that ye turn not aside therefrom *to* the right hand or *to* the left;

7 That [l]ye come not among these nations, these that remain among you; [m]neither make mention of the name of their gods, nor cause [n]to swear *by them,*§ neither serve them, nor bow yourselves unto them:

8 [3]But [o]cleave unto the LORD your God, as ye have done unto this day.‖

9 [4]For the LORD hath driven out from before you great nations and strong: but *as for* you, [p]no man hath been able to stand before you unto this day.

10 [q]One man of you shall chase a thousand: for [r]the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 [s]Take good heed therefore unto [5]yourselves, that ye [t]love the LORD your God.

12 ¶ Else, if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out *any of* these nations from before you; but they shall be snares and traps unto you, and scourges in your sides, and

B.C. 1444—B.C. 1427.

[a] Gen. xliv. 7, 17.
[b] Deut. xii. 13, 14.
[c] Jud. viii. 3.
[3] *Was good in their eyes.*

§ Never was there a happier issue of religious controversy! Charity tempered the zeal of the complainants, and meekness adorned the integrity of the defendants; thus, when the matter was well explained, both sides were satisfied.—HAWEIS.

[d] *See on* iii. 10.

‖ He thankfully acknowledges the gracious presence of God with them, in preserving the Reubenites, &c., from so great a sin as they feared they had committed, and all the people of Israel from such heavy judgments as it would have deserved.—PATRICK.

[4] *Then.*
[e] Prov. xxv. 13.
[f] Acts xv. 12, 31.
[g] 1 Sam. xxv. 32.

¶ *They praised God* — viz., for having preserved their brethren from rebellion, and the whole people from destruction; and they thought no more of going to war against them.—KEIL.

[5] That is, A witness.

* *Ed* — viz., Witness or testimony. *For it shall be* —that is to say, we have so set it up in the midst of the tribes which are on both sides Jordan, for a token that we do all equally acknowledge and worship the same God, whom we all can, ought, and will serve in his temple.—DIODATI.

CHAP. XXIII.

* Some take it to have been fourteen years after their conquest of the country (xi. 23), and seven years after the division of it (see xiv. 10).—PATRICK.

[a] xxii. 4.
[b] Gen. xxv. 8.
[1] *Come into days.*
[c] Deut. xxxi. 28.

† It is not to be supposed that the whole nation was convened; nor, indeed, could it have been. Hence the nation was called together, inasmuch as the elders, judges, and others were commanded to come and to bring with them as many as were willing to accompany them.—CALVIN.

[d] Deut. iv. 9.
[e] Ex. xiv. 14.
[f] xiii. 6; xviii. 10.
[2] *At the sunset.*
[g] Ex. xxiii. 30, 31.

‡ This relates to the Canaanites yet remaining unsubdued, whom the Israelites, provided they faithfully adhered to the worship of the true God, would certainly be enabled to conquer.—PATRICK.

[h] Num. xxxiii. 52, 53.
[i] Jer. ix. 3.
[k] Deut. v. 32.
[l] Ex. xxiii. 33.
[m] Ex. xxiii. 13.
[n] Jer. v. 7.

§ This being a peculiar mark of respect, as implying an acknowledgment that he in whose name the oath was taken had power to punish those who forswore themselves.—WELLS.

[3] *For if ye will cleave,* &c.
[o] Deut. iv. 4.

‖ Joshua says this, however, not because the Israelites had hitherto done all things fully and perfectly; for who does not know how few men there are who devote themselves to God with all the piety and love which are due? But since the people, as a whole, had observed the rites of religion, as commanded by Moses, at least whilst Joshua had been their leader, he does not refer to the sins of individual men.—MASIUS.

[4] *Then the LORD will drive.*
[p] i. 5, 8; xv. 14.
[q] Deut. xxxii. 30.
[r] Ex. xiv. 14.
[s] xxii. 5.
[5] *Your souls.*
[t] Ex. xx. 6.

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sacrifices offered upon the altar of JEHOVAH, and had a right to join with Israel in all their public religious solemnities.—The words rendered "The LORD God of gods," may indeed be read as three names of God—EL, ELOHIM, JEHOVAH; and some expositors, both Jewish and Christian, have thought that they refer to a distinction of persons in the Divine Unity.—*Scott.*

UNIVERSAL CONFIDENCE RESTORED.—Ver. 30. The separate tribes were gratified, and since they had a mind to preserve among them this pattern of the altar of God, though there was not likely to be that occasion for it which they fancied, yet Joshua and the princes let them have their humour, and did not give orders for the demolishing of it, though there was as much reason to fear that it might, in process of time, be an occasion of idolatry as there was to hope that ever it might be a preservation from idolatry. Thus did "the strong bear the infirmities of the weak." Only, care was taken that they having explained the meaning of their altar, that it was intended for no more than a testimony of their communion with the altar at Shiloh, this explanation should be recorded, which was done according to the usage of those times, by giving a name to it, signifying so much (ver. 34); they called it "*Ed,* a witness," to that, and no more—a witness of the relation they stood in to God and Israel, and of their concurrence with the rest of the tribes in the same common faith, "that Jehovah he is God," he, and no other. It was a witness to posterity of their care to transmit their religion pure and entire to them, and would be a witness against them if ever they should forsake God, and turn from following after him.—*Henry.*

CHAP. XXIII. OLD AGE OF JOSHUA.—Ver. 1. We may notice Joshua's circumstances when he gave them this charge—he "was old and stricken in age" (ver. 1). Probably it was in the last year of his life, and he lived to be one hundred and ten years old (chap. xxiv. 29). And he himself takes notice of it, in the first words of his discourse (ver. 2), when he began to be old, some years ago, God reminded him of it: (chap. xiii. 1) "Thou art old." But now that he did himself feel so much of the decays of age that he needed not to be told of it, he readily speaks of it himself: "I am old and stricken in age." He uses it, 1. As an argument with himself to give them this charge, because being old he could expect to be but a little while with them, to advise and instruct them, and therefore (as St Peter speaks, 2 Pet. i. 13), "as long as he is in this tabernacle," he will take all opportunities to "put them in remembrance" of their duty, knowing by the increasing infirmities of age that he must shortly put off this tabernacle, and desiring that after his decease they might continue as good as they were now. When we see death hastening towards us, that should quicken us to do the *work of life* with all our might. 2. As an argument with them to give heed to what he said. He was old and experienced, and therefore to be the more regarded, for days should speak; he was grown old in their service, and had spent himself for their good, and therefore was to be the more regarded by them. He was old and dying, they would not have him long to preach to them, therefore let them observe what he said now, and lay it up in store for the time to come.

HIS CHARGE.—Ver. 5-15. Here, 1. Joshua directs them what to do, that they might persevere in religion (ver. 11). Would we cleave to the Lord, and not forsake him? (1.) We must always stand upon our guard; for many a precious soul is lost and ruined through carelessness: Take heed, therefore, "take good heed to yourselves," to your souls, so the word is, that the inward man be kept clean from the pollutions of sin, and closely employed in the service of God. God has given us precious souls, with this charge, Take good heed to them, keep them with all diligence, above all keepings. (2.) What we do in religion, we must do from a principle of love; not by constraint, or from a slavish fear of God, but of choice, and with delight. "Love the Lord your God," and you will not leave him. 2. He urges God's fidelity to them, as an argument why they should be faithful to him: (ver. 14) "I am going the way of all the earth," I am old and dying. To die, is to go a journey, a journey to our long home. It is the way of all the earth, the way that all mankind must go, sooner or later. Joshua himself, though so great and good a man, and one that could so ill be spared, cannot be exempted from this common lot. He takes notice of it here, that they might look upon these as his dying words, and regard them accordingly. Or thus, "I am dying, and leaving you. Me ye have not always; but if you cleave to the Lord, he will never leave you." Or thus, "Now I am near my end, it is proper to look back upon the years that are past; and, in the review, I find, and ye 'yourselves know it, in all your hearts, and in all your souls,' by a full conviction, on the clearest evidence; and the thing has made an impression upon you." That knowledge doth us good, which is seated, not in the head only, but in the heart and soul, and with which we are duly affected. "Ye know, 'that not one thing hath failed of all the good things which the Lord spake concerning you,' and he spake a great many" (see chap. xxi. 45). God had promised them victory, rest, plenty, his tabernacle among them, &c., and not one thing had failed of all he had promised. "Now," saith he, "has God been thus true to you? Be not you false to him." It is the apostle's argument for perseverance, (Heb. x: 23) "He is faithful that has promised."—*Henry.*

PRACTICAL OBSERVATIONS.—Through the deceitfulness of the human heart, we are never more in danger of forgetting the Lord than when most favoured with temporal prosperity.—They who possess influence, from age, authority, reputation for wisdom

thorns in your eyes, until ye perish from off this good land which the LORD your God hath given you.

14 And, behold, this day [w]I *am* going the way of all the earth: and ye know in all your hearts, and in all your souls, that [x]not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof. ¶

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you; [y]so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the LORD your God hath given you.

16 When ye have transgressed the covenant of the LORD your God, which he commanded you, and have gone and served other gods, and bowed yourselves to them; then shall the anger of the LORD be kindled against you, and [z]ye shall perish quickly from off the good land which he hath given unto you.

CHAPTER XXIV.

1 *Joshua, assembling the tribes,* 2 *relateth God's benefits.* 14 *He reneweth the covenant between them and God.* 29 *His death.*

AND Joshua gathered all the tribes of Israel to [a]Shechem,* and [b]called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they [c]presented themselves before God.

2 ¶ And Joshua said unto all the people, Thus saith the LORD God of Israel, [d]Your fathers dwelt on the other side of the flood in old time, *even* Terah, the father of Abraham, and the father of Nahor: and [e]they served other gods.

3 And [f]I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed,† and [g]gave him Isaac.

4 And [h]I gave unto Isaac Jacob and Esau: and [i]I gave unto Esau mount Seir, to possess it; but [k]Jacob and his children went down into Egypt.

5 I [l]sent Moses also and Aaron, and [m]I plagued Egypt, according to that which I did among them; and afterward I brought you out.

6 And [n]I brought your fathers out of Egypt: and ye came unto the sea; and [o]the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and [p]your eyes have seen what I have done in Egypt: and [q]ye dwelt in the wilderness a long season.

8 And [r]I brought you into the land of the Amorites, which dwelt on the other side Jordan; and they fought with you: and I gave them into your hand, that ye might possess their land; and I destroyed them from before you.

9 Then [s]Balak the son of Zippor, king of Moab, arose, and warred against Israel,‡ and sent and called Balaam the son of Beor to curse you:

10 But [t]I would not hearken unto Balaam; therefore he blessed you still: so I delivered you out of his hand.

11 And [u]ye went over Jordan,§ and came unto Jericho: and [x]the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered them into your hand.

12 And [y]I sent the hornet ‖before you, which drave them out from before you, *even* the two kings of the Amorites; *but* [z]not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, and [a]cities which ye built not, and ye dwell in them; of the vineyards and oliveyards which ye planted not do ye eat.

14 ¶ Now therefore [b]fear the LORD, and

B.C. 1427—B.C. 1427.

[w] Job xxx. 23.
[x] Ex. iii. 8.
¶ His deeply affecting reference to his own departure, and the fidelity of the Lord God, was such as became both his own position and theirs. While the God of Abraham had been faithful in his promises of good, he would not be less faithful in his threatenings of evil against transgression. — DR JOHN CAMPBELL.
[y] Lev. xxvi. 14, &c.
[z] 13.

CHAP. XXIV.
[a] Gen. xii. 6.
* Because it was here that the patriarch Jacob had sanctified his house in a similar manner. This is apparent from the unmistakable connection between the words in ver. 23. "and now *put away the strange gods which are among you;*" and in ver. 26, "and he took a great stone, and set it up there under the oak which was in the sanctuary of the Lord;" and those in Gen. xxxv. 2-4. As Jacob selected the oak at Sichem for the solemn ceremony, because it had already been consecrated as a sanctuary of God by the fact that it was on that spot that Abraham, on his entrance into Canaan, was honoured with the first appearance of the Lord, and had erected his first altar in Canaan, and there, also, that he himself had built an altar on his return from Mesopotamia (Gen. xxxiii. 18-20); so Moses selected this spot for the solemn promulgation of the law (ch. viii. 30, seq.), and Joshua chose it on the present occasion, because it was there that Jacob had put away the strange gods, and consecrated his whole house to the worship of Jehovah alone.—KEIL.
[b] Ex. xviii. 25, 26.
[c] 1 Sam. x. 19.
[d] Gen. xii. 1.
[e] Gen. xxxi. 30, 32.
[f] Gen. xii. 1-4.
† That is to say, by Hagar and Keturah.—DIODATI.
[g] Gen. xxi. 2, 3.
[h] Gen. xxv. 24-26.

[i] Gen. xxxii. 3.
[k] Ps. cv. 23.
[l] Ex. iii. 10.
[m] Ex. vii.; xii.
[n] Ex. xii. 37, 51.
[o] Ex. xiv.; xv.
[p] Ex. xiv. 31.
[q] Num. xiv. 33, 34.
[r] Deut. iii. 1-7.
[s] Deut. xxiii. 4, 5.
‡ From the previous history (Num. xxiii. and xxiv., and also from Judg. xi. 25), it would appear that Balak did not at any time actually engage in conflict with Israel. He is said, therefore, in this place to have "warred" against them because he intended it, because he cherished a hostile purpose, and concerted his schemes and made his preparations accordingly. The Scripture idiom often speaks of men as doing what they fully design and endeavour to do; and it is a very slight stretch of language to denominate him a warring enemy who has all the will and lacks only the opportunity to become so (see Gen. xxxvii. 21; Ezek. xxiv. 13).—BUSH.
[t] Num. xxiii. 3-12.
[u] iv. 10-12.
§ Having vanquished the two kings of the Amorites on the other side of it, and got quit of all other enemies (the Moabites and Midianites), God in a wonderful manner brought them into Canaan, by drying up the river Jordan to give them a passage over it.—PATRICK.
[x] Neh. ix. 24, 25.
[y] Ex. xxiii. 28.
‖ The sting of the larger wasp or hornet is in hot Eastern climates extremely venomous, and even deadly, as may be collected from the effects of it here alluded to.—PARKHURST.
[z] Ps. xliv. 3-6.
[a] Prov. xiii. 22.
[b] Deut. x. 12.

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and piety, or eminent services, should employ it all, with unwearied perseverance, to their latest breath, in promoting the practice of true godliness. Gratitude, duty, and regard to our own best happiness, with united energy, require us to adhere to our profession, and walk consistently with it; yet we all need to be frequently reminded, exhorted, and warned concerning these things. As long as men *cleave* to the Lord, though they have abated somewhat of their fervour and diligence, there is good ground of hope that admonitions will have a proper effect; but the diseases of the soul, like those of the body, should be resisted before they have gathered strength. We cannot too often be called upon to meditate on the past and present kindness of God to us, and to reflect upon his gracious promises, and awful threatenings: and we should treasure up our experience of the exact performance of his Word to strengthen our expectation of its entire accomplishment in due season; for hope and fear, and every passion, ought to be engaged to restrain men from sin, and to keep them close to their duty. It is true wisdom to discern and to shun the temptations and inlets to sin, of which none are more dangerous than ungodly companions. Acquaintance, friendship and marriage, with persons of no religion, or of false religion, have generally been progressive steps towards the mere professor's apostasy, and the believer's loss of all his earnestness, comfort, and usefulness. They who at first are tempters, will eventually prove the scourges of those who have listened to their seductions; and either bitter distress in this world, or utter destruction in the world to come, are the unavoidable effects of yielding to temptation. This all ought "to know for a certainty," that they "may take good heed unto themselves," and not allow the love of any creature to seduce them from the love of God, and obedience to his laws.—Our minds should be filled with an abhorrence of every kind of ungodliness, equal to that which the most conscientious persons feel of murder or adultery; for whatever fallen man may think to the contrary, the guilt of neglecting and despising the glorious God our Creator is far greater than that of injuring our fellow-creatures. —*Scott.*

CHAP. XXIV. PRACTICAL RESULT OF PRIVILEGE.—Ver. 14. The application of this history of God's mercies to them is by way of exhortation to fear and serve God, in gratitude for his favour, and that it might be continued to them. Now therefore, in consideration of all this, 1. "'Fear the Lord,' the Lord and his goodness (Hos. iii. 5). Reverence a God of such infinite power, fear to offend him, and to forfeit his goodness. Keep up an awe of his majesty, a deference to his authority, a dread of his displeasure, and a continual regard to his all-seeing eye upon you." 2. "Let your practice be consonant to this principle, and serve him, both by the outward acts of religious worship, and every instance of obedience in your whole conversation, and this in 'sincerity and truth,' with a single eye and an upright heart, and inward *impressions* answerable to outward *expressions*." That is the "truth in the inward part," which God requires (Ps. li. 6). For what good will it do us to dissemble with a God that searches the heart? 3. "Put away the strange gods," both Chaldean and Egyptian idols, for those they were most in danger of revolting to. It should seem by this charge (which is repeated ver. 23) that there were some among them that privately kept in their closets the images or pictures of these dunghill-deities, which came to their hands from their ancestors, as heirlooms of their families, though, it may be, they did not worship them; these Joshua earnestly urges them to throw away, "Deface them, destroy them, lest you be tempted to serve them." Jacob pressed his household to do this, and at this very place; for when they gave him up the little images they had, he buried them "under the oak which was by Shechem" (Gen. xxxv. 2, 4). Perhaps the oak mentioned here (ver. 26) was the same oak, or another in the same place, which might be well called "the oak of reformation," as there were idolatrous oaks.—*Henry.*

DECISION IN RELIGION.—Ver. 15. The Lord has an inalienable right to the service of all his rational creatures, which cannot be withheld, without contracting the deepest guilt, and incurring the severest vengeance. But it is essential to this service that it be performed with a willing mind; for LOVE is the very substance of it, and its only *genuine principle*—"the Father seeketh such to worship him, as worship him in spirit and in truth." But "the carnal mind is enmity against God," and therefore incapable of this spiritual worship; and hence the necessity of being born again. When, however, we discover this necessity, and the nature of the gracious change intended by that emphatical expression, we are induced to seek it in the use of appointed means; and thus at length we become *consciously* and *experimentally* partakers of it, and are numbered amongst those who worship God in truth and love. But, in the visible Church, numbers have always rested in the mere form, as an "unpleasant task" to which they submit, to avoid, as they hope, worse consequences; and a great part of the usefulness of preaching consists in discovering the difference betwixt the *form* and the *power* of godliness, and in stirring up the minds of men, from resting in the former, to seek after the latter. The method which Joshua adopted in treating with the Israelites was admirably calculated, and evidently intended, to produce this effect. Many of them were already spiritual worshippers: a much greater number might be favourably disposed toward the worship and service of God, but, through procrastination and worldly avocations, not yet fully engaged in it: and doubtless many had a secret dislike to religion, who would have been ashamed to confess it, and who would be shocked at the proposal of renouncing the worship of God, and openly professing themselves idolaters. Of this state of mind this aged believer aimed to take the advantage, and to lead them, by his proposal, to reflect upon their own inconsistency, formality, or procrastination; and to engage deliberately, seriously, and "with full purpose of heart," in the Lord's service.—*Scott.*

JOSHUA'S DOMESTIC PIETY.—"I and my house will serve God."—1. "Not *my house*

[e]serve him in sincerity and in truth: and [d]put away the gods¶ which your fathers served on the other side of the flood, and [e]in Egypt; and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, [f]choose you this day whom ye will serve; whether the gods which your fathers served, that *were* on the other side of the flood, or [g]the gods of the Amorites, in whose land ye dwell: but [h]as for me and my house, we will serve the LORD.*

16 And the people answered and said, [i]God forbid that we should forsake the LORD, to serve other gods;

17 For the LORD our God, [k]he *it is* that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed:

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* [l]will we also serve the LORD; for he *is* our God.

19 And Joshua said unto the people, [m]Ye cannot serve the LORD:† for he *is* an [n]holy God; he *is* a [o]jealous God; [p]he will not forgive your transgressions nor your sins.‡

20 If ye forsake the LORD, and serve strange gods, then [q]he will turn and do you hurt, and consume you, after that he hath done you good.

21 And the people said unto Joshua, [r]Nay; but we will serve the LORD.

22 And Joshua said unto the people, [s]Ye *are* witnesses against yourselves, that [t]ye have chosen you the LORD, to serve him. And they said, *We are* witnesses.

23 Now therefore [d]put away (*said he*) the strange gods which *are* among you, and incline your heart unto the LORD God of Israel.

B.C. 1427—B.C. 1427.

[a] Gen. xvii. 1.
[d] Gen. xxxv. 2.
¶ The gods of the Chaldeans, the Egyptians, and the Canaanites, whose images they still blindly retained.—CLARKE.
[e] Ez. xx. 7, 8.
[f] Ruth i. 15.
[g] Ex. xxiii. 24, 32, 33.
[h] Gen. xviii. 19.
* As the worship of God from the heart cannot be forced by commandments and prohibitions, but must be the result of free decision, of sincere inclination and love, which admits of no authority, Joshua called upon the people, if they were unwilling to serve the Lord, to choose that day the gods whom they would serve, whether the gods of their fathers beyond the Euphrates, or the gods of the Amorites, the people of the land in which they were dwelling; whilst he and his house would serve Jehovah.—KEIL.
[i] 1 Sam. xii. 23.
[k] Ex. xix. 4.
[l] Ex. xv. 2.
[m] Ruth i. 15.
† The inference intended from the expression, "Ye cannot serve the Lord," is, Therefore give the more diligence, and use the more care and endeavour, to serve God as ye ought.—LIGHTFOOT.
[n] Lev. x. 3.
[o] Ex. xx. 5.
[p] Ex. xxiii. 21.
‡ Joshua points out the holiness of God, and the necessity that his worship should be most holy, and concludes from this that his service is most difficult.—MASIUS.
[q] 2 Chr. xv. 2.
[r] Ex. xix. 8.
[s] Job xv. 6.
[t] Ps. cxix. 111, 173.
[u] Ex. xx. 23.

[x] Ex. xxiv. 3, 7, 8.
§ This covenant, which had been ratified at Sinai and in the land of Moab, is now renewed at Shechem; and as Moses wrote the words of this ratification, so did Joshua, "These words," which is said to have been "in the book of the law of God," and yet appearing not in the Pentateuch but in the book of Joshua, make that book to be of co-ordinate authority with the book of Moses. There were here all the solemnities of a covenant—an audible consent given to it by the people; its terms put down in writing; and, lastly, a stone of commemoration to keep it before the eyes of posterity.—DR CHALMERS.
[y] Ex. xxiv. 4.
[z] Jud. ix. 6.
‖ This was an ancient way of preserving the memory of past transactions, as appears from what Jacob did (Gen. xxviii. 18), and from what they themselves had done (Josh. iv. 3, 20).—PATRICK.
[a] iv. 3-9.
[b] Gen. xxxv. 4, 8.
[c] xxii. 27, 28.
[d] Deut. xxxii. 1.
¶ It shall represent unto your consciences the promises you have this day made—as a living witness would do, that had been desired to be present at the making of a contract or promise.—DIODATI.
[e] Matt. x. 33.
[f] Jud. ii. 6.
[g] Deut. xxxiv. 5.
B.C. 1426.
* This and the following verses were evidently written by another hand.—GILL.
[h] Gen. l. 22, 26.
[i] Jud. ii. 9.
[k] 2 Sam. xxiii. 30.
[l] Deut. xxxi. 29.
[m] Deut. xi. 2.
[n] Ex. xiii. 19.
[o] Gen. xxxiii. 19.
[1] *Lambs.*
[p] Ex. vi. 23, 25.
[q] Ps. xlix. 10.
[r] Jud. xx. 28.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey.

25 So Joshua [x]made a covenant with the people that day, and set them a statute and an ordinance in Shechem.§

26 ¶ And Joshua [y]wrote these words in the book of the law of God, and [z]took a great stone,‖ and [a]set it up there [b]under an oak that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, [c]this stone shall be a witness unto us; for [d]it hath heard¶ all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, lest ye [e]deny your God.

28 So [f]Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass [g]after these things, that Joshua the son of Nun, the servant of the LORD, died,* *being* [h]an hundred and ten years old.

30 And they buried him in the border of his inheritance in [i]Timnath-serah, which *is* in mount Ephraim, on the north side of the hill of [k]Gaash.

31 And Israel [l]served the LORD all the days of Joshua, and all the days of the elders that overlived Joshua, and [m]which had known all the works of the LORD, that he had done for Israel.

32 ¶ And [n]the bones of Joseph, which the children of Israel brought up out of Egypt, [o]buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor, the father of Shechem, for an hundred [1]pieces of silver: and it became the inheritance of the children of Joseph.

33 ¶ And [p]Eleazar the son of Aaron [q]died; and they buried him in a hill *that pertained to* [r]Phinehas his son, which was given him in mount Ephraim.

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without me." He would not engage them to that work, which he would not set his own hand to—as some who would have their children and servants good, but will not be so themselves; that is, they would have them go to heaven, but intend to go to hell themselves. 2. "Not *I*, without my house." He supposes he might be forsaken by his people, but in his house, where his authority was greater, and more immediate, there he would overrule. Note, When we cannot bring as many as we would to the service of God, we must bring as many as we can, and extend our endeavours to the utmost sphere of our activity; if we cannot reform the land, let us put away iniquity far from our own tabernacle. 3 "*First*, I, and then my house." Note, Those that lead and rule in other things, should be first in the service of God, and go before in the best things. *Lastly*, He resolves to do this, whatever others did. Though all the families of Israel should revolt from God, and serve idols, yet Joshua and his family will steadfastly adhere to the God of Israel. Note, Those that resolve to serve God must not mind being singular in it, nor be drawn by the crowd to forsake his service. Those that are bound for heaven must be willing to "swim against the stream," and must not do as the *most* do, but as the *best* do.—*Henry.*

RENEWAL OF THE COVENANT.—Ver. 25. Thus Joshua led his auditory solemnly to renew their covenant to be the Lord's people, and to adhere to his worship, and that in the most intelligent and deliberate manner; and he formed the whole into a statute and ordinance, which was promulgated for all Israel to receive and obey. Ver. 26. This ratification of the covenant seems to have been inscribed in that copy of the law, which was laid up by the sides of the ark, as a perpetual memorial of the transaction; and it was also, probably, inserted in all the other copies of the law which were then extant. Ver. 27. This great stone would testify to succeeding generations that event which it was set up to commemorate; and it would be a witness against the people, if they afterwards revolted to idolatry. This idea contains a forcible charge of insensibility against mankind, as if they were more regardless of their Maker than the inanimate creatures, which, by answering the end of their creation, seem to exclaim against the ingratitude and rebellion of the human species. In this affecting manner Joshua took his leave of Israel; went home from this last, and perhaps best service to God and them; and was speedily taken to his rest in heaven.—*Scott.*

INTERMENT OF JOSEPH'S BONES.—Ver. 29. This book, which began with triumphs, here ends with funerals, by which all the glory of man is stained. Here is Joseph buried (ver. 32). He died about two hundred years before in Egypt, but "gave commandment concerning his bones," that they should not rest in their grave until Israel had rest in the land of promise. Now, therefore, the children of Israel, who had brought this coffin full of bones with them out of Egypt, carried it along with them in all their marches through the wilderness (the two tribes of Ephraim and Manasseh, it is probable, taking particular care of it), and kept it in their camp till Canaan was perfectly reduced—now at last they deposited it in that piece of ground which his father gave him near Shechem (Gen. xlviii. 22). Probably, it was upon this occasion that Joshua called out for all Israel to meet him at Shechem (ver. 1), to attend Joseph's coffin to the grave there, so that the sermon in this chapter served both for Joseph's funeral sermon and his own farewell sermon; and if it was, as is supposed, in the last year of his life, the occasion might very well remind him of his own death being at hand, for he was now just at the same age that his illustrious ancestor Joseph was arrived at when he died—"one hundred and ten years old" (compare ver. 29 with Gen. l. 26).

DEATH AND BURIAL OF JOSHUA.—Ver. 29. Here is the death and burial of Joshua. We are not told how long he lived after the coming of Israel into Canaan. Dr Lightfoot thinks it was about seventeen years; but the Jewish chronologers generally say it was about twenty-seven or twenty-eight years. He is here called the "servant of the Lord," the same title that was given to Moses (chap. i. 1), when mention was made of his death; for though Joshua was in many respects inferior to Moses, yet in *this* he was equal to him, that, according as his work was, he approved himself a diligent and faithful servant of God. And he that traded with his two talents had the same approbation that he had that traded with five—"Well done, good and faithful servant." Joshua's burying-place is here said to be "on the north side of the hill of Gaash," or "the quaking-hill." The Jews say it was so called because it trembled at the burial of Joshua, to upbraid the people of Israel with their stupidity, in that they did not lament the death of that great and good man as they ought to have done. Thus, at the death of Christ, our Joshua, the earth quaked. The learned Bishop Patrick observes, that there is no mention of any days of mourning for Joshua, as there were for Moses and Aaron—in which, he says, St Hierom and other of the fathers think there is a mystery, namely, That under the law, when life and immortality were not brought to so clear a light as they are now, they had reason to mourn and weep for the death of their friends; but now that Jesus, our Joshua, has opened the kingdom of heaven, we may rather rejoice.—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 1-13. It is beautiful and honourable, when zeal for the glory of God, and love to the souls of men, gather strength at a time when the body is ready to drop into the grave; and whilst life is spared, and any measure of health afforded, if our hearts glow with love and zeal, we shall devise some method to serve the cause of godliness, and to fix salutary impressions upon the minds of those around us; nay, sometimes, when the body is least capable of executing, the soul possesses most vigour for devising proper methods of doing good.—In repeating our exhortations, heavenly wisdom will teach us to vary the manner of reaching the conscience, and engaging the affections.—*Scott.*

THE

BOOK OF JUDGES.

The Book of JUDGES derives its name from the official title of the men whose history, exploits, and government it records. These "Judges" were the governors who succeeded Joshua, raised up by God on special emergencies, and occupying a sway and power not unlike the old *Dictators* of the Roman Commonwealth. Such chief magistrates, fifteen in number, did not succeed one another by any lineal descent, but were called at once to the office; and many of them did not exercise jurisdiction over the whole territory. After coming into possession of Canaan, the tribes were in a very unsettled state, the government was far from being consolidated, old superstitious tendencies broke out, and the nation again and again relapsed into idolatry. Punishment followed, and the Judges were raised up for periodical deliverance. But there were intervals of anarchy, when "every man did that which was right in his own eyes."

The Book of Judges has always formed a portion of the Canon. It must have been composed not long after the occurrence of the events which are narrated in it. Succeeding books of the Old Testament have references to it, and allusions are found also in the New Testament, as in Acts xiii. 20, Heb. xi. 32. The style of the composition is fresh and vigorous, the product of a heroic age. Samuel himself may have been the author—the historian of his famous predecessors. When the book was composed, the Jebusites were in possession of their old citadel in Jerusalem (i. 21); and the phrase, "in those days there was no king in Israel," occurs only in the latter chapters, which really form an appendix to the body of the work. There are, in fact, two appendices: the first, consisting of the 17th and 18th chapters, describing the origin of idolatry among the Danites, &c.; and the other, containing the account of the Levite and his concubine, with the terrible ravages of the civil war which ensued upon her death.

The Book of Judges does not consist of consecutive annals, but rather of accounts of remarkable events, which illustrate alike the history of the nation, and the principles of the Divine government. The design of the author is, in his own language, to shew that "the people turned quickly out of the way which their fathers walked in"—that God punished them—that "the Lord raised them up Judges—then the Lord was with the Judge, and delivered them out of the hand of their enemies;" but that, when "the Judge was dead, they returned and corrupted themselves more than their fathers." The history of these four centuries is chequered by shadow and sunshine—apostasy, penalty, and deliverance. The lesson of the book is—that obedience secures the Divine favour—that sin merits and receives chastening—and that God's judgments upon his people are the results of his unwearied mercy and patience, his constant address being, "Turn ye, turn ye, for why will ye die?"—J. E.

CHAPTER I.

1 *The acts of Judah and Simeon.* 7 *Adoni-bezek justly requited.* 8 *Jerusalem* 10 *and Hebron taken.*

B.C. 1425—B.C. 1425.

NOW, [a]after the death of Joshua,* it came to pass, that the children of Israel [b]asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

2 And the LORD said, [c]Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto [d]Simeon† his brother, Come up with me into my lot, that we may fight against the Canaanites; and [e]I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up; and the [f]LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in [g]Bezek ten thousand men.

5 And they found Adoni-bezek‡ in Bezek; and they fought against him, and they slew the Canaanites and the Perizzites.

6 But Adoni-bezek fled: and they pursued after him, and caught him, and cut off his thumbs§ and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having [1]their thumbs and their great toes cut off, [2]gathered *their meat*‖ under my table: [h]as I have done, [i]so God hath requited me. And they brought him to Jerusalem, and there he died.

8 ¶ Now [k]the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

9 And [l]afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the [3]valley.

10 ¶ And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before *was* [m]Kirjath-arba:) and they slew [n]Sheshai, and Ahiman, and Talmai.¶

11 And from thence he went against the inhabitants of Debir: (and the name of [o]Debir before *was* Kirjath-sepher:)

12 And [p]Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came *to him*, that she moved him to ask of her father a field: and she lighted from off *her* ass; and Caleb said unto her, What wilt thou?

CHAP. I.

[a] Josh. xxiv. 29, 30.

* It is probable that, after the death of Joshua, every tribe was governed by its respective head, or elder (which form of government subsisted about thirty years); and that, in their wars with the Canaanites, they made these their commanders. —STACKHOUSE.

[b] Ex. xxviii. 30.

[c] Gen. xlix. 8-10.

[d] Gen. xxix. 33, 35.

† Simeon and Judah were brethren by the same father and mother; and the tribes descended from them were also joined together in situation, the lot of Simeon being taken out of the lot of Judah (Josh. xix. 9). —PATRICK.

[e] 2 Sam. x. 11.

[f] Ex. xxiii. 23, 29.

[g] 1 Sam. xi. 8.

‡ Literally, "My lord of Bezek." He seems to have been a considerable sovereign and a cruel tyrant, whose capital was Bezek, a town still existing in the days of Jerome, between Shechem and Bethshan. —BOOTHROYD.

§ They did this to render him incapable of any warlike action in future, and in just retaliation of his pride and cruelty towards others, as follows in the next verse.—PYLE.

[1] *The thumbs of their hands and of their feet.*

[2] Or, *gleaned.*

‖ Were fed with his offal, for his sport and pleasure. —GILL.

[h] Ex. xxi. 23-25.

[i] Rom. ii. 15.

[k] Josh. xv. 63.

[l] Josh. x. 36.

[3] *Low country.*

[m] Josh. xiv. 15.

[n] Num. xiii. 22, 23.

¶ In the parallel passage, Josh. xv. 14, Caleb is said merely to have "driven out" these sons of Anak. The probability is, that the words before us give the true sense, and that they were actually *slain*. An enemy driven out is not necessarily understood to be slain; but whoever is slain is virtually driven out, by being expelled from among the living.—BUSH.

[o] Josh. x. 38, 39. B.C. 1444.

[p] Josh. xv. 16, 17.

CHAP. I. FIRST CAMPAIGN AFTER JOSHUA'S DEATH.—Ver. 4. Whether the Hebrew soldiers invaded the enemy, or the enemy first gave them the alarm, "The Lord delivered them into their hand." Though the army of Judah was strong and bold, yet the victory is attributed to God!—he "delivered the Canaanites into their hand;" having given them authority, he here gives them ability to destroy them—put it in their power, and so tried their obedience to his command, which was "utterly to cut them off." Bishop Patrick observes upon this, that we meet not with such religious expressions in the heathen writers concerning the success of their arms as we have here and elsewhere in this sacred history. I wish such pious acknowledgments of the Divine providence were not grown into disuse at this time, with many that are called Christians. We are told how the army of the Canaanites were routed in the field, in or near Bezek, the place where they drew up, which afterward Saul made the place of a general rendezvous (1 Sam. xi. 8); they slew ten thousand men; which blow, if followed, could not but be a very great weakening to those that were brought already so very low.

ADONI-BEZEK.—Ver. 5. The name Adoni-bezek signifies *lord of Bezek*. There have been those that "called their lands by their own names" (Psal. xlix. 11), but here was one, and there has been many another, that called himself by his land's name. He was taken prisoner after the battle, and we are here told how they used him: they cut off his thumbs, to disfit him for fighting, and his great toes, that he might not be able to run away (ver. 6). It had been barbarous thus to triumph over a man in misery, and that lay at their mercy, but that he was a devoted Canaanite, and one that had in like manner abused others, which, probably, they had heard of. Josephus says, "They cut off his hands and his feet," probably supposing those more likely to be mortal wounds than only the cutting off his thumbs and his great toes. But this indignity which they did him extorted from him an acknowledgment of the righteousness of God (ver. 7).

RETALIATION.—Ver. 6. Observe (1.) What a great man this Adoni-bezek had been, how great in the field, where armies fled before him; how great at home, where kings were "set with the dogs of his flock:" and yet now himself a prisoner, and reduced to the extremity of meanness and disgrace! See how changeable this world is, and how slippery its high places are! Let not the highest be proud, nor the strongest secure, for they know not how low they may be brought before they die. (2.) What desolations he had made among his neighbours: he had wholly subdued seventy kings to that degree as to have them his prisoners; he that was the chief person in a city was then called a *king*, and the greatness of their title did but aggravate their disgrace, and fired the pride of him that insulted over them. We cannot suppose that Adoni-bezek had seventy of these petty princes at once his slaves, but first and last, in the course of his reign, he had thus deposed and abused so many, who perhaps were many of them kings of the same cities that successively opposed him, and whom he thus treated to please his own imperious, barbarous fancy, and for a terror to others. It seems the Canaanites had been wasted by civil wars, and those bloody ones, among themselves, which would very much facilitate the conquest of them by Israel. "Judah," says Dr Lightfoot, "in conquering Adoni-bezek, did in effect conquer seventy kings." (3.) How justly he was treated, as he had treated others. Thus the righteous God sometimes, in his providence, makes the punishment to answer the sin, and observes an equality in his judgments; the spoiler should be spoiled, and the "treacherous dealer dealt treacherously" with (Isa. xxxiii. 1). And they that "shewed no mercy" shall have "no mercy shewed" them (Jam. ii. 13; see Rev. xiii. 10, xviii. 6). (4.) How honestly he owned the righteousness of God herein: "As I have done, so God has requited me." See the power of conscience, when God by his judgments awakens it, how it brings sin to remembrance, and subscribes to the justice of God. He that in his pride had set God at defiance, now yields to him, and reflects with as much regret upon the kings under his table, as ever he had looked upon them with pleasure

B.C. 1425—B.C. 1425.

15 And she said unto him, Give me [q]a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

16 ¶ And the children of [r]the Kenite,* [s]Moses' father-in-law, went up out of the [t]city of palm-trees† with the children of Judah into the wilderness of Judah, [u]which *lieth* in the south of Arad; and [x]they went and dwelt among the people.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited [y]Zephath, and utterly destroyed it: (and the name of the city was called [z]Hormah:)

18 Also Judah took [a]Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

19 And [b]the LORD was with Judah;‡ and he drave out *the inhabitants of* the mountain, but [c]could not drive out the inhabitants of the valley, because they had [d]chariots of iron.§

20 And [e]they gave Hebron unto Caleb, as Moses said: and he expelled thence [f]the three sons of Anak.

21 ¶ And the children of [g]Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

22 ¶ And [h]the house of Joseph, they also went up against Beth-el; and [i]the LORD *was* with them.

23 And the house of Joseph [k]sent to descry Beth-el. (now the name of the city before *was* [l]Luz.)

24 And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and [m]we will shew thee mercy.

25 And when he shewed them the entrance into the city, they [n]smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites,‖ and built a city, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ Neither did [o]Manasseh drive out *the inhabitants of* [p]Beth-shean and her towns, nor [q]Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell¶ in that land.

28 And it came to pass, [r]when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

29 ¶ Neither did [s]Ephraim drive out the Canaanites that dwelt in Gezer;* but the Canaanites dwelt in Gezer among them.

30 ¶ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of [t]Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 ¶ Neither did [u]Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land;- for they did not drive them out.†

33 ¶ Neither did [x]Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And [y]the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

35 But the Amorites would dwell in mount Heres in [z]Aijalon, and in [a]Shaalbim; yet the hand of the house of Joseph prevailed, so that they became tributaries.

36 And the coast of the Amorites *was* [b]from the going up to Akrabbim, from the rock,‡ and upward.

CHAPTER II.

1 *An angel rebuketh the people at Bochim.* 6 *The wickedness of the new generation after Joshua.* 14 *Their punishment.*

AND [a]an [1]angel of the LORD* came up from Gilgal to Bochim, and said, [b]I made you to go up out of Egypt, and [c]have brought you unto the land which I sware unto your fathers; and I said, [d]I will never break my covenant with you.

2 And [e]ye shall make no league with the inhabitants of this land; ye shall throw down their altars: [f]but ye have not obeyed my voice; [g]why have ye done this?

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[q] Gen. xxxiii. 11.
[r] Num. x. 29-32.
* A nation of which Jethro, Moses' father-in-law, was (Num. xxiv. 21), who stayed with the people at Moses' request (Num. x. 31), or at the least his posterity afterwards did come amongst them, as it appears by Jud. iv. 17; 1 Sam. xv. 6; 1 Chr. ii. 55.—DIODATI.
[s] Ex. iii. 1; iv. 18.
[t] Deut. xxxiv. 3.
† *Out of the city of palm-trees—i.e.*, from Jericho, so called Deut. xxxiv. 3; not the city, which was utterly destroyed, but the territory belonging to it, where it seems they were seated as in a most pleasant, and fruitful, and safe place, according to the promise made by Moses to their father (Num. x. 31, 32), and whence they might remove.—POOLE.
[u] Num. xxi. 1.
[x] Num. x. 32.
[y] 2 Chr. xiv. 10. *Zephathah.*
[z] Num. xiv. 45.
[a] Ex. xxiii. 31.
[b] Gen. xxxix. 2, 21.
‡ This is the close of ver. 18, and the reason for Judah's success.—CLARKE.
[c] Josh. vii. 12.
[d] Josh. xi. 1-9.
§ That is, Judah could not. The reason why they could not was their unbelief. Had they duly confided in Omnipotence, the chariots of iron would have been no more of an obstacle to them than chariots of straw. But although on a former occasion (Josh. xi. 4-9) they had seen how complete was the victory which Joshua, relying upon God, had obtained over these engines of war, yet now they weakly suffer their fears to prevail over their faith, and instead of trusting God under apparent disadvantages, they meanly withdraw their forces, when one bold stroke would have completed their victories.—BUSH.
[e] Num. xiv. 24.
[f] Num. xiii. 22.
[g] Josh. xv. 63.
[h] Num. i. 10, 32.
[i] *See on* 19.
[k] Josh. ii. 1.
[l] Gen. xxviii. 9, 19.
[m] Josh. ii. 12-14.
[n] Josh. vi. 22-25.
‖ Probably some place without the bounds of the promised land, perhaps in Arabia, where Josephus mentions a city called Lussa (Luz) (Antiq., b. 14. ch. 2). The man himself was perhaps a Hittite, and to perpetuate the name of his city, he called the new one, which he now founded, after the ancient name of Bethel.—BUSH.
[o] Josh. xvii. 11-13.
[p] Josh. xvii. 11-13.
[q] Josh. xxi. 25.

¶ That is, they were content to pay tribute, rather than be driven out: so the Hebrew word, which we translated *would*, may signify.—WELLS.
[r] Ex. xxiii. 32.
[s] Josh. xvi. 10.
* It is very probable they did not so much as exact a tribute from them (which is not here mentioned), but made a covenant of friendship with them, which was still an higher crime; and this the next words seem to import.—PATRICK.
[t] Josh. xix. 15, *Nahallal.*
[u] Josh. xix. 24-30.
† It appears from this expression that the tribe of Asher did not even make the Canaanites tributary, but entered into a league of friendship with them, and mixed with them, as if they had been one nation.—PATRICK.
[x] Josh. xix. 32, 38.
[y] Josh. xix. 47.
[z] Josh. x. 12, *Ajalon.*
[a] Josh. xix. 42, *Shaalabbin.*
[b] Num. xxxiv. 4.
‡ The Hebrew word here is *Selah*, as some think, the name of a city in Edom, called Petra by the Greeks and Romans. The limits of the country are here laid down to which the Amorites were now confined by the Israelites.—WELLS.

CHAP. II.
[a] vi. 12; xiii. 3.
[1] *Messenger.*
* Which was the Son of God himself, who from time to time appeared in human shape, as the great Captain of the people, and therefore here attributeth unto himself the works of God (Ex. xiv. 19; xxiii. 20; xxxiii. 14; Josh. v. 13, 14; Jud. vi. 12; xiii. 3).—DIODATI.
[b] Ex. iii. 7, 8.
[c] Gen. xii. 7.
[d] Gen. xvii. 7, 8.
[e] Ex. xxiii. 32, 33.
[f] Ezra ix. 1-3.
[g] Gen. iii. 11, 12.

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when he had them there. He seems to own that he was better dealt with than he had dealt with his prisoners; for though the Israelites maimed him (according to the law of retaliation, an *eye for an eye*, so a thumb for a thumb), yet they did not put him *under the table* to be fed with the crumbs there; because, though the other might well be looked upon as an act of justice, that would have savoured more of pride and haughtiness than did become an Israelite.

THE POSSESSION OF THE KENITES.—Ver. 16. The Kenites gained a settlement in the tribe of Judah, choosing it there rather than in any other tribe, because it was the strongest, and there they hoped to be safe and quiet. These were the posterity of Jethro, who either went with Israel when Moses invited them (Num. x. 29), or met them about the same place, when they came up from their wanderings in the wilderness thirty-eight years after, and went with them then to Canaan, Moses having promised them they should fare as Israel fared (Num. x. 32). They had at first seated themselves in the *city of palm-trees*, that is, Jericho, a city which never was to be rebuilt, and therefore the fitter for them who *dwell in tents*, and did not mind building. But afterward they removed into the wilderness of Judah, either out of their affection to that place, because solitary and retired, or out of their affection to that tribe, which perhaps had been in a particular manner kind to them. Yet we find the tent of Jael, who was of that family, far north, in the lot of Naphtali, when Sisera took shelter there (chap. iv. 17). This respect Israel shewed them, to let them fix where they pleased, being a quiet people, who, wherever they were, were content with a little. They that molested none were molested by none. "Blessed are the meek, for thus they shall inherit the earth."

SLOTHFULNESS IN TAKING POSSESSION OF CANAAN.—Ver. 21-36. Upon the whole matter, it appears that the people of Israel were generally very careless, both of their duty and interest in this thing; they did not what they might have done to expel the Canaanites and make room for themselves. And, 1. It was owing to their slothfulness and cowardice; they would not be at the pains to complete their conquests. Like the sluggard that dreamed of a lion in the way, a lion in the streets, they fancied insuperable difficulties, and frightened themselves with winds and clouds from sowing and reaping. 2. It was owing to their covetousness; the Canaanites' labour and money would do them more good, they thought, than their blood, and therefore they were willing to let them live among them, that they might make a hand of them. 3. They had not that dread and detestation of idolatry which they ought to have had; they thought it pity to put these Canaanites to the sword, though the measure of their iniquity was full; thought it would be no harm to let them live among them, and that they should be in no danger from them. 4. The same thing that kept their fathers forty years out of Canaan, kept them now out of the full possession of it— and that was unbelief. Distrust of the power and promise of God lost them their advantages, and ran them into a thousand mischiefs.—*Henry.*

PRACTICAL OBSERVATIONS.—No detached efforts, however judicious and spirited, without steady and constant perseverance, can effect important changes, rectify abuses in Church or State, or give permanent and enlarged success to true religion. For all such attempts may be compared to raising a large weight to a great height, in which the whole labour is lost if the exertion ceases before the object be fully accomplished. They who have the precedency in rank or reputation, should go before others in every good work, undismayed by dangers and difficulties, that they may animate them by their example: the strongest ought not to despise, but to value the assistance of the weakest; and it becomes the people of God to unite together and help each other against their common enemies; and especially to assist the whole "church militant here on earth," with their constant and fervent prayers. We are sure to have all profitable success when we engage in any enterprise according to the Lord's direction, and in dependence on his help; and, whatever labour, conduct, or courage we display, or whatever human aid we employ, to him the whole glory belongs.—*Scott.*

CHAP. II. THE ANGEL OF THE COVENANT.—Ver. 1-5. The language of the reproof here given, demonstrates who this Angel was; for "no prophet, nor any created angel, durst have been so bold as to say, 'I have made you to go up out of Egypt;' but would have prefaced this speech in some such words as these, 'Thus saith the LORD.' It was not a created angel, but an uncreated, even that very person who appeared to

B.C. 1425—B.C. 1406.

3 Wherefore [h]I also said, I will not drive them out from before you; but they shall be *as thorns* in your sides, and [i]their gods shall be a snare unto you.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that [k]the people lifted up their voice, and wept.

5 And they called the name of that place [2]Bochim:† and they sacrificed there unto the LORD.‡

6 ¶ And when [l]Joshua had let the people go, the children of Israel went every man unto his inheritance to possess the land.

7 And [m]the people served the LORD all the days of Joshua, and all the days of the elders that [3]outlived Joshua, who had seen all the great works of the LORD that he did for Israel.

8 And [n]Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in [o]Timnath-heres,§ in the mount of Ephraim, on the north side of the hill Gaash.

10 And also all that generation were [p]gathered unto their fathers: and there arose another generation after them, which [q]knew not the LORD, nor yet the works which he had done for Israel.

11 ¶ And the children of Israel [r]did evil in the sight of the LORD,‖ [s]and served Baalim:

12 And they [t]forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed [u]other gods, of the gods of the people that *were* round about them, and [x]bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and [y]served Baal¶ and Ashtaroth.*

14 ¶ And [z]the anger of the LORD was hot against Israel, and [a]he delivered them into the hands of spoilers that spoiled them, and he [b]sold them into the hands of their enemies round about, so that they [c]could not any longer stand before their enemies.

15 Whithersoever they went out, the hand† of the LORD was [d]against them for evil, as the LORD had said, and as the LORD had [e]sworn unto them: and they were [f]greatly distressed.

16 ¶ Nevertheless [g]the LORD raised up judges,‡ which [4]delivered them out of the hand of those that spoiled them.

17 And yet [h]they would not hearken unto their judges, but they went a [i]whoring after other gods, and bowed themselves unto them: they turned quickly out of the way [k]which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

18 And when the LORD raised them up judges, then [l]the LORD was with the judge,§ and delivered them out of the hand of their enemies all the days of the judge: for it [m]repented the LORD‖ because of [n]their groanings, by reason of them that oppressed them, and vexed them.

19 And it came to pass, when the judge was dead, *that* they returned, and [5]corrupted *themselves* [o]more than their fathers, in following other gods to serve them, and to bow down unto them; they [6]ceased not from their own doings, nor from their [p]stubborn way.

20 ¶ And [q]the anger of the LORD was hot against Israel; and he said, Because that this people hath [r]transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice,

21 I also [s]will not henceforth drive out any from before them of the nations which Joshua left when he died:

22 That through them I may [t]prove Israel,¶ whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

23 Therefore the LORD [7]left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.

CHAPTER III.

1 *The nations left to prove Israel.* 5 *By communion with them they commit idolatry.* 9 *Of Othniel,* 15 *Ehud,* 31 *and Shamgar.*

NOW these *are* [a]the nations which the LORD left, to [b]prove Israel by them; (*even* as

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[h] Num. xxxiii. 55.
[i] Ex. xxiii. 33.
[k] 1 Sam. vii. 6.
[2] *Weepers.*
† *Weepers.* — The place afterwards so called from what now happened. — GILL.
‡ Hence it is inferred that Bochim was the same with Shiloh, as sacrifices by the law of Moses were to be offered only before the ark. But the law in this respect was not always observed, and the ark itself was occasionally carried from place to place (compare ch. vi. 19; 1 Sam. xvi. 2; and 2 Sam. xxiv. 25).—BOOTHROYD.
[l] Josh. xxii. 6.
[m] Josh. xxiv. 31.
[3] *Prolonged days after Joshua.*
[n] Josh. xxiv. 29, 30.
[o] Josh. xix. 50.
§ This place is called, in Joshua xxiv. 30, Timnath-*serah*. By transposing the letters of the last word, it becomes, as here, *Heres*, which signifies *the sun;* and it is not improbable, as the Jews imagine, that it was so called by reason of some memorial, connected with his sepulchre, of the sun's miraculously standing still at his command.—BUSH.
[p] Gen. xv. 15.
[q] Ex. v. 2.
[r] xiii. 1.
‖ Noting the heinousness and impudence of their sins, they were more guilty of contempt of God than other people.—POOLE.
[s] 1 Sam. vii. 4.
[t] Deut. xiii. 5.
[u] Deut. vi. 14, 15.
[x] Ex. xx. 5.
[y] 1 Sam. xxxi. 10.
¶ *Governor, ruler, lord*—a god of the Phœnicians and Canaanites. — CALMET.
* She was goddess of the woods, the celestial goddess, and was also called the "queen of heaven;" and sometimes her worship is described by that of the "host of heaven."—*Ibid.*
[z] Lev. xxvi. 28.
[a] 2 Kings xvii. 20.
[b] Ps. xliv. 12.
[c] Deut. xxxii. 30.

† The power that used to protect them was now turned against them.—CLARKE.
[d] Jer. xviii. 8.
[e] Deut. xxxii. 40.
[f] 1 Sam. xiii. 6.
[g] vi. 14.
‡ The *Judges* were the supreme magistrates who governed the Hebrew nation from the time of Joshua to Saul. The government was a theocracy, for God was the King, and the judges were his vicegerents, and sometimes chosen by the people. They were not hereditary, nor was the office continual, for there were anarchies and intervals during which there were no judges. Like kings, the judges made peace and war; they decided causes, and they avenged the honour of God against idolatry.—COBBIN.
[4] *Saved.*
[h] 1 Sam. viii. 5-8.
[i] Ex. xxxiv. 15, 16.
[k] Josh. xxiv. 24, 31.
[l] Ex. iii. 12.
§ Endued him with heroical courage, and gave him wonderful success. Here the Targum continues the same language: "The word of the Lord was the helper of the judge" (see ch. i. 19, 22).—PATRICK.
[m] Gen. vi. 6.
‖ *It repented the Lord*—i.e., the Lord changed his course and dealings with them, as penitent men use to do; removed his judgments, and returned to them in mercy (Gen. vi. 6).—POOLE.
[n] Ex. ii. 24.
[5] Or, *were corrupt.*
[o] Jer. xvi. 12.
[6] *Let nothing fall of their.*
[p] Ps. lxxviii. 8.
[q] Ex. xxxii. 10, 11.
[r] Ex. xxiv. 3-8.
[s] Josh. xxiii. 13.
[t] Gen. xxii. 1.
¶ This was God's end, when he left these nations in Joshua's time: for afterwards, this trial having an evil issue, they served for scourges and instruments of vengeance.—DIODATI.
[7] Or, *suffered.*

CHAP. III.
[a] Deut. vii. 22.
[b] Deut. viii. 2, 16.

Joshua hard by Jericho, which, I have shewn there, was God himself. It was fit for him to appear now as coming from Gilgal, to put them in mind of that illustrious appearance, and of the solemn covenant they made with him, by the renewing of circumcision in that place, which upbraided them with their base ingratitude and sloth." (*Bishop Patrick.*)—It was then the great Angel of the covenant, the Word and Son of God, who spake as JEHOVAH, as HE who brought Israel out of Egypt, put them in possession of Canaan, entered into covenant with them, gave them commandments, and now called them to account for their disobedience—shewing that they, not he, had violated the national covenant. He first appeared at Gilgal, and afterwards was seen coming to Shiloh, where the people were assembled at one of their solemn feasts; for it is probable, from the sacrifice which they offered, that they were at Shiloh.—*Scott.*

BOCHIM.—Ver. 4. (1.) The angel had told them of their sins, which they thus expressed their sorrow for; they lifted up their voice in confession of sin, crying out against their own folly and ingratitude, and wept, as those that were both ashamed of themselves and angry at themselves, as having acted so directly contrary both to their reason and to their interest. (2.) The angel had threatened them with the judgment of God, which they thus expressed their dread of; they lifted up their voice in prayer to God to turn away his wrath from them, and wept for fear of that wrath. They relented upon this alarm, and their hearts melted within them, and trembled at the Word, and not without cause. This was good, and a sign that the word they heard made an impression upon them; it is a wonder sinners can ever read their Bibles with dry eyes. But this was not enough; they wept, but we do not find that they reformed, that they went home and destroyed all the remains of idolatry and idolaters among them. Many are melted under the Word that harden again before they are cast into a new mould. However, this general weeping, 1. Gave a new name to the place (ver. 5), they called it *Bochim, Weepers*—a good name for our religious assemblies to answer. Had they kept close to God and their duty, no voice but that of singing had been heard in their congregation; but by their sin and folly they had made other work for themselves, and now nothing is to be heard but the voice of weeping. 2. It gave occasion for a solemn sacrifice; they "sacrificed there unto the Lord," being (as is supposed) met at Shiloh, where God's altar was. They offered sacrifice to turn away God's wrath, and to obtain his favour, and in token of their dedication of themselves to him, and to him only, making a covenant by this sacrifice. The disease being thus taken in time, and the physic administered working so well, one would have hoped a cure might have been effected; but, by the sequel of the story, it appears to have been too deeply rooted to be wept out.—*Henry.*

SIN AND PUNISHMENT.—Ver. 14, 23. God's just resolution was, still to continue the rod over them. 1. Their sin was, sparing the Canaanites, and this in contempt and violation of the covenant God had made with them, and the commands he had given them (ver. 20). 2. Their punishment was, that the Canaanites were spared, and so they were beaten with their own rod. They were not all delivered into the hand of Joshua while he lived (ver. 23). Our Lord Jesus, though he "spoiled principalities and powers," yet did not complete his victory at first: "we see not yet all things put under him." There are remains of Satan's interest in the Church, as there were of the Canaanites in the land; but yet our Joshua lives for ever, and will in the great day perfect his conquests. After Joshua's death little was done for a long time against the Canaanites; Israel indulged them, and grew familiar with them, and therefore God would not "drive them out" any more (ver. 21). If they will have such inmates as these among them, let them take them, and see what will come of it. "God chose their delusions" (Isa. lxvi. 4). Thus men cherish and indulge their own corrupt appetites and passions, and, instead of mortifying them, make provision for them; and therefore God justly leaves them to themselves under the power of their sins, which will be their ruin: "So shall their doom be, themselves have decided it."—*Henry.*

REMNANTS OF THE CANAANITES.—Ver. 22. These remnants of the Canaanites were left to prove Israel, "whether they would keep the way of the Lord or not;" not that God might know them, but that they might know themselves. It was to try, 1. Whether they could resist the temptations to idolatry which the Canaanites would lay before them. God had told them they could not (Deut. vii. 4), but they thought they could. "Well," said God, "I will try you;" and, upon trial, it was found that the tempter's charms were quite too strong for them. God has told us how deceitful and desperately wicked our hearts are, but we are not willing to believe it until, by making bold with temptation, we find it too true by sad experience. 2. Whether they would make a good use of the vexations which the remaining natives would give them, and the many troubles they would occasion them, and would thereby be convinced of sin and humbled for it, reformed, and driven to God and their duty; whether by continual alarms from them they would be kept in awe, and made afraid of provoking God.—*Ibid.*

CHAP. III. THE FIRST JUDGE—OTHNIEL—Ver. 9. Observe, 1. Who the deliverer was: it was Othniel, who married Caleb's daughter; one of the old stock that had "seen the works of the Lord," and had himself, no question, kept his integrity, and secretly lamented the apostasy of his people, but waited for a Divine call to appear

many *of Israel* as had not known all the wars of Canaan;

2 Only that the generations of the children of Israel [c]might know to teach them war, at the least such as before knew nothing thereof;)*

3 *Namely,* [d]five lords of the Philistines,† and all the [e]Canaanites, and the [f]Sidonians, and the Hivites that dwelt [g]in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

4 And they were [h]to prove Israel by them, to know whether they would not hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

5 ¶ And the children of Israel dwelt among the [i]Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

6 And [k]they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.‡

7 And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and [l]the groves.§

8 ¶ Therefore the anger of the LORD [m]was hot against Israel, and [n]he sold them into the hand of Chushan-rishathaim king of [1]Mesopotamia; and the children of Israel served Chushan-rishathaim eight years.

9 And when the children of Israel [o]cried unto the LORD, the LORD raised up a [2]deliverer to the children of Israel, who delivered them, *even* Othniel the son of Kenaz, Caleb's younger brother.

10 And [p]the Spirit of the LORD‖ [3]came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of [4]Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

11 And [q]the land had rest forty years;¶ and [r]Othniel the son of Kenaz died.

12 ¶ And the children of Israel [s]did evil again in the sight of the LORD: and [t]the LORD strengthened Eglon [u]the king of Moab against Israel, because they had done evil in the sight of the LORD.

13 And he gathered unto him the children of [x]Ammon and Amalek, and went and smote Israel,* and possessed [y]the city of palm-trees.

14 So the children of Israel [z]served Eglon the king of Moab eighteen years.†

B.C. 1406—B.C. 1336.

[a] Gen. ii. 17.

* There seems another purpose to be intimated here, in the leaving of so many nations—and that is, not merely for the moral and spiritual, but for the military discipline of the Israelites; or, in other words, that they may be provided with a school of war, as well as a school of virtue.—DR CHALMERS.

[d] Josh. xiii. 3.

† See upon Joshua xiii. 2, 3, and Judges i. 18, where it appears that *three* of them had been, in some measure, conquered, but it seems had recovered their country again, by the sloth of the Israelites.—PATRICK.

[e] Gen. x. 15-19.

[f] Gen. xlix. 13.

[g] Num. xxxiv. 8.

[h] Ex. xv. 25.

[i] Gen. x. 15-18.

[k] Ex. xxxiv. 16.

‡ The league which had been formed with the people of the land led to mixed marriages, which completed the apostasy of Israel, and for a season extinguished the true religion. The fruit of this was slavery and misery, from which they could not extricate themselves.—DR JOHN CAMPBELL.

[l] Ex. xxxiv. 13.

§ Not the groves themselves, but the grove-gods, the images or idols which were set up in shady groves consecrated to their worship.—BUSH.

[m] Ex. xxii. 24.

[n] Deut. xxxii. 30.

[1] *Aram-naharaim.*

[o] 1 Sam. xii. 10.

[2] *Saviour.*

[p] Num. xi. 17.

‖ By this phrase, which often occurs in this book, seems to be meant a spirit of courage and bravery, by which Othniel and others were impelled to avenge their country's wrongs, and to maintain their liberty and independence.—BOOTHROYD.

[3] *Was.*

[4] *Aram.*

[q] Josh. xi. 23.

¶ That is, reckoning after the death of Joshua, as it may be gathered by the sum of years set down (1 Kings vi. 1).—DIODATI.

[r] Josh. xv. 17.

[s] Hos. vi. 4.

[t] Ex. ix. 16.

[u] 1 Sam. xii. 9.

[x] Ps. lxxxiii. 6-8.

* That part of Israel which lived east of Jordan; and also, passing over Jordan, took the city and territory of Jericho in the tribe of Benjamin.—WELLS.

[y] Deut. xxxiv. 3.

[z] Lev. xxvi. 23-25.

† Israel seems as born to servitude: they came from their bondage in the land of Egypt to serve in the land of promise. They had neglected God; now they were neglected of God: their sins had made them servants whom the choice of God had made free, yea, his first-born. Worthy are they to serve those men whose false gods they had served, and to serve them always in thraldom whom they had once served in idolatry. We may not measure the continuance of punishment by the time of the commission of sin; one minute's sin deserves a torment beyond all time.—BP. HALL.

15 But when the children of Israel [a]cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, [5]a Benjamite, a man [6]left-handed: and by him the children of Israel [b]sent a present unto Eglon the king of Moab.

16 But Ehud made him a dagger which had [c]two edges, of a cubit length; and he did gird it under his raiment [d]upon his right thigh.

17 And he brought the present unto Eglon king of Moab: and Eglon *was* [e]a very fat man.

18 And when he had made an end to offer the present, he sent away the people that bare the present.

19 But he himself turned again from the [7]quarries that *were* by Gilgal, and said, I have [f]a secret errand unto thee, O king: who said, Keep silence. And all that stood by him went out from him.

20 And Ehud came unto him; and he was sitting in [8]a summer-parlour,‡ which he had for himself alone: and Ehud said, [g]I have a message from God unto thee. And [h]he arose out of *his* seat.

21 And Ehud put forth his left hand,§ and took the dagger from his right thigh, and [i]thrust it into his belly.

22 And the haft also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and [9]the dirt came out.

23 Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

24 When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour *were* locked, they said, Surely he [i]covereth his feet‖ in his summer chamber.

25 And they tarried till they were ashamed; and, behold, he opened not the doors of the parlour: therefore they took a key, and opened *them:* and, behold, their lord *was* fallen down dead on the earth.

26 And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.

27 And it came to pass, when he was come, that [k]he blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount,¶ and he before them.

[5] *The son of Jemini.*

[6] *Shut of his right hand.*

[b] 1 Sam. x. 27.

[c] Ps. cxlix. 6.

[d] Ps. xlv. 3.

[e] 1 Sam. ii. 29.

[7] Or, *graven images.*

[f] 2 Kings ix. 5, 6.

[8] *A parlour of cooling.*

‡ Heb. *cool*—according to the custom of great men, who had their distinct summer rooms and their winter rooms (Jer. xxxvi. 22; Am. iii. 15).—DIODATI.

[g] 2 Sam. xii. 1, &c.

[h] Ps. xxix. 1.

§ This would have been a very unjustifiable act, if he had not been specially excited to it by an express order from God, for the punishment of so oppressive and wicked a tyrant.—PYLE.

[i] 1 Sam. xv. 33.

[9] *It came out at the fundament.*

[i] *Doeth easement.*

‖ A late judicious interpreter expounds it of composing himself to take a little sleep or rest, as was very usual to do in the daytime in those hot countries (2 Sam. iv. 5; xi. 2). And when they did so in cool places, such as this summer-parlour unquestionably was, they used to cover their feet, as appears from Ruth iii. 7.—POOLE.

[k] 1 Sam. xiii. 3.

¶ From the mountainous country of Ephraim.—WELLS.

publicly for the redress of their grievances. He was now, we may suppose, far advanced in years, when God raised him up to this honour; but the decays of age were no hinderance to his usefulness when God had work for him to do. 2. Whence he had his commission: not of man, or by man, but "the Spirit of the Lord came upon him" (ver. 10). The spirit of wisdom and courage to qualify him for the service, and a spirit of power to excite him to it, so as to give him and others full satisfaction that it was the will of God he should engage in it: the Chaldee says, "The spirit of prophecy remained on him." 3. What method he took: he first judged Israel, reproved them, called them to an account for their sins, and reformed them, and then went out to war; that was the right method. Let sin at home be conquered, that worst of enemies, and then enemies abroad will be the more easily dealt with. Thus let Christ be our Judge and Lawgiver, and then "he will save us," and on no other terms (Isa. xxxiii. 22). 4. What good success he had: he prevailed to break the yoke of the oppression, and, as it should seem, to break the neck of the oppressor; for it is said, "The Lord delivered Chushan-rishathaim into his hand." Now was Judah, of which tribe Othniel was, "as a lion's whelp gone up from the prey." 5. The happy consequence of Othniel's good services: the land, though not getting ground, yet had rest, and some fruits of the reformation, forty years; and it had been perpetual, if they had kept close to God and their duty.—*Henry.*

PERIOD OF THE JUDGES.—Ver. 11. Some expositors compute these forty years from the death of Joshua; and consequently suppose that many of them had passed before Chushan's oppression began; but others reckon them from Othniel's being raised up to judge Israel, which seems the more natural interpretation. The chronology of this book is, however, so very intricate, that the most learned men differ exceedingly concerning it. In general, we are informed that Solomon, in the fourth year of his reign, laid the foundation of the temple, four hundred and eighty years after Israel came out of Egypt (1 Kings vi. 1). This was forty-four years after David's accession to the throne, which it will appear could not take place till about sixty years after the death of Eli. From the *exodus* to the death of *Joshua* might be sixty-six years (though some reckon it only fifty-seven), and this leaves about three hundred and ten years from the death of Joshua to that of Eli. Many schemes have been formed for allotting these years (which some make rather more, and others less) to the time of the several judges; but none of them give entire satisfaction. It is, however, probable that the years of oppression generally form a part of the time given to each judge; and that in several instances there were more judges than one employed in different parts of the land. In this case the years assigned to each were coincident; and a few hints of the opinions formed by learned men on the subject will be given as we proceed.—*Scott.*

EHUD.—Ver. 15-18. Some suppose that Ehud could use both hands alike well; but if he were unable to use his right hand, as the original words evidently imply, Eglon would be the less apt to suspect him. The Israelites sent their *tribute* by Ehud under the name of a *present*, or some oblation above what was exacted, in order to obtain favour; and the Lord doubtless directed Ehud to take this opportunity of executing his vengeance on the tyrant. The king of Israel raised up a deliverer, who acted by commission from him; and Eglon had usurped *his* throne, and was condemned by him to be thus put to death. But Ehud's conduct cannot possibly be drawn into precedent, or authorise the assassination of kings, however tyrannical or persecuting, unless any man were called to act by the same *evident* commission from the God of heaven.—The law of being subject to principalities and powers in all things lawful, is the rule of our conduct.—*Scott.*

SHAMGAR.—Ver. 31. God raised Shamgar up to deliver them, as it should seem, while Ehud was yet living, but superannuated. So inconsiderable were the enemies for number, that it seems the killing of six hundred of them amounted to a deliverance of Israel, and so many he slew with an ox-goad, or, as some read it, a *ploughshare.* It is probable that he was himself following the plough when the Philistines made an inroad upon the country to ravage it, and God put it into his heart to oppose them. The impulse being sudden and strong, and having neither sword nor spear to do execution with, he took the instrument that was next at hand, some of the tools of his plough, and with that killed so many hundred men, and came off unhurt. See here, 1. That God can make those eminently serviceable to his glory and his Church's

28 And he said unto them, Follow after me; for [l]the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took [m]the fords of Jordan* toward Moab, and suffered not a man to pass over.

29 ¶ And they slew of Moab at that time about ten thousand men, all [2]lusty, and all men of valour; and there escaped not a man.

30 So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

31 ¶ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with [n]an ox-goad:† and he also delivered Israel.

CHAPTER IV.

1 *Deborah and Barak deliver Israel from Jabin and Sisera.*
18 *Jael killeth Sisera.*

AND the children of Israel again [a]did evil in the sight of the LORD, when Ehud was dead.

2 And the LORD [b]sold them into the hand of Jabin king of Canaan, that reigned in [c]Hazor; the captain of whose host *was* [d]Sisera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel [e]cried unto the LORD; for he had nine hundred [f]chariots of iron: and twenty years he [g]mightily oppressed the children of Israel.

4 ¶ And [h]Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

5 And she dwelt under the palm-tree of Deborah,* [i]between Ramah and Beth-el in mount Ephraim: and the children of Israel [k]came up to her for judgment.

6 And she sent and called [l]Barak the son of Abinoam out of [m]Kedesh-naphtali, and said unto him, [n]Hath not the LORD God of Israel commanded, *saying*, Go and draw toward mount Tabor,† and take with thee ten thousand men of the children of Naphtali, and of the children of Zebulun;

7 And [o]I will draw unto thee, to the river [p]Kishon, Sisera, the captain of Jabin's army, with his chariots, and his multitude; and [q]I will deliver him into thine hand.

B.C. 1336—B.C. 1296.

[l] 1 Sam. xvii. 47.
[m] Josh. ii. 7.
* This must have been to prevent the Moabites, who remained in their own country, east of the Dead Sea, from passing over the Jordan to assist their countrymen who had established themselves on the west of that river, as well as to prevent the escape of the latter.—PICT. BIBLE.
[2] *Fat.* *See on* 17.
[n] 1 Sam. xiii. 19-22.
† In Judea the ox-goad was equal to a spear, and was often used as an offensive weapon. We are not to imagine that Shamgar alone, with one ox-goad, slew all those Philistines, but was accompanied with what Israelites he could assemble. The ox-goad of the East is about eight feet long, and at the bigger end six inches in circumference; at the lesser end is a sharp prickle for driving oxen, and at the other a small spade or massy paddle of iron, for scraping the plough.—MANDEVILLE.

CHAP. IV.
B.C. 1316.
[a] iii. 7, 12; vi. 1.
[b] x. 7. Is. l. 1.
[c] Josh. xi. 1, 10, 11.
[d] 1 Sam. xii. 9.
[e] 1 Sam. vii. 8.
[f] Josh. xvii. 16.
[g] Deut. xxviii. 29, 33, 47, 48.
[h] Ex. xv. 20.
* There is a beautiful and antique simplicity in the description of her dwelling — under a remarkable and noted tree, still named from her at the time of writing the Book of Judges, the palm-tree of Deborah.—DE CHALMERS.
[i] Josh. xvi. 2.
[k] Ex. xviii. 13, 16.
[l] Heb. xi. 32.
[m] Josh. xix. 32, 37.
[n] Josh. i. 9.
† A large hill which rises on the eastern side of the plain of Esdraelon, in Galilee, and upon which tradition places the scene of our Saviour's transfiguration. Its shape is that of a truncated cone, and Burckhardt stated its composition to be entirely calcareous. Travellers vary in their estimate of its size, which is probably about 1400 or 1500 feet.—CALMET.

[o] Ex. xiv. 4.
[p] 1 Kings xviii. 40.
[q] Ex. xxi. 13.

[r] Ex. iv. 10-14.
[s] 1 Sam. ii. 30.
[t] 2 Sam. xx. 21, 22.
[u] 1 Sam. xxv. 27.
[x] Num. x. 29.
[y] Ex. ii. 18.
† From the other kindred of Jethro, called Kain and Kenites (Num. xxiv. 21), who had taken up their habitation amongst the tribe of Judah (Judg. i. 16).—DIODATI.
[z] Josh. xix. 33, *Zaanannim.*
[a] Josh. xix. 34.
[1] *Gathered by cry, or proclamation.*
[b] Gen. xix. 14.
§ The faith of Deborah and Barak was not appalled by the world of adversaries opposed to them. They knew whom they had believed, and how little the arm of flesh can do against the God of hosts.—HALL.
[c] Deut. ix. 3.
[d] Josh. x. 10.
[e] Lev. xxvi. 7, 8.
[2] *Unto one.*
[f] Job xii. 19-21.
[g] Ps. lxix. 22.
‖ It is probable that Jael introduced Sisera for safety into the inner or woman's part of the tent. This she might do without impropriety, although it would be the most grievous insult for any man to intrude there without permission. Sisera appears to have felt quite certain that the pursuers would not dare search the harem, and indeed it is almost certain that they would not have done so; for the Hebrews had too long and too recently been themselves a nomade people not to have known that a more heinous and inexpiable insult could not be offered to the neutral Kenite Emir than to disturb the sanctity of his harem, or even to enter unpermitted the outer part of his tent. They could not take him, or even search for him, without inflicting on Heber a dishonour worse than death; neither could Jael have given him up to them without bringing everlasting infamy upon her family and tribe.—PICT. BIBLE.
[3] *Rug*, or *blanket.*
[h] Gen. xxiv. 43.

8 And Barak said unto her, [r]If thou wilt go with me, then I will go; but if thou wilt not go with me, *then* I will not go.

9 And she said, I will surely go with thee: [s]notwithstanding the journey that thou takest shall not be for thine honour; for the LORD shall sell Sisera [t]into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.

10 ¶ And Barak called Zebulun and Naphtali to Kedesh; and he went up with ten thousand men [u]at his feet: and Deborah went up with him.

11 Now [x]Heber the Kenite, *which was* of the children of [y]Hobab, the father-in-law of Moses, had severed himself from the Kenites,‡ and pitched his tent unto the plain of [z]Zaanaim, which *is* by Kedesh.

12 And they shewed Sisera that Barak the son of Abinoam was gone up to [a]mount Tabor.

13 And Sisera [1]gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles unto the river of Kishon.

14 And Deborah said unto Barak, [b]Up; for this *is* the day in which the LORD hath delivered§ Sisera into thine hand: [c]is not the LORD gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And [d]the LORD discomfited Sisera, and all *his* chariots, and all *his* host, with the edge of the sword before Barak; so that Sisera lighted down off *his* chariot, and fled away on his feet.

16 But Barak pursued [e]after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host of Sisera fell upon the edge of the sword; *and* there was not [2]a man left.

17 Howbeit Sisera [f]fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* [g]peace between Jabin the king of Hazor and the house of Heber the Kenite.

18 ¶ And Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me; fear not. And when he had turned in unto her into the tent,‖ she covered him with a [3]mantle.

19 And he said unto her, [h]Give me, I pray thee, a little water to drink: for I am thirsty.

good, whose extraction, education, and employment are very mean and obscure. He that has the residue of the Spirit could, when he pleased, make ploughmen judges and generals, and fishermen apostles. 2. It is no matter how weak the weapon is, if God direct and strengthen the arm. An ox-goad, when God pleases, shall do more than Goliath's sword; and sometimes he chooses to work by such unlikely means, that the excellency of the power may appear to be of God.—*Henry.*

CHAP. IV. DEBORAH.—Ver. 4. Deborah, notwithstanding her extraordinary call to judge Israel, could not *personally* undertake those military expeditions, which generally distinguished these deliverers, but she used her authority to repress iniquity, to reform religion, and to execute impartial justice to the people.—She is called "the wife of Lapidoth," but the termination of the word is the feminine of the plural, and seldom used for the names of men. Some have therefore supposed it to be the name of the town in which she dwelt (the woman of Lapidoth); others refer it, according to the signification of the original word, either to her occupation, as making *lamps;* or to the inspiration of the Almighty, translating it, "a woman of illuminations;" and others understand it as meaning, that she was an *illustrious* woman, and a *light* in Israel. Yet our rendering is most natural. Ver. 5. "Under the palm-tree," &c.; that is, in some lowly habitation, shaded by a large palm-tree, more suited to the sanctity of a prophetess, than the dignity of a judge. Her character of a prophetess being established, the people readily referred their differences to her decision, when it is probable the ordinary courts were shut up, and the magistrates deprived of their authority by Jabin's oppression; but perhaps he feared no danger from a woman acting in this capacity. Ver. 6, 7. It is not certain whether Barak had previously been employed by Deborah or not, for he dwelt at a distance from her. But, by direction from God, he was at this time singled out, and commanded whither to go, and what troops to raise, and assured of both opportunity to attack and assistance to subdue the enemies of Israel. These orders were sent to him as the commandment of "the LORD God of Israel;" but, under the tyranny of a jealous oppressor, he could draw together an army only by persuasions and exhortations, and thus induce a number of men to assemble at Kedesh, and thence to follow him to Tabor, whither the Lord engaged to draw Sisera, or influence his mind to meet him.—*Scott.*

BARAK.—Ver. 6, 7. Barak, it may be, had been meditating some great attempt against the common enemy; a spark of generous fire was glowing in his breast, and fain he would do something to the purpose for his people, and for the cities of his God. But two things discouraged him: 1. He wanted a commission to levy forces. That, therefore, Deborah here gives him under the broad seal of Heaven, which, as a prophetess, she had a warrant to affix to it. "'Hath not the Lord God of Israel commanded it?' Yes, certainly he has, take my word for it." Some think she intends this as an appeal to Barak's own heart: "Has not God, by a secret whisper to thyself, given thee some intimation of his purpose, to make use of thee as an instrument in his hand to save Israel? Hast not thou felt some impulse of this kind upon thine own spirit?" If so, the spirit of prophecy in Deborah confirms the spirit of a soldier in Barak: "Go and draw toward mount Tabor." (1.) She directs him what number of men to raise—ten thousand; and let him not fear that those will be too few, when God hath said he will by them save Israel. (2.) Whence he should raise them: only out of his own tribe, and that of Zebulun, next adjoining; those two counties should furnish him with an army sufficient—he need not stay to go further. And, *lastly*, she orders him where to make his rendezvous—at mount Tabor, in his own neighbourhood. 2. When he had an army raised, he knew not how he should have an opportunity of engaging the enemy, who, perhaps, declined fighting, having heard that Israel, if they had but courage enough to make head against the enemy, seldom failed of success. "Well," says Deborah, "in the name of God, 'I will draw unto thee Sisera and his army.'" She assures him that the matter should be determined by one pitched battle, and should not be long in the doing.—*Henry.*

FALL OF SISERA.—Ver. 22. As to this act of Jael's (like that of Ehud's in the chapter before), we have reason to think she was conscious of such a Divine impulse upon her spirit to do it as did abundantly satisfy herself (and it ought therefore to satisfy us) that it was well done. God's judgments are a great deep. The instrument of this execution was a nail of the tent—that is, one of the great pins with which the tent, or the stakes of it, were fastened. They often removed their tents; she had been used to drive these nails, and therefore knew how to do it the more dexterously on this great occasion. He that had thought to have destroyed Israel with his many iron chariots, is himself destroyed with one iron nail. Thus do the weak things of the world confound the mighty. See here Jael's glory and Sisera's shame. The great commander dies, 1. In his sleep—fast asleep, and weary. It comes in as a reason why he stirred not to make any resistance. So fettered was he in the chains of sleep that he could not find his hands. Thus "the stout-hearted are spoiled at thy rebuke, O

And she opened a bottle of milk, and gave him drink, and covered him.

20 Again he said unto her, Stand in the door of the tent; and it shall be, when any man doth come and inquire of thee, and say, [i]Is there any man here? that thou shalt say, No.

21 Then Jael, Heber's wife, took a nail of the tent, and [4]took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground:¶ (for he was fast asleep and weary:) so he died.

22 And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, [k]and I will shew thee the man whom thou seekest. And when he came into her *tent*, behold, Sisera lay dead, and the nail *was* in his temples.

23 So God subdued on that day Jabin the king of Canaan before the children of Israel.

24 And the hand of the children of Israel [5]prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

CHAPTER V.

The song of Deborah and Barak.

THEN [a]sang Deborah and Barak the son of Abinoam on that day, saying,

2 Praise ye the LORD [b]for the avenging of Israel, [c]when the people willingly offered themselves.

3 Hear, [d]O ye kings;* give ear, O ye princes: I, *even* I, will sing unto the LORD; I will sing *praise* to the LORD God of Israel.

4 LORD, [e]when thou wentest out of Seir, when thou marchedst out of the field of Edom, [f]the earth trembled, and the heavens dropped, the clouds also dropped water.

5 The [g]mountains [1]melted† from before the LORD, *even* that Sinai from before the LORD God of Israel.

6 In the days of Shamgar the son of Anath, in the days of Jael, [h]the highways were unoccupied,‡ and the [2]travellers walked through [3]byways.

7 *The inhabitants of* the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a [i]mother in Israel.

8 They chose [k]new gods; then *was* war in the gates:§ [l]was there a shield or spear seen among forty thousand in Israel?

9 My heart *is* toward the governors of Israel, that [m]offered themselves willingly among the people. Bless ye the LORD.

10 [4]Speak, ye that ride on white asses,‖ [n]ye that sit in judgment, and walk by the way.

11 *They that are delivered* from the noise of archers [o]in the places of drawing water, there shall they rehearse the [5]righteous acts of the LORD, *even* the righteous acts *toward the inhabitants* of his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, [p]awake, Deborah; awake, awake; utter a song: arise, Barak, and [q]lead thy captivity captive, thou son of Abinoam.

13 Then [r]he made him that remaineth have dominion over the nobles among the people: the LORD make me have dominion over the mighty.

14 Out of Ephraim *was there* a root of them against [s]Amalek; after thee, Benjamin, among thy people: out of [t]Machir came down governors, and out of Zebulun they that [6]handle the pen of the writer.

15 And [u]the princes of Issachar *were* with Deborah; even Issachar, and also Barak: he was sent on [7]foot into the valley. [8]For the divisions of Reuben *there were* great [9]thoughts of heart.¶

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? [1]For the divisions of Reuben *there were* great searchings of heart.

17 Gilead* abode beyond Jordan: and why did Dan remain in ships? [x]Asher continued on the sea-[2]shore, and abode in his [3]breaches.

B.C. 1296—B.C. 1296.

[1] Josh. ii. 3-5.
[4] *Put.*
¶ One cannot help a recoil from the deed of Jael, in which there were both treachery and cruelty, sorely aggravated to our natural feeling by the circumstance of her being a woman. Yet, as we shall often have occasion to observe in Scripture history, God does employ the instrumentality of what in itself is evil for the furtherance of his own purposes. Certain it is that Jael received a blessing for what she had done from the mouth of a prophetess.—DR CHALMERS.
[k] 2 Sam. xvii. 3, 10-15.
[5] *Going, went, and was hard against.*

CHAP. V.

[a] Ex. xv. 1, 21.
[b] 2 Sam. xxii. 47.
[c] 2 Chr. xvii. 16.
[d] Deut. xxxii. 1, 3.
* You especially that live near to Israel, and have evil minds and designs against Israel, know this for your instruction, and caution, and terror too, if you shall presume to molest them. *To the Lord God of Israel*—who, as you see by this plain instance, is both able and resolved to defend them from all their enemies.—POOLE.
[e] Deut. xxxii. 2.
[f] 2 Sam. xxii. 8.
[g] Deut. iv. 11.
[1] *Flowed.*
† All the inhabitants of the mountains melted with fear.—WELLS.
[h] Lev. xxvi. 22.

‡ A strong expression of the miserable calamities under which the people lately laboured, as the just reward of their folly, vice, and depravity.—PYLE.
[2] *Walkers of paths.*
[3] *Crooked ways.*
[i] Rom. xvi. 13.
[k] Deut. xxxii. 16, 17.
§ This was the fountain of their calamities, for God immediately delivered them into the hand of some enemy or other, who possessed themselves of their cities and strongholds, for that is the meaning of "war in the gates." Their enemies seized on their cities and fortresses, for their strength was in their gates; where sat also the courts of justice.—PATRICK.
[l] 1 Sam. xiii. 19-22.
[m] 1 Chr. xxix. 9.
[4] *Meditate.*
‖ Some think that the expression *white asses* refers to the white garments which were spread upon them for the accommodation of the riders — none but white garments being used by persons of distinction, or on days of public rejoicing. — BURDER.
[n] Ps. cvii. 32.
[o] Gen. xxvi. 20-22.
[5] *Righteousness.*
[p] Ps. lvii. 8.
[q] Ps. lxviii. 18.
[r] Ps. xlix. 14.
[s] Ex. xvii. 8-16.
[t] Num. xxxii. 39.
[6] *Draw with the pen.*
[u] 1 Chr. xii. 32.
[7] *His feet.*
[8] *In the, &c.*
[9] *Impressions.*
¶ The Reubenites were so divided in their counsels, that they stayed at home (as if they were separated from their brethren in their affections, as they were in their situation, beyond Jordan) which begat many sad thoughts in the hearts of the rest of the Israelites; who could not understand the reason of it. — PATRICK.
[1] Or, *in.*
* Seeing that Machir, who had his portion in Gilead, hath been commended (ver. 14) for being come freely to this enterprise, it seemeth that we must here by Gilead understand the tribe of Gad, which possessed the one-half of Gilead (Josh. xiii. 25).—DIODATI.
[x] Josh. xix. 24-31.
[2] Or, *port.*
[3] Or, *creeks.*

God of Jacob; they are cast into a dead sleep," and so are made to sleep their last (Ps. lxxvi. 5, 6). Let not the strong man, then, glory in his strength, for when he sleeps where is it? It is weak, and he can do nothing; a child may insult him then, and steal his life from him; and yet if he sleep not, he is soon spent and weary, and can do nothing neither. These words which we here put in a parenthesis ("for he was weary") all the ancient versions read otherwise: "he struggled" (or started, as we say) "and died," so the Syriac and Arabic. *Exajitans sese mortuus est—He fainted and died*, so the Chaldee. "He was darkened, and died," so the LXX. *Consocians morte soporem*, so the vulgar Latin, "joining sleep and death together," seeing they are so near akin. "He fainted and died." He dies, 2. With his head nailed to the ground, an emblem of his earthly-mindedness. *O curvæ in terram animæ!* His ear (says Bishop Hall) was fastened so close to the earth, as if his body had been listening what was become of his soul. He dies, 3. By the hand of a woman. This added to the shame of his death before men; and had he but known it as Abimelech did (chap. ix. 54), we may well imagine how much it would have added to the vexation of his own heart.—*Henry.*

CHAP. V. DEBORAH'S SONG.—Ver. 1. The former chapter let us know what great things God had done for Israel; in this we have the thankful returns they made to God, that all ages of the Church might learn (that work of heaven) to praise God. 1. God is praised by a song, which is (1.) A very natural expression of rejoicing: "Is any merry? let him sing," and holy joy is the very soul and root of praise and thanksgiving. God is pleased to reckon himself glorified by our joy in him, and in his wondrous works. His servants' joy is his delight, and their songs melody to him. (2.) A very proper expedient for spreading the knowledge and perpetuating the remembrance of great events. Neighbours would learn this song of one another, and children of their parents, and by that means they who had not books, or could not read, yet would be made acquainted with these works of God; and "one generation" would thus "praise God's works to another," and "declare his mighty acts" (Ps. cxlv. 4, &c.) 2. Deborah herself penned this song, as appears by ver. 7, "Till I Deborah arose;" and the first words should be rendered, "Then she sang, even Deborah." She used her gifts as a prophetess in composing the song; and the strain throughout is very fine and lofty, the images lively, the expressions elegant, and an admirable mixture there is in it of sweetness and majesty. No poetry is comparable to the sacred poetry; and we may suppose she used her power as a princess in obliging the conquering army of Israel to learn and sing this song. She expects not that they should, by their poems, celebrate her praises, and magnify her, but requires that in this poem they should join with her in celebrating God's praises, and magnifying him. She had been the first wheel in the action, and now is so in the thanksgiving. 3. It was sung on that day, not the very day that the fight was, but on that occasion, and soon after, as soon as a thanksgiving day could conveniently be appointed. When we have received mercy from God, we ought to be speedy in our returns of praise, while the impressions of the mercy are fresh. It is rent to be paid at the day.—*Henry.*

INDOLENCE AND COWARDICE—OF REUBEN.—Ver. 16. Reuben basely declined the service. Justly had he long ago been deprived of the privileges of the birthright, and still doth his dying father's doom stick by him: "unstable as water, he shall not excel." Two things hindered them from engaging: 1. Their *divisions*. This jarring string she twice strikes upon to their shame. "For the divisions of Reuben" (or in these divisions) "there were great" thoughts, impressions, and "searchings of heart." Not only for their division from Canaan by the river Jordan—that needed not to have hindered them had they been hearty in the cause. 2. Their business in the world. Reuben abode among the sheepfolds, a warmer, safer place than the camp, pretending they could not conveniently leave the sheep they tended: he loved "to hear the bleatings of the flocks," or, as some read it, "the whistlings of the flocks," the music which the shepherds made with their oaten reeds or pipes, and the pastorals they sang.—OF DAN. Ver. 17. Dan and Asher did the same. These two lay on the sea-coast; and, 1. Dan pretended he could not leave his ships, but they would be exposed; and, therefore, "I pray thee have me excused." Those of that tribe perhaps pleaded that their sea-trade disfitted them for land service, and diverted them from it; but Zebulun also was a haven of ships, a seafaring tribe, and yet was forward and active in this expedition. There is no excuse we make to shift off duty but what some or other have broken through and set aside, whose courage and resolution will rise up against us and shame us. 2. Asher pretended he must stay at home to repair the breaches which the sea had in some places made upon his land, and to fortify his works against the encroachments of it; or he abode in his creeks or small havens, where his trading vessels lay, to attend them. A little thing will serve those for a pretence to stay at home that have no mind to engage in the most necessary services, because there is difficulty and danger in them.—*Henry.*

CURSE OF MEROZ.—Ver. 23. Above all, Meroz is condemned, and a curse pronounced upon the inhabitants of it, "because they came not to the help of the Lord." Probably this was some city that lay near the scene of action, and therefore the inhabitants had a fair opportunity of shewing their obedience to God, and their concern for Israel, and of doing good service to the common cause; but they basely declined it, for fear of Jabin's iron chariots; being willing to sleep in a whole skin. The Lord needed not their help; he made it to appear he could do his work without them, but no thanks to them; for ought they knew, the attempt might have miscarried for want of their hand; and therefore they are cursed for "not coming to the help of the Lord," when it was in effect proclaimed, "Who is on the Lord's side?" The cause between God and the mighty (the principalities and powers of the kingdom of darkness) will not admit of neutrality. God looks upon those as against him that "are not with him." This

B.C. 1296—B.C. 1256.

18 Zebulun and Naphtali *were* a people *that* [t]jeoparded [y]their lives unto the death in the high places of the field.

19 The [z]kings came *and* fought; then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

20 They [a]fought from heaven; the stars in their [5]courses fought against Sisera.

21 The river of Kishon swept them away,† that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

22 Then were the [b]horse-hoofs broken by the means of the [6]prancings, the prancings of their mighty ones.

23 [c]Curse ye Meroz,‡ (said the angel of the LORD,) curse ye bitterly the inhabitants thereof; because [d]they came not to the help of the LORD, to the help of the LORD against the mighty.

24 [e]Blessed above women shall Jael the wife of Heber the Kenite be; blessed shall she be above women in the tent.

25 He asked water, *and* she gave *him* milk; she brought forth butter in a lordly dish.§

26 She put her hand to the nail, and her right hand to the workmen's hammer; and [7]with the hammer she smote Sisera: [f]she smote off his head,‖ when she had pierced and stricken through his temples.

27 [8]At her feet he bowed, he fell, he lay down; at her feet he bowed, he fell: where he bowed, there he fell down [9]dead.

28 The mother of Sisera looked out at a window, and cried [g]through the lattice, Why is his chariot *so* long in coming? why tarry the wheels of his chariots?

29 Her wise ladies¶ answered her, yea, she returned [1]answer to herself,

30 [h]Have they not sped? have they *not* divided the prey; to [2]every man a damsel *or* two? to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, *meet* for the necks of *them that take* the spoil?

31 [i]So let all thine enemies perish, O LORD: but *let* [k]them that love him *be* as [l]the sun when he goeth forth in his might. And the land had rest forty years.

[t] *Exposed to reproach.*
[y] Esth. iv. 16.
[z] Josh. x. 22, 27.
[a] Josh. x. 11.
[5] *Paths.*
† The expression is poetical; the meaning may be, that by mighty and sudden rains, which the common opinion ascribed to the special influence of the planets, the river of Kishon, near which Sisera's army lay, was so raised and swollen as to drown the greatest part of that huge host.—TILLOTSON.
[b] Ps. xx. 7.
[6] *Tramplings*, or *plungings.*
[c] 1 Sam. xxvi. 19.
‡ A place in the neighbourhood of the brook Kishon, whose inhabitants, refusing to assist their brethren when they fought against Sisera, were put under anathema.—CALMET.
[d] Neh. iii. 5.
[e] Gen. xiv. 19.
§ *Butter*, or *cream*—*i.e.*, the choicest of her milk; so the same thing is repeated in differing words. *In a lordly dish*—which you are not to understand of such a stately and costly dish as the luxury of after-ages brought in, which is not agreeable to the simplicity either of this family, or of those ancient times, but of a comely and convenient dish, the best which she had, and such as the better sort of persons then used.—POOLE.
[7] *She hammered.*
[f] 1 Sam. xvii. 49-51.
‖ The word *Machak*, which is commonly translated *cut off*, cannot have that signification here; because there is not the least indication in this story of her cutting off his head from the body, but only of striking it through, as here it must be understood. — PATRICK.
[8] *Between.*
[9] *Destroyed.*
[g] 2 Kings i. 2.
¶ The ladies of her court.—PYLE.
[1] *Her words.*
[h] Ex. xv. 9.
[2] *The head of a man.*
[i] Ps. xlviii. 4, 5.
[k] Ex. xx. 6.
[l] Ps. xxxvii. 6.

CHAP. VI.

[a] ii. 13, 14, 19, 20.
[b] Gen. xxv. 2.
[c] The former Midian lay to the south, this to the east. Moses had broken up the former (Num. xxxi.), and the scattered remains now adjoining Moab had, in 200 years, regained some strength.—GILL.
[d] Lev. xxvi. 17.
[1] *Was strong.*
[e] Lev. xxvi. 16.
[f] 33; vii. 12.
† Meaning, probably, the Arabians who inhabited Arabia Deserta, from the country of the Moabites and Ammonites as far as the Euphrates.—CALMET.
‡ That is, they made an universal devastation from one end of the country to the other; for they came from the east, and destroyed as far as Gaza, which was on the western coast.—PATRICK.
[f] Prov. xxviii. 3.
[2] Or, *Goat.*
[g] Cant. i. 5.
[h] viii. 21.
[i] Ps. cvi. 43, *marg.*
[k] Ps. l. 15.
§ What a continued circle is here of sins, judgments, repentance, deliverance! The conversation with idolaters taints them with sin, their sin draws on judgment, the smart of the judgment moves them to repentance, on their repentance follows speedy deliverance, on their peace and deliverance they sin again! Who would not think idolatry an absurd and unnatural thing? which as it hath the fewest inducements, so hath it also the most direct prohibitions from God; and yet, after all their warnings, Israel falls into it again. Neither affliction nor repentance can secure an Israelite from redoubling his worst sin, if he be left to his own frailty.—BP. HALL.
[2] *A man, a prophet.*
[i] *See on* Ps. xlv. 2, 3.
[m] 2 Kings xvii. 33, 35, 38.
[n] ii. 2.
‖ There came "the angel of the Lord," many years after his appearance at Bochim, to deliver his people, when they cried to him from their oppressors.—HALES.
[o] Heb. xi. 32, *Gedeon.*
[4] *Cause* it *to flee.*

CHAPTER VI.

1 *The Israelites, for their sin, are oppressed by Midian.* 7 *A prophet rebuketh them.* 11 *An angel sendeth Gideon to deliver them.*

AND the children of Israel [a]did evil in the sight of the LORD: and the LORD delivered them into the hand of [b]Midian* seven years.

2 And [c]the hand of Midian [1]prevailed against Israel: *and* because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was, [d]when Israel had sown, that the Midianites came up, and the Amalekites, and [e]the children of the east,† even they came up against them;

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza;‡ and [f]left no sustenance for Israel, neither [2]sheep, nor ox, nor ass.

5 For they came up with their cattle and their [g]tents, and they came as grasshoppers for multitude; *for* both they and [h]their camels were without number: and they entered into the land to destroy it.

6 And Israel was greatly [i]impoverished because of the Midianites; and the children of Israel [k]cried unto the LORD.§

7 ¶ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

8 That the LORD sent [3]a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and [l]drave them out from before you, and gave you their land;

10 And I said unto you, I *am* the LORD your God; [m]fear not the gods of the Amorites, in whose land ye dwell: but [n]ye have not obeyed my voice.

11 ¶ And there came an angel‖ of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son [o]Gideon thrashed wheat by the wine-press, to [4]hide *it* from the Midianites.

curse is pronounced by the "Angel of the Lord," our Lord Jesus, the Captain of the Lord's host (and "those whom he curses are cursed indeed"); and farther than we have warrant and authority from him we may not curse. He that will richly reward all his good soldiers, will certainly and severely punish all cowards and deserters. The city of Meroz seems to have been at this time a considerable place, since something great was expected from it; but, probably, after the Angel of the Lord had pronounced this curse upon it, it dwindled, and, like the fig-tree which Christ cursed, withered away, so that we never read of it after this in the Scripture.—*Henry.*

PRACTICAL OBSERVATIONS.—When we rehearse the righteous, faithful, and merciful acts of the Lord, we should also bear true respect and affection, and give due commendation to those who have been his willing messengers of kindness to us, and should recompense them with our fervent prayers for his blessing on them; and while he needs no human help, he is pleased to employ and accept the services of those who in their several stations improve their talents to advance his cause; nay, he *requires* every man to do this, and will call those to a severe account who neglect or evade his service.—The higher any man is advanced in providence, the more forward ought he to be in promoting the public good, and in stirring up others, by his example, influence, and authority, to do the same; not deeming the high praises of God unbecoming the bench, the senate, or the throne, or unseasonable in the most ordinary conversation with strangers; nay, even with the nobles of the earth.—They who would do good must shake off sloth, renounce indulgence, and learn to be active and endure hardship. On some occasions they may be called to "jeopardy their lives in the high places of the field;" at all times to sacrifice many personal interests for the public good; and by so doing, to incur the reproach and censure of a misjudging world. Most men will therefore excuse themselves; and whilst they are averse to the cross, and disaffected to the cause of God, they will find apologies for their conduct from the variety of their secular engagements and avocations But they who temporise in a matter which admits not of neutrality, are numbered among his enemies; and whilst they grieve and discourage the hearts of others, bring heavy wrath upon themselves. Indeed, power and pre-eminence at present seem to be on their side, and the servants of God are poor, despised, and afflicted; but the tables will soon be turned, and the feeblest believer shall "tread down strength," and exercise dominion over the mightiest of the wicked.—When the Almighty "arises to judgment, to help all the meek upon earth," and to avenge the cause of his people, the whole creation wages war against his enemies; "the stars in their courses," the elements melting with fervent heat, and all the angels in heaven, shall concur in their destruction.—*Scott.*

CHAP. VI. OPPRESSION OF ISRAEL UNDER MIDIAN.—Ver. 6. The Israelites were *impoverished*, greatly impoverished. The Midianites and the other children of the East that joined with them to live by spoil and rapine, as long before the Sabeans and Chaldeans did that plundered Job, freebooters, these made frequent incursions into the land of Canaan. That fruitful land was a great temptation to them; and that sloth and luxury into which the Israelites were sunk by forty years' rest, made them and their substance an easy prey to them. They came up against them (ver. 3), pitched their camps among them (ver. 4), and brought their cattle with them, particularly camels innumerable (ver. 5); not a flying party, to make a sally upon them, and be gone presently, but they resolved to force their way, and penetrated through the heart of the country as far as Gaza, on the western side (ver. 4). They let the Israelites alone to sow their ground, but toward harvest they came and seized all, and ate up and destroyed it, both grass and corn; and when they went away, took with them the sheep and oxen; so that, in short, they left no sustenance for Israel, except what was privately taken by the rightful owners into the dens and caves. Now here we may see, 1. The justice of God in the punishment of their sin. They had neglected to honour God with their substance in tithes and offerings, and had prepared that for Baal with which God should have been served, and now God justly sends an enemy to take it away "in the season thereof" (Hos. ii. 8, 9). 2. The consequence of God's departure from the people: when he goes, all good goes, and all mischiefs break in. When Israel kept in with God, they reaped what others sowed (Josh. xxiv. 13; Ps. cv. 44); but now that God had forsaken them, others reaped what they sowed. Let us take occasion from this to bless God for our national peace and tranquillity, "that we eat the labour of our hands."—*Henry.*

GIDEON.—Ver. 11. Gideon was a mighty man of valour, but as yet weak in faith, which makes it hard to him to reconcile the assurances now given him of the presence of God. 1. The distress to which Israel was reduced: Why is *all this* (and *all this* was no little) *befallen us?* Note, It is sometimes hard, but never impossible, to reconcile cross providences with the presence of God and his favour. 2. The delay of

12 And the angel of the LORD appeared unto him, and said unto him, [p]The LORD *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, Oh my Lord, if the LORD be with us, [q]why then is all this befallen us?¶ and where *be* all his miracles which [r]our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath [s]forsaken us, and delivered us into the hands of the Midianites.

14 And the LORD looked upon him, and said, Go in this thy might,* and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh my Lord, [t]wherewith shall I save Israel? behold, [u]my [5]family *is* poor in Manasseh, and I *am* [x]the least in my father's house.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

17 And he said unto him, If now I have found grace in thy sight, then [y]shew me a sign that thou talkest with me.†

18 Depart not hence, I pray thee, until I come unto thee, and bring forth my [6]present,‡ and set *it* before thee. And he said, I will tarry until thou come again.

19 And Gideon went in, and made ready [7]a kid, and [z]unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay *them* upon this rock, and [a]pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh and the unleavened cakes; and there [b]rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O LORD God! for [c]because I have seen an angel of the LORD face to face.

B.C. 1249—B.C. 1249.

[p] ii.

[q] Deut. xxix. 24.

¶ Heb., *why hath all this found us?*—A plain acknowledgment that the evils suffered were occasioned by the withdrawment of the Divine presence. It is supposed, by the very terms, that the continued enjoyment of the light of God's countenance would have precluded them.—BUSH.

[r] Ps. xliv. 1.

[s] Deut. xxxi. 17.

* "The strength which thou hast already received."—POOLE.

[t] Ex. iii. 11.

[u] 1 Sam. ix. 21.

[5] *Thousand is the meanest.*

[x] Gen. xxxii. 10.

[y] 36 40.

† The unusualness of those revelations, in those corrupted times, was such, that Gideon might think of anything rather than an angel: no marvel if so strange a promise from an unknown messenger found not a perfect assent. Fain would he believe, but fain would have good warrant for his faith. In matters of faith we cannot go on too sure grounds: as Moses therefore, being sent on the same errand, desired a sign, whereby Israel might know that God sent him; so Gideon desires a sign from this bearer, to know that the news is from God.—BP. HALL.

[6] *Meat-offering.*

‡ "Minchah;" bread, wine, oil, flour, &c., often used as a meat-offering; hence some have thought this was a sacrifice, but it was simply an entertainment, for Gideon was no priest, neither was there an altar here.—CLARKE.

[7] *A kid of the goats.*

[z] Lev. ii. 4.

[a] 1 Kings xviii. 33, 34.

[b] xiii. 20.

[c] Gen. xvi. 13.

[d] Gen. xliii. 23.

§ The angel that departed for the wonder, yet returns for the comfort of Gideon. It is not usual with God to leave his children in amaze, but he brings them out in the same mercy which led them in, and will magnify his grace in the one no less than his power in the other.—BP. HALL.

[e] Gen. xxxiii. 20.

[8] *The LORD send peace.*

[f] viii. 32.

[g] Gen. xxxv. 2.

[9] Or, *and.*

‖ Namely, the biggest and fattest, next to the best in the herd, or one of the pair. *The grove*—which, according to the custom, was dedicated to idolatry.—DIODATI.

[h] 1 Kings xviii. 21.

[i] Matt. x. 37.

[k] iii. 7.

[l] 2 Sam. xxiv. 18.

[1] *Strong place.*

[2] Or, *an orderly manner.*

[m] Deut. iv. 1, 2.

¶ Not so much lest he should suffer for it, for he knew very well the doing it by night with so many hands could not hinder the discovery, and consequently the punishment of it; but lest he should be prevented from doing it.—POOLE.

[n] Ps. cxii. 5.

* Not upon the altar of Baal, which was thrown down, but on a new one which was built in another place; upon which the flesh of the second bullock was still flaming, being not quite consumed when they came thither.—PATRICK.

[o] Jer. xxvi. 11.

[p] Ex. xxiii. 2.

[q] Deut. xiii. 5, &c.

[r] 1 Kings xviii. 27, 29. 1 Cor. viii. 4.

† It is plain that Joash had been a worshipper of Baal. Either, therefore, he was now convinced by Gideon's information and action, or he makes use of this pretence to preserve his son, being indeed indifferent in matters of religion; and therefore, as he did worship Baal to comply with his neighbours, so now he deserts him to rescue his son.—POOLE.

[3] *Let Baal plead.*

[s] Ps. lxxiii. 1.

[t] viii. 10, 11.

[u] vii. 24.

[x] Josh. xvii. 16.

‡ The vale of Jezreel is of a vast extent, very fertile, but uncultivated, and only serving the Arabs for pasture. Some have supposed, however, that the valley of Jezreel here mentioned denotes some lesser valley between mount Hermon and mount Gilboa.—WELLS.

23 And the LORD said unto him, [d]Peace *be* unto thee; fear not: thou shalt not die.§

24 Then Gideon [e]built an altar there unto the LORD, and called it [8]Jehovah-shalom: unto this day it *is* yet in [f]Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, [g]Take thy father's young bullock, [9]even the second bullock,‖ of seven years old, and [h]throw down the altar of Baal that [i]thy father hath, and [k]cut down the grove that *is* by it;

26 And [l]build an altar unto the LORD thy God upon the top of this [1]rock, in [2]the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, [m]and did as the LORD had said unto him: and *so* it was, because he feared¶ his father's household, and the men of the city, that he could not do *it* by day, that [n]he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the second bullock was offered upon the altar* *that was* built.

29 And they said one to another, Who hath done this thing? And when they enquired, and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, [o]Bring out thy son, that he may die; because he hath cast down the altar of Baal, and because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, [p]Will ye plead for Baal? will ye save him? he that will plead for him, [q]let him be put to death whilst *it is yet* morning: [r]if he *be* a god, let him plead for himself, because *one* hath cast down his altar.†

32 Therefore on that day he called him [3]Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then [s]all the Midianites, and the Amalekites, and the [t]children of the east, were gathered together, and [u]went over, and pitched in [x]the valley of Jezreel.‡

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their deliverance; "'Where are all the miracles which our fathers told us of?' Why does not the same power which delivered our fathers from the yoke of the Egyptians deliver us out of the hands of the Midianites?" As if, because God did not immediately work miracles for their deliverance, though they had by their sins forfeited his favour and help, it must be questioned whether ever he had wrought the miracles which their fathers told them of; or, if he had, whether he had now the same wisdom and power and good-will to his people that he had had formerly. This was his weakness. We must not expect that the miracles which were wrought when a Church was in the forming, and some great truth in the settling, should be continued and repeated when the formation and settlement are completed: no, nor that the mercies God shewed to our fathers that served him, and kept close to him, should be renewed to us, if we degenerate and revolt from him. Gideon ought to have said, either, (1.) That "God had delivered them into the hands of the Midianites," for by their iniquities they had sold themselves: or, (2.) That now they were in their hands, he had forsaken them, for he had lately sent them a prophet (ver. 8), which was a certain indication that he had not forsaken them. The angel gave him a very effectual answer to his objections, by giving him a commission to deliver Israel out of the hands of the Midianites, and assuring him of success therein (ver. 14).—*Henry.*

GIDEON'S ALTAR.—Ver. 24. The memorial of the vision which Gideon set up was a monument in form of an altar, the rather because it was by a kind of sacrifice upon a rock, without the solemnity of an altar, that the angel manifested his acceptance of him: then it needed not; the angel's staff was sufficient to sanctify the gift without an altar; but it was of use to preserve the remembrance of it, which was done by the name he gave to it, *Jehovah-shalom* (ver. 24), *The Lord peace.* This is, 1. The title of the Lord that spake to him (compare Gen. xv. 13). The same that is the "Lord our Righteousness is our Peace" (Eph. ii. 14), our Reconciler, and so our Saviour. Or, 2. The substance of what he said to him: "'The Lord spake peace,' and created that fruit of the lips; bade me be easy when I was in that agitation." Or, 3. A prayer grounded upon what he had said—so the margin understands it: "The Lord send peace," that is, rest from the present trouble; for still the public welfare lay nearest his heart.—*Henry.*

GIDEON'S FIRST COMMISSION.—Ver. 25, 26. Our translation supposes, that only one bullock was sacrificed: yet the term, "the second bullock," seems to imply that two were appointed. It does not, however, appear when or how the first bullock, if two were meant, was offered. "This second bullock of seven years old" (the same number as the years of Israel's oppression), seems to have been fattened on purpose for a public sacrifice to Baal. Before he offered the sacrifice, Gideon was directed to "throw down the altar which his father had for the worship of Baal; and to cut down the grove," and thus to declare open war against idolatry, before he attacked the enemies of his people—regarding the honour and command of God more than the authority or credit of his father, which probably had hitherto made him satisfy himself with silent disapprobation. Some think that the word rendered *grove*, means an image of Ashtaroth, which was cut in pieces, and burned as fuel in consuming the sacrifice offered to JEHOVAH. Gideon was not a priest, or even a Levite; but he acted by extraordinary commission as a prophet. Sacrificing also was generally restricted to the altar at Shiloh, yet on this occasion the Lord was pleased to dispense with the *ritual* appointment, and even to command and accept a sacrifice offered with those things which had been employed in idolatry; for it was of great importance that a protest against the worship of Baal, and an avowal of JEHOVAH as the only true God, should introduce Israel's deliverance.—*Scott.*

GIDEON'S SIGN—THE FLEECE.—Ver. 36, 37. Observe, 1. His request for a sign: "Let me by this 'know that thou wilt save Israel by my hand;' let 'a fleece of wool,' spread in the open air, be 'wet with the dew,' and let the ground about it be dry." The purport of this is, "Lord, I believe, help thou my unbelief." He found his own faith weak and wavering, and therefore begged of God by this sign to *perfect what was lacking* in it. We may suppose God, who intended to give him these signs, for the glorifying of his own power and goodness, put it into his heart to ask them. Yet, when he repeated his request for a second sign, the reverse of the former, he did it with a very humble apology, deprecating God's displeasure, because it looked so like a peevish humoursome distrust of God, and disaffection with the many assurances he had already given him: (ver. 39) "Let not thine anger be hot against me." Though he took the boldness to ask another sign, yet he did it with such fear and trembling, as shewed that the familiarity God had graciously admitted him to did not breed any contempt of God's glory, or presumption on God's goodness. Abraham had given him an example of this, when God gave him leave to be very free with him: (Gen. xviii. 30, 32) "O let not the Lord be angry, and I will speak." God's favour must

34 But [y]the Spirit of the LORD[§] [4]came upon Gideon, and he [z]blew a trumpet; and [a]Abi-ezer [5]was gathered after him.

35 And he sent [b]messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

36 ¶ And Gideon said unto God, [c]If thou wilt save Israel by mine hand, as thou hast said,

37 [d]Behold,‖ I will put a fleece of wool in the floor; *and* if the dew be on the fleece [e]only, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl-full of water.¶

39 And Gideon said unto God, [f]Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be [g]dry only upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

CHAPTER VII.

1 *Gideon's army.* 9 *He is encouraged by the dream and interpretation of the barley-cake.* 24 *Oreb and Zeeb.*

THEN [a]Jerubbaal, (who *is* Gideon,) and all the people that *were* with him, [b]rose up early, and pitched beside the well of Harod:* so that the host of the Midianites were on the north side of them, by the hill of [c]Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee *are* [d]too many for me to give the Midianites into their hands, lest [e]Israel vaunt themselves† against me, saying, [f]Mine own hand hath saved me.

3 Now therefore go to, proclaim in the ears of the people, saying, [g]Whosoever *is* fearful and afraid, let him return‡ and depart early from mount Gilead. And there returned of the people [h]twenty and two thousand; and there remained ten thousand.

4 And the LORD said unto Gideon, The people *are* yet *too* many; bring them down unto the water,§ and [i]I will try them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, [k]By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and let all the *other* people go every man unto his place.

8 So the people‖ took victuals in their hand, and their [l]trumpets: and he sent all *the rest of* Israel every man unto his tent, and retained those three hundred men. And the host of Midian was beneath him [m]in the valley.¶

9 ¶ And it came to pass [n]the same night, that the LORD said unto him, [o]Arise, get thee down unto the host; for [p]I have delivered it into thine hand.

10 But [q]if thou fear to go down, go thou with Phurah thy servant down to the host:

11 And [r]thou shalt hear what they say; and afterward shall [s]thine hands be strengthened to go down unto the host.* Then went he down with Phurah his servant unto the outside of the [1]armed men that *were* in the host.

12 And [t]the Midianites, and the Amalekites, and all the children of the east, lay along† in the valley like [u]grasshoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and, [x]lo, a cake of barley-bread tumbled into the host of Midian, and came unto a tent, and smote it, that it fell, and overturned it, that the tent lay along.

14 And his fellow answered and said, This *is*

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[y] iii. 10; xiii. 25.

§ Exciting him now to put in execution the commission which God had given him to deliver Israel, and filling him with an extraordinary degree of courage for such an undertaking.—WELLS.

[4] *Clothed.*

[z] iii. 27.

[a] 11; viii. 2.

[5] *Was called after him.*

[b] 2 Chron. xxx. 6-12.

[c] Ex. iv. 1-9.

[d] Deut. xxxii. 2.

‖ Words of an humble and religious craving of a confirmative sign in such a dangerous and high calling, to be thereby strengthened in faith and obedience, against all contrary likelihoods, and not to prescribe God anything, or to tempt him rashly.—DIODATI.

[e] Ps. cxlvii. 19, 20.

¶ The night dews in the part alluded to are very great. Irwin says, in his voyage up the Red Sea, when on the Arabian shores, the cloaks with which we wrapped ourselves at night were as wet in the morning as if they had been immersed in the sea.—BURDER'S ORIENT. CUST.

[f] Gen. xviii. 32.

[g] Ps. cvii. 33-35.

CHAP. VII.

[a] vi. 32.

[b] Gen. xxii. 3.

* A well or fountain not far from Jezreel and mount Gilboa, so called from the apprehensions and fears of those who were here tried by Gideon (Jud. vii. 1, 3). "Palpitation" of the heart, as a symptom of alarm and terror.—CALMET.

[c] Gen. xii. 6.

[d] 1 Sam. xiv. 6.

[e] Deut. xxxii. 27.

† God knew the disposition of the Israelites, and foresaw that, from motives of vanity, they would be disposed to ascribe the victory to their own power and prowess, and not to him; whereas he intended to shew to all the world that it was his miraculous work.—PATRICK.

[f] Deut. viii. 17.

[g] Deut. xx. 8.

‡ This was according to a standing enactment of the law (Deut. xx. 8), the design of which was to prevent the contagious effects of cowardice or "faint-heartedness" in the army.—BUSH.

[h] Matt. xx. 16.

§ *Unto the water*—either that which ran from the well of Harod, mentioned ver. 1, or some other brook. *I will try them for thee*—because thy proclamation hath not sufficiently tried them; for many who are fearful indeed will put on the face, and desire the opinion of being valiant persons; I will take another course.—POOLE.

[i] 1 Sam. xvi. 7.

[k] 1 Sam. xiv. 6.

‖ That is, Gideon and the three hundred men took the provisions and trumpets of those who were sent home.—BOOTHROYD.

[l] iii. 27.

[m] vi. 33.

¶ It seems his small handful of men lay encamped upon a hill, where the Midianites thought it not safe to assault them, not knowing what number they were, nor how entrenched, and therefore they lay still in the valley of Jezreel.—PATRICK.

[n] Gen. xlvi. 2, 3.

[o] Josh. i. 5-9.

[p] iii. 10, 28.

[q] iv. 8, 9.

[r] 13, 14.

[s] 1 Sam. xxiii. 16.

* This shews how exceeding acceptable his faith and obedience was to God, in sending away as many of his army as he bade him dismiss; for now he gives him a further confirmation of his faith, without asking.—PATRICK.

[1] *Ranks by five.*

[t] vi. 5, 33.

† *Lay along*; Heb. *nophelim, were lying fallen*—*i.e.*, lying prostrate and fallen asleep. It does not refer merely to the position they had chosen for their encampment, but to the bodily posture they were actually in at this time.—BUSH.

[u] viii. 10.

[x] iii. 15, 31.

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be sought with great reverence, due sense of our distance, and a religious fear of his wrath. 2. God's gracious grant of his request. See how tender God is of true believers though they be weak, and how ready to condescend to their infirmities, that the bruised reed may not be broken, nor the smoking flax quenched. Gideon would have *the fleece wet*, and the *ground dry*; but then, lest any should object, "It is natural for wool, if ever so little moisture fall, to drink it in, and retain it, and therefore there was nothing extraordinary in that;" though the quantity wrung out was sufficient to obviate that objection, yet he desires that next night the ground might be wet and the fleece dry; and so willing is God to "give to the heirs of promise strong consolation" (Heb. vi. 17, 18), even by two immutable things, he suffers himself not only to be prevailed with by their importunities, but even to be prescribed to by their doubts and dissatisfactions.—*Henry.*

CHAP. VII. GIDEON'S EXPERIMENT UPON HIS ARMY.—Ver. 2, 3. Gideon either forgot the law, which ordered proclamation to be made before the battle, for the *fearful* and some others to return home, or he thought it might be dispensed with on so urgent an occasion. But the Lord knew that pride and unbelief prevailed in the army. The people had readily enlisted at first, but when they saw the vast multitude of the Midianites, their courage sunk; and yet, had they prevailed, they would have *vaunted*, and ascribed the victory to their own valour, and not to the special help of God! Most of them were destitute of faith, and many doubtless disheartened with a guilty conscience. They thought that instead of too many they were too few; and the greater part of them availed themselves of the proclamation, and went home.—Mount Gilead here mentioned must have been some mountain of that name west of Jordan, of less note than mount Gilead which lay east of that river. Ver. 4-7. Some of the soldiers that still remained were not so courageous as they would be thought; but Gideon had done his part in that respect, and it pleased the Lord himself to prove and purify the company by an extraordinary expedient. Perhaps they were led to the water after the fatigue of a long march, under the idea that they were going directly to attack the enemy. It seems to have been customary for them to drink as the cattle do, by putting their mouths down to the water, and drawing it in; but they who only took a little into their hands and sucked it up (as dogs are remarked to lap a little water hastily), might be supposed to be less enslaved to their appetite, more able to endure hardship, and more eager to engage.—It may be supposed that most of this very small company by whom God was pleased to save Israel, were men of genuine faith and piety, as well as of steady courage. Ver. 8. This small company seems to have retained nothing but present necessary provisions, and perhaps all the trumpets which belonged to the whole army, without any other arms!—*Scott.*

THE ATTACK.—Ver. 16-22. This small number of men thus divided would be able to encompass the whole camp of the Midianites. Concealing the lamps in the pitchers, they would pass unobserved to their appointed stations: then, in the dead of the night, when most of the enemy were fast asleep, all at once breaking their pitchers one against another, with as much noise as they could, and blowing the trumpets, and shouting "The sword of the LORD, and of Gideon," they would occasion an exceedingly great alarm. And their enemies, thus awakened and affrighted, hearing the continued sound of so many trumpets, and seeing the camp surrounded with lights, would in their confusion naturally conclude themselves surprised by a large army; so that, perceiving the lamps and trumpets still keeping their stations, they would be led to suspect that the enemy was even now in the camp. And in the dark they would become jealous of one another, so that when some had by mistake been slain by their comrades, the distraction, terror, and suspicion would become general, until every one was engaged in battle with his fellow-soldier. Thus we may easily conceive the success of the stratagem; but the power of God had previously prepared the dismayed hearts of the Midianites to receive such an impression, and he set every man's sword against his fellow; nay, the obedience of faith alone could have induced so defenceless a company to venture on such an expedient, which no doubt God directed Gideon to employ.—*Scott.*

THE VICTORY.—Ver. 21. "All the host" immediately took the alarm; it flew like lightning through all the lines, and "they ran, and cried, and fled." There was something natural in this fright. We may suppose they had not had intelligence of the

nothing else save the sword of Gideon‡ the son of Joash, a man of Israel: *for* [y]into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and the [2]interpretation thereof, that he [z]worshipped, and returned into the host of Israel, and said, Arise; for the LORD hath delivered into your hand the host of Midian.

16 And he divided the three hundred men *into* three companies, and he put [3]a trumpet in every man's hand, with empty pitchers,§ and [4]lamps within the pitchers.

17 And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be, *that* as I do, so shall ye do.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, [a]*The sword* of the LORD, and of Gideon.‖

19 ¶ So Gideon, and the hundred men that *were* with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the trumpets, and [b]brake the pitchers that *were* in their hands.

20 And the three companies [c]blew the trumpets, and [d]brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withal:* and they cried, The sword of the LORD, and of Gideon.

21 And they *stood every man in his place round about the camp: and [f]all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and [g]the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah¶ [5]in Zererath, *and* to the [6]border of Abel-meholah, unto Tabbath.

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon [h]sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the waters unto Beth-barah and Jordan.* Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

25 And they took two princes of the Midianites, Oreb and Zeeb:† and they slew Oreb upon the [i]rock Oreb, and Zeeb they slew at the wine-press of Zeeb; and pursued Midian, and brought the heads of Oreb and Zeeb to Gideon on the other side Jordan.

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‡ The interpretation as well as the dream were doubtless both of Divine suggestion. A wise Providence hath prepared a dream in the head of one Midianite, an interpretation in the mouth of another, and hath brought Gideon to be an auditor of both; and hath made his enemies prophets of his victory, encouragers of the attempt, proclaimers of their own confusion!—BISHOP HALL.

[y] Ex. xv. 14.

[2] *Breaking thereof.*

[z] Gen. xxiv. 26.

[3] *Trumpets in the hands of all of them.*

§ Though leathern bottles were much used by the people of the East, earthen jars or pitchers were sometimes used also. Dr Chandler mentions having used an earthen jar for carrying water in travelling through Asia Minor. If this was the practice in Gideon's time, it could not be difficult for him to collect three hundred water-jars from among ten thousand men. —HARMER.

[4] *Firebrands*, or *torches.*

[a] 1 Sam. xvii. 47.

‖ This watchword was taken from the interpretation of the Midianite's dream, as referring to "the sword of Gideon" (ver. 14); to which Gideon piously prefixed, "the sword of the Lord," as the Author of the stratagem of the dream, and of its interpretation.—HALES.

[b] Ps. ii. 9.

[c] Num. x. 1-10.

[d] 2 Cor. iv. 7.

[e] Ex. xiv. 13, 14.

[f] Ex. xiv. 25.

[g] 1 Sam. xiv. 16-20.

¶ A place southwest of the Sea of Tiberias.—CALMET.

[5] *Toward.*

[6] *Lip.*

[h] i. 23; iii. 27.

* That is, they secured all the fords or passes along the river Jordan, from Beth-barah (which is thought to be the same as Bethabara, mentioned by St John), lying near the south end of the river Jordan, to the beginning of Jordan, or its issuing from the Sea of Galilee.—WELLS.

† These two Midianitish leaders had taken shelter, one in the cavern of a rock, the other in the vat of a wine-press; both of which places were afterwards, from this circumstance, called by their names; of which Oreb signifies a *raven*, and Zeeb, a *wolf*.—BUSH.

[i] Josh. vii. 26.

CHAP. VIII.

[1] *The Ephraimites offended.* [4] *Zebah and Zalmunna put to death.* 33 *Gideon's death, and the Israelites' idolatry and ingratitude.*

AND [a]the men of Ephraim said unto him, [1]Why hast thou served us thus,* that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him [2]sharply.

2 And he said unto them, [b]What have I done now in comparison of you? *Is* not the gleaning of the grapes of Ephraim better than the vintage of Abi-ezer?

3 [c]God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? [d]Then their [3]anger was abated toward him when he had said that.

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, [e]faint, yet pursuing *them.*

5 And he said unto the men of Succoth, Give, I pray you, [f]loaves† of bread unto the people that follow me; for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

6 And the princes of Succoth said, [g]*Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?‡

7 And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will [4]tear your flesh with the thorns of the wilderness, and with briers.§

8 And he went up thence to [h]Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered *him.*

9 And he spake also unto the men of Penuel, saying, When I come again in peace, I will break down this tower.‖

10 ¶ Now Zebah and Zalmunna *were* in Karkor,¶ and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell [5]an hundred and twenty thousand men that drew sword.

[1] *What thing* is *this that thou hast done unto us?*

* The tribe of Ephraim was, after Judah, the most powerful of all the Israelites, and extremely jealous of their superiority. On this occasion, they were affronted that a mean Abi-ezrite, from beyond the Jordan, should have undertaken so great an enterprise without consulting them. Hence their expostulation with Gideon, whose prudent and modest answer was well calculated to pacify them.—BOOTHROYD.

[2] *Strongly.*

[b] 1 Cor. xiii. 4-7.

[c] Ps. xliv. 3; cxv. 1.

[d] Prov. xv. 1.

[3] *Spirit.*

[e] 1 Sam. xiv. 28, 29.

[f] Gen. xiv. 18.

† Heb. *a round*, or *cake*, because the Jews made their loaves flat and broad: wherefore when they shared them they did not cut but break them.—DIODATI.

[g] 1 Sam. xxv. 10.

‡ It may seem scarcely credible that the inhabitants of Succoth and Peniel should refuse bread to their famished brethren; but having been seven years under the domination of the Midianites, to whom they lived contiguous, they doubtless not only dreaded their vengeance, but deemed it highly improbable that Gideon should succeed.—BOOTHROYD.

[4] *Thrash*, 16.

§ Ital. *thistles*—a kind of wild herb, of a triangular form, with very sharp prickles in the corners. Some hold it to be the star thistle, or Barnabies' thistle. —DIODATI.

[h] Gen. xxxii. 30, 31.

‖ The tower of their city, in which they confided, and to which perhaps they pointed when they gave this rude answer.—PATRICK.

¶ A town near the east frontiers of Gad, and at no great distance from the source of the small river Jabbok. It is nowhere else mentioned.—BUSH.

[5] *An hundred and twenty thousand, every one drawing a sword.*

great diminution of Gideon's army, but rather concluded that, since their last advices, it had been growing greater and greater; and therefore had reason to suspect, knowing how odious and grievous they had made themselves, and what bold steps had been taken toward the throwing off of their yoke, that it was a very great army which was to be ushered in with all those trumpeters and torch-bearers. But there was more of a supernatural power impressing this terror upon them; God himself gave it the setting on, to show how that promise should have been fulfilled if they had not forfeited it, "One of you shall chase a thousand." See the power of imagination, and how much it may become a terror at some times, as at other times it is a pleasure. They fell foul upon one another: (ver. 22) "The Lord set every man's sword against his fellow." In this confusion, observing the trumpeters and torch-bearers to stand still without their camp, they concluded the body of the army had already entered, and therefore every one ran at the next he met, though a friend, supposing him an enemy; and one such mistake as that would occasion many, for then he that slew him would certainly be taken for an enemy, and would be despatched immediately. It is our interest to preserve such a command of our own spirits as never to "be afraid with any amazement;" for we cannot conceive what mischiefs we thereby plunge ourselves in. See also how God often makes the enemies of his Church instruments to destroy one another; it is pity the Church's friends should ever be thus infatuated.—*Henry.*

CHAP. VIII. THE MEN OF SUCCOTH.—Ver. 1. Gideon was of the tribe of Manasseh, and the Ephraimites were perhaps jealous of him, as having the chief command in this war. It is probable that they were averse to take any part in the perilous and arduous attempt of delivering Israel; yet it served as a pretence for their anger, that they had not been called upon to assist, though Gideon acted expressly by Divine command. But he modestly threw a veil over his own achievements, and spoke highly of theirs, and thus prevented the fatal effects of their resentment. He represented his own victory by the three hundred men, who were chiefly of Abi-ezer, as little in comparison of their taking the princes of Midian—though the former might be called the *vintage*, and the other the *gleaning;* and he intimated that the whole glory belonged neither to them nor him, but to the Lord. This was an argument of the singular modesty and prudence of Gideon, and no less conspicuous in him than his courage; which is a mixture that seldom meets together, but is absolutely necessary to make a truly great man, who never appears so great as when he treats insolent men with humility, and angry men with meekness.

GIDEON'S CHASTISEMENT OF THE MEN OF SUCCOTH.—Ver. 16. (1.) The princes of Succoth were first made examples. Gideon got intelligence of their number, seventy-seven men, their names and places of abode, which were described in writing to him (ver. 14); and to their great surprise, when they thought he had scarce overtaken the Midianites, he was returned a conqueror. His three hundred men were now the ministers of his justice; they secured all these princes, and brought them before Gideon, who shewed them his royal captives in chains: "These are the men ye thought me an unequal match for, and would give me no assistance in the pursuit of" (ver. 15). And he punished them with thorns and briers, but, it should seem, not unto death. With these, 1. He tormented their bodies, either by scourging, or rolling them in the thorns and briers; some way or other he "tore their flesh" (ver. 7). Those shall have judgment without mercy that have shewed no mercy Perhaps he observed them to be soft and delicate men, who despised him and his company for their roughness and hardiness, and therefore Gideon thus mortified them for their effeminacy. 2. He instructed their minds: with these "he taught the men of Succoth" (ver. 16). Note, Many are taught with the briers and thorns of affliction that would not learn otherwise. God gives *wisdom* by *the rod and reproof; chastens* and *teaches*, and by correction *opens the ear of discipline.* Our blessed Saviour, though he were a Son, yet "learned obedience by the things which he suffered" (Heb. v. 8). Let every *pricking*

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11 ¶ And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host: for the host was [i]secure.

12 And when Zebah and Zalmunna fled, he pursued after them, and [k]took the two kings of Midian, Zebah and Zalmunna, and [6]discomfited all the host.

13 ¶ And Gideon the son of Joash returned from battle before the sun *was up*,*

14 And caught a young man of the men of Succoth, and enquired of him: and he [7]described unto him† the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

15 And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And he took [l]the elders of the city, and thorns of the wilderness, and briers, and with them he [8]taught‡ the men of Succoth.

17 And he beat down the tower of Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at [m]Tabor? And they answered, [n]As thou *art*, so *were* they; each one [9]resembled the children of a king.

19 And he said, They *were* my brethren, *even* the sons of my mother: *as* the LORD liveth, if ye had saved them alive,§ I would not slay you.

20 And he said unto Jether his first-born, [o]Up, *and* slay them: but the youth drew not his sword; for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man *is, so is* his strength.‖ And Gideon arose, and slew Zebah and Zalmunna, and took away the [l]ornaments that *were* on their camels' necks.

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian.¶

23 And Gideon said unto them, [p]I will not rule over you, neither shall my son rule over you: [q]the LORD shall rule over you.

24 And Gideon said unto them, I would desire a request of you, that ye would [r]give me every man the ear-rings of his prey: (for they had golden ear-rings, [s]because they *were* Ishmaelites.)*

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested was a thousand and seven hundred *shekels* of gold; besides ornaments, and [2]collars, and [t]purple raiment† that *was* on the kings of Midian, and besides the [u]chains that *were* about their camels' necks.

27 And Gideon made [x]an ephod thereof, and put it in his city, *even* in [y]Ophrah; and all Israel went thither [z]a whoring after it: which thing became [a]a snare unto Gideon, and to his house.

28 ¶ Thus [b]was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the country was in quietness [c]forty years in the days of Gideon.

29 ¶ And [d]Jerubbaal the son of Joash went and dwelt [e]in his own house.

30 And Gideon had [f]threescore and ten sons [3]of his body begotten: for he had [g]many wives.

31 And his [h]concubine that *was* in Shechem, she also bare him a son, whose name he [4]called [i]Abimelech.

32 ¶ And Gideon the son of Joash [k]died in a good old age, and was buried in the sepulchre of Joash his father, in [l]Ophrah of the Abi-ezrites.

33 And it came to pass, [m]as soon as Gideon was dead, that the children of Israel turned again, and [n]went a whoring after Baalim, and made [o]Baal-berith their god.

34 And the children of Israel [p]remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

35 Neither [q]shewed they kindness to the house of Jerubbaal, *namely*, Gideon, according to all the goodness which he had shewed unto Israel.‡

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i 1 Sam. xv. 32.
k Josh. x. 16-18.
6 *Terrified.*
* By which it may be gathered that he came upon them in the night, which was most convenient for him, who had so small a number with him; and most likely both to surprise and terrify them by the remembrance of the last night's sad work, and the expectation of another like it.—POOLE.
7 *Wrote.*
† *He described unto him*; Heb., *he wrote for him.*—He gave the names in writing of seventy persons, the chief men of Succoth, who were most concerned in refusing him and his men the refreshment he requested. —BUSH.
l Prov. x. 13.
8 *Made to know.*
‡ With them he beat the elders of the city, for a warning unto the men of Succoth, who, by their example, were taught how dangerous it is to slight the agents of God. —HALL.
m Ps. lxxxix. 12.
n Ps. xii. 2.
9 *According to the form of, &c.*
§ As they were not Canaanites, he was not obliged to kill them; but as they had slain his brethren in cool blood, he was by law the avenger of their blood.—POOLE.
o Josh. x. 24.
‖ It was disgraceful to fall by the hands of a *child*; and death by the blows of such a person must be much more lingering and tormenting. Some have employed children to despatch captives.—CLARKE.
l *Ornaments like the moon.*
¶ They pretended to make this offer out of gratitude to him; but in truth, they were disposed now (as their posterity were afterward) to throw off the Divine government, being desirous to set a king over themselves, like the rest of the nations round about them. And now they thought was a fit opportunity, when such an extraordinary judge was raised up as had done wonders beyond all his predecessors, and might, they thought, be ambitious enough to establish the supreme authority in his family. — PATRICK.

p x. 13; xi. 9-11.
q 1 Sam. viii. 6, 7.
r Gen. xxiv. 22, 53.
s Gen. xvi. 10, 11.
* Arabians, for the most part, who commonly used to wear ear-rings. — DIODATI.
2 Or, *Sweet jewels.*
t Esth. viii. 15.
† Purple seems anciently to have been appropriated to kings, and to those on whom kings bestowed it. It is here mentioned by the sacred historian, as being found on the Midianitish kings. "A garment of fine linen and *purple*" is given to a favourite by king Ahasuerus (Esth. viii. 15). The Jews made a decree that Simon should wear purple and gold, and that none of the people should wear it without his permission. — BURDER.
u 21.
x xviii. 14, 17.
y 32; vi. 11, 24.
z Ex. xxiii. 33.
a Deut. vii. 16.
b Ps. lxxxiii. 9-12.
c iii. 11, 30.
d vi. 32.
e Neh. v. 14, 15.
f ix. 2, 5.
3 *Going out of his thigh.*
g Gen. ii. 24.
h ix. 1-5.
4 *Set.*
i Gen. xx. 2.
k Gen. xv. 15.
l 27; vi. 24.
m ii. 7-10, 19.
n ii. 17.
o ix. 4.
p Ps. lxxviii. 11.
q Ec. ix. 14, 15.
‡ The death of Gideon once more tested the character of Israel. As aforetime, they went astray, forgetting their God, and all his goodness, and treating with disgraceful neglect the family of Gideon, notwithstanding "all the goodness which he had shewn unto Israel." If the widows and families of meritorious office-bearers and pastors of the Church of God be sometimes neglected, even when good offices are very necessary to their comfort, let them remember the case of Gideon, and in patience possess their souls. Their Master in heaven will not forget them. — DR JOHN CAMPBELL.

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brier and *grieving thorn*, especially when it becomes a *thorn in the flesh*, be thus interpreted, thus improved, "By this God designs to teach me; what good lessons shall I learn?" (2.) Penuel's doom comes next, and it should seem he used them more severely than the other, for good reason, no doubt (ver. 17). 1. He "beat down their tower," of which they gloried, in which they trusted, perhaps scornfully advising Gideon and his men rather to secure themselves in that, than to pursue the Midianites. What men make their pride, the ruin of it is justly made their shame. 2. He "slew the men of the city," not all, perhaps not the elders or princes, but those that had affronted him, and those only. He slew some of the men of the city that were most insolent and abusive, for terror to the rest, and "so he taught the men of Penuel."

GIDEON'S REFUSAL OF A CROWN.—Ver. 23. It was honourable in him to refuse it —"I will not rule over you." What he did was with a design to serve them, not to rule them; to make them safe, easy, and happy, not to make himself great or honourable. And as he was not ambitious of grandeur himself, so he did not covet to entail it upon his family: "'My son shall not rule over you,' either while I live, or when I am gone; 'but the Lord shall' still 'rule over you,' and constitute your judges by the special designation of his own Spirit, as he has done." This intimates, 1. His modesty, and the mean opinion he had of himself and his own merits. He thought the honour of doing good was recompense enough for all his services, which needed not to be rewarded with the honour of bearing sway: "He that is greatest, let him be your minister." 2. His piety, and the great opinion he had of God's government. Perhaps he discerned in the people a dislike of the theocracy, or Divine government, a desire of a king like the nations; and his merits have supplied a colourable pretence to move for this change of government. But Gideon would by no means admit it. No good man can be pleased with any honour done to himself which ought to be peculiar to God. "Were ye baptized in the name of Paul?" (1 Cor. i. 13.)—*Henry.*

GIDEON'S EPHOD.—Ver. 27. This "ephod" seems to have been a very rich garment, like that worn by the high priest; and some think that Gideon also made "a breastplate of judgment," in order to inquire of God by it; nay, that other things requisite were added, and sacrifices offered at Ophrah, else it is difficult to discover how so much treasure could have been expended. Gideon had been commanded, in an extraordinary manner, to offer a sacrifice in the place where the Lord appeared to him; and it is not improbable he might be led to conclude, that this authorised him, to officiate as priest occasionally at his own house, without going to the tabernacle; and perhaps this gratified the people's humour and love of ease. But whether this was the case, or whether he merely intended to form a memorial of his victory, his conduct was evidently improper, and proved a snare to him, the cause of his family's ruin, and an occasion of idolatry to Israel after his death.—*Scott.*

GIDEON'S DEATH.—Ver. 29. We have here the conclusion of the story of Gideon. 1. He lived privately, he was not puffed up with his great honours, did not covet a palace or castle to dwell in, but retired to the house he had lived in before his elevation. Thus that brave Roman, who was called from the plough upon a sudden occasion to command the army, when the action was over, returned to his plough again. 2. His family was multiplied. He had many wives (therein he transgressed the law); by them he had seventy sons (ver. 30), but one by a concubine, whom he named *Abimelech*, which signifies, *my father a king*, that proved the ruin of his family (ver. 31). 3. He died in honour, in a good old age, when he had lived as long as he was capable of serving God and his country; and who would desire to live any longer? And he was "buried in the sepulchre of his fathers."

NATIONAL INGRATITUDE BOTH TO GOD AND MAN.—Ver. 32-35. In this revolt of Israel to idolatry, they shewed, (1.) Great ingratitude to God: (ver. 34) "They remembered not the Lord," not only who had delivered them into the hands of their enemies, to punish them for their idolatry, but who had also "delivered them out of the hand of their enemies," to invite them back again into his service: both the judgments and the mercies were forgotten, and the impressions of them lost. (2.) Great ingratitude to Gideon (ver. 35). A great deal of *goodness he had shewed unto Israel*, as a father to his country, for which they ought to have been kind to his family when he was gone; for that is one way by which we ought to shew ourselves grateful to our friends and benefactors, and may be returning their kindnesses when they are in their graves. But Israel shewed not this kindness to Gideon's family, as we shall find in the next chapter. Those who forget their God, no wonder if they forget their friends.—*Henry.*

CHAP. IX. ABIMELECH'S AMBITION AND CRUELTY.—Ver. 2, 3. See here, 1. How Abimelech wheedled the Shechemites into the choice. He basely suggested that Gideon having left seventy sons that made a good figure and had a good interest, they were designing to keep the power which their father had, in their hands, and by

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CHAPTER IX.

6 Abimelech is made king by the Shechemites. 7 Jotham by a parable rebuketh them. 22 Gaal's conspiracy. 56 Jotham's curse fulfilled.

AND [a]Abimelech the son of Jerubbaal went to [b]Shechem,* unto his mother's brethren, and [c]communed with them, and with all the family of the house of his mother's father, saying,

2 Speak, I pray you, in the ears of all the men of Shechem, [1]Whether *is* better for you, either that all the sons of Jerubbaal, *which are* [d]threescore and ten persons, reign over you, or that one reign over you? remember also that I *am* [e]your bone and your flesh.

3 And his mother's brethren [f]spake of him in the ears of all the men of Shechem all these words: and their hearts inclined [2]to follow Abimelech; for they said, He *is* [g]our brother.

4 And they gave him threescore and ten *pieces* of silver out of [h]the house of Baal-berith, wherewith Abimelech hired [i]vain and light persons, which followed him.

5 And he went unto his father's house [k]at Ophrah, and [l]slew his brethren, the sons of Jerubbaal, *being* threescore and ten persons,† upon one stone: notwithstanding, yet Jotham, the youngest son of Jerubbaal, was left; for he hid himself.

6 And all the men of Shechem gathered together, and all the [m]house of Millo,‡ and went and made Abimelech king, by the [3]plain of the pillar that *was* in Shechem.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of [n]mount Gerizim,§ and lifted up his voice and cried, and said unto them, [o]Hearken unto me, ye men of Shechem, that God may hearken unto you.

8 [p]The trees went forth *on a time* to anoint a king over them; and they said unto the olive-tree, [q]Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, [r]wherewith by me they honour God and man, and go [4]to be promoted over the trees?

10 And the trees said to the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, [s]Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine which [t]cheereth God and man,‖ and go to be promoted over the trees?

14 Then said all the trees unto the [5]bramble,¶ Come thou, *and* reign over us.

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my [u]shadow; and if not, [x]let fire come out of the bramble, and devour [y]the cedars of Lebanon.*

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him [z]according to the deserving of his hands;

17 (For my father [a]fought for you, and [6]adventured his life far, and delivered you out of the hand of Midian:

18 And ye [b]are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made [c]Abimelech, the son of his maid-servant, king over the men of Shechem, because he *is* your brother;)†

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* [d]rejoice ye in Abimelech, and let him also rejoice in you:

20 But if not, [e]let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem and from the house of Millo, and devour Abimelech.‡

21 And Jotham ran away, and fled, and went to [f]Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then [g]God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem [h]dealt treacherously with Abimelech:§

CHAP. IX.

* viii. 31.

a Gen. xxxiii. 18.

b As Shechem was a city of note in the tribe of Ephraim, and the Ephraimites appear to have been a rash, high-spirited, and excitable people, particularly jealous of their brethren of Manasseh, and perhaps still cherishing the memory of the fancied slight put upon them by Gideon (ch. viii. 1-3), Abimelech, no doubt, promised himself, on this ground, the speedy concurrence of the Shechemites in his infamous designs.—BUSH.

c 2 Sam. xv. 6.

1 *What is good? whether,* &c.

d viii. 30.

e Gen. xxix. 14.

f Ps. x. 3.

2 *After.*

g Gen. xxix. 15.

h viii. 33.

i 1 Sam. xxii. 2.

k vi. 24.

l 2 Kings x. 17.

† One escaped, but the round number is given, as in many other instances (Gen. xlvi. 27; John xx. 24).—GILL.

m 2 Sam. v. 9.

‡ *Millo.*—The Hebrew word signifieth a terrace; and it might be some great place near the town-hall, which therefore bare the name of it; and so by the house of Millo should be understood the city council. Others take this name for the fortress of the place, and the house of Millo for the garrison which was in it.—DIODATI.

3 Or, *oak.*

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n Deut. xi. 29.

§ In some places the precipices of Gerizim seem to overhang the town; so that Jotham's voice floating over the valley, as he repeated the parable of the trees from some of the summits of Gerizim, might easily be heard by a great audience listening in the plain below.—BONAR.

o Ps. xviii. 40, 41.

p 2 Kings xiv. 9.

q viii. 22, 23.

r Ex. xxix. 2, 7.

4 Heb. *up and down for* other *trees.*

s Deut. xvii. 20.

t Num. xv. 5, 7, 10.

‖ Wine was used in drink-offerings, which were acceptable to God, and of a sweet savour to him (Num. xv. 7).—Some understand the words to signify, "to gods and men," the great and the common people.—GILL.

This might allude to the heathen practice of drinking wine to the honour of their gods.—PYLE.

5 *Thistle.*

¶ The meanest of all trees, good for nothing but to be burnt, aptly representing Abimelech, from whom they could receive no benefit, but much trouble and vexation from his ambitious cruelty.—PATRICK.

u Is. xxx. 2.

x Num. xxi. 28.

y 2 Kings xiv. 9.

* Understood as a prophecy, the meaning is, that the man represented by the bramble will be a source of plagues and judgments to the "cedars of Lebanon"—i.e., to the most eminent persons of the land, particularly of Shechem; a prediction which the sequel shews to have been remarkably fulfilled.—BUSH.

z viii. 35.

a vii. 20; viii. 4-10.

6 *Cast.*

b 5, 6. Ps. cix. 4.

c viii. 31.

† Not because he has any right to the kingdom.—GILL.

d Is. viii. 6.

e vii. 22.

‡ This is not a prediction, but an imprecation or a curse, as it is called, ver. 57, which, being grounded upon just cause, and being the only way by which Jotham could perform the duty of the avenger of his brethren's blood, which was incumbent upon him, had its effect, as others in like case had (as Josh. vi. 26, compared with 1 Kings xvi. 34; 2 Kings ii. 24).—POOLE.

f Num. xxi. 16.

g 1 Sam. xvi. 14-16.

h Is. xxxiii. 1.

§ The friendship that is begun in evil cannot stand: wickedness, both of its own nature and through the curse of God, is ever unsteady, whereas that affection which is knit in God is indissoluble.—HALL.

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a joint influence to reign over Israel. "Now," says he, "you had better have one king than more, than many, than so many. Affairs of state are best managed by a single person" (ver. 2). We have no reason to think that all or any of Gideon's sons had the least intention to reign over Israel (they were of their father's mind, that "the Lord should reign over them," and they were not called of him); yet this he insinuates, to pave the way to his own pretensions. Note, Those who design ill themselves are commonly most apt to suspect that others design ill. As for himself, he only puts them in mind of his relation to them. *Verbum sapienti—A word to the wise is sufficient; remember that I am your bone and your flesh.* The plot took wonderfully. The magistrates of Shechem were pleased to think of their city being a royal city, and the metropolis of Israel, and therefore they "inclined to follow him, for they said, 'He is our brother,' and his advancement will be our advantage." 2. How he got money from them to bear the charges of his pretensions (ver. 4): They "gave him seventy pieces of silver.' It is not said what the value of these pieces was; so many shekels was less, and so many talents more, than we can well imagine; therefore it is supposed they were each a pound weight: but they gave it out of the house of Baal-berith—that is, out of the public treasury, which, out of respect to their idol, they deposited in his temple to be protected by him, or out of the offerings that had been made to that idol, which they hoped would prosper the better in his hands for its having been consecrated to their god How unfit was he to reign over Israel, because unlikely to defend them, who, instead of restraining and punishing idolatry, thus early made himself a pensioner to an idol! 3. What soldiers he enlisted: he hired into his service, vain and light persons, the scum and scoundrels of the country, men of broken fortunes, giddy heads, and profligate lives. None but such would own him, and they were fittest to serve his purposes. Like leader, like followers. How cruelly he got his father's sons out of the way! The first thing he did with the rabble he headed was to kill all his brethren at once, publicly, and in cold blood, threescore and ten men, one only escaping, all slain upon one stone! See in this bloody tragedy, (1.) The power of ambition—what beasts it will turn men into, how it will break through all the ties of natural affection and natural conscience, and sacrifice that which is most sacred, dear, and valuable to its designs. Strange that ever it should enter into the heart of a man to be so very barbarous! (2.) The peril of honour and high birth. Their being the sons of so great a man as Gideon exposed them thus, and made Abimelech jealous of them. We find just the same number of Ahab's sons slain together at Samaria (2 Kings x. 1, 7). The grand Seigniors have seldom thought themselves safe while any of their brethren have been unstrangled. Let none envy those of high extraction, or complain of their own meanness and obscurity. The lower the safer.—*Henry.*

THE FIRST PARABLE.—Ver. 8-15. A parable or fable is a descriptive picture, which shews the similitude of an event or action in lively colours, and conveys to the mind the perception of some important truth to which it was previously inattentive, or against which it was prejudiced. By this management those things are placed in a proper light which before were misapprehended, and those made evident which before seemed doubtful; the subject is stripped of such circumstances as do not properly belong to it; the trouble of a long chain of arguments being spared, the cause is brought to a compendious decision; reason and conscience are induced to pass sentence before self-love is consulted; and a man is for a moment, as it were, "imposed on, in order to his being profitably undeceived;" he is made judge in his own cause before he is aware, and decides against himself without ever intending it. The truth of a parable lies in the instruction contained in it; and the feigned circumstances, being known to be such, are no ways inconsistent with veracity, but greatly subserve the cause of truth; conveying it in an unsuspected and agreeable manner to the mind. Parables or fables have therefore been much used by wise men in all ages as the most advantageous method of teaching mankind the salutary lessons of justice and prudence; and they were abundantly sanctioned by our Lord's own example. In this parable of Jotham the folly and ingratitude of the Shechemites, in making the basest of Gideon's sons their king, and in murdering the rest, the presumption and arrogance of Abimelech in aspiring to such an honour, and the consequences of so unreasonable a procedure, are represented with great ingenuity and simplicity. The olive-tree, the fig-tree, and the vine had excellency and usefulness, if the trees had indeed wanted a king: thus Gideon and his other sons were worthy of Israel's suffrage, if there had been any occasion to set a king over them; yet they had humbly and wisely declined the offer. But Abimelech, the son of a slave and a concubine, a mean and worthless person, useless and troublesome as a bramble, had by insinuation induced them to offer him the kingdom, and had without hesitation accepted it He had also foolishly promised them vast advantages from his protection, and terrible consequences from offending him; though, indeed, he was fit for nothing but to be a firebrand, to set them all at variance to their common destruction, as the bramble, being set on fire, may com-

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24 [i]That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the men of Shechem, which [7]aided him in the killing of his brethren.

25 And the men of Shechem set [k]liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: ‖ and it was told Abimelech.

26 And Gaal the son of Ebed came with his [l]brethren, and went over to Shechem: ¶ and the men of Shechem put their confidence in him.

27 And they went out into the fields, and gathered their vineyards, and trode *the grapes*, and made [8]merry, and went into [m]the house of their god, and [n]did eat and drink, and [o]cursed Abimelech.

28 And Gaal the son of Ebed said, [p]Who *is* Abimelech, and who *is* Shechem, that we should serve him? *Is* not *he* the son of Jerubbaal? and Zebul his officer? Serve the men of [q]Hamor the father of Shechem; for why should we serve him?

29 And [r]would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, [s]Increase thine army and come out.

30 ¶ And when Zebul,* the ruler of the city, heard the words of Gaal the son of Ebed, his anger was [9]kindled.

31 And he sent messengers unto Abimelech [1]privily,† saying, Behold, Gaal the son of Ebed, and his brethren, be come to Shechem; and, behold, they fortify the city against thee.

32 Now therefore up [t]by night, thou and the people that *is* with thee, and lie in wait in the field:

33 And it shall be, *that* in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city; and, behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them [2]as thou shalt find occasion.

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.‡

35 And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and [u]the people that *were* with him, from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou [x]seest the shadow of the mountains as *if they were* men.§

37 And Gaal spake again, and said, See, there come people down by the [3]middle of the land, and another company come along by the plain of [4]Meonenim. ‖

38 Then said Zebul unto him, [y]Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *Is* not this the people that thou hast despised? Go out, I pray now, and fight with them. ¶

39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 And Abimelech chased him, and [z]he fled before him: and many were overthrown *and* wounded, *even* unto the entering of the gate.

41 And Abimelech dwelt at Arumah:* and [a]Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field;† and they told Abimelech.

43 And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people *were* come forth out of the city; and he rose up against them, and smote them.

44 And Abimelech, and the company that *was* with him, [b]rushed forward, and stood in the entering of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day; and he took the city, and slew the people that *was* therein, and [c]beat down the city, and sowed it with salt.‡

46 ¶ And when all the men of the tower of Shechem heard *that*, they entered into [d]an hold of the house of the god Berith.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount [e]Zalmon,§ he and all the people that *were* with him; and Abimelech took an axe in his hand, and cut down a bough from the trees, and took

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[i] 1 Sam. xv. 33.

[7] *Strengthened his hands to kill.*

[k] Josh. viii. 4, 12.

‖ The Shechemites, being enraged against Abimelech, who was absent from the city and expected to return, employed assassins to meet and kill him; and they, while waiting for him, robbed the travellers, and thus helped to increase the misery of the people.—Scott.

[l] Gen. xiii. 8.

¶ We have no means to know who this Gaal was, nor whence he came; but the common opinion is, that he was a known enemy of Abimelech's, who hearing the men of Shechem were at defiance with him, came to offer them his service against him.—Patrick.

[8] Or, *songs.*

[m] xvi. 23.

[n] Is. xxii. 12-14.

[o] Lev. xxiv. 11.

[p] 1 Sam. xxv. 10.

[q] Gen. xxxiv. 2, 6.

[r] 2 Sam. xv. 4.

[s] 2 Sam. ii. 14-17.

* This was some governor of the city under Abimelech, who though he were born in that place, was, nevertheless, subject to envy and hatred, because he was the tyrant's officer.—Diodati.

[9] Or, *hot.*

[1] *Craftily*, or, *to Tormah.*

† *Privily*; Heb. *craftily, in fraud*—*i.e.*, the *pretended* object of his sending them did not correspond with his *real* object. His "givings out" were far removed from his "true-meant designs." If he had discovered himself to be wholly for Abimelech, the men of the city might at once have risen against him and put him to death. He therefore goes warily to work to acquaint Abimelech with the enemy's designs, and to put him in a way to revenge the insults cast upon them both.—Bush.

[t] Job xxiv. 14-17.

[2] Heb. *as thine hand shall find.*

‡ He divided his army into four battalions (as they now speak), and disposed them in four places, as the vulgar understand it; perhaps on the east, west, north, and south sides of the city.—Patrick.

[u] 44.

[x] vii. 7.

§ Zebul seems to be playing here a double part: in real friendship with Abimelech, while he held out such an appearance of being at one with his enemies, as to hold converse and counsel with them. Gaal speaks as if he had confidence in Zebul, and Zebul is at no pains to undeceive, but rather to mislead him, and urge him on to destruction.—Dr Chalmers.

[3] *Navel.*

[4] Or, *the regarders of the times.*

‖ The occasion of this name is unknown—it might be a grove dedicated to some soothsaying idol.—Diodati.

[y] 2 Sam. ii. 26, 27.

¶ The only becoming answer to such cutting taunts and sarcasms was to sally boldly forth against the enemy. But the special hand of God was in the event for his punishment. Where iniquity breakfasts, calamity will be sure to dine.—Trapp.

* 1 Kings xx. 18.

* Otherwise Rumah, a city near Shechem (Judg. ix. 41), where Abimelech encamped.—Calmet.

[z] 28, 30.

† Finding that Abimelech was retreated, as not strong enough, they imagined, to assault their city, they went about their business into the field, which, at that time of the year, after the vintage, was to plough and sow their lands, and dress their vines and other trees. Some will have it that they went out to fight Abimelech again, which is not probable.—Patrick.

[a] Gal. v. 15.

[b] Deut. xxix. 23.

‡ As the last insult of a triumphant and enraged enemy. Salt lands are barren; thus, though the mere sowing a place with salt is not sufficient to make it perpetually barren, yet this action was a token of the conqueror's indignation, and implied his wishes for its utter desolation.—Pyle.

[c] viii. 33.

[d] Ps. lxviii. 14.

§ Some think this to be the same mountain which the Psalmist mentions (lxviii. 15), and take it to have been near to Shechem, which had many mountains about it (ver. 36).—Patrick.

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municate the flame to the loftiest cedars, and consume them along with itself in one common conflagration. The oil from the olive-tree was the chief ingredient in the ointment with which the priests were anointed; it was used for the lamps in the sanctuary, and it formed a part of the meat-offering by which God was honoured. The wine was used in drink-offerings, which were acceptable to God when properly presented. These trees better represented what a king ought to be than the stately cedars; for piety to God and usefulness to man are more essential to the character of a good prince than external pomp and majesty. It is observable, that long before Israel had a king by the appointment of God, *anointing* is spoken of as a customary ceremony of inauguration. This is the most ancient fable or parable extant, and is very apposite and beautiful.—*Scott.*

Abimelech's Temporary Success.—Ver. 48, 49. He kept the design against the hold of Shechem to himself, but set all his men on work to expedite the execution of it. He ordered them all to follow him, and do as he did. As his father had said to his men (chap. vii. 17), "Look on me, and do likewise," so said he to his—as becomes a general that will not be wanting to give both the plainest direction and the highest encouragement that can be to his soldiers, "What ye have seen me do, make haste to do as I have done." Not, *Ite illuc—Go thither;* but, *Venite huc—Come hither.* The officers in Christ's army should thus teach by their example (Phil. iv. 9). He and they fetched each of them a bough from a wood not far off, laid all their boughs together under the wall of this tower, which it is probable was of wood, set fire to their boughs, and so burnt down their hold, and all that were in it, who were either burnt or stifled with the smoke. What inventions men have to destroy one another! Whence come these cruel wars and fightings but from their lusts? Some think that the men of the tower of Shechem were the same with the house of Millo, and then Jotham's just imprecation was answered in the letter: "Let fire come out from Abimelech, and devour not only in general the men of Shechem, but in particular the house of Millo" (ver. 20). About one thousand men and women perished in these flames, many of whom, it is probable, were no way concerned in the quarrel between Abimelech and the Shechemites, nor meddled with either side, yet in this civil war came to this miserable end; for men of factious, turbulent spirits "perish not alone in their iniquity," but involve many more that follow them in their simplicity, in the same calamity with them.

Abimelech's Wretched End.—Ver. 53. Three circumstances are observed in the death of Abimelech:—1. That he was slain with a stone, as he had slain his brethren all "upon one stone." 2. That he had his skull broken; vengeance aimed at that guilty head which had worn the usurped crown. 3. That the stone was cast upon him by a woman (ver. 53). He saw the stone come—it was therefore strange he did not avoid it; but, no doubt, made it so much the greater mortification to him to see from what hand it came. Sisera died by a woman's hand, and knew it not; but Abimelech knew it, and when he found himself ready to breathe his last, nothing troubled him so much as this, that it should be said a woman slew him. See, (1.) His foolish pride, in laying so much to heart this little circumstance of his disgrace. Here was no care taken about his precious soul, no concern what would become of that, no prayer to God for his mercy; but very solicitous he is to patch up his shattered credit when there is no patching of his shattered skull. Oh, let it never be said that such a mighty man as Abimelech was killed by a woman! The man was dying, but his pride was alive and strong, and the same vainglorious humour that had governed him all along appears now at last. *Qualis vita finis ita—As was his life, such was his death.* As God punished his cruelty by the manner of his death, so he punished his pride by the instrument of it. (2.) His foolish project to avoid his disgrace; nothing could be more ridiculous—his own servant must run him through, not to rid him the sooner out of his pain, but "that men say not, A woman slew him." Could he think that this would conceal what the woman had done, and not rather proclaim it the more? Nay, it added to the infamy of his death, for hereby he becomes a self-murderer. Better have it said, "A woman slew him," than that it should be said, His servant slew him by his own order; yet now both will be said of him to his everlasting reproach. And it is observable, that this very thing which Abimelech was in such care to conceal, appears to have been more particularly remembered by posterity than most passages of this history; for Joab speaks of it as that which he expected David

it, and laid *it* on his shoulder, and said unto the people that *were* with him, [f]What ye have seen [g]me do, make haste, *and* do as I *have done.*

49 And all the people likewise cut down every man his bough, and followed Abimelech, and [g]put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem died also, about a thousand men and women.

50 ¶ Then went Abimelech to Thebez,‖ and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut *it* to them, and gat them up to the top of the tower.

52 And [h]Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain [i]woman cast a piece of a millstone¶ upon Abimelech's head, and all to brake his skull.

54 Then he called hastily unto the young man his armour-bearer, and said unto him, [k]Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died.*

55 And [l]when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus [m]God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:†

57 And all the evil of the men of Shechem did God render upon their heads: and [n]upon them came the curse of Jotham the son of Jerubbaal.

CHAPTER X.

1 *Tola judgeth Israel;* 3 *also Jair.* 7 *The Philistines and Ammonites oppressing Israel,* 15 *upon their repentance, God pitieth them.*

AND after Abimelech there [a]arose, to [1]defend Israel, Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in [b]Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, [c]a Gileadite, and judged Israel twenty and two years,

B.C. 1206—B.C. 1161.

[f] vii. 17, 18.
[g] *I have done.*
[g] Gal. v. 15.
‖ Eusebius says, there was a village called Thebes, thirteen miles from Shechem, towards Scythopolis.—CALMET.
[h] 2 Kings xiv. 10.
[i] 2 Sam. xi. 21.
¶ Which they had carried up among other stones and logs, and whatsoever they thought might offend the enemy. The Hebrew word *Rechab* properly signifies the upper millstone, which moves (and, as it were, rides) upon the lower.—PATRICK.
[k] 1 Sam. xxxi. 4, 5.
* There now lies the greatness of Abimelech. On one stone he had slain his seventy brethren, and now a stone slays him; his head had stolen the crown of Israel, and now his head is smitten. Oh, the just succession of the revenges of God! Gideon's ephod is punished with the blood of his sons; the blood of his sons is shed by the procurement of the Shechemites; the blood of the Shechemites is shed by Abimelech; the blood of Abimelech is spilt by a woman. The retaliations of God are sure and just, and make a more due pedigree than descent of nature.—BP. HALL.
[l] 2 Sam. xviii. 16.
[m] Ps. ix. 12.
† The tyrant now has his payment; and that time which he should have bestowed in calling for mercy on God, and in washing his soul with the last tears of contrition, he vainly spends in deprecating an idle reproach, "Slay me, that men say not of me, A woman slew him;"—a fit conclusion for such a life.—HALL.
[n] Josh. vi. 26.

CHAP. X.
[a] ii. 16; iii. 9.
[1] *Deliver; save.*
[b] Josh. xv. 48.
[c] Gen. xxxi. 48.

[d] xii. 14.
[c] Num. xxxii. 41.
[2] *The villages of Jair.*
* *Havoth-jair.*—The Hebrew and Arabic *Havoth* or *Aveth* signifies cabins, or huts, such as belong to the Arabians, and are placed in a circle; such a collection of them forming a hamlet or village. The district mentioned in Num. xxxii. 41, Deut. iii. 14. were in the Batanea, beyond Jordan, in the land of Gilead, and belonged to the half-tribe of Manasseh.—CALMET.
[f] vi. 1; xiii. 1.
[g] 2 Chr. xxviii. 23.
[h] 1 Kings xi. 5, 7.
[i] 1 Sam. v. 2.
[k] Deut. xxix. 20-28.
[l] 1 Sam. xii. 9.
† The Philistines on the one side, and the Ammonites on another, oppressed and crushed them, as the corn between the upper and nether millstones. For eighteen years this servitude continued very rigorous, and yet the people returned not unto God.—HAWEIS.
[m] Is. xxx. 13.
[3] *Crushed.*
[n] 2 Chr. xiv. 9.
[o] Deut. xxviii. 65.
‡ They were justly punished by the Amorites, for they had so utterly degenerated and conformed to their heathen neighbours, that Ezekiel, in addressing the Israelitish nation (ch. xvi. 3), says by a bold figure, "Thy father was an Amorite, and thy mother a Hittite."—BUSH.
[p] Ps. cvi. 43, 44.
[q] Ex. xiv. 30.
[r] Num. xxi. 21-25.
[s] Deut. xxxii. 15.
[t] Deut. xxxii. 36-38.
§ It was an argument of a most perverse and incorrigible temper, and that which made the sin of the children of Israel so sinful above all measure, that, after so many signal deliverances, and so many terrible judgments, they fell into the same again. This circumstance it was which incensed God against them so highly on this occasion, and made him upbraid them so severely.—TILLOTSON.
[c] 2 Sam. xii. 13.
[x] Josh. ix. 25.
[4] *Is good in thine eyes.*
[y] 2 Sam. xxiv. 14.
[z] 2 Chr. vii. 14.
[5] *Gods of strangers.*

4 And he had thirty sons that [d]rode on thirty ass-colts, and they had thirty cities, which are [e]called [2]Havoth-jair* unto this day, which *are* in the land of Gilead.

5 And Jair died, and was buried in Camon.

6 ¶ And the children of Israel [f]did evil again in the sight of the LORD, and served [g]Baalim, and Ashtaroth, and the gods of Syria, and [h]the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and [i]the gods of the Philistines, and forsook the LORD, and served not him.

7 And the anger of the LORD [k]was hot against Israel, and [l]he sold them into the hands of the Philistines, and into the hands of the children of Ammon.†

8 And [m]that year they vexed and [3]oppressed the children of Israel eighteen years, all the children of Israel that *were* on the other side Jordan, in the land of the Amorites, which *is* in Gilead.

9 Moreover, the children of Ammon [n]passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore [o]distressed.‡

10 ¶ And the children of Israel [p]cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

11 And the LORD said unto the children of Israel, *Did* not *I deliver you* from [q]the Egyptians, and from [r]the Amorites, from the children of Ammon, and from the Philistines?

12 The Zidonians also, and the Amalekites, and the Maonites, did oppress you: and ye cried to me, and I delivered you out of their hand.

13 [s]Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and [t]cry unto[§] the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, [u]We have sinned: [x]do thou unto us whatsoever [4]seemeth good unto thee; [y]deliver us only, we pray thee, this day.

16 And [z]they put away the [5]strange gods from

would reproach him with, for coming so "nigh the wall" (2 Sam. xi. 21). The ignominy we seek to avoid by sin, we do but perpetuate the remembrance of. Now the issue of all is, that Abimelech being slain, Israel's peace was restored, and an end was put to this civil war; for they that followed him "departed every man unto his place" (ver. 55).—*Henry.*

PRACTICAL OBSERVATIONS.—If parents could foresee their children's sufferings, their joy in them would be often turned into lamentations. We may therefore be thankful that we cannot penetrate futurity, and are reminded to commit those whom we most love into the hands of the Lord, and to attend to our present duty, casting our care upon him respecting ourselves and them. We should also be willing to leave this world when he pleases; for if we should live, we may behold such afflictions as would *distress* our hearts. Above all, we ought to fear and watch against sin; for our misconduct may very probably produce the most fatal effects on our families, and on society, even after we are laid in the grave.—*Scott.*

CHAP. X. TOLA.—Ver. 1, 2. After the death of the usurper, the Lord raised up Tola to judge Israel. We do not find that he waged any war, but he restored peace, and the regular administration of justice, after the late distractions, and he reformed the state of religion; and thus he was as great a blessing as those judges who performed more memorable exploits. His name signifies a *worm;* and he was no worse fitted for being the Lord's instrument for good to his people, if his opinion of himself accorded to so humble a name. Though of the tribe of Issachar, he came to live in Mount Ephraim, probably that he might be in the centre of Israel, and near the tabernacle.—*Scott.*

JAIR.—Ver. 3-5. The next judge was a descendant of Jair, the grandson of Manasseh. His numerous sons inherited some of the cities which then fell to the lot of their ancestor, and assisted their father as magistrates, riding from place to place to administer justice. Some of these years, of which scarcely anything is recorded, may be considered as the best times of Israel under the judges. We must, however, take some of the eighteen years of Israel's apostasy from the latter part of Jair's government, during which the people seem gradually to have corrupted themselves, and fallen under oppression; and when Jair could no longer restrain them from idolatry, he was not able to defend them from their enemies.—*Scott.*

ISRAEL'S PENITENCE AND ITS BLESSING.—Ver. 16. A blessed reformation was set on foot. They brought forth fruits meet for repentance; "They put away the gods of strangers" (as the word is), strange gods, and worshipped by those nations that were strangers to the commonwealth of Israel, and to the covenants of promise, and they "served the Lord." Need drove them to him. They knew it was to no purpose to go to the gods whom they had served, and therefore returned to the God whom they had slighted. This is true repentance, not only *for* sin, but *from* sin. God returned in mercy to them, which is expressed here very tenderly: (ver. 16) "His soul was grieved for the misery of Israel." Not that there is any grief in God—he has infinite joy and happiness in himself, which cannot be broken in upon by either the sins or the miseries of his creatures; not that there is any change in God—he "is in one mind, and who can turn him?" But his goodness is his glory: by it he proclaims his name, and magnifies it above all names; and he is pleased to put himself in the relation of a father to his people that are in covenant with him, so he is pleased to represent his goodness to them by the compassions of a father toward his children! For as he is the Father of lights, so he is the Father of mercies; as the disobedience and misery of a child are a grief to a tender father, and make him feel very sensibly from his natural affection, so the provocations of God's people are a grief to him (Ps. xcv. 10): he is "broken with their whorish heart" (Ezek. vi. 9); their troubles also are a grief to him—so he is pleased to speak when he is pleased to appear for the deliverance of his people. Such are the tender mercies of our God, and so far is he from having any pleasure in the death of sinners.—*Henry.*

PRACTICAL OBSERVATIONS.—The removal of hardened sinners by a righteous God often makes way for reformation and public tranquillity, and proves a great mercy to those who survive.—Man's carnal heart is prone to prefer the bondage of sin and Satan to the service of God, but present indulgence insures future misery; for every expectation or advantage from sin, the world, and the friendship of wicked men, must insure a distressing disappointment.—God is able to multiply men's punishments according to the number of their iniquities and idols; but there is hope, when under temporal afflictions sinners cry unto the Lord for help, and lament their ungodliness, as well as more scandalous transgressions. Yet the Lord might justly leave those who have forsaken him to their own wretched choice: he might upbraid them with former mercies and their base returns; he might send them to their beloved idols and lusts; he might mock at their calamity, and absolutely refuse to help them. This will be the dreadful condition of the wicked in another world; but

among them, and served the LORD: and [a]his soul was [6]grieved for the misery of Israel.‖

17 Then the children of Ammon were [7]gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in [b]Mizpeh.¶

18 And the people *and* princes of Gilead said one to another, [c]What man *is he* that will begin to fight against the children of Ammon? [d]he shall be head* over all the inhabitants of Gilead.

CHAPTER XI.

1 *Jephthah's covenant with the Gileadites.* 30 *His vow.* 34 *He performeth it on his daughter.*

NOW [a]Jephthah the Gileadite was [b]a mighty man of valour, and he *was* the son of [1]an harlot: and Gilead begat Jephthah.

2 And Gilead's wife bare him sons: and his wife's sons grew up, and they [c]thrust out Jephthah, and said unto him, Thou shalt not inherit in our father's house; for thou *art* the son of [d]a strange woman.*

3 Then Jephthah fled from [2]his brethren, and dwelt in the land of [e]Tob: and there were gathered [f]vain men to Jephthah, and went out with him.

4 ¶ And it came to pass [3]in process of time, that the children of Ammon made war against Israel.

5 And it was so, that, when the children of Ammon [g]made war against Israel, the elders of Gilead went [h]to fetch† Jephthah out of the land of Tob:

6 And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.

7 And Jephthah said unto the elders of Gilead, [i]Did not ye hate me, and expel me out of my father's house? and why are ye come unto me now when ye are in distress?

8 And [k]the elders of Gilead said unto Jephthah, Therefore [l]we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, [m]If ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me, shall I be your head?‡

10 And the elders of Gilead said unto Jephthah, [n]The LORD be [4]witness between us, [o]if we do not so according to thy words.

11 Then Jephthah went with the elders of Gilead, and the people made him [p]head and captain over them: and Jephthah [q]uttered all his words [r]before the LORD in Mizpeh.

12 ¶ And Jephthah [s]sent messengers§ unto the king of the children of Ammon, saying, [t]What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, [u]Because Israel took away my land, when they came up out of Egypt, from Arnon even unto [x]Jabbok, and unto Jordan: now therefore restore those *lands* again peaceably.

14 ¶ And Jephthah sent messengers [y]again unto the king of the children of Ammon,

15 And said unto him, Thus saith Jephthah, [z]Israel took not away the land of Moab, nor the land of the children of Ammon:‖

16 But when Israel came up from Egypt, and [a]walked through the wilderness unto the Red sea, and [b]came to Kadesh,

17 Then Israel [c]sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto.* And in like manner they sent unto [d]the king of Moab; but he would not *consent:* and Israel [e]abode in Kadesh.

18 Then they [f]went along through the wilderness, and [g]compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and [h]pitched on the other side of Arnon, but came not within the border of Moab: for Arnon *was* the border of Moab.

19 And [i]Israel sent messengers unto Sihon king of the Amorites, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

20 But Sihon trusted not Israel to pass through his coast: but Sihon gathered all his people

B.C. 1161—B.C. 1161.

[a] Gen. vi. 6.
[6] *Shortened.*
‖ God had compassion on the miseries which the Israelites brought on themselves by their idolatry.—HALL.
[7] *Cried together.*
[b] Gen. xxxi. 49.
¶ There were several towns of this name in Canaan; this was on the east of Jordan, in Gilead, under mount Hermon, mentioned before at Josh. xi. 3.—WALL.
[c] Is. iii. 1-8.
[d] 1 Sam. xvii. 25.
* Will be our leader. It seems to me a probable conjecture of Peter Martyr, that they consulted God also about this matter, who directed them, perhaps, to go to Jephthah. — PATRICK.

CHAP. XI.
[a] Heb. xi. 32, *Jephthae.*
[b] 2 Kings v. 1.
[1] *A woman, an harlot.*
[c] Gen. xxi. 10.
[d] Prov. ii. 16.
* *Strange woman.*—Public strumpets were so called (Prov. ii. 16, and vii. 5), for that infamous trade was forbidden the Israelites (Deut. xxiii. 17); or if any woman amongst the people did abandon herself thereunto, she was held for a profane and excommunicated person. —DIODATI.
[2] *The face of his.*
[e] 2 Sam. x. 6.
[f] 1 Sam. xxii. 2.
[3] *After days.*
[g] x. 9, 17, 18.
[h] 1 Sam. x. 27.
† Heb., *to take*—*i.e.*, to persuade to go (see note on Josh. xxiv. 3, and on Gen. ii. 15). This was undoubtedly with the approbation, if not with the express direction of Jehovah. —BUSH.
[i] Gen. xxvi. 27.
[k] Ex. viii. 8, 28.
[l] x. 18.
[m] Num. xxxii. 20-29.

‡ *Shall I be your head?*—Not only your leader in this war, but permanent judge and chief magistrate. Having to deal with persons whom he had reason to distrust, he determines to bind them to their compact by the most unequivocal assurances. Jephthah's wisdom had not been answerable to his valour, if he had not made his match beforehand. He bargains, therefore, for his sovereignty ere he wins it.—BISHOP HALL.
[n] Gen. xxi. 23.
[4] *The hearer.*
[o] Ex. xx. 7.
[p] 8.
[q] 1 Sam. xxiii. 9-12. 2 Cor. iii. 5.
[r] 1 Sam. x. 17.
[s] Num. xx. 14.
§ Jephthah was noted for his valour, yet he treated with Ammon before he fought; it was only when reason would not prevail, that he betook himself to the sword. To make war any other than our last remedy is not courage, but cruelty and rashness.—HALL.
[t] 2 Kings xiv. 8-12.
[u] Num. xxi. 24-26.
[x] Gen. xxxii. 22.
[y] Ps. cxx. 7.
[z] Num. xxi. 13-15.
‖ In order to evince beyond dispute the falsehood and futility of the enemy's claims upon these lands, Jephthah goes into a recapitulation of the leading circumstances of Israel's coming into possession of them. He admits that they had indeed taken the territories in question, but they took them not from the Ammonites or Moabites, whom they were expressly forbidden to molest on their march, but finding them in possession of Sihon, king of the Amorites, they took them from him in just and honourable warfare, in consequence of an unprovoked attack upon them. It might indeed be true, that prior to Israel's arrival in the country, the Amorites had taken these lands from the Moabites or Ammonites (Num. xxi. 26; Josh. xiii. 25), but this was no concern of theirs, nor were they bound to recognise the previous title of any people whatever.—BUSH.
[a] Num. xiv. 25.
[b] Gen. xiv. 7.
[c] Num. xx. 14, 21.
[d] Deut. ii. 9.
[e] Num. xx. 1, 16.
[f] Num. xx. 22.
[g] Num. xxi. 4.
[h] Num. xxi. 13.
[i] Deut. ii. 27-34.

here mercy can never be sought in vain; yet, for the deeper humiliation of those who are but superficially convinced, and to quicken those who are not duly in earnest, the Lord often *seems* to "shut up his loving-kindness in his displeasure;" he upbraids them with their sins, pursues them with his awful threatenings, and almost brings them to conclude that their case is hopeless. He will, however, keep them from desperation; and when their prayers are rendered more fervent, their confessions more ingenuous, their self-examination more diligent, their submission to his justice and dependence on his mercy more entire, and their forsaking of sin more unreserved, it may be certainly concluded that comfort and deliverance are at hand. —*Scott.*

CHAP. XI. JEPHTHAH.—Ver. 1, 2. Jephthah seems evidently to have been the son of "an harlot" (not a *concubine*, or secondary wife), of "a strange woman," either of an alien of bad character, or an Israelitess whose infamous conduct procured her that title. So that his birth seemed, according to the law, to exclude him "from the congregation of the LORD." Gilead, the father of Jephthah, seems to have been a descendant of Gilead, the grandson of Manasseh.—Jephthah had no right to share with his brethren in the inheritance; but he had not deserved to be turned out destitute, as if he had been a vagabond or a malefactor. Ver. 3. A number of men of broken fortunes and unsettled dispositions joined themselves to Jephthah: it does not appear, however, that they attempted anything against their own countrymen, but rather that they made reprisals on those nations who oppressed them. In this course of life they learned hardiness, boldness, and military skill; and thus Jephthah acquired that reputation which made way for his advancement, as commander in the war against Ammon.—It is not improbable that he also reformed his followers, and gave them some instructions in religion, as David in similar circumstances evidently did in respect of his adherents.

JEPHTHAH'S DAUGHTER.—Ver. 34-40. The whole conduct of Jephthah's daughter shews that she was an amiable, dutiful, and *pious* young woman, according to the instructions afforded her; and the tokens of deep distress which Jephthah shewed confirm the interpretation before intimated. If he had understood the Divine law, he would have known that his rash vow bound him to nothing but deep repentance; unless he had accompanied thank-offerings at Shiloh with a sin-offering on this account. But he deemed himself irrevocably engaged, and after two months "he did with her according to his vow—that is, as it appears evident to me, he offered her for a burnt-offering; perhaps induced by a misinterpretation of the command given to Abraham concerning his son Isaac. In this he acted conscientiously; but his conscience was erroneous, and his error arose from ignorance of the Divine law, and too much acquaintance with heathen customs. Otherwise he would not have placed his amiable daughter, who came to congratulate his victory, with joyful songs of praise, among the devoted enemies of God; much less would he have offered so detestable a sacrifice, which was most expressly forbidden, as "an abomination to the LORD, which he hated." When Saul rashly brought his excellent son Jonathan under the curse of utter destruction, the people very properly rescued him; for the crime was Saul's, not Jonathan's.—Indeed, many learned men have endeavoured to shew that Jephthah did not sacrifice his daughter, but that he shut her up in perpetual solitude and virginity; and they urge, in favour of that opinion, that "she bewailed her *virginity*," not her *death*, and that "she knew no man;" and they suppose that the daughters of Israel went *to condole with her* four times in the year, and not to lament her death. But it is not at all likely that it should become a custom, not only for her acquaintance, or the daughters of Gilead, but for those of all Israel, thus to flock to her four days in the year on such an account; and we never read of law or custom, either in the Old Testament or the New, for any person to be thus devoted to the Lord by perpetual celibacy, or the least hint of the kind. On the contrary, marriage, and having children, were so honourable in all, that to die unmarried or childless was deemed disgraceful, as well as a misfortune; which seems to have occasioned the expressions above-mentioned (Luke i. 25) So pious a person supposing her death to be for the glory of God, and the benefit of Israel, would not bewail on that account; but according to the sentiment of all Israelitish women, she must naturally lament that she died unmarried and childless, especially as her father had no other child, or any prospect of posterity. Whereas, had she been shut up in perpetual solitude, as a single example of that kind in the whole Scripture, and contrary to the whole tenor of it, she would not have needed to request two months to bewail her virginity, for she would have had all her remaining life to do it in.—*Scott.* But supposing that Jephthah did sacrifice his daughter, the question is, whether he did well? 1. Some justify him in it, and think he did well, and as became one that preferred the honour of God before that which was dearest to him in this world. He is mentioned among the eminent believers, who by faith did great things (Heb. xi. 32). And this was one of the great things he

together, and pitched in Jahaz, and fought against Israel.

21 And the [k]LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: [l]so Israel possessed all the land of the Amorites, the inhabitants of that country.

22 And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23 So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?

24 Wilt not thou possess that which [m]Chemosh¶ thy god giveth thee to possess? So [n]whomsoever the LORD our God shall drive out from before us, them will we possess.

25 And now, *art* thou anything better than [o]Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,*

26 While Israel dwelt in [p]Heshbon and her towns, and in [q]Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, [r]three hundred years? why therefore did ye not recover *them* within that time?

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD [s]the Judge [t]be judge this day between the children of Israel and the children of Ammon.†

28 Howbeit [u]the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then [x]the Spirit of the LORD came upon Jephthah,‡ and he passed over Gilead and Manasseh, and passed over [y]Mizpeh of Gilead, and from Mizpeh of Gilead he passed over *unto* the children of Ammon.

30 And Jephthah [z]vowed a vow§ unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

31 Then it shall be, that [6]whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, [a]shall surely be the LORD's. [6]and I will offer it up for a burnt-offering.

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them: and [b]the LORD delivered them into his hands.

B.C. 1143—B.C. 1143.

[k] Ps. cxxxv. 10-12.
[l] Josh. xiii. 15-32.
[m] Num. xxi. 29.
¶ He appeals to themselves, whether, as they ascribed their victories and possessions to their supposed deity Chemosh, the Israelites have not the same right and duty to what their God had bestowed upon them.—PYLE.
[n] Deut. xviii. 12.
[o] Deut. xxiii. 3, 4.
* He appeals to the more equitable conduct of the Moabites, who, though alike dispossessed by the Amorites, never thought of disputing the title of the Israelites to what they recovered, though originally their own. Finally, he pleads prescription, or the possessory right, grounded on the occupancy of 300 years. —DR CHALMERS.
[p] Deut. ii. 24.
[q] Deut. ii. 36.
[r] Josh. xi. 18.
[s] Job ix. 15.
[t] Gen. xvi. 5.
† He concludes by committing his cause to God, the righteous Judge of the whole world, who, he had no doubt, would decide, by the event of the war, on the justice of his cause. —PATRICK.
[u] Ps. lxviii. 30.
[x] Num. xi. 25.
‡ He was set on upon this enterprise by a magnanimous motion and instinct of God's Spirit.—DIODATI.
[y] x. 17.
[z] Gen. xxviii. 20.
§ The vow of Jephthah was rash and uncalled for, and it may be doubted whether he was required, or even permitted, to observe it. It may be questioned whether his duty was not to break it, and throw himself on the Divine mercy. Great darkness, however, rests on the subject; and very various and contradictory have been the views at which learned men have arrived. It is, nevertheless, impossible to attain to anything like certainty; but the lesson is obvious. Men should be on their guard, not only against rash vows, but rash promises, which often lead to unhappy consequences.—DR JOHN CAMPBELL.
[6] *That which cometh forth, which shall come forth.*
[a] Lev. xxvii. 2, 3, 28, 29.
[6] Or, *or I will.*
[b] i. 4; ii. 18.
[c] Deut. ii. 36.
[d] Ex. xxvii. 17.
[7] *Abel.*
[e] 11; x. 17.
[f] Ex. xv. 20.
‖ According to the custom of those days (Ex. xv. 20; 1 Sam. xviii. 6).—DIODATI.
[8] Or, *he had not of his own either.* Heb., *of himself.*
[g] Zech. xii. 10.
[h] Gen. xxxvii. 29.
[i] Lev. xxvii. 28, 29.
[k] 1 Sam. xiv. 44, 45.
¶ We learn how obsequious children ought to be to their parents, when we see this holy maid willing to abandon the world on the rash vow of a father.—HALL.
[l] 2 Sam. xviii. 19, 31.
* Grant me only one request, which was not inconsistent, she thought, with his vow; for he did not say he would execute it immediately.—PATRICK.
[9] *Go and go down.*
[m] 1 Sam. i. 6.
† *Bewail my virginity*—that I shall die childless, which was esteemed both a curse and a disgrace for the Israelites (Gen. xxx. 23; 1 Sam. i. 6, 7; Is. iv. 1), because such was excluded from that great privilege of increasing the holy seed, and contributing to the birth of the Messiah, who was to be born of an Israelitish woman. —POOLE.
[n] Lev. xxvii. 28, 29.
[o] 1 Sam. i. 11, 28.
‡ Some suppose Jephthah offered his daughter as a burnt-offering to Jehovah; a sentiment which is unsupported by the text. Dathe has produced strong arguments against this opinion; and the remark which concludes this verse is decisive. For if she was put to death in her virginity, it is needless to inform us she knew no man; but if she was devoted to a virgin state, then this remark is just. —BOOTHROYD.
[1] Or, *ordinance.*
[2] *From year to year.*
[3] Or, *to talk with.*
[p] 1 Kings ix. 25.

CHAP. XII.

1 *Were called.*
[a] 2 Sam. xix. 41-43.
[b] Prov. xxvii. 3, 4.
[c] xi. 12, &c.

33 And he smote them from [c]Aroer, even till thou come to [d]Minnith, *even* twenty cities, and unto [7]the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

34 ¶ And Jephthah came to [e]Mizpeh unto his house, and, behold, [f]his daughter came out to meet him with timbrels‖ and with dances; and she *was his* only child: [8]beside her he had [g]neither son nor daughter.

35 And it came to pass, when he saw her, that he [h]rent his clothes, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for [i]I have opened my mouth unto the LORD, and [k]I cannot go back.

36 And she said unto him, My father,¶ *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; [l]forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me:* Let me alone two months, that I may [9]go up and down upon the mountains, and [m]bewail my virginity,† I and my fellows.

38 And he said, Go. And he sent her away *for* two months: and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass, at the end of two months, that she returned unto her father, who [n]did with her *according* [o]to his vow which he had vowed: and she knew no man.‡ And it was a [1]custom in Israel,

40 *That* the daughters of Israel went [2]yearly [3]to lament the daughter of Jephthah the Gileadite [p]four days in a year.

CHAPTER XII.

1 *The Ephraimites quarrelling with Jephthah, and discerned by the word Shibboleth, are slain by the Gileadites.* 7 *Jephthah dieth.*

AND the men of Ephraim [1]gathered themselves together, and went northward, and said unto Jephthah, [a]Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? [b]we will burn thine house upon thee with fire.

2 And Jephthah said unto them, [c]I and my people were at great strife with the children of

did; it was done deliberately, and upon two months' consideration and consultation. He is never blamed for it by any inspired writer. Though it highly exalts the paternal authority, yet it cannot justify any in doing the like. He was an extraordinary person, "the Spirit of the Lord came upon him;" many circumstances, now unknown to us, might make this altogether extraordinary, and justify it, yet not so as that it might justify the like. Some learned men have made this sacrifice a figure of Christ the great Sacrifice; he was of unspotted purity and innocency, as she a chaste virgin; he was devoted to death by his Father, and so made a curse, or an anathema for us; he submitted himself, as she did, to his Father's will—"Not as I will, but as thou wilt." But, 2. Most condemn Jephthah; he did ill to make so rash a vow, and worse to perform it. He could not be bound by his vow to that which God had forbidden by the letter of the sixth commandment, "Thou shalt not kill." God had forbidden human sacrifices, so that it was (says Dr Lightfoot) in effect, a sacrifice to Moloch; and, probably, the reason why it is left dubious by the inspired penman, whether he sacrificed her or no, was, that who did afterwards offer their children might not take any encouragement from this instance. Concerning this, and some other such passages in the sacred story, which learned men are in the dark, divided, and in doubt about, we need not much amuse ourselves; what is necessary to our salvation, thanks be to God, is plain enough.—*Henry.*

PRACTICAL OBSERVATIONS.—As far as we are acquainted with the Word of God, we shall find a clear light shine upon our paths, discovering to us the safe and happy way; but even when we act uprightly, if ignorant of the Scriptures, we shall fall into lamentable mistakes, to the dishonour of God and the great discomfort of our souls. This should incite us to a diligent study of the whole Word of God, that we may be "complete in the knowledge of his will," and it should remind ministers to be exact, copious, and frequent, in discussing practical subjects; that they who are disposed to perform their duty may not be left to sin through ignorance or mistake.—How chequered are the scenes of this mortal life! Sorrow treads upon the heels of mirth; and our choicest comforts, often through our own unwatchfulness, become the occasions of our severest trials. But we need the less wonder at this, when we observe how defective the best characters are; and how the best actions are often connected with such as are utterly unwarrantable.—A cheerful mind, disposed to be grateful to God, and to endure anything for his honour and out of love to his people, with a ready submission to parental authority, are such beautiful blossoms in young persons, and promise such fruit in riper years, that we must regret to see them blasted by premature death, and lament that they who have so well performed the inferior duties are not spared to be useful in the more important relations of the married state. But though their death is a loss to society, they are themselves no losers; for the preparation of an useful life will render death also comfortable, in whatever way they may be called hence.—In lawful vows, when we have "opened our mouth unto the LORD, we may not go back;" and on that account we should be very considerate in making vows, that we may not involve ourselves or others in distress, perplexity, or temptation: but nothing can oblige us to that which is in itself unlawful. With this single exception, we cannot do too much to express our gratitude for mercies received, or part with too much for the glory of God.—Though we cannot approve of the conduct of Jephthah, we may well admire and imitate his resolution and self-denial; and still more those of his daughter.—Let us not, then, forget the love of the Father in giving his Son, or of the Son in giving himself, a *real* and acceptable sacrifice for the sins of rebellious man. Bought with such a price, let us present our bodies and souls as a living sacrifice unto God, and look forward with heartfelt satisfaction to that country where ignorance, error, sin, and sorrow shall be known no more; where the believer's victory will be complete, his triumphs unalloyed and unsullied, and his hallelujahs uninterrupted and eternal.—*Scott.*

CHAP. XII. SHIBBOLETH.—Ver. 5, 6. The Gileadites, who perhaps were better acquainted with the passages of Jordan than the Ephraimites were, secured them with strong guards, who were ordered to slay every Ephraimite that offered to pass the river. Here was, 1. Cruelty enough in the destruction of them. Sufficient surely was "the punishment which was inflicted by many;" when they were routed in the field there needed not this severity to cut off all that escaped. Shall the sword devour for

Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, I [d]put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: [e]wherefore then are ye come up unto me this day, to fight against me?

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the [f]men of Gilead smote Ephraim, because they said,* Ye Gileadites *are* [g]fugitives of Ephraim among the Ephraimites, *and* among the Manassites.

5 And the Gileadites took [h]the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay;

6 Then said they unto him, [i]Say now [2]Shibboleth, and he said, Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and [k]there fell at that time of the Ephraimites forty and two thousand.

7 ¶ And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead,†

8 ¶ And after him Ibzan of [1]Beth-lehem judged Israel.‡

9 And he had [m]thirty sons, and thirty daughters, *whom* he sent abroad, and took in thirty daughters from abroad for his sons: and he judged Israel seven years.§

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him Elon, a Zebulonite, judged Israel: and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in [n]Aijalon, in the country of Zebulun.

13 ¶ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

14 And he had forty sons and thirty [3]nephews, that [o]rode on threescore and ten ass-colts:‖ and he judged Israel eight years.

15 And Abdon the son of Hillel the [p]Pirathonite died, and was buried in Pirathon, in the land of Ephraim, [q]in the mount of the Amalekites.¶

B.C. 1143—B.C. 1161.

[a] 1 Sam. xix. 5.
[b] 2 Chr. xiii. 12.
[c] Num. xxxii. 39.
* The Ephraimites' pride was the occasion of this war, who, in contempt, did upbraid the Gileadites, saying they could not live but only by their benefit and favour, and that they had no power of themselves, being encompassed by these two mighty tribes, and that they ought not to go about any public enterprise without them who were their heads and protectors.—DIODATI.
[d] 1 Sam. xxv. 10.
[e] Josh. ii. 7.
[f] Matt. xxvi. 73.
[2] That is, *a stream*, or *flood*.
[g] Prov. xvii. 14.
† Or, in the country of Gilead, which was divided into several cities.—DIODATI.
B.C. 1137.
[1] Gen. xxxv. 19.
‡ It is not said upon what occasion he was made judge; for, perhaps, he was raised up by God immediately after Jephthah's death, only to preserve them in the true religion, which was in some measure restored.—PATRICK.
[m] x. 4.
§ Not all the Israelites, but those that Jephthah had judged; and none disputed his authority, but he ruled over them thus long.—PATRICK.
B.C. 1130.
[n] Josh. xix. 42.
B.C. 1120.
[3] Heb. *son's sons.*
[o] v. 10; x. 4.
‖ This is said to shew that God blessed him not only with a numerous posterity, but let them all grow up to be men (see x. 4).—PATRICK.
B.C. 1112.
[p] 2 Sam. xxiii. 30.
[q] Gen. xiv. 7.
¶ It does not appear certain that anything remarkable took place in the civil state of the Israelites, during the time of these latter judges, though Lightfoot supposes, with some plausibility, that the forty years' oppression of the Philistines *commenced* in the days of Elon the Zebulonite, and was gradually waxing more and more severe through the subsequent administrations. Previous, however, to the birth of Samson, it had not gained sufficient head to make it worthy of particular record in the inspired narrative. But it has been well remarked, that the happiest life of individuals, and the happiest state of society, is that which affords the fewest remarkable events.—BUSH.

CHAPTER XIII.

1 *Israel is in the hand of the Philistines.* 2 *An angel appeareth to Manoah's wife.* 8 *The angel appeareth to Manoah.* 15 *Manoah's sacrifice, whereby the angel is discovered.* 24 *Samson is born.*

AND the children of Israel [1]did evil* again in the sight of the LORD; and the LORD delivered them [a]into the hand of the Philistines forty years.

2 ¶ And there was a certain man of [b]Zorah, of the family of the Danites, whose name *was* Manoah; and his wife *was* [c]barren, and bare not.

3 And [d]the angel of the LORD† appeared unto the woman, and said unto her, Behold now, thou *art* barren, and bearest not: [e]but thou shalt conceive, and bear a son.

4 Now therefore beware, I pray thee, and [f]drink not wine nor strong drink,‡ and [g]eat not any unclean *thing:*

5 For, lo, thou shalt conceive, and bear a son; and [h]no razor shall come on his head: for the child shall be a Nazarite unto God from the womb; and he shall [i]begin to deliver Israel out of the hand of the Philistines.

6 ¶ Then the woman came and told her husband, saying, [k]A man of God came unto me, and his [l]countenance *was* like the countenance of an angel of God, very [m]terrible:§ but I asked him not whence he *was*, neither told he me [n]his name.

7 But he said unto me, Behold, thou shalt conceive, and bear a son; and now drink no wine nor strong drink, neither eat any unclean *thing:* for the child shall be a Nazarite to God from the womb till the day of his death.

8 ¶ Then Manoah entreated the LORD, and said, O my LORD, let the man of God which thou didst send come again unto us, and [o]teach us what we shall do unto the child that shall be born.

9 And God [p]hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, [q]Behold, the man hath appeared unto me, that came unto me the *other* day.

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, *Art*

CHAP. XIII.
1 *Added to commit, &c.*
* *Did evil*—*i.e.*, fell into idolatry, &c., not now after the death of Abdon the last judge, but in the days of the former judges. *Forty years*—to be computed not from Abdon's death, but before that time, as is evident both from ver. 5, where it is declared that Israel was under the power of the Philistines; and from Judg. xv. 20, where only twenty of these years are said to have been in Samson's days.—POOLE.
[a] 1 Sam. xii. 9.
[b] Josh. xv. 33.
[c] Gen. xvi. 1.
[d] Gen. xvi. 7-13.
† *The angel.*—The Son of God himself, as it appears by ver. 18 and 22; Judg. ii. 1, and vi. 11.—DIODATI.
[e] Gen. xvii. 16.
[f] Num. vi. 3.
‡ The child which was conceived in her was to be a Nazarite (ver. 5); and on this account she is desired to live as the Nazarites did, while she bare him in her womb. A Nazarite (see Num. vi. 2, 3) was one who, under the Levitical Law, either to attain the favour of God, or to avert his judgments, or to acknowledge his mercies, vowed a vow of particular purity, and was separated in an extraordinary manner to the service of God.—STACKHOUSE.
[g] Lev. xi. 27, 47.
[h] Num. vi. 5.
[i] 1 Sam. vii. 13.
[k] Deut. xxxiii. 1.
[l] Matt. xxviii. 3.
[m] Gen. xxviii. 16.
§ *Very terrible.*—Rather, perhaps, venerable, awful, full of majesty; such as at once to inspire the deepest respect and reverence; so that according to every idea she could form on the subject, his countenance very much resembled that of an angel.—BUSH.
[n] Gen. xxxii. 29.
[o] Prov. iii. 5, 6.
[p] Ps. lxv. 2.
[q] John i. 41, 42.

ever? Whether Jephthah is to be praised for this I know not, perhaps he saw it to be a piece of necessary justice. 2. Cunning enough in the discovery of them. It seems the Ephraimites, though they spoke the same language with other Israelites, yet had got a custom in the dialect of their country to pronounce the Hebrew letter *shin* like *Samech*, and they had so strangely used themselves to it, that they could not do otherwise, no, not to save their lives. We learn to speak by imitation; they that first used *s* for *sh* did it either because it was shorter, or because it was finer, and their children learned to speak like them, so that you might know an Ephraimite by it; as in England we know a west-country man, or a north-country man, nay, perhaps a Shropshire man, and a Cheshire man, by his pronunciation. "Thou art a Galilean, and thy speech betrays thee." By this the Ephraimites were discovered. If they took a man that they suspected to be an Ephraimite, but he denied it, they bade him say *Shibboleth;* but either he *could not*, as our translation reads it, or he did not heed, or frame, or direct himself, as some read, to pronounce it right, but said *Sibboleth*, and so was known to be an Ephraimite, and was slain immediately. *Shibboleth* signifies a *river* or *stream;* "Ask leave to go over Shibboleth, the river." Those that were thus cut off made up the whole number of slaughtered Ephraimites forty-two thousand (ver. 6). Thus another mutiny of that angry tribe was prevented.—*Henry.*

CHAP. XIII. SAMSON'S MOTHER.—Ver. 4, 5. The Nazarite's vow was voluntary, and for a limited time; and by the touch of a dead body it was broken, and the specified time must be begun over again. But Samson was devoted by the Lord's express appointment all the days of his life; and it seems probable that this kind of separation was not so strict as the voluntary vow. The infant in the womb and at the breast subsists on the same nourishment with the mother; and therefore the mother of Samson was required to observe the same rules during that period. She would be led to expect something extraordinary from a child whose birth was attended by such observances; but it was a great trial to the faith and patience of all concerned to be informed that even the *beginning* of a deliverance from their oppressors must be so long waited for. It is probable that Samson was born about the time when the Philistines began to afflict Israel, as he did not live to complete their deliverance. It seems that the law concerning distinction of meats was not strictly observed at this time, or Manoah's wife would not have needed a caution to eat no unclean thing. —*Scott.*

THE WONDERS AT THE SCENE OF SACRIFICE.—Ver. 16. The angel assisted and owned their sacrifice, and at parting gave them to understand who he was. He had directed them to offer their burnt-offering to the Lord. Praises offered up to God are the most acceptable entertainment of the angels (see Rev. xxii. 9), "Worship God;" and Manoah, having so good a warrant, though he was no priest, and had no altar, turned his meat into a meat-offering, and "offered it upon a rock to the Lord" (ver. 19)—that is, he brought and laid it to be offered—"Lord, here it is, do what thou pleasest with it." Thus we must bring our hearts to God as living sacrifices, and submit them to the operation of his Spirit. All things being now ready, 1. "The angel did wondrously," for his name was *Wonderful*. Probably, the wonder he did was the same with that he had done for Gideon—he made fire to come either down from heaven, or up out of the rock, to consume the sacrifice. 2. He ascended up toward heaven "in the flame of the sacrifice" (ver. 20). By this it appeared that he was not, as they thought, a mere man, but a messenger immediately from heaven; thence certainly he descended, for thither he ascended (John iii. 13; vi. 62). This signified God's acceptance of the offering, and intimates to what we owe the acceptance of all our offerings—even to the mediation of the Angel of the covenant, that other Angel, who puts "much incense to the prayers of saints," and "so offers them before the throne" (Rev. viii. 3). Prayer is the ascent of the soul to God. But it is Christ in the heart by faith that makes it an offering of a sweet-smelling savour; without him, our services are offensive smoke, but in him, acceptable flame. We may apply it to Christ's sacrifice of himself for us; he ascended in the flame of his own offering, for by his own blood he entered in once into the holy place" (Heb. ix. 12). While the angel did this, it is twice said (ver. 19, 20) "that Manoah and his wife looked on." This is a proof of the miracle, the matter of fact was true, for out of the mouth of these two eyewitnesses the report of it is established. The angel did all that was done in

thou the man that spakest unto the woman? And he said, I *am*.

12 And Manoah said, Now let thy words come to pass:‖ [2]how shall we order the child? and [3]*how* shall we do unto him?

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

14 She may not eat of any *thing* that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean *thing:* [r]all that I commanded her let her observe.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, [4]let us detain thee, until we shall have made ready a kid [4]for thee.

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread; and if thou wilt offer a burnt-offering, thou must offer it [t]unto the LORD: for Manoah knew not that he *was* an angel of the LORD.

17 And Manoah said unto the angel of the LORD, What *is* thy name,¶ that when thy sayings come to pass we may do thee honour?

18 And the angel of the LORD said unto him, [u]Why askest thou thus after my name, seeing it *is* [5]secret?

19 So Manoah [x]took a kid with a meat-offering, and offered *it* upon a rock unto the LORD: and *the angel* [y]did wondrously;* and Manoah and his wife looked on.

20 For it came to pass, [z]when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Manoah and his wife looked on *it*, and [a]fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife.) Then Manoah [b]knew that he *was* an angel of the LORD.†

22 And Manoah said unto his wife, [c]We shall surely die, because [d]we have seen God.

23 But [e]his wife said unto him, If the LORD were pleased to kill us, [f]he would not have received a burnt-offering and a meat-offering at our hands; neither would [g]he have shewed us all these *things;* nor would, as at this time,‡ have told us *such things* as these.

24 ¶ And the woman bare a son, and called his name [h]Samson: and [i]the child grew, and the LORD blessed him.

25 And [k]the Spirit of the LORD began to move§ him at times in [6]the camp of Dan, [l]between Zorah and Eshtaol.

B.C. 1161—B.C. 1141.

‖ *Let thy words come to pass;* or, *thy words shall come to pass.*—I firmly believe that thy promises shall be fulfilled. *How shall we order the child?* what rules shall we observe about his education?—POOLE.

[2] *What shall be the manner of?*

[3] Or, what *shall he do?* Heb. what shall be *his work?*

[r] Matt. xxviii. 20.

[4] Gen. xviii. 3-5.

[t] *Before thee.*

[u] vi. 26.

¶ Manoah still taking him for a prophet, probably asked him his name, in order that he might shew his gratitude by making him some suitable present.—PATRICK.

[x] Gen. xxxii. 28.

[5] Or, *wonderful.*

[y] 1 Kings xviii. 30-38.

[z] 1 Kings xviii. 38.

* Wrought a great miracle, according to the name which he had just given himself; for he caused fire from heaven to consume the provisions, as an acceptable offering to God, and then ascended up himself in the flame, and vanished out of sight.—PYLE.

[a] 2 Kings ii. 11.

[b] Gen. xvii. 3.

[b] Hos. xii. 4, 5.

† By the wonderful things that he did, and ascending up to heaven in a flame, which demonstrated his celestial nature, which could not be hurt by fire.—PATRICK.

[c] Gen. xxxii. 30.

[d] John i. 18.

[e] Ec. iv. 9, 10.

[f] Gen. iv. 4, 5.

[g] Ps. xxv. 14.

‡ The particle *as* denotes here, not likeness, but the truth and reality of the thing (as in Num. xi. 1; Deut. ix. 10, &c.)—POOLE.

[h] Heb. xi. 32.

[i] 1 Sam. iii. 19.

[k] 1 Sam. xi. 6.

§ To perform extraordinary things, as specimens of singular strength and valour.—WELLS.

[6] *Mahaneh-dan.*

[l] Josh. xv. 33.

CHAP. XIV.

[a] Gen. xxxviii. 12, 13.

* A city of Judah (Josh. xv. 10, 57), to which Judah was going, when he met with Tamar (Gen. xxxviii. 12).—It lay between Jerusalem and Diospolis.—CALMET.

[b] Gen. vi. 2.

[c] Gen. xxi. 21.

† The retired life of the Eastern women, which seldom allows a young man to make a free choice, as he cannot judge of temper nor countenance under the veil, introduced the custom that parents provided wives for their sons.—STOLLBERG.

[d] Gen. xiii. 8.

[e] Gen. xxxiv. 14.

[1] *She is right in mine eyes.*

[f] Josh. xi. 20.

‡ The expression, "it was of the Lord," means, that God intended to fetch good out of Samson's evil—not to approve that for good in his conduct which seems to have been really evil.—HALL.

[g] Deut. xxviii. 48.

[2] *In meeting him.*

[h] 1 Sam. xi. 6.

[i] 1 Sam. xvii. 34-37, 46.

[k] Is. xlii. 2.

[l] Gen. xxix. 21.

§ Whilst Samson concealed the event from others, he pondered it in himself; and when he returned to Timnath, went out of the way to see his dead adversary, and could not but recall to himself his danger and deliverance: "Here the beast met me; thus he fought; thus I slew him!" The very dead lion taught Samson thankfulness. The mercies of God are ill bestowed upon us, if we cannot step aside to view the monuments of his deliverances. As Samson had not found his honeycomb if he had not turned aside to see his lion, so we shall lose the comfort of God's benefits if we do not renew our perils by meditation.—BP. HALL.

[m] Gen. xxix. 22.

[n] 1 Sam. x. 23.

[o] Matt. ix. 15.

‖ It seems probable that Samson being a stranger in the place, the bride's friends undertook to provide him with a suitable number of guests or companions to give proper importance to the wedding.—PICT. BIBLE.

[p] Ps. xlix. 4.

[q] Gen. xxix. 27, 28.

[3] Or, *shirts.*

¶ Instead of *sheets*, the marginal reading of *shirts* is unquestionably to be preferred. That is to say, he offered thirty dresses, which probably consisted only of a shirt and upper garment. Indeed, as it is probable that only one garment of woollen was worn at this time by the common people, the shirt may be taken to denote that the dresses were such as persons of consideration usually wore.—PICT. BIBLE.

CHAPTER XIV.

1 *Samson desireth a wife of the Philistines.* 10 *His marriage-feast,* 12 *and riddle.* 19 *He spoileth thirty Philistines.*

AND Samson went down to [a]Timnath,* and [b]saw a woman in Timnath of the daughters of the Philistines.

2 And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore [c]get her for me to wife.†

3 Then his father and his mother said unto him, *Is there* never a woman among the daughters of [d]thy brethren, or among all my people, that thou goest to take a wife of the daughters of the [e]uncircumcised Philistines? And Samson said unto his father, Get her for me; for [1]she pleaseth me well.

4 But his father and his mother knew not that ‡it *was* of the LORD, that he sought an occasion against the Philistines: for at that time the Philistines [g]had dominion over Israel.

5 ¶ Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath; and, behold, a young lion roared [2]against him.

6 And [h]the Spirit of the LORD came mightily upon him, and [i]he rent him as he would have rent a kid, and *he had* nothing in his hand: but [k]he told not his father or his mother what he had done.

7 And he went down and talked with the woman; and she pleased Samson well.

8 ¶ And after a time he returned [1]to take her, and he turned aside to see the carcase of the lion;§ and, behold, *there was* a swarm of bees and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but* he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman: and Samson [m]made there a feast; for so used the young men to do.

11 And it came to pass, when they [n]saw him, that they brought [o]thirty companions to be with him.‖

12 ¶ And Samson said unto them, I will now put forth [p]a riddle unto you: if ye can certainly declare it me within [q]the seven days of the feast, and find *it* out, then I will give you thirty [3]sheets, and thirty change of garments:¶

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the sacrifice, they did but look on; yet doubtless when the angel ascended toward heaven, their hearts ascended with him in thanksgiving for the promise which came from thence, and in expectation of the performance to come from thence too. Yet when the angel is ascended they dare not, as those that were the witnesses of Christ's ascension, stand gazing up into heaven, but in holy fear and reverence they fell on their faces to the ground. And now (1.) They "knew that it was an angel" (ver. 21). It was plain it was not the body of a man they saw, since it was not chained to the earth, nor prejudiced by fire, but ascended, and ascended in flame; and therefore, with good reason, they conclude it was an angel, for he "maketh his angels spirits, and his ministers a flame of fire." (2.) But he did not any more appear to them; it was for a particular occasion, now over, that he was sent, not to settle a constant correspondence, as with prophets.

SAMSON'S YOUTH.—Ver. 25. When he grew up a little, "the Spirit of the Lord began to move him." This was an evidence that the Lord blessed him. Where God gives his blessing, he gives his Spirit to qualify for the blessing. Those are blessed indeed in whom the Spirit of grace begins to work betimes, in the days of their childhood. If the "Spirit be poured out upon our offspring," they will spring up as "willows by the water-courses" (Isa. xliv. 3, 4). The Spirit of God moved Samson in the camp of Dan—that is, in the general muster of the trained bands of that tribe, who, probably, had formed a camp between Zorah and Eshtaol, near the place where he lived, to oppose the incursions of the Philistines; there Samson, when a child, appeared among them, and signalised himself by some very brave actions, excelling them all in manly exercises and trials of strength, and probably he shewed himself more than ordinarily zealous against the enemies of his country, and discovered more of a public spirit than could be expected in a child. The Spirit moved him at *times;* not at all times, but as the wind blows, when he listeth, to shew that what he did was not from himself—then he could have done it at any time.—*Henry.*

CHAP. XIV. SAMSON'S MARRIAGE.—Ver. 1-4. Many think that Samson was induced to contract this marriage by special direction from the Lord; such marriages not being *immoral* in themselves, but forbidden to the Israelites, to keep them separate from idolaters. In this manner he was directed to seek occasion against the Philistines; yet he shewed his respect to his parents by seeking their concurrence, who opposed his marriage as long as "they knew not that it was of the LORD." For the words translated, "she pleaseth me well," may be rendered, "*it is right,*" and considered as an intimation that it was from God; upon which his parents consented, and went with him. But perhaps it is only meant, that it pleased God to leave Samson to follow his own inclinations, intending in his infinite wisdom to overrule his misconduct for good to Israel; and that his parents consented because he was bent upon it.—*Scott.*

HIS VICTORY OVER THE LION.—Ver. 6. Samson's encounter with the lion was hazardous. It was a young lion, one of the fiercest sort, that set upon him, roaring for his prey, and setting his eye particularly upon him—"he roared in meeting him," so the word is. He was all alone in the vineyards, whither he had rambled from his father and mother (who kept the highroad), probably to eat grapes. Children consider not how they expose themselves to the roaring lion that seeks to devour, when, out of a foolish fondness for liberty, they wander from under the wing of their prudent pious parents. Nor do young people consider what lions lurk in the vineyards, the vineyards of red wines, as dangerous as snakes under the green grass. Had Samson met with this lion in the way, he might have had more reason to expect help both from God and man than here in the solitary vineyards, out of his road. But there was a special providence in it; and the more hazardous the encounter was, the victory was so much the more illustrious.—*Henry.*

HIS RIDDLE.—Ver. 8, 9. A swarm of bees had settled and collected honey in the carcase of the lion; which was a most unlikely place for that purpose, being, as might have been supposed, both inconvenient and offensive to that delicate insect,

B.C. 1141—B.C. 1140.

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and [r]thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, [s]Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samson's wife, [t]Entice thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to [4]take that we have? *is it* not *so?**

16 And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of my people, and hast not told *it* me. And he said unto her, Behold, [u]I have not told *it* my father nor my mother, and shall I tell *it* thee?

17 And she wept before him [5]the seven days, while their feast lasted; and it came to pass on the seventh day, that he told her, because [x]she lay sore upon him: [y]and she told the riddle to the children of her people.

18 And the men of the city said unto him on the seventh day, before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer,† ye had not found out my riddle.

19 ¶ And [z]the Spirit of the LORD came upon him, and he went down to Ashkelon,‡ and slew thirty men of them, and took their [6]spoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his father's house.

20 But Samson's wife was *given* to his companion, whom he had used as [a]his friend.

CHAPTER XV.

1 *Samson is denied his wife.* 3 *He burneth the Philistines' corn.* 9 *He is bound by the men of Judah, and delivered to the Philistines.* 14 *He killeth them with a jawbone.*

BUT it came to pass within a while after, in the time of wheat-harvest,* that Samson visited his wife with a [a]kid;† and he said, I will go in to my wife into the chamber: but her father would not suffer him to go in.

2 And her father said, [b]I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: *is* not her younger sister fairer than she? [1]take her, I pray thee, instead of her.

3 ¶ And Samson said concerning them, [2]Now shall I be more blameless than the Philistines, though I do them a displeasure.‡

4 And Samson went and caught [c]three hundred foxes, and took [3]firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

5 And when he had set the brands on fire, [d]he let *them* go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards *and* olives.

6 Then the Philistines said, Who hath done this? And they answered, Samson, the son-in-law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, [e]and burnt her§ and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he [f]smote them hip and thigh‖ with a great slaughter: and he went down and dwelt in the top of the rock Etam.¶

9 ¶ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.*

10 And the men of Judah said, Why are ye come up against us?† And they answered, To bind Samson are we come up, to do to him as he hath done to us.

11 Then three thousand men of Judah [4]went to the top of the rock Etam, and said to Samson, Knowest thou not that the [g]Philistines *are* rulers over us? what *is* this *that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down [h]to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not [i]fall upon me yourselves.‡

13 And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.§

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[r] Gen. xlv. 22.
[s] Gen. iii. 15.
[t] Gen. iii. 1-6.
[4] *Possess us*, or *impoverish us.*
* Things which begin in jest sometimes end in earnest. Samson's riddle was so far removed from the ordinary affairs of life as to render solution, without a wisdom higher than that of mortals, impossible; and the men, rather than pay their forfeit, resorted to dishonourable violence. What they said they probably would have done, and the woman, to save her life, performed an act of injustice to her husband. The alternative was two evils, and she chose what she deemed the lesser. Her case presents a remarkable exemplification of the power of importunity. — DR JOHN CAMPBELL.
[u] Gen. ii. 24.
[5] The rest of *the seven days.*
[x] Gen. iii. 6.
[y] Prov. ii. 16, 17.
† If ye had not tampered with my wife.—HALES.
[z] xv. 14.
‡ A city in the land of the Philistines, between Ashdod and Gaza, on the coast of the Mediterranean. After the death of Joshua, the tribe of Judah took Askelon, but it subsequently became one of the five governments belonging to the Philistines (Jud. i. 11).—CALMET.
[6] Or, *apparel.*
[a] Ps. lv. 12, 13.

CHAP. XV.

* Which was about the feast of Pentecost, a time of great joy.—PATRICK.
[a] Gen. xxxviii. 17.
† Kids were and are considered in the East as the most delicious food. Hence Samson intended by this present to do honour to his wife. — BOOTHROYD.
[b] xiv. 19, 20.

[1] Heb. *let her be thine.*
[2] Or, *Now shall I be blameless from the Philistines though.*
‡ He seems to have turned away in scorn and indignation, without making any reply to his father-in-law, exclaiming aloud, or revolving in his mind, that he would be revenged of the Philistines for the wrong that had been done him, and that they would have to blame themselves for the mischief he intended them.—PATRICK.
[c] Ps. lxiii. 10.
[3] *Torches.*
[d] Ex. xxii. 6.
* xii. 1; xiv. 15.
§ A figure of the persecution of the Church, whereby God's judgments are redoubled upon the world. — DIODATI.
[e] Is. xxv. 10.
‖ By the supernatural strength with which he was endued, he killed some, wounded and disabled others—bruising and breaking their legs and thighs with the violence of his strokes.—PYLE.
¶ There is something picturesque in the wild heroism of the man now betaking himself to the top of the rock Etam and dwelling there.—DR CHALMERS.
* Samson having vanquished the Philistines with the jawbone of an ass, after the conflict threw away the jaw which had been his weapon, and called the spot where it fell, "the place of the lifting up of the jawbone—Ramath-Lehi."—CALMET.
† Since they paid their tribute (as Josephus observes), and had committed no offence against them, not having taken part with Samson in anything he had done, they might well expostulate with them about this invasion.—PATRICK.
[4] Heb. *went down.*
[g] xiii. 1; xiv. 4.
[h] Matt. xxvii. 2.
[i] viii. 21.
‡ Not that he feared them, or could not as easily have conquered them, as he did the whole host of the Philistines; but because he would be free from all obligation or temptation of doing them any harm, though it were in his own just and necessary defence.—POOLE.
‖ That is, from the cave or hole in the rock, in which he had secured himself, out of which he was first brought up, and then carried down from the rock to the plain.—POOLE.

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which draws honey from the most odoriferous flowers and plants. This Samson found when he turned aside to see the carcase, and perhaps repeatedly to thank God for his deliverance. As every remains of a dead carcase of an unclean animal was polluting, it has been thought that Samson did not tell his parents where he found the honey, lest they should scruple to eat it; though the extraordinary circumstances of the transaction satisfied him that it might properly be done. To prevent perhaps a worse use of time, Samson proposed a *riddle* as a trial of ingenuity; and a wager with each of them, of a sheet, shirt, or other linen garment, and a change of raiment of all sorts, that they could not resolve it. The riddle, in its literal purport, meant no more than that he had got honey for food and pleasure from the lion, which in its strength and fury was prepared to devour him. Yet this *explanation of the riddle* may be interpreted as containing an emblem of more importance, and more hard to be understood, except by the teaching of God.—The victory which Christ obtained over Satan, by means of his agonies and death, and his subsequent exaltation—the glory that redounded to the Father, and the spiritual advantages thence accruing to his people—may be shadowed forth in it. The entrance of sin, the fall of man, and the ruin of the human race through the malice of Satan, will issue in *his* deeper misery, in the greater glory of God, and in the increased felicity of the redeemed, and of all holy creatures, to all eternity. The persecutions of the Church have promoted its purity and prosperity. The trials, conflicts, and temptations of the Lord's people are productive of holiness and comfort to their souls in this world, and work for them an exceeding weight of glory in the next.—*Scott.*

CHAP. XV. SAMSON'S REVENGE.—Ver. 3-5. Samson, being conscious that he was to be, in part, the deliverer of Israel from the Philistines, only waited for a fair occasion to declare against them. This was afforded him by the injurious treatment which he had received; and that was also a specimen of their conduct towards the Israelites when most submissive.—In the means which he employed, we must advert to the power of God, both in supplying and succeeding them; to mortify the pride and punish the wickedness of the Philistines. The foxes were doubtless very numerous in those parts, and the people very expert in taking them; and probably Samson engaged assistants in procuring and preparing them. Being thus let go, they would hinder each other from gaining their holes in the woods, and would take shelter in the neighbouring corn-fields and vineyards; and the weather being dry, the corn ripe, and the fire kindled in many places at once, we may easily conceive that great destruction would very speedily be effected by this uncommon contrivance.

HIS STRENGTH.—Ver. 12, 13. Samson quietly submitted to be bound by the men of Judah (who were intentionally his murderers), and to be delivered up to the Philistines; but he indented with his countrymen, that they would not themselves fall upon him, lest he should be constrained to destroy them instead of their enemies, which he was unwilling to do, though so shamefully treated by them.—In all this he was a type of Christ, who in his retirement was rudely assaulted by the Jews, whom he could easily have destroyed, but would not: into their hands he surrendered himself, and they bound him, and delivered him up to the Romans to be crucified, though the bonds even of death could not hold him, or prevent his victories and triumphs. Ver. 14-17. When "the Spirit of the Lord came mightily upon Samson," his bonds were soon broken; and then the jawbone of the contemptible ass became a more formidable weapon than sword or spear, and a thousand men fell before him, being alike unable to resist or to escape! Elated with this surprising victory, he seems to have celebrated his own praise, instead of giving glory to God.—The original word for *an ass*, signifies also an *heap;* and this circumstance gives a propriety and an animation to the passage, which cannot be preserved in a translation. "Ramath-lehi" signifies *the lifting up of the jawbone.*—The name *Lehi*, before used, referred to this event by an anticipation of the historian.—*Scott.*

HIS STRANGE WEAPON.—Ver. 15. He made a great destruction among the Philistines, who all gathered about him to make sport with him. See how poorly he was armed—he had no better weapon than the jawbone of an ass—and yet what execution he did with it; he never laid it out of his hand till he had with it laid a thousand Philistines dead upon the spot; and thus that promise was more than accomplished, "One of you shall chase a thousand" (Josh. xxiii. 10). A jawbone was an inconvenient

14 ¶ *And* when he came unto Lehi, [k]the Philistines shouted against him: and [l]the Spirit of the LORD came mightily upon him; and [m]the cords that *were* upon his arms became as flax that was burnt with fire, and his bands [5]loosed from off his hands.

15 And he found a [6]new jawbone of an ass, and put forth his hand and took it, and [n]slew a thousand men therewith.‖

16 And Samson said, With the jawbone of an ass, [7]heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place [8]Ramath-lehi.

18 ¶ And [o]he was sore athirst, and called on the LORD, and said, [p]Thou hast given this great deliverance into the hand of thy servant: and now [q]shall I die for thirst, [r]and fall into the hand of [s]the uncircumcised?

19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof [9]En-hakkore, which *is* in Lehi unto this day.

20 And he judged Israel in the days of the Philistines twenty years.

CHAPTER XVI.

1 *Samson carrieth away the gates of Gaza.* 4 *Delilah, corrupted by the Philistines, enticeth him,* 15 *and overcometh him.* 21 *The Philistines put out his eyes.* 23 *The manner of his death.*

THEN went Samson to [a]Gaza,* and saw there [1]an harlot,† [b]and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they [c]compassed *him* in, and laid wait for him all night in the gate of the city, and were [2]quiet all the night, saying, In the morning, when it is day, we shall [d]kill him.

3 And Samson lay till midnight,‡ and arose at midnight, and [e]took the doors of the gate of the city, and the two posts, and went away with them, [3]bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill, that *is* before Hebron.§

4 ¶ And it came to pass afterward, that [f]he loved a woman [4]in the valley of Sorek, whose name *was* Delilah.

5 And [g]the lords of the Philistines came up unto her, and said unto her, [h]Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to [5]afflict him; and [i]we will give thee, every one of us, eleven hundred *pieces* of silver.

6 And Delilah said to Samson, [k]Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.‖

7 And Samson said unto her, [l]If they bind me with seven [6]green withs that were never dried, then shall I be weak, and be as [7]another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she [m]bound him with them.¶

9 (Now *there were* men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it [8]toucheth the fire: so his strength was not known.*

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: [n]now tell me, I pray thee, wherewith thou mightest be bound.†

11 And he said unto her, [o]If they bind me fast with new ropes [9]that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.‡

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and [p]went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, [q]How canst thou say, I love thee, [r]when thine heart *is* not with

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[k] v. 30; xvi. 24.
[l] iii. 10; xiv. 6, 19.
[m] xvi. 9, 12.
[5] *Were melted.*
[6] *Moist.*
[n] iii. 31; iv. 21.
‖ This victory was not in the weapon, was not in the arm—it was in the Spirit of God, which moved the weapon in the arm. O God, if the means be weak, yet thou art strong! —HALL.
[7] *An heap, two heaps.*
[8] *The lifting up of the jawbone,* or *the casting away of the jawbone.*
[o] viii. 5.
[p] Ps. iii. 7, 8.
[q] Gen. xxxii. 31.
[r] Gen. xii. 12, 13.
[s] 1 Sam. xvii. 26, 36. 2 Sam. i. 20.
[9] *The well of him that called,* or *cried.*

CHAP. XVI.

[a] Gen. x. 19.
* Gaza was a city of great antiquity, being noticed among those cities which marked the boundaries of the Canaanite territory. It was a frontier defence against Egypt, and has at all times been a town of importance.—CALMET.
[1] *A woman, an harlot.*
† *Saw there an harlot.*—Going into a house of public entertainment to refresh himself, as the manner was (Josh. ii. 1), he there saw this harlot; which implies, that he did not go thither upon so evil a design, but accidentally saw her there, and by giving way to lustful looks upon her, was ensnared by her.—POOLE.
[b] Gen. xxxviii. 16-18.
[c] 1 Sam. xix. 11.
[2] *Silent.*
[d] Matt. xxi. 38.
‡ *And Samson lay till midnight*—when he was admonished, perhaps by a dream, to be gone; or had some intelligence from his servants, whom he had set to watch, that they lay in wait for him.—PATRICK.
[e] Ps. cvii. 16.
[3] *With the bar.*
§ Meaning, "that is in the way leading from Gaza to Hebron." Hebron was distant twenty miles from Gaza.—WELLS.
[f] 1 Kings xi. 1.

[4] Or, *by the brook.*
[i] iii. 3.
[h] Prov. ii. 16-19.
[5] *Humble.*
[i] xvii. 2.
[k] Ps. xii. 2.
‖ The prey of a heartless and unprincipled woman, be at first withstood all her endeavours to wile from him the secret of his great strength, and by a series of evasions put off for a little the hour of her ill-gotten triumph.—DR CHALMERS.
[l] 1 Sam. xix. 17.
[6] *New cords;* Heb., *moist.*
[7] Heb., *one.*
[m] Ec. vii. 26.
¶ She bound him hard with the withs when he was asleep and full of drink, as Josephus speaks.—PATRICK.
[8] *Smelleth.*
* From whence it came—viz., from the Spirit of God—and by what means his strength was preserved; namely, by means of rigorously keeping his Nazariteship, through God's singular grace, which did tie Samson to that obedience, whereby it is likely that he had some express manifestation from God, though this gift was not common to all Nazarites.—DIODATI.
[n] Luke xxii. 48.
† This part of the history of Samson, while it displays power, presents a melancholy picture of his religious character. Forsaking the paths of virtue, he was beset with snares, which ended in the loss of liberty and life. It is humbling to reflect on the conjunction of so much physical strength with so much moral weakness.—DR JOHN CAMPBELL.
[o] Prov. xiii. 3-5.
[9] *Wherewith work hath not been done.*
‡ Samson, being a Nazarite, never cut his hair, but curled it up in locks, or plaited and braided it, after the manner of a chain. He seems to direct Delilah to wrap these (seven) locks about a weaver's beam (as the Chaldee understands it), or to weave them one within another, so that they should be but one lock.—PATRICK.
[p] Ezra ix. 13, 14.
[q] xiv. 16.
[r] Gen. xxix. 20.

thing to grasp, and, one would think, might easily be wrested out of his hand, and a few such blows as he gave with it, might have crushed and broken it, and yet it held good to the last. Had it been the jawbone of a lion, especially that which he himself had slain, it might have helped to heighten his fancy, and to make him think himself the more formidable; but to take the bone of that despicable animal, was to do wonders by "the foolish things of the world," that the "excellency of the power might be of God, and not of man." One of David's worthies slew three hundred Philistines at once, but it was "with a spear" (1 Chron. xi. 11).

EN-HAKKORE.—Ver. 19. We should be more thankful for the mercy of water, did we consider how ill we can spare it. And this instance of Samson's relief should encourage us to trust in God, and seek to him, for when he pleases he can "open rivers in high places" (see Isa. xli. 17, 18). The memorial of this, in the name Samson gave to this upstart fountain, "En-hakkore, the well of him that cried," thereby keeping in remembrance both his own distress, which occasioned him to cry, and God's favour to him, in answer to his cry. Many a spring of comfort God opens to his people, which may fitly be called by this name; it is "the well of him that cried." Samson had given a name to that place, which denoted him great and triumphant—"Ramath-lehi," the *lifting up of the jawbone;* but here he gives it another name, which denotes him wanting and dependent.—*Henry.*

CHAP. XVI. SIN AND WEAKNESS.—Ver. 1. The burnt child dreads the fire; yet Samson, that has more than the strength of a man, in this comes short of the wisdom of a child; for though he had been more than once brought into the highest degree of mischief and danger by the love of women, and lusting after them, yet he would not take warning, but is here again taken in the same snare, and this third time pays for all. Solomon seems to refer especially to this story of Samson, when, in his caution against uncleanness, he gives this account of a whorish woman (Prov. vii. 26). That "she hath cast down many wounded, yea many strong men have been slain by her." And (chap. vi. 26) that "the adulteress will hunt for the precious life." This bad woman that brought Samson to ruin, is here named *Delilah,* an infamous name, and fitly used to express the person or thing that, by flattery or falsehood, brings mischief and destruction on those to whom kindness is pretended.—*Henry.*

SAMSON'S INFATUATION.—Ver. 17-21. To rebuke and severely correct Samson for his heinous offences, the Lord was pleased to leave him to be infatuated almost beyond conception; and thus he was prevailed upon to disclose the secret to his vile paramour. Probably his manner of speaking, as well as the plain and satisfactory account which he gave of his supernatural strength, convinced Delilah that he had now told the whole truth; and she sent an earnest message to the lords of the Philistines, as one that feared lest they should not credit her, and she should lose the stipulated reward. It seems that after Samson had been shaven, she made trial of his strength by putting him to pain; as it is said that "she began to afflict him." For the Philistines, till satisfied that his strength was actually departed, dared no more approach him even when asleep, than they would have approached a sleeping lion. But it is wonderful that the man who shaved him was restrained from attempting his life; and his preservation can be ascribed to nothing but the immediate power of God.—At length, however, his enemies ventured from their concealment, seized on their prey, and having put out his eyes, and bound him in strong fetters, preserved him as a monument of their victory, and made him drudge in hard labour. To all this he could make no effectual resistance, for he found that "the LORD was departed from him."—What a change was this! To what a wretched and disgraceful situation had sin reduced this mighty judge of Israel, who before was himself as a whole army! Had his head been shaven without his fault, the case would have been different; but his whole conduct had been as great a contempt of the favour, glory, and authority of God, as if he had in disdain cut off his Nazarite's hair with his own hands; and therefore he was constrained to endure the dreadful effects of his folly.—*Scott.*

HIS CAPTIVITY AND SLAVERY.—Ver. 21. The Philistines took him when God was departed from him: those that have thrown themselves out of God's protection become an easy prey to their enemies. If we sleep in the lap of our lusts, we shall certainly wake in the hands of the Philistines. It is probable they had promised Delilah not to kill him, but they took an effectual course to disable him; the first thing they did, when they had him in their hands, and found they could manage him, was to "put out his eyes"—by "applying fire to them," says the Arabic version. They considered that his eyes would never come again, as perhaps his hair might, and that the strongest arms could do little without eyes to guide them, and therefore, if now they blind him, they for ever bind him. His eyes were the inlets of his sin: he saw the harlot at Gaza, and went in unto her (ver. 1), and now his punishment began there. Now that the Philistines had blinded him, he had time to remember how his own lust had blinded him. The best preservative of the eyes is to turn them away

me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth.*

16 And it came to pass, when [s]she pressed him daily with her words, and urged him, *so* that his soul was [1]vexed unto death,

17 That he told her [t]all his heart,[§] and said unto her, [u]There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven,[‖] then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, [x]Come up this once; for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and [y]brought money in their hand.

19 And [z]she made him sleep upon her knees;[¶] and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, [a]I will go out, as at other times before, and shake myself. And he wist not that [b]the LORD was departed from him.*

21 ¶ But the Philistines took him, [c]and [2]put out his eyes, and brought him down to Gaza, and [d]bound him with fetters of brass; and he did [e]grind in the prison-house.

22 Howbeit [f]the hair of his head began to grow again [3]after he was shaven.

23 ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto [g]Dagon their god,† and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they [h]praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, [4]which slew many of us.

25 And it came to pass, when [i]their hearts were merry, that they said, Call for Samson, that he may make us sport.‡ And they called for Samson out of the prison-house: and he made

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[s] Prov. vii. 21-23.
[1] *Shortened.*
[t] Prov. xxix. 11.
§ At last, wearied out with her ceaseless upbraidings, and enslaved by his violent passion for her, the fatal secret is extorted. He could not bear to be suspected as wanting in affection to her, and, rather than not convince her of it, by gratifying her most unreasonable requests, his own reputation, life—yea, worse, God's honour and the people's safety—are basely betrayed into the power of a faithless woman.—HAWEIS.
[u] xiii. 5.
‖ This did not depend upon the common ordinance of the Nazarite, who might be without the miraculous gift of corporeal strength; but it was a singular favour in Samson by God's free will, annexed to the necessity of his obedience in letting his hair grow.—DIODATI.
[x] Ps. lxii. 9.
[y] Num. xxii. 7.
[z] Prov. vii. 21-23.
¶ *Made him sleep upon her knees.*—A custom very common in the East. "It is very amusing to see a full-grown son or a husband asleep on his mother's or wife's knees. The plan is as follows:—the female sits cross-legged on the carpet or mat, and the man having laid himself down, puts his head in her lap, and she gently taps, strokes, sings, and soothes him to sleep."—ROBERTS.
[a] 3, 9, 14.
[b] Num. xiv. 9.
* Delilah had, perhaps, first bound him, and it was clear he could not now snap his fetters.—GILL.
[c] Prov. v. 22.
[2] *Bored.*
[d] 2 Kings xxv. 7.
[e] Ex. xi. 5.
[f] Lev. xxvi. 44.
[3] *As when he was shaven.*
[g] 1 Sam. v. 2-5.
† A god of the Philistines, whom the Egyptians worshipped under the form of a fish.—CALMET.
[h] Deut. xxxii. 27.
[4] *And who multiplied our slain.*
[i] 2 Sam. xiii. 28.
‡ Either passively, as the object of derision, or actively, by some feats of strength, to fall them into security.—POOLE.

[5] *Before them.*
[k] Job xxx. 9, 10.
[l] Deut. xxii. 8.
§ The house or temple itself was full of the principal people below; while about three thousand, probably of the lower orders, had stationed themselves upon the roof, the roofs of Eastern buildings, as is well known, being generally flat. It may be remarked, that we are to form our ideas of the scene from the style of building common to the East. The edifice in question undoubtedly formed a part of a quadrangular pile of building and walls, having a court or area in the centre, where Samson might be exhibited with ease to the whole assembled multitude.—BUSH.
[m] 2 Chr. xx. 12.
[n] Ps. lxxiv. 18, 22.
[o] v. 31.
[6] *He leaned on them.*
[7] *My soul.*
[p] Matt. xvi. 25.
[q] Job xxxi. 3.
[r] xiv. 19.
[s] John xix. 39 42.
[t] Josh. xix. 41.
[u] xv. 20.

CHAP. XVII.
B.C. 1406.
[a] Josh. xv. 9.
* From this chapter to the end, the incidents related are supposed to have occurred not long after the death of Joshua—so Josephus—but are inserted in this place not to interrupt the history of the Judges.—BOOTHROYD.
[b] Matt. xxvi. 74.
† *About which thou cursed-it*—*i.e.*, didst curse the person who had taken them away, and that in my hearing, as it follows. *I took it*—the fear of thy curse makes me acknowledge mine offence, and beg thy pardon.—POOLE.
[c] Prov. xxviii. 24.
[d] Gen. xiv. 19.
‡ She saith so, not only to shew that she was pleased with her son's act, but also to recall the imprecations which she had formerly uttered.—DIODATI.
[e] Is. lxvi. 3.

[5] them [k]sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there: and *there were* upon [l]the roof[§] about three thousand men and women, that beheld while Samson made sport.

28 And Samson [m]called unto the LORD, and said, O Lord GOD, [n]remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, [o]that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and [6]on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let [7]me [p]die with the Philistines. And he bowed himself with *all his* might; [q]and the house fell upon the lords, and upon all the people that *were* therein: [r]so the dead which he slew at his death were more than *they* which he slew in his life.

31 Then [s]his brethren, and all the house of his father, came down, and took him, and brought *him* up, and buried him [t]between Zorah and Eshtaol, in the burying-place of Manoah his father: [u]and he judged Israel twenty years.

CHAPTER XVII.

1 *Micah restoring the stolen money to his mother, she maketh images.*
7 *He hireth a Levite to be his priest.*

AND there was a man of [a]mount Ephraim, whose name *was* Micah.*

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou [b]cursedst,† and spakest of also in mine ears, behold, the silver *is* with me; [c]I took it. And his mother said, [d]Blessed *be thou* of the LORD,‡ my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, [e]I had wholly dedicated the silver unto the LORD from my hand for my son, to

from beholding vanity. They "brought him down to Gaza," that there he might appear in weakness, where he had lately given such proofs of his strength (ver. 3), and be a jest to those to whom he had been a terror. They "bound him with fetters of brass," who had before been held in the cords of his own iniquity, and he did "grind in the prison," work in their bridewell, either for their profit, or his punishment, or both. The devil does thus by sinners, "blinds the minds of them which believe not," and so enslaves them and secures them in his interests. Poor Samson, how art thou fallen! How is thine honour laid in the dust! How is the glory and defence of Israel become the drudge and triumph of the Philistines!

HIS DEATH.—Ver. 30. The God of Israel brought sudden destruction upon them by the hands of Samson. Thousands of the Philistines were got together to attend their lords in the sacrifices and joys of this day, and to be the spectators of this comedy: but it proved to them a fatal tragedy, for they were all slain and buried in the ruins of the house—whether it was a temple, or a theatre, or some slight building run up for the purpose, is uncertain All the "lords of the Philistines were destroyed" (ver. 27) who had by bribes corrupted Delilah to betray Samson to them. Evil pursued those sinners. Many of the people likewise, to the number of three thousand, and among them a great many women, one of whom, it is likely, was that harlot of Gaza mentioned ver. 1. Samson had been drawn into sin by the Philistine women, and now a great slaughter is made among them. They were destroyed when they were merry, secure, and jovial, and far from apprehending themselves in any danger. When they saw Samson lay hold on the pillars, we may suppose it served them for a jest, and they made sport with that too: "What will this feeble Jew do?" How are sinners brought to desolation in a moment! They are lifted up in pride and mirth, that their fall may be the more dreadful. Let us never enjoy the mirth of wicked people, but infer from this instance, that their triumphing is short, and their joy but for a moment. It was when they were praising Dagon their god, and giving that honour to him which is due to God only, which is no less than treason against the King of kings, his crown and dignity; justly, therefore, is the blood of these traitors mingled with their sacrifices. Samson pulled the house down upon them; God, no doubt, putting it into his heart as a public person, thus to avenge God's quarrel with them, Israel's, and his own. Samson may very well be justified, and brought in not guilty of any sinful murder, either of himself or the Philistines. He was a public person, a declared enemy to the Philistines, against whom he might therefore take all advantages; they were now in the most barbarous manner making war upon him, all present were aiding and abetting and justly die with him. Nor was he a *felo de se*, or a *self-murderer* in it; for it was not his own life that he aimed at, though he had too much reason to be weary of it, but the lives of Israel's enemies, for the reaching of which he bravely resigned his own, "not counting it dear to him, so he might finish his course" with honour.—*Henry.*

PRACTICAL OBSERVATIONS.—Nothing but evident duty should prevail with us to venture into those places where bad examples and licentious characters abound; and even then we should go with fear and trembling, earnestly beseeching God to "turn away our eyes from beholding vanity," to preserve our hearts from every sinful desire, and to strengthen us to resist every temptation. When we become unwatchful and self-confident, we are near some humiliating fall; the roving eye readily admits the licentious desire into the heedless heart, and "lust being conceived, sin is brought forth," and misery ensues. The blandishments of beautiful women have often proved most dangerous temptations, even to pious men; and Satan would rather see the active, and useful, and pious servant of God yielding to the enticements of a harlot, and sleeping in Delilah's lap, than boldly venturing the tyrant's rage, and enduring the fiery furnace. They who are captivated in this manner must speedily be exposed to the deepest shame and the most imminent danger. Their reputation, strength, and usefulness will be torn from them; they will betray the cause which they should have served, and their enemies will insult and triumph, and be hardened in prejudices and revilings against religion. The *outward* peril which attends such forbidden intercourse is generally so great, that nothing but blind infatuation can induce men to venture upon it; but who can tell the machinations of the powers of darkness against those who are stupidly indulging their lusts, and sleeping in the very jaws of destruction? How lamentable is it to consider that the goodness of God, which preserves men from the immediate effects of their folly, is generally abused into an encouragement to future crimes! as every sinful propensity is strengthened by indulgence. So that even believers are seldom duly humbled for their sins till they taste the bitter effects of them; and, therefore, it is eventually better to be chastened when they first offend than to escape with impunity.—*Scott.*

CHAP. XVII. MICAH'S IDOLATRY.—Ver. 5. The man Micah had "a house of gods, a house of God," so the LXX., for so he thought it, as good as that at Shiloh, and

14 ¶ *And* when he came unto Lehi, [k]the Philistines shouted against him: and [l]the Spirit of the LORD came mightily upon him; and [m]the cords that *were* upon his arms became as flax that was burnt with fire, and his bands [5]loosed from off his hands.

15 And he found a [6]new jawbone of an ass, and put forth his hand and took it, and [n]slew a thousand men therewith.‖

16 And Samson said, With the jawbone of an ass, [7]heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place [8]Ramath-lehi.

18 ¶ And [o]he was sore athirst, and called on the LORD, and said, [p]Thou hast given this great deliverance into the hand of thy servant: and now [q]shall I die for thirst, [r]and fall into the hand of [s]the uncircumcised?

19 But God clave an hollow place that *was* in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof [9]En-hakkore, which *is* in Lehi unto this day.

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CHAPTER XVI.

1 *Samson carrieth away the gates of Gaza.* 4 *Delilah, corrupted by the Philistines, enticeth him,* 15 *and overcometh him.* 21 *The Philistines put out his eyes.* 23 *The manner of his death.*

THEN went Samson to [a]Gaza,* and saw there [1]an harlot,† [b]and went in unto her.

2 *And it was told* the Gazites, saying, Samson is come hither. And they [c]compassed *him* in, and laid wait for him all night in the gate of the city, and were [2]quiet all the night, saying, In the morning, when it is day, we shall [d]kill him.

3 And Samson lay till midnight,‡ and arose at midnight, and [e]took the doors of the gate of the city, and the two posts, and went away with them, [3]bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill, that *is* before Hebron.§

4 ¶ And it came to pass afterward, that [f]he loved a woman [4]in the valley of Sorek, whose name *was* Delilah.

5 And [g]the lords of the Philistines came up unto her, and said unto her, [h]Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to [5]afflict him; and [i]we will give thee, every one of us, eleven hundred *pieces* of silver.

6 And Delilah said to Samson, [k]Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.‖

7 And Samson said unto her, [l]If they bind me with seven [6]green withs that were never dried, then shall I be weak, and be as [7]another man.

8 Then the lords of the Philistines brought up to her seven green withs which had not been dried, and she [m]bound him with them.¶

9 (Now *there were* men lying in wait, abiding with her in the chamber.) And she said unto him, The Philistines *be* upon thee, Samson. And he brake the withs, as a thread of tow is broken when it [8]toucheth the fire: so his strength was not known.*

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: [n]now tell me, I pray thee, wherewith thou mightest be bound.†

11 And he said unto her, [o]If they bind me fast with new ropes [9]that never were occupied, then shall I be weak, and be as another man.

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines *be* upon thee, Samson. (And *there were* liers in wait abiding in the chamber.) And he brake them from off his arms like a thread.

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.‡

14 And she fastened *it* with the pin, and said unto him, The Philistines *be* upon thee, Samson. And he awaked out of his sleep, and [p]went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, [q]How canst thou say, I love thee, [r]when thine heart *is* not with

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[k] v. 30: xvi. 24.
[l] iii. 10; xiv. 6, 19.
[m] xvi. 9, 12.
[5] *Were melted.*
[6] *Moist.*
[n] iii. 31; iv. 21.
‖ This victory was not in the weapon, was not in the arm—it was in the Spirit of God, which moved the weapon in the arm. O God, if the means be weak, yet thou art strong!—HALL.
[7] *An heap, two heaps.*
[8] *The lifting up of the jawbone,* or *the casting away of the jawbone.*
[o] viii. 5.
[p] Ps. iii. 7, 8.
[q] Gen. xxxii. 31.
[r] Gen. xii. 12, 13.
[s] 1 Sam. xvii. 26, 36. 2 Sam. i. 20.
[9] *The well of him that called,* or *cried.*

CHAP. XVI.

[a] Gen. x. 19.
* Gaza was a city of great antiquity, being noticed among those cities which marked the boundaries of the Canaanite territory. It was a frontier defence against Egypt, and has at all times been a town of importance.—CALMET.
[1] *A woman, an harlot.*
† *Saw there an harlot.*—Going into a house of public entertainment to refresh himself, as the manner was (Josh. ii. 1), he there saw this harlot; which implies, that he did not go thither upon so evil a design, but accidentally saw her there, and by giving way to lustful looks upon her, was ensnared by her.—POOLE.
[b] Gen. xxxviii. 16-18.
[c] 1 Sam. xix. 11.
[2] *Silent.*
[d] Matt. xxi. 33.
‡ *And Samson lay till midnight*—when he was admonished, perhaps by a dream, to be gone; or had some intelligence from his servants, whom he had set to watch, that they lay in wait for him.—PATRICK.
[e] Ps. cvii. 16.
[3] *With the bar.*
§ Meaning, "that is in the way leading from Gaza to Hebron." Hebron was distant twenty miles from Gaza.—WELLS.
[f] 1 Kings xi. 1.

[4] Or, *by the brook.*
[5] iii. 3.
[h] Prov. ii. 16-19.
[6] *Humble.*
[i] xvii. 2.
[k] Ps. xii. 2.
‖ The prey of a heartless and unprincipled woman, he at first withstood all her endeavours to wile from him the secret of his great strength, and by a series of evasions put off for a little the hour of her ill-gotten triumph.—DR CHALMERS.
[l] 1 Sam. xix. 17.
[6] *New cords;* Heb., *moist.*
[7] Heb., *one.*
[m] Ec. vii. 26.
¶ She bound him hard with the withs when he was asleep and full of drink, as Josephus speaks.—PATRICK.
[8] *Smelleth.*
* From whence it came—viz., from the Spirit of God—and by what means his strength was preserved; namely, by means of rigorously keeping his Nazariteship, through God's singular grace, which did tie Samson to that obedience, whereby it is likely that he had some express manifestation from God, though this gift was not common to all Nazarites.—DIODATI.
[n] Luke xxii. 48.
† This part of the history of Samson, while it displays power, presents a melancholy picture of his religious character. Forsaking the paths of virtue, he was beset with snares, which ended in the loss of liberty and life. It is humbling to reflect on the conjunction of so much physical strength with so much moral weakness.—DR JOHN CAMPBELL.
[o] Prov. xiii. 3-5.
[9] *Wherewith work hath not been done.*
‡ Samson, being a Nazarite, never cut his hair, but curled it up in locks, or plaited and braided it, after the manner of a chain. He seems to direct Delilah to wrap these (seven) locks about a weaver's beam (as the Chaldee understands it), or to weave them one within another, so that they should be but one lock.—PATRICK.
[p] Ezra ix. 13, 14.
[q] xiv. 16.
[r] Gen. xxix. 20.

thing to grasp, and, one would think, might easily be wrested out of his hand, and a few such blows as he gave with it, might have crushed and broken it, and yet it held good to the last. Had it been the jawbone of a lion, especially that which he himself had slain, it might have helped to heighten his fancy, and to make him think himself the more formidable; but to take the bone of that despicable animal, was to do wonders by "the foolish things of the world," that the "excellency of the power might be of God, and not of man." One of David's worthies slew three hundred Philistines at once, but it was "with a spear" (1 Chron. xi. 11).

EN-HAKKORE.—Ver. 19. We should be more thankful for the mercy of water, did we consider how ill we can spare it. And this instance of Samson's relief should encourage us to trust in God, and seek to him, for when he pleases he can "open rivers in high places" (see Isa. xli. 17, 18). The memorial of this, in the name Samson gave to this upstart fountain, "En-hakkore, the well of him that cried," thereby keeping in remembrance both his own distress, which occasioned him to cry, and God's favour to him, in answer to his cry. Many a spring of comfort God opens to his people, which may fitly be called by this name; it is "the well of him that cried." Samson had given a name to that place, which denoted him great and triumphant—"Ramath-lehi," the *lifting up of the jawbone;* but here he gives it another name, which denotes him wanting and dependent.—*Henry.*

CHAP. XVI. SIN AND WEAKNESS.—Ver. 1. The burnt child dreads the fire; yet Samson, that has more than the strength of a man, in this comes short of the wisdom of a child; for though he had been more than once brought into the highest degree of mischief and danger by the love of women, and lusting after them, yet he would not take warning, but is here again taken in the same snare, and this third time pays for all. Solomon seems to refer especially to this story of Samson, when, in his caution against uncleanness, he gives this account of a whorish woman (Prov. vii. 26). That "she hath cast down many wounded, yea many strong men have been slain by her." And (chap. vi. 26) that "the adulteress will hunt for the precious life." This bad woman that brought Samson to ruin, is here named *Delilah,* an infamous name, and fitly used to express the person or thing that, by flattery or falsehood, brings mischief and destruction on those to whom kindness is pretended.—*Henry.*

SAMSON'S INFATUATION.—Ver. 17-21. To rebuke and severely correct Samson for his heinous offences, the Lord was pleased to leave him to be infatuated almost beyond conception; and thus he was prevailed upon to disclose the secret to his vile paramour. Probably his manner of speaking, as well as the plain and satisfactory account which he gave of his supernatural strength, convinced Delilah that he had now told the whole truth; and she sent an earnest message to the lords of the Philistines, as one that feared lest they should not credit her, and she should lose the stipulated reward. It seems that after Samson had been shaven, she made trial of his strength by putting him to pain; as it is said that "she began to afflict him." For the Philistines, till satisfied that his strength was actually departed, dared no more approach him even when asleep, than they would have approached a sleeping lion. But it is wonderful that the man who shaved him was restrained from attempting his life; and his preservation can be ascribed to nothing but the immediate power of God.—At length, however, his enemies ventured from their concealment, seized on their prey, and having put out his eyes, and bound him in strong fetters, preserved him as a monument of their victory, and made him drudge in hard labour. To all this he could make no effectual resistance, for he found that "the LORD was departed from him."—What a change was this! To what a wretched and disgraceful situation had sin reduced this mighty judge of Israel, who before was himself as a whole army! Had his head been shaven without his fault, the case would have been different; but his whole conduct had been as great a contempt of the favour, glory, and authority of God, as if he had in disdain cut off his Nazarite's hair with his own hands; and therefore he was constrained to endure the dreadful effects of his folly.—*Scott.*

HIS CAPTIVITY AND SLAVERY.—Ver. 21. The Philistines took him when God was departed from him: those that have thrown themselves out of God's protection become an easy prey to their enemies. If we sleep in the lap of our lusts, we shall certainly wake in the hands of the Philistines. It is probable they had promised Delilah not to kill him, but they took an effectual course to disable him; the first thing they did, when they had him in their hands, and found they could manage him, was to "put out his eyes"—by "applying fire to them," says the Arabic version. They considered that his eyes would never come again, as perhaps his hair might, and that the strongest arms could do little without eyes to guide them, and therefore, if now they blind him, they for ever bind him. His eyes were the inlets of his sin: he saw the harlot at Gaza, and went in unto her (ver. 1), and now his punishment began there. Now that the Philistines had blinded him, he had time to remember how his own lust had blinded him. The best preservative of the eyes is to turn them away

me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth.*

16 And it came to pass, when [s]she pressed him daily with her words, and urged him, *so* that his soul was [1]vexed unto death,

17 That he told her [t]all his heart,[§] and said unto her, [u]There hath not come a razor upon mine head; for I *have been* a Nazarite unto God from my mother's womb: if I be shaven,[‖] then my strength will go from me, and I shall become weak, and be like any *other* man.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, [x]Come up this once; for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and [y]brought money in their hand.

19 And [z]she made him sleep upon her knees:[¶] and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

20 And she said, The Philistines *be* upon thee, Samson. And he awoke out of his sleep, and said, [a]I will go out, as at other times before, and shake myself. And he wist not that [b]the LORD was departed from him.*

21 ¶ But the Philistines took him, [c]and [2]put out his eyes, and brought him down to Gaza, and [d]bound him with fetters of brass; and he did [e]grind in the prison-house.

22 Howbeit [f]the hair of his head began to grow again [3]after he was shaven.

23 ¶ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto [g]Dagon their god,† and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they [h]praised their god: for they said, Our god hath delivered into our hands our enemy, and the destroyer of our country, [4]which slew many of us.

25 And it came to pass, when [i]their hearts were merry, that they said, Call for Samson, that he may make us sport.‡ And they called for Samson out of the prison-house: and he made [5]them [k]sport: and they set him between the pillars.

26 ¶ And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistines *were* there: and *there were* upon [l]the roof§ about three thousand men and women, that beheld while Samson made sport.

28 And Samson [m]called unto the LORD, and said, O Lord GOD, [n]remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, [o]that I may be at once avenged of the Philistines for my two eyes.

29 And Samson took hold of the two middle pillars upon which the house stood, and [6]on which it was borne up, of the one with his right hand, and of the other with his left.

30 And Samson said, Let [7]me [p]die with the Philistines. And he bowed himself with *all his* might; [q]and the house fell upon the lords, and upon all the people that *were* therein: [r]so the dead which he slew at his death were more than *they* which he slew in his life.

31 Then [s]his brethren, and all the house of his father, came down, and took him, and brought *him* up, and buried him [t]between Zorah and Eshtaol, in the burying-place of Manoah his father: [u]and he judged Israel twenty years.

CHAPTER XVII.

1 *Micah restoring the stolen money to his mother, she maketh images.*
7 *He hireth a Levite to be his priest.*

AND there was a man of [a]mount Ephraim, whose name *was* Micah.*

2 And he said unto his mother, The eleven hundred *shekels* of silver that were taken from thee, about which thou [b]cursedst,† and spakest of also in mine ears, behold, the silver *is* with me; [c]I took it. And his mother said, [d]Blessed *be thou* of the LORD,‡ my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, [e]I had wholly dedicated the silver unto the LORD from my hand for my son, to

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[s] Prov. vii. 21-23.
[1] *Shortened.*
[t] Prov. xxix. 11.
§ At last, wearied out with her ceaseless upbraidings, and enslaved by his violent passion for her, the fatal secret is extorted. He could not bear to be suspected as wanting in affection to her, and, rather than not convince her of it, by gratifying her most unreasonable requests, his own reputation, life—yea, worse, God's honour and the people's safety—are basely betrayed into the power of a faithless woman.—HAWEIS.
[u] xiii. 5.
‖ This did not depend upon the common ordinance of the Nazarite, who might be without the miraculous gift of corporeal strength; but it was a singular favour in Samson by God's free will, annexed to the necessity of his obedience in letting his hair grow.—DIODATI.
[x] Ps. lxii. 9.
[y] Num. xxii. 7.
[z] Prov. vii. 21-23.
¶ *Made him sleep upon her knees.*—A custom very common in the East. "It is very amusing to see a full-grown son or a husband asleep on his mother's or wife's knees. The plan is as follows:—the female sits cross-legged on the carpet or mat, and the man having laid himself down, puts his head in her lap, and she gently taps, strokes, sings, and soothes him to sleep."—ROBERTS.
[a] 3, 9, 14.
[b] Num. xiv. 9.
* Delilah had, perhaps, first bound him, and it was clear he could not now snap his fetters.—GILL.
[c] Prov. v. 22.
[2] *Bored.*
[d] 2 Kings xxv. 7.
[e] Ex. xi. 5.
[f] Lev. xxvi. 44.
[3] *As when he was shaven.*
[g] 1 Sam. v. 2-5.
† A god of the Philistines, whom the Egyptians worshipped under the form of a fish.—CALMET.
[h] Deut. xxxii. 27.
[4] *And who multiplied our slain.*
[i] 2 Sam. xiii. 28.
‡ Either passively, as the object of derision, or actively, by some feats of strength, to lull them into security.—POOLE.

[5] *Before them.*
[k] Job xxx. 9, 10.
[l] Deut. xxii. 8.
§ The house or temple itself was full of the principal people below; while about three thousand, probably of the lower orders, had stationed themselves upon the roof, the roofs of Eastern buildings, as is well known, being generally flat. It may be remarked, that we are to form our ideas of the scene from the style of building common to the East. The edifice in question undoubtedly formed a part of a quadrangular pile of building and walls, having a court or area in the centre, where Samson might be exhibited with ease to the whole assembled multitude.—BUSH.
[m] 2 Chr. xx. 12.
[n] Ps. lxxiv. 18, 22.
[o] v. 31.
[6] *He leaned on them.*
[7] *My soul.*
[p] Matt. xvi. 25.
[q] Job xxxi. 3.
[r] xiv. 19.
[s] John xix. 39 42.
[t] Josh. xix. 41.
[u] xv. 20.

CHAP. XVII.
B.C. 1406.
* Josh. xv. 9.
* From this chapter to the end, the incidents related are supposed to have occurred not long after the death of Joshua—so Josephus—but are inserted in this place not to interrupt the history of the Judges.—BOOTHROYD.
[b] Matt. xxvi. 74.
† *About which thou cursedst*—*i.e.*, didst curse the person who had taken them away, and that in my hearing, as it follows. *I took it*—the fear of thy curse makes me acknowledge mine offence, and beg thy pardon.—POOLE.
[c] Prov. xxviii. 24.
[d] Gen. xiv. 19.
‡ She saith so, not only to shew that she was pleased with her son's act, but also to recall the imprecations which she had formerly uttered.—DIODATI.
* Is. lxvi. 3.

from beholding vanity. They "brought him down to Gaza," that there he might appear in weakness, where he had lately given such proofs of his strength (ver. 3), and be a jest to those to whom he had been a terror. They "bound him with fetters of brass," who had before been held in the cords of his own iniquity, and he did "grind in the prison," work in their bridewell, either for their profit, or his punishment, or both. The devil does thus by sinners, "blinds the minds of them which believe not," and so enslaves them and secures them in his interests. Poor Samson, how art thou fallen! How is thine honour laid in the dust! How is the glory and defence of Israel become the drudge and triumph of the Philistines!

HIS DEATH.—Ver. 30. The God of Israel brought sudden destruction upon them by the hands of Samson. Thousands of the Philistines were got together to attend their lords in the sacrifices and joys of this day, and to be the spectators of this comedy: but it proved to them a fatal tragedy, for they were all slain and buried in the ruins of the house—whether it was a temple, or a theatre, or some slight building run up for the purpose, is uncertain. All the "lords of the Philistines were destroyed" (ver. 27) who had by bribes corrupted Delilah to betray Samson to them. Evil pursued those sinners. Many of the people likewise, to the number of three thousand, and among them a great many women, one of whom, it is likely, was that harlot of Gaza mentioned ver. 1. Samson had been drawn into sin by the Philistine women, and now a great slaughter is made among them. They were destroyed when they were merry, secure, and jovial, and far from apprehending themselves in any danger. When they saw Samson lay hold on the pillars, we may suppose it served them for a jest, and they made sport with that too: "What will this feeble Jew do?" How are sinners brought to desolation in a moment! They are lifted up in pride and mirth, that their fall may be the more dreadful. Let us never enjoy the mirth of wicked people, but infer from this instance, that their triumphing is short, and their joy but for a moment. It was when they were praising Dagon their god, and giving that honour to him which is due to God only, which is no less than treason against the King of kings, his crown and dignity; justly, therefore, is the blood of these traitors mingled with their sacrifices. Samson pulled the house down upon them; God, no doubt, putting it into his heart as a public person, thus to avenge God's quarrel with them, Israel's, and his own. Samson may very well be justified, and brought in not guilty of any sinful murder, either of himself or the Philistines. He was a public person, a declared enemy to the Philistines, against whom he might therefore take all advantages; they were now in the most barbarous manner making war upon him, all present were aiding and abetting and justly die with him. Nor was he a *felo de se*, or a *self-murderer* in it; for it was not his own life that he aimed at, though he had too much reason to be weary of it, but the lives of Israel's enemies, for the reaching of which he bravely resigned his own, "not counting it dear to him, so he might finish his course" with honour.—*Henry.*

PRACTICAL OBSERVATIONS.—Nothing but evident duty should prevail with us to venture into those places where bad examples and licentious characters abound; and even then we should go with fear and trembling, earnestly beseeching God to "turn away our eyes from beholding vanity," to preserve our hearts from every sinful desire, and to strengthen us to resist every temptation. When we become unwatchful and self-confident, we are near some humiliating fall; the roving eye readily admits the licentious desire into the heedless heart, and "lust being conceived, sin is brought forth," and misery ensues. The blandishments of beautiful women have often proved most dangerous temptations, even to pious men; and Satan would rather see the active, and useful, and pious servant of God yielding to the enticements of a harlot, and sleeping in Delilah's lap, than boldly venturing the tyrant's rage, and enduring the fiery furnace. They who are captivated in this manner must speedily be exposed to the deepest shame and the most imminent danger. Their reputation, strength, and usefulness will be torn from them; they will betray the cause which they should have served, and their enemies will insult and triumph, and be hardened in prejudices and revilings against religion. The *outward* peril which attends such forbidden intercourse is generally so great, that nothing but blind infatuation can induce men to venture upon it; but who can tell the machinations of the powers of darkness against those who are stupidly indulging their lusts, and sleeping in the very jaws of destruction? How lamentable is it to consider that the goodness of God, which preserves men from the immediate effects of their folly, is generally abused into an encouragement to future crimes! as every sinful propensity is strengthened by indulgence. So that even believers are seldom duly humbled for their sins till they taste the bitter effects of them; and, therefore, it is eventually better to be chastened when they first offend than to escape with impunity.—*Scott.*

CHAP. XVII. MICAH'S IDOLATRY.—Ver. 5. The man Micah had "a house of gods, a house of God," so the LXX., for so he thought it, as good as that at Shiloh, and

of asses: and she brought him into her father's house; and when the father of the damsel saw him, he rejoiced to meet him.

4 And his father-in-law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son-in-law, [4]Comfort thine heart [h]with a morsel of bread,‖ and afterward go your way.

6 And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry¶ all night, and [i]let thine heart be merry.

7 And when the man rose up to depart, his father-in-law urged him; therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsel's father said, Comfort thine heart, I pray thee. And they tarried [5]until afternoon, and they did eat both of them.

9 And when the man rose up to depart, he, and his concubine, and his servant, his father-in-law, the damsel's father, said unto him, Behold, now the day [6]draweth toward evening,* I pray you tarry all night: behold, the [7]day groweth to an end; lodge here, that thine heart may be merry; and [k]to-morrow get you early on your way, that thou mayest go [8]home.

10 But the man would not tarry that night, but he rose up and departed, and came [9]over against [l]Jebus, (which *is* Jerusalem,) and *there were* with him two asses saddled; his concubine also *was* with him.

11 *And* when they *were* by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of [m]the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a stranger, that *is* not of the children of Israel; we will pass over to Gibeah.†

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in [n]Gibeah, or in Ramah.

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[4] *Strengthen.*

[h] 22.

‖ He made him a great feast, at which they sat a long time; for he was earnest with him not to think of going away that day, but to spend it joyfully with him and with his daughter.—PATRICK.

¶ The original for *tarried* (*hithmahemēhu*) implies a reluctant delay, a forced compliance with urgent solicitations; and the issue of the affair teaches us very impressively the danger as well as the weakness of suffering ourselves to be overcome by pressing importunity against the convictions of our better judgment.—BUSH.

[i] Ruth iii. 7.

[5] *Till the day declined.*

[6] *Is weak.*

* In the Hebrew the words are (as stated in the margin), "It is the pitching time of the day." The term *pitching*, here used, undoubtedly refers to tents, and intimates that the day is so far advanced as to make it proper to pitch a tent, and halt for the night.—SHAW.

[7] It is *the pitching* time *of the day.*

[k] Prov. xxvii. 1.

[8] *To thy tent.*

[9] *To over against.*

[l] Josh. xviii. 28.

[m] Gen. x. 16.

† Four miles from Jebus, and a Levitical city (Josh. xxi. 17).—GILL.

[n] Josh. xviii. 25, 28.

‡ It was the fault of Israel that a heathenish town stood yet in the centre of the tribes, and that Jebus was not turned to Jerusalem—it was owing to their lenity and neglect that no man could pass from Bethlehem-judah to mount Ephraim except by the city of the Jebusites, who were strangers.—HALL.

[o] Gen. xviii. 2-8.

§ It seems that, up to this time, no caravansaries, or inns, in which travellers now obtain lodging in the East, existed. Strangers, therefore, relied entirely on private hospitality for entertainment in the places to which they came, as is still the case in many Oriental towns. Under these circumstances, such an inhospitable reception as that which the Levite now experienced is of very rare occurrence, and can only be explained on the ground of the pre-eminently vile and abandoned character of the citizens of Gibeah.—BUSH.

‖ This good old man, seeing one who was a stranger, an Israelite, a Levite, an Ephraimite, and that on his way to the house of God, proffered him the kindness of his house-room. Industrious spirits are the fittest receptacles of kind emotions.—HALL.

[p] Gen. iii. 19.

[q] Gen. xvi. 8.

[r] Josh. xviii. 1.

¶ *The house of the Lord* was in Shiloh (Josh. xviii. 1; xxii. 12). Thither he went, either because he lived there, for that was in the tribe of Ephraim; or rather, because he would there offer prayers, and praises, and sacrifices unto God, for his mercy in reconciling him and his wife together.—POOLE.

[1] *Gathereth*, 15.

[s] Gen. xliii. 23.

[t] Rom. xii. 13.

[u] Gen. xix. 2, 3.

* I had rather entertain thee at my charge than suffer thee to lie in the streets.—PATRICK.

[x] Gen. xviii. 4.

[y] Gen. xix. 4.

[z] Deut. xiii. 13.

[a] Gen. xix. 5.

† This demand, and indeed the whole of the incidents here mentioned, have a striking resemblance to the affair of Lot and the Sodomites. Under the ambiguous term "know," these sons of Belial in each instance, convey a sense in the last degree abominable and brutal, and in each instance the father makes a proposal which the extremest case could not justify.—BUSH.

[b] Gen. xix. 6, 7.

[c] Gen. xxxiv. 7.

[d] Gen. xix. 8.

[e] Gen. xxxiv. 2.

[2] *The matter of this folly.*

14 And they passed on, and went their way;‡ and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city; for *there was* [o]no man that took them into his house to lodging.§

16 ¶ And, behold, there came an old man‖ from [p]his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah: but the men of the place *were* Benjamites.

17 And when he had lifted up his eyes, he saw a way-faring man in the street of the city: and the old man said, [q]Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah toward the side of mount Ephraim; from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to [r]the house of the LORD,¶ and there *is* no man that [1]receiveth me to house.

19 Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man *which is* with thy servants; *there is* no want of any thing.

20 And the old man said, [s]Peace *be* with thee: howsoever, [t]*let* all thy wants *lie* upon me; only [u]lodge not in the street.*

21 So he brought him into his house, and gave provender unto the asses: and [x]they washed their feet, and did eat and drink.

22 ¶ *Now*, as they were making their hearts merry, behold, [y]the men of the city, certain [z]sons of Belial, beset the house round about, *and* beat at the door, and spake to the master of the house, the old man, saying, [a]Bring forth the man that came into thine house, that we may know him.†

23 And [b]the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, [c]do not this folly.

24 Behold, *here is* my daughter, a maiden, and his concubine; [d]them I will bring out now, and [e]humble ye them, and do with them what seemeth good unto you: but unto this man do not [2]so vile a thing.

25 But the men would not hearken to him; so

nanced her sin. Perhaps she would not have violated her duty to her husband, if she had not known too well where she would be kindly received. Children's ruin is often owing very much to parents' indulgence.

WICKEDNESS OF GIBEAH.—Ver. 25. Its people got the Levite's wife among them, and abused her to death. They slighted the old man's offer of his daughter to their lust, either because she was not handsome, or because they knew her to be one of great gravity and modesty; but when the Levite brought them his concubine, they took her with them by force to the place appointed for their filthiness. Josephus, in his narrative of this story, makes her to be the person they had a design upon when they beset the house, and says nothing of their villanous design upon the Levite himself. They saw her (he says) in the street, when they came into the town, and were smitten with her beauty; and perhaps, though she was reconciled to her husband, her looks did not speak her to be one of the most modest. Many bring mischief of this kind upon themselves by their loose carriage and behaviour; a little spark may kindle a great fire. One would think the Levite should have followed them, to see what became of his wife, but it is probable he durst not, lest they should do him a mischief. In the miserable end of this woman, we may see the righteous hand of God, punishing her for her former uncleanness, when she played the whore against her husband (ver. 12). Though her father had countenanced her, and her husband had forgiven her, and the fault was forgotten now that the quarrel was made up, yet God remembered it against her, when he suffered these wicked men thus wretchedly to abuse her; in doing which, how unrighteous soever they were, in permitting it the Lord was righteous. Her punishment answered her sin, *culpa libido fuit, pœna libido fuit—Lust was her sin, and lust was her punishment.* By the law of Moses, she was to have been put to death for her adultery; she escaped that punishment from men, yet vengeance pursued her; for if there was no king in Israel, yet there was a God in Israel, a God that judgeth in the earth.

TERRIBLE SUMMONS TO THE TRIBES.—Ver. 29. The Levite divided his wife's corpse into twelve pieces, "according to the bones," so some read it, that is, by the joints, sending one to each tribe, even to Benjamin among the rest, with the hope that some among them would have been moved to join in punishing so great a villany, and the more warmly because committed by some of their own tribe. It did indeed look very barbarous, thus to mangle a dead body, which, having been so wretchedly dishonoured, ought to have been decently interred; but the Levite designed hereby, 1. To represent their barbarous usage of his wife, whom they had better have cut in pieces thus, than have used as they did. 2. To express his own passionate concern, and thereby to excite the like in them. And it had the desired effect. All that saw the pieces of the dead body, and were told how the matter was, expressed the same sentiments upon it. The men of Gibeah had been guilty of a very heinous piece of wickedness, the like to which had never been known before in Israel (ver. 30). It was a complicated crime, loaded and blackened with all possible aggravations.—*Henry.*

PRACTICAL OBSERVATIONS.—More inhumanity and villany may be found among degenerate professors of Christianity than among infidels; and in general where we expect the most kindness, we meet with the greatest injuries, that we may learn to "cease from man."—An unfeeling disregard to the wants of others generally accompanies sensuality and ungoverned lusts, and there are *numbers* who imitate the example of those, whose shameful crimes have been recorded in their punishment, to *one* who copies the examples of hospitality, integrity, and piety, mentioned with commendation in the Scriptures.—When men have cast off the fear of God, they are frequently given up to their own vile lusts, even to disgrace human nature, and to exceed the very beasts in brutishness; and Israelites especially, who rebel against the light, and grow hardened under the means of grace, will become as abandoned as the inhabitants of Sodom, and vastly more inexcusable.—When iniquity becomes generally triumphant, few will dare to protest against it; and it is safer to venture into a den of lions than into such recesses of iniquity. Yet in the worst of times there are some who venture scorn and reproach, in being kind to the servants of God for his sake, and who do not grudge the expense of hospitality; for, while idleness and sensual lusts waste a man's substance, honest labour and frugality support the expense of being liberal. But such persons live as strangers in this world, and must expect to be abused by their wicked neighbours, except when an equitable government affords them benign pro-

the man took his concubine, and brought her forth unto them;‡ and they [f]knew her, [g]and abused her all the night until the morning: and when the day began to spring, they let her go.

26 Then came the woman in the dawning of the day, and fell down at the door of the man's house where [h]her lord *was*, till it was light.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way; and, behold, the woman his concubine was fallen down *at* the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going: [i]but none answered.§ Then the man took her *up* upon an ass, and the man rose up, and gat him unto his place.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and [k]divided her, *together* [l]with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day: [m]consider of it, take advice, and speak *your minds.*

CHAPTER XX.

1 *The Levite, in a general assembly, declareth his wrong.* 8 *Their decree.* 26 *The Benjamites are destroyed.*

THEN [a]all the children of Israel went out, and the congregation was gathered together* [b]as one man, [c]from Dan even to Beer-sheba, [d]with the land of Gilead, [e]unto the LORD [f]in Mizpeh.

2 And the chief† of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that [g]drew sword.

3 (Now [h]the children of Benjamin heard that the children of Israel were gone up to Mizpeh.) Then said the children of Israel, Tell *us*, how was this wickedness?‡

4 And [1]the Levite,§ the husband of the woman that was slain, answered and said, [i]I came into

B.C. 1406—B.C. 1406.

‡ The conduct of the Levite in this transaction is utterly inexplicable. His going after her to her father's house would indicate that he still cherished towards her a real affection, and he appears thus far along the journey to have treated her with every kindness. Yet now, in the hour of danger, apparently to save his own life, he determines to sacrifice her. He suffered her to be brought out and exposed to these fiends in human shape.—BUSH.

[f] Gen. iv. 1.
[g] Jer. v. 7, 8.
[h] Gen. xviii. 12.
[i] 1 Kings xviii. 29.

§ How just and even is the course which the Almighty Judge holds in all his retributions! This woman had shamed the bed of a Levite by her former wantonness, and had thus far gone away smoothly with her sins. Now, when the world had forgotten her offence, God called her to reckoning, and punished her with her own sin. Adultery was her sin—adultery was her death.—HALL.

[k] 1 Sam. xi. 7.
[l] Deut. xxi. 22, 23.
[m] Prov. xi. 14.

CHAP. XX.

[a] Deut. xiii. 12, &c.

* To the tabernacle, which was in Shiloh, to consult the Lord, and to encamp together in Mizpeh, which was near Shiloh, on the confines of Judah and Benjamin.—WELLS.

[b] 1 Sam. xi. 7, 8.
[c] 1 Sam. iii. 20.
[d] Num. xxxii. 1, 40.
[e] xi. 11.
[f] Josh. xv. 38.

† *The chief*, Heb. *the corners*—i.e., the nobles and rulers, which are oft so called, because, like corner-stones, they both unite, and support, and adorn the whole building.—POOLE.

[g] 2 Sam. xxiv. 9.
[h] Prov. xxii. 3.

‡ So great was the excitement, that the enormous host of 400,000 footmen, that drew the sword, came together, demanding of the Levite how the wickedness through which his wife perished came to pass.—DR. JOHN CAMPBELL.

[1] *The man, the Levite.*

§ He and his servant, and the old man his host, were undoubtedly all present, prepared to unite in the same statement.—BUSH.

[i] xix. 15-28.

[k] Gen. xix. 4-8.

‖ Seeing that I resolved to withstand their abominable intent.—DIODATI.

[2] Heb. *humbled.*

[l] xix. 29.
[m] Gen. xxxiv. 7.
[n] Ex. xix. 5, 6.
[o] Josh. ix. 14.

¶ His speech was brief and moderate, but firm and stimulating. How skilfully he appeals to their principles and their honour, when he says, "Behold, ye are all children of Israel; give your advice and counsel." Great bodies are never moved so powerfully as when they are self-moved. This man impelled with terrific force, by simply submitting the case. The facts were of such a nature as to rouse the spirit of the people. The aggravations of eloquence were not necessary. The unity bespoke the conviction, and foreshadowed the fearful effects of the conflict that was to follow.—DR. JOHN CAMPBELL.

[p] *See on* 11.
[q] Prov. xxi. 3.
[r] Josh. xiv. 2.
[3] *Fellows.*
[s] Deut. xiii. 14.
[t] 2 Sam. xx. 21.
[u] Deut. xiii. 13.
[x] Deut. xvii. 7, 12.
[y] 1 Sam. ii. 25.

* Partly from the pride of their hearts, which made them scorn to submit to their brethren, or to suffer them to meddle in their territory, partly from the conceit of their own valour and military skill, and partly from God's just judgment.—POOLE.

[z] Num. xx. 20.
[a] Num. xxvi. 41.

Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and [k]beset the house round about upon me by night, *and* thought to have slain me;‖ and my concubine have they [2]forced, that she is dead.

6 And I took my concubine, and [l]cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and [m]folly in Israel.

7 Behold, [n]ye *are* all children of Israel; [o]give here your advice and counsel.¶

8 ¶ And all the people arose [p]as one man, saying, [q]We will not any *of us* go to his tent, neither will we any *of us* turn into his house:

9 But now, this *shall be* the thing which we will do to Gibeah; *we will go up* [r]by lot against it;

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

11 So all the men of Israel were gathered against the city, [3]knit together as one man.

12 ¶ And the tribes of Israel [s]sent men through all the tribe of Benjamin, saying, What wickedness *is* this that is done among you?

13 Now therefore [t]deliver *us* the men, [u]the children of Belial, which *are* in Gibeah, that we may put them to death, and [x]put away evil from Israel. But the children of Benjamin [y]would not hearken to the voice of their brethren the children of Israel:*

14 But the children of Benjamin gathered themselves together out of the cities unto Gibeah, [z]to go out to battle against the children of Israel.

15 And the children of Benjamin were numbered at that time, out of the cities, [a]twenty and six thousand men that drew sword, besides the inhabitants of Gibeah, which were numbered seven hundred chosen men.

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tection.—In imitating the good actions of God's people, men are very liable to be betrayed into their faults, against which they need be doubly circumspect; and an unbelieving policy often induces them to make unwarrantable concessions; but committing sin to avoid danger will generally involve them in still greater difficulties.—The righteous Lord permits transgressors to execute his just vengeance on one another; and if the scene described in this chapter appears exceedingly horrible, what will be the discoveries of the day of judgment? Yet such is human nature! And though few believe the humbling truth, the seeds of all this wickedness are in every human heart! and if we have not committed such abominations in our lives, we owe the more gratitude to the Lord for the restraints of his providence, or the influences of his grace. While, therefore, it behoves those in authority to "consider, take advice, and speak their minds," by what means crimes may best be prevented by the salutary punishment of criminals; we may each of us consider how to escape from the wrath to come, to mortify the sins of our own hearts, to resist Satan's temptations, and to avoid the pollutions that are in the world; and how we may best be prepared for our temporal calamities, and extract benefits from them.—*Scott.*

CHAP. XX. RESPONSE TO THE LEVITE'S SUMMONS—CONVENTION OF THE STATES.—Ver. 1, 2. Here is a general meeting of all the congregation of Israel, to examine the matter concerning the Levite's concubine, and to consider what was to be done upon it. It does not appear that they were summoned by the authority of any one common head, but they came together by the consent and agreement, as it were, of one common heart, fired with a holy zeal for the honour of God and Israel. 1. The place of their meeting was *Mizpeh*. They gathered together unto the Lord there; for Mizpeh was so very near to Shiloh, that their encampment might very well be supposed to reach from Mizpeh to Shiloh. Shiloh was a small town, and therefore, when there was a general meeting of the people to present themselves before God, they chose Mizpeh for their headquarters, which was the next adjoining city of note; perhaps, because they were not willing to give that trouble to Shiloh, which so great an assembly would occasion, it being the residence of the priests that attended the tabernacle. 2. The persons that met were all Israel, from Dan (the city very lately so called, chap. xviii. 29) in the north, to Beersheba in the south, with the land of Gilead, that is, the tribes on the other side Jordan, all *as one man;* so unanimous were they in their concern for the public good. Here was an assembly of the people of God; not a convocation of the Levites and priests, though a Levite was the person principally concerned in the cause, but an assembly of the people, to whom the Levite referred himself with an *Appello populum—I appeal to the people;* the "people of God were four hundred thousand footmen that drew sword"—that is, were armed and disciplined, and fit for service; and some of them, perhaps, such as had "known the wars of Canaan" (chap. iii. 1). In this assembly of all Israel, the chief (or corners) of the people (for the rulers are the corner-stones of the people that keep all together) presented themselves as the representatives of the rest; they rendered themselves at their respective posts, at the head of the thousands and hundreds, the fifties and tens, over which they presided; for so much order and government, we may suppose at least, they had among them, though they had no general or commander-in-chief. So that here was (1.) A general congress of the states for counsel; the chief of the people presented themselves, to lead and direct in this affair. (2.) A general rendezvous of the militia for action; all that drew sword and were men of war (ver. 17), not hirelings or pressed men, but the best freeholders, that went at their own charge.

DEMAND UPON GIBEAH.—Ver. 13. We have here the fair and just demand which the tribes of Israel, now encamped, sent to the tribe of Benjamin, to deliver up the malefactors of Gibeah to justice (ver. 12, 13) If the tribe of Benjamin had come up, as they ought to have done, to the assembly, and agreed with them in their resolutions, they had had none to deal with but the men of Gibeah only, but they, by their absence, taking part with the criminals, application must be made to them all. The Israelites were zealous against the wickedness that was committed, yet they were discreet in their zeal, and did not think it would justify them in falling upon the whole tribe of Benjamin, unless they, by refusing to give up the criminals, and protecting them against justice, should make themselves guilty, *ex post facto—as accessaries after the fact.* They desire them to consider how great the wickedness was that was committed (ver. 12), and that it was done among them; and how necessary it was, therefore, that they should either punish the malefactors with death themselves, according to the law of Moses, or deliver them up to this general assembly, to be so much the more publicly and solemnly punished, that evil might be put away from Israel, the national guilt removed, the infection stopped by cutting off the gangrened part, and national judgments prevented; for the sin was so very like that of the Sodomites, that they might justly fear, if they did not punish it, God would rain hail from heaven upon them, as he did not only upon Sodom but the neighbouring cities.—*Henry.*

BENJAMIN'S FIRST SUCCESS.—Ver. 20-25. The people were much afflicted at the severe rebuke which they met with on this occasion, and affected with a sense of their sin, as having brought it upon them; and they accordingly made their inquiry more particular than before. But they were not duly humbled; and therefore, though the Lord commanded them to go up to battle, they were again put to the worst, and lost

16 Among all this people *there were* seven hundred chosen men [b]left-handed; every one could [c]sling stones at an hair-*breadth*, and not miss.†

17 And the men of Israel, besides Benjamin, were numbered [d]four hundred thousand men that drew sword: all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the [e]house of God, and [f]asked counsel of God, and said, Which of us shall go up first to the battle‡ against the children of Benjamin? And the LORD said, [g]Judah *shall go up* first.

19 And the children of Israel [h]rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

21 And [i]the children of Benjamin came forth out of Gibeah, and [k]destroyed down to the ground of the Israelites that day twenty and two thousand men.§

22 ¶ And the people, the men of Israel, [l]encouraged themselves, and set their battle again in array, in the place where they put themselves in array the first day.

23 (And the children of Israel went up and [m]wept‖ before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and [n]destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and [o]wept, and sat there before the LORD, and fasted¶ that day until even, and offered burnt-offerings and peace-offerings before the LORD.

27 And the children of Israel [p]enquired of the LORD,* (for [q]the ark of the covenant of God *was* there in those days;

28 And [r]Phinehas, the son of Eleazar, the son of Aaron, [s]stood before it in those days,) saying,

B.C. 1406—B.C. 1406.

[t]Shall I yet again go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, [u]Go up; for to-morrow I will deliver them into thine hand.

29 ¶ And Israel set [x]liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day,† and put themselves in array against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were [y]drawn away‡ from the city, and they began to [4]smite of the people, *and* kill, as at other times, in the highways, of which one goeth up to [5]the house of God, and the other to [z]Gibeah§ in the field, about [a]thirty men of Israel.

32 And the children of Benjamin said, They *are* smitten down before us, as at the first. But the children of Israel said, [b]Let us flee, and draw them from the city unto the highways.

33 And all the men of Israel [c]rose up out of their place, and put themselves in array at Baal-tamar;‖ and the liers in wait of Israel came forth out of their places, *even* out of the meadows of Gibeah.¶

34 And there came against Gibeah [d]ten thousand chosen men out of all Israel, and the battle was sore: but they [e]knew not that evil *was* near them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day [f]twenty and five thousand and an hundred men:* all these drew the sword.

36 So the children of Benjamin saw that they were smitten: [g]for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

37 And [h]the liers in wait hasted, and rushed upon Gibeah; and the liers in wait [6]drew *themselves* along,† and smote all the city with the edge of the sword.

38 Now there was an appointed [7]sign between the men of Israel [8]and the liers in wait, that they should make a great [9]flame with smoke to rise up out of the city.

39 And [i]when the men of Israel retired in the battle, Benjamin began to [l]smite *and* kill of the men of Israel about thirty persons; for they said,

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[b] iii. 15.
[c] 1 Sam. xvii. 40.
† Who could use the left hand as well as the right in any exercise (see chap. iii. 15). So expert that they could even, with their left hand, wield their weapons. —HALL.
[d] Num. i. 46.
[e] xix. 18.
[f] Num. xxvii. 5, 21.
‡ This they ask to prevent emulations and contentions; but they do not ask whether they should go against them or no, for that they knew they ought to do by the will of God already revealed. Nor yet do they seek to God for his help by prayer and fasting, and sacrifice, as in all reason they ought to have done; but were confident of success, because of their great numbers, and righteous cause.—POOLE.
[g] Gen. xlix. 8, 10.
[h] Josh. iii. 1.
[i] Gen. xlix. 27.
[k] Deut. xxiii. 9.
§ In just punishment for the general vices and idolatrous practices of the whole nation, God suffered the Benjamites to gain this signal victory over them.—PYLE.
[l] 1 Sam. xxx. 6.
[m] Ps. lxxviii. 34, 36.
‖ *Went up and wept*—not so much for their sins as for their defeat and loss, as appears by the sequel. *Against the children of Benjamin my brother*.—They impute their ill success, not to their own sins, as they had great reason to do, but to their taking up arms against their brethren, the lawfulness whereof they now begin to doubt of. *Go up against him*—God answers to their question; but as they did not desire his assistance and success, so he doth not promise it.—POOLE.
[n] Gen. xviii. 25.
[o] 1 Sam. vii. 6.
¶ The first mention of this as a religious ceremony.—CLARKE.
[p] Num. xxvii. 21.
* It might have been feared that this double discomfiture would have made Israel either distrustful or weary of a good cause; but still we find them no less courageous, with more humility. Now they fast, weep, and sacrifice. These weapons would have been victorious in their first assault. Benjamin would never have been in danger of pride for overcoming, if this humiliation of Israel had preceded the fight.—HALL.
[q] Josh. xviii. 1.
[r] Num. xxv. 7-13.
[s] Deut. x. 8.

[t] Josh. vii. 7.
[u] vii. 9.
[x] Josh. viii. 4.
† I suppose they appeared in the same place mentioned ver. 22, as if they intended to renew the fight there. And this was perhaps the third day after the last battle, one having been spent in going to Shiloh, and another in fasting and prayer there; or, by *the third day*, may be meant the third day of battle.—PATRICK.
[y] Josh. viii. 14-16.
‡ By Israel's feigned flight.—DIODATI.
[4] *Smite of the people wounded as at*, &c.
[5] Or, *Bethel*.
[z] Is. x. 29.
§ This was another Gibeah besides that out of which the Benjamites came (see Josh. xviii. 24, 28).—DIODATI.
[a] Josh. vii. 5.
[b] Josh. viii. 15, 16.
[c] Josh. viii. 18-22.
‖ Lord of the palm-tree.
¶ Whether it be translated the *meadows*, or the *plains*, or the *flat ground* that lay before the city, it is not material, for the sense is the same.—PATRICK.
[d] 29.
[e] Josh. viii. 14.
[f] Job xx. 5.
* This is the total sum, whereof the particulars are related ver. 44, 45; and for the odd hundred not there mentioned, they were killed in other places not there expressed. —POOLE.
[g] Josh. viii. 15.
[h] Josh. viii. 19.
[6] Or, *made a long* sound with the trumpets.
† *Drew themselves along*—*i.e.*, extended themselves. We have only to conceive of a dense mass of men hitherto confined to a narrow compass suddenly stretching themselves out in a long train, and rapidly urging their way to the city.—BUSH.
[7] Or, *time*.
[8] *With*.
[9] *Elevation*.
[i] 31.
[l] Smite *the wounded*.

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so many men, that the whole number slain in the two encounters amounted to many more than all the fighting men of the tribe of Benjamin! This was a public rebuke for national crimes, and shewed that though it was their duty to punish the offenders, they had not gone about it in the proper manner, and in a proper dependence on the Lord.—Their neglect of punishing idolatry in the Danites, while they were so zealous to punish the lewdness of the Benjamites, is mentioned by some Jewish writers as the cause of these disasters, and with great justice.—*Scott.*

UTTER DEFEAT OF BENJAMIN.—Ver. 30. The body of the army faced the city of Gibeah, as they had done before advancing toward the gates. The Benjamites, the body of whose army was now quartered at Gibeah, sallied out upon them, charged them with great bravery; the besiegers gave back, retired with precipitation, as if their hearts failed them upon the sight of the Benjamites, which they were willing to believe, who proudly conceited that by their former success they had made themselves very formidable; some loss the Israelites sustained in this counterfeit flight, about thirty men were cut off in their rear (ver. 31, 39). But when the Benjamites were all drawn out of the city, the ambush seized the city (ver. 37), gave a signal to the body of the army (ver. 38, 40), which immediately turned upon them (ver. 41), and, it should seem, another considerable party that was posted at Baal-tamar came upon them at the same time (ver. 33); so that the Benjamites were quite surrounded, which put them into the greatest consternation that could be: a sense of guilt now disheartened them, and the higher their hopes had been raised, the more grievous was this confusion. At first, "the battle was sore" (ver. 34), the Benjamites fought with fury; but when they saw what a snare they were drawn into, they thought one pair of heels (as we say) was worth two pair of hands, and they made the best of their way "toward the wilderness" (ver. 42), but in vain, "the battle overtook them;" and to complete their distress, "they which came out of the cities of Israel," that waited to see the event of the battle, joined with the pursuers, and helped to cut them off. Every man's hand was against them. Observe, in this story, 1. That the Benjamites, in the beginning of the battle, were confident that the day was their own. "They are smitten down before us" (ver. 32, 39). Sometimes God suffers wicked men to be lifted up in successes and hopes, that their fall may be the sorer. See how short their joy is, and their triumphing but for a moment! "Let not him that girdeth on the harness boast," except he has reason to boast in God. 2. Evil was near them, and they did not know it (ver. 34); but (ver. 41) they saw, when it was too late to prevent it, "that evil was come upon them." What evils may at any time be near us we cannot tell, but the less they are feared the heavier they fall. Sinners will not be persuaded to see evil near them, but how dreadful will it be when it comes, and there is no escaping! (1 Thess. v. 3.) 3. Though the men of Israel played their parts so well in this engagement, yet the victory is ascribed to God: (ver. 35) "The Lord smote Benjamin before Israel." The battle was his, and so was the success. 4. They "trode down the men of Benjamin with ease," when God fought against them (ver. 43). It is an easy thing to trample upon those who have made God their enemy (see Mal. iv. 3).—*Henry.*

PRACTICAL OBSERVATIONS.—We are again called to contemplate the fatal effects of indulged lusts, and taught to mortify every sinful inclination.—Indignation against sin, zeal, promptitude, self-denial, unanimity, and resolution in bringing criminals to justice, when united with a careful investigation of facts and circumstances, that the innocent may not be involved with the guilty, are very commendable: yet repentance of sins, personal and national, with fruits meet for repentance, a dependence on the mercy of God in Jesus Christ for forgiveness and grace, and an application to him for direction and success, are indispensably necessary to insure his acceptance and assistance. Nature can abhor the crimes of others; but grace teaches us to loathe our own. Nature prompts us to punish others with severity; grace inclines us to exercise severity against our own lusts, and tenderness towards the persons of others.—If we attempt, however, to execute wrath upon offenders, or even to reprove and reform them, while we are under the guilt of unrepented and allowed sin in our hearts and lives, it is merciful in God to rebuke us sharply for our hypocrisy, and not to leave us to be hardened through impunity; nor can we reasonably hope to be useful to others without our own sins are pardoned.—We should not judge of the final event of things, unless we can determine it by the Divine law. And if we are baffled in our endeavours (though honestly meant and zealously persisted in) to serve the cause of God, we

Surely they are smitten down before us, as *in* the first battle.

40 But when the flame began to arise up out of the city with [k]a pillar of smoke, the Benjamites [l]looked behind them, and, behold, the [2]flame of the city ascended up to heaven.

41 And when the men of Israel turned again, the men of Benjamin [m]were amazed: for they saw that evil [3]was come upon them.

42 Therefore they turned *their backs*‡ before the men of Israel unto the way of the wilderness; but [n]the battle overtook them; and them which *came* out of the cities they destroyed in the midst of them.

43 *Thus* they [o]inclosed the Benjamites round about, *and* chased them, *and* trode them down [4]with ease [5]over against Gibeah toward the sunrising.

44 And there fell of Benjamin eighteen thousand men: all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of [p]Rimmon: and they gleaned of them in the highways five thousand men;§ and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these *were* men of valour.

47 But [q]six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

48 And the men of Israel turned again upon the children of Benjamin, and [r]smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that [6]came to hand: also they set on fire all the cities that [7]they came to.‖

CHAPTER XXI.

1 *The people bewail the desolation of Benjamin.* 16 *The elders advise the Benjamites to seize on the virgins that danced at Shiloh.*

NOW the men of Israel [a]had sworn in Mizpeh, saying, [b]There shall not any of us give [c]his daughter unto Benjamin to wife.

2 And the people came to [d]the house of God, and abode there till even before God, and [e]lifted up their voices, and wept sore:

B.C. 1406—B.C. 1406.

[k] Gen. xix. 28.
[l] Josh. viii. 20.
[2] *Whole consumption.*
[m] Ex. xv. 9, 10.
[3] *Touched them.*
‡ Undoubtedly an erroneous rendering. As we read the original, instead of turning their backs they turned their faces towards the enemy. Seeing their city on fire, and all hope cut off in that quarter, they again face the enemy with a determination, if possible, to cut a passage through them, and escape to the wilderness. But while attempting this, the ambush from the city (here according to a Hebrew idiom, ch. xii. 7, called "cities") fell upon them in the rear; so that they were properly said to be "destroyed in the midst of them"—*i. e.*, between the two divisions.—BUSH.
[n] Hos. ix. 9.
[o] Josh. viii. 20-22.
[4] From *Menuchah.*
[5] *Untooveragainst.*
[p] Josh. xv. 32.
§ There is something to revolt and horrify in the expression of *gleaning* five thousand men in the highway. It is a cold-blooded description of what was done when the blood was hot and high in the fury of the conflict. It is awful to think what men are capable of, and how their passions and emotions fluctuate, and are borne resistlessly along on the tide of circumstances.—DR CHALMERS.
[q] Ps. ciii. 9, 10.
[r] Deut. xiii. 15 17.
[6] *Was found.*
[7] *Were found.*
‖ Namely, that were met in that heat and fury of war, and were not yet consumed by fire as Gibeah was.—DIODATI.

CHAP. XXI.
[a] Jer. iv. 2.
[b] xi. 30, 31.
[c] Ex. xxxiv. 12-16.
[d] xx. 18, 23, 26.
[e] Gen. xxvii. 38.

[f] Deut. xxix. 24.
[8] Commiseration of their brethren now led them to public repentance. Even the most just revenge of men is capable of pity. Charitable minds are grieved to see that done which they would not wish undone. God himself takes no pleasure in the death of a sinner, yet loves the punishment of sin—as a good parent corrects his child, yet weeps himself. There is a measure in punishment, however just; when this is exceeded, mercy is lost in the pursuit of justice.—HALL.
[g] Ps. lxxviii. 34. 35.
[h] Ex. xx. 24, 25.
† They probably erected, on this occasion, a new altar besides the usual one, as they intended to offer such a multitude of sacrifices, that the ordinary altar would not be sufficient to contain them. Thus Solomon did, when he dedicated the temple (1 Kings viii. 24).—WELLS.
[i] Lev. xxvii. 28.
‡ A severe sentence, but perhaps just under the circumstances. Indifference to so aggravated a crime as that of the men of Gibeah, shewed an extremely depraved state of moral feeling, and their brethren could not but look upon their refusal to aid in bringing the offenders to condign punishment as a virtual sanction of the deed. They felt bound, therefore, to proceed against them just as if they had personally shared in the guilt of the heinous transaction.—BUSH.
[k] 2 Sam. ii. 26.
[l] 1 Sam. xiv. 28.
[m] 1 Sam. xi. 1.
[n] Deut. xiii. 15.
[o] Num. xxxi. 17.
[1] *Knoweth the lying with man.*
[2] *Women, virgins.*
[p] Josh. xviii. 1.
§ Thus particularly designated, because Jabesh-gilead was not situated in Canaan proper, but in the land of Gilead east of the Jordan.—BUSH.
[3] *And spake and called.*
[q] xx. 47.
[4] Or, *proclaim peace.*
‖ The proposal of peace to the few Benjamites who remained, and the solicitude to provide them wives, shews the repentance of the other Israelites for what had occurred.—BOOTHROYD.
[r] xx. 47.

3 And said, O LORD God of Israel, [f]why is this come to pass in Israel,[8] that there should be to-day one tribe lacking in Israel?

4 And it came to pass on the morrow, that the people [g]rose early, and [h]built there an altar,† and offered burnt-offerings and peace-offerings.

5 And the children of Israel said, Who *is there* among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made [i]a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.‡

6 And the children of Israel [k]repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

7 How shall we do for wives for them that remain, seeing we have [l]sworn by the LORD, that we will not give them of our daughters to wives?

8 ¶ And they said, What one *is there* of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from [m]Jabesh-gilead to the assembly.

9 For the people were numbered, and, behold, *there were* none of the inhabitants of Jabesh-gilead there.

10 And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, [n]Go and smite the inhabitants of Jabesh-gilead with the edge of the sword, with the women and the children.

11 And this *is* the thing that ye shall do, Ye shall utterly destroy [o]every male, and every woman that [1]hath lain by man.

12 And they found among the inhabitants of Jabesh-gilead four hundred young [2]virgins, that had known no man by lying with any male; and they brought them unto the camp to [p]Shiloh, which *is* in the land of Canaan.§

13 And the whole congregation sent *some* [3]to speak to the children of Benjamin that *were* in [q]the rock Rimmon, and to [4]call peaceably unto them.‖

14 And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabesh-gilead; and yet so [r]they sufficed them not.

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ought not to infer that we should desist, or content ourselves in our ill success: but we are reminded to inquire, whether we have begun our work in the proper manner? whether our private conduct do not blight our public endeavours? whether we have not been precipitate in our measures? whether we have duly adverted to our own character as sinners, and are habitually exercising "repentance towards God, and faith in our Lord Jesus Christ"? whether we have not failed of humility and tenderness towards others; and by self-preference and self-confidence, provoked the Lord to leave us experimentally to learn what we are in ourselves, and what we can do without him? Many an honest and zealous endeavour, in a good cause, has attained but little success, for such reasons as these. We should therefore strictly examine ourselves, and be deeply humbled for our sins; praying earnestly, that God "would not condemn us, but shew us wherefore he contendeth with us."—*Scott.*

CHAP. XXI. MARTIAL LAW ON JABESH-GILEAD.—Ver. 9-12. Jabesh-gilead lay at a distance beyond Jordan, on the borders of Ammon, and perhaps the inhabitants had not heard of the vow which Israel had made. But if they had been guilty of neglect, or disaffection to the common cause, they had not assisted the Benjamites; and yet when the people were lamenting the desolations of that tribe, they proceeded to treat those who were far less criminal with equal rigour. They seem, however, to have considered themselves as engaged by their oath to destroy them utterly: yet they directed the detachment sent on this service to spare the virgins, or unmarried women, of good character; probably with reference to the orders given concerning the Midianitish women. But if the vow would admit of this limitation, why could they not spare the other women and children, and innocent persons, and only punish the criminals? It does not appear that they asked counsel of the Lord before they proceeded to action; and the *habit* of military executions, contracted in the wars of Canaan, in obeying the "express command" of God, had no doubt too great influence on them in this transaction, which was entirely of a different nature. Indeed, convenience, rather than justice or piety, seems to have induced them to spare the virgins, that they might extricate themselves from the difficulties in which their other rash oath had involved them; hoping, perhaps, that a sufficient number would be found.—The four hundred, here mentioned, seem to have been marriageable: and it is not certain, whether the female children were spared or not. "The land of Canaan" here denotes the country *west* of Jordan.—*Scott.*

THE STRATAGEM.—Ver. 19. **We have here the method that was taken to provide the two hundred Benjamites that remained with wives; and though the tribe was reduced to a small number, they were only in care to provide each man with one wife, not with more, under pretence of multiplying them the faster.** They may not bestow their daughters upon them, but, to save their oath, and yet marry some of their daughters to them, they put them into a way of taking them by surprise, and marrying them, which should be ratified by their parents' consent, *ex post facto—afterward.* That which gave an opportunity for the doing of this was a public ball at Shiloh, in the fields, at which all the young ladies of that city, and the parts adjacent, that were so disposed, met to dance, in honour of a "feast of the Lord" then observed; probably the feast of tabernacles (ver. 19), for that feast (Bishop Patrick says) was the only season wherein the Jewish virgins were allowed to dance; and that, not so much for their recreation, as to express their holy joy, as David, when he danced before the ark; otherwise the present melancholy posture of public affairs would have made dancing unseasonable (as Is. xxii. 12, 13). The dancing was very modest and chaste—it was not mixed dancing; no men danced with these daughters of Shiloh, nor did any married women so far forget their gravity as to join with them. However, their dancing thus in public made them an easy prey to those that had a design upon them. The elders of Israel gave authority to the Benjamites to do this, to "lie in wait in the vineyards" which surrounded the green they used to dance on, and, when they were in the midst of their sport, to come upon them, and catch every man a wife for himself, and carry them straight away to their own country.—*Henry.*

PRACTICAL OBSERVATIONS.—When the passions are vehemently excited, those mercies appear needful which are afterwards perceived to be unreasonable and unlawful; and therefore, when we at all suspect this to be our case, we should be sure to proceed with great caution and deliberation, if we would not make work for bitter repentance. This danger attends all contests, public and private; and a good cause often becomes the occasion of great crimes, as the excess of zeal carries men beyond all the bounds of equity and humanity.—Well might the politic Romans refuse a triumph to the commander who conquered in civil war; in which the common interest is weakened, and the common enemies exult, whatever party acquires the ascendancy. Such unnatural contentions are generally conducted with the most pertinacious fury and envenomed resentment, through the depravity of the human heart and the subtlety of Satan.—But this enemy is most of all gratified when he can excite divisions and con-

15 And the people [s]repented them for Benjamin, because that the LORD had made a breach¶ in the tribes of Israel.

16 ¶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

17 And they said, *There must be* [t]an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not give them wives of our daughters: for the children of Israel have [u]sworn, saying, Cursed *be* he that giveth a wife to Benjamin.

19 Then they said, Behold, *there is* [x]a feast* of the LORD in Shiloh [5]yearly, *in a place* which *is* on the north side of Beth-el, [6]on the east side [7]of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

21 And see, and, behold, if the daughters of Shiloh come out to [y]dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh,† and go to the land of Benjamin.

22 And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, [8]Be favourable unto them for our sakes; because we reserved not to *each man his wife in the war: for ye did not *give unto them‡ at this time, *that* ye should be guilty.

23 And the children of Benjamin did so, and took *them* wives, according to their number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities,§ and dwelt in them.

24 And the children of Israel departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 In those days *there was* [b]no king in Israel: every man did *that which was* [c]right in his own eyes.‖

B.C. 1406—B.C. 1406.

[s] *See on* 6, 17.

¶ God was the chief author of the punishment, and the Israelites were his executioners.—POOLE.

[t] Num. xxvi. 55.

[u] xi. 35.

[x] Ex. xxiii. 14-16.

* That is, one of the three solemn feasts at which there were all sorts of honest and holy recreations used—being as it were in the sight and to the honour of God; and such were these dances (as Ex. xv. 20; 1 Sam. xviii. 6; 2 Sam. vi. 14).—DIODATI.

[5] *From year to year.*

[6] *Toward the sunrising.*

[7] Or, *on.*

[y] Ex. xv. 20.

† By "the daughters of Shiloh," perhaps, are not meant only such as lived in that city, but thereabouts, who all met on this occasion.—PATRICK.

[8] *Gratify us in them.*

[s] Gen. i. 27

[a] Prov. xx. 25.

‡ They tell them they might safely acquiesce without incurring the guilt of breaking their oath, as they did not willingly give the wives, but yielded them by force.—WELLS.

§ And tilled their land, as Josephus adds; so that in time this tribe was restored to its former flourishing condition.—PATRICK.

[b] xvii. 6.

[c] Deut. xii. 8.

‖ On the whole, this story presents us with a dread exhibition of national energy, when conscience and religious faith have aught to do with its outbreakings. There is a strange mixture of religion and barbarity, two ingredients which now appear utterly incongruous, however often conjoined in these rude and rudimental stages of the Church.—DR CHALMERS.

THE BOOK OF RUTH.

The Book of RUTH is named after her who is the heroine of it. It is a supplement to the previous Book of Judges, and the two formed only one book in the old Hebrew Canon. The modern Jews place it among the *Hagiographa*, or third division of Old Testament Scriptures, making it the second of the five *Megilloth*, or rolls, and it was usually read by them at the feast of Pentecost, when the first-fruits of harvest were of old presented to God. It is not known who wrote the Book of Ruth; it may have been Samuel, the concluding genealogy being appended by some later authority. Nor can we correctly fix upon the precise period when this interesting episode occurred. Salmon, the father of Boaz, who espoused Ruth, had married Rahab, and therefore the time of Gideon may be regarded as an approximation to the true chronology. The brief history is tender and touching—the traits of patriarchal and rural life have the charm of simplicity. In short, this prose idyl is a graceful pastoral proving God's care of his people, and shewing that heathen blood was in some cases deemed worthy of Hebrew alliance, as if foreshadowing the blessed truth, that the Divine child of such an ancestress, though also a son of Abraham, was in this way the brother of mankind—not of the Jew only, but also of the Gentile. The scene of these transactions—of Ruth's humble labour in the harvest-field, and her marriage to a wealthy farmer—was at Bethlehem, the city of David her great-grandson, and the birthplace of David's Son and Lord. The innovations of modern times are now felt even in Palestine, and romantic associations are sometimes rudely dispelled; for last year the crops on the fields around Bethlehem, which Boaz owned, and where Ruth gleaned, were cut by an American reaping-machine.—J. E.

CHAPTER I.

1 *Elimelech driven by famine into Moab, dieth there.* 6 *Naomi returning home,* 14 *Ruth accompanieth her.*

NOW it came to pass, in the days when [a]the judges ruled,* that there was [b]a famine in the land: and a certain man of [c]Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons.

2 And the name of the man *was* Elimelech, and the name of his wife [d]Naomi, and the name of his two sons Mahlon and Chilion, [e]Ephrathites† of Beth-lehem-judah: and they came into the country of Moab, and continued there.

3 And Elimelech, Naomi's husband, died; [f]and she was left, and her two sons.

4 And they took them [g]wives of the women of Moab; the name of the one *was* Orpah, and the name of the other [h]Ruth: and they dwelt there about ten years.

5 And [i]Mahlon and Chilion died also both of them; [k]and the woman was left of her two sons and her husband.

B.C. 1322—B.C. 1322.

CHAP. I.

[a] Jud. ii. 16.

* *In the day when the judges ruled*—which is noted as the cause of the following famine, because in much of that time they were guilty of great defection from God.—POOLE.

[b] Gen. xii. 10.

[c] Jud. xvii. 8. Cir. B.C. 1332.

[d] 20.

[e] Mic. v. 2.

† Ephratah was another name for Beth-lehem-judah. They are described as Ephrathites, besides being called of Beth-lehem-judah, perhaps, because they were not only born, but also bred up, and had uniformly lived, in the same place, with their father.—PATRICK.

[f] Heb. xii. 6, 10.

[g] Deut. vii. 3.

[h] Matt. i. 5.

[i] Ps. lxxxix. 30.

[k] Is. xlix. 21.

tentions in the Church, by which the truth is disgraced, the weak and prejudiced are stumbled, and the enemies of religion alone rejoiced. Yet many persons of apparent godliness use greater asperity against their brethren, who are not exactly of their mind, than against the avowed opposers of all religion! But contests thus managed end in bitterness; and the combatants will ere long weep over the effects of their own success. —Nothing can be more absurd than solemn oaths and vows made in the heat of passion; many have by them entangled themselves in inextricable perplexity; and been thus induced to add one crime to another, or to use the most disingenuous evasions and equivocations. Of all things, such solemn and important engagements require the most cautious reflection on future probable consequences.—Our penitent confessions and devotional exercises are too often succeeded by relapses into sin, for want of simply seeking direction from God, and depending on him to uphold us.—Even necessary justice should be executed with deep concern; and men would not be forward in inflicting vengeance on the less guilty, while more atrocious criminals were spared, were they not more ambitious of dominion for themselves, than zealous for the glory of God.—Even lawful employments may induce habits which will be apt to influence the conduct in concerns of another nature, and with very bad effect: we should therefore seek for self-knowledge, keep a strict watch over our hearts, and daily consult the Word of God as the rule of our duty.—*Scott.*

CHAP. I. ELIMELECH'S EMIGRATION TO MOAB.—Ver. 2. It seems there was plenty in the country of Moab when there was scarcity of bread in the land of Israel. Common gifts of Providence are often bestowed in greater plenty upon those that are strangers to God than upon those that know and worship him. "Moab is at ease from his youth," while "Israel is emptied from vessel to vessel" (Jer. xlviii. 11); not because God loves Moabites better, but because they have "their portion in this life." Thither Elimelech goes, not to settle for ever, but to sojourn for a time during the dearth, as Abraham, on the like occasion, went into Egypt, and Isaac into the land of the Philistines. Now here, 1. Elimelech's care to provide for his family, and his taking his wife and children with him, were, without doubt, commendable. "If any provide not for his own, he hath denied the faith" (1 Tim. v. 8). When he was in his straits, he did not forsake his house, go seek his fortune himself, and leave his wife and children to shift for their own maintenance, but, as became a tender husband and a loving father, where he went he took them with him, not as the ostrich (Job xxxix. 16). But 2. I see not how his removal into the country of Moab upon this occasion could be justified. Abraham and Isaac were only sojourners in Canaan, and it was agreeable to their condition to remove; but the seed of Israel were now fixed, and ought not to remove into the territories of the heathen. What reason had Elimelech to go more than any of his neighbours? If by any ill husbandry he had wasted his patrimony, and sold his land, or mortgaged it (as it should seem, chap. iv. 3, 4), which brought him into a more necessitous condition than others, the law of God had obliged his neighbours to relieve him (Lev. xxv. 35); but that was not his case, for he went out full (ver. 21). By those who tarried at home, it appears that the famine was not so extreme but that there was sufficient to keep life and soul together; and his charge

B.C. 1312—B.C. 1312.

6 ¶ Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the LORD had [l]visited his people [m]in giving them bread.

7 Wherefore [n]she went forth out of the place where she was, and her two daughters-in-law with her; and [o]they went on the way to return unto the land of Judah.‡

8 And Naomi said unto her two daughters-in-law, [p]Go, return each to her mother's house: [q]the LORD deal kindly with you, as ye have dealt with [r]the dead, and with me.

9 The LORD grant you that ye may find [s]rest, each *of you* in the house of her husband.§ Then [t]she kissed them: and they lifted up their voice, and wept.

10 And they said unto her, [u]Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters; why will ye go with me? *are* there yet *any more* sons in my womb, [x]that they may be your husbands?‖

12 Turn again, my daughters; go *your way;* for I am [y]too old to have an husband. If I should say, I have hope, *if* [1]I should have an husband also to-night, and should also bear sons,

13 Would ye [2]tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters; for [3]it grieveth me much for your sakes, that [z]the hand of the LORD is gone out against me.¶

14 And they lifted up their voice, and wept again: and [a]Orpah kissed her mother-in-law;* but [b]Ruth clave unto her.

15 And she said, Behold,† thy sister-in-law [c]is gone back unto her people, and unto [d]her gods: [e]return thou after thy sister-in-law.

16 And Ruth said, [4]Entreat me not [f]to leave thee, *or* to return from following after thee: for [g]whither thou goest, I will go; and where thou lodgest, I will lodge: [h]thy people *shall be* my people, and [i]thy God my God.

17 Where thou diest, will I die, and there will I be buried: [k]the LORD do so to me,‡ and more also, *if ought* [1]but death part thee and me.

18 [m]When she saw that she [5]was [n]stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass, when they were come to Beth-lehem, that [o]all the city was moved about them; and they said, [p]*Is* this Naomi?§

20 And she said unto them, Call me not [6]Naomi,‖ call me [7]Mara: for [q]the Almighty hath [r]dealt very bitterly with me.

21 I went out full, [s]and the LORD hath brought me home again empty: why *then* call ye me Naomi, seeing [t]the LORD hath testified against me, and the Almighty hath afflicted me?

22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, which returned out of the country of Moab: and they came to Beth-lehem in [u]the beginning of barley-harvest.¶

CHAPTER II.

1 *Ruth gleaneth in the fields of Boaz.* 4 *He taketh knowledge of her,* 8 *and sheweth her favour.*

AND Naomi had a [a]kinsman of her husband's, [b]a mighty man of wealth, of the family of Elimelech; and his name *was* [c]Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and [d]glean* ears of corn after *him* in whose sight I shall find grace. And she said unto her, Go, my daughter.

3 And she went, and came, and [e]gleaned in the field after the reapers: and her [1]hap was to light on a part of the field *belonging* unto Boaz, who *was* of the kindred of Elimelech.

4 ¶ And, behold, Boaz came from Beth-lehem, and said unto the reapers, [f]The LORD *be* with you. [g]And they answered him, The LORD bless thee.

5 Then said [h]Boaz unto his servant that was set over the reapers, Whose damsel *is* this?

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1 Ex. iii. 16.
m Is. lv. 10.
n 2 Kings viii. 3.
o Ex. xviii. 27.
‡ This relates unto Naomi; for her daughters-in-law had never been there.—PATRICK.
p Josh. xxiv. 15, &c.
q Phil. iv. 18, 19.
r Eph. v. 22.
s iii. 1.
§ She probably thought that their situation would be better in their own country than in Judea; and this was the reason of her advice. She had witnessed in both herdaughters-in-law prudence and kindness, and devoutly prayed that each might again be married.—BOOTHROYD.
t Gen. xxvii. 27.
u Ps. cxix. 63.
x Gen. xxxviii. 11.
‖ This shews that the custom of men marrying their brother's widow, when he left no issue—which was before the law of Moses (Gen. xxxviii.)—was so ancient that itwas derived into other countries who were not descended from Abraham. — PATRICK.
y Gen. xvii. 17.
1 *I were with an husband.*
2 *Hope.*
3 *I have much bitterness.*
z Deut. ii. 15.
¶ The meaning is, "that God has reduced me to such mean circumstances that I can do nothing for you."—WELLS.
a Matt. x. 37.
* *Orpah kissed her mother-in-law—i.e.,* departed from her with a kiss, as the manner was (Gen. xxxi. 28; 1 Kings xix. 20).—POOLE.
b John vi. 66-69.
† Naomi's piety causeth us to believe that she spake this to try whether Ruth had indeed a firm resolution to embrace the true religion, by coming along with her.—DIODATI.
c Ps. xxxvi. 3.
d Jud. xi. 24.
e Luke xiv. 26-33.
4 *Be not against me.*
f 2 Kings ii. 2, 4, 6.
‡ 2 Sam. xv. 21.
k Ps. xlv. 10.
l Josh. xxiv. 18.

k 1 Sam. iii. 17.
‡ This is a form of imprecation, in which Ruth begged that God would punish her in the severest manner he thought proper, if she were wanting to her promise. There is a similar form at 2 Sam. xix. 13.—CALMET.
l Acts xi. 23.
m Acts xxi. 14.
5 *Strengthened herself.*
n Job xi. 15.
o Matt. xxi. 10.
p Is. xxiii. 7.
§ Is this she that formerly lived in so much plenty and honour? Oh how marvellously is her condition changed, that she is returned in this forlorn and desolate condition!—POOLE.
6 *Pleasant.*
‖ Call me not any longer Naomi, that name signifying one of a comely presence, or beautiful aspect, and therefore not suitable to me; but call me Mara, which signifies "bitter," and is a proper name for me now.—WELLS.
7 *Bitter.*
q Gen. xvii. 1.
r Lam. iii. 1-20.
s 1 Sam. ii. 7, 8.
t Job x. 17.
u Ex. ix. 31, 32.
¶ According to the Targum, this was at the passover, when they began to mow the sheaf to be waved, which was of barley.—BOOTHROYD.

CHAP. II.

a iii. 2, 12.
b Deut. viii. 17.
c 1 Chr. ii. 10-12.
d Lev. xxiii. 22.
* This shows both an humble soul and a readiness to do what she could to support her aged mother-in-law.—BOOTHROYD.
e 1 Thes. iv. 11, 12.
1 Heb. *hap, happened.*
f Ps. cxviii. 26.
g Gen. xviii. 19.
h 1 Chr. ii. 11, 12.

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was but small—only two sons. But if he could not be content with the short allowance that his neighbours took up with, and "in the day of famine could not be satisfied" unless he kept as plentiful a table as he had done formerly—if he could not live in hope that there would come years of plenty again in due time, or could not with patience wait for these years—it was his fault, and he did by it dishonour God, and the good land he had given them, "weaken the hands of his brethren," with whom he should have been willing to take his lot, and set an ill example to others. If all should do as he did, Canaan would be dispeopled.

RUTH'S DEEP AFFECTION AND PIETY.—Ver. 16. (1.) She begs of her mother-in-law to say no more against her going—"'Entreat me not to leave thee, or to return from following after thee;' for all thy entreaties now cannot shake that resolution which thy instructions formerly have wrought in me; and therefore let me hear no more of them." Note, It is a great vexation and uneasiness to those that are resolved for God and religion to be tempted and solicited to alter their resolution. They that would not think of it would not hear of it. "Entreat me not." The margin reads it, "Be not against me." Note, We are to reckon those against us, and really our enemies, that would hinder us in our way to the heavenly Canaan. Our *relations* they may be, but they cannot be our *friends,* that would dissuade us from and discourage us in the service of God and the work of religion. (2.) She is very particular in her resolution to cleave to her, and never to forsake her; and she speaks the language of one resolved for God and heaven. She is so in love, not with her mother's beauty, or riches, or gaiety (all those were withered and gone), but with her wisdom, and virtue, and grace, which remained with her even in her present poor and melancholy condition, that she resolves to cleave to her. 1. She will travel with her—"'Whither thou goest I will go,' though to a country I never saw, and which I have been trained up in a low and ill opinion of; though far from my own country, yet with thee every road shall be pleasant." 2. She will dwell with her—"'Where thou lodgest, I will lodge,' though it be in a cottage, nay, though it be no better a lodging than Jacob had, when he had the stones for his pillow. Where thou settest up thy staff, I will set up mine, be it where it will." 3. She will twist interests with her—"Thy people shall be my people." From Naomi's character she concludes certainly that that great nation was a wise and an understanding people; she judges of them all by her good mother, who, wherever she went, was a credit to her country (as all those should study to be who profess relation to the better country, that is, the heavenly), and therefore she will think herself happy if she may be reckoned one of them. "Thy people shall be mine to associate with, to be conformable to, and to be concerned for." 4. She will join in religion with her; thus she determined to be hers, *usque ad aras—to the very altars.* "'Thy God shall be my God,' and farewell to all the gods of Moab, which are vanity and a lie. I will adore the God of Israel, the only living and true God, trust in him alone, serve him, and in everything be ruled by him;" this is to take the Lord for our God. 5. She will gladly die in the same bed—"Where thou diest, will I die." She takes it for granted they must both die, and that, in all probability, Naomi, as the elder, would die first, and resolves to continue in the same house, if it might be, till her days also were fulfilled. Intimating likewise a desire to partake of her happiness in death: she wishes to die in the same place, in token of her dying after the same manner—"Let me die the death of righteous Naomi, and let my last end be like hers." 6. She will desire to be buried in the same grave, and to lay her bones by her—"There will I be buried;" not desiring to have so much as her dead body carried back to the country of Moab, in token of any remaining kindness for it; but Naomi and she having joined souls, she desires they may mingle dust, in hopes of rising together, and being together for ever in the other world.

NAOMI.—Ver. 19. Her old acquaintance gathered about her, to inquire concerning her state, and to bid her welcome to Bethlehem again; or, perhaps, they were moved about her, lest she should be a charge to the town, she looked so bare. By this it appears that she had formerly lived in good fashion, else there had not been so much notice taken of her. If those that have been in a high and prosperous condition break, and fall into poverty or disgrace, their fall is the more remarkable. And they said, "Is this Naomi?" The women of the town said it; for the word is feminine. They with whom she had formerly been intimate were surprised to see her in this condition. She was so much broken and altered with her afflictions, that they could scarce believe their own eyes, nor think that this was the same person whom they had formerly seen so fresh, and fair, and gay: "Is this Naomi?" So unlike is the rose when it is withered to what it was when it was blooming. What a poor figure doth Naomi make now to what she had made in her prosperity! If any asked this question in contempt, upbraiding her with her miseries, "Is this she that could not be content to fare as her neighbours did, but must ramble to a strange country?—see what she has got by it!" their temper was very base and sordid. Nothing more barbarous than to triumph over those that are fallen. But we may suppose most asked it in compassion and commiseration: "Is this she that lived so plentifully, and kept so good a house, and was so charitable to the poor? How is the gold become dim!" They that had seen the magnificence of the first temple wept when they saw the meanness of the second. So these here. Note, Afflictions will make great and surprising changes in a little time. When we see how sickness and old age alter people, change their countenance and temper, we may think of what the Bethlehemites said—"Is this Naomi?" one would not take it to be the same person. God, by his grace, fit us for all such changes, especially the great change!—*Henry*

CHAP. II. RUTH'S CHARACTER.—Ver. 2. Let Ruth be remembered, who is a great example, 1. Of humility: When Providence had made her poor, she did not say, "To glean, which is in effect to beg, I am ashamed;" but cheerfully stoops to the meanness

B.C. 1312—B.C. 1312.

6 And [i]the servant that was set over the reapers answered and said, [k]It *is* the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, [l]I pray you, let me glean and gather after the reapers among the sheaves: so she came, and hath [m]continued even from the morning until now, that she tarried a little in the house.†

8 Then said Boaz unto Ruth, Hearest thou not, [n]my daughter? Go not to glean in another field, neither go from hence, but [o]abide here fast by my maidens.

9 *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men that they shall not [p]touch thee?‡ and when thou art athirst, [q]go unto the vessels, and drink of *that* which the young men have drawn.

10 Then she [r]fell on her face, and bowed herself to the ground, and said unto him, [s]Why have I found grace in thine eyes, that thou shouldest take knowledge of me, [t]seeing I *am* a stranger?

11 And Boaz answered and said unto her, It hath fully been shewed me [u]all that thou hast done unto thy mother-in-law since the death of thine husband; and *how* [x]thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.§

12 The LORD [y]recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose [z]wings thou art come to trust.

13 Then she said, [2]Let me find favour in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken [3]friendly unto thine handmaid, though I be [a]not like unto one of thine handmaidens.

14 And Boaz said unto her, [b]At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her [c]parched *corn*, and [d]she did eat, and was sufficed, and left.‖

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and [4]reproach her not:

16 And [e]let fall also *some* of the handfuls of purpose for her, and leave *them*, that she may glean *them*, and rebuke her not.

17 So [f]she gleaned in the field until even, and beat out that she had gleaned:¶ and it was about an [g]ephah* of barley.

18 ¶ And she took *it* up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth, and gave to her that [h]she had reserved after she was sufficed.

19 And her mother-in-law said unto her, Where hast thou gleaned to-day? and where wroughtest thou? [i]Blessed be he that did take knowledge of thee. And she shewed her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day *is* [k]Boaz.

20 And Naomi said unto her daughter-in-law, [l]Blessed *be* he of the LORD,† who [m]hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man *is* near of kin unto us, one of our next kinsmen.

21 And Ruth the Moabitess said, He said unto me also, [n]Thou shalt keep fast by my young men, until they have ended all my harvest.

22 And Naomi said unto Ruth her daughter-in-law, [o]*It is* good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.‡

23 So she [p]kept fast by the maidens of Boaz to glean unto the end of barley-harvest, and of wheat-harvest; and dwelt with her mother-in-law.

CHAPTER III.

1 *By Naomi's instruction,* 6 *Ruth lieth at Boaz's feet.* 8 *Boaz acknowledgeth the right of a kinsman.*

THEN Naomi her mother-in-law said unto her, My daughter, [a]shall I not seek rest for thee,* that it [b]may be well with thee?

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[i] Gen. xv. 2.
[k] i. 16, 19, 22.
[l] Matt. v. 3.
[m] Prov. xiii. 4.
† Not in Naomi's house, as many understand it, as may be gathered from ver. 18, 19, but in the little house or tent which was set up in the fields at these times, and was necessary in those hot countries, where the labourers or others might retire for a little repose or repast at fit times.—POOLE.
[n] 1 Sam. iii. 6, 16.
[o] Matt. x. 7-11.
[p] Gen. xx. 6.
‡ But keep at a distance from her, and consequently offer no incivility or rudeness to her, which was too common among rustics, especially when they were full of mirth, in harvest and vintage-time. — PATRICK.
[q] Gen. xxiv. 18-20.
[r] Gen. xviii. 2.
[s] Luke i. 43, 48.
[t] Is. lvi. 3-8.
[u] i. 11, 16, 17.
[x] Ps. xlv. 10.
§ He adds the excellent character he had heard of her, as deserving every token of his regard; prays God to recompense her work of filial piety, and her adherence to the worship of Jehovah, under whose wing she had taken shelter; and then turning to the reapers, bids them purposely drop a handful here and there behind them, and let her glean among the sheaves, and not reproach her for it, as if she took what was not allowed her.—HAWEIS.
[y] Ps. xix. 11.
[z] Matt. xxiii. 37.
[2] *I find favour.*
[3] Heb. *to the heart.*
[a] Prov. xv. 33.
[b] Job xxxi. 16-22.
[c] 1 Sam. xvii. 17.
[d] Deut. viii. 10.
‖ Boaz was not ashamed to eat his morsel with his reapers. He made them happy in his company, and himself happy by diffusing cheerfulness around him. We must not judge of Boaz by those laws and customs of society which regulate the behaviour of such as do not wish to appear singular amongst ourselves. —LAWSON.

[4] *Shame her not.*
[e] Deut. xxiv. 19-21.
[f] Prov. xxxi. 27.
¶ It seems they did not in those days carry home their gleanings as they gathered them in the ears, but beat the corn out with a rod, and freeing it from the chaff, carried it away pure, with less trouble than otherwise it would have given them.—PATRICK.
[g] Ex. xvi. 36.
* An ephah is thought to contain about a bushel (see Exod. xvi. 36; Lev. v. 11).—POOLE.
[h] John vi. 12, 13.
[i] Ps. xli. 1.
[k] 1 Kings vii. 21.
[l] 2 Sam. ii. 5.
† Naomi had already prayed for a blessing upon him, without knowing who he was; and she prays again for a blessing upon him from the Lord, when his name was mentioned. It put her in mind of former favours, which she had not forgotten, although her distress, engrossing her mind, had hindered her from thinking of them.—LAWSON.
[m] 2 Sam. ix. 1.
[n] 7, 8, 22.
[o] Prov. xxvii. 10.
‡ She advises her to accept his kindness, and not to be found gleaning in any other field, where she might not be so welcome; and beside, it would look like a distrust of his kindness, if not a despisal of it, should she not do as she was invited.—PATRICK.
[p] Prov. vi. 8; xiii. 1. Eph. vi. 1-3.

CHAP. III.
[a] 1 Cor. vii. 36.
* Shall I not procure for thee a settlement in a house of thy own, so that thou mayest live more comfortably than thou canst with me? — PATRICK.
[b] Gen. xl. 14.

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of her circumstances, and accommodates herself to her lot. High spirits can more easily starve than stoop; Ruth was none of those. She does not tell her mother she was never brought up to live upon crumbs. Though she was not brought up to it she is brought down to it, and is not uneasy at it. Nay, it is her own motion, not her mother's injunction: humility is one of the brightest ornaments of youth, and one of the best omens. Before Ruth's honour was this humility. Observe how humbly she speaks of herself in her expectation of leave to glean—"Let me glean after him, in whose sight I shall find grace." She does not say, "I will go glean, and surely nobody will deny me liberty;" but, "I will go glean, in the hope that somebody will allow me the liberty." Note, Poor people must not demand kindness as a debt, but humbly ask it, and take it as a favour, though in ever so small a matter. It becomes the poor to use entreaties. 2. Of industry. She does not say to her mother-in-law, "Let me now go a-visiting to the ladies of the town, or go a-walking in the fields to take the air, and be merry; I cannot sit all day moping with you;" no, it is not sport, but business that her heart is upon, "'Let me go and glean ears of corn,' and that will turn to some good account." She was one of those virtuous women that loved not to eat the bread of idleness—she loved to take pains. This is an example to young people; let them learn betimes to labour, and "what their hands find to do, do it with their might;" a disposition to diligence bodes well, both for this world and the other. Love not sleep, love not sport, love not sauntering, but love business. It is also an example to poor people to work for their living, and not beg that which they are able to earn. We must not be shy of any honest employment though it be mean: ἐργον οὐδεν ὀνειδος, *No labour is a reproach.* Sin is a thing below us, but we must not think anything else so that Providence calls us to. 3. Of regard to her mother: though she was but her mother-in-law, and though, being loosed by death from the law of her husband, she might easily suppose herself thereby loosed from the law of her husband's mother, yet she is dutifully observant of her. She will not go out without letting her know, and asking her leave. This respect young people ought to shew to their parents and governors; it is part of the honour due to them. She did not say, "Mother, if you will go with me, I will go glean;" but "Do you sit at home, and take your ease, and I will go abroad and take pains." *Juniores ad labores—Youth should work.* Let young people take advice from the aged, but not *put them upon toil.* 4. Of dependence upon Providence; intimated in that, I will "glean after him in whose sight I shall find grace." She knows not which way to go, nor whom to inquire for, but will trust Providence to raise her up some friend or other that will be kind to her. Let us always keep up good thoughts of the Divine Providence, and believe that while we do well, it will do well for us.

BOAZ.—Ver. 6. Boaz is an example of a good master. 1. He had a servant that was set over the reapers. 2. Yet he came himself to his reapers to see how the work went forward—if he found anything amiss to rectify it, and to give further orders what should be done. This was both for his own interest (he that wholly leaves his business to others will have it done by the halves—the master's eye makes a fat horse), and it was also for the encouragement of his servants, who would go on the more cheerfully in their work, when their master countenanced them so far as to make them a visit. Masters that live at ease should think with tenderness of those that toil for them, and bear the burden and heat of the day. 3. Kind and pious salutations were interchanged between Boaz and his reapers. He said to them, "The Lord be with you;" and they replied, "The Lord bless thee" (ver. 4) Hereby they expressed (1.) Their mutual respect to each other: he to them as good servants, and they to him as a good master. When he came to them he did not fall a-chiding them, as if he came only to find fault and exercise his authority, but he prayed for them—"'The Lord be with you,' prosper you, and give you health and strength, and preserve you from any disaster:" nor did they, as soon as ever he was out of hearing, fall a-cursing him, as some ill-natured servants that hate their master's eye; but they returned his courtesy—"'The Lord bless thee,' and make our labours serviceable to thy prosperity!" Things are likely to go on well in a house where there is such goodwill as this between master and servants. (2.) Their joint dependence upon the Divine Providence: they expressed their kindness to each other by praying one for another. They shew not only their courtesy, but their piety, and an acknowledgment that all good comes from the presence and blessing of God, which therefore we should value and desire above anything else, both for ourselves and others. Let us from hence learn to use, [1.] Courteous salutations, as expressions of a sincere goodwill to our friends. [2.] Pious ejaculations, lifting up our hearts to God for his favour in such short prayers as these. Only we must take heed that they do not degenerate into formality, lest in them we "take the name of the Lord our God in vain;" but if we be serious in them, we may in them keep up our communion with God, and fetch in mercy and grace from him. It appears to have been the usual custom thus to wish reapers good speed (Ps. cxxix. 7, 8). 4. He took an account from his reapers concerning a stranger he met with in the field, and gave necessary orders concerning her, that they should not touch her (ver. 9), nor reproach her (ver. 15). Masters must take care not only that they do no hurt themselves, but that they suffer not their servants and those under them to do hurt. He also ordered them to be kind to her, and "let fall some of the handfuls on purpose for her." Though it is fit that masters should restrain and rebuke their servants' wastefulness, yet they should not tie them up from being charitable, but give them allowance for that, with prudent directions.—*Henry.*

CHAP. III. NAOMI'S ADVICE.—Ver. 1-6. If the measure here proposed by Naomi had been of as ill appearance in those days as it would be at present, it can hardly be supposed that she would have advised it, or that Ruth would have complied with it.—The law concerning a man's marrying his brother's widow when he died childless, was



Photograph from Original Painting by P. R. Morris, A.R.A.

Ruth and Naomi.

2 And now [c]*is* not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to-night in the thrashing-floor.†

3 Wash thyself therefore, and [d]anoint thee, and [e]put thy raiment upon thee, and get thee down to the floor: *but* make not thyself known unto the man, until he shall have done eating and drinking.‡

4 And it shall be, when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and [1]uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

5 And she said unto her, All that thou sayest unto me I will do.

6 ¶ And she went down unto the floor, [f]and did according to all that her mother-in-law bade her.

7 And when Boaz had eaten and drunk and [g]his heart was merry,§ he went to lie down at the end of the heap of corn; and she came softly and uncovered his feet, and laid her down.

8 ¶ And it came to pass at midnight, that the man was afraid, and [2]turned himself; and, behold, a woman lay at his feet.

9 And he said, Who *art* thou? And she answered, I *am* [h]Ruth thine handmaid: [i]spread therefore thy skirt over thine handmaid; for thou *art* [3]a near kinsman.

10 And he said, [k]Blessed *be* thou of the LORD, my daughter; *for* thou hast shewed more kindness in the latter end than [l]at the beginning,‖ inasmuch as thou followedst not young men, whether poor or rich.

11 And now, my daughter, fear not; I will do to thee all that thou requirest: for [m]all the [4]city of my people doth know that thou *art* a virtuous woman.

12 And now it is true that I *am thy* near kinsman: howbeit [n]there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, *that* [o]if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, *as* [p]the LORD liveth: lie down until the morning.

B.C. 1312—B.C. 1312.

[c] Deut. xxv. 5, 6.

† The thrashing-floors were in an open place without the city; and hence the chaff could more easily be separated, especially in the evening, when in those countries there were the strongest breezes of wind to carry it off.—GILL.

[d] 2 Sam. xiv. 2.
[e] Esth. v. 1.

‡ Though Naomi's end was good in all this, for to seek her daughter-in-law's good, and to put Boaz in mind of his duty, according to the law of God; yet it seemeth to be a womanish guile, somewhat less than honest, to bring it to pass, which was, nevertheless, tolerated, directed, and blessed by God, as Gen. xxvii. 8.—DIODATI.

[1] Or, *lift up the clothes that are on his feet.*

[f] Ex. xx. 12.
[g] Gen. xliii. 34.

§ This is a sign he had made a great feast, that he and his reapers, and perhaps other neighbours, might rejoice together; and (as the Targum understands it) praise God for his goodness in giving them plenty, after the famine that had been in the land; for so the words there are, "His heart rejoiced, and he blessed God, who had heard his prayer, and removed the famine from the land of Israel."—PATRICK.

[2] Or, *took hold on.*
[h] 1 Sam. xxv. 41.
[i] Ez. xvi. 8.
[3] Or, *one that has right to redeem.*
[k] 1 Cor. xiii. 4, 5.
[l] i. 8.

‖ This last kindness of yours surpasses that which you shewed at first. Your attachment to your husband when alive, and to your mother-in-law, are most praiseworthy; but the desire which you have shewn of reviving the name and memory of your husband, by marrying one of his relations, displays more manifestly your steady and generous attachment, since you have preferred this to a youthful attachment more suitable to your age.—CALMET.

[m] Prov. xii. 4.
[4] *Gate.*
[n] Matt. vii. 12.
[o] Deut. xxv. 5-9.
[p] Jud. viii. 19.

[q] Ec. vii. 1.

¶ He takes care to preserve, not only his conscience towards God, but his reputation, and hers also, among men.—POOLE.

[r] Is. xxxii. 8.
[s] Ps. xxxvii. 3-5.

CHAP. IV.

[a] Deut. xvi. 18.

[b] Jerome says, that as the Jews were for the most part employed in labouring in the field, it was wisely provided that assemblies should be held at the city gates, and justice administered there in a summary manner, that those laborious men, who were busy at their work, might lose no time.—CRUDEN.

[b] iii. 12.

† *Ho, such a one!*—Did not the sacred writer know the man's name? Undoubtedly. But he seems to have concealed it from us with the design of burying it in oblivion. The man appears to have been more solicitous than he ought to have been about the preservation of his own name, and it is suffered to perish.—LAWSON.

‡ *He took ten men*—to be umpires or witnesses between them; for though two or three witnesses were sufficient, yet in weightier matters they used more. And *ten* was the usual number among the Jews, in causes of matrimony and divorce, and translation of inheritances; who were both judges of the causes, and witnesses of the fact (see 1 Kings xxi. 8,).—POOLE.

[c] Ex. xviii. 21, 22.
[d] Ps. cxii. 5.
[e] Jer. xxxii. 7-9.

§ The right that thou hast to redeem it, is not only by reason of thine affinity with Naomi, but with Ruth also, which bindeth thee to marry her, that the child which shall be born thereof may bear the deceased husband's name, and by that title possess his inheritance.—DIODATI.

[f] Gen. xxxviii. 8.

14 ¶ And she lay at his feet until the morning: and she rose up before one could know another. And he said, [q]Let it not be known that a woman came into the floor.¶

15 Also he said, Bring the vail that *thou hast* upon thee, and hold it. And when she held it, [r]he measured six *measures* of barley, and laid *it* on her: and she went into the city.

16 And when she came to her mother-in-law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother-in-law.

18 Then said she, [s]Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest until he have finished the thing this day.

CHAPTER IV.

1 *Boaz calleth into judgment the next kinsman.* 6 *He refusing the redemption,* 10 *Boaz marrieth Ruth.*

THEN went Boaz up [a]to the gate,* and sat him down there: and, behold, [b]the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one!† turn aside, sit down here. And he turned aside, and sat down.

2 And he took ten men‡ of [c]the elders of the city, and said, Sit ye down here. And they sat down.

3 And [d]he said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which *was* our brother Elimelech's:

4 And I thought to advertise thee, saying, [e]Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it;* but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* none to redeem *it* besides thee; and I *am* after thee. And he said, I will redeem *it.*

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth§ the Moabitess, the wife of the dead, [f]to raise up the name of the dead upon his inheritance.

6 ¶ And the kinsman said, I cannot redeem *it*

by custom extended as it seems, to the other near relations, when there were no brethren. This gave Ruth, now proselyted to the true religion, a legal claim upon Boaz, as Naomi supposed, who either did not know of another nearer kinsman, or was aware that it would be in vain to apply to him. It was customary for widows to assert this claim; and, considering Boaz's character and superiority of station, she supposed that this was best done in a private manner. She deemed herself bound to promote this desirable settlement for Ruth, and had an entire confidence in both her and Boaz, whose character in all respects appears to have been very excellent, and who seems to have been advanced in life. And as Ruth supposed Naomi to be best acquainted with the laws and customs of Israel, she implicitly followed her counsel. Yet, when all allowances are made, perhaps neither party can be entirely exculpated. At least, though their plan was graciously rendered successful, it was not recorded for imitation in the present state of society, nor must it be judged of by modern customs and maxims.—*Scott.*

PRUDENCE AND ATTACHMENT OF BOAZ.—Ver. 10-13. The conduct of Boaz in this transaction is worthy of the highest encomiums. He neither attempted to take advantage of Ruth's exposed situation, nor reproached her with impropriety of conduct, nor disdained her as a poor destitute stranger, nor suggested that she was swayed by interest in preferring her claim. On the contrary, instead of suspecting her of any ill intentions, he imputed her whole conduct to her affection to the family of Elimelech and to Naomi, as if she had thus shewn her greater kindness than in coming with her into the land of Israel; and he commended her for giving him, an elder man, the preference to younger persons, whether rich or poor, Moabites or Israelites, and for her regard to the law of God. Perceiving her confused, as it is probable, upon the recollection of her situation, he also obviated her fears, applauded her as a woman of known and approved virtue, and made her a promise of marriage (in case a still nearer kinsman who had a prior claim would waive it, as it might be supposed he would). This he confirmed for her fuller satisfaction with a solemn oath; and in the morning he sent her away with a present to her mother-in-law.—*Scott.*

CHAP. IV. ANCIENT MARRIAGE LAW.—Ver. 1-8. Considerable difficulties arise in explaining this transaction consistently with the laws before given, and it does not appear in whose possession the estate of Elimelech was at this time. It is, however, probable, that it had been sold till the year of jubilee, and as Elimelech had no male issue surviving, and it could not be alienated from his family, the nearest relation would have a right to redeem it by repaying the proportion of the purchase-money, except as Ruth, Elimelech's daughter-in-law, was entitled to his inheritance, according to the law given in the case of those who left only daughters.—To obviate, therefore, all doubt and difficulty in this matter, Boaz proposed to this kinsman of Elimelech that he should both redeem the estate and marry Ruth, in which case the estate would certainly belong to his eldest son by her; but if he was unwilling to do it, he desired him to renounce his claim, and he would marry her, and redeem the land for himself. As, however, the kinsman was not willing to marry the poor widow, lest he should injure his circumstances, or create himself disturbance (for perhaps he had at this time a wife and family), he therefore resigned all claim to the estate also. This transaction respects all the several laws above referred to, and doubtless the whole was settled in the most regular, legal, and customary manner; and as the pulling off the shoe was not done by Ruth with the prescribed ceremonies, but, as it appears, by the kinsman himself, it seems not to refer merely to the law about refusing to marry a brother's widow, but to have been the custom in transferring inheritances.—The manner in which Boaz brought forward this business evinced a strict regard to equity, and also an affection for Ruth, whom it is evident he was desirous of marrying, provided the kinsman was willing to relinquish his prior claim.—*Scott.*

PECULIAR CEREMONY.—The right of redemption was fairly resigned to Boaz; if this nameless kinsman lost a good bargain, a good estate, and a good wife too, he may thank himself for not considering it better, and Boaz will thank him for making his way clear to that which he valued and desired above anything. In those ancient times it was not the usage to pass estates by writings, as afterwards (Jer. xxxii. 10, &c.), but by some sign or ceremony, as with us by livery and seisin, as we commonly call it, that is, the delivery of seisin—seisin, of a house by giving the key; of land, by giving turf and a twig. The ceremony here used was, he that surrendered "plucked off his shoe" (the Chaldee says it was "the glove of his right hand"), and gave it to him to whom he made the surrender, intimating thereby that whatever right he had to tread or go upon the land, he conveyed and transferred it, upon a valuable consideration, to the purchaser, this was a "testimony in Israel" (ver. 7), and it was done in this case (ver. 8). If this kinsman was obliged by the law to have married Ruth, and his refusal had been a contempt of that law, Ruth must have "plucked off his shoe," and "spit in his face" (Deut. xxv. 9). But though his relation should in some measure oblige him

for myself, lest I mar mine own inheritance: ‖ redeem thou my right to thyself; for I cannot redeem *it*.

7 Now this *was the manner* in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; A man plucked off his shoe, and gave *it* to his neighbour: and this *was* a testimony in Israel.

8 Therefore the kinsman said unto Boaz, Buy *it* for thee: so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and *unto* all the people, [g] Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, ¶ and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, [h] have I purchased to be my wife, to raise up the name of the dead upon his inheritance, * that [i] the name of the dead be not cut off from among his brethren, and from the gate of his place: [k] ye *are* witnesses this day.

11 And all the people that *were* in the gate, and the elders, said, *We are* witnesses. [l] The LORD make the woman that is come into thine house like [m] Rachel and like Leah, which two did build the house of Israel; and [l] do thou worthily in [n] Ephratah, and be famous in Beth-lehem:

12 And let thy house be like the house of Pharez, [o] whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, [p] the LORD gave her conception, and she bare a son.

14 And the woman said unto Naomi, [q] Blessed *be* the LORD, which hath not left thee this day without a kinsman, [r] that his name may be famous in Israel. †

15 And he shall be unto thee a restorer of *thy* life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is [s] better to thee than seven sons, hath born him.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he *is* the father of Jesse, the father of David.

18 ¶ Now these *are* the generations of Pharez: [t] Pharez begat Hezron,

19 And Hezron begat [u] Ram, and Ram begat Amminadab,

20 And Amminadab begat [x] Nahshon, and Nahshon begat Salmon,

21 And [y] Salmon begat Boaz, and [z] Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat [a] David. ‡

B.C. 1312—B.C. 1312.

‖ There are several ways of explaining the injury which this step might have brought upon his own inheritance. If he had had but one son by Ruth, he would have taken the name of Elimelech's family, and the name of his own been thereby obliterated.—DR CHALMERS.

[g] Gen. xxiii. 10-18.

¶ *All that was Elimelech's.*—The two sons of Elimelech would have enjoyed their father's estate, but now it devolved on the mother, and after her, on the widows, who must agree to the sale as Ruth did. Orpah is not noticed, having returned to her own land; and Mahlon, Ruth's husband, was the elder brother and heir.—GILL.

[h] Prov. xviii. 22.

* That the parcel of land which he bought might still be called by the name of Mahlon, whose wife Boaz married; that his name hereby might be remembered, not only in his own family, but in all the city of Bethlehem; for by the gate of his place, is meant all the people that entered in at the gate.—PATRICK.

[i] Is. xlviii. 19.

[k] Mal. ii. 14.

[l] Ps. cxxvii. 3-5.

[m] Gen. xxx. 1-24.

[l] Or, *get thee riches, or power.*

[n] Gen. xxxv. 19.

[o] Gen. xxxviii. 29.

[p] Gen. xxi. 1-3.

[q] Ps. xxxiv. 1-3.

[r] Gen. xii. 2.

† The traits given in this passage serve greatly to enhance the character of the book, as being a sweet picture of all that is tender, and natural, and domestic. The benediction of the women upon Naomi completes the character of this whole representation, and the affection of Naomi for the new-born child is quite of a piece with the manifold simple and beautiful touches by which this ancient and venerable record is adorned.—DR CHALMERS.

[s] 1 Sam. i. 8.

[t] 1 Chr. iv. 1.

[u] 1 Chr. ii. 9, 10.

[x] Num. i. 7.

[y] 1 Chr. ii. 11, *Salma.*

[z] 1 Chr. ii. 12.

[a] 1 Chr. ii. 15.

‡ It was the glory of Ruth to have David, the man who was raised on high, the anointed of the God of Jacob, the sweet singer of Israel, mentioned among her descendants. The lineage of this good woman here ends in this greatest and best of kings, this eminent pattern set before all kings that are blessed with the knowledge of God for their model.—LAWSON.

THE FIRST BOOK OF SAMUEL,

OTHERWISE CALLED,

THE FIRST BOOK OF THE KINGS.

The two books of SAMUEL formed only one in the old Hebrew Canon. In the Septuagint and Vulgate versions, they are styled the First and Second Books of Kings. Neither of these titles is very appropriate. Samuel is, however, the principal personage in the first book, and a large portion of it—viz., the twenty-four first chapters—may have been written by himself, while the rest was composed by Nathan and Gad. Such is the inference which is frequently and naturally drawn from 1 Chron. xxix. 29—"Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." The style of the narrative is fresh and vigorous—full, too, of those incidental touches which betray an eyewitness or a contemporary writer. The allusions in the Psalms to the books of Samuel are very numerous, and they afford peculiar historical illustration to many of these inspired Hebrew odes. In the New Testament, also, there are corroborative quotations, as in Matt. xii. 3, 4, Acts xiii. 22, Heb. i. 5.

The contents of the two books are full of interest. The history opens with the birth of Samuel, under the pontificate of Eli, and shews the degraded state of the people, and their oppression by foreign conquerors. Then we have Samuel's succession to Eli as judge, his honest and patriotic government of the tribes, the degeneracy of his sons, the choice and installation of Saul as king under a change of the form of government; while, alas! his royal character was corrupted by his elevation, and his sentence of deposition was determined by the God who chose him. Then follow the choice of David the son of Jesse, his persecution by the hand of the morbid and jealous Saul, the fatal field of Gilboa, David's elevation to the kingdom, his character and conquests, his selection of Jerusalem as the national capital, and the formal establishment of Divine worship in the new metropolis. But David's sins are not forgotten, and his punishments are honestly narrated; while his attempt to take a military census as the apparent foundation of a standing army, is described as meeting with God's severe and immediate displeasure. The book concludes with some sketches of the heroism of several members of David's military staff. The Second Book of Samuel stops short of David's death, as if it had been composed before that period. The poetical compositions found

to the duty, yet the distance of his relation might serve to excuse him from the penalty, or Ruth might very well dispense with it, since his refusal was all she desired from him. But Bishop Patrick and the best interpreters think this had no relation to that law, and that the drawing off of the shoe was not any disgrace, as there, but a confirmation of the surrender, and an evidence that it was not fraudulently or surreptitiously obtained. Note, Fair and open dealing in all matters of contract and commerce is what all those must make conscience of that would approve themselves Israelites indeed without guile. How much more honourably and honestly does Boaz come by this purchase than if he had secretly undermined his kinsman, and privately struck up a bargain with Naomi, unknown to him. Honesty will be found the best policy.—*Henry.*

RUTH'S MARRIAGE.—Ver. 10. It was attended with many prayers. The elders and all the people, when they witnessed to it, wished well to it, and blessed it (ver. 11, 12). Ruth, it should seem, was now sent for, for they speak of her (ver. 12) as present, "this young woman;" and he having taken her to wife, they look upon her as already come into his house. And very heartily they pray for the new-married couple. The senior elder, it is likely, made this prayer, and the rest of the elders, with the people, joined in it; and therefore it is spoken of as made by them all, for in public prayers, though but one speaks, we must all pray. Observe, 1. Marriages ought to be blessed, and accompanied with prayer, because every creature and every condition are that to us, and no more, that God makes them to be. It is civil and friendly to wish all happiness to those who enter into that condition; and what good we desire, we should pray for from the Fountain of all good. The minister who gives himself to the word and prayer, as he is the fittest person to exhort, so he is the fittest to bless and pray for those that enter into this relation. 2. We ought to desire and pray for the welfare and prosperity one of another, so far from envying or grieving at it. Now here, (1.) They pray for Ruth: "The Lord make the woman that is come into thine house like Rachel and Leah;" that is, "God make her a good wife, and a fruitful mother.' Ruth was a virtuous woman, and yet needed the prayers of her friends, that by the grace of God she might be made a blessing to the family she was come into. They pray she might be like Rachel and Leah, rather than like Sarah and Rebekah; for Sarah had but one son, and Rebekah but one that was in covenant; the other was Esau who was rejected: but Rachel and Leah did "build up the house of Israel;" all their children were in the Church, and their offspring was numerous. "May she be a flourishing, fruitful, faithful vine by thy house side!" (2.) They pray for Boaz, that he might continue to do worthily in the city, to which he was an ornament, and might there be more and more famous. They desire that the wife might be a blessing in the private affairs of the house, and the husband a blessing in the public business of the town; that she in her place, and he in his, might be wise, virtuous, and successful. (3.) They pray for the family: "Let thy house be like the house of Pharez;" that is, "Let it be very numerous, let it greatly increase and multiply, as the house of Pharez did." —*Henry.*

in these books are of a varied but original character. We have the hymn of Samuel's mother, solemn and thankful; an elegy composed by David and called the "Song of the Bow," with several other effusions of the Sweet Singer, such as a song of praise (2 Sam. vii. 18), a pæan or triumphal ode in the 18th Psalm, the last words of David (2 Sam. xxiii. 1), with the wail over Abner (2 Sam. iii. 33), and the burst of passionate sorrow at the death of Absalom.

The character of Samuel is worthy of all admiration. His heart's desire was his country's welfare, and the purity of Jehovah's worship. The republican form of administration ceased under him, and he intrigued not against it, though he felt the change to be a reflection against himself; but calmly and honestly he carried out the Divine commission. Under his care Saul was chosen by lot, God's method of appointment; and then, after a display of his prowess, the colossal son of Kish was virtually elected by the people; while to guard against that future tyranny into which royalty is so often tempted, Samuel "told the people the manner of the kingdom," that is, unfolded the constitution; and not only so, "but wrote it in a book, and laid it up before the Lord," or gave it the same sacred place of deposit as had been awarded to the Pentateuch. He retained his authority even after Saul's accession; and it would have been well if the king had listened to the sage counsels and fearless warnings of the venerable prophet. The character of David is faithfully portrayed—his youthful courage and manly soul—his desire, after his coronation, to follow out the principles of the theocracy—his moral eclipse, and its sad and various chastenings. His poetical genius is now rich in devotion, and now burning with martial fire—joyous at the banquet, tender at the grave, but mighty beyond parallel in the service of the sanctuary—sometimes moaning under the burden of guilt, and then soaring away to join the choirs in bliss and glory before the throne.—J. E.

CHAPTER I.

1 *Elkanah and his two wives.* 9 *Hannah's prayer.* 19 *Samuel is born;* 24 *and presented to the Lord.*

NOW there was a certain man of Ramathaim-zophim, of [a]mount Ephraim, and his name *was* [b]Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph,* an [c]Ephrathite:

2 And he had [d]two wives; the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, [e]but Hannah had no children.

3 And this man went up out of his city [1]yearly to worship and to sacrifice† unto the LORD of hosts in [f]Shiloh: and the [g]two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

4 ¶ And when the time was that Elkanah [h]offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions:

5 But unto Hannah he gave a [2]worthy portion; for [i]he loved Hannah: but the LORD had [k]shut up her womb.‡

6 And her [l]adversary also [3]provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so [m]year by year, [4]when she went up to the house of the LORD, so she provoked her: therefore she wept, and did not eat.

8 Then said Elkanah her husband to her, Hannah, [n]why weepest thou? and why eatest thou not? and why is thy heart grieved? [o]*am* not I better to thee than ten sons?

B.C. 1171—B.C. 1171.

CHAP. I.
[a] Judg. xvii. 1.
[b] 1 Chr. vi. 25-27.
[c] *Zuph*, who was originally of Ephratah of Bethlehem, had removed to mount Ephraim, where his posterity were called Zuphites; and the place where they dwelt, Ramathaim-Zophim, or Rama of the Zuphites.—BOOTHROYD.
[d] Ruth i. 2.
[e] Gen. iv. 19.
[f] Gen. xvi. 1, 2.
[1] *From year to year.*
† *To sacrifice*—not in his own person, which the Levites could not do, but by the priests; in which sense David, and Solomon, and Absalom are said to *offer sacrifices* (2 Sam. xv. 8; 1 Kings viii. 63; 1 Chr. xxi. 26).—POOLE.
[g] Josh. xviii. 1.
[2] iii. 13.
[h] Lev. iii. 4, 5.
[3] *Double.*
[i] Deut. xxi. 15.
[k] Gen. xx. 18.
‡ Or, "though the Lord had shut up," &c.—meaning that her barrenness did not make him love her less; but rather more, because he would support and comfort her under that affliction.—PYLE.
[l] Lev. xviii. 18.
[3] *Angered her.*
[m] ii. 19.
[4] *From the time that she,* &c.; Heb., *from her going up.*
[n] Job. vi. 14.
[o] Ruth iv. 15.

§ *A post.*—It is likely that the tabernacle which was made by Moses was set in Shiloh, within the compass of some solid building, which had gates (1 Sam. iii. 15); for otherwise the tabernacle had neither gates nor posts, but only a carpet hung up at the entry (Ex. xxvi. 36).—DIODATI.
[p] 2 Sam. vii. 2.
[5] Heb., *bitter of soul.*
[q] Ps. l. 15.
[r] Gen. l. 10.
[s] Jud. xi. 30.
[t] Ex. iv. 31.
[u] Gen. viii. 1.
‖ Samuel's father was a Levite (1 Chr. vi. 26), and Samuel, being born a Levite, must have been devoted to God at the age of twenty-five or thirty, till fifty, but here the vow devotes Samuel from his infancy and all his days.—GILL.
[x] Num. vi. 5.
[y] Ps. xxv. 1.
¶ Eli's suspicion of her would seem to argue that female drunkenness was not a rare thing, or, at least, not unexampled in that rude period.—DR CHALMERS.
[z] Job viii. 2.
[a] Ps. xlii. 4.
* Have been breathing forth the griefs, and perplexities, and desires of my soul. The like phrase is Job xxx. 16; Ps. lxii. 8; cxliii. 2.—POOLE.
[b] Job vi. 2, 3.
[c] xxv. 35; xxix. 7.
[d] 1 Chr. iv. 10.
† Her sober and respectful answer convinced the old man of his error, and moved him to dismiss her with his blessing and a solemn prayer to God that he would grant her request.—PATRICK.
[e] Gen. xxxii. 5.
[f] Ec. ix. 7.

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post of[§] [p]the temple of the LORD:)

10 And she *was* [5]in bitterness of soul, and [q]prayed unto the LORD, [r]and wept sore.

11 And she [s]vowed a vow, and said, O LORD of hosts, if thou wilt indeed [t]look on the affliction of thine handmaid, and [u]remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the LORD all the days of his life,‖ and [x]there shall no razor come upon his head.

12 ¶ And it came to pass, as she continued praying before the LORD, that Eli marked her mouth.

13 Now Hannah, she [y]spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.¶

14 And Eli said unto her, [z]How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered and said, No, my lord; I *am* a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have [a]poured out my soul* before the LORD.

16 Count not thine handmaid for a daughter of Belial; for [b]out of the abundance of my complaint and grief have I spoken hitherto.

17 Then Eli answered and said, [c]Go in peace: and [d]the God of Israel grant *thee* thy petition that thou hast asked of him.†

18 And she said, [e]Let thine handmaid find grace in thy sight. So the woman [f]went her

CHAP. I. POLYGAMY.—Ver. 2. Elkanah's was a divided family, and the divisions of it carried with them both guilt and grief. Where there is piety, it is pity but there should be unity. The joint devotions of a family should put an end to divisions in it. 1. The original cause of this division was, Elkanah's marrying two wives, which was a transgression of the original institution of marriage, to which our Saviour reduces it (Matt. xix. 5, 8), "From the beginning it was not so." It made mischief in Abraham's family and Jacob's, and here in Elkanah's: how much better does the law of God provide for our comfort and ease in this world than we should, if we were left to ourselves! It is probable, that Elkanah married Hannah first, and because he had no children by her so soon as he hoped, he married Peninnah, who bare him children indeed, but was in other things a vexation to him. Thus are men often beaten with rods of their own making. 2. That which followed upon this error was, that the two wives could not agree. They had different blessings: Peninnah, like Leah, was fruitful and had many children, which should have made her easy and thankful, though she was but a second wife, and was less beloved; Hannah, like Rachel, was childless indeed, but she was very dear to her husband, and he took all occasions to let both her and others know that she was so, and many a "worthy portion he gave her" (ver. 5), and this should have made her easy and thankful.

ELKANAH'S TWO WIVES.—Ver. 4, 5. They were of different tempers: Peninnah could not bear the blessing of fruitfulness, but she grew haughty and insolent; Hannah could not bear the affliction of barrenness, but she grew melancholy and discontented; and Elkanah had a difficult part to act between them. 1. Elkanah kept up his attendance at God's altar, notwithstanding this unhappy difference in his family, and took his wives and children with him, that if they could not agree in other things, they might agree to worship God together. If the devotions of a family prevail not to put an end to its divisions, yet let not the divisions put a stop to the devotions. 2. He did all he could to encourage Hannah, and to keep up her spirits under her affliction (ver. 4, 5). At the feasts he offered peace-offerings, to supplicate for peace in his family; and when he and his family were to eat their share of the sacrifice, in token of their communion with God and his altar, though he carved to Peninnah and her children competent portions, yet to Hannah he gave a worthy portion—the choicest piece that came to the table, the piece (whatever it was) that used to be given on such occasions to those that were most valued: this he did in token of his love to her, and to give all possible assurances of it. Observe, (1.) Elkanah loved his wife never the less for her being barren. "Christ loves his Church," notwithstanding her infirmities, her barrenness; and "so ought men to love their wives" (Eph. v. 25). To abate our just love to any relations for the sake of any infirmity which they cannot help, and which is not their sin but their affliction, is to make God's providence quarrel with his precept, and very unkindly to add affliction to the afflicted. (2.) He studied to shew his love so much the more because she was afflicted, insulted, and low-spirited. It is wisdom and duty to support the weakest, and to hold up those that are run down. (3.) He shewed his great love to her by the share he gave her of his peace-offerings. Thus we should testify our affection to our friends and relations, by abounding in prayer for them. The better we love them, the more room let us give them in our prayers.

HANNAH'S PRAYER.—Ver. 10.—1. She improved the present grief and trouble of her spirit, for the exciting and quickening of her pious affection in prayers. "Being in bitterness of soul she prayed." This good use we should make of our afflictions—they should make us the more lively in our addresses to God. Our blessed Saviour himself, "being in an agony prayed more earnestly" (Luke xxii. 44). 2. She mingled tears with her prayers—she wept sore; like a true Israelite, she "wept and made supplication" (Hos. xii. 4), with an eye to the tender mercy of our God, who knows the troubled soul; the prayer came from her heart as the tears from her eyes. 3. She was very particular, and yet very modest, in her petition. She begged a child, a man-child, that it might be fit to serve in the tabernacle. God gives us leave in prayer, not only to ask good things in general, but to mention that special good thing which we most need and desire. Yet she says not as Rachel, "Give me children" (Gen. xxx. 1). She will be very thankful for *one*. 4. She made a solemn vow or promise, that if God would give her a son, she would "give him up to God" (ver. 11). He would be by birth a Levite, and so devoted to the service of God; but he should be by her vow a Nazarite, and his very childhood should be sacred. It is probable she had acquainted Elkanah with her purpose before, and had his consent and approbation. Note, (1.) Parents have a right to dedicate their children to God, as living sacrifices and spiritual priests; and an obligation is thereby laid upon them to serve God faithfully "all the days of their life." (2.) It is very proper when we are in pursuit of any mercy, to bind our own souls with a bond, that if God give it us, we will devote it to his honour, and cheerfully use it in his service. Not that hereby we can pretend to merit the gift, but thus we are qualified for it and for the comfort of it. In hope of mercy, let us promise duty. 5. She spoke all this so softly that none could hear her. Her lips moved, but "her voice was not heard" (ver. 13). Hereby she testified her belief in God's knowledge of the heart and its desires. Thoughts are words with him, nor is he one of those gods that must be "cried aloud to" (1 Kings xviii. 27). It was likewise an instance of her humility and holy shamefacedness in her approach to God; she was none of those that "made her voice to be heard on high" (Isa. lviii. 4). It was a secret prayer, and therefore, though made in a public place, yet was thus made secretly, and not as the Pharisees prayed, "to be seen of men." It is true, prayer is not a thing we have reason to be ashamed of, but we must avoid all appearances of ostentation.—Let what passes between God and our souls be kept to ourselves.—*Henry.*

way, and did eat, and her countenance was no more *sad*.‡

19 ¶ And they rose up in the morning early, and worshipped before the LORD, and returned, and came to their house to Ramah:§ and Elkanah knew Hannah his wife; [g]and the LORD remembered her.

20 Wherefore it came to pass, when the time was come about, after Hannah had conceived, that she bare a son, and called his name Samuel, *saying*, [h]Because I have asked him of the LORD.

21 And the man Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.‖

22 But Hannah went not up; for she said unto her husband, *I will not go up* until the child be weaned,¶ and [i]*then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, [k]Do what seemeth thee good: tarry until thou have weaned him; only [l]the LORD establish his word. So the woman abode, and gave her [m]son suck until she weaned him.

24 ¶ And when she had weaned him, [n]she took him up with her, with three bullocks,* and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullock, and brought the child to Eli.

26 And she said, Oh my lord! *as* thy soul liveth my lord, I *am* the woman that stood by thee here, praying unto the LORD.

27 [o]For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD.† And [p]he worshipped the LORD there.‡

CHAPTER II.

1 *Hannah's song of praise.* 12 *The sin of Eli's sons.* 18 *Samuel ministers before God.* 20 *Eli blesseth Elkanah, and Hannah.* 22 *Eli reproveth his sons, but too gently.* 27 *The ruin of Eli's house foretold.*

AND Hannah prayed, and said, My heart rejoiceth in the LORD; [a]mine horn is exalted* in the LORD: [b]my mouth is enlarged over mine enemies; because I rejoice in thy salvation.

2 *There is* none holy as the LORD: for *there is* [c]none besides thee; neither *is there* any rock like our God.

3 Talk no more so exceeding proudly; [d]let *not* [1]arrogancy come out of your mouth: for the LORD *is* [e]a God of knowledge, and [f]by him actions are weighed.

4 The bows of the mighty men *are* broken, and they that [g]stumbled are girded with strength.

5 *They that were* full have hired out themselves for bread; and *they that were* hungry ceased: so that [h]the barren hath borne seven; and she that hath many children is waxed feeble.

6 The LORD [i]killeth, and maketh alive: [k]he bringeth down to the grave, and bringeth up.

7 The LORD maketh poor, and maketh rich: he [l]bringeth low, and lifteth up.

8 He raiseth up [m]the poor out of the dust,† *and* lifteth up the beggar from the dunghill, to [n]set *them* among princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the LORD'S, and he hath set the world upon them.

9 He will keep the feet of [o]his saints, and the wicked shall [p]be silent in darkness; for by strength shall no man prevail.

10 The [q]adversaries of the LORD shall be broken to pieces; out of heaven shall he thunder upon them: the LORD shall [r]judge the ends of the earth; and [s]he shall give strength unto his king, and exalt the horn of his [t]anointed.

11 And Elkanah went to Ramah to his house: and the child did minister unto the LORD before Eli the priest.

12 ¶ Now the sons of Eli *were* sons of Belial; they [u]knew not the LORD.‡

13 And the priest's custom with the people *was, that,* when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand;

14 And he struck *it* into the pan, or kettle, or caldron, or pot; [x]all that the flesh-hook brought up the priest took for himself. So they did in Shiloh unto all the Israelites that came thither.

15 Also, before they burnt the fat, the priest's servant came, and said to the man that sacrificed,

‡ She seems to have received Eli's invocation as a prophecy: for her sadness was dissipated by it, as if she had conceived from his saying, the confident hope that her heart's wish would be granted. The importance of the approaching birth made it a fit and worthy subject for prophecy.—DR CHALMERS.

§ It appears that this Ramah was also called Ramath-aimzophim, probably to distinguish it from other places bearing the name of Ramah. It still goes under the name of Rama, and is a considerable town, containing about 3000 inhabitants. It is supposed to be the Arimathea of the New Testament.—WELLS.

[g] Ps. xxv. 7.

[h] Gen. iv. 25.

‖ A vow which he made, probably, either when he found that his wife was likely to bear a child, or perhaps before, when she told him what hope she had of her prayer being heard.—PATRICK.

¶ *The child be weaned* — not only from the breast and the milk, which was done within two or three years at most, but also from the mother's knee and care, and from childish food, till the child be something grown up and fit to do some service in the tabernacle; for it seems that as soon as he was brought up, he worshipped God (ver. 28).—POOLE.

[i] Luke ii. 22, 41, 42.

[k] Num. xxx. 7-11.

[l] Is. xliv. 26.

[m] Gen. xxi. 7, 8.

[n] Num. xv. 9, 10.

* The Septuagint and Oriental versions have "a bullock of three years' old," which is probably right, as one only is mentioned in the next verse.—PICT. BIBLE.

[o] Matt. vii. 7.

† Rather, "I have given him:" so the Hebrew word ought to be here rendered.—WELLS.

[p] Gen. xxiv. 26.

‡ Samuel was early taught—no sooner learned to lisp than prayer was the language. Though he was a child, he worshipped before the Lord.—HAWEIS.

CHAP. II.

[a] Ps. xviii. 2.

* This expression often occurs in the Bible; and doubtless the reference here and in other such passages is to the horn as a general symbol of power and glory, as being the chief instrument of strength and defence to the animals which possess it. It is remarkable, however, that, whether this were formerly the case or not, some of the women in Syria do wear a sort of horn upon their heads. This is particularly the case among the Druses of Lebanon—speaking of whom, Dr Macmichael observes, "One of the most extraordinary parts of the attire of their females is a silver horn, sometimes studded with jewels, worn on the head in various positions, *distinguishing their different conditions.*"—PICT. BIBLE.

[b] Ex. xv. 1, 21.

[c] Deut. iv. 35.

[d] Prov. viii. 13.

[1] *Hard.*

[e] Heb. iv. 12, 13.

[f] Job xxxi. 6.

[g] Is. x. 4.

[h] Ps. cxiii. 9.

[i] Deut. xxxii. 39.

[k] Ps. cxvi. 3.

[l] Ps. lxxv. 7.

[m] Job ii. 8.

† *Out of the dust*—*i.e.*, out of their low and miserable condition, as this phrase is used 1 Kings xvi. 2; Ps. cxiii. 7 (compare Job xvi. 15; Ps. xxii. 15). *From the dunghill*—from the most sordid place and mean estate (compare 1 Kings xvi. 2; Job xxxvi. 11; Ps. vii. 5). *Dunghill*—which the poor are said to embrace (Lam. iv. 5).—POOLE.

[n] Gen. xli. 14, 40.

[o] Deut. xxxiii. 3.

[p] Job v. 14.

[q] Ex. xv. 6.

[r] Matt. xxv. 31, 32.

[s] Matt. xxv. 34.

[t] Ps. ii. 2; xlv. 7.

[u] John viii. 55.

‡ It is mournful to see how soon depravity crept into the Church of God. The greatest calamity that can befall a people is an ungodly ministry. These men "knew not the Lord." They were, therefore, influenced neither by fear nor by love. Occupying the holiest of places, they became the wickedest of men. Their position fearfully aggravated their guilt. All declension has commenced at the house of God; an unholy nation always indicates an unholy ministry.—DR JOHN CAMPBELL.

[x] xxix. 27, 28.

ELI'S MISTAKE.—Ver. 12-16. Perhaps Eli had many times seen such intemperance as he here charged upon Hannah; and, perhaps, he sat near the tabernacle to repress these enormities, though he did not adopt the only effectual method. Perceiving her great discomposure, and observing that her lips moved, he too hastily attributed it to drunkenness. But Hannah had now obtained such inward consolation, that this severe reflection neither distressed her nor excited her anger; so that she intimated her abhorrence of the crime with which she had been charged, and calmly and respectfully explained to him the real cause of her agitation. In doing this, she emphatically described the nature of fervent prayer: "I poured out my soul before the LORD." For prayer doth not consist merely in using good words, but in opening before the Lord the inmost soul, and in unreserved confidence pouring out before him all our fears, sorrows, desires, and purposes; as a child would before a loving father, from whom alone he had expectations of relief, and who, he was satisfied, was able and disposed to help him.—*Scott.*

CONSECRATION OF YOUNG SAMUEL.—Ver. 24. Observe how she presented her child, 1. With a sacrifice; no less than three bullocks, with a meat-offering for each. A bullock, perhaps, for each year of the child's life. Or one for a burnt-offering, another for a sin-offering, and the third for a peace-offering. So far was she from thinking that by presenting her son to God she made God her debtor, that she thought it requisite, by these slain-offerings, to seek God's acceptance of her living sacrifice. All our covenants with God for ourselves and ours must be made by sacrifice—the great Sacrifice. 2. With a grateful acknowledgment of God's goodness in answer to prayer. This she makes to Eli, because he had encouraged her to hope for an answer of peace (ver. 26, 27): "For this child I prayed." (Here it was obtained by prayer, and here it is resigned to the prayer-hearing God.) "You have forgotten me, my lord; but I, who now appear so cheerful, am the woman, the very same that, three years ago, stood by thee here weeping and praying, and this was the child I prayed for." Answers of prayer may thus be humbly triumphed in, to the glory of God. Here is a living testimony for God, "I am his witness that he is gracious" (see Ps. lxvi. 16, 19). "For this mercy, this comfort I prayed, 'and the Lord has given me my petition'" (see Ps. xxxiv. 2, 4, 6). Hannah does not remind Eli of it by adverting to the suspicion he had formerly expressed; she does not say, "I am the woman whom you passed that severe censure upon; what do you think of me now!" Good men ought not to be upbraided with their infirmities and oversights; they have themselves repented of them—let them hear no more of them.—*Henry.*

CHAP. II. HANNAH'S HYMN.—Ver. 1. (1.) When she had received mercy from God, she owned it, with thankfulness to his praise. Not like the nine lepers (Luke xvii. 17). Praise is our rent, our tribute, we are unjust if we do not pay it. (2.) The mercy she had received was an answer to prayer, and therefore she thought herself especially obliged to give thanks for it. What we win by prayer, we may wear with comfort, and must wear with praise. (3.) Her thanksgiving is here called a *prayer*: "Hannah prayed;" for thanksgiving is an essential part of prayer. In every address to God, we must express a grateful regard to him as our Benefactor. Nay, and thanksgiving for mercies received shall be accepted as a petition for further mercy. (4.) From this particular mercy which she had received from God, she takes occasion, with an elevated and enlarged heart, to speak glorious things of God, and of his government of the world for the good of his Church. Whatever at any time gives rise to our praises, in this manner they should be raised. (5.) Her *prayer* was mental, "her voice was not heard;" but in her *thanksgiving* she spake that all might hear her. She made her supplication "with groanings that could not be uttered," but now her lips were opened to "shew forth God's praise." (6.) This thanksgiving is here left upon record for the encouragement of those of the weaker sex to attend to the throne of grace; God will regard their prayers and praises. The Virgin Mary's song has great affinity with this of Hannah (Luke i. 46).—*Henry.*

PROVIDENCE.—Ver. 4-8. The events which these verses speak of are often called the caprices of blind fortune; but they, in fact, are the settled purposes of God, thus manifesting his own perfections by saving those who trust in him, and pouring contempt upon all the distinctions in which ungodly men confide and glory. Are they proud of valour, military skill, or strength? their bows shall be broken, and themselves

B.C. 1165—B.C. 1165.

Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

16 And *if* any man said unto him, Let them not fail to burn the fat [2]presently, and *then* take *as much* as thy soul desireth, [§] then he would answer him, *Nay;* but thou shalt give *it me* now: and if not, I will take *it* by force.

17 Wherefore the sin of the young men was very great [y]before the LORD; for men [z]abhorred the offering of the LORD.‖

18 ¶ But Samuel ministered before the LORD, *being* a child, girded with [a]a linen ephod.

19 Moreover, his mother made him a little coat,¶ and brought *it* to him from year to year, when she came up with her husband to offer the yearly sacrifice.

20 ¶ And Eli [b]blessed Elkanah and his wife, and said, The LORD give thee seed of this woman, for the [3]loan which is lent to the LORD. And they went unto their own home.

21 And the LORD [c]visited Hannah, so that she conceived, and bare three sons and two daughters. And the child Samuel grew before the LORD.*

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that [4]assembled *at* the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things?† for [5]I hear of your evil dealings [d]by all this people.

24 Nay, my sons; for *it is* no good report that I hear: [e]ye make the LORD'S people [6]to transgress.

25 If one man sin against another, the judge shall judge him; but if a man sin against the LORD,‡ who shall entreat for him? Notwithstanding, they [f]hearkened not unto the voice of their father, because the LORD would slay them.

26 And the child Samuel grew on, and [g]was in favour both with the LORD, and also with men.

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

29 Wherefore [h]kick ye at my sacrifice,[§] and at mine offering, which I have commanded *in my* habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, [i]I said indeed, *that* thy house, and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me [k]I will honour, and they [l]that despise me shall be lightly esteemed.

31 Behold, the days come, that I will cut off thine arm,‖ and the arm of thy father's house, that there shall not be an old man in thine house.

32 And thou shalt see [7]an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* [m]to consume thine eyes,¶ and to grieve thine heart: and all the increase of thine house shall die [8]in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas; in one day they shall die both of them.

35 And [n]I will raise me up a faithful priest,* *that* shall do according to *that* which *is* in mine heart, and in my mind: and [o]I will build him a sure house; and he shall walk before mine Anointed for ever.

36 And it shall come to pass, *that* every one that is left in thine house shall come *and* crouch to him for a piece of silver, and a morsel of bread, and shall say, [9]Put me, I pray thee, into [1]one of the priest's offices, that I may eat a piece of bread.

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[2] *As on the day.*

[§] *Take as much as thy soul desireth.*—We are content to relinquish our parts to thee, only let not God be wronged of his due.—POOLE.

[y] Gen. vi. 11; x. 9.

[z] Matt. xviii. 7.

‖ That is, the worship of God was brought into discouragement and contempt by these practices.—PYLE.

[a] xxii. 18.

¶ The ephod being used, I suppose, only in the service of God, it was provided at the public charge. But for his ordinary wearing, Hannah took care, at her charge, to provide him a coat and other things, it is likely, suitable to it; that she might still express her piety in contributing to his maintenance at the house of God. And it is very probable that this little coat was woven with her own hands.—PATRICK.

[b] Gen. xiv. 19.

[3] *Petition which she asked, &c.*

[c] i. 19, 20.

* Not in stature only, but in wisdom also and virtue. Of so great moment is it to season the minds of children early with a sense of God and of religion, which, it is probable, will continue in them, and improve as they grow in years.—PATRICK.

[4] *Assembled by troops.*

† Such cold reproof as that which Eli gave his sons, where the crime was so great and notorious, was in some measure a participation of it. It was so interpreted by God, who calls it (ver. 29) "a kicking at his sacrifice," and on this very account threatens Eli with most terrible judgments.—TILLOTSON.

[5] Or, *I hear evil words of you.*

[d] Is. iii. 9.

[e] Ex. xxxii. 21.

[6] *To cry out.*

‡ *If a man sin against the Lord.*—All sin is, in some sense, against God, and contrary to his nature, but there are some sins that are more immediately and particularly against God.—GILL.

[f] Deut. ii. 30.

[g] Prov. iii. 4.

[h] Deut. xxxii. 15.

§ *Wherefore kick ye at my sacrifice.*—Using them irreverently, contemptuously, and profanely; both by abusing them to your own luxury, and by causing the people to abhor and neglect them? He chargeth Eli with his sons' faults. *Honourest thy sons above me.*—Permitting them to dishonour and injure me, by taking my part to themselves.—POOLE.

[i] Ex. xxviii. 43.

[k] Ps. xci. 14.

[l] Num. xi. 20.

‖ Or, I will put thee and all thy posterity from the high priesthood, and degrade you from all authority, and take away my power, and all other gifts necessary for such an holy function from you (Zech. xi. 17).—DIODATI.

[7] Or, *the affliction of the tabernacle, for all the wealth which God would have given Israel.*

[m] 2 Sam. xv. 13-30.

¶ What is said must be thus understood, that such should be the calamities of his house, that if he were then alive his eyes would be consumed with weeping.—BOOTHROYD.

[8] *Men.*

[n] 1 Kings ii. 35.

[o] This seems to be meant of Zadok, anointed in the place of Abiathar (1 Chr. xxix. 22), in whose line the high priesthood continued till the Babylonish captivity. Procopius here notes, that though this, according to the history, is meant of Zadok, yet it belongs to none in the highest sense, but unto our Lord Jesus Christ, who offered himself to the Father for us, and is our great High Priest for evermore.—PATRICK.

[9] Ex. i. 21.

[1] *Join.*

[1] *Somewhat about the priesthood.*

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crushed by an inferior and despised company. Do they glory in riches, and riot in ease and luxury, whilst they despise and oppress the poor? They are often impoverished, and reduced to the necessity of hiring themselves out for bread, whilst the poor and hungry are surprisingly advanced to affluence. Do any glory (as Peninnah did) in the increase of their families, and despise the childless? Providence may soon by unexpected death reduce their numbers; whilst the desolate are as wonderfully increased. The Lord gives life and takes it away; the most vigorous are by the stroke of his hand brought down to the gates of the grave; and the feeble are unexpectedly restored to health and strength. Such vicissitudes may likewise be often observed in men's circumstances and families, in which capacity and industry often prove utterly unavailing to prevent the adversity of some; while others are wonderfully prospered, and rise even from the lowest and most abject condition to the throne of glory. Events of this kind occasion surprise, and many attempt to account for them; but "the pillars of the earth are the LORD'S, and he hath set the world upon them;" and the same power, which first created and established the earth in its settled course, without human help, and in such a manner as no human power can change, by his secret overruling providence does everything, and should be acknowledged in everything. These things are equally applicable to the dispensations of his kingdom of grace, in which he respects not men's wisdom, learning, greatness, or imagined excellency, but selects the vile, the poor, the foolish of the world, having taught them to feel their guilt and misery, and to value his free and precious salvation. Thus he "takes the poor from the dust, and the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory;" "according to the eternal purpose, which he hath purposed in Christ Jesus our Lord."—*Scott.*

THE YOUTHFUL SAMUEL.—Ver. 11. He did well indeed, for he "ministered to the Lord," according as his capacity was; he learned his catechism, and was constant in his devotions; soon learned to read, and took a pleasure in the book of the law, and thus he "ministered to the Lord." He ministered before Eli, that is, under his inspection, and as he ordered him, not before Eli's sons; all parties were agreed that they were unfit to be his tutors. Perhaps he attended immediately on Eli's person, was ready to him to fetch and bring as he had occasion, and that is called "ministering to the Lord." Some little services, perhaps, he was employed in about the altar, though much under the age appointed by the law for the Levites' ministration. He could light a candle, or hold a dish, or run on an errand, or shut a door; and because he did this with a pious disposition of mind, it is called "ministering to the Lord," and great notice is taken of it. After a while, he did his work so well that Eli appointed that he should minister with a *linen ephod* as the priests did (though he was no priest), because he saw that God was with him. Note, Little children must learn betimes to "minister to the Lord;" parents must train them up to it, and God will accept them; particularly, let them learn to pay respect to their teachers, as Samuel to Eli. None can begin too soon to be religious (see Ps. viii. 2, and Matt. xxi. 15, 16).—*Henry.*

ELI AS A FATHER.—Ver. 12. The sons of Eli had been brought up in the courts of God, and instructed out of the law, and perhaps had some speculative knowledge of Divine things; yet being sons of Belial, men of a rebellious and disobedient spirit, it is said that "they knew not the LORD." They had neither that acquaintance with the Divine perfections, nor that disposition of heart to love them, which are essential to true religion; nor *that experience* of the faithfulness and loving-kindness of God to which those attain who trust him and call on him, and have real communion with him.—Eli appears to have been a godly man, and probably set his sons a good example in private life, and gave them good advice and instruction; but he yielded to a natural timidity and feebleness of mind, and shunned trouble and exertion. Thus he was induced to indulge his children, instead of exercising his parental authority to restrain and correct them when young: and he connived at many abuses in the service of the sanctuary, till they became *customs*, and made way for greater abominations; and even then he did not exert himself, as it became the high priest and judge of Israel, to punish and repress them.

ELI'S SONS.—Ver. 13-16. The priests had the whole breast, the right shoulder, the cheeks, and the maw, allotted to them by the law out of every peace-offering (Lev. vii. 31, 32; Deut. xviii. 3). But in addition to this, it had become customary for the servants of the priests to come, while the flesh was boiling for the use of the offerer and his friends (in vessels of various sizes, according to the nature of the oblation, placed in the court of the tabernacle), and to carry away whatever the flesh-hook, or three-pronged fork, brought up; and the people, in veneration for the priesthood, quietly submitted to it; by which the appetites of the priests were gratified with greater variety, and their avarice with an additional perquisite. The sons of Eli, however, were not satisfied with this innovation, which did not always secure the choicest parts; but, whilst they neglected or postponed "burning the fat" (which, typifying the sacrifice of Christ, and being the appointed expression of the offerer's repentance and faith, was essential to the acceptance of the sacrifice), they insisted upon having such portions of the flesh as they chose for roasting; and when any one, however conscientiously and mildly, remonstrated against this abuse in a sacred ordinance, though willing to yield every other point, the very servants were so insolent as to threaten to take it by force! Thus these priests "lorded it over God's heritage," and "kicked at his sacrifice which he had commanded"!—*Scott.*

B.C. 1141—B.C. 1141.

CHAPTER III.

1 *How the word of the LORD was first revealed to Samuel.*
11 *God telleth Samuel the destruction of Eli's house.*

AND the child Samuel ministered unto the LORD before Eli. And [a]the word of the LORD was precious in those days; *there was* no open vision.*

2 And it came to pass at that time, when Eli *was* aid down in his place, and [b]his eyes began to wax dim, *that* he could not see;†

3 And ere [c]the lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep;*

4 That the LORD called Samuel: and he answered, Here *am* I.

5 And he ran unto Eli, and said, Here *am* I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose, and went to Eli, and said, Here *am* I; for thou didst call me. And he answered, I called not, my son; lie down again.‡

7 [1]Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

8 And the LORD called Samuel again the third time. And he arose, and went to Eli, and said, Here *am* I; for thou didst call me. And Eli perceived that the LORD had called the child.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, [d]Speak, LORD; for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came,§ and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which [e]both the ears of every one that heareth it shall tingle.

12 In that day I will perform against Eli all *things* which I have spoken concerning his house: [f]when I begin, I will also make an end.

13 [3]For I have told him, that [f]I will judge his house for ever,‖ for the iniquity which he knoweth; because his sons made themselves [4]vile, and he [5]restrained them not.

14 And therefore I have sworn unto the house of Eli, that [g]the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever.

CHAP. III.

[a] Ps. lxxiv. 9.
* *No open vision* may mean, No manifestation of his presence, since that recorded to Manoah and his wife seventy years before.—HALES.
[b] Gen. xlviii. 10.
† *That he could not see*—clearly to do his duty after it grew duskish; which made him, it is likely, go to bed betimes, and leave directions with Samuel what to do, till it was time for him to repose himself. And this might be the reason that Samuel ran so hastily to him, when he thought he called for him, that he might know what he wanted: men of his age, and dim-sighted, being less able to help themselves.—PATRICK.
[c] Ex. xxvii. 20, 21.
‡ He had not yet learned to know discipline from before the Lord; as the Targum interprets it: That is, how God was wont to teach and instruct men in his will: which the next words explain.—PATRICK.
[1] Or, *Thus* did *Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*
[d] Ex. xx. 19.
§ *The Lord came.*—Before, he spake to him at a distance, even from the holy oracle between the cherubims; but now, to prevent all further mistakes, the voice came near to him, as if the person speaking had been present with him. *And stood.*—Before, the voice passed by him, now the speaker fixeth his abode with him for a time, till he had uttered his whole mind to him.—POOLE.
[e] 2 Kings xxi. 12.
[2] *Beginning and ending.*
[3] Or, *And I will tell,* &c.
[f] 2 Chr. xx. 12.
‖ *For ever,* signifies here, as in several other places of Scripture, "for many successive generations."—CLARKE.
[4] *Accursed.*
[5] Heb. *frowned not upon them.*
[g] Num. xv. 30, 31.

[h] Ps. cxii. 5.
[i] Ruth i. 17.
¶ *The Lord do so.*—A form of a Jewish oath which they anciently used, by which they prayed God to send some great evil upon them, and to double and aggravate it if they did not speak truly.—DIODATI.
[6] *So add.*
[7] Or, *word.*
[8] *All the things;* or, *words.*
[k] Gen. xviii. 25.
* *It is the Lord,* he says, whom I have ever found holy, just, and gracious, and he cannot but be himself; let him do what seemeth him good; for whatever seemeth good to him, cannot but be good, however it seems to me. Every man can open his hand to God while he blesses; but to expose ourselves willingly to the afflicting hand of our Maker, and to kneel to him while he scourges us, is peculiar only to the faithful.—BP. HALL.
[l] Jud. xiii. 24.
[m] Matt. i. 23.
[n] Is. xlix. 26.
[9] *Faithful.*
[o] Gen. xii. 7.
† Means, very probably, that Jehovah made his revelations by his Word the Son, who acted all things in the Father's name, and bore his authority, title, and character.—PYLE.

CHAP. IV.

[1] Or, *came to pass;* Heb. *was.*
* In the days of Eli, the Word of the Lord was scarce, and vision was seldom. But when Samuel appeared, not only he prophesied frequently, but many of the Israelites, by his means, were endued with the same spirit, according to these words, and the Lord appeared more frequently in Shiloh.—ABARBINEL.
† Probably without consulting Samuel.—WELLS.
[2] *The battle was spread.*
[3] Josh. vii. 5-8.
[h] Ps. cvi. 40, 41.
[4] *The array.*
[c] Deut. xxix. 24.
[i] Num. xxxi. 6.
[4] *Take unto us.*
‡ Here was no consulting of the ark which they were about to fetch, no inquiry of Samuel whether they should fetch it, but a headstrong resolution of presumptuous elders to force God into the field, and to challenge success.—BP. HALL.
[g] Num. x. 33.
[f] Jer. vii. 3, 11.
[5] 2 Sam. vi. 2.
[h] Ex. xxv. 18-22.

15 ¶ And Samuel lay until the morning, and opened the doors of the house of the LORD. And Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel, my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that *the LORD* hath saith unto thee? [h]I pray thee hide *it* not from me: [i]God do so¶ to thee, and [6]more also, if thou hide *any* [7]thing from me of all the things that he said unto thee.

18 And Samuel told him [8]every whit, and hid nothing from him. And he said, [k]It *is* the LORD; let him do what seemeth him good.*

19 ¶ And Samuel [l]grew, and [m]the LORD was with him, and did [n]let none of his words fall to the ground.

20 And all Israel, from Dan even to Beersheba, knew that Samuel *was* [9]established *to be* a prophet of the LORD.

21 And the LORD [o]appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh by the word of the LORD.†

CHAPTER IV.

1 *The Israelites are overcome by the Philistines.* 11 *The ark is taken, and Eli's sons slain.* 12 *Upon hearing the news, Eli falleth backward, and breaketh his neck.*

AND the word of Samuel [1]came to all Israel.* Now Israel went out† against the Philistines to battle, and pitched beside Eben-ezer: and the Philistines pitched in Aphek.

2 And the Philistines put themselves in array against Israel: and when [2]they joined battle, [a]Israel was smitten before the Philistines; [b]and they slew of [3]the army in the field about four thousand men.

3 ¶ And when the people were come into the camp, the elders of Israel said, [c]Wherefore hath the LORD smitten us to-day before the Philistines? [d]Let us [4]fetch‡ [e]the ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, [f]it may save us out of the hand of our enemies.

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, [g]which dwelleth *between* [h]the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there with the ark of the covenant of God.

5 And when the ark of the covenant of the

CHAP. III. SAMUEL'S FIRST CALL.—Ver. 1. The manner of God's revealing himself to Samuel is here related very particularly, for it was uncommon. 1. Eli was retired; Samuel had waited on him to his bed, and the rest that attended the service of the sanctuary were gone, we may suppose, to their several apartments; (ver. 2) "Eli was laid down in his place;" he went to bed betimes, being unfit for business, and soon weary of it, and perhaps loving his ease too well. Probably he kept his chamber much, which gave his sons the greater liberty. And he sought retirement the more, because his eyes began to wax dim, an affliction which came justly upon him for winking at his sons' faults. 2. Samuel was laid down to sleep in some closet near to Eli's room, as his page of the back-stairs, ready within call, if the old man should want anything in the night, perhaps to read to him if he could not sleep. He chose to take Samuel into this office rather than any of his own family, because of the towardly disposition he observed in him. When his own sons were a grief to him, his little servitor was his joy. Let those that are afflicted in their children thank God if they have any about them in whom they are comforted. "Samuel was laid down ere the lamp of God went out" (ver. 3); it should seem he lay somewhere so near the holy place that he went to bed with that light, before any of the lamps in the branches of the candlestick went out (for the main lamp never went out), which, probably, was toward midnight; till that time Samuel had been employing himself in some good exercise or other, reading and praying, or perhaps cleaning or making ready the holy place, and then went softly to his bed. *Then* we may expect God's gracious visits, when we are constant and diligent in our duty. 3. God called him by name, and he took it for Eli's call, and ran to him (ver. 4, 5). Samuel lay awake in his bed, his thoughts, no doubt, well employed (as David's, Ps. lxiii. 6), when the Lord called to him, Bishop Patrick thinks, out of the most holy place; and so the Chaldee paraphrase reads it, "A voice was heard out of the temple of the Lord;" but Eli, though it is likely he lay nearer, heard it not; yet, possibly, it might come some other way. Hereupon we have an instance of Samuel's industry and readiness to wait on Eli; supposing it was he that called him, he hastened out of his warm bed, and ran to him to see if he wanted anything, and perhaps fearing he was not well. "Here am I," said he. A good example to servants, to come when they are called, and to the younger, not only to submit to the elder, but to be careful and tender of them.

HIS FIRST ORACLE.—Ver. 11. Here is the message which, after all this introduction, God delivered to Samuel concerning Eli's house. God did not come to him now to tell him how great a man he should be in his day, what a figure he should make, and what a blessing he should be in Israel. Young people have commonly a great curiosity to be told their fortune; but God came to Samuel, not to gratify his curiosity, but to employ him in his service, and send him on an errand to another person, which was much better; and yet the matter of this first message, which, no doubt, made a very great impression upon him, might be of good use to him afterward, when his own sons proved, though not so bad as Eli's, yet not so good as they should have been (chap. viii. 3). The message is short—not near so long as that which the man of God brought (chap. ii. 27); for Samuel being a child, it could not be expected he should remember a long message, and God considered his frame. The memories of children must not be overcharged, no, not with Divine things. But it is a sad message, a message of wrath, to ratify the message in the former chapter, and to build on the sentence there pronounced, because, perhaps, Eli did not give so much regard to that as he ought to have done. Divine threatenings, the less they are heeded, the surer they will come, and the heavier they will fall. Reference is here had to what was there said concerning both the sin and the punishment.—*Henry.*

CHAP. IV. SUPERSTITION.—Ver. 3. These elders seem to have been miserably sunk in ignorance and formality, which was the genuine consequence of the impiety of the priests. Though ripe for dreadful judgments, they had no idea that the defeat which they had received was intended as a warning to repent; and they proposed a very foolish expedient to secure the assistance of JEHOVAH. They had heard what wonders had formerly been wrought for Israel, when the ark, the symbol of the Lord's presence, was "by his command" carried before the people, under the care of "holy men," who trusted and glorified him, and when Israel was comparatively an obedient people, fighting under his banner; and they did not make the obvious and important distinc-

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LORD came into the camp, [i]all Israel shouted with a great shout, so that the earth rang again.[§]

6 And when the Philistines heard the noise of the shout, they said, [k]What *meaneth* the noise of this great shout in the camp of the Hebrews? And they understood that the ark of the LORD was come into the camp.

7 And the Philistines [l]were afraid: for they said, God is come into the camp. And they said, Woe unto us! for there hath not been such a thing [5]heretofore.[‖]

8 Woe unto us! who shall deliver us out of the hand of these mighty Gods? ¶ these *are* the Gods that [m]smote the Egyptians with all the plagues in the wilderness.

9 [n]Be strong, and quit yourselves like men, O ye Philistines! that ye be not servants unto the Hebrews, as they have been to you: [6]quit yourselves like men,* and fight.

10 ¶ And the Philistines fought, and [o]Israel was smitten, and they fled [p]every man into his tent; and there was a very great slaughter: for there fell of Israel thirty thousand footmen.

11 And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, [7]were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh† the same day, with his clothes rent, and with earth upon his head.

13 And when he came, lo, Eli sat upon a seat by the wayside watching: for [q]his heart trembled for the ark of God. And when the man came into the city, and told *it*, all the city cried out.‡

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in hastily, and told Eli.

15 Now Eli was ninety and eight years old; [r]and his eyes [8]were dim, that he could not see.

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to-day out of the army. And he said, What [9]is there done, [s]my son?

17 And the messenger answered and said, Israel is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass, [t]when he made mention of the ark of God,[§] that he fell from off the seat backward by the side of the gate, and [u]his neck brake, and he died; for he was an old man, and heavy: and he had judged Israel forty years.

19 ¶ And his daughter-in-law, Phinehas' wife, was with child, *near* to [1]be delivered: and when she heard the tidings, that the ark of God was taken, and that her father-in-law and her husband were dead, she bowed herself and travailed; for her pains [2]came upon her.

20 And, about the time of her death, the women that stood by her said unto her, [x]Fear not; for thou hast born a son. But she answered not, [3]neither did she regard *it*.

21 And she named the child [4]I-chabod, saying, [y]The glory is departed from Israel:[‖] (because the ark of God was taken, and because of her father-in-law, and her husband:)

22 And she said, [z]The glory is departed from Israel; for the ark of God is taken.

CHAPTER V.

1 *The Philistines bring the ark into the house of Dagon.* 3 *Dagon falleth down.* 6, 9, 12 *They are smitten with emerods.*

AND the Philistines [a]took the ark of God, and brought it from Eben-ezer unto Ashdod.*

2 When the Philistines took the ark of God, they brought it into the house of [b]Dagon, and set it by Dagon.

3 ¶ And when they of Ashdod arose early on the morrow, behold, [c]Dagon *was* fallen upon his face to the earth before the ark of the LORD.† And they took Dagon, and [d]set him in his place again.

4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground before the ark of the LORD;‡ and [e]the head of Dagon, and both the palms of his hands, *were* cut off upon the threshold; only [1]*the stump of* Dagon was left to him.

5 Therefore [f]neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

6 ¶ But [g]the hand of the LORD was heavy upon

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[i] Jud. xv. 14.

§ The holiest of things brought by the hands of the basest of men, in answer to such a spirit, boded no good. Its arrival excited amongst them frantic joy; but we hear nothing of humble supplication to the God of battles to be their helper. Those shouts of a false confidence with which "the earth rang again" only tended to hasten their overthrow.—DR JOHN CAMPBELL.

[k] Ex. xxxii. 17, 18.
[l] Ex. xv. 14, 16.
[5] *Yesterday*; or, *the third day*.

‖ Supposing the ark was Israel's God, they express their apprehensions of his presence. They had not so shouted before, nor was the ark of God with them, when they were before defeated; and reflecting upon the traditionary notices of the former wonders God had wrought in Egypt, though they mistake in the circumstances, they tremble for the consequences. — HAWEIS.

¶ The Hebrew words, which we translate *mighty Gods*, are translated by Theodoret *the strong God*, which agrees with what goes before, *God is come into the camp*. So the following words would be translated, "this is the God," instead of "these are the Gods."—PATRICK.

[m] Ex. vii. 5; ix. 14.
[n] 2 Sam. x. 12.
[6] *Be men.*

*Since you can expect no relief from your gods, who are not able to resist theirs, it concerns you to put forth all your strength and courage, and once for all to act like brave and valiant men.—POOLE.

[o] Lev. xxvi. 17.
[p] 2 Sam. xx. 1.
[7] *Died.*

† *Shiloh*, forty-two miles from Eben-ezer. — BUNTING'S TRAVELS.

[q] Josh. vii. 9.
‡ *All the city cried out.*—Looking upon themselves as put out of the Divine protection, because they had lost the symbol of his presence and the book of the covenant, the blessings of which they could no longer claim.—PATRICK.

[r] Gen. xxvii. 1.
[8] *Stood.*
[9] *Is the thing.*
[s] iii. 6.

[t] Ps. xxvi. 8.

§ Eli, though too indulgent a father, was highly commendable in this, that he was not so much affected with the slaughter of his sons and of his people as with the loss of the ark of God. He kept up his courage and did not fall till he heard that mentioned.—PATRICK.

[u] iii. 12, 13.
[1] Or, *cry out.*
[2] *Were turned.*
[x] Gen. xxxv. 17, 18.
[3] *And set not her heart.*
[4] *Where is the glory?* Or, *marg.*, There is *no glory.*
[y] Ps. xxvi. 8.

‖ She is insensible of the death of her father, her husband, and herself, in comparison with the loss of the ark of God; calls her (then unseasonable) son I-chabod, or, "There is no glory?" and says with her last breath, "The glory is departed from Israel." She cares nothing for a posterity which was to want the ark of God — for a son come into the world of Israel when God was gone from it; and departs willingly from them from whom God was departed.—BP. HALL.

[z] Ps. cxxxvii. 5, 6.

CHAP. V.

[a] Ps. lxxviii. 61.
* *From Eben-ezer unto Ashdod*, 160 miles.—BUNTING.
[b] Jud. xvi. 23.
[c] Ex. xii. 12.
† *Before the ark of the Lord.*—In a posture of the most humble adoration, which was prostration, acknowledging the God of Israel to be above all Gods.—PATRICK.
[d] Is. xl. 20; xlvi. 7.
‡ Which shewed his former fall was not by chance, but by the power of God, before whom he could not stand.—PATRICK.
[e] Is. ii. 18, 19.
[1] *The fishy part.*
[f] Ps. cxv. 4-7.
[g] Ex. ix. 3.

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tion between the outward sign or token, and the invisible presence of the Almighty as assisting his servants. In fact, they made an idol of the ark, and imagined that (without humiliation before God or repentance of their sins), by fetching it into the army, by two sons of Belial, who were doomed to destruction, and whose presence brought a curse into the camp (Josh. vii. 10-13; xxii. 20), they could induce God to fight for them, though he was evidently contending against them! Nay, they spake as if the ark itself could deliver them.—*Scott.*

ELI'S DEATH.—Ver. 18. The account of the defeat of the army, and the slaughter of a great number of the soldiers, was very grievous to him as a judge; the tidings of the death of his two sons, of whom he had been so indulgent, and who, he had reason to fear, died impenitent, touched him in a tender part as a father; yet it was not for these that his heart trembled, there is a greater concern upon his spirit, which swallows up the lesser; he does not interrupt the narrative with any passionate lamentations for his sons, like David for Absalom, but waits for the end of the story, not doubting but that the messenger, being an Israelite, would, without being asked, say something of the ark; and if he could but have said, "Yet the ark of God is safe, and we are bringing that home," his joy for that would have overcome his grief for all the other disasters, and have made him easy; but when the messenger concludes his story with, "The ark of God is taken," he is struck to the heart, his spirits fail, and, it should seem, he swooned away, fell off his seat, and partly with the fainting, and partly with the fall, he died immediately, and never spoke a word more. His heart was broken first, and then his neck. So fell the high priest and judge of Israel, so fell his heavy head, when he had lived within two of a hundred years; so fell the crown from his head, when he had judged Israel about forty years; thus did his sun set under a cloud; thus were the folly and wickedness of those sons of his, whom he had indulged, his ruin at last. Thus does God sometimes set marks of his displeasure upon good men in this life, who have misconducted themselves, that others may hear, and fear, and take warning. A man may die miserably, and yet not die eternally; may come to an untimely end, and yet the end be peace.—*Henry.*

I-CHABOD.—Ver. 21. (1.) The women that attended her, who, it is likely, were some of the first rank in the city, encouraged her, and, thinking that her concern was mostly about the issue of her pains, when the child was born, "said unto her, Fear not," now the worst is past, "for thou hast born a son," and perhaps it was her first-born; "but she answered not, neither did she regard it." The sorrows of her travail, if she had had no other, would have been "forgotten, for joy that a man-child was born into the world" (John xvi. 21). But what is that joy, 1. To one that feels herself dying? No joy but that which is spiritual and divine will stand us in any stead then. Death is too serious a thing to admit the relish of any earthly joy; it is all flat and sapless then. 2. What is it to one that is lamenting the loss of the ark! Small comfort could she have of a child born in Israel, in Shiloh, when the ark is gone, and is a prisoner in the land of the Philistines. What pleasure can we take in our creature comforts and enjoyments if we want God's word and ordinances, especially if we want the comfort of his gracious presence, and the light of his countenance! *As vincgar upon nitre, so is he that sings songs to* such *heavy hearts.* (2.) This made her give her child a name, which should perpetuate the remembrance of the calamity, and her sense of it. She has nothing to say to the child; only it being her province, now her husband was dead, to name the child, she orders them to call it "I-chabod," *i.e., Where is the glory?* or, *Alas for the glory;* or, *There is no glory* (ver. 21), which she thus explains with her dying lips: (ver. 22) "The glory is departed from Israel; for the ark of God is taken." Call the child *inglorious*, for so he is; the beauty of Israel is gone, and there appears no hope of ever retrieving it; never let the name of an Israelite, much less a priest, carry glory in it any more, now the ark is taken. Note, 1. The purity and plenty of God's ordinances, and the tokens of his presence in them, are the glory of any people, much more so than their wealth and trade, and interest among the nations. 2. Nothing is more cutting, more killing, to a faithful Israelite than the want and loss of these. If God goes, the glory goes, and all good goes. Woe unto us if he depart!—*Henry.*

CHAP. V. DAGON'S FALL.—Ver. 3-5. The next night Dagon fell the second time (ver. 4). They rose early, either, as usual, to make their addresses to their god, or earlier than usual, being impatient to know whether Dagon had kept his standing this night; and, to their great confusion, they find his case now worse than before. Whether the matter of which the image was made was apt to break or no, so it was, that the head and hands were "cut off upon the threshold." So that nothing remained but the stump, or, as the margin reads it, *the fishy part* of Dagon; for (as many learned men conjecture) the upper part of this image was in a human shape, the lower in the shape of a fish, as mermaids are painted. Such strong delusions were idolaters given up to, so vain were they in their imaginations, and so wretchedly

them of Ashdod, and he destroyed them, and smote them with [h]emerods,[§] *even* Ashdod, and the coasts thereof.

7 And when the men of Ashdod [i]saw that *it was* so, they said, [k]The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.[‖]

8 ¶ They sent therefore, and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto [l]Gath. And they carried the ark of the God of Israel about *thither*.

9 And it was *so*, that, after they had carried it about, [m]the hand of the LORD was against the city with a very great destruction: and he smote the men of the city, both small and great, [n]and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to °Ekron.¶ And it came to pass, as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to [2]us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay [3]us not, and our people: for there was [p]a deadly destruction throughout all the city; the hand of God was very heavy there.*

12 And the men that [q]died not were smitten with the emerods: and [r]the cry of the city went up to heaven.

CHAPTER VI.

1 *The Philistines counsel how to send back the ark:* 10 *they bring it on a new cart to Beth-shemesh.* 19 *The people smitten.*

AND [a]the ark of the LORD was in the country of the Philistines seven months.*

2 And the Philistines [b]called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not [c]empty;† but in any wise return him [d]a trespass-offering: then ye shall be healed, and it shall be [e]known to you why his hand is not removed from you.

4 Then said they, What *shall be* the trespass-offering‡ which we shall return to him? They answered, [f]Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistines: for one plague *was* on [1]you all, and on your lords.

5 Wherefore ye shall make images of your emerods, and images of your [g]mice[§] that mar the land; and ye shall [h]give glory unto the God of Israel: peradventure he will [i]lighten his hand from off you, and from [k]off your gods, and from off your land.

6 Wherefore then do ye [l]harden your hearts, as [m]the Egyptians and Pharaoh hardened their hearts? When he had wrought [2]wonderfully among them, [n]did they not let [3]the people go, and they departed?

7 Now therefore make a °new cart, and take two milch-kine, [p]on which there hath come no yoke,‖ and tie the kine to the cart, and bring their calves home from them:

8 And take the ark of the LORD, and lay it upon the cart; and put the [q]jewels of gold, which ye return him *for* a trespass-offering, in a coffer by the side thereof; and send it away, that it may go.

9 And see, if it goeth up by the way of his own coast¶ to [r]Beth-shemesh, *then* [4]he hath done us this great evil: but if not, then we shall know that *it is* [s]not his hand *that* smote us; it *was* [t]a chance *that* happened to us.*

10 ¶ And the men did so; and took two milch-kine, and tied them to the cart, and shut up their calves at home:

11 And [u]they laid the ark of the LORD upon the cart, and the coffer with the mice of gold and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the highway, lowing as they went, and turned not aside *to* the right hand or *to* the left; and the lords of the Philistines went after them unto the border of Beth-shemesh.

B.C. 1141—B.C. 1140.

[h] Deut. xxviii. 27.
§ A sudden and violent disease in their bowels, which occasioned great pain and torture.—PYLE.
[i] Ex. viii. 8, 29.
[k] 2 Sam. vi. 9.
‖ Supposing that this plague was confined to Ashdod for some particular reasons, or that it came upon them by chance, or from some bad influence of the air, or of the stars, or for putting it into Dagon's temple, which they resolved they would not do.—POOLE.
[l] Amos vi. 2.
[m] Deut. ii. 15.
[n] Ps. lxxviii. 66.
° Josh. xv. 45.
¶ They sent the ark to Ekron, as being the last city of the Philistines lying in the northern border of Judah.—WELLS.
[2] *Me, to slay me and my people.*
[3] *Me not, and my people.*
[p] Is. xiii. 7-9.
* How miserable was the estate of these Philistines! Every man was either sick or dead: those that were still living, through their extremity of pain, envied the dead, and the cry of their whole cities went up to heaven. It is happy that God hath such store of plagues and thunderbolts for the wicked; if he had not a fire of judgments wherewith the iron hearts of men might be made flexible, he would want obedience, and the world would want peace.—BISHOP HALL.
[q] 1 Kings xix. 17.
[r] Ex. xii. 30.

CHAP. VI.

* Ps. lxxviii. 61.
* So long they kept it, as loth to lose so great a prize, and willing to try all ways to keep it, and yet free themselves from the mischiefs accompanying its presence.—POOLE.
[a] Gen. xli. 8.
[b] Ex. xxiii. 15.
† *Empty* — i.e., without a present; which they judged necessary, from the common opinion and practice both of Jews and Gentiles.—POOLE.

[c] Lev. v. 15-19.
[d] v. 7, 9, 11.
‡ It was a common opinion among the heathen that deities were to be appeased by gifts.—GILL.
[e] Ex. xii. 35.
[1] *Them.*
[f] Ex. viii. 17, 24.
§ This was also a custom among the ancient heathens, to consecrate to their gods such monuments of their deliverances as represented the evils from which they were freed. Tavernier relates that this is still practised among the Indians. He says, that when any pilgrim goes to a pagod for the cure of disease, he brings the figure of the limb or part of the body which is affected, made either of gold, silver, or copper, according to his quality, which he offers to his god, and then begins to sing, as all others do, after they have offered. Mr Selden also has observed, that *mice* were used among the ancient heathen for lustration and cleansing.—PATRICK.
[h] Josh. vii. 19.
[i] Ps. xxxii. 4.
[k] Ex. xii. 12.
[l] Job ix. 4.
[m] Ex. vii. 13.
[2] *Reproachfully.*
[n] Ex. xii. 31-33.
[3] *Them.*
° 2 Sam. vi. 3.
[p] Num. xix. 2.
‖ Namely, to see whether the natural instinct towards their young ones will be overcome by a Divine force, which may drive the kine to go and conduct the ark to its place, and go away from them.—DIODATI.
¶ 4, 5.
¶ By the coast of the land of Israel to Beth-shemesh, a city of Judah.—WELLS.
[r] Josh. xv. 10.
[4] Or, *it.*
[s] Is. xxvi. 11.
[t] 2 Sam. i. 6.
* This contrivance was singular, and shews in what manner these idolaters were accustomed to form conjectures respecting the will of their gods. It would be evident, they thought, if the cows took the road to the land of Israel, undirected, and leaving their calves, that the God of Israel had brought on them their plagues.—BOOTHROYD.
[u] 2 Sam. vi. 3.

darkened were their foolish hearts, as to worship the images, not only of creatures, but of nonentities, the mere figments of fancy. Well, the misshapen monster is by this fall made to appear, 1. Very ridiculous, and worthy to be despised. An admirable figure Dagon made now, when the fall had anatomised him, and shewed how the human part and the fishy part were artificially put together, which, perhaps, the ignorant devotees had been made to believe was done by miracle. 2. Very impotent, and unworthy to be prayed to, or trusted to; for his losing of his head and hands proved him utterly destitute both of wisdom and power, and for ever disabled either to advise or act for them. This they got by setting Dagon in his own place again; they had better have let him alone when he was down. But they can speed no better that contend with God, and will set up that which he is throwing down (Mal. i. 4). God, by this, magnified his ark and made it honourable, then when they vilified and made it contemptible. He also shewed what will be the end of all that which is set up in opposition to him: "Gird yourselves," but "ye shall be broken to pieces" (Isa. viii. 9). One would have thought that this incontestable proof of the ark's victory over Dagon should have convinced the Philistines of their folly in worshipping such a senseless thing, and that from henceforward they should have paid their homage to the Conqueror; but, instead of being reformed, they were hardened in their idolatry, and, as evil men and seducers are wont to do, became worse and worse (2 Tim. iii. 13).—*Henry.*

EMERODS.—Ver. 6-12. As the Philistines were not convinced by this defeat of Dagon that their attempt to keep the ark in captivity was foolish and ruinous, they were visited with some fatal judgment—probably a pestilence, which swept away multitudes; while the rest were afflicted very generally with emerods, which put them to excruciating pain, and extorted the most doleful lamentations. The emerods are supposed to have been the worst sort of the disease called *the piles.* Under this terrible visitation they sent the ark of God from city to city, probably in hopes of thus obtaining deliverance; but the same calamities attended the inhabitants wherever they carried it.—*Scott.*

CHAP. VI. PHILISTIA PUNISHED.—Ver. 2-9. It has been conjectured, that when the emerods and pestilence exceedingly afflicted the inhabitants of each city to which the ark was carried, the Philistines placed it in the open field; and that then a vast multitude of mice began to destroy their crops, and spoil the land. At length, however, being no longer able to endure their complicated distresses, they determined to send back the ark, and consulted their priests and diviners about it; whose answer contains such inconsistencies as aptly develop the workings of the human heart in difficult circumstances. From the tradition of Pharaoh's rebellion, and the destruction of him and his subjects, they seriously exhorted the people not to harden their hearts, but to let the ark go; but they did not advise them to repent, to renounce idolatry, or to worship JEHOVAH. Nay, they were reluctant to conclude that their afflictions were from him, and framed an artful device for putting it to the trial; and, if not convinced by another complicated miracle, they seemed determined to keep the ark, and ascribe their sufferings to chance. Some trespass-offerings they supposed to be necessary, if the ark must be restored, in order that "the LORD might lighten his hand from off them;" or that they "might know wherefore he did not." These were indeed such oblations as he had not required, but well suited to be monuments of their shame, and of the Lord's triumph over them. In short, they evinced how unwilling they were to yield, and how unable to resist. As the Egyptians hired Israel with jewels of gold to depart from them, yet were unwilling to let them go quite away, so did the Philistines respecting the ark, in taking which they had so greatly triumphed.

RETURN OF THE ARK.—Ver. 10-16. That two kine which had never been yoked, and whose calves were left at home, should draw quietly, and keep the road without a driver, for several miles, neither stopping, turning aside, nor attempting to return; and that, while they shewed the force of instinct in lowing for their calves, they should be urged forward with a stronger impulse to the very place which the Philistines had mentioned, and stop there, constituted, in all respects, a most astonishing miracle; and the obedience of the animals in carrying back the ark reproached the negligence of Israel. The presumption of the Philistines in requiring this additional proof of JEHOVAH'S power was very great; but it was overruled for the manifestation of his glory, and to their deeper condemnation in cleaving to idolatry. The triumph of the ark was completed when it was thus miraculously restored, with oblations, and the distant attendance of the lords of the Philistines.—Beth-shemesh was a city of the priests in the border of the land (Josh. xxi. 16); and no doubt some of that order, very properly, offered the kine in sacrifice before the ark, though kine in ordinary circumstances were not appointed for burnt-offerings: but nothing which had been used in this sacred service could lawfully be employed to any common use. Their other sacrifices also were suitable expressions of joy and gratitude; but placing the



ELI AND SAMUEL.

13 And *they of* Beth-shemesh *were* reaping their wheat-harvest in the valley; and they lifted up their eyes, and saw the ark, and rejoiced to see *it*.

14 And the cart came into the field of Joshua, a Beth-shemite, and stood there,† where *there was* a great stone: and they clave the wood of the cart, and [x]offered the kine a burnt-offering unto the LORD.

15 And the Levites‡ took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices,§ the same day unto the LORD.

16 And when [y]the five lords of the Philistines had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods, which the Philistines returned *for* a trespass-offering unto the LORD: [z]for Ashdod one, [a]for Gaza one, [b]for Askelon one, [c]for Gath one, [d]for Ekron one;

18 And the golden mice, *according*‖ *to* the number of all the cities of the Philistines *belonging* to the five lords, *both* of fenced cities, and of country villages, even unto the [5]great *stone of* Abel, whereon they set down the ark of the LORD; *which stone remaineth* unto this day in the field of Joshua, the Beth-shemite.

19 ¶ And [e]he smote the men of Beth-shemesh, because they had looked into the ark of the LORD,¶ even he smote of the people fifty thousand and threescore and ten men. And the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

20 And the men of Beth-shemesh said, [f]Who is able to stand before this holy LORD God? and to [g]whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of [h]Kirjath-jearim, saying, The Philistines have brought again the ark of the LORD; come ye down, *and* fetch it up to you.*

CHAPTER VII.

1 The Israelites, by Samuel's means, solemnly repent at Mizpeh.
9 Samuel praying, the Philistines are discomfited.

AND the men of [a]Kirjath-jearim* came, and fetched up the ark of the LORD, and brought it into the house of [b]Abinadab in the hill, and sanctified Eleazar his son† to keep the ark of the LORD.

2 And it came to pass, while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel [c]lamented after the LORD.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do [d]return unto the LORD with all your hearts, *then* [e]put away the strange gods and Ashtaroth from among you, and [f]prepare your hearts unto the LORD, and [g]serve him only; and he will deliver you out of the hand of the Philistines.

4 Then the children of Israel did put away [h]Baalim and Ashtaroth, and served the LORD only.

5 And Samuel said, [i]Gather all Israel to [k]Mizpeh, and [l]I will pray for you unto the LORD.

6 And they gathered together to Mizpeh, and [m]drew water, and poured *it* out before the LORD, and [n]fasted on that day, and said there, [o]We have sinned against the LORD. And Samuel [p]judged the children of Israel in Mizpeh.

7 ¶ And when the Philistines heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistines went up against Israel.‡ And when the children of Israel heard *it*, they were afraid§ of the Philistines.

8 And the children of Israel said to Samuel, [1]Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistines.

9 ¶ And Samuel took [q]a sucking lamb,‖ and offered *it for* a burnt-offering wholly unto the LORD: and Samuel [r]cried unto the LORD for Israel; and the LORD [2]heard him.

10 And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the LORD [s]thundered with a great thunder on that day upon the Philistines, and [t]discomfited them,¶ and they were smitten before Israel.

11 And the men of Israel went out of Mizpeh, and pursued the Philistines, and smote them, until *they came* under Beth-car.

12 Then Samuel [u]took a stone, and set *it* between Mizpeh and Shen, and called the name of it [3]Eben-ezer, saying, [x]Hitherto hath the LORD helped us.

B.C. 1140—B.C. 1120.

† *And stood there.*—This was another marvellous thing, that the kine went no further, being come into a territory of a city of the priests, for so Beth-shemesh was (see Josh. xxi. 16), who were to take care of the ark of God.—PATRICK.

[x] Ex. xx. 24.

‡ *The Levites*—viz., the priests of the tribe of Levi, for whom only it was lawful to touch the ark (Num. iv. 15).—DIODATI.

§ The *sacrifices* (which they are said to *sacrifice*) were *peace-offerings*, which they added to their whole burnt-sacrifices, that they might make a feast upon them, as an expression of their great joy to see the ark returned to them in such a miraculous manner.—PATRICK.

[y] Jud. iii. 3.
[z] 2 Chr. xxvi. 6.
[a] Jud. xvi. 1, 21.
[b] Jud. i. 18.
[c] 2 Sam. i. 20.
[d] 2 Kings i. 2.

‖ That is, each city or commonalty sent in its golden mouse; but there were but five figures of the emerods, for it is likely that the plague of the emerods reigned most in the chief cities, and the mice in the plain country.—DIODATI.

[5] *Great stone.*

[e] Ex. xix. 21.

¶ The ark dealt blows and death on every side—to Philistines, to Israelites; to both of them for profaning it—the one with their idols, the other with their eyes. It is a fearful thing to use the holy ordinances of God with an irreverent boldness.—BP. HALL.

[f] Num. xvii. 12, 13.
[g] v. 8-12.
[h] Josh. xviii. 14.

* It was a terrible demonstration of God's holiness and hatred of all that could profane it. No wonder that they longed to get rid of the ark, and that, instead of taking it away themselves, they sent for the people of a neighbouring city to fetch it.—DR CHALMERS.

CHAP VII.

[a] Josh xviii. 14.
* *Kirjath-jearim* being no city belonging to the priests, as Beth-shemesh was; and it being unlawful for any other but priests to touch the ark (Num. iv. 15), it is to be imagined that all this was done by the ministry of some priests, who were sent for from some other place.—DIODATI.

[b] 2 Sam. vi. 3, 4.

† Which belonged to the Levites. Therefore Abinadab was of that tribe, otherwise he could not have consecrated (i.e., set apart or solemnly appointed) his son to keep the ark—i.e., to attend it, and see that no rudeness was offered to it, as well as to keep a guard about it to defend it from violence.—PATRICK.

[c] Jud. ii. 4.
[d] Deut. xxx. 2-10.
[e] Gen. xxxv. 2.
[f] Deut. xxx. 6.
[g] Deut. vi. 13.
[h] Jud. ii. 11, 13.
[i] Neh. ix. 1.
[k] x. 17.
[l] xii. 23.
[m] Job xvi. 20.
[n] 2 Chr. xx. 3.
[o] Lev. xxvi. 40.
[p] Jud. iii. 10.

‡ Being ignorant of the true reasons of this meeting, the Philistines imagined the Israelites assembled to consult about war, and so resolved to be beforehand with them, and surprise them.—PATRICK.

§ *They were afraid*—being a company of unarmed persons, and unfit for battle.—POOLE.

[1] *Be not silent from us from crying.*

[q] ix. 12; x. 8.

‖ The ordinary law of sacrifices appointed those lambs which were offered should be a year old; but here there was some special reason, as peradventure to shew that the people presented themselves there before the Lord as in a renewed estate, in piety and holiness. *Offered it.*—Samuel, being no priest, had not the ordinary power of offering sacrifices; but here he proceedeth either as a prophet, by some Divine motion or command, or else he did employ some priest to do it (as 1 Kings xviii. 32, 33).—DIODATI.

[r] Ps. l. 15.
[2] *Answered.*
[s] Ex. ix. 23-25.
[t] Deut. xx. 3, 4.

¶ The storm might be in the face of the Philistines, and, by occasioning disorder, render the conquest easy.—BOOTHROYD.

[u] Gen. xxviii. 18.
[3] That is, *the stone of help.*
[x] Ps. lxxi. 6, 17.

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ark upon a great stone, rather than taking it into their houses, or preparing a tent for it, seems to have been improper. The inhabitants of Kirjath-jearim gave it a different reception, and were accepted in so doing (chap. vii. 1, 2).

BETH-SHEMESH.—Ver. 19. The number, as it stands in our version, is so large to be found in one small city, and the expression in the original is so uncommon, that it is generally allowed some mistake is made: Josephus mentions only seventy. The passage may be rendered, "He smote—seventy men, even fifty *out of* a thousand men;" which supposes that about 1400 persons were present, and that a twentieth part was slain: and this appears to be the genuine meaning of the passage. The Beth-shemites seem not to have been duly humbled for their offence.

PRACTICAL OBSERVATIONS.—When transgressors, under Divine rebukes, harden themselves in sin, they are sure to prolong and multiply their own miseries; and it is so much more pleasant to learn wisdom by the experience of others, than by our own, that it would be deemed madness to do otherwise, were it not so general.—Those convictions which spring from terror without humiliation, will never produce more than a reluctant and submissive obedience; and the indignant hearts of proud rebels avail themselves of every pretence to ascribe afflictions to chance, rather than to the hand of God, and to infer that it is not absolutely necessary to part with every sin.—If correction be withdrawn, while the heart is thus disposed, the respite proves an encouragement to proceed in transgression; if the affliction be continued after a partial amendment, this is deemed an argument that repentance and reformation are useless; and every dispensation of Providence eventually occasions increasing guilt and condemnation.—*Scott.*

CHAP. VII. KIRJATH-JEARIM.—Ver. 2. Twenty years of time were passed, before the house of Israel was sensible of the want of the ark. The Septuagint reads it somewhat more clearly than we do: "And it was twenty years, and (that is, when) the whole house of Israel looked up again after the Lord." So long the ark remained in obscurity, and the Israelites were not sensible of the inconvenience, nor ever made any inquiry after it, what was become of it; though, while it was absent from the tabernacle, the token of God's special presence was wanting, nor could they keep the day of atonement as it should be kept. They were content with the altars without the ark; so easily can formal professors rest satisfied in a road of external performances, without any tokens of God's presence or acceptance. But at length they bethought themselves, and began to lament after the Lord, stirred up to it, it is probable, by the preaching of Samuel, with which an extraordinary working of the Spirit of God set in. A general disposition to repentance and reformation now appears throughout all Israel, and they begin to "look unto him whom they had slighted, and to mourn" (Zech. xii. 10).—*Henry.*

MIZPEH AND ITS MEMORIAL.—Ver. 6. The ceremony of "drawing water, and pouring it out before the LORD," might be an emblem of the effects of Divine grace upon the heart; which disposes it to pour forth itself as water before the Lord, in penitential confessions, with tears of godly sorrow, and in fervent prayers and thanksgivings.—Some, indeed, think that the water was used in a kind of baptismal ablution or purification; others, that it was an expression of their holy joy in God; and others, that it was intended to purify the ground on which the altar was built.—On this occasion Samuel acted publicly as judge, or chief magistrate, in settling differences, and perhaps in punishing criminals and obstinate idolaters; though he seems to have previously exercised authority in a more private manner.—*Scott.*

EBEN-EZER.—Ver. 12. Samuel erected a thankful memorial of this victory to the glory of God, and for the encouragement of Israel he set up an *Eben-ezer, the stone of help.* If ever the people's hard hearts should lose the impressions of this providence, this stone would either revive the remembrance of it, and make them thankful, or remain a standing witness against them for their unthankfulness. 1. The place where this memorial was set up was the same where, twenty years before, the Israelites were smitten before the Philistines, for that was beside Eben-ezer (chap. iv. 1). The sin which procured that defeat formerly being pardoned upon their repentance, the pardon was sealed by this glorious victory in the very same place where they then suffered loss (see Hos. i. 10). 2. Samuel himself took care to set up this monument. He had been instrumental by prayer to obtain the mercy; and, therefore, he thought

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel; and the hand of the LORD was against the Philistines all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath; and the coasts thereof did Israel deliver out of the hands of the Philistines. And there was peace between Israel and the Amorites.*

15 ¶ And Samuel [y]judged Israel all the days of his life.

16 And he [z]went from year to year in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

17 And [z]his return *was* to Ramah; for there *was* his house; and there he judged Israel; and there [a]he built an altar† unto the LORD.

CHAPTER VIII.

1 *By the occasion of the ill government of Samuel's sons, the Israelites ask a king.* 10 *The manner of a king.*

AND it came to pass, when Samuel was old, that he [a]made his [b]sons judges over Israel.

2 Now the name of his first-born was [c]Joel, and the name of his second Abiah; *they were* judges in Beer-sheba.*

3 And [d]his sons walked not in his ways, [e]but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all [f]the elders of Israel gathered themselves together, and came to Samuel, unto Ramah,

5 And said unto him, Behold, thou art old and thy sons walk not in thy ways: now [g]make us a king to judge us like all the nations.†

6 ¶ But the thing [1]displeased Samuel, when they said, Give us a king to judge us. And Samuel [b]prayed unto the LORD.

7 And the LORD said unto Samuel, [i]Hearken unto the voice of the people in all that they say unto thee: for [k]they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According [1]to all the works which they have done, since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore [2]hearken unto their voice: [3]howbeit yet protest solemnly unto them, and shew them [m]the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people that asked of him a king.

11 And he said, [n]This will be the manner of the king that shall reign over you.‡ [o]He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* [p]shall run before his chariots.

12 And he will [q]appoint him captains over thousands, and captains over fifties: [r]and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.§

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will [s]take your fields, and your vineyards, and your oliveyards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed,‖ and of your vineyards, and give to his [4]officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because

B.C. 1120—B.C. 1095.

* *The Amorites*—*i.e.*, the Canaanites, oft called Amorites, because these were formerly the most valiant and terrible of all those nations, and the first enemies which the Israelites met with, when they went to take possession of their land.—POOLE.

[y] Acts xiii. 20, 21.

[z] *Circuited from year to year.*

[a] viii. 4.

[b] Gen. xii. 7, 8.

† No doubt, by God's direction or permission for the present, as he had made no declaration where he wished the ark to be fixed, after it was taken from Shiloh; and as it was fit that there should be an altar where Samuel himself resided, for the purpose of invoking God's direction and blessing, when the people came to consult the Divine Majesty through him.—WELLS.

CHAP. VIII.
B. C. 1112.

[a] Deut. xvi. 18, 19.

[b] Jud. v. 10.

[c] 1 Chr. vi. 28, 33, *Vasini.*

* It seemeth that Samuel reserved to himself the government from Ramah, towards the north, and for his own ease he assigned his children, for the compass of their jurisdiction, from Beer-sheba, which was the southern border, to Ramah; for otherwise, Beer-sheba being on the outside of the country, had been an unfitting place for the general seat of justice.—DIODATI.

[d] 2 Sam. xv. 4.

[e] Ex. xviii. 21.

[f] Ex. xxiv. 1.

[g] Acts xiii. 21.

† The conduct of these men roused the spirit of the whole nation, leading them to desire a king. Had the sons been worthy of the father, no such thought would have entered the popular mind. The reason for the offensive demand was plainly communicated to the venerable prophet:—"Thou art old and thy sons walk not in thy ways: now make us a king to judge us like all the nations."—DR. JOHN CAMPBELL.

[1] Heb., *was evil in the eyes of.*

[i] Ex. xxxii. 31, 32.

[k] Num. xxii. 20.

[l] Matt. x. 24, 25.

[1] Ex. xiv. 11, 12.

[2] Or, *obey.*

[3] Or, *notwithstanding when thou hast solemnly protested against them, then thou shalt shew,* &c.

[m] Ex. xiv. 7, 8.

[n] Deut. xvii. 14-20.

‡ He proceeds to shew them that the sufferings into which they were about to run were much greater than those of which they complained; that, in subjecting themselves to an arbitrary prince, they would lie at the mercy of one who would have the power, and perhaps the disposition, to treat them rather as slaves than as subjects, and who would hold at his disposal their persons, estates, time, and labour.—PYLE.

[o] 2 Chr. xxvi. 10-15.

[p] 2 Sam. xv. 1.

[q] 1 Chr. xxvii. 1-22.

[r] 1 Kings iv. 7.

§ He will press them for all sorts of his work, and that upon his own terms, without their consent, when possibly their own fields required all their time and pains.—POOLE.

[s] 1 Kings xxi. 7.

‖ It was part of the royal right in Eastern countries to have the tenth part of the fruit of the land for the king's share; and if they contented themselves with this portion, they were accounted good kings.—PATRICK.

[4] *Eunuchs.*

himself in a special manner obliged to make this grateful acknowledgment of it. 3. The reason he gives for the name is, "Hitherto hath the Lord helped us," in which he speaks thankfully of what was past, giving the glory of the victory to God only, who had added this to all his former favours; and yet he speaks somewhat doubtfully for the future—"Hitherto things have done well, but what God may yet do with us we know not, *that* we refer to him; but let us praise him for what he *has* done." Note, The beginnings of mercy and deliverance are to be acknowledged by us with thankfulness so far as they go, though they be not completely finished—nay, though the issue seem uncertain. "Having obtained help from God, I continue hitherto," says blessed Paul (Acts xxvi. 22).

A CIRCUIT COURT OF JUSTICIARY.—Ver. 16. As a magistrate he received appeals from the inferior courts, and gave judgment upon them; tried causes, and determined them; tried prisoners, and acquitted or condemned them, according to the law. This he did all his days, till he grew old and past service, and resigned to Saul; and afterwards he exercised authority when application was made to him—nay, he judged even Agag, and Saul himself. But when he was in his prime he rode the circuit for the convenience of the country, at least of that part of it which lay most under his influence. He kept courts at Bethel, Gilgal, and Mizpeh, all in the tribe of Benjamin, but his constant residence was at Ramah, his father's city, and there he judged Israel; thither they resorted to him from all parts with their complaints. —*Henry.*

CHAP. VIII. SAMUEL'S SONS.—Ver. 1-5. It is not known how old Samuel was at this time; but it is probable that he felt himself incapable of making the accustomed circuits through the whole land; and therefore, residing at Ramah, he superintended the northern division of it; while his sons, being stationed at Beer-sheba, had the charge of the southern. As we do not find that either God or the people censured him for "making his sons judges in Israel," we may infer that he had properly educated them, and that they appeared well qualified for the office, and were appointed to it for the good, and by the approbation of the people, though they deceived these expectations, and, through love of money, became unjust judges. This was Samuel's affliction even more than Israel's grievance; for had the elders conferred with him he would doubtless have agreed to deprive and censure his sons, and to appoint more upright judges. But the people appear more displeased at this small injury to their temporal interests than they had been by all the dishonour done to God by the impiety and licentiousness of Eli's sons! It is probable that they were grown weary of being ruled by pious judges and prophets, raised up by God to reform religion; and that they wanted to appear great and powerful in the eyes of the surrounding nations, as they supposed they should do when governed by a king attended with the grandeur of a court, and commanding their armies. This circumstance, therefore, merely served them for an *occasion* of proposing this measure to Samuel.

PETITION FOR A MONARCHY.—Ver. 6. "Make us a king to judge us like all the nations." Thus far it was well that they did not rise up in rebellion against Samuel, and set up a king for themselves *vi et armis—by force;* but they applied themselves to Samuel, God's prophet, and humbly begged of him to do it. But it appears by what follows that it was a bad motion, and ill made, and was displeasing to God. God designed them a king, a man after his own heart, when Samuel was dead; but they would anticipate God's counsel, and would have one now that Samuel was old. They had a prophet to judge them that had immediate correspondence with Heaven, and therein they were great and happy above any nation, none having God "so nigh unto them" as they had (Deut. iv. 7). But this would not serve; they must have a king to judge them, with external pomp and power, like "all the nations." A poor prophet in a mantle, though conversant in the visions of the Almighty, looked mean in their eyes, who judged by outward appearance; but a king in a purple robe, with his guards and officers of state, would look great—and such a one they must have. They knew it was in vain to court Samuel to take upon him the title and dignity of a king, but he must appoint them one. They do not say, "Give us a king that is wise and good, and will judge better than thy sons do," but, "Give us a king"—anybody that will but make a figure. Thus foolishly did they forsake their own mercies, and, under pretence of advancing the dignity of their nation to that of their neighbours, did really thrust themselves down from their own excellency, and profane their crown by "casting it to the ground."—*Henry.*

PRACTICAL OBSERVATIONS.—Discontent, fondness of change, a desire of conformity to the world, and of outward splendour, are natural to man, and follow him from the cradle to the grave, unless regenerated by the Holy Spirit. No change of circumstance can cure these diseases; the dissatisfaction of the present situation is impatiently felt, the comfort of some other is eagerly and ignorantly conceived; and neither the counsels of wise men, nor the testimony of God, will suppress these inordinate desires. When the mind is thus disposed, the slightest circumstance serves as a pretext for rushing upon gratification; yet a pious man would grieve to give others by his conduct even an occasion of sin. The Lord requires his servants rather to yield to the unjust and unreasonable desires of men than to seem attached to earthly objects; and he frequently gives men their wishes in anger, to chastise their iniquity, and convince them of their folly. When our grief or displeasure leads us to prayer, nothing can injure or even long distress us; for the consolation of God will richly repay the injuries of men. Under the troubles which Providence hath allotted us we may expect the supports of grace; but if we absolutely persist in choosing for ourselves, when we have exchanged slight inconveniences for real grievances, we shall have the aggravation of an accusing conscience and the Divine rebuke. And this will often be the case; for those things which at a distance look pleasant, are generally most bitter when in actual possession. The *law of God* and *the manner* of men are widely different: the former should be the rule of our conduct in the several relations of life; the latter, the measure of our expectations from others. As magistracy is the appointment of God, and a great blessing, and as every form is liable to abuses, it is our wisdom to be thankful for the advantages, and patient under the inconveniences of that government under which we live; and our duty to pray continually for our rulers, that they may govern

of your king which ye shall have chosen you; and the LORD [t]will not hear you in that day.¶

19 ¶ Nevertheless the people [u]refused to obey the voice of Samuel: and they said, Nay; but we will have a king over us;

20 That [x]we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye* every man unto his city.

CHAPTER IX.

1 *Saul, despairing to find his father's asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to God's revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul.*

NOW there was a man of Benjamin, whose name *was* [a]Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, [1]a Benjamite, a mighty man of [2]power.*

2 And he had a son, whose name *was* Saul, a [b]choice young man, and a goodly;† and *there was* not among the children of Israel a goodlier person than he: [c]from his shoulders and upward *he was* higher than any of the people.

3 And [d]the asses of Kish, Saul's father, were lost: and Kish said to Saul his son, Take now one of the servants with thee, and arise, go seek the asses.

4 And he passed through [e]mount Ephraim,‡ and passed through the land of [f]Shalisha, but they found *them* not; then they passed through the land of [g]Shalim, and *there they were* not; and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of [h]Zuph,§ Saul said to his servant that *was* with him, Come, and let us return; lest my father leave *caring* for the asses, and [i]take thought for us.

6 And he said unto him, Behold now, *there is* in this city [k]a man of God, and *he is* [l]an honourable man: [m]all that he saith cometh surely to pass: now let us go thither; peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But, behold, *if* we go, [n]what shall we bring the man?‖ for the bread is [3]spent in our vessels, and *there is* not a present to bring to the man of God; what [4]have we?

8 And the servant answered Saul again, and said, Behold, [5]I have here at hand the fourth part of a shekel of silver; *that* will I give to the man of God to tell us our way.

9 (Beforetime in Israel, when a man went to [o]enquire of God, thus he spake, Come, and let us go to the seer: for *he that is* now *called* a Prophet, was beforetime¶ called [p]a Seer.)

10 Then said Saul to his servant, [6]Well said; come, let us go. So they went unto the city where the man of God *was*.

11 ¶ *And* as they went up [7]the hill to the city, they [q]found young maidens going out to draw water, and said unto them, Is the seer here?*

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to-day to the city; for *there is* a [8]sacrifice of the people to-day in [r]the high place.†

13 As soon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat until he come, because [s]he doth bless the sacrifice; *and* afterwards they eat that be bidden. Now therefore get you up; for about [9]this time ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ Now [t]the LORD had [1]told Samuel in his ear a day before Saul came, saying,

16 To-morrow, about this time, I will send thee a man out of the land of Benjamin, and [u]thou shalt anoint him *to be* captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have [x]looked upon my people, because their cry is come unto me.‡

17 And when Samuel saw Saul, the LORD said

B.C. 1095—B.C. 1095.

[t] Ps. xviii. 41.
¶ The portrait drawn of the royal procedure is certainly very appalling, and all the more so as it was the simple truth; yet such was the determination of the people, that they adhered to their original purpose, and in reply to his communication they merely answered, "Nay; but we will have a king over us." They seem to have felt that they could not be worse than they were; and if they were to be robbed and peeled, they resolved that the thing should be gone about with dignity.—DR JOHN CAMPBELL.
[u] Ps. lxxxi. 11.
[x] Ex. xxxiii. 16.
* And expect, until the Lord declare his will, concerning the manner he will have used in this new creation of a king.—DIODATI.

CHAP. IX.
[a] 1 Chr. viii. 30-33.
1 Or, *the son of a man of Jemini.*
2 Or, *substance.*
* This seems to be meant of his great bodily strength and courage; for Saul himself describes his family to be "the least of all the families of Benjamin" (ver. 21).—PATRICK.
[b] Gen. vi. 2.
† Heb. *good*—*i.e.*, comely and personable, as that word is used (Gen. vi. 2); as *evil* is put for deformed (Gen. xli. 19). *He was higher than any of the people.*—A tall stature was much valued in a king in ancient times, and in the Eastern countries.—POOLE.
[c] xvii. 4.
[d] Jud. v. 10.
[e] Jud. xvii. 1.
‡ Ephraim adjoined Benjamin on the north, which indicates the direction of Saul's journey. Mount Ephraim is rather extensively used in Scripture, and does not denote any particular mountain, but appears to be applied to all that part of the central range which passes through this tribe, including its ramifications and inferior heights. — PICTORIAL BIBLE.

[f] 2 Kings iv. 42.
[g] Gen. xxxiii. 18.
[h] i. 1.
§ It seems this was the country where Ramah stood, the habitation of Samuel, which is also called Ramathaimzophim (1 Sam. i. 1).—DIODATI.
[i] Matt. vi. 25, 28.
[k] Deut. xxxiii. 1.
[l] 1 Thes. ii. 10.
[m] Is. xliv. 26.

[n] Jud. vi. 18.
‖ It was not only the ancient custom in Eastern countries to approach men of rank with presents of some kind or other, but the custom is preserved with great strictness to this day.—PYLE.
[2] *Gone out of.*
[3] Is *with us.*
[4] *There is found in my hand.*
[o] Gen. xxv. 22.
¶ The words are in a parenthesis, and are thought to have been inserted long after the book was written, perhaps by Jeremiah, or added by Ezra; or Samuel, in advanced life, might very well have used the language.—GILL.
[p] 2 Sam. xxiv. 11.
[6] *Thy word is good.*
[7] *In the ascent of the city.*
[q] Gen. xxiv. 11.
* Of which there might be some doubt; because some time he was wont to go circuit about the country.—PATRICK.
[8] Or, *feast.*
[r] 1 Kings iii. 2-4.
† Upon the hill mentioned ver. 11, and near the altar which Samuel built for this kind of use (ch. vii. 17), by Divine dispensation, as was there noted. Otherwise to sacrifice in high places was forbidden by the law, after the building of the tabernacle.—POOLE.
[s] Matt. xxvi. 26.
[9] *To-day.*
[t] Ps. xxv. 14.
[1] *Revealed the ear of Samuel.*
[u] 1 Kings xix. 15.
[x] Ex. ii. 25.
‡ Although he would not bear their cry to relieve them from the oppression of their kings (viii. 18), yet he was so gracious as to make those kings instruments of their deliverance from the oppression of their cruel neighbours.—PATRICK.

as in the fear of God, and that we may live in all godliness and honesty; thus "honouring God and the king, and not meddling with them that are given to change," or disposed, upon every imaginary grievance, to speak evil of the ruler of the people. But the Lord's servants should behave so unexceptionably, that even those who injure them may not be able to impeach their integrity, or to withhold from them respect and confidence. And it is a hopeful symptom when our desires of worldly objects can brook delay, and we can refer the time and manner of their being granted to the determination of Providence.—*Scott.*

CHAP. IX. SAUL'S FAMILY.—Ver. 1. We are here told what a goodly family Saul was of. He was of the tribe of Benjamin; so was the New Testament Saul, who also was called *Paul*, and he mentions it as his honour, for Benjamin was a favourite (Rom. xi. 1; Phil. iii. 5). That tribe had been reduced to a very small number by the fatal war with Gibeah, and much ado there was to provide wives for those six hundred men that were the poor remains of it out of that diminished tribe, which is here called, with good reason, "the smallest of the tribes of Israel" (ver. 21). Saul sprang as a root out of a dry ground. That tribe, though fewest in number, was first in dignity, "God giving more abundant honour to that part which lacked" (1 Cor. xii. 24). His father was "Kish, a mighty man of power," or, as the margin reads it, "in substance;" in spirit stout, in body strong, in estate wealthy. The whole lot of the tribe of Benjamin coming to be distributed among six hundred men, we may suppose their inheritances were much larger than theirs who were of other tribes; an advantage which somewhat helped to balance the disadvantage of the smallness of their number.

SAUL.—Ver. 2. What a good figure Saul made. No mention is here made of his wisdom or virtue, his learning or piety, or any of the accomplishments of his mind, but that he was a tall, proper, handsome man, that had a good face, a good shape, and a good presence, graceful, and well-proportioned—"among all the children of Israel there was not a goodlier person than he;" and, as if nature had marked him for pre-eminence and superiority, he was taller, by the head and shoulders, than any of the people—the fitter to be a match for the giants of Gath, the companions of the Philistines. When God chose a king after his own heart, he pitched upon one that was not at all remarkable for the height of his stature, nor anything in his countenance, but the innocency and sweetness that appeared there (chap. xvi. 7, 12). But when he chose a king after the people's heart, who aimed at nothing so much as stateliness and grandeur, he pitched upon this huge tall man, who, if he had no other good qualities, yet would look great. It does not appear that he excelled in strength so much as he did in stature. Samson did, and him they slighted, bound, and betrayed into the hands of the Philistines; justly, therefore, are they now put off with one who, though of uncommon height, is weak as other men. They would have a king like the nations, and the nations commonly chose portly men for their kings.

THE LOST ASSES.—Ver. 3. Saul's father sends him, with one of his servants, to seek some asses that he had lost. It may be they had no way then to give public notice of such a number of asses strayed or stolen out of the grounds of Kish the Benjamite. A very good law they had to oblige men to bring back an ox or an ass that went astray; but it is to be feared that was, as other good laws, neglected and forgotten. It is easy to observe here, that they that have must expect to lose; that it is wisdom to look after what is lost; that no man should think it below him to know the state of his flocks; that children should be forward to serve their parents' interests. Saul readily went to seek his father's asses (ver. 3, 4). His taking care of the asses is to be ascribed, not so much to the humility of his spirit, as to the plainness and simplicity of those times. But his obedience to his father in it was very commendable. Seest thou a man diligent in his business and dutiful to his superiors, willing to stoop, and willing to take pains? he doth, as Saul, stand fair for preferment.

SAMUEL'S LOYALTY.—Ver. 22-24. Two marks of honour Samuel put upon him: 1. He set him "in the best place," as more honourable than any other of the guests, to whom he said, "Give this man place" (Luke xiv. 9). Though we may suppose the magistrates were there, who in their own city would claim precedency, yet the master of the feast made Saul and his servant too (who, if he were a king, must be respected as his prime minister of state) "sit in the chiefest place" (ver. 22). Note, Civil respects must be paid to those who in civil things have the precedency given them by the Divine Providence. 2. He presented him with the "best dish;" which, having had notice from Heaven the day before of his coming (ver. 16), he had designed for him, and ordered the cook to secure for him, when he gave orders for inviting the guests, and making preparation for them. And what should this precious dish be which was so very carefully reserved for the king-elect? One would expect it should be something very nice and delicate: no, it was a plain shoulder of mutton (ver. 23, 24); the right shoulder of the peace-offering was to be given to the priests who were God's

unto him, [y]Behold the man whom I spake to thee of! this same shall [2]reign[§] over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the seer's house *is*.

19 And Samuel answered Saul, and said, I *am* the seer: go up before me unto the high place; for ye shall eat with me to-day; and to-morrow I will let thee go, [z]and will tell thee all that *is* in thine heart.‖

20 And as for thine asses that were lost [3]three days ago, [a]set not thy mind on them; for they are found. And [b]on whom *is* all the desire of Israel? *Is it* not on thee, and on all thy father's house?

21 And Saul answered and said, *Am* not I [c]a Benjamite, of the smallest of the tribes of Israel? and [d]my family the least of all the families of the tribe of Benjamin? wherefore then speakest thou [4]so to me?¶

22 And Samuel took Saul and his servant, and brought them into the parlour, and made them sit [e]in the chiefest place among them that were bidden, which *were* about thirty persons.

23 And Samuel said unto the cook, [f]Bring the portion which I gave thee, of which I said unto thee, Set it by thee.

24 And the cook took up [g]the shoulder,* and *that* which *was* upon it, and set *it* before Saul. And *Samuel* said, Behold that which is [5]left! set *it* before thee, *and* eat: for unto this time hath it been kept for thee, since I said, I have invited the people. So Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon [h]the top of the house.†

26 And they arose early: and it came to pass, about the spring of the day, that Samuel called Saul to the top of the house, saying, [i]Up, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel said to Saul, [k]Bid the servant pass on before us, (and he passed on,) but stand thou still [6]a while, [l]that I may shew thee the word of God.‡

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[y] xvi. 6-12.
[2] *Restrain in.*
§ The word which we translate *reign*, signifies something of coercion and restraint, as is observed in the margin. It denotes, that he should rule them with an absolute and uncontrollable power, sternly and rigidly, after the manner of the Eastern monarchs, which was designed to punish them for throwing off the mild and gentle government of God.—PATRICK.
[z] John iv. 29.
‖ *Tell thee all that is in thine heart.*—Answer all questions he had a mind to ask him.—GILL.
[3] *To-day three days.*
[a] iv. 20, *marg.*
[b] viii. 5, 19.
[c] Jud. xx. 46-48.
[d] xviii. 18, 23.
[4] *According to this word.*
¶ The interview was frank on both sides, and laid a foundation for what was to follow. Saul, notwithstanding his peculiar temper, and his personal attributes, displayed a becoming humility with respect both to his tribe and his family.—DR JOHN CAMPBELL.
[e] Gen. xliii. 33.
[f] Gen. xliii. 34.
[g] Lev. vii. 32, 33.
* *The shoulder*—*i.e.*, the left shoulder, for the right shoulder was the priest's (Lev. vii. 32, 33). This he gives him as the best and noblest part of the remainders of the sacrifice; the best parts being usually given by the master of the feast to such guests as were most honourable, or best beloved (as Gen. xliii. 34).—POOLE.
[5] *Reserved.*
[h] Deut. xxii. 8.
† Of his own house, which was made flat, in manner of a terrace, according to the fashion; and it was a commodious place to treat of secret affairs, out of other men's sight and hearing.—DIODATI.
[i] Gen. xix. 14.
[k] John xv. 14, 15.
[6] *To-day.*
[l] 2 Kings ix. 5, 6.
‡ Which he would have none to hear but himself: because he now meant only to give him private satisfaction, that God had chosen him to be the king of his people; before whom afterwards he was publicly chosen by lot.—PATRICK.

CHAP. X.

[a] 2 Kings ix. 3-6.
[b] 1 Kings xix. 18.
[c] 2 Kings xx. 5.
[d] Ex. xix. 5, 6.
* To confirm the truth and authority of what he said and did, Samuel tells him what was to happen to him in the way home to his father in several instances.—PYLE.
[e] Gen. xxxv. 19.
[f] Ex. xlviii. 22.
[g] Josh. xviii. 23.
[h] ix. 3-5.
[1] *Business.*
[i] Josh. xix. 12.
† Not near the famous mountain of that name, but a place called Elon-tabor, south-east of Ramah.—WELLS.
[k] Gen. xxviii. 19.
[l] Lev. i. 10.
[2] *Ask thee of peace.*
[m] xiii. 3.
‡ Rather Geba, a city of Benjamin, for by this time he must have got out of the tribe of Judah. There was also a garrison of Philistines at Geba, as here (chap. xiii. 3).—GILL.
[n] 2 Kings ii. 3, 5.
[o] Ex. xv. 20, 21.
[p] Matt. vii. 22.
§ Thou shalt be suddenly inspired with such thoughts and affections as to become like one of them—able in an instant to compose hymns in honour of God, and to adapt them to melodies, which thou hast never learned.—PATRICK.
[q] 9-12.
[3] *It shall come to pass, that when.*
[r] Ex. iv. 8.
[4] *Do for thee as thine hand shall find.*
[s] Gen. xxi. 20.
[t] xiii. 4; xv. 33.
[u] xiii. 8-15.
‖ *Shalt thou tarry*—or, after thou shalt be arrived to Gilgal (1 Sam. xiii. 8); an express command to try Saul's obedience, which he breaking, discovered his rebellious heart (1 Sam. xiii. 13).—DIODATI.
[5] *Shoulder.*
[6] *Turned.*
[x] 6.
¶ Wrought a sensible change in him by these new abilities which he infused into his heart.—BISHOP HALL.
[y] Jud. vi. 21.
[z] xix. 20-24.

CHAPTER X.

1 *Samuel anointeth Saul.* 2 *He confirmeth him by prediction of three signs.* 9 *Saul's heart is changed, and he prophesieth.*

THEN Samuel took a [a]vial of oil, and poured *it* upon his head, and [b]kissed him, and said, *Is it* not because the LORD hath anointed thee *to be* [c]captain over [d]his inheritance?

2 When thou art departed from me to-day,* then thou shalt find two men by [e]Rachel's sepulchre, in the border of [f]Benjamin, at [g]Zelzah; and they will say unto thee, [h]The asses which thou wentest to seek are found: and, lo, thy father hath left the [1]care of the asses, and sorroweth for you, saying, What shall I do for my son?

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of [i]Tabor,† and there shall meet thee three men going up to God to [k]Beth-el, one carrying [l]three kids, and another carrying three loaves of bread, and another carrying a bottle of wine:

4 And they will [2]salute thee, and give thee two *loaves* of bread; which thou shalt receive of their hands.

5 After that thou shalt come to the [m]hill of God,‡ where *is* the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet [n]a company of prophets coming down from the high place, with [o]a psaltery, and a tabret, and a pipe, and a harp, before them, and they shall prophesy:

6 And the [p]Spirit of the LORD will come upon thee, and thou shalt prophesy with them,§ and shalt be turned into [q]another man.

7 And [3]let it be, when these [r]signs are come unto thee, [4]*that* thou do as occasion serve thee: for [s]God *is* with thee.

8 And thou shalt go down before me [t]to Gilgal; and, behold, I will come down unto thee, to offer burnt-offerings, *and* to sacrifice sacrifices of peace-offerings: [u]seven days shalt thou tarry,‖ till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was *so*, that, when he had turned his [5]back to go from Samuel, God [6]gave him [x]another heart: ¶ and [y]all those signs came to pass that day.

10 And when [z]they came thither to the hill,

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receivers (Lev. vii. 32); the next in honour to that was the left shoulder, which, probably, was always allotted to those that sat at the upper end of the table, and was wont to be Samuel's mess at other times; so that his giving it to Saul now was an implicit resignation of his place to him. Some observe a significancy in this dish; the shoulder denotes strength, and the breast, which some think went with it, denotes affection: he that was king had "the government upon his shoulder," for he must bear the weight of it; and the people in his bosom, for they must be dear to him.—*Henry.*

PRACTICAL OBSERVATIONS.—True grace teaches us to honour those whom God hath honoured, though their advancement be attended by our degradation; but that respect should be shewn in the way which may best tend to bring them acquainted with the truths and worship of God. Without fervent prayer and praise, springing from a penitent, believing heart, a solemn sacrifice would have degenerated into a profane meal, and with them an ordinary meal becomes a spiritual sacrifice; but they who eat their food without thanking the Lord for it, or seeking his blessing on it, are scarcely distinguishable from brutes, or from atheists, and the examples of eminent persons in such matters as these, may have a salutary effect on those around them. "Before honour is humility," and they who have well learned to obey, are most likely to be advanced to command, and to do it properly. But how different are the Lord's purposes concerning us to our intentions for ourselves! Perhaps Saul was the only man who set out to seek asses and literally found a kingdom; but many have taken long voyages and journeys, or moved their habitations, to seek riches and pleasures who have been guided to places where they have found the salvation of their souls; having met with those who addressed them as if informed of the secrets of their lives and hearts, and having been thus led seriously to regard the message of the Lord delivered by them. If this hath been our case, though our worldly projects have been all frustrated, let us cease caring about it; for the Lord hath given us that which is infinitely better.—*Scott.*

CHAP. X. SAUL ANOINTED KING.—Ver. 1. In the conversation of the preceding evening and of that morning, Samuel had doubtless given Saul all needful information preparatory to this significant ceremony; and probably attended with exhortations, counsels, and prayers.—The priests were anointed to their office, as types of Christ, and as implying their need of the communication of the Holy Spirit, to furnish them for their sacred work; and for the same reason the kings also were anointed. In performing this sacred rite, Samuel assured Saul of the Lord's choice of him to be king of Israel, and of his own hearty concurrence; and the *kiss* denoted affection and subjection to him as the LORD's anointed.—The law is silent as to the anointing of kings; but it seems to have been an ancient custom (Judg. ix. 8); and when prophets conformed to it by Divine command, it obtained the force of a law.—*Scott.*

SAUL AMONG THE PROPHETS.—Ver. 11, 12. His prophesying was publicly taken notice of. He was now among his acquaintance, who, when they saw him among the prophets, called one another to come and see a strange sight. This would prepare them to accept of him as a king, though one of themselves, when they had seen how God had advanced him to the honour of a prophet. The seventy elders prophesied before they were made judges (Num. xi. 25). Now, 1. They all wondered to see Saul among the prophets: "What is this that is come to the son of Kish?" Though this school of the prophets was near his father's house, yet he had never associated with them, nor shewed them any respect, perhaps had sometimes spoken slightly of them; and now to see him prophesying among them, was a surprise to them, as it was long after, when his namesake in the New Testament preached that gospel which he had before persecuted (Acts ix. 21). Where God gives another heart, it will soon shew itself. 2. One of them, that was wiser than the rest, asked, "'Who is their father,' or instructor? Is it not God? Are they not all taught of him? Do they not all owe their gifts to him? And is he limited? Cannot he make Saul a prophet as well as any of them if he pleases?" Or, "Is not Samuel their father?" Under God, he was so; and Saul had now lately been with him, which by his servant he might know. No marvel for him to prophesy, who lay last night under Samuel's roof. 3. It became a proverb, commonly used in Israel, when they would express their wonder at a bad man's either becoming good, or, at least being found in good company, "Is Saul among the prophets?" Note, Saul among the prophets is a wonder to a proverb. Let not the worst be despaired of, yet let not an external show of devotion, and a sudden change for the present, be too much relied on; for Saul among the prophets was Saul still.

SAUL'S ELECTION.—Ver. 23. Samuel presents him to the people, and they accept of him. He needed not mount the bench or scaffold to be seen; when he stood upon even ground with the rest, he topped them all, and was seen above them all, for he was taller than any of them by "head and shoulders." "Look you," said Samuel, "what a king God has chosen for you—just such a one as you wished for; 'there is none like him among all the people,' that has so much majesty in his countenance, and such a

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behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass, [a]when all that knew him beforetime saw that, behold, he prophesied among the prophets, then the people said [7]one to another, [b]What *is* this *that* is come unto the son of Kish? [c]*Is* Saul also among the prophets?

12 And one [8]of the same place answered and said, But [d]who *is* their father? Therefore it became a proverb, *Is* Saul also among the prophets?*

13 And when he had made an end of prophesying, he came to the high place.

14 ¶ And Saul's uncle said unto him and to his servant, Whither went ye? [e]And he said, To seek the asses: and when we saw that *they were* [f]no where, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But [g]of the matter of the kingdom, whereof Samuel spake, he told him not.†

17 ¶ And Samuel called the people together [h]unto the LORD to Mizpeh;‡

18 And said unto the children of Israel, [i]Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppressed you:

19 And [k]ye have this day rejected your God,§ who himself saved you out of all your adversities and your tribulations; and ye have said unto him, *Nay*, but set a king over us. Now therefore present yourselves before the LORD [l]by your tribes, and by your thousands.

20 And when Samuel had [m]caused all the tribes of Israel to come near, the tribe of Benjamin was taken.‖

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they [n]enquired of the LORD¶ further, if the man should yet come thither. And the LORD answered, Behold, he hath [o]hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, [p]he was higher than any of the people, from his shoulders and upward.

24 And Samuel said to all the people, [q]See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, [9]God save the king.*

25 Then Samuel told the people [r]the manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.

26 ¶ And Saul also went home to Gibeah: and there went with him a band of men, [s]whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents; but [1]he held his peace.

CHAPTER XI.

1 *Nahash offereth them of Jabesh-gilead a reproachful condition.* 4 *They send to Saul, and are delivered.* 12 *Saul confirmed king.*

THEN [a]Nahash the Ammonite* came up, and encamped against [b]Jabesh-gilead: and all the men of Jabesh said unto Nahash, [c]Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, [d]On this *condition* will I make *a covenant* with you, that [e]I may thrust out all your right eyes,† and lay it *for* [f]a reproach upon all Israel.

3 And the elders of Jabesh said unto him, [1]Give us seven days' respite, that we may send messengers unto all the coasts of Israel: and then,

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* John ix. 8, 9.
7 *A man to his neighbour.*
Matt. xiii. 55.
a xix. 24.
8 *From thence.*
b Is. liv. 13.
* The attention excited by Saul's appearance among the prophets was such as to shew that, in the esteem of the people, he was a very unlikely man to be found in such society.—DR JOHN CAMPBELL.
c ix. 3-10.
f 2 Kings v. 25.
g ix. 27.
† Partly in obedience to Samuel, who obliged him to secrecy; partly from a humble modesty which appeared in him (ver. 22); and partly in prudence, lest, by an unseasonable publishing of it, he should raise envy in some, disbelief and contempt in others, &c.—POOLE.
a Jud. xx. 1.
‡ Who is present and governeth the assemblies of his Church, where his name is called upon (see Jud. xi. and xx. 1), unless, peradventure, the ark were carried thither (as 1 Sam. xiv. 18). *To Mizpeh* (see 1 Sam. vii. 5).—DIODATI.
i Jud. ii. 1.
k viii. 7-9.
§ You this day declare that you persist in your former act of rejecting God's government (see on chap. viii. 7). *Who himself saved you*—who by his own special providence took care to raise up judges and saviours for you, and to deliver you at all times, when you needed his help, and did not by your sins obstruct it.—POOLE.
l Num. xvii. 2.
m Acts i. 24-26.
‖ A similar phrase was used at Josh. vii. 16, respecting the discovery of the person who had offended in the accursed thing; and it is generally supposed to have been done by the casting of lots.—PATRICK.

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n xxiii. 2-4.
¶ *They inquired of the Lord*—either by Urim or Thummim, which was the usual way of inquiry (Num. xxvii. 21; 1 Sam. xxiii. 9; xxviii. 6); or by Samuel, who by his prayer procured an answer. *Among the stuff*—among the carriages or baggage of the people there assembled.—POOLE.
o xv. 17.
p xvi. 7; xvii. 4.
q Deut. xvii. 15.
9 *Let the king live.*
* The majestic appearance of Saul excited universal admiration, and called forth the shout which ever since has formed the stereotyped phrase in relation to royalty—"GOD SAVE THE KING."—DR JOHN CAMPBELL.
r Rom. xiii. 1-7.
s Ezra i. 5.
1 Or, *he was as though he had been deaf.*

CHAP. XI.

a Jud. x. 7.
* Namely, the king of Ammon (1 Sam. xii. 12). *Came up.*—By 1 Sam. xii. 12 it appears that this preparation of war, made so long beforehand by Nahash, was a cause that the people demanded a king.—DIODATI.
b Jud. xxi. 8, 10.
c Gen. xxvi. 28.
d 2 Kings xviii. 31.
e Jud. xvi. 21.
† The reason why Nahash thrust out their right eye, was not only to bring a reproach on Israel, as himself declares, but also to disable them from serving in war; for as the manner of fighting in those days was chiefly with bow and arrow, sword and shield, the loss of the right eye made them incapable of either. Yet this barbarous king thought it not proper to put out both their eyes, for then he would have made them less serviceable to himself as slaves, and less able to pay him the tribute which he expected.—STACKHOUSE.
f Gen. xxxiv. 14.
1 *Forbear us.*

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graceful stateliness in his mien; he is in the crowd like a cedar among the shrubs. Let your own eyes be judges, is he not a brave and gallant man?" The people hereupon signified their approbation of the choice, and their acceptance of him; they "shouted and said, Let the king live;" that is, "Let him long reign over us, in health and prosperity." Subjects were wont to testify their affection and allegiance to their prince by their good wishes, and those turned (as our translation does this) into addresses to God (Ps. lxxii. 15); "Prayer shall be made for him continually" (Ps. xx. 1). Samuel had told them they would soon be weary of their king, but in the mind they are now in, they will never be so: "Let him live."

THE REGAL CONSTITUTION.—Ver. 25. Samuel settles the original contract between them, and leaves it upon record. He had before told them "the manner of the king" (chap. viii. 11), how he would abuse his power; now he tells them "the manner of the kingdom," or rather the law, or judgment, or constitution of it; what power the prince might challenge, and the utmost of the property the subject might claim. He fixed the landmarks between them, that neither might encroach upon the other; let them rightly understand one another at first, and let the agreement remain in black and white, and that will preserve a good understanding between them ever after. The learned Bishop Patrick thinks he now repeated and registered what he had told them (chap. viii. 11) of the arbitrary power their kings would assume; that it might hereafter be a witness against them, that they had drawn the calamity upon themselves, for they were warned what it would come to, and yet they would have a king. The convention was dissolved when the solemnity was over: "Samuel sent every man to his house." Here were no votes passed, nor, for aught that appears, so much as a motion made, for the raising of money to support the dignity of their new-elected king; if therefore he afterward think fit to take what they do not think fit to give (which yet it was necessary that he should have), they must thank themselves. They went every man to his house, pleased with the name of a king over them, and "Saul also went home to Gibeah," to his father's house, not puffed up with the name of a kingdom under him. At Gibeah, he had no palace, no throne, no court, yet thither he goes. If he must be a king, as one mindful of the rock out of which he was hewn, he will make his own city the royal city, nor will he be ashamed (as too many are when they are preferred) of his mean relations. Such a humble spirit as this puts a beauty and lustre upon great advancements.—*Henry.*

PRACTICAL OBSERVATIONS.—Many are employed in outward services to the Lord's people who have not the unction of his sanctifying grace; yet the most eminent Christians and ministers must honour and obey God's authority in them.—The attentive believer, comparing the dispensations of Providence with the Word of God, will perceive his hand in the most ordinary concerns of life, as fulfilments of the Scripture, answers of prayer, and evidences of the Lord's peculiar kindness.—A superior *care* in common life, swallows up an inferior one; and the tender parent ceases from anxiety about his property, when solicitous for the welfare of his son. Children, therefore, should take heed not to distress such kind friends; and we are also reminded, that a due concern about eternal things would moderate our care about the interests of this life.—Many changes may take place in the language, conduct, and disposition of him who is not born of God: another man he may become, and yet not *a new creature;* another heart he may have, but not a *holy* heart; he may be qualified for ruling or preaching, and yet not be "made meet for the inheritance of the saints in light;" nay, he may prophesy and work miracles, and yet be a child of the devil.—Sudden changes are generally to be suspected; but when we consider who makes the Christian, and the prophet, we need not be offended should we number among professors or preachers of the gospel, some ungodly Saul of our former acquaintance; for true conversion makes so great a change in a man's character, that former friends can scarcely believe him to be the same; whether they admire and love, or despise and hate it.—When we depend on the guidance of the Holy Spirit, we may regulate our general conduct as circumstances require, and act with humble confidence in perplexing situations, being assured that "God is with us;" but we should enter on every enterprise with reference to his authority and worship, and carefully observe his directions, and wait his time.—*Scott.*

CHAP. XI. MUSTER OF THE TRIBES.—Ver. 7. He hews a yoke of oxen in pieces, and sends the pieces to the several cities of Israel, with this threatening, that whoever declines the public service, not, thus shall it be done to him, but thus shall it be done to his oxen. God had threatened it as a great judgment: (Deut. xxviii. 31) "Thine ox shall be slain before thine eyes, and thou shalt not eat thereof." It was necessary the command should be enforced with some penalty; but this was nothing so severe as that which was affixed to the like order by the whole congregation (Judg. xxi. 5), Saul affecting to shew his government more gentle than that which they had been under. The effect of this summons was, that the militia, or trained bands of the nation, *came out as one man;* and the reason given is, because *the fear of the Lord fell upon them.* Saul did not affect to make them fear him, but they were influenced to observe his orders by the fear of God, and a regard to him who had made Saul their king, and them members one of another. Note, Religion and the fear of God will make men good subjects, and good soldiers, and good friends to the public interests of their country. They that fear God, will make conscience of their duty to all men, particularly to their rulers.—*Henry.*

SAUL'S FIRST VICTORY.—Ver. 11. Jabesh-gilead was rescued, and the Ammonites totally routed. He had now the day before him to complete his victory in; and so complete a victory it was that they which remained, after a great slaughter, were scattered, so that "two of them were not left together" to encourage or help one another. We may suppose that Saul was the more vigorous in this matter, 1. Because

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if *there be* no man to save us, we will come out to thee.

4 ¶ Then came the messengers to [g]Gibeah of Saul, and told the tidings in the ears of the people: and all the people [h]lifted up their voices, and wept.

5 And, behold, Saul came [i]after the herd out of the field; and Saul said, [k]What *aileth* the people that they weep? And they told him the tidings of the men of Jabesh.

6 And the [l]Spirit of God came upon Saul when he heard those tidings, and [m]his anger was kindled greatly.

7 And he took a yoke of oxen, and [n]hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hands of messengers, saying, [o]Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen. And [p]the fear of the LORD fell on the people, and they came out [2]with one consent.

8 And when he numbered them in [q]Bezek, [r]the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To-morrow,[§] by *that time* the sun be hot, ye shall have [3]help. And the messengers came and shewed *it* to the men of Jabesh; and they were glad.

10 Therefore the men of Jabesh said, [s]To-morrow[‖] we will come out unto you, and ye shall do with us all that seemeth good unto you.

11 And it was *so* [t]on the morrow, that Saul put the people [u]in three companies; and they came into the midst of the host in the [x]morning-watch,[¶] and [y]slew the Ammonites until the heat of the day: and it came to pass, that they which remained were scattered, [z]so that two of them were not left together.

12 ¶ And the people said unto Samuel, [a]Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death.*

13 And Saul said, [b]There shall not a man be put to death this day: for to-day [c]the LORD hath wrought salvation in Israel.

14 ¶ Then said Samuel to the people, Come, and let us go to Gilgal, and [d]renew the kingdom there.†

15 And all the people went to Gilgal: and there they made Saul king before the LORD in Gilgal; and there they sacrificed sacrifices of peace-offerings before the LORD; and there Saul and all the men of Israel [e]rejoiced greatly.

[g] 2 Sam. xxi. 6.
[h] Jud. ii. 4.
[i] 1 Kings xix. 19.
[k] Gen. xxi. 17.
[l] Jud. iii. 10.
† In an instant the Spirit of God inspired into his heart a supernatural strength of courage, and imprinted in him a majesty of command, and set him on, by a mighty and heroic motion, to undertake this deliverance (see Jud. iii. 10; vi. 34; xi. 29; xiii. 25; xiv. 6).—DIODATI.
[m] Ex. xxxii. 19.
[n] Jud. xix. 29.
[o] Jud. xxi. 5-11.
[p] Gen. xxxv. 5.
[2] *As one man.*
[q] Jud. i. 4, 5.
[r] 2 Sam. xxiv. 9.
§ *To-morrow*—to wit, the day after your departure hence, or return home; for it seems probable that some few days had been spent in the gathering and disposing of the forces and bringing them towards those parts.—POOLE.
[3] Or, *deliverance.*
[s] 2, 3.
‖ *To-morrow.*—To blind and lull asleep the Ammonites upon this expectation, and keep secret the news of their relief, which in such a case is but a lawful dissimulation in war.—DIODATI.
[t] Gen. xxii. 14.
[u] Jud. vii. 16.
[x] Ex. xiv. 24.
¶ Saul surprised the Ammonites. Not expecting an attack, they were routed and slain.—BOOTHROYD.
[y] Jud. i. 7.
[z] Jud. iv. 16.
[a] Ps. xxi. 8.
* The contemptuous language of the men of Belial towards Saul now reoccurred to the people, and they determined to chastise the rebels, but Saul prevented them; his course in so doing was wise and dignified. He further did well in ascribing "salvation unto the Lord."—DR JN. CAMPBELL.
[b] 2 Sam. xix. 22.
[c] Ex. xiv. 13, 30.
[d] 2 Sam. v. 3.
† There ratify and establish Saul in the possession of his throne.—PYLE.

* Hos. xiii. 10, 11.

CHAP. XII.

* *Samuel said* this *unto all Israel*—whilst they were assembled together in Gilgal. And this is another instance of Samuel's great wisdom and integrity. He would not reprove the people for their sin, in desiring a king, whilst Saul was raw, and weak, and unsettled in his kingdom, and in the people's hearts, lest through their accustomed levity they should as hastily cast off their king as they had passionately desired him, and so add one sin to another.—POOLE.
[a] viii. 5-8.
[b] x. 1, 24.
[c] Num. xxvii. 17.
[d] Ps. lxxi. 18.
[e] iii. 13; viii. 3.
[f] iii. 19, 20.
[g] Matt. xxii. 21.
[h] Num. xvi. 15.
[1] *Ransom.*
[2] Or, *that I should hide mine eyes at him.*
[i] Lev. vi. 4.
† He challenges them to lay the least crime to his charge, of bribery, or oppression, committed by him during all his administration, and therein tacitly reflects upon their own sin and folly in rejecting one who, without fee or reward, had governed them with such impartial justice.—HAWEIS.
[k] Ps. xxxvii. 5, 6.
[l] Job xxxi. 35-40.
[m] xxvi. 9.
[n] John xviii. 38.
[o] Ex. xxii. 4.
[p] Ex. vi. 26.
[3] Or, *made.*
‡ That for your sakes raised, constituted, and exalted Moses and Aaron to that great power and reputation which they had, and used to deliver you.—POOLE.
[q] Is. i. 18; v. 3, 4.
[4] *Righteousnesses*, or *benefits.*
[5] *With.*
[r] Gen. xlvi. 5-7.
[s] Ex. ii. 23, 24.
[t] Ex. xii. 51.
§ Namely, conducted them safe to the borders of this country, and set them in the way of taking possession thereof.—DIODATI.
[u] Deut. xxxii. 18.
[x] Jud. x. 7.
‖ This is a short history of the calamities which befell them, for their idolatry, after they came there; some few of which he only mentions, without observing exactly the order in which they came upon them; but these were the people who longest oppressed them.—PATRICK.
[y] Jud. iii. 9, 15.

CHAPTER XII.

1 *Samuel testifieth his integrity.* 6 *He reproveth the people of ingratitude.* 16 *He terrifieth them with thunder in harvest-time;* 20 *but comforteth them in God's mercy, if they will fear the Lord.*

AND Samuel said unto all Israel,* Behold, [a]I have hearkened unto your voice in all that ye said unto me, [b]and have made a king over you.

2 And now, behold, the king [c]walketh before you: and [d]I am old and gray-headed; and, behold, my [e]sons *are* with you; and [f]I have walked before you from my childhood unto this day.

3 Behold, here I *am:* witness against me before the LORD, and before [g]his anointed; [h]whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* [1]bribe [2]to blind mine eyes therewith? and [i]I will restore it you.†

4 And they said, [k]Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any man's hand.

5 And he said unto them, [l]The LORD *is* witness against you, and [m]his anointed *is* witness this day, that [n]ye have not found ought [o]in my hand. And they answered, *He is* witness.

6 ¶ And Samuel said unto the people, [p]*It is* the LORD that [3]advanced Moses and Aaron,‡ and that brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may [q]reason with you before the LORD of all the [4]righteous acts of the LORD, which he did [5]to you and to your fathers.

8 When [r]Jacob was come into Egypt, and your fathers [s]cried unto the LORD, then the LORD sent Moses and Aaron, which [t]brought forth your fathers out of Egypt, and made them dwell in this place.§

9 And when they [u]forgat the LORD their God, he sold them into the hand of Sisera, captain of the host of Hazor, and into the hand [x]of the Philistines, and into the hand of the king of Moab; and they fought against them.‖

10 And [y]they cried unto the LORD, and said, We have sinned, because we have forsaken the

there was some alliance between the tribe of Benjamin and the city of Jabesh-gilead. That city had declined joining with the rest of the Israelites to destroy Gibeah, which was then punished as their crime, but, perhaps, was now remembered as their kindness, when Saul of Gibeah came with so much readiness and resolution to relieve Jabesh-gilead. Yet that was not all; two-thirds of the Benjamites that then remained were provided with wives from that city (Judg. xxi. 14), so that most of the mothers of Benjamin were daughters of Jabesh-gilead, for which city, Saul, being a Benjamite, had therefore a particular kindness; and we find they returned his kindness (chap. xxxi. 11, 12). 2. Because it was the Ammonites' invasion that induced the people to desire a king (so Samuel says, chap. xii. 12); so that if he had not done his part in this expedition, he had disappointed their expectations, and had for ever forfeited their respect.—*Henry.*

PRACTICAL OBSERVATIONS.—God, in providence, will make way for those whom he hath designed and prepared for usefulness: nor shall any repent of humbly waiting in obscurity and honest industry till he is pleased to call them forth; for only pride and impatience can conclude that the Lord hath lighted a candle to leave it under a bushel. The reproach of the gospel, the distresses of God's people, and the insulting triumphs of their enemies, should not only excite our sympathising sorrows, but most decisive exertions in our several stations, yea, our warm and generous indignation. Magistrates in all cases should be sparing of the lives of their subjects, and only punish them in their property if that can be made effectual. When zeal for the glory of God, and love for the brethren, prompt men to earnest and vigorous efforts, and when he is pleased to concur, great effects are speedily produced; but in critical junctures, ordinary measures of despatch are unmeaning. Deliverance in extreme distress is doubly welcome, and it is often vouchsafed to the true Christian; but the destruction which commonly overtakes the wicked in the height of their triumphs and security is inexpressibly dreadful. Humility and clemency add superior lustre to the most splendid actions. He who forgives his enemies when he has them in his power obtains the noblest victory; and by giving the praise of illustrious exploits to God, a man acquires the most solid honour. The Lord delighteth to plead the cause of those who are dumb under injuries, and who do not plead for themselves, to put to silence those who contend with his servants, and to work by instruments which man contemns. Thus the despised Saviour will at length be universally acknowledged as the Lord's anointed King, with songs of triumph and praise; as yet, before the mercy-seat he receives the submissions and pleads the cause of rebels, who are unwilling that he should reign over and save them; but shortly, before his righteous tribunal, he will condemn to everlasting ruin all those who persist in contempt of him and opposition to him.—*Scott.*

CHAP. XII. SAMUEL'S INTEGRITY.—Ver. 1. Observe, 1. What it is that Samuel here acquits himself from: (1.) He had never, under any pretence whatsoever, taken that which was not his own, ox nor ass; had never distrained their cattle for tribute, fines, or forfeitures, nor used their service without paying for it. (2.) He had never defrauded those with whom he dealt, nor oppressed those that were under his power. (3.) He had never taken bribes to prevent justice, nor was ever biassed by favour or affection to give judgment in a cause against his conscience. 2. How he appeals to those that had slighted him concerning it: "'Here I am; witness against me,' if you have anything to lay to my charge, do it now 'before the Lord, and the king,' the proper judges." He puts honour upon Saul, by owning himself accountable to him, if he had been guilty of any wrong. Upon this appeal he is honourably acquitted; he did not expect that they should do him honour at parting, though he well deserved it, and therefore mentioned not any of the good services he had done them, for which they ought to have applauded him, and returned him the thanks of the house; all he desired was, that they should do him justice, and that they did (ver. 4), readily owning, (1.) That he had not made his government oppressive to them, nor used his power to their wrong. (2.) That he had not made it expensive to them: "'Neither hast thou taken ought of any man's hand,' for the support of thy dignity." Like Nehemiah, he did "not require the bread of the governor" (Neh. v. 18); had not only been righteous, but generous; had "coveted no man's silver, or gold, or apparel" (Acts xx. 33). This honourable testimony borne to Samuel's integrity is left upon record

LORD, and have served Baalim and Ashtaroth: but now [z]deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and Bedan,¶ and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelt safe.

12 And when ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me, Nay; but a king shall reign over us: [a]when the LORD your God *was* your king.

13 Now therefore behold the king [b]whom ye have chosen, *and* whom ye [c]have desired!* and, behold, the LORD hath set a king over you.

14 If [d]ye will fear the LORD, and serve him, and obey his voice, and not rebel against the [6]commandment of the LORD; then shall both ye, and also the king that reigneth over you, [7]continue following the LORD your God:

15 But if [e]ye will not obey the voice of the LORD, but rebel against the commandment of the LORD; then shall the hand of the LORD be against you, as *it was* against your fathers.

16 ¶ Now therefore stand and see this great thing, which the LORD will do before your eyes.

17 *Is it* not wheat-harvest to-day?† [f]I will call unto the LORD, and he shall send thunder and rain; that ye may perceive and see that your wickedness *is* great, which ye have done in the sight of the LORD, in asking you a king.

18 So Samuel called unto the LORD; and the LORD [g]sent thunder and rain that day: and all the people greatly [h]feared the LORD and Samuel.‡

19 And all the people said unto Samuel, [i]Pray for thy servants unto the LORD thy God, that we die not: for we have added unto all our sins *this* evil, to ask us a king.§

20 ¶ And Samuel said unto the people, Fear not; (ye have done all this wickedness: yet turn not aside from following the LORD, but serve the LORD with all your heart;

21 And turn ye not aside: for *then should ye go* after vain *things*, which [k]cannot profit nor deliver; for they *are* vain:)

22 For [l]the LORD will not forsake his people [m]for his great name's sake:‖ because it [n]hath pleased the LORD to make you his people.

23 Moreover, as for me, God forbid that I should sin against the LORD [8]in ceasing to pray for you: but [o]I will teach you the good and the right way:

24 Only fear the LORD, and serve him [p]in truth with all your heart: for consider [9]how great *things* he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.¶

CHAPTER XIII.

1 *Saul's selected band.* 5 *The Philistines' great host.* 6 *The Israelites' distress.* 8 *Saul, weary of staying for Samuel, sacrificeth.* 11 *Samuel reproveth him.*

SAUL [1]reigned one year; and when he had reigned two years over Israel,

2 Saul [a]chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in [b]Michmash and in mount Beth-el, and a thousand were with Jonathan [c]in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan* smote [d]the garrison of the Philistines that *was* in [2]Geba; and the Philistines heard *of it*. And Saul [e]blew the trumpet throughout all the land, saying, Let the Hebrews hear.

4 And all Israel heard say *that* Saul had smitten a garrison of the Philistines, and *that* Israel also [3]was had in abomination with the Philistines. And the people were called together after Saul [f]to Gilgal.

5 ¶ And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people [g]as the sand which *is* on the sea-shore in multitude: and they came up, and pitched in Michmash, eastward from [h]Beth-aven.

6 ¶ When the men of Israel saw that they were [i]in a strait, (for the people were distressed,) then the people did hide themselves [k]in caves, and in thickets, and in rocks, and in high places, and in pits.†

7 And *some of* [1]the Hebrews went over Jordan to the land of [m]Gad and Gilead: as for Saul, he

B.C. 1095—B.C. 1095.

* [a] Jud. x. 15, 16.

¶ *Bedan*—is certainly one of the judges; and because there is no judge so called in the Book of Judges, it is reasonably concluded that this was one of the judges there mentioned having two names, as was very frequent. And this was Samson, as most interpreters believe, who is called *Bedan*.—POOLE.

[a] Gen. xvii. 7.
[b] viii. 5; ix. 20.
[c] Ps. lxxviii. 29-31.
* He could not upbraid them too often with this, that they would not be content with the government of God, which was peculiar to them, but chose to be like other people.—PATRICK.
[d] Lev. xxvi. 1-13.
[6] *Mouth.*
[7] *Be after.*
[e] Lev. xxvi. 14-39.
† The harvest in Judea began about the end of June or the beginning of July, in which season thunder and rain were never known. The seasons of rain are only in the spring and autumn—the one called the *former*, the other the *latter* rain.—STACKHOUSE.
[f] Ps. xcix. 6.
[g] Ex. ix. 23 25.
[h] Ex. xiv. 31.
‡ They feared lest God should destroy them for their presumption, and lest Samuel should not intercede for them, on account of the affront they had put upon him by asking a king.—WELLS.
[i] Gen. xx. 7.
§ Till now they seem not to have been sensible of their sin, in desiring an alteration in the form of their government; therefore it was a miraculous storm, full of horror, which extorted this confession from them, not only of this, but all their former sins.—PATRICK.
[k] Ps. cxv. 4-8.
[l] Deut. xxxi. 17.

[m] Ex. xxxii. 12.
‖ *For his great name's sake*—*i.e.*, for his own honour, which would seem to suffer much among men, if he should not preserve and deliver people in eminent dangers. Hence this argument hath been oft pleaded with God, not without good success (as Ex. xxxii. 12; Num. xiv. 13, &c.)—POOLE.
[n] Ex. xix. 5, 6.
[8] *From ceasing.*
[o] Ps. xxxiv. 11.
[p] Ps. cxix. 80.
[9] *What a great* thing, &c.
¶ Never did intense and disinterested love utter more seasonable counsel. Samuel presents a striking example of the greatness of goodness. No dignity is comparable to that which is moral. The people felt as nothing in his presence, and even the king considered himself as a very secondary personage compared with the prophet.—DR JOHN CAMPBELL.

CHAP. XIII.

1 *The son of one year in his reigning.*
B.C. 1093.
[a] viii. 11; xiv. 52.
[b] xiv. 5, 31.
[c] Josh. xviii. 28.
* There is here introduced, for the first time, one of the most attractive and interesting of our scriptural personages—even Saul's son Jonathan. He appears first as a warrior, but afterwards in the light of a faithful and affectionate friend—contrasting most advantageously with the harsh and repulsive character of his father, who, after a most promising outset, soon begins to shew himself. — DR CHALMERS.
[d] 2 Sam. xxiii. 14.
[2] *The hill.*
[e] Jud. iii. 27.
[3] *Did stink.*
[f] Josh. v. 9.
[g] Gen. xxii. 17.
[h] Josh. vii. 2.
[i] Ex. xiv. 10-12.
[k] xxiii. 19.
† Although their wonderful success against the Ammonites had encouraged them to obey the summons of such a prosperous leader as Saul had been, yet when they saw the vast army of the Philistines, how well they were appointed, and themselves unprovided, their hearts failed them, and they slunk from him as fast as they had flocked to him. —PATRICK.
[l] Deut. xxviii. 25.
[m] Deut. iii. 12.

to his honour (ver. 5): "The Lord is Witness," who searcheth the heart; "and his anointed is witness," who trieth overt acts; and the people agree to it, "He is witness." —*Henry.*

WITNESS FROM HEAVEN.—Ver. 16-19. Even rain was uncommon during the wheat-harvest, and doubtless this thunderstorm was very violent. Having been predicted and called for, it formed an awful attestation of Samuel's word, and was entirely suited to produce conviction and alarm in the consciences of the people. Being, therefore, terrified with the displays of the Divine power, in answer to Samuel's prayers, and perceiving how much he was honoured by God, they were afraid of some immediate judgments, such as were inflicted on their forefathers for rebelling against Moses and Aaron; and they earnestly begged of him to pray for them. They likewise acknowledged that they had heinously sinned in desiring a king. It should here be observed that their guilt did not consist in preferring the authority of kings to any other kind of government, but in rebelliously and ungratefully determining to be governed in a different manner than that which God himself had chosen for them. And if afterwards, when God had expressly appointed David to rule over them, the people had required a change of government, and wanted again to be ruled by judges as their fathers had been, they would have been guilty of a similar rebellion.

PRACTICAL OBSERVATIONS.—The honour rendered to those who are concluding their course differs widely from the applause and congratulation which many receive when they first step forth before the public eye. This, indeed, often terminates in disgrace and contempt; it is therefore unworthy of our wishes, and ought surely never to move a wise man's envy or discontent, though rendered to others at his expense.—Prosperity in sin is no proof of impunity; and sinners never more need to be warned than when successful in their undertakings.—But the servants of God, though ill treated, should be careful not to expostulate too much with those by whom they have been injured; but to "reason with them of the righteous acts of the LORD," of his truth and mercy, and of their conduct towards him, for their humiliation.—Our safe and happy state consists in a willing dependence on God, and subjection to him; but we are apt to affect independence, and refuse obedience, by which we exchange substantial good for an empty shadow; for the greatest outward prosperity contributes to our felicity only when it induces us to fear and serve God, and to obey his voice. Disobedience insures misery from generation to generation, whatever be our station or circumstances in life; and to continue "following the LORD," as his accepted servants, is the highest privilege which we can enjoy.—The most useful benefactors of mankind, who have spent their lives, and worn out their constitutions, in unceasing labours for the good of others, must not be surprised if they are at length cast off with neglect and ingratitude; but when the perverseness of their brethren prevents them from doing all that good which they desire to do, they should still do all the good that they can. This is a general rule for all: they who cannot rule may teach, and they who cannot teach may pray and set an edifying example; and no provocations should tempt us to sin against God in ceasing to pray for our children, relations, friends, people, fellow-sinners, or even our inveterate enemies. Yet the prayers of the Church, and the intercession of Christ, will in the event appear to have been united against impenitent sinners; yea, the elements and the whole creation will shortly be armed against them to their destruction. The belief of this alarming truth should "warn them to flee from the wrath to come," to confess their sins, to obey the gospel, and to desire the prayers and counsels of his ministers. But when sinners are deeply convinced of their guilt and danger, they need encouragement, lest their fear should lead to despondency.—In the day of judgment, all those things which men have inordinately loved, and for which they have forsaken God, will be found "*vain*, and such as cannot profit or deliver," even though they were "the kingdoms of the world and the glory of them." Happy then are they, whom the Lord hath pleased to make his people! "he will never leave or forsake them," but will glorify his great name in their eternal salvation. None, however, can know assuredly that these blessings belong to them, except they attend to "the good and right way, and fear the LORD, and serve him with all their heart;" and if "we consider what great things he hath done for us," especially in the work of redemption, we cannot want either motive, or encouragement, or assistance for so doing.

CHAP. XIII. WAR WITH THE PHILISTINES.—Ver. 3, 4. After Saul had defeated Nahash, and had been confirmed in the kingdom, and after he had joined with Samuel in offering sacrifices, and had obtained the benefit of his prayers, it may be concluded that he ought to have marched directly with his victorious army against the Philistines, who possessed strongholds in the land, and had become very formidable. But it is probable that he was elated with success, pleased with the show of royalty, and disposed to ease and indulgence. Thus the favourable opportunity was lost, the ardour of his followers was suffered to abate, and perhaps some of them were

was yet in Gilgal, and all the people [4]followed him trembling.

8 ¶ And he [a]tarried seven days, according to the set time that Samuel *had appointed:* but Samuel came not to Gilgal; and the people were scattered from him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And [o]he offered the burnt-offering.‡

10 And it came to pass, that, as soon as he had made an end of offering the burnt-offering, behold, Samuel came; and [p]Saul went out to meet him, that he might [5]salute him.

11 ¶ And Samuel said, [q]What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together at [r]Michmash;

12 Therefore, [s]said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the LORD: [t]I forced myself therefore, and offered a burnt-offering.

13 And Samuel said to Saul, [u]Thou hast done foolishly; [x]thou hast not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.§

14 But [7]now thy kingdom shall not continue: [z]the LORD hath sought him a man after his own heart, and the LORD hath commanded him *to be* [a]captain over his people, because thou hast not kept *that* which the LORD commanded thee.

15 And Samuel arose, and gat him up from Gilgal unto Gibeah of Benjamin:‖ and Saul numbered the people *that were* [6]present with him, [b]about six hundred men.

16 And Saul, and Jonathan his son, and the people *that were* present with them, abode in [7]Gibeah of Benjamin; but the Philistines encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistines [c]in three companies: one company turned unto the way *that leadeth to* [d]Ophrah, unto the land of [e]Shual:

18 And another company turned the way *to* [f]Beth-horon: and another company turned *to* the way of the border that looketh to the valley of [g]Zeboim, toward the wilderness.

19 ¶ Now [h]there was no smith¶ found throughout all the land of Israel; for the Philistines said, Lest the Hebrews make *them* swords or spears:

20 But all the Israelites went down to the Philistines,* to sharpen every man his share, and his coulter, and his axe, and his mattock.

21 Yet they had [8]a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to [9]sharpen the goads.

22 So it came to pass, in the day of battle, that [i]there was neither sword nor spear† found in the hand of any of the people that *were* with Saul and Jonathan: but with Saul, and with Jonathan his son, was there found.

23 And the [1]garrison of the Philistines went out to the [k]passage of Michmash.‡

CHAPTER XIV.

1 *Jonathan miraculously smiteth the Philistines' garrison.* 15 *A divine terror maketh them beat themselves.* 24 *Saul's unadvised adjuration hindereth the victory.*

NOW [1]it came to pass upon a day, that [a]Jonathan the son of Saul said unto the young man that bare his armour, Come, and let us go over to the Philistines' garrison, that *is* on the other side. But [b]he told not his father.

2 And Saul tarried [c]in the uttermost part of Gibeah, under a pomegranate-tree which *is* in Migron: and the people that *were* with him *were* about six hundred men;

3 And [d]Ahiah,* the son of Ahitub, [e]I-chabod's brother, the son of Phinehas, the son of Eli, the LORD's priest in Shiloh, [f]wearing an ephod. And the people knew not that Jonathan was gone.

4 ¶ And between [g]the passages, by which Jonathan sought to go over unto the Philistines' garrison, *there was* a sharp rock† on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The [2]fore-front of the one *was* situate northward over against Michmash, and the other southward over against Gibeah.

6 And Jonathan said to the young man that

B.C. 1093—B.C. 1093.

4 *Trembled after him.*
a x. 8.
o Deut. xii. 6.
‡ The state of things was most critical for Saul, and the absence of Samuel made matters worse. The explanation which Saul gave to Samuel, although it bears a reasonable air, was by no means satisfactory. When the Philistines drew near, the fact that he had not made supplication to the Lord troubled him. Prayer is the best preparation for trial; and when trouble comes without it, the soul is soon made sensible of its error. Saul had taken upon himself the office of a prophet, or a priest, or both, and in so doing he had greatly sinned; and the punishment which followed corresponded with his transgression.—DR JOHN CAMPBELL.
p xv. 13.
5 *Bless him.*
q Gen. iii. 13.
r Is. x. 28.
s 1 Kings xii. 26, 27.
t Ps. lxvi. 3.
u 2 Sam. xii. 7-9.
x Ps. l. 8-15.
§ Not strictly *for ever*, but *for a long time, or as long as his posterity should remain;* for God could not intend to establish the kingdom in Saul for ever, without contradicting the prophecy of Jacob (Gen. xlix. 10), who had promised the sceptre to the tribe of Judah.—PATRICK.
7 ii. 30; xv. 23.
z 2 Sam. vii. 15.
a 2 Sam. v. 2.
‖ The place of Saul's birth, and where he lived—which I look upon as a sign that Samuel did not intend to desert him, as he did afterward, nor looked upon him yet as forsaken by God.—PATRICK.
6 *Found.*
b xiv. 2.
7 *Geba.*
c xi. 11.
d Josh. xviii. 23.
e Josh xix. 3.

f Josh. x. 11.
g Gen. xiv. 2.
h Jud. v. 8.
¶ The Philistines, after they had gotten the command of the Israelites for to disarm them, had slain or carried away prisoners all the smiths (2 Kings xxiv. 14; Jer. xxiv. 1). See Jud. v. 8.—DIODATI.
* *To the Philistines*—not to the land of the Philistines, for it is not said so, and that was too remote; but to the stations and garrisons which the Philistines yet retained in several parts of Israel's land, though Samuel's authority had so far overawed them that they durst not give the Israelites much disturbance.—POOLE.
8 *A file with mouths.*
9 *Set.*
i Jud. v. 8.
† It is singular that among those brave men who abode with Saul, none had these weapons of war. This was suffered that the glory of the following victory might be given to God. In those times they had other weapons, such as bows and arrows, and even their goads served the purpose of pikes.—BOOTHROYD.
1 Or, *standing camp.*
k xiv. 1, 4, 5.
† A city of Ephraim, on the confines of Benjamin (Ezra ii. 27; Neh. vii. 31), called also Michmash (1 Sam. xiii. 2; Is. x. 28. Compare Neh. xi. 31). Eusebius says it was, in his time, a considerable place, about nine miles from Jerusalem, towards Rama.—CALMET.

CHAP. XIV.
B.C. 1087.
1 *There was a day.*
a xviii. 1-4.
b Jud. vi. 27.
c Is. x. 28, 29.
d xxii. 9-12, 20, *Ahimelech.*
* Which is the same Ahimelech that is spoken of 1 Sam. xxii. 9, 11, 20.—DIODATI.
e iv. 21.
f Ex. xxviii. 26-32.
g xiii. 23.
† So there was no way of coming at the garrison but by climbing up these rocks, deemed by the Philistines inaccessible, and so unprotected. *Bozez*—signifying "smooth" and "slippery." *Seneh*, "treading," being more trodden.—GILL.
2 *Tooth.*

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disgusted; and the Philistines, doubtless, learning that a king had been chosen, with a view to deliver Israel from their power, assiduously employed the time given them in preparing for war, and in weakening and disarming the Israelites. In the meanwhile Jonathan, probably by Saul's command, smote a garrison of the Philistines; so that "Israel was had in abomination by the Philistines," who resented the affront, and were exceedingly exasperated; and when Saul at length sounded the alarm, the people either did not come to him, or they speedily deserted him.—In all these measures Saul seems to have been impolitic; but the Lord intended to chastise the people for their sins, to expose their folly in expecting that a king could save them, and to prepare the way for a glorious deliverance which he intended to effect for them.

SAUL'S IMPIETY.—Ver. 8, 9. According to the direction given, and perhaps repeated, Saul waited for Samuel till the close of the seventh day; but, being impatient of his situation, perhaps displeased with Samuel for not coming sooner, and attributing the people's terror and desertion to his absence, and the want of some token of the Lord's presence, and fearing lest the others also should leave him, he proceeded to offer sacrifices. This was contrary to the express injunctions which had been laid upon him to wait for Samuel, who, having presented burnt-offerings and peace-offerings, with solemn prayers and supplications, would have shewn him how he ought to proceed in the present difficult emergency, that he might insure success. As no priest is mentioned, it has been thought that Saul, presuming on his kingly authority, usurped the priesthood also; but this is doubtful. It is certain, however, that he took too much upon him, "and thought it was fit the prophet should wait for the king, rather than the king for the prophet.—He entrenched on the priest's office, or upon that of the prophet, or upon both."—*Scott.*

SENTENCE OF DEPOSITION.—Ver. 13. Samuel found Saul standing by his burnt-offering; but instead of an answer of peace, was sent to him with heavy tidings, and let him know that "the sacrifice of the wicked is abomination to the Lord"—much more when he brings it, as Saul did, "with a wicked mind." 1. He shews him the aggravations of his crime; and says to this king, "Thou art wicked;" which it is not for any but a prophet of the Lord to say (Job xxxiv 18). He charges him with being an enemy to himself and his interest: "Thou hast done foolishly," and art a rebel to God and his government; "'Thou hast not kept the commandment of the Lord thy God,' that command wherewith he intended to try thy obedience." Note, Those that disobey the commandments of God do foolishly for themselves. Sin is folly, and sinners are the greatest fools. 2. He reads his doom: (ver. 14) "'Thy kingdom shall not continue' long to thee or thy family; God has his eye upon another, 'a man after his own heart,' and not like thee, that will have thy own will and way." The sentence is, in effect, the same with *Mene tekel.* Only now there seems room left for Saul's repentance, upon which this sentence should have been reversed; but upon the next act of disobedience it was made irreversible (chap. xv. 29). And now, better a thousand times he had continued in obscurity tending his asses, than to be enthroned, and so soon *dethroned.*

NATIONAL COWARDICE.—Ver. 19. How slothful and mean-spirited the Israelites were, that suffered the Philistines thus to impose upon them, and had no thought nor spirit to help themselves! It was reckoned very bad with them, when there was "not a shield or spear found among forty thousand in Israel" (Judg. v. 8); and it was no better now, when there was never an Israelite with a sword by his side, but the king and his son; never a soldier; never a gentleman. Surely they were reduced to this, or began to be so, in Samson's time, for we never find him with sword or spear in his hand. If they had not been dispirited, they could not have been disarmed, but it was sin that made them naked to their shame.—*Henry.*

CHAP. XIV. JONATHAN.—Ver. 1. The son of Saul was much fitter than the father to wear the crown—"a sweet imp," says Bishop Hall, "out of a crab-stock." He resolved to go *incognito*—"unknown to any one"—into the camp of the Philistines; he did not acquaint his father with his design, for he knew he would forbid him; nor the people, for he knew they would all discourage him; and because he resolved not to heed their objections he resolved not to hear them, nor ask their advice (ver. 1, 3). Nor had he so great an opinion of the priest as to consult him; but being conscious of a Divine impulse putting him upon it, he threw himself into the mouth of danger, in hopes of doing service to his country. The way of access to the enemies' camp is described (ver. 4, 5) to be peculiarly difficult, and their natural entrenchments seemed impregnable, yet that does not discourage him; the strength and sharpness of the rocks do but harden and whet his resolutions. Great and generous souls are animated by opposition, and take a pleasure in breaking through it.

HIS COURAGE.—Ver. 6. He encouraged his armour-bearer, a young man that attended him, to go along with him in this daring enterprise: "'Come, and let us' put our lives in our hands, and go over to the 'enemies' 'garrison,' and try what we



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bare his armour, Come, and let us go over unto the garrison of these [h]uncircumcised; [i]it may be that the LORD will work for us: [k]for *there is* no restraint to the LORD to save by many or by few.‡

7 And his armour-bearer said unto him, [l]Do all that *is* in thine heart: turn thee; behold, I *am* with thee according to thy heart.§

8 Then said Jonathan, Behold, [m]we will pass over unto *these* men, and we will discover ourselves unto them.

9 If [n]they say thus unto us, [3]Tarry until we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the LORD hath delivered them into our hand; and [o]this *shall be* a sign unto us.‖

11 And both of them discovered themselves unto the garrison of the Philistines: and the Philistines said, Behold, the Hebrews come forth [p]out of the holes where they had hid themselves.¶

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, [q]Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, [r]Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan [s]climbed up upon his hands and upon his feet, and his armour-bearer after him: and they [t]fell* before Jonathan; and his armour-bearer slew after him.

14 And that first slaughter, which Jonathan and his armour-bearer made, was about twenty men, within as it were [4]an half-acre of land, *which* a yoke *of oxen might plow.*

15 ¶ And [u]there was trembling in the host, in the field, and among all the people: the garrison, and [x]the spoilers, they also trembled, and [y]the earth quaked: † so it was a very great trembling.

16 And the watchmen of Saul in Gibeah of Benjamin looked; and, behold, the multitude [z]melted away, and they went on [a]beating down *one another.*

17 ¶ Then said Saul unto the people that *were* with him, Number now, and see who is gone from us.‡ And when they had numbered, behold, Jonathan and his armour-bearer *were* not *there.*

B.C. 1087—B.C. 1087.

[h] Gen. xvii. 7-11.
[i] 2 Sam. xvi. 12.
[k] Deut. xxxii. 30.
‡ The language of Jonathan bespoke his true and ardent piety. How beautiful his avowal, "There is no restraint to the Lord to save by many or by few!" His faith was strong, and its reward was great.—DR JOHN CAMPBELL.
[l] 2 Sam. vii. 3.
§ He resolved not to forsake his master in any undertaking, though ever so dangerous; being such a servant as Gideon had (Jud. vii. 16).—PATRICK.
[m] Jud. vii. 9-14.
[n] Gen. xxiv. 13,14.
[3] *Be still.*
[o] Is. vii. 11-14.
‖ This shall be a watchword to us, presaging our certain victory.—BP. HALL.
[p] xiii. 6.
¶ Therefore Jonathan chose that rocky and unusual way, that the Philistines might suppose they did not come from Saul's camp to fight with them, but rather out of the caves and holes of the rocks, from which their necessity had now driven them.—POOLE.
[q] 2 Sam. ii. 14-17.
[r] Jud. iv. 14.
[s] Ps. xviii. 29.
[t] Lev. xxvi. 7, 8.
* Namely, were overthrown by Jonathan, who fell roughly upon them, or through a fear sent by God.—DIODATI.
[4] *Half a furrow of an acre.*
[u] Josh. ii. 9.
[x] xiii. 17, 23.
[y] Ex. xix. 18.
† Some think that there was a real earthquake, which increased their fear; but it may be no more than a metaphorical expression for the great tumult into which they were thrown.—PATRICK.
[z] Ps. lviii. 7.
[a] Jud. vii. 22.
‡ Saul probably supposed that not only Jonathan, but also some considerable number of his army, was gone, and that by them that slaughter was made.—POOLE.

[b] Num. xxvii. 21.
§ The common text has *ark*; but this is highly improbable. The Israelites could not forget what had happened in the time of Eli. We learn that it was usual to consult God by the ephod from the whole history of David (compare ch. xxiii. 9 and xxx. 7). In what manner this was done is not certainly known; but it was most probably by casting lots.—BOOTHROYD.
[c] v. 2; vii. 1.
[5] *Tumult.*
[d] Josh. ix. 14.
‖ The Jews consider this as a profane act in Saul, who, though he discovered the cause, yet had further need of God's direction and blessing to increase success.—POOLE.
[6] *Were cried together.*
[e] Jud. vii. 22.
[f] Jud. vii. 23.
¶ Servants or bondsmen, or pressed men in the army, or renegades from the Israelites.—GILL.
[g] xxxi. 7.
[h] Ex. xiv. 30.
[i] xiii. 5.
* *Were distressed*—with hunger, and weakness, and faintness, thence arising, and all by reason of the following oath.—POOLE.
† This was a rash oath, as destitute of prudence as it was of piety. Had the people received food, they might have accomplished a complete victory.—BOOTHROYD.
[k] Lev. xxvii. 29.
[l] Jud. v. 2.
[m] Deut. ix. 28.
[n] Ex. iii. 8.
‡ Which dropped from the hollow trees, or the clefts of rocks, where bees make their combs in that country, as they do sometimes on the ground. Wild honey was so copious there, and flowed so plentifully, that it gave occasion to the hyperbolical expression in the Book of Job (chap. xx. 17), of "brooks or torrents of honey and butter."—PATRICK.
[o] Ec. ix. 2.
[p] xxx. 12.
§ He received new strength, by which all his senses were cheered and revived.—BISHOP HALL.
[q] *See on* 24, 43.
[7] *Weary.*
[r] 1 Kings xviii. 18.

18 And Saul said unto Ahiah, [b]Bring hither the ark§ of God: (for [c]the ark of God was at that time with the children of Israel.)

19 ¶ And it came to pass, while Saul talked unto the priest, that the [5]noise that *was* in the host of the Philistines went on and increased: and Saul said unto the priest, [d]Withdraw thine hand.‖

20 And Saul and all the people that *were* with him [6]assembled themselves, and they came to the battle: and, behold, [e]every man's sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover, [f]the Hebrews¶ *that* were with the Philistines before that time, which went up with them into the camp *from the country* round about, even they also *turned* to be with the Israelites that *were* with Saul and Jonathan.

22 Likewise all the men of Israel which had [g]hid themselves in mount Ephraim, *when* they heard that the Philistines fled, even they also followed hard after them in the battle.

23 So [h]the LORD saved Israel that day: and the battle passed over unto [i]Beth-aven.

24 ¶ And the men of Israel were distressed* that day: for Saul had adjured† the people, saying, [k]Cursed *be* the man that eateth *any* food until evening, that [l]I may be avenged on mine enemies. So none of the people tasted *any* food.

25 And [m]all *they of* the land came to a wood; and there was [n]honey upon the ground.‡

26 And when the people were come into the wood, behold, the honey dropped; but no man put his hand to his mouth: for [o]the people feared the oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipped it in an honeycomb, and put his hand to his mouth; and [p]his eyes were enlightened.§

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, [q]Cursed *be* the man that eateth *any* food this day. And the people were [7]faint.

29 Then said Jonathan, [r]My father hath troubled the land: see, I pray you, how mine

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can do to put them into confusion." See whence he draws his encouragements. (1.) "They are uncircumcised, and have not the seal of the covenant in their flesh as we have. Fear not, we shall do well enough with them, for they are not under the protection of God's covenant as we are, cannot call him theirs as we can, by the sign of circumcision." If such as are enemies to us are also strangers to God we need not fear them. (2.) "God is able to make us two victorious over their unnumbered regiments. 'There is no restraint to the Lord,' no limitation to the Holy One of Israel, but it is all one to him, to 'save by many or by few.'" This is a truth easily granted in general, that it is all alike to Omnipotence what the instruments are by which it works, and yet it is not so easy to apply it to a particular case. When we are but few and feeble, then to believe that God can not only save us, but save by us, this is an instance of faith, which, wherever it is, shall obtain a good report. Let this strengthen the weak, and hearten the heartless; let it be pleaded with God for the enforcing of our petitions, and with ourselves for the silencing of our fears. "It is nothing with God to help, whether with many or with them that have no power" (2 Chron. xiv. 11).—*Henry.*

SAUL'S IMPATIENCE.—Ver. 16-22. This confusion in the camp of the Philistines being observed by the sentinels of Saul's army, and none being absent from the camp of Israel but Jonathan and his armour-bearer, no doubt the people were greatly astonished, and Saul prepared to consult the Lord whether he ought to attack the Philistines or no. His impatient spirit, however, could no more wait for Ahiah's answer than for Samuel's arrival, but, perceiving the commotion still increasing, he hastily determined to march against the enemy; though he might justly have questioned whether the Lord, who had begun the work without him, would accept of his assistance. At least there could be no need of such haste. It pleased the Lord indeed to employ Saul's army, as well as the deserters and fugitives, who joined in crushing the Philistines; yet Saul himself met with a very humiliating proof that the Divine interposition was not vouchsafed on his account. Probably the ark of the covenant was brought into the field on this occasion, though some think that the coffer, or chest, in which the ephod and breastplate were kept, is meant.

HIS RASH CURSE.—Ver. 24-34. The absolute prohibition of all food to the soldiers for the whole day was very impolitic; though Saul might properly have cautioned them not to waste their time about food, on penalty of his displeasure. But to accompany this prohibition with that awful curse, by which the enemies of God were devoted to utter destruction, was profane and rash in the extreme; and it was the more inexcusable in that he did not say "that the LORD may avenge Israel on *his* enemies," but "that I may be avenged on *mine* enemies." The people fearing the curse, abstained, not only from the spoil of the Philistines, but likewise from the honey which was laid in their way, and with which they might have refreshed themselves without loss of time, and thus have been enabled to have made a much greater slaughter of the Philistines; and in the evening, being almost fainting with labour and hunger, some of them were tempted hastily to kill the cattle which they had taken, and to eat the flesh with the blood, directly contrary to the law, until they were restrained by Saul's authority. In the meanwhile, Jonathan, being ignorant of the curse, and almost ready to faint with fatigue, had eaten a little honey, by which he was sensibly and visibly revived, so that his eyes, which had been dim and languishing, were enlightened and looked lively; yet he thus found himself caught in a snare, and exposed to the most imminent danger of being put to death.—*Scott.*

JONATHAN'S SIN OF IGNORANCE.—Ver. 27. Jonathan fell under the curse through ignorance. He heard not the charge his father had given; for, having bravely forced the lines, he was then following the chase, and therefore might justly be looked upon as exempted from the charge, and not intended in it. But it seems it was taken for granted, and he himself did not object against it afterward, that it extended to him though absent upon so good an occasion. He, not knowing any peril in it, took up a piece of a honeycomb upon the end of a staff, and sucked it, and was sensibly refreshed by it; "his eyes were enlightened," which began to grow dim through hunger and faintness; it made his countenance look pleasant and cheerful, for it was such as a stander-by might discern (ver. 29), "See how mine eyes have been enlightened." He thought no harm, nor feared any, till one of the people acquainted him with the order, and then he found himself in a snare. Many a good son has been thus entangled and distressed, more ways than one, by the rashness of an inconsiderate father. Jonathan, for his part, lost the crown he was heir to, by his father's folly, which, it may be, this was an ill omen of.

DETECTION OF JONATHAN.—Ver. 42. Jonathan was discovered by lot to be the offender. Saul would have lots cast between himself and Jonathan on the one side, and the people on the other, perhaps, because he was as confident of Jonathan's innocency in this matter as of his own. The people, seeing him in a heat, durst not gainsay anything he proposed, but acquiesced: "Do as seemeth good unto thee,"

eyes have been enlightened, [h]because I tasted a little of this honey;

30 How much more, if haply the people had eaten freely to-day of the spoil of their enemies which they found? for [s]had there not been now a much greater slaughter among the Philistines?‖

31 ¶ And they smote the Philistines that day from Michmash to [t]Aijalon: and the people were very faint.

32 And the people [u]flew upon the spoil, and took sheep, and oxen, and calves, and slew *them* on the ground: and the people [x]did eat *them* with the blood.¶

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the blood. And he said, Ye have [8]transgressed: roll a great stone unto me* this day.

34 And Saul said, Disperse yourselves among the people, and say unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the blood. And all the people brought every man his ox [9]with him that night, and slew *them* there.

35 And Saul [y]built an altar unto the LORD: [1]the same was the first altar that he built unto the LORD.

36 ¶ And Saul said, [z]Let us go down after the Philistines by night, and spoil them until the morning-light, and [a]let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then [b]said the priest, Let us draw near hither unto God.†

37 ¶ And Saul asked counsel of God, [c]Shall I go down after the Philistines? wilt thou deliver them into the hand of Israel? But [d]he answered him not that day.‡

38 ¶ And Saul said, [e]Draw ye near hither all the [2]chief of the people; and know and see wherein this sin hath been this day:

39 For, *as* [f]the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die.§ But *there was* not a man among all the people *that* answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, [g]Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, [3]Give a perfect *lot*.‖ [h]And Saul and Jonathan were taken: but the people [4]escaped.

42 And Saul said, Cast *lots* between me and Jonathan my son. And Jonathan was taken.

43 Then Saul said to Jonathan, [i]Tell me what thou hast done. And Jonathan told him, and said, [k]I did but taste a little honey with the end of the rod that *was* in mine hand, *and*, lo, I must die.

44 And Saul answered, [l]God do so and more also: for [m]thou shalt surely die, Jonathan.¶

45 And the people said unto Saul, Shall Jonathan die, [n]who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, [o]there shall not one hair of his head fall to the ground; for [p]he hath wrought with God this day. So the people rescued Jonathan, that he died not.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul [q]took the kingdom over Israel, and [r]fought against all his enemies on every side, against Moab, and against the children of [5]Ammon, and against Edom, and against the kings of [t]Zobah, and against the Philistines; and whithersoever he turned himself, he vexed *them*.*

48 And he [5]gathered an host, and [u]smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

49 ¶ Now the sons of Saul were [x]Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters *were these:* the [y]name of the first-born Merab, and the name of the younger Michal:

50 And the name of Saul's wife *was* Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host *was* [6]Abner, the son of Ner, Saul's uncle:

51 And Kish *was* the father of Saul; and Ner, the father of Abner, *was* the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

CHAPTER XV.

1 *Samuel sendeth Saul to destroy Amalek.* 8 *He spareth Agag and the best of the spoil.* 32 *Samuel killeth Agag.*

SAMUEL also said unto Saul, [a]The LORD sent me to anoint thee *to be* king over his people,

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[s] Ec. ix. 18.

‖ The speech of Jonathan was characterised by excellent sense, while his father's conduct was attended with serious consequences as to the results of the battle, and the conduct of the people, whose ravenous appetite led them to eat flesh with the blood in it!—DR JOHN CAMPBELL.

[t] Josh. x. 12.
[u] xv. 19.
[x] Gen. ix. 4.

¶ For want of patience to dress their provisions in due form, they ate their flesh half-boiled and half-roasted, with the blood not duly drained from it, contrary to the express injunction of their law (Lev. viii. 26; xix. 26; Deut. xv. 23; xii. 16).—PYLE.

[8] *Dealt treacherously.*

* For the purpose of building an altar, as is related at ver. 35, that the blood of the animal slaughtered might sooner run off by its head hanging from the stone; for, before, they had been slaughtering their animals on the level ground, by which means, the blood was so long in running off, that, in the impatience of their hunger they could not wait for it.—"This day," means "now," "at this time."—POOLE.

[9] *In his hand.*
[7] vii. 9, 17.
[1] *That altar he began to build.*
[y] Josh. x. 9-14.
[z] Josh. xi. 14.
[a] Num. xxvii. 21.

† Namely, Let us present ourselves before this ark, to inquire his answer by Urim (Num. xxvii. 21).—DIODATI.

[b] 1 Kings xxii. 5, 6, 15.
[c] Ez. xiv. 3-5.

‡ Either because Saul had offended by his adjuration, or rather to shew that, however improper this was, yet when made, God would have it observed.—BOOTHROYD.

[d] Josh. vii. 14.
[2] *Corners.*
[e] 2 Sam. xii. 5.

§ Passion, not reason, was the power that ruled Saul. His whole career was reckless, heartless, and headlong. We find him professing to ask counsel of the Lord, and stopping the priest in the midst of the service, that he might hasten to the battle-field. The whole of his course rather shews what is to be avoided than what is to be imitated.—DR JN. CAMPBELL.

[f] 2 Sam. xv. 15.

[3] Or, *shew the innocent.*

‖ The Vulgate and partly the Sept. has an addition here:—"O Jehovah, the God of Israel (shew to us why thou hast not answered thy servant Saul this day. If this iniquity be in me or in Jonathan my son, discover it by Urim; or if this iniquity be in the people) discover it by Thummim." The word rendered "just" is Thummim; and from the use of this term here, Michaelis conjectures that what are called Urim and Thummim, were three sacred lots contained in the high priest's breastplate.—BOOTHROYD.

[h] Josh. vii. 16-18.
[4] *Went forth.*
[i] Josh. vii. 19.
[k] 27.
[l] Ruth i. 17.
[m] Gen. xxxviii. 24.

¶ Jonathan would have fallen a victim to the zeal and indiscretion of his father, had he not been rescued by the people. The Israelites, let it be remarked, gave implicit obedience to the king in all that related to themselves—as in abstaining from food, and in complying with Saul's desire about the slaughter of their animals, but they refused giving way to him in the affair of Jonathan.—DR CHALMERS.

[n] xix. 5.
[o] 2 Sam. xiv. 11.
[p] Is. xiii. 3.
[q] xiii. 1.
[r] 2 Kings xiv. 27.
[s] xi. 11; xii. 12.
[t] 2 Sam. x. 6.

* The Hebrew word is taken from controversies or suits in law, and signifieth, condemning one's adversaries, and obtaining of them the costs of the suit. To shew that these victories were God's judgments on his people's side against the enemy's unjust tyranny.—DIODATI.

[5] *Wrought mightily.*
[u] Ex. xvii. 14.
[x] 1 Chr. viii. 33.
[y] xxv. 44.
[6] *Abiner.*

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* ix. 16; x. 1.

Before he cast lots, he prayed that "God would give a perfect lot" (ver. 41)—that is, make a full discovery of this matter, or, as it is in the margin, that he would shew the innocent. This was with an air of impartial justice. Judges should desire that truth may come out, whoever may suffer by it. Lots should be cast with prayer, because they are a solemn appeal to Providence, and by them we beg of God to direct and determine us (Acts i. 24); for which reason some have condemned games that depend purely upon lot or chance, as making too bold with a sacred thing. Jonathan at length was taken (ver. 42), Providence designing hereby to countenance and support a lawful authority, and to put an honour upon the administration of public justice in general, reserving another way to bring off one that had done nothing worthy of death. Jonathan ingenuously confesses the fact, and Saul, with an angry curse, passes sentence upon him. Jonathan denies not the truth, nor goes about to conceal it, only he thinks it hard that he must "die for it" (ver. 43). He might very fairly have pleaded his invincible ignorance of the law, or have insisted upon his merit, but he submitted to the necessity with a great and generous mind, "God's and my father's will be done." Thus he shewed as much valour in receiving the messengers of death himself, as in sending them among the Philistines. It is as brave to yield in some cases as it is in other cases to fight.

HIS DELIVERANCE.—Ver. 45. The people rescued Jonathan out of his father's hands. Hitherto they had expressed themselves very observant of Saul, what seemed good to him they acquiesced in (ver. 36, 40); but when Jonathan is in danger, Saul's word is no longer a law to them, but with the utmost zeal they oppose the execution of his sentence, "'Shall Jonathan die?'—that blessing, that darling of his country! Shall that life be sacrificed to a punctilio of law and honour which was so bravely exposed for the public service, and to which we owe our lives and triumphs? No, we will never stand by and see him thus treated whom God delights to honour." It is good to see Israelites zealous for the protection of those whom God has made instruments of public good. Saul had sworn that Jonathan should die, but they oppose their oath to his, and swear he shall not die: "As the Lord liveth, there shall not" only not his head, but not "a hair of his head fall to the ground;" they did not rescue him by violence, but by reason and resolution; and Josephus says, they made their prayer to God that he might be loosed from the curse. They plead for him, that "he has wrought with God this day;" that is, "he has owned God's cause, and God has owned his endeavours, and therefore his life is too precious to be thrown away upon a nicety." We may suppose Saul had not so perfectly forgotten the relation of a father but that he was willing enough to have Jonathan rescued, and well pleased to have that done which yet he would not do himself; and he that knows the heart of a father knows not how to blame him. The design against the Philistines is quashed by this incident; (ver. 46) "Saul went up from following them," and so an opportunity was lost of completing the victory. When Israel's shields are clashing with one another, the public safety and service suffer by it.—*Henry.*

OPPORTUNITY LOST.—Ver. 46. The people judged rightly, that the guilt was contracted by Saul, and that the rebuke was intended for him and not for Jonathan; and therefore they rescued him by whom God had given them this extraordinary deliverance from the hands of his severe father. Saul could not but desire the life of his son; yet considering him as decidedly preferred before himself, both by the Lord and Israel, knowing that Jonathan's deliverance was a severe reproof of his rashness, and perhaps apprehending, as he had abundant cause to do, that his repeated curses would light on his own head, he returned home apparently dissatisfied and displeased. Thus the opportunity of completing the destruction of the Philistines was lost; nor could it be expected that an expedition which was begun and conducted so very ill, should terminate without some evident tokens of the Divine displeasure against Saul, though the Lord's love to Israel was displayed in an unparalleled manner, by the faith and courage of his pious son Jonathan. Through Saul's misconduct, and as if in answer to his imprecations, Jonathan was excluded from the kingdom, and slain with him by the Philistines, when "the LORD did unto him," as he intended to have done to his son, "and more also;" having indeed devoted him to utter destruction.—*Scott.*

SAUL'S ARMY.—Ver. 52. We see, 1. How he levied his army: "when he saw any strong valiant man," that was remarkably fit for service, "he took him unto him," as

over Israel: now therefore [b]hearken thou unto the voice of the words of the LORD.*

2 Thus saith the LORD of hosts, [c]I remember *that* which [d]Amalek did to Israel, how he laid *wait* for him in the way, when he came up from Egypt.

3 Now go and smite Amalek,† and [e]utterly destroy all that they have, and spare them not; but [f]slay both man and woman, infant and suckling, [g]ox and sheep, camel and ass.

4 And Saul gathered the people together, and numbered them in [h]Telaim, [i]two hundred thousand footmen, and ten thousand men of Judah.

5 And Saul came to a city of Amalek, and [l]laid wait in the valley.

6 ¶ And Saul said unto [k]the Kenites, [l]Go, depart, get you down from among the Amalekites, lest I destroy you with them: for [m]ye shewed kindness to all the children of Israel when they came up out of Egypt. So the Kenites departed from among the Amalekites.

7 ¶ And Saul [n]smote the Amalekites from [o]Havilah‡ *until* thou comest to [p]Shur, that *is* over against Egypt.

8 And he took [q]Agag the king of the Amalekites alive, and [r]utterly destroyed all the people with the edge of the sword.

9 But Saul and the people spared Agag,§ and [s]the best of the sheep, and of the oxen, and of [2]the fatlings, and the lambs, and all *that was* good, and would not utterly destroy them: but every thing *that was* vile and refuse, that they destroyed utterly.

10 ¶ Then came the word of the LORD unto Samuel, saying,

11 It [t]repenteth me that I have set up Saul *to be* king: for he is [u]turned back from following me, and [x]hath not performed my commandments. And [y]it grieved Samuel; and [z]he cried unto the LORD all night.‖

12 ¶ And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to [a]Carmel, and, behold, [b]he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul: and Saul said unto him, [c]Blessed *be* thou of the LORD: [d]I have performed the commandment of the LORD.

14 And Samuel said, [e]What *meaneth* then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?¶

15 And Saul said, They have brought them from the Amalekites: [f]for the people spared the best of the sheep and of the oxen, [g]to sacrifice unto the LORD thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, [h]Stay, and I will tell thee what the LORD hath said to me this night. And he said unto him, Say on.

17 And Samuel said, [i]When thou *wast* little in thine own sight, *wast* thou not *made* the head of the tribes of Israel, and [k]the LORD anointed thee king over Israel?

18 And the LORD sent thee on a journey, and said, Go and utterly destroy [l]the sinners the Amalekites, and fight against them until [3]they be consumed.

19 Wherefore then didst thou not obey the voice of the LORD, but didst [m]fly upon the spoil, and [n]didst evil in the sight of the LORD?

20 And Saul said unto Samuel, [o]Yea, I have obeyed the voice of the LORD,* and have gone the way which the LORD sent me, and [p]have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21 But [q]the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal.

22 And Samuel said, [r]Hath the LORD *as great* delight in burnt-offerings and sacrifices, as in obeying the voice of the LORD? Behold, to [s]obey *is* better than sacrifice, *and* to hearken than the fat of rams.

23 For [t]rebellion *is as* the sin of [4]witchcraft, and stubbornness *is as* iniquity and idolatry. Because [u]thou hast rejected the word of the LORD, he hath also rejected thee from *being* king.

24 ¶ And Saul said unto Samuel, [x]I have sinned: for I have transgressed the commandment of the LORD, and thy words; because [y]I feared the people,† and [z]obeyed their voice.

B.C. 1079—B.C. 1079.

[b] 2 Sam. xxiii. 2.

* The Lord made thee king, and therefore thou art highly obliged to serve and obey him. Thou hast committed one error already, for which the Lord hath severely rebuked and threatened; now therefore make amends for thy former error, and regain God's favour by thy exact obedience to what he now commands.—POOLE.

[c] Jer. xxxi. 34.
[d] Ex. xvii. 8-16.

† This heavy sentence was passed on the Amalekites long ago (Ex. xvii. 14), and renewed at the entrance of the Israelites into Canaan, with a charge not to forget it (Deut. xxv. 19): the order is now given to put it in execution.—PATRICK.

[e] Lev. xxvii. 28.
[f] Ex. xx. 5.
[g] Gen. iii. 17, 18.
[h] Josh. xv. 24. *Telem.*
[i] xiii. 15.
[l] *Fought.*
[k] xxvii. 10.
[l] Gen. xviii. 25.
[m] Ex. xviii. 9, 10.
[n] Job xxi. 30.
[o] Gen. ii. 11.

‡ That is, the whole extent of the country of Arabia, of which Havilah was the boundary on the north-east, and Shur on the south-west. — PATRICK.

[p] Gen. xvi. 7.
[q] Num. xxiv. 7.
[r] Josh. x. 39.

§ Here Saul was guilty of two very great faults:—1st, Of covetousness, in preserving for himself the best of all those spoils which God had expressly commanded to be utterly destroyed; 2dly, Of vanity and ostentation, in taking Agag the king of Amalek alive, and bringing him with him in triumph, when God had peremptorily commanded him to destroy them all.—CLARKE.

[s] Josh. vii. 21.
[2] *The second sort.*
[t] Gen. vi. 6.
[u] Josh. xxii. 16.
[x] xiii. 13.
[y] Luke xix. 41-44.
[z] Ps. cix. 4.

‖ *He cried unto the Lord all night*—to implore his pardoning mercy for Saul, and for the people; so far was he from rejoicing in their calamities, as an envious and self-seeking person would have done.—POOLE.

[a] Josh. xv. 55.
[b] 2 Sam. xviii. 18.

[c] Ruth iii. 10.
[d] Prov. xxvii. 2.
[e] Ps. l. 16-21.

¶ Saul boasts of his compliance with the Divine will, and his performance of it. Samuel had, from what Jehovah had said to him, reason to question the truth of his declaration; and when he heard the bleating of the flocks, he was certain of his transgression.—BOOTHROYD.

[f] Gen. iii. 12, 13.
[g] Matt. ii. 8.
[h] ix. 27; xii. 7.
[i] Jud. vi. 15.
[k] 1-3; x. 1.
[l] Gen. xv. 16.
[3] *They consume them.*
[m] Prov. xv. 27.
[n] 2 Chr. xxxiii. 2.
[o] Job xxxiii. 9.

* He thought he had a good case in defence of himself and the people, but it would not abide examination. Samuel cut the matter short by giving him to understand that a great principle was involved: "Obedience was better than sacrifice," and "to hearken than the fat of rams." The course of Saul was incipient rebellion, and the penalty the loss of the kingdom. This brought him to his senses, and a lame defence gave place to a humble confession; but it was too late.—DR JOHN CAMPBELL.

[p] 3, 8.
[q] *See on* 15.
[r] Ps. l. 8, 9.
[s] Ex. xix. 5.
[t] Num. xiv. 9.
[4] *Divination.*
[u] 2 Kings xvii. 15-20.
[x] Ex. ix. 27.
[y] Ex. xxiii. 2.

† It is probable that in this Saul only prevaricated, and endeavoured to dissemble with God. His authority was so great and absolute, that he had no occasion to fear the people; and his own covetousness certainly made him readily consent to the people and army, even if, as does not appear, the first motion came from them.—WELLS.

[z] Gen. iii. 12, 17.

Samuel had told them the manner of the king would be (chap. viii. 11), and if he must have a standing army, it was his prudence to fill it up with the ablest men he could make choice of. 2. How he employed his army: he guarded the country against the insults of its enemies on every side, and prevented their incursions (ver. 47, 48).

CHAP. XV. SAUL'S COMMISSION AGAINST AMALEK.—Ver. 3. God had an ancient quarrel with the Amalekites, for the injuries they did to his people Israel, when he brought them out of Egypt. We have the story Exod. xvii. 8, &c., and the crime is aggravated Deut. xxv. 18: he basely "smote the hindmost of them, and feared not God." God then swore that he would have "war with Amalek from generation to generation," and that, in process of time, he "would utterly put out the remembrance of Amalek." That is the work that Saul is now appointed to do: (ver. 3) "'Go and smite Amalek.' Israel is now strong, and the measure of the iniquity of Amalek is now full; now go and make a full riddance of that devoted nation." He is expressly commanded to kill and slay all before him, both "man and woman, infant and suckling," and not spare them out of pity; "ox and sheep, camel and ass," and not spare them out of covetousness. Note, 1. Injuries done to God's Israel will certainly be reckoned for sooner or later, especially the opposition given them when they are coming out of Egypt. 2. God often bears long with those that are marked for ruin. The sentence passed is not executed speedily. 3. Though he bear long, he will not bear always. The year of recompense for the controversy of Israel will come at last. Though Divine justice strikes slow, it strikes sure. 4. The longer judgment is delayed, many times the more severe it is when it comes. 5. God chooses out instruments to do his work that are fittest for it. This was bloody work, and therefore Saul must do it, that was a rough and severe man.—*Henry.*

HIS PARTIAL COMPLIANCE.—Ver. 8, 9. The Lord had devoted all the Amalekites, together with their substance, to utter destruction, as a solemn sacrifice to his justice; and the commandment given to Saul, concerning the execution of this sentence, was express and particular, and probably intended as a test of his disposition to obey or disobey God.—But while neither he nor his soldiers were induced to mitigate the severity of the injunction, by sparing any of the women or children, he, perhaps in complaisance to royalty, or to grace his victory, spared the king of Amalek; and the people, doubtless by his concurrence, covetously reserved the best of the cattle and substance, destroying only the refuse. Saul's conduct was evidently the effect of a proud, rebellious spirit.—Many Amalekites escaped at this time, probably without his fault; and we read of them afterwards as a numerous people.—*Scott.*

HIS APOLOGY.—Ver. 15. Saul insists upon his own justification against the charge (ver. 15). The fact he cannot deny, the sheep and oxen were brought from the Amalekites. But, 1. It was not his fault, for "the people spared them;" as if they durst have done it without the express orders of Saul, when they knew it was against the express orders of Samuel. Note, Those that are willing to justify themselves are commonly very forward to condemn others, and to lay the blame upon any other rather than take it to themselves. Sin is a brat that nobody cares to have laid at their doors. It is a sorry subterfuge of an impenitent heart that will not confess its guilt, to lay the blame on those that were either tempters or partners, or only followers in it. 2. It was with a good intention: "It was 'to sacrifice to the Lord thy God:' he is thy God, and thou wilt not be against anything that is done, as this is, for his honour." This was a false plea, for both Saul and the people designed their own profit in sparing the cattle; but if it had been true, it had been frivolous, for God hates robbery for burnt-offering. God appointed these cattle to be sacrificed to him in the field, and therefore will give to those no thanks that bring them to be sacrificed at his altar; for he will be served in his own way, and according to the rule he himself has prescribed. Nor will a good intention justify a bad action.—*Henry.*

TRUE PIETY.—Ver. 22. Submission to the authority of God must be essential to true religion under every dispensation; but there is a great difference betwixt the submission of a *holy*, and that of a *sinful* creature. External obedience, even to moral precepts, is good only when it springs from a willing internal submission to the Divine authority. To profess a belief of the gospel is good only when it arises from submission to the Divine teaching, to the justice of the condemnation under which sinners are concluded, and to the wisdom, suitableness, and grace of the method of salvation there revealed. All instituted worship derives its obligation from the express appointment of God, from the honour which it renders to his name, from the disposition of the worshipper, and from the grace and spiritual blessings which are communicated by it. Sacrifices especially declared the desert of the offender, and typified the sufferings of the Saviour; their value resulted entirely from the appointment of God; and they were not acceptable except offered in *obedience* to him, and with a penitent, believing, and pious mind. When, therefore, they were substituted in the place of true piety, or trusted in as meritorious; when the means

25 Now therefore, I pray thee, [a]pardon my sin, and turn again with me, that I may worship the LORD.

26 And Samuel said unto Saul, [b]I will not return with thee: for [c]thou hast rejected the word of the LORD, and the LORD hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, [d]The LORD hath rent the kingdom of Israel from thee this day, and [e]hath given it to [f]a neighbour of thine, *that is* better than thou.

29 And also [g]the [5]Strength of Israel‡ [h]will not lie nor repent: for he *is* not a man, that he should repent.

30 Then he said, I have sinned; *yet* [i]honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, [k]that I may worship the LORD thy God.

31 So Samuel turned again after Saul; and Saul worshipped the LORD.

32 ¶ Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately.§ And [l]Agag said, Surely the bitterness of death is past.

33 And Samuel said, [m]As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces‖ before the LORD in Gilgal.

34 ¶ Then Samuel went to Ramah; and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death; nevertheless [n]Samuel mourned for Saul: and the LORD [o]repented that he had made Saul king over Israel.¶

CHAPTER XVI.

1 *Samuel sent by God under pretence of a sacrifice, cometh to Bethlehem.* 6 *His human judgment is reproved.* 11 *He anointeth David.*

AND the LORD said unto Samuel, [a]How long wilt thou mourn for Saul, [b]seeing I have rejected him from reigning over Israel? Fill thine [c]horn with oil,* and go, I will send thee to [d]Jesse the Beth-lehemite: for I have provided me a king† among his sons.

2 And Samuel said, [e]How can I go? If Saul hear *it*, he will kill me. And the LORD said, Take an heifer [1]with thee, and say, [f]I am come to sacrifice‡ to the LORD.

3 And [g]call Jesse to the sacrifice, [h]and I will shew thee what thou shalt do; and thou shalt [i]anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town [k]trembled at his [2]coming, and said, [1]Comest thou peaceably?

5 And he said, Peaceably: I am come to sacrifice unto the LORD: [m]sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice.

6 ¶ And it came to pass, when they were come, that he looked on [n]Eliab, and said, [o]Surely the LORD'S anointed *is* before him.

7 But the LORD said unto Samuel, [p]Look not on his countenance, or on the height of his stature; because I have refused him: for *the LORD* [q]*seeth* not as man seeth; for man [r]looketh on the [3]outward appearance, but the LORD looketh [s]on the heart.§

8 Then Jesse called [t]Abinadab, and made him pass before Samuel. And he said, Neither hath the LORD chosen this.

9 Then Jesse made [u]Shammah to pass by. And he said, Neither hath the LORD chosen this.

10 Again, Jesse made [x]seven of his sons to pass before Samuel. And Samuel said unto Jesse, The LORD hath not chosen these.

11 ¶ And Samuel said unto Jesse, Are here all *thy* children? And he said, [y]There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit [4]down till he come hither.‖

12 And he sent and brought him in. Now he *was* [z]ruddy, *and* withal [5]of a beautiful countenance, and goodly to look to.¶ And the LORD said, Arise, [a]anoint him: for this *is* he.

13 Then Samuel took the horn of oil, and [b]anointed him in the midst of his brethren: and [c]the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

14 ¶ But [d]the Spirit of the LORD departed from Saul, and [e]an evil spirit* from the LORD [6]troubled him.

B.C. 1079—B.C. 1063.

[a] Ex. x. 17.
[b] Gen. xliii. 11-14.
[c] *See on* 23.
[d] xxviii. 17, 18.
[e] ii. 7, 8.
[f] Acts xiii. 22.
[g] Ps. xxix. 11.
[5] *Eternity;* or, *victory.*
1 He tells him it must be unavailing for him to importune any further, for that it was not with the great and all-wise God as with hasty and irresolute men; and it was his unalterable decree to transfer the crown from him, and give it to one of less passion and more piety. —PYLE.
[h] Ps. cv. 11.
[i] Hab. ii. 4.
[k] Is. xxix. 13.
§ Or, "in delights" in his ornaments; not like an offender expecting death, but as became his quality.—POOLE.
[l] 1 Thes. v. 3.
[m] Gen. ix. 6.
‖ This punishment is still practised in the East; it is also common for the greatest emperors sometimes to put to death, with their own hands, those who have merited such a punishment. Samuel's language implies that he acted here as God's executioner upon a guilty wretch, who had abused his authority by acts of the greatest cruelty. —HARMER.
[n] Ps. cxix. 136, 158.
[o] Gen. vi. 6.
¶ There is something affecting in this conclusive separation between Samuel and Saul, and in the disappointment and grief of the old prophet. In one sense the Lord does not repent, as in ver. 29; and in another he does repent, as in ver. 35.—Let me not attempt a wisdom beyond what is written.—DR CHALMERS.

CHAP. XVI.

[a] xv. 11, 35.
[b] 1 John v. 16.
[c] 2 Kings ix. 1, 3, 6.
* *Fill thine horn with oil*—which was used in the inauguration of kings (as ch. x. 1; 1 Kings i. 39). But here it is used in the designation of a king, though David was not actually made king by it, but still remained a subject, as is evident from ch. xxiv. 6.—POOLE.
[d] Gen. xlix. 8-10.
† That is, one who will do all my pleasure; who will make it the study of his life, not only to conquer his enemies, but to honour me. —BOOTHROYD.
[e] Ex. iii. 11.

1 *In thine hand.*
[f] Jer. xxxviii. 26, 27.
‡ A peace-offering, which might then be done anywhere, the ark and tabernacle being separated.—GILL.
[g] 2 Sam. xv. 11.
[h] Ex. iv. 15.
[i] ix. 16.
[k] 2 Sam. vi. 9.
[2] *Meeting.*
[l] 1 Kings ii. 13.
[m] Ex. xix. 10, 14, 15.
[n] 1 Chr. ii. 13.
[o] Jud. viii. 18.
[p] Ps. cxlvii. 10, 11.
[q] Job x. 4.
[r] John vii. 24.
[3] *Eyes.*
[s] 1 Kings viii. 39.
§ We have here a weighty sentiment given in connection with the setting aside of Eliab. The Lord, it is said, looketh on the heart; and David was the man according to his own heart. He was accordingly the Lord's anointed, the one upon whose head Samuel poured the horn of oil at a bidding from on high. There was no popular call in this instance. He was clearly and emphatically a king *jure divino*; and from this day the Spirit of the Lord came upon David.—DR CHALMERS.
[t] 1 Chr. ii. 13.
[u] xvii. 13. 2 Sam. xiii. 3. *Shimeah.* 1 Chr. ii. 13, *Shimma.*
[x] 1 Chr. ii. 13 16.
[y] 2 Sam. vii. 8.
[4] *Round.*
‖ Samuel would not enjoy the feast until he had done what the Lord had commanded him.—BOOTHROYD.
[z] Acts vii. 20.
[5] *Fair of eyes.*
¶ Rather, "He was ruddy, with beautiful eyes, and a goodly appearance." He was about fifteen years of age at this time.—CALMET.
[a] Ps. ii. 2, 6.
[b] 2 Kings ix. 6.
[c] Num. xi. 17.
[d] Jud. xvi. 20.
[e] Acts xix. 15, 16.
* The "evil spirit from the Lord" which actuated Saul strongly resembles the demoniacal possessions of the New Testament; for the persons so possessed of devils raved, on several occasions, in a manner much resembling the conduct of Saul.—HALES.
[6] *Terrified.*

were used to compensate for the neglect of the *end*, and the *sign* was exalted into the place of the thing *signified;* they became an abomination, however costly and numerous they were.—Had Saul offered thousands of bullocks and rams, from his own herds and flocks, exactly according to the Divine ritual, in an impenitent and self-confident disposition, God would have abhorred them: how much more then, when the animals to be sacrificed were spared in direct disobedience to his express command!—Samuel did not therefore mean to exalt one part of *external* religion by depreciating another, as many seem to suppose; but to shew that a right state of the heart is essential to the acceptable performance of every service.

AGAG.—Ver. 32, 33. Agag affected the stateliness and splendour of a monarch, even in his degraded and perilous circumstances, as if he would overawe the aged prophet; and he spake either as one who deemed himself in no danger of death, seeing he had escaped the sword of a conquering king, and could have nothing to fear from Samuel; or as having got over the fear of death, and as determined to meet it with intrepidity. He was indeed the chief person who ought to have been slain, both as the head of the devoted nation, and for his own cruelties; and therefore "Samuel hewed him to pieces before the LORD," as a sacrifice to his justice. Thus the prophet, who was of a lenient spirit, and prayed all night for Saul, did not hesitate to execute that sentence of God upon this condemned criminal, which Saul, who afterwards proved himself exceedingly cruel, had not done.—*Scott.*

CHAP. XVI. JESSE'S FAMILY.—Ver. 6. Eliab the eldest was privately presented first to Samuel, probably none being present but Jesse only, and Samuel thought he must needs be the man: "Surely this is the Lord's anointed." The prophets themselves, when they spake from under the Divine direction, were as liable to mistake as other men; as Nathan (2 Sam. vii. 3). But God rectified the prophet's mistake, by a secret whisper to his mind (ver. 7), "Look not on his countenance." It was strange that Samuel, who had been so wretchedly disappointed in Saul, whose countenance and stature recommended him as much as any man's could, should be so forward to judge of a man by that rule. When God would please the people with a king, he chose a proper man; but when he would have one after his own heart, he should not be chosen by the outside—men judge by the sight of the eyes, but God does not (Isa. xi. 3), "The Lord looks on the heart." When Eliab was set aside, Abinadab, and Shammah, and, after them, four more of the sons of Jesse, seven in all, were presented to Samuel, as likely for his purpose; but Samuel, who now attended more carefully than he did at first to the Divine direction, laid them all by. "The Lord hath not chosen these" (ver. 8-10). Men dispose of their honours and estates to their sons, according to their seniority of age, and priority of birth, but God does not. "The elder shall serve the younger." Had it been left to Samuel or Jesse to make the choice, one of these had certainly been chosen; but God will magnify his sovereignty, in passing by some that were most promising, as well as in fastening on others that were less so. David at length was pitched upon. He was the youngest of all the sons of Jesse; his name signifies *beloved*, for he was a type of the beloved Son.

DAVID SELECTED.—Ver. 12. The Lord told Samuel, in his ear (as he had done chap. ix. 15), that this was he whom he must anoint. Samuel objects not to the meanness of his education, his youth, or the little respect he had in his own family, but, in obedience to the Divine command, took his horn of oil and "anointed him" (ver. 13), signifying thereby, 1. A Divine designation to the government after the death of Saul, of which hereby he gave him a full assurance. Not that he was at present invested with the royal power, but it was entailed upon him, to come to him in due time. 2. A Divine communication of gifts and graces, to fit him for the government, and make him a type of him who was to be the Messiah, the Anointed One, who received the Spirit not *by* measure, but *without* measure.—*Henry.*

EVIL SPIRIT ON SAUL.—Ver. 15-23. Saul's courtiers evidently perceived the change which had taken place in their master, and ascribed it to the right cause; though their language seems less accurate than that of the historian—the original words being "an evil spirit of God," meaning one whom God permitted to trouble Saul. The device proposed by them might be very proper for soothing the melancholy of Saul, and calming his passions, but the cause of his malady lay much deeper; and it would have been better counsel if they had persuaded him to send for Samuel to

15 And Saul's servants said unto him, Behold now, an evil spirit from God troubleth thee:

16 Let our lord now command thy servants, *which are* [f]before thee, to seek out a man, *who is* a cunning player on an harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall [g]play with his hand, and thou shalt be well.†

17 And Saul said unto his servants, Provide me now a man that can play well, and bring *him* to me.

18 Then answered one of the servants, and said, Behold, I have seen a son of Jesse the Bethlehemite, *that is* cunning in playing, and [h]a mighty valiant man, and a man of war, and prudent in [7]matters, and a comely person, and [i]the LORD *is* with him.‡

19 ¶ Wherefore Saul sent messengers unto Jesse, and said, Send me David thy son, which *is* [k]with the sheep.

20 And Jesse took [l]an ass *laden* with bread,§ and a bottle of wine, and a kid, and sent *them* by David his son unto Saul.

21 And David came to Saul, and [m]stood before him: and he [n]loved him greatly; and he became his armour-bearer.‖

22 And Saul sent to Jesse, saying, Let David, *I* pray thee, stand before me; for he hath found favour in my sight.

23 And it came to pass, when [o]the *evil* spirit from God was upon Saul, that David took an harp, and played with his hand: so [p]Saul was refreshed, and was well, and the evil spirit departed from him.¶

CHAPTER XVII.

1 *The armies of the Israelites and Philistines being ready to battle,* 4 *Goliath cometh proudly forth to challenge a combat.* 12 *David accepteth the challenge, and slayeth the giant.*

NOW the Philistines [a]gathered together their armies to battle,* and were gathered together at [b]Shochoh, which *belongeth* to Judah, and pitched between Shochoh and [c]Azekah, in [1]Ephes-dammim.

2 And Saul and the men of Israel were gathered together, and pitched by [d]the valley of Elah, and [2]set the battle in array against the Philistines.

3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

4 ¶ And there went out a champion† out of the camp of the Philistines, named [e]Goliath, [f]of Gath, [g]whose height *was* six cubits and a span.

5 And *he had* an helmet of brass upon his head; and he *was* [3]armed with a coat of mail; and the weight of the coat *was* five thousand shekels of brass.

6 And *he had* greaves of brass‡ upon his legs, and a [4]target of brass between his shoulders.

7 And [h]the staff of his spear *was* like a weaver's beam; and his spear's head *weighed* six hundred shekels of iron: and one bearing a shield went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battle in array? *Am* not I a Philistine, and ye [i]servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and [k]serve us.

10 And the Philistine said, [l]I defy the armies of Israel this day; [m]give me a man, that we may fight together.§

11 When Saul and all Israel heard those words of the Philistine, they were [n]dismayed, and greatly afraid.

12 ¶ Now [o]David *was* the son of that [p]Ephrathite of Beth-lehem-judah, whose name *was* Jesse; and he had [q]eight sons:‖ and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went *and* followed Saul to the battle: and [r]the names of his three sons that went to the battle *were* Eliab the first-born; and next unto him, Abinadab; and the third, [s]Shammah.

B.C. 1063—B.C. 1063.

[f] Gen. xli. 46.
[g] 2 Kings iii. 15.
† Hindoos still believe that there is a power in music to cast out evil spirits, and to benefit persons the subject of insanity or melancholy, which they ascribe to spiritual agencies.—DR JOHN CAMPBELL.
[h] 2 Sam. xvii. 8.
[7] *Speech.*
[i] Gen. xxxix. 2, 23.
‡ God's Spirit guideth and leadeth him in all manner of virtue; and his grace blesseth and causeth him to prosper in all his enterprises.—DIODATI.
[k] Ex. iii. 1-10.
[l] Prov. xviii. 16.
§ *A homer of bread.* So the Sept.; others, "an *ass* loaded with bread." The homer, as a measure of capacity, was more likely to be mentioned than the ass which carried the bread. To appear before the king without a present would have been deemed indecorous.—BOOTHROYD.
[m] Gen. xli. 46.
[n] Ps. lxii. 9.
‖ The hand of the Lord was clearly in the matter. Neither Saul nor David, probably, had any idea of the relation in which they were ultimately to stand to each other. The monarch little thought the brave, wise, and lovely youth who stood before him was to be his son-in-law and his successor.—DR JOHN CAMPBELL.
[o] *See on* 14. 16.
[p] Matt. xii. 43-45.
¶ The bad effects of the melancholy and disorder caused by the evil spirit departed from him for a time, being removed by the alteration which the music made in his animal spirits.—WELLS.

CHAP. XVII.

[a] Jud. iii. 3.
* The Philistines were a meet emblem of the spiritual enemies of God's people under the present dispensation. They seemed to exist only to annoy the Hebrews. The purposes of the Lord require time for development. These warstook place eight years after the anointing of David: from which it will be seen that considerable space was given to Saul both to repent and to prepare for the catastrophe.—DR JOHN CAMPBELL.
[b] Josh. xv. 35, *Socoh.*
[c] Josh. x. 11.
[1] Or, *The coast of Dammim.*

[d] xxi. 9.
[2] *Ranged the battle.*
† Heb., *The man between two*—*i.e.*, one who engages to settle disputes between two contending nations.—CLARKE.
[e] 2 Sam. xxi. 19.
[f] Josh. xi. 22.
[g] Deut. iii. 11.
[3] *Clothed.*
‡ These were necessary to defend the legs and feet from the iron stakes placed in the way by the enemy to gall and wound their opponents. They were a part of ancient military furniture rendered necessary by the artifices of the contending parties.—BURDER.
[4] *Gorget.*
[h] 2 Sam. xxi. 19.
[i] 2 Sam. xi. 11.
[k] xi. 1.
[l] 2 Sam. xxi. 21.
[m] Job xl. 9-12.
§ History furnishes many instances of single combat. Thus Paris and Menelaus in Homer, and the Horatii and Curiatii in Livy, are said to fight at the head of the army, upon condition that the party of the vanquished should receive laws from the party conquering. Goliath might be brave, but the language is intended to insult, and strike fear into the Israelites.—BOOTHROYD.
[n] Deut. xxxi. 8.
[o] Ruth iv. 22.
[p] Gen. xxxv. 19.
[q] 1 Chr. ii. 13-16.
‖ There are mentioned only seven; but peradventure the cause of this diversity may be, because one died about this time, and left no issue.—DIODATI.
[r] xvi. 6-9.
[s] 2 Sam. xiii. 3.

converse with him, and pray for him. The hand of the Lord was, however, manifest in thus bringing David to court. After his anointing, he had in various ways signalised himself, so that he was much noticed; and especially his skill in playing on the harp was remarked by some person who attended on Saul. Thus he was introduced to him, and his solemn sacred music was far more suitable to the case than more amusing strains would have been. He came to Saul with a very high character, which he did not disgrace. He was useful to him, and for a time beloved by him; and yet, when Saul no longer wanted him, he returned back to his flocks as contented as ever, and was soon forgotten at court.

PRACTICAL OBSERVATIONS.—Our most disinterested sorrow may be so excessive as to imply rebellion against the righteous will of God; and he will then rebuke us, as well as encourage us under our distresses. We ought not inconsolably to mourn for such as the Lord hath rejected, but should rather rejoice in those whom he is calling forth to usefulness; and no partial affection should interfere with present duty. The most eminent believers are not entirely superior to the fear of man, when dangerous services are assigned them. But the Lord will inwardly strengthen and outwardly protect them; and, without immediate revelation, he can, by his Word and Spirit, shew them, step by step, what they ought to do. The guilty conscience trembles at a message from Heaven, yet, the ministers of Christ come peaceably, proposing salvation through the sacrifice of a Redeemer, and speaking terror to none, except to those who neglect so great salvation. There is a preparation of heart required for receiving this atonement, as well as for attending on Divine ordinances. The instruction, converse, and prayers of faithful ministers, are very useful in both cases to those who desire to profit by them; and parents ought not needlessly to permit their children to miss such favourable opportunities.—*Scott.*

CHAP. XVII. GOLIATH—HIS STATURE.—Ver. 4. He was of the sons of Anak, who at Gath kept their ground in Joshua's time (Josh. xi. 22), and kept up a race of giants there, of which Goliath was one, and, it is probable, one of the largest. He was in height "six cubits and a span" (ver. 4). The learned Bishop Cumberland has made it out that the Scripture cubit was about twenty-one inches (above three inches more than our half-yard), and a span was half a cubit—by which computation Goliath wanted but eight inches of four yards in height; eleven feet and four inches; a monstrous stature, and which made him very formidable, especially if he had strength and spirit proportionable.

HIS ARMOUR.—Ver. 5, 6. Art as well as nature made him terrible. He was well furnished with defensive armour. "A helmet of brass on his head, a coat of mail," made of brass plates laid over one another, like the scales of a fish; and because his legs would lie most within the reach of an ordinary man, he wore brass boots, and a large corslet of brass about his neck. The coat is said to weigh five thousand shekels, and a shekel was half an ounce avoirdupois—a vast weight for a man to carry, all the other parts of his armour being proportionable. But some think it should be translated, not the *weight* of the coat, but the *value* of it was five thousand shekels; so much it cost. His offensive weapons were extraordinary, of which his spear only is here described (ver. 7). It was like a weaver's beam; his arm could manage that which an ordinary man could scarcely heave. His shield only, which was the lightest of all his accoutrements, was carried before him by his esquire, probably for state; for he that was clad in brass little needed a shield.

HIS CHALLENGE.—Ver. 8-10. The Philistines having chosen him for their champion, to save themselves from the hazard of a battle, he here throws down the gauntlet, and bids defiance to the armies of Israel. He came into the valley that lay between the camps, and, his voice probably being as much stronger than other people's as his arm was, he cried, so as to make them all hear him, "Give me a man that we may fight together." He looks upon himself with admiration, because he was so much taller and stronger than all about him—his heart (says Bishop Hall) nothing but a lump of proud flesh. He looks upon Israel with disdain, because they had none among them of such a monstrous bulk, and defies them to find a man among them bold enough to enter the lists with him. 1. He upbraids them with their folly in drawing an army together, "'Why are ye come to set the battle in array?' How dare you oppose the mighty Philistines?" Or, "Why should the two armies engage, when the controversy may be sooner decided with only the expense of one life and the hazard of another?" 2. He offers to put the war entirely upon the issue of the duel. He proposes—"If your champion kill me, we will be your servants; if I kill him, you shall be ours." This (says Bishop Patrick) was only a bravado, for no nation would be willing thus to venture its all upon the success of one man, nor is it justifiable; notwithstanding Goliath's stipulation here, when he was killed, the Philistines did not stand to his word, nor submit themselves servants to Israel.

DAVID'S PIETY AND VALOUR.—Ver. 45-47. His speech savours nothing of ostentation, but God is all in all in it. 1. He derives his authority from God. "'I come to thee,' by warrant and commission from Heaven, 'in the name of the Lord,' who has called me to, and anointed me for, this undertaking; who, by his universal providence, is the 'Lord of hosts,' of all hosts, and therefore has power to do what he pleases; and, by the special grace of his covenant, is 'the God of the armies of Israel,' and therefore, has engaged, and will employ his power for their protection, and against thee who

14 And David *was* [t]the youngest: and the three eldest followed Saul.

15 But David went and [u]returned from Saul to feed his father's sheep at Beth-lehem. ¶

16 And the Philistine drew near morning and evening, and presented himself [x]forty days.

17 And Jesse said unto David his son, [y]Take now for thy brethren an ephah of this [z]parched *corn*, and these ten loaves, and run to the camp to thy brethren;*

18 And [a]carry these ten [5]cheeses unto the captain of [6]*their* thousand, and [b]look how thy brethren fare, and take their pledge.†

19 Now Saul, and they, and all the men of Israel, *were* in the valley of Elah, fighting with the Philistines.

20 ¶ And David rose up early in the morning, and [c]left the sheep with a keeper, and took, and went, as Jesse had commanded him: and he came to the [7]trench, as the host was going forth to the [8]fight, and shouted for the battle.

21 For Israel and the Philistines had put the battle in array, army against army.

22 And David left [9]his carriage in the hand of the keeper of the carriage,‡ and ran into the army, and came and [1]saluted his brethren.

23 And as he talked with them, behold, there came up the champion (the Philistine of Gath, Goliath by name) out of the armies of the Philistines, and spake [d]according to the same words: and David heard *them*.

24 And all the men of Israel, when they saw the man, fled from [2]him, and were [e]sore afraid.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, *that* the man who killeth him, [f]the king will enrich him with great riches, and will give him his daughter, and make his father's house [g]free in Israel.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistine, and taketh away the [h]reproach from Israel? for who *is* this [i]uncircumcised Philistine, that he should [k]defy the armies of the living God?

27 And the people answered him after this manner, saying, [l]So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men: and [m]Eliab's anger was kindled against David, and he said, Why camest thou down hither? and [n]with whom hast thou left those few sheep in the wilderness? [o]I know thy pride,§ and the naughtiness of thine heart; for thou art come down that thou mightest see the battle.

29 And David said, [p]What have I now done? *Is there* not a cause?

30 ¶ And he turned from him toward another, and spake after the same manner: and the people answered him again after the former manner.‖

31 And when the words were heard which David spake, they rehearsed them before Saul; and he [3]sent for him.

32 ¶ And David said to Saul, [q]Let no man's heart fail because of him; [r]thy servant will go and fight with this Philistine.

33 And Saul said to David, [s]Thou art not able to go against this Philistine to fight with him: [t]for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion and a bear,¶ and took a lamb out of the flock;

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and [u]smote him, and slew him.

36 Thy servant slew both the lion and the bear; and [x]this uncircumcised Philistine shall be as one of them, seeing [y]he hath defied the armies of the living God.

37 David said moreover, [z]The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, [a]Go, and the LORD be with thee.

38 ¶ And Saul [4]armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

39 And David girded his sword upon his

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[t] Gen. xxv. 23.
[u] xvi. 19-23.

¶ In the beginning of this war, as Josephus thinks, Saul sent David home to his father, contenting himself with three of his sons, who came to his assistance with the hazard of their lives.—PATRICK.

[x] Matt. iv. 2.
[y] Matt. vii. 11.
[z] Ruth ii. 14.

* It is reasonably supposed that, in those days, the soldiers went to war at their own charge, or found themselves in provisions.—WELLS.

[a] xvi. 20.
[5] *Cheeses of milk.*
[6] *A thousand.*
[b] Gen. xxxvii. 14.

† The meaning of this phrase is not clear. According to some, it means that he should bring something from them which might certify Jesse of their health. Others translate the word, not *pledge*, but *business*, and understand the sense to be, Bring me word what they do, how they behave themselves, with whom they associate, &c.—PATRICK.

[c] Eph. vi. 1, 2.
[7] *Place of the carriage.*
[8] *Battle array, or place of fight.*
[9] *The vessels from upon him.*

‡ This is one of those passages the meaning of which is quite likely to be misapprehended, unless the reader is well acquainted with the changes which have taken place in the English language since the Bible was translated. When the Bible was translated, "carriage" did not mean "that which carries," but "that which is carried." There are other passages in the Bible where the word "carriage" is evidently used as synonymous with baggage. For example, "So they turned and deserted, and put the little ones, and the cattle, and the *carriage* before them" (Jud. xxiii. 21). "We took up our *carriages*, and went up to Jerusalem" (Acts xxi. 15). David's "carriage" consisted, as we learn from the preceding verses, of an ephah of parched corn, ten loaves of bread, and ten cheeses. In fact, "carriage," "luggage," and "baggage," were not only formed in the same way, but were originally synonyms: baggage being that which is bagged; luggage, that which is lugged; and carriage, that which is carried.—CHRISTIAN TREASURY.

[1] *Asked his brethren of peace.*
[d] iv. 10.
[2] *His face.*
[e] Lev. xxvi. 36.
[f] Josh. xv. 16.
[g] Ezra vii. 24.
[h] Josh. vii. 8, 9.
[i] xiv. 6.
[k] Deut. v. 26.

[l] 25.
[m] Gen. xxxvii. 4, 8, 11.
[n] 20.
[o] Ps. xxxv. 11.

§ Vain glory, he thought, brought him to the battle, and now made him offer to run such a desperate adventure.—PATRICK.

[p] Prov. xv. 1.

‖ The deportment of David was extraordinary for his years, and clearly indicated that he was acting under an influence higher than that of nature. His bravery was astonishing; though modest, he was dauntless. Of the science of war he knew nothing, but by the good hand of his God upon him, he had had somewhat to do with lions and bears, and the result inspired him with a hope that he might perchance humble the uncircumcised Philistine. His confidence, however, was not in himself, but in the Lord, who had delivered him out of the paws of the lion and the bear.—DR JOHN CAMPBELL.

[3] *Took him.*
[q] Num. xiii. 30.
[r] xvi. 18.
[s] Num. xiii. 31.
[t] 4, 56.

¶ Not both together (as Castalio supposes in his translation), but at several times; and it is likely more than once.—PATRICK.

[u] Jud. xiv. 5, 6.
[x] Ex. xxxii. 27-32.
[y] Is. x. 15.
[z] Ps. lxiii. 7.
[a] xxvi. 25.
[4] *Clothed David with his clothes.*

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hast impiously defied them." The "name of God" David relied on, as Goliath did on his sword and spear (see Ps. xx. 7; cxviii. 10, 11). 2. He depends for success upon God (ver. 46). David speaks with as much assurance as Goliath had done, but upon better grounds: it is his faith that says, "'This day will the Lord deliver thee into my hand;' and not only thy carcase, but the carcases of the hosts of the Philistines, shall be given to the birds and beasts of prey." 3. He devotes the praise and glory of all to God. He did not, like Goliath, seek his own honour, but the honour of God; not doubting but by the success of this action (1.) All the world should be made to know that "there is a God," and that the "God of Israel" is the one only living and true God, and all other pretended deities are vanity and a lie. (2.) All Israel (whom he calls not "this army," but "this assembly," or Church, because they were now religiously attending the "goings of their God and King," as they used to do it "in the sanctuary")—all Israel "shall know that the Lord saveth not with sword and spear" (ver. 47), but can, when he pleases, save without either, and against both (Ps. xlvi. 9). David addresses himself to this combat rather as a priest that was going to offer a sacrifice to the justice of God, than as a soldier that was going to engage an enemy of his country.

DAVID'S VICTORY.—Ver. 49. Goliath was in no haste, because in no fear, but confident that he should soon, at one stroke, cleave his adversary's head; but while he was preparing to do it solemnly, David did his business effectually without any parade; he slang a stone which hit him in the forehead, and, in the twinkling of an eye, fetched him to the ground. He knew there were famous slingers in Israel (Judg. xx. 16), yet was either so forgetful or presumptuous as to go with the beaver of his helmet open; and thither, to the only part left exposed, not so much David's art as God's providence directed the stone, and brought it with such force that it sunk into his head, notwithstanding the impudence with which his forehead was brazened. See how frail and uncertain life is, even then when it thinks itself best fortified, and how quickly, how easily, and with how small a matter, the passage may be opened for life to go out and death to enter. Goliath himself "has not power over the spirit to retain the spirit" (Eccl. viii. 8). Let not the strong man glory in his strength, nor the armed man in his armour. See how God resists the proud, and pours contempt upon those that bid defiance to him and his people. None ever hardened his heart against God and prospered. One of the rabbins thinks that when Goliath said to David, "Come, and I will give thy flesh to the fowls of the air," he drew up his head so hastily that his helmet fell off, and so left his broad forehead a fair mark for David. To complete the execution, he drew Goliath's own sword, a two-handed weapon for David, and with it "cut off his head" (ver. 51). What need had David to take a sword of his own? His enemy's sword shall serve his purpose when he has occasion for one. God is greatly glorified when his proud enemies are cut off with their own sword, and he makes "their own tongues to fall upon them" (Ps. lxiv. 8). David's victory over Goliath was typical of the triumphs of the Son of David over Satan and all the powers of darkness, whom he "spoiled, and made a show of them openly" (Col. ii. 15); and we, through him, are "more than conquerors."

DEFEAT OF THE PHILISTINES.—Ver. 51. The Philistines relied wholly upon the strength of their champion, and therefore, when they saw him slain, they did not, as Goliath had offered, throw down their arms, and surrender themselves servants to Israel (ver. 9), but took to flight, being wholly dispirited, and thinking it to no purpose to oppose one before whom such a mighty man was fallen: "they fled," and this put life into the Israelites; they "shouted and pursued them" (ver. 52) (David, it is probable, leading them on in the pursuit) even to the gates of their own cities. In their return from the chase they seized all their baggage, plundered their tents (ver. 53), and enriched themselves with the spoil.

DAVID'S TROPHY.—Ver. 54. He brought the head of the Philistine to Jerusalem, to be a terror to the Jebusites, who held the stronghold of Zion: it is probable that he carried it in triumph to other cities. "His armour he laid up in his tent;" only the sword was preserved behind the ephod in the tabernacle, as consecrated to God, and a memorial of the victory to his honour (chap. xxi. 9).

DAVID AT COURT.—Though he had been at court formerly, yet, having been for some time absent (ver. 15), Saul had forgotten him; being melancholy and mindless, and little thinking that his musician should have spirit enough to be his champion; and therefore, as if he had never seen him before, he asked whose son he was. Abner was a stranger to him, but brought him to Saul himself (ver. 57), and he gave a modest account of himself (ver. 58). And now he was introduced to the court with much greater advantages than before, in which he owned God's hand performing all things for him.—*Henry.*

PRACTICAL OBSERVATIONS.—Those who would serve God must be endued with patience, meekness, and self-denial; and they must learn to bear neglect, contempt, and ingratitude; to be laborious, faithful, and obedient; to shun observation and

armour, and he assayed to go; for he had not proved *it*. And David said unto Saul, I cannot go with these; for I have not proved *them*. And David [b]put them off him.

40 And he took his [c]staff in his hand, and chose him five smooth stones out of the [5]brook, and put them in a shepherd's [6]bag which he had, even in a scrip; and his sling *was* in his hand:* and he drew near to the Philistine.

41 And the Philistine came on, and drew near unto David; and the man that bare the shield went before him.

42 And when the Philistine looked about, and saw David, [d]he disdained him; for he was *but* [e]a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, [f]*Am* I a dog, that thou comest to me with staves? And the Philistine [g]cursed David by his gods.†

44 And the Philistine said to David, [h]Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistine, [i]Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee [k]in the name of the LORD of hosts,‡ the God of the armies of Israel, whom thou hast [l]defied.

46 This day [m]will the LORD [7]deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the [n]carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that [o]all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD [p]saveth not with sword and spear: for [q]the battle *is* the LORD's, and he will give you into our hands.

48 And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that [r]David hasted, and ran toward the army to meet the Philistine.§

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and [s]smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; [t]but *there was* no sword in the hand of David.

51 Therefore David ran, and stood upon the Philistine, and took [u]his sword,‖ and drew it out of the sheath thereof, and slew him, and cut off his head therewith.¶ And when the Philistines saw their champion was dead, they [x]fled.

52 ¶ And [y]the men of Israel and of Judah arose, and shouted, and pursued the Philistines, until thou come to the [z]valley, and to the gates of Ekron: and the wounded of the Philistines fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistines, and [a]they spoiled their tents.

54 ¶ And David [b]took the head of the Philistine, and brought it to Jerusalem: but he put his armour in his tent.*

55 And when Saul saw David go forth against the Philistine, he said unto Abner, the captain of the host, Abner, [c]whose son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistine, Abner took him, and brought him before Saul, [d]with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *thou* young man?† And David answered, [e]*I am* the son of thy servant Jesse the Beth-lehemite.

CHAPTER XVIII.

1 *Jonathan loveth David.* 5 *Saul envieth his praise;* 10 *seeketh to kill him in his fury;* 12 *feareth him for his good success;* 17 *he offereth him his daughter for a snare.*

AND it came to pass, when he had made an end of speaking unto Saul, that [a]the soul of Jonathan was knit with the soul of David, and Jonathan [b]loved him as his own soul.

2 And Saul [c]took him that day, and would let him go no more home to his father's house.

3 Then Jonathan* and David [d]made a covenant, because he loved him as his own soul.

4 And Jonathan [e]stripped himself of the robe that *was* upon him, and gave it to David,† and his garments, even to his sword, and to his bow, and to his girdle.

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[b] Hos. i. 7.
[c] Jud. iii. 31.
[5] Or, *valley*.
[6] *Vessel*.
* These arms were in themselves contemptible, yet were chosen by David: partly because he had no skill to use other arms; partly because he had inward assurance of the victory, even by these weapons; and partly because such a conquest would be most honourable to God, and most shameful and discouraging to the Philistines.—POOLE.
[d] 1 Kings xx. 13.
[e] xvi. 12.
[f] 2 Sam. iii. 8.
[g] Gen. xxvii. 29.
† The interview was characteristic of both: on the one side, we have curses, and threatenings, and rage; on the other, meekness, gentleness, and confidence in the Lord of hosts. Ver. 46 presents a terrible address, which, had the giant believed, would have filled him with fear and horror. The piety of David forms a striking contrast to the idolatrous swearing of Goliath. The scene is wonderful even in description; but the thing itself, as beheld by the two armies, was invested with an interest to which history presents no parallel.—DR JN. CAMPBELL.
[h] 1 Kings xx. 10.
[i] Ps. xliv. 6.
[k] 2 Sam. xxii. 33.
‡ *In the name of the Lord of hosts*—i.e., by a commission from him, with confidence in him, and assurance of his help, and for the vindication of his honour. *Whom thou hast defied*—in defying that army and people whereof he is the Lord and Protector.—POOLE.
[l] Is. xxxvii. 23, 28.
[m] Deut. vii. 2, 23.
[7] *Shut thee up*.
[n] Deut. xxviii. 26.
[o] Ex. ix. 16.
[p] Ps. xxxiii. 16.
[q] Ps. xlvi. 11.
[r] Ps. xxvii. 1.
§ Having nothing but victory in his thoughts, as Pellicanus here observes, he arose and marched gravely, and pomposly covered over with armour, and fearing nothing. But David being loaded with no armour, nimbly ran towards him, and knocked him down; before he had so much as drawn his sword out of his sheath.—PATRICK.
[s] 1 Kings xxii. 34.
[t] xiii. 22.
[u] 2 Sam. xxiii. 21.
‖ *David took his sword*—hence it appears that David was not a little man, as many fancy, but a man of considerable bulk and strength, because he was able to manage a giant's sword; which also he did both here and below (chap. xxi. 9).—POOLE.
¶ This was customary in those countries. Niebuhr presents us with a similar scene, where he relates, that the son of an Arab chief killed his father's enemy and rival, and, according to the custom of the Arabs, cut off his head and carried it in triumph to his father. He adds in a note, cutting off the head of a slain enemy, and carrying it in triumph, is an ancient custom.—BURDER.
[x] Heb. xi. 34.
[y] Jud. vii. 23.
[z] Josh. xv. 33, 36.
[a] 2 Kings vii. 7-16.
[b] Ex. xvi. 33.
* The armour was afterwards placed in the holy tabernacle, as was the sword, to remain there for a trophy.—PATRICK.
[c] xvi. 21, 22.
[d] 54.
† It may seem extraordinary that Saul should know nothing of David, who had so very lately attended on him at his court. It should be observed, however, that Saul does not ask who David himself is, for he and those about him perhaps sufficiently knew his person; but what Saul really asks is, Whose son is David? which he and Abner might well forget. If this be observed, all difficulty respecting the order of events in these two chapters ceases at once.—WELLS.
[e] xvi. 18, 19.

CHAP. XVIII.

[a] Col. ii. 2.
[b] Prov. xviii. 24.
[c] xvi. 21-23.
* He entered into a most strict bond of amity with David (see Gen. xiv. 30).—DIODATI.
[d] 2 Sam. ix. 1-3.
[e] Gen. xli. 42.
† That he might look like another Jonathan, and all might take notice they were no longer two, but one. For he put him into the garb both of a courtier and of a soldier; or rather, great commander.—PATRICK.

ostentation; to walk by faith, and to wait the Lord's time for every promised or expected mercy; not putting themselves forward till it be undeniably evident that there is a cause. In times of general formality and lukewarmness, every degree of zeal, which implies a readiness to go further or venture more in the cause of God than others do, will be censured as pride and ambition; and by none more than near relations and negligent superiors; and such censures will seldom be unmingled with unjust insinuations, and attempts to blacken a man's character. But conscious integrity and confidence in God, united with meekness, wisdom, and perseverance, will carry the believer through, and raise him above such discouraging opposition; and they who would do good should not multiply words in defence of their own characters, but avoid whatever may needlessly exasperate, prolong contention, or foment envy, and be satisfied with appealing to the consciences and common sense of impartial persons, that time and circumstances require their exertions. The hope of being an instrument of good, and of being accepted by the Lord, will animate the faithful servant of God in every undertaking; and the expectation of a reward from man, or the fear of human censure, will be with him a very inferior consideration. If we improve our experience of the Lord's faithfulness, love, and power in former seasons of danger and difficulty, it will inspire confidence in the prospect of future conflicts; and on some occasions it may be referred to for the satisfaction of others: and to be engaged against the acknowledged enemies of God and his Church, in all cases, is a proper ground of encouragement. In the service of our common Lord we are not all qualified to handle the same weapons, or to fill up the same stations; none should, therefore, be set up in all things as models, nor ought any of us *indiscriminately* to imitate the most approved characters. Rules and methods which are useful and natural to one man, may prove encumbrances to another; and we do best when we cultivate our own peculiar talent, taking hints from everybody, and not attempting exact conformity to any. But faith and prayer, and truth and righteousness, "the whole armour of God," and "the mind which was in Christ," are equally needful for all his servants. The curses of wicked men are no more to be feared than their power, as they will at length rebound upon themselves, and their proud self-confidence will surely be confounded. But they who trust in the Lord, and simply seek his glory, shall never be ashamed; in their hands the feeblest means shall be successful, and before them the most formidable opposition shall come to nothing. The event of every conflict of the Church of God against her enemies will undeniably evince, "that the LORD saveth not with sword and spear; for the battle is the LORD's, and he will give it into our hands;" and this shall tend to make known his glory throughout the earth. Human favour is of small value, for men soon forget those who have been most useful to them; and they alone are happy who enjoy the favour of him who never forgets or forsakes the meanest of his true people. Finally, in David's victory over the champion of the Philistines, we may see a faint shadow of the Redeemer's victory over Satan, who for ages had defied the armies of the living God, and, from the fall of Adam to the coming of Christ, found no one able in his own strength to stand against him; but Jesus overcame him on his own ground, and foiled him with his own weapons, and still goes on by his despised gospel to pursue the victory, while all the hosts of the true Israel join in his conquests and share the benefits; and they shall ere long meet in heaven to celebrate his triumphs with everlasting songs of praise.

CHAP. XVIII. JONATHAN'S LOVE TO DAVID.—Ver. 1. The modesty, piety, and faith of David were so congenial to the character of Jonathan, that they attracted his cordial esteem and affection; so that the most endeared friendship subsisted between them from that time without the least interruption, notwithstanding Saul's envy and malice, and though Jonathan knew that David was anointed to be king, and that he himself was excluded. This disinterested friendship was the effect of that grace of God which produces in all true believers "one heart and soul," and causes them to delight in each other's converse and comfort; yet similarity of disposition, and the coincidence of the extraordinary services which, in the courage of faith, they had performed, served to render their reciprocal affection peculiarly fervent and intimate.

SAUL'S JEALOUSY.—Ver. 6-9. After the death of Goliath, and the consequent rout of the Philistines; Saul, and David with him, went to several of the cities of Israel. "I suppose Saul and the whole court thought fit to honour David, by accompanying him

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5 ¶ And David went out whithersoever Saul sent him, *and* [1]behaved himself [f]wisely: and Saul set him over [g]the men of war; and he was accepted in the sight of all the people, and also in the sight of Saul's servants.

6 ¶ And it came to pass as they came, when David was returned from the slaughter of the [2]Philistine, that [h]the women came out of all cities of Israel, singing and dancing,‡ to meet king Saul, with tabrets, with joy, and with [3]instruments of musick.

7 And the women [i]answered *one another* as they played, and said, [k]Saul hath slain his thousands, and David his ten thousands.§

8 And Saul was very wroth, and [l]the saying [4]displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: [m]and *what* can he have more but the kingdom?‖

9 And Saul [n]eyed David from that day and forward.

10 ¶ And it came to pass on the morrow, that [o]the evil spirit from God came upon Saul, and he [p]prophesied¶ in the midst of the house; and David [q]played with his hand, as at other times: and *there was* a javelin in Saul's hand.

11 And Saul [r]cast the javelin; for he said, I will smite David even to the wall *with it.* [s]And David avoided out of his presence twice.*

12 ¶ And Saul was [t]afraid of David, because [u]the LORD was with him, and was [x]departed from Saul.

13 Therefore Saul [y]removed him from him, and made him his captain over a thousand; and [z]he went out and came in before the people.

14 And David [5]behaved himself wisely in all his ways; and [a]the LORD *was* with him.

15 Wherefore, when Saul saw that he behaved himself very [b]wisely, he was afraid of him.

16 And [c]all Israel and Judah loved David, because he went out and came in before them.

17 ¶ But Saul said to David, Behold my elder daughter Merab, [d]her will I give thee to wife;† only be thou [6]valiant for me, and fight [e]the LORD's battles: for Saul said, [f]Let not mine hand be upon him, but let the hand of the Philistines be upon him.

18 And David said unto Saul, [g]Who *am* I? and what *is* my life, *or* my father's family in Israel, that I should be son-in-law to the king?‡

19 But it came to pass, at the time when Merab, Saul's daughter, should have been given to David, that she was given unto [h]Adriel the Meholathite to wife.

20 ¶ And Michal, Saul's daughter, [i]loved David: and they told Saul, and the thing [7]pleased him.

21 And Saul said, I will give him her, that she may be [k]a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son-in-law in *the one of* the twain.§

22 ¶ And Saul [l]commanded his [m]servants, *saying,* Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son-in-law.‖

23 And Saul's servants spake those words in the ears of David. And David said, Seemeth it to you *a* light *thing* to be a king's son-in-law, seeing that I *am* [n]a poor man, and lightly esteemed?

24 And the servants of Saul told him, saying, [8]On this manner spake David.

25 And Saul said, Thus shall ye say to David, The king desireth not any [o]dowry, but an hundred [p]foreskins¶ of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

26 And when his servants told David these words, it pleased David well to be the king's son-in-law: and the days were not [9]expired.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and they gave them in full tale to the king, that he might be the king's son-in-law. And Saul gave him Michal his daughter to wife.

28 ¶ And Saul [q]saw and knew that the LORD *was* with David, and *that* Michal, Saul's daughter, loved him.

29 And Saul was [r]yet the more afraid of David; and Saul became David's enemy continually.*

30 Then the princes of the Philistines went forth: and it came to pass, after they went forth,† *that* David [s]behaved himself more wisely than all the servants of Saul; so that his name was much [1]set by.

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1 Or, *prospered.*
f Matt. x. 16.
g xiii. 2; xiv. 52.
2 *Philistine.*
h Ex. xv. 20.
‡ It appeared before, from Ex. xv. 20, that it was customary for women to sing the praises of God in public on remarkable occasions; and, as is there related, Miriam and the women then answered one another as they played, as they do in the present instance.—PATRICK.
3 *Three-stringed instruments.*
i Ex. xv. 21.
k xxi. 11; xxix. 5.
§ This appears to be a triumphal song, or the chorus of one, something similar to that of Moses after his passage through the Red Sea.—S. BURDER.
l Esth. iii. 5.
4 *Was evil in his eyes.*
m 1 Kings ii. 22.
‖ Or thus, *And moreover, the kingdom certainly* belongs *to him*—*i.e.*, I now perceive that this is the favourite of God, and of the people; this is that man after God's own heart to whom Samuel told me that God would transfer my kingdom.—POOLE.
n Gen. iv. 5, 6.
o xix. 9, xxvi. 19.
p 1 Kings xviii. 29.
¶ He used in his fits of distraction such expressions and gestures, as if he had been possessed with a prophetic impulse, above the power of his own mind to direct and restrain.—PYLE.
q xvi. 16, 23.
r xix. 9, 10.
s Luke iv. 30.
* The attempt to slay David was serious, and nothing but a Divine hand preserved his life. Saul's conviction that the Lord was with David was a source alike of fear and foreboding. He found it no light matter to deal with a man who "behaved himself wisely in all his ways."—DR JOHN CAMPBELL.
t Mark vi. 20.
u Acts vii. 9.
x Matt. xxv. 41.
y viii. 12; xvii. 18.
z Num. xxvii. 16.
5 *Prospered.*
a Matt. i. 23.
b Ps. cxii. 5.
c Luke xix. 48.
d Ps. xii. 2.
† Although intent, therefore, upon his destruction, he must go about it in such a manner as not to incur popular obloquy. He offered a bribe which might have tempted the highest ambition, had there been sincerity in it; but Saul was alike false and malicious.—DR JN. CAMPBELL.
6 *A son of valour.*
e Num. xxxii. 20.
f Deut. xvii. 7.
g Ruth ii. 10.
‡ This was not a refusal of the honour, but an acknowledgment how unworthy he was of it.—PATRICK.

h Jud. xiv. 20.
i Gen. xxix. 18.
7 *Was right in his eyes.*
k Ex. x. 7.
§ The Hebrew expression means literally, "in the twain," and so some translations render it; but it is doubted whether it refers to his two daughters Merab and Michal, one of whom was betrothed to David, and the other should actually be given to him; or to David's two claims of merit, in having killed Goliath, and in slaughtering the required number of the Philistines.—POOLE.
l Ps. xxxvi. 1-3.
m 2 Sam. xiii. 28.
‖ The king's counsel to his servants was alike base and cruel, derogatory of a king, and unworthy of a man. Thus he laboured to inflame the young man's ambition, that he might place himself in jeopardy and perish.—DR JOHN CAMPBELL.
n Prov. xix. 20.
8 *According to these words.*
o Gen. xxix. 18.
p Gen. xvii. 11-14.
¶ To prevent any cheat or collusion in the matter, and to enable him to be sure that they were Philistines only whom he killed; for the Philistines were the only neighbouring people who were uncircumcised.—CALMET.
9 *Fulfilled.*
q Gen. xxx. 27.
r Ps. xxxvii. 12, 13.
* Because he both lost his design against David's life, and had now paved a way for him to the throne.—POOLE.
† *Went forth*—viz., into the field to wage war, out of their forts and garrisons, into which they had retreated after their overthrow (in ch. xvii).—DODATI.
s Dan. i. 20.
1 *Precious.*

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to Jerusalem when he carried Goliath's head thither."—[*Bp. Patrick.*] In all places, however, to which they came, the women, according to the custom of the times, went forth to meet them with instruments of music, and singing an ode composed on the occasion. In this no injustice was done or affront offered to Saul, yet the language employed might have given umbrage to a mind less propense to envy and suspicion than that of Saul. Accordingly, he was greatly displeased; and, perceiving how David increased in popularity, he concluded that God was about "to rend the kingdom from him, and to give it to a neighbour of his, who was better than he" (chap. xv. 28). Perhaps he was also informed that Samuel had anointed David, and favoured his interest; so that he began to look upon him with a jealous and malignant eye.—*Scott.*

SAUL AN ASSASSIN IN PURPOSE.—Ver. 10, 11. He took this opportunity to endeavour the death of David. A sword in a madman's hand is a dangerous thing, especially such a madman as Saul was, that was mad with malice. Yet he had a javelin or dart in his hand, with which he projected and endeavoured to slay David; not in a sudden passion, but deliberately: "I will smite David to the wall with it;" with such a desperate force did he throw it. Justly does David complain of his enemies, that they hated him with "a cruel hatred" (Ps. xxv. 19). No life is thought too precious to be sacrificed to malice. If a grateful sense of the great service David had done to the public could not assuage Saul's fury, yet one would think he should have allowed himself to consider the kindness he was now doing to himself, relieving him so as no one else could, against the worst of troubles. Those are possessed with a devilish spirit indeed, that render evil for good. Compare David, with his harp in his hand, aiming to serve Saul, and Saul, with his javelin in his hand, aiming to slay David; and observe the sweetness and usefulness of God's persecuted people, and the brutishness and barbarity of their persecutors. "The bloodthirsty hate the upright, but the just seek his soul" (Prov. xxix. 10). David happily avoided the blow twice—namely, now, and afterwards (chap. xix. 10). He did not throw the javelin at Saul again; he withdrew, not fighting, but flying, for his own preservation.

DAVID THE KING'S SON-IN-LAW.—Ver. 20. When it was proposed to him to be son-in-law to the king, he once and again received the proposal with all possible modesty and humility. When Saul proposed his eldest daughter to him (ver. 18), he said, "Who am I, and what is my life?" When the courtiers proposed the younger, he took no notice of the affront Saul had given him in disposing of the elder from him, but continued in the same mind: (ver. 23) "Seemeth it a light thing to you to be a king's son-in-law, seeing that I am a poor man and lightly esteemed?" He knew Michal loved him, and yet did not offer to improve his interest in her affections, for the gaining of her without her father's consent, but waited till it was proposed to him. And then see, 1. How highly he speaks of the honour offered him—"To be son-in-law to the king"! Though the king was but an upstart, in his original as mean as himself, in his management no better than he should be, yet, being a crowned head, he speaks of him and the royal family with all due respect. Note, Religion is so far from teaching us, that it does not allow us to be rude and unmannerly. We must "render honour to whom honour is due." 2. How humbly he speaks of himself. "Who am I?" This did not proceed from a mean, abject, sneaking spirit, for when there was occasion, he made it appear that he had as high a sense of honour as most men; nor was it from his jealousy of Saul (though he had reason enough to fear a snake under the green grass), but from his true and deep humility. "Who am I? A poor man, and lightly esteemed!" David had as much reason as any man to value himself. He was of an ancient and honourable family of Judah, a comely person, a great statesman and soldier; his achievements were great, for he had won Goliath's head, and Michal's heart: he knew himself destined by the Divine counsels to the throne of Israel, and yet, "Who am I, and what is my life?" Note, It well becomes us, however God has advanced us, always to have low thoughts of ourselves. "He that humbleth himself shall be exalted." And if David thus magnified the honour of being son-in-law to the king, how should we magnify the honour of being sons (not in law, but in gospel) to the King of kings! "Behold what manner of love the Father hath bestowed upon us!" Who are we, that we should be thus dignified! When the slaying of an hundred Philistines was made the condition of David's marrying Saul's daughter, he readily closed with it (ver. 26). "It pleased David well to be

CHAPTER XIX.

1 *Jonathan discloseth his father's purpose to kill David.* 4 *He persuadeth his father to reconciliation.* 8 *Saul's malicious rage breaketh out again.* 12 *Michal's stratagem to save David.*

AND [a]Saul spake to Jonathan his son, and to all his servants, that they should kill David.*

2 But Jonathan, Saul's son, [b]delighted much in David: and [c]Jonathan told David, saying, Saul my father seeketh to kill thee. Now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret *place*, and hide thyself;†

3 And I will go out and stand beside my father in the field where thou *art*, and I will commune with my father of thee; and [d]what I see, that I will tell thee.

4 ¶ And Jonathan [e]spake good of David unto Saul his father, and said unto him, Let not the king [f]*sin* against his servant, against David;‡ because he hath not sinned against thee, and [g]because his works *have been* to thee-ward very good:

5 For he did [h]put his life in his hand, and [i]slew the Philistine, and the LORD [k]wrought a great salvation for all Israel: thou sawest *it*, and didst rejoice: wherefore then wilt thou [l]sin against innocent blood, to slay David [m]without a cause?

6 And Saul hearkened unto the voice of Jonathan: and Saul [n]sware, *As* the LORD liveth, [o]he shall not be slain.

7 And Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul, and he was in his presence, [p]as [1]in times past.

8 ¶ And there was war again: and [q]David went out and fought with the Philistines, and slew them with a great slaughter; and they fled from [2]him.§

9 And [r]the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David played with *his* hand.

10 And Saul [s]sought to smite David even to the wall with the javelin; but [t]he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.‖

11 ¶ Saul also [u]sent messengers unto David's house, [x]to watch him, and to slay him in the morning:¶ and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain.

12 ¶ So Michal [y]let David down through a window; and he went, and fled, and escaped.

13 And Michal took [3]an image, and laid *it* in the bed, and put a pillow of goats' *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, [z]she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, [a]Bring him up to me in the bed, that I may slay him.*

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats' *hair* for his bolster.†

17 And Saul said unto Michal, [b]Why hast thou deceived me so, and sent away [c]mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?‡

18 ¶ So David fled, and escaped, and came [d]to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing *as* appointed over them, the Spirit of God was upon the messengers of Saul, and they also prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise. And Saul [e]sent messengers again the third time, and they prophesied also.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 ¶ And he went thither to Naioth in Ramah: and [f]the Spirit of God was upon him also, and he went on and prophesied,§ [g]until he came to Naioth in Ramah.

24 And he [h]stripped off his clothes also, and prophesied before Samuel in like manner, and [4]lay down naked‖ all that day, and all that night. Wherefore they say, *Is* Saul also among the prophets?

B.C. 1063—B.C. 1062.

CHAP. XIX.

[a] Prov. xxvii. 4.
* What he had before purposed, he now openly avowed. His jealousy and fear excited him to this outrageous conduct.—BOOTHROYD.
[b] Ps. xvi. 3.
[c] Prov. xvii. 17.
† It seemeth that he specified some certain place in the field, near which Saul was wont to go and take the air, that David himself might with his own ears hear Jonathan's speech and Saul's answer, and provide for himself accordingly. —DIODATI.
[d] xx. 9, 13.
[e] Prov. xxiv. 11.
[f] Gen. ix. 6.
‡ A noble act of friendship, to adventure to commend him to one who was his declared enemy. He represented to him what a sin and dishonour it would be to kill such a faithful servant as David had been, who never offended him, but studied by all good offices to please him. —PATRICK.
[g] Ps. xxxv. 12.
[h] Jud. ix. 17.
[i] xvii. 49-51.
[k] Ex. xiv. 13.
[l] Jer. xxvi. 15.
[m] Ps. xxv. 3.
[n] Ps. xv. 4.
[o] 10, 11.
[p] xviii. 2, 10, 13.
[1] Heb., *yesterday, third day.*
[q] Ps. xviii. 32, &c.
[2] *His face.*
§ All these battles were only between parties, for David commanded not more than a thousand men (xviii. 13). And if the whole army of the Philistines had been gathered together, Abner would have commanded the army of Israel against them; for he was captain of the host.—PATRICK.
[r] xviii. 10, 11.
[s] Hos. vi. 4.
[t] Job v. 14, 15.
‖ His wrath and fury made him forget his oath; so dangerous it is to be possessed with such passions.—PATRICK.
[u] Ps. lix. 3, 4, 6.
[x] Jud. xvi. 2.

¶ *The morning*, lest in the dark he should escape, or any other be slain in mistake.—GILL.
[y] Josh. ii. 15.
[3] *Teraphim.*
[z] Josh. ii. 5.
[a] Job xxxi. 31.
* Saul's vengeance now assumed a more aggressive character, going forth as he did in quest of his victim. But Michal, whose affection was still unabated, devised effectually for the protection of her husband. It proves how exceedingly set Saul was on the destruction of David, and not only so, but how much he would have enjoyed the sight of its infliction upon him, that he would have had him brought to him on his sick-bed, to be slain with his own hand.—DR. CHALMERS.
† The conduct of Michal deserves praise, in thus saving her innocent husband from the cruelty and injustice of her father. Other women have imitated her, and received the applause of all who regard nuptial fidelity and virtue. — BOOTHROYD.
[b] Matt. ii. 16.
[c] 1 Kings xxi. 20.
‡ Michal, when the cheat was discovered, well knowing her father's mad rage, seeks to appease him; and as she stuck not at one lie to save her husband, she hesitates not at another to excuse herself, even at the expense of her husband's character.—HAWEIS.
[d] Ps. cxvi. 11.
[e] 2 Kings i. 9-13.
[f] Num. xxiii. 5.
§ So strangely obstinate and wicked was Saul, that he not only contended with the Spirit of God in sending others, but resolved at last to go himself, as if he could oppose the Spirit of God. On the way, however, he was inspired by God, and he sang praises, as did the prophets. This was to convince him that he laboured in a vain pursuit after David, whom the Spirit of God powerfully defended.—PATRICK.
[g] Prov. xvi. 9.
[h] 2 Sam. vi. 14, 20.
[4] *Fell.*
‖ In this expression, and others of the same import (Is. xx. 2; Mic. i. 8), we are not to understand that the persons were entirely naked, but only that they took off some external habit or upper garment which they were wont to wear when they went abroad, or that they had some part of their body uncovered. The word in the original admits this meaning. — STACKHOUSE.

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the king's son-in-law" upon these terms; and before the time given him for the action was expired, he doubled the demand, and slew two hundred (ver. 27).

CHAP. XIX. JONATHAN'S PRUDENCE.—Ver. 1-3. Jonathan took pains to pacify his father and reconcile him to David. The next morning he ventured to commune with him concerning David (ver. 3); not that night, either because he observed Saul to be drunk, and not fit to be spoken to, or because he hoped that, when he had slept upon it, he would himself revoke the order, or because he could not have an opportunity of speaking to him till morning. His intercession for David was, 1. Very prudent. It was managed with a great deal of the meekness of wisdom; and he shewed himself faithful to his friend by speaking good of him, though he was in danger of incurring his father's displeasure by it—a rare instance of valuable friendship! He pleads, (1.) The good services David had done to the public, and particularly to Saul: "His works have been to thee-ward very good" (ver. 4). Witness the relief he had given him against his distemper with his harp; and his bold encounter with Goliath, that memorable action which did in effect save Saul's life and kingdom. He appeals to himself concerning that: "Thou thyself sawest it, and didst rejoice." In that, and other instances, it appeared that David was a favourite of Heaven and a friend to Israel, as well as a good servant to Saul, for by him "the Lord wrought a great salvation for all Israel;" so that to order him to be slain was not only base ingratitude to so good a servant, but a great affront to God, and a great injury to the public. (2.) He pleads his innocency: though he had formerly done many good offices, yet if he had now been chargeable with any crimes, it had been another matter; but "he hath not sinned against thee" (ver. 4); his "blood is innocent" (ver. 5), and if he be slain, it is without cause. And Jonathan had *therefore* reason to protest against it, because he could not entail anything upon his family more pernicious than the guilt of innocent blood. 2. His intercession, being thus prudent, was prevalent. God inclined the heart of Saul to hearken to the voice of Jonathan. Note, We must be willing to hear reason, and to take all reproof and good advice even from our inferiors; parents from their own children. How forcible are right words!—*Henry.*

DAVID'S WIFE.—Ver. 12-17. Michal's fidelity to her husband was commendable; nay, if the cause had been more doubtful, it would have been her duty to unite with him, while no harm was intended Saul, and David merely aimed to preserve his life. Her stratagem also to gain time was allowable; but her direct falsehood in excusing herself to Saul had not even the excuse of necessity, and it was very injurious to David's reputation. The whole account illustrates the savage cruelty of Saul, who, it seems, could not be satisfied with the death of his faithful servant, unless he had the satisfaction of slaying him with his own hands; and it shews, likewise, the extreme danger to which David's life was exposed.—*Scott.*

SAUL AGAIN AMONG THE PROPHETS.—Ver. 24. See the benefit of religious societies, and what good impressions may be made by them on minds that seemed unapt to receive such impressions. And where may the influences of the Spirit be expected, but in the congregations of the saints? He magnified his power over the spirits of men. He that made the heart and tongue, can manage both to serve his own purposes. Balaam prophesied of the happiness of Israel, whom he would have cursed; and some of the Jewish writers think these messengers prophesied of the advancement of David to the throne of Israel. Saul himself was seized with the spirit of prophecy before he came to the place. One would have thought that so bad a man as he had been in no danger of being turned into a prophet; yet, when God will take this way of protecting David, even Saul is no sooner come (as Bishop Hall expresses it) within smell of the smoke of Naioth, but he prophesies, as his messengers did (ver. 23). He stripped off his royal robe and warlike habiliments, because they were either too fine or too heavy for this service, and fell into a trance, as it should seem, or into a rapture, which continued all that day and night. The saints at Damascus were delivered from the rage of the New Testament Saul by a change wrought on his spirit, but of another nature from this. This was only amazing, but that sanctifying. This for a day, that for ever. Note, Many have great gifts, and yet no grace; prophesy in Christ's name, and yet are disowned by him (Matt. vii. 22). Now the proverb recurs, "Is Saul among the prophets?" (see chap. x. 12.) Then it was *different* from what it had been, but now *contrary*. He is rejected of God, and actuated by an evil spirit, and yet "among the prophets."—*Henry.*

CHAPTER XX.

1 *David consulteth with Jonathan for his safety.* 11 *Their covenant renewed by oath.* 24 *Saul, missing David, seeketh to kill Jonathan.*

AND David fled [a]from Naioth in Ramah, and came and said before Jonathan,* [b]What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

2 And he said unto him, [c]God forbid; thou shalt not die: behold, my father will do nothing, either great or small, but that he will [1]shew it me; and why should my father hide this thing from me? it *is* not *so*.†

3 And David [d]sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly, [e]*as* the LORD liveth, and [f]*as* thy soul liveth, *there is* [g]but a step between me and death.

4 Then said Jonathan unto David, [2]Whatsoever thy soul [3]desireth, I will even do *it* for thee.

5 And David said unto Jonathan, Behold, to-morrow *is* the [h]new moon,‡ and I should not fail to sit with the king at meat: but let me go, [i]that I may hide myself in the field unto the third *day* at even.

6 If thy father at all miss me, then say,§ David earnestly asked *leave* of me that he might run to [k]Beth-lehem his city; for *there is* a yearly [4]sacrifice there for all the family.

7 If he say thus, [l]*It is* well; thy servant shall have peace: but if he be [m]very wroth, *then* be sure that [n]evil is determined by him.

8 Therefore thou shalt [o]deal kindly with thy servant; for [p]thou hast brought thy servant into a covenant of the LORD with thee:‖ notwithstanding, [q]if there be in me iniquity, slay me thyself; for [r]why shouldest thou bring me to thy father?

9 And Jonathan said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, [s]then would not I tell it thee?

10 Then said David to Jonathan, Who shall tell me? or what *if* thy father [t]answer thee roughly?¶

B.C. 1062—B.C. 1062.

CHAP. XX.

* Ps. cxxiv. 6-8.

* Whilst Saul continued bound at Naioth, David embraces the opportunity to fly to Jonathan, and advise with him about the steps he should take.—HAWEIS.

[a] Ps. vii. 3-5.
[b] Gen. xliv. 7.
[1] *Uncover mine ear.*

† Was Jonathan ignorant of his father having sent to Naioth to take David, or did he impute his late conduct to his disordered state of mind? I suspect that Saul hid his design from Jonathan, knowing his partiality to David; and he expected that David, having returned to Gibeah, would again appear as usual at court, where he might, without failure, accomplish his purpose.—BOOTHROYD.

[d] Deut. vi. 13.
[e] 2 Sam. xv. 21.
[f] Jer. xxxviii. 16.
[g] Deut. xxviii. 66.
[2] *Say what is thy mind, and I will.*
[3] *Speaketh*, or *thinketh.*
[h] Num. x. 10.

‡ The Jewish months were lunar, and never began before the new moon appeared above the horizon; for which purpose individuals were stationed upon the mountains some time before the new moon was expected, to give notice by the sound of a horn when it first appeared, that so the intelligence might be immediately carried to Jerusalem.—CALMET.

[i] Ps. lv. 12.

§ It is worthy of observation, both in this and other passages of Scripture history, that there seems to have been felt, even by the most venerated of Scripture characters, very little scruple in the use of convenient or political untruths; and the apology which David put in the mouth of Jonathan for his absence is one of these.—DR CHALMERS.

[k] John vii. 42.
[4] *Feast.*
[l] Deut. i. 23.
[m] Gen. iv. 5.
[n] Esth. vii. 7.
[o] Gen. xxiv. 49.
[p] xviii. 3; xxiii. 18.

‖ It was at Jonathan's instigation that they first made a solemn covenant of mutual friendship before God.—PATRICK.

[q] Josh. xxii. 22.
[r] 1 Chr. xii. 17.
[s] xix. 2.
[t] Gen. xlii. 7, 30.

¶ By what means or messenger shall I understand this? for peradventure thou wilt not be able to come to me thyself.—POOLE.

[u] Josh. xxii. 22.
[5] *Searched.*

* Rather, the morrow of the third day—*i.e.*, the day after to-morrow.—PICT. BIBLE.

[6] *Uncover thine ear.*
[x] Ruth i. 17.
[y] Josh. i. 5.
[z] 2 Sam. vii. 15.

† In this case he advises him to get away and preserve himself as well as he could; praying God to make him as successful as his father had been, and bring him to the kingdom.—PATRICK.

[a] 2 Sam. ix. 3.
[b] 2 Sam. ix. 1-7.

‡ Which he will certainly do, without exception of Saul my father, and those of his children who may join with him in his hostilities to David.—POOLE.

[7] *Cut.*
[c] 2 Sam. iv. 7, 8.
[8] *By his love toward him.*
[d] Deut. xiii. 6.

§ It was a covenant entered upon in the spirit of genuine affection between both, and as such Jonathan desired that it should be expressed over again, as if he luxuriated in their mutual vows of fidelity and attachment.—DR CHALMERS.

[e] *See on* 5.
[9] *Missed.*
[f] Or, *diligently*, Heb. *greatly.*
[g] xix. 2.
[h] *In the day of the business.*
[i] *That sheweth the way.*

The reason of this kind of giving warning was, because that, if there was no hurt meant to David, he might come securely as of his own accord, that this their intelligence might not be discovered, to make Saul jealous.—DIODATI.

[k] *Not* any *thing.*
[l] Jer. iv. 2; v. 2.
[m] 14, 15.
[n] Gen. xvi. 5.

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, [u]O LORD God of Israel, when I have [5]sounded my father about to-morrow any time, *or* the third *day*,* and, behold, *if there be* good toward David, and I then send not unto thee, and [6]shew it thee;

13 [x]The LORD do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and [y]the LORD be with thee, as [z]he hath been with my father.†

14 And thou shalt not only, while yet I live, shew me [a]the kindness of the LORD, that I die not:

15 But *also* [b]thou shalt not cut off thy kindness from my house for ever: no, not when the LORD hath cut off‡ the enemies of David every one from the face of the earth.

16 So Jonathan [7]made *a covenant* with the house of David, *saying*, [c]Let the LORD even require *it* at the hand of David's enemies.

17 And Jonathan caused David to swear again, [8]because he loved him: [d]for he loved him as he loved his own soul.§

18 ¶ Then Jonathan said to David, To-morrow *is* the [e]new moon; and thou shalt be missed, because thy seat will be [9]empty.

19 And *when* thou hast stayed three days, *then* thou shalt go down [1]quickly, and come to the place where thou didst [f]hide thyself [2]when the business was *in hand*, and shalt remain by the stone [3]Ezel.

20 And I will shoot three arrows on the side *thereof*,‖ as though I shot at a mark.

21 And, behold, I will send a lad, *saying*, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and [4]no hurt, *as* [g]the LORD liveth.

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee; go thy way: for the LORD hath sent thee away.

23 And *as touching* [h]the matter which thou and I have spoken of, behold, [i]the LORD *be* between thee and me for ever.

CHAP. XX. INTERCOURSE OF JONATHAN AND DAVID.—Ver. 1, 2, &c. While Saul was detained at Naioth, David hastily repaired to Jonathan, to confer with him on the state of his affairs; but Jonathan was disposed to attribute his father's attempts against David to distemper, or to sudden sallies of passion, rather than to a fixed purpose of murdering him. After Saul had sworn not to slay David, it may be supposed he had said no more to Jonathan on that subject, though he confided all his other affairs to him; and therefore Jonathan could scarcely believe that he harboured such base designs, and perhaps he had not heard of Saul's late violent attempt against David.—Ver. 3. David solemnly called God to witness, that in criminating Saul he did not go upon doubtful surmises; and that it was as certain in itself as that "the LORD lived," and to him, as Jonathan could be of his own existence, that a design was formed against his life, which constrained him to renounce the service of Saul, and consult his own safety. Ver. 5-7. David suggested this expedient, to convince Jonathan of Saul's intentions, and to shew that he was forced into the measures which he afterwards adopted. Saul still regarded the externals of religion, and at the new moons entertained his family and chief officers at a feast upon a sacrifice. Hitherto David had filled his place there, but on this occasion he purposed to be absent, to make trial of Saul; for, as he was evidently destitute of affection for him, if he were very angry, it must arise from his being deprived of an opportunity to do him mischief. It may be supposed that David was invited to an annual family-sacrifice at Bethlehem: the excuse was sufficient: Saul being out of the way, Jonathan was competent to allow David's absence, and he engaged to return on the third day before even, to learn the result. In the meanwhile he purposed to conceal him in the fields about Gibeah. Ver. 8. At Jonathan's instance, he and David had entered into a covenant in the name of JEHOVAH, being ratified by a solemn appeal to him, for their mutual encouragement in worshipping him and promoting his glory. Yet David seems to have had some jealousy lest Jonathan should warp from his constancy; especially lest the envenomed tongue of slander should injure him in his friend's esteem. "If," says he, "I am guilty of any great offence which violates our covenant, such as treason against Saul, slay me thyself, but betray me not to thy father." This was finely conceived, to touch the tenderest feelings of Jonathan's heart. Ver. 12, 13. In speaking to David, Jonathan appealed to God for his sincerity, and called on him to avenge his perfidy, if he betrayed his friend. Jonathan knew that Samuel had anointed David, and believed that he would certainly be king; and he had no thoughts of opposing the purpose of God, but rejoiced that so pious and able a person was chosen to reign over Israel, and prayed that the Lord might be with him, as he had been with Saul. For, as it became a dutiful son, he drew a veil over his father's misconduct, and only adverted to his former good management and success. Ver. 14-17. The original may be rendered, "Wilt thou not, if I be then alive" (namely, when David should mount the throne); "wilt thou not shew the kindness of the LORD, that I die not? But also, thou wilt not," &c. It has been too common in disputed successions, for the reigning prince to clear the title of his own family by cutting off all competitors: Jonathan therefore prudently proposed to extend the personal covenant, before made with David, to their posterity also. He readily renounced all pretensions to the kingdom, and only desired that he and his descendants might be numbered among the friends of David and his family, when all his enemies had been destroyed. When we consider David's distress, Saul's enmity, and Jonathan's prospects, we can never sufficiently admire the strength of his faith, and the force of his disinterested love! It is observable that Jonathan did not desire that the Lord should require it of David or his posterity, if any failure took place, but "at the hand of David's enemies."—*Scott.*

THEIR DEVICE.—Ver. 18. Jonathan settles the method of intelligence, and by what signs and tokens he would give him notice how his father stood affected toward him. He would be missed the first day, or at least the second day of the new moon, and would be inquired after. On the third day, by which time he would be returned from Bethlehem, he must be at such a place (ver. 19), and Jonathan would come toward that place with his bow and arrows to shoot for diversion (ver. 20); would send his lad to fetch his arrows, and if they were shot short of the lad, David must take it for a signal of safety, and not be afraid to shew his head (ver. 21); but if he shot beyond the lad, it was a signal of danger, and he must shift for his safety (ver. 22). This expedient he fixed upon lest he should not have the opportunity, which yet it proved he had, of talking with him, and making the report by word of mouth.

RAGE OF SAUL.—Ver. 30, 31. Saul breaks out into a most extravagant passion, and rages like a lion disappointed of his prey. David was out of his reach, but he falls foul upon Jonathan for his sake, gave him base language, not fit for a gentleman, a prince, to give to any man, especially his own son, heir apparent to his crown, a son that served him, the greatest stay and ornament of his family, before a deal of company, at a feast, when all should be in good humour—at a sacred feast, by which all irregular passions should be mortified and subdued; yet he does in effect call him

24 ¶ So David hid himself¶ in the field: and when the new moon was come, the [k]king sat him down to eat meat.

25 And the king sat upon his seat, [l]as at other times, *even* upon a seat by the wall:* and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

26 Nevertheless Saul spake not anything that day: for he thought, Something hath befallen him, [m]he *is* not clean; surely he *is* not clean.

27 And it came to pass on the morrow, *which was* the second *day*† of the month, that David's place was empty: and Saul said unto Jonathan his son, [n]Wherefore cometh not [o]the son of Jesse to meat, neither yesterday nor to-day?

28 And Jonathan [p]answered Saul, David earnestly asked *leave* of me *to go* to Beth-lehem:

29 And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and [q]my brother, he hath commanded me *to be there:* and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren: therefore he cometh not unto the king's table.

30 Then [r]Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious *woman,*‡ do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now [s]send and fetch him unto me; for he [5]shall surely die.§

32 And Jonathan answered Saul his father, and said unto him, [t]Wherefore shall he be slain? [u]what hath he done?

33 And Saul [x]cast a javelin at him to smite him:‖ [y]whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table [z]in fierce anger, and did eat no meat the second day of the month: for [a]he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field [b]at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow [6]beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, [c]Make speed, haste, stay not.¶ And Jonathan's lad gathered up the arrows, and came to his master.

39 But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his [7]artillery* unto [8]his lad, and said unto him, Go, carry *them* to the city.†

41 ¶ *And* as soon as the lad was gone, David arose out of *a place* toward the south, [d]and fell on his face to the ground, and bowed himself three times: [e]and they kissed one another, and wept one with another, until David exceeded.

42 And Jonathan said to David, [f]Go in peace, [9]forasmuch as we have sworn both of us‡ in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

CHAPTER XXI.

1 *David, at Nob, obtaineth of Ahimelech hallowed bread.* 8 *He taketh Goliath's sword,* 10 *and at Gath feigneth himself mad.*

THEN came David to [a]Nob* to [b]Ahimelech† the priest: and Ahimelech was [c]afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

2 And David said unto Ahimelech the priest, [d]The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.‡

3 Now therefore what is [e]under thine hand? give *me* five *loaves of* bread in mine hand, or what there is [1]present.

B.C. 1062—B.C. 1062.

¶ *David hid himself*—to wit, at the time appointed; for it seems probable that he went first to Beth-lehem, as he bade Jonathan tell his father (ver. 6), and thence returned to the field, when the occasion required.—POOLE.

[k] Ps. l. 16-21.

[l] Jud. xvi. 20.

* From the account of the manner in which the principal persons were placed at Saul's table, and that they all had an assigned place, David's seat being empty in his absence, it is evident that Saul had by this time introduced considerable state and ceremony into his court.—PICT. BIBLE.

[m] Lev. vii. 21.

† Of those three days in which it was concluded between David and Jonathan to sift out Saul's intention, or the second day of the royal feast.—DIODATI.

[n] xix. 9, 10, 15.

[o] xxii. 7-9, 13, 14.

[p] 6.

[q] xvii. 28.

[r] Job v. 2.

‡ The Hebrew should rather be rendered, Thou son of perverse rebellion — *i.e.*, Thou most perverse rebel.—PATRICK.

[s] xix. 6, 12-15.

[5] *Is the son of death.*

§ Thus he grossly mistakes the cause of Jonathan's loss of the kingdom, which was not David's art, but Saul's sin; and vainly endeavours to prevent God's irrevocable sentence.—POOLE.

[t] Prov. xxiv. 11, 12.

[u] Matt. xxvii. 23.

[x] Prov. xxii. 24.

‖ If it be asked, how it came to pass that Saul had always a javelin in his hand (on this and other occasions) to execute his evil purposes, the answer is, that spears were frequently the sceptres of those ages, which kings always carried in their hands.—STACKHOUSE.

[y] Ec. vii. 9.

[z] Ec. vii. 20.

[a] Mark iii. 5.

[b] 2 Sam. xx. 5.

[6] *To pass over him.*

[c] Ps. lv. 6-9.

¶ *Haste, stay not*—so he bids him, because finding the coast clear, he made haste to take the opportunity to speak with his dearly beloved David.—POOLE.

[7] *Instruments.*

* His weapons—his bow and arrows.—WELLS.

[8] *The lad that* was *his.*

† At the time when the arrangement was entered into, they may not have anticipated that there would be the opportunity of a personal interview. When the time came, however, it was found to be possible, and there ensued a scene of great tenderness.—DR CHALMERS.

[d] Gen. xliii. 28.

[e] Gen. xxix. 11.

[f] Num. vi. 26.

[9] Or, the LORD be witness of that *which,* &c.

‡ *We have sworn both of us*—therefore doubt not but I will ever love thee, and faithfully serve thee; and the like I assure myself from thee; and this must be our comfort in our state of separation.—POOLE.

CHAP. XXI.

[a] xxii. 19.

* *Nob*—a little city in the tribe of Benjamin, twelve miles from Gibeah, and fifteen west of Jerusalem, and on the road to Gath (see chap. xx. 19; Neh. xi. 32).—BUNTING.

[b] xiv. 3; *Ahiah.*

† The high priest. David intended, perhaps, by coming to him, to recommend himself and his cause to God, and to beg his direction and protection.—PATRICK.

[c] xvi. 4.

[d] xix. 17; xxii. 22.

‡ David, under the influence of fear and distress, violated truth. This was not like the Sweet Singer of Israel; and we doubt not it was a source of sorrow to him in after-times.—DR JOHN CAMPBELL.

[e] 4; Jud. ix. 29.

[1] *Found.*

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1. A bastard: "Thou son of the perverse rebellious woman;" that is, according to the foolish and filthy language of men's brutish passion nowaday, Thou son of a whore. He tells him he was born "to the confusion of his mother;" that is, he had given the world cause to suspect that he was not the legitimate son of Saul, because he loved him whom Saul hated, and supported him who would be the destruction of their family. 2. A traitor: "Thou son of perverse rebellion," so the word is; that is, "Thou perverse rebel." At other times, he reckoned no counsellor or commander that he had more trusty and well-beloved than Jonathan; yet now, in his passion, he represents him as dangerous to his crown and life. 3. A fool: "Thou hast chosen the son of Jesse" for thy friend, "to thine own confusion," for while he lives "thou shalt never be established." Jonathan, indeed, did wisely and well for himself and family to secure an interest in David, whom Heaven had destined to the throne; yet for this he is branded as most impolitic. It is good taking God's people for our people, and going with those that have him with them; it will prove to our advantage at last, however for the present it may be thought a disparagement, and a prejudice to our secular interest. It is probable Saul knew that David was anointed to the kingdom, by the same hand that anointed him; and then, not Jonathan, but himself, was the fool, to think to defeat the counsels of God. Yet nothing will serve him but David must die, and Jonathan must fetch him to execution. See how ill Saul's passion looks, and let it warn us against the indulgence of anything like it in ourselves. Anger is madness, "and he that hates his brother, is a murderer."

PARTING OF THE TWO FRIENDS.—Ver. 41. Let us look at the most sorrowful parting of these two friends, who, for aught that appears, never came together again but once, and that was by stealth, "in a wood" (chap. xxiii. 16). 1. David addressed himself to Jonathan with the reverence of a servant rather than the freedom of a friend; he "fell on his face to the ground, and bowed himself three times," as one deeply sensible of his obligations to him for the good services he had done him. 2. They took leave of each other with the greatest affection imaginable, with kisses and tears; they wept on each other's necks, "till David exceeded" (ver. 41). The separation of two such faithful friends was equally grievous to them both, but David's case was the more deplorable; for when Jonathan was returning to his family and friends, David was leaving all his comforts, even those of God's sanctuary, and therefore his grief exceeded Jonathan's; or, perhaps, it was because his temper was more tender, and his passions stronger. 3. They referred themselves to the covenant of friendship that was between them, both of them comforting themselves with that in this mournful separation. "'We have sworn both of us in the name of the Lord,' for ourselves and our heirs, that we and they will be faithful and kind to each other from generation to generation." Thus while we are at home in the body and absent from the Lord, this is our comfort, that he has "made with us an everlasting covenant."—*Henry.*

CHAP. XXI. STRAITS OF DAVID.—Ver. 3-6. It seems wonderful that David should not be able to procure bread for himself and his few attendants; but when Saul's rooted malice was made known, every one would be afraid or indisposed to entertain him. The necessity, however, was real and urgent, and Ahimelech supposed that in such a case they might eat the shew-bread, provided they were prepared in the same manner as the Israelites had been for receiving the law from mount Sinai (Exod. xix. 15). David having therefore satisfied him in this respect, and assured him that the young men were ceremonially clean, as well as *holy* in their general character (as the words seemed to imply), and having pleaded that the bread was now in a manner common, as other loaves had been placed upon the table in their stead, he gave them some of it, and they did eat.—Jesus Christ, in vindicating his disciples from the charge of breaking the Sabbath, has also vindicated David in this matter; which proves that the *positive* institutions of religion may be dispensed with when the preservation of life, or any other urgent necessity, requires it.—*Scott.* "It is a small thing to say, It is lawful for us to eat the bread removed from the table: it would be lawful for us, in this extreme hunger, even to eat the bread now sanctified on the table, if there were no other."—[*Kimchi in Whitby.*]

THE SWORD OF GOLIATH.—Ver. 9. Persons of quality, though officers of the army, did not then wear their swords so constantly as now they do, else sure David had not been without one. It was a wonder Jonathan did not furnish him with his, as he had done (chap. xviii. 4). However it happened, he had now no weapons with him; the reason of which he pretends to be, because he came away "in haste" (ver. 8). Those that are furnished with the sword of the Spirit and the shield of faith cannot be disarmed of them; nor need they be to seek, or out of the way, at any time. But the priests it seems had no swords; the weapons of their warfare were not carnal: there was not a sword to be found about the tabernacle, but the sword of Goliath, which was laid up behind the ephod, as a monument of that glorious victory David obtained over him. Probably David had an eye to that when he asked the priest to help him with a sword; for that being mentioned, O! saith he, "there is none like that; give it me" (ver. 9). He could not use Saul's armour, for he had not proved it, but this sword of Goliath he had made trial of, and done execution with. By this it appears he was now well grown in strength and stature, that he could wear and wield such a sword as that. God had "taught his hands to war," so that he could do wonders (Ps. xviii. 34). Two things we may observe concerning this sword: 1. That God

4 And the priest answered David, and said, *There is* no common bread[§] under mine hand; but there is [f]hallowed bread, [g]if the young men have kept themselves at least from women.

5 And David answered the priest, and said unto him, Of a truth women *have been* kept from us about these three days,[‖] since I came out, and [h]the vessels of the young men are holy, and *the bread is* [i]in a manner common, yea, though it were sanctified this day in the vessel.

6 So the priest [k]gave him hallowed *bread:* for there was no bread there but the shew-bread, that was taken from before the LORD, to put [l]hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul *was* there that day, [m]detained[¶] before the LORD; and his name *was* Doeg, an Edomite, the chiefest of [n]the herdmen that *belonged* to Saul.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste.

9 And the priest said, The sword of Goliath* the Philistine, whom thou slewest in the valley of Elah, behold, it *is here,* wrapped in a cloth [o]behind the ephod: if thou wilt take that, take *it;* for *there is* no other save that here. And David said, *There is* none like that; give it me.

10 ¶ And David arose, and [p]fled that day for fear of Saul, and went to [2]Achish the king of Gath.

11 And the servants of Achish said unto him, *Is* not this David [q]the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?†

12 And David laid up these words in his heart, and was [r]sore afraid of Achish the king of Gath.

13 And he [s]changed his behaviour before them, and feigned himself mad in their hands, and [3]scrabbled on the doors of the gate, and let his spittle fall down upon his beard.‡

14 Then said Achish unto his servants, Lo, ye see the man [4]is mad: wherefore *then* have ye brought him to me?

15 Have I need of madmen, that ye have brought this *fellow* to play the madman in my presence? shall this *fellow* come into my house?

B.C. 1062—B.C. 1062.

§ The presence-bread was appropriated to the priests, but in case of necessity, this ceremonial law was superseded (Lev. xxiv. 5; Mark ii. 25).—BOOTHROYD.

[f] 6; Ex. xxv. 30.

[g] Ex. xix. 15.

‖ As many days as the Lord himself required for the sanctifying of the people, when he appeared on mount Sinai, at the giving of the law (Ex. xix. 15).—PATRICK.

[h] Acts ix. 15.

[i] Lev. xxiv. 9.

[k] Matt. xii. 3, 4.

[l] Lev. xxiv. 5, 9.

[m] Jer. vii. 9-11.

¶ *Detained.* — It might be Sabbath-day, and he could not travel, or some vow or impurity might detain him. *An Edomite* — by birth an Idumean, but a proselyte; or an Israelite who dwelt in Edom.—GILL.

[n] xi. 5.

* As it was an ancient custom among the Jews to hang up in the temple arms taken from their enemies, so the heathens were wont to do the same in their temples. It was in conformity with this custom that David dedicated to the Lord the sword with which he cut off Goliath's head, and delivered it to the priest, as a monument of his victory and the Israelites' deliverance.—CALMET.

[o] Ex. xxviii. 6, &c.

[p] xxvii. 1.

[2] *Abimelech.*

[q] xvi. 1.

† By this we may see how perfect the intelligence of the Philistines was, as to what passed among the Israelites. They knew of this special point in the songs of the Hebrew maidens; and they were even already aware of what had so recently transpired, as to his having been anointed as the future king of Israel.—KITTO.

[r] 10.

[s] Ps. xxxiv., *title.*

[3] *Made marks.*

‡ So intensely is the beard respected in the East, that this defilement of his own beard by David was well calculated to convince Achish that he was really mad. He could scarcely suppose that a man in his senses would do this indignity to his own beard.—PICT. BIBLE.

[4] *Playeth the madman.*

CHAP. XXII.

1 *Men resort to David at Adullam.* 9 *Doeg accuseth Ahimelech.* 17 *Saul commandeth to kill the priests.* 20 *Abiathar escapeth to David.*

DAVID [a]therefore departed thence, and escaped to [b]the cave Adullam:* and when his brethren and all his father's house heard *it,* they went down thither to him.

2 And every one *that was* [c]in distress, and every one *that* [1]*was* in debt, and every one *that was* [2]discontented, gathered themselves unto him; and he became [d]a captain over them: and there were with him about four hundred men.†

3 ¶ And David went thence to [e]Mizpeh of Moab: and he said unto [f]the king of Moab, [g]Let my father and my mother, I pray thee, come forth, *and be* with you, [h]till I know what God will do for me.

4 And he brought them before the king of Moab; and they dwelt with him all the while that David was [i]in the hold.‡

5 ¶ And the prophet [k]Gad said unto David, Abide not in the hold; [l]depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

6 ¶ When Saul heard that David was discovered, and the men that *were* with him, (now Saul abode in Gibeah under a [3]tree in Ramah,§ having his [m]spear in his hand, and all his servants *were* standing about him;)

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites; will [n]the son of Jesse [o]give every one of you fields and vineyards,‖ *and* make you all [p]captains of thousands, and captains of hundreds;

8 That all of you have conspired against me, and *there is* none that [4]sheweth me [q]that my son hath made a league with the son of Jesse; and *there is* none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servant against me, to lie in wait, as at this day?

[a] xxi. 10.

* Ps. xxxiv., *title.*

[b] Josh. xii. 15.

* *The cave Adullam*—a place of considerable strength (2 Sam. xxiii. 13; 1 Chr. xi. 15) in the land of Judah (Josh. xv. 21, 35), which being his own tribe, and the tribe to which God had first promised the kingdom (Gen. xlix. 10), he hoped for some protection and assistance there.—POOLE.

[c] Jud. xi. 3.

[1] *Had a creditor.*

[2] *Bitter of soul.*

[d] 2 Sam. v. 2.

† David's residence in the cave of Adullam must have been no tour, as so many heard of it besides his relations. It was a picturesque gathering of people that drew around him; and a strange position for him to have become the captain of so many outlaws.—DR CHALMERS.

[e] Jud. xi. 29.

[f] Ruth i. 1-4.

[g] Gen. xlvii. 11.

[h] 2 Sam. xv. 25, 26.

[i] 2 Sam. xxiii. 13, 14.

‡ He was evidently not in Adullam, probably in some hold in Moab; in Judah he would be among friends, and in the way to be anointed on Saul's death.—GILL.

[k] 2 Sam. xxiv. 11.

[l] Neh. vi. 11.

[3] *Grove in a high place.*

§ *In Ramah.*—Within the territories of that city, near to Gibeah, or in some high place within Gibeah itself; which the word Ramah may import.—DIODATI.

[m] xix. 9; xx. 33.

[n] 2 Sam. xx. 1.

[o] viii. 14, 15.

‖ Bestow preferment on them all, more or less; if not lands of inheritance. For so the words are to be translated, "give you fields," &c., or "make you captains," &c.—PATRICK.

[p] viii. 11, 12.

[4] *Uncovereth mine ear.*

[q] xxiii. 16-18.

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had graciously given it him as a pledge of his singular favour; so that whenever he drew it, nay, whenever he looked upon it, it would be a great support to his faith, by bringing to mind that great instance of the particular care and countenance of the Divine providence he was then under. Experiences are great encouragements. 2. That he had gratefully given it back to God, dedicating it to him, and to his honour, as a token of his thankfulness; and now in his distress it stood him in mighty stead. Note, What we devote to God's praise, and serve him with, is most likely to redound, one way or other, to our own comfort and benefit. What we gave, we have.

DAVID'S FEIGNED MADNESS.—Ver. 13. He "feigned himself mad;" he used the gestures and fashions of a natural fool, or one that was gone out of his wits; supposing they would be ready enough to believe that the disgrace he was fallen into, and the troubles he was now in, had driven him distracted. This dissimulation of his cannot be justified: it was a mean thing thus to disparage himself, and, not agreeing with truth, thus to misrepresent himself, and therefore not becoming the honour and sincerity of such a man as David. Yet it may be excused; for it was not a downright lie; and it was like a stratagem in war, by which he imposed upon his enemies for the preservation of his own life. What David did here in pretence, and for his own safety, which made it excusable, drunkards do really, and only to gratify a base lust: they make fools of themselves, and change their behaviour; their words and actions commonly are either as silly and ridiculous as an idiot's, or as furious and outrageous as a madman's, which has oft made me wonder that ever men of sense and honour should allow themselves in it.—*Henry.*

PRACTICAL OBSERVATIONS.—When in earthly courts a favourite falls, in general it is very rapidly; for out of fickleness, envy, malice, ambition, or fear, almost every one deserts or opposes him; disregarding the most unsullied reputation, eminent services, or personal obligations. It is therefore "better to trust in the LORD, than to put any confidence in princes." "Oppression maketh even a wise man mad;" and few conduct themselves in extreme difficulties without taking some manifestly false step. We should therefore "watch and pray, that we may not enter into temptation;" and especially seek that strength of faith in God, which may overcome the fear of man.—Ingenious falsehoods often promise present security, but they insure future disgrace and disquietude; and no impositions are more foolish and prejudicial than those which some men practise, in seeking counsel and comfort from the ministers of Christ.—Urgent necessity will justify us in neglecting the rituals of religion; but we ought always to attend on holy things, in holiness of body and soul, and with a mind as abstracted from all earthly objects as possible.—The true believer is glad to go to the courts of the Lord, is reluctant to quit them, and mourns when confined from them; but the time-serving hypocrite is dragged to, and *detained* in, God's service from secular motives, and is often forming schemes of wickedness when he seems to be worshipping. What wonder, then, that "his sacrifice is an abomination to the LORD?"—The remembrance of former mercies not only revives gratitude, but inspires fresh confidence and courage; and the Word of God is that "sword of the Spirit," concerning which, in all temptations and conflicts, we may well say, "There is none like it."—In this world we must pass from one danger to another, and often meet with terror where we seek security; and those very honours of which men are ambitious expose them to manifold disadvantages and perils. Nor can we expect our situation to be better, while the best of characters are so inconsistent and defective. But we may "trust the LORD at all times;" he will supply our wants, and never forsake us, notwithstanding our lamented infirmities—he will not leave the lives of his people in the hands of their enemies, nor their souls in disconsolation; and the more simply we depend on him and obey him, the more comfortably and surely we shall walk through this troublesome world, to that "rest which is reserved for the people of God."—*Scott.*

CHAP. XXII. ADULLAM.—Ver. 1, 2. Here David began to raise forces in his own defence. He found by the late experiments he had made, that he could not save himself by flight, and therefore was necessitated to do it by force; wherein he never acted offensively, never offered any violence to his prince, nor gave any disturbance to the peace of the kingdom, but only used his forces as a guard to his own person. But whatever defence his soldiers were to him, they did him no great credit, for the regiment he had was made up, not of great men, or rich men, or stout men, no, nor good men, but men "in distress, in debt, and discontented"—men of broken fortunes and restless spirits, that were put to their shifts, and knew not well what to do with themselves. When David had fixed his headquarters in the cave of Adullam, they came and enlisted themselves under him to the number of about four hundred. See what weak instruments God sometimes makes use of by which to bring about his own purposes. The Son of David is ready to receive distressed souls, that will appoint him their Captain, and be commanded by him. He took care to settle his parents in a place of safety. No such place could he find in all the land of Israel, while Saul was

9 ¶ Then answered [r]Doeg the Edomite, which was set over[¶] the servants of Saul, and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And [s]he enquired of the LORD for him, and [t]gave him victuals, and gave him the sword of Goliath the Philistine.

11 ¶ Then the king [u]sent to call Ahimelech the priest, the son of Ahitub, and all his father's house, the priests that *were* in Nob: and they came all of them to the king.

12 And Saul said, Hear now, [x]thou son of Ahitub. And he answered, [5]Here I *am*, my lord.

13 And Saul said unto him, [y]Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king, and said, And [z]who *is so* faithful among all thy servants as David, which *is* [a]the king's son-in-law, and [b]goeth at thy bidding, and is honourable in thine house?

15 Did I then begin to enquire of God for him? be it far from me.* Let not the king impute *any* thing unto his servant, *nor* to all the house of my father: [c]for thy servant knew nothing of all this, [6]less or more.

16 And the king said, [d]Thou shalt surely die, Ahimelech, [e]thou, and all thy father's house.†

17 ¶ And the king said unto the [7]footmen that stood about him, Turn, and [f]slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king [g]would not put forth their hand to fall upon the priests of the LORD.

18 And the king said to Doeg, Turn thou, and fall upon the priests. And [h]Doeg the Edomite turned, and [i]he fell upon the priests, and slew on that day [k]fourscore and five persons that did wear [l]a linen ephod.

19 And [m]Nob,‡ the city of the priests, smote he with the edge of the sword, both [n]men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.§

B.C. 1062—B.C. 1062.

[r] Ps. lii., *title*, 1-5.
¶ *Set over* — or, was there present amongst the servants. *The servants* — viz., the shepherds and herdsmen (1 Sam. xxi. 7).—DIODATI.
[s] Num. xxvii. 21.
[t] xxi. 6-9.
[u] Rom. iii. 15.
[x] 9, 11.
[5] *Behold me.*
[y] Ps. cxix. 69.
[z] Prov. xxiv. 11, 12.
[a] xvii. 25.
[b] xxi. 2.
* To conspire against thee, or do or think anything offensive to thee.—DIODATI.
[c] Gen. xx. 5, 6.
[6] *Little or great.*
[d] 1 Kings xviii. 4.
[e] Deut. xxiv. 16.
† Poor Ahimelech seems not to have known the state of matters between Saul and David at the time of his interview with the latter; but this saved him not from the bloody sentence which Saul pronounced upon him, and which Doeg, steeled against both the cruelty and sacrilege of the perpetration, carried into effect; and so by wicked hands, often employed as instruments of God, was the doom of the house of Eli fulfilled.—DR CHALMERS.
[7] Or, *guard; runners.*
[f] 1 Kings xviii. 4.
[g] Ex. i. 17.
[h] *See on* 9.
[i] Hos. v. 11.
[k] iii. 12-14.
[l] Ex. xxviii. 40.
[m] Neh. xi. 32.
‡ A sacerdotal city of Benjamin or Ephraim, not far from Diospolis.—CALMET.
[n] Josh. vi. 17, 21.
§ That was the most horrible day of the mad monarch's reign. The servants of the king—to their honour it is recorded—would not imbrue their hands in innocent blood; but Doeg, the ready-made murderer, supplied their lack of service, and with his own hand slew fourscore and five innocent persons! The butchery extended to Nob, where everything that breathed was destroyed! The cup of Saul was now fast filling, and the day of vengeance was drawing nigh.—DR JN. CAMPBELL.

* 2 Sam. xx. 25.

20 ¶ And [o]one of the sons of Ahimelech the son of Ahitub, named Abiathar, [p]escaped,‖ and fled after David.

21 And Abiathar shewed David that Saul had slain the LORD's priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: [q]I have occasioned *the death* of all the persons of thy father's house.

23 Abide thou with me, fear not; for [r]he that seeketh my life seeketh thy life: [s]but with me thou *shalt be* in safeguard.[¶]

[p] Job i. 15, 16.
‖ He was probably left to take care of the sanctuary and holy things when the priests were summoned by Saul, and having heard of their execution, fled in time (see chap. xxiii. 6-9).—GILL.
[q] Ps. xliv. 22.
[r] 1 Kings ii. 26.
[s] John x. 28, 30.
[¶] Because God will certainly preserve me to the kingdom which he hath promised; and I by his help will protect thee.—POOLE.

CHAPTER XXIII.

1 *David, enquiring of the Lord, rescueth Keilah.* 7 *God sheweth him Saul's coming, and the treachery of the Keilites.* 13 *He escapeth from Keilah,* 14 *to Ziph,* 25 *to Maon.*

THEN they told David, saying, Behold, the Philistines fight against [a]Keilah,* and they [b]rob the thrashing-floors.

2 Therefore David [c]enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go and smite the Philistines, and save Keilah.

3 And David's men said unto him, [d]Behold, we be afraid here in Judah: how much more then if we come to Keilah against the armies of the Philistines?

4 Then David enquired of the LORD [e]yet again. And the LORD answered him, and said, Arise, go down to Keilah; [f]for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle,† and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, [g]when‡ Abiathar, the son of Ahimelech, fled to David to Keilah, *that* he came down *with* [h]an§ ephod in his hand.

7 ¶ And it was told Saul that David was come to Keilah. And Saul said, [i]God hath delivered him into mine hand; for [k]he is shut in, by entering into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

[a] Josh. xv. 44.
* Keilah, a town of Judah (Josh. xv. 44), which Eusebius places seventeen miles from Eleutheropolis, on the side of Hebron; and Jerome eight miles from the late city. It is said that the prophet Habakkuk's tomb was shewn there.—CALMET.
[b] Lev. xxvi. 16.
[c] Josh. ix. 14.
[d] Ps. xi. 1.
[e] Jud. vi. 39.
[f] Josh. viii. 7.
† He seems to have pursued the Philistines to their own country, from whence he brought their cattle. Or else we must suppose these cattle were the booty they had among the Israelites, which is not so probable, because then David would have restored them to their owners.—PATRICK.
[g] xxii. 20.
‡ This seems to be inserted to shew how David had his answers from God when he had need, because the high priest was near him with the breastplate, and Urim and Thummim, which were inseparable from the ephod (Ex. xxviii. 28).—DIODATI.
[h] xiv. 3, 18, 36, 37.
§ Rather, with *the* ephod; namely, that of the high priest. It seems that, when Ahimelech and the rest of the priests were slain, Abiathar, who had been left to keep the sanctuary, took the principal vestment of the high priest, the ephod, with the breastplate, and Urim and Thummim annexed, and carried them to David.—PATRICK.
[i] xxiv. 4-6.
[k] Ex. xiv. 3.

so bitterly enraged against him, and all that belonged to him for his sake; he therefore goes with them to the king of Moab, and puts them under his protection (ver. 3, 4).

DOEG INFORMER AND EXECUTIONER.—Ver. 9. The most bloody tyrants soon find out instruments of their cruelty as barbarous as themselves. Doeg is no sooner commanded to fall upon the priests than he does it willingly enough, and, meeting with no resistance, slays with his own hand (for aught that appears), on that same day, eighty-five priests that were of the age of ministration, between twenty and fifty, for they "wore a linen ephod" (ver. 18), and perhaps appeared at this time before Saul in their habits, and were slain in them. This (one would think) was enough to satiate the most blood-thirsty, but the horse-leech of persecution still cries, "Give, give." Doeg, by Saul's orders, no doubt, having murdered the priests, went to their city Nob, and put all to the sword there (ver. 10), "men, women, and children," and the cattle too. Barbarous cruelty, and such as one cannot think of without horror! Strange that ever it should enter into the heart of man to be so impious, so inhuman! We may see in this, 1. The desperate wickedness of Saul when the Spirit of the Lord was departed from him. Nothing so vile but they may be hurried to it, who have provoked God to give them up to their heart's lusts. He that was so compassionate as to spare Agag and the cattle of the Amalekites, in disobedience to the command of God, could now, with unrelenting bowels, see the priests of the Lord murdered, and nothing spared of all that belonged to them! For that sin God left him to this. 2. The accomplishment of the threatenings long since pronounced against the house of Eli, for Ahimelech and his family were descendants from him. Though Saul was unrighteous in doing this, yet God was righteous in permitting it: now God performed against Eli that at which the ears of them that heard it must needs tingle, as he had told them that he would "judge his house for ever" (chap. iii. 11-13). No word of God shall fall to the ground. 3. This may be considered as a great judgment upon Israel, and the just punishment of their desiring a king before the time God intended them one. How deplorable was the state of religion at this time in Israel!—*Henry.*

PRACTICAL OBSERVATIONS.—Oppression often forces men into measures to which they were entirely averse, and deprives the community of the services of its most useful members; yet the Lord, amidst all dangers, preserves his people for their appointed work. He can promote their good by the most contemptible and the meanest instruments; and the Son of David receives all who come to him, however vile and miserable; he changes them all into a holy people, and employs them in his service, and they who would reign with him must be contented first to suffer with him. True piety increases and purifies natural affection, and teaches men, however occupied or distressed, to be tender of their aged parents, and to be more ready to meet hardship or danger themselves than to expose *them* to it.—In all our difficulties we should wait till we know what "God will do for us," seeing none of our enemies can go further than he is pleased to permit them. We should therefore guard against excessive fear, venture readily into any place whither duty calls us, and, without yielding to resentment or despondency, persevere in looking out for opportunities of usefulness. —*Scott.*

CHAP. XXIII. DAVID'S ANXIETY TO KNOW THE DIVINE WILL.—Ver. 9. David consulted with God concerning his own preservation. He knew by the information brought him that Saul was plotting his ruin, and therefore applies himself to his great Protector for direction. No sooner is the ephod brought him than he makes use of it, "Bring hither the ephod." We have the Scriptures, those lively oracles, in our hands, let us take advice from them in doubtful cases; "Bring hither the Bible." David's address to God upon this occasion is, 1. Very solemn and reverent. Twice he calls God the "Lord God of Israel," and thrice he calls himself his "servant" (ver. 10, 11). Those that address God must know their distance, and who they are speaking to. 2. Very particular and express. His representation of the case is so (ver. 10), "Thy servant has certainly heard on good authority" (for he would not call for the ephod upon every idle rumour) "that Saul has a design upon Keilah;" he does not say, "to destroy me," but "to destroy the city" (as he had lately done the city of Nob) "for my sake." He seems more solicitous for their safety than for his own, and will expose himself anywhere rather than they shall be brought into trouble by his being among them. Generous souls are thus minded. His queries upon the case are likewise very particular. God allows us to be so in our addresses to him, "Lord, direct me in this matter about which I am now at a loss." He does indeed invert the due order of his queries, but God in his answer puts him into method. That question should have been put first, and was first answered, "Will Saul come down, as thy servant has heard?" "Yea," says the oracle, "he will come down; he has resolved it, is preparing for it, and will do it, unless he hear that thou hast quitted the town." "Well, but if he do come down, will the men of Keilah stand by me in holding the

9 ¶ And David [l]knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, [m]Bring hither the ephod.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to [n]destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. [o]And the LORD said, He will come down.

12 Then said David, Will the men of Keilah [l]deliver me and my men into the hand of Saul? And the LORD said, [p]They will deliver *thee* up.‖

13 ¶ Then David and his men, *which were* about [q]six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David was escaped from Keilah; and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in [r]a mountain in the [s]wilderness of Ziph: and [t]Saul sought him every day; [u]but God delivered him not into his hand.¶

15 And David saw that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan, Saul's son, arose, and went to David into the wood, and [x]strengthened his hand in God.*

17 And he said unto him, [y]Fear not; for the hand of Saul my father [z]shall not find thee; and [a]thou shalt be king over Israel, and [b]I shall be next unto thee; and [c]that also Saul my father knoweth.

18 And [d]they two made †a covenant before the LORD. And David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up [e]the Ziphites‡ to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* [2]on the south of [3]Jeshimon?

20 Now therefore, O king, come down, according to [f]all the desire of thy soul to come down; and [g]our part *shall be* to deliver him into the king's hand.§

B.C. 1061—B.C. 1061.

[l] Jer. xi. 18, 19.
[m] xiv. 18; xxx. 7.
[n] xxii. 19.
[o] Ps. l. 15.
[1] *Shut up.*
[p] Ps. lxii. 1.

‖ This passage is of doctrinal importance, and has been adduced in the controversies on the Divine foreknowledge and predestination. God predicts what would happen on a given contingency, but which did not happen because the contingency was not supplied. God could have brought about the posterior event with or without the contingency by a contravention of natural tendencies, or in other words by miracles; but this, as we have often seen, is not the usual policy of the Divine administration.—DR CHALMERS.

[q] xxii. 2; xxv. 13.
[r] Ps. xi. 1-3.
[s] Josh. xv. 55.
[t] xxvii. 1.
[u] Ps. xxxii. 7.

¶ As he foolishly fancied he would (ver. 7), though God very manifestly had forsaken him, and was with David.—PATRICK.

[x] Deut. iii. 28.

* Encouraged him to trust in God, notwithstanding his present afflictions; for that God would certainly make good his promises at last, and enable him to prevail over his enemies.—WELLS.

[y] Is. xli. 10, 14.
[z] Ps. xxvii. 1-3.
[a] Luke xii. 32.
[b] Prov. xix. 21.
[c] xx. 31; xxiv. 20.
[d] xviii. 3.

† Renewed and confirmed it in the presence of the priest, who represented God himself; or by oath only, by which a man doth present himself before God, who is witness and judge of it.—DIODATI.

[e] xxii. 7, 8.

‡ The *Ziphites* were of David's own tribe, though for this their very unnatural and strange carriage to him, he calls them *strangers* (Ps. liv. 3).—POOLE.

[2] *On the right hand.*
[3] *The wilderness.*
[f] Deut. xviii. 6.
[g] 1 Kings xxi. 11.

§ For being neighbours to it, they knew all the avenues of the wood where he was, and how to come at him.—PATRICK.

[h] xxii. 8.

‖ *Prepare yet*—to wit, the matter; inform yourselves certainly of things, and dispose them so that we may not be frustrated in our attempt. *Where his haunt is*—in what cave, or wood, or mountain he is most frequently.—POOLE.

[4] *Foot shall be.*
[i] Mark xiv. 1, 10.
[k] 2 Sam. xvii. 11.

¶ Most probably the phrase means the districts, which were so called from the number of inhabitants they contained, as our hundreds were originally.—BOOTHROYD.

* This wilderness was in the southern part of Judah, south of the wilderness of Ziph, and near the town of Maon, and extended to the mountains of Idumea.—DR EADIE.

[5] Or, *from the rock.*
[l] 2 Chr. xx. 12.
[m] Gen. xxii. 14.

† By the singular providence of God, which stirred the Philistines up at this very time to make an irruption into the land of Israel, for the preservation of David, when he was in extreme danger.—PATRICK.

[6] *Spread themselves upon.*
[7] That is, *The rock of divisions.*

CHAP. XXIV.

[a] xxiii. 28.
[1] *After.*
[b] Prov. xxv. 5.
[c] xxiii. 29.
[d] xiii. 2.
[e] Ps. xxxvii. 32.
[f] Ps. civ. 18.

* Which the wild goats use to delight and climb into. These very rocks are exceeding steep, and full of precipices, and dangerous to travellers, as an eye-witness hath left upon record. And yet Saul was so transported with rage as to venture himself and his army here, that he might take David, who, as he thought, would judge himself safe, and therefore be secure in such inaccessible places.—POOLE.

21 And Saul said, [h]Blessed *be* ye of the LORD; for ye have compassion on me.

22 Go, I pray you, prepare yet,‖ and know and see his place where his [4]haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilely.

23 See therefore, and [i]take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that [k]I will search him out throughout all the thousands of Judah.¶

24 And they arose, and went to Ziph before Saul: but David and his men *were* in the wilderness of Maon,* in the plain on the south of Jeshimon.

25 Saul also and his men went to seek *him.* And they told David: wherefore he came down [5]into a rock, and abode in the wilderness of Maon; and when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get [l]away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But [m]there came a messenger† unto Saul, saying, Haste thee, and come; for the Philistines have [6]invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place [7]Sela-hammahlekoth.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

CHAPTER XXIV.

1 *David in a cave at En-gedi, spareth Saul's life.* 8 *He pleadeth his innocence.* 16 *Saul acknowledgeth his fault.*

AND it came to pass, [a]when Saul was returned from [1]following the Philistines, that [b]it was told him, saying, Behold, David *is* in [c]the wilderness of En-gedi.

2 Then Saul took [d]three thousand chosen men out of all Israel, and [e]went to seek David and his men upon [f]the rocks of the wild goats.*

3 And he came to the sheep-cotes by the way,

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city against him, or will they open him the gates, and deliver me into his hand?" If he had asked the men (that is, the magistrates or elders) of Keilah themselves, what they would do in that case, they could not have told him, not knowing their own minds, nor what they should do when it came to the trial, much less which way the superior vote of their council would carry it; or they might have told him they would protect him, and yet afterward have betrayed him, but God could tell him infallibly; "When Saul besieges their city, and demands of them that they surrender thee into his hands, how fond soever they now seem of thee as their saviour, they will deliver thee up, rather than stand the shock of Saul's fury." Note, (1.) God knows all men better than they know themselves—knows their strength, what is in them, and what they will do if they come into such and such circumstances. (2.) He therefore knows not only what *will* be, but what *would* be if they were not prevented, and therefore knows how to deliver the godly out of temptation, and how to render to every man according to his works.—*Henry.*

PRACTICAL OBSERVATIONS.—In difficult circumstances we shall often find the unbelief of our professed helpers a very discouraging hinderance, but the most effectual way of answering their objections and securing their assistance is to refer them to the precepts and promises of God.—No ties of honour, gratitude, or affection can secure the heart under powerful temptations; nay, we none of us know how we should act if assailed by the terrors of impending death, and left without the immediate support of Divine grace. He who made the human heart can alone estimate its deceitfulness; we ought not, therefore, to confide in our own resolutions, or in the assurances of others, but depend on the Lord to guide and keep us; and if we meet with evil treatment we need not wonder, and ought not to revile or murmur.—The kindness of those friends whom he raises up where we could least expect them may well countervail the malice of our enemies, and the ingratitude and fickleness of those whom we have served; and if the converse of one friend can, at one interview, occasion comfort and strength to our hearts, what may not be expected from the continual supports, and daily visits, and powerful love of the sinner's Saviour, the believer's covenanted Friend? And what will heaven be, where perfect universal friendship reigns, without interruption, separation, or alloy? Let us then continually seek the renewed ratification of the covenant of grace, and cultivate the friendship of the Lord and of his people. Our most rational and pleasing expectations of another kind may be frustrated; all other unions must be dissolved; but here disappointment and disunion can have no place for ever.

The influence of wickedness in those who fill exalted stations widely and fatally diffuses itself among their inferiors. Many will pay court to them by aiding their sinful purposes; nay, some will pride themselves in resembling them in their vices! and those only will be treated as friends who in fact are their most destructive enemies. They, therefore, who are thus distinguished have additional reasons for bridling their passions, and exercising themselves unto godliness, lest they should occasion the ruin of multitudes, and thus aggravate their own condemnation.—The language of piety, separate from its substantial effects, can only amuse and deceive those who hear, and those who use it.—Malice is ever restless and tormenting, and though disappointed it still hopes for success; but numbers, power, rage, and subtlety can never destroy those whom God protects. His methods of preserving his people are unnumbered. He sometimes leads them into the most imminent danger, to endear their deliverance, and to increase the torment of their persecuting foes; and he can employ one enemy, contrary to his intention, to deliver us from another still more formidable, or he can fill the hands of persecutors with other work, so that they are constrained to postpone their malicious purposes. But we must not expect much comfort in this evil world, which uses the best of men in so base a manner, and which once "crucified the Lord of glory." We should therefore study to pass through it as pilgrims, and to leave it as they who are departing to a better, that is, a heavenly country.—*Scott.*

CHAP. XXIV. DAVID'S MAGNANIMITY.—Ver. 4. David "cut off the skirt of Saul's robe," but soon repented that he had done that: "his heart smote him" for it (ver. 5). Though it did Saul no real hurt, and served David for a proof that it was in his power to have killed him (ver. 11), yet, because it was an affront to Saul's royal dignity, he wished he had not done it. Note, It is a good thing to have a heart within us, smiting us for sins that seem little; it is a sign that conscience is awake and tender, and will be the means of preventing greater sins. He reasons strongly, both with himself and with his servants, against doing Saul any hurt. 1. He reasons with himself: (ver. 6) "The Lord forbid that I should do this thing." Note, Sin is a thing which it becomes us to startle at, and to resist the temptations to, not only with resolution, but with a holy indignation. He considers Saul now, not as his enemy, and the only person that stood in the way of his preferment, for then he would be induced to hearken to the temptation, but as God's anointed—that is, the person whom God had appointed to reign as long as he lived, and who, as such, was under the particular protection of the

where *was* a cave; and Saul went in [g]to cover his feet: and [h]David and his men remained in the sides of the cave.

4 And [i]the men of David said unto him, Behold the day† of which the LORD said unto thee, Behold, [k]I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of [2]Saul's robe privily.

5 And it came to pass afterward, that [1]David's heart smote him,‡ because he had cut off Saul's skirt.§

6 And he said unto his men, [m]The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

7 So David [3]stayed his servants‖ with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on *his* way.

8 ¶ David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, [n]David stooped with his face to the earth, and bowed himself.

9 And David said to Saul, [o]Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and *some* bade *me* kill thee; but *mine eye* spared thee: and I said, I will not put forth mine hand against my lord; for he *is* [p]the LORD's anointed.

11 Moreover, my father, see; yea, see the skirt of thy robe in my hand: [q]for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that *there is* [r]neither evil nor transgression in mine hand, and I have not sinned against thee; yet [s]thou huntest my soul to take it.

12 The [t]LORD judge between me and thee, and the LORD avenge me of thee; but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, [u]Wickedness proceedeth from the wicked:¶ but mine hand shall not be upon thee.

14 After whom is [x]the king of Israel come out? after whom dost thou pursue? [y]after a dead dog, [z]after a flea?

15 The LORD therefore [a]be judge, and judge between me and thee, and see, and [4]plead my cause, and deliver me out of thine hand.

16 ¶ And it came to pass, when David had made an end of speaking these words unto Saul, that Saul said, [b]*Is* this thy voice, my son David? And Saul lifted up his voice, and wept.*

17 And he said to David, [c]Thou *art* more righteous than I; for [d]thou hast rewarded me good,† whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as, when the LORD had [5]delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away?‡ Wherefore [e]the LORD reward thee good for that thou hast done unto me this day.

20 And now, behold, [f]I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand:

21 [g]Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my father's house.§

22 And David sware unto Saul. And Saul went home; but [h]David and his men gat them up unto the hold.

CHAPTER XXV.

1 *Samuel dieth.* 10 *David provoked to destroy Nabal.* 14 *Abigail, by her wisdom, preventeth him.* 36 *Nabal dieth.* 39 *David taketh Abigail and Ahinoam to be his wives.*

AND Samuel died;* and all the Israelites were gathered together, and [a]lamented him, and buried him [b]in his house at Ramah.† And David arose, and went down to [c]the wilderness of Paran.

2 And *there was* a man in Maon, whose [1]possessions *were* in Carmel;‡ and the [d]man *was* very great, and he had [e]three thousand sheep, and a thousand goats: and he was [f]shearing his sheep in Carmel.

B.C. 1061—B.C. 1061.

[g] Jud. iii. 24.
[h] Ps. lvii., *title*; cxlii., *title*.
[i] xxvi. 8.
† God had promised to David the throne of Israel; and they infer that this gave him a right to cut off Saul, when he had an opportunity. In this instance David acted with more piety and wisdom: he would not do evil that good might come.—BOOTHROYD.
[k] xxiii. 7.
[2] *The robe which* was *Saul's.*
[1] 2 Sam. xii. 9.
‡ This one example of David's under all the provocations he received from Saul, abundantly shews us that the persons of kings are sacred and inviolable. — STACKHOUSE.
§ For it looked like an indignity unto a prince, to have his royal robe disfigured. — PATRICK.
[m] 2 Sam. i. 14.
[3] *Cut off.*
‖ *Stayed his servants*; Heb., *cut*, or *clave*, or *divided*, or *cut* them *off*.—The word notes both the eagerness and violence of David's men in prosecuting their desire, and David's resoluteness in opposing them, as it were, by force.—POOLE.
[n] Ex. xx. 12.
[o] Ps. ci. 5.
[p] Ps. cv. 15.
[q] 2 Kings v. 13.
[r] Ps. vii. 3, 4.
[s] xxiii. 14, 23.
[t] Gen. xvi. 5.

[u] Matt. vii. 16-18.
¶ He means to say, If I were so wicked as I have been thought by thee, I should not have hesitated to kill thee; but I am no such person, and therefore my hand shall not be upon thee.—WELLS.
[x] 2 Sam. vi. 20.
[y] 2 Sam. iii. 8.
[z] Jud. viii. 1-3.
[a] 2 Chr. xxiv. 22.
[4] *Judge.*
[b] Job vi. 25.
* The appeal of David to the heartless tyrant was irresistible and overwhelming. That appeal was the more awful since it looked to God to judge between them. The consciously guilty king felt the language in all its force, and feared for the consequences. Never were coals of fire more abundantly heaped on the head of an offender.—DR JOHN CAMPBELL.
[c] Gen. xxxviii. 26.
[d] Matt. v. 44.
† Or, thou hast done me good, and I have rewarded thee with evil.—DIODATI.
[5] Heb., *shut me up.*
‡ That is, he will certainly destroy him to save himself. The kindness of David, therefore, was unusual, and without example.—PATRICK.
[e] xxvi. 25.
[f] 2 Sam. iii. 17.
[g] Gen. xxi. 23.
§ There is a comfort in innocence, and a corresponding strength not to be expressed; whereas to be wrong is to be miserable as well as to be weak. Saul felt this, and now saw that nothing he could do would prevent the elevation of David to the throne of Israel; and striving against David, he saw that he was striving against God. In all this he was correct, and it was well for the moment; but, unhappily, it had no abiding reality.—DR JN. CAMPBELL.
[h] Prov. xxvi. 24, 25.

CHAP. XXV.

* The death of Samuel is a great event in Scripture history. He was truly one of its magnates, and stands, along with a few others, on the highest platform of worthies and great men whose names have been handed down to us in the Old and New Testaments.—DR CHALMERS.
[a] Gen. l. 11.
[b] 1 Kings ii. 34.
† Not within its walls, for the uncleanness of graves would not admit of it (see Num. xix. 16, 18), but in some field or garden where his house was.—GILL.
[c] Gen. xiv. 6.
[1] *Business was.*
‡ A city of Judah on a mountain of the same name, in the south of Palestine, ten miles east of Hebron. — CALMET.
[d] Gen. xxvi. 13.
[e] Gen. xiii. 2.
[f] Gen. xxxviii. 13.

Divine law; and as his master, to whom he was obliged to be faithful. Let servants and subjects learn hence to be dutiful and loyal, whatever hardships are put upon them (1 Pet. ii. 18). 2. He reasons with his servants: "He suffered them not to rise against Saul" (ver. 7). He would not only not do this bad thing himself, but he would not suffer those about him to do it. Thus did he render good for evil to him from whom he had received evil for good; and was herein both a type of Christ, who saved his persecutors, and an example to all Christians, not to be "overcome of evil, but to overcome evil with good." He follows Saul out of the cave, and though he would not take the opportunity to slay him, yet he wisely took the opportunity, if possible, to slay his enmity, by convincing him that he was not such a man as he took him for.—*Henry.*

SAUL'S RELENTING.—Ver. 16-22. These forcible words, and his generous behaviour, produced a temporary conviction in Saul's mind of David's excellency, the righteousness of his cause, and the certainty of his advancement; and consequently that himself was very culpable, and in a ruinous path. Probably he was in some measure convinced of these things at other times, but they now more deeply affected him; nor could he suppress his emotion, or refuse to acknowledge his convictions. Instead, therefore, of attempting to destroy David, as he intended, his malice was arrested, and he both spoke well of him, foretold his establishment on the throne, and begged of the Lord to reward him for sparing his life; and he owned that he should not have behaved thus if David had been in his power. Under this conviction Saul desired of David the security of an oath, that he would not, when king, extirpate his posterity; and David was willing thus to bind himself to his duty; but he did not ask Saul to swear to him, that he would no more seek his life, knowing that he did not duly regard the obligation of an oath; nor would he trust himself with him, being aware how little such transient appearances could be depended on.—Saul's conduct in persecuting David, even when convinced of his excellency, and that he would be advanced to the throne, illustrates the behaviour of the scribes and priests in their determined enmity to Christ, notwithstanding they could not resist the wisdom of his words, deny the reality of his miracles, or at all impeach his character.

PRACTICAL OBSERVATIONS.—Wicked men are often interrupted in their evil courses, yet return to them when the restraint is removed, as if delivered from trouble that they might commit more sins; but the Lord disappoints their malice, and, by bringing them into danger, gives them manifest proof of their folly and wickedness. We should be careful how we interpret events in Providence, lest we mistake the *opportunity* of following our own inclinations for an approbation of our conduct; and in doubtful cases we must neither judge by appearance, nor be determined by *plausible* arguments.—An accurate knowledge of the Divine law, an established judgment, and a holy state of heart, are requisite to mark out the path of duty in some important cases. But it is always safe to deny the suggestions of revenge, covetousness, ambition, impatience, or other selfish principles: it savours more of piety to interpret a providential dispensation as a trial of faith and patience, and an exercise of self-denial, than to consider it as a licence for self-indulgence; and a tender conscience will fear a plausible temptation, and "abstain from all appearance of evil."—We should perform all our relative duties from regard to the authority of God. When others violate his law in their conduct towards us, we must not do the same towards them; and in waiting for the performance of his promises, we must use lawful means alone. Under the deepest injuries we must not avenge ourselves, but, after the example of David, and of David's Lord, "commit our cause to him that judgeth righteously."—Magistracy is the ordinance of God, and confers dignity on those advanced to it, who, in all ordinary cases and lawful things, should be honoured and obeyed; and if they abuse their trust, the Lord will execute vengeance upon them. If persecuted in one city we may flee to another, and use necessary means of self-preservation; but we must not lift up our hands, or adopt offensive measures against those whom God has placed over us, though like Saul or Nero.—*Scott.*

CHAP. XXV. SAMUEL'S DEATH.—Ver. 1. We have here a short account of Samuel's death and burial. 1. Though he was a great man, and one that was admirably well qualified for public service, yet he spent the latter end of his days in retirement and obscurity: not because he was superannuated, for he knew how to preside in a college of the prophets (chap. xix. 20), but because Israel had rejected him, for which God thus justly chastised them, and because his desire was to be quiet, and to enjoy himself and his God in acts of devotion, now in his advanced years; and in this desire God graciously indulged him. Let old people be willing to rest themselves, though it look like burying themselves alive. 2. Though he was a fast friend to David, for which Saul hated him, as also for dealing plainly with him, yet he died in peace, even in the worst of the days of Saul's tyranny, who he sometimes feared would kill him (chap. xvi. 2). Though Saul loved him not, yet he feared him, as Herod did John;

B.C. 1060—B.C. 1060.

3 Now the name of the man *was* Nabal, and the name of his wife Abigail; and *she was* a woman of [g]good understanding, and of a beautiful countenance: but the man *was* churlish, and evil in his doings; and he *was* of the house of Caleb.[§]

4 ¶ And David heard in the wilderness that Nabal did shear his sheep.

5 And David sent out ten young men; and David said unto the young men, Get you up to Carmel, and go to Nabal, and [2]greet him in my name:

6 And thus shall ye say to him that liveth *in prosperity*,[‖] [h]Peace *be* both to thee, and peace *be* to thine house, and peace *be* unto all that thou hast.

7 And now I have heard that thou hast shearers: now, thy shepherds which were with us, we [3]hurt them not, neither was there ought missing unto them all the while they were in Carmel.[¶]

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes; (for we come in [i]a good day;) give, I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.[*]

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and [4]ceased.

10 ¶ And Nabal answered David's servants, and said, [k]Who *is* David? and who *is* the son of Jesse? There be many servants now a days that break away every man from his master.

11 [l]Shall I then take my bread, and my water, and my [5]flesh that I have killed for my shearers, and give *it* unto men [m]whom I know not whence they *be*?

12 So David's young men turned their way, and went again, and [n]came and told him all those sayings.[†]

13 And David said unto his men, [o]Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword: and there went up after David about four hundred men; and two hundred abode by the stuff.[‡]

14 ¶ But one of the young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he [6]railed on them:

15 But the men *were* [p]very good unto us, and we were not [7]hurt, neither missed we any thing, as long as we were conversant with them, when we were in the fields.

16 They were [q]a wall unto us, both by night and day, all the while we were with them keeping the sheep.[§]

17 Now therefore know and consider what thou wilt do; for [r]evil is determined against our master, and against all his household: for he *is such* a son of Belial,[‖] that *a man* cannot speak to him.

18 ¶ Then Abigail made haste, and [s]took two hundred loaves, and two bottles of wine,[¶] and five sheep ready dressed, and five measures of parched *corn*, and an hundred [8]clusters of raisins, and two hundred cakes of figs, and laid *them* on asses.

19 And she said unto her servants, Go on before me; behold, I come after you. [t]But she told not her husband Nabal.

20 And it was *so, as* she rode on the ass, that she came down by the covert of the hill,[*] and, behold, David and his men came down against her; and she met them.

21 (Now David had said, [u]Surely in vain have I kept all that this *fellow* hath in the wilderness, so that nothing was missed of all that *pertained* unto him; and [x]he hath requited me evil for good.

22 [y]So and more also do God unto the enemies of David, if I leave of all that *pertain* to him, by the morning light, [z]any that pisseth against the wall.)[†]

23 And when Abigail saw David, she hasted, and [a]lighted off the ass, and fell before David on her face, and bowed herself to the ground,

24 And [b]fell at his feet, and said, [c]Upon me, my lord, *upon* me *let this* iniquity *be;* and [d]let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this [e]man[‡] of Belial, *even* Nabal: for as his name *is*,

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[g] Prov. xiv. 1.
§ Descended from a worthy ancestor, but very unlike him. In the Hebrew, the word is *Calebi*, a *Calebite*, of the family of Caleb. But the word *Caleb* signifying a *dog*, some of the ancient interpreters understand the word here as if the holy writer insinuated he was of *dog-like* dispositions and manners.—PATRICK.
[2] *Ask him in my name of peace.*
‖ By this expression David both congratulates Nabal's felicity, and tacitly minds him of the penury and distress in which David and his men now were. —POOLE.
[h] Matt. x. 12, 13.
[3] *Shamed.*
¶ He represents the good demeanour of those who belonged to him while they were in his neighbourhood, and suggests that he would not have had so many sheep to shear if his men had been like others in their condition; but though they were soldiers, and in great necessity, they never took anything from him.—PATRICK.
[i] Luke xi. 41.
* Nothing could exceed in politeness the message of David to Nabal. The facts stated even shew that David had claims on his hospitality. The reply of Nabal, however, was as harsh as it was impolitic, and, but for the admirable management of his judicious wife, it would have cost him very dear.—DR JN. CAMPBELL.
[4] *Rested.*
[k] Jud. ix. 28.
[l] Deut. viii. 17.
[5] *Slaughter.*
[m] John ix. 29.
[n] 2 Sam. xxiv. 13.
† They did not stand arguing with him, or entreating him: but slighted him as much as she did them.—PATRICK.
[o] Josh. ix. 14.
‡ Remained in the wilderness to guard their property.—WELLS.

[6] *Flew upon them.*
[p] Phil. ii. 15.
[7] *Shamed.*
[q] Ex. xiv. 22.
§ They add more than David's men had said of themselves, that they not only did them no hurt, but were a guard and defence to them against robbers and against wild beasts.—PATRICK.
[r] 2 Chr. xxv. 16.
‖ So wilful and obstinate. — PATRICK.
[s] Gen. xxxii. 13-20.
¶ It must be obvious to every reader, that *two bottles* of wine could not possibly supply the exigencies of David's army, if we understand such bottles as are now in use; but it is rather meant, *two skins* or *leathern bags* of wine, which were used in Eastern countries, being carried on asses and camels. It is manifest, that two such vessels as these might hold a quantity of wine proportioned to the rest of the present. —STACKHOUSE.
[8] *Lumps.*
[t] Prov. xxxi. 11.
* *By the covert of the hill*—in the lower part and under the shadow of the hill, or of the trees that grew upon it; so that David did not see her till she met him. *David and his men came down*—to wit, from another opposite hill. —POOLE.
[u] Eph. iv. 26, 27.
[x] Gen. xliv. 4.
[y] Ruth i. 17.
[z] 1 Kings xiv. 10.
† *So much as a single dog.* — Most critics consider this the sense of the text; and as David uses the phrase when speaking to Abigail (ver. 34), delicacy forbids us to think he would have done so, had it signified what our version implies.—BOOTHROYD.
[a] Josh. xv. 18.
[b] Esth. viii. 3.
[c] Gen. xliv. 33.
[d] Gen. xliv. 18.
[e] *See on* 17, 26.
‡ *Let not my lord regard this man*—his person and words deserve thy contempt, but not thy regard. *Man of Belial*—for such he hath shewed himself to be by this wicked and abominable carriage towards thee. *Folly is with him*—his noted folly and stupidity is a more proper object for thy pity than anger.—POOLE.

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and feared the people, for all knew him to be a prophet. Thus is Saul restrained from hurting him. 3. All Israel lamented him, and they had reason, for they had all a loss in him. His personal merits commanded this honour to be done him at his death: his former services to the public, when he judged Israel, made this respect to his name and memory a just debt; it had been very ungrateful to have withheld it. The sons of the prophets had lost the founder and president of their college, and whatever weakened them was a public loss. But that was not all; Samuel was a constant intercessor for Israel, prayed daily for them (chap. xii. 23); if he go, they part with the best friend they have. The loss is the more grievous at this juncture, when Saul is grown so outrageous, and David driven from his country; never more need of Samuel than now, yet now he is removed. We will hope that the Israelites lamented Samuel's death the more bitterly, because they remembered against themselves their own sin and folly in rejecting him and desiring a king. Note, (1.) Those have hard hearts who can bury their faithful ministers with dry eyes; who are not sensible of the loss of those who have prayed for them, and taught them the way of the Lord. (2.) When God's providence removes our relations and friends from us, we ought to be humbled for our misconduct toward them while they were with us. 4. They buried him, not in the school of the prophets at Naioth, but in his own house or perhaps in the garden pertaining to it, at Ramah, where he was born.

NABAL THE CHURL.—Ver. 2, 3. Here begins the story of Nabal: 1. A short account of him, who and what he was. A man we should never have heard of, if there had not happened some communication between him and David. Observe, 1. His name: *Nabal—a fool*, so it signifies. It was a wonder that his parents would give him that name, and an ill omen of what proved to be his character. Yet, indeed, we all of us deserve to be so called when we come into the world; for "Man is born like the wild ass's colt," and "foolishness is bound up in our hearts." 2. His family: he was of the house of Caleb, but was indeed of another spirit. He inherited Caleb's estate; for Maon and Carmel lay near Hebron, which was given to Caleb (Josh. xv. 54, 55; xiv. 14), but he was far from inheriting his virtues. He was a disgrace to his family, and then it was no honour to him. *Degeneranti genus opprobrium—A good extraction is a reproach to him who degenerates from it.* The Seventy, and some other ancient versions, read it appellatively; not, He was a Calebite, but, He was a dogged man, of a currish disposition, surly and snappish, and always snarling. He was *ανθρωπος κυνικος—a man that was a cynic.* 3. His wealth: he was very great, that is, very rich; for riches make men look great in the eye of the world; otherwise, to one that takes his measure aright, he really looked very mean. Riches are common blessings which God often gives to Nabals, to whom he gives neither wisdom nor grace. 4. His wife, Abigail, a woman of great understanding. Her name signifies "the joy of her father;" yet he could not promise himself much joy of her, when he married her to such a husband, inquiring more after his wealth than after his wisdom. Many a child is thrown away upon a great heap of the mire of worldly wealth; married to that, and to nothing else that is desirable. Wisdom is good with an inheritance, but an inheritance is good for little without wisdom. Many an Abigail is tied to a Nabal, and if it be so, be her understanding, like Abigail's, ever so great, it will be little enough for her exercises. 5. His character: he had no sense either of honour or honesty; not of honour, for he was churlish, cross, and ill-humoured; not of honesty, for he was evil in his doings, hard and oppressive, and a man that cared not what fraud and violence he used in getting and saving, so he could but get and save. This is the character given of Nabal by Him who knows what every man is.—*Henry*

ABIGAIL.—Ver. 23-31. The conduct and address of Abigail on this emergency are worthy of admiration. Nabal had insulted David as a runaway slave; but in order to pacify him, Abigail shewed him the reverence due to a superior, and to her sovereign in the purpose of God. Though he was evidently in an unbecoming heat, she took no notice of it; but only entreated him to allow her, as if she had been the criminal, to plead her cause, and to give her a candid hearing. She could not excuse her husband's conduct, and the case did not allow her to vail his infirmities; but she attempted to convert his well-known rashness and insolence into an argument with David why he should lay aside his resentment. She intimated, that Nabal (whose very name signified *folly*) meant no peculiar affront to him, but only spoke according to his usual way of treating those who applied to him, and it was beneath a person of character and eminence to notice the rudeness of such a man; but had she been present, the young men would have met with better treatment. With consummate address, she expressed a full confidence, that the Lord had sent her to keep his servant David "from avenging himself with his own hand;" and she solemnly desired, that "as sure as the LORD lived, and as David's soul lived," all that sought evil to him might be as weak and infatuated in their counsels as Nabal, and then he would have nothing to fear from them, for they would effectually ruin themselves. The liberal present (which she called a *blessing*, being an expression of her goodwill) she represented as unworthy of

so *is* he; Nabal *is* his name, and folly *is* with him: but I, thine handmaid, saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, [f]*as* the LORD liveth, and *as* thy soul liveth, seeing the LORD hath withholden thee[§] from coming to *shed* blood, and [g]from [1]avenging thyself with thine own hand, now [h]let thine enemies, and they that seek evil to my lord, be as Nabal.

27 And now this [2]blessing‖ which thine handmaid hath brought unto my lord, let it even be given unto the young men that [3]follow my lord.

28 I pray thee, forgive the trespass of thine handmaid: for [i]the LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and [k]evil hath not been found in thee *all* thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be [l]bound in the bundle of life [m]with the LORD thy God; and the souls of thine enemies, them shall he sling out, [4]*as out* of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord [n]according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Israel,

31 That this shall be no [5]grief unto thee, nor offence of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath [o]avenged himself: but when the LORD shall have dealt well with my lord, then [p]remember thine handmaid.¶

32 ¶ And David said to Abigail, [q]Blessed *be* the LORD God of Israel, which sent thee this day to meet me:*

33 And [r]blessed *be* thy advice, and blessed *be* thou, which hast kept me this day from coming to *shed* blood, and from [s]avenging myself with mine own hand.

34 For in very deed, *as* the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall.†

35 So David received of her hand *that* which she had brought him, and said unto her, [t]Go up in peace to thine house: see, I have hearkened to thy voice, and have [u]accepted thy person.

36 ¶ And Abigail came to Nabal: and, behold, he held [x]a feast in his house, like the feast of a king; and Nabal's heart *was* [y]merry within him, for he *was* very drunken: wherefore [z]she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife [a]had told him these things, that [b]his heart died within him, and he became *as* a stone.‡

38 And it came to pass about ten days *after*, that [c]the LORD smote Nabal, that he died.§

39 ¶ And when David heard that Nabal was dead, he said, [d]Blessed *be* the LORD, that hath [e]pleaded the cause of my reproach from the hand of Nabal, and hath [f]kept his servant from evil: for the LORD [g]hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, [h]to take her to him to wife.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, [i]David sent us unto thee, to take thee to him to wife.

41 And she arose, and bowed herself on *her* face to the earth, and said, Behold, *let* [k]thine handmaid *be* a servant [l]to wash the feet of the servants of my lord.

42 And [m]Abigail hasted, and arose, and rode upon an ass, with five damsels of her's that went [6]after her: and she went after the messengers of David, and became his wife.‖

43 David also took Ahinoam of [n]Jezreel; and they were also [o]both of them [p]his wives.

44 ¶ But Saul had given [q]Michal his daughter, David's wife, to [r]Phalti the son of Laish, which *was* of [s]Gallim.

CHAPTER XXVI.

1 *Saul cometh to Hachilah against David.* 5 *David in the trench stayeth Abishai from killing Saul, but taketh his spear and cruse.*

AND the [a]Ziphites came unto Saul* to Gibeah, saying, [b]Doth not David hide himself in the hill of Hachilah, *which is* before Jeshimon?

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[f] *Fool.*
[g] 2 Kings ii. 2, 4, 6.
[§] This thought of coming to meet thee, to appease thee, and do that which Nabal had inhumanly refused to do, is inspired in me by God.—DIODATI.
[h] Rom. xii. 19, 20.
[1] *Saving thyself.*
[i] 2 Sam. xviii. 32.
[2] *Present.*
‖ *This blessing.*—So a gift or present is called here, and Gen. xxxiii. 11, and elsewhere; not only because the matter of it comes from God's blessing, but also because it is given with a blessing, or with a good will. *Let it even be given unto the young men*—as being unworthy of thine acceptance or use.—POOLE.
[3] *Walk at the feet of.*
[i] 2 Sam. vii. 11, 16, 27.
[k] Matt. v. 16.
[l] Gen. xv. 1.
[m] John x. 27-30.
[4] *In the midst of the bow of a sling.*
[n] Ps. lxxxix. 20.
[5] *Staggering,* or *stumbling.*
[o] xxiv. 15.
[p] Gen. xl. 14.
¶ The soft answer of Abigail could not fail to turn away the fiercest wrath. Her speech was wise and noble, and thoroughly pertinent. She displayed a correct knowledge both of the character and circumstances of David. Even she clearly foresaw that he was destined to be the king of Israel; and in the confident anticipation of his coming glory, she desired to be remembered. — DR JOHN CAMPBELL.
[q] Ex. xviii. 10.
* Which by his gracious and singular providence so disposed matters that thou shouldest come to me. He rightly begins at the fountain of this deliverance, which was God; and then proceeds to the instruments.—POOLE.
[r] Ps. cxli. 5.
[s] xxvi. 9, 10.
† It may seem strange that his anger should not cool, in so much time as passed between the return of his messengers and Abigail's meeting him. But the affront was great, and his soldiers, it is likely, inflamed his rage, and he resolved to make Nabal an example to others, not to use him so rudely.—PATRICK.

[t] 2 Sam. xv. 9.
[u] Gen. xix. 21.
[x] 2 Sam. xiii. 23.
[y] 2 Sam. xiii. 28.
[z] Ps. cxii. 5.
[a] 22, 34.
[b] Deut. xxviii. 28.
‡ He was struck with such astonishment, according to Josephus, that he fell into a dead numbness all over his body.—STACKHOUSE.
[c] Ex. xii. 29.
§ The history is here not recording a miracle, but only the man's being struck with a mortal disease. This and other such expressions are very frequently nothing more than figurative acknowledgments of the universal superintendence of Providence over all human events.—CLARKE.
[d] Jud. v. 2.
[e] Prov. xxii. 23.
[f] Hos. ii. 6, 7.
[g] 2 Sam. iii. 28, 29.
[h] Prov. xviii. 22.
[i] Gen. xxiv. 37, 38, 51.
[k] Ruth ii. 10, 13.
[l] Gen. xviii. 4.
[m] Gen. xxiv. 61-67.
[6] *At her feet.*
‖ There is a deal of the primitive in David's brief courtship and his subsequent marriage with Abigail. It strongly exhibits the accommodating morality of that period, suffered by God, in that the man according to his own heart married two wives while his first wife Michal was still alive. But she was given meanwhile to another, though it appears afterwards, coarsely enough, that she came back to David, and sustained the character of his wife a second time.—DR CHALMERS.
[n] Josh. xv. 56.
[o] Gen. ii. 24.
[p] 2 Sam. v. 13-16.
[q] xviii. 20, 27.
[r] 2 Sam. iii. 14, 15, *Phaltiel.*
[s] Is. x. 30.

CHAP. XXVI.
[a] Josh. xv. 24, 55.
* Having once betrayed him before, they thought their case desperate with David, and therefore did more strenuously assist Saul in discovering him, in order to his ruin.—POOLE.
[b] Ps. liv., *title.*

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his notice, but begged that it might be given to his followers. She professed her firm belief that he and his family would be established in the kingdom; she made honourable mention of his great services to Israel, and of his unblameable conduct; and adverted to the injustice of Saul's persecution, whom in honour of his authority she did not mention. She declared her assurance of David's preservation by a remarkable expression, "that his soul would be bound up in the bundle of life with the LORD his God," as men bind up those things which they are afraid of losing. He was irreversibly appointed to the kingdom, and in consequence was numbered with those whose lives are upheld and protected against all possible dangers, by the almighty power of the everlasting God; while his enemies would be driven into destruction, as a stone is violently flung from a sling.—*Scott.*

ABIGAIL'S MARRIAGE.—Ver. 42. David was so charmed with the beauty of her person, and the uncommon prudence of her conduct and address, that, as soon as was proper, after he heard she was a widow, he informed her of his attachment to her, (ver. 39), not doubting but that she who approved herself so good a wife to so bad a husband as Nabal was, would much more make him a good wife; and, having taken notice of her respect to him, and her confidence of his coming to the throne, 1. He solicited by proxy, his affairs, perhaps, not permitting him to come himself. 2. She received the address with great modesty and humility (ver. 41), reckoning herself unworthy of the honour, yet having such a respect for him, that she would gladly be one of the poorest servants in his family, to wash the feet of the other servants. None so fit to be preferred as those that can thus humble themselves. 3. She agreed to the proposal, went with his messengers, took a retinue with her agreeable to her quality, and "she became his wife" (ver. 42). She did not upbraid him with his present distresses, and ask him how he could maintain her, but valued him, (1.) Because she knew he was a very *good* man. (2.) Because she believed he would, in due time, be a very *great* man: she married him in faith, not questioning but that, though now he had not a house of his own that he durst bring her to, yet God's promise to him would at length be fulfilled. Thus they who join themselves to Christ must be willing now to suffer with him, believing that hereafter they shall reign with him.—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 1-17. The most honoured servants of God have the measure and period of their usefulness appointed them; but they who persevere unto the end, walking with God, and living consistently with their profession, are happy, though rejected by men, and driven into a retired situation. Their unblemished characters, their good examples, and their testimony to the truth, will produce salutary effects; and their unceasing prayers will be answered in behalf of numbers, after they are removed by death. Indeed, whole nations have cause to lament, when faithful instructors, holy men of God, and public intercessors, are taken away. But Jesus, our Prophet, Priest, Intercessor, and Judge, ever liveth to take care of those who trust in him.—Riches make men look great in their own eyes, and in the eyes of other worldly people; but they are often lavished on those who have neither wisdom nor grace; and who so pervert them, as to ruin themselves, and to render numbers wicked or wretched. To be descended from honourable ancestors forms another branch of man's foolish vanity (ver. 3); yet it frequently is a most severe reproach to the character and conduct of those who value themselves upon it. —Women of virtue, good sense, and amiable qualifications, are often married, for the sake of wealth, to such unsuitable persons as render their whole lives wretched, and exposed to manifold temptations, as well as distresses. It is therefore incumbent on parents, in respect of their children, and on young persons in their own case, to resist all temptations to a conduct which is likely to be so fatal in its consequences. —*Scott.*

CHAP. XXVI. DAVID'S INTREPIDITY.—Ver. 5. David adventured into Saul's camp in the night, accompanied only by his kinsman Abishai, the son of Zeruiah. He proposed it to him and to another of his confidents (ver. 6), but the other declined it, either as too dangerous an enterprise, or, at least, was content that Abishai, who was forward to it, should run the risk of it rather than himself. Whether David was prompted to do this by his own courage, or by an extraordinary impression upon his spirits, or by the oracle, does not appear; but, like Gideon, he ventured through the guards, with a special assurance of the Divine protection. "Saul lay sleeping in the trench," or, as some read it, "in his chariot, and in the midst of his carriages," with "his spear stuck in the ground" by him, to be ready if his quarters should be beaten up (ver. 7); and all the soldiers, even those that were appointed to stand sentinel, were "fast asleep" (ver. 12). Thus were their eyes closed and their hands bound, "for a deep sleep from the Lord was fallen upon them;" something extraordinary there was

2 Then [c]Saul arose, and went down to the wilderness of Ziph, having [d]three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.†

3 And Saul pitched in the hill of [e]Hachilah, which *is* before Jeshimon, by the way: but David abode in the wilderness; and he saw that Saul came after him into the wilderness.

4 David therefore [f]sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched; and David beheld the place where Saul lay, and [g]Abner the son of Ner, the captain of his host: and Saul lay in the [1]trench,‡ and the people pitched round about him.

6 Then answered David, and said to Ahimelech the [h]Hittite,§ and to [i]Abishai the son of [k]Zeruiah, brother to Joab, saying, [l]Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

7 So David and Abishai came to the people by night; and, behold, Saul lay [m]sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.‖

8 Then said Abishai to David, [n]God hath [2]delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not *smite* him [o]the second time.

9 And David said to Abishai, Destroy him not:¶ for [p]who can stretch forth his hand against the LORD'S anointed, and be guiltless?

10 David said furthermore, *As* [q]the LORD liveth, the LORD shall smite him; or [r]his day shall come to die; or [s]he shall descend into battle, and perish.

11 The LORD forbid [t]that I should stretch forth mine hand against the LORD'S anointed: but, I pray thee, take thou now the spear that *is* at his bolster, and the cruse of water, and let us go.

12 So David took [u]the spear and the cruse of water from Saul's bolster; and they gat them away, and no man saw *it*, nor knew *it*, neither awaked; for they *were* all asleep: because [x]a deep sleep from the LORD was fallen upon them.*

13 ¶ Then David went over to the other side,

B.C. 1060—B.C. 1060.

[c] Ps. xxxviii. 12.
[d] xxiv. 2.
† The inconstancy, falseness, and implacable rage of this prince is inconceivable, who, having not long ago been obliged to David for his life, and had acknowledged his error, and made David swear he would do good to his posterity, yet openly declared himself again to be his enemy, and sought to kill him.—PATRICK.
[e] xxiii. 19.
[f] Josh. ii. 1.
[g] 2 Sam. ii. 8, &c.
[1] *Midst of his carriages.*
‡ Or rather, *in his chariot;* for so the Greek translators have rendered the Hebrew word here.—PATRICK.
[h] Gen. x. 15.
§ Either because he was a proselyte of the Hittites' nation (as 2 Sam. xi. 3; xv. 18, 19), or he had gotten this surname by some unknown accident. *Zeruiah*—a woman's name who was David's sister (1 Chron. ii. 16).—DIODATI.
[i] 2 Sam. ii. 18.
[k] 1 Chr. ii. 15, 16.
[l] Jud. vii. 10, 11.
[m] 1 Thes. v. 2, 3.
‖ This circumstance proves either that Saul's troops, as well as himself, were exhausted by fatigue, or that God so ordered it to convince Saul, and again to shew David's innocence.—BOOTHROYD.
[n] Josh. xxi. 44.
[2] *Shut up.*
[o] Nah. i. 9.
¶ Neither waking, as at first, nor sleeping, as now; neither by day, as then, nor by night, as now; neither by himself nor by others will David endure to do it or have it done. But in one and the other case, first and last, still and ever, his words are, Saul, the Lord's anointed, must not be destroyed.—ANDREWES.
[p] 2 Sam. i. 14, 16.
[q] Ps. xciv. 1, 2, 23.
[r] Gen. xlvii. 29.
[s] Deut. xxxii. 35.
[t] 2 Sam. i. 14, 16.
[u] xxiv. 4.
[x] Gen. ii. 21.
* He who, in the moment of surprise and irritation, would have killed Nabal, abstained from the life of Saul, saying that it was for the Lord to smite him if he would, but not for him; and so, with pious magnanimity, he forbore this new opportunity which the Lord created for him, perhaps as a trial; for it is said that the deep sleep which had fallen upon his adversaries was from the Lord.—DR CHALMERS.

[y] Jud. ix. 7.
† "Beside the king;" so near to him as to disturb him.—POOLE.
‡ In the Hebrew the words are, "Art not thou a man?"—*i.e.*, in place of authority, as well as of great courage and valour.—BOOTHROYD.
[z] 8.
§ *This thing is not good*—*i.e.*, it is very bad, a great crime. A figure called *meiosis* (as PROV. xviii. 5; xix. 2).—POOLE.
[3] *The sons of death.*
[a] xxiv. 6.
[b] xxiv. 8, 16.
[c] Ps. vii. 3-5.
[d] John viii. 46.
‖ Being conscious of his own innocence, David expostulates with him in a long speech, and desires, in the first place, to know what crime he had to accuse him of; especially since he lately acknowledged that he was more righteous than himself (xxiv. 17).—PATRICK.
[e] Gen. xliv. 18.
[f] 1 Kings xxii. 22.
[4] *Smell.*
[5] Prov. vi. 16-19.
[h] Deut. iv. 28.
[5] *Cleaving.*
[i] 2 Sam. xiv. 16.
¶ The adoption of the local gods of any nation, as well as of their rites, was so general, that David makes his being driven unjustly into an idolatrous land the same thing as being forced to serve idolatrous gods.—WARBURTON.
[k] Matt. xxvi. 47.
* The Arabs pursue them till they are weary, and knock them down with clubs.—SHAW.
[l] Ex. ix. 27.
† He not only confesseth, but aggravateth his fault, because his conscience was fully convinced, though his heart was not changed.—POOLE.
‡ He durst not venture to go and present it himself to Saul, though it was the testimony of his fidelity and affection to him. For he did not know but the evil spirit might come on a sudden upon him, and make him change his good resolution.—PATRICK.
[m] 1 Kings viii. 32.
[n] Ps. xviii. 25.

and stood on [y]the top of an hill afar off, a great space *being* between them:

14 And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who *art* thou *that* criest to the king?†

15 And David said to Abner, *Art* not thou a *valiant* man?‡ and who *is* like to thee in Israel? wherefore then hast thou not kept thy lord the king? for [z]there came one of the people in to destroy the king thy lord.

16 This thing *is* not good§ that thou hast done. *As* the LORD liveth, ye *are* [3]worthy to die, because ye have not kept your master, the [a]LORD'S anointed. And now see where the king's spear *is*, and the cruse of water that *was* at his bolster.

17 And Saul knew David's voice, and said, [b]*Is* this thy voice, my son David? And David said, *It is* my voice, my lord, O king.

18 And he said, [c]Wherefore doth my lord thus pursue after his servant? for [d]what have I done? or what evil *is* in mine hand?‖

19 Now therefore, I pray thee, [e]let my lord the king hear the words of his servant. If the LORD have [f]stirred thee up against me, let him [4]accept an offering: but if *they be* the children of men, [g]cursed *be* they before the LORD; for [h]they have driven me out this day from [5]abiding in [i]the inheritance of the LORD, saying, Go, serve other gods.¶

20 Now therefore, let not my blood fall to the earth before the face of the LORD; for [k]the king of Israel is come out to seek a flea, as when one doth hunt a partridge* in the mountains.

21 ¶ Then said Saul, [l]I have sinned: return, my son David; for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.†

22 And David answered and said, Behold the king's spear! and let one of the young men come over and fetch it.‡

23 The LORD [m]render to every man his righteousness and his faithfulness: for the LORD delivered thee into *my* hand to-day; but I would not stretch forth mine hand against the LORD'S anointed.

24 And, behold, [n]as thy life was much set by

in it, that they should be all asleep together, and so fast asleep that David and Abishai walked and talked among them, and yet none of them stirred. Sleep, when God gives it his beloved, is their rest and refreshment; but he can, when he pleases, make it to his enemies their imprisonment. Thus are the "stout-hearted spoiled; they have slept their sleep, and none of the men of might have found their hands. At thy rebuke, O God of Jacob" (Ps. lxxvi. 5, 6). "It was a deep sleep from the Lord," who has the command of the powers of nature, and makes them to serve his purposes as he pleases. Whom God will disable or destroy, he binds up with "a spirit of slumber" (Rom. xi. 8). How helpless do Saul and all his forces lie! All, in effect, disarmed and chained, and yet nothing is done to them; they are only rocked asleep. How easily can God weaken the strongest, befool the wisest, and baffle the most watchful! Let all his friends therefore trust him, and all his enemies fear him.

DAVID'S GENEROSITY OF NATURE.—Ver. 9. David charged Abishai not to destroy Saul—would not only not do it himself, but not permit another to do it. And he gave two reasons for it: 1. It would be a sinful affront to God's ordinance. Saul was the Lord's anointed king of Israel, by the special appointment and nomination of the God of Israel—the power that was; and to resist him was to "resist the ordinance of God" (Rom. xiii. 2). No man could do it and be guiltless; the thing he feared was guilt, and his concern respected his innocence more than his safety. 2. It would be a sinful anticipation of God's providence. God had sufficiently shewed him, in Nabal's case, that if he left it to him to do him right, he would do it in due time. Encouraged, therefore, by his experience in that instance, he resolves to wait till God shall think fit to avenge him on Saul, and he will by no means "avenge himself" (ver. 10); "The Lord shall smite him" as he did Nabal, with some sudden stroke, or he shall "die in battle" (as it proved he did soon after), or, however, "his day shall come to die" a natural death, and David will contentedly wait till then, rather than force his way to the promised crown by any indirect methods. The temptation, indeed, was very strong; but if he yield, he sins against God, and therefore he resists the temptation with the utmost resolution (ver. 11). "'The Lord forbid that I should stretch forth mine hand against the Lord's anointed;' no, I will never do it, nor suffer it to be done." Thus bravely does he prefer his conscience to his interest, and trust God with the issue.—*Henry.*

DAVID'S PLEA FOR HIMSELF.—Ver. 13-16. David, by retiring to a place of safety before he called to Abner, seems to have manifested more entire distrust of Saul than he did on a former occasion. Yet he desired that Saul and all Israel should be informed of his conduct at this time. Abner and his soldiers, by neglecting to guard Saul when he slept, had exposed his life, and merited to be treated as his enemies, though he confided in them as friends; for though their "sound sleep" was supernatural (ver. 12), yet there might be a neglect of placing sentinels, arising from contempt of David's small company. Saul also deemed David his enemy; and yet David had spared and protected his life in the most friendly manner! (Ver. 17-19.) David had not offended Saul, yet he was a sinner against the Lord; and if convinced that his sufferings were a Divine rebuke for any particular offence, he would offer a sacrifice, that, his sin being pardoned, his trials might cease: or, if Saul was instigated to this persecution by the evil spirit whom God judicially permitted to trouble him, he advised him to seek forgiveness and deliverance in the appointed way. But if wicked men influenced him to it, they might expect severe vengeance for thus banishing David from the worship of JEHOVAH, and tempting him to turn idolater. The clause might be rendered, "they are accursed." David carefully avoided mentioning Saul's envy and malice, which were the real causes of his conduct; for he did not mean to irritate, but to mollify him. (Ver. 20.) Though David was so very inconsiderable a person, according to his modest representation of himself, yet he intimated that if his blood were shed, the Lord would certainly require it. The word rendered *a partridge*, is supposed to mean a kind of bird which was very difficult to be caught, and of very little value.

CHAP. XXVII. DAVID WITH ACHISH.—Ver. 1, 2. David, while reflecting on the inveterate malice of Saul, and the neglect or treachery of his countrymen, lost sight of his having been anointed to be king of Israel, with the annexed promises of God, and the manifold deliverances which he had experienced; so that, being weak in faith,

this day in mine eyes, so let my life be much set by in the eyes of the LORD, and [o]let him deliver me out of all tribulation.§

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, and also shalt still [p]prevail. So David went on his way, and Saul returned to his place.

CHAPTER XXVII.

1 *Saul, hearing David to be in Gath, seeketh no more for him.*
5 *David beggeth Ziklag of Achish.*

AND David [a]said in his heart, I shall now [1]perish one day by the hand of Saul: [b]*there is* nothing better for me than that I should speedily escape [c]into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with [d]the six hundred men that *were* with him unto [e]Achish, the son of Maoch, king of Gath.*

3 And David dwelt with Achish at Gath, he and his men, every man with his household, *even* David [f]with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Nabal's wife.

4 And it was told Saul that David was fled to Gath; and [g]he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in [h]some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?†

6 Then Achish gave him [i]Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And [2]the time that David dwelt in the country of the Philistines was [3]a full year and four months.

8 ¶ And David and his men went up, and invaded [k]the Geshurites, and [l]the [4]Gezerites, and [m]the Amalekites: for those *nations were* of old the inhabitants of the land, [n]as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and [o]left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, [5]Whither have ye made a road to-day? [p]And David said,‡ Against the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, [q]Lest they should tell on us, saying, So did David, and so *will be* his manner all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made [6]his people Israel utterly to abhor him; therefore he shall be my servant for ever.

CHAPTER XXVIII.

3 *Saul, having destroyed the witches, 7 afterward seeketh to one; 9 who, being encouraged by him, raiseth up Samuel.* 15 *Saul's ruin foreshewed.*

AND it came to pass in those days, [a]that the [b]Philistines gathered their armies together for warfare, to fight with Israel:* and Achish said unto David, Know thou assuredly, that [c]thou shalt go out with me to battle, thou and thy men.

2 And David said to Achish, [d]Surely thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.†

3 ¶ Now [e]Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had [f]put away those that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in [g]Shunem;‡ and Saul gathered all Israel together, and they pitched in [h]Gilboa.

5 And when Saul saw the host of the Philistines, [i]he was afraid, and his heart greatly trembled.§

6 And when Saul [k]enquired of the LORD, the LORD answered him not, neither [l]by dreams, nor [m]by Urim, nor [n]by prophets.

7 ¶ Then said Saul unto his servants, [o]Seek me a woman that hath [p]a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, *there is* a woman that hath a familiar spirit at [q]En-dor.‖

8 And Saul [r]disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, [s]I pray thee, divine unto me by the

B.C. 1058—B.C. 1058.

[o] Gen. xlviii. 16.
§ He prays God to deal with him as he had done with Saul; and then he doubted not to come out of all his troubles.—PATRICK.
[p] Gen. xxxii. 28.

CHAP. XXVII.
B.C. 1058.
[a] Ps. cxvi. 11.
[1] *Be consumed.*
[b] Ex. xiv. 12.
[c] xxi. 10-15.
[d] xxv. 13.
[e] 1 Kings ii. 40.
* David found a most friendly reception from the king of Gath, in whose presence he had, some years before, so egregiously played the madman. It is, indeed, not unlikely that Achish, acting upon the hint of the previous attempt of David to find refuge with him, had sent to offer him an asylum from the wrath of their common enemy; and there can be little doubt that, as Josephus suggests, David had at least taken care, previously, to ascertain the footing on which he would be received.—KITTO.
[f] xxx. 5.
[g] xxvi. 21.
[h] Gen. xlvi. 34.
† His six hundred men accompanied him with their households, and dwelt at first with Achish, at Gath; but finding many inconveniences there, he desires, and Achish agrees, to give him Ziklag for his abode. Being in the royal city exposed him to envy, and the courtiers of Achish probably disliked the friendship the king shewed him. Besides, here the public exercise of his religion was more offensive, and his men in greater danger of being corrupted. On every account, therefore, the motion was prudent, and the issue proved it so.—HAWEIS.
[i] xxx. 1, 14.
[2] *The number of days.*
[3] A year of *days.*
[k] Josh. xiii. 2, 13.
[l] Josh. xvi. 10.
[4] *Gerzites.*
[m] Ex. xvii. 14-16.
[n] xv. 7.
[o] Deut. xxv. 17-19.
[5] *Did you not, &c.*
[p] Gen. xxvii. 19.
‡ David's answer was ambiguous, but true, for all those people whom he mentions actually dwelt on the south of Judah; but Achish understood the answer as implying that the incursion was made on Judah, which David did not assert. If he was to be blamed, it was for giving an ambiguous answer to a question which he was not obliged to answer directly.—CHANDLER.

[q] Prov. xii. 19.
[6] *Himself utterly to stink before his people.*

CHAP. XXVIII.
B.C. 1056.
[a] xiii. 5.
[b] Jud. iii. 1-4.
* Mustered all their forces to invade the land of Israel; being encouraged, it is probable, by the banishment of David, the death of Samuel, and the frenzy of Saul.—PATRICK.
[c] xxix. 2, 3.
[d] 2 Sam. xvi. 18-19.
† Achish must by this time have had a respectful sense of David's ability to do him service, seeing that not only did he seek his aid in the war against Israel, but promised him great preferment in the event of his compliance. David's answer had an ambidextrous generality which is of a piece with other instances of his politic and wary management.—DR CHALMERS.
[e] Is. lvii. 1, 2.
[f] Ex. xxii. 18.
[g] Josh. xix. 18.
‡ A city in the tribe of Issachar.—WELLS.
[h] 2 Sam. i. 6, 21.
[i] Job xv. 21.
§ The Philistines, through all their borders, were moved to marshal their hosts for the battle. Two men above all others were now necessary to him—Samuel and David; but the one was in the grave, and the other a fugitive in a foreign land. Under these circumstances, Saul's "heart was greatly troubled;" and well it might. He would now have given half his kingdom for David's prowess, and for Samuel's prayers; but neither were available.—DR JOHN CAMPBELL.
[k] 1 Chr. x. 14.
[l] Gen. xxviii. 12-15; xlvi. 2-4.
[m] Ex. xxviii. 30.
[n] Ps. lxxiv. 9.
[o] 2 Kings vi. 33.
[p] Deut. xviii. 11.
[q] Josh. xvii. 11.
‖ A place in the tribe of Manasseh, west of Jordan (Josh. xvii. 11).—WELLS.
[r] 1 Kings xiv. 2, 3.
[s] 1 Chr. x. 13.

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he despaired of safety in the land of Judah; and he went to Gath, perhaps invited by Achish, but probably without inquiring of the Lord. This measure was calculated to alienate the affections of the Israelites, and to give credit to the slanders of his accusers; he thus ran himself and his men into temptations to idolatry, and he laid himself under obligations to those whom he could never favour without betraying the cause of God. Ver. 3. Achish probably hoped that he should be able to fix David in his interests, and employ him against the Israelites, or that he should thus secure an advantageous alliance with him, if ever he came to be king of Israel. Ver. 4. It does not appear that Saul's malice was abated, but the object of it was out of his reach. Ver. 5, 6. David wanted to avoid ostentation, and to escape the effects of envy, and perhaps to be out of the way of temptation, more at leisure for the exercises of religion, and more unembarrassed in his whole conduct than he could be near the court, and among the nobles of Achish. After the division of the land the Philistines had seized Ziklag; but in this manner it came again into the possession of the Israelites. Ver. 8-12. Probably, the Geshurites and Gezerites were tribes of the Amalekites, or of Canaanites who were in alliance with them. We may therefore commend David for attempting to complete the work which Saul had begun, and should not censure the severity with which he conducted the war. These nations lived to the south of Judah; and David used such equivocal terms in speaking to Achish as induced him to conclude that he had been fighting against his own countrymen. Intelligence was not then readily conveyed, and so no one undeceived Achish; and he believed that David had so widened the breach between himself and his people that it could not be healed.—*Scott.*

CHAP. XXVIII. SAUL IN DISTRESS.—Ver. 5. Saul had provoked God to forsake him; his interest failed, his armies dwindled and looked mean, and, which was worse, his spirits failed him, his heart sunk within him. A guilty conscience made him tremble at the shaking of a leaf. Now he remembered the guilty blood of the Amalekites which he had spared, and the innocent blood of the priests which he had spilt; his sins are set in order before his eyes, they put him into confusion, embarrass all his counsels, and rob him of his courage; so that there remained only a certain fearful looking for of judgment and fiery indignation. Note, Troubles are terrors to the children of disobedience.

HIS APPLICATION TO GOD.—Ver. 6. In this distress, "Saul inquired of the Lord." Need drives those to God who, in the day of their prosperity, slighted his oracles and altars. "Lord, in trouble have they visited thee" (Isa. xxvi. 16). Did ever any seek the Lord, and not find him? Yes, Saul did; "the Lord answered him not," took no notice either of his petitions or of his enquiries; gave him no directions what to do, nor any encouragement to hope that he would be with him. "Should he be inquired of at all" by such a one as Saul? (Ezek. xiv. 3.) No, he could not expect an answer of peace; for, 1. He inquired in such a manner, that it was as if he had "not inquired at all." Therefore it is said (1 Chron. x. 14), "He inquired not of the Lord;" for he did it faintly and coldly, and with a secret design, if God did not answer him, to consult the devil. He did not inquire in faith, but with a double, unstable mind. 2. He inquired of the Lord when it was too late, when the days of his probation were over, and he was finally rejected. "Seek the Lord while he may be found," for there is a time when he will not be found. 3. He had forfeited the benefit of all the methods of inquiry. Could he that hated and persecuted Samuel and David, who were both prophets, expect to be answered by prophets? Or he that had slain the high priest, to be answered by Urim? Or he that had sinned away the Spirit of grace, to be answered by dreams? No; "Be not deceived, God is not mocked."—*Henry.*

THE WITCH OF ENDOR.—Ver. 12-19. It is much disputed who it was that appeared on this occasion; and the whole narrative manifests that it was no human imposture. Many expositors, ancient and modern, have maintained that it was Satan personating Samuel, though the text gives not the least intimation of it. Now it is by no means advisable to give those men any countenance who, to support a favourite system, put a forced construction on the words of holy writ very different to their obvious meaning; and scarcely any of their interpretations can sound harsher than the insertion in every place where Samuel is mentioned, "that it was Satan personating Samuel." It is, indeed, argued that the woman's incantations could have "no power over a glorified

familiar spirit, and [t]bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, [u]how he hath cut off those that have familiar spirits, and the wizards, out of the land: [x]wherefore then layest thou a snare for my life, to cause me to die?¶

10 And Saul [y]sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried with a loud voice:* and the woman spake to Saul, saying, Why hast thou deceived me? for [a]thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw [a]gods ascending out of the earth.

14 And he said unto her, [1]What form *is* he of? And she said, An old man cometh up; and he *is* covered with [b]a mantle. And Saul perceived that it *was* Samuel, and he stooped with *his* face to the ground, and bowed himself.

15 ¶ And Samuel said to Saul, [c]Why hast thou disquieted me, to bring me up?† And Saul answered, [d]I am sore distressed; for [e]the Philistines make war against me, and [f]God is departed from me, and [g]answereth me no more, neither by [2]prophets, nor by dreams: [h]therefore I have called thee, that thou mayest make known unto me what I shall do.

16 Then said Samuel, [i]Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done [3]to him [k]as he spake by [4]me: for the LORD hath rent the kingdom out of thine hand, and given it to [l]thy neighbour, *even* to David:

18 Because thou [m]obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, [n]the LORD will also deliver Israel with thee into the hand of the Philistines; and [o]to-morrow *shalt* thou and thy sons *be* with me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

B.C. 1056—B.C. 1056.

[t] 15.
[u] *See on* 3.
[x] 2 Sam. xviii. 13.

¶ The pythoness at first refused to listen to the proposal, alleging her fear that it should come to the knowledge of the king. But Saul pledged himself by oath that no harm should befall her; and as it is not clear how this assurance from a stranger could be of any value to her, we cannot but think that from this she suspected who her visitor was. His distinguished stature also—impossible to be disguised, and notorious to every one in Israel, even to those who had never seen him—might alone have disclosed him to a less "cunning woman" than the witch of Endor.—KITTO.

[y] Gen. iii. 4.

* Nothing can be more clear than that the woman got into a new position, and that her arts were attended with consequences for which she was quite unprepared. — DR JOHN CAMPBELL.

[z] 1 Kings xiv. 5.
[a] Ex. iv. 16.
1 *What is his form?*
[b] 2 Kings ii. 8, 13.
[c] 8, 11.

† My whole inclination is towards the literalities of this passage — that God did raise Samuel on the incantations of her who had the familiar spirit being performed, and that a real converse took place between him and Saul. — DR CHALMERS.

[d] PROV. v. 11-13.
[e] 4.
[f] Jud. xvi. 20.
[g] xxiii. 2, 4, 9, 10.
2 *The hand of prophets.*
[h] Luke xvi. 23-26.
[i] Jud. v. 31.
3 *For himself.*
[k] xiii. 13, 14.
4 *Mine hand.*
[l] xvi. 13.
[m] 1 Kings xx. 42.
[n] 1 Kings xxii. 20, 28.
[o] Ex. ix. 18.

5 *Made haste and fell with the fulness of his stature.*

‡ What an effect had the words which Saul had heard upon him! He had lost his reason when he went to consult this necromancer; and now he lost his courage. How unfit was he to lead the army!—BOOTHROYD.

[p] Job xv. 20-24.

§ With the examples of German infidelity before us, we should be careful how we tamper with the express declarations of Scripture. Nothing can be more clear than the words as here presented, and there is nothing in them, or in the context, or elsewhere in the inspired volume which requires, or which even authorises, us to deal with them as a mere figure. The very idea seems preposterous. We see no middle way between receiving it in its literal acceptation, or utterly rejecting it as a thing in which there is no truth. It may not be unimportant to state, that a body of the most learned, and every way most eminent men our country has produced, have declared for the literal acceptation, believing that Samuel actually appeared to Saul, and that he was sent by the special mercy of God to warn him.—DR JN. CAMPBELL.

[q] Jud. xii. 3.
[r] 1 Kings xxi. 4.
[s] 2 Kings iv. 8.
[t] Gen. xviii. 7, 8.

‖ That is, before morning: for he came by night (ver. 8), and went away before day; not willing to have it discovered that he had consulted with a witch.—POOLE.

CHAP. XXIX.

[a] xxviii. 1.
[b] Josh. xix. 30.

* There were three places of this name: that in the tribe of Judah seems here meant.—WELLS.

[c] Josh. xix. 18.

† A valley which was overlooked by the mountain Gilboa, from whence the Israelites came down (xxviii. 4) to draw up their army here.—PATRICK.

[d] Josh. xiii. 3.
[e] xxviii. 2.
[f] xxvii. 7.

‡ We are informed that David abode one year and four months at Gath, but he had been there before, and Achish spoke generally. — BOOTHROYD.

[g] Dan. vi. 5.
[h] 1 Chr. xii. 19.

§ The remembrance of his defeating Goliath, and the song of the women of Israel, excited their fears lest David should prove treacherous. —BOOTHROYD.

20 Then Saul [5]fell straightway all along on the earth,‡ and was [p]sore afraid, because of the words of Samuel:§ and there was no strength in him; for he had eaten no bread all the day, nor all the night.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and [q]I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me:

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou goest on thy way.

23 But he refused, and said, [r]I will not eat. But his servants, together with the woman, [s]compelled him; and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had [t]a fat calf in the house; and she hasted, and killed it, and took flour, and kneaded *it*, and did bake unleavened bread thereof:

25 And she brought *it* before Saul, and before his servants; and they did eat. Then they rose up, and went away that night.‖

CHAPTER XXIX.

1 *David, marching with the Philistines,* 3 *is disallowed by their princes.* 6 *Achish dismisseth him.*

NOW [a]the Philistines gathered together all their armies to [b]Aphek:* and the Israelites pitched by a fountain which *is* in [c]Jezreel.†

2 And [d]the lords of the Philistines passed on by hundreds and by thousands; but [e]David and his men passed on in the rereward with Achish.

3 Then said the princes of the Philistines, What *do* these Hebrews *here?* And Achish said unto the princes of the Philistines, *Is* not this David, the servant of Saul the king of Israel, which hath been with me [f]these days, or these years,‡ and I have [g]found no fault in him since he fell *unto me* unto this day?

4 And the princes of the Philistines were wroth with him; and the princes of the Philistines said unto him, [h]Make this fellow return,§ that he may go again to his place which thou hast appointed him, and let him not go down with us to

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saint:" but to this it may fairly be answered, that neither could an *evil* spirit appear at her call without the Lord's permission. Though the woman was not the *cause* of Samuel's being sent, Saul's inquiry might be the *occasion* of it. The word *disquieted* seems to be used merely in accommodation to the general notions of mankind on that subject; and the woman's surprise and terror proved that it was an unusual and unexpected appearance, and not the ordinary effect of her art. It is, however, further urged, that the apparition's discourse tended to drive Saul to despair, which is one of Satan's temptations, and that it contained no exhortations to repentance, which were usual with the prophets. But to this it may be replied, that Elijah's message to Ahaziah, Daniel's address to Belshazzar, and even Christ's discourse in the presence of Judas, were equally calculated to drive each of them to despair; and equally void of exhortations to repent, or proposals of mercy. Saul had despised Samuel's solemn warnings in his lifetime; yet now he hoped, as it were, in defiance of God, to obtain some counsel and encouragement from him: and why might not God permit the soul of his departed prophet to appear and confirm his former sentence, and denounce Saul's irrevocable doom? It was not beyond the power of God, nor, that I can see, any way unworthy of him, but rather a declaration of his immutable and irreversible truth and justice. Satan could not have predicted the several events (which came to pass accordingly, as far as we know) without being inspired by God to do so; and it would give far more countenance to consulting witches to suppose that he inspired to prophesy by them, than that Samuel was sent with this tremendous message from God when Saul consulted one of them. Indeed, this would most powerfully discourage such attempts; as the request of the rich man in hell to Abraham, being entirely vain, is calculated to discourage praying to departed saints. The local situation of departed spirits is so concealed from us, that the circumstance of the spirit *apparently* "arising out of the earth," forms no real objection against its being the soul of Samuel; and the expression, "shalt thou and thy sons be with me," means no more than that they should be in the eternal world. The transaction was suited to impress the idea of a future state, and it determined nothing but the different conditions of the righteous and the wicked. Upon the whole, there appears much solemnity in God for once permitting the soul of a departed prophet to make his appearance as a witness from heaven, and in sending him to confirm the word which he spake on earth (evincing that the words of the prophets would surely take effect), and to sit in judgment upon a proud enemy of God, who foolishly sought encouragement in his impenitency by the most atrocious crimes. This interpretation is certainly more obvious, and suited to the apprehensions of the unlearned reader, and according to the general simplicity of the Scriptures; and nothing short of unanswerable arguments and objections should constrain us to suppose that when the Holy Spirit said *Samuel* he meant *Satan*, not speaking by Samuel, as he did by the serpent and by the demoniacs; but actually counterfeiting his shape, and speaking with his voice, though Samuel himself was in every sense absent from the place. The venerable appearance of Samuel, or somewhat that he spoke, convinced the woman that it was Saul who consulted her. Saul's bowing down before Samuel was not an act of religious worship any more than Abigail's bowing down before David. The answer of Samuel was very suitable to his character and to the occasion. It was entirely in vain for Saul to consult the servant when the Lord was become his enemy—the Lord was only doing to *him*, or for *himself*, as he declared he would; and as Samuel knew him to be finally given up, he neither gave him counsel nor comfort. The woman first saw the appearance; but afterwards Saul seems to have seen it, as well as to have heard the words spoken. Some think that neither Saul's servants nor the woman heard what passed.—*Scott.*

CHAP. XXIX. DAVID'S DISMISSAL FROM ACHISH.—Ver. 7. Kings cannot always do as they would, nor have such as they would about them. 1. The discharge Achish gives David is very honourable, and not a final discharge, but only from the present service. (1.) He signifies the great pleasure and satisfaction he had taken in him, and in his conversation. Thou art "good in my sight, as an angel of God" (ver. 9). Wise and good men will gain respect wherever they go from all that know how to make a right estimate of persons and things, though of different professions in religion. What Achish says of David, God, by the prophet, says "of the house of David" (Zech. xii. 8), that it shall be "as the angel of the Lord." But the former is a court

battle, lest in the battle he be an adversary to us: for wherewith should he reconcile himself unto his master? *should it* not *be* with the heads of these men?

5 *Is* [i]not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* [k]the LORD liveth, [l]thou hast been upright, and [m]thy going out and thy coming in with me in the host *is* good in my sight: for I have not found evil in thee since the day of thy coming unto me unto this day: nevertheless [1]the lords favour thee not.

7 Wherefore now return, and go in peace, that thou [2]displease not the lords of the Philistines.

8 And David said unto Achish, [n]But what have I done? and what hast thou found in thy servant, so long as I have been [3]with thee unto this day, [o]that I may not go fight against the enemies of my lord the king?‖

9 And Achish answered and said to David, I know that thou *art* good in my sight, [p]as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battle.

10 Wherefore [q]now rise up early in the morning with thy master's servants¶ that are come with thee; and as soon as ye be up early in the morning, and have light, depart.

11 So David and his men rose up early* to depart in the morning, to return into the land of the Philistines; [r]and the Philistines went up to Jezreel.

CHAPTER XXX.

1 *The Amalekites spoil Ziklag.* 4 *David, encouraged by God, pursueth them;* 11 *and, overtaking them, recovereth all the spoil.*

AND it came to pass, when David and his men [a]were come to Ziklag on the third day, that [b]the Amalekites had invaded the south, and Ziklag, and smitten Ziklag, and burnt it with fire;

2 And had taken the women captives that *were* therein: they [c]slew not any, either great or small, but carried *them* away, and went on their way.*

3 ¶ So David and his men came to the city, and, behold, *it was* [d]burnt with fire; and their wives, and their sons, and their daughters, were taken captives.

4 Then David and the people that *were* with

B.C. 1056—B.C. 1056.

[i] Prov. xxvii. 14.
[k] Deut. x. 20.
[l] Matt. v. 16.
[m] Num. xxvii. 17.
[1] *Thou* art *not good in the eyes of the lords.*
[2] *Do not evil in the eyes of.* &c.
[n] xx. 3; xxvi. 18.
[3] *Before.*
[o] 2 Sam. xvi. 18.
‖ This was deep dissimulation and flattery; but he apprehended it necessary, lest he should tacitly confess himself guilty of that whereof they accused him, and thereby expose himself to the utmost hazards. —POOLE.
[p] 2 Sam. xiv. 17.
[q] Gen. xxii. 14.
¶ He intimates the ground of the Philistines' jealousy concerning David and his men, that they were all servants of Saul, and therefore had an obligation, and were suspected to have an affection, to their old lord and master, against whom even David himself could not make them fight, especially with and for the Philistines. —POOLE.
* What peculiar providence was here, that David should be delivered out of his great strait, of either being false to his patron, or fighting against Saul and his own nation!— WILSON.
[r] Josh. xix. 18.

CHAP. XXX.

[a] 2 Sam. i. 2.
[b] xxvii. 8-10.
[c] Is. xxvii. 8, 9.
* The men capable of bearing arms having gone to the war, there were probably none of those remaining in the town whom it was usual to put to death. In most cases the women and boys were spared, to be used as slaves, and the old people from the prevailing sentiment of respect to age. David, in his recent expedition against the southern tribes, did not spare any, while the Amalekites spared all. The reason of this difference, apparently to the disadvantage of David's humanity, is obviously that David had to do with armed men, whom it was not usual to spare, whereas the Amalekites found none but those whom it was unusual to destroy.— PICT. BIBLE.
[d] Ps. xxxiv. 19.

[e] Gen. xxxvii. 33.
[f] xxvii. 3.
[g] Gen. xxxii. 7.
[h] Ex. xvii. 4.
[1] *Bitter.*
[i] Job xiii. 15.
[k] xxiii. 2, 4.
† David on this occasion shewed his piety in consulting the Lord to know what he was to do. And God having ordered him to pursue the Amalekites, he recovered all that they had taken away, delivered his wives, and took from them a considerable booty. By these means the evil that befell David turned to his advantage, and to his greater glory; and thus, those who in their troubles make the will of God their rule and guide, never fail to experience his favour and protection. — OSTERVALD.
[l] Jud. xx. 18.
‡ Come hither into my presence to inquire of the Lord, having the breastplate, which is upon the ephod, about thee (I Sam. xxiii. 9).—DIODATI.
[m] Num. xxvii. 21.
§ In the tribe of Simeon.—GILL.
[n] Jud. viii. 4, 5.
[o] Deut. xv. 7-11.
‖ The bread of the Israelites answers to the meal of Barbary; and the figs and raisins are what the Moors carry at this day.—HARMER.
[p] Jud. xv. 19.
[q] Esth. iv. 16.
¶ *I am a young man of Egypt.*—God by his providence so ordering it, that he was not one of that cursed race of the Amalekites, who were to be utterly destroyed, but an Egyptian, who might be spared.—POOLE.
[r] Job xxxi. 13-15.
* How little regard was paid to human life! He was sick, and was left by his cruel master to die, or be devoured by wild beasts; but Divine Providence overruled this act of inhumanity for the destruction of the Amalekites. — BOOTHROYD.
[s] 2 Sam. viii. 18.
† *The Cherethites*, i.e., the Philistines, as is manifest from ver. 16, who are so called Zeph. ii. 5.— POOLE.
[t] Josh. xiv. 13.
‡ We read nowhere else of this land: it means, probably, the south part of Judah, which was given to Caleb (Josh. xiv. 13).—PATRICK.
[u] 1-3.
[x] Josh. ii. 12.
[y] Deut. xxiii. 15.
[z] Jud. i. 24, 25.

him [e]lifted up their voice and wept, until they had no more power to weep.

5 And David's [f]two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David [g]was greatly distressed: for [h]the people spake of stoning him; because the soul of all the people was [1]grieved, every man for his sons and for his daughters: but [i]David encouraged himself in the LORD his God.

7 And David said to [k]Abiathar the priest, Ahimelech's son, I pray thee, bring me hither the ephod.† And Abiathar brought thither the ephod to David.

8 And David [l]enquired at the LORD,‡ saying, Shall I pursue after this troop? Shall I overtake them? And [m]he answered him, Pursue; for thou shalt surely overtake *them*, and without fail recover *all*.

9 ¶ So David went, he and the six hundred men that *were* with him, and came to the brook Besor,§ where those that were left behind stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were [n]so faint that they could not go over the brook Besor.)

11 And they found an Egyptian in the field, and brought him to David, and [o]gave him bread, and he did eat; and they made him drink water;

12 And they gave him a piece of a cake of figs,‖ and two clusters of raisins: and, when he had eaten, [p]his spirit came again to him; for he had eaten no bread, nor drunk *any* water, [q]three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt,¶ servant to an Amalekite; and [r]my master left me, because three days agone I fell sick.*

14 We made an invasion *upon* the south of [s]the Cherethites,† and upon *the coast* which *belongeth* to Judah, and upon the south of [t]Caleb;‡ and we burnt Ziklag with fire.

15 And David said to him, [u]Canst thou bring me down to this company? And he said, [x]Swear unto me by God, that thou wilt neither kill me, [y]nor deliver me into the hands of my master, and I will bring thee down to this company.

16 And [z]when he had brought him down, be-

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compliment; the latter is a Divine promise. (2.) He gives him a testimonial of his good behaviour (ver. 6). It is very full, and in obliging terms: "'Thou hast been upright,' and thy whole conduct has been 'good in my sight,' and 'I have not found evil in thee.'" Saul would not have given him such a testimonial, though he had done far more service to him than to Achish. God's people should behave themselves always so inoffensively as if possible to get the good word of all they have dealings with; and it is a debt we owe to those who have acquitted themselves well to give them the praise of it. (3.) He lays all the blame of his dismission upon the princes, who would by no means suffer him to continue in the camp. "The king loves thee entirely, and would venture his life in thy hand; 'but the lords favour thee not,' and we must not disoblige them, nor can we oppose them; therefore 'return, and go in peace.'" He had better part with his favourite than occasion a disgust among his generals and a mutiny in his army. He intimates a reason why they were uneasy; it was not so much for his own sake as for the sake of his soldiers that attended him, whom he calls "his master's servants"—namely, Saul's (ver. 10); they could trust him, but not them. (4.) He orders him to be gone early, as soon as it was light (ver. 10), to prevent their further resentments, and the jealousies they would have been apt to conceive if he had lingered. 2. His reception of this discourse is very complimental, but, I fear, not without some degree of dissimulation. "What!" says David, "must I leave 'my lord the king,' whom I am bound by office to protect, just now when he is going to expose himself in the field? Why may not I go 'fight against the enemies of my lord the king'?" (ver. 8.) He seemed anxious to serve him, when he was at this juncture really anxious to leave him; but he was not willing that Achish should know that he was. No one knows how strong the temptation is to compliment and dissemble, which they are in that attend great men, and how hard it is to avoid it.—*Henry.*

CHAP. XXX. INVASION OF ZIKLAG.—Ver. 1-3. Ziklag was distant from the camp of the Philistines about three days' march; and David did not receive an authentic account of the battle at Gilboa till two days after his return thither. But it does not thence follow, that the battle was not fought on the *morrow* after Saul consulted the witch of En-dor, as some have thought (chap. xxviii. 19); for the narrative of Saul's conduct is perfectly distinct from that which relates to David and the Philistines; and it is not said at what time Saul went to En-dor.—The Lord had extricated David reputably from his ensnaring connection with Achish; but he severely rebuked him for his misconduct, by the calamity that came upon Ziklag in his absence.—He might reasonably have expected that the Amalekites would watch their opportunity of retaliating; and his fear of offending Achish made him very improvident, in leaving the city and the women and children in it, without any adequate guard.—But the Amalekites were wonderfully restrained from slaying any of them, after the example set them, preferring the profit of enslaving them to the pleasure of revenge; for God intended to rebuke his servant, but not to permit his family and friends to be destroyed.

DAVID'S PIETY AND PROWESS.—Ver. 6. The loss of his wives, the desolations of the city, and the *bitterness* of his followers, who, not entirely without reason, were enraged against him for thus exposing their families, all combined to enhance David's distress: at the same time he could not but consider his calamities as resulting from unbelief, in leaving the land of Judah, in being so much afraid of Achish, and in neglecting to consult the Lord. Yet in the midst of all these complicated troubles, his spirit was soon calmed and encouraged: he neither murmured against God, nor resented the rage of his soldiers, nor despaired of redress, nor confided in his own valour or conduct; "but he encouraged himself in the LORD his God." He meditated upon his perfections, upon his promises in general to all believers, and in particular to him; and his own experience of the faithfulness of God, as well as his wonderful works of old in behalf of his worshippers: and upon the relations in which he stood to those who had been enabled to choose him as their salvation and portion. Thus he was encouraged to expect forgiveness, protection, help, and a favourable event, notwithstanding external appearances. Ver. 7-10. Circumstanced as David was, no time was to be lost; and as his troubles originated from neglecting to inquire of the Lord, he immediately consulted him by the high priest. His answer quieted the minds of

hold, *they were* spread abroad upon all the earth, [a]eating and drinking, and dancing, [b]because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

17 And David smote them from the twilight even unto the evening of the [2]next day: [c]and there escaped not a man of them, save four hundred young men, which rode upon camels, and fled.

18 And David recovered all that the Amalekites had carried away; and David rescued his two wives.

19 And [d]there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks and the herds,[§] *which* they drave before those *other* cattle, and said, [e]This *is* David's spoil.‖

21 ¶ And David came to the [f]two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor; and they went forth to meet David, and to meet the people that *were* with him: and when David [g]came near to the people, he [3]saluted them.

22 Then answered all the [h]wicked men, and *men* of Belial, of [4]those that went with David, and said, [i]Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his wife and his children, that they may lead *them* away, and depart.

23 Then said David, Ye shall not do so, [k]my brethren,¶ with that [l]which the LORD hath given us, [m]who hath preserved us, and delivered the company that came against us into our hand.

24 For who will hearken unto you in this matter? [n]but as his part *is* that goeth down to the battle, so *shall* his part *be* that [o]tarrieth by the stuff:* they shall part [p]alike.

B.C. 1056—B.C. 1056.

[a] Ex. xxxii. 6, 17.
[b] Job xx. 5.
[2] *Their morrow.*
[c] 1 Kings xx. 29.
[d] Gen. xiv. 14-16.
§ *Herds*—which the Amalekites had pillaged in other places besides Ziklag and Judea. *Those other cattle*—which were David's and his followers'.—DIODATI.
[e] Num. xxxi. 9-12.
‖ *David's spoil*—*i.e.*, the soldiers, who lately were so incensed against David that they spake of stoning him, now, upon this success, magnify him, and triumphantly celebrate his praise, and say concerning this spoil, David purchased it by his valour and conduct; and he may dispose of it as he pleaseth.—POOLE.
[f] 10.
[g] Heb. xiii. 1.
[3] *Asked them how they did.*
[h] 1 Kings xxi. 10, 13.
[4] *Men.*
[i] Matt. vii. 12.
[k] Gen. xix. 7.
¶ The humanity and justice of David are here displayed to great advantage in his equitable distribution of the booty taken from the enemy, by ordering that those who were disabled from actual fighting should share equally with the rest.—CHANDLER.
[l] Num. xxxi. 49-54.
[m] Ps. xliv. 2-7.
[n] Num. xxxi. 27.
[o] xxv. 13.
* For they were a reserve to whom their brethren might retreat in case of a defeat.—POOLE.
[p] Job xxi. 26.

[5] *And forward.*
[q] 1 Chr. xii. 1, &c.
[6] *Blessing.*
[r] Gen. xxviii. 19.
[s] Josh. xix. 8, *Ramath.*
[t] Josh. xv. 48.
[u] Josh. xiii. 16.
† Not that on the other side Jordan, mentioned in Num. xxxii., but some other place in the tribe of Judah, or some neighbouring tribe, where the other places here mentioned were; for we nowhere read that David ever fled, during Saul's persecution, into the country beyond Jordan.—PATRICK.
[x] Josh. xv. 50, *Eshtemoh.*
[y] xxvii. 10.
[z] Jud. i. 16.
[a] Josh. xix. 4.
[b] Josh. xiv. 13, 14.
‡ Or, *to go*—whither they used to resort in the time of Saul's persecution, either to hide themselves in some of their territories, or to get provision from thence.—POOLE.

CHAP. XXXI.
[a] xxviii. 1, 15.
* *The Philistines fought against Israel*—whilst David was engaged against the Amalekites. So he returns to the history, which had been interrupted to give an account of David's concerns.—POOLE.
[b] 1 Chr. x. 1-3.
[1] *Wounded.*
[c] 2 Sam. i. 21.
† *Gilboa*, a ridge of mountains six miles from Scythopolis or Bethshan.—WELLS.
[d] 2 Sam. i. 6.
[e] xviii. 1-4.
‡ Jonathan seems to have deserved a better fate; but the providence of God suffered him to be slain, that David might more easily come to the throne. For though he had freely consented to it, yet he was such a favourite of the people, that many of them might have stickled for him.—PATRICK.
[f] Ex. xx. 5.
[g] 2 Sam. i. 4-10.
[2] *Shooters, men with bows, found him.*
§ The Philistines, especially the Cherethites, were famous for archery.—GILL.
[h] Jud. ix. 54.
[i] 2 Sam. i. 20.
‖ He was afraid they might put him to some ignominious death, or make sport with him as they did with Samson.—PATRICK.
[3] *Mock.*

25 And it was *so* from that day [5]forward, that he made it a statute and an ordinance for Israel unto this day.

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* [q]to his friends, saying, Behold a [6]present for you of the spoil of the enemies of the LORD;

27 To *them* which *were* in [r]Beth-el, and to *them* which *were* in [s]south Ramoth, and to *them* which *were* in [t]Jattir,

28 And to *them* which *were* in [u]Aroer,† and to *them* which *were* in Siphmoth, and to *them* which *were* in [x]Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the [y]Jerahmeelites, and to *them* which *were* in the cities of the [z]Kenites,

30 And to *them* which *were* in [a]Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in [b]Hebron, and to all the places where David himself and his men were wont to haunt.‡

CHAPTER XXXI.

1 *Saul, having lost his army and his sons, killeth himself.* 8 *The Philistines triumph over their dead bodies.* 11 *The men of Jabesh-gilead recover the bodies by night.*

NOW [a]the Philistines fought against Israel;* and the men of Israel fled from before the Philistines, and [b]fell down [1]slain in mount [c]Gilboa.†

2 And the Philistines [d]followed hard upon Saul and upon his sons; and the Philistines slew [e]Jonathan,‡ and Abinadab, and Melchi-shua, [f]Saul's sons.

3 And the battle [g]went sore against Saul, and the [2]archers hit him;§ and he was sore wounded of the archers.

4 Then said Saul unto his armour-bearer, [h]Draw thy sword, and thrust me through therewith; lest these [i]uncircumcised‖ come and thrust me through, and [3]abuse me. But his armour-

his followers, so that after their long march they were willing to go in pursuit of the ravagers, without taking rest, or regular refreshment. But the fatigue of the former march continued in this new expedition, and the anguish of their spirits, rendered a part of the company so faint that they could proceed no farther. David, however, though his small troop was thus reduced, and he might fear that the others would be unable to proceed, still "encouraged himself in the LORD his God."—*Scott.*

HIS VICTORY.—Ver. 18, 19. The spoil was recovered and brought off, and nothing was lost, but a great deal gotten. 1. They retrieved all their own, "David rescued his two wives;" that is mentioned particularly, because that pleased David more than all the rest of his achievements. Providence had so ordered it that the Amalekites carefully preserved all that they had taken, concluding that they kept it for themselves, though really they preserved it for the right owners; so that there was nothing lacking to them. So it proved, when they concluded all was gone; so much better is God oftentimes to us than our own fears. Our Lord Jesus was indeed the Son of David, and the Son of Abraham, in this resembling them both, that he "took the prey from the mighty, and led captivity captive:" Abraham (Gen. xiv. 16), and David here. But this was not all. 2. They took all that belonged to the Amalekites besides (ver. 20), "flocks and herds;" either such as were taken from the Philistines, and others which David had the disposal of by the law of war; or perhaps he made a sally into the enemy's country, and fetched off these flocks and herds from thence, as interest for his own. This drove was put in the van of the triumph, with this proclamation, "'This is David's spoil.' This we may thank him for." Those who lately spake of stoning him, now caressed him and cried him up, because they got by him more than they had then lost. Thus is the world and its sentiments governed by interest.

HIS LIBERALITY.—Ver. 23. David was generous and kind to all his friends. When he had given every one his own with interest, there was a considerable overplus, which David, as general, had the disposal of: probably the spoil of the tents of the Amalekites consisted much in plate and jewels (Jud. viii. 24, 26); and those, because he thought they would but make his own soldiers proud and effeminate, he thought fit to make presents of to his friends, even the "elders of Judah" (ver. 26). In David's sending these presents, observe, 1. His generosity: he aimed not to enrich himself, but to serve his country; and therefore God afterwards enriched him, and set him to rule the country he had served. It becomes gracious souls to be generous: "there is that scatters, and yet increases." 2. His gratitude: he sent presents to "all the places where he and his men were wont to haunt" (ver. 31)—that is, to all that he had received kindness from, that had sheltered him; and sent him intelligence or provisions. Note, Honesty, as well as honour, obliges us to requite the favours that have been done us, or, at least, make a real acknowledgment of them as far as is in the power of our hand. 3. His piety: that he calls it "a blessing;" for no present we give to our friends will be a comfort to them, but as it is made so by the blessing of God: it intimates that his prayers for them accompanied his present; also that he sent them out of "the spoil of the enemies of the Lord" (so he calls them, not *his* enemies), that they might rejoice in the victory for the Lord's sake, and might join with him in thanksgivings for it. 4. His policy: that he sent these presents among his countrymen, to oblige them to be ready to appear for him, upon his accession to the throne, which he now saw at hand. "A man's gift maketh room for him." He was fit to be a king who thus shewed the bounty and liberality of a king. Munificence recommends a man more than magnificence.—*Henry.*

CHAP. XXXI. THE FATAL FIELD OF GILBOA.—Ver. 1. The day of recompense is come, in which Saul must account for the blood of the Amalekites, which he had sinfully spared; and that of the priests, which he had more sinfully spilt; and that of David, which he would have spilt, must come into the account. Now his day is come to fall, as David foresaw, when he should descend into battle and perish (chap. xxvi. 10). "Come and see the righteous judgments of God." 1. He sees his soldiers fall about him (ver. 1). Whether the Philistines were more numerous, better posted, and better led on, or what other advantages they had, we are not told; but it seems they were more vigorous; for they gave the onset, they fought against Israel, and the Israelites fled and fell. The best of his troops were put into disorder, multitudes slain; probably those whom Saul had employed in pursuing David. Thus they who had followed him, and served him in his sin, go before him in his fall, and share with him in his plagues. 2. He sees his sons fall before him. The victorious Philistines pressed most forcibly upon the king of Israel, and those about him. His three sons were next him (it is probable), and they were all three slain before his face, to his great grief—for they were the hopes of his family; and his great terror—for they were now the guard of his person, and he can conclude no other, but that his own turn comes next.

SAUL'S DEATH.—Ver. 3. Saul was sorely wounded by the Philistines, and then slain by his own hand. The archers hit him that he could neither fight nor fly, and therefore must inevitably fall into their hands. Thus, to make him the more miserable, destruction comes gradually upon him, and he dies so as to feel himself die. To that extremity was he now reduced that, 1. He was desirous to die by the hand of his own servant, rather than by the hand of the Philistines, lest they should abuse him as they did Samson. Miserable man! He finds himself dying, and all his care is to keep his body out of the hands of the Philistines, but no care to resign his soul into the hands of God who gave it (Eccl. xii. 7). As he lived, so he died—proud and jealous, and a terror to himself and all about him. They who rightly understand themselves think it of small account, in comparison, how it is with them in death, so it may but be well with them after death. Those are in a deplorable condition indeed, who, being "bitter in soul, long for death, but it cometh not" (Job iii. 20, 21); especially those who, despairing of the mercy of God, like Judas, leap into a hell before

bearer would not; for [k]he was sore afraid: therefore [l]Saul took a sword, and fell upon it.

5 And when [m]his armour-bearer saw that Saul was dead,¶ he fell likewise upon his sword, and died with him.

6 So [n]Saul died, and his three sons, and his armour-bearer, and all his men, that same day together.

7 ¶ And when the men of Israel that *were* on the other side of the valley, and *they* that *were* on the other side Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, [o]they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came [p]to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

B.C. 1056—B.C. 1056.

[k] 2 Sam. i. 14.
[l] 2 Sam. xvii. 23.
[m] 1 Chr. x. 5.

¶ There is nothing to commend in the manner of Saul's death. He died not gallantly fighting, but by his own hand; he died not as a hero, but as a deserter. Self-murder is manifestly the effect of cowardice; and it is as irrational and iniquitous as it is base. —BOOTHROYD.

[n] 1 Chr. x. 6.
[o] Deut. xxviii. 33.
[p] 1 Chr. x. 8.

[q] 1 Chr. x. 9, 10.
[r] Jud. xvi. 23, 24.
[s] That they might give thanks to their gods for the victory they had obtained. —PATRICK.
[t] Jud. ii. 13.
[u] Jud. i. 27.

† Such is the end of Saul's career. His character presents a variety of aspects, all unlovely, but all supplying admonition. Without God, the strongest king is but a broken reed—the highest courage but infatuation—the profoundest sagacity but folly. The whole serves most impressively to shew the fearful condition of a "man without God, and having no hope in the world." —DR JOHN CAMPBELL.

[v] 2 Sam. ii. 4-7.
[w] *Concerning him.*
‡ A city in the tribe of Manasseh. To this place the people of Jabesh might march (ver. 12) in the course of a night.—PATRICK.
[x] 2 Chr. xvi. 14.

9 And they [q]cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, [r]to publish *it in* the house of their idols,* and among the people.

10 And they put his armour in the house of [s]Ashtaroth; and they fastened his body to the wall of [t]Beth-shan.†

11 And when the inhabitants of [u]Jabesh-gilead heard [w]of that which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan,‡ and came to Jabesh, and [x]burnt them there.

13 And they took their bones, and buried *them* under a tree at Jabesh, and fasted seven days.

THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED,

THE SECOND BOOK OF THE KINGS.

CHAPTER I.

1 *An Amalekite bringeth tidings of the overthrow, and accusing himself of Saul's death, is slain.* 17 *David's lamentation over Saul and Jonathan.*

NOW it came to pass after the death of Saul, [a]when David was returned from the slaughter of the Amalekites, and David had abode two days in [b]Ziklag;*

2 It came even to pass on [c]the third day, that, behold, [d]a man came out of the camp from Saul, with [e]his clothes rent, and [f]earth upon his head:† and *so* it was, when he came to David, that [g]he fell to the earth, and did obeisance.

3 And David said unto him, [h]From whence comest thou? And he said unto him, Out of the camp of Israel [i]am I escaped.

B.C. 1056—B.C. 1056.

CHAP. I.

[a] 1 Sam. xxx. 17-26.
[b] 1 Sam. xxvii. 6.

* Which it seems the Amalekites had not quite burnt, contenting themselves with the spoil.—PATRICK.

[c] Gen. xxii. 4.
[d] iv. 10.
[e] Gen. xxxvii. 29. 34.
[f] 1 Sam. iv. 12.

† *With his clothes rent, and earth upon his head*—pretending sorrow for the loss of God's people, in compliance with David's humour.—POOLE.

[g] Gen. xxxvii. 7-10.
[h] 1 Sam. iv. 16.
[i] Job i. 15-19.

[j] *What was, &c.*
‡ David's question—"How went the matter?"—speaks for the interest he took in the war between the Philistines and Israelites. The interest he felt in it, however, was not understood, it being the interest of a pure and high patriotism, not that of selfish ambition. The Amalekite must have put the latter construction upon it, and sorely suffered for his miscalculation. —DR CHALMERS.

[k] 1 Sam. xxxi. 1-6.
[l] Prov. xiv. 15.
[m] 1 Sam. vi. 9.
[n] 1 Sam. xxviii. 4.
[o] 1 Sam. xxxi. 2-7.
[p] *Behold me.*

4 And David said unto him, [j]How went the matter?‡ I pray thee, tell me. And he answered, That [k]the people are fled from the battle, and many of the people also are fallen and dead; and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, [l]How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him said, As [m]I happened by chance upon [n]mount Gilboa, behold, [o]Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him.

7 And when he looked behind him, he saw me, and called unto me: and I answered, [p]Here *am* I.

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them, to escape a hell within them. 2. When he could not obtain that favour, he became his own executioner, thinking thereby to avoid shame, but running upon a heinous sin, and with it, entailing upon his own name a mark of perpetual infamy, as *felo de se—a self-murderer*. Jonathan, who received his death-wound from the hand of the Philistines, and bravely yielded to the fate of war, died in the bed of honour; but Saul died as a fool dieth, as a coward dieth, a proud fool, a sneaking coward; he died as a man that had neither the fear of God, nor hope in God; neither the reason of a man, nor the religion of an Israelite, nor the resolution of a soldier. Let us all pray, "Lord, lead us not into temptation"—this temptation. His armour-bearer would not run him through, and he did well to refuse it; for no man's servant ought to be a slave to his master's lusts or passions of any kind: the reason given is, that "he was sore afraid," not of death, for he himself ran wilfully upon that immediately; but, having a profound reverence for the king his master, he could not conquer that so far as to do him any hurt; or perhaps he feared lest his trembling hand should have given him but half a blow, and so have put him to the greater misery. His armour-bearer, who refused to kill him, refused not to die with him, but "fell likewise upon his sword" (ver. 5). This was an aggravating circumstance of the death of Saul, that, by the example of his wickedness in murdering himself, he drew in his servant to be guilty of the same wickedness, and "perished not alone in his iniquity." The Jews say that Saul's armour-bearer was Doeg, whom he preferred to that dignity for killing the priests; and if so, justly does his "violent dealing return on his own head." David had foretold concerning him, that God would "destroy him for ever" (Ps. lii. 5).—*Henry.*

CHAP. I. SAUL'S CROWN.—Ver. 10. "The crown that was upon his head," and "the bracelet that was on his arm." It should seem these Saul was so foolishly fond of as to wear them in the field of battle, which made him the fair mark for the archers, by distinguishing him from those about him; but as pride (we say) *feels no cold*, so it *fears no danger* from that which gratifies it. These fell into the hands of this Amalekite. Saul spared the best of their spoil, and now the best of his came to one of that devoted nation. He brought them to David as the rightful owner of them, now Saul was dead, not doubting but, by his officiousness herein, to recommend himself to the best preferments in his court or camp. The tradition of the Jews is, that this Amalekite was the son of Doeg (for the Amalekites were descendants from Edom); and that Doeg, who, they suppose, was Saul's armour-bearer, before he slew himself, gave Saul's crown and bracelet (the ensigns of his royalty) to his son, and bid him carry them to David, to curry favour with him. But this is a groundless conceit: Doeg's son, it is likely, was so well known to Saul, that he needed not ask him, as he did (ver. 8), "Who art thou?" David had been long waiting for the crown, and now it is brought him by an Amalekite. See how God can serve his own purposes of kindness to his people, even by designing (ill-designing) men, who aim at nothing but to set up themselves.—*Henry*

DAVID'S ELEGY OVER SAUL AND JONATHAN.—Ver. 19-27. This elegy contains little directly relating to religion, but is highly poetical. It was intended as a tribute of respect to the memory of Saul, and of affection to that of Jonathan; who perhaps was principally meant by "the beauty of Israel," being in every respect an ornament to his religion and people. Saul's valour and military renown are celebrated, and his faults are veiled; but nothing is spoken of his piety or justice. The charge given to every one, not to mention the catastrophe in the cities of the Philistines, lest the enemies of God should rejoice, is very beautiful. The wish that neither rain nor dew might fructify the fields on which the fatal battle was fought, and that no sacrifices might thence be brought to the altar of God, because there the anointed of the LORD had cast away his shield, as if he had been a common soldier, is a strong expression of regret for such an event. The harmony which generally subsisted betwixt Saul and Jonathan, in warring against the enemies of Israel; the impetuosity and fury with which they had together charged and pursued them; and their falling in the same battle, are touched upon in a very poetical manner. It is probable that Saul had encouraged the manufactures of Israel, and perhaps had increased their wealth: the daughters of Israel, therefore, as most delighted with external embellishment, are called upon to lament over their prince. Everything is mentioned to his commendation which truth permitted; but Jonathan is named with most passionate

8 And he said unto me, Who *art* thou? And I answered him, I *am* [p]an Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me; for [3]anguish is come upon me, because my life *is* yet whole in me.

10 So I stood upon him, and [q]slew him, because I was sure that he could not live after that he was fallen: and I took [r]the crown that *was* upon his head,[§] and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 ¶ Then David took hold on his clothes, and [s]rent them; and [t]likewise all the men that *were* with him.

12 And they [u]mourned and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, [x]Whence *art* thou?‖ And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, [y]How wast thou not afraid [z]to stretch forth thine hand to destroy the LORD'S anointed?

15 And David called one of the young men, and said, [a]Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, [b]Thy blood *be* upon thy head: for [c]thy mouth hath testified against thee, saying, I have slain the LORD'S anointed.¶

17 ¶ And David [d]lamented with this lamentation over Saul, and over Jonathan his son:

18 (Also he bade them [e]teach* the children of Judah *the use of* the bow: behold, *it is* written in [f]the book of [4]Jasher:)

19 The [g]beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 [h]Tell *it* not in Gath,† publish *it* not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the [i]daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oil.

22 From the blood of the slain, from the fat of the mighty, [k]the bow of Jonathan turned not back, and the sword of Saul returned not empty.

B.C. 1056—B.C. 1056.

[p] Gen. xiv. 7.

[3] *My coat of mail*, or, *my embroidered coat hindereth me, that my, &c.*

[q] Jud. ix. 54.

[r] Lam. v. 16.

§ This was probably one of those diadems, made of a bandage of linen, and ornamented sometimes with jewels, which the Eastern monarchs wear, and which Saul might conceal by his helmet.—BOOTHROYD.

[s] Gen. xxxvii. 29, 34.

[t] Rom. xii. 15.

[u] Ps. xxxv. 13, 14.

[x] 8.

‖ *Whence art thou?*—David heard and knew before what he was, but he asked it again judicially, in order to his trial and punishment.—POOLE.

[y] Num. xii. 8.

[z] 1 Sam. xxiv. 6.

[a] Jud. viii. 20.

[b] Gen. ix. 5, 6.

[c] Job xv. 6.

¶ From this account David supposed the Amalekite the murderer of Saul; and, perhaps suspecting that he had acted treacherously, ordered him to be put to death. This was necessary to vindicate his own innocence; for had he rewarded him, or suffered him to go unpunished, it might have been said that he had employed him.—BOOTHROYD.

[d] Gen. l. 11.

[e] 1 Sam. xxxi. 3.

* Namely, to bring them to the exercise of weapons, and especially of the bow, because therewith the Philistines had prevailed most against Saul in this battle (1 Sam. xxxi. 3).—DIODATI.

[f] Josh. x. 13.

[4] *The upright.*

[g] Deut. iv. 7, 8.

[h] Deut. xxxii. 26, 27.

† Namely, Would God this evil news might be hidden from the unbelievers, who will thereupon take occasion to blaspheme God and contemn his Church (as Jud. xvi. 23; Mic. i. 10). *The daughters*—as the custom was in victories (1 Sam. xviii. 6).—DIODATI.

[i] 1 Sam. xvii. 26.

[k] 1 Sam. xiv. 7-14.

[5] *Sweet.*

‡ Courteous and kind to their people, which is a great virtue in princes. To David, indeed, Saul expressed a great dealofili-nature; but that proceeded from Saul's jealousy and fear that he would supplant his family, and place himself in the throne. And this highly advances the glory of David, that he commends his greatest enemy for what was praiseworthy in him.—PATRICK.

[l] Deut. xxviii. 49.

[m] Jud. v. 30.

[n] 1 Sam. xviii. 1-4.

§ Or, the weapons and armour of the slain are taken away by the Philistines in triumph.—WELLS.

CHAP. II.

[a] Num. xxvii. 21.

[b] Num. xiii. 22.

[c] As Hebron was situate in the midst of the tribe of Judah, and a very ancient city, the metropolis of the whole tribe, and the possession of those priestly families who espoused David's interest, it was a very commodious city for him to make the place of his residence at this juncture.—PATRICK.

[d] 1 Sam. xxv. 42.

[4] 1 Sam. xxvii. 2.

[e] Josh. xxi. 11, 12.

[f] xix. 11, 42.

[5] 1 Chr. xi. 3.

† *They anointed David king over the house of Judah.* This they did upon just grounds, because the kingdom was promised to that tribe (Gen. xlix. 10). Yet their prudent caution and modesty is observable, that they make him king of Judah only, and not of all Israel; and therefore there was need of a third anointing to the kingdom over all Israel, which he had (chap. v. 3). But as for that first anointing (1 Sam. xvi. 13), it was only a designation of the person who should be king, but not an actual inauguration of him to the kingdom.—POOLE.

[h] 1 Sam. xxxi. 11.

[i] Ruth i. 8.

[k] Matt. v. 7.

[l] Matt. v. 44.

‡ They had reason to fear the vengeance of the Philistines, and David probably wrote thus to assure them of his protection.—GILL.

[m] Gen. xv. 1.

[1] *The sons of valour.*

23 Saul and Jonathan *were* lovely and [5]pleasant in their lives,‡ and in their death they were not divided: they were [l]swifter than eagles, they were stronger than lions.

24 Ye [m]daughters of Israel, weep over Saul, who clothed you in scarlet, with *other* delights; who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battle! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: [n]thy love to me was wonderful, passing the love of women.

27 How are the mighty fallen, and the weapons of war perished!§

CHAPTER II.

1 *David, by God's direction, goeth up to Hebron, and is there made king of Judah.* 8 *Abner maketh Ish-bosheth king of Israel.* 18 *Asahel slain.*

AND it came to pass after this, that David [a]enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him, Go up. And David said, Whither shall I go up? And he said, Unto [b]Hebron.*

2 So David went up thither, and [c]his two wives also, Ahinoam the Jezreelitess, and Abigail, Nabal's wife, the Carmelite.

3 And [d]his men that *were* with him did David bring up, every man with his household: and they dwelt in [e]the cities of Hebron.

4 And [f]the men of Judah came, and there they [g]anointed David king over the house of Judah.† And they told David, saying, *That* [h]the men of Jabesh-gilead, *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, [i]Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now [k]the LORD shew kindness and truth unto you: and [l]I also will requite you this kindness,‡ because ye have done this thing.

7 Therefore now [m]let your hands be strengthened, and be ye [1]valiant; for your master Saul is dead, and also the house of Judah have anointed me king over them.

affection; as having fallen upon the high places, where he had often successfully displayed his valour, and as having shewn a strong and faithful affection, in such trying circumstances, and in so disinterested a manner, as could not be equalled by any instances of conjugal fidelity, or the most constant love which has subsisted betwixt the sexes. Considering, therefore, how pleasant his friendship had been to David, he could not but be greatly distressed at his premature death.

PRACTICAL OBSERVATIONS.—Ver. 1-16. The deepest distress sometimes immediately precedes the dawning of deliverance; but they who have committed their concerns to the Lord should quietly abide his will, and repress that eagerness and anxiety with which others disquiet themselves when they expect important changes.—Many secretly wish for the death of those who keep them from honours or estates, without excepting even their nearest relations; and inwardly rejoice at those events for which they *decently appear* to mourn. This is well known to mercenary men, who form their plans accordingly, and are apt to conclude that all are actuated by the same selfish principles. But the grace of God subdues this base disposition, and forms the mind to a more liberal temper. The true believer does not allow himself to desire, or to rejoice in, the calamity or death of a rival or an enemy; much less for that of a kind and superior relation, to whom gratitude and honour are justly due: and his mourning will on such occasions be unfeigned, though moderated by submission to the will of God. He cannot exult in the prospect of worldly advancement; for he considers himself as by it intrusted with more talents, surrounded by greater temptations, and called to increasing cares, duties, and burdens. Those, therefore, will be deceived who court his favour as sycophants do that of ungodly superiors: they will meet with a frown, a rebuke, and perhaps punishment, where they expected a large reward; and this treatment of such mercenary men promises a useful and honourable possession of worldly pre-eminence. Ver. 17-27. The faults even of our enemies should not be needlessly exposed, and all remembrance of injuries should be buried with the deceased, except the glory of God and the benefit of men require the contrary; and the offices and rank of distinguished persons are entitled to respect, though their characters do not deserve our esteem.—Useful endowments are conferred on those who are destitute of true piety; and it is in some cases allowable and decent to give them due commendation, yet we must on no account praise them for virtues which they do not possess. But holiness demands our peculiar love, and renders the society of those who possess it very pleasant to the true believer. Next to the love which subsists between the Lord and his people, that endeared affection which springs from it produces the most vigorous, durable, faithful, and disinterested friendship; yet even this heavenly love occasions deep distress in this world, in which it is an *exotic;* but in its own climate above, it will flourish into unalloyed and eternal pleasure.—The calamities of the Lord's people, and the triumphs of his enemies, always grieve the hearts of true believers, whatever advantages they may incidentally derive from them; and it would be well if many things which continually occur among professed Christians could be concealed from infidels and profligates, who are exceedingly hardened and emboldened by them. But it is not enough to conceal, we must watch and pray against such offences. Let us then learn to repress ambition, resentment, and self-love; and to exercise patience, meekness, gratitude to our benefactors, love to our country, and goodwill to men; with zeal for the glory of God, and the interests of true religion.—*Scott.*

CHAP. II. DAVID'S PIETY.—Ver. 1. David doubted not of success, yet he uses proper means, both Divine and human. Assurance of hope in God's promise will be so far from slackening, that it will quicken pious endeavours. If I be elected to the crown of life, it does not follow, Then I will do nothing; but, Then I will do all that he directs me, and follow his conduct who chose me. This good use David made of his election, and so will all whom God has chosen. David, according to the precept, "acknowledged God in his way." He inquired of the Lord, by the breastplate of judgment, which Abiathar brought him. We must apply ourselves to God not only when we are in distress, but even then when the world smiles upon us, and second causes work in favour of us. His inquiry was, "'Shall I go up to any of the cities of Judah?' Shall I stir hence?" Though Ziklag be in ruins, he will not quit it without directions from God: "If I stir hence, 'shall I go to one of the cities of Judah?'"

B.C. 1055—B.C. 1053.

8 ¶ But [n]Abner§ the son of Ner, captain of [o]Saul's host, took [p]Ish-bosheth the son of Saul, and brought him over to [p]Mahanaim;

9 And he made him king over [q]Gilead, and over the [r]Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel.

10 Ish-bosheth, Saul's son, *was* forty years old when he began to reign over Israel, and reigned two years:‖ but the house of Judah followed David.

11 (And [s]the [3]time that David was king in Hebron over the house of Judah was seven years and six months.)

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim to [t]Gibeon.¶

13 And [u]Joab the son of Zeruiah, and the servants of David, went out,* and met [4]together† by the [x]pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise and [y]play before us. And Joab said, Let them arise.

15 Then there arose, and went over by number, twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his fellow‡ by the head, and *thrust* his sword in his fellow's side; so they fell down together: wherefore that place was called [5]Helkath-hazzurim,§ which *is* in Gibeon.

17 And there was a very sore battle that day: and Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were [z]three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel [a]*was as* light of [6]foot as [7]a wild roe.‖

19 And Asahel pursued after Abner; and in going he [b]turned not to the right hand nor to the left from [8]following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his [9]armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: [c]wherefore should I smite thee to the ground? [d]how then should I hold up my face to Joab thy brother?¶

23 Howbeit he refused to turn aside: wherefore Abner, with the hinder end of the spear, smote him under [e]the fifth *rib*,* that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died [f]stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah, by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troop, and stood on the top of an hill.†

26 Then Abner called to Joab, and said, [g]Shall the [h]sword devour for ever? knowest thou not that it will be bitterness in the latter end? [i]how long shall it be then ere thou bid the people return from following their brethren?

27 And Joab said, *As* [k]God liveth, [l]unless thou hadst spoken,‡ surely then in the morning the people had gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all [m]Bithron,§ and they came to Mahanaim.

30 ¶ And Joab returned from following Abner: and when he had gathered all the people together, there lacked of David's servants nineteen men and Asahel.‖

31 But the servants of David had smitten of

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[n] 1 Sam. xiv. 50.

§ If Abner had acted on principles of justice, and as a faithful friend to the succession of Saul's house, he would have raised to the crown, not Ish-bosheth, but Mephibosheth, Jonathan's son, to whom, if the crown was to descend by hereditary right, it certainly belonged.—CHANDLER.

[o] *The host which was Saul's.*

[p] 1 Chr. viii. 33.

[q] Gen. xxxii. 2.

[r] Num. xxxii. 1.

[s] Gen. xxx. 13.

‖ *Reigned two years*—to wit, before the following war broke forth (compare 1 Sam. xiii. 1); for that he reigned longer, may appear both from the following verse, and from chap. iii. 1, and from the following history.—POOLE.

[t] 1 Kings ii. 11.

[3] *Number of days.*

[u] Josh. ix. 3.

¶ They passed over Jordan, into the country of Benjamin, where Gibeon was (Josh. xviii. 25), to fight with Judah, and to bring them into the obedience of Saul's son. It is observable, that David did not begin any hostility; but waited to see how God would dispose things in his favour.—PATRICK.

[x] 1 Kings i. 7.

* *Went out*—from Hebron to Gibeon, twenty-four miles, to meet Abner.—GILL.

[4] *Them together.*

† *Met together*—*i.e.*, met the opposite army, and put themselves into a posture for battle.—POOLE.

[y] Jer. xli. 12.

[z] Prov. x. 23.

‡ Abner seems to have meant, not that they should fall upon and destroy one another, but merely that they should practise a little their military exercises, to divert the spectators.—STACKHOUSE.

[5] *The field of strong men.*

§ Or, *The field of rocks*—*i.e.*, of men who stood like rocks, immovable, each one dying on the spot where he fought.—POOLE.

[z] 1 Chr. ii. 15, 16.

[a] 1 Chr. xii. 8.

[6] *His feet.*

[7] *One of the roes that is in the field.*

‖ To be swift of foot, to pursue an enemy, was a quality highly esteemed in warriors.—PATRICK.

[b] Josh. i. 7.

[8] *After Abner.*

[9] *Spoil.*

[c] 2 Kings xiv. 10.

[d] iii. 27.

¶ Abner seems to have been of a mild pacific disposition, who wished to avoid a civil war and a quarrel with the opposite commander. He knew the bloody disposition of Joab, and dreaded his resentment—not without reason, as we shall soon see.—BOOTHROYD.

[e] iv. 6; xx. 10.

* These words should rather be rendered, "Abner smote him in the belly, turning his spear backwards." As Abner was the foremost, he turned his spear backwards, and so killed Asahel.—HOUBIGANT.

[f] xx. 12, 13.

† Some of this tribe, of which Abner was, and who were valiant people, rallied, as we now speak; and stood in a body as if they would renew the fight.—PATRICK.

[g] Acts vii. 26.

[h] Is. i. 20.

[i] Job xviii. 2.

[k] 1 Sam. xxv. 26.

[l] Prov. xv. 1.

‡ Unless thou hadst sent the challenge mentioned at ver. 14.—WELLS.

[m] Cant. ii. 17, *Bether.*

§ *Bithron*—otherwise called *the mountains of Bether* (Cant. ii. 17), which were beyond Jordan; or some other country now not known by that name, which is the case of hundreds of places.—POOLE.

‖ This is an argument that the twelve men of Judah, who began the fight in a combat with as many of Benjamin, were not killed; for if they were, then there would have been no more than seven men killed in the battle, which is not probable.—PATRICK.

Not limiting God to *them;* if God should so direct him, he would go to any of the cities of Israel. But it bespeaks his prudence—in the cities of Judah he would find most friends; and his modesty—he would look no farther at present than his own tribe. In all our motions and removes, it is comfortable to see God going before us; and we may, if by faith and prayer we set him before us.

BARBAROUS PASTIME.—Ver. 14. The engagement was first proposed by Abner, and accepted by Joab, to be between twelve and twelve of a side. 1. It should seem this trial of skill began in sport. Abner made the motion: (ver. 14) "Let the young men arise and play before us," as gladiators; perhaps Saul had used his men to these barbarous pastimes, like a tyrant indeed, and Abner had learned it of him, to make a jest of wounds and death, and divert himself with the scenes of blood and horror. He meant, "Let them *fight* before us," when he said, "Let them *play* before us." "Fools" thus "make a mock at sin;" but he is unworthy the name of a man that can be thus prodigal of human blood, that can thus "throw about firebrands, arrows, and death," and say, "Am not I in sport?" (Prov. xxvi. 18, 19.) Joab having been bred up under David, had so much wisdom as not to make such a proposal, yet had not resolution enough to resist and gainsay it when another made it. For he stood upon a point of honour, and thought it a blemish to his reputation to refuse a challenge; and therefore said, "Let them arise;" not that he was fond of the sport, or expected that the duels would be decisive, but he would not be hectored by his antagonist. How many precious lives have thus been sacrificed to the caprice of proud men! Twelve of each side were accordingly called out as champions to enter the lists—a double jury of life and death, not of others' but their own; and the champions on Abner's side seem to have been most forward, for they took the field first (ver. 15), having, perhaps, been bred up in a foolish ambition thus to serve the humour of their commander-in-chief. But, 2. However it began, it ended in blood (ver. 16); they thrust "every man his sword into his fellow's side," spurred on by honour, not by enmity; so they "fell down together," that is, all the twenty-four were slain. Such an equal match were they for one another, and so resolute, that neither side would either beg or give quarter; they did, as it were by agreement (says *Josephus*), despatch one another with mutual wounds. They that strike at other men's lives often throw away their own, and death only conquers and rides in triumph. The wonderful obstinacy of both sides was remembered in the name given to the place, *Helkath-hazzurim, the field of rocky men;* men that were not only strong in body, but of firm and unshaken constancy, that stirred not at the sight of death.

DEATH OF ASAHEL.—Ver. 23. He refused to turn aside, thinking, that therefore Abner spoke him fair, because he feared him. But what came of it? Abner, as soon as he came up to him, gave him his death's wound with a back stroke: (ver. 23) "He smote him with the hinder end of his spear," from which he feared no danger. This was a pass which Asahel was not acquainted with, nor had learned to stand upon his guard against; but Abner, perhaps, had formerly used it, and done execution with it. And here it did effectual execution: Asahel died immediately of the wound. See here, (1.) How death often comes upon us by ways that we least suspect. Who would fear the hand of a flying enemy, or the butt-end of a spear? yet from these Asahel receives his death's wound. (2.) How we are oft betrayed by the accomplishments we are proud of! Asahel's swiftness, which he presumed so much upon, did him no kindness, but forwarded his fate; and with it he run upon his death, instead of running from it. Asahel's fall was not only Abner's security from him, but put a full stop to the conqueror's pursuit, and gave Abner time to rally again; for all that came to the place stood still: only Joab and Abishai, instead of being disheartened, were exasperated by it, and pursued Abner with so much the more fury (ver. 24), and overtook him at last about sunset, when the approaching night would oblige them to retire.—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 12-32. Ambitious and bloody men often consider the trade of war, and the slaughter of their fellow-creatures, as a mere diversion; and the lives of millions have been trifled away, out of an irrational point of honour, to the great gratification of Satan, that first great murderer of the bodies and souls of men. From age to age numbers are ambitious of venturing their lives and souls, for the empty hope of being celebrated as valiant men after they are dead! and from the same motive they mingle the blood of their brethren with their own, though they bear them no resentment, and have received no provocation from them: but what can be more senseless and infatuated than such a conduct!—The sword of civil war when once unsheathed, is not easily returned into the scabbard; and they who, in their eagerness to engage, have made light of such unnatural contests, will perceive in the event that they are bitterness to all concerned.—Men are exceedingly disposed to throw the blame of manifest evil upon others, that they may exculpate themselves; and those arguments which were disregarded as futile, when they made against them, will often be deemed very conclusive when urged on their own behalf.—Success, as well as self-love, has a great effect in determining men's judgments. Of the evil of prosperous attempts, they cannot be convinced; yet they can easily perceive those measures to be wrong which occasion loss or peril to themselves! Such partial decisions should be exposed and rebuked, yet it is always right to exercise clemency to the vanquished, and generosity to the wretched; to spare the shedding of human blood, and to alleviate the sum of human misery; and to strive for peace, especially in the intestine contentions of nations or Churches, where the common cause must suffer.

Benjamin, and of Abner's men, *so that* [n]three hundred and threescore men died.

32 ¶ And they took up Asahel, and [o]buried him in the sepulchre of his father, which *was in* Beth-lehem: and Joab and his men [p]went all night, and they came to Hebron at break of day.

CHAPTER III.

1 *During the war David still waxeth stronger.* 6 *Abner, displeased with Ish-bosheth,* 12 *revolteth to David.* 22 *Joab killeth Abner.* 28 *David curseth Joab,* 31 *and mourneth for Abner.*

NOW there was [a]long war* [b]between the house of Saul and the house of David: but [c]David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were [d]sons born in Hebron: and his first-born was [e]Amnon, of [f]Ahinoam the Jezreelitess;

3 And his second, [g]Chileab, [h]of Abigail the wife of Nabal the Carmelite; and the third, [i]Absalom, the son of Maacah, the daughter of [k]Talmai, king of [l]Geshur;

4 And the fourth, [m]Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that [n]Abner made himself strong† for the house of Saul.

7 And Saul had a concubine, whose name *was* [o]Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner,‡ Wherefore hast thou [p]gone in unto my father's concubine?§

8 Then was Abner [q]very wroth for the words of Ish-bosheth, and said, *Am* [r]I a dog's head,‖ which against Judah [s]do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 [t]So do God to Abner, and more also, except,

B.C. 1053—B.C. 1053.

[a] iii. 1.
[b] 1 Sam. xvii. 58.
[c] Prov. xxii. 29.

CHAP. III.

[a] 1 Kings xiv. 30.
* *Long war*— for five years longer; for it is probable that Ish-bosheth was made king presently upon Saul's death, to give them countenance for their rebellion against David; and the other tribes did not submit to David before seven years were expired.—Poole.
[b] Gen. iii. 15.
[c] Job viii. 7.
[d] 1 Chr. iii. 1-4.
[e] Gen. xlix. 3, 4.
[f] 1 Sam. xxv. 43.
[g] 1 Chr. iii. 1, *Daniel.*
[h] 1 Sam. xxv. 3, 42.
[i] xvii. 1-4.
[k] xiii. 37, 38.
[l] Deut. iii. 14.
[m] 1 Kings i. 5, &c.
[n] 2 Chr. xxv. 8.
† That is, exerted himself for the house of Saul.—Boothroyd.
[o] xxi. 8-10.
‡ It was in those days looked upon as an insult to the royal family, and a proof of aspiring to the kingdom, to have any intercourse with the *relicts* of princes, of what denomination soever they were. This is exemplified in the case of Adonijah (1 Kings ii. 17, &c.).—Stackhouse.
[p] 1 Kings ii. 17.
§ Whether Abner were guilty or no, it is not evident from the following words; for if it were true, great men cannot endure to be told of their faults, though they be true and great.—Poole.
[q] Ps. lxxvi. 10.
[r] 2 Kings viii. 13.
‖ He thought Ish-bosheth used him not as a captain of the host of Israel, but as if he had been a keeper of dogs. So the word "head" signifies, as the Jews generally explain it.—Patrick.
[s] 1 Sam. xv. 28.
[t] Ruth i. 17.

[n] 1 Sam. xv. 28.
[x] Jud. xx. 1.
¶ From what is here said, however we may admire Abner as a brave man and distinguished commander, in supporting the house of Saul, he had acted against the dictates of his own conscience, and, as far as was in his power, opposed the will of Heaven.—Boothroyd.
[y] 39.
[z] xx. 1-13.
* *Whose is the land?*— To whom doth this land belong, but to thee? Is it not thine by Divine right? Saul's son is but a usurper, thou only art the rightful owner.—Poole.
[a] Ps. lxii. 9.
[b] Matt. xxi. 8-10.
† *Saying.*
[c] Gen. xliii. 3.
[d] 1 Sam. xviii. 20.
† David had a right to demand his wife, who had been torn from him unjustly; and he doubtless did it to strengthen his dominion, and reconcile the friends of Saul to his person and government.—Boothroyd.
[e] 1 Sam. xxv. 44, *Phalti.*
‡ *Going and weeping.*
[f] 1 Kings ii. 8.
‡ Abner intended to have the honour of presenting her to the king, and would not have the old man appear, to disturb their meeting with his tears.—Patrick.
§ *Both yesterday and the third day.*
[g] 1 Sam. xiii. 14.
[h] Ps. lxxxix. 3, 4, 19-23.
[i] 1 Sam. x. 20, 21.
§ To these he particularly applies himself, because they might be thought most kind to Saul and his house, and most loth to let the kingdom go out of their own tribe; and therefore it was necessary that he should use all his art and power with them, to persuade them to a compliance with his design; and besides, they were a valiant tribe, and bordering upon Judah, and situate between them and the other tribes; and therefore the winning of them would be of mighty concernment to bring in all the rest.—Poole.
[k] Gen. xxvi. 30.

[u]as the Lord hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, [x]from Dan even to Beer-sheba.¶

11 And he could not answer Abner a word again, [y]because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, [z]Whose *is* the land?* saying *also,* [a]Make thy league with me, and, behold, [b]my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, [1]that is, [c]Thou shalt not see my face, except thou first bring [d]Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took† her from *her* husband, *even* from [e]Phaltiel the son of Laish.

16 And her husband went with her [2]along weeping behind her to [f]Bahurim. Then said Abner unto him, Go, return. And he returned.‡

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David [3]in times past *to be* king over you.

18 Now then *do it:* [g]for the Lord hath spoken of David, saying, [h]By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of [i]Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.§

20 So Abner came to David to Hebron, and twenty men with him: and [k]David made Abner, and the men that *were* with him, a feast.

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which party soever may acquire the ascendancy. Different endowments qualify us for varied kinds of service, and should be improved for that purpose. But when talents are overrated, and when men confide and glory in them, they will go out of the line of duty in order to distinguish themselves; they will despise warning and counsel as the effect of envy and cowardice; and they will always be shamed, and frequently ruined, by those qualifications in which they prided themselves. Often do men fancy themselves about to seize upon happiness, when death stops their career, and lays them in the dust; and if they will rush forward in the road to destruction, though plainly warned of their danger, they can blame none but themselves. Finally, there are many distinctions among us, both during life, and in the disposal of our bodies after death; but in the eternal world no distinction subsists, except betwixt those "who have served the Lord, and those who have not served him."—*Scott.*

CHAP. III. Last Struggles of the House of Saul.—Ver. 1. Here is, The struggle that David had with the house of Saul before his settlement in the throne was completed. 1. Both sides contested; Saul's house, though beheaded and diminished, would not fall tamely. It is not strange that there was war between them; but one would wonder it should be a long war, when David's house had *right* on its side, and therefore *God* on its side; but though truth and equity will triumph at last, God may, for wise and holy ends, prolong the conflict. The length of this war tried the faith and patience of David, and made his establishment at last the more welcome to him. 2. David's side got ground. The house of Saul waxed weaker and weaker, lost places, lost men, sunk in its reputation, grew less considerable, and was foiled in every engagement; but the house of David grew stronger and stronger; many deserted the declining cause of Saul's house, and prudently came into David's interest, being convinced that he would certainly win the day. The contest between grace and corruption in the hearts of believers, who are sanctified but in part, may fitly be compared to this recorded here. There is a long war between them, the flesh lusting against the spirit, and the spirit against the flesh; but as the work of sanctification is carried on, corruption, like the house of Saul, grows weaker; while grace, like the house of David, grows stronger and stronger, till it come to a perfect man, and judgment be brought forth unto victory. —*Henry.*

Abner's Defection.—Ver. 6-10. Perhaps Abner was weary of Ish-bosheth's unsuccessful cause, and was glad of an occasion of seeking preferment in David's service. No doubt he was guilty of the crime charged upon him, which was considered as a claim to the kingdom of a deceased prince. Ish-bosheth, however, was very imprudent to mention it, as he was entirely dependent upon Abner. He proudly disdained to be called to account by Ish-bosheth, after all his services to the house of Saul, of which he boasted; whom he had supported not only against the house of Judah, but against the known appointment of God confirmed by an oath (ver. 17, 18), against the convictions of his own conscience. Ambition, and not regard to Ish-bosheth, had hitherto induced him to support his interest; and revenge and policy, not regard to the will of God, at length prevailed with him at this time to join David's party. "Such is the genius of many great courtiers, who are irritated on slight occasions, and rather rule over princes, than are ruled by them."—[*Pellicanus.*]

Abner's Proposals to David, &c.—Ver. 12. "Whose is the land?" Abner, by this expression, seems to have insinuated that he, not Ish-bosheth, retained the authority. If, therefore, David would grant him advantageous terms, he would put him in possession of the whole land. Some, however, interpret the words as an acknowledgment of David's title to the kingdom over all Israel. Ver. 13-16. David knew that the kingdom was his, in the purpose of God; it was desirable to sheath the sword of civil war, and to unite all Israel voluntarily under one king; he was not accountable for Abner's secret motives; and doubtless he meant to grant Ish-bosheth very favourable terms, had not his purposes been prevented. If David had divorced Michal, and she had in consequence been married to another, he must not have received her again; but the separation was violent on both sides. It is probable that her marriage to Phaltiel was a force upon her inclinations; and Phaltiel was very criminal in taking another man's wife, whatever affection he had for her. David required Michal to be restored, perhaps out of affection for her; or to strengthen his interest by asserting and shewing the value which he put upon his affinity with the house of Saul; or to shew his regard for the law of God, and to rebuke a man who openly violated it. As Abner did not deem it politic at that juncture directly to take Michal from Phaltiel, David addressed himself to Ish-bosheth, who complied with his demand; perhaps being willing to be upon amicable terms with him, as he could not overcome him by arms. Ver. 17-21. Abner, being satisfied that David would recompense his services, was very active in bringing the elders of the other tribes, and of Benjamin in particular, to receive David as their king. It seems that the people in general had desired this, especially when Saul and his sons were slain, but that Abner's great authority had induced them to set up Ish-bosheth; so that now, when Abner entered into the interests of David, he had little difficulty in bringing them over to him. The words which Abner mentions, as spoken by the Lord concerning David, are not found in the preceding history; but the meaning of them is implied in the promises given him. Having made all requisite preparations, Abner went to David, and being cordially entertained, and peaceably dismissed, he expected, no doubt, to obtain high preferment under him.—*Scott.*

B.C. 1048—B.C. 1048.

21 And Abner said unto David, I will arise and go, and [1]will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest [m]reign over all that thine heart desireth. And David sent Abner away; and he went in peace.‖

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop,¶ and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, [n]What hast thou done?* behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, [o]that he came to deceive thee, [p]and to know thy going out, and thy coming in, and to know all that thou doest.†

26 And when Joab was come out from David, [q]he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate, to speak with him [4]quietly, and smote him there [r]under the fifth *rib*, that he died, [s]for the blood of Asahel his brother.

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* [t]guiltless before the LORD for ever from the [5]blood of Abner the son of Ner:

29 Let it [u]rest on the head of Joab,‡ and on all his father's house: and [x]let there not [6]fail from the house of Joab one that hath [y]an issue, or that is a [z]leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai§ his brother [a]slew Abner, [b]because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, [c]Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the [7]bier.

32 And they buried Abner in Hebron: and the king [d]lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner [e]as a fool dieth?‖

34 Thy [f]hands *were* not bound, nor thy feet put into fetters: as a man falleth before [8]wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came to [g]cause David to eat meat¶ while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice *of it*, and it [9]pleased them: [h]as whatsoever the king did pleased all the people.

37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is [i]a prince and a great man fallen this day in Israel?

39 And [k]I *am* this day [l]weak,* though anointed king; and these men the sons of Zeruiah *be* too hard for me: [l]the LORD shall reward the doer of evil according to his wickedness.

CHAPTER IV.

1 *The Israelites troubled at the death of Abner.* 2 *Baanah and Rechab slay Ish-bosheth, and bring his head to David.* 9 *David causeth them to be slain, and Ish-bosheth's head to be buried.*

AND when Saul's son heard that Abner was dead in Hebron, [a]his hands were feeble,* [b]and all the Israelites were troubled.

2 ¶ And Saul's son had two men *that were* [c]captains of bands;† the name of the one *was* Baanah, and the name of the [1]other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin; (for [d]Beeroth also was reckoned to Benjamin:‡

3 And the Beerothites [e]fled to Gittaim, and were sojourners there until this day.)

4 And [f]Jonathan, Saul's son, had a son *that*

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[1] ii. 9.
[m] 1 Kings xi. 37.
‖ Abner soon put his threat in execution. Abner seems to have stipulated for the chief command, and he engages to bring over the people on certain terms. So that David was not an absolute king; he reigned over a free people; a people who knew their rights and who defended them when necessary.—BOOTHROYD.
¶ A troop of the enemies, or some highway thieves.—DIODATI.
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* He chides the king, as if he did not understand his own interest, but was to be taught by him. Which high presumption he was constrained to endure, because of his great power with the military men.—PATRICK.
[o] 2 Kings xviii. 32, *marg.*
[p] Gen. xlii. 9, 12-16.
† Abner was the only man in the country of whom Joab had cause to be afraid, and by whom it was likely that his own influence would be superseded in case the two kingdoms were united through his instrumentality. It was probably more from such considerations than any other that his displeasure at the intercourse between David and Abner arose.—PICT. BIBLE.
[q] Prov. xxvi. 23-26.
[4] *Peaceably.*
[r] iv. 6.
[s] ii. 19-23.
[t] Gen. ix. 6.
[5] *Bloods.*
[u] 1 Kings ii. 31-34.
‡ These and the following words must be looked upon rather as a prophetical prediction, than as a private imprecation, or else as the expression of violent passion, since he thought that the punishment for so horrid a crime could not be too severe or too lasting.—PATRICK.
[x] 1 Sam. ii. 32-36.
[6] *Be cut off.*
[y] Lev. xv. 2.
[z] Lev. xiii. 44-46.
§ *Joab and Abishai.*—For though Joab only committed the murder, yet Abishai was guilty of it, because it was done with his consent, and counsel, and help, and approbation; for by these and suchlike actions men are involved in the guilt of other men's sins, at least in God's judgment.—POOLE.
[a] Prov. xxviii. 17.
[b] ii. 19-23.
[c] Gen. xxxvii. 29, 34.

[7] *Bed.*
[d] Job xxxi. 29.
[e] Ec. ii. 15, 16.
‖ Died he by the hands of justice for some folly or wickedness? No such matter.—WELLS.
[f] Jud. xvi. 21.
[8] *Children of iniquity.*
[g] Jer. xvi. 7.
¶ The custom was to bury in the daytime, and after the funeral to send in food to comfort those who had buried the dead, and come and eat with them.—GILL.
[9] *Was good in their eyes.*
[h] Ps. lxii. 9.
[i] 1 Sam. xiv. 50, 51.
[k] Ex. xxi. 12.
[l] *Tender.*
* That is, he was not so established in his new kingdom as to deem it prudent to punish Joab and Abishai, in the manner they deserved for so base an act.—WELLS.
[l] 1 Kings ii. 5, 6.

CHAP. IV.

[a] Ezra iv. 4.
* Or, he fainted, and was quite out of courage.—DIODATI.
[b] Matt. ii. 2, 3.
[c] 2 Kings v. 2.
† These had been engaged to support and strengthen the house of Saul, and, like other mercenaries, were ready to take the strongest side.—BOOTHROYD.
[1] *Second.*
[d] Josh. xviii. 25.
‡ This is added as the reason why he called them *Beerothites*, because though Beeroth was now in the hands and possession of the Philistines (1 Sam. xxxi. 7), yet of right it belonged to the Benjamites (Josh. xviii. 25).—POOLE.
[e] Neh. xi. 33.
[f] ix. 3.

ASSASSINATION OF ABNER.—Ver. 27. It is certain that Joab was unrighteous, and, in what he did, did wickedly. David was a man according to God's own heart, but could not have those about him, no, not in places of the greatest trust, after his own heart. Many a good prince and a good master has been forced to employ bad men. 1. Even the pretence for doing this was very unjust. Abner had indeed slain his brother Asahel, and Joab and Abishai pretended herein to be the avengers of his blood (ver. 27, 30); but Abner slew Asahel in an open war, wherein Abner indeed had given the challenge, but Joab himself had accepted it, and had slain many of Abner's friends; he did it likewise in his own defence, and not till he had given him fair warning (which he would not take), and he did it with reluctancy; but Joab here shed "the blood of war in peace" (1 Kings ii. 5). 2. That which we have reason to think was at the bottom of Joab's enmity to Abner made it much worse. Joab was now general of David's forces; but if Abner should come into his interest, he would possibly be preferred before him, being a senior officer, and more experienced in the art of war. This Joab was jealous of, and could better bear the guilt of blood than the thoughts of a rival. 3. He did it treacherously, and under the pretence of speaking peaceably to him (Deut. xxvii. 24). Had he challenged him, he had done like a soldier; but to assassinate him was done villanously, and like a coward. "His words were softer than oil, yet were they drawn swords" (Ps. lv. 21). Thus he basely slew Amasa (chap. xx. 9, 10). 4. The doing of it was a great affront and injury to David, who was now in treaty with Abner, and Joab knew it. Abner was now actually in his master's service, so that, through his side, he struck at David himself. 5. It was a great aggravation of the murder that he did it in the gate, openly and avowedly, as one that was not ashamed, nor could blush. The gate was the place of judgment and the place of concourse, so that he did it in defiance of justice, both the just sentence of the magistrates, and the just resentments of the crowd, as one that neither feared God nor regarded man, but thought himself above all control; and Hebron was a Levites' city, and a city of refuge.—*Henry.*

DAVID'S GRIEF FOR ABNER.—Ver. 28, 29. David, no doubt, intended by these protestations and imprecations upon Joab and his family to wipe off all suspicion of his own guilt, and to remove it from the land, being perhaps afraid of a revolt of the soldiers if he proceeded to execute vengeance on the murderer. But he should have remembered that He "who stilleth the raging of the sea" is able also "to still the madness of the people." In so just a cause he ought to have risked all consequences. He was anointed king to administer justice without respect of persons, and he might have been assured of the Lord's support in doing so important a duty. The example would have been very salutary; all impartial persons would have applauded his firmness; perhaps Ish-bosheth's murder would have been prevented, and many other crimes and calamities in the latter part of his reign. But his fear of man in this instance overcame his faith in God, and Joab continued and increased in authority, and in crimes to the end of David's life; he was at length, however, called to account for them all. Ver. 31. Joab was constrained to do penance, so to speak, by appearing as a mourner for Abner; but as his revenge was gratified, his rival removed, and no heavier punishment inflicted, it is likely he would have but little objection to such a ceremonial. David, however, no doubt intended to lessen Joab's authority with the people by requiring his attendance.—*Scott.*

CHAP. IV. ASSASSINATION OF ISH-BOSHETH.—Ver. 5. Ish-bosheth had enough to do in this emergency without sleeping on his bed at noon. But he appears to have been an inactive, self-indulged man. It was, indeed, and is still a custom in the East countries, to retire for sleep about noon—that is, for such as live in ease and luxury, not for others, except in very sultry regions. The Scripture gives no intimation that this was a common practice in Israel. Ver. 8. These men entirely mistook David's character, as if he had such a thirst for revenge that he would reward any villany by which it could be accomplished, and they presumed that they had performed the will of God in this complicated treason and parricide! The LORD had indeed avenged his servant of his enemies, but neither David nor David's LORD had commissioned them to murder their prince, whom they professed to serve. Ver. 10-12. Whatever Ish-bosheth's character was before God, he was righteous "as to his murderers," having done them no injury, and given them no provocation, so that in slaying him they shed innocent blood, for the basest motives, and with the greatest aggravations, and David, as God's vicegerent, most justly executed vengeance upon them for it. It had been well if he had been equally decisive in the case of Joab, that there might have been no appearance of partiality, and no hope of impunity to any criminal.

PRACTICAL OBSERVATIONS.—Everything will concur in forwarding the accomplishment of God's word, whether of promise or of wrath, when the appointed time approaches; on the one hand, there can be no *failure*; on the other, no *escape*. Wretched, indeed, are they who are engaged in such undertakings that none can serve

Benjamin, and of Abner's men, *so that* [n]three hundred and threescore men died.

32 ¶ And they took up Asahel, and [o]buried him in the sepulchre of his father, which *was in* Beth-lehem: and Joab and his men [p]went all night, and they came to Hebron at break of day.

CHAPTER III.

1 *During the war David still waxeth stronger.* 6 *Abner, displeased with Ish-bosheth,* 12 *revolteth to David.* 22 *Joab killeth Abner.* 28 *David curseth Joab,* 31 *and mourneth for Abner.*

NOW there was [a]long war* [b]between the house of Saul and the house of David: but [c]David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were [d]sons born in Hebron: and his first-born was [e]Amnon, of [f]Ahinoam the Jezreelitess;

3 And his second, [g]Chileab, [h]of Abigail the wife of Nabal the Carmelite; and the third, [i]Absalom, the son of Maacah, the daughter of [k]Talmai, king of [l]Geshur;

4 And the fourth, [m]Adonijah, the son of Haggith; and the fifth, Shephatiah, the son of Abital;

5 And the sixth, Ithream, by Eglah, David's wife. These were born to David in Hebron.

6 ¶ And it came to pass, while there was war between the house of Saul and the house of David, that [n]Abner made himself strong† for the house of Saul.

7 And Saul had a concubine, whose name *was* [o]Rizpah, the daughter of Aiah: and *Ish-bosheth* said to Abner,‡ Wherefore hast thou [p]gone in unto my father's concubine?§

8 Then was Abner [q]very wroth for the words of Ish-bosheth, and said, *Am* [r]I a dog's head,‖ which against Judah [s]do shew kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargest me to-day with a fault concerning this woman?

9 [t]So do God to Abner, and more also, except, [u]as the LORD hath sworn to David, even so I do to him;

10 To translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah, [x]from Dan even to Beer-sheba.¶

11 And he could not answer Abner a word again, [y]because he feared him.

12 ¶ And Abner sent messengers to David on his behalf, saying, [z]Whose *is* the land?* saying *also,* [a]Make thy league with me, and, behold, [b]my hand *shall be* with thee, to bring about all Israel unto thee.

13 ¶ And he said, Well; I will make a league with thee: but one thing I require of thee, [1]that is, [c]Thou shalt not see my face, except thou first bring [d]Michal, Saul's daughter, when thou comest to see my face.

14 And David sent messengers to Ish-bosheth, Saul's son, saying, Deliver *me* my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.

15 And Ish-bosheth sent, and took† her from *her* husband, *even* from [e]Phaltiel the son of Laish.

16 And her husband went with her [2]along weeping behind her to [f]Bahurim. Then said Abner unto him, Go, return. And he returned.‡

17 ¶ And Abner had communication with the elders of Israel, saying, Ye sought for David [3]in times past *to be* king over you.

18 Now then *do it:* [g]for the LORD hath spoken of David, saying, [h]By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.

19 And Abner also spake in the ears of [i]Benjamin: and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of Benjamin.§

20 So Abner came to David to Hebron, and twenty men with him: and [k]David made Abner, and the men that *were* with him, a feast.

B.C. 1053—B.C. 1053.

[n] iii. 1.
[o] 1 Sam. xvii. 58.
[p] Prov. xxii. 29.

CHAP. III.

[a] 1 Kings xiv. 30.
* *Long war*—for five years longer; for it is probable that Ish-bosheth was made king presently upon Saul's death, to give them countenance for their rebellion against David; and the other tribes did not submit to David before seven years were expired.—POOLE.
[b] Gen. iii. 15.
[c] Job viii. 7.
[d] 1 Chr. iii. 1-4.
[e] Gen. xlix. 3, 4.
[f] 1 Sam. xxv. 43.
[g] 1 Chr. iii. 1, *Daniel.*
[h] 1 Sam. xxv. 3, 42.
[i] xvii. 1-4.
[k] xiii. 37, 38.
[l] Deut. iii. 14.
[m] 1 Kings i. 5, &c.
[n] 2 Chr. xxv. 8.
† That is, exerted himself for the house of Saul.—BOOTHROYD.
[o] xxi. 8-10.
‡ It was in those days looked upon as an insult to the royal family, and a proof of aspiring to the kingdom, to have any intercourse with the *relicts* of princes, of what denomination soever they were. This is exemplified in the case of Adonijah (1 Kings ii. 17, &c.)—STACKHOUSE.
[p] 1 Kings ii. 17.
§ Whether Abner were guilty or no, it is not evident from the following words; for if it were true, great men cannot endure to be told of their faults, though they be true and great.—POOLE.
[q] Ps. lxxvi. 10.
[r] 2 Kings viii. 13.
‖ He thought Ish-bosheth used him not as a captain of the host of Israel, but as if he had been a keeper of dogs. So the word "head" signifies, as the Jews generally explain it.—PATRICK.
[s] 1 Sam. xv. 28.
[t] Ruth i. 17.

[u] 1 Sam. xv. 28.
[x] Jud. xx. 1.
¶ From what is here said, however we may admire Abner as a brave man and distinguished commander, in supporting the house of Saul, he had acted against the dictates of his own conscience, and, as far as was in his power, opposed the will of Heaven.—BOOTHROYD.
[y] 39.
[z] xx. 1-13.
* *Whose is the land?*—To whom doth this land belong, but to thee? Is it not thine by Divine right? Saul's son is but a usurper, thou only art the rightful owner.—POOLE.
[a] Ps. lxii. 9.
[b] Matt. xxi. 8-10.
1 *Saying.*
[c] Gen. xliii. 3.
[d] 1 Sam. xviii. 20.
† David had a right to demand his wife, who had been torn from him unjustly; and he doubtless did it to strengthen his dominion, and reconcile the friends of Saul to his person and government.—BOOTHROYD.
[e] 1 Sam. xxv. 44, *Phalti.*
2 *Going and weeping.*
[f] 1 Kings ii. 8.
‡ Abner intended to have the honour of presenting her to the king, and would not have the old man appear, to disturb their meeting with his tears.—PATRICK.
3 *Both yesterday and the third day.*
[g] 1 Sam. xiii. 14.
[h] Ps. lxxxix. 3, 4, 19-23.
[i] 1 Sam. x. 20, 21.
§ To these he particularly applies himself, because they might be thought most kind to Saul and his house, and most loth to let the kingdom go out of their own tribe; and therefore it was necessary that he should use all his art and power with them, to persuade them to a compliance with his design; and besides, they were a valiant tribe, and bordering upon Judah, and situate between them and the other tribes; and therefore the winning of them would be of mighty concernment to bring in all the rest.—POOLE.
[k] Gen. xxvi. 30.

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which party soever may acquire the ascendancy. Different endowments qualify us for varied kinds of service, and should be improved for that purpose. But when talents are overrated, and when men confide and glory in them, they will go out of the line of duty in order to distinguish themselves; they will despise warning and counsel as the effect of envy and cowardice; and they will always be shamed, and frequently ruined, by those qualifications in which they prided themselves. Often do men fancy themselves about to seize upon happiness, when death stops their career, and lays them in the dust; and if they will rush forward in the road to destruction, though plainly warned of their danger, they can blame none but themselves. Finally, there are many distinctions among us, both during life, and in the disposal of our bodies after death; but in the eternal world no distinction subsists, except betwixt those "who have served the LORD, and those who have not served him."—*Scott.*

CHAP. III. LAST STRUGGLES OF THE HOUSE OF SAUL.—Ver. 1. Here is, The struggle that David had with the house of Saul before his settlement in the throne was completed. 1. Both sides contested; Saul's house, though beheaded and diminished, would not fall tamely. It is not strange that there was war between them; but one would wonder it should be a long war, when David's house had *right* on its side, and therefore *God* on its side; but though truth and equity will triumph at last, God may, for wise and holy ends, prolong the conflict. The length of this war tried the faith and patience of David, and made his establishment at last the more welcome to him. 2. David's side got ground. The house of Saul waxed weaker and weaker, lost places, lost men, sunk in its reputation, grew less considerable, and was foiled in every engagement; but the house of David grew stronger and stronger; many deserted the declining cause of Saul's house, and prudently came into David's interest, being convinced that he would certainly win the day. The contest between grace and corruption in the hearts of believers, who are sanctified but in part, may fitly be compared to this recorded here. There is a long war between them, the flesh lusting against the spirit, and the spirit against the flesh; but as the work of sanctification is carried on, corruption, like the house of Saul, grows weaker; while grace, like the house of David, grows stronger and stronger, till it come to a perfect man, and judgment be brought forth unto victory. —*Henry.*

ABNER'S DEFECTION.—Ver. 6-10. Perhaps Abner was weary of Ish-bosheth's unsuccessful cause, and was glad of an occasion of seeking preferment in David's service. No doubt he was guilty of the crime charged upon him, which was considered as a claim to the kingdom of a deceased prince. Ish-bosheth, however, was very imprudent to mention it, as he was entirely dependent upon Abner. He proudly disdained to be called to account by Ish-bosheth, after all his services to the house of Saul, of which he boasted; whom he had supported not only against the house of Judah, but against the known appointment of God confirmed by an oath (ver. 17, 18), against the convictions of his own conscience. Ambition, and not regard to Ish-bosheth, had hitherto induced him to support his interest; and revenge and policy, not regard to the will of God, at length prevailed with him at this time to join David's party. "Such is the genius of many great courtiers, who are irritated on slight occasions, and rather rule over princes, than are ruled by them."—[*Pellicanus.*]

ABNER'S PROPOSALS TO DAVID, &c.—Ver. 12. "Whose is the land?" Abner, by this expression, seems to have insinuated that he, not Ish-bosheth, retained the authority. If, therefore, David would grant him advantageous terms, he would put him in possession of the whole land. Some, however, interpret the words as an acknowledgment of David's title to the kingdom over all Israel. Ver. 13-16. David knew that the kingdom was his, in the purpose of God; it was desirable to sheath the sword of civil war, and to unite all Israel voluntarily under one king; he was not accountable for Abner's secret motives; and doubtless he meant to grant Ish-bosheth very favourable terms, had not his purposes been prevented. If David had divorced Michal, and she had in consequence been married to another, he must not have received her again; but the separation was violent on both sides. It is probable that her marriage to Phaltiel was a force upon her inclinations; and Phaltiel was very criminal in taking another man's wife, whatever affection he had for her. David required Michal to be restored, perhaps out of affection for her; or to strengthen his interest by asserting and shewing the value which he put upon his affinity with the house of Saul; or to shew his regard for the law of God, and to rebuke a man who openly violated it. As Abner did not deem it politic at that juncture directly to take Michal from Phaltiel, David addressed himself to Ish-bosheth, who complied with his demand; perhaps being willing to be upon amicable terms with him, as he could not overcome him by arms. Ver. 17-21. Abner, being satisfied that David would recompense his services, was very active in bringing the elders of the other tribes, and of Benjamin in particular, to receive David as their king. It seems that the people in general had desired this, especially when Saul and his sons were slain, but that Abner's great authority had induced them to set up Ish-bosheth; so that now, when Abner entered into the interests of David, he had little difficulty in bringing them over to him. The words which Abner mentions, as spoken by the LORD concerning David, are not found in the preceding history; but the meaning of them is implied in the promises given him. Having made all requisite preparations, Abner went to David, and being cordially entertained, and peaceably dismissed, he expected, no doubt, to obtain high preferment under him.—*Scott.*

21 And Abner said unto David, I will arise and go, and [1]will gather all Israel unto my lord the king, that they may make a league with thee, and that thou mayest [m]reign over all that thine heart desireth. And David sent Abner away; and he went in peace.‖

22 ¶ And, behold, the servants of David and Joab came from *pursuing* a troop,¶ and brought in a great spoil with them: but Abner *was* not with David in Hebron; for he had sent him away, and he was gone in peace.

23 When Joab and all the host that *was* with him were come, they told Joab, saying, Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace.

24 Then Joab came to the king, and said, [n]What hast thou done?* behold, Abner came unto thee; why *is* it *that* thou hast sent him away, and he is quite gone?

25 Thou knowest Abner the son of Ner, [o]that he came to deceive thee, [p]and to know thy going out, and thy coming in, and to know all that thou doest.†

26 And when Joab was come out from David, [q]he sent messengers after Abner, which brought him again from the well of Sirah: but David knew *it* not.

27 And when Abner was returned to Hebron, Joab took him aside in the gate, to speak with him [t]quietly, and smote him there [r]under the fifth *rib*, that he died, [s]for the blood of Asahel his brother.

28 ¶ And afterward when David heard *it*, he said, I and my kingdom *are* [t]guiltless before the LORD for ever from the [5]blood of Abner the son of Ner:

29 Let it [u]rest on the head of Joab,‡ and on all his father's house: and [x]let there not [6]fail from the house of Joab one that hath [y]an issue, or that is a [z]leper, or that leaneth on a staff, or that falleth on the sword, or that lacketh bread.

30 So Joab and Abishai[§] his brother [a]slew Abner, [b]because he had slain their brother Asahel at Gibeon in the battle.

31 ¶ And David said to Joab, and to all the people that *were* with him, [c]Rend your clothes, and gird you with sackcloth, and mourn before Abner. And king David *himself* followed the [7]bier.

32 And they buried Abner in Hebron: and the king [d]lifted up his voice, and wept at the grave of Abner; and all the people wept.

33 And the king lamented over Abner, and said, Died Abner [e]as a fool dieth?‖

34 Thy [f]hands *were* not bound, nor thy feet put into fetters: as a man falleth before [8]wicked men, *so* fellest thou. And all the people wept again over him.

35 And when all the people came to [g]cause David to eat meat¶ while it was yet day, David sware, saying, So do God to me, and more also, if I taste bread, or ought else, till the sun be down.

36 And all the people took notice *of it*, and it [9]pleased them: [h]as whatsoever the king did pleased all the people.

37 For all the people, and all Israel, understood that day, that it was not of the king to slay Abner the son of Ner.

38 And the king said unto his servants, Know ye not that there is [i]a prince and a great man fallen this day in Israel?

39 And [k]I *am* this day [l]weak,* though anointed king; and these men the sons of Zeruiah *be* too hard for me: [l]the LORD shall reward the doer of evil according to his wickedness.

B.C. 1048—B.C. 1048.

[1] ii. 9.
[m] 1 Kings xi. 37.
‖ Abner soon put his threat in execution. Abner seems to have stipulated for the chief command, and he engages to bring over the people on certain terms. So that David was not an absolute king; he reigned over a free people; a people who knew their rights and who defended them when necessary.—BOOTHROYD.
¶ A troop of the enemies, or some highway thieves.—DIODATI.
[n] Num. xxiii. 11.
* He chides the king, as if he did not understand his own interest, but was to be taught by him. Which high presumption he was constrained to endure, because of his great power with the military men.—PATRICK.
[o] 2 Kings xviii. 32, *marg.*
[p] Gen. xlii. 9, 12-16.
† Abner was the only man in the country of whom Joab had cause to be afraid, and by whom it was likely that his own influence would be superseded in case the two kingdoms were united through his instrumentality. It was probably more from such considerations than any other that his displeasure at the intercourse between David and Abner arose.—FICT. BIBLE.
[q] PROV. xxvi. 23-26.
[t] *Peaceably.*
[r] iv. 6.
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[5] *Bloods.*
[u] 1 Kings ii. 31-34.
‡ These and the following words must be looked upon rather as a prophetical prediction, than as a private imprecation, or else as the expression of violent passion, since he thought that the punishment for so horrid a crime could not be too severe or too lasting.—PATRICK.
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[y] Lev. xv. 2.
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§ *Joab and Abishai.*—For though Joab only committed the murder, yet Abishai was guilty of it, because it was done with his consent, and counsel, and help, and approbation; for by these and suchlike actions men are involved in the guilt of other men's sins, at least in God's judgment.—POOLE.
[a] Prov. xxviii. 17.
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[7] *Bed.*
[d] Job xxxi. 29.
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‖ Died he by the hands of justice for some folly or wickedness? No such matter.—WELLS.
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¶ The custom was to bury in the daytime, and after the funeral to send in food to comfort those who had buried the dead, and come and eat with them.—GILL.
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* That is, he was not so established in his new kingdom as to deem it prudent to punish Joab and Abishai, in the manner they deserved for so base an act.—WELLS.
[l] 1 Kings ii. 5, 6.

CHAPTER IV.

1 *The Israelites troubled at the death of Abner.* 2 *Baanah and Rechab slay Ish-bosheth, and bring his head to David.* 9 *David causeth them to be slain, and Ish-bosheth's head to be buried.*

AND when Saul's son heard that Abner was dead in Hebron, [a]his hands were feeble,* [b]and all the Israelites were troubled.

2 ¶ And Saul's son had two men *that were* [c]captains of bands;† the name of the one *was* Baanah, and the name of the [1]other Rechab, the sons of Rimmon a Beerothite, of the children of Benjamin; (for [d]Beeroth also was reckoned to Benjamin:‡

3 And the Beerothites [e]fled to Gittaim, and were sojourners there until this day.)

4 And [f]Jonathan, Saul's son, had a son *that*

B.C. 1048—B.C. 1048.

* Ezra iv. 4.
* Or, he fainted, and was quite out of courage.—DIODATI.
[b] Matt. ii. 2, 3.
[c] 2 Kings v. 2.
† These had been engaged to support and strengthen the house of Saul, and, like other mercenaries, were ready to take the strongest side.—BOOTHROYD.
[1] *Second.*
[d] Josh. xviii. 25.
‡ This is added as the reason why he called them *Beerothites*, because though Beeroth was now in the hands and possession of the Philistines (1 Sam. xxxi. 7), yet of right it belonged to the Benjamites (Josh. xviii. 25).—POOLE.
[e] Neh. xi. 33.
[f] ix. 3.

ASSASSINATION OF ABNER.—Ver. 27. It is certain that Joab was unrighteous, and, in what he did, did wickedly. David was a man according to God's own heart, but could not have those about him, no, not in places of the greatest trust, after his own heart. Many a good prince and a good master has been forced to employ bad men. 1. Even the pretence for doing this was very unjust. Abner had indeed slain his brother Asahel, and Joab and Abishai pretended herein to be the avengers of his blood (ver. 27, 30); but Abner slew Asahel in an open war, wherein Abner indeed had given the challenge, but Joab himself had accepted it, and had slain many of Abner's friends; he did it likewise in his own defence, and not till he had given him fair warning (which he would not take), and he did it with reluctancy; but Joab here shed "the blood of war in peace" (1 Kings ii. 5). 2. That which we have reason to think was at the bottom of Joab's enmity to Abner made it much worse. Joab was now general of David's forces; but if Abner should come into his interest, he would possibly be preferred before him, being a senior officer, and more experienced in the art of war. This Joab was jealous of, and could better bear the guilt of blood than the thoughts of a rival. 3. He did it treacherously, and under the pretence of speaking peaceably to him (Deut. xxvii. 24). Had he challenged him, he had done like a soldier; but to assassinate him was done villanously, and like a coward. "His words were softer than oil, yet were they drawn swords" (Ps. lv. 21). Thus he basely slew Amasa (chap. xx. 9, 10). 4. The doing of it was a great affront and injury to David, who was now in treaty with Abner, and Joab knew it. Abner was now actually in his master's service, so that, through his side, he struck at David himself. 5. It was a great aggravation of the murder that he did it in the gate, openly and avowedly, as one that was not ashamed, nor could blush. The gate was the place of judgment and the place of concourse, so that he did it in defiance of justice, both the just sentence of the magistrates, and the just resentments of the crowd, as one that neither feared God nor regarded man, but thought himself above all control; and Hebron was a Levites' city, and a city of refuge.—*Henry.*

DAVID'S GRIEF FOR ABNER.—Ver. 28, 29. David, no doubt, intended by these protestations and imprecations upon Joab and his family to wipe off all suspicion of his own guilt, and to remove it from the land, being perhaps afraid of a revolt of the soldiers if he proceeded to execute vengeance on the murderer. But he should have remembered that He "who stilleth the raging of the sea" is able also "to still the madness of the people." In so just a cause he ought to have risked all consequences. He was anointed king to administer justice without respect of persons, and he might have been assured of the Lord's support in doing so important a duty. The example would have been very salutary; all impartial persons would have applauded his firmness; perhaps Ish-bosheth's murder would have been prevented, and many other crimes and calamities in the latter part of his reign. But his fear of man in this instance overcame his faith in God, and Joab continued and increased in authority, and in crimes to the end of David's life; he was at length, however, called to account for them all. Ver. 31. Joab was constrained to do penance, so to speak, by appearing as a mourner for Abner; but as his revenge was gratified, his rival removed, and no heavier punishment inflicted, it is likely he would have but little objection to such a ceremonial. David, however, no doubt intended to lessen Joab's authority with the people by requiring his attendance.—*Scott.*

CHAP. IV. ASSASSINATION OF ISH-BOSHETH.—Ver. 5. Ish-bosheth had enough to do in this emergency without sleeping on his bed at noon. But he appears to have been an inactive, self-indulged man. It was, indeed, and is still a custom in the East countries, to retire for sleep about noon—that is, for such as live in ease and luxury, not for others, except in very sultry regions. The Scripture gives no intimation that this was a common practice in Israel. Ver. 8. These men entirely mistook David's character, as if he had such a thirst for revenge that he would reward any villany by which it could be accomplished, and they presumed that they had performed the will of God in this complicated treason and parricide! The LORD had indeed avenged his servant of his enemies, but neither David nor David's LORD had commissioned them to murder their prince, whom they professed to serve. Ver. 10-12. Whatever Ish-bosheth's character was before God, he was righteous "as to his murderers," having done them no injury, and given them no provocation, so that in slaying him they shed innocent blood, for the basest motives, and with the greatest aggravations, and David, as God's vicegerent, most justly executed vengeance upon them for it. It had been well if he had been equally decisive in the case of Joab, that there might have been no appearance of partiality, and no hope of impunity to any criminal.

PRACTICAL OBSERVATIONS.—Everything will concur in forwarding the accomplishment of God's word, whether of promise or of wrath, when the appointed time approaches; on the one hand, there can be no *failure;* on the other, no *escape.* Wretched, indeed, are they who are engaged in such undertakings that none can serve

was lame of *his* feet. He was five years old when [g]the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame; and his name *was* [h]Mephibosheth.§

5 And the sons of Rimmon the Beerothite, Rechab and Baanah, [i]went, and came about the heat of the day to the house of Ish-bosheth, who [k]lay on a bed at noon.

6 And they came thither into the midst of the house, *as though* they would have fetched wheat;‖ and they smote him [l]under the fifth *rib:* and Rechab and Baanah his brother escaped.

7 For when they came into the house, he lay on his bed in his bed-chamber, and they smote him, and slew him, and beheaded him, and [m]took his head, and gat them away through the plain all night.

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth the son of Saul thine enemy, [n]which sought thy life; and [o]the LORD hath avenged my lord the king this day of Saul, and of his seed.¶

9 ¶ And David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said unto them, *As* the LORD liveth, [p]who hath redeemed my soul out of all adversity,

10 When one told me, saying, Behold, Saul is dead, (2thinking to have brought good tidings,) I took hold of him, and slew him in Ziklag, 3who *thought* that I would have given him a reward for his tidings:

11 How much more, [q]when wicked men have slain a righteous person in his own house upon his bed? shall I not therefore now [r]require his blood of your hand, and take you away [s]from the earth?*

12 And David commanded his young men, and they [t]slew them, and cut off their hands and their feet, and [u]hanged *them* up over the pool in Hebron: but they took the head of Ish-bosheth, and buried *it* in the sepulchre of Abner in Hebron.

B.C. 1048—B.C. 1048.

[g] 1 Sam. xxix. 1, 11; xxxi. 1-10.
[h] 1 Chr. viii. 34.
§ Beside the feebleness of Ish-bosheth, there is allusion made here to the childhood and helplessness of another of Saul's house, Mephibosheth, so that its interest seemed utterly gone, and a way opened for the preferment of David to the government of all Israel. This seems to have lured the two assassins to the murder of poor Ish-bosheth. — DR CHALMERS.
[i] 2 Chr. xxiv. 25.
[k] Prov. xxiv. 33, 34.
‖ In the Hebrew, "carrying wheat," which they either brought into the king's granaries for the use of his household, or carried forth for the supply of the soldiers, who were maintained at the king's charge.—PATRICK.
[l] iii. 27; xx. 10.
[m] Matt. xiv. 11.
[n] 1 Sam. xviii. 11.
[o] Luke xviii. 7, 8.
¶ They thought their action not only blameless but meritorious, because they had but executed justice upon Saul's house and David's enemies, and made way for David's obtaining of his rights. —POOLE.
[p] Gen. xlviii. 16.
2 *He was in his own eyes as a bringer,* &c.
3 *Which was the reward I gave him for his tidings.*
[q] 1 Kings ii. 32.
[r] Gen. ix. 5, 6.
[s] Gen. iv. 11.
* The murderers of Ish-bosheth mistook David when they looked to him for a reward of their foul deed. David had no faith in such auxiliaries; he recoiled from the co-operation of all such men. The punishment of the evil-doers, in the present case, was summary and terrible, constituting a beacon to warn all the sons of Belial, in future, against such methods of ingratiating themselves with the king.—DR JN. CAMPBELL.
[t] Ps. lv. 23.
[u] Deut. xxi. 22, 23.

CHAP. V.

[1] 1 Chr. xi. 1-3.
[b] Gen. xxix. 14.
* Meaning that they were of the same blood with him, being descended from their common father Israel, and that he was therefore qualified by the law of God (Deut. xvii. 15) to be their king.—PATRICK.
[c] Num. xxvii. 17.
[d] 1 Sam. xvi. 1, 13.
[e] 1 Sam. ix. 16.
[f] 1 Chr. xi. 3.
[g] 1 Sam. xi. 15.
[h] Jud. xi. 11.
† He was anointed three times:—first by Samuel in his father's house (1 Sam. xvi. 13); then when the tribe of Judah owned him for their king (ii. 4); and now when all Israel did the same. For which Abarbinel gives this reason — "David's unction was repeated so often, that it might be the foundation, and root, and principle of all his posterity," who needed no unction, being anointed in him, unless there was any controversy about the succession.—PATRICK.
[i] 1 Chr. xxvi. 31.
[k] Gen. xiv. 18.
[l] Josh. xv. 63.
1 *Saying David shall not.*
[m] Ps. ii. 6; lx. 11.
[n] Jud. ix. 6, 20.
‡ From the place where Solomon afterwards built Millo; for it appears from 1 Kings ix. 15, that it was not built until Solomon's reign. Respecting Millo, see note at Judg. ix. 6. It was probably a house for public affairs—*i.e.*, where those who formed the chief assembly in a country or city met together to consult of public affairs.—WELLS.
2 *Went going and growing.*
[o] Gen. xxi. 22.
§ *Cedar-trees*—for the king of Tyre was lord and master of Lebanon, which abounded in cedars (1 Kings v. 6). And there were also in that country excellent architects, carpenters, and carvers of stone (Ezekiel xxvii. 9).—DIODATI.
3 *Hewers of the stone of the wall.*
[p] 1 Kings vii. 1-12.

CHAPTER V.

1 *David anointed king over all Israel.* 6 *He takes Zion, and calls it the city of David.* 11 *Hiram sends him timber and workmen to build him a house.* 17 *He gains two victories over the Philistines.*

THEN [a]came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, [b]we *are* thy bone and thy flesh.*

2 Also in time past, when Saul was king over us, thou wast he that [c]leddest out and broughtest in Israel: and the LORD said to thee, [d]Thou shalt feed my people Israel, and thou shalt be [e]a captain over Israel.

3 So [f]all the elders of Israel came to the king to Hebron; and king David [g]made a league with them in Hebron [h]before the LORD: and they anointed David king over Israel.†

4 ¶ David *was* thirty years old when he began to reign; *and* he reigned [i]forty years.

5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

6 ¶ And the king and his men went to [k]Jerusalem unto [l]the Jebusites, the inhabitants of the land; which spake unto David, saying, Except thou take away the blind and the lame, thou shalt not come in hither: 1thinking, David cannot come in hither.

7 Nevertheless David took the strong hold of [m]Zion: the same *is* the city of David.

8 And David said on that day, Whosoever getteth up to the gutter, and smiteth the Jebusites, and the lame and the blind, *that are* hated of David's soul, *he shall be chief and captain.* Wherefore they said, The blind and the lame shall not come into the house.

9 So David dwelt in the fort, and called it, The city of David: and David built round about, from [n]Millo‡ and inward.

10 And David 2went on, and grew great; and [o]the LORD God of hosts *was* with him.

11 ¶ And Hiram king of Tyre sent messengers to David, and cedar-trees,§ and carpenters, and 3masons: and [p]they built David an house.

them without opposing the known will of God! The more exalted their station, the greater is their danger; for the very men in whom they repose their chief confidence are destitute of principle, serve them only for gain, and will betray or murder them when their mercenary schemes require it. Alas! what numbers sink from self-indulgence and carnal security into unsuspected and inevitable destruction! Many are conscious that they should be pleased with villany, provided it conduced greatly to their profit; they are led confidently to conclude that others will be so too; and as numbers are rewarded for villanous actions, they expect the same. Persons in authority should therefore decidedly manifest that they will not be served by such wretches, but will, instead of rewarding, severely punish their crimes. The servants of God are encouraged by the Scriptures, and by their own experience, to trust him in the path of duty, to redeem them from all adversity, without countenancing, any more than committing sin for that purpose; and they will pity and pray for, and behave kindly to their opposers, and speak as favourably of them as they can, and on no account become their own avengers. Finally, the Son of David will requite those who pretend to serve his cause by frauds, treasons, massacres, and persecutions with more dreadful vengeance than was inflicted by David on Ish-bosheth's murderers.—*Scott.*

CHAP. V. RECOGNITION OF DAVID AS KING BY THE TRIBES.—Ver. 3. Judah had submitted to David as their king above seven years ago, and their ease and happiness under his administration encouraged the rest of the tribes to make their court to him. What numbers came from each tribe, with what zeal and sincerity they came, and how they were entertained for three days at Hebron, when they were all of one heart to make David king, we have a full account 1 Chron. xii. 23-40. Here we have only the heads of their address, containing the grounds they went upon in making David king. 1. Their relation to him was some inducement—"'We are thy bone and thy flesh' (ver. 1). Not only thou art our bone, and our flesh, not a stranger, unqualified by the law to be king (Deut. xvii. 15), but we are thine;" that is, "we know that thou considerest us thy bone and flesh, and hast a tender concern for us, as a man has for his own body, which Saul and his house had not. 'We are thy bone and thy flesh,' and therefore thou wilt be as glad as we shall be to put an end to this long civil war, and thou wilt take pity on us, protect us, and do thine utmost for our welfare." Those who take Christ for their King may thus plead with him: "'We are thy bone and thy flesh;' thou hast made thyself in all things 'like unto thy brethren' (Heb. ii. 17): therefore be thou our Ruler, and let this ruin be under thy hand" (Isa. iii. 6.)—*Henry.*

DAVID'S CAPTURE OF THE CITADEL OF JERUSALEM.—Ver. 6-8. The greater part of Jerusalem lay in the lot of Benjamin, and had hitherto been possessed by the Jebusites, but as soon as Israel had submitted to David he marched to dispossess them. The citadel called "the stronghold of Zion" was fortified by nature and art, and the Jebusites set him at defiance. Confiding in its strength, they told him that blind and lame men could defend it against his army; and, perhaps in derision, placed a company of such persons upon it, who insulted David and his soldiers; for the last clause (ver. 8) may be read, "They had said, even the blind and the lame, that he shall not come into the house." But David commanded his men, "when they smote the Jebusites, to throw down the blind and the lame into the gutter," or *ditch*, as it might be read, which, under the conduct of Joab, they effected accordingly. These were said to be "hated of David's soul," for they were devoted Canaanites and idolaters, if not blasphemers of God.—But, by "the blind and the lame" some understand the *idols* of the Jebusites, which David's soldiers had thus called in contempt; but their worshippers so confided in them that they defied David to take the citadel whilst they kept their station, or by any means to remove them, and declared that if he did they would no longer admit them into their temples or houses. David, however, got possession; and near to this mount the ark was placed, and the temple was built, and the residence of the family of David was fixed.—*Scott.*

THE PRESENCE OF THE LORD OF THE HEBREW HOSTS.—Ver. 23. God gave David sensible tokens of his presence with him, bade him not fall upon them directly, as he had done before, but "fetch a compass behind them." 1. God appoints him to draw back, as "Israel stood still to see the salvation of the Lord." 2. He promised him to charge the enemy himself by an invisible host of angels (ver. 24). Thou shalt hear the "sound of a going," like the march of an army in the air, "upon the tops of the mulberry-trees." Angels tread light; and he that can walk upon the clouds can, when he pleases, walk on the tops of trees, or (as Bishop Patrick understands it) at the head of the mulberry-trees, that is, of the wood or hedgerow of those trees. "And by that sign thou shalt know that 'the Lord goes out before thee,' though thou see him not, yet thou shalt hear him, and faith shall come, and be confirmed by hearing. He goes forth 'to smite the host of the Philistines.'" When David had himself smitten them (ver. 20), he ascribed it to God—"The Lord has broken forth upon mine enemies;" to reward him for which thankful acknowledgment, the next time God did it himself alone, without putting him to any toil or peril; for those that own God in what he has done for them, he will do more. But observe, though God promised to "go before him and smite the Philistines," yet David, when he heard the sound of the going, must bestir himself, and be ready to pursue the victory. Note, God's grace must quicken our endeavours. If God work in us, both to will and to do

12 And David perceived that the LORD had established him king over Israel, and that he had exalted his kingdom for [q]his people Israel's sake.

13 ¶ And David took *him* more concubines and wives‖ out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David.

14 And these *be* the names of those that were born unto him in Jerusalem; [4]Shammuah, and Shobab, and [r]Nathan, and Solomon,

15 Ibhar also, and [s]Elishua, and Nepheg, and Japhia,

16 And Elishama, and [t]Eliada, and [u]Eliphalet.

17 ¶ But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to [x]seek David;¶ and David heard *of it*, and went down to the hold.

18 The Philistines also came and spread themselves in the valley of Rephaim.

19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the [y]LORD said unto David, Go up; for I will doubtless deliver the Philistines into thine hand.

20 And David came to Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place [5]Baal-perazim.

21 And there they left their images, and [z]David and his men [6]burnt them.

22 ¶ And the Philistines [a]came up yet again, and spread themselves in the valley of Rephaim.

23 And when David enquired of the LORD, he said, Thou shalt not go up; *but* [b]fetch a compass behind them, and come upon them over against the mulberry-trees.*

24 And let it be, when thou hearest the sound of a going in the tops of the mulberry-trees, that then [c]thou shalt bestir thyself: for then shall the LORD go out before thee, to smite the host of the Philistines.

25 And David did so, as the LORD had commanded him; and smote the Philistines from [d]Geba until thou come to Gazer.

B.C. 1047—B.C. 1047.

[q] 1 Kings x. 9.

‖ This may be well reckoned amongst David's faults, the multiplication of wives being expressly forbidden to the king (Deut. xvii. 17).—The use of it seems to have been his policy, that hereby he might enlarge his family, and strengthen his interest by alliances with so many considerable families.—POOLE.

[4] *Shimea.*

[r] xii. 1-7.

[s] Or, *Elishama*, 1 Chr. iii. 6; xiv. 5.

[t] Or, *Beeliada*, 1 Chr. xiv. 7.

[u] *Eliphelet*, 1 Chr. iii. 8.

[x] 1 Chr. xiv. 8, 9.

¶ They raised all the forces they were able, to find out David and fight with him, before he was settled in his new kingdom. The friendship between him and king Achish was so great, that one would have thought they should have lived in peace. But either Achish was dead, or the lords of the Philistines, who were very powerful, overruled him, as they did when they forced him to send David out of their army (1 Sam. xxix. 6, &c.)—PATRICK.

[y] Jud. xx. 28.

[5] *The plain of breaches.*

[z] Deut. vii. 5, 25.

[6] Or, *took them away.*

[a] 1 Kings xx. 22.

[b] Josh. viii. 2, 7.

* It is remarkable that in the second action he was directed not to go openly up against the Philistines, but to make use of tactics and manœuvring; or to put forth in the matter an instrumentality of second causes. And this did not exclude the special interposition from on high; for it is said, that after he had done as directed, "then the Lord shall go out before him, and smite the Philistines." This seems another demonstration of a limit on miracles, and at the same time accords with the very general lesson, that we are not to look for God's blessing without the prescribed means, but in and on the prescribed means.—DR CHALMERS.

[c] Jud. iv. 14.

[d] 1 Chr. xiv. 16, *Gibeon.*

CHAP. VI.

* The stoutest and valiantest men in his army and land, lest the Philistines should attempt to disturb them in this work.—POOLE.

[a] Josh. xv. 9, 10, 60, *Baalah, Kirjath-jearim.*

[1] *At which the name, even the name of the LORD of hosts was called upon.*

[b] Ex. xxv. 18-22.

[2] *Made the ark of God to ride.*

† It had been expressly commanded that the ark should be carried on the shoulders of the Kohathites (Num. vii. 9). They seem to have acted on the present occasion from forgetfulness; perhaps inadvertently following the example of the Philistines, who had put the ark of God in the same manner in a new cart (1 Sam. vi. 7, 8).—PATRICK.

[3] Or, *the hill.*

‡ It seems Eleazar (who was sanctified to take care of the ark, as we read 1 Sam. vii. 1) was dead or stayed at home to look after his father, who was now grown aged; so these two took upon themselves to be the Bubulci (as Bochart calls them) who drove the oxen.—PATRICK.

[4] *With.*

[c] 1 Sam. x. 5.

§ This is a corruption of the text; the reading is right 1 Chr. xiii. 8, "with all their might."—BOOTHROYD.

[d] 1 Chr. xiii. 9, *Chidon's.*

[e] Num. iv. 15, 19.

[5] *Stumbled.*

‖ Because that God had forbidden with grievous threatenings, that none but the high priest and his sons should touch the ark (Num. iv. 15). *Smote him* — viz., with some sudden and supernatural death.—DIODATI.

[f] Lev. x. 1-5.

[6] *Rashness.*

[7] Heb., *broken.*

[8] *The breach of Uzzah.*

[g] Ps. cxix. 120.

[h] 1 Kings viii. 27.

[i] Gen. xxx. 27.

CHAPTER VI.

1 *David fetches the ark from Kirjath-jearim.* 6 *Uzzah is smitten, and the ark is left with Obed-edom.* 12 *David brings the ark to Zion, and dances before it.* 20 *Michal, deriding David, is childless till her death.*

AGAIN, David gathered together all *the* chosen *men* of Israel,* thirty thousand.

2 And David arose, and went with all the people that *were* with him from [a]Baale of Judah, to bring up from thence the ark of God, [1]whose name is called by the name of The LORD of hosts, that [b]dwelleth *between* the cherubims.

3 And they [2]set the ark of God upon a new cart,† and brought it out of the house of Abinadab that *was* in [3]Gibeah: and Uzzah and Ahio, the sons of Abinadab, drave the new cart.‡

4 And they brought it out of the house of Abinadab which *was* at Gibeah, [4]accompanying the ark of God; and Ahio went before the ark.

5 And [c]David, and all the house of Israel, played before the LORD on all manner of *instruments made of* fir-wood,§ even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

6 ¶ And when they came to [d]Nachon's threshing-floor, Uzzah [e]put forth *his hand* to the ark of God, and took hold of it; for the oxen [5]shook *it.*

7 And the anger of the LORD was kindled against Uzzah;‖ and [f]God smote him there for *his* [6]error; and there he died by the ark of God.

8 And David was displeased, because the LORD had [7]made a breach upon Uzzah; and he called the name of the place [8]Perez-uzzah to this day.

9 And David was [g]afraid of the LORD that day, and said, [h]How shall the ark of the LORD come to me?

10 So David would not remove the ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite.

11 And the ark of the LORD continued in the house of Obed-edom the Gittite three months: and [i]the LORD blessed Obed-edom, and all his household.

12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and

it does not follow that we must sit still, as those that have nothing to do, but we must therefore "work out our salvation" with all possible care and diligence (Phil. ii. 12, 13). The sound of the going was, (1.) A signal to David when to move; it is comfortable going out when God goes before us. And, (2.) Perhaps it was an alarm to the enemy, and put them into confusion. Hearing the march of an army against their front, they retreated with precipitation, and fell into David's army, which lay behind them in their rear. Of those whom God fights against, it is said (Lev. xxvi. 36), "The sound of a shaken leaf shall chase them." The success of this is briefly set down (ver. 25). David observed his orders, waited till God moved and stirred them, but not till then. Thus he was trained up in a dependence on God and his providence. God performed his promise, went before him, and routed all the enemy's force, and David failed not to improve his advantages; he smote the Philistines, even to the borders of their own country. When the kingdom of the Messiah was to be set up, the apostles, that were to beat down the devil's kingdom, must not attempt anything till they receive the promise of the Spirit, who "came with a sound from heaven, as of a rushing mighty wind" (Acts ii. 2), which was typified by this sound of the going on the tops of the mulberry-trees; and, when they heard that, they must bestir themselves, and did so: they went forth conquering and to conquer.—*Henry.*

CHAP. VI. FETCHING OF THE ARK.—Ver. 2-4. Baale, or Baalim, or Baalah (the two former masculine, the latter feminine), was another name for Kirjath-jearim. The terms used in speaking of the ark are very expressive of reverence: "The ark of God, whose name is called by the name of the LORD of hosts, that dwelleth between the cherubims." The name of JEHOVAH Sabaoth, the LORD of hosts, was, as it were, affixed to the ark, because it was the most honoured external representation of his invisible glory; and when the ark was in its proper place, in the holy of holies, the Lord manifested his presence by the visible glory above it, as the Protector and Glory of Israel. It especially typified Christ and his merits and mediation, in which the name of JEHOVAH, and all his glorious excellences, are harmoniously displayed, whilst all his hosts of angels (represented by the "cherubim") desire to look down into those mysteries, or to be employed by him who is the Saviour and Glory of his redeemed people, and whom sinners now approach upon a mercy-seat.

PRESUMPTION SIGNALLY PUNISHED.—Ver. 6, 7. Uzzah, fearing lest the ark should fall, because the oxen stumbled, apparently with a good intention laid hold of it; yet "God smote him for his error." But in what did his error consist? Even the Kohathites, who were appointed to carry the ark, were forbidden to *touch it* on pain of death; that is, it must first be covered by the priests, and then the Kohathites must carry it by the staves only, and not touch the ark itself (Num. iv. 15); but Uzzah, who certainly was not a priest, laid hold on the ark, which probably was not covered. It may be supposed that neither Eleazar, nor Uzzah, nor Ahio, had thus touched it during all the years it had remained with them, and that it was placed on the cart by the staves only; and though it seemed necessary for Uzzah to lay hold of it, yet the necessity arose from the method of conveyance, which some think Uzzah had proposed, and he was therefore answerable for all the consequences. It is probable that he had become too familiar with this sacred symbol of the Lord's especial presence, and that he presumed on the services which he and his family had rendered in taking care of it, when generally neglected; as if that had given him a sanctity equal, or even superior, to that of the priests; so that he and his brother seem to have taken the principal management of the business on themselves. Whereas, when all orders of men concurred in shewing honour to the ark, they ought to have declined any further interference, and referred the care of it to the priests, on whom it properly devolved. No doubt the Lord saw that in Uzzah's conduct which indicated irreverence and presumption—not wholly unlike the sin of Nadab and Abihu, when they offered strange fire before him; and therefore he smote him, perhaps in a similar manner, and for the same reasons. But though he was singled out to be made an example of, his death was a rebuke and warning to David, to the priests, and to all Israel.—*Scott.*

BLESSING OF OBED-EDOM.—Ver. 11. David lodged the ark in a good house, the house of Obed-edom, a Levite, which happened to be near the place where the disaster happened; and there, 1. It was kindly entertained and bid welcome, and continued there *three months.* Obed-edom knew what slaughter the ark had made among the Philistines that imprisoned it, and the Bethshemites that looked into it. He saw Uzzah struck dead for touching it, and perceived that David himself was afraid of meddling with it; yet he cheerfully invites it to his own house, and opens his doors to it without fear, knowing it was a "savour of death unto death" to those only that treated it ill. "Oh, the courage," says Bishop Hall, "of an honest and faithful heart! Nothing can make God otherwise than amiable to his own: even his very justice is lovely." 2. It paid well for his entertainment. "The Lord blessed Obed-edom and all his household." The same hand that punished Uzzah's proud presumption, rewarded Obed-

all that *pertaineth* unto him, because of the ark of God. [k]So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness.¶

13 And it was *so*, that, when they that bare the ark of the LORD had gone six paces, he sacrificed oxen and fatlings.

14 And David [l]danced before the LORD with all *his* might; and David *was* girded with a linen ephod.*

15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.

16 And as the ark of the LORD came into the city of David, Michal, Saul's daughter, looked through a window, and saw king David leaping and dancing before the LORD; and she [m]despised him in her heart.

17 ¶ And [n]they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had pitched for it;† and David [o]offered burnt-offerings and peace-offerings before the LORD.

18 And as soon [p]as David had made an end of offering burnt-offerings and peace-offerings, [q]he blessed the people in the name of the LORD of hosts.

19 And [r]he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*. [s]So all the people departed every one to his house.

20 ¶ Then David returned to [t]bless his household. And [u]Michal, the daughter of Saul, came out to meet David, and said, How [x]glorious was the king of Israel to-day, who [y]uncovered himself‡ to-day in the eyes of the handmaids of his servants, as one of the vain fellows [z]shamelessly uncovereth himself!

21 And David said unto Michal, *It was* [a]before the LORD,§ which [b]chose me before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.

22 And I will yet [b]be more vile than thus, and will be base [c]in mine own sight: and of the [1]maid-servants which thou hast spoken of, of them shall [d]I be had in honour.

23 Therefore Michal, the daughter of Saul, had no child unto the day of her death.

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[k] 1 Chr. xv. 1-3, 25.

¶ Its tarriance with Obed-edom was a happy occasion to him, and to his house a source of blessing. Fear was thus abated, and David was encouraged once more to proceed to bring it up into the city, which he did with all gladness. —DR JOHN CAMPBELL.

[l] Ex. xv. 20.

* He laid aside his royal ornaments, and was girded only with a simple ephod, which was an honorary garment used by those who were no priests. He is said to dance before the Lord, because the ark was the symbol of the Divine presence.—PATRICK.

[m] Ps. lxix. 7.

[n] 1 Chr. xvi. 1.

† The old tabernacle of Moses was still at Gibeon (compare 1 Chron. xvi. 39; xxi. 29; and 2 Chron. i. 3). So that David prepared a new one for the ark, until the temple should be built, which he now designed to build.—BOOTHROYD.

[o] 2 Chr. v. 6.

[p] 1 Kings viii. 55.

[q] Gen. xiv. 19.

[r] 1 Chr. xvi. 3.

[s] 1 Kings viii. 66.

[t] Gen. xviii. 19.

[u] Ps. lix. 7-9.

[x] Neh. iv. 3, 4.

[y] 1 Sam. xix. 23, 24.

‡ Though his putting off his royal robes might give some occasion to Michal's expression of his "uncovering himself," yet this opprobrious term proceeded from nothing but the overflowing spleen of a proud, passionate woman. — STACKHOUSE.

[z] Or, *openly*.

[a] 1 Cor. x. 31.

§ David's reply was in point to the accusation that was cast at him. It was not before the maid-servants that he danced, but before the Lord. . . . He also expresses his readiness to humble himself still more in doing honour to the God of heaven—as also his confidence that, so far from forfeiting reputation among the people thereby, he would rise higher in their estimation. — DR CHALMERS.

[a] 1 Sam. xiii. 14.

[b] Is. l. 6.

[c] Gen. xxxii. 10.

[1] *Handmaids* of my servants.

[d] 1 Sam. ii. 30.

CHAP. VII.

[k] Dan. iv. 29, 30.

[b] Josh. xxi. 44.

[c] 1 Chr. xxix. 29.

[d] 1 Chr. xiv. 1.

* Like a religious prince, David spent much of his time in pious meditations; and, among other things, reflected on the meanness of God's habitation, in comparison with the splendour of his own palace. This he thought ought not to be endured, and therefore resolved to build a stately house for God's ark to dwell in.—PATRICK.

[e] Ps. cxxxii. 5.

[f] Ex. xxvi. 1-14.

[g] 2 Kings iv. 27.

[h] 1 Sam. xvi. 7.

[i] 1 Sam. x. 7.

† The design being pious, and the thing not forbidden by God, Nathan hastily approves it, before he had either seriously considered it in his own mind, or consulted God about it, as both he and David certainly ought to have done in a matter of so great moment. — POOLE.

[k] Num. xii. 6.

[l] 1 Kings v. 3.

‡ That is, How canst thou design to build me an house? It is intended as a reproof for his forwardness in making a vow to this effect, without asking God's consent.—WELLS.

[m] Josh. xviii. 1.

[n] Ex. xxxiii. 14, 15.

[o] Ex. xl. 18, 19.

§ God had often said in his law that he would choose himself a place, but he had not expressed where or when it should be; and therefore he lovingly admonisheth David to wait for this expression. — DIODATI.

[p] 1 Chr. xvii. 6.

[q] Ps. lxxviii. 71, 72.

[r] 1 Sam. xvi. 11, 12.

[1] *After*.

[s] xii. 7.

[t] xxii. 34-38.

[u] xxii. 1.

[2] *From thy face*.

[x] Gen. xii. 2.

[y] Ps. lxxxvii. 3-6.

[z] Ps. lxxxix. 22, 23.

[a] Jud. ii. 14-16.

[b] 27; Ex. i. 21.

‖ This is added to extol David's reign, who had for ever suppressed the adverse nations, and settled Israel in a firm repose and form of government; whereas the judges had but only delivered them from the tyranny of some one nation, and that but only for a certain time. — DIODATI.

CHAPTER VII.

1 *David purposes to build a temple, and Nathan encourages him.*
4 *God, by Nathan, forbids it, but with promises of special blessings to Israel, to David, and to his seed.* 18 *David's prayer and thanksgiving.*

AND it came to pass, [a]when the king sat in his house, and [b]the LORD had given him rest round about from all his enemies,

2 That the king said unto [c]Nathan the prophet, See now, [d]I dwell in an house of cedar,* but [e]the ark of God dwelleth within [f]curtains.

3 And Nathan said to the king, [g]Go, do [h]all that *is* in thine heart; [i]for the LORD *is* with thee.†

4 ¶ And it came to pass [k]that night, that the word of the LORD came unto Nathan, saying,

5 Go and tell my servant David, Thus saith the LORD, [l]Shalt thou build me an‡ house for me to dwell in?

6 Whereas [m]I have not dwelt in *any* house since the time that I brought up the children of Israel out of Egypt, even to this day, but have [n]walked in [o]a tent and in a tabernacle.

7 In all *the places* wherein I have walked with all the children of Israel spake I a word§ with any of the [p]tribes of Israel, whom I commanded to [q]feed my people Israel, saying, Why build ye not me an house of cedar?

8 Now therefore so shalt thou say unto my servant David, Thus saith the LORD of hosts, [r]I took thee from the sheep-cote, from [1]following the sheep, to be [s]ruler over my people, over Israel:

9 And [t]I was with thee whithersoever thou wentest, and have [u]cut off all thine enemies [2]out of thy sight, and have made thee [x]a great name, [y]like unto the name of the great *men* that *are* in the earth.

10 Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; [z]neither shall the children of wickedness afflict them any more, as beforetime,

11 And as [a]since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee, that [b]he will make thee an house.‖

12 ¶ And when thy days be fulfilled, and thou

edom's humble boldness, and made the ark to him a "savour of life unto life." Let none think the worse of the gospel for the judgments inflicted on those that reject it, but set in opposition to them the blessings it brings to those that duly receive it. None ever had, or ever shall have, reason to say that "it is in vain to serve God." Let masters of families be encouraged to keep up religion in their families, and to serve God and the interests of his kingdom with their houses and estates; for that is the way to bring a blessing upon all they have. The ark is a guest which none shall lose by that bid it welcome.—*Henry*.

SAUL'S DAUGHTER.—Ver. 16. Saul had neglected the ark and religion; and Michal seems to have had no deep sense of the importance and excellency of heavenly things, but she was possessed with high thoughts of temporal dignity and royalty. Perhaps she considered David's zeal for the ark as a reproach of her father's negligence; at least she considered his transports of religious joy, in the midst of the people, as a degradation of his character, and as exposing him to contempt. David *the brave captain*, leading forth the people to battle, and returning with them in triumph, she had admired; but David *the saint*, leading the people in the ordinances of God, and setting them an example of fervency of spirit in his service, she despised in her heart; yet this was by far the most illustrious part of his character. Michal spake the language of passion and contempt. Because David had expressed great zeal and earnestness, she suggested that he had behaved in an indecent manner; and as he had laid aside his royal robes, she would represent it as if he had improperly stripped himself. But it cannot be supposed that David did anything indecorous on the occasion; except as Michal considered his piety and activity in religion as unbecoming the dignity of a king. Ver. 21-23. David very properly gloried in his zeal for the service and glory of God: *before him* he was willing to be abased both in his own eyes, and in those of others. And if his earnestness in religion was considered as *playing the fool*, and rendering himself vile, he desired to be still more vile; for he resolved to be still more zealous in that good cause. But he intimated to Michal, that for want of similar zeal, her father had been rejected; and that he was chosen in his stead to be "ruler of the people of the LORD." He was therefore bound by every tie to be very earnest in promoting his worship; and that which she despised as disgraceful to him, would in the event prove his greatest honour.—*Scott*.

CHAP. VII. THE TEMPLE—DAVID'S PURPOSE.—Ver. 2. The building of a temple was to be a work of time, and preparation made for it; but it was a thing that had never been spoken of till now. God tells him, 1. That hitherto he never had had a house built for him (ver. 6); a tabernacle had served hitherto, and it might serve a while longer. God values not outward pomp in his service; his presence was as surely with his people when the ark was in a tent as when it was in a temple; David was uneasy that the ark was in curtains (a mean and movable habitation), but God never complained of it as any uneasiness to him. He did not dwell, but walk, and yet fainted not, nor was weary. Christ, like the ark, when here on earth, walked in a tent and tabernacle, for he "went about doing good," and dwelt not in any house of his own, till he ascended on high, to the mansions above, in his Father's house, and there he sat down. The Church, like the ark, in this world, is ambulatory, dwells in a tent, because its present state is both pastoral and military; its continuing city is to come. David, in his Psalms, often calls the tabernacle a temple (as Ps. v. 7; xxvii. 4; xxix. 9; lxv. 4; cxxxviii. 2), because it answered the intention of a temple, though it was made but of curtains: wise and good men value not the show, while they have the substance. David, perhaps, had more true devotion, and sweeter communion with God, in a house of curtains, than any of his successors in the house of cedar. 2. That he had never given any orders or directions, or the least intimation, to any of the sceptres of Israel—that is, to any of the judges (1 Chron. xvii. 6), for rulers are called *sceptres* (Ezek. xix. 14), the great Ruler is called so (Num. xxiv. 17)—concerning the building of the temple (ver. 7). That worship only is acceptable which is instituted; why should David, therefore, design what God never ordained? Let him wait for a warrant, and then let him do it. Better a *tent* of God's appointing, than a *temple* of his own inventing.

COVENANT WITH DAVID.—Ver. 12-17. (1.) Some of these promises relate to Solomon, his immediate successor, and to the royal line of Judah: 1. That God would advance

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shalt [c]sleep with thy fathers, [d]I will set up thy seed after thee, which shall proceed out of thy bowels,¶ and I will establish his kingdom.

13 [e]He shall build an house for my name; and I [f]will stablish the throne of his kingdom for ever.

14 I will be his father, and he shall be my son. [g]If he commit iniquity, [h]I will chasten him with the rod of men, and with the stripes of the children of men:

15 But [i]my mercy* shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

16 And [k]thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.†

17 According to all these words, and according to all this vision, so did Nathan speak unto David.

18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord GOD; but [l]thou hast spoken also of thy servant's house for a great while to come: [m]and *is* this the [3]manner of man,‡ O Lord GOD?

20 And what can David say more unto thee? for thou, Lord GOD, [n]knowest thy servant.

21 For thy word's sake, and [o]according to thine own heart, hast thou done all these great things, to make thy servant know *them.*

22 Wherefore thou art great, O LORD God: § for *there is* [p]none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

23 And what one nation in the earth *is* like thy people, *even* like Israel, whom God [q]went to‖ redeem for a people to himself, and to make him a name, and to do for you great things, and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, *from* the nations and their gods?

24 For thou hast [r]confirmed to thyself thy people Israel *to be* a people unto thee for ever: and thou, LORD, [s]art become their God.¶

25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, [t]establish *it* for ever, and do as thou hast said.

26 And [u]let thy name be magnified for ever, saying, the LORD of hosts *is* the God over Israel; and let the house of thy servant David be established before thee.

27 For thou, O LORD of hosts, God of Israel, hast [4]revealed to thy servant, saying, I will build thee an house; therefore hath thy servant [x]found in his heart to pray this prayer unto thee.*

28 And now, O Lord GOD, thou *art* that God, and [y]thy words be true, and thou hast promised this goodness unto thy servant:

29 Therefore now [5]let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken *it:* and with thy blessing let the house of thy servant be blessed for ever.†

CHAPTER VIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadadezer and the Syrians.* 16 *His officers.*

AND [a]after this it came to pass, that David smote the Philistines, and subdued them: and David took [1]Metheg-ammah* out of the hand of the Philistines.

2 And [b]he smote Moab, and [c]measured them with a line, casting them down to the ground; even with two lines measured he to put to death, and with one full line to keep alive: [d]and *so* the Moabites became David's servants, *and* [e]brought gifts.

3 ¶ David smote also [f]Hadadezer, the son of Rehob, king of [g]Zobah, as he went to recover his border [h]at the river Euphrates.

4 And David took [2]from him a thousand *chariots,* and seven hundred horsemen, and twenty thousand footmen: and [i]David houghed all the chariot-*horses,*† but [k]reserved of them *for* an hundred chariots.

5 And [l]when the Syrians of Damascus [m]came to succour Hadadezer king of Zobah, David slew of the Syrians two and twenty thousand men.‡

6 Then David put [n]garrisons in Syria of Damascus; and the Syrians became servants to David, *and* brought gifts. And [o]the LORD preserved David whithersoever he went.

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[c] 1 Kings v. 5.
[d] Gen. xv. 4.
¶ This shews that he speaks of one who was not yet born—viz., Solomon.—PATRICK.
[e] 1 Kings v. 5.
[f] Ps. lxxxix. 4, 21, 36, 37. Is. ix. 7.
[g] Ps. lxxxix. 30-35.
[h] Deut. viii. 5.
[i] Ps. lxxxix. 28, 34.
* *My mercy,* or, *my kindness*—*i.e.*, the kingdom which I have mercifully and kindly promised to thee and thine. *As I took it from Saul*—in regard of his posterity, for the kingdom was continued to his person during life.—POOLE.
[k] Gen. xlix. 10.
† That is, saith Kimchi, for a long time, between four and five hundred years, which was a rare thing, and seldom known, that the king's authority continued in any one family so long. But this is chiefly intended of the kingdom of Christ, from whence the Jews said (John xii. 34), "We have heard out of the law, that Christ abideth for ever."—PATRICK.
[l] 1 Chr. xvii. 17.
[m] Ps. xxxvi. 7.
[3] *Law.*
‡ *And is this the manner of man.*—The parallel (1 Chr. xvii. 17) is, "and hast regarded me according to the estate of a man of high degree, O Lord God." It is "not the manner of men to bestow favours upon their inferiors."—GILL.
[n] John ii. 25.
[o] Matt. xi. 26.
§ He could not therefore but acknowledge his omnipotent power, and the greatness of his goodness, which bestows such benefits upon unworthy creatures.—PATRICK.
[p] Ex. xv. 11.
[q] 1 Pet. ii. 9.
‖ Namely, did in a manner come down from heaven to unfold his glorious power upon earth (Ex. iii. 7, 8). *And their gods*—to whom the idolaters attributed the honour of having overcome the true God, and having subdued his people (Ex. xii. 12).—DIODATI.
[r] Gen. xvii. 7.
[s] Ex. xv. 2.
¶ This is the sum of the covenant between God and them, that they should be his obedient people, and he would bless them and bestow all manner of good things upon them.—PATRICK.

[t] Gen. xxxii. 12.
[u] Ps. lxxii. 18, 19.
[4] *Opened the ear.*
[x] Ps. x. 17.
* That he might not be thought too bold in his request, he professes that he should not have taken this confidence, if God himself had not encouraged it, by his own most gracious promise to him.—PATRICK.
[y] John xvii. 17.
[5] Heb., *Be thou pleased and bless.*
† David did not multiply prayer for want of faith, because he distrusted the power of God, or thought his will was mutable, or that he doubted of his prophecy concerning him; but rather, this shews that he steadfastly rested assured of all this.—BOOTHROYD.

CHAP. VIII.
[a] xxi. 15-22.
[1] Or, *the bridle of Ammah.*
* That is, the famous city of Gath and the territories thereof, as it is expounded 1 Chr. xviii. 1, which is called Metheg-Ammah, because it stood upon mount Ammah, and was as a bridle to the whole country, whereby it was kept in obedience.—PATRICK.
[b] 1 Sam. xiv. 47.
[c] xii. 31.
[d] 2 Kings iii. 4-27.
[e] 1 Sam. x. 27.
[f] *Hadarezer,* 1 Chr. xviii. 3.
[g] 1 Sam. xiv. 47.
[h] Gen. xv. 18.
[2] Or, *of his.*
[i] Deut. xvii. 16.
† Agreeably to a general precept of the law in Deut. xvii. 16, and to a special command to Joshua (ch. xi. 6).—SHERLOCK.
[k] 1 Kings x. 26.
[l] 1 Kings xi. 23-25.
[m] Job ix. 13.
‡ Which facilitated the conquest of their country, which follows in the next verse.—PATRICK.
[n] 2 Chr. xvii. 2.
[o] Ps. v. 11, 12.

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him to the throne. Those words, "when thy days be fulfilled, and thou shalt sleep with thy fathers," intimate that David himself should come to his grave in peace; and then "I will set up thy seed." This favour was so much the greater, because it was more than God had done for Moses, or Joshua, or any of the judges, whom he called to feed his people. David's government was the first that was entailed; for the promise made to Christ, of the kingdom, was to reach to his spiritual seed: "If children, then heirs." 2. That he would settle him in the throne; "I will establish his kingdom" (ver. 12), "the throne of his kingdom" (ver. 13). His title shall be clear and uncontested, his interest confirmed, and his administration steady. 3. That he would employ him in that good work of building the temple which David had only the satisfaction of designing: "he shall build an house for my name" (ver. 13). The work shall be done, though David shall not have the doing of it. 4. That he would take him into the covenant of adoption: (ver. 14, 15) "I will be his father, and he shall be my son." (2.) Others of them relate to Christ, who is often called "David," and "the son of David;" that son of David to whom these promises pointed, and in whom they had their full accomplishment. He was of "the seed of David" (Acts xiii. 23). To him God "gave the throne of his father David" (Luke i. 32), all power, both in heaven and in earth, and authority to execute judgment. He was to build the Gospel-temple, "a house for God's name" (Zech. vi. 12, 13). That promise, "I will be his father, and he shall be my son," is expressly applied to Christ by the apostle (Heb. i. 5). But the establishing of his house, and his throne, and his "kingdom for ever" (ver. 13), and again, and a third time (ver. 16), *for ever,* can be applied to no other but Christ and his kingdom. David's house and kingdom are long since come to an end; it is only the Messiah's kingdom that is everlasting, and of the increase of his government and peace there shall be no end. The supposition of committing iniquity, cannot indeed be applied to the Messiah himself, but it is applicable, and very comfortable, to his spiritual seed. True believers have their infirmities, for which they may expect to be corrected, but they shall not be cast off. Every transgression in the covenant will not throw us out of covenant.

CONCLUSION OF DAVID'S PRAYER.—Ver. 25. (1.) He prays for the performance of his promise, "Let the word be made good to me 'on which thou hast caused me to hope' (Ps. cxix. 49), 'and do as thou hast said;' I desire no more and expect no less; so full is the promise, and so firm." Thus we must turn God's promises into prayers, and then they shall be turned into performances; for, with God, saying and doing are not two things, as they often are with men; God will do as he hath said. (2.) He prays for the glorifying of God's name: (ver. 26) "Let thy name be magnified for ever." This ought to be the summary and centre of all our prayers, the Alpha and the Omega of them; begin with "Hallowed be thy name," and end with "Thine is the glory for ever and ever." Whether I be magnified or no, "let thy name be magnified." And he reckons that nothing magnifies God's name more than this, to say, with suitable affections, "The Lord of hosts is the God over Israel." This bespeaks the "God of Israel gloriously great," that he is the "Lord of hosts;" and this bespeaks the "Lord of hosts" gloriously good, that he is "God over Israel;" in both, "let his name be magnified for ever;" let all the creatures, and all the churches, give him the glory of these two. David desired the performance of God's promise for the honour, not of his own name, but of God's. Thus the son of David prayed, "Father, glorify thy name" (John xii. 28); and (John xvii. 1), "Glorify thy Son, that thy Son may also glorify thee." (3.) He prays for his house, for to that the promise has special reference: *First,* That it might be happy (ver. 29), "Let it please thee to bless the house of thy servant;" and again, "with thy blessing let the house of thy servant be truly and eternally blessed. Those whom thou blessest, are blessed indeed." The care of good men is very much concerning their families; and the best entail on their families is that of the blessing of God. The repetition of this request is not a vain repetition, but expressive of the value he had of the Divine blessing, and his earnest desire of it, is all in all to the happiness of his family. *Secondly,* That the happiness of it might remain. Let it be "established before thee" (ver. 26). Let it "continue for ever before thee" (ver. 29). He prays, 1. That the entail of the crown might not be cut off, but remain in his family; that they might walk before God, and that would be their establishment. 2. That his kingdom might have its perfection and perpetuity in the kingdom of the Messiah. When Christ for ever sat down on the right hand of God (Heb. x. 12), and received all possible assurance that his seed and throne shall be as the days of heaven, this prayer of David the son of Jesse for his seed was abundantly answered, that it might "continue before God for ever" (see Ps. lxxii. 17). The perpetuity of the Messiah's kingdom is the desire and faith of all good people.—*Henry.*

CHAP. VIII. DAVID'S VICTORIES.—Ver 2. The Jews say that the Moabites had slain David's parents. It may be supposed that he had just cause for this war, and

7 And David took [p]the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem.

8 And from [q]Betah, and from Berothai, cities of Hadadezer, king David took [r]exceeding much brass.

9 ¶ When [s]Toi king of [t]Hamath heard that David had smitten all the host of Hadadezer,

10 Then Toi sent [u]Joram his son unto king David, to [3]salute him, and [x]to bless him, because he had fought against Hadadezer, and smitten him: (for Hadadezer [4]had wars with Toi:) and *Joram* [5]brought with him vessels of silver, and vessels of gold, and vessels of brass:

11 Which [y]also king David did dedicate§ unto the LORD, with the silver and gold that he had dedicated of all nations which he subdued;

12 Of [z]Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek, and of the spoil of Hadadezer, son of Rehob, king of Zobah.

13 And David [a]got *him* a name when he returned from [6]smiting of the Syrians in the valley of Salt,‖ *being* eighteen thousand *men*.

14 ¶ And he put garrisons in Edom; throughout all Edom put he garrisons: and [b]all they of Edom became David's servants.¶ And the LORD preserved David whithersoever he went.

15 ¶ And David reigned over all Israel; and [c]David executed judgment and justice unto all his people.

16 And [d]Joab, the son of Zeruiah, *was* over the host; and Jehoshaphat, the son of Ahilud, *was* [7]recorder;*

17 And Zadok, the son of Ahitub, and Ahimelech, the son of Abiathar, *were* the priests; [e]and Seraiah *was* the scribe;

18 And Benaiah, the son of Jehoiada, *was over* both [f]the Cherethites and the Pelethites; and David's sons were chief rulers.

CHAPTER IX.

1 *David sendeth for Mephibosheth; 7 and, for Jonathan's sake, sheweth him kindness, and restoreth to him the family estates.*

AND David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for [a]Jonathan's sake?*

B.C. 1040—B.C. 1040.

[p] 1 Kings x. 16, 17.
[q] 1 Chr. xviii. 8, *Tibhath, Chun.*
[r] 2 Chr. iv. 1-18.
[s] 1 Chr. xviii. 9, *Tou.*
[t] Amos vi. 2.
[u] 1 Chr. xviii. 10, *Hadoram.*
[3] *Ask him of peace.*
[x] 1 Kings i. 47.
[4] *Was a man of wars with.*
[5] *In his hand were.*
[y] 1 Kings vii. 51.
§ Namely, for the preparation of the building of the temple, and other uses for God's service (see 1 Chr. xxix. 2). —DIODATI.
[z] 1 Chr. xviii. 11.
[a] 1 Chr. xviii. 12.
[6] *His smiting.*
‖ Either the Salt Sea, otherwise called the Dead Sea, or a valley with salt springs in the country of Edom.—PATRICK.
[b] Gen. xxv. 23.
¶ The employment of the force of Israel in the north seemed to afford the Edomites an opportunity of encroaching upon the south of the Hebrew territory. It is indeed very likely that they acted upon an understanding with the Syrians for the purpose of making a diversion in their favour. The Edomites were therefore the aggressors, and by that aggression brought down upon their heads the ancient doom of eventual subjection to the house of Jacob.—KITTO.
[c] Ps. xlv. 6, 7.
[d] 1 Chr. xviii. 15.
[7] *Remembrancer*, or *writer of Chronicles.*
* The public secretary, one who registered all public acts and decrees.—PATRICK.
[e] 1 Chr. xviii. 16.
[f] 1 Sam. xxx. 14.

CHAP. IX.

[a] 1 Sam. xviii. 1-4.
* In a moment of leisure, the heart of David, true to its first love, returned to the house of Saul, and finding one of his old servants, David obtained from him the knowledge he desired concerning the descendants of Jonathan, which resulted in the removal of his son to the palace, where he was treated as an intimate relation, and surrounded with every comfort all the days of his life. —DR JOHN CAMPBELL.

2 And *there was* of the house of Saul [b]a servant, whose name *was* [c]Ziba: and when they had called him unto David, the king said unto him, *Art* thou Ziba? And he said, Thy servant *is he.*†

3 And the king said, *Is* there not yet any of the house of Saul, that I may shew [d]the kindness of God unto him?‡ And Ziba said unto the king, Jonathan hath [e]yet a son, *which is* lame on *his* feet.

4 And the king said unto him, Where *is* he? And Ziba said unto the king, Behold, he *is* in the house of [f]Machir, the son of Ammiel, in Lo-debar.

5 ¶ Then king David sent, and fetched him out of the house of Machir, the son of Ammiel, from Lo-debar.

6 Now when [g]Mephibosheth, the son of Jonathan, the son of Saul, was come unto David, [h]he fell on his face, and did reverence. And David said, Mephibosheth! And he answered, Behold thy servant!

7 ¶ And David said unto him, [i]Fear not:§ [k]for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt [l]eat bread at my table continually.

8 And he bowed himself, and said, What *is* thy servant, that thou shouldest look upon such a dead dog as I *am?*

9 ¶ Then the king called to Ziba, Saul's servant, and said unto him, [m]I have given unto thy master's son all that pertained to Saul, and to all his house.

10 Thou therefore, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in *the fruits*, that thy master's son may have food to eat: but Mephibosheth thy master's son [n]shall eat bread alway at my table.‖ Now Ziba had fifteen sons and twenty servants.

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant do. As for Mephibosheth, *said the king*, he shall eat at my table, as one of the king's sons.

12 And Mephibosheth had a young [o]son, whose name *was* Micha: and all that dwelt in the house of Ziba *were* servants unto Mephibosheth.

[b] Gen. xv. 2, 3.
[c] xvi. 1-4.
† He was in such an inferior station, that David did not know him, though some among his courtiers did.—PATRICK.
[d] Deut. iv. 37.
‡ Or the kindness that he solemnly before God promised to Saul, and especially to Jonathan.—WELLS.
[e] xix. 26.
[f] xvii. 27-29.
[g] 1 Chr. viii. 34.
[h] Gen. xviii. 2.
[i] Gen. xliii. 18.
§ Mephibosheth seems to have been in some confusion and terror. He might not have heard of the oath between David and Jonathan his father, and therefore was afraid that this was some contrivance to ensnare and destroy him, lest he should make some pretensions to the kingdom; and therefore David says, "Fear not." *Restore thee all the land.*—The property of Saul had devolved on David, either in right of his wife, Saul's sons being dead (Num. xxvii. 8), or as belonging to the crown.—BOOTHROYD.
[k] Ruth ii. 11, 12.
[l] 1 Kings ii. 7.
[m] xvi. 4; xix. 29.
[n] xix. 28.
‖ It is most probable that this rather signifies giving a right to a place at public and solemn feasts than an ordinary daily repast in private. This notion seems to be confirmed by David's not being expected at the table of Saul till the day of the new moon, which was always a public festival (1 Sam. xx. 25). Besides, though Mephibosheth was to eat at the king's table, the produce of the land was provided for his use, which shews this eating was by no means on all occasions. The orders to Ziba to bring in the food doubtless meant, on such occasions, and in such sorts and quantities as suited his dignity. "*But* Mephibosheth," should be "*And* Mephibosheth." —CHARDIN.
[o] 1 Chr. viii. 34-40.

for the severity with which he treated the vanquished, as he seems to have measured their country, and desolated two-thirds of it, and to have slaughtered two-thirds of the captives. Thus the Moabites became tributaries to Israel, as Balaam had predicted. Ver. 3. Zobah seems to have been a part of Syria, to the north-east of Canaan, to the south of Damascus, and reaching to the river Euphrates. It is probable that Hadadezer was jealous of David's growing greatness, and came to assist the Moabites in order to secure his own dominions, and that this gave David a fair opportunity of extending his conquests to the Euphrates.—Some think, however, that David went to establish his dominion over all the countries as far as that river, according to the grant made to Israel; and that he was opposed by Hadadezer. Ver. 4. *Seven hundred.* Seven *thousand* horsemen are mentioned in Chronicles. Perhaps they were divided into seven hundred divisions of ten men each: however, David disabled the most of the horses, not desiring to trust in chariots or in horses, but in the living God. He reserved, however, horses for an hundred chariots; and this is the first time that chariots of any kind are mentioned as possessed by a ruler in Israel. Ver. 9-11. Hamath lay north of Canaan and south of Damascus.—Thus, by arms or alliances, the heathen nations became tributary to David, and furnished those riches which he dedicated to the Lord for the building of the temple. Ver. 13, 14. *Syrians.* It is said in Chronicles, that "Abishai smote eighteen thousand *Edomites* in the valley of Salt." Perhaps they were Edomites fighting for the Syrians. It is evident, however, that Edom was subjected in consequence of this victory, by which David acquired great renown.—In the title of the 60th Psalm, twelve thousand of Edom are mentioned as slain by Joab. Perhaps Joab and Abishai commanded distinct bodies of troops, and eighteen thousand were slain between them—six thousand by Abishai, and twelve thousand by Joab. Thus the predictions concerning the Edomites began to be fulfilled.

DAVID'S CABINET.—Ver. 15-18. The assiduity, as well as the equity and impartiality of David's administration is here stated; in which, as well as in his victories, he was a type of Christ. Under David, Joab was commander-in-chief of the forces. Jehoshaphat recorded and brought forward every business in an orderly manner, or acted as judge or chancellor. Under Abiathar the high priest, Ahimelech his son, and Zadok descended from Eleazar, were the presiding priests; probably the one on mount Zion, the other at Gibeon, where the tabernacle was. Seraiah was scribe or secretary, to inspect and manage all writings concerning foreign or domestic transactions. And Benaiah commanded the Cherethites and Pelethites, David's constant attendants or guards, who were chosen out from his other troops, and probably consisted chiefly of those who had accompanied him in his distresses; or of such as had joined him from among the Philistines, for these are called Cherethites.—*Scott.*

CHAP. IX. DAVID'S KINDNESS.—Ver. 1. Mephibosheth was only five years old at his father's death (chap. iv. 4); but at this time he had a son (ver. 12); so that many years must have elasped before David made this inquiry. For above seven years he had been opposed by Ish-bosheth, and his engagements afterwards had been numerous. He had not indeed *injured* any of Saul's family; yet he seems to have been too forgetful of his friendship with Jonathan, and his engagements to him. As, however, Mephibosheth was brought up in obscurity beyond Jordan, and perhaps purposely concealed by the suspicious care of his friends, David might not know that Jonathan had any child living. But at length recollecting himself, he desired to shew his entire forgiveness of Saul's injuries, and his gratitude for Jonathan's kindness, by restoring Saul's estate to some of his remaining posterity; and by conferring further favours on them for the sake of his friend.—*Scott.*

MEPHIBOSHETH.—Ver. 6. Mephibosheth presents himself to David with all the respect that was owing to his character. Lame as he was, "he fell on his face and did reverence." David had thus made his honours to Mephibosheth's father, Jonathan, when he was next to the throne (1 Sam. xx. 41), "he bowed himself to him three times;" and now Mephibosheth in like manner addresses him, when affairs are so completely reversed. Those who, when they are in inferior relations, shew respect, when they come to be advanced shall have respect shewed them. 1. David received him with all the kindness that could be. (1.) He spoke to him as one surprised, but pleased to see him. "Mephibosheth! Why, is there such a man living?" He remembered his name, for it is probable that he was born about the time of the intimacy between him and Jonathan. (2.) He bade him not be afraid: "Fear not" (ver. 7). It is probable that the sight of David put him into some confusion; to free him from which, he assures him that he sent for him, not out of any jealousy he had of him, or with any bad design upon him, but to shew him kindness. Great men should not take a pleasure in the timorous approaches of their inferiors (for the great God does not), but should encourage them. (3.) He gives him, by grant from the crown, "all the land of Saul his father;" that is, his paternal estate, which was forfeited by Ish-

13 So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table; and was lame on both his feet.¶

CHAPTER X.

1 David's messengers, sent to comfort Hanun, are villanously entreated. 6 The Ammonites and Syrians are overcome.

AND it came to pass after this, that the [a]king of the children of Ammon died, and Hanun his son reigned in his stead.

2 Then said David, I will [b]shew kindness unto Hanun the son of Nahash,* [c]as his father shewed kindness unto me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said unto Hanun their lord, [1]Thinkest thou that David doth honour thy father, that he hath sent comforters unto thee? [d]hath not David *rather* sent his servants unto thee, to search the city, and to spy it out, and to overthrow *it*?†

4 Wherefore Hanun took David's servants, [e]and shaved off the one half of their beards,‡ and [f]cut off their garments in the middle,§ *even* to their buttocks, and sent them away.

5 When they told *it* unto David, he sent to meet them, because the men were greatly ashamed: and the king said, Tarry at [g]Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they [h]stank before David, the children of Ammon sent and hired [i]the Syrians of Beth-rehob, and the Syrians of Zoba, twenty thousand footmen, and of king [k]Maacah a thousand men, and of [2]Ish-tob twelve thousand men.

7 And when David heard of *it*, he sent Joab, and [l]all the host of the mighty men.

8 And the children of Ammon came out, and put the battle in array at the entering in of the gate: and the Syrians of Zoba, and of [m]Rehob, and Ish-tob, and Maacah, *were* by themselves in the field.‖

9 When Joab saw that [n]the front of the battle was against him before and behind,¶ he chose of all the choice *men* of Israel, and put *them* in array against the Syrians:

10 And the rest of the people he delivered into the hand of Abishai his brother, that he might put *them* in array against the children of Ammon.*

11 And he said, [o]If the Syrians be two strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee.

12 Be [p]of good courage, and let us [q]play the men† for our people, and for the cities of our God: and [r]the LORD do that which seemeth him good.

13 And Joab drew nigh, and the people that *were* with him, unto the battle against the Syrians: and [s]they fled before him.

14 And when the children of Ammon saw that the Syrians were fled, then fled they also before Abishai, and entered into the city. So Joab returned from the children of Ammon, and came to Jerusalem.

15 ¶ And when the Syrians saw that they were smitten before Israel, they [t]gathered themselves together.

16 And [u]Hadarezer sent, and brought out the Syrians that *were* beyond [3]the river; and they came to Helam: and [4]Shobach, the captain of the host of Hadarezer, *went* before them.

17 And when it was told David, [x]he gathered all Israel together, and passed over Jordan, and came to Helam: and the Syrians set themselves in array against David, and fought with him.‡

18 And the Syrians [y]fled before Israel; and David slew *the men of* seven hundred chariots of the Syrians, and forty thousand [z]horsemen, and smote [a]Shobach, the captain of their host, who died there.

19 And when all the kings *that were* [b]servants to Hadarezer saw that they were smitten before Israel, they made peace with Israel, and served them.§ So the Syrians feared to help the children of Ammon any more.

B.C. 1037—B.C. 1037.

¶ See the cause of his lameness related at 2 Sam. iv. 4.—WELLS.

CHAP. X.

[a] Jud. x. 7-9.

[b] Deut. xxiii. 3-6.

* Probably the same whose army Saul defeated and destroyed (1 Sam. xi.), who, out of enmity to Saul, shewed kindness to David, as it follows; hoping also by fomenting the differences between Saul and David, to make way for his future conquests.—DIODATI.

[c] 1 Sam. xxii. 3.

[1] *In thine eyes doth.*

[d] Gen. xlii. 9, 16.

† That is, to entice or corrupt thy subjects, and trouble and overthrow the peace of thy state.—DIODATI.

[e] Lev. xix. 27.

‡ This was one of the highest indignities that the malice of man could invent in those countries, where all people thought their hair the greatest ornament, insomuch that they never shaved their heads or beards except in cases of mourning; and even in that case it was forbidden to the Israelites (Lev. xix. 27; Deut. xiv. 1).—PATRICK.

[f] Is. xx. 4.

§ The Hebrews, like other Eastern nations, wore long flowing garments, so that scarcely anything could be conceived more disgraceful than the cutting off their clothes, and thus exposing their persons.—CHANDLER.

[g] Josh. vi. 24-26.

[h] Gen. xxxiv. 30.

[i] viii. 3, 5, 12, *Zobah.*

[k] Josh. xiii. 11-13.

[2] *The men of Tob.*

[l] xxiii. 8, &c.

[m] 6.

‖ One injury leads to another, the latter bringing along with it consequences which constitute the penalty of both. In the present war the Ammonites were the aggressors. The Syrians had no just quarrel against David. Their hostility was causeless, and the results of the war such as might be expected.—DR JOHN CAMPBELL.

[n] Josh. viii. 22.

¶ One army was probably in the field, and the other appeared from the city.—CLARKE.

* The Syrians seem to have surpassed the Ammonites in discipline, and perhaps in courage. Hence Joab selects the best of his troops to attack them.—BOOTHROYD.

[o] 1 Chr. xix. 9-12.

[p] Num. xiii. 20.

[q] 1 Sam. iv. 9.

† The counsel of Joab, in verse 12, is excellent, forming an appropriate motto for the Church of God in all its struggles with surrounding darkness: "Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good." There is a great principle contained in these words; it is for the faithful to use the right means in the right spirit and in the proper measure, and to leave the event to the Lord.—DR JN. CAMPBELL.

[r] Jud. x. 15.

[s] 1 Kings xx. 19.

[t] Ps. ii. 1.

[u] 1 Chr. xviii. 3, 5.

[3] *Euphrates.*

[4] Or, *Shophach.*

[x] 1 Chr. xix. 17.

‡ This force, worthy to decide the fate of an empire, took the field under a renowned general named Shobach; and David deemed the occasion of sufficient importance for him to command in person. The result was as before. The Syrians were beaten, and the power of Hadarezer so entirely broken, that he no more appears in history.—KITTO.

[y] Ps. xviii. 38.

[z] 1 Chr. xix. 18, *footmen.*

[a] Jud. iv. 2, 22.

[b] Gen. xiv. 1-5.

§ Thus the promise of Canaan to the Euphrates, made to Abraham and his seed, was accomplished (see Gen. xv. 18).—GILL.

[c] Ps. xlviii. 4, 5.

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bosheth's rebellion, and added to his own revenue. This was a real favour, and more than giving him a kind word. True friendship will be generous. 2. Mephibosheth accepts this kindness with great humility and self-abasement. He was none of those that take every favour as a debt, and think everything too little that their friends do for them, but, on the contrary, speaks as one amazed at the grants David made him: (ver. 8) "What is thy servant that thou shouldest look upon such a dead dog as I am?" How does he vilify himself! Though the son of a prince, and the grandson of a king, yet, his family being under guilt and wrath, and himself poor and lame, he calls himself "a dead dog" before David. Note, It is good to have the heart humble under humbling providences: if, when Divine providence brings our condition down, Divine grace brings our spirits down with it, we shall be easy; and those who thus humble themselves shall be exalted.—*Henry.*

CHAP. X. INSULT.—Ver. 4. Hanun basely abused David's ambassadors, like a man of a sordid, villanous spirit, that was fitter to rake a kennel than to wear a crown. If he had any reason to suspect that David's messengers came on a bad design, he had done prudently enough to be upon the reserve with them, and to dismiss them as soon as he could; but it is plain he only sought an occasion to put the utmost disgrace he could upon them, out of an antipathy to their king and country. They were themselves men of honour, and much more so as they represented the prince that sent them; they and their reputation were under the special protection of the law of nations; they put a confidence in the Ammonites, and came among them unarmed; yet Hanun used them like rogues and vagabonds, and worse; "shaved off the one half of their beards, and cut off their garments in the midst," to expose them to the contempt and ridicule of his servants, that they might make sport with them, and that they might seem vile.

REPEATED VICTORIES OF DAVID.—Ver. 15. The forces of Syria that were lately dispersed rallied again, and "gathered themselves together." Even the baffled cause will make head as long as there is any life in it; the enemies of the Son of David do so (Matt. xxii. 34; Rev. xix. 19). These, being conscious of their insufficiency, called in the aid of their allies and dependencies on the other side "the river" (ver. 16), and, being thus recruited, they hoped to make their part good against Israel; but "they knew not the thoughts of the Lord, for he gathered them as sheaves into the floor" (see Mic. iv. 11-13). 1. The defeat of this attempt by the vigilance and valour of David, who, upon notice of their design, resolved not to stay till they attacked him, but went in person at the head of his army over Jordan (ver. 17), and in a pitched battle *routed* the Syrians (ver. 18), slew 7000 men, who belonged to 700 chariots, and 40,000 other soldiers, horse and foot, as appears by comparing 1 Chron. xix. 18. Their general was killed in the battle, and David came home in triumph, no doubt. 2. The consequence of this victory over the Syrians: (1.) David gained several tributaries, (ver. 19). "The kings," or petty princes, that had been subject to Hadarezer, when they saw how powerful David was, very wisely "made peace with Israel," whom they found they could not make war with, "and served them" who were able to give them protection. Thus the promise made to Abraham (Gen. xv. 18), and repeated to Joshua (chap. i. 4), that the borders of Israel should extend to the river Euphrates, was performed at length. (2.) The Ammonites lost their old allies. "The Syrians feared to help the children of Ammon," not because they had an *unrighteous* cause (justifying a crime which was a breach of the law of nations), but because they found it was an *unsuccessful* cause. It is dangerous helping those that have God against them; for when they fall, their helpers will fall with them. Jesus Christ, the Son of David, sent his ambassadors, his apostles and ministers, after all his servants the prophets, to the Jewish Church and nation; but they treated them shamefully, as Hanun did David's ambassadors—mocked them, abused them, slew them; and this was it that filled the measure of their iniquity, and brought upon them ruin without remedy (Matt. xxi. 35, 41; xxii. 7; compare 2 Chron. xxxvi. 16); for Christ takes the affronts and injuries done to his ministers as done to himself, and will avenge them accordingly.—*Henry.*

PRACTICAL OBSERVATIONS.—We ought to sympathise with the afflicted, and shew gratitude to our friends; but nothing except vexation and disappointment can be expected by courting the friendship of ungodly men.—Treacherous minds are always suspicious: as they are conscious that they themselves mean to deceive when they can gain by it, they naturally suppose that others intend the same; and weak and wicked princes generally employ counsellors of this description.—It is the height of folly to awaken the resentment of those, by insult and contempt, whose power of taking vengeance cannot be thus diminished; and the fatal effects of rash affronts, though little feared, are often severely felt.—We should shew respect and kindness to those who have been unjustly disgraced; yet it is needless to lay such affronts to heart: unmerited reproaches or contempt will soon wear away, and a clear conscience should be deemed sufficient to counterbalance the present uneasiness. Yet, by measures of this kind, valuable persons are often driven for a season into obscurity, to the loss of the public rather than of themselves.—They who are the most ready to commit injustice are commonly the most averse to reconciliation; and confidence in number, strength, or valour, frequently buoys up men to their destruction; for, "though hand join in hand, the wicked shall not be unpunished." But a good cause, and a single dependence

CHAPTER XI.

1 *Joab besiegeth Rabbah.* 2 *David committeth adultery with Bath-sheba.* 17 *Uriah is slain.* 26 *David taketh Bath-sheba to wife.*

AND it came to pass, [1]after the year [a]was expired, at the time when kings go forth *to battle*,* that [b]David sent Joab, and his servants with him, and all Israel; and they destroyed the children of Ammon, and besieged [c]Rabbah: but David tarried still at Jerusalem.

2 ¶ And it came to pass in an evening-tide, that David [d]arose from off his bed,† and walked upon [e]the roof of the king's house: and from the roof [f]he saw a woman washing herself; and the woman *was* [g]very beautiful to look upon.

3 And David [h]sent and enquired after the woman. And *one* said, *Is* not this [2]Bath-sheba, the daughter of [3]Eliam, the wife of [i]Uriah the Hittite?

4 And David [k]sent messengers, and took her: and she came in unto him, and [l]he lay with her: ([4]for she was [m]purified from her uncleanness;) and she returned unto her house.‡

5 ¶ And the woman conceived, and sent and told David, and said, [n]I *am* with child.§

6 And David sent to Joab, *saying*, [o]Send me Uriah the Hittite. And Joab sent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* [5]how Joab did, and how the people did, and how the war prospered.‖

8 And David said to Uriah, [p]Go down to thy house, and [q]wash thy feet. And Uriah departed out of the king's house, and [r]there [6]followed him [s]a mess *of meat* from the king.

9 But [t]Uriah slept at the door of the king's house with all the servants of his lord, and went not down to his house.¶

10 And when they had told David, saying, Uriah went not down unto his house, David said unto Uriah, Camest thou not from *thy* journey? why *then* didst thou not go down unto thine house?

B.C. 1034—B.C. 1034.

CHAP. XI.

1 *At the return of the year.*

[a] Ec. iii. 8.

*Owing to the heat in summer, it was not usual in Judea, and the neighbouring countries, to engage in warfare until September.—BOOTHROYD.

[b] Zech. xiv. 3.

[c] xii. 26.

[d] Prov. xix. 15.

† In warm climates, the cool morning hours are highly favourable to exertion, and therefore the Orientals rise early to employ them; and, to compensate for this, as well as to obtain the total quantity of sleep which nature requires, they lie down again during the heat of the day, when, if they remain awake, the relaxing warmth would make exertion difficult.—PICT. BIBLE.

[e] Deut. xxii. 8.

[f] Gen. iii. 6.

[g] Prov. vi. 25.

[h] Jer. v. 8.

2 *Bath-shua.*

3 *Ammiel.*

[i] 1 Chr. xi. 41.

[k] Gen. xxxix. 7.

[l] Jam. i. 14.

4 Or, *and when she had purified herself, &c., she returned.*

[m] Lev. xii. 2-5.

‡ It is difficult to say how far she was to blame; but he was certainly the greater criminal, who seduced her. If I had said "forced her," the original word would bear me out, as it generally signifies an incapacity of resistance.—BOOTHROYD.

[n] Deut. xxii. 22.

§ She was in danger of death by the law of God as an adulteress, and therefore consulted with David how they might contrive a way to hide their shame, and she to avoid punishment. —BOOTHROYD.

[o] Gen. iv. 7.

5 *Of the peace of Joab.*

‖ Frivolous questions, which any common messenger could have answered; which probably made Uriah suspect that there was some other secret cause why he was sent for.—POOLE.

[p] Is. xxix. 15.

[q] Gen. xviii. 4.

[r] Ps. xii. 2.

6 *Went out after him.*

[s] Gen. xliii. 44.

[t] Job v. 12-14.

¶ Uriah either suspected how the matter was, or else things were so ordered by the providence of God, that the crime of David should not be concealed, as he intended.—PATRICK.

[u] 1 Sam. iv. 4.

* Whether it was carried into the camp, as it was wont to be upon occasion of some notable danger or business (Num. xxxi. 6; 1 Sam. iv. 4; xiv. 18), or that he only meaneth, it rested, or was placed, not within some great and firm palace, but under the tent which David had set up for it (2 Sam. vi. 17).—DIODATI.

[x] John xiii. 14.

[y] 1 Sam. i. 26.

[z] Jer. ii. 22, 23, 37.

[a] Gen. xix. 32-35.

† To make him forget his oath and vow.—GILL.

[b] Ps. xix. 13.

[c] 1 Sam. xviii. 17, 21, 25.

7 *Strong.*

8 *From after him.*

[d] xii. 9.

‡ Of what a hardening nature is sin! David seeks to hide one sin by the commission of another, and a still greater, by the murder of a most loyal subject, and a brave and deserving man. Had not conscience been asleep, how could he have written this letter to Joab? —BOOTHROYD.

[e] 1 Sam. xxii. 17-19.

[f] Jud. vi. 32; vii. 1, *Jerubbaal.*

§ Jerubbesheth, another name for Jerubbaal or Gideon.—CALMET.

11 And Uriah said unto David, [u]The ark,* and Israel, and Judah, abide in tents; and [x]my lord Joab, and the servants of my lord, are encamped in the open fields: shall I then go into mine house, to eat and to drink, and to lie with my wife? [y]*As* thou livest, and *as* thy soul liveth, I will not do this thing.

12 And David said to Uriah, [z]Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow.

13 And when David had called him, he did eat and drink before him; and he [a]made him drunk:† and at even he went out to lie on his bed with the servants of his lord, but went not down to his house.

14 ¶ And it came to pass in the morning, that David [b]wrote a letter to Joab, and sent *it* by the hand of Uriah.

15 And he wrote in the letter, saying, [c]Set ye Uriah in the fore-front of the [7]hottest battle, and retire ye [8]from him, that he may be smitten, [d]and die.‡

16 And it came to pass, when Joab observed the city, that he [e]assigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out and fought with Joab: and there fell *some* of the people of the servants of David; and Uriah the Hittite died also.

18 ¶ Then Joab sent and told David all the things concerning the war;

19 And charged the messenger, saying, When thou hast made an end of telling the matters of the war unto the king,

20 And if so be that the king's wrath arise, and he say unto thee, Wherefore approached ye so nigh unto the city when ye did fight? knew ye not that they would shoot from the wall?

21 Who smote Abimelech the son of [f]Jerubbesheth:§ did not a woman cast a piece of a millstone upon him from the wall, that he died

upon the Lord, afford the surest indications of success; and when valiant men are cordial to the interests of their country, and are defending its civil and religious liberties, their animation and presence of mind often increase in proportion to dangers and difficulties.—*Scott.*

CHAP. XI. TEMPTATION.—Ver. 2. Observe the occasions of this sin: 1. David's neglect of his business. When he should have been abroad with his army in the field fighting the battles of the Lord, he devolved the care upon others, and he himself "tarried still at Jerusalem" (ver. 1). To the war with the Syrians David went in person (chap. x. 17). Had he been now at his post, at the head of his forces, he had been out of the way of this temptation. When we are out of the way of our duty we are in temptation. 2. Love of ease, and the indulgence of a slothful temper: "He came off his bed at evening-tide" (ver. 2); there he had dozed away the afternoon in idleness, which he should have spent in some exercise for his own improvement, or the good of others. He used to pray, not only morning and evening, but at noon in the day of his trouble: it is to be feared he had this noon omitted it. Idleness gives great advantage to the tempter. Standing waters gather filth. The bed of sloth oft proves the bed of lust. 3. A wandering eye: "He saw a woman washing herself," probably from some ceremonial pollution, according to the law. The sin came in at the eye, as Eve's did. Perhaps he sought to see her—at least, he did not practise according to his own prayer, "Turn away mine eyes from beholding vanity;" and his son's caution in a like case, "Look not thou on the wine when it is red." Either he had not, like Job, "made a covenant with his eyes," or at this time he had forgotten it.

SIN GROWING IN AGGRAVATION.—Ver. 5. It is resolved in David's breast (which one would think could never possibly have harboured so vile a thought), that Uriah must die—that innocent, valiant, gallant man, who was ready to die for his prince's honour, must die by his prince's hand. David has sinned, and Bath-sheba has sinned, and both against him, and therefore he must die; David determines he must. Is this the man whose heart smote him because he had cut off Saul's skirt? *Quantum mutatus ab illo!—But ah, how changed!* Is this he that executed judgment and justice to all his people? How can he now do so unjust a thing? See how fleshly lusts war against the soul, and what devastations they make in that war; how they blind the eyes, harden the hearts, sear the conscience, and deprive men of all sense of honour and justice. "Whoso committeth adultery with a woman lacketh understanding," and quite loses it; he that doth it "destroys his own soul" (Prov. vi. 32). But as the eye of the adulterer, so the hand of the murderer seeks concealment (Job xxiv. 14, 15). Works of darkness hate the light. When David bravely slew Goliath it was done publicly, and he gloried in it; but when he basely slew Uriah, it must be done clandestinely, for he is ashamed of it, and well he may. Who would do a thing that he dare not own? The devil having, as a poisonous serpent, put it into David's heart to murder Uriah, as a subtile serpent, he puts it into his head how to do it. Not as Absalom slew Ammon, by commanding his servants to assassinate him, or as Ahab slew Naboth, by suborning witnesses to accuse him, but by exposing him to the enemy—a way of doing it which, perhaps, would not seem so odious to conscience and the world, because soldiers expose themselves of course. If Uriah had not been in that dangerous post, another must; he has (as we say) a chance for his life—if he fight stoutly, he may perhaps come off; and if he die, it is in the field of honour, where a soldier would choose to die; and yet all this will not save it from being a wilful murder, of *malice prepense*.

COMPLICITY OF JOAB.—Ver. 14, 18. Joab executes these orders. In the next assault that was made upon the city Uriah has the most dangerous post assigned him; is put in hopes that, if he be repulsed by the besieged, he shall be relieved by Joab; in dependence on which he marches on with resolution; but succours not coming on, the service proved too hot, and he was slain in it (ver. 16, 17). It was strange Joab would do so ill a thing purely upon a letter, without knowing the reason. But, 1. Perhaps he supposed that Uriah had been guilty of some great crime, to inquire into which David had sent for him; and that, because he would not punish him openly, he took this course with him to put him to death. 2. Joab had been guilty of blood, and we may suppose it pleased him very well to see David himself falling into the same guilt; and he was willing enough to serve him in it, that he might continue to be favourable to him. It is common for those who have done ill themselves to desire to be countenanced therein by others doing ill likewise, especially by the sins of those that are eminent in the profession of religion. Or, perhaps, David knew that Joab had a pique against Uriah, and would gladly be revenged on him, otherwise Joab, when he saw cause, knew how to dispute the king's orders (as chap. xxiv. 3; xix. 5).—*Henry.*

THE AWFUL LESSON.—Ver. 27. But why was this permitted? or why was it recorded? It is certain that thousands through succeeding generations have, by this fall of "the man after God's own heart," been prejudiced against true religion, hardened in infidelity, or emboldened in blasphemy; while others have thence taken occasion to commit *habitual wickedness* under a religious profession, and with presumptuous confidence, to the still greater discredit of the gospel. It should, however, be considered, that all these have been previously either open enemies to true religion, or hypocritical pretenders to it; and it is the righteous purpose of God, that stumblingblocks should be thrown in the way of such men, that they "may stumble, and fall, and be snared, and taken, and perish." It is his holy will thus to detect the secret malignity of their hearts, and to make way for the display of his justice in their condemnation. On the other hand, thousands, from age to age, have by this awful example been rendered more suspicious of themselves, more watchful, more afraid of temptation, more dependent on the Lord, and more fervent in prayer; and, by means of David's fall, have themselves been preserved from falling. Numbers, who have been overcome by

in Thebez? why went ye nigh the wall? then say thou, [g]Thy servant Uriah the Hittite is dead also.[‖]

22 ¶ So the messenger went, and came and shewed David all that Joab had sent him for.

23 And the messenger said unto David, Surely the men prevailed against us, and came out unto us into the field, and we were upon them even unto the entering of the gate.

24 And the shooters shot from off the wall upon thy servants; and *some* of the king's servants be dead, and thy servant Uriah the Hittite is dead also.

25 Then David said unto the messenger, Thus shalt thou say unto Joab, Let not this thing [9]displease thee; [h]for the sword devoureth [1]one as well as another: make thy battle more strong against the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, [i]she mourned for her husband.

27 And when the morning[¶] was past, David sent and fetched her to his house, and she became his wife, and bare him a son. [k]But the thing that David had done [2]displeased the LORD.

CHAPTER XII.

1 *Nathan's parable.* 7 *David confesseth his sin, and is pardoned.* 24 *Solomon is born.* 26 *Rabbah is taken.*

AND [a]the LORD sent Nathan* [b]unto David: and [c]he came unto him, and said unto him, [d]There were two men in one city; the one rich, and the other poor.

2 The rich *man* had [e]exceeding many flocks and herds;

3 But the poor *man* had nothing, save [f]one little ewe-lamb, which he had bought, and nourished up; and it grew up together with him, and with his children: it did eat of his [1]own meat, and drank of his own cup, and [g]lay in his bosom, and was unto him as a daughter.

4 And there came [h]a traveller unto the rich man;† and he spared to take of his own flock, and of his own herd, to dress for the wayfaring man that was come unto him; but [i]took the poor man's lamb, and dressed it for the man that was come to him.

5 And [k]David's anger was greatly kindled against the man; and he said to Nathan, [l]*As* the LORD liveth, the man that hath done this *thing* [2]shall surely die:

6 And he shall [m]restore the lamb fourfold,‡ because he did this thing, and [n]because he had no pity.

7 ¶ And Nathan said to David, [o]Thou *art* the man.§ Thus saith the LORD God of Israel, [p]I anointed thee king over Israel, and [q]I delivered thee out of the hand of Saul;

8 And I gave thee thy master's house, and thy [r]master's wives‖ into thy bosom, and [s]gave thee the house of Israel and of Judah; and if *that had been* too little, [t]I would moreover have given unto thee such and such things.

9 Wherefore hast thou [u]despised the commandment of the LORD, [x]to do evil in his sight? [y]Thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slain him with the sword of the children of Ammon.

10 Now therefore [z]the sword shall never depart from thine house;¶ [a]because thou hast despised me, and [b]hast taken the wife of Uriah the Hittite to be thy wife.

11 Thus saith the LORD, Behold, [c]I will raise up evil against thee out of thine own house, and [d]I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie with thy wives in the sight of this sun.

12 For thou didst *it* [e]secretly;* but I will do this thing before all Israel, and before the sun.

13 And [f]David said unto Nathan, [g]I have sinned against the LORD. And Nathan said unto David, [h]The LORD also hath put away thy sin; [i]thou shalt not die.

14 Howbeit, because [k]by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, [l]the child also *that is* born unto thee shall surely die.†

15 ¶ And Nathan departed unto his house: and the LORD [m]struck the child that Uriah's wife bare unto David, and it was very sick.

16 David therefore [n]besought God for the child; and David [3]fasted, and went in, and [o]lay all night upon the earth.‡

17 And [p]the elders of his house arose, *and went* to him, to raise him up from the earth: but he would not, neither did he eat bread with them.

B.C. 1035—B.C. 1034.

[1] Ps. xxxix. 8.
‖ There was perhaps somewhat of malignant satire in the message of Joab, which was certainly ill-fitted to disguise the matter which David wanted to keep secret. There seems to have been an attempt at artful concealment in the reply of David. It is well to mark not the atrocities alone, but the mean and miserable shifts to which this wretched indulgence reduces the man who fell into it. —DR CHALMERS.
[2] *Be evil in thine eyes.*
[h] Josh. vii. 3, 9.
[1] *So and such.*
[i] Gen. xxvii. 41.
¶ Namely, in weeping, fasting, and living private, and from company, the ordinary time thereof appointed being seven days, as Josephus writeth (see 1 Sam. xxxi. 13).—DIODATI.
[k] Gen. xxxviii. 10.
[2] *Was evil in the eyes of.*

CHAP. XII.

[a] 1 Kings xiii. 1.
* *Nathan* — the prophet (chap. vii. 2; 1 Kings i. 8). When the ordinary means did not awaken David to repentance, God useth an extraordinary course. Thus the merciful God pities and prevents him who had so horribly forsaken and forgotten God.-POOLE.
[b] Is. lvii. 17, 18.
[c] Ps. li. *title.*
[d] 1 Kings xx. 35-41.
[e] Job i. 3.
[f] Prov. v. 19.
[1] *Morsel.*
[g] Deut. xiii. 6.
[h] Gen. xviii. 2-7.
† This may be applied to David's straggling affection, which he suffered to wander from his own home, and to covet another man's wife. The Jewish doctors say, it represents that which they call *jetzer hara*, the evil disposition or desire that is in us, which must be diligently watched and observed, when we feel its motions.—PATRICK.
[i] xi. 3, 4.
[k] Gen. xxxviii. 24.
[l] 1 Sam. xiv. 39.

[2] *Is worthy to die;* Heb., is *a son of death.*
[m] Ex. xxii. 1.
‡ This was agreeable to the Levitical law (Ex. xxii. 1). —PATRICK.
[n] Jam. ii. 13.
[o] 1 Sam. xiii. 13.
§ How surprising a blow must this have been! In the midst of his wrath, when, forgetful of his own iniquity, he had not only adjudged a person much less culpable to pay the legal penalty of a fourfold restitution, but, from excessive detestation of his crime, had even, contrary to law, passed sentence of death upon him: then to be told, "Thou art the man!"—SECKER.
[p] 1 Sam. xv. 17.
[q] 1 Sam. xviii. 11, 21.
[r] 1 Kings ii. 22.
‖ This, it seems, should not be understood of the women which were married to Saul, David's father-in-law, nor yet of his concubines, because there would be incest in it (Lev. xviii. 15); but of ladies and maids of Saul's court which he had not carnally known.—DIODATI.
[s] ii. 4; v. 5.
[t] Ps. lxxxiv. 11.
[u] Gen. ix. 5, 6.
[x] 2 Chr. xxxiii. 6.
[y] xi. 15-17, 27.
[z] Matt. xxvi. 52.
¶ Meaning, that as long as he lived, there should be slaughters in his family; which was fulfilled in the violent deaths of his children, Amnon, Absalom, and Adonijah (see chap. xiii., xviii., and 1 Kings ii.).—PATRICK.
[a] Num. xi. 20.
[b] Gen. xx. 3.
[c] xiii. 11-14.
[d] Deut. xxviii. 30.
[e] Luke xii. 1, 2.
* Because thou hast been more ashamed of men than afraid of me, I will punish thee with public ignominy.—DIODATI.
[f] 1 Sam. xv. 24.
[g] Job vii. 20.
[h] Job vii. 21.
[i] Ps. li. 16.
[k] Neh. v. 9.
[l] Ps. lxxxix. 31-33.
† The affair must have transpired, as it had given occasion to the enemies of the Lord to blaspheme, and therefore must the Lord vindicate his own righteousness by a visible infliction upon David, and what more apposite than that the fruit of his transgressions should be taken away?—DR CHALMERS.
[m] Deut. xxxii. 39.
[n] Ps. l. 15.
[3] *Fasted a fast.*
[o] Job xx. 12-14.
‡ He might hope that the threatening was only conditional.—GILL.
[p] 1 Sam. xxviii. 23.

temptation, have thus been preserved from despair. Every upright soul will *eventually* derive benefit from the impartial record of this event; and none will finally be injured by it, except those who desire an excuse for sin, or an objection to the religion of the Bible. Bees will collect honey and spiders poison from the same plants, according to their different natures. No excuse can be made for David; he attempted none for himself; and much self-knowledge is requisite to account for his conduct, or to deem it possible that a man, who had so long enjoyed communion with God, in the highest exercise of devotion, could commit such enormous crimes, and continue so long impenitent But the Lord's design in leaving him to himself was doubtless wise, righteous, and merciful; and he can and will overrule it for great good to those who fear and love him. The glory of all the good is his due; the blame of all the evil, *original* or *consequent*, belongs to those who commit it.

PRACTICAL OBSERVATIONS.—Ver. 1-13. A deep conviction that the human heart, even the heart of every man, is "deceitful above all things, and desperately wicked," is of vast importance to the due exercise of repentance, faith, and every Christian grace: and in order to impress this humiliating conviction on the minds of those who attend to the Word of God, a few of his most eminent servants have been left to fall, in such a manner as fully to prove that every evil dwells in each of us; and that in circumstances of concurring temptations we are capable of committing any crime, even that which we now most dread and detest!—*Scott.*

CHAP. XII. NATHAN'S PARABLE.—Ver. 1-6. When God was displeased with his servant David he did not immediately inflict heavy judgments upon him, but he sent a prophet to call him to repentance. Nathan did not go of his own accord, and in his own name, to reprove David for his offences; but when sent by the Lord, he plainly delivered his message, without being induced by David's royal authority, his previous eminent character as a saint and psalmist, or his own peculiar affection for him, to conceal or mutilate it. It is probable that this took place soon after the birth of David's son by Bath-sheba, when the scandalous transactions would begin to be generally noticed. But whatever others whispered and circulated, David seems not to have been in any due measure sensible of his exceeding wickedness till the Lord thus awakened his conscience. In order to insinuate the necessary truths, without exciting the resistance of David's partial self-love, and to induce him to give sentence against himself before he was aware, Nathan introduced his message with a parable. There scarcely ever was anything more calculated, on the one hand, to awaken emotions of sympathy, and on the other, those of indignation, than the case here supposed; and the several circumstances by which the heart must be interested in the poor man's case, and by which the unfeeling oppression of his rich neighbour was aggravated. Several expressions, however, might have excited a suspicion, that more was intended than merely to plead the cause of an injured man against his oppressor; yet David evidently supposed it to be matter of fact till Nathan made the application. The rich man, who had many flocks and herds, represented David with his many wives and concubines; the poor man, with his ewe-lamb, which was so tenderly brought up by him, was Uriah with his one well-beloved wife; and the traveller may mean David's sensual lust, which nothing could satisfy but the wife of Uriah. Yet this parable, apposite and beautiful as it was, pointed out only a small part of the enormity of David's conduct. Uriah's loyal and gallant services, and David's ingratitude and treachery, with the murder of him and his fellow-soldiers, were not so much as alluded to. His injury to Uriah and Bath-sheba in the crime of adultery alone were shadowed forth; for perhaps the prophet meant to bring him by degrees to a view of his exceeding sinfulness, and would not make the case too exact in all particulars, lest he should suspect his intentions, and be kept from giving sentence against himself. David, forgetful of his own crimes, was fired with indignation against the imaginary offender, and with a solemn oath condemned him, not only to make legal restitution, but also to suffer death, or at least declared that he was deserving of death.—*Scott.*

DAVID'S EXERCISE OF HEART UPON HIS CHILD'S DEATH.—Ver. 21. David's servants thought it strange that he should afflict himself so for the sickness of the child, and yet take the death of it so easily, and asked him the reason of it. In answer to which he gives this plain account of his conduct—1. That, while the child was alive he thought it his duty to importune the Divine favour towards it (ver. 22). Nathan had indeed

18 And it came to pass on the seventh day,§ that the child died. And the servants of David feared to tell him that the child was dead: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice; how will he then [t]vex himself, if we tell him that the child is dead?

19 But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead.

20 Then David [q]arose from the earth, and washed, and [r]anointed *himself*, and changed his apparel, and came into [s]the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat.

21 Then said his servants unto him, [t]What thing *is* this that thou hast done? Thou didst fast and weep for the child, *while it was* alive; but when the child was dead, thou didst rise and eat bread.

22 And he said, While the child was yet alive, [u]I fasted and wept: for I said, Who can tell *whether* God will be gracious‖ to me, that the child may live?

23 But now he is dead, wherefore should I fast? can I bring him back again? [x]I shall go to him, but [y]he shall not return to me.¶

24 ¶ And David comforted Bath-sheba his wife, and went in unto her, and lay with her; and [z]she bare a son, and he called his name Solomon:* and the LORD loved him.

25 And he sent by the hand of [a]Nathan the prophet; and he called his name [5]Jedidiah, because of the LORD.

26 ¶ And [b]Joab fought against Rabbah of the children of Ammon, and took the royal city.†

27 And Joab sent messengers to David, and said, I have fought against [c]Rabbah and have taken the city of waters.

28 Now therefore gather the rest of the people together, and encamp against the city, and take it; lest I take the city, and [6]it be [d]called after my name.‡

29 And David gathered all the people together,

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§ Of the sickness or birth of the child. —DIODATI.

[t] *Do hurt to.*

[q] Job i. 20.

[r] Ruth iii. 3.

[s] vii. 18.

[t] 1 Cor. ii. 15.

[u] Is. xxxviii. 1-3.

‖ David did not know but the denunciation might be conditional, and as long as the child lived, there was room for hope and for prayer.—BOOTHROYD.

[x] Gen. xxxvii. 35.

[y] Job vii. 8-10.

¶ Broken in spirit by the consciousness of how deeply he had sinned against God and against man; humbled in the eyes of his subjects, and his influence with them weakened by the knowledge of his crimes, David appears henceforth a much altered man. The change we have indicated furnishes the key to David's subsequent career, and unless it be borne in mind, the incidents of that career will not be thoroughly understood. —KITTO.

[z] 1 Chr. iii. 5.

* A name which signifies peaceable; forasmuch as God would give peace to Israel in those days. —WELLS.

[a] 1 Kings i. 11, 23.

[5] *Beloved of the LORD.*

[b] 1 Chr. xx. 1.

† Some are of opinion that this royal city of Rabbah was called the "city of waters:" either because it stood on a river, or was encompassed with water for its defence. But Junius renders the words, "he cut off the waters which supplied the town;" which translation Josephus seems to approve, by telling us that Joab seized on all the aqueducts which led to the city.—STACKHOUSE.

[c] Deut. iii. 11.

[6] *My name be called upon it.*

[d] John vii. 18.

‡ Lest I have the honour of taking it. Thus he seeks to ingratiate himself with the king, by pretending great care for his honour and interest.—POOLE.

* 1 Chr. xx. 2.

§ Namely, hanged or borne over it. Others understand it, that the gold of it being melted, there was, of a competent quantity thereof, a crown made for David.—DIODATI.

[7] *Very great.*

[e] Ps. xxi. 3, 9.

‖ These dreadful punishments were intended to terrify other countries from violating the laws of nations, by abusing public ambassadors. Some have deemed these punishments too severe, and have therefore supposed that David acted thus in his state of impenitence, when the mild and gentle Spirit of God had departed from him, and he was become cruel and furious, as well as lustful.—PATRICK.

and went to Rabbah, and fought against it, and took it.

30 And he [e]took their king's crown from off his head, (the weight whereof *was* a talent of gold with the precious stones,) and it was *set* on§ David's head: and he brought forth the spoil of the city [7]in great abundance.

31 And he brought forth the people that *were* therein, and [f]put *them* under saws, and under harrows of iron, and under axes of iron, and made them pass through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jerusalem.‖

CHAPTER XIII.

1 *Amnon, loving Tamar, ravisheth her.* 15 *He hateth her, and turneth her away.* 28 *Absalom killeth Amnon;* 37 *and fleeth.*

AND it came to pass after this, that [a]Absalom the son of David had [b]a fair sister, whose name *was* [c]Tamar; and Amnon the son of David [d]loved her.*

2 And Amnon was so [e]vexed, that he fell sick for his sister Tamar; for she *was* a virgin: and [1]Amnon thought it hard for him to do any thing to her.

3 But Amnon had [f]a friend, whose name *was* Jonadab, the son of [g]Shimeah, David's brother: and Jonadab *was* a very [h]subtile man.

4 And he said unto him, [i]Why *art* thou, *being* the king's son, [2]lean [3]from day to day? wilt thou not tell me? And Amnon said unto him, [k]I love Tamar, [l]my brother Absalom's sister.

5 And Jonadab said unto him, [m]Lay thee down on thy bed, and make thyself sick;† and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come and give me meat, and dress the meat in my sight, that I may see *it*, and eat *it* at her hand.‡

6 ¶ So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come and [n]make me a couple of cakes in my sight, that I may eat at her hand.

7 Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

CHAP. XIII.

B.C. 1032.

[a] 1 Chr. iii. 2.

[b] Gen. vi. 2.

[c] xiv. 27.

[d] Gen. xxix. 18, 20.

* We learn here the danger of evil example. David's conduct in the affair of Uriah was the beginning of a train of evils. Where the father of a family brings sin into a house, it is not easily swept out. Unlawful lust propagates itself by example. How justly is David scourged by the sin of his sons, whom his act taught to offend!—BISHOP HALL.

[e] 1 Kings xxi. 4.

[1] *It was marvellous, or hidden in the eyes of Amnon.*

[f] Gen. xxxviii. 1, 20.

[g] 1 Sam. xvi. 9, *Shammah.*

[h] xiv. 2, 19, 20.

[i] 1 Kings xxi. 7.

[2] *Thin.*

[3] *Morning by morning.*

[k] Is. iii. 9.

[l] Lev. xviii. 9.

[m] Mark vi. 24, 25.

† *Make thyself sick.* —In ver. 2 it is said, Amnon "fell sick," not, however, so as to keep his bed, which is here designed. — EVAN. SYNOP.

‡ The advice of Jonadab was execrably wicked, thus to indulge a most criminal passion in his friend, and suggest the means by which he might accomplish it, at the expense of his own honour and his sister's innocence. —CHANDLER.

[n] Gen. xviii. 6.

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said the child should die, but, for aught that he knew, the threatening might be conditional, as that concerning Hezekiah; upon his great humiliation and earnest prayer, he that had so often "heard the voice of his weeping" might be pleased to reverse the sentence, and spare the child—"Who can tell whether God will yet be gracious to me?" God gives us leave to be earnest with him in prayer for particular blessings, from a confidence in his power and general mercy, though we have no particular promise to build upon: we cannot be sure, yet let us pray, "for who can tell but God will be gracious to us" in this or that particular? When our relations and friends have fallen sick, the prayer of faith has prevailed much; while there is life there is hope, and while there is hope there is room for prayer. 2. That the child being dead, he thought it as much his duty to be satisfied in the Divine disposal concerning it (ver. 23). "Now, wherefore should I fast?" Two things checked his grief, (1.) "I cannot bring him back again;" and again, "He shall not return to me." Those that are dead are out of the reach of prayer; nor can our tears profit them; we can neither weep nor pray them back to this life. Wherefore, then, should we fast? "To what purpose is this waste?" Yet David fasted and wept for Jonathan when he was dead, in honour to him. (2.) "I shall go to him." *First*, To him, to the grave. Note, The consideration of our own death should moderate our sorrow at the death of our relations. It is the common lot. Instead of mourning for their death, we should think of our own; and, whatever loss we have of them now, we shall die shortly, and go to them. *Secondly*, To him, to heaven, to a state of blessedness, which even the Old Testament saints had some expectation of. Godly parents have great reason to hope, concerning their children that die in infancy, that it is well with their souls in the other world; for "the promise is to us and to our seed," which shall be performed to those that do not put a bar in their own door, as infants do not.

BIRTH OF SOLOMON.—Ver. 24. The child was called *Solomon, peaceful;* because his birth was a token of God's being at peace with them, because of the prosperity which was entailed upon him, and because he was to be a type of Christ, the Prince of peace. God had removed one son from them, but now gave them another instead of him, like "Seth instead of Abel" (Gen. iv. 25). Thus God often balances the griefs of his people with comforts in the same thing wherein he hath afflicted them, setting the one over against the other. "The Lord loved him" (ver. 24), and (ver. 25) ordered him by the prophet Nathan to be called *Jedidiah, Beloved of the Lord;* though a seed of evil-doers (for such David and Bath-sheba were), yet so well-ordered was the covenant and the crown entailed by it, that it took away all attainders and corruption of blood, signifying that those who were by nature children of wrath and disobedience, should, by the covenant of grace, not only be reconciled but made favourites.—*Henry.*

CHAP. XIII. AMNON'S INCEST.—Ver. 1, 2. Nathan's word began to take effect not very long after it was delivered. David seems to have been too indulgent of his children: probably their mothers had a great share in their education, and some of these instilled into them bad principles, which are natural effects of polygamy. Yet, they had been restrained from open wickedness by his example, influence, and occasional instructions, until he had committed those crimes which have been considered. Notwithstanding David's repentance, his sons now grown up, would *naturally* consider his conduct as a licence to their youthful inclinations, and conclude that he could not greatly censure them, after he had set them such an example. Thus he might clearly trace the sins of his children from his own misconduct, and this would increase the anguish of the chastisement.—Tamar was Amnon's sister by the same father, but of another mother. If Amnon had not been *secretly* habituated to vice, surely he never could, in the *first* instance, have given way to so unnatural a passion! By gazing upon Tamar's beauty, his concupiscence was excited, and being indulged, it gained an entire ascendancy. He was not restrained from his base purpose by the fear of God, by conscience, shame, regard to the peace or favour of his father, or to the reputation, virtue, or comfort of Tamar, or any foresight of evil consequences; but, by reason of her modesty, and the care which was taken of her, he could not find an opportunity of getting her into his power. His passion therefore preyed upon his spirits, and impaired his health. Amnon deemed Jonadab his friend, because he was his flatterer, and the caterer for his lusts. He was "a very subtile man;" one very *wise* as to this present world; or rather, a very crafty courtier, who readily discerned the inclinations of his superiors, and was very ingenious in devising means for their gratification. Observing Amnon to look more and more languid, one day after another, he suspected the cause, and intimated to him that a person of his rank might obtain his desires if he went about it: and thus he drew from him the shameful secret. Had he not interposed, probably Amnon's passion might have been suppressed, and at length supplanted by an affection for some other object. But when Jonadab understood the state of his mind, he speedily put him in a way of obtaining

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8 So Tamar went to her brother Amnon's house; and he was laid down. And she took [4]flour, and kneaded *it*, and made cakes in his sight, and did bake the cakes.[§]

9 And she took a pan, and poured *them* out before him: but he refused to eat. [o]And Amnon said, Have out all men from me. And they went out every man from him.

10 And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, [p]Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not [5]force me; for [6]no such thing ought to be done in Israel: do not thou this [q]folly.

13 And I, whither shall I cause my shame to go?[‖] and as for thee, thou shalt be as one of the fools in Israel. [r]Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

14 Howbeit he would not hearken unto her voice; but, being stronger than she, [s]forced her, and lay with her.

15 ¶ Then Amnon [t]hated her [7]exceedingly;¶ so that the hatred wherewith he hated her *was* greater than the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.

16 And she said unto him, *There is* no cause: this evil in sending me away *is* greater than the other that thou didst unto me.* But he would not hearken unto her.

17 Then he called his servant that ministered unto him, and said, Put now this *woman* out from me, and bolt the door after her.

18 And *she had* [u]a garment of divers colours upon her: for with such robes were the king's daughters *that were* virgins apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar [x]put ashes on her head, and rent her garment of divers colours that *was* on her, [y]and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath [8]Amnon thy brother been with thee? [z]But hold now thy peace, my sister: he *is* thy brother;† [9]regard not this thing. So Tamar remained [1]desolate in her brother Absalom's house.

21 ¶ But when king David heard of all these things, [a]he was very wroth.

22 And Absalom [b]spake unto his brother Amnon [c]neither good nor bad: for Absalom [d]hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years that Absalom had [e]sheep-shearers in Baal-hazor, which *is* beside Ephraim: and Absalom [f]invited all the king's sons.‡

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers; [g]let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee.§ And he [h]pressed him: howbeit he would not go, but [i]blessed him.

26 Then said Absalom, If not, I pray thee, [k]let my brother Amnon go with us.‖ And the king said unto him, Why should he go with thee?

27 But Absalom pressed him, that he let Amnon and all the king's sons go with him.

28 ¶ Now Absalom had [l]commanded his servants, saying, Mark ye now when Amnon's [m]heart is merry with wine, and when I say unto you, Smite Amnon; then kill him, [n]fear not: [2]have not I commanded you? be courageous, and be [3]valiant.

29 And the [o]servants of Absalom did unto Amnon as Absalom had commanded: then all the king's sons arose, and every man [4]gat him up upon his [p]mule,¶ and fled.

30 ¶ And it came to pass, while they were in the way, that tidings came to David, saying, Absalom hath slain all the king's sons,* and there is not one of them left.

31 Then the king [q]arose, and tare his garments, and lay on the earth; and [r]all his servants stood by with their clothes rent.

32 And [s]Jonadab, the son of [t]Shimeah, David's brother, answered and said, Let not my lord suppose *that* they have slain all the young men the king's sons; for Amnon only is dead: for by the [5]appointment of Absalom this hath been [6]determined from the day that he forced his sister Tamar.

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[4] *Paste.*

§ Which she might easily do, according to more than one of the existing modes of baking cakes in the East; and proud of her skill, and gratified by the compliment which his demand had paid to it, she took them to him.—KITTO.

[o] Gen. xiv. 1.

[p] Gen. xxxix. 7, 12.

[5] *Humble.*

[6] *It ought not so to be done.*

[q] Gen. xxxiv. 7.

‖ Namely, how can I cleanse myself of my shame? *Now therefore.*—She saith this only to get out of his hands; for she could by no means be his wife.—DIODATI.

[r] Gen. xix. 8.

[s] Deut. xxii. 25-27.

[t] Ez. xxiii. 17.

[7] *With great hatred, greatly.*

¶ It is no uncommon thing for men of violent and irregular passions to pass from one extreme to another. The shame which accompanies a bad action, the remorse, repentance, and the bad consequences which immediately pursue it, make a recoil in every man's temper. Amnon now hated his sister when he should have hated himself; and as his outrageous treatment of her made it impossible for his guilt to be concealed, so God seems to have abandoned him to the tumult of his intemperate mind, on purpose to make his punishment of David's adultery more marked, and the prophet's prediction of raising up evil to him out of his own house (xii. 11) more conspicuous.—STACKHOUSE.

* Not a greater sin, but a greater mischief to her, as it published her shame to all.—PATRICK.

[u] Gen. xxxvii. 3, 32.

[x] Josh. vii. 6.

[y] Jer. ii. 37.

[8] *Aminon.*

[z] Prov. xxvi. 24.

† Therefore we must take care not to publish his disgrace, which in some sort is common to us all.—DIODATI.

[9] *Set not thine heart.*

[1] *And desolate.*

[a] Gen. xxxiv. 7.

[b] Lev. xix. 17, 18.

[c] Gen. xxiv. 50.

[d] Prov. x. 18.

[e] Gen. xxxviii. 12, 13.

[f] 1 Kings i. 9, 19, 25.

‡ For the time of sheep-shearing was a kind of harvest in those countries, and therefore full of joy, which they expressed by making a feast upon those days. We read of it early in the Book of Genesis—viz., of Laban's going to shear his sheep (xxxi. 19); and Judah, after his mourning for his wife's death, went to refresh himself at a sheep-shearing with his friends (xxxviii. 12, 13). And it was at a time of such joy that David sent to Nabal for some relief (1 Sam. xxv. 8).—PATRICK.

[g] xi. 8-15.

§ David's declining to attend Absalom's feast on account of the expense which would thus be occasioned to his son, is the first instance history offers of the ruinous cost of royal visits to those who are honoured with them.—KITTO.

[h] Gen. xix. 2, 3.

[i] xiv. 22; *marg.*

[k] Ps. lv. 21.

‖ He urged this with the more plausibility, because Amnon was the first-born, and presumptive heir to the crown; and he had dissembled his resentment so long and so well that he was not suspected.—DR CLARKE.

[l] Ex. i. 17.

[m] Gen. ix. 21.

[n] Num. xxii. 16.

[2] Or, *will you not, since I have commanded you?*

[3] *Sons of valour.*

[o] 1 Sam. xxii. 18.

[4] *Rode.*

[p] Gen. xxxvi. 24.

¶ Mules began to be used about the time of David, who ordered Solomon to be carried on his own mule (1 Kings i. 33). A present of mules was made to Solomon (1 Kings x. 25); and these animals were used for burdens and for carriages (1 Chr. xii. 40; Is. lxvi. 20).—BOCHART.

* The messenger coming away in alarm when Amnon was killed, thought that all the king's sons were killed also.—PATRICK.

[q] Gen. xxxvii. 29.

[r] i. 11; iii. 31.

[s] 3-5.

[t] 1 Sam. xvi. 9, *Shammah.*

[5] *Mouth.*

[6] *Settled.*

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his wishes. Amnon was the heir-apparent of the crown: David was growing old, and probably showed Jonadab but little favour, though he was his nephew (ver. 32). He therefore paid court to Amnon, and supposed that his rank and authority would bear him out in any crime which he was disposed to commit.—*Scott.*

ABSALOM'S VENGEANCE.—Ver. 28, 29. (1.) Absalom's entertainment was very plentiful; for he resolves that they shall all be merry with wine—at least concludes that Amnon will be so, for he knew that he was apt to drink to excess. But, (2.) The orders he gave to his servants concerning Amnon, that they should mingle his blood with his wine, were very barbarous. Had he challenged him, and, in reliance upon the goodness of his cause, and the justice of God, fought him himself, though that had been bad enough, yet it had been more honourable and excusable (our ancient law in some cases allowed trial by battle); but to murder him as he did, was to copy Cain's example, only that the reason made a difference: Abel was slain for his righteousness, Amnon for his wickedness. Observe the aggravations of this sin: 1. He would have Amnon slain, "when his heart was merry with wine," and he was consequently least apprehensive of danger, least able to resist it, and also least fit to go out of the world; as if his malice aimed to destroy both soul and body, not giving him time to say, "Lord, have mercy upon me." What a dreadful surprise has death been to many, whose hearts have been "overcharged with surfeiting and drunkenness"! 2. His servants must be employed to do it, and so involved in the guilt. He was to give the word of command, "Smite Amnon;" and then they in obedience to him, and upon presumption that his authority would bear them out, must "kill him." What an impious defiance does he bid to the Divine law, when, though the command of God is express, "Thou shalt not kill," he bids them kill Amnon, with this warrant, "'Have not I commanded you?' That is enough, 'Be courageous,' and fear neither God nor man." Those servants are ill taught (and have wicked masters) who obey in contradiction to God. Those are too obsequious that will damn their souls to please their masters, whose big words cannot secure them from God's wrath. Masters must always command their servants, as those that know they also have a Master in heaven. 3. He did it in the presence of "all the king's sons," of whom it is said (chap. viii. 18) that they were "chief rulers;" so that it was an affront to public justice, which they had the administration of, and to the king, his father, whom they represented, and a contempt of that sword which should have been a terror to his evil deeds; while his evil deeds, on the contrary, were a terror to them that bare it. 4. There is reason to suspect that Absalom did this, not only to revenge his sister's quarrel, but to make way for himself to the throne; which he was ambitious of, and which he would stand fair for, if Amnon the eldest son was taken off. When the word of command was given, Absalom's servants failed not to execute it, being buoyed up with an opinion, that their master being now next heir to the crown (for Chileab was dead, as Bishop Patrick thinks), would save them from harm. Now the threatened sword is drawn in David's house, which should not depart from it. *First*, His eldest son falls by it, himself being by his wickedness the cause of it, and his father by his connivance, accessary to it. *Secondly*, All his sons flee from it, and come home in terror, not knowing how far their brother Absalom's bloody design might extend. See what mischief sin makes in families!—*Henry.*

PRACTICAL OBSERVATIONS.—Sensual love soon changes into hatred, and concupiscence into loathing: nor can it reasonably be expected that they who make no scruple of debauching the persons for whom they *pretend affection*, will feel any remorse at deserting them with cruelty and disdain, at exposing them to shame and contempt, or at leaving them to all the horrors of penury or prostitution. Let no one ever expect better treatment from those who are capable of attempting to seduce them.—But whatever anguish and distress may result from injuries received, nothing will eventually harm us, except our own iniquity; and it is better to suffer the *greatest wrong* than to commit the *least sin*, though apparently with impunity and without rebuke. It is every one's duty to comfort those who are in distress; and generally it is most advisable for injured persons to be quiet, and leave their cause with God. When less atrocious crimes escape punishment from man, more and greater will be committed; and the magistrate's anger against heinous offences should stimulate him to enforce the laws without respect to persons: but all others must learn to bear every injury without seeking to revenge themselves; and if mild expostulations and prayers

33 Now therefore [u]let not my lord the king take the thing to his heart, to think that all the king's sons are dead: for Amnon only is dead.[†]

34 But [x]Absalom fled. And the young man that kept the watch lifted up his eyes and looked, and, behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the king's sons come: [7]as thy servant said, so it is.

36 And it came to pass, as soon as he had made an end of speaking, that, behold, the king's sons came, and lifted up their voice, and wept; and the king also and all his servants wept [8]very sore.

37 ¶ But Absalom fled, and went to [y]Talmai, the son of [9]Ammihud, king of Geshur: and *David* mourned for his son every day.

38 So Absalom fled, and went to [z]Geshur, and was there three years.

39 And [a]*the soul of* king David [1]longed to go forth unto Absalom: for he was [b]comforted concerning Amnon, seeing he was dead.[‡]

CHAPTER XIV.

1 *Joab, suborning a widow of Tekoah to incline the king's heart to fetch home Absalom;* 21 *bringeth him to Jerusalem.*

NOW Joab the son of Zeruiah perceived that the king's heart *was* toward Absalom.*

2 And Joab sent [a]to Tekoah, and fetched thence a wise woman, and said unto her, I pray thee, feign thyself to be a mourner, and put on now mourning apparel, and anoint not thyself with oil, but be as a woman that had a long time mourned for the dead;

3 And come to the king, and speak on this manner unto him. So Joab [b]put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king,[†] she fell on her face to the ground, and did obeisance, and said, [1]Help, O king!

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman,[‡] and mine husband is dead.

6 And thy handmaid had two sons, [c]and they two strove together in the field, and *there was* [2]none to part them, but the one smote the other, and slew him.

B.C. 1030—B.C. 1027.

[u] xix. 19.

† Jonadab, who had contrived the plan of seduction for Amnon, either conjectured the cause of Absalom's attack, or he might have heard him express his intention to avenge the dishonour of his sister. —Boothroyd.

[x] Gen. iv. 8-14.

[7] *According to the word of thy servant.*

[8] *With a great weeping greatly.*

[y] iii. 3.

[9] *Ammihur.*

[z] xiv. 23, 32.

[a] Gen. xxxi. 30.

[1] *Was consumed.*

[b] Gen. xxiv. 67.

‡ His comfort at last concerning Amnon, seeing he was dead, is analogous somewhat to the calmness that returned to him after the death of Bath-sheba's child; and so his affection returned to the living Absalom.—Dr Chalmers.

CHAP. XIV.

* The peculiarly affectionate temperament of David rendered him incapable of fully enjoying life without some special object on whom to bestow the *utmost* tenderness of his love. Hence we always find some one in the enjoyment of his special favour and regard throughout his whole career. It is now Absalom. —Kitto.

[a] 2 Chr. xi. 6.

[b] Ex. iv. 15.

† Every reader must admire the art with which Joab by this woman prevailed on the king to restore Absalom. The case supposed was in point; and the decision of the king in favour of the woman was certainly against himself, in that he did not recall Absalom. — Boothroyd.

[1] *Save.*

‡ One of them who most need thy compassion and assistance, and whom thou art by God's law obliged in a singular manner to protect and relieve. —Poole.

[c] Gen. iv. 8.

[2] *No deliverer between them.*

[d] Gen. iv. 14.

§ Deprive me of the little comfort of my life which remains (and is in a manner buried as a coal in the ashes), and ruin my family. —Pyle.

[3] *Upon the face of.*

[e] Job xxix. 16.

[f] Gen. xxvii. 13.

‖ She desires a speedy sentence might be given in her favour, which, if it proved wrong by her misinforming the king, she prays the guilt might light on her and her family, and the king and his be innocent.-Patrick.

[g] Gen. xiv. 22.

¶ The sense is, either, first, Make mention (as this Hebrew verb is oft rendered) of the name of the Lord thy God —to wit, in an oath —*i.e.*, swear to me by God, that thou wilt protect me and my son against the revenger of blood; for so David did in compliance with this desire of hers. Only she was forced to express her mind in more general and ambiguous terms, because it had been presumption and rudeness for her in plain terms to desire the king's oath, as if she durst not trust his word; yet withal she insinuates her meaning so plainly that the king understood it; and yet so handsomely and elegantly, that the king was much pleased with her wisdom, and thereby inclined to grant her request.—Poole.

[4] *The revenger of blood do not multiply to destroy.*

[h] 1 Kings i. 52.

[i] Gen. xviii. 27, 32.

[k] xii. 7.

[l] vii. 8.

[m] xi. 25.

* Namely, death is inevitable to all men, even to kings; and therefore it *is* expedient and necessary for thee to provide and assure unto thy people a lawful successor, such as Absalom is by right of eldership.—Diodati.

[n] Job xiv. 7-12, 14.

[5] *Because God hath not taken away* his *life, he hath also devised means,* &c.

[o] Deut. x. 17.

† Rather, "*though* the people have made me afraid"—*i.e.*, they had discouraged her from the bold attempt of so approaching the king.—Patrick.

7 And, behold, [d]the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him, for the life of his brother whom he slew; and we will destroy the heir also: and so they shall quench my coal which is left,[§] and shall not leave to my husband *neither* name nor remainder [3]upon the earth.

8 And the king said unto the woman, Go to thine house, and [e]I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, [f]the iniquity *be* on me, and on my father's house; and the king and his throne *be* guiltless.‖

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, [g]let the king remember the Lord thy God,¶ that [4]thou wouldest not suffer the revengers of blood to destroy any more, lest they destroy my son. And he said, *As* the Lord liveth, there shall [h]not one hair of thy son fall to the earth.

12 Then the woman said, Let thine handmaid, I pray thee, [i]speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, [k]Wherefore then hast thou thought such a thing against [l]the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished.

14 For [m]we must needs die,* and *are* [n]as water spilt on the ground, which cannot be gathered up again: [5]neither doth [o]God respect *any* person; yet doth he devise means, that his banished be not expelled from him.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me afraid:† and thy handmaid said, I will now speak unto the king; it may be that the king will perform the request of his handmaid.

16 For the king will hear, to deliver his handmaid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God.

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will not prevail, they must quietly leave the event to God.—Hatred and revenge, however, possess the hearts of ungodly men; and some are so artful and malicious, that they defer their vengeance, and cover it with the appearance of affection, till they have an opportunity of executing it with more determined malignity.—Often have festive interviews, and seasons of sensual indulgence, been the chosen scenes for assassinations and massacres; and men have been sent into the eternal world from the midst of riot and excess! Such is human nature, left to itself, armed with power, and emboldened by prosperity: what need, then, have we to pray for converting grace!—No crime is so great or evident, that men will not be found daring enough to commit, in order to please their superiors; but, alas! their command will not bear out the guilty at the day of judgment, for violating the law of God.—Evil tidings are generally enhanced; yet the imaginary calamity proves a real affliction for the time, and may serve the purpose of a humiliating chastisement.—Children are always uncertain comforts; but indulged children will surely prove trials to pious parents, whose foolish fondness induces them to neglect their duty to God: yet parental affection can scarcely be extinguished by any degree of misconduct. But the case of parents is very deplorable, when the children copy their conduct in the crimes which they perpetrate, and when it is, nevertheless, their duty to punish them with great severity for those very imitations!—*Scott.*

CHAP. XIV. Joab's Policy.—Ver. 2. Here is, 1. Joab's design to get Absalom recalled out of banishment, his crime pardoned, and his attainder reversed (ver. 1). Joab made himself very busy in this affair. (1.) As a courtier that was studious, by all ways possible, to ingratiate himself with his prince, and improve his interest in his favour; he "perceived that the king's heart was towards Absalom," and that the heat of his displeasure being over, he still retained his old affection for him, and only wanted a friend to court him to be reconciled, and to contrive for him how he might do it, without impeaching the honour of his justice. Joab, finding how David stood affected, undertook this good office. (2.) As a friend to Absalom, whom, perhaps, he had a particular kindness for, at least looked upon as the rising sun, to whom it was his interest to recommend himself. He plainly foresaw that his father would at length be reconciled to him, and therefore thought he should make both his friends, if he were instrumental to bring it about. (3.) As a statesman, and one concerned for the public welfare. He knew how much Absalom was the darling of the people, and if David should die while he was in banishment, it might occasion a civil war between those that were for him and those that were against him; for it is probable that, though all Israel loved his person, yet they were much divided upon his case. (4.) As one who was himself a delinquent, by the murder of Abner, he was conscious to himself of the guilt of blood, and that he was himself obnoxious to public justice, and therefore, whatever favour he could procure to be shewn to Absalom, would corroborate his reprieve.—*Henry.*

The Wise Woman.—Ver. 4. The woman, having thus far carried her point, proceeded gradually and *ambiguously* to apply David's concession to the case of Absalom; and her speech was most artfully devised, so that she might retract, or be more explicit, according as he took it. She intimated that the king's severity to his son was injurious to the people of God; and that he was wanting in his duty to the kingdom, in delaying to recall him—as if Absalom had been so excellent a young man, that all the hopes of Israel centred in him! She represented his flight to Geshur as a *banishment*, which had already been too severe a punishment of his offence. She pleaded the certainty of death, and the impossibility of recalling the dead to life again; by which she would either insinuate that Amnon would have died in some other way, if Absalom had not slain him; or that the punishment of Absalom would not bring him to life again; or that, as David himself must at length die, it was proper that Absalom should be recalled to succeed him. But whatever she meant, it was nothing to the purpose: for God hath commanded the death of the murderer, which exceedingly tends to the preservation of the life of man, though it cannot raise the dead; and if such an argument were of any force, no malefactor must be put to death!—She also pleaded the mercy of God, in sparing, and readmitting sinful men into his presence and favour, though justly banished from it; and yet he is no respecter of persons: in which she seems to have referred to the return of the man-slayer to his inheritance, at the death of the high priest.—The marginal reading, "because God hath not taken away," &c., seems to be the proper translation; and it is intimated, that as God had spared Absalom, David ought to pardon him.—But God pardons none, to the dishonour of his law and justice; nor any who are impenitent, or to the encouragement of crimes, and the injury of others. Perhaps she meant to hint, that the people expressed their dissatisfaction with Absalom's banishment so openly, that they made her afraid of an insurrection; but she *purposely* so confounded the feigned cause of her son with that of Absalom, that part of her

17 Then thine handmaid said, The word of my lord the king shall now be [6]comfortable: for [p]as an angel of God,[†] so *is* my lord the king, [7]to [q]discern good and bad; therefore the LORD thy God will be with thee.

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the hand of Joab with thee in all this? And the woman answered and said, [r]*As* thy soul liveth, my lord the king, none can [s]turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab, he bade me, and [t]he put all these words in the mouth of thine handmaid:

20 To fetch about this form of speech hath thy servant Joab done this thing:[§] and my lord *is* wise, [u]according to the wisdom of an angel of God, [x]to know all *things* that *are* in the earth.

21 ¶ And the king said unto Joab, Behold now, I have done this thing: go therefore, bring the young man Absalom again.

22 And Joab fell to the ground on his face, and bowed himself, and [8]thanked the king: and Joab said, To-day thy servant knoweth that [y]I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of [9]his servant.

23 So Joab arose, and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him turn to his own house, and [z]let him not see my face.[‖] So Absalom returned to his own house, and saw not the king's face.

25 ¶ [1]But in all Israel there was none to be so much praised as Absalom for his beauty: [a]from the sole of his foot even to the crown of his head there was no blemish in him.

26 And [b]when he polled his head, (for it was at every year's end that he polled *it:* because *the hair* was heavy on him, therefore he polled it:) he weighed the hair of his head at [c]two hundred shekels after the king's weight.¶

27 ¶ And unto Absalom there were [d]born three sons, and one daughter,* whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the king's face.

B.C. 1027—B.C. 1027.

[6] *For rest.*
[p] 20; xix. 27.
[†] *As an angel of God*—to wit, in wisdom, and justice, and goodness. *To discern good and bad*—to hear and judge of causes and requests, whether they be just, and good, and fit to be granted, as mine is; or unrighteous and unreasonable, and fit to be rejected. So she intimates her confidence in the justice of her cause, and thereby confirms the king in his purpose and promise to grant her request, and withal arms the king against the suggestions of them who should advise him to a rigorous execution of God's law against Absalom.—POOLE.
[7] *To hear.*
[q] 1 Kings iii. 9, 28.
[r] 1 Sam. i. 26.
[s] Num. xx. 17.
[t] Ex. iv. 15.
[§] The meaning is, Joab instructed her, that having obtained pardon for her son, she should turn about the face of her speech (as the words are in the Hebrew) another way, and transfer it to Absalom as a parallel case with her own.—PATRICK.
[u] Job xxxii. 21, 22.
[x] Gen. iii. 5.
[8] *Blessed.*
[y] Gen. vi. 8.
[9] *Thy.*
[z] 28; iii. 13.
[‖] *Let him not see my face*—lest whilst he shewed some mercy to Absalom, he should seem to approve of his sin, and thereby wound his own conscience, and lose his honour, and encourage him and others to such like attempts; and that by this means Absalom might be drawn to a more thorough humiliation and true repentance.—POOLE.
[1] *And as Absalom there was not a beautiful man in all Israel to praise greatly.*
[a] Deut. xxviii. 35.
[b] xviii. 9.
[c] Gen. xxiii. 16.
¶ The meaning may be, that the *value* of his hair was two hundred shekels. It should be observed, that it is not his whole head of hair, but the pollings of it, or the quantity taken from it, which is thus estimated.—SCRIPT. ILLUST.
[d] xviii. 18.
* These probably died young, as it is said that Absalom had no son (chap. xviii. 18). He called his daughter after her aunt.—BOOTHROYD.

[e] Esth. i. 12.
[2] *My place.*
[f] 1 Kings xxi. 9-14.
[†] He had those still about him who were ready to execute any command, though never so unjust, as they did when he bade them kill Amnon. And it appears by this what a daring person Absalom was, who durst affront such a man as Joab after this manner.—PATRICK.
[§] Ex. xiv. 12.
[h] Gen. iii. 12.
[‡] Absalom had most probably now formed the design of obtaining the crown; and it was necessary to his success that he should be introduced to court. His conduct towards Joab, and the message he sends to the king, display his temper and ambition.—BOOTHROYD.
[i] Gen. xxvii. 26.

CHAP. XV.

[k] Prov. xi. 2.
* Absalom had now gained what he deemed the vantage ground, and he lost no time in occupying it for the impious purpose on which his heart was set. The whole of his deportment presents a finished specimen of an unprincipled traitor.—DR JOHN CAMPBELL.
[l] Prov. iv. 16.
[†] This was setting himself up for king, like Adonijah (1 Kings i. 5).—GILL.
[1] *To come.*
[e] Ps. xii. 2.
[‡] He was so officious as to look into their cause awhile, and examine it, flattering every one into an opinion that, in his judgment, he had right on his side; so that if their cause went against them, they might conclude that, if Absalom had been judge, it would have gone otherwise.—PATRICK.
[2] *None will hear thee from the king* downward.
[d] Prov. xxv. 6, 7.
[e] Prov. xxvii. 2.
[f] Ps. iv. 21.
[g] xiv. 33.
[h] Prov. xi. 9.
[§] Did stealingly and deceitfully withdraw the people's love and dependency from his father David to himself.—DIODATI.
[i] 1 Sam. xvi. 1.

29 Therefore Absalom sent for Joab, to have sent him to the king; [e]but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See, Joab's field is near [2]mine, and he hath barley there; go and set it on fire. [f]And Absalom's servants set the field on fire.[†]

31 Then Joab arose, and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? [g]*it had been* good for me *to have been* there still: now therefore let me see the king's face; and [h]if there be *any* iniquity in me, let him kill me.[‡]

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the ground before the king: and the king [i]kissed Absalom.

CHAPTER XV.

1 *Absalom stealeth the hearts of Israel.* 10 *He maketh a conspiracy.* 13 *David fleeth from Jerusalem.*

AND it came to pass after this, that [a]Absalom prepared him chariots and horses, and fifty men to run before him.*

2 And Absalom [b]rose up early, and stood beside the way of the gate:[†] and it was *so*, that when any man that had a controversy [1]came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the tribes of Israel.

3 And Absalom said unto him, See, [c]thy matters *are* good and right;[‡] but [2]*there is* no man *deputed* of the king to hear thee.

4 Absalom said moreover, [d]Oh that I were made judge in the land, that every man which hath any suit or cause might come unto me, and [e]I would do him justice!

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and [f]took him, and [g]kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment. So Absalom [h]stole the hearts of the men of Israel.[§]

7 ¶ And it came to pass after [i]forty years,

address is obscure. Whilst, however, she ventured to censure David for not *gratifying* himself, she took care repeatedly to give him flattering commendations for his wisdom and goodness, which in such a cause abundantly compensated for the ambiguity of her discourse, and the weakness of her arguments; and, to do her justice, her ingenuity in pleading so bad a cause was admirable.—*Scott.*

ABSALOM RECALLED.—Ver. 21. Joab, having received his orders, 1. Returns thanks to the king for doing him the honour to employ him in an affair so universally grateful. Joab took it as a kindness to himself, and (some think) as an indication that he would never call him to an account for the murder he had been guilty of. But if he meant so, he was mistaken (as we shall find 1 Kings ii. 5, 6). 2. Delays not to execute David's orders; he brought Absalom to Jerusalem (ver. 23). I see not how David can be justified in suspending the execution of the ancient law (Gen. ix. 6), "Whoso sheds man's blood, by man shall his blood be shed;" in which a righteous magistrate ought not to "acknowledge even his brethren, or know his own children." God's laws were never designed to be like cobwebs, which catch the little flies, but suffer the great ones to break through. God justly made Absalom a scourge to him, whom his foolish pity thus spared. But, though he allowed him to return to his own house, he forbade him the court, and would not see him himself (ver. 24). He put him under interdict.

ABSALOM'S BEAUTY.—Ver. 25. He was a very handsome man; there was not his equal in all Israel for beauty. A poor commendation for a man that had nothing else in him valuable. Handsome are they that handsome do. Many a polluted deformed soul dwells in a fair and comely body; witness Absalom's, that was polluted with blood, and deformed with unnatural disaffection to his father and prince. In his body there was no blemish, but in his mind nothing but wounds and bruises. Perhaps this was one reason why his father was so fond of him, and protected him from justice. Those have reason to fear affliction in their children, who are better pleased with their beauty than with their virtue. He had a very fine head of hair. Whether it was the length, or colour, or extraordinary softness of it, something there was which made it very valuable, and very much an ornament to him (ver. 26). When he did poll it at certain times, for ostentation he had it weighed, that it might be seen how much it excelled other men's, and it weighed two hundred shekels, which some reckon to be three pounds and two ounces of our weight; and with the oil and powder, especially if it were powdered (as Josephus says the fashion then was) with gold dust, Bishop Patrick thinks it is not at all incredible that it should weigh so much. This fine hair proved his halter (chap. xviii. 9).—*Henry.*

CHAP. XV. ABSALOM'S TREASON.—Ver. 1-6. The last clause in these verses aptly marks the way in which Absalom ingratiated himself with the people. He did not gain their hearts by eminent services, or by a wise and virtuous conduct; but he affected to look great, as heir to the crown, and yet to be very condescending, and affable to his inferiors. He pretended a great regard to their interests, and threw out artful insinuations against David's administration; he flattered every one who had a cause to be tried, with the assurance that he had right on his side, that, if it went against him, he might be led to accuse David and the magistrates of injustice. Though Absalom knew not how to obey, and deserved to die for his atrocious crime, yet he expressed a vehement desire to be judge over all the land; and suggested that suits should not then be so tedious, expensive, and partially decided as they were. This he confirmed by rising early and by apparent application, though it was to other people's business, and not his own duty; and by such sinister arts, united with his personal attractions and address, he imposed upon multitudes all over the land, to prefer so worthless a character to the wise, righteous, and pious David!—Others of the king's sons were employed in public business, but Absalom seems not to have had any place. This might offend him: and his artifices tended to alienate the people from his brethren as well as from his father.—The chariots and horsemen of Absalom, being a deviation from the Divine law, should not have been allowed; and indeed David might easily have foreseen the consequences of Absalom's ostentation, and should at once have restrained it.—*Scott.*

HIS POLICY AND ITS SUCCESS.—Ver. 10. The project he laid was to get himself proclaimed king throughout all the tribes of Israel, upon a signal given. Spies were

B.C. 1023—B.C. 1023.

that Absalom said unto the king, I pray thee, [k]let me go and [l]pay my vow, which I have vowed unto the LORD, in Hebron.[‖]

8 For [m]thy servant vowed a vow while I abode at [n]Geshur in Syria, saying, If the LORD shall bring me again indeed to Jerusalem, then [o]I will serve the LORD.

9 And the king said unto him, Go in peace.[¶] So he arose, and went to Hebron.

10 ¶ But Absalom sent [p]spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet,* then ye shall say, Absalom [q]reigneth in [r]Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* [s]called; and they went in [t]their simplicity, and they knew not any thing.

12 And Absalom sent for [u]Ahithophel† the Gilonite, [x]David's counsellor, from his city, *even* from [y]Giloh, [z]while he offered sacrifices: and the conspiracy was strong; for [a]the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, [b]The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, [c]Arise, and let us flee:‡ for we shall not *else* escape from Absalom: make speed to depart, lest he overtake us suddenly, and [3]bring evil upon us, [d]and smite the city with the edge of the sword.

15 And the king's servants said unto the king, [e]Behold, thy servants *are ready to do* whatsoever my lord the king shall [4]appoint.

16 And the king went forth, and all his household [5]after him.§ And the king left [f]ten women, *which were* concubines, to keep the house.

17 And the king [g]went forth, and all the people after him, and tarried in a place that was far off.

18 And all his servants passed on beside him; and all the [h]Cherethites, and all the Pelethites, and all the [i]Gittites, six hundred men which came after him from Gath, passed on before the king.

19 ¶ Then said the king to [k]Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king; for thou *art* a stranger, and also an exile.[‖]

20 Whereas thou camest *but* yesterday, should I this day make thee [6]go up and down with us? [l]seeing I go whither I may, return thou, and take back thy brethren: [m]mercy and truth *be* with thee.

21 And Ittai answered the king, and said, [n]*As* the LORD liveth, and *as* my lord the king liveth, [o]surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be.

22 And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones[¶] that *were* with him.

23 And all the country wept with a loud voice, and all the people passed over: the king also himself passed over the brook [p]Kidron, and all the people passed over, toward the way of the [q]wilderness.

24 ¶ And lo [r]Zadok also, and all the Levites *were* with him, [s]bearing the ark of the covenant of God: and they set down the ark of God;* and Abiathar went up, until all the people had done passing out of the city.

25 And the king said unto Zadok, [t]Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, [u]he will bring me again, and shew me *both* it and his habitation.

26 But if he thus say, I [x]have no delight in thee; behold, *here am* I, [y]let him do to me as seemeth good unto him.†

27 The king said also unto Zadok the priest, *Art not* thou [z]a seer? return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem; and they tarried there.

30 ¶ And David went up by [a]the ascent of *mount* Olivet, [7]and wept as he went up, and had

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[k] xiii. 24-27.
[l] Prov. xxi. 27.
[‖] Twenty miles from Jerusalem, and so convenient for a conspiracy.—GILL.
[m] 1 Sam. i. 11.
[n] xiv. 23, 32.
[o] Josh. xxiv. 15.
[¶] Absalom's request seemed so just and pious, that David, without reluctance, granted it. He was doubtless pleased to discern anything like gratitude to God in his favourite son.—BOOTHROYD.
[p] xiv. 30.
* Namely, when I shall send about everywhere to gather the soldiers unto me, and the people thereupon rising, ask the reason of it, you shall answer as from yourselves, that I have been accepted of for lawful king, my father's successor.—DIODATI.
[q] Job xx. 5.
[r] 1 Chr. xi. 3.
[s] 1 Sam. ix. 13.
[t] Gen. xx. 5.
[u] xvii. 14, 23.
† None are more capable to do mischief to kings than those that know their secrets, having been of the privy-council. And it is supposed by the Jews that Ahithophel was incensed against David for abusing Bath-sheba, whom they take to have been his granddaughter, she being the daughter of Eliam (xi. 3), and Eliam being the son of Ahithophel (xxiii. 34).—PATRICK.
[x] Ps. lv. 12-14.
[y] Josh. xv. 51.
[z] 1 Kings xxi. 9.
[a] Ps. xliii. 1, 2.
[b] Jud. ix. 3.
[c] Ps. iii., *title*.
‡ *Arise, and let us flee*—for though the fort of Zion was strong and impregnable, and he might have defended himself there, yet he had not laid in provisions for a long siege, and, if he had been once besieged there, Absalom would have got speedy and quiet possession of his whole kingdom; whereas if he marched abroad, he might raise a considerable army for his defence, and the suppression of the rebels.—POOLE.
[3] *Thrust.*
[d] Ps. lv. 3-11.
[e] Prov. xviii. 24.
[4] *Choose.*
[5] *At his feet.*
§ *His household after him*; Heb., *All his household at his feet.*—Which shews that he went on foot, and would not make use of his mule, being in a mournful state, and desirous to move his people's compassion to him.—PATRICK.
[f] Rom. xii. 2.
[g] Ps. lxvi. 12.
[h] 1 Sam. xxx. 14.
[i] 1 Sam. xxvii. 8.
[k] Ruth i. 11-13.
‖ *For thou art a stranger and an exile.*—Who upon that account might hope to be civilly treated; at least being none of David's family, and a new comer, he thought it was not fit to engage him in their broils.—PATRICK.
[6] *Wander in going.*
[l] 1 Sam. xxiii. 13.
[m] Ps. xxv. 10.
[n] 1 Sam. xx. 3.
[o] Ruth i. 16, 17.
[¶] This practice is usual in war among the Eastern people, and especially the Arabs.—CHARDIN.
[p] 1 Kings ii. 37.
[q] Matt. iii. 1, 3.
[r] 1 Kings i. 8.
[s] Num. iv. 15.
* When they came to David, they set down the ark in the place where he was, to signify that God would be with him, and accompany him; and that the people might thereby be excited to follow him, who had the token of the Divine presence with him.—PATRICK.
[t] 1 Sam. iv. 3-11.
[u] Ps. xxvi. 8.
[x] Num. xiv. 8.
[y] 1 Sam. iii. 18.
† From the whole of the words with which this sentence concludes, and from other expressions similarly humble and resigned to the dispensations of the Lord's providence, it is manifest that David recognised in this unnatural conspiracy, which made him a fugitive, a portion of the Divine judgments which the prophet had been authorised to denounce against him for iniquities in the matter of Uriah and Bath-sheba.—PICT. BIBLE.
[z] 1 Sam. ix. 9.
[a] Zech. xiv. 4.
[7] *Going up and weeping.*

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sent abroad, to be ready in every country to receive the notice with satisfaction and acclamations of joy, and to make the people believe that the news was both very true and very good, and that they were all concerned to take up arms for their new king. Upon the sudden spreading of this proclamation, "Absalom reigns in Hebron," some would conclude that David was dead, others that he had resigned; and thus they that were in the secret would draw in many to appear for Absalom, and come in to his assistance, who, if they had rightly understood the matter, would have abhorred the thought of it, but, being drawn in, would adhere to him. See what artifices ambitious men use for the compassing of their ends; and, in matters of state, as well as in matters of religion, let us not be forward to believe every spirit, but try the spirits. The person he especially courted and relied upon in this affair was Ahithophel, a political, thinking man, and one that had a clear head, and a great compass of thought, that had been David's counsellor, his guide, and his acquaintance (Ps. lv. 13); his "familiar friend, in whom he trusted, which did eat of his bread" (Ps. xli. 9). But, upon some disgust of David's against him, or his against David, he was banished, or retired from public business, and lived privately in the country. How should a man of such good principles as David, and such corrupt principles as Ahithophel, long agree? A fitter tool Absalom could not find in all the kingdom, than one that was so great a statesman, and yet was disaffected to the present ministry. While Absalom was offering his sacrifices, in performance of his pretended vow, he sent for this man. So much was his heart on the projects of his ambition, that he could not stay to make an end of his devotion; which shewed what his eye was upon, in all, and that it was but for a pretence that he made long offerings. The party that joined with him proved, at last, very considerable. The people increased continually with Absalom, which made the conspiracy strong and formidable.

DAVID'S FLIGHT FROM JERUSALEM.—Ver. 14. His servants agreed to the measures he took, faithfully adhered to him, and assured him of their inviolable allegiance. Whereupon, 1. He went out of Jerusalem himself on foot, while his son Absalom had chariots and horses. It is not always the best man nor the best cause that makes the best figure. See here, not only the servant, but the traitor, on horseback, while the prince, the rightful prince, "walks as a servant upon the earth" (Eccl. x. 7). Thus he chose to do, to abase himself so much the more under God's hand, and in condescension to his friends and followers, with whom he would walk, in token that he would live and die with them. 2. He took his household with him, his wives and children, that he might protect them in this day of danger, and that they might be a comfort to him in this day of grief. Masters of families, in their greatest frights, must not neglect their households. "Ten women" that "were concubines" he "left" behind, "to keep the house," thinking that the weakness of their sex would secure them from murder, and their age and relation to him would secure them from rape, but God overruled this for the fulfilling of his word. 3. He took his life-guard with him, or band of pensioners, the Cherethites and Pelethites, who were under the command of Benaiah, and the Gittites, who were under the command of Ittai (ver. 18). These Gittites seem to have been by birth Philistines of Gath, who came, a regiment of them, 600 in all, to enter themselves in David's service, having known him at Gath, and being greatly in love with him for his virtue and piety, and having embraced the Jews' religion. David made them of his *garde du corps—his body-guard*, and they adhered to him in his distress.

HIS DEEP DISTRESS.—Ver. 30. (1.) David himself, as a deep mourner, covered his head and face for shame and blushing, went barefoot, as a prisoner or a slave, and for mortification, and went weeping. Did it become a man of his reputation for courage and greatness of spirit thus to cry like a child, only for fear of an enemy at a distance, against whom he might easily have made head, and perhaps with one bold stroke have routed him? Yes, it did not ill become him, considering how much there was in this trouble, 1. Of the unkindness of his son. He could not but weep to think that one who came out of his bowels, and had so often lain in his arms, would thus lift up the heel against him. God himself is said to be grieved with the rebellions of his own children (Ps. xcv. 10), and even "broken with their whorish heart" (Ezek. vi. 9). 2. There was much of the displeasure of his God in it; this infused the wormwood and gall into the "affliction and misery" (Lam. iii. 19). His sin was "ever before him" (Ps. li. 3), but never so plain, nor ever appearing so black as now. He never wept thus when Saul hunted him, but a wounded conscience makes trouble lie heavy (Ps. xxxviii. 4). (2.) When David wept, all his company wept likewise, being much affected with his grief, and willing to share in it. It is our duty to "weep with those that weep," especially our superiors, and those that are better than we, for "if this be done in the green tree, what shall be done in the dry?" We must weep with those that weep for sin. When Hezekiah humbled himself for his sin, all Jerusalem joined with him (2 Chron. xxxii. 26). To prevent suffering with sinners, let us sorrow with them.

his head covered; and he went barefoot: and all the people that *was* with him covered every man his head, and they went up, [b]weeping as they went up.

31 ¶ And *one* told David, saying, [c]Ahithophel *is* among the conspirators with Absalom. And David said, [d]O LORD, I pray thee, [e]turn the counsel of Ahithophel into foolishness.‡

32 ¶ And it came to pass, that *when* David was come to [f]the top *of the mount*, where [g]he worshipped God, behold, Hushai the [h]Archite came to meet him with his coat rent, and earth upon his head;

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me:

34 But if thou return to the city, and say unto Absalom,§ I will be thy servant, O king; *as* I *have been* thy father's servant hitherto, so *will* I now also *be* thy servant: then mayest thou for me defeat the counsel of Ahithophel.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the king's house, [i]thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them [k]their two sons, Ahimaaz, Zadok's *son*, and Jonathan, Abiathar's *son;* and by them ye shall send unto me every thing that ye can hear.‖

37 So Hushai, David's [l]friend, came into the city, and Absalom came into Jerusalem.

CHAPTER XVI.

1 *Ziba, by false suggestions, obtaineth his master's inheritance.* 5 *Shimei curseth David.* 9 *David abstaineth, and restraineth others from revenge.* 20 *Ahithophel's counsel.*

AND when David was a little past the top *of the hill*,* behold, Ziba, the servant of Mephibosheth, met him, [a]with a couple of asses saddled, and upon them two hundred *loaves* of bread, and an hundred bunches of raisins, and an hundred of summer-fruits, and [b]a bottle of wine.

B.C. 1023—B.C. 1023.

[b] Ps. cxxvi. 5, 6.
[c] Ps. iii. 1, 2.
[d] Ps. lv. 15-17.
[e] xvi. 23.

‡ It is worthy of observation, that, when David prayed to the Lord, it was not against Ahithophel, but against his counsel.—HALES.

[f] 1 Kings xi. 7.
[g] 1 Kings viii. 44.
[h] Josh. xvi. 2.

§ This conduct of David may appear perfidious, in advising Hushai to offer his service to Absalom, for the purpose of betraying him. We should recollect, however, that Absalom, as a traitor, a murderer, and a rebel, had forfeited all rights of society, and that David could be no more guilty of perfidy in forming such a design to supplant him than any man would be who should deceive a madman, so as to prevent his murdering his own friends. — STACKHOUSE.

[i] xvii. 15, 16.
[k] xvii. 17; xviii. 19.

‖ Severe casuists have condemned the conduct of David, as at variance with the proper line of his duty. If the use of stratagems in war may be justified, David only acted as wisdom and sound policy dictated. It is thought that David now wrote the 3d and 43d Psalms. —BOOTHROYD.

[l] 1 Chr. xxvii. 33.

CHAP. XVI.

* *The hill*—viz., the mount of Olives. *Summer fruit* — as cherries, plums, pears, and apples.—DIODATI.

[a] xvii. 27-29.
[b] 1 Sam. x. 3.

[c] Gen. xxi. 29.
[d] xix. 26.
[e] 1 Sam. xxv. 27.
[f] xvii. 29.
[g] Ex. xx. 16.

† This seems to be a fiction of Ziba's, but well contrived; for, the family of David being now broken, Mephibosheth might think that the crown of his grandfather Saul might descend to him. On this occasion, however, David seems to have been too credulous, and rashly to have condemned Mephibosheth before he was heard in his defence, not imagining that Ziba would come to him with a notorious falsehood. —PATRICK.

[1] *I do obeisance.*
[h] 1 Kings ii. 8, 9.
[2] *He still came forth and cursed.*
[i] Ex. xxii. 28.

‡ In all the time of David's prosperity we heard no news of Shimei; his silence and colourable obedience made him pass for a true subject; yet all this while his heart was unsound and traitorous. Peace and good success hide many a false heart; adversity will not deceive us, but will make a true report, as of our own power, so of the disposition of others.—BP. HALL.

[3] *Man of blood.*
[k] Deut. xiii. 13.
[l] Jud. ix. 56, 57.

§ This was perfect railing, for David had shed none of their blood; but he maliciously imputes to him the death of Abner and of Ishbosheth.—PATRICK.

[4] *Behold thee in thy evil.*
[m] 1 Sam. xxvi. 6-8.
[n] *See on* Ex. xxii. 28.
[o] Luke ix. 54, 56.

‖ Namely, I will have none of thy revenge, neither do I care for thy service in this kind. *Let him curse*—viz., I do perceive that this and other evils come upon me through God's providence, who, having despoiled me of my majesty, and the love and reverence of my subjects, hath exposed me to this man's outrages (Job xxx. 11), and it is my duty to humble myself under the hand of the First Author, and not take notice of this fellow, that is but the instrument.—DIODATI.

[p] Gen. l. 20.
[q] Job ix. 12.

2 And the king said unto Ziba, [c]What meanest thou by these? And Ziba said, [d]The asses *be* for the king's household to ride on; and the bread and summer-fruit [e]for the young men to eat; and the wine, [f]that such as be faint in the wilderness may drink.

3 And the king said, And where *is* thy master's son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, [g]To-day shall the house of Israel restore me the kingdom of my father.†

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, [1]I humbly beseech thee *that* I may find grace in thy sight, my lord, O king.

5 ¶ And when king David came to Bahurim, behold, thence came out a man of the family of the house of Saul, [h]whose name *was* Shimei, the son of Gera: [2]he came forth, and [i]cursed still as he came.

6 And he cast stones at David,‡ and at all the servants of king David: and all the people and all the mighty men *were* on his right hand and on his left.

7 And thus said Shimei, when he cursed, Come out, come out, thou [3]bloody man, and thou [k]man of Belial:

8 The LORD hath [l]returned upon thee all the blood of the house of Saul,§ in whose stead thou hast reigned; and the LORD hath delivered the kingdom into the hand of Absalom thy son: and, [4]behold, thou *art taken* in thy mischief, because thou *art* a bloody man.

9 ¶ Then said [m]Abishai, the son of Zeruiah, unto the king, Why should this dead dog [n]curse my lord the king? let me go over, I pray thee, and take off his head.

10 And the king said, [o]What have I to do with you,‖ ye sons of Zeruiah? so let him curse, because [p]the LORD hath said unto him, Curse David. [q]Who shall then say, Wherefore hast thou done so?

DAVID'S ALARM AT AHITHOPHEL.—Ver. 31. When he heard that Ahithophel was in the plot, he lifted up his heart to God in this short prayer: "Lord, turn the counsel of Ahithophel into foolishness." He had not opportunity for a long prayer; but he was none of those that thought he should be *heard for his much speaking*. It was a fervent prayer, "Lord, I pray thee," do this. God is well pleased with the importunity of those that come to him with their petitions. He was particular in this prayer—names the person whose counsels he prays against. God gives us leave in prayer to be humbly and reverently free with him, and to mention the particular care, and fear, and grief, that lies heavy upon us. He prays not against Ahithophel's person, but against his counsel, that God would "turn it into foolishness;" that, though he was a wise man, he might at this time give foolish counsel; or, if he gave wise counsel, that it might be rejected as foolish; or, if it were followed, that by some providence or other it might be defeated, and not attain the end. David prayed this, in a firm belief that God has all hearts in his hand, and tongues too; that, when he pleaseth, he can "take away the understanding of the aged, and make the judges fools" (Job xii. 17; Isa. iii. 2, 3), and in hope that God would own and plead his just and injured cause. Note, We may pray in faith, and should pray with fervency, that God will turn that counsel into foolishness which is taken against his people. We must second our prayers with our endeavours, else we tempt God. It is good service to countermine the politics of the Church's enemies. When David came to the top of the mount, he "worshipped God" (ver. 32). Note, Weeping must not hinder worshipping, but quicken it rather. Now he penned the 3d Psalm, as appears by the title, and some think his singing it was the worship he now paid to God. Just now Providence brought Hushai to him: while he was yet speaking God heard, and sent him the person that should be instrumental to befool Ahithophel.—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 1-12. The ostentation of emulating or exceeding superiors in external pomp, is an evidence of a narrow mind, a weak judgment, and a depraved heart. It is, however, the common folly and ruin of *indulged* children, and frequently prepares the way for the most atrocious crimes. The very first appearance, therefore, of this affectation should be repressed by parents with decision, and even with severity, if they would prevent the ruin of their families. They who least understand the duties, and could least endure the burdens of authority, are commonly most desirous of it. But when ambition prompts, the most self-indulgent assume the appearance of diligence, and the most haughty, that of affability and condescension: while men aspire to the pinnacle of earthly grandeur, they for the time pay the most abject court to the meanest of the mob! Such fawning sons of ambition are peculiar to no age or nation; but let every wise and honest man shun them as a pestilence.—*Scott.*

CHAP. XVI. ZIBA'S TREACHERY.—Ver. 1-4. Ziba took advantage of existing circumstances, artfully to form a plan for obtaining a grant from David of Mephibosheth's estate. By his seasonable and apparently generous present, and in his insinuating behaviour, he prepossessed David's mind in his favour, and then by false accusation he prejudiced him against Mephibosheth. It was indeed improbable that Mephibosheth should prove so ungrateful, or form expectations of obtaining the kingdom; but what villany could excite wonder when Absalom was in arms against his own too indulgent father? And Ziba might hope that some event would secure him from detection, or that David would be ashamed to retract his grant, when he had once made it. It is evident, however, that David acted precipitately, did great injustice to Mephibosheth, and even forgot his covenant with Jonathan, in passing sentence without hearing Mephibosheth's defence.

SHIMEI'S CURSING.—Ver. 5-14. Bahurim was a city of Benjamin, and Shimei was a relation of Saul; so that the translation of the kingdom to David marred all his prospects of preferment. He disregarded the express appointment of God, and his heart was full of implacable enmity to David, as a usurper of the throne. Contrary to the fullest evidence, he accused him of murdering Saul's family, and interpreted his affliction into a proof of his guilt; and he took this opportunity to vent all kinds of imprecations and reproaches, and to express all the rage of impotent contempt and malice. But if David had been a *bloody* man, and disposed to slay the family of Saul, Shimei would soon have suffered the just punishment of his audacity; for David was so well guarded that Shimei could only shew his malice at a distance, and David's prohibition alone prevented Abishai from putting him to death. This Shimei merited: but David was now under the Divine rebuke for his sins. Though free from the guilt charged upon him, he was consciously guilty of murdering Uriah: he therefore submitted to the justice of God, in this injurious treatment from Shimei; and he could not wonder that his enemies were stirred up against him, when his own son sought his life. The sin both of Shimei and of Absalom was from themselves and Satan: but David's affliction was from the Lord; and they were but instruments which he employed, beside their purpose, of correcting David for good. The curse causeless could only injure him who used it, and David hoped that his humble submission to such base usage from man would prepare the way for the return of peace and comfort from a merciful God; and therefore he would not permit Shimei to be molested.—*Scott.*

THE COUNSEL OF AHITHOPHEL.—Ver. 21. Ahithophel did counsel Absalom to do wickedly, and so did as effectually betray him as he did who was designedly false to him. For they that advise men to sin certainly advise them to their hurt; and that government which is founded in sin, is founded in the sand. It seems that Ahithophel was noted as a deep politician; his counsel was as if a man had inquired at the oracle of God (ver. 23). Such reputation was he in for subtlety and sagacity in public affairs, such reaches had he beyond other privy-counsellors, such reasons would he give for his

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may this* Benjamite *do it?* Let him alone, and let him curse; [r]for the LORD hath bidden him.

12 It may be that [s]the LORD will look on mine [5]affliction, and that the LORD will [t]requite me good for his cursing this day.

13 And as David and his men went by the way, Shimei went along on the hill's side over against him, and cursed as he went, and threw stones at him, and [6]cast dust.¶

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves there.

15 ¶ And Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass, when Hushai the Archite, David's friend, was come unto Absalom, that Hushai said unto Absalom, [7]God save the king, God save the king.

17 And Absalom said to Hushai, [u]*Is* this thy kindness to thy friend? [x]why wentest thou not with thy friend?

18 And Hushai said unto Absalom, Nay; but whom the LORD, and this people, and all the men of Israel, choose, his will I be, and with him will I abide.

19 And again, whom should I serve? [y]*should* I not *serve* in the presence of his son? As I have served in thy father's presence, so will I be in thy presence.[*]

20 ¶ Then said Absalom to Ahithophel, [z]Give counsel among you what we shall do.

21 And Ahithophel said unto Absalom, Go in [a]unto thy father's concubines,[†] which he hath left to keep the house; and all Israel shall hear that thou art abhorred of thy father: then shall [b]the hands of all that *are* with thee be strong.

22 So they spread Absalom a tent upon the top of the house; and Absalom went in unto his father's concubines in the sight of all Israel.

23 And the counsel of Ahithophel, which he counselled in those days, *was* [c]as if a man had enquired at the [8]oracle of God: [‡] so *was* [d]all the counsel of Ahithophel, both with David and with Absalom.

B.C. 1023—B.C. 1023.

[r] Is. x. 5-7.
[s] Gen. xxix. 32, 3o.
[5] Or, *tears;* Heb., *eye.*
[t] Deut. xxiii. 5.
[6] *Dusted* him *with dust.*

¶ Sir J. Chardin has made an observation which may illustrate this. He says, that in almost all the East those who accuse a criminal, or demand justice against him, throw dust upon him, as much as to say, he deserves to be put under ground; and it is a common imprecation of the Turks and Persians, "Be covered with earth." So Shimei may have designed to declare, by what he did, that David was unworthy to live.—HARMER.

[7] *Let the king live.*
[u] Deut. xxxii. 6.
[x] xv. 32-37.
[y] 1 Sam. xxviii. 2.
[*] Hushai discovers great address; he neither prays personally for Absalom, nor promises him allegiance. He intimates that he was not governed by private affection, but considered the voice of the people as the voice of God, and was bound to prefer the public good to private affection and obligation.—BOOTHROYD.
[z] Ex. i. 10.
[a] xv. 16.
[†] This counsel he gave, partly to revenge the injury done to Bath-sheba, who was the daughter of Eliam (2 Sam. xi. 3), who was the son of Ahithophel (chap. xxiii. 34), and principally for his own and the people's safety, that the breach between David and Absalom might be made wide and irreparable by so vile an action, which must needs provoke David in the highest degree, both for the sin and shame of it.—POOLE.
[b] Zech. viii. 13.
[c] Num. xxvii. 21.
[8] *Word.*
[‡] The counsel of Ahithophel was esteemed so sure and safe, that it was commonly followed, without any doubt of the success.—PATRICK.
[d] xvii. 14, 23.

CHAP. XVII.

[*] Ahithophel, in the confidence of that respect which all had for his counsel, proceeds to give another advice, which, if followed, would, in all likelihood, have established the fortunes of Absalom. It marks strongly the desperate length to which Absalom had carried his parricidal rebellion, that he was pleased with the counsel which included in it the death of his own father.—DR CHALMERS.
[*] Prov. i. 16.
[b] Ps. iii. 3-5. Deut. xxv. 18.
[d] 1 Kings xxii. 31.
[e] iii. 21.
[f] Is. xlviii. 22.
[g] 1 Sam. xviii. 20.
[1] *Was right in the eyes of.*
[†] Absalom here approved of the detestable counsel of Ahithophel, and consented to the murder of his father. This horrid circumstance shews that this unnatural son was now filling up the measure of his iniquity, and was prepared for every extreme of wickedness. And such is unhappily too often the case of those who have once embarked in an evil course, and stifled the voice of conscience.—OSTERVALD.
[h] xvi. 16-19.
[2] Is *in his mouth.*
[3] *Word.*
[4] *Counselled.*
[i] Prov. xxxi. 8.
[k] 1 Sam. xvi. 18.
[5] *Bitter of soul.*
[l] 2 Kings ii. 24.
[‡] The furious passions of the female bear never mount so high, nor burn so fiercely, as when she is deprived of her young; she then becomes almost frantic with rage.—COOK'S VOY.
[m] 1 Sam. xxiii. 23.
[n] Jud. xx. 33.
[o] Josh. vii. 5.
[6] *Fallen.*
[p] Gen. xlix. 9.
[q] Ex. xv. 15.
[r] Jud. xx. 1.
[s] Gen. xiii. 16.
[§] He means all the fighting men throughout the country, which were very numerous. In which advice, his chief aim was to gain time for David to raise an army by the help of his friends; for all Israel could not presently be gathered together, and put into order of battle.—PATRICK.
[7] *Thy face;* or *presence, go,* &c.
[t] Ps. vii. 15, 16.
[u] 1 Sam. xxiii. 23.
[z] 1 Kings xx. 10.

CHAPTER XVII.

1 *Ahithophel's counsel is overthrown by Hushai's, according to God's appointment.* 15 *Secret intelligence is sent to David.* 23 *Ahithophel hangeth himself.*

MOREOVER, Ahithophel said unto Absalom,[*] Let me now choose out twelve thousand men, and [a]I will arise and pursue after David [b]this night:

2 And I will come upon him while he *is* [c]weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee; and [d]I will smite the king only.

3 And [e]I will bring back all the people unto thee; the man whom thou seekest *is* as if all returned: *so* all the people [f]shall be in peace.

4 And [g]the saying [1]pleased Absalom well,[†] and all the elders of Israel.

5 Then said Absalom, Call now [h]Hushai the Archite also, and let us hear likewise what [2]he saith.

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his [3]saying? if not, speak thou.

7 And Hushai said unto Absalom, The counsel that Ahithophel hath [4]given *is* [i]not good at this time.

8 For, said Hushai, thou knowest thy father and his men, that they *be* [k]mighty men, and they *be* [5]chafed in their minds, [l]as a bear robbed of her whelps[‡] in the field: and [m]thy father *is* a man of war, and will not lodge with the people.

9 Behold, [n]he is hid now in some pit, or in some *other* place: and it will come to pass, when [o]some of them be [6]overthrown at the first, that whosoever heareth it will say, There is a slaughter among the people that follow Absalom.

10 And he also *that is* valiant, whose [p]heart *is* as the heart of a lion, shall [q]utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel, that [r]all Israel be generally gathered unto thee, from Dan even to Beer-sheba, [s]as the sand that *is* by the sea for multitude;[§] and that [7]thou go to battle [t]in thine own person.

12 So shall we come upon him [u]in some place where he shall be found, and [x]we will light upon

advice, and such success generally his projects had, that all people, good and bad, both David and Absalom, had a profound regard to his sentiments—too much, by far, when they regarded him "as an oracle of God." Shall the prudence of any mortal compare with Him who is only wise? Let us observe from this account of Ahithophel's fame for policy, 1. That many excel in worldly wisdom who are utterly destitute of heavenly grace, because those who set up for oracles themselves are apt to despise the oracles of God. "God has chosen the foolish things of the world;" and the greatest statesmen are seldom the greatest saints. 2. That frequently the great politicians act most foolishly for themselves. Ahithophel is cried up for an oracle, and yet very unwisely takes part with Absalom, who was not only an usurper, but a rash youth, never likely to come to good; whose fall, and the fall of all that adhered to him, any one, with the tenth part of the policy that Ahithophel pretended to, might foresee. Well, after all, honesty is the best policy, and will be found so in the long-run. Observe, the wicked counsel Ahithophel gave to Absalom: finding that David had left his concubines to keep the house, he advises him to "lie with them" (ver. 21), a very wicked thing; the Divine law had made it a capital crime (Lev. xx. 11). The apostle speaks of it as a piece of villany "not so much as named among the Gentiles" (1 Cor. v. 1). Reuben lost his birthright for it. But Ahithophel advised to it as a political thing, because it would give assurance to all Israel, 1. That he was in good earnest in his pretensions; no doubt he resolved to make himself master of all that belonged to his predecessor, when he began with his concubines. 2. That he was resolved never to make peace with his father upon any terms; for, by this, he would render himself so odious to his father, that he would never be reconciled to him, which, perhaps, the people were jealous of, and that they must be sacrificed to the reconciliation. Having drawn the sword, he did, by this provocation, throw away the scabbard, which would strengthen the hands of his party, and keep them tight to him. This was his cursed policy, which bespoke him rather "an oracle of the devil, than of God."—*Henry.*

CHAP. XVII. AHITHOPHEL'S PROPOSAL.—Ver. 1-3. Ahithophel advises that David be pursued immediately, this very night, with a flying army, which he himself undertakes the command of; that the king only be smitten, and his forces dispersed; and then the people that were now for him would fall in with Absalom of course, and there would not be such a long war as had been between the house of Saul and David. "The man whom thou seekest is as if all returned." By this it appears that Absalom had declared his design to be upon David's life, and Ahithophel concurs with him in it: "Smite the shepherd, and the sheep will be scattered," and be an easy prey to the wolf. Thus he contrives to include the war in a little compass, by fighting neither with small nor great, but the king of Israel only, and to conclude it in a little time, by falling upon him immediately. Nothing could have been more fatal to David than the taking of these measures. It was too true that he was weary and weak-handed; that a little thing would make him afraid, else he had not fled from his house upon the first alarm of Absalom's rebellion; it was probable enough that, upon a fierce attack, especially in the night, the small force he had would be put into confusion and disorder, and it would be an easy thing to "smite the king only," and then the business was done, the whole nation would be reduced, of course, and "all the people," says he, "shall be in peace." See how a general ruin is called by usurpers "a general peace;" but thus the devil's palace is in peace, while he, as a strong man armed, keeps it. Compare with this the plot of Caiaphas (that second Ahithophel) against the Son of David, to crush his interest by destroying him: Let that "one man die for the people" (John xi. 50). "Kill the heir, and the inheritance shall be ours" (Matt. xxi. 38). But the counsel of them both was turned into foolishness. Yet the children of light may, in their generation, learn wisdom from the children of this world. What our hands find to do, let us do quickly and with all our might. It is prudence to be vigorous and expeditious, and not to lose time, particularly in our spiritual warfare; if Satan flee from us, let us follow our blow.—*Henry.*

HUSHAI'S COUNTER-MEASURE.—Ver. 7-14. It is evident that Hushai aimed to gain time for David to remove to a greater distance, and to increase and encourage his army; and if he had put Absalom off from executing Ahithophel's counsel only for one night, it might have proved of essential service, especially as he would be able to

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him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until‖ there be not [y]one small stone found there.

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better than the counsel of Ahithophel: for [z]the LORD had [s]appointed [a]to defeat the [b]good counsel of Ahithophel, to the intent that the LORD might bring evil upon Absalom.¶

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly,* and tell David, saying, Lodge not this night in the plains of the wilderness, [c]but speedily pass over; lest the king [d]be swallowed up, and all the people that *are* with him.

17 Now Jonathan and Ahimaaz stayed by [e]En-rogel;† (for they might not be seen to come into the city;) and a wench went and told them; and they went and told king David.

18 Nevertheless a lad saw them, and told Absalom: but they went both of them away quickly, and came to a man's house in Bahurim, which had a well in his court; whither they went down.

19 And the woman took and [f]spread a covering over the well's mouth, and spread ground corn thereon; and the thing was not known.

20 And when Absalom's servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, [g]They be gone over the brook of water.‡ And [h]when they had sought and could not find *them*, they returned to Jerusalem.

21 And it came to pass, after they were departed, that they came up out of the well, and went and told king David, and said unto David, Arise, and pass quickly over the water: for [i]thus hath Ahithophel counselled against you.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the morning light [k]there lacked not one of them that was not gone over Jordan.

23 ¶ And when Ahithophel [l]saw that his counsel was not [9]followed, he saddled *his* ass, and arose, and gat him home to his house, to [m]his city, and [l]put his household in order, and hanged himself,§ and died, and was buried in the sepulchre of his father.

24 Then David came to [n]Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host instead of Joab: which Amasa *was* a man's son whose name *was* [o]Ithra, an Israelite,‖ that went in to [2]Abigail the daughter of [3]Nahash, sister to Zeruiah, Joab's mother.

26 So Israel and Absalom pitched in the [p]land of Gilead.

27 ¶ And it came to pass, when David was come to Mahanaim, that Shobi,¶ [q]the son of Nahash of Rabbah of the children of Ammon, and Machir, the son of Ammiel of Lo-debar, and [r]Barzillai the Gileadite of Rogelim,

28 Brought beds, and [4]basons, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

29 And honey, and butter, and sheep, and cheese of kine, [s]for David, and for the people that *were* with him, to eat: for they said, [t]The people *is* hungry, and weary, and thirsty, in the wilderness.

CHAPTER XVIII.

1 *David, viewing the armies, giveth them charge of Absalom.* 9 *Absalom is slain by Joab.* 33 *David lamenteth for him.*

AND David [a]numbered the people that *were* with him, and set [b]captains of thousands and captains of hundreds over them.

2 And David sent forth [c]a third part of the people under [d]the hand of Joab, and a third part under the hand of Abishai, the son of Zeruiah, Joab's brother, and a third part under the hand of [e]Ittai the Gittite. And the king said unto the people, [f]I will surely go forth with you myself also.

3 But the people answered, [g]Thou shalt not go forth: for [h]if we flee away, they will not [1]care for us; neither if half of us die, will they care for us: but now *thou art* [2] worth ten thousand of us: therefore now *it is* better that thou [3]succour us out of the city.*

4 And the king said unto them, What seemeth

‖ An hyperbolical way of speaking, which implies, that the army would be sufficiently numerous to pull down with ropes the walls and houses of a fortified city, into the ditch which surrounds it. Some, however, by the Hebrew word which we translate *ropes*, understand *troops* or *bands* of men, who would batter down walls and houses with machines.—PATRICK.

[y] Matt. xxiv. 2.

[z] Gen. xxxii. 28.

[s] *Commanded.*

[a] Job v. 12-14.

[b] Luke xvi. 8.

¶ *Absalom and all the men of Israel* were infatuated by a Divine power, and given up to believe lies and mistakes. *The Lord had appointed to defeat the good counsel*—so it was, politically considered, being the wisest and most effectual course to accomplish Absalom's end.—POOLE.

* Over the river Jordan. He feared that Absalom might change his resolution, and incline again to the counsel of Ahithophel.—PATRICK.

[c] 1 Sam. xx. 38.

[d] Ps. xxxv. 25.

[e] Josh. xv. 7.

† A place near to Jerusalem (Josh. xv. 7; xviii. 16). *Might not*—for if they had remained in the city, they could not so easily have come out to execute their commission, which was to carry messages; or it may be, because they were suspected. — DIODATI.

[f] Josh. ii. 4-6.

[g] Ex. i. 19.

‡ Which came, I suppose, from the fountain of En-rogel. It seems to have been a common opinion in those days, that these officious lies, for the safety of innocent persons, had no hurt in them, for we find many instances of them, which cannot be justified (Josh. ii. 5).—PATRICK.

[h] Josh. ii. 22, 23.

[i] 1-3.

[k] Num. xxxi. 49.

[l] Prov. xvi. 18.

[9] *Done.*

[m] 1 Sam. xxxi. 4, 5.

[l] *Gave charge concerning his house.*

§ Partly because he could not endure to outlive his disgrace, and the rejection of his counsel; and partly because he foresaw by this means David would gain time and strength, and in all probability be victorious, and then the storm would fall most heavily upon his head, as the main author and pillar of the rebellion, and the contriver of those two pernicious counsels above mentioned.—POOLE.

[n] Gen. xxxii. 2.

[o] 1 Chr. ii. 16, 17, *Jether the Ishmaelite.*

‖ Called an Ishmeelite at 1 Chron. ii. 17. Probably, in this place, the word has been altered by the error of transcribers, for some copies have "Ishmeelite." Had he been an Israelite, there would have been no occasion to mention his nation.—WALL.

[2] *Abigal.*

[3] Or, *Jesse.*

[p] Num. xxxii. 1.

¶ He was probably made governor of the country in the room of Hanun, his brother, who had treated David's ambassadors so ill. He might have disapproved that indignity, and shewed his gratitude by coming so seasonably to David's relief. *Machir* had been the faithful friend of the house of Saul, and guardian of Mephibosheth. *Barzillai* was very old, but rich, wise, and pious. These brought a plentiful supply for the king and his troops; and alike shewed their unshaken loyalty and generosity.—BOOTHROYD.

[q] 1 Sam. xi. 1.

[r] 1 Kings ii. 7.

[4] *Cups.*

[s] Luke viii. 3.

[t] Jud. viii. 4-6.

CHAP. XVIII.

[a] Ex. xvii. 9.

[b] 1 Sam. viii. 12.

[c] Jud. vii. 16, 19, 20.

[d] x. 7-10.

[e] xv. 19-22.

[f] xvii. 11.

[g] xxi. 17.

[h] xvii. 2.

[1] *Set* their *heart on us.*

[2] *As ten thousand of us.*

[3] *Be to succour us.*

* By sending them, if there were need, a fresh supply of men, which he kept with him as a reserve in the city, and provision also, with counsel and advice, as occasion required.—PATRICK.

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give David intelligence of his danger. In pursuing this object, he opposed Ahithophel's proposal with consummate address: and with some *specious* arguments, taken from David's character for valour and military skill; from the courage and indignation of his followers; and from the probability that David would, by some stratagem of war, in which he was well versed, surprise and overcome his assailants, if they were not very numerous, and so discourage the whole party, he argued that Ahithophel's counsel was not good at that time. But the measures which he proposed in lieu of it were addressed to the vain glory, the ambition, and perhaps the revenge of Absalom and of his followers. To raise a vast army, which Absalom, being the universal favourite, might easily accomplish; to command it himself, that the honour might be all his own; to carry matters with a high hand, to make sure work, and to destroy David and all his party—this was a more pompous scheme, and more suited to a man of Absalom's capacity and disposition, and to an unreflecting multitude, than the sagacious counsel of Ahithophel. Hushai doubtless framed this speech, not to meet the approbation of the *wise*, but to please the humour of the *many;* and it pleased God so to infatuate Absalom and all his party, that it met with general approbation. Ahithophel's *former* counsel was followed, for God intended to correct David; but his *latter* was not, for he did not mean to destroy *him*, but Absalom. Thus God answered David's prayer, and turned the *good*, that is, the *politic*, counsel of Ahithophel into foolishness.—*Scott.*

AHITHOPHEL'S CHAGRIN AND SUICIDE.—Ver. 23. He died by his own hands, *felo de se—a suicide:* he hanged himself for vexation that his counsel was not followed; for thereby, 1. He thought himself slighted, and an intolerable slur cast upon his reputation for wisdom. His judgment always used to sway at the council-board, but now another's opinion is thought wiser and better than his. His proud heart cannot bear the affront; it rises and swells, and the more he thinks of it, the more violent his resentments grow, till they bring him at last to this desperate resolve, not to live to see another preferred before him. All men think him a wise man, but he thinks himself the only wise man; and therefore, to be avenged upon mankind for not thinking so too, he will die, that wisdom may die with him. The world is not worthy of such an oracle as he is, and therefore he will make them know the want of him. See what real enemies they are to themselves, that think too well of themselves, and what mischiefs they run upon, that are impatient of contempt. That will break a proud man's heart that will not break an humble man's sleep. 2. He thought himself endangered, and his life exposed. He concluded that, because his counsel was not followed, Absalom's cause would certainly miscarry, and then, whoever would find David's mercy, he concluded that he who was the greatest criminal, and had particularly advised him to lie with his father's concubines, must be sacrificed to his justice. To prevent, therefore, the shame and terror of a public execution, he does justice upon himself, and after all his reputation for wisdom, by this, his last act, puts a far greater disgrace upon himself than Absalom's privy-counsel had put upon him, and answers his name, *Ahithophel*, which signifies *the brother of a fool.* Nothing indicates so much folly as self-murder. Observe how deliberately he did it, and of *malice prepense* against himself; not in a heat, but he went home to his city, to his house, to do it; and, which is strange, took time to consider of it, and yet did it. And, to prove himself *compos mentis—in his senses*—when he did it, he first puts his household in order, made his will as a man of sane memory and understanding, settled his estate, balanced his accounts.—*Henry.*

CHAP. XVIII. PATERNAL AFFECTION.—Ver. 5. When the army was drawn out rank and file, Josephus says, David encouraged them, and prayed for them, but withal bade them all take heed of doing Absalom any hurt. How does he render good for evil! Absalom would have David **only** smitten, David would have Absalom only spared. What foils are these to each other! Never was unnatural hatred to a father more strong than in Absalom; nor was ever natural affection to a child more strong than in David. Each did his utmost, and shewed what he could do—how bad it is possible for a child to be to the best of fathers, and how good it is possible for a father to be to the worst of children; as if it were designed to be a resemblance of man's wickedness toward God, and God's mercy toward man, of which it is hard to say which is more amazing. "Deal gently," says David, "by all means, with the young

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you best I will do. And the king stood [i]by the gate-side, and all the people came out [k]by hundreds, and by thousands.

5 And the king commanded Joab, and Abishai, and Ittai, saying, [l]*Deal* gently for my sake with the young man, *even* with Absalom.† And [m]all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battle was in the [n]wood of Ephraim;‡

7 Where [o]the people of Israel were slain before the servants of David: and there was there [p]a great slaughter that day of [q]twenty thousand *men*.

8 For the battle was there scattered over the face of all the country: and [r]the wood [t]devoured§ more people that day than the sword devoured.

9 ¶ And Absalom met the servants of David. And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and [s]his head caught hold of the oak, and he was [t]taken up between the heaven and the earth; and the mule that *was* under him went away.

10 And a certain man saw *it*, and told Joab, and said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And, behold, thou sawest *him*, and why didst thou not smite him there to the ground? and I would have given thee ten *shekels* of silver, and a girdle.‖

12 And the man said unto Joab, Though I should [5]receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the king's son: for [u]in our hearing the king charged thee, and Abishai, and Ittai, saying, [6]Beware that none *touch* the young man Absalom.

13 Otherwise I should have [x]wrought falsehood against mine own life: ¶ for there is no matter hid from the king; and thou thyself wouldest have set thyself against *me*.

14 Then said Joab, I may not tarry thus [7]with thee. And he took three darts in his hand, and [y]thrust them through the heart of Absalom,* while he *was* yet alive in the [8]midst of the oak.

15 And ten young men that bare Joab's armour compassed about and smote Absalom, and slew him.

16 And Joab blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

17 And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

18 ¶ Now Absalom in his lifetime had taken and [z]reared up for himself a pillar,† which *is* in [a]the king's dale: for he said, [b]I have no son to keep my name in remembrance; and [c]he called the pillar after his own name: and it is called unto this day, Absalom's Place.‡

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run and bear the king tidings, how that the LORD hath [9]avenged him of his enemies.

20 And Joab said unto him, Thou shalt not [1]bear tidings this day, but thou shalt bear tidings another day; but this day thou shalt bear no tidings, because the king's son is dead.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

22 Then said Ahimaaz, the son of Zadok, yet again to Joab, But [2]howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing that thou hast no tidings [3]ready?

23 But howsoever, *said he*, let me run.§ And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and overran Cushi.

24 And David sat between the two gates: and [d]the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

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[i] 24. Is. xxviii. 6.
[k] 1 Sam. xxix. 2.
[l] xvi. 11.
† Here again the king is lost in the father. He actually besought his commanders to "deal gently with Absalom"—to spare the traitor and the parricide!—DR. JOHN CAMPBELL.
[m] 12.
[n] Jud. xii. 4-6.
‡ The battle was fought in what was called the forest of Ephraim; and as it was not the Lord's purpose that *this* chastening should proceed any further, the cause of David triumphed.—KITTO.
[o] ii. 17; xv. 6.
[p] Prov. xi. 21.
[q] ii. 26-31.
[r] Ex. xv. 10.
[t] *Multiplied to devour.*
§ That is, more were slain in their flight through this wood, and in endeavouring to hide themselves in it, than in the fight of the open field adjoining.—WELLS.
[s] xiv. 26; xvii. 23.
[t] Deut. xxi. 23.
‖ Harmer, from De Tot's Memoirs, has illustrated the custom of giving money and a pelisse for the service he had performed. So would Joab have rewarded this man for the slaughter of Absalom. Some conceive the military girdle meant, signifying that he would have given to him a command. — BOOTHROYD.
[5] *Weigh upon my hand.*
[u] 5.
[6] *Beware, whosoever* ye be, *of the.*
[x] i. 15, 16.
¶ He means that he would have brought his own life into danger, and therefore would not have been true to himself. — PATRICK.
[7] *Before thee.*
[y] 5. Jud. iv. 21.
* Joab settled all further questions by sending three darts through the body of the guilty prince. . . There was probably a true regard for the king and kingdom in this act of Joab. He knew that Absalom could not with safety be suffered to live, and that it would be difficult to rid the state of so foul a member at any other time than now, when a just right to slay him had been earned in open battle.—KITTO.
[8] *Heart.*
[z] 1 Sam. xv. 12.
† Though this pillar has been lost for many ages, Absalom has, by his enormous and unparalleled crimes, erected a standing monument to his own wickedness, which will ever be preserved in the faithful records of history. — CHANDLER.
[a] Gen. xiv. 17.
[b] xiv. 27.
[c] Gen. xi. 4.
‡ But, according to Sandys, this pillar is still standing; and the Turks, when they pass it, throw a stone at it, so that it is half covered, in abhorrence of his unnatural rebellion. —WILSON.
[9] *Judged him from the hand, &c.*
[1] *Be a man of.*
[2] *Be what* may.
[3] *Convenient.*
§ We cannot tell what made him so earnest to carry tidings, unless it was hope of reward, and confidence that his own swiftness would make him the first messenger of good news, because he imagined the king would be pleased to hear he was out of danger. He calling him "my son," it signifies he had a great affection to him, and therefore had denied his first request; for Joab knew the king better than Ahimaaz did, who had a mind to run, and that the king loved Absalom so dearly, that nobody would be acceptable to him that could not assure him he was safe. — PATRICK.
[d] 2 Kings ix. 17-20.

man, even with Absalom, for my sake; he is a young man, rash and heady, and his age must excuse him. He is mine, whom I love; if you love me, be not severe with him." This charge supposes David's strong expectation of success, having a good cause, and a good God; he doubts not but Absalom would lie at their mercy, and therefore bids them deal gently with him, spare his life, and reserve him for his judgment. Bishop Hall thus descants on this: "What means this ill-placed love? this unjust mercy? Deal gently with a traitor? Of all traitors, with a son? Of all sons, with an Absalom, that graceless darling of so good a father? And all this, for thy sake, whose crown, whose blood, he hunts after? For whose sake must he be pursued, if forborne for thine? Must the cause of the quarrel be the motive of mercy? Even in the holiest parents nature may be guilty of an injurious tenderness, of a bloody indulgence. But was not this done in type of that unmeasurable mercy of the true King and Redeemer of Israel, who prayed for his persecutors, for his murderers; 'Father, forgive them. Deal gently with them for my sake.'" When God sends an affliction to correct his children, it is with this charge, "Deal gently with them for my sake;" for he knows our frame.

ABSALOM'S DEATH.—Ver. 14. Observe concerning this, 1. That his "mule went away" from "under him," as if glad to get clear of such a burthen, and resign it to the ignominious tree. Thus the whole creation groans under the burthen of man's corruption, but shall shortly be delivered from its load (Rom. viii. 21, 22). 2. That he hung "between heaven and earth," as unworthy of either, as abandoned of both; earth would not keep him, heaven would not take him, hell therefore opens her mouth to receive him. 3. That this was a very surprising, unusual thing; it was fit that it should be so, his crime being so monstrous. If, in his flight, his mule had thrown him, and left him half-dead upon the ground, till the servants of David had come up and despatched him, the same thing had been done as effectually; but that had been too common a fate for so uncommon a criminal. God will here, as in the case of those other rebels, Dathan and Abiram, "create a new thing," that it may be understood how much "this man has provoked the Lord" (Num. xvi. 29, 30). Absalom is here hung up *in terrorem—to frighten* children from disobedience "to their parents" (see Prov. xxx. 17). He is caught alive by one of the servants of David, who went straight and told Joab in what posture he found that arch-rebel (ver. 10). Thus was he set up for a spectacle, as well as a mark, that the righteous might see him, and "laugh at him" (Ps. lii. 6); while he has this further vexation in his breast, that of all the friends he had courted and confided in, and thought he had sure in his interest, though he hung long enough to have been relieved, yet he had none at hand to disentangle him. Joab chides the man for not despatching him (ver. 11), telling him, if he had given that bold stroke, he would have rewarded him with ten half-crowns and a girdle—that is, a captain's commission, which, perhaps, was signified by the delivery of a belt or girdle (see Isa. xxii. 21). But the man, though zealous enough against Absalom, justified himself in not doing it: "Despatch him!" says he—"not for all the world. It would have cost me my head; and thou thyself wast witness to the king's charge concerning him (ver. 12), and, for all thy talk, wouldst have been my persecutor if I had done it" (ver. 13). Those that love the treason, hate the traitor. He is (as I may say) embowelled and quartered, as traitors are, so pitifully mangled is he as he hangs there, and receives his death in such a manner as to see all its terrors, and feel all its pain. (1.) Joab throws three darts into his body, which put him, no doubt, to exquisite torment, while he is yet "alive in the midst of the oak" (ver. 14). I know not whether Joab can be justified in this direct disobedience to the command of his sovereign; was this to "deal gently with the young man"? Would David have suffered him to do it, if he had been upon the spot? Yet this may be said for him, that while he broke the order of a too indulgent father, he did real service both to his king and country, and would have endangered the welfare of both if he had not done it. *Salus populi suprema lex—The safety of the people is the supreme law.* (2.) Joab's young men, ten of them, smite him before he is despatched (ver. 15). They surrounded him, made a ring about him in triumph, and then "smote him, and slew him." So "let all thine enemies perish, O Lord!"

HIS PRIDE.—Ver. 18. To aggravate the ignominy of Absalom's burial, the historian takes notice of a pillar he had erected in the valley of Kidron, near Jerusalem, to be a monument for himself, and keep his name in remembrance (ver. 18), at the foot of which, it is probable, he designed to be buried. What foolish insignificant projects do proud men fill their heads with! And what care do many people take about the disposal of their bodies when they are dead, that have no care at all what shall become of their precious souls! Absalom had three sons (chap. xiv. 27), but it seems now he had none: God had taken them away by death; and justly is a rebellious son written childless. To make up the want, he erects this pillar for a memorial; yet in this also Providence crosses him, and a rude heap of stones shall be his monument, instead of this marble pillar. Thus, "they that exalt themselves shall be abased." His care was to have his name kept in remembrance, and it is so, to his everlasting dishonour. He could not be content in the obscurity of the rest of David's sons, of whom nothing is recorded but their names, but would be famous, and is therefore justly made for ever infamous. The pillar shall bear his name, but not to his credit; it was designed for Absalom's glory, but proved Absalom's folly.—*Henry.*

DAVID'S SORROW.—Ver. 33. David's grief was doubtless extravagant, and very

B.C. 1023—B.C. 1023.

26 And the watchman saw another man running: and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, [d]Me thinketh the running of the foremost is like the running of Ahimaaz, the son of Zadok. And the king said, [e]He *is* a good man, and cometh with good tidings.

28 And Ahimaaz called, and said unto the king, [f]All is well.‖ And he fell down to the earth upon his face before the king, and said, [f]Blessed *be* the LORD thy God, which hath [6]delivered up the men that lifted up their hand against my lord the king.

29 And the king said, [g]Is the young man Absalom safe? And Ahimaaz answered, When Joab sent the king's servant, and *me* thy servant, I saw a great tumult, but I knew not what *it was*.¶

30 And the king said *unto him*, Turn aside, *and* stand here. And he turned aside, and stood still.

31 And, behold, Cushi came; and Cushi said, [7]Tidings, my lord the king: for [h]the LORD hath avenged thee this day of all them that rose up against thee.

32 And the king said unto Cushi, *Is* the young man Absalom safe? And Cushi answered, [i]The enemies of my lord the king, and all that rise against thee to do *thee* hurt, be as *that* young man *is*.*

33 ¶ And the king was much moved, and went up to the chamber over the gate, and wept; and, as he went, thus he said, O my son Absalom!† my son, my son Absalom! [k]Would God I had died for thee, O Absalom, my son, my son!

CHAPTER XIX.

1 *Joab causeth the king to cease his mourning.* 9 *The Israelites bring the king back.* 11 *David sendeth to the priest to incite the men of Judah.* 16 *Shimei is pardoned.*

AND [a]it was told Joab, Behold, the king weepeth and mourneth for Absalom.

2 And the [1]victory that day was [b]*turned* into mourning unto all the people: for the people heard say that day how the king was grieved for his son.

3 And the people gat them by stealth that day [c]into the city, as people being ashamed [d]steal away when they flee in battle.*

4 But the king [e]covered his face, and the king cried with a loud voice, [f]O my son Absalom! O Absalom, my son, my son!

5 And Joab came into the house to the king, and said, Thou hast shamed this day the faces of all thy servants,† which this day have [g]saved thy life, and the lives of thy sons and of thy daughters, and the lives of thy wives, and the lives of thy concubines;

6 [2]In that thou lovest thine enemies, and hatest thy friends: for thou hast declared this day, that [3]thou regardest neither princes nor servants; for this day I perceive, that if Absalom had lived, and all we had died this day, [h]then it had pleased thee well.

7 Now therefore arise, go forth, and speak [4]comfortably unto thy servants: for I swear by the LORD, if thou go not forth, [i]there will not tarry one with thee this night; and that will be worse unto thee than [k]all the evil that befell thee from thy youth until now.‡

8 Then the king arose, and [l]sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate. And all the people came before the king;§ [m]for Israel had fled, every man to his tent.

9 ¶ And all the people were at [n]strife throughout all the tribes of Israel,‖ saying, The king saved us out of the hand of our enemies, and he delivered us out of the hand of the Philistines; and now [o]he is fled out of the land for Absalom.

10 And Absalom, [p]whom we anointed over us, [q]is dead in battle: now therefore why speak ye not a word of bringing the king back?

11 ¶ And king David [r]sent to Zadok and to Abiathar the priests, saying, [s]Speak unto the elders of Judah, saying, [t]Why are ye the last to bring the king back to his house? seeing the speech of all Israel is come to the king, *even* to his house.

12 Ye *are* my brethren, ye *are* [u]my bones and my flesh: wherefore then are ye the last to bring back the king?

13 And say ye to [x]Amasa, *Art* thou not of my bone, and of my flesh? [y]God do so to me,

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[d] *I see the running.*
[e] 1 Kings i. 42.
[f] *Peace* be to thee. *Peace.*
‖ Ahimaaz mentions only the victory, and leaves Cushi to relate the fate of Absalom.—BOOTHROYD.
[g] xxii. 47.
[6] *Shut up.*
[7] Is there *peace to?* &c.
¶ He seems to tell an untruth, as is evident from ver. 20; because he now plainly perceived what Joab foretold him, that such tidings would be very unwelcome to David. But he made a bad choice, to offend God with a lie, rather than to displease the king with a truth.—POOLE.
[h] *Tidings are brought.*
[i] xix. 28.
[k] Jud. v. 31.
* The delicate manner in which Cushi communicates the intelligence must strike every reader. Without mentioning his name, or the manner in which he had met his end, he only covertly notices it. Here is an instance of address, of the same kind as that of Cicero, in his noble defence of Milo, who, instead of mentioning the murder, said, "His servants only did what every one would have his servants to do in like circumstances."—BOOTHROYD.
† This pathetic lamentation must excite the sympathies of every parent. It is, however, impossible to account for it, unless we admit that David lamented the death of this young man, with all his sins upon his guilty head.—BOOTHROYD.
[k] xii. 10-23.

CHAP. XIX.

[a] xviii. 5, 12, 14.
[1] *Salvation* or *deliverance.*
[b] Prov. xvi. 15.
[c] xvii. 24.
[d] Gen. xxxi. 27.
* Not openly, and orderly, and triumphantly, as conquerors use to do; but secretly, and disorderly, and asunder, as if they were afraid and ashamed, lest David should see them, and look upon them with an evil eye, as those that had a hand in the killing of his dearly beloved son.—POOLE.

[e] xv. 30.
[f] xviii. 33.
† The conduct of David on the present occasion, however natural to the father, was not politic in the king. It amounted almost to a reproach of those who had saved both David's life and David's kingdom, at the hazard to themselves of life and all that was dear. His faithful general, Joab, spoke his mind freely, though somewhat uncourteously, and in doing so gave expression to the public feeling.—DR JOHN CAMPBELL.
[g] Neh. ix. 27.
[2] *By loving, &c.*
[3] *Princes or servants* are *not to thee.*
[h] Job xxxiv. 18.
[4] *To the heart of.*
[i] Prov. xiv. 28.
[k] Ps. lxxi. 4-6, 9.
‡ It strongly demonstrates the influence of Joab in the army, that he could not only remonstrate with the monarch, but even threaten him, and so that David had to give way. Joab could not have spoken so unless he had felt that he was backed by the feeling of the soldiery, among whom it is likely that his qualities as a warrior, and, perhaps, being an indulgent general to them, made him highly popular.—DR CHALMERS.
[l] xviii. 4, 24.
§ *All the people came before the king* —to congratulate him for the victory, and to profess their subjection to him. So Joab's speech, though very severe and presumptuous, was it seems a word in season, and had that good effect which he designed.—POOLE.
[m] 1 Kings xxii. 36.
[n] Gen. iii. 12, 13.
‖ Strove who would be most forward to bring back the king, blaming one another's slackness in it.—PATRICK.
[o] xv. 14.
[p] Hos. viii. 4.
[q] xviii. 14.
[r] 1 Kings ii. 25.
[s] 2 Cor. v. 20.
[t] Matt. v. 16.
[u] Gen. ii. 23.
[x] 1 Chr. ii. 16, 17.
[y] Ruth i. 17.

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faulty. He ought to have been thankful for his own deliverance, and for that of Israel; and to have submitted with silent patience to the righteous judgment of God upon his son. But he was a man of warm passions: he had inordinately loved a very unworthy object, who was cut off in the midst of his crimes; he could not but think of the state of his immortal soul; he was conscious that, when his own forfeited life was spared, after his adultery and murder, this burden had been laid upon his family; he considered himself, by his transgression, example, and the chastisement of God, as accessary to the dire catastrophe; and in the vehemency of his grief he wished that he had died himself rather than his son, probably, as being better prepared for the eternal world; while the agitation of his mind prevented him from adverting to the fatal effects of such an event to his kingdom, and to that cause which in his calmer hours was nearest to his heart.

PRACTICAL OBSERVATIONS.—The peculiar exercises of religion ought to *precede*, but not to *exclude*, the use of every prudent means of securing success in lawful undertakings; and they who would engage others in arduous and perilous attempts, must be willing to take a full share of the hardship and danger. But in some cases the life of an individual is of such importance to the public welfare, that thousands are authorised to require it of him as a duty to take the utmost care of himself. It is well when such affection and fidelity subsist betwixt princes and their subjects; and when they are mutually willing to venture, or to suffer, for each other's benefit. Thus Jesus loved his people, and laid down his life for them; and thus they consider his cause as dearer to them than every personal interest, and are prepared to lay down their lives for his sake.—*Scott.*

CHAP. XIX. DAVID'S SORROW REPROVED.—Ver 1-8. David's conduct on this occasion was exceedingly impolitic, and tended to weaken the attachment and damp the zeal of his adherents, who would interpret his excessive grief, so passionately expressed, into an indifference about their interests, and dissatisfaction with their services. For instead of being led to celebrate their important success with joyful exultations, and meeting the animating hearty commendations of their prince, whom they had bravely and faithfully served, they were sent away grieved and ashamed. Joab had therefore good reason to interpose, and would have been justifiable in a very plain remonstrance with David on the impropriety of his conduct; but the asperity, the reproaches, and the threat of a general defection, which his language plainly implied, must be ascribed to his pride and insolence; for he gloried in disobeying and being rude to his prince. David, however, being conscious that Joab had truth and reason on his side, smothered his resentment, and very prudently obviated the disgust of the people.

DAVID'S INDULGENT POLICY.—Ver. 9-15. David would not appear to reign by force of arms, and therefore he waited till he was publicly invited to resume the reins of government. From the time that he began to reign in Hebron over the tribe of Judah only, the distinction between Judah and Israel began to be observed. The men of Israel were first disposed to return to their allegiance, and they spoke honourably of David's former services, but either fear, or shame, or want of unanimity, deterred them from publicly inviting him to return; and they seem also to have disputed to whom the blame of the late rebellion belonged, each endeavouring to excuse himself. —When, therefore, the report of these things reached the king, he probably thought it would be dishonourable to his own tribe if they were the last in this service; or perhaps they were so deeply involved in Absalom's rebellion, that they feared David's resentment if reinstated in his authority. He therefore employed Zadok and Abiathar to assure the principal persons of his affection, and to excite them to appear in this business; by which means they took the lead in such a manner as induced the men of Israel to conclude that they meant to engross the credit of recalling David, and exclusively to secure his favour. But it would have been better if they had consulted with their brethren, and thus acted in concert, as this would have prevented many bad consequences.—David also was very uneasy under Joab's haughtiness, and was exceedingly displeased with him for slaying Absalom, and for his subsequent rudeness; and he wished to lay him aside. He supposed likewise, that if Amasa were assured of pardon and preferment, he would draw over all that party into his interests. But Amasa, having headed so daring a rebellion, was not a proper person to supplant Joab, whose influence with the army, and with David's best friends, was too great to be thus shaken; and he was sure not to submit quietly to such a disgrace. David therefore does not seem to have acted with prudence on this emergency.—*Scott*

SHIMEI'S PENITENCE.—Ver. 18. Shimei, to recommend himself to the king, 1. Came with good company—with the men of Judah—as one in their interest. 2. He brought a regiment of the men of Benjamin with him—a thousand—of which, perhaps, he was chiliarch, or commander-in-chief, offering his own and their service to the king; or perhaps they were volunteers, whom by his interest he had got together to meet the king, which was the more obliging, because of all the tribes of Israel there were none

and more also, if thou be not captain of the host before me continually in the [z]room of Joab.

14 And he bowed the heart of all the men of Judah, [a]even as *the heart of* one man; so that they sent *this word* unto the king, Return thou, and all thy servants.

15 So the king returned, and came to Jordan. And Judah¶ came to [b]Gilgal, to go to meet the king, to conduct the king over Jordan.

16 ¶ And [c]Shimei, the son of Gera, a Benjamite, which *was* of Bahurim, [d]hasted, and came down with the men of Judah to meet king David.

17 And *there were* a thousand men of Benjamin with him,* and [e]Ziba, the servant of the house of Saul, and his fifteen sons and his twenty servants with him; and they went over Jordan before the king.

18 And there went over a ferry-boat† to carry over the king's household, and to do [5]what he thought good. And Shimei the son of Gera [f]fell down before the king, as he was come over Jordan;‡

19 And [g]said unto the king, [h]Let not my lord impute iniquity unto me, neither do thou [i]remember that which thy servant [k]did perversely the day that my lord the king went out of Jerusalem, that the king should [l]take it to his heart.

20 For thy servant doth know that I have sinned; therefore, behold, [m]I am come the first this day of all the house of [n]Joseph§ to go down to meet my lord the king.

21 But Abishai the son of Zeruiah answered and said, [o]Shall not Shimei be put to death for this, because he [p]cursed the LORD's anointed?‖

22 And David said, [q]What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? [r]shall there any man be put to death this day in Israel? for do not I know that I *am* this day king over Israel?

23 Therefore the king said unto Shimei, [s]Thou shalt not die: and the king [t]sware unto him.

24 ¶ And [u]Mephibosheth¶ the son of Saul came down to meet the king, and had neither [x]dressed his feet, nor trimmed his beard, nor washed his clothes, from the day the king departed until the day he came *again* in peace.

B.C. 1023—B.C. 1023.

[z] viii. 16; xviii. 11.
[a] Jud. xx. 1.
¶ *And Judah*—i.e., The elders of Judah.—PATRICK.
[b] Josh. v. 9.
[c] 1 Kings ii. 8, 36-46.
[d] Job ii. 4.
* He was nobly attended, to shew how powerful he was, and what an interest he had in his country.—PATRICK.
[e] xvi. 1-4.
† Some will have this to be a bridge of boats, a pontoon.—GILL.
[5] *The good in his eyes.*
[f] Ps. lxvi. 3.
‡ Shimei seeing how the tide ran, changed his course, and became a suppliant for his life, remembering the conduct of which he had been guilty.—DR JOHN CAMPBELL.
[g] Ec. x. 4.
[h] Ps. xxxii. 2.
[i] Ps. lxxix. 8.
[k] Ex. x. 16, 17.
[l] 1 Sam. xxv. 25.
[m] Ps. lxxviii. 34-37.
[n] Gen. xlviii. 14, 20. Hos. iv. 15-17.
§ He pleaded, that he came first to submit to him; and it is remarkable that he calls himself of the house of Joseph, being a Benjamite, of the family of Saul. He would have come ill recommended to David under that character; therefore he mentions the house of Joseph, a tribe the nearest akin to the other, Benjamin being his beloved brother.—BOOTHROYD.
[o] Ex. xxii. 28.
[p] 1 Sam. xxiv. 6.
‖ Abishai would have put Shimei to death but for David, who would not suffer blood to blend with their rejoicing. David, however, could not be said to have pardoned the criminal; he only granted him a respite, leaving it in charge to Solomon, in due season, to inflict the sentence due to his transgressions.—DR JOHN CAMPBELL
[q] 1 Sam. xxvi. 8.
[r] Is. xvi. 5.
[s] 1 Kings ii. 8, 9.
[t] 1 Sam. xxviii. 10.
[u] xvi. 3.
¶ It is evidently the design of the author to exculpate this prince from any share in the rebellion, by stating these tokens of his grief.—BOOTHROYD.
[x] Is. xv. 2.

* It is manifest from the foregoing verse, that he came down from some other place to Jerusalem to meet the king, but could not meet him sooner, as others had done, because Ziba had got his estate; and, it is likely, would not furnish him with an ass, no more than he had done when David fled away.—PATRICK.
[z] xvi. 17.
[a] xvi. 2, 3.
[b] iv. 4.
[b] Ex. xx. 16.
[c] 1 Sam. xxix. 9.
[d] Gen. xxxii. 10.
[e] ix. 7, 8.
[f] 2 Kings viii. 3.
† Namely, since my life and all that I have is thy gift, I cannot gainsay thy will in anything, nor complain that thou hast done me any wrong.—DIODATI.
[g] Job xix. 16, 17.
[h] Deut. xix. 17-19.
‡ This is probably the same order that David gave before (ch. ix.), that Ziba should still take care of Mephibosheth's estate, as he was formerly desired.—LIGHTFOOT.
[i] Acts xx. 24.
§ I am contented to lose all, being fully satisfied with the happiness of seeing my dear and dread sovereign restored to his crown, and truth and peace returned to his kingdom.—POOLE.
[k] 1 Kings ii. 7.
[l] Gen. v. 27.
[m] xvii. 27.
[n] 1 Sam. xxv. 2.
‖ And had a very large heart, which moved him to supply the wants of David, and all his family and attendants, as long as he stayed at Mahanaim, which was a considerable time.—PATRICK.
[o] Matt. xxv. 34-40.
[p] Job vi. 30.
[q] Ec. xii. 1-5.
¶ My senses are grown dull, and incapable of relishing the delights of the court. I am past taking pleasure in delicious tastes, or sweet music, and other such delights of the court. I am through age both useless and burdensome to others, and therefore most improper for a court life.—POOLE.

25 And it came to pass, when he was come to Jerusalem to meet the king,* that the king said unto him, [y]Wherefore wentest not thou with me, Mephibosheth?

26 And he answered, My lord, O king, my servant deceived me: for thy servant said, [z]I will saddle me an ass, that I may ride thereon, and go to the king; because [a]thy servant *is* lame.

27 And he hath [b]slandered thy servant unto my lord the king; but my lord the king *is* [c]as an angel of God: do therefore *what is* good in thine eyes.

28 For all *of* my father's house [d]were but dead men before my lord the king; yet [e]didst thou set thy servant among them that did eat at thine own table: what right therefore have I yet [f]to cry any more unto the king?†

29 And the king said unto him, [g]Why speakest thou any more of thy matters? I have said, [h]Thou and Ziba divide the land.‡

30 And Mephibosheth said unto the king, [i]Yea, let him take all, forasmuch as my lord the king is come again in peace unto his own house.§

31 ¶ And [k]Barzillai the Gileadite came down from Rogelim, and went over Jordan with the king, to conduct him over Jordan.

32 Now Barzillai was a very aged man, *even* [l]fourscore years old: and he had [m]provided the king of sustenance while he lay at Mahanaim; [n]for he *was* a very great man.‖

33 And the king said unto Barzillai, [o]Come thou over with me, and I will feed thee with me in Jerusalem.

34 And Barzillai said unto the king, How long have I to live, that I should go up with the king unto Jerusalem?

35 I *am* this day fourscore years old; *and* [p]can I discern between good and evil? can thy servant [q]taste what I eat or what I drink? can I hear any more the voice of singing-men and singing-women? wherefore then should thy servant be yet a burden unto my lord the king?¶

36 Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back

except these and Judah that appeared to pay him this respect. 3. What he did, he hastened to do; he lost no time: "Agree with thine adversary quickly, while thou art in the way." Here is, (1.) The criminal's submission (ver. 19, 20). "He fell down before the king," as a penitent, as a supplicant; and, that he might be thought sincere, he did it publicly before all David's servants, and his friends the men of Judah, yea, and before his own thousand. The offence was public, therefore the submission ought to be so. He owns his crime, "Thy servant doth know that I have sinned;" he aggravates it, "I did perversely;" he begs the king's pardon, "Let not the king impute iniquity to thy servant"—that is, deal with me as I deserve; he intimates that it was below the king's great and generous mind to "take it to his heart," and pleads his early return to his allegiance, that he was "the first of all the house of Joseph"—that is, of Israel, who in the beginning of David's reign had distinguished themselves from Judah by their adherence to Ish-bosheth (chap. ii. 10)—that came "to meet the king." He came first, that by his example of duty the rest might be disposed, and by his experience of the king's clemency the rest might be *encouraged*, to follow.—*Henry.*

MEPHIBOSHETH'S SELF-VINDICATION.—Ver. 24-30. Mephibosheth did not come to David till his return to Jerusalem, probably because he could not procure an ass to ride on. From the time of the king's departure he had utterly neglected the care of his person, and shewn every token of excessive sorrow. To David's inquiry, Why he had not accompanied him? he answered by a simple narration of facts, united with the most respectful, affectionate, thankful, and submissive language. He owed all he possessed to David's clemency and bounty; he did not complain of the grant made to Ziba, and he was confident that the king would do nothing but what was consistent with wisdom and justice.—But whether David did not fully credit him, or whether he was ashamed of his credulity, and wished not to have it further noticed, he suffered Ziba to escape merited punishment, and to enjoy part of the fruits of his slander, or, at least, he contented himself with restoring matters to their former settlement. Mephibosheth, however, so greatly rejoiced in David's safety and success that he generously treated the affair concerning his own estate as a matter of indifference.—*Scott.*

BARZILLAI.—Ver. 31. (1.) Barzillai, to shew that he was not weary of David, though he was so great a charge to him, attended him to Jordan, and went over with him. Let subjects learn hence to render "tribute to whom tribute is due," and "honour to whom honour" (Rom. xiii. 7). (2.) The kind invitation David gave him to court (ver. 33), "Come thou over with me." (3.) Barzillai's reply to this invitation, wherein, 1. He admires the king's generosity in making him this offer, lessening his service, and magnifying the king's return for it: "Why should the king recompense it with such a reward?" (ver. 36.) Will the master thank that servant who only does what was his duty to do? He thought he had done himself honour enough in doing the king any service. Thus when the saints shall be called to inherit the kingdom, in consideration of what they have done for Christ in this world, they will be amazed at the disproportion between the service and the recompense (Matt. xxv. 37). "Lord, when saw we thee hungry, and fed thee?" 2. He declines accepting the invitation, begs his majesty's pardon for refusing so generous an offer; he should think himself very happy in being near the king, but, [1.] He is old, and unfit to remove at all, especially to court—old, and unfit for the *business* of the court: "Why 'should I go up with the king to Jerusalem?' I can do him no service there—in the council, the camp, the treasury, or the courts of justice, for 'how long have I to life?' (ver. 34.) Shall I think of going into business now that I am going out of the world?" Old, and unfit for the *diversions* of the court, which will be ill bestowed, and even thrown away upon one that can relish them so little (ver. 35). As it was in Moses' time, so it was in Barzillai's, and it is not worse now, that "if men be so strong that they come to fourscore years, their strength then is labour and sorrow" (Ps. xc. 10). These were then, and are still, years of which men say they "have no pleasure in them" (Eccl. xii. 1). Dainties are insipid when desire fails, and songs to the aged are little better than those sung to a heavy heart; how should they choose when the daughters of music are brought low? Let those that are old learn of Barzillai to be dead to the delights of sense; let grace second nature, and make a virtue of the necessity. Nay, Barzillai being old, thinks he shall be "a burthen to the king" rather than any credit to him; and a good man would not go anywhere to be burthensome, or, if he must be so, will rather be so to his own house than to another's. [2.] He is dying, and must begin to think of his long journey—his removal out of the world (ver. 37). It is good for us all, but it especially becomes old people, to think and speak much of dying. "Talk of going to court!" says Barzillai, "let me go home and 'die in my own city,' the place of my father's sepulchre; let me die 'by the grave of my father,' that my bones may be quietly carried to the place of their rest. The grave is ready for me, let me go and get ready for it—go and die in my nest."—*Henry.*

PRACTICAL OBSERVATIONS.—The excessive indulgence of any passion (grief by no

again,* that I may die in mine own city, *and be buried* [r]by the grave of my father and of my mother: but behold thy servant [s]Chimham; let him go over with my lord the king; and do to him what shall seem good unto thee.

38 And the king answered, Chimham shall go over with me, and I will do to him that which shall seem good unto thee; and whatsoever thou shalt [6]require of me, *that* will I do for thee.

39 And all the people went over Jordan. And when the king was come over, the king kissed Barzillai, and [t]blessed him; and he returned unto his own place.

40 Then the king went on to Gilgal, and [7]Chimham went on with him: and all [u]the people of Judah conducted the king, and also half† the people of Israel.

41 ¶ And, behold, all the men of Israel came to the king, and said unto the king, [x]Why have our brethren the men of Judah stolen thee away,‡ and have brought the king and his household, and all David's men with him, over Jordan?

42 And all the men of Judah answered the men of Israel, [y]Because the king *is* near of kin to us: wherefore then be ye angry for this matter? have we eaten at all of the king's *cost?* or hath he given us any gift?

43 And the men of Israel answered the men of Judah, and said, We have [z]ten parts in the king,§ and we have also more *right* in David than ye: why then did ye [8]despise us, that [a]our advice should not be first had in bringing back our king? And the words of the men of Judah were fiercer than the words of the men of Israel.

CHAPTER XX.

1 *Sheba maketh a party in Israel.* 10 *Amasa is slain.* 14 *Joab pursueth Sheba unto Abel.* 16 *A wise woman saveth the city by Sheba's head.* 23 *David's officers.*

AND [a]there happened to be there [b]a man of Belial, whose name *was* Sheba, the son of Bichri, a Benjamite; and [c]he blew a trumpet, and said, [d]We have no part in David,* neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 So [e]every man of Israel went up from after David, *and* followed Sheba the son of Bichri: but [f]the men of Judah clave unto their king, from Jordan even to Jerusalem.

3 ¶ And David came to his house at Jeru-

B.C. 1023—B.C. 1022.

* The resolution of the venerable Barzillai was doubtless recorded as a pattern, that the aged should withdraw themselves from the delights and pretensions that are become unsuitable to their years, and leave them willingly to the succeeding generation.—SECKER.

r Gen. xlvii. 30.

s 1 Kings ii. 7.

6 *Choose.*

t Gen. xiv. 19.

7 *Chimham.*

u Gen. xlix. 10.

† *Half:* Ital., *the one part*—viz., either those who had not rebelled at all, or those who first returned unto his obedience. Or, *half*, because of that which is spoken afterwards.—DIODATI.

x Jud. viii. 1; xii. 1.

‡ *Stolen thee away*—i.e., conveyed thee over Jordan hastily and privily, not expecting nor desiring our consent and concurrence in the business, which we were no less ready to afford than they. It is also a secret reflection upon the king for permitting this precipitation.—POOLE.

y 1 Chr. ii. 3-17.

z Prov. xiii. 10.

§ In his kingdom, being ten tribes to the two of Benjamin and Judah.—DIODATI.

8 *Set us at light.*

a Gal. v. 20, 26.

CHAP. XX.

a Ps. xxxiv. 19.

b Deut. xiii. 13.

c Jud. iii. 27.

d 1 Kings xii. 16.

* *We have no part in David.*—The tribe of Judah have monopolised the king to themselves, and will not allow us any share in him; let them therefore enjoy him alone, and let us seek out a new king.—POOLE.

e Ps. lxii. 9.

f John vi. 66-68.

† David's reason for clearing the place of the concubines which had been defiled by Absalom, and shutting them up in close and perpetual retirement, seems to have been, that they might no more be seen abroad to revive the memory of his son's wickedness and impurity.—PYLE.

1 *A house of ward.*

2 *Bound.*

3 *In widowhood of life.*

4 *Call.*

‡ He was not treacherous unto David (as the Jewish doctors in the Sanhedrim say Joab represented him, and made it the reason of his killing him); but he found difficulty in the business, because the people had a high opinion of Joab, and would not easily be brought to serve under a new general. This Amasa, it is likely, was loath to report to the king, because it would diminish his authority, and represent him as incapable to serve the king in the office wherein he had placed him.—PATRICK.

g 1 Sam. xxvi. 6.

h 1 Kings i. 33.

5 *Deliver himself from our eyes.*

i xxiii. 22, 23.

§ Evidently destinated as the place of rendezvous for David's forces; and here Amasa took the command.—GILL.

‖ I think it evident that the sword did not fall by accident, but by design; and he took it, most probably, in his left hand, while with his right he took hold of Amasa's beard to salute him. This was then, and is now, a mark of the highest respect.—BOOTHROYD.

k Ps. lv. 21.

l Matt. xxvi. 48.

¶ There is no enmity so dangerous as that which comes masked with love. Open hostility calls us to our guard; but there is no fence against a trusted treachery. We need not be warned to avoid an enemy; but who would run away from a friend?—BISHOP HALL.

m Jud. iii. 21.

n Gen. iv. 8.

6 *Doubled not his stroke.*

* This atrocious murder had much less show of excuse than that of Abner, since the fact that the latter had slain Asahel afforded, under the principle of blood-revenge, a decent pretext for the assassination, which was wanting in the present instance.—JOSEPHUS.

o Ps. ix. 16; lv. 23.

† He seems not to have been quite dead, though senseless, but had so much life that he rolled to and fro in his own blood, which was a doleful sight.—PATRICK.

p 1 Kings xv. 20.

salem; and the king took the ten women† *his* concubines, whom he had left to keep the house, and put them in [1]ward, and fed them, but went not in unto them: so they were [2]shut up unto the day of their death, [3]living in widowhood.

4 ¶ Then said the king to Amasa, [4]Assemble me the men of Judah within three days, and be thou here present.

5 So Amasa went to assemble *the men of* Judah: but he tarried longer than the set time which he had appointed him.‡

6 And David said to [g]Abishai, Now shall Sheba the son of Bichri do us more harm than *did* Absalom: take thou [h]thy lord's servants, and pursue after him, lest he get him fenced cities, and [5]escape us.

7 And there went out after him [i]Joab's men, and the Cherethites, and the Pelethites, and all the mighty men; and they went out of Jerusalem, to pursue after Sheba the son of Bichri.

8 When they *were* at the great stone§ which *is* in Gibeon, Amasa went before them: and Joab's garment that he had put on was girded unto him, and upon it a girdle *with* a sword fastened upon his loins in the sheath thereof; and as he went forth it fell out.‖

9 And Joab said to Amasa, [k]*Art* thou in health, my brother? And Joab took Amasa by the beard with the right hand [l]to kiss him.¶

10 But Amasa took no heed to the sword that *was* [m]in Joab's hand: so [n]he smote him therewith in the fifth *rib*, and shed out his bowels to the ground, and [6]struck him not again; and he died.* So Joab and Abishai his brother pursued after Sheba the son of Bichri.

11 And one of Joab's men stood by him, and said, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And [o]Amasa wallowed in blood† in the midst of the highway: and when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that came by him stood still.

13 When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of Bichri.

14 ¶ And he went through all the tribes of Israel unto [p]Abel, and to Beth-maachah, and all

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means excepted) not only offends God, but betrays men into great imprudences in their temporal concerns.—They who have faithfully served us expect that we should appear pleased with them, and thankful for their services; and many will do more for a smile and a kind word from their superiors than for a more substantial recompense, and be much grieved and disheartened if they think themselves frowned on.—Upon important emergencies, plain truths may properly be spoken to the greatest and best of men, and they may be closely reasoned and expostulated with; but indecent roughness, and an assuming demeanour in an inferior, will render the most prudent, seasonable, and honest counsel unacceptable, and perhaps ineffectual. A wise man, however, will endeavour to overlook the impropriety, and benefit by the sound reason of well-intended remonstrances, and timely concessions will commonly prevent the ill effects of mistaken measures.—*Scott.*

CHAP. XX. POPULAR CAPRICE.—Ver. 1. This Sheba proclaimed, who probably was a man of note, and had been active in Absalom's rebellion; the disgusted Israelites took the hint, and "went up from after David to follow Sheba" (ver. 2)—that is, the generality of them did so—only the men of Judah adhered to him. Learn hence, 1. That it is as impolitic for princes to be partial in their attentions to their subjects as it is for parents to be so to their children; both should carry it with an even hand. 2. Those know not what they do that make light of the affections of their inferiors, by not countenancing and accepting them. Their hatred may be feared whose love is despised. 3. "The beginning of strife is as the letting forth of water;" it is "therefore" wisdom to "leave it off before it be meddled with" (Prov. xvii. 14). How great a matter doth a little of this fire kindle! 4. The perverting of words is the subverting of peace, and much mischief is made by forcing invidious constructions upon what is said and written, drawing consequences that were never intended. The men of Judah said, "The king is near of kin to us;" by which, say the men of Israel, you mean, "We have no part in him," whereas they meant no such thing. 5. People are very apt to run into extremes. "We have ten parts in David," said they; and almost in the next breath, "We have no part in him." To-day, "Hosanna;" to-morrow, "Crucify."—*Henry.*

ASSASSINATION OF AMASA BY HIS RIVAL JOAB.—Ver. 8-10. Amasa, at length arriving with the troops which he had collected, took upon him the command of the army, and Joab seemed very cheerfully to submit, following the army as a private person, and professing zeal for the cause of David, whilst he was meditating revenge and murder! He had contrived that his sword should fall from its scabbard, as if by chance, when he approached Amasa, that without suspicion he might have it drawn in his hand when he saluted him; and thus, pretending brotherly love (for he was a near relation), and in the very expression of endeared friendship, he basely murdered him at one blow. Amasa could not but know Joab's daring and revengeful character, and his vexation at being superseded by the commander of that very rebellion which he had crushed; yet he did not suspect his intention, or attempt to avoid the fatal blow! perhaps not apprehending danger from the sword, because Joab held it in his *left* hand. But it was the Lord's righteous will that Amasa should thus suffer the punishment due to his former treason.—Joab, confiding in the favour of the army, by his conduct set both the king and public justice at defiance, and declared his resolution to keep his place in contempt of all opposition. Having, therefore, given Amasa a mortal wound, he left him in the agonies of death, resumed the command of the troops, and marched against the common enemy without concern or delay.

BLOCKADE OF SHEBA IN ABEL.—Ver. 14, 15. Sheba endeavoured to raise forces through the several tribes of Israel, but it is probable that the elders who at first had followed him, upon recollection, and from dread of another civil war, had generally withdrawn from him, and therefore he had little success; so that, with only a few followers, chiefly from Beeroth, a city of Benjamin, he at length shut himself up in Abel-beth-maacah, in the tribe of Naphtali, as some of the citizens seem at first to have been favourable to his cause; but when Joab had so far pushed the siege as to fill up the trench, and to fix his engines close to the wall to batter it, it may be supposed that they began to dread the consequences. Ver. 16-19. Joab seems to have taken it for granted that the citizens in general were firmly attached to Sheba, and so did not propose terms of peace, or require them to deliver him up; and they appear to have concluded that there was no safety but in resistance. But the fatal effects of this mis-

the Berites: and they were gathered together, and went also after him.

15 And they came and besieged him in Abel of Beth-maachah, and they [q]cast up a bank against the city, and [7]it stood in the trench: and all the people that *were* with Joab [8]battered the wall, to throw it down.

16 ¶ Then cried [r]a wise woman‡ out of the city, Hear, hear; say, I pray you, unto Joab, Come near hither, that I may speak with thee.

17 And when he was come near unto her, the woman said, *Art* thou Joab? And he answered, I *am he*. Then she said unto him, Hear the words of thine handmaid. And he answered, I do hear.

18 Then she spake, saying, [9]They were wont to speak in old time,§ saying, They shall surely ask *counsel* at Abel; and so they ended *the matter*.

19 I *am one of them that are* [s]peaceable *and* faithful in Israel: thou seekest to destroy a city and a mother in Israel;‖ why wilt thou swallow up [t]the inheritance of the LORD?

20 And Joab answered and said, Far be it, far be it from me, [u]that I should swallow up or destroy.

21 The matter *is* not so: but a man of mount Ephraim,¶ (Sheba the son of Bichri [1]by name,) hath [x]lifted up his hand against the king, *even* against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall.

22 Then the woman went unto all the people [y]in her wisdom: and they cut off the head of Sheba the son of Bichri, and cast *it* out to Joab: and he blew a trumpet, and they [2]retired from the city, every man to his tent. [z]And Joab returned to Jerusalem unto the king.

23 ¶ Now Joab *was* over all the host of Israel:* and Benaiah the son of Jehoiada *was* over the Cherethites, and over the Pelethites;

24 And [a]Adoram *was* over the tribute; and Jehoshaphat the son of Ahilud *was* [3]recorder;

25 And [b]Sheva *was* scribe; and Zadok and Abiathar *were* the priests;†

26 And [c]Ira also the Jairite was [4]a chief ruler about David.

B.C. 1022—B.C. 1021.

[9] 2 Kings xix. 32.
[7] *It stood against the outmost wall.*
[8] *Marred, to throw down.*
[r] 1 Sam. xxv. 3, 32, 33.
‡ Supposed by some the governess of the city.—GILL.
[9] *They plainly spake in the beginning, saying, Surely they will ask of Abel, and so make an end.*
§ The meaning is by no means clear. The best sense seems to be, the inhabitants of the city spake in the beginning of the siege, saying, Surely they (Joab and his army) will ask us whether we will make peace before proceeding to hostilities, and so will quickly end the matter, on our coming to an agreement with them.—WELLS.
[s] Gen. xviii. 23.
‖ A great city, which had many towns depending on it, and therefore called a mother.—PATRICK.
[t] xxi. 3.
[u] Prov. xxviii. 13.
¶ Though Sheba was a Benjamite, yet, peradventure, he dwelt in the country of Ephraim; or, his city was in the confines of these two tribes.—DIODATI.
[1] *By his name.*
[x] 1 Sam. xxiv. 6.
[y] Ec. vii. 19.
[2] *Were scattered.*
[z] iii. 28-39.
* Now that David was restored to his kingdom, and established in it, he settled all the great officers who were to govern under him; and continued Joab in the chief command of the army, which was so much at his devotion, that he found it dangerous to displace him.—PATRICK.
[a] 1 Kings iv. 6.
[3] *Remembrancer.*
[b] 1 Kings iv. 3.
† It is uncertain whether Sheva be the same with Seraiah mentioned viii. 17; or, Seraiah, being dead or displaced, this man came in his room. (Concerning these priests, see viii. 17.)—PATRICK.
[c] 1 Chr. xi. 40, *Ithrite.*
[4] *A prince.*

CHAP. XXI.

[a] Gen. xii. 10.
1 *Sought the face.*
[b] Num. xxvii. 21.
[c] Who can but wonder both at David's slackness in consulting with God, and God's speed in answering so slow a demand! He that so well knew the way to God's oracle suffered Israel to be three years pinched with famine before he asked why they suffered! Even the best hearts may be overtaken with dulness in holy things; but marvellous is the mercy of God, which takes not advantage of our weaknesses.—BP. HALL.
[c] Josh. vii. 1, 11.
[d] 1 Sam. xxii. 17.
† *Slew the Gibeonites*—in direct violation of the solemn oath given for their security by Joshua and the princes.—POOLE.
[e] Ex. xxvii. 30.
[f] Ps. xlix. 7, 8.
‡ We do not desire any pecuniary satisfaction for their lives that Saul hath caused to be slain amongst us, and much less the blood of them which were not guilty of it.—DIODATI.
[g] 1. Esth. ix. 24.
2 *Cut us off.*
[h] xviii. 10.
§ We have here a striking instance of remembrance of transgression, long after its commission. Sin must either be pardoned or punished; but where there is no repentance there can be no pardon, and by consequence the penalty must be paid. The case of Saul's sons is very mournful, shewing how the iniquity of fathers may descend to their children, bringing upon them the chastisement which was due to the original transgressor.—DR JOHN CAMPBELL.
[i] 1 Sam. x. 26.
‖ To make the punishment more remarkable and shameful; this being the city where Saul lived, both before and after he was king (1 Sam. x. 26; xi. 4).—PATRICK.
[3] *The chosen of the LORD.*
[k] 1 Sam. xviii. 3
[4] *Michal's sister.*
[5] *Bare to.*
¶ Michal had no children; and it was Merab, her sister, who was the wife of Adriel, who being dead, Michal brought them up.—GILL.
[l] vi. 21.
[m] Ruth i. 22.

CHAPTER XXI.

1 *The three years' famine for the Gibeonites cease, by hanging seven of Saul's sons.* 10 *Rizpah's kindness unto the dead.* 12 *David burieth the bones of Saul and Jonathan.*

THEN there was [a]a famine in the days of David three years, year after year; and David [1]enquired [b]of the LORD.* And the LORD answered, [c]*It is* for [d]Saul, and for *his* bloody house, because he slew the Gibeonites.†

2 And the king called the Gibeonites, and said unto them: (now the Gibeonites *were* not of the children of Israel, but of the remnant of the Amorites, and the children of Israel had sworn unto them; and Saul sought to slay them in his zeal to the children of Israel and Judah:)

3 Wherefore David said unto the Gibeonites, What shall I do for you? and [e]wherewith shall I make the atonement, that ye may bless the inheritance of the LORD?

4 And the Gibeonites said unto him, We will have [f]no silver nor gold of Saul, nor of his house; neither for us shalt thou kill any man in Israel.‡ And he said, What ye shall say, *that* will I do for you.

5 And they answered the king, [g]The man that consumed us, and that [2]devised against us, *that* we should be destroyed from remaining in any of the coasts of Israel,

6 Let seven men of his sons be delivered unto us, and we will [h]hang them up unto the LORD§ [i]in Gibeah of Saul,‖ [3]*whom* the LORD did choose. And the king said, I will give *them*.

7 But the king spared Mephibosheth, the son of Jonathan, the son of Saul, [k]because of the LORD'S oath that *was* between them, between David and Jonathan the son of Saul.

8 But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, Armoni and Mephibosheth; and the five sons of [4]Michal the daughter of Saul, whom she [5]brought up for Adriel¶ the son of Barzillai the Meholathite:

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill [l]before the LORD; and they fell *all* seven together, and were put to death in the days of harvest, in the first *days*,[m] in the beginning of barley-harvest.

understanding were prevented by the timely interposition of a woman of noted wisdom and prudence. In her argument with Joab she seems to have referred to the law which required that before siege was laid, even to a foreign city, peace should be offered if the citizens would submit, and much more to a city which had hitherto been "peaceful and faithful—a mother in Israel," as protecting the adjacent villages; and she tacitly intimated that Joab, by neglecting this previous measure, was about to destroy the city, to the public injury of the nation, and so to "swallow up the inheritance of the LORD." This seems the proper interpretation of her expostulation; and it accords with the marginal reading, though she expressed herself rather obscurely, perhaps for fear of giving offence. "As if she had said, When the people saw thee lay siege to the city, they said, Surely they will ask us if we will have peace, and then we shall soon come to an agreement, and have an end."—[*Bp. Patrick.*] Some, adhering to the translation in the text, suppose that this city had long been noted as the residence of wise men, who had settled differences by prudent and equitable accommodation; so that it was become proverbial, "that the way to terminate matters in litigation was to ask counsel at Abel;" and therefore that city ought not rashly to be destroyed. Ver. 20-22. Joab, though guilty of private revenge, was attentive to the public interest, and very willing to settle the dispute; if the citizens, therefore, would deliver up the traitor, he would not injure them. Thus Sheba's head purchased the safety of the city, and terminated the rebellion; and Joab, without fear or shame (apparently glorying as much in revenging himself as in serving the public), returned to David as though nothing had happened, and he was now become too powerful to be removed or punished without endangering another rebellion.—*Scott.*

CHAP. XXI. NATIONAL GUILT AND ITS EXPIATION.—Ver. 1-3. It is not certain whether this famine occurred in the order of time in which it is related, or earlier in the reign of David. It does not seem to have been very grievous, and the scarcity of the first and second year occasioned no great alarm; but when it continued the third year also, David understood that it was a national judgment, and inquired of God for what particular sin he thus contended with them—perhaps thinking of his own crimes in the matter of Uriah. The history of Saul gives no account of the transaction which was declared to be the cause of this calamity; but it seems that Saul, in order to increase the possessions of Israel, attempted to extirpate the Gibeonites, who were of the ancient inhabitants of Canaan, though they had submitted to Israel, and had quietly served them for ages, and were protected by the public faith, and a solemn oath ratifying a covenant of peace with them. Yet he did not attempt to extirpate the Amalekites, Philistines, and other hostile nations, whom God commanded him to destroy! These were able and determined to resist, and could not be subdued without *apparent* danger and difficulty; while the inoffensive Gibeonites might be oppressed with ease and *apparent* safety. Perhaps he disliked them the more for being peculiarly devoted to the service of the priests and the sanctuary, and attempted to destroy them when he slew the priests. It seems that Saul's relations also were disposed to cruelty, and concurred in this bloodshed; and that many Israelites had willingly assisted in the persecution. The violation of the oath of God, the treachery of Israel towards the Gibeonites, and the murder of them, formed an enormous load of national guilt, which had never been expiated by the punishment of the guilty; and it pleased God in this manner, and so long after, to proceed against the nation for it, to shew them his abhorrence of such crimes, to teach rulers to keep at a distance from similar offences themselves, and to punish them in others, and to intimate that the chief punishment of sin is after the death of the offender. And God informed David of the cause of the visitation, that he might take proper measures for expiating the national guilt. Ver. 4-7. As God accepted of the expiation here demanded, we must suppose that both the inquiry of David and the answer of the Gibeonites were directed by some open or secret intimation from him. They did not demand their own liberty, or any accession of wealth, or the death of any other Israelite; but that, in the character of the avengers of the blood of their brethren, they might be permitted to put to death seven of Saul's descendants, whom they would "hang up unto the LORD," as a sacrifice to his justice, and an example to others not to injure or oppress them. They were willing to undertake the trouble, and to bear the odium of the execution, and would do it in Saul's own city, for a warning to those who had witnessed or assisted in the oppression. As David consented to this measure in obedience to God, and for the public welfare, and not out of private resentment, he did not violate his oath to Saul; but as he could spare one at least of Saul's descendants, his covenant, and his oath of *sacred friendship* with Jonathan, required the preservation of his son in preference to all the rest.

VISITATION OF PARENTAL SIN UPON CHILDREN.—Ver. 9-14. As these persons were hung up by the express appointment of God, for an anathema, an accursed thing, a national atonement to Divine justice, they were left on the tree or gibbet till some

B.C. 1019—B.C. 1018.

10 ¶ And Rizpah the daughter of Aiah [n]took sackcloth, and spread it for her upon the rock,[*] from the beginning of harvest [o]until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night.

11 And it was [p]told David what Rizpah the daughter of Aiah, the concubine of Saul, had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his son, from the men of Jabesh-gilead, which had stolen them from the street of [q]Beth-shan, where the Philistines had hanged them, when the Philistines had slain Saul in Gilboa:

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his son; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his son buried they in the country of Benjamin in [r]Zelah, in the sepulchre of Kish his father:† and they performed all that the king commanded: and after that [s]God was entreated for the land.

15 ¶ Moreover, the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought against the Philistines: [t]and David waxed faint.‡

16 And Ishbi-benob, which *was* [u]of the sons of [3]the giant, (the weight of whose [7]spear *weighed* three hundred *shekels* of brass in weight,) he, being girded with a new *sword,* [x]thought to have slain David.

17 But [y]Abishai the son of Zeruiah succoured him, and smote the Philistine, and killed him. Then the men of David sware unto him, saying, Thou shalt go no more out with us to battle, that thou [z]quench not the [8]light of Israel.

18 And it came to pass after this, that there was again a battle with the Philistines at Gob:§ then [a]Sibbechai the Hushathite slew [9]Saph, which *was* of the sons of [1]the giant.

19 And there was again a battle in Gob with the Philistines, where [b]Elhanan the son of [2]Jaare-oregim, a Beth-lehemite, slew *the brother of* [c]Goliath the Gittite, the staff of whose spear *was* like a weaver's beam.

20 And there was [d]yet a battle in Gath, where was a man of *great* stature, that had on every hand six fingers, and on every foot six toes,‖ four and twenty in number; and he also was born to [3]the giant.

21 And when he [4]defied Israel, [e]Jonathan the son of Shimeah, the brother of David, slew him.

22 These four were born to the giant in Gath, and fell by the hand of David, and by the hand of his servants.

[n] 1 Kings xxi. 27.

[*] *Spread it for her,* as a tent to dwell in; being informed that their bodies were not to be taken away speedily, as the course of the law was in other and ordinary cases (Deut. xxi. 23), but were to continue there until God was entreated, and did remove the present judgment. *Until water dropped upon them out of heaven*—*i.e.*, until they were taken down, which was not to be done till God had given rain as a sign of his favour, and a mean to remove the famine, which was caused by the want of it.—POOLE.

[o] Deut. xi. 14.

[p] Ruth ii. 11, 12.

[q] Josh. xvii. 11, *Beth-shean.*

[r] Josh. xviii. 28.

† David seems to blame himself for having neglected to inter the bones of Saul, and of Jonathan his friend, in a suitable manner; and the conduct of Rizpah led him now to perform the funeral rites, by transferring their bones to the sepulchre of their father.—BOOTHROYD.

[s] Ex. xxxii. 27-29.

[t] Josh. xiv. 10, 11.

‡ Being now in his declining years, and much worn out by various troubles and afflictions.—PATRICK.

[u] Gen. vi. 4.

[6] *Rapha.*

[7] *The staff;* or, *the head.*

[x] 1 Sam. xvii. 45-51.

[y] xx. 6-10.

[z] xiv. 7.

[8] *Candle,* or, *lamp.*

§ It is said at 1 Chr. xx. 4, that these battles were fought at Gezer; whence it is inferred, either that Gob and Gezer were the same place, or that they were so near to each other that the battles might be indiscriminately named from either.—WELLS.

[1] 1 Chr. xi. 29.

[9] *Sippai.*

[1] *Rapha.*

[b] 1 Chr. xi. 26.

[2] *Jair.*

[c] 1 Sam. xvii. 4.

[d] 1 Chr. xx. 6.

‖ The eldest son of the emperor of Java, who reigned in the year 1648, when he was in that island, had six fingers on each hand, and as many toes on each foot, all of equal length.—TAVERNIER.

[3] *Rapha.*

[4] *Reproached.*

[e] 1 Chr. xxvii. 32.

CHAP. XXII.

* This beautiful psalm meetly celebrates the goodness of the Lord to his people, by delivering them from danger, and surrounding them with comfort and blessings. Hard times had been passing over Israel; the conjunction of rebellion, with three years of famine, and the wars of the Philistines, was sufficient to shake the kingdom to its centre. God, however, was faithful to his promises to David, preserving himself, and subduing his enemies, both at home and abroad.—DR JOHN CAMPBELL.

[b] Deut. xxxii. 4.

† It opens with ascriptions of homage to God, and expressions of thankfulness, in various forms, for his great mercies. *The God of my rock.*—There might be something secondary and immediate, which might be the proximate cause of my safety. Nevertheless he, the Cause of causes, is the God thereof. *Worthy to be praised*—worthy in himself, and also for his great kindness in having heard my cry, and delivered me.—DR CHALMERS.

[b] Gen. xv. 1.

[c] Ps. ix. 9.

[d] Is. xii. 2.

[1] *Pangs.*

[2] *Belial.*

[3] Or, *cords.*

‡ The term *Hades* is adopted as best answering the original, and as it is become almost naturalised. It means the invisible state, into which men go at death. Hence the "cords of Hades" are the pains and diseases which bring on death, and hurry mortals into that state.-BOOTHROYD.

[e] Ps. cxvi. 4.

[f] Jam. v. 4.

[g] Jud. v. 4.

§ As who should say, the pillars or poles (see Job xxvi. 11); or plainly, the high mountains, which seem to bear up the vault of heaven (as it is set down Ps. xviii. 7).—DIODATI.

[h] Ex. xv. 7, 8.

[4] *By his,* &c.

[i] Ex. xx. 21.

[k] Gen. iii. 24.

[5] *Binding of waters.*

[l] Ex. xix. 16.

CHAPTER XXII.

A psalm of thanksgiving for God's powerful deliverance, and manifold blessings.

AND David spake unto the LORD the words of this song, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul:*

2 And he said, [a]The LORD *is* my rock, and my fortress, and my deliverer;†

3 The God of my rock; in him will I trust: *he is* my [b]shield, and the horn of my salvation, my high tower, and [c]my refuge, [d]my saviour; thou savest me from violence.

4 I will call on the LORD, *who is* worthy to be praised: so shall I be saved from mine enemies.

5 When the [1]waves of death compassed me, the floods of [2]ungodly men made me afraid;

6 The [3]sorrows of hell‡ compassed me about; the snares of death prevented me.

7 In [e]my distress I called upon the LORD, and cried to my God: and he did hear my voice out of his temple, and [f]my cry *did enter* into his ears.

8 Then [g]the earth shook and trembled; the foundations§ of heaven moved and shook, because he was wroth.

9 There [h]went up a smoke [4]out of his nostrils, and fire out of his mouth devoured: coals were kindled by it.

10 He bowed the heavens also, and came down; and [i]darkness *was* under his feet.

11 And he rode upon [k]a cherub, and did fly; and he was seen upon the wings of the wind.

12 And he made darkness pavilions round about him, [5]dark waters, *and* thick clouds of the skies.

13 Through the brightness before him were coals of fire kindled.

14 The LORD [l]thundered from heaven, and the most High uttered his voice.

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tokens of the Lord's reconciliation were afforded by seasonable rains. They were not considered to be within the meaning of the law, against the bodies of malefactors being left on a tree all night; for that statute meant that they who were put to death for *breaking human laws,* should not be treated as "accursed of God." Indeed he may *command* that in a particular case which he *prohibits* in general, provided it be not intrinsically unjust. He ordered the children to be put to death for the parents' crimes, though magistrates in general were forbidden to do it; and in like manner he might require this treatment of these dead bodies, though, *in some respects,* contrary to the general rule. Rizpah improperly fed and indulged her grief by an useless attention to the dead bodies; yet her case was truly pitiable. David doubtless sympathised with the bereaved and aged parent, and gladly embraced the opportunity, as soon as it was proper, of relieving her from her melancholy charge by decently interring them, together with the bones of Saul and his other sons; and by this he avowed that he had not acted out of disrespect to Saul or his family. The first rain was a token of reconciliation; but after the expiation was finished, the scarcity was removed in answer to prayer; and doubtless the Gibeonites joined in seeking this "blessing for the inheritance of the LORD."—*Scott.*

SEPULCHRE OF SAUL'S HOUSEHOLD.—Ver. 12. David bethought himself of removing the bodies of Saul and Jonathan from the place where the men of Jabesh-gilead had decently but privately and obscurely interred them, "under a tree" (1 Sam. xxxi. 12, 13). Though the shield of Saul was vilely cast away, as if he had not been anointed with oil, yet let not royal dust be lost in the graves of the common people. Humanity obliges us to respect human bodies, especially of the great and good, in consideration both of what they have been, and of what they ought to be. With them he buried the bodies "of them that were hanged;" for when God's anger was turned away, they were no longer to be looked upon as a curse (ver. 13, 14). When "water dropped upon them out of heaven" (ver. 10), that is, when God sent rain to water the earth (which, perhaps, was not many days after they were hung up), then they were taken down, for then it appeared "that God was entreated for the land." When justice is done on earth, vengeance from Heaven ceases. Through Christ, who was hanged on a tree, and so made a curse for us, to expiate our guilt (though he was himself guiltless), God is pacified, and is entreated for us; and it is said (Acts xiii. 29), that "when they had fulfilled all that was written of him," in token of that and of God's acceptance of it, "they took him down and laid him in a sepulchre."—*Henry.*

CHAP. XXII. DAVID'S SONG.—Ver. 1. Observe here, 1. That it has often been the lot of God's people to have many enemies, and to be in imminent danger of falling into their hands. David was a man after *God's* heart, but not after *men's* heart; many were those that hated him, and sought his ruin; Saul is particularly named, either, (1.) As distinguished from his enemies of the heathen nations. Saul hated David, but David did not hate Saul, and therefore would not reckon him among his enemies; or, rather, (2.) As the chief of his enemies, that was more malicious and powerful than any of them. Let not those whom God loves marvel if the world hate them. 2. They that trust God in the way of duty shall find him a present help to them in their greatest dangers. David did so; God delivered him out of the hand of Saul: he takes special notice of that; remarkable preservations should be mentioned in our praises with a particular emphasis. He delivered him also "out of the hand of all his enemies," one after another, sometimes in one way, sometimes in another; and David, from his own experience, has assured us, "that though many are the troubles of the righteous, yet the Lord delivers them out of them all" (Ps. xxxiv. 19). We shall never be delivered from all our enemies till we get to heaven; and to that heavenly kingdom God will preserve all his (2 Tim. iv. 18). 3. Those that have received many signal mercies from God ought to give him the glory of them. Every new mercy in our hand should put a new song into our mouth, even praises to our God. Where there is a grateful heart, out of the abundance of that the mouth will speak; David spake, not to himself only for his own pleasure, or to those about him only for their instruction, but "to the Lord," for his honour, "the words of this song." Then we sing with grace when we sing to the Lord. In distress he "cried with his voice" (Ps. cxlii. 1), therefore with his voice he gave thanks: that is the sweetest music. 4. We ought to be speedy in our thankful returns to God: "In the day that God delivered him, he

B.C. 1018—B.C. 1018.

15 And he sent out arrows, and scattered them; lightning, and discomfited them.

16 And the channels of the sea appeared, the foundations of the world were discovered, at the [m]rebuking of the LORD, at the blast of the breath of his [6]nostrils.‖

17 He sent from above, he took me; [n]he drew me out of [7]many waters:

18 He delivered me from my strong enemy, *and* from them that hated me: for they were too strong for me.

19 They prevented me in the day of my calamity; but the LORD was my stay.

20 He [o]brought me forth also into a large place;¶ he delivered me, because he [p]delighted in me.

21 The LORD [q]rewarded me according to my righteousness; according to the cleanness of my hands hath he recompensed me.

22 For I have kept [r]the ways of the LORD, and have not wickedly departed from my God.*

23 For [s]all his judgments *were* before me; and *as for* his statutes, I did not depart from them.

24 I was also [t]upright [8]before him, and have kept myself from mine iniquity.

25 Therefore the LORD hath recompensed me according to my righteousness; according to my cleanness [9]in his eye-sight.

26 With the merciful thou wilt shew thyself merciful, *and* with the upright man thou wilt shew thyself upright.†

27 With the pure thou wilt shew thyself pure; and with the froward thou wilt [1]shew thyself unsavoury,

28 And [u]the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.‡

29 For thou *art* my [2]lamp, O LORD; and the LORD will [x]lighten my darkness.

30 For by thee I have [3]run through a troop: by my God have I leaped over a wall.

31 *As for* God, [y]his way *is* perfect; the word of the LORD *is* [4]tried: he *is* a buckler to all them that trust in him.

32 For [z]who *is* God, save the LORD? and who *is* a rock, save our God?

33 God *is* my [a]strength *and* power; and he [5]maketh my way perfect.

34 He [6]maketh my feet [b]like hinds' *feet;* and [c]setteth me upon my high places.§

35 He teacheth my hands [7]to war; so that a bow of steel is broken by mine arms.

36 Thou hast also given me [d]the shield of thy salvation; and thy gentleness hath [8]made me great.

37 Thou hast [e]enlarged my steps under me; so that my [9]feet did not slip.

38 I have pursued mine enemies, and destroyed them; and turned not again until I had consumed them.

39 And I have consumed them, and wounded them, that they could not arise; yea, they are fallen under my feet.

40 For thou hast [f]girded me with strength to battle: them that rose up against me hast thou [1]subdued under me.‖

41 Thou hast also given me the necks of mine enemies, that [g]I might destroy them that hate me.

42 They looked, but *there was* none to save; *even* [h]unto the LORD, but he answered them not.

43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.

44 Thou also hast delivered me from the strivings of my people, thou hast kept me *to be* head of the heathen: [i]a people *which* I knew not shall serve me.¶

45 [2]Strangers shall [3]submit themselves unto me: as soon as they hear, they shall be obedient unto me.

46 Strangers shall fade away, and they shall be afraid out of their close places.

47 The [k]LORD liveth; and blessed *be* my rock; and exalted be the God of the rock of my salvation.*

48 It *is* God that [4]avengeth me, and [l]that bringeth down the people under me,

49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.

50 Therefore I will give thanks unto thee,

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[m] Job xxxviii. 11.
[6] Or, *anger.*
‖ This is the description of a great earthquake, which rent it in sunder, and made such breaches in it that the very bottom of it was discovered. And this was the effect of God's just indignation against his enemies.—PATRICK.
[n] Ps. xxxii. 6.
[7] *Great.*
[o] Gen. xxvi. 22.
¶ When his house, for instance, was beset by Saul's officers, who watched to kill him as he came out in the morning, he escaped by the help of his wife, and got to Samuel and Ramah, where he was at liberty to go whither he pleased (1 Sam. xix. 11, 18).—PATRICK.
[p] Ps. xxii. 8.
[q] 1 Sam. xxvi. 23.
[r] Gen. xviii. 19.
* These expressions, considered as David's, must be confined either to his steadfast adherence to the true worship, in opposition to idolatry, or to his innocency with regard to some particular crimes falsely alleged against him by his adversaries.—HORNE.
[s] Ps. cxix. 6, 86, 128.
[t] Gen. vi. 9.
[8] *To him.*
[9] *Before his eyes.*
† This is the common method of God's providence, to do good to those that do good to others; and to do them justice, who do not swerve from the rules of righteousness when they are injuriously treated by their neighbours.—PATRICK.
[1] Or, *Wrestle.*
[u] Ex. iii. 7, 8.
‡ "God resisteth the proud," saith an apostle, "and giveth grace to the humble" (Jam. iv. 6). And, indeed, what is the covenant of grace but a covenant to humble pride and to exalt humility; what was it but the humility of Christ that subdued the pride of Satan; and on what does the salvation of every man depend but on the issue of the contest between these two principles in his heart?—HORNE.
[2] *Candle.*
[x] Ps. iv. 6.
[3] *Broken a troop.*
[y] Deut. xxxii. 4.
[4] *Refined.*
[z] Deut. xxxii. 31.

[a] 2 Cor. xii. 9.
[5] *Riddeth,* or *looseth.*
[6] *Equalleth to.*
[b] ii. 18.
[c] Deut. xxxii. 13.
§ The circumstance of *standing on the high places,* or mountains, is applied to the hind or stag by Xenophon, Lib. de Venat (compare Hab. iii. 19). That expression, *my high place,* in both the sacred writers, may be explained to signify (still alluding to the hind) the person's usual haunts or places of residence.—BOOTHROYD.
[7] *For the war.*
[d] Gen. xv. 1.
[8] *Multiplied me.*
[e] Ps. iv. 1; xviii. 36.
[9] *Ankles.*
[f] 1 Sam. xvii. 49-51.
[1] *Caused to bow.*
‖ This was remarkably fulfilled in the rebellion of Absalom, when he was in a feeble condition, and had but few followers; but God gave them courage to fight, and such success in the battle that they routed his army, and all Israel was brought under his obedience (see chap. xviii.)—PATRICK.
[g] Ps. xxi. 8, 9.
[h] 1 Sam. xxviii. 6.
[i] Is. lv. 5; lxv. 1.
¶ The first part of these words relates to the union of the people of Israel and Judah under his government, after long contentions between them (v. 1, 2, &c.) The other part to the enlargement of his kingdom by subduing his neighbouring heathen people under him (chap. viii. 10).—PATRICK.
[2] *Sons of the stranger.*
[3] *Yield feigned obedience.* Heb., *lie.*
[k] Deut. xxxii. 39.
* To him he desires all the praise may be ascribed; in whose eternal power alone he still confided.—PATRICK.
[4] *Giveth avengement for me.*
[l] 1 Cor. xv. 25.

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sang this song." While the mercy is fresh, and we are most affected with it, let the thank-offering be brought, to be kindled with the fire of that affection.—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 1-20. When we have received mercies from God, we should, without delay, render him our tribute of praise and gratitude: every recent favour should be acknowledged with thankful remembrance of former deliverances; and signal interpositions of the Lord in our behalf ought to be publicly celebrated, with the best endowments which we possess.—They who know the Lord in his glorious perfections, and the various relations in which he stands to his rational creatures, and especially as a "God of salvation;" and who thus learn to fear, trust, love, and serve him, choosing him as their portion, and waiting for his mercy unto eternal life, through Jesus Christ, and according to the covenant which he meditated, may expect from him every conceivable blessing. Nay, words can never express, nor the creation itself afford, objects sufficient to represent all that the Lord is and will be unto them, through time and to eternity. The more they expect and ask from him, in humble faith, the larger blessings shall they receive; while past experiences will encourage and dictate further supplications. But though this felicity belongs to all true believers, yet frequently both the events of Providence and their inward experience seem to indicate the contrary. They are assailed by powerful enemies, and exposed to manifold troubles and dangers, from without; they are disquieted by distressing fears and terrors of conscience, from within; whilst Satan pours in his horrible suggestions, to aggravate their distress, and to urge them to despair. Thus they feel, as it were, the very pains of hell, and are so bound in the snares of death, that they are ready to give up their lives and souls for lost. But in their extreme distress they cry unto the Lord with the greatest earnestness, and he supports them, and appears for their relief; so that all their sorrows and fears shall terminate in the display of the glory of God's perfections, and in the evidence of his special love to them; all shall exercise and increase their grace, prepare the way for future comforts, and become the subject of triumphant praise and thanksgiving; and however painful their feelings are at present, the retrospect shall hereafter be delightful. Ver. 21-33. Under reproaches and persecutions, the testimony of our conscience to our integrity and sincerity in our religious profession will prove a singular support; and it perfectly consists with the deepest humility and the most simple dependence upon the Saviour. Nor can we without it expect the witness of the comforting Spirit of God. We should therefore "exercise ourselves to have a conscience void of offence towards God and man;" and, earnestly seeking supporting and sanctifying grace, we should steadily persevere in the path of duty, rejecting every temptation to seek relief by forsaking it.—We must keep all God's statutes and judgments before our eyes, without one exception, that we may regulate our conduct and conversation by them; and we must watch and pray especially against those sins which, by constitution, custom, or circumstances, may be called "our own iniquity." Ver. 34-51. All our talents and abilities are from God, and all our improvement of them: whatever services we have performed, or however consistent our walk hath been, the will and the power have been from him: "He is our strength, who maketh our way perfect." Ability and success in our spiritual warfare, liberty from sin and Satan, enlargement of heart in God's service, and preservation in the slippery paths of this ensnaring world, are causes for thankfulness, and not for glorying in ourselves. His gentle rebukes and corrections tend to real advancement as much as our comforts and prosperity. Armed with the shield of salvation, and the "sword of the Spirit," the Christian soldier, being "strong in the LORD," will pursue his victories, till he hath trodden upon the necks of all his enemies, and received the conqueror's crown. For "the LORD liveth," as the God of strength and salvation, and will never leave us nor forsake us, till he hath brought us forth from all our enemies, and lifted us up on high, above all those that rose up against us. In the prospect of that complete salvation, let us joyfully praise him on the field of battle, surrounded with our enemies, and in the midst of our conflicts; and ere long we shall adore him, and sing praises to his name in more exalted strains surrounded with millions of the redeemed, and innumerable multitudes of holy angels, who will triumph in our victories, and rejoice in our felicity. But we may here likewise discern the Redeemer's sufferings, and the glory which was to follow: for our sins he was encompassed with the waves of death, the floods of ungodly men, and the very sorrows of hell, in the garden and on the cross. In his distress he called upon the Lord, and was heard, and raised from the dead, and exalted to the throne of glory: whilst his death was attended by the most stupendous displays of the Divine indignation against those who perpetrated that most atrocious crime. In him the Father delighted: his righteousness was perfect, yea, divine: he was justified from the blasphemies of his enemies by his resurrection and ascension. All power in heaven and earth are in his hands: all enemies shall be put under his feet, and he will destroy all who hate him.—*Scott.*

O LORD, [m]among the heathen,† and I will sing praises unto thy name.

51 *He is* [n]the tower of salvation for his king; and sheweth mercy to his anointed, unto David, and to his seed for evermore.

CHAPTER XXIII.

1 *David professeth his faith in God's promises.* 8 *A catalogue of his mighty men.*

NOW these *be* [a]the last words* of David. David the son of Jesse said, and the man *who was* raised up on high, [b]the anointed of the God of Jacob, and the [c]sweet psalmist of Israel, said,

2 The [d]Spirit of the LORD spake by me, and his word *was* in my tongue.†

3 The God of Israel said, [e]the Rock of Israel spake to me, [1]He that ruleth over men [f]*must be* just, [g]ruling in the fear of God.‡

4 And *he shall be* [h]as the light of the morning *when* the sun riseth, *even* a morning without clouds; *as* [i]the tender grass *springing* out of the earth by clear shining after rain.§

5 Although my house *be* not so with God; yet [k]he hath made with me an everlasting covenant, ordered in all *things*, [l]and sure: for *this is* [m]all my salvation, and all *my* desire, although he make *it* not to [n]grow.

6 But *the sons* of Belial *shall be* all of them as thorns thrust away,‖ because they cannot be taken with hands:

7 But the man *that* shall touch them must be [2]fenced with iron, and the staff of a spear; and they shall be utterly burned with fire in the *same* place.

8 ¶ These *be* the names of the mighty men whom David had: [3]The Tachmonite that sat in the seat, chief among the captains; the same *was* Adino the Eznite: *he lift up his spear* against eight hundred, [4]whom he slew at one time.

9 And after him *was* [o]Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they [p]defied the Philistines *that* were there gathered together to battle, and the men of Israel were gone away:¶

10 He arose, and smote the Philistines, until his hand was weary, and his hand clave unto the sword: and [q]the LORD wrought a great victory that day; and the people returned after him only to spoil.

11 And after him *was* [r]Shammah the son of Agee the Hararite: and the Philistines were gathered [5]together into a troop, where was a piece of ground full of lentiles;* and the people fled from the Philistines.

12 But he stood in the midst of the ground, and defended it,† and slew the Philistines: and [s]the LORD wrought a great victory.

13 And [6]three of the thirty chief‡ went down, and came to David in the harvest-time unto the cave of Adullam: and the troop of the Philistines pitched in [t]the valley of Rephaim.

14 And David *was* then in an hold, and the garrison of the Philistines *was* then *in* Beth-lehem.

15 And David longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem,§ which *is* by the gate!‖

16 And the three mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD;

17 And he said, Be it far from me, O LORD, that I should do this: *is not this* [u]the blood of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.

18 And Abishai the brother of Joab, the son of Zeruiah, was chief among three: and he lifted up his spear against three hundred, [7]*and* slew *them*, and had the name among three.¶

19 Was he not most honourable of three? therefore he was their captain: howbeit he attained not unto the *first* three.*

20 And Benaiah the son of Jehoiada, the son of a valiant man, of Kabzeel, [8]who had done many acts, he slew two [9]lion-like men of Moab: he went down also and [x]slew a lion in the midst of a pit in time of snow.

21 And he slew an Egyptian, a goodly man: and the Egyptian had a spear in his hand; but he went down to him with a staff, and plucked

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[m] Rom. xv. 9.
† Those subject to himself. He would instruct them in the knowledge of God, and by his songs afford them matter of praise.—BOOTHROYD.
[n] 2. Ps. lii. 3.

CHAP. XXIII.
[a] Deut. xxxiii. 1.
* Some of the last words which he spake on the approach of death; or, the last words which he spake by the inspiration of God.—POOLE.
[b] 1 Sam. ii. 10.
[c] Luke xx. 42.
[d] Matt. xxii. 43.
† He would not have those hymns, nor what he spake now, looked upon as human compositions, but as proceeding from a Divine influence, conferred upon him by the Holy Ghost.—PATRICK.
[e] Deut. xxxii. 4.
[1] *Be thou ruler over men.*
[f] Ex. xxiii. 6-8.
[g] Ex. xviii. 21.
‡ This is God's command to all kings; but especially to the kings of his people, which it should seem David doth here propound to Solomon his son and successor; to cause him to make him capable of God's promises set down hereafter. — DIODATI.
[h] Ps. lxxxix. 36.
[i] Deut. xxxii. 2.
§ It shall be such a morning, in which there is sometimes sunshine, and sometimes showers of rain, to make grass spring out of the earth.-ABARBINEL.
[k] Ps. lxxxix. 3, 4.
[l] Acts xiii. 34.
[m] Ps. xii. 2.
[n] Is. iv. 2; vii. 14.
‖ Which men do not use to handle, as they do other trees, but thrust them away from themselves, by some instrument chosen for that purpose. And so will God remove or thrust away from himself, and from his people and kingdom, all those who shall either secretly or openly set themselves against his laws.—POOLE.
[2] *Filled.*
[3] *Joshebbassebet, the Tachmonite, head of the three.*
[4] *Slain.*
[o] 1 Chr. xxvii. 4, *Dodai.*
[p] Num. xxiii. 7, 8.
¶ He meaneth, that David's army went away or fled, and forsook their captains in this occasion. But after Eleazar had set upon and discomfited the enemies, the people rallied themselves together again, and came to the battle, but only to spoil and take the prey (ver. 10).—DIODATI.
[q] Josh. x. 10.

[r] 1 Chr. xi. 27, *Shammoth the Harorite.*
[5] *For foraging.*
* In the Chronicles it is, "full of barley." In which there is no difficulty, one part of the field being sown with lentiles, and the other part with barley.—PATRICK.
† Namely, would not suffer the Philistines to reap it; for the incursions and skirmishes did happen for the most part in and by reason of the harvest.—DIODATI.
[s] Prov. xxi. 31.
[6] Or, *the three captains over the thirty.*
‡ Rather, as in the margin, *three captains over the thirty.*—PATRICK.
[t] v. 18, 22.
§ There is still shewn in the neighbourhood of Beth-lehem a well, called the "Well of David," and supposed to be that here mentioned.—MAUNDRELL.
‖ The weather being very hot (as it used to be in harvest-time), David was very thirsty, and said to some about him, how glad he should be of a draught of the waters of Beth-lehem, where he was born, and had lived a long time, and therefore had been accustomed to them, and knew how very pleasant and refreshing they were. But he did not speak this, as Abarbinel observes, to the end that any men should venture their lives, to fetch him some of this water.—PATRICK.
[u] Gen. ix. 4.
[7] *Slain.*
¶ That is, was most eminent and famous of those three.—PATRICK.
* He fell short of them in strength and valour.—POOLE.
[8] *Great of acts.*
[9] *Lions of God.*
[x] Jud. xiv. 5, 6.

CHAP. XXIII. DAVID'S LAST WILL AND TESTAMENT.—Ver. 1. We have here the last will and testament of king David, or a codicil annexed to it, after he had settled the crown upon Solomon, and his treasures upon the temple which was to be built. The last words of great and good men are thought worthy to be, in an especial manner, remarked and remembered. David would have those taken notice of, and added, either to his psalms (as they are here to that in the foregoing chapter), or to the chronicles of his reign. These words especially (ver. 5), though recorded before, we may suppose, he often repeated for his own consolation, even to his last breath, and therefore they are called his "last words." When we find death approaching, we should endeavour both to honour God, and to edify those about us, with our last words. Let those that have had long experience of God's goodness, and the pleasaatness of wisdom, when they come to finish their course, leave a record of that experience, and bear their testimony to the truth of the promise. We have upon record the last words of Jacob and Moses, and here of David, designed, as those, for a legacy to them that were left behind. We are here told, 1. Whose last will and testament this is. This is related, either, as is usual, by the testator himself, or rather by the historian (ver. 1). He is described, (1.) By the meanness of his original: he was "the son of Jesse." It is good for those who are advanced to be corner stones and top stones to be reminded, and often to remind themselves, of "the rock out of which they were hewn." (2.) The height of his elevation: he "was raised up on high," as one favoured of God, and designed for something great; raised up as a prince, to sit higher than his neighbours, and as a prophet, to see further; for, [1.] He was "the anointed of the God of Jacob," and so was serviceable to the people of God in their civil interests, the protection of their country, and the administration of justice among them. [2.] He was "the sweet psalmist of Israel," and so was serviceable to them in their religious exercises: he penned the Psalms, set the tunes, appointed both the singers and the instruments of music, by which the devotions of good people were much excited and enlarged. Note, Singing of psalms is a sweet ordinance, very agreeable to those that delight in praising God. It is reckoned among the honours to which David was raised up, that he was a psalmist; in that he was as truly great as in his being "the anointed of the God of Jacob." Note, It is true preferment to be serviceable to the Church in acts of devotion, and instrumental to promote the blessed work of prayer and praise. Observe, Was David a prince? He was so for Jacob. Was he a psalmist? He was so for Israel. Note, The dispensation of the Spirit is given to every man to profit withal, and therefore, "as every man has received the gift, so let him minister the same."—*Henry.*

THE EVERLASTING COVENANT.—Ver. 5. David seems here to have turned his reflections on himself and his family (though this verse is supposed to be peculiarly difficult, and is variously interpreted); and he could not but regret that "his house was not so with God," as the preceding statement implied. By his own misconduct, his family was much less religious and prosperous than it might have been expected; and both he and Israel had suffered many things in consequence. Several grievous and scandalous events had occurred; matters were not yet as he could wish; and he seems to have had his fears concerning his descendants who should succeed him in the kingdom. Perhaps, by prophetical monition, he foresaw that they would neither be happy themselves, nor blessings to Israel, nor instruments of God's glory, in that measure which he desired. He, however, comforted himself, that "the LORD had made with him an everlasting covenant." God had indeed covenanted to David that his family should succeed him in the kingdom, yet this was not "all his salvation and all his desire," and could give him comparatively but little consolation in his dying moments, except as it referred to the promised seed, who was to descend from him. By "the everlasting covenant," therefore, David no doubt principally intended the covenant of mercy and peace, which the Lord had made with him, as one who believed in the promised Saviour, and had yielded up himself to be his redeemed servant, and had been made partaker of his sanctifying grace as the seal and pledge of it. This covenant was "from everlasting" in the purposes of God, and shall be "to everlasting" in the blessed effects of it. From age to age sinners are admitted to share its benefits, which believers shall for ever enjoy; and God, the Father, Son, and Holy Spirit, shall for ever be glorified through it, in their salvation. It is made with the surety, in behalf of those for whom he engaged. All the blessings of it were purchased with his atoning blood, and are freely bestowed upon all who believe in his name; and it secures to them pardon, righteousness, grace, and "eternal life, as the gift of God through Jesus Christ." It is "ordered in all things and sure," for in the person, undertaking, and mediation of the Saviour, effectual provision is made for the manifestation of the holiness, the satisfaction of the justice and the honour of the law of God, and the discovery of the evil and desert of sin. While his mercy abounds in the forgiveness and salvation of the chief of sinners, there is an infinite fulness of grace, and of all blessings treasured up in Christ for the supply of those who seek for

the spear out of the Egyptian's hand, and slew him with his own spear.†

22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.

23 He was [1]more honourable than the thirty, but he attained not to the *first* three: and David set him over his [2]guard.

24 Asahel,‡ the brother of Joab, *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,

25 [y]Shammah the Harodite, Elika the Harodite,

26 Helez the [z]Paltite, Ira the son of Ikkesh the Tekoite,§

27 [a]Abiezer the Anethothite, Mebunnai the Hushathite,

28 Zalmon the Ahohite, Maharai the Netophathite,

29 [b]Heleb the son of Baanah a Netophathite, [c]Ittai the son of Ribai out of Gibeah of the children of Benjamin,

30 Benaiah the Pirathonite, [d]Hiddai of the [3]brooks of Gaash,

31 [e]Abi-albon the Arbathite, Azmaveth the [f]Barhumite,

32 Eliahba the Shaalbonite, of the sons of [g]Jashen, Jonathan,

33 Shammah the Hararite, Ahiam the son of [h]Sharar the Hararite,

34 Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel the Gilonite,

35 [i]Hezrai the Carmelite, Paarai the Arbite,

36 Igal the son of Nathan of Zobah, Bani the Gadite,

37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,

38 Ira an Ithrite, Gareb an Ithrite,

39 Uriah the Hittite: thirty and seven in all.‖

CHAPTER XXIV.

1 *David numbereth the people.* 10 *He, having three plagues propounded by Gad, repenteth, and chooseth three days' pestilence.* 17 *His intercession to God.*

AND [a]again the anger of the LORD was kindled against Israel, and [1]he [b]moved David against them to say, [c]Go, number Israel and Judah.

B.C. 1018.—B.C. 1017.

† This shews him to have been both a fearless person and of great skill and dexterity in managing a combat either with man or beast. —PATRICK.

1 *Honourable among the thirty.*

2 Or, *council*; Heb., *at his command.*

‡ He was of the second squadron of colonels, but he commanded these thirty ensuing captains as their particular commander.—DIODATI.

y 1 Chr. xi. 27, 28, *Shammoth, Harorite.*

z 1 Chr. xi. 27.

§ None of the memorable acts of these, or of the following worthies, are recorded; therefore all that I can say of them is this, that when God intended to raise a king to a great height, as he did David, he raised up the spirits of several great men to assist him. Thus he did with Alexander the Great, who had Clitus, Parmenio, Antigonus, Ptolemæus, Seleucus, Craterus, and other brave men to accompany him in all his enterprises; but David (it may be truly observed), in a less kingdom, had far more. — PATRICK.

a 1 Chr. xi. 28, *Antothite.*

b 1 Chr. xi. 30, *Heled.*

c 1 Chr. xi. 31, *Ithai.*

d 1 Chr. xi. 32, *Hurai.*

3 *Valleys.*

e 1 Chr. xi. 32, *Abiel.*

f 1 Chr. xi. 33, *Baharumite.*

g 1 Chr. xi. 34, *Hashem the Gizonite.*

h 1 Chr. xi. 35, *Sacar.*

i 1 Chr. xi. 37, *Hezro.*

‖ Here are but thirty-six named; either therefore one must be supplied whose name is not expressed among the three second worthies, or Joab is comprehended in the number, as being the lord-general of all.—POOLE.

CHAP. XXIV.

a xxi. 1, &c.

1 *Satan.*

b Ex. vii. 3.

c 1 Chr. xxvii. 23, 24.

d xx. 23; xxiii. 37.

e Jud. xx. 1.

f Deut. viii. 13, 14.

* One would think from this, that David's design was innocent; for if a shepherd ought to know the number and state of his flock, so a king should know the number and state of his people.—BOOTHROYD.

g Ps. cxv. 14.

h Ec. viii. 4.

i Ex. i. 17.

k Deut. ii. 36.

† That is, of the river which lay in the tribe of Gad, or upon the borders of Gad and Reuben, which was called *Arnon* (Deut. ii. 36). *Toward Jazer*, or, *near Jazer*—which also was upon the river Arnon. —POOLE.

l Is. xvi. 8, 9.

m Gen. xxxi. 47, 48.

n Josh. xix. 47.

o Gen. x. 15.

p Josh. xix. 29.

q Gen. xxi. 31-33.

‡ But not numbered all the people; for the work grew so tedious, that they omitted Levi and Benjamin, as we read, 1 Chr. xxi. 6.—PATRICK.

r John viii. 9.

s Job xxxiii. 27.

§ Divines have assigned various things, as constituting the sin of David in this census of the people. Michaelis alone has given a just account of this transaction. The design of David was to force all the Israelites to perform military service, and to engage in new wars for the purpose of conquest. Two arguments support this opinion: 1. The opposition which Joab made to the measure. Joab saw that this measure was opposed to the liberties of the people, and hence he opposed it. 2. In taking this census, David did not employ magistrates or priests, as was done before, but the army. From this, it appears that David feared that the people would make resistance, to prevent which, or to suppress any disturbance which might arise, soldiers were sent.—BOOTHROYD.

t Hos. xiv. 2.

u Deut. xxxii. 6.

x 1 Sam. xxii. 5.

y 1 Sam. ix. 9.

z 1 Chr. xxi. 10.

a Job v. 17, 18.

2 For the king said to [d]Joab the captain of the host, which *was* with him, Go now through all the tribes of Israel, [e]from Dan even to Beer-sheba, and number ye the people, [f]that I may know the number of the people.*

3 And Joab said unto the king, [g]Now the LORD thy God add unto the people, how many soever they be, an hundredfold, and that the eyes of my lord the king may see *it:* but why doth my lord the king delight in this thing?

4 Notwithstanding [h]the king's word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host, [i]went out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Jordan, and pitched in [k]Aroer, on the right side of the city that *lieth* in the midst of the river of Gad,† and toward [l]Jazer.

6 Then they came to [m]Gilead, and to the land of Tahtim-hodshi; and they came to [n]Dan-jaan, and about to [o]Zidon,

7 And came to the strong hold of [p]Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* [q]to Beer-sheba.

8 So when they had gone through all the land,‡ they came to Jerusalem at the end of nine months and twenty days.

9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah *were* five hundred thousand men.

10 ¶ And [r]David's heart smote him after that he had numbered the people. And David said unto the LORD, [s]I have sinned greatly in that I have done:§ and now, I beseech thee, O LORD, [t]take away the iniquity of thy servant; for I have done very [u]foolishly.

11 For when David was up in the morning, the word of the LORD came unto the prophet [x]Gad, David's [y]seer, saying,

12 Go and say unto David, Thus saith the LORD, [z]I offer thee three *things;* choose thee one of them, [a]that I may *do it* unto thee.

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this salvation—a way opened to the mercy-seat of God, in which they may come in humble confidence—ordinances appointed, through which these blessings are communicated—invitations to draw near, and "exceedingly great and precious promises" to plead with God. All those things, which in one respect are commanded, in another are promised; and while we pray for the performance of the promise, we are enabled to obey the command to repent, to forsake sin, to turn unto God, and to walk in newness of life.—*Scott.*

DAVID'S THIRST.—Ver. 15. We are here told, How earnestly David longed for "the water of the well of Beth-lehem." Some make it a public-spirited wish, and that he meant, O that we could drive the garrison of the Philistines out of Beth-lehem, and make that beloved city of mine our own again!—the well being put for the city, as the river oft signifies the country it passes through. But if he meant so, those about him did not understand him: therefore it seems rather to be an instance of his weakness. It was harvest-time, the weather was hot, he was thirsty, perhaps good water was scarce; and therefore he earnestly wishes, "O that I could but have one draught 'of the water of the well of Beth-lehem'!" With the water of that well he had oft refreshed himself when he was a youth; and nothing now will serve him but that, though it is almost impossible to come at it. He longed like a woman with child, strangely indulging a humour which he could give no reason for. Other water might quench his thirst as well, but he had a fancy for that above any. It is folly to entertain such fancies, and greater folly to insist upon the gratification of them. We ought to check our appetites, when they go out inordinately towards those things that really are more pleasant and grateful than other things.—*Henry.*

CHAP. XXIV. DAVID'S SIN IN NUMBERING THE PEOPLE.—Ver. 1-9. David's thought and purpose of numbering the people sprang from his remaining depravity, excited by Satan's suggestions; and as this "was of the LORD" (in the same manner that it was of him that the Canaanites should be hardened, and that Ahab should be deceived), he withdrew every internal or external restraint, and left him to follow his own counsels. Thus, by a manner of expression common in Scripture, the Lord is said to have "moved David against Israel:" for certainly this is the most natural construction of the words: but other passages prove, that the sinful disposition and resolution could not be from God, though he both *permitted* them, and overruled them to accomplish his own wise and righteous purposes: and this example throws light upon the doctrine of God's providential government of the world, and suggests many practical instructions.—But what constituted David's sin in numbering the people? Some expositors think it was a contempt of the promise that they should be innumerable, and that they ought not to have been numbered, without express command, as in the days of Moses; and others suppose that David neglected to collect the half-shekel, a piece for the use of the sanctuary, which should have attended the numbering of them. It, however, seems evident, that *pride* both induced David to this measure, and rendered it so very displeasing to the Lord. Elated with the prosperity and extent of his dominions, he wished to know, and that others might know, the number of his subjects who were capable of bearing arms. This originated from an ambitious curiosity, and an ostentatious vanity; and probably it was accompanied with a secret complacency in his own good conduct, under whose government Israel had attained this prosperity, and with an improper dependence on the number and valour of his forces. As he was far advanced in life, he probably indulged the idea of having it said, how populous and flourishing a kingdom he had left to his posterity. It is likewise evident, that the chastisement was especially levelled against his pride and ambition. These evils had before been secretly indulged; but the Lord would have restrained them, had he not seen it best to permit them to break forth, both for the people's punishment, and David's deeper humiliation, as a physician permits some disorders to come forward to a crisis, that the cure may be radical; which is more salutary than merely for a time to suspend their effects.—*Scott.*

THE PESTILENCE.—Ver. 15. A pestilence was sent from Dan to Beer-sheba, from one end of the kingdom to the other, which shews it to come immediately from God's hand, and not from any natural causes. David had his choice; he suffers by miracle, and not by ordinary means. For the continuance of it, it lasted from morning (this very morning on which it was put to David's choice) to the time appointed—that is, to the third day, so Mr Poole; or only to the evening of the first day, the time appointed for the evening sacrifice, so Bishop Patrick and others, who reckon that the pestilence lasted but nine hours, and that, in compassion to David, God shortened the time he had first mentioned. The execution the pestilence did was very severe, "there died seventy thousand men," that were all well, and sick, and dead, in a few hours. What a great cry, we may suppose, was there now throughout all the land of Israel, as there was in Egypt when the first-born were slain; but that was at midnight, this in the daytime (Ps. xci. 6). See the power of the angels, when God gives them commission

B.C. 1017—B.C. 1017.

13 So Gad came to David, and told him, and said unto him, Shall [b]seven years of famine come unto thee in thy land? or wilt thou [c]flee three months before thine enemies, while they pursue thee? or that there be [d]three days' pestilence in thy land? Now advise, and see what answer I shall return to him that sent me.

14 And David said unto Gad, [e]I am in a great strait; let us fall now into the hand of the LORD, (for his mercies *are* [2]great,) and [g]let me not fall into the hand of man.‖

15 ¶ So [h]the LORD sent a pestilence upon Israel, from the morning even to the time appointed:¶ and there died of the people, from Dan even to Beer-sheba, [i]seventy thousand men.

16 And when [k]the angel stretched out his hand upon Jerusalem to destroy it, the LORD [l]repented him of the evil, and said to the angel that destroyed the people, It is enough; stay now *thine* hand. And the angel of the LORD was by the thrashing-place of Araunah the Jebusite.

17 And David [m]spake unto the LORD, when he saw the angel that smote the people, and said, [n]Lo, I have sinned, and I have done wickedly: but [o]these sheep, what have they done? [p]Let thine hand, I pray thee, be against me, and against my father's house.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD in the thrashing-floor of [3]Araunah the Jebusite.*

19 And David, according to the saying of Gad, went up, [q]as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out, and [r]bowed himself before the king on his face upon the ground.

21 And Araunah said, Wherefore is my lord the king come to his servant? And David said, [s]To buy the thrashing-floor of thee, to build an altar unto the LORD, that [t]the plague may be stayed from the people.

22 And Araunah said unto David, [u]Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* [x]oxen for burnt-sacrifice, and thrashing-instruments and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, *as* a king,† give unto the king: and Araunah said unto the king, [y]The LORD thy God accept thee.

24 And the king said unto Araunah, [z]Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God of that which doth cost me nothing. So David bought the thrashing-floor and the oxen for fifty shekels of silver.‡

25 And David [a]built there an altar unto the LORD, and offered burnt-offerings and peace-offerings.§ [b]So the LORD was entreated for the land,‖ and the plague was stayed from Israel.

[b] Lev. xxvi. 20, 26.
[c] Lev. xxvi. 17.
[d] Lev. xxvi. 16.
[e] 1 Sam. xiii. 6.
[f] Ex. xxxiv. 6, 7.
[g] *Many.*
[2] Prov. xii. 10.

‖ The three days' pestilence was the chastisement selected. It was the shortest of any, and under it the nation would be specially and exclusively in the hands of God.—BLAIKIE.

[h] Num. xvi. 46-49.

¶ Not to the end of the three days; for (ver. 16) "the Lord repented him of the evil." It means, probably, *the appointed time* of evening prayer, that is, about the ninth hour of the day; according to which sense the plague lasted nine hours.—PATRICK.

[i] Is. xxxvii. 36.
[k] Ex. xii. 23.
[l] Gen. vi. 6.
[m] 1 Chr. xxi. 16,17.
[n] Job vii. 20.
[o] Ps. xliv. 11.
[p] John x. 11.
[3] *Araniah.*

* As Araunah is called a Jebusite, it thus appears that all the Jebusites were not at this time expelled from Jerusalem.—WALL.

[q] Gen. vi. 22.
[r] Gen. xviii. 2.
[s] Gen. xxiii. 8-16.
[t] Num. xvi. 47-50.
[u] Gen. xxiii. 11.
[x] 1 Kings xix. 21.

† *As a king*—*i.e.*, in a bountiful and royal manner.—BISHOP HALL.

[y] Is. lx. 7.
[z] Gen. xxiii. 13.

‡ David purchased the floor and the oxen for sacrifice at their full value, fifty shekels of silver; and afterwards (1 Chr. xxi. 25), six hundred shekels of gold for the adjacent lands, on which the temple was afterwards built.—HAWEIS.

[a] Gen. viii. 20.

§ The wonderful occurrences that had taken place at this hallowed spot—its ancient glory in the days of Abraham—the miraculous appearance of the angel—the Divine command to David to rear an altar there, and the gracious condescension of God in accepting the sacrifices on that altar, appeared to David to point it out as the proper and permanent site of the altar of burnt-offering, as well as of the temple which he had been so desirous to rear to God.—BLAIKIE.

[b] 1 Chr. xxi. 26, 27.

‖ *The Lord was entreated for the land*—as appears both by fire from heaven (1 Chr. xxi. 26), which consumed the sacrifice, as was usual in such cases; and by the speedy cessation of the plague.—POOLE.

THE FIRST BOOK OF THE KINGS,

COMMONLY CALLED,

THE THIRD BOOK OF THE KINGS.

The two books of KINGS anciently constituted only one book, as indeed they make one connected or unbroken history. The origin of the name is very apparent. The reign of an Eastern monarch forms the annals of his people; war, peace, legislation, and national change are usually bound up with him, the king being identified with the kingdom, and there being no element of popular representation or control. It is difficult, if not impossible, to say who was the writer of Kings. The "Acts" of the individual sovereigns seem to have been written by contemporary prophets or royal historiographers—as those of Solomon by Nathan the prophet, Ahijah the Shilonite, and Iddo the seer—those of Jehoshaphat by Jehu, the son of Hanani—and those of Uzziah and Hezekiah by the prophet Isaiah. Allusion is also made again and again to the books of

either to save or destroy: Joab is nine months in passing with his pen, the angel but nine hours in passing with his sword, through all the coasts and corners of the land of Israel. See how easily God can bring down the proudest sinners, and how much we owe daily to the Divine patience. David's adultery is punished for the present only with the death of one infant, his pride with the death of all those thousands; so much does God hate pride. The number slain amounts almost to half a decimation; seventy thousand was about one in twenty: now, we may suppose, David's flesh "trembled for fear of God, and he was afraid of his judgments" (Ps. cxix. 120).—*Henry.*

THE DESTROYING ANGEL.—Ver. 17. Probably the angel had before been invisible: but at length "David lifted up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand, stretched over Jerusalem; then David and the elders of Israel, who were clothed in sackcloth, fell on *their faces.*" The "drawn sword" was an emblem of the Divine justice about to be executed upon the city. David had before humbled himself in the sight of God, and no doubt had earnestly interceded for the people; but this sight affected him more than ever, and while he and the elders prostrated themselves upon the ground, he poured out his soul before God in fervent prayer for his subjects, and especially for Jerusalem. He pleaded that "he had commanded the people to be numbered," that "he had sinned, and done evil indeed;" and entreated that, as the whole blame belonged to him, so the indignation might cease in the punishment of him and his family (1 Chron. xxi. 14-17). His guilt indeed *occasioned* the judgment, but the people were far from that innocency which David supposed; for their wickedness was in reality the *cause* of the calamity. His intercession, however, prevailed; and it was doubtless in answer to his prayer, that the Lord said to the destroying angel, "It is enough: stay now thine hand."—*Scott.*

THE ALTAR OF GRATITUDE.—Ver. 24. Araunah, when he understood David's business (ver. 21), generously offered him not only the ground to build his altar on, but "oxen for sacrifices," and other things that might be of use to him in the service (ver. 22), and all this *gratis*, and a good prayer into the bargain: "The Lord thy God accept thee!" This he did, 1. Because he had a generous spirit, with a good estate: "He gave as a king" (ver. 23); though an ordinary subject, he had the spirit of a prince. In the Hebrew it is, "He gave, even the king to the king;" whence it is supposed that Araunah had been king of the Jebusites in that place; or was descended from their royal family, though now a tributary to David. 2. Because he greatly honoured David, though his conqueror, upon the score of his personal merits, and never thought he could do too much to oblige him. 3. Because he had an affection for Israel, and earnestly desired that "the plague might be stayed;" and the honour of its being stayed at "his threshing-floor" he would account a valuable consideration for all he now tendered to David. David resolves to pay the full value of it, and does so (ver. 24). Here were two generous souls well met. Araunah is very willing to give: but David is determined to buy, and for a good reason, he will not offer that to God which cost him nothing. He would not take advantage of the pious Jebusite's generosity; he thanks him, no doubt, for his kind offer, but pays him now "fifty shekels of silver" for the floor and the oxen for the present service, and afterward 600 shekels of gold for the ground adjoining, to build the temple on. Note, Those know not what religion is, all whose care it is to make it cheap and easy to themselves, and who are best pleased with that which costs them least pains or money. What have we our substance for, but to honour God with it? and how can it be better bestowed? The building of the altar, and the offering of the proper sacrifices upon it (ver. 25). Burnt-offerings to the glory of God's justice in the execution that had been done; and peace-offerings to the glory of his mercy in the seasonable staying of the process. Hereupon, God shewed (it is supposed by fire from heaven consuming the sacrifices) that "he was entreated for the land," and that it was in mercy that the plague was removed, and in token of God's being reconciled both to prince and people. Christ is our Altar, our Sacrifice; in him alone we may expect to find favour with God, to escape his wrath, and the sword, the flaming sword, of that cherubim which "keeps the way of the tree of life."—*Henry.*

the Chronicles of the Kings of Israel and Judah, probably contemporaneous public or official records. Out of such authorised documents the books of Kings seem to have been compiled by some author of a later age, for Second Kings concludes with an account of the liberation of Jehoiachim the king of Judah from prison in Babylon—an event that did not happen for a considerable period after the destruction of Jerusalem. Some ascribe the authorship to Ezra, and others, with more probability, to Jeremiah, as his style bears not a few peculiar features of resemblance in idiom and structure to that of the two books of Kings. The canonical authority of these books is amply vouched for in the New Testament (Matt. xii. 42; Luke iv. 24-27; Acts vii. 47; Rom. xi. 2-4; James v. 17, 18). The period of time elapsing between the anointing of Solomon and the accession of Evil-Merodach is about four hundred and sixty years.

The contents are full of variety and interest. The narrative commences with the latter days of David and the reign of Solomon, and goes on to the erection of the temple, and its dedication—the splendour of the sovereign—the Queen of Sheba's visit—his seduction into idolatry, and the adverse influences working in his kingdom. Rehoboam succeeds, and the kingdom is divided—Jeroboam the First assuming the government of Israel, or the ten tribes. Then follow the reigns of Abijam, Asa, and Jehoshaphat of Judah, blended with the reigns of Nadab, Baasha, Elah, Omri, Zimri, Ahab, and Ahaziah of Israel. The second book contains the reigns of Jehoram, Ahaziah, Jehoash, Amaziah, Uzziah, Jotham, Ahaz, Hezekiah, Manasseh, Amon, Josiah, Jehoahaz, Jehoiachim, Jehoiachim and Zedekiah, in Judah—Jerusalem being then overthrown by Nebuchadnezzar, and the people transported to Babylon; and of Joram, Jehu, Jehoahaz, Jehoash, Jeroboam II., Zachariah, Shallum, Menahem, Pekahiah, Pekah, and Hoshea, in Israel—Samaria, the capital, being taken by Shalmanezer the king of Assyria, and the ten tribes carried into captivity.

Some of the kings of Judah upheld the national religion, and worshipped Jehovah as he had enjoined; but as might be expected, the kings of Israel supported the rival idolatry of the golden calves of Bethel and Dan. Their various reigns were brief, and often ended in assassination—the common fate of tyrants. Only one child of Jeroboam came to the grave, the rest being doomed to the dogs and the birds. Nadab was assassinated by Baasha; Elah, his son, fell by the hands of Zimri; who, in his extremity, set fire to his own palace, and perished. Jehu extirpated the house of Ahab. Zachariah was murdered by Shallum, and Shallum's usurpation lasted only a month, being cut off by Menahem. Pekahiah was murdered by Pekah, and he in turn was slain by Hoshea.

The brief account of each of these various kings is very suggestive. His character is tested by his fidelity to Jehovah—as he walked either in the way of David, or that of Jeroboam the son of Nebat, "who made Israel to sin." The history is intended to bring out and illustrate the theocratic element in the government—that God was First Magistrate, and that the king, as his lieutenant, was good or bad as he acted out the Divine commands, either as given in the Pentateuch, or announced by the prophets as they rose in succession. The prophets were God's immediate messengers, and their voice was paramount in the direction of affairs. Nathan, Ahijah, Shemaiah, and Jehu were prominent actors in the business of the state; while Elijah, Elisha, and Isaiah stand out in majestic prominence. One great lesson which these books unfold and press home is, that great men are not always good men; that, as in the case of David and Solomon, the best of men are but men at the best; and that "righteousness exalteth a nation, but sin is the reproach of any people;" which last, translated into modern phrase, means this to us—that God shall be for Britain so long as Britain is for God.—J.E.

CHAPTER I.

1 *Abishag cherisheth David in his extreme age.* 5 *Adonijah usurpeth the kingdom.* 32 *Solomon is anointed king.* 50 *Adonijah, fleeing to the horns of the altar, is dismissed by Solomon.*

B.C. 1015—B.C. 1015.

NOW king David was [a]old [b]*and* [1]stricken in years; and they covered him with clothes, but he gat no heat.

2 Wherefore his servants said unto him, [2]Let there be sought for my lord the king [3]a young virgin; and let her [c]stand before the king, and let her [4]cherish him, and let her [d]lie in thy bosom, that my lord the king may [e]get heat.†

3 So [f]they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a [g]Shunammite, and brought her to the king.

4 And the damsel *was* very fair, and cherished the king, and ministered to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith [h]exalted himself, saying, I will [5]be king: and [i]he prepared him chariots and horsemen, and fifty men to run before him.

6 And his father [k]had not displeased him‡ [6]at any time in saying, Why hast thou done so? and he also *was a* very goodly *man;* and *his mother* bare him after Absalom.

7 And [7]he conferred with [l]Joab the son of Zeruiah, and with Abiathar the priest: and they, [8]following Adonijah, helped *him.*

8 But [m]Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and [n]Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

CHAP. I.

[a] 2 Sam. v. 4.

[b] He was now seventy years old, as we collect from 2 Sam. v. 4, 5.—PATRICK.

[b] Gen. xviii. 11.

[1] *Entered into days.*

[2] *Let them seek.*

[3] *A damsel, a virgin.*

[c] Deut. x. 8.

[4] *Be a cherisher unto him.*

[d] Gen. xvi. 5.

[e] Ec. iv. 11.

† The means suggested to David by his servants is one recommended by the testimony of physicians. Coverings and garments can only preserve and accumulate the heat actually existing in the body, but not supply that which is gone. This can, as Procopius Gaz. has remarked, only take place by the communication of the living warmth of another body, when by immediate contact the living power is transferred from the strong to the weak body.—KEIL.

[f] Esth. ii. 2-4.

[g] Josh. xix. 18.

[h] Ex. ix. 17.

[5] *Reign.*

[i] Deut. xvii. 16.

[k] 1 Sam. iii. 13.

‡ It appears from this expression that Adonijah was a great favourite with his father, as Absalom had been before, whom he resembled in ambition and in beauty.—HALES.

[6] *From his days.*

[7] *His words were with.*

[l] 2 Sam. viii. 16.

[8] *Helped after Adonijah.*

[m] 2 Sam. viii. 17.

[n] Zech. xii. 13.

9 And Adonijah slew sheep, and oxen, and fat cattle, by the stone of Zoheleth, which *is* by [9]En-rogel, and [o]called all his brethren the king's sons, and all the men of Judah the king's servants.

10 But Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he called not.

11 ¶ Wherefore [p]Nathan spake§ unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith doth reign, and David our lord knoweth *it* not?

12 Now therefore come, [q]let me, I pray thee, give thee counsel, that thou mayest save thine own life, and [r]the life of thy son Solomon.‖

13 Go and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall [s]sit upon my throne? why then doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, [t]I also will come in after thee, and [1]confirm thy words.¶

15 ¶ And Bath-sheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunammite ministered unto the king.

16 And Bath-sheba [u]bowed, and did obeisance unto the king. [x]And the king said, [2]What wouldest thou?

17 And she said unto him, [y]My lord, thou swarest by the LORD thy God unto thine hand-

[9] *The well Rogel.*

[o] 2 Sam. xiii. 20.

[p] 2 Sam. vii. 12-15.

§ Nathan was the man by whom God had sent to David that message of assurance, that his son Solomon should reign and prosper; yet now, when Adonijah's plot was on foot, he did not sit still and depend upon the issue of God's decree, but bestirred himself in the business, and consulted with Bath-sheba how at once to save their lives, and defeat Adonijah and advance Solomon. If we would not have God wanting to us, we must not be wanting to ourselves.—BP. HALL.

[q] Prov. xi. 14.

[r] Jud. ix. 5.

‖ Had Adonijah actually succeeded in his usurpation, he would no doubt, after the death of David, have put to death Solomon and his mother as politically suspected persons, according to the barbarous custom of the East.—KEIL.

[s] Deut. xvii. 18.

[t] 2 Cor. xiii. 1.

[1] *Fill up.*

¶ As David had, from too great weakness, easily yielded to Adonijah, and might confirm him in the kingdom, Nathan wishes, as prophet, to remind him of the Divine determination, and thereby confirm the words of Bathsheba. Heb. "I shall make full thy words"—*i.e.*, fully express, complete what is deficient.—WINER.

[u] 1 Sam. xx. 41.

[x] Esth. vii. 2.

[2] *What to thee?*

[y] Gen. xviii. 12.

CHAP. I. DAVID'S OLD AGE.—Ver. 1. David, in the foregoing chapter, had, by the great mercy of God, escaped the sword of the destroying angel; but our deliverances from or through diseases and dangers are but reprieves; if the candle be not blown out, it will burn out of itself. We have David here sinking under the infirmities of old age, and brought by them to the gates of the grave. He that "cometh up out of the pit shall fall into the snare;" and, one way or other, "we must needs die." 1. It would have troubled one to see David so infirm. He was old, and his natural heat so wasted that no clothes could keep him warm (ver. 1). David had been a valiant active man, and a man of business, and very vehement had the flame always been in his breast; and yet now his blood is chilled and stagnated, he is confined to his bed, and there can get no heat. He was now seventy years old. Many at that age are as lively and fit for business as ever; but David was now chastised for his former sins, especially that in the matter of Uriah, and felt from his former toils, and the hardships he had gone through in his youth, which then he made nothing of, but was now the worse for. "Let not the strong man glory in his strength," which may soon be weakened by sickness, or, at last, will be weakened by old age. Let young people "remember their Creator in the days of their youth," before these evil days come. What our hand finds to do for God, and our souls, and our generation, let us do with all our might, because the night comes, the night of old age, in which no man can work; and when our strength is gone, it will be a comfort to remember that we used it well. 2. It would have troubled one to see his physicians so weak and unskilful, that they knew of no other way of relieving him than by outward applications. No cordials, no spirits, but, (1.) "They covered him with clothes," which when there is any inward heat will keep it in, and so increase it; but where it is not they have none to communicate—no, not royal clothing. Elihu makes it a difficulty to understand "how our garments are warm upon us" (Job xxxvii. 17); but if God deny his blessing, men "clothe them, and there is none warm" (Hag. i. 6). David here was not. (2.) They foolishly prescribed nuptials to one that should rather have been preparing for his funeral (ver. 2-4), but they knew what would gratify their own corruptions, and perhaps were too willing to gratify his, under colour of consulting his health; his prophets should have been consulted as well as his physicians in an affair of this nature. However, this might be excused then, when even good men ignorantly allowed themselves to have many wives. We now have not so learned of Christ, but are taught that one man must have but one wife (Matt. xix. 5). And further "that it is good for a man not to touch a woman" (1 Cor. vii. 1).—*Henry.*

ADONIJAH'S TREASON.—Ver. 5, 6. Adonijah could not be ignorant that Solomon had been appointed by God himself to succeed David in the kingdom, and his whole conduct shews that he considered him alone as his rival. After the death of Absalom, Adonijah was David's eldest son, and no doubt he considered the kingdom as his birthright, and confided in the support of the people to seize upon it, without any regard to his father, or to the revealed will of God. It is remarkable how frequently the first-born were set aside by his express appointment. In the ordinary course of things, it is expedient that the primogeniture should have the precedency; and the *judicial* law of Moses (as well as the civil laws of most nations) was formed accordingly. But the examples of Jacob, Judah, the sons of Joseph, David, Solomon, and others, prove that this is not grounded on moral obligation, is not divine or unalterable, or to be put in competition with the welfare of whole nations, and the liberty and rights of all the rest of mankind; according to the sentiments of some authors, who most absurdly ground their doctrine upon the Word of God, though it is evidently contradictory to it! Absalom had been displeased with his father, though unjustly, because of the disgrace under which he laid him for the murder of Amnon: but David had never given Adonijah the least cause of displeasure; except that, in obedience to God, he intended Solomon to be his successor. It is probable that Adonijah was of an imperious disposition; and David very imprudently indulged him,

maid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:

18 And now, behold, Adonijah reigneth; and now, my lord the king, thou knowest *it* not:

19 And he hath slain oxen, and fat cattle, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.*

20 And thou, my lord, O king, [z]the eyes of all Israel *are* upon thee, that [a]thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall [b]sleep with his fathers, that I and my son Solomon shall be counted [3]offenders.†

22 ¶ And, lo, [c]while she yet talked with the king, Nathan the prophet also came in.‡

23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, [d]he bowed himself before the king with his face to the ground.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?§

25 For he is gone down this day, and hath [e]slain oxen, and fat cattle, and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, [4]God save king Adonijah.

26 But me, *even* [f]me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.‖

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy servant, who should sit on the throne of my lord the king after him?

28 ¶ Then king David answered and said, Call me Bath-sheba: and she came [5]into the king's presence, and stood before the king.¶

29 And the king sware, and said, [g]*As* the LORD liveth, that [h]hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with *her* face to the earth, and [i]did reverence to the king,* and said, [k]Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the servants of your lord,† and cause Solomon my son [l]to ride [6]upon mine own [m]mule,‡ and bring him down to Gihon:

34 And let [n]Zadok the priest, and Nathan the prophet, anoint him there king over Israel: and [o]blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and [p]I have appointed him to be ruler over Israel and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, [q]Amen:§ the LORD God of my lord the king say so *too*.

37 As [r]the LORD hath been with my lord the king, even so be he with Solomon, [s]and make his throne greater than the throne of my lord king David.

38 ¶ So Zadok the priest,‖ and Nathan the prophet, and Benaiah the son of Jehoiada, and [t]the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took [u]an horn of oil [x]out of the tabernacle, and [y]anointed Solomon: and they blew the trumpet; and all the people said, God save king Solomon.

40 And all the people came up after him; and the people piped with [7]pipes, and [z]rejoiced with great joy, so that the earth rent with the sound of them.¶

41 ¶ And Adonijah, and all the guests that *were* with him, heard *it* [a]as they had made an end of eating. And when Joab heard the sound

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* Bath-sheba adds this, not as if she felt herself aggrieved thereby, but because it shewed clearly, that Adonijah already treated Solomon, who was known to him as the legitimate successor, as an enemy, and as soon as he seized the throne would no doubt remove him out of the way.—KEIL.

[z] 2 Chr. xx. 12.

[a] 2 Sam. xxiii. 2.

[b] Gen. xv. 15.

[3] *Sinners.*

† Shall be deemed guilty of death, for aiming at the kingdom.—PATRICK.

[c] Gen. xxiv. 15.

‡ To discourse with the king; which made it fit for her to withdraw, as she did (ver. 28).—POOLE.

[d] Rom. xiii. 7.

§ He knew very well he had given no such order, but he said this to awaken the king to consider how presumptuous Adonijah was.—PATRICK.

[e] 1 Sam. xi. 14.

[4] *Let king Adonijah live.*

[f] 2 Sam. vii. 2.

‖ Nathan's meaning is, that Adonijah had not acquainted him, Zadok, &c., with his purpose, taken them into his counsels, nor asked their consent, in order that they might not have an opportunity of frustrating his measures.—CHANDLER.

[5] *Before the king.*

¶ In consequence of this disclosure, David summons Bath-sheba again before him, repeats to her the assurance on oath already given (ver. 13), that Solomon should be king, and promises to proceed with his coronation on the same day.—KEIL.

[g] Jud. viii. 19.

[h] Gen. xlviii. 16.

[i] 2 Sam. ix. 6.

* First bowed her head, and then her body—as the manner was even for their wives as well as other persons—and most humbly acknowledged his goodness, by a lower reverence than she made before (ver. 16).—PATRICK.

[k] Neh. ii. 3.

† *The servants of your lord*—*i.e.*, the royal body-guard (ver. 38).—KEIL.

[l] Gen. xli. 43.

[6] *The mule which* belongeth *to me.*

[m] Lev. xix. 19.

‡ *To ride upon mine own mule.*—This was one way of testifying that Solomon should be his successor; no private person whatsoever might ride upon the king's mule.—ABARBINEL.

[n] 1 Sam. x. 1.

[o] 2 Sam. xv. 10.

[p] 1 Chr. xxiii. 1.

[q] Deut. xxvii. 15.

§ Benaiah gave his consent, in the name of all the rest, and promised a ready execution of the decree, with his prayers and wishes for all increase of providential blessings on the new king and his successors for ever.—PYLE.

[r] Ex. iii. 12.

[s] 2 Sam. xxiv. 3.

‖ *Zadok the priest;* for though he was not the high priest, he might do this office, especially having the direction of the prophet Nathan (ver. 34). *Out of the tabernacle*—that which David had erected for the ark (2 Sam. vi. 17), in which oil was kept for divers sacred uses; for Moses' tabernacle was at Gibeon (1 Chr. xvi. 39; xxi. 29), which was too remote for the present occasion, which required all possible expedition.—POOLE.

[t] 1 Sam. xxx. 14.

[u] 1 Sam. xvi. 3.

[x] Ex. xxx. 23-33.

[y] 1 Chr. xxix. 22.

[7] *Flutes.*

[z] 1 Chr. xii. 38-40.

¶ An hyperbolical expression, to signify the very loud noise the people made with their shouts and their pipes, which were instruments that had their name among the Hebrews, from the many holes that were in them.—PATRICK.

[a] Job xx. 5.

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and never restrained or reproved him in any matter. This was David's fault; for he ought to have exerted his authority and kept him in subjection; but at the same time it aggravated Adonijah's contempt and ingratitude. He seems to have greatly resembled his elder brother Absalom: like him, he was too much indulged and beloved on account of his exterior accomplishments; and he succeeded to his ambitious projects, though he concealed and deferred them till his father was, as he supposed, finally incapacitated for business.

HIS COADJUTORS.—Ver. 7. It seems wonderful that Joab and Abiathar, who were persons of years, experience, and capacity; who had long attended on David, and were highly preferred under him; and who doubtless understood his intentions concerning Solomon, should at last concur in Adonijah's conspiracy. But perhaps Joab, though attached to David, was not favourable to Solomon, and preferred Adonijah as more congenial with his own disposition. Being destitute of piety, he disregarded the Divine appointment, and deemed it more politic to place the eldest son upon the throne; and no wrong to David, who, he might think, injured Adonijah in preferring his younger brother. Perhaps he was still afraid of being called to account for his murders, and hoped to secure himself, to continue his preferment, and to increase his influence, by helping Adonijah to the kingdom; and it may be supposed, that he secretly resented David's conduct in attempting to lay him aside, and to put Amasa in his place. Abiathar, though high priest, seems to have been less regarded by David than Zadok was; and perhaps he suspected that Solomon would set his family aside, in favour of the line of Eleazar, to which Zadok belonged; but by attaching himself to Adonijah, he hastened that event, and shewed that David had good reasons for preferring Zadok, who probably was a man of more serious religion. (Ver. 8-10.) Adonijah knew that it would be in vain and dangerous to tamper with Zadok, Nathan, and Benaiah, who were firmly attached to the cause of Solomon, as well as that of David. It is highly improbable that Shimei the Benjamite would be much regarded by either party. Solomon afterwards preferred a person of this name (chap. iv. 18), and probably he was a man of considerable consequence. We know nothing further of Rei, but no doubt he was a person of rank and great influence. The mighty men were the chieftains before enumerated. It is most likely that Adonijah made a solemn sacrifice, as well as a magnificent feast on the occasion; and thus he concealed his designs till ripe for execution.—*En-rogel was in the vicinity of Jerusalem.—Scott.*

SOLOMON PROCLAIMED.—Ver. 38. The persons David intrusted with this great affair were, Zadok, Nathan, and Benaiah, men of power and interest, whom David had always reposed a confidence in, and found faithful to him, and whom Adonijah had passed by in his invitation (ver. 10). David orders them forthwith, with all possible solemnity, to proclaim Solomon; they must take with them "the servants of their lord," the life-guards, and all the servants of the household; they must set Solomon on the mule the king used to ride, for he kept not such stables of horses as his son afterward did; he appoints them whither to go (ver. 33); and (ver. 34, 35) what to do. 1. Zadok and Nathan, the two ecclesiastical persons, must, in God's name, anoint him king; for though he was not the first of his family, as Saul and David were, yet he was a younger son, was made king by Divine appointment, and his title was contested, which made it necessary that hereby it should be settled. This unction was typical of the designation and qualification of the Messiah, or Christ, the Anointed One, on whom the Spirit, that oil of gladness, was poured without measure (Heb. i. 9; Ps. lxxxix. 20). And all real Christians, being "heirs of the kingdom" (Jam. ii. 5), do from him "receive the anointing" (1 John ii. 27). 2. The great officers, civil and military, are ordered to give public notice of this, and to express the public joy upon this occasion by sound of trumpet, by which the law of Moses directed the gracing of large solemnities. To this must be added the acclamations of the people, "Let king Solomon live, let him prosper, let his kingdom be established and perpetuated, and let him long continue in the enjoyment of it;" so it had been promised concerning him: (Ps. lxxii. 15) "he shall live." 3. They must then bring him in state to the city of David, and he must sit upon the throne of his father, as his substitute now, or viceroy, to despatch public business during his weakness, and be his successor after his death: "he shall be king in my stead." It would be a great satisfaction to David himself, and to all parties concerned, to have this done immediately, that, upon the demise of the king, there might be no dispute, or agitation in the public affairs. David was far from grudging his successor the honour of appearing such in his lifetime, and yet perhaps was so taken up with his devotions on his sick-bed, that, if he had not been put in mind of it by others, this great good work, which was so necessary to the public repose, had been left undone.

DEFEAT OF ADONIJAH'S SCHEME.—Ver. 49. Solomon's proclamation effectually crushed Adonijah's attempt; it spoiled their sport, dispersed their company, and obliged every man to shift for his own safety. "The triumphing of the wicked is short." They

of the trumpet, he said, [b] Wherefore *is* this noise of [c] the city being in an uproar?

42 And while he yet spake, behold, [d] Jonathan the son of Abiathar the priest came: and Adonijah said unto him, Come in; for thou *art* [e] a valiant man,* and bringest good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the king's mule:

45 And Zadok the priest, and Nathan the prophet, have anointed him king in Gihon; and they are come up from thence rejoicing, so that [f] the city rang again. This *is* the noise that ye have heard.

46 And also Solomon [g] sitteth on the throne of the kingdom.†

47 And moreover, the king's servants came to bless our lord king David, saying, God make the name of Solomon better than thy name, and make his throne greater than thy throne: and the king bowed himself upon the bed.‡

48 And also thus said the king, [h] Blessed *be* the LORD God of Israel, [i] which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And [k] all the guests that *were* with Adonijah were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and [l] caught hold on the horns of the altar.§

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for, lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to-day that he will not slay his servant with the sword.‖

52 And Solomon said, If he will shew himself a worthy man, [m] there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon: and Solomon said unto him, [n] Go to thine house.¶

B.C. 1015—B.C. 1015.

[b] Ex. xxxii. 17, 18.
[c] Matt. xxi. 9-11.
[d] 2 Sam. xv. 36.
[e] xxii. 18.
* Rather, "for thou art a virtuous man;" thus the word we here translate *valiant* is rendered at Prov. xii. 4. The Chaldee renders it, "Thou art a man that fearest to sin."—PATRICK.
[f] 1 Sam. iv. 5.
[g] 1 Chr. xxix. 23.
† He was in actual possession of the kingdom though his father was alive; for to sit upon the throne was proper to the king, and none else, on pain of death, might be placed there.—PATRICK.
‡ He was heart-whole, and head-whole, but old and afflicted with palsy. Therefore, though his most usual and commodious posture was in his chamber on his couch, yet, upon such an occasion as the crowning of Solomon again before Israel, he was able to come forth, and stand upon his feet, and give his advice respecting future proceedings.—LIGHTFOOT.
[h] Gen. xiv. 20.
[i] 1 Chr. xvii. 11.
[k] Prov. xxviii. 1.
[l] Ps. cxviii. 27.
§ It should be observed, that the Jewish law gave no asylum of the altar to those who had become guilty of a voluntary crime. Wilful murderers might be torn from the altar in order to be put to death (Ex. xxi. 14). According to the custom of almost all nations, altars and temples have been considered as asylums.—CALMET.
‖ The words are to be regarded as an entreaty: let Solomon promise on oath not to put me to death. Solomon does not give a promise on oath, but only his royal word, and more Adonijah could not expect.—KEIL.
[m] 1 Sam. xiv. 45.
[n] Prov. xxiv. 21.
¶ One can imagine the look, and feeling, and manner wherewith Solomon dismissed him from his presence: "Go about your business."—DR CHALMERS.

CHAP. II.

* Gen. xlvii. 29.
[b] Num. xxvii. 19.
* Many good counsels had David given to his heir; now he sums them up at the end. Dying words are wont to be the weightiest; the soul, when it is entering into glory, breathes nothing but divine.—BISHOP HALL.
[c] Josh. xxiii. 14.
[d] Deut. xxxi. 6.
[e] 2 Sam. x. 12.
[f] Deut. xxix. 9.
† The most important thing with which the dying servant of God has to charge his son, is the obeying of the commands of God, by which alone he can secure to his reign stability and perpetuity, happiness and blessing. To "keep the charge of God," means, in general, to take care of God, his person, his will, his rights.—KEIL.
[g] Deut. iv. 1, 5, 8.
[h] Deut. iv. 45.
[i] Deut. xvii. 18-20.
[k] 2 Sam. viii. 6, 14.
[l] Gen. xviii. 19.
[m] 2 Sam. vii. 11-16.
[n] Gen. xvii. 1.
[o] Deut. vi. 5.
[p] 2 Sam. iii. 32.
[q] 2 Sam. iii. 27.
[r] 2 Sam. xx. 10.
[s] 2 Sam. xvii. 25. *Ithra.*
[t] Jer. ii. 34.
‡ The plain meaning is, that he stained his clothes and armour with the blood of Abner and Amasa, his own countrymen and fellow-soldiers.—PYLE.
[u] Prov. xx. 26.
[x] 28 34.
[y] 2 Kings xxii. 20.
[z] 2 Sam. xvii. 27-29.
[a] 2 Sam. ix. 10.
[b] 2 Sam. xv. 13-15.
[c] 36-46.
§ Shimei afterwards transgressed the convention, and went to Gath, a suspicious quarter (ver. 40); upon which Solomon, after taxing him with the breach of his oath, put him to death. "So the kingdom was established in the hand of Solomon" (ver. 46), after the death or banishment of those foes who were most dangerous, from their rank, wisdom, and consequence.—HALES.
[d] 2 Sam. xix. 16-28.
[e] Ex. xx. 7.
[f] iii. 12. 28.
[g] Gen. xlii. 38.
[h] Num. xxxii. 23.
[i] Acts ii. 29.
[k] 2 Sam. v. 7.
‖ *In the city of David*—*i.e.*, in that part of Jerusalem which was called by his name, because he took it from the Jebusites (see 2 Sam. v. 7; 1 Chr. xi. 5; 2 Chr. v. 2).—POOLE.

CHAPTER II.

1 *David, having given a charge to Solomon,* 10 *dieth.* 12 *Solomon succeedeth.* 13 *Adonijah is put to death.* 28 *Joab is slain.* 36 *Shimei's death.*

NOW [a] the days of David drew nigh that he should die; and he [b] charged Solomon his son, saying,*

2 [c] I go the way of all the earth: [d] be thou strong therefore, and [e] shew thyself a man;

3 And [f] keep the charge of the LORD thy God,† to walk in his ways, to keep his [g] statutes, and his commandments, and his judgments, and his [h] testimonies, [i] as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and [k] whithersoever thou turnest thyself;

4 [l] That the LORD may continue [m] his word, which he spake concerning me, saying, If thy children take heed to their way, to [n] walk before me in truth [o] with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also what [p] Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto [q] Abner the son of Ner, and unto [r] Amasa the son of [s] Jether, whom he slew, and shed the blood of war in peace, and [t] put the blood of war upon his girdle‡ that *was* about his loins, and in his shoes that *were* on his feet.

6 Do therefore [u] according to thy wisdom, and [x] let not his hoar head go down to the grave [y] in peace.

7 But shew kindness unto the sons of [z] Barzillai the Gileadite, and let them be of those that [a] eat at thy table: for so they came to me [b] when I fled because of Absalom thy brother.

8 And, behold, *thou hast* with thee [c] Shimei§ the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to Mahanaim: but [d] he came down to meet me at Jordan, and I sware to him by the LORD, saying, I will not put thee to death with the sword.

9 Now therefore [e] hold him not guiltless: for thou *art* [f] a wise man, and knowest what thou oughtest to do unto him; but [g] his hoar head bring thou down to the grave [h] with blood.

10 ¶ So [i] David slept with his fathers, and was buried in [k] the city of David.‖

were building a castle in the air, which, having no foundation, would soon fall, and crush them; they were afraid of being taken in the fact, while they were together hatching their treason, and therefore each one made the best of his way. Adonijah himself was in great terror: he was now as much depressed as he had been elevated, (ver. 42, 50); he had despised Solomon, as not worthy to be his guest (ver. 10), but now he dreads him as his judge: he "feared because of Solomon." Thus they who oppose Christ and his kingdom will shortly be made to tremble before him, and call, in vain, to rocks and mountains to shelter them from his wrath. He "took hold on the horns of the altar," which was always looked upon as a sanctuary, or place of refuge (Exod. xxi. 14); intimating thereby, that he durst not stand a trial, but threw himself upon the mercy of his prince, in suing for which he relied upon no other plea than the mercy of God, which was manifested in the institution and acceptance of the sacrifices that were offered on that altar, and the remission of sin thereupon. Perhaps Adonijah had formerly slighted the service of the altar, yet now he courts the protection of it. Many who, in the day of their security, neglect the great salvation, under the arrests of the terrors of the Lord, would gladly be beholden to Christ and his merit, and, when it is too late, "will catch hold of the horns of that altar." By those who brought Solomon tidings where he was, Adonijah sent a request for his life: (ver. 51) "Let king Solomon swear to me that he will not slay his servant." He owns Solomon for his prince, and himself his servant, dares not justify himself, but "makes supplication to his judge." It was a great change with him; he that, in the morning, was grasping at a crown, is, before night, begging for his life. Then, Adonijah reigns; now, Adonijah trembles, and cannot think himself safe unless Solomon promise, with an oath, not to put him to death. Solomon discharged him, upon his good behaviour (ver. 52, 53). He considers he is his brother; it was the first offence; perhaps being so soon made sensible of his error, and then not persisting in his rebellion, he might prove not only a peaceable but a serviceable subject, and therefore, if he will conduct himself well for the future, what is past shall be pardoned; but, if he be found disaffected, turbulent, and aspiring, this offence shall be remembered against him, he shall be called up upon his former conviction (as our law speaks), and execution shall be awarded against him. Thus the Son of David receives those to mercy that have been rebellious.—*Henry.*

CHAP. II. DAVID'S DYING CHARGES.—Ver. 5, 6. These dying counsels of David ought not to be imputed to personal resentment; but to a regard to justice, and a wise and pious concern for the security of Solomon's throne, which was the cause of God and of Israel.—Joab had long deserved to die; and David's timidity had left blood-guiltiness upon his family and kingdom. His late conspiracy proved him to be a factious and dangerous person: and, though his influence seems to have been weakened by it, yet his party was still so strong, that it was not probable Solomon would reign in peace whilst he lived.—He had not so much as attempted to conceal the base murders which he had committed; but he avowed and vindicated them without shame or fear of punishment; and it was evident that he did not now repent, but would readily repeat them, to carry his purpose, and secure his preferment. His murders were crimes *against David*, as committed upon two men who were connected with David: and yet they were so conducted, as to bring him into suspicion as if privy to them. David, therefore, reminded his successor to expiate the guilt of these murders, by Joab's blood, "that he, and his kingdom and family, might be guiltless." It is observable that David did not blame Joab for killing Absalom: being doubtless conscious that he deserved to die, and that his own desire to spare him was a weakness and a sin. Ver. 8, 9. Shimei also deserved to die, though for an offence of a different kind from Joab's. Probably he retained his old enmity to the family of David, and his partiality to the house of Saul. Solomon was not bound by the oath that David had sworn, not to put him to death: his punishment at first would indeed have been a salutary act of justice, yet David would not *then* consent to it, because unsuitable to his circumstances. But the case was different with Solomon; who might take occasion, from some recent offence, to remember the old crimes, and to execute deserved vengeance on an irreconcilable enemy to him and the peace of the kingdom. David therefore counselled him not to trust Shimei, but to watch him narrowly, and he would be sure to find just cause for punishing him.—*Scott.*

B.C. 1015—B.C. 1014.

11 And the days that David [l]reigned over Israel *were* forty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ Then [m]sat Solomon upon the throne of David his father;¶ and [n]his kingdom was established greatly.

13 ¶ And [o]Adonijah the son of Haggith came to Bath-sheba the mother of Solomon. And she said, [p]Comest thou peaceably?* And he said, Peaceably.

14 He said moreover, [q]I have somewhat to say unto thee. And she said, Say on.

15 And he said, [r]Thou knowest that the kingdom was mine,† and *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brother's:‡ for [s]it was his from the LORD.

16 And now I ask one petition of thee, deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king, (for he will not say thee nay,) that he give me [t]Abishag the Shunammite to wife.

18 And Bath-sheba said, [u]Well: I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king [x]rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother;§ and [y]she sat on his right hand.

20 Then she said, [z]I desire one small petition of thee: *I pray thee*, say me not nay. And the king said unto her, [a]Ask on, my mother; for I will not say thee nay.

21 And she said, [b]Let Abishag the Shunammite be given to Adonijah thy brother to wife.‖

22 And king Solomon answered and said unto his mother, And [c]why dost thou ask Abishag the Shunammite for Adonijah? ask for him [d]the kingdom also; (for he *is* mine elder brother;) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, [e]God do so to me, and more also, if Adonijah have not [f]spoken this word against his own life.

24 Now therefore, [g]*as* the LORD liveth, which hath established me, and [h]set me on the throne of David my father, and who hath [i]made me an house, [k]as he promised, Adonijah shall be [l]put to death this day.¶

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada; and [m]he fell upon him that he died.

26 ¶ And unto [n]Abiathar the priest said the king, Get thee to [o]Anathoth, unto thine own fields; for thou *art* worthy of death:* but I will not at this time put thee to death, [p]because thou barest the ark of the Lord GOD before David my father, and [q]because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; [r]that he might fulfil the word of the LORD, which he spake concerning the house of Eli in [s]Shiloh.

28 ¶ Then tidings came to Joab; (for [t]Joab had turned after Adonijah, though he turned not after Absalom;) and Joab fled unto the tabernacle of the LORD, and [u]caught hold on the horns of the altar.†

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD; and, behold, *he is* by the altar: then Solomon sent Benaiah the son of Jehoiada, saying, [x]Go, fall upon him.‡

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay; but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, [y]Do as he hath said, and fall upon him, and bury him; that thou [z]mayest take away the innocent blood, which Joab shed, from me, and [a]from the house of my father.

32 And the LORD shall [b]return his blood upon

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[l] 2 Sam. v. 4.
[m] 1 Chr. xxix. 23.
¶ The age of Solomon at his accession to the crown is not noticed in Scripture; but that he was then twenty years of age, neither more nor less, may be collected from several incidental circumstances.—HALES.
[n] 2 Sam. vii. 12, 13, 29.
[o] i. 5-10.
[p] 1 Sam. xvi. 4, 5.
* She had some reason to distrust him; because by her means he had lost the kingdom.—PATRICK.
[q] 2 Sam. xiv. 12.
[r] 2 Sam. xv. 6.
† *The kingdom was mine*—both by birthright and actual inauguration. It seems he could not yet forget his pretence to the crown, nor his ambition for it, but continues his claim; which, it seems, Solomon did apprehend and resent, though Bath-sheba did not; the wives and concubines of the late king being reputed to appertain to the successor (see 2 Sam. xii. 8).—POOLE.
‡ Adonijah pleads the loss of what he had a right to expect, as a reason why Solomon should give him Abishag to wife.—BOOTHROYD.
[s] 2 Sam. vii. 12.
[t] 2 Sam. iii. 7.
[u] Prov. xiv. 15.
[x] Ex. xx. 12.
§ The title of "king's mother" seems to have been a title of dignity in itself, like the title of queen-dowager.—CALMET.
[y] Ps. xlv. 9.
[z] Matt. xx. 20, 21.
[a] Matt. vii. 7-11.
[b] 2 Sam. xvi. 21.
‖ He no sooner understood the nature of her application than his countenance darkened. His answer can mean nothing else than that he discerned, in this application, the first development of a further design upon the crown, concocted between these men, of which he had already some information, but of which this was the first tangible intimation on which he could act.—KITTO.
[c] Matt. xx. 22.
[d] i. 5-7.
[e] Ruth i. 17.
[f] Ps. lxiv. 8.
[g] i. 29.
[h] iii. 6, 7; x. 9.
[i] Ex. i. 21.
[k] 1 Chr. xxii. 10.
[l] Ec. viii. 11-13.
¶ By the attempt to usurp the throne, Adonijah had already rebelled against Jehovah, who had appointed Solomon as the successor of David. Now if, after Solomon had forgiven his transgression, he comes out with a new attempt at rebellion, duty to God and the theocracy demanded of Solomon not to have respect to consanguinity, but to act according to the rigour of the law.—KEIL.
[m] 1 Sam. xv. 33.
[n] i. 7, 25.
[o] Josh. xxi. 18.
* He was "worthy of death" for being concerned in the rebellion with Adonijah (chap. i.); and it was an instance of merciful kindness in Solomon to change his punishment into banishment; and this shews the respect he had for the priest of God.—WILSON.
[p] 1 Sam. xxii. 20.
[q] 2 Sam. xv. 24-29.
[r] 1 Sam. ii. 31-36.
[s] Josh. xviii. 1.
[t] 2 Sam. xviii. 2.
[u] Ex. xxvii. 2.
† Perhaps he hoped to obtain a pardon, as Abiathar had done, by consecrating himself to God and his service, which he did by this solemn ceremony.—LIGHTFOOT.
[x] 25, 31.
‡ Solomon thinks not his hands defiled by that fatal stroke. In this one act Solomon has approved himself both a good magistrate and a good son, fulfilling at once the will of a father and the charge of God; concluding, upon this just execution, that "upon David, and upon his seed, there shall be peace for ever from the Lord;" and inferring, that without this there could have been no peace.—BP. HALL.
[y] Ex. xxi. 14.
[z] Gen. ix. 5, 6.
[a] 2 Sam. iii. 28.
[b] Gen. iv. 11.

DAVID'S DEATH AND BURIAL.—Ver. 10. He "was buried in the city of David;" not in the burying-place of his father, as Saul was, but in his own city, which he was the founder of. *There* were set the thrones, and *there* the tombs of the house of David. Now "David, after he had served his own generation, by the will of God, fell asleep, and was laid to his fathers, and saw corruption" (Acts xiii. 36, and see Acts ii. 39). His epitaph may be taken from 2 Sam. xxiii. 1, Here lies "David the son of Jesse, the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel;" adding his own words (Ps. xvi. 9), "My flesh also shall rest in hope." Josephus says, that, beside the usual magnificence with which his son Solomon buried him, he put into his sepulchre a vast deal of money: and that, 1300 years after (so he reckons), it was opened by Hircanus the high priest, in the time of Antiochus, and 3000 talents taken out for the public service. The years of his reign are here computed (ver. 11) to be forty years; the odd six months which he reigned above seven years in Hebron are not reckoned, but the even sum only.—*Henry.*

ADONIJAH'S SECOND TREASON.—Ver. 15-18. It is *evident* that Adonijah had by no means given up his pretensions to the throne; and *probable*, that neither he, nor Joab, nor Abiathar, expected safety, unless in success; and that they were in concert forming new designs against Solomon. With this view, they seem to have thought, that if Adonijah married Abishag, it would increase the number of his adherents; both by the accession of her friends and relations, and from the general notions which prevailed concerning the wives and concubines of deceased kings. But they could not get possession of Abishag without Solomon's consent; which they had no hopes of obtaining, but by the interposition of Bath-sheba. In Adonijah's speech to her, he insinuated, that the kingdom was his, by the right of primogeniture: and that he had been in possession of it by the consent of all Israel. This, however, was totally false: for the kingdom had never been his, except in his own groundless opinion, and that of the few who abetted his usurpation: for the people generally favoured Solomon. But he meant to induce Bath-sheba to compassionate his case; and to make a merit with her of peaceably receding from his claim; and that she might not suspect any ill design, he at length conceded that "it was Solomon's from the LORD." But though his language was not well calculated to inspire confidence, and his request was in itself improper, and highly indecorous at least: yet, according to his hopes, Bath-sheba suspected no ill, but considered him as entitled to compassion, and supposed his request to be the result of love, not ambition: and, perhaps, she thought this an easy way of satisfying Adonijah, and securing Solomon in the kingdom.—She did not look upon Abishag as the *wife* of David, and therefore did not consider her marriage with Adonijah as unlawful: and she readily consented to become his intercessor with Solomon (ver. 20). "For I," &c. All such general promises imply the supposition, that the request is lawful, and proper to be granted: for even the assurances of God's word, that whatever we ask of him shall be given, admit of a similar limitation: *i.e.*, if consistent with his glory, and for our real good.

ITS CONSEQUENCES.—Ver. 22. Solomon immediately saw through Adonijah's intentions, and that he was aiming to take the fortress by sap (so to speak), which he had failed of seizing by surprise. He perceived him still restless, aspiring, and scheming; and discerned that he considered this as one step to the throne, and that Joab and Abiathar were concerned in the project. To shew the inefficacy, therefore, of every application in his favour; to convince Bath-sheba of the impropriety and impolicy of her request; and to declare the necessity of his death, in order to public peace, and the establishment of his authority, he spoke with great earnestness and decision. Ver. 23-25. Solomon has been censured as too severe and precipitate in this execution; but there is no intimation of this in the Scripture. Adonijah's pardon had been conditional; and he had owned Solomon as king, yet he was plotting against him: he affected to tread in the steps of Absalom: and doubtless he would have created as fatal disturbances to Solomon's government as Absalom had to David's. Nor would sound policy admit of any delay; when persons of so great authority and extensive influence were joined in the conspiracy, and had far more specious reasons for opposing Solomon, than Absalom had for rebelling against David. Ver. 26, 27. Solomon's language and Abiathar's silence clearly prove, that some recent conspiracies had been formed. Abiathar had suffered much with David, and had been faithful and useful to him; so that, in remembrance of his services, as well as in respect to his sacred character, Solomon resolved to spare his life: and as he had not committed murder, this clemency might properly be exercised. In deposing Abiathar from the high priesthood, Solomon purposely intended to fulfil the word of God to Eli. And in confining him to his own estate in the country, he only put him under a disgrace which he justly merited.—*Scott.*

EXECUTION OF JOAB.—Ver. 34. (1.) He must die, and die by the sword of public justice. "By man must his blood be shed," and it lies upon his own head (ver. 32), as theirs does whom he had murdered. Woe to the head that lies under the guilt of blood! Vengeance for murder was long in coming upon Joab; but, when it did come, it remained the longer, being here entailed "upon the head of his seed for ever" (ver. 33), who, instead of deriving honour, as otherwise they might have done, from his heroic actions, derived guilt, and shame, and a curse, from his villanous actions. The seed of such evil doers shall never be renowned. (2.) He must die at the altar, rather than escape. Joab resolved not to stir from the altar (ver. 30), hoping thereby either

his own head, who fell upon [e]two men [d]more righteous and better than he, and slew them with the sword, [e]my father David not knowing *thereof, to wit,* Abner the son of Ner, captain of the host of Israel, and Amasa the son of [f]Jether, captain of the host of Judah.

33 Their blood shall therefore return [g]upon the head of Joab, and upon the head of his seed for ever: but [h]upon David, and upon his seed, and [i]upon his house, and upon his throne, shall there be peace for ever from the LORD.

34 So [k]Benaiah the son of Jehoiada went up, and fell upon him, and slew him; [l]and he was buried in his own house [m]in the wilderness.§

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host; and [n]Zadok the priest did the king put in the room of Abiathar.

36 ¶ And the king sent and called for [o]Shimei, and said unto him, [p]Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest [q]over the brook Kidron,‖ thou shalt know for certain that thou shalt surely die: thy blood shall be upon thine own head.

38 And Shimei said unto the king, [r]The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass, at the end of three years, that two of the servants of Shimei ran away unto [s]Achish son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei [t]arose, and saddled his ass, and went to Gath¶ to Achish to seek his servants: and Shimei went, and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, [u]Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, on the day thou goest out, and walked abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard *is* good.

43 Why [x]then hast thou not kept the oath of the LORD,* and [y]the commandment that I have charged thee with?

44 The king said moreover to Shimei, [z]Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father; therefore the LORD shall return thy wickedness upon thine own head:

45 And king Solomon *shall be* [a]blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada; which went out, and fell upon him, that he died:† and [b]the kingdom was established in the hand of Solomon.

B.C. 1014—B.C. 1011.

[e] 2 Sam. iii. 27.
[d] 1 Sam. xv. 28.
[e] 2 Sam. iii. 26, 37.
[f] 2 Sam. xvii. 25, *Ithra.*
[g] 2 Kings v. 27.
[h] 2 Sam. iii. 28.
[i] Ps. lxxxix. 29, 36.
[k] 25, 31.
[l] 2 Kings xxi. 18.
[m] Josh. xv. 61.
§ He was probably buried in some ground belonging to his own house. They called by the name of "the wilderness" those parts of the country which were thinly inhabited.—PATRICK.
[n] *See on* 27.
[o] 2 Sam. xvi. 5-9.
[p] 2 Sam. xiv. 24, 28.
[q] 2 Sam. xv. 23.
‖ He mentions the brook Kidron, because that was in the way to Bahurim, where Shimei dwelt, as appears by comparing 2 Sam. xv. 23 with xvi. 5. But Solomon's intention was, that if he went out of Jerusalem any way, to a greater distance than Kidron was from thence, he should die for it. For when he went to Gath after his servants, he went directly the quite contrary way, that city lying westward of Jerusalem, as Kidron did eastward.—PATRICK.
[r] xx. 4.
[s] 1 Sam. xxi. 10.
[t] Prov. xv. 27.
¶ In three years' time he thought Solomon might have forgotten his injunction, or he presumed he would not hold him strictly to it, especially since he did not go from Jerusalem for his pleasure, but to recover what he had lost, which he thought was pardonable; for these servants, it is likely, were worth a great deal of money, wherewith he had purchased them.—PATRICK.
[u] Ps. xv. 4.

[x] 2 Sam. xxi. 2.
* If Shimei wished to remain true to his oath, he should have informed the king of the flight of his slaves, petitioned him for leave to bring them back, and awaited his directions; but he ought not to have lightly broken his oath. In his perjury lay his guilt; and he had no excuse, as Solomon shewed him (ver. 42, 43), to which was added his high treason committed against David (v. 44).—KEIL.
[y] 2 Chr. xxx. 12.
[z] 2 Sam. xvi. 5-13.
[a] Ps. xxi. 6.
† Vengeance against rebels may sleep, but it cannot die; a sure, if late, judgment attends those who dare lift up the hand or tongue against the sacred persons of God's vicegerents. How much less will the God of heaven suffer, unrevenged, the insolences and blasphemies against his own sacred majesty.—BP. HALL.
[b] 2 Chr. i. 1.

CHAPTER III.

1 *Solomon marrieth Pharaoh's daughter.* 6 *His choice of wisdom.* 16 *His judgment between the two harlots.*

AND Solomon [a]made affinity with Pharaoh king of Egypt, [b]and took Pharaoh's daughter, and brought her into [c]the city of David, until he had made an end of building [d]his own house, and [e]the house of the LORD, and [f]the wall of Jerusalem round about.

2 Only [g]the people sacrificed in high places,* because [h]there was no house built unto the name of the LORD, until those days.

3 And Solomon [i]loved the LORD, [k]walking in the statutes of David his father: [l]only he sacrificed and burnt incense in high places.

4 And the king went to [m]Gibeon to sacrifice there; for that *was* the great high place:† [n]a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon [o]in a dream by night: and God said, [p]Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto [q]thy servant David my father [r]great [l]mercy,‡ [s]according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

B.C. 1014.
[a] 2 Chr. xviii. 1.
[b] ix. 24.
[c] 2 Sam. v. 7.
[d] vii. 1-12.
[e] vi.; vii. 13-51.
[f] ix. 15-19.
[g] Lev. xvii. 3-6.
* Altars were erected on rising grounds and hills, probably because men believed the Deity to be nearer there—whence heights and hills were favourite places of sacrifice among all nations. The offering, therefore, on the high places is here excused on this ground, that the temple was not yet built; for after the building of the temple the worship in high places was an altogether forbidden service, the extinction of which, however, the most pious kings could not entirely accomplish.—KEIL.
[h] 1 Chr. vii. 4-6.
[i] Deut. vi. 5.
[k] *See on* 14.
[l] 2 Kings xii. 3.
[m] Josh. ix. 3.
† *The great high place*—the most eminent and frequented, because there was the tabernacle and the altar of Moses (1 Chr. xvi. 39; xxi. 29).—POOLE.
[n] viii. 63.
[o] Gen. xxviii. 12, 13.
[p] 2 Chr. i. 7-12.
[q] Num. xii. 7.
[r] 2 Sam. vii. 8-12.
[l] *Bounty.*
‡ Solomon here affords an admirable example to those who make petitions to God, that they should, in the first place, thank him for the great benefits they have received.—PATRICK.
[s] Ps. xv. 2.

to secure himself, or else to render Solomon odious to the people, as a profaner of the holy place, if he should put him to death there. Benaiah made a scruple of either killing him there or dragging him thence; but Solomon knew the law, that the altar of God should give no protection to wilful murderers (Exod. xxi. 14), "Thou shalt take him from mine altar, that he may die"—may die a sacrifice. In case of such sins as the blood of beasts would atone for, the altar was a refuge, but not in Joab's case; he therefore orders him to be executed there, if he would not be got thence, to shew that he feared not the censure of the people in doing his duty, but would rectify their mistake, and let them know that the administration of justice is better than sacrifice, and that the holiness of any place should never countenance the wickedness of any person. They who, by a lively faith, take hold on Christ and his righteousness, with a resolution, if they perish, to perish there, shall find in him a more powerful protection than Joab found at the horns of the altar. Benaiah slew him (ver. 34) with the solemnity, no doubt, of a public execution. The law being thus satisfied, he was "buried in his own house in the wilderness," privately, like a criminal; not pompously, like a soldier; yet no indignity is done to his dead body: it is not for man to lay the iniquity upon the bones, whatever God does.—*Henry.*

OF SHIMEI.—Ver. 34-46. No doubt, Solomon suspected that Shimei's influence would be dangerous upon his own estate, and among his numerous dependants: and therefore he proposed to him, as the condition of his indemnity for former crimes, that he should live in Jerusalem under his eye, and by no means remove thence. These terms Shimei readily agreed to, and solemnly swore to observe them; and for three years he lived unmolested and in affluence. But, growing secure, in contempt of Solomon's authority, and of the oath of God, upon an unnecessary business he took a journey, which, according to his own engagement, forfeited his life. Thus the Lord left him to be infatuated, that due punishment might be inflicted upon him: in order that every ringleader of opposition to Solomon's kingdom might be crushed, and others be intimidated by their examples; and that his throne might be established in peace, as the type of the Redeemer's kingdom of peace and righteousness.

PRACTICAL OBSERVATIONS.—It is desirable to be habitually and calmly expecting the approach of death; for that is "the way appointed for all men," to pass from this world to another: a dark and gloomy road, indeed, it is for the workers of iniquity, to a still more dark and dreadful place; but rendered cheerful to the righteous by the presence of the Lord, and by the hopes of complete felicity. Whilst they are supported by these lively hopes and strong consolations, how becoming is it for them to animate their survivors and successors, to fill up their stations in the Church of God and in society after a proper manner!—*Scott.*

CHAP. III. SOLOMON'S DREAM.—Ver. 5-14. In ordinary dreams almost everything is incoherent and irrational, though they often savour of a man's waking thoughts, pursuits, and character: but Solomon's dream was of another kind. While his corporeal senses were locked up in sleep, the powers of his soul were supernaturally invigorated; and he was enabled to receive the Divine vision, and to make a suitable choice in the case referred to him. His pleas were cogent, and his determination wise. His father had ruled over Israel in truth and righteousness, and had been greatly favoured and prospered; he was the first of the rulers of Israel who had been succeeded by his son; Solomon had been preferred before his elder brethren by God's own appointment; all these circumstances concurred to raise men's expectations, or to excite their enmity and envy: and thus to increase the importance and arduousness of his station. The people were very numerous, they were the chosen of God, and among them he must both judge in equity and promote true religion. Yet he was very young, and inexperienced as a child. His single petition, therefore, was, that the Lord would give his servant an understanding heart; that is, that he would enlarge and strengthen his intellectual powers, give him a ready discernment in spiritual things, and a corresponding disposition: and furnish him with the peculiar talents and capacities for government; that he might administer justice and judgment with impartial rectitude and deep penetration, for the benefit of the people and the honour of God. Doubtless these sentiments were habitually in Solomon's mind previously to this dream; and his consciousness of his own insufficiency had led him to depend upon the Lord to qualify him for the discharge of the duties of his important station. Absalom and Adonijah do not seem to have been troubled with anxiety on this account, though far inferior to Solomon in capacity for ruling: but they sought the "honour and power of the kingdom;" he desired "to discharge the duty of a king."—The disposition and judgment which dictated this petition, in preference to all those alluring distinctions which carnal minds pursue, and which especially attract young persons in superior stations, was well pleasing to the Lord; and he assured Solomon that "'he had given' him a wise and understanding heart," and that he should receive a vast accession of wisdom: so that he should excel all the kings of

B.C. 1014—B.C. 1014.

7 And now, O LORD my God, [t]thou hast made thy servant king instead of David my father; and I *am but* [u]a little child: I know not *how* [x]to go out or come in.§

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

9 [y]Give therefore thy servant an [2]understanding heart [z]to judge thy people, that I may [a]discern between good and bad: for [b]who is able to judge this thy so great a people?

10 And the speech [c]pleased the LORD, that Solomon had asked this thing.‖

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself [3]long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to [4]discern judgment;

12 Behold, [d]I have done according to thy words: lo, [e]I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And [f]I have also given thee that which thou hast not asked, both [g]riches and honour: so that there [5]shall not be any among the kings like unto thee all thy days.

14 And [h]if thou wilt walk in my ways, to keep my statutes and my commandments,¶ [i]as thy father David did walk, then [k]I will lengthen thy days.

15 And Solomon awoke; and, behold, *it was* a dream: and he came to Jerusalem, and stood [l]before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered [m]peace-offerings, and made [n]a feast to all his servants.

16 ¶ Then came there [o]two women *that were* harlots* unto the king, and [p]stood before him.

17 And the one woman said, [q]O my lord, I and this woman dwell in one house; and I was delivered of a child with her in the house.

18 And it came to pass, the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.†

19 And this woman's child died in the night; because she overlaid it.

[t] Dan. ii. 21.
[u] 1 Chr. xxix. 1.
[x] Num. xxvii. 17.
§ This is a Hebraism frequent in the sacred writings, and seems here to refer to the condition of a young child, yet unable to walk firmly, and ignorant of everything; such as Solomon professes himself to be, as ruler of so great a people.—HOUBIGANT.
[y] 1 Chr. xxii. 12.
[z] *Hearing.*
[a] Ps. lxxii. 1, 2.
[b] 1 Cor. ii. 14, 15.
[c] Matt. iii. 11, 14.
[d] Prov. xv. 8.
‖ The prayer of Solomon related entirely to his office, to his position as king and administrator of law among the people of God: for himself, personally, he had asked nothing; neither long life, nor riches, nor the fall of his enemies. His prayer therefore pleased the Lord, and was heard in richer measure than he had asked.—KEIL.
[e] *Many days.*
[f] *Hear.*
[g] Rom. viii. 26, 27.
[h] Luke xxi. 15.
[i] Matt. vi. 33.
[k] x. 23, 27.
[l] *Hath not been.*
[m] 1 Chr. xxii. 12, 13; xxviii. 9.
¶ This caution God gives him, lest his great wisdom should make him proud, or careless, or presumptuous, as if he were out of all danger; and to oblige him to more care and circumspection to avoid the snares and mischiefs to which so much prosperity and glory would probably expose him; and withal, to justify himself in case he should afterwards alter the course of his providence towards Solomon.—POOLE.
[n] 2 Chr. xvii. 3, 4.
[o] Deut. v. 16.
[p] 2 Sam. vi. 17.
[q] Lev. iii., vii. 11-19.
[r] Gen. xxxi. 54.
[s] Lev. xix. 29.
* They probably kept houses of public entertainment. The Jews suppose they were not Israelites, but strangers.—PATRICK.
[t] Ex. xviii. 13, 16.
[u] Gen. xliii. 20.
† So that there was no witness of what passed between them, but all relied on their own credit, which made the case more difficult.—PATRICK.

20 And she arose at midnight, and took my son from beside me, while thine handmaid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead; but when I had considered it in the morning, behold, it was not my son which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son. And this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.‡

24 And the king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, [r]Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman§ whose the living child *was* unto the king, (for [s]her bowels [6]yearned upon her son,‖) and she said, O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that [t]the wisdom of God *was* [7]in him to do judgment.¶

‡ The case here was difficult to determine. The character of the women was alike; so that the declaration of the one was not deserving of more credit than that of the other. There was no other evidence to incline and determine the judgment. The only way to ascertain which was the mother, was to try which shewed maternal affection and tenderness.—BOOTHROYD.
[r] Prov. xxv. 3.
§ On Solomon's ordering the child to be divided in two, the *real* mother begs that the child may be saved, even though it be given to her adversary; but the *pretended* mother is clearly for dividing it. This gave Solomon a full conviction that she who expressed tenderness and compassion for the child was its true mother, and accordingly he ordered it to be given to her.—STACKHOUSE.
[s] Gen. xliii. 30.
[6] *Were hot.*
‖ For her motherly heart burned for her son.—LUTHER.
[t] Ezra vii. 25.
[7] *In the midst of him.*
¶ This sentence made the impression on the whole people, that Solomon was endowed with Divine wisdom for the administration of justice.—KEIL.

CHAPTER IV.

1 *Solomon's princes.* 7 *His twelve officers.* 20 *The peace and largeness of his kingdom.* 29 *His wisdom.*

SO king Solomon was king [a]over all Israel.

2 And these *were* [b]the princes which he had; Azariah the son of Zadok the [1]priest;

3 Elihoreph and Ahiah, the sons of [c]Shisha, [2]scribes; Jehoshaphat the son of Ahilud, the [3]recorder.

4 And Benaiah the son of Jehoiada *was* over the host; and Zadok and Abiathar* *were* the priests;

5 And Azariah the son of Nathan *was* over the officers; and Zabud the son of Nathan *was* principal officer, *and* [d]the king's friend;†

CHAP. IV.
[a] 2 Chr. ix. 30.
[b] Ex. xviii. 21.
[1] *Chief officer.*
[c] 2 Sam. xx. 25, *Sheva.*
[2] *Secretaries.*
[3] *Remembrancer.*
* If it be the same as is spoken of 1 Kings ii. 26, it must be understood, that though he was degraded by Solomon, yet he kept the name and next degree under Zadok.—DIODATI.
[d] 2 Sam. xv. 37.
† The word *Cohen* signifies here, as it doth 2 Sam. viii. 18, *minister of state*, among whom Zabud was the chief; one whom the king intrusted with the management of all affairs, and with his most secret counsels; he being always with him.—PATRICK.

Israel who had preceded or should succeed him, in all kinds of knowledge and discernment, and also in riches and honour, which he had not asked. The promise of long life was conditionally added; and perhaps it was in part forfeited by the idolatry and other sins into which he was afterwards betrayed.—*Scott.*

TRIAL OF SOLOMON'S WISDOM.—Ver. 16. The question was, Who was the mother of this living child which was brought into court to be finally adjudged either to the one or to the other? Both mothers were vehement in their claims, and shewed deep concern about it. Both were peremptory in their asseverations: "It is mine," says one; "Nay, it is mine," says the other. Neither will own the dead child, though it would be cheaper to bury that than to maintain the other; but it is the living one they strive for. The living child is therefore the parents' joy, because it is their hope; and may not the dead children be so? (See Jer. xxxi. 17.) The determination of it: Solomon, having patiently heard what both sides had to say, sums up the evidence (ver. 23); and now the whole court is in expectation what course Solomon's wisdom will take to find out the truth. One knows not what to say to it; another, perhaps, would determine it by lot; Solomon calls for a sword, and gives orders to divide the living child between the two contenders. Now, 1. This seemed a ridiculous decision of the case, and a brutal cutting of the knot which he could not untie. "Is this," think the sages of the law, "the wisdom of Solomon?" They could not conjecture what he aimed at in it. "The hearts of kings," such kings, "are unsearchable" (Prov. xxv. 3). There was a law concerning the dividing of a living ox and a dead one (Exod. xxi. 35), but that did not reach this case. But, 2. It proved an effectual discovery of the truth. Some think that Solomon did himself discern it, before he made this experiment, by the countenances of the women, and their way of speaking; but by this he gave satisfaction to all the company, and silenced the pretender. To find out the true mother, he could not try which the child loved best, and must therefore try which loved the child best; both pretended to a motherly affection, but the sincerity of it will be tried when the child is in danger. (1.) She that knew the child was not her own, but, in contending for it, stood upon a point of honour, was well content to have it divided. She that had overlaid her own child, cared not what became of this, so that the true mother might not have it: "Let it be neither mine nor thine, but divide it." By this it appeared that she knew her own title to be bad, and feared Solomon would find it so, though she little suspected she was betraying herself, but thought Solomon in good earnest. If she had been the true mother, she had forfeited her interest in the child, by agreeing so readily to this bloody decision. But, (2.) She that knew the child was her own, rather than the child should be butchered, gives it up to her adversary. How feelingly does she cry out, "O my lord, give her the living child" (ver. 26). "Let me see it hers, rather than not see it at all." By this tenderness toward the child, it appeared that she was not the careless mother that had overlaid the dead child, but was the true mother of the living one, that could not endure to see its death, having compassion on the son of her womb. "The case is plain," says Solomon, "what need of witnesses? 'Give her the living child;' for you all see, by this undissembled compassion, 'she is the mother of it.'" Let parents shew their love to their children by taking care of them, especially by taking care of their souls, and, with a holy violence, snatching them as brands out of the burning. They are most likely to have the comfort of children that do their duty to them. Satan pretends to the heart of man, but by this it appears that he is only a pretender, that he would be content to divide with God, whereas the rightful Sovereign of the heart will have all or none.—*Henry.*

CHAP. IV. SOLOMON'S COURT.—Ver. 22. We may guess at the vast number of his attendants, and the great resort that was to him, by the provision that was made daily for his table. Of bread, so many measures of flour and meal, as, it is computed, would richly serve 3000 men; Carellus computes above 4000 men; and the provision of flesh (ver. 23), is rather more, in proportion. What vast quantities were here of beef, mutton, and venison, and the choicest of all "fatted things," as some read that which we translate "fatted fowl"! Ahasuerus, once in his reign, made a "great feast," to "shew the riches of his kingdom" (Esth. i. 3, 4). But it was much more the honour of Solomon that he kept a constant table and a very noble one; not of dainties, or deceitful meats (he himself witnessed against them, Prov. xxiii. 3), but substantial

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6 And Ahishar *was* over the household; and Adoniram the son of Abda *was* over the [a]tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his household: [c]each man his month in a year made provision.

8 And these *are* their names: [b]The son of Hur, in mount Ephraim.

9 [d]The son of Dekar, in Makaz, and in [f]Shaalbim, and [g]Beth-shemesh, and Elon-beth-hanan.

10 [h]The son of Hesed, in Aruboth; ‡ to him *pertained* [k]Sochoh, and all the land of Hepher.

11 [l]The son of Abinadab, in all the region of Dor; which had Taphath the daughter of Solomon to wife.

12 Baana the son of Ahilud; *to him pertained* [n]Taanach and Megiddo, and all [o]Beth-shean, which *is* by [p]Zartanah, beneath Jezreel,§ from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam.

13 [q]The son of Geber, in [r]Ramoth-gilead; to him *pertained* [s]the towns of Jair the son of Manasseh, which *are* in Gilead; to him *also pertained* the region of [t]Argob, which *is* in Bashan, threescore great cities, with walls and brasen bars.‖

14 Ahinadab the son of Iddo *had* [u]Mahanaim.

15 Ahimaaz *was* in [x]Naphtali; he also took Basmath [y]the daughter of Solomon to wife.

16 Baanah the son of Hushai ¶ *was* in Asher and in Aloth.

17 Jehoshaphat the son of Paruah in Issachar.

18 Shimei the son of Elah in [z]Benjamin.

19 Geber the son of Uri *was* in the country of Gilead, *in* [a]the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was** the only officer which *was* in the land.

20 ¶ Judah and Israel *were* many, [b]as the sand which *is* by the sea in multitude, [c]eating and drinking, and making merry.

21 And [d]Solomon reigned over all kingdoms,† from the river unto the land of the Philistines, and unto the border of Egypt: they [e]brought presents, and served Solomon all the days of his life.

22 ¶ And Solomon's [2]provision for one day was thirty [3]measures of fine flour, and threescore measures of meal,

23 [g]Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to [5]Azzah,‡ over [h]all the kings on this side the river: and he [i]had peace on all sides round about him.

25 And Judah and Israel dwelt [k]safely, [l]every man under his vine and under his fig-tree, [m]from Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And Solomon had [n]forty thousand stalls of horses for his chariots, and twelve thousand horsemen.

27 And [o]those officers provided victual for king Solomon, and for all that came unto king Solomon's table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses§ and [6]dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And [p]God gave Solomon wisdom and understanding exceeding much, and [q]largeness of heart, even as the sand that *is* on the sea-shore.

30 And Solomon's wisdom excelled the wisdom of all the children of the east country, and all [r]the wisdom of Egypt.

31 For he was wiser than all men; than [s]Ethan the Ezrahite, and [t]Heman, and Chalcol, and Darda, the sons of Mahol: and [u]his fame was in all nations round about.

32 And [x]he spake three thousand proverbs:‖ and his [y]songs were a thousand and five.

33 And he spake of trees, from [z]the cedar-tree that *is* in Lebanon, even unto [a]the hyssop that springeth out of the wall: he spake also [b]of beasts, and of fowl, and of creeping things, and of fishes.

34 And [c]there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

CHAPTER V.

1 *Hiram sendeth to congratulate Solomon,* 7 *and furnisheth timber to build the temple.* 13 *Solomon's workmen and labourers.*

AND [a]Hiram* king of Tyre [b]sent his servants unto Solomon; (for he had heard that they

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[a] *Levy.*
[b] 1 Chr. xxvii. 1.
[c] *Ben-hur.*
[d] *Ben-dekar.*
[e] Josh. xix. 42, *Shaalabbin.*
[f] *See on* 1 Sam. vi. 12, 20.
[g] *Ben-hesed.*
‡ A city or country belonging to Judah (1 Kings iv. 10), the situation of which is not known. —CALMET.
[h] *See on* Josh. xv. 35.
[k] *Ben-abinadab.*
[l] Josh. xvii. 11.
[n] 1 Sam. xxxi. 10.
[o] vii. 46, *Zarthan.*
§ *Zartanah, beneath Jezreel*—which was in Issachar. And this seems added to distinguish it from that *Zartanah*, Josh. iii. 16.—POOLE.
[q] *Ben-geber.*
[r] xxii. 3.
[s] Num. xxxii. 41.
[t] Deut. iii. 4, 13.
‖ *Great cities, with walls and brasen bars.*—This is added by way of distinction from those towns of Jair; for being without Jordan, they were liable to the attempts of their enemies. —POOLE.
[u] *To Mahanaim.*
[x] Josh. xix. 32-39.
[y] 11.
¶ This man perhaps was the son of Hushai, the friend of David, and therefore preferred by Solomon. — PATRICK.
[z] Josh. xviii. 20.
[a] Num. xxi. 21-35.
* There is nothing in the Hebrew answering to those words *he was:* therefore this doth not relate to the officer before mentioned; but the meaning is, as Abarbinel expounds it, that besides all those officers before named, there was another who took care of strangers who were going to court, or coming from it: as the other twelve took care of his family, and all belonging to it. This officer made provision in that country where the king then dwelt, and therefore is not named, because he was not fixed and settled in his office, as the others were, but chosen by the citizens of that city where the king resided.—PATRICK.
[b] Gen. xiii. 16.
[c] 1 Sam. xxx. 16.
[d] Gen. xv. 18.
† All provinces from the Euphrates to the land of the Philistines, even to the frontiers of Egypt.—CLARKE.
[e] 1 Sam. x. 27.
[2] *Bread.*

[3] *Cors.*
[g] Neh. v. 17, 18.
[5] Gen. x. 19.
‡ It is very probably thought that Tiphsah is the same with Thapsacus, a considerable city lying on the Euphrates, and frequently mentioned by heathen writers. Azzah is the same as Gaza, the Philistine city often mentioned, lying in the south-west corner of the land of Israel.—WELLS.
[h] *See on* 21.
[i] 1 Chr. xxii. 9.
[k] *Confidently.*
[l] 2 Kings xviii. 31.
[m] Jud. xx. 1.
[n] Deut. xvii. 16.
[o] 7-19.
§ Probably not straw with which to litter them, for in these countries it is not now used for that purpose, but to be chopped and eaten together with the barley. They litter at present with dung dried in the sun.—HARMER.
[6] *Mules,* or *swift beasts.*
[h] iii. 12, 28; x. 23.
[i] Is. lx. 5.
[k] Is. xix. 11, 12.
[l] 1 Chr. xv. 19.
[m] 1 Chr. ii. 6.
[n] v. 7; x. 1, 6.
[o] Prov. i. 1.
‖ *Proverbs*—*i. e.,* short, and deep, and useful sentences, whereof a great and the best part are contained in the books of Proverbs and Ecclesiastes. Of his songs the chief and most divine are in the Canticles.—POOLE.
[p] Cant. i. 1.
[q] Num. xxiv. 6.
[r] Ex. xii. 22.
[s] *See on* Gen. i. 20.
[t] x. 1.

CHAP. V.
[a] ix. 11-14.
* This Hiram was probably the son of the other Hiram, who sent to David timber and artificers to build his palace (2 Sam. v. 11); for, according to Josephus, the temple was built in the fourth year of Solomon's reign, and the time when David took Jerusalem, and built his palace, was thirty-three years before the beginning of Solomon's reign. —STACKHOUSE.
[b] 2 Sam. viii. 10.

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food, for the entertainment of those who came to hear his wisdom. Thus Christ fed those whom he taught, five thousand at a time—more than ever Solomon's table would entertain at once: all believers have in him a continual feast. Herein he far outdoes Solomon, that he feeds all his subjects, not with the bread that perishes, but "with that which endures to eternal life." It added much, both to the strength and glory of Solomon's kingdom, that he had such abundance of horses, 40,000 for chariots, and 12,000 for his troops. A thousand horse, perhaps, in every tribe, for the preserving of the public peace (ver. 26). God had commanded that their kings should not multiply horses (Deut. xvii. 16), nor, according to the account here given, considering the extent and wealth of Solomon's kingdom, did he multiply horses in proportion to his neighbours; for we find even the Philistines bringing into the field 30,000 chariots (1 Sam. xiii. 6), and the Syrians at least 40,000 horse (2 Sam. x. 18). The same officers that provided for his house provided also for his table (ver. 27, 28). Every one knew his place, and work, and time; and so this great court was kept without confusion.—*Henry.*

HIS WISDOM AND AUTHORSHIP.—Ver. 30-34. God gave Solomon not only heavenly wisdom, and singular talents for government, but extraordinary capacities for the attainment of all kinds of knowledge: so that he excelled the wise men of Egypt, and of Babylon, Arabia, or other countries still more to the east, in astronomy, and other sciences, for which they were renowned. In the knowledge of divinity he surpassed Ethan and Heman, who seem to have been men renowned for extraordinary piety and wisdom at that time; and all others who were celebrated in Israel on the same account. He excelled, also, in morality and economics; for he spake three thousand proverbs, of which such as were most suited for general utility have come down to us in the Book of Proverbs. He likewise excelled in poetry, and wrote one thousand and five songs; but only one of these is preserved in Scripture. It may, however, be supposed, that many of the others were upon moral and religious subjects; as well as remarkable for the beauties of poetry. He was, moreover, deeply versed in all the branches of natural philosophy, and discoursed in an admirable manner upon the nature, properties, and uses of the several species of plants and animals. So that in everything he possessed such an undisputed superiority over all men in that age, that his reputation for wisdom brought numbers from different kings and nations all around, to learn every kind of useful knowledge from him; and perhaps he possessed more accurate and extensive knowledge, on a vast variety of subjects, than any mere man besides, in any age or nation of the world, ever did.

PRACTICAL OBSERVATIONS.—The different ranks of men in society should be distinguished by a suitable attendance and provision; but "when riches increase, they are increased that eat them," and the owners have much additional incumbrance, and but little accession of solid advantage. It is also extremely difficult to possess abundance, without covetousness, luxury, or ostentation—without abusing, wasting, or burying the goods of our common Lord, to whom every one must give an account of his stewardship; yet prudent management and frugality are excellent appendages to liberality, and serve to support the expenses of it.—Wise and righteous princes are most valuable blessings to whole kingdoms, and should be sought in prayer from that God who hath all hearts in his hands: yet all outward prosperity is precarious and transient; and too often it proves unfavourable to religion, and increases pride, sloth, and sensual indulgence; thus rendering Divine judgments necessary.—Wealth without wisdom, and knowledge without humility and grace, are generally destructive to the possessor, and to those with whom he is connected; yet both are the gifts of God, good in themselves, and only evil as perverted by man's depravity. And heavenly wisdom teaches men to give God the glory in the use of these inferior blessings, and so renders them ornamental to the Christian profession, and conducive to promote designs of extensive usefulness.—A reputation for wisdom and piety is no further desirable than as it consists with humility, and affords a man an opportunity of communicating more extensively that useful knowledge which the Lord hath imparted. Every information which is needful to our glorifying God, and obtaining his salvation, is preserved to us in the sacred Scriptures; and the light of heaven will more certainly and speedily instruct us in all useful knowledge than all the records of antiquity could do if we had them. Let us then rejoice that the Lord reigneth on a mercy-seat, and that his name is Emmanuel. His kingdom was faintly shadowed forth in that of Solomon, but is of a nobler and more heavenly nature. The blessings of it consist not in meat and drink, but in righteousness, peace, and joy in the Holy Ghost.—*Scott.*

CHAP. V. HIRAM AND SOLOMON'S CORRESPONDENCE.—Ver. 1. We have here an account of the correspondence between Solomon and Hiram. Tyre was a famous trading city, that lay close upon the sea, in the border of Israel; its inhabitants (as should seem) none of the devoted nations, nor ever at enmity with Israel; and therefore David never offered to destroy them, but lived in friendship with them. It is said here of Hiram their king, that he was "ever a lover of David," and we have

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had anointed him king in the room of his father;) [c]for Hiram was ever a lover of David.

2 And [d]Solomon sent to Hiram, saying,

3 Thou knowest how that David my father [e]could not build an house unto the name of the LORD his God, [f]for the wars which were about him on every side, until the LORD [g]put them under the soles of his feet.[†]

4 But now the LORD my God [h]hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

5 And, [i]behold, I [1]purpose to build an house unto the name of the LORD my God, [k]as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou that they hew me [l]cedar-trees out of Lebanon;[‡] and my servants shall be with thy servants: and unto thee [m]will I give hire for thy servants, according to all that thou shalt [2]appoint: for thou knowest [n]that *there is* not among us any that can skill to hew timber like unto the [o]Sidonians.

7 ¶ And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, [p]Blessed *be* the LORD[§] this day, [q]which hath given unto David [r]a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have [s]considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning [s]timber of fir.

9 My servants shall bring *them* down from [t]Lebanon unto the sea; and [u]I will convey them by sea in floats‖ unto the place that thou shalt [4]appoint me, and will cause them to be discharged there, and thou shalt receive *them:* and thou shalt accomplish my desire, in [x]giving food for my household.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according to* all his desire.

11 And Solomon gave Hiram twenty thousand [5]measures of wheat *for* food to his household, and twenty measures of pure oil:¶ thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom,* [y]as he promised him: and there was peace between Hiram and Solomon; and [z]they two made a league together.

13 ¶ And king Solomon raised a [6]levy out of all Israel; and [a]the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand [b]a month by courses; a month they were in Lebanon, *and* two months at home: and [c]Adoniram *was* over the levy.

15 And Solomon had [d]threescore and ten thousand that bare burdens, and fourscore thousand hewers[†] in the mountains;

16 Besides the chief of Solomon's officers which *were* over the work, [e]three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, [f]costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomon's builders and Hiram's builders did hew *them*, and the stone-squarers:[‡] so they prepared timber and stones to build the house.

CHAPTER VI.

1 *The building of Solomon's temple.* 11 *God's promise unto it.*
37 *The time of building it.*

AND [a]it came to pass, in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, [b]in the month Zif, which *is* the second month, that he [1]began to [c]build the house of the LORD.

2 And the house which king Solomon built for the LORD, the length thereof *was* [d]threescore cubits,* and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the [e]porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof before the house.

4 And for the house he made [2]windows of narrow lights.

5 ¶ And [3]against the wall of the house he [f]built [4]chambers round about,[†] *against* the walls of the house round about, *both* of the temple and of the [g]oracle: and he made [5]chambers round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made [6]narrowed rests

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[c] 2 Sam. v. 11.
[d] 2 Chr. ii. 3.
[e] 2 Sam. vii. 5-11.
[f] 1 Chr. xxii. 8.
[g] Josh. x. 24.
† *Put them under the soles of his feet*—i.e., made them subject to him, that he might trample upon them at his pleasure (compare Ps. viii. 6; 1 Cor. xv. 27).—POOLE.
[h] iv. 24.
[i] 2 Chr. ii. 1, 4.
[1] *Say.*
[k] 2 Sam. vii. 12. 13.
[l] 2 Chr. ii. 8, 10.
‡ The quantity of the cedar wood of Lebanon in Solomon's temple was so great, that the temple itself is called Lebanon at Zech. xi. 1: "Open thy doors, O Lebanon."—CALMET.
[m] Rom. xii. 17.
[2] *Say.*
[n] 1 Cor. xii. 14-21.
[o] Gen. x. 15.
[p] 2 Chr. ii. 11, 12.
§ Hiram praises Jehovah, the God of Israel. It cannot be inferred from this alone that he acknowledged and revered the only true God. According to polytheistic ideas, he might concede to the God of Israel the same reality as to his own gods. A greater recognition of Jehovah he expresses 2 Chr. ii. 11, where he characterises him as the Creator of heaven and earth. Still even this by no means involves the full and true recognition of the Lord, but may be explained from an assent of Hiram to the religious views of the Israelites, that could not remain unknown to him in his long friendship with David.—KEIL.
[q] Gen. xxxiii. 5.
[r] iii. 9.
[3] *Heard.*
[s] 2 Sam. vi. 5.
[t] Deut. iii. 25.
[u] 2 Chr. ii. 16.
‖ By "floats" is probably meant, that the pieces of timber were bound together, and so drawn through the rivers and the sea.—PATRICK.
[4] *Send.*
[x] 2 Chr. ii. 15.
[5] *Cors.*
¶ Squeezed out of the olives without breaking them.—GILL.
* *The Lord gave Solomon wisdom*—i.e., he increased in wisdom more and more; which is here mentioned, because he shewed his wisdom in all his transactions with Hiram.—POOLE.
[y] 2 Chr. i. 12.
[z] Gen. xxi. 32.

[6] *Tribute* of men.
[a] ix. 15.
[b] 1 Chr. xxvii. 1-15.
[c] iv. 6.
[d] 2 Chr. ii. 17, 18.
† That is, hewers of stone; for Hiram's servants hewed the timber. These were not Israelites, but strangers from other nations, as may be collected from chap. ix. 21, 22. It may seem strange to some that so vast a number of men should be employed about the building of a place, comparatively speaking, so small as the temple. It should be remembered, however, that there were many other works which Solomon designed and finished (chap. ix. 15), for which we read of no other preparations than those now made.—PATRICK.
[e] 2 Chr. ii. 2.
[f] 1 Chr. xxii. 2.
‡ *Stone-squarers;* Ital., *the Giblites*—which were a people of Tyre, who were great architects, builders and carvers (Ps. lxxxiii. 7; Ez. xxvii. 9).—DIODATI.

CHAP. VI.
B.C. 1012.
[a] Jud. xi. 26.
[b] Num. i. 1.
[1] *Built.*
[c] John ii. 19-21.
[d] Rev. xxi. 16, 17.
* From east to west, including the holy place and the most holy place; that is, about 109 feet.—GILL.
[e] Matt. iv. 5.
[2] *Windows broad* within, and *narrow* without; or, *skewed* and *closed.*
[3] *Upon*, or *joining to.*
[f] Neh. x. 37.
[4] *Floors.*
† *Hebuilt chambers*—for the laying the priests' garments and other utensils belonging to the temple, or to the worship of God therein (see 2 Kings xi. 2; 1 Chr. xxviii. 12; Ezek. xlii. 13, 14).—POOLE.
[5] Ex. xxv. 22.
[5] *Ribs.*
[6] *Narrowings*, or *rebatements.*

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reason to think he was a worshipper of the true God, and had himself renounced, though he could not reform, the idolatry of his city. David's character will win the affections of those that are without. Here is, 1. Hiram's embassy of compliment to Solomon (ver. 1). He sent, as is usual among princes, to condole with him on the death of David, and to renew his alliances with him upon his succession to the government. It is good keeping up friendship and communion with the families in which religion is uppermost. 2. Solomon's embassy of business to Hiram, sent, it is likely, by messengers of his own. In wealth, honour, and power, Hiram was very much inferior to Solomon, yet Solomon has occasion to be beholden to him, and begs his favour. Let us never look with disdain on those below us, because we know not how soon we may need them.

LABOUR FOR THE TEMPLE.—Ver. 8, 9. "God gave Solomon wisdom;" that was more and better than anything Hiram did or could give him; but this made Hiram love him, and enabled Solomon to improve his kindness, so that they were both willing to ripen their mutual love into a mutual league, that it might be lasting. It is wisdom to strengthen our friendship with those we find to be honest and fair, lest new friends prove not so firm and kind as old ones. The labourers whom Solomon employed in preparing materials for the temple were numerous. 1. Some were Israelites, who were employed in the more easy and honourable parts of the work, felling trees, and helping to square them, in conjunction with Hiram's servants. For this he appointed 30,000, but employed only 10,000 at a time, so that, for one month's work, they had two months' vacation, both for rest and for the despatch of their own affairs at home (ver. 13, 14). It was temple-service, yet Solomon takes care that they shall not be overworked; great men ought to consider that their servants must rest as well as they. 2. Others were captives of other nations, who were to bear burthens, and to hew stone (ver. 15); and we read not that these had their resting times as the other had, for they were doomed to servitude. 3. There were some employed as directors and overseers (ver. 16); 3300 that ruled over the people, and they were as necessary and useful in their place as the labourers in theirs. Here were many hands and many eyes employed, for preparation was now to be made, not only for the temple, but for all the rest of Solomon's buildings, both at Jerusalem and here in the forest of Lebanon, and in other places of his dominion, of which see chap. ix. 17-19. He speaks of the vastness of his undertakings, Eccl. ii. 4, "I made me great works," which required this vast number of workmen.—*Henry.*

PRACTICAL OBSERVATIONS.—The love of God causes men to love one another, and renders them superior to selfish jealousies and envyings; and it teaches them to rejoice in each other's prosperity, and to be glad to receive or afford mutual assistance. —The most necessary and successful wars not only produce much temporal evil, but obstruct or retard the execution of many useful designs for promoting godliness. We may then well pray, "Send peace in our time, O Lord;" and when he "gives rest on every side, so that there is no adversary nor evil occurrent," no time should be lost, but every one should be intent to devise and execute such useful undertakings as were before prevented.—*Scott.*

CHAP. VI. THE TEMPLE.—Ver. 1. Here, 1. The temple is called "The house of the Lord," because it was, (1.) Directed and modelled by him. Infinite Wisdom was the Architect, and gave David the plan or pattern by the Spirit, not by word of mouth only, but, for the greater certainty and exactness, in writing (1 Chron. xxviii. 11, 12, 19), as he had given Moses in the mount a draught of the tabernacle. (2.) Dedicated and devoted to him and to his honour, to be employed in his service—so his, as never any other house was; for he manifested his glory in it (so as never in any other) in a way agreeable to that dispensation: for when there were carnal ordinances, there was a "worldly sanctuary" (Heb. ix. 1, 10). This gave it its "beauty of holiness," that it was "the house of the Lord," which far transcended all its other beauties. 2. The time when it began to be built is exactly set down. (1.) It was just 480 years after the bringing of the children of Israel out of Egypt; allowing 40 to Moses, 17 to Joshua, 299 to the Judges, 40 to Eli, 40 to Samuel and Saul, 40 to David, and 4 to Solomon, before he began the work, we have just the sum of 480. So long it was, after that holy state was founded, before that holy house was built, which, in less than 430 years, was burned by Nebuchadnezzar; it was thus deferred, because Israel

round about, that *the beams* should not be fastened in the walls of the house.

7 And the house, when it was in building, was [h]built of stone made ready before it was brought thither: so that there was neither hammer, nor axe, *nor* any tool of iron, heard in the house‡ while it was in building.

8 The door for the middle chamber *was* in the right [7]side of the house: and they went up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the house, and finished it; and covered the house [8]with beams and boards of cedar.

10 And *then* he built chambers against all the house§ five cubits high; and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, [i]if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; [k]then will I perform my word with thee, which I spake unto David thy father:

13 And [l]I will dwell among the children of Israel,‖ and [m]will not forsake my people Israel.

14 So Solomon built the house, and finished it.

15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling:¶ *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even [n]built *them* for it within, *even* for the oracle, *even* for the most holy *place*.*

17 And the house, that *is*, the temple before it,† was forty cubits *long*.

18 And the cedar of the house within *was* carved with [9]knops and [1]open flowers: all *was* cedar; there was no stone seen.

19 And the oracle he prepared in the house within, [o]to set there the ark of the covenant of the LORD.

20 And the oracle in the fore-part *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with [2]pure gold; and *so* covered [p]the altar *which was of* cedar.

B.C. 1012—B.C. 1005.

[h] Rom. ix. 23.

‡ All the materials, whether of wood or stone, were so adapted and prepared beforehand, that they were put together with great quickness, little trouble, and very little or no noise of workmanship.—PYLE.

[7] *Shoulder.*

[8] *The vault-beams, and the ceilings, with cedar.*

§ The Hebrew words may be very truly and properly rendered thus, *He built a roof* (to wit, a flat and plain roof, called *yatsiah*, because of the exact resemblance it hath with the floor of a house) *over all the house*, according to the manner of all the Israelitish buildings, which were flat at the top (of which see Deut. xxii. 8; Josh. ii. 6; 2 Sam. xi. 2). The inner roof was arched (ver. 9), that it might be more beautiful and glorious to behold; but the outward roof was flat.—POOLE.

[i] 1 Sam. xii. 14, 15.

[k] 2 Sam. vii. 13.

[l] Ex. xxv. 8.

‖ The dwelling of God among Israel refers to his symbolic presence over the mercy-seat in the most holy place, in which the true spiritual connection of the Lord with his people was represented.—KEIL.

[m] Deut. xxxi. 6-8.

¶ He wainscoted, as we now speak, the whole house with cedar, from the floor of the house, unto the walls of the ceiling — *i.e.*, from the bottom to the top.—PATRICK.

[n] Ex. xxv. 21, 22.

* The floor of the temple was formed of planks of fir, covered with gold. The inside walls and the flat ceiling were lined with cedar, beautifully carved, representing cherubim and palm-trees, clusters of foliage and open flowers, among which, as in Egypt, the lotus was conspicuous; and the whole interior was so overlaid with gold, that neither wood nor stone was anywhere to be seen, and nothing met the eye but pure gold, either plain as in the floor, or richly chased, as on the walls, and, as some think, with precious stones in the representation of flowers and other enrichments.—KITTO.

† He here speaks of the holy place, or that part of the house which was before the most holy place, the former being forty cubits in length, and the latter twenty.—PATRICK.

[9] *Gourds.*

[1] *Openings of flowers.*

[o] Ex. xl. 20, 21.

[2] *Shut up.*

[p] Ex. xxx. 1-3.

[q] Ex. xxvi. 29-32.

[r] Ex. xxvi. 32, 33.

[s] Gen. iii. 24.

[3] *Oily; Heb., trees of oil.*

‡ They were two great human winged statues carved to the whole proportion, under whose wings the ark was to stand; and they differed from those two which were upon the cover of the ark (Ex. xxv. 18), and also from them which were carved upon the walls, in half proportion (ver. 20).—DIODATI.

[t] Ex. xxv. 20.

[4] Or, *the cherubims stretched forth their wings.*

§ These directed their faces not to one another but to the holy place, as beings, which, according to the admirable exposition of Bähr, "as standing on the highest step of created life, and uniting in themselves the most perfect created life, are the most perfect revelation of God and the Divine life" (Symbol. i. p. 340). They were the most appropriate symbols of the glory of the Lord filling the sanctuary.—KEIL.

[u] Ex. xxxvi. 8.

[5] *Openings of flowers.*

[x] Is. liv. 11, 12.

‖ From this it should seem that there was a partition wall, extending at least part of the way between the oracle and temple, most probably on each side in which the doors were made. — BOOTHROYD.

[y] John x. 9.

[6] *Five-square.*

[7] *Leaves of the doors.*

[8] *Openings of flowers.*

¶ The door to the most holy place consisted of two leaves of wild olive-tree, that moved on golden hinges (vii. 50), and were decorated in the same manner as the inner walls of the temple. The door of the holy place was, on the whole, similarly constructed, only the leaves were made of cypress-wood, and only the posts of wild-olive.—KEIL.

[9] *Four-square.*

[z] Ex. xxvii. 9-19.

21 So Solomon [q]overlaid the house within with pure gold: and he made a partition [r]by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar, that *was* by the oracle, he overlaid with gold.

23 ¶ And within the oracle he made [s]two cherubims *of* [3]olive-tree, *each* ten cubits high.‡

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure and one size.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house: [t]and [4]they stretched forth the wings of the cherubims, so that the wing of the one touched the *one* wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house.§

28 And he overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with [u]carved figures of cherubims, and palm-trees, and [5]open flowers, within and without.

30 And [x]the floor of the house he overlaid with gold within and without.

31 ¶ And for the entering of the oracle‖ he made [y]doors *of* olive-tree: the lintel *and* side-posts *were* [6]a fifth part *of the wall*.

32 The [7]two doors also *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and [8]open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple posts *of* olive-tree,¶ [9]a fourth part *of the wall*.

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers; and covered *them* with gold fitted upon the carved work.

36 ¶ And he built [z]the inner court with three rows of hewed stone, and a row of cedar-beams.

had, by their sins, rendered themselves unworthy of this honour, and because God would shew how little he values external pomp and splendour in his service; he was in no haste for a temple. David's tent, which was clean and convenient, though it was neither stately nor rich, nor, for aught that appears, ever consecrated, is called "the house of the Lord" (2 Sam. xii. 20), and served as well as Solomon's temple; yet, when God gave Solomon great wealth, he put it into his heart thus to employ it, and graciously accepted him, chiefly because it was to be a shadow of good things to come (Heb. ix. 9). (2.) It was in the fourth year of Solomon's reign, the three first years being taken up in settling the affairs of his kingdom, that he might not find any embarrassment from them in this work: it is not time lost which is spent in composing ourselves for the work of God, and disentangling ourselves from every thing which might distract or divert us; during this time he was adding to the preparations which his father had made (1 Chron. xxii. 14), hewing the stone, squaring the timber, and getting everything ready, so that he is not to be blamed for slackness in deferring it so long. We are truly serving God when we are preparing for his service, and furnishing ourselves for it. 3. The materials are brought in, ready for their place (ver. 7); so ready, that there was "neither hammer nor axe heard in the house while it was building." In all this building, Solomon prescribes it as a rule of prudence, to "prepare the work in the field," and "afterward build" (Prov. xxiv. 27). But here, it seems the preparation was more than common, full and exact to that degree, that, when the several parts came to be put together, there was nothing defective to be added, nothing amiss to be amended; it was to be the temple of the God of peace, and therefore no iron tool must be heard in it. Quietness and silence both become and befriend religious exercises; God's work should be done with *as much care* and *as little noise* as may be; the temple was thrown down with "axes and hammers;" and they that did it roared "in the midst of the congregation" (Ps. lxxiv. 4, 6), but it was built up in silence: clamour and violence often hinder, but never further the work of God. 4. The dimensions are laid down (ver. 2, 3), according to the rules of proportion. Some observe that the length and breadth were just double to that of the tabernacle. Now that Israel was grown more numerous, the place of their meeting needed to be enlarged (Isa. liv. 1, 2), and now that they were grown richer, they were the better able to enlarge it; where God sows plentifully, he expects to reap so. 5. An account of the windows (ver. 4): they were "broad within and narrow without." Such should the eyes of our mind be, reflecting nearer on ourselves than on other people, looking much within to judge ourselves, but little without to censure our brethren. The narrowness of the lights intimated the darkness of that dispensation, in comparison with the gospel-day.—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 1-13. Though God does not delight in outward magnificence, but is present with, and accepts the worship of poor believers who assemble in the meanest place, yet he expects that the wealthy should devote their riches to his service. And whatever is liberally expended, out of zeal for his glory, and according to the rule of his Word, shall be graciously accepted, though, perhaps, man may censure the expense as needless or useless. Every good work should be done heartily and without procrastination; but it is not needless delay to consult prudent measures, to make requisite preparations, and to remove such obstructions as might afterwards impede our progress or divert our attention. Everything in the Church above is conducted in perfect harmony and regularity—every part of that spiritual temple being made ready for its place before it is conveyed thither; and the more the Church on earth resembles it the better. The true Church of God is most glorious within; and the true believer is chiefly employed in attending to the state of his heart. In all religious matters conveniency must be preferred to splendour; but stability must not be sacrificed even to *apparent* conveniency. No pompous services will purchase a dispensation from obeying the least of God's commandments. All those things in which men, who allow themselves in sin, confide, will be found as

B.C. 1005—B.C. 1005.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

38 And in the eleventh year, in the month Bul, (which *is* the eighth month,) was the house [a]finished [1]throughout all the parts thereof, and according to all the fashion of it. So was he [b]seven years in building it.

CHAPTER VII.

1 *The building of Solomon's house,* 2 *of the house of Lebanon,* 8 *of the house for Pharaoh's daughter.* 13 *Hiram's works.*

BUT Solomon was building his own house [a]thirteen years, and he finished all his house.

2 ¶ He built also [b]the house of the forest of Lebanon;* the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the [1]beams, that *lay* on forty-five pillars, fifteen *in* a row.

4 And *there were* [c]windows *in* three rows, and [2]light *was* against light *in* three ranks.

5 And all the [3]doors and posts *were* square with the windows: and light *was* against light *in* three ranks.

6 ¶ And he made a porch of pillars;† the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* [4]before them; and the *other* pillars and the thick beam *were* [5]before them.

7 ¶ Then he made [d]a porch [e]for the throne where he might judge, *even* the porch [f]of judgment: and *it was* covered with cedar [6]from one side of the floor to the other.

8 ¶ And his house where he dwelt *had* [g]another court within the porch, *which* was of the like work. Solomon made also [h]an house for Pharaoh's daughter, whom he had taken *to wife,* like unto this porch.‡

9 All these *were of* [i]costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

10 And [k]the foundation *was of* costly stones, *even* great stones, stones of ten cubits,§ and stones of eight cubits.

11 And [l]above *were* costly stones, (after the measures of hewed stones,) and cedars.

12 And the great court round about *was* with [m]three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the LORD, and for [n]the porch of the house.

13 ¶ And king Solomon sent and fetched [o]Hiram out of Tyre.‖

14 He *was* [7]a widow's son of the tribe of [p]Naphtali, and his father *was* a man of Tyre, a worker in brass: and [q]he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work.

15 For he [8]cast [r]two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.

16 And he made [8]two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and [t]wreaths of chain-work, for the chapiters which *were* upon the top of the pillars: seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars *were* of [u]lily-work in the porch, four cubits.¶

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-work; and the [x]pomegranates *were* two hundred, in rows round about upon the other chapiter.

21 And [y]he set up the pillars in [z]the porch of the temple: and he set up the right pillar, and called the name thereof [9]Jachin;* and he set up the left pillar, and called the name thereof [1]Boaz.

22 And upon the top of the pillars *was* lily-work: so was the work of the pillars finished.

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[a] Zech. iv. 9.
[1] *With all the appurtenances thereof, and with all the ordinances thereof.*
[b] Ezra iii. 8-13.

CHAP. VII.
[a] 2 Chr. viii. 1.
[b] 2 Chr. ix. 16.
* This appears to have been the country residence of Solomon, and not far from Jerusalem. It is probable that it was thus called on account of the plantations with which it was surrounded.—BOOTHROYD.
[1] *Ribs.*
[c] Is. liv. 12.
[2] *Sight against sight.*
[3] *Spaces and pillars were square in prospect.*
† The porch was probably in the form of a piazza. The pillars were placed at some distance from the wall, either on one side only, or all around; and that space was covered with a thick flooring, to keep out the rain, and afford a shady walk.—BOOTHROYD.
[4] *According to them.*
[5] *According to them.*
[d] vi. 3.
[e] Ps. cxxii. 5.
[f] iii. 9, 28.
[6] *From floor to floor.*
[g] 2 Kings xx. 4.
[h] *See on* iii. 1.
‡ Solomon's solicitude to promote the comfort of Pharaoh's daughter would seem to indicate some uneasiness. It has been thought, and, perhaps, not without reason, that in her deportment there were things not in harmony with the spirit of the true religion, which rendered it expedient that she should reside at some distance from the temple.—DR JOHN CAMPBELL.
[i] v. 17.
[k] Is. xxviii. 16.

§ The size of these stones has been justly deemed matter of surprise, their measure being from seventeen to eighteen feet. All surprise, however, at these will cease, on the mention of what is related by Volney concerning the ruins of Baalbec, that there are stones amongst them of fifty-eight feet in length, and twelve feet in thickness. What means the ancients had of moving such enormous masses is wholly unknown.—CALMET.
[l] Eph. ii. 20-22.
[m] vi. 36.
[n] John x. 23.
[o] 2 Chr. ii. 13.
‖ According to ver. 14, he sprang, by the mother's side, from a widow of the tribe of Naphtali; according to 2 Chr. ii. 13, his mother was of the daughters of Dan. But the apparent contradiction is as easily solved by the assumption that his mother was by birth of the tribe of Dan, but was married to a Naphtalite; so that as widow she belonged to the tribe of Naphtali, from which Hiram's father married her.—KEIL.
[7] *The son of a widow woman.*
[p] 2 Chr. ii. 14.
[q] Ex. xxxi. 2-6.
[8] *Fashioned.*
[r] 2 Kings xxv. 17.
[s] Ex. xxxvi. 38.
[t] Ex. xxviii. 14.
[u] vi. 18, 32, 35.
¶ The meaning seemeth to be, that at the four corners of the square, *abaco,* there was a great leaf which came out of the capital, and made the volute; and that each one of those leaves was a cubit high, namely, half the height of the whole capital, which is the ordinary proportion of the Corinthian order.—DIODATI.
[x] 2 Chr. iii. 16.
[y] 2 Chr. iii. 17.
[z] Ex. xl. 48, 49.
[9] *He shall establish.*
* *Jachin; Boaz.*—The first name signifieth, *he shall establish;* the other, *in him is strength,* which are mystical names, signifying that as God hath all strength and power in himself, so he produceth the effects thereof towards his Church, figured here by the temple, strengthening and confirming it against all assaults and overthrows.—DIODATI.
[1] *In it is strength.*

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unavailing as the temple was to the wicked kings and people of Israel; for nothing but unreserved obedience to the precepts and statutes of God's Word, can prove the sincerity of our faith, and our love to the Saviour. But, though numbers of professors apostatise, and whole nations forfeit their peculiar privileges, yet the Lord will dwell in the midst of his true people, and never forsake them: they will delight in his ordinances and commandments, and be encouraged by being told their duty, as it is a token of the Lord's favour to them.—*Scott.*

CHAP. VII. ROYAL ARCHITECTURE.—Ver. 1. Never had any man so much of the spirit of building as Solomon had—never man built to better purpose. He began with the temple, built for God first, and then all his other buildings were comfortable. The surest foundations of a lasting prosperity are those which are laid in an early piety (Matt. vi. 33). 1. He built a house for himself (ver. 1), "where he dwelt" (ver. 8). His father had built a good house; but it was no reflection upon his father for him to build a better, in proportion to the estate wherewith God had blessed him. Much of the comfort of this life is connected with an agreeable house. He was thirteen years building this house, whereas he built the temple in little more than seven years; not that he was more exact, but less eager and intent, in building his own house than in building God's. He was in no haste for his own palace, but impatient till the temple was finished, and fit for use; thus we ought to prefer God's honour before our own ease and satisfaction. 2. He built "the house of the forest of Lebanon" (ver. 2), supposed to be a country-seat near Jerusalem, so called from the pleasantness of its situation, and the trees that encompassed it. I rather incline to think that it was a house built in the forest of Lebanon itself, whither (though far distant from Jerusalem) Solomon (having so many chariots and horses, and those dispersed into chariot cities, which probably were his stages) might frequently retire with ease. It does not appear that his throne (mentioned ver. 7) was at the house of the forest of Lebanon, and it was not at all improper to put his shields there, as in a magazine. Express notice is taken of his buildings, not only in Jerusalem, but in Lebanon (chap. ix. 19), and we read of the tower of Lebanon, which looks toward Damascus (Cant. vii. 4), which probably was part of this house. A particular account is given of this house: That, being built in Lebanon, a place famed for cedars, the pillars, and beams, and roof, were all cedar (ver. 2, 3); and, being designed for pleasant prospects, there were three *tiers of* windows on each side, "light against light" (ver. 4, 5), or, as it may be read, "prospect against prospect." Those whose lot is cast in the country may be well reconciled to a country life by this, that some of the greatest princes have thought those the most pleasant of their days which they have spent in their country retirements. 3. He built piazzas before one of his houses, either that at Jerusalem, or that in Lebanon, which were very famous, a porch of pillars (ver. 6), either for an exchange, or a guard-house, or for those to walk in that attended him about business till they could have audience, or for state and magnificence. He himself speaks of Wisdom's building her house, and "hewing out her seven pillars" (Prov. ix. 1), for the shelter of those that (three verses before, chap. viii. 34) are said to "watch daily at her gates, and to wait at the posts of her door." 4. At his house, where he dwelt in Jerusalem, he built a great hall, or porch of judgment, where was set the throne, or king's bench, for the trial of causes in which he himself was appealed to (*Placita coram ipso rege tenenda—Causes were to be adjusted in the king's presence*), and this was richly wainscoted with cedar from the floor to the roof (ver. 7). He had there also "another court within the porch," nearer his house, of smaller work, for his attendants to walk in (ver. 8). 5. He built a house for his wife, where she kept her court (ver. 8). It is said to be "like the porch," because built of cedar like it, though not in the same form. This, no doubt, was nearer adjoining to his own palace; yet, perhaps, if it had been as near as it ought to have been, Solomon would not have multiplied wives as he did. The wonderful magnificence of all these buildings is taken notice of (ver. 9, &c.) All the materials were the best of their kind; the foundation-stones were costly for their size, four or five yards square, or, at least, so many yards long (ver. 10), and the stones of the building costly for the workmanship, hewn and sawn, and in all respects finely wrought (ver. 9, 11). The court of his own house was like that of the temple (ver. 12; compare chap. vi. 36). So well did he like the model of God's courts, that he made his *own* by it.

JACHIN AND BOAZ.—Ver. 21. Two brasen pillars which were set up "in the porch of the temple," whether under the cover of the porch, or in the open air, is not certain; it was between the temple and the court of the priests. These pillars were neither to hang gates upon, nor to rest any building upon, but purely for ornament and significancy. 1. What an ornament they were we may gather from the account here given of the curious work that was about them—checker-work, chain-work, net-work, lily-work, and pomegranates in rows, and all of bright brass; and framed, no doubt, according to the best rules of proportion, to please the eye. 2. Their significancy is

B.C. 1005—B.C. 1005.

23 ¶ And [a]he made [b]a molten sea,† ten cubits from [2]the one brim to the other: *it was* round all about, and his height *was* five cubits; and a line of thirty cubits did compass it round about.

24 And under the brim of it round about *there were* [c]knops compassing it, ten in a cubit, compassing the sea round about: the knops *were* cast in two rows when it was cast.

25 It stood upon [d]twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, [e]with flowers of lilies: it contained two thousand baths.‡

27 ¶ And he made ten [f]bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner:* they had borders,§ and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* [g]lions, oxen, and cherubims: and upon the ledges *there was* a base above:‖ and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen [h]wheels, and plates of brass; and the four corners thereof had undersetters:¶ under the laver *were* undersetters molten, at the side of every addition.

31 And the mouth of it, within the chapiter and above, *was* a cubit: but the mouth thereof *was* round, *after* the work of the base, a cubit and an half; and also upon the mouth of it *were* gravings with their borders, four-square, not round.

32 And under the borders *were* four wheels; and the axle-trees of the wheels *were* [3]*joined* to the base; and the height of a wheel *was* a cubit and half a cubit.

33 And [i]the work of the wheels *was* like the work of a chariot-wheel; their axle-trees, and their naves, and their felloes, and their spokes, *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base itself.

35 And in the top* of the base *was there* a round compass of half a cubit high: and on the top of the base, the ledges thereof, and the borders thereof, *were* of the same.

36 For on the plates of the ledges thereof, and on the borders thereof, he [k]graved cherubims, lions, and palm-trees, according to the [4]proportion† of every one, and additions round about.

37 After this *manner* he made the ten bases; all of them had one casting, one measure, *and* one size.

38 ¶ Then made he [l]ten lavers of brass:‡ one laver contained forty baths; *and* every laver was four cubits: *and* upon every one of the ten bases one laver.

39 And he put five bases on the right [5]side§ of the house, and five on the left side of the house; and he set the sea on the right side of the house eastward, over against the south.

40 ¶ And [6]Hiram‖ made [m]the lavers, and the shovels, and [n]the basons: [o]so Hiram made an end of doing all the work that he made king Solomon for the house of the LORD;

41 The [p]two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars; and the two net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars;

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* upon [7]the pillars;

43 And the ten bases, and ten lavers on the bases;

44 And one sea, and twelve oxen under the sea;

45 And [q]the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, *were of* [8]bright brass.¶

46 In the plain of Jordan did the king cast

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[a] Ex. xxx. 18-21.

[b] 2 Kings xxv. 13.

† It was usual with the Jews to call a large collection of water a sea, as the Sea of Tiberias and Galilee.—GILL.

[2] *His brim to his brim.*

[c] Ex. xxv. 31-36.

[d] 2 Chr. iv. 4.

[e] vi. 18, 32, 35.

‡ A bath (the same as the ephah) is thought to have contained eight gallons, so that this sea contained about five hundred barrels. At 2 Chr. iv. 5, it is stated that "it received and held three thousand baths;" it is probably meant that it would contain this quantity, although the former quantity was that which was usually put into it. The use of this "brasen sea," was for the priests to wash their hands and feet at their first entrance into the temple (2 Chr. iv. 6).—PYLE.

[f] 2 Kings xxv. 13.

§ *Frame-bands;* and the frame-bands were between the supporters.—BOOTHROYD.

[g] Ez. i. 10; x. 14.

‖ *A base;* so he calls the uppermost part of the base; for though it was above, yet it was a base to the laver, which stood upon it. *Certain additions;* either as bases for the feet of the said lions and oxen, or only as further ornaments.—POOLE.

[h] Ez. iii. 13.

¶ *Had under-setters;* in the Heb. *shoulders* — which were fitly so called, because, as burdens are borne upon men's shoulders, so were the lavers upon these, which supported them when set upon the bases, and kept them from falling when they ran upon the wheels.—PATRICK.

[3] *In the base.*

[i] Ez. i. 16, 18.

* Namely, above the plate, and within the square of it, there was a certain round hollow place, which was made, it should seem, to receive the water which came out at the cocks.—DIODATI.

[k] Ez. xl. 31, 37.

[4] *Nakedness.*

† *According to the proportion,* or *empty place*—*i.e.*, according to the bigness of the spaces which were left empty for them, implying that they were smaller than those above mentioned.—POOLE.

[l] Ex. xxx. 17-21.

‡ Namely, great round hollow vessels, not very deep, but broad, to wash the flesh of the sacrifices (2 Chron. iv. 6). *Four cubits*—namely, in diameter.—DIODATI.

[5] *Shoulder.*

§ The stands and lavers were placed, not within the temple, but in the court before the temple.—BOOTHROYD.

[6] *Hirom.*

‖ Here follows a sort of recapitulation of Hiram's work. There must have been a most splendid array of furniture, and a metallic lustre both within doors and without.—Dr CHALMERS.

[m] 2 Kings xxv. 14.

[n] Ex. xxiv. 6.

[o] Ex. xxxix. 32.

[p] 2 Chr. iv. 12.

[7] *The face of the pillars.*

[q] Ex. xxvii. 3.

[8] *Brass made bright,* or *scoured.*

¶ The English reader may be disposed to feel some surprise to discover brass so profusely employed in the most splendid ancient works, considering the comparatively low value this metal now bears. But we are to recollect that the denomination "brass" comprehended copper and all metals compounded with copper, some of which were obtained with great labour and expense, and were in consequence highly valued. It is impossible to say what quality of brass is intended when that metal is merely named; but there were certainly some kinds considered much more precious than silver.—PICT. BIBLE.

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intimated in the names given them (ver. 21): "Jachin—He will establish;" and "Boaz—In him is strength." Some think they were intended for memorials of the pillar and cloud of fire, which led Israel through the wilderness: I rather think them designed for memorandums to the priests and others that came to worship at God's door, (1.) To depend upon God only, and not upon any sufficiency of their own, for strength and establishment in all their religious exercises. When we come to wait upon God, and find our hearts wandering and unfixed, then, by faith, let us fetch in help from Heaven: "Jachin—God will fix this roving mind;" it is a good thing that the heart be established with grace. We find ourselves weak and unable for holy duties, but this is our encouragement. "Boaz—In him is our strength," who works in us both to will and to do. "I will go in the strength of the Lord God." Spiritual strength and stability are to be had at the door of God's temple, where we must wait for the gifts of grace, in the use of the means of grace. 2. It was a memorandum to them of the strength and establishment of the temple of God among them. Let them keep close to God and duty, and they should never lose their dignities and privileges, but the grant should be confirmed and perpetuated to them. The gospel Church is what God will establish, and what he will strengthen, and what the gates of hell can never prevail against. But with respect to this temple, when it was destroyed, particular notice is taken of the destroying of these pillars (2 Kings xxv. 13, 17), which had been the tokens of its establishment, and would have been so, if they had not forsaken God.—*Henry.*

THE GREAT LAVER.—Ver. 23-39. In the tabernacle there had been one laver of brass, at which the priests continually washed themselves and the sacrifices. But now the numbers of the priests and Levites were multiplied, and the sacrifices were proportionably increased. Therefore Solomon prepared this brasen sea; and ten lavers besides, at which the sacrifices were to be washed. These were constantly supplied with water by the Nethinims or the Gibeonites, who were servants to the priests. The brasen sea was a vast reservoir, capable of holding three thousand baths, or about four hundred and fifty hogsheads, though no more than two thousand were generally put into it. The *knops* are supposed to have been in the form of an ox's head, and some think that the water flowed out at the mouths of them, or of some of them. The oxen on which it was placed might be intended as a protest against the absurd idolatry of worshipping God under an image in that form; though some have supposed them typical of the twelve apostles *bearing* the gospel of Christ, "the fountain opened for sin and for uncleanness," into all the divisions of the earth. The ten lavers, though generally placed in two rows in the inner court of the temple, were fixed upon bases which ran on wheels, that they might be removed as conveniency required. The description given of these bases is very difficult; many of the original words are but seldom used, if at all, elsewhere; and it would be impossible to give a satisfactory explanation of each particular, without labour and prolixity, disproportioned to its importance to us. The likeness of lions, oxen, &c., we shall hereafter find to be undeniably emblematic of the boldness, patience, diligence, and heavenly-mindedness of the ministers of Christ. *Oxen* and *cherubim* are both mentioned (ver. 29), which shews they were not the same figures.

PRACTICAL OBSERVATIONS.—Ver. 13-51. It is well when great ingenuity unites with equal integrity; when entire confidence is proved to have been well placed; and when every one abounds in the work of the Lord, in proportion as his abilities are enlarged. Yet, in all our services, and after them, we need washing from the guilt and pollution of sin, which defiles us and all we do. Let us therefore bless God for "the fountain" which he hath "opened for sin and for uncleanness;" and which, by the preaching of the gospel and written Word, may be conveyed to every part of the earth. In him also is *strength*, and he will *establish* all who trust in him. They who depend on their own resolutions, wisdom, or works; they who trust in riches, honour, prosperity, or powerful friends; they who worship other gods, or depend on other intercessors; and they who presume upon their notions, creeds, or external forms, can never be established, but will at length sink and perish. But the power of Christ rests upon the humble believer; his arms uphold him; his grace establishes his heart in hope and love; he is his stability in every trial, and his sufficiency for every service: and is both able and willing "to keep him from falling, and to present him faultless before the presence of his glory, with exceeding joy." He indeed is both the temple and the builder; the altar and the sacrifice; the light of our souls, and the bread of life; and in every way adequate to the largest and most numerous wants of the millions who have applied and shall in faith apply to him. External images cannot describe, words cannot express, the heart cannot conceive, his preciousness or his love. Let us come to him, and wash away our sins in his blood; let us seek for the purifying grace of his Spirit; let us walk in the light of his instructive word, and observe his kind directions; let us feed upon him daily "in our hearts by faith with thanksgiving," maintain communion with God the Father through his intercession, and yield up ourselves and all we

them,* in [g]the clay-ground between [r]Succoth and [s]Zarthan.

47 And Solomon left all the vessels *unweighed,* [t]because they were exceeding many: neither was the weight of the brass [2]found out.†

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: [u]the altar of gold, and [v]the table of gold,‡ whereupon the shew-bread *was,*

49 And [x]the candlesticks of pure gold, five on the right *side,* and five on the left, before the oracle, with the flowers, and the lamps, and [y]the tongs, *of* gold;

50 And the bowls, and the snuffers, and the basons, and the [z]spoons, and the [3]censers, *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner-house, the most holy *place, and* for the doors of the house, *to wit,* of the temple.

51 So [a]was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the [4]things [b]which David his father had dedicated; *even* the silver, and the gold,§ and the vessels, did he put among the treasures of the house of the LORD.

CHAPTER VIII.

1 *The dedication of the temple.* 12 *Solomon's blessing.* 22 *His prayer.* 62 *His sacrifice of peace-offerings, an observance of the feast fourteen days.*

THEN [a]Solomon [b]assembled the elders of Israel, and all the heads of the tribes, the [1]chief of the fathers of the children of Israel, unto king Solomon in Jerusalem, [c]that they might bring up the ark of the covenant of the LORD [d]out of the city of David, which *is* Zion.

2 And all the men of Israel assembled themselves unto king Solomon [e]at the feast in the month Ethanim, which *is* the seventh month.

3 And all the elders of Israel came, and [f]the priests took up the ark.*

4 And they brought up the ark of the LORD, [g]and the [h]tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, *were* with him before the ark, [i]sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6 And [k]the priests brought in the ark of the covenant of the LORD unto [l]his place, into the oracle† of the house, to the most holy *place, even* [m]under the wings of the cherubims.

7 For the cherubims spread forth *their* two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.

8 And they [n]drew out the staves, that the [2]ends of the staves were seen out in the [3]holy *place* before the oracle, and they were not seen without:‡ and there they are [o]unto this day.

9 *There was* [p]nothing [q]in the ark save the two tables of stone, which Moses [r]put there at Horeb, [4]when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

10 ¶ And it came to pass, when the priests were come out of the holy *place,* that [s]the cloud filled the house of the LORD,

11 So that the priests could not stand to minister because of the cloud: [t]for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD said that he would dwell in [u]the thick darkness.§

13 I have surely built thee an house to dwell in, [x]a settled place for thee to abide in for ever.

14 And the king turned his face about, and [y]blessed all the congregation of Israel; (and all the congregation of Israel stood:)

15 And he said, [z]Blessed *be* the LORD God of Israel, [a]which spake with his mouth unto David my father, and [b]hath with his hand fulfilled *it,* saying,

16 Since the day that I brought forth my people Israel out of Egypt, [c]I chose no city out of all the tribes of Israel to build an house, that my name might be therein; but [d]I chose David to be over my people Israel.

17 And [e]it was in the heart of David my father to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father,

B.C. 1005—B.C. 1004.

* He had them cast in moulds of clay, in a part of the country where the soil was fit for the purpose.—PYLE.

[g] *The thickness of the ground.*

[r] Gen. xxxiii. 17.

[s] iv. 12, *Zartanah.*

[1] *For the exceeding multitude.*

[2] *Searched.*

† The immense quantity of brass required for these vessels, some of which were of colossal magnitude, David had taken from the cities of Hadadezer (1 Chr. xviii. 8).—KEIL.

[t] Ex. xxx. 1-5.

[u] Ex. xxv. 23-30.

‡ He made ten tables, according to 2 Chr. iv. 8, on one of which, it is probable, being more costly and splendid than the rest, the shew-bread was placed.—PATRICK.

[x] Ex. xxv. 31, &c.

[y] Ex. xxv. 38.

[z] Ex. xxv. 29.

[3] *Ash-pans.*

[a] Ex. xl. 33.

[4] *Holy things of David.*

[b] 2 Sam. viii. 7-11.

§ *The silver and the gold* — either, first, all of it; and so Solomon built it wholly at his own charge; or, secondly, so much of it as was left. *The vessels* —those which David had dedicated, and with them the altar of Moses, and some other of the old utensils which were now laid aside, far better being put in the room of them.—POOLE.

CHAP. VIII.

[a] 2 Chr. v. 2.

[b] Josh. xxiii. 2.

[1] *Princes.*

[c] 2 Sam. vi. 1, 2.

[d] 2 Sam. v. 7-9.

[e] Lev. xxiii. 34.

B.C. 1004.

[f] Deut. xxxi. 9.

* It was the office of the Levites to carry the ark upon their shoulders, except on special occasions; but now they could not, because it was not lawful for them to enter into the holy place, into which it was to be carried, and then into the most holy. It is said indeed, at 2 Chr. v. 4, that "the Levites took it up;" but the meaning is, that they took it up and carried it to the temple, and then the priests took it up (ver. 7), and carried it into the most holy place.—PATRICK.

[g] 2 Chr. i. 3.

[h] Ex. xl. 2-33.

[i] 62, 63.

[k] 2 Chr. v. 7.

[l] vi. 19.

† *Into the oracle*— namely, into the sanctuary called the oracle, because from thence God spake and gave answers to his people (Ex. xxv. 22).—DIODATI.

[m] Ex. xxv. 20-22.

[n] Ex. xxv. 14, 15.

[2] *Heads.*

[3] *Ark.*

‡ That is, they drew the staves, after the ark was set down in the most holy place, so far forward, that their ends could be observed from the sanctuary by the elevations on the vail, which might be seen in the sanctuary itself, but not without. The object of this cannot be determined with certainty. Some Rabbins were of opinion, that by this means the high-priest, on the great day of atonement, was enabled to enter between the staves directly before the ark.—KEIL.

[o] Josh iv. 9.

[p] Deut. x. 2.

[q] Ex. xvi. 33.

[r] Ex. xl. 20.

[4] *Where.*

[s] Ex. xlii. 21.

[t] Lev. ix. 6, 23.

[u] Ex. xx. 21.

§ The appearance of God in the dark cloud contains at the same time the reason why the holiest was quite dark both in the tabernacle and the temple. Fully convinced of the presence of God in the cloud filling the sanctuary, Solomon (ver. 13) addresses God as present: "I have built a house for thee to dwell in, a place for thee to abide for ever."—KEIL.

[x] Ps. lxxviii. 68.

[y] Josh. xxii. 6.

[z] 2 Chr. vi. 4.

[a] 2 Sam. vii. 25.

[b] Josh. xxi. 45.

[c] 1 Chr. xvii. 5, 6.

[d] 2 Sam. vii. 8.

[e] 2 Sam. vii. 2, 3.

have to his service. Thus being "strong in the Lord, and in the power of his might," we shall be accepted, useful, and happy; and shall be enabled to do our own work, in our proper places, with fidelity, in a manner consistent with our profession, and to the glory of his name.—*Scott.*

CHAP. VIII. THE SHECHINAH.—Ver. 10-14. All the priests and Levites attended the removal of the ark, and sang solemn praises upon the occasion, with the sound of trumpets and instruments of music. But when the ark, as the symbol of God's presence, had taken possession of the temple, the cloud filled the whole of it, so that the priests could no longer continue in it. The "thick darkness" represented the comparative obscurity and terror of that dispensation; and the darkness which in this world rests upon all our inquiries into the things of God, and of eternity. God, indeed, is LIGHT, and with him is no darkness at all; but we sinners cannot approach or endure that light, except as seen in the person of Jesus Christ. Yet this thick darkness, whilst it terrified others, assured Solomon of the Divine favour, and that this temple would be the residence of the ark, and the centre of the worship of Israel, for generations to come. And with these assurances he encouraged the people; he congratulated them on this renewed token of the Lord's former favours to Israel; and he pronounced a solemn and affectionate blessing on them. Similar evidences of the Lord's gracious presence, and of his awful glory, had been vouchsafed when the tabernacle was erected; and it is not easy to distinguish with accuracy between the cloud, and the glory of God which filled the house. It may, however, be observed, that at the close of Solomon's prayer, the fire burst forth from the cloud, and consumed the sacrifices on the altar.

SOLOMON'S PRAYER.—Ver. 27. Solomon was deeply sensible, and he would have the people seriously consider, that the most magnificent temple was no meet habitation for the infinite God. The ark might abide in it, and the Lord might thence display his gracious presence with his worshippers, which, contrasting his majesty, purity, and justice, with their meanness, guilt, and pollution, was a condescension that could not be sufficiently admired: but "the heaven of heavens," the glorious mansion of angels and archangels, could not *contain* or *circumscribe* his essential presence. Ver. 28-30. The Lord was *essentially* not more present in the temple than elsewhere, and the full displays of his glory were made in heaven, his throne and his dwelling-place; yet he had recorded his name in the temple; and it was a peculiar type of the human nature of Christ, in whom the Divine perfections are revealed, as harmonising in the salvation of believers, in whom "God is reconciling the world to himself," dwelling among men, and accepting the services and answering the prayers of all true believers. The sacrifices continually offered, the incense burnt, and the whole service performed at the temple, were typical of the Redeemer's offices, oblation, and intercession. The temple, therefore, must be continually adverted to in all their prayers. Accordingly, the Israelites, when far distant from Jerusalem, were accustomed to turn their faces towards it, as expressive of their dependence on the services there performed by the priests, and of their communion with the worshippers of JEHOVAH; and when they were near it, they resorted thither to present their supplications. Thus Solomon besought God that, in answer to the prayer which he that day offered, he would in all future ages, regard the temple with his peculiar favour, and hear the prayers of all who should present them *towards it,* wheresoever they were, or whatever were their distresses. Under one word "forgive," he comprised all that he could ask in behalf of his people; for, as all misery springs from sin, forgiveness of sin must prepare the way for the removal of every evil, and the communication of every good; and, without it, no deliverance can eventually prove a blessing. Ver. 31, 32. In case a man should be accused of defrauding or robbing his neighbour, and decisive evidence being wanting to prove whether he were or were not guilty, an appeal should be made by oath, at or towards the altar, before the temple, to the heart-searching God, that he was innocent, or in any other case in which this solemn appeal was made, Solomon prayed that the Lord would interpose in some evident manner to discover and punish the guilty, and to clear up the character and recompense the integrity of the innocent. Ver. 33, 34. The Israelites would not be "smitten down," or *taken prisoners,* by their enemies, except they sinned against God; and, notwithstanding their temple, altar, and sacrifices, they could not expect deliverance, or restoration from captivity or bondage, without repentance and turning to the Lord; without confessing their relations and obligations to him, and their sins against him; and without offering their supplications towards the temple, to him who dwelt upon a mercy-seat between the cherubim. Ver. 35, 36. "That thou," &c., ver. 36. In addition to all the teaching of the written Word, and the instructions of the priests, Levites, and prophets, Solomon entreated the Lord himself to teach the people to profit by their advantages and chastisements; for this would make way for forgiveness, and consequently for returning plenty and prosperity. The *same words* are rendered in Chronicles, "When thou

Whereas it was in thine heart to build an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless [f]thou shalt not build the house; but thy son, that shall come forth out of thy loins, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake; and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark,‖ wherein *is* [g]the covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

22 ¶ And Solomon [h]stood before the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

23 And he said, [i]LORD God of Israel,¶ *there is* [k]no God like thee, in heaven above, or on earth beneath, [l]who keepest covenant and mercy with thy servants that walk before thee with all their heart;

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, [5]There shall not fail thee a man in my sight to sit on the throne of Israel; [6]so that thy children take heed to their way, that they walk before me as thou hast walked before me.

26 And now, [m]O God of Israel, [n]let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

27 But [o]will God indeed dwell on the earth? Behold, [p]the heaven, and heaven of heavens, cannot contain thee; how much less this house that I have builded!

28 Yet [q]have thou respect unto the prayer of thy servant, and to his supplication, O LORD my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day;

29 That [r]thine eyes may be open toward this house* night and day, *even* toward the place of which thou hast said, [s]My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make [7]toward this place.

30 And hearken thou to the supplication of thy servant, and of thy people Israel, [t]when they shall pray toward this place: [u]and hear thou in heaven thy dwelling-place; and when thou hearest, [x]forgive.

31 ¶ If any man trespass against his neighbour, and [8]an oath be laid upon him to cause him to swear, and [y]the oath come before thine altar in this house:†

32 Then hear thou in heaven, and do, and judge thy servants, [z]condemning the wicked, to bring his way upon his head; and [a]justifying the righteous, to give him according to his righteousness.

33 ¶ When thy people Israel be [b]smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and [c]pray, and make supplication unto thee [1]in this house:‡

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers.

35 ¶ When [d]heaven is shut up, and there is no rain, because they have sinned against thee; if they pray toward this place, and confess thy name, and [e]turn from their sin, when thou afflictest them:

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them [f]the good way wherein they should walk, and [g]give rain upon thy land, which thou hast given to thy people for an inheritance.

37 ¶ If there be [h]in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpillar; if their enemy besiege them in the land of their [2]cities; whatsoever plague,[3] whatsoever sickness *there be;*

38 What [i]prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man [k]the plague of his own heart,‖ and spread forth his hands toward this house:

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and [l]give to every man according to his ways, whose heart thou

B.C. 1004—B.C. 1004.

[f] 2 Sam. vii. 5.

‖ When Solomon describes the temple, as the place for the ark, he points it out as its heart and centre: this it was, inasmuch as the covenant, in consequence of which the Lord of heaven and earth condescended to dwell as God of Israel in the midst of this his chosen people, rested entirely upon his holy law, which was deposited in the ark. On this ground, also, the symbolic sign of his presence was connected with the ark, and the temple was only the dwelling-place of the Lord, in so far as it was the place for the ark.—KEIL.

[g] Ex. xxxiv. 28.

[h] 2 Kings xi. 14.

[i] Gen. xxxiii. 20.

¶ This prayer of Solomon, on the dedication of the temple, is one of the noblest and most sublime compositions in the Bible, exhibiting the most exalted conceptions of the omnipresence of the Deity, and of his superintending providence, and of the peculiar protection he afforded to the Israelite nation, from the time that they came out of Egypt; and imploring forgiveness for all their sins and transgressions in the land, and during their ensuing captivities, in the prophetic spirit of Moses.—HALES.

[k] Ex. xv. 11.

[l] Deut. vii. 9.

[5] *There shall not be cut off unto thee a man from my sight.*

[6] *Only if.*

[m] Ex. xxiv. 10.

[n] 2 Sam. vii. 25.

[o] John i. 14.

[p] Deut. x. 14.

[q] 2 Chr. vi. 19.

[r] 2 Kings xix. 16.

* Which was afterwards used by the people, who in all places, either near or far off, when they prayed, did always turn their faces toward the place of the sanctuary (see Dan. vi. 10), for a figure of the only directing our faith towards Jesus Christ (in whom consists the truth of all these ancient signs), to present all our prayers to God (Heb. x. 19, 20).—DIODATI.

[s] Neh. i. 9.

[7] *In this place.*

[t] 2 Chr. xx. 8, 9.

[u] Matt. vi. 9.

[x] Matt. vi. 12.

[8] *He requires an oath of him.*

[y] Num. v. 16-22.

† It was the custom of all nations to touch the altar when they made a solemn oath, Calling God — *i.e.*, to witness the truth of what they said, and to punish them if they did not speak the truth. — PATRICK.

[z] Num. v. 27.

[a] Ex. xxiii. 7.

[b] Lev. xxvi. 17, 25.

[c] Neh. ix. 1-3, &c.

[1] *Toward.*

‡ The punishment here threatened consisted not in the removal of the whole people into a foreign land, but only in the conquest and subjugation of Israel by foreign nations intruding into their country, so that the mass of the people remained in the country, and only the captives of war and the deserters were removed into foreign countries. Thus the smitten might turn to the Lord in his temple and receive forgiveness, that they might be delivered from the hand of the enemy, and the exiles and deserters might be restored to their native land.—KEIL.

[d] Luke iv. 25.

[e] Is. i. 15, 16.

[f] 1 Sam. xii. 23.

[g] Jam. v. 17, 18.

[h] Lev. xxvi. 16, 25, 26.

[2] *Jurisdiction.*

‡ All diseases and sicknesses which proceed immediately from supernatural causes, or from God, are so called in Scripture.—DIODATI.

[i] 2 Chr. xx. 5-13.

[k] 2 Chr. vi. 29.

‖ We are taught by Ezra in 2 Chr. vi. 29, to understand these words of any private trouble or grief which any man laboured under. For so the words are there, "when every one shall know his own sore, and his own grief;"—*i.e.*, shall make his secret moan for any affliction which lies heavy upon his spirit.—PATRICK.

[l] Ps. xviii. 20-26.

hast taught them the good way in which they should walk." The Divine teaching particularly respects this "good way in which we ought to walk," and not mere notions and speculations. Ver. 38. "The plague," &c. Or, "his own sore, and his own grief" (2 Chron. vi. 29). The former petitions particularly respected public judgments and distresses; but this passage related to private afflictions and trials, and whatever should fill the heart and conscience of any individual with anguish and dismay. This interpretation doubtless includes, though it is not confined to that meaning which is very frequently given to the expression, "the plague of his own heart;" namely, the prevalence of indwelling sin, which, as a *plague* or pestilential disease, is the grief and sore of every true believer; and, in connection with the guilt, which in consequence accumulates upon his conscience, brings him day by day to offer his fervent prayers and supplications before the mercy-seat of a forgiving God. Ver. 39. The Lord, "who only knoweth the hearts of the children of men," could exactly distinguish betwixt the hypocrite, and the upright penitent believer; and would deal with each according to the covenant of mercy made with sinners through the promised Saviour, forgiving and doing all good to the one, and leaving the other under condemnation. Ver. 40. As "there is no man that sinneth not" (ver. 46), so no man could worship a holy God, "if there were not forgiveness with him." Unless this was clearly revealed, that reverential fear, which unites with hope, and leads men to repent and seek the Lord, would be extinguished when sinners became acquainted with their own character and state, and with his perfections and holy laws; and only that slavish fear would remain, which unites with enmity and despair, and drives men further and further from God and his worship. It is very instructive to compare the several parts of this prayer with the preceding prophecies, and the subsequent history, which may in good measure be done by consulting the marginal references. Ver. 41-43. Solomon was persuaded that the heathen nations would hear of the name, perfections, and wonderful works of JEHOVAH, and would come and worship him at this temple, as the God of Israel, who dwelt among his people by the ark of his strength, and was propitious to them through the sacrifices there offered. He therefore interceded for them also, that they might be accepted, and obtain the same blessings with the native Israelites; and he desired and hoped that all the nations of the earth might know, fear, and worship the God of Israel. Accordingly, we are told that there was a court built, called the court of the Gentiles, which was appropriated to the use of those who came from other nations to worship the God of Israel, but who were not circumcised, and did not observe the ceremonial law. The prejudices of the Jews in the days of Christ against the admission of the Gentiles into the Church, arose from ignorance of the Scriptures, connected with national prejudices, pharisaical pride, and bigotry; which being early imbibed, were not easily removed even from true believers. Ver. 44. "Thou shalt send," &c. That is, *in any just and necessary war;* for God did not *send* the Israelites when they were actuated by selfishness to engage in oppressive and unrighteous wars; neither could they reasonably expect his assistance in them. Ver. 46-53. This part of Solomon's intercession was evidently answered, in the restoration of the Jews after the Babylonish captivity. Though the temple and city lay in ruins, yet when they bethought themselves, and repented, and prayed in the land of Chaldea, towards the land of Israel, the Lord heard, forgave, and restored them to their own land. But it will hereafter receive another more remarkable answer, when the Jews shall be gathered from their present dispersion, become a part of the Christian Church, and probably be reinstated in their own country. All Solomon's arguments, in this plea for his people, were deduced from the Lord's choice of them, his separation of them from other nations to be his inheritance, and the favours which he had already conferred upon them. It appears from Chronicles, that Solomon concluded with a passage taken from one of the Psalms. Ver. 55-61. "Incline," &c. (ver. 58). No blessing can be expected whilst men continue wilfully disobedient. No human heart is of itself inclined to obey the call to repentance, faith, and newness of life, walking in all the commandments and ordinances of the Lord. The first benefit communicated to sinners, through the intercession of Him whom Solomon typified, is "the inclining of the heart to this obedience." This, therefore, we should beg of God for others, and for ourselves, when we perceive our need of it; for when this is granted, all else will follow. Yet Solomon afterwards *exhorted* the people to be "perfect with the LORD," &c. (ver. 61); and this is the scriptural method, though to many it appears unsyste-

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knowest; (for [m]thou, *even* thou only, knowest the hearts of all the children of men;)

40 That they may [n]fear thee all the days that they live in the land which thou gavest unto our fathers.¶

41 ¶ Moreover, concerning [o]a stranger, that *is* not of thy people Israel, but [p]cometh out of a far country for thy name's sake;

42 (For [q]they shall hear of thy [r]great name, and of thy strong hand, and of thy stretched-out arm;) [s]when he shall come and pray toward this house:*

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for; that all people of the earth may know thy name, to fear thee, as *do* thy people Israel; and that they may know that [3]this house, which I have builded, is called by thy name.

44 ¶ If thy people [t]go out to battle against their enemy, whithersoever thou shalt send them,† and [u]shall pray unto the LORD [4]toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

45 Then hear thou in heaven their prayer and their supplication, and maintain their [5]cause.

46 If they sin against thee, (for [x]*there is* no man that sinneth not,) and thou be angry with them, and deliver them to the enemy, so that they carry them away captives [y]unto the land of the enemy, far or near;

47 *Yet* [z]if they shall [6]bethink themselves‡ in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have [a]done perversely, we have committed wickedness;

48 And *so* [b]return unto thee with all their heart, and with all their soul, in the land of their enemies which led them away captive,§ and [c]pray unto thee toward their land which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their [7]cause,‖

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and [d]give them compassion before them who carried them captive, that they may have compassion on them:

51 For they *be* [e]thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of [f]the furnace of iron:¶

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them [g]in all that they call for unto thee.*

53 For thou didst [h]separate them from among all the people of the earth, *to be* [i]thine inheritance, [k]as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

54 ¶ And it was *so*, that when Solomon had made an end of praying all this prayer and supplication unto the LORD, he arose from before the altar of the LORD, from [l]kneeling on his knees with his hands spread up to heaven.

55 And he stood, and blessed all the congregation of Israel with a loud voice, saying,

56 Blessed *be* the LORD, that [m]hath given rest unto his people Israel, according to all that he promised: [n]there hath not failed one word of all his good promise, which he promised by the hand of Moses his servant.†

57 The [o]LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us;

58 That he may [p]incline our hearts unto him, to walk in all his ways, and to keep [q]his commandments, and his statutes, and his judgments, which he commanded our fathers.‡

59 And let these my words, wherewith I have made supplication before the LORD, be [r]nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel at all times, [s]as the matter shall require:

60 That all the people of the earth may know that [t]the LORD *is* God, *and that there is* none else.

61 Let your heart therefore be [u]perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And the king, and all Israel with him, offered sacrifice before the LORD.

63 And Solomon offered [x]a sacrifice of peace-offerings, which he offered unto the LORD, two

[m] 1 Sam. xvi. 7.
[n] Gen. xxii. 12.
¶ The object of all hearing of prayer, that they should fear the Lord, so long as they live in the land, is expressed in the same words which are given in Deut. iv. 10 as the object of teaching the commandments of God.—KEIL.
[o] Ruth i. 16.
[p] Ex. xviii. 8, 12.
[q] Ex. xv. 14, 15.
[r] Ex. iii. 13-16.
[s] Is. lxvi. 19, 20.
* That such strangers will come, Solomon presumes with confidence. Moses (Numbers xv. 14-16) had already permitted the stranger sojourning in Israel to offer at the tabernacle, and the great name of the Lord, his strong hand, and his outstretched arm, had become known in Moses' time to all surrounding nations (Ex. xv. 14, xviii. 1; Josh. v. 1), and the knowledge of the glorious deeds of God in and among Israel itself had penetrated as far as Mesopotamia to Balaam.—KEIL.
[3] *Thy name is called upon this house.*
[t] Deut. xx. 1-4.
† The Israelites were not to make war without a commission from God.—GILL.
[u] 2 Chr. xiv. 9-12.
[4] *The way of the city.*
[5] *Right.*
[x] Ps. xix. 12.
[y] Lev. xxvi. 34-44.
[z] Lev. xxvi. 40-45.
[6] *Bring back to their heart.*
‡ Heb., *Bring back the thing to their heart*—that is to say, think seriously upon the true causes and remedies of their evils.—DIODATI.
[a] Job xxxiii. 27.
[b] Deut. iv. 29.
§ In this petition Solomon refers to the threatening (Lev. xxvi. 33, 44), but so that he does not confine his prayer merely to the captivity of the whole people predicted there and in Deut. xxviii. 48 and 64 (comp. with xxx. 1-5), but extends it generally to every removal into the enemy's land.—KEIL.
[c] Dan. vi. 10.
[7] *Right.*
‖ In the Hebrew, "their right," which they had forfeited by their disobedience; but he prayed it might be restored unto them upon their repentance.—PATRICK.
[d] 2 Chr. xxx. 9. Acts vii. 10.
* Ex. xxxii. 11, 12.
[e] Deut. iv. 20.
[f] Jer. xi. 4.
¶ Solomon concludes with motives, which ought to secure the hearing of his prayer on the part of God. These reasons apply not merely to the last but to all the preceding petitions. "For they are thy people and thine inheritance, which thou hast brought out of Egypt from the midst of the furnace of iron," is taken word for word from Deut. iv. 20; and verse 52, "for thou hast separated them from among all the people of the earth, to be thine inheritance," from Lev. xx. 24 and 26 (compare with Ex. xix. 5). In 2 Chr. vi. 40-42, the conclusion of the prayer is varied, so that it closes with a call upon the Lord to cause safety and grace from the temple to preside over his people.—KEIL.
[g] Ps. lxxxvi. 5.
[h] He brings two arguments for the Divine compassion towards them:—First, that it might not lose the glory of what he had formerly done for them; and then, that it might appear he dwelt in this house, and had respect unto the penitent prayers that were here made to him.—BOOTHROYD.
[i] Ex. xix. 5, 6.
[k] Deut. xxxii. 9.
[k] Deut. xxxiii. 26-29.
[l] 2 Chr. vi. 13.
[m] Deut. iii. 20.
[n] Josh. xxi. 45.
† This glorious fulfilment authorised the confident hope, that the Lord would also hereafter fulfil that which he had promised to his servant David, "for a great while to come" (2 Sam. vii. 19), if only the people on their part kept the condition, on which alone the fulfilment could take place.—KEIL.
[o] Deut. xxxi. 6, 8.
[p] Ps. cx. 3.
[q] Deut. iv. 1, 45.
‡ This was the greatest blessing he could ask for them, as the means to preserve them in his favour.—PATRICK.
[r] Ps. cxli. 2.
[s] Deut. xxxiii. 25.
[t] Deut. iv. 35, 39.
[u] Gen. xvii. 1.
[x] Lev. iii.

matical and inconsistent; but the exhortation reminds men of their duty, and the prayer or promise shews how they may be enabled to do it.—*Scott.*

CONCLUSION OF THE SERVICE.—Ver. 55. (1.) This great congregation was now shortly to scatter, and it was not likely that they would ever be all together again in this world; Solomon therefore dismisses them with this blessing: "'The Lord be present with us,' and that will be comfort enough when we are absent from each other; 'The Lord our God be with us, as he was with our fathers' (ver. 57); 'let him not leave us,' let him be to us to-day, and to ours for ever, what he was to those that went before us." (2.) The power of his grace upon them, "'Let him be with us,' and continue with us, not that he may enlarge our coasts, and increase our wealth, but 'that he may incline our hearts to himself, to walk in all his ways, and to keep his commandments'" (ver. 58). Spiritual blessings are the best blessings, which we should covet earnestly to be blessed with. Our hearts are naturally averse to our duty, and apt to decline from God; it is his grace that inclines them—grace that must be obtained by prayer. (3.) An answer to the prayer he had now made, "'Let these my words be nigh unto the Lord our God day and night' (ver. 59). Let a gracious return be made to every prayer that shall be made here, and that will be a continual answer to this prayer." What Solomon here asks for his prayer is still granted in the intercession of Christ, which his supplication was a type of. That powerful, prevailing intercession "is before the Lord our God day and night," for our great Advocate attends continually to this very thing, and we may depend upon him to maintain our cause against the adversary that accuses us "day" and "night" (Rev. xii. 10), "and the *common* cause of his people Israel at all times," upon all occasions, as the matter shall require, so as to speak for us "the word of the day in its day," as the original here reads it, from which we shall receive grace sufficient, suitable, and seasonable "in every time of need." (4.) The glorifying of God in the enlargement of his kingdom among men. Let Israel be thus blessed, thus favoured—not that all people may become tributaries to us (Solomon sees his kingdom as great as he desires), but "that all people may know that the Lord is God," and he only, and may come and worship him (ver. 60). With this Solomon's prayers, like "the prayers of his" father "David, the son of Jesse are ended" (Ps. lxxii. 19, 20). "Let the whole earth be filled with his glory;" we cannot close our prayers with a better summary than this, "Father, glorify thy name." He solemnly charges his people to continue and persevere in their duty to God; having spoken to God for them, he here speaks from God to them, and those only would fare the better for his prayers that were made better by his preaching. His admonition at parting is, "'Let your heart be perfect with the Lord our God' (ver. 61)—let your obedience be universal without dividing, upright without dissembling, and constant without declining;" this is evangelical perfection.—*Henry.*

GREAT FESTIVAL.—Ver. 65. We read before that Judah and Israel were eating and drinking, and very cheerful, under their own vines and fig-trees. Here we have them so in God's courts; now they found Solomon's words true concerning wisdom's ways, that they are ways of pleasantness. They had abundant joy and satisfaction while they attended at God's house; for there, 1. Solomon offered a great sacrifice—22,000 oxen, and 120,000 sheep, enough to have drained the country of cattle if it had not been a very fruitful land. The heathen thought themselves very generous when they offered sacrifices by *hundreds* (*hecatombs*, they called them), but Solomon outdid them; he offered them by *thousands*. When Moses dedicated his altar, the peace-offerings were twenty-four "bullocks; and of rams, goats, and lambs," 180 (Num. vii. 88). Then the people were poor, but now they were increased in wealth, more was expected from them; where God sows plentifully, he must reap accordingly. All these sacrifices could not be offered in one day, but in the several days of the feast Thirty oxen a day served Solomon's table, but thousands shall go to God's altar; few are thus minded to spend more on their souls than on their bodies. The flesh of the peace-offerings, which belonged to the offerer, it is likely, Solomon treated the people with; Christ fed those who attended him. The brasen altar was not large enough to receive all these sacrifices, so that, to serve the present occasion, they were forced to offer many of them "in the middle of the court" (ver. 64). Some think on altars—altars of earth or stone erected for the purpose, and taken down when the solemnity was over—others think on the bare ground. They that will be generous in serving God, need not stint themselves for want of room and occasion to be so. 2. He kept a feast—

and twenty thousand oxen,§ and an hundred and twenty thousand sheep: so the king and all the children of Israel [y]dedicated the house of the LORD.

64 The same day did the king [z]hallow the middle of the court‖ that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings; because the brasen altar that *was* before the LORD *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 ¶ And at that time Solomon held a feast, and all Israel with him, [a]a great congregation, [b]from the entering in of Hamath¶ unto [c]the river of Egypt,* before the LORD our God, seven days and seven days, *even* fourteen days.

66 On the eighth day he sent the people away: and they blessed the king, and went unto their tents [d]joyful and glad of heart, for all the goodness that the LORD had done for David his servant, and for Israel his people.

CHAPTER IX.

1 *God's covenant in a vision with Solomon.* 10 *The mutual presents of Solomon and Hiram.* 25 *Solomon's yearly sacrifices.*

AND [a]it came to pass, when Solomon had finished* the building of [b]the house of the LORD, and the king's house, and [c]all Solomon's desire which he was pleased to do,

2 That the LORD appeared to Solomon the second time, [d]as he had appeared unto him at Gibeon.

3 And the LORD said unto him, [e]I have heard thy prayer and thy supplication that thou hast made before me: [f]I have hallowed this house which thou hast built, [g]to put my name there for ever; and [h]mine eyes and mine heart shall be there perpetually.†

4 And [i]if thou wilt walk before me,‡ as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments;

5 Then [k]I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

6 *But* [l]if ye shall at all turn from following me,§ ye or your children, and will not keep my commandments, *and* my statutes, which I have set before you, but [m]go and serve other gods, and worship them;

7 Then [n]will I cut off Israel out of the land which I have given them: and [o]this house, which I have hallowed for my name, will I cast out of my sight;‖ and [p]Israel shall be a proverb and a by-word among all people:

8 And at [q]this house, *which* is high,¶ every one that passeth by it shall be astonished, and shall hiss; and they shall say, [r]Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, [s]Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them; therefore hath the LORD brought upon them all this evil.

10 ¶ And it came to pass [t]at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the king's house,

11 (*Now* [u]Hiram the king of Tyre had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire,) that then [x]king Solomon gave Hiram twenty cities in the land [y]of Galilee.*

12 And Hiram came out from Tyre to see the cities which Solomon had given him; and they [1]pleased him not.

13 And he said, What cities *are* these which thou hast given me, [2]my brother? And he called them the land of [2]Cabul unto this day.

14 And Hiram sent† to the king sixscore talents of gold.

15 ¶ And this *is* the reason of the levy which king Solomon raised; for [a]to build the house of the LORD, and his own house, and [b]Millo, and the wall of Jerusalem, and [c]Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomon's wife.

17 And Solomon built Gezer, and [d]Beth-horon the nether,

18 And [e]Baalath, and Tadmor in the wilderness, in the land,

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§ Which might be the number for the fourteen days. —GILL.

[y] Num. vii. 10, 11, 84, 88.

[z] 2 Chr. vii. 7.

‖ It does not mean that he consecrated it, for this had been done before; but he treated it as a sacred place, and shewed his reverence for it by religious acts there performed.—MEDE.

[a] 2 Chr. xxx. 13.

[b] Num. xxxiv. 8.

¶ This means, from one extremity of the land to another—Hamath being situated on the north, and the river of Egypt on the south. —BOOTHROYD.

[c] Gen. xv. 18.

* The river of Egypt is not the Nile, but the brook which falls into the Mediterranean Sea at the town of Rhinocorura, or Rhinocolura, now el-Arish, and formed the south boundary of the land of Israel (Num. xxxiv. 5; Josh. xv. 4, 47).—KEIL.

[d] Deut. xii. 7, 12, 18. Zeph. iii. 14.

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* vi. 37, 38.

* It is meant, after he had not only finished the building, but completed also the festival of the dedication, and the prayer, which has been detailed in the last chapter: this appears from ver. 3.—PATRICK.

[b] 2 Chr. viii. 1-6.

[c] Ec. ii. 10.

[d] xi. 9.

[e] Dan. ix. 23.

[f] Ex. xx. 11.

[g] viii. 29.

[h] Deut. xi. 12.

† The Divine promise to hear his prayer adheres closely in its terms to the prayer of Solomon; our narrative gives only a summary, while it is more fully stated 2 Chr. vii. 12-16. If Solomon prayed, "that thine eyes may be open toward this house," the Lord answers, ever giving more than we ask, "Mine eyes and my heart shall be there."—KEIL.

[i] Job xxiii. 11, 12.

‡ In this passage it is strikingly expressed how much the safety, welfare, and happiness of kings and people depend entirely on their obedience to the laws of God.—WILSON.

[k] 2 Sam. vii. 12, 16.

[l] 1 Sam. ii. 30.

§ In the Hebrew the words are, "if in turning you turn from me;" which signifies more than their "at all turning from him." Rather it should be translated, "if they altogether turned from following him"—i.e., fell to idolatry. For he did not intend to forsake them for every offence, but only when they forsook him, as the next words explain it.—PATRICK.

[m] Josh. xxiii. 15, 16.

[n] Lev. xviii. 24-28.

[o] 2 Kings xxv. 9.

‖ Namely, I will withdraw my love, and give over the protection of it, and expose it to ruin and destruction, as a foul and polluted thing.—DIODATI.

[p] Deut. xxviii. 37.

[q] Is. lxiv. 11.

¶ The sense is, this house will remain high—i.e., be a conspicuous example of punishment. The temple was situated on a high hill, and if it be destroyed, this example of Divine punishment will meet the eyes of every passer-by.—MICHAELIS.

[r] Deut. xxix. 24.

[s] Deut. xxix. 25.

[t] 2 Chr. viii. 1.

[u] 2 Chr. ii. 8-10.

[x] 2 Chr. viii. 2.

[y] Josh. xx. 7.

* They were near, or adjoining to the country of Galilee (as the particle Beth frequently signifies), but were no part of the land of Canaan when it was divided among the Israelites; for that could not be alienated, being God's heritage. They were, therefore, cities out of the territories of Israel, as appears from Josh. ix. 27, but had been conquered partly by Pharaoh, who gave them to Solomon, as part of his daughter's portion. —PATRICK.

1 *Were not right in his eyes.*

2 Amos i. 9.

3 *Displeasing*, or *dirty*.

† Or rather, *for Hiram had sent.*—And this seems to be here added, both to declare the quantity of the gold sent, which had been only named before (ver. 11), and as the reason why he resented Solomon's action so ill, because so great a sum required a better recompense. —POOLE.

[a] 2 Chr. viii. 1.

[b] Jud. ix. 6, 20.

[c] Josh. xi. 1.

[d] Josh. xvi. 3.

[e] Josh. xix. 44.

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the feast of tabernacles, as it should seem, after the feast of dedication, and both together lasted fourteen days (ver. 65), yet they said not, "Behold what a weariness is it!"—*Henry.*

CHAP. IX. SOLOMON'S PRAYER ANSWERED.—Ver. 1, 2. Solomon did not finish his other buildings till above twelve years after the dedication of the temple; and it is improbable that this gracious appearance of God to him was delayed so long. Some expositors, therefore, render these verses, "And it was, that thus Solomon finished," &c.; "And the LORD appeared," &c. The two subjects are kept entirely distinct in Chronicles (2 Chron. vii. 11, 12).—The encouragement given Solomon while building the temple was either sent by a prophet, or given in an answer by the high priest, for this was only the *second* appearance of God to him. Ver. 3. The Lord favourably accepted the temple which Solomon had built and consecrated to him, and set it apart as holy, for the residence of his ark, the centre of his worship, the place of his altar and sacrifices, and the visible pledge of his gracious presence with Israel, so long as they adhered to his ordinances and commandments. And he promised, "that his eyes and his heart should be there perpetually;" that is, he would regard it with peculiar attention and favour, and delight in doing good to those who worshipped at, or towards that holy place (2 Chron. vii. 12-16). And had not the national sins of Israel forfeited the blessing, this would uninterruptedly have been the case until the coming of Christ.

HIRAM.—Ver. 11-14. Hiram had furnished Solomon with timber, not only for building the temple, but also for his own house, and his many other magnificent works; and he likewise "had sent him a hundred and twenty talents of gold," for that seems to be the proper construction of the fourteenth verse. Solomon, therefore, was indebted to Hiram beyond the corn, and wine, and oil agreed upon, and he gave him these cities as a compensation. They seem to have been small towns in the vicinity of Tyre, beyond the boundaries of the land, as divided by Joshua, and lately taken from the ancient inhabitants. Probably they lay in ruins. Hiram, however, was not satisfied with them, and called them the land of Cabul. Perhaps being accustomed to magnificence, and to acquire wealth by commerce, he had no turn for cultivating land; and finding the roads bad, the houses mean, and the country depopulated, he was not aware of the advantage which might be made of them. Solomon afterwards rebuilt them, and the Israelites dwelt in them, and probably Hiram was satisfied with some equivalent.—*Scott.*

SOLOMON'S GOODNESS.—Ver. 25. "Three times in a year" he offered burnt-offerings extraordinary, namely, at the three yearly feasts—the passover, pentecost, and feast of tabernacles—in honour of the Divine institution, besides what he offered at other times, both statedly, and upon special occasions. With his sacrifices he burnt incense, not himself (that was king Uzziah's crime), but the priest for him, at his charge, and for his particular use. It is said he offered "on the altar which he himself built." He took care to build it, and then, 1. He himself made use of it. Many will assist the devotions of others that neglect their own. Solomon did not think his building an altar would excuse him from sacrificing, but rather engage him the more to it. 2. He himself had the benefit and comfort of it. Whatever pains we take for the support of religion, to the glory of God and the edification of others, we ourselves are likely to have the advantage of it.

HIS GREATNESS.—Ver. 26. Solomon also built a fleet of trading ships at Enon-geber, a port on the coast of the Red Sea, the farthest stage of the Israelites when they wandered in the wilderness (Num. xxxiii. 35). That wilderness, probably, now began to be peopled by the Edomites, which it was not then. To them this port had belonged, but David having subdued the Edomites, it now pertained to the crown of Judah. The fleet traded to Ophir in the East Indies, supposed to be that which is now called *Ceylon*. Gold was the commodity traded for—substantial wealth. It should seem Solomon had before been Hiram's partner, or put a venture into his ships, which made him a rich return of a hundred and twenty talents (ver. 14), that encouraged him to build a fleet of his own. The success of others in any employment should quicken our industry, for "in all labour there is profit." Solomon sent his own servants for factors, and merchants, and supercargoes, but hired Tyrians for sailors, "for they had knowledge of the sea" (ver. 27). Thus one nation needs another, Providence so ordering it, that

19 And all [f]the cities of store that Solomon had, and cities for his chariots, and cities for his horsemen, and [3]that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 ¶ *And* all the people *that were* left of the [g]Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children [h]that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon [i]levy a tribute [k]of bond-service unto this day ‡.

22 But of the children of Israel did Solomon make no bond-men: [1]but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

23 These *were* the [m]chief of the officers that *were* over Solomon's work, five hundred and fifty,§ which bare rule over the people that wrought in the work.

24 ¶ But [n]Pharaoh's daughter came up out of the city of David unto her house which *Solomon* had built for her: then did he build [o]Millo.

25 ¶ And [p]three times in a year did Solomon offer burnt-offerings and peace-offerings upon the altar which he built unto the LORD, and [q]he burnt incense [4]upon the altar that *was* before the LORD: so he finished the house.

26 ¶ And king Solomon [r]made a navy of ships in [s]Ezion-geber,‖ which *is* beside Eloth, on the [t]shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy [t]his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to [u]Ophir, and fetched from thence gold, four hundred and twenty talents, and brought *it* to king Solomon.

CHAPTER X.

1 *The queen of Sheba admireth the wisdom of Solomon.* 14 *His riches;* 24 *his presents;* 26 *his chariots and horses;* 28 *his tribute.*

AND [a]when the queen of [b]Sheba [c]heard of the fame of Solomon, [d]concerning the name of the LORD, she came [e]to prove him with hard questions.*

2 And she came to Jerusalem with a very great train, with camels that bare [f]spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.†

3 And Solomon [g]told her all her [1]questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all [h]Solomon's wisdom, and the house that he had built,

5 And the meat of his table, and the sitting of his servants, and the [2]attendance of his ministers, and their apparel, and his [3]cupbearers, and his ascent by which he went up unto the house of the LORD; [i]there was no more spirit in her.‡

6 And she said to the king, It was a true report that I heard in mine own land of thy acts, and of thy wisdom.

7 Howbeit [k]I believed not the words, until I came, and mine eyes had seen *it;* and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, [l]happy *are* these thy servants, which stand continually before thee, *and* that hear thy wisdom.

9 Blessed be the LORD thy God, which [m]delighted in thee, to set thee on the throne of Israel: because the LORD loved Israel for ever, therefore made he thee king, [n]to do judgment and justice.§

10 And she gave the king an hundred and twenty talents of gold, and of spices very great store, [o]and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of [p]almug-trees, and precious stones.

12 And the king made of the almug-trees pillars for the house of the LORD, and for the

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[f] Ex. i. 11.
[3] *The desire of Solomon which he desired.*
[g] Gen. xv. 19-21.
[h] Jud. i. 21.
[i] Jud. i. 28, 35.
[k] Gen. ix. 25, 26.
‡ Solomon herein seemeth to imitate that which was done to the Gibeonites (Josh. ix. 23): and that these Canaanites also were converted to the Lord; for otherwise it was not lawful to make any covenant with them (Deut. vii. 2), whereupon those nations were called "the slaves of Solomon" (Ezra ii. 55, 58; Neh. xi. 3).—DIODATI.
[1] 1 Sam. viii. 11, 12.
[m] 2 Chr. viii. 10.
§ At 2 Chr. viii. 10, the number is stated at 250. The most probable solution is, that there were 250 set over those who wrought in the temple; and the rest had the superintendence of public works in other places.—PATRICK.
[n] 2 Chr. viii. 11.
[o] 2 Chr. xxxii. 5.
[p] Ex. xxiii. 14-17.
[q] Ex. xxx. 7.
[4] *Upon it which was before.*
[r] 2 Chr. viii. 17, 18.
[s] Deut. ii. 8.
‖ We read, at Numbers xxxiii. 35, that one of the encampments of the Israelites was at Ezion-geber; and both Ezion-geber and Eloth are mentioned at Deuteronomy ii. 8. It is clear from Scripture that Ezion-geber was on the Red Sea, but its exact situation is matter of dispute.—WELLS.
[t] *Lip.*
[t] 2 Chr. xx. 36, 37.
[u] Gen. x. 29.

CHAP. X.
[a] Luke xi. 31.
[b] Gen. x. 7, 28.
[c] iv. 31, 34.
[d] Job xxviii. 23.

* Jud. xiv. 12-14.
* Came to try whether his wisdom was so great as was reported, by proposing to him hard questions.—WELLS.
[e] Ex. xxv. 6.
† These words we are not with the ancients to refer to *gravissimas et sacras quæstiones:* they only denote all the discourses by which she wished to prove the wisdom of Solomon, especially, as we are to conclude from ver. 13, the questions which she proposed to him for solution. Nor are we to understand the words, "there was not any thing hid from the king, that he told her not," of the mysteries of religion and of the worship of God, but only of questions the meaning of which lay not on the surface, but was deeply hidden; for it was not Solomon's religious character, but his wisdom, that brought her to Jerusalem.—KEIL.
[f] Matt. xiii. 11.
[1] *Words.*
[h] Ec. xii. 9.
[2] *Standing.*
[3] *Butlers.*
[i] Josh. v. 1.
‡ She was transported beyond herself with admiration.—BP. HALL.
[k] Is. lxiv. 4.
[l] Prov. iii. 13, 14.
[m] Ps. xviii. 19.
[n] Ps. lxxii. 2.
§ She not only declares his servants happy, who were able to hear his wisdom in his presence, but also praises Jehovah his God, that he, out of his everlasting love to his people Israel, had given them such a king to do judgment and justice. This praising of Jehovah (ver. 9), which presupposes faith in the true God, led the old theologians to the opinion that this queen turned to the worship of Jehovah, and conversed with Solomon on religious matters. But the remark above made with regard to Hiram finds its application here also, that a certain recognition of Jehovah as God of Israel was consistent with polytheism. How little ground there is for the notion of her conversion may be inferred from the circumstance that she never brings an offering to the temple.—KEIL.
[o] Prov. iii. 13-15.
[p] 2 Chr. ix. 10, 11, *Algum.*

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there may be mutual commerce and assistance; for not only as Christians, but as men, we are members one of another. The fleet brought home to Solomon "four hundred and twenty talents of gold" (ver. 28). Canaan, the holy land, the glory of all lands, had no gold in it; which teaches us that that part of the wealth of this world which is for hoarding and trading is not the best part of it, but that which is more immediately for the present support and comfort of life, our own and others; such were the productions of Canaan. Solomon got much by his merchandise, but, it should seem, David got much more by his conquests; what was Solomon's "four hundred and twenty talents" to David's "hundred thousand talents of gold"? (1 Chron. xxii. 14, xxix. 4.) Solomon got much by his merchandise, and yet has directed us to a better trade, within reach of the poorest, having assured us, from his own experience of both, that the "merchandise of wisdom is better than the merchandise of silver, and the gain thereof than fine gold" (Prov. iii. 14).—*Henry.*

PRACTICAL OBSERVATIONS.—The Lord is ever ready to hear the prayers which we make before him, and to manifest his acceptance of our upright services: and when we present ourselves, in body and soul, to be consecrated as the temples of the Holy Spirit, to his glory, he will hallow and sanctify us by his grace, and render us meet to be a holy habitation for himself: though before we were altogether polluted. In and through Jesus Christ, his eyes and his heart are always upon every true believer, to watch over him, and to rejoice in doing him good; yet it is only at intervals that he manifests his presence, and lifts up the light of his countenance upon him; but in heaven we shall always behold his face, and be filled with unalloyed, uninterrupted felicity.—*Scott.*

CHAP. X. QUEEN OF SHEBA.—Ver. 1, 2. By a comparison of texts, it appears that Cush, the son of Ham, had a descendant called Sheba, and it is probable that he settled in Africa, to the south of Egypt. Eber also had a descendant called Sheba; and Abraham a grandson by Keturah called by the same name. On these and other accounts it has been controverted, whether the queen of Sheba came from some part of Ethiopia in Africa, or from the most remote region of Arabia, near the Indian Ocean, in Asia.—Tradition favours the former opinion; but then it is blended with manifest falsehoods. Our Lord says, "The queen of the south came from the uttermost part of the earth, to hear the wisdom of Solomon:" and Ethiopia is more distant from Jerusalem than any part of Arabia; but at the same time it does not so well answer the description, "the uttermost part of the earth" (Matt. xii. 42). Learned men are therefore now generally of opinion, that Sheba lay in the most southern part of Arabia Felix, between the Red Sea and the Indian Ocean; that the queen of Sheba was descended from Abraham by Keturah, and retained some traditional fragments of true religion; and that she had heard the fame of Solomon from the mariners of the fleet to Ophir, which had put into some of her ports: and indeed the more general connection in which the name Sheba is used in the subsequent part of Scripture powerfully confirms this conclusion. Our Lord's testimony to the motives which influenced the queen of Sheba sufficiently refutes the disadvantageous surmises which have often been entertained and advanced. She "had heard of the fame of Solomon, concerning the name of the LORD, and she came to hear his wisdom."—*Scott.*

HER ADMIRATION OF SOLOMON AND HIS COURT.—Ver. 6, 7.—1. She owned her expectation far outdone, though it was highly raised by the report she heard. She is far from repenting her journey, or calling herself *a fool* for undertaking it, but acknowledges it was well worth her while to come so far, for the sight of that which she could not believe the report of. Usually, things are represented to us, both by common fame and by our own imagination, much greater than we find them when we come to examine them; but here the truth exceeded both fame and fancy. Those who, through grace, are brought to experience the delights of communion with God, will say that the one-half was not told them of the pleasures of Wisdom's ways, and the advantages of her gates. Glorified saints, much more, will say that it was a true report which they heard of the happiness of heaven, but that the thousandth part was not told them (1 Cor. ii. 9). 2. She pronounced them happy that constantly attended him, and waited on him at table, "'Happy are thy men, happy are these thy servants' (ver. 8), they may improve their own wisdom by hearing thine." She was tempted to envy them, and wish herself one of them. Note, It is a great advantage to be in good families, and to have opportunity of frequent converse with those that are wise, and good, and communicative. Many have this happiness who know not how to value it. With much more reason may we say this of Christ's servants, "Blessed are they that dwell in his house, they will be still praising him." 3. She blessed God, the giver of Solomon's wisdom and wealth, and the author of his advancement, who had made him king.

SOLOMON'S WEALTH.—Ver. 14.—1. With what gold came from Ophir (chap. ix. 20), he brought so much into his country from other places, as that the whole amounted every year to "six hundred and sixty-six talents" (ver. 14), an ominous number (compare Rev. xiii. 18, and Ezra ii. 13). 2. He received a great deal in customs from the merchants, and in land-taxes from the countries his father had conquered, and made tributaries to Israel (ver. 15). 3. He went partner with Hiram in a Tarshish fleet, of and for Tyre, which imported once in three years, not only gold, and silver, and ivory, substantial goods and serviceable, but apes to play with, and peacocks to please the

king's house, harps also and psalteries for singers: there came no such almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba [q]all her desire, whatsoever she asked, besides *that* [4]which Solomon gave her of his royal bounty: so she turned, and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold,‖

15 Besides *that he had* of the merchant-men, and of the traffick of the spice-merchants, and of [r]all the kings of Arabia, and of the [5]governors of the country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: ¶ and the king put them in the house of the forest of Lebanon.

18 ¶ Moreover, the king made [s]a great throne of ivory,* and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round [6]behind: and *there were* [7]stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not [8]the like made in any kingdom.

21 ¶ And all king Solomon's [t]drinking vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold; [9]none *were of* silver: it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish,† bringing gold, and silver, [1]ivory, and apes, and peacocks.

23 So king Solomon [u]exceeded all the kings of the earth for riches and for wisdom.

24 ¶ And all the earth‡ sought [2]to Solomon, to hear his wisdom, which God had put in his heart.

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[q] Ps. xx. 4.

[4] *Which he gave her, according to the hand of king Solomon.*

‖ Estimated by some at two, by others at three, and by others at between four and five millions sterling.—POOLE.

[r] 2 Chr. ix. 13, 14.

[5] *Captains.*

¶ Or three hundred shekels. Compare 2 Chr. ix. 16.

[s] 2 Chr. ix. 17-19.

* In after-ages we read that the throne of the Parthian kings was of gold, encompassed with four golden pillars beset with precious stones, and that the Persian kings sat in judgment under a golden vine, the bunches of whose grapes were made of several sorts of precious stones. This serves to illustrate the splendour of Eastern monarchs.—STACKHOUSE.

[6] *On the hinder part thereof.*

[7] *Hands.*

[8] *So made.*

[t] 2 Chr. ix. 20-22.

[9] There was *no silver* in them.

† As Tharshish is sometimes used for the sea in general, here it may signify a particular sea so called, which Josephus names the Tarsic Sea, the same with the Indian Sea.—GILL.

[1] *Elephants' teeth.*

[u] Col. i. 18, 19.

‡ *All the earth*—*i.e.*, all the kings of the earth (as it is expressed, 2 Chr. ix. 23), to wit, of those parts of the earth; which synecdoche is very frequent.—POOLE.

[2] *The face of.*

[v] Gen. xxxvi. 24.

§ *A rate year by year.*—This seems to signify that they so highly prized his wisdom, that they courted his friendship; and voluntarily sent him a certain present every year, as a token of the continuance of it.—PATRICK.

[w] Job xxii. 24, 25.

[3] *Gave.*

‖ To be as common as pebbles.—PATRICK.

[4] *The going forth of the horses which* was *Solomon's.*

[x] Deut. xvii. 16.

¶ Horses were brought up to Solomon out of Egypt; and as for the toll or custom, the merchants of king Solomon hired it at a price; and a chariot coming out of Egypt went out for six hundred shekels of silver, and a horse for a hundred and fifty; and so for all the kings of the Hittites and for the kings of Syria, did they bring by their hands.—BOCHART.

[y] Josh. i. 4.

[5] *Their hand.*

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, [x]and mules, a rate year by year.§

26 ¶ And Solomon gathered together chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And [y]the king [3]made silver *to be* in Jerusalem as stones,‖ and cedars made he *to be* as the sycamore-trees that *are* in the vale, for abundance.

28 ¶ And [4]Solomon had [z]horses brought out of Egypt,¶ and linen yarn: the king's merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all [a]the kings of the Hittites, and for the kings of Syria, did they bring *them* out by [5]their means.

CHAPTER XI.

1 *Solomon's wives and concubines in his old age draw him to idolatry.* 9 *God threateneth him.* 14 *His adversaries,* 41 *and death.* 43 *Rehoboam succeedeth him.*

BUT king Solomon [a]loved many strange women, ([1]together with the daughter of Pharaoh,) women of the Moabites, Ammonites, Edomites, Zidonians, *and* Hittites;*

2 Of the nations *concerning* which the LORD said unto the children of Israel, [b]Ye shall not go in to them, neither shall they come in unto you: *for* [c]surely they will turn away your heart after their gods. [d]Solomon clave unto these in love.

3 And he had [e]seven hundred† wives, princesses, and three hundred concubines: and his wives turned away his heart.

4 For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and [f]his heart was not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after [g]Ashtoreth the goddess of the Zidonians, and after [h]Milcom the abomination of the Ammonites.‡

[z] Gen. xli. 2-5.

[1] *Besides.*

* In the history of Solomon, as in that of his father, we reach the crisis when the horizon becomes first spotted with clouds, and then dark. The daughter of Pharaoh led the way in the path of mischief. To her was added associates from Moab, Ammon, Edom, Zidon, and the land of the Hittites, nations concerning whom the command was express and absolute, that Israel should have no intercourse with them, on the ground that they would turn away the heart of the people after their gods. Solomon disobeyed, and fell into the snare.—DR JOHN CAMPBELL.

[a] Ex. xxiii. 32, 33.

[b] Num. xxv. 1-3.

[c] Gen. ii. 24.

[d] Jud. viii. 30, 31.

† He sinned against God's known law, both in their number (Deut. xvii. 17) and their quality.—POOLE.

[e] 1 Chr. xxviii. 9.

[f] Jud. ii. 13.

[g] Lev. xviii. 21, *Molech.* Zeph. i. 5, *Malcham.*

‡ Milcom, the abomination of the Ammonites, is identified by most with the child-devouring Molech, to whom, from the time of Ahaz, a place of sacrifice was erected at Jerusalem in the valley of Ben-Hinnom.—KEIL.

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eye with their feathers (ver. 22). I wish this be not an evidence that Solomon and his people, being overcharged with prosperity, by this time grew childish and wanton.

THE SHIELDS.—Ver. 16, 17. He laid out his gold in fine things for himself, which he might the better be allowed to do, when he had before laid out so much in fine things for the house of God. He made two hundred targets, and three hundred shields of beaten gold (ver. 16, 17), not for service, but for state, to be carried before him, when he appeared in pomp. With us, magistrates have swords and maces carried before them, as the Romans their rods and axes, in token of their power to correct and punish the bad, to whom they are to be a terror: but Solomon had shields and targets carried before him.

THE THRONE.—Ver. 18. He made a stately throne, on which he sat to give laws to his subjects, audience to ambassadors, and judgment upon appeals. It was made of ivory, or elephants' teeth, which was very rich; and yet, as if he had so much gold that he knew not what to do with it, he "overlaid that with gold," the best gold. Yet, some think he did not cover the ivory all over, but here and there. He rolled it, flowered it, or inlaid it, with gold. The stays or arms of this stately chair were supported by the effigies of lions in gold; so were the steps and paces by which he went up to it, to be a memorandum to him of that courage and resolution wherewith he ought to execute judgment, not fearing the face of man. "The righteous," in that post, "is bold as a lion."—*Henry.*

TARSHISH.—Ver. 22. Many learned men have endeavoured to shew that Tarshish was a city in Spain, called Tartessus; and some think that this navy which Solomon had with the navy of Hiram was distinct from that which traded to Ophir, and was fitted out from some port on the Mediterranean: and they account for the length of time taken up on each voyage, by supposing that a great part of it was employed in selling and buying, or bartering, the several articles of commerce.—But, whatever gold might be, ivory, apes, and peacocks (or *parrots*, as some render the word) do not seem to have been articles of trade in any of the countries bordering on the Mediterranean.—"Jehoshaphat made ships of Tarshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-gaber."—"He joined himself with Ahaziah to make ships to go to Tarshish, and they made the ships in Ezion-gaber.—And the ships were broken, that they were not able to go to Tarshish." These passages, being decisive proofs that the ships of Tarshish—ships to go to Tarshish—were built at Ezion-gaber, on the Red Sea, the learned Bishop Lowth (having adopted the opinion that Tarshish was Tartessus in Spain) says, "Tarshish is celebrated in Scripture for the trade which Solomon carried on thither in conjunction with the Tyrians. Jehoshaphat attempted afterward to renew that trade, and from the account given of that attempt, it appears that this fleet was to sail from Ezion-gaber on the Red Sea, and must therefore have designed to sail round Africa, as Solomon's fleet probably had done before: for it was a three years' voyage; and they brought gold from Ophir probably from the coast of Arabia, silver from Tartessus, and ivory, apes, and peacocks from Africa.—It is certain that, under Pharaoh-necho, about two hundred years after, this voyage was made by the Egyptians," &c.—But, with all deference to so eminent a writer, it must be allowed extremely improbable, that in regular voyages for *commerce* (not *discovery*, for which Pharaoh-necho's extraordinary expedition doubtless was undertaken) such a circuitous course should be chosen; when, as far as we can learn, it was not then known that Africa was a peninsula! To fit out one navy at Ezion-gaber, for Ophir, whether in Arabia or the East Indies, which might coast some parts of Africa; and to fit out another navy to Spain from some Mediterranean port, would be an obvious and compendious measure: but that the same ships should attempt the whole, and after taking in the far richest part of their freight, comparatively near home, should with it attempt to sail round Africa, in order to add silver, and some other articles of inferior value, at Tartessus, must strike every reflecting person as a most unparalleled proceeding.—To sail round Africa at that time would be vastly more formidable than a voyage round the world at present: and a single glance at a map must convince any person acquainted with commerce, that no man of common prudence would ever think of such a voyage for lucrative purposes.

PRACTICAL OBSERVATIONS.—Wisdom and piety are exceedingly valuable, and render men truly honourable: and they who form a due estimate of their worth will think no expense or labour too great to obtain them.—When we first attend seriously to religion, we shall meet with many "hard questions" which we cannot resolve, and which will often perplex and distress our minds, especially if at a distance from proper instructions. But "then shall we know if we follow on to know the LORD." By waiting and prayer, by practising what we have learned, by diligently searching the Scriptures, and by consulting wise and experienced Christians, we shall be delivered from our difficulties, and a clearer light will shine upon our path.—They who possess wisdom and knowledge should be courteous and accessible, and glad to communicate them for the good of others; even as the rich should be to impart their wealth.—*Scott.*

CHAP. XI. SIN AND DANGER OF POLYGAMY.—Ver. 1-8. We have not a more melancholy and astonishing instance of human depravity in the sacred Scriptures than that recorded in these verses. He who was named "Jedidiah," *Beloved of the*

B.C. 984—B.C. 984.

6 And Solomon did evil in the sight of the LORD, and [2]went not fully after the LORD, as *did* David his father.

7 Then did Solomon [i]build an high place for [k]Chemosh, the [l]abomination of Moab, in [m]the hill that *is* before Jerusalem,[§] and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.[‖]

9 ¶ And the LORD was [n]angry with Solomon, because his heart was turned from the LORD God of Israel, [o]which had appeared unto him twice,[¶]

10 And had [p]commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, Forasmuch as this [3]is done of thee, and thou hast not kept my covenant, and my statutes, which I have commanded thee, [q]I will surely rend the kingdom from thee, and will give it to thy servant.

12 Notwithstanding in thy days I will not do it [r]for David thy father's sake: *but* [s]I will rend *it* out of the hand of thy son.

13 Howbeit [t]I will not rend away all the kingdom; *but* will give one tribe* to thy son for David my servant's sake, and [u]for Jerusalem's sake, which I have chosen.

14 ¶ And [x]the LORD stirred up [y]an adversary unto Solomon, Hadad the Edomite:† he *was* of the king's seed in Edom.

15 For it came to pass, [z]when David was in Edom, and Joab the captain of the host was gone up to bury the slain, [a]after he had smitten every male in Edom,

16 (For six months did Joab remain there with all Israel, until he had cut off every male in Edom,)‡

17 That Hadad fled, he, and certain Edomites of his father's servants with him, to go into Egypt; [b]Hadad *being* yet a little child.

18 And they arose out of [c]Midian,‖ and came to [d]Paran: and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt; which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad [e]found great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of [f]Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes [g]weaned in Pharaoh's house:‖ and Genubath was in Pharaoh's household among the sons of Pharaoh.

21 And when Hadad [h]heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, [4]Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, [i]But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, [5]Nothing: howbeit [k]let me go in any wise.¶

23 ¶ And God stirred him up *another* adversary, Rezon the son of Eliadah, which fled from his lord [l]Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, when David slew them *of Zobah:* and they went to Damascus, and dwelt therein, and reigned in Damascus.

25 And he was an adversary* to Israel all the days of Solomon, besides the mischief that Hadad *did:* and he [m]abhorred Israel, and reigned over Syria.

26 ¶ And [n]Jeroboam the son of Nebat, [o]an Ephrathite of Zereda, Solomon's servant, (whose mother's name *was* Zeruah, a widow woman,) even he lifted up *his* hand against the king.

27 And this *was* the cause that he [p]lifted up *his* hand against the king: Solomon built Millo,† *and* [6]repaired [q]the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he [7]was industrious, [r]he made him ruler over all the [8]charge of [s]the house of Joseph.

29 And it came to pass at that time, when Jeroboam went out of Jerusalem, that the prophet

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[2] *Fulfilled not after.*

[i] Lev. xxvi. 30.
[k] Jud. xi. 24.
[l] Deut. xiii. 14.
[m] 2 Sam. xv. 30.

§ The mount of Olives, distant about half a mile from Jerusalem to the east, so close to it that all the inhabitants of the city could see what he did.—PATRICK.

‖ Having once given way to some few of his most beloved wives, he was forced to comply with the rest.—POOLE.

[n] Ex. iv. 14.
[o] iii. 5; ix. 2.

¶ First at Gibeon, in the beginning of his reign (iii. 5), and then at Jerusalem after the building of the temple (ix. 2). There was another time when a message came to him, by the word of the Lord (vi. 12). But we do not read that God appeared to him more than twice, which was enough to establish him in his faith, fear, and love.—PATRICK.

[p] 2 Chr. vii. 17-22.
[3] *Is with thee.*
[q] 2 Sam. xii. 9-12.
[r] Gen. xii. 2.
[s] Ex. xx. 5.
[t] 2 Sam. vii. 15, 16.

* That is, the great tribe of Judah, with the small tribe of Benjamin. Josephus has "two tribes."—BOOTHROYD.

[u] Deut. xii. 5, 11.
[x] 1 Sam. xxvi. 19.
[y] 2 Sam. vii. 14.

† The springs of evil were now broken up, and, in furtherance of the Divine purposes, an enemy arose in the person of Hadad the Edomite. To him was added Rezon, who proved a source of sore affliction to Solomon all the days of his life.—DR JOHN CAMPBELL.

[z] 2 Sam. viii. 14.
[a] Gen. xxv. 23.

‡ What awful desolations accompanied these wars of old. No wonder, truly, that Hadad should have been an adversary to Israel. It is worthy of being observed how fragments of bygone history—as in ver. 15 and 16—are recovered, as it were, for the sake of elucidating some of its future passages.—DR CHALMERS.

[b] Ex. ii. 1-10.
[c] Gen. xxv. 2, 4.

§ Whether Midian was comprehended within Idumea, which was the general name of those countries, or whether Hadad, being gone out of Idumea, did rest himself some time in Midian.—DIODATI.

[d] Gen. xiv. 6.

[e] Gen. xxxix. 4, 21.
[f] Jer. xliii. 7-9.
[g] Gen. xxi. 7, 8.

‖ The weaning, which probably, as among the Hebrews (Gen. xxi. 8), and other ancient nations, was accompanied with a banquet, took place in the royal palace, because the child was thereby admitted among the royal children, to be educated with them.—KEIL.

[h] Ex. iv. 19.
[4] *Send me away.*
[i] Jer. ii. 31.
[5] *Not.*
[k] 2 Sam. xviii. 22, 23.

¶ It is likely that while Solomon persevered in well-doing, all Hadad's attempts were vain. But after he was corrupted, Hadad got his kingdom of Idumea again, which remained to his posterity, and held it in fee of Judah (1 Kings xxii. 47), which subjection was also shaken off (2 Kings viii. 20), according to the prophecy (Gen. xxvii. 40).—DIODATI.

[l] 2 Sam. viii. 3.

* This is not to be understood of the whole reign of Solomon, which was for the most part peaceable; but of all the days which now remained of his life, from the time that his wives publicly exercised their idolatry, unto the day of his death.—PATRICK.

[m] Gen. xxxiv. 30.
[n] xiii. 1, &c.
[o] Gen. xxxv. 16.
[p] Prov. xxx. 32.

† His rage for building must have oppressed the people, and on this account Jeroboam kindled a spirit of sedition and revolt (see chap. xii. 4).—HEWLETT.

[6] *Closed.*
[q] Neh. iv. 7.
[7] *Did work.*
[r] v. 16.
[8] *Burden.*
[s] Josh. xviii. 5.

Lord, and who early in life is declared to have "loved the LORD:" he who had been favoured with such special tokens of God's favour, and had received such answers to his prayers: he who had been honoured to build the temple, and was so enlarged in supplication when it was dedicated: he who was renowned throughout the earth for his wisdom and piety, as well as his wealth and prosperity: he who was employed as an inspired writer, whose name is affixed to a part of the oracles of God: who had given such excellent counsels and warnings to others, and was so illustrious a type of Christ—even he apostatised, and became a public and shameful worshipper of abominable idols, to the disgrace of his understanding, as well as the scandal of his profession!—It is probable that his declension was gradual. He was, perhaps, elated with spiritual pride, as well as induced by his prosperity to indulge in luxury and ostentation, or perhaps he deemed it unnecessary for one of his wisdom and ability, and of his rank and authority, to restrict himself by those rules which were needful or salutary to inferior persons, as if he were secure from those evils which they were intended to prevent! He first multiplied horses, and caused the people to go down into Egypt for that purpose; then he *greatly* multiplied gold and silver, contrary to the law of Moses—not as his father had done, for the service of the sanctuary, but for the increase of his own splendour. Thus, the barrier was broken through, and the fervour of his piety abated.—After the example of his father, he married several women, and added one to another, more and more rapidly, till he had got together an immense number of wives and concubines. And he doubtless might argue, that if it was lawful to have two wives, why not many? and, in his case, who could maintain them all, they might not be inexpedient, and would add to his magnificence and royal dignity. Probably, Pharaoh's daughter, whom he first married, was a real convert (for we find no temples to the gods of Egypt); and this might induce him to take more wives of the heathen, flattering himself that his wisdom and example would prevail with them also to embrace the worship of JEHOVAH. Thus he proceeded till, perhaps, persons were employed to collect from every part of his kingdom, but especially from the subjected nations, every beautiful woman whom they met, without regard to her religion. Those of superior rank seem to have been numbered among his wives, and styled princesses, while the inferiors were his concubines, with inferior privileges. Towards the close of his life, when he was above fifty years of age, he grew more addicted to his women than before; and spending much time in their company, he, doubtless, in a degree, neglected both the worship of God and the affairs of his kingdom, and perhaps the enormous expense which their extravagance occasioned rendered those burdens requisite, of which the people afterwards complained. But the evil did not stop here, for his women gained still greater ascendancy over him, and gradually prevailed with him to connive at their idolatries, to humour them by building idolatrous temples, and at length to join with them in their abominable worship! When one had been thus gratified, there could be no peace unless the others were obliged in the same manner, and therefore he did thus for all his strange wives.—They who have noted in history or in society the effects of the influence of inveigling women over the greatest and wisest of men, will readily perceive that matters were speedily in a train, and that it was almost impossible, without an immediate Divine interposition, that Solomon should stop short of this extreme folly and wickedness, when he had once suffered himself to be entangled in the fatal net. The inspired historian, therefore, quotes the prohibition of marrying strange women with the annexed consequence, "Surely they will turn away your heart after their gods," to shew that no eminency of wisdom, or firmness of resolution, will secure any man when in a careless or self-confident spirit he presumes to violate God's commandments, and thus to run into temptation. Of this Solomon formed a most striking proof. David had committed several sins, but he had repented, and humbled himself for them, and he had still adhered to the worship of JEHOVAH, and never in the smallest instance set the people an example of idolatry, or gave any connivance to that greatest of all abominations, that open treason against the King of heaven, and violation of the national covenant with Israel. But Solomon's heart was not *thus* "perfect with the LORD his God;" and "he went not fully after the LORD!"—*Scott.*

JEROBOAM.—Ver. 26. We have here the first mention of that infamous name, "Jeroboam the son of Nebat, that made Israel to sin;" he is here brought upon the stage as an adversary to Solomon, whom God had expressly told (ver. 11) that he would give the greatest part of his kingdom to his servant, and Jeroboam was the man. We have here an account, 1. Of his extraction (ver. 26): He was of the tribe of Ephraim, the next in honour to Judah; his mother was a widow, to whom Providence had made up the loss of a husband in a son that was active and ingenious, and (we may suppose) a great support and comfort to her. 2. Of his elevation: It was Solomon's wisdom, when he had work to do, to employ proper persons in it; he observed Jeroboam to be a very industrious young man, one that minded his business, took a pleasure in it, and did it with all his might; and therefore he gradually advanced him, till at

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[t]Ahijah the [u]Shilonite found him in the way; and he had clad himself with a new garment:‡ [x]and they two *were* alone in the field:

30 And Ahijah caught the new garment that *was* on him, and [y]rent it *in* twelve pieces.§

31 And he said to Jeroboam, Take thee ten pieces; for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:)

33 Because that [z]they have forsaken me,‖ and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes;¶

35 But I will take the kingdom out of his son's hand, and [a]will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that [b]David my servant may have a [9]light alway* before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign [c]according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, [d]if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did, [e]that I will be with thee, and [f]build thee a sure house,† as I built for David, and will give Israel unto thee:

39 And I will for this [g]afflict the seed of David, but not for ever.

40 Solomon [h]sought therefore to kill Jeroboam: and Jeroboam arose and fled into Egypt, unto [i]Shishak‡ king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And [k]the rest of the [l]acts of Solomon, and all that he did, and his wisdom, *are* they not written in the book of the acts of Solomon?

42 And the [2]time that Solomon reigned in Jerusalem over all Israel *was* forty years.

43 And Solomon [l]slept with his fathers, and was [m]buried in the city of David his father; and [n]Rehoboam his son reigned in his stead.

CHAPTER XII.

1 *Rehoboam refusing the old men's counsel,* 16 *ten tribes revolt.*
26 *Jeroboam's idolatry.*

AND [a]Rehoboam went to [b]Shechem:* for all Israel were come to Shechem to make him king.

2 And it came to pass, when [c]Jeroboam the son of Nebat, who was yet in Egypt, heard *of it,* (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt,)

3 That they sent and called him: and Jeroboam, and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made [d]our yoke grievous: now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam [e]consulted with the old men, that stood before Solomon his father while he yet lived, and said, How do ye advise that I may answer this people?

7 And they spake unto him, saying, [f]If thou wilt be a servant unto this people this day,† and wilt serve them, and answer them, and [g]speak good words to them, then they will be thy servants for ever.

8 But [h]he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, [i]What counsel give ye that we may answer this people, who have

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[t] 2 Chr. ix. 29.
[u] Josh. xviii. 1.
‡ Some refer this to the prophet, others to Jeroboam, but the first is most likely.—DIODATI.
[x] Gen. iv. 8.
[y] 1 Sam. xv. 27, 28.
§ By this action, the prophet conveyed his meaning more forcibly than by words. This is the first symbolical action we meet with in any prophet; but in after-ages instances of this kind became more frequent. The people of the East, especially those who took upon them the character of prophets, were fond of discovering their minds in signs and emblematical actions, because they looked upon such representations to be more lively and more affecting than any that proceeded from the mouth only could be.—STACKHOUSE.
[z] 1 Chr. xxviii. 9.
‖ *They have forsaken me*—*i.e.*, the king, and his concubines, and people, who easily followed his example, but were not at all excused by it.—POOLE.
¶ This was an admonition to Jeroboam not to molest Solomon in his lifetime by raising rebellion against him; and also to walk in God's ways as David did, and not fall into idolatry; for which sin God resolved to punish Solomon so severely, as to rend the greatest part of his kingdom from his posterity.—PATRICK.
[a] 2 Chr. x. 15-17.
[b] 2 Sam. vii. 16, 23.
9 *Lamp*, or *candle.*
* Meaning, that the posterity of David may not be entirely extinct, that his race may not remain in obscurity and oblivion. By a "light" or "a lamp," in Scripture, is sometimes signified a posterity (Ps. cxxxii. 17; Prov. xiii. 9); and sometimes reputation, glory, kingdom (2 Kings viii. 19; 2 Sam. xxii. 29).—CALMET.
[c] Deut. xiv. 26.
[d] Ex. xix. 5.
[e] Deut. xxxi. 8.
[f] 2 Sam. vii. 11.
† The condition on which Jeroboam's prosperity is to rest is the same under which the continuance of his sovereignty was promised to Solomon also (iii. 14; vi. 12; ix. 4), namely, true obedience to the commandments of God, and upright walking in the ways of the Lord. Only on this condition will the Lord build him a sure, perpetually enduring house—*i.e.*, insure the perpetuity of his family.—KEIL.
[g] Ps. lxxxix. 38-45, 49-51.
[h] Prov. xxi. 30.

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[i] 2 Chr. xii. 2-9.
‡ *Shishak.*—This king was not of the family of the king whose daughter Solomon married, but of another race. Most commentators think he was Sesostris, mentioned by Greek writers.—HEWLETT.
[k] 2 Chr. ix. 29, 30.
[l] *Words*, or *things.*
[2] *Days.*
B.C. 975.
[l] 2 Kings xvi. 20.
[m] 2 Kings xxi. 18, 26.
[n] 2 Chr. ix. 31.

CHAP. XII.
[a] xi. 43.
[b] Gen. xii. 6, *Sichem.*
* Rehoboam did not call them thither, but went thither, because the Israelites prevented him, and had generally pitched upon that place rather than upon Jerusalem; partly because it was most convenient for all, as being in the centre of the whole kingdom; partly, because that being in the potent tribe of Ephraim, they supposed there they might use that freedom of speech which they resolved to use to get their grievances redressed; and partly, by the secret direction of Jeroboam, or his friends, who would not trust themselves in Jerusalem, and thought Shechem a fitter place to execute their design.—POOLE.
[c] xi. 26, 31, 40.
[d] 1 Sam. viii. 11-18; 2 Chr. x. 4, 5.
[e] 2 Sam. xvii. 5.
[f] Phil. ii. 7-11.
† "Condescend to them," "behave in an humble manner towards them, and gratify and oblige them."—GILL.
[g] 2 Sam. xv. 3-6.
[h] 2 Chr. x. 8.
[i] 2 Chr. x. 9.

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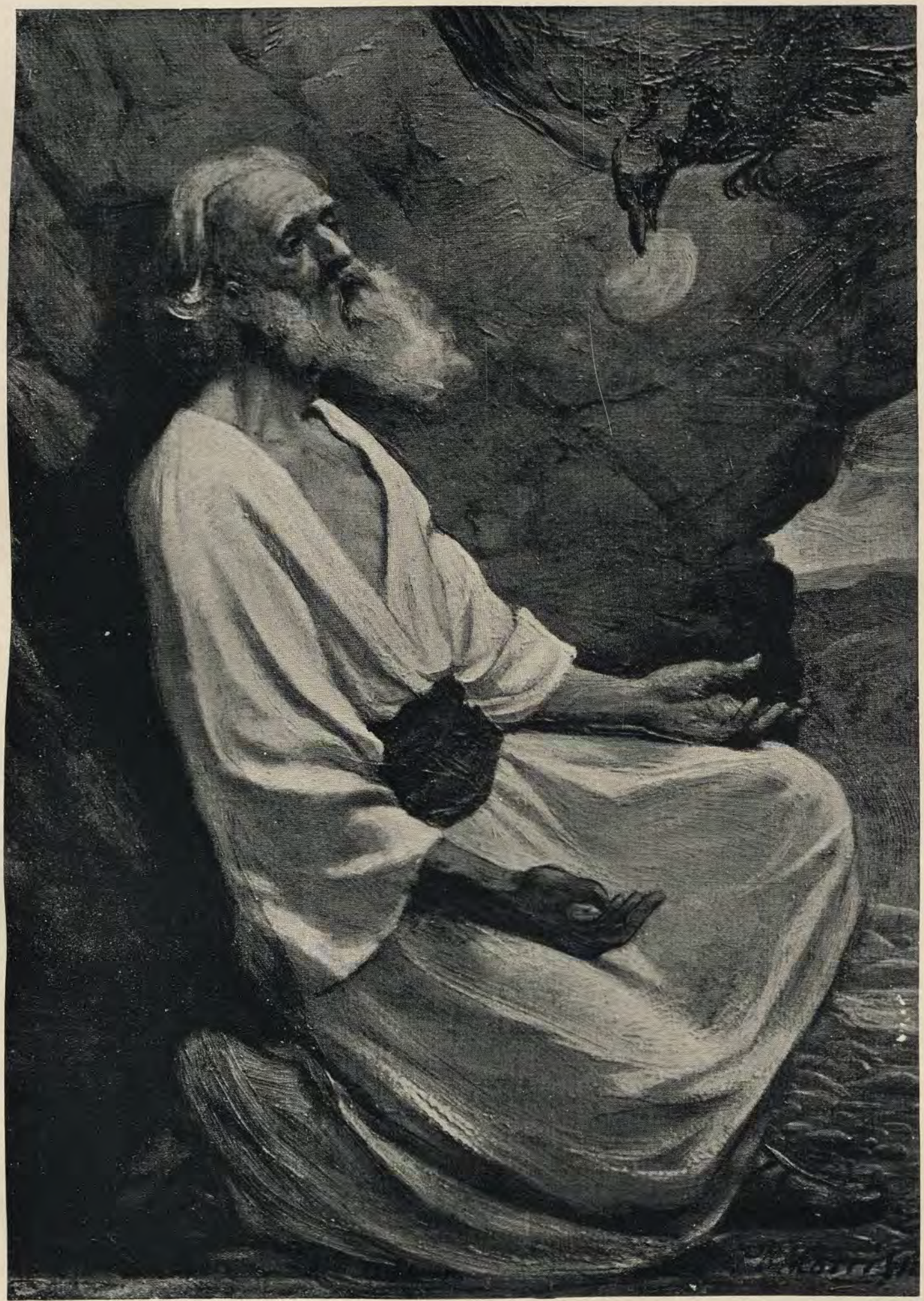
length he made him receiver-general for the two tribes of Ephraim and Manasseh, or perhaps put him into an office equivalent to that of lord-lieutenant of those two counties, for he was ruler of the burthen or tribute—that is, either of the taxes or of the militia—of the house of Joseph. Note, Industry is the way to preferment: "Seest thou a man that is diligent in his business," that will take care and pains, and go through with it? He shall "stand before kings," and not always be on the level with mean men. Observe a difference between David and both his predecessor and his successor: when Saul saw a "valiant man, he took him to himself" (1 Sam. xiv. 52); when Solomon saw an "industrious" man he preferred him; but David's "eyes were upon the faithful in the land," that they might "dwell with him;" if he saw a godly man, he preferred him, for he was a man after God's own heart, whose "countenance beholds the upright." 3. Of his designation to the government of the ten tribes, after the death of Solomon. Some think he was himself plotting against Solomon, and contriving to rise to the throne; that he was turbulent and aspiring. The Jews say, that when he was employed by Solomon in building Millo, he took opportunities of reflecting upon Solomon as oppressive to his people, and suggesting that which would alienate them from his government. It is not, indeed, probable that he should say much to that purport, for Solomon would have got notice of it, and it would have hindered his preferment; but it is plainly intimated that he had it in his thoughts, for the prophet tells him (ver. 37), "Thou shalt reign according to all that thy soul desireth." But this was the *cause*, or rather this was the *story*, of his lifting up of his hand against the king; he made him ruler over the tribes of Joseph, and as he was going to take possession of his government, he was told by a prophet, in God's name, that he should be king, which emboldened him to aim high, [illegible] in some instances, to oppose the king, and give him vexation.—*Henry.*

SOLOMON'S DEATH.—Ver. 42, 43. Solomon was the only king who reigned so long as forty years over all Israel; yet he was not above sixty years of age when he died, and perhaps he had injured his constitution by indulgence. We are not here informed whether he repented before his death or not; and this silence speaks a warning to every one of us not to yield to temptations, lest we should leave the world in uncertainty, and be condemned as hypocrites in the consciences of God's people. But this silence in the Book of Kings no more *proves* that Solomon did not repent, than the silence of the Book of Chronicles *proves* that he did not commit idolatry. I would not, indeed, decide upon so controverted a point with unhesitating confidence; yet the Book of Ecclesiastes seems fully to shew that he repented, and publicly declared that repentance before his death. We are not, however, so much interested in the solution as some persons seem to suppose; for it is extremely nugatory to put the proof of doctrines on examples. If he did not repent, he doubtless perished, notwithstanding all his profession and eminent endowments; for no part of Scripture gives encouragement concerning those who die in unrepented wickedness. But many think that this supposition would prove all his profession to have been hypocritical, which does not so well accord to his name *Jedidiah*, and the testimony of the Holy Spirit, that he "loved the LORD."—*Scott.*

CHAP. XII. REHOBOAM'S FOLLY.—Ver 8-15. The wise counsel of the old men did not suit the rash, insolent, and domineering spirit of Rehoboam; and he opposed to it the advice of the companions of his youthful pleasures, who would be sure to accommodate themselves to his inclinations. They counselled him, therefore, to speak with authority, and to damp the spirits of the assembly by resolute language, that they might no longer dare to dictate to him. The expressions which they suggested allowed to the utmost, and even aggravated, the injurious charge brought against Solomon; and yet avowed a resolution of greater oppression and severity! The king was advised to menace them, that "his little finger should be thicker than his father's loins"—that is, that as he was vastly more powerful than Solomon was at the beginning of his reign, so he would certainly let them feel the weight of that power if they dared to oppose him! Perhaps he thought thus because he came to the throne at a more mature age than Solomon had done, and had not any brothers to rival him in it. He also declared that he would "add to their yoke," by demanding heavier services and taxes of them; and, if they hesitated to obey, he would chastise them with scorpions—severe punishments as terrible as the sting of a scorpion; or, as some think, a terrible scourge thus called. Such language as this was not very wise in Pharaoh to the poor enslaved Israelites; but it was not at all likely it should be endured by a rich, numerous, and free people. Nothing can be conceived more foolish and exasperating than such an address in so critical a juncture; but it was adopted because it coincided with the self-importance and tyrannical temper of Rehoboam; and we may cease to wonder at his extreme infatuation when we are told, that "the cause was from the LORD, that he might perform his word."—*Scott.*

THE GREAT SCHISM.—Ver. 15. We have here the rending of the kingdom of the ten



Photograph from Original Painting by P. R. Morris, A.R.A.

Elijah fed by Ravens.

B.C. 975—B.C. 975.

spoken to me, saying, Make the yoke which thy father did put upon us lighter?

10 And the young men that were grown up with him‡ spake unto him, saying, [k]Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, [l]My little *finger* shall be thicker than my father's loins.

11 And now whereas my father did lade you with a heavy yoke, [m]I will add to your yoke: my father hath chastised you with whips, but I will chastise you with [n]scorpions.§

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, [o]Come to me again the third day.

13 And the king [p]answered the people [1]roughly, and forsook the old men's counsel that they gave him;

14 And spake to them after [q]the counsel of the young men, saying, [r]My father made your yoke heavy, and I will add to your yoke: my father *also* chastised you with whips, but I will chastise you with scorpions.‖

15 Wherefore the king hearkened not unto the people; for [s]the cause was from the LORD, [t]that he might perform his saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16 ¶ So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, [u]What portion have we in David? neither *have we* inheritance in the son of Jesse: [x]to your tents, O Israel: [y]now see to thine own house, David. So [z]Israel departed unto their tents.

17 But *as for* [a]the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent [b]Adoram, who *was* over the tribute;¶ and [c]all Israel stoned him with stones, that he died: therefore king Rehoboam [2]made speed to get him up to his chariot, to [d]flee to Jerusalem.

19 So [e]Israel [3]rebelled against the house of David [f]unto this day.

20 ¶ And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, [g]and made him king over all Israel: there was [h]none that followed the house of David but the tribe of Judah only.

21 ¶ And [i]when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, [k]an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

22 [l]But the word of God came unto Shemaiah* [m]the man of God, saying,

23 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remnant of the people, saying,

24 Thus saith the LORD, [n]Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from me. [o]They hearkened therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

25 ¶ Then Jeroboam [p]built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built [q]Penuel.†

26 ¶ And Jeroboam [r]said in his heart, [s]Now shall the kingdom return to the house of David:

27 If this people [t]go up to do sacrifice in the house of the LORD at Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, [u]and they shall kill me, and go again to Rehoboam king of Judah.‡

28 Whereupon the king took counsel, and made [x]two calves *of* gold, and said unto them, [y]It is too much for you to go up to Jerusalem: [z]behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing [a]became a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made an house of high places,§ and

‡ It was an ancient custom, particularly in the East, for young princes to be trained up with the young men, who, from the rank or influence of their families, might be expected to become the leading men of the nation. These young men were probably as old as Rehoboam himself, who was turned of forty; and he and they were therefore quite old enough to have been wiser than they were. But it seems that they calculated on overawing the malcontents by using high language on the occasion.—PICT. BIBLE.

[k] 2 Sam. xvii. 7.
[l] 2 Chr. x. 10, 11.
[m] Ex. i. 13, 14.
[n] Ez. ii. 6.

§ That is, with briers tied to whips, or with whips full of iron rowels in them, to prick and tear the flesh. It is a figure to denote the extremest punishment and oppression.—PYLE.

[o] 2 Chr. x. 12-14.
[p] Gen. xlii. 7, 30.
[1] *Hardly.*
[q] Esth. i. 16-21.
[r] Prov. xiii. 10.

‖ Had the king's worst enemies been called to advise, and been intent on giving the counsel most likely to effect his overthrow, they could not have been more successful. The answer, as dictated by the young men, is the perfection of impropriety, insult, and outrage. "I will add to your yoke; my father hath chastised you with whips, but I will chastise you with scorpions." Thus an important prediction was fulfilled through the folly of a few individuals.—DR JOHN CAMPBELL.

[s] Jud. xiv. 4.
[t] xi. 11, 29-38.
[u] 2 Sam. xx. 1.
[x] xxii. 17, 36.
[y] Ps. ii. 1-6.
[z] Jud. viii. 35.
[a] 2 Chr. x. 17.
[b] v. 14, *Adoniram.*

¶ This completes the climax of Rehoboam's folly. He had neglected the voice of his father's counsellors, and the Ephraimites had renounced their allegiance on account of their burdens or taxes; and to appease them he sends Adoniram, who was over the tribute; of course, the most obnoxious man he could send.—BOOTHROYD.

[c] Ex. xvii. 4.
[2] *Strengthened himself.*
[d] Prov. xxviii. 1, 2.
[e] 1 Sam. x. 19.
[3] *Fell away.*
[f] Josh. iv. 9.

[g] 1 Sam. x. 24.
[h] *See on* 17.
[i] 2 Chr. xi. 1-3.
[k] 1 Chr. xxi. 5.
[l] 2 Chr. xii. 5, 7.

* This prophet was very well known in the reign of Rehoboam. He is supposed to have written the annals of that prince. What authority he possessed in Judah, we may gather from this passage, where it is related that he prevailed with the king and 180,000 men to lay down their arms, and return home, merely by declaring that the separation which had taken place was by the order and appointment of God.—CALMET.

[m] Deut. xxxiii. 1.
[n] Num. xiv. 42.
[o] 2 Chr. xxv. 10.
[p] 2 Chr. xi. 5-12.
[q] Gen. xxxii. 30.

† A place on the other side Jordan, the tower of which was beaten down by Gideon (Jud. viii. 17). This he repaired and fortified anew.—GILL.

[r] Ps. xiv. 1.
[s] 1 Sam. xxvii. 1.
[t] Deut. xii. 5-7.
[u] Gen. xii. 12.

‡ Now follows the commencement of the sad history of Israel's kings. Jeroboam made Shechem the capital of Israel. His calculation as to the effect of a resort to Jerusalem on the popular habit and affections of his people, is a testimony to the wisdom of the religious and temple economy. It also proves the exceeding proneness to idolatry in these days; and how indispensable the ordained observances of the law were for the preservation of the people from this sore degeneracy.—DR CHALMERS.

[x] Ex. xx. 4.
[y] Is. xxx. 10.
[z] Ex. xxxii. 4, 8.
[a] 2 Kings x. 31.

§ *A temple of temples,* to imitate that at Jerusalem.—CLARKE.

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tribes from the house of David; to effect which the people were bold and resolute in their revolt. They highly resented the provocation that Rehoboam had given them—were incensed at his menaces—concluded that that government would, in the progress of it, be intolerably grievous, which, in the beginning of it, was very haughty; and therefore immediately came to this resolve, one and all, "What portion have we in David?" (ver. 16). They speak here very unbecomingly of David, that great benefactor of their nation, calling him *the son of Jesse,* no greater a man than his neighbours. How soon are good men, and their good services to the public, forgotten! The rashness of their resolution was also much to be blamed; in time, and with prudent management, they might have settled the original contract with Rehoboam, to mutual satisfaction. Had they inquired who gave Rehoboam this advice, and taken a course to remove those evil counsellors from about him, the rupture might have been prevented; otherwise, their jealousy for their liberty and property well became that free people. "Israel is not a servant, is not a home-born slave; why should he be spoiled?" (Jer. ii. 14). They are willing to be ruled, but not to be ridden; protection draws allegiance, but destruction cannot. No marvel that "Israel falls away from the house of David" (ver. 19), if the house of David fall away from the great ends of their advancement, which was to be "ministers of God to them for good." But thus to rebel against the seed of David, whom God had advanced to the kingdom (entailing it on his seed), and to set up another king in opposition to that family, was a great sin (see 2 Chron. xiii. 5-8). To this God refers (Hos. viii. 4), "They have set up kings, but not by me." And it is here mentioned, to the praise of the tribe of Judah, that they "followed the house of David" (ver. 17, 20); and, for aught that appears, they found Rehoboam better than his word, nor did he rule with the rigour which at first he threatened.—*Henry.*

JEROBOAM'S ESTABLISHMENT OF IDOLATRY.—Ver. 26-29. The Lord had promised Jeroboam that he would give ten tribes to him, and confirm the kingdom over them to his posterity, in case he obeyed his commandments; but he either forgot or despised the word of the Lord; and, leaning to his own understanding, he concluded that he never could secure the obedience of the people if they went up to Jerusalem to worship. For in case Rehoboam permitted them to come and return in safety (as it is probable he would have done), their friendly intercourse with their brethren, their social worship and mutual kindness, would induce them to return to their submission to David's family, and to purchase Rehoboam's favour by killing his competitor. This might, indeed, seem natural and reasonable, but it contradicted the truth of God; and Jeroboam's wicked policy violated his commandments. To cover his secret intentions, he pretended that it was too much trouble for the people to go to Jerusalem to worship, and that they might as acceptably serve God nearer home. He therefore made two golden calves, in imitation, no doubt, of the idolatries which he had witnessed in Egypt, or according to the idolatry of Israel in the wilderness; and he placed them at the southern and northern extremities of his kingdom; at Beth-el, afterwards called on that account "Beth-aven," or *the house of vanity;* and at Dan, where the Danites had formerly established idolatry. These were also reputed sacred places; the one, for Jacob's vision and vow; and the other for the customary idolatry which had there prevailed. Thus he "made Israel to sin," and introduced the worship of the golden calves, which was perpetuated in the kingdom of Israel, without interruption, till the Assyrian captivity; and the bulk of the people readily concurred in his measures, as suited to their conveniency and inclinations, though the priests, Levites, and many Israelites, were honourable exceptions. It is evident that Jeroboam meant this worship for JEHOVAH the God of Israel, "who brought them out of the land of Egypt," though it was directly contrary to the law of God, and infinitely dishonourable to his glorious majesty, to be thus represented. Perhaps the people would be less shocked at worshipping the God of Israel, under the similitude of the golden calf, than if they had been at once invited to worship Baal; but it made way for that species of idolatry also. Thus the worship of images of Christ, and similar superstitions, in the ancient Romish Church, soon introduced the worship of saints and angels. Ver. 30. "Even unto Dan." The people readily resorted to sacrifice to the appointed places, though sometimes that might occasion them longer journeys than if they had gone to Jerusalem. Perhaps they often went from the southern part of the land, even to Dan, to maintain communion with those who worshipped there, who probably would not be backward in repaying their civility.

BETH-EL AND DAN.—Ver. 31. Temples on high places were erected for the worship of the calves at Beth-el and Dan; which were intended to serve the purpose, to the religion of the ten tribes, that the temple did to Judah. Some think there were several chapels and altars erected, for the convenience of the worshippers; and perhaps others were added in different parts of the land. For these he appointed and consecrated priests of the poorest and most illiterate of the people, who would on that account be the more obsequious to him for their own interest; or, as others explain

made [b]priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day‖ of the month, [c]like unto the feast that *is* in Judah; and he [4]offered upon the altar, (so did he in Beth-el,) [5]sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he [6]offered upon the altar which he had made in Beth-el the fifteenth day of the eighth month, *even* [d]in the month which he had devised of his own heart;¶ and ordained a feast unto the children of Israel: and he offered upon the altar, [7]and burnt incense.

CHAPTER XIII.

1 *Jeroboam's hand withereth;* 6 *and at the prayer of the prophet is restored.* 23 *The disobedient prophet is slain by a lion.* 33 *Jeroboam's obstinacy.*

AND, behold, there came [a]a man of God* out of Judah† [b]by the word of the LORD unto Beth-el: and [c]Jeroboam stood by the altar to [1]burn incense.

2 And he cried against the altar in the word of the LORD, and said, [d]O altar, altar! thus saith the LORD, Behold, a child shall be born unto the house of David, [e]Josiah by name;‡ and upon thee shall he offer the priests of the high places that burn incense upon thee, and men's bones shall be burnt upon thee.

3 And [f]he gave a sign the same day, saying, This *is* the sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.§

4 ¶ And it came to pass, when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, [g]Lay hold on him. And [h]his hand, which he put forth against him, dried up, so that he could not pull it in again to him.‖

5 The altar also was rent, and the ashes poured out from the altar, [i]according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, [k]Entreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. [l]And the man of God besought the [2]LORD, and the king's hand was restored him again, and became as *it was* before.

7 ¶ And the king said unto the man of God, Come home with me, and [m]refresh thyself, [n]and I will give thee a reward.

8 And the man of God said unto the king, [o]If thou wilt give me half thine house, [p]I will not go in with thee, neither will I eat bread nor drink water in this place:

9 For [q]so was it charged me by the word of the LORD, saying, [r]Eat no bread, nor drink water,¶ nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt [s]an old prophet in Beth-el; and his [3]sons [t]came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he?* For his sons had seen what way the man of God went which came from Judah.

13 And he said unto his sons, [u]Saddle me the ass. So they saddled him the ass: and he rode thereon,

14 And went after the man of God, and found him [x]sitting under an oak: and he said unto him, [y]*Art* thou the man of God that camest from Judah? And he said, I *am*.

15 Then he said unto him, Come home with me, and eat bread.†

16 And he said, [z]I may not return with thee, nor go in with thee: neither will I eat bread nor drink water with thee in this place:

17 For [4]it was said to me [a]by the word of the LORD, Thou shalt eat no bread nor [a]drink water there, nor turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art;* and [b]an angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread and drink water. [c]*But* he lied unto him.

19 So [d]he went back with him, and did eat bread in his house, and drank water.‡

20 ¶ And it came to pass, as they sat at the table, that [e]the word of the LORD came unto the prophet that brought him back:

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‖ Num. iii. 10.
‖ This was a full month later than the day appointed by the law of Moses. —BOOTHROYD.
[c] Lev. xxiii. 34, &c.
[4] *Went up to the altar.*
[5] *To sacrifice.*
[6] *Went up to.*
[d] Num. xv. 39.
¶ For God had appointed the seventh month (Levit. xxiii. 34; Num. xxix. 12). *The children*—viz., like unto that feast which God had appointed them. —DIODATI.
[7] *To burn incense.*

CHAP. XIII.
[a] xii. 22.
* That is, a prophet; for none are called men of God but prophets.—PATRICK.
† It cannot be ascertained who this prophet was; but he certainly was not either Ahijah or Iddo, as some suppose, for both these prophets were alive after the circumstances recorded in this chapter.—PICT. BIB.
[b] 1 Thes. iv. 15.
[c] xii. 33.
[1] *Offer.*
[d] Deut. xxxii. 1.
[e] 2 Kings xxii. 1, 2.
‡ This is a remarkable prediction, which we find came to pass about 360 years after (see 2 Kings xxiii. 15, 16). —BOOTHROYD.
[f] Ex. iv. 3-5.
§ As the ashes of the offerings were to be removed from the altar, collected on the ash-heaps beside the altar, and then conveyed to a clean place without the camp (Lev. xvi. 3, 4), the pouring out of the ashes must be regarded as a sign of punishment, and not merely the natural consequence of the rending of the altar.—KEIL.
[g] Jer. xx. 2.
[h] Gen. xix. 11.
‖ How easy is it for God to cool the courage of proud Jeroboam! The hand which his rage stretches out dries up, and cannot be pulled back again; and now stands the king of Israel in a posture of impotent endeavour, so disabled from hurting the prophet that he has no command over his own limb. What are the great potentates of the world in the powerful hand of the Almighty! — BISHOP HALL.
[i] Num. xvi. 23-35.
[k] Ex. viii. 8, 28.
[l] Ex. viii. 12, 13.
[2] *Face of the LORD.*
[m] Gen. xviii. 5.
[n] 1 Sam. ix. 7, 8.
[o] Num. xxii. 18.
[p] 2 Kings v. 26, 27.
[q] *See on* 1, 21, 22.
[r] Deut. xiii. 13-18.
¶ *Eat no bread, nor drink water*—to wit, in that place or with that people; whereby God declares how detestable they were in God's eyes, not because their idolatry was so bad as that of the heathens, but because they were vile apostates from the true God, and embraced this idol-worship against the light of their own consciences, merely to comply with the king's humour and command.—POOLE.
[s] Num. xxiii. 4, 5.
[3] *Son.*
[t] 1 Tim. iii. 5.
* The old temporising "prophet," of Balaam's cast, although he had sufficient regard for appearances to be absent from the king's sacrifice, allowed his sons to be there. From them he heard what had passed, and avouched the verity of the prophecy which the man of God had delivered. Yet, with this conviction on his mind, he formed the resolution of going after the stranger to induce him to come back to accept the hospitalities of his house.—KITTO.
[u] Num. xxii. 21.
[x] John iv. 6, 34.
[y] *See on* 1.
† As the man of God from Judah had abundantly proved himself by a double miracle to be a true prophet of the Lord, the invitation of the prophet of Bethel could only spring either from the intention to tempt him—that is, to bring him to ruin, and to take from his prediction its effect on the king and people—or the desire to refresh himself by intercourse with him, and derive profit from his prophetical gift, for his own spiritual life. No third case is conceivable.—KEIL.
[z] Gen. iii. 1-3.
[4] *A word was.*
[a] xx. 35.
[b] Num. xxii. 35.
[c] Gen. iii. 4, 5.
[d] Gen. iii. 6.
‡ For though forbidden to eat and drink with idolaters, he thought he might with a prophet of the Lord, as he appeared to him. —GILL.
[e] Num. xxiii. 5, 16.

the words, he made priests from every extremity of the land, or from every tribe and family without exception. Thus he exempted the people from paying tithes to the Levites, whom he drove out of his kingdom, because they would not concur in his idolatry, and he paid court to the other tribes, by admitting them to the priesthood, of which many were ambitious; and in both respects he no doubt thought himself, and was considered by others, a consummate politician.—*Scott.*

CHAP. XIII. JEROBOAM WARNED.—Ver. 1. "To burn incense." Jeroboam seems on this occasion to have officiated himself; and to have burned incense at the same altar on which the sacrifices had been offered. As the typical meaning of these institutions was not at all understood, and as the Divine appointment was entirely disregarded, every kind of innovation was made without scruple. Ver. 2. We are not informed of this prophet's name; but he came from Judah in the name of JEHOVAH, whose worship at the temple Jeroboam and Israel had forsaken; and he predicted the prevalency of the house of David, whose authority they had rejected. With holy boldness and great earnestness he cried against the altar, whilst Jeroboam and his attendants were performing their religious rites. As the destruction of this newly instituted worship was to be expressly foretold, and the stupidity of the idolaters themselves to be severely reproved, he addressed himself to the altar and not to the worshippers.—This prediction was delivered above three hundred years before Josiah was born; yet during all those years no one of the house of David gave his son, or assumed himself, this name, or attempted to fulfil the prophecy, until the appointed time was arrived; and then Amon, a wicked prince, named his son Josiah.—This extraordinary prophecy was a plain declaration that the family of David would continue, and be honoured as the supporters of true religion, when the kingdom of the ten tribes should be incapable of resisting them.—The burning of men's bones upon the altar was the greatest contempt of it imaginable; and the offering of the priests themselves upon it, the greatest mark of God's abhorrence of their crimes. Ver. 3-6. The judgment inflicted upon Jeroboam, and the reading of the altar, as it had been foretold, intimidated him, so that he durst not attempt anything further against "the man of God," whose message was thus divinely attested. In this emergency he had no confidence in his idol-gods, his upstart priests, or his self-invented sacrifices; but he expected help from the prayers of the prophet. He therefore begged him to entreat the *face* (or the *favour*) of the Lord his God for him; but he neither acknowledged his guilt, nor desired instructions from the prophet, nor sought forgiveness of his sins, nor desisted from his idolatry. He merely desired the removal of the Divine judgment, which the prophet readily prayed for and obtained.

THE OLD PROPHET.—Ver. 11-19. This old prophet continued to reside at Beth-el, after the priests and Levites had been driven away, and after idolatry was publicly established there: yet he entered no protest against it; and his sons were present at the idolatrous sacrifice, and made no secret of it. *One* old prophet: if any others had lived there, they had ere this left the place. These circumstances, joined to his conduct on this occasion, are convincing proofs, that though called *a prophet*, he was not a really godly man. Perhaps he had been educated in the schools of the prophets, and had been favoured with the Spirit of prophecy. This had acquired him the reputation of a prophet, and he had maintained it in the days of Solomon when religion was respected. But when the change took place under Jeroboam, being a carnal man, he preferred ease and interest to his religion, and made no opposition to the prevailing party; perhaps satisfying his conscience with holding his own sentiments privately, and not actually joining in the idolatry. Yet he was still desirous of the reputation of a prophet, as far as he could safely retain it; and this appears to have been his leading motive, in enticing the prophet of Judah back again, and not kindness to him, as some, or malice against him, as others have conjectured.

THE DISOBEDIENT PROPHET.—Ver. 20-22. As the Lord inspired Balaam, contrary to his intentions, to pronounce blessings, and to utter, though doubtless with the greatest reluctance, prophecies concerning Israel (Num. xxiii. 7, 8; xxiv. 1, 2, 13), so was this prophet constrained to pronounce sentence against the man of God, whom he had seduced into disobedience; and thus to publish the shame of his own horrible imposture, and to read against himself a more dreadful doom except he repented.—The sentence was direct, that the prophet of Judah should not die in peace at home, to be

21 And he cried unto the man of God that came from Judah, saying, [f]Thus saith the LORD, Forasmuch as [g]thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread and drunk water in the place of the which *the LORD* did say to thee, Eat no bread, and drink no water; [h]thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass, after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.§

24 And when he was gone, [i]a lion met him by the way, and slew him: and his carcase *was* cast in the way, and the ass stood by it, the lion also stood by the carcase.‖

25 And, behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 ¶ And when the prophet that brought him back from the way heard *thereof*, he said, It *is* [k]the man of God, who was disobedient unto the word of the LORD; therefore the LORD hath delivered him unto the lion, which hath [5]torn him, and slain him, according to the word of the LORD which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went, and found his carcase cast in the way, and the ass and the lion standing by the carcase: [l]the lion had not eaten the carcase,¶ nor [6]torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city to mourn, and to bury him.

30 And he laid his carcase in his own grave: and they [m]mourned over him, *saying*, Alas, my brother!

31 And it came to pass, after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried; [n]lay my bones beside his bones:*

32 For [o]the saying which he cried by the word of the LORD against the altar in Beth-el, and

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[a] Gen. iii. 7.
[g] Lev. x. 3.
[h] Is. xiv. 19, 20.

§ That he might sooner come to his home, and, if possible, escape the judgment threatened. But it is observable, he doth not accompany him; his guilty conscience making him to expect and fear to be involved in the same judgment with him.—POOLE.

[i] 2 Kings ii. 24.

‖ I cannot think but this prophet died in the favour of God, though by the teeth of the lion; his life was forfeited for example, his soul was safe; yea, his very carcase was left, though torn, yet fair, after those deadly grasps; as if God had said, I will only take thy breath from thee as the penalty of thy disobedience; a lion shall do that which an apoplexy or fever might do.—BISHOP HALL.

[k] Lev. x. 3.
[5] *Broken.*
[l] Lev. x. 2, 5.

¶ These were miraculous circumstances.—GILL.

[6] *Broken.*
[m] Jer. xxii. 18.
[n] Ps. xxvi. 9.

* This he seems to have said, partly out of affection to the prophet, and partly because, being assured that the words of the prophet denounced against the altar and the priests and false prophets (ver. 2) would punctually come to pass, he hoped that, when the officers came at that time to dig up the bones of such offenders, in order to burn them, his own might escape together with this true prophet's, with whose they would lie mixed, and out of respect to whose character that sepulchre would escape from being rifled. Nor did his hopes deceive him, as appears from 2 Kings xxiii. 15, &c.—PYLE.

[o] 2 Kings xxiii. 16.

[p] Lev. xxvi. 30.
[q] 2 Chr. xxv. 13.
[r] 2 Chr. xi. 15.

† The foregoing instance, related at ver. 4, &c., of Divine severity, tempered with mercy, had no influence on the corrupt heart of this prince. He persisted in his evil ways, which brought down destruction on himself and his family.—HALES.

[7] *Returned and made.*
[s] Num. i. 51.
[8] *Filled his hand.*
[t] 2 Kings x. 31.

CHAP. XIV.

B.C. 956.

[a] xiii. 33, 34.
[b] Ex. xx. 5.
[c] 1 Sam. xxviii. 8.

* He did not wish by this disguise to conceal from the people, that he acknowledged Jehovah still as the true God, and was compelled to consult him concerning the future, for he had the less need to be afraid of the people on this account, because the worship introduced by him, although illegal, was yet dedicated to Jehovah; but he wished to deceive in this way the old prophet Ahijah, of whom otherwise he expected no favourable answer, because he was acting directly contrary to his advice (xi. 38).—KEIL.

[d] xi. 29-38.
[e] 1 Sam. ix. 7, 8.
[1] *In thine hand.*
[2] *Cakes.*

† The word in the original is thought to mean a description of cake marked with small holes, or else spotted with seeds, as of sesamum, coriander, &c. —PARKHURST.

[3] *Bottle.*
[f] 2 Kings i. 2.
[g] Josh. xviii. 1.
[h] Gen. xxvii. 1.
[4] *Stood for his hoariness.*
[i] Prov. xxi. 30.
[k] Job v. 13.
[l] Ez. xiv. 3-5.
[m] Jer. xxi. 2-7.
[5] *Hard.*

‡ The surprise and confusion of the king's wife may be readily conceived, when the blind prophet, on hearing her footsteps, said, "Come in, thou wife of Jeroboam; why feignest thou thyself to be another?" "Heavy tidings" were a meet reward for such an attempt at deception. The death of the child at the moment foretold, was another proof of the unerring information of the aged prophet, that was eminently calculated to produce reflection in the mind of the idolatrous king, and to bring him back to the love and service of the true God, who had so exalted him. — DR JOHN CAMPBELL.

[n] 2 Sam. xii. 7, 8.
[o] xi. 30.
[p] Acts xiii. 22.

against all [p]the houses of the high places which *are* [q]in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing [r]Jeroboam returned not from his evil way,† but [7]made again of the lowest of the people priests of the high places: [s]whosoever would, he [8]consecrated him, and he became *one* of the priests of the high places.

34 And this thing [t]became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

CHAPTER XIV.

1 *Abijah being sick, Jeroboam sendeth his wife, disguised, with presents to the prophet Ahijah at Shiloh.* 5 *Ahijah, forewarned, denounceth God's judgment.*

AT [a]that time Abijah [b]the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and [c]disguise thyself,* that thou be not known to be the wife of Jeroboam, and get thee to Shiloh; behold, there *is* [d]Ahijah the prophet, which told me that *I should be* king over this people.

3 And [e]take [1]with thee ten loaves, and [2]cracknels,† and a [3]cruse of honey, and go to him: [f]he shall tell thee what shall become of the child.

4 And Jeroboam's wife did so, and arose, and went to [g]Shiloh, and came to the house of Ahijah: but Ahijah could not see; [h]for his eyes [4]were set by reason of his age.

5 ¶ And [i]the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son; for he *is* sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign herself *to be* another *woman*.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, [k]thou wife of Jeroboam; [l]why feignest thou thyself *to be* another? [m]for I *am* sent to thee *with* [5]heavy *tidings*.‡

7 Go, tell Jeroboam, Thus saith the LORD God of Israel; [n]Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel,

8 And [o]rent the kingdom away from the house of David, and gave it thee; and *yet* thou hast not been as [p]my servant David, who kept my commandments, and who followed me with all

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buried in his own sepulchre; but the time and circumstances of his death were not specified. Ver. 23-32. The old prophet did not accompany the prophet of Judah, perhaps apprehensive of some Divine judgment overtaking him; but some think that he supplied him with the ass on which he rode, and that he had come on foot. The lion, commissioned by God, slew the prophet, but did not devour his body; and he neither hurt nor frighted away the ass—nay, he behaved so tamely, that travellers ventured past him, perhaps at a distance! And even the old prophet dared, and was allowed without molestation, to take away his body for burial! All these miraculous circumstances marked his death as a Divine rebuke for his disobedience, in eating bread at idolatrous Beth-el; and both counteracted the conclusion which Jeroboam might have been tempted to draw from his death against the truth of his message, and formed a solemn proof how God abhorred, and would have all his people abhor, this newly instituted worship.—Thus, for one offence, a faithful servant of God was punished with immediate death, being "chastened of the Lord," that he should not be condemned with the world; whilst the lying prophet and the idolatrous king escaped with impunity, being reserved to the punishments of a future state; which were in this instance loudly proclaimed. The old prophet indeed paid respect to the man of God, and expressed his conviction that his predictions would be verified, and a concern about his own bones; but he seems to have shewn no humiliation for his enormous crimes, no tokens of true repentance, no care about his soul: he neither left Beth-el, nor entered a public protest against Jeroboam's idolatry; nor did anything which many a hypocrite hath not equalled or exceeded in attempting to buoy up his own presumption, or to impose upon others. Nay, he appears to have been desirous of gratifying his own vanity, and his claim to be considered as a prophet, when he buried the man of God in his own sepulchre, and lamented over him, "Alas, my brother!" He was, however, instrumental in accomplishing the Lord's word; and the prophet of Judah being buried at Beth-el, with a monumental inscription, would tend to keep his prediction in remembrance, and be an abiding protest against the worship of the golden calves.—The man of God from Judah appears to have spoken more prophecies than are mentioned in the beginning of the chapter; and though the *city* Samaria was not yet built, the historian calls the cities in that neighbourhood, "the cities of Samaria;" in some of which Jeroboam had built high places.—*Scott.*

CHAP. XIV. JEROBOAM'S WIFE IN DISGUISE.—Ver. 1. Jeroboam sent his wife to inquire of the prophet, because she could best put the question without naming names, or making any other description than this, "Sir, I have a son ill; will he recover, or not?" Her husband safely trusted in her, that she would be faithful both in delivering the message, and bringing him the answer; and it seems there were none of all his counsellors in whom he could repose such a confidence. Otherwise the sick child could very ill have spared her, for mothers are the best nurses, and it had been much fitter for her to have stayed at home to tend him than go to Shiloh to inquire what would become of him. If she go, she must go *incognito—must disguise herself*, change her dress, cover her face, and go by another name; not only to conceal herself from her own court, and the country through which she passed (as if it were below her quality to go upon such an errand, and what she had reason to be ashamed of, as Nicodemus that came to Jesus by night; whereas it is no disparagement to the greatest to attend God's prophets), but also to conceal herself from the prophet himself, that he might only answer her question concerning her son, and not enter upon the unpleasing subject of her husband's defection. Thus some people love to prescribe to their ministers, limit them to smooth things, and care not for having the "whole counsel of God declared" to them, lest it prove to prophesy "no good concerning them, but evil." But what a strange notion had Jeroboam of God's prophet, that he believed he could and would certainly tell what "would become of the child," and yet could not or would not discover who was the mother; could he see into the thick darkness of futurity, and yet not see through the thin veil of this disguise? Did he think the God of Israel like his calves, just what he pleased? "Be not deceived, God is not mocked."

THE GOOD ABIJAH.—Ver. 12, 13. The prophet foretells the immediate death of this child that was now sick. 1. In mercy to him; lest, if he live, he be infected with the sin, and so involved in the ruin, of his father's house. Observe the character given of

and [c]walked in the way of his father, and [d]in his sin wherewith he made Israel to sin.

27 ¶ And [e]Baasha the son of Ahijah, of the house of Issachar, [f]conspired against him: and Baasha smote him at [g]Gibbethon,§ which *belonged* to the Philistines; (for Nadab and all Israel laid siege to Gibbethon;)

28 Even [h]in the third year of Asa king of Judah did Baasha slay him, and reigned in his stead.

29 And it came to pass, when he reigned, *that* he smote all the house of Jeroboam; [i]he left not to Jeroboam any that breathed, until he had destroyed him, according unto the saying of the LORD,‖ which he spake by his servant Ahijah the Shilonite:

30 Because of [k]the sins of Jeroboam which he sinned, and which he made Israel sin, by his provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab and all that he did, *are* [l]they not written in the book of the Chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.¶

33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in Tirzah, [m]twenty and four years.

34 And he did evil in the sight of the LORD, and [n]walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.*

CHAPTER XVI.

1 *Jehu's prophecy against Baasha.* 8 *Zimri's conspiracy.* 29 *Ahab's wicked reign.* 34 *Joshua's curse fulfilled upon Hiel the builder of Jericho.*

THEN the word of the LORD came to [a]Jehu the son of [b]Hanani against Baasha, saying,

2 Forasmuch as [c]I exalted thee out of the dust, and made thee prince* over my people Israel, and [d]thou hast walked in the way of Jeroboam, and [e]hast made my people Israel to sin, to provoke me to anger with their sins;

3 Behold, I will take away the posterity of Baasha, and the posterity of his house; and [f]will make thy house like the house of Jeroboam the son of Nebat.

B.C. 954—B.C. 930.

[c] xiii. 33, 34.
[d] Gen. xx. 9.
[e] 16, 17.
[f] 2 Kings xii. 20.
[g] Josh. xix. 44.
§ Gibbethon, assigned by Joshua to the tribe of Dan, but transferred to the Levites (Josh. xix. 44, xxi. 23), probably lay close upon the borders of the Philistines, and had soon, therefore, been again occupied by the Philistines, from whom the Israelites, under Nadab and Elah (xvi. 16), endeavoured to wrest it by siege, as it appears, without effect.—KEIL.
[h] Deut. xxiii. 35.
[i] 2 Kings ix. 7-10, 36, 37.
‖ Providence did hereby fulfil the prediction concerning Jeroboam and his family, as a just retribution for his unparalleled wickedness, idolatry, and injustice.—PYLE.
[k] xiv. 9, 15.
[l] xvi. 5, 14, 20, 27.
¶ We read the very same words before (ver. 16) in the history of Asa; which are now repeated in the history of Baasha, to shew the reason why Asa was his enemy, which he would not have been (but his friend) had he feared God, after his cutting off the whole house of Jeroboam. — PATRICK.
[m] xvi. 8.
[n] xii. 28, 29.
* The reign of Baasha was a pretty long one for an Israelitish king. He supplanted the dynasty of Jeroboam, but did no better than he—walking in his way, and in the identical sin wherewith he made Israel to sin. — DR CHALMERS.

CHAP. XVI.

[a] 2 Chr. xix. 2.
[b] 2 Chr. xvi. 7-10.
[c] 1 Sam. ii. 8, 27, 28; xv. 17-19.
* Though Baasha got the kingdom by treachery and murder, yet the translation of the kingdom to him was according to the appointment of God. —GILL.
[d] xiii. 33, 34.
[e] Ex. xxxii. 21.
[f] Is. lxvi. 24.

[g] xiv. 11.
† None of the exterminated are to come to the grave, but their bodies are to be consumed by the dogs and the fowls of the air (compare xiv. 11, xxi. 24). A very painful punishment, already in the law (Deut. xxviii. 6) threatened to transgressors, there to lie unburied was to the Israelites and other ancient nations a horrible thought, and the greatest insult that could be done to a slaughtered foe (compare 1 Sam. xvii. 44, 46). From the law this threat is often repeated by Jeremiah in particular (vii. 33, viii. 2, ix. 22, xii. 9, xiv. 16, xvi. 4, xix. 7, xxv. 33, &c.)—KEIL.
[h] xiv. 19; xv. 31.
[i] xv. 21.
‡ He was not slain, as Nadab was; but died, as Jeroboam did; and his son suffered like his (ver. 9, 10).—PATRICK.
[k] 8, 13, 14.
[l] viii. 53.
[m] Ps. cxv. 4.
[n] 2 Kings x. 30, 31.
§ That is, Nadab and the family of Jeroboam. — JARCHI.
[o] 2 Kings ix. 14.
[p] 1 Sam. xxv. 36-38.
[q] *Which* was *over*.
[r] 2 Kings ix. 31.
[s] 15.
[t] Jud. i. 7.
[u] xiv. 10.
[1] *Both his kinsmen and his friends.*
‖ We see clearly, in the series of all these kings of Israel, that Divine vengeance pursues the wicked, and particularly wicked princes. When God has made use of them to do justice, and to execute the decrees of his providence, he cuts them off and destroys them one by the other.—OSTERVALD.
[2] *See on* 1-4.
[3] *By the hand of.*
[x] Deut. xxxii. 21.
¶ That is, idols, oft called *vanities* (as Deut. xxxii. 21; 1 Sam. xii. 21; Jer. xiv. 22), because they are but imaginary deities, and mere *nothings* (1 Cor. viii. 4), having nothing at all of a God in them, and nothing of power to do either good or hurt. —POOLE.
[y] *See on* 5.
[z] Job xx. 5.
[a] Josh. xix. 44.

4 Him that dieth of Baasha in the city [g]shall the dogs eat; and him that dieth of his in the field shall the fowls of the air eat.†

5 ¶ Now [h]the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the Chronicles of the kings of Israel?

6 So [i]Baasha slept with his fathers,‡ and was buried in Tirzah: and [k]Elah his son reigned in his stead.

7 And also by [l]the hand of the prophet Jehu the son of Hanani came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger [m]with the work of his hands, in being like the house of Jeroboam; and [n]because he killed him.§

8 ¶ In the twenty and sixth year of Asa king of Judah began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri (captain of half *his* chariots) [o]conspired against him, as he was in Tirzah, [p]drinking himself drunk in the house of Arza, [1]steward of *his* house in Tirzah.

10 And [q]Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and [r]reigned in his stead.

11 ¶ And it came to pass, when he began to reign, as soon as he sat on his throne, *that* [s]he slew all the house of Baasha: [t]he left him not one that pisseth against a wall, [2]neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha,‖ [u]according to the word of the LORD, which he spake against Baasha [3]by Jehu the prophet;

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their [x]vanities.¶

14 Now the rest of the acts of Elah, and all that he did, *are* [y]they not written in the book of the Chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah did Zimri reign [z]seven days in Tirzah: and the people *were* [a]encamped against Gibbethon, which *belonged* to the Philistines.

worship of his calves, and forbade his subjects to go up to Jerusalem to worship; "sinned, and made Israel to sin;" and therefore God brought ruin upon him quickly, in the second year of his reign. He was besieging Gibbethon, a city which the Philistines had taken from the Danites, and was endeavouring to retake it; and there, in the midst of his army, did Baasha, with others, conspire against him, and kill him (ver. 27); and so little interest had he in the affections of his people, that his army did not only not avenge his death, but chose his murderer for his successor. Whether Baasha did it upon a personal pique against Nadab, or to be avenged on the house of Jeroboam, for some affront received from them; or whether, under pretence of freeing his country from the tyranny of a bad prince; or whether, merely from a principle of ambition, or to make way for himself to the throne, does not appear; but he "slew him," and "reigned in his stead" (ver. 28). And the first thing he did, when he came to the crown, was to "cut off all the house of Jeroboam," that he might the better secure himself, and his own usurped government. He thought it not enough to imprison or banish them, but he destroyed them; left not only no males, as was foretold (chap. xiv. 10), but none that breathed. Herein he was barbarous, but God was righteous. Jeroboam's sin was punished (ver. 30), for they that provoke God do it "to their own confusion" (see Jer. vii. 19). Ahijah's prophecy was accomplished (ver. 29), for no word of God shall fall to the ground. Divine threatenings are not designed merely to terrify.—*Henry.*

CHAP. XVI. BAASHA.—Ver. 2-7. The conduct of Baasha, in conspiring against Nadab, and murdering him and Jeroboam's family, was highly criminal. But the success of his conspiracy, and his advancement from a very low condition to the throne of Israel, were from the Lord; whose benefits aggravated the guilt of his subsequent idolatry. God acknowledged Israel as his people, notwithstanding their apostasy: because they professed themselves his worshippers; because there were many believers in the land; and because he intended to maintain religion among them, and not utterly to cast them off. This also was an aggravation of Baasha's sin; that being, by Providence, made prince over the Lord's people, he employed his authority in causing them to sin against him.—*Scott.*

ELAH.—Ver. 10. Elah fell more ingloriously than Nadab: Nadab was slain in the field of action and honour, he and his army then besieging Gibbethon (chap. xv. 27); but, the siege being then raised, upon that disaster, and the city remaining still in the Philistines' hands, the army of Israel was now renewing the attempt (ver. 15); and Elah should have been with them, to command them in chief; but he loved his own ease and safety better than his honour or duty, or the public good, and therefore stayed behind to take his pleasure; and, when he was "drinking himself drunk in his servant's house," Zimri killed him (ver. 9, 10). Let it be a warning to drunkards, especially to those who designedly drink themselves drunk, that they know not but death may surprise them in that condition. 1. Death comes *easily* upon men when they are drunk; beside the chronical diseases which men frequently bring themselves into by hard drinking, and which cut them off in the midst of their days, men in that condition are more easily overcome by an enemy, as Amnon by Absalom, and are liable to more bad accidents, being unable to help themselves. 2. Death comes *terribly* upon men in that condition, finding them in the act of sin, and incapacitated for any act of devotion; that day "comes upon them at unawares" (Luke xxi. 34), like a thief.

ZIMRI.—Ver. 15. Zimri is said to have reigned seven days, so long before Omri was proclaimed king, and himself proclaimed traitor; but we may suppose it a longer time before he died, for he continued long enough to shew his inclination to the way of Jeroboam, and to make himself obnoxious to the justice of God, by supporting his idolatry (ver. 19). Tirzah was a beautiful city, but not fortified, so that Omri soon made himself master of it (ver. 17), forced Zimri into the palace, which being unable to defend and yet unwilling to surrender, he burnt, and himself in it (ver. 18). Unwilling that his rival should ever enjoy that sumptuous palace, he burnt it; and fearing that if he fell into the hands of the army, either alive or dead, he should be ignominiously treated, he burnt himself in it. See what desperate practices men's wickedness sometimes brings them to, and how it hurries them into their own ruin; see the disposition of incendiaries, who set palaces and kingdoms on fire, though they are themselves in danger of perishing in the flame.

OMRI.—Ver. 22. Omri made himself famous by building Samaria, (which ever after was the royal city of the kings of Israel), the palace at Tirzah being burnt (and, in process of time, grew so considerable, that it gave name to the middle part of Canaan, which lay between Galilee on the north and Judea on the south), and to the inhabitants of that country, who were called *Samaritans*. He bought the ground for "two talents of silver," somewhat more than £700 of our money, for a talent was £353,11s. 10½d. Perhaps Shemer, who sold him the ground, let him have it considerably

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made [b]Omri, the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they [c]besieged Tirzah.

18 And it came to pass, when Zimri saw that the city was taken, that he went into the palace of the king's house, and [d]burnt the king's house over him with fire, and died,

19 For his sins which he sinned [e]in doing evil in the sight of the LORD, in walking in the way of Jeroboam, and [f]in his sin* which he did, to make Israel to sin.

20 Now [g]the rest of the acts of Zimri, and his treason that he wrought, *are* they not written in the book of the Chronicles of the kings of Israel?

21 ¶ Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and half followed Omri.

22 But the people that followed Omri prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 ¶ In the thirty and first year [h]of Asa king of Judah began Omri to reign over Israel, [i]twelve years: six years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called [k]the name of the city which he built, after the name of Shemer, owner of the hill, [4]Samaria.†

25 ¶ But Omri wrought evil in the eyes of the LORD, and [l]did worse than all that *were* before him.

26 For [m]he walked in all the way of Jeroboam the son of Nebat, and in his sin wherewith he made Israel to sin, to provoke the LORD God of Israel to anger with [n]their vanities.

27 Now [o]the rest of the acts of Omri which he did, and his might that he shewed, *are* they not written in the book of the Chronicles of the kings of Israel?

28 So Omri [p]slept with his fathers, and was buried in Samaria: and Ahab his son reigned in his stead.

29 ¶ And in the thirty and eighth year of Asa king of Judah began Ahab the son of Omri to reign over Israel: and Ahab the son of Omri reigned over Israel [q]in Samaria twenty and two years.‡

30 And Ahab the son of Omri did evil in the sight of the LORD [r]above all that *were* before him.

31 And it came to pass, [s]as if it had been [t]a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he [t]took to wife [u]Jezebel, the daughter of Ethbaal, king of [x]the Zidonians, [y]and went and [z]served Baal, and worshipped him.

32 And he reared up an altar for Baal§ in [a]the house of Baal, which he had built in Samaria.

33 And Ahab [b]made a grove; and Ahab [c]did more to provoke the LORD God of Israel to anger than all the kings of Israel that were before him.

34 ¶ In his days did Hiel the Beth-elite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest *son* Segub, according to the word of the LORD, which he spake by Joshua the son of Nun.

B.C. 929—B.C. 918.

[b] 2 Kings viii. 26.
[c] 2 Kings vi. 24.
[d] Jud. ix. 54.
[e] Ps. ix. 16.
[f] xiv. 16: xv. 26.
* Namely, his idols, and his idolatry which he had set up.—DIODATI.
[g] xv. 31; xxii. 39.
[h] Prov. xxviii. 2.
[i] viii. 29.
[k] 2 Kings xvii. 1, 6, 24. John iv. 4, 5.
[4] *Shomeron.*
† From this time Samaria became the royal or capital city of the kingdom of Israel, till its final period; and the kingdom was in consequence frequently called the kingdom of Samaria. The city underwent two important sieges under Ben-hadad and Shalmaneser. In after-times Herod the Great rebuilt and enlarged the city, so that it is conjectured to have exceeded Jerusalem in extent. There now remain of it only a few cottages, and convents inhabited by Greek monks.—WELLS.
[l] Mic. vi. 16.
[m] xiii. 33, 34.
[n] *See on* 13.
[o] xv. 31.
[p] *See on* 6.

[q] *See on* 24.
‡ With this commences the turning-point for the kingdom of Israel. While Ahab's predecessors contented themselves with continuing in the sin of Jeroboam, that is, the worship of Jehovah under the symbol of the ox, Ahab marries the daughter of Ethbaal, king of Tyre, the ungodly Jezebel, and to please her raises the Tyrian Baal-worship, and thus a formal idolatry, instead of the worship of Jehovah, to the supremacy in his kingdom; builds in Samaria a temple and altar to Baal, erects an Asherah, and thus acts more wickedly than all his predecessors.—KEIL.
[r] xxi. 25.
[s] *Was it a light thing,* &c.
[t] Gen. xxx. 15.
[u] Gen. vi. 2.
[x] 2 Kings ix. 30-37. Rev. ii. 20.
[y] Jud. x. 12.
[z] xi. 4-8.
[a] Jud. ii. 11.
§ Baal signifies, "the sun-god, and this pre-eminently, as bearer and principle of the physical life, and of the productive propagating power of nature, which was regarded as an efflux of his essence" (Mov. Phönic., 1. p. 184); but because he bore in him the entire full idea of the Deity in the nature-religions of hither Asia, men worshipped in him not merely the producing, but, at the same time, the preserving and destroying principle of nature; so that the idea connected with Baal was very comprehensive, and, on account of the pantheism lying at the root of polytheism, very influential, and, indeed, different at different times and in different places.—KEIL.
[b] 2 Kings x. 21, 26, 27.
[c] Ex. xxxiv. 13. [c] xxii. 6, 8.

CHAP. XVII.

1 *Elijah,*
* As in the reign of Ahab the worship of Baal was raised to the supremacy in the kingdom of Israel by means of Jezebel, his idolatrous wife, and a violent persecution threatened the prophets and all the servants of God, the Lord was obliged, if he wished any longer to be acknowledged and worshipped in Israel as God and King of his people, to vindicate his true divinity and invisible sovereignty, in such a manner, that even the boldest adversaries of his majesty would be constrained to acknowledge, that not Baal, but Jehovah, is God in Israel, whose arm is not too short to punish the godless despisers of his name. If ever at any time, certainly now was he bound to raise up prophets, who might hold up his law to the apostates and idolaters, and be able to command respect for their word by miraculous deeds. Thus the appearance of such men as Elijah and Elisha.—KEIL.
[a] Matt. vii. 29.
[b] Acts xxvii. 23.
[c] Luke iv. 25.
[d] 1 Chr. xvii. 3.
[e] John viii. 59.
[f] Num. xx. 8.
[g] Matt. xvi. 24.

CHAPTER XVII.

1 *Elijah, prophesying against Ahab, is sent to Cherith, where the ravens feed him.* 8 *He is sent to the widow of Zarephath.* 17 *He raiseth the widow's son.*

AND [1]Elijah* the Tishbite, *who was* of the inhabitants of Gilead, said unto Ahab, [a]*As* the LORD God of Israel liveth, [b]before whom I stand, there shall not be [c]dew nor rain these years, but according to my word.

2 And [d]the word of the LORD came unto him, saying,

3 Get thee hence, and turn thee eastward, and [e]hide thyself by the brook Cherith that *is* before Jordan.

4 And it shall be, *that* thou shalt drink of the brook; and [f]I have commanded the ravens to feed thee there.

5 So he went, and [g]did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

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the cheaper, upon condition that the city should be called after his name, which, otherwise, would have borne the name of the purchaser; it was called *Samaria,* or *Shemeren,* as it is in the Hebrew, from Shemer the former owner (ver. 24). The kings of Israel changed their royal seats; Shechem first, then Tirzah, now Samaria; but the kings of Judah were constant to Jerusalem the city of God: they that cleave to the Lord, fix; they that leave him, ever wander. He made himself infamous by his wickedness, for "he did worse than all that were before him" (ver. 25). Though he was brought to the throne with much difficulty, and Providence had remarkably favoured him in his advancement, yet he was more profane, or more superstitious, and a greater persecutor than either of the houses of Jeroboam or Baasha; he went further than they had done in "establishing iniquity by a law," and forcing his subjects to comply with him in it; for we read of the statutes of Omri, the keeping of which made "Israel a desolation" (Mic. vi. 16). Jeroboam made Israel to sin by temptation, example, and allurement; but Omri did it by compulsion. How he ended his reign (ver. 27, 28). He was in some repute for the might which he shewed; many a bad man has been a stout man. He died in his bed, as Jeroboam and Baasha did themselves; but, like them, left it to his posterity to fill up the measure, and then pay off the scores of his iniquity.

AHAB.—Ver. 30. He exceeded all his predecessors in wickedness, "did evil above all that were before him." And as if it were done with a particular enmity both to God and Israel, to affront him and ruin them, it is said, "he did more" purposely "to provoke the Lord God of Israel to anger," and consequently to send judgments on his land, "than all the kings of Israel that went before him" (ver. 33). It was bad with the people, when their kings were each worse than other; what would they come to at last? 1. He married an ill woman, who he knew would bring in the worship of Baal, and seemed to marry her with that design: "As if it had been a light thing to walk in the sins of Jeroboam, . . . he took to wife Jezebel" (ver. 31), a zealous idolater, extremely imperious and malicious in her natural temper, addicted to witchcrafts and whoredoms (2 Kings ix. 22), and every way vicious. 2. He set up the worship of Baal, forsook the God of Israel, and served the god of the Sidonians, Jupiter, instead of Jehovah; the sun, so some think; a deified hero of the Phœnicians, so others; he was weary of the golden calves, and thought they had worshipped them long enough; such vanities were they, that those who had been fondest of them, at length grew sick of them, and, like adulterers, must have variety. In honour of this mock deity, whom they called *Baal, lord;* and for the convenience of his worship, (1.) Ahab built a temple in Samaria, the royal city, because the temple of God was in Jerusalem, the royal city of the other kingdom; he would have Baal's temple near him, that he might the better frequent it, protect it, and put honour upon it. (2.) He reared an altar upon that temple, on which to offer sacrifice to Baal, by which they acknowledged their dependence upon him, and sought his favour. Oh the stupidity of idolaters, who are at a great expense to make one their friend whom they might have chosen whether they would have made a god of or no! (3.) He made a grove about his temple, either a natural one by planting shady trees there, or, if those would be too long in growing, an artificial one in imitation of it; for it is not said he planted, but he made a grove, something that answered the intention, which was to conceal, and so countenance the abominable impurities that were committed in the filthy worship of Baal. *Lucus a lucendo, quia non lucet*—He that doth evil, hates the light.

REBUILDING OF JERICHO.—Ver. 34. One of Ahab's subjects, in imitation of his presumption, ventured to build Jericho, in defiance of the curse Joshua had long since pronounced on him that should attempt it. It comes in as an instance of the height of impiety men were then arrived at, especially at Bethel, where one of the calves was; for of that city this daring sinner was. Observe, 1. How ill he did; like Achan, he meddled with the accursed thing, turning that to his own use which was devoted to God's honour: he began to build in defiance of the curse well known in Israel, jesting with it, perhaps, as a bugbear, or fancying it was worn out by length of time, for it was above 500 years since it was pronounced (Josh. vi. 26). He went on to build in defiance of the execution of the curse in part; for, though his eldest son died when he began, yet he would proceed in contempt of God and his wrath, revealed from heaven against his ungodliness. 2. How ill he sped; he built for his children, but God wrote him childless; his eldest son died when he began, the youngest when he finished, and all the rest (it is supposed) between. Note, Those whom God curses are cursed indeed; none ever hardened his heart against God and prospered. God keep us back from presumptuous sins, those great transgressions!—*Henry.*

CHAP. XVII. ELIJAH.—Ver. 1. This most illustrious prophet, Elijah, was raised up in the reign of the most wicked among the kings of Israel; and he is brought to our notice in a very abrupt manner. Nothing is recorded either of his parentage,

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6 And [h]the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.

7 And it came to pass, [2]after a while, that [i]the brook dried up, because there had been no rain in the land.

8 ¶ And [k]the word of the LORD came unto him, saying,

9 Arise, get thee to [l]Zarephath,† [m]which *belongeth* to Zidon, and dwell there: behold, I have commanded a [n]widow woman there to sustain thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there gathering of sticks; and he called to her, and said, [o]Fetch me, I pray thee, a little water in a vessel, that I may drink.

11 And [p]as she was going to fetch *it*, he called to her, and said, Bring me, I pray thee, [q]a morsel of bread in thine hand.

12 And she said, [r]*As* the LORD thy God liveth,‡ I have not a cake, [s]but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I *am* gathering two sticks,§ that I may go in and dress it for me and my son, [t]that we may eat it, and die.

13 And Elijah said unto her, [u]Fear not; go *and* do as thou hast said: but [x]make me thereof a little cake [y]first, and bring *it* unto me, and after make for thee and for thy son:

14 For [z]thus saith the LORD God of Israel, [a]The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day *that* the LORD [3]sendeth rain upon the earth.

15 And she went, and [b]did according to the saying of Elijah: and she, and he, and her house, did eat [4]*many* days.

16 *And* [c]the barrel of meal wasted not,‖ neither did the cruse of oil fail, according to the word of the LORD, which he spake [5]by Elijah.

17 ¶ And it came to pass, after these things, *that* [d]the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, [e]that there was no breath left in him.

18 And she said unto Elijah, What have I to do with thee, O thou man of God? [f]art thou come unto me to call my sin to remembrance,¶ and to slay my son?*

19 And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft† where he abode, and laid him upon his own bed.

20 And [g]he cried unto the LORD, and said, O LORD my God, [h]hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?

21 And he [6]stretched himself upon the child three times, and cried unto the LORD, and said, [i]O LORD my God, I pray thee, let this child's soul come [7]into him again.‡

22 And the LORD heard the voice of Elijah; and the soul of the child came into him again, [k]and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, [l]See, thy son liveth.

24 And the woman said to Elijah, [m]Now by this I know that thou *art* a man of God, *and* that [n]the word of the LORD in thy mouth *is* truth.§

h Ex. xvi. 35.
2 *At the end of days.*
i Is. xl. 30, 31.
k *See on* 2.
l Ob. 20.
† Zarephath, called Sarepta in Luke iv. 26. It was situated between Tyre and Sidon.—WELLS.
m Matt. xv. 21, 22.
n Jud. vii. 2, 4.
o Gen. xxi. 15.
p Gen. xxiv. 18, 19.
q xviii. 4.
r *See on* 1.
‡ By this it appears she knew the Lord God of Israel, and that Elijah was a prophet, or, at least, one of his worshippers.—PATRICK.
s Matt. xv. 33, 34.
§ The very same phrase is in use among the Hindus, two being put for many; and the women are often seen seeking a few sticks to boil their rice.—ROBERTS.
t Gen. xxi. 16.
u Ex. xiv. 13.
x Gen. xxii. 1, 2.
y Prov. iii. 9, 10.
z 2 Kings iii. 16.
a 4.
3 *Giveth.*
b Gen. xii. 4.
4 *A full year.*
c Matt. ix. 28-30.
‖ It was according to her faith; it lasted them two years; what was taken out was immediately supplied by the Divine power.—BOOTHROYD.
5 *By the hand of.*
d Gen. xxii. 1, 2.
e Job xxxiv. 14.
f Gen. xlii. 21.

¶ She takes it for granted that Elijah, by his prophetic spirit, had discovered some of the sins of her former life. God is said to remember sin when he punishes it; and not to remember, or forget, when he forgives.—BOOTHROYD.
* The death of her son was not inflicted on her as the punishment of her particular sins, but was designed to be a means of revealing the work of God in her (John ix. 3) that turned to the salvation of her soul.—KEIL.
† A loft which he had for his own sacred use, as Elisha (2 Kings iv. 10).—PATRICK.
f Ex. xvii. 4.
h Gen. xviii. 23-25.
4 *Measured.*
i Heb. xi. 19.
7 *Into his inward parts.*
‡ He lay prostrate in prayer before God, and stretched out himself upon the child, as if he would inspire him with a new life: and this he did three times, believing God would be moved by his importunity to do what he desired.—PATRICK.
k Deut. xxxii. 39.
l 2 Kings iv. 36, 37.
m John iv. 42-48.
n 1 Thes. ii. 13.
§ By this miracle of the raising of the dead, in which Elijah proved himself the forerunner of the raiser of all the dead, the believing heathen is greatly confirmed in her confidence, that Elijah is a man of God, and that the word of the Lord in his mouth is truth. She had, indeed, already acknowledged him as a man of God, but not so that she received as truth the word of his mouth with unhesitating faith.—KEIL.

CHAP. XVIII.
h Luke iv. 25.
i xvii. 1, 7, 15.
* Namely, after that Elias had hid himself from Ahab (1 Kings xvii. 3), for that drought lasted three years and six months (Luke iv. 25; James v. 17).—DIODATI.
c Lev. xxvi. 4.
d Ps. xxvii. 1.
e Lev. xxvi. 26.
† This name is often put for all the country subject to the kings of Israel.—CALMET.
f Gen. xxii. 12.
1 *Izebel.*
g Neh. ix. 26.
‡ Most likely these were Levites devoted to the study of the law, some of whom might occasionally be inspired. Jezebel hated, and would have destroyed them all, if possible. It is singular that Obadiah should live in the court of Ahab, and more so, that his life should be preserved.—BOOTHROYD.
h Heb. xi. 38.
i Matt. xxv. 35, 40.
§ *Unto all fountains of water, and unto all brooks*—about which grass was most likely to be found in that great drought.—POOLE.
k Ps. civ. 14.
2 *We cut not off* ourselves *from the beasts.*

CHAPTER XVIII.

1 *Elijah meeteth with good Obadiah.* 17 *He reproveth Ahab, and convinceth Baal's prophets.* 41 *He obtaineth rain.*

AND it came to pass, [a]*after* many days, that the word of the LORD came to Elijah in [b]the third year,* saying, Go, shew thyself unto Ahab; and [c]I will send rain upon the earth.

2 And Elijah [d]went to shew himself unto Ahab: and *there was* [e]a sore famine in Samaria.†

3 And Ahab called Obadiah, which *was* the governor of *his* house: (now Obadiah [f]feared the LORD greatly;

4 For it was *so*, when [1]Jezebel [g]cut off the prophets of the LORD, that Obadiah took an hundred prophets,‡ and hid them by fifty [h]in a cave, and [i]fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks;§ peradventure we may find [k]grass to save the horses and mules alive, that [2]we lose not all the beasts.

6 So they divided the land between them to

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education, or previous manner of life. He is called "the Tishbite;" but it is not agreed whether this title was taken from the place where he lived, or given him because he was *the reformer* of Israel; for the word signifies *a converter*. He was of the inhabitants of Gilead beyond Jordan, but we know not of which tribe. His name signifies, *The* LORD *my God is He*. This might imply that JEHOVAH, the true God, would stand by him in the perilous services to which he was called, in opposing the worship of false gods.—It may be supposed that Elijah had previously warned Ahab to forsake his idolatry, and that he had treated his message with contempt: at length, therefore, he declared and confirmed it with a solemn oath by the LORD God of Israel, before whom he stood (as his servant acting by his authority), that there should be neither rain nor dew for *years*, but according to his word; that is, until he came again and foretold it coming, and prayed for it. The expression, "As the LORD God of Israel liveth," intimated that the idols of the heathen were lifeless stocks, and could not help their worshippers.—The duration of this drought was three years and a half, and the effects must have been inexpressibly calamitous. One whole year without rain or dew would afflict this land more terribly than it can be conceived: but in much less than three years and a half, nearly all the cattle must be destroyed, and most of the inhabitants would be either dead or migrated into other countries. Yet the bulk of Israel continued mad upon their idols throughout this most tremendous calamity! It was sent in answer to the prophet's prayer, which probably he offered in Ahab's hearing; and the judgment was intended to be a demonstration that Baal could not defend his worshippers against the indignation of JEHOVAH. The glory of God and the interests of true religion were therefore so greatly concerned in this decision, which was needful in order to prevent the utter apostasy and rejection of Israel, that the prophet might present this petition in wise zeal and true benevolence; and doubtless he was immediately instructed by the Lord to do so. The benefit of the calamity would abundantly outweigh the miseries: for, though many were hardened, yet, doubtless, numbers were eventually brought to repentance, and made to embrace and continue steadfast in the service of the true God.

WIDOW OF ZAREPHATH AND HER CHILD.—Ver. 17. Perhaps her child died suddenly before the prophet had time to pray for his recovery; because the Lord intended a greater display of his own glory, and a more distinguishing favour to the woman, than the sparing of his life; or, he was left to die without any miraculous interposition, to try her faith (ver. 18). This woman had heard that the drought had come upon Israel in answer to Elijah's prayer: and perhaps she supposed that her affliction had come upon her in the same way. She seems to have venerated his sanctity, and to have had a trembling consciousness of her own sinfulness. Perhaps the death of her son brought her former worship of Baal to remembrance; or she thought she was not worthy of the company of the prophet, or had not duly profited by it. But her mind was much agitated; and her words imply a mixture of unbelief and impatience, as well as self-abasement and a sense of guilt. And she seems to have thought the presence of the man of God was dangerous to such a sinner, and hastened Divine judgments upon her. Yet, by her own account, the prophet's presence had prolonged her son's life, and her own also (ver. 12). Ver. 20. Elijah himself could not understand the mystery of this dispensation; but wondered that the Lord should bring evil on the woman, who entertained him for his sake, as well as on those who rejected both God and his prophet. (Ver. 21, 22.) These actions of Elijah denoted the earnestness of his desires, and the greatness of his expectations of the child's restoration to life. He would, if possible, have communicated of his own life to him, or have concurred if anything had been in his power to his revival.—The expression, "Let the child's soul come into him again," not only intimates the prophet's certainty that he was really dead, but it marks the distinction betwixt the rational soul and the earthly body to be as real as that betwixt the house and its inhabitants; for both the prophet and the historian, "speaking as they were moved by the Holy Ghost," used proper language. No one had yet, as far as we know, been raised from the dead: and perhaps no prayer to this effect had ever before been offered. Elijah's petition was no doubt directed by immediate inspiration. (Ver. 24.) The woman had been strongly tempted to unbelief; but she had now got the victory, and was more confirmed and assured in faith and hope than ever. She had doubted, but now she knew that Elijah was the servant of God, and she fully expected the performance of all his declarations.—*Scott.*

CHAP. XVIII. OBADIAH.—Ver. 3. (1.) It was strange that so wicked a man as Ahab would prefer him to office, and continue him in it; certainly it was because he was a man of celebrated honesty, industry, and ingenuity, and one whom he could repose a confidence in, whose eyes he could trust as much as his own, as appears here (ver. 5). Joseph and Daniel were preferred, because there were none so fit as they for the places they were preferred to. Note, Those who profess religion should study to recommend themselves to the esteem even of those that are without, by their integrity,

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pass throughout it: [l]Ahab went one way by himself, and Obadiah went another way by himself.

7 ¶ And as Obadiah was in the way, behold, Elijah met him: and [m]he knew him, and [n]fell on his face, and said, *Art* thou that [o]my lord Elijah?

8 And he answered him, I *am:* go, tell thy lord, Behold, Elijah *is here.*

9 And he said, [p]What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 *As* [q]the LORD thy God liveth, there is no nation or kingdom whither my lord hath not sent to seek thee: and when they said, *He is* not *there,* he took an oath of the kingdom and nation,‖ that [r]they found thee not.

11 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here.*

12 And it shall come to pass, *as soon as* I am gone from thee, that [s]the Spirit of the LORD shall carry thee whither I know not; ¶ and *so* when I come and tell Ahab, and he cannot find thee, [t]he shall slay me: but I thy servant fear the LORD [u]from my youth.

13 Was it not told my lord [x]what I did, when Jezebel slew the prophets of the LORD, how I hid an hundred men of the LORD's prophets by fifty in a cave, and fed them with bread and water?

14 And now thou sayest, Go, tell thy lord, Behold, Elijah *is here:* and he shall slay me.

15 And Elijah said, *As* the LORD [y]of hosts liveth,* before whom I stand, I will surely shew myself unto him to-day.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to pass, when Ahab saw Elijah, that Ahab said unto him, *Art* thou [z]he that troubleth Israel?†

18 And he answered, [a]I have not troubled Israel; but thou,‡ and thy father's house, [b]in that ye have forsaken the commandments of the LORD, and thou hast followed Baalim.

19 Now therefore send, *and* gather to me all Israel unto [c]mount Carmel, and the prophets of Baal four hundred and fifty, and the [d]prophets of the groves four hundred, which [e]eat at Jezebel's table.§

20 So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 ¶ And Elijah came unto all the people, and said, [f]How long halt ye between two [3]opinions? [g]If the LORD *be* God, follow him: but if Baal, *then* follow him. And the people [h]answered him not a word.

22 Then said Elijah unto the people, I, *even* [i]I only, remain a prophet of the LORD; but [k]Baal's prophets *are* four hundred and fifty men.‖

23 Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay *it* on wood, and put no fire *under;* and I will dress the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD; and the God that [l]answereth by fire, let him be God. And all the people answered and said, [4]It is well spoken.

25 And Elijah said unto the prophets of Baal, Choose you one bullock for yourselves, and dress *it* first; for ye *are* many; and call on the name of your gods, but put no fire *under.*

26 And they took the bullock which was given them, and they dressed *it,* and called on the name of Baal [m]from morning even until noon, saying, O Baal, [5]hear us! But *there was* [n]no voice, nor any that [6]answered. And they [7]leaped upon the altar which was made.

27 And it came to pass at noon, that [o]Elijah mocked them,¶ and said, Cry [8]aloud; for he *is* a god: either [9]he is talking, or he [1]is pursuing, or he is in a journey, *or* peradventure he sleepeth, and [p]must be awaked.

28 And they cried aloud, and [q]cut themselves, after their manner, with knives and lancets, till [2]the blood gushed out upon them.*

29 And it came to pass, when mid-day was past, and they [r]prophesied until the *time* of the [3]offering of the *evening* sacrifice, that *there was* neither voice, nor any to answer, nor any that regarded.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and [s]he repaired the altar of the LORD *that was* broken down.

31 And Elijah took [t]twelve stones,† according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, [u]saying, Israel shall be thy name;

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[l] Jer. xiv. 3.
[m] 2 Kings i. 8.
[n] Gen. xviii. 2.
[o] Gen. xix. 18.
[p] xvii. 18.
[q] 1 Sam. xxix. 6.
‖ Made them declare by oath that they knew not where to find thee. It is probable that, by the terms "kingdom," and "nation," are merely meant the tribes and governments of his own dominions, since the power of binding by oath extended only to his own subjects.—PATRICK.
[r] Ps. xii. 7, 8.
[s] 2 Kings ii. 11.
¶ This apprehension of Obadiah might have been formed from the circumstance that Elijah, after he had announced the approaching drought to Ahab, disappeared, and, notwithstanding all the searches for him instituted by the king, was nowhere to be found.—KEIL.
[t] 1 Sam. xxii. 11.
[u] 1 Sam. ii. 13, 26.
[x] Gen. xx. 4, 5.
[y] Gen. ii. 1.
* *As the Lord of hosts liveth* — the Lord of all the creatures, which are called God's *hosts* (Gen. ii. 1; Deut. iv. 19; Ps. ciii. 21; cxlviii. 2), and are all subject to his command. He mentions this title as his shield, under the protection whereof he did and durst venture to come into Ahab's presence.—POOLE.
[z] Josh. vii. 25.
† Ahab charges the famine on the prophet who predicted it. He repels the charge, and points out with boldness and energy the true cause, however uncourtly such language might be deemed.—BOOTHROYD.
[a] Ez. iii. 8.
‡ There is no such troubler, no such traitor to any state as the wilfully wicked man; no such enemy to the public as the enemy of God.—WOGAN.
[b] 2 Chr. xv. 2.
[c] Josh. xix. 26.
[d] xvi. 33.
[e] Rev. ii. 20.
§ It perhaps is not meant that they ate at the table where Jezebel dined herself, but that they were fed from her kitchen.—CALMET.

[f] Deut. iv. 35.
[3] *Thoughts.*
[g] Ex. v. 1, 2.
[h] Gen. xxiv. 50.
[i] xix. 10, 14.
[k] Matt. vii. 13-15.
‖ This mode of decision proposed in reference to Lev. ix. must have appeared the fairer to the people, as the prophet of Jehovah stood alone over against a whole host of 450 Baal-prophets. The latter therefore cannot draw back, without publicly resigning their authority, whether they believed that Baal would actually perform the thing required, or hoped by some chance or device to be able to escape from the snare laid for them, or even expected that the God of Elijah would no more stand the test of divinity required of him than Baal.—KEIL.
[l] Lev. ix. 24.
[4] *The word* is *good.*
[m] Matt. vi. 7.
[5] *Answer.*
[n] Ps. cxv. 4-7.
[6] *Heard.*
[7] *Leaped up and down at the altar.*
[o] Ec. xi. 9.
¶ He did not think it unseemly to mock them and their god, that he might better awaken them out of their stupidity, and expose them to all the bystanders as corrupters of religion, and deceivers of the people.—PATRICK.
[8] *With a great voice.*
[9] *He meditateth.*
[1] *Hath a pursuit.*
[p] Ps. xliv. 23.
[q] Lev. xix. 28.
[2] *They poured out blood upon them.*
* The Persian magi pretended to appease tempests by making incisions in their flesh; and it is related by modern travellers, that in Turkey, Persia, and several parts of India, there are fanatics who think they do a thing very acceptable to the Deity when they cut and mangle their own flesh.—STACKHOUSE.
[r] Acts xvi. 16, 17.
[3] *Ascending.*
[s] Rom. xi. 3.
[t] Ex. xxiv. 4.
† By the twelve stones he practically declares, that the separation of the people into two kingdoms, as a consequence of sin, is not recognised by the Lord, before whom, on the contrary, the twelve tribes should form one covenant-people and have one common altar of sacrifice.—KEIL.
[u] Gen. xxxii. 28.

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fidelity, and application to business. (2.) It was strange that so good a man as Obadiah would accept of preferment in a court so addicted to idolatry, and all manner of wickedness. We may be sure, it was not made necessary, to qualify him for preferment, that he should be of the king's religion, that he should conform to the "statutes of Omri, or the law of the house of Ahab." Obadiah would not have accepted the place if he could not have had it without bowing the knee to Baal, nor was Ahab so impolitic as to exclude those from offices that were fit to serve him merely because they would not join with him in his devotions; that man that is true to his God will be faithful to his prince. Obadiah therefore could, with a good conscience, enjoy the place, and therefore would not decline it or give it up, though he foresaw he could not do the good he desired to do in it. They that fear God need not go out of the world, bad as it is. (3.) It was strange that either he did not reform Ahab, or Ahab corrupt him, but it seems they were both fixed; he that was filthy would be filthy still, and he that was holy would be holy still. Those that fear God greatly will keep up the fear of him in bad times and places; thus Obadiah did. God has his remnant among all sorts, high and low: there were saints in Nero's household and in Ahab's. This great good man used his power for the protection of God's prophets; he hid a hundred of them in two caves, when the persecution was hot, and "fed them with bread and water" (ver. 4). He did not think it enough to fear God himself, but, having wealth and power wherewithal to do it, he thought himself obliged to assist and countenance others that feared God; nor did he think his being kind to them would excuse him from being good himself, but he did both—he both feared God greatly himself and patronised those that feared him likewise. See how wonderfully God raises up friends for his ministers and people, for their shelter in difficult times, there where one should least expect them; bread and water were now scarce commodities, yet Obadiah will find a competency of both for God's prophets, to keep them alive for service hereafter, though now they were laid aside.

THE TRIAL ON MOUNT CARMEL.—Ver. 21. Elijah proposes to bring the matter to a fair trial; and it was so much the fairer, because Baal had all the external advantages on his side. The king and court were all for Baal; so was the body of the people. The managers of Baal's cause were 450 men, fat and well fed (ver. 22), beside 400 more, their supporters or seconds (ver. 19). The manager of God's cause was but one man, lately a poor exile, hardly kept from starving; so that God's cause has nothing to support it but its own right. However, it is put to this experiment—"Let each side prepare a sacrifice, and pray to its God, and 'the God that answereth by fire, let him be God:' if neither do, let them turn atheists; if both, let them continue to 'halt between two.'" Elijah, doubtless, had a special commission from God to put it to this test, else he had tempted God and affronted religion; but the case was extraordinary, and the judgment upon it would be of use, not only then, but in all ages. It is an instance of the courage of Elijah, that he durst stand alone in the cause of God against such powers and numbers; and the issue encourages all God's witnesses and advocates never to fear the face of man. Elijah does not say, "The God that answers by *water*" (though that was the thing the country needed), but "that 'answers by fire, let him be God;'" because the atonement was to be made by sacrifice, before the judgment could be removed in mercy. The God, therefore, that has power to pardon sin, and to signify it by consuming the sin-offering, must needs be the God that can relieve us against the calamity.

BAAL'S PROPHETS.—Ver. 27. How importunate and noisy the prophets of Baal were in their applications to him! They got their sacrifices ready; and we may well imagine what a noise 450 men made, when they cried as one man, and with all their might, "O Baal, hear us; O Baal, answer us!" as it is in the margin: and this for some hours together, longer than Diana's worshippers made their cry, "Great is Diana of the Ephesians" (Acts xix. 34). How senseless, how brutish, were they in their addresses to Baal! 1. Like fools, "they leaped upon the altar," as if they would themselves become sacrifices with their bullock: or, thus they expressed their great earnestness of mind. "They leaped up and down," or danced about the altar they hoped by their dancing to please their deity, as Herodias did Herod, and so to obtain their request. 2. Like madmen, they "cut themselves in pieces with knives and lancets" (ver. 28), for vexation that they were not answered, or in a sort of prophetic fury, hoping to obtain the favour of their god, by offering to him their own blood,

32 And [x]with the stones he built an altar [y]in the name of the LORD: and he made a trench about the altar, as great as would contain two measures of seed.

33 And he put the wood in order, and cut the bullock in pieces, and laid *him* on the wood, and said, [z]Fill four barrels with water, and pour *it* on the burnt-sacrifice,‡ and on the wood.

34 And he said, [a]Do *it* the second time: and they did *it* the second time. And he said, Do *it* the third time: and they did *it* the third time.

35 And the water [4]ran round about the altar; and he filled the trench also with water.

36 And it came to pass, [b]at *the time of* the offering of the *evening* sacrifice,§ that Elijah the prophet came near, and said, [c]LORD God of Abraham, Isaac, and of Israel, let it be known this day that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 [d]Hear me, O LORD, hear me; that this people may know that thou *art* the LORD God, and *that* [e]thou hast turned their heart back again.

38 Then the [f]fire of the LORD fell,‖ and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, [g]they fell on their faces; and they said, The LORD, he *is* the God; the LORD, he *is* the God.

40 And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook [h]Kishon, and [i]slew them there.¶

41 ¶ And Elijah said unto Ahab, [k]Get thee up, eat and drink; for *there is* [5]a sound of abundance of rain.

42 So Ahab went up to eat and to drink: and [l]Elijah went up to the top of Carmel; and [m]he cast himself down upon the earth, and put his face between his knees,*

43 And said to his servant, [n]Go up now, look toward the sea.† And he went up, and looked, and said, *There is* nothing. And he said, [o]Go again seven times.

44 And it came to pass, at the seventh time, that he said, Behold, there ariseth a little cloud out of the sea, like a man's hand.‡ And he said, Go up, say unto Ahab, [6]Prepare *thy chariot*, and get thee down, that the rain stop thee not.

45 And it came to pass, in the mean while, that the heaven was black with clouds and wind, and [p]there was a great rain. And Ahab rode, and went to Jezreel.

46 And [q]the hand of the LORD was on Elijah; and [r]he girded up his loins, and ran before Ahab [7]to the entrance of Jezreel.

B.C. 906—B.C. 906.

[x] Ex. xx. 24, 25.
[y] 1 Cor. x. 31.
[z] Dan. iii. 19-25.
‡ He commanded the water to be poured three several times, in order to prevent all suspicion that the sacrifice could possibly be burnt by any common fire, and to make the miracle now to be wrought the more remarkable and convincing.—PYLE.
[4] 2 Cor. iv. 2. *Went.*
[a] Ex. xxix. 39-41.
§ *At the time of the offering of the evening sacrifice* — which time he chose, that he might unite his prayers with the prayers of the godly Jews at Jerusalem, who at that time assembled together to pray (Acts iii. 1).—POOLE.
[b] Ex. iii. 6, 15, 16.
[c] Is. xxxvii. 17-20.
[d] Jer. xxxi. 18, 19.
[e] Lev. x. 2.
‖ The series of miracles here detailed was designed to recover the ten tribes from their idolatrous worship, and to preserve the knowledge of the true God in that kingdom, which would otherwise have been almost entirely extinguished under the reign of Ahab. The apostle St James (chap. v. 16), makes a particular reflection on the heavens being shut and opened by Elijah's prayer.—OSTERVALD.
[f] 2 Chr. vii. 3.
[g] Jud. v. 21.
[h] Deut. xiii. 5.
¶ As perverters of the law and teachers of idolatry, upon whom the people, in that fit of zeal wherein they now were, readily executed the sentence Elijah pronounced against them. And Ahab could make no opposition, being himself also, it is likely, astonished at the stupendous miracle.—PATRICK.
[k] Acts xxvii. 34.
[5] *A sound of a noise of rain.*
[l] Matt. xiv. 23.
[m] Gen. xxiv. 54.
* For three years and a half not a drop of rain has fallen in Israel, and he now beseeches the Lord to water the earth and stay the famine and woe of the land.—HEADLEY.
[n] Ps. v. 3.
† The Mediterranean Sea, from which mount Carmel was not far distant. — STACKHOUSE.
[o] Gen. xxxii. 26.
‡ Great storms in the East are wont to begin with a small cloud of this description, and it is particularly a sign of them at sea.—CHARDIN.
[6] *Tie*, or *bind.*
[p] 2 Sam. xxi. 14.
[q] 2 Kings iii. 15.
[r] Job xxxviii. 3.
[7] *Till thou come to Jezreel.*

CHAP. XIX.

[a] Ruth i. 17.
* This resolution of Jezebel's shews the extreme wickedness and hardness of her heart. Thus, when persons are once arrived at a certain degree of wickedness, they generally grow more and more obstinate; and that which ought to soften their hearts, and humble them, only serves to make them more insolent.—OSTERVALD.
[b] Ex. x. 28.
[c] Jam. iv. 13, 14.
[d] Matt. xxvi. 56.
[e] 2 Kings ii. 11.
[1] *For his life.*
[f] Amos vi. 2.
[g] Gen. xxviii. 11.
† *A broom-tree.* This is now generally adopted as the sense of the word.—BOOTHROYD.
One of the most common shrubs in the water-beds and wadys of the Arabian desert, with small whitish blossoms, by which the Arabs gladly pitch their tents, in order to be sheltered from the wind by night, and from the sun by day.—KEIL.
[h] Ps. xxxiv. 7, 10.
[i] Matt. vi. 32.
‡ The words should rather be translated, "baken upon hot stones."—BOCHART.
[k] Deut. xxviii. 25.
[l] Dan. i. 15.
[m] Ex. xxiv. 18.
§ It was a journey of not above four or five days, if so much; but he went about by private ways, that he might not be discovered; and perhaps rested sometimes, and lay hid, if there was any danger of his being seen.—PATRICK.
[n] Ex. xxxiii. 21.
[o] Gen. iii. 9.
‖ A tacit reproof. This is not thy proper place, nor the station in which I set thee, which was in Israel, to turn that backsliding people, to which end I gave thee my help, and would have proceeded to assist thee further, if thou hadst continued there.—POOLE.
[p] Ex. xx. 5.

CHAPTER XIX.

1 *Elijah, threatened by Jezebel; 4 is comforted by an angel.* 9 *God sendeth him to anoint Hazael, Jehu, and Elisha.* 19 *Elisha followeth Elijah.*

AND Ahab told Jezebel all that Elijah had done, and withal how he had slain all the prophets with the sword.

2 Then Jezebel sent a messenger unto Elijah, saying, [a]So let the gods do *to me*, and more also,* [b]if I make not thy life as the life of one of them by [c]to-morrow about this time.

3 And when he saw *that*, [d]he arose, and went for his life, and came to Beer-sheba, which *belongeth* to Judah, and left his servant there.

4 ¶ But he himself went a day's journey into the wilderness, and came and sat down under a juniper-tree: and [e]he requested [1]for himself that he might die; and said, It is enough: now, O LORD, take away my life; for I *am* not [f]better than my fathers.

5 And [g]as he lay and slept under a juniper-tree,† behold, then [h]an angel touched him, and said unto him, Arise *and* eat.

6 And he looked, and, behold, *there* [i]*was* a cake baken on the coals,‡ and a cruse of water at his head: and he did eat and drink, and laid him down again.

7 And the angel of the LORD came again the second time, and touched him, and said, Arise *and* eat; [k]because the journey *is* too great for thee.

8 And he arose, and did eat and drink, and went [l]in the strength of that meat [m]forty days and forty nights§ unto Horeb the mount of God.

9 ¶ And he came thither [n]unto a cave, and lodged there: and, behold, the word of the LORD *came* to him, and he said unto him, [o]What doest thou here, Elijah?‖

10 And he said, I have been [p]very jealous for

when they could not do it with the blood of their bullock. God never required his worshippers thus to honour him; but the service of the devil, though, in some instances, it pleases and pampers the body, yet in other things, it is really cruel to it, as in envy and drunkenness. It seems this was the manner of the worshippers of Baal: God expressly forbade his worshippers to cut themselves (Deut. xiv. 1). He insists upon it that we mortify our lusts and corruptions; but corporeal penances and severities, such as the Papists use, which have no tendency to that, are no pleasure to him: "Who has required these things at your hands?"

ELIJAH'S VICTORY.—Ver. 38. God immediately answered by fire. Elijah's God was neither talking nor pursuing, needed not to be either awakened or quickened; while he was yet speaking, "the fire of the Lord fell," and not only, as at other times (Lev. ix. 24; 1 Chron. xxi. 6; 2 Chron. vii. 1), "consumed the sacrifices and the wood," in token of God's acceptance of the offering, but "licked up all the water in the trench," exhaling that, and drawing it up as a vapour, in order to the intended rain, which was to be the fruit of this sacrifice and prayer, more than of natural causes. Compare Ps. cxxxv. 7, "He causeth vapours to ascend, and maketh lightnings for the rain;" for this rain he did both. Those who fall as victims to the fire of God's wrath, no water can shelter from it, any more than briers or thorns (Isa. xxvii. 4, 5). But this was not all; to complete the miracle, the fire consumed the "stones of the altar, and" the very "dust," to shew that it was no ordinary fire, and perhaps to intimate, that though God accepted this occasional sacrifice from this altar, yet, for the future, they ought to demolish all the altars on their high places, and, for their constant sacrifices, make use of that at Jerusalem only. Moses' altar and Solomon's were consecrated by the fire from heaven; but this was destroyed, because no more to be used. We may well imagine what a terror the fire struck on guilty Ahab and all the worshippers of Baal, and how they fled from it as far and as fast as they could, saying, "Lest it consume us also," alluding to Num. xvi. 34.—*Henry.*

THE RAIN.—Ver. 43-45. As Elijah had no servant before he went to Zarephath, some have thought that the widow's son whom he had raised to life had accompanied him. But it appears from the narrative that he was not old enough; and it is more likely, that a young person from the schools of the prophets attended Elijah on this occasion.—The prophet spake as one assured that his prayer would immediately be answered; and, like Jacob of old, he seemed determined not to let the Lord go until he had blessed him. The servant was therefore ordered to go seven times; and he saw no appearance till the last, when a very small cloud arose, which the prophet knew to be the forerunner of the desired blessing; and he sent word to Ahab accordingly.—We may be sure that the rain was equal to the necessities of the land; and it formed another demonstration that JEHOVAH was the only true God.—*Scott.*

CHAP. XIX. JEZEBEL'S ANGER.—Ver. 2. (1.) Jezebel sent Elijah a threatening message, that she had vowed and sworn to be the death of him within twenty-four hours. Something prevented her from doing it just now, but she resolves it shall not be long undone. Note, Carnal hearts are hardened and enraged against God by that which should convince and conquer them, and bring them into subjection to him. She swears by her gods, and, raging like one distracted, cursed herself, if she slay not him, without any proviso of a Divine permission. Cruelty and confidence often meet in persecutors: "I will pursue, I will overtake" (Exod. xv. 9). But how came she to send him word of her design, and so to give him an opportunity of making his escape? Did she think him so daring that he would not flee? or, was there a special Providence in it, that she should be thus infatuated by her own fury? I am apt to think that, though she desired nothing more than his blood, yet at this time she durst not meddle with him, "for fear of the people, all counting him a prophet," a great prophet, and therefore sent this message to him merely to frighten him, and get him out of the way for the present, that he might not carry on what he had begun. The backing of her threats with an oath and imprecation does not at all prove that she really intended it, but only intended to make him believe it. The God she swore by could do her no harm. (2.) Elijah hereupon, in a great fright, fled for his life, it is likely by night, and came to Beer-sheba (ver. 3). Shall we praise him for this? We praise him not. Where was the courage with which he had lately confronted Ahab and all the prophets of Baal? nay, which kept him by his sacrifice, when the fire of

the LORD God of hosts: for the children of Israel have forsaken thy covenant, [q]thrown down thine altars, and slain thy prophets with the sword; and I, *even* I [r]only, am left; and they seek my life, to take it away.¶

11 And he said, Go forth, and [s]stand upon the mount before the LORD. And, behold, [t]the LORD passed by, [u]and a great and strong wind rent the mountains, and brake in pieces the rocks, before the LORD; *but* the LORD *was* not in the wind: and after the wind [x]an earthquake; *but* the LORD *was* not in the earthquake:

12 And after the earthquake [y]a fire; *but* the LORD *was* not in the fire: and after the fire [z]a still small voice.*

13 And it was *so*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave: and, behold, *there came* a voice unto him, and said, [a]What doest thou here, Elijah?

14 And he said, I have been very jealous for the LORD God of hosts:† because the children of Israel have [b]forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, *even* I only, am left; and they seek my life, to take it away.

15 And the LORD said unto him, Go, return on thy way to [c]the wilderness of Damascus; and when thou comest, [d]anoint Hazael *to be* king over Syria;

16 And [e]Jehu the son of Nimshi shalt thou anoint *to be* king over Israel; and Elisha the son of Shaphat, of [f]Abel-meholah, shalt thou anoint *to be* prophet in thy room.

17 And it shall come to pass, *that* [g]him that escapeth [h]the sword of Hazael shall Jehu slay; and him that escapeth from [i]the sword of Jehu shall [k]Elisha slay.‡

18 [l]Yet [2]I have left *me* seven thousand in Israel, all [m]the knees which have not bowed unto Baal, and [n]every mouth which hath not kissed him.

19 ¶ So he departed thence, and found Elisha the son of Shaphat, who *was* plowing *with* twelve yoke *of oxen* before him, and [o]he with the twelfth: and Elijah passed by him, and cast [p]his mantle upon him.§

B.C. 906—B.C. 906.

[q] Mic. vi. 16.
[r] xviii. 4, 22.

¶ Elijah's answer is less candid, or, rather, more self-deceiving, than we could wish. He upholds his own zeal for the Lord; he believes himself to be the only true worshipper left; and, therefore, he seeks to preserve a life which had thus become so important, that forsaken truth might not be without a living witness. —KITTO.

[s] Ex. xix. 20.
[t] Ex. xxxiii. 21, 22.
[u] Ex. xix. 16.
[x] Zech. xiv. 5.
[y] Gen. xv. 17.
[z] Ex. xxxiv. 6.

* At the last came "a still small voice [and the Lord was there]; and when Elijah heard it [the same, probably, in which the oracle had before accosted him, and which therefore he knew], he wrapped his face in his mantle [in token of awe and reverence], and went out, and stood in the entering in of the cave." —HALES.

[a] Gen. xvi. 8.

† The prophet does not give a direct answer to the demand of God—his guiltiness would not let him speak out all. He would rather say, "I have been very jealous for the Lord God," than "I was fearful of Jezebel." We are all willing to make the best of our own case.—BP. HALL.

[b] Deut. xxix. 25.
[c] Gen. xiv. 15.
[d] Is. xlv. 1, &c.
[e] 2 Kings ix. 1-3.
[f] Jud. vii. 22.
[g] Is. xxiv. 17, 18.
[h] 2 Kings viii. 12.
[i] 2 Kings ix. 14.
[k] Is. xi. 4.

‡ This is not to be understood as if the sword of Hazael should do execution before the sword of Jehu, and the sword of Jehu before that of Elisha; but only that God in his providence had appointed three persons to punish the Israelites according to their deserts.—PATRICK.

[l] Is. i. 9.
[2] *I will leave.*
[m] Is. xlix. 23.
[n] Job xxxi. 27.
[o] Ex. iii. 1.
[p] 2 Kings ii. 8.

§ By that ceremony conferring upon him the office of a prophet, which God was pleased to accompany with the gifts and graces of his Spirit, wherewith he endowed and qualified him for it. The mantle was the usual habit of the prophets (see 2 Kings i. 8; Zech. xiii. 4).—POOLE.

[q] Matt. viii. 21.

‖ These words signify, that he had conferred a great dignity upon him, which required him to despatch his business immediately, and taking leave of his father and mother, to come after him without any delay.—ABARBINEL.

[r] Ex. xxiv. 13.

20 And he left the oxen, and ran after Elijah, and said, [q]Let me, I pray thee, kiss my father and my mother, and *then* I will follow thee. And he said unto him, Go back again: for what have I done to thee?‖

21 And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat: then he arose, and went after Elijah, and [r]ministered unto him.

CHAPTER XX.

1 *Ben-hadad besiegeth Samaria.* 13 *The Syrians are slain.* 31 *Ahab dismisseth Ben-hadad.* 35 *A prophet reproveth him.*

AND [a]Ben-hadad the king of Syria gathered all his host together; and *there were* [b]thirty and two kings* with him, [c]and horses and chariots: and he went up and [d]besieged Samaria, and warred against it.

2 And [e]he sent messengers to Ahab king of Israel into the city, and said unto him, Thus saith Ben-hadad,

3 Thy [f]silver and thy gold *is* mine; thy wives also and thy children, *even* the goodliest, *are* mine.

4 And the king of Israel answered and said, My lord, O king, according to thy saying, [g]I *am* thine, and all that I have.

5 And the messengers came again, and said, Thus speaketh Ben-hadad, saying, Although I have sent unto thee, saying, Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children;

6 Yet I will send my servants unto thee to-morrow about this time, [h]and they shall search thine house, and the houses of thy servants; and it shall be, *that* whatsoever is [l]pleasant in thine eyes, they shall put *it* in their hand, and take *it* away.

7 Then the king of Israel called [i]all the elders of the land,† and said, [k]Mark, I pray you, and see how this *man* [l]seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold, and I [2]denied him not.

8 And all the elders, and all the people, said unto him, Hearken not *unto him*, nor consent.

CHAP. XX.
B.C. 901.

[a] 2 Kings viii. 7-15.
[b] Gen. xiv. 1-5.

* The thirty-two kings "with him" were not kings confederate with him, but, as may be inferred from ver. 24, vassals or viceroys, lords of single cities and their districts—as in Joshua's time in Canaan almost every city had its own king, so that Joshua vanquished and slew thirty-one Canaanitish kings (Jos. xii. 7)—whom Ben-hadad had subjugated, so that they with their troops were obliged to follow their lord to the field.—KEIL.

[c] Ex. xiv. 7.
[d] Lev. xxvi. 25.
[e] 2 Kings xix. 9.
[f] Ex. xv. 9.
[g] Lev. xxvi. 36.
[h] 1 Sam. xiii. 19-21.
[1] *Desirable.*
[i] 1 Chr. xiii. 1.

† Ahab had so understood it, that he demanded mere submission and acknowledgment of his supremacy by the payment of a tribute in gold and silver and the surrender of a part of his harem and his children. But Ben-hadad had certainly from the first required unconditional surrender at discretion. Ahab, however, discovers this only from the second demand, and therefore only then lays the matter before the elders of the land for deliberation.—KEIL.

[k] 2 Kings v. 7.
[l] Job xv. 35.
[2] *Kept not back from him.*

God fell upon it! He that stood undaunted in the midst of the terrors both of heaven and earth, trembles at the impotent menaces of a proud passionate woman. "Lord, what is man?" Great faith is not always alike strong.—*Henry.*

ELIJAH AT HOREB.—Ver. 11-14. There seems to have been, in this manifestation of God to Elijah, an intended reference to that with which Moses was favoured, when the Lord caused his goodness to pass before him, and to the terrific solemnities from mount Sinai (where Elijah now was), compared with the mild majesty in which he communed with Israel from above the mercy-seat. It was preceded by a vehement wind, rending the mountains and rocks; by an earthquake still more tremendous, and by a fire, similar perhaps to that which appeared on mount Sinai at the delivery of the law: all these effects were no doubt produced by the ministration of angels. But the Lord made known his more immediate presence, not by these terrors, but by a still small voice; and it is not said that there was any visible appearance of glory. This intimated that miraculous judgments, and terrifying displays of the Lord's power and indignation, though proper for the destruction or intimidation of his enemies, or to excite attention, were only preparatives for that real good intended for Israel; which must be effected by the energy of his Spirit accompanying the convincing and persuasive instructions of his Word. Elijah had perhaps expected to carry all before him with a high hand, and with continued miracles and judgments; or he had supposed that the desired reformation was to be effected by the sanction of civil authority, or the support of the people at large. Whereas, having gained their attention by the famine, and its gracious removal in answer to his prayers, by calling for, and obtaining fire from heaven to consume the sacrifice, and by the execution of Baal's priests, and by rain in answer to his prayers, he ought to have proceeded to instruct them with meekness and gentleness, "publicly and from house to house," and to have excited others to assist him; and then the Lord would have blessed that still small voice for the most important purposes, notwithstanding the persecuting rage of Ahab and Jezebel, and the general apostasy of the people. Thus miracles in the first ages of Christianity called men's attention to the preaching of the gospel, which, as a still small voice, was the power of God to salvation to thousands and millions.

SELECTION OF ELISHA.—Ver. 19. This might occur after Elijah's return from the wilderness of Damascus, or in his journey thither.—Elisha was employed in husbandry, and his father seems to have been a man of wealth. Whilst he was employed in his labour, Elijah cast his mantle upon him, which was intended and understood as a call to him to follow and attend upon him. Ver. 20, 21. It is probable that Elijah intended to discover whether Elisha was decided to renounce his temporal interests, and to venture persecution as a prophet of the Lord; and to lead him to count his cost ere he engaged. But Elisha's heart was touched by the Holy Spirit, and he was ready to leave all to attend Elijah. He did not ask to wait till the death of his parents, but only to bid them farewell; and, having made a feast for his neighbours of the flesh of the oxen, prepared with their yokes as the fuel (in token that he never meant to return again to that employment), he followed Elijah, and ministered to him, that under his tuition he might be prepared to succeed him, and in the meantime be a help and comfort to him. The prophet could now no longer complain that he was left alone, for the Lord had provided him a companion.—From the ensuing history it appears that Elijah and Elisha employed themselves, not only in privately instructing the people, but also in founding or superintending seminaries of prophets in different parts of the land, who might assist them in the work of reformation, and maintain it when they were removed.—*Scott.*

CHAP. XX. BEN-HADAD'S INSOLENCE.—Ver. 2-11. Ben-hadad's first message was couched in insulting language. He not only considered Ahab's riches as already his property, but his wives and children, even the goodliest of them, as his slaves. Yet Ahab understood this only as a claim to dominion over him and his property or kingdom, and in abject terms he consented to be his vassal, and to do him homage, and pay him tribute. Ben-hadad, therefore (perhaps perceiving his terror and pusillanimity), grew more insolent, and by a second message demanded the *immediate possession and use* of them all for himself and his servants, who meant to carry away what was most valuable, whether it belonged to Ahab or to his people. To this the elders of Israel would not allow the king to consent; the dominion and the public treasures Ben-hadad might have taken, but to plunder the city and enslave the inhabitants must not be granted. To this answer the king of Syria sent a blustering menace, confirmed with an oath by his idols, implying, that he would enter Samaria with such numbers, that, when the whole city was reduced to a heap of dust, it would not afford them every one a handful; but Ahab very pertinently reminded him not to triumph till he had gotten the victory, as at present he was only preparing for the battle.—*Scott.*

DIVINE ASSURANCE OF VICTORY.—Ver. 13. (1.) This prophet animates Ahab with an

9 Wherefore he said unto the messengers of Ben-hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do: but this thing I may not do. And the messengers departed, and brought him word again.

10 And Ben-hadad sent unto him, and said, [m]The gods do so unto me, and more also, [n]if the dust of Samaria shall suffice for handfuls for all the people that [3]follow me.‡

11 And the king of Israel answered and said, Tell *him*, [o]Let not him that girdeth on *his harness* boast himself as he that putteth it off.

12 And it came to pass, when *Ben-hadad* heard this [4]message, (as he *was* [p]drinking, he and the kings in the [5]pavilions,) that he said unto his servants, [6]Set *yourselves in array:*§ and they set *themselves in array* against the city.

13 ¶ And, behold, there [7]came a prophet unto Ahab‖ king of Israel, saying, Thus saith the LORD, [q]Hast thou seen all this great multitude? behold, I will deliver it into thine hand this day; [r]and thou shalt know that I *am* the LORD.

14 And Ahab said, By whom? And he said, Thus saith the LORD, *Even* by the [8]young men of the princes of the provinces.¶ Then he said, Who shall [9]order the battle? And he answered, Thou.

15 Then he numbered the young men of the princes of the provinces, and they were [s]two hundred and thirty-two; and after them he numbered all the people, *even* all the children of Israel, *being* [t]seven thousand.*

16 And they went out at noon: but [u]Ben-hadad *was* drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him.

17 And the young men of the princes of the provinces went out first: and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, [x]Whether they be come out for peace, take them alive;† or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces came out of the city, and the army which followed them.

20 And they slew every one his man:‡ and [y]the Syrians fled, and Israel pursued them; and Ben-hadad the king of Syria [z]escaped on an horse with the horsemen.

21 And the king of Israel [a]went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And [b]the prophet came to the king of Israel, and said unto him, Go, [c]strengthen thyself, and mark, and see what thou doest: § for [d]at the return of the year the king of Syria will come up against thee.

23 And the servants of the king of Syria said unto him, [e]Their gods *are* gods of the hills,‖ therefore they were stronger than we; but let us fight against them in the plain, and surely we shall be stronger than they.

24 And do this thing; Take the kings away, every man out of his place, and put captains in their rooms:¶

25 And number thee an army like the army that [1]thou hast lost, horse for horse, and chariot for chariot; and we will fight against them in the plain, *and* surely we shall be stronger than they. And he hearkened unto their voice, and did so.

26 And it came to pass, at the return of the year, that Ben-hadad numbered the Syrians, and went up to [f]Aphek,* [2]to fight against Israel.

27 And the children of Israel were numbered, and [3]were all present, and went against them: and the children of Israel pitched before them [g]like two little flocks of kids;† but the Syrians filled the country.

28 ¶ And [h]there came a man of God, and spake unto the king of Israel, and said, Thus saith the LORD, Because the Syrians have said, The LORD *is* God of the hills, but he *is* not God of the valleys, [i]therefore will I deliver all this great multitude into thine hand; and ye shall know that I *am* the LORD.

29 And they pitched one over against the other [k]seven days: and *so* it was, that in the seventh day the battle was joined: and the children of Israel slew of the Syrians [l]an hundred thousand footmen in one day.

[m] Acts xxiii. 12.
[n] 2 Sam. xvii. 12, 13. Is. x. 13, 14.
[3] Are *at my feet.*
‡ Words of proud boasting: the meaning is, I will come into Samaria with so many men, that when I have brought it all to dust, they shall not every man have their hands full.—DIODATI.
[o] 1 Sam. xiv. 6, 12, 13. PROV. xxvii. 1.
[4] *Word.*
[p] 1 Sam. xxv. 36.
[5] *Tents.*
[6] *Place* the engines. *And they placed* engines.
§ This hasty order shews the want of prudence, and is what might be expected from a king carousing with his vassals. — BOOTHROYD.
[7] *Approached.*
‖ In Ahab's distress, unworthy as he is of such mercy, yet for Israel's sake, God interposes, and sends his prophet, supposed to be Micaiah, with encouragement to him and assurance of victory that very day, that he may be convinced God is the Lord, the true Jehovah.—HAWEIS.
[q] 2 Kings vi. 8-12.
[r] Ex. xiv. 18.
[8] *Servants.*
¶ *The princes of the provinces* were the governors of the several provinces into which the kingdom was divided; and their young men seem to signify their servants, or their pages (as we speak), that waited on them. As much as to say, not by old experienced soldiers, but by youths, who, perhaps, had never seen a fight, but had always lived at court.—PATRICK.
[9] *Bind,* or *tie.*
* Jud. vii. 7, 16.
[s] 1 Sam. xiv. 2.
* That is, all that were in that place, and fit for war; for it is impossible to suppose that the whole force of the Israelites amounted to no more than 7000 men.—PYLE.
[t] xvi. 9.
[u] 1 Sam. xiv. 11, 12.
† It was against the law of nations to apprehend those that came to treat of peace; but he, in his insolent pride, bade his people not trouble themselves to examine what they came for, but to take them alive; which he thought they might easily do, being so few.—PATRICK.
[x] That is, whomsoever he met or encountered with.—DIODATI.
[y] Lev. xxvi. 8.
[z] 1 Sam. xxx. 16, 17.
[a] Jud. vii. 23-25.
[b] xviii. 10; xxii. 8.
[c] Ps. xxvii. 14.
§ Not only to provide thyself with human means, but also chiefly to obtain the help of God and his gracious assistance, through repentance, prayer, faith, &c.—DIODATI.
[d] 2 Sam. xi. 1.
[e] Ps. l. 21, 22.
‖ This notion of topical deities very much obtained among the heathen in after-times, as we learn from Ovid, Livy, Lactantius, &c. —GILL.
¶ Ben-hadad's counsellors considered the tributary kings as not heartily engaging in this cause, and as the probable cause of their last defeat. They speak in the style of idolaters: but the policy of their advice, in proposing to fight in the plains, where their cavalry might be of essential service, was wise and good.—BOOTHROYD.
[1] *Was fallen.*
[f] Josh. xiii. 4.
* A city in the tribe of Asher, not far from the plains of Galilee, where Ben-hadad intended to fight.—PATRICK.
[2] *To the war with Israel.*
[3] *Were victualled.*
[g] Deut. xxxii. 30.
† Goats are never seen in large flocks like sheep, because the former are apt to wander and separate, while the latter, by nature more gregarious, collect together in one place. This is the reason that the sacred writer compares the small army of the Israelites to a flock of goats rather than to a flock of sheep.—BOCHART.
[h] 2 Chr. xx. 14-20.
[i] Deut. xxxii. 27.
[k] Josh. vi. 15.
[l] 2 Sam. x. 18.

assurance of victory, which was more than all the elders of Israel could give him (ver. 8), though they promised to stand by him. This prophet, who is not named (for he "spake in God's name"), tells him from God that this very day the siege should be raised, and the army of the Syrians routed (ver. 13). When the prophet said, "Thus saith the Lord," we may suppose Ahab began to tremble, expecting a message of wrath; but he is revived when it proves a gracious one. He is reminded of the use he must make of this blessed turn of affairs: "'Thou shalt know that I am Jehovah,' the sovereign Lord of all:" God's foretelling a thing that was so very unlikely, proved that it was his own doing. (2.) He instructs him what to do for the gaining of this victory: 1. He must not stay till the enemy had attacked him, but must sally out upon them, and surprise them in their trenches. 2. The persons employed must be "the young men of the princes of the provinces," the pages, the footmen, who were few in number, but 232, utterly unacquainted with war, and the unlikeliest men that could be thought of for such a bold attempt; yet these must do it, those weak and foolish things must be instruments of confounding the wise and strong, that while Ben-hadad's boasting is punished, Ahab's might be prevented and precluded, and "the excellency of the power might be of God." 3. Ahab must himself so far testify his confidence in the word of God as to command in person, though, in the eye of reason, he exposed himself to the utmost danger by it; but it is fit that those who have the benefit of God's promises should enter upon them. Yet, 4. He is allowed to make use of what forces he had at hand, to follow the blow, when these young men had broken the ice. All he had in Samaria, or within call, were but 7000 men (ver. 15). It is observable that it is the same number with theirs that "had not bowed the knee to Baal" (chap. xix. 18), though, it is likely, not the same men. The issue was accordingly; the proud Syrians were beaten, and the poor despised Israelites were more than conquerors.—*Henry.*

BEN-HADAD'S SECOND EXPEDITION.—Ver. 23-25. The servants of Ben-hadad, either in flattery, as if no *human* valour could possibly rout his army, or from present conviction, ascribed their defeat to the *gods* of Israel. They supposed that Israel had many deities, like the gods of other nations, to whom they ascribed a limited power within a certain district, out of which they could do nothing. JEHOVAH had displayed his glory from mount Sinai; the temple was built on mount Zion; Samaria was situated on a hill; and the people loved to sacrifice on high places; therefore the Syrians concluded that the gods of Israel were powerful upon the mountains, but not in the plains; and they foolishly expected to prevail against Israel and JEHOVAH by changing their ground. It is, however, probable that they considered the plain country as better suited to their army, which was furnished with cavalry and chariots of war, than to the foot soldiers of Israel.—Their other advice was sensible and pertinent. The kings served rather for pomp and feasting than for war; and it could not be expected that they would either be so hearty in the cause of Syria, or so observant of exact discipline, as Syrian captains appointed by the king, and desirous of signalising themselves, would be.—*Scott.*

DEFEAT OF BEN-HADAD.—Ver. 29. After the armies had faced one another seven days (the Syrians, it is likely, boasting, and the Israelites trembling), they engaged, and the Syrians were totally routed, 100,000 men slain by the sword of Israel in the field of battle (ver. 29), and 27,000 men, that thought themselves safe "under the walls of Aphek," a fortified city (from the walls of which the shooters might annoy the enemy if they pursued them, 2 Sam. xi. 24), found their bane where they hoped for protection; the wall fell upon them, probably overthrown by an earthquake, and the cities of Canaan being walled up to heaven, it reached a great way, and they were all either killed, or hurt, or overwhelmed with dismay. Ben-hadad, who thought his city Aphek should have held out against the conquerors, finding it thus unwalled, and the remnant of his forces dispirited and dispersed, had nothing but secrecy to rely upon for safety, and therefore hid himself in "a chamber within a chamber," lest the pursuers should seize him. See how the greatest confidence often ends in the greatest cowardice! "Now, is the God of Israel the 'God of the valleys,' or no?" He shall know now that he is forced "into an inner chamber to hide himself" (see chap. xxii. 25).—*Henry.*

HIS SUBMISSION.—Ver. 31-34. A general opinion seems to have prevailed that the princes of Israel, the people of God, were more generous and clement than other kings; and, indeed, sentiments derived from the oracles of God produce good effects in this respect on multitudes who do not act habitually on religious principles.—Ben-hadad's ambassadors, appearing in his name before Ahab, clothed in sackcloth, and with ropes on their heads, formed a remarkable contrast to the preceding state of affairs. Thus they acted as penitents and criminals, who were sorry that they had attacked Ahab, and confessed that they deserved to die for that offence. This was a very great mortification to Ben-hadad; and it was equally flattering to Ahab's vanity, who, seduced by it, forgot both the interests of Israel, and his own real honour and

30 But the rest fled to Aphek, into the city; and *there* [m]a wall fell upon twenty and seven thousand‡ of the men *that were* left. And Ben-hadad [n]fled, and came into the city, [4]into an inner chamber.

31 ¶ And [o]his servants said unto him, Behold now, we have heard that the kings of the house of Israel *are* [p]merciful kings: let us, I pray thee, [q]put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel: [r]peradventure he will save thy life.

32 So they girded sackcloth on their loins, and *put* ropes on their heads,§ and came to the king of Israel, and said, [s]Thy servant Ben-hadad saith, I pray thee, let me live. And he said, *Is* he yet alive? [t]he *is* my brother.

33 Now [u]the men did diligently observe whether *any thing would come* from him, and did hastily catch *it:* and they said, Thy brother Ben-hadad. Then he said, Go ye, bring him. Then Ben-hadad came forth to him; [x]and he caused him to come up into the chariot.

34 And *Ben-hadad* said unto him, The cities which my father took from thy father, I will restore; and thou shalt make streets for thee in Damascus, as my father made in Samaria. Then *said Ahab,* I will send thee away with this covenant. [y]So he made a covenant with him, and sent him away.

35 ¶ And a certain man [z]of the sons of the prophets said unto his neighbour‖ in the word of the LORD, [a]Smite me, I pray thee. And the man refused to smite him.

36 Then said he unto him, [b]Because thou hast not obeyed the voice of the LORD, behold, as soon as thou art departed from me, a lion shall slay thee. And as soon as he was departed from him, a lion found him, and slew him.

37 Then he found another man, and said, Smite me, I pray thee. And the man smote him, [5]so that in smiting he wounded *him.*¶

38 So the prophet departed, and waited for the king by the way, and [c]disguised himself with ashes upon his face.*

39 And as the king passed by, he cried unto the king: and he said, [d]Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, [e]or else thou shalt [6]pay a talent of silver.†

40 And as thy servant was busy here and there, [7]he was gone. And the king of Israel said unto him, [f]So *shall* thy judgment *be;* thyself hast decided *it.*

41 And he hasted, and took [g]the ashes away from his face; and the king of Israel discerned him that he *was* of the prophets.‡

42 And he said unto him, Thus saith the LORD, Because thou hast let go out of *thy* hand a man whom I appointed to utter destruction, therefore [h]thy life shall go for his life, and thy people for his people.

43 And the king of Israel [i]went to his house heavy and displeased, and came to Samaria.

CHAPTER XXI.

1 *Ahab denied Naboth's vineyard.* 5 *Jezebel causeth Naboth to be condemned.* 17 *Elijah denounceth judgments against Ahab and Jezebel.*

AND it came to pass [a]after these things,* *that* Naboth the Jezreelite had a vineyard, which *was* in [b]Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab spake unto Naboth, saying, [c]Give me thy vineyard, that I may have it for [d]a garden of herbs, because it *is* near unto my house: and I will give thee for it a better vineyard than it; *or,* if it [1]seem good to thee, I will give thee the worth of it in money.

3 And Naboth said to Ahab, [e]The LORD forbid it me, that [f]I should give the inheritance of my fathers unto thee.†

4 And Ahab came into his house [g]heavy and displeased because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers: [h]and he laid him down upon his bed, and turned away his face, and would eat no bread.

5 ¶ But Jezebel his wife came to him, and said unto him, [i]Why is thy spirit so sad, that thou eatest no bread?

6 And he said unto her, Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee *another* vineyard for it: and he answered, I will not give thee my vineyard.

B.C. 900—B.C. 900.

[m] Is. xxiv. 18.

‡ The expression means, not that the wall fell on every individual, but on the main body of the 27,000, killing some, and maiming others. —STACKHOUSE.

[n] Dan. iv. 37.

[4] *From chamber to chamber;* Heb., *into a chamber within a chamber.*

[o] 2 Kings v. 13.

[p] Prov. xx. 28.

[q] 2 Sam. iii. 31.

[r] 2 Kings vii. 4.

§ This, though probably an old custom of suppliants, is here for the first time mentioned in Scripture; but we see prisoners of war strung together by ropes around their necks in the sculptures of ancient Egypt and Persia. In the present and such-like cases, it seems to express their entire helplessness and dependence upon the king's mercy. He might hang them up if he liked; and here were the ropes ready for him to do it with. Or it may be that, as we see captives were thus dealt with, they appeared tied together by the necks to shew that they were prisoners of war.—KITTO.

[s] Job xii. 17, 18.

[t] 1 Sam. xv. 8, 20.

[u] Prov. xxv. 13.

[x] 2 Kings x. 15.

[y] 2 Chr. xviii. 30.

[z] 1 Sam. x. 12.

‖ Unto his *fellow* —that is, to one of his fellow-prophets; for indeed it is improbable that he should transact this with a commonman, and not rather with one who was acquainted with the manner and usage of prophets in convincing people that he had a commission from God.—PYLE.

[a] Is. viii. 18.

[b] 1 Sam. xv. 22, 23.

[5] *Smiting and wounding.*

¶ Why did the scholar of the prophets cause himself to be smitten and wounded? Some think, merely to make himself unknown. This is scarcely the right ground, because the prophet does not mention his wound to Ahab. The wounding was to be much rather a symbolical sign, a practical prediction to Ahab of that which he was about to suffer from the released Ben-hadad.—KEIL.

[c] 2 Sam. xiv. 2.

* The Hebrews understand that he covered his face with a handkerchief or fillet, to shew that he was wounded.—PATRICK.

[d] Jud. ix. 7-20.

[e] Ex xxi. 30.

[6] *Weigh.*

† A talent of silver, £342, is a sum not to be procured by a poor man; so that he must certainly have answered with his life for the prisoner escaped.—KEIL.

[7] *He was not.*

[f] Job xv. 6.

[g] 2 Sam. xiii. 19.

‡ Either, 1. By his face, which was known either to the king, or to some of his courtiers there present; or, 2. By the change of the manner of his address to him, which now was such as the prophets used. —POOLE.

[h] 2 Kings vi. 24.

[i] Esth. v. 13.

CHAP. XXI.

[a] 2 Chr. xxviii. 22.

* After all those wonderful things which God had done, in giving such victories to Ahab, he coveted the vineyard of a neighbour of his, which is peculiarly noted, as Abarbinel thinks, to have followed the foregoing history, to set forth the extremely great wickedness of Ahab.—PATRICK.

[b] Josh. xix. 18.

[c] Gen. iii. 6.

[d] Deut. xi. 10.

[1] *Be good in thine eyes.*

[e] Josh. xxii. 29.

[f] Lev. xxv. 23.

† Naboth's refusal to alienate his vineyard to the king did not proceed from obstinate self-will, but had the religious ground, that the law of Moses strictly forbade any Israelite to sell his paternal inheritance, and, even in case of the greatest poverty, only permitted its sale on the condition that it could be redeemed at any time; and if this was not done, in the year of jubilee it reverted freely to the original owner or heir (Lev. xxv. 13-28).—KEIL.

[g] *See on* xx. 43.

[h] Gen. iv. 5-8.

[i] Neh. ii. 2.

security. Indeed, he ought to have given God the glory of his victory, and to have consulted the prophets in what manner to deal with Ben-hadad. But he acknowledged this wicked prince as his brother; being more pleased with the dignity of a king than the distinction of an Israelite. He even treated him with respect, and made a league with him upon disadvantageous terms; and sent him away, without any security, except his bare word, for the performance of the treaty.—These streets of Damascus were probably allotted the Israelites for the purposes of trade, that in them they might live unmolested according to their own laws. It is probable that the same liberty had been allowed the Syrians in Samaria; where the idolaters were at ease, when the prophets of JEHOVAH were cut off.—*Scott.*

REPROOF.—Ver. 39. Wounded as the prophet was, and disguised with ashes, that he might not be known to be a prophet, he made his application to the king in a story, whereby he charged himself with such a crime as the king was now guilty of in sparing Ben-hadad, and waits for the king's judgment upon it. The case, in short, is this:—A prisoner taken in the battle was committed to his custody, by a man (we may suppose one that had authority over him as his superior officer), with this charge, "If he be missing, thy life shall be for his life" (ver. 39). The prisoner has made his escape through his carelessness. Can the chancery in the king's breast relieve him against his captain, who demands his life in lieu of the prisoner's? "By no means," says the king; "thou shouldest either not have undertaken the trust, or been more careful and faithful to it. There is no remedy (*Curat lex—Let the law take its course*), thou hast forfeited thy bond, and execution must go out upon it; 'so shall thy doom be, thyself hast decided it.'" Now the prophet has what he would have, puts off his disguise, and is known by Anab himself to be a prophet (ver. 41), and plainly tells him, "Thou art the man:" is it "my" doom? No, it is "thine; thyself hast decided it; out of thine own mouth art thou judged. God, thy Superior and Commander-in chief, delivered into thy hands one plainly marked for destruction, both by his own pride and God's providence, and thou hast not carelessly lost him, but wittingly and willingly dismissed him, and so hast been false to thy trust, and lost the end of thy victory. Expect, therefore, no other than that 'thy life shall go for his life,' which thou hast spared" (and so it did, chap. xxii. 35), "and 'thy people for his people,' whom likewise thou hast spared;" and so they did afterward (2 Kings x. 32, 33). When their other sins brought them low, this came into the account. There is a time when "keeping back the sword from blood" is "doing the work of the Lord deceitfully" (Jer. xlviii. 10). Foolish pity spoils the city.—*Henry.*

CHAP. XXI. NABOTH'S VINEYARD.—Ver. 2. Ahab sets his eye and heart on this vineyard. It will be a pretty addition to his demesnes, a convenient outlet to his palace, and nothing will serve him but it must be his own. He is welcome to the fruits of it, welcome to walk in it; Naboth, perhaps, would have made him a lease of it for his life to please him; but nothing will please him unless he have an absolute property in it, to him and his heirs for ever; he is not such a tyrant as to take it by force, but fairly proposeth either to give him the full value of it in money, or a better vineyard in exchange. He had tamely quitted the great advantages God had given him, of enlarging his dominion for the honour of his kingdom, by his victory over the Syrians, and now is eager to enlarge his garden, only for the convenience of his house, as if to be penny-wise would atone for being pound-foolish.

ELIJAH'S MESSAGE TO AHAB.—Ver. 20. Elijah denounces God's wrath against Ahab: "I have found thee," says he, "because thou hast sold thyself to work evil." Note, Those that give up themselves to sin will certainly be found out, sooner or later, to their unspeakable horror and amazement. Ahab is now set to the bar, as Naboth was, and trembles more than he did. 1. Elijah finds the indictment against him, and convicts him upon the notorious evidence of the fact (ver. 19): "Hast thou killed, and also taken possession?" He is here charged with the murder of Naboth, and it would not serve him to say the law killed him (perverted justice is the highest injustice); or, that if he were unjustly prosecuted, it was not his doing, he knew nothing of it; for it was to please him that it was done, and he had shewed himself pleased with it, and so had made himself guilty of all that was done in the unjust prosecution of Naboth. He killed, for he took possession. If he takes the garden, he takes the guilt with it. *Terra transit cum onere—The land with the incumbrance.* 2. He

7 And Jezebel his wife said unto him, [k]Dost thou now govern the kingdom of Israel?‡ Arise, *and* eat bread, and let thine heart be merry: [l]I will give thee the vineyard of Naboth the Jezreelite.

8 So [m]she wrote letters in Ahab's name, and sealed *them* with his seal, and sent the letters unto [n]the elders and to [o]the nobles that *were* in his city dwelling with Naboth.

9 And she wrote in the letters, saying, [p]Proclaim a fast,§ and set Naboth [2]on high among the people;

10 And set [q]two men, [r]sons of Belial, before him, to bear witness against him, saying, [s]Thou didst blaspheme God and the king: and *then* carry him out, and stone him, that he may die.

11 And the men of his city, *even* the elders and the nobles who were the inhabitants in his city, [t]did as Jezebel had sent unto them,‖ *and* as it *was* written in the letters which she had sent unto them;

12 They proclaimed a fast, and set Naboth on high among the people.

13 And there came in two men, children of Belial, and sat before him: and [u]the men of Belial witnessed against him, *even* against Naboth, in the presence of the people, saying, Naboth did [x]blaspheme God and [y]the king. Then [z]they carried him forth out of the city, and stoned him with stones, that he died.¶

14 Then they sent to Jezebel, saying, [a]Naboth is stoned, and is dead.

15 ¶ And it came to pass, when Jezebel heard that Naboth was stoned, and was dead, that Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead.

16 And it came to pass, when Ahab heard that Naboth was dead, that [b]Ahab rose up to go down to the vineyard of Naboth the Jezreelite, to take possession of it.*

17 ¶ And [c]the word of the LORD came to Elijah the Tishbite, saying,

18 Arise, go down to meet Ahab king of Israel, [d]which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to possess it.

19 And thou shalt speak unto him, saying, Thus saith the LORD, [e]Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the LORD, [f]In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.†

20 And Ahab said to Elijah, [g]Hast thou found me, O mine enemy? And he answered, I have found *thee;* because [h]thou hast sold thyself [i]to work evil in the sight of the LORD.

21 Behold, I will bring evil upon thee, and will take away thy posterity, and will cut off from Ahab [k]him that pisseth against the wall, and [l]him that is shut up and left in Israel,‡

22 And will make [m]thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah, for the provocation wherewith thou hast provoked *me* to anger, and made Israel to sin.

23 And of Jezebel also spake the LORD, saying, The dogs shall eat Jezebel by the [3]wall of Jezreel.

24 Him [n]that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat.

25 But§ [o]there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, [p]whom Jezebel his wife [4]stirred up.

26 And he did [q]very abominably in following idols, [r]according to all *things* as did the Amorites, whom the LORD cast out before the children of Israel.

27 ¶ And it came to pass, when Ahab heard those words, that [s]he rent his clothes, and put sackcloth upon his flesh, and fasted, and [t]lay in sackcloth, and [u]went softly.‖

28 And the word of the LORD came to Elijah the Tishbite, saying,

29 [x]Seest thou how [y]Ahab humbleth himself before me? Because he humbleth himself before me, [z]I will not bring the evil in his days; *but* [a]in his son's days will I bring the evil¶ upon his house.

B.C. 899—B.C. 899.

[k] Ec. iv. 1.
‡ Is it for thee, that art the king of Israel, to take a denial of so mean a suit, and to be so affected with the rejection?—BP. HALL.
[l] Mic. ii. 1, 2.
[m] 2 Sam. xi. 14, 15.
[n] Deut. xvi. 18, 19.
[o] 2 Kings x. 1-7, 11.
[p] Matt. ii. 8.
§ Pretending fears of some great national calamity, and then Naboth should be pitched upon as a blasphemer, and be put to death.—GILL.
[2] *In the top of the people.*
[q] Deut. xix. 15.
[r] Deut. xiii. 13.
[s] Ex. xxii. 28.
[t] Ex. i. 17, 21.
‖ The elders of Jezreel did not hesitate to do as Jezebel ordered. They perhaps dreaded the vengeance of this unprincipled woman; and, influenced by their fears, they became guilty of this unjust deed.—BOOTHROYD.
[u] Deut. v. 20.
[x] Job ii. 9.
[y] Ec. x. 20.
[z] Num. xv. 35, 36.
¶ And his sons with him, as may be thought from 2 Kings ix. 26, that so the king might have an undisturbed possession; for which they might pretend those examples Num. xvi. 32; Josh. vii. 24. But these were examples of extraordinary vengeance, and by special warrant from God; and the law of God was positively contrary to it (Deut. xxiv. 16).—POOLE.
[a] Ec. v. 8; viii. 14.
[b] Ps. l. 18.
* Ahab, instead of shrinking with horror from the deed, now that it was done, accepted it with all its consequences, by hasting to take possession of his blood-stained acquisition, probably not without a secret or even declared admiration of his wife's decision of character and hardihood — qualities which inspire such souls as his with deep reverence.—KITTO.
[c] Ps. ix. 12.

[d] 2 Chr. xxii. 9.
[e] Gen. iii. 11.
[f] Jud. i. 7.
† The words should rather be translated, "As the dogs licked," or, "in like manner as the dogs licked." He declares the cause of the judgment upon Ahab, but does not assign the place; for it was in Samaria that the dogs licked the blood of Ahab (xxii. 38).—PATRICK.
[g] Mark xii. 12.
[h] Is. l. 1.
[i] 2 Chr. xxxiii. 6.
[k] 1 Sam. xxv. 22.
[l] Deut. xxxii. 36.
‡ *Him that is shut up and left*—those who had escaped the fury of their enemies invading them, either because they were *shut up* in caves, or castles, or strong towns; or because they were *left*, overlooked or neglected by them, or spared as poor, impotent, helpless creatures.—POOLE.
[m] xvi. 3, 4, 11.
[3] *Ditch.*
[n] Ez. xxxii. 4, 5.
§ The particle here rendered "but" should be rendered perhaps "indeed," or "because;" and instead of "there was," it may be best translated, "there is none like unto Ahab;" so that these two verses may give a statement of the cause of the judgments denounced against Ahab.—PYLE.
[o] 2 Kings xxiii. 25.
[p] Prov. xxii. 14.
[4] *Incited.*
[q] Jer. xvi. 18.
[r] Gen. xv. 16.
[s] Gen. xxxvii. 34.
[t] Job xvi. 15.
[u] Is. xxxviii. 15.
‖ Literally, *groaning*, and hence kindness and compassion, according to Michaelis.
[x] Luke vii. 44.
[y] Ex. x. 3.
[z] Ps. lxxxvi. 15.
[a] 2 Kings x. 1-7.
¶ *The evil*—viz., of the total destruction of his house. So God, to shew the effects of true repentance, which is to obtain pardon, and avoid eternal punishment, granteth this false and dissembled repentance some delay of temporal punishments.—DIODATI.

passes judgment upon him—That his family should be ruined and rooted out (ver. 21), and all his posterity cut off; that his house should be made like the houses of his wicked predecessors, Jeroboam and Baasha (ver. 22); particularly, that they who died in the city should be meat for dogs, and they who died in the field meat for birds (ver. 24), which had been foretold of Jeroboam's house (chap. xiv. 11), and of Baasha's (chap. xvi. 4). That Jezebel, particularly, should be devoured by dogs (ver. 23), which was fulfilled (2 Kings ix. 36), and as for Ahab himself, that the dogs should "lick his blood" in the very same place where they licked Naboth's (ver. 19). "'Thy blood, even thine,' though it be royal blood, though it swell thy veins with pride, and boil in thy heart with anger, ere long it shall be an entertainment for the dogs;" which was fulfilled (chap. xxii. 38). This intimates that he should die a violent death, should come to his grave with blood, and that disgrace should attend him, the foresight of which must needs be a great mortification to a proud man. Punishments after death are here most insisted on, which, though such as affected the body only, perhaps were designed as figures of the soul's misery after death.—*Henry.*

JEZEBEL'S CRUEL POLICY.—Ver. 8-14. Jezebel wrote in Ahab's name, and sealed the letters with *his* seal, which it seems he allowed her to use when and as she pleased. Thus the elders of Jezreel were required to obey her directions as they valued the king's favour. She represented Naboth as a dangerous criminal, who must be taken off, without a particular inquiry into the nature of his offence; yet, as he bore a fair character, some charge must be brought against him, which might prevent the people from taking umbrage at his execution. A fast must therefore be proclaimed, as if some horrid wickedness had been discovered which threatened the city with Divine judgments till solemnly expiated. This would excite general consternation; and on the day appointed Naboth must be seized, and "men of Belial" procured (that is, men wholly unprincipled, and free from all restraints of conscience, who would do anything for hire), to testify that he had blasphemed God and the king. Thus he would be condemned to be stoned for the blasphemy; for the treasonable words his estate would be confiscated, and the elders were required to see the sentence immediately executed. These infamous orders were as infamously obeyed, without hesitation or reluctance, and by elders and nobles of Israel, though in contempt of all religion, law, and justice!—It seems they stoned Naboth's sons also, that there might be none to avenge his death, or to demand his estate. When Jezebel cut off the Lord's prophets, she had doubtless inured the magistrates to similar practices, and rewarded their wickedness, so that she did not fear a refusal from the elders of Jezreel. They also knew from whom the orders came, and reported the execution of them to Jezebel, not to Ahab.—The elders of the same city, not long after, paid as implicit obedience to Jehu's orders in putting to death seventy of Ahab's descendants (2 Kings x. 3-10). Ver. 15, 16. Ahab proved that he was pleased with the conduct of Jezebel and her agents, and indeed made it his own, by readily going in person to take possession of the estate for which the murder had been committed.

ITS PUNISHMENT.—Ver. 17-19. The junior prophets were sent upon ordinary messages to Ahab, but Elijah himself was employed on this occasion, whose very presence would dismay the proud tyrant, and whose strong faith and intrepid spirit qualified him for such a service. In the very vineyard of Naboth, even whilst Ahab was seizing on his prey, and surrounded by his officers, the prophet delivered this message to him, for his deeper mortification, and that it might be more noticed by others. He directly charged Ahab with the murder of Naboth, nor did he attempt to deny or excuse himself. The prediction that dogs should lick the blood of Ahab certainly implied that he would be cut off by a violent death; but the expression, "in the place where," &c., occasions considerable difficulty, because Samaria was at some distance from Jezreel. Some learned men think that the word rendered "the place where," may mean, *in like manner as*, but this signification of the original word is perhaps unprecedented. Others suppose that the word "place" is taken in a large sense for all the adjacent region, and so includes Samaria, where Ahab dwelt, and where he was buried, as well as the city of Jezreel (chap. xxii. 37, 38). But may we not say that, as dogs licked the blood of Ahab *literally*, when his chariot was washed in the pool of Samaria, so they licked *his* blood, as flowing through the veins of his son Joram, when Joram was slain by Jehu, and his body thrown into this very spot? (2 Kings ix. 25, 26.) Ver. 20. After the slaughter of Baal's prophets, and Elijah's flight from Jezebel, Ahab had returned to his wicked course of life, and he shunned the prophet as his worst enemy. Before, indeed, he had bestowed much pains to find him; but being now determined in idolatry, and yet afraid of *him* whose prayers had called for drought upon the land, and fire and rain from heaven, and especially still feeling in his conscience the anguish of his cutting rebukes, he even trembled at the thoughts of him. Others called prophets had come to him with milder messages, and he thought them more friendly, but Elijah's severity could not be mollified. His presence, therefore, on this occasion surprised, offended, and affrighted him; and when his enemy had found him, he expected not to go well away, but hear some awful judgment denounced against him for his recent transgression.—Nor did Elijah deny that he was an enemy to his wickedness; he neither paid respect to him, nor was intimidated by his anger or power. He had found him as a thief caught in the fact, and, in the name of God, denounced the most tremendous sentence of condemnation on him and on his posterity.—*Scott.*

B.C. 897—B.C. 897.

CHAPTER XXII.

1 *Ahab, seduced by false prophets, is slain at Ramoth-gilead.* 37 *The dogs lick up his blood.* 41 *Jehoshaphat's good reign,* 45 *and acts.* 51 *Ahaziah's evil reign.*

AND [a]they continued three years[*] without war between Syria and Israel.

2 And it came to pass [b]in the third year, that [c]Jehoshaphat the king of Judah came down to the king of Israel.

3 (And the king of Israel said unto his servants, Know ye that [d]Ramoth in Gilead[†] *is* ours, and we *be* [1]still, *and* take it not out of the hand of the king of Syria?)

4 And he said unto Jehoshaphat, [e]Wilt thou go with me to battle to Ramoth-gilead?[‡] And Jehoshaphat said to the king of Israel, [f]I *am* as thou *art*, my people as thy people, my horses as thy horses.

5 ¶ And Jehoshaphat said unto the king of Israel, [g]Enquire, I pray thee, at the word of the LORD to-day.[§]

6 Then the king of Israel gathered [h]the prophets together, about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battle, or shall I forbear? And they said, [i]Go up; for the LORD shall deliver *it* into the hand of the king.

7 And Jehoshaphat said, [k]*Is there* not here a prophet of the LORD besides, that we might enquire of him?

8 And the king of Israel said unto Jehoshaphat, *There is* [l]yet one man, Micaiah the son of Imlah, by whom we may enquire of the LORD; [m]but I hate him: for he doth not prophesy [n]good [o]concerning me, but evil.‖ And Jehoshaphat said, [p]Let not the king say so.

9 Then the king of Israel called an [2]officer, and said, [q]Hasten *hither* Micaiah the son of Imlah.

10 And the king of Israel, and Jehoshaphat the king of Judah, sat each on his throne, [r]having put on their robes, in a [3]void place[¶] in the entrance of the gate of Samaria; and [s]all the prophets prophesied before them.

11 And Zedekiah the son of Chenaanah made him [t]horns of iron;[*] and he said, [u]Thus saith the LORD, With these shalt thou push the Syrians, until thou have consumed them.

12 And all the prophets prophesied so, saying, [x]Go up to Ramoth-gilead, and prosper: for the LORD shall deliver *it* into the king's hand.

13 And the messenger that was gone to call Micaiah spake unto him, saying, [y]Behold now, the words of the prophets *declare* good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak *that which is* good.

14 And Micaiah said, *As* the LORD liveth, [z]what the LORD saith unto me, that I will speak.[†]

15 ¶ So he came to the king. And the king said unto him, Micaiah, [a]shall we go against Ramoth-gilead to battle, or shall we forbear? And he answered him, [b]Go, and prosper: for the LORD shall deliver *it* into the hand of the king.[†]

16 And the king said unto him, How many times [c]shall I adjure thee [d]that thou tell me nothing but *that which is* true in the name of the LORD?

17 And he said, [e]I saw all Israel scattered upon the hills, [f]as sheep that have not a shepherd: and the LORD said, These have no master; let them return every man to his house in peace.

18 And the king of Israel said unto Jehoshaphat, [g]Did I not tell thee that he would prophesy no good concerning me, but evil?

19 And he said, [h]Hear thou therefore the word of the LORD: [i]I saw the LORD sitting on his throne, and [k]all the host of heaven standing by him on his right hand and on his left.

20 And the LORD said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

21 And [l]there came forth a spirit, and stood before the LORD, and said, I will persuade him.

CHAP. XXII.

[a] xx. 34.

[*] *Three years*—computed from the last war and league wherewith it was concluded; because both Ahab and Benhadad were so weakened and broken by the late wars, that they needed and desired peace to recruit themselves, and repair their former losses.—POOLE.

[b] Matt. xii. 40.

[c] xv. 24.

[d] Deut. iv. 43.

[†] Because Benhadad had not fulfilled the conditions of peace, had not surrendered, as he promised (xx. 34), all the cities of Israel taken by his father, but had retained Ramoth in Gilead.—KEIL.

[1] *Silent from taking it.*

[e] 2 Kings iii. 7.

[‡] *Ramoth-gilead.*—It is probably the same as "Ramath-mizpeh," mentioned at Josh. xiii. 26—the names Gilead and Mizpeh being added to the name "Ramoth," to distinguish this Ramoth as being in the land of Gilead or Mizpeh, from other places of the same name.—WELLS.

[f] 1 Cor. xv. 33.

[g] Num. xxvii. 21.

[§] By some prophet; that we may know the mind of God in it, and what success we may expect. This was the practice of the godly (see Jud. i. 1; xx. 28; 1 Sam. xxiii. 2).—POOLE.

[h] 2 Tim. iv. 3.

[i] 2 Chr. xviii. 14.

[k] 2 Kings iii. 11.

[l] xx. 41, 42.

[m] Prov. ix. 8.

[n] Is. xxx. 10.

[o] Is. iii. 11.

‖ Ahab had certainly known him already as a prophet of misfortune, and as appears from ver. 26, had imprisoned him, obviously on account of a prediction that was disagreeable to him. He wishes, therefore, no longer to consult him. His hatred to him is founded on the belief connected with heathen views of prophecy and conjuration, that the prophets stood in such a relation to the divinity, that the latter fulfilled their will.—KEIL.

[p] Prov. v. 12-14.

[2] *Eunuch.*

[q] 26, 27.

[r] Esth. v. 1.

[3] *Floor.*

[¶] In the place of judicature, which was in or nigh the gate of the city, and in the front of some void place, where either people stood to hear and see justice administered, or soldiers were placed for the defence of the city in time of war.—POOLE.

[s] 2 Chr. xviii. 9-11.

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[t] Zech. i. 18-21.

[*] This seems to have been the manner of prophets in ancient times, to represent, by outward signs, the future events which they foretold — as Isaiah and Jeremiah continued to do in after-ages (Is. xx. 2; Jer. xxvii. 2).—PATRICK.

[u] Ez. xiii. 6.

[x] *See on* 6-15.

[y] Ps. x. 11.

[z] Num. xxii. 38.

[†] Micaiah, with solemn indignation, rejects such pusillanimous and base counsel. He sought not to please men; he served a greater Master than those who sat on tottering thrones; and as he feared not their faces, whether to please or displease, he must and will speak as God commands.—HAWEIS.

[a] *See on* 6.

[b] 2 Chr. xviii. 14.

[‡] His first deliverance was given ironically—a style adopted by Elijah (ch. xviii. 27), and others who were true messengers of God. It is not, however, recorded as ironical: we only gather this from Ahab's reply. There can be no doubt, that scriptural difficulties might be resolved, if we knew all the unrecorded accompaniments.—DR CHALMERS.

[c] Josh. vi. 26.

[d] Matt. xxvi. 62.

[e] Jer. i. 11-16.

[f] Ez. xxxiv. 4-6.

[g] *See on* 8.

[h] Is. i. 10.

[i] Is. vi. 1.

[k] Ps. ciii. 20, 21.

[l] Job i. 6, 7; ii. 1.

CHAP. XXII. AHAB AND JEHOSHAPHAT IN ALLIANCE.—Ver. 4. Ahab engages Jehoshaphat, and draws him in to join with him in this expedition for the recovery of Ramoth-gilead. And here I do not wonder that Ahab should desire the assistance of so pious and prosperous a neighbour. Even bad men have often coveted the friendship of the good. It is desirable to have an interest in those that have an interest in Heaven, and to have those with us that have God with them. But it is strange that Jehoshaphat will go so entirely into Ahab's interests as to say, "I am as thou art, and my people as thy people." I hope not; Jehoshaphat and his people are not so wicked and corrupt as Ahab and his people. Too great a complaisance to evil-doers has brought many good people, through unwariness, into a dangerous fellowship with "the unfruitful works of darkness." Jehoshaphat had like to have paid dear for his compliment, when, in the battle, he was taken for Ahab. Yet some observe that, in joining with Israel against Syria, he atoned for his father's fault in joining with Syria against Israel (chap. xv. 19, 20).—*Henry.*

FALSE PROPHETS.—Ver. 6. It is most probable that these were the prophets of the groves, who escaped when the prophets of Baal were slain at the command of Elijah, for certainly they were false prophets. As they ate at Jezebel's table, we may be sure that they commonly prophesied in the name of Baal, but it seems that occasionally they could speak in the name of the LORD. In this verse, indeed, the word is not JEHOVAH, but *Adonai*, which is used with greater latitude, but afterwards both Zedekiah and the rest of them used the word JEHOVAH (ver. 11, 12). Like some modern philosophers and poets, they perhaps would argue that it was all one whether the Supreme Being were called Baal, or JEHOVAH, or Jupiter. To humour the matter, therefore, with Jehoshaphat, and to shew that they were no bigots, but men of candour and liberality, they would for once prophesy in the name of JEHOVAH. They perhaps allowed Jehoshaphat to be a good sort of man, but he had some narrow prejudices, and would not be satisfied if they said, "Go up, for Baal shall deliver it into the hand of the king;" and they would scorn to disagree with him about a trifling variation, which they could make with little trouble, and without expense. They perceived, likewise, which way Ahab's inclinations leaned, and to please him likewise they assured him of success. It is, however, to be supposed that the number and valour of Ahab's forces, his alliance with Jehoshaphat, and the scandalous treachery of Ben-hadad, concurred in encouraging their hopes that he would obtain the victory, especially as, notwithstanding his idolatries, he had before been successful.—*Scott.*

MICAIAH, THE TRUE PROPHET.—Ver. 17. Being pressed, Micaiah plainly foretold that the king would be cut off in this expedition, and his army scattered. He saw them in a vision, or dream, dispersed upon the mountains, as sheep that have no one to guide them: "Smite the shepherd, and the sheep will be scattered" (Zech. xiii. 7). This intimates, 1. That Israel should be deprived of their king, who was their shepherd. God took notice of it, "These have no master." 2. That they would be obliged to retire *re infecta—without accomplishing what they went for.* He does not foresee any great slaughter in the army, but that they should make a dishonourable retreat. "Let them return every man to his house in peace," put into disorder indeed for the present, but no great losers by the death of their king: he shall fall in war, but they shall go home in peace. Thus Micaiah, in his prophecy, testified what he had seen and heard (let them take it how they pleased), while the others prophesied merely "out of their own hearts" (see Jer. xxxiii. 28). The prophet that has a dream let him tell that, and so quote his authority; "and he that has my word, let him speak my word faithfully," and not his own, for "what is the chaff to the wheat?" Now Ahab finds himself aggrieved, turns to Jehoshaphat, and appeals to him whether Micaiah had not manifestly a spite against him (ver. 18). They that bear malice to others are generally willing to believe that they bear malice to them, though they have no cause for it, and therefore to put the worst constructions upon all they say. What evil did Micaiah prophesy to Ahab in telling him, if he proceeded in this expedition, it would be fatal to him, while he might choose whether he would proceed in it or no? The greatest kindness we can do to one that is going in a dangerous way, is to tell him of his danger.

THE SPIRIT-WORLD.—Ver. 19. He informed the king how it was that all his prophets encouraged him to proceed. God permitted Satan, by them, to deceive him into his ruin, and he by vision knew of it; it was represented to him, and he represented it to Ahab, that the God of heaven had determined he should fall at Ramoth-gilead (ver. 19, 20), that the favour he had wickedly shewn to Ben-hadad might be punished by him and his Syrians, and that he being in some doubt whether he should go to Ramoth-gilead or no, and resolving to be advised by his prophets, they should persuade him to it, and prevail (ver. 21, 22), and hence it was that they encouraged him with so much assurance (ver. 23): it was a lie from the father of lies, but by the Divine permission. The matter is here represented after the manner of men: we are not to imagine that God is ever put upon new counsels, or is ever at a loss for means whereby to effect his purposes, or that he needs to consult with angels or any creature about the methods he should take, or that he is the Author of sin, or the cause of any man's either telling or believing a lie; but beside what was intended by this, with reference to Ahab himself, it is to teach us, 1. That God is a great King above all kings, and has a throne above all the thrones of earthly princes. "You have your thrones" (said Micaiah to these two kings), "and you think you may do

22 And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be [m]a lying spirit in the mouth of all his prophets. And he said, [n]Thou shalt persuade *him*, and prevail also: go forth, and do so.§

23 Now therefore, behold, [o]the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee.

24 ¶ But Zedekiah the son of Chenaanah went near, and [p]smote Micaiah on the cheek, and said, [q]Which way went the Spirit of the LORD from me to speak unto thee?‖

25 And Micaiah said, [r]Behold, thou shalt see in that day, when thou shalt go [4]into an inner chamber to hide thyself.

26 And the king of Israel said, Take Micaiah, and carry him back unto Amon the governor of the city, and to Joash the king's son;

27 And say, Thus saith the king, Put this *fellow* in the prison,¶ and feed him with [s]bread of affliction, and with water of affliction, until I come in peace.

28 And Micaiah said, [t]If thou return at all in peace, the LORD hath not spoken by me. And he said, [u]Hearken, O people, every one of you.

29 ¶ So the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Israel said unto Jehoshaphat, [5]I will disguise myself, and enter into the battle; but put thou on thy robes. And the king of Israel [x]disguised himself, and went into the battle.

31 ¶ But the king of Syria commanded his thirty and two captains, that had rule over his chariots, saying, Fight neither with small nor great, save only with the king of Israel.*

32 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, Surely it *is* the king of Israel. And they turned aside to fight against him: and [y]Jehoshaphat cried out.†

33 And it came to pass, when the captains of the chariots perceived that it *was* not the king of Israel, that they turned back from pursuing him.

B.C. 897—B.C. 897.

[m] Job i. 8-11.
[n] *See on* 20.
§ It is a known Hebraism to express things in an imperative and active form, which are to be understood only permissively. Thus the expression here implies only a permission, not a command.—TILLOTSON.
[o] Ex. iv. 21.
[p] 2 Chr. xviii. 23, 24.
[q] Jer. xxviii. 10.
‖ This proceeding shews, on the one hand, that the prophecy of the false prophets was no mere fiction, but a suggestion of a lying spirit; but on the other hand it bears witness to the weakness of their cause. Zedekiah could only come forward so boldly, because he was conscious to himself of this, that he had not feigned his oracle.—KEIL.
[r] Is. ix. 14-16.
[4] *From chamber to chamber*: Heb. *a chamber in a chamber.*
¶ It is strange that Jehoshaphat should not have attempted to protect Micaiah from the violence of Ahab,—partly, it may be, because restrained by the sense of its being a case not within his jurisdiction. There was surely, however, a great want or weakness of principle in his going up to the battle with Ahab.—DR CHALMERS.
[s] Deut. xvi. 3.
[t] Num. xvi. 29.
[u] 2 Chr. xviii. 27.
[5] *When he was to disguise himself, and enter into the battle.*
[x] 1 Sam. xxviii. 8.
* Whom he looked upon as the sole author of the war into which he had drawn Jehoshaphat.—PATRICK.
[y] Ex. xiv. 10.
† Namely, upon God, to help him at his need (2 Chr. xviii. 31), but in such a manner that the Syrians knew that it was not Ahab.—DIODATI.

[6] *In his simplicity.*
[z] 1 Sam. xvii. 49.
[7] *Joints and the breastplate.*
[8] Heb. *made sick.*
[9] *Ascended.*
‡ When the battle became hotter, the wounded Ahab, in order not to discourage the troops by his removal from the field, and thereby lose the battle, was kept during the day standing in his chariot, in view of the Syrians until evening, when he expired.—KEIL.
[a] 2 Kings xiv. 12.
[b] Jud. vii. 7, 8.
§ I suppose Jehoshaphat ordered a retreat to be sounded; and the Syrians, it is likely, were content to be gone, having slain their chief enemy. By this proclamation the prediction of Micaiah was exactly fulfilled according to his vision (ver. 17).—PATRICK.
[c] xiv. 19.
[d] Ps. xlv. 8.
‖ *The ivory house*—Heb., *the house of the tooth* or *teeth*—to wit, of elephants (see chap. x. 18). Not that it was made wholly of solid ivory, but because the other materials were covered or intermixed or adorned with ivory (compare Amos iii. 15).—POOLE.
[e] 2 Kings i. 17.
¶ The intention of the divine writer of this book was, as Abarbinel observes, principally and in the first place, to give us the history of the kings of the house of David, with which he begins, and then joins to it the history of the kings of Israel. Thus having finished the history of Asa king of Judah, he recounts the affairs of Israel under Ahab, who being dead, he returns to the history of the kings of Judah, who were the chief objects of his history.—PATRICK.
[f] 2 Chr. xiv. 2-5.
[g] Ex. xxxii. 1, 8.
[h] 2 Chr. xvii. 3-6.
* Though Jehoshaphat is ranked among the righteous kings, yet he too was not perfect as David, as evinced in his toleration for high places—an infirmity this in keeping with what we have already seen of his too accommodating facility in his alliance and intercourse with Ahab. He was, however, a reformer; and the enormity which flourished in the days of Rehoboam (ch. xiv. 2-4), and was not fully removed by Asa (ch. xv. 12), he succeeded in extirpating.—DR CHALMERS.
[i] 2 Kings viii. 18.

34 ¶ And a *certain* man drew a bow [6]at a venture, [z]and smote the king of Israel between the [7]joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am [8]wounded.

35 And the battle [9]increased that day; and the king was stayed up in his chariot against the Syrians, and died at even:‡ and the blood ran out of the wound into the midst of the chariot.

36 And [a]there went a proclamation throughout the host, about the going down of the sun, saying, [b]Every man to his city, and every man to his own country.§

37 ¶ So the king died, and was brought to Samaria; and they buried the king in Samaria.

38 And *one* washed the chariot in the pool of Samaria; and the dogs licked up his blood, (and they washed his armour,) according unto the word of the LORD which he spake.

39 ¶ Now [c]the rest of the acts of Ahab, and all that he did, and [d]the ivory house‖ which he made, and all the cities that he built, *are* they not written in the book of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 ¶ And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of Israel.

42 Jehoshaphat *was* thirty and five years old when he began to [e]reign; and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah, the daughter of Shilhi.¶

43 And [f]he walked in all the ways of Asa his father; [g]he turned not aside from it, doing *that which was* [h]right in the eyes of the LORD: nevertheless the high places were not taken away; *for* the people offered and burnt incense yet in the high places.*

44 And Jehoshaphat [i]made peace with the king of Israel.

45 Now the rest of the acts of Jehoshaphat, and his might that he shewed, and how he warred, *are* they not written in the book of the Chronicles of the kings of Judah?

what you will, and we must all say as you would have us; but 'I saw the Lord sitting upon his throne,' and every man's judgment proceeding from him, and therefore I must say as he says: he is not a man, as you are." 2. That he is continually attended and served by an innumerable company of angels, those heavenly hosts, who stand by him, ready to go where he sends them, and to do what he bids them, messengers of mercy "on his right hand," of wrath "on his left hand." 3. That he not only takes cognisance of, but presides over, all the affairs of this lower world, and overrules them "according to the counsel of his own will;" the rise and fall of princes, the issues of war, and all the great affairs of state, which are the subject of the consultations of wise and great men, are no more above God's direction than the meanest concerns of the poorest cottages are below his notice. 4. God has many ways of bringing about his own counsels, particularly concerning the fall of sinners when they are ripe for ruin; he can do it either in this manner or in that manner. 5. That there are malicious and lying spirits, which go about continually seeking to devour, and, in order to that, seeking to deceive, and especially to put lies into the mouths of prophets, by them to entice many to their destruction. 6. It is not without the Divine permission that the devil deceives men. Thereby God serves his own purposes. "With him is strength and wisdom, the deceived and the deceiver are his" (Job xii. 16). When he pleases, for the punishment of those who receive not the truth in the love of it, he not only "lets Satan loose to deceive them" (Rev. xx. 7, 8), but "gives up men to strong delusions to believe" him (2 Thess. ii. 11, 12). 7. Those are manifestly marked for ruin that are thus given up; God has certainly "spoken evil concerning those" whom he has given up to be imposed upon by lying prophets.

AHAB'S DEATH.—Ver. 34. Ahab received his mortal wound in the battle, notwithstanding his endeavours to secure himself in the habit of a private sentinel. Let no man think to hide himself from God's judgment, no, not in masquerade: "Thine hand shall find out all thine enemies," whatever disguise they are in. The Syrian that shot him little thought of doing such a piece of service to God and his king; for he "drew a bow at a venture," not aiming particularly at any man, yet God so directed the arrow that, 1. He hit the right person, the man that was marked for destruction, whom, if they had taken alive, as was designed, perhaps Ben-hadad would have spared: those cannot escape with life whom God hath doomed to death. 2. He hit him in the right place, "between the joints of the harness," the only place about him where this arrow of death could find entrance. No armour is of proof against the darts of Divine vengeance. Case the criminal in steel, and it is all one: "he that made him can make his sword to approach to him." That which to us seems altogether casual, is done by the determinate counsel and foreknowledge of God.

JEHOSHAPHAT'S REIGN.—Ver. 43. Here is a short account of the reign of Jehoshaphat, king of Judah, which we shall have a much fuller narrative of in the Book of Chronicles, and of the greatness and goodness of that prince, neither of which was lessened or sullied by anything but his intimacy with the house of Ahab, which upon several accounts was a diminution to him. His confederacy with Ahab, in war, we have already found dangerous to him, and his confederacy with Ahaziah his son, in trade, sped no better. He offered to go partner with him in a fleet of merchant ships, that should fetch gold from Ophir, as Solomon's navy did (ver. 48; see 2 Chron. xx. 36); but, while they were preparing to set sail, they were exceedingly damaged, and disabled by a storm, "broken at Ezion-gaber," which a prophet gave Jehoshaphat to understand was a rebuke to him, for his league with wicked Ahaziah (2 Chron. xx. 37). And therefore, as we are told here (ver. 49), when Ahaziah desired, a second time, to be a partner with him, or, if that could not be obtained, that he might but send his servants, with some effects, on board Jehoshaphat's ships, he refused —"Jehoshaphat would not;" the rod of God, expounded by the word of God, had effectually broken him off from his confederacy with that ungodly unhappy prince. Better buy wisdom dear than be without it; but experience is therefore said to be the mistress of fools, because they are fools that will not learn till they are taught by experience, and particularly till they are taught the danger of associating with wicked people. Now, Jehoshaphat's reign appears here to have been none of the longest, but one of the best. 1. It was none of the longest, for he reigned but twenty-five years (ver. 42), but then it was in the prime of his time, between thirty-five and sixty, and these twenty-five, added to his father's happy forty-one, give us a grateful idea of the flourishing condition of the kingdom of Judah, and of religion in it, for a great while, even when things were very bad, upon all accounts, in the kingdom of Israel. If Jehoshaphat reigned not so long as his father, to balance that, he had not those blemishes on the latter end of his reign that his father had (2 Chron. xvi. 9, 10, 12); and it is better for a man, that has been in reputation for wisdom and honour, to die in the midst of it, than to outlive it. 2. Yet it was one of the best, both in respect of piety and prosperity. He did well, he "did that which was right in the eyes of the Lord" (ver. 43), observed the commands of his God, and trod in the steps of his good father, and

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JACOB'S WELL, AS IT IS NOW.



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THE POOL OF SILOAM, AS IT IS NOW.

46 And [k]the remnant of the sodomites, which remained in the days of his father Asa, he took out of the land.

47 *There was* then [l]no king in Edom: a deputy *was* king.†

48 Jehoshaphat [l]made [m]ships of Tharshish‡ to go to Ophir for gold: but they [n]went not; for the ships were broken at Ezion-geber.§

49 Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships: but Jehoshaphat would not.

50 ¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and [o]Jehoram his son reigned in his stead.

B.C. 897—B.C. 889.

[k] Gen. xix. 5.
[l] Gen. xxv. 23.
† Sent and set over them by the kings of Judah, from the time of David (2 Sam. viii. 14), until the days of Jehoram (2 Chr. xxi. 8).—POOLE.
[l] Had *ten ships.*
[m] Ps. xlviii. 7.
‡ Probably so called from their form, being made after the model of those that used to trade to that place.—PATRICK.
[n] 2 Chr. xx. 37.
§ The port where they were built; as soon as they were launched or sailed they were broken on the rocks near the harbour, which stood up like a man's backbone, whence the port had its name.—GILL.

[o] 2 Kings viii. 16-18.

51 ¶ Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah, and reigned two years over Israel.

52 And he did evil in the sight of the LORD, and walked in the way of his father, and [p]in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin:‖

53 For [q]he served Baal, and worshipped him, and [r]provoked to anger the LORD God of Israel, according to all that his father had done.

[p] 2 Kings viii. 27.
‖ Which clause seems here added, to shew how little the authority and example of parents or ancestors is to be valued where it is opposed to the will and word of God.—POOLE.
[q] Jud. ii. 1-11.
[r] Ps. cvi. 29.

THE SECOND BOOK OF THE KINGS,

COMMONLY CALLED,

THE FOURTH BOOK OF THE KINGS.

CHAPTER I.

1 *Moab rebelleth.* 2 *Ahaziah, sending to Baal-zebub, hath his judgment by Elijah.* 5 *Elijah twice bringeth fire from heaven on Ahaziah's messengers.* 17 *Jehoram succeedeth Ahaziah.*

THEN [a]Moab rebelled against Israel [b]after the death of Ahab.

2 ¶ And Ahaziah fell down through [c]a lattice* in his upper chamber that *was* in Samaria, and [d]was sick: and he sent messengers, and said unto them, Go, enquire of [e]Baal-zebub the [f]god of Ekron† [g]whether I shall recover of this disease.

3 But [h]the angel of the LORD said to [i]Elijah the Tishbite, [k]Arise, go up to meet the messengers of the king of Samaria, and say unto them, *Is it* [l]not because *there is* not a God in Israel, *that* [m]ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus saith the LORD, Thou shalt not come down from that bed on which thou art gone up, [n]but shalt surely die.‡ And Elijah departed.

B.C. 896—B.C. 896.

CHAP. I.
[a] Num. xxiv. 17.
[b] viii. 20, 22.
[c] Cant. ii. 9.
* *Through the lattice,* in the battlements of the roof of the house, where being first walking, after the manner, and then standing and looking through and leaning upon this lattice, which was grown infirm, it broke, and he fell down into the court or garden belonging to the house.—POOLE.
[d] 2 Chr. xxi. 14, 15.
[e] Matt. xii. 24-27.
[f] Jud. xi. 24.
† This place being situated in the country of the Philistines, near the Mediterranean Sea, in a moist and hot soil, was liable to be very much infested with flies.—CALMET.
[g] 1 Kings xiv. 3.
[h] 1 Kings xix. 5, 7.
[i] 1 Kings xvii. 1.
[k] 1 Kings xviii. 1.
[l] 1 Sam. xvii. 46.
[m] Jer. ii. 11-13.

[n] Prov. xi. 19.
‡ The consultation of a god was not merely a transgression of the fundamental law of the theocracy (Ex. xx. 3; Deut. v. 7), but an entire practical rejection of the Lord. The Lord therefore announces death to him from his hurt, that he may perceive therein a judgment for his idolatry.—KEIL.
§ Elijah was a man of such a venerable presence, and spake to them with such authority in the name of the Lord, that they were overawed thereby to obey him rather than the king.—PATRICK.
[l] *What* was *the manner of the man?*
[o] Is. xx. 2.
[p] 1 Kings xviii. 4, 10; xix. 2.

5 ¶ And when the messengers turned back unto him, he said unto them, Why are ye now turned back?

6 And they said unto him, There came a man up to meet us, and said unto us, Go, turn again unto the king that sent you, and say unto him, Thus saith the LORD, *Is it* not because *there is* not a God in Israel, *that* thou sendest to enquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.§

7 And he said unto them, [l]What manner of man *was he* which came up to meet you, and told you these words?

8 And they answered him, *He was* [o]an hairy man, and girt with a girdle of leather about his loins. And he said, It *is* Elijah the Tishbite.

9 Then the king [p]sent unto him a captain of

persevered therein; he "turned not aside from it." Yet every man's character has some *but* or other, so had his: the "high places were not taken away," no, not out of Judah and Benjamin, though those tribes lay so near Jerusalem, that they might easily bring their offerings and incense to the altar there, and could not pretend as some other of the tribes, the inconveniency of lying remote; but old corruptions are with difficulty rooted out, especially when they have formerly had the patronage of those that were good, as the high places had of Samuel, Solomon, and some others.—*Henry.*

CHAP. I. AHAZIAH'S SUPERSTITION AND ELIJAH'S REPROOF.—Ver. 2. In his distress, Ahaziah sends messengers to inquire of the God of Ekron, whether he should recover or no. And here, 1. His inquiry was very foolish: "Shall I recover?" Even nature itself would rather have asked, "What means may I use, that I may recover?" But as one solicitous only to know his fortune, not to know his duty, his question is only this, "Shall I recover?" which a little time would give answer to. We should be more thoughtful what will become of us after death, than how, or when, or where, we shall die; and more desirous to be told how we may conduct ourselves well in our sickness, and get good to our souls by it, than whether we shall recover from it. 2. His sending to Baal-zebub was very wicked; to make a dead and dumb idol, perhaps newly erected (for idolaters were fond of new gods), his oracle, was no less a reproach to his reason than to his religion. Baal-zebub signifies "the lord of a fly;" one of their Baals, that, perhaps, gave his answers either by the power of the demons, or the craft of the priests, with a humming noise, like that of a great fly; or that had (as they fancied) rid their country of the swarms of flies wherewith it was infested, or of some pestilential disease brought among them by flies. Perhaps this dunghill deity was as famous then as the oracle of Delphos was, long after, in Greece. In the New Testament, "the prince of the devils" is called "Beelzebub" (Matt. xii. 24), for the gods of the Gentiles were devils, and this, perhaps, grew to be one of the most famous.

DIVINE JUDGMENT.—Ver. 10. Elijah calls for a fire from heaven to consume this haughty daring sinner. Not to secure himself—he could have done that some other way; nor to avenge himself, for it was not his cause that he appeared and acted in; but to prove his mission, and to "reveal the wrath of God" from "heaven against the ungodliness and unrighteousness of men." This captain had in scorn called him "a man of God." "If I be so," says Elijah, "thou shalt pay dear for making a jest of it." He valued himself upon his commission (the king has said, "Come down"); but Elijah will let him know that the God of Israel is superior to the king of Israel, and has a greater power to enforce his commands. It was not long since Elijah had fetched fire from heaven to consume the sacrifice (1 Kings xviii. 38), in token of God's acceptance of that sacrifice as an atonement for the sins of the people; but they having slighted that, now the fire falls, not on the sacrifice, but on the sinners themselves (ver. 10). See here, 1. What an interest the prophets had in heaven: what the Spirit of God in them demanded, the power of God effected; Elijah did but speak, and it was done; he that formerly had fetched water from heaven, now fetches fire. Oh, the power of prayer! "Concerning the work of my hands, command ye me" (Isa. xlv. 11). 2. What an interest Heaven had in the prophets! God was always ready to plead their cause, and avenge the injuries done to them; kings shall still be "rebuked for their sakes," and charged to do "his prophets no harm;" one Elijah is more to God than 10,000 captains and their fifties. Doubtless, Elijah did this by a Divine impulse, and yet our Saviour would not allow the disciples to draw it into a precedent (Luke ix. 54). They were now not far from the place where Elias did this act of justice upon provoking Israelites, and would needs, in like manner, call for fire upon those provoking Samaritans. "No," says Christ, "by no means, 'you know not what manner of spirit you are of;'" that is, (1.) "You do not consider 'what manner of spirit,' as disciples, you are called to, and how different from that of the Old Testament dispensation: it was agreeable enough to that dispensation of terror, and of the letter, for Elias to call for fire; but the dispensation of the Spirit and of grace will by no means allow of it." (2.) "You are not aware what manner of spirit you are upon this occasion acted by, and how different from that of Elias: he did it in holy zeal, you in passion; he was concerned for God's glory, you for your own reputation only."

fifty with his fifty: and he went up to him; (and, behold, [q]he sat on the top of an hill;)[‖] and he spake unto him, [r]Thou man of God, the king hath said, Come down.

10 And Elijah answered and said to the captain of fifty, [s]If I *be* a man of God, then [t]let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, [u]and consumed him and his fifty.[¶]

11 [x]Again also he sent unto him another captain of fifty with his fifty: and he answered and said unto him, [y]O man of God, thus hath the king said, Come down quickly.

12 And Elijah answered and said unto them, If I *be* a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty.*

13 ¶ And [z]he sent again a captain of the third fifty with his fifty: and the third captain of fifty went up, and came and [2]fell on his knees before Elijah, and [a]besought him, and said unto him, [b]O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my [c]life now be precious in thy sight.

15 And the angel of the LORD said unto Elijah, Go down with him; [d]be not afraid of him. And he arose, and went down with him unto the king.

16 And he said unto him, Thus saith the LORD, Forasmuch as thou hast sent messengers to enquire of Baal-zebub the god of Ekron, (*is it* not because *there is* no God in Israel to enquire of his word?) therefore thou shalt not come down off that bed on which thou art gone up, but shalt surely die.

17 ¶ So he died, according to the word of the LORD which Elijah had spoken: and Jehoram reigned in his stead, [e]in the second year of Jehoram the son of Jehoshaphat king of Judah; because he had no son.

18 Now the rest of the acts of Ahaziah which he did, *are* they not written in the book of the Chronicles of the kings of Israel?

B.C. 896—B.C. 896.

[q] Luke vi. 11, 12.

[‖] Elijah had retired to the top of a hill; whether to Carmel, as most interpreters conclude from ii. 25, and 1 Kings xviii. 42, can neither be proved nor disproved. But the king must have known his place of sojourning, for he describes it to the captain.—KEIL.

[r] Am. vii. 12.
[s] Num. xvi. 28-30.
[t] Job i. 16.
[u] Dan. iii. 22.

[¶] What is man in the hands of his Maker! One flash of lightning has consumed this one and fifty. And if all the hosts of Israel, yea, of the world, had been in their place, there had needed no other force. What madness is it for him whose breath is in his nostrils to contend with the Almighty! — BISHOP HALL.

[x] Is. xxvi. 11.
[y] 1 Sam. xxii. 17-19.

* The captains did not merely what they as servants of the king were bound to do, but shared in the ungodly disposition of their sovereign, and with reckless audacity insulted the Almighty God in the person of the prophet. This wicked opposition to God the Lord is punished, and certainly not by the prophet, but by the Lord himself, who realises the word of his servant. Whoever, therefore, on account of this act charges the prophet with cruelty, does not reflect that this charge falls not on the prophet, but much rather on God the Lord.—KEIL.

[a] Job xv. 25, 26.
[2] *Bowed.*
[a] Is. lx. 14.
[b] Ps. cii. 17.
[c] Ps. cxvi. 15.
[d] Ps. xxvii. 1.
[e] 1 Kings xxii. 51.

CHAP. II.

[e] Gen. v. 24.
[b] 1 Kings xviii. 12.
[c] 1 Kings xix. 16-21.
[d] Josh. iv. 19.
[e] Ruth i. 15.
[f] 1 Sam. i. 26.
[g] Ruth i. 16-18.

[h] To both had the Lord revealed, that now the seal was to be put to the mighty and blessed labours of Elijah by his miraculous assumption into heaven, in order to strengthen the power of faith in Elisha, the other scholars of the prophets, and all the true worshippers of the Lord in Israel; but to each apart, so that Elijah knew nothing of the fact that Elisha also had received a revelation of the same. He therefore made several attempts to release himself from his companion, not to prove his love and fidelity, but because in his great humility, he wished all witnesses of his glorification to be absent. —KEIL.

[h] Gen. xxviii. 19.
[i] 1 Sam. x. 12.
[k] Deut. xxxiii. 3.

† This is an allusion to the manner of teaching in the prophetic schools, where the scholars sat at the feet of the master, and he just over their heads. Thus, to take away a master from the head of a person, signifies, to deprive him of his instructions.—PYLE.

[l] Josh. vi. 26.

‡ Elijah said indeed that the Lord sent him to Beth-el, to Jericho, to the Jordan (ver. 2, 4, 6). He thus took this route under the impulse of the Holy Spirit, and wished before his departure to visit the schools of the prophets which he had planted, perhaps to make some farther arrangements in them, to impart admonitions and instructions, as he might have often done, at all events by his presence to strengthen and confirm the scholars of the prophets in a life consecrated to the service of the Lord, without expecting that they were apprised by the Spirit of the Lord of his approaching departure from this life. —KEIL.

[m] Gen. xlviii. 19.
[n] 1 Kings xviii. 4, 13.
[i] *In sight*, or *over against.*
[o] 1 Kings xix. 13, 19.
[p] Ex. xiv. 21, 22.
[q] Deut. xxxiv. 9.
[r] John xiv. 12-14.
[s] Deut. xxi. 17.
[t] Mark xi. 22-24.
[2] *Done hard in asking.*
[u] Acts i. 9, 10.

CHAPTER II.

1 *Elijah divideth Jordan, and granting Elisha his request, is taken up into heaven.* 14 *Elisha divideth Jordan:* 19 *he healeth the waters.* 23 *Children mocking Elisha, are destroyed.*

AND it came to pass, when the LORD would [a]take up Elijah into heaven [b]by a whirlwind, that Elijah went with [c]Elisha from [d]Gilgal.

2 And Elijah said unto Elisha, [e]Tarry here, I pray thee; for the LORD hath sent me to Beth-el. And Elisha said *unto him*, [f]*As* the LORD liveth, and *as* thy soul liveth, [g]I will not leave thee.* So they went down to [h]Beth-el.

3 And [i]the sons of the prophets that *were* at Beth-el came forth to Elisha, and said unto him, Knowest thou that the LORD will take away [k]thy master† from thy head to-day? And he said, Yea, I know *it;* hold ye your peace.

4 And Elijah said unto him, Elisha, tarry here, I pray thee; for the LORD hath sent me to [l]Jericho. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. So they came to Jericho.‡

5 And the sons of the prophets that *were* at Jericho came to Elisha, and said unto him, Knowest thou that the LORD will take away thy master from thy head to-day? And he answered, [m]Yea, I know *it;* hold ye your peace.

6 And Elijah said unto him, Tarry, I pray thee, here; for the LORD hath sent me to Jordan. And he said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And they two went on.

7 And [n]fifty men of the sons of the prophets went, and stood [1]to view afar off: and they two stood by Jordan.

8 And Elijah took [o]his mantle, and wrapped *it* together, and smote the waters, and they [p]were divided hither and thither, so that they two went over on dry ground.

9 ¶ And it came to pass, when they were gone over, that Elijah said unto Elisha, [q]Ask what I shall do for thee, before I be taken away from thee. And [r]Elisha said, I pray thee, let [s]a double portion of thy spirit be upon me.

10 And he said, [t]Thou hast [2]asked a hard thing: *nevertheless,* [u]if thou see me *when I am*

God judges men's practices by their principles, and his judgment is according to truth. —*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 1-8. Man's revolt from God is often punished by the rebellion of those who owe subjection to him.—Death meets men in the most unexpected places and forms, but always under the direction of the all-wise and righteous God. If reconciled to him by faith in the Saviour, and walking in his ways, "death is ours," and can never come in a wrong time or manner: but to the impenitent and unbelieving he is and must be "the king of terrors."—False religion amuses men's minds, and gratifies a vain curiosity, but the Bible declares the way of acceptance, and the path of duty; and, without attempting to inform us of the events of our future lives, or the time and manner of our death, it teaches us to be always ready, and instructs us how to behave under every dispensation of Providence and thus to find comfort under them all, and derive benefit from them.—With such instructions, and access to the mercy-seat of our God and Father, we have no occasion to consult any of those oracles which pretend to unfold what God has been pleased to conceal. The believer, assured by the word of God that all things shall work together for his good, may rejoice in hope, and look forward with comfort; but the foreknowledge of the afflictions of future life, joined to the terror of final misery, would mar the little enjoyment which the unbeliever has in this world, and torment him before his time. —Men are prone to act as if there were no God; as if they were left to take care of themselves, as well as to spend their lives in following their own inclinations. Hence they are so readily induced to yield to every temptation, and to make rapid progress in wickedness, when in pursuit of the objects which they idolise, or when afraid of losing them.—They who would be valiant for the truth, and in the cause of God, before the great ones of this world, must learn temperance and frugality; and evince that they neither envy nor covet their luxuries and embellishments, but are indifferent about all other things, compared with the glory of God, and the salvation of immortal souls.—*Scott.*

CHAP. II. ELIJAH'S TRANSLATION.—Ver. 11. Elijah is carried up to heaven in a fiery chariot. Like Enoch, he was translated, "that he should not see death;" and was (as Mr Cowley expresses it) "the second man that leaped the ditch, where all the rest of mankind fell, and went not downward to the sky." Many curious questions might be asked about this matter, which could not be answered. Let it suffice that we are here told, 1. What his Lord, when he came, found him doing. He was talking with Elisha, instructing and encouraging him, directing him in his work, and quickening him to it for the good of those whom he left behind. He was not meditating or praying, as one wholly taken up with the world he was going to, but engaged in edifying discourse, as one concerned about the kingdom of God among men. We mistake if we think our preparation for heaven is carried on only by contemplation and the acts of devotion. Usefulness to others will pass as well in our account as anything. Thinking of Divine things is good, but talking of them (if it come from the heart) is better, because for edification (1 Cor. xiv. 4). Christ ascended as he was blessing his disciples. 2. What convoy his Lord sent for him; "a chariot of fire, and horses of fire," which appeared either descending upon them from the clouds, or (as Bishop Patrick thinks) running toward them upon the ground; in this form the angels appeared. The souls of all the faithful are carried by an invisible guard of angels into the bosom of Abraham; but Elijah being to carry his body with him, this heavenly guard was visible, not in a human shape as usual, though they might so have borne him up in their arms, or carried him as on eagles' wings, but that had been to carry him like a child, like a lamb (Isa. xl. 31); they appear in the form of a chariot and horses, that he may ride in state, may ride in triumph like a prince, like a conqueror, yea, "more than a conqueror." The angels are called in Scripture, "Cherubim and Seraphim," and their appearance here, though it may seem below their dignity, answers to both these names; for (1.) *Seraphim* signifies *fiery*, and God is said to make them "a flame of fire" (Ps. civ. 2). (2.) *Cherubim* (as many think) signifies *chariots*, and they are called "chariots of God" (Ps. lxviii. 17). And he is said to "ride upon a cherub" (Ps. xviii. 10), to which perhaps there is an allusion in Ezekiel's vision of four living creatures, and wheels, like horses and chariots; in Zechariah's vision they are so represented (Zech. i. 8; vi. 1; compare Rev. vi. 2, &c.) See the readiness of the angels to do the will of God, even in the meanest services, for the good of them that shall be heirs of salvation. Elijah must remove to the world of angels, and, therefore, to shew how desirous they were of his company, some of them would come to fetch him. The chariot and horses appeared like fire, not for burning, but brightness, not to torture or consume him, but to render his ascension conspicuous and illustrious in the eyes of those that stood afar off to view it. Elijah had burned with holy zeal for God and his honour, and now, with a heavenly fire, he was refined and translated. 3. How he was separated from Elisha; this chariot parted them both asunder. Note,

taken from thee, it shall be so unto thee; but if not, it shall not be so.

11 And it came to pass, as they still went on, and talked, that, behold, *there appeared* [x] a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind [y] into heaven.

12 ¶ And Elisha saw *it*, and he cried, [z] My father, my father! the chariot of Israel, and the horsemen thereof. And [a] he saw him no more: and he took hold of his own clothes, and [b] rent them in two pieces.

13 He took up also [c] the mantle of Elijah that fell from him, and went back, and stood by the [§] bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and smote the waters, and said, [d] Where *is* the LORD God of Elijah?[§] And when he also had smitten the waters, they parted hither and thither; and Elisha went over.

15 And when the sons of the prophets, which *were* to view at Jericho, saw him, they said, [e] The spirit of Elijah doth rest on Elisha. And they came to meet him, and [f] bowed themselves to the ground before him.

16 ¶ And they said unto him, Behold now, there be with thy servants fifty [4] strong men; let them go, we pray thee, and seek thy master: lest peradventure [g] the Spirit of the LORD hath taken him up, and cast him upon [5] some mountain, or into some valley.[‖] And he said, Ye shall not send.

17 And when they [h] urged him till he was ashamed, he said, Send.[¶] They sent therefore fifty men; and they sought three days, but [i] found him not.

18 And when they came again to him, (for he tarried at Jericho,) he said unto them, Did I not say unto you, Go not?

19 ¶ And the men of the city said unto Elisha, Behold, I pray thee, the situation of this city *is* pleasant, as my lord seeth; but [k] the water *is* naught, and the ground [6] barren.*

20 And he said, Bring me a new cruse, and put [l] salt therein: and they brought *it* to him.

21 And he went forth unto the spring of the waters, and cast the salt in there, and said, Thus saith the LORD, [m] I have healed these waters; [n] there shall not be from thence any more death or barren *land*.

22 So the waters were healed unto this day, according to the saying of Elisha which he spake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and [o] mocked him, and said unto him, Go up, thou bald-head; go up, thou bald-head.†

24 And he turned back, and looked on them, and [p] cursed them in the name of the LORD: and there came forth two she-bears‡ out of the wood, and [q] tare forty and two children of them.

25 And he went from thence to mount Carmel; and from thence he returned to Samaria.

CHAPTER III.

1 *Jehoram's reign.* 4 *Mesha rebelleth.* 20 *Elisha obtaineth water and promise of victory.* 24 *The Moabites are overcome.*

NOW [a] Jehoram the son of Ahab began to reign over Israel in Samaria the eighteenth year of Jehoshaphat king of Judah, and reigned twelve years.

2 And he [b] wrought evil in the sight of the LORD, [c] but not like his father, and [d] like his mother; for he put away the [1] image of [e] Baal that his father had made.*

3 Nevertheless [f] he cleaved unto the sins of Jeroboam the son of Nebat, [g] which made Israel to sin; [h] he departed not therefrom.

4 ¶ And Mesha king of Moab was [i] a sheep-master, and [k] rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool.

5 But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel.

6 ¶ And king Jehoram went out of Samaria the same time, and [l] numbered all Israel.

7 And he went and sent to Jehoshaphat the king of Judah, saying, The king of Moab hath rebelled against me: [m] wilt thou go with me against Moab to battle? And he said, I will go up: I *am* as thou *art*, my people as thy people, *and* my horses as thy horses.†

8 And he said, Which way shall we go up? And he answered, The way through [n] the wilderness of Edom.

9 So the king of Israel went, and the king of Judah, and [o] the king of Edom; and they fetched a compass of seven days' journey: and there

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[x] Ps. lxviii. 17.
[y] Mark xvi. 19.
[z] Job xxii. 30.
[a] Prov. xxx. 4.
[b] Job i. 20, 21.
[c] 1 Kings xix. 19.
[§] Heb., *lip.*
[d] Jud. vi. 13.

§ The more complete translation of the Hebrew is this, "Where is the God of Elijah? Surely he is," or "is still the same." It is an earnest prayer that God would assist him with his power, as he had formerly assisted Elijah, and an expression of his religious confidence that he would do so.—PYLE.

[e] John xv. 26, 27.
[f] iv. 1-4.
[4] *Sons of strength.*
[g] 1 Kings xviii. 12.
[5] *One of the mountains.*

‖ They had but an imperfect notice of what God intended, when they asked Elisha if he knew the Lord would take his master from him. For they imagined he might not be quite taken away; but only for a time. Or, that if his spirit were taken into heaven, his body might possibly be thrown upon some of the neighbouring mountains or valleys.—PATRICK.

[h] 2 Sam. xviii. 22.

¶ Since your importunity will take no denial, please yourselves, try the event, send your messengers. — BP. HALL.

[i] Heb. xi. 5.
[k] Ex. vii. 19.
[6] *Causing to miscarry.*

* Things did not thrive in that soil; but the people and the cattle miscarried, and the fruit fell off from the trees, as the margin translates it; which curse, Abarbinel thinks, had been upon this place ever since the time of Joshua.—PATRICK.

[l] Jud. ix. 45.
[m] Ex. xlvii. 8-11.
[n] Ps. cvii. 34-38.

[o] Gen. xxi. 9.

† Beth-el was the seat of one of the golden calves. The boys of this idolatrous city mocked this prophet of the true God, calling on him to go up after Elijah, that they might be well rid of them both. Elisha's imprecation was of course agreeable to the will of God, who followed it up by a fulfilment, punishing the children, punishing through them the parents, who were in all likelihood the instigators of the affront, and manifesting the claims of the living and only God, in a city which had disowned him.—DR CHALMERS.

[p] Gen. ix. 25.

‡ *Two she-bears*—possibly robbed of their whelps, and therefore the more fierce (Prov. xvii. 12; Hos. xiii. 8), but certainly actuated by an extraordinary fury, which God raised in them for this purpose. *Forty and two children*—this Hebrew word signifies not only young children, but those also who are grown up to maturity, as Gen. xxxii. 22; xxxiv. 4; xxxvii. 30; Ruth i. 5.—POOLE.

[q] Ex. xx. 5.

CHAP. III.

[a] 1 Kings xxii. 51.
[b] 1 Sam. xv. 19.
[c] 1 Kings xvi. 33.
[d] 1 Kings xxi. 5.
[1] *Statue.*
[e] 1 Kings xvi. 31.

* The reign of Jehoram, or Joram of Israel, is distinguished from that of his father in this, that he removed the pillar of Baal, which Ahab had set up in Samaria, and raised the calf-worship to be again the predominant religion of the state; although the worship of Baal appears to have been still openly continued (compare x. 28), which is not to be wondered at, since his mother Jezebel, the founder of it in Israel, was living during his whole reign (ix. 30).—KEIL.

[f] 1 Kings xii. 28.
[g] 1 Kings xiv. 16.
[h] 1 Kings xii. 26.
[i] Gen. xiii. 2.
[k] 2 Sam. viii. 2.
[l] 1 Sam. xi. 8.
[m] 1 Kings xxii. 4.

† The friendship of the kings of Israel was nearly as dangerous to Judah as their hostility. Here, for the second time, good Jehoshaphat was drawn into war, through an over-easy temper, and a disposition to make himself agreeable to the king of Israel. Jehoram made no account of God in his wars, and hence there was no inquiry as to the path of duty.—DR JOHN CAMPBELL.

[n] Num. xxi. 4.
[o] 1 Kings xxii. 47.

The dearest friends must part; Elisha had protested he would not leave him, yet now is left behind by him. 4. Whither he was carried: he "went up by a whirlwind into heaven." The fire tends upward, the whirlwind helped to carry him through the atmosphere, out of the reach of the magnetic virtue of this earth, and then how swiftly he ascended through the pure ether to the world of holy and blessed spirits we cannot conceive.—*Henry.*

PUNISHMENT OF YOUTHFUL IMPIETY.—Ver. 23, 24. Several learned men have endeavoured to prove, that these offenders were not children, but grown-up persons; and, no doubt, the word rendered *children* is often used in that sense. The addition, however, of *little*, seems clearly to evince that they were not men, but young boys, who had been trained up in idolatry, and taught to despise the prophets of the Lord. They had heard that Elijah was "gone up" to heaven, and they insultingly bade Elisha follow him, that they might be rid of him also; and they reviled him for the baldness of his head. Thus they united the crimes of abusing him for a supposed bodily infirmity, contemptuous behaviour towards a venerable person, and enmity against him as the prophet of God. The sin, therefore, even of these children was very heinous; yet the greater guilt was chargeable on their parents; and their fate was a severe rebuke and awful warning to them. If the Spirit of God had not dictated Elisha's solemn curse of them, Providence would not have followed it with so terrible a judgment. The children of the city in general seem to have been present; and the insult was perhaps the effect of a preconcerted plan to drive the sons of the prophets from Beth-el by ill treatment. The forty-two children which were devoured might be only a small part of the whole company, and perhaps they were the most guilty. However, the Judge of all the earth surely did right. Had he cut them off by a fever, no one would have objected to it; but, while the dispensation would have been as severe towards them, it would not have been suited in any adequate measure to make the same useful impression on the minds of the survivors, or to inculcate the same important instructions to other ages and nations, as this solemn sentence and immediate execution were. It seems that the inhabitants of Beth-el were so overawed, that they no more ventured to molest Elisha or the sons of the prophets.—*Scott.*

CHAP. III. ELISHA IN PRESENCE OF KINGS.—Ver. 13. (1.) He was very plain with the wicked king of Israel: "'What have I to do with thee?' How canst thou expect an answer of peace from me? 'Get thee to the prophets of thy father and mother,' whom thou hast countenanced and maintained in thy prosperity, and let them help thee now in thy distress." Elisha was not imposed upon, as Jehoshaphat was, by his partial and hypocritical reformation; he knew that, though he had put away the image of Baal, Baal's prophets were still dear to him, and perhaps some of them were now in his camp. "Go," said he, "go to them. Get you to the gods whom ye have served" (Judg. x. 14). The world and the flesh have ruled you, let them help you; why should God be inquired of by you?" (Ezek. xiv. 3). Elisha tells him to his face, in a holy indignation at his wickedness, that he could scarcely find in his heart to "look toward him," or to "see him" (ver. 14). Jehoram is to be respected as a prince, but, as a wicked man, he is a vile person, and is to be contemned (Ps. xv. 4). Elisha, as a subject, will honour him, but, as a prophet, he will make him to know his iniquity. For them that had such an extraordinary commission, it was fit (though not for a common person) to say to a king, "Thou art wicked" (Job xxxiv. 18). Jehoram has so much self-command as to take it patiently; he cares not now for hearing of the prophets of Baal, but is a humble suitor to the God of Israel and his prophet, representing the present case as very deplorable, and humbly recommends it to the prophet's compassionate consideration. In effect he owns himself unworthy, but let not the other kings be ruined for his sake. (2.) He shewed a great respect to the godly king of Judah, "regarding his presence," and, for his sake, would "inquire of the Lord" for them all. It is good being with those that have God's favour and his prophets' love. Wicked people often fare the better for the friendship and society of those that are godly. (3.) He composed himself to receive instructions from God; his mind was somewhat ruffled and disturbed at the sight of Jehoram. Though he was not put into a sinful heat or passion, nor had spoken unadvisedly, yet his zeal for the present indisposed him for prayer and the operations of the Spirit, which require a mind very calm and sedate. He therefore called for a musician (ver. 15), a devout musician, one accustomed to play upon his harp, and sing psalms to it. To hear God's praises sweetly

was [p]no water for the host, and for the cattle [z]that followed them.

10 And the king of Israel said, Alas! that [q]the LORD hath called these three kings together, to deliver them into the hand of Moab!‡

11 But Jehoshaphat said, *Is there* not here a prophet of the LORD, [r]that we may inquire of the LORD by him? And one of the king of Israel's servants answered and said, Here *is* Elisha the son of Shaphat, [s]which poured water on the hands of Elijah.

12 And Jehoshaphat said, [t]The word of the LORD is with him. So [u]the king of Israel, and Jehoshaphat, and the king of Edom, went down to him.

13 And Elisha said unto the king of Israel, [x]What have I to do with thee? [y]get thee to [z]the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, [a]I would not look toward thee, nor see thee.

15 But now [b]bring me a minstrel.§ And it came to pass, when the minstrel played, that [c]the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.‖

17 For thus saith the LORD, [d]Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, [e]that ye may drink, both ye, and your cattle, and your beasts.¶

18 And [f]this is *but* [g]a light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And [h]ye shall smite every fenced city, and every choice city, and shall [i]fell every good tree,* and stop all wells of water, and [3]mar every good piece of land with stones.

20 ¶ And it came to pass in the morning, [k]when the meat-offering was offered, that, behold, there came water by the way of Edom, and the country was [l]filled with water.

B.C. 895—B.C. 895.

[p] Ex. xv. 22.
[z] *At their feet.*
[q] Ps. lxxviii. 34-46.
‡ Jehoram has so much grace as to confess the impotency of those he trusted, and the power of that God whom he had neglected. Every sinner cannot see and acknowledge the hand of God in his sufferings. Already has the distressed prince gained something by his misery. —BISHOP HALL.
[r] Josh. ix. 14.
[s] Gen. xviii. 4.
[t] 1 Sam. iii. 19-21.
[u] Is. xlix. 23.
[x] Ez. xiv. 3-5.
[y] Jud. x. 14.
[z] 1 Kings xxii. 22.
[a] 1 Sam. xv. 26-31.
[b] 1 Sam. x. 5.
§ Elisha calls for a minstrel in order to gather in his thoughts by the soft tones of music from the impression of the outer world, and, by repressing the life of self and of the world, to be transferred into the state of internal vision, by which his spirit would be prepared to receive the Divine revelation. "When the minstrel played, the hand of the Lord came upon him."—KEIL.
[c] 1 Kings xviii. 46.
‖ Which may receive the water, and hold it for the use of men and beasts. —POOLE.
[d] Ps. lxxxiv. 6.
[e] Ex. xvii. 6.
¶ The meaning is, there should no wind stir to blow up clouds (as the south wind commonly did) nor should they see any rain fall; and yet they should have plenty of water in that valley, for themselves, and all belonging to them. I suppose it fell upon the mountains at a distance from them, and came pouring down into the lower ground.—PATRICK.
[f] 1 Kings iii. 13.
[g] 1 Kings xvi. 31.
[h] Jud. vi. 16.
[i] Deut. xx. 19, 20.
* This is a mode of distressing an enemy still practised in this country. The Arabs of the Holy Land, in the present times, make war on each other by burning the corn, *cutting down the olive-trees*, carrying off the sheep, and doing all possible damage of this description. —HARMER.
[3] *Grieve.*
[k] Ex. xxix. 39, 40.
[l] Ps. lxxviii. 15, 16.

[4] *Were cried together.*
[5] *Girdhimself with a girdle.*
† They seemed thus red by reason of the sunbeams, which met with the vapours that did arise out of the earth, which the Moabites could not imagine or judge of, because those waters were come thither unknown to them. —DIODATI.
[6] *Destroyed.*
[m] Ex. xv. 9.
[n] Jud. xx. 40-46.
[7] *Smote in it, even smiting.*
‡ The Divine aid by which the army of Israel was not only saved from destruction, but even obtained a complete victory over their enemies, consisted here not in a miracle of God surpassing the known laws of nature, but only in this, that God the Lord, as he had announced before by his prophet, introduced the laws of nature working to the determinate end in the predetermined way.—KEIL.
[o] Is. xxxvii. 26, 27.
[p] Deut. xx. 19, 20.
[8] *Until he left the stones thereof in Kir-haraseth.*
[q] Jer. lxviii. 31-36. *Kir-heres,*
[r] Gen. xxii. 2-13.
§ Or the meaning may be, that he sacrificed the king of Edom's eldest son, whom perhaps he had taken prisoner in his late desperate sally.—BOOTHROYD.

CHAP. IV.
[a] ii. 3.
[b] Gen. xxii. 12.
[c] Lev. xxv. 39.
* It seemed a little hard that the children of a poor man, who have no manner of inheritance left them, should be compelled into slavery, in order to pay their deceased father's debts; and yet this was the custom, as appears from this passage, wherein the prophet does not pretend to reprove the creditor, but only puts the woman on a method to pay the debts.—CALMET.
[d] 1 Kings xvii. 12.

21 And when all the Moabites heard that the kings were come up to fight against them, they [4]gathered all that were able to [5]put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as blood:†

23 And they said, This *is* blood: the kings are surely [6]slain, and they have smitten one another: [m]now therefore, Moab to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and [n]smote the Moabites, so that they fled before them: but they [7]went forward smiting the Moabites, even in *their* country.‡

25 And they [o]beat down the cities, and on every good piece of land cast every man his stone, and filled it; and they stopped all the wells of water, [p]and felled all the good trees; [8]only in [q]Kir-haraseth left they the stones thereof; howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his eldest son, that should have reigned in his stead, and [r]offered him *for* a burnt-offering upon the wall.§ And there was great indignation against Israel: and they departed from him, and returned to *their own* land.

CHAPTER IV.

1 *Elisha multiplieth the widow's oil.* 8 *He giveth a son to the Shunammite.* 18 *He raiseth her dead son.*

NOW there cried a certain woman of the wives of the [a]sons of the prophets unto Elisha, saying, Thy servant my husband is dead; and thou knowest that [b]thy servant did fear the LORD: and [c]the creditor is come to take unto him my two sons to be bondmen.*

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine handmaid hath not any thing in the house, [d]save a pot of oil.

3 Then he said, Go, borrow thee vessels abroad

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sung, as David had appointed, would cheer his spirits, and settle his mind, and help to put him into a right frame, both to speak to him, and to hear from him. We find a company of prophets prophesying with "a psaltery and a tabret before them" (1 Sam. x. 5). Those that desire communion with God must keep their spirits quiet and serene. Elisha being refreshed, and having the tumult of his spirits laid by this divine music, "the hand of the Lord came upon him," and *his* visit did him more honour than that of three kings.

THE VICTORY OVER MOAB.—Ver. 22. How easily the enemy were drawn into their own delusions: observe the steps of their self-deceit. 1. They saw the water in the valley where the army of Israel encamped, and conceited it was blood, because they knew it was a dry valley, and (there having been no rain) could not imagine it should be water. The sun shone upon it, and probably "the sky was red and lowering," a presage of "foul weather that day" (Matt. xvi. 3), and so it proved to them. But this making the water look red, their own fancies, which made them willing to believe what made for them, suggested, "This is blood"—God permitting them thus to impose upon themselves. 2. If their camp was thus full of blood, they conclude, "Certainly the kings have fallen out (as confederates of different interests are apt to do), and they have 'slain one another' (ver. 23), for what else should slay them?" And, 3. If the armies have slain one another, we have nothing to do but to divide the prey. Now, therefore, "Moab to the spoil!" These were the gradual suggestions of some sanguine spirits among them, that thought themselves wiser and happier in their conjectures than their neighbours; and the rest, being desirous it should be so, were forward to believe it was so. *Quod volumus facile credimus—What we wish we readily believe.* Thus they that are to be destroyed are first deceived (Rev. xx. 8), and none are so effectually deceived as those that deceive themselves. How fatally they thereby ran upon "their own destruction"! They rushed carelessly into the camp of Israel to plunder it, but were undeceived when it was too late.—*Henry.*

BLOODY SUPERSTITION.—Ver. 27. It has been supposed that the king of Moab offered in sacrifice the eldest son of the king of Edom, whom he had taken prisoner; but the narrative does not admit of this interpretation. It is evident that he sacrificed his own eldest son, and the heir-apparent of his crown, to procure the assistance of his idols, or to avert their indignation. It has been thought that a tradition of Abraham's offering his son Isaac—nay, that even a distorted tradition concerning the sacrifice of the Redeemer—gave occasion to those horrid human sacrifices which have been, and still are, very common in the Gentile world. But this, at most, could only be the *occasion:* the *cause* was twofold—the depravity and blindness of the human heart, and the subtlety and malignity of Satan; in whose worship, as directed by him, it must be a first principle, that the more costly, painful, unnatural, and cruel the oblation is, the more acceptable the sacrifice; because it best gratified his pride, envy, and malice. This horrid sacrifice the king of Moab offered in the sight of the combined armies, that they might see his desperate determination to endure and inflict all extremities, rather than be reduced. His remaining forces were thus fired with indignation against Israel; and perhaps Jehoshaphat and the king of Edom expressed their disapprobation of those severities which occasioned the dreadful deed. Thus the minds of the assailants being filled with horror, and their measures disconcerted, they retired without completing their design.—*Scott.*

CHAP. IV. THE POOR WIDOW.—Ver. 1. She was a prophet's widow; to whom, therefore, should she apply herself, but to him that was a father to the sons of the prophets, and concerned himself in the welfare of their families? It seems the prophets had wives, as well as the priests, though prophecy went not by entail, as the priesthood did. Marriage is honourable in all, and not inconsistent with the most sacred professions. Now, by the complaint of this poor woman (ver. 1), we are given to understand, 1. That her husband, being "one of the sons of the prophets," was well known to Elisha. Ministers of eminent gifts and stations should make themselves familiar with those that are, every way, their inferiors, and know their character and state. 2. That he had the reputation of a godly man. Elisha knew him to be one that feared the Lord, else he had been unworthy of the honour, and unfit for the work, of a prophet. He was one that kept his integrity in a time of general apostasy; one of the 7000 that had not bowed the knee to Baal. 3. That he was dead, though a good man, a good minister. The prophets—do they live for ever? They that were clothed with the Spirit of prophecy, were not thereby armed against the stroke of death. 4. That he died poor, and in debt more than he was worth. He did not contract his debts by prodigality, and luxury, and riotous living, for he was one that feared the Lord, and therefore durst not allow himself in such courses: nay, religion obliges men not to live above what they have, nor to spend more than what God gives them, no not in expenses otherwise lawful; for thereby, of necessity, they must disable themselves, at last, to give every one his own, and so prove guilty of a continued

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of all thy neighbours, *even* [c]empty vessels; [1]borrow not a few.

4 And when thou art come in, [f]thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full.

5 So [g]she went from him, and shut the door upon her and upon her sons, who brought *the vessels* to her; and she poured out.

6 And it came to pass, when [h]the vessels were full, that she said unto her son,† Bring me yet a vessel. And he said unto her, *There is* not a vessel more. [i]And the oil stayed.

7 Then she came and told the man of God: and he said, Go, sell the oil,‡ and [k]pay thy [2]debt, and live thou and thy children of the rest.

8 ¶ And [3]it fell on a day, that Elisha passed to [l]Shunem, where *was* a great woman: and [m]she [4]constrained him to eat bread. And *so* it was, *that*, as oft as he passed by, he turned in thither to eat bread.

9 And [n]she said unto her husband, Behold now, I perceive that [o]this *is* an holy man of God, which passeth by us continually.

10 [p]Let us make a little chamber,§ I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be, when he cometh to us, that he shall turn in thither.

11 And it fell on a day, that he came thither, and he turned into the chamber, and lay there.‖

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, [q]thou hast been careful for us with all this care; what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, [r]I dwell among mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily [s]she hath no child,¶ and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, [t]About this [5]season, according to the time of life, [u]thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, [x]do not lie unto thine handmaid.

17 And [y]the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, [z]My head, my head!* And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to [a]his mother, he sat on her knees till noon, [b]and *then* died.

21 And she went up, and laid him on the bed of the man of God,† and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that [c]I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to-day? *it is* neither [d]new-moon nor sabbath. And she said, *It shall be* well.

24 Then [e]she saddled an ass, and said to her servant, Drive,‡ and go forward; slack not *thy* riding for me, except I bid thee.

25 So she went, and came unto the man of God [f]to mount Carmel. And it came to pass, when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her; and say unto her, [g]*Is it* well with thee? *is it* well with thy husband? *is it* well with the child? And she answered, [h]*It is* well.§

27 And when she came to the man of God to the hill, she caught him [i]by the feet: but Gehazi came near to [k]thrust her away. And the man of God said, [l]Let her alone; for her soul *is* [6]vexed within her: [m]and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, [n]Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loins,

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[a] John ii. 7.
[1] *Scant not.*
[f] 1 Kings xvii. 19.
[g] Luke i. 45.
[h] Matt. ix. 29.
† *Unto her son*—to one of them, for she had two (ver. 1). *The oil stayed*—to teach us that we should not waste any of God's creatures, and that God would not work miracles unnecessarily.—POOLE.
[i] 1 Kings xvii. 14.
‡ In this manner the prophet relieved the distressed widow, and delivered her sons from being taken and sold for bondmen.—BOOTHROYD.
[k] Ps. xxxvii. 21.
[2] *Creditor.*
[3] *There was a day.*
[l] Josh. xix. 18.
[m] Gen. xix. 3.
[4] *Laid hold on him.*
[n] Prov. xxxi. 10, 11.
[o] 1 Thes. ii. 10.
[p] Is. xxxii. 8.
§ To most of the houses in the East there is usually a small back house annexed, in which strangers are generally lodged and entertained, and whither men retire from the hurry and noise of their families to be more at leisure for meditation or diversion. "The little chamber" built by the Shunammite for Elisha may have probably been of this description.—SHAW.
‖ Hospitality, and more especially to ecclesiastics, may be recognised from this passage as a customary practice in Israel. The prophet's chamber has become proverbial, from the chamber which, along with its simple furniture, is here described so graphically. Elisha must have been a man of influence in high places, as appears from the offer he makes to the Shunammite.—DR CHALMERS.
[q] Luke ix. 3-5.
[r] 1 Tim. vi. 6-8.
[s] Gen. xv. 2, 3.
¶ To estimate the great favour which this announcement implied, we are to consider not merely the natural longing of a mother after children, but at the same time the circumstance that barrenness and childlessness were regarded by the Israelites as a disgrace (Gen. xxxi. 23; 1 Sam. i. 6; Luke i. 25), which a pious maternal heart must have felt the more acutely, as the Lord had promised in his Word to the God-fearing, along with other blessings, the fruit of the body also as a special blessing for the true fulfilment of his commandments (Deut. vii. 13; xxviii. 3; xxx. 9).—KEIL.
[t] Gen. xvii. 21.
[5] *Set time.*

[u] Gen. xvii. 16, 17.
[x] Gen. xviii. 12-15.
[y] Gen. xxi. 1.
[z] Job xiv. i 2.
* Although the disease of the child is no farther defined, yet expositors can scarcely be wrong in supposing that he died of inflammation of the brain produced by a stroke of the sun, as the sunstroke during the hot season has brought violent fever on many travellers in those countries.—KEIL.
[a] Is. xlix. 15.
[b] Gen. xxii. 2.
† *And she went up, and laid him on the bed of the man of God*—hoping for help by him, whose master she had heard (no doubt) had restored a child to life. *And shut the door, and went out*—kept it as private as she could, that her husband might not know the child was dead, which would have been a great grief to him.—PATRICK.
[c] John xi. 3.
[d] Num. x. 10.
[e] Ex. iv. 20.
‡ It is the modern custom in these countries of the East, when a female rides, for a servant to follow on foot, and to *drive* (as the expression here is), and not lead, the animal.—HARMER.
[f] 1 Kings xviii. 19, 42.
[g] Gen. xxix. 6.
[h] 1 Sam. iii. 18.
§ It appears she did not think fit to tell Gehazi all the truth, but chose rather to deliver it to the prophet himself.—PATRICK.
[i] Matt. xxviii. 9.
[k] Matt. xv. 23.
[l] Mark xiv. 6.
[6] *Bitter.*
[m] Gen. xviii. 17.
[n] Gen. xxx. 1.

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act of injustice all along: yet it may be the lot of those that fear God to be in debt, and insolvent, through afflictive providences, losses by sea, or bad debts, or their own imprudence, for the "children of light" are not always "wise for this world." Perhaps this prophet was impoverished by persecution: when Jezebel ruled, prophets had much ado to live, and especially if they had families. 5. That the creditors were very severe to her. Two sons she had, to be the support of her widowed state, and their labour is reckoned *assets* in her hand, that must go therefore, and they must be bondmen for seven years (Exod. xxi. 2), to work out this debt. Those that leave their families under a load of debt disproportionable to their estates know not what trouble they entail. In this distress the poor widow goes to Elisha, in dependence upon the promise, that the seed of the righteous shall not be forsaken. The generation of the upright may expect help from God's providence, and countenance from his prophets. He effectually relieves this poor widow's distress, and puts her in a way both to pay her debt, and to maintain herself and her family. He did not say, "Be warmed, be filled;" but gave her real help. He did not give her some small matter for her present provision, but set her up in the world to sell oil, and put a stock into her hand to begin with. This was done by miracle, but it is an indication to us what is the best method of charity, and the greatest kindness one can do to poor people, which is, if possible, to help them into a way of improving what little they have, by their own industry and ingenuity.

THE PROPHET'S CHAMBER.—Ver. 8-10. Elisha seems to have generally resided at or near mount Carmel; but he went his circuits through the land, to visit the seminaries of the prophets, and to instruct the people, which probably was his stated employment, when not sent on some special service. At Shunem there lived a woman of wealth and piety, who invited him to come to her house, and with some difficulty prevailed on him. But when he became acquainted with her character, he never failed to call upon her when he journeyed that way. Her husband seems to have been a pious person, but not so zealous and active as she was; and, as he confided his domestic affairs to her care, she is chiefly noticed. By his approbation she prepared for the prophet a retired lodging; perhaps perceiving that the hurry of a large family did not suit his contemplative mind.—The plain simple manner in which the prophet's chamber was furnished (though he was the patriarch, if I may so speak, of the whole Church of Israel), is worthy of our notice. There was nothing provided for ornament or indulgence, but merely for necessity, for study, and for devotion.—*Scott.*

THE CHILD'S DEATH.—Ver. 20. Here is the sudden death of the child, though so much a darling. He is so far past the perils of infancy, that he is able to go to the field to his father, who, no doubt, is pleased with his engaging talk, and his joy of his son is greater than the joy of his harvest; but either the cold or the heat of the open field overcame the child that was bred tenderly, and he complains to the father that he had headaches (ver. 19). Whither should we go with our complaints, but to our heavenly Father? Thither the Spirit of adoption brings believers with all their grievances, all their desires, teaching them to cry, with groanings that cannot be uttered, "'My head, my head;' my heart, my heart." The father sends him to his mother's arms, his mother's lap, little suspecting any danger in his indisposition, but hoping he will drop asleep in his mother's bosom, and awake well; but it provea fatal—he sleeps the sleep of death (ver. 20). Well in the morning, and dead by noon, all the mother's care and tenderness cannot keep him alive; a child of promise, a child of prayer, and given in love, yet taken away. Little children lie open to the arrests of sickness and death. But how admirably does the prudent pious mother guard her lips, under this surprising affliction! Not one peevish indecent word comes from her; she has a strong belief that the child will be raised to life again. Like a genuine daughter of Abraham's faith, as well as loins, she accounts that God is able to raise him from the dead, for thence she "received him in a figure" (Heb. xi. 19). She had heard of the raising of the widow's son of Sarepta, and that the spirit of Elijah rested on Elisha; and such confidence had she of God's goodness, that she was very ready to believe that he who so soon took away what he had given, would restore what he had now taken away. By this faith, "women received their dead raised to life" (Heb. xi. 35). In this faith, she makes no preparation for the burial of her dead child, but for its resurrection; for she "lays him on the prophet's bed" (ver. 21), expecting that he would stand her friend. "O woman, great is thy faith!" He that wrought it would not frustrate it.—*Henry.*

ITS RESTORATION.—Ver. 33-35. It is instructive to compare the *manner* in which Elijah and Elisha wrought their miracles, especially in raising the dead, with that of Jesus Christ. Every part of their conduct expressed a consciousness of inability *in themselves*, and an entire dependence on another, and earnest application to him for his interposition; but Jesus wrought by his own power—he spake, and it was done; "Young man, I say unto thee, arise:" "*Talitha cumi;*" "Lazarus, come forth." On this occasion, Elisha, by his great attention, shewed his earnest desire of restoring the

and [o]take my staff in thine hand, and go thy way: if thou meet any man, salute him not;[‖] and if any salute thee, answer him not again: and [p]lay my staff upon the face of the child.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, [q]I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child; but *there was* [r]neither voice nor [7]hearing: wherefore he went again to meet him, and told him, saying, The child *is* [s]not awaked.

32 And when Elisha was come into the house, behold, [t]the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and [u]prayed unto the LORD.

34 And he went up, and [x]lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned,[¶] and walked in the house [8]to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, [y]and the child opened his eyes.[*]

36 And he called Gehazi, and said, Call this Shunammite. So he called her: and when she was come in unto him, he said, [z]Take up thy son.

37 Then she went in,[†] and [a]fell at his feet, and bowed herself to the ground, and took up her son, and went out.

38 ¶ And Elisha [b]came again to Gilgal: and *there was* [c]a dearth in the land; and the sons of the prophets [d]*were* sitting before him:[‡] and he said unto his servant, [e]Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found [f]a wild vine,[§] and gathered thereof wild gourds his lap full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat: and it came to pass, as they were eating of the pottage, that they cried out, and said, O *thou* man of God, *there is* death in the pot: and they could not eat *thereof*.

41 But he said, Then bring meal: [g]and he cast *it* into the pot; and he said, Pour out for the people, that they may eat; and there was no [9]harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God [h]bread of the first-fruits,[‖] twenty loaves [i]of barley, and full ears of corn in [1]the husk thereof: and he said, Give unto the people, that they may eat.

43 And his servitor said, [k]What! should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, [l]They shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and left *thereof*, according to the word of the LORD.

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[o] Ex. iv. 17.

[‖] The salutations of the East consist of a great number of formalities, and often take up a considerable time. Thus Elisha's enjoining Gehazi not to salute any that he met, is strongly expressive of the haste he was in to recover the child.—HARMER.

[p] Ex. vii. 19, 20.

[q] Ex. xxxiii. 12.

[r] 1 Sam. xiv. 37.

[7] *Attention.*

[s] Job xiv. 12.

[t] Luke viii. 52, 53.

[u] 1 Kings xvii. 20.

[x] 1 Kings xvii. 21.

[¶] Being still drawn again by fervency, instance, perseverance, and patience in faith, in his prayers to God.—DIODATI.

[8] *Once hither and once thither.*

[y] 1 Kings xvii. 22.

[*] Were the means Elisha used, in themselves, sufficient to restore suspended animation? I think they were not, as he must have been dead some time; and, consequently, while Elisha made use of them, he was looking to God by prayer and faith, to restore the life of this child, which at length was done. This was a striking miracle.—BOOTHROYD.

[z] 1 Kings xvii. 23.

[†] *She went in*—into his chamber, and, after she had done him honour, to the bed where the child lay, whence she took him, and went her way.—POOLE.

[a] 1 Kings xvii. 24.

[b] 1 Sam. vii. 16, 17.

[c] Lev. xxvi. 26.

[d] Prov. viii. 34.

[‡] Which was the posture of disciples when their masters taught them, who sat above, and their scholars below, as is observed (ii. 3, and see Acts xxii. 3); whence, Bertram observes, their schools and academies were called Ishiboth-*i.e.*, Sessions.-PATRICK.

[e] Mark viii. 2-6.

[f] Is. v. 4.

[§] The "coloquintida," whose leaves resemble those of a vine, and are very bitter and pernicious to the eater.—POOLE.

[g] Ex. xv. 25.

[9] *Evil thing.*

[h] Ex. xxiii. 16.

[‖] Which, according to the law, ought to have been presented to the priests (Num. xviii. 12); but there being no true nor lawful priests among the ten tribes (1 Kings xii. 31), godly persons did present those things to the prophets, who supplied a great part of the priests' charge and office. *Twenty*—it is likely that the loaves were very small, or else it would have been no miracle.—DIODATI.

[1] Deut. xxxii. 14.

[1] *His scrip*, or *garment.*

[k] Matt. xiv. 16, 17.

[l] Matt. xiv. 20.

CHAP. V.

[a] Luke iv. 27.

[1] *Before.*

[*] *A great man with his master*—in great power and favour with the king of Syria. *Honourable*—highly esteemed, both for his quality and success. *By him the Lord had given deliverance unto Syria*—which expression he useth, partly to mind the Israelites that all the hurt they had from the Tyrians was from the Lord, who used them as his rod, and gave them the successes against Israel which are recorded.—POOLE.

[2] *Gracious*; Heb. *lifted up*, or *accepted in countenance.*

[b] Prov. xxi. 31.

[3] *Victory.*

[c] Lev. xiii. 44-46.

[4] Jud. ix. 34.

[†] Boys and girls were a part of the booty of such robbers, whom they could sell for money (see Joel iii.).—GILL.

[4] *Was before.*

[c] Num. xi. 29.

[5] *Before.*

[f] Luke xvii. 12-14.

[6] *Gather in.*

[g] Mark v. 19.

[h] Num. xxii. 17, 18.

[7] *In his hand.*

[‡] The gold and silver are estimated at £14,460, 18s. 9d.—CLARKE.

[i] Num. xiv. 6.

[k] Deut. xxxii. 39.

[§] Jehoram no sooner read the letter, than he rent his clothes, whether shocked at the blasphemy he supposed it contained, enjoining him the cure of a leper, which was God's work alone, or terrified with the apprehension that this was done with a design to quarrel with him, in order to invade his country. He had so little concern with God's prophets himself, that he had no idea of a Syrian's coming so far to court their assistance.—HAWEIS.

CHAPTER V.

1 *Naaman is cured of his leprosy.* 16 *Elisha refuseth Naaman's gifts.* 20 *Gehazi is smitten with leprosy.*

NOW [a]Naaman, captain of the host of the king of Syria, was a great man [1]with his master,* and [2]honourable, because [b]by him the LORD had given [3]deliverance unto Syria: he was also a mighty man in valour; *but he was* [c]a leper.

2 And the Syrians had gone out [d]by companies, and had brought away captive out of the land of Israel a little maid,† and she [4]waited on Naaman's wife.

3 And she said unto her mistress, [e]Would God my lord *were* [5]with the prophet that *is* in Samaria! for [f]he would [6]recover him of his leprosy.

4 And *one* went in, [g]and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, [h]and took [7]with him ten talents of silver, and six thousand *pieces* of gold,‡ and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now, when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprosy.

7 And it came to pass, when the king of Israel had read the letter, [i]that he rent his clothes, and said, [k]*Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me.§

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child to his afflicted mother; and the actions which he employed were significant expressions of his expectation that God, by communicating life to the body, would enable each part to perform its proper office. The recovery of the child was gradual: life was communicated, and then one symptom and another of it appeared. As his disorder had been in his head, it has been observed that his sneezing might remove the cause of it, and restore him to health also.—*Scott.*

POISON RENDERED HARMLESS.—Ver. 40. The guests complained to Elisha of the unwholesomeness of their food. Nature has given man the sense of tasting, not only that wholesome food may be pleasant, but that that which is unwholesome may be discovered before it comes to the stomach; the mouth tries meat by tasting it (Job xii. 11). This pottage was soon found, by the taste of it, to be dangerous, so that they cried out, "There is death in the pot" (ver. 40). The table often becomes a snare, and that which should be for our welfare proves a trap, which is a good reason why we should not feed ourselves without fear. When we are receiving the supports and comforts of life, we must keep up an expectation of death, and a fear of sin. Elisha immediately cured the bad taste, and prevented the bad consequences, of this unwholesome pottage; as, before, he had healed the bitter waters with salt, so, now, the bitter broth with meal (ver. 41). It is probable that there was meal in it before, but that was put in by a common hand, only to thicken the pottage; this was the same thing, but cast in by Elisha's hand, and with intent to heal the pottage; by which it appears that the change was not owing to the meal (that was the sign only, not the means), but to the Divine power. Now all was well—not only no death, but no harm, in the pot. We must acknowledge God's goodness in making our food wholesome and nourishing: "I am the Lord that healeth thee."—*Henry.*

CHAP. V. THE HEBREW CAPTIVE.—Ver. 3, 4. This young damsel, though a captive, and a slave to Naaman, having, it is likely, been treated with kindness, entertained a cordial affection for her master, and earnestly desired the removal of his affliction. She had heard of the piety and miracles of Elisha; and, though he had not cleansed any lepers, she was persuaded he would be inclined to shew kindness even to a heathen,

and be enabled to effect his cure. Nor did Naaman despise the information as coming from such a quarter. He had doubtless tried to the utmost what the physicians could do for him, but in vain; and his earnest desire of a cure prevented him from disdaining an application to the prophet of Israel. Either the prophet was at Samaria when the damsel was taken captive, or the adjacent district is meant.—*Scott.*

THE SIMPLE REMEDY.—Ver. 10. We have here the cure of Naaman's leprosy. The short and plain direction which the prophet gave him, with assurance of success. Naaman designed to do honour to Elisha, when he came in his chariot, and with all his retinue, to Elisha's door. They that shewed little respect to prophets at other times, when they needed them, were very complaisant to them; he attended at Elisha's door as a beggar for an alms. They that would be cleansed from their spiritual leprosy must wait at "Wisdom's gate, and watch at the posts of her doors." Naaman expected to have his compliment returned, but Elisha gave him his answer without any formality, would not go to the door to him, lest he should seem too much pleased with the honour done him, but sent a messenger to him, saying, "Go, wash in Jordan seven times," and promising him that if he did so, his disease should be cured. The promise was express, "Thou shalt be clean;" the method prescribed was plain, "Go, wash in Jordan." This was not intended as any means of the cure—though cold bathing is recommended by many as a very wholesome thing, yet some think that, in the case of a leprosy, it was rather hurtful—but it was intended as a sign of the cure, and a trial of his obedience: they that will be helped of God must do as they are bidden. But why did Elisha send a messenger to him with these directions? 1. Because he was retired at this time for devotion, was intent upon his prayers for the cure, and would not be diverted; or, 2. Because he knew Naaman to be a proud man, and he would let him know that before the great God all men stand upon the same level.—*Henry.*

NAAMAN'S PRIDE.—Ver. 13, 14. This Syrian was favoured with very prudent, respectful, and affectionate servants; and probably he was in general a kind and considerate master, who could bear to be reasoned with by his inferiors. They had, it may be supposed, heard a great deal from the Israelitish maid of Elisha's miracles, and were very desirous that Naaman should make the trial. Being more calm and

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him come now to me, [l]and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha [m]sent a messenger unto him, saying, Go and wash in Jordan [n]seven times,‖ and thy flesh shall come again to thee, and thou shalt be clean.

11 But Naaman was wroth, and [o]went away, and said, [p]Behold, [s]I thought, He will surely come out to me,¶ and stand, and call on the name of the LORD his God, and [q]strike his hand over the place, and recover the leper.

12 *Are* not [l]Abana and Pharpar, rivers of Damascus, [q]better than all the waters of Israel? may I not wash in them, and be clean? So he turned, and went away in a rage.

13 And [r]his servants came near, and spake unto him, and said, My father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it*? how much rather then, when he saith to thee, Wash, and be clean?

14 Then [s]went he down, and dipped himself seven times in Jordan, [t]according to the saying of the man of God: and [u]his flesh came again like unto the flesh of a little child, and he was clean.*

15 ¶ And [x]he returned to the man of God, he and all his company, and came and stood before him: and he said, Behold, [y]now I know that *there is* no God in all the earth, but in Israel; now therefore, I pray thee, take [z]a blessing of thy servant.

16 But he said, *As* the LORD liveth, before whom I stand, [a]I will receive none. And he urged him to take *it;* but he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant [b]will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto the LORD.†

18 In this thing the LORD pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, [c]and I bow myself in the house of Rimmon: when I bow down myself in the house of Rimmon, [d]the LORD pardon thy servant in this thing.

19 And [e]he said unto him, Go in peace.‡ So he departed from him [2]a little way.

20 ¶ But [f]Gehazi, the servant of Elisha the man of God, said, Behold, [g]my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, *as* the LORD liveth,§ I will run after him, [h]and take somewhat of him.

21 So Gehazi followed after Naaman: and when Naaman saw *him* running after him, he lighted down from the chariot to meet him, and said, [3]*Is* all well?

22 And he said, All *is* well. [i]My master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: [k]give them, I pray thee, a talent of silver, and two changes of garments.‖

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants; [l]and they bare *them* before him.

24 And when he came to the [4]tower,¶ he took *them* from their hand, [m]and bestowed *them* in the house; and he let the men go, and they departed.

25 But he went in, and [n]stood before his master: and Elisha said unto him, Whence *comest thou*, Gehazi? And he said, [o]Thy servant went [5]no whither.

26 And [p]he said unto him, Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? [q]*Is it* a time to receive money,* and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprosy therefore of Naaman shall cleave unto thee, and [r]unto thy seed for ever. And he went out from his presence [s]a leper *as white* as snow.

CHAPTER VI.

1 *Elisha causeth iron to swim.* 8 *He discloseth the king of Syria's counsel;* 18 *and smiteth his army with blindness.*

AND [a]the sons of the prophets said unto Elisha, Behold now, [b]the place where we dwell with thee* is [c]too strait for us.

B.C. 894—B.C. 894.

[l] Ex. xi. 8.
[m] Matt. xv. 23-26.
[n] Lev. xiv. 7, 16.
‖ Thus, according to the law of Moses, lepers were sprinkled seven times (Lev. xiv. 6, &c.)—PATRICK.
[o] Prov. i. 32.
[p] Prov. iii. 7.
[s] *I said*, &c.; or, *I said with myself, He will surely come out*, &c.
¶ The reason why Elisha did not come out to Naaman is neither to be sought in the Mosaic law, which prohibited intercourse with lepers — the law, indeed, prescribed the inspection of the lepers by the priests, for which purpose they must come near them—nor in the intention to magnify the miracle in the eyes of Naaman, but discovers itself in the expressions of Naaman concerning this conduct. Naaman was strongly built up in the haughtiness inherent in every natural man by his high civic position, in which all beneath his master and sovereign bowed before him, and served him most reverently, and was to receive a salutary humbling, and at the same time to learn that he owed his cure not to a magical touch of the prophet, but only to the power of the Lord working through his word.—KEIL.
[q] *Move up and down.*
[l] *Amana.*
[q] Josh. iii. 15-17.
[r] 1 Sam. xxv. 14.
[s] Job xxxi. 13.
[t] 2 Chr. xx. 20.
[u] Job xxxiii. 25.
* "A word fitly spoken, how good is it!" is an adage never more strikingly exemplified than in the present instance. How reasonable and forcible was the remonstrance of his faithful servants! Naaman felt it, obeyed, and was cured.—DR JOHN CAMPBELL.
[x] Luke xvii. 15-18.
[y] Josh. ii. 9-11.
[z] 2 Cor. ix. 5, *marg.*
[a] Gen. xiv. 22, 23.
[b] Acts xxvi. 18.
† In this confession of Naaman we have the Divine object in his cure. The bodily help given was to be for him the way to deliverance from his spiritual misery the means of leading him to the knowledge of the true God and to faith in him.—KEIL.
[c] xvii. 35.
[d] 2 Chr. xxx. 18.
[e] Matt. ix. 16, 17.
‡ The prophet did not condemn this, but bade him not trouble himself about this matter; for he did not offend against God's law, which was not intended for such as he was.—PATRICK.
[2] *A little piece of ground.*
[f] John vi. 70.
[g] Prov. xxvi. 16.
§ *As the Lord liveth.*—He swears, that he might have some pretence for the action to which he had bound himself by his oath; not considering that to swear to do any wicked action is so far from excusing it, that it makes it much worse.—POOLE.
[h] Ex. xx. 17.
[3] Is there *peace?*
[i] Is. lix. 3.
[k] 2 Cor. xii. 16-18.
‖ What a sound tale has the crafty Gehazi devised; of the number, the place, the quality, the age of his master's guests, that he might set a fair colour on that pretended request, so proportioning the value of his demand that he might both enrich himself and yet well stand with the moderation of his master.—BP. HALL.
[l] Is. xxx. 6.
[4] *Secret place.*
¶ To the place where Elisha lodged. Or, as some will have it, to a secret place where he laid up what he had got.—PATRICK.
[m] Josh. vii. 1, 11.
[n] Prov. xxx. 20.
[o] Acts v. 3, 4.
[5] *Not hither or thither.*
[p] Ps. lxiii. 11.
[q] Gen. xiv. 23.
* Is this a time to think of purchasing and getting riches, &c., when this nation, for its sins, is about to be carried away captive? of which, it is probable, Elisha had often informed Gehazi.—WILSON.
[r] 1 Sam. ii. 30-36.
[s] Ex. iv. 6.

CHAP. VI.
[a] ii. 3.
[b] 1 Sam. xix. 20.
* They had their colleges sometimes in cities (as in Bethel), and sometimes in the fields, and sometimes upon mountains. It is probable this was in the fields, where Elisha, for the present, was resident among them.—PATRICK.
[c] Josh. xvii. 14.

impartial than he, they perceived that the prophet's directions were simple, easy, and safe. Had the prophet prescribed nauseous medicines, a tedious regimen, or some painful operations, or even some burdensome religious observances; or had he demanded a large sum of money as the price of the cure; they knew that Naaman would have complied without hesitation: how much more, then, ought he in reason to go to Jordan and wash seven times in its waters? This remonstrance was "a word spoken in due season," and had its full effect: and his cure immediately followed on his obedience; so that the decayed and loathsome parts of his skin and flesh became perfectly sound, and assumed the healthful appearance of the flesh of a child.—"This is the only cure of a leprosy that we read of till Christ came into the world."—*Scott.*

HIS SUPERSTITION.—Ver. 17. (1.) In one instance he overdid it, that he would not only worship the God of Israel, but he would have clods of earth out of the prophet's garden, or at least of the prophet's ordering, to "make an altar of." He that, a while ago, had spoken very slightly of the "waters" of Israel (ver. 12), now is in another extreme, and overvalues the "earth" of Israel, supposing (since God appointed "altars of earth," Exod. xx. 24) an altar of that earth would be most acceptable to him; not considering that all "the earth is the Lord's, and the fulness thereof." Or, perhaps, the transport of his affection and veneration for the prophet, not only upon the account of his power, but of his virtue and generosity, made him, as we say, love the very ground he went upon, and desire to have some of it home with him. The modern compliment equivalent to this would be, "Pray, sir, let me have your picture." (2.) In another instance he underdid it, that he reserved to himself a liberty to bow in the house of Rimmon, in complaisance to the king his master, and according to the duty of his place at court (ver. 18), "in this thing" he must be excused. He owns he ought not to do it, but that he cannot otherwise keep his place; protests his bowing is not, nor ever shall be, as it had been, in honour to the idol, but only in honour to the king; and therefore he hopes God will forgive him. Perhaps, all things considered, this might admit of some apology, though it was not altogether justifiable.—*Henry.*

GEHAZI.—Ver. 20. Gehazi deemed Elisha foolish to miss so fair an opportunity of enriching himself, having a right to Naaman's money in return for the cure. But *he* would not be so scrupulous; and with a solemn oath—even when speaking to himself, which in this case was peculiarly profane—he declared that he would take somewhat of him. To accomplish his covetous purpose, he soon devised a plausible lie; and Naaman's heart was so affected by the benefit which he had obtained, that he treated even the prophet's servant with the greatest respect, and pressed his acceptance of a larger sum than he petitioned for. In this manner Gehazi appropriated above seven hundred pounds sterling in silver, which he secreted in some convenient place; and he then returned to Elisha with another direct falsehood, as if he could have deceived God, as well as his prophet. His whole conduct was wicked in a most aggravated degree. He did what he could to disgrace the God of Israel, and to misrepresent his religion; he behaved in a manner most injurious to his master's character; and he not only robbed Naaman of his property, but he took the most effectual method imaginable to prejudice him against the prophet, and to induce him to return to idolatry. Ver. 26, 27. The Spirit of God shewed Elisha what had passed as plainly as if he had witnessed the whole transaction.—We may suppose that Gehazi was scheming how to lay out his money, in purchasing an oliveyard or vineyard, that he might exchange the service of Elisha for a more profitable occupation. And so he might; but it would be under the stigma and misery of a rooted leprosy, entailed upon his posterity in perpetuity, or as long as one of them remained.—*Scott.*

CHAP. VI. IRON FLOATING MIRACULOUSLY.—Ver. 1-7. Probably, this event occurred either at Gilgal or Jericho, both of which were near Jordan.—Under Elisha's superintendency the schools of the prophets flourished, and doubtless true religion revived and spread in proportion; but it is not certain whether the building intended was a place of assembly, where the prophets met for religious exercises with other pious Israelites, or whether they purposed to live together in it with their families, as a collected body separate from others. When, however, they were straitened for room, they did not depend on others to prepare them a more convenient or spacious building, but they proposed to fill up the intervals of their time in manual labour, and prepare one for themselves; and probably they were accustomed to work at other

2 Let us go, we pray thee, unto Jordan,† [d]and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, [e]they cut down wood.

5 But as one was felling a beam, the [1]axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed.‡

6 And the man of God said, Where fell it? And he shewed him the place. And he [f]cut down a stick, and cast *it* in thither; and the iron did swim.§

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then [g]the king of Syria warred against Israel, and [h]took counsel with his servants, saying, In such and such a place *shall be* my [2]camp.‖

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for [i]thither the Syrians are come down.

10 And the king of Israel [k]sent to the place which the man of God told him and [l]warned him of, and saved himself there, not once nor twice.

11 ¶ Therefore [m]the heart of the king of Syria was sore troubled for this thing; and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, [3]None, my lord, O king: but Elisha, the prophet that *is* in Israel, telleth the king of Israel the words that thou speakest in thy bed-chamber.

13 And he said, Go and [o]spy where he *is*, that I may send and fetch him.¶ And it was told him, saying, Behold, *he is* in [p]Dothan.

14 Therefore [q]sent he thither horses, and chariots, and a [4]great host: and they came by night, and compassed the city about.

15 ¶ And when the [5]servant[*] of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots: and his servant said unto him, [r]Alas, my master! how shall we do?

16 And he answered, [s]Fear not; for [t]they that *be* with us *are* more than they that *be* with them.

B.C. 893—B.C. 893.

† The Jordan is shadowed with poplars, alders, &c., many of which are cut down for use.—SANDY'S TRAVELS.

[d] John xxi. 3.

[e] Deut. xix. 5.

[1] *Iron.*

‡ This shews, that as these sons of the prophets wrought with their own hands, going themselves to cut down wood to build withal, so (some of them, at least) they were but poor, being not furnished with tools for their work, but forced to borrow.—BOOTHROYD.

[f] Ex. xv. 25.

§ It is remarkable that there was an instrumentality required ere the iron was raised up, yet not an instrumentality, however, that had any natural tendency towards the accomplishment of the miracle. It would have been as great a miracle for wood to have sunk and buoyed up the iron, as for the iron to have risen by itself to the surface. But at times there is an instrumentality in a direction, at least, towards the desired consummation, as in our Saviour's anointing with clay and spittle the eyes of the blind man.—DR CHALMERS.

[g] 24.

[h] 1 Kings xx. 23.

[2] *Encamping.*

‖ Thither I will send my forces, to surprise some place; or to lie in ambush where the king or his people were to pass (ver. 9).—POOLE.

[i] Am. iii. 7.

[k] Ex. ix. 20, 21.

[l] Ez. iii. 18-21.

[m] 1 Sam. xxviii. 21.

[3] *No.*

[n] Ec. x. 20.

[o] 1 Sam. xxiii. 22, 23.

¶ A very foolish design, as if the prophet could not as well know this as he did the rest of his other counsels.—PATRICK.

[p] Gen. xxxvii. 17.

[q] Matt. xxvi. 47, 55.

[4] *Heavy.*

[5] *Minister.*

[*] *The servant* having been with him but a little time, even since Gehazi's dismission, had not yet seen any experiments of his great power; or if he had, his faith might easily be shaken upon so great and sudden a danger.—POOLE.

[r] 2 Chr. xx. 12.

[s] Ex. xiv. 13.

[t] 2 Chr. xxxii. 7, 8.

[u] Ps. xci. 15.

[x] Ps. cxix. 18.

† Elisha prayed to God to give his servant a sight of the heavenly powers that were placed in his defence; when immediately the man saw his master and himself surrounded with a vast angelic host, like a train of fiery chariots and horses, to destroy his enemies.—PYLE.

‡ The eyes of the prophet's servant, which the Lord opens, are not those of the body, but of the spirit; the opening of the eyes denotes the transference into the ecstatic state, in which the spirit sees things which the bodily eye cannot see, because they belong not to the material but to the spiritual world.—KEIL.

[y] Ps. xxxiv. 7.

[z] Gen. xix. 11.

§ Such a blindness that they could only see to a short distance before them.—WILSON.

[6] *Come ye after me.*

[a] 2 Sam. xvi. 18, 19.

[b] Jud. xx. 40-42.

[c] 1 Sam. xxiv. 4, 19.

[d] Prov. xxv. 21.

[e] 1 Sam. xxiv. 17.

‖ It appears from the next verse, that the king of Syria soon afterwards brought his hosts to besiege Samaria; so that the meaning of this expression must be, either, that for the present they quite retreated and laid aside the thoughts of war, though afterwards they broke out again into hostilities; or (which is the plainest sense) that their bands made no more incursions and inroads, but resolved to come and fall upon them, not in small parties, and by ambushes, but with a formed and regular army, with which they laid siege to Samaria.—PATRICK.

[f] Lev. xxvi. 26.

[g] Ez. iv. 13-15.

[h] 2 Sam. xiv. 4.

[7] *Let not the LORD save thee.*

[i] Ps. lx. 11.

[k] Gen. xxi. 17.

17 And Elisha [u]prayed, and said, LORD, I pray thee, [x]open his eyes, that he may see.† And the LORD opened the eyes of the young man;‡ and he saw: and, behold, the mountain *was* [y]full of horses and chariots of fire round about Elisha.

18 ¶ And when they came down to him, Elisha prayed unto the LORD, and said, [z]Smite this people, I pray thee, with blindness.§ And he smote them with blindness, according to the word of Elisha.

19 And Elisha said unto them, This *is* not the way, neither *is* this the city: [6]follow me, and [a]I will bring you to the man whom ye seek. But he led them to Samaria.

20 And it came to pass, when they were come into Samaria, that Elisha said, LORD, open the eyes of these *men*, that they may see. And the LORD [b]opened their eyes, and they saw; and, behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, My father, [c]shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? [d]Set bread and water before them, that they may eat and drink, and go to their master.

23 And [e]he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel.‖

24 ¶ And it came to pass after this, that Benhadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was [f]a great famine in Samaria: and, behold, they besieged it, until [g]an ass's head was *sold* for fourscore *pieces* of silver, and the fourth part of a cab of dove's dung for five *pieces* of silver.

26 ¶ And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, [h]Help, my lord, O king!

27 And he said, [7]If the LORD do not help thee, [i]whence shall I help thee? out of the barnfloor, or out of the wine-press?

28 And the king said unto her, [k]What aileth thee? And she answered, This woman said unto

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times, that the people might not be burdened. But they would not go to hew timber for this purpose without Elisha's permission; and they desired his company to sanction their attempt, and to solace their toil by his edifying conversation; to which he willingly consented.—Perhaps they were not very skilful about their work, and some of their tools were borrowed; so that an axe-head falling into the water, proved a cause of anxiety to one of them, as it seems he was not well able to make it good, and the owner could not afford to lose it. In so small a matter the Lord was pleased to work a miracle, to compose the young prophet's mind, to put honour upon Elisha, to enable the company to proceed with their work, and to encourage their faith and hope!—The stick cast into the water was the token of the Lord's operation; and it is useless to inquire in what way he made the iron to swim.—*Scott.*

ELISHA'S PROTECTION.—Ver. 17. We are here told of the grievous fright which the prophet's servant was in when he perceived the city surrounded by the Syrians, and the effectual course which the prophet took to pacify him, and free him from his fears. It seems Elisha used his servant to rise early—that is the way to bring something to pass, and to do the work of a day in its day. Being up, we may suppose he heard the noise of soldiers, and thereupon looked out, and was aware of an army compassing the city (ver. 15), with great assurance, no doubt, of success; and that they should have this troublesome prophet in their hands presently. Now observe, 1. What a consternation he was in: he runs straight to Elisha to bring him an account of it: "'Alas, master!'" said he, "'what shall we do?' We are undone; it is to no purpose to think either of fighting or flying, but we must unavoidably fall into their hands." Had he but studied David's Psalms, which were then extant, he might have learned "not to be afraid of ten thousands of people" (Ps. iii. 6)—no, not of "an host encamped against him" (Ps. xxvii. 3). Had he considered that he was embarked with his master, by whom God had done great things, and whom he would not now leave to "fall into the hands of the uncircumcised," and who, having saved others, no doubt would save himself, he had not been thus at a loss. If he had only said, "What shall I do?" it had been the more excusable, and like that of the disciples, "Lord, save us, we perish;" but he needed not to put his master in, as in distress, nor to say, "What shall we do?"

2. How his master quieted him, (1.) By word: what he said to him (ver. 16), is spoken to all the faithful servants of God, when "without are fightings and within are fears;" "'Fear not,' with that fear which has torment and amazement; 'for they that be with us,' to protect us, 'are more than they that be against us,' to destroy us; angels unspeakably more numerous; God infinitely more powerful." When we are magnifying the causes of our fear, we ought to possess ourselves with clear, and great, and high thoughts of God and the invisible world. "If God be for us," we know what follows (Rom. viii. 31).

THE HERALDRY OF HEAVEN.—Ver. 17. (1.) It seems Elisha was much concerned for the satisfaction of his servant. Good men desire not only to be easy themselves, but to have those about them easy. Elisha had lately parted with his old man, and this, being newly come into his service, had not the advantage of experience; his master was therefore desirous to give him other convincing proofs of that Omnipotence which employed him, and was therefore employed *for* him. Note, They whose faith is strong ought tenderly to consider and compassionate those who are weak, and of a timorous spirit, and to do what they can to strengthen their hands. (2.) He saw himself safe, and wished no more than that his servant might see what he saw—a guard of angels round about him; such as were his master's convoy to the gates of heaven were his protectors against the gates of hell—"chariots of fire and horses of fire." Fire is both dreadful and devouring; that power which was engaged for Elisha's protection could both terrify and consume the assailants. As angels are God's messengers, so they are his soldiers, his hosts (Gen. xxxii. 2), his legions, or regiments (Matt. xxvi. 33), for the good of his people.—*Henry.*

JEHORAM'S HOSTILITY TO ELISHA.—Ver. 32. Either Elisha had denounced this judgment upon Jehoram for his sins, or Jehoram supposed that it was sent in answer to his prayers; or he thought the prophet could help him if he would; or he blamed him for inducing him to dismiss the Syrian army when in his power; or perhaps Elisha had counselled him in the name of the Lord to hold out the siege, and that he should be delivered. His rage, however, against God, vented itself in menacing violence to his faithful servant. Ver. 32, 33. Elisha lodged at Samaria at this time.

me, [1]Give thy son, that we may eat him to-day, and we will eat my son to-morrow.

29 So we boiled my son, and did eat him: ¶ and I said unto her on the [s]next day, Give thy son, that we may eat him; and [m]she hath hid her son.

30 ¶ And it came to pass, when the king heard the words of the woman, that he rent his clothes; and he passed by upon the wall, and the people looked, and, behold, *he had* sackcloth within upon his flesh.

31 Then he said, [n]God do so and more also to me, [o]if the head of Elisha the son of Shaphat shall stand on him this day.

32 But Elisha sat in his house, and [p]the elders sat with him; and *the king* sent a man from before him: but, ere the messenger came to him, he said to the elders, See ye how this [q]son of a murderer hath sent to take away mine head?* Look, when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his master's feet behind him?

33 And, while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, [r]this evil *is* of the LORD;† what should I [s]wait for the LORD any longer?

CHAPTER VII.

1 Elisha prophesieth incredible plenty in Samaria. 17 The unbelieving lord is trodden to death.

THEN [a]Elisha said, Hear ye the word of the LORD;* Thus saith the LORD, [b]To-morrow, about this time, *shall* [c]a measure of fine flour *be sold* for a shekel, and two measures [d]of barley for a shekel, in the gate of Samaria.†

2 Then [1]a lord, on whose hand the king leaned, answered the man of God, and said, Behold, [e]*if* the LORD would make [f]windows in heaven, might this thing be?‡ And he said, Behold, [g]thou shalt see *it* with thine eyes, but shalt not eat thereof.

3 ¶ And there were [h]four leprous men at the entering in of the gate: and they said one to another, [i]Why sit we here until we die?

4 If we say, [k]We will enter into the city, then the famine *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and [l]let us fall unto the host of the Syrians: [m]if they save us alive, we shall live; and if they kill us, [n]we shall but die.

5 And they rose up [o]in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, [p]behold, *there was* no man there.

6 For [q]the LORD had made the host of the Syrians to hear a noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us [r]the kings of the Hittites,§ and [s]the kings of the Egyptians, to come upon us.

7 Wherefore [t]they arose, and fled in the twilight, and left their tents, and [u]their horses, and their asses, even the camp as it *was*, [x]and fled for their life.‖

8 And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and [y]hid *it;* and came again, and entered into another tent, and carried thence *also*, and went and hid *it*.

9 Then [z]they said one to another, We do not well: ¶ [a]this day *is* a day of good tidings, and we hold our peace; if we tarry till the morning light, [2]some [b]mischief will come upon us: now therefore come, that we may go and tell the king's household.

10 So they came, and called unto [c]the porter of the city; and they told them, saying, We came to the camp of the Syrians, and, behold, *there was* [d]no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

11 And he called the porters, and they told *it* to the king's house within.

12 ¶ And the king arose in the night, and said [e]unto his servants, [f]I will now shew you what the Syrians have done to us. They know [g]that we *be* hungry; therefore are they gone out of the camp to [h]hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And [i]one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left [3]in the city, (behold, they *are* as all the multitude of Israel that are left in it; behold, *I say*, [k]they *are* even as all the multitude of the Israelites that are consumed,) and let us send and see.

14 They took therefore two chariot horses; and the king sent after the host of the Syrians, saying, Go and see.

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[1] Lev. xxvi. 29.

¶ *We boiled my son, and did eat him*—a dreadful judgment, threatened to them in case of their apostasy (Deut. xxviii. 56, 57), in which they were now deeply plunged (compare Ez. v. 10). *She hath hid her son*—either that she might eat him alone; or, rather, that she might save him from death, her bowels yearning towards him, and her hunger being in great measure satisfied.—POOLE.

[s] *Other.*

[m] 1 Kings iii. 26.

[n] Ruth i. 17.

[o] 1 Kings xviii. 17.

[p] Ez. viii. 1.

[q] 1 Kings xviii. 4.

* He understood, by the spirit of prophecy, the wicked intentions of the king, who was like his father Ahab, that had murdered many of the prophets of the Lord.—PATRICK.

[r] Gen. iv. 13.

† Thus he lays all the blame upon God, not, as he ought, upon his own and his mother's wickedness, which provoked God, who doth not willingly afflict, to send this heavy judgment upon him. *What should I wait for the Lord any longer?*—Thou biddest me wait upon God for help, but I perceive I may wait long enough before deliverance comes. I am weary with waiting, I can wait no longer.—POOLE.

* Ps. xxvii. 14.

CHAP. VII.

[a] vi. 33.

* These first verses prove that the king had made entry where Elisha was, who put forth his prophetic power, and foretold a thing at the time incredible.—DR CHALMERS.

[b] Ex. viii. 23.

[c] Rev. vi. 6.

[d] John vi. 9.

† *In the gate of Samaria*—which was the market-place, as well as a place for other public meetings (see 2 Sam. xix. 8).—PATRICK.

[1] *A lord which* belonged *to the king, leaning on his hand.*

[e] Gen. xviii. 12-14.

[f] Gen. vii. 11.

‡ The mouth of infidelity, always open, ridiculed the prophet, considering the prediction probable on the supposition of bread coming down from heaven. The reply was prompt and awful: "Thou shalt see, but shalt not eat thereof."—DR JOHN CAMPBELL.

[g] Deut. iii. 27.

[h] *See on* v. 1.

[i] Jer. viii. 14.

[k] Jer. xiv. 18.

[l] 1 Chr. xii. 19.

[m] Jon. iii. 9.

[n] 2 Sam. xiv. 17.

[o] 1 Sam. xxx. 17.

[p] Lev. xxvi. 28.

[q] 2 Sam. v. 24.

[r] 1 Kings x. 29.

§ Though the greatest number of these people had been destroyed by the Israelites under Joshua, yet many had fled to remote parts, and some to the countries bordering on Canaan, where, in process of time, they grew numerous and powerful.—PYLE.

[s] 2 Chr. xii. 3.

[t] Job xviii. 11.

[u] Ps. xx. 7, 8.

[x] Prov. vi. 5.

‖ How easily can the Almighty confound the power of the strong, the policy of the wise! God strikes a panic terror into the hearts of these Syrians. He will not vouchsafe to use any substantial stratagem against them. Nothing but an empty sound scatters them, and sends them home deprived of their property, laden with shame, half-dead with fear.—BISHOP HALL.

[y] Josh. vii. 21.

[z] Hag. i. 4, 5.

¶ After satiating their hunger, they gratified their avarice; but wisely and naturally reflected at length on the danger they incurred by keeping up the intelligence of what they had found, from the people in the city. They first told the circumstance to a head-porter, or porter in the gate, who told others, and they conveyed the grateful information to those within, or the king's household.—DR CHALMERS.

[a] Is. xli. 27.

[2] *We shall find punishment.*

[b] Prov. xxiv. 16.

[c] Ps. cxxvii. 1.

[d] *See on* 6, 7.

[e] Gen. xx. 8.

[f] v. 7.

[g] vi. 25-29.

[h] Josh. viii. 4-12.

[i] v. 13.

[3] *In it.*

[k] Jer. xiv. 18.

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probably in the school of the prophets, sharing the hardships of that city; and the elders had resorted to him to entreat his prayers, or to desire his counsel.—The Lord revealed to him Jehoram's intentions, and Elisha called him "the son of a murderer," as proving himself the genuine offspring of Ahab and Jezebel, who slew the Lord's prophets, and murdered Naboth. At his desire the messenger of Jehoram was shut out, till his master who followed him, perhaps to countermand his order, was arrived. And when he was entered, and perhaps exhorted to hope for deliverance, he in a blasphemous manner answered, that the calamity was from the LORD, who would not deliver them, and that it was vain to wait for him any longer. Probably he meant to infer that he might as well put Elisha to death, and surrender to Ben-hadad without further delay.—As the messenger was excluded till the king arrived, it is evident that the latter was the speaker of these words, and not his servant in his presence.—*Scott.*

CHAP. VII. THE LEPERS.—Ver. 3, 4. These lepers reasoned themselves into a resolution to make a visit in the night to the camp of the Syrians. They were ready to perish for hunger, none passed through the gate to relieve them. Should they go into the city, there was nothing to be had there, they must die in the streets; should they sit still, they must pine to death in their cottage; they therefore determine to go over to the enemy, and throw themselves upon their mercy. If they killed them, better die by the sword than by famine—one death than a thousand; but perhaps they would save them alive, as objects of compassion. Common prudence will put us upon that method which may mend our condition, but cannot make it worse. The prodigal son resolves to return to his father, whose displeasure he had reason to fear, rather than perish with hunger in the far country. These lepers conclude, "If they kill us, we shall but die;" and happy they who, in another sense, can thus speak of dying; "We shall but die, that is the worst of it—not die and be damned, not be hurt of the second death." According to this resolution, they went, in the beginning of the night, to the camp of the Syrians, and, to their great surprise, found it wholly deserted, not a man to be seen or heard in it (ver. 5). Providence ordered it, that these lepers came as soon as ever the Syrians were fled, for they fled in the twilight (the evening twilight, ver. 7), and in the twilight the lepers came (ver. 5), and so no time was lost. How they reasoned themselves into a resolution to bring tidings of this to the city; they feasted in the first tent they came to (ver. 8), and then began to think of enriching themselves with the plunder; but they correct themselves (ver. 9), "'We do not do well' to conceal those good tidings from the community we are members of, under colour of being avenged upon them for excluding us their society—it was the law that did it, not they, and therefore let us bring them the news. Though it awake them from sleep, it will be 'life from the dead' to them."

THE PROMISED PLENTY.—Ver. 16. Plenty was in Samaria from the plunder of the camp of the Syrians. Had the Syrians been governed by the modern policies of war, when they could not take their baggage and their tents with them, they would rather have burnt them (as it is common to do with the forage of a country) than let them fall into their enemies' hands; but God intended that the besieging of Samaria, which was intended for its ruin, should turn to its advantage, and that Israel should now be enriched with the spoil of the Syrians, as of old with those of the Egyptians. Here see, 1. The "wealth of the sinner laid up for the just" (Job xxvii. 16, 17), and the spoilers spoiled (Isa. xxxiii. 1). 2. The wants of Israel supplied in a way that they little thought of, which should encourage us to depend upon the power and goodness of God in our greatest straits. 3. The word of Elisha fulfilled, to a tittle—"a measure of fine flour was sold for a shekel." They that spoiled the camp had not only enough to supply themselves with, but an overplus to sell at an easy rate for the benefit of others; and so even "they that tarried at home did divide the spoil" (Ps. lxi. 12; Isa. xxxiii. 23). God's promise may be safely relied on, for no word of his shall fall to the ground.

DEATH OF THE SCOFFER.—Ver. 17. This lord, 1. Was preferred by the king to the "charge of the gate," to keep the peace, and to see that there was no tumult or disorder in dividing and disposing of the spoil—so much trust did the king repose in him, and in his prudence and gravity, and so much did he delight to honour him. He that will be great, let him serve the public. 2. Was trodden to death by the people in the

15 And they went after them unto Jordan; and, lo, all the way *was* full of garments and [i]vessels, which the Syrians [m]had cast away in their haste: and the messengers returned, and told the king.

16 And the people went out, and [n]spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a shekel, [o]according to the word of the LORD.

17 ¶ And the king appointed the lord, on whose hand he leaned, to have the charge of the gate:* and [p]the people trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

18 And it came to pass, as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to-morrow, about this time, in the gate of Samaria;

19 And that lord answered the man of God,† and said, Now, behold, *if* the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And [q]so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAPTER VIII.

1 *The Shunammite hath her land restored.* 7 *Hazael killeth his master, and succeedeth him.* 16 *Jehoram's wicked reign.* 24 *Ahaziah succeedeth him.*

THEN spake Elisha* unto the woman, [a]whose son he had restored to life, saying, Arise, and go thou and thine household, and [b]sojourn wheresoever thou canst sojourn: for [c]the LORD hath [d]called for a famine; and it shall also come upon the land [e]seven years.†

2 And the woman arose, and did after the saying of the man of God: and she went [f]with her household, and sojourned in [g]the land of the Philistines‡ seven years.

3 And it came to pass, at the seven years' end, that the woman returned out of the land of the Philistines: and [h]she went forth to cry unto the king for her house, and for her land.§

4 And the king talked with [i]Gehazi,‖ the servant of the man of God, saying, [k]Tell me, I pray thee, [l]all the great things that Elisha hath done.

5 And it came to pass, as he was telling the king how [m]he had restored a dead body to life, that, [n]behold, the woman, whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, [o]My lord, O king, this *is* the woman,¶ and this *is* her son, whom Elisha restored to life.

6 And when the king asked the woman, she told him. So the king appointed unto her a certain [1]officer, saying, [p]Restore all that *was* her's, and all the fruits of the field, since the day that she left the land, even until now.*

7 ¶ And Elisha came to [q]Damascus; and [r]Ben-hadad the king of Syria was sick: and it was told him, saying, [s]The man of God [t]is come hither.

8 And the king said unto Hazael, [u]Take a present in thine hand,† and go, meet the man of God, and [x]enquire of the LORD by him, saying, Shall I recover of this disease?

9 So [y]Hazael went to meet him, and took a present [2]with him, even of every good thing of Damascus, forty camels' burden,‡ and came and stood before him, and said, [z]Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly recover: howbeit [a]the LORD hath shewed me that [b]he shall surely die.

11 And he settled his countenance [3]stedfastly,§ until he was ashamed; and the man of God [c]wept.

12 And Hazael said, Why weepeth [d]my lord? And he answered, Because I know [e]the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt [f]dash their children, and rip up their women with child.

13 And Hazael said, But what! *is* thy servant a dog, that [g]he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria.

14 So he departed from Elisha, and came to his master; who said to him, What said Elisha to thee? and he answered, He told me *that* thou shouldest surely recover.

15 And [h]it came to pass on the morrow, that he took a thick cloth,‖ and dipped *it* in water, and spread *it* on his face, so that he died: and [i]Hazael reigned in his stead.

16 ¶ And in the fifth year of Joram the son of

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[i] Esth. i. 7.
[m] Job ii. 4.
[n] 1 Sam. xvii. 53.
[o] Num. xxiii. 19.
* To keep order at the gate, in the violent crowding of the famished people out of the city, and to prevent any evil that was likely to arise from too great a pressure, the king ordered to the gate his minister, who the day before had derided the prediction of Elisha. Here he was crushed and trodden down in the throng.—KEIL.
[p] Is. xxv. 10.
† This part of the history is repeated, because it is a remarkable fulfilling of a Divine prediction, whereby their belief of God's providence ordering all things in a wonderful manner, was confirmed.—PATRICK.
[q] Num. xx. 12.

CHAP. VIII.

* Elisha, ever alive to the kindness of his benefactress, the Shunammite, counselled her by what means to preserve the life of her family. It is most cheering to observe the gratitude of the man of God, and the fidelity of his friendships.—DR JOHN CAMPBELL.
[a] iv. 35.
[b] Gen. xii. 10.
[c] Lev. xxvi. 19, 20.
[d] Jer. xxv. 29.
[e] Gen. xli. 27.
† An ordinary time in Scripture for great famines (see Gen. xli. 27; 2 Sam. xxiv. 13).—DIODATI.
[f] 1 Tim. v. 8.
[g] Jud. iii. 3.
‡ This country was so near that she might easily remove her family thither, and likewise hear sometimes from her own country.—PATRICK.
[h] 2 Sam. xiv. 4.
§ Probably seized by relations, stewards, or king's officers, during her long absence.—GILL.
[i] v. 20-27.
‖ This, too, seems a proof that the transaction happened at a prior period, while Gehazi was yet the attendant of Elisha, and before his leprosy. For it is not probable that the king of Israel would converse so familiarly with a leper. Our interpreters, to solve the difficulty, make him speak to him *at a distance*.—BOOTHROYD.
[k] Luke ix. 9.
[l] iv. 3-6.
[m] iv. 35.
[n] Ruth ii. 3.
[o] 1 Sam. xxvi. 17.
¶ *The woman* was, by God's wonderful and gracious providence, brought thither in the most advantageous season.—POOLE.
[1] *Eunuch.*
[p] Deut. xxii. 2.
* This was an high act of justice, and an argument of some goodness left in a bad man, that he would not gain anything by her calamity.—PATRICK.
B.C. 885.
[q] Gen. xiv. 15.
[r] vi. 24.
[s] vi. 12; vii. 18.
[t] Jud. xvi. 2.
[u] *See on* v. 5.
† After the manner of the heathens, to purchase the soothsayer's favours, and others, who were the devil's ministers (see 2 Kings v. 5), and not according to the pure simplicity of the faithful to the true prophets (1 Sam. ix. 7).—DIODATI.
[x] Luke xiii. 23.
[y] 1 Kings xix. 15.
[2] *In his hand.*
‡ The present consisted, no doubt, of the fruits of the land, and was very considerable, because the king wished to obtain from the prophet as favourable an answer as possible, though we are not to suppose it so large that forty camels were actually necessary to carry it, nor think of computing the forty camels' burden with Deres. at 20,000 or even 32,000 lbs., but must take into account the often attested Oriental custom of making a great display with presents, and employing as many servants and beasts of burden as possible, whereby only one article was placed upon each, so that the forty camels perhaps scarcely carried more than two or four animals might have carried, if fully laden.—KEIL.
[z] xvi. 7.
[a] Gen. xli. 39.
[b] Gen. ii. 17.
[3] *And set* it.
§ *He settled his countenance*—that is, the prophet looked Hazael out of countenance.—GILL.
[c] Ps. cxix. 136.
[d] iv. 28.
[e] Amos i. 3, 4.
[f] Is. xiii. 16, 18.
[g] Matt. xxvi. 33-35.
[h] 1 Kings xi. 26-37.
‖ "The mosquito net," made of wool or goat's hair.—SHAW.
[i] 1 Kings xix. 15.

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gate, either by accident, the crowd being exceedingly great, and he in the thickest of it, or perhaps designedly, because he abused his power, and was imperious in restraining the people from satisfying their hunger. However it was, God's justice was glorified, and the word of Elisha was fulfilled: he saw the plenty, for the silencing and shaming of his unbelief, corn cheap, without "opening windows in heaven," and therein saw his own folly in prescribing to God. But he did not eat of the plenty he saw: "when he was about to fill his belly," God "cast the fury of his wrath upon him" (Job xx. 23), and it came between the cup and the lip. Justly are those thus tantalised with the world's promises that think themselves tantalised with the promises of God; if believing shall not be seeing, seeing shall not be enjoying.—*Henry.*

CHAP. VIII. HAZAEL.—Ver. 8. What passed between Hazael and Elisha is especially remarkable. 1. Elisha answered his inquiry concerning the king, that he might recover—the disease was not mortal; but that he should die another way (ver. 10), not a natural, but a violent death. There are many ways out of the world, and sometimes, when men think to avoid one, they fall by another. 2. He looked Hazael in the face with an unusual concern, till he made Hazael blush, and himself weep (ver. 11). The man of God could outface the man of war. It was not in Hazael's countenance that Elisha read what he would do, but God did, at this time, reveal it to him, and it fetched tears from his eyes: the more foresight men have, the more grief they are liable to. 3. When Hazael asked him why he wept, he told him what a great deal of mischief he foresaw he would do the Israel of God (ver. 12), what desolations he would make of their strongholds, and barbarous destruction of their men, women, and children. The sins of Israel provoked God to give them up into the hands of their cruel enemies, yet Elisha wept to think that ever Israelites should be thus abused; for though he foretold, he did not desire the woeful day. See what havoc war makes, what havoc sin makes, and how the nature of man is changed by the fall, and stript even of humanity itself! 4. Hazael is greatly surprised at this prediction: (ver. 13) "What!" says he, "is thy servant a dog, that he should do this great thing?" This great thing he looks upon to be, (1.) An act of great power, not to be done but by a crowned head; it must be some mighty potentate that can think to prevail thus against Israel, and therefore not I. Many are raised to that dominion which they never thought of, and it often proves "to their own hurt" (Eccl. viii. 9). (2.) An act of great barbarity, which could not be done but by one lost to all honour and virtue: "Therefore," says he, "it is what I shall never find in my heart to be guilty of; 'Is thy servant a dog,' to rend, and tear, and devour? Unless I were a dog, I could not do it."

HIS TREACHERY.—Ver. 14. (1.) He basely cheated his master, and belied the prophet. "He told me thou shouldest certainly recover." This was abominably false, he told him he should die (ver. 10), but he unfairly and unfaithfully concealed that, either because he was loath to put the king out of humour with bad news, or because hereby he might the more effectually carry that bloody design, which he conceived when he was told he should be his successor. The devil ruins men, by telling they shall certainly recover and do well, so rocking them asleep in security, than which nothing is more fatal. This was an injury to the king, who lost the benefit of this warning to prepare for death, and an injury to Elisha, who would be counted a false prophet. (2.) He barbarously murdered his master, and so made good the prophet's word (ver. 15). He dipped a thick cloth in cold water, and spread that upon his face, under pretence of cooling and refreshing him, but so that it stopped his breath, and stifled him presently, he being weak (and not able to help himself), or perhaps asleep; such a bubble is the life of the greatest of men, and so much exposed are princes to violence. Hazael, who was Ben-hadad's confidant, is his murderer, and, some think, was not suspected, nor did it ever come out but by the pen of this inspired historian. We found this haughty monarch (1 Kings xx.) "the terror of the mighty in the land of the living," but he "goes down slain to the pit," with "his iniquity upon his bones" (Ezek. xxxii. 27).

PROVIDENCE.—Ver. 19. We see here the gracious care of Providence for the keeping up of the kingdom of Judah and the house of David, notwithstanding the apostasies and calamities of Jehoram's reign. "Yet the Lord would not destroy Judah;" he could easily have done it, he might justly have done it, it would have been no loss to

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Ahab king of Israel, Jehoshaphat *being* then king of Judah, Jehoram the son of Jehoshaphat king of Judah [4]began to reign.¶

17 Thirty and two years old was he when he began to reign; and he reigned eight years in Jerusalem.

18 And he walked [k]in the way of the kings of Israel, as did the house of Ahab; for [l]the daughter of Ahab was [m]his wife: and he did evil in the sight of the LORD *

19 Yet the LORD would not destroy Judah [n]for David his servant's sake, as he promised him to give him alway a [5]light, *and* to his children.

20 ¶ In his days [o]Edom revolted from under the hand of Judah, and [p]made a king over themselves.†

21 So Joram went over to Zair,‡ and all the chariots with him; and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots: and the people fled into their tents.

22 Yet [q]Edom revolted from under the hand of Judah unto this day. Then [r]Libnah§ revolted at the same time.

23 And the [s]rest of the acts of Joram, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: ‖ and [t]Ahaziah his son reigned in his stead.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign.

26 Two and twenty years old *was* Ahaziah when he began to reign; and he reigned [u]one year in Jerusalem: and his mother's name *was* Athaliah, the [6]daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab: for he *was* [x]the son-in-law of the house of Ahab.¶

28 ¶ And [y]he went with Joram the son of Ahab to the war against Hazael king of Syria in [z]Ramoth-gilead; and the Syrians wounded Joram.

29 And king Joram went back to be healed in Jezreel of the wounds [7]which the Syrians had given him at [8]Ramah, when he fought against Hazael king of Syria: and [a]Ahaziah the son of Jehoram king of Judah went down to see Joram the son of Ahab in Jezreel, because he was [9]sick.*

[4] *Reigned.*
¶ Jehoram was first made king or viceroy by his father divers years before this time, to wit, at his expedition to Ramoth-gilead, as was noted before; which dominion of his ended at his father's return. But now Jehoshaphat, being not far from his death, and having divers sons, and fearing some competition and dissension among them, makes Jehoram king the second time, as David did Solomon upon the like occasion (1 Chr. xxix. 22), which is the thing here related. — POOLE.

[k] 1 Kings xxii. 52.
[l] 1 Kings xxi. 25.
[m] Gen. vi. 1-5.
* Being seduced by his wife to forsake the religion of his pious father and grandfather. — PATRICK.
[n] 2 Sam. vii. 12.

[5] *Candle*, or *lamp.*
[o] 2 Chr. xxi. 8, 10.
[p] 2 Sam. viii. 14.
† *From under the hand of Judah*—under which they had been from David's time (2 Sam. viii. 14; compare 1 Kings xxii. 47).—POOLE.

‡ This place seems, from the circumstances of this story, to be in or near the land of Edom. — WELLS.
[q] Gen. xxvii. 40.
[r] Josh. xxi. 13.
§ *Libnah*—a city in the south of Judah (Josh. xv. 42); given to the priests, and declared a city of refuge (1 Chr. vi. 54, 57).—CALMET.
[s] 1 Kings xi. 41.
‖ Jehoram died of a horrible disease, in which his bowels fell out, and was buried, indeed, with his fathers in the city of David, but not in the royal burial-place, nor with the funeral solemnities performed to his father (2 Chr. xxi. 13).—KEIL.
[t] 1 Chr. iii. 11.
[u] 2 Chr. xxii. 5-8.

[6] *Granddaughter.*
[x] 2 Chr. xxii. 3.
¶ And so corrupted in his religion, by the affinity he made with that wicked family, into which Jehoshaphat married his son, hoping, perhaps, to unite thereby the two kingdoms again. But it proved the ruin of his family, as appears by the Book of Chronicles. —PATRICK.
[y] 1 Kings xxii. 4.
[z] Josh. xxi. 38.

[7] *Wherewith the Syrians had wounded.*
[8] Called *Ramoth.*
[a] 2 Chr. xxii. 6, 7.

[9] *Wounded.*
* By this means the secret providence of God so ordered it, that they were both killed by Jehu, as a punishment of their idolatry.—PATRICK.

CHAP. IX.

[a] 1 Kings xx. 35.
[b] 1 Kings xviii. 46.
[c] 1 Sam. xvi. 1.
[d] 1 Kings xxii. 4.
[e] 1 Kings xix. 16.
[f] 5, 11.
[1] *Chamber in a chamber.*
* *And carry him to an inner chamber*—lest the rest of the captains should make any opposition, and apprehend him. — PATRICK.
[g] Ex. xxix. 7.
[h] Ps. lxxv. 6, 7.
† The Jews think that none of the kings of Israel were anointed, excepting at the first promotion of a family to the throne, or when there was a question about the succession. The reason why Jehu was anointed at this time was, because the succession was to be transferred out of the right line.—PATRICK.
[i] 1 Sam. xvi. 2.
[k] Jud. iii. 19.
[l] Acts xxiii. 18.
[m] *See on* 3.
[n] 1 Kings iii. 8.
[o] Deut. xxxii. 35.
[p] 1 Kings xviii. 4.
‡ It was indeed a work of fell, but righteous, extermination that was put into his hands. The sins, more particularly of Jezebel, cried for vengeance. The prophecy respecting her was tantamount to a command, and was so acted upon.—DR CHALMERS.
[q] 1 Kings xiv. 10.
[r] Deut. xxxii. 36.
[s] 1 Kings xiv. 10.
[t] 1 Kings xvi. 3, 4.
[u] 1 Kings xxi. 23.
[x] Jud. iii. 26.
[y] iv. 26; v. 21.
[z] Is. lix. 15, *marg.*
§ They call him so, either from the abruptness of his arrival and departure, and from appearances of disturbance in his mind; or else, as being profane idolaters, they spake these words in scorn and derision. Jehu thinks to satisfy their inquiry by a general answer, which not being sufficient, he discloses to them the truth.—PATRICK.

CHAPTER IX.

1 *Jehu is anointed.* 24 *He killeth Joram in the field of Naboth.* 36 *Jezebel eaten by dogs.*

AND Elisha the prophet called one of [a]the children of the prophets, and said unto him, [b]Gird up thy loins, and take this [c]box of oil in thine hand, and go to [d]Ramoth-gilead.

2 And when thou comest thither, look out there [e]Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from [f]among his brethren, and carry him to an [1]inner chamber;*

3 Then take the box of oil, and [g]pour *it* on his head, and say, Thus saith the LORD, [h]I have anointed thee king over Israel;† then open the door [i]and flee, and tarry not.

4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, [k]I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And [l]he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the LORD God of Israel, [m]I have anointed thee king [n]over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that [o]I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, [p]at the hand of Jezebel.‡

8 For the whole house of Ahab shall perish; and [q]I will cut off from Ahab him that pisseth against the wall, and [r]him that is shut up and left in Israel.

9 And I will make the house of Ahab [s]like the house of Jeroboam the son of Nebat, and like [t]the house of Baasha the son of Ahijah.

10 And [u]the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And [x]he opened the door, and fled.

11 ¶ Then Jehu came forth to the servants of his lord: and *one* said unto him, [y]*Is* all well? wherefore came this [z]mad *fellow*§ to thee? And he said unto them, Ye know the man, and his communication.

him to have done it; yet he would not do it, for David's sake—not for the sake of any merit of his which could challenge this favour to his family as a debt, but for the sake of a promise made to him, that he should always have a lamp, that is, a succession of kings from one generation to another, by which his name should be kept bright and illustrious, as a lamp is kept burning by a constant fresh supply of oil. Thus his family was not to be extinct, till it terminated in the Messiah, that Son of David on whom was to be "hung all the glory of his Father's house," and in whose everlasting kingdom that promise to David is fulfilled (Ps. cxxxii. 17), "I have ordained a lamp for mine anointed." Ver. 23 24. Nothing peculiar is here said of him; but we are told, 2 Chron. xxi. 19, 20 that he "died of sore diseases," and "died without being desired."

AHAZIAH, KING OF JUDAH.—Ver. 27. Ahaziah, king of Israel, had reigned but two years. Ahaziah, king of Judah, reigned but one. We are here told that his relation to Ahab's family was the occasion—1. Of his wickedness. "He walked in the way of the house of Ahab," that idolatrous bloody house, for his mother was Ahab's daughter (ver. 26), so that he sucked in wickedness with his milk. *Partus sequitur ventrem—The child may be expected to resemble the mother.* When men choose wives for themselves, they must remember they are choosing mothers for their children, and are concerned to choose accordingly. 2. Of his fall. Joram, his mother's brother, courted him to join with him for the recovery of Ramoth-gilead, an attempt fatal to Ahab; so it was to Joram his son, for in that expedition he was wounded (ver. 28), and returned to Jezreel to be cured, leaving his army there in possession of the place. Ahaziah was likewise returned, but went to Jezreel, to see how Jehoram did (ver. 29). Providence so ordered it, that he who had been debauched by the house of Ahab might be cut off with them, when the measure of their iniquity was full, as we shall find in the next chapter. They who partake with sinners in their sin must expect to partake with them in their plagues.—*Henry.*

CHAP. IX. JEHU.—Ver. 5-10. Jehu was engaged in converse or consultation with the other captains when thus addressed by a person, it is probable, of mean appearance; yet he readily complied with his desire, and went aside with him to learn his errand. And immediately the prophet anointed him, explaining the meaning of that transaction, and gave him an express commission from God. In all this, no doubt, he exactly adhered to his instructions.—Israel, though generally idolatrous, was still "the people of the LORD." They were called by his name, and had a remnant of his worshippers among them; and Jehu was thus warned to use his authority in obedience to God, and to promote true religion. The family and adherents of Ahab were criminals condemned by the Supreme Judge: Jehu was appointed to execute the sentence; the kingdom was his recompense for the service; and as far as he acted according to the instructions given him, he needed not fear contracting guilt, or regard any approach or opposition to which he might be exposed. The murder of the prophets and worshippers of God was more insisted upon in this indictment than even the worship of Baal. Jehoram had been spared many years, but he continued impenitent, though not so vile as Ahab, who was punished in his posterity. Jezebel had retained her authority, and persisted in idolatry, and in her enmity to JEHOVAH and his servants, though less spoken of in the reigns of her sons than in that of her husband. Long space had been given her, but she had not repented, and her measure of iniquity was now full.—*Scott.*

INSOLENT IMPIETY.—Ver. 11. With what contempt the captains speak of the young prophet: "'Wherefore came this mad fellow to thee?' What business has he with thee? And why wouldst thou humour him so far as to retire for conversation with him? Are prophets company for captains?" They call him "a mad fellow," because he was one of those that would not "run with them to an excess of riot" (1 Pet. iv. 4), but that lived a life of self-denial mortification, and contempt of the world, and spent their time in devotion; for these things they thought the prophets were fools, and "the spiritual men were mad" (Hos. ix. 7). Note, Those that have no religion commonly speak with disdain of those that are religious, and look upon them as mad. They said to our Saviour, "He is beside himself;" of John Baptist, "He has a devil," is a poor melancholy man; of St Paul, "Much learning has made him mad." The highest wisdom is thus represented as folly, and those that best understand themselves are

12 And they said, *It is* false; tell us now. And he said, [a]Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, [b]and took every man his garment,[‖] and put *it* under him on the top of the stairs, and [c]blew with trumpets, saying, Jehu [2]is king.

14 So Jehu the son of Jehoshaphat, the son of Nimshi, [d]conspired against Joram; ¶ (now Joram had [e]kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria:

15 But king [3]Joram was [f]returned to be healed in Jezreel of the wounds which the Syrians [4]had given him, when he fought with Hazael king of Syria;) and Jehu said, If it be your minds, *then* let [5]none go forth *nor* escape out of the city to go to tell *it* in Jezreel.

16 ¶ So Jehu rode in a chariot, and went to Jezreel; (for Joram lay there.) And [g]Ahaziah king of Judah was come down to see Joram.

17 And there stood [h]a watchman on the tower in Jezreel, and he spied the company of Jehu as he came, and said, I see a company.* And Joram said, [i]Take an horseman, and send to meet them, and let him say, [k]*Is it* peace?

18 So there went one on horseback to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, [l]What hast thou to do with peace?† turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on horseback, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the [6]driving *is* like the driving of Jehu the son of Nimshi; [m]for he driveth [7]furiously.‡

21 And Joram said, [8]Make ready. And his chariot was made ready. And [n]Joram king of Israel, and Ahaziah king of Judah, went out, each in his chariot, and they went out against Jehu, and [9]met him in [o]the portion of Naboth the Jezreelite.

B.C. 884—B.C. 884.

[a] *See on* 6-10.
[b] Matt. xxi. 7, 8.
‖ They spread their garments under his feet in the council-room, or else raised with them a kind of throne, on which he might sit. —PYLE.
[c] 2 Sam. xv. 10.
[2] *Reigneth.*
[d] 1 Kings xv. 27.
¶ It is interesting to observe, that in all such events the agent always possesses peculiar adaptation for the work assigned him. Jehu was a man of boundless energy, remarkably distinguished by tact, determination, adroitness, and courage.—DR JOHN CAMPBELL.
[e] 1 Kings xxii. 3.
[3] *Jehoram.*
[f] 2 Chr. xxii. 6.
[4] *Smote.*
[5] *No escaper go.*
[g] 2 Chr. xxii. 5, 7.
[h] 2 Sam. xiii. 34.
* This revolt of the army was unknown to the king, until their approach to Jezreel discovered it. The watchman at length discovered that the driving or marching was like that of Jehu. — BOOTHROYD.
[i] vii. 14.
[k] 1 Sam. xvi. 4.
[l] 19, 22.
† As if he had said, Trouble not thyself to ask any questions, for thou shalt carry no answer back; but turn thee behind and follow me.—WELLS.
[6] *Marching.*
[m] Ec. ix. 10.
[7] *In madness.*
‡ Hence it is that the name of Jehu has become a by-word for a fast and reckless driver. Yet it is perhaps doubtful that it is so intended. Josephus seems to have read it in his copy of the Scripture that Jehu drove not "furiously," but "slowly;" and when we take into account, that in the period between the first appearance of the party, and that of its coming within such a distance as enabled the style of driving to be distinguished, sufficient time had elapsed for two successive journeys to him from the city, there may appear some probability in this interpretation. —KITTO.
[8] *Bind.*
[n] 2 Chr. xxii. 7.
[9] *Found.*
[o] 1 Kings xxi. 1-7.

[p] Nah. iii. 4.
§ He upbraids Jehoram with his mother's sins, not with his own, because hers were the most notorious and infamous, and by his connivance he had made these his own; and because they were the principal reason of God's inflicting, and Jehu's being commissioned to execute, these judgments.—STACKHOUSE.
[q] 2 Chr. xxiii. 13.
[1] *Filled his hand with a bow.*
[r] Job xx. 23-25.
[2] *Bowed.*
‖ O Naboth's blood well paid for! Ahab's blood is licked up by dogs in the very place where dogs licked Naboth's. Jehoram's blood shall manure that ground which was wrung from Naboth, and Jezebel shall add to its manuring. O garden of herbs dearly bought!—BISHOP HALL.
[s] Jer. xxiii. 33-38.
[3] *Bloods.*
¶ In the account of the stoning of Naboth (1 Kings xxi. 13), the stoning of his sons certainly is not expressly mentioned, but it follows from the fact that Naboth's goods were confiscated (see on 1 Kings xxii. 14), and was not particularly mentioned "because the thing was so usual, that the historian might omit it as understood of itself."—KEIL.
[t] Ex. xx. 5.
[4] *Portion.*
[u] Num. xvi. 26.
[x] Josh. xvii. 11.
[y] 2 Chr. xxii. 1, 2.
[5] *Put her eyes in painting.*
* The words in the original import, "She put her eyes in paint;" that is, she used stibium, or antimony made into powder, to make her eyes and eyebrows look black and large, which, in several countries, was esteemed a great beauty (see Ez. xxiii. 40; Jer. iv. 30).—STACKHOUSE.
[z] Is. iii. 18-24.
[a] 1 Kings xvi. 9-19.
[b] Ex. xxxii. 26.
[6] *Chamberlains.*
[c] 26; vii. 20.
[d] 1 Kings xviii. 41.

22 And it came to pass, when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, What peace, so long as [p]the whoredoms of thy mother Jezebel,[§] and her witchcrafts, *are so* many?

23 And Joram turned his hands, and fled, and said to Ahaziah, [q]*There is* treachery, O Ahaziah.

24 ¶ And Jehu [1]drew a bow with his full strength, and [r]smote Jehoram between his arms, and the arrow went out at his heart, and he [2]sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite:[‖] for remember how that, when I and thou rode together after Ahab his father, [s]the LORD laid this burden upon him;

26 Surely I have seen yesterday the [3]blood of Naboth, and the blood of his sons,¶ saith the LORD; and [t]I will requite thee in this [4]plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when [u]Ahaziah the king of Judah saw *this*, he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in the chariot. *And they did so* at the going up to Gur, which *is* by [x]Ibleam: and he fled to Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And [y]in the eleventh year of Joram the son of Ahab began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it;* and she [5]painted her face,* and [z]tired her head, and looked out at a window.

31 And as Jehu entered in at the gate, she said, *Had* [a]Zimri peace, who slew his master?

32 And he lifted up his face to the window, and said, [b]Who *is* on my side? who? And there looked out to him two *or* three [6]eunuchs.

33 And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses; [c]and he trode her under foot.

34 And when he was come in, [d]he did eat and

looked upon as beside themselves. Perhaps Jehu intended it for a rebuke to his friends, when he said, "'Ye know the man' to be a prophet, why then do ye call him a mad fellow? Ye know the way of his communication to be not from madness, but inspiration." Or, "Being a prophet, you may guess what his business is, to tell me of my faults, and to teach me my duty; I need not inform you concerning it." Thus he thought to have put them off, but they urged him to tell them. "It is false," say they; "we cannot conjecture what was his errand, and therefore tell us." Being thus pressed to it, he told them that the prophet had "anointed him king," and, it is probable, shewed them the oil upon his head (ver. 12). He knew not but some of them, either out of loyalty to Joram, or envy of him, might oppose him, and go near to crush his interest in its infancy; but he relied in the Divine appointment, and was not afraid to own it, knowing whom he had trusted: he that raised him would stand by him.

JEHU'S ZEAL.—Ver. 21. (1.) The place where Joram met Jehu was ominous, "in the portion of Naboth the Jezreelite." The very sight of that ground was enough to make Joram tremble, and Jehu triumph; for Joram had the guilt of Naboth's blood fighting against him, and Jehu had the force of Elijah's curse fighting for him. The circumstances of events are sometimes so ordered by Divine Providence, as to make the punishment answer to the sin, as face answers to face in a glass. (2.) Joram's demand was still the same, "'Is it peace, Jehu?' Is all well? Dost thou come home thus, flying from the Syrians? or more than a conqueror over them?" It seems he looked for peace, and could not entertain any other thought. Note, It is very common for great sinners, even when they are upon the brink of ruin, to flatter themselves with an opinion that all is well with them, and to cry peace to themselves. (3.) Jehu's reply was very startling; he answered him with a question, "What peace" canst thou expect, "so long as the whoredoms of thy mother Jezebel" (who, though queen-dowager, was, in effect, queen-regent), "and her witchcrafts are so many?" See how plainly Jehu deals with him. Formerly he durst not do so, but now he had another spirit. Note, Sinners will not always be flattered; one time or other they will have their own given them (Ps. xxxvi. 2). Observe, 1. He charges upon him his mother's wickedness, because he had at first learned it, and then with his kingly power protected it. She stands impeached for whoredom, corporal and spiritual—serving idols, and serving them with the very acts of lewdness; for witchcraft likewise, enchantments and divinations used in honour of her idols; and these multiplied the whoredoms and the witchcrafts many; for those that abandon themselves to wicked courses know not where they will stop. One sin begets another. 2. Upon that account, he throws him off from all pretensions to peace: "What peace can come to that house in which there is so much wickedness unrepented of?" Note, The way of sin can never be the way of peace (Is. lvii. 21). What peace can sinners have with God, what peace with their own consciences, what good, what comfort can they expect in life, in death, or after death, who go on still in their trespasses?

JORAM'S DEATH.—Ver. 24. Joram king of Israel was slain presently. Jehu despatched him with his own hands. The bow was not drawn at a venture, as that which sent the fatal arrow through the joints of his father's harness, but Jehu *directed* the arrow between his shoulders as he fled (it was one of God's arrows which he "has ordained against the persecutor," Ps. vii. 13), and it reached to his heart, so that he died upon the spot. He was now the top branch of Ahab's house, and therefore was first cut off. He died a criminal, under the sentence of the law, which Jehu, the executioner, pursues in the disposal of the dead body. Naboth's vineyard was hard by, which put him in mind of that circumstance of the doom Elijah passed upon Ahab, "I will requite thee in this plat, saith the Lord" (ver. 25, 26), "for the blood of Naboth" himself, and "for the blood of his sons." For this, the house of Ahab must be reckoned with; and that very piece of ground which he, with so much pride and pleasure, had made himself master of, at the expense of the guilt of innocent blood, now became the theatre on which his son's dead body lay exposed a spectacle to the world. Thus "the Lord is known by the judgment which he executeth. Higgaion. Selah."—*Henry.*

JEZEBEL'S DEATH.—Ver. 30-37. Jezebel had no way of escaping or resisting Jehu; she therefore aimed to outbrave and intimidate him. Instead of assuming the habit of a mourner or a suppliant, she arrayed herself in all the magnificence of royalty, and stationed herself in a conspicuous place to wait his arrival. She used the method, customary in the East, of giving herself a majestic appearance, by a kind of paint which dilates the eyebrows, and makes the eyes look large and bright. And when Jehu approached the place, she accosted him by saying, "Had Zimri peace, who slew his master?" Zimri had destroyed the house of Baasha, and had soon after fallen before Omri the father of Ahab; but he had had no commission for what he did; and Jehu was expressly ordered to take vengeance on the house of Ahab. He was not therefore to be thus intimidated; for finding, upon inquiry, that her chamberlains were ready to join him (being either mercenary men, who were willing to purchase his

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drink, and said, Go, see now [e]this cursed *woman*, and bury her; for she *is* a king's daughter.

35 And they went to bury her; [f]but they found no more of her than the skull, and the feet, and the palms of *her* hands.†

36 Wherefore they came again, and told him: and he said, [g]This *is* the word of the LORD, which he spake [7]by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And [h]the carcase of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; *so* that they shall not say, This *is* Jezebel.

CHAPTER X.

1 *Jehu causeth seventy of Ahab's children to be beheaded.* 18 *He destroyeth the worshippers of Baal,* 29 *yet followeth Jeroboam's sins.*

AND Ahab had [a]seventy sons* [b]in Samaria. And Jehu wrote letters, and sent to Samaria, unto [c]the rulers of Jezreel, to the elders, and to [1]them that brought up Ahab's *children*, saying,

2 Now, [d]as soon as this letter cometh to you, seeing your master's sons *are* with you, and *there are* with you chariots and horses, a fenced city also, and armour;

3 [e]Look even out the best and meetest of your master's sons, and set *him* on his father's throne, and [f]fight for your master's house.†

4 But they were exceedingly afraid, and said, [g]Behold, two kings stood not before him: [h]how then shall we stand?

5 And he that *was* over the house,‡ and he that *was* over the city, the elders also, and the bringers-up *of the children*, sent to Jehu, saying, [1]We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* [2]mine, and *if* ye will hearken unto my voice, [k]take ye the heads§ of the men [l]your master's sons, and come to me to Jezreel by to-morrow this time. Now the king's sons, *being* seventy persons, *were* with the great men of the city, which brought them up.

7 And it came to pass, when the letter came to them, that they took the king's sons, and [m]slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And [n]there came a messenger, and told him, saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps‖ at the entering in of the gate [o]until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, [p]Ye *be* righteous: behold, [q]I conspired against my master, and slew him; but who slew all these?¶

10 Know now, that there shall [r]fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for [s]the LORD hath done *that* which he spake [3]by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men,* and his [t]kinsfolks, and [t]his priests, until [u]he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria: *and* as he *was* at the [5]shearing-house in the way,

13 Jehu [6]met with [x]the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah; and we go down to [7]salute the children of the king, and the children of the queen.

14 And he said, [y]Take them alive. And they took them alive, and slew them at the pit of the shearing-house, *even* two and forty men; [z]neither left he any of them.

15 ¶ And when he was departed thence, he [8]lighted on [a]Jehonadab the son of Rechab *coming* to meet him; and he [9]saluted him, and said to him, [b]Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, [c]give *me* thine hand. And he gave *him* his hand; and he took him up to him into the chariot.

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[a] 1 Kings xxi. 25.
[b] Job xxxi. 3.
† It may appear somewhat extraordinary, but it is true, that, although the hyæna, jackal, and pariah dogs of India greedily devour human flesh whenever they may come across it, yet do they, owing to some instinctive and inherent prejudice, invariably abandon the hands and feet of such corpses as they may have in every other respect consumed. And this remark holds generally good in all parts of the East.—TIMES.
[c] 1 Kings xxi. 23.
[7] *By the hand of.*
[h] Ps. lxxxiii. 10.

CHAP. X.

[a] Jud. viii. 30.
* It is probable that grandsons are comprehended under the name of sons, as is usual in Scripture.—PATRICK.
[b] 1 Kings xiii. 32.
[c] Deut. xvi. 18.
[1] *Nourishers.*
[d] v. 6.
[e] Deut. xvii. 14.
[f] 2 Sam. ii. 12-17.
† There was a latent irony in this letter; for the writer must have known well the real state of the case, and how little reason there was to suppose that they would take up the cause of a fallen house, known to have been doomed of God.—KITTO.
[g] ix. 24, 27.
[h] Is. xxvii. 4.
‡ *He that was over the house*—the chief governor of the king's palace or castle there. *He that was over the city*—the chief magistrate or military governor. *We will do all that thou shalt bid us*—they make no delays or conditions, but submit all to his mercy.—POOLE.
[1] Josh. ix. 11, 24, 25. John xii. 26.
[2] *For me.*
[k] 1 Kings xxi. 8-11.
§ In such revolutions as often occurred in the land of Israel, these scenes of blood were renewed. The relatives of the preceding monarch were all cut off.—BOOTHROYD.
[l] Deut. v. 9.

[m] 2 Chr. xxi. 4.
[n] 2 Sam. xi. 18-21.
‖ *Lay ye them in two heaps.*—The custom of cutting off the heads of enemies, or offenders, has continued in the East to modern times, and has been practised in Persia, Turkey, &c., where the heads of the slain have been piled up like pyramids, or exhibited on the public gates.—BURDER'S ORIENTAL CUSTOMS.
[o] Deut. xxi. 23.
[p] 1 Sam. xii. 3.
[q] ix. 14-24.
¶ By which it seems that he concealed the orders to this effect that he had sent—desirous of making it appear that this had been the spontaneous act of the leading men of the metropolis, then present, in testimony of their adhesion to his cause. None, of course, dared then to contradict his account of the matter, although the truth eventually transpired.—KITTO.
[r] 1 Sam. iii. 19.
[s] ix. 7-10.
[3] *By the hand of.*
* *All his great men*—whom he had advanced and made great in wealth, or honour, and quality; who had been partners with him in his sins, and who were likely to be avengers of his death. *His priests*—his domestic priests, which had waited upon Ahab and Jezebel in their idolatrous services, and were fed at the king's table (compare 1 Kings xviii. 19). Or, *his chief officers* of state, as that word is sometimes used, of which see 2 Sam. viii. 18, compared with 1 Chr. xviii. 17.—POOLE.
[t] *Acquaintance.*
[t] 1 Kings xviii. 19.
[u] Josh. x. 30.
[5] *House of shepherds binding* sheep.
[6] *Found.*
[x] 2 Chr. xxi. 17.
[7] *The peace of.*
[y] 1 Kings xx. 18.
[z] 2 Chr. xxii. 10.
[8] *Found.*
[a] Jer. xxxv. 6, 8, 14-19. *Jonadab.*
[9] *Blessed.*
[b] 1 Kings xxii. 4.
[c] Ezra x. 19.

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favour, or being weary of Jezebel's imperious and haughty disposition), he ordered her to be thrown from the window, and thus she was dashed to pieces, and trodden under foot by the horses.—Afterwards, when he thought of burying her, in honour of her royal extraction, he found himself disappointed; for her mangled body (having probably been plundered of its costly attire) was entirely torn in pieces and devoured by dogs. This reminded him of the word of the Lord by Elijah, which he had before forgotten; and he observed, that her carcase was to become as dung upon the face of the earth.—This was a dreadful and most ignominious end, worthy of one who had been such a curse to Israel and Judah, but had brought the heaviest curses upon herself, and who was a specimen and a sort of type of all ringleaders in idolatry, and tempters to that crime. Yet "this cursed woman," the daughter of a king, was also the wife of a king, the mother of two kings, the mother-in-law of a king, and the grandmother of a king, all in her own life! So vain are all earthly honours and distinctions.—*Scott.*

CHAP. X. AHAB'S SONS.—Ver. 1-10. These seventy persons were Ahab's descendants by several wives, probably including the sons of Jehoram. They resided at Samaria, as a more secure situation than Jezreel: or, as some think, they fled thither from Jezreel, when Jehoram was slain: attended by the rulers or elders of Jezreel, who might be supposed most attached to the interests of the family, and by those who had superintended their education. Doubtless, many of the elders were the same persons who had put Naboth and his sons to death in obedience to Jezebel; and their consciences and principles having been debauched by such services, they were equally ready to murder the family of Ahab at Jehu's command. Jehu seems to have been aware of their base disposition; and he wrote letters to them that, by killing the young princes by their hands, he might save trouble, avoid odium, and prevent further bloodshed. He was commissioned to destroy all the house of Ahab, and he was not at all scrupulous about the means of doing it; otherwise he would have hesitated at employing men to serve him with such base treachery and murder. But regardless of this, he, by an intimidating challenge, assured them that if they attempted to protect their royal charge, the matter must be decided by the sword. He knew their strength, and he would have them to be aware of his resolution. As, however, they did not fear the vengeance and power of God, but the courage and success of Jehu, whom they despaired of resisting, they unreservedly submitted to him. Nor did they, when they received his second letter, so much as beg that others might be appointed to slay the young princes, but, as it seems, without reluctancy, at the first word, beheaded them all. Doubtless they had brought them up delicately, repeatedly avowed their attachment to them, and bestowed many flattering encomiums upon them. They probably expected a reward from Jehu, but they seem to have been slain among the other adherents of Ahab's family (ver. 17). Most of these princes must have been grown men, though some might be minors or children. The heads of Ahab's sons, having been laid in a place of public concourse, would occasion much amazement and many inquiries; which gave Jehu an opportunity of addressing the multitude on the subject. He meant to abate the odium of his own conduct towards the family of Ahab, by contrasting it with the atrocious treachery and cruelty of these professed friends. At the same time he reminded them that the whole was a performance of the word of the Lord by Elijah, which would receive a still more exact completion. Instead, therefore, of condemning the persons employed in this bloody work, they ought to adore the truth and justice, and submit to the will of God in it. Thus he likewise avowed his purpose of going on with what he had begun.—*Scott.*

JEHONADAB.—Ver. 15, 16. Jehu, pushing on his work, is here courting the friendship of a good man, "Jehonadab the son of Rechab." This Jehonadab though mortified to the world, and meddling little with the business of it (as appears by his charge to his posterity, which they religiously observed three hundred years after, not to drink wine nor dwell in cities, Jer. xxxv. 6, &c.), yet upon this occasion went to meet Jehu, that he might encourage him in the work to which God had called him. The countenance of good men is a thing which great men, if they be wise, will value, and value themselves by. David prayed, "Let those that fear thee turn to me" (Ps. cxix. 79). This Jehonadab, though no prophet, priest, or Levite, no prince, or ruler, was, we may suppose, very eminent for prudence and piety, and generally respected for that life of self-denial and devotion which he lived: Jehu, though a soldier, knew him and honoured him. He did not indeed think of sending for him, but when he met him (though it is likely he drove now as furiously as ever), he stopped to speak to him; and we are here told what passed between them. 1. Jehu saluted him; he "blessed him," so the word is; paid him the respect, and shewed him the goodwill, that were owing to so great an example of serious godliness. 2. Jehonadab assured him that he was sincere in his interest, and a hearty wellwisher to his cause. Jehu professed that "his heart was right with him;" that he had a true affection for his person, and a veneration for the crown of his Nazariteship, and desired to know whether he had the same affection for him, and satisfaction in that crown of royal dignity which God had put upon his head: "Is thine heart right?"—a question we should often put to ourselves; "I make a plausible profession, have gained a reputation among men, but 'is my heart right?' Am I sincere and inward with God?" Jehonadab gave him his word, "It is," and gave him his hand as a pledge of his heart, "yielded to him" (so giving the hand is

16 And he said, [d]Come with me, and see my zeal for the LORD. So they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab[†] in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served Baal a little, *but* [e]Jehu shall serve him much.

19 Now therefore call unto me [f]all the prophets of Baal, all his servants, and all his priests; let none be wanting; for I have a great sacrifice *to do* to Baal: whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, [1]Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel; and all the worshippers of Baal came, so that there was not a man left that came not. [g]And they came into the house of Baal; and the house of Baal was [2]full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth [h]vestments[‡] for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu and went, Jehonadab the son of Rechab, into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the servants of the LORD, but the worshippers of Baal only.

24 And when they went in to offer sacrifices and burnt-offerings, Jehu appointed fourscore[§] men without, and said, *If* any of the men whom I have brought into your hands escape, *he that letteth him go,* his life *shall be* for the life of him.

25 And it came to pass, as soon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, [i]Go in *and* slay them; [k]let none come forth. And they smote them with the [3]edge of the sword; and the guard and the captains cast *them* out, and went to the city of the house of Baal.

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[d] Num. xxiii. 4.

[†] That is, all the remaining members and adherents of the dynasty of Ahab.—KEIL.

[e] Job xiii. 7.

[f] 1 Kings xxii. 6.

[1] Heb. *sanctify.*

[g] Joel iii. 2, 11-14.

[2] *So full* that they stood *mouth to mouth.*

[h] Ex. xxviii. 2.

[‡] It was the custom of almost all idolaters to be extremely curious about the external pomp of their ceremonies, wherein, indeed, the chief part of their worship consisted. All the priests of Baal were clothed in fine linen; and their chief priests, no doubt, had some particular ornaments to distinguish them.—STACKHOUSE.

§ This was but a small number for such an execution. These were set at the several gates of the outward courts, that if any endeavoured to make their escape, they might kill them. The next verse seems to signify there was a greater body of men that went for that purpose into the temple.—PATRICK.

[i] Ez. ix. 5, 6.

[k] Deut. xiii. 9-11.

[3] *Mouth.*

[4] *Statutes.*

[l] Lev. xxvi. 30.

‖ The dishonouring places which were treated with veneration by others, by making use of them for the most disgraceful discharges of human nature, was an ancient Oriental way of expressing dislike; and it still continues to be used there.—HARMER.

[m] 1 Kings xii. 28.

[n] Gen. xx. 9.

[o] Ex. xxxii. 4.

[p] 1 Kings xxi. 23.

[q] 1 Sam. xv. 18-24.

¶ It is remarkable that, keeping as he did by the lesser wickedness, Jehu should have received from God the approving testimony which he did, though it was confined, no doubt, to what he had done unto the house of Ahab. It looks as if particular good actions will be rewarded, even though there should be a generally wrong condition of the soul as makes it fall short of salvation. But perhaps such rewards are temporal, as Jehu's was, in having the throne secured to his family to the fourth generation.—DR CHALMERS.

[5] *Observed not.*

[r] Deut. iv. 13, 23.

[s] Deut. v. 33.

[t] 1 Kings xii. 28.

[6] *Cut off the ends.*

[*] "To cut off in Israel"—*i.e.*, to rend away parts of the kingdom. Hazael seized the whole land east of the Jordan.—KEIL.

[7] *Toward the rising of the sun.*

[u] Deut. iii. 12-17.

† Thus, those countries which were the first that the Israelites conquered were the first which they lost.—PATRICK.

[x] 1 Kings xi. 41.

[8] *The days* were.

CHAP. XI.

[a] 2 Chr. xxii. 10.

[b] ix. 27.

[c] Matt. ii. 13, 16.

[1] *Seed of the kingdom.*

[*] This she did partly out of rage at the extirpation of her family, resolving that David's family should not outlive hers; partly from ambition and desire of rule, for which many persons have destroyed their nearest relations; partly from the zeal which she had for idolatry and the worship of Baal, which she intended to establish, to which she knew the house of David were implacable enemies; and partly in her own defence, that she might secure herself from Jehu's fury, who was commanded by God, and resolved in himself, utterly to destroy all the branches of Ahab's family whereof she was one (chap. viii. 18, 26); for had she not done this, she suspected that either the king or people of Judah would have delivered her up to Jehu, upon his demand.—POOLE.

[d] 2 Chr. xxii. 11, *Jehoshabath.*

[e] viii. 16, *Jehoram.*

[f] xii. 1, 2, *Jehoash.*

26 And they brought forth the [4]images out of the house of Baal, and burned them.

27 And they [l]brake down the image of Baal, and brake down the house of Baal, and made it a draught-house‖ unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* [m]the sins of Jeroboam the son of Nebat, who [n]made Israel to sin, Jehu departed not from after them, *to wit,* [o]the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, [p]Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab [q]according to all that *was* in mine heart, thy children of the fourth *generation* shall sit on the throne of Israel.¶

31 But Jehu [5]took [r]no heed to [6]walk in the law of the LORD God of Israel with all his heart; for he departed not from the [t]sins of Jeroboam, which made Israel to sin.

32 ¶ In those days the LORD began to [6]cut Israel short:[*] and Hazael smote them in all the coasts of Israel;

33 From Jordan [7]eastward, all [u]the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon,) even Gilead and Bashan.†

34 ¶ Now [x]the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the Chronicles of the kings of Israel?

35 And Jehu slept with his fathers; and they buried him in Samaria: and Jehoahaz his son reigned in his stead.

36 And [8]the time that Jehu reigned over Israel in Samaria *was* twenty and eight years.

CHAPTER XI.

1 *Jehoash being saved from Athaliah's massacre, 4 is anointed king by Jehoiada.*

AND when [a]Athaliah, [b]the mother of Ahaziah, saw that her son was dead, she arose [c]and destroyed all the [1]seed-royal.*

2 But [d]Jehosheba, the daughter of king [e]Joram, sister of Ahaziah, took [f]Joash the son of Ahaziah,

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reckoned 2 Chron. xxx. 8), concurred and covenanted with him, and owned him in the work both of revenge and of reformation he was now about. 3. Jehu took him up into his chariot, and took him along with him to Samaria. He "put some honour upon him" by taking him into the chariot with him (Jehonadab was not often in a chariot, especially with a king); but he received more honour from him, and from the countenance he gave to his present work. All sober people would think the better of Jehu when they saw Jehonadab in the chariot with him. This was not the only time that the piety of some has been made to serve the policy of others, and that designing men have strengthened themselves by drawing good men into their interests. Jehonadab was a stranger to the arts of fleshly wisdom, and has his "conversation in simplicity and godly sincerity;" and therefore, if Jehu be a servant of God, and an enemy to Baal, he will be his faithful friend.

VAINGLORY.—Ver. 16. "Come, then," says Jehu, "come with me, 'and see my zeal for the Lord;' and then thou wilt see reason to espouse my cause." This is commonly taken as not well said by Jehu, and as giving cause to suspect that his heart was not right with God in what he did, and that the zeal he pretended for the Lord was really zeal for himself and his own advancement. For, (1.) He boasted of it, and spake as if God and man were mightily indebted to him for it. (2.) He desired it might be seen and taken notice of like the Pharisees, who did all to be seen of men. An upright heart approves itself to God, and covets no more than his acceptance. If we aim at the applause of men, and make their praise our highest end, we are upon a false bottom. Whether Jehu looked any further, we cannot judge; however Jehonadab went with him, and, it is likely, animated and assisted him in the further execution of his commission (ver. 17), destroying all Ahab's friends in Samaria. A man may hate cruelty, and yet love justice; may be far from thirsting after blood, and yet may "wash his feet in the blood of the wicked" (Ps. lviii. 10).—*Henry.*

BAAL'S DEVOTEES DESTROYED.—Ver. 21. Numbers, doubtless, had been drawn in to bow the knee to Baal, in order to obtain the favour, or escape the displeasure, of their rulers, who did not cordially approve of that idolatry, though indifferent about the worship of JEHOVAH—and these would keep away till Jehu's intentions were more manifest; but the *zealous* idolaters were judicially infatuated, and universally attended. Their number must have been small, compared with the state of things in the first days of Elijah; but Jehoram was not so zealous for the worship of Baal as Ahab had been; and the incessant labours of Elisha and the sons of the prophets must have produced very great effects.—Some expositors, however, think that by the "servants" of Baal (as in the original), his worshippers are not meant, but the persons who ministered to the prophets and priests, as the Levites and Nethinims did to the sons of Aaron. Ver. 22. *Vestments.*—The prophets, priests, and servants of Baal wore distinguishing garments, in which they were accustomed to perform their religious services. Ver. 23. *None of,* &c.—This was spoken in a dissembled zeal to preserve the purity of the worship of Baal; but had not the idolaters been infatuated, they must have suspected some design concealed under such a precaution. Ver. 24, 25. Perhaps all the servants of Baal were not collected, nor all others separated, till the sacrifice was placed upon the altar; and therefore they were permitted to go through with their worship. We may suppose that Jehonadab approved the substance of Jehu's service, that he was willing to allow for the informality with which it was performed; otherwise he certainly could not approve of his dissimulation, or his attendance on an idolatrous sacrifice, with apparent satisfaction.—It seems that the buildings around the temple of Baal, for the accommodation of his priests and their attendants, were so numerous as to form a kind of city by themselves. Ver. 27. *A draught-house.*—The citizens thenceforth made a practice of carrying all the filth and rubbish of Samaria to that place, in contempt and abhorrence of the idolatry which had been there committed.

JEHU'S CHARACTER AND DEATH.—Ver. 29-31. Had Jehu acted from genuine zeal for the honour of God, in destroying the worship of Baal, he would also have put down the worship of the golden calves; that idolatry being as expressly forbidden by the *second,* as the other was by the *first* commandment. But that was a politic and profitable sin, and it appeared dangerous to attempt anything against it. In his general conduct, "he took no heed to walk in the law of the LORD—with all his heart;" and his partiality proved his hypocrisy. The Lord, however, sent a prophet to assure him that he had done right in executing vengeance on Ahab's family, as well as in destroying the worship of Baal; and to promise him a suitable recompense. Accordingly, his family sat on the throne of Israel longer than any other family did, either before or after; as the fourth generation reached to above one hundred years from the time when Jehu ascended the throne. Yet in other respects these very actions of Jehu were deemed deserving of punishment.—*Scott.*

CHAP. XI. ATHALIAH.—Ver. 1, 2. It is probable that Athaliah was left in authority, when Ahaziah went to visit Jehoram; and, being informed that he was slain, she proceeded to destroy "all the royal seed," or the "seed of the kingdom;" that is, all who could claim the kingdom, as descended from David's royal race. This seems to include all whom Athaliah knew to belong to that family, especially in the line of Solomon and Rehoboam, without even excepting her own grandchildren by Ahaziah. Some think, an impious revenge actuated her; and that, as God had ordered the

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and stole him from among the king's sons *which were* slain; and [g]they hid him, *even* him and his nurse, [h]in the bed-chamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD six years: [i]and Athaliah did reign over the land.

4 ¶ And [k]the seventh year Jehoiada sent and fetched the [l]rulers over hundreds, with [m]the captains and the guard, and brought them to him into the house of the LORD, and [n]made a covenant with them, and [o]took an oath of them in the house of the LORD, and shewed them the king's son.

5 And he commanded them, saying, This *is* the thing that ye shall do; A third part of you [p]that enter in on the sabbath† shall even be keepers of [q]the watch of the king's house;

6 And a third part *shall be* at [r]the gate of Sur; and a third part at the gate behind the guard: so shall ye keep the watch of the house, [2]that it be not broken down.

7 And two [3]parts of all you that [s]go forth on the sabbath, *even* they shall keep the watch of the house of the LORD about the king.

8 And ye shall compass the king round about, every man with his weapons in his hand: and [t]he that cometh within the ranges,‡ let him be slain, and be ye with the king as he goeth out, and as he cometh in.

9 And [u]the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

10 And to the captains over hundreds did the priest give [x]king David's spears and shields,§ that *were* in the temple of the LORD.

11 And the guard stood, [y]every man with his weapons in his hand, round about the king, from the right [4]corner of the temple to the left corner of the temple, *along* [z]by the altar and the temple.

12 And [a]he brought forth the king's son, and [b]put the crown upon him,‖ and *gave him* [c]the testimony; and they made him king, and [d]anointed him; and they clapped their hands, [e]and said, [5]God save the king.

13 ¶ And [f]when Athaliah heard the noise of the guard, *and* of the people, she came to the people into the temple of the LORD.

14 And when she looked, behold, the king stood by a pillar, as the manner *was*, and [g]the princes and the trumpeters by the king; and [h]all the people of the land rejoiced, and blew with trumpets. And Athaliah rent her clothes, and cried, Treason, treason!

15 But Jehoiada the priest commanded the [i]captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that followeth her kill with the sword. For the priest had said, [k]Let her not be slain in the house of the LORD.¶

16 And they laid hands on her; and she went by the way by the which the horses came into the king's house: and [l]there was she slain.*

17 ¶ And Jehoiada [m]made a covenant between the LORD and the king and the people, that they should be the LORD's people; [n]between the king also and the people.

18 And all the people of the land [o]went into the house of Baal, and brake it down; † his altars and his images [p]brake they in pieces thoroughly, and [q]slew Mattan the priest of Baal before the altars: and the priest [r]appointed [6]officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land; and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the king's house: and [s]he sat on the throne of the kings.

20 And all the people of the land rejoiced, and the city was in quiet; and they slew Athaliah with the sword *beside* the king's house.‡

21 Seven years old *was* Jehoash when he began to reign.

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[f] Prov. xxi. 30.
[g] 1 Kings vi. 5.
[h] 2 Chr. xxii. 12.
[i] 2 Chr. xxiii. 1.
[k] 1 Chr. ix. 13.
[l] Acts v. 21, 26.
[m] Josh. xxiv. 25.
[n] Gen. i. 25.
[o] 1 Chr. ix. 25.
† The Levites were, in and from David's time, distributed into twenty-four courses, which were to do the work of the temple successively and by turns, each course consisting of about a thousand men for his week (of which see 1 Chr. xxiii., xxiv.)—POOLE.
[q] Jer. xxvi. 10.
[r] 1 Chr. xxvi. 13.
[2] *From breaking up.*
[3] *Companies;* Heb. *bands.*
[s] *See on* 5.
[t] Ex. xxi. 14.
† *Ranges* — the ranks of men that stood within the precincts of the temple; or the rails that were set on either side of the causeway for the stay and safety of those that passed upon it.—DRLIGHTFOOT.
[u] *See on* 4.
[x] 1 Sam. xxi. 9.
§ *Spears and shields* — offensive and defensive weapons, which he gave to the captains, both for themselves and for all their soldiers; for they all came to the temple unarmed to prevent suspicion. These are called *David's*, because they were such as he had taken from his enemies, which he had dedicated to God, and laid in the temple as monuments of God's goodness to him (see 1 Sam. xxi. 9).—POOLE.
[y] 8, 10.
[4] *Shoulder.*
[z] Ex. xl. 6.

[a] 2 Chr. xxiii. 11.
[b] Esth. ii. 17.
‖ Having put the crown on the head of Joash, "he gave him the testimony," or put the book of the law into his hand, according to Deut. xvii. 18, 19, which is called the testimony, because God therein testified what was his will, and what the duties of men. There has existed a doubt, however, respecting the meaning of the Hebrew word translated "testimony." Some have supposed it to mean a royal ornament, perhaps a bracelet, which Jehoiada put on the young king, together with the crown.—PATRICK.
[c] Ex. xxv. 16.
[d] 1 Sam. x. 1.
[e] 1 Kings i. 34.
[5] *Let the king live.*
[f] 2 Chr. xxiii. 12.
[g] Num. x. 1.
[h] 1 Kings i. 39, 40.
[i] 2 Chr. xxiii. 9, 14.
[k] Ez. ix. 7.
¶ They took her out of the sacred ground of the temple before they did slay her.—STACKHOUSE.
[l] Jud. i. 7.
* We learn from the history of the reign of Athaliah, who by her cruelties procured the crown, that God sometimes permits the enterprises of the wicked to succeed, and usurpers to take possession of states and kingdoms; but in the same history we remark, that he sets bounds to their wickedness, and delivers the oppressed.—OSTERVALD.
[m] Deut. v. 2, 3.
[n] 1 Sam. x. 25.
[o] 2 Chr. xxiii. 17.
† The immediate salutary fruit of this covenant was therefore the destruction of the temple of Baal with his altars and images, and the slaying of the priest of Baal by the people (ver. 18). This temple of Baal was probably built by Jehoram and Athaliah, who introduced the worship of Baal into Judah (comp. viii.)—KEIL.
[p] Ex. xxxii. 20.
[q] Deut. xiii. 5, 9.
[r] 2 Chr. xxiii. 18-20.
[6] *Offices.*
[s] 1 Kings i. 13.
‡ This narrative is closed with a statement of the result of the whole proceeding, namely, that it corresponded with the wishes of the people, and the peace of the city was not disturbed by the overthrow of the tyrant.—KEIL.

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family of Ahab (whose daughter she was) to be destroyed, so she was determined to extirpate that family which he especially favoured. But it is more certain that she was influenced by ambition, and desired to reign without a competitor; and to be able to defend herself against Jehu, by whom she must think herself marked for destruction. By this concurrence of events, Jehoshaphat's alliance with the house of Ahab proved almost the total ruin of his family, and of the house of David, from whence the Messiah was to descend! To appearance, and in Athaliah's intention, it was exterminated; and, indeed, that branch which descended from Jehoshaphat was so interwoven with Ahab's devoted family, that, without a favourable construction of the sentence, none of them could have been spared, for Jehoshaphat's other sons had been slain by Jehoram as soon as he had gotten possession of the throne, so that all who survived were the descendants of Ahab as well as of Jehoshaphat. But by an act of grace, as it were, Joash, being both a branch of the house of David and of that of Ahab, was considered as belonging to the former family, and snatched as "a brand from the burning."—*Scott.*

JEHOIADA'S LOYALTY.—Ver. 11. The manager of this great affair was Jehoiada the priest, probably the high priest, or, at least, the *Sagan* (as the Jews called him), or suffragan to the high priest. By his birth and office he was a man in authority, whom the people were bound by the law to observe and obey, especially when there was no rightful king upon the throne (Deut. xvii. 12). By marriage he was allied to the royal family; and if all the seed-royal were destroyed, his wife, as daughter to Joram, had a better title to the crown than Athaliah had. By his eminent gifts and graces, he was fitted to serve his country, and better service he could not do it than to free it from Athaliah's usurpation; and we have reason to think he did not make this attempt till he had first asked counsel of God, and known his mind, either by prophets or Urim, or both. The management was very discreet, and as became so wise and good a man as Jehoiada was. He concerted the matter with the "rulers of hundreds and the captains," the men in office, ecclesiastical, civil, and military; he got them to him to the temple, consulted with them, laid before them the grievances they at present laboured under, gave them an oath of secrecy, and, finding them free and forward to join with him, "shewed them the king's son" (ver. 4), and so well satisfied were they with his fidelity, that they saw no reason to suspect an imposition. We may well think what a pleasing surprise it was to the good people among them, who feared that the house and lineage of David were quite cut off, to find such a spark as this in the embers. He posted the priests and Levites, who were more immediately under his direction, in the several avenues to the temple, to keep the guards, putting them under the command of the "rulers of hundreds" (ver. 9).

CORONATION OF JOASH.—Ver. 12. Jehoiada, without delay, proceeded to the coronation of this young king; for though he was not yet capable of despatching business, he would be growing up towards it by degrees. This was done with great solemnity, 1. In token of his being invested with kingly power, he "put the crown upon him," though it was yet too large and heavy for his head; the regalia, it is probable, were kept in the temple, and so the crown was ready at hand. 2. In token of his obligation to govern by law, and to make the Word of God his rule, he gave him the testimony, put a Bible into his hand, which he must "read in, all the days of his life" (Deut. xvii. 18, 19). 3. In token of his receiving the Spirit, to qualify him for this great work to which he before was called, he anointed him. Though notice is taken of the anointing of their kings only in case of interruption, as here, and in Solomon's case, yet I know not but the ceremony might be used to all their kings, at least those of the house of David, because their royalty was typical of Christ's, who was to be anointed above his fellows, above all the sons of David. 4. In token of the people's acceptance of him and subjection to his government, they clapped their hands for joy, and expressed their hearty good wishes to him,—"Let the king live;" and thus they made him king, made him their king, consented to, and concurred with, the Divine appointment.—*Henry.*

DEATH OF ATHALIAH.—Ver. 13-16. Athaliah, after the manner of her mother Jezebel, instead of fleeing with feminine timidity, when she heard the noise, and suspected the occasion, went directly into the temple, unattended by a guard, as if she could by her presence overawe and confound the conspirators; but by this rashness she rushed upon her death. The people, it seems, were assembled, perhaps to celebrate some of their solemn feasts, and they, with their princes or magistrates, cordially united with Jehoiada, and the priests and Levites. When Athaliah saw Joash stand in the place appropriated to the king's use, she was aware of what had taken place, and expressed her abhorrence of the supposed treason by word and deed, in hopes of inducing the people to take her part. But her conduct had been so odious and unnatural, that none favoured her; and at the word of Jehoiada she suffered the punishment due to her complicated crimes. Doubtless Jehoiada acted, in all this business, by the direction and according to the will of God. The Levites seem to have executed the sentence, and great care was taken not to pollute with blood the court of the temple.—*Scott.*

CHAP. XII. CONTRIBUTIONS FOR THE REPAIRS OF THE TEMPLE.—Ver. 4-12. When public distributions are made faithfully, public contributions will be made cheerfully. The money that was given, 1. Was dropt into the chest through a hole in the lid, past

B.C. 878—B.C. 856.

CHAPTER XII.

1 *Jehoash reigneth well all the days of Jehoiada.* 19 *He is slain by his servants.*

IN [a]the seventh year of Jehu, [b]Jehoash began to reign; and forty years reigned he in Jerusalem: and his mother's name *was* Zibiah of Beer-sheba.

2 And [c]Jehoash did *that which was* right in the sight of the LORD all his days wherein Jehoiada the priest instructed him.*

3 But [d]the high places were not taken away; the people still sacrificed and burnt incense in the high places.

4 ¶ And Jehoash [e]said to the priests, All [f]the money of the [1]dedicated things that is brought into the house of the LORD,† *even* [g]the money of every one that passeth *the account*, the money [2]that every man is set at, [h]*and* all the money that [3]cometh into any man's heart to bring into the house of the LORD.

5 Let [i]the priests take *it* to them, every man of his acquaintance; and [k]let them repair the breaches of the house, wheresoever any breach shall be found.

6 But it was *so*, *that* in the [4]three and twentieth year of king Jehoash [l]the priests had not repaired the breaches of the house.‡

7 Then [m]king Jehoash called for Jehoiada the priest, and the *other* priests, and said unto them, Why repair ye not the breaches of the house? Now therefore receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.§

9 But Jehoiada the priest [n]took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side as one cometh into the house of the LORD: and [o]the priests that kept the [5]door put therein all the money *that was* brought into the house of the LORD.

10 And it was *so*, when they saw that *there was* much money in the chest, that [p]the king's [6]scribe and the high priest came up and they [7]put up in bags,‖ and told the money *that was* found in the house of the LORD.

11 And they gave the money, being told, into the hands of them that did the work, that had the oversight of the house of the LORD: and they [8]laid it out to the carpenters and builders that wrought upon the house of the LORD,

12 And to [q]masons, and hewers of stone, and to buy timber and hewed stone to repair the breaches of the house of the LORD, and for all that [9]was laid out for the house to repair *it*.

13 Howbeit there were not made for the house of the LORD [r]bowls of silver,¶ snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover they reckoned not with the men* into whose hand they delivered the money to be bestowed on workmen; [s]for they dealt faithfully.

16 The [t]trespass-money and sin-money was not brought into the house of the LORD: it was the priests'.

17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it; and Hazael [u]set his face to go up to Jerusalem.

18 And Jehoash king of Judah [x]took all the hallowed things that Jehoshaphat, and Jehoram, and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold *that was* found in the treasures of the house of the LORD, and in the king's house, and sent *it* to Hazael king of Syria;† and he [1]went away from Jerusalem.

19 ¶ And [y]the rest of the acts of Joash, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

20 And [z]his servants arose, and made a conspiracy, and slew Joash in the house of Millo, which goeth down to Silla.

21 For [a]Jozachar the son of Shimeath, and Jehozabad the son of [b]Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

CHAPTER XIII.

1 *Jehoahaz's wicked reign.* 20 *Elisha's death;* 21 *his bones revive a dead man.*

IN the [1]three and twentieth year of Joash the son of Ahaziah king of Judah, [a]Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

CHAP. XII.

[a] ix. 27; xi. 1, 3.

[b] 1 Chr. iii. 11, *Joash.*

[c] xiv. 3.

* Jehoiada, who was the tutor of his infancy, was the counsellor of his riper age, and was equally happy in both.—BP. HALL.

[d] 1 Kings xv. 14.

[e] 2 Chr. xxxv. 2.

[f] 1 Kings vii. 51.

[1] *Holy things*; Heb., *holinesses.*

† The first good thing he did was to repair the temple, which had been suffered to run to decay under the wicked reigns of Athaliah and her son. In order whereunto, he appointed all the priests to make exact and speedy collection of the several moneys due from the people by way of tax, redemption, vow, or free gift, for the repairs of the temple, agreeably to the law in those cases.—WILSON.

[g] Ex. xxx. 12-16.

[2] *Of the souls of his estimation.*

[h] Ex. xxv. 1, 2.

[3] *Ascendeth upon the heart of a man.*

[i] 2 Chr. xxiv. 5.

[k] xxii. 5, 6.

[4] *Twentieth year, and third year.*

[l] 1 Sam. ii. 29, 30.

‡ They were both dilatory and careless in gathering the money (2 Chronicles xxiv. 5), and did not bring in what they had gathered to begin the work. Whereupon the king revoked his former order, and intrusted other men (as it here follows) with this work. Thus are things seldom done well that are committed to the care of many.—PATRICK.

[m] 2 Chr. xxiv. 5, 6.

§ They were prohibited from raising any more money by private channels—for they had not rendered it up, but it is to be feared reserved it for their own use; and so the method was fallen upon of a collection at the door, which was given to faithful men—*so* faithful that they did not need to be reckoned with; and these expended it on the workmen, not for replacing, it would seem, the furniture, but for repairing the fabric of the temple.—DR CHALMERS.

[n] 2 Chr. xxiv. 8.

[o] 1 Chr. xv. 18, 24.

[5] *Threshold.*

[p] 2 Sam. viii. 17.

[6] *Secretary.*

[7] *Bound up.*

‖ It appears to have been usual in the East for money to be put in bags; which being ascertained as to the exact sum deposited in each, were sealed, and labelled probably, and thus passed currently. We are informed by Major Rennell, that in the East, in the present times, a bag of money passes (for some time at least) currently from hand to hand, under the authority of a banker's seal, without any examination of its contents.—BURDER.

[8] *Brought it forth.*

[q] 1 Kings v. 17, 18.

[9] *Went forth.*

[r] Num. vii. 13, 14.

¶ Though these were wanting, yet the money was limited to the reparations of the house; and the king ordered that no vessel of any sort should be bought for the temple until the temple itself was put into a good condition.—PATRICK.

* These overseers were persons of such known fidelity, and the workmen did their parts so honestly, that the high priest had no difficulty in his accounts with them, but, in great measure, trusted to their integrity. As to the trespass-money (ver. 16) spoken of at Levit. v. 15, 16, it was given to the priests to buy sacrifices with.—PYLE.

[s] 2 Chr. xxxiv. 12.

[t] Lev. v. 15-18.

[u] Luke ix. 51-53.

[x] 2 Chr. xvi. 2.

† It is probable that, besides the present of gold which Joash sent to Hazael, in order to bribe him to withdraw his army, he made him also a promise of an annual tribute, and that, upon his refusal to pay this, the Syrian army took the field the next year; and, as the expression is (2 Chron. xxiv. 24), "executed judgment against Joash."—CALMET.

[1] *Went up.*

[y] 1 Kings xi. 41.

[z] 2 Chr. xxiv. 24, 25.

[a] 2 Chr. xxiv. 26, *Zabad.*

[b] 2 Chr. xxiv. 26, *Shimrith.*

CHAP. XIII.

[1] *Twentieth year, and third year.*

[a] x. 35.

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recall, to intimate that what has been once resigned to God must never be resumed; "every man, as he purposeth in his heart, so let him give." 2. The chest was put on the right hand as they went in, which, some think, is alluded to in that rule of charity which our Saviour gives, "Let not thy left hand know what thy right hand doeth." But, while they were getting all they could for the repair of the temple, they did not break in upon that which was the stated maintenance of the priests (ver. 16)—the trespass-money and the sin-money, which were given to them by that law, Lev. v. 15, 16, were reserved to them; let not the servants of the temple be starved, under colour of repairing the breaches of it. 3. For laying out the money that was raised. (1.) They did not put it into the hands of the priests, who were not versed in affairs of this nature, having other work to mind, but "into the hands of those that did the work," or, at least, "had the oversight of it" (ver. 11). They were fittest to be intrusted with this business, whose employment lay that way; *Tractant fabrilia fabri—Every artist has his trade assigned;* but let not those who are called to war the holy warfare, entangle themselves in the affairs of this life. They that were thus intrusted did the business, [1.] Carefully; purchasing materials, and paying workmen (ver. 12). Business is done with expedition, when those are employed in it that understand it, and know which way to go about it. [2.] Faithfully; such a reputation they got for honesty, that there was no occasion to examine their bills, or audit their accounts. Let all that are intrusted with public money, or public work, learn hence to deal faithfully, as those that know God will reckon with them, whether men do or no. Those that think it is no sin to cheat the government, cheat the country, or cheat the church, will be of another mind, when God shall set their sins in order before them. (2.) They did not lay it out in ornaments for the temple, in vessels of gold or silver, but in necessary repairs first (ver. 13); whence we may learn, in all our expenses, to give that the preference which is most needful, and, in dealing for the public, to deal as we would for ourselves.

ASSASSINATION OF JOASH.—Ver. 20. The life of Joash became an easy prey to his own servants. They conspired against him and slew him (ver. 20, 21), not aiming at his kingdom, for they opposed not his son's succeeding him, but to be avenged on him for some crime he had committed; and we are told in Chronicles, that his murdering of the prophet, Jehoiada's son, was the provocation. In this, how unrighteous soever they were (vengeance was not theirs, nor did it belong to them to repay), God was righteous; and this was not the only time that he let even kings know that it was at their peril if they touched his anointed, and did his prophets any harm; and that, when he comes to make inquisition for blood, the blood of prophets will run the account very high. Thus fell Joash, who began in the spirit, and ended in the flesh. God usually sets marks of his displeasure upon apostates, even in this life; for they, of all sinners, do most "reproach the Lord."—*Henry.*

CHAP. XIII. STATE OF ISRAEL UNDER JEHOAHAZ.—Ver. 1. This general account of the reign of Jehoahaz, and of the state of Israel during his seventeen years, though short, is long enough to let us see two things which are very affecting and instructive. 1. The glory of Israel raked up in the ashes, buried, and lost, and turned into shame. How unlike does Israel appear here to what it had been, and might have been! How is its crown profaned, and its honour laid in the dust! 2. It was the honour of Israel that they were taken under the special protection of heaven: God himself was their Defence, the Shield of their help, and the Sword of their excellency. Happy wast thou, O Israel, upon this account! But here, as often before, we find them stripped of this glory, and exposed to the insults of all their neighbours. They, by their sins, provoked God to anger, and then he "delivered them into the hands of Hazael and Ben-hadad" (ver. 3). "Hazael oppressed Israel" (ver. 22). Surely never was any nation so often plucked and pillaged by their neighbours as Israel was. This they brought upon themselves, by sin; when they had provoked God to pluck up their hedge, the goodness of their land did but tempt their neighbours to prey upon them. So low was Israel brought in this reign, by the many depredations which the Syrians made upon them, that the militia of the kingdom, and all the force they could bring into the field, were but "fifty horsemen, ten chariots, and ten thousand footmen," a despicable muster (ver. 7). Are the thousands of Israel come to this? "How is the gold become dim?" The debauching of a nation will certainly be the debasing of it.



JOASH SHOOTING ARROWS AT THE COMMAND OF ELISHA.

B.C. 849—B.C. 839.

2 And he did *that which was* evil in the sight of the LORD, [b]and [2]followed the sins of Jeroboam the son of Nebat,* which made Israel to sin; he departed not therefrom.

3 ¶ And [c]the anger of the LORD was kindled against Israel; and he delivered them into the hand of [d]Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, all *their* days.†

4 And [e]Jehoahaz besought the LORD, and [f]the LORD hearkened unto him; for he [g]saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel [h]a saviour,‡ so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their tents, as [3]beforetime.

6 Nevertheless they [i]departed not from the sins of the house of Jeroboam, who made Israel sin, *but* [4]walked therein: [k]and there [5]remained the grove also in Samaria.)

7 Neither did he leave of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them [l]like the dust by thrashing.§

8 ¶ Now [m]the rest of the acts of Jehoahaz, and all that he did, and his might,‖ *are* they not written in the book of the Chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers; and they buried him in Samaria: and [n]Joash his son [6]reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of Judah [7]began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin; *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

13 And Joash [o]slept with his fathers; and [p]Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was [q]fallen sick of his sickness whereof [r]he died. And Joash the king of Israel came down unto him, and wept over his face, and said, [s]O my father, my father! the chariot of Israel, and the horsemen thereof!¶

15 And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he said to the king of Israel, [8]Put thine hand upon the bow: and he put his hand *upon it:* and [t]Elisha put his hands upon the king's hands.*

17 And he said, [u]Open the window eastward: and he opened *it.* Then Elisha said, Shoot: and he shot. And he said, [x]The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou have consumed *them.*

18 And he said, Take the arrows: and he took *them.* And he said unto the king of Israel, [y]Smite upon the ground: and [z]he smote thrice, and stayed.

19 And the man of God [a]was wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed *it:* whereas [b]now thou shalt smite Syria *but* thrice.

20 ¶ And Elisha died, and they [c]buried him. And the bands of [d]the Moabites invaded the land at the coming in of the year.†

21 And it came to pass, as they were burying a man, that, behold, they spied a band *of men;* and they cast the man into the sepulchre of Elisha: and when the man [9]was let down, and [e]touched the bones of Elisha, he revived, and stood up on his feet.‡

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And [f]the LORD was gracious unto them, and had compassion on them, and [g]had respect unto them, [h]because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, [i]neither cast he them from his presence as yet.

24 So [k]Hazael king of Syria died; and Ben-hadad his son reigned in his stead.

25 And Jehoash the son of Jehoahaz took again, out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

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[b] x. 29.
[2] *Walked after.*
* Amidst the various revolutions of Israel, the worship of the calves blackened every reign. Jehoahaz in this followed his predecessors, and during his seventeen years, neither mercies nor judgments wrought a reformation.—HAWEIS.
[c] Lev. xxvi. 17.
[d] viii. 12, 13.
† *All* their *days*, literally, *all days;* which some explain to mean *often.* The history makes it manifest that it signifies *at various times—in succession.*—BOOTHROYD.
[e] Num. xxi. 7.
[f] Gen. xxi. 17.
[g] Gen. xxxi. 42.
[h] Luke ii. 11.
‡ Namely, Jehoash the son of Jehoahaz (ver. 25), and Jeroboam his son (2 Kings xiv. 23).—DIODATI.
[3] *Yesterday* and *third day.*
[i] x. 29.
[4] *He walked.*
[k] 1 Kings xvi. 33.
[5] *Stood.*
[l] Ps. xviii. 42.
§ Had, as it were, beaten the nation to dust, killing very many, and carrying away many captive; thus mightily depopling the kingdom of Israel.—WELLS.
[m] 1 Kings xi. 41.
‖ *His might*—for though his success was not good, he shewed much personal valour and courage; which is noted to intimate that the Israelites were not conquered because of the baseness and cowardice of their king, but merely from the righteous and dreadful judgment of God, who was now resolved to reckon with them for their filthy apostasy.—POOLE.
[n] x. 35; xiv. 8, *Jehoash*
[6] *Alone.*
[7] In consort with his father.
[o] 2 Sam. vii. 12.
[p] xiv. 23-29.
[q] Phil. ii. 26, 27.

[r] Ps. xii. 1.
[s] Ez. xiv. 14.
¶ These are the same words which Elisha uttered concerning Elijah, when he was taken up to heaven (2 Kings ii. 12), signifying the great authority he had maintained among them, included in the word "father," and the many glorious victories he had obtained or them by the efficacy of his counsels and prayers, signified by the words, "the chariot of Israel and the horsemen."—PATRICK.
[8] *Make thine hand to ride.*
Gen. xlix. 24.
* In token of the power granted to the bow-shot coming from the Lord, through the medium of the prophet.—KEIL.
[t] John ii. 5-8.
[u] Ex. iv. 2, 17.
[x] Is. xx. 2-4.
[y] Ex. xvii. 11.
[z] Lev. x. 16.
[a] Mark vi. 5.
[b] 2 Chr. xxiv. 16.
[c] Jud. iii. 12.
† Whether this was the next year after his death, or some years after, has been doubted. The words seem plainly to import the next spring. From the expression in the next verse of "the bones of Elisha," many persons have inferred that the miracle at his sepulchre took place some years after.—PATRICK.
[9] *Went* down.
[d] Matt. xxvii. 52.
‡ Among the Israelites, the dead were neither enclosed in coffins nor covered with earth, but only wrapt in linen cloth and laid in tombs, so that one body might touch another, and, on returning to life, would not be hindered from moving. Now, with regard to this miracle, it was not the dead body of Elisha, but the living God, that gave life again to the dead; and the effect of the Divine omnipotence was only brought about by contact with the dead Elisha, and was connected with him, because God wished thereby to shew his people, that the Divine efficiency that was at work in Elisha had not disappeared from Israel with his death. The special object of the miracle indeed was this, to convince, in the most effectual manner, people and king of the truth of the promise of the victory over the Syrians, which the dying Elisha had announced to king Joash by the laying of his hands upon the hands of the king.—KEIL.
[e] Ex. xxxiii. 19.
[f] Ex. ii. 24, 25.
[g] Gen. xiii. 16, 17.
[h] xvii. 18.
[i] Ps. cxxv. 3.
[k] Ps. xxxiii. 19.

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3. Some sparks of Israel's ancient honour appearing in these ashes. For, (1.) It was the ancient honour of Israel, that they were a praying people; and here we find somewhat of that honour revived; for Jehoahaz their king, in his distress, "besought the Lord" (ver. 4), applied himself for help, not to the calves (what help could they give him?) but to the Lord. It becomes kings to be beggars at God's door, and the greatest of men to be humble petitioners at the footstool of his throne. Need will drive them to it. (2.) It was the ancient honour of Israel, that they had "God nigh unto them in all that which they called upon him for" (Deut. iv. 7), and so he was here.—*Henry.*

VISIT OF JOASH TO THE DYING PROPHET.—Ver. 14. If Elisha was called to follow Elijah no more than seven years before the death of Ahab, and if he died as soon as Joash mounted the throne, he prophesied at least sixty-six years! From the beginning of the reign of Jehu to Elisha's sickness and death (that is, for more than forty-five years), his name is never once mentioned: but without doubt he was very usefully employed, especially in superintending the schools of the prophets. There is ground to conclude, that great numbers were converted to God by his labours; though the bulk of the nation conformed to the idolatry established by authority. Neither Jehu nor Jehoahaz paid any attention to the prophet; yet they were not persecutors, and probably they respected his character. Being, however, employed in state affairs, and determined to maintain the idolatry of the golden calves, they were not disposed to hearken to his admonitions: and he expressed his disapprobation of their conduct by keeping at a distance. But when Joash heard that he was apparently near death, at a time when Israel was brought very low by iniquity, he seems to have considered the dispensation as a Divine rebuke; and, under the prevalency of present convictions, he visited and lamented over him, in the very words which Elisha had used when Elijah was removed, acknowledging him to be the chief defence of Israel, whose death would more expose them to ruin than all Hazael's successes. Yet we read of nothing, in the character or conduct of Joash, to warrant a conclusion that this was more than a transient impression upon his mind, which soon wore off without producing any abiding good effect

TEACHING BY SYMBOL.—Ver. 15-19. In this prophetical transaction the use of the "bow and arrows" denoted that Joash was to be the instrument of Israel's deliverance by military valour and enterprise; the prophet's directing the king in shooting, and laying his hands upon his, implied that he was to follow the direction of the prophet, and that God would give him success. The arrow shot eastward marked the situation of the place where the deliverance was to be wrought, and intimated that the eastern coasts of the land of Israel would be rescued from the king of Syria; though his dominions, which lay chiefly to the north of Canaan, would not be taken from him: and the smiting of the arrows upon the ground was significant of the use that Joash would make of his first victory, by which his enemies were cast down to the ground before him; whether he would effectually crush their power, or imitate the impolitic lenity of Ahab. Probably Joash was not informed that his victories would equal the times which he smote with the arrows; and perhaps considering the action as trivial and unmeaning, he smote but thrice, which displeased the prophet, and, as it were, limited the king's successes. His conduct expressed the state of his mind, as not firmly believing the words of the prophet, or not duly valuing the promised deliverance.

PECULIAR MIRACLE.—Ver. 20, 21. "They laid the body by Elisha's, for fear, if they proceeded to the sepulchre prepared for this man, they should fall into the hands of the Moabites. God restored him, in an instant, to perfect health; for he stood up on his feet; and, it is likely, walked home with those who brought him to be buried." This extraordinary miracle, wrought by the touch of the dead body of Elisha (which by the ritual law could only render a man unclean), declared that he was as much beloved as Elijah, though he had not been translated, and that the Lord was his God after death as well as before; and thus intimated both the immortality of the soul and the final resurrection of the body. It might also intimate that many mercies were reserved for Israel, in answer to Elisha's prayers, and in consequence of his labours for them in his lifetime.—*Scott.*

CHAP. XIV. AMAZIAH.—Ver. 1. Amaziah is the king whom here we have an

CHAPTER XIV.

1 *Amaziah's good reign.* 17 *He is slain by conspiracy.*
21 *Azariah succeedeth him.*

IN the second year of [a]Joash son of Jehoahaz king of Israel, [b]reigned Amaziah the son of Joash king of Judah.

2 He was twenty and five years old when he began to reign, and reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

3 And [c]he did *that which was* right in the sight of the LORD, yet not like David his father; [d]he did according to all things as Joash his father did.

4 Howbeit [e]the high places were not taken away; as yet the people did sacrifice and burnt incense on the high places.

5 ¶ And it came to pass, as soon as the kingdom was confirmed in his hand, [f]that he slew [g]his servants* which had slain the king his father.

6 But the children of the murderers he slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, [h]The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

7 ¶ He [i]slew of Edom in [k]the valley of Salt ten thousand, and took [l]Selah† by war, and called the name of it [l]Joktheel unto this day.

8 ¶ Then [m]Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu, king of Israel, saying, [n]Come, let us look one another in the face.‡

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, [o]The thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trode down the thistle.§

10 Thou hast indeed smitten Edom, and [p]thine heart hath lifted thee up: [q]glory *of this*, and tarry at [2]home; for [r]why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

11 But [s]Amaziah would not hear:‖ therefore Jehoash king of Israel went up; and he and Amaziah king of Judah looked one another in the face at [t]Beth-shemesh, which *belongeth* to Judah.

B.C. 839—B.C. 826.

CHAP. XIV.

[a] xiii. 10.
[b] 1 Chr. iii. 12.
[c] 1 Kings xi. 4.
[d] 2 Chr. xxiv. 2.
[e] *See on* xii. 3.
[f] Gen. ix. 6.
[g] 2 Chr. xxv. 3, 4.

* While Amaziah began his reign by executing justice on those servants who had been concerned in assassinating his father (chap. xii. 20), he spared their children out of regard to the law, that forbids (Deut. xxiv. 16) in such cases to punish children for their father's transgressions.—PYLE.

[h] Deut. xxiv. 16.
[i] viii. 20-22.
[k] 2 Sam. viii. 13.
[l] *The rock.*

† The name of the city Selah signifies in Hebrew "a rock," and thus exactly answers to the Greek word *Petra*, which also signifies "a rock." On this account, it is agreed by commentators, not without reason, that this Selah was the same city as that called Petra by the Greeks and Latins, lying in Arabia Petrea.-WELLS.

[l] Josh. xv. 38.
[m] 2 Chr. xxv. 17.
[n] 2 Sam. ii. 14.

‡ This challenge was on account of late and great injuries received from the Israelites (2 Chr. xxv. 16), and from self-confidence and vainglory.—POOLE.

[o] Jud. ix. 8-15.

§ No similitude could be better adapted to the character of Amaziah than that of a thistle; a low, useless, and neglected weed, but which, having drawn blood from some traveller as he passed by, is represented as growing proud, and affecting an equality with the cedar, the pride and ornament of the forest. In the midst of all this arrogance, it is said that a wild beast passed by and trod it under foot. This Joash intimates would be the fate of Amaziah, if he presumed any longer to provoke a prince of his strength and prowess. — HEWLETT.

[p] Deut. viii. 14.
[q] Ex. viii. 9.
[2] *Thy house.*
[r] 2 Chr. xxxv. 21.
[s] 2 Chr. xxv. 16.

‖ *Amaziah would not hear* because God blinded and hardened him to his destruction, for his abominable and ridiculous idolatry (2 Chr. xxv. 20). *Jehoash went up*, to wit, into the kingdom of Judah, carrying the war into his enemy's country. *Which belongeth to Judah*; which is added to distinguish it from that Beth-shemesh in Issachar, and another in Naphtali (Josh. xix. 22, 38).—POOLE.

[t] Josh. xxi. 16.

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* *Smitten.*
[u] 1 Sam. iv. 10.
[x] 2 Chr. xxv. 23.
[y] Jer. xxxi. 38.
[z] 1 Kings vii. 51.
[a] 2 Sam. vii. 12.
[b] xiii. 13.
[c] xii. 20, 21.

¶ Their city having been exposed to reproach by the great breach made in their wall, and spoiled of its best ornaments, and some of their children carried away as hostages for their good behaviour, he became very odious to the great men of the city; all this being brought upon them by his pride, and rashness, and apostasy from God (xxv. 27).-PATRICK.

[d] viii. 24; ix. 28.
[e] xv. 13.
[f] xxi. 24.
[g] xvi. 6.

* "Repaired and fortified it," for it was built before (Deut. ii. 8).-POOLE.

[4] Now he begins to reign alone.
[h] xxi. 6.

† The cities upon it which had been taken away from it by their enemies.—GILL.

[i] Num. xiii. 21.

‡ *Unto the sea of the plain*—*i.e.*, unto the Dead Sea, which once was a goodly plain (Gen. xiii. 10), which was their southern border.—POOLE.

[k] Jon. i. 1.

§ The prophet Jonah encouraged them to this war, promising them success in it: whose words are not here set down; but this place shews that God was very merciful to them, though a very wicked people, still in continuing prophets among them when Elisha was dead.—PATRICK.

12 And Judah was [3]put to the worse before Israel; and [u]they fled every man to their tents.

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash, the son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from [x]the gate of Ephraim unto [y]the corner gate, four hundred cubits.

14 And he took [z]all the gold and silver, and all the vessels *that were* found in the house of the LORD, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the Chronicles of the kings of Israel?

16 And [a]Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and [b]Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah lived after the death of Jehoash, son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the Chronicles of the kings of Judah?

19 Now [c]they made a conspiracy against him in Jerusalem:¶ and he fled to Lachish; but they sent after him to Lachish, and slew him there.

20 And they brought him on horses; and [d]he was buried at Jerusalem with his fathers in the city of David.

21 ¶ And all the people of Judah took [e]Azariah, which *was* sixteen years old, and [f]made him king instead of his father Amaziah.

22 He built [g]Elath,* and restored it to Judah, after that the king slept with his fathers.

23 ¶ In the fifteenth year of Amaziah the son of Joash king of Judah, Jeroboam the son of Joash king of Israel [4]began to reign in Samaria, *and reigned* forty and one years.

24 And he did *that which was* evil [h]in the sight of the LORD: he departed not from all the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 He restored the coast of Israel,† [i]from the entering of Hamath unto the sea of the plain,‡ according to the word of the LORD God of Israel, which he spake by the hand of his servant [k]Jonah,§

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account of, the son and successor of Joash: let us take a view of him, 1. In the temple; and there he acted in some measure well, like Joash, but not like David (ver. 3). He began well, but did not persevere. He "did that which was right in the sight of the Lord," kept up his attendance on God's altars, and his attention to God's word, yet not like David. It is not enough to do that which our pious predecessors did, merely to keep up the usage, but we must do it *as* they did it, from the same principle of faith and devotion, and with the same sincerity and resolution. It is here taken notice of, as before, that "the high places were not taken away" (ver. 4). It is hard to get clear of those corruptions which, by long usage, have gained both prescription and a favourable opinion. 2. On the bench; and there we have him doing justice on the traitors that murdered his father; not as soon as ever he came to the crown, lest it should have occasioned some disturbance, but he prudently deferred it till "the kingdom was confirmed in his hand" (ver. 5). To weaken a factious party gradually, when it is not safe to provoke, often proves the way to ruin it effectually. Justice strikes surely by striking slowly, and is often executed most prudently when it is not executed presently. Wisdom is here profitable to direct. 3. In the field; and there we find him triumphing over the Edomites (ver. 7). Edom had "revolted from under the hand of Judah" in Joram's time (chap. viii. 22), now he makes war upon them to bring them back to their allegiance, kills ten thousand, and takes the chief city of Arabia the Stony, called *Selah, a rock*, and gave it a new name. We shall find a larger account of this expedition, 2 Chron. xxv. 5, &c.—*Henry.*

THE CHALLENGE AND THE REPLY.—Ver. 9, 10. Joash rebuked Amaziah's pride, with an arrogance equally unreasonable. The thistle, a useless weed, which may by chance wound the foot of the incautious passenger, was made the emblem of the kingdom of Judah, and of the ancient and honourable house of David; whilst the house of Jehu was represented as a stately cedar! Joash intimated, that if Amaziah, upon his casual success against the Edomites, had presumed to solicit an alliance with him, he would have considered his proposals in the same light as if the thistle should aspire to unite families with the cedar; and the meanest of his soldiers should have chastised his insolence, and crushed him as easily as a wild beast of the forest could trample down the thistle: how much more, then, when Amaziah dared to challenge him to battle, would he bring destruction upon himself! There was, however, much good sense in Joash's counsel: Let Amaziah rest satisfied with the reputation which he had acquired, and not meddle without occasion with his neighbour, who was disposed to peace, lest it should terminate in the ruin and disgrace of himself and his kingdom. Ver. 11-14. As Amaziah prepared for war, it became necessary for Joash to oppose him: in consequence, Amaziah's army was completely routed, many lives were thrown away, Amaziah was made prisoner, Jerusalem was taken and its fortifications demolished, and the very temple plundered by the rapacious and profane conqueror. Ver. 17-20. Joash, it seems, set Amaziah at liberty, and he survived Joash fifteen years; but the ill success of his rash expedition rendered his people disaffected to him, which at length produced a conspiracy, or open revolt; so that when the insurgents had slain him, either they brought him themselves, or suffered him to be brought to Jerusalem to be buried.—*Scott.*

JEROBOAM THE SECOND.—Ver. 23. Here is an account of the reign of Jeroboam the Second: I doubt it is an indication of the affection and adherence of the house of Jehu to the sins of "Jeroboam the son of Nebat, who made Israel to sin," that they called an heir-apparent to the crown by his name, thinking *that* an honourable name which in the book of God is infamous, and stigmatised as much as any other. 1. His reign was long, the longest of all the reigns of the kings of Israel; he reigned forty-one years; yet his contemporary, Azariah, the king of Judah, reigned longer, even fifty-two years. This Jeroboam reigned just as long as Asa had done (1 Kings xv. 10); yet one did that which was good, and the other that which was evil. We cannot measure men's characters by the length of their lives, or of their outward prosperity—"there is one event to the righteous and to the wicked." 2. His character was the same with that of the rest of those kings: "he did that which was evil" (ver. 24), for "he departed not from the sins of Jeroboam," he kept up the worship of the calves, and never left that, thinking there was no harm in it, because it had been the way of all his ancestors and predecessors; but a sin is never the less evil in God's sight, whatever it is in ours, for its being an ancient usage; and a frivolous plea it will be against doing good, that

the son of Amittai, the prophet, which *was* of [l]Gath-hepher.

26 For the LORD [m]saw the affliction of Israel, *that it was* very bitter: for *there was* [n]not any shut up, nor any left, nor any helper for Israel.

27 And the LORD [o]said not that he would [p]blot out the name of Israel from under heaven: but [q]he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered [r]Damascus, and Hamath, *which belonged* to Judah,‖ for Israel, *are* they not written in the book of the Chronicles of the kings of Israel?

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

CHAPTER XV.

1 *Azariah's good reign.* 5 *Jotham and other kings.* 32 *Jotham's good reign.*

IN [a]the [1]twenty and seventh year of Jeroboam king of Israel began Azariah son of Amaziah king of Judah to reign.

2 [b]Sixteen years old was he when he began to reign; and he reigned two and fifty years in Jerusalem:* and his mother's name *was* Jecholiah of Jerusalem.

3 And [c]he did *that which was* right in the sight of the LORD, according to all that his father Amaziah had done;

4 Save that [d]the high places were not removed: the people sacrificed and burnt incense still on the high places.

5 ¶ And [e]the LORD smote the king,† [f]so that he was a leper unto the day of his death, [g]and dwelt in a several house: and [h]Jotham the king's son *was* over the house, [i]judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

7 So [k]Azariah slept with his fathers; and they buried him with his fathers in the city of David:‡ and Jotham his son reigned in his stead.

8 ¶ In [1]the [2]thirty and eighth year of Azariah king of Judah did Zachariah the son of Jeroboam reign over Israel in Samaria six months.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.§

10 And Shallum the son of Jabesh conspired against him, and [m]smote him before the people, and [n]slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the Chronicles of the kings of Israel.

12 This *was* the word‖ of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel unto the fourth *generation*. [o]And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of [p]Uzziah king of Judah, and he reigned [3]a full [q]month in Samaria.

14 For Menahem the son of Gadi went up from [r]Tirzah,¶ and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and his conspiracy which he made, behold, they *are* written in the book of the Chronicles of the kings of Israel.

16 ¶ Then Menahem smote [s]Tiphsah,* and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it; and* [t]all the women therein that were with child he ripped up.

17 In the nine and thirtieth year of Azariah king of Judah began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 *And* [u]Pul the king of Assyria came against the land: and [x]Menahem gave Pul a thousand talents of silver, that his hand might be with him [y]to confirm the kingdom in his hand.

20 And Menahem [4]exacted the money of Israel, *even* of all [z]the mighty men of wealth,† of each man fifty shekels‡ of silver, to give to the king of Assyria: so the king of Assyria turned back, and [a]stayed not there in the land.§

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the Chronicles of the kings of Israel?

B.C. 822—B.C. 772.

[l] Josh. xix. 13. *Gittah-hepher.*
[m] xiii. 4.
[n] Deut. xxxii. 36.
[o] xiii. 23.
[p] Ex. xxxii. 32, 33.
[q] v. 1. Hos. i. 7.
[r] 2 Sam viii. 6.

‖ Being formerly conquered by David and Solomon, who reigned in Judah (2 Sam. viii. 6; 2 Chr. viii. 3), and were peradventure by them added to their tribe, and Rezon afterward caused them to rebel (1 Kings xi. 24).—DIODATI.

CHAP. XV.

B.C. cir. 810.

[a] xiv. 16, 17.

[1] This is the twenty-seventh year of Jeroboam's partnership in the kingdom with his father, who made him consort at his going to the Syrian wars. It is the sixteenth year of Jeroboam's monarchy.

[b] 2 Chr. xxvi. 1, 3, *Uzziah.*

* Azariah, called also Uzziah, began young to reign, and sat very long upon the throne of Judah; and, like his immediate ancestors, his first days were his best.—HAWEIS.

[c] 2 Chr. xxvi. 4.
[d] 1 Kings xv. 14.
[e] 2 Sam. iii. 29.

† The cause of this stroke of leprosy is related at 2 Chr. xxvi. 16, &c. By the word which we translate "a several house," the Jews understand a house in the country, where he might have liberty to take his pleasure, but not to meddle in public affairs.—PATRICK.

[f] Num. xii. 10.
[g] Lev. xiii. 46.
[h] 2 Chr. xxvi. 21.
[i] 2 Sam. viii. 15.
[k] 2 Chr. xxvi. 23.

‡ The place where Uzziah was buried is called in 2 Chr. xxvi. 33, the field of burial of the kings. The burial-field of the kings was in the city of David, and Uzziah was buried in the royal burial-field indeed, but not in the royal vault, on account of his leprosy.—KEIL.

[l] xiv. 16, 17, 29.

[2] There having been an interregnum for eleven years

§ Zachariah also continued in the sins of his fathers, in the worship of the calves, and the word of the Lord uttered (x. 30) concerning Jehu was therefore fulfilled in him. In consequence of a conspiracy he was put to death, and the throne taken from the house of Jehu.—KEIL.

[m] Am. vii. 9.
[n] 1 Kings xv. 28.

‖ The writer of this history always notices the fulfilment of God's promises or threatenings (compare ch. x. 30).—BOOTHROYD.

[o] Zech i. 6.
[p] Matt. i. 8, 9, *Ozias.*
[3] *A month of days.*
[q] 1 Kings xvi. 15.
[r] 1 Kings xiv. 17.

¶ A city of Ephraim, and the royal seat of the kings of Israel from the time of Jeroboam until the reign of Omri, who built Samaria, which then became the capital.—CALMET.

[s] 1 Kings iv. 24.

* It cannot be that which is mentioned 1 Kings iv. 24, because this was in the heart of the country, and that upon the frontiers of Syria.—DIODATI.

[t] viii. 12.
[u] 1 Chr. v. 25, 26.
[x] Hos. iv. 18.
[y] Jer. xvii. 5.
[4] *Caused to come forth.*
[z] Ruth ii. 1.

† Menahem proved a terrible scourge to Israel, and his hand fell heavy on "the mighty men of wealth," who generally took the lead in departure from the living God. It was therefore meet, that, in proportion to their transgression, they should be visited in the day of the Lord.—DR JN. CAMPBELL.

‡ About £6 a man.—GILL.

[a] xvii. 3, 4.

§ Pul, having other important work on hand, took the money, and turned aside for the present, allowing the kingdom a respite, during which Menahem died on his bed, leaving his throne to his son Pekahiah.—DR CHALMERS.

we have been accustomed to do evil. 3. Yet he prospered more than most of them; for though in that one thing he did evil in the sight of the Lord, yet it is likely, in other respects, there was some good found in him, and therefore God owned him. 4. Here is the conclusion of Jeroboam's reign: we read (ver. 28) of his might, and how he warred; but (ver. 29) "he slept with his fathers;" for the mightiest must yield to death, and there is no discharge in that war.—*Henry.*

CHAP. XV. AZARIAH.—Ver. 1. This is a short account of the reign of Azariah. 1. Most of it is general, and the same that has been given of others; he began young, and reigned long (ver. 2), did for the most part that which was right (ver. 3). It was happy for the kingdom that a good reign was a long one; only he had not zeal and courage enough to take away the high places (ver. 4). 2. That which is peculiar (ver. 5)—that God smote him with a leprosy—is more largely related, with the occasion of it, 2 Chron. xxvi. 16, &c., where we have also a fuller account of the glories of the former part of his reign, as well as of the disgraces of the latter part of it. He did that which was right, as Amaziah had done; like him, he began well, but failed before he finished. Here we are told, (1.) That he was a leper: the greatest of men are not only subject to the common calamities, but also to the common infirmities of the human nature; and if they be guilty of any heinous sin, they lie as open as the meanest to the most grievous strokes of Divine vengeance. (2.) God smote him with this leprosy, to chastise him for his presumptuous invasion of the priest's office; if great men be proud men, some way or other God will humble them, and make them know he is both above them and against them, for he resisteth the proud. (3.) That he was a leper "to the day of his death;" though we have reason to think he repented, and the sin was pardoned; yet, for warning to others, he was continued under this mark of God's displeasure as long as he lived, and perhaps it was for the good of his soul that he was so. (4.) That he "dwelt in a several house," as being made ceremonially unclean by the law, to the discipline of which, though a king, he must submit; he that presumptuously intruded into God's temple, and pretended to be a priest, is justly shut out from his own palace, and shut up as a prisoner or a recluse ever after.

MANY KINGS—THE THRONE FILLED WITH VIOLENCE.—Ver. 13-31. Let us take a short view of the particular reigns. 1. Zachariah, the son of Jeroboam, began to reign in the thirty-eighth year of Azariah, or Uzziah, king of Judah (ver. 8). Some of the most critical chronologers reckon that, between Jeroboam and his son Zachariah, the throne was vacant twenty-two years, others eleven years, through the disturbances and dissensions that were in the kingdom; and then it was not strange that Zachariah was deposed before he was well seated on the throne; he reigned but six months, and then Shallum "slew him before the people," perhaps as Cæsar was slain in the senate, or he put him to death publicly as a criminal, with the approbation of the people, to whom he had some way or other made himself odious; so ended the line of Jehu. 2. But had Shallum peace, who slew his master? No, he had not (ver. 13)—one month of days measured his reign, and then he was cut off; perhaps to this the prophet, who then lived, refers (Hos. v. 1), "Now shall a month devour them with their portions." That dominion seldom lasts long which is founded in blood and falsehood. Menahem, either provoked by his crime or animated by his example, soon served him as he had served his master—"slew him, and reigned in his stead" (ver. 14). 3. Menahem held the kingdom ten years (ver. 17). But whereas we have heard that the "kings of the house of Israel were merciful kings" (1 Kings xx. 31), this Menahem (the scandal of his country) was so prodigiously cruel to those of his own nation, which hesitated a little at submitting to him, that he not only ruined a city, and the coasts thereof, but, forgetting that he himself was born of a woman, "ripped up all the women with child" (ver. 16). We may well wonder that it should ever enter into the heart of any man to be so barbarous, and to be so perfectly lost to humanity itself. 4. Pekahiah, the son of Menahem, succeeded his father, but reigned only two years, and then was treacherously slain by Pekah, falling under the load both of his own and of his father's wickedness. It is repeated concerning him, as before, that he "departed not from the sins of Jeroboam." 5. Pekah, though he got the kingdom by treason, kept it twenty years (ver. 27)—so long it was before his violent dealing returned upon his own head; but it returned at last. This Pekah, son of Remaliah, (1.) Made himself more considerable abroad than any of these usurpers, for he was, even in the latter end of his time (in

22 And Menahem slept with his fathers; and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, [b]*and reigned* two years.‖

24 And he did *that which was* evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But [c]Pekah the son of Remaliah, [d]a captain of his, conspired against him, and smote him in Samaria, in the palace of the king's house, with Argob and Arieh,¶ and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, [e]Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* [f]evil in the sight of the LORD: he departed not from the sins of Jeroboam the son of Nebat,* who made Israel to sin.

29 ¶ In the days of Pekah king of Israel came [g]Tiglath-pileser king of Assyria, and took [h]Ijon, [i]and Abel-beth-maachah, and Janoah, and [k]Kedesh, and [l]Hazor, and [m]Gilead, and [n]Galilee, all the land of Naphtali, and [o]carried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracy against Pekah the son of Remaliah, and smote him, and slew him, and [5]reigned in his stead, [p]in [6]the twentieth year of Jotham the son of Uzziah.†

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the Chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel began [q]Jotham the son of [r]Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign;‡ and he reigned sixteen years in Jerusalem: and his mother's name *was* [s]Jerusha, the daughter of Zadok.

34 And he did *that which was* right in the sight of the LORD: he did according to all that his father Uzziah had done.

B.C. 784—B.C. 742.

[b] 1 Kings xv. 25.

‖ Pekahiah succeeded his father, who died in peace, though a tyrant and usurper. There seems to have been an interregnum of a year, before probably he was fixed on the throne: two years more his tottering government continued, when he fell by the conspiracy of his general Pekah, who seized the throne and reigned in his stead. —HAWEIS.

[c] 2 Chr. xxviii. 6.

[d] 1 Kings xvi. 9.

¶ *Aryob and Arieh* —might be either Pekah's partners in this treason, or the king's courtiers or officers, who were now slain with him. *Fifty men of the Gileadites*—who assisted him in the execution of his treason. —POOLE.

[e] Is. vii. 1, 9.

[f] xiii. 2, 6; xxi. 2.

* It is remarkable of all these wicked kings, that they are said only to have reached the lower standard of wickedness—*i.e.*, of Jeroboam the son of Nebat. . . . The worship of Baal seems to have ceased from the days of Ahab.—DR CHALMERS.

[g] 2 Chr. xxviii. 20, 21, *Tilgath-pileser.*

[h] 2 Sam. xx. 15.

[i] 2 Sam. xx. 14, 15.

[k] Josh. xix. 36, 37.

[l] Josh. xi. 1, 10, 13.

[m] Num. xxxii. 1, 40, Deut. iii. 15.

[n] Josh. xx. 7.

[o] Deut. iv. 26.

[5] *After an anarchy of some years.*

[p] 2 Chr. xxviii. 4-6.

[6] *In the fourth year of Ahaz, in the twentieth year after Jotham had begun to reign.*

† These words have created a difficulty; for it is said at ver. 33, that Jotham reigned but sixteen years. The plain way of solving it is, by supposing that Jotham reigned four or more years with his father Azariah.—PATRICK.

[q] 1 Chr. iii. 12, *Joatham.*

[r] 1 Chr. iii. 12, *Azariah.*

‡ *When he began to reign*—to wit, properly and alone; for he had reigned before this, as his father's deputy and viceroy.—POOLE.

[s] 2 Chr. xxvii. 1, *Jerushah.*

[t] 2 Chr. xxvii. 3.

§ It appears by 2 Chron. xxiii. 20, that it was the same which was called the gate of Sur (2 Kings xi. 6); and *high*, by reason of some singular eminency above the rest, as that through the which the king ordinarily came into the temple (2 Kings xvi. 18); or else to be understood as Ez. ix. 2.—DIODATI.

[u] Deut. xxviii. 48.

[x] 2 Chr. xxviii. 6.

‖ It was a natural alliance for two idolatrous kings—those of Syria and Israel—to combine against a worshipper of the true God. Yet it is so mentioned as to give the understanding of this having come upon Jotham in the form of a judicial visitation; for we read that it was the Lord who sent Rezin and Pekah against Judah. This, however, is only spoken of as commencing in the reign of Jotham, who seems to have died peaceably, although at the early age of forty-one.—DR CHALMERS.

[y] 1 Chron. iii. 13; Matt. i. 9, *Achaz.*

35 Howbeit the high places were not removed: the people sacrificed and burnt incense still in the high places. He built [t]the higher gate§ of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

37 (In those days the LORD began [u]to send against Judah [x]Rezin the king of Syria, and Pekah the son of Remaliah.)‖

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father: and [y]Ahaz his son reigned in his stead.

CHAPTER XVI.

1 *Ahaz's wicked reign:* 17 *he spoileth the temple.* 20 *Hezekiah succeedeth him.*

IN the [a]seventeenth year of Pekah the son of Remaliah, Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and [b]did not *that which was* right in the sight of the LORD his God, like David his father.

3 But [c]he walked in the way of the kings of Israel; yea, and [d]made his son to pass through the fire,* [e]according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and [f]on the hills, and under every green tree.

5 ¶ Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz, [g]but could not overcome *him.*

6 At that time Rezin king of Syria recovered Elath to Syria, and drave the Jews† from [1]Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent messengers to [2]Tiglath-pileser king of Assyria, saying, [h]I *am* thy servant, and thy son;‡ come up, [i]and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took [k]the silver and gold *that was* found in the house of the LORD, and in the treasures of the king's house, and sent *it for* a present [l]to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria [m]went up against

CHAP. XVI.

[a] xv. 27-30.

[b] 1 Kings iii. 14.

[c] 1 Kings xii. 28.

[d] Lev. xviii. 21.

* *Made his son to pass through the fire* —either, 1. By way of lustration, to pass hastily through it, so as to be scorched, and, as it were, baptized with it. Or, 2. By way of oblation, so as to be utterly consumed, and offered for a burnt-offering, which was the practice of heathens, and of some Israelites, in imitation of them (of which see 2 Kings xxi. 6; Ps. cv. 36; Jer. vii. 31): which seems best to agree with 2 Chron. xxviii. 3, where it is said *he burnt his children.* —POOLE.

[e] Deut. xii. 31.

[f] Deut. xii. 2.

[g] 1 Kings xi. 36.

† The Hebrews are here for the first time called Jews, being so named from the tribe of Judah, from which tribe the Messiah was to spring. This tribe returned from the Babylonish captivity in the most flourishing condition; the other ten tribes never returning again.—WILSON.

[1] *Eloth.*

[2] *Tilgath-pileser, Tilgath pilneser.*

[h] 1 Kings xx. 4.

‡ Signifying obedience, and that he agreed, as a vassal, to pay tribute.—POOLE.

[i] Ps. cxl. 3-5.

[k] 2 Chr. xvi. 2.

[l] Ps. vii. 15, 16.

[m] 2 Chr. xxviii. 5.

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the reign of Ahaz, which began in his seventeenth year), a great terror to the kingdom of Judah (as we find Isa. vii. 1, &c.) (2.) He lost a great part of his kingdom to the king of Assyria. By this judgment God punished him for his attempt upon Judah and Jerusalem. It was then foretold, that within two or three years after he made that attempt, before a child then born should be able to cry, "My father and my mother," the riches of Samaria should be "taken away before the king of Assyria" (Isa. viii. 4); and here we have the accomplishment of that prediction. (3.) Soon after this he lost his life to the resentments of his countrymen, who, it is probable, were disgusted at him for leaving them exposed to a foreign enemy, while he was invading Judah. This Hoshea took advantage of, and to gain his crown seized his life, "slew him, and reigned in his stead." Surely he was fond of a crown, indeed, who at this time would run such a hazard as a traitor did; for the crown of Israel, now that it had lost the choicest of its flowers and jewels, was lined more than ever with thorns, had of late been fatal to all the heads that had worn it, was forfeited to Divine justice, and now ready to be laid in the dust—a crown which a wise man would not have taken up in the street; yet Hoshea not only ventures *upon* it, but ventures *for* it, and it cost him dear.—*Henry.*

CHAP. XVI ABAZ—HIS GENERAL CHARACTER.—Ver. 1. We have here a general character of the reign of Ahaz. Few and evil were his days: few, for he died at thirty-six; evil, for we are here told, 1. That he "did not that which was right, like David" (ver. 2)—that is, he had none of that concern and affection for the instituted service and worship of God which David was famous for. He had no love for the temple, made no conscience of his duty to God, nor had any regard to his law. 2. That he walked "in the way of the kings of Israel" (ver. 3), who all worshipped the calves. He was not joined in any affinity with them, as Jehoram and Ahaziah were with the house of Ahab, but *ex mero motu—without any instigation*—walked in their way. The kings of Israel pleaded policy and reasons of state for their idolatry, but Ahaz had no such pretence—in him it was the most unreasonable impolitic thing that could be. They were his enemies, and had proved enemies to themselves too by their idolatry, yet he walked in their way. 3. That he "made his son to pass through the fire," to the honour of his dunghill deities. He burnt them, so it is expressly said of him (2 Chron. xxviii. 3), burnt some of them, and perhaps made others of them (Hezekiah himself not excepted, though afterward he was never the worse for it) to pass between two fires, or to be drawn through a flame, in token of their dedication to the idol. 4. That he did "according to the abomination of the heathen whom the Lord had cast out." It was an instance of his great folly, that he would be guided by those in his religion, and follow them, whom he saw fallen into the ditch before his eyes; and of his great impiety, that he would conform to those usages which God had declared to be abominable to him; and set himself to write after the copy of those whom God had cast out, thus walking directly contrary to God. 5. That he "sacrificed in the high places" (ver. 4). If his father had but had zeal enough to take them away, it might have prevented the debauching of his sons; but they that connive at sin know not what dangerous snares they lay for those that come after them.—*Henry.*

HIS IDOLATROUS IMPIETY.—Ver. 10-16. Ahaz sacrificed to the gods of the vanquished Syrians, perhaps when they went to Damascus to congratulate Tiglath-pileser on his success. There he saw an altar, in the temple of some of their idols, which appeared to him more magnificent, or convenient, than that which Solomon had made according to the will of God. At the command of Ahaz, with which he sent a model of the altar from Damascus, probably adorned by many figures of idols, the wretched high priest, Urijah, without scruple or hesitation, prepared one like it, with which he profaned the court of the temple; and when Ahaz returned, the altar of God was removed to make way for it. It is uncertain whether sacrifices were offered to the gods of Damascus on this altar, or whether the oblations were presented to JEHOVAH alone. It

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[s]Damascus, and took it, and carried *the people of* it captive to [n]Kir,§ [o]and slew Rezin.

10 ¶ And king Ahaz went to Damascus to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus:‖ and king Ahaz sent to Urijah the priest the fashion of the altar, and [p]the pattern of it, according to all the workmanship thereof.

11 And Urijah the priest [q]built an altar according to all that king Ahaz had sent from Damascus: so Urijah the priest made *it* against king Ahaz came from Damascus.¶

12 And when the king was come from Damascus, the king saw the altar; and the king [r]approached to the altar, and offered thereon.*

13 And he burnt his burnt-offering and his meat-offering, and poured his drink-offering, and sprinkled the blood of [4]his peace-offerings, upon the altar.†

14 And he brought also [s]the brasen altar, which *was* before the LORD, from the fore-front of the house, from between the altar and the house of the LORD, and put it on the north side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn [t]the morning burnt-offering, and the evening meat-offering, and [u]the king's burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offering, and all the blood of the sacrifice; and the brasen altar shall be [x]for me to enquire *by*.‡

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off [y]the borders of the bases, and removed the laver from off them; and took down [z]the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones:

18 And [a]the covert for the sabbath§ that they had built in the house, and the king's entry without, turned he from the house of the LORD for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

[s] *Dammesek.*
[n] Is. xxii. 6.
§ A place in Media. We read of a city called Cyrene, and Cyropolis, mentioned by writers as lying in those parts, which, it is thought, with some probability, was the place to which the Syrians were carried captive. —WELLS.
[o] Is. vii. 16.
‖ It was not so much the altar as the gods to which it was dedicated that altered Ahaz. As he had suffered from the Syrians, this wicked king supposed that the god that they worshipped must be more powerful than Jehovah. Sin first blinds, and then destroys. — BOOTHROYD.
[p] Ex. xxiv. 4.
[q] 1 Kings xxi. 11.
¶ He built it in haste, while the king was absent, expecting his return to dedicate it.—DIODATI.
[r] 1 Kings xiii. 1.
* To wit, a sacrifice; and that not unto God, but unto the Syrian idols (as appears from 2 Chr. xxviii. 23, 24), to whom that altar was appropriated. Whether he offered this by himself, or by a priest, is not certain.—POOLE.
[4] *The peace-offerings which* were *his.*
† According to the intention of the king, it was to be consecrated to Jehovah, and therefore he caused it to be erected in the temple of Jehovah, and the sacrifices prescribed in the law to be offered on it.—KEIL.
[s] Ex. xl. 6-29.
[t] Ex. xxix. 39-41.
[u] Lev. iv. 13-26.
[x] Gen. xliv. 5.
‡ He would not have it thought that he intended wholly to lay aside the altar made by Solomon, but rather to do it great honour by reserving it for his own private use, when he pleased to inquire of God by it.—PATRICK.
[y] 1 Kings vii. 27.
[z] 1 Kings vii. 23.
[a] 1 Kings x. 5.
§ The most probable opinion is, that this was a covered seat for the king and his court, when they attended public worship on the Sabbath. It was, perhaps, covered with plates of gold, as well as the passage to it, which the king took away to give to Tiglath-pileser. — BOOTHROYD.

[b] 2 Chr. xxviii. 27.
‖ Yet not in their sepulchres (2 Chr. xxviii. 27.)-DIODATI.
[c] Is. i. 1, *Ezekias.*

CHAP. XVII.
B.C. 730.

* As, according to xv. 30, Hoshea conspired against Pekah in the fourth year of Ahaz, slew him, and assumed to be king in his stead, but, according to our verse, he actually became king in the twelfth year of Ahaz, the throne must have been contested with him for eight years. Most interpreters and chronologists, therefore, have assumed, rightly, an anarchy of eight years between Pekah and Hoshea, inasmuch as the dates in our verse and in xv. 30, prove themselves to be correct by their agreement with the preceding and following chronological data (comp. on xv. 30 and xviii. 9). —KEIL.
[a] xviii. 9.
[b] Hos. x. 14, *Shalman.*
[c] xv. 19, 29.
[1] *Rendered.*
[2] *Tribute.*
[d] xxiv. 2, 20.
[e] Is. xxx. 1-4.
[f] xviii. 14, 15.
[g] Lev. xxvi. 32, 33.
[h] Is. xxxvii. 12, 13.
[i] Is. xiii. 17.
† It is probable that this colony was placed in the mountainous part of Media, because it was less peopled than the lower country. Strabo says that it was chiefly peopled by strangers and by colonists from abroad. — STACKHOUSE.
[k] Deut. xxxi. 16.
[l] 2 Chr. xxxvi. 5.
[m] Ex. xx. 2.
[n] Jer. x. 5.
[o] Hos. v. 11.
[p] Deut. xiii. 6.
‡ Erected for the shepherds to watch their flocks, or for keepers of gardens, orchards, and vineyards, to watch the fruits of them. — GILL.
[q] Ex. xxxiv. 13.
[3] *Statues.*
[r] Deut. xvi. 21.
§ This is still the practice in India. Rude representations of gods and symbols of idolatry are seen on the hills and under the sacred trees.—ROBERTS.
[t] 1 Kings xiv. 23.
[t] 1 Kings xiii. 1.

20 And Ahaz slept with his fathers, and [b]was buried with his fathers‖ in the city of David: and [c]Hezekiah his son reigned in his stead.

CHAPTER XVII.

1 *Hoshea's wicked reign.* 5 *Samaria for their sins is captivated.* 24 *The strange nations being plagued with lions, make a mixture of religions.*

IN the twelfth* year of Ahaz king of Judah began [a]Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD, but not as the kings of Israel that were before him.

3 ¶ Against him came up [b]Shalmaneser [c]king of Assyria; and Hoshea became his servant, and [1]gave him [2]presents.

4 And the king of Assyria [d]found conspiracy in Hoshea: for he had sent messengers to So [e]king of Egypt, and [f]brought no present to the king of Assyria, as *he had done* year by year; therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 In the ninth year of Hoshea the king of Assyria took Samaria, and [g]carried Israel away into Assyria, and placed them in [h]Halah and in Habor *by* the river of Gozan, and in the cities of [i]the Medes.†

7 For *so* it was, that the children of Israel had [k]sinned against [l]the LORD their God, [m]which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, [n]and had feared other gods,

8 And walked in the statutes of the heathen, whom the LORD cast out from before the children of Israel, and [o]of the kings of Israel, which they had made.

9 And the children of Israel did [p]secretly *those* things that *were* not right against the LORD their God, and they built them high places in all their cities, from the tower of the watchmen‡ to the fenced city.

10 And [q]they set them up [3]images and [r]groves§ [s]in every high hill, and under every green tree:

11 And there they [t]burnt incense in all the high places, as *did* the heathen whom the LORD

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seems that Ahaz pretended to convert the former altar into an oracle, at which he might inquire; as the Church of Rome, by *adoring the host*, has converted the Lord's supper into the most absurd and detestable idolatry, under the pretence of *honouring* it. Some, however, think that Ahaz only meant that he would take advice what to do with the altar; and tradition reports that he demolished it, and made a sundial (called the sundial of Ahaz) of the brass (chap. xx. 11). In the whole transaction the high priest was willing to oblige the king by servile compliances; and did not, as far as it appears, need either menaces, or promises, or even bribes, to procure his concurrence.

PRACTICAL OBSERVATIONS.—The Word of God affords abundant encouragement to pious parents to give their children good instructions, enforced by good examples, and to pray for them; and these means are so generally made effectual as sufficiently to verify the proverb, "Train up a child in the way he should go, and when he is old he will not depart from it." Yet there are exceptions recorded in the Scriptures to remind us that every man is born in sin, and that the grace of God alone can change the heart, in order that we may expect the blessing from him only. On the other hand, some who have been, as it were, early dedicated to Satan, and initiated into his service, have, by the victorious grace of God, been made eminent examples of faith and piety; and every accurate observer of mankind, in places favoured with the light of the gospel, has remarked instances of both.—The infatuated slaves of sin heedlessly proceed in those paths whence others have been hurried into destruction. But we need not wonder that men violate the law of God in the indulgence of their *natural* passions, when they cannot be restrained from disobeying him in the most *unnatural* cruelty to themselves and their own children.—*Scott.*

CHAP. XVII. RUIN OF HOSHEA AND HIS KINGDOM.—Ver. 3. We have here the reign and ruin of Hoshea, the last of the kings of Israel, concerning whom observe, that though he forced his way to the crown by treason and murder, as we read chap. xv. 30, yet he gained not the possession of it till seven or eight years after; for it was in the fourth year of Ahaz that he slew Pekah, but did not himself begin to reign till the twelfth year of Ahaz (ver. 1). Whether by the king of Assyria, or by the king of Judah, or by some of his own people, does not appear, but it seems so long he was kept out of the throne he aimed at. Justly were his bad practices thus chastised, and the word of the prophet was thus fulfilled (Hos. x. 3), "Now they shall say, We have no king, because we feared not the Lord." 1. The king of Israel was made a prisoner; he was shut up and bound, being, it is probable, taken by surprise before Samaria was besieged. 2. The land of Israel was made a prey. The army of the king of Assyria came up throughout all the land, and made themselves masters of it (ver. 5), and used them as traitors punished with the sword of justice rather than as fair enemies. 3. The royal city of Israel was besieged, and at length taken. Three years it held out after the country was conquered, and no doubt a great deal of misery they endured in that time which is not particularly recorded; but the very brevity of the story, and the passing of this matter over lightly, methinks, intimate that they were abandoned of God, and he did not now regard the affliction of Israel as sometimes he had done.

DEPORTATION OF THE TEN TRIBES.—Ver. 6. The people of Israel were carried captives into Assyria. The generality of the people—those that were of any note—were forced away into the conqueror's country, to be slaves and beggars there. 1. Thus he was pleased to exercise a dominion over them, and to shew that they were entirely at his disposal. 2. By depriving them of their possessions and estates, real and personal, and exposing them to all the hardships and reproaches of a removal to a strange country, under the power of an imperious army, he chastised them for their rebellion, and their endeavour to shake off his yoke. 3. Thus he effectually prevented all such attempts for the future, and secured their own country to himself. 4. Thus he got the benefit of their service in his own country, as Pharaoh did that of their fathers, and so this unworthy people were lost, as they were found, and ended, as they began, in servitude, and under oppression. 5. Thus he made room for those of his own country, that had little, and little to do at home, to settle in a good land—a land flowing with milk and honey. All these several ways he served himself by this captivity of the ten tribes. We are here told in what places of his kingdom he disposed

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carried away before them; and wrought wicked things to provoke the LORD to anger:

12 For they served idols, [u]whereof the LORD had said unto them, [x]Ye shall not do this thing.

13 Yet the LORD [y]testified against Israel‖ [z]and against Judah [a]by [4]all the prophets, *and by* all the seers, saying, [b]Turn ye from your evil ways, and [c]keep my commandments, *and* my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets.

14 Notwithstanding they would not hear, but [d]hardened their necks, like to the neck of their fathers, that [e]did not believe in the LORD their God.

15 And they rejected his statutes, and [f]his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed [g]vanity, and [h]became vain,¶ and went after the heathen that *were* round about them, *concerning* whom the LORD had charged them, that they should not do like them.

16 And they left all the commandments of the LORD their God, and made them [i]molten images, *even* two calves, and made [k]a grove, and [l]worshipped all the host of heaven, and served Baal.*

17 And [m]they caused their sons and their daughters to pass through the fire, and [n]used divination and enchantments, and [o]sold themselves to do evil† in the sight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Israel, and [p]removed them out of his sight: there was none left but [q]the tribe of Judah only.

19 Also [r]Judah kept not the commandments of the LORD their God, but walked in the statutes of Israel which they made.

20 And the LORD [s]rejected [t]all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight.

21 For [u]he rent Israel from the house of [x]David; and they made Jeroboam the son of Nebat king: and [y]Jeroboam drave Israel from following the LORD, and made them sin [z]a great sin.

22 For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them,

23 Until the LORD removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day.‡

24 ¶ And [a]the king of Assyria brought *men* from [b]Babylon, and from Cuthah,§ and from [c]Ava, and from [d]Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof.

25 And *so* it was at the beginning of their dwelling there, *that* [e]they feared not the LORD: therefore [f]the LORD sent lions among them, which slew *some* of them.‖

26 Wherefore they spake to the king of Assyria, saying, The nations which thou hast removed, and placed in the cities of Samaria, [g]know not the manner of the God of the land: therefore he hath sent lions among them, and, behold, they slay them; because they know not the manner of the God of the land.

27 Then the king of Assyria commanded, saying, Carry thither [h]one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land.¶

28 Then one of the priests, whom they had carried away from Samaria, came and dwelt [i]in Beth-el, and [k]taught them how they should fear the LORD.

29 Howbeit every nation [l]made gods of their own, and put *them* in the houses of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and [m]made unto themselves of the lowest of them priests of the

[a] Ex. xx. 3-5.
[x] Deut. iv. 15-19.
[y] Deut. viii. 19.
‖ What aggravated the guilt of this people the more was, that they never were left without continual warnings, persuasions, and threatenings from Heaven, by the mouth of inspired prophets, during the whole course of their impieties, to shew them their errors, to convince them of their danger, and lead them back to their true interest.—PYLE.
[z] 2 Chr. xxxvi. 15, 16.
[a] Deut. iv. 26.
[4] *The hand of.*
[b] Is. i. 16 20.
[c] Jer. vii. 22, 23.
[d] Deut. xxxi. 27.
[e] Deut. i. 32.
[f] Ex. xxiv. 6-8.
[g] Deut. xxxii. 21.
[h] Jer. ii. 5.
¶ The phrase, "they went after vanity and became vain" (Jer. ii. 5), denotes the nullity of the whole life and strife with respect to the chief end of man, his relation to God. All that man proposes except God as the object of his life is idolatry, and leads to vanity, to spiritual and moral corruption (Deut. xxxiii. 21; Rom. i. 21).—KEIL.
[i] Ex. xxxii. 8.
[k] 1 Kings xiv. 15, 23.
[l] Deut. iv. 19.
* They grew worse and worse, not contenting themselves with the worship of the two calves, &c., but worshipped the stars of heaven (against which Moses had given them a particular caution, Deut. iv. 19), Saturn, Jupiter, Venus, and the moon, but especially Baal, which was the sun.—PATRICK.
[m] Lev. xviii. 21.
[n] Deut. xviii. 10-12.
[o] 1 Kings xxi. 20, 25.
† They were so industrious to do wickedly, and so incessant in it, as if they had been slaves that were sold to that drudgery. — PATRICK.
[p] Deut. xxix. 20.
[q] 1 Kings xi. 13.
[r] 1 Kings xiv. 22.
[s] 1 Sam. xv. 23, 26.
[t] 1 Chr. xvi. 13.
[u] 1 Kings xi. 11.
[x] 1 Kings xii. 19, 20.
[y] 1 Kings xii. 28.
[z] Gen. xx. 9.
‡ The heaviest blow that ever overtook the posterity of Abraham was when "Israel was removed out of his sight," and carried away out of their own land. The ten tribes were from this time in a manner lost through the captivity; a portion of them returned to Jerusalem with the two tribes of Judah and Benjamin, but the mass remained scattered among the nations in the countries to which they had been carried.—DR JOHN CAMPBELL.
[a] Ezra iv. 2-10.
[b] 2 Chr. xxxiii. 11.
§ The Cuthah here mentioned is supposed by many to be the same with Cush, which is said by Moses to be encompassed by the river Gihon. Accordingly it is much the same with the country called by the Greeks Susiana, and which is said to this very day to bear the name of Chusestan.—WELLS.
[c] Is. xxxvii. 13, *Ivah.*
[d] Is. x. 9.
[e] Jer. x. 7.
[f] 1 Kings xiii. 24.
‖ These new inhabitants believed the idols which they worshipped to be true gods; and therefore were destroyed by lions, because they did not acknowledge the power and providence of God over all inferior beings, whose land this was; and hereby he vindicated his ancient inheritance and possession to himself.—PATRICK.
[g] 1 Sam. viii. 9.
[h] Jud. xvii. 13.
¶ Accordingly, the king ordered one of the principal Israelite priests, and probably several more under him, to be sent back to teach these new inhabitants the religion and worship of the Israelites, which might be improved as a fair opportunity of embracing the true religion by such of them as were of sincere and more uncorrupt dispositions.—PYLE.
[i] 1 Kings xii. 29.
[k] Is. xxix. 13.
[l] Ps. cxv. 4-8.
[m] 1 Kings xii. 31.

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of them—in *Halah* and *Habor*, in places, we may suppose, far distant from each other, lest they should keep up a correspondence, incorporate again, and become formidable. There, we have reason to think, after some time, they were so mingled with the nations that they were lost, and "the name of Israel was no more in remembrance."—*Henry.*

IMPORTATION OF THE NEW COLONISTS AND THEIR RELIGIOUS INSTRUCTORS.—Ver. 25, 26. These colonists had met with no remarkable judgments when they served idols in their own countries; but they now possessed the land which JEHOVAH had called by his own name, and he was pleased to shew them that Israel had not been dispossessed because he was not able to defend them, but because he had given them up to ruin for their sins. It was also proper that they should be convinced they had no right to their new possessions, except by JEHOVAH'S allowance, and that he expected that they should do him homage for their estates, and therefore a number of lions were let loose upon them as soon as they entered the land. The desolations of war would naturally make way for the increase of wild beasts; but these lions assaulted the people after so remarkable a manner that they concluded, according to truth, that they were sent by "the God of the land" to punish them for not serving him. Ver. 27, 28. It is not probable that this instructor was a priest of the family of Aaron, or that he taught the people from the book of the Divine law, as some have thought. He had, most likely, been one of the priests either of the golden calf at Beth-el, or of some high place in that neighbourhood. Accordingly he resorted to Beth-el as his residence, when sent to teach the people to worship the God of the land, having doubtless assistants in the business. —It is, however, probable that he did not teach them to worship JEHOVAH by images, though we can only know what he taught by the result; but it is evident they were led to consider JEHOVAH as the local tutelary god of the land, one among a group of other deities, instead of worshipping him as the one, true, eternal, almighty, and glorious Creator, Governor, and Judge of the world. They probably learned to offer sacrifices, with some external regard to the Mosaic law, but without understanding the meaning and use of that sacred ordinance. Along with these, and suchlike observances, they were allowed, or they assumed, the liberty of serving their own idols, according to the customs of their several tribes.—*Scott.*

THEIR MONGREL RELIGION.—Ver. 27, 28. The king of Assyria took care to have them taught "the manner of the God of the land," not out of any affection to that God, but to save his subjects from the lions. On this errand he sent back one of the priests whom he had carried away captive. A prophet would have done them more good, for this was but one of the priests of the calves, and therefore chose to dwell at Beth-el, for old acquaintance' sake; and though he might teach them to do better than they did, he was not likely to teach them to do well, unless he had taught his own people better. However, he came and dwelt among them, to teach them how they should "fear the Lord;" whether he taught them out of the book of the law, or only by word of mouth, is uncertain. Being thus taught, they made a mongrel religion of it, worshipped the God of Israel for fear, and their own idols for love: (ver. 33) "They feared the Lord," but they served their own gods. They all agreed to worship the God of the land, according to the manner, to observe the Jewish festivals and rites of sacrificing; but every nation made gods of their own besides, not only for their private use in their own families, but to be put "in the houses of their high places" (ver. 29). The idols of each country are here named (ver. 30, 31). The learned are at a loss for the signification of several of these names, and cannot agree by what representations these gods were worshipped. If we may credit the traditions of the Jewish doctors, they tell us that Succoth-benoth was worshipped in a hen and chickens, Nergal in a cock, Ashima in a smooth goat, Nibhaz in a dog, Tartak in an ass, Adrammelech in a peacock, Anammelech in a pheasant. Our own tells us, more probably, that Succoth-benoth, signifying *the tents of the daughters*, was Venus; Nergal, being worshipped by the Cuthites or Persians, was *the fire;* Adrammelech and Anammelech were only distinctions of Moloch. See how vain idolaters were in their imaginations, and wonder at their sottishness. This medley superstition is here said to "continue unto this day" (ver. 41), till the time when this book was written, and long after, above three hundred years in all, till the time of Alexander the Great, when Manasseh, brother to Jaddus, the high priest of the Jews, having married the daughter of Sanballat, governor of the Samaritans, went over to them, got leave of Alexander to build a temple in mount Gerizim, drew over many of the Jews to him, and prevailed with the Samaritans to cast away all their idols, and to worship the God of Israel only.—*Henry.*

ORIGIN OF THE SAMARITANS.—Ver. 41. Some ascribe these words to Jeremiah, the supposed penman of this part of the history, others to Ezra after the captivity. However, these *Cutheans* (as the Jews call them from Cuthah, ver. 24), maintained this mongrel religion till after that latter period, and so were proper successors of idolatrous Israel, the professed people of God. About four hundred years before Christ a temple was built by them in competition with the temple at Jerusalem; for, having been

high places, which sacrificed for them in [n]the houses of the high places.

33 They [o]feared the LORD, and served their own gods, after the manner of the nations [5]whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after their statutes, or after their ordinances,* or after the law and commandment which the LORD commanded the children of Jacob, [p]whom he named Israel;

35 With [q]whom the LORD had made a covenant,† and [r]charged them, saying, Ye shall not [s]fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt with great power, and a stretched-out arm, [t]him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice.‡

37 And [u]the statutes, and the ordinances, and the law, and the commandment, which he [x]wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.

38 And the covenant that I have made with you [y]ye shall not forget; neither shall ye fear other gods.

39 But the LORD your God ye shall fear; and [z]he shall deliver you out of the hand of all your enemies.

40 Howbeit they did not hearken, [a]but they did after their former manner.

41 So [b]these nations feared the LORD, and served their graven images, both their children, and their children's children: as did their fathers, so do they unto this day.

CHAPTER XVIII.

1 *Hezekiah's good reign.* 4 *He destroyeth idolatry, and prospereth.* 9 *Samaria is carried captive for their sins.*

NOW it came to pass, [a]in the third year* of Hoshea son of Elah king of Israel, *that* [b]Hezekiah the son of Ahaz king of Judah began to reign.

2 Twenty and five years old† was he when he began to reign; and he reigned twenty and nine years in Jerusalem: his mother's name also *was* [c]Abi, the daughter of Zachariah.

3 And he did *that which was* [d]right in the sight of the LORD, [e]according to all that David his father did.

4 ¶ He [f]removed the high places,‡ and [g]brake the [1]images, and cut down the groves, and brake in pieces [h]the brasen serpent that Moses had made: for [i]unto those days the children of Israel did burn incense to it: and he called it [2]Nehushtan.

5 He [k]trusted in the LORD God of Israel; so that [l]after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For [m]he clave to the LORD, *and* departed not [3]from following him, but [n]kept his commandments, which the LORD commanded Moses.

7 And [o]the LORD was with him; *and* [p]he prospered whithersoever he went forth: and he [q]rebelled against the king of Assyria, and served him not.

8 He smote [r]the Philistines,§ *even* unto [4]Gaza, and the borders thereof, [s]from the tower of the watchmen to the fenced city.

9 ¶ And it came to pass, in the fourth year of king Hezekiah, which *was* the seventh year of Hoshea son of Elah king of Israel, *that* [t]Shalmaneser king of Assyria came up against Samaria, and besieged it.

10 And at the end of three years [u]they took it; *even* in the sixth year of Hezekiah, (that *is* the ninth year of Hoshea king of Israel,) Samaria was taken.

11 And [x]the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes;

12 Because [y]they obeyed not the voice of the LORD their God, but transgressed his covenant, *and* all that [z]Moses the servant of the LORD commanded,‖ and would not hear *them*, nor do *them*.

13 ¶ Now, in [a]the fourteenth year of king Hezekiah did [5]Sennacherib king of Assyria¶ [b]come up against all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, [c]I have offended; return from me: that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver, and thirty talents of gold.

15 And Hezekiah [d]gave *him* all the silver *that was* found in the house of the LORD,* and in the treasures of the king's house.

16 At that time did Hezekiah cut off *the gold*

B.C. 678—B.C. 726.

[n] 1 Kings xiii. 32.
[o] 1 Kings xvii. 21.
[5] *Who carried them away.*
* That is, they have not purely retained either the worship of Jehovah or their former idolatry, but a compound of both. Naturally, therefore, they did not follow the law and commandments, which the Lord commanded the children of Jacob, to whom he gave the name of Israel (Gen. xxxii. 29; 1 Kings xviii. 31), and which required the sole worship of Jehovah, with the exclusion of all other gods.—KEIL.
[p] Gen. xxxii. 28.
[q] Ex. xix. 5, 6.
† *A covenant*—containing many precious promises, upon the condition here following (see Gen. xvii. 7; Ex. xix. 5, xxiv. 7).—POOLE.
[r] Ex. xx. 4, 5.
[s] Jud. vi. 10.
[t] Deut. vi. 13.
‡ This was a benefit, one would think, that should never have been forgotten, but eternally engaged them to his service who delivered them from so vile a slavery.—PATRICK.
[u] Lev. xix. 37.
[x] Deut. xxxi. 9-11.
[y] Deut. iv. 9, 23.
[z] Neh. ix. 27.
[a] Deut. iv. 23.
[b] Josh. xxiv. 14.

CHAP. XVIII.

B.C. cir. 726.

[a] xvii. 1.
* The third year of those nine which are mentioned before (xvii. 1).—PATRICK.
[b] Matt. i. 9, *Ezekias.*
† Seeing Ahaz began to reign at the age of twenty years, and reigned sixteen years (2 Kings xvi. 2), he must have begotten Hezekiah when eleven years of age, which must not seem strange, considering the singular blessing that nation had for generation. So Rehoboam was begotten by Solomon about the same age (1 Kings xiv. 21).—DIODATI.
[c] 2 Chr. xxix. 1, *Abijah.*
[d] Ex. xv. 26.
[e] 1 Kings iii. 14.
[f] Lev. xxvi. 30.
‡ *He removed the high places*—which none of his predecessors had the courage to attempt. But the carrying of the ten tribes captive, I suppose, mightily awakened both him and all the people, for the present (while it was fresh before their eyes) to observe the law of God very strictly.—PATRICK.
[5] Deut. vii. 5.

[1] *Statues.*
[h] Num. xxi. 8, 9.
[i] xvi. 15.
[2] *A piece of brass.*
[k] Job xiii. 15.
[l] 2 Chr. xiv. 11.
[m] Deut. x. 20.
[3] *From after him.*
[n] Jer. xi. 4.
[o] 1 Sam. xviii. 14.
[p] 1 Sam. xviii. 5, 14.
[q] xvi. 7.
[r] Is. xiv. 29.
§ He thus punished them for their invasion of Judah under Ahaz, took from them the cities then conquered (2 Chr. xxviii. 18), and reduced them to their old boundary, Gaza.—KEIL.
[4] *Azzah.*
[s] Is. v. 2.
[t] Hos. x. 14, *Shalman.*
[u] Am. iii. 11, 15.
[x] Is. vii. 8.
[y] Deut. viii. 20.
[z] Deut. xxxiv. 5.
‖ They began with one sin, the worship of the calves; but from thence they were led by degrees into the violation of all the other commands; although, indeed, that one sin made them in some sort guilty of the breach of the whole law (James ii. 10).—POOLE.

B.C. 713.

[a] Is. xxxvi. 1.
[5] *Sanherib.*
¶ He was the son of Shalmaneser, and succeeded him in his kingdom after his death, as we read in the Book of Tobit (i. 15).—PATRICK.
[b] Is. vii. 17.
[c] Prov. xxix. 25.
[d] 1 Kings xv. 15.
* How hard was good king Hezekiah driven ere he would be thus bold with his God! Only necessity excuses that from being sacrilege in the son which was sacrilege in the father.—BISHOP HALL.

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joined by a number of apostate Jews, they renounced gross idolatry, and became schismatical worshippers of JEHOVAH, receiving some parts, and rejecting others of the Jewish Scriptures. We need not decide whether there were any true godliness among them, but as a people "they knew not what they worshipped, for salvation was of the Jews." Christ commanded his disciples, whom he sent forth in his lifetime, not to enter into any city of the Samaritans, yet he himself spent two days at Sychar, one of their cities; and the apostles, after the day of Pentecost, do not seem to have regarded the Samaritans as Gentiles, for they preached in their cities before the conversion of Cornelius.—*Scott.*

CHAP. XVIII. THE GOOD HEZEKIAH.—Ver. 1-3. We have here a general account of the reign of Hezekiah. It appears, by comparing his age with his father's, that he was born when his father was about eleven or twelve years old, Divine Providence so ordering, that he might be of full age, and fit for business, then when the measure of his father's iniquity should be full. Here is, 1. His great piety, which was the more wonderful, because his father was very wicked and vile, one of the worst of the kings, yet he one of the best; which may intimate to us, (1.) That what good there is in any, is not of nature, but of grace, free grace, sovereign grace, which, contrary to nature, grafts into the good olive that which was wild by nature (Rom. xi. 24). (2.) That that grace gets over the greatest difficulties and disadvantages: Ahaz, it is likely, gave his son a bad education as well as a bad example; Urijah, his priest, perhaps, had the tuition of him; his attendants and companions, we may suppose, were such as were addicted to idolatry; and yet Hezekiah became eminently good. When God's grace will work, what can hinder it? 2. He was a genuine son of David, who had a great many degenerate ones (ver. 3). He "did that which was right, according to all that David his father did," with whom the covenant was made, and therefore he was entitled to the benefit of it. We have read of some of them who did that which was right, "but not like David" (chap. xiv. 3); they did not love God's ordinances, nor cleave to them, so as he did; but Hezekiah was a second David—had such a love for God's word, and God's house, as he had. Let us not be frightened with an apprehension of the continual decay of virtue, as if, when times and men are bad, they must needs, of course, grow worse and worse; that does not follow, for, after many bad kings, God raised up one that was like David himself. 3. He was a zealous reformer of his kingdom, and, as we find 2 Chron. xxix. 3, he began betimes to be so, fell to work as soon as ever he came to the crown, and lost no time. He found his kingdom very corrupt, the people in all things too superstitious. They had always been so, but in the last reign worse than ever; by the influence of his wicked father, a deluge of idolatry had overspread the land. His spirit was stirred against it, we may suppose, as Paul at Athens, while his father lived, and therefore, as soon as ever he had power in his hands, he set himself to abolish it (ver. 4); though, considering how the people were wedded to it, he might think it could not be done without opposition.—*Henry.*

EARLY WORSHIP OF RELICS.—Ver. 4. In this reformation Hezekiah not only removed the monuments of idolatry which abounded through the wickedness of Ahaz, his predecessor, but he suppressed the irregular worship upon the high places, which had subsisted for many ages; and in doing this he must have risked much opposition, even from his own subjects.—One instance of Judah's idolatry, and of Hezekiah's reformation, is mentioned in this place alone. The brasen serpent had been preserved by Israel, as a monument of the miracles wrought by means of it in behalf of their forefathers, in order to excite their gratitude and encourage their faith and hope. We are not informed where it was placed; but it seems that after a time the people stupidly and wickedly made an idol of it, and burnt incense to it; as if *it* had wrought the cures, instead of being the external sign of God's operation! Hezekiah finding this idolatry deeply rooted, destroyed the brasen serpent, and called it *Nehushtan*, or *the piece of brass;* by way of exposing the folly of those who worshipped

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from the doors of the temple of the LORD, and *from* the pillars† which Hezekiah king of Judah had overlaid, and gave [6]it to the king of Assyria.

17 And [e]the king of Assyria sent Tartan, and Rabsaris, and Rab-shakeh, from Lachish, to king Hezekiah with a [7]great host against Jerusalem:‡ and they went up, and came to Jerusalem. And when they were come up, they came and stood by [f]the conduit of the upper pool, which *is* in the highway of the fuller's field.§

18 And when they had called to the king, there came out to them [g]Eliakim the son of Hilkiah, which *was* over the household, and [h]Shebna the [8]scribe, and Joah the son of Asaph [i]the recorder.

19 And Rab-shakeh said unto them, Speak ye now to Hezekiah, [k]Thus saith the great king, the king of Assyria, [l]What confidence *is* this wherein thou trustest?

20 Thou [9]sayest, (but *they are but* [1]vain words,) [2]*I have* counsel and strength for the war. Now on whom dost thou trust, that thou rebellest against me?

21 Now, behold, thou [3]trustest upon [m]the staff of this bruised reed,‖ *even* [n]upon Egypt, on which if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt unto all that trust on him.

22 But if ye say unto me, [o]We trust in the LORD our God: *is* not that he [p]whose high places and whose altars Hezekiah hath taken away, and hath said to Judah and Jerusalem, Ye shall worship before this altar in Jerusalem?

23 Now therefore, I pray thee, give [4]pledges¶ to my lord the king of Assyria, and [q]I will deliver thee two thousand horses, if thou be able on thy part to set riders upon them.

24 How then [r]wilt thou turn away the face of one captain of the least of my master's servants, and put [s]thy trust on Egypt for [t]chariots and for horsemen?

25 Am [u]I now come up without the LORD against this place to destroy it? The LORD said to me, Go up against this land, and destroy it.*

26 Then said Eliakim the son of Hilkiah, and Shebna, and Joah, unto Rab-shakeh, Speak, I pray thee, to thy servants [x]in the Syrian language; (for we understand *it*;) and talk not with us in the Jews' language in the ears of the people that *are* on the wall.

27 But Rab-shakeh said unto them, Hath my master sent me to thy master, and to thee, to speak these words? *hath he* not *sent me* to the men which sit on the wall, that they may [y]eat their own dung, and drink [5]their own piss with you?†

28 ¶ Then [z]Rab-shakeh stood, and cried with a loud voice in the Jews' language, and spake, saying, Hear the word of [a]the great king, the king of Assyria:

29 Thus saith the king, [b]Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand:

30 Neither let Hezekiah [c]make you trust in the LORD, saying, The LORD will surely deliver us,‡ and this city shall not be delivered into the hand of the king of Assyria.

31 Hearken not to Hezekiah: for thus saith the king of Assyria, Make *an agreement* with me by a present,§ and come out to me, and *then* [d]eat ye every man of his own vine, and every one of his fig-tree, and drink ye every one the waters of his [6]cistern;

32 Until I come and take you away to a land [e]like your own land; a land of corn and wine, a land of bread and vineyards, a land of oil-olive and of honey, that ye may live, and not die: and hearken not unto Hezekiah, when he [7]persuadeth you saying, The LORD will deliver us.

33 Hath [f]any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?

34 Where *are* [g]the gods of Hamath, and of Arpad? where *are* [h]the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countries, that have delivered their country out of mine hand, [i]that the LORD should deliver Jerusalem out of mine hand?

36 But the people [k]held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

37 Then came Eliakim the son of Hilkiah, which *was* over the household, and Shebna the scribe, and Joah the son of Asaph the recorder, to Hezekiah, [l]with *their* clothes rent, and told him the words of Rab-shakeh.

† Hezekiah, finding he had not sufficient treasure of his own to answer the imposition laid upon him, was driven by necessity to make use of things sacred, lest the enemy should burn the city and the temple.—PROCOPIUS GAZ.

6 *Them.*
e Is. xx. 1.
7 *Heavy.*

‡ Having received the money, upon which he agreed to depart from Hezekiah and his land (ver. 16), he breaks his faith with Hezekiah, thereby justifying Hezekiah's rebellion, and preparing the way for his own approaching destruction.—POOLE.

f Is. xxii. 9-11.

§ They took up their headquarters, as we now speak, by the conduit or canal, into which water was derived from the upper fish-pond or pool; which was in the highway to the field, where the fullers, after they had washed their clothes in that pool, were wont to spread them.—PATRICK.

g Is. xxii. 20-24.
h Is. xxii. 15-19.
8 *Secretary.*
i 2 Sam. viii. 16.
k Is. x. 8-14.
l Ps. iv. 2.
9 *Talkest.*
1 *Word of the lips.*
2 *But counsel and strength* are *for the war.*
3 *Trustest thee.*
m Is. xxxvi. 6.

‖ *This bruised reed.*—He calls Egypt a *reed*, with allusion to the reeds wherewith the banks of Nilus were full; and *bruised*, to denote their weakness and insufficiency to support him (compare Ez. xxix. 6, 7). *It will go into his hand, and pierce it*—by some of the fragments into which it will be broken. *Unto all that trust on him*—doing them no good, but much hurt.—POOLE.

n Is. xxxi. 1-3.
o Dan. iii. 15.
p Is. xxxvi. 7.
4 *Hostages.*

¶ These seem to be words of high contempt, and undervaluing of Hezekiah's power. He appears to challenge him to come out and fight with his master, saying, that if he would "give pledges," or security so to use them, he would give him two thousand horses, provided he was able to find the same number of men for them.—PATRICK.

q Ps. cxxiii. 3, 4.
r Is. x. 8.
s Is. xxxi. 1, 3.
t Ps. xx. 7, 8.
u 1 Kings xiii. 18.

* A foolish imagination of Sennacherib, or Rab-shakeh, for to affright the people, which they had conceived either by reason of their pretended offence towards God (ver. 22), or of the prosperous success they had in conquering the rest of the country.—DIODATI.

x Ezra iv. 7.

y Ps. lxxiii. 8.
5 *The water of their feet.*

† To make them know that he will reduce them to the greatest extremity, if they do not submit unto him; for it is an hyperbolical speech, importing such straits as were never known.—PATRICK.

z Is. xxxvi. 13-18.
a Ps. xlvii. 2.
b Dan iii. 15-17.
c Ps. iv. 2.

‡ His impious defiance of the power of the Most High, and his contempt for Hezekiah's piety, only served to render the judgment which overtook him the more striking and impressive. The language and deportment of this daring idolater exceeds everything of the kind that has yet come before us. His words were heard in heaven, and the decree speedily went forth to dash him, with his master's hosts, in pieces, like a potter's vessel.—DR JOHN CAMPBELL.

§ *Make an agreement with me by a present*—to redeem yourselves from all the calamities of a close siege, and that death which certainly will follow on them. Or, *procure*, or *purchase a blessing from me*—*i.e.*, a blessed peace; whereby you may be delivered out of your distressed and cursed condition, and receive from me the blessings of protection and provision, which your king cannot give you.—POOLE.

d 1 Kings iv. 20, 25.
6 *Pit.*
e Ex. iii. 8.
7 *Deceiveth.*
f Is. x. 10, 11.
g 2 Sam. viii. 9.
h Is. xxxvi. 13, 19.
i Ex. v. 2.
k Ps. xxxix. 1.
l Gen. xxxvii. 29, 34.

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it, when it was of no more value or efficacy than any other piece of brass. The superstitious veneration paid to sacred relics in the Christian Church, and especially the adoration paid to the form of the cross, and even in express words to the wood and nails of it, with all the impostures which have arisen from that absurd idolatry, have been exactly parallel to the worship of the brasen serpent; and Hezekiah's example fully authorises the total abolition or disuse of everything of that kind in religious worship. There were no relics under the Old Testament Church, except the pot of manna, Aaron's rod, and this brasen serpent. The two former were preserved by God's own appointment, but they were concealed in the holy of holies from popular inspection; the other was preserved by human contrivance, and became an occasion of idolatry, until a pious king, who doubtless recollected with reverence and gratitude the event commemorated by it, destroyed it with decided abhorrence. And there never were any relics preserved in the Christian Church, however good the intention of the preserver might be, which have not issued in such abuses, superstitions, and impositions, as must cause all *judicious* friends to the gospel to unite in wishing for their extirpation.—*Scott.*

RAB-SHAKEH THE RAILER.—Ver. 19. Hezekiah and his princes and people were railed upon by Rab-shakeh, the chief speaker of the three generals, and that had the most satirical genius. He was instructed, no doubt, by Sennacherib what to say, who intended hereby to pick a new quarrel with Hezekiah. He had promised, upon the receipt of Hezekiah's money, to withdraw his army, and therefore cannot for shame make a forcible attack upon Jerusalem immediately, but he sends Rab-shakeh to persuade Hezekiah to surrender it; and if he refuse, that shall serve him for a pretence (and a very poor one) to besiege it, and if he hold out, to take it by storm. Rab-shakeh has the impudence to desire audience of the king himself at the conduit of the upper pool, without the walls; but Hezekiah has the prudence to decline a personal treaty, and sends three commissioners (the prime ministers of state) to hear what he had to say, but with a charge to them not to answer that fool "according to his folly" (ver. 36), for they could not convince him, but would certainly provoke him; and Hezekiah had learned of his father David to believe that then God would hear, when he, "as a deaf man, heard not" (Ps. xxxviii. 13-15). One interruption they gave him in his discourse, which was only to desire him that he would speak to them now in the Syrian language, and they would consider of what he said and report it to the king; and if they did not give him a satisfactory answer, then he might appeal to the people, by speaking "in the Jews' language" (ver. 26). This was a reasonable request and agreeable to the custom of treaties, which is, that the plenipotentiaries should settle matters between themselves before anything be made public; but Hezekiah did not consider what an unreasonable man he had to deal with, else he would not have made this request, for it did but exasperate Rab-shakeh, and make him the more rude and boisterous (ver. 27).—*Henry.*

HIS INSOLENCE.—Ver. 28. Against all the rules of decency and honour, instead of treating with the commissioners, he menaces the soldiery, persuades them to desert or mutiny, threatens if they held out, to reduce them to the last extremities of famine, and then goes on with his discourse, the scope of which is to persuade Hezekiah, and his princes, and people, to surrender the city. Observe how, in order to this, 1. He magnifies his master the king of Assyria; once and again he calls him, "That great king, the king of Assyria" (ver. 19, 28). What an idol did he make of that prince whose creature he was! God is the great King, but Sennacherib was, in his eye, a little god, and he would possess them with the same veneration for him that he had, and thereby frighten them into a submission to him; but to those who by faith see the King of kings in his power and glory, even the king of Assyria looks mean and little. What are the greatest of men when either they come to compare with God, or God comes to contend with them? (Ps. lxxxii. 6, 7.) 2. He endeavours to make them believe that it would be much for their advantage to surrender. If they held out, they must expect no other than to eat the refuse of all herbs, by reason of the want of provisions, which would be entirely cut off from them by the besiegers; but if they would capitulate, seek his favour with a present, and cast themselves upon his mercy, he would give them very good treatment (ver. 31). I wonder with what face Rab-shakeh could speak of making an agreement with a present, when his master had so lately broken the agreement Hezekiah made with him, with that great present

B.C. 710—B.C. 710.

CHAPTER XIX.

1 *Hezekiah mourning, sendeth to Isaiah to pray for them; 6 he comforteth them.* 8 *Sennacherib sendeth a blasphemous letter to Hezekiah.* 14 *Hezekiah's prayer.* 35 *An angel slayeth the Assyrians.* 36 *Sennacherib is slain.*

AND it came to pass,* [a]when king Hezekiah heard *it*, that [b]he rent his clothes, and [c]covered himself with sackcloth, and [d]went into the house of the LORD.

2 And [e]he sent Eliakim, which *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, [f]to Isaiah the prophet, [g]the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, [h]This day *is* a day of trouble, and of rebuke, and [i]blasphemy: [j]for the children are come to the birth, and *there is* not strength to bring forth.†

4 It may be [k]the LORD thy God will hear all the words of Rab-shakeh, [l]whom the king of Assyria his master hath sent to reproach the living God; and will [m]reprove the words which the LORD thy God hath heard: wherefore [n]lift up *thy* prayer for [o]the remnant ‡that are [2]left.

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And [p]Isaiah said unto them, Thus shall ye say to your master, Thus saith the LORD, [q]Be not afraid of the words which thou hast heard, with which [r]the servants of the king of Assyria have blasphemed me.

7 Behold, I will send [s]a blast upon him, and he shall [t]hear a rumour, and shall return to his own land; and [u]I will cause him to fall by the sword in his own land.

8 ¶ So Rab-shakeh returned,§ and found the king of Assyria warring against [x]Libnah: for he had heard that he was departed [y]from Lachish.

9 And [z]when he heard say of Tirhakah king of Ethiopia, Behold, he is come out to fight against thee; [a]he sent messengers‖ again unto Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, [b]Let not thy God in whom thou trustest deceive thee,¶ saying, Jerusalem shall not be delivered into the hand of the king of Assyria.

11 Behold, [c]thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have destroyed; *as* [d]Gozan, and [e]Haran,* and Rezeph, and the children of [f]Eden which *were* in Thelasar?

13 Where *is* [g]the king of Hamath, and the king of [h]Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?

14 ¶ And [i]Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the LORD, and [k]spread it before the LORD.

15 And Hezekiah [l]prayed before the LORD, and said, [m]O LORD God of Israel, which [n]dwellest *between* the cherubims, [o]thou art the God, *even* thou alone, of all the kingdoms of the earth; [p]thou hast made heaven and earth.†

16 LORD, [q]bow down thine ear, and hear; [r]open, LORD, thine eyes, and see; and hear the words of Sennacherib, [s]which hath sent him to reproach the living God.

17 Of a truth, LORD, the kings of Assyria have destroyed the nations and their lands,

18 And have [s]cast their gods into the fire; [t]for they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

19 Now therefore, [u]O LORD our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou *art* the LORD God, *even* thou only.‡

20 ¶ Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the LORD God of Israel, *That* [x]which thou has prayed to me against Sennacherib king of Assyria I have heard.

21 This *is* the word that the LORD hath spoken concerning him; [y]The virgin, [z]the daughter of Zion,§ hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

22 [a]Whom hast thou reproached and blasphemed? and against whom hast thou [b]exalted *thy* voice, and lifted up thine eyes on high? *even* against [c]the Holy *One* of Israel.

CHAP. XIX.

* This chapter is to be compared with 2 Chr. xxxii., and with Is. xxxvii. 21, to the end.

[a] Is. xxxvii. 1.
[b] 1 Sam. iv. 12.
[c] Gen. xxxvii. 34.
[d] 2 Chr. vii. 15, 16.
[e] Is. xxxvii. 2-5.
[f] 2 Chr. xxvi. 22.
[g] Is. i. 1; ii. 1.
[h] xviii. 29.
[i] *Provocation.*
[j] Is. xxvi. 17, 18.

† These words are proverbial; and not only denote the disappointment of hope, but a season of the utmost distress and anxiety.—BOOTHROYD.

[k] Gen. xxii. 14.
[l] xviii. 17, 35.
[m] 1 Sam. xvii. 45.
[n] 2 Chr. xxxii. 20.
[o] xviii. 13.

‡ *Lift up thy prayer for the remnant.*—This he mentions as an argument to stir up Isaiah to pray, and to move God's compassion towards them; that they were but a small remnant, either of God's people, of whom ten tribes were now lost; or of the kingdom of Judah, which had been greatly wasted and depopulated in the days of Ahaz, and now lately by this Assyrian (ver. 13).—POOLE.

[2] *Found.*
[p] Is. xxxvii. 6, 7.
[q] 2 Chr. xx. 15, 17.
[r] Ps. lxxiv. 18, 22.
[s] Job iv. 9.
[t] Job xv. 21.
[u] 2 Chr. xxxii. 21.

§ *So Rab-shakeh returned*—not with the host that he brought with him (xviii. 17), but himself returned to give his master an account of what he had done, and left Rab-saris to carry on the siege and straiten the city, until he could come with the whole army against it.—PATRICK.

[x] viii. 22.
[y] xviii. 14.
[z] Is. xxxvii. 9.
[a] xviii. 17.

‖ This was policy, to prevent Hezekiah from pursuing him. As he had formed the design of hasting to meet Tirhakah, he wished to prevent the Jewish troops from hanging on his rear.—BOOTHROYD.

[b] 2 Chr. xxxii. 15-19.

¶ He had heard, I suppose, that Hezekiah declared he trusted in the Lord, and had assurance from him, that he, the king of Assyria, should not prevail against him.—PATRICK.

* xviii. 33, 34.
[d] xvii. 6.
[e] Gen. xi. 31.

* *Gozan and Haran.*—These places seem to have been in Chaldea, and not far from the Euphrates. — BOOTHROYD.

[f] Gen. ii. 8, *Telassar.*
[g] Num. xiii. 21.
[h] Is. xxxvi. 19, *Arphad.*
[i] Is. xxxvii. 14.
[k] 1 Kings viii. 28-30.
[l] 2 Chr. xiv. 11.
[m] Gen. xxxii. 28.
[n] Ex. xxv. 22.
[o] Is. xliii. 10.
[p] Gen. i. 1.

† Hezekiah gives way to his piety in prayer. It is worthy of remark that God is acknowledged both in this temple made with hands, and in the creation made by his own word—as him who "dwelleth between the cherubims," yet who made "heaven and earth."—DE CHALMERS.

[q] Ps. xxxi. 2.
[r] 1 Kings viii. 29.
[s] Ps. lxxix. 12.
[s] *Given.*
[t] Ps. cxv. 4-8.
[u] Ex. ix. 15, 16.

‡ Hezekiah requests that Jehovah would now give proof that he was not like the idols of the heathens, but was indeed the living God, so that all kingdoms might know and acknowledge him as such.—BOOTHROYD.

[x] 1 Sam. xv. 31.
[y] Is. xxiii. 12.
[z] Ps. ix. 14.

§ By "the daughter of Zion," he means the people that inhabited the upper part of the city where the king's palace stood; and by "the daughter of Jerusalem," the people of the lower city, and all that were not comprehended under the name of Zion. He calls the daughter of Zion "a virgin," because this fortress, since the conquest of it by David, had remained inviolable, and had not been taken by any enemy.—PATRICK.

[a] Ex. v. 2.
[b] Ex. ix. 17.
[c] Ps. lxxi. 22.

(ver. 14). Can those expect to be trusted that have been so grossly perfidious? But, *Ad populum phaleras—Gild the chain, and the vulgar will let you bind them.* He thinks to soothe up all with a promise, that if they would surrender upon discretion, though they must expect to be prisoners and captives, yet it would really be happy for them to be so.—*Henry.*

CHAP. XIX. ISAIAH THE PROPHET.—Ver. 2. Isaiah had at this time prophesied almost fifty years, if he entered upon that office only a short time before the death of Uzziah; for he prophesied in the days of Uzziah, who died about 758 before Christ; and these transactions occurred about 710. It must be supposed that Hezekiah had often consulted him; and the nature of this message implies a previous acquaintance, and a mutual confidence. Isaiah's visits to Hezekiah at, and after his sickness, are thought by some to have taken place before this, though recorded afterwards (chap. xx.); and many parts of his prophecy evidently refer to these events.—In this emergency, therefore, Hezekiah sent to Isaiah the prophet rather than to the high priest; though he had employed the priests and Levites in his reformation. Perhaps Urijah was still living, or some other high priest too much resembling him in character; there seems, however, to have been an intended slight upon the high priest. Some learned men indeed think, that the appointed method of inquiring of God by the high priest, was disused from the time that the temple was built: but this can only be collected from the silence of Scripture, as no express declaration to that effect is recorded.—Shebna, who was employed on this occasion, as well as in receiving the message of Rab-shakeh, is elsewhere represented in an unfavourable light. For pious persons cannot always employ such persons, and such only, as they approve. The elders of the priests accompanied the chief officers of the king in going to the prophet.

DIVINE PROMISE OF RELIEF.—Ver. 7. "A blast," &c. Some have supposed that this expression related to the manner in which the Assyrian army was destroyed—viz., by exciting one of those scorching winds which, in those countries, have been known to destroy great multitudes in a moment. But this is uncertain; and perhaps it only means, that the Lord would destroy all his prosperity as easily as the pinching gale of wind blasts the tender vegetables, whilst the death of his numerous forces, probably attended by a report that Tirhakah and the Ethiopians were marching to assault him, as a terrifying rumour in his ears, would hurry him home with dismay and disgrace. As the word rendered *blast* is often translated *spirit*, some explain the expression to mean, that God would send an *angel* or *spirit* to destroy Sennacherib's army; but others think it signifies that God would fill his heart with terror by some supernatural agent. "I will infuse a spirit into him." The words never signify anything but putting a spirit into a person. This was a spirit of fear.—*Scott.*

HEZEKIAH'S PRAYER.—Ver. 15. In the prayer which Hezekiah prayed over this letter, see, 1. He adores the God whom Sennacherib had blasphemed; calls him "the God of Israel," because Israel was his peculiar people; and "the God that dwelt between the cherubims," because there was the peculiar residence of his glory upon earth; but gives glory to him as "the God of the whole earth," and not as Sennacherib fancied him to be, "the God of Israel only," and confined to the temple. "Let them say what they will, thou art sovereign Lord, for thou art the God, the God of gods—sole Lord, even thou alone—universal Lord 'of all the kingdoms of the earth,' and rightful Lord, 'for thou hast made heaven and earth.' Being Creator of all, by an incontestable title, thou art Owner and Ruler of all." 2. He appeals to God concerning the insolence and profaneness of Sennacherib (ver. 16), "'Lord, hear; Lord, see.' Here it is under his own hand." Had Hezekiah only been abused, he would have passed it by; but it is God, the living God, that is reproached, the jealous God. "Lord, what wilt thou do for thy great name?" 3. He owns Sennacherib's triumphs over the gods of the heathen, but distinguishes between them and the God of Israel (ver. 17, 18). They have indeed "cast their gods into the fire," for "they were no gods," unable either to help themselves or their worshippers, and therefore no wonder that they have destroyed them; and in destroying them, though they knew it not, they really served the justice and jealousy of the God of Israel, who has determined to extirpate all the gods of the heathen. But they are deceived who think they can therefore be too hard for him. He is none of the gods whom men's hands have made; he has himself made all things (Ps. cxv. 3, 4). 4. He prays that God would now glorify himself in the defeat of Sennacherib, and the deliverance of Jerusalem out of his hands: (ver. 19) "'Now therefore save us;' for if we be conquered as other lands are, they will say that thou art conquered, as the gods of those lands were: but, Lord, distinguish thyself by distinguishing us, and let all the world know, and be made to confess, that 'thou art the Lord God,' the self-existent, sovereign God, 'even thou only,' and that all pretenders are vanity and a lie." Note, The best pleas in prayer are those which are taken from God's honour; and therefore the Lord's prayer begins with "Hallowed be thy name," and concludes with "Thine is the glory."—*Henry.*

23 By [4]thy messengers thou hast reproached the LORD, and hast said, With the multitude of my chariots I am come up to the height of the mountains,[‖] to the sides of Lebanon, and will cut down the [5]tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the lodgings of his borders, *and into* [6]the forest of his Carmel.

24 I have digged and drunk strange waters, and [d]with the sole of my feet have I dried up all the rivers of [7]besieged places.[¶]

25 Hast thou not heard long ago *how* I have done it, *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste fenced cities *into* ruinous heaps.

26 Therefore their inhabitants were [8]of small power, they were dismayed and confounded; [e]they were *as* the grass of the field, and *as* the green herb, *as* [f]the grass on the house-tops, and *as corn* blasted before it be grown up.

27 But I know thy [9]abode, and thy going out, and thy coming in, and thy rage against me.

28 Because [g]thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

29 And this *shall be* a sign unto thee, [h]Ye shall eat this year such things as grow of themselves, and in the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruits thereof.*

30 And [1]the remnant that is escaped of the house of Judah [i]shall yet again take root downward, and bear fruit upward.

31 For out of Jerusalem shall go forth a remnant; and [2]they that escape out of mount Sion: [k]the zeal of the LORD *of hosts* shall do this.

32 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank† against it.

33 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

34 For [l]I will defend this city, to save it, [m]for mine own sake, and for my servant David's sake.

B.C. 710—B.C. 713.

[4] *The hand of.*
‖ A figurative description of Sennacherib's vainglory, who presumed that he could easily subdue all Judea, which was likened to Lebanon for height and magnificence, and to mount Carmel for pleasantness and fruitfulness, and make himself Lord of the temple of God (see Is. xiv. 8).—DIODATI.
[5] *Tallness, &c.*
[6] *The forest* and *his fruitful field.*
[d] Ex. xv. 9.
[7] *Fenced.*
¶ He also says that he had dried up the rivers of besieged places, either by using them up for his own numerous army, or by turning aside their courses from the cities which he blockaded.—BOOTHROYD.
[8] *Short of hand.*
[e] Ps. cii. 11.
[f] Ps. cxxix. 6-8.
[9] *Sitting.*
[g] Ps. ii. 1-5.
[h] Lev. xxv. 20-22.
* The purport of the sign is, that this and the next year the country will be still occupied by the enemies, so that men cannot ordinarily sow and reap, but must live on that which grows without sowing; but in the third year they will again be able to cultivate their fields and vineyards, and reap as usual.—KEIL.
[1] *The escaping of the house of Judah that remaineth.*
[i] Ps. lxxx. 9.
[2] *The escaping.*
[k] Is. ix. 7; lix. 17.
† *Cast a bank*—or terrace, according to the manner of ancient sieges (see 2 Sam. xx. 15). Others have it, trenches.—DIODATI.
[l] Ps. xlvi. 5, 6.
[m] Deut. xxxii. 27.

[n] Ex. xii. 29, 36.
[o] Ex. xii. 30.
‡ Some have supposed this Assyrian army was destroyed by a plague; others, by thunder and lightning; others, by fire from heaven; others, by scorching wind; others, by encountering each other in the obscurity of the night; but by whatsoever means the defeat was effected, we have the authority of Scripture for saying that it was done by the agency of a destroying angel.—CALMET.
[p] Jon. i. 2.
[3] *Ararat.*

CHAP. XX.

* That is, the year after the destruction of Sennacherib's army. This was in the fourteenth year of his reign; and as he reigned twenty-nine years, it must have been in the fifteenth.—BOOTHROYD.
[a] 2 Chr. xxxii. 24.
1 *Give charge concerning thy house.*
[b] Jon. iii. 4-10.
[c] Gen. v. 22, 24.
[d] 2 Chr. xxxi. 20.
[e] 1 Kings viii. 61.
2 *With a great weeping.*
† He *wept sore.*—The dangerous state of Judah, exposed to the Assyrian sword, the reformation from idolatry scarce settled, and no son yet to succeed him—these grieved him for the people's sake; or his tears were the expression of the fervency of his devotion, rather than the effect of any dismaying fear.—HAWEIS.
[3] *City.*
[f] Josh. v. 14, 15.
[g] Ps. xxxix. 12.
‡ What a view it gives of the compassionate Jehovah, that he recalls his purpose, and grants a reprieve to the supplicating and weeping monarch from the death which he had intimated for him, and this because he had heard his prayer and seen his tears; promising not only a prolongation of life to himself, but deliverance both of him and of Jerusalem from the king of Assyria! It is to be remarked, however, that it is for His own and David's sake, not for Hezekiah's sake; another of the many instances in which the descendants of a righteous ancestor are dealt with mercifully because of the virtues of their progenitor. Here, too, we have the example of a cure announced supernaturally, yet effected naturally, or at least with the accompaniment of visible means.—DR CHALMERS.
[h] Ps. cxvi. 15.
[i] 2 Chr. xxxii. 22.
[k] Jud. vi. 17.
§ Hezekiah did not well in demanding a sign. It was enough that the prophet of the Lord assured him of the fact, but the sign, doubtless, contributed to strengthen his faith, and to promote the Divine glory.—DR JOHN CAMPBELL.

35 ¶ And it came to pass that night, that [n]the angel of the LORD went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and [o]when they arose early in the morning, behold, they *were* all dead corpses.‡

36 So Sennacherib king of Assyria departed, and went and returned, and dwelt at [p]Nineveh.

37 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of [3]Armenia: and Esarhaddon his son reigned in his stead.

CHAPTER XX.

1 *Hezekiah, receiving a message of death, by prayer hath his life lengthened.* 8 *The sun goeth ten degrees backward for a sign.* 20 *Manasseh succeedeth Hezekiah.*

IN those days* [a]was Hezekiah sick unto death, and the prophet Isaiah the son of Amoz came to him, and said unto him, Thus saith the LORD, [1]Set thine house in order; for [b]thou shalt die, and not live.

2 Then he turned his face to the wall, and prayed unto the LORD, saying,

3 I beseech thee, O LORD, remember now how [c]I have walked before thee [d]in truth, and with [e]a perfect heart, and have done *that which is* good in thy sight. And Hezekiah wept [2]sore.†

4 And it came to pass, afore Isaiah was gone out into the middle [3]court, that the word of the LORD came to him, saying,

5 Turn again, and tell Hezekiah [f]the captain of my people, Thus saith the LORD, the God of David thy father, I have heard thy prayer, [g]I have seen thy tears: behold, I will heal thee; on the third day thou shalt go up unto the house of the LORD.‡

6 And [h]I will add unto thy days fifteen years, and I will deliver thee and this city out of the hand of the king of Assyria; and [i]I will defend this city for mine own sake, and for my servant David's sake.

7 And Isaiah said, Take a lump of figs: and they took and laid *it* on the boil, and he recovered.

8 ¶ And Hezekiah said unto Isaiah, [k]What *shall be* the sign§ that the LORD will heal me, and that I shall go up into the house of the LORD the third day?

SAFETY OF JERUSALEM.—Ver. 21. "The Virgin," &c.—The inhabitants of Jerusalem, as forming or representing the visible Church of God, having his temple and instituted worship among them, are called in one body, "the daughter of Zion," or of Jerusalem. They were safe under his protection and care, as a virgin-daughter in the house of a wise and tender parent; and though now the Assyrian attempted brutal violence, they might treat his efforts with disdain and defiance—might despise them, and laugh them to scorn, and menace his destruction by shaking their heads at him. Perhaps the term "virgin" might refer to the state of Jerusalem, as free from idolatry, and reserved for the Lord alone, or as having never been exposed to the ravages of an enraged victor. The city of David or Zion seems never to have been taken by any assailant from the time when David got possession of it, till the Babylonish captivity.—The former part of this message is addressed, not to Hezekiah, but to Sennacherib, as if present; first by the daughter of Zion, and then by the Lord himself.—*Scott.*

DESTRUCTION OF SENNACHERIB'S ARMY.—Ver. 35. Sometimes it was long ere prophecies were accomplished, and promises performed; but here the word was no sooner spoken than the work was done. 1. The army of Assyria was entirely routed. That night which immediately followed the sending of this message to Hezekiah, when the enemy was just set down before the city, and were preparing (as we now say) to open the trenches, that night was the main body of their army slain upon the spot by an angel (ver. 35). Hezekiah had not force sufficient to sally out upon them, and attack their camp, nor would God do it by sword or bow; but he sent his angel, a destroying angel, in the dead of the night, to make an assault upon them, which their sentinels, though never so wakeful, could neither discover nor resist. It was "not by the sword of a mighty man, or of a mean man," that is, not of any man at all, but of an angel, that the Assyrian army was to fall (Isa. xxxi. 8)—such an angel as slew the first-born of Egypt. Josephus says it was done by a pestilential disease, which was instant death to them. The number slain was very great, 185,000 men, and Rab-shakeh, it is likely, among the rest. When the besieged "arose early in the morning, behold, they were all dead corpses," scarcely a living man among them. Some think the 76th Psalm was penned on this occasion, where we read that the "stout-hearted were spoiled, and slept their sleep," their last, their long sleep (ver. 5). See how great in power and might the holy angels are, when one angel, in one night, could make so great a slaughter! See how weak the mightiest of men are before Almighty God. Who ever hardened himself against him, and prospered? The pride and blasphemy of the king are punished by the destruction of his army. All these lives are sacrificed to God's glory, and Zions safety. The prophet shews that *therefore* God suffered this vast rendezvous to be made, "that they might be gathered as sheaves into the floor" (Mic. iv. 12, 13). 2. The king of Assyria was hereby put into the utmost confusion; ashamed to see himself, after all his proud boasts, thus defeated, and disabled to pursue his conquests, and secure what he had (for this, we may suppose, was the flower of his army), and continually afraid of falling under the like stroke himself. "He departed, and went, and returned:" the manner of the expression intimates the great disorder and distraction of mind he was in (ver. 36); and it was not long before God cut him off too, by the hands of "two of his own sons" (ver. 37).—*Henry.*

CHAP. XX. HEZEKIAH'S EXERCISE UNDER AFFLICTION.—Ver. 3. Hezekiah evidently prayed that he might recover, though he expressed himself with submission to the will of God; and doubtless he was very unwilling to die at that time. To account for this, it has been said, that believers under the Old Testament, having dark views of the eternal world, might be expected to die with more regret than those under the New. But facts by no means support this supposition; for Abraham, Jacob, Aaron, Moses, Joshua, David, and others, seem to have left the world with as much joyfulness as Paul himself. We must, therefore, ascribe Hezekiah's reluctancy to die either to the state of his mind, or to the circumstances of his family and the nation. Nothing appears peculiarly to have distressed him, in the view of immediate death, as to the state of his own soul. But the circumstances of his family, and the state of affairs in Israel, seem to solve all the difficulty. Probably at that time Hezekiah had no son; for Manasseh, who succeeded him, was not born till three years after. By his death, therefore, this branch of David's family would have been extinct, and the succession must have been continued in a more remote and obscure branch of it; and this would

9 And Isaiah said, [l]This sign shalt thou have of the LORD, that the LORD will do the thing that he hath spoken; Shall the shadow go forward ten degrees, or go back ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees.

11 And Isaiah the prophet [m]cried unto the LORD; and [n]he brought the shadow ten degrees backward,‖ by which it had gone down in the [4]dial of Ahaz.

12 ¶ At that time [o]Berodach-baladan, the son of Baladan, king of Babylon, sent letters and a present unto Hezekiah: [p]for he had heard that Hezekiah had been sick.

13 And Hezekiah hearkened unto them, and shewed them all the house of his [5]precious things, the silver, and the gold, and the spices and the precious ointment, and *all* the house of his [6]armour, and all that was found in his treasures: [q]there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

14 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, [r]What said these men? and from whence came they unto thee? And Hezekiah said, They are come from [s]a far country, *even* from Babylon.¶

15 And he said, What have they seen in thine house? And Hezekiah answered, [t]All *the things* that *are* in mine house have they seen: there is nothing among my treasures that I have not shewed them.

16 And Isaiah said unto Hezekiah, Hear the word of the LORD:

17 Behold, the days come, that all that *is* in thine house, and that which thy fathers have laid up in store unto this day, [u]shall be carried into Babylon: nothing shall be left, saith the LORD.*

18 And of [x]thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon.

19 Then said Hezekiah unto Isaiah, [y]Good *is* the word of the LORD which thou hast spoken. And he said, *Is it* not *good*, if [z]peace and truth be in my days?†

20 ¶ And the rest of the acts of Hezekiah, and all his might, and how [a]he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the Chronicles of the kings of Judah?

21 And Hezekiah slept with his fathers: and Manasseh his son reigned in his stead.

B.C. 713—B.C. 712.

[l] Is. xxviii. 7, 8.
[m] Ex. xiv. 15.
[n] Josh. x. 12-14.
‖ We cannot be certain what portion of time is meant by these degrees; for the division of the day into hours seems not to have been so ancient.—LOWTH.
It is as impossible to explain this miracle on any known principles of astronomy and natural philosophy, as the standing still of the sun and moon in Joshua's time.—HALES.
[4] *Degrees.*
[o] Is. xxxix. 1, *Merodach-baladan.*
[p] Is. xxxix. 1.
[5] *Spicery.*
[6] *Jewels;* Heb. *vessels.*
[q] 2 Chr. xxxii. 25.
[r] 2 Sam. xii. 7, &c.
[s] Deut. xxviii. 49.
¶ *They are come from a far country*—a vainglorious expression, intimating the great honour which he had from all parts, both far and near. *Even from Babylon*—that great and potent monarchy; which bespeaks to magnify his own honour and happiness.—POOLE.
[t] Josh. vii. 19.
[u] xxv. 13-15.
* This judgment is denounced against him for his pride, which God exceedingly abhors; and for his ingratitude, whereby he took that honour to himself which he should have given entirely to God, and abused God's gifts and favours to the gratification of his own lusts (of both which see 2 Chr. xxxii. 25, 26); and for his carnal confidence in that league which he had now made with the king of Babylon, by which, it is probable, he thought his mountain to be so strong, that it could not be removed.—POOLE.
[x] 2 Chr. xxxiii. 11.
[y] Lev. x. 3.

[z] Esth. ix. 30.
† At Is. xxxix. 8, the words are, "For there shall be peace and truth in my days." He esteemed it so great a favour that God delayed that punishment which he might have inflicted presently, and prolonged for a considerable time the tranquillity of his kingdom.—LOWTH.
[a] 2 Chr. xxxii. 4.

CHAPTER XXI.

1 *Manasseh's reign.* 3 *His great idolatry.* 19 *Amon's wicked reign.* 23 *He being slain, Josiah is made king.*

MANASSEH *was* twelve years old* when he began to reign, and reigned fifty and five years in Jerusalem: and his mother's name *was* [a]Hephzi-bah.

2 And [b]he did *that which was* evil in the sight of the LORD, [c]after the abominations of the heathen, whom the LORD cast out before the children of Israel.

3 For he built up again [d]the high places which Hezekiah his father had destroyed;† and [e]he reared up altars for Baal, and made a grove, as did [f]Ahab king of Israel; [g]and worshipped all the host of heaven, and served them.

4 And he built altars in the house of the LORD,‡ of which the LORD said, [h]In Jerusalem will I put my name.

5 And he built altars for all the host of heaven [i]in the two courts of the house of the LORD.

6 And [k]he made his son pass through the fire, and [l]observed times, and used enchantments, and dealt with [m]familiar spirits§ and wizards: he [n]wrought much wickedness in the sight of the LORD, to provoke *him* to anger.

7 And [o]he set a graven image of the grove that he had made in the house,‖ of which the LORD said to David, and to Solomon his son, [p]In this house, and in Jerusalem, which I have chosen out of all tribes of Israel, will I put my name for ever.

8 Neither [q]will I make the feet of Israel move any more out of the land which I gave their fathers; [r]only if they will observe to do accord-

CHAP. XXI.
* As Manasseh was only a minor of twelve years old when he came to the throne, it was probably his misfortune to fall into the hands of guardians and ministers who were ill-affected to his father's reformation, and took care to breed him up in worst principles as to religion and government. — PRIDEAUX.
[a] Prov. v. 19.
[b] xvi. 2-4.
[c] Lev. xviii. 25-29.
[d] xviii. 4, 22.
† Thus, what the pious Hezekiah had laboured to destroy, his profligate son soon restored. Every species of idolatry was introduced into the very temple itself. He appears to have surpassed Ahab in his wickedness.—BOOTHROYD.
[e] 1 Kings xvi. 31.
[f] viii. 18, 27.
[g] Deut. iv. 19.
‡ In the very sanctuary itself; for the two courts of the Lord's house are mentioned in the next verse.—PATRICK.
[h] Ex. xx. 24.
[i] xxiii. 4, 6.
[k] Lev. xviii. 21.
[l] Lev. xix. 26.
[m] 1 Chr. x. 13.
§ Namely, he ordained that there should always be somebody possessed with such a kind of spirit as should give answers instead of an oracle.—DIODATI.
[n] Gen. xiii. 13.
[o] 2 Chr. xxxiii. 7.
‖ *He set a graven image of the grove*—either, first, the image of that Baal which was worshipped in the grove; or, secondly, a representation of the grove, as may seem by comparing chap. xxiii. 6; or, thirdly, the graven image of Asherah, a god or goddess so called, possibly the same called elsewhere Ashtaroth. (See Jud. vi. 25, 28; 2 Kings xxiii. 6; 2 Chr. xv. 16).—POOLE.
[p] 1 Kings viii. 29.
[q] 2 Sam. vii. 10.
[r] Lev. xxvi. 3, &c.

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have been a discouraging rebuke to him, as if he had forfeited the covenant of royalty. It is a general and probable opinion, that the nation was at this time threatened with an assault by the whole force of the king of Assyria; they therefore needed a commander, who united wisdom, courage, and faith, to head them in such an emergency; and if he were removed, and they were left to a disputed succession, and the weakness of a usurped or opposed government, there could be little prospect but that Jerusalem would share the fate of Samaria. With great earnestness and perseverance, Hezekiah had brought his reformation to a hopeful establishment; but he might fear lest the instability of the people, and the dissensions of the nobles, would subvert all if he were taken away. He therefore desired to live, not for his own sake so much as for that of his family and people, especially for the interests of true religion; and he prayed to that effect with many tears, as well as with great fervency. The Lord knew, and Hezekiah could appeal to him, that he had walked before him in sincerity and uprightness of heart, having used his authority to suppress idolatry and wickedness, and by every means to promote the worship and service of God; and that he had done what was good in his sight, being an example to his people. The consciousness of his integrity gave him confidence; and he begged the Lord to remember the fruits of grace which had been produced, and to spare him, that he might be yet more fruitful and useful.

THE DIAL OF AHAZ.—Ver. 9-11. The dial, it is probable, was placed full in Hezekiah's view, and the sun shining upon it; and he was allowed to choose whether the shadow should go forward or backward ten degrees, (that is, half-hour lines, as it is conjectured) The progression of the shadow with accelerated speed, though evidently miraculous, seemed not so extraordinary to Hezekiah as its retrograde motion, which he preferred, and which accordingly took place. We are not concerned to determine how God produced this effect. If he saw good, he was able to cause a temporary change in the motion of the earth and heavenly bodies; and some think that the same effect was produced in other places, especially at Babylon. It appears from Herodotus that the Egyptians had observed some few instances in which the course of the sun and moon was very different from what was usual; though their traditions of them were greatly distorted, and unlike the real facts, as recorded in Scripture.

HEZEKIAH'S VANITY.—Ver. 12, 13. The king of Babylon seems at this time to have reigned independent; but he was in danger of being reduced under the power of the Assyrian monarch: yet, in process of time, Babylon acquired the pre-eminence, and swallowed up the Assyrian empire. This prince, having heard of Hezekiah's sickness, and the miraculous circumstances of his recovery, and knowing that he had refused submission to the Assyrians, seems to have wished to enter into a confederacy with him against that potent nation. Hezekiah was too well pleased with this flattering embassy; and, in order to convince the ambassadors who brought the letters that he was a desirable ally, he shewed them all his treasures, and every kind of armour. This resulted from pride and ostentation, and might have led to an improper alliance with an idolatrous prince. He seems likewise to have missed the opportunity of instructing the Chaldeans concerning the perfections of JEHOVAH, who had wrought the miracles which had excited their attention, and concerning his authority, law, and worship; and of shewing them the absurdity and evil of idolatry, especially their worship of the sun, which was evidently the creature and servant of the God of Israel. —*Scott.*

HEZEKIAH'S PIOUS RESIGNATION.—Ver. 19. Observe how he argues himself into this submission. 1. He lays it down for a truth, that "good is the word of the Lord," even this word, though a threatening, for every word of his is so. It is not only just, but good; for as he does no wrong to any, so he means no hurt to good men. "It is good; for he will bring good out of it, and do me good by the foresight of it." We should believe this concerning every providence—that it is good, is working for good. 2. He takes notice of that in this word, which was good, that he should not live to see this evil, much less to share in it. He makes the best of the bad: "'Is it not good?' Yes, certainly it is, and better than I deserve." Note, (1.) True penitents, when they are under Divine rebukes, call them not only just, but good; not only submit to, but accept of the punishment of their iniquity. So Hezekiah did, and by this it appeared that he was indeed "humbled for the pride of his heart." (2.) When, at any time, we are under dark dispensations, or have dark prospects, public or personal, we must take notice of what is *for* us, as well as of what is *against* us, that we may, by thanksgiving, honour God, and may in our patience possess our own souls. (3.) As to public affairs, it is good, and we are bound to think it so, "if peace and truth be in our days."—*Henry.*

CHAP. XXI. MANASSEH.—Ver. 1-6. It is uncertain whether Hezekiah had any other children than Manasseh, or any other wives than Hephzi-bah (whose name signifies, *My delight is in her*). Doubtless Manasseh had been properly educated during the lifetime of his father; and the rudiments of religious knowledge which he then imbibed, though they aggravated the guilt of his enormous impiety, might prove the seeds of his subsequent repentance—at least, we may be sure that his pious father offered many prayers for him, which at length were answered.—It would be pleasing to his youthful mind to inherit a prosperous kingdom so early in life; but this circumstance proved extremely prejudicial to him, and was still more ruinous to his people. The event, as well as the testimony of the prophets, evinces that Hezekiah's reformation

ing to all that I have commanded them, and according to all the law that my servant Moses commanded them.¶

9 But [a]they hearkened not: and Manasseh [b]seduced them to do [c]more evil than did the nations whom the LORD destroyed before the children of Israel.

10 ¶ And [x]the LORD spake by his servants the prophets,* saying,

11 [y]Because Manasseh king of Judah hath done these abominations, *and* hath done wickedly [z]above all that the Amorites did,† which *were* before him, and hath [a]made Judah also to sin with his idols;

12 Therefore thus saith the LORD God of Israel, Behold, [b]I *am* bringing *such* evil upon Jerusalem and Judah, that [c]whosoever heareth of it, both his ears shall tingle.‡

13 And [d]I will stretch over Jerusalem the line of Samaria, and [e]the plummet of the house of Ahab; and I [f]will wipe Jerusalem as *a man* [l]wipeth a dish, wiping *it*, and turning *it* upside down.§

14 And [g]I will forsake [h]the remnant of mine inheritance,‖ and [i]deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies;

15 Because they have done *that which was* evil in my sight, and have provoked me to anger, [k]since the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, [l]Manasseh shed innocent blood very much, till he had filled Jerusalem from [2]one end to another; [m]besides his sin wherewith he made Judah to sin, in doing *that which was* evil in the sight of the LORD.

17 ¶ Now [n]the rest of the acts of Manasseh, and all that he did, and his sin that he sinned, *are* they not written in the book of the Chronicles of the kings of Judah?

18 And Manasseh slept with his fathers, [o]and was buried in the garden of his own house,¶ in the garden of Uzza: [p]and Amon his son reigned in his stead.

19 ¶ Amon *was* twenty and two years old when he began to reign; and he reigned [q]two years in Jerusalem: and his mother's name *was* Meshullemeth, the daughter of Haruz of Jotbah.

B.C. 698—B.C. 643.

¶ This promise was included in the choice God made of Jerusalem to fix his dwelling-place there, which was a security to them against all their enemies, if they proved obedient to him.—PATRICK.

[a] 2 Chr. xxxvi. 16.
[b] 1 Kings xiv. 16.
[c] Ez. xvi. 47, 51, 52.
[x] 2 Chr. xxxiii. 10.

* The prophets who are supposed to have been living in this king's reign are Hosea, Joel, Nahum, Habakkuk, and some say Obadiah; and, who was the greatest of all, Isaiah. — STACKHOUSE.

[y] Jer. xv. 4.
[z] 1 Kings xxi. 26.

† *Above all that the Amorites did*—*i.e.*, the Canaanitish nations, all so called from one eminent part of them (see on Gen. xv. 16). *Hath made Judah also to sin with his idols*—by his example, encouragement, counsel, authority, and command.—POOLE.

[a] 1 Kings xiv. 16.
[b] Dan. ix. 12.
[c] 1 Sam. iii. 11.

‡ The report of it shall strike terror and horror into men.—PROCOPIUS GAZÆUS.

[d] xvii. 6.
[e] 1 Kings xxi. 21-24.
[f] Is. xiv. 23.

[l] *He wipeth and turneth it upon the face thereof.*

§ That is, the country should be thoroughly plundered, ransacked, and desolate, *spoiled* of all, as a dish wiped clean, and turned upside down, and all the inhabitants removed into a strange land.—HAWEIS.

[g] Deut. xxxi. 17.
[h] xix. 30, 31.

‖ That is, Judah, who alone was left when the ten tribes were gone.—PATRICK.

[i] Lev. xxvi. 17, 36-38.
[k] Deut. ix. 24.
[l] xxiv. 3, 4.
[2] *Mouth to mouth.*
[m] Ex. xxxii. 21.
[n] 2 Chr. xxxiii. 11-19.
[o] 2 Chr. xxxiii. 20.

¶ The cemeteries of the Jews exhibited a series of gardens, each of which belonged to some particular family. The *garden* to which our Saviour "oftimes resorted with his disciples, at the foot of the mount of Olives, over the brook Cedron" (John xviii. 1, 2), was, in all probability, a place for pious meditation *in the midst of the tombs*; for the ancient Jewish sepulchres extend over all the base of the mountain opposite to Jerusalem.—CLARKE.

[p] 1 Chr. iii. 14.
[q] 1 Kings xv. 25.

[r] Num. xxxii. 14.

* He did not regard his father's repentance and late reformation, but as he had been early accustomed to serve idols, he refused to forsake them. His reign and his life soon terminated.—BOOTHROYD.

[s] Deut. xxxii. 15.
[t] xii. 20; xiv. 19.

† As he forsook God, whose servant he ought to have been, so his servants forsook him, and murdered him in his own palace.—PATRICK.

‡ The common people seem to have been better disposed than the great men, who, it is probable, were engaged in the conspiracy against Amon. But it is not likely that the common people took upon them to constitute a king, but their elders and great men met, together with the people, upon such occasions as this, to declare to whom the right of succession belonged. Therefore, by "the people of the land," must be meant the people assembled in the common council of the nation.—PATRICK.

[u] 1 Kings xiii. 2.

CHAP. XXII.

[a] 1 Kings xiii. 2.
[b] Ps. viii. 2.
[c] Josh. xv. 39, *Boskath.*

* Boscath, a town no further known, in the plain of Judah (Josh. xv. 39).—POOLE.

[d] Prov. xx. 11.
[e] 1 Kings iii. 6.
[f] Deut. v. 32.
[g] 2 Chr. xxxiv. 3-8.

† *In the eighteenth year*—not of his life, but of his reign (as it is expressed, 2 Chr. xxxiv. 3, 8). What he did before this time, see 2 Chr. xxxiv. 3, &c. *The scribe*—the king's secretary.—POOLE.

[h] 2 Chr. xxxiv. 9-18.
[i] 2 Chr. xxiv. 8-12.
[k] 1 Chr. xxvi. 13.
[l] *Threshold.*
[l] xii. 11-14.
[m] 2 Chr. xxiv. 12.
[n] 2 Chr. xxiv. 14.

20 And he did *that which was* evil in the sight of the LORD, [r]as his father Manasseh did.

21 And he walked in all the ways that his father walked in,* and served the idols that his father served, and worshipped them:

22 And [s]he forsook the LORD God of his fathers, and walked not in the way of the LORD.

23 ¶ And [t]the servants of Amon conspired against him, and slew the king in his own house.†

24 And the people of the land slew all them that had conspired against king Amon; and the people of the land‡ made Josiah his son king in his stead.

25 Now the rest of the acts of Amon which he did, *are* they not written in the book of the Chronicles of the kings of Judah?

26 And he was buried in his sepulchre in the garden of Uzza: and [u]Josiah his son reigned in his stead.

CHAPTER XXII.

1 *Josiah's good reign.* 3 *He taketh care for the repair of the temple.* 8 *Hilkiah findeth the book of the law.* 15 *Huldah prophesieth the destruction of Jerusalem.*

JOSIAH [a]*was* [b]eight years old when he began to reign; and he reigned thirty and one years in Jerusalem: and his mother's name *was* Jedidah, the daughter of Adaiah of [c]Boscath.*

2 And he did *that which was* [d]right in the sight of the LORD, and [e]walked in all the way of David his father, and [f]turned not aside to the right hand or to the left.

3 ¶ And it came to pass, [g]in the eighteenth year† of king Josiah, *that* the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the LORD, saying,

4 Go up to [h]Hilkiah the high priest, that he may [i]sum the silver which is brought into the house of the LORD, which [k]the keepers of the [l]door have gathered of the people;

5 And let them [l]deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD: and let them give *it to* the doers of the work which *is* in the house of the LORD, [m]to repair the breaches of the house,

6 Unto carpenters, and builders, and masons, and to buy timber and hewn stone to repair the house.

7 Howbeit [n]there was no reckoning made with

had been complied with in a reluctant and hypocritical manner, especially by the chief men; and that the nation was ripening fast for destruction. The nobles, upon whom the regency, or the counselling of the young king must necessarily devolve, seem to have been disposed to idolatry; and by humouring and flattering Manasseh, they trained him up to concur with their wishes, and probably to go beyond them. Soon after Hezekiah's death his reformation seems to have been subverted; and the king proceeded from bad to worse, till he was carried captive to Babylon. Thus Hezekiah, though a prince of eminent piety and excellence, was the son of a very wicked father, and the father of a more wicked son! It is probable that Manasseh was taught to consider his father's attachment to the temple as the effect of a weak and bigoted mind. It appeared to the nobles more convenient, liberal, and magnificent, to have a variety of temples and altars, than to be confined to meet with the poorest of the people, from all parts of the land, at Solomon's temple. In contempt, therefore, of his father's memory, the king rebuilt the high places which had been piously destroyed. Yet this seemed but a light thing, and he soon proceeded to copy Ahab's idolatry, and even to exceed it. In order, as it were, the more directly to insult the God of Israel, Manasseh built altars to his idols, and to the host of heaven, the sun, moon, and stars, not only in Jerusalem where the Lord had recorded his name, but even in the courts of the temple itself; both that into which the priests and Levites, and such as brought sacrifices entered, and that in which the other worshippers assembled.—*Scott.*

AMON.—Ver. 20. Of Amon we are here told, 1. That his reign was very wicked. "He forsook the God of his fathers," disobeyed the commands given to his fathers, and disclaimed the covenant made with his fathers, "and walked not in the way of the Lord," but "in all the way which his father walked in." He trod in the steps of his father's idolatry, and revived that which he, in the latter end of his days, had put down. Note, Those who set bad examples, though they may repent themselves, yet cannot be sure that those whom they have drawn into sin by their example will repent; it is often otherwise. 2. That his end was very tragical. He having rebelled against God, his own servants "conspired against him, and slew him;" probably upon some personal disgust, when he had reigned but two years (ver. 23). His servants, who should have guarded him, murdered him; his own house, that should have been his castle of defence, was the place of his execution. He had profaned God's house with his idols, and now God suffered his own house to be polluted with his blood. How unrighteous soever they were that did it, God was righteous who suffered it to be done. Two things the people of the land did, by their representatives, hereupon. (1.) They did justice on the traitors that had slain the king, and put them to death; for though he was a bad king, he was *their* king, and it was a part of their allegiance to him to avenge his death. Thus they cleared themselves from having any hand in the crime, and did what was incumbent on them to deter others from the like villanous practices. (2.) They did a kindness to themselves, in "making Josiah his son king in his stead," whom, probably, the conspirators had a design to put by; but the people stood by him, and settled him in the throne, encouraged, it may be, by the indications he gave, even in his early days, of a good disposition. Now they made a happy change, from one of the worst to one of the best of all the kings of Judah. "Once more," says God, "they shall be tried with a reformation: and if that succeed, well; if not, then, after that, I will cut them down." Amon was buried in the same garden where his father was (ver. 26). If his father put himself under that humiliation, the people will put him under it.—*Henry.*

CHAP. XXII. JOSIAH.—Ver. 1. Concerning Josiah, we are here told, 1. That he was very young when he began to reign—but eight years old. Solomon says, "Woe unto thee, O land, when thy king is a child;" but happy art thou, O land, when thy king is *such* a child. Our English Israel had once a king that was such a child—Edward VI. Josiah, being young, had not received any bad impressions from the example of his father and grandfather, but soon saw their errors, and God gave him grace to take warning by them (see Ezek. xviii. 14, &c.) 2. That he "did that which was right in the sight of the Lord" (ver. 2). See the sovereignty of Divine grace: the father passed by, and left to perish in his sin; the son, a chosen vessel. See the triumphs of that grace: Josiah born of a wicked father, no good education

them of the money that was delivered into their hand, because [o]they dealt faithfully.

8 ¶ And Hilkiah the high priest said unto Shaphan the scribe, [p]I have found the book of the law‡ in the house of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

9 And [q]Shaphan [r]the scribe came to the king, and brought the king word again, and said, Thy servants have [2]gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD.

10 And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me a book: and [s]Shaphan read it before [t]the king.

11 And it came to pass, when the king had heard the words of the book of the law, [u]that he rent his clothes.§

12 And [x]the king commanded Hilkiah the priest, and [y]Ahikam the son of Shaphan, and [z]Achbor the son of [3]Michaiah, and Shaphan the scribe, and Asahiah‖ a servant of the king's, saying,

13 Go ye, [a]enquire of the LORD for me,¶ and for the people, and for all Judah, concerning the words of this book that is found: for [b]great *is* the wrath of the LORD that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us.

14 So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah [c]the prophetess, the wife of Shallum the son of [d]Tikvah, the son of Harhas, keeper of the [4]wardrobe; (now she dwelt in Jerusalem in the [5]college;) and they communed with her.

15 ¶ And she said unto them, Thus saith the LORD God of Israel, Tell the man that sent you to me,

16 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read;

17 Because they [e]have forsaken me, and have burnt incense unto other gods, that they might provoke me to anger with all [f]the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched.

18 But to [g]the king of Judah, which sent you to enquire of the LORD, thus shall ye say to him: Thus saith the LORD God of Israel, *As touching* the words which thou hast heard;*

19 Because thine heart was tender, and thou hast [h]humbled thyself before the LORD, when thou heardest what I spake against this place, and against the inhabitants thereof, that they should become a desolation, and a curse, and hast rent thy clothes, and [i]wept before me; I also have heard *thee*, saith the LORD.

20 Behold, therefore, [k]I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace;† and thine eyes shall not see all the evil which I will bring upon this place. And they brought the king word again.

CHAPTER XXIII.

1 *Josiah causeth the book of the law to be read.* 3 *He renewseth the covenant of the Lord;* 4 *and destroyeth idolatry.*

AND [a]the king sent, and they gathered unto him all the elders of Judah and of Jerusalem.*

2 And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people, [l]both [b]small and great: and [c]he read in their ears all the words of [d]the book of the covenant *which was* found in the house of the LORD.

3 ¶ And the king [e]stood by a pillar, and [f]made a covenant before the LORD, [g]to walk after the LORD, and to keep [h]his commandments, and his testimonies, and his statutes, [i]with all *their* heart, and all *their* soul, to perform the words of this covenant that were written in this book: [k]and all the people stood to the covenant.†

4 And the king commanded Hilkiah the high priest, and the [l]priests of the second order, and [m]the keepers of the door, [n]to bring forth out of the temple of the LORD all the vessels that were

B.C. 624—B.C. 624.

[o] Ex. xxxvi. 5, 6.
[p] Deut. xxxi. 24.
‡ Things go ill with individuals, families, and nations where the Word of God is forgotten. The book of the law mentioned here meant the original copy of the law of Moses, as appears from 2 Chr. xxxiv. 14, which had been deposited in the ark, and probably taken in bad times, and safely concealed by some devout priest to prevent its destruction. The interval between the death of Moses and Josiah was 827 years.—DR JOHN CAMPBELL.
[q] Jer. xxvi. 24.
[r] xviii. 13.
[2] *Melted.*
[s] Deut. xxxi. 9-12.
[t] Deut. xvii. 18.
[u] 2 Chr. xxxiv. 19.
§ The reading of it came with all the force of novelty and alarm on the mind of the good king Josiah. Well might he have been put into dismay, on contrasting the law of God with the practice of his chosen people, and on the recital in his hearing of such awful threats and denunciations as are given forth in the Book of Deuteronomy! He must have seen that the truth of God was committed to the destruction of his kingdom.—DR CHALMERS.
[x] Is. xxxvii. 1-4.
[y] Jer. xxvi. 22, 24.
[z] 2 Chr. xxxiv. 20, *Abdon.*
[3] *Micah.*
‖ Shaphan was a servant of the king, being secretary, or some such officer; but Asahiah, I suppose, was one that waited on his person, and was always about him.—PATRICK.
[a] Ps. xxv. 14.
¶ Namely, if there be any means, or if it be not too late, to appease his wrath, what good or mercy we may hope for, and what evil or rigour we ought to fear according to his law.—DIODATI.
[b] Ex. xx. 5.
[c] Ex. xv. 20.
[d] 2 Chr. xxxiv. 22, *Tikvath, Hasrah.*
[4] *Garments.*
[5] *Second part.*
[e] Ex. xxxii. 34.
[f] Ps. cxv. 4-8.
[g] 2 Chr. xxxiv. 26.
* He was taught that the wrath anticipated was deserved, and that in due time it would descend, even according to the "words of the book" which the king had read; but that he himself, because of his tenderness, and humility, and sorrow, should not behold the coming calamities. Before that dreadful day arrived, he would be gathered into his grave in peace. The case of Josiah is full of encouragement to the humble penitent who confesses and forsakes his sins, since it shews him that he will not fail to obtain mercy.—DR JOHN CAMPBELL.
[h] Ex. x. 3.
[i] Num. xiv. 6.
[k] Gen. xxv. 8.
† The king's end does not impeach the veracity of the prophetess, for he died at peace with God and with his own people. There was no war nor desolation in his land.—CLARKE.

CHAP. XXIII.
[a] Deut. xxxi. 28.
* Instead of resting satisfied with this, that freedom from this judgment was promised to him, Josiah much more did all that was in his power to bring his people to true conversion to the Lord, thereby to avert as much as possible the threatened curse, as the Lord had promised in his Word forgiveness and grace to the penitent.—KEIL.
[l] *From small even unto great.*
[b] Gen. xix. 11.
[c] Deut. xxxi. 10.
[d] Deut. xxxi. 26.
[e] 2 Chr. xxiii. 13.
[f] Ex. xxiv. 7, 8.
[g] Deut. viii. 19.
[h] Deut. iv. 45.
[i] Deut. vi. 5.
[k] Ex. xxiv. 3.
† They gave their consent to the covenant, standing before the Lord as he did, and not stirring from the place where he propounded it unto them.—PATRICK.
[l] 1 Chr. xxiv. 4-19.
[m] 1 Chr. xxvi. 1-19.
[n] 2 Chr. xxxiii. 3.

nor good example given him, but many about him who, no doubt, advised him to tread in his father's steps, and few that gave him any good counsel; and yet the grace of God makes him an eminent saint, "cuts him off from the wild olive, and grafts him into the good olive" (Rom. xi. 24). Nothing is too hard for that grace to do. He walked in a good way, and turned not aside (as some of his predecessors had done who began well) "to the right hand or to the left." There are errors on both hands, but God kept him in the right way, he fell not either into superstition or profaneness. 3. That he took care for the repair of the temple. This he did in the eighteenth year of his reign (ver. 3; compare 2 Chron. xxxiv. 8). He began much sooner to "seek the Lord," as appears 2 Chron. xxxiv. 3, but it is to be feared the work of reformation went slowly on, and met with much opposition, so that he could not effect what he desired and designed, till his power was thoroughly confirmed. The consideration of the time we unavoidably lost in our minority should quicken us, when we come to years, to act with so much the more vigour in the service of God.—*Henry.*

RECOVERY OF THE BOOK OF THE LAW.—Ver. 8-11. The inquiries and controversies which this account of finding the book of the law has occasioned seem to have been quite unnecessary. If it were conceded that no other complete copy existed in all the world at the time when this book was found, it would not *in the smallest degree* invalidate the authenticity of that part of holy writ; because all the succeeding writers of the Scriptures, with Christ himself and his apostles, have given the sanction of their testimony to its Divine original. All the cavils and objections, therefore, of infidels, grounded upon this circumstance, mean nothing; except they are intended to demonstrate their embittered enmity to the Sacred Scriptures.—It is highly probable that copies of the law were at that time very scarce, through the idolatry of the former reigns, and the lamentable ungodliness of the people. It may also be reasonably conjectured, that the priests had made abstracts from it, of the outlines of their worship, without specifying particulars, or inserting the solemn sanctions annexed to each of them. The book which Hilkiah found seems to have been the original book of the law, deposited by Moses at the side of the ark, but which in those distracted times had been removed either for concealment, lest it should be destroyed by the idolaters, or in contempt by those who were turning everything into confusion. Some argue that this circumstance occasioned Josiah's consternation: but he certainly acted like a man who had never seen the law before; and this most likely was the case, though there might be copies dispersed among his subjects. It is probable his reformation had hitherto been conducted by such abstracts as have been mentioned, or by traditional knowledge. If the kings of Judah had observed the rule of transcribing the law with their own hands, very salutary effects might have been produced; but it seems to have been entirely neglected, as well as the command to read the law publicly to the people, every year at the feast of tabernacles. It is supposed that the portion which was first read to Josiah was the twenty-eighth and twenty-ninth chapters of Deuteronomy; and these were doubtless well suited to convince him that the guilt and danger of his people was much greater than he had apprehended, and to induce the expressions of fear, sorrow, and humiliation which he shewed.

HULDAH THE PROPHETESS.—Ver. 14. Jeremiah and Zephaniah prophesied at this time; but perhaps being young, and newly entered on their work, they were of inferior note; or they were elsewhere employed. The ordinary ministry, both under the Old and New Testament, is confined to *men;* but the Lord is not bound by those restrictions which he imposes upon us, and he has often conferred on *women* the spirit of prophecy.—Huldah was doubtless a person of eminent piety, and well known to be a prophetess. She was a married woman, and her husband being keeper of the wardrobe, might make her better known to Josiah, who perhaps had before this consulted her.—Whether the word rendered "the college" means an institution at Jerusalem, in some respects similar to the schools of the prophets in Israel; or whether it only denotes, according to the marginal reading, the part of the city in which she lived, is not agreed. The latter opinion, however, seems most probable, as the same word is in the next chapter translated "of the second order."—*Scott.*

THE TENDER HEART.—Ver. 19. Notice is taken of his great tenderness and concern for the glory of God, and the welfare of his kingdom—"Thine heart was tender." Note, Those that distinguish themselves, God will distinguish them. The generality of the people were hardened, and their hearts unhumbled; so were the wicked kings his predecessors. But Josiah's heart was tender; he received the impressions of God's word, trembled at it, and submitted to it. He was exceedingly grieved for the dishonour done to God by the sins of his fathers and of his people; he was afraid of the judgments of God which he saw coming upon Jerusalem, and earnestly deprecated. This is tenderness of heart, and thus he "humbled himself before the Lord," and expressed these pious affections by rending his clothes, and weeping before God, probably in his closet; but he that sees in secret saith it was "before him," and he heard it, and put every tear of tenderness into his bottle. Note, Those that most fear God's wrath are least likely to feel it.—*Henry.*

CHAP. XXIII. NATIONAL ABOMINATIONS.—Ver. 4. Josiah, in his former well-meant attempts for reformation, had probably removed the idols, and abolished the worship of them in Jerusalem, but perhaps he had supposed that the vessels and other valuables might be reserved for the use of the temple. Being, however, now more fully

made for [o]Baal, and for the grove, and for all the host of heaven; and he burnt them without Jerusalem in the fields of [p]Kidron, and carried the ashes of them unto [q]Beth-el.‡

5 And he [2]put down the [3]idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem: them also that burnt incense unto Baal, to the sun, and to the moon, and to the [4]planets, and to [r]all the host of heaven.

6 And he brought out [s]the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, [t]and burnt it at the brook Kidron, and stamped *it* small to powder, and cast the powder thereof upon [u]the graves§ of the children of the people.

7 And he brake down the houses of [x]the sodomites, that *were* by the house of the LORD, [y]where the women wove [5]hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from [z]Geba to [a]Beer-sheba,‖ and brake down the high places of the gates that *were* in the entering in of the gate of Joshua the governor of the city, which *were* on a man's left hand at the gate of the city.

9 Nevertheless [b]the priests of the high places came not up to the altar of the LORD in Jerusalem, [c]but they did eat of the unleavened bread among their brethren.

10 And he defiled [d]Topheth, which *is* in [e]the valley of the children of Hinnom, that no man [f]might make his son or his daughter to pass through the fire to Molech.

11 And he took away the horses¶ that the kings of Judah had given to [g]the sun, at the entering in of the house of the LORD, by the chamber of Nathan-melech the [6]chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that *were* [h]on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars [i]which Manasseh had made in the two courts of the house of the LORD, did the king beat down, and [7]brake *them* down

B.C. 624—B.C. 624.

[o] Jud. ii. 13.
[p] John xviii. 1, *Cedron.*
[q] 1 Kings xii. 29.
‡ "And carried their dust to Beth-el"—i.e., the ashes of the wooden things burned, and the dust of the stone and metal articles of worship that were broken down, he caused to be carried to Beth-el, in order to defile with these the idolatrous places of worship there.—KEIL.
[2] *Caused to cease.*
[3] *Chemarim.*
[4] *Twelve signs, or constellations.*
[r] xxi. 3, 4.
[s] Jud. iii. 7.
[t] Ex. xxxii. 20.
[u] 2 Chr. xxxiv. 4.
§ In sign of detestation of idols and idolaters, for these were the graves of them which had worshipped idols (2 Chr. xxxiv. 4). *Of the children*—viz., of the basest and lowest degree amongst the people, who ever being most sensual, are likely inclined to idolatry and superstition.—DIODATI.
[x] Gen. xix. 4, 5.
[y] Ex. xxxv. 25, 26.
[5] *Houses.*
[z] Josh. xxi. 17.
[a] Gen. xxi. 31.
‖ This seems a proverbial expression to describe the extent of the kingdom from north to south, being of the same purport as "from Dan to Beer-sheba," for the extent of the whole country possessed by the Hebrews.—PICT. BIBLE.
[b] Ex. xliv. 10-14.
[c] 1 Sam. ii. 36.
[d] Is. xxx. 33, *Tophet.*
[e] Josh. xv. 8.
[f] xvii. 17; xxi. 6.
¶ "Carved horses," to which were adjoined a graven chariot, or living horses, either to be sacrificed to the sun, or to draw the chariots in which the kings or their proxies went every morning to worship the rising sun; for both these were the customs of the Armenians and Persians, according to Xenophon.—POOLE.
[g] 2 Chr. xiv. 5.
[6] *Eunuch, or officer.*
[h] Deut. xxii. 8.
[i] 2 Chr. xxxiii. 3.
[7] *Ran from thence.*
[k] *See on* 6.
[8] *The mount of Olives.*
* It is thought it was the mount of Olives, or some other near unto it, on the east side of Jerusalem, and that it is so called by the allusion or likeness of two Hebrew words, whereof one signifieth *anointing*, by reason of the olives, and the other, much like unto it, *spoil or corruption*, by reason of these abominations.—DIODATI.
[l] 1 Kings xi. 7, 8.
[m] Jud. ii. 13.
[n] Num. xxi. 29.
[o] Zeph. i. 5, *Malcham.*
[p] Ex. xxiii. 24.
[9] *Statues.*
[q] Num. xix. 16, 18.
† Which he caused to be digged out of their graves, and burnt, being the bones of idolatrous priests (ver. 16).—PATRICK.
[r] 1 Kings xii. 7, 28.
[s] *See on* 6.
[t] 1 Kings xiii. 1, 2.
‡ It was the manner then, as now it is, to set up little pillars or stones by or upon the graves of the higher sort of men, upon which the name of the person, and some remarkable passages relating to him, were engraven.—POOLE.
[u] 1 Kings xiii. 1.
[1] *Escape.*
[x] 1 Kings xiii. 1.
[y] 1 Kings xii. 31.
[z] 2 Chr. xxx. 6-11.
[a] 1 Kings xvi. 33.
§ This reformation Josiah extends to the kingdom of Israel as well as that of Judah. As the ten tribes had now gone into captivity, the ancient right which David and his posterity had to the whole kingdom of Israel (before it was divided by Jeroboam) devolved upon Josiah. The people who escaped the captivity were united with his subjects, and put themselves under his protection.—STACKHOUSE.
[b] xvii. 16-18.
[c] Ex. xxii. 20.
[2] *Sacrificed.*
‖ Which, according to the ideas then prevailing, was the highest pollution of their altars (ver. 13, 14).—PATRICK.

from thence, and [k]cast the dust of them into the brook Kidron.

13 And the high places that *were* before Jerusalem, which *were* on the right hand of [8]the mount of Corruption,* which [l]Solomon the king of Israel had builded for [m]Ashtoreth the abomination of the Sidonians, and for [n]Chemosh the abomination of the Moabites, and for [o]Milcom the abomination of the children of Ammon, did the king defile.

14 And [p]he brake in pieces the [9]images, and cut down the groves, and filled their places with [q]the bones of men.†

15 ¶ Moreover, [r]the altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, and burnt the high place, *and* [s]stamped *it* small to powder, and burnt the grove.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and [t]burnt *them* upon the altar, and polluted it, according to the word of the LORD, which the man of God proclaimed, who proclaimed these words.

17 Then he said, What title *is* that that I see?‡ And the men of the city told him, [u]*It is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Beth-el.

18 And he said, Let him alone; let no man move his bones. So they let his bones [1]alone, with [x]the bones of the prophet that came out of Samaria.

19 ¶ And all [y]the houses also of the high places that *were* in [z]the cities of Samaria, which [a]the kings of Israel had made§ [b]to provoke *the LORD* to anger, Josiah took away, and did to them according to all the acts that he had done in Beth-el.

20 And [c]he [2]slew all the priests of the high places that *were* there upon the altars, and burnt men's bones upon them,‖ and returned to Jerusalem.

21 ¶ And the king commanded all the people,

instructed in the law of God, he destroyed all these by fire, and in his progress through the land he carried the ashes to Beth-el, the beginning of idolatry to Israel, as established by public authority, in order to render both the place, and these ashes, contemptible or abominable to the people. Ver. 5. *Chemarim*, the name of these priests, is supposed to be derived from the *black* garments which they wore, and by which they were distinguished from the priests of JEHOVAH, who wore garments of white linen. Ver. 6. *The graves*, &c.—The graves of the worshippers of these idols are meant. This was another expedient to render them and the idolaters alike vile and abominable to the spectators. Ver. 7. *Hangings*, &c.—It is supposed that these hangings were intended for tents, in which the devotees of the demons perpetrated the most detestable species of lewdness, as a part of their religion, and as near as possible to the house of the Lord itself! This was even worse than making that holy place a den of thieves. Ver. 8. It is probable that these high places were defiled by casting the bones or dead bodies of men into them. Thus the people in general would be preserved from going thither, when they had so expressly been declared abominable, though presumptuous persons should rebuild them.—Josiah shewed his impartiality when he destroyed those high places at the gates of the city, which seem to have been erected under the patronage of a considerable personage, entitled "the governor of the city." Ver. 9. It does not appear that these priests had been guilty of idolatry, but of irregularly and illegally worshipping JEHOVAH in the high places instead of at the temple. To deter others from this inveterate practice, they were excluded from their sacred functions, but not put to death, or deprived of their maintenance, though it is uncertain what portions were allotted them. Ver. 10. *Topheth*, &c.—This place derived its name from a word which signifies *a drum*, because they used to drown the cries of the children who were passed through the fire, or were burned in it, by the sound of drums. Ver. 11. The worshippers of the sun represented that luminary by a man seated in a chariot drawn by swift and furious horses, and therefore they dedicated to him horses and chariots. The kings of Judah had imitated this custom, and kept the horses of the sun at the entrance of the temple; and a person who, as it seems, was very honourably provided for, was employed to take care of them.—*Scott.*

REFORMATION UNDER JOSIAH.—Ver. 4. (1.) The king orders Hilkiah and the other priests to clear the temple; that was their province. Away with all the vessels that were made for Baal! They must never be employed in the service of God—no, nor reserved for any common use; they must all be burnt, and the ashes of them carried to Beth-el. That place had been the common source of idolatry, for there was set up one of the calves; and that lying next to Judah, thence the infection had spread into that kingdom, and therefore now he makes it the laystall of idolatry, the dunghill to which he carries the filth and offscouring of all things, that, if possible, it might be made loathsome to those that had been fond of it. (2.) The idolatrous priests were all put down. Those of them that were not of the house of Aaron, or had sacrificed to Baal, or other false gods, he put to death according to the law (ver. 20), he "slew them upon their own altars"—the most acceptable sacrifice that ever had been offered upon them, a sacrifice to the justice of God. Those that were descendants from Aaron, and yet had burnt incense in the high places, but to the true God only, he forbade ever to approach the altar of the Lord—they had forfeited that honour (ver. 9). He "brought them out of the cities of Judah" (ver. 8), that they might not do mischief in the country by secretly keeping up their old idolatrous usages; but he allowed them to "eat of the unleavened bread" (the bread of the meat-offering, Lev. ii. 4, 5) "among their brethren," with whom they were to reside, that, being under their eye, they might be kept from doing hurt, and taught to do well. That bread, that unleavened bread (heavy and unpleasant as it was), was better than they deserved, and that would serve to keep them alive. But whether they were permitted to eat of all the sacrifices, as blemished priests were (Lev. xxi. 22), which is called, in general, "the bread of their God," may be justly questioned. (3.) All the images were broken to pieces, and burnt; the image of the grove (ver. 6), some goddess or other, was reduced to ashes, and the "ashes cast upon the graves of the common people," the common burying-place of the city. By the law a ceremonial uncleanness was contracted by the touch of a grave; so that, in casting them here, he declared them most impure, and none could touch them without making themselves unclean by it. (4.) All the wicked houses were suppressed, those nests of impiety that harboured idolaters, the houses of the sodomites (ver. 7)—(down with them, down with them, raze them to the foundation!) The high places were in like manner broken down, and levelled with the ground (ver. 8), even that which belonged to the governor of the city, for no man's greatness or power may protect him in idolatry or profaneness; let governors be obliged, in the first place, to reform, and then the governed will be the sooner influenced. He defiled the high places (ver. 8, and again ver. 13), did all he could to render them abominable, and put the people out of conceit with them, as Jehu did when he made the house of Baal a draught-house (2 Kings x. 27). (5.) The horses that had been given to the sun

saying, [d]Keep the passover¶ unto the LORD your God, [e]as *it is* written in the book of this covenant.

22 Surely [f]there was not holden such a passover, from the days of the judges that judged Israel, nor in all the days [g]of the kings of Israel, nor of the kings of Judah;*

23 But in the eighteenth year of king Josiah, *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover,[h] the *workers with* familiar spirits, and the wizards, and the [3]images, and the idols, and all the abominations that were spied in the land of Judah, and in Jerusalem, did Josiah put away, that [i]he might perform the words of the law, *which were* written in [k]the book that Hilkiah the priest found in the house of the LORD.

25 And [l]like unto him was there no king before him,† [m]that turned to the LORD with all his heart, and with all his soul, and with all his might, [n]according to all the law of Moses: neither after him arose there *any* like him.

26 ¶ [o]Notwithstanding the LORD turned not from the fierceness of his great wrath,‡ wherewith his anger was kindled against Judah, because of all the [4]provocations that Manasseh had provoked him withal.

27 And the LORD said, [p]I will remove Judah also [q]out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, [r]My name shall be there.

28 ¶ Now [s]the rest of the acts of Josiah, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

29 In his days [t]Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah went against him; and he [u]slew him at [x]Megiddo, when [y]he had seen him.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and [z]the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.

B.C. 623—B.C. 610.

[d] 2 Chr. xxxv. 1.

¶ *Keep the passover*—Having abolished false worship, he now endeavours to set up the true worship of the true God. *In this book of the covenant*—in this book which I have found; wherein is contained the covenant made between God and Israel, and the terms of it.—POOLE.

[e] Ex. xii. 3, &c.
[f] 2 Chr. xxxv. 18.
[g] 2 Chr. xxx. 13.

* Since the time of the prophet Samuel, the last of their judges, there had never been such a great concourse of people at any passover, nor such a multitude of sacrifices offered; nor such an exact observation of the rites and ceremonies belonging to this feast.—PATRICK.

[h] xxi. 3, 6.
[3] *Teraphim.*
[i] Lev. xix. 31.
[k] 2 Chr. xxxiv. 14.
[l] xviii. 5.

† Indeed no king that ever sat upon the throne of Judah made such a speedy alteration in the face of affairs as this prince did. His intentions were hearty and serious toward a reformation, from the moment he was thoroughly informed in the truth of his religion, from the authentic copy of the books of Holy Scripture. His prudence and courage kept pace with his zeal, so that nothing was wanting on the part of this consummate prince to render his kingdom happy.—PYLE.

[m] Deut. iv. 29.
[n] Neh. x. 29.
[o] 2 Chr. xxxvi. 16.

‡ Because, though the king was most hearty in his repentance, and acceptable to God, and, therefore, the judgment was delayed for his time, yet the people were generally corrupt, and secretly averse from Josiah's pious and excellent reformation, and inclined to their old lusts and idols; as appears from the complaints of the prophets.—POOLE.

[4] *Angers.*
[p] xviii. 11.
[q] Ps. li. 11.
[r] 1 Kings viii. 29.
[s] xx. 20.
[t] 2 Chr. xxxv. 20.
[u] Ec. viii. 14.
[x] Jud. i. 27.
[y] xiv. 8, 11.
[z] 2 Chr. xxxvi. 1.

[a] 1 Chr. iii. 15.

§ His grandparents, Manasseh and Amon. He restored that idolatry which his father had destroyed, partly to gratify the generality of the people, who had made him king, and who were inclined to their old superstitions even in Josiah's time, though restrained from the outward acts by fear.—POOLE.

[b] 2 Chr. xxxvi. 3.

‖ Either because he presumed to take the sceptre without his leave, or because he prepared to renew the war against him.—BOOTHROYD.

[c] Jer. xxxix. 5, 6.
[5] *Because he reigned.*
[6] *Set a mulct upon the land.*
[d] 2 Chr. xxxvi. 4.
[e] xxiv. 17.
[7] Called *Jakim*, Matt. i. 11.
[f] Jer. xxii. 11, 12.

¶ As the power of Pharaoh raised him to the throne, so it was necessary for him to obey this command. The tribute was large, and must have been oppressive to the people.—BOOTHROYD.

[g] 1 Chr. iii. 15.
[h] Jer. xxii. 13-17.
[i] 2 Chr. xxviii. 22.

31 ¶ [a]Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.§

33 And Pharaoh-nechoh [b]put him in bands‖ at [c]Riblah, in the land of Hamath, [5]that he might not reign in Jerusalem; and [6]put the land to a tribute of an hundred talents of silver, and a talent of gold.

34 And Pharaoh-nechoh made [d]Eliakim the son of Josiah king in the room of Josiah his father, and [e]turned his name to [7]Jehoiakim, and took Jehoahaz away: and [f]he came to Egypt, and died there.

35 ¶ And Jehoiakim gave the silver and the gold to Pharaoh;¶ but he taxed the land to give the money, according to the commandment of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ [g]Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And [h]he did *that which was* evil in the sight of the LORD, according to [i]all that his fathers had done.

CHAPTER XXIV.

1 *Jehoiakim rebelling, procureth his own ruin.* 10 *Jerusalem is taken.* 17 *Zedekiah's evil reign.*

IN [a]his days Nebuchadnezzar king of Babylon,* came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

2 And [b]the LORD sent against him bands of the Chaldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah† to destroy it, [c]according to the word of the LORD, which he spake by [1]his servants the prophets.

3 Surely [d]at the commandment of the LORD came *this* upon Judah, to [e]remove *them* out of his

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[a] 2 Chr. xxxvi. 6.

* He was son of Nabopolassar king of Babylon, and was taken by his father into partnership of the empire, for the purpose of conducting an army into Syria and Palestine, which revolted against his authority.—STACKHOUSE.

[b] Deut. xxviii. 49.

† God is said to have sent them against Judah, because they came up against it by his special order and dispensation, as the next verse states.—PATRICK.

[c] Is. vi. 11, 12.
[1] *The hand of his, &c.*
[d] Gen. l. 20.
[e] Lev. xxvi. 33-35.

were taken away, and put to common use, and so were delivered from the vanity to which they were made subject; and the chariots of the sun (what pity was it that those horses and chariots should be kept as the chariots and horsemen of Israel!) he burned with fire; and if the sun be a flame, they never resembled him so much as they did when they were chariots of fire. (6.) The workers with familiar spirits and the wizards were put away (ver. 24). Those of them that were convicted of witchcraft, it is likely, he put to death, and so deterred others from those diabolical practices. In all this he had a sincere regard to "the words of the law which were written in the book" lately found (ver. 24); he made that his rule, and kept that in his eye throughout this reformation.

THE GREAT PASSOVER.—Ver. 21. Josiah commanded all the people to keep the passover, which was not only a memorial of their deliverance out of Egypt, but a token of their dedication to him that brought them out, and their communion with him. This he found written in the "book of the law," here called "the book of the covenant;" for, though the Divine authority may deal with us in a way of absolute command, Divine grace condescends to federal transactions, and therefore he observed it. We have not such a particular account of this passover as of that in Hezekiah's time (2 Chron. xxx.), but in general that "there was not holden such a passover" in any of the foregoing reigns—no, not "from the days of the judges" (ver. 22); which, by the way, intimates, that though the account which the Book of Judges gives of the state of Israel under that dynasty looks but melancholy, yet there were then some golden days. This passover, it seems, was extraordinary for the number and devotion of the communicants, their sacrifices and offerings, and their exact observance of the laws of the feast; and it was not now, as in Hezekiah's passover, when many communicated that were not cleansed according to the purification of the sanctuary, and the Levites were permitted to do the priests' work. We have reason to think that, during all the remainder of Josiah's reign, religion flourished, and the feasts of the Lord were very carefully observed.—*Henry.*

JOSIAH'S DEATH.—Ver. 29, 30. Nabopolassar king of Babylon, assisted by the Medes, is supposed, before this time, to have conquered the Assyrians, and destroyed Nineveh. Thus he became king of Assyria also; and some learned men are of opinion, that after Manasseh was freed from captivity, the kings of Judah reigned over the country formerly possessed by the ten tribes, as tributaries and allies to the kings of Babylon. Josiah might, therefore, consider himself as under engagements to the king of Assyria, as well as unwilling that the contending parties should march their armies through his country; he, however, lost his life in the attempt. Megiddo was situated in the northern part of the land of Israel; but at this time it seems to have been under Josiah's government. Perhaps Josiah disguised himself, that the king of Egypt might not know him; but he, having discovered him, singled him out for slaughter. When he had received his mortal wound, he was carried out of the battle, and he died by the way to Jerusalem. The people of the land placed the second son of Josiah on the throne in preference to his elder brother, probably because he was deemed to be of a more active and martial temper. And to confirm their irregular proceedings, they anointed him, as if he had been immediately appointed by God; but, alas! the season of the Lord's graciously giving them pious kings to reign over them was elapsed, and all Josiah's sons proved wicked, impolitic, and unsuccessful. Ver. 33. Jehoahaz had assumed the regal authority without Pharaoh's consent, and, perhaps, attempted to continue the war against him; but, by some means, Pharaoh took him prisoner, deposed him, and sent him bound into Egypt, where he ended his days; and the land was put under tribute, in token of its subjection to the king of Egypt. Ver. 34. "Jehoiakim" means the same as "Eliakim," except that the latter is compounded with the word translated GOD, the former with a part of the name JEHOVAH. Pharaoh seems not to have wished Jehoiakim to renounce his religion; but chose to distinguish him as the ruler of that people who professed to worship JEHOVAH. Hitherto the kingdom of Judah had descended in a direct line from father to son; and this is the first instance of one brother succeeding another.—*Scott.*

CHAP. XXIV. INVASION BY NEBUCHADNEZZAR.—Ver. 1. Pharaoh-nechoh, after Josiah's death, obtained a victory over the king of Babylon, and for some time retained Judea and Syria in subjection. But not long after, Nabopolassar seems to have associated his son Nebuchadnezzar with him in the kingdom, that by him the war with the Egyptians might be conducted with greater vigour; for when Daniel had been "three years" under tuition at Babylon, and had afterwards been introduced to Nebuchadnezzar, he interpreted the dream of that prince in "the second" year of his reign; yet Daniel had been carried captive by Nebuchadnezzar the king. Two distinct dates respecting the beginning of his reign must be admitted; and it appears that he was made king two or three years before his father died. Nebuchadnezzar having obtained decisive advantages against the Egyptians, attacked Jehoiakim as an ally of

sight, [f]for the sins of Manasseh,[‡] according to all that he did.

4 And also [g]for the innocent blood that he shed, (for he filled Jerusalem with innocent blood,) [h]which the LORD would not pardon.[§]

5 ¶ Now [i]the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim [k]slept with his fathers;[‖] and Jehoiachin his son reigned in his stead.

7 ¶ And [l]the king of Egypt came not again any more out of his land: for the king of Babylon had taken, [m]from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ [n]Jehoiachin *was* [o]eighteen years old when he began to reign; and he reigned in Jerusalem three months: and his mother's name *was* Nehushta, the daughter of Elnathan of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city [2]was besieged.

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his [3]officers; and the king of Babylon [p]took him in the eighth year of [4]his reign.

13 And he [q]carried out thence all the treasures of the house of the LORD, and the treasures of the king's house, and [r]cut in pieces all the vessels of gold ¶ [s]which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen and smiths: none remained, save [t]the poorest sort of the people of the land.

15 And [u]he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his [5]officers, and the mighty of the land; *those* carried he into captivity from Jerusalem to Babylon.

B.C. 600—B.C. 599.

[f] xxi. 2-11.

[‡] *For the sins of Manasseh.* The chief men of Judah had been involved in Manasseh's guilt, and had neither repented nor been brought to justice for it; and both princes and people were more disposed to imitate his crimes than his repentance.—SCOTT.

[g] Num. xxxv. 33.

[h] Jer. xv. 1, 2.

[§] *Which the Lord would not pardon.*—He pardoned the sins of Manasseh, who repented, but not the sins of those persons who imitated him but repented not.—GILL.

[i] 2 Chr. xxxvi. 8.

[k] Jer. xxii. 18, 19.

[‖] It appears by this, that "to sleep with one's fathers" signifies no more than to die, as they did; for Jehoiakim was not buried with them, nor died in his bed; but being taken by the Chaldeans, he died as they led him out of Jerusalem, and, according to the prophecy of Jeremiah (xxii. 18, 19), they cast him out of the gates, and he had the burial of an ass—*i.e.*, lay upon the ground unburied.—PATRICK.

[l] Jer. xxxvii. 5-7.

[m] Gen. xv. 18.

[n] Jer. xxiv. 1, *Jeconiah.*

[o] 2 Chr. xxxvi. 9.

[2] *Came into siege.*

[3] *Eunuchs.*

[p] Jer. lii. 31.

[4] *Nebuchadnezzar's.*

[q] Is. xxxix. 6.

[r] Ezra i. 7-11.

[s] He plundered the treasures of the temple, and the palace, and cut up the golden vessels made by Solomon; *i.e.*, separated the golden plating from them (comp. on the remarks on xvi. 17). On the first taking of Jerusalem in the fourth year of Jehoiakim, Nebuchadnezzar had seized a portion of the golden vessels of the temple and placed them in the temple of his god at Babylon. These were obviously the smaller vessels of solid gold, basins, dishes, cups, knives, tongs, and the like, perhaps also the golden candlesticks (comp. 2 Chr. xxxvi. 7; Dan. i. 2), which Cyrus again delivered to the Jews when returning to the land of their fathers (Ezra i. 7). Nebuchadnezzar, therefore, now took the gold from the larger articles, which were only plated with this metal, as the altar of incense, the table of shew-bread, the ark of the covenant, and carried it away as spoil.—KEIL.

[t] 1 Kings vii. 48-50.

[u] Jer. xxxix. 10.

[5] Esth. ii. 6.

[5] *Eunuchs.*

[x] Jer. xxix. 2.

[y] 2 Chr. xxxvi. 10, 11.

[z] 2 Chr. xxxvi. 4.

[a] 2 Chr. xxxvi. 12.

[b] Deut. ii. 30.

[c] Jer. xxvii. 12-15.

CHAP. XXV.

[a] 2 Chr. xxxvi. 17.

[b] Ez. xxvi. 7, *Nebuchadrezzar.*

[c] Is. xxix. 3.

[*] To chastise Zedekiah for his rebellion and perjury (2 Chr. xxxvi. 13). *They built forts against it round about*—partly to keep all supplies of men or provisions from entering into the city; and partly that from thence they might shoot darts, or arrows, or stones, into the city (see Jer. lii. 4; Ez. iv. 2; xvii. 17).—POOLE.

[d] Jer. xxxix. 2.

[e] Lev. xxvi. 26.

[f] Jer. xxxvii. 21.

[g] Jer. lii. 6, 7.

[†] It appears that the Chaldeans burst through the walls of the lower city, the second wall built by Hezekiah and Manasseh (2 Chr. xxxii. 5, and xxxiii. 14), and occupied the lower city. When Zedekiah saw them here, he made his escape with his troops by night, on the way through the gate between the two walls by the king's garden, and fled to the plain, but was pursued by the Chaldeans, and was overtaken in the plains of Jericho, while his whole army was scattered from him (ver. 4, 5), exactly as Ezekiel (xii. 12) had foreseen in the spirit.—KEIL.

[h] Lev. xxvi. 17, 36.

[i] Ez. xii. 12.

[k] Is. xxx. 16.

[l] Jer. xxi. 7.

[m] xxiii. 33.

[n] Gen. xxi. 16.

[o] Jer. xxxii. 4, 5.

16 And all the men of might, *even* [x]seven thousand, and craftsmen and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And [y]the king of Babylon made Mattaniah his father's brother king in his stead, and [z]changed his name to Zedekiah.

18 Zedekiah *was* twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And [a]he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For [b]through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that [c]Zedekiah rebelled against the king of Babylon.

CHAPTER XXV.

1 *Jerusalem is besieged.* 4 *Zedekiah taken, his sons slain, and his eyes put out.*

AND it came to pass[a] in the ninth year of his reign, in the tenth month, in the tenth *day* of the month, *that* [b]Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and [c]pitched against it;[*] and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on [d]the ninth *day* of the *fourth* month [e]the famine prevailed in the city, and [f]there was no bread for the people of the land.

4 ¶ And [g]the city was broken up,[†] and all the men *of war* [h]fled by night by the way of the gate, between two walls, which *is* by the king's garden; (now the Chaldees *were* against the city round about;) [i]and *the king* went the way toward the plain.

5 And the army of the Chaldees pursued after the king, [k]and overtook him in the plains of Jericho: and all his army were scattered from him.

6 So [l]they took the king, and brought him up to the king of Babylon to [m]Riblah; and they gave judgment upon him.

7 And [n]they slew the sons of Zedekiah before his eyes, [o]and put out the eyes of Zedekiah,

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Nechoh, and, having taken him prisoner, he "put him in chains to carry him to Babylon;" but, upon his submission, he released him, and carried away some of the gold and silver vessels of the temple, and some of the most considerable persons of the land. Among the latter were Daniel and his companions. This is the first epoch of the seventy years of the Babylonish captivity. Nebuchadnezzar left Babylon in the third year of Jehoiakim, and he reduced that prince in his fourth year. After this Jehoiakim served the king of Babylon three years, and in his eighth year he rebelled against him, about three years before his death.—*Scott.*

JEHOIACHIN.—Ver. 8. His reign was short and inconsiderable: he reigned but three months, and then was removed and carried captive to Babylon, as his father, it is likely, would have been, if he had but lived so much longer. What an unhappy young prince was this, that was thrust into a falling house, a sinking throne! What an unnatural father had he, who begat him to suffer for him! and by his own sin and folly had left himself nothing to bequeath to his son but his own miseries! Yet this young prince reigned long enough to shew that he justly smarted for his fathers' sins, for he trod in their steps (ver. 9). He "did that which was evil in the sight of the Lord," as they had done; he did nothing to cut off the entail of the curse, to discharge the encumbrances of his crown; and, therefore (*Transit cum onere—The encumbrance descends with the crown*), with his own iniquity that of his fathers shall come into the account.—*Henry.*

FIRST CAPTIVITY.—Ver. 8-16 After all the depredations to which the temple had been exposed, some of the vessels that Solomon had made, remained in the treasuries of the temple; but all, except what were in immediate use, seem to have been seized, cut in pieces, and sent to Babylon. And those afterwards mentioned might be such as had been before this carried away, or such as were found at the complete destruction of the temple and city. This event took place in the eighth year of Nebuchadnezzar's reign (ver. 12), and forms a second epoch to be regarded in computing the duration of the captivity.—The chief and the most useful of the people were carried to Babylon, that the land might be reduced to absolute dependence on Nebuchadnezzar. Seven thousand soldiers, one thousand craftsmen and smiths, and two thousand persons of superior rank, may make up the sum total, ten thousand. Some learned men, however, suppose that there were ten thousand carried captive from Jerusalem alone, besides a thousand craftsmen and smiths; and also seven thousand from the rest of the land.—Jeremiah speaks of three thousand and twenty-three, who seem to have been carried away the year before out of the open country. Among the rest, Ezekiel seems to have been at this time made a captive.—*Scott.*

CHAP. XXV. FINAL CAPTURE OF JERUSALEM.—Ver. 1-5. Jerusalem was so fortified by nature and art, that notwithstanding the enfeebled state of the inhabitants, and Nebuchadnezzar's great power and military skill, it could not be taken till the besieged were incapacitated by famine to make any further resistance. In the Prophecy and Lamentations of Jeremiah, we shall have an opportunity of more fully considering the circumstances of this catastrophe, and, indeed, the whole of this compendious history: it suffices in this place to observe, that the obstinacy, impiety, and misery of the besieged were alike great, and almost unparalleled. The king and his remaining forces endeavoured to escape by some private gate, which the enemy had not observed, or did not guard; but his attendants were dispersed, and he was taken prisoner. Ver. 6, 7. Nebuchadnezzar, having placed Zedekiah on the throne, and made him engage to be faithful to him, tried and condemned him as a traitor in the presence of his ministers and counsellors; and having slain his sons in his sight, as the last spectacle which he should ever behold, and which might ever after haunt his affrighted imagination, he put out his eyes, and sent him in chains to Babylon. Here he ended his life, probably not long after: no more is recorded concerning him.—Zedekiah left daughters at Jerusalem, who went down with Johanan to Egypt, and doubtless died there.—*Scott.*

BURNING OF THE CITY AND TEMPLE.—Ver. 9. (1.) The city and temple are burnt. It does not appear that the king of Babylon designed to send any colonies to people Jerusalem, and therefore he ordered it to be laid in ashes, as a nest of rebels. At the burning of the king's house, and "the houses of the great men," one cannot so much wonder (the inhabitants had, by their sins, made them combustible); but that the "house of the Lord" should perish in these flames, that that holy and beautiful house should be burnt with fire (Isa. lxiv. 11), is very strange; that house which David prepared for, and which Solomon built, at such a vast expense; that house which had the eye and heart of God perpetually upon it (1 Kings ix. 3)—might not that have been snatched as a brand out of this burning? No, it must not be fireproof against God's judgments; this stately structure must be turned into ashes, and, it is probable, the ark in it, for the enemies, having heard how dear the Philistines paid for the abusing of it, durst not seize that, nor did any of its friends take care to preserve it, for then

and [P]bound him with fetters of brass, and carried him to Babylon.‡

8 ¶ And [q]in the fifth month, on the seventh *day* of the month, (which *is* [r]the nineteenth year of king Nebuchadnezzar king of Babylon,) came [s]Nebuzar-adan, [1]captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And [t]he burnt the house of the LORD, and [u]the king's house, and all the houses of Jerusalem, and every great *man's* house burnt he with fire.

10 And all the army of the Chaldees, that *were* with the captain of the guard, [x]brake down the walls of Jerusalem round about.

11 Now [y]the rest of the people *that were* left in the city, and the [2]fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan, the captain of the guard, carry away.§

12 But the captain of the guard [z]left of the poor of the land *to be* vine-dressers and husbandmen.

13 ¶ And [a]the [b]pillars of brass‖ *that were* in the house of the LORD, and the [c]bases, and the brasen sea, *that was* in the house of the LORD, did the Chaldees break in pieces, and carried the brass of them to Babylon.

14 And [d]the pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass, wherewith they ministered, took they away.

15 And the firepans, and the bowls, [e]*and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.¶

16 The two pillars, [3]one sea, and the bases which Solomon had made for the house of the LORD: [f]the brass of all these vessels was without weight.

17 The height of the [g]one pillar *was* eighteen cubits, and the chapiter upon it *was* brass; and the height of the chapiter three cubits; and the wreathen work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen work.

18 ¶ And the captain of the guard took [h]Seraiah the chief priest,* and [i]Zephaniah† the second priest, and the three keepers of the [4]door:

19 And out of the city he took an [5]officer that was set over the men of war, and [k]five men of them that [6]were in the king's presence, which were found in the city, and the [7]principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city:‡

20 And Nebuzar-adan, captain of the guard, took these, [l]and brought them to the king of Babylon to Riblah:§

21 And the king of Babylon smote them, and slew them at Riblah,‖ in the land of Hamath. [m]So Judah was carried away¶ out of their land.

22 ¶ And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made [n]Gedaliah* the son of Ahikam, the son of Shaphan, ruler.

23 And when all the captains of the armies, they and their men, heard that the king of Babylon had made Gedaliah governor, there came to Gedaliah to Mizpah, even Ishmael† the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachathite, they and their men.

24 And Gedaliah [o]sware to them, and to their men, and said unto them, Fear not to be the servants of the Chaldees:‡ dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass [p]in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed-[1]royal,§ came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldees that were with him at Mizpah.

26 And [q]all the people, both small and great, and the captains of the armies, arose, and came to Egypt; for they were afraid of the Chaldees.

27 ¶ And it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did [r]lift up the head of Jehoiachin king of Judah out of prison:

28 And he spake [2]kindly to him, and set his throne above [s]the throne of the kings that *were* with him in Babylon;‖

29 And changed his prison garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a continual allowance given him of the king, a daily rate for every day, all the days of his life.

B.C. 588—B.C. 588.

[P] Jud. xvi. 21.

‡ Thus two famous prophecies were fulfilled, which seemed to contradict one the other (whereby Zedekiah perhaps was tempted not to believe them): one of Jeremiah, that he should be carried to Babylon (xxxii. 5; xxxiv. 3); and the other of Ezekiel, that he should not see Babylon (xii. 13). The event made good both; for he was carried thither blind.—PATRICK.

[q] Jer. lii. 12-14.

[r] xxiv. 12.

[s] Jer. xl. 1-4.

[1] *Chief marshal.*

[t] Ps. lxxiv. 3-7.

[u] Jer. xxxiv. 22.

[x] Neh. i. 3.

[y] Jer. xv. 1, 2.

[2] *Fallen away.*

§ That is, all that escaped the sword and the famine, and all that fled to the king of Babylon and put themselves under his protection.—PATRICK.

[z] Jer. xl. 7.

[a] 2 Chr. xxxvi. 18.

[b] 1 Kings vii. 15, 21, 41.

‖ *The pillars of brass*—the carriage whereof to Babylon was foretold (Jer. xxvii. 19, 22).—POOLE.

[c] 1 Kings vii. 23-45.

[d] Ex. xxvii. 3.

[e] Ex. xxxvii. 23.

¶ Thus the temple of Solomon was laid in ruins, for the sins of the people. Its treasures were carried away; and the utensils of service, which had been perverted to serve idols, were laid up at length in an idol's temple. — BOOTHROYD.

[3] *The one sea.*

[f] 1 Kings vii. 47.

[g] 1 Kings vii. 15.

[h] 1 Chr. vi. 14.

* Seraiah, the high priest, was the grandfather or great-grandfather, not, as most of the ancients supposed, the father of Ezra the scribe (Ezra vii. 1; 1 Chr. v. 40); his son Jehozadak was carried away to Babylon (1 Chr. v. 41).—KEIL.

[i] Jer. xxi. 1.

† Whom the Jews call *Sagan*, who was the deputy of the high priest in the case of sickness, or anything which made him incapable of officiating.—PATRICK.

[4] *Threshold.*

[5] *Eunuch.*

[k] Jer. lii. 25.

[6] *Saw the king's face.*

[7] *Scribe of the captain of the host.*

‡ These were some eminent persons who had concealed themselves in some private place, but before Nebuzar-adan left Jerusalem, were discovered.—PATRICK.

[l] Jer. lii. 26, 27.

§ That he might dispose of them as he thought fit; they being not vulgar persons like those whom he had ordered to be carried captive or left in the land.—PATRICK.

‖ Because he looked upon them, it is likely, as the king's principal counsellors, who advised him to rebel against him.—PATRICK.

[m] Lev. xxvi. 33-35.

¶ 468 years after the beginning of the reign of David, 388 from the division of the ten tribes, and 134 years from the destruction of the ten tribes.—USHER.

[n] 25.

* A righteous and good man, and a friend to the prophet Jeremiah (Jer. xxvi. 24).—POOLE.

† Of the conspiracy of Ishmael, we have a full account in Jer. xl. and xli.—BOOTHROYD.

[o] 2 Sam. xiv. 11.

‡ Because they had borne arms against the Chaldeans, these fugitives feared their vengeance, as we may conclude from this, that Gedaliah promised them security on oath, and admonished them to remain in the land, and be subject to the king of Babylon, and it would be well with them.—KEIL.

[p] Zech. vii. 5.

[1] *Of the kingdom.*

§ *The seed-royal*—and therefore moved with envy, to see so mean a person advanced into their place. See this history more fully described, Jer. xli. *Ten men*—to wit, ten captains or officers, and under each of them many soldiers; otherwise the attempt was ridiculous.—POOLE.

[q] Jer. xli. 16-18.

[r] Prov. xxi. 1.

[2] *Good things with him.*

[s] Jer. xxvii. 6-11.

‖ It seems, though the power of these kings was taken away, yet some honour and respect was given to them, even in the place of their captivity, and to Jehoiachin more than to any of the rest.—POOLE.

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we should have heard of it again in the second temple; one of the Apocryphal writers does indeed tell us that the prophet Jeremiah got it out of the temple, and conveyed it to a cave in mount Nebo, on the other side Jordan, and hid it there (2 Macc. ii. 4, 5), but that could not be, for Jeremiah was a close prisoner at that time. By the burning of the temple, God would shew how little he cares for the external pomp of his worship, when the life and power of religion are neglected. The people trusted to the temple, as if that would protect them in their sins (Jer. vii. 4); but God by this lets them know that, when they had profaned it, they would find it but a refuge of lies. This temple had stood about 420, some say 430 years. The people having forfeited the promises made concerning it, those promises must be understood of the gospel-temple, which is God's rest for ever. It is observable that the second temple was burnt by the Romans, the same month, and the same day of the month, that the first temple was burnt by the Chaldeans, which, Josephus says, was the 10th of August. 2. The walls of Jerusalem are demolished (ver. 10), as if the victorious army would be revenged on them that had kept them out so long, or, at least, prevent the like opposition another time. 3in unwalls a people, and takes away their defence. These walls were never repaired till Nehemiah did it.—*Henry.*

PRACTICAL OBSERVATIONS.—If repeated warnings and afflictions leave the sinner's heart more obdurate, it is an evidence that his ruin is at hand.—Those advantages which inspire confidence in the ways of wickedness, will eventually aggravate the possessor's misery; for no power can resist, no craftiness can elude, those whom God appoints to be the executioners of his vengeance.—If rebellion against earthly princes deserve such severe penalties as, by common consent, have, in all ages and nations, been inflicted upon those who were guilty of that crime, who can estimate what, or how much, punishment is due to rebellion against our Creator, Benefactor, and Sovereign!—Precious as our eyes are to us, they may possibly be reserved to witness such scenes, as may make us wish that they had been previously closed in darkness or in death. But surely no sight can be so distressing as the misery of our children, when occasioned by our own misconduct. God overrules and imperceptibly guides the resentment of men, to execute his righteous purposes for his own glory. In the day of his indignation, he utterly disregards populous cities, magnificent palaces, and fertile countries. nay, he permits his avowed enemies to destroy his sanctuaries, to prevent the administration of his ordinances, and even to extinguish the very light of his gospel, in those places where these inestimable advantages have long been despised, neglected, or perverted. But he will still preserve his true religion, though perhaps among the poor and despised alone.—As the Lord "spared not the angels that sinned;" as he hath doomed the whole race of fallen men to the grave, and all unbelievers to hell; and as "he spared not his own Son, but delivered him up for us all, we need not wonder at any desolation or miseries which, for sin, he may see good to bring upon guilty nations and churches. The secret working of Providence disappoints the politic or humane purposes of such as purpose to spare those whom God intends to destroy; and while some are left to their vile passions, and others to their groundless fears and infatuated devices, "his counsel shall stand, and he will do all his pleasure."—No state of misery on earth can be called absolutely hopeless or comfortless. In hell alone this blackness of darkness is to be found for ever. During our most dismal and tedious nights of adversity, we may hope for the cheerful dawning of prosperous days, especially if our afflictions lead us to repentance; for God hath all hearts in his hands, and, as he sees good, can incline them to kindness. The believer in this world is, as it were, imprisoned with sins, temptations, and tribulations, sometimes for many a tedious year; but death, as the servant of Jesus Christ, comes for his enlargement. Then the prison door is opened, his fetters are loosed, his prison garments changed for the robes of salvation and glory; his head is lifted up, and his throne advanced above the chief of the kings of the earth; and he shall be eternally feasted upon the fulness of joy, which is to be found in the presence and favour of the Almighty. Indeed, even here, the Saviour brings to the trembling, distressed, and enslaved sinner, who comes and trusts in him, a blessed release from condemnation and bondage. he bestows on him liberty, change of raiment, royal immunities, and heavenly provisions, day by day; and these are intended as earnests and foretastes of those "pleasures, which are at his right hand for evermore." In short, sin alone can hurt us, and Jesus alone can do good to sinners. May God help

THE FIRST BOOK OF THE
CHRONICLES.

The two books of CHRONICLES made only one in the old Hebrew Canon. The Jews call them *Dibrei-hayyamin*—words of days, or journals; and by the Greek translators they were named *Paraleipomena*, or things omitted, the idea being that they are supplementary to some of the other historical books. The current title, Chronicles, was suggested by Jerome. The place of these books in the Canon cannot be disputed; and in Matt. xxiii. 32-35, and in 1 Pet. 1-17, there are distinct allusions to matter or doctrine contained in them. Who wrote these interesting summaries cannot now be satisfactorily known. The most probable opinion is, that they are the production of Ezra, and compiled by him after the captivity. The style corresponds with this period, for it is tinged with Chaldaic forms of spelling and expression. The relation of Chronicles to 2 Samuel and Kings is very obvious. They go over almost the same ground; but Chronicles is more didactic and religious, giving greater prominence to the sacerdotal element; detailing, in short, the history of the nation more in an ecclesiastical than in a political aspect. There are some apparent discrepancies, which admit, however, of easy and various modes of reconciliation. The sources from which the writer drew are often referred to; such as Nathan the prophet, Gad the seer, Ahijah the Shilonite, Iddo the seer, Shemaiah the prophet, Jehu the son of Hanani, Isaiah, Hosai, the books of the kings of Israel and Judah, the Chronicles of king David, and the Lamentations composed by Jeremiah on the death of Josiah.

The contents of the books may be thus divided: 1. Genealogy from Adam to Ezra, that of the priests and Levites being given in fullest detail. 2. History of Saul and David, dwelling especially on David's organisation of the service for the Temple. 3. History of Solomon, there being peculiar enlargement in the account of the dedication of the Temple. 4. The history of the rival kingdoms of Judah and Israel. These books are a proof that God has always had a people—that his promise to Abraham of a numerous posterity was truly and gloriously fulfilled; and they also shew, very strikingly, how the Messiah could, from these registers, be proved, when he came, to be Abraham's seed and David's son, as is detailed and reckoned in the genealogies of Matthew and Luke. "The Book of Chronicles," Jerome says, "which is an epitome of all ancient history, is so important, that if any one expects to master without it the entire scope of Scripture, he sadly deceives himself."—J. E.

CHAPTER I.

1 *Adam's line to Noah.* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shem's line to Abraham.* 29 *Ishmael's sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.*

ADAM,* [a]Sheth, [b]Enosh,
2 [c]Kenan, [d]Mahalaleel, [e]Jered,
3 [f]Henoch, [g]Methuselah, [h]Lamech,
4 [i]Noah, [k]Shem, Ham, and Japheth.

5 ¶ The [l]sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; [m]Ashchenaz, and [l]Riphath, and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, [n]Kittim, and [2]Dodanim.

8 ¶ The [o]sons of Ham; Cush, and Mizraim, [p]Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raamah, and Sabtecha. And the sons of Raamah; Sheba, and Dedan.

10 And [q]Cush begat Nimrod: he began to be mighty upon the earth.

11 And [r]Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines,) and Caphthorim.

13 And [s]Canaan begat Zidon his first-born, and [t]Heth.

B.C. 4004—B.C. 4004.

CHAP. I.

* The genealogical process here flows down from Adam, or in the direct order instead of reversely, as in the third chapter of Luke, or by an upward process ascending to Adam. It is the glory of Jewish history that whereas that of all other nations is involved in obscurity and fable, its first beginning can be definitely assigned; and besides this, it is connected by a clear pathway with the commencement of the world. —DR CHALMERS.

[a] Gen. iv. 25, 26.
[b] Gen. v. 9-11.
[c] Gen. v. 12-14.
[d] Gen. v. 15-17.
[e] Gen. v. 18-20.
[f] Gen. v. 21.
[g] Gen. v. 25-27.
[h] Gen. v. 28.
[i] Gen. v. 32.
[k] Gen. v. 32.
[l] Gen. x. 1-5.
[m] Gen. x. 3, *Ashkenaz.*
[l] Or, *Diphath*, as in some copies.
[n] Dan. xi. 30, *Chittim.*
[2] *Rodanim*, as in some copies.
[o] Gen. x. 6, 7.
[p] Gen. x. 6, *Phut.*
[q] Gen. x. 8.
[r] Gen. x. 13.
[s] Gen. x. 15-19, *Sidon.*
[t] Gen. xxiii. 3, 5.

† *The Jebusite*—the people so called. So the names which follow until ver. 17, are not the names of particular persons, but of people or nations. And all these descended from Canaan, though some of them were afterwards extinct or confounded with others of their brethren by cohabitation or mutual marriages, whereby they lost their names; which is the reason why they are no more mentioned, at least under these names. —POOLE.

[u] Gen. x. 22.
[z] Gen. x. 23, *Mash.*
[y] Gen. xi. 12-15, *Salah.*
[z] Gen. x. 25.
[3] *Division.*
[a] Gen. x. 26, 27.
[b] Gen. x. 28, *Obal.*
[c] Gen. x. 29.
[d] Gen. xi. 10-26.
‡ Having given a brief account of the creation of the world, the writer returns to a more particular account of the genealogy of Shem, from whom the Jews were descended.—POOLE.
[e] Luke iii. 35, *Sala.*
[f] Luke iii. 35, *Heber.*
[g] Luke iii. 33, *Phalec.*
[h] Luke iii. 35, *Ragau.*
[i] Luke iii. 35, *Saruch.*
[k] Luke iii. 34, *Nachor.*
[l] Luke iii. 34, *Thara.*
[m] Gen. xi. 27-32.
[n] Gen. xvii. 19-21.
[o] Gen. xxv. 12-16.
[p] Gen. xxviii. 9, *Nebajoth.*

14 The Jebusite† also, and the Amorite, and the Girgashite,
15 And the Hivite, and the Arkite, and the Sinite,
16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The [u]sons of Shem; Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and Gether, and [x]Meshech.

18 And Arphaxad begat [y]Shelah, and Shelah begat Eber.

19 And unto [z]Eber were born two sons; the name of the one *was* [3]Peleg, (because in his days the earth was divided,) and his brother's name *was* Joktan.

20 And Joktan begat Almodad, and Sheleph, and [a]Hazarmaveth, and Jerah,
21 Hadoram also, and Uzal, and Diklah,
22 And [b]Ebal, and Abimael, and Sheba,
23 And [c]Ophir, and Havilah, and Jobab. All these *were* the sons of Joktan.

24 ¶ [d]Shem,‡ Arphaxad, [e]Shelah,
25 [f]Eber, [g]Peleg, [h]Reu,
26 [i]Serug, [k]Nahor, [l]Terah,
27 [m]Abram; the same *is* Abraham.

28 The sons of Abraham; [n]Isaac, and Ishmael.

29 ¶ These *are* their generations: [o]The first-born of Ishmael, [p]Nebaioth; then Kedar, and Adbeel, and Mibsam,

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us to believe; and to wait, in patient hope, for the blessed season when, being made more than conquerors by his grace, we shall "sit down with the Saviour upon his throne, even as he hath overcome, and hath sat down with the Father upon his throne!"—*Scott.*

CHAP. I. ALL NATIONS OF ONE BLOOD.—Ver. 1-27. The four first verses of this paragraph, and the four last, which are linked together by Shem (ver. 4, 24), contain the sacred line of Christ from Adam to Abraham, and are inserted in his pedigree; the order Luke iii. 34-38 ascends, here it *descends*. This genealogy proves the falsehood of that reproach, "As for this man, we know not whence he is." Bishop Patrick well observes here, that a genealogy being to be drawn of the families of the Jews, this appears as the peculiar glory of the Jewish nation, that they alone were able to derive their pedigree from the first man that God created, which no other nation pretended to, but abused themselves and their posterity with fabulous accounts of their originals; the Arcadians fancying that they were before the moon; the people of Thessaly that they sprang from stones; the Athenians that they grew out of the earth; much like the vain imaginations which some of the philosophers had of the origin of the universe. The account which the Holy Scripture gives, both of the creation of the world and of the rise of nations, carries with it as clear evidences of its own truth, as those idle traditions do of their own vanity and falsehoods. All the verses between, repeat the account of the replenishing of the earth by the sons of Noah after the flood. 1. He begins with those who were strangers to the Church, the sons of Japheth, who were planted in the isles of the Gentiles, those western parts of the world, the countries of Europe. Of these he gives a short account (ver. 5-7), because with these the Jews had hitherto had little or no dealings. 2. He proceeds to those, many of whom had been enemies to the Church, the sons of Ham, who moved southwards towards Africa, and those parts of Asia which lay that way. Nimrod, son of Cush, began to be an oppressor, probably, to the people of God in his time. But Mizraim, from whom came the Egyptians, and Canaan, from whom came the Canaanites, are both of them names of great note in the Jewish story; for, with their descendants, the Israel of God had severe struggles to get out of the land of Egypt, and into the land of Canaan; and therefore the branches of Mizraim are particularly recorded ver. 11, 12, and of Canaan ver. 13-16. See at what a rate God valued Israel, when he gave "Egypt for their ransom" (Isa. xliii. 4), and cast out all these nations before them (Ps. lxxx. 8). 3. He then gives an account of those that were the ancestors and allies of the Church, the posterity of Shem (ver. 17-23). These peopled Asia, and spread themselves eastward; the Assyrians, Syrians, and Chaldeans, Persians, and Arabians, descended from these. At first the originals of the respective nations were known; but, at this day, we have reason to think the nations are all so mingled with one another, by the enlargement of commerce and dominion, the transplanting of colonies, the carrying away of captives, and many such occasions, that no one nation, no, nor the greatest part of any, is descended entire from any of these fountains. Only this we are sure of, that God has "created of one blood all nations of men;" they are all descended from one Adam—one Noah. "Have we not all one father? Has not one God created us?" (Mal. ii. 10.) Our register hastens to the line of Abraham, breaking off abruptly from all the other families of the sons of Noah, but that of Arphaxad, from whom Christ was to come. The great promise of the Messiah (says Bishop Patrick) was translated from Adam to Seth, from him to Shem, from him to Eber, and so to the Hebrew nation, who were intrusted, above all nations, with that sacred treasure, till the promise was performed. and the Messiah was come, and then that nation was made *not a people.*

THE CHURCH AND THE WORLD.—Ver. 29-54. Israel was a chosen nation, elect in type; and no other nation, in its national capacity, was so dignified and privileged as the Jewish nation was. That is the holy nation, which is the subject of the sacred story; and therefore we are next to shake off all the seed of Abraham but the posterity of Jacob only, which were all incorporated into one nation, and joined to the Lord; while the other descendants from Abraham, for aught that appears, were estranged both from God and from one another. 1. We shall have little to say to the *Ishmaelites;* they were the sons of the bond-woman, that were to be cast out, and not to be heirs with the child of the promise; and their case was to represent that of the

30 Mishma, and Dumah, Massa, [4]Hadad, and Tema,

31 Jetur, Naphish, and Kedemah. These are the sons of Ishmael.

32 ¶ Now [q]the sons of Keturah,§ Abraham's concubine: she bare Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan; Sheba, and Dedan.

33 And the sons of Midian; Ephah, and Epher, and Henoch, and Abida, and Eldaah. All these *are* the sons of Keturah.

34 And [r]Abraham begat Isaac. [s]The sons of Isaac; Esau, and Israel.

35 ¶ The sons of Esau; Eliphaz, Reuel, and Jeush, and Jaalam, and Korah.

36 The sons of Eliphaz; [t]Teman, and Omar, [u]Zephi, and Gatam, Kenaz, and Timna,‖ and Amalek.

37 The sons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 ¶ And [x]the sons of Seir;¶ Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and [y]Ezer, and Dishan.

39 And the sons of Lotan; Hori, and [z]Homam: and Timna *was* Lotan's sister.

40 The sons of Shobal; [a]Alian, and Manahath, and Ebal, Shephi, and Onam. And the sons of Zibeon; [b]Aiah, and Anah.

41 The sons of Anah; [c]Dishon. And the sons of Dishon; [d]Amram, and Eshban, and Ithran, and Cheran.

42 The sons of Ezer; Bilhan, and [e]Zavan, *and* Jakan. The sons of Dishan; Uz, and Aran.

43 ¶ Now these *are* [f]the kings* that reigned in the land of Edom before *any* king reigned over the children of Israel; Bela the son of Beor: and the name of his city *was* Dinhabah.

44 And when Bela was dead, Jobab, the son of Zerah of [g]Bozrah, reigned in his stead.

45 And when Jobab was dead, Husham of the land of the Temanites reigned in his stead.

46 And when Husham was dead, Hadad the son of Bedad (which smote Midian† in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Masrekah reigned in his stead.

48 And when Samlah was dead, [h]Shaul of Rehoboth by the river reigned in his stead.

49 And when Shaul was dead, Baal-hanan the son of Achbor reigned in his stead.

50 And when Baal-hanan was dead, Hadad reigned in his stead: and the name of his city *was* [i]Pai; and his wife's name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

51 ¶ Hadad died also. And the dukes‡ of Edom were; duke Timnah, duke [k]Aliah, duke Jetheth,

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram.§ [l]These *are* the dukes of Edom.

CHAPTER II.

1 *The sons of Israel.* 3 *The posterity of Judah.* 18 *The children of Jesse.* 18 *Caleb's posterity.* 21 *Hezron's posterity.* 25 *Jerahmeel's posterity.*

THESE *are* the sons of [1]Israel; [a]Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun,

2 Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher.

3 ¶ The sons of Judah,* [b]Er, and Onan, and Shelah: *which* three were born unto him of the daughter of Shua the Canaanitess. And Er, the first-born of Judah, was evil in the sight of the LORD, and he slew him.

4 And [c]Tamar his daughter-in-law bare him [d]Pharez and [e]Zerah. All the sons of Judah *were* five.

5 The sons of Pharez; [f]Hezron, and Hamul.

6 And the sons of Zerah; [g]Zimri, and [h]Ethan, and Heman, and Calcol, and Dara: five of them in all.†

7 And the sons of [i]Carmi; [k]Achar, the troubler of Israel, who transgressed in the thing [l]accursed.

8 And the sons of Ethan; Azariah.

9 The sons also of Hezron, that were born unto him; [m]Jerahmeel, and [n]Ram, and [o]Chelubai.

10 And Ram begat [p]Amminadab; and Amminadab begat [q]Nahshon, prince of the children of Judah:

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[4] *Hadar.*

[q] Gen. xxv. 1-4.

§ After the death of Sarah, Abraham married Keturah; and having many children by her, this holy writer names them, to shew how faithfully God made good the name he gave him, by making Abraham the father of many more nations.—PATRICK.

[r] Gen. xxi. 2, 3.

[s] Gen. xxv. 24-28.

[t] 53.

[u] Gen. xxxvi. 15, *Zepho.*

‖ *Timna.*—There is another Timna, the concubine of Eliphaz (Gen. xxxvi. 12); but this was one of his sons, though called by the same name; there being some names common both to men and women in the Hebrew and in other languages.—POOLE.

[x] Gen. xxxvi. 20, 29, 30.

¶ This Seir was not Esau, nor of his posterity, but the ancient lord of this country, from whom it had its name (see Gen. xxxvi. 20), whose genealogy is here set down, that it may be understood from whom Timna and Amalek sprung.—PATRICK.

[y] Gen. xxxvi. 21.

[z] Gen. xxxvi. 22, *Heman.*

[a] Gen. xxxvi. 23, *Alvan—Shepho.*

[b] Gen. xxxvi. 24, *Ajah.*

[c] Gen. xxxvi. 25.

[d] Gen. xxxvi. 26, *Hemdan.*

[e] Gen. xxxvi. 27, *Zaavan—Achan.*

[f] Gen. xxxvi. 32-39.

* Esau's posterity, having routed the clans or tribes, changed the government into a monarchy, which lasted for a considerable time; but when the monarchy, in the turn of human affairs, was come to an end (ver. 51), they still kept up a sort of government in the country, under distinct lords or dukes over particular districts (see Gen. xxxvi. 31-43).—PYLE.

[g] Is. xxxiv. 6.

† The Midianites, perhaps, came to invade them, and Hadad marched out and met them in the frontiers of their country, which joined to that of Moab, where he got a great victory over them.—PATRICK.

[h] Gen. xxxvi. 37, *Saul.*

[i] Gen. xxxvi. 39, *Pau.*

‡ Dukes differed from kings, in that the latter wore a diadem. They were crowned chief magistrates, though, perhaps, they might have had no greater power than the others. It is not clear to me whether these dukes were successive chief rulers, or the component parts of an aristocracy, the families of which were kept up under the kings just enumerated.—DR CHALMERS.

[k] Gen. xxxvi. 40, *Alvah.*

§ Dry as this catalogue is, yet, reflected on, it is much calculated to awaken sentiments of solemnity. What is now to us only a multitude of names, was once a multitude of men, and, as they are, all that now exist will ultimately be.—DR JN. CAMPBELL.

[1] Gen. xxxvi. 41.

CHAP. II.
B.C. 1752.

[1] Or, *Jacob.*

[a] Gen. xxix. 32-35.

* Judah is placed in the foreground, inasmuch as the chief part of the right of the first-born supremacy, was conferred on him, and from him was to spring the Redeemer of the world.—DR JOHN CAMPBELL.

[b] Gen. xxxviii. 2.

[c] Gen. xxxviii. 13.

[d] Ruth iv. 18.

[e] Neh. xi. 24.

[f] Gen. xlvi. 12.

[g] Josh. vii. 1, 17, 18, *Zabdi.*

[h] 1 Kings iv. 31, *Darda.*

† These were born after they came into Egypt, for there is no mention of them in the Book of Genesis.—PATRICK.

[i] iv. 1.

[k] Josh. vii. 1-5, *Achan.*

[l] Deut. vii. 26.

[m] 25-33.

[n] Ruth iv. 19.

[o] 24, 42, *Caleb.*

[p] Ruth iv. 20.

[q] Num. i. 7.

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unbelieving Jews, who were rejected (Gal. iv. 22, &c.), and therefore there is little notice taken of that nation. Ishmael's twelve sons are just named here (ver. 29-31), to shew the performance of the promise God made to Abraham, in answer to his prayer for him, that for Abraham's sake he should become a great nation, and particularly that he should beget twelve princes (Gen. xvii. 20). 2. We shall have little to say to the *Midianites*, who descended from Abraham's children by Keturah; they were "children of the east" (probably Job was one of them), and were dismissed from Isaac the heir of the promise (Gen. xxv. 6), and therefore they are only named here (ver. 32). The sons of Jokshan, the son of Keturah, are named also, and the sons of Midian (ver. 32, 33), who became most eminent, and perhaps gave denomination to all these families, as Judah to the Jews. 3. We shall not have much to say to the *Edomites;* they had an inveterate enmity to God's Israel; yet, because they descended from Esau the son of Isaac, we have here an account of their families, and the names of some of their famous men (ver. 35 to the end). Some slight differences there are between some of the names here and as we had them Gen. xxxvi., whence this whole account is taken. Three or four names that were written with a *Vau* there, are written with a *Jod* here; probably, the pronunciation being altered, as is usual in other languages. We now write many words very differently from what they were written but 200 years ago. Let us take occasion from the reading of these genealogies to think, (1.) Of the multitudes that have gone through this world, have acted their part in it, and then quitted it. Job, even in his early day, saw not only "every man drawing after him," but "innumerable before him" (Job xxi. 33). All these, and all theirs, had their day: many of them made a mighty noise and figure in the world; but their day came to fall, and their place knew them no more. The paths of death are trodden paths, but *Vestigia nulla retrorsum—None can retrace their steps.* (2.) Of the providence of God, which keeps up the generations of men, and so preserves that degenerate race, though guilty and obnoxious, in being upon earth. How easily could he cut it off, without either a deluge or a conflagration! Write but all the children of men childless, as some are, and in a few years the earth will be relieved of its burden under which it groans; but the Divine patience lets the trees that cumber the ground not only *grow*, but *propagate.* As one generation, even of sinful men, passes away, another comes (Eccl. i. 4; Num. xxxii. 14), and will do so while the earth remains. "Destroy it not, for a blessing is in it."—*Henry.*

PRACTICAL OBSERVATIONS.—As we are descended from that "one man, by whom sin and death entered into the world," so we all resemble and imitate him; and this should remind us how vile and frail we are, and excite us to repent, to value the Saviour, to despair of happiness in this miserable world, to seek those things which are above, and habitually to prepare to meet death, who is, to all unbelievers, "the king of terrors." For, as an invincible conqueror, he has already transmitted the bodies of innumerable millions to the grave, and their souls to the tribunal of God and to the eternal world, and is even now ready to deal with us in like manner. But whilst we are spared we should regard every human being as a brother, a fellow-sinner, and a fellow-sufferer, without respect to climate, complexion, party, character, or even personal injuries; and, with expanded benevolence and compassion, we should aim to alleviate misery, to increase comfort, to promote peace, and to be instrumental to the salvation of men, by our example, prayers, and the improvement of our several talents. —Short is our passage through time into eternity: we are no sooner born, than we begin to die; and all earthly distinctions will speedily be reduced to a level, as the rough weed, the green blade, and the gaudy flower, fall before the indiscriminating scythe. May we then be distinguished as the Lord's people, who are his portion, and whom he delighteth to honour and bless!—The inconceivable multitudes of the human race, which have peopled, or shall people, the earth, through successive generations, will ere long assemble before the judgment-seat of Christ, and be divided as easily, and as certainly, "as the shepherd divideth the sheep from the goats:" then the wicked "shall go away into everlasting punishment, but the righteous into life eternal." May we, then, so "look for these things as to give diligence that we may be found of him in peace, without spot and blameless"!—*Scott.*

CHAP. II. FAMILIES OF THE CHOSEN SEED.—Ver. 1-17. Here is, 1. The family of *Jacob.* His twelve sons are here named, that illustrious number so often celebrated almost throughout the whole Bible, from the first to the last book of it. At every turn, we meet with the twelve tribes that descended from these twelve patriarchs. The personal character of several of them was none of the best (the four first were much blemished), and yet the covenant was entailed on their seed; for it was of grace, free grace, that it was said, "Jacob have I loved: Not of works, lest any man should boast." 2. The family of *Judah.* That tribe was most praised, most increased, and most dignified, of any of the tribes, and therefore the genealogy of it is the first and largest of them all. In the account here given of the first branches of that illustrious

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11 And Nahshon begat [r]Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat [s]Jesse.‡

13 ¶ And Jesse begat [t]his first-born [u]Eliab, and Abinadab the second, and [x]Shimma the third,

14 Nethaneel the fourth, Raddai the fifth.

15 Ozem the sixth, [y]David the seventh:§

16 Whose sisters *were* Zeruiah, and Abigail. And [z]the sons of Zeruiah; Abishai, and Joab, and Asahel, three.

17 And Abigail bare [a]Amasa: and the father of Amasa *was* [b]Jether the Ishmeelite.

18 ¶ And [c]Caleb the son of Hezron‖ begat *children* of Azubah *his* wife, and of Jerioth:¶ her sons *are* these; Jesher, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb took unto him [d]Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat [e]Bezaleel.

21 ¶ And afterward Hezron went in to the daughter of [f]Machir, the father of Gilead, whom he married when he *was* threescore years old, and she bare him Segub.

22 And Segub begat [g]Jair, who had three and twenty cities in the land of Gilead.

23 And he took [h]Geshur, and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, *even* threescore cities: all these *belonged to* the sons of Machir,* the father of Gilead.

24 And after that Hezron was dead in [i]Caleb-ephratah, then Abiah, Hezron's wife, bare him Ashur the father of [k]Tekoa.

25 ¶ And the sons of Jerahmeel, the first-born of Hezron, were Ram the first-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had also another wife, whose name *was* Atarah: she *was* the mother of Onam.†

27 And the sons of Ram, the first-born of Jerahmeel, were Maaz, and Jamin, and Eker.

28 And the sons of Onam were Shammai, and Jada. And the sons of Shammai; Nadab, and Abishur.

[r] Luke iii. 32, *Salmon—Booz.*

[s] Ruth iv. 22.

‡ These three are the principal persons in all this genealogy, as Pellicanus observes, being put into the genealogy of our Saviour, who was descended from David by these three great ancestors.—PATRICK.

[t] 1 Sam. xvi. 6.

[u] xxvii. 18, *Elihu.*

[x] xx. 7, *Shimea.*

[y] 1 Sam. xvii. 12.

§ I think it manifest, from a comparison of the places where the sons of Jesse are mentioned, that he had eight, of whom David was the youngest (1 Sam. xvii. 12).—BOOTHROYD.

[z] 2 Sam. ii. 18-23.

[a] 2 Sam. xx. 4-12.

[b] 2 Sam. xvii. 25, *Ithra, an Israelite.*

[c] 9, *Chelubai;* 42.

‖ It is evident that this is not Caleb whom Moses sent to search out the land of Canaan, for he was the son of Jephunneh, of whom an account is given below at chap. iv. 15. This person is called Chelubai at ver. 9 of this chapter.—POOLE.

¶ *Begat children of Azubah his wife, and of Jerioth,* &c.—We are unable to discover the difficulty which some find here. The existing translation seems to us perfectly intelligible. It purports that Caleb had one wife, Azubah, and another (perhaps of secondary rank), Jerioth. By the latter he had the children enumerated; by the former he had none, and therefore when she died (ver. 19) he took in her stead Ephrath, by whom he had Hur.—PICT. BIBLE.

[d] iv. 4.

[e] Ex. xxxi. 2.

[f] Gen. l. 23.

[g] Deut. iii. 14.

[h] Josh. xiii. 13.

* They were held to be of Manasseh's country, from whom Machir was descended, though in effect Jair was of the tribe of Judah by the father's side, but by the mother's he was of the tribe of Manasseh, to the which he also joined himself, and was incorporate unto it.—DIODATI.

[i] 1 Sam. xxx. 14.

[k] 2 Sam. xiv. 2.

† There being (according to our translation of the foregoing verse) mention of his former wife, it seems not to be unreasonable to take Ahijah to have been the mother of Ram, and the rest, which he had by Ahijah. So the words may be understood, supposing the particle *mem* to be wanting before Ahijah.—PATRICK.

‡ This, though the second son, it seems, married first; and therefore his children are mentioned before the other.—PATRICK.

§ Who being a proselyte, it is probable, to the Jewish religion, and a faithful servant to his master, he gave him his freedom, and married his daughter to him.—SCOTT.

‖ This servant was very dear to him, and perhaps ruler of his house, as Eliezer of Damascus was to Abraham; who, if he had not had a son, he looked upon as his heir to all his estate (Gen. xv. 23).—PATRICK.

[l] 9, *Chelubai;* 18, 19.

¶ *The sons of Caleb*—to wit, of that Caleb mentioned in verse 18, as appears by comparing that verse with ver. 24; and these are his sons by another and his third wife (see on ver. 18). *Ziph*—the name either of a man or of a place, of which see Josh. xv. 24, 55; and then *father* is to be understood here as ver. 23, 24. *The father of Hebron*—not the place so called, but a man, as is evident, because his sons here follow.—POOLE.

[m] Ex. iv. 22, 23.

[n] Josh. xv. 24.

[o] Ezra ii. 21-35.

[p] Josh. xv. 58.

* *And Maon was the father of Beth-zur*—who gave name to a place in the tribe of Judah (Josh. xv. 58), which Josephus saith was in the mountainous part of it, as the word imports; Maon also is a well-known name to a wilderness in this tribe.—PATRICK.

[q] 18, 19.

[r] Gen. xxv. 5, 6.

[s] Josh. xv. 31, *Madmenah.*

29 And the name of the wife of Abishur‡ *was* Abihail, and she bare him Ahban, and Molid.

30 And the sons of Nadab; Seled, and Appaim; but Seled died without children.

31 And the sons of Appaim; Ishi. And the sons of Ishi; Sheshan. And the children of Sheshan; Ahlai.

32 And the sons of Jada, the brother of Shammai; Jether, and Jonathan: and Jether died without children.

33 And the sons of Jonathan; Peleth, and Zaza. These were the sons of Jerahmeel.

34 ¶ Now Sheshan had no sons, but daughters: and Sheshan had a servant, an Egyptian, whose name *was* Jarha.§

35 And Sheshan gave his daughter to Jarha‖ his servant to wife, and she bare him Attai.

36 And Attai begat Nathan, and Nathan begat Zabad,

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Jehu, and Jehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleasah,

40 And Eleasah begat Sisamai, and Sisamai begat Shallum,

41 And Shallum begat Jekamiah, and Jekamiah begat Elishama.

42 ¶ Now the sons of [l]Caleb¶ the brother of Jerahmeel, *were* Mesha [m]his first-born, which *was* the father of [n]Ziph; and the sons of Mareshah, [o]the father of Hebron.

43 And the sons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Jorkoam; and Rekem begat Shammai.

45 And the son of Shammai *was* Maon: and Maon *was* the father of [p]Beth-zur.*

46 And Ephah, [q]Caleb's concubine, bare Haran, and Moza, and Gazez: and Haran begat Gazez.

47 And the sons of Jahdai; Regem, and Jotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Maachah, Caleb's [r]concubine, bare Sheber, and Tirhanah.

49 She bare also Shaaph the father of [s]Mad-

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tree, which Christ was to be the Top-branch of, we meet, (1.) With some that were very *bad.* Here is Er, Judah's eldest son, that was "evil in the sight of the Lord," and was cut off, in the beginning of his days, by a stroke of Divine vengeance; the "Lord slew him" (ver. 3). His next brother, Onan, was no better, and fared no better. Here is Tamar, with whom Judah, her father-in-law, committed incest (ver. 4). And here is Achan, called *Achar,* a troubler, that troubled Israel by taking of the accursed thing (ver. 7). Note, The best and most honourable families may have those belonging to them that have their blemishes. (2.) With some that were very "wise and good," as Heman and Ethan, Calcol and Dara, who were not, perhaps, the immediate sons of Zerah, but descendants from him, and are named because they were the glory of their father's house: for when the Holy Ghost would magnify the wisdom of Solomon, he declares him wiser than these four men, who, though the sons of Mahol, are called *Ezrahites,* from *Zerah* (1 Kings iv. 31). That four brothers should be eminent for wisdom and grace, was a rare thing. (3.) With some that were very *great,* as Nahshon, who was prince of the tribe of Judah, when the camp of Israel was formed in the wilderness, and so led the van in that glorious march; and Salma, or Salmon, who was in that post of honour when they entered Canaan (ver. 10, 11). 3. The family of *Jesse,* of which a particular account is kept for the sake of David, and the Son of David, who is "a Rod out of the stem of Jesse" (Isa. xi. 1). Hence it appears that David was a seventh son, and that his three great commanders, Joab, Abishai, and Asahel, were the sons of one of his sisters, and Amasa of another. Three of the four went down slain to the pit, though they were the terror of the mighty. Ver. 18-55. The persons mentioned in the first seventeen verses are most of them such as we read of, and most of them such as we read much of, in other scriptures. But there are very few of those here that are mentioned anywhere else. It should seem the tribe of Judah were more full and exact in their genealogies than any other of the tribes; in which we must acknowledge a special providence, for the clearing of the genealogies of Christ. 1. Here we find Bezaleel, who was head-workman in building the tabernacle (Exod. xxxi. 2). 2. Hezron, who was the son of Pharez (ver. 5), is the father of all this progeny; his sons, Caleb and Jerahmeel, being very fruitful, and he himself likewise, even in his old age, for he left his wife pregnant when he died (ver. 24). This Hezron was one of the seventy that went down with Jacob into Egypt (Gen. xlvi. 12). There his family thus increased, as the other oppressed families there did. We cannot but suppose that he died during the Israelites' bondage in Egypt; and yet it is here said he died in Caleb-ephratah—that is, Beth-lehem—in the land of Canaan (ver. 24). Perhaps, though the body of the people continued in Egypt, yet some that were more active than the rest, at least before their bondage came to be extreme, visited Canaan sometimes, and got footing there, though afterwards they lost it. The achievements of Jair, here mentioned (ver. 22, 23), we had an account of Num. xxxii. 41, and it is supposed they were long after the conquest of Canaan. The Jews say Hezron married his third wife when he was sixty years old (ver. 21), and another after (ver. 24), because he had a great desire of posterity in the family of Pharez, from whom the Messiah was to descend. Here is mention of one that "died without children" (ver. 30), and another (ver. 32), and of one that "had no sons, but daughters" (ver. 34). Let not those that are either of these ways afflicted think their case new or singular. Providence orders these affairs of families by an incontestable sovereignty, as pleaseth him; giving children, or withholding them, or giving all of one sex. He is not bound to please us, but we are bound to acquiesce in his good pleasure. To those that love him, he will himself be better than ten sons, and give them in his house a place and a name better than of sons and daughters. Let not them therefore that are written childless, envy the families that are built up and replenished. Shall our eye be evil, because God's is good? Here is mention of one who had an only daughter, and married her to his servant, an Egyptian (ver. 34, 35). If it be mentioned to his praise, we must suppose that this Egyptian was proselyted to the Jewish religion, and that he was very eminent for wisdom and virtue; else it had not become a true-born Israelite to match a daughter to him, especially an only daughter. If Egyptians become converts, and servants do worthily, neither their parentage nor their servitude should be a bar to their preferment. Such a one this Egyptian servant might be, that she who married him might live as happily with him as if she had married one of the rulers of her tribe. The pedigree of several of these terminate, not in a person, but in a place or country; as one is said to be "the father of Kirjath-jearim" (ver. 50), another of "Beth-lehem" (ver. 51), which was afterwards David's city; because these places fell to their lot in the division of the land. *Lastly,* Here are some that are said to be "families of scribes" (ver. 55), such as kept up learning in their family, especially Scripture learning, and taught the people the good knowledge of God. Among all these great families, we are glad to find some that were

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mannah,† Sheva the father of Machbenah, and the father of [t]Gibea: and the daughter of Caleb *was* [u]Achsa.

50 ¶ These were the sons of Caleb the son of Hur, the first-born [x]of Ephratah; Shobal the father‡ of [y]Kirjath-jearim,

51 Salma the father of [z]Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal, the father of Kirjath-jearim, had sons; [2]Haroeh,§ *and* [3]half of the Manahethites.

53 And the families of Kirjath-jearim; the [a]Ithrites, and the Puhites, and the Shumathites, and the Mishraites: of them came [b]the Zareathites, and the Eshtaulites.

54 The sons of Salma; Beth-lehem, and the [c]Netophathites, [4]Ataroth, the house of Joab, and half of the Manahethites, the Zorites.

55 And the families of [d]the scribes which dwelt at Jabez; the Tirathites, the Shimeathites, *and* Suchathites. These *are* the Kenites that came of Hemath, the father of the house of Rechab.‖

CHAPTER III.

1 *The sons of David.* 10 *His line to Zedekiah.* 17 *The successors of Jeconiah.*

NOW these were [a]the sons of David, which were born unto him in Hebron: the first-born Amnon, of Ahinoam the Jezreelitess; the second, [b]Daniel,* of Abigail the Carmelitess;

2 The third, Absalom, the son of Maachah, the daughter of Talmai king of Geshur; the fourth, Adonijah, the son of Haggith;

3 The fifth, Shephatiah of Abital; the sixth, Ithream, by Eglah his wife.

4 *These* six were born unto him in Hebron; and there he reigned seven years and six months: and in Jerusalem he reigned thirty and three years.

5 And these were born unto him in Jerusalem: [c]Shimea, and Shobab, and Nathan, and Solomon, four, of [d]Bath-shua the daughter of [e]Ammiel:

6 Ibhar also, and [f]Elishama, and [g]Eliphelet,

7 And Nogah, and Nepheg, and Japhia,

8 And Elishama, and [h]Eliada, and [i]Eliphelet, nine.

9 *These were* all the sons of David, besides the sons of the concubines, and Tamar their sister.†

10 ¶ And Solomon's son *was* [k]Rehoboam, [l]Abia his son, Asa his son, [m]Jehoshaphat his son,

11 [n]Joram his son, [o]Ahaziah his son, Joash his son,

12 Amaziah his son, [p]Azariah his son, [q]Jotham his son,

13 [r]Ahaz his son, [s]Hezekiah his son, [t]Manasseh his son,

14 Amon his son, [u]Josiah his son.

15 And the sons of Josiah *were*, the first-born Johanan, the second [x]Jehoiakim, the third [y]Zedekiah, the fourth [z]Shallum.

16 And the sons of Jehoiakim; [a]Jeconiah his son, Zedekiah‡ his son.

17 ¶ And the sons of Jeconiah, Assir; [b]Salathiel his son,

18 Malchiram also, and Pedaiah, and Shenazar, Jecamiah, Hoshama, and Nedabiah.

19 And the sons of Pedaiah *were* [c]Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:§

20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Jushab-hesed, five.

21 And the sons of Hananiah; Pelatiah, and Jesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.

22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, six.

23 And the sons of Neariah; Elioenai, and Hezekiah, and Azrikam, three.

24 And the sons of Elioenai *were* Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAPTER IV.

1 *The posterity of Judah by Caleb, the son of Hur.* 5 *Of Ashur, the posthumous son of Hezron.* 9 *Of Jabez, and his prayer.* 21 *The posterity of Shelah;* 24 *and of Simeon;* 39 *their conquest of Gedor, &c.*

THE sons of Judah; [a]Pharez, Hezron, and [b]Carmi, and Hur, and Shobal.

2 And [c]Reaiah* the son of Shobal begat

† Madmannah was a city lying on the southern part of Judah, and towards Gaza.—EUSEBIUS.
[t] 2 Sam. xxi. 6, *Gibeah.*
[u] Josh. xv. 17, *Achsah.*
[x] 19, 20, *Ephrath.*
‡ It was usual to call the founder of a city its father, and sometimes the prince or chief of it.—WELLS.
[y] Josh. xv. 9-60.
[z] Ruth iv. 11.
[2] Or, *Reaiah.*
§ *Haroeh*—which may signify an overseer, a prophet, or teacher, or ruler; but here is a proper name, as appears from chap. iv. 2, where he is called *Reaiah*, with no great variation in the Hebrew.—POOLE.
[3] Or, *half of the Menuchites*, or *Hatsiham-menuchoth.*
[a] 2 Sam. xxiii. 38.
[b] Josh. xv. 33.
[c] 2 Sam. xxiii. 29.
[4] *Ataroles*, or *crowns of the house of Joab.*
[d] Ezra vii. 6.
‖ In looking over the genealogy of the Lord Jesus, it is affecting to see the chequered aspect which it bears. We have here the righteous and there the wicked—here the highest and there the lowest. Truly, "he took not on him the nature of angels," but was made in the likeness of sinful flesh. All may claim him, Jew and Gentile, rich and poor, bond and free. A sharer of our common nature, he participated, genealogically, in the condition of every class, and the fulness of his salvation is available for every creature.—DR JOHN CAMPBELL.

CHAP. III.
[a] 2 Sam. iii. 2-5. 2 Sam. iii. 3, *Chileab.*
* A clear case of the same individual having two names is that of David's second son, who is here called Daniel, but in 2 Sam. iii. 3, is called Chileab.—DR CHALMERS.
[c] 2 Sam. v. 14, *Shammuah.*
[d] 2 Sam. xi. 3, *Bath-sheba.*
[e] 2 Sam. xi. 3, *Eliam.*
[f] 2 Sam. v. 15, *Elishua.*
[g] xiv. 5, *Elpalet.*
[h] xiv. 7, *Beeliada.*
[i] 2 Sam. v. 16, *Elipheleth.*

† It is remarkable how few daughters are recorded in these genealogies. Had David no more than Tamar? or Jacob and his sons no more than those whose names have been handed down to us? David had many concubines; but their children are not specified. It is probable that he may have had more daughters; but Tamar is singled out as having been famous in history.—DR CHALMERS.
[k] Matt. i. 7, *Roboam.*
[l] 1 Kings xv. 1, *Abijam.*
[m] Matt. i. 8, *Josaphat.*
[n] 2 Chr. xxi. 1, *Jehoram.*
[o] 2 Chr. xxi. 17, *Jehoahaz*; xxii. 6, *Azariah.*
[p] 2 Chr. xxvi. 1, *Uzziah*; Matt. i. 8, 9, *Ozias.*
[q] Matt. i. 9, *Jotham.*
[r] Matt. i. 9, *Achaz.*
[s] Matt. i. 9, *Ezekias.*
[t] Matt. i. 10, *Manasses.*
[u] Matt. i. 10, 11, *Josias.*
[x] 2 Kings xxiii. 34, *Eliakim.*
[y] 2 Kings xxiv. 17, 18, *Mattaniah.*
[z] 2 Chr. xxxvi. 1, *Jehoahaz.*
[a] Matt. i. 11, *Jechonias.*
‡ Zedekiah is here called the son of Jeconiah in a political sense, because he succeeded him, for he was really his uncle (2 Kings xxiv. 17).—WILSON.
[b] Ezra v. 2, *Shealtiel.*
[c] Matt. i. 12, 13, *Zorobabel.*
§ That is, sister to the two last-named sons of Zerubbabel, to wit, by both parents; and therefore named before the other five (ver. 20), who were her brethren by the father, but not by the mother.—POOLE.

CHAP. IV.
[a] Gen. xxxviii. 29.
[b] ii. 9, *Chelubai.*
[c] ii. 52, *Haroeh.*
* Called Haroeh 1 Chr. ii. 52. *These are*—viz., from these descended the inhabitants of Zoreah, a city of Judah (Josh. xv. 33).—DIODATI.

"families of scribes. Would to God that all the Lord's people were prophets!" all the families of Israel families of scribes, well instructed to the kingdom of heaven, and able to bring out of their treasury things new and old!—*Henry.*

PRACTICAL OBSERVATIONS.—No length of time will expunge the guilt or infamy of those who do evil in the sight of the Lord, are troublers of his people, and die in their sins. But, as the Saviour was pleased to assume human nature, by descent through so many notorious transgressors, and thus to be "made in the likeness of sinful flesh," as well as a sacrifice for sin, all manner of wickedness shall be purged away from those who believe in his name. Frequently the last become first, and the first last; and atrocious sinners have in every age been transformed into the most eminent believers.—Difficulties, blemishes, and disgraces in the beginnings of life, or on the entrance of any undertaking, and remarkable blots in the origin of families, have often proved as foils to the lustre, success, or eminence, with which they were afterwards favoured. In the same wise, righteous, and merciful sovereignty, the Lord advances or depresses the branches of families, prospers or crosses our temporal pursuits, replenishes or diminishes our households, and renders them a comfort or a trial to us. Submission to his will is our duty and wisdom; but it is the privilege of the true believer alone to maintain this happy frame of mind.—*Scott.*

CHAP. III. DAVID'S FAMILY.—Ver. 1. We had an account of David's sons (2 Sam. iii. 2, &c., and ver. 14, &c.) 1. He had many sons, and no doubt wrote as he thought (Ps. cxxvii. 5), "Happy is the man that hath his quiver full of" these arrows. 2. Some of them were a grief to him, as Amnon, Absalom, and Adonijah; and we do not read of any of them that imitated his piety and devotion except Solomon, and he came far short of it. 3. One of them, which Bath-sheba bare to him, he called *Nathan*, probably in honour of Nathan the prophet who reproved him for his sin in that matter, and was instrumental to bring him to repentance. It seems he loved him the better for it as long as he lived. It is wisdom to esteem those our best friends that deal faithfully with us. From this son of David our Lord Jesus descended, as appears Luke iii. 31. 4. Here are two Elishamas and two Eliphelets (ver. 6, 8). Probably the two former were dead, and therefore David called two more by their names; which he would not have done if there had been any ill omen in it, as some fancy. 5. David had many concubines, but their children are not named, as not worthy of the honour (ver. 9); the rather because the concubines had dealt treacherously with David in the affair of Absalom. 6. Of all David's sons, Solomon was chosen to succeed him; perhaps not for any personal merits (his wisdom was God's gift), but so, "Father, because it seemeth good unto thee."—*Henry.*

SALATHIEL.—Ver. 17, 18. Many commentators take it for granted that Salathiel or Shealtiel actually descended from Nathan, and was only the adoptive son of Jeconiah; that Solomon's line was extinct, and that Joseph, the husband of Mary, sprang from Nathan as well as she. They ground this sentiment on these reasons: Jeremiah is supposed to have pronounced Jeconiah childless, but perhaps a satisfactory solution of that difficulty may be adduced. St Luke mentions Zorobabel, the son of Salathiel, in the genealogy of Mary; but it is scarcely the shadow of an argument to say, because a father and son are of the same names in one genealogy as they are in another, therefore they were the same persons, when no other part of the genealogy supports, or can possibly accord with, the conclusion. Salathiel, the father of Zorobabel, mentioned by St Luke, was "the son of Rhesa, the son of Joanna, the son of Judah;" mentioned by St Luke, was the "son of Assir, the son of Jeconiah."—"Rhesa (Luke iii. 27) is not found among the eight children that are here reckoned up."—*Bp. Patrick.* Matthew says, Jeconiah *begat* Salathiel, and it will be harsh to interpret this of mere adoption, or of less than being his progenitor; and here are several other sons, or descendants, of Jeconiah mentioned, who cannot all have been adopted. Upon the whole, it is highly probable that the line from Solomon to Joseph was uninterrupted; and that the two families met in Jesus, the real son of Mary, and the supposed and legal son of Joseph. Ver. 19-24. Perhaps Pedaiah was Salathiel's son, Jeconiah's grandson, and Zerubbabel's father; but being of small note, his name is omitted in the other genealogies, which is a common case. Nothing is known except the names of the persons afterwards mentioned, but several of them must have lived a long time after the captivity, perhaps later than the days of Ezra. St Matthew evidently deduces the line of Joseph from a different branch of the same stock.—*Scott.*

CHAP. IV. JABEZ.—Ver. 9. The most remarkable person in this paragraph is Jabez. It is not said whose son he was, nor does it appear in what age he lived; but it should seem he was the founder of one of the families of Aharhel, mentioned ver. 8. Here is, 1. The reason of his name: his mother gave him the name with this reason, "Because I bare him with sorrow" (ver. 9). All children are born with sorrow, for the sentence upon the woman is, "In sorrow shalt thou bring forth children;" but

Jahath; and Jahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.

3 And these *were of* the father of Etam;† Jezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi:

4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the first-born of Ephratah, the father of Beth-lehem.

5 ¶ And Ashur, the father of Tekoa,‡ had two wives, Helah and Naarah.

6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Haahashtari. These *were* the sons of Naarah.

7 And the sons of Helah *were* Zereth, and Jezoar, and Ethnan.

8 And Coz begat Anub, and Zobebah, and the families of Aharhel the son of Harum.

9 ¶ And Jabez was [d]more honourable than his brethren: and his mother called his name [1]Jabez, saying, Because I bare him with sorrow.

10 And Jabez called on [e]the God of Israel, saying, [2]Oh that thou wouldest [f]bless me indeed, and [g]enlarge my coast, and that thine hand might be with me, and that [h]thou wouldest [3]keep *me* from evil, [i]that it may not grieve me!§ And [k]God granted him that which he requested.

11 ¶ And Chelub, the brother of Shuah, begat Mehir, which *was* the father of Eshton.

12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of [4]Ir-nahash. These *are* the men of Rechah.

13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; [5]Hathath.

14 And Meonothai begat Ophrah: and Seraiah begat Joab, the father of the [6]valley of [7]Charashim; for they were craftsmen.

15 And the sons of [1]Caleb the son of Jephunneh;‖ Iru, Elah, and Naam: and the sons of Elah, even [8]Kenaz.

16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.

17 And the sons of Ezra *were* Jether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of [m]Eshtemoa.

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† *Etam* is the name either of a man, or of a place (of which see below ver. 32; 2 Chr. xi. 6) whose inhabitants descended from him. The name of his father is not here expressed.—POOLE.

‡ By the father of Tekoa may be meant the father of the Tekoites, or founder of a place so named. There is the utmost difficulty in making out a distinct series of the representatives of different generations from these lists; names are introduced of which you cannot trace the connection with any which precede them; it is perhaps because they are the founders or most illustrious progenitors of families existing at the time.—DR CHALMERS.

[d] Gen. xxxiv. 19.
[1] *Sorrowful.*
[e] Gen. xxxii. 28.
[2] *If thou wilt.*
[f] Gen. xii. 2.
[g] Josh. xvii. 14-18.
[h] Prov. xxx. 8, 9.
[3] *Do me.*
[i] Ps. xxxii. 3, 4.

§ There are few more noticeable things in Scripture than the prayer of Jabez, which presents an example full of beauty to the rising generation. The ignorant and the ungodly think that it is a mean and contemptible thing to be religious, in the Scripture sense of the term; but we are here taught that "Jabez was more honourable than his brethren." His prayer is as full of wisdom as of goodness. While he desired that his coasts might be enlarged—that is, that he might enjoy worldly prosperity—he was still more concerned that the hand of the Lord might be constantly with him, preserving him from evil, that it might not grieve him. Oh that every young man and every young woman into whose hands this note may fall would but make his prayer their own!—DR JOHN CAMPBELL.

[k] Job xxii. 27, 28.
[4] *The city of Nahash.*
[5] *Hathath* and *Meonothai*, who *begat.*
[6] Inhabitants *of the valley.*
[7] *Craftsmen.*
[l] Num. xiii. 6, 30.

‖ Who was also the son of Kenaz, and therefore Caleb is surnamed the Kenizite—DIODATI.

[8] *Uknaz.*
[m] Josh. xv. 50, *Eshtemoh.*

[n] Or, *the Jewess.*
[n] Josh. xv. 34, 35, 48, *Socoh.*
[1] *Jehudijah.*
[o] Josh. xv. 44.
[p] Gen. xxxviii. 5.

¶ From him came all those families that were famous for this sort of workmanship in fine linen, where-with their kings and priests were clothed, as the Targum notes.—PATRICK.

[q] *And these are ancient things*—i.e. these things which have been related concerning Josah and Seraph, who had dominion in Moab, shew that they were long ago, but now, as it follows, their condition was altered.—KIMCHI.

[q] Ps. lxxxi. 6.

† Either the king of Judah, or perhaps, in their captivity, the king of Babylon, whose servile works they did.—GILL.

[r] Ex. vi. 15, *Jemuel.*
[s] Num. xxvi. 12-14, *Jachin.*
[t] Gen. xlvi. 10, *Zohar.*
[2] *Unto.*

‡ The tribe of Simeon did not increase proportionably to the tribe of Judah, in which they dwelt; as appears by those two catalogues (Num. i. 22; xxvi. 14), which is to be ascribed to God's curse upon them delivered by the mouth of holy Jacob (Gen. xlix.), and signified by Moses' neglect of them, when he blessed all the other tribes.—POOLE.

[u] Josh. xv. 28, 29.
[z] Josh. xix. 3, 4, *Balah, Azem, Eltolad.*
[y] Josh. xix. 4, *Bethul.*
[z] Josh. xv. 31.
[a] Josh. xix. 5, 6, *Beth-marcaboth, Hazar-susah, Beth-lebaoth, Sharuhen.*
[b] Josh. xix. 7, *Ether, Remmon.*
[c] Josh. xix. 8, *Baalath-beer.*
[3] *As they divided themselves by nations among them.*

18 And his wife [p]Jehudijah bare Jered the father of Gedor, and Heber the father of [n]Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah, the daughter of Pharaoh, which Mered took.

19 And the sons of *his* wife [1]Hodiah, the sister of Naham, the father of [o]Keilah the Garmite, and Eshtemoa the Maachathite.

20 And the sons of Shimon *were* Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were* Zoheth, and Ben-zoheth.

21 ¶ The sons of [p]Shelah the son of Judah *were* Er, the father of Lecah, and Laadah, the father of Mareshah, and the families of the house of them that wrought fine linen,¶ of the house of Ashbea,

22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.*

23 These *were* [q]the potters, and those that dwelt among plants and hedges: there they dwelt with the king† for his work.

24 ¶ The sons of Simeon *were* [r]Nemuel, and Jamin, [s]Jarib, [t]Zerah, *and* Shaul:

25 Shallum his son, Mibsam his son, Mishma his son.

26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.

27 And Shimei had sixteen sons and six daughters; but his brethren had not many children, neither did all their family multiply, [2]like to the children of Judah.‡

28 And they dwelt at [u]Beer-sheba, and Moladah, and Hazar-shual,

29 And at [x]Bilhah, and at Ezem, and at Tolad,

30 And at [y]Bethuel, and at Hormah, and at [z]Ziklag,

31 And at [a]Beth-marcaboth, and Hazar-susim, and at Beth-birei, and at Shaaraim. These *were* their cities unto the reign of David.

32 And their villages *were* Etam, and [b]Ain, Rimmon, and Tochen, and Ashan, five cities;

33 And all their villages that *were* round about the same cities, unto [c]Baal. These *were* their habitations, and [3]their genealogy.

some with much more sorrow than others. Usually, the sorrow in bearing is afterward forgotten, "for joy that the child is born;" but here, it seems, it was so extraordinary that it was remembered when the child came to be circumcised, and care taken to perpetuate the remembrance of it while he lived. Perhaps the mother called him *Jabez*, as Rachel called her son *Benoni*, when she was dying of the sorrow. Or, if she recovered it, yet thus she recorded it, (1.) That it might be a continual memorandum to herself to be thankful to God as long as she lived, for supporting her under, and bringing her through that sorrow. It may be of use to be often reminded of our sorrows, that we may always have such thoughts of things as we had in the day of our affliction, and may learn to rejoice with trembling. (2.) That it might likewise be a memorandum to him what this world is, into which she bare him—a vale of tears, in which he must expect "few days and full of trouble." The sorrow he carried in his name might help to put a seriousness upon his spirit. It might also remind him to love and honour his mother, and labour in everything to be a comfort to her who brought him into the world with so much sorrow. It is piety in children thus to requite their parents (1 Tim. v. 4). 2. The eminency of his character: "He was more honourable than his brethren," qualified above them by the Divine grace, and dignified above them by the Divine providence; they did virtuously, but he excelled them all. Now the sorrow with which his mother bare him was abundantly recompensed. That son which of all the rest cost her most dear, she was happy in, and was made glad in proportion to the affliction (Ps. xc. 15). We are not told upon what account he was "more honourable than his brethren;" whether because he raised a greater estate, or was preferred to the magistracy, or signalised himself in war. We have most reason to think it was upon the account of his learning and piety—not only because these, above anything, put honour upon a man, but because we have reason to think that in these Jabez was eminent: (1.) In learning; because we find that "the families of the scribes dwelt at Jabez" (chap. ii. 55), a city which, it is likely, took its name from his name. The Jews say that he was a famous doctor of the law, and left many disciples behind him. And it should seem, by the mentioning of him so abruptly here, that his name was well known when Ezra wrote this. (2.) In piety; because we find here that he was a praying man. His inclination to devotion made him truly honourable, and by prayer he obtained those blessings from God which added much to his honour. The way to be truly great is to be truly good, and to pray much.—*Henry.*

THE PRAYER OF JABEZ.—Ver. 10. The prayer he made, probably, like Solomon's prayer for wisdom, just when he was setting out in the world: he set himself to acknowledge God in all his ways, put himself under the Divine blessing and protection, and prospered accordingly. Perhaps these were the heads on which he enlarged in his daily prayers; for this purpose, it was his constant practice to pray alone, and with his family, as Daniel. Some think that it was upon some particular occasion, when he was straitened and threatened by his enemies, that he prayed this prayer. Observe, 1. To whom he prayed. Not to any of the gods of the Gentiles; no, he "called on the God of Israel," the living and true God, who alone can hear and answer prayer; and in prayer, had an eye to him as the God of Israel, a God in covenant with his people, the God with whom Jacob wrestled and prevailed, and was thence called *Israel*. 2. What was the nature of his prayer. (1.) As the *margin* reads it, it was a solemn vow, "If thou wilt bless me indeed," &c., and then the sense is imperfect, but may easily be filled up from Jacob's vow, or some such like, "then thou shalt be my God." He does not express his promise, but leaves it to be understood; either because he was afraid to promise in his own strength, or because he resolved to devote himself entirely to God. He does, as it were, give God a blank paper, let him write what he pleases: "Lord, if thou wilt bless me and keep me, do what thou wilt with me, I will be at thy command and disposal for ever." (2.) As the *text* reads it, it was the language of a most ardent and affectionate desire—"Oh that thou wouldest bless me!" 3. What was the matter of his prayer. Four things he prayed for: (1.) That God would "bless him indeed;" "That, 'blessing, thou wilt bless me;' bless me greatly, with manifold and abundant blessings." Perhaps he had an eye to the promise of God made to Abraham (Gen. xxii. 17), "In blessing, I will bless thee." "Let that blessing of Abraham come upon me." Spiritual blessings are the best blessings, and those are blessed indeed who are blessed with them. God's blessings are real things, and produce real effects. We can but *wish* a blessing, he *commands* it: those whom he blesses are blessed indeed. (2.) That he would "enlarge his coast," that he would prosper his endeavours for the increase of what fell to his lot, either by work or war. That God would enlarge our hearts, and so enlarge our portion in himself, and in the heavenly Canaan, ought to be our desire and prayer. (3.) That God's "hand might be with him." The prayer of Moses for this tribe of Judah was, That his own "hands might be sufficient for him" (Deut. xxxiii. 7), but Jabez expects not that, unless he have *God's* hand with him, and the presence of his power. God's hand with us, to lead us, protect us, strengthen us, and to work all our works in us

34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,

35 And Joel, and Jehu the son of Josibiah, the son of Seraiah, the son of Asiel,

36 And Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel, and Benaiah,

37 And Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the son of Shemaiah:

38 These [4] mentioned by *their* names *were* princes in their families; and the house of their fathers increased greatly.

39 ¶ And they went to the entrance of [d] Gedor,§ *even* unto the east side of the valley, to seek pasture for their flocks.

40 And they found fat pasture and good, and [e] the land *was* wide, and quiet, and peaceable; for *they* of [f] Ham had dwelt there of old.

41 And [g] these written by name came in the days of [h] Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms;‖ because *there was* [i] pasture there for their flocks.

42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to [k] mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.

43 And they smote [l] the rest of the Amalekites that were escaped, and dwelt there [m] unto this day.

CHAPTER V.

1 *The line and habitations of Reuben.* 11 *The chief men and habitations of Gad.*

NOW the sons of Reuben, the first-born of Israel, (for [a] he *was* the first-born; but, [b] forasmuch as he defiled his father's bed, [c] his birthright was given unto the sons of Joseph* the son of Israel; [d] and the genealogy is not to be reckoned after the birthright.

2 For [e] Judah prevailed above his brethren, and of him *came* [f] the [1] chief ruler; but the birthright *was* Joseph's;)

3 The [g] sons, *I say*, of Reuben, the first-born of Israel, *were* Hanoch, and Pallu, Hezron, and Carmi.

4 The sons of Joel;† Shemaiah his son, Gog his son, Shimei his son,

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[4] *Coming by names.*

[d] Josh. xii. 13, *Geder.*

§ *Gedor.*— There was a place of this name belonging unto Judah (Josh. xv. 58), and another called Gederah, appertaining to the same tribe (ver. 36), out of which perhaps Judah had not driven the old inhabitants; and, therefore, the Simeonites, wanting room, went thither, and by dispossessing them, enlarged their border. But see the next verse, which places Gedor elsewhere.—PATRICK.

[e] Jud. xviii. 7-10.

[f] Gen. ix. 22.

[g] 33-38.

[h] 2 Kings xviii. 8.

‖ The exploit here recorded as having taken place in the days of Hezekiah is mentioned nowhere else in Scripture, and would have vanished from the knowledge of the world but for this brief and incidental statement of it in the Chronicles. . . . By "the rest of the Amalekites," is meant those who had escaped from the hands of David and Solomon. —DR CHALMERS.

[i] Num. xxxii. 1-4.

[k] Gen. xxxvi. 8.

[l] Ex. xvii. 14-16.

[m] Deut. xxxiv. 6.

CHAP. V.

[a] Gen. xxix. 32.

[b] Gen. xxxv. 22.

[c] Gen. xlviii. 15.

* For Joseph, in the person of his two sons, which Jacob had adopted, had a double portion in the land of Canaan (Gen. xlviii. 5); according to the right of the first-born (Deut. xxi. 17). —DIODATI.

[d] 1 Sam. xvi. 6-11.

[e] Gen. xlix. 8-10.

[f] Ps. lxxviii. 68-71.

[1] *Prince.*

[g] Gen. xlvi. 9.

† *Joel* was the son either of Carmi last mentioned, or rather of Hanoch, Reuben's first-born, because he and his were successively princes of this tribe, as may be gathered from ver. 6.—POOLE.

[h] 2 Kings xvi. 7, *Tiglath-pileser.*

[i] 17.

† The genealogies of those descended from the rest of Reuben's sons were preserved; but he thought fit to mention only the chief of them, who were these two, and those that follow.—PATRICK.

[k] 4, *Shemaiah.*

[l] Deut. xxxii. 49.

[m] Num. xxxii. 38.

[n] Josh. xiii. 17.

§ This is the wilderness of Kedemoth, mentioned Deut. ii. 28, upon which the country of Sihon (which Reuben possessed) bordered. Their territory did not reach so far as Euphrates, but only to the entrance of that wilderness, which extended itself to that river. When their stock very much increased, so that they had not pasturage enough for them, they enlarged their border, as far as they were able, eastward toward the river Euphrates.—PATRICK.

[o] Josh. xxii. 8, 9.

[p] Gen. xxi. 9.

‖ The Ishmaelites, who dwelt in Arabia the Desert. *They dwelt in their tents.*—The Israelites took possession of their lands, and tents, or houses. *Throughout all the east land of Gilead*—which lay eastward from the land of Gilead.—POOLE.

[q] Deut. iii. 10-17, *Salchah.*

¶ These seven were eminent persons descended from other great men of the same family with those beforenamed, and therefore are called their brethren. — PATRICK.

* See Josh. xiii. 25; xvii. 1; Deut. iii. 13, where it is said Moses gave all Bashan to the Manassites; but the meaning is, all that was not given to the other two tribes who had a share therein. —PATRICK.

[r] Cant. ii. 1.

[s] 7.

[t] 2 Chr. xxvii. 1.

[u] 2 Kings xiv. 16, 23.

[x] Josh. iv. 12, 13.

† These three tribes, or at least so many of them as made a great army, joined their forces together, consisting of their best soldiers, to invade the country of the Hagarites. This seems to be a distinct war from that in the days of Saul (ver. 10; see 1 Sam. xiv. 47).—PATRICK.

[y] See on 10.

[z] Gen. xxv. 15, *Naphish.*

[a] Ex. xvii. 11.

5 Micah his son, Reaia his son, Baal his son,

6 Beerah his son, whom [h] Tilgath-pilneser king of Assyria carried away *captive:* he *was* prince of the Reubenites.

7 And his brethren by their families, (when the genealogy of their generations was reckoned,) *were* the chief, Jeiel, and Zechariah,‡

8 And Bela the son of Azaz, the son of [k] Shema, the son of Joel, who dwelt in [l] Aroer, even unto [m] Nebo and [n] Baal-meon:

9 And eastward he inhabited unto the entering in of the wilderness§ from the river Euphrates; [o] because their cattle were multiplied in the land of Gilead.

10 And in the days of Saul they made war with [p] the Hagarites,‖ who fell by their hand: and they dwelt in their tents throughout all the east *land* of Gilead.

11 ¶ And the children of Gad dwelt over against them, [q] in the land of Bashan, unto Salcah:

12 Joel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.

13 And their brethren, of the house of their fathers, *were* Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.¶

14 These *are* the children of Abihail the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;

15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.

16 And they dwelt in Gilead in Bashan,* and in her towns, and in all the suburbs of [r] Sharon, upon their borders.

17 All these were [s] reckoned by genealogies in the days of [t] Jotham king of Judah, and in the days of [u] Jeroboam king of Israel.

18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* [x] four and forty thousand seven hundred and threescore, that went out to the war.†

19 And they [y] made war with the Hagarites, with Jetur, and [z] Nephish, and Nodab.

20 And [a] they were helped against them, and the Hagarites were delivered into their hand,

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and for us, is indeed a hand sufficient for us, all-sufficient. (4.) That he would "keep him from evil;" the evil of sin, the evil of trouble, all the evil designs of his enemies, that they might not hurt nor grieve him, nor make him a *Jabez* indeed, *a man of sorrow.* In the original there is an allusion to his name, "Father in heaven, deliver me from evil." 4. What was the success of his prayer. "God granted him that which he requested," prospered him remarkably, and gave him success in his undertakings, in his studies, in his worldly business, in his conflicts with the Canaanites; and so he became "more honourable than his brethren." God was of old ready to hear prayer, and "his ear is not yet heavy."—*Henry.*

CHAP. V. TRIBES EAST OF THE JORDAN.—Ver. 1. The heads of the half-tribe of Manasseh that were seated on the other side Jordan are named here (ver. 23, 24). Their lot at first was Bashan; but afterward they increased so much in wealth and power that they spread far north, even unto Hermon. Two things only are here recorded concerning these tribes on the other side Jordan, in which they were all concerned. They all shared, 1. In a glorious victory over the *Hagarites.* So the Ishmaelites were now called, to remind them that they were "the sons of the bondwoman" that was "cast out." We are not told when this victory was obtained—whether it be the same with that of the Reubenites, which is said (ver. 10) to be "in the days of Saul," or whether that success of one of these tribes animated and excited the other two to join with them in another expedition, is not certain. It seems, though in Saul's time the common interests of the kingdom were weak and low, some of the tribes that acted separately did well for themselves. We are here told, (1.) What a brave army these frontier tribes brought into the field against the Hagarites—44,000 men and upward, all strong and stout, and skilful in war, so many effective men, that knew how to manage their weapons (ver. 18). How much more considerable might Israel have been than they were in the time of the Judges, if all the tribes had acted in conjunction! (2.) What course they took to engage God for them; they "cried to God," and "put their trust in him." Now they acted as Israelites indeed. [1.] As the seed of believing Abraham, they "put their trust in God." Though they had a powerful army, they relied not on that, but on the Divine power. They depended on the commission they had from God to wage war with their neighbours for the enlarging of their coasts, if there was occasion, even with those that were very far off, beside the devoted nation (see Deut. xx. 15). They depended on God's providence to give them success. [2.] As the seed of praying Jacob, "they cried unto God," especially "in the battle," when, perhaps, they were at first in danger of being overpowered. See the like done 2 Chron. xiii. 14. In distress God expects we should cry to him; he distrains upon us for this tribute, this rent. In our spiritual conflicts we must look up to Heaven for strength, and it is the believing prayer that will be the prevailing prayer. (3.) We are told what success they had: "God was entreated of them," though need drove them to him, so ready is he to hear and answer prayer. They were helped against their enemies, for God never yet failed any that trusted in him. And then they routed the enemies' army, though far superior in number to theirs, slew many (ver. 22), took 100,000 prisoners, enriched themselves greatly with the spoil, and settled themselves in their country (ver. 21, 22). And all this "because the war was of God," undertaken in his fear, and carried on in a dependence upon him. If the battle be the Lord's, there is reason to hope it will be successful. Then we may expect to prosper in any enterprise, and then only, when we take God along with us. 2. They shared at length in an inglorious captivity. Had they kept close to God and their duty, they had continued to enjoy both their ancient lot and their new conquests, but they "transgressed against the God of their fathers" (ver. 25).—*Henry.*

PRACTICAL OBSERVATIONS.—Happy is that people who live together in harmony, who readily assist each other, who strenuously oppose the common enemies of their souls, and who acknowledge God in all their ways, but are especially earnest in times of trial and temptation. Such persons will assuredly be heard and helped; their warfare is of God, their enemies will be trodden down, their victory is certain, and their triumphs will be glorious.—And let it be carefully noticed, that all genuine and warranted trust in God will be expressed by earnest prayer, and this in part distinguishes it from a presumptuous confidence and an indolent reliance, which often

and all that *were* with them: for [b]they cried to God in the battle, and he was entreated of them; [c]because thy put their trust in him.

21 And they [2]took away their cattle; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of [3]men an hundred thousand.

22 For there fell down many slain, because [d]the war *was* of God.‡ And they dwelt in their steads [e]until the captivity.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan unto [f]Baal-hermon and Senir, and unto mount [g]Hermon.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, [4]famous men, *and* heads of the house of their fathers.

25 ¶ And they transgressed against the God of their fathers,§ and [h]went a whoring [i]after the gods of the people of the land, whom God destroyed before them.

26 And the God of Israel [k]stirred up the spirit of [l]Pul king of Assyria,‖ and the spirit of [m]Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh,)¶ [n]and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day.

CHAPTER VI.

1 *The sons of Levi.* 4 *The line of the priests.* 49 *The office of Aaron, and his line.*

THE [a]sons of Levi;* [b]Gershon, Kohath, and Merari.

2 And [c]the sons of Kohath; [d]Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; [e]Aaron, and Moses, and [f]Miriam. The sons also of Aaron; [g]Nadab and Abihu, [h]Eleazar and Ithamar.

4 ¶ Eleazar† begat [i]Phinehas, Phinehas begat [k]Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth.

B.C. 1300—B.C. 1300.

[b] 2 Chr. xiv. 11-13.
[c] Ps. ix. 10.
[2] *Led captive.*
[3] *Souls of men.*
[d] Rom. viii. 31.
‡ *The war was of God*—God put them upon it, and mightily assisted them in it. *They dwelt*—i.e., that party of these tribes which went out to this war, being 44,760 men; or part of them by the consent of the rest. *Until the captivity*—of which 2 Kings xv. 29; xvii. 6.—POOLE.
[e] 2 Kings xv. 29.
[f] Josh. xiii. 29-31.
[g] Deut. iv. 48.
[4] *Men of names.*
§ All Israel transgressed as well as they; but it seems they were the greatest transgressors who began, perhaps, the apostasy from God, and were ringleaders to idolatry. And, therefore, as it here follows, they were the first that were carried away captive.—PYLE.
[h] Jud. ii. 17.
[i] Jud. ii. 12.
[k] 2 Sam. xxiv. 1.
[l] 2 Kings xv. 19.
‖ When, perhaps, he intended to lead his forces another way, God inclined him to go against Israel, whom he distressed so much, that they were forced to make him a great present; whereby they moved him not to stay there, but return to his own country (2 Kings xv. 19).—PATRICK.
[m] 2 Kings xvi. 7, *Tiglath-pileser.*
¶ He carried these away entirely, together with some of the people of Galilee, particularly all Naphtali, as the forenamed place tells us. And the Jews say, they carried away the golden calf which was in Dan, as they gather from 2 Chr. xxviii. 21. — PATRICK.
[n] 2 Kings xvii. 6.

CHAP. VI.
[a] Gen. xlvi. 11.
* The genealogy of Levi divides itself into the branches derived from the three sons of that patriarch, whose posterity were appropriated to the holy services of the tabernacle and temple.—PYLE.
[b] 17, 20, *Gershom.*
[c] Ex. vi. 21-24.
[d] 22, *Amminadab.*
[e] Ex. vi. 20.
[f] Ex. xv. 20.
[g] Ex. xxiv. 1.
[h] xxiv. 3-6.
† We have no account of the high priests of the line of Ithamar: Eli and his successors, down to Abiathar, whom Solomon removed, and appointed Zadok in his stead. Was this interruption considered only in regard to the discharge of the office, while the lineal descendant, Eleazar, was looked upon as the real high priest? From no mention being made of Eli, Ahitub, Abimelech, or Ahijah, and Abiathar, the line of Ithamar, I suspect that the above distinction obtained. — BOOTHROYD.
[i] Ex. vi. 25.
[k] Ezra vii. 1-5.

[l] 2 Sam. viii. 17.
[m] 2 Sam. xv. 35.
[n] 2 Sam. xv. 27, 36.
[o] 2 Chr. xxvi. 17-20.
[1] *The house.*
[p] 1 Kings vi. 7.
[q] Ezra vii. 3.
[r] Neh. xi. 11.
[s] 2 Kings xxii. 12-14.
[t] 2 Kings xxv. 14.
‡ *Seraiah.* — He was slain at Riblah by Nebuchadnezzar (2 Kings xxv. 18, 21). He ended the line of high priests under the first temple. —BOOTHROYD.
[u] Ezra v. 2, *Jozadak.*
[x] 2 Kings xxv. 21.
[y] 2 Kings xiv. 27.
[z] Ex. vi. 16, *Gershon.*
[a] Num. iii. 18, 21.
[b] Ex. vi. 17, *Shimi.*
[c] Ex. vi. 19.
§ Who are distinguished and named from their fathers. And the following catalogue is thought to contain the successive heads or chiefs of their several families until the times of David, by whom they were distributed into several ranks or courses.—POOLE.
[d] 42, *Ethan.*
[e] 41, *Adaiah.*
[f] 41, *Ethni.*
[g] Ex. vi. 21, 24, *Izhar.*
[h] 36, *Zephaniah, Azariah, Joel.*
[i] 1 Sam. i. 1, *Zuph.*
[k] 34, *Toah.*
[l] 34, *Eliel.*

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And [l]Ahitub begat [m]Zadok, and Zadok begat [n]Ahimaaz,

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that [o]executed the priest's office in [1]the temple that [p]Solomon built in Jerusalem:)

11 And Azariah begat [q]Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat [r]Shallum,

13 And Shallum begat [s]Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat [t]Seraiah,‡ and Seraiah begat Jehozadak,

15 And [u]Jehozadak went *into captivity*, [x]when the LORD carried away Judah and Jerusalem [y]by the hand of Nebuchadnezzar.

16 ¶ The sons of Levi; [z]Gershom, Kohath, and Merari.

17 And these *be* the names of [a]the sons of Gershom; Libni, and [b]Shimei.

18 And the sons of Kohath *were* Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; [c]Mahli, and Mushi. And these *are* the families of the Levites, according to their fathers.§

20 ¶ Of Gershom; Libni his son, Jahath his son, Zimmah his son,

21 [d]Joah his son, Iddo his son, [e]Zerah his son, [f]Jeaterai his son.

22 ¶ The sons of Kohath; [g]Amminadab his son, Korah his son, Assir his son,

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, [h]Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; Amasai, and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; [i]Zophai his son, and [k]Nahath his son,

27 [l]Eliab his son, Jeroham his son, Elkanah his son.

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subsist without application to him, or habitual prayer, and are especially maintained by lifeless forms, and inefficacious notions.—They who rebel against the Lord, and apostatise from him, must eventually be ruined, especially such as desert his worship and reject his salvation for the sake of those idols which are set up either in temples, or in the hearts of the avaricious, the sensual, or the ambitious. It will little avail them to have their names inserted in the genealogies of honourable families, or recorded as famous in the page of history, while they are rejected by God, and excluded from his kingdom.—We should consider that those actions which are vain, foolish, and wicked in man may be permitted and made use of by the Lord in justice, wisdom, and goodness. From him the renowned ravagers of the earth derive their power and courage, and they are employed as his executioners, and classed with pestilences, earthquakes, and famine, being equally dreadful and fatal to mankind. Nor should we forget that they whose inordinate desire of earthly objects draws them to a distance from the ordinances of God are assuredly preparing for their own correction or destruction.—*Scott.*

CHAP. VI. FAMILIES OF LEVI.—It is but very little that is here recorded of the genealogies of this sacred tribe. 1. The first fathers of it are here named twice (ver. 1, 16), Gershon, Kohath, and Merari are three names which we were very conversant with in the Book of Numbers, when the families of the Levites were marshalled, and had their work assigned them. Aaron, and Moses, and Miriam we have known much more of than their names, and cannot pass them over here without remembering that this was that Moses and Aaron whom God honoured in making them the instruments of Israel's deliverance and settlement, and "figures of him that was to come"—Moses as a prophet, and Aaron as a priest. And the mention of Nadab and Abihu (though, having no children, there was no occasion to bring them into the genealogy) cannot but remind us of the terrors of that Divine justice which they were made monuments of for offering strange fire, that we may always fear before him. 2. The line of Eleazar, the successor of Aaron, is here drawn down to the time of the captivity (ver. 4-15). It begins with Eleazar, who came out of the house of bondage in Egypt, and ends with Jehozadak, who went into the house of bondage in Babylon. Thus, for their sins, they were left as they were found, which might also intimate that the Levitical priesthood made nothing perfect; that was to be done by the "bringing in of a better hope." All these here named were not high priests; for in the time of the Judges that dignity was, upon some occasion or other, brought into the family of Ithamar, of which Eli was, but in Zadok it returned again to the right line. Of Azariah it is here said (ver. 10), "He it is that executed the priest's office in the temple that Solomon built." It is supposed that this was that Azariah who bravely opposed the presumption of king Uzziah when he invaded the priest's office (2 Chron. xxvi. 17), though he ventured his neck by it. This was done like a priest—like one that was truly zealous for his God. He that thus boldly maintained and defended the priest's office, and made good its barriers against such a daring insult, may well be said to *execute it*—and this honour is put upon him for it; while Urijah, one of his successors, for a base compliance with king Ahaz in building him an idolatrous altar, has the disgrace put upon him of being left out of this genealogy, as perhaps some others are. But some think that this remark upon this Azariah should have been added to his grandfather of the same name (ver. 9), who was the son of Ahimaaz, and that that was he who first officiated in Solomon's temple. 3. Some other of the families of the Levites are here accounted for. One of the families of Gershom (that of Libni) is here drawn down as far as Samuel, who had the honour of a prophet added to that of a Levite. One of the families of Merari (that of Mahli) is likewise drawn down for some descents (ver. 29, 30).

SERVICE OF THE TABERNACLE.—Ver. 31. When the Levites were first ordained in the wilderness, much of the work then appointed them lay in carrying, and taking care of the tabernacle and the utensils of it, while they were in their march through the wilderness. In David's time their number was increased; and though the greater part of them were dispersed all the nation over, to teach the people the good knowledge of the Lord, yet of those that attended the house of God there was not constant work for them all, and therefore David, by special commission and direction from God, new-modelled the Levites, as we shall find in the latter part of this book. We are told what the work was which he assigned them. 1. "Singing work" (ver. 31). David was raised up on high to be the sweet psalmist of Israel (2 Sam. xxiii. 1)—not only to pen psalms, but to appoint the singing of them in the house of the Lord (not so much because he was musical, as because he was devout); and this he did "after that the ark had rest." While that was in captivity, obscure and unsettled, the harps were hung upon the willow-trees; singing was then thought unseasonable (when the bridegroom is taken away they shall fast); but the harps being resumed, and the songs revived, at the bringing up of the ark, they were continued afterward for we should rejoice as

B.C. 1300—B.C. 1280.

28 And the sons of Samuel;‖ the first-born [m]Vashni, and Abiah.

29 ¶ The sons of Merari: Mahli; Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 ¶ And these *are they* whom David set over the service of song in the house of the LORD,¶ [n]after that the ark had rest.

32 And [o]they ministered before the dwelling-place of the tabernacle of the congregation with singing, [p]until Solomon had built the house of the LORD in Jerusalem; [q]and *then* they [2]waited on their office according to their order.

33 And these *are* they that waited with their children: of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,*

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of Ebiasaph, the son of [r]Korah,

38 The son of [s]Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother Asaph,† (who stood on his right hand,) *even* [t]Asaph the son of Berachiah, the son of Shimea,

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of [u]Ethni, the son of Zerah, the son of [x]Adaiah,

42 The son of [y]Ethan, the son of Zimmah, the son of Shimei,

43 The son of Jahath, the son of [z]Gershom, the son of Levi.

44 And their brethren, the sons of Merari, *stood* on the left hand:‡ [a]Ethan the son of [b]Kishi, the son of Abdi, the son of Malluch,

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.§

48 Their brethren also the Levites *were* appointed unto all manner of service of the tabernacle of the house of God.

49 ¶ But [c]Aaron and his sons offered upon the altar of the burnt-offering, and on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to [d]make an atonement for Israel, according to all that [e]Moses, the servant of God, had commanded.‖

50 And these *are* the sons of Aaron; [f]Eleazar his son, Phinehas his son, Abishua his son,

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 [g]Zadok his son, Ahimaaz his son.

54 ¶ Now [h]these *are* their dwelling-places¶ throughout their [i]castles, in their coasts, of the sons of Aaron, [k]of the families of the Kohathites; for theirs was the lot.

55 And they gave them [l]Hebron in the land of Judah, and the suburbs thereof round about it.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, [m]*the city* of refuge, and [n]Libnah with her suburbs, and [o]Jattir and Eshtemoa with their suburbs,

58 And [p]Hilen with her suburbs, [q]Debir with her suburbs,

59 And [r]Ashan with her suburbs, and [s]Beth-shemesh with her suburbs:

60 And out of the tribe of Benjamin; [t]Geba with her suburbs, and [u]Alemeth with her suburbs, and [x]Anathoth with her suburbs. All their cities, throughout their families, *were* thirteen cities.

61 And [y]unto the sons of Kohath, *which were* [z]left of the family of that tribe, *were cities given* out of the half-tribe, *namely, out of* the half-*tribe* of Manasseh, by lot, ten cities.

62 And to the sons of [a]Gershom, throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of [b]Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

‖ Who was the son of Elkanah, as we read 1 Sam. i. 1; which being a thing well known, this writer (giving only a breviate of these histories) omits the mention of it. But it appears by this account, that Samuel was only a Levite, not of the race of the priests (for he did not descend from Aaron, but from Izhar the uncle of Aaron), much less the high priest, as some great men have fancied. —PATRICK.

[m] 1 Sam. viii. 2, *Joel.*

B.C. 1280.

¶ Out of these Levites David, as soon as he had settled the ark at Jerusalem, chose a considerable number to be singers at the public worship. He divided them into three principal classes, electing a certain number out of each line of the sons of Levi, with a chief master of the choir at the head of each class. To these he assigned their several distinct places at the tabernacle.—PYLE.

[n] Ps. cxxxii. 8, 13.

[o] Ps. lxviii. 24, 25.

[p] 1 Kings viii. 6-13.

[q] 2 Chr. xxix. 25-30.

[2] *Stood.*

* *Shemuel* — *i.e.*, Samuel, and is in fact a more correct orthography of the name than that to which currency has been given in the translation of the books which bear it. The Hebrew name cannot perhaps be represented to the common reader more exactly than by these letters.—PICT. BIBLE.

[r] Num. xvi. 1, &c.

[s] Num. iii. 19.

† Asaph is here called Heman's brother, both by birth, being of the same tribe and father, Levi; and by his office and employment, which was the same with his.—POOLE.

[t] 2 Chr. v. 12.

[u] 21, *Jeaterai.*

[x] 21, *Iddo.*

[y] 21, *Joah.*

[z] Gen. xlvi. 11. Num. iii. 17, *Gershon.*

‡ We here learn that in David's time there was a regular musical service held before the tabernacle—a singing in parts, and according to a certain order, each of the performers having his own assigned office. — DR CHALMERS.

[a] xxv. 3, 6, *Jeduthun.*

[b] xv. 17, *Kushaiah.*

§ It is observable, that in all the genealogies of the Levites, there is not a word said of the sons of Moses and their posterity—he having no ambition to prefer them unto any office, either in church or state.—PATRICK.

B.C. 1444.

[c] Ex. xxx. 1-7.

[d] Ex. xxx. 10-16.

[e] Deut. xxxiv. 5.

‖ David was not less careful about the service of sacrifice than the service of song; where there was so much sin, much sacrifice was indispensable. Never were they permitted, therefore, to lose sight of an atonement for Israel. Everything pointed to the coming sacrifice, when the Lamb of God should "take away the sins of the world."—DR JOHN CAMPBELL.

[f] Ex. vi. 23.

[g] xxiv. 3, 31.

[h] Num. xxxv. 1-8.

¶ It would seem that the residences of the family of Aaron were confined to the two tribes of Judah and Benjamin, the nearest therefore to the temple, and so most convenient for those who had to take their turns in the service of it, attending thereupon by prescribed courses. There seems to have been a magnificence in the dwellings of the priests by which they were signalised above those of the Levites—at least it is only the former that we here read of as living in castles. —DR CHALMERS.

[i] Gen. xxv. 16.

[k] Josh. xxi. 4, 5.

[l] Josh. xiv. 13.

[m] Josh. xx. 7, 9.

[n] Josh. xv. 42.

[o] Josh. xv. 48.

[p] Josh. xv. 51; xxi. 15, *Holon.*

[q] Josh. xii. 13.

[r] Josh. xxi. 16, *Ain.*

[s] Josh. xv. 10.

[t] Josh. xxi. 17.

[u] Josh. xxi. 18, *Almon.*

[x] 1 Kings ii. 26.

[y] 1, 2, 18.

[z] Josh. xxi. 20-26.

[a] Josh. xxi. 27-33.

[b] Josh. xxi. 34-40.

much in the prolonging of our spiritual privileges as in the restoring of them. When the service of the ark was superseded by its rest, they had other work cut out for them (for Levites should never be idle), and were employed in the service of song. Thus, when the people of God come to the rest which remains for them above, they shall take leave of all their burdens, and be employed in everlasting songs. These singers kept up that service in the tabernacle till the temple was built, and then they "waited on their office there" (ver. 32). When they came to that stately magnificent house, they kept as close, both to their office and to their order, as they had done in the tabernacle. It is a pity that the preferment of the Levites should ever make them remiss in their business. 2. There was "serving work," abundance of service to be done "in the tabernacle of the house of God" (ver. 48), to provide water and fuel, to wash and sweep, and carry out ashes, to kill and slay, and boil the sacrifices; and to all such services there were Levites appointed, those of other families, or perhaps those that were not fit to be singers, that had either no good voice or no good ear. "As every one has received the gift so let him minister." They that could not sing must not therefore be laid aside as good for nothing; though they were not fit for that service, there was other service they might be useful in. 3. There was "sacrifice work," and that was to be done by the priests only (ver. 49). They only were to sprinkle the blood, and burn the incense; as for "the work of the place most holy," that was to be done by the high priest only. Each had his work, and they both needed one another, and both helped one another in it. Concerning the work of the priests, we are here told, (1.) What was the end they were to have in their eye. They were to "make an atonement for Israel," to mediate between the people and God—not to magnify and enrich themselves, but to serve the public. They were "ordained for men." (2.) What was the rule they were to have in their eye; they presided in God's house, yet must do as they were bidden, according to all that God commanded. That law the highest are subject to.

LEVITICAL CITIES.—Ver. 54. We have here an account of the Levites' cities. They are here called their "castles," not only because walled and fortified, and well guarded by the country (for it is the interest of every nation to protect its ministers), but because they and their possessions were, in a particular manner, the care of the Divine Providence. As God was their Portion, so God was their Protection; and a cottage will be a castle to those that abide under the shadow of the Almighty. This account is much the same with that which we had (Josh. xxi.) We need not be critical in comparing them; (what good will it do us?) nor will it do any hurt to the credit of the Holy Scripture, if the names of some of the places be not just the same here that they were there. We know it is common for cities to have several names; *Sarum* and *Salisbury, Salop* and *Shrewsbury*, are more unlike than *Hilen* (ver. 58) and *Holon* (Josh. xxi. 15); *Ashan* (ver. 59) and *Ain* (Josh. xxi. 16); *Alemeth* (ver. 60) and *Almon* (Josh. xxi. 18); and time changes names. We are only to observe, that in this appointment of cities for the Levites, God took care, 1. For the accomplishment of dying Jacob's prediction concerning this tribe, that it should be "scattered in Israel" (Gen. xlix. 7). 2. For the diffusing of the knowledge of himself and his law to all parts of the land of Israel, every tribe had Levites' cities in it; and so every room was furnished with a candle, so that none could be ignorant of his duty, but it was either his own fault or the Levites'. 3. For a comfortable maintenance for those that ministered in holy things. Beside their tithes and offerings, they had glebe lands and cities of their own to dwell in. Some of the most considerable cities of Israel fell to the Levites' lot. Every tribe had benefit by the Levites; and therefore every tribe must contribute to their support. Let him that is taught in the Word, communicate to him that teacheth, and do it cheerfully.—*Henry.*

PRACTICAL OBSERVATIONS.—In the judgment of God, none of the human race are more honourable or valuable than they who consistently minister in holy things. And though many, nominally bearing this sacred character, render themselves insignificant by their indolence, contemptible by their covetousness, or odious by their profligacy, or bring the Divine vengeance upon themselves by offering strange fire before the Lord, yet, instead of that order being despised on these accounts, they who are singularly humble, diligent, disinterested, zealous, and valiant for the truth, ought to be treated with the greater respect; and of this God himself has condescended to set the example in his Holy Word.—None of the Lord's people, and especially of his

64 And [c]the children of Israel gave to the Levites *these* cities [d]with their suburbs.

65 And they gave by lot, out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, [e]these cities which are called by *their* names.

66 And [f]*the residue* of the families of the sons of Kohath had cities of their coasts* out of the tribe of Ephraim.

67 And they gave unto them, *of* the cities of refuge, [g]Shechem in mount Ephraim with her suburbs; *they gave* also [h]Gezer with her suburbs,

68 And [i]Jokmeam with her suburbs, and [k]Beth-horon with her suburbs,

69 And [l]Aijalon with her suburbs, and [m]Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh; [n]Aner with her suburbs, and [o]Bileam† with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of Gershom *were given*, out of the family of the half-tribe of Manasseh, [p]Golan in Bashan with her suburbs, and [q]Ashtaroth with her suburbs:

72 And out of the tribe of Issachar; [r]Kedesh with her suburbs, [s]Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; [t]Mashal with her suburbs, and Abdon with her suburbs,

75 And [u]Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; [x]Kedesh in Galilee with her suburbs, and [y]Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given*, out of the tribe of Zebulun, [z]Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east side of Jordan, *were given them*, out of the tribe of Reuben, [a]Bezer in the wilderness with her suburbs, and [b]Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; [c]Ramoth in Gilead with her suburbs, and [d]Mahanaim with her suburbs.

B.C. 1444—B.C. 1440.

[c] Josh. xxi. 41, 42.
[d] Num. xxxv. 2-5.
[e] 57-60.
[f] 61.
* By *coasts* here is meant portions which were assigned them, though they were not priests, for their support in a lower ministry. These things seem to be mentioned so often, and with such exactness, that it might appear what care was taken by God for the maintenance of his ministers of all sorts, and for the instruction of his people, among whom he dispersed the Levites, who were peculiarly devoted to his service.—PATRICK.
[g] Gen. xxxv. 4.
[h] Josh. xii. 12.
[i] Josh. xxi. 22, *Kibzaim.*
[k] Josh. x. 11.
[l] Josh. x. 12, *Ajalon.*
[m] Josh. xxi. 24.
[n] Josh. xxi. 25, *Taanach, Gath-rimmon.*
[o] Josh. xvii. 11, *Ibleam.*
† The city here called *Bileam* is called *Ibleam* in the book of Joshua—length of time making greater alterations in the names both of persons and places than this is, as appears by several other places here mentioned. — PATRICK.
[p] Deut. iv. 43.
[q] Deut. i. 4.
[r] Jud. iv. 9.
[s] Josh. xxi. 28, 29, *Kishon, Dabareh, Jarmuth, Engannim.*
[t] Josh. xxi. 30, *Mishal.*
[u] Josh. xxi. 31, *Helkath.*
[x] Josh. xii. 22.
[y] Josh. xxi. 32, *Hammoth-dor, Kartan.*
[z] Josh. xxi. 34, 35, *Jokneam, Kartah, Dimnah, Nahalal.*
[a] Deut. iv. 43.
[b] Josh. xxi. 36, 37, *Jahazah.*
[c] Josh. xxi. 38, 39.
[d] Gen. xxxii. 2.

[e] Num. xxi. 25.
[f] Num. xxxii. 1, 3.
‡ The Levites were distributed throughout the tribes, that the people might be better taught; taken off all worldly cares, that they might give themselves up to the work of the ministry; and liberally provided with cities to dwell in, and tithes.—HAWEIS.

CHAP. VII.

[a] Gen. xlvi. 13, *Phuvah, Job.*
* Jashub, called, by way of contraction, Job (Gen. xlvi. 13).—POOLE.
[b] xxi. 1-5.
† When David numbered the people (2 Sam. xxiv.), there were found thus many descended from the first-born of Issachar, which was a very great increase.—PATRICK.
‡ Commentators, in general, observe there are but four mentioned, alluding to the sons of Izrahiah, and suppose a name is wrong or a number wanting; but as grandsons are, in Scripture, considered as sons, may not this be understood as meaning his son and his four grandsons, *five*? —COBBIN.
[c] xii. 32.
§ Issachar, from the account here given, seems a warlike tribe, and not of that pacific and passive character that we should infer from the blessing or prophecy of Jacob. —DR CHALMERS.
[d] viii. 1, &c.
[e] 10, 11.
‖ There were ten, Gen. xlvi. 21—five are named, ch. viii. 1; here only three are mentioned, being the most eminent, or the other families being extinct.—POOLE.
[f] xxi. 1-5.
¶ There are others mentioned as his sons (ch. viii. 8), therefore it is likely these were his grandsons, who, being more eminent than their fathers, were mentioned as the chief of their several families, from whence they sprung. —PATRICK.
[g] Jud. iii. 15, &c.
[h] 15.
[i] 7, *Iri.*
[k] Num. xxvi. 38, *Ahiram.*
* The word *Aher* signifies "another" in Hebrew; whence these words admit of being translated, "Hushim, son of another tribe or family," meaning the tribe of Dan; for Hushim is mentioned as his only son (Gen. xlvi. 23); and, unless the tribe of Dan is mentioned here, it is wholly omitted in these genealogies, which is very improbable; and this is the most proper place for mentioning that tribe, before Naphtali, the brother of Dan by the same mother, Bilhah.—WELLS.

81 And [e]Heshbon with her suburbs, and [f]Jazer with her suburbs.‡

CHAPTER VII.

1 *The sons of Issachar,* 6 *of Benjamin,* 13 *of Naphtali,* 14 *of Manasseh,* 20 *and of Ephraim.*

NOW [a]the sons of Issachar *were* Tola, and Puah, Jashub,* and Shimron, four.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their father's house, *to wit,* of Tola: *they were* valiant men of might in their generations; [b]whose number *was,* in the days of David, two and twenty thousand and six hundred.†

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, five: ‡ all of them chief men.

4 And [c]with them, by their generations, after the house of their fathers, *were* bands of soldiers for war, six and thirty thousand *men:* for they had many wives and sons.

5 And their brethren, among all the families of Issachar, *were* valiant men of might, reckoned in all, by their genealogies, fourscore and seven thousand.§

6 ¶ *The sons* [d]of Benjamin; Bela, and Becher, and [e]Jediael, three.‖

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour; and [f]were reckoned by their genealogies twenty and two thousand and thirty and four.¶

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Jediael; Bilhan: and the sons of Bilhan; Jeush, and Benjamin, and [g]Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Jediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *soldiers,* fit to go out for war *and* battle.

12 [h]Shuppim also, and Huppim, the children of [i]Ir, *and* Hushim, the sons of [k]Aher.*

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ministers, should be unemployed. They who, through want of ability or change of circumstances, are precluded from one method of glorifying God, should set themselves to devise another. And if they deem nothing which may conduce to the advancement of true religion too laborious, mean, disgusting, or discouraging; if they be disposed to be "instant in season, and out of season;" to instruct, or encourage, one, ten, or ten thousand, in public, or in private, in a cottage, an hospital, a prison, or a palace; in safe and easy, or in difficult and perilous circumstances; if they consider nothing too little to be attended to, and nothing too arduous to be attempted; and if they do all in sincerity, humility, and simplicity of spirit, they cannot long be unoccupied or useless. But nothing can be a more pleasant and honourable work, than to excite or assist the devotions of the pious, and to lead them to abound in thanksgivings and praises to the Lord.—If a rich inheritance, or the important station of a magistrate or civil governor, could with propriety be quitted for such a service, the enlightened understanding must perceive it to be an honourable and advantageous exchange; for this is the delightful employment of those above, who are arrived at their eternal rest.—They who have shewn themselves peculiarly disinterested in the cause of God and his people should be peculiarly considered by their brethren, and their families respected for their sakes. But though Christians and ministers may be very useful to the Church, while "they wait in their offices," none but our great High Priest can make atonement for sin, or be accepted, save through his atonement.—While ministers are bound to wait on their ministering, according to the work of their place, the people are equally bound, in their several stations, to strengthen their hands, and to contribute without grudging to their comfortable maintenance; and in every good work, equality and unanimity will render the burden light, and conduce to the comfort of all concerned, as also to render their endeavours more generally useful.—*Scott.*

CHAP. VII. EPHRAIM.—Ver. 20. We have here an account of the tribe of Ephraim. Great things we read of that tribe when it came to maturity. Here we have an account of the disasters of its infancy, while it was in Egypt, as it should seem; for Ephraim himself was alive when those things were done; which yet is hard to imagine, if it were, as is here computed, seven generations off. Therefore I am apt to think that either it was another Ephraim, or that those who were thus slain were the immediate sons of that Ephraim that was the son of Joseph. In this passage, which is here only related, we have, 1. The great breach that was made upon the family of Ephraim. The men of Gath, Philistines, giants, slew many of the sons of that family, "because they came down to take away their cattle" (ver. 21). It is uncertain who were the aggressors here. (1.) Some make the men of Gath the aggressors, "men born in the land of Egypt," but now resident in Gath, that they came down into the land of Goshen, to drive away the Ephraimites' cattle, and slew the owners, because they stood up in the defence of them. Many a man's life has been exposed and betrayed by his wealth; so far is it from being a strong city. (2.) Others think that the Ephraimites made a descent upon the men of Gath to plunder them, presuming that the time was come when they should be put in possession of Canaan; but they paid dear for their rashness and precipitation. They that will not wait God's time, cannot expect God's blessing. I rather think that the men of Gath came down upon the Ephraimites, because the Israelites in Egypt were shepherds, not soldiers—abounded in cattle of their own, and therefore were not likely to venture their lives for their neighbours' cattle; and the words may be read, "The men of Gath slew them, for they came down to take away their cattle." Zabad the son of Ephraim, and Shuthelah, and Ezer, and Elead, his grandchildren, were, as Dr Lightfoot thinks, the men that were slain. Jacob had foretold that the seed of Ephraim should become a "multitude of nations" (Gen. xlviii. 19), and yet that plant is thus nipped in the bud. God's providences often seem to contradict his promises; but when they do so, they really magnify the promise, and make the performance of it, notwithstanding, so much the more illustrious. The Ephraimites were the posterity of Joseph, and yet his power could not protect them, though some think he was yet living. The sword devours one as well as another.

A FATHER'S SORROW.—Ver. 22. The great grief which oppressed the father of the family hereupon: "Ephraim mourned many days." Nothing brings the aged to the

13 ¶ The sons of Naphtali; [l]Jahziel, and Guni, and Gezer, and [m]Shallum, [n]the sons of Bilhah.

14 ¶ The sons of Manasseh; Ashriel, whom she bare; (*but* his concubine the Aramitess bare [o]Machir the father of Gilead:

15 And Machir took to wife *the sister* of Huppim† and Shuppim, whose sister's name *was* Maachah;) and the name of the second *was* Zelophehad; and [p]Zelophehad had daughters.

16 And Maachah, the wife of Machir, bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam and Rakem.

17 And the sons of Ulam; Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.‡

18 And his sister Hammoleketh bare Ishod, and [q]Abiezer, and Mahalah.

19 And the sons of Shemidah were Ahian, and Shechem, and Likhi, and Aniam

20 ¶ And [r]the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

22 And Ephraim§ their father [s]mourned many days, and his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived and bare a son, and he called his name [t]Beriah,‖ because it went evil with his house.

24 (And his daughter¶ *was* Sherah, who built Beth-horon the nether, and the upper and Uzzen-sherah.)

25 And Rephah *was* his son, also Resheph, and Telah his son, and Tahan his son,

26 Laadan his son, Ammihud his son, Elishama his son,

27 [t]Non* his son, Jehoshua his son.

28 ¶ And their possessions and habitations *were* Beth-el and the towns thereof, and eastward [u]Naaran, and westward Gezer, with the [2]towns thereof; Shechem also and the towns thereof, unto Gaza† and the towns thereof:

B.C. 1400—B.C. 1400.

[l] Gen. xlvi. 24.
[m] Gen. xlvi. 24.
[n] Gen. xxx. 3-8.
[o] ii. 21-23.

† *The sister*—which word is here fitly understood out of the following clause, where it is expressed, and she is called *Maachah*, who also is called *the wife of Machir* (ver. 16). *The name of the second*—of the second son or grandson of Machir; for so Zelophehad was (Num. xxvi. 29, &c.) Or Zelophehad is here called *the second*, because he was the younger brother of Ashriel, who was the eldest son of Hepher, the son of Gilead, the son of Machir. *Had daughters*—*i.e.*, only daughters, and no sons.—POOLE.

[p] Num. xxvi. 33.

‡ *These*—to wit, Ashriel and Zelophehad, named ver. 14, 15; the relative being here referred to the remoter antecedent, as is frequent in the Hebrew.—POOLE.

[p] Num. xxvi. 30, *Jeezer.*
[r] Num. xxvi. 35.

§ Because between Ephraim, Joseph's son, and those who were slain, there are seven generations; and it is not likely that Ephraim was yet living; therefore by Ephraim must be understood Zabad himself, either because he had two names, or because he was so called by reason that he was head of the tribe.—DIODATI.

[s] Gen. xxxvii. 34.
[t] *In evil.*

‖ For the name Beriah signifies, "In an evil condition."—PATRICK.

¶ *His daughter*—that is, his grandchild, or great grandchild, for such are oft called *sons* or *daughters* in Scripture. *Who built Beth-horon*—that is, rebuilt or repaired, which possibly she did in Joshua's time. And this work may be ascribed to her, because these works were done either by her design or contrivance, or by her instigation and influence upon her husband and brethren who did it.—POOLE.

[t] Num. xiii. 8-16, *Nun, Oshea.*

* Elsewhere called Nun, the father of Joshua, Moses' successor.—DIODATI.

[u] Josh. xvi. 7, *Naarath.*
[2] *Daughters.*

† Or, rather Adazea, a place so called; for their border did not extend so far as Gaza in the land of the Philistines.—PATRICK.

‡ Not by the boundaries, which makes the reader imagine that the towers after mentioned belonged to the tribe of Ephraim; whereas they belonged to the Manassites. (Compare Joshua xvii. 11).—BOOTHROYD.

29 And by the borders‡ of the children of Manasseh, [x]Beth-shean and her towns, Taanach and her towns, [y]Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph, the son of Israel.

30 ¶ The sons of Asher; [z]Imnah, and Isuah, and [a]Ishuai, and Beriah, and Serah their sister.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and [b]Shomer, and Hotham, and Shua their sister.

33 And the sons of Japhlet; Pasach, and Bimhal, and Ashvath: these *are* the children of Japhlet.

34 And the sons of [c]Shamer §Ahi, and Rohgah, Jehubbah, and Aram.

35 And the sons of his brother‖ Helem; Zophah, and Imna, and Shelesh, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and [d]Ithran, and Beera.

38 And the sons of Jether;¶ Jephunneh, and Pispah, and Ara.

39 And the sons of Ulla;* Arah, and Hanniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* father's house, choice *and* mighty men of valour, chief of the princes. And [e]the number throughout the genealogy of them that were apt to the war *and* to battle *was* twenty and six thousand men.†

[x] 1 Sam. xxxi. 10, *Beth-shan.*
[y] Jud. i. 27.
[z] Gen. xlvi. 17. Num. xxvi. 44-46, *Jimnah.*
[a] Gen. xlvi. 17, *Iuii.*
[b] 34, *Shamer.*
[c] 32, *Shomer.*

§ Shamer, which is the same as Shomer (ver. 32.)—DIODATI.

‖ That is, of Hotham, who was next brother to Shamer.—PATRICK.

[d] 38, *Jether.*

¶ This Jether is the same that is called in the verse foregoing Ithran, the youngest son but one of Zophah; the rest had no sons, or their genealogy was lost.—PATRICK.

* *Ulla*—another son of Jether, as may be gathered by the course of the genealogy, though he be not expressed with his brethren (ver. 38). See the like defect ver. 18, and 34.—POOLE.

[e] xxi. 1-5.

† Though they lived in a rich and delicious country, abounding with wine and oil, and other good things, in the best part of Galilee, yet they did not give themselves up to sloth and laziness, but were a warlike and valiant people.—PATRICK.

CHAPTER VIII.

1 *The sons and chief men of Benjamin.* 33 *The stock of Saul and Jonathan.*

NOW Benjamin begat [a]Bela his first-born, Ashbel the second, and [b]Aharah the third,

2 Nohah the fourth, and Rapha the fifth.

3 And the sons of Bela were [c]Addar, and Gera, and Abihud,

4 And Abishua, and Naaman, and Ahoah,

5 And [d]Gera, and [e]Shephuphan, and Huram.

6 And these *are* the sons of [f]Ehud: these are the heads of the fathers of the inhabitants of [g]Geba, and they removed them to [h]Manahath:

CHAP. VIII.
[a] Gen. xlvi. 21.
[b] Num. xxvi. 38, *Ahiram.*
[c] Gen. xlvi. 21. *Ard.*
[d] Jud. iii. 15.
[e] vii. 12, *Shuppim.*
[f] vii. 10.
[g] vi. 60.
[h] ii. 52, 54.

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grave with more sorrow than their following the young that descend from them to the grave first, especially if in blood. It is often the burden of those that live to be old, that they see those go before them of whom they said, "These same shall comfort us." It was a brotherly, friendly office which his brethren did, when "they came to comfort him" under this great affliction, to express their sympathy with him, and concern for him, and to suggest that to him which would support and quiet him under this sad providence. Probably they reminded him of the promise of increase with which Jacob had blessed him, when he laid his right hand upon his head. Although his house was not so with God as he hoped, but a house of mourning, a shattered family, yet that promise was sure (2 Sam. xxiii. 5).

THE BREACH REPAIRED.—Ver. 23. The repair of this breach, in some measure, by the addition of another son to his family in his old age (ver. 23), like Seth, "another seed instead of that of Abel, whom Cain slew" (Gen. iv. 25). When God thus restores comfort to his mourners, "makes glad according to the days wherein he afflicted," setting the mercies over against the crosses, we ought therein to take notice of the kindness and tenderness of Divine Providence; it is as if "it repented God concerning his servants" (Ps. xc. 13, 15). Yet, joy that a man was born into his family could not make him forget his grief; for he gives a melancholy name to this son, *Beriah, in trouble;* for he was born when the family was in mourning, when "it went evil with his house." It is good to have in remembrance the affliction and the misery, the wormwood and the gall, that our souls may be "humbled within us" (Lam. iii. 19). What name more proper for "man that is born of a woman" than *Beriah*, because born into a troublesome world! It is added, as a further honour to the house of Ephraim, (1.) That a daughter of that tribe, *Sherah* by name, at the time of Israel's settling in Canaan, built some cities, either at her own charge or by her own care; one of them bare her name, *Uzzen-sherah* (ver. 24). A virtuous woman may be as great an honour and blessing to a family as a mighty man. (2.) That a son of that tribe was employed in the conquest of Canaan, "Jehoshua the son of Non" (ver. 27). In this also the breach made on Ephraim's family was further repaired; and perhaps the resentments of this injury, formerly done by the Canaanites to the Ephraimites, might make him more vigorous in the war.—*Henry.*

PRACTICAL OBSERVATIONS.—Events frequently occur entirely beyond our expectations, and contrary to probabilities; the dispensations of Providence *seem* to run counter to the promises, in order that their performance may be more observed and admired; and often a good cause is run down, while the wicked triumph in the success of their villany: but the day of judgment will clear up and rectify all such *apparent* obliquities in the Divine administration.—They who live long often become like the decaying tree, which stands till all its branches are withered, or broken off one after another. But though the premature death of our children must necessarily be afflictive, and it behoves us all mutually to comfort each other, yet we should not mourn as men without hope; for the Lord is able to make up all our losses. Considering our state on earth, we may properly call our children on earth *Beriah*, for "man is born to trouble as the sparks fly upwards." But the supports, consolations, and prospects, which the gospel brings to believers, are sufficient to counterbalance every evil, and to render both life and death tolerable, if not joyful.—If men venture their lives to preserve their cattle, surely we should be willing to renounce, venture, and suffer anything for the sake of Jesus Christ and his precious salvation.—*Scott.*

CHAP. VIII. BENJAMIN.—Ver. 1. (1.) This tribe of Benjamin was once brought to a very low ebb, in the time of the Judges, upon the occasion of the iniquity of Gibeah, when only 600 men escaped the sword of justice; and yet, in these genealogies, it makes as good a figure as almost any other of the tribes; for it is the honour of God to help the weakest, and raise up those that are most diminished and abased. (2.) Here is mention of one Ehud (ver. 6); in the verse before, of one Gera (ver. 5); and ver. 8, of one that descended from him, that "begat children in the country of Moab;" which inclines me to think it was Ehud who was the second of the judges of Israel, for he is said to be "the son of Gera," and "a Benjamite" (Judg. iii. 15); and he delivered Israel from the oppression of the Moabites, by killing the king of Moab, which might give him a greater sway in the country of Moab than we find evidence of in his history, and might occasion some of his posterity to settle there. (3.) Here is mention of some of the Benjamites that "drove away the inhabitants of Gath" (ver. 13), perhaps those that had slain the Ephraimites (chap. vii. 21), or their posterity, by way of reprisal; and one of them that did this piece of justice was named *Beriah* too, that name in which the memorial of that injury was preserved. (4.) Particular notice is taken of them that "dwelt in Jerusalem" (ver. 28, and again ver. 32), that they whose ancestors had had their residence there might thereby be induced, at their return from captivity, to settle there too, which, for aught that appears, few were willing to do, because it was the post of danger; and therefore we find (Neh. xi. 2),

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7 And Naaman, and Ahiah, and Gera, he removed them,* and begat Uzza and Ahihud.

8 And Shaharaim begat *children* [i]in the country of Moab, after [k]he had sent them away; Hushim and Baara *were* his wives.†

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Ahitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built [l]Ono and Lod,‡ with the towns thereof:

13 Beriah also, and [m]Shema, who *were* heads of [n]the fathers of the inhabitants of [o]Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jeremoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of [p]Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of [q]Shimhi;

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the fathers, by their generations, chief *men*. These [r]dwelt in Jerusalem.

29 And at Gibeon dwelt [s]the father of Gibeon, whose wife's name *was* Maachah;

30 And his first-born son [t]Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and [u]Zacher.§

32 And Mikloth begat [x]Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

33 ¶ And [y]Ner begat [z]Kish, and Kish begat Saul, and [a]Saul begat Jonathan, and Malchishua, and [b]Abinadab, and [c]Esh-baal.

34 And the son of Jonathan *was* [d]Merib-baal; and Merib-baal begat [e]Micah.

35 And the sons of Micah *were* Pithon, and Melech, and [f]Tarea, and Ahaz.

36 And Ahaz begat [g]Jehoadah; and Jehoadah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

37 And Moza begat Binea: [h]Rapha *was* his son, Eleasah his son, Azel his son.

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek‖ his brother *were* Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, [i]archers, and had [k]many sons, and sons' sons, an hundred and fifty. All these *are* of the sons of Benjamin.

CHAPTER IX.

1 *The original of Israel's and Judah's genealogies.* 27 *The charge of certain Levites.* 35 *Saul's and Jonathan's stock.*

SO* [a]all Israel were reckoned by genealogies; and, behold, they *were* written in the book of the Kings of Israel and Judah, *who* were [b]carried away to Babylon for their transgression.

2 ¶ Now [c]the first inhabitants, that *dwelt* in their possessions in their cities, *were* the Israelites, the priests, Levites, and [d]the Nethinims.

3 ¶ And [e]in Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and [f]of the children of Ephraim, and Manasseh;

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of [g]Bani, of the children of [h]Pharez the son of Judah.†

5 And of the [i]Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of [k]Zerah; Jeuel and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; [l]Sallu the son of Meshullam,‡ the son of Hodaviah, the son of Hasenuah,

8 And Ibneiah the son of Jehoram, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah;

9 And their brethren, according to their generations, nine hundred and fifty and six. All these

* Namely, was the author of this enterprise to go and seek out new habitations, for he himself, it should seem, remained in Geba. —DIODATI.

[l] Ruth i. 1.

[k] Gen. xxv. 6.

† After the removal before mentioned, this individual took two wives of the country of Moab, whose names are here set down. To shew (say some of the Jews) that though a Moabite was excluded from the congregation of the Lord, yet a Moabitess was not, as appears by the example of Ruth.—PATRICK.

[l] Ezra ii. 33.

‡ These two cities are joined together in other places, being neighbouring cities (see Ezra ii. 33; Neh. vii. 37; xi. 5). Lod is probably the same as Lydda. — LIGHTFOOT.

[m] 21, *Shimhi*.

[n] iv. 4.

[o] Josh. xix. 42, *Ajalon*.

[p] 13.

[q] 13, *Shema*.

[r] Josh. xv. 63.

[s] ix. 35, 36, *Jehiel*.

[t] ix. 36, 37.

[u] ix. 37, *Zechariah*.

§ This mass of names is calculated to awaken solemn reflection. It strikingly illustrates the visionary character of human existence. In the days of their flesh, how vast the stir, the strife of the mingled emotions of joy and sorrow, hope and fear, love and hate, in the bosoms of these untold myriads! But they are all gone, and nothing now survives but a portion of their names! That honour arises, however, from their relation to the Church of God; for at that period the earth was probably as thickly peopled as it is now; and yet how little is known of either the sovereigns or subjects, the seats of authority, or the marts of commerce! All are swallowed up in the vast abyss, on the bosom of which a cloud rests, baffling all attempts to scrutinise its dark chambers, and to inquire after those who dwell therein. —DR JOHN CAMPBELL.

[x] ix. 38 *Shimeam*.

[y] ix. 39.

[z] 1 Sam. ix. 1.

[a] 1 Sam. xiv. 49.

[b] 1 Sam. xiv. 49, *Ishui*.

[c] 2 Sam. ii. 8.

[d] 2 Sam. iv. 4.

[e] 2 Sam. ix. 12.

[f] ix. 41, *Tahrea*.

[g] ix. 42, *Jarah*.

[h] ix. 43, *Rephaiah*,

‖ We read nothing of Eshek before, unless he be the same with Eleasah (verse 37). Thus the family of Saul, although he was rejected by God from being king of Israel, was blessed with a numerous progeny, which sprung from his great - grandchild Micah, whose posterity is here largely recorded in honour of Jonathan. —PATRICK.

[i] xii. 2.

[k] Ps. cxxvii. 3-5.

CHAP. IX.
B.C. 1200.

* *So*, "thus."—BOOTHROYD. *All Israel*, &c.—"Thus were all the Israelites reckoned by genealogies; and, lo! these *were found* written in the registers of the kings of Israel and Judah; when *the Judahites* were, on account of their transgressions, removed to Babylon."—GEDDES.

[a] Ezra ii. 59.

[b] 2 Chr. xxxvi. 18.

[c] Ezra ii. 70.

[d] Josh. ix. 21-27.

[e] Neh. xi. 1, 4-9.

[f] 2 Chr. xxx. 11.

[g] Neh. viii. 7.

[h] Gen. xlvi. 12.

† That there is so great a diversity of names between this catalogue and that Neh. xi., may be ascribed to two causes:—1. To the custom of the Hebrews, who used very frequently to give two or three several names to one person; and, 2. To the change of times; for here they are named who came up at the first return; but many of those in Nehemiah might be then dead, or gone from Jerusalem, or with them.—POOLE.

[i] Num. xxvi. 20, *Shelanites*.

[k] Gen. xxxviii. 30, *Zarah*.

[l] Neh. viii. 4.

‡ This Meshullam is said to be descended from quite different ancestors than is mentioned Neh. xi. 7; and therefore this is a different person from the other, though of the same name.—PATRICK.

"The people blessed those that willingly offered themselves to dwell at Jerusalem," the greater part being inclined to prefer the cities of Judah. They whose godly parents had their conversation in the New Jerusalem, should thereby be engaged to set their faces thitherward, and pursue the way thither, whatever it cost them.

FAMILY OF SAUL.—Ver. 33. (1.) Before Saul, Kish and Ner only are named—his father and grandfather. His pedigree is carried higher 1 Sam. ix. 1, only there Kish is said to be "the son of Abiel," here "of Ner." He was in truth the son of Ner, but the grandson of Abiel; as appears by 1 Sam. xiv. 51, where it is said that "Ner was the son of Abiel," and that Abner, who was the son of Ner, was Saul's uncle—that is, his father's brother: therefore his father was also the son of Ner. It is common in all languages to put sons for grandsons, and other descendants, much more in the scanty language of the Hebrews. (2.) After Saul, divers of his sons are named, but the posterity of none of them, save Jonathan only, who was blessed with a numerous issue, and those honoured with a place in the sacred genealogies, for the sake of his sincere kindness to David. The line of Jonathan is drawn down here for about ten generations. Perhaps David was, in a particular manner, careful to preserve that, and assigned it a page by itself, because of the covenant made between his seed and Jonathan's seed for ever (1 Sam. xx. 15, 23, 42). This genealogy ends in Ulam, whose family became famous in the tribe of Benjamin for the number of its valiant men. Of that one man's posterity there were, as it should seem at one time, 150 archers brought into the field of battle, that were "mighty men of valour" (ver. 40). That is taken notice of concerning them which is more a man's praise than his pomp or wealth is, that they were qualified to serve their country.—*Henry*.

PRACTICAL OBSERVATIONS.—The Lord delighteth to exalt those who have been abased, and to honour those who adhere to him, and to the king whom he hath placed upon his holy hill of Zion, to his chosen people, and to his instituted worship. Numbers of renowned names are now buried in oblivion; but as God honours some of those who have been faithful and useful in their generation, by recording their names in the sacred Scriptures, so he writes the names of all his people in the book of life. May this be our privilege, however unnoticed in the partial histories of mankind!—*Scott*.

CHAP. IX. REORGANISATION OF THE TEMPLE SERVICE.—Ver. 14-34. We have here a further account of the good posture which the affairs of religion were put into immediately upon their return out of Babylon. They had smarted for their former *neglect* of ordinances, and under the late *want* of ordinances; both these considerations made them very zealous and forward in setting up the worship of God among them; and so they began their work at the right end. Instances hereof we have here—1. Before the house of the Lord was built they had the house of the tabernacle, a plain and movable tent, which they made use of in the meantime. They that cannot yet reach to have a temple must not be without a tabernacle; but be thankful for that, and make the best of it. Never let God's work be left undone for want of a place to do it in. 2. In allotting to the priests and Levites their respective employments they had an eye to the model that was drawn up by David, and Samuel the seer (ver. 22). Samuel, in his time, had drawn the scheme of it, and laid the foundation, though the ark was then in obscurity; and David afterwards finished it; both by immediate direction from God. Or David, as soon as he was anointed, had this matter in his mind, and consulted Samuel about it, though he was then in his troubles, and the plan was formed in concert between them. This, perhaps, had been little regarded for many ages; but now, after a long interruption, it is revived. In dividing the work, they observed these ancient landmarks. 3. The most of them dwelt at Jerusalem (ver. 34); yet there were some that dwelt in the villages (ver. 16, 22), because, it may be, there was not yet room for them in Jerusalem; but, however, they were employed in the service of the tabernacle (ver. 25), "they were to come after seven days from time to time." They

men *were* chief of the fathers in the house of their fathers.

10 ¶ And of the priests; Jedaiah, and [m]Jehoiarib, and Jachin,

11 And [n]Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, [o]the ruler of the house of God;[§]

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of [p]Meshillemith, the son of [q]Immer;

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; [1]very able men for the work of the service of the house of God.

14 ¶ And of the Levites; [r]Shemaiah the son of Hasshub, the son of Azrikam, the son of [s]Hashabiah, [t]of the sons of Merari;

15 And Bakbakkar, Heresh, and Galal, and [u]Mattaniah the son of Micah, the son of [x]Zichri, the son of Asaph;

16 And [y]Obadiah the son of Shemaiah, the son of Galal, [z]the son of Jeduthun, and Berechiah the son of Asa, the son of Elkanah, that dwelt in the villages of the [a]Netophathites.

17 And the porters[‖] *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief;

18 (Who hitherto *waited* in [b]the king's gate eastward;) [c]they *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of [d]Korah, and his brethren, of the house of his father, the Korahites, *were* over the work of the service, keepers of the [2]gates of the tabernacle: and their fathers *being* [e]over the host of the LORD, *were* keepers of the entry.

20 And [f]Phinehas the son of Eleazar was the ruler over them in time past,[¶] *and* [g]the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates *were* two hundred and twelve. These were reckoned by their genealogy [h]in their villages,[*] whom [i]David and Samuel the seer [3]did ordain in their [4]set office.

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely*, the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after [k]seven days[†] from time to time with them.

26 For these Levites, the four chief porters, were in *their* [5]set office, and were over the [6]chambers [l]and treasuries of the house of God.

27 ¶ And they lodged round about[‡] the house of God, because [m]the charge *was* upon them, and [n]the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministering vessels, that they should [7]bring them in and out by tale.[§]

29 *Some* of them also *were* appointed to oversee the vessels, and all the [8]instruments of the sanctuary, and the fine flour, and the wine, and [o]the oil, and [p]the frankincense, and the spices.

30 And *some* [q]of the sons of the priests made the ointment of the spices.[‖]

31 And Mattithiah, *one* of the Levites, (who *was* the first-born of Shallum the Korahite,) had the [9]set office over the things that were made in the pans.[¶]

32 And *other* of their brethren, of the sons of the Kohathites, *were* over the [1]shew-bread, [r]to prepare *it* every sabbath.[*]

33 And these *are* [s]the singers, chief of the fathers of the Levites, *who remaining* in the chambers [t]*were* free; for [2]they were [u]employed in *that* work day and night.[†]

34 These [x]chief fathers of the Levites *were* chief throughout their generations: these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt [y]the father of Gibeon,[‡] Jehiel, whose wife's name *was* Maachah:

36 And his first-born son Abdon, then Zur, and [z]Kish, and Baal, and Ner, and Nadab,

37 And [a]Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat [b]Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

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[m] Neh. xi. 10.
[n] Neh. x. 2.
[o] Num. iv. 15.
§ *The ruler of the house of God*; or, *a ruler in the house of God*—not the high priest, who was Ezra (Ezra iii. 8), but a chief ruler under him; either *the second priest*, as such are called (Num. iii. 32), or the head of one of the twenty-four families or courses.—POOLE.
[p] Neh. xi. 12, 13, *Meshillemoth.*
[q] Ezra ii. 37.
[1] *Mighty men of valour.*
[r] Neh. xi. 15.
[s] Neh. xii. 24.
[t] Num. xxvi. 57.
[u] Neh. xi. 17, 22, *Micha*; xii. 25.
[x] Neh. x. 12, *Zaccur.*
[y] Neh. xi. 17, *Abda, Shammua.*
[z] 2 Chr. xxxv. 15.
[a] Neh. xii. 28-30.
‖ Rather the guards, as the Hebrew word more properly signifies. The next verse tells us that they waited "in the king's gate eastward;" that is, where the king's gate formerly was. This shews that the tabernacle which they erected since their return from the captivity, was not on mount Moriah, but in Zion. It is probable that they erected this tabernacle immediately after their return, till the temple could be built, being unwilling to remain for any time without a place of public worship.—PATRICK.
[b] 1 Kings x. 5.
[c] xxvi. 12-19.
[d] Num. xxvi. 9-11.
[2] *Thresholds.*
[e] 2 Kings xi. 9.
[f] Num. iii. 32.
¶ He "was the ruler over them in time past"—*i.e.*, when they marched through the wilderness, &c., before he was high priest; and "the Lord was with him," so that even then he was held in great esteem. This seems to be here noticed to shew that Shallum's office was no mean office.—WELLS.
[g] Num. xxv. 11-13.
[h] Neh. xi. 25-30.

* *In their villages*—where their usual residence was, and whence they came to Jerusalem in their courses.—POOLE.
[i] xxiii., xxv., xxvi.
[3] *Founded.*
[4] *Trust.*
[k] 2 Kings xi. 5, 7.
† Every week a new course came to attend the service of the house of God, and to relieve their brethren.—PATRICK.
[5] *Trust.*
[6] *Storehouses.*
[l] 2 Chr. xxxi. 5-12.
‡ In the chambers which were in the porticoes that encompassed the body of the temple.—DIODATI.
[m] Rom. xii. 7.
[n] 1 Sam. iii. 15.
[7] *Bring them in by tale, and carry them out by tale.*
§ For the use of the priests when they ministered; who returned, when they had done their work, the same number to the Levites which they had received from them. This was another duty of the Levites.—PATRICK.
[8] *Vessels.*
[o] Ex. xxvii. 20.
[p] Ex. xxx. 23-38.
[q] Ex. xxx. 25, 33.
‖ This is added to prevent a mistake, and to shew that although the Levites were intrusted with the keeping of this ointment, yet none but the priests could make it (see Ex. xxx. 22, &c.)—POOLE.
[9] *Trust.*
¶ That is, was to take care that fine flour might be provided and kept safely and well, that when occasion required they might make cakes in pans to be offered to the Lord.—POOLE.
[1] *Bread of ordering.*
[r] Ex. xxv. 30.
* When it was set new upon the table in the holy place, and the old taken away (see upon Ex. xxv. 30).—PATRICK.
[s] vi. 31-33.
[t] Neh. xi. 17, 22, 23.
[2] *Upon them* was.
[u] Ps. cxxxiv. 1, 2.
† *Employed—day and night*—some or other of them, either in composing or singing psalms and hymns, or teaching others how to sing them.—GILL.
[x] Neh. xi. 1-15.
[y] viii. 29.
‡ The account now returns to the genealogy of Saul; and a repetition here takes place of what had before been given at chap. viii. 29, &c. It is supposed to be repeated in order to form the connection with the history of Saul in the following chapter.—PYLE.
[z] viii. 33.
[a] viii. 31.
[b] viii. 32, *Shimeah.*

had their week's attendance in their turns. 4. Many of the Levites were employed as porters at the gates of the house of God; four chief porters (ver. 26), and under them to the number of 212 (ver. 22). They had the oversight of the *gates* (ver. 23); were keepers of the *thresholds*, as it is in the margin (ver. 19); and keepers of the *entry*. This seemed a mean office, and yet David would rather have it than "dwell in the tents of wickedness" (Ps. lxxxiv. 10). Their office was, (1.) To open the doors of God's house every morning (ver. 27), and shut them at night. (2.) To keep off the unclean, and hinder those from thrusting in that were forbidden by the law. (3.) To direct and introduce into the courts of the Lord those that came thither to worship, and to shew them whither to go, and what to do, that they might not incur punishment. This required care, and diligence, and constant attendance. Ministers have work to do of this kind. 5. Here is one Phinehas, a son of Eleazar, that is said to be a "ruler over them in time past" (ver. 20); not the famous high priest of that name, but (as is supposed) an eminent Levite, of whom it is here said, that "the Lord was with him;" or, as the Chaldee reads it, "the Word of the Lord was his helper;" the Eternal Word, who is "Jehovah the mighty one, on whom help is laid." 6. It is said of some of them, that because the charge was upon them, "they lodged round about the house of God" (ver. 27) It is good for ministers to be near their work, that they may give themselves wholly to it The Levites pitched about the tabernacle, when they marched through the wilderness. *Then*, they were porters in one sense, bearing the burdens of the sanctuary; *now*, porters in another sense, attending the gates and the doors—in both instances keeping the charge of the sanctuary. 7. Every one knew his charge. Some were intrusted with the plate, the ministering vessels, to bring them in and out by tale (ver. 28); others were appointed to prepare the fine flour, wine, oil, &c. (ver. 29); others, that were priests, made up the holy anointing oil (ver. 30); others took care of the meat-offerings (ver. 31); others, of the shew-bread (ver. 32). As in other great houses, so in God's house, the work is likely to be done well when every one knows the duty of his place, and makes a business of it. God is the God of order: but that which is everybody's work will be nobody's work. 8. The singers "were employed in that work day and night" (ver. 33). They were the "chief fathers of the Levites," that made a business of it—not mean singing men, that made a trade of it. They remained in the chambers of the temple, that they might closely and constantly attend it; and were therefore discharged from all other services. It should seem some companies were continually singing, at least, at stated hours, both day and night. Thus was God continually praised, as it is fit he should be who is continually doing good. Thus devout people might, at any hour, have assistance in their devotion. Thus was that temple a figure of the heavenly one, where they "rest not, day nor night," from praising God (Rev. iv. 8). "Blessed are they that dwell in thine house, they will be still praising thee."—*Henry.*

PRACTICAL OBSERVATIONS.—In remembering the miseries of man, we should be careful not to lose sight of his transgressions, that the justice of God in them may be noticed. When sinners repent, and forsake their sins, they are in a fair way of being extricated from their trouble; and the affairs of Church and State are likely to be well ordered when men of all ranks and orders in the community concur in endeavours for that purpose. Whatever politicians may suppose, no description of men are more essential to the real welfare of the State than conscientious ministers of religion; and that service requires very able men, of clear heads and steadfast minds. God will raise up such persons in those nations which he peculiarly favours, and qualify some for rulers in his Church, and others for subordinate services; and it is well when every one knows, and diligently attends to, his proper work, without envying or contemning any of his brethren. To be "a door-keeper in the house of the LORD" is an honourable employment; and if he be with us, it will both be comfortable to us, and profitable to others; but without this, our services will be formal and our souls miserable. If employed in the service of the sanctuary, we have a charge to keep, as well as a work to do; and those who "watch for men's souls, as they that must give account," are intrusted with that which is far more valuable than the richest treasures of silver and gold. They should therefore reside upon the spot as much as possible, in order to be near and ready for their work, at every hour, as occasion may require. To prepare bread for the sanctuary, in their stated public preaching, may, *perhaps*, be only expected from them every Sabbath; but some parts of their work must be needful

39 And Ner begat Kish, and Kish begat Saul, [c]and Saul begat Jonathan, and Malchi-shua, and Abinadab, and Esh-baal.

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were* Pithon, and Melech, and Tahrea, *and Ahaz.*

42 And Ahaz begat [d]Jarah; and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza;

43 And Moza begat Binea; and [e]Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAPTER X.

1 *Saul's overthrow and death.* 8 *The Philistines triumph over him.* 11 *Jabesh-gilead's kindness to him and his sons.*

NOW [a]the Philistines* fought against Israel; and the men of Israel fled from before the Philistines, and fell down [1]slain in [b]mount Gilboa.

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew [c]Jonathan, and [d]Abinadab, and Malchi-shua, [e]the sons of Saul.†

3 And the battle [f]went sore against Saul, and the [2]archers [3]hit him, and [g]he was wounded of the archers.

4 Then said Saul to his armour-bearer, [h]Draw thy sword, and thrust me through therewith, lest these [i]uncircumcised come and [4]abuse me. But his armour-bearer would not; for [k]he was sore afraid. So [l]Saul took a sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So [m]Saul died, and his three sons, and all his house died together.‡

7 And when all the men of Israel that *were* in the valley saw that they fled, and that Saul and his sons were dead, [n]then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came [o]to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they [p]took his head, and his armour, and sent into the land of the Philistines round about, to carry [q]tidings unto their idols, and to the people.§

10 And they put his armour in the house of [r]their gods, and fastened his head [s]in the temple of Dagon.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul,

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh,‖ and [t]fasted seven days.

13 ¶ So Saul died for his transgression which he [5]committed against the LORD, *even* against the word of the LORD, which he kept not, and also for asking *counsel* of *one that had* [u]a familiar spirit, to enquire *of it*;¶

14 And [x]enquired not of the LORD: therefore [y]he slew him, and [z]turned the kingdom unto David the son of Jesse.

CHAPTER XI.

1 *David made king.* 4 *He winneth the castle of Zion from the Jebusites by Joab's valour.* 10 *A catalogue of his worthies.*

THEN all Israel gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.*

2 And moreover, [1]in time past, even when Saul was king, thou *wast* he that leddest out and broughtest in Israel; and the LORD thy God said unto thee, [a]Thou shalt [2]feed† my people Israel, and thou shalt be ruler over my people Israel.

3 Therefore came all the elders of Israel to the king to Hebron; and [b]David made a covenant with them in Hebron before the LORD; and they [c]anointed David king over Israel, according to the word of the LORD [3]by Samuel.

4 ¶ And [d]David and all Israel went to Jerusalem, which *is* Jebus, where the Jebusites *were*, [e]the inhabitants of the land.‡

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless David took [f]the castle of Zion, which *is* the city of David.

6 And David said, [g]Whosoever smiteth the Jebusites first shall be [4]chief and captain. So Joab the son of Zeruiah went first up, and was chief.§

7 And [h]David dwelt in the castle; therefore they called it [5]the city of David.

B.C. 1200—B.C. 1056.

[c] x. 2.
[d] viii. 36, *Jehoadah.*
[e] viii. 37, *Rapha.*

CHAP. X.

[a] 1 Sam. xxxi. 1, 2.
* Here the author of this book passes over all the time of Moses, Joshua, the Judges, and Samuel, and begins at the death of Saul and reign of David. —WALL.
[1] *Wounded.*
[b] 1 Sam. xxviii. 4.
[c] 1 Sam. xiv. 39, 40.
[d] 1 Sam. xiv. 49, *Ishui.*
[e] Ex. xx. 5.
† The account here given of the death of Saul exactly corresponds in all its parts with that which we have already considered. Saul, notwithstanding his ungodly character, had yet cultivated so much of right feeling as to lead him to recoil from the "uncircumcised," as the enemies of that God who had raised him to his authority. — DR JOHN CAMPBELL.
[f] 1 Sam. xxxi. 3-6.
[2] *Shooters with bows.*
[3] *Found.*
[g] Gen. xlix. 23, 24.
[h] Jud. ix. 54.
[i] Jud. xv. 18.
[4] *Mock.*
[k] 1 Sam. xxxi. 4.
[l] 2 Sam. xvii. 23.
[m] 1 Sam. xii. 25.
‡ That is, all that were present with him in the battle; and his family had such a blow by their fall, that it never recovered itself; for though Ish-bosheth reigned over a part of the country, yet it was not in any splendour, such a deadly wound being given to the house of Saul, that it did not long survive him in the kingly authority.—PATRICK.
[n] Deut. xxviii. 33.
[o] 1 Sam. xxxi. 8.
[p] 1 Sam. xxxi. 9.

[q] Jud. xvi. 23, 24.
§ That public thanksgiving might be given by them to their gods for this victory.—PATRICK.
[r] 1 Sam. xxxi. 10, *Ashtaroth.*
[s] 1 Sam. v. 2-7.
‖ The inhabitants of Jabesh-gilead, a city on the left bank of the Jordan, opposite to Bethshan, shewed, in their anxiety that Saul and his sons should have an honourable burial, their attachment to the house of Saul, to whom they were indebted for deliverance from great dangers (1 Sam. xi. 4-11). — BERTHEAU.
[t] Gen. l. 10.
[5] *Transgressed.*
[u] Ex. xxii. 18.
¶ Thus expired the reign and succession of this unhappy prince, whose rash and ungoverned spirit led him into those impieties for which God, in great justice, transferred the crown from his family to that of the very person from whom he had received so great services, and whom, notwithstanding, he treated with such unparalleled envy and oppression.—PYLE.
[x] Jud. x. 11-16.
[y] Is. x. 7, 15.
[z] 1 Sam. xiii. 14.

CHAP. XI.

B.C. 1048.

* *Behold, we are thy bone and thy flesh* (Gen. xxix. 14)—thou art our countryman, thou belongest like us to the community of Israel, and thou art known to the whole community as their successful general in the wars they have waged with foreign foes.—BERTHEAU.
[1] *Both yesterday and the third day.*
[a] 1 Sam. xvi. 1, 13.
[2] *Rule.*
† This is the meaning of the verb, and implies not only feeding, but all the care which a shepherd exercises over his flock.-BOOTHROYD.
[b] 1 Sam. xi. 15.
[c] 1 Sam. xvi. 13.
[3] *By the hand of.*
[d] 2 Sam. v. 6-10.
[e] Gen. x. 16.
‡ It was still in the hands of the Jebusites, at least the upper and fortified part, comprising mount Zion. In the lower part, or the town as distinguished from the citadel, the Jebusites and Israelites (chiefly of Benjamin) seem to have lived intermingled. The fortress was so strong, and had been so long retained in their possession, that the Jebusites regarded it as impregnable, and derided all attempts to take it.—KITTO.
[f] 1 Kings viii. 1.
[g] Josh. xv. 16, 17.
[4] *Head.*
§ Before this he was one of David's chief captains (2 Sam. iii. 22, 23), and general of the forces of Judah; but now he is made captain-general of all the forces of Israel and Judah.—POOLE.
[h] Ps. ii. 6.
[5] *Zion.*

every day; and they should generally be exempted from other cares and employments, that they may give themselves wholly to the Word of God and prayer. Blessed be his name! if believers, we shall for ever (not in rotation, but altogether), without interruption or cessation, praise him night and day in his temple above.—*Scott.*

CHAP. X. SAUL'S DEATH.—Ver. 1. This account of Saul's death is the same with that which we had 1 Sam. xxxi. 1, &c. We need not repeat the exposition of it. Only let us observe, 1. Princes sin, and the people suffer for it. It was a bad time with Israel when they "fled before the Philistines," and "fell down slain" (ver. 1); when they quitted their cities, and "the Philistines came and dwelt in them" (ver. 7). We do not find that they were at this time guilty of idolatry, as they had been before, in the days of the judges, and were after, in the days of the kings. Samuel had reformed them, and they were reformed, and yet they are thus "given to the spoil and to the robbers." 2. Parents sin, and the children suffer for it. When the measure of Saul's iniquity was full, and his day came to fall (which David foresaw, 1 Sam. xxvi. 10), he not only descended into battle, and perished himself, but his sons (all but Ish-bosheth) perished with him, and Jonathan among the rest, that gracious, generous man; for "all things come alike to all." 3. Sinners sin, and at length suffer for it themselves, though they be long reprieved; for, though sentence be not executed speedily, it will be executed. It was so upon Saul; and the manner of his fall was such as, in divers particulars, answered to his sin. (1.) He had thrown a javelin more than once at David, and missed him; but the archers hit him, and he was wounded of the archers. (2.) He had commanded Doeg to slay the priests of the Lord; and now, in despair, he commands his armour-bearer to "draw his sword, and thrust him through." (3.) Him that had disobeyed the command of God, in not destroying the Amalekites, his armour-bearer disobeys, in not destroying him. (4.) He that was the murderer of the priests is justly left to himself to be his own murderer; and his family is cut off who cut off the city of the priests.

LESSONS FROM IT.—From the triumphs of Divine justice in the ruin of Saul, we may learn, 1. That sin of sinners will certainly find them out, sooner or later: "Saul died for his transgression." 2. That no man's greatness can exempt him from the judgment of God. 3. Disobedience is a killing thing. Saul died for "not keeping the word of the Lord," by which he was ordered to destroy the Amalekites. 4. Consulting with witches is a sin that fills the measure of iniquity as soon as anything. Saul inquired of one that "had a familiar spirit," and "inquired not of the Lord, therefore he slew him" (ver. 13, 14). Saul slew himself, and yet it is said, "God slew him." What is done by wicked hands is yet done "by the determinate counsel and foreknowledge of God." They that abandon themselves to the devil shall be abandoned to him; so shall their doom be. It is said (1 Sam. xxviii. 6), Saul did "inquire of the Lord," and he "answered him not:" but here it is said, "Saul did not inquire of God;" for he did not till he was brought to the last extremity, and then it was too late.—*Henry.*

PRACTICAL OBSERVATIONS.—The Lord punishes only sinners, and none of *them* can escape who do not humbly cast themselves upon his mercy; but when transgressors inquire of God, and earnestly seek deliverance in his appointed way, they will certainly prevail; and if they be involved in domestic or national calamities in this world, they will be saved from the wrath to come. Alas! many "reject his counsel, and will none of his reproof," till he leaves them to "eat of the fruit of their own ways, and to be filled with their own devices;" and numbers who profess to seek the Lord are so superficial in doing it, so soon weary of it, and so ready to listen to Satan's temptations, that God accounts it no *inquiry* at all. May we "seek the LORD whilst he is to be found," and till we have obtained pardon, peace, and sanctifying grace, and are enabled to renounce all fellowship with the works and prince of darkness!—*Scott.*

CHAP. XI. DAVID'S HEROES.—Ver. 10. Observe, 1. The connection of this catalogue with that which is said concerning David: (1.) "David waxed greater and greater," and these were his mighty men. Much of the strength and honour of great men is borrowed from their servants, and depends upon them, which cannot but somewhat diminish pomp and power in the opinion of those that are wise. David is great because he has great men about him; take these away, and he is where he was. (2.)

8 And he built the city round about, even from Millo round about: and Joab [6]repaired the rest of the city.

9 So David [7]waxed greater and greater: [i]for the LORD of hosts *was* with him.

10 ¶ These also *are* the chief of the mighty men whom David had, who [8]strengthened themselves with him in his kingdom, *and* with all Israel, [k]to make him king, [l]according to the word of the LORD concerning Israel.

11 And this *is* the number of the mighty men whom David had; [m]Jashobeam, [9]an Hachmonite, the chief of the captains: he lifted up his spear against three hundred, slain *by him*‖ at one time.

12 And after him *was* [n]Eleazar, the son of Dodo, the Ahohite, who *was one* of the three mighties.

13 He was with David at [o]Pas-dammim, and there the Philistines were gathered together to battle, where was a parcel of ground full of barley; and the people fled from before the Philistines:

14 And they [1]set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and [p]the LORD saved *them* by a great [2]deliverance.

15 Now three [3]of the thirty captains went down to the rock to David, into the cave of Adullam; and the host of the Philistines encamped in the valley of [q]Rephaim.

16 And David *was* then in the hold, and the Philistines' garrison *was* then at Beth-lehem.

17 And David longed, and said, Oh that one would give me drink [r]of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three [s]brake through the host of the Philistines,¶ and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, [t]My God forbid it me, that I should do this thing. [u]Shall I drink the blood of these men [4]that have put their lives [x]in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. These things did these three mightiest.

20 And Abishai the brother of Joab, he was chief of the three:* for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 Of the three he was more honourable than the two, for he was their captain; [y]howbeit he attained not to the *first* three.

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, [5]who had done many acts; he slew two lion-like men of Moab: also he went down and [z]slew a lion in a pit in a snowy day.

23 And he slew an Egyptian, [6]a man of *great* stature, [a]five cubits high; and in the Egyptian's hand *was* a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and [b]slew him with his own spear.

24 These *things* did Benaiah the son of Jehoiada, and had a name among the three mighties.†

25 Behold, he was honourable among the thirty, [c]but attained not to the *first* three; and David set him over his guard.

26 Also the valiant men of the armies *were* [d]Asahel the brother of Joab, Elhanan the son of Dodo of Beth-lehem,‡

27 [e]Shammoth the Harorite, Helez the [f]Pelonite,

28 Ira the son of Ikkesh the Tekoite, Abi-ezer the [g]Antothite,

29 [h]Sibbecai the Hushathite, Ilai the Ahohite,

30 Maharai the Netophathite, [i]Heled the son of Baanah the Netophathite,

31 [k]Ithai the son of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 [l]Hurai of the brooks§ of Gaash, [m]Abiel the Arbathite,

33 Azmaveth the [n]Baharumite, Eliahba the Shaalbonite,

34 The sons of [o]Hashem the Gizonite, Jonathan the son of Shage the Hararite,

35 Ahiham the son of [p]Sacar the Hararite, [q]Eliphal the son of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 [r]Hezro the Carmelite, Naarai the son of Ezbai,

38 [s]Joel the brother of Nathan,‖ Mibhar [7]the son of Haggeri,

39 Zelek the Ammonite, Naharai the Bero-

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6 *Revived.*
7 *Went in going and increasing.*
i ix. 20. Ps. xlvi. 11.
8 *Held strongly with.*
k 2 Sam. iii. 17.
l 1 Sam. xvi. 12.
m 2 Sam. xxiii. 8, *the Tachmonite.*
9 Or, *son of Hachmoni.*
‖ *Slain by him*—to wit, by his own hand, five hundred more being slain by others then joining with him, who pursued the victory that he alone got, and in the pursuit slew five hundred, both which sums make up the eight hundred numbered (2 Sam. xxiii. 8), the slaughter of all which is justly ascribed to him, because it was the effect of his valour.—POOLE.
n xxvii. 4.
o 1 Sam. xvii. 1, *Ephes-dammim.*
1 Or, *stood.*
p 1 Sam. xiv. 23.
2 Or, *salvation.*
3 Or, *captains over the thirty.*
q Josh. xv. 8, *giants.*
r Ps. xlii. 1, 2.
s 1 Sam. xix. 5.
¶ *They broke through the camp*—not the camp referred to in ver. 15, for if this were meant, the valley of Rephaim must have lain between the fortress and the town of Bethlehem. The camp through which they broke was the encampment of this outpost, which kept possession of the space in front of the gate of the town.—BERTHEAU.
t 2 Sam. xxiii. 17.
u Lev. xvii. 10, 11.
4 *With their lives.*
x Jud. v. 18.
* *See* 2 Sam. xxiii. 18. There are but two here mentioned; the third, Abarbinel thinks, was Adina, the son of Shiza, mentioned in ver. 42, who is said to be a captain of the Reubenites, and thirty with him.—PATRICK.

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7 2 Sam. vii. 18.
5 *Great of deeds.*
x Jud. xiv. 5, 6.
6 *A man of measure.*
a Deut. iii. 11.
b 1 Sam. xvii. 51.
† Which three were Abishai, Benaiah, and Asahel (2 Sam. xxiii. 18, 20, 24).—DIODATI.
c 21.
d 2 Sam. ii. 18-23.
‡ These were chief commanders in the army, either colonels, as we speak, or captains; and they were under the command of the three foregoing great men, who were over them, as they were over the soldiers. But these great men were below the first three, who are said in the 10th verse of this chapter to be "mighty men to David" (as the words are in the Hebrew), because they attended upon him continually, as the keepers of his body, and had no other command.—PATRICK.
e 2 Sam. xxiii. 25, *Shammah, the Harodite.*
f 2 Sam. xxiii. 26, *Paltite.*
g 2 Sam. xxiii. 27, *Anethothite.*
h 2 Sam. xxiii. 27, 28, *Mebunnai, Zalmon.*
i 2 Sam. xxiii. 29, *Heleb.*
k 2 Sam. xxiii. 29, *Ittai.*
l 2 Sam. xxiii. 30, *Hiddai.*
§ *Of the brooks*, or *of the valleys*—i.e., of one of them; the plural number for the singular; so called because *he* was born or bred there.—POOLE.
m 2 Sam. xxiii. 31, *Abi-albon.*
n 2 Sam. xxiii. 31, *Barhumite.*
o 2 Sam. xxiii. 32, *Jashen.*
p 2 Sam. xxiii. 33, *Sharar.*
q 2 Sam. xxiii. 34, *Eliphelet, Ahasbai.*
r 2 Sam. xxiii. 35, *Hezrai, Paarai the Arbite.*
s 2 Sam. xxiii. 36, *Igal the son of Nathan.*
‖ There is little difficulty in the 38th verse, where Joel, who is called Igal in 2 Samuel xxiii. 36 (there being nothing more common than such alterations in names), is said to be the brother of Nathan, which seems not to consist with what is said in the other place, that he was the son of Nathan. But the account of this is easy, for he might be both, if he was his adopted son, for want of children—the word *son* often signifying no more than a nephew, as the word *brother* doth one near of kin.—PATRICK.
7 *The Haggerite.*

"The Lord of hosts was with him, and these were the mighty men which he had." God was with him, and wrought with him, but by men and means, and the use of second causes. By *this* it appeared that God was with him, that he inclined the hearts of those to come over to him that were able to serve his interest. As if God be for us, none can be against us; so if God be for us, all shall be for us that we have occasion for. Yet David ascribed his success and increase, not to the hosts he had, but to the "Lord of hosts;" not to the mighty men that were with him, but to the mighty God, whose presence with us is all in all. 2. The title of this catalogue (ver. 10): "These are the men who strengthened themselves with him." In strengthening him, they strengthened themselves and their own interest; for his advancement was theirs. What we do in our places for the support of the kingdom of the Son of David, we shall be gainers by. In strengthening it, we strengthen ourselves. It may be read, "They held strongly with him, and with all Israel." Note, When God has work to do, he will not want fit instruments to do it with. If it be work that requires mighty men, mighty men shall be either found or made to effect it, "according to the word of the Lord." 3. That which made all these men honourable, was the good service that they did to their king and country; they helped to make David king (ver. 10). A good work! They slew the Philistines, and other public enemies, and were instrumental to save Israel. Note, The way to be great is to do good. Nor did they gain this honour without labour, and the hazard of their lives. The honours of Christ's kingdom are prepared for those that "fight the good fight of faith," that labour and suffer, and are willing to venture all, even life itself, for Christ and a good conscience. It is by a patient continuance in well-doing that we must seek for glory, and honour, and immortality; and they that are faithful to the Son of David shall find their names registered and enrolled, much more to their honour than these are in the records of fame. 4. Among all the great exploits of David's mighty men, there is nothing great mentioned concerning David himself, but his "pouring out water before the Lord," which he had "longed for" (ver. 18, 19). Four very honourable dispositions of David appeared in that action, which, for aught I know, make it as great as any of the achievements of those worthies. (1.) Repentance for his own weakness. It is really an honour to a man, when he is made sensible that he has said or done anything unadvisedly, to unsay it and undo it again by repentance; as it is a shame to a man, when he has said or done amiss, to stand to it. (2.) Denial of his own appetite. He longed for the water of the well of Beth-lehem; but when he had it, he would not drink it, because he would not so far humour himself and gratify a foolish fancy. He that has such a rule as this "over his own spirit, is better than the mighty." It is an honour to a man to have the command of himself; but he that will command himself, must sometimes cross himself. (3.) Devotion toward God. That water, which he thought too good, too precious for his own drinking, he "poured out to the Lord," for a "drink-offering." If we have anything better than another, let God be honoured with it, who is the best, and should have the best. (4.) Tenderness of his servants. It put him into the greatest confusion imaginable to think that three brave men should hazard their lives to fetch water for him. In his account it turns the water into blood. It is the honour of great men not to be prodigal of the blood of those they employ, but, in all the commands they give them, to put their own souls into their soul's stead. 5. In the wonderful achievements of these heroes, the power of God must be acknowledged. How could one slay three hundred, and another the same number (ver. 11-20), another two lion-like men (ver. 22), and another an Egyptian giant (ver. 23), if they had not had the extraordinary presence of God with them, according to that promise (Josh. xxiii. 10), "One man of you shall chase a thousand, for the Lord your God fighteth for you." 6. One of these worthies is said to be an "Ammonite" (ver. 39), another "a Moabite" (ver. 46), and yet the law was, that an "Ammonite" and a "Moabite should not enter into the congregation of the Lord" (Deut. xxiii. 3). These, it is likely, had approved themselves so hearty for the interest of Israel, that in their case it was thought fit to dispense with that law, and the rather, because it was an indication that the Son of David would have worthies among the Gentiles: with him there is neither Greek nor Jew.—*Henry.*

PRACTICAL OBSERVATIONS.—When the time arrives for the performance of God's word those persons who before were most averse to the things predicted, will concur to accomplish them.—Kings are not advanced for their own aggrandisement or self-

thite, the armour-bearer of Joab the son of Zeruiah,

40 Ira the [t]Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the son of Ahlai,

42 Adina¶ the son of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the son of Maachah, and Joshaphat the Mithnite,

44 Uzzia the Ashterathite, Shama and Jehiel the sons of Hothan the Aroerite,

45 Jediael [8]the son of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai and Joshaviah, the sons of Elnaam, and Ithmah the Moabite,*

47 Eliel, and Obed, and Jasiel the Mesobaite.

CHAPTER XII.

1 *The companies that came to David at Ziklag.* 23 *The armies that came to him at Hebron.*

NOW [a]these *are* they that came to David to Ziklag, [1]while he yet kept himself close* because of Saul the son of Kish; and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and [b]could use both the right hand and the left in *hurling* stones, and *shooting* arrows out of a bow, *even* of Saul's brethren† of Benjamin.

3 The chief *was* Ahiezer, then Joash, the sons of [2]Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu the Antothite,

4 And Ismaiah the [c]Gibeonite, a mighty man among the thirty, and over the thirty;‡ and Jeremiah, and Jahaziel, and Johanan, and Jozabad the [d]Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jesiah, and Azareel, and Joezer, and Jashobeam, the Korhites,

7 And Joelah and Zebadiah, the sons of Jeroham of Gedor.§

8 And of the Gadites there separated themselves unto David, [e]into the hold to the wilderness, men of might, *and* men [3]of war *fit* for the battle, that could handle shield and buckler, [f]whose faces *were like* the faces of lions,‖ and *were* [4]as [g]swift as the roes upon the mountains;¶

9 Ezer the first, Obadiah the second, Eliab the third,

10 Mishmannah the fourth, Jeremiah the fifth,

11 Attai the sixth, Eliel the seventh,

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 These *were* of the sons of Gad, captains of the host: [5]one of the least *was* over an hundred, and the greatest over a thousand.

15 These *are* they that went over Jordan in the first month,* when [h]it had [6]overflown all his banks; and they put to flight all *them* of the valleys, *both* toward the east and toward the west.

16 And there came of the children of Benjamin and Judah to the hold unto David.

17 And David went out [7]to meet them, and answered and said unto them, [i]If ye be come peaceably unto me† to help me, [k]mine heart shall be [8]knit unto you: but if *ye be come* to betray me to mine enemies, seeing *there is* no [9]wrong in mine hands, [l]the God of our fathers look *thereon*, and [m]rebuke *it*.

18 Then [n]the spirit [l]came upon Amasai, *who was* chief of the captains, *and he said*, Thine *are we*, David, and on thy side, thou son of Jesse: [o]Peace, peace *be* unto thee, and peace *be* to thine helpers; for [p]thy God helpeth thee. Then David received them, and made them captains of the band.

19 And there fell *some* of Manasseh to David, when he came with the Philistines against Saul to battle; but they helped them not:‡ for the lords of the Philistines, upon advisement, sent him away, saying, He will fall to his master Saul [2]to *the jeopardy of* our heads.

20 As he went to Ziklag, there fell to him of Manasseh, Adnah, and Jozabad, and Jediael, and Michael, and Jozabad, and Elihu, and Zilthai, [q]captains of the thousands that *were* of Manasseh.

21 And they helped David [3]against [r]the band

B.C. 1047—B.C. 1058.

[t] 2 Sam. xx. 26, *Jairite.*

¶ He is the last of the catalogue of David's worthies in 2 Sam. xxiii., but there were some other men of valour and renown, here given.—CLARKE.

[8] *Shimrite.*

* He might possibly have been a proselyte, but the name might have been given for some exploit in engaging the Moabites, as among the Romans, Scipio was called Africanus, for his great achievements and victories over those parts and people.—POOLE.

CHAP. XII.

B.C. 1053.

[a] 1 Sam. xxvii. 6.

[1] Being *yet shut up.*

* *While he yet kept himself close*, or *was shut up*, or *shut* out, from his own land and people; for he speaks not of that time when he was shut up and hid himself in caves in the land of Judah, but when he was at Ziklag.—POOLE.

[b] Jud. iii. 15.

† Either from belief in God's word respecting him, disgust at Saul's treatment of him, or from perceiving the Lord had departed from Saul and was with David.—SCOTT.

[2] Or, *Hasmaah.*

[c] Josh. ix. 3.

‡ *Over the thirty*—*i.e.*, who came attended with thirty valiant Benjamites, and was their leader and commander.—POOLE.

[d] Josh. xv. 36.

§ These were the principal persons among the thirty, mentioned verse 4. The rest, perhaps, were not of much note.—PATRICK.

[e] 16; xi. 16.

[3] *Of the host.*

[f] xi. 22.

‖ They had a fierceness in their countenances which terrified their enemies—who durst not look them in their face, but ran away as soon as they saw them. Bochart observes, out of Aristotle, that lions have faces more like men than any other creature, but very stern and terrible.—PATRICK.

[4] *As the roes upon the mountains to make haste.*

[g] 2 Sam. ii. 18.

¶ *As swift as the roes upon the mountains.*—As their very looks daunted their enemies, and put them to flight, so they could easily pursue and overtake and destroy them in their flight.—POOLE.

[5] *One that was least* could resist *an hundred, and the greatest a thousand.*

* That is, in the latter end of March or the beginning of April. This overflowing of the Jordan arises from the melting of the snow on the mountains around its source and on its sides. If these men swam across it at this time, and attacked some of the enemies of Israel, who had occupied the valleys, their prowess is justly recorded, for the attempt was extremely hazardous.—BOOTHROYD.

[h] Josh. iii. 15.

[6] *Filled over.*

[7] *Before them.*

[i] 1 Sam. xvi. 4.

† David made this particular protestation to these men of the tribe of Benjamin, to gain from them an assurance of loyalty, because this tribe was more adhering to Saul, a Benjamite.—DIODATI.

[k] 1 Sam. xviii. 1, 3.

[8] *One.*

[9] Or, *violence.*

[l] 1 Sam. xxiv. 11-17; xxvi. 23, 24.

[m] Zech. iii. 2.

[n] Jud. vi. 34.

[l] *Clothed Amasai.*

[o] Gal. vi. 16.

[p] 1 Sam. xxv. 28, 29.

‡ *They helped them not*—*i.e.*, the Manassites here named, and the rest of David's forces, to whom they had now joined themselves, did not help the Philistines in battle, as David had pretended to do.—POOLE.

[2] *On our heads.*

[q] Ex. xviii. 21.

[3] *With a band.*

[r] 1 Sam. xxx. 1-17.

indulgence; but that they should, with activity and vigour, provide for the defence and welfare of the nations over which they reign.—The desire of applause and pre-eminence seems to be the highest motive of which carnal men are capable; but they who are born from above are actuated by purer and nobler principles. Yet, in seeking the glory of God and the good of man, by endeavouring to advance the kingdom of Jesus the Lord's anointed, they most effectually secure their honour and exaltation.—The kingdom and glory of Christ will surely wax greater and greater, the Lord of hosts being with him, till all his enemies are put under his feet, and all his friends placed with him upon his throne. Thus, the way to be truly great is to be really useful, and to give the use and glory of all our talents and services to the Lord; and if we be at length preserved from the destruction of the wicked, we shall perceive that the Lord hath saved us with a great deliverance. May he teach us to repress all our earthly desires, to govern our appetites, to acknowledge candidly our mistakes, and completely to rectify them when discovered; and to be gentle and tender to others, and only severe against our own sins! Attached to the person and cause, and obedient to the orders of our King and Captain, may we endure hardship, be valiant for the truth, and so fight the good fight of faith that we may lay hold on eternal life, and have our names enrolled with honour in the records of the heavenly Jerusalem!—*Scott.*

CHAP. XII. DAVID'S TREATY.—Ver. 17. "'If ye be come peaceably unto me, to help me,' though ye come late, and have left me exposed a great while: though you bring no great strength with you to turn the scale for me, yet I will thankfully accept your goodwill, and 'my heart shall be knit unto you;' I will love you and honour you, and do you all the kindness I can.' Affection, respect, and service, that are cordial and sincere, will find favour with a good man, as they do with a good God, though clogged with infirmities, and turning to no great account. But, if they be false, and come to betray him into the hands of Saul, under colour of friendship, he leaves them to God to be their avenger, as he is, and will be, of everything that is treacherous and perfidious. Never was man more violently run down than David was (except the Son of David himself), and yet he had the testimony of his conscience that there was no wrong in his hands. He meant no harm to any man, which was his rejoicing in the day of evil, and enabled him, when he feared treachery, to commit his cause to Him that judgeth righteously. He will not be judge in his own cause, though a wise man; nor avenge himself, though a man of valour; but let the righteous God, who hath said, "Vengeance is mine," do both. "The God of our fathers look thereon, and rebuke it." Observe, in this appeal, 1. He calls God, the "God of our fathers," both his fathers and theirs. Thus he reminds them not to deal ill with him, for they were both descendants from the same patriarchs; they both were dependants on the same God. Thus he encourages himself to believe that God would right him, if he were abused; for he was the "God of his fathers," and therefore a blessing was entailed on him; and a God to all Israel, and therefore not only a Judge to all the earth, but particularly concerned in determining controversies between contesting Israelites. 2. He does not imprecate any fearful judgment upon them, though they should deal treacherously, but very modestly refers to himself the Divine wisdom and justice: The Lord "look thereon," and judge as he sees (for he sees men's hearts), and "rebuke it." It becomes those that appeal to God to express themselves with great temper and moderation; for the wrath of man "works not the righteousness of God."

GENUINE LOYALTY.—Ver. 18. For himself and all his associates, 1. Amasai professes a very cordial adherence to David and his interest, against all that oppose him, and a resolution to stand by him with the hazard of all that was dear to him: "Thine are we, David, and on thy side, thou son of Jesse." In calling him the "son of Jesse," they remind themselves that he was lineally descended from Nahshon and Salmon, who, in their days, were princes of the tribe of Judah. Saul called him so in disdain (1 Sam. xx. 27; xxii. 7), but they look upon it as his honour. They were convinced that he was on God's side, and that God was on his side; and therefore, "Thine are we, David, and on thy side." It is good, if we must side, to side with those that side with God, and have God with them. 2. He wishes prosperity to David and his cause, not drinking a health, but praying for peace to him and all his friends and well-wishers: "'Peace, peace be unto thee,' all the good thy heart desires, and 'peace be to thine helpers,' among whom we desire to be reckoned, that peace may be on us. 3. He assures us of help from heaven; 'For thy God helpeth thee: therefore we wish peace may be, and therefore we doubt not but peace shall be, to thee and thy helpers. God is thy God, and those that have him for their God, no doubt, have him for their helper in every time of need and danger." From these expressions of Amasai, we may take instruction how to testify our affection and allegiance to the Lord Jesus. His we must be without reservation, or power of revocation; on his side we must be forward to appear and act; to his interest we must be hearty wellwishers. Hosanna! prosperity to his gospel and kingdom; for his God helpeth him, and will, till he have put down all opposing rule, principality and power.

MEN OF ISSACHAR.—Ver. 32. The men of Issachar were the fewest of all—but two hundred; and yet as serviceable to David's interest as those that brought in the greatest numbers; these few being, in effect, the whole tribe. For, 1. They were men of "great conduct," above any of their neighbours; men that "had understanding of

of the rovers;§ for they *were* all mighty men of valour, and were captains in the host.

22 For at *that* time, [s]day by day, there came to David to help him, until *it was* a great host, like [t]the host of God.

23 ¶ And these *are* [u]the numbers of the [4]bands *that were* ready armed to the war, *and* came to David to Hebron,‖ to turn the kingdom of Saul to him, [x]according to the word of the LORD.

24 The children of Judah, that bare shield and spear, *were* six thousand and eight hundred, ready [5]armed to the war.¶

25 Of the children of Simeon, mighty men of valour for the war, seven thousand and one hundred.

26 Of the children of Levi, four thousand and six hundred.

27 And Jehoiada *was* [y]the leader of the Aaronites, and with him *were* three thousand and seven hundred;

28 And [z]Zadok,* a young man mighty of valour, and of his father's house twenty and two captains.

29 And of the children of Benjamin, the [6]kindred of Saul, three thousand: for hitherto [7]the greatest part of them had kept the ward of the house of Saul.

30 And of the children of Ephraim twenty thousand and eight hundred, mighty men of valour, [8]famous throughout the house of their fathers.

31 And of the half-tribe of Manasseh eighteen thousand, which were expressed by name, to come and make David king.

32 And of the children of Issachar,† *which were men* that had [a]understanding of the times, [b]to know what Israel ought to do: the heads of them *were* two hundred; and [c]all their brethren *were* at their commandment.

33 Of Zebulun, such as went forth to battle, [9]expert in war, with all instruments of war, fifty thousand, which could [1]keep rank: *they were* [2]not of double heart.‡

34 And of Naphtali a thousand captains, and with them, with shield and spear, thirty and seven thousand.

35 And of the Danites, expert in war, twenty and eight thousand and six hundred.

36 And of Asher, such as went forth to battle, expert in war, forty thousand.

37 And on the other side of Jordan, of the Reubenites, and the Gadites, and of the half-tribe of Manasseh, with all manner of instruments of war for the battle, an hundred and twenty thousand.§

38 All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel *were* of one heart to make David king.

39 And there they were with David three days, [d]eating and drinking: for their brethren had prepared for them.

40 Moreover, they that were nigh them, *even* unto Issachar, and Zebulun, and Naphtali, brought bread on asses, and on camels, and on mules, and on oxen,‖ *and* meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly; for [e]*there was* joy in Israel.

§ *Against the band of the rovers*—i.e., against the Amalekites who had taken and burned Ziklag, whom David and his six hundred men were now pursuing, whom these accompanied in that expedition.—POOLE.

s 2 Sam. ii. 2-4.

t Gen. xxxii. 2.

u xi. 1-3.

4 *Captains*, or *men*; Heb., *heads.*

‖ The great resort to him at Ziklag, mentioned in the foregoing verse, made greater numbers flock to him, when by God's direction he went to Hebron; and they brought their arms with them, that they might be ready to fight for him.—PATRICK.

x xi. 10.

5 *Prepared.*

¶ Who came hither in the name of all their brethren; for that whole tribe stuck to David at his very first coming to Hebron.—POOLE.

y ix. 20.

z 2 Sam. viii. 17.

* *Zadok*—thought to be the same who was made high priest in Solomon's time (1 Kings ii. 35); which, if true, he was very young at this time. *Twenty and two captains* — whom he brought along with him.—POOLE.

6 *Brethren.*

7 *A multitude of them.*

8 *Men of names.*

† These men of Issachar now gave proof of their knowledge of the times or fit seasons of action, in telling the rest of the nation that this was the proper season for making David king, when Saul's family was dead; and that he was the person most likely to subdue the Philistines, by whom they had been so often beaten.—PYLE.

Or, generally, men who had political prudence to discern and embrace the fit seasons for all actions.—CLARKE.

a Gen. xlix. 15.

b Prov. xiv. 8.

c Prov. xxiv. 5.

9 *Rangers of battle*; or, *ranged in battle.*

1 *Set the battle in array.*

2 *Without a heart and a heart.*

‡ *They were not of double heart*—but all sincerely affected to David, though there were so many of them. Thus some understand it, but others think it rather relates to the foregoing words, that they had not a counterfeit courage, but would stand to it (as we speak) with a firm resolution, to die rather than stagger in their undertaking.—PATRICK.

§ Here were so many thousands of valiant men expert in war, reckoned up in the several tribes of Israel, that Saul could not well have been overthrown in battle by the Philistines, if God had not forsaken him, and the hearts of his people had not been alienated from him.—PATRICK.

3 Gen. xxvi. 30.

‖ The mention of oxen as beasts of burden is remarkable; but the same custom still obtains in the East. Dandini expresses surprise at seeing them so employed in the neighbourhood of Tripoli in Syria.—HARMER.

d 1 Kings i. 40.

CHAP. XIII.

* Ex. xviii. 23.

* Namely, if it please God to shew us that this design is pleasing unto him, aiding us with his blessing and assistance therein, and that he gainsay it not by some oracle or accident.—DIODATI.

1 *Break forth* and *send.*

2 *The cities of their suburbs.*

3 *Bring about.*

b 1 Sam. vii. 1, 2.

† The words in the Hebrew may be translated, "We inquired not about it in the days of Saul;" signifying, that they were not solicitous in those days to find a fit place for the residence of the ark of God, where they might conveniently attend upon his worship and service, being hindered by perpetual wars, and not sufficiently concerned about religion.—PATRICK.

c 2 Sam. iii. 36.

CHAPTER XIII.

1 *David fetcheth the ark from Kirjath-jearim.* 9 *Uzza being smitten, the ark is left at the house of Obed-edom.*

AND David consulted with the captains of thousands and hundreds, *and* with every leader.

2 And David said unto all the congregation of Israel, If *it seem* good unto you, [a]and *that it be* of the LORD our God,* let us [1]send abroad unto our brethren every where, *that are* left in all the land of Israel, and with them *also* to the priests and Levites *which are* in [2]their cities *and* suburbs, that they may gather themselves unto us:

3 And let us [3]bring again [b]the ark of our God to us: for we enquired not at it† in the days of Saul.

4 And all the congregation said that they would do so: for [c]the thing was right in the eyes of all the people.

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the times, to know what Israel ought to do." They understood the natural times, could "discern the face of the sky," were weather-wise, could advise their neighbours in the proper times for ploughing, sowing, reaping, &c.; the *ceremonial* times, the times appointed for the solemn feasts; therefore they are said to "call the people to the mountain" (Deut. xxxiii. 19), for almanacs were not then so common as now. Or, rather the *political* times; they understood public affairs, the temper of the nation, and the tendencies of the present events. It is the periphrasis of statesmen, that they "know the times" (Esth. i. 13). Those of that tribe were greatly intent on public affairs, and had good intelligence from abroad. And they made a good use of it; they knew "what Israel ought to do:" from their observation and experience, they learned both their own and others' duty and interest. In this critical juncture, they knew Israel ought to make David king. It was not only expedient, but necessary; the present posture of affairs called for it. The men of Issachar dealt mostly in country business, and did not much intermeddle in public affairs; which gave them an opportunity of observing others, and conversing with themselves. A stander-by sees sometimes more than a gamester. 2. They were men of great interests; for "all their brethren were at their commandment." The commonalty of their tribe having "bowed their shoulders to bear" (Gen. xlix. 15), the great men had them at their beck. Hence we read of "the princes of Issachar" (Judg. v. 15). They knew how to rule, and the rest knew how to obey. It is happy indeed when those that should lead are intelligent and judicious; and those who are to follow, modest and obsequious.—*Henry.*

PRACTICAL OBSERVATIONS.—Long experience of the deceitfulness of mankind will teach caution to every reflecting person; but we should be afraid of growing unreasonably suspicious: and if we have a clear conscience and use moderate precautions, we may trust in God to defend us from the effects of secret treachery, as well as of open violence; while we should readily forgive former injuries, and unite with those who profess a disposition to be at peace with us and to help us. But, when we cannot but suspect men's intentions in courting our friendship, it is best, in some cases, frankly to remonstrate with them, as in the sight of God. This may sometimes intimidate the insincere, and give the upright an opportunity of clearing up their characters; whilst suspicions harboured in secret, or only whispered among friends, are often injurious to the suspected person, and always troublesome to ourselves. Integrity and affection will frequently, when the case requires it, dictate such frank, unreserved, and energetic language as to afford full satisfaction; and then cordial union in promoting one common cause succeeds jealousies, distance, and the debility of distrust.—Peace or victory, prosperity and felicity, are insured to those whom God helpeth, and to all who concur with them. If under the influence of his Spirit, we, on that account, desire to have our lot among them, and declare on their side, and if we uprightly embrace the cause of Christ, his heart will be knit unto us, and he will receive and advance us. Ver. 19-40. The cause of our king appears to a carnal eye weak and obscure, and his subjects have been hitherto comparatively few; but his kingdom and glory will ere long rapidly advance, and his host become, like "the host of God," innumerable and invincible.—The advancement of wise and good men to authority is justly considered as a cause of great and general joy; and joy naturally enlarges the heart in cheerful liberality. Thus the Saviour's exaltation to the throne of glory filled the hearts of his people with gladness: nay, the sinner's willing submission to him ushers in a day of joy and gladness, in which his brethren share, and to which they contribute.—*Scott.*

CHAP. XIII. THE ARK BROUGHT BACK.—Ver. 3. We have here the solemnity of bringing up the ark (ver. 5, &c.), which we read before 2 Sam. vi. 1, &c. Here, therefore, we shall only observe, 1. That it is worth while to travel far to attend the ark of God. They came out of all parts of the country, from the "river of Egypt," the utmost part south, to the entering of Hemath, which lay furthest north (ver. 5), to grace this solemnity. 2. That we have reason greatly to rejoice in the revival of neglected ordinances, and the return of the tokens of God's presence. When the light of religion shines out of obscurity, when it is openly and freely professed, is brought into reputation, and countenanced by princes and great ones, it is such a happy omen to a people as is worthy to be welcomed with all possible expressions of joy. 3. When, after long disuse, ordinances come to be revived, it is too common for even wise and good men to make some mistakes. Who would have thought that David would have committed such an error as this, to carry the ark upon a cart? (ver. 7.) Because the Philistines so carried it, and a special providence drove the cart (1 Sam. vi. 12), he thought they might do so too. But we must walk by rule, not by example, when it varies from the rule. Even those examples which Providence has owned are not to be followed, in violation of the rule.

PEREZ-UZZA.—Ver. 11. (1.) Let the sin of Uzza warn us all to take heed of presumption, rashness, and irreverence, in dealing about holy things (ver. 9), and not to think that a good intention will justify a bad action. In our communion with God, we must carefully watch over our own hearts lest familiarity breed contempt, and we think God is any way beholden to us. (2.) Let the punishment of Uzza convince us that the God with whom we have to do is a jealous God. His death, like that of Nadab and Abihu, proclaims aloud that God will be "sanctified in those that come

5 So David gathered all Israel together, from [d]Shihor of Egypt even unto the entering of [e]Hemath, to bring the ark of God from Kirjath-jearim.

6 And David went up, and all Israel, to [f]Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, [g]that dwelleth *between* the cherubims, [h]whose name is called *on it*.‡

7 And they [4]carried the ark of God [i]in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart.

8 And [k]David and all Israel played before God with all *their* might, and with [5]singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets.

9 ¶ And when they came unto the threshing-floor of [l]Chidon, Uzza put forth his hand to hold the ark; for the oxen [6]stumbled.

10 And the anger of the LORD was kindled against Uzza, and he smote him,§ because he put his hand to the ark: and [m]there he died before God.

11 And David was displeased, because the LORD had made a breach upon Uzza: wherefore that place is called Perez-uzza to this day.

12 And David was [n]afraid of God that day, saying, How shall I bring the ark of God *home* to me?‖

13 So David [7]brought not the ark *home* to himself to the city of David, but carried it aside into the house of Obed-edom the Gittite.

14 And the ark of God remained with the family of Obed-edom in his house three months. And [o]the LORD blessed the house of Obed-edom, and all that he had.¶

CHAPTER XIV.

1 *Hiram's kindness to David.* 2 *David's felicity in people, wives, and children.* 8 *His two victories.*

NOW Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him an house.

2 ¶ And David perceived that [a]the LORD had confirmed him king over Israel;* for his kingdom was lifted up on high, [b]because of his people Israel.

3 ¶ And David took [1]more wives at Jerusalem: and David begat more sons and daughters.

4 Now these *are* the names of *his* children which he had in Jerusalem; [c]Shammua, and Shobab, Nathan, and [d]Solomon,

5 And Ibhar, and [e]Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Japhia,

7 And Elishama, and [f]Beeliada, [g]and Eliphalet.†

8 ¶ And when the Philistines heard that David was anointed king over all Israel, [h]all the Philistines went up to seek David: and David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves‡ in [i]the valley of Rephaim.

10 And David [k]enquired of God, saying, [l]Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, [m]Go up; for I will deliver them into thine hand.

11 So they came up to Baal-perazim; and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, [n]like the breaking forth of waters: therefore they called the name of that place [2]Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they [o]were burned with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them; [p]turn away from them,§ and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear [q]a sound of going in the tops of the mulberry-trees, *that* [r]then thou shalt go out to battle: [s]for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore [t]did as God commanded him: and they smote the host of the Philistines from [u]Gibeon even to [x]Gazer.

17 And the [y]fame of David went out into all lands; and the LORD brought [z]the fear of him upon all nations.

CHAPTER XV.

1 *David's order about bringing the ark from Obed-edom.* 25 *He performeth it with great joy.* 29 *Michal despiseth him.*

AND *David* made him houses* in the city of David, [a]and prepared a place for the ark of God, and pitched for it a tent.†

B.C. 1045—B.C. 1043.

[d] Josh. xiii. 3-6, *Sihor.*
[e] Num. xxxiv. 8.
[f] Josh. xv. 9. 60.
[g] Ex. xxv. 22.
[h] Ex. xx. 24.
‡ For, by reason of the mighty miracles which were done before the ark, the name of the Lord was highly extolled and magnified.—PATRICK.
[4] *Made the ark to ride.*
[i] Num. iv. 15.
[k] Ps. xlvii. 5.
[5] *Songs.*
[l] 2 Sam. vi. 6, *Nachon.*
[6] *Shook it.*
§ Because he was the chief author of this counsel of putting it into a cart; or because he added a new fault of touching the ark, and that out of distrust of God's care over it. *There he died.*—This may seem very severe, considering that his intention was pious, and his transgression not great. But, besides that men are very improper judges of the actions of God, and that God's judgments are always just, though sometimes obscure, there are many things to be said of this and suchlike cases.—POOLE.
[m] Lev. x. 1-3.
[n] Num. xvii. 12, 13.
‖ By this it appears he had some fear that he himself was in danger, and therefore durst not bring the ark into his city.—PATRICK.
[7] Heb. *removed.*
[o] Gen. xxx. 27.
¶ We are not told in what respect the house of Obed-edom was blessed; but the results were of a nature to attract public attention, and to require perpetual testimony to be borne to that effect in the sacred oracles. God's people were never yet losers by lending themselves to the furtherance of God's work.—DR JOHN CAMPBELL.

CHAP. XIV.

[a] 2 Sam. vii. 16.
* Among David's friends was Hiram, who manifested sincere and ardent attachment. David was careful to watch the workings of Providence in confirming him in the kingdom; and such was the unanimity, the cordiality, and the loyalty of the people, as to impart to the kingdom unparalleled strength.—DR JOHN CAMPBELL.
[b] 1 Kings x. 9.
[1] *Yet.*
[c] iii. 5, *Shimea.*
[d] 2 Sam. xii. 24, 25.
[e] iii. 6, *Elishama.*
[f] 2 Sam. v. 16, *Eliada.*
[g] iii. 8, *Eliphelet.*
† In 2 Sam. v. 14, 15, 16, there are but eleven mentioned, whereas here are thirteen. Some of them died in their childhood, which are reckoned here, but not in the other place; for here are two Eliphalets, the first of which dying young, the last was so called to preserve his memory.—PATRICK.
[h] Ps. ii. 1-6.
‡ This phrase, *spread themselves*, seems to import that they were very numerous, and assured themselves of victory. *The valley of Rephaim*—which, in Josh. xv. 8, we translate the *Valley of Giants*, lying westward of Jerusalem, which, perhaps, they thought to assault.—PATRICK.
[i] 2 Sam. v. 18, 22.
[k] 1 Sam. xxiii. 2-4.
[l] Prov. iii. 6.
[m] 1 Kings xxii. 15.
[n] Ex. xiv. 28.
[2] *A place of breaches*; or, *the lord of breaches.*
[o] Ex. xii. 10.
[p] John ix. 6, 7.
§ *Turn away from them*; in 2 Sam. v. "*turn round so as to come upon their rear.*"—As the latter reading is in harmony with the context, and in all respects suits the passage before us, we cannot but assume that it was the original reading of the text of the Chronicles also; they must therefore have stood behind the Philistines.—BERTHEAU.
[q] Lev. xxvi. 36.
[r] Jud. iv. 14.
[s] Is. xiii. 4; xlv. 1.
[t] Gen. vi. 22.
[u] 2 Sam. v. 25, *Geba.*
[x] Josh. xvi. 10, *Gezer.*
[y] Josh. vi. 27.
[z] Ex. xv. 14-16.

CHAP. XV.

* A palace, consisting of many houses or apartments, for his several wives and children.—POOLE.
[a] Ps. cxxxii. 5.
† *A tent.*—In this, regard would be had to the form of the old tabernacle, and proper apartments made for the different services. From Solomon's going down to Gibeon, to sacrifice there, it appears that it was most usual to do so, until the temple was erected.—BOOTHROYD.

nigh unto him" (Lev. x. 3), and that the nearer they are to him, the more displeased he is with their presumptions. (3.) Let the damp this gave to the joy of Israel be a memorandum to us, always to rejoice with trembling, and to "serve the Lord with fear," even then when we "serve him with gladness." (4.) Let David's displeasure upon this occasion caution us to take heed to our spirits when we are under Divine rebukes, lest, instead of submitting to God, we quarrel with him. If God be angry with us, shall we dare be angry with him? (5.) Let the stop thus put to the solemnity caution us not to be driven off from our duty by those providences which are only intended to drive us from our sins. David should have gone on with his work, notwithstanding the breach made upon Uzza; so might the breach have been made up. *Lastly*, Let the blessing which the ark brought with it to the house of Obed-edom encourage us to welcome God's ordinances into our houses, as those that believe the ark is a guest nobody shall lose by; nor let it be the less precious to us, for its being to some a stone of stumbling and a rock of offence. If the gospel be to some a savour of death unto death, as the ark was to Uzza, yet let us receive it in the love of it, and it will be to us a savour of life unto life.—*Henry.*

PRACTICAL OBSERVATIONS.—When we set out in life, or obtain any temporal advancement, we should first inquire how we may honour God and do good, and enjoy the Divine blessing in our several situations, and in the use of our possessions. Princes especially ought to devise the most useful measures they can to promote true religion by their example and authority, that they may have the Lord nigh unto them in all they undertake. This can only be done by consulting with others, and engaging them to concur in measures of acknowledged utility, and evidently consistent with the Word of God; and by reminding, encouraging, and charging ministers to attend to their important duties in their several situations, that good examples and good instructions may abound throughout the land. When such things being mildly proposed, seem good to the leading men, we may hope that they are from the Lord, and expect that many other persons, being called upon, will *voluntarily* assist; and that thus the gospel will excite general attention, without any of the antichristian weapons of compulsion.—In rectifying abuses, it is generally best to shun personal reflections and severe accusations: they appear malevolent and excite opposition. Suffice it to shew that things needful have been neglected, and that it is proper for us to attend to them; and, in public transgressions, humility will teach a man to consider himself as in some measure guilty, and more readily to condemn himself than others.—Even good men in doing their duty are liable to mistakes, and to act in an improper spirit; and rebukes, though merited and needed, often excite murmurs, discouragements, and hard thoughts of God.—*Scott.*

CHAP. XIV. DAVID'S PROSPERITY.—Ver. 8. This narrative of David's triumph over the Philistines is much the same with that 2 Sam. v. 17, &c. 1. Let the attack which the Philistines made upon David forbid us to be secure in any settlement or advancement, and engage us to expect molestation in this world. When we are most easy, something or other may come to be a terror or vexation to us. Christ's kingdom will thus be insulted by the serpent's seed, especially when it makes any advances. 2. Let David's inquiry of God, once and again, upon occasion of the Philistines' invading him, direct us in all our ways to acknowledge him; in distress, to fly to him; when we are wronged, to appeal to him; and when we know not what to do, to ask counsel at his oracles, to put ourselves under his conduct, and to beg of him to shew us the right way. 3. Let David's success encourage us to resist our spiritual enemies, in observance of Divine directions, and in dependence on Divine strength. Resist the devil, and he shall fly as the Philistines did before David. 4. Let the sound of the going in the tops of the mulberry-trees direct us to attend God's motions, both in his providence and in the influence of his Spirit. When we perceive God to go before, let us gird up our loins, gird on our armour, and follow him. 5. Let David's burning the gods of the Philistines, when they fell into his hands, teach us a holy indignation against idolatry and all the remains of it. 6. Let David's thankful acknowledgment of the hand of God in his successes direct us to bring all our sacrifices and praise to God's altar. "Not unto us, O Lord, not unto us, but to thy name give glory."—*Henry.*

CHAP. XV. ARK RESTORED TO ITS PLACE.—Ver. 14. The Levites and priests were

2 Then David said, [1]None ought to carry the ark of God but the Levites: for [b]them hath the LORD chosen to carry the ark of God, and [c]to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place which he had prepared for it.

4 And David assembled [d]the children of Aaron, and the Levites.

5 Of the sons of Kohath; Uriel the chief, and his [2]brethren an hundred and twenty.

6 Of the sons of Merari; Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom; Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of [e]Elizaphan; Shemaiah the chief, and his brethren two hundred.

9 Of the sons of [f]Hebron; Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel; Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for [g]Zadok‡ and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: [h]sanctify yourselves, *both* ye and your brethren, that ye may bring up the ark of the LORD God of Israel unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, [i]the LORD our God made a breach upon us, for that we sought him§ not after the due order.

14 So the priests and the Levites [k]sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites [l]bare the ark of God upon their shoulders, with the staves thereon, as Moses commanded, according to the word of the LORD.

16 And [m]David spake to the chief of the Levites, to appoint their brethren *to be* [n]the singers with instruments of musick, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.‖

17 So the Levites appointed [o]Heman the son of Joel; and of his brethren, [p]Asaph the son of Berechiah; and of the sons of Merari their brethren, [q]Ethan the son of Kushaiah;

1 It is *not to carry the ark of God, but for the Levites.*
b Num. iv. 2-15.
c Num. viii. 24-26.
d Ex. vi. 16-22.
2 *Kinsmen.*
e Ex. vi. 22, *Elzaphan.*
f Ex. vi. 18.
g 1 Sam. xxii. 20.
‡ *Zadok* (who came to Hebron to join David, xii. 28), of the family of Eleazar; and *Abiathar* of that of Ithamar, were the princes of the two priestly lines, and were colleagues in office (xxiv. 3-6; 2 Sam. xv. 24 seq.; xx. 25). They were summoned by David together with the six princes already named.—BERTHEAU.
h Ex. xix. 14, 15.
i 2 Sam. vi. 7, 8.
§ For we have not sought him, we have not approached in the proper way—*i.e.*, according to the law, which required that the sanctuary upon which he was enthroned should be carried by the Levites (Num. vii. 9), and that nothing unclean or unholy should come near to it.—BERTHEAU.
k Lev. x. 3.
l Ex. xxv. 12-15.
m Ezra vii. 24-28.
n Ps. lxxxvii. 7.
‖ Singing so loud, that all might hear and have their hearts lifted up with joy in God (2 Chr. xx. 19). Here it may be observed, that though David did not build the temple, yet he ordered how the service of God should be performed there, in a more solemn manner than it had been hitherto, with singing and musical instruments: which began now when the ark was brought to the place prepared for it; and was ordered afterwards to be constantly performed every day (xvi. 4, 42).—PATRICK.
o 1 Sam. viii. 2.
p Ps. lxxiii., lxxxiii. *titles.*
q vi. 44, *son of Kishi.*

¶ *Their brethren of the second degree*—the first rank or degree of sacred musicians being those three famous persons named ver. 17, next unto whom were these here named. *The porters*—who were to keep the doors of the tabernacle and courts, but withal were instructed in music and singing, that when they were free from attendance upon their proper office, they might not be idle nor unprofitable persons in God's house.—POOLE.
r 20, *Aziel.*
s 18, *Jaaziel.*
t Ps. xlvi., *title.*
u Ps. xxxiii. 2.
3 *Eighth to oversee.*
* Or he was the chief amongst the Levites in the carrying of the ark; or, he had the superintendency of them who carried it.—DIODATI.
4 *For the carriage; he instructed about the carriage.*
5 *Lifting up.*
x 2 Kings xii. 4.
† He was the moderator of the music, instructing them when and how to lift up their voices, or change their notes, or make their stops, which best agrees with the following reason, "because he was skilful."—DIODATI.
y Ps. lxxxiv. 10.
z Num. x. 8.
‡ When it was settled at Jerusalem they kept the door of the tent prepared for it, that none might approach it but the high priest at proper seasons.—PATRICK.
a 2 Sam. vi. 12, 13.
b Num. xxxi. 14.
c Deut. xii. 7, 18.
d 1 Sam. vii. 12.
§ When God enabled them to discharge their duty without any gross error or disaster befalling them.-PYLE.
e Job xlii. 8.
6 *Carriage.*
‖ The king himself, divested of his royal raiment, and wearing a linen ephod, such as the Levites wore, headed with his harp the sacred choir, accompanied by those movements of the body which are called "dancing" in the East.—KITTO.
f 2 Chr. v. 12, 13.
g Num. x. 33.
h Ex. xv. 20.
i 2 Sam. vi. 20-23.
¶ The story of Michal's contempt for David when she saw him mingling as he did in the song and in the dance is here given in brief—that is, how she felt when looking at him from the window, but not the subsequent interview, when David was called forth to a vindication of his conduct, nor yet the final separation that took place in consequence between them.—DR CHALMERS.

18 And with them their brethren of the second *degree,*¶ Zechariah, Ben, and [r]Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and [s]Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on [t]Alamoth;

21 And Mattithiah, and Elipheleh, and Mikneiah, and Obed-edom, and Jeiel, and Azaziah, with [u]harps on the [3]Sheminith to excel.

22 And Chenaniah, chief of the Levites,* *was* [4]for [5]song: [x]he instructed about the song, because he *was* skilful.†

23 And Berechiah and Elkanah *were* [y]doorkeepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, [z]the priests, did blow with the trumpets before the ark of God: and Obed-edom and Jehiah *were* doorkeepers‡ for the ark.

25 ¶ So [a]David, and the elders of Israel, and the [b]captains over thousands, went to bring up the ark of the covenant of the LORD out of the house of Obed-edom [c]with joy.

26 And it came to pass, when [d]God helped the Levites§ that bare the ark of the covenant of the LORD, that [e]they offered seven bullocks and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the [6]song with the singers: David also *had* upon him an ephod of linen.‖

28 Thus all Israel brought up the ark of the covenant of the LORD [f]with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass, *as* the [g]ark of the covenant of the LORD came to the city of David, that Michal, the daughter of Saul, looking out at a window, saw king David [h]dancing and playing; and [i]she despised him in her heart.¶

r 20, *Aziel.*
s 18, *Jaaziel.*
t Ps. xlvi., *title.*
u Ps. xxxiii. 2.
3 *Eighth to oversee.*
* Or he was the chief amongst the Levites in the carrying of the ark; or, he had the superintendency of them who carried it.—DIODATI.
4 *For the carriage; he instructed about the carriage.*
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y Ps. lxxxiv. 10.
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‡ When it was settled at Jerusalem they kept the door of the tent prepared for it, that none might approach it but the high priest at proper seasons.—PATRICK.
a 2 Sam. vi. 12, 13.
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c Deut. xii. 7, 18.
d 1 Sam. vii. 12.
§ When God enabled them to discharge their duty without any gross error or disaster befalling them.-PYLE.
e Job xlii. 8.
6 *Carriage.*
‖ The king himself, divested of his royal raiment, and wearing a linen ephod, such as the Levites wore, headed with his harp the sacred choir, accompanied by those movements of the body which are called "dancing" in the East.—KITTO.
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¶ The story of Michal's contempt for David when she saw him mingling as he did in the song and in the dance is here given in brief—that is, how she felt when looking at him from the window, but not the subsequent interview, when David was called forth to a vindication of his conduct, nor yet the final separation that took place in consequence between them.—DR CHALMERS.

sanctified themselves, and were ready to carry the ark on their shoulders, according to the law. Note, Many that are very remiss in their duty, if they were but faithfully told of it, would reform and do better. The breach upon Uzza made the priests more careful to sanctify themselves—that is, to cleanse themselves from all ceremonial pollution, and to compose themselves for the solemn service of God, so as to strike a reverence upon the people. Some are made examples that others may be made exemplary, and very cautious. Officers were appointed to be ready to bid the ark welcome with all possible expressions of joy (ver. 16). David ordered the chief of the Levites to nominate those that they knew to be proficients for this service. Heman, Asaph, and Ethan were now first appointed (ver. 17). They undertook to sound with cymbals (ver. 19), others with psalteries (ver. 20), others with harps on the *Sheminith*, or *eighth*, eight notes higher or lower than the rest, according to the rules of concert (ver. 21). Some that were priests blew with the trumpet (ver. 24), as was usual at the removal of the ark (Num. x. 8), and at solemn feasts (Ps. lxxxi. 3); and one was appointed for song (ver. 22), for he was skilful in it, could sing well himself, and instruct others. Note, As every man has "received the gift," so he ought to "minister the same" (1 Pet. iv. 10); and those that excel in any endowment, should not only use it for the common good themselves, but teach others also, and not grudge to make others as wise as themselves. This way of praising God by musical instruments had not hitherto been in use; but David being a prophet, instituted it by Divine direction, and added it to the other "carnal ordinances" of that dispensation, as the apostle calls them (Heb. ix. 10). The New Testament keeps up singing of psalms, but has not appointed church music. Some were appointed to be porters (ver. 18), others doorkeepers for the ark (ver. 23, 24), and one of them was Obed-edom who reckoned it, no doubt, a place of honour, and accepted it as a recompense for the entertainment he had given to the ark. He had been for three months housekeeper to the ark, and indeed its landlord; but when he might not be so any longer, such an affection had he for it that he was glad to be its doorkeeper.

TIME OF REVIVAL—TIME OF JOY.—Ver. 26. When they experienced the tokens of God's presence with them, they offered sacrifices of praise to him. This also he helped them to do. They offered these bullocks and rams, perhaps, by way of atonement for the former error, that that might not now be remembered against them, as well as by way of acknowledgment for the help now received. There were great expressions of rejoicing used: the sacred music played, David danced, the singers sang, and the common people shouted (ver. 27, 28). This we had before (2 Sam. vi. 14, 15). Learn hence, 1. That we serve a good Master, who delights to have his servants sing at their work. 2. That times of public reformation are, and should be, times of public rejoicing. Those are unworthy of the ark that are not glad of it. 3. It is not any disparagement to the greatest of men to shew themselves zealous in the acts of devotion. Michal indeed despised David (ver. 29), but *her* despising him did not make him at all despicable; he did not regard it himself, nor did any that were wise and good—and why should we covet the esteem of any but such?—think the worse of him.—*Henry.*

PRACTICAL OBSERVATIONS.—The most zealous and useful reformers have in all ages been left to make mistakes, which very inferior persons could easily discern; and especially before their judgments were matured by experience and observation. Satan avails himself of these errors to prejudice the minds of men against their whole character and work; and the artifice readily succeeds with those who are in quest of some specious pretence for despising and opposing the humbling truths, and the holy service of God. But we should hence infer, that nothing perfect can be expected from mere men, and we should neither be offended at the miscarriages blended with laudable and useful endeavours, nor yet vindicate or adopt every sentiment and practice which have been sanctioned by respectable and eminent men; but we should compare all, as well as we can, with the Word of God, and by that criterion distinguish between the precious and the vile. Wise and good men, however, will profit by rebukes; having discovered, they will honestly confess their mistakes, and acknowledge that they "did not seek the LORD after the due order," and, upon recollection, they will both justify him in his sharpest corrections, and proceed with their work with greater circumspection. It indeed seems one of the greatest attainments of human nature, to search out, confess, rectify, and profit by our own mistakes and

CHAPTER XVI.

1 *David's festival sacrifice.* **4** *He ordereth a choir to sing thanksgiving.* **7** *The psalm of thanksgiving.*

SO [a]they brought the ark of God, and set it [b]in the midst of the tent that David had pitched for it: and [c]they offered burnt-sacrifices and peace-offerings before God.

2 And when David had made an end of offering [d]the burnt-offerings and the peace-offerings, [e]he blessed the people in the name of the LORD.*

3 And he dealt to every one of Israel, both man and woman, [f]to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And [g]he appointed *certain* of the Levites† to [h]minister before the ark of the LORD, and [i]to record, and to thank and praise [k]the LORD God of Israel;

5 [l]Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom; and Jeiel with psalteries and with harps: but Asaph made a sound with cymbals;

6 Benaiah also and Jahaziel the priests [m]with trumpets continually before the ark of the covenant of God.

7 ¶ Then [n]on that day David delivered first *this psalm*,‡ to thank the LORD, [o]into the hand of Asaph and his brethren.

8 [p]Give thanks unto the LORD, [q]call upon his name, [r]make known his deeds among the people.

9 Sing unto him, sing [s]psalms unto him, [t]talk ye of all his wondrous works.

10 Glory ye in his holy name: [u]let the heart of them rejoice that seek the LORD.

11 [x]Seek the LORD and his strength, seek his face continually.§

12 [y]Remember his marvellous works that he hath done, his wonders, and [z]the judgments of his mouth;

13 O ye seed of Israel his servant, ye children of Jacob, [a]his chosen ones.

14 He *is* the LORD our God; [b]his judgments *are* in all the earth.

15 Be [c]ye mindful always of his covenant, the

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CHAP. XVI.

[a] 2 Sam. vi. 17-19.
[b] xv. 1, 12.
[c] 1 Kings viii. 5.
[d] Lev. i.; iii.
[e] Gen. xiv. 19.
* He prayed God to bless them; and pronounced them blessed in his name. —PATRICK.
[f] 2 Chr. xxx. 24.
[g] xv. 16.
† *Of the Levites.*—It seemeth that by this word here are meant all the Levites who were not priests. *To record*—viz. unto the Church, God's benefits and wonders, and to make unto him a perpetual acknowledgment of them by songs and holy psalms.—DIODATI.
[h] xxiii. 27-32.
[i] Ps. xxxviii.; lxx., *titles*.
[k] Gen. xvii. 7.
[l] *See on* vi. 39.
[m] Num. x. 8.
[n] 2 Sam. xxiii. 1, 2.
‡ Out of Psalm xcvi. and cv., which, I suppose, David had made before this time, he now composed one hymn to be daily used in the Divine service, wherein the Divine perfections are admirably set forth, that the people might be excited to his fear, love, and obedience. —PATRICK.
[o] Ps. xii.; xviii., *titles*.
[p] Ps. cv. 1-15.
[q] Is. xii. 4.
[r] 1 Kings viii. 43.
[s] Matt. xxvi. 30.
[t] Ps. xl. 10.
[u] Prov. viii. 17.
[x] Amos v. 6.
§ Being sensible of your own weakness, depend upon his power for help; and seek his clemency and mercy with humble prayer on all occasions. The ark is called God's strength (2 Chr. vi. 41; Ps. lxxviii. 61); and therefore here they are exhorted to fall down before it, and implore his mercy.—PATRICK.
[y] Ps. ciii. 2.
[z] Ps. xix. 9.
[a] Ex. xix. 5, 6.
[b] Ps. xlviii. 10, 11.
[c] Ps. xxv. 10.

[d] Deut. vii. 9.
[e] Gen. xv. 18.
[f] Gen. xvii. 7, 8.
‖ It was the pleasantest of all lands, and flowed with milk and honey (Ez. xx. 6). It had store of rivers and fountains, of corn, and wine, and oil, and mines; of mountains and valleys, watered with the rain of heaven, and cared for of God continually (Deut. viii. 7, 8, 9; xi. 10-12). This land God promised Abraham to give unto his seed (Gen. xii. 6).—AINSWORTH.
[g] Num. xxvi. 53.
[l] *Men of number.*
[h] Acts vii. 5.
[i] Gen. xii. 10.
¶ Though they were in danger to be oppressed by those who had not the fear of God before their eyes, yet they were safe everywhere under the Divine protection.—PATRICK.
[k] Gen. xii. 17.
[l] 1 Kings xix. 16.
* David calls the patriarchs God's anointed, as persons set apart and dedicated to him, though, so far as we are informed, they were not anointed with oil. They were the kings, priests, and prophets of their own families, and they were anointed with the gifts of the Holy Spirit.—BOOTHROYD.
† Let not only the Israelites praise him, but all the people of the earth acknowledge their great Creator—proclaim his promised salvation by Christ, without intermission.—PATRICK.
[m] Ps. lxvi. 3-5.
[n] Is. xlii. 5.
[o] Ps. xxvii. 4-6.
[p] Ps. cxv. 1, 2.
[q] 1 Kings viii. 41.
[r] 2 Chr. xx. 21.
[s] Ps. xxxiii. 9.
[t] Ps. xciii. 1, 2.
‡ His perfections are great beyond compare—his goodness unutterable, his strength almighty, his glory surpassing, his dominion universal.—HAWEIS.
[u] Ps. xcviii. 9.
§ Let the trees, and all the fruit that grows on them, sing to the Lord for his benefits; for the Creator of all comes to restore mankind, and resume them into his favour, for whom all these things acknowledge they were created.—PATRICK.

word *which* he commanded to [d]a thousand generations;

16 *Even of the covenant* [e]which he made with Abraham, and of his oath unto Isaac;

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* [f]an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan,‖ the lot of your [g]inheritance;

19 When ye were but [l]few, even [h]a few, and strangers in it.

20 And *when* [i]they went from nation to nation, and from *one* kingdom to another people,

21 He suffered no man to do them wrong;¶ yea, [k]he reproved kings for their sakes,

22 *Saying*, Touch not [l]mine anointed,* and do my prophets no harm.

23 Sing unto the LORD, all the earth; shew forth from day to day his salvation.†

24 Declare his glory among the heathen; his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: [m]he also *is* to be feared above all gods.

26 For all the gods of the people *are* idols: but [n]the LORD made the heavens.

27 Glory and honour *are* in his presence; [o]strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD [p]glory and strength.

29 Give unto the LORD the glory *due* unto his name: [q]bring an offering, and come before him; worship the LORD in [r]the beauty of holiness.

30 Fear before him, all the earth: the world also shall be [s]stable, that it be not moved.

31 Let the heavens be glad, and let the earth rejoice; and let *men* say among the nations, [t]The LORD reigneth.‡

32 Let the sea roar, and the fulness thereof; let the fields rejoice, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, [u]because he cometh to judge the earth.§

34 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salva-

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miscarriages.—The Lord's choice of us, in every sense, implies our being chosen to *services* as well as *privileges;* and plain and serious admonitions, from those who lead the way by a good example, and whose rank and character give weight and authority to their words, will often excite the remiss to diligence, and the ignorant and heedless to learn and attend to their duty. But, alas! pre-eminence is generally privileged with supineness and indulgence: and too often, examples of avarice, pride, and licentiousness, become infamously conspicuous through the rank of those who set them, diffusing their baleful influence, like a destructive pestilence, among the subordinate members of the community.—*Scott.*

CHAP. XVI. DAVID'S SONG OF HOLY JOY.—Ver. 7. David had penned many psalms before this, some in the time of his troubles by Saul. This was composed before, but was now first delivered into the hand of Asaph for the use of the Church; it is gathered out of several psalms. From the beginning to ver. 23 is taken from Ps. cv. 1, &c.; and then ver. 23 to ver. 34 is the whole 96th Psalm, with little variation; ver. 34 is taken from Ps. cxxxvi. 1, and divers others; and then the two last verses are taken from the close of Ps. cvi.; which, some think, warrants us to do likewise, to make up hymns out of David's psalms, a part of one, and a part of another put together, so as may be most proper to express and excite the devotion of Christians. These psalms will be best expounded in their proper places (if the Lord will), here we take them as they are put together, with a design to "thank the Lord" (ver. 7), a great duty, to which we need to be excited, and in which we need to be assisted. 1. Let God be glorified in our praises, let his honour be the centre in which all the lines meet. Let us glorify him by our thanksgivings, "Give thanks to the Lord;" by our prayers, "Call on his name" (ver. 8); by our songs, "Sing psalms unto him;" by our discourse, "Talk ye of all his wondrous works" (ver. 9). Glorify him as "a great God, and greatly to be praised" (ver. 25); as supreme God (above all gods), as sole God, for all others are idols (ver. 26). Glorify him as most bright and blessed in himself, "Glory and honour are in his presence" (ver. 27); as Creator, "The Lord made the heavens;" as the Ruler of the whole creation, "His judgments are in all the earth" (ver. 14); and as ours, "He is the Lord our God." Thus must we "give unto the Lord the glory due to his name" (ver. 28, 29), and own it, and much more, his due. 2. Let others be edified and instructed. "Make known his deeds among the people" (ver. 8). "Declare his glory among the heathen" (ver. 24), that those who are strangers to him may be led into acquaintance with him, allegiance to him, and the adoration of him. Thus must we serve the interests of his kingdom among men, that all the earth may "fear before him" (ver. 30). 3. Let us be ourselves encouraged to triumph and trust in God. They that give glory to God's name are allowed to "glory in it" (ver. 10), to value themselves upon their relation to God, and venture themselves upon his promise to him. "Let the heart of them rejoice that seek the Lord," much more they that have found him. "Seek him, and his strength, and his face"—that is, seek him by the ark of his strength, in which he manifests himself. 4. Let the everlasting covenant be the great matter of our joy and praise (ver. 15). "Be ye mindful of his covenant." In the parallel place it is, "He will be ever mindful of it" (Ps. cv. 8). Seeing God never will forget it, we never must. The covenant is said to be "commanded," because God has obliged us to obey the conditions of it, and because he has both authority to make the promise, and ability to make it good. This covenant was ancient, yet never to be forgotten. It was made with Abraham, Isaac, and Jacob, who were long since dead (ver. 16-18); yet still sure to the spiritual seed, and the promises of it pleadable. 5. Let God's former mercies to his people of old, to our ancestors and predecessors in profession, be commemorated by us now, with thankfulness, to his praise. Let it be remembered how God protected the patriarchs in their unsettled condition, when they came strangers to Canaan, and were sojourners in it—when they were few, and might easily have been swallowed up—when they were continually upon the remove, and so exposed—when there were many that bore them ill-will, and sought to do them mischief, yet no man was suffered to do them wrong—not the Canaanites, Philistines, Egyptians; kings were reproved and plagued for their sakes. Pharaoh was so, and Abimelech. They were the "anointed of the Lord," sanctified by his grace, sanctified to his glory, and had received the unction of the Spirit. They were his prophets, instructed in the things of God themselves, and commissioned to instruct others (and prophets are said to be "anointed," 1 Kings xix. 16; Isa. lxi. 1); and therefore, if any touch them, they touch the apple of God's eye—if any harm them, it is at their peril (ver. 19-22). 6. Let the great salvation of the Lord be especially the subject of our praises: (ver. 23) "Shew forth from day to day his salvation;" that is (says Bishop Patrick), his promised salvation by Christ. We have reason to celebrate that from day to day, for we daily receive the benefit of it, and it is a subject that can never be exhausted. 7. Let God be praised by a due and constant attendance upon him in the ordinances he has appointed; "Bring an offering, then," the fruit of the "ground, now," the fruit of the "lips," of the "heart" (Heb. xiii. 15), and "worship him in the beauty of holiness," in the holy place, and in a holy manner (ver. 29). Holiness is the beauty of the Lord, the beauty of all sanctified souls, and all religious performances. 8. Let God's universal monarchy be the fear and joy of all people. Let us reverence it, "Fear before him, all the earth." And let us rejoice in it: "Let the heavens be glad and rejoice," because "the Lord

tion, and gather us together, and deliver us from the heathen,‖ [x]that we may give thanks to thy holy name, *and* [y]glory in thy praise.

36 Blessed *be* the LORD God of Israel for ever and ever. And all the people [z]said, Amen, and praised the LORD.

37 ¶ So he left there, before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually,¶ as every day's work required;

38 And Obed-edom with their brethren, threescore and eight; Obed-edom also the son of Jeduthun, and Hosah, *to be* porters:

39 And Zadok the priest, and his brethren the priests, [a]before the tabernacle of the LORD, in the high place that *was* at Gibeon,*

40 To [b]offer burnt-offerings unto the LORD upon the altar of the burnt-offering continually [§]morning and evening, and *to do* according to all that is written in the law of the LORD, which he commanded Israel.

41 And with them Heman and Jeduthun, and the rest that were chosen, who were [c]expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever:

42 And with them Heman and Jeduthun,† with [d]trumpets and cymbals for those that should make a sound, and with musical instruments of God. And the sons of Jeduthun *were* [3]porters.

43 And all the people departed, every man to his house; and David returned [e]to bless his house.

CHAPTER XVII.

David, forbidden to build God an house, 11 *is promised blessings in his seed.* 16 *His prayer and thanksgiving.*

NOW it came to pass, [a]as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of cedars, but [b]the ark of the covenant of the LORD *remaineth* [c]under curtains.*

2 Then Nathan said unto David, Do all that *is* in thine heart; [d]for God *is* with thee.

3 ¶ And it came to pass the same night, that the word of God came to Nathan, saying,

4 Go and tell David my servant, thus saith the LORD, [e]Thou shalt not build me an house to dwell in:

5 For I have not dwelt in an house since the day that I brought up Israel unto this day; but have [1]gone [f]from tent to tent, and from *one* tabernacle *to another.*

6 Wheresoever I have [g]walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to [h]feed† my people, saying, Why have ye not built me an house of cedars?‡

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, [i]I took thee from the sheep-cote, *even* [2]from following the sheep, that thou shouldest be ruler over my people Israel;

8 And [k]I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have [l]made thee a name like the name of the great men that *are* in the earth.

9 Also [m]I will ordain a place for my people Israel, and will [n]plant them, and they shall dwell in their place, and shall be moved no more; neither shall [o]the children of wickedness [p]waste them any more, as at the beginning,

10 And [q]since the time that I commanded judges *to be* over my people Israel: [r]moreover, I will subdue all thine enemies. Furthermore I tell thee, that [s]the LORD will build thee an house.§

11 ¶ And it shall come to pass, when thy days be expired, that thou must [t]go *to be* with thy fathers, that [u]I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.

12 [x]He shall build me an house, and [y]I will stablish his throne for ever.

13 [z]I will be his father, and he shall be [a]my son; and [b]I will not take my mercy away from him, [c]as I took *it* from *him* that was before thee:

14 But I will settle him [d]in mine house, and in my kingdom for ever; and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king came and sat‖ before the LORD, and said, [e]Who *am* I, O LORD God, and what *is* mine house, [f]that thou hast brought me hitherto?

17 And *yet* this was a small thing in thine eyes, O God; for thou hast *also* spoken of thy servant's house for a great while to come, and [g]hast regarded me according to the estate of a man of high degree, O LORD God.

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‖ Among whom diverse Israelites were scattered by reason of their often troubles at home.—AINSWORTH.

[z] Is. xliii. 21.
[y] Ps. xliv. 8.
[x] Deut. xxvii. 15.

¶ Let it be remarked, that the ark was placed on mount Zion, in the city of David, and not on mount Moriah, where the temple was built—into which it was at length introduced, but by another solemn procession and with another solemn service, in the days of Solomon.—KITTO.

[a] 2 Chr. i. 3, 4.

* Although the ark had been removed to Jerusalem, the tabernacle and the great sacrifice altar were still at Gibeon, and there remained till the time of Solomon. Zadok, therefore, with some other priests and a part of the Levites, were on this occasion stationed there to offer the daily sacrifice and to perform the other duties of religion; while the other priests and Levites, presided over apparently by Abiathar, remained at Jerusalem in attendance on the ark.—PICT. BIBLE.

[b] Ex. xxix. 38-42.

§ *In the morning and in the evening.*

[c] Num. i. 17.

† As Asaph and his brethren took care of the music at Jerusalem, where no sacrifices were offered, but only hymns sung and prayers made; so did Heman and Jeduthun (who were with Zadok) at Gibeon, where they sung and played on instruments when the morning and evening sacrifices were offered.—PATRICK.

[d] Ps. cl. 3-6.

[3] *For the gate.*

[e] Gen. xviii. 19.

CHAP. XVII.

[a] 2 Sam. vii. 1, 2.
[b] Ps. cxxxii. 5.
[c] Ex. xl. 19-21.

* David, dwelling in the new, and for the age magnificent, palace built by the Phœnician craftsmen, was one day struck with compunction at the thought that the ark of God was much worse lodged than himself. It still remained within curtains, as in its wilderness state; and surely it was proper that it should by this time have a fixed abode. He mentioned this notion to Nathan, who, seeing that it redounded to the glory of God, at once expressed the warmest approbation of it.—KITTO.

[d] 1 Sam. x. 7.
[e] 2 Sam. vii. 4, 5.

[1] *Been.*
[f] Ex. xl. 2, 3.
[g] Ex. xl. 35-38.
[h] Ps. lxxviii. 71, 72.

† *To feed* — *i.e.*, to rule his people, and take care of their happiness. Feeding is governing.—PATRICK.

‡ *House of cedars* —a brief and expressive term for a house constructed of costly materials.—BERTHEAU.

[i] Ex. iii. 1-10.
[2] *From after.*
[k] 1 Sam. xviii. 14.
[l] 2 Sam. viii. 13.
[m] Jer. xxxi. 3-12.
[n] Ps. xliv. 2.
[o] Ps. lxxxix. 22.
[p] Is. xlix. 17.
[q] Jud. ii. 18.
[r] Ps. lxxxix. 23.
[s] Ex. i. 21.

§ God revealed on this occasion to David, that in like manner as he had not yet required a house from the Israelites in return for all the benefits wherewith he had loaded them, so still, notwithstanding the preferment and constant protection which David had gotten at his hands, instead of requiring a house *from* him, he would build one *for* him, and promised him an everlasting kingdom.—DR CHALMERS.

[t] Gen. xv. 15.
[u] 2 Sam. vii. 12, 13.
[x] 1 Kings v. 5.
[y] Ps. lxxxix. 4.
[z] 2 Sam. vii. 14.
[a] Ps. ii. 7, 12.
[b] 2 Sam. vii. 15, 16.
[c] x. 14.
[d] Ps. ii. 6.

‖ *Sat.*—This word may note either, first, his bodily gesture; for there is no certain gesture to which prayer is limited; and we have examples of saints praying in that posture (Ex. xvii. 12; 1 Kings xix. 4); or he might sit for a season whilst he was meditating upon these things, and then alter his posture (though it be not here expressed), and betake himself to prayer.—POOLE.

[e] Gen. xxxii. 10.
[f] 1 Sam. vii. 12.
[g] Ps. lxxviii. 70-72.

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reigns;" and that establishes the world, so that, though it be moved, it cannot be removed, nor the measures broken, which Infinite Wisdom has taken in the government of it (ver. 30, 31). 9. Let the prospect of the judgment to come inspire us with an awful pleasure. Let earth and sea, fields and woods, though in the great day of the Lord they will all be consumed, yet rejoice that he will come, doth come, to "judge the earth" (ver. 32, 33). 10. In the midst of our praises we must not forget to pray for the succour and relief of those saints and servants of God that are in distress: (ver. 35) "Save us, gather us, deliver us from the heathen," those of us that are scattered and oppressed. When we are rejoicing in God's favours to us, we must remember our afflicted brethren, and pray for their salvation and deliverance as our own. We are members one of another; and, therefore, when we mean, "Lord, save *them*," it is not improper to say, "Lord, save *us*." *Lastly*, Let us make God the Alpha and Omega of all our praises. He began (ver. 8), "Give thanks to the Lord;" he concludes (ver. 36), "Blessed be the Lord." And whereas, in the place whence this doxology is taken (Ps. cvi. 48), it is added, "Let all the people say, Amen; Hallelujah;" here we find that they did according to that directory; "All the people said, Amen, and praised the Lord." When the Levites had finished this psalm of prayer and praise, then, and not till then, the people that attended signified their consent and concurrence by saying, "Amen." And so they praised the Lord, much affected, no doubt, with this newly-instituted way of devotion, which had been hitherto used in the schools of the prophets only (1 Sam. x. 5). And if this way of praising God "praise the Lord better than an ox or a bullock that has horns and hoofs, the humble shall see it and be glad" (Ps. lxix. 31, 32).—*Henry.*

CHAP. XVII. NATHAN'S PROPHECY.—Ver. 4. David must not "build this house." He must prepare for it, but not do it; as Moses must bring Israel within sight of Canaan, but must then leave it to Joshua to put them in possession of it. It is the prerogative of Christ to be both the Author and Finisher of his work. Yet he must not think that, because he was not permitted to build the temple, 1. His preferment was in vain: no, "'I took thee from the sheep-cote,' though not to be a builder of the temple, yet to be 'ruler of my people Israel;' that is honour enough for thee, leave the other to one that shall come after thee" (ver. 7). Why should one man think to engross all the business, and to bring every good work to perfection?—let something be left for them that succeed. God had given him victories, and made him a name (ver. 8), and, further, intended by him to establish his people Israel, and secure them against their enemies (ver. 9). That must be *his* work, who is a man of war, and fit for it, and he must let building of churches alone for one that was never cut out for a soldier. Nor, 2. Must he think that his good purpose was in vain, and that he should lose the reward of it; no, it being God's act to prevent the execution of it, he shall be as fully recompensed as if he had done it. "The Lord will build thee a house," and annex the crown of Israel to it (ver. 10). If there be a willing mind, it shall not only be accepted but thus rewarded. Nor, 3. Must he think that because *he* might not do this good work, therefore it would never be done, and that it was in vain to think of it; no, "I will raise up thy seed, and he shall build me a house" (ver. 11, 12). God's temple shall be built in the time appointed, though we may not have the honour of helping to build it, or the satisfaction of seeing it built. Nor, 4. Must he confine his thoughts to the temporal prosperity of his family, but must entertain himself with the prospect of the kingdom of the Messiah, who should descend from his loins, and whose throne should be "established for evermore" (ver. 14).

DAVID'S HUMILITY AND GRATITUDE.—Ver. 16. That which is there expressed by way of question ("Is this the manner of men, O Lord God?") is here an acknowledgment: "'Thou hast regarded me according to the estate of a man of high degree.' Thou hast made me a great man, and then treated me accordingly." God, by the covenant-relations into which he admits believers, the titles he gives them, the favours he bestows on them, and the preparations he has made for them, regards them according to the estate of men of high degree, though they are mean and vile. Having himself distinguished them, he treats them as persons of distinction, according to the quality he has been pleased to put upon them. Some give these words here another reading, "Thou hast looked upon me in the form of a man who art in the highest, the Lord God," or "Thou hast made me to see, according to the form of a man, the majesty of

18 What can David *speak* more to thee for the honour of thy servant? for [h]thou knowest thy servant.

19 O LORD, for thy servant's sake,¶ and [i]according to thine own heart, hast thou done all this greatness, in making known all *these* [3]great things.

20 O LORD, *there is* none like thee, neither *is there any* God [k]besides thee, according to all that we have heard with our ears.

21 And [l]what one nation in the earth *is* like thy people Israel, whom God went to [m]redeem *to be* his own people, to make thee a name of greatness and terribleness, [n]by driving out nations from before thy people, whom thou hast redeemed out of Egypt?

22 For [o]thy people Israel didst thou make thine own people for ever; and thou, LORD, becamest their God.

23 Therefore now, LORD, [p]let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, [q]that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of Israel, *even* [r]a God to Israel; and *let* the house of David thy servant *be* established before thee.

25 For thou, O my God, hast [4]told thy servant that thou wilt build him an house: therefore thy servant hath [s]found *in his heart* to pray before thee.*

26 And now, LORD, [t]thou art God, and hast promised this goodness unto thy servant:

27 Now therefore [5]let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou [u]blessest, O LORD, and *it shall be* blessed for ever.†

CHAPTER XVIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadarezer and the Syrians.*

NOW after this* it came to pass, that David smote the Philistines, and subdued them, and took [a]Gath and her towns out of the hand of the Philistines.

2 And [b]he smote Moab; and the Moabites became David's servants, *and* brought gifts.

3 ¶ And David smote [c]Hadarezer king of [1]Zobah unto Hamath, as he went to stablish his dominion [e]by the river Euphrates.

B.C. 1042—B.C. 1040.

[h] John xxi. 17.
¶ In 2 Sam. "for thy word's sake;" "for the sake of thy word and promise made to thy servant." That phrase, "for David's sake," is oft thus understood, "for God's covenant's sake made with David."—POOLE.
[i] Matt. xi. 26.
[3] *Greatnesses.*
[k] Deut. iv. 35 39.
[l] Deut. iv. 32-34.
[m] Ex. xix. 4-6.
[n] Josh. x. 42, &c.
[o] Gen. xvii. 7.
[p] Gen. xxxii. 12.
[q] Ps. lxxii. 19.
[r] Heb. viii. 10.
[4] *Revealed the ear of.*
[s] Ez. xxxvi. 37.
* It was because God had told David that he would build him an house, that David found it in his heart to pray before him: it was because he had promised this goodness, that therefore David prayed the Lord to bless his house, and that it may stand for ever before him. The faith which could say, "Thou blessest, and it shall be blessed," so far from preventing, prompted the supplication, and animated in fact with that ingredient of faith.—DR CHALMERS.
[t] Ex. xxxiv. 6, 7.
[5] *It hath pleased.*
[u] Ps. lxxii. 17.
† To my eye, the workings of a breast oppressed and overflowing with gratitude, are painted stronger in this prayer than I ever observed them in any other instance. It is easy to see that his heart was wholly possessed with a subject which he did not know how to quit, because he did not know how to do justice to the inestimable blessings poured down upon himself and promised to his posterity, much less to the infinite bounty of his Benefactor.—DR DELANY.

CHAP. XVIII.
* This chapter is repeated from 2 Sam. viii., with some slight variations, as to names particularly. For instance we have, ver. 1, "Gath and her towns," instead of Metheg-ammah; also, ver. 8, "Tibhath and Chun," instead of Betah and Berothai — in all which cases we conclude that the places were called by different names.—PATRICK.

[a] 1 Sam. v. 8.
[b] Num. xxiv. 17.
[c] 2 Sam. viii. 3. *Hadadezer.*
[d] 2 Sam. x. 6.
[e] Gen. xv. 18.

[f] 2 Sam. viii. 4. *seven hundred.*
[g] Deut. xvii. 16.
[1] *Darmesek.*
[h] Is. viii. 9, 10.
† These presents consisted of various articles in gold, silver, and brass; which last we find now continually mentioned along with the precious metals. Some kinds of it were probably little inferior in value to silver; and we know that, anciently, some qualities of brass were even more precious than gold. Thus, even under David, began that influx of precious metals, which came to its height in the next reign. This must have wrought a great change in the land, where these metals had hitherto been scarce.—KITTO.
[i] Ps. cxxi. 8.
[k] 1 Kings x. 16, 17.
[l] 2 Sam. viii. 8. *Betah, Berothai.*
[m] 1 Kings vii. 15.
[n] 2 Sam. viii. 9. *Toi.*
[2] *Joram.*
[3] *Salute him.*
[4] *Bless him.*
[5] *Was the man of wars.*
[o] xxix. 14.
[p] 1 Sam. xxvii. 8.
‡ The splendour of his victories drew upon him the homage of friendly powers; and, what with their gifts and the spoils of his enemies, we can understand how so much treasure came to be accumulated in his hands for the building of the temple. These he dedicated to the Lord, who preserved him continually.—DR CHALMERS.
[6] *Abshai.*
[q] 1 Sam. x. 5.
[r] Gen. xxv. 23.
[s] Ps. lxxviii. 71.
§ Joab having doubtless declared his repentance for his former crimes, and having done eminent service for his country, and having received the chief command by virtue of David's promise and contract (2 Sam. v. 8), was still continued in his place.—POOLE.
[7] *Remembrancer.*
[t] 2 Sam. viii. 17. *Ahimelech.*
[u] 2 Sam. xx. 25.
[x] 2 Sam. viii. 17. *Seraiah:* xx. 25, *Sheva:* 1 Kings iv. 3, *Shisha.*

4 And David took from him a thousand chariots, and [f]seven thousand horsemen, and twenty thousand footmen: David also [g]houghed all the chariot *horses*, but reserved of them an hundred chariots.

5 And when the Syrians of [1]Damascus came [h]to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

6 Then David put *garrisons* in Syria-damascus; and the Syrians became David's servants, *and* brought gifts.† [i]Thus the LORD preserved David whithersoever he went.

7 And David took the [k]shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from [l]Tibhath, and from Chun, cities of Hadarezer, brought David very much brass, [m]wherewith Solomon made the brasen sea, and the pillars, and the vessels of brass.

9 ¶ Now when [n]Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah,

10 He sent [2]Hadoram his son to king David, to [3]enquire of his welfare, and to [4]congratulate him, because he had fought against Hadarezer, and smitten him; (for Hadarezer [5]had war with Tou;) and *with him* all manner of vessels of gold, and silver, and brass.

11 Them also king David [o]dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from [p]Amalek.‡

12 Moreover, [6]Abishai the son of Zeruiah slew of the Edomites in the valley of Salt eighteen thousand.

13 ¶ And he put [q]garrisons in Edom; and [r]all the Edomites became David's servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and [s]executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host;§ and Jehoshaphat the son of Ahilud [7]recorder;

16 And Zadok the son of Ahitub, and [t]Abimelech the son of [u]Abiathar, *were* the priests; and [x]Shavsha *was* scribe:

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the Lord God." And so it points at the Messiah; for as Abraham, so David saw his day, and was glad; saw it by faith, saw him in "fashion as a man, the Word made flesh;" and yet saw his "glory as" that "of the only-begotten of the Father." And this was it that God spake concerning his house for a great while to come, the foresight of which affected him more than anything. And let it not be thought strange that David should speak so plainly of the two natures of Christ, who in spirit called him "Lord," though he knew he was to be his Son (Ps. cx. 1), and foresaw him "lower than the angels" for a little while, but afterward "crowned with glory and honour" (Heb. ii. 6, 7).—*Henry.*

PRACTICAL OBSERVATIONS.—The repetitions in the Word of God may be considered as tacit reproofs of our negligence, forgetfulness, and unteachableness. Indeed, we are very backward to get familiarly acquainted with *every part* of the sacred volume, and very prone to forget what we have read, so that we need to be taught again what we seem to have already learned; and for all these reasons it is very useful to have the same important truths, precepts, and examples, enforced on us, in different parts of the Scriptures. If, in reading any chapter, or hearing any sermon, we learn nothing new, yet are reminded of those things of which we had lost sight, and stirred up to the exercise of faith and holy affections, and to the more diligent, fervent, and delightful practice of our several duties, very important purposes are answered. It may, however, suffice to observe in this place, that persons of eminent piety will still be devising and attempting one service after another for the honour of God, and to promote the best interests of mankind; accounting themselves to have done nothing, while so much remains to be done, that Christ alone begins and finishes his work, and perpetually unites in his own person all those offices which are requisite for the welfare of his Church; but that mere men have, for a short space, certain portions of service allotted them, which they cannot exceed.—*Scott.*

CHAP. XVIII. DAVID'S PIETY AND LIBERALITY.—Ver. 1-17. Here let us learn, 1. That it is our interest to make those friends, who have the presence of God with them. The king of Hamath, hearing of David's great success, sent to congratulate him, and to court his favour with a noble present (ver. 9, 10). It is in vain to contend with the Son of David: "Kiss the Son," therefore, "lest he be angry;" let the kings and judges of the earth, and all inferior people too, be thus wise, thus instructed. The presents we are to bring him are not "vessels of gold and silver," as here (those shall be welcome to him who have no such presents to bring); but our hearts and sincere affections, our own selves, our whole selves, we must present to him as living sacrifices. 2. That what God blesses us with, we must honour him with. The presents of his friends, as well as the spoils of his enemies, "David dedicated unto the Lord" (ver. 11); that is, he laid them up toward the building and enriching of the temple. That is most truly and most comfortably our own which we have consecrated unto the Lord, and which we use for his glory. Let our "merchandise and our hire be holiness to the Lord" (Isa. xxiii. 18). 3. That those who take God along with them whithersoever they go, may expect to prosper, and be preserved, whithersoever they go. It was said before (ver. 6), and here again (ver. 13), that "the Lord preserved David whithersoever he went." Those are always under the eye of God that have God always in their eye. 4. God gives men power, not that they may look great with it, but that they may do good with it. When David reigned over all Israel, he "executed judgment and justice among all his people," and so answered the end of his elevation. He was not so intent on his conquests abroad as to neglect the administration of justice at home. Herein he served the purposes of the kingdom of Providence, and of that God who "sits in the throne judging right;" and was an eminent type of the Messiah, the "sceptre of whose kingdom is a right sceptre."—*Henry.*

PRACTICAL OBSERVATIONS.—They who "seek first the kingdom of God and his righteousness," shall, in due time and manner, have all other things added unto them.—Communion with God, and his consolations, are intended to animate us to diligence in our proper work, and vigour in our spiritual welfare.—Earthly possessions are often lost by attempting to establish them; and sinners ruin themselves by encouraging and assisting one another in rebellion against God, and opposition to his cause.—Our good fight of faith, under the Captain of our salvation, will assuredly terminate in everlasting triumph and peace. But the happiness of Israel, through David's victories and

17 And [y]Benaiah the son of Jehoiada *was* over the Cherethites and the Pelethites; and the sons of David *were* chief [8]about the king.

CHAPTER XIX.

1 David's messengers, sent to comfort Hanun, are disgracefully treated. 6 The Ammonites are overcome.

NOW it came to pass after this, that [a]Nahash* the king of the children of Ammon died, and his son reigned in his stead.

2 And David said, [b]I will shew kindness unto Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. So the servants of David came into the land of [c]the children of Ammon to Hanun, to comfort him.

3 But [d]the princes of the children of Ammon said to Hanun, [1]Thinkest thou that [e]David doth honour thy father, that he hath sent comforters unto thee? are not his servants come unto thee for [f]to search, and to overthrow, and to spy out the land?†

4 Wherefore Hanun [g]took David's servants, and [h]shaved them, [i]and cut off their garments in the midst, hard by their buttocks, and [k]sent them away.

5 Then there went *certain,* [l]and told David *how* the men were served: and he sent to meet them; (for the men were greatly ashamed;)‡ and the king said, Tarry [m]at Jericho until [n]your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they [o]had made themselves [2]odious to David, Hanun and the children of Ammon sent [p]a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and out of [q]Syria-maachah, and out of Zobah.

7 So they hired thirty and two thousand chariots, and [r]the king of Maachah and his people; who came and pitched before Medeba. And the children of Ammon gathered themselves together from their cities, and came to battle.

8 And when David heard *of it,* he sent [s]Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and [t]put the battle in array before the gate of the city; and [u]the kings that were come *were* by themselves in the field.§

B.C. 1037—B.C. 1037.

[y] 2 Sam. xxiii. 20, 23.

[8] *At the hand of.*

CHAP. XIX.

[a] 1 Sam. xi. 1, 2.

* Nahash had been a cruel enemy to Israel (1 Sam. xi.) Saul had repulsed him, and it is probable he shewed kindness to David, when he was at variance with Saul, out of policy. David remembers it, and determines to return it to his son.—BOOTHROYD.

[b] 2 Sam. ix. 1, 7.

[c] Gen. xix. 37, 38.

[d] 1 Sam. xxix. 4, 9.

[1] *In thine eyes doth David.*

[e] 1 Cor. xiii. 5-7.

[f] Gen. xlii. 9-13.

† The princes of Hanun, who had great authority with him, seem to have been suspicious of David, from consciousness of the injuries which they had done to Israel, and were still meditating against it.—SCOTT.

[g] Ps. xxxv. 12.

[h] Lev. xix. 27. Is. xv. 2.

[i] Is. xx. 4; xlvii. 2, 3.

[k] 2 Sam. x. 4, 5.

[l] Matt. xviii. 31.

‡ King David was well aware that his ambassadors would never again be able to face those who should once see them in this absurd and wretched plight. He therefore, with a tender consideration for their feelings, which they must have prized most highly, sent a messenger to meet them, releasing them from the duty of coming to the court, and permitting them to remain at the first town on this side the Jordan, at Jericho, until the growth of their beards should enable them again to appear in public.—KITTO.

[m] Josh. vi. 24-26.

[n] Jud. xvi. 22.

[o] Luke x. 16.

[2] *To stink.*

[p] 2 Chr. xvi. 2, 3.

[q] 2 Sam. x. 6.

[r] 2 Sam. x. 6, *king Maacah.*

[s] 2 Sam. xxiii. 8, &c.

[t] 1 Sam. xvii. 2. 2 Sam. xviii. 4.

[u] 2 Sam. x. 8. 1 Kings xx. 1, 24.

§ They kept their mercenary forces in the field, and would not let them come into their cities.—PATRICK.

[3] *Face of the battle was.*

[x] Josh. viii. 22. Jud. xx. 42, 43.

‖ The *battle-array* of the two armies was directed against him: the Ammonites were drawn up *in front,* and the auxiliary troops which had advanced from Medeba were *behind.* Joab himself, at the head of a select body of soldiers, attacked the latter, which formed the stronger power.—BERTHEAU.

[4] Or, *young men.*

[5] *Abshai.*

¶ The Syrians seem to have surpassed the Ammonites in discipline, and perhaps in courage. Hence Joab selects the best troops to attack them.—BOOTHROYD.

[y] Deut. xxxi. 6, 7. Josh. i. 7; x. 25.

[z] 1 Kings xx. 19-21.

[a] Lev. xxvi. 7. Rom. viii. 31.

* They seem not to have struck a stroke, but provided also for their safety, in the city near to which their army was drawn up. Here is no account of the number of the slain, which, I suppose, were few or none, because they did not fight, but flee. The year also seems to have been so far spent, that it was not a season fit for laying a siege to the city (see the next chapter, ver. 1).—PATRICK.

[b] Ps. ii. 1. Is. viii. 9, 10.

[6] *Euphrates.*

[c] 2 Sam. x. 16, *Shobach.*

[d] Ps. xxxiii. 16; xlvi. 11.

[e] 2 Sam. x. 18, *horsemen.*

† Was slain upon the spot (as we speak), being a valiant man, who chose to be killed rather than fly.—PATRICK.

[f] Ps. xlviii. 3-6.

CHAP. XX.

[1] *At the return of the year.*

* *After the year was expired*—when that year ended, and the next begun, which was in the spring time (Ex. xii. 2). *When kings go forth*—which is when the ground is fit for the march of soldiers, and brings forth provisions for man and beast.—POOLE.

10 Now when Joab saw that the [3]battle was [x]set against him before and behind,‖ he chose out of all the [4]choice of Israel, and put *them* in array against the Syrians.

11 And the rest of the people he delivered unto the hand of [5]Abishai his brother, and they set *themselves* in array against the children of Ammon.

12 And he said, If the Syrians be too strong for me,¶ then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be [y]of good courage, and let us behave ourselves valiantly for our people, and for the cities of our God; and let the LORD do *that which is* good in his sight.

14 So Joab, and the people that *were* with him, drew nigh before the Syrians unto the battle; and [z]they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, [a]they likewise fled before Abishai,* his brother, and entered into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, [b]and drew forth the Syrians that *were* beyond the [6]river; and [c]Shophach, the captain of the host of Hadarezer, *went* before them.

17 And it was told David; and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battle* in array against them. So when David had put the battle in array against the Syrians, they fought with him.

18 But the Syrians [d]fled before Israel; and David slew of the Syrians seven thousand *men which fought in* chariots, and forty thousand [e]footmen, and killed Shophach† the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither [f]would the Syrians help the children of Ammon any more.

CHAPTER XX.

1 Rabbah is besieged by Joab, spoiled by David, and the people tortured. 4 Three overthrows of the Philistines.

AND it came to pass, that [1]after the year was expired,* at the time that kings go out *to*

equitable administration, very faintly shadowed forth the felicity of the redeemed in the realms above, when the last enemy shall be destroyed, and Jesus shall reign in the midst of them for ever and ever, and they shall behold and share the joy and glory of his kingdom. Let us then, without delay, join ourselves to him, trusting and serving him constantly and faithfully, that at length we may be for ever with him.—*Scott.*

CHAP. XIX. VICTORY FROM GOD.—Ver. 13. (1.) The courage of brave men is heightened and invigorated by difficulties. When Joab saw that the battle was set against him, before and behind (ver. 10), instead of meditating a retreat, he doubled his resolution; and though he could not double, he divided his army, and not only spake but acted like a gallant man, that had great presence of mind when he saw himself surrounded. He engaged with his brother for mutual assistance, excited himself and the rest of the officers to act vigorously in their respective posts, with an eye to God's glory, and their country's good, not to any honour and advantage of their own; and then left the issue to God: "Let the Lord do that which is right in his sight." (2.) How vain the greatest art and strength are against justice and equity. The Ammonites did their utmost: they brought as good a force into the field, and disposed it with as much policy as possible; yet, having a bad cause, and acting in defence of wrong, it would not do; they were put to the worst. Right will prevail and triumph at last. 3. To how little purpose it is for those to rally again, and reinforce themselves, that have not God on their side. The Syrians, though no way concerned in the merits of the cause, but serving only as mercenaries to the Ammonites, when they were beaten, thought themselves concerned to retrieve their honour, and therefore called in the assistance of the Syrians on the other side Euphrates; but to no purpose—still they "fled before Israel" (ver. 18). They lost 7000 men, who are said to be the men of 700 chariots (2 Sam. x. 18). For as now in a man-of-war for sea service, they allot ten men to a gun, so then, in the land service, ten men to a chariot. 4. Those who have "meddled with strife that belongs not to them, and have found that they "meddle to their own hurt," do well to learn wit at length, and meddle no further. The Syrians, finding that Israel was the conquering side, not only brake off their alliance with the Ammonites, and would help them no more (ver. 19), but "made peace with David, and became his servants." Let those who have in vain stood it out against God be thus wise for themselves, and "agree with him quickly while they are in the way." Let them become his servants; for they cannot but see themselves undone, if they be his enemies.—*Henry.*

PRACTICAL OBSERVATIONS.—We may expect, that in this world our kindest actions will often be requited with the basest returns, and our best intentions expose us to the most injurious suspicions. Even in our most implicit obedience to our great and gracious Lord, when we most sincerely desire to do good to our fellow-creatures, we must lay our account with ingratitude, contempt, and abuse. But these things should not discourage us; for he will plead our cause, and both comfort us and kindly recompense all that we endure for his sake. And after his example *we also* should endeavour to make up to those that serve us, every loss to which they are exposed in executing our orders.—In every case the servants of God, though here disgraced, will finally be honoured; but none of his enemies will bring upon themselves more sudden and terrible vengeance than they who insult his ambassadors, when sent with a message of peace and salvation.—The only safety of us sinners consists in submitting to God, making our peace with him, and becoming his servants: thus separating from those who persist in their opposition and rebellion, we may escape their doom.—When prudence, vigilance, courage, and diligence, have been used in a good cause, and we have mutually assisted each other, we may confidently leave the event to the Lord: "Let him do what seemeth him good." But we may sometimes fear lest being instruments of good to others, we should ourselves be found to come short of salvation, through unbelief and impenitent continuance in sin.—*Scott.*

CHAP. XX. GIANTS—WEAK BEFORE ISRAEL.—Ver. 4. The Philistines were nearly subdued (chap. xviii. 1), but, as in the destruction of the Canaanites by Joshua, the sons of Anak were last subdued (Josh. xi. 21), so here, in the conquest of the Philistines, the giants of Gath were last brought down. In the conflicts between grace and corruption there are some sins, which, like these giants, keep their ground a great

battle, Joab led forth the power of the army, and [a]wasted the country of the children of Ammon, and came and besieged Rabbah;[†] (but David tarried at Jerusalem;) and [b]Joab smote Rabbah, and destroyed it.

2 And David took the crown of their king from off his head, and found [2]it to weigh a talent of gold, and *there were* precious stones in it; and it was set upon David's head: [c]and he brought also exceeding much spoil out of the city.

3 And [d]he brought out the people that *were* in it, and cut *them* [e]with saws, and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, that there [3]arose war [f]at Gezer[‡] with the Philistines;[§] at which time [g]Sibbechai the Hushathite slew [h]Sippai, *that was* of the children of [4]the giant; and they were subdued.

5 And there was war again with the Philistines; and Elhanan the son of [i]Jair slew Lahmi, the brother of [k]Goliath the Gittite, whose spear's staff *was* like a weaver's beam.

6 And yet again there was war at Gath, where was a man [5]of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot;* and he also was [6]the son of the giant.

7 But when [l]he [7]defied Israel, Jonathan the son of [m]Shimea, David's brother, slew him.

8 These were born unto the giant in Gath; and [n]they fell by the hand of David, and by the hand of his servants.

CHAPTER XXI.

1 *David numbereth the people.* 8 *He repenteth;* 9 *and chooseth the pestilence.*

AND [a]Satan stood up against Israel, and [b]provoked David to number Israel.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from [c]Beer-sheba even to Dan; and bring the number of them to me, that I may know *it*.

3 And Joab answered, [d]The LORD make his people an hundred times so many more as they *be:* but, my lord the king, *are* they not all my lord's servants? why then doth my lord require this thing? [e]why will he be a cause of trespass* to Israel?

B.C. 1035—B.C. 1017.

[a] Is. vi. 11; liv. 16.

[†] The Ammonites, who, although beaten, were not wholly reduced, having retired to their fortified towns, held out with much obstinacy. The next campaign against them was conducted by Joab, who, after ravaging the country, laid siege to the metropolitan city of Rabbah.—KITTO.

[b] 2 Sam. xi. 16-25.

[2] *The weight of it.*

[c] 2 Sam. viii. 11, 12.

[d] Ps. xxi. 3, 9.

[e] Ex. i. 14. Josh. ix. 23.

B.C. 1018.

[3] *Continued*, Heb. *stood.*

[f] Josh. xii. 12. 2 Sam. xxi. 18.

[‡] At this place followed the several transactions and disasters of David's affairs for the space of about thirteen years, which are to be supplied from the Second Book of Samuel, from chap. xii. to chap. xiii. 15, &c.—PYLE.

[§] Three other battles soon followed—the Philistines making a desperate push to recover their losses, but in each they are defeated, and the mighty warrior who led them slain: Saph, by Sibbechai; and brother of Goliath, by Elhanan; and the last prodigy of a man, with six fingers on each hand, and six toes on each foot, and whose insolence was as great as his strength, by Jonathan, David's nephew. Thus the race of the sons of Anak was rooted out by David and his servants.—HAWEIS.

[g] xi. 29, *Sibbecai.*

[h] 2 Sam. xxi. 18, *Saph.*

[4] *Rapha.*

[i] 2 Sam. xxi. 19, *Jaare-oregim.*

[k] 1 Sam. xvii. 4. 2 Sam. xxi. 19.

[5] *Of measure.*

[6] *Born to the giant*, or *Rapha.*

[l] Is. xxxvii. 23.

[7] *Reproached.*

[m] ii. 13, *Shimma;* 1 Sam. xvi. 9, *Shammah.*

[n] Josh. xiv. 12.

CHAP. XXI.

[a] Job i. 6-12.

[b] Luke xi. 53. Heb. x. 24.

[c] 1 Sam. iii. 20. 2 Sam. iii. 10.

[d] Ps. cxv. 14. Prov. xiv. 28.

[e] Gen. xx. 9. 1 Sam. ii. 24.

* He saith this, perceiving that there was sin in this enterprise of the king's, which could not choose, according to the custom of kings' offences, but cause some great calamity to redound to the people.—DIODATI.

[f] Ec. viii. 4.

[g] Ex. i. 17.

[h] 2 Sam. xxiv. 3-8.

[†] There are various methods of accounting for the discrepancy between the enumerations given here and in 2 Sam. xxiv. 9. The one may have given the whole population able to bear arms, and the other may have excluded certain classes of them. We know that in the enumeration of Numbers xxvi., the population was greatly less than this; but there is nothing in the least paradoxical or incredible in the augmentation that took place.—DR CHALMERS.

[1] *And it was evil in the eyes of the LORD concerning this thing.*

[i] 2 Sam. xi. 27.

[k] 2 Sam. xii. 13. Ps. xxv. 11.

[l] Hos. xiv. 2.

[m] Gen. xxxiv. 7.

[2] *Stretch out.*

[n] Josh. xxiv. 15.

[o] 2 Sam. xii. 10-12.

[3] *Take to thee.*

[p] Deut. xxviii. 51, 52. Jer. xlii. 16.

[q] Lev. xxvi. 16, 25.

[r] Exod. xii. 23. Matt. xiii. 49, 50.

[s] 2 Sam. xxiv. 13, 14.

[t] 2 Kings vii. 4. Phil. i. 23.

[‡] David is in a dreadful strait: yet since it must be so, he chooses rather to fall into the hands of God, than of man; and to stand on a level with the meanest subject, as the mark of the devouring pestilence. Knowing the greatness of the mercies of God, he cast himself upon them, hoping the stroke in his hand would be lightened, or the time of suffering shortened.—HAWEIS.

[u] Heb. x. 31.

[x] Ex. xxxiv. 6, 7.

[4] *Many.*

[y] Num. xvi. 46-49. Jer. vii. 12. Matt. xxiii. 37, 38.

[z] Ex. xxxii. 14. Jud. ii. 18.

[a] Ex. ix. 28. Mark xiv. 14.

[b] 2 Sam. xxiv. 18, *Araunah.*

[c] Ex. xiv. 19, 20.

4 Nevertheless the [f]king's word prevailed against Joab: [g]wherefore Joab departed, and [h]went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an hundred thousand men that drew sword; and Judah *was* four hundred threescore and ten thousand men that drew sword.[†]

6 But Levi and Benjamin counted he not among them: for the king's word was abominable to Joab.

7 ¶ [1]And [i]God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, [k]I have sinned greatly, because I have done this thing: but now, I beseech thee, [l]do away the iniquity of thy servant; for [m]I have done very foolishly.

9 ¶ And the LORD spake unto Gad, David's seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I [2]offer thee three *things:* [n]choose thee one of them, [o]that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, [3]Choose thee

12 Either three years' famine; or three months [p]to be destroyed before thy foes, while that the sword of thine enemies overtaketh *thee;* or else three days the sword of the LORD, [q]even the pestilence, in the land, and [r]the angel of the LORD destroying throughout all the coasts of Israel. [s]Now therefore advise thyself what word I shall bring again to him that sent me.

13 And David said unto Gad, [t]I am in a great strait:[‡] [u]let me fall now into the hand of the LORD; [x]for very [4]great *are* his mercies: but let me not fall into the hand of man.

14 ¶ So [y]the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an angel [z]unto Jerusalem to destroy it: and as he was destroying, the LORD beheld, and he [a]repented him of the evil, and said to the angel that destroyed, [b]It is enough, stay now thine hand. And the angel of the LORD stood by the thrashing-floor of [c]Ornan the Jebusite.

16 ¶ And David lifted up his eyes, and [d]saw the angel of the LORD stand between the earth

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while, and are not mastered without much difficulty, and a long struggle: but judgment will be brought forth into victory at last. Observe, 1. We never read of giants among the Israelites, as we do of giants among the Philistines; the giants of Gath, but not giants of Jerusalem. The growth of God's plants is in usefulness, not in bulk. They who covet to have "cubits added to their stature," do not consider that it will but make them more unwieldy. In the balance of the sanctuary, David far outweighs Goliath. 2. The servants of David, though men of ordinary stature, were too hard for the giants of Gath, in every encounter; because they had God on their side, who takes pleasure in abasing lofty looks, and mortifying the giants that are in the earth, as he did of old by the deluge, though they were men of renown. Never let the Church's friends be disheartened by the power and pride of the Church's enemies. We need not fear great men against us while we have the great God for us. What will a finger more on each hand do, or a toe more on each foot, in contest with Omnipotence? 3. These giants "defied Israel" (ver. 7), and were thus made to pay for their insolence. None are more visibly marked for ruin than those who reproach God and his Israel. God will do great things rather than suffer the enemy to "behave themselves proudly" (Deut. xxxii. 27). The victories of the Son of David, like those of David himself, are gradual. "We see not yet all things put under him," but it will be seen shortly, and death itself, the last enemy, like these giants, triumphed over.—*Henry.*

CHAP. XXI. NUMBERING THE PEOPLE—THE TEMPTATION. Ver. 1. How active the tempter was in it: "Satan stood up against Israel, and provoked David" to do it. It is said (2 Sam. xxiv. 1) that "the anger of the Lord was kindled against Israel, and he moved David" to do it. The righteous judgments of God are to be observed and acknowledged even in the sins and unrighteousness of men. We are sure that God is not the author of sin—he "tempts no man;" and, therefore, when it is said that he moved David to do it, it must be explained by what is intimated here, that for wise and holy ends he permitted the devil to do it. Here we trace this foul stream to its fountain: 1. That Satan, the enemy of God and all good, should "stand up against Israel," is not strange. It is what he aims at—to weaken the strength, diminish the numbers, and eclipse the glory of God's Israel, to whom he is a *Satan*, a sworn *adversary*. But, 2. That he should influence David, the man after God's own heart, to do a wrong thing, may well be wondered at. One would think him one of those whom the wicked one touches not. No, even the best saints, till they come to heaven, are forbidden to think themselves out of the reach of Satan's temptations.

THE PUNISHMENT.—Ver. 14. The king hears of 70,000 of his subjects, who, in a few hours, were struck dead by the pestilence. He was proud of the multitude of his people, but Divine justice took a course to make them fewer. Justly is that taken from us, weakened, or embittered to us, which we are proud of. David must have the people numbered: "bring me the number of them," says he, "that I may know it." But now God numbers them after another manner—"numbers to the sword" (Isa. lxv. 12). And David had another number of them brought, more to his confusion than that was to his satisfaction, namely, the number of the slain—a black bill of mortality, which is a drawback to his muster-roll. He sees the destroying angel, with his sword drawn against Jerusalem (ver. 16). This could not but be very terrible to him, as it was a visible indication of the anger of Heaven, and threatened the utter destruction of that beloved city. Pestilences make the greatest devastations in the most populous places. The sight of an angel, though coming peaceably, and on a friendly errand, has made even mighty men to tremble; how dreadful then must this sight be of an angel with a drawn sword in his hand—a flaming sword, like that of the cherubim, which turned every way to keep the way of the tree of life! While we lie under the wrath of God, the holy angels are armed against us, though we see them not as David did.

REMOVAL OF THE SCOURGE.—Ver. 18. We have here the controversy concluded, and, upon David's repentance, his peace made with God. "Though thou wast angry with me, thine anger is turned away." 1. A stop was put to the progress of the execution (ver. 15). When David repented him of the sin, God repented him of the judgment, and ordered the destroying angel to "stay his hand," and "sheath his sword" (ver. 27). 2. Direction was given to David to rear an altar in the thrashing-floor of Ornan

and the heaven, having a drawn sword in his hand[§] stretched out over Jerusalem: then David and the elders *of Israel, who were* [e]clothed in sackcloth, fell upon their faces.

17 And David said unto God, [f]*Is it* not I *that* commanded the people to be numbered? even I it is that have sinned, and done evil indeed; but *as for* [g]these sheep, what have they done? [h]Let thine hand, I pray thee, O LORD my God, be on me, and [i]on my father's house; but not on thy people, that they should be plagued.

18 ¶ Then the angel of the LORD commanded Gad to say to David, [k]that David should go up, and set up an altar unto the LORD in the thrashing-floor of Ornan the Jebusite.‖

19 And David [l]went up at the saying of Gad, which he spake in the name of the LORD.

20 [5]And Ornan turned back, and saw the angel; and his four sons with him hid themselves. Now Ornan was thrashing wheat.

21 And as David came to Ornan, Ornan looked, and saw David, and went out of the thrashing-floor, and [m]bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, [6]Grant me the place of *this* thrashing-floor, that I may build an altar therein unto the LORD: [n]thou shalt grant it me for the full price; [o]that the plague may be stayed from the people.

23 And Ornan said unto David, [p]Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* [q]the oxen *also* for burnt-offerings, and the thrashing-instruments for wood, and the wheat for the meat-offering;¶ I give it all.

24 And king David said to Ornan, [r]Nay; but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without cost.

25 So David gave to Ornan for the place six hundred shekels of gold by weight.

26 And David [s]built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, [t]and called upon the LORD; and he answered him from heaven [u]by fire upon the altar of burnt-offering.

27 And [x]the LORD commanded the angel, and [y]he put up his sword again into the sheath thereof.

B.C. 1017—B.C. 1617.

§ The "drawn sword" was an emblem of the Divine justice about to be executed upon the city. David had before humbled himself in the sight of God, and, no doubt, had earnestly interceded for the people; but this sight affected him more than ever; and, while he and the elders prostrated themselves upon the ground, he poured out his soul before God in fervent prayer for his subjects, and especially for Jerusalem. —SCOTT.

[e] 1 Kings xxi. 27.
[f] Ps. li. 4.
[g] Ps. xliv. 11.
[h] Ex. xxxii. 32, 33. John x. 11, 12.
[i] Ex. xx. 5.
[k] 2 Sam. xxiv. 18.
‖ This hill, where the barn of Ornan now stood, was the place where Abraham had offered his son; for this place is called (2 Chr. iii. 1) mount Moriah. So Josephus observes. Here Solomon built the temple; here the old prophecy (Gen. xxii.) said, that the Lord would make provision of a lamb for a burnt-offering — Jehovah-jireh; from which word *Jireh*, joined to the word *Salem* (the name of a place close by), was made, as many critics think, the name Jerusalem, where our blessed Saviour was offered. —BOOTHROYD.
[l] John ii. 5. Acts ix. 6.
[5] Or, *When Ornan turned back and saw the angel*, then he, *and his four sons with him, hid themselves.*
[m] 1 Sam. xxv. 23.
[6] *Give.*
[n] 2 Sam. xxiv. 21.
[o] Num. xvi. 48.
[p] Gen. xxiii. 4-6.
[q] 1 Sam. vi. 14.
¶ Ornan offers to David the oxen which were thrashing the corn at the time, and also the thrashing instruments and yokes, the latter because, being composed of small pieces of wood, they would facilitate the kindling of the fire. In order that everything which was requisite for the burnt-offering might be at hand, he offers him also the wheat as a gift, of which no mention is made in Samuel. — BERTHEAU.
[r] Gen. xxiii. 13. Rom. xii. 17.
[s] Ex. xx. 24, 25; xxiv. 4, 5.
[t] Ps. li. 15.
[u] Lev. ix. 24.
[x] Ps. civ. 20; Heb. i. 14.
[y] Ez. xxi. 30, John xviii. 11.

28 ¶ At that time, when David saw that the LORD had answered him in the thrashing-floor of Ornan the Jebusite, then he sacrificed there.

29 For [z]the tabernacle of the LORD, which Moses made in the wilderness, and the altar of the burnt-offering, *were* at that season in the high-place at [a]Gibeon.

30 But David could not go before it to enquire of God: for [b]he was afraid because of the sword of the angel of the LORD.

CHAPTER XXII.

1 *David prepareth for the building of the temple.* 6 *He instructeth Solomon.*

THEN David said, [a]This *is* the house of the LORD God,* [b]and this *is* the altar of the burnt-offering for Israel.

2 And David commanded to gather together the strangers that *were* in the land of Israel; and he set masons to hew wrought stones to build the house of God.

3 And David [c]prepared iron in abundance for the nails for the doors of the gates, and for the joinings; and brass in abundance without weight;

4 Also [d]cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, [e]Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD *must be* [f]exceeding magnifical, of fame and of glory throughout all countries:† I will *therefore* now make preparation for it. So [g]David prepared abundantly before his death.

6 ¶ Then he called for Solomon his son, and [h]charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, [i]it was in my mind to build an house [k]unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, [l]Thou hast shed blood abundantly, and hast made great wars:‡ [m]thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.

9 Behold, [n]a son shall be born to thee, who shall be a man of rest; and [o]I will give him rest from all his enemies round about: for his name shall be [1]Solomon, and [p]I will give peace and quietness unto Israel in his days.

10 He shall build an house for my name; and

[a] Ex. xl. 1, &c.
[b] 1 Kings iii. 4.
[b] Deut. x. 12; Heb. xii. 28, 29.

CHAP. XXII.
[a] 2 Sam. xxiv. 18; John iv. 20-22.
[a] Till a temple is builded (for as yet there was none), this place shall be considered the temple of God, and on this altar, and not on that at Gibeon, shall the burnt-offerings be made.—GILL.
[b] 2 Kings xviii. 22.
[c] xxix. 2, 7.
[d] 2 Sam. v. 11.
[e] 1 Kings iii. 7; 2 Chr. xiii. 7.
[f] 1 Kings ix. 8; 2 Chr. ii. 5.
† From his love to the Lord, he was solicitous that it should be "exceedingly magnifical, of fame and of glory throughout all countries." He was anxious that the institution of this temple should present a visible embodiment of the truth as it was taught by the holy prophets, and be worthy of the "people whose God was the Lord." To this end he brought the whole strength of the people to bear on the preparations, previous to his death, and the result was prodigious. — DR JOHN CAMPBELL.
[g] Deut. xxxi. 2, &c.; Ec. ix. 10.
[h] Num. xxvii. 18; Deut. xxxi. 14, 23.
[i] xvii. 1; xxviii. 2; xxix. 3.
[k] Deut. xii. 5, 11; 1 Kings viii. 16, 20.
[l] xxviii. 3.
‡ Not that he condemned David's just and necessary wars, which were commanded, approved, and blessed by God (1 Sam. ii. 28), but only to distinguish the particular vocations of the one and the other; David having been continually employed in war, to get a firm and durable peace for the people, and Solomon being called to regulate and sanctify that peace with piety and religion.—DIODATI.
[m] xvii. 4-10.
[n] xvii. 11.
[o] 1 Kings iv. 20, 25; v. 4.
[1] That is, *Peaceable.*
[p] Jud. vi. 24, *marg.*

(ver. 18). The angel commanded the prophet Gad to bring David this direction. The same angel that had, in God's name, carried on the war, is here forward to set on foot the treaty of peace; for angels do not desire the woeful day. The angel could have given this order to David himself, but he chose to do it by his seer, that he might put an honour upon the prophetical office. Thus the revelation of Jesus Christ was notified by the angel to John, and by him to the Churches. The commanding of David to build an altar was a blessed token of reconciliation, for if God had been pleased to kill him he would not have appointed, because he would not have accepted, a sacrifice at his hands. 3. David immediately made a bargain with Ornan for the thrashing-floor, for he would not serve God at other people's charges. Ornan generously offered it him gratis, not only in complaisance to the king, but because he had himself "seen the angel" (ver. 20), which so terrified him, that he and his four sons hid themselves, as unable to bear the brightness of his glory, and afraid of his drawn sword. Under these apprehensions, he was willing to do anything toward making the atonement.

DAVID'S GRATITUDE.—Ver. 28. David continued to offer his sacrifices upon this altar. The brasen altar which Moses made was at Gibeon, and there all the sacrifices of Israel were offered; but David was so terrified at the sight of the sword of the angel that he "could not go thither" (ver. 30). The business required haste, when the plague was begun. Aaron must go quickly, nay, he must *run*, to make atonement (Num. xvi. 46, 47). And the case here was no less urgent, so that David had not time to go to Gibeon; nor durst he leave the angel, with his sword drawn over Jerusalem, lest the fatal stroke should be given before he came back. And therefore God, in tenderness to him, bade him build an altar in that place, dispensing with his own law concerning one altar, because of the present distress, and accepting the sacrifices offered on this new altar, which was not set up in opposition to that, but in concurrence with it. The symbols of unity were not so much insisted on as unity itself. Nay, when the present distress was over (as it should seem), David, as long as he lived, sacrificed there, though the altar at Gibeon was still kept up, for God had owned the sacrifices that were here offered, and had testified his acceptance of them (ver. 28). On those administrations in which we have experienced the tokens of God's presence, and have found that he is with us of a truth, it is good to continue our attendance. "Here God has graciously met me, and therefore I will still expect to meet with him."—*Henry.*

CHAP. XXII. DAVID'S CHARGE TO SOLOMON.—Ver. 6. Though Solomon was young and tender, he was capable of receiving instructions concerning the work for which he was designed; accordingly, his father here gives him instructions. When David came to the throne he had many things to do, for the foundations were all out of course; but Solomon had only one thing in charge, and that was "to build a house for the Lord God of Israel" (ver. 6). Now, 1. He tells him why he did not do it himself. It was in his mind to do it (ver. 7), but God forbade him, because "he had shed much blood" (ver. 8). Some think it refers to the blood of Uriah, which fastened such a reproach upon him, as rendered him unworthy the honour of building the temple; but that honour was forbidden him before he had shed that blood: therefore it must be meant, as it is here explained, of the blood he shed in his wars, for he had been a man of war from his youth; which, though shed very justly and honourably, and in the service of God and Israel, yet made him unfit to be employed in this service, or rather, less fit than another that had never been called to such a bloody work. God, by assigning this as the reason of laying David aside from this work, shewed how precious human life is to him, and intended a type of Him who should build the gospel-temple, not by "destroying men's lives," but "saving them" (Luke ix. 56). 2. He gives him the reason why he imposed this task upon him. (1.) Because God had designed him for it, nominated him as the man that should do it; "A son shall be born to thee," that shall be called *Solomon*, and "he shall build a house for my name" (ver. 9, 10). Nothing is more powerful to engage us to, and encourage us in, any service for God, than to know that hereunto we are appointed. (2.) Because he would have leisure and opportunity to do it. He should be a man of rest, and therefore should not have his time, or thoughts, or wealth diverted from this business. He should have rest from his enemies abroad (none of them should invade or threaten

[q]he shall be my son, and I *will be* his father; and I will establish the throne of his kingdom over Israel for ever.

11 Now, my son, [r]the LORD be with thee; and prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Only [s]the LORD give thee wisdom and understanding, and give thee charge concerning Israel,§ [t]that thou mayest keep the law of the LORD thy God.

13 Then [u]shalt thou prosper, if thou takest heed to fulfil the statutes and judgments which the LORD charged Moses with concerning Israel: [x]be strong, and of good courage; dread not, nor be dismayed.

14 Now, behold, in my [2]trouble I have prepared for the house of the LORD an hundred thousand talents of gold, and a thousand thousand talents of silver;‖ and of brass and iron [y]without weight; (for it is in abundance:) timber also and stone have I prepared; and thou mayest add thereto.

15 Moreover, *there are* workmen with thee in abundance, [3]hewers and workers of stone and timber, and [z]all manner of cunning men for every manner of work.

16 Of the gold, the silver, and the brass, and the iron, *there is* no number. [a]Arise *therefore*, and be doing, [b]and the LORD be with thee.

17 ¶ David also commanded all the princes of Israel to help Solomon his son,¶ *saying*,

18 *Is* [c]not the LORD your God with you? and hath he *not* given you rest on every side? for he hath given the inhabitants of the land into mine hand; and the land is subdued [d]before the LORD, and before his people.

19 Now [e]set your heart* and your soul to seek the LORD your God: arise therefore, and build ye the sanctuary of the LORD God, [f]to bring the ark of the covenant of the LORD, and the holy vessels of God, into the house that is to be built to the name of the LORD.

CHAPTER XXIII.

1 *Solomon made king.* 2 *The Levites ordered.* 7 *The sons of Gershon,* 12 *Kohath,* 21 *and Merari.*

SO when David was [a]old and full of days, [b]he made Solomon his son king over Israel.

2 ¶ And [c]he gathered together all the princes of Israel, with the priests and the Levites.

3 Now [d]the Levites were numbered from the age of thirty years and upward: and their number by their polls, man by man, was thirty and eight thousand.

4 Of which, twenty and four thousand *were* to [1]set forward the work of the house of the LORD; and six thousand *were* officers and judges:

5 Moreover, four thousand *were* porters; and four thousand [e]praised the LORD with [f]the instruments which I made, *said David*, to praise *therewith*.

6 And David [g]divided them into [2]courses among the sons of Levi, *namely*, [h]Gershon, Kohath, and Merari.

7 ¶ Of the Gershonites *were* [i]Laadan and Shimei.

8 The sons of Laadan;* the chief *was* Jehiel, and Zetham, and Joel, three.

9 The sons of Shimei; Shelomith, and Haziel, and Haran, three. These *were* the chief of the fathers of Laadan.

10 And the sons of Shimei *were* Jahath, [k]Zina, and Jeush, and Beriah. These four *were* the sons of Shimei.

11 And Jahath was the chief, and [l]Zizah the second: but Jeush and Beriah [3]had not many sons; therefore they were in one reckoning, according to *their* father's house.

12 ¶ The sons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The sons of Amram; Aaron and Moses: and Aaron was [m]separated, that he should [n]sanctify the most holy things, he and his sons† for ever, [o]to burn incense before the LORD, to minister unto him, and to bless in his name for ever.

14 Now *concerning* Moses, [p]the man of God, his sons were named of the tribe of Levi.‡

15 The sons of Moses *were* [q]Gershom and Eliezer.

16 Of the sons of Gershom, [r]Shebuel *was* the chief.

17 And the sons of Eliezer§ *were* Rehabiah [4]the chief. And Eliezer had none other sons; but the sons of Rehabiah [5]were very many.

18 Of the sons of Izhar; [s]Shelomith the chief.

19 Of the sons of Hebron; Jeriah the first, Amariah the second, Jahaziel the third, and Jekameam the fourth.

B.C. 1017—B.C. 1045.

¶ Ps. lxxxix. 26, 27; Heb. i. 5.
[r] xxviii. 20.
[s] 1 Kings iii. 9-12; 2 Chr. i. 10.
§ *Give thee charge concerning Israel, i.e.* give thee instructions or direction rightly to manage and rule his people Israel. Or, *and set thee over Israel*, as the Syriac renders it, whom the Arabic follows. Or, *when* (as the Hebrew *vau* is oft used) *he shall set thee over Israel—i.e.*, when thou shalt be king; for then Solomon would need this wisdom, for which therefore he prayeth, 1 Kings iii. 9.—POOLE.
[t] Deut. iv. 6.
[u] Josh. i. 7, 8, *marg.*
[x] Deut. xxxi. 7, 8.
[2] Or, *poverty.*
‖ This sum, when added to those of chap. xxix. 3-5, &c., is so prodigious, that many judicious writers have come to the conclusion, either that the talents here spoken of were another sort of talent, of far less value than those mentioned by Moses, or else that some error as to the numbers may have been introduced into the text, for these sums amount to no less than 800 millions sterling of our money.—PYLE.
[y] 2 Kings xxv. 16; Jer. lii. 20.
[3] *Masons and carpenters.*
[z] Ex. xxviii. 6; xxxi. 3-5.
[a] Josh. i. 2, 5, 9.
[b] 1 Sam. xvii. 37; xx. 13.
¶ David exhorts the princes to assist his son in the undertaking, by advising him, and encouraging the people in their labours. Kings need able ministers to execute the good they design.—HAWEIS.
[c] Jud. vi. 12-14; Rom. viii. 31.
[d] Deut. xx. 4; 1 Sam. xxv. 28.
[e] Dan. ix. 3; Acts xi. 23
* Earnestly seize the present opportunity, and make it your grand concern to seek and serve the Lord in all respects, as well as to build the temple.—SCOTT.
[f] 1 Kings viii. 6, 21; 2 Chr. v. 7.

CHAP. XXIII.

[a] xxix. 28; Gen. xxv. 8; xxxv. 29.
[b] xxviii. 5; 1 Kings i. 33-39.
[c] xiii. 1; xxviii. 1; Josh. xxiii. 2.
[d] Num. iv. 2-47.
[1] *Oversee.*
[e] 2 Chr. xx. 19-21. Ps. lxxxvii. 7.
[f] 2 Chr. xxix. 25, 26. *See on* Am. vi. 5.
[g] 2 Chr. viii. 14. Ezra vi. 18.
[2] *Divisions.*
[h] Ex. vi. 16-24. Num. xxvi. 57, 58.
[i] Ex. vi. 17, *Libni, Shimi.*
* *The sons*—*i.e.*, his issue, heads of families in that kindred, which were in the time of David, when this numeration was made; and so must the word "sons" be understood hereafter.—DIODATI.
[k] 11, *Zizah.*
[l] 10, *Zina.*
[3] *Did not multiply sons.*
[m] Ex. xxviii. 1.
[n] Ex. xxix. 33-37; xl. 9-15.
† *He and his sons*—not only his eldest sons, the high priests successively, but all his posterity, or all the priests; for the works here following were not peculiar to the high priest, but common to all the priests, who might all "burn incense" (2 Chron. xxix. 11; Luke i. 9), and to "minister" in the temple, and to bless the people in God's name (Num. vi. 23; Deut. x. 8).—POOLE.
[o] Ex. xxx. 6-10. Lev. x. 1, 2; xvi. 12.
[p] Deut. xxxiii. 1.
‡ Such was the wonderful humility and modesty of this great man, that he did not aim at obtaining high situations for his posterity—which circumstance is perhaps here noted, to the end that none amongst the Israelites might presume, on account of their noble descent, to meddle with the priesthood, which was settled in the family of Aaron.—PATRICK.
[q] Ex. ii. 22.
[r] xxv. 20, *Shubael.*
§ *The sons of Eliezer*, for *the son*—the plural number for the singular, as Gen. xlvi. 23; 1 Chron. ii. 3, 31, and oft elsewhere. *Rehabiah the chief*; Heb. *the first-born.* He is so called, not because others were born after him, but because none were born before him. *See on* Matt. i. 25.—POOLE.
[4] *The first.*
[5] *Were highly multiplied.*
[s] xxiv. 22, *Shelomoth*; xxvi. 26.

him, or give him provocation), and he should have peace and quietness at home; and therefore let him build the house. Note, When God gives rest, he expects work. (3.) Because God had promised to establish his kingdom. Let this encourage him to honour God, that God had honour in store for him; let him build up God's house, and God will build up his throne. Note, God's gracious promises should quicken and invigorate our religious service. 3. He delivers him an account of the vast preparations he had made for this building (ver. 14); not in a way of pride and vainglory (he speaks of it as a poor thing; "I have, in my poverty, prepared," margin), but as an encouragement to Solomon to engage cheerfully in the work, for which so solid a foundation was laid. The treasure here mentioned of 100,000 talents of gold, and 1,000,000 talents of silver, amounts to such an incredible sum, that most interpreters either allow an error in the copy, or think the talent here signifies no more than a plate or piece; *ingots* we call them. I am inclined to suppose that a certain number is here put for an uncertain, because it is said (ver. 16), that of the gold and silver, as well as of the brass and iron, there was no number; and that David here includes all the dedicated things (chap. xviii. 11), which he designed "for the house of the Lord;" that is, not only for the building of it, but for the treasure of it; and, putting all together, it might come near what is here spoken of. Hundreds and thousands are numbers which we often use to express that which is very much, when yet we would not be understood strictly. 4. He charges him to keep God's commandments, and to take heed to his duty in everything (ver. 13). He must not think, by building the temple, to purchase a dispensation to sin; no, on the contrary, his doing that would not be accepted, nor accounted of, if he did not "take heed to fulfil the statutes which the Lord charged Moses with" (ver. 13). Though he was to be king of Israel, he must always remember that he was a subject to the God of Israel. 5. He encourages him to go about this great work, and to go on in it (ver. 13): "'Be strong, and of good courage;' though it is a vast undertaking, thou needest not fear coming under the reproach of the foolish builder, who began to build, and was not able to finish; it is God's work, and it shall come to perfection; 'dread not, nor be dismayed.'"—*Henry.*

CHAP. XXIII. ORGANISATION OF THE SACRED SERVICE.—Ver. 2-6. The ark being now stationed at Jerusalem, the place of the temple appointed, and great preparations made for the building of it (chap. xvi. 1, xxii. 1-4), David proceeded to reduce the whole service of the priests and Levites to method, which seems before to have been conducted with less regularity. The Israelites had been greatly increased; and we may suppose that, towards the close of David's reign, the occasional sacrifices were far more numerous than they had been. The priests and Levites also were greatly multiplied; and it was of importance to make everything ready for conducting the service with proportionable splendour and solemnity as soon as the temple was finished. David therefore began his arrangements with numbering the Levites, from thirty years of age, as in the time of Moses; but it does not appear that such as were above fifty years old were omitted. The priests, who were very numerous, were not included in the sum total here mentioned; so that this tribe had increased in greater proportion than the others.—Twenty-four thousand Levites were employed to "set forward the work of the house of the LORD"—that is, to assist the priests in everything pertaining to the sacrifices, and in removing from the temple and its courts whatever might be polluting and offensive, that the whole service might be performed with expedition and exactness, and everything preserved entirely clean and beautiful (ver. 28); and it is probable that, while the temple was building, they were employed in superintending the workmen. They served in rotation by courses: it is probable that every week a thousand came in and a thousand went out. Doubtless it was also intended that they should be instructors of the people, in their several districts, when not employed at the sanctuary. Six thousand were employed as magistrates in the different parts of the country, and perhaps they likewise acted in rotation. Four thousand kept the doors of the sanctuary, that no unclean or improper person might enter the courts, that none but priests might go into the temple, and that no one might rob the treasures there deposited; and four thousand were appointed as singers and musicians, to keep up that part of Divine worship continually. These also were divided into twenty-four courses, and changed weekly. Ver. 7-23. *Moses*, &c. ver. 14. As the sons of Moses were excluded from the priesthood, evidently with Moses' most

20 Of the sons of Uzziel; Micah the first, and Jesiah the second.

21 ¶ The sons of Merari; [t]Mahli and Mushi. The sons of Mahli; Eleazar and Kish.

22 And Eleazar died, and had no sons, but daughters; and their [6]brethren the sons of Kish [u]took them.

23 The sons of Mushi; Mahli, and Eder, and [x]Jeremoth, three.

24 ¶ These *were* [y]the sons of Levi after the house of their fathers; *even* the chief of the fathers, as they were counted by number of names [z]by their polls, that did the work for the service of the house of the LORD, from the age of twenty years and upward.‖

25 For David said, The LORD God of Israel hath given rest unto his people,¶ [7]that they may dwell in Jerusalem for ever:

26 And also unto the Levites; they shall no *more* [a]carry the tabernacle, nor any vessels of it for the service thereof.

27 For, [b]by the last words of David,* the Levites *were* [8]numbered from twenty years old and above:

28 Because their [9]office *was* to wait on the sons of Aaron, for the service of the house of the LORD, in the courts, and [c]in the chambers, and in the purifying of all holy things,† and the work of the service of the house of God;

29 Both for [d]the shew-bread,‡ and for [e]the fine flour for meat-offering, and for the [f]unleavened cakes, and for *that which is baked in* the [l]pan, and for that which is fried, and for all manner of [g]measure and size;

30 And to [h]stand [i]every morning to thank and praise the LORD, and likewise at even;

31 And to offer all burnt-sacrifices unto the LORD [k]in the sabbaths, in the new moons, and on the [l]set feasts, by number, according to the order commanded unto them, continually before the LORD:

32 And that they should [m]keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and [n]the charge of the sons of Aaron§ their brethren, in the service of the house of the LORD.

B.C. 1045—B.C. 1015.

[t] Ex. vi. 19.
[6] *Kinsmen.*
[u] Num. xxxvi. 6-8.
[x] xxiv. 30, *Jerimoth.*
[y] Num. x. 17, 21.
[z] Num. i. 2, 18, 22.

‖ In a former muster he had made thirty years the period; but reflecting that the temple to be built, with its courts, chambers, and purlieus, would require a greater number of attendants, he by a posterior regulation fixed the period at twenty. In the time of Moses it was fixed at twenty-five; or, as others think, at thirty.—BOOTHROYD.

¶ Jehovah *has given rest to his people*—so that they no longer need to wander from one place to another with the dwelling-place of Jehovah (chap. xvii. 5), and the consequence of this is, that "he dwells in Jerusalem for ever, and the Levites also have no longer to carry the dwelling and all its vessels for the service thereof." (Num. iii. 7, 8, and iv. 4-33). We may easily supply the conclusion at which these words of David point, viz., since the hard labour is at an end, those who are twenty years old may take part in the service.—BERTHEAU.

[7] *And he dwelleth in Jerusalem*, &c.

[a] Num. iv. 5, 49; vii. 9.
[b] 2 Sam. xxiii. 1.
* This was his last will about this matter; after he had well considered what they had to do, and what number was necessary to perform every part of this duty.—PATRICK.

[8] *Numbers.*
[9] *Station* was *at the hand of.*
[c] 1 Kings vi. 5.
† *All holy things*—i.e., holy places, and garments, and vessels, and sacrifices, which were to be washed and cleansed from any filthiness which possibly might cleave to them.—POOLE.

[d] Ex. xxv. 30.
‡ To get it ready every week for the priests to set on the table (ch. ix. 32).—GILL.

[e] Lev. vi. 20-23.
[f] Lev. ii. 4-7; vii. 9.
[l] *Flat plate.*
[g] Lev. xix. 35, 36.
[h] 2 Chr. xxix. 25-28.
[i] Ex. xxix. 39-42.
[k] Num. x. 10.
[l] Lev. xxiii.
[m] Num. i. 53, 1 Kings viii. 4.
[n] Num. iii. 6-9.
§ *The charge of the sons of Aaron*—i.e., what the priests should commit to their charge, or command them to do.—POOLE.

CHAP. XXIV.

[a] xxiii. 6, *marg.*
[b] Ex. vi. 23; Lev. x. 1-6.
[c] Ex. xxiv. 1, 9.
[d] Lev. x. 2.
[e] Ex. xxix. 9.
[f] 2 Sam. xx. 25. 1 Kings ii. 35.
[g] 1 Sam. xxi. 1; xxii. 9.
[h] xv. 6-12, 16.
[i] Num. xxv. 11-13.
[k] xxiii. 3.
[l] Josh. xviii. 10. Prov. xvi. 33.
* *These with those*—probably in such a manner that Eleazar's sixteen fathers'-houses kept by themselves and Ithamar's fathers'-houses by themselves, and that then they drew the lots alternately according to the rule described in ver. 6. The lots were drawn by the fathers'-houses of the two, because from time immemorial there had been in both families *holy princes* (Is. xliii. 28), equivalent to "the princes of the priests" (2 Chr. xxxvi. 14).—BERTHEAU.

[m] Neh. xi. 11. Matt. xxvi. 3.
[n] 1 Kings iv. 3. Matt. viii. 19.
[l] *House of the father.*
[o] Neh. xii. 19, *Joiarib.*
† It was thought by the Jews in after ages a great honour to be descended from Jehoiarib. The Maccabees were descended from him; and Josephus thought himself noble, because he sprang from the first of these twenty-four courses.—SCOTT.

[p] Ezra ii. 36.
[q] Ezra x. 21. Neh. vii. 35; xii. 15.
[r] Neh. xii. 17, *Miniamin.*
[s] Neh. xii. 4, 17. Luke i. 5, *Abia.*
[t] Neh. vii. 39.
[u] Neh. xii. 10.
[x] Ezra ii. 37; x. 20.

CHAPTER XXIV.

1 *The divisions of the sons of Aaron into four and twenty orders.*
20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOW *these are* [s]the divisions of the sons of Aaron. [b]The sons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

2 But [c]Nadab and Abihu [d]died before their father, and had no children; therefore [e]Eleazar and Ithamar executed the priest's office.

3 And David distributed them, both [f]Zadok, of the sons of Eleazar, and [g]Ahimelech, of the sons of Ithamar, according to their offices in their service.

4 And there were more [h]chief men found of [i]the sons of Eleazar than of the sons of Ithamar; and *thus* were they divided. Among the sons of Eleazar *there were* sixteen chief men of the house of *their* fathers, and eight among the sons of Ithamar, [k]according to the house of their fathers.

5 Thus [l]were they divided by lot, one sort with another;* for [m]the governors of the sanctuary, and governors *of the house* of God, were of the sons of Eleazar, and of the sons of Ithamar.

6 And Shemaiah the son of Nethaneel [n]the scribe, *one* of the Levites, wrote them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and *before* the chief of the fathers of the priests and Levites: one [l]principal household being taken for Eleazar, and *one* taken for Ithamar.

7 Now the first lot came forth to [o]Jehoiarib,† the second [p]to Jedaiah,

8 The third to [q]Harim, the fourth to Seorim,

9 The fifth to Malchijah, the sixth to [r]Mijamin,

10 The seventh to Hakkoz, the eighth to [s]Abijah,

11 The ninth to [t]Jeshuah, the tenth to Shecaniah,

12 The eleventh to [u]Eliashib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeshebeab,

14 The fifteenth to Bilgah, the sixteenth to [x]Immer,

15 The seventeenth to Hezir, the eighteenth to Aphses.

cordial and disinterested concurrence—and, as it appears from the history, by their own also—no other person, not of Aaron's race, could on any account reasonably think of intruding into that sacred office. Ver. 24-28. The work of the Levites was not so laborious at this time as when the tabernacle was carried by them along with Israel in their journeys; and perhaps numbers of the young Levites, being out of employ, contracted bad habits, or set bad examples: therefore David, as a prophet, ordered this change. Twenty-five years of age had been the earliest term of their entering upon their probationary services, but now they were to be employed from twenty years old; and, as a matter of importance, David confirmed it with his last words.

PRACTICAL OBSERVATIONS.—If we be prepared for death, having accomplished our measure of services, and seeing others raised up to succeed us in the Church or community, according to our several situations, we surely may be "full of days," whatever our term of life may be: and satisfied with living in this world of sin and sorrow, of vanity and temptation, we may rejoice to leave all below, and even to be absent from our bodies, that we may go to heaven, and be present with the Lord. We should be thankful, in declining years, to be eclipsed by men of real integrity, piety, and useful endowments, who are coming forward upon the stage of action; yet we should still endeavour to do all we can to promote the common cause of religion; and sometimes the sagacity and experience of old age, when incapable of much bodily exertion, may suggest and effect more real good than the vigour and activity of youth. The increase of ministers is of great importance, provided they be men of God, zealous for his glory, and earnestly seeking the salvation of souls. In this case they will desire employment, and, in one way or other, will be usefully active. But it is expedient that every one should know his proper place, to help forward the work of the house of the Lord; to promote equity and justice; to instruct the people in the truths and precepts of God's Word; to take care that his ordinances be duly administered; and to excite and assist the people in his sacred worship. Every method should be used to prevent the irregularity, indolence, and worldly lusts of this order of men, whose example, influence, and conversation are more useful, or more pernicious, than those of any other; and who are commonly either better or worse employed than the other orders in society. Though it is generally inexpedient that the more arduous part of the sacred ministry should be performed by very young men, yet they who are intended for this service, ought by no means to waste their youth in inactivity or dissipation, but to employ their time in preparatory and initiatory studies and exercises. A constant succession of religious duties, stated or occasional, public or private, must engage the true minister's attention, day by day, continually; and if a man cannot take pleasure in such employments, he must soon be weary of the work as a drudgery; and will either neglect it, or attend upon it unwillingly, for the sake of his wages. *A new heart, a spiritual mind*, which delights greatly in God's commandments, is the first and most essential qualification for the ministry, as, indeed, it forms the great distinction between the true Christian and all other men in the world. To the spiritual man every successive service will yield renewed satisfaction; and he will be unwearied, and always abounding and delighting, in the work of the Lord; being never so happy as when employed for such a good Master, in so pleasant a service.—*Scott.*

CHAP. XXIV. ORGANISATION OF THE AARONITES.—Ver. 1. The particular account of these establishments is of little use to us now; but when Ezra published it, it was of great use to direct their Church affairs, after their return from captivity, into the old channel again. The title of this record we have ver. 1, "These are the divisions of the sons of Aaron"—not by which they divided one from another, or were at variance one with another (it is pity there should ever be any such divisions among the sons of Israel, but especially among the sons of Aaron)—but the distribution of them, in order to the dividing of their work among themselves; it was a division which God made, and was made for him. 1. This distribution was made for the more regular discharge of their office. God was, and still is, the God of order, and not of confusion, particularly in the things of his worship. Number without order is but a clog, and an occasion of tumult; but when every one has, and knows, and keeps his place and work, the more the better. In the mystical body every member has its use, for the good of the whole (Rom. xii. 4, 5; 1 Cor. xii. 12). 2. It was made by lot, that the disposal thereof might be of the Lord, and so all quarrels and contentions might be prevented, and no man could be charged with partiality, nor could any say that they had wrong done them. As God is the God of order, so he is the God of peace. Solomon says of the lot, that it "causeth contention to cease." 3. The lot was cast publicly, and with great solemnity, in the presence of the king, princes, and priests, that there might be no room for any fraudulent practices, or the suspicion of them. The lot is an appeal to God, and ought to be managed with corresponding reverence and sincerity. Matthias was chosen to the apostleship by lot, with prayer (Acts i. 24, 26); and I know not but it might be still used, in faith, in parallel cases, as an instituted ordinance. We have

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 These *were* [j]the orderings of them‡ in their service, to come into the house of the LORD, according to their manner, [z]under Aaron their father, as the LORD God of Israel had commanded him.

20 ¶ And the rest of the sons of Levi *were these:* Of the sons of [a]Amram; [b]Shubael: of the sons of Shubael; Jehdeiah.§

21 Concerning [c]Rehabiah: of the sons of Rehabiah, the first *was* [d]Isshiah.

22 Of the [e]Izharites; [f]Shelomoth: of the sons of Shelomoth; Jahath.

23 And the sons *of Hebron;* [g]Jeriah *the first,*‖ Amariah the second, Jahaziel the third, Jekameam the fourth.

24 *Of* the sons of Uzziel; [h]Michah: of the sons of Michah; Shamir.

25 The brother of Michah *was* [i]Isshiah: of the sons of Isshiah; [k]Zechariah.

26 ¶ The [l]sons of Merari *were* Mahli and Mushi: the sons of Jaaziah; Beno.

27 The sons of Merari by Jaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, [m]who had no sons.

29 Concerning Kish: the son of Kish *was* Jerahmeel.

30 The sons also of [n]Mushi; Mahli, and Eder, and Jerimoth. These *were* the sons of the Levites, after the house of their fathers.

31 These likewise cast [o]lots over against their brethren the sons of Aaron, in the presence of David the king, and Zadok, and Ahimelech, and the chief of the fathers of the priests and Levites, even [p]the principal fathers over against their younger brethren.¶

CHAPTER XXV.

1 *The number and offices of the singers.* 8 *Their division by lot into four and twenty orders.*

MOREOVER David, and [a]the captains of the host,* separated to the service of the sons of [b]Asaph, and of Heman, and of Jeduthun, who should [c]prophesy with [d]harps, with psalteries, and with cymbals: and the number of the workmen, according to their service, was:

2 Of the sons of [e]Asaph; Zaccur, and Joseph, and Nethaniah, and [f]Asarelah, the sons of Asaph, [g]under the hands of Asaph, which prophesied [1]according to the order of the king.

3 Of [h]Jeduthun: the sons of Jeduthun;† [i]Gedaliah, and [k]Zeri, and [l]Jeshaiah, Hashabiah, and [m]Mattithiah, [2]six, under the hands of their father Jeduthun, who prophesied with a harp, [n] to give thanks, and to praise the LORD.

4 Of [o]Heman: the sons of Heman; Bukkiah, Mattaniah, [p]Uzziel, [q]Shebuel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mallothi, Hothir, *and* Mahazioth:

5 All these *were* the sons of Heman [r]the king's seer in the [s]words of God, to lift up the horn. And [s]God gave to Heman fourteen sons and three daughters.

6 All these *were* [t]under the hands of their father [u]for song *in* the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, [4]according to the king's order to [x]Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, *was* two hundred fourscore and eight.

8 ¶ And they [y]cast lots, [z]ward against *ward,* as well the small as the great,‡ [a]the teacher as the scholar.

9 Now the first lot came forth for Asaph to Joseph:§ the second to Gedaliah, who, with his brethren and sons, *were* twelve:

10 The third to Zaccur, *he,* his sons and his brethren, *were* twelve:

11 The fourth to [b]Izri, *he,* his sons and his brethren, *were* twelve:

12 The fifth to Nethaniah, *he,* his sons and his brethren, *were* twelve:

13 The sixth to Bukkiah, *he,* his sons and his brethren, *were* twelve:

14 The seventh to [c]Jesharelah, *he,* his sons and his brethren, *were* twelve:

15 The eighth to Jeshaiah, *he,* his sons and his brethren, *were* twelve.

16 The ninth to Mattaniah, *he,* his sons and his brethren, *were* twelve:

B.C. 1015—B.C. 1015.

[j] 2 Chr. xxiii. 4, 8. 1 Cor. xiv. 40.

† Thus were they ranged into their weekly courses, under the high priest, the successor of Aaron for the time being, who had the inspection over them, and took care that there should be no confusion or interfering amongst them.—PYLE.

[z] Heb. vii. 11.

[a] xxiii. 12-14.

[b] xxvi. 24, *Shebuel.*

§ Now he speaks of the rest of the Levites, who were not priests, who are mentioned in the foregoing ch. xxiii. 16, 17, &c., and here named again to distinguish them from the priests, and to shew that they also had their places assigned them by lot (ver. 31).—PATRICK.

[c] xxiii. 17.

[d] xxvi. 25, *Jeshaiah.*

[e] Ex. vi. 21.

[f] xxvi. 26, *Shelomith.*

[g] xxvi. 31, *Jerijah.*

‖ *The first*—which word is fitly supplied both out of the rest of this verse, the *second, third,* and *fourth,* having a manifest reference to the *first,* and out of 1 Chr. xxiii. 19, xxvi. 31, where it is expressed.—POOLE.

[h] xxiii. 20, *Micah.*

[i] xxiii. 20, *Jesiah.*

[k] xv. 18, 20.

[l] xxiii. 21.

[m] xxiii. 22.

[n] xxiii. 23.

[o] Num. xxvi. 55.

[p] xxv. 8; xxvi. 13.

¶ This is obscurely expressed; but the meaning is, that the elder and younger had their places by lot, not by seniority of houses: they that were of greater dignity drew lots against those who were of less; and all were to take their courses as they chanced to fall, to the elder or to the younger family.—PATRICK.

CHAP XXV.

[a] xxiv. 5, 6.

* We cannot understand by this expression the commanders in war, since it would be absurd to think that they interfered in arranging the service of the temple. We must therefore understand to be meant the companies of priests who waited on the service of God at the temple; the chief leaders or captains of whom, together with David, divided the singers, as is hereafter related.—THORNDIKE.

[b] xv. 16-19.

[c] 1 Sam. x. 5.

[d] Ezra iii. 10. Rev. xv. 2-4.

[e] Ps. lxxiii., lxxiv., &c., *titles.*

[f] 14, *Jeshareiah.*

[g] Is. iii. 6.

[1] *By the hands of the king.*

[h] 2 Chr. xxix. 14.

† *The sons of Jeduthun,* or *his sons* (the construct form being used before the absolute, of which there are examples in Scripture) —*Jeduthun,* called by his father's name; otherwise they are not *six,* unless either Jeduthun their father be included in that number, or Shimei (mentioned ver. 17) be one of them, as many learned men think.—POOLE.

[i] 2,

[k] 11, *Izri.*

[l] 15.

[m] xv. 18, 21.

[2] With Shimei, mentioned 17.

[n] Ps. xcii. 1. Jer. xxxiii. 11.

[o] Ps. lxxxviii., *title.*

[p] 18, *Azareel;* xxiv. 24.

[q] xxiv. 20, *Shubael.*

[r] 1 Sam. ix. 9.

[s] *Matters.*

[s] Gen. xxxiii. 5.

[t] 2, 3.

[u] Ps. lxviii. 25. Eph. v. 19.

[4] *By the hands of the king.*

[x] *See on* 1-4.

[y] Lev. xvi. 8. 1 Sam. xiv. 41, 42.

[z] xxvi. 13, 16. Neh. xii. 24.

‡ There was no privilege of precedency to be had, either for age, degree, or any other respect.—DIODATI.

[a] 2 Chr. xxiii. 13.

§ *For Asaph to Joseph*—*i.e.,* for the family of Asaph, of which Joseph was. Here that clause, "he, his sons, and his brethren, were twelve," is to be understood, as it is expressed in all the following verses, otherwise they do not make up that number of two hundred and eighty-eight mentioned ver. 7. *To Gedaliah, who,* Heb., *he*—which word being here expressed, is rightly understood and supplied in the rest.—POOLE.

[b] 3, *Zeri.*

[c] 2, *Asarelah.*

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here the name of the public notary that was employed in writing the names and drawing the lots (ver. 6), "Shemaiah, one of the Levites." 4. What those priests were chosen to was, to preside in the affairs of the sanctuary (ver. 5), in their several courses and turns. That which was to be determined by the lot was only the precedency, not who should serve (for they chose all their chief men), but who should serve first, and who next, that every one might know his course, and attend in it. Of the twenty-four chief men of the priests, sixteen were of the house of Eleazar, and eight of Ithamar; for the house of Ithamar might well be supposed to have dwindled since the sentence passed on the family of Eli, who was of that house. The method of drawing the lots is intimated ver. 6, one chief household being taken for Eleazar, and one for Ithamar. The sixteen chief names of Eleazar were put in one urn, the eight for Ithamar in another, and they drew out of them alternately, as long as those for Ithamar lasted, and then out of those only for Eleazar; or two for Eleazar, and then one for Ithamar, throughout. 5. Among these twenty-four courses, the eighth is that of Abijah, or Abiah (ver. 10), which is mentioned, Luke i. 5, as the course which Zechariah was of, the father of John Baptist; by which it appears that those courses which David now settled, though interrupted, perhaps, in the bad reigns, and long broken off by the captivity, yet continued in succession till the destruction of the second temple by the Romans. And each course was called by the name of him in whom it was first founded, as the high priest is here called *Aaron* (ver. 19), because succeeding in his dignity and power, though we read not of any of them that bore that name. Whoever was high priest must be reverenced and observed by the inferior priests as their father, as Aaron their father. Christ is high priest over the house of God, to whom all believers, being made priests, are to be in subjection.—*Henry.*

PRACTICAL OBSERVATIONS.—The Lord will certainly perform all his promises and threatenings; and if they do not take effect suddenly, and with observation, they will do it gradually and silently. Sin ruins men's characters, comforts, and families; and will destroy the immortal souls of all those who do not obtain salvation by faith in Jesus Christ. In all cases we ought to act with exact impartiality, as far as we are able; and when human prudence fails of discerning a reason of preference, where it must be given, it is right, in one way or other, to refer the determination to the Lord. —*Scott.*

CHAP. XXV. DIVINE SERVICE—SONG.—Ver. 1-3. Observe, 1. Singing the praises of God is here called "prophesying"—not that all those who were employed in this service were honoured with the visions of God, or could foretell things to come. Heman, indeed, is said to be the "king's seer in the words of God" (ver. 5); but the psalms they sang were composed by prophets, and many of them were prophetical; and the edification of the Church was intended in it, as well as the glory of God. In Samuel's time, singing the praises of God went by the name of "prophesying" (1 Sam. x. 5, xix. 20); and perhaps that is intended in what St Paul calls "prophesying" (1 Cor. xi. 4, xiv. 24). 2. This is here called a "service," and the persons employed in it "workmen" (ver. 1). Not but that it is the greatest liberty and pleasure to be employed in praising God—what is heaven but that?—but it intimates that it is our duty to make a business of it, and stir up all that is within us to it; and that in our present state of corruption and infirmity, it will not be done as it should be done without labour and struggle. We must take pains with our hearts, to bring them and keep them to this work, and to engage all that is within us. 3. Here were, in compliance with the temper of that dispensation, a great variety of musical instruments used, "harps, psalteries, cymbals" (ver. 1, 6); and here was one that "lifted up the horn" (ver. 5), that is, used wind-music. The bringing of such concerts of music into the worship of God now is what none pretend to. But those who use such concerts for their own entertainment, should feel themselves obliged to preserve them alway free from anything that savours of immorality or profaneness—by this consideration, that time was when they were sacred; and then *they* were justly condemned who brought them into common use (Amos vi. 5): "They invented to themselves instruments of music like David." 4. The glory and honour of God were principally intended in all this temple-music, whether vocal or instrumental. It was "to give thanks and praise the Lord" that they were employed (ver. 3). It was "in the songs of the Lord that they were instructed" (ver. 7), that is, "for songs in the house of the

17 The tenth to Shimei, *he*, his sons and his brethren, *were* twelve:

18 The eleventh to [d]Azareel, *he*, his sons and his brethren, *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons and his brethren, *were* twelve:

20 The thirteenth to [e]Shubael, *he*, his sons and his brethren, *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren, *were* twelve:

22 The fifteenth to Jeremoth, *he*, his sons and his brethren, *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren, *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren, *were* twelve:

25 The eighteenth to Hanani, *he*, his sons and his brethren, *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren, *were* twelve:

27 The twentieth to Eliathah, *he*, his sons and his brethren, *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren, *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren, *were* twelve:

30 The three and twentieth to [f]Mahazioth, *he*, his sons and his brethren, *were* twelve.

31 The four and twentieth to Romamti-ezer, *he*, his sons and his brethren, *were* twelve.‖

CHAPTER XXVI.

1 *The divisions of the porters.* 13 *The gates assigned by lot.* 20 *The Levites that had the charge of the treasures.* 29 *Officers and judges.*

CONCERNING the divisions of [a]the porters:* Of the [b]Korhites *was* [c]Meshelemiah the son of Kore, of the sons of [d]Asaph.†

2 And the sons of Meshelemiah *were* Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of [e]Obed-edom *were* Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

B.C. 1015—B.C. 1015.

[d] 4, *Uzziel.*
[e] 4, *Shebuel.*
† 4.
‖ Thus all things were disposed for the preserving order and avoiding all disputes about precedence—there being no respect had in this Divine distribution to their birth, but the younger in course preceded the elder. Their service is called "prophesying" (1 Cor. xi. 4, xiv. 24); for the songs in which they praised God were chiefly prophetical of the Messiah. A variety of instruments were used to fill the sacred chorus, whilst their hearts and voices joined in the songs of the Lord. Music is highly pleasing, but we must not lose the sense in the sound. Songs of praise are no longer harmonious than whilst we are making melody in our hearts unto God. Each of these twenty-four had eleven assistant singers, of the most musical of their brethren — in all 288: and as four thousand are before said to be appointed for song, either they were divided into classes, and followed when these principal singers led, or they might be employed in teaching the Divine hymns of David to the rest of the people in the country.—HAWEIS.

CHAP. XXVI.
[a] 2 Chr. xxiii. 19.
* By these are meant the guards of the several outward gates and passages of the temple, who were to attend there in their several turns, to open and shut them, to keep out all profane persons, and to prevent anything that might be done to the prejudice of the peace, safety, and purity of that sacred place.—PYLE.
[b] Num. xxvi. 9-11. Ps. xliv.-xlix., *titles.*
[c] 14, *Shelemiah.*
[d] ix. 19, *Ebiasaph.*
† This is not that famous singer of the same name, but it may be the same as Ebiasaph (1 Chr. ix. 19).—DIODATI.
[e] xvi. 5, 38.
[f] xiii. 14.
1 Obed-edom.

‡ The numerous and prosperous family of Obed-edom was the effect of the Divine blessing, by which his reverential regard to the ark was recompensed.—SCOTT.
§ Were heads of families, "principal men," "mighty men of valour," to guard the temple from robbers, hinder the resolute from entering, quell tumults, &c.—GILL.
[g] 2 Chr. xxvi. 17.
‖ That is, not only men of great bodily strength, but of great courage and resolution; so it is translated in the margin, out of the Hebrew, "sons of valour." But strength of body was a principal requisite in this service, for the doors of the temple were so massy and weighty, that the hands of many men (as Josephus saith) were needful to open and shut them.—PATRICK.
[h] 1, 14.
[i] xvi. 38.
[k] v. 1, 2.
1 *See on* xxv. 8.
¶ *Having wards one against another;* Heb., having *wards against* or *answerably to their brethren*—to wit, the other Levites, who were divided into twenty-four courses, as the priests also were, and so it seems were the porters.—POOLE.
2 *As well for the small as for the great.*
[m] 1, *Meshelemiah.*
[n] 2.
3 *Gatherings.*
[o] 10, 11.
* Perhaps Shallecheth instead of here meaning "sending out," may rather signify "casting up," in allusion to this causeway, which was the going up or ascent Solomon made, by which he went up to the temple (1 Kings x. 5).—GILL.
[p] 1 Kings x. 5.
[q] xxv. 8.
[r] 2 Chr. viii. 14.
† Many think the name of this gate to be the same with Parvar, which betokens "suburbs," and that it had its name from leading to the suburbs of Zion, which were distinguished and parted from Zion by a wall.—LIGHTFOOT.
[s] Num. xxvi. 11, *Korah.*
[t] 1 Kings xiv. 26.
[u] *Holy.*

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth; for [g]God blessed [1]him.‡

6 Also unto Shemaiah his son were sons born, that ruled throughout the house of their father;§ for they *were* [g]mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, (whose brethren *were* strong men,) Elihu, and Semachiah.

8 All these of the sons of Obed-edom: they, and their sons, and their brethren, able men for strength for the service,‖ *were* threescore and two of Obed-edom.

9 And [h]Meshelemiah had sons and brethren, strong men, eighteen.

10 Also [i]Hosah, of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet [k]his father made him the chief,)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all his sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* [1]wards one against another,¶ to minister in the house of the LORD.

13 ¶ And they cast lots, [2]as well the small as the great, according to the house of their fathers, for every gate.

14 And the lot eastward fell to [m]Shelemiah: then for [n]Zechariah his son (a wise counsellor) they cast lots, and his lot came out northward.

15 To Obed-edom southward; and to his sons the house of [3]Asuppim,

16 To Shuppim and [o]Hosah *the lot came forth* westward, with the gate Shallecheth,* by the [p]causeway of the going up, [q]ward against ward.

17 [r]Eastward *were* six Levites, northward four a day, southward four a day, and toward Asuppim two *and* two.

18 At Parbar westward,† four at the causeway, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of [s]Kore, and among the sons of Merari.

20 ¶ And of the Levites, Ahijah *was* over the [t]treasures of the house of God, and over the treasures of the [4]dedicated things.

Lord" (ver. 6). This agrees with the intention of the perpetuating of psalmody in the gospel-church, which is, "to make melody with the heart," in conjunction with the voice, "unto the Lord" (Eph. v. 19). 5. The order of the king is likewise taken notice of ver. 2, and again ver. 6. In those matters, indeed, David acted as a prophet; but his taking care for the due and regular observance of Divine institutions, both ancient and modern, is an example to all in authority to use their power for the promoting of religion, and the enforcing of the laws of Christ. Let them thus be "ministers of God for good." 6. The fathers presided in this service: Asaph, Heman, and Jeduthun (ver. 1); and the children were "under the hands of their father" (ver. 2, 3, 6). This gives a good example to parents to train up their children, and indeed to all seniors to instruct their juniors in the service of God, and particularly in praising of him, than which there is no part of our work more necessary, or more worthy to be transmitted to the succeeding generations. It gives also an example to the younger to "submit themselves to the elder" (whose experience and observation fit them for direction), and, as far as may be, to do what they do, "under their hand." It is probable that Heman, Asaph, and Jeduthun, were bred up under Samuel, and had their education in the schools of the prophets, which he was the founder and president of; then they were pupils, now they came to be masters. Those that would be eminent must begin early, and take time to prepare themselves. This good work of singing God's praises Samuel revived, and set on foot, but lived not to see it brought to the perfection it appears in here. Solomon perfects what David began, so David perfects what Samuel began. Let all in their day do what they can for God and his Church, though they cannot carry it so far as they would; when they are gone, God can, out of stones, raise up others, who shall build upon their foundation, and bring forth the top-stone. 7. There were others also, beside the sons of these three great men, who are called their "brethren" (probably because they had been wont to join with them in their private concerts), who were "instructed in the songs of the Lord," and were cunning or well-skilled therein (ver. 7). They were all Levites, and were in number 288. —*Henry.*

CHAP. XXVI. DIVINE SERVICE—WATCH AND WARD.—Ver. 1. Observe, 1. They were porters appointed to attend the temple, who guarded all the avenues that led to it, opened and shut all the outer gates, and attended at them, not only for state but for service, to direct and instruct those who were going to worship in the courts of the sanctuary, in the conduct they were to observe, to encourage those that were timorous, to send back the strangers and unclean, and to guard against thieves, and others that were enemies to the house of God. In allusion to this office, ministers are said to have "the keys of the kingdom of heaven" committed to them (Matt. xvi. 19), that they may admit and exclude, according to the law of Christ. 2. Of several of those that were called to this service, it is taken notice of that they were "mighty men of valour" (ver. 6), "strong men" (ver. 7), "able men" (ver. 8), and one of them, that he was "a wise counsellor" (ver. 14), who, probably, when he had "used this office of a deacon well," and given proofs of more than ordinary wisdom, "purchased to himself a good degree," and was preferred from the gate to the council-board (1 Tim. iii. 13). As for those that excelled in strength of body, and courage and resolution of mind, they were thereby qualified for the post assigned them; for whatever service God calls men to, he either finds them fit, or makes them so. 3. The sons of Obed-edom were employed in this office, sixty-two of that family. This was he that entertained the ark with reverence and cheerfulness; and see how he was rewarded for it: (1.) He had eight "sons" (ver. 5), "for God blessed him." The increase and building up of families are owing to the Divine blessing; and a great blessing it is to a family to have many children, when they are, as those here, able for and eminent in the service of God. (2.) His sons were preferred to places of trust in the sanctuary. They had faithfully attended the ark in their own house, and now were called to attend it in God's house. He that is trusty in little, shall be trusted with more. He that keeps God's ordinances in his own tent, is fit to have the custody of them in God's tabernacle (1 Tim. iii. 4, 5). "I have kept thy law," says David, and "this I had, because I kept thy precepts" (Ps. cxix. 55, 56). 4. It is said of one here, that "though he was not the first-born, his father made him the chief" (ver. 10), either because he was very excellent, or because the elder son was very weak. He was made chief, perhaps not in inheriting the estate (for that was forbidden by the law, Deut. xxi. 16, 17), but in this service, which required personal qualifications. 5. The porters, as the singers, had their posts assigned them by lot; so many at such a gate, and so many at such a one, that every one might know his post, and make it good (ver. 13). It is not said that they were cast into twenty-four courses, as before; but here are the names of about twenty-four (ver. 1-11), and the posts assigned are twenty-four (ver. 17, 18). We have therefore reason to think they were distributed into as many companies. Happy they who dwell in God's house; for, as they are well fed, well taught, and

21 *As concerning* the sons of [u]Laadan; the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite, *were* [x]Jehieli.

22 The sons of Jehieli; Zetham, and Joel his brother, *which were* [y]over the treasures of the house of the LORD.

23 Of the [z]Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And [a]Shebuel the son of Gershom,‡ the son of Moses, *was* ruler of the treasures.

25 And his brethren by [b]Eliezer; [c]Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and [d]Shelomith his son:

26 Which Shelomith and his brethren *were* [e]over all the treasures of the dedicated things, which David the king, and the chief fathers, the captains over thousands and hundreds, and the captains of the host, had dedicated.

27 Out of the spoils won in battles did they dedicate [f]to maintain the house of the LORD.§

28 And all that [g]Samuel the seer, and Saul the son of Kish, and [h]Abner the son of Ner, and [i]Joab the son of Zeruiah, had dedicated;‖ *and* whosoever had dedicated *any thing, it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the [k]Izharites, Chenaniah and his sons *were* for [l]the outward business¶ over Israel, for [m]officers and judges.

30 *And* of the [n]Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* [o]officers among them of Israel on this side Jordan westward, in all the business of the LORD, and in the service of the king.

31 Among the Hebronites *was* [p]Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the [p]fortieth year* of the reign of David they were sought for, and there were found among them mighty men of valour at [q]Jazer of Gilead.

32 And his brethren, [r]men of valour, *were* two thousand and seven hundred [s]chief fathers, whom king David made rulers over the [t]Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter [u]pertaining to God, and affairs of the king.

B.C. 1015—B.C. 1015.

[u] vi. 17, *Libni*; xxiii. 7.
[x] xxiii. 8; xxix. 8, *Jehiel.*
[y] Neh. x. 38.
[z] xxiii. 12.
[a] xxiii. 15, 16; xxiv. 20, *Shubael.*
‡ The descendant of Gershom, &c.—This is the only honour that we read of hitherto, as conferred upon any of the posterity of Moses. Shelomith, mentioned at verse 26, is another of his posterity preferred to a great office.—PATRICK.
[b] xxiii. 15.
[c] xxiii. 17.
[d] xxiii. 18.
[e] xviii. 11; xxii. 14.
[f] 2 Kings xii. 14.
§ Heb. *to strengthen* it; either to make that building strong and substantial by these and other charges; or rather, to repair it when it should be built; for which they might the rather take particular care, because it was likely that every one would contribute to the building of the temple, and there would be no want for that use; but few would provide for the repairs of it, when, by the injury of men or time, it should receive any damage.—POOLE.
[g] 1 Sam. ix. 9.
[h] 1 Sam. xiv. 47-51; xvii. 55.
[i] 2 Sam. x. 9-14.
‖ It had been customary from the time of Abraham (Gen. xiv. 18-20; xxviii. 20-22), and probably from the beginning of the world, for persons to dedicate a portion of their gains to the service of God, as an acknowledgment that all came from him; but it is uncertain whether Samuel, or the other persons here mentioned, had an expectation of a temple being built, for which they desired to make preparation.—SCOTT.
[k] 23; xxiii. 12, 18.
[l] 2 Chr. xxxiv. 13.
¶ These were to be Levites of the greatest ability and authority, and who were to reside in the country, to be a sort of magistrates, or assessors to the magistrates, in each town, for the purpose of contributing to the preservation of good order, both in civil and religious matters.—PYLE.
[m] xxiii. 4.
[n] xxiii. 12-19.
[o] *Over the charge.*
[p] xxiii. 19, *Jeriah.*
[p] xxix. 27.
* Which year David made these partitions of places, before he appointed Solomon to be his successor.—DIODATI.
[q] Josh. xxi. 39.
[r] 6-9.
[s] xv. 12; xxiii. 24.
[t] xii. 37.
[u] 2 Chr. xix. 11.

CHAP. XXVII.
* The princes of the tribes.—GILL.
[a] Ex. xviii. 25.
[b] 2 Chr. xvii. 12-19; xxvi. 11-13.
[c] 1 Kings v. 14.
[d] 1 Kings iv. 7, 27.
[e] 2 Sam. xxiii. 8, *Adino the Eznite.*
† Now he sets down the names of the chief commander of every legion; and Jashobeam appears to have been the first of his mighty men, mentioned xi. 11; 2 Sam. xxiii. 8. He was of the children of Pharez, the son of Judah, which tribe had the honour to have the first chief commander chosen out of it.—PATRICK.
[f] Gen. xxxviii. 29, Num. xxvi. 20, *Pharez.*
[g] Gen. xlix. 8-10. Num. vii. 12; x. 14.
[h] 2 Sam. xxiii. 9, *Dodo.*
[i] xviii. 17. 1 Kings iv. 4.
[l] Or, *principal officer.*
‡ The last words apply to Jehoiada, and not to Benaiah. He is called a chief priest, as being one of the paternal chiefs of the house of Aaron.—BOOTHROYD.
[k] 2 Sam. xxiii. 20-23.
[l] 2 Sam. ii. 18-23; xxiii. 24.
[m] xi. 27, *Shammoth the Harorite*; xxvi. 29. 2 Sam. xxiii. 25, *Shammah the Harodite.*
§ *Shamhuth*—who seemeth to be the same as *Shammoth* the Harorite (1 Chr. xi. 27), and *Shammah* (2 Sam. xxiii. 25).—DIODATI.
[n] xi. 28.
[o] xi. 27.
[p] 2 Sam. xxiii. 26, *Paltite.*
[q] xi. 29. 2 Sam. xxi. 18, *Sibbechai.*
[r] Num. xxvi. 20.
[s] xi. 28, *Antothite.* 2 Sam. xxiii. 27, *Anethothite.*

CHAPTER XXVII.

1 *The twelve captains for every several month.* 16 *The prince of the twelve tribes.*

NOW the children of Israel after their number, *to wit,* the chief fathers* and [a]captains of thousands and hundreds, and their officers that [b]served the king in [c]any matter of the courses, which came in and went out [d]month by month throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course, for the first month, *was* [e]Jashobeam† the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of [f]Perez *was* [g]the chief of all the captains of the host for the first month.

4 And over the course of the second month *was* [h]Dodai an Ahohite, and of his course *was* Mikloth also the ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host, for the third month, *was* [i]Benaiah the son of Jehoiada, a [l]chief priest:‡ and in his course *were* twenty and four thousand.

6 This *is that* Benaiah, *who was* [k]mighty *among* the thirty, and above the thirty: and in his course *was* Ammizabad his son.

7 The fourth *captain*, for the fourth month, *was* [l]Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth *captain*, for the fifth month, *was* [m]Shamhuth§ the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain*, for the sixth month, *was* [n]Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain*, for the seventh month, *was* [o]Helez the [p]Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain*, for the eighth month, *was* [q]Sibbecai the Hushathite, of the [r]Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain*, for the ninth month, *was* Abiezer the [s]Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

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well employed, so they are well guarded. *Men* attended at the gates of the temple, but *angels* at the gates of the new Jerusalem (Rev. xxi. 12).

TEMPLE TREASURES.—Ver. 22. Observe, 1. There were "treasures of the house of God." A great house cannot be well kept without stores of all manner of provisions. Much was expended daily upon the altar; flour, wine, oil, salt, fuel, beside the lamps; quantities of these were to be kept beforehand, beside the sacred vestments and utensils. These were the "treasures of the house of God." And because money answers all things, doubtless they had an abundance of it, which was received from the people's offerings, wherewith they bought in what they had occasion for. And, perhaps, much was laid up for an exigence. These treasures typified the plenty there is in our Heavenly Father's house, enough and to spare. In Christ, the true Temple, are hid "treasures of wisdom and knowledge," and "unsearchable riches." 2. There were "treasures of dedicated things;" dedicated mostly "out of the spoils won in battle" (ver. 27), as a grateful acknowledgment of the Divine protection. Abraham gave Melchisedec the "tenths of the spoils" (Heb. vii. 4). In Moses' time, the officers of the army, when they returned victorious, brought of their spoils, an "oblation to the Lord" (Num. xxxi. 50). Of late this pious custom had been revived; and not only Samuel and David, but Saul, and Abner, and Joab, had dedicated of their spoils to the honour and support of the house of God (ver. 28). Note, The more God bestows upon us, the more he expects from us in works of piety and charity. Great successes call for proportionable returns. When we look over our estates, we should consider, "Here are convenient things, rich things, it may be, and fine things; but where are the dedicated things?" Men of war must honour God with their spoils. 3. These treasures had treasurers, those that were over them (ver. 20, 26), whose business it was to keep them, that neither "moth nor rust" might "corrupt" them, nor "thieves break through and steal"—to give out as there was occasion, and to see they were not wasted, embezzled, or alienated to any common use; and it is probable that they kept accounts of all that was brought in, and how it was laid out.—*Henry.*

CHAP. XXVII.—DAVID'S MILITARY ORGANISATION.—Ver. 1. We have here an account of the militia of the kingdom, and the regulation of that. David was himself a man of war, and had done great things with the sword; he had brought into the field great armies. Now here we are told how he marshalled them, when God had given him rest from all his enemies. He did not keep them all together, for that would have been a hardship on them and the country; yet he did not disband and disperse them all: then he had left his kingdom naked, and his people would have forgotten the arts of war, wherein they had been instructed. He therefore contrives to keep up a constant force, and yet not a standing army. The model is very prudent. 1. He kept up 24,000 constantly in arms, I suppose in a body, and disciplined in one part or other of the kingdom; the freeholders carrying their own arms, and bearing their own charges while they were up. This was a sufficient strength for the securing of the public peace and safety. Those that are Israelites indeed, must learn war; for we have enemies to grapple with, whom we are concerned constantly to stand upon our guard against. 2. He changed them every month; so that the whole number of the militia amounted to 288,000; perhaps about a fifth part of the able men of the kingdom. By being thus distributed into twelve courses, they were all instructed in, and accustomed to military exercises; and yet none were compelled to be in service, and at expenses, above one month in the year, which they might very well afford, unless upon extraordinary occasions, and then they might all be got together quickly. It is the wisdom of governors, and much their praise, while they provide for the public safety, to contrive how to make it effectual and yet easy, and as little as possible burdensome to the people. 3. Every course had a commander-in-chief over it, beside the subaltern officers that were rulers over thousands, and hundreds, and fifties; there was one general officer to each course or legion. All these twelve great commanders are mentioned among David's worthies and champions (2 Sam. xxiii., and 1 Chron. xi.) They had first signalised themselves by their great actions, and then they were advanced to those great preferments. It is well with a kingdom when honour thus attends merit. Benaiah is here called "a chief priest" (ver. 4); but *cohen* signifying both a *priest* and a *prince*, it might better be translated here a "chief ruler," or (as in the margin) "a principal officer." Dodai had Mikloth (ver. 4), either for his substitute when he was absent or infirm, or for his successor when he was dead. Benaiah had his son under him (ver. 6). Asahel had his son after him (ver. 7); and by that it seems that this plan of the militia was laid in the beginning of David's reign: for Asahel was killed by Abner while David reigned in Hebron. When his wars were over, he revived this method, and left the military affairs in this posture, for the peaceable reign of his son Solomon. When we think ourselves most safe, yet, while we are here in the body, we must keep in a readiness for spiritual conflicts: "Let not him that girdeth on the harness, boast as he that puts it off."

13 The tenth *captain*, for the tenth month, *was* [t]Maharia the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain*, for the eleventh month, *was* [u]Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain*, for the twelfth month, *was* [z]Heldai the Netophathite, of [y]Othniel: and in his course *were* twenty and four thousand.

16 ¶ Furthermore, over the tribes‖ of Israel; the ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites; Shephatiah the son of Maachah:

17 Of the Levites; Hashabiah the son of Kemuel: [z]of the Aaronites;¶ Zadok:

18 Of Judah; [a]Elihu, *one* of the brethren of David: of Issachar; Omri the son of Michael:

19 Of Zebulun; Ishmaiah the son of Obadiah: of Naphtali; Jerimoth the son of Azriel:

20 Of the children of Ephraim; Hoshea the son of Azaziah: of the half-tribe of Manasseh; Joel the son of Pedaiah:

21 Of the half-*tribe* of Manasseh* in Gilead; Iddo the son of Zechariah: of Benjamin; Jaasiel the son of [b]Abner:

22 Of Dan; Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.†

23 ¶ But David took not‡ the number of them from twenty years old and under; because the LORD had said [c]he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah [d]began to number, but he finished not, because there fell wrath for it against Israel; neither [2]was the number put in the account of the Chronicles of king David.

25 ¶ And over [e]the king's treasures§ *was* Azmaveth the son of Adiel: and over [f]the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah;

26 And over them that did the work of the field, for tillage of the ground, *was* Ezri the son of Chelub:

27 And over the vineyards *was* Shimei the Ramathite: over [3]the increase of the vineyards for the wine-cellars *was* Zabdi the Shiphmite:

28 And [g]over the olive-trees, and the sycamore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oil‖ *was* Joash:

29 And over the herds that fed in [h]Sharon *was* Shitrai the Sharonite: and over the herds *that were* in the valleys *was* Shaphat the son of Adlai:

30 Over [i]the camels also *was* Obil [k]the Ishmaelite:¶ and over the asses *was* Jehdeiah the Meronothite:

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king David's.

32 Also Jonathan, David's [l]uncle, was a counsellor, a wise man, and a [4]scribe: and Jehiel the [5]son of Hachmoni *was* with the king's sons:

33 And [m]Ahithophel* *was* the king's counsellor: and [n]Hushai the Archite *was* [o]the king's companion:

34 And after Ahithophel *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the king's army *was* Joab.

CHAPTER XXVIII.

1 *David exhorteth to fear God.* 9, 20 *He encourageth Solomon to build the temple.*

AND David [a]assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministered to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the [1]substance and possession of the king, [2]and of his sons, with [b]the [3]officers, and with the mighty men, and with all the valiant men, unto Jerusalem.

2 Then David the king [c]stood up upon his feet,* and said, Hear me, [d]my brethren, and my people: *As for me*, [e]I *had* in mine heart to build an house of [f]rest for the ark of the covenant of the LORD, and for [g]the footstool† of our God, and had made ready for the building:

3 But God said unto me, [h]Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed [4]blood.

B.C. 1015—B.C. 1015.

[t] xi. 30.
[u] xi. 31.
[z] xi. 30, *Heled.* 2 Sam. xxiii. 29, *Heleb.*
[y] iv. 13. Jud. iii. 9.
‖ Besides these military commands, there was a principal head over each tribe, who had the chief authority in it, under the king. The tribes are here reckoned up according to the birthright of the patriarchs, from whom they are named.—PYLE.
[z] xii. 27, 28; xxiv. 4, 31.
¶ These being of a different order, though sprung from Levi, they had a peculiar chief to preside over them.—BOOTHROYD.
[a] 1 Sam. xvi. 6; xvii. 13, 28, *Eliab.*
* This is meant of that half-tribe which had its portion on this side Jordan, near to Ephraim.—PATRICK.
[b] 1 Sam. xiv. 50, 51. 2 Sam. iii. 27.
† It is remarkable that the tribes of Gad and Asher are omitted; and of this circumstance no certain account can be given. The most probable explanation is, that they were governed by the ruler of some neighbouring tribe. Asher being a very small tribe, might be put under the command of either Naphtali or Zebulun, next adjoining to it; and Gad might be under that of Reuben.—PATRICK.
‡ For though he had commanded it, and begun to execute it, yet all was left imperfect, and was broken off.—DIODATI.
[c] Gen. xv. 5. Heb. xi. 12.
[d] xxi. 1-17. 2 Sam. xxiv. 1-15.
[2] *Ascended the number.*
[e] 2 Kings xviii. 15. 2 Chr. xvi. 2.
§ Of gold or silver, or other things of great price, which for greater security were kept in Jerusalem, and in the king's palace; and thither the tribute-money also was sent and committed to his care.—POOLE.
[f] Gen. xli. 48. Ex. i. 11.
[3] *That which was of the vineyards.*
[g] 1 Kings iv. 7.
‖ Dr Chandler says, that the modern Greeks keep their oil in large earthen jars sunk in the ground, in the areas before their houses. This custom, it may be thought from this passage, obtained among the Jews. It is certain, from Jer. xli. 8, that they buried it sometimes in the earth, in times of danger, for the purpose of concealment. — HARMER.
[h] v. 16. Is. lxv. 10.
[i] Job i. 3.
[k] Gen. xlvii. 6.
¶ An Ishmaelite was the fittest person to look after the breed of camels, because that country abounded with them, and they best understood their nature; and this person seems to have had his name from his office. — PATRICK.
[l] 2 Sam. xiii. 3; xxi. 21, *nephew.*
[4] *Secretary.*
[5] *Hachmonite.*
[m] 2 Sam. xv. 12; xvi. 23; xvii. 23.
*Ahithophel seems to have been president of the council, but Hushai was his favourite (being called David's friend), in whose company he most delighted, and whom he trusted with his greatest secrets.—PATRICK.
[n] 2 Sam. xv. 32, 37; xvi. 16.
[o] 2 Sam. xvi. 17.

CHAP. XXVIII.
[a] Josh. xxiii. 2; xxiv. 1.
[1] *Cattle.*
[2] *And his sons.*
[b] xxvii. 32-34.
[3] Or, *eunuchs.*
[c] Gen. xlviii. 2.
* Sinking under age and infirmities, the good old king makes one last effort to address the grand assembly he had convened for the solemn appointment of his successor.—HAWEIS.
[d] Deut. xvii. 15, 20. Ps. xxii. 22.
[e] 2 Sam. vii. 1.
[f] Ps. cxxxii. 3-5.
[g] Ps. xcix. 5; cxxxii. 7.
† It should rather be translated, "even for the footstool of our God," the ark being so called, as being the resting-place of the symbol of his presence. — MEDE.
[h] 2 Sam. vii. 5-13.
[4] *Bloods.*

OFFICERS OF THE COURT.—Ver. 31. (1.) The "rulers of the king's substance" (as they are called) were such as had the oversight and charge of the king's tillage, his vineyards, his oliveyards, his herds, his camels, his asses, his flocks. Here are no officers for state, none for sport, no master of the wardrobe, no master of the ceremonies, no master of the horse, no master of the hounds, but all for substance, agreeable to the simplicity and plainness of those times. David was a great soldier, a great scholar, and a great prince, and yet a great husband of his estate, kept a great deal of his ground in his own hand, and stocked it, not for pleasure, but for profit; for the king himself is "served of the field" (Eccl. v. 9). Those magistrates that would have their subjects industrious, must be themselves examples of industry and application to business. We find, however, that afterward the poor of the land were thought good enough to be vine-dressers and husbandmen (2 Kings xxv. 12). Now David put his great men to preside in these employments. (2.) The attendants on the king's person. They were such as were eminent for wisdom, being designed for conversation. His uncle, who was a wise man, and a scribe, not only well skilled in politics, but well read in the Scriptures, was his counsellor (ver. 32). Another who, no doubt, excelled in learning and prudence, was tutor to his children. Ahithophel, a very cunning man, was his counsellor; but Hushai, an honest man, was his companion and confidant. It does not appear that he had many counsellors; but those he had were men of great abilities. Much of the wisdom of princes is seen in the choice of their ministry. But David, though he had all these trusty counsellors about him, preferred his Bible before them all (Ps. cxix. 24): "Thy testimonies are my delight and my counsellors."—*Henry.*

PRACTICAL OBSERVATIONS.—The prudent management of secular affairs subserves the interests of godliness; provided it be kept in its proper place, and the favour and glory of God have a decided preference. In the kingdoms of this world, habitual readiness for war forms a better security of peace than any treaties or alliances. In like manner, nothing so much encourages Satan's assaults as our unwatchfulness; and while we stand armed with the whole armour of God, in the exercise of faith and preparation of heart for the conflict, we shall certainly be safe, and probably enjoy inward peace.—When we have exposed ourselves to wrath and chastening for our sins, we ought humbly to confess them, and to desist from them. This will not make atonement for our crimes; but it prepares us for receiving the atonement made by the Saviour, and making suitable returns for it.—Usefulness is the proper standard of valuableness; and he who estimates by this rule will give the Word of God, the salvation of Christ, and true religion, a decided preference to all other things; because infinitely more useful.—Well-chosen counsellors prove the wisdom of princes; yet, some will be found wise men and scribes, and eminent for worldly policy and plausibility, who are in fact very wicked characters.—But the faithful, the upright, and godly, should be our friends and chosen companions; and no king will be well advised in all things, or in those of the greatest importance, who doth not make the testimonies of God "his delight and his counsellors," however he may be surrounded by powerful family connections, faithful friends, and able politicians.—*Scott.*

CHAP. XXVIII. DAVID'S SUCCESSOR.—Ver. 4. David produces his own title first, and then Solomon's, to the crown: both were undoubtedly *jure divino—divine.* They could make out such a title as no monarch on earth can: The Lord God of Israel chose them both immediately by prophecy, not providence. No right of primogeniture is pretended: *Detur digniori*, not *seniori—It went by worth, not by age.* 1. Judah was not the eldest son of Jacob, yet God chose that tribe to be the ruling tribe; Jacob entailed the sceptre upon it (Gen. xlix. 10). 2. It does not appear that the family of Jesse was the senior house of that tribe; from Judah it is certain that it was not, for Shelah was before Pharez; whether from Nahshon and Salmon, is not certain. Ram, the father of Nahshon, had an elder brother (1 Chron. ii. 9), perhaps so had Boaz, Obed, and Jesse; yet "God chose the house of my father." 3. David was the youngest son of Jesse, yet God liked him to make him king; so it seemed good unto him. God takes whom he likes, and likes whom he makes like himself, as he did David, a man after his own heart. 4. Solomon was one of the youngest sons of David, and yet God chose him to sit upon the throne, because he was the likeliest of them all to build the temple, the wisest and best-inclined. 5. He opens to them God's gracious purposes concerning Solomon (ver. 6, 7), "I have chosen him to be my son." Thus he declares the decree, that the Lord had said to Solomon, as a type of Christ, "Thou art my son" (Ps. ii. 7), the son of my love; for he was called *Jedidiah*, because the Lord loved him, and Christ is his beloved Son. Of him God said, as a figure of him that was to come, 1. "He shall build my house;" Christ is both the Founder and the Foundation of the gospel-temple. 2. "I will establish his kingdom for ever."—*Henry.*

THE KING'S DYING ADDRESS TO HIS SON.—Ver. 9. The being and perfections of God are made known by his works and by his Word, and we ought diligently to seek the

4 Howbeit the LORD God of Israel [i]chose me before all the house of my father to be king over Israel for ever: for he hath [k]chosen Judah *to be* the ruler; and of the house of Judah the house of my father; and [l]among the sons of my father he liked me, to make *me* king over all Israel:‡

5 And of [m]all my sons (for the LORD hath given me many sons) [n]he hath chosen Solomon my son [o]to sit upon the throne of the kingdom of the LORD over Israel.

6 And he said unto me, Solomon thy son, [p]he shall build my house and my courts: for [q]I have chosen him *to be* my son, and I will be his father.

7 Moreover, [r]I will establish his kingdom for ever, [s]if he be [5]constant to do my commandments and my judgments, [t]as at this day.

8 Now therefore, [u]in the sight of all Israel, the congregation of the LORD, and [x]in the audience of our God, [y]keep and seek for all the commandments of the LORD your God;§ [z]that ye may possess this good land, and leave *it* for an inheritance for your children after you for ever.

9 ¶ And thou, Solomon my son,‖ [a]know thou [b]the God of thy father, and [c]serve him with a perfect heart, and with [d]a willing mind; for [e]the LORD searcheth all hearts, and understandeth all [f]the imaginations of the thoughts: [g]if thou seek him, he will be found of thee; but [h]if thou forsake him, he will cast thee off for ever.

10 [i]Take heed now, for the LORD hath chosen thee to build an house for the sanctuary: be strong,¶ and do *it*.

11 ¶ Then David gave to Solomon his son [k]the pattern of the porch, and of [l]the houses thereof, and of the treasuries thereof, and of the [m]upper chambers thereof, and of the inner parlours thereof, and of [n]the place of the mercy-seat,

12 And the pattern of all [6]that he had by the Spirit,* of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all [o]the vessels of service in the house of the LORD.

B.C. 1015—B.C. 1015.

[i] 1 Sam. xvi. 6-13.
[k] Gen. xlix. 8-10.
[l] Ps. xviii. 19.
‡ It was proper to specify this, to shew that there was nothing of hereditary right in this case. Judah was not the eldest son; Jesse was not the most considerable family in it; David was the youngest son of this family; and Solomon one of the youngest.—BOOTHROYD.
[m] iii. 1-9; xiv. 4-7.
[n] xxii. 9; xxix. 1.
[o] 2 Chr. i. 8, 9.
[p] 2 Sam. vii. 13, 14.
[q] Heb. i. 5.
[r] Ps. lxxxix. 28-37.
[s] 1 Kings vi. 12, 13.
[5] Heb. *strong*.
[t] 1 Kings viii. 61; xi. 4.
[u] Deut. iv. 6.
[x] Deut. iv. 26.
[y] Ps. cxix. 4, 10, 11.
§ He solemnly, in the presence of God and the congregation, charges them to search what is the will of God, and diligently and faithfully to obey it; which was not only their bounden duty, but also their highest interest, as what would secure to them and theirs the possession of their glorious inheritance.—HAWEIS.
[z] Deut. iv. 1; vi. 1, 2.
‖ Having, with great dignity and affection, exhorted the heads of the nation, he addressed himself to Solomon his son, whom he urged, with profound wisdom and inimitable beauty, to pursue the path which would lead to success, happiness, and glory. It is matter for wonder that Solomon should have been so forgetful of the awful warning given, that, should he forsake the Lord, the Lord would cast him off for ever.—DR JOHN CAMPBELL.
[a] Deut. iv. 35.
[b] Gen. xxviii. 13.
[c] 1 Kings viii. 61.
[d] 2 Cor. viii. 12; ix. 7.
[e] 1 Sam. xvi. 7.
[f] Ps. cxxxix. 2.
[g] 2 Chr. xv. 2.
[h] Is. i. 28.
[i] 1 Tim. iv. 16.
¶ *Be strong*—take courage and resolution to break through all difficulties, troubles, discouragements, or oppositions which thou mayst possibly meet with.—POOLE.
[k] Ex. xxv. 40.
[l] 1 Kings vi. 16, 20.
[m] 1 Kings vi. 5, 6. 2 Chr. iii. 9, &c.
[n] Ex. xxv. 17-22. Heb. ix. 5.
[o] *That was with him by.*
* Under the suggestion of God's Spirit, Moses erected the tabernacle (Ex. xxv. 40; xxxi. 3); and God would not use less care and exactness in the building of this far more glorious and more durable work.—POOLE.
[p] Ezra viii. 25-30, 33.

[p] Ex. xxv. 31-39. 2 Chr. iv. 7.
† By this we learn that there were candlesticks of silver as well as of gold. The former of which were lesser, so as to be carried in their hands from place to place, as there was occasion. But the latter were fixed in the sanctuary, and in Solomon's house were ten in number (1 Kings vi. 49).—PATRICK.
[q] Ex. xxv. 23-30. 2 Chr. iv. 8, 19.
[r] 2 Chr. iv. 20-22.
[s] Num. vii. 13, 14. 1 Kings vii. 48-50.
‡ Vessels used for receiving and sprinkling the blood of the sacrifices.—GILL.
[t] Ex. xxx. 1-10. 1 Kings vii. 48.
[u] Ex. xxv. 18-22. Ps. lxviii. 17.
[x] Ex. xxv. 40; xxvi. 30.
[y] Ez. iii. 14, 22.
[z] Deut. xxxi 7, 8. Josh. i. 6-9.
[a] Is. xli. 10, 13. Rom. viii. 31.
§ He thought that he might possibly fear disturbance from enemies abroad, of which David had a great many; but he bids him be confident, he should not be disquieted in his work, which should go on prosperously, by the blessing of God, till it was finished. Of which he might be the more assured, if he reflected how God had blessed David himself all his life long.—PATRICK.
[b] Josh. i. 5. Heb. xiii. 5.
[c] xxiv.; xxv.; xxvi.
[d] Ex. xxxvi. 1-4. Ps. cx. 3.
[e] Tit. iii. 1.

CHAP. XXIX.
[a] xxviii. 1, 8.
[b] 1 Kings viii. 19, 20.
[c] 1 Kings iii. 7. Prov. iv. 3.
[d] 2 Chr. ii. 4, 5.

14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for [p]the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof; and for the candlesticks of silver† by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

16 And by weight *he gave* gold for the [q]tables of shew-bread, for every table; and *likewise* silver for the tables of silver:

17 Also [r]pure gold for the flesh-hooks, and [s]the bowls, and the cups: and for the golden basons‡ *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

18 And for [t]the altar of incense refined gold by weight; and gold for the pattern of [u]the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

19 All *this, said David,* [x]the LORD made me understand in writing [y]by *his* hand upon me, *even* all the works of this pattern.

20 ¶ And David said to Solomon his son, [z]Be strong, and of good courage, and do *it:* [a]fear not, nor be dismayed;§ for the LORD God, *even* my God, *will be* with thee; [b]he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And, behold, [c]the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God: and *there shall be* with thee, for all manner of workmanship, every [d]willing skilful man for any manner of service; [e]also the princes and all the people *will be* wholly at thy commandment.

CHAPTER XXIX.

1 *David, by his example, causeth the princes and people to offer.*
10 *His thanksgiving.* 26 *His reign and death.*

FURTHERMORE, David the king said [a]unto all the congregation, Solomon my son, [b]whom alone God hath chosen, *is yet* [c]young and tender, and the work *is* great: [d]for the palace *is* not for man, but for the LORD God.

knowledge of him from both these sources. That discovery of some of the Divine perfections, which may be made by studying the works of creation and providence, may be naturally delightful to man; because it gratifies his love of knowledge, and excites his surprise, without affronting his pride, alarming his conscience, or offending his prejudices. But revelation gives us the whole character of God, as connected with his natural perfections and mysterious subsistence—and this not only in plain declarations, but in a historical and prophetical view of his providential government of the universe; in his holy law, "the ministration of condemnation," and in his blessed gospel, "the ministration of righteousness and of the Spirit." This knowledge of God, the natural man cannot receive. It implies the infinite justice and holiness of God, and the entire apostasy, rebellion, pollution, and misery of man; and shews every person on earth to be a criminal condemned to everlasting punishment, from which he cannot be delivered, except by the unmerited mercy of the Father, through the atonement of the Son, and by the sanctification of the Holy Spirit. All men therefore oppose, neglect, or pervert this knowledge of God, except as they are taught by him. Some notion of these things may be attained by an unhumbled sinner; but he sees them not as they really are, according to their nature and value, and his ideas no more agree to the true meaning of his own words, than the words of a man born blind do to his ideas, when he speaks about light and colours. This knowledge, therefore, will have no effect, unless a bad one, on the state of his heart and the conduct of his life. But where God is truly known, he is also feared, believed, trusted, loved, worshipped, and obeyed, in proportion to that knowledge. Thus we learn the inestimable value of the Saviour's atonement, and of the sanctification of the Holy Ghost, and are influenced to walk conscientiously in all his ordinances and commandments. It brings a sinner to his proper place at the foot of the cross, and prostrate before the mercy-seat of a forgiving God, as a poor, helpless, worthless worm, an ignorant child, a poor suppliant, a condemned criminal, deserving nothing but wrath, yet expecting everything needful or desirable from the infinitely free mercy and grace of God our Father, and the Lord Jesus Christ. Having been forgiven much, and receiving much, the pardoned sinner learns to love much; and experiencing the blessed effects of this knowledge of God on his own soul, he declares its excellency to others, that they too may seek and find so inestimable a treasure.—Thus David had known the Lord: and having for many years feared, trusted, loved, and worshipped him, he was about to remove to that better world where knowledge, holiness, love, and felicity, are perfected; but before he went, he desired to give it as his parting counsel to his beloved Solomon, to cultivate the acquaintance of so kind, merciful, faithful, and powerful a friend, and to serve him with a perfect heart and a willing mind, or inward delight. But he also reminded him, at the same time, of the Lord's heart-searching knowledge, and of his justice and holiness, as well as of his mercy. A formal service, therefore, would not profit: if he sought God in a proper manner, he would be found of him; but if he finally renounced his service, he would "cast him off for ever," notwithstanding all his former kindness to him.—*Scott.*

PREPARATION FOR THE TEMPLE.—Ver. 11. We have, 1. A model of the building, because it was to be such a building as neither he nor his architects ever saw. Moses had a pattern of the tabernacle shewed him in the mount (Heb. viii. 5), so had David of the temple, by the immediate hand of God upon him (ver. 19). It was given him in writing, probably by the ministry of an angel, or as clearly and exactly represented to his mind, as if it had been in writing. 2. Materials for the most costly of the utensils of the temple. That they might not be made any less than the patterns, he weighed out the exact quantity for each vessel, both of gold and silver (ver. 14). 3. Directions which way to look for help in this great undertaking: "Fear not opposition, fear not the charge, care, and trouble, fear not miscarrying in it, as in the case of Uzza; fear not the reproach of the foolish builder, that began to build, and was not able to finish. Be not dismayed, God will help thee, and thou must look up to him in the first place" (ver. 20). "Good men will help thee" (ver. 21). "The priests and Levites will advise thee, and thou mayest consult with them. Thou hast good workmen, who are both willing and skilful;" and those are two very good properties in a workman, especially in those that work in the temple.—*Henry.*

CHAP. XXIX. DAVID'S LIBERALITY.—Ver. 3-9. David seems to have dedicated a certain proportion of all his spoils and gains to God, before he considered the residue as his own; and this proportion constituted the treasure before spoken of (chap. xxii. 14); but besides this, he gave, from his own treasury, about eighteen millions sterling of gold and silver. This he offered, not by constraint, or from ostentation, but because "he had set his affection to the house of his God," and thought he could never do enough towards promoting that good work. He was likewise desirous to see his subjects "abound in this grace also," as they had been enriched by his victories, and never burdened with taxes; and he knew that it would be "fruit which would abound

B.C. 1015—B.C. 1015.

2 Now I have prepared [e]with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, and wood for *things* of wood; [f]onyx-stones, and *stones* to be set, glistering stones, and of divers colours, and all manner of precious stones, and marble stones in abundance.

3 Moreover, because [g]I have set my affection to the house of my God,* [h]I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

4 *Even* three thousand talents of gold, of the [i]gold of Ophir, and seven thousand talents of refined silver, to overlay† the walls of the houses *withal:*

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And [k]who *then* is willing [l]to consecrate his service this day unto the LORD?

6 ¶ Then [l]the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the king's work, offered willingly,

7 And gave, for the service of the house of God, of gold, five thousand talents and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom *precious* stones were found gave *them* to the treasure of the house of the LORD, by the hand of [m]Jehiel the Gershonite.

9 Then the people rejoiced, for that [n]they offered willingly, because with [o]perfect heart they offered willingly to the LORD: and [p]David the king also rejoiced with great joy.

10 ¶ Wherefore [q]David blessed the LORD before all the congregation: and David said, [r]Blessed *be* thou, [s]LORD God of Israel [t]our father, for ever and ever.

11 Thine, O LORD, [u]*is* the greatness,‡ and the power, and the glory, and the victory, and the [x]majesty: for [y]all *that is* in the heaven and in the earth *is thine;* [z]thine *is* the kingdom, O LORD, and thou art [a]exalted as head above all.

12 Both [b]riches and honour *come* of thee,§ and thou [c]reignest over all; and in thine hand *is* [d]power and might; and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, [e]we thank thee, and praise thy glorious name.

14 But [f]who *am* I, and what *is* my people, [g]that we should [2]be able to offer so [h]willingly after this sort? for [i]all things *come* of thee, and [3]of thine own have we given thee.

15 For [k]we *are* strangers before thee, and sojourners, as *were* all our fathers: [l]our days on the earth *are* as a shadow, and *there is* none [4]abiding.‖

16 O LORD our God, [m]all this store that we have prepared to build thee an house for thine holy name *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou [n]triest the heart, and [o]hast pleasure in uprightness. As for me, [p]in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are [5]present here, to offer willingly unto thee,¶

18 O [q]LORD God of Abraham, Isaac, and of Israel, our fathers, [r]keep this for ever [s]in the imagination of the thoughts of the heart of thy people, and [6]prepare their heart unto thee:

19 And [t]give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

20 ¶ And David said to all the congregation, [u]Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and [x]bowed down their heads, and [y]worshipped the LORD, and the king.*

21 And they [z]sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD, on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their [a]drink-offerings, and sacrifices in abundance for all Israel;

22 And did [b]eat and drink before the LORD on that day with great gladness: and they made Solomon the son of David king the second time, [c]and anointed *him* unto the LORD *to be* the chief governor, and Zadok *to be* priest.

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* Towards the close of life, David grew exceedingly in spirituality. His one object was to prepare for the temple, and to this all his thoughts, labours, and prayers constantly tended. There is *vast* force in the expression, "I have set my affection to the house of my God." Having himself given to the extent of his means—*i.e.*, to the extent of many millions—he then stimulated his people to follow his example, which they did in a manner worthy of their king.—DR JOHN CAMPBELL.

† *To overlay*—viz., with little plates beaten out, and so laid on. *The houses.*—The gold was to cover the temple walls (1 Kings vi. 20, 30), and the silver to cover the other sacred rooms which were about it.—DIODATI.

‡ With adoration he begins, blessing the name of Israel's God, exalting his almighty power, his transcendent greatness and glory, his sovereign dominion, and universal agency and government. Of him and from him came all they possessed, and to him alone the praise of all was due.—HAWEIS.

§ The recognition of God as the spring and fountainhead of all their wealth, whereof they were only the tacksmen and temporary holders, so that they had but given to God that which was his own.—DR CHALMERS.

‖ *There is none abiding.*—We only give to thee what we must shortly leave, and what we cannot keep to ourselves; and therefore it is a great favour that thou wilt accept such offerings; or, therefore we are not perpetual possessors of this land, and the fruits of it, but only pilgrims and passengers through it.—POOLE.

¶ It is a great satisfaction to a good man to think that God tries the heart, and has pleasure in uprightness; that whoever misinterpret or contemn it, he is acquainted with, and approves of, the way of the righteous. It was David's comfort that God knew with what pleasure he both offered his own and saw the people's offering. He was neither proud of his own good works, nor envious of the good works of others.—HENRY.

* Dan. vi. 26.

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[a] Ec. ix. 10. Col. iii. 23.
[b] Gen. ii. 12. Rev. xxi. 18-21.
[c] Ps. xxvi. 8; cxxii. 1-9.
[d] Prov. iii. 9, 10.
[e] 1 Kings ix. 28.
[f] Job. ix 19.
[g] Ps. cv. 1. 2 Cor. ii. 14.
[h] 2 Sam. vii. 18.
[i] Ps. cxv. 1, 2. Rev. iv. 10.
[2] *Retain*, or *obtain strength.*
[k] Phil. ii. 13. Jam. i. 17.
[l] Rom. xi. 36. 1 Cor. xvi. 2.
[3] *Of thine hand.*
[k] Ps. xxxix. 12.
[l] Job. xiv. 2.
[4] *Expectation.*
[m] Luke xix. 16.
[n] Deut. viii. 2. Heb. iv. 12.
[o] Prov. xv. 8, 9. John i. 47.
[p] Acts xxiv. 16. 1 Thes. ii. 10.
[5] *Found.*
[q] Ex. xxv. 2-9.
[r] *To all his hand.*
[s] Is. lx. 3-10.
[t] xxvi. 21, 22, *Jehiel.*
[u] Deut. xvi. 10, 11.
[x] 1 Kings viii. 61.
[y] Prov. xxiii. 15, 16.
[z] Ps. ciii. 1, 2.
[a] 2 Chr. vi. 4.
[b] Gen. xxxii. 28.
[c] Is. lxiii. 16.
[d] Dan. iv. 30, 34, 35. 1 Tim. i. 17.
[e] With adoration he begins, blessing the name of Israel's God, exalting his almighty power, his transcendent greatness and glory, his sovereign dominion, and universal agency and government. Of him and from him came all they possessed, and to him alone the praise of all was due.—HAWEIS.
[f] Ps. xxix. 1. Heb. i. 3.
[g] Gen. i. 1.
[h] Ps. cxlv. 1, 12.
[i] Neh. ix. 5.
[k] Deut. viii. 18.
[l] The recognition of God as the spring and fountainhead of all their wealth, whereof they were only the tacksmen and temporary holders, so that they had but given to God that which was his own.—DR CHALMERS.
[m] Dan. vi. 26.
[n] Job. ix 19.
[o] Ps. cv. 1. 2 Cor. ii. 14.
[p] 2 Sam. vii. 18.
[q] Ps. cxv. 1, 2. Rev. iv. 10.
[r] *Retain*, or *obtain strength.*
[s] Phil. ii. 13. Jam. i. 17.
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[u] *Of thine hand.*
[x] Ps. xxxix. 12.
[y] Job. xiv. 2.
[z] *Expectation.*
[a] Luke xix. 16.
[b] Deut. viii. 2. Heb. iv. 12.
[c] Prov. xv. 8, 9. John i. 47.
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[e] *Found.*
[f] It is a great satisfaction to a good man to think that God tries the heart, and has pleasure in uprightness; that whoever misinterpret or contemn it, he is acquainted with, and approves of, the way of the righteous. It was David's comfort that God knew with what pleasure he both offered his own and saw the people's offering. He was neither proud of his own good works, nor envious of the good works of others.—HENRY.
[g] Ex. iii. 6, 15. Matt. xxii. 32.
[h] Deut. xxx. 6. Ps. cxix. 116, 117.
[i] Gen. vi. 5.
[6] *Stablish.*
[k] Ps. lxxii. 1; cxix. 80. Jam. i. 17.
[l] 2 Chr. xx. 21.
[m] Ex. iv. 31.
[n] Ex. xiv. 31. 1 Pet. ii. 17.
[o] *The Lord and the king.*—They worshipped both with the same gesture, but with a different mind—God with religious worship, the king with civil—giving God thanks for all his benefits, and thanking the king for all the care he had taken, during his reign, for their prosperity. — PATRICK.
[p] 2 Chr. vii. 4, 9.
[q] Num. xv. 5, 7, 10.
[r] Ex. xxiv. 11.
[s] 1 Kings i. 35-39.

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to their own account." Having set them the example, he only inquired who was willing to assist, and to consecrate his service unto the Lord, by contributing part of his wealth to that holy use; and immediately they offered about thirty millions of gold and silver, besides brass, iron, and precious stones; and instead of grudging the expense, the king and people all rejoiced together, for they were cordial in it, and offered willingly themselves, and rejoiced to see all the others offering with the same liberality.—The prosperity of Israel must have been immense under the reign of David; and it seems that there was also much true piety among the people, especially towards the close of his reign. We can scarcely form a conception of the magnificence of the temple, and adjacent edifices, about which such immense quantities of gold and silver were employed. But "the unsearchable riches of Christ" excel the splendour of the temple infinitely more than that surpassed the meanest cottage on earth.—The "refined silver" seems to have been used in covering the inner walls of the chambers and other outbuildings; for those of the temple itself were plated with gold.

HIS PRAYER.—Ver. 10-19. Instead of boasting of these extraordinary oblations, David gave solemn thanks to the Lord, with vast enlargement of heart and copiousness of expression: "LORD God of Israel our father," may mean, either the "God of our father Israel, or Jacob (ver. 18); or, JEHOVAH our Father, the God of Israel." In this last view, the words may be considered as the first instance in Scripture of God being addressed in prayer as "Our Father." This is properly the language of the Spirit of adoption. As king of Israel, David was become great, powerful, and honourable; he had obtained victories, taken spoils, and been crowned with royal majesty; but what was all this before Him who "inhabiteth eternity," and filleth immensity, and is underived, and independent of all; who possesses immutably every glorious and adorable perfection, and exercises almighty power, and absolute universal authority; and who victorious over all his enemies, reigns in majesty which exceeds all description or imagination! for "his is the kingdom, the power, and the glory, for ever, Amen." From this God alone David had received his wealth, honour, and power: this he acknowledged with grateful praise; but, contemplating the infinite glories of his great Benefactor, and then turning his thoughts to himself and his people, the comparison affected him with a deep conviction of their meanness, weakness, and unworthiness; and he could not but wonder that the glorious God would condescend to notice such indigent and sinful creatures. "LORD," says he, "what are we, that we should offer so willingly after this sort!" Their existence was derived from God: he had graciously given them these treasures, and had disposed their hearts willingly to make this use of them; so that in every way the whole praise belonged to him. As for them, they were strangers and sojourners; *dying*, because *sinful* creatures. Indeed, all that they gave to the Lord to build his temple was his own before. If they had attempted to keep it, death would soon have removed them; so that the only use which they could make of it to their own real advantage, was thus to consecrate it to the service of him who gave it, and whose gracious acceptance of their oblation would add still more to their obligations. At the same time, David was conscious of his own uprightness and willingness in this oblation, as in the presence of that heart-searching God, who "hath pleasure in uprightness;" and with great joy he beheld his people shewing every token of the same disposition. He well knew that this, as far as genuine, was the effect of the grace of God, and he most fervently prayed that it might be evermore kept there by the same grace; that the hearts of them all, but especially the heart of Solomon, might be prepared for the Lord; and that he might accomplish the arduous important service before him.—*Scott.*

CONCURRENCE OF THE ASSEMBLY.—Ver. 20. They joined with David in the adoration of God. When he had done his prayer, he called to them to testify their concurrence: "Now bless the Lord your God" (ver. 20); which accordingly they did, by "bowing down their heads," a gesture of adoration. Whoever is the mouth of the congregation, those only have the benefit who join with him, not by "bowing down the head," so much as by "lifting up the soul."

DAVID'S DECEASE.—Ver. 26, 27. (1.) The sacred historian gives a summary account of the years of his reign. He reigned forty years, as Moses did, Othniel, Deborah, Gideon, Eli, Samuel, and Saul, who were before him, and Solomon after him. (2.) He gives a short account of his death (ver. 28), that he died "full of days, riches, and honour;" that is, 1. Loaded with them. He was very old, and very rich, and very

23 ¶ Then Solomon [d]sat on the throne of the LORD as king instead of David his father, and prospered; and [e]all Israel obeyed him.

24 And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves unto† Solomon the king.

25 And the LORD [f]magnified Solomon exceedingly in the sight of all Israel, and [g]bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

26 ¶ Thus David the son of Jesse reigned over all Israel.

27 And the time that he reigned over Israel

B.C. 1015—B.C. 1015.

[d] Ps. cxxii. 11.
[e] Ec. viii. 2-5.
† *Submitted themselves unto;* Ital., *Laid their hand under* — viz., they aware to be faithful unto him, with the ceremony of laying their hands under his thigh (as Gen. xxiv. 2, and xlvii. 29).—DIODATI.
[f] Josh. iii. 7.
[g] 1 Kings iii. 13.

[h] 2 Sam. v. 4, 5.
‡ Gen. xv. 15.
‡ No such occasion before had passed over the head of the nation, and with the exception of the opening of the temple, none such ever passed again. David's work was now done, and hence he retired to the grave full of age, riches, and honour, while his son Solomon ascended the throne, the splendid type of a King greater than Solomon. — DR JN. CAMPBELL.
[h] 1 Kings xi. 41.
§ These writings are lost, except the particulars interspersed in the books of Samuel, Kings, and Chronicles.—CLARKE.
[i] 2 Sam. vii. 2-4.
[m] Dan. ii. 21.

was [h]forty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in [i]a good old age, full of days, riches, and honour; and Solomon his son reigned in his stead.‡

29 Now [k]the acts of David the king, first and last, behold, they *are* written in the book of Samuel§ the seer, and in the book of [l]Nathan the prophet, and in the book of Gad the seer,

30 With all his reign and his might, and [m]the times that went over him, and over Israel, and over all the kingdoms of the countries.

THE SECOND BOOK OF THE CHRONICLES.

CHAPTER I.

1 *The solemn offering of Solomon at Gibeon.* 7 *His choice of wisdom is blessed by God.* 13 *His strength and wealth.*

AND Solomon the son of David [a]was strengthened in his kingdom, and the [b]LORD his God *was* with him, and [c]magnified him exceedingly.

2 Then Solomon spake* unto all Israel, [d]to the captains of thousands and of hundreds, and to the judges, and to every governor in all Israel, [e]the chief of the fathers.

3 So Solomon, and all the congregation with him, went to the high place that *was* at [f]Gibeon; for there was [g]the tabernacle of the congregation of God, which Moses, the servant of the LORD, had made in the wilderness.†

4 But [h]the ark of God had David brought up from Kirjath-jearim to *the place which* David had prepared for it: [i]for he had pitched a tent for it at Jerusalem.

5 Moreover, [k]the brasen altar, that [l]Bezaleel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD; and Solomon and the congregation sought unto it.‡

B.C. 1015—B.C. 1015.

CHAP. I.
[a] 1 Kings ii. 12, 46.
[b] Gen. xxxix. 2, 21.
[c] Phil. ii. 9-11.
* *Then Solomon spake*—to wit, concerning his intention of going to Gibeon, and that they should attend him thither, as the next verse shews.—POOLE.
[d] 1 Chr. xiii. 1.
[e] 1 Chr. xv. 12.
[f] 1 Kings iii. 4.
Ex. xl. 2, 34.
† The ancient tabernacle, made by Moses, remained still at Gibeon; from whence David did not think fit to fetch it, because he intended shortly to build a temple to settle it in. For the present, therefore, he only hung some curtains round about it, after the fashion of the tabernacle.—PATRICK.
[h] 2 Sam. vi. 2, 17. 1 Chr. xv. 25-28.
[i] Ps. cxxxii. 5, 6.
[k] Ex. xxvii. 1-8.
[l] Ex. xxxi. 2.
‡ Thither — they went to pray and offer sacrifices, and do their devotions.—DIODATI.

§ This is said to be *before the Lord*, though the ark was not there, because God was pleased graciously to accept the sacrifices offered before the place where he was wont to dwell, although wanting the token of his glorious presence.—PATRICK.
[m] 1 Kings iii. 4. Is. xl. 16.
[n] Prov. iii. 5, 6.
[o] Matt. vii. 7, 8. John xvi. 23.
‖ All this was done in a dream; but with this difference, Solomon's prayer was but imaginary, but God's answer was real, though conveyed in a dream. And when he awoke, he knew by Divine inspiration that this was a dream sent from God to assure him that he would give him wisdom, and riches, and honour.—POOLE.
[p] 2 Sam. xii. 7, 8. Ps. lxxxvi. 13.
[q] 2 Sam. vii. 12-16. Ps. lxxxix. 35-37.
[l] *Much as the dust of the earth.*
[r] Ps. cxix. 34, 73.
[s] Deut. xxxi. 2.
[t] 2 Cor. ii. 16; iii. 5.
[u] 1 Sam. xvi. 7. 1 Kings viii. 18.
[x] Prov. xiv. 8. Jam. iii. 13, 17.

6 And Solomon went up thither to the brasen altar before the LORD,§ which *was* at the tabernacle of the congregation, and offered [m]a thousand burnt-offerings upon it.

7 ¶ [n]In that night did God appear unto Solomon, and said unto him, [o]Ask what I shall give thee.‖

8 And Solomon said unto God, [p]Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead.

9 Now, O LORD God, [q]let thy promise unto David my father be established: for thou hast made me king over a people [l]like the dust of the earth in multitude.

10 [r]Give me now wisdom and knowledge, that I may [s]go out and come in before this people: [t]for who can judge this thy people, *that is so* great?

11 And God said to Solomon, Because [u]this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, [x]that thou mayest judge my people, over whom I have made thee king:

much honoured, both of God and man. He had been a man of war from his youth, and, as such, had his sword continually in his hand; yet he was not cut off in the midst of his days, but was preserved through all the dangers of a military life, lived to a good old age, and died in peace—died in his bed, and yet in the bed of honour. 2. Satiated with them. He was "full of days, riches, and honour;" that is, he had enough of this world, and of the riches and honours of it, and knew when he had enough, for he was very willing to die and leave it, having said (Ps. xlix. 15), "God shall receive me;" and (Ps. xxiii. 4), "Thou art with me." A good man will soon be full of days, riches, and honour, but will never be satisfied with them; no satisfaction but in God's loving-kindness. (3.) For a fuller account of David's life and reign, he refers his readers to the histories or records of those times, which were written by Samuel while he lived, and continued after his death by Nathan and Gad (ver. 29). *There* was related what was observable in his government at home, and his wars abroad, "the times," that is, the events of the "times that went over him" (ver. 29, 30). These registers were then in being, but are now lost. Note, Good use may be made of those histories of the Church which are authentic, though not sacred, or of Divine inspiration.—*Henry.*

CHAP. I. SOLOMON'S EARLY REIGN.—Ver. 1. Here is, (1.) Solomon's great prosperity. Though he had a contested title, yet God being with him, he was "strengthened in his kingdom;" his heart and hands were strengthened, and his interest in the people. God's presence will be our strength. (2.) His great piety and devotion. His father was a prophet, a psalmist, and he kept mostly at the ark; but Solomon having read much in his Bible concerning the tabernacle which Moses built, and the altars there, paid more respect to them than, it should seem, David had done. Both did well, and let neither be censured. Let not the man whose zeal is employed chiefly in one religious direction, despise him whose zeal is employed chiefly in another. Let them not judge or despise one another. 1. All his great men must thus far be good men, that they must join with him in worshipping God. He spake to the captains and judges, the governors and chief of the fathers, to go with him to Gibeon (ver. 2, 3). Authority and interest are well bestowed on those that will thus use them for the glory of God, and the promoting of religion. It is our duty to engage with whom we have influence in the solemnities of religion, and it is very desirable to have many join with us in those solemnities; the more the better, it is the liker to heaven. Solomon began his reign with this public pious visit to God's altar, and it was a very good omen. Magistrates are then likely to do well for themselves and their people, when they thus take God along with them at their setting out. 2. He offered abundance of sacrifices to God there (ver. 6), "a thousand burnt-offerings," and perhaps a greater number of peace-offerings, on which he and his company "feasted before the Lord." Where God sows plentifully, he expects to reap accordingly. His father David had left him flocks and herds in abundance (1 Chron. xxvii. 29, 31), and thus he gave God his dues out of them. The ark was at Jerusalem (ver. 4), but the altar was at Gibeon (ver. 5), and thither he brought his sacrifices; for "it is the altar that sanctifieth every gift."

HIS PRAYER.—Ver. 8. He prayed a good prayer to God: this, with the answer to it, we had before (1 Kings iii. 5, &c.) 1. God bade him ask what he would—not only that he might put him in the right way of obtaining the favours that were intended him ("Ask and ye shall receive, that your joy may be full"), but that he might try him, how he stood affected, and might discover what was in his heart. Men's characters appear in their choices and desires. What wouldst thou *have!* tries a man as much as, What wouldst thou *do!* Thus God tried whether Solomon was one of the "children of this world," that say, "Lord, lift up the light of thy countenance upon us." As we choose we shall have, and that is likely to be our portion to which we give the preference, whether the wealth and pleasure of this world, or spiritual riches and delights. 2. Like a genuine son of David, he chooses spiritual blessings rather than temporal. His petition here is, "Give me wisdom and knowledge." He owns those to be spiritual gifts, and God the giver of them (Prov. ii. 6). God gave the faculty of understanding, and to him we must apply ourselves for the furniture of it. Two things are here pleaded, which we had not in Kings—1. "Thou hast made me reign in my father's stead" (ver. 8). "Lord, thou hast put me into this place; and there

12 Wisdom and knowledge *is* granted unto thee: and [y]I will give thee riches, and wealth,¶ and honour, [z]such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like.

13 ¶ Then Solomon came *from his journey* to the high place that *was* at Gibeon to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 And [a]Solomon gathered chariots and horsemen: and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot cities, and with the king at Jerusalem.

15 And [b]the king [2]made silver and gold at Jerusalem *as plenteous* as stones, and cedar-trees made he as the [c]sycamore-trees* that *are* in the vale for abundance.

16 And [3]Solomon had horses brought out of Egypt,† and linen yarn: the king's merchants received the linen yarn at a price.

17 And they fetched up, and brought forth out of Egypt, a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, by their [4]means.

CHAPTER II.

1, 17 *Solomon's labourers for the building of the temple.* 3 *His message to Huram.* 11 *Huram's kind answer.*

AND Solomon [a]determined to build an house [b]for the name of the LORD, and [c]an house for his kingdom.

2 And Solomon [d]told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and six hundred to oversee them.

3 ¶ And Solomon sent to [e]Huram the king of Tyre, saying, [f]As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, [g]I build an house to the name of the LORD my God, [h]to dedicate *it* to him,* *and* [i]to burn before him [l]sweet incense, and for [k]the continual shew-bread, and for [l]the burnt-offerings morning and evening, on the sabbaths, and

B.C. 1015—B.C. 1015.

[y] Matt. vi. 33; Eph. iii. 20.

¶ These words are almost synonymous in English, but in the original, the former may denote possessions of any kind; the latter, such riches as are usually counted, as precious stones, money, and in particular such sums, perhaps, as were usually paid in tribute.—HEWLETT.

[z] 1 Chr. xxix. 25.
[a] Deut. xvii. 16. 1 Kings iv. 26.
[b] 1 Kings x. 27. Job xxii. 24, 25.
[2] *Gave.*
[c] Is. ix. 10,
* *Sycamore-trees*—or, wild fig-trees, which are very common in those countries, called in these days Egyptian or Pharaoh's fig-trees.—DIODATI.
[3] *The going forth of the horses which* was *Solomon's.*
† *Out of Egypt.*—He here again openly transgressed the law of God (as Grotius observes), presuming he had no need of those cautions which were given by Moses against this in the Book of Deuteronomy (xvii. 16).—PATRICK.
[4] *Hand.*

CHAP. II.

[a] 1 Kings v. 5.
[b] Deut. xii. 5, 11. Matt. vi. 9.
[c] 1 Kings vii. 1; ix. 1.
[d] 1 Kings v. 15, 16.
[e] 1 Kings v. 1, *Hiram.*
[f] 2 Sam. v. 11.
[g] 1 Kings viii. 18.
[h] 1 Kings viii. 63.
* *To dedicate it to him*—*i.e.*, to his honour and worship. *For the continual shew-bread*—so called here, and Num. iv. 7, because it was to be there continually, by a constant succession of new bread when the old was removed; of which see Ex. xxv. 30; Lev. xxiv. 8.—POOLE.
[i] Ex. xxx. 7.
[l] *Incense of spices.*
[k] Ex. xxv. 30.
[l] Ex. xxix. 38-42.

[m] Lev. xxiii.
[n] 1 Kings ix. 8.
[o] Ex. xv. 11.
[p] 1 Kings viii. 27. Acts vii. 48, 49.
[2] *Hath retained,* or *obtained strength.*
[q] Ex. iii. 11. Eph. iii. 8.
[r] Deut. xii. 5, 6, 11, 14, 26.

on the new moons, and on [m]the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

5 And the house which I build *is* [n]great; for [o]great *is* our God above all gods.

6 But [p]who [2]is able to build him an house, seeing the heaven, and heaven of heavens, cannot contain him? [q]who *am* I then, that I should build him an house, [r]save only to burn sacrifice before him?

7 Send me now therefore a man [s]cunning to work in gold, and in silver, and in brass,† and in iron, and in purple, and crimson, and blue, and that can skill [3]to grave with the cunning men that *are* with me in Judah and in Jerusalem, [t]whom David my father did provide.

8 [u]Send me also cedar-trees, fir-trees, [x]and [4]algum-trees, out of Lebanon;‡ (for I know that thy servants can skill to cut timber in Lebanon;) and, behold, my servants *shall be* with thy servants,

9 Even to prepare me timber in abundance: for the house which I am about to build *shall be* [5]wonderful great.

10 And, behold, [y]I will give to thy servants,§ the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand [z]baths of wine, and twenty thousand baths of oil.

11 ¶ Then Huram the king of Tyre answered in writing which he sent to Solomon, [a]Because the LORD hath loved his people, he hath made thee king over them.

12 [b]Huram said, moreover, Blessed *be* the LORD God of Israel, [c]that made heaven and earth, who hath given to David the king a wise son, [6]endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.‖

13 And now I have sent a cunning man, endued with understanding, [e]of Huram my father's;

14 [f]The son of a woman of the daughters of Dan, and his father *was* a man of Tyre, [g]skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any

[s] Ex. xxxi. 3-5.
† There were admirable artists in all these works at Tyre, whom he desired to be sent to him, that they might assist those whom David had provided, but were not so skilful as those of Tyre.—PATRICK.
[3] *To grave gravings.*
[t] 1 Chr. xxii. 15, 16.
[u] 1 Kings v. 6.
[x] 1 Kings x. 11, *almug-trees.*
[4] *Algummim.*
‡ *Lebanon* either was wholly or in part in Solomon's jurisdiction; and therefore he doth not desire that Huram would give him the cedars, because they were his own already; but only that his servants might *hew* them for him; which required art and skill in the time and manner of doing of it; all which the ingenious Tyrians well understood.—POOLE.
[5] *Great and wonderful.*
[y] 1 Kings v. 11. Luke x. 7.
§ Or, as it may be rendered, "I will give on account of thy servants." It is said at 1 Kings v. 11, that Solomon gave these stores to Huram. They were designed probably in part for the subsistence of the workmen, and the rest was sent to the king.—PYLE.
[z] 1 Kings vii. 26, 38.
[a] Deut. vii. 7, 8.
[b] Luke i. 68. 1 Pet. i. 3.
[c] Gen. i.; ii. Acts iv. 24.
[6] *Knowing prudence,* &c.
[d] 1.
‖ From these two verses, Victorinus Strigelius thought it certain that Huram was a proselyte to the true religion; because he first of all owns the God of Israel to be Jehovah, the maker of heaven and earth; for none but the Israelites called God by that name, and when they would distinguish him from idols and all creatures, they confess him to be the Creator of the world.—PATRICK.
[e] iv. 16.
[f] 1 Kings vii. 13, 14.
[g] Ex. xxxi. 3, 4.

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fore I can in faith ask of thee grace to enable me to do the duty of it." What service we have reason to believe God calls us to, we have reason to hope he will qualify us for. But that is not all: "Lord, thou hast put me into this place in the stead of David, the great and good man that filled it up so well; therefore give me wisdom, that Israel may not suffer damage by the change. Must I reign in my father's stead? Lord, give me my father's spirit." Note, The eminency of those that went before us, and the obligation that lies upon us to keep up and carry on the good work they were engaged in, should provoke us to a gracious emulation, and quicken our prayers to God for wisdom and grace, that we may do the work of God in our day, as faithfully and well as they did in theirs. (2.) "Let thy promise to David my father be established" (ver. 9). He means the promise concerning his successor. "In performance of that promise, 'Lord, give wisdom.'" We do not find that wisdom was any of the things promised, but it was necessary in order to the accomplishment of what was promised (2 Sam. vii. 13-15). The promise was, "He shall build a house for my name, I will establish his throne, he shall be my son;" and "My mercy shall not depart from him." "Now, Lord, unless you give me wisdom, thy house will not be built, nor my throne established; I shall behave in a manner unbecoming my relation to thee as a Father, shall forfeit thy mercy, and fool it away; therefore, 'Lord, give me wisdom.'" Note, *First*, God's promises are our best pleas in prayer: "Remember thy word unto thy servant." *Secondly*, Children may take the comfort of the promises of that covenant which their parents in their baptism laid claim to, and took hold of for them. *Thirdly*, The best way to obtain the benefit of the promises and privileges of the covenant, is to be earnest in prayer with God for wisdom and grace to do the duties of it. 4. He received a gracious answer to this prayer (ver. 11, 12).—*Henry.*

CHAP. II. SOLOMON'S TREATY WITH HURAM.—Ver. 3-10. We have here a more particular account of Solomon's message to Huram (or Hiram) king of Tyre than was before given; and it appears that he thought it no impropriety to speak freely on religious subjects, in treating with a heathen prince about secular business. On the contrary, he laboured to give him very high and honourable thoughts of Israel's God, as great above all gods, and as one whom "the heaven of heavens could not contain." He particularly explained to him his intentions in building a temple to the name of the Lord—viz., that it was to be the stated place of those instituted ordinances which were required by the law of God, given to Israel; that he might not misapprehend him, as if he supposed that JEHOVAH could be circumscribed in a temple, like the idols of the heathen: and he represented to him his own inability and unworthiness for such a service, except as mercifully assisted and accepted in it by that gracious God who had chosen him for the work. Ver. 11, 12. The just sentiments contained in these verses, with the pious and benevolent spirit which they breathe, leave no doubt but that Huram was himself a spiritual worshipper of the true God.—*Scott.*

BUILDERS OF THE TEMPLE.—Ver. 17. Solomon would not employ the freeborn Israelites in the drudgery-work of the temple itself, not so much as to be overseers of it; in this he employed the strangers who were proselyted to the Jewish religion, who had not lands of inheritance in Canaan, as the Israelites had, and therefore applied themselves to trades, and got their living by their ingenuity and industry. There was at this time a vast number of them in the land (ver. 17), who, if they were of any of the devoted nations, perhaps fell within the case, and therefore fell under the law of the Gibeonites, to be hewers of wood for the congregation; if not, yet being in many cases provided for by the law of Moses, and put upon an equal footing with the native Israelites, they were bound in gratitude to do what they could for the service of the temple. Yet, no doubt, they were well paid in money, or money's worth: the law was, "Thou shalt not oppress a stranger." The distribution of them we have here (ver. 2, and again ver. 18)—in all 150,000. Canaan was a fruitful land, that found meat for so many mouths more than the numerous natives; and the temple a vast building, that found work for so many hands. Mr Fuller suggests that the expedient peculiar to this structure—a framing all beforehand—must needs increase the work; I think it rather left so much the more room for this vast multitude of hands to be employed in it, for in the forest of Lebanon they might all be at work together, without crowding one another, which they could not have been upon mount Zion. And if there had not been such vast numbers employed, so large and curious a fabric, which was begun and ended in seven years, might, for aught I know, have been as long in building as St Paul's.—*Henry.*

PRACTICAL OBSERVATIONS.—We ought always to attend to the work of God in preference to our own indulgence or accommodation, and our hearts should be resolved for every service, that we may endure hardship, struggle with difficulties, and not yield to weariness or discouragement.—The greatest monarchs on earth are as nothing in comparison with the God of heaven, and they should deem it their highest honour to be his servants, and to speak of his glorious majesty.—The genuine love of God

manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

15 Now therefore the wheat, and the barley, the oil, and the wine, [h] which my lord hath spoken of, let him send unto his servants:

16 And [i] we will cut wood out of Lebanon, [7] as much as thou shalt need; and we will bring it to thee in floats by sea to [8] Joppa, and thou shalt carry it up to Jerusalem.

17 ¶ And Solomon [k] numbered all [9] the strangers that *were* in the land of Israel, [l] after the numbering wherewith David his father had numbered them; ¶ and they were found an hundred and fifty thousand, and three thousand and six hundred.

18 And he set [m] threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

CHAPTER III.

1 *The place and the time of building the temple.* 3 *The measure and ornaments of the house.* 10 *The cherubims.*

THEN [a] Solomon began to build the house of the LORD at Jerusalem [b] in mount Moriah,* [1] where *the LORD* appeared unto David his father, in the place that David had prepared in the thrashing-floor of [c] Ornan the Jebusite.

2 And he began to build [d] in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things wherein* [e] Solomon was [2] instructed for the building of the house of God. [f] The length by cubits after the first measure† *was* threescore cubits, and the breadth twenty cubits.

4 And the porch that *was* in the front *of the house*, the length *of it was* according to the breadth of the house, twenty cubits, and the height *was* an hundred and twenty: and he overlaid it within with pure gold.

5 And [g] the greater house‡ he ceiled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he [3] garnished the house with [h] precious stones for beauty;§ and the gold *was* gold of Parvaim.

7 He [i] overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof, with gold; and [k] graved cherubims on the walls.

8 ¶ And he made [l] the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold, *amounting* to six hundred talents.

9 And the weight of the nails‖ *was* fifty shekels of gold. And he overlaid the upper chambers with gold.

10 And in the most holy house he made [m] two cherubims of [4] image-work, and overlaid them with gold.

11 And the wings of the cherubims *were* twenty cubits long; one wing *of the one cherub was* five cubits, reaching to the wall of the house; and the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house; and the other wing *was* five cubits *also*, joining to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: and they stood on their feet, and their faces *were* [5] inward.

14 ¶ And he made [n] the vail *of* blue, and purple, and crimson, and fine linen, and [6] wrought cherubims thereon.

15 ¶ Also he made before the house [o] two pillars¶ of thirty and five cubits [7] high, [p] and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made [q] chains, *as* in the oracle, and put *them* on the heads of the pillars; and made [r] an hundred pomegranates, and put *them* on the chains.

17 And he reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand [8] Jachin, and the name of that on the left [9] Boaz.*

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[h] 1 Kings v. 11.
[i] 1 Kings v. 8, 9.
[7] *According to all thy need.*
[8] *Japho.*
[k] viii. 7, 8.
[9] *The men the strangers.*
[l] 1 Chr. xxii. 2.
¶ David had not only numbered his own people, for which he smarted (2 Sam. xxiv.), but afterward he numbered the strangers—not out of vanity, but that Solomon might have a true account of them, and employ them about his buildings, as he saw fit. Yet Solomon thought fit to number them again, because death might have made a considerable alteration among them since David's numbering of them; and it behoved him to have an exact account of them.—POOLE.
[m] 2.

CHAP. III.

[a] 1 Kings vi. 1, &c.
[b] Gen. xxii. 2, 14.
* It is very generally admitted, as a well-grounded opinion, that this mount Moriah, on which Solomon now built his temple, was the same as that to which Abraham was commanded to go to offer his son Isaac (Gen. xxii. 2).—WELLS.
[1] *Which was seen of David.*
[c] 2 Sam. xxiv. 18, &c., *Araunah.* 1 Chr. xxi. 18; xxii. 1.
[d] 1 Kings vi. 1.
[e] 1 Chr. xxviii. 11-19.
[2] *Founded.*
[f] 1 Kings vi. 2, 3.
† From this we may conclude, that when the author wrote, another sort of cubit was in use than what had been formerly. He most probably refers to the Mosaic cubit (compare Ezek. xl. 5, and xliii. 13).—BOOTHROYD.
[g] 1 Kings vi. 15-17, 21, 22.
‡ *The greater house*—*i.e.*, the holy place, which was thrice as large as the lesser house, or the holy of holies, which is called *the most holy house* (ver. 8).—POOLE.

[3] *Covered.*
[h] 1 Chr. xxix. 2, 8.
§ The situation of this place, from which gold was procured, has been the subject of much discussion. There are reasons for concluding that the island of Ceylon may be meant. That island was called by the Phœnicians, Taphparvan, a word which means in their language, "the shore of Parvan," Taph signifying a shore.—BOCHART.
[i] Ex. xxvi. 29.
[k] Ex. xxvi. 1.
[l] Ex. xxvi. 33. 1 Kings vi. 19, 20.
‖ Or, of each one of them, and they were nothing but heads made in the fashion of golden bosses or knops (1 Kings vi. 18), and they served for heads to the iron nails, with which the said plates were fastened to the cedar boards, and likely they were set in the midst of the eight squares of those chains and nets wherewith the walls were adorned.—DIODATI.
[m] 1 Kings vi. 23-28.
[4] *Moveable work.*
[5] Or, *toward the house.*
[n] Ex. xxvi. 31-35. Matt. xxvii. 51.
[6] *Caused to ascend.*
[o] 1 Kings vii. 15-24. Jer. lii. 21-23.
¶ It seems to have been a general custom in temples of remote antiquity, to erect isolated monuments or obelisks in front. Belzoni, in his researches among the stupendous structures of former ages, discovered in many instances these colossal pillars.—BURDER'S ORIENTAL CUSTOMS.
[7] *Long.*
[p] 1 Kings vii. 15.
[q] 1 Kings vii. 17.
[r] 1 Kings vii. 21.
[8] *He shall establish.*
[9] *In it is strength.*
* It is generally thought that these pillars were made and erected only for ornament, because they supported no building; but Abarbinel's conjecture is not improbable, that Solomon had respect to the pillar of cloud and the pillar of fire that went before them and conducted them in the wilderness, and was the token of the Divine providence over them.—PATRICK.

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abounding in the heart would intermix the savour of piety in the ordinary concerns and converse of life. Indeed, we should be neither afraid nor ashamed to embrace every opportunity of speaking honourably of him, and of impressing the minds of men with a deep sense of his majesty and excellency, and of the importance of his favour, worship, and service. It is a great part of our "wisdom towards them that are without" so to explain our meaning in every doctrine and ordinance, and so to guard our discourses ab at them, as may best prevent misapprehension or prejudice; and the neglect of this rule is not boldness nor faithfulness, as some well-meaning zealots suppose, but indiscretion and folly.—In pleading the cause of God and religion, we should always speak humbly of ourselves; but unless we be humbled, our temper and conduct will betray the hypocrisy of our self-abasing language. May the Lord himself, therefore, "clothe us with humility"!—Possessions, endowments, or royal authority are given men for the sake of others; and a wise and pious king is an evidence of the Lord's special love to the people, who, then, can express the greatness of his love to his believing people in giving them his only-begotten Son to be their Prince and Saviour! It is also a great mercy to have children endued with wisdom and understanding; and we should all desire to be blessings to those among whom we live, that they may bless God for us. We ought also to praise him for those blessings which are exclusively bestowed on others; and it is pleasant to observe how the friendship of pious men becomes the means of bringing those who were far off to know, love, and worship our God and Saviour.—*Scott.*

CHAP. III. SITE OF THE TEMPLE.—Ver. 1. Here is, 1. The place where the temple was built. Solomon was neither at liberty to choose, nor at a loss to fix the place. It was before determined (1 Chron. xxii. 1), which was an ease to his mind. (1.) It must be at Jerusalem, for that was the place where God had chosen to put his name there. The royal city must be the holy city; *there* must be "the testimony of Israel, for there are set the thrones of judgment" (Ps. cxxii. 4, 5). (2.) It must be on mount Moriah, which some think was that very place in the land of Moriah where Abraham offered Isaac (Gen. xxii. 2). So the Targum says expressly, adding, "But he was delivered by the word of the Lord, and a ram provided in his place." That was typical of Christ's sacrifice of himself; therefore fitly was the temple, which was likewise a type of him, built there. (3.) It must be "where the Lord appeared to David," and "answered him by fire" (1 Chron. xxi. 18, 26). There atonement was made once, and therefore, in remembrance of that, there atonement must still be made. There where God has met with me, it is to be hoped that he will still. (4.) It must be in the place which David had prepared—not only which he had purchased with his money, but which he had pitched upon by Divine direction. It was Solomon's wisdom not to inquire out a more convenient place, but to acquiesce in the appointment of God, whatever might be objected against it. (5.) It must be in the thrashing-floor of Ornan, which, if (as a Jebusite) it gives encouragement to the Gentiles, yet it obliges us to look upon temple-work as that which requires the labour of the mind, no less than thrashing-work does that of the body. 2. The time when it was begun—not till the fourth year of Solomon's reign (ver. 2). Not that the three first years were trifled away, or spent in deliberating whether they should build the temple or no, but they were employed in the necessary preparations for it, wherein three years would be soon gone, considering how many hands were to be got together and set to work. Some conjecture that this was a sabbatical year, or year of release, and rest to the land, when the people, being discharged from their husbandry, might more easily lend a hand to the beginning of this work, and then the year it was finished would fall out to be another sabbatical year, when they would likewise have leisure to attend the solemnity of the dedication of it. 3. The dimensions of it, in which Solomon was instructed (ver. 3), as he was in other things, by his father. "This was the foundation" (so it may be read) "which Solomon laid for the building of the house." This was the rule went by, so many cubits the length and breadth, after the first measure—that is, according to the measure first fixed, which there was no reason to make any alteration of when the work came to be done, for the dimensions were given by Divine wisdom, and "what God doeth it shall be for ever; nothing can be put to it, or taken from it" (Eccl. iii. 14). His first measure will be the last.

ITS ORNAMENTS.—Ver. 4, &c. As for the ornaments of the temple, the timber-work was very fine, and yet within it was "overlaid with pure gold," with "fine gold" (ver. 5), and that embossed with "palm-trees and chains." It was of gold of "Parvaim" (ver. 6), the best gold. The "beams" and "posts," the "walls" and "doors," were "overlaid with gold" (ver. 7). The most holy place, which was ten yards square, was all "overlaid with fine gold" (ver. 8), even the "upper chambers," or rather the "upper floor or roof," top, bottom, and sides, were all overlaid with gold. Every nail, or screw, or pin, with which the golden plates were fastened to the walls, that were overlaid with them, weighed fifty shekels, or was worth so much, workmanship and all.

B.C. 1012—B.C. 1005.

CHAPTER IV.

1 *The altar of brass.* 2 *The molten sea.* 6 *The ten lavers, candlesticks, and tables.* 19 *The instruments of gold.*

MOREOVER, he made [a]an altar of brass,* twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ Also he made [b]a molten sea of ten cubits from [1]brim to brim, round in compass, and five cubits the height thereof; and a line of thirty cubits did compass it round about.

3 And under it *was* [c]the similitude of oxen, which did compass it round about; ten in a cubit, compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It [d]stood upon twelve oxen,† [e]three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an hand-breadth, and the brim of it like the work of the brim of a cup, [2]with flowers of lilies; *and* it received and held [f]three thousand baths.‡

6 ¶ He made also [g]ten lavers, and put five on the right hand, and five on the left, to wash in them: [3]such things as they offered for the burnt-offering they washed in them; [h]but the sea *was* for the priests to wash in.

7 And he made [i]ten candlesticks of gold [k]according to their form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also [l]ten tables, and placed *them* in the temple, five on the right side, and five on the left: and he made an hundred [4]basons of gold.

9 ¶ Furthermore, he made [m]the court of the priests, and the great court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east end, over against the south.

11 ¶ And Huram made the pots, and the shovels, and the [5]basons. And Huram [6]finished the work that he was to make for king Solomon for the house of God;

CHAP. IV.

[a] Ex. xxvii. 1-8. 2 Kings xvi. 14, 15.

* The brasen altar is entitled to special consideration, since all the sacrifices were to be offered thereon, and sanctified by it. This reminds us of the Great Sacrifice that was shadowed forth, and ultimately presented on Calvary, for the destruction of death, and the salvation of a lost world. — DR JOHN CAMPBELL.

[b] Ex. xxx. 18-21. Zech. xiii. 1.

[1] *His brim to his brim.*

[c] Ez. i. 10. 1 Cor. ix. 9, 10.

[d] Matt. xvi. 18. Eph. ii. 20.

† *It stood upon twelve oxen*, of solid brass, which was necessary to bear so great a weight. It is probably conceived, that the water was by cocks drawn out of the mouths of these oxen. Three of these looked each way; partly for the more equal and convenient support of the vessel, and partly that divers persons might draw water out of it at the same time, which was frequently necessary, especially in great solemnities.—POOLE.

[e] Matt. xxviii. 19, 20. Acts ix. 15.

[2] *Like a lily-flower.*

[f] 1 Kings vii. 26.

‡ In 1 Kings vii. 26, it is "two thousand." This book, being written after the captivity, reference is perhaps here made to the Babylonish bath, which was less than the Jewish.—CLARKE.

[g] Ex. xxx. 18-21. Ps. li. 2.

[3] *The work of burnt-offering.*

[h] Ex. xxix. 4. Heb. ix. 14.

[i] 1 Kings vii. 49. Rev. i. 20.

[k] Ex. xxv. 31-40.

[l] Ex. xxv. 23-30. 1 Cor. x. 21.

[4] *Bowls.*

[m] 1 Kings vi. 36; vii. 12.

[5] *Bowls.*

[6] *Finished to make.*

[n] 1 Kings vii. 41.

[o] Ex. xxviii. 33, 34. Cant. iv. 13.

[7] *Face of the.*

[8] *Caldrons.*

[p] Ex. xxvii. 3. Zech. xiv. 20, 21.

[q] 1 Sam. ii. 13, 14.

[r] 1 Kings vii. 13, 14, 45, *Hiram.*

[9] *Made bright*, or *scoured.*

§ *In the plain of Jordan.*—The place chosen for casting all these vessels of brass or copper was doubtless selected for conveniency, and as best suited for the purpose; and, being at a considerable distance from Jerusalem, that city would be preserved from the smoke and noxious vapours necessarily occasioned by the process, and all the vessels be brought ready for use to the court of the temple.—SCOTT.

[1] *Thicknesses of the ground.*

[s] 1 Kings vii. 46, *Zarthan.*

[t] 1 Kings vii. 47. Jer. lii. 20.

[u] 1 Kings vii. 48-50.

[x] Ex. xxx. 1-10. Rev. viii. 3.

[y] Ex. xxv. 23-30.

‖ Which were of gold; and so are distinguished from those ten tables mentioned ver. 8, which seem to have been made of silver (compare 1 Chron. xxviii. 16).—POOLE.

[z] Ex. xxv. 31 37.

[a] 1 Kings viii. 6. Ps. xxviii. 2.

[b] Ex. xxv. 31; xxxvii. 20.

[2] *Perfections of.*

[c] Ex. xxxvii. 23.

¶ It is not quite certain that the original word means anything of this kind. Instruments like ours, for *cutting* the wick of a lamp, were *not* anciently known, but a sort of tweezers were employed to draw up the wick when necessary, and for *pinching off* any superfluous portion. Every one is aware that lamps, when properly replenished with oil, do not need snuffing like candles. The sort of tweezers we have mentioned are still used in the East for trimming lamps. Snuffers are known only in those parts of Western Asia where candles are partially used during winter. Snuffers are candle, not lamp instruments; and candles are but little used in any part of Asia, the temperature being generally too warm. — PICT. BIBLE.

CHAP. V.

[a] 1 Kings vii. 51.

[b] 1 Kings viii. 1-11.

12 *To wit*, the two pillars, and [n]the pommels, and the chapiters *which were* on the top of the two pillars; and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars;

13 And [o]four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the chapiters which *were* upon the [7]pillars.

14 He made also bases, and [8]lavers made he upon the bases;

15 One sea, and twelve oxen under it.

16 The [p]pots also, and the shovels, and the [q]flesh-hooks, and all their instruments, did [r]Huram his father make to king Solomon, for the house of the LORD, of [9]bright brass,

17 In the plain of Jordan§ did the king cast them, in the [1]clay ground between Succoth and [s]Zeredathah.

18 Thus Solomon made all these vessels in great abundance: for [t]the weight of the brass could not be found out.

19 ¶ And Solomon made [u]all the vessels that *were for* the house of God, [x]the golden altar also, and [y]the tables whereon the shew-bread *was set*;‖

20 Moreover, [z]the candlesticks with their lamps, that they should burn after the manner before [a]the oracle, of pure gold;

21 And [b]the flowers, and the lamps, and the tongs, *made he of* gold, *and* that [2]perfect gold;

22 And the [c]snuffers,¶ and the basons, and the spoons, and the censers *of* pure gold: and the entry of the house, the inner doors thereof for the most holy *place*, and the doors of the house of the temple, *were of* gold.

CHAPTER V.

1 *The dedicated treasures.* 2 *The bringing up of the ark of the covenant.* 11 *God being praised, giveth a sign of his favour.*

THUS all the work that Solomon made for the house of the LORD was finished: and Solomon [a]brought in *all* the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God.

2 ¶ [b]Then Solomon assembled the elders of

A great many precious stones were dedicated to God (1 Chron. xxix. 2, 8), and these were set here and there where they would shew to the best advantage. The finest houses now pretend to no better garnishing than good paint on the roof and walls, but the ornaments of the temple were more substantially rich. It was set with "precious stones," because it was a type of the new Jerusalem, which has *therefore* no temple in it, because it is all temple, the walls, gates, and foundations of which are said to be of "precious stones and pearls" (Rev. xxi. 18, 19, 21).—*Henry.*

CHAP. IV. THE ALTAR.—Ver. 1. There was the "brasen altar." The making of this was not mentioned in the Kings. On this all the sacrifices were offered, and it sanctified the gift. This altar was much larger than that which Moses made in the tabernacle; that was five cubits square, this was twenty cubits square. Now Israel was become both more numerous and more rich, and, it was to be hoped, more devout (for every age should aim to be wiser and better than that which went before it), it was expected that there would be a greater abundance of offerings brought to God's altar than had been. It is therefore made such a capacious scaffold that it might hold them all, and none might excuse themselves from bringing those testimonies of their devotion by alleging that there was not room to receive them. God had greatly enlarged their borders; it was therefore fit that they should enlarge his altars. Our returns should bear some proportion to our receivings. It was ten cubits high, so that the people who worshipped in the courts might see the sacrifices burnt, and their eye might affect their heart with sorrow for sin: "It is of the Lord's mercies that I am not thus consumed, and that this is accepted as an expiation of my guilt." They might thus be led to consider the Great Sacrifice which should be offered, in the fulness of time, to take away sin, and abolish death, which the blood of bulls and goats could not possibly do; and with the smoke of the sacrifices their heart might ascend to heaven in holy desires toward God and his favour. In all our devotions we must keep the eye of faith fixed upon Christ, the great Propitiation. How they went up to this altar, and carried the sacrifices up to it, we are not told—some think by a plain ascent like a hill; if by steps, doubtless they were so contrived as that the end of the law (mentioned Exod. xx. 26) might be answered.

THE MOLTEN SEA.—Ver. 2, 5. There was the molten sea, a very large brass pan, in which they put water for the priests to wash in. It was put just at the entrance into the court of the priests, like the font at the church door. If it were filled to the brim, it would hold 3000 baths (as here, ver. 5); but, in common, there were only 2000 baths in it (1 Kings vii. 26). The Holy Ghost by this signified, 1. Our great gospel *privilege*, that "the blood of Christ cleanseth from all sin" (1 John i. 7). To us there is a "fountain opened" for all believers (who are spiritual priests) (Rev. i. 5, 6), nay, for "all the inhabitants of Jerusalem to wash in" from sin, which is uncleanness. There is a fulness of merit in Jesus Christ for all those that by faith apply themselves to him for the purifying of their consciences, that they may serve the "living God" (Heb. ix. 14). 2. Our great gospel *duty*, which is to cleanse ourselves by true repentance from all the pollutions of the flesh, and the corruption that is in the world. Our hearts must be sanctified, or we cannot sanctify the name of God. They that draw nigh to God must "cleanse their hands and purify their hearts" (Jam. iv. 8). "If I wash thee not, thou hast no part with me," and he that "is washed" still needs to "wash his feet" to renew his repentance, whenever he "goes in to minister" (John xiii. 10). —*Henry*

PRACTICAL OBSERVATIONS.—The furniture of the temple, compared with that of the tabernacle, plainly instructed God's ancient people that his Church would be gradually enlarged, and his worshippers immensely multiplied; and, blessed be God, in the enlarged, and his worshippers immensely multiplied; and, blessed be God, in the person, sacrifice, and offices of Christ, there is an abundant sufficiency for any multitudes who can ever come to the Father through him. May the preaching of the gospel hold him forth as crucified for sinners, to all the nations of the earth, and may his Spirit prepare the hearts of all the inhabitants to welcome his salvation; for all things else are now ready!—*Scott.*

CHAP. V. GOD IN HIS HOUSE.—Ver. 13. Observe, 1. How God took possession of the temple; he "filled it with a cloud." (1.) Thus he signified his acceptance of this temple to be the same to him that the tabernacle of Moses was, and assured them that he would be the same in it; for it was by a cloud that he made his public entry into that (Ex. xl. 34). (2.) Thus he considered the weakness and infirmity of those to whom he manifested himself—who could not bear the dazzling lustre of the Divine light, it would have overpowered them; he therefore "spreads a cloud upon it" (Job xxvi. 9). Christ revealed things unto his disciples as they were able to bear them, and in parables which wrapped up Divine things as in a cloud. (3.) Thus he would affect all that worshipped in his courts with holy reverence and fear. Christ's disciples were afraid when they entered into a cloud (Luke ix. 34). (4.) Thus he would

Israel, and all the heads of the tribes, [c] the chief of the fathers of the children of Israel, unto Jerusalem,* to bring up the ark of the covenant of the LORD [d] out of the city of David, which *is* Zion.

3 Wherefore all the men of Israel assembled themselves unto the king [e] in the feast which *was* in the seventh month.

4 And all the elders of Israel came; and [f] the Levites took up the ark.

5 And they brought up the ark, and [g] the tabernacle of the congregation,† and all the holy vessels that *were* in the tabernacle; these did the priests *and* the Levites bring up.

6 Also [h] king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be told nor numbered for multitude.

7 And the priests brought in the ark of the covenant of the LORD unto his place, [i] to the oracle of the house,‡ into the most holy *place*, *even* under the wings of the cherubims:

8 For the cherubims spread forth *their* wings over the place of the ark, and the cherubims covered the ark and [k] the staves thereof above.

9 And they drew out the staves *of the ark*, that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And [l] there it is unto this day.

10 *There was* nothing in the ark, [l] save the two tables which Moses put *therein* at Horeb, when [m] the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass, when the priests were come out of the holy *place;* (for all the priests *that were* present were [n] sanctified,‖ *and* did not *then* [o] wait by course:

12 Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, *being* [p] arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them [q] an hundred and twenty priests sounding with trumpets;)

13 It came even to pass, as the trumpeters and singers *were* [r] as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up *their* voice with the trumpets, and cymbals, and instruments of musick, and praised the LORD, *saying*, For [s] *he is* good;§ for his mercy *endureth* for ever: that [t] *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that [u] the priests could not stand to minister by reason of the cloud: for [x] the glory of the LORD had filled the house of God.‖

B.C. 1004—B.C. 1004.

[c] 1 Chron. xv. 12; xxvi. 26.

* This was about eleven months after the temple was completed. The intervening time was doubtless employed in getting everything ready for the solemnity; and the time which was chosen coincided with the feast of tabernacles, which insured the presence of multitudes of the most zealous and pious Israelites, along with the elders and chief persons.—SCOTT.

[d] 2 Sam. vi. 12. 1 Chr. xvi. 1.

[e] Lev. xxiii. 34-36. 1 Kings viii. 2.

[f] Num. iv. 15. Josh. iii. 6; vi. 6.

[g] 1 Kings viii. 4, 6.

† This most probably refers to the old Mosaic tabernacle, the various parts of which were now brought, and what were useful applied to the use of the temple, and other things kept with care, as proofs of past events concerning the nation.—BOOTHROYD.

[h] 2 Sam. vi. 13. 1 Kings viii. 5.

[i] Ex. xxxvii. 6-9. 1 Kings vi. 23-28.

‡ *Into the oracle of the house*—*i.e.*, to that part of the house which is called the "oracle," 1 Kings vi. 5, 16, 19, 23; or, as it here follows, "the most holy place." *Under the wings of the cherubims*—*i.e.*, of Solomon's new-made cherubims (1 Kings vi. 23, 24, 27); not of the Mosaical cherubims, which were far less, and unmovably fixed to the ark (Exod. xxxvii. 7, 8), and therefore, together with the ark, were put under the wings of these cherubims.—POOLE.

[k] Ex. xxv. 12-15; xxvii. 3-5.

[l] *They are there.*

[l] Ex. xxxi. 18; xxxii. 15, 16, 19.

[m] Ex. xix. 5; xxiv. 7, 8. Deut. xxix. 1.

[n] xxix. 5, 15; xxx. 17-20.

[o] 1 Chr. 24.

[p] 1 Chr. xv. 27. Rev. xv. 6.

[q] Num. x. 1-5.

[r] Ps. xcv. 1, 2. Is. lii. 8.

[s] 1 Chr. xvi. 34, 41. Ezra iii. 11.

§ *For he is good.*—Whether they sung the 136th Psalm from the beginning to the ending, or other psalms, joining this verse as a burthen unto it, an ordinary thing in antiphones (1 Chr. xvi. 41).—DIODATI.

[t] 1 Kings viii. 10.

[u] 1 Tim. vi. 16.

[x] Ex. xl. 35.

‖ It is remarkable that the Lord took possession of his temple by the cloud at the moment when with one consent, the Levites were singing the praises of his everlasting goodness and mercy.—SCOTT.

CHAPTER VI.

1 *Solomon having blessed the people, blesseth God.* 12 *His prayer at the consecration of the temple.*

THEN said Solomon,* [a] The LORD hath said that he would dwell in the thick darkness.

2 But [b] I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 ¶ And the king [c] turned his face, and [d] blessed the whole congregation of Israel: (and [e] all the congregation of Israel stood:)

4 And he said, [f] Blessed *be* the LORD God of Israel, [g] who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 [h] Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that [i] my name might be there; [k] neither chose I any man to be a ruler over my people Israel:†

6 But I have chosen Jerusalem, that my name might be there; and have [l] chosen David to be over my people Israel.

7 Now, [m] it was in the heart of David my father to build an house for the name of the LORD God of Israel:‡

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, [n] thou didst well in that it was in thine heart:

9 Notwithstanding thou shalt not build the house; but thy son, which shall come forth out of thy loins, he shall build the house for my name.

10 The LORD therefore hath performed his word that he hath spoken; for [o] I am risen up in the room of David my father, and am set on the throne of Israel, as the LORD promised, and have built the house for the name of the LORD God of Israel:

11 And in it have [p] I put the ark, wherein *is* the covenant of the LORD, that he made with the children of Israel.

* Perceiving both priests and people struck with horror and wonder at this darkness, he minds them that this was no sign of God's dislike or disfavour, as some of them might possibly imagine; but a token of his approbation, and grace, and special presence among them.—POOLE.

[a] Ex. xxiv. 15-18. Heb. xii. 18.

[b] 2 Sam. vii. 13. 1 Chr. xvii. 12.

[c] 1 Kings viii. 14.

[d] Josh. xxii. 6.

[e] 1 Kings viii. 14.

[f] 1 Kings viii. 15. Eph. i. 3.

[g] 1 Chr. xvii. 12.

[h] 2 Sam. vii. 6, 7.

[i] Ex. xx. 24; xxiii. 21. Deut. xii. 5.

[k] 1 Sam. x. 24. 2 Sam. vii. 15, 16.

† These words differ from the parallel place at 1 Kings viii. 16, where it is said, "But I chose David to be over my people Israel." The meaning is, that till the time of David there was no settled succession of rulers, but God raised up judges out of what tribe and family he pleased; and, when he made Saul king, he did not continue the dignity in his family, as was the case with David.—PATRICK.

[l] 1 Sam. xvi. 1. Ps. lxxxix. 19, 20.

[m] 2 Sam. vii. 2, 3. 1 Kings v. 3.

‡ David, his chosen king, was indeed accepted in his design of erecting a temple; yet he was not allowed to accomplish his purpose. But at length, according to the promise of God to him, his son had completed the temple, and had brought the ark into the most holy place. The tables of the law are called the covenant, because the covenant with Israel at Sinai was grounded on them.—SCOTT.

[n] 1 Kings viii. 18-21. 2 Cor. viii. 12.

[o] 1 Kings ii. 12; iii. 6, 7.

[p] Ex. xl. 20. 1 Kings viii. 9.

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intimate the darkness of that dispensation by reason of which they could not steadfastly look to the end of those things which were now abolished (2 Cor. iii. 13). 2. When he took possession of it. (1.) "When the priests were come out of the holy place" (ver. 11). This is the way of giving possession. All must come out, that the rightful owner may come in. Would we have God dwell in our hearts? We must leave room for him; let everything else give way. We are here told that, upon this occasion, the whole family of the priests attended, and not any one particular course; "all the priests that were present were sanctified" (ver. 11), because there was work enough for them all, when such a multitude of sacrifices were to be offered, and because it was fit that they should all be eyewitnesses of this solemnity, and receive the impressions of it. (2.) When the singers and musicians praised God, then the house was filled with a cloud. This is very observable; it was not when they "offered sacrifices," but when they "sung the praises of God," that God gave them this token of his favour; for the sacrifice of praise "pleaseth the Lord" better than that of "an ox or bullock" (Ps. lxix. 31). All the singers and musicians were employed, those of each of the three families; and, to complete the concert, 120 priests, with their trumpets, joined with them, all standing at the east end of the altar, on that side of the court which lay outmost toward the people (ver. 12). And when this part of the service began, the glory of God appeared. Observe, *First*, It was when they were unanimous, when they were as one, to make one sound. The Holy Ghost descended on the apostles when they met with one accord (Acts ii. 1). Where unity is, the Lord commands the blessing. *Secondly*, It was when they were lively and hearty, and "lifted up their voice to praise the Lord." Then we serve God acceptably, when we are fervent in spirit, serving him. *Thirdly*, It was when they were in their praises, celebrating the everlasting mercy and goodness of God. As there is no one saying oftener repeated in Scripture than this, "His mercy endureth for ever" (twenty-six times in one Psalm, Ps. cxxxvi., and often elsewhere), so there is none more signally owned from Heaven; for it was not the expression of some rapturous flights that the priests were singing when the glory of God appeared, but this plain song, "He is good, and his mercy endureth for ever." This should endear these words to us. God's goodness is his glory, and he is pleased when we give him the glory of it.—*Henry.*

CHAP. VI. SOLOMON'S PIETY.—Ver. 1-11. It is of great consequence, in all our religious actions, that we design well, and that our eye be single. If Solomon had built this temple in the pride of his heart, as Ahasuerus made his feast, only to "shew the riches of his kingdom, and the honour of his majesty, it would not have turned at all to his account. But he here declares upon what inducements he undertook it, and they are such as not only justify, but magnify the undertaking. 1. He did it for the glory and honour of God; this was his highest and ultimate end in it. It was "for the name of the Lord God of Israel" (ver. 10), to be "a house of habitation for him" (ver. 2). He has indeed, as to us, "made darkness his pavilion" (ver. 1), but let this house be the residence of that darkness; for it is in the upper pavilion that he dwells in light, such as no eye can approach. 2. He did it in compliance with the choice God had been pleased to make of Jerusalem, to be the city in which he would record his name (ver. 6), "I have chosen Jerusalem." A great many stately buildings there were in Jerusalem for the king, his princes, and the royal family. If God choose that place, it is fit that there be a building for him, which may excel all the rest. Were men thus honoured there, let God be thus honoured. 3. He did it in pursuance of his father's good intentions, which he never had an opportunity to put in execution. "It was in the heart of David my father to build a house for God;" the project was his, be it known to his honour (ver. 7), and God approved of it, though he permitted him not to put it in execution (ver. 8): "Thou didst well that it was in thine heart." Temple-work is often thus done; one sows and another reaps (John iv. 37, 38); one age begins that which the next brings to perfection; and let not the wisest of men think it any disparagement to them to pursue the good designs which those that went before them have laid, and to build upon their foundation. Every good piece is not an original. 4. He did it in performance of the word which God had spoken. God had said, "Thy son shall build the house for my name," and now he had done it (ver. 9, 10). The service was appointed him, and the honour of it

B.C. 1004—B.C. 1004.

12 ¶ And he stood before the altar of the LORD, in the presence of all the congregation of Israel, and [q]spread forth his hands,

13 (For Solomon had made a brasen scaffold,§ of five cubits [1]long, and five cubits broad, and three cubits high, and had set it in the midst of [r]the court; and upon it he stood, and [s]kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven,)

14 And said, O LORD God of Israel, *there is* [t]no God like thee in the heaven, nor in the earth; which [u]keepest covenant, and *shewest* mercy unto thy servants that [x]walk before thee with all their hearts:

15 Thou which hast kept with thy servant David my father that which thou hast promised him; and spakest with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Israel, [y]keep with thy servant David my father that which thou hast promised him, saying, [2]There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way‖ [z]to walk in my law, as thou hast walked before me.

17 Now then, O LORD God of Israel, [a]let thy word be verified, which thou hast spoken unto thy servant David.

18 (But [b]will God in very deed dwell with men on the earth? Behold, [c]heaven, and the heaven of heavens, cannot contain thee; how much less this house which I have built!)

19 [d]Have respect therefore to the prayer of thy servant, and to his supplication, O LORD my God, [e]to hearken unto the cry and the prayer which thy servant prayeth before thee:

20 That thine eyes may be open upon his house day and night, upon the place whereof thou hast said that thou wouldst [f]put thy name there;¶ to hearken unto the prayer which thy servant prayeth [3]toward this place.

21 Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall [4]make toward this place: hear thou from [g]thy dwelling-place, *even* from heaven; and when thou hearest, forgive.

22 ¶ If a man [h]sin against his neighbour, [5]and an oath be laid upon him to make him swear,* and the oath come before thine altar in this house:

23 Then hear thou from heaven, and do, and judge thy servants, by [i]requiting the wicked, by recompensing his way† upon his own head; and by [k]justifying the righteous, by giving him according to his righteousness.

24 ¶ And if thy people Israel [6]be put to the worse before the enemy, [l]because they have sinned against thee, and [m]shall return and confess thy name, and pray and make supplication before thee [7]in this house:

25 Then hear thou from the heavens, and [n]forgive the sin of thy people Israel, and bring them again unto the land which thou gavest to them and to their fathers.

26 ¶ When [o]the heaven is shut up,‡ and there is no rain, because they have sinned against thee; *yet* if they pray toward this place, and confess thy name, and [p]turn from their sin, when thou dost afflict them:

27 Then hear thou from heaven, and forgive the sin of thy servants, and of thy people Israel, [q]when thou hast taught them the [r]good way§ wherein they should walk; and [s]send rain upon thy land, which thou hast given unto thy people for an inheritance.

28 ¶ If there be [t]dearth in the land, if there be pestilence, if there be blasting, or mildew, [u]locusts, or caterpillars; if their enemies besiege them in the [8]cities of their land; whatsoever sore, or whatsoever sickness *there be:*

29 *Then* [x]what prayer, *or* what supplication soever shall be made of any man, or of all thy people Israel, when every one shall [y]know his own sore, and his own grief, and shall spread forth his hands [9]in this house:

30 Then hear thou from heaven thy dwelling-place, and forgive, and [z]render unto every man according unto all his ways whose heart thou knowest; (for thou only knowest the hearts of the children of men;)

31 That they may [a]fear thee, to walk in thy ways, [l]so long as they live in the land which thou gavest unto our fathers.

32 ¶ Moreover, concerning [b]the stranger, which is not of thy people Israel, but [c]is come from a far country‖ for thy great name's sake, and [d]thy

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[q] Ex. ix. 33. Ps. xxviii. 2.

§ This verse is added to what we have in the Book of Kings. It had been stated in the last verse, that Solomon stood in the presence of all Israel; and here it is explained, that he was raised for that purpose on a scaffold.—PATRICK.

[1] *The length thereof, &c.*

[r] 1 Kings vi. 36; vii. 12.

[s] 1 Kings viii. 54. Ps. xcv. 6.

[t] Ex. xv. 11. Ps. lxxxvi. 8.

[u] Deut. ii. 9. Ps. lxxxix. 28.

[x] Gen. v. 24. Luke i. 6.

[y] Ez. xxxvi. 37. John xv. 14, 15.

[2] *There shall not be a man cut off.*

‖ He speaks like a wise man, who was fully acquainted with the mind of God, whose promise concerning the inheritance of the kingdom he acknowledges depended upon this condition, *if they took heed to their way, &c.*—PATRICK.

[z] Ps. xxvi. 3; cxix. 1.

[a] 2 Sam. vii. 25-29. Jer. xi. 5.

[b] 1 Kings viii. 27. Acts vii. 48, 49.

[c] Ps. cxxxix. 7-10. 2 Cor. xii. 2.

[d] 1 Kings viii. 28. Dan. ix. 17-19.

[e] Ps. xx. 1-3. John xvii. 20.

[f] Deut. xxvi. 2. Col. ii. 9.

¶ Which was afterwards used by the people, who in all places, either near or far off, when they prayed, did always turn their faces towards the place of the sanctuary (see Dan. vi. 10), for a figure of the only directing our faith towards Jesus Christ (in whom consists the truth of all these ancient signs), to present all our prayers to God (Heb. x. 19, 20).—PATRICK.

[3] *In this place.*

[4] *Pray.*

[5] Job xxii. 12-14.

[h] 1 Kings viii. 31.

[5] *And he require an oath of him.*

* This seems to relate to such as were accused of denying that which was said to be deposited with them by their neighbour, who were to purge themselves by an oath, there being no witness to convince them.—PATRICK.

[i] Num. v. 27.

† *His way*—*i.e.*, the just recompense of his wicked action and course. *Justifying the righteous to give him according to his righteousness*—to vindicate him, and to manifest his integrity.—POOLE.

[k] Deut. xxv. 1. Prov. xvii. 15.

[6] *Be smitten.*

[l] Josh. vii. 11, 12. Jud. ii. 14, 15.

[m] Deut. iv. 29-31; xxx. 1-6.

[7] *Toward.*

[n] Ezra i. 1-6.

[o] Lev. xxvi. 19.

‡ This, and all the rest to ver. 32, are the same in a manner with 1 Kings viii. 35, 36, &c.; and therefore see the explication of them there; and in verse 29 he desires that all prayers, whether for private or public concerns, that were made here, might be heard.—PATRICK.

[p] Prov. xxviii. 13.

[q] 1 Kings viii. 35, 36; John vi. 45.

[r] Is. xxx. 21.

§ In addition to all the teaching of the written word, and the instructions of the priests, Levites, and prophets, Solomon entreated the Lord himself to teach the people to profit by their advantages and their chastisements; for this would make way for forgiveness, and, consequently, for returning plenty and prosperity.—SCOTT.

[s] 1 Kings xviii. 40-45. Jam. v. 17, 18.

[t] Lev. xxvi. 25, 26.

[u] Ex. x. 12-15.

[8] *Land of their gates.*

[x] Ps. xxxiii. 12, 13.

[y] Prov. xiv. 10.

[9] *Toward.*

[z] Ps. xviii. 20-26. Matt. xvi. 27.

[a] Ex. xx. 20. Acts ix. 31.

[l] *All the days which they live upon the face of the land.*

[b] Ex. xii. 48, 49. Ruth i. 16.

[c] Ex. xviii. 8-12. Matt. xii. 42.

‖ Solomon knew the goodness of God to be so great, that it could not be a whit lessened towards Israel, how far soever it was extended towards other people. Happy had it been for that nation if their charity had been like this of their heavenly Father. But it was their seeking to engross God's promised blessings to mankind which brought that grievous curse upon them under which they groan at this day.—JACKSON.

[d] Ex. iii. 19, 20.

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designed him by the Divine promise, so that he did not do it of his own head, but was called of God to do it. It is fit that he who appoints the work should have the appointing of the workmen, and those may go on in their work with great satisfaction who see their call to it clear.—*Henry.*

PETITIONS IN SOLOMON'S PRAYER.—Ver. 20. Here are petitions very pertinent. 1. That God would own this house, and have an eye to it, as the place of which he said that he would put his name there. He could not, in faith, have asked God to shew such peculiar favour to this house, above any other, if he himself had not said that it should be his rest for ever. The prayer that will speed must be warranted by the Word. We may *therefore* with humble confidence pray to God to be well pleased with us in Jesus Christ, because he has declared himself well pleased in him, "This is my beloved Son;" but he says not now of any house, "This is my beloved *place*." 2. That God would hear and accept the prayers which should be made in or toward that place (ver. 21). He asks not that God should help them, whether they prayed for themselves or no, but that God would help them in answer to their prayers. Even Christ's intercessions do not supersede, but encourage our applications. He prays that God would hear from his dwelling-place, even from heaven. That is his dwelling-place still, not this temple; and hence help must come. "When thou hearest, forgive." Note, The forgiveness of one sin is that which makes way for all the other answers to our prayers. *Removendo prohibens—The evil which it drives away, it keeps away.* 3. That God would give judgment according to equity upon all the appeals that should be made to him (ver. 23, 30). This we may in faith pray for, for we are sure it shall be done. God sitteth on the throne judging right. 4. That God would return in mercy to his people when they repented and reformed, and sought unto him (ver. 25, 27, 38, 39). This we also may in faith pray for, building upon the repeated declarations God has made of his readiness to accept penitents. 5. That God would bid the strangers welcome to this house, and answer their prayers (ver. 33); for if there be in duty, why should there not be in privilege, one law for the stranger, and one born in the land? (Lev. xxiv. 22.) 6. That God would, upon all occasions, own and plead the cause of his people Israel—against all the opposers of it (ver. 35) "maintain their cause;" and again (ver. 39), If they be the Israel of God, their cause is the cause of God, and he will espouse it. *Lastly,* He concludes this prayer with some expressions which he had learned of his good father, and borrowed from one of his psalms. We had them not in the Kings, but here we have them (ver. 41, 42). The whole Word of God is of use to direct us in prayer; and how can we express ourselves in better language to God than that of his own Spirit? But these words were of use, in a special manner, to direct Solomon, because they had reference to this very work that he was now doing. We have them Ps. cxxxii. 8-10. He prays (ver. 41)—(1.) That God would take possession of the temple, and keep possession, that he would make it his resting-place. "Thou and the ark;" what will the ark do without the God of the ark? Ordinances, without the God of the ordinances? (2.) That he would make the ministers of the temple public blessings, "clothe them with salvation;" that is, not only save them, but make them instrumental to save others, by offering the sacrifices of righteousness. (3.) That the service of the temple might turn abundantly to the joy and satisfaction of all the Lord's people. "Let thy saints rejoice in goodness," that is, in the "goodness of thy house" (Ps. lxv. 4). Let all that come hither to worship, like the eunuch, go away rejoicing. He pleads two things (ver. 42), *First,* His own relation to God: "'Turn not away the face of thine anointed.' Lord, thou hast appointed me to be king, and wilt not thou own me?" *Secondly,* God's covenant with his father: "Remember the mercies of David thy servant;"—the piety of David toward God—so some understand it, and so the word sometimes signifies—his pious care of the ark and concern for it (see Ps. cxxxii. 1, 2, &c.) Or the promises of God to David, which were mercies to him, his great support and comfort in all his troubles. We may plead as Solomon does here, with an eye to Christ. We deserve that God should turn away our face, that he should reject us and our prayers; but we come in the name of the Lord Jesus, "thine anointed, thy Messiah," so the word is; "thy Christ," so the LXX. Him thou hearest always, and wilt never "turn away his face." We have no righteousness of our own to plead, but, Lord, "remember the mercies of David thy servant." Christ is God's Servant (Isa. xlii. 1), and is called "David" (Hos. iii. 5). Lord, remember his mercies, and accept

mighty hand, and thy stretched-out arm; if they come and pray in this house:

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the stranger calleth to thee for; [e]that all people of the earth may know thy name, and fear thee, as *doth* thy people Israel, and may know that [2]this house, which I have built, is called by thy name.¶

34 ¶ If [f]thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee [g]toward this city which thou hast chosen, and the house which I have built for thy name;

35 Then [h]hear thou from the heavens their prayer and their supplication, and maintain their [3]cause.

36 ¶ If [i]they sin against thee, ([k]for *there is* no man which sinneth not,[*]) and [l]thou be angry with them, and deliver them over before *their* enemies, and [4]they carry them away captives unto a land far off or near:

37 Yet [m]*if* they [5]bethink themselves[†] in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, [n]We have sinned, we have done amiss, and have dealt wickedly;

38 If they [o]return to thee with all their heart, and with all their soul, in the land of their captivity, whither they have carried them captives, and pray toward their land, which thou gavest unto their fathers, and *toward* the city which thou hast chosen, and toward the house which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their supplications, and maintain their [6]cause, and [p]forgive thy people which have sinned against thee.

40 ¶ Now, my God, let, I beseech thee, thine eyes be open, and *let* [q]thine ears *be* attent unto the prayer [7]*that is made* in this place.

41 Now therefore [r]arise, O LORD God, into thy resting-place, thou, and the ark of thy strength:[‡] let [s]thy priests, O LORD God, be clothed with salvation, and let [t]thy saints rejoice in goodness.

[e] 1 Sam. xvii. 46. Rev. xi. 15.
[2] *Thy name is called upon this house.*
¶ That the name which it beareth, of thy temple, is not vain, but accompanied with real and admirable effects.—DIODATI.
[f] Deut. xx. 1-4.
[g] 6.
[h] Dan. ix. 17-19.
[3] *Right.*
[i] 1 Kings viii. 46.
[k] Job xv. 14.
[*] *There is no man that sinneth not.*—The universal corruption of man's whole race and nature makes me presage that they will fall into sins; and withal makes me to hope that thou wilt not be severe to deal with them as their sins deserve.—POOLE.
[l] Lev. xxvi. 34-44. Luke xxi. 24.
[4] *They that take them captives carry them away.*
[m] Lev. xxvi. 40-45. Luke xv. 17.
[5] *Bring back to their heart.*
[†] *Bethink themselves;* Heb., *bring back the thing to their heart*—that is to say, think seriously upon the true causes and remedies of their evils.—DIODATI.
[n] Ezra ix. 5, 7. Luke xv.
[o] Deut. xxx. 2-6. Hos. xiv. 1-4.
[6] *Right.*
[p] Ps. xxv. 18.
[q] Ps. xvii. 1.
[7] *Of this place.*
[r] Ps. cxxxii. 8-10.
[‡] These words form part of Ps. cxxxii. 8, 9, with very little variation. In them he beseeches God to take up his habitation here, with "the ark of his strength," so as to stir from hence no more, and also so to defend his priests who ministered to him that they might obtain his blessings for others, and that all the people might rejoice in his great bounty.—PATRICK.
[s] Is. lix. 16-18. Rom. xiii. 14.
[t] Phil. iii. 3; Iv. 4.

CHAP. VII.

[a] Is. lxv. 24. Dan. ix. 20.
[b] Gen. xv. 17. Lev. ix. 24.
[*] Fire descending and consuming the sacrifices was the customary token of the Divine acceptance. This represented the righteous displeasure of God against man's sin, as the cause of the sufferings of our holy Surety; and perhaps the sanctification of our souls by the power of the Holy Spirit, like purifying fire, consuming our carnal and corrupt affections.—SCOTT.
[c] Ex. xl. 34, 35. Rev. xxi. 23.
[d] Ex. xxiv. 17. Rev. xv. 8.
[†] It is well to note, that in this latter period of the Jewish history, there came down as striking and miraculous an attestation from heaven as took place in the wilderness, when Aaron sacrificed at the door of the tabernacle (Lev. xi. 24). And, as then, so now; the people responded with their adorations and praise—and this in words which frequently occur in the Psalms, and which seem as if taken from them.—DR CHALMERS.
[e] Ex. iv. 31.
[f] Ps. ciii. 17. Luke i. 50.
[g] xxx. 24; xxxv. 7-9.
[h] Num. vii. 10. John x. 22.
[i] 1 Chr. xxiv. 1-3.
[k] Ps. cvi. 1.
[1] *Hand.*
[l] Num. x. 1-10.
[m] Num. xvi. 37, 38. Heb. xiii. 10-12.
[‡] *The middle of the court*—to wit, of the priests' court, in which the great altar was. This he consecrated as he did the great altar, to wit, by sacrifices—but with this difference, that he consecrated that for lasting and perpetual use, but this only for the present time and occasion, being warranted to do so by the necessity of it for God's service.—POOLE.
[n] Lev. xxiii. 34-43; John vii. 37-39.
[o] Gen. xv. 18.
[§] *From the entering in of Hamath to the river of Egypt*—denotes the territory of Israel, according to its whole extent from north to south.—KEIL.
[2] *Restraint.*
[‖] Namely, eight days after the feast of the tabernacles (Lev. xxiii. 36).—DIODATI.
[p] I Kings viii. 65.

42 O LORD God, turn not away the face of thine anointed: remember the mercies of David thy servant.

CHAPTER VII.

1 *God giving testimony to Solomon's prayer, the people worship him.*
5 *Solomon's sacrifice.*

NOW, [a]when Solomon had made an end of praying, [b]the fire came down from heaven,[*] and consumed the burnt-offering and the sacrifices; and [c]the glory of the LORD filled the house.

2 And [d]the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD's house.

3 And when all the children of Israel saw how the fire came down,[†] and the glory of the LORD upon the house, [e]they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, *saying*, [f]For *he is* good; for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered sacrifices before the LORD.

5 And king Solomon offered [g]a sacrifice of twenty and two thousand oxen, and an hundred and twenty thousand sheep. So the king and all the people [h]dedicated the house of God.

6 And [i]the priests waited on their offices; the Levites also with instruments of musick of the LORD, which David the king had made to praise the LORD, [k]because his mercy *endureth* for ever, when David praised by their [1]ministry; and [l]the priests sounded trumpets before them, and all Israel stood.

7 Moreover, Solomon [m]hallowed the middle of the court[‡] that *was* before the house of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, because the brasen altar which Solomon had made was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Also at the same time Solomon [n]kept the feast seven days, and all Israel with him, a very great congregation, from [o]the entering in of Hamath unto the river of Egypt.[§]

9 And in the eighth day they made a [2]solemn assembly;[‖] for they kept the dedication of the altar [p]seven days, and the feast seven days.

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us on the account of them. Remember his tender concern for his Father's honour and man's salvation, and what he did and suffered from that principle. Remember the promises of the everlasting covenant, which free grace has made to us in Christ, and which are called "the sure mercies of David" (Isa. lv. 3, and Acts xiii. 34). This must be all our desire and all our hope, all our prayer and all our plea, for it is all our salvation.—*Henry.*

PRACTICAL OBSERVATIONS.—It is a great mercy to be enabled to go through important services to the Church, in simple obedience and in dependence on the Lord, and to witness their accomplishment with humble gratitude to the Giver of both the will, the ability, and the success—adoring his power, faithfulness, and goodness in every part of it, without expressing self-importance or self-complacency; for pride and ostentation, if allowed to intrude, rob God of his glory, and mar the acceptance or the comfort of the most useful and excellent undertakings. Here, then, the main guard should be placed, by those who are employed as instruments for the good of others: this, this above all the rest should dictate their constant prayers; and all who wish success to their attempts should join in prayer for them, that they may be kept humble, in proportion as they are honoured by God for usefulness.—When a good work is well finished, it is not done with: when the sermon is preached, the letter written, or the book sent to the press, or even well received by the public, its real utility depends on the Lord's *consequent* blessing. Then it ought to be dedicated to him, committed to his hands, and his blessing should be sought upon it; and in this case we may confidently expect that the fruit which by his grace we have produced, will remain for the durable good of many, when we are gone to our long home. —*Scott.*

CHAP. VII. SOLOMON'S PRAYER ANSWERED.—Ver. 1. Here is, 1. The gracious return which God immediately made to Solomon's prayer. The "fire came down from heaven, and consumed the sacrifice." In this way God testified his acceptance of Moses (Lev. ix. 24), of Gideon (Jud. vi. 21), of David (1 Chron. xxi. 26), of Elijah (1 Kings xviii. 38); and, in general to accept the burnt-sacrifice, is, in the Hebrew phrase, to turn it to ashes (Ps. xx. 3). The fire came down here, not upon the killing of the sacrifices, but the praying of the prayer. This fire intimated that God was, (1.) Glorious in himself; for "our God is a consuming Fire," terrible even in his holy places. This fire breaking forth (as it is probable) out of the thick darkness, made it the more terrible, as on mount Sinai (Exod. xxiv. 16, 17). The sinners in Zion had reason to be afraid at this sight, and to say, "Who among us shall dwell near this devouring fire?" (Isa. xxxiii. 14.) And yet, (2.) Gracious to Israel; for this fire, which might justly have consumed them, fastened upon the sacrifice which was offered in their stead, and consumed that; by which God signified to them that he accepted their offerings, and that his anger was turned away from them. Let us apply this, *First*, To the sufferings of Christ; when it pleased the Lord to bruise him, and put him to grief, in that he shewed his goodwill to men, having laid on him the iniquity of us all. His death was our life, and he was made sin and a curse, that we might inherit righteousness and a blessing. That sacrifice was consumed that we might escape "Here am I, let these go away." *Secondly*, To the sanctification of the Spirit, who descends like fire, burning up our lusts and corruptions, those beasts that must be sacrificed, or we are undone; and kindling in our souls a holy fire of pious and devout affections, always to be kept burning on the altar of the heart. The surest evidence of God's acceptance of our prayers is the descent of this holy fire upon us: "Did not our hearts burn within us?" (Luke xxiv. 32.) As a further evidence that God accepted Solomon's prayer, still "the glory of the Lord filled the house." The heart that is thus filled with a holy awe and reverence of the Divine glory, in consequence of God's manifesting himself in his greatness, and (which is no less his glory) in his goodness, is thereby owned as a living temple.

BLESSING PROMISED TO SOLOMON.—Ver. 12. That God accepted Solomon's prayer, appeared by the fire from heaven. But a prayer may be accepted and yet not answered in the letter of it; and therefore God appeared to him in the night, as he did once before (chap. i. 7), and after a day of sacrifice too, as then; and gave him a particular answer to his prayer. We had the substance of it before (1 Kings ix. 2-9). 1. He promised to own this house for a "house of sacrifice to Israel," and a "house of prayer for all people" (Isa. lvi. 7; ver. 12, 16), "My name shall be there for ever," that is, "There will I make myself known, and there will I be called upon." 2. He promised to answer the prayers of his people that should at any time be made in that place (ver. 13-15). (1.) National judgments are here supposed (ver. 13), famine and pestilence. By the locusts devouring the land, may be meant enemies as greedy as locusts, and laying all waste. (2.) National repentance, prayer, and reformation are required (ver. 14). God expects that his people who are called by his name, if they have dishonoured his name by their iniquity, should honour it by accepting the punishment

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10 And on the three and twentieth day of the seventh month he sent the people away into their tents, [q]glad and merry in heart for the goodness that the LORD had shewed unto David, and to Solomon, and to Israel his people.

11 Thus Solomon finished the house of the LORD, and the king's house: and [r]all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected.

12 ¶ And [s]the LORD appeared to Solomon by night,[¶] and said unto him, [t]I have heard thy prayer, and [u]have chosen this place to myself for an house of sacrifice.

13 If [x]I shut up heaven that there be no rain, or if [y]I command the locusts to devour the land, or if I send pestilence among my people;

14 If [z]my people, [3]which are called by my name, shall [a]humble themselves, and pray, and seek my face, and [b]turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will [c]heal their land.

15 Now [d]mine eyes shall be open, and mine ears attent unto the prayer [4]*that is made* in this place.*

16 For now [e]have I chosen and sanctified this house, that my name may be there for ever; and [f]mine eyes and mine heart shall be there perpetually.

17 And as for thee, [g]if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and shalt [h]observe my statutes and my judgments;†

18 Then will I establish the throne of thy kingdom, according [i]as I have covenanted with David thy father, saying, There shall not [5]fail thee a man *to be* ruler in Israel.

19 But [k]if ye turn away, and forsake my statutes and my commandments, which I have set before you, and [l]shall go and serve other gods, and worship them;

20 Then [m]will I pluck them up by the roots out of my land which I have given them; and this house, which I have sanctified for my name, will I cast out of my sight,‡ and will make it *to be* [n]a proverb and a by-word among all nations.

21 And this house, which is high, shall be an astonishment to every one that passeth by it; so that he shall say, [o]Why hath the LORD done thus unto this land, and unto this house?§

22 And it shall be answered, [p]Because they forsook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worshipped them, and served them: therefore hath he brought all this evil upon them.‖

[q] Ps. xxxii. 11. Acts ii. 46.
[r] Ec. ii. 4, 10, 11.
[s] Gen. xvii. 1.
¶ The time of the Divine appearance accordingly is not definitely stated in our narrative, but it may be determined with tolerable certainty from the words: "the second time, as he had appeared unto him at Gibeon" (1 Kings ix. 2). As God appeared to Solomon at Gibeon in the night following his sacrifice, so also here probably in the night after the prayer of dedication and the sacrifice.—KEIL.
[t] Luke i. 13. Acts x. 31.
[u] Deut. xii. 5, 11.
[x] Deut. xi. 17. Rev. iii. 7; xi. 6.
[y] Ex. x. 4-6.
[z] Is. lxiii. 19.
[3] *Upon whom my name is called.*
[a] Jam. iv. 9, 10.
[b] Prov. xxviii. 13; Ez. xviii. 27-30.
[c] Ps. lx. 2.
[d] 1 Pet. iii. 12.
[4] *Of this place.*
* Or, *that shall be made in*, or *towards this place*—for he speaks of the answers which he will give to the prayers which shall be made here. Heb. *of this place.*
[e] Deut. xii. 21.
[f] Matt. iii. 17. John ii. 19-21.
[g] Deut. xxviii. 1, &c.
[h] Deut. iv. 40. John xv. 10.
† In all things relating to religion and civil government which David commonly did, although some time, and in one thing, he foully miscarried. —PATRICK.
[i] Ps. lxxxix. 28-40; cxxxii. 11, 12.
[5] *Be cut off to thee.*
[k] Lev. xxvi. 14, &c. Deut. xxviii. 15, &c.
[l] Deut. iv. 23-27. Josh. xxiii. 15, 16.
[m] Ps. lii. 5.
‡ *Will I cast out of my sight.*—I will not regard it; I will take away my protection and gracious presence from it. *Israel shall be a proverb*—their miseries shall be named proverbially, to express extreme calamities (see Deut. xxviii.37). —POOLE.
[n] Deut. xxviii. 37.
[o] Deut. xxix. 24-28. Jer. v. 19.
§ These denunciations were remarkably fulfilled during the Babylonish captivity; but the destruction of Jerusalem by the Romans, and the state of the Jews to this very day, are the most extraordinary accomplishment of them.—SCOTT.
[p] Jer. ii. 13.
‖ Thus Solomon and the people were admonished not to pride themselves on their outward privileges, or rest on the glory of the temple, seeing its greatest beauty was the holiness of the worshippers; and that once lost, the fine gold would become dim, and the lofty fabric be laid in the dust.—HAWEIS.

CHAPTER VIII.

1 *Solomon's buildings.* 7 *The Gentiles made tributaries.* 12 *Solomon's yearly sacrifice.*

AND it came to pass [a]at the end of twenty years, wherein Solomon had built the house of the LORD, and his own house,

2 That [b]the cities* which Huram had restored to Solomon, Solomon built them, and caused the children of Israel to dwell there.

3 And Solomon went to [c]Hamath-zobah, and prevailed against it.

4 And [d]he built Tadmor in the wilderness,† and all the store-cities which he built in Hamath.

5 Also he built [e]Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars;

6 And [f]Baalath, and all [g]the store-cities that Solomon had, and all the [h]chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, [i]and in Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* [k]all the people *that were* left of [1]the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, which *were* not of Israel,

8 *But* of their children, who were left after them in the land,‡ [m]whom the children of Israel consumed not, them did Solomon make [n]to pay tribute until this day.

9 But [o]of the children of Israel did Solomon make no servants for his work;§ but [p]they *were* men of war, and chief of his captains, and captains of his chariots and horsemen.

10 And these *were* the chief of king Solomon's officers, *even* [q]two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel,‖ because *the places are* [1]holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD [r]on the altar of the LORD, which he had built before the porch;

13 Even after a certain rate [s]every day, offer-

[a] 1 Kings ix. 10.
[b] 1 Kings ix. 11-13.
* It is thought they were the same cities as Solomon had first given to Hiram (1 Kings ix. 11), but he not accepting of them, restored them to Solomon, though it be not expressed elsewhere. — DIODATI.
[c] Num. xiii. 21.
[d] 1 Kings ix. 17-19.
† Palmyra. This city rose to be the capital of a province which sent 80,000 men to join the Assyrian army. Its ruins exhibit a wall eleven miles in circumference.—SUTCLIFFE.
[e] Josh. xvi. 3-5.
[f] Josh. xviii. 14.
[g] 1 Kings ix. 19.
[h] 1 Kings x. 26.
[i] 1 Kings vii. 2.
[k] 1 Kings ix. 20-22.
[l] Gen. xv. 19-21.
‡ It is probable that these remains of the Amorites, and the other devoted nations, had submitted to Israel, and renounced idolatry; and so were spared on terms not dissimilar from those formerly granted to the Gibeonites. — SCOTT.
[m] Jud. i. 21-36.
[n] 1 Kings v. 13, 14.
[o] Ex. xix. 5, 6. Gal. iv. 26, 31.
§ By this means he spared the children of Israel, whom he did not employ in any servile labours about his public works, but put them into nobler offices, as it here follows. Yet this implies that his royal power might have laid such loads on them, if he had not designed to rule with great gentleness over them.—PATRICK.
[p] 1 Sam. viii. 11, 12.
[q] 1 Kings v. 16.
‖ It is not likely she and all her servants had embraced the law of Moses, though they had renounced idolatry, and so might many ways defile a place which had been made sacred by the Divine presence in it.—HENRY.
[1] *Holiness.*
[r] 1 Chr. xxviii. 11.
[s] Ex. xxix. 38-42.

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of their iniquity. They must humble themselves under his hand, must pray for the removal of the judgment, must seek the face and favour of God; and yet all this will not do unless they turn from their wicked ways, and return to the God from whom they have revolted. (3.) National mercy is then promised; that God will forgive their sin which brought the judgment upon them, and then heal their land, redress all their grievances. Pardoning mercy makes way for healing mercy (Ps. ciii. 3; Matt. ix. 2). 3. He promised to perpetuate Solomon's kingdom upon condition that he persevered in his duty (ver. 17, 18). If he hoped for the benefit of God's covenant with David, he must imitate the example of David. But he sets before him death as well as life, the curse as well as the blessing. (1.) He supposes it possible that though they had this temple built to the honour of God, yet they might be drawn aside to worship other gods (ver. 19). He knew their proneness to backslide into that sin. (2.) He threatens it as certain that if they did so it would certainly be the ruin of both church and state. *First*, It would be the ruin of their state (ver. 20), "Though they have taken deep root, and taken root long in this good land, yet I will pluck them up by the roots, extirpate the whole nation, pluck them up as men pluck up weeds out of their garden, which are thrown to the dunghill." *Secondly*, It would be the ruin of their church. This sanctuary would be no sanctuary to them, to protect them from the judgments of God, as they imagined, saying, "The temple of the Lord are we" (Jer. vii. 4). "This house, which is high, not only for the magnificence of its structure, but for the designed ends and uses of it, shall be an astonishment, it shall come down wonderfully (Lam. i. 9), to the amazement of all the neighbours."—*Henry.*

CHAP. VIII. SOLOMON'S PALACE FOR HIS QUEEN.—Ver. 11. One reason why Solomon built a palace on purpose for the queen, and removed her and her court to it, was, because he thought it by no means proper that she should "dwell in the house of David," considering that that had been a place of great piety, and perhaps her house was a place of great vanity. She was proselyted, it is likely, to the Jewish religion; but it is a question whether all her servants were. Perhaps they had among them the idols of Egypt, and a great deal of profaneness and debauchery. Now, though Solomon had not zeal and courage enough to suppress and punish what was amiss there, yet he so far consulted the honour of his father's memory, that he would not suffer that place to be thus profaned, where the ark of God had been, and where holy David had prayed many a good prayer, and sung many a sweet psalm. Not that all the places where the ark had been were so holy as never to be put to a common use, for then the houses of Abinadab and Obed-edom must have been so; but the place where it had been so long, and had been so publicly attended on, was so venerable, that it was not fit to be the place of so much gaiety, not to say iniquity, as was to be found, I fear, in the court that Pharaoh's daughter kept. Note, Between things sacred and things common the ancient landmarks ought to be kept up. It was an outer court of the temple that was the "court of the women."

ROYAL SUPPORT OF PUBLIC WORSHIP.—Ver. 14. Here is Solomon's devotion. The building of the temple was in order to the service of the temple; whatever cost he was at in rearing the structure, if he had neglected the worship that was to be performed there, it would all have been to no purpose. Assisting the devotion of others will not atone for our own neglects. When Solomon had built the temple, 1. He kept up the holy sacrifices there, according to the law of Moses (ver. 12, 13). In vain had the altar been built, and in vain had fire come down from heaven, if sacrifices had not been constantly brought as the food of that altar, and the fuel of that fire. There were daily sacrifices, "a certain rate every day," as duly as the day came; weekly sacrifices on the Sabbath, double to what was offered on other days; monthly sacrifices "on the new moons;" and yearly sacrifices at the three solemn feasts. They are spiritual sacrifices that are now required of us, which we are to bring daily and weekly; and it is good to be in a settled method of devotion. 2. He kept up the holy songs

ing according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, [t]three times in the year,¶ *even* in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.

14 ¶ And he appointed, according to the order of David his father, [u]the courses of the priests to their service, and the Levites to their charges, to praise and minister before the priests, as the duty of every day required; the porters also by their courses at every gate: for [2]so [x]had David [y]the man of God commanded.

15 And they departed not from the commandment of the king unto the priests and Levites, concerning any matter, or concerning [z]the treasures.

16 ¶ Now all the work of Solomon was prepared* unto the day of the foundation of the house of the LORD, and until it was finished: *so* the house of the LORD was perfected.†

17 ¶ Then went Solomon to [a]Ezion-geber, and to [b]Eloth, at the sea-side in the land of Edom.

18 And [c]Huram sent him, by the hands of his servants, ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and took thence four hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAPTER IX.

1 *The queen of Sheba admireth Solomon's wisdom.* 13 *Solomon's riches.* 29 *His death.*

AND [a]when the queen of [b]Sheba heard of [c]the fame of Solomon, she came to prove Solomon [d]with hard questions at Jerusalem, with a very great company, and [e]camels that bare [f]spices, and gold in abundance, and precious stones: and when she was come to Solomon, [g]she communed with him of all that was in her heart.

2 And Solomon [h]told her all her questions;* and [i]there was nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had [k]seen the wisdom of Solomon, and [l]the house that he had built,

4 And [m]the meat of his table, and [n]the sitting of his servants, and the attendance of his ministers, and their apparel; his [l]cup-bearers also, and their apparel; and [o]his ascent by which he went up into the house of the LORD; [p]there was no more spirit in her.†

5 And she said to the king, *It was* a true [2]report which I heard in mine own land of thine [3]acts, and of thy wisdom:

6 Howbeit [q]I believed not their words, until I came, and mine eyes had seen *it;* and, behold, [r]the one half of the greatness of thy wisdom was not told me: *for* thou [s]exceedest the fame that I heard.‡

7 [t]Happy *are* thy men, and happy *are* these thy servants, which stand continually before thee, and hear thy wisdom.

8 [u]Blessed be the LORD thy God, [x]which delighted in thee, to set thee on his throne, *to be* king for the LORD thy God: [y]because thy God loved Israel, to establish them for ever, therefore made he thee king over them, [z]to do judgment and justice.§

9 And [a]she gave the king an hundred and twenty talents of gold, and [b]of spices great abundance, and precious stones: neither was there any such spice as the queen of Sheba gave king Solomon.

10 And the servants also of Huram, and the servants of Solomon, [c]which brought gold from Ophir, brought [d]algum-trees, and precious stones.

11 And the king made *of* the algum-trees terraces to the house of the LORD, and to the king's palace, and [e]harps and psalteries for singers: and there were none such seen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba [f]all her desire, whatsoever she asked, besides *that* which she had brought unto the king.‖ So she turned, and went away to her own land, she and her servants.

13 ¶ Now [g]the weight of gold that came to Solomon in one year was six hundred and threescore and six talents of gold;¶

14 Besides *that which* chapmen and merchants brought: and all the kings of Arabia, and [4]governors of the country, brought gold and silver to Solomon.

15 ¶ And king Solomon made [h]two hundred targets *of* beaten gold: six hundred *shekels* of beaten gold went to one target.

16 And three hundred shields *made he of* beaten gold; three hundred *shekels* of gold went to one

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[t] Ex. xxiii. 14-17.
¶ At the three great annual feasts. He doubtless offered at other times freewill · offerings, but in a more particular manner he honoured the festivals.—BOOTHROYD.
[u] 1 Chr. xxiv. 1-19. Luke i. 5, 8.
[2] *So* was *the commandment of David.*
[x] 2 Sam. xxiii. 2. Acts xiii. 22, 36.
[y] Deut. xxxiii. 1.
[z] 1 Kings vii. 51.
* *All the work of Solomon was prepared*—all the materials were procured, and in all points squared, and fitted, and completed beforehand.—POOLE.
† The whole work; viz., from the foundation of the temple and up to its completion. *The house of Jehovah is completed*—with this postscript the author brings to a close the entire narrative: from ch. i. 18 to this passage, the building of the temple is the principal subject, other things being only incidentally named.—BERTHEAU.
[a] Num. xxxiii. 35, *Ezion-gaber.* 1Kings ix. 26.
[b] Deut. ii. 8. 2 Kings xvi. 6, *Elath.*
[c] 1 Kings ix. 27, 28; x. 22, *Hiram.*

CHAP. IX.

[a] 1 Kings x. 1, 2. Luke xi. 31.
[b] Gen. x. 7, 28; xxv. 3.
[c] 1 Kings iv. 31.
[d] Ps. xlix. 4. Matt. xiii. 11, 35.
[e] Ps. lxxii. 10, 15.
[f] Matt. ii. 11.
[g] Ps. cxlii. 2. Matt. xii. 34.
[h] Prov. xiii. 20. John xv. 15.
* This wisdom, couched in apophthegms and riddles, in which Solomon not only distinguished himself, but according to the statement of Menander and Dius in Josephus, had an encounter with Hiram of Tyre, was quite a familiar exercise with the Arabs. The Arabs considered no one a good poet who did not interweave his poems, whatever might be their contents, with wise sayings, and still more from the fact, that no inconsiderable part of the oldest traditions of the nation are deposited in these sayings, and thereby preserved.—KEIL.
[i] 1 Kings iii. 12.
[k] 1 Kings x. 3, 4. Acts xi. 23.
[l] 1 Kings vi.; vii.
[m] Prov. ix. 5. John vi. 53-57.
[n] 1 Kings x. 5. Luke xii. 37.
[1] *Butlers.*
[o] 2 Kings xvi. 18. Ez. xliv. 3.

[p] Ps. cxix. 81. cxliii. 7.
† *There was no more spirit in her*—she was astonished and rapt up in a kind of ecstasy, and could scarce determine whether she did really see these things, or whether it was not only a pleasant dream.—POOLE.
[2] *Word.*
[3] *Sayings.*
[q] John xx. 25-29.
[r] 1 Kings x. 7. 1 John iii. 2.
[s] 1 Kings iv. 31, 34.
‡ This was very extraordinary, for commonly men find things fall far short of their expectations.—PATRICK.
[t] Deut. xxxiii. 29.
[u] 1 Chr. xxix. 10.
[x] 2 Sam. xv. 25, 26. 1 Kings x. 9.
[y] Deut. vii. 8.
[z] 2 Sam. xxiii. 3.
§ *To do judgment and justice*—*i.e.*, to execute just judgment among them, to govern them with right and equity. She tacitly admonishes Solomon, that he was not made king that he might live in ease, and pleasure, and splendour, but for the good of his people.—POOLE.
[a] 1 Kings ix. 14; x. 10.
[b] Gen. xliii. 11.
[c] 1 Kings ix. 27, 28; x. 22.
[d] 1 Kings x. 11, *almug-trees.*
[e] 1 Chr. xxiii. 5.
[f] Ps. xx. 4. Eph. iii. 20.
‖ The meaning is, or that he did not give her presents of the same quality, but far more precious; or that, besides what he gave her in exchange or requital of her presents, he added many more thereunto, out of his own mere bounty and liberality.—DIODATI.
[g] Ps. lxviii. 29; lxxii. 10, 15.
¶ Which amounts to about two millions of our money. And this gold did not come from Ophir in India, or Tarshish; but from Arabia and Ethiopia, and other parts, which then were well replenished with gold, though since exhausted by the insatiable avarice of succeeding ages.—POOLE.
[4] *Captains.*
[h] 1 Kings x. 16, 17.

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there, according to the "law of David," who is here called "the man of God," as Moses was, because he was both instructed and authorised of God to make these establishments; and Solomon took care to see them observed, "as the duty of every day required" (ver. 14). Solomon, though a wise and great man, and the builder of the temple, did not attempt to amend, alter, or add to, what the man of God had in God's name commanded, but closely adhered to that, and used his authority to have that duly observed; and then "none departed from the commandment of the king, concerning any matter" (ver. 15). He observed God's laws, and then all obeyed his orders. When the service of the temple was put into this good order, then, it is said, "The house of the Lord was perfected" (ver. 16). The work was the main matter, not the place; the temple was unfinished till all this was done.—*Henry.*

CHAP. IX. QUEEN OF SHEBA'S VISIT TO SOLOMON—Ver. 1. This passage of story has been considered in the Kings: yet, because our Saviour has proposed it as an example to us, in our inquiries after him (Matt. xii. 42), we must not pass it over without observing briefly, 1. "Those who honour God he will honour" (1 Sam. ii. 30). Solomon had greatly honoured God in building, beautifying, and dedicating the temple; all his wisdom, and all his wealth, were employed for the making of that a consummate piece; and now God made his wisdom and wealth to redound greatly to his reputation. The way to have both the credit and comfort of all our endowments, and all our enjoyments, is, to consecrate them to God, and use them for him. 2. Those who know the worth of true wisdom will grudge no pains or cost to encompass it. The queen of Sheba put herself to a great deal of trouble and expense to hear the wisdom of Solomon; and yet, learning from him to serve God and do her duty, she thought herself well paid for her pains. Heavenly wisdom is that "pearl of great price," for the purchase of which, if we part with all, we make a good bargain. 3. As every man has received the gift, so he ought to minister the same for the edification of others, as he has opportunity: Solomon was communicative of his wisdom, and willing to teach others what he knew himself. Being taught of God, freely he had received and freely he gave. Let them that are rich in wisdom, as well as wealth, learn "to do good," and "be ready to distribute." "Give to every one that asketh." 4. Good order in a family, a great family, especially in the things of God, and a regular discharge of the duties of religious worship are highly expedient, and to be much admired wherever found. The queen of Sheba was exceedingly affected to see the propriety with which Solomon's servants attended him, and with which both he and they attended in the house of God. David's ascent to the house of the Lord was also pleasant and interesting (Ps. xlii. 4). 5. Those are happy who have the opportunity of a constant converse with such as are knowing, wise, and good. The queen of Sheba thought Solomon's servants happy, who continually "heard his wisdom;" for it seems even to them he was communicative. And it is observable, that the posterity of those who had places in his court were willing to have the names of their ancestors forgotten, and thought themselves sufficiently distinguished and dignified when they were called the "children of Solomon's servants" (Ezra ii. 55; Neh. vii. 57); so eminent were they, it was honour enough to be named from them. 6. We ought to rejoice and give God thanks for the gifts, graces, and usefulness of others. The queen of Sheba blessed God for the honour he put upon Solomon, and the favour he did to Solomon in advancing him to the throne (ver. 8). By giving God the praise of the prosperity of others, we share in the comfort of it; whereas, by envying the prosperity of others, we lose the comfort even of our own. The happiness both of king and kingdom she traces up to the fountain of all bliss—the Divine favour: it was because "thy God delighted in thee," and because he "loved Israel." Those mercies are doubly sweet which we can taste the kindness and goodwill of God in, as our God. 7. It becomes those that are wise and good to be generous according to their place and power. The queen of Sheba was so to Solomon, Solomon was so to her (ver. 9, 12).

SPLENDOUR OF SOLOMON'S REIGN.—Ver. 11-30. 1. Never any prince appeared in public with greater splendour than Solomon did, which, to those that judge by the sight of the eye, as most people do, would very much recommend him. He had 200 targets, and 300 shields, all of beaten gold, carried before him (ver. 15, 16), and sat upon a most stately throne (ver. 17-19)—"There was not the like in any kingdom."

shield:* and the king put them [i]in the house of the forest of Lebanon.

17 ¶ Moreover, the king made [k]a great throne of ivory, and overlaid it with pure gold.

18 And *there were* six steps to the throne, with a footstool of gold, *which were* fastened to the throne, and [5]stays on each side of the sitting place, and [l]two lions standing by the stays.

19 And [m]twelve lions† stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom.

20 ¶ And all [n]the drinking-vessels of king Solomon *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* [6]pure gold: [7]none *were of* silver; [o]it was *not* any thing accounted of in the days of Solomon.

21 For the king's ships went to [p]Tarshish with the servants of Huram: every three years once came the ships of Tarshish,‡ bringing gold, and silver, [8]ivory, and apes, and [q]peacocks.

22 And king Solomon [r]passed all the kings of the earth in riches and wisdom.

23 ¶ And all the kings of the earth [s]sought the presence of Solomon, to hear his wisdom, that [t]God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of gold, and raiment, harness, and spices, horses, and mules, a rate year by year.

25 ¶ And Solomon had [u]four thousand stalls for horses and chariots, and twelve thousand horsemen; whom he bestowed in the chariot cities, and with the king at Jerusalem.

26 ¶ And he [x]reigned over all the kings, from [9]the river even unto the land of the Philistines, and to the border of Egypt.

27 And the king [1]made silver in Jerusalem as stones,§ and cedar-trees made he [y]as the sycamore-trees that *are* in the low plains in abundance.

28 And they [z]brought unto Solomon horses out of Egypt, and out of all lands.

29 ¶ Now the rest of the acts of Solomon, first and last, *are* they not written in the [2]book of [a]Nathan the prophet,‖ and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat?

B.C. 992—B.C. 975.

* These targets and shields seem to have been made for state and pomp, to be carried before him upon some special occasions;—though we do read in the Roman authors of some great captains to whom golden shields were granted as a reward of their great valour; and these, perhaps, might be intended for the same purpose.—PATRICK.

[i] 1 Kings vii. 2.

[k] Ps. xlv. 8. Rev. xx. 11.

[5] *Hands.*

[l] Gen. xlix. 9, 10. Rev. v. 5.

[m] Matt. xix. 28. Rev. xxi. 12.

† The lions were emblems of sovereignty. But the whole throne was a work of such splendour, that the historian remarks, that the like was not made in any kingdom.—KEIL.

[n] Esth. i. 7. Dan. v. 2, 3.

[6] *Shut up.*

[7] There was *no silver* in them.

[o] Is. ii. 22. Jer. xxxi. 5.

[p] 1 Kings xxii. 48, *Tharshish.*

‡ Tarshish was the name of a certain place upon the sea, famous for its traffic with merchants, as it is manifest from Is. xxiii. 6, 10; lxvi. 19; Jer. x. 9; Ez. xxvii. 12; and it was a place very remote from Judea, as appears from the three years usually spent in that voyage. But whether it was Spain, where in those times there was abundance of gold and silver, as Strabo and others affirm, or some place in the Indies, it is needless to determine.—POOLE.

[8] *Elephants' teeth.*

[q] Job xxxix. 13.

[r] 1 Kings iv. 30, 31. Ps. lxxxix. 27.

[s] 1 Kings iv. 34. Is. xi. 2, 10.

[t] Prov. ii. 6. Jam. i. 5, 16, 17.

[u] Deut. xvii. 16. 1 Kings iv. 26; x. 26.

[x] Ps. lxxii. 8-11. Dan. vii. 14.

[9] *Euphrates.*

[1] *Gave.*

§ This is an hyperbolical expression, signifying such an abundance of it as exceeded all belief.—PATRICK.

[y] Ps. lxxviii. 47. Luke xix. 4.

[z] 1 Kings x. 28. Is. ii. 7, 8; xxxi. 1.

[2] *Words.*

[a] 2 Sam. vii. 1-3. 1 Chr. xxix. 29.

‖ *In the book*—which, as well as several others, is lost, the Scripture notwithstanding remaining still perfect, as also the belief and instruction of the Church.—DIODATI.

[b] 1 Kings i. 21; ii. 10.

CHAP. X.

[a] 1 Chr. iii. 10. Matt. i. 7, *Roboam.*

[b] Gen. xii. 6, *Sichem.* Josh. xx. 7.

[c] 1 Kings iv. 1. 1 Chr. xii. 38.

[d] 1 Kings xii. 2.

[e] 1 Kings xii. 3.

[f] 1 Sam. viii. 11-18. Matt. xi. 29, 30.

* Being unable to maintain such great expenses, as so many wives and concubines, and building them places for religious worship (besides other things before mentioned), put him unto, without greater treasures than he had heaped up to support them. At least they began to be exhausted, which tempted him to these ill courses to keep them full.—PATRICK.

[g] Ex. i. 13, 14. Is. xlvii. 6.

[h] Prov. iii. 28.

[i] Job xxxii. 7.

[k] 2 Sam. xvii. 5, 6.

[l] Prov. xv. 1.

[m] Gen. xlix. 21.

† Nothing could be more suitable than this advice. They shewed a thorough knowledge of human nature; and had Rehoboam made concessions, the consequence might have been as they stated.—BOTHROYD.

[n] Prov. i. 25.

‡ Judging it unworthy of his majesty and authority, and likely to encourage and increase the people in their insolent demands.—POOLE.

[o] 2 Sam. xvii. 5, 6. 1 Kings xxii. 6-8.

§ It is likely he told them what the old counsellors had said, who, they thought, were too timorous, and therefore give more bold and fierce advice.—PATRICK.

[p] *See on* 4.

[q] Prov. xxi. 20. Is. xix. 11-13.

30 And Solomon reigned in Jerusalem over all Israel forty years.

31 And Solomon [b]slept with his fathers; and he was buried in the city of David his father: and Rehoboam his son reigned in his stead.

CHAPTER X.

1 *Rehoboam refusing the old men's counsel,* 16 *ten tribes revolt;* 18 *and he fleeth.*

AND [a]Rehoboam went to Shechem: for to [b]Shechem were [c]all Israel come to make him king.

2 And it came to pass, when [d]Jeroboam the son of Nebat (who *was* in Egypt, whither he had fled from the presence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And [e]they sent and called him: so Jeroboam and all Israel came, and spake to Rehoboam, saying,

4 Thy [f]father made our yoke grievous:* now therefore ease thou somewhat the [g]grievous servitude of thy father, and his heavy yoke, that he put upon us, and we will serve thee.

5 And he said unto them, [h]Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam [i]took counsel with the old men that had stood before Solomon his father while he yet lived, saying, [k]What counsel give ye *me* to return answer to this people?

7 And they spake unto him, saying, [l]If thou be kind to this people, and please them, and [m]speak good words to them, they will be thy servants for ever.†

8 But [n]he forsook the counsel which the old men gave him,‡ and took counsel with the young men that were brought up with him, that stood before him.

9 And he said unto them, [o]What advice give ye,§ that we may return answer to this people, which have spoken to me, saying, [p]Ease somewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him spake unto him, saying, [q]Thus shalt thou answer the people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* somewhat lighter for us; thus shalt

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The lustre wherein he appeared was typical of the spiritual glory of the kingdom of the Messiah, and but a faint representation of his throne, which is above every throne. Solomon's pomp was all artificial; and therefore our Saviour prefers the natural beauty of the "lilies of the field" before it (Matt. vi. 29), "Solomon in all his glory was not arrayed like one of these." 2. Never any prince had greater plenty of gold and silver, though there were no gold or silver mines in his own kingdom. Either he made himself master of the mines in other countries, and, having a populous country, sent hands to dig out those rich metals; or, having a fruitful country, he exported the commodities of it, and with them fetched home all this gold that is here spoken of (ver. 13-21). 3. Never any prince had such presents brought him by all his neighbours as Solomon had: "All the kings of Arabia, and governors of the country, brought him gold and silver" (ver. 14). Not as tribute which he extorted from them, but as freewill-offerings to procure his favours, or in a way of exchange for some of the productions of his husbandry, corn, or cattle. All the kings of the earth brought him presents—that is, all in those parts of the world (ver. 24, 28); because they coveted his acquaintance and friendship. Herein he was a type of Christ, to whom, as soon as he was born, the wise men of the East brought presents, "gold, frankincense, and myrrh" (Matt. ii. 11), and to whom all that are about him must bring presents (Ps. lxxvi. 11; Rom. xii. 1). 4. Never any prince was so renowned for wisdom, so courted, so consulted, so admired (ver. 23) "The kings of the earth" (for it was too great a favour for common persons to pretend to) "sought to hear his wisdom;" either his natural philosophy, or his skill in physic, or his state policy, or his rules of prudence for the conduct of human life, or perhaps the principles of his religion, and the reasons of it. The application which they then made to Solomon to hear his wisdom will aggravate, shame, and condemn men's general contempt of Christ and his gospel. Though in them are "hid all the treasures of wisdom and knowledge, yet none of the princes of this world" desire to know them, for they are foolishness to them (1 Cor. ii. 8, 14). It is very observable that no mention is here made of Solomon's departure from God in his latter days, not the least hint given of it. (1.) Because the Holy Ghost would teach us not to take delight in repeating the faults and follies of others. If those that have been in reputation for wisdom and honour misbehave, though it may be of use to take notice of their misconduct, for warning to ourselves and others, yet we must not be forward to mention it—once speaking of it is enough; why should that unpleasing string be again struck upon? Why can we not do as the sacred historian here does, speak largely of that in others which is praiseworthy, without saying anything of their blemishes, yea, though they have been gross and obvious. This is but doing as we would be done by. (2.) Because, though he fell, yet he was not utterly cast down. *Therefore* his sin is not again recorded; because it was repented of, and pardoned, and so became as if it had never been. Scripture silence sometimes speaks. I am willing to believe that its silence here, concerning the sin of Solomon, is an intimation that none of the sins he committed were mentioned against him (Ezek. xxxiii. 16). When God pardons sin, he "casts it behind his back and remembers it no more."—*Henry.*

CHAP. X. REHOBOAM'S FOLLY.—Ver. 1-15. Many ruin themselves and their interests by trampling upon and provoking their inferiors. Rehoboam thought that, because he was king, he could king it as his father had done—have what he would, and do what he would, and carry all before him. But, though he wore his father's crown, he wanted his father's head-piece, and ought to have considered that, being quite a different man from what his father was, he ought to take other measures; such a wise man as Solomon may do as he will, but such a fool as Rehoboam must do as he can. The high-mettled horse may be kicked and spurred by him that has the art of managing him; but if an unskilful horseman do it, it is at his peril. Rehoboam paid dear for threatening and talking big, and thinking to carry it with a high hand. It was Job's wisdom, as well as his virtue, that he "despised not the cause of his man-servant, or maid-servant," when they argued with him (Job xxxi. 13), but heard them patiently, considered their reasons, and gave them a soft answer. And the like tender consideration of those in subjection, and a forwardness to make them easy, will be the comfort and praise of all in authority, in the Church, in the State, and in families.—*Henry.*

PRACTICAL OBSERVATIONS.—The wisest of mere men in some things act imprudently, especially when, by sin, they provoke God to leave them to themselves—nay, the most equitable princes may be betrayed into partial, oppressive, or unwarrantable measures; and this is the general consequence of being drawn by their favourites or their passions into lavish expenses. Thus, some cause of complaint will exist in every kingdom, of which turbulent and ambitious men will avail themselves. For whilst we all need so many allowances for *ourselves*, we are naturally indisposed to make allowances for *others*. Indeed, very many would be dissatisfied even if God were to place over them

thou say unto them, [r]My little *finger* shall be thicker than my father's loins.

11 For whereas my father [l]put a heavy yoke upon you, [s]I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with [t]scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly: and king Rehoboam forsook the counsel of the old men,‖

14 And answered them after [u]the advice of the young men, saying, [x]My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkened not unto the people: for [y]the cause was of God, [z]that the LORD might perform his word, which he spake by the hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse; every man to your tents, O Israel: *and* now, [a]David, see to thine own house. [b]So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent [c]Hadoram, that *was* over the tribute; and the children of Israel [d]stoned him with stones, that he died: but king Rehoboam [2]made speed to get him up to *his* chariot, to flee to Jerusalem.¶

19 And [e]Israel rebelled against the house of David [f]unto this day.

CHAPTER XI.

1 *Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah.* 18 *His wives.*

AND [a]when Rehoboam was come to Jerusalem, he gathered of the house of Judah and Benjamin [b]an hundred and fourscore thousand chosen *men*, which were warriors, to fight against Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came [c]to Shemaiah [d]the man of God, saying,

3 Speak unto Rehoboam the son of Solomon, king of Judah, and [e]to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight [f]against your brethren: [g]return every man to his house; [h]for this thing is done of me. And [i]they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and [k]built cities for defence in Judah.*

6 He built even [l]Beth-lehem, and [m]Etam, and [n]Tekoa,

7 And [o]Beth-zur, and [p]Shoco, and [q]Adullam,

8 And [r]Gath, and [s]Mareshah, and [t]Ziph,

9 And Adoraim, and [u]Lachish, and Azekah,

10 And [x]Zorah, and Aijalon, and [y]Hebron, which *are* in Judah and in Benjamin fenced cities.†

11 And he fortified the strongholds, and put [z]captains in them, and store of victual, and of oil and wine.

12 And in every several city *he* [a]*put* shields and spears, and made them exceeding strong, [b]having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel [l]resorted to him out of all their coasts.

14 (For the Levites left [c]their suburbs, and [d]their possession, and came to Judah and Jerusalem; for [e]Jeroboam and his sons had cast them off from executing the priest's office unto the LORD:

15 And he ordained him priests for the high places, and [f]for the devils,‡ and [g]for the calves which he had made.)

16 And [h]after them, out of all the tribes of Israel, such as [i]set their hearts to seek the LORD God of Israel, came to Jerusalem, [k]to sacrifice unto the LORD God of their fathers.

17 So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong,

B.C. 975—B.C. 975.

[r] Prov. x. 14; xiii. 16.
[l] *Laded.*
[s] Ex. i. 13. Matt. xi. 29.
[t] Luke x. 19. Rev. ix. 3, 5, 16.
‖ That Solomon was conscious of the imbecile character of his son, there can be no doubt. It is impossible to resist the conviction that he speaks in the Book of Ecclesiastes (ii. 18, 19) on this point, from the bitterness of his own misgivings. Rehoboam's conduct was so childish and ignorant, and betrayed such utter unacquaintance with the spirit of the age and temper of the people, as to remind us of the Oriental princes called out of the harem to reign, with all their experience, even at a mature age, yet to be acquired. And this was very probably the case.—KITTO.
[u] Prov. xii. 5.
[x] Prov. xvii. 14. Ec. vii. 8; x. 16.
[y] Acts ii. 23; iv. 28.
[z] John xii. 37-39; xix. 24, 32, 36.
[a] 2 Sam. vii. 15, 16. Rev. xxii. 16.
[b] 2 Sam. xv. 13. John vi. 66; vii. 53.
[c] 1 Kings v. 14, *Adoniram*; xii. 18, *Adoram.*
[d] Acts vii. 57, 58.
[2] *Strengthened himself.*
¶ This seems to be a further imprudence, for he should have maintained his ground and kept footing in the country of Israel, from whence it might not have been easy for them to expel him; but fear is as bad an adviser as fury. This is the first time that we read of a king riding in a chariot, for we never read that either Saul, or David, or Solomon rode in them.—PATRICK.
[e] 2 Kings xvii. 21.
[f] Josh. iv. 9.

CHAP. XI.

[a] 1 Kings xii. 21.
[b] Ps. xxviii. 10, 16.

[c] 1 Kings xii. 22.
[d] Deut. xxxiii. 1. 1 Tim. vi. 11.
[e] Gen. xlix. 28.
[f] Gen. xiii. 8.
[g] 1 Kings xxii. 36.
[h] Gen. i. 20.
[i] xxviii. 9-15.
[k] xxvi. 6.
* The cities mentioned were not first built by Rehoboam, as is certain from the preceding history; but it is probable that, during the long and peaceable reign of Solomon, little attention had been paid to the walls, and that the king now found it necessary to repair and strengthen them. — BOOTHROYD.
[l] Gen. xxxv. 19. Matt. ii. 5, 6.
[m] 1 Chr. iv. 32.
[n] Neh. iii. 5, 27.
[o] Josh. xv. 58.
[p] Josh. xv. 35, *Socoh.*
[q] Josh. xii. 15.
[r] 1 Chr. xviii. 1.
[s] Josh. xv. 44.
[t] Josh. xv. 24.
[u] Josh. x. 5, 11; xv. 35, 39.
[x] Josh. xv. 33, *Zoreah*; xix. 41, 42, *Ajalon.*
[y] Gen. xxiii. 2.
† We may assume that of the fifteen cities named here, Aijalon (in Dan, Josh. xix. 42) and Zorah (first in Judah, Josh. xv. 33, then in Dan, Josh. xix. 41), though they formerly belonged to Dan, were at this time reckoned as belonging to the province of Benjamin, which had extended over districts that were at first assigned to Dan, that tribe having conquered for itself a new inheritance in the most northerly part of the land (Jud. xvii.) The fifteen cities were on the south and west of Jerusalem; hence Rehoboam appears to have been more afraid of an attack from the south and west—that is, from the Egyptians—than of a war with the northern kingdom. —BERTHEAU.
[z] xvii. 19.
[a] xxvi. 14, 15.
[b] *See on* 1.
[l] *Presented themselves to him.*
[c] Josh. xxi. 20-42. 1 Chr. vi. 66-81.
[d] Lev. xxvii. 30 34.
[e] 1 Kings xii. 28.
[f] Lev. xvii. 7. Rev. xvi. 14.
‡ Perhaps the term "devils" was used by way of abhorrence and disgust, to denote the golden calves which were the idols of Jeroboam's idolatrous worship.—HEWLETT.
[g] Ex. xxxii. 4-8.
[h] Josh. xxii. 19.
[i] Ex. ix. 21. Hag. i. 5, *marg.*
[k] Deut. xii. 5, 6.

perfectly wise and righteous governors; for do they not murmur against his own most righteous dispensations? Do they not regard his holy law as a heavy yoke, a grievous servitude? and are they not ungrateful for his manifold goodness? Nay, the very kingdom of the Prince of peace, though his throne is established in mercy, doth not give satisfaction. Numbers "will not have him to reign over them;" numbers neglect his service because they think him an austere Lord; numbers renounce their professed subjection to him, and prefer the yoke of sin and Satan; and, alas! the impatience, the negligence, the reluctancy to his professed service, which most Christians discover, evince that they want somewhat to be eased even of his yoke. Yet his wisdom, righteousness, truth, goodness, and mercy, are infinite; "his yoke is easy, and his burden light;" and the whole blame of our uneasiness rests upon ourselves alone. This reflection should teach us to "abhor ourselves," and to pray continually, "turn thou me, and so shall I be turned." And being so culpable ourselves, we should learn to bear with the perverseness of others, and to prefer lenient to violent measures. But nothing manifests greater folly than affronting, menacing language, when united with indecision and weakness in perilous circumstances. No man can bequeath his prosperity, any more than his wisdom, to his heirs; though our children will generally be affected by our conduct. Let us then seek those good things which will be our own for ever, and implore the blessing of God upon our posterity, in preference to wealth or worldly exaltation; let us lay our account with vicissitudes and vexations on earth, and with fickleness and ingratitude from man; and let us learn to depend on the power, faithfulness, and love of that God who, in correcting his children, or punishing his enemies, will never fail of performing his largest promises to those who trust in him.—*Scott.*

CHAP. XI. JEROBOAM'S IMPIETY.—Ver. 13. See here, 1. How Rehoboam was strengthened by the accession of the priests and Levites, and all the devout and pious Israelites, to him—even all that were true to their God and their religion. But Jeroboam cast them off; that is, he set up such a way of worship as he knew they could not in conscience comply with, which obliged them to withdraw from his altar, and at the same time he would not allow them to go up to Jerusalem, to worship at the altar there; so that he totally "cast them off from executing the priest's office" (ver. 14). And very willing he was that they should turn themselves out of their places, that room might be made for those mean and scandalous persons whom he "ordained priests for the high places" (ver. 15; compare 1 Kings xii. 31). No marvel if he that cast off God cast off his ministers; they were not for his purpose, would not do whatever he bid them do, would not "serve his gods, nor worship the golden image which he had set up.—*Henry.*

ITS CONSEQUENCES.—Ver. 13-17. When Jeroboam had established the worship of the golden calves, and prevented his subjects from going to Jerusalem, it is probable that all the priests and Levites unanimously protested against this idolatry, and were therefore laid aside to make way for a more compliant priesthood. As Jeroboam established no other idolatry than that of the calves, the language here employed teaches us, that the worship paid to them was actually rendered to devils—though he professed, and probably intended by them, to worship the God of Israel. For it was in a way which he had expressly prohibited, and which was infinitely dishonourable to him; and therefore it was only acceptable to Satan and his detestable associates in rebellion. The word rendered *devils* in the texts of the New Testament referred to, is *demon*, which often in heathen writers has a good sense—that is, it is used for the objects of their worship; but these were *evil spirits;* and the word has always a bad meaning in Scripture, and denotes abominable idols, and evil spirits as worshipped under their names. Holy angels are never called demons. It is not certain whether Jeroboam had deprived the priests and Levites of their dues to maintain his new priesthood; but it seems that, for the present, they might have retained their cities, suburbs, and possessions, if they would have remained inactive; yet their situation would have been extremely ensnaring and perilous, and it afforded them little or no prospect of usefulness. In the days of David and Solomon they had become generally attached to the worship of God at the sanctuary, as well as to the royal family of Judah; and as a body they seem to have been more pious and zealous than at any other period. They therefore magnanimously determined, with one consent, to desert their cities and possessions, and entirely to leave the apostate Israelites, thus "shaking off the very dust off their feet for a testimony against them." Jeroboam, probably, was glad to be rid of them; but they were cordially welcomed by the king and people of Judah, and doubtless were provided for among their brethren, whose emoluments must thus have been greatly reduced. It is probable that scarcely any, either of the priests or Levites, remained behind on this occasion, for we read nothing of them in the subsequent history of Israel. This must be allowed to have been as noble a testimony for the cause of God, against apostates and idolaters, as any history hath

three years: for three years they walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath, the daughter of Jerimoth the son of David, to wife, *and* Abihail, the daughter of Eliab the son of Jesse;

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her he took [l]Maachah, the daughter of [m]Absalom, which bare him [n]Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines: (for he took eighteen wives, and threescore concubines; and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam [o]made Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And [p]he dealt wisely,[§] and dispersed of all his children throughout all the countries of Judah and Benjamin, unto every fenced city; and he gave them victual in abundance: and he desired [2]many wives.

CHAPTER XII.

1 Rehoboam, forsaking God, is punished by Shishak.
13 His reign and death.

AND it came to pass, [a]when Rehoboam had established the kingdom, and had strengthened himself, [b]he forsook the law of the LORD,* and [c]all Israel with him.

2 And it came to pass, *that*, in the fifth year of king Rehoboam, [d]Shishak king of Egypt came up against Jerusalem, [e]because they had transgressed against the LORD,†

3 With [f]twelve hundred chariots, and threescore thousand horsemen: and the people *were* [g]without number that came with him out of Egypt; the [h]Lubims, the Sukkiims,‡ and the [i]Ethiopians.

4 And he took [k]the fenced cities which *pertained* to Judah, and [l]came to Jerusalem.

5 ¶ Then came [m]Shemaiah the prophet to Rehoboam, and *to* the princes of Judah that were gathered together to Jerusalem because of Shishak, and said unto them, Thus saith the LORD, [n]Ye have forsaken me, and therefore have I also [o]left you in the hand of Shishak.

6 Whereupon the princes of Israel and the king [p]humbled themselves; and they said, [q]The LORD *is* righteous.

7 And when [r]the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves; *therefore* I will not destroy them, but I will grant them [1]some deliverance; [s]and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheless they shall be his servants;[§] that [t]they may know my service, and the service of the kingdoms of the countries.

9 So Shishak king of Egypt came up against Jerusalem, and [u]took away the treasures of the house of the LORD, and the treasures of the king's house; he took all: he carried away also the shields of gold which Solomon had made.

10 Instead of which king Rehoboam made shields of brass, and committed *them* to the hands of [x]the chief of the guard, that kept the entrance of the king's house.

11 And when the king entered into the house of the LORD, the guard‖ came and fetched them, and brought them again into the guard-chamber.

12 And [y]when he humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: and [2]also in Judah things went well.¶

13 ¶ So king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam *was* one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, [z]the city which the LORD had chosen out of all the tribes of Israel, [a]to put his name there: and his mother's name *was* Naamah [b]an Amonitess.

14 And he did evil, because he [3]prepared not his heart [c]to seek the LORD.*

15 Now the acts of Rehoboam, first and last, *are* they not written in the [4]book of [d]Shemaiah the prophet, and of Iddo the seer concerning genealogies? And *there were* [e]wars between Rehoboam and Jeroboam continually.

B.C. 974—B.C. 971.

[l] xiii. 2, *Michaiah the daughter of Uriel.*
[m] 1 Kings xv. 2, *Abishalom.*
[n] 1 Kings xv. 1, *Abijam.* Matt. i. 7, *Abia.*
[o] Deut. xxi. 15-17.
[p] Luke xvi. 8.
§ It seems probable that, on his designing to make Abijah his son king, who was one of his younger sons, the other sons took great offence, and shewed a disposition of rebellion; and his method of preventing the effects of this was to send them away from court, and to disperse them through the kingdom by preferring them to the government of several small towns. *And he gave them victual in abundance*—*i.e.*, enabled them to live with splendour and abundance.—PYLE.
[2] *A multitude of wives.*

CHAP. XII.
B. C. 972.
[a] xi. 17.
[b] Deut. vii. 10-12; viii. 10-14.
* As Rehoboam's mother was an Ammonitess, it is probable that he received an education which naturally led to idolatry, or to an indifference to true religion.—WILSON.
[c] 1 Kings xii. 17.
[d] 1 Kings xi. 40.
[e] Jud. ii. 13, &c.
† So long as Rehoboam continued in a right course, this most powerful prince was restrained by the Lord from the measure he contemplated; but no sooner had the king, with his people, sinned against Jehovah, than the hands of the Egyptian monarch were loosened, and he proceeded to invade the land with a mighty host, levied from the different African territories subject to his sceptre. This was the first time the Egyptians had appeared in the sacred land with hostile purposes against the Hebrews; and it is probable that so formidable a body of chariots, horsemen, and infantry had never before invaded the country.—KITTO.
[f] Jud. iv. 13.
[g] Jud. vi. 5. Rev. ix. 16.
[h] Ez. xxx. 5.
‡ *Sukkiims.*—The Hebrew word signifieth people which dwelt in tents, called Nomades, or Scenite Arabs.—DIODATI.
[i] Nah. iii. 9, *Cushim, Heb.*
[k] Is. xxxvi. 1.
[l] 2 Kings xviii. 17.
[m] 1 Kings xii. 22.

[n] Deut. xxviii. 15.
[o] 2 Sam. xxiv. 14.
[p] Ex. x. 3. Luke xviii. 14. Jam. iv. 10.
[q] Ex. ix. 27.
[r] Jud. x. 15, 16. Luke xv. 18 21.
[1] *A little while.*
[s] Ps. lxxvi. 9. Rev. xiv. 10; xvi. 2-17.
§ That they may feel the difference between being under my protection, and being abandoned by me; between the blessings which attend a true course of piety, and the wretched effects of irreligion and lewdness.—PYLE.
[t] Deut. xxviii. 47.
[u] 2 Kings xvi. 8.
[x] 1 Chr. xi. 25.
‖ The runners, who kept guard in the porch of the king's palace (2 Kings xi. 19), attended the king when he went to the temple, and then carried away the valuable shields. It is probable that these shields were used on other occasions in connection with solemn processions, in which the king took part.—BERTHEAU.
[y] Lam. iii. 22, 33.
[2] *Yet in Judah there were good things.*
¶ They began again to prosper; but the words in the Hebrew being, "there were good things in Judah," they may be understood of the reformation made in the whole kingdom; —many good things being found among them, in the midst of their corruption.—PATRICK.
[z] Ps. xlviii. 1-3; lxxviii. 68, 69.
[a] Ex. xx. 24.
[b] Deut. xxiii. 3.
[3] *Fixed.*
[c] Is. iv. 6, 7. Matt. vii. 7.
* He did evil again, because he set not his heart sincerely to seek or follow the Lord.—WELLS.
[4] *Words.*
[d] 1 Kings xii. 22.
[e] 1 Kings xiv. 30.

recorded of a whole body of professed ministers. Along with them numbers of the pious Israelites left their estates, and came to unite with the tribes of Judah and Benjamin. They might bring away with them many of their effects; and as the land afforded room enough for them, their numbers and treasures greatly strengthened the kingdom of Judah, and rendered it almost equal in force to that of Israel. But the chief advantage was, that nearly all the true religion of the nation was concentrated in that division of it. Accordingly, for three years the kingdom of Judah was greatly strengthened, whilst the king and the people in general adhered to the worship of God, as in the days of David, and in the best times of Solomon; but afterwards matters took another turn. It is not probable that Solomon would have been thus joined with David, as the good pattern which Rehoboam and his subjects followed, if he had persevered and perished in his apostasy. Ver. 18-21. Rehoboam imitated his father in multiplying wives, but not to the same enormous excess; and he does not appear to have married any heathen women. Absalom, here mentioned, seems to have been a Benjamite, for Gibeah belonged to the tribe of Benjamin. Ver. 22, 23. Rehoboam acted from partial affection, and by his own authority, in advancing Abijah above his elder brethren; whereas God himself chose Solomon to be king in preference to David's other sons. It is probable that Rehoboam's conduct gave umbrage to his other sons, and that he dispersed them in the fenced cities, in honourable and affluent situations, to prevent their uniting against Abijah; but perhaps he also confided in them, to retain these cities in their duty, and to defend them against the common enemy. Whatever were his motive, it was deemed good policy by his contemporaries.—*Scott.*

CHAP. XII. INVASION OF SHISHAK.—Ver. 2. It is probable that Shishak was of another family than Pharaoh whose daughter Solomon had married, and was excited to this invasion by the reports of the immense treasures which that prince had collected at Jerusalem, with the division in his dominions, and the weakness of Rehoboam's administration. But the Lord gave him power to execute his rapacious purposes, which he would not have done, if the people had not transgressed against him. (Ver. 3, 4.) It is likely that several of Rehoboam's sons were slain, or taken captive, by Shishak, when he took the cities in which they governed. (Ver. 5, 6.) Whilst the king and his nobles were consulting what measures to adopt in this dangerous extremity, and perhaps were about to surrender to the conqueror, the prophet, in a few words, reminded them that Shishak's power over them was the effect of the Lord's righteous indignation, who was contending with them for their apostasy. The time and circumstances indeed of their affliction evidently proclaimed this truth, yet they had not before attended to it; but this message had an immediate effect upon them; for they humbled themselves, and acknowledged the justice of God in their punishment. An external reformation, and a regard to the worship at the temple, during the remainder of Rehoboam's reign, were consequent to this humiliation; but it went no further, at least with him. (Ver. 7-11.) It is probable that Shishak had intended to give up the city to be plundered by his army; but God suddenly disposed him to greater moderation and clemency than could possibly have been expected from such a man in his circumstances. So that he contented himself with emptying the treasures of the temple and of the king, and carrying away the golden shields which Solomon had made for magnificence rather than for use; and he did not proceed to rob the temple of its sacred vessels. Neither did he deprive the inhabitants of their private property; but perhaps he exacted a sum of money in token of their becoming his servants. He was, however, permitted thus far to prevail, that Rehoboam and his subjects might experience the different effects of keeping close to the worship of God, as in the prosperous days of David and Solomon, and of renouncing his service, and in consequence being reduced under the power of the conqueror, and preserved from entire ruin merely by his unexpected clemency, on their unreserved submission.—*Scott.*

CHARACTER OF REHOBOAM.—Ver. 14. The story of Rehoboam's reign is here concluded, much as the story of the other reigns concludes. Two things especially are observable here. 1. That he was at length "well fixed in his kingdom." His fenced cities in Judah did not answer his expectation, so he now "strengthened himself in Jerusalem," and made it his business to fortify that; and there he reigned seventeen years, in "the city which the Lord had chosen to put his name there." This intimates his honour and privilege, that he had his royal seat in the holy city, which yet was but an aggravation of his impiety; near the temple, but far from God. Frequent skirmishes there were between his subjects and Jeroboam's, such as amounted to "continual wars" (ver. 15); but he held his own, and reigned; and, as it should seem, did not so grossly "forsake the law of God" as he had done (ver. 1) in his fourth year. 2. That he was never rightly fixed in his religion (ver. 14); he never quite cast off God; and yet in this he did evil, that he "prepared not, he engaged not his heart

16 And Rehoboam slept with his fathers, and was buried in the city of David: and [f]Abijah his son reigned in his stead.

CHAPTER XIII.

1 *Abijah, succeeding, maketh war against Jeroboam;*
13 *and overcometh him.*

NOW, [a]in the eighteenth year of king Jeroboam began Abijah to reign over Judah.

2 He reigned three years in Jerusalem: (his mother's name also *was* [b]Michaiah, the daughter of Uriel of [c]Gibeah:) [d]and there was war between Abijah and Jeroboam.

3 And Abijah [1]set the battle in array with an army of valiant men of war, *even* [e]four hundred thousand chosen men:* Jeroboam also set the battle in array against him with [f]eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood up upon mount [g]Zemaraim, which *is* in mount Ephraim, and said, [b]Hear me, thou Jeroboam, and all Israel;

5 [i]Ought ye not to know that [k]the LORD God of Israel gave the kingdom over Israel [l]to David for ever, *even* to him and to his sons by [m]a covenant of salt?†

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath [n]rebelled against his lord.

7 And there are gathered unto him [o]vain men, [p]the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was [q]young and tender-hearted,‡ and [r]could not withstand them.

8 And now ye think to withstand [s]the kingdom of the LORD in the hands of the sons of David; and ye *be* [t]a great multitude, and *there are* [u]with you golden calves, which Jeroboam made you for gods.

9 Have ye not [x]cast out the priests of the LORD, the sons of Aaron, and the Levites, and have [y]made you priests after the manner of the nations of *other* lands? so that whosoever cometh to [2]consecrate himself§ [z]with a young bullock and seven rams, *the same* may be a priest of *them that are* [3]no gods.

10 But as for us, [b]the LORD *is* our God, and we have not forsaken him; and [c]the priests, which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business.

11 And [d]they burn unto the LORD, every morning and every evening, burnt-sacrifices and [e]sweet incense: the [f]shew-bread also *set they in order* upon the pure table; and [g]the candlestick of gold, with the lamps thereof, to burn every evening: for [h]we keep the charge of the LORD our God; but ye have forsaken him.

12 And, behold, [i]God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you. O children of Israel, [k]fight ye not against the LORD God of your fathers: for ye shall not prosper.

13 ¶ But Jeroboam caused [l]an ambushment to come about behind them: so they were before Judah, and the ambushment *was* behind them.‖

14 And when Judah looked back, behold, the battle *was* before and behind: and they [m]cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and [n]as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God [o]delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, [p]because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him; Beth-el¶ with the towns thereof, and Jeshanah with the towns thereof, and [q]Ephraim with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and [r]the LORD struck him, and he died.

21 ¶ But Abijah [s]waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

B.C. 958—B.C. 957.

[f] 1 Kings xiv. 31, *Abijam.* Matt. i. 7, *Abia.*

CHAP. XIII.

[a] 1 Kings xv. 1.

[b] xi. 20, *Maachah the daughter of Absalom.* 1 Kings xv. 2, *Abishalom.*

[c] Josh. xviii. 28, *Gibeath.*

[d] 1 Kings xv. 6, 7.

[1] *Bound together.*

[e] xvii. 14-18.

* This young man, with the ardour natural to a lofty-minded youth just come to the throne, purposed to himself to re-establish the dominion of his house over the ten tribes; he took the initiative, and marched into the territory of Jeroboam, at the head of a general military levy of his kingdom. Jeroboam was, however, too able and experienced a commander to be taken unprepared, and he met the king of Judah with a force that greatly outnumbered his own. —KITTO.

[f] xiv. 9.

[g] Gen. x. 18.

[h] Jud. ix. 7.

[i] Prov. i. 29. 2 Peter iii. 5.

[k] Jer. xxvii. 5-7.

[l] Ps. lxxxix. 19-37. Luke i. 31-33.

[m] Lev. ii. 13. Mark ix. 49, 50.

† *Of salt*—that is to say, authentic and inviolable, as anciently the most solemn ceremony that was used in covenants, was to take and eat of the same salt; and it was esteemed more sacred and firm than to eat at the same table, and drink of the same cup.—DIODATI.

[n] 1 Kings xi. 26; xii. 20, 27.

[o] Ps. xxvi. 4.

[p] Deut. xiii. 13.

[q] Ec. x. 16. Is. iii. 4. Heb. v. 12.

‡ Rehoboam was forty-one years old when he began to reign (chap. xii. 13); and therefore, when we find him referred to here as a boy, and of tender heart—that is, modest and retiring—this must evidently be intended to make the conduct of Jeroboam appear the more hateful when contrasted with the circumstances of the youthful king. It must also be borne in mind, that in chap. x. 8 Rehoboam is described as manifesting all the rashness of youth.—BERTHEAU.

[r] xi. 1-4.

[s] Ps. ii. 1-6. Is. vii. 6, 7; ix. 7, 8.

[t] Ps. xxxiii. 16.

[u] 1 Kings xiv. 9. Hos. viii. 6.

[x] xi. 14, 15.

[y] 1 Kings xiii. 33.

[2] *Fill his hand.*

§ *To consecrate himself*—*i.e.*, to make himself a priest (*see on* Lev. vii. 37). *That are no gods*—that have nothing of the nature or power, though you give them the name of gods.—POOLE.

[z] Ex. xxix. 1, 35. Lev. viii. 2.

[a] Deut. xxxii. 17. Acts xix. 26.

[b] xii. 6.

[c] Ex. xxix. 1, &c.

[d] Ex. xxix. 38-42.

[e] Ex. xxx. 1-10. Lev. ii. 1-3.

[f] Ex. xxv. 30.

[g] Ex. xxv. 31-39.

[h] Gen. xxvi. 5.

[i] Num. xxiii. 21. 1 Sam. iv. 5-7.

[k] Job xv. 25, 26. Acts v. 39.

[l] Josh. viii. 4.

‖ Jeroboam, it appears, made no reply to this address of Abijah; but he seems to have been so struck with the effect it might produce, that he would not trust to his superior numbers, but had recourse to artifice for the purpose of conquering his enemy.—PATRICK.

[m] Ps. l. 15; xci. 5.

[n] Josh. vi. 16, 20. Ps. xlvii. 1, 5.

[o] Gen. xiv. 20. Josh. x. 12.

[p] 2 Kings xviii. 5.

¶ *Beth-el*—which Jeroboam recovered afterwards, as appears by the course of the history, though it be not particularly mentioned, which is the case of many other considerable things. And in the meantime it is very probable, that when Jeroboam's host was discomfited, and he expected that Abijah would pursue his victory, he removed the golden calf from Beth-el, which lay near Abijah's kingdom, to some safer place.—POOLE.

[q] Josh. xv. 9, *Ephron.* John xi. 54.

[r] 1 Sam. xxv. 38. Acts xii. 23.

[s] 2 Sam. v. 12, 13.

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to seek the Lord." See what the fault is laid upon. (1.) He did not serve the Lord, because he did not seek the Lord. He did not pray, as Solomon did, for wisdom and grace. If we prayed better, we should be every way better. Or, he did not consult the Word of God, did not seek to that as his oracle, nor take directions from that. (2.) He made nothing of his religion, because he did not set his heart to it; never minded it with any closeness of application, had never any hearty disposition to it, nor ever came up to a steady resolution in it.—*Henry.*

CHAP. XIII. WAR BETWEEN JEROBOAM AND ABIJAH.—Ver. 4-12. Jeroboam seems to have been the aggressor in this war; yet Abijah had marched into his country, and from a hill, whence Jeroboam and many of the Israelites could hear him, he spake to them as one who wished to bring the contest to an amicable conclusion. At least this seems to have been his *ostensible* design; though his speech was well suited to encourage his own troops, and to dismay those of Jeroboam. Abijah bears a bad character in Kings; yet, on this occasion, he spoke religiously, and he seems to have had a kind of confidence in God, grounded on the maintenance of his ordinances, and the number of pious worshippers in his kingdom. The *basis* of his address was truth; but there was much false colouring in his manner of stating it, according to the too general custom of eloquent orators. For the covenant respecting the kingdom, made with David in behalf of his posterity (except as related to the Messiah) was *conditional;* and neither Solomon, Rehoboam, nor Abijah, had been attentive to the re-stipulations. "A covenant of salt" is one solemnly ratified by a sacrifice and a feast, at both of which salt was used—that is to say, an "unchangeable covenant;" but the Lord evidently did not consider himself irreversibly engaged to continue the kingdom of all Israel to David's posterity.—Jeroboam had indeed acted wickedly in his manner of seizing and governing the kingdom of Israel, yet it had been granted to him by God himself, and Abijah never mentioned that circumstance. The persons who revolted from Rehoboam, and made Jeroboam king, had acted with great precipitation and ingratitude; but perhaps it was not candid to call them indiscriminately "vain men, the children of Belial." Rehoboam had given them no small provocation; he was surely old enough to have behaved more wisely, if he had not been actuated by a proud, domineering disposition; and it was not so much owing either to his lenity, his timidity, or his weakness, that he had not prosecuted his pretensions by war, as to the Divine prohibition. But Abijah's words were more forcible when he exposed the apostasy and idolatry of the kingdom of Israel; their impiety and sacrilege in excluding the priests of the Lord from their possessions; and the shameful manner in which any worthless man was made a priest, who could and would bring the sacrifice appointed by way of consecration; for, by these crimes, Jeroboam and his subjects were drawing down the vengeance of heaven upon them. But what Abijah urged, concerning the state of true religion in Judah, was not strictly just; and, as spoken by him, it savoured of ostentation. Abijah himself was not a godly man, and idolatry was evidently connived at in his days. Yet it was true that the men of Judah had the priests, ordinances, and worship of God among them; that there were numbers of pious worshippers in the land; that theirs was the more righteous cause; that the LORD was on their side, and their Captain, whilst the Israelites fought against him; and that the presence of the priests blowing the sacred trumpets, according to the law, was a token of his presence with them, and favour to them. The expression, "after the manner of the nations" (ver. 9), shews that the laws of Moses were not made according to the customs of the Gentiles, as many suppose, but entirely distinct from them; and that the similarity which in many instances has been traced actually arose from the idolaters, in several particulars, adopting or imitating the usages of Israel.

PIETY SUPERIOR TO POLICY.—Ver. 13-22. Jeroboam, like a profane politician, disregarded all Abijah's pleas, and rested his whole dependence on the valour of his troops, and the skilfulness of his arrangements. Whilst Abijah, therefore, was speaking about peace, he was preparing for action, and to make, as he supposed, sure of the event, to the superiority of his numbers he added an ambushment, that he might surround and destroy the whole army of Judah, probably intending to seize upon that kingdom also. But the people cried unto the Lord in this extremity, as expecting help and deliverance from him alone; whilst the sounding of the sacred trumpets caused numbers to shout with confidence of success: and, according to their hope, it pleased God to smite the Israelites in such a manner that they were unable to resist or to flee; and thus five hundred thousand were slain in one day, which is the largest slaughter that history records to have been ever made in any one battle. This decisive blow gave Judah so great a superiority, that it can only be ascribed to a Divine interposition that the kingdom of Israel was not entirely subverted. Many cities, however, were subdued, and among the rest Beth-el fell into the hands of the victor; yet we do not read that he removed the golden calf, and probably the city was

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the [3]story of the prophet Iddo.

CHAPTER XIV.

1 *Asa destroyeth idolatry.* 9 *He overcometh Zerah, and spoileth the Ethiopians.*

SO Abijah [a]slept with his fathers, and they buried him in the city of David; and [b]Asa his son reigned in his stead. In his days the land was quiet ten years.*

2 And Asa did *that which was* [c]good and right in the eyes of the LORD his God:

3 For [d]he took away the altars of the strange *gods*, and [e]the high places, and [f]brake down the [1]images, and [g]cut down the groves;†

4 And [h]commanded Judah to [i]seek the LORD God of their fathers, and [k]to do the law and the commandment.

5 Also he took away out of all the cities of Judah the high places and the [2]images: and the kingdom was quiet before him.

6 ¶ And [l]he built fenced cities in Judah: [m]for the land had rest, and he had no war in those years; because [n]the LORD had given him rest.

7 Therefore [o]he said unto Judah, Let us build these cities, and make about *them* walls and towers, gates and bars, [p]*while* the land *is* yet before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side:‡ so they built and prospered.

8 ¶ And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ¶ And there came out against them Zerah the Ethiopian,§ with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10 Then Asa went out against him, and they set the battle in array in the valley of [q]Zephathah at Mareshah.

11 And Asa [r]cried unto the LORD his God, and said, LORD, *it is* nothing with thee to help, whether with many, or with [s]them that have no power; help us, O LORD our God; for we [t]rest on thee, and [u]in thy name we go against this multitude. O LORD, thou *art* our God; [x]let not [3]man prevail against thee.

12 So [y]the LORD smote the Ethiopians before Asa, and before Judah: and the Ethiopians fled.‖

13 And Asa, and the people that *were* with him, pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves; for they were [4]destroyed before the LORD, and before [z]his host: and they carried away very much spoil.

14 And they smote all the cities round about Gerar; for [a]the fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

15 They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAPTER XV.

1 *Asa, with others, makes a solemn covenant with God.* 16 *He removeth Maachah his mother from being queen for her idolatry.*

AND [a]the Spirit of God came upon Azariah the son of Oded:

2 And he went out [1]to meet Asa,* and said unto him, [b]Hear ye me, Asa, and all Judah and Benjamin; The LORD *is* with you, while ye be with him; and [c]if ye seek him, he will be found of you; but [d]if ye forsake him, he will forsake you.

3 Now for [e]a long season Israel *hath been* without [f]the true God, and without [g]a teaching priest, and [h]without law.

4 But when they [i]in their trouble did turn unto the LORD God of Israel, and sought him, he was [k]found of them.

5 And in those times *there was* [l]no peace to him that went out, nor to him that came in, but [m]great vexations *were* upon all the inhabitants of the countries.

6 And [n]nation was [2]destroyed of nation, and city of city: for [o]God did vex them with all adversity.†

7 Be [p]ye strong therefore, and let not your hands be weak; for [q]your work shall be rewarded.

8 ¶ And when Asa heard these words, and the prophecy of Oded the prophet, he took courage and put away [r]the [3]abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim,

B.C. 955—B.C. 941.

[3] *Commentary.*

CHAP. XIV.

[a] ix. 31.

[b] 1 Kings xv. 8.

* That is, there was no open war, either by Baasha or others; only there were secret grudges and private hostilities between his and Baasha's subjects (1 Kings xv. 16).—POOLE.

[c] 1 Kings xv. 11, 14.

[d] Deut. vii. 5. 1 Kings xi. 7, 8.

[e] 1 Kings xv. 12-14.

[f] Ex. xxxiv. 13. Deut. vii. 5, 25.

[1] *Statues.*

[g] Jud. vi. 25-28. 2 Kings xviii. 4.

† Asa having first entered into the narrow way himself, then adopted measures for the reformation of his people. He did not rest satisfied with small improvements, but went to the root of the matter, everywhere removing the high places and the images. In so doing he but consulted his own interests, since it materially tended to the peace of the country, and to its consequent prosperity.—DR JOHN CAMPBELL.

[h] Gen. xviii. 19. Ps. ci. 2-8.

[i] xi. 16.

[k] Neh. x. 29, &c.

[2] *Sun images.*

[l] viii. 2-6.

[m] Jud. iii. 11, 30. 1 Kings v. 4.

[n] Job xxxiv. 29.

[o] Acts ix. 31.

[p] John ix. 4.

‡ Various concurring events formed the *second cause* of this rest, both from external wars, and internal disturbances; but the Lord, the Great First Cause, directed and overruled all, to effect his own merciful purpose to Asa and Judah. This Asa saw, and piously acknowledged.—SCOTT.

§ *The Ethiopian*; or, *the Arabian*, as the Hebrew word *Cush* is commonly used, as hath been noted before; these being much nearer to Asa than the Ethiopians, who also could not have come to Asa, except through Egypt, which probably the king of Egypt would not permit him to do. *Mareshah*—a city upon and within the borders of Judah (Josh. xv. 44).—POOLE.

[q] Jud. i. 17. *Zephath.*

[r] Ex. xiv. 10. Ps. xxii. 5.

[s] Deut. xxxii. 36. Is. xl. 29-31.

[t] Ps. xxxvii. 5. John xiv. 1, 27.

[u] Ps. xx. 5, 7. Acts iii. 16.

[x] Deut. xxxii. 27. Matt. xvi. 18.

[3] *Mortal man.*

[y] Deut. xxviii. 7. 1 Cor. ix. 26; xv. 57.

‖ Asa had called upon the Lord with profound humility and sure trust and confidence; and the Ethiopians were put to flight. Thus God protects and blesses religious princes, and, in general, those who are truly zealous for his glory; and, if he suffers them to be exposed to great dangers, he displays his power in their behalf, and delivers them.—OSTERVALD.

[4] *Broken.*

[z] Josh. v. 14. Ps. cviii. 11.

[a] Deut. ii. 25. Job xv. 21.

CHAP. XV.

[a] Num. xxiv. 2. 2 Pet. i. 21.

[1] *Before Asa.*

* The prophet went to meet Asa, as he was returning from the war.—BERTHEAU.

[b] Matt. xiii. 9. Rev. ii. 7, 11.

[c] Is. lv. 7, 8. Matt. vii. 7, 8.

[d] Rom. xi. 1, 2. Heb. xii. 25.

[e] 1 Kings xii. 28-33.

[f] John xvii. 3. 1 John v. 20.

[g] Matt. ii. 4, 5. 1 Tim. iii. 2.

[h] Rom. ii. 12; vii. 8, 9.

[i] Deut. iv. 29.

[k] Is. lv. 6. Rom. x. 20.

[l] Jude 5, 6.

[m] Matt. xxiv. 6, 7.

[n] Luke xxi. 9, 10.

[2] *Beaten in pieces.*

[o] Ps. cvi. 41.

† The portraiture contained in ver. 5, 6, is one of national misery perfected. The most distressing periods of human history present nothing worse than is there set forth, when "God did vex them with all adversity." It is matter of great encouragement to sinful men, who mourn their past iniquities, that when they in their trouble turn to the Lord and seek him, he is always found of them.—DR JOHN CAMPBELL.

[p] Josh. i. 7, 9. Eph. vi. 10.

[q] Matt. v. 12, 46. 1 Cor. iii. 8, 14.

[r] 1 Pet. iv. 3. Rev. xvii. 4, 5.

[3] *Abominations.*

soon after conceded to Jeroboam. That prince, however, never recovered from this blow, for the Lord soon after smote him, and he died; yet Abijah died nearly two years before him, and did not long enjoy the fruits of his victory, for which he made very ungrateful returns. Though destitute of piety, he seems to have possessed great vigour and capacity. During his short reign he became very powerful; he had a numerous family; and his ways and sayings were so remarkable as to be particularly recorded by the prophet Iddo—of whom, however, we have no further knowledge.—*Scott.*

CHAP. XIV. ASA'S PIETY.—Ver. 2. (1.) He removed and abolished idolatry. Since Solomon admitted it, in the latter end of his reign, nothing had been done to suppress it, and so, we presume, it had got ground; strange gods were worshipped, and had their altars, images, and groves; and the temple-service, though kept up by the priests (chap. xiii. 10), was neglected by many of the people. Asa, as soon as he had power in his hands, made it his business to destroy all those idolatrous altars and images (ver. 3, 5), they being a great provocation to a jealous God, and a great temptation to a careless, unthinking people. He hoped, by destroying the idols, to *reform* the idolaters, which he aimed at rather than to *ruin* them. 2. He revived and established the pure worship of God; and since the priests did their part in attending God's altars, he obliged the people to do theirs: (ver. 4) "He commanded Judah to seek the Lord God of their fathers," and not the gods of the heathen, and "to do the law and the commandment;" that is, to observe all Divine institutions, which many had utterly neglected. In doing this, "the land was quiet before him" (ver. 5); though they were much in love with their idols, and very loth to leave them, yet the convictions of their consciences sided with the commands of Asa, and they could not for shame refuse to comply with them.—*Henry.*

HIS VICTORY.—Ver. 9-15. It is by no means certain whether the Ethiopians or Cushites of Africa, or those near Arabia, are here intended; but they who suppose the former to be meant, conjecture that Zerah had subjugated his neighbours, the Egyptians; had taken possession of the cities and territories bordering on Egypt; and that he intended still further to extend his conquests, when he had seized upon the kingdom of Judah.—Asa's army was formidable, though not equal to Zerah's immense preparations. He, however, placed no confidence in them, but relied only on the protection of God. His prayer is the genuine language of faith. He was conscious that his aim had been to glorify the Lord, and promote his worship in the time of his prosperity; and this encouraged him to look upon God as his reconciled Friend and Father. Having put himself and his people under his protection, he was persuaded that none could prevail against them without *seeming* at least to prevail against God. If his army had been superior to that of the enemy, it could not have secured the victory; if it had consisted of a few enfeebled, dispirited troops, the Lord could have helped by them; for it was "nothing with him to help with many, or with them that had no power." Either way he desired to confide wholly in the Almighty, and to give him the glory of the victory. The event accorded to his faith: the Lord fought by Asa's subjects as *his* host (ver. 13); the Ethiopians were entirely overthrown and dispersed; the spoil which had been deposited in Gerar of the Philistines and in other cities in that vicinity, was taken; and this most formidable invasion greatly enriched Judah.—*Scott.*

CHAP. XV. AZARIAH THE PROPHET.—Ver. 1-7. It is not easy to determine what times or events were intended by the prophet in these verses. Some think that he referred to the state of Israel in the days of the Judges, when the people for a long time generally forsook, and almost forgot the true God; the priests were not public teachers, as they ought to have been, and the law was greatly neglected. At the same time the people were exposed to the invasions of various enemies, who destroyed each other, yet alternately harassed and oppressed them: because, for their sins, "God did vex them with all adversity;" and consequently there was no peace to those who journeyed or went out upon business. Now, these times of trouble and vexation seemed to be returning again (after the prosperity and peace enjoyed under David and Solomon), in the divisions, apostasies, idolatries, and calamities of the preceding reigns. And the people might be assured, that the Lord would deal with them by the same measure as he had dealt with their fathers: if they forsook his worship, and ran into

and renewed [s]the altar of the LORD that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers‡ with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when [t]they saw that the LORD his God *was* with him:)

10 So they gathered themselves together at Jerusalem in the third month, in the fifteenth year of the reign of Asa.

11 And they [u]offered unto the LORD [4]the same time, of the spoil *which* they had brought, seven hundred oxen and seven thousand sheep.

12 And [x]they entered into a covenant to seek the LORD God of their fathers with all their heart, and with all their soul;

13 That [y]whosoever would not seek the LORD God of Israel should be put to death, [z]whether small or great, whether man or woman.§

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah [b]rejoiced at the oath: for they had [c]sworn with all their heart, and sought him with their whole desire; and he was found of them: and the LORD gave them rest round about.

16 ¶ And also *concerning* Maachah, [d]the mother of Asa the king, [e]he removed her from *being* queen, because she had made an [5]idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But [f]the high places were not taken away out of Israel: nevertheless [g]the heart of Asa was perfect all his days.‖

18 ¶ And he [h]brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAPTER XVI.

1 *Asa, by a league with the Syrians, diverteth Baasha from building of Ramah.* 11 *He seeketh not to God, but to the physicians.* 13 *His death and burial.*

IN the six and thirtieth year of the reign of Asa,* [a]Baasha king of Israel came up against Judah, and built Ramah, [b]to the intent that he might let none go out or come in to Asa king of Judah.

B.C. 941—B.C. 940.

[s] 2 Kings xvi. 14.
‡ *Strangers*—*i.e.*, Israelites belonging to other tribes had flocked at an earlier period into the southern kingdom (chap. xi. 16); so did they now come in the time of Asa, when they saw that he was a pious king, and was desirous of restoring the worship of Jehovah.—BERTHEAU.
[t] Acts vii. 9, 10.
[u] 1 Chr. xxvi. 26, 27.
[4] *In that day.*
[x] Jer. l. 5. 2 Cor. viii. 5.
[y] Ex. xxii. 20.
[z] Ex. xii. 29. Rev. vi. 15.
§ Whoever should obstinately refuse to pay unto God that solemn worship which he required at his temple in Jerusalem, or should disown God, or serve other gods, "should be put to death," by virtue of all those laws which command that such persons should be "cut off," and in pursuance of that law Deut. xvii. 2 (comp. Heb. x. 28).—POOLE.
[a] Neh. v. 13.
[b] Neh. viii. 9. 2 Cor. i. 12.
[c] Ps. cxix. 106.
[d] 1 Kings xv. 2, 10, *grandmother.*
[e] Deut. xiii. 6-8. Zech. xiii. 3.
[5] *Horror.*
[f] 2 Kings xii. 3.
[g] 1 Kings xi. 4.
‖ By comparing these words with chap. xvi. 7, to the end, it plainly appears that their meaning is nothing more than that Asa kept himself from idolatry to the last; though in other instances, in the latter end of his life, he was not so religious as he ought to have been.—PYLE.
[h] 1 Chr. xxvi. 20-26.

CHAP. XVI.

* *Of the reign of Asa*; or, *of the kingdom of Asa*—*i.e.*, of the kingdom of Judah, which was now Asa's kingdom; or from the time of the division of the two kingdoms. Rehoboam reigned seventeen years (chap. xii. 13); Abijah three years (chap. xiii. 2); Asa had now reigned fifteen years (ch. xv. 10); all of which, put together, make up the thirty-five years mentioned in chap. xv. 19. And in the next year Baasha wars against him; and the ground of war was the defection of many of his subjects to Asa (chap. xv. 9).—POOLE.
[a] 1 Kings xv. 16-22.
[b] xi. 13-17.

[c] 2 Kings xii. 18.
[1] *Darmesek.*
[d] Jud. ii. 2. 2 Cor. vi. 16.
[e] Gen. xx. 9, 10. Ex. xxxii. 21.
[f] 1 Tim. vi. 10. 2 Pet. ii. 15.
[2] *Armies which* were *his.*
[g] 1 Kings xv. 20.
[h] Gen. xiv. 14. Jud. xx. 1.
[i] 1 Kings ix. 19.
† By this it appears that he fell upon the northern part of the kingdom of Israel, which was nearest to Damascus, whilst Baasha was busy at Ramah, which was in the more southern part of his dominions.—PATRICK.
[k] Josh. xviii. 24-26, *Gaba.* 1 Chr. vi. 60.
[l] Josh. xv. 38.
‡ Here follows a remarkable history added to what we read in the book of Kings (1 Kings xv.) which relates the great weakness of Asa in his declining years, and God's displeasure at it.—PATRICK.
[m] Ps. cxlvi. 3-6. Eph. i. 12, 13.
[n] xiii. 18.
[3] *In abundance.*
§ Asa committed a triple offence—in distrusting the goodness of God for help, and calling to his aid an infidel and impious king—when he had lately had such an experiment of God's clemency in his triumph over the king of Ethiopia. Nothing offends God so much as distrust in his goodness towards the faithful; as an entire faith and confidence in his mercy pleases him above all things. Upon which account David was so highly in his favour, though otherwise guilty of sundry crimes.—CONRAD PELLICANUS.
[o] Prov. v. 21. Heb. iv. 13. 1 Pet. iii. 12.
[4] *Strongly to hold with.*
[p] Jer. v. 21.
[q] Matt. xiv. 3, 4. Acts xvi. 23, 24.
[5] *Crushed.*
[r] 1 Kings xv. 23.
[s] Matt. vii. 2. Rev. iii. 19.
[t] Gen. l. 2. Matt. ix. 12. Mark v. 26.
‖ Namely, he fell into the same sin of human confidence in this accident as he had done in the other accident of the war against Baasha.—DIODATI.

2 Then Asa [c]brought out silver and gold out of the treasures of the house of the LORD, and of the king's house, and sent to Ben-hadad king of Syria that dwelt at [1]Damascus, saying,

3 *There is* [d]a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go, [e]break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad [f]hearkened unto king Asa, and sent the captains of [2]his armies against the cities of Israel; and they smote [g]Ijon, and [h]Dan and Abel-maim, and all the [i]store-cities of Naphtali.†

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah; and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building; and he built therewith [k]Geba and [l]Mizpah.

7 ¶ And at that time Hanani the seer‡ came to Asa king of Judah, and said unto him, [m]Because thou hast relied on the king of Syria, and not [n]relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not the Ethiopians and the Lubims [3]a huge host, with very many chariots and horsemen? yet, because thou didst rely on the LORD, he delivered them into thine hand.§

9 For [o]the eyes of the LORD run to and fro throughout the whole earth, [4]to shew himself strong in the behalf of *them* whose heart *is* perfect toward him. Herein [p]thou hast done foolishly: therefore from henceforth thou shalt have wars.

10 Then Asa was wroth with the seer, and [q]put him in a prison-house; for *he was* in a rage with him because of this *thing*. And Asa [5]oppressed *some* of the people the same time.

11 ¶ And, behold, the acts of Asa, first and last, lo, they *are* written in the book of the Kings [r]of Judah and Israel.

12 And Asa, in the thirty and ninth year of his reign, was [s]diseased in his feet, until his disease *was* exceeding *great:* yet in his disease he sought not to the LORD, but to the [t]physicians.

13 ¶ And Asa slept with his fathers, and died in the one and fortieth year of his reign.

idolatry and impiety, they would be left to all their former miseries; but if they returned to God and served him, he would protect and prosper them, even as when Israel, under the Judges, in their trouble sought the Lord, he was always ready to remove their afflictions. This seems the most satisfactory interpretation. But others suppose that the prophet referred to the state of the kingdom of Israel: they had rejected the true God, expelled the teaching priesthood, and cast off the law of the Lord; and their subsequent calamities were intended as a warning for Judah; yet, even whenever Israel should repent and seek God, he would be found of them.—Others again suppose the passage to be prophetic of the Babylonish captivity, and even of the present dispersion and future conversion of the Jews, to which the words are doubtless applicable. Perhaps the prophet had some reference to God's general method of dealing with Israel in all ages, and then no wonder that his expressions are descriptive of several distinct transactions. It is plain, however, that warning and encouragement were intended for Asa and his subjects; and the prophet's scope was to excite them properly to improve their present success, by attempting a more effectual reformation, which would assuredly be rewarded with proportionable prosperity. Perhaps the prophet was called Oded, as well as his father, and Azariah by way of distinction; though some think that Oded confirmed the words of his son by a prophecy to the same effect.—*Scott.*

CHAP. XVI. FAILURE OF ASA'S FAITH—Ver. 7-10. Asa's misconduct entirely originated from unbelief. Had he relied on the Lord, he would have defended him against the Israelites, and enabled him likewise to prevail against the king of Syria, who was then in league with Baasha, by which he might have enriched his treasuries, instead of emptying them to purchase his assistance. This was the more inexcusable in him, seeing he had before experienced the prevalence of faith and prayer in his victory over the Ethiopians. Indeed, Asa could not be ignorant of God's omnipresent and ever-watchful providence, by which he notices all the wants, dangers, and trials of those who uprightly trust and serve him, and is ever at hand to give speedy assistance to them, as the case may require. In this Asa greatly failed; and the prophet plainly told him that he had acted *foolishly*, and thenceforth should have wars. His subsequent conduct seems to be without parallel in Scripture. No one decidedly *pious* man, as I recollect, is recorded to have so resented a reproof from a prophet in the name of God, as to have used severity against him for it; yet the expressions concerning Asa's character are so strong that we must consider him as an exception, and a lamentable proof that there is no kind of sin which a believer is not capable of committing, if left to himself; so that we must not form our judgment of men's characters from any detached actions, but the general tenor of their conduct.—In his rage he committed the prophet to prison—or rather, he "put him into the stocks," for that is the meaning of the original word. Perhaps excusing himself to others, and to his own conscience, by criminating the prophet as rude, intermeddling, and insolent; and, perhaps, when some of the people censured his conduct, he oppressed them also, as determined to crush all opposition by violent means. It is probable, however, that he speedily released the prophet; and as he lived at least fifteen years after this event (for so long he lived after Baasha's death), and as we do not find that he oppressed or persecuted any person except on this occasion, we may conclude, that he repented, and adhered to the service of God to the close of his life. But having openly dishonoured him, the latter part of his reign was obscure, inglorious, and troublesome.—It is not said what wars he was engaged in, but probably they were more perplexing to him than fatal to his people. Ver. 12. "Asa had the gout, which increased to such a height that he died of it; which was a just punishment for putting the prophet's feet in the stocks." Under this excruciating correction he relapsed into his former sin of relying on man, and not on the Lord. If he consulted physicians, properly so called, his sin entirely consisted in his *reliance* on them, instead of seeking a blessing from God on the means which they employed. But perhaps they were such persons as attempted, by charms, or other superstitious devices, to alleviate his pain; and then the thing itself, likewise, was exceedingly sinful. As the Lord has been pleased to throw a cloud upon his memory, we will not further attempt to penetrate it; though we trust that he did not die without repenting of this sin also. Ver. 13, 14. Some have considered this funeral as an argument of the improper state of Asa's heart, even

14 And they buried him in [u]his own sepulchres, which he had [6]made for himself in the city of David, and laid him in the bed which was filled with [x]sweet odours and divers kinds *of spices* prepared by [y]the apothecaries' art; and they made a very great burning for him.¶

CHAPTER XVII.

1 *Jehoshaphat reigneth well, and prospereth.* 7 *He sendeth Levites to teach in Judah.* 12 *His captains and armies.*

AND [a]Jehoshaphat his son reigned in his stead, [b]and strengthened himself against Israel.*

2 And he placed forces in all the fenced cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim, which Asa his father had taken.

3 And [c]the LORD was with Jehoshaphat, because [d]he walked in the first ways† of [1]his father David, and [e]sought not unto Baalim;

4 But sought to the *LORD* God of his father, and [f]walked in his commandments, and not after the doings of Israel;‡

5 Therefore [g]the LORD established the kingdom in his hand; and all Judah [2]brought to Jehoshaphat presents; and he had riches and honour in abundance.

6 And [h]his heart was [3]lifted up [i]in the ways of the LORD:§ moreover, [k]he took away the high places and groves out of Judah.

7 ¶ Also in the third year of his reign he sent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, [l]to teach in the cities of Judah.

8 And with them *he sent* Levites,‖ *even* Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Elishama and Jehoram, [m]priests.

9 And they taught in Judah, and *had* [n]the book of the law of the LORD with them, and went about [o]throughout all the cities of Judah, and taught the people.

10 ¶ And the fear of the LORD [4]fell upon all the kingdoms of the lands that *were* round about Judah, [p]so that they made no war against Jehoshaphat.¶

B.C. 914—B.C. 912.

[a] John xix. 41, 42.
[6] *Digged.*
[x] Gen. l. 2. Mark xvi. 1.
[y] Ex. xxx. 25-37. Ec. x. 1.
¶ The burning appears to have been not of his body, but of odours and spices at his funeral.—DR WALL.

CHAP. XVII.
[a] 1 Kings xv. 24. Matt. i. 8, *Josaphat.*
[b] Ezra vii. 28. Eph. vi. 10.
* Against the king and people of Israel, who had molested the kingdom of Judah with wars *all the days of Asa*, after that sin of his mentioned chap. xvi. 2, &c.—POOLE.
[c] Gen. xxxix. 2, 3. Matt. i. 23.
[d] 2 Sam. viii. 15. 2 Kings xiv. 3.
† Namely, before that in his old age he fell into his grievous sins. *Baalim.*—Under this kind of idols (Judg. ii. 11) is comprehended all other idolatry, superstition, and false service.—DIODATI.
[1] *His father, and of David.*
[e] Jud. viii. 33.
[f] Luke i. 6. 1 Thes. ii. 12.
‡ As he worshipped not the gods of other countries, so he did not join with the Israelites in worshipping God by the calves.—PATRICK.
[g] Ps. cxxvii. 1.
[2] *Gave.*
[h] Job xxii. 26.
[3] *Encouraged.*
[i] Ps. xviii. 21; cxix. 1.
§ That is, he walked in the ways of Jehovah himself, and therefore possessed alacrity and firmness enough to promote the general diffusion of the worship of Jehovah in his kingdom, by the destruction of idols.—BERTHEAU.
[k] 1 Kings xxii. 43.
[l] Deut. xxxiii. 10. Matt. iv. 23.
‖ The Levites and priests were only to teach the law; but the princes went with them, to see that it was done, to punish obstinate offenders and idolaters, to give greater respect to the instructors, and solemnity to the work. Some consider the princes were to teach what respected their civil duties, the Levites what related to their ritual law, and the priests the nature and design of their religion.—BOOTHROYD.
[m] Ezra vii. 1-6. Mal. ii. 7.
[n] Deut. vi. 6-9. Josh. i. 7, 8.
[o] Matt. xi. 1. Acts viii. 40.
[4] *Was.*
[p] Ex. xxxiv. 24. Prov. xvi. 7.
¶ This happy work was materially promoted by the peace with which the Lord blessed the king and the country, and the result of the whole was exceedingly to advance the national greatness.—DR JOHN CAMPBELL.

* *Some of the Philistines* — who had been subjects to this kingdom ever since David's time, but, it seems, had neglected this duty in the times of his predecessors, but were now moved by their own fears to perform it.—POOLE.
[5] *Palaces.*
† to settle religion and purge out idolatry, as well as to provide for their safety, by fortifications, and whatsoever was necessary for the preservation of public tranquillity.—PATRICK.
[q] Gen. xii. 2; xv. 5.
[r] Num. i. 2, 18.
[5] *At his hand.*
[s] Jud. v. 2, 9. Ps. cx. 3.
‡ Though he possessed little more than a third part of the ancient dominions of Israel, yet he was able to raise above a million of men capable of bearing arms, which exceeded the proportion that even David had.—PYLE.
[t] 2 Sam. i. 21, 22.

CHAP. XVIII.
[a] xvii. 5.
[b] xxi. 6; xxii. 2, 3.
* For Jehoram, his eldest son, married Athaliah, Ahab's daughter (ch. xxi. 6; 2 Kings viii. 18). This chapter is for substance the same with 1 Kings xxii., where it is explained.—POOLE.
[1] *At the end of years.*
[c] 1 Kings xxii. 2.
[d] 1 Kings i. 9.
[e] 1 Kings xxii. 4, 20-22.
[f] Deut. iv. 43. Josh. xx. 8.
[5] 1 Kings xxii. 4.

11 Also *some* of the Philistines* brought Jehoshaphat presents, and tribute-silver; and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred he-goats.

12 ¶ And Jehoshaphat waxed great exceedingly; and he built in Judah [5]castles, and cities of store.

13 And he had much business in the cities of Judah:† and the men of war, mighty men of valour, *were* in Jerusalem.

14 And these *are* [q]the numbers of them, according [r]to the house of their fathers: of Judah, the captains of thousands; Adnah the chief, and with him mighty men of valour three hundred thousand.

15 And [6]next to him *was* Jehohanan the captain, and with him two hundred and fourscore thousand.

16 And next him *was* Amasiah the son of Zichri, who [s]willingly offered himself unto the LORD; and with him two hundred thousand mighty men of valour.‡

17 And of Benjamin; Eliada, a mighty man of valour, and with him [t]armed men with bow and shield two hundred thousand.

18 And next him *was* Jehozabad, and with him an hundred and fourscore thousand ready prepared for the war.

19 These waited on the king, besides *those* whom the king put in the fenced cities throughout all Judah.

CHAPTER XVIII.

1 *Jehoshaphat and Ahab go against Ramoth-gilead.* 4 *Ahab's false prophets assure him of victory.* 15 *Micaiah's prophecy, &c.*

NOW Jehoshaphat had [a]riches and honour in abundance, and [b]joined affinity with Ahab.*

2 And [1]after *certain* years [c]he went down to Ahab to Samaria: and [d]Ahab killed sheep and oxen for him in abundance, and for the people that *he had* with him, and [e]persuaded him to go up *with him* to [f]Ramoth-gilead.

3 And Ahab king of Israel said unto Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-gilead? And he answered him, [g]I *am*

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at death, supposing that he appointed it for himself out of vainglory, and in conformity to heathen customs. Indeed, it is said, that he digged a sepulchre for himself, as Manasseh and others also did, but probably the pomp of his interment, which had nothing idolatrous or unlawful in it, was intended by the people as an expression of respect for his memory; for, notwithstanding the blemishes recorded in this chapter, he had been an excellent, valuable, and successful prince.—*Scott.*

CHAP. XVII. THE GOOD JEHOSHAPHAT.—Ver. 3. What a useful man he was; not only a good *man*, but a good *king:* he not only was good himself, but did good in his generation—did a great deal of good. 1. He took away the "teachers of lies"—so images are called (Heb. ii. 18)—the "high places" and "the groves" (ver. 6). It is meant of those in which idols were worshipped; for those that were dedicated to the true God only were not taken away (chap. xx. 33). It was only idolatry that he abolished; nothing debauched the nation more than those idolatrous groves or images which he took away. 2. He sent forth teachers of truth. When he inquired into the state of religion in his kingdom, he found his people generally very ignorant, they "knew not that they did evil." Even in the last good reign, there had been little care taken to instruct them in their duty; and therefore Jehoshaphat resolves to begin his work at the right end, deals with them as reasonable creatures, will not lead them blindfolded, no, not into a reformation, but endeavours to have them well taught, knowing that that was the way to have them well cured. In this good work he employed, (1.) His princes Those about him he sent forth, "to teach in the cities of Judah" (ver. 7). He ordered them, in the administration of justice, not only to correct the people when they did ill, but to teach them how to do better, and to give a reason for what they did, that the people might be informed of the difference between good and evil. The princes or judges upon the bench have a great opportunity of teaching people their duty to God and man, and it is not out of their province, for the laws of God are to be looked upon as laws of the land. (2.) The "Levites" and "priests" went "with the princes," and "taught in Judah, having the book of the law with them" (ver. 8, 9). They were teachers by office (Deut. xxxiii. 10); it was part of the work for which they had their maintenance; the priests and the Levites had little else to do. But it seems they had neglected it—pretended, perhaps, that they could not get the people to hear them. What an abundance of good may be done when Moses and Aaron thus go hand in hand in the doing of it—when princes with their power, and priests and Levites with their Scripture learning, agree to teach the people the good knowledge of God and their duty! These itinerant judges and itinerant preachers, together, were instrumental to diffuse a blessed light throughout the cities of Judah. But it is said, "they had the book of the law of the Lord with them," *First*, For their own direction, that from thence they might fetch all the instructions they gave to the people, and not "teach for doctrines the commandments of men." *Secondly*, For the conviction of the people, that they might see that they had a Divine warrant for what they said, and delivered to them that only which they received from the Lord. Note, Ministers, when they go to teach the people, should have their Bibles with them.—How happy he was in the favour of his God, who signally owned and blessed him. "The Lord was with him" (ver. 3). "The word of the Lord was his helper," so the Chaldee paraphrase. "The Lord established the kingdom in his hand" (ver. 5). Those stand firm that have the presence of God with them. If the "beauty of the Lord our God be upon us" that will "establish the work of our hands," and establish us in our integrity. How happy he was "in the affections of his people" (ver. 5), "All Judah brought him presents" in acknowledgment of his kindness in sending preachers among them.—*Henry.*

CHAP. XVIII. JEHOSHAPHAT'S SINFUL ALLIANCE WITH AHAB.—Ver. 1-34. Here is, 1. Jehoshaphat growing greater. It was said before (chap. xvii. 5), he had "riches and honour in abundance," and here it is said again; his wealth and honour increased upon him by piety and good management. But, 2. Not growing wiser, else he would not have joined with Ahab, that degenerate Israelite who had sold himself to work wickedness. What good could he get by a man that was so bad? What good could he do to a man that was so obstinately an idolater—a persecutor? With him he joined in affinity—that is, married his son Jehoram to Ahab's daughter Athaliah, the worst match that ever was made by any of the house of David. I wonder what Jehoshaphat could promise himself by it. (1.) Perhaps pride made the match, as it does many a one which speeds accordingly. His religion forbade him to marry his son to a daughter of any of the heathen princes that were about him, "Thou shalt not take their daughters to thy sons;" and having riches and honours in abundance, he thought it a disparagement to marry him to a subject. A king's daughter it must be, and therefore Ahab's, little considering that Jezebel was her mother. (2.) Some think he did it in policy, hoping by this expedient to unite the kingdoms in his son, Ahab per-

B.C. 897—B.C. 897.

as thou *art*,† and my people as thy people; and *we will be* with thee in the war.

4 ¶ And Jehoshaphat said unto the king of Israel, [h]Enquire, I pray thee, at the word of the LORD to-day.

5 Therefore the king of Israel gathered together of [i]prophets four hundred men,‡ and said unto them, [k]Shall we go to Ramoth-gilead to battle, or shall I forbear? And they said, [l]Go up; for God will deliver *it* into the king's hand.

6 ¶ But Jehoshaphat said, [m]*Is there* not here a prophet of the LORD [2]besides, that we might enquire of him?

7 And the king of Israel said unto Jehoshaphat, *There is* yet [n]one man, by whom we may enquire of the LORD: but [o]I hate him; for he never prophesied [p]good unto [q]me, but always evil:§ the same *is* Micaiah the son of Imla. And Jehoshaphat said, [r]Let not the king say so.

8 And the king of Israel called for one *of his* [3]officers, and said, [4]Fetch quickly Micaiah the son of Imla.

9 And the king of Israel, and Jehoshaphat king of Judah, [s]sat either of them on his throne, [t]clothed in *their* robes, and they sat in a [5]void place at the entering in of the gate of Samaria; and [u]all the prophets prophesied before them.

10 And Zedekiah the son of Chenaanah had made him [x]horns of iron,‖ and said, [y]Thus saith the LORD, With these thou shalt push Syria until [6]they be consumed.

11 And [z]all the prophets prophesied so, saying, Go up to Ramoth-gilead, and prosper; for the LORD shall deliver *it* into the hand of the king.

12 And the messenger that went to call Micaiah spake to him, saying, [a]Behold, the words of the prophets *declare* good to the king with one [7]assent: let thy word therefore, I pray thee, be like one of theirs, and speak thou good.

13 And Micaiah said, *As* the LORD liveth, [b]even what my God saith, that will I speak.

14 And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramoth-gilead to battle, or shall I forbear? And he said, [c]Go ye up, and prosper, and they shall be delivered into your hand.

15 ¶ And the king said to him, How many times [d]shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?

16 Then [e]he said, I did see all Israel scattered upon the mountains, [f]as sheep that have no shepherd: and the LORD said, These have no [g]master; let them return *therefore* every man to his house in peace.¶

17 And the king of Israel said to Jehoshaphat, [h]Did I not tell thee *that* he would not prophesy good unto me, [8]but evil?

18 Again he said, Therefore [i]hear the word of the LORD;* [k]I saw the LORD sitting upon his throne, and [l]all the host of heaven standing on his right hand and *on* his left.

19 And the LORD said, [m]Who shall entice Ahab king of Israel, that he may [n]go up and fall at Ramoth-gilead? And one spake saying after this manner, and another saying after that manner.

20 Then [o]there came out a spirit, and stood before the LORD, and said, I will entice him. And the LORD said unto him, Wherewith?

21 And he said, I will go out, and be [p]a lying spirit in the mouth of all his prophets. And *the LORD* said, [q]Thou shalt entice *him*, and thou shalt also prevail: go out, and do *even* so.

22 Now therefore, behold, [r]the LORD hath put a lying spirit in the mouth of these thy prophets, [s]and the LORD hath spoken evil against thee.

23 ¶ Then [t]Zedekiah the son of Chenaanah came near, and smote Micaiah upon the cheek, and said, [u]Which way went the Spirit of the LORD from me to speak unto thee.

24 And Micaiah said, [x]Behold, thou shalt see on that day when thou shalt go [9]into an inner chamber to hide thyself.†

25 Then the king of Israel said, Take ye Micaiah, [y]and carry him back to Amon the governor of the city, and to Joash the king's son;

26 And say, Thus saith the king, [z]Put [a]this *fellow* in the prison, and feed him with [b]bread of affliction, and with water of affliction, [c]until I return in peace.

27 And Micaiah said, [d]If thou certainly return in peace, *then* hath not the LORD spoken by me. And he said, [e]Hearken, all ye people.

28 ¶ So [f]the king of Israel, and Jehoshaphat the king of Judah, went up to Ramoth-gilead.

29 And the king of Israel said unto Jehoshaphat, [g]I will disguise myself, and will go to the battle; [h]but put thou on thy robes. So [i]the king

† The prophet Hanani had before cautioned his father Asa against forming an alliance with the king of Syria (ch. xvi. 7); and Jehoshaphat is afterwards reproved for it at ch. xix. 2; xx. 37.—PATRICK.

[a] 2 Sam. ii. 1. Jer. xxi. 2. Ez. xx. 3.
[i] 1 Kings xviii. 19. 2 Tim. iv. 3.

‡ These 400 prophets were neither the 400 prophets of Asherah (xviii. 19) who did not appear before Elijah on Carmel, nor the prophets of Baal, as many old expositors thought, for by these Ahab could not inquire, but *prophetæ vitulorum*—*i.e.*, prophets of the kingdom of Israel, who complied with the calf-worship, gave themselves out as prophets of Jehovah, worshipped under the symbol of the calves, came forward, therefore, of their own accord, without a Divine call, and were, if not in the pay, at least in the service of the idolatrous king of Israel.—KEIL.

[k] Jer. xxxviii. 14, &c.
[l] Jer. xiii. 10, 11. Mic. ii. 11.
[m] 1 Kings xxii. 7-9.
[2] *Yet* or *more*.
[n] 1 Kings xviii. 4.
[o] 1 Kings xviii. 17. John vii. 7.
[p] Is. xxx. 10.
[q] 2 Kings ix. 22.

§ He is always a messenger of evil tidings; which was true, but no sufficient reason why he should hate him, because Micaiah was purely God's instrument in all his messages; and whatsoever evil he threatened, Ahab himself was the cause.—POOLE.

[r] Prov. xxv. 12. Mic. ii. 7.
[3] *Eunuchs.*
[4] *Hasten.*
[s] 1 Kings xxii. 10-12.
[t] Matt. vi. 29.
[5] *Floor.*
[u] Jer. xxvii. 14-16.
[x] Jer. xxvii. 2.

‖ Bruce has noticed the head-dress of the governors of Abyssinia as consisting of a large broad fillet bound round the forehead, in the middle of which was a conical piece of silver, gilt, about four inches long, standing upright, and tapering like a horn. Something resembling this might be the horns of iron Zedekiah put on his head, to produce greater effect on his hearers.—BOOTHROYD.

[y] Jer. xxiii. 17, 21, 25, 31.
[6] Thou *consume them.*
[z] Mic. iii. 5. Jude 16. Rev. xvi. 13, 14.
[a] Job xxii. 13. 1 Cor. ii. 14-16.
[7] *Mouth.*
[b] Jer. xxiii. 28. Acts xx. 27.
[c] Ec. xi. 9. Matt. xxvi. 45.
[d] Mark v. 7. Acts xix. 13.

[e] Matt. xxvi. 64.
[f] Matt. ix. 36. Mark vi. 34.
[g] 2 Sam. ii. 7; v. 2.

¶ This vision exactly represented the condition of Ahab's forces after he was slain; and shewed, that Benhadad, his pride and revenge being gratified by Ahab's death, would allow the Israelites, when vanquished, and scattered without a leader, to return home in peace.—SCOTT.

[h] *See on* 7.
[8] *But for evil.*
[i] Is. i. 10.

* Some think he spake these words to the bystanders: but this is confuted by 1 Kings xxii. 19, where the words are, *Hear thou therefore*, speaking again to the king.—PATRICK.

[k] 1 Kings xxii. 19-23. Acts vii. 55, 56.
[l] Gen. xxxii. 2.
[m] 1 Kings xxii. 20.
[n] xxv. 8, 19.
[o] 2 Cor. xi. 13-15.
[p] 1 Kings xxii. 21, 22.
[q] *See on* 19.
[r] Matt. xxiv. 24, 25. 2 Thes. ii. 9-11.
[s] *See on* 7, 17.
[t] *See on* 10.
[u] Matt. xxvi. 67, 68.
[x] Jer. xxviii. 16, 17.
[9] *From chamber to chamber.* Heb. *into a chamber in a chamber.*

† This sentence was obviously fulfilled in the issue of the war, when Ahab's followers and friends, or his wife Jezebel herself, made the false prophets suffer for the misfortune.—KEIL.

[y] Jer. xxxvii. 15-21.
[z] xvi. 10.
[a] 1 Sam. xxv. 21. Luke xxiii. 2.
[b] Ps. lxxx. 5.
[c] Deut. xxix. 19.
[d] Num. xvi. 29.
[e] Matt. xiii. 9.
[f] 1 Kings xxii. 29-33.
[g] 1 Sam. xxviii. 8.
[h] Ps. xii. 2.
[i] xxxv. 22.

haps flattering him with hopes that he would make him his heir, when he intended no such thing. This match drew Jehoshaphat, *First*, Into an intimate familiarity with Ahab; he made him a visit at Samaria. And Ahab, proud of the honour which Jehoshaphat did him, gave him a very splendid entertainment, according to the splendour of those times; he "killed sheep and oxen for him," plain meat, "in abundance" (ver. 2). In this Jehoshaphat did not walk so closely as he should have done in the ways of his father David, for he "hated the congregation of evil-doers, and would not sit with the wicked" (Ps. xxvi. 5), nor desired to "eat of their dainties" (Ps. cxli. 4). *Secondly*, Into a league with Ahab against the Syrians. Ahab persuaded him to join forces with him in an expedition for the recovery of Ramoth-gilead, a city in the tribe of Gad, on the other side Jordan. Did not Ahab know that that, and all the other cities of Israel, did of right belong to Jehoshaphat, as heir of the house of David? With what face then could he ask Jehoshaphat to assist him in recovering it for himself, whose title to the crown was usurped and precarious? Yet Jehoshaphat, an easy man, yields to go with him: "I am as thou art" (ver. 3). Some men's kindnesses are dangerous, as well as their society infectious. The feast Ahab made for Jehoshaphat was designed only to wheedle him into this expedition. "The kisses of an enemy are deceitful."

LESSONS OF INSTRUCTION.—Ver. 4-27. We may take occasion to think, 1. Of the great duty of acknowledging God in all our ways, "and inquiring at his word," whatever we undertake. Jehoshaphat was not willing to proceed till he had done this (ver. 4). By particular believing prayer, oy an unbiassed consulting of the Scripture and our own consciences, and by an observant regard to the hints of Providence, we may make such inquiries, and very much to our satisfaction. 2. Of the great danger of bad company even to good men. Those that have most wisdom, grace, and resolution cannot be sure that they can converse familiarly with wicked people, and get no hurt by them. Jehoshaphat here, in complaisance to Ahab, sits in his robes, patiently hearing the false prophets speaking lies in the name of the Lord (ver. 9), can scarcely find in his heart to give him a too mild and gentle reproof for hating a prophet of the Lord (ver. 7), and dares not rebuke that false prophet who basely abused that faithful seer, nor oppose Ahab who committed him to prison. 3. Of the unhappiness of those who are surrounded with flatterers, especially flattering prophets, who cry *peace* to them, and prophesy nothing but smooth things. Thus was Ahab cheated into his ruin, and justly, for he hearkened to such, and preferred them that humoured him, before a good prophet that gave him fair warning of his danger. Those do best for themselves that give their friends leave, and particularly their ministers, to deal plainly and faithfully with them, and take it not only patiently but kindly. That counsel is not always best for us that is most pleasing to us. 4. Of the power of Satan, by the Divine permission, "in the children of disobedience." One lying spirit can make four hundred lying prophets, and make use of them to deceive Ahab (ver. 21). The devil becomes a murderer by being a liar, and destroys men by deceiving them. 5. Of the justice of God in giving those up to strong delusions, to believe a lie, who will not receive the love of the truth, but rebel against it (ver. 21). Let the "lying spirit prevail" to entice those to their ruin that will not be persuaded to their duty and happiness. 6. Of the hard case of faithful ministers, whose lot it has often been to be hated, and persecuted, and ill-treated, for being true to their God, and just and kind to the souls of men. Micaiah, for discharging a good conscience, was buffeted, imprisoned, and condemned to the bread and water of affliction. But he could with assurance appeal to the issue, as all those may do who are persecuted for their faithfulness (ver. 27).—*Henry.*

PRACTICAL OBSERVATIONS.—We should follow peace with all men, but we ought to have no intimacies with the workers of iniquity, for their caresses, flatteries, and feasts are more dangerous than their most embittered rage; and in fact they are frequently the result of politic enmity, and at best proceed from mercenary self-love. Indeed, the most enormous wickedness is often veiled under a show of piety.—A vast majority of professed ministers, in many ages and places, have been teachers of lies, who, while they acted their parts with the name of God in their mouths, have secretly been prompted by Satan, "deceiving and being deceived." We should therefore be careful not only to "inquire of the LORD," but careful likewise *by whom* we inquire of him, and likewise that we inquire his will before we commit ourselves by engagements tha-

of Israel disguised himself; and they went to the battle.

30 Now the king of Syria had commanded the captains of the chariots that *were* with him, saying, [k]Fight ye not with small or great, save only with the king of Israel.

31 And it came to pass, when the captains of the chariots saw Jehoshaphat, that they said, It *is* the king of Israel; therefore they compassed about him to fight: but [l]Jehoshaphat cried out,‡ and [m]the LORD helped him; and [n]God moved them *to depart* from him.

32 For it came to pass, that, when the captains of the chariots perceived that it was not the king of Israel, they turned back again [1]from pursuing him.

33 ¶ And a *certain* man drew a bow [2]at a venture,§ and smote the king of Israel [3]between the joints of the harness: therefore he said to his chariot-man, Turn thine hand, that thou mayest carry me out of the host; for I am [4]wounded.

34 And the battle increased that day: howbeit the king of Israel stayed *himself* up in *his* chariot against the Syrians until the even; and about the time of the sun going down he died.

CHAPTER XIX.

1 *Jehoshaphat visiteth his kingdom.* 5 *His instructions to the judges, &c.*

AND Jehoshaphat the king of Judah returned to his house in peace to Jerusalem.*

2 And [a]Jehu the son of Hanani the seer went out to meet him, and said to king Jehoshaphat, [b]Shouldest thou help the ungodly, and love them that [c]hate the LORD? therefore [d]*is* wrath upon thee from before the LORD.†

3 Nevertheless there are [e]good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine heart to seek God.‡

4 ¶ And Jehoshaphat dwelt at Jerusalem: and he [1]went out again through the people, from Beer-sheba to [f]mount Ephraim, and brought them back unto the LORD God of their fathers.

5 ¶ And [g]he set judges in the land, throughout all the fenced cities of Judah, city by city:

6 And said to the judges, [h]Take heed what ye do: for [i]ye judge not for man, but for the LORD, who *is* with you in the [2]judgment.

B.C. 897—B.C. 896.

[k] 1 Kings xxii. 31.
[l] 2 Cor. i. 9, 10.
‡ Jehoshaphat, when the attack was directed against himself in particular, either cried out to God, as we might well be led to suppose, or called out to his enemies, telling them who he was, though some of the captains may have previously known him, and informed the others. There was a want of perfect rightness in his going at all; and the danger and fright he was put into may be regarded in the light of a chastisement.—DR CHALMERS.
[m] Ps. xlvi. 1, 11.
[n] Ezra i. 1; vii. 27. Prov. xvi. 7.
[1] *From after him.*
[2] *In his simplicity.*
§ Ahab had concealed himself from the knowledge of men, but not from the eyes of God: He directed a random shot to find out a passage through the joints of his armour into his body, where it gave him his death's wound. —READING.
[3] *Between the joints and between the breastplate.*
[4] *Made sick.*

CHAP. XIX.

* Jehoshaphat *returned to his house in peace*—thus the prediction of Micaiah (chap. xviii. 17) was fulfilled.—BERTHEAU.
[a] 1 Kings xvi. 1, 7.
[b] Prov. i. 10-19. Eph. v. 11.
[c] Deut. v. 9. Jam. iv. 4.
[d] Rom. i. 18. 1 Cor. xi. 31, 32.
† Therefore God is angry with thee, and will chastise thee for this miscarriage; which he did, partly by stirring up the Moabites and others to invade him (ch. xx.); partly by permitting his eldest son Jehoram to kill all his brethren (ch. xxi. 4); and principally, by bringing that sore and almost general destruction upon his grandchildren by Jehu (2 Kings ix. 27; x. 13, 14), which was the proper fruit of his alliance with Ahab.—POOLE.
[e] Rom. vii. 18.
‡ The chief thing wherein he pleased God was by abolishing idolatrous worship, which he had done rigorously, and served God with a sincere heart.—PATRICK.
[1] *Returned and went out.*
[f] Josh. xvii. 15.
[g] Deut. xvi. 18-20. 1 Pet. ii. 13, 14.
[h] Josh. xxii. 5. Acts v. 35.
[i] Deut. i. 17.
[2] *Matter of judgment.*

[k] Neh. v. 15.
[l] Deut. xxxii. 4. Rom. ix. 14.
[m] Deut. x. 17, 18. Col. iii. 25.
[n] Deut. xvi. 19. Mic. vii. 3.
§ He bids them remember that as the nature of God is perfectly just, so he cannot be moved to do iniquity by respect to the greatest, or pity to the meanest, or by any gift be bribed to do unjustly; whom they ought to imitate, being intrusted by him with his authority.—PATRICK.
[o] Ex. xviii. 19-26.
[p] Deut. xvii. 8.
[q] Acts xx. 31. 1 Thes. v. 14.
[r] Mal. ii. 7.
‖ Some understand by the "matters of the Lord," all sacred things; and by "the king's matters," all civil and political causes. Others conceive the former to relate to those things which were defined by the law of God, and were to be judged by that law; and the latter, to those things which, not being defined by the Divine law, were left to the judgment of the king.—PATRICK.
[3] *Take courage and do.*
[s] Prov. ii. 20. Ec. ii. 26.

CHAP. XX.

[t] Ps. lxxxiii. 5-8. Is. vii. 1; viii. 9, 10.
* These seem to have been the principal in this invasion; the other here mentioned (in the next verse, and in ver. 22) to have been auxiliaries; for such was the ancient way of making war, and still is to this day, to call in the assistance of their neighbours.—PATRICK.
[b] Jer. x. 24. Rev. iii. 19.
[c] Gen. xiv. 3. Num. xxxiv. 12.
[d] Josh. xv. 62. Cant. i. 14.
[e] Gen. xxxii. 7-11. Matt. x. 28.
[1] *His face.*
[f] 1 Sam. vii. 6.
[g] Ps. l. 15; lx. 10.
[h] Ps. lxix. 35.
[i] Deut. iv. 39. Matt. vi. 9.
[k] Ps. xlvii. 2, 8. Dan. iv. 32, 35.
[l] Ps. lxii. 11. Matt. vi. 13.

7 Wherefore now, [k]let the fear of the LORD be upon you; take heed, and do *it:* for *there is* [l]no iniquity with the LORD our God, nor [m]respect of persons, nor [n]taking of gifts.§

8 ¶ Moreover, in Jerusalem did Jehoshaphat set of the Levites, and *of* the priests, and of the chief of the fathers of Israel, for [o]the judgment of the LORD, and for controversies, when they returned to Jerusalem.

9 And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart.

10 And what cause soever shall come to you of your brethren that dwell in their cities, [p]between blood and blood, between law and commandment, statutes and judgments, ye shall even [q]warn them that they trespass not against the LORD, and *so* wrath come upon you, and upon your brethren: this do, and ye shall not trespass.

11 And, behold, Amariah the chief priest *is* over you in [r]all matters of the LORD;‖ and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites *shall be* officers before you. [3]Deal courageously, and the LORD shall be with [s]the good.

CHAPTER XX.

1 *Jehoshaphat, invaded by the Moabites, proclaimeth a fast.* 5 *His prayer.* 22 *The overthrow of his enemies.* 31 *His reign.*

IT came to pass after this also, *that* [a]the children of Moab, and the children of Ammon,* and with them *other* besides the Ammonites, [b]came against Jehoshaphat to battle.

2 Then there came some that told Jehoshaphat, saying, There cometh a great multitude against thee from [c]beyond the sea, on this side Syria; and, behold, they *be* in Hazazon-tamar which *is* [d]En-gedi.

3 And Jehoshaphat [e]feared, and set [1]himself to seek the LORD, and [f]proclaimed a fast throughout all Judah.

4 And Judah gathered themselves together to [g]ask *help* of the LORD: even out of all the [h]cities of Judah they came to seek the LORD.

5 ¶ And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the LORD, before the new court,

6 And said, O LORD God of our fathers, *art* not thou [i]God in heaven? and [k]rulest *not* thou over all the kingdoms of the heathen? and [l]in

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may be contrary to it.—They who flatter the humours of the rich and great will be most favoured, and they that offend their pride, or disturb their consciences, will be hated, and may lay their account with hard usage; nay, such pious persons as associate with ungodly people must often witness and seem to approve of very abominable things. The event, however, will shew faithful teachers in their proper light, so that even the wicked will be constrained to allow the propriety of their conduct. In the meantime let them go on with confidence in God, simply declaring his whole message, and patiently bearing their cross, for "great will be their reward in heaven."—Satan is allowed to deceive those who reject the testimony of God's prophets.—No policy can avert the stroke of the Lord's vengeance when the time arrives, nor can his people ever be destitute of a refuge. He both can and will extricate them even from those difficulties and perils into which they have sinfully brought themselves, when they earnestly and humbly call upon him; and as he hath all hearts in his hand, he can easily rescue them in their most urgent distresses.—"O LORD God of hosts, blessed is the man that put'eth his trust in thee!"—*Scott.*

CHAP. XIX. JEHOSHAPHAT'S ADMINISTRATION.—Ver. 1. This peaceful return home exceeded Jehoshaphat's expectations, and was contrary to his deserts; and he was thus discriminated from Ahab, to whom he had said, "I am as thou art" (ver. 2). Jehu was the son of Hanani, who was cast into prison by Asa for reproving him, yet he was not afraid of bringing a similar message to Jehoshaphat. That prince's alliance with a notorious idolater was a bad example to his subjects, which exceedingly tended to counteract his endeavours for reformation; and Ahab's expedition was undertaken in defiance of the word of God, and attended with such circumstances as rendered Jehoshaphat inexcusable in helping him. For this misconduct "wrath was upon him from before the LORD"—not the wrath of an enemy or avenging judge, but that of an offended father; and the fatal effects of this affinity upon his family and kingdom were as awful evidences of this wrath as could be experienced by one that did not finally perish. Ver. 4. Jehoshaphat went no more to Samaria, but stayed at home, and attended to the affairs of his own kingdom. Being assured that the Lord had graciously accepted of his endeavours for reformation he made a circuit through his kingdom to perfect that work, and it seems that the people had relapsed into idolatry, regarding his intimacy with Ahab as a kind of *dispensation* to such as chose to avail themselves of it. Ver. 5-11. In process of time, irregularities and abuses in the magistracy had interrupted the regular administration of justice, but Jehoshaphat carefully reduced this likewise into order, and took care that judges and courts of justice should be established in every considerable town for the benefit of the neighbourhood, but with appeal to the superior courts at Jerusalem. It seems that in all these courts the priests and Levites were joined with the principal persons of the other tribes, for the law of God was in an especial manner the statute law of the realm, according to which both ecclesiastical causes, or the "judgment of the LORD," the pleas of the crown, or "the king's matters," and common pleas, or "controversies," were to be determined. This settlement was completed when the king and his attendants returned to Jerusalem from the circuit of the land; and both in the country and at Jerusalem the king solemnly exhorted and charged the magistrates to do the duty of their office in the fear of the Lord, as acting by his authority, in his presence, under his protection, copying his impartial justice and equity, and looking forward to the account which they must shortly render to him. Some interpret *blood and blood,* of relationship and titles to estates; but it seems rather to mean causes concerning murder, maiming, or accidentally killing any one.—The judges were required to warn the people not to transgress, as for other reasons, so lest their brethren should be involved in the consequences of their crimes.—*Scott.*

CHAP. XX. JEHOSHAPHAT'S PREPARATIONS AGAINST AN INVASION.—Ver. 2-13. No mention is made of his mustering his forces, which yet it is most probable that he did, for God must be trusted in the use of means. But his great care was, to obtain the favour of God and secure him on his side, which perhaps he was the more solicitous about, because he had been lately told that there was "wrath upon him from before the LORD" (chap. xix. 2). But he is of the mind of his father David. If we must be corrected, yet "let us not fall into the hands of man." 1. He feared; consciousness

thine hand *is there not* power and might, so that none is able to withstand thee?

7 *Art* not thou [m]our God, [2]*who* didst [n]drive out the inhabitants of this land before thy people Israel, and [o]gavest it to the seed of Abraham [p]thy friend for ever?†

8 And they dwelt therein, and have built thee a sanctuary therein for thy name, saying,

9 If, *when* evil cometh upon us, *as* the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name *is* in this house,) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now, behold, the children of Ammon, and Moab, and mount Seir,‡ [q]whom thou wouldest not let Israel invade, when they came out of the land of Egypt, but they turned from them, and destroyed them not;

11 Behold, *I say*, [r]*how* they reward us, to come [s]to cast us out of thy possession, which thou hast given us to inherit.

12 O our God, [t]wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do: but [u]our eyes *are* upon thee.

13 And [x]all Judah stood before the LORD, with their little ones, their wives, and their children.

14 ¶ [y]Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, [z]came the Spirit of the LORD in the midst of the congregation;§

15 And he said, Hearken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the LORD unto you, [a]Be not afraid nor dismayed by reason of this great multitude; for [b]the battle *is* not yours, but God's.

16 To-morrow go ye down against them: behold, they come up by the [3]cliff of Ziz; and ye shall find them at the end of the [4]brook, before the wilderness of Jeruel.

17 Ye shall [c]not *need* to fight in this *battle:* set yourselves, [d]stand ye *still*, and see the salvation of the LORD with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: [e]for the LORD *will be* with you.

B.C. 896—B.C. 896.

[m] Gen. xvii. 7. Ex. vi. 7; xix. 5-7

[2] *Thou.*

[n] Ex. xxxiii. 2.

[o] Gen. xii. 7. Josh. xxiv. 3, 13.

[p] Is. xli. 8. John xv. 15.

† Abraham was his friend; to him he gave the original grant, and promised the perpetuity of it, and these were his posterity.—BOOTHROYD.

‡ *Mount Seir*—viz., the Edomites. *Invade*—viz., to possess it, or shew any hostility in it.—DIODATI.

[q] Deut. ii. 4, 5.

[r] Ps. vii. 4. Prov. xvii. 13.

[s] Jud. xi. 23, 24. Ps. lxxxiii. 3-12.

[t] Deut. xxxii. 36. Ps. vii. 6, 8. Is. ii. 4.

[u] Psalm xxv. 15; cxxi. 1, 2.

[x] Deut. xxix. 10, 11.

[y] Is. lviii. 9. Dan. ix. 20, 21.

[z] Num. xxiv. 2.

§ True prayer never fails to obtain an answer, and, if need be, speedily. The Spirit of the Lord forthwith assured the king that all would be well, enjoining him neither to fear nor be dismayed on account of the multitude, since the battle was not his but the Lord's.—DR JOHN CAMPBELL.

[a] Josh. xi. 6. Ps. xxvii. 1, 2. Is. xli. 10.

[b] 1 Sam. xvii. 47.

[3] *Ascent.*

[4] *Valley.*

[c] Ex. xiv. 13, 14.

[d] Ps. xlvi. 10, 11. Lam. iii. 26.

[e] Ps. xlvi. 7-11. Is. viii. 9, 10.

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[f] Gen. xxiv. 26. Ex. iv. 31.

[g] 1 Chr. xv. 16-22; xxv. 1-7.

[h] Ps. xlv. 49, *titles.*

[i] Ezra iii. 12, 13. Ps. lxxxi. 1; xcv. 1.

‖ *The Levites stood up*—by Jehoshaphat's appointment. *With a loud voice on high*—i.e., with most loud voice, with heart and voice lifted up; whereby they shewed their full assurance of the victory, as if it were already accomplished.—POOLE.

[k] 2 Sam. xiv. 2.

[l] *See on* 15.

[m] Is. xxvi. 3. John xiv. 1. Rom. viii. 31.

[n] Ex. xiv. 31. John v. 46, 47.

¶ Belief is in Scripture always supposed to arise and begin from a willingness to know and be informed in the will of God, and to end in actual obedience to his commands so made known. The meaning here is, "Observe and obey his prophets, obey the commandments which they deliver you from God: so shall ye be partakers of the promises annexed."—DR S. CLARKE.

[o] Prov. xi. 14.

[p] Ezra iii. 10, 11.

[5] *Praisers of.*

[q] Ps. xxix. 2; l. 2.

* That is, in the same manner, and in the same habits, as was usual in the temple. They probably sung the 136th Psalm, the Levites singing the first part of the verse, and all the people the second, as a chorus.—BOOTHROYD.

[r] Ezra iii. 11.

[6] *In the time that, &c.*

[7] *In singing and praise.*

[s] Jud. vii. 22.

† Angels who appeared in the form of the Edomites, and fell upon the foe.—GILL.

[8] *Smote one another.*

[t] Deut. ii. 5.

[9] *For the destruction.*

‡ First Moab and Ammon combined together and fell upon the inhabitants of mount Seir, for the purpose of utterly destroying them (Dan. xi. 44); and when they had finished among (or in the midst of) the inhabitants of Seir they helped to destroy one another (Moab and Ammon turned their weapons against each other).—BERTHEAU.

§ *Toward the watch-tower*—which stood upon the cliff of Ziz, mentioned above (ver. 16), or some other hill which looked toward the wilderness, where their enemies lay encamped, whose numbers, and order, and condition they could descry from thence.—POOLE.

[u] Ex. xiv. 30.

[1] There was *not an escaping.*

[x] Ex. xii. 35, 36. Rom. viii. 37.

[y] Ex. iii. 22.

[2] *Blessing.*

[z] Ex. xv. 1-18. Rev. xix. 1-6.

[a] Gen. xxxii. 30.

18 And Jehoshaphat [f]bowed his head with *his* face to the ground: and all Judah and the inhabitants of Jerusalem fell before the LORD, worshipping the LORD.

19 And [g]the Levites, of the children of the Kohathites, and of the children of the [h]Korhites, stood up to praise the LORD God of Israel with [i]a loud voice on high.‖

20 ¶ And they rose early in the morning, and went forth into the wilderness of [k]Tekoa: and as they went forth, Jehoshaphat stood and said, [l]Hear me, O Judah, and ye inhabitants of Jerusalem; [m]Believe in the LORD your God, so shall ye be established; [n]believe his prophets,¶ so shall ye prosper.

21 And when he had [o]consulted with the people, he [p]appointed singers unto the LORD, and [5]that should praise [q]the beauty of holiness,* as they went out before the army, and to say, [r]Praise the LORD; for his mercy *endureth* for ever.

22 ¶ And [6]when they began [7]to sing and to praise, [s]the LORD set ambushments† against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they [8]were smitten.

23 For the children of Ammon and Moab stood up against the inhabitants of [t]mount Seir, utterly to slay and destroy *them:* and when they had made an end of the inhabitants of Seir, every one helped [9]to destroy another.‡

24 And when Judah came toward the watch-tower§ in the wilderness, they looked unto the multitude, and, behold, [u]they *were* dead bodies fallen to the earth, and [1]none escaped.

25 And when Jehoshaphat and his people came to take away the spoil of them, [x]they found among them in abundance both riches with the dead bodies, and [y]precious jewels, (which they stripped off for themselves,) more than they could carry away: and they were three days in gathering of the spoil, it was so much.

26 ¶ And on the fourth day they assembled themselves in the valley of [2]Berachah; for there they [z]blessed the LORD: therefore [a]the name of

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of guilt made him fear; those that have least sin are most sensible of it: the surprise added to the fright. Holy fear is a spur to prayer and preparation (Heb. xi. 7), 2. "He set himself to seek the Lord," and, in the first place, to make him his friend. They that would seek the Lord so as to find him, and to find favour with him, must *set* themselves to seek him, must do it with fixedness of thought, with sincerity of intention, and with the utmost vigour and resolution to continue seeking him. 3. He "proclaimed a fast throughout all Judah," appointed a day of humiliation and prayer, that they might join together in confessing their sins, and "asking help of the Lord." Fasting from bodily refreshments upon such extraordinary occasions is a token of self-judging for the sins we have committed (we own ourselves unworthy of the bread we eat, and that God might justly withhold it from us), and of self-denial for the future; fasting *for* sin implies a resolution to fast *from* it, though it has been to us as a sweet morsel. Magistrates are to call the people to the duty of fasting and prayer upon such occasions, that it may be a national act, and so may obtain national mercies. 4. The people readily assembled out of all the cities of Judah in the court of the temple to join in prayer (ver. 4), and they "stood before the Lord," as beggars at his door, with their wives and children: they and their families were in danger, and therefore they bring them with them to seek the Lord. "Lord, we are indeed a provoking people, that deserve to be abandoned to ruin; but here are little ones that are innocent—let not them perish in the storm." Nineveh was spared for the sake of "the little ones" (Jonah iv. 2). The place they met in was the "house of the Lord," before "the new court," which was perhaps lately added to the former courts—that, as some think, which was called the "court of the women." Thus they came within reach of that gracious promise which God made in answer to Solomon's prayer (chap. vii. 15), "Mine ears shall be attent to the prayer that is made in this place." Jehoshaphat himself was the mouth of the congregation to God, and did not devolve the work upon his chaplains. Though the kings were forbidden to burn incense, they were allowed to pray and preach; as Solomon, and Jehoshaphat here.

HIS BATTLE ARRAY.—Ver. 21. Never was army drawn out to the field of battle so as Jehoshaphat's army was. He had soldiers "ready prepared for war" (chap. xvii. 18), but here is no notice taken of their military equipment, their swords or spears, their shields or bows. But Jehoshaphat took care, 1. That faith should be their armour. As they went forth, instead of calling them to handle their arms, and stand to them, to keep ranks, observe orders, and fight valiantly, he bids them "believe in the Lord God," and give credit to his word in the mouth of his prophets; then they should "prosper" and "be established" (ver. 20). That is true courage which faith inspires a man with; nor will anything contribute more to the establishing of the heart, in shaking times, than a firm belief of the power, and mercy, and promise of God. The heart is "fixed" that thus "trusteth in the Lord," and is kept in perfect peace. In our spiritual conflicts this is the victory, this is the prosperity, even our faith. 2. That praise and thanksgiving should be their vanguard (ver. 21). Jehoshaphat called a council of war, and it was resolved to appoint "singers to go out before the army," to charge in the front, who had nothing else to do but to praise God, to praise his holiness, which is his beauty, to praise him as they did in the temple, that beauty of holiness, with that ancient and good doxology, which eternity itself will not wear threadbare, "Praise the Lord, for his mercy endureth for ever." By this strange advance toward the field of battle Jehoshaphat intended to express his firm reliance upon the word of God (which enabled him to triumph before the battle), to animate his own soldiers, to confound the enemy, and to engage God on their side; for praise pleases God better than all "burnt-offering and sacrifice."—*Henry.*

HIS VICTORY.—Ver. 23. Never was army so unaccountably destroyed as that of the enemy; not by thunder, or hail, or the sword of an angel—not by dint of sword, or strength of arm, or any surprising alarm, like that which Gideon gave the Midianites—but the Lord sent ambushments against them, either hosts of angels, or, as Bishop Patrick thinks, their own ambushments, whom God struck with such confusion, that they fell upon their own friends as if they had been enemies, and "every one helped to destroy another," so that "none escaped." This God did "when his people began to sing and to praise" (ver. 22), for he delights to furnish those with *matter* for praise that have *hearts* for it. We read of his being "angry at the prayers of his people" (Ps. lxxx. 4), but never at their "praises." When they did but begin the work of praise, God perfected the work of their deliverance. What ground there was for their jealousies one of another does not appear, perhaps there was none; but so it was, that the Ammonites and the Moabites fell foul upon the Edomites and cut them off, and then they fell out with one another, and cut one another off (ver. 32). Thus God often makes wicked people instruments of destruction to one another; and what alliances can be so firm as to keep those together whom God designs to dash in pieces one against another? See the mischievous consequences of divisions which neither of the contending parties can give any good account of the reason of. Those

the same place was called The valley of Berachah unto this day.

27 Then they returned, every man of Judah and Jerusalem, and Jehoshaphat in the [3]forefront of them, to go again to Jerusalem with joy: for [b]the LORD had made them to rejoice over their enemies.

28 And they came to Jerusalem [c]with psalteries, and harps, and trumpets, unto the house of the LORD.‖

29 And [d]the fear of God was on all the kingdoms of *those* countries, when [e]they had heard that the LORD fought against the enemies of Israel.¶

30 So the realm of Jehoshaphat was quiet; for [f]his God gave him rest round about.

31 ¶ And [g]Jehoshaphat reigned over Judah. *He was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jerusalem: and his mother's name *was* Azubah, the daughter of Shilhi.

32 And he walked in the way of Asa his father, and [h]departed not from it, doing *that which was* right in the sight of the LORD.

33 Howbeit the high places were not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the rest of the acts of Jehoshaphat, first and last, behold, they *are* written in the [4]book of [i]Jehu the son of Hanani, who *is* [5]mentioned in the book of the Kings of Israel.

35 ¶ And after this [k]did Jehoshaphat king of Judah join himself with Ahaziah king of Israel, [l]who did very wickedly:*

36 And he joined himself with him to make ships to go to [m]Tarshish: and they made the ships in [n]Ezion-gaber.

37 Then Eliezer, the son of Dodavah of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, [o]the LORD hath broken thy works. And the ships were broken, that they were not able to go to Tarshish.

CHAPTER XXI.

1 *Jehoram succeedeth Jehoshaphat.* 5 *His wicked reign.* 18 *His incurable disease.*

NOW [a]Jehoshaphat slept with his fathers, and [b]was buried with his fathers in the city of David: and [c]Jehoram his son reigned in his stead.*

B.C. 896—B.C. 889.

[3] *Head.*
[b] 1 Sam. ii. 1. Rev. xviii. 20.
[c] 2 Sam. vi. 5. Rev. xiv. 2, 3.
‖ To renew their praises in the court of the temple, the proper and usual place for it.—POOLE.
[d] Ex. xxiii. 27.
[e] Ex. xv. 14-16. Josh. ix. 9-11.
¶ The effect of this glorious victory was peace in their borders. Their neighbours heard and trembled, nor dared provoke those for whom God so eminently appeared. They who have God for their protector, will be kept in peace, and no evil shall come nigh their dwellings.—HAWEIS.
[f] Josh. xxiii. 1. Job xxxiv. 29.
[g] 1 Kings xxii. 41.
[h] Ps. xviii. 21.
[4] *Words.*
[i] 1 Kings xvi. 1, 7.
[5] *Made to ascend.*
[k] 1 Kings xxii. 48.
[l] 2 Kings i. 2-16.
* The king, as if he had forgotten the crime, and the dangers arising from his association with Ahab, again joined himself to Ahaziah, who did very wickedly. In this, as in the former case, the first advance appears to have been on the part of Jehoshaphat—a circumstance which greatly aggravated his transgressions. He was not led into temptation; in spite of reproof and experience, with his eyes open, he walked into it! This conduct brought upon him the Divine displeasure, and the consequent defeat of the enterprise in which he and Ahaziah had united.—DR JOHN CAMPBELL.
[m] 1 Kings x. 22, *Tharshish.*
[n] 1 Kings ix. 26, *Ezion-geber.*
[o] Prov. ix. 6. Heb. xii. 6. Rev. iii. 19.

CHAP. XXI.

[a] 1 Kings xxii. 50.
[b] xii. 16.
[c] 2 Kings viii. 16.
* Jehoshaphat had appointed Jehoram, his firstborn, as his successor; his other six sons, like Rehoboam, he had richly endowed (chap. xi. 22 seq.), and had given them the command of some of the fortified cities.—BERTHEAU.
† The latter is, in the original, "Azariahu."—POOLE.
‡ Namely, by right he was king over all the twelve tribes, but really of a part of them.—DIODATI.
[d] Gen. xxv. 6.
[e] Gen. iv. 8. 1 John iii. 12.
§ Several of the most eminent persons in the country; such as the judges, established by Jehoshaphat in Jerusalem, and in the country, lest they should revenge the death of his brethren.—PATRICK.
[f] 2 Kings viii. 16, 17.
[g] 1 Kings xvi. 25-33.
[h] 2 Kings viii. 18.
[i] Is. vii. 6, 7.
[k] 2 Sam. xxiii. 5. Ps. lxxxix. 28-34, 39. 2 Sam. vii. 12-17. Ps. cxxxii. 17, 18.
[l] *Lamp*, or *candle.*
‖ Heb. *all days*—until the coming of the Messiah, as it is elsewhere limited and explained; for, so long, and not longer, this succession might seem necessary for the making good of God's promise and covenant made with David. But when the Messiah was once come, there was no more need of any succession, and the sceptre might and did without any inconvenience depart from Judah, and from all the succeeding branches of David's family, because the Messiah was to hold the kingdom for ever in his own person.—POOLE.
[m] Gen. xxvii. 40.
[2] *Hand.*
[n] 2 Kings iii. 9.
[o] Josh. xxi. 13.
[p] 1 Kings xi. 31, 33.
[q] Deut. xii. 2-4. Ez. xx. 28.
[r] Hab. ii. 15. Rev. ii. 20.
[s] Lev. xvii. 7. Ps. cvi. 39.
[t] Dan. iii. 5, 6, 15. Rev. xiii. 15-17.
[u] Jer. xxvi. 28-32. Dan. v. 5, 25-29.
[x] 2 Kings ii. 11.
¶ The great prophet Elijah was already taken up into heaven, in these days, as appeareth by 2 Kings ii. 11, wherefore this must be some other Elijah, or else it must be that the great Elijah had written this prophecy in his lifetime, and appointed that in its due time it should be delivered to Jehoram.—DIODATI.
[y] xvii. 3, 4.
[z] xiv. 2, 5.
[a] 1 Kings xvi. 25.
[b] Ex. xxxiv. 15.

2 And he had brethren, the sons of Jehoshaphat, Azariah,† and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these *were* the sons of Jehoshaphat king of Israel.‡

3 And their father [d]gave them great gifts of silver, and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, because he *was* the first-born.

4 Now, when Jehoram was risen up to the kingdom of his father, he strengthened himself, and [e]slew all his brethren with the sword, and *divers* also of the princes of Israel.§

5 ¶ Jehoram *was* thirty and two years old when he began to reign; and [f]he reigned eight years in Jerusalem.

6 And he walked [g]in the way of the kings of Israel, like as did the house of Ahab: for [h]he had the daughter of Ahab to wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit [i]the LORD would not destroy the house of David, [k]because of the covenant that he had made with David, and [l]as he promised to give a [1]light to him, and to his sons for ever.‖

8 ¶ In his days [m]the Edomites revolted from under the [2]dominion of Judah, [n]and made themselves a king.

9 Then Jehoram went forth with his princes, and all his chariots with him: and he rose up by night, and smote the Edomites which compassed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The same time *also* did [o]Libnah revolt from under his hand; [p]because he had forsaken the LORD God of his fathers.

11 Moreover, [q]he made high places in the mountains of Judah, and [r]caused the inhabitants of Jerusalem to commit [s]fornication, and [t]compelled Judah *thereto.*

12 ¶ And there came [u]a writing to him from [x]Elijah the prophet,¶ saying, Thus saith the LORD God of David thy father, Because thou hast not walked [y]in the ways of Jehoshaphat thy father, nor in [z]the ways of Asa king of Judah,

13 But hast walked [a]in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a [b]whoring, like to the

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are wretchedly infatuated to their ruin that fall foul upon their friends as if they were enemies.

HIS THANKSGIVING.—Ver. 28. Never was victory celebrated with more solemn and enlarged thanksgivings. 1. They kept a day of praise in the camp, before they drew their forces out of the field. Many thanksgivings, no doubt, were offered up to God immediately, but on the fourth day they assembled in a valley, where they blessed God with so much zeal and fervency that that day's work gave a name to the place, the valley of "Berachah"—that is, "of blessing." The remembrance of this work of wonder was hereby perpetuated for the encouragement of succeeding generations to trust in God. 2. Yet they did not think this enough, but came in solemn procession, all in a body, and Jehoshaphat at the head of them, to Jerusalem, that the country, as they passed along, might join with them in their praises, and that they might give thanks for the mercy there where they had by prayer obtained it, "in the house of the Lord" (ver. 27, 28). Praising God must not be the work of a day only; but our praises, when we have received mercy, must be often repeated, as our prayers were, when we were in the pursuit of it. Every day we must bless God, as long as we live, and while we have any being we must praise him, spending our time in that work in which we hope to spend our eternity. Public mercies call for public acknowledgments in the courts of the Lord's house.—*Henry.*

CHAP. XXI. JEHORAM'S BARBARITY.—Ver. 4. Jehoram was a most barbarous brother to his father's sons. As soon as he had settled himself in the throne, he slew all his brethren with the sword, either by false accusation, under colour of law, or rather by assassination; by some wicked hand or other he got them all murdered; pretending (it is likely) that he could not think himself safe in the government till they were taken out of the way. Those that mean ill themselves are commonly, without cause, jealous of those about them. The wicked fear where no fear is, or pretend to do so, in order to conceal their malice. Jehoram, it is likely, hated his brethren and slew them, for the same reason that Cain hated Abel and slew him, because their piety condemned his impiety, and won them that esteem with the people which he had lost. With them he slew divers of the princes of Israel who adhered to them, or were likely to avenge their death. The princes of Judah, those who had taught the good knowledge of the Lord (chap. xvii. 7), are here called "princes of Israel," as before "fathers of Israel" (chap. xix. 8), because they were Israelites indeed, men of integrity. The sword which the good father had put into their hands, this wicked son sheathed in their bowels. Woe unto him that thus "foundeth a kingdom in blood" (Hab. ii. 12), it will prove a foundation that will sink the superstructure.—*Henry.*

ELIJAH'S LETTER.—Ver. 12. If the account of Elijah's translation be given according to the order of time in which it occurred, it happened before Jehoram reigned alone. But the spirit of prophecy might direct Elijah to prepare this writing before his translation, in the foresight of Jehoram's crimes; it might be left to Elisha, or some other prophet, to transmit it to him; and coming in that extraordinary manner, it would have a peculiarly awful energy.—Some, however, have not improperly conjectured, that *Elisha* and not *Elijah* is intended.—The opinion found in Josephus, the Septuagint, and elsewhere, that this letter was sent by Elijah from heaven, only shews that the Papists have not the honour of being the first inventors of such legendary tales.—*Scott.*

JEHORAM'S MISERABLE END.—Ver. 20. He died in awful torment, and was buried in disgrace. He reigned but eight years, and then "departed without being desired." Nobody valued him while he lived, none lamented him when he died, but wished no greater loss might ever come to Jerusalem. To shew what little affection or respect they had for him, they would not "bury him in the sepulchres of the kings," as thinking *him* unworthy to be numbered among them, who had governed so ill. The excluding of his body from the sepulchres of his fathers might be ordered by Providence, as an intimation of the everlasting separation of the souls of the wicked after death from the spirits of just men. This farther disgrace they put upon him, that they "made no burning for him, like the burning of his fathers" (ver. 19). His memory was far from being sweet and precious to them, and therefore they did not honour it with any sweet odours or precious spices; though we may suppose that his dead body

whoredoms of the house of Ahab, and also [c]hast slain thy brethren of thy father's house, *which were* better than thyself:

14 Behold, with a great [3]plague will the LORD smite [d]thy people, and [e]thy children, and thy wives, and all thy goods;*

15 And thou *shalt have* great sickness [f]by disease of thy bowels, until [g]thy bowels fall out by reason of [h]the sickness day by day.

16 ¶ Moreover, [i]the LORD stirred up against Jehoram the spirit of the Philistines, and of the Arabians, that *were* near the Ethiopians:

17 And they came up into Judah, and brake into it, and [4]carried away all the substance *that was* found in the king's house, and his sons also, and his wives; so that there was never a son left him, save [k]Jehoahaz, the youngest of his sons.

18 ¶ And after all this the LORD smote him in his bowels with an incurable disease.†

19 And it came to pass, that, in process of time, after the end of two years, his bowels fell out by reason of his sickness: so he died of sore diseases:‡ and his people [l]made no burning for him, like the burning of his fathers.

20 Thirty and two years old was he when he began to reign; and he reigned in Jerusalem eight years, and departed [5]without being desired: howbeit they buried him in the city of David, but not in the sepulchres of the kings.

CHAPTER XXII.

1 *Ahaziah succeeding, reigneth wickedly.* 5 *He is slain by Jehu.* 10 *Athaliah usurpeth the kingdom.*

AND [a]the inhabitants of Jerusalem made [b]Ahaziah his youngest son king in his stead: for the band of men that came with the Arabians to the camp had [c]slain all the eldest.* So Ahaziah the son of Jehoram king of Judah reigned.

2 [d]Forty and two years old *was* Ahaziah when he began to reign; and he reigned one year in Jerusalem: his mother's name also *was* [e]Athaliah, the daughter of Omri.

3 He also walked in the ways of the house of Ahab: for [f]his mother was [g]his counsellor to do wickedly.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab: for [h]they were his counsellors, after the death of his father, to his destruction.

B.C. 889—B.C. 884.

[c] Gen. iv. 10-12. Is. xxvi. 21.

[3] *Stroke.*

[d] Hos. v. 11. Mic. vi. 16.

[e] Ex. xx. 5.

* No calamity can be thought of which did not befall this wicked prince; his kingdom being destroyed and depopulated by the fiercest nations, his treasures ransacked, his wives carried into captivity, his children slain, himself labouring for two years under a sore disease, and deprived at his death of the honour of royal sepulture (ver. 20).—PATRICK.

[f] Acts xii. 23.

[g] Ps. cix. 18. Acts i. 18.

[h] Deut. xxviii. 27, 35.

[i] 2 Sam. xxiv. 1. Am. iii. 6.

[4] *Carried captive.*

[k] xxii. 1. *Ahaziah; 6, Azariah.*

† Supposed a violent dysentery. In this way died Epiphanes and Herod Agrippa. — BOOTHROYD.

‡ When death has done its work, and the crowned head has been brought to the grave, a public judgment is always virtually, if not formally, pronounced on his character. "The people made no burning for him like the burning of his fathers." "He departed without being desired." Thus it is written, "The memory of the wicked shall rot; but the memory of the righteous shall be had in everlasting remembrance."—DR JOHN CAMPBELL.

[l] Jer. xxxiv. 5.

[5] *Without desire.*

CHAP. XXII.

[a] xxxiii. 25.

[b] 6, *Azariah;* xxi. 17, *Jehoahaz.*

[c] xxi. 16, 17.

* The Arabians seem to have taken Jehoram's family captive, in the prospect of obtaining a ransom; but some band of men in their camp slew them, and thus defeated their purpose, but accomplished that of God.—SCOTT.

[d] 2 Kings viii. 26.

[e] 1 Kings xvi. 28.

[f] Gen. vi. 4, 5. Matt. xiv. 8-11.

[g] Gen. xxvii. 12, 13.

[h] Prov. i. 10; xiii. 20.

[i] Ps. i. 1.

[k] 2 Kings viii. 28, 29.

† Although he would not imitate his grandfather in that which was good in him, yet he followed his bad example, in joining with Ahab's son, as Jehoshaphat had with Ahab, in the like war.—PATRICK.

[l] 1 Kings xxii. 3, 4. Dan. v. 22, 23.

[1] *With which they wounded him.*

[m] 1, 7, *Ahaziah;* xxi. 17, *Jehoahaz.*

[n] 2 Kings viii. 29.

[2] *Treading down.*

[o] 1 Kings xii. 15. Ps. ix. 16. Is. xlvi. 10.

‡ *The destruction of Ahaziah was of God* by his providence so disposing occasions and Ahaziah's inclinations, that he should come at that season to receive his deserved judgment.—POOLE.

[p] 2 Kings ix. 21.

[q] 1 Kings xix. 16. 2 Kings ix. 1-7.

[r] 2 Kings x. 11-14.

[s] 2 Kings ix. 27.

[t] 1 Kings xiii. 32.

§ In the kingdom of Samaria, into which he had come. The place was Megiddo (2 Kings ix. 27).—WALL.

[u] 2 Kings ix. 28, 34.

[x] 2 Kings xi. 1.

‖ She must have obtained great influence in the government during her son's reign; and hence the troops were ready to obey her orders on the present occasion. Being of the house of Ahab, she did this, probably, out of revenge, and to secure herself from Jehu and others; but particularly to maintain the cause of idolatry.—BOOTHROYD.

[y] 2 Kings xi. 2. *Jehosheba.*

[z] Ez. xl. 45, 46.

¶ It was one of those chambers adjoining or near to the temple, which were for the uses of the priests and Levites, and for them only, which made it more proper for this purpose.—POOLE.

[a] 2 Sam. vii. 13. Ps. xxxiii. 10.

[b] Ps. xii. 8. Jer. xii. 1. Hab. i. 12.

CHAP. XXIII.

[a] 2 Kings xi. 4, &c.

* It is not to be supposed that he took all the captains of hundreds that were in the nation into confederacy with him, but such whom he could depend upon, whose names are here mentioned.—PATRICK.

5 ¶ He [i]walked also after their counsel, and [k]went with Jehoram† the son of Ahab king of Israel to war against Hazael king of Syria at [1]Ramoth-gilead: and the Syrians smote Joram.

6 And he returned to be healed in Jezreel because of the wounds [1]which were given him at Ramah, when he fought with Hazael king of Syria. And [m]Azariah the son of Jehoram king of Judah went down [n]to see Jehoram the son of Ahab at Jezreel, because he was sick.

7 And the [2]destruction of Ahaziah [o]was of God,‡ by coming to Joram: for, when he was come, [p]he went out with Jehoram against Jehu the son of Nimshi, whom [q]the LORD had anointed to cut off the house of Ahab.

8 And it came to pass, that, [r]when Jehu was executing judgment upon the house of Ahab, and found the princes of Judah, and the sons of the brethren of Ahaziah, that ministered to Ahaziah, he slew them.

9 And [s]he sought Ahaziah: and they caught him, (for he was hid [t]in Samaria,§) and brought him to Jehu; and when they had slain him, they buried him: [u]Because (said they) he *is* the son of Jehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

10 ¶ But when [x]Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed-royal of the house of Judah.‖

11 But [y]Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a [z]bed-chamber.¶ So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that [a]she slew him not.

12 And he was with them hid in the house of God six years: and [b]Athaliah reigned over the land.

CHAPTER XXIII.

1 *Jehoiada maketh Joash king.* 12 *Athaliah is slain.* 16 *Jehoiada restoreth the worship of God, &c.*

AND in the [a]seventh year Jehoiada strengthened himself, and took the captains of hundreds,* Azariah the son of Jehoram, and Ishmael the son of Jehohanan, and Azariah the

after so long and loathsome a disease, needed something to perfume it. The generality of the people, though prone to idolatry, yet had no true kindness for their idolatrous kings. Wickedness and profaneness make men despicable, even in the eyes of those who have but little religion themselves; while natural conscience itself often gives honour to those who are truly pious. They that "despise God shall be lightly esteemed," as Jehoram was.—*Henry.*

CHAP. XXII. THE WICKED AHAZIAH.—Ver. 3. He did wickedly. Though by a special providence of God he was preserved alive when all his brethren were slain, and reserved for the crown notwithstanding he was the youngest of them—though "the inhabitants of Jerusalem," when they had buried his father ingloriously, made him king, in hopes he would take warning by that not to tread in his steps, but would do better for himself and his kingdom—yet he was not influenced by the favours either of God or man, but "walked in the ways of the house of Ahab—did evil in the sight of the Lord" like them; that is, he worshipped the same false gods that they worshipped—Baalim and Ashtaroth—supposing (as the learned Bishop Patrick thinks) that, by these demons, as mediators, they might have easier access to the supreme "Numen," the God of Israel, or that "these they might resort" to "at all times," and "for all matters," as being "nearer at hand," and "not of so high a dignity," but of a "middle nature," between the immortal God and mortal men—deified heroes; so they worshipped them as the Church of Rome does saints and angels. That was sufficiently bad; but I wish there was no reason to suspect worse: I am apprehensive that they looked upon Jehovah, the God of their fathers, to be altogether such a one as these Baalim, and them to be as great and as good as he—nay, upon one account more eligible, inasmuch as these Baalim encouraged all manner of lewdness and sensuality, which the God of Israel strictly forbade.

HIS EVIL COUNSELLORS.—Ver. 4. He was counselled by his mother and her relations to do so. "She was his counsellor" (ver. 3), and so were "they, after the death of his father" (ver. 4). While his father lived, *he* took care to keep him to idolatry; but when he was dead, the house of Ahab feared lest his father's miserable end might deter him from it, and therefore they were very industrious to keep him close to it, and to make him "seven times" more a "child of hell than themselves." "The counsel of the ungodly" is the ruin of many young persons when they are setting out in the world. This young prince might have had better advice, if he had pleased, from the princes and the judges, the priests and Levites, that had been famous in his good grandfather's time for teaching the knowledge of God; but the house of Ahab humoured him, and "he walked after their counsel," gave himself up to be led by them, and did just as they would have him. Thus do they debase and destroy themselves that forsake the Divine guidance.—*Henry.*

HIS RUIN.—Ver. 4. He was counselled by them to his destruction. So it proved. Those that counsel us to do wickedly, counsel us to our destruction; while they fawn and flatter, and pretend friendship, they are really our worst enemies. They that debauch young men destroy them. 1. It was bad enough that they exposed him to the sword of the Syrians, drawing him in to join with Joram, king of Israel, in an expedition to Ramoth-gilead, where Joram was wounded—an expedition that was not for his honour. Those that give us bad counsel in the affairs of religion, if regarded by us, may justly be made of God our counsellors to do foolishly in our own affairs. But that was not all. 2. By engaging him in an intimacy with Joram king of Israel, they involved him in the common ruin of the house of Ahab. He came on a visit to Joram (ver. 6), just at the time that Jehu was executing the judgment of God upon that idolatrous family, and so was cut off with them (ver. 7-9). Here, (1.) See and dread the mischief of bad company, and of joining in with sinners. If not the infection, yet let the destruction be feared: "Come out from Babylon," that falling house (Rev. xviii. 4). (2.) See and acknowledge the justice of God. His providence brought Ahaziah, just at this fatal juncture, to see Joram, that he might fall with him, and be taken as in a snare. This we had an account of before (2 Kings ix. 27, 28). It is here added, that he was decently buried (not as Jehoram, whose dead body was cast into Naboth's vineyard, 2 Kings ix. 26), and the reason given is, because he was the son—that is, the grandson—of good Jehoshaphat, "who sought the Lord with all his heart." Thus is *he* remembered with honour long after his death, and some respect shewed

son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into [b]covenant with him.

2 And they [c]went about in Judah, and gathered the Levites out of all the cities of Judah, and [d]the chief of the fathers of Israel, and they came to Jerusalem.

3 And all the congregation [e]made a covenant with the king in the house of God. And he said unto them, Behold, the king's son shall reign, [f]as the LORD hath said of the sons of David.

4 This *is* the thing that ye shall do;† A third part of you [g]entering on the sabbath, of the priests and of the Levites, *shall be* [h]porters of the [i]doors;

5 And a third part *shall be* at [i]the king's house; and a third part at [k]the gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

6 But let none come into the house of the LORD, save the priests, and [l]they that minister of the Levites; they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And [m]the Levites shall compass the king round about, every man with his weapons in his hand; and [n]whosoever *else* cometh into the house, he shall be put to death: but be ye with the king when he cometh in, and when he goeth out.‡

8 So [o]the Levites, and all Judah, did according to all things that Jehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with them that were to go *out* on the sabbath: for Jehoiada the priest dismissed not [p]the courses.

9 Moreover, Jehoiada the priest delivered to the captains of hundreds [q]spears, and bucklers, and shields, that *had been* king David's,§ which *were* in the house of God.

10 And he set all the people, every man, having his weapon in his hand, from the right [2]side of the temple to the left side of the temple, [r]along by the altar and the temple, by the king round about.

11 Then [s]they brought out the king's son, and [t]put upon him the crown, and *gave him* [u]the testimony, and made him king: and Jehoiada and his sons [x]anointed him, and said, [3]God save the king.

B.C. 878—B.C. 878.

[b] 1 Sam. xviii. 3. Neh. ix. 38.
[c] Ps. cxii. 5. Eph. v. 15.
[d] 1 Chr. xv. 12; xxiv. 6.
[e] 2 Sam. v. 3. 1 Chr. xi. 3.
[f] 2 Sam. vii. 16.
† After all the parties initiated into the plan by the high priest had assembled, on the day of execution, he issues the necessary orders, in which he assigns to them the places they were to occupy and guard, so that he divided those who mounted guard on the Sabbath into three parts, committed to one third the keeping of the king's house, stationed the second at the gate Sur, and the third at the gate behind the runners. Moreover, all who were relieved on the Sabbath, were to keep the watch of the temple beside the king in two divisions.—KEIL.
[g] 1 Chr. ix. 25. Luke i. 8, 9.
[h] 1 Chr. xxvi. 13-18.
[i] *Thresholds.*
[i] 2 Kings xi. 5, 6. Ez. xliv. 2, 3.
[k] Acts iii. 2.
[l] 2 Kings xi. 6, 7. 1 Chr. xxiii. 28-32.
[m] 2 Kings xi. 8, 9.
[n] Ex. xix. 12, 13.
‡ It appears by 2 Kings xi. 8, that part of the Levites were assigned to be the king's guard, which did not belong to their office (which was to guard the temple and minister there), but upon this extraordinary occasion they were thus employed, as men upon whose fidelity Jehoiada might rely.—PATRICK.
[o] 2 Kings xi. 9.
[p] 1 Chr. xxiv., xxv., xxvi.
[q] 1 Sam. xxi. 9; 2 Sam. viii. 7.
§ They did not come armed, to avoid suspicion; but out of David's trophies, laid up as a sacred armoury in the temple, Jehoiada furnished weapons.—STACKHOUSE.
[2] *Shoulder of the house.*
[r] Ex. xl. 6. Matt. xxiii. 35.
[s] 1 Kings ii. 12.
[t] 2 Sam. i. 10. Ps. lxxxix. 39. Heb. ii. 9.
[u] Ex. xxv. 16. Ps. ii. 10-12.
[x] 1 Sam. x. 1. Ps. lxxxix. 20.
[3] *Let the king live.*
[y] 2 Kings xi. 13-16.
[z] 2 Kings ix. 32-37.
‖ As soon as Athaliah heard the loud shouting of the people, she came to the people into the court of the temple, and when she beheld the young king on his platform surrounded by the princes, the musicians playing, and the multitude shouting, she rent her garments in terror, and cried, Conspiracy, conspiracy! But Jehoiada commanded the officers of the guards to bring her out of the ranges, and to slay every one that followed her, in order that the temple might not be stained with blood; whereupon she went back to the palace and was there slain.—KEIL.
[a] 2 Kings xxiii. 3.
[b] Num. x. 1-10.
[c] Prov. xi. 30.
[d] Jud. vii. 18-22.
[e] 1 Chr. xv. 16-22.
[4] *Conspiracy.*
¶ *The ranges*, or *fences* — *i. e.*, the walls wherewith the courts of the temple were environed.—POOLE.
[f] 2 Kings x. 25.
[g] Ez. ix. 7.
[h] Deut. v. 2, 3.
* It is stated at 2 Kings xi. 17, that this covenant was made "between the Lord and the king and the people;" which is perfectly in agreement with this passage: for Jehoiada the priest sustaining the person of God, the covenant was made, not with him, but with God.—PATRICK.
[i] Deut. xxvi. 17-19. Josh. xxiv. 21-25.
† A consequence of this covenant was the covenant between the king and the people, by which the king promised to govern the people according to the law of the Lord, and the people engaged to be subject to the king as the lawful governor placed over them by the Lord.—KEIL.
[k] 2 Kings x. 25-28.
[l] Deut. xii. 3. Is. ii. 18.
‡ The priests and the Levites.—HOUBIGANT.
[m] Num. xxviii. 2, &c.
[5] *By the hands of David.*
[n] Ps. lviii. 10. Prov. xi. 10.

12 ¶ Now, [y]when Athaliah heard the noise of the people running and praising the king, [z]she came to the people into the house of the LORD.‖

13 And she looked, and, behold, [a]the king stood at his pillar at the entering in, [b]and the princes and the trumpets by the king: and [c]all the people of the land rejoiced, and [d]sounded with trumpets; also [e]the singers with instruments of musick, and such as taught to sing praise. Then Athaliah rent her clothes, and said, [4]Treason, treason!

14 Then Jehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges:¶ and [f]whoso followeth her, let him be slain with the sword. For the priest said, [g]Slay her not in the house of the LORD.

15 So they laid hands on her: and when she was come to the entering of the horse-gate, by the king's house, they slew her there.

16 ¶ And Jehoiada [h]made a covenant* between him, and between all the people, and between the king, [i]that they should be the LORD's people.†

17 Then all the people went to [k]the house of Baal, and brake it down, and [l]brake his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.

18 Also Jehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites,‡ whom David had distributed in the house of the LORD, to offer the burnt-offerings of the LORD, [m]as *it is* written in the law of Moses, with rejoicing and with singing, *as it was ordained* [5]by David.

19 And he set the porters at the gates of the house of the LORD, that none *which was* unclean in any thing should enter in.

20 And he took the captains of hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the high gate into the king's house, and set the king upon the throne of the kingdom.

21 And [n]all the people of the land rejoiced:

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even to his degenerate unworthy seed for his sake: "The memory of the just is blessed, but the name of the wicked shall rot."—*Henry.*

CHAP. XXIII. JEHOIADA.—Ver. 1. The instrument and chief manager of the restoration is Jehoiada. 1. He here appears to be a man of great conduct, that reserved the young prince for so many years, till he was fit to appear in public, and till the nation was grown weary of the usurper—prepared his work beforehand, and then effected it with admirable secrecy and expedition. When God has work to do, he will qualify and animate men for it. 2. A man of great interest. The captains joined with him (ver. 1). The Levites, and the chief of the fathers of Israel, came at his call to Jerusalem (ver. 2), and were there ready to receive his orders. See what a command wisdom and virtue will give men. "The Levites and all Judah did as Jehoiada commanded" (ver. 8), and, which is strange, all that were intrusted with the secret kept their own counsel till it was executed. Thus "the words of the wise are heard in quiet" (Eccl. ix. 17). 3. A man of great faith. It was not only common equity (much less his wife's relation to the royal family) that put him upon this undertaking, but a regard to the word of God, and the Divine entail of the crown (ver. 3). "The king's son shall reign," must reign, "as the Lord hath said." His eye to the promise, and dependence upon that, added a great deal of glory to this undertaking. 4. A man of great religion. This matter was to be done in the temple, which might occasion some breach of rule, and the necessity of the case might be thought to excuse it; but he gave special order that none of the people should come into the house of the Lord, but the priests and Levites only, who were holy, upon pain of death (ver. 6, 7). Never let sacred things be profaned—no, not for the support of civil rights. 5. A man of great resolution. When he had undertaken this business, he went through with it—"brought out the king, crowned him, and gave him the testimony" (ver. 11). He ventured his head, but it was in a good cause, and therefore he went on boldly.

CORONATION OF JOASH, AND ITS HAPPY RESULTS.—Ver. 12-21. Here is, 1. The people pleased (ver. 12, 13). When the king stood at his pillar, whose right it was to stand there, "all the people of the land rejoiced to see a rod sprung out of the stem of Jesse" (Isa. xi. 1). When it seemed a withered root in a dry ground, to see what they despaired of ever seeing, a king of the house of David, what a pleasing surprise was it to them! They ran in transports of joy to see this sight, praised the king, and praised God, for they had with them such as "taught to sing praise." 2. Athaliah slain. She ran herself upon the point of the sword of justice; for, imagining her interest much better than it was, she ventured "into the house of the Lord" at that time, and cried, "Treason, treason!" But nobody seconded her, or sided with her—"The pride of her heart deceived her;" she thought all her own, whereas none were cordially so. Jehoiada, as protector in the king's minority, ordered her to be slain (ver. 14), which was done immediately (ver. 15); only care was taken that she should not be "slain in the house of the Lord;" that sacred place must not be so far disgraced, nor that wicked woman so far honoured. 3. The original contract agreed to (ver. 16). In the Kings, it was said Jehoiada made a covenant between the *Lord*, the people, and the king (2 Kings xi. 17). Here it is said to be between *himself*, the people, and the king; for he, as God's priest, was his representative in this transaction, or a sort of mediator, as Moses was. 4. Baal destroyed (ver. 17). They would not have done half their work if they had destroyed the usurper of the *king's* right only, and not the usurper of *God's* right—if they had asserted the honour of the throne, and not that of the altar. 5. The temple service revived (ver. 18, 19). This had been neglected in the last reigns, the priest and people wanting either power or zeal to keep it up when they had princes that were disaffected to it. But Jehoiada "put the offices of the house of the Lord" into the proper course and proper hands again, which, in the late times, had been disturbed and invaded. 6. The civil government re-established (ver. 20). They brought the king in state to his own palace, and set him "upon the throne of the kingdom," to give law, and give judgment, either in his own person, or by Jehoiada his tutor.—*Henry.*

PRACTICAL OBSERVATIONS.—The Lord commonly effects great and important changes by those persons whom he hath furnished with wisdom, courage, piety, and integrity, and who intend to do his will and promote his glory, and not to advance their own interests. In the greatest emergencies, care ought to be taken that sacred things be not profaned, and that every one concur in a manner consistent with his character and calling; and as ministers are by profession *holy persons*, they should be careful to exhibit holy examples. Civil transactions should be managed with a regard to the word and worship of God; and whilst men's hearts overflow with good wishes for their princes, commendations of them, or joy in their advancement, they should remember to terminate all in thanksgivings and praises unto God. This is peculiarly becoming when persecuting tyrants and usurpers are removed, and equitable rulers come in their places: the work is the Lord's, whatever instruments he is pleased to

and the city was quiet, after that they had slain Athaliah with the sword.‡

CHAPTER XXIV.

1 Joash reigneth well all the days of Jehoiada. 15 Jehoiada being dead, 17 Joash falleth to idolatry. 25 He is slain by his servants.

JOASH [a]*was* seven years old when he began to reign; and he reigned forty years in Jerusalem: his mother's name also *was* Zibiah of Beer-sheba.

2 And [b]Joash did *that which was* right in the sight of the LORD [c]all the days of Jehoiada the priest.

3 And Jehoiada [d]took for him [e]two wives; and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Joash was minded to [1]repair the house of the LORD.

5 And he gathered together the priests and the Levites, and* said to them, Go out unto the cities of Judah, and [f]gather of all Israel money to repair the house of your God from year to year, and see that ye hasten the matter: [g]howbeit the Levites hastened *it* not.*

6 And the king called for Jehoiada the chief, and said unto him, [h]Why hast thou not required of the Levites to bring in, out of Judah, and out of Jerusalem, [i]the collection,† *according to the commandment* of Moses, the servant of the LORD, and of the congregation of Israel, for the [k]tabernacle of witness?

7 For the [l]sons of Athaliah,‡ [m]that wicked woman, had broken up the house of God; and also all the dedicated things of the house of the LORD [n]did they bestow upon Baalim.

8 And [o]at the king's commandment they made a chest, and set it without at the gate of the house of the LORD.§

9 And they made a [2]proclamation through Judah and Jerusalem, to bring in to the LORD the [p]collection *that* Moses, the servant of God, *laid* upon Israel in the wilderness.

10 And all the princes, and all the people [q]rejoiced, and brought in, and cast into the chest, until they had made an end.‖

11 Now it came to pass, that [r]at what time the chest was brought unto the king's office by the hand of the Levites, and when they saw that *there was* much money, the king's scribe and the high priest's officer came and emptied the chest, and took it, and carried it to his place again. Thus they did day by day, and gathered money in abundance.

12 And the king and Jehoiada [s]gave it to such as did the work of the service of the house of the LORD, and hired [t]masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

13 So the workmen wrought, and [3]the work was perfected by them, and they set the house of God [u]in his state, and strengthened it.¶

14 And when they had finished *it*, they brought the rest of the money before the king and Jehoiada, whereof were made [x]vessels for the house of the LORD, *even* [y]vessels to minister, and [4]to offer *withal*, and spoons, and vessels of gold and silver: and they [z]offered burnt-offerings in the house of the LORD continually [a]all the days of Jehoiada.

15 ¶ But Jehoiada waxed old, and was [b]full of days when he died; [c]an hundred and thirty years old *was he* when he died.

16 And they buried him [d]in the city of David among the kings, [e]because he had done good in Israel, both toward God, and toward his house.

17 ¶ Now [f]after the death of Jehoiada came [g]the princes of Judah, and made obeisance to the king: then the king hearkened unto them.

18 And [h]they left the house of the LORD God of their fathers, and served groves and idols; and [i]wrath came upon Judah and Jerusalem for this their trespass.

19 Yet [k]he sent prophets to them, to bring them again unto the LORD; and they testified against them: but they would not [l]give ear.*

20 And [m]the Spirit of God [5]came upon Zechariah [n]the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, [o]Why transgress ye the commandments of the LORD, that ye cannot prosper? [p]Because ye have forsaken the LORD, he hath also forsaken you.

B.C. 878—B.C. 856.

‡ One thing only was requisite to complete the satisfaction of the people—the death of Athaliah; and that accomplished, the city was quiet.—DR JN. CAMPBELL.

CHAP. XXIV.
[a] 2 Kings xi. 21; xii. 1. *Jehoash.*
[b] Mark iv. 16, 17. 17-22.
[c] Gen. xxi. 21.
[d] Gen. iv. 19. Matt. xix. 4-8.
[1] *Renew.*
[f] 2 Kings xii. 4, 5.
[g] 2 Kings xii. 6, 7.
* Things were in so bad a condition that it required the work should be begun with speed. Yet such was the negligence of the Levites, and the backwardness, perhaps, of the people to part with their money, that in the twenty-third year of this king's reign, nothing was done, as we are informed in 2 Kings xii. 6.—PATRICK.
[h] 2 Sam. xxiv. 3.
[i] Ex. xxx. 12-16.
† Namely, the voluntary offerings either already gathered, or which were to be gathered of the people, after the same manner as Moses did in the fabric of the tabernacle (Exod. xxxv. 5); which example it seems was afterwards followed, when there was need of repairing the sacred buildings (Neh. x. 32). Others do understand this of the half-shekel by the poll, which was ordained by Moses (Ex. xxx. 12, 13).—DIODATI.
[k] Num. xviii. 2.
[l] xxi. 17.
‡ Most probably, Ahaziah and his brethren, who did this before they were taken captive (xxi. 17).—BOOTHROYD.
[m] Esth. vii. 6.
[n] Deut. xxxii. 15-17. Dan. v. 2-4. Mark xii. 41.
§ But the object of the chest was to separate at once the money to be collected for the building from the other moneys coming in and destined for the priests, and also to augment the contributions for the building, as it was expected that the people would give more, when the collection was appointed for the special purpose of repairing the temple, than when they were to give the legal and voluntary payments only to the priests, whereby no giver knew how much of it might be applied for building.—KEIL.
[2] *Voice.*
[p] *See on* 6.
[q] Is. lxiv. 5. Acts ii. 45-47.
‖ Till everybody had given something, or all that had a mind had offered, and they saw no more would be given; or till the temple was repaired, and the work finished.—PATRICK.
[r] 2 Kings xii. 10-12.

[s] xxxiv. 9-11.
[t] 1 Kings v. 15.
[3] *The healing went up upon the work by their hand.*
[u] Hag. ii. 3. Mark xiii. 1, 2.
¶ The money thus raised in Judah sufficed to put the fabric of the temple into a state of thorough repair, but not enough remained to provide the sacred structure with vessels of gold and silver, for which a supplementary collection seems to have been made; for it appears, from 2 Chr. xxiv. 14, that even these wants were eventually supplied.—KITTO.
[x] 2 Kings xii. 13, 14.
[y] 1 Kings vii. 50.
[4] *Pestils.*
[z] Ex. xxix. 38-42.
[a] 2.
[b] Gen. xv. 15; xxv. 8. Job. v. 26.
[c] Gen. xlvii. 9. Ps. xc. 10.
[d] 1 Sam. ii. 36. Acts ii. 29.
[e] Neh. xiii. 14. Heb. vi. 10.
[f] Deut. xxxi. 37. Acts xx. 29, 30.
[g] Prov. vii. 21-23.
[h] 1 Kings xi. 4, 5.
[i] Josh. xxii. 20. 2 Sam. xxiv. 1.
[k] Neh. ix. 26. Jer. vii. 25, 26.
[l] Is. xxviii. 23. Matt. xiii. 9, 15.
* God's goodness was wonderful in sending his messengers to reduce such a base people, whose wickedness was no less wonderful, in that they hearkened to the great men among them rather than to the prophets of Almighty God.—PATRICK.
[m] xx. 14.
[5] *Clothed.*
[n] xxiii. 11.
[o] Num. xiv. 41. Zech. vii. 11-14.
[p] Deut. xxix. 25, 26.

employ. Such national mercies should be acknowledged by public reformations, and by a concurrence of all ranks, in solemnly yielding themselves up to be the Lord's people, and in establishing his worship and ordinances according to his Word. Where this is neglected, the joy and singing, which takes place upon great deliverances, or the accession of kings to the throne, will commonly be short-lived, and will terminate in complaints, discords, and calamities.—*Scott.*

CHAP. XXIV. USEFUL LESSONS FROM THE HISTORY OF JOASH.—Ver. 1-14. Men may go far in the external performances of religion, and keep long to them, merely by the power of their education, and the influence of their friends, who yet have no hearty affection for divine things, nor any inward relish of them. Foreign inducements may push men on to that which is good, who are not actuated by a living principle of grace in their hearts. In the shows of devotion it is possible that those who have only the form of godliness may outstrip those who have the power of it. Joash is more solicitous and more zealous about the repair of the temple than Jehoiada himself, whom he reproves for his remissness in that matter (ver. 6). It is easier to *build* temples than to *be* temples to God. 3. The repairing of churches is a good work, which all in their place should promote, for the decency and conveniency of religious assemblies. The learned tell us that, in the Christian Church, anciently, part of the tithes were applied that way. 4. Many a good work would be done that now lies undone if there were but a few active men to stir in it, and put it forward. When Joash found that money did not come in as he expected one way, he tried another way, and that answered the intention. Many have honesty enough to follow, that have not zeal enough to lead, in that which is good. The throwing of money into a chest through a hole in the lid of it was a way that had not been used before, and perhaps the very novelty of the thing made it a successful expedient for the raising of money: a great deal was thrown in, and with a great deal of cheerfulness; they all rejoiced (ver. 10) An invention to please people's humour may sometimes bring them to their duty. Wisdom herein is profitable to direct.—*Henry.*

APOSTASY OF JOASH.—Ver. 17, 18. Jehoiada had acquired his influence over Joash during his childhood; and his near relation to the king, and the vast obligations which he had conferred upon him, concurred with his age, gravity, reputation, piety, and wisdom, to support him in authority. So that whilst he lived, neither Joash nor his courtiers ventured to follow, or even declare, their inclination to idolatry, but externally conformed to Jehoiada's regulations. As soon, however, as he was removed, they threw off the mask; and the nobles paid court to Joash, and perhaps flattered him, as at length freed from priestly dominion, tuition, grave lectures, and restraints, and as now a king indeed; and intimated that he would have no objection to relax the rigour of Jehoiada's administration, in matters of religion. Perhaps they only proposed that he should tolerate their sacrificing upon the high places, as more convenient and agreeable to them, than always coming to Jerusalem; but he being won by their homage, as well as induced by his own inclinations, joined with them even in more avowed idolatry, in consequence of which they soon experienced some tokens of the Divine displeasure.—*Scott.*

MARTYRDOM OF ZECHARIAH.—Ver. 21. Mark the barbarous treatment they gave this prophet for his kindness and faithfulness in delivering this message to them. By the conspiracy of the princes or some of their party, and "by the commandment of the king," who thought himself affronted by this fair warning, they stoned him to death immediately; not under colour of law, accusing him as a blasphemer, a traitor, or a false prophet, but in a popular tumult, "in the court of the house of the Lord"—as horrid a piece of wickedness as perhaps any we read of in all the history of the kings. The *person* was sacred, a priest; the *place* sacred, the court of the temple, the inner court, "between the porch and the altar;" the *message* yet more sacred—we have reason to think that they knew it came from the Spirit of prophecy. The reproof was just, the warning fair, both backed with Scripture, and the delivery very gentle and tender; and yet so impudently and daringly do they defy God himself, that nothing less than the blood of the prophet can satisfy their indignation at the prophecy. "Be astonished, O heavens, at this," and "tremble, O earth," that ever such villany should be committed by men, by Israelites, in contempt and violation of everything that is just, honourable, and sacred!—that a king, a king in covenant with God, should command the murder of one whom it was his office to protect and countenance! The Jews say, There were seven transgressions in this; for they killed a priest, a prophet, a judge, they shed innocent blood, polluted the court of the temple, the Sabbath, and the day of expiation, for on that day, their tradition says, this happened. Mark the aggravation of this sin: that this Zechariah, who suffered martyrdom for his faithfulness to God and his country, was the son of Jehoiada, who had done so much good in Israel, and particularly had been as a father to Joash (ver. 22). The affront done by it to God, and the contempt put on religion, are not so particularly

21 And they [q]conspired against him, and [r]stoned him with stones at the commandment of the king in the court of the house of the LORD.

22 Thus Joash the king [s]remembered not the kindness which Jehoiada his father had done to him, but slew his son:† and when he died, he said, [t]The LORD look upon *it*, and require *it*.

23 ¶ And it came to pass [6]at the end of the year, *that* [u]the host of Syria came up against him:‡ and they came to Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them unto the king of [7]Damascus.

24 For the army of the Syrians [x]came with a small company of men, and the LORD [y]delivered a very great host into their hand, because they had forsaken the LORD God of their fathers: [z]so they executed judgment against Joash.

25 And when they were departed from him, (for they left him in great diseases,) his own servants conspired against him [a]for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died; and they buried him in the city of David, but they buried him not in the sepulchres of the kings.

26 And these *are* they that conspired against him; [b]Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of [8]Shimrith a Moabitess.

27 ¶ Now *concerning* his sons, and the greatness of the [c]burdens *laid* upon him,§ and the [9]repairing of the house of God, behold, they *are* written in the [1]story of the book of the Kings: and Amaziah his son reigned in his stead.

CHAPTER XXV.

1 *Amaziah beginneth to reign well.* 5 *Having hired an army of Israelites against the Edomites,* 11 *he overthroweth them,* 17 *He provoketh Joash to his overthrow.*

AMAZIAH *was* [a]twenty and five years old *when* he began to reign; and he reigned twenty and nine years in Jerusalem: and his mother's name *was* Jehoaddan of Jerusalem.

2 And he did *that which was* right in the sight of the LORD, [b]but not with a perfect heart.*

3 ¶ Now it came to pass, when the kingdom was [4]established to him, that [c]he slew his servants that had killed the king his father:

4 But he slew not their children, but *did* [d]as *it is* written in the law in the book of Moses, where the LORD commanded, saying, The fathers shall not die for the children, neither shall the children die for the fathers, but every man shall die for his own sin.†

5 ¶ Moreover, Amaziah gathered Judah together, and made them [e]captains over thousands, and captains over hundreds, according to the houses of *their* fathers, throughout all Judah and Benjamin: and he numbered them [f]from twenty years old and above, and found them three hundred thousand choice *men, able* to go forth to war, that could handle spear and shield.

6 He hired also an hundred thousand mighty men of valour out of [g]Israel for an hundred talents of silver.

7 But there came [h]a man of God to him, saying, O king, let not the army of Israel go with thee: [i]for the LORD *is* not with Israel, *to wit, with* all the children of Ephraim.

8 But if thou wilt go, do *it*, [k]be strong for the battle; God shall make thee fall before the enemy: for [l]God hath power to help, and to cast down.

9 And Amaziah said to the man of God, But what shall we do for the hundred talents which I have given to the [2]army of Israel? And the man of God answered, [m]The LORD is able to give thee much more than this.

10 Then [n]Amaziah separated them, *to wit*, the army that was come to him out of Ephraim, to go [3]home again: wherefore their anger was greatly kindled against Judah, and they returned home in [4]great anger.‡

11 ¶ And Amaziah strengthened himself, and led forth his people, and went to the [o]valley of Salt, and smote of the children of Seir ten thousand.

12 And *other* ten thousand *left* alive did the children of Judah carry away captive, and brought them unto the top of the rock, and [p]cast them down from the top of the rock, that they all were [q]broken in pieces.§

13 ¶ But the [5]soldiers of the army which Amaziah sent back, that they should not go with him to battle, fell upon the cities of Judah, from [r]Samaria even unto [s]Beth-horon, and smote three thousand of them,‖ and took much spoil.

14 ¶ Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that [t]he brought the gods of the children of Seir,

B.C. 840—B.C. 839.

[q] Jer. xl. 19.
[r] Matt. xxi. 35. Acts vii. 58, 59.
[s] Ps. cix. 4. Luke xvii. 5-18.
† *But slew his son.*—Joash is described as the murderer, because his command (ver. 21) rendered him guilty of the death of the son of Jehoiada. *The Lord look upon it and avenge it.*—This prediction, which was uttered in the form of a wish, was afterwards fulfilled.—BERTHEAU.
[t] Gen. ix. 5. 2 Tim. iv. 14.
[6] *In the revolution.*
[u] Deut. xxxii. 35.
‡ With that deed ended the peace and prosperity of Jehoash's reign. The Syrian king, Hazael, invaded the land—the first time this power had appeared in the southern kingdom—and threatened Jerusalem. The force was small—much less than that which Jehoash had at his command; but the king and his large army sustained a most disgraceful defeat.—KITTO.
[7] *Darmesek.*
[x] Deut. xxxii. 30. Is. xxx. 17.
[y] Lev. xxvi. 25.
[z] Is. x. 5, 6.
[a] Ps. x. 14. Rev. xvi. 6.
[b] 2 Kings xii. 21, *Jozachar.*
[8] Or, *Shomer.*
[c] 2 Kings xii. 18.
§ *The greatness of the burdens laid upon him*—either the severe prophecies against him, which are oft called burdens, of which one instance is recorded, and there might be others that are not recorded; or the great judgments of God upon him, both by the Syrians (ver. 23, 24), and by great diseases (ver. 25).—POOLE.
[9] *Founding.*
[1] *Commentary.*

CHAP. XXV.

[a] 2 Kings xiv. 1-3.
[b] Ps. lxxviii. 37. Acts viii. 21.
* It is said at 2 Kings xiv. 3, that he did that which was right, but "not like David his father." He did in fact what the law required, but not with a sincere and solid piety.—PATRICK.
[4] *Confirmed upon him.*
[c] Gen. ix. 5, 6.
[d] Deut. xxiv. 16. Jer. xxxi. 29, 30.

† This intimates, in a remarkable manner, the previous prevalence of the contrary practice, and that Amaziah would have followed it, had not his attention been called to the prohibition in Deut. xxiv. 16. The custom of including the unoffending family in the doom of their parents, was formerly prevalent in the East. Mohammedanism has checked, if not suppressed, it in western Asia; but, in the pagan East, frightful examples of it still occur.—KITTO.
[e] Ex. xviii. 25. 1 Sam. viii. 12.
[f] Num. i. 3.
[g] xiii. 3.
[h] 2 Sam. xii. 1. 1 Tim. vi. 11.
[i] 1 Kings xii. 28. Is. xxviii. 1-3.
[k] Ec. xi. 9. Matt. xxvi. 45.
[l] Jud. vii. 7. Job v. 18. Ps. xx. 7.
[2] *Band.*
[m] Deut. viii. 18. Luke xviii. 29, 30.
[n] 1 Kings xii. 24.
[3] *To their place.*
[4] *Heat of anger.*
‡ Because they were both disgraced by this rejection, and disappointed of that prey and spoil which they hoped to gain, whereas now they were sent away empty; for the one hundred talents, probably, were given to their officers only to raise men for this service—that sum being otherwise too small to be distributed into so many hands.—POOLE.
[o] 2 Sam. viii. 13.
[p] 2 Sam. xii. 31.
[q] xx. 10.
§ This was barbarous treatment, but very common, especially among the Romans. We find, in 2 Kings, that he called the city Jok-theel, or, *obedience to God*, because he thought this victory a reward for obedience in sending back the hired Israelites. Thus are acts of cruelty often thought meritorious.—BOOTHROYD.
[5] *Sons of the band.*
[r] 1 Kings xvi. 24-29.
[s] 1 Kings ix. 17.
‖ Thus Amaziah was punished for having entered into an alliance with idolaters, although at the prophet's reproof he broke it off; and God, it is probable, also suffered this calamity to fall upon him, because he used his victory over the Edomites with too much cruelty.—PATRICK.
[t] xxviii. 23.

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take notice of, as the ingratitude there was in it to the memory of Jehoiada. He remembered not the kindness of the father, but slew the son for doing his duty, and what the father would have done if he had been there. Call a man ungrateful, and you can call him no worse.

PUNISHMENT ON KING AND PEOPLE.—Ver. 23, 24. (1.) A small army of Syrians made themselves masters of Jerusalem, destroyed the princes, plundered the city, and sent the spoil of it to Damascus. God's people, while they kept in with God, had often been conquerors, when the enemy had the advantage of the greater number; but now, on the contrary, an inconsiderable handful of Syrians routed a "very great host of their elites, because they had forsaken the Lord God of their fathers;" and then they were not only put upon the level with their enemies, but opposed them with the utmost disadvantage; for their God not only departed from them, but turned to be their enemy, and fought against them. The Syrians were employed as instruments in God's hand to "execute judgments against Joash," though they little thought so (2 Sa. x. 6, 7, and see Deut. xxxii. 30). (2.) God smote him with great diseases, of body, or mind, or both; either like his grandfather (chap. xxi. 18), or like Saul, an evil spirit from God troubling him (3.) His own servants conspired against him. Perhaps he began to hope his disease would be cured—he was but a middle-aged man, and might recover it; but "he that cometh up out of the pit, shall fall into the snare." When he thought he should escape death by sickness, he met it by the sword: they slew him in his bed, for the blood of the sons of Jehoiada; by which it should seem that he did not only slay Zechariah, but others of the sons of Jehoiada for his sake. Perhaps they thus slew him *intended* to take vengeance for that blood; this, however, was what God intended, in permitting them to do it. Those that drink the blood of the saints shall have their own blood given them to drink, for they are worthy.—*Henry.*

CHAP. XXV. AMAZIAH'S EXPEDITION AGAINST EDOM, AND ITS CONSEQUENCES.—Ver. 6-10. If Amaziah had previously consulted God, all the painful consequences of this measure would have been prevented.—As the hundred talents would not divide above eight shillings apiece among one hundred thousand men, we may suppose that it was only an earnest of their pay, or that they expected to be enriched with the plunder of the Edomites.—The kingdom of Israel was openly idolatrous, and the Lord would not have Judah join alliance with them. Perhaps the army which Amaziah had hired was chiefly of the tribe of Ephraim; or that tribe, being the most considerable in the kingdom of Israel, is put for the whole.—As the Lord was not with the men of Ephraim, he declared by his prophet that he would not prosper Amaziah if he employed them: and if, after this prohibition, he would persist in taking them with him, he was warned that God would make him fall before the enemy; for he could help him without the aid of idolaters, and he could cast him down, though he thus made himself "strong for the battle." And as for the hundred talents which he had given to the Israelites and could not recover, and which he was unwilling to lose, the Lord was able to give him much more than that.—Amaziah, though destitute of true faith, paid so much regard to the Lord's message that he discharged the hired army; and they were exceedingly offended at the affront put upon them, in being sent away as the enemies of God, and perhaps also by the disappointment of their avaricious or ambitious expectations. Ver. 13. The Israelites seem to have returned *home*, when discharged by Amaziah, as his powerful army deterred them from attempting revenge at that time; but when he was engaged with the Edomites, they took the opportunity, marched from Samaria, and plundered all the cities till they came to Beth-horon, where they slew three thousand of the inhabitants.—Amaziah had indeed dismissed these auxiliaries in obedience to God; but his savage cruelty to the prisoners of Edom, and his subsequent idolatry (ver. 14-16), proved that he acted by constraint or terror when he was obedient: he therefore received for his complicated misconduct just rebuke. Had he broken the idols to pieces, and treated the prisoners with clemency, he might have expected comfort in his success, and not experienced such painful effects from dismissing the Israelites.—Perhaps the cities which were destroyed on this occasion, being in the vicinity of Israel, were infected with idolatry. Ver. 14-16. Ahaz, who worshipped the idols of Syria, by whom he was vanquished, was not so senseless as Amaziah, who sought unto the gods of Edom.

B.C. 827—B.C. 826.

and set them up *to be* [u]his gods, and bowed down himself before them, and burned incense unto them.

16 Wherefore the anger of the LORD was kindled against Amaziah, and he sent unto him [x]a prophet, which said unto him, [y]Why hast thou sought after [z]the gods of the people, [a]which could not deliver their own people out of thine hand?¶

16 And it came to pass, as he talked with him, [b]that *the king* said unto him, [b]Art thou made of the king's counsel? [c]forbear; why shouldest thou be smitten? Then the prophet forbare, and said, I know that God [d]hath [6]determined to destroy thee, because thou hast done this, and hast not hearkened unto my counsel.

17 ¶ Then [e]Amaziah king of Judah took advice,* and sent to Joash, the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, [f]let us see one another in the face.

18 And Joash king of Israel sent to Amaziah king of Judah, saying, The [7]thistle that *was* in Lebanon sent to the cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by [8]a wild beast that *was* in Lebanon, and trode down the thistle.†

19 Thou sayest, Lo, thou hast smitten the Edomites, and [g]thine heart lifteth thee up [h]to boast: abide now at home; [i]why shouldest thou meddle to *thine* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear;‡ for [k]it *came* of God, that he might deliver them into the hand *of their enemies*, because they sought after the gods of Edom.

21 So Joash the king of Israel went up; and they saw one another in the face, *both* he and Amaziah king of Judah, at Beth-shemesh, which *belongeth* to Judah.

22 And Judah was [9]put to the worse before Israel, and they fled every man to his tent.

23 And Joash the king of Israel [l]took Amaziah king of Judah, the son of Joash, the son of [m]Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim to [1]the corner gate, four hundred cubits.

24 And *he took* [n]all the gold and the silver, and all the vessels *that were* found in the house of God with Obed-edom,§ and the treasures of the king's house, the hostages also, and returned to Samaria.

25 ¶ And Amaziah the son of Joash king of Judah lived after the death of [o]Joash, son of Jehoahaz king of Israel, fifteen years.

26 Now the [p]rest of the acts of Amaziah, first and last, behold, *are* they not written in the book of the Kings of Judah and Israel?

27 ¶ Now, after‖ the time that Amaziah did turn away from following the LORD, they [2]made a conspiracy against him in Jerusalem; and he fled to Lachish: but they sent to Lachish after him, and slew him there.

28 And they brought him upon horses, and buried him with his fathers in [q]the city of Judah.*

CHAPTER XXVI.

1 *Uzziah succeedeth Amaziah, and reigneth well in the days of Zechariah.* 9 *His buildings.* 11 *His host, and engines of war.* 16 *He invadeth the priest's office, and is smitten with leprosy.* 22 *His death, &c.*

THEN [a]all the people of Judah took [b]Uzziah, who *was* sixteen years old,* and made him king in the room of his father Amaziah.

2 He built [c]Eloth,† and [d]restored it to Judah, after that the king slept with his fathers.

3 Sixteen years old *was* [e]Uzziah when he began to reign; and he reigned fifty and two years in Jerusalem: his mother's name also *was* [f]Jecoliah of Jerusalem.

4 And he did *that which was* right in the sight of the LORD, [g]according to all that his father Amaziah did.

5 And [h]he sought God in the days of Zechariah, who [i]had understanding in the [j]visions of God: and [k]as long as he sought the LORD, God made him to prosper.

6 And he went forth and [l]warred against the Philistines, and brake down [m]the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities [2]about Ashdod, and among the Philistines.

7 And [n]God helped him against the Philistines,

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[u] Ex. xx. 3-5. 2 Sam. v. 21.
[x] 2 Sam. xii. 1-6.
[y] Jud. ii. 2. Jer. ii. 5.
[z] Ps. xcvi. 5.
[a] Ps. cxv. 4-8. 1 Cor. viii. 4.
¶ Had he thrown the gods from the rock, instead of the captives, he would have acted more becoming an Israelite; and instead of worshipping them, he should have acted like Fabius, the Roman general, who, when he had taken Tarentum, and was asked what they must do with the gods? answered, Let them alone; they are good for nothing, since they could not defend their worshippers. —BOOTHROYD.
[b] Matt. xxi. 23.
[c] Prov. ix. 7, 8. 2 Tim. iv. 3.
[d] Ex. ix. 16. Acts iv. 28. Rom. ix. 22.
[6] *Counselled.*
[e] 2 Kings xiv. 8-14.
* Although he would not be advised by the prophet, it appears that he consulted others, who led him to destruction; for he proceeded, without first desiring to have satisfaction made for the injury done to him, to make war on Joash king of Israel, and provoke him to battle.—PATRICK.
[f] 2 Sam. ii. 14.
[7] *Furze-bush*, or *thorn.*
[8] *A beast of the field.*
† The trampling of the brier by a wild beast, is to teach the fall and ruin, which, unexpectedly, overtake the haughty in the midst of his high-flown schemes.—BERTHEAU.
[g] Prov. xiii. 10. 1 Pet. v. 5.
[h] Jer. ix. 23, 24.
[i] Prov. xviii. 6. Luke xiv. 31.
‡ Yet Amaziah, in his arrogance, regarded this warning as little as the representation of the prophet, that, on account of his revolt from the Lord, God had determined to destroy him, and, according to the Divine foreordination, engaged in war.—BERTHEAU.
[k] Ps. lxxxi. 11, 12. 2 Thes. ii. 9-11.
[9] *Smitten.*
[l] Prov. xvi. 18.
[m] xxii. 1, *Ahaziah*; xxii. 6, *Azariah.*
[1] *The gate of it that looketh.*
[n] xii. 9.
§ Who had the chief care of the treasures in the temple.—WELLS.
[o] 2 Kings xiv. 17, *Jehoash.*
[p] xx. 34.
‖ He survived Joash several years; but it appears he grew more and more hated by his subjects, and at enmity with God; so that at last a conspiracy was formed against him, under which he fell.—PYLE.
[2] *Conspired a conspiracy.*
¶ *They brought him on horses—i.e.*, on a chariot drawn by the king's horses, to Jerusalem.—BERTHEAU.
[q] 2 Kings xiv. 20, *City of David.*
* In Jerusalem, "the city of David," as it is stated at 2 Kings xiv. 20, as the old versions read in this place.—WELLS.
CHAP. XXVI.
[a] xxii. 1.
[b] 1 Chron. iii. 12, *Azariah.*
* According to Usher there was an interregnum of twelve years. It is probable that his father died when he was about four years old, and twelve years after that the people made him king in the room of his father. — BOOTHROYD.
[c] 2 Kings xvi. 6, *Elath.*
† *He built Eloth*—*i.e.*, repaired and fortified it; for it was built before (Deut. ii. 8). *Restored it to Judah*—from whom it had revolted with the rest of Edom, in which land this place was upon the Red Sea. *The king*—*i.e.*, his father Amaziah; who did not perfect his conquest of Edom, but left some work for his son.—POOLE.
[d] xxv. 13, 28.
[e] Is. i. 1; vi. 1.
[f] 2 Kings xv. 2, 3, *Jecholiah.*
[g] xxv. 2.
[h] Mark iv. 16. Acts xx. 30.
[i] Dan. i. 17; ii. 19.
[j] *Seeing of God.*
[k] xxv. 8.
[l] xxi. 16.
[m] 2 Sam. viii. 1.
[2] *In* the country of *Ashdod.*
[n] 1 Chr. v. 20.

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which could not deliver them from his cruelty. But Amaziah, who had borne with the prophet who spake to him concerning dismissing the Israelites, by which he lost one hundred talents, was so mad upon his idols that he would not endure that subject to be insisted on.—He seems to have menaced the prophet with Zechariah's doom; and thus he made himself a sharer in the guilt of that atrocious murder. The prophet was a *counsellor*, whom the Lord had appointed him; and none of those whom he had chosen for himself gave him such honest, wise, and salutary counsel. But as he would not hearken to it the prophet desisted, having warned him that the Lord had *counselled* to destroy him.—*Scott.*

DISGRACE AND DEATH OF AMAZIAH.—Ver. 17-28. We have here this degenerate prince mortified by his neighbour, and murdered by his own subjects. Never was proud prince more thoroughly mortified than Amaziah was by Joash king of Israel. This part of the story was as fully related 2 Kings xiv. 8, &c., as it is here.—The foolish challenge which Amaziah sent to Joash (ver. 17), his haughty, scornful answer to it (ver. 18), with the friendly advice he gave him to sit still and know when he was well off (ver. 19), his wilful persisting in his challenge (ver. 20, 21), the defeat that was given him (ver. 22), and the calamity he brought upon himself and his city thereby (ver. 23, 24). Now this story verifies two of Solomon's proverbs: 1. That "a man's pride will bring him low" (Prov. xxix. 23); it goes before his destruction, not only procures it meritoriously, but is often the immediate occasion of it. He that exalteth himself shall be abased. 2. That he that "goes forth hastily to strive," will probably "not know what to do in the end thereof, when his neighbour has put him to shame" (Prov. xxv. 8). He that is fond of contention may have enough of it sooner than he thinks of.

TWO PASSAGES NOT IN KINGS.—Ver. 17. But there are two passages in this story which we had not before in the *Kings*: 1. That "Amaziah took advice," before he challenged the king of Israel (ver. 17). But of whom? Not of the prophet—he was "not made of the king's counsel"—but of his statesmen, that would flatter him, and bid him go up and prosper. It is good to take advice, but then it must be of those that are fit to advise us. Those that will not take advice from the Word of God, which would guide them aright, will justly be left to the bad advice of those that will counsel them to their destruction. Let those be made fools that will not be made wise. 2. Amaziah's imprudence is here made the punishment of his impiety (ver. 20). "It was of the Lord;" he left him to himself to act thus foolishly, that he and his people might be "delivered into the hands of their enemies, because" they had forsaken God, and "sought after the gods of Edom." They that will not be persuaded to do well for their souls, will justly be given up to their own counsels, to do ill for themselves even in their outward affairs. Never was poor prince more violently pursued by his own subjects; *from* the *time* that he departed from the Lord (so it may be read, ver. 27), the hearts of his subjects departed from him, and they began to form a design against him in Jerusalem. It is probable that they were exasperated against him more for his rash engaging in a war against Israel, than for his worshipping the gods of Edom. But at length the ferment grew so high, and he perceived the plot to be laid so deep, that he thought fit to quit his royal city, and flee to Lachish, either as a private place where he might be hid, or as a strong place where he might be guarded; but they sent after him thither, and slew him there. By this it seems to have been done deliberately, and to have been the act, not of a disgusted servant or two, but of a considerable body that durst avow it. How unrighteous soever they were here, God was righteous.—*Henry.*

CHAP. XXVI. UZZIAH'S PROSPERITY.—Ver. 7. Here are several particular instances of his prosperity. 1. His success in his wars. "God helped him," and then he triumphed over the Philistines, those old enemies of God's people, demolished the fortifications of their cities, and put garrisons of his own among them (ver. 6). He obliged the Ammonites to pay him tribute (ver. 8). He made all quiet about him, and kept them in awe. 2. The greatness of his fame and reputation. His name was celebrated throughout all the neighbouring countries (ver. 8), and it was a good name, a name for good things with God and good people. This is true fame, and makes a man truly honourable. 3. His buildings. While he acted offensively abroad, he did not neglect the defence of his kingdom at home, but "built towers in Jerusalem, and fortified them" (ver. 9). Much of the wall of Jerusalem was, in his father's time, broken down, particularly at the "corner gate" (chap. xxv. 23). Probably his father had repaired it, but he, to prevent the like mischief for the future, fortified it, and "built a tower at the corner gate." But his best fortification of Jerusalem was his close adherence to the worship of God, which, if his father had not forsaken, the wall of Jerusalem had not been broken down. While he fortified the city, he did not forget the country, but "built towers in the desert" too (ver. 10), to protect the country-people from the inroads of the plunderers, bands of which sometimes alarmed

and against [o]the Arabians that dwelt in Gur-baal, and the Mehunims.‡

8 And [p]the Ammonites gave gifts to Uzziah: and [q]his name [3]spread abroad *even* to the entering in of Egypt; for he strengthened *himself* exceedingly.

9 ¶ Moreover, Uzziah built towers in Jerusalem,§ at [r]the corner gate, and at [s]the valley gate, and at [t]the turning *of the wall*, and [4]fortified them.

10 Also he built towers in the desert, and [5]digged many wells: for [u]he had much cattle, both in the low country, and in the plains; husbandmen *also*, and vine-dressers in the mountains, and in [6]Carmel: for he loved [7]husbandry.

11 ¶ Moreover, Uzziah had an host of fighting men, that [x]went out to war by bands, according to the number of their account by the hand of Jeiel the scribe, and Maaseiah the ruler, under the hand of Hananiah, *one* of the king's captains.

12 The whole number of the chief of the fathers of the mighty men of valour *were* two thousand and six hundred.

13 And under their hand *was* [8]an army, [y]three hundred thousand, and seven thousand and five hundred, that made war with mighty power, to help the king against the enemy.

14 And Uzziah prepared for them,‖ throughout all the host, shields, and spears, and helmets, and habergeons, and bows, and [9]slings *to cast* stones.

15 And he made in Jerusalem engines,¶ invented by [z]cunning men, to be on the towers, and upon the bulwarks, to shoot arrows and great stones withal: and his name [1]spread far abroad; for he was marvellously helped, till he was strong.

16 ¶ But [a]when he was strong, his heart was lifted up to *his* destruction:* for he transgressed against the LORD his God, and [b]went into the temple of the LORD [c]to burn incense upon the altar of incense.

17 And [d]Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* [e]valiant men;

18 And they [f]withstood Uzziah the king, and

B.C. 810—B.C. 765.

[o] xxi. 16.

‡ *The Mehunims.*—People of Arabia, called Scenites by profane authors.—DIODATI.

[p] Gen. xix. 38. 1 Sam. xi. 1.

[q] Gen. xii. 2. Matt. iv. 24.

[3] *Went.*

§ He rebuilt the wall that was demolished in his father's time by the king of Israel, and built towers to defend it.—BOOTHROYD.

[r] 2 Kings xiv. 13. Jer. xxxi. 38.

[s] Neh. ii. 13; iii. 13.

[t] Neh. iii. 20, 24.

[4] *Repaired.*

[5] *Cut out many cisterns.*

[u] 1 Chr. xxvii. 26.

[6] *Fruitful fields.*

[7] *Ground.*

[x] 2 Kings v. 2.

[8] *The power of an army.*

[y] xvii. 14, 19.

‖ It deserves notice, that here seems to be the earliest mention on record of a magazine of military stores.—SCRIPT. ILLUST. EXPOS. IND.

[9] *Stones of slings.*

¶ This is probably the earliest description on record of those engines, named by the Greeks and Romans ballistæ and catapultæ, together with their use and application.—FRAGMENTS TO CALMET.

[z] Ex. xxxi. 4.

[1] *Went forth.*

[a] Deut. xxxii. 13. Hab. ii. 4. Col. ii. 18.

* Prosperity produced its usual effects; the heart of the once humble and zealous king was lifted up to his own destruction. Forgetting the commandments of Moses, and despising the arrangements of the Most High, and setting aside the priests, he entered with uplifted mind, and with unhallowed footsteps, into the temple of the Lord to burn incense. But his impiety cost him dear.—DR JOHN CAMPBELL.

[b] 2 Kings xvi. 12.

[c] Num. xvi. 7, 17. 1 Kings xiii. 1-4.

[d] 1 Chr. vi. 10.

[e] 1 Chr. xii. 28.

[f] Jer. xliii. 18. 2 Cor. v. 16.

[g] Num. xvi. 40; xviii. 7.

† What religious heart would not have relented at so faithful and just an expostulation of the priests! But how hard is it for great persons to yield to those whom they have offended: Uzziah will not allow himself to be faulty; that which was done rashly must be borne out with power.—BP. HALL.

[h] Ex. xxx. 7, 8. Heb. v. 4.

[i] Dan. iv. 37. John v. 44.

[k] 2 Kings v. 27.

[l] Deut. xxviii. 22.

[m] Lev. xiii. 46. 2 Kings vii. 3.

[2] *Free.*

[n] Is. i. 1; vi. 1.

‡ It is observable that, as a leper, Uzziah was not allowed, after death, a place in the sepulchre of the kings; but he was interred in the field which contained that sepulchre.—KITTO.

CHAP. XXVII.

[a] 1 Chron. iii. 12. Matt. i. 9. *Joatham.*

* Alone by himself, for he reigned sometime with his father during his leprosy.—DR LIGHTFOOT.

[b] 2 Kings xv. 34.

[c] Ps. cxix. 120. Acts v. 13.

[d] 2 Kings xv. 35.

[e] xxiii. 20. Jer. xx. 2.

† *He built the high gate of the house of the Lord*—which was between the house of the king and the house of the Lord. It was built by Solomon, but this king added a noble structure to it.—PATRICK

[1] *The tower.*

‡ It was a place at the foot of mount Moriah on the east side, so called by reason of its shadowy situation; and it was between the foundations of the temple, and the wall of the city: and it seemeth that by this wall of Ophel, may as well be meant the foot of the temple, built with great counterforts, as the wall of the city (Neh. iii. 26, 27, and xi. 21).—DIODATI.

[f] xi. 5-10; xxvi. 9, 10.

[g] Josh. xiv. 12, 13. Luke i. 30.

said unto him, *It appertaineth* [g]not unto thee,† Uzziah, to burn incense unto the LORD, but [h]to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed: [i]neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand to burn incense: and, while he was wroth with the priests, [k]the leprosy even rose up in his forehead before the priests in the house of the LORD, from beside the incense altar.

20 And Azariah the chief priest, and all the priests, looked upon him, and, behold, he *was* leprous in his forehead, and they thrust him out from thence; yea, himself hasted also to go out, because [l]the LORD had smitten him.

21 And Uzziah the king was a leper unto the day of his death, and [m]dwelt in a [2]several house, *being* a leper; for he was cut off from the house of the LORD: and Jotham his son *was* over the king's house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did [n]Isaiah the prophet, the son of Amoz, write.

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which *belonged* to the kings; for they said, He *is* a leper:‡ and Jotham his son reigned in his stead.

CHAPTER XXVII.

1 *Jotham reigneth well and prospereth.* 5 *He subdueth the Ammonites.* 7 *His reign.* 9 *Ahaz succeedeth him.*

JOTHAM *was* [a]twenty and five years old when he began to reign;* and he reigned sixteen years in Jerusalem: his mother's name also *was* Jerushah, the daughter of Zadok.

2 And [b]he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit [c]he entered not into the temple of the LORD. And [d]the people did yet corruptly.

3 ¶ He built the [e]high gate of the house of the LORD,† and on the wall of [1]Ophel‡ he built much.

4 Moreover, [f]he built cities in [g]the mountains of Judah, and in the forests he built castles and towers.

them and plundered them (as chap. xxi. 16). 4. His husbandry. He dealt much in cattle and corn, employed many hands, and got much wealth by it, for he took a pleasure in it; he "loved husbandry" (ver. 10), and probably did himself inspect his affairs in the country, which was no disparagement to him, but an advantage, as it encouraged industry among his subjects.—*Henry.*

HIS PRIDE AND DOWNFALL.—Ver. 16-23. Uzziah had been remarkably prospered in everything; but pride, instead of gratitude, was fostered by it: so that, deeming himself at least as much favoured as the priests were, he thought it a reproach to him to be excluded from any part of the temple or the worship of God.—Burning incense was the most honourable part of the sacerdotal office, and of that he became ambitious. The law had forbidden any but the priests of the family of Aaron to enter the sanctuary, or to burn incense; and the fate of Korah and his company was an awful example upon record of the consequences to be expected from violating that statute. But perhaps Uzziah was tempted to disbelieve these ancient records, imagining that they had been falsified by the priests to keep up their own consequence, or that the law was now become obsolete; and he might be confirmed in this, by considering that nothing of the kind had taken place for many centuries. Thus "his heart was lifted up to his destruction;" his crime exposed him to eternal destruction, as well as present *death;* and though he was respited, yet his remaining days were spent, as it were, in a lingering ignominious execution.—None of the former kings of Judah had attempted to burn incense in the temple; perhaps none to invade the sacerdotal office in any way, though many of them had offended by forsaking the worship of God. Had Uzziah contented himself with imitating David, Solomon, Jehoshaphat, &c., in instructing and praying with and for his people, he would have done commendably. —The idolatrous kings, indeed, burned incense to their idols, and it seems he took them for his pattern in this instance, though he would not forsake the God of Israel. Azariah and the other priests behaved nobly on this occasion: they opposed the king's design, not with violence or reproachful language, but with plain scriptural remonstrances, precepts, and counsels, and by warning him that his attempts would expose him to disgrace from the Lord God. But he was insensible to their arguments, and enraged by their faithful opposition; and Josephus writes, that he threatened them with death, when an extraordinary earthquake preceded his being smitten with leprosy. But however that might be, when he found that this Divine judgment was inflicted upon him, and was conspicuous in his forehead, he became sensible of his sin and danger, and hastily yielded to the priests, who hurried him out of the sanctuary. It pleased God to continue this stigma upon him during the remainder of his life, though we know not how long he lived afterwards, and in consequence he was excluded from the precincts of the temple; from society, except that of the priests into whose office he had intruded; and from the exercise of his legal authority. Thus, by aspiring after that honour which did not belong to him, he lost all his dignity and reputation, and was in some sense degraded beneath the meanest of his subjects; and even after his death, notwithstanding his good and prosperous reign, he was, as a leper, excluded from the sepulchres of the kings.—But the long-suffering of God gave him space for repentance; and his patient and quiet submission to this severe rebuke, and to all its most painful consequences (as they must have been to so honourable and prosperous a monarch), forms no inconsiderable proof of his repentance, and gives a confidence that his retirement was well improved, and his death happy.—*Scott.*

CHAP. XXVII. JOTHAM.—Ver. 1, 2. Jotham imitated his father in the best part of his conduct; but did not attempt to enter the temple, or to burn incense, as Uzziah had done. Ver. 3. *Ophel.* This seems to have been a cliff, or high rock, where a tower and wall were built, to fortify the city. These Jotham greatly strengthened and improved. Ver. 5. It is probable that, at the end of three years, the Ammonites recovered strength, and refused to pay the tribute. Ver. 6. It has been observed that most, if not all the pious kings of Judah, have some evil thing laid to their charge, but Jotham has not, except as "the people did corruptly," and the high places were not demolished. Ver. 7. It is supposed that Jotham's deeds so attracted attention that they were recorded in the chronicles of Israel as well as in those of Judah; though but little has been transmitted to us concerning him.

PRACTICAL OBSERVATIONS.—The severest judgments of God have mercy connected with them, either to the persons themselves or to others, who thence learn caution and circumspection.—It ought to be the constant aim of every one of us to imitate the faith, piety, equity, kindness, self-denial, patience, and meekness, of those servants of God with whom we have acquaintance, and carefully to avoid their failings, and the sins into which they have been betrayed; but the reverse of this is general, and natural to mankind. If we would attain to eminence in godliness or usefulness, we must diligently "prepare our ways before the LORD our God;" acting habitually as

5 ¶ He fought also with [b]the king of the Ammonites,§ and prevailed against them. And the children of Ammon gave him the same year an hundred talents of silver, and ten thousand measures of wheat, and ten thousand of barley. [2]So much did the children of Ammon pay unto him, both the second year and the third.

6 So Jotham became mighty, because he [3]prepared his ways before the LORD his God.

7 ¶ Now [i]the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the Kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And [k]Jotham slept with his fathers,‖ and they buried him in the city of David; and Ahaz his son reigned in his stead.

CHAPTER XXVIII.

1 *Ahaz, reigning wickedly, is afflicted by the Syrians:* 26 *he dying, Hezekiah succeedeth him.*

AHAZ [a]*was* twenty years old when he began to reign; and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, [b]like David his father:*

2 For [c]he walked in the ways of the kings of Israel, and made also [d]molten images for [e]Baalim.

3 Moreover, he [l]burnt incense in [f]the valley of the son of Hinnom,† and [g]burnt his children in the fire, [h]after the abominations of the heathen, whom the LORD had cast out before the children of Israel.

4 He [i]sacrificed also and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD [k]his God‡ [l]delivered him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought *them* to [3]Damascus: and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 For [m]Pekah the son of Remaliah slew in Judah [n]an hundred and twenty thousand in one day, *which were* all [3]valiant men; [o]because they had forsaken the LORD God of their fathers.§

7 And Zichri, a mighty man of Ephraim, slew Maaseiah the king's son, and Azrikam the governor of the house, and Elkanah *that was* [4]next to the king.

8 And the children of Israel [p]carried away captive of their [q]brethren two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: and [r]he went out before the host that came to Samaria, and said unto them, Behold, [s]because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* [t]reacheth up unto heaven.

10 And now ye purpose to [u]keep under the children of Judah and Jerusalem for bond-men and bond-women unto you:‖ *but are there* [x]not with you, even with you, sins against [y]the LORD your God?

11 Now hear me therefore, and [z]deliver the captives again, which ye have taken captive of your brethren; for [a]the fierce wrath of the LORD *is* upon you.¶

12 Then certain of [b]the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, [c]stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: for whereas we have offended against the LORD *already*, ye intend to [d]add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives* and the spoil before the princes and all the congregation.

15 And the men which were [e]expressed by name rose up, and took the captives, and with the spoil [f]clothed all that were naked among them, and arrayed them, and shod them, and [g]gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, [h]the city of palm-trees, to their brethren:† then they returned to Samaria.

16 ¶ At that time [i]did king Ahaz send unto the kings of Assyria to help him.

17 For again [k]the Edomites had come and smitten Judah, and carried away [5]captives.

B.C. 758—B.C. 741.

[b] Jud. xi. 4, &c. 2 Sam. x. 1, &c.

§ These had been entirely subdued by David (2 Sam. x.; xii. 31), but now they had recovered strength enough to invade Judah.—PATRICK.

[2] *This.*

[3] Or, *established.*

[i] xxxii. 32, 33.

[k] 2 Kings xv. 38.

‖ His death was a cause of sorrow, not of joy. It ought to be the ambition of every man so to live, that when he dies he may be missed in the walks of excellence. The man who goes about doing good, whatever his station in life, is always sure of success in some measure, and, by consequence, his disappearance from the earth will leave a blank which will excite a sigh.—DR JN. CAMPBELL.

CHAP. XXVIII.

[a] 2 Kings xvi. 1, 2. Matt. i. 9, *Achaz.*

[b] xxix. 3.

* As might have been expected from the good education which, no doubt, so pious a man as Jotham his father gave him, who left him an excellent example.—PATRICK.

[c] 1 Kings xvi. 31.

[d] Ex. xxxiv. 17.

[e] Jud. ii. 11, 13.

[l] *Offered sacrifice.*

[f] 2 Kings xxiii. 10.

† A place near to Jerusalem on the eastern side of it, infamous for the idolatry of Molech, in honour of which idol they caused their children to go through the fire (see 2 Kings xxiii. 10).—DIODATI.

[g] 2 Kings xvi. 3. Ez. xvi. 20, 21.

[h] xxiii. 2.

[i] Lev. xxvi. 30.

[k] Ex. xx. 2, 3.

‡ Namely, to whom he did owe all manner of service and obedience, as he was a member of the people of God: and as he was a king, because through him he reigned as his servant, and by the will and grace of his sovereign Lord.—DIODATI.

[l] Jud. ii. 14. 2 Kings xvi. 5.

[3] *Darmesek.*

[m] 2 Kings xv. 27.

[n] xiii. 17.

[3] *Sons of valour.*

[o] Deut. vi. 14, 15. Josh. xxiii. 16.

§ Who therefore forsook them, and took away their courage, that they could make no resistance, for otherwise it had not been possible to make so great a slaughter in one day.—PATRICK.

[4] *The second to.*

[p] Deut. xxviii. 25, 41.

[q] Acts vii. 26.

[r] 2 Kings xx. 14, 15.

[s] Jud. iii. 8. Ps. lxix. 26.

[t] Gen. xi. 4. Rev. xviii. 5.

[u] Lev. xxv. 39-46.

‖ To use them as slaves of another nation, of whom they might make money by selling them to their neighbour, or make them drudges to serve them for nought.—PATRICK.

[x] Rom. xii. 20, 21. 1 Pet. iv. 17, 18.

[y] 5.

[z] Is. lviii. 6. Heb. xiii. 1-3.

[a] Matt. v. 7. Jam. ii. 13.

¶ The address of the prophet and the determination of the leading men of Israel, saved these helpless Judahites from a miserable captivity. Nothing parallel to this conduct can be found in the history of war; and no doubt can be entertained but the submission of the troops, their giving up the spoil, and the generosity of the princes, arose from a Divine influence on their minds. The mutual wars of the kingdom of Israel and of Judah hastened the ruin of both.—BOOTHROYD.

[b] 1 Chr. xxviii. 1.

[c] Jer. xxvi. 16.

[d] Num. xxxii. 14.

* Thus compassionate was God towards the people of Judah, who so little deserved mercy at his hands.—GILL.

[e] 12.

[f] Job xxxi. 15-23. Matt. xxv. 35-45.

[g] Prov. xxv. 21, 22. Luke vi. 27.

[h] Deut. xxxiv. 3.

† Such instances of amenities in ancient warfare engage our special sympathy and interest, from the extreme rarity of their occurrence; and they are valuable for the indications which they offer, of the warm under-current of true and humane feeling and sympathy which flowed beneath the hard and frozen surface of public strife.—KITTO.

[i] Is. vii. 1-9.

[k] Lev. xxvi. 18,

[5] *A captivity.*

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under his inspection, and depending on his assistance and merciful acceptance, from love to his name and zeal for his glory.—Many pious men have not fortitude or vigour to combat the difficulties which must be expected by those who attempt reformation, in opposition to inveterate prejudices, errors, superstitions, and immoralities; yet all in public stations should remember that this is incumbent upon them, and forms that improvement of their talents which God requires. They should therefore "arise and be doing," according to the duties of their situations, "and the LORD will be with them for good." But even when the most unexceptionable example is united to the most strenuous and persevering endeavours, the success of pious reformers will not answer their desires and expectations.—*Scott.*

CHAP. XXVIII. AHAZ—SINNER AND SUFFERER.—Ver. 1-5. Never surely had a man greater opportunity of doing well than Ahaz had, finding things in a good posture, the kingdom rich and strong, and religion established; and yet here we have him, in these few verses—1. Wretchedly corrupted and debauched. He had had a good education given him, and a good example set him, but parents cannot give grace to their children; all the instructions he had were lost upon him, "he did not that which was right in the sight of the Lord" (ver. 1); nay, he did a great deal that was wrong—a wrong to God, to his own soul, and to his people; he walked in the way of the revolted Israelites and the devoted Canaanites, made molten images and worshipped them, contrary to the second commandment; nay, he made them for Baalim, contrary to the first commandment. He forsook the temple of the Lord, and sacrificed and burnt incense on the hills, as if those would place him nearer heaven; and under every green tree, as if those would signify the protection and influence of Heaven by their shade and drooping. To complete his wickedness, as one perfectly divested of all natural affection as well as religion, and perfectly devoted to the service and interest of the great enemy of mankind, he "burnt his children in the fire to Moloch" (ver. 3), not thinking it enough to dedicate them to that infernal fiend by causing them to pass through the fire. See what an absolute sway the prince of the power of the air bears among the children of disobedience. 2. Wretchedly spoiled and made a prey of. When he forsook God, and at a vast expense put himself under the protection of false gods, God, who of right was his God, delivered him into the hands of his enemies (ver. 5). (1.) The Syrians insulted him and triumphed over him, beat him in the field and carried away a great many of his people into captivity. (2.) The king of Israel, though an idolater too, was made a scourge to him, and "smote him with a great slaughter." The people suffered by these judgments, their blood was shed, their country wasted, their families ruined; for when they had a good king, though "they did corruptly" (chap. xxvii. 2), yet then his goodness sheltered them; but now, that they had a bad one, all their defence was departed from them, and an inundation of judgments broke in upon them. They that knew not their happiness in the foregoing reign, were taught to value it by the miseries of this reign.

ODED'S MESSAGE.—Ver. 9. (1.) He tells them how they came by this victory, of which they were so proud. It was not because God favoured them, or that they had merited it at his hand, but "because he was wroth with Judah," and made them the rod of his indignation. "Not for your righteousness," be it known to you, but "for their wickedness" (Deut. ix. 5) "they are broken off;" therefore "be not ye high-minded, but fear, lest God also spare not you" (Rom. xi. 20, 21). (2.) He charges them with the abuse of the power God had given them over their brethren. They understand not what victory is, who think it gives them authority to do what they will, and that the longest sword is the clearest claim to lives and estates (*Jusque datum sceleri—Might is right*): no, as it is impolitic not to use a victory, so it is impious to abuse it. The conquerors are here reproved, 1. For the cruelty of the slaughter they had made in the field. They had indeed "shed the blood of war in war." We suppose that to be lawful, but it turned into sin to them, because they did it from a bad principle of enmity to their brethren, and after a bad manner, with a barbarous fury, "a rage reaching up to heaven"—that is, that cries to God for vengeance against such bloody men, that delighted in military execution. They that serve God's justice, if they do it with rage, and a spirit of revenge, make themselves obnoxious to it, and forfeit the honour of acting for him: "for the wrath of man worketh not the righteousness of God." 2. For the imperious treatment they gave their prisoners. "'Ye now pur-

18 The [1]Philistines also had invaded the cities of the low country,‡ and of the south of Judah, and had taken [m]Beth-shemesh, and [n]Ajalon, and [o]Gederoth, and [p]Shocho with the villages thereof, and [q]Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For [r]the LORD brought Judah low [s]because of Ahaz king of [t]Israel; for he [u]made Judah naked, and transgressed sore against the LORD.

20 And [x]Tilgath-pilneser king of Assyria came unto him, and [y]distressed him, but strengthened him not.

21 For [z]Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And [a]in the time of his distress did he trespass yet more against the LORD: [b]this *is that* king Ahaz.§

23 For [c]he sacrificed unto the gods of [6]Damascus, which smote him;‖ and he said, [d]Because the gods of the kings of Syria help them, *therefore* will I [e]sacrifice to them, that they may help me: but [f]they were the ruin of him, and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and [g]cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and [h]he made him altars in every corner of Jerusalem.¶

25 And in every several city of Judah he made high places to [7]burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now [i]the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the Kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem; but they brought him not into the sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAPTER XXIX.

1 *Hezekiah's good reign:* 3 *he restoreth religion.* 12 *The house of God cleansed.*

HEZEKIAH [a]began to reign *when he was* five and twenty years old;* and he reigned nine and twenty years in Jerusalem: and his mother's name *was* Abijah, the daughter of [b]Zechariah.

2 And he [c]did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, [d]in the first year of his reign, in the first month, [e]opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests and the Levites,† and gathered them together into the [f]east street,

5 And said unto them, [g]Hear me, ye Levites; Sanctify now yourselves, and [h]sanctify the house of the LORD God of your fathers, and carry forth the filthiness‡ out of the holy *place*.

6 For [i]our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and [k]have forsaken him, and have [l]turned away their faces from the habitation of the LORD, and [l]turned *their* backs.§

7 Also [m]they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy *place* unto the God of Israel.

8 [n]Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to [2]trouble, [o]to astonishment, and to hissing, as ye see with your eyes.

9 For, lo, [p]our fathers have fallen by the sword; and our sons, and our daughters, and our wives, *are* in captivity for this.

10 Now *it is* in mine heart [q]to make a covenant‖ with the LORD God of Israel, that his fierce wrath may turn away from us.

11 My sons, be not now [3]negligent; for [r]the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and [4]burn incense.¶

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah, of the sons of the [s]Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jehalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Joah:

13 And of the sons of [t]Elizaphan; Shimri and Jeiel: and of the sons of [u]Asaph; Zechariah and Mattaniah:

14 And of the sons of Heman: Jehiel and

B.C. 741—B.C. 726.

[1] Ez. xvi. 27, 57.
‡ *The low country*—that part of Judah which was towards the sea, and towards the Philistines' land.—POOLE.
[m] Josh. xv. 10.
[n] xi. 10, *Aijalon.*
[o] Josh. xv. 41.
[p] Josh. xv. 48, *Socoh.*
[q] Jud. xiv. 1, *Timnath.*
[r] Deut. xxviii. 43.
[s] Hos. v. 11.
[t] xxi. 2.
[u] Gen. iii. 7, 11. Rev. iii. 17, 18.
[x] 2 Kings xvi. 7-10, *Tiglath-pileser.*
[y] Is. vii. 20.
[z] 2 Kings xviii. 15, 16.
[a] Ps. l. 15. Rev. xvi. 9-11.
[b] Esth. vii. 6.
§ *This is that king Ahaz.*—It seems to be a particular brand set upon Ahaz, as a most grievous and notorious sinner, because "in the time of his distress he trespassed yet more," because affliction made him worse instead of better.—TILLOTSON.
[c] 2 Kings xvi. 12, 13.
[6] *Darmesek.*
‖ *Which smote him*—not truly or really, but according to Ahaz's profane, false, and impious opinion. See a contrary example 2 Chr. xxv. 14.—DIODATI.
[d] Hab. i. 11.
[e] Jer. xliv. 15-18.
[f] Jer. xliv. 20-28.
[g] 2 Kings xxv. 13, &c.
[h] Jer. ii. 28. Acts xvii. 16, 23.
¶ Ahaz consummated his iniquity by cutting in pieces the vessels of the Lord, shutting up the doors of the Lord's house, and making altars in every corner of Jerusalem. The man who did so shewed that he was a vessel meet for destruction—accordingly, one disaster followed another, till at last he reached his limits, when he was removed, that he might give place to a better man.—DR JOHN CAMPBELL.
[7] *Offer.*
[i] 2 Kings xvi. 19, 20.

CHAP. XXIX.

[a] 1 Chr. iii. 13. Is. i. 1.
* The age of Hezekiah at the commencement of his reign is surprising. For, as his father Ahaz ascended the throne when twenty years old, and reigned only sixteen, if Hezekiah was twenty-five years old at his father's death, he must have been born in his eleventh year. This certainly implies a maturity in Ahaz earlier than is found in our northern climes.—KEIL.

[b] Is. viii. 2.
[c] 2 Kings xv. 5.
[d] Ec. ix. 10.
[e] 2 Kings xvi. 14-18.
† Whose business it was to take care of religion, and look after things sacred, and to admonish kings of their duty. But Hezekiah was beforehand with them, and prevented their endeavours; not only exciting them to reform what was amiss, but using the most proper arguments to press them to it.—PATRICK.
[f] Neh. iii. 29.
‡ Ex. xix. 10-15.
[h] Ez. xxxvi. 25. 1 Cor. iii. 16, 17.
‡ The filthy altar placed by Ahaz in place of God's altar (2 Kings xvi. 11, &c.), and the idols, &c., which were there.—POOLE.
[i] Ezra ix. 7.
[k] Jer. ii. 27.
[l] Ez. viii. 16.
[l] *Given the neck.*
§ Some think this refers to the introduction, by Ahaz, of a heathen custom before he shut the temple, of turning their faces to the east, where his altar stood, instead of to the west, where was the ark of the Lord.—GILL.
[m] Lev. xxiv. 2-8.
[n] Deut. xxviii. 15-20.
[2] *Commotion.*
[o] Lev. xxvi. 32.
[p] Lev. xxvi. 17.
[q] Ezra x. 3. 2 Cor. viii. 5.
‖ Hezekiah seems sensible of the cause of the calamities of his country; and begins his reign with restoring the worship of the God of Israel, as the best means of removing them, and securing prosperity.—BOOTHROYD.
[3] *Deceived.*
[r] Num. iii. 6-9; viii. 6-14.
[4] *Offer sacrifice.*
¶ Knowing how much depended upon the priesthood and the Levites, his exhortation to them was close, fervent, and parental: "My sons, be not now negligent, for the Lord hath chosen you to stand before him to serve him." A good king, intent upon good works, will never want for co-operation.—DR JOHN CAMPBELL.
[s] Ex. vi. 16-25.
[t] Lev. x. 4, *Elzaphan.*
[u] 1 Chr. vi. 39.

pose to keep them under,' to use them and sell them as slaves, though they are your brethren and free-born Israelites." God takes notice of what men purpose, as well as of what they say and do. (3.) He reminds them of their own sins, by which they also were obnoxious to the wrath of God. "Are there not with you, even with you, sins against the Lord your God?" He appeals to their own consciences, and to the notorious evidence of the thing.

GROWING WICKEDNESS OF AHAZ.—Ver. 21. He added to his guilt by making court to strange gods, in hopes they would relieve him. In this distress, instead of repenting of his idolatry, which he had reason enough to see the folly of, "he trespassed yet more" (ver. 22)—was more mad than ever upon his idols. A brand of infamy is here set upon him for it. "This is that king Ahaz," that wretched man who was the scandal of the house of David, and the curse and plague of his generation. Note, Those are wicked and vile indeed that are made worse by their afflictions instead of being made better by them—who, "in their distress, trespass yet more," have their corruptions exasperated by that which should mollify them, and their hearts more "fully set in them to do evil." Let us see what his trespass was. 1. He abused the house of God, for he "cut in pieces the vessels" of it, that the priests might not perform the service of the temple, or not as it should be, for want of vessels, and at length "shut up the doors," that the people might not attend it (ver. 24). This was worse than the worst of the kings before him had done. 2. He confronted the altar of God, for he "made him altars in every corner of Jerusalem," so that, as the prophet speaks, they were like "heaps in the furrows of the field" (Hos. xii. 11). And in the cities of Judah, either by his power or by his purse, or by both, he erected high places for the people to burn incense to what idol they pleased, as if on purpose to "provoke the God of his fathers" (ver. 25). 3. He cast off God himself, for he "sacrificed to the gods of Damascus" (ver. 23), not because he loved them, for he thought they smote him, but because he feared them, thinking that they helped his enemies, and that if he could bring them into his interest they would help him. Foolish man! it was his own God that smote him, and strengthened the Syrians against him, not the gods of Damascus; had he sacrificed to him, and to him only, he would have helped him. But no marvel that men's affections and devotions are misplaced, when they mistake the author of their trouble and their help; and what comes of it? The gods of Syria befriend Ahaz no more than the kings of Assyria did; they were the "ruin of him and of all Israel." This sin provoked God to bring judgments upon them, to cut him off in the midst of his days, when he was but thirty-six years old; and it debauched the people so that the reformation of the next reign could not prevail to cure them of their inclination to idolatry, but they retained that root of bitterness till the captivity in Babylon plucked it up.—*Henry.*

CHAP. XXIX. HEZEKIAH.—Ver. 1. Here is, 1. Hezekiah's age when he came to the crown: he was twenty-five years old. Joash, who came to the crown after two bad reigns, was but seven years old; Josiah, who came after two bad reigns, was but eight, which occasioned the delay of the reformation. But Hezekiah was come to years, and so applied himself immediately to it. We may well think with what a sorrowful heart he beheld his father's idolatry and profaneness, how it troubled him to see the doors of the temple shut up, though, while his father lived, he durst not open them. His soul, no doubt, wept in secret for it, and he vowed that when he should receive the congregation he would redress these grievances, which made him do it with more readiness and resolution. 2. His general character. He "did that which was right, like David" (ver. 2). Of several of his predecessors it had been said, that they did that which was right, "but not like David"—not with David's integrity and zeal. But here was one that had as hearty an affection for the ark and law of God as ever David had. 3. His speedy application to the great work of restoring religion. The first thing he did was to "open the doors of the house of the Lord" (ver. 3). We are willing to hope his father had not quite suppressed the temple service, for then the holy fire on the altar must have gone out, which we do not read of the re-kindling of; but he had hindered the people from attending it, and the priests, except such of them as were of his own party (2 Kings xvi. 15). But Hezekiah immediately threw the church doors open, and "brought in the priests and Levites." He found Judah low and naked, yet did not make it his first business to revive the civil interests of his

Shimei: and of the sons of [x]Jeduthun; Shemaiah and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to the commandment of the king, [5]by the words of the LORD,* [y]to cleanse the house of the LORD.

16 And the priests went into [z]the inner part of the house† of the LORD, to cleanse *it*, and brought out [a]all the uncleanness that they found in the temple of the LORD into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook [b]Kidron.

17 Now they began on the first *day* of the first month to sanctify, and on the eighth day of the month came they to [c]the porch of the LORD: so they sanctified the house of the LORD in eight days; and in [d]the sixteenth day of the first month they made an end.

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shew-bread table, with all the vessels thereof.

19 Moreover, all the vessels, which king Ahaz in his reign did cast away‡ in his transgression, have we prepared and sanctified, and, behold, they *are* before the altar of the LORD.

20 ¶ Then Hezekiah the king [e]rose early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought [f]seven bullocks,§ and seven rams, and seven lambs, and seven he-goats, for [g]a sin-offering for the kingdom, and for the sanctuary, and for Judah: and he commanded the priests, the sons of Aaron, to offer *them* on the altar of the LORD.

22 So they killed the bullocks, and the priests received the blood, and [h]sprinkled *it* on the altar: likewise, when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

23 And they brought [6]forth the he-goats‖ *for* the sin-offering before the king and the congregation; and [i]they laid their hands upon them.

24 And the priests killed them, and they made [k]reconciliation with their blood upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and [l]the sin-offering *should be made* for all Israel.¶

25 And [m]he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, [n]according to the commandment of David, and of [o]Gad the king's seer, and [p]Nathan the prophet: for *so was* the commandment [7]of the LORD by his prophets.

26 And the Levites stood with [q]the instruments of David, and [r]the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and [8]when the burnt-offering began, the song of the LORD began *also* with the trumpets, and with the [9]instruments *ordained* by David king of Israel.

28 And [s]all the congregation worshipped,* and the [1]singers sang, and the trumpeters sounded: *and* all *this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king, and all *that were* [2]present with him, [t]bowed themselves, and worshipped.

30 Moreover, Hezekiah the king and the princes commanded the Levites to sing praise unto the LORD [u]with the words of David, and of Asaph the seer: and [x]they sang praises with gladness, and they bowed their heads and worshipped.

31 Then Hezekiah answered and said, Now ye have [3]consecrated yourselves unto the LORD, come near, and bring [y]sacrifices and [z]thank-offerings† into the house of the LORD. And the congregation brought in sacrifices and thank-offerings; and [a]as many as were of a free heart, burnt-offerings.

32 And [b]the number of the burnt-offerings, which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

33 And the consecrated things *were* six hundred oxen, and three thousand sheep.

34 But the priests were too few,‡ so that they could not flay all the burnt-offerings: wherefore

B.C. 726—B.C. 726.

[x] 1 Chr. xxv. 1, 3, 6.

[5] *In the business.*

* Namely, in his name, and according to his express will, taken out of the written law, or at that time inspired to Hezekiah; or, upon things which belonged to the Lord, and to his service.—DIODATI.

[y] 1 Chr. xxiii. 28.

[z] Ex. xxvi. 33, 34. Heb. ix. 2-8.

† That is, into the holy place, for into the most holy none but the high priest might enter. By "the court of the house of the Lord," is meant the court of the priests, where the Levites attended upon them and ministered unto them.—PATRICK.

[a] Ex. xxxvi. 29. Matt. xxiii. 27.

[b] 2 Kings xxiii. 4-6. John xviii. 1, *Cedron.*

[c] 1 Kings vi. 3.

[d] Ex. xii. 2, 8.

‡ *Cast away*, rather, *profaned.*—This is more probable than the common text; for the utensils of the temple were too valuable to be thrown away; but it is natural to think that as Ahaz profaned the temple itself, by idols, so he profaned the utensils by using them in their service.—BOOTHROYD.

[e] Gen. xxii. 3. Josh. vi. 12.

[f] Num. xxiii. 1, 14, 29. Ezra viii. 35.

§ One bullock was appointed for a sin-offering for the high priest, and one for the whole congregation; but on this extraordinary occasion, when so many and great enormities had been committed, multiplied atoning sacrifices were offered. — SCOTT.

[g] Lev. iv. 3-14. Num. xv. 22-24.

[h] Lev. i. 5; iv. 7, 18, 34. Heb. ix. 21.

[6] *Near.*

‖ It is very observable, that the word *Tzaphir*, which here signifies the "he-goat," was never used by the Hebrews till after the captivity of Babylon, when we find it in Daniel, who lived in the captivity (viii. 21). And here being used, and in no other place besides, it is some argument, that Ezra was the author of this book, which he wrote after their return from that captivity. — PATRICK.

[i] Lev. i. 4; iv. 15, 24.

[k] Lev. vi. 30; viii. 15. Dan. ix. 24.

[l] Lev. iv. 13, &c.

¶ *For all Israel*—*i.e.*, for Judah and Benjamin, and all the rest of the tribes, whereof a considerable number were now in his dominions.—POOLE.

[m] 1 Chr. xv. 16-22; xxv. 1-7.

[n] 1 Chr. xxiii. 5; xxviii. 12, 19.

[o] 2 Sam. xxiv. 11. 1 Chr. xxi. 9.

[p] 2 Sam. vii. 2-4; xii. 1-7.

[7] *By the hand of the Lord, by the hand of his prophets.*

[q] 1 Chr. xxiii. 5. Am. vi. 5.

[r] Num. x. 10.

[8] *In the time.*

[9] *Hands of instruments.*

[s] Ps. lxviii. 24-26. Rev. v. 8-14.

* They all adored, as soon as the sacrifice and the praises of God began, and continued praising God till all was done.—PATRICK.

[1] *Song.*

[2] *Found.*

[t] Rom. xiv. 11. Phil. ii. 10, 11.

[u] 2 Sam. xxiii. 1.

[x] Ps. xxxii. ii. Phil. iv. 4.

[3] *Filled your hand.*

[y] Lev. i.; iii.

[z] Lev. vii. 12.

† Some of these were burnt-offerings, and, as such, were wholly consumed on the altar; but part of them were peace-offerings, and feasted upon by the offerers, as the law permitted.—PYLE.

[a] Lev. i. 3.

[b] 1 Kings iii. 4. Ezra vi. 17.

‡ The reason of this was, that a great many priests, tainted with the corruptions of the foregoing reign, had neglected the king's order, and did not appear prepared for the service; whereupon, as the Levites were far more zealous for the reformation, they were appointed to supply the defects of the priests at this time, by assisting in several matters that usually belonged to the priests.—PYLE.

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kingdom, but to restore religion to its good posture again. Those that begin with God begin at the right end of their work, and it will prosper accordingly.

REFORMATION.—Ver. 12. We have here busy work, good work, and needful work—the cleansing of the house of the Lord. 1. The persons employed in this work were the priests and Levites, who should have *kept* it clean, but not having done that, were concerned to *make* it clean. Several of the Levites are here named—two of each of the three principal houses, Kohath, Gershon, and Merari (ver. 12); and two of each of the three families of singers, Asaph, Heman, and Jeduthun (ver. 13). We cannot think these are named merely because they were chief in place, for then surely the high priest, or some of the heads of the courses of the priests, would have been mentioned, but because they were more zealous and active than the rest. When God has work to do, he will raise up leading men to preside in it. And it is not always that the first in place and rank are most fit for service, or most forward to it. These Levites not only bestirred themselves, but "gathered their brethren," and quickened them to do "according to the commandment of the king by the words of the Lord." Observe, They did according to the king's command, but with an eye to God's Word. The king commanded them what was already their duty by the Word of God, and in doing it they regarded God's Word as a rule to them, and the king's commandment as a spur to them. 2. The work was "cleansing the house of God," (1.) From the common dirt it had contracted while it was shut up—dust and cobwebs, and the rust of the vessels. (2.) From the idols and idolatrous altars that were shut up in it, which, though kept ever so neat, were a greater pollution to it than if it had been made the common sewer of the city. The priests were none of them mentioned as leading men in this work, yet none but they durst go "into the inner part of the house, no, not to cleanse it," which they did, and perhaps the high priest into the holy of holies, to cleanse that. And though the Levites had the honour to be the leaders in the work, they did not disdain to be servitors to the priests according to their office, for what filth the priests brought into the court the Levites carried to the brook Kedron. Let not men's usefulness, be it ever so eminent, make them forget their place.—*Henry.*

RE-CONSECRATION OF THE TEMPLE.—Ver. 20-31. The temple being cleansed, we have here an account of the good use that was immediately made of it. A solemn assembly was called to meet the king at the temple the very next day (ver. 20), and very glad, no doubt, all the good people in Jerusalem were when it was said, "Let us go up to the house of the Lord" (Ps. cxxii. 1). As soon as Hezekiah heard that the temple was ready for him, he lost no time, but made it appear that he was ready for it. He rose early to go up to the house of the Lord—earlier on that day than on other days—to shew that his heart was upon his work there. Now this day's work was to look two ways—1. Atonement must be made for the sins of the last reign. They thought it not enough to lament and forsake those sins, but they brought a sin-offering. Even our repentance and reformation will not obtain pardon but in and through Christ, who was made *sin*—that is, a *sin-offering*—for us. No peace but through his blood—no, not for penitents. Observe, (1.) The sin-offering was "for the kingdom, the sanctuary," and "for Judah" (ver. 21)—that is, to make atonement for the sins of princes, priests, and people, for they had all corrupted their way. The law of Moses appointed sacrifices to make atonement for the sins of the whole congregation (Lev. iv. 13, 14; Num. xv. 24, 25), that the national judgments, which their national sins deserved, might be turned away; for this we must now have an eye to Christ the great Propitiation, as well as for the remission and salvation of particular persons. (2.) The law appointed only one goat for a sin-offering, as on the day of atonement (Lev. xvi. 15), and on such extraordinary occasions as this (Num. xv. 24) But they here offered seven (ver. 21), because the sins of the congregation had been very great, and long continued in. Seven is a number of perfection; our great Sin-offering is but one, yet that one "perfects" for ever "them that are sanctified." (3.) The king and the "congregation" (that is, the representatives of the congregation) "laid their hands on the heads of the goats" that were for the "sin-offering" (ver. 23), thereby owning themselves guilty before God, and expressing their desire that the guilt of the sinner might be transferred upon the sacrifice. By faith we lay our hands on the Lord Jesus, and so "receive the atonement" (Rom. v. 11). (4.) Burnt-offerings were offered with the sin-offerings—"seven bullocks, seven rams," and "seven lambs." The intention of the burnt-offerings was to give glory to the God of Israel, whom they own as the only true God, which it was proper to do at the same time that they were by the sin-offering making atonement for their offences. The blood of those, as well as of the sin-offering, was "sprinkled upon the altar" (ver. 22), to make reconciliation "for all Israel" (ver. 24), and not for Judah only; Christ is a Propitiation, not for the sins of Israel only, but "of the whole world" (1 John ii. 1, 2). 2. The solemnities of this day did likewise look forward; the temple service was to be set up again, that it might be continually kept up, and this Hezekiah calls them to (ver. 31), "Now that ye have 'consecrated yourselves to the Lord,' have both made an atonement and made

[c]the r brethren the Levites [4]did help them, till the work was ended, and until the *other* priests had sanctified themselves; for the Levites *were* more [d]upright in heart to sanctify themselves than the priests.§

35 And also the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and [e]the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And [f]Hezekiah rejoiced, and all the people, that [g]God had prepared the people: for the thing was *done* suddenly.‖

CHAPTER XXX.

1 *Hezekiah proclaimeth a passover.* 13 *The assembly destroy the altars of idolatry.*

AND Hezekiah sent to all Israel and Judah,* and wrote letters [a]also to Ephraim and Manasseh, that they should come [b]to the house of the LORD at Jerusalem, [c]to keep the passover unto the LORD God of Israel.

2 For th king had taken counsel, and his princes, and all the congregation in Jerusalem, to keep the passover [d]in the second month.

3 For they could not keep it [e]at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem.

4 And the thing [1]pleased the king and all the congregation.

5 So they established a decree [f]to make proclamation throughout all Israel,† [g]from Beersheba even to Dan, that they should come to keep the passover unto the LORD God of Israel at Jerusalem: for they had not done *it* of a long *time in such sort* as it was written.‡

6 So the posts went with the letters from [2]the king and his princes throughout all Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, [h]turn again unto the LORD God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings of Assyria.§

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now, [3]be ye not stiff-necked, as your fathers

B.C. 726—B.C. 726.

* Num. viii. 15, 19. [4]*Strengthenedthem.*
[d] 1 Chr. xxix. 17.
§ For the Levites had been more honourable with reference to their own sanctification than the priests; they had shewn greater alacrity than the priests, who may perhaps have had a greater share in the introduction of the idolatrous practices of Ahaz, and may, therefore, have been more reluctant to comply with the wishes of Hezekiah. —BERTHEAU.
[e] Gen. xxv. 14. Num. xv. 5, 7, 10.
[f] 1 Chr. xxix. 9, 17. Ezra vi. 22.
[g] Ps. x. 17. Prov. xvi. 1.
‖ It was, as a very great, so a sudden change, that the people, who but the other day were so ready to comply with wicked Ahaz in his idolatrous and impious prescriptions, were now so free and forward in God's service; whereby it plainly appeared to be the work of Almighty God changing their hearts by his Holy Spirit.—POOLE.

CHAP. XXX.

* Not only to the subjects of his own kingdom, but to all the Israelites that dwelt in it.—GILL.
[a] Hos. v. 4.
[b] Deut. xvi. 2-6.
[c] Ex. xii. 3-20.
[d] Num. ix. 10, 11.
[e] Ex. xii. 6, 23.
[1] *Was right in the eyes of.*
[f] Lev. xxiii. 2, 4. Dan. iv. 1, &c.
† We may reasonably suppose that this took place with the consent of Hoshea king of Israel; for he has the best character given of him of all the kings of Israel; and, though "he did evil in the sight of the Lord" (2 Kings xvii. 2), yet it is added in the next words, "but not as the kings of Israel that were before him;" which probably implies that he did not prevent his subjects from attending their divine worship at Jerusalem, as other kings had done.—WELLS.
[g] Jud. xx. 1.
‡ The ten tribes had never kept it since the division of the kingdom by Jeroboam (at least not in such a manner as the law prescribed), being hindered by his threatening interdicts from going to Jerusalem.—PATRICK.
[2] *The hand of.*
[h] Is. lv. 6, 7. Hos. xiv. 1. Jam. iv. 8.
§ Namely, of Pul and of Tiglath-pileser (2 Kings xv. 19, 29), for it is likely that the last captivity under Shalmaneser had not as yet been.—DIODATI.
[3] *Harden not your necks.*

[4] *Give the hand.*
‖ *Yield yourselves.* —Literally, "give the hand," which both denoted submission and a renewal of their covenant with him.—BOOTHROYD.
[i] Ps. cxxxii. 13, 14.
[k] Matt. iv. 10. Rom. vi. 22.
[l] 2 Kings xviii. 26.
[m] Jer. xxix. 12-14.
[n] Ex. xxxiv. 6, 7. Ps. lxxvi. 5, 15.
[o] Ez. xviii. 30-32.
[p] Jer. xviii. 17.
[q] Neh. ii. 19. Luke viii. 53. Heb. xi. 36.
[r] Ex. x. 3. Dan. v. 22. Luke xiv. 11.
[s] Ezra vii. 27. 2 Thes. ii. 13, 14.
[t] Deut. iv. 2, 5.
¶ That is, God by the power of his grace inclined their hearts to a unanimous compliance with God's and the king's will. And this is mentioned as the reason of this wonderful change wrought in these men, who had lately been utterly averse from God's worship, and wholly given up to idolatry; as was noted before on chap. xxix. 36.—POOLE.
[u] 2 Kings xviii. 22. Is. ii. 18-20.
* They first destroyed all the superstitious altars and images which were used for purposes of idolatry.—PYLE.
† They blushed to see the people so forward, and themselves so negligent. —PATRICK.
[z] Ex. xix. 10, 22.
[5] *Standing.*
[y] Deut. xxxiii. 1.
[z] Lev. i. 5.
[a] Ex. xii. 6.
‡ Abundance of the people that came to keep this passover were not clean, and therefore there needed the more sacrifices to be offered for their cleansing, which was one reason why the Levites were employed in it, otherwise there had not been a sufficient number to perform this duty.—PATRICK.
[b] Num. xix. 20. 1 Cor. xi. 28.
[c] Ex. xii. 43, &c.
[d] Gen. xx. 7, 17. Jam. v. 15, 16.
[e] Ex. xxxiv. 6-9.

were, but [4]yield yourselves‖ unto the LORD, and enter into his sanctuary, [i]which he hath sanctified for ever; and [k]serve the LORD your God, that the [l]fierceness of his wrath may turn away from you.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that lead them captive, [m]so that they shall come again into this land: for [n]the LORD your God *is* gracious and merciful, and [o]will not [p]turn away *his* face from you, if ye return unto him.

10 So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but [q]they laughed them to scorn, and mocked them.

11 Nevertheless divers of Asher, and Manasseh, and of Zebulun, [r]humbled themselves, and came to Jerusalem.

12 Also in Judah [s]the hand of God was to give them one heart to do [t]the commandment of the king and of the princes, by the word of the LORD.¶

13 ¶ And there assembled at Jerusalem much people to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the [u]altars that *were* in Jerusalem,* and all the altars for incense took they away, and cast *them* into the brook Kidron.

15 Then they killed the passover on the fourteenth *day* of the second month: and the priests and the Levites were ashamed,† [x]and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

16 And they stood in their [5]place, after their manner, according to the law of [y]Moses, the man of God: [z]the priests sprinkled the blood, *which they received* of the hand of the Levites:

17 For *there were* many in the congregation that were not sanctified; therefore the Levites had the charge of [a]the killing of the passover for every one *that was* not clean, to sanctify *them* unto the LORD.‡

18 For a multitude of the people, *even* many of Ephraim, and Manasseh, Issachar, and Zebulun, [b]had not cleansed themselves, yet did they eat [c]the passover otherwise than it was written: but Hezekiah [d]prayed for them, saying, [e]The good LORD pardon every one

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a covenant by sacrifice, are solemnly reconciled and engaged to him, now 'come near, and bring sacrifices.'" Note, Our covenant with God must be pursued and improved in communion with him. Having consecrated ourselves, in the first place, to the Lord, we must bring the sacrifices of prayer, and praise, and alms to his house.—*Henry.*

CHAP. XXX. NATIONAL INVITATION TO THE PASSOVER.—Ver. 2-4. Hezekiah and his counsellors justly concluded, that the regulation of the fourteenth day of the second month, which had been made for individuals who were hindered from eating the passover at the appointed season, might, in their present circumstances, be extended to the whole congregation. A sufficient number of the priests had not been duly sanctified to prepare the temple for that ordinance at the stated time, or to officiate in it; the people, long disused from attendance, were not generally assembled; they who were present seemed well disposed to celebrate that solemn and significant ordinance: and it might have an abiding good effect if the favourable opportunity were seized. For these reasons it was determined to summon the people to attend, and to keep the passover in the second month. Ver. 6-9. Hoshea was king of Israel at this time, and it does not appear that he attempted to hinder his subjects from resorting to Jerusalem to worship if they chose it. In the preceding reign, Israel had made a dreadful slaughter of the men of Judah; yet Hezekiah considered the Israelites as brethren, and greatly desired to bring them back, by kind treatment, to the religion of their fathers; therefore he sent his proclamation, or letters, into the parts of the land belonging to the ten tribes, as well as throughout his own dominions.—The word rendered "posts" signifies *runners;* for men were then, and still are in many places, trained, and kept on purpose to convey despatches speedily by running.—Even then, the Israelites were but a remnant, which had escaped from the ravages of Pul and Tiglath-pileser: and far heavier judgments awaited them for their apostasy and idolatry; which could not be averted except by turning again to the God of their fathers. Hezekiah, however, most affectionately and plainly cautioned them not to copy the crimes of their fathers and brethren, whose miseries they had witnessed: he warned them not to be "stiff-necked," or "obstinate in rebellion;" and he exhorted them to "yield themselves unto the LORD;" that is, to yield the victory to him, to submit to his authority, to lay down their rebellious arms, to implore mercy, and to become his servants. He entreated them also to "enter into his sanctuary, which he had sanctified for ever"—that is, to renounce their idolatries and self-invented worship, and to resort with their sacrifices to the temple at Jerusalem, and there to keep the solemn feasts.—The temple was not only the centre of God's worship, and the pledge of his gracious presence with his people, but likewise the type of those spiritual blessings which are from everlasting to everlasting upon all true believers.—Hezekiah also encouraged those whom he addressed to hope, from the mercy and grace of God to the penitent, that if thus they turned to him, the fierceness of his wrath would be turned away from them, and that they might expect the restoration of their brethren and children who were already in captivity; for God having all hearts in his hand, could and would make the enemies of those who pleased him to be at peace with them, and to shew them compassion. In this he evidently referred to the promises contained in the books of Moses.—It is observable that these letters carefully avoided all mention of the claim of David's family to dominion over all Israel, and of former injuries and quarrels, or whatever could give any shadow of offence either to the prince or his subjects, except in the immediate concerns of religion. Ver. 10, 11. The nation of Israel was almost ripe for destruction, and it is by no means wonderful, that most of them insulted and mocked the messengers who conveyed these invitations; indeed we may rather wonder that they met with no harsher treatment. Some, however, out of the several tribes were prevailed on, and, humbling themselves for former sin, resorted to Jerusalem; so that Hezekiah's pious design was not ineffectual, though not so successful as he had wished it to be.

OBSERVANCE OF THE PASSOVER.—Ver. 16-20. Either the Levites, or the offerers, might *receive* the blood of the victims; but the priests alone might *sprinkle* it.—It is evident from this passage, that in ordinary cases, the persons who brought the paschal lambs slew them, or this exception would not have been stated; and it is at least probable, that the case was at first the same with other sacrifices. But many of the ten

19 *That* [f]prepareth his heart to seek God, the LORD God of his fathers, [g]though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkened to Hezekiah, and [h]healed the people.[§]

21 And the children of Israel, *that were* [6]present at Jerusalem, kept [i]the feast of unleavened bread seven days with [k]great gladness: and the Levites and the priests praised the LORD day by day, *singing* with [7]loud instruments unto the LORD.

22 And Hezekiah spake [8]comfortably unto all the Levites[‖] [l]that taught [m]the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers.

23 And the whole assembly took counsel [o]to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah [9]did [p]give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a thousand bullocks, and ten thousand sheep: and a great number of priests sanctified themselves.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and [q]the strangers that came out of the land of Israel, and that dwelt in Judah, rejoiced.

26 So there was great joy in Jerusalem: for since the time of Solomon, the son of David king of Israel, *there was* not the like in Jerusalem.¶

27 ¶ Then [r]the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came *up* to [l]his holy dwelling-place, *even* unto heaven.

CHAPTER XXXI.

1 *The people forward in destroying idolatry.* 11 *Hezekiah appointeth officers to dispose of the tithes.* 20 *His sincerity of heart.*

NOW, [a]when all this was finished, [b]all Israel *that were* [1]present went out to the cities of Judah, and [c]brake the [2]images in pieces, and cut down the groves, and threw down the high places and the altars[*] out of all Judah and Benjamin, [d]in Ephraim also and Manasseh, [3]until they had utterly destroyed them all. Then all the children of Israel returned, every man to his possession, into their own cities.

2 ¶ And Hezekiah appointed [e]the courses of the priests, and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings, and for peace-offerings, to minister, and [f]to give thanks, and to praise in the gates of the tents of the LORD.[†]

3 *He appointed* also [g]the king's portion[‡] of his substance for the burnt-offerings, *to wit*, [h]for the morning and evening burnt-offerings, and [i]the burnt-offerings for the sabbaths, and [k]for the new moons, and for [l]the set feasts, as *it is* written in the law of the LORD.

4 Moreover, he commanded the people that dwelt in Jerusalem to give [m]the portion of the priests and the Levites, [n]that they might be encouraged in [o]the law of the LORD.

5 ¶ And [p]as soon as the commandment [4]came abroad, the children of Israel brought in abundance [q]the first-fruits of corn, wine, and oil, and [5]honey,[§] and of all the increase of the field; and the tithe of all *things* brought they in abundantly.

6 And *concerning* [r]the children of Israel and Judah, that dwelt in the cities of Judah, they also brought in [s]the tithe of oxen and sheep, and the tithe of holy things[‖] *which were* consecrated unto the LORD their God, and laid *them* by [6]heaps.

7 In [t]the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes came and saw the heaps, they [u]blessed the LORD, [x]and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.¶

10 And [y]Azariah the chief priest, of the house of Zadok, answered him, and said, [z]Since *the people* began to bring the offerings into the house of the LORD, [a]we have had enough to eat, and have left plenty: for [b]the LORD hath blessed his

B.C. 726—B.C. 726.

[f] 1 Sam. vii. 3. Ezra vii. 10.
[g] Lev. xii. 4; xv. 31-33; xxi. 17-23; xxii. 3-6.
[h] Ex. xv. 26. Jam. v. 16.
§ That is to say, held them as purified through his grace and by his gracious pardon, and preserved them from such diseases and plagues as such a disobedience was accustomed to provoke and bring upon them (Ex. xv. 26). —DIODATI.
[6] *Found.*
[i] Ex. xii. 15; xiii. 6. Luke xxii. 1, 7.
[k] Neh. viii. 10. Acts ii. 46.
[7] *Instruments of strength.*
[8] *To the heart of all.*
‖ *Spake comfortably unto all the Levites* — encouraged them to a cheerful and diligent attendance upon their holy ministrations by the promise of his favour and utmost care for them, which he faithfully performed (chap. xxxi. 4, &c.) *That taught the good knowledge of the Lord* — who by their office were to instruct and build up the people in the knowledge and fear of God, which is mentioned as the cause of his respect and kindness to them, which was for their work's sake (1 Thes. v. 13). —POOLE.
[l] Deut. xxxiii. 10.
[m] Prov. ii. 6, 7; viii. 6. John xvii. 3.
[n] Deut. xxvi. 3-11. Neh. ix. 3.
[o] 2.
[9] *Lifted up, or offered.*
[p] 1 Chr. xxix. 3-9.
[q] Ex. xii. 43-49.
¶ The meaning is, that the festival at the dedication of the temple in the time of Solomon was the only one that could be compared with this, either as to the time of its duration, the sacrifices offered, the number of participants, or the joy with which it was attended.—BERTHEAU.
[r] Num. vi. 23-26.
[l] *The habitation of his holiness.*

CHAP. XXXI.

[a] xxx.
[b] 1 Kings xviii. 38-40.
[1] *Found.*
[c] Ex. xxiii. 24.
[2] *Statues.*

[*] Those probably which Ahaz had made in all the fenced cities of Judah (chap. xxviii. 25). By destroying these monuments of idolatry, the Israelites shewed the good effects of the instruction they had received at the celebration of the passover.—PYLE.
[d] 2 Kings xvii. 2.
[3] *Until to make an end.*
[e] 1 Chr. xvi. 37.
[f] 1 Chr. xvi. 4-6.
† The whole space within the outer wall that surrounded the temple is thus called, because here the people assembled to worship, and here the musicians and singers were stationed.—BOOTHROYD.
[g] 1 Chr. xxvi. 26.
‡ Out of his own treasury, over and above what was usual for kings to give for their own sacrifices, the treasury of the temple being exhausted, and the people in low circumstances.—GILL.
[h] Ex. xxix. 38-42.
[i] Num. xxviii. 9, 10.
[k] Num. xxviii. 11.
[l] Lev. xxiii. 2, &c.
[m] Lev. xxvii. 30-33.
[n] 1 Cor. ix. 10-14.
[o] Mal. ii. 7.
[p] Ex. xxiv. 5, 20-29. 2 Cor. viii. 2-5.
[4] *Brake forth.*
[q] Ex. xxii. 29.
[5] *Dates.*
§ *Honey.*—The Hebrews do here by honey mean dates; for there were no tithes commanded but of the fruits of beasts and plants.—DIODATI.
[r] xi. 16, 17.
[s] Lev. xxvii. 30.
‖ That is, saith Jarchi, the tithe which the Levites paid to the priests; but Kimchi takes it for things consecrated, which they had dedicated to God's service; of which they also gave tithe, though they were exempted from the law of the tithing.—PATRICK.
[6] *Heaps, heaps.*
[t] Lev. xxiii. 16-24.
[u] Gen. xiv. 20.
[x] Gen. xiv. 19.
¶ How it came to pass that no more of their provision was spent, and that there yet remained such great heaps of it.—POOLE.
[y] Ez. xliv. 15.
[z] Hag. ii. 18, 19.
[a] Mat. xv. 37.
[b] Deut. xxviii. 8.

tribes, having come at a short warning, and being destitute of instruction, were ceremonially unclean, and therefore not regularly prepared to eat the passover. But it would have greatly discouraged them had they been excluded from that sacred ordinance, to which they had been invited; they appeared sincere and earnest in returning to the Lord, and there was a prospect of important usefulness. They were therefore allowed to eat the passover, when the Levites had killed it for them, notwithstanding their ceremonial disqualification; and Hezekiah, sensible that there was danger in this deviation, earnestly prayed to the good and merciful LORD, "to pardon every one that prepared his heart to seek the LORD, though not cleansed according to the purification of the sanctuary." To this prayer the Lord granted a favourable answer, "and healed the people." Perhaps he had visited them with some sickness for their irregular attendance, which he then graciously healed; or, he gave peace to their consciences, and healed their souls. Ver. 21, 22. The sacrifices, psalmody, and supplications of the people, were accompanied by the reading and expounding of the law: some of the Levites were thus employed in instructing the people in the good, the profitable, and pleasant knowledge of the Lord, and the king peculiarly noticed and encouraged them in this useful work, which was very much wanted. This would excite others to apply themselves to the study of the law, that they too might be qualified for this service. By "making confession," may be meant, either confessing their sins, or acknowledging the unmerited goodness of the Lord. Ver. 23-25. This passover must have been nearly about the time of harvest; but the hearts of the people were so enlarged with holy affections, that they were neither weary of the sacred service, nor in haste to return to their secular business. Ver. 26, 27. The observance of this passover, and the solemnities that attended it, were crowned with a peculiar blessing; many of the priests and people were brought to a serious sense of religion, and an important revival was introduced among them; even superior to any that had taken place since the days of Solomon.—As this occurred in the first year of Hezekiah's reign, and he reigned twenty-nine years, we may be sure that he witnessed the effects of so good a beginning to the end of his life.—*Scott.*

CHAP. XXXI. REFORMATION CONTINUED.—Ver. 1. They applied themselves with vigour to destroy all the monuments of idolatry. The king had done what he could of this kind (2 Kings xviii. 4), but the people could discover those profane relics which escaped the eyes of the king's officers, and therefore they went out to see what they could do (ver. 1). This was done immediately after the passover. Note, The comfort of communion with God should kindle in us a holy zeal and indignation against sin; against everything that is offensive to God. Their zeal here in destroying the "images and groves, the high places and altars," appeared, 1. In that they did this, not only in the cities of Judah and Benjamin, but in those of Ephraim and Manasseh. Some think that those cities are meant which were come under the protection and the jurisdiction of the kings of Judah; others think that, Hoshea king of Israel not forbidding it, their zeal carried them out to the destruction of idolatry, even in many parts of his kingdom. At least, those that came out of Ephraim and Manasseh to keep the passover (as many did, chap. xxx. 18) destroyed all their own images and groves, and did the like for as many more as they had influence upon, or could make interest in for leave to do it. We should not only reform ourselves, but do all we can to reform others too. 2. They destroyed all, they utterly destroyed all, they spared none for favour or affection, either to the images or to their worshippers; though ever so ancient, ever so costly, ever so beautiful, and so well patronised, yet they must all be destroyed. Those that sincerely set themselves against sin, will set themselves against all sin. 3. They would not return to their houses, though they had been long absent, till this was done.

HONEST TITHING.—Ver. 5-7. The people brought in their tithes very readily; they wanted nothing but to be called upon; and therefore, "as soon as the commandment came abroad," the first-fruits and all the holy things were duly brought in (ver. 5, 6). What the priests had occasion for, for themselves and their families, they made use of, and the overplus was "laid in heaps" (ver. 6). All harvest-time they were increasing these heaps, as the fruits of the earth were gathered in, for God was to have his dues out of them all. Though a prescription may be pleaded for a *modus decimandi—tithing modus;* yet it cannot be pleaded *pro non decimando—for the omission of tithing.* When harvest ended, they finished their heaps (ver. 7). Now here we have, 1. The account given to Hezekiah concerning those heaps. He "questioned with the priests and Levites" concerning them—why they did not use what was paid in, but hoarded it up thus (ver. 9). To which it was answered, that they had made use of all they had occasion for, for the maintenance of themselves and their families, and for their winter store, and that this was that which was left over and above (ver. 10). They did not hoard these heaps for covetousness, but to shew what plentiful provision God by his law had made for them, if they could but have it collected and brought in,

people; and that which is left *is* this great store.

11 ¶ Then Hezekiah commanded to prepare [7]chambers[*] in the house of the LORD; and they prepared *them*,

12 And brought in the offerings, and the tithes, and the dedicated *things*, faithfully; [c]over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah, *were* overseers, [8]under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and [d]Azariah the ruler of the house of God.

14 And Kore, the son of Imnah the Levite, the porter toward the east, *was* over [e]the free-will-offerings of God, to distribute the oblations of the LORD, and [f]the most holy things.

15 And [9]next him *were* Eden, and Miniamin, and Jeshua, and Shemaiah, Amariah, and Shecaniah, in [g]the cities of the priests, in *their* set office, to give to their brethren by courses,[†] as well to the great as to the small:

16 Besides their genealogy of males, from three years old and upward,[‡] *even* unto every one that entereth into the house of the LORD,[§] [h]his daily portion for their service in their charges, according to their courses;

17 Both to the [i]genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges, by their courses;

18 And to the genealogy[‖] of all their little ones, their wives, and their sons, and their daughters, through all the congregation: for in their set office [k]they sanctified themselves in holiness:

19 Also of the sons of Aaron the priests, *which were* in [l]the fields of the suburbs of their cities, in every several city,[¶] the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and [m]wrought *that which was* good, and right, and truth, before the LORD his God.

21 And in every work that he began in the

B.C. 726—B.C. 713.

[7] *Storehouses.*
[*] To build new storehouses, besides those which Solomon had made, because there was not room enough wherein to lay all the offerings and tithes, and other dedicated things.—PATRICK.
[c] 1 Chr. xxvi. 20-26.
[8] *At the hand.*
[d] 1 Chr. xxiv. 5.
[e] Lev. xxii. 18; xxiii. 38.
[f] Lev. ii. 10; vi. 16, 17; vii. 1-6.
[9] *At his hand.*
[g] Josh. xxi. 9-19.
[†] These were intrusted with the receiving and distributing of the several portions belonging to the priests who abode in their several cities, whilst their brethren came up to Jerusalem.—POOLE.
[‡] The children were allowed to go into the temple if they were over three years of age, and could therefore receive and eat the portion allotted to them in the place of the sanctuary as well as the priests who performed the service. — BERTHEAU.
[§] *Unto every one that entereth into the house of the Lord*—that were capable of entering thither and doing service there, which they were at twenty years old, as is expressed here, ver. 17, and 1 Chron. xxiii. 24, through the whole company of the priests and Levites. —POOLE.
[h] Lev. xxi. 22, 23.
[i] Num. iii. 15, 20; xvii. 2, 3.
[‖] The men were in the priests' cities also to register their children, &c.—their children, namely, those of the whole assembly. They were obliged to keep a register of the children, &c., that the gifts allotted to them might be regularly distributed. —BERTHEAU.
[k] Is. v. 16. Rom. xv. 16.
[l] Lev. xxv. 34. Num. xxxv. 2-4.
[¶] Care was taken of those that lived in the country, though at the greatest distance, as well as those that lived in or near Jerusalem, or waited in their courses there. They that were not in waiting, but at home with their families, had provision made for them, as if they had been at the house of God.—PATRICK.
[m] 1 Kings xv. 5. John i. 47.
[*] For the faithful fulfilling and observing of it.—DIODATI.
[n] Deut. vi. 5; x. 12. Ec. ix. 10.
[o] Josh. i. 7. Matt. vi. 33.

CHAP. XXXII.
[a] Is. xxxvi. 1.
[b] Is. vii. 17, 18.
[c] 2 Kings xviii. 20. Rom. xi. 34.
[*] *To stop the waters of the fountains*, with earth, that so the Assyrian army might procure no water, and Jerusalem be secretly supplied.—POOLE.
[†] *The brook*—supposed to have been Kidron, called Gihon (ver. 30).—SCOTT.
[1] *Overflowed.*
[d] Is. xxii. 9, 10.
[‡] *The wall that was broken* by Joash (chap. xxv. 23), and not since repaired. *Up to the towers*—either, 1. As high as the towers, or the tops of the wall. Or, 2. As far as the towers, or gates, which were made in the form of towers, and had the use of towers; to wit, that of Ephraim and the corner gate, both mentioned above (chap. xxv. 23). Or, *brought up* engines or instruments of defence upon the towers. *Millo* — of which see 1 Kings ix. 24; xi. 27.—POOLE.
[e] Jud. ix. 6. 2 Sam. v. 9.
[2] *Swords*, or *weapons.*
[f] Ezra x. 9. Neh. viii. 1-3, 16.
[3] *To their heart.*
[g] Deut. xxxi. 6, 7, 23. 2 Tim. ii. 1.
[h] Rom. viii. 31. 1 John iv. 4.
[i] Job xl. 9. Jer. xvii. 5.
[k] Ps. xlvi. 7, 11. 2 Tim. iv. 17, 22.
[l] Deut. xx. 1, 4. Josh. x. 42.
[§] This occasion sufficed to test the true spirit of the king, who most beautifully exemplified the higher qualities of manhood and of piety. The exhortations contained in ver. 7 and 8 are admirable for spirit, point, and piety. Hezekiah believed the Lord, and "the people rested upon the words of the king." The confidence here displayed by Hezekiah was most amply justified in the stupendous results that followed.—DR JOHN CAMPBELL.
[4] *Leaned.*
[m] Josh. x. 31. Mic. i. 13.
[5] *Dominion.*
[6] *Stronghold.*

service of the house of God, and in the law,[*] and in the commandments, to seek his God, [n]he did *it* with all his heart, and [o]prospered.

CHAPTER XXXII.

1 *Sennacherib invadeth Judah.* 21 *An angel destroyeth the Assyrians.* 24 *Hezekiah's sickness and recovery:* 32 *he dying, Manasseh succeedeth him.*

AFTER [a]these things, and the establishment thereof, Sennacherib [b]king of Assyria came, and entered into Judah, and encamped against the fenced cities, and thought to win them for himself.

2 And when Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem,

3 He [c]took counsel with his princes and his mighty men to stop the waters of the fountains[*] which *were* without the city; and they did help him.

4 So there was gathered much people together, who stopped all the fountains, and the brooks, that [1]ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?

5 Also [d]he strengthened himself, and built up all the wall that was broken,[‡] and raised *it* up to the towers, and another wall without, and repaired [e]Millo *in* the city of David, and made [2]darts and shields in abundance.

6 And he set captains of war over the people, and gathered them together to him [f]in the street of the gate of the city, and spake [3]comfortably [g]to them, saying,

7 Be [g]strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: [h]for *there be* more with us than with him.

8 With him *is* [i]an arm of flesh; but [k]with us *is* the LORD our God, to help us, and [l]to fight our battles.[§] And the people [4]rested themselves upon the words of Hezekiah king of Judah.

9 ¶ After this did Sennacherib king of Assyria send his servants to Jerusalem, (but he *himself laid siege* against [m]Lachish, and all his [5]power with him,) unto Hezekiah king of Judah, and unto all Judah that *were* at Jerusalem, saying,

10 Thus saith Sennacherib king of Assyria, Whereon do ye trust, that ye abide in the [6]siege in Jerusalem?

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and that they who conscientiously give God his dues out of their estates, bring a blessing upon all they have: "Since they began to bring in the offerings, the Lord has blessed his people" (see for this Hag. ii. 19). "Try me," says God, "if you will not otherwise trust me, whether, upon your bringing the tithes into the storehouse, you have not a blessing poured out upon you" (Mal. iii. 10, 11; Ezek. xliv. 30). 2. The acknowledgment which the king and princes made of it (ver. 8). They gave thanks to God for his good providence, which gave them something to bring, and his good grace, which gave them hearts to bring it. And they also "blessed the people;" that is, commended them for their doing well now, without reproaching them for their former neglects. It is observable, that, after they had tasted the sweetness of God's ordinance in the late comfortable passover, they were thus free in maintaining the temple service. They that experience the benefit of a settled ministry will not grudge the expense of it.—*Henry.*

SACERDOTAL ARRANGEMENT.—Ver. 15-19. The priests and Levites, as they attended in course, had a certain portion allotted to them, according to their office and charge. The sons of the priests, who attended with them, as it seems, from three years of age, to learn the work of the sanctuary, previously to the time of their officiating, had a provision made for them. A list was taken of the wives, and of the other children, of the priests and Levites, and a proportionable allowance was assigned them, as also to those who were excluded or excused from attendance, and for all of those who were absent from the temple, employed as magistrates and teachers in their several districts. Thus none appropriated an exorbitant proportion, and none wanted a suitable provision; "for in their set office they sanctified themselves in holiness," they separated themselves from other employments, and devoted themselves to serve God in their proper office, in a holy and believing expectation that he would provide for them (for so the words seem to mean); nor were they disappointed. And this regular provision kept them from the temptation of entangling themselves in worldly cares to the neglect of their ministry.—*Scott.*

HEZEKIAH'S PIETY.—Ver. 20, 21. (1.) His pious zeal reached to all the parts of his kingdom: "Thus he did throughout all Judah," every part of the country, and not those only that lay next him, shared in the good fruits of his government. (2.) He sincerely designed to please God, and approved himself to him in all he did; he "wrought that which was good before the Lord his God;" all his care was to do that which should be accepted of God, which was right (that is, agreeable to natural equity) and truth (that is, agreeable to Divine revelation, and his covenant with God), "before the Lord." (3.) What he began he went through with, prosecuted it with vigour, and "did it with all his heart." (4.) All his good intentions were brought to a good issue; whatever he did in the service of the house of God, and in the government of his kingdom, he prospered in it. What is undertaken with a sincere regard to the glory of God will succeed to our own honour and comfort at last.—*Henry.*

CHAP. XXXII. PIETY IN THE MIDST OF DISTRESS.—Ver. 6. Hezekiah gathered the people together in a broad open street, and "spake comfortably to them." He had a good heart on it himself, and was confident it would issue well; he was not like his father, who had much guilt to terrify him, and no faith to encourage him; so that, in a time of public danger, "his heart was moved, as the trees of the wood are moved with the wind," and then no marvel that "the heart of his people was so too" (Isa. vii. 2). With what he said, he put life into his people, his captains especially, and "spake to their heart," as the word is. 1. He endeavours to keep down their fears. "'Be strong and courageous,' do not think of surrendering the city, or capitulating, but resolve to hold it out to the last man; do not think of losing the city, or of falling into the enemy's hand; there is no danger. Let the soldiers be bold and brave, make good their posts, stand to their arms, and fight manfully, and let the citizens encourage them to do so. 'Be not afraid nor dismayed for the king of Assyria.'" The prophet had thus encouraged them from God (Isa. x. 24), "Be not afraid of the Assyrians;" and hear the king from him. Now it was that "the sinners in Zion were afraid" (Isa. xxxiii. 14), but the righteous "dwelt on high" (ver. 15, 16), and "meditated terror," so as to conquer it (ver. 18), which refers to what is recorded here. 2. He endeavours to keep up their faith, in order to the silencing and suppressing of their fears. "He has a 'multitude with him,' and yet there be 'more with us than

11 Doth not Hezekiah persuade you [n]to give over yourselves to die by famine and by thirst, saying, [o]The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away his high places and his altars, and commanded Judah and Jerusalem, saying, [p]Ye shall worship before [q]one altar, and burn incense upon it?‖

13 Know ye not what [r]I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that [s]your God should be able to deliver you out of mine hand?¶

15 Now therefore let not Hezekiah deceive you, nor [t]persuade you on this manner, neither yet believe him: for no god of any nation or kingdom was able to deliver his people out of mine hand, and out of the hand of my fathers; how [u]much less shall your God deliver you out of mine hand?*

16 And his servants spake [x]yet *more* against the LORD God, and [y]against his servant Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, [z]As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

18 Then they cried with a loud voice, in the Jews' speech, unto the people of Jerusalem that *were* on the wall, [a]to affright them, and to trouble them, that they might take the city.

19 And they spake against [b]the God of Jerusalem,† as against the gods of the people of the earth, *which were* [c]the work of the hands of man.

20 ¶ And for this *cause* Hezekiah the king, and [d]the prophet Isaiah, the son of Amoz, prayed and cried to heaven.

21 And [e]the LORD sent an [f]angel, which [g]cut off all the mighty men of valour, and [h]the leaders and captains in the camp of the king of Assyria: so he returned [i]with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels [7]slew him there with the sword.

B.C. 710—B.C. 710.

[n] 2 Kings xviii. 27.
[o] Ps. iii. 2. Matt. xxvii. 43.
[p] Deut. xii. 13, 14.
[q] Ex. xxvii. 1-3.
‖ It is evident from hence, that the worship of one God alone was known to be the religion of the Jews; but Sennacherib would have had them believe Hezekiah had dishonoured him by confining his worship and service to one narrow corner, which was before diffused and spread all over the city and country, and therefore would not help them.—PATRICK.
[r] Is. x. 9, 10.
[s] Ex. xiv. 3; xv. 9-11. Is. xlii. 8.
¶ Seeing I have destroyed so many nations, and some of them stronger than you, in spite of all their gods, it is not probable that your God should defend you, which none of the rest could do for their people.—POOLE.
[t] Acts xix. 26. Gal. i. 10.
[u] Ex. v. 2. John xix. 10, 11.
* We are not surprised at this boast from a heathen, if we consider the conquests and power of the Assyrian monarchy. It embraced the Caspian Sea, for many of the ten tribes were placed in Armenia, and on the river Gozan, which runs into the Caspian, the whole of Babylon, of Persia, of Damascus or Syria, of Samaria, and Galilee; Troy also once bore its yoke. The seat of empire was, however, not yet transferred to Babylon, but was at Nineveh, a city supposed to have contained at least 500,000 inhabitants.—GILL.
[x] Job xv. 25, 26.
[y] John xv. 21.
[z] 2 Kings xix. 12.
[a] 1 Sam. xvii. 10.
[b] Ps. lxxvi. 1, 2. Heb. xii. 22.
† He argues very strongly and popularly, if his supposition had been true, that the God of Israel, the God of the whole earth (yea, of heaven and earth), was like those of all other nations, who presided only over one country or city.—PATRICK.
[c] Deut. iv. 28. Is. ii. 8.
[d] 2 Kings xix. 2-4.
[e] 2 Kings xix. 20.
[f] Matt. xiii. 49, 50. Acts xii. 23.
[g] Job ix. 4. Ps. lxxvi. 5, 7, 12.
[h] Is. x. 12-19. Rev. vi. 15, 16.
[i] Ps. cxxxii. 18. Prov. xi. 2; xvi. 18.
[7] *Made him fall.*

[k] Ps. xviii. 43-50. Is. x. 24, 25.
[l] Ps. xlviii. 14. 2 Thes. iii. 5.
[m] 2 Sam. viii. 10, 11. Matt. ii. 11.
[n] xvii. 11.
[8] *Precious things.*
[o] 2 Kings xx. 1-3.
[9] *Wrought a miracle for him.*
[p] Deut. xxxii. 6. Luke xvii. 17.
‡ *Rendered not*—viz., to God, in containing himself in humility before him, and holding his life, kingdom, and everything else, as from him.—DIODATI.
[q] Deut. viii. 12-14. Hab. ii. 4.
[r] Lev. xxvi. 40, 41.
[1] *Lifting up.*
[s] 2 Kings xx. 16-18.
[2] *Instruments of desire.*
[t] 1 Kings iv. 26.
§ *He provided him cities*: Heb. *he made*, &c.—Either he purchased them to himself by his gold or silver; or he repaired, and fortified, and beautified them for the honour and safety of his kingdom. But the former sense seems to agree better with the following words.—POOLE.
[u] Gen. xiii. 2-6. Job i. 3; xlii. 12.
[x] 1 Sam. ii. 7. 1 Tim. vi. 17, 18.
‖ It is supposed the head of it was not far from the city, which being stopped up, they diverted the current, and by conveyance under ground, it was brought into great pits within the city, which received the water for the use of the people.—PATRICK.
[y] Josh. i. 7, 8.
[3] *Interpreters.*
[z] Jud. xvi. 20. John xv. 5.
[a] Gen. xxii. 1. 1 Pet. i. 7.
[b] Deut. viii. 2; xiii. 3.
¶ God permitted the ambassadors for a moment to take possession as it were of Hezekiah, and draw away his heart from God. He did this, however, not for the purpose of bringing him into misfortune, but to put him to the test, and see whether he was ready to confess his fault and humble himself.—BERTHEAU.
[4] *Kindnesses.*
[c] Is. xxxvi., xxxix.
[5] *Highest.*

22 Thus [k]the LORD saved Hezekiah, and the inhabitants of Jerusalem, from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and [l]guided them on every side.

23 And many brought [m]gifts unto the LORD to Jerusalem, [n]and [8]presents to Hezekiah king of Judah; so that he was magnified in the sight of all nations from thenceforth.

24 ¶ In those days [o]Hezekiah was sick to the death, and prayed unto the LORD: and he spake unto him, and he [9]gave him a sign.

25 But Hezekiah [p]rendered not‡ again according to the benefit *done* unto him; for [q]his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem.

26 Notwithstanding [r]Hezekiah humbled himself for the [1]pride of his heart, (*both* he and the inhabitants of Jerusalem,) so that the wrath of the LORD came not upon them [s]in the days of Hezekiah.

27 ¶ And Hezekiah had exceeding much riches and honour: and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of [2]pleasant jewels;

28 Storehouses also for the increase of corn, and wine, and oil; and [t]stalls for all manner of beasts, and cotes for flocks.

29 Moreover he provided him cities,§ and [u]possessions of flocks and herds in abundance; for [x]God had given him substance very much.

30 This same Hezekiah also stopped the upper water-course of Gihon, and brought it straight down to the west side of the city of David.‖ [y]And Hezekiah prospered in all his works.

31 ¶ Howbeit in *the business of* the [3]ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was *done* in the land, God [z]left him, [a]to try him, [b]that he might know all *that was* in his heart.¶

32 ¶ Now the rest of the acts of Hezekiah, and his [4]goodness, behold, they *are* written [c]in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the Kings of Judah and Israel.

33 And Hezekiah slept with his fathers, and they buried him in the [5]chiefest of the sepulchres of the sons of David; and all Judah and the

with him;' for we have God with us, and how many do you reckon for him? With him is an arm of flesh, which he trusts to; but 'with us is the Lord,' whose power is irresistible; our God, whose promise is inviolable; a God in covenant with us, 'to help us, and to fight our battles,' not only to help us to fight them, but to fight them for us, if he pleases;" and so he did here. Note, A believing confidence in God will raise us above the prevailing fear of man. He that "feareth the fury of the oppressor, forgetteth the Lord his Maker" (Isa. li. 12, 13). It is probable that Hezekiah said more to this purport, and that the people rested themselves upon what he said—not merely upon his word, but on the things he said concerning the presence of God with them, and his power to relieve them. The belief of this made them easy. Let the good subjects and soldiers of Jesus Christ rest themselves thus upon his word, and boldly say, "Since God is for us, who can be against us?"

THE CRIME AND CURSE OF BLASPHEMY.—Ver. 9-27. We see, 1. The duty and interest of the Church's friends; and that is, in the day of distress to pray and cry to heaven. So Hezekiah did, and the prophet Isaiah (ver. 20). It was a happy time, when the king and the prophet joined thus in prayer. Is any troubled? Is any terrified? Let them pray. So we engage God for us, so we encourage ourselves in him. Praying to God is here called "crying to heaven," because we are, in prayer, to eye him as our Father in heaven, whence he beholds the children of men, and where he has prepared his throne. 2. The power and goodness of the Church's God. He is able both to control his enemies, be they ever so high, and to relieve his friends, be they ever so low. As the blasphemies of his enemies engage him against them (Deut. xxxii. 27), so the prayers of his people engage him for them; they did so here, (1.) The army of the Assyrians was cut off by the sword of an angel, which triumphed particularly in the slaughter of the mighty men of valour, and the leaders and captains, who defied the sword of any man. God delights to abase the proud and secure. The Targum says, The Word of the Lord (the Eternal Word) sent Gabriel to do this execution, and that it was done with lightning, and in the passover night; that was the night in which the angel destroyed the first-born of Egypt. But that was not all—(2.) The king of the Assyrians, having received this disgrace, was cut off by the sword of his own sons. They that "came forth of his own bowels slew him" (ver. 21). Thus was he mortified first, and then murdered; shamed first, and then slain. Evil pursues sinners; and when they escape one mischief, they run upon another unseen. Now, by this work of wonder, [1.] God was glorified, as the Protector of his people. Thus he saved Jerusalem, not only from the hand of Sennacherib, but from the hand "of all other;" for such a deliverance as this was an earnest of much mercy in store: and he guided them, that is, he guarded them, on every side. God defends his people by directing them, shews them what they should do, and so saves them from what is designed or done against them. For this "many brought gifts unto the Lord," when they saw the great power of God in the defence of his people. Strangers were thereby induced to supplicate his favour, and enemies to deprecate his wrath, and both brought gifts to his temple, in token of their care and desire. [2.] Hezekiah was magnified as the favourite and particular care of Heaven: many "brought presents to him" (ver. 22, 23), in token of the honour they had for him, and to make an interest in him. By the favour of God, enemies are lost, and friends gained.—*Henry.*

HEZEKIAH'S WEAKNESS.—Ver. 30-33. "The princes of Babylon sent to inquire of the wonder that had been done in the land;" but it is not certain that the Chaldeans observed any change in the motion of the heavenly bodies. The report of the miracles which attended Hezekiah's recovery might suffice for that purpose. Yet, in Isaiah it is said, "the sun returned," &c.—The Lord on this occasion withdrew from Hezekiah the immediate efficacy of his grace, and left him to follow the dictates of his own natural propensity, "to try him, that he might know all that was in his heart." The omniscient God before knew the whole; but, having by the trial made the case evident, he pointed it out to Hezekiah and to all succeeding ages, for their humiliation, warning, and instruction. For it hence appears undeniable, that the best of men, if left to themselves, are prone to pride and ostentation, to idolise themselves and their fellow-creatures, to withdraw their dependence from God, to rob him of his glory, and to be ungrateful for his mercies.—*Scott.*

HEZEKIAH'S PIETY AND PROSPERITY.—Ver. 27. Here is the honour done to Hezekiah. By the providence of God, while he lived, he had "exceeding much riches and

inhabitants of Jerusalem [d]did him honour at his death:* and Manasseh his son reigned in his stead.

CHAPTER XXXIII.

1 *Manasseh's wicked reign.* 11 *He is carried into Babylon, humbleth himself before God, is restored to his kingdom, and dieth.* 20 *Amon succeedeth him.* 24 *He is slain by his servants.* 25 *Josiah succeedeth him.*

MANASSEH *was* twelve years old when he began to reign;* and he reigned fifty and five years in Jerusalem:†

2 But did *that which was* evil in the sight of the LORD, [b]like unto the abominations of the heathen, whom the LORD had cast out before the children of Israel.

3 ¶ For [c]he [l]built again the high places which Hezekiah his father had broken down,‡ and he reared up altars for Baalim, and [d]made groves,§ and worshipped all [e]the host of heaven, and served them.

4 Also [f]he built altars in the house of the LORD, whereof the LORD had said, [g]In Jerusalem shall my name be for ever.

5 And he built altars for all the host of heaven in the two courts‖ of the house of the LORD.

6 And he [h]caused his children to pass through the fire in the valley of the son of Hinnom; also [i]he observed times, and used enchantments, and used witchcraft, and [k]dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.¶

7 And he set a carved image, the idol which he had made, in the house of God, of which God had said to David, and to Solomon his son, In this house, and in Jerusalem, [l]which I have chosen before all the tribes of Israel, will I put my name for ever.

8 Neither will I any more remove the foot of Israel from out of the land* which I have appointed for your fathers; so that they will take heed [m]to do all that I have commanded them,† according to the whole law, and the statutes, and the ordinances, by the hand of Moses.

9 So Manasseh [n]made Judah and the inhabitants of Jerusalem to err, *and* to do worse than [o]the heathen, whom the LORD had destroyed before the children of Israel.

10 ¶ And [p]the LORD spake to Manasseh, and to his people; but they would not hearken.

11 Wherefore [q]the LORD brought upon them [r]the captains of the host [2]of [s]the king of Assyria, which took Manasseh among the thorns,‡ and bound him with [3]fetters, and carried him to Babylon.

12 And [t]when he was in affliction, [u]he besought the LORD his God, [x]and humbled himself greatly before the God of his fathers,

13 And prayed unto him: and [y]he was entreated of him, and heard his supplication, and [z]brought him again to Jerusalem into his kingdom. Then Manasseh [a]knew that the LORD he *was* God.

14 ¶ Now after this he built a wall without the city of David, on the west side of Gihon, in the valley, even to the entering in at [b]the fish gate, and compassed about Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

15 And he took away the strange gods, and the idol out of the house of the LORD,§ and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he [c]repaired the altar of the LORD, and sacrificed thereon [d]peace-offerings and [e]thank-offerings, and commanded Judah to serve the LORD God of Israel.

17 Nevertheless [f]the people did sacrifice still in the high places, *yet* unto the LORD their God only.

18 ¶ Now the rest of the acts of Manasseh, and his prayer unto his God, and the words of [g]the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the Kings of Israel:

19 [h]His prayer also, and *how God* was entreated of him,‖ and all his sins, and his trespass, and the places wherein he built high places, and set up groves and graven images, before he was

B.C. 698—B.C. 677.

[d] Gen. i. 10.
* *Did him honour.*—With funeral pomps, songs, lamentations, &c.—DIODATI.

CHAP. XXXIII.
[a] Matt. i. 10, *Manasses.*
* He was therefore born after that mortal sickness of Hezekiah, and ascended the throne very young, by which it is in a great measure explained, that he inherited only the throne of his father, and not also the theocratic principles of his reign.—KEIL.
† The years wherein he was captive in Babylon must be comprehended in this number.—PATRICK.
[b] Lev. xviii. 24-30.
[c] Ec. ii. 19.
[l] *Returned and built.*
‡ It seems to have been a prime enormity, both with Manasseh and Ahab, that they reared up altars for Baal. The worship of the stars, or whole host of heaven, is enumerated among the signal abominations of this reign. The building of idolatrous altars, too, in the house of the Lord, was such a sacrilegious impiety as the monarch of the other kingdom had no opportunity of perpetrating. Altogether, it is a sad and dreary record of stout and resolute profanation.—DR CHALMERS.
[d] Deut. xvi. 21.
§ *Groves* — idols.—SUTCLIFFE.
[e] Deut. iv. 19. Acts vii. 42.
[f] 2 Kings xxi. 4, 5. Jer. vii. 30.
[g] Deut. xii. 11.
‖ Namely, the priests' court and the court of the people.—DIODATI.
[h] Deut. xii. 31.
[i] Lev. xix. 26. Gal. v. 20.
[k] 1 Chr. x. 13.
¶ He seems to have studied to find out what God had forbidden in his law, that he might practise it.—PATRICK.
[l] 1 Kings viii. 44, 48.
* Move any more out of the land; they shall no more be carried captives into a strange land, as it had happened before.—POOLE.
[m] Deut. iv. 40. Luke i. 6.
† But this condition Israel did not keep. Manasseh seduced them to do more evil than the Canaanites, whom the Lord had destroyed before them.—KEIL.
[n] 1 Kings xiv. 16.
[o] Lev. xviii. 24.
[p] Neh. ix. 29, 30. Acts vii. 51, 52.
[q] Deut. xxviii. 36.
[r] Is. x. 8; xxxvi. 9.
[2] *Which* were *the king's.*
[s] Neh. ix. 32, 37.
‡ Took him in a thicket, where he had hid himself after his defeat.—PATRICK.
[3] Or, *chains.*
[t] Deut. iv. 30, 31. Luke xv. 16-18.
[u] Ps. l. 15. Acts ix. 11.
[x] Ex. x. 3. Luke xviii. 14, 15.
[y] Ezra viii. 23. Matt. vii. 7, 8.
[z] Prov. xvi. 7. Matt. vi. 33.
[a] Deut. xxix. 6. John xvii. 3.
[b] Neh. iii. 3; xii. 39.
§ He had profaned the house of the Lord, but had not shut the doors, as Ahaz did; therefore he is said only to have purged it from idols, and not to have opened it. "The idol" is that which he is related at ver. 7, to have made.—PATRICK.
[c] 1 Kings xviii. 30.
[d] Lev. iii. 1, &c.
[e] Lev. vii. 12-18.
[f] 1 Kings xxii. 43. 2 Kings xv. 4.
[g] 1 Sam. ix. 9. Is. xxix. 10.
[h] Prov. xv. 8. Acts ix. 11.
‖ Few cases more strikingly exemplify the privilege of prayer than that of Manasseh. The grace which sufficed to meet the case of such a man is equal to the case of any man; and if then, how much more now, that the blood of Christ has been shed for the sins of men! Such cases become special patterns, illustrating the abundance of mercy, and its everduring character.—DR JN. CAMPBELL.

honour" (ver. 27), replenished his stores, victualled his camps, fortified his city, and did all he wished to do, for God "had given him substance very much" (ver. 29). Among his great performances, his turning the water-course of Gihon is mentioned (ver. 30), which was done upon occasion of Sennacherib's invasion (ver. 3, 4). The water had come into that which was called the "old pool" (Isa. xxii. 11), and the "upper pool" (Isa. vii. 3), but he gathered the waters into a new place, for the greater convenience of the city, called the "lower pool" (Isa. xxii. 9); and, in general, he "prospered in all his works," for they were good works.—*Henry.*

CHAP. XXXIII. MANASSEH.—Ver. 2. This foolish young prince, in contradiction to the good example and good education his father gave him, abandoned himself to all impiety; transcribed the abominations of the heathen, ruined the established religion, and unravelled his father's glorious reformation, profaned the house of God with his idolatry (ver. 4, 5), dedicated his children to Moloch, and made the devil's lying oracles his guides and his counsellors (ver. 6). In contempt of the choice God had made of Zion to be his rest for ever, and Israel to be his covenant-people (ver. 8), and the fair terms he stood upon with him, he embraced other gods, profaned God's chosen temple, and debauched his chosen people; he "made them to err," and do "worse than the heathen" (ver. 9), for if the unclean spirit return, he brings with him "seven other spirits more wicked than himself." That which aggravated the sin of Manasseh was, that God "spake to him and his people" by the prophets, "but they would not hearken" (ver. 10). Now from this let us learn, 1. That it is no new thing, but a very sad thing, for the children of godly parents to turn aside from that good way of God in which they have been trained up. Parents may give many good things to their children, but they cannot give them grace. 2. Corruptions in worship are such diseases of the Church as, even then when they seem to be cured, it is very apt to relapse into again. 3. The god of this world has strangely blinded men's minds, and has a wonderful power over those that are led captive by him; else he could not draw them from God their best Friend, to depend upon their sworn enemy.—*Henry.*

NATIONAL DEGENERACY.—Ver. 9, 10. "A most prodigious change, from the height of piety in his father's reign, into the sink of iniquity in this!"—Victorinus Strigelius, professor of theology at Heidelberg, left this remark in his lectures on this place, near an hundred and forty years ago (or soon after the establishment of the Reformation in Germany):—"Now we have the Word of God abundantly in all wisdom, and pious princes patronise both those who preach and those who learn the gospel. But this plenty of the Word we now enjoy (I tremble to speak it, but I must speak it, because it will come to pass) shall be taken away; and that sad mourning time will come, when the public assemblies of the Church shall be scattered, and a few pious souls shall meet with fear in a corner, to communicate among themselves the fragments of the heavenly doctrine, and to give God thanks for these remainders."—[*Vic. Strig.*] "Which we have seen fulfilled in that country, and in France, and in other places."—[*Bp. Patrick.*] This apparent prophecy seems to have been merely a presage grounded on the vicissitudes of things, especially in respect of religion and the tendency of prosperity to induce carnal security.

GOOD FRUIT OF AFFLICTION.—Ver. 12, 13. When Manasseh was deprived of his authority and liberty, and secluded from his evil counsellors and companions, and from all his pleasures; in chains and in a prison; without any other prospect than of ending his days in that wretched situation; he had leisure to reflect on what had passed. He would then, no doubt, recollect the honour, prosperity, and deliverances with which his father had been favoured; his own good education, with the instructions and warnings of the prophets; and his atrocious, multiplied, and daring crimes: and he would remember that his miseries had been foretold by his faithful monitors. Thus, "by the special grace of God," his solitude and affliction brought him to view his own conduct and character in another light than before; and he began to cry for mercy and deliverance, "humbling himself greatly before the God of his fathers." He confessed his sins, condemned himself, and was covered with shame before God, abhorring his crimes, and loathing himself for them, as guilty of most aggravated ingratitude, impiety, and iniquity; yet still hoping to be pardoned, through the abundant mercy of the Lord, who had always, in the days of his ancestors, shewn himself ready to forgive repenting rebels. These humble supplications the Lord graciously accepted, and he inclined the king of Assyria to liberate his prisoner, and to reinstate him in his authority. "Then Manasseh knew that the LORD he was God," alone able to punish, or to deliver: he likewise became acquainted with him as a God of salvation; and learned to fear, trust, love, and obey him. It is evident that Manasseh, on his return from Babylon, entirely renounced all idolatry; and set himself to suppress it in his kingdom, to revive the worship of God at the temple, and by his example and authority to prevail with the people to attend on it. These were "fruits meet for repentance."—*Scott.*

AMON.—Ver. 22. We have little recorded concerning Amon, but enough, unless it were better. Here is, 1. His great wickedness. He did as "Manasseh had done in the days of his apostasy. They who think this an evidence that Manasseh did not truly repent, forget how many good kings had wicked sons. Only it should seem that Manasseh was in *this* defective, that "when he cast out the images," he did not

humbled, behold, they *are* written among the sayings of [4]the seers.¶

20 ¶ So Manasseh slept with his fathers, and they buried him in his own house: and [i]Amon his son reigned in his stead.

21 ¶ Amon *was* two and twenty years old when he began to reign, and reigned [k]two years in Jerusalem.

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself;* but Amon [5]trespassed more and more.

24 And [l]his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land [m]slew all them that had conspired against king Amon: and the people of the land made Josiah his son king in his stead.

CHAPTER XXXIV.

1 *Josiah's good reign.* 3 *He destroyeth idolatry.* 8 *He repaireth the temple;* 19 *and, causing the law to be read, renewed the covenant between God and the people.*

[a]JOSIAH *was* [b]eight years old when he began to reign; and he reigned in Jerusalem one and thirty years.

2 And he did *that which was* [c]right in the sight of the LORD, and walked in the ways of David his father, and [d]declined *neither* to the right hand nor to the left.*

3 ¶ For in the eighth year of his reign, [e]while he was yet young, he began [f]to seek after the God of David his father; and in the twelfth year [g]he began to purge Judah and Jerusalem from [h]the high places, and the groves, and the carved images, and the molten images.

4 And they [i]brake down the altars of Baalim in his presence; and the [1]images that *were* on high above them† he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and [k]made dust *of them*, and strowed *it* upon the [2]graves of them that had sacrificed unto them.

5 And [l]he burnt the bones of the priests upon their altars, and [m]cleansed Judah and Jerusalem.

6 And *so did he* [n]in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali,‡ with their [3]mattocks round about.

7 And when he had broken down the altars and the groves, and had beaten the graven images [4]into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now, in [o]the eighteenth year of his reign, when he had purged the land, and the house, he [p]sent Shaphan the son of Azaliah, and [q]Maaseiah the governor of the city, and Joah the son of Joahaz the [r]recorder, to repair§ the house of the LORD his God.

9 And when they came to [s]Hilkiah the high priest, [t]they delivered the money *that was* brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin; and they returned to Jerusalem.

10 And they put *it* [u]in the hand of the workmen that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and amend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and to [5]floor the houses‖ which [x]the kings of Judah had destroyed.

12 And the men did the work [y]faithfully: and the overseers of them *were* Jahath and Obadiah, the Levites, of the sons of Merari; and Zechariah and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, [z]all that could skill of instruments of musick.¶

13 Also *they were* [a]over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* [b]scribes, and [c]officers, and [d]porters.

14 ¶ And when they brought out the money that was brought into the house of the LORD, [e]Hilkiah the priest found a book of [f]the law of the LORD *given* by [6]Moses.*

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan.

16 And [g]Shaphan carried the book to the king, and brought the king word back again, saying,

B.C. 677—B.C. 630.

[4] *Hosai.*

¶ It is not improbable that "the king's seer" (1 Chr. xxi. 9; xxv. 5; 2 Chr. xxv. 15, &c.) may have been the person who occupied the post of regal historiographer; whence other writers of memoirs might also be called "seers." This opinion is corroborated by what is here said of Manasseh. It is remarkable that the title "seer" occurs principally, if not altogether, under the regal government of Israel.—FRAGMENTS TO CALMET.

[i] 1 Chr. iii. 14. Matt. i. 10.

[k] Luke xii. 19, 20. Jam. iv. 13-15.

* He imitated him in all things but in his repentance, as is observed.—PATRICK.

[5] *Multiplied trespass.*

[l] 2 Sam. iv. 5-12. Rom. xi. 22.

[m] Gen. ix. 5, 6. Num. xxxv. 31, 33.

CHAP. XXXIV.

[a] 1 Chr. iii. 14, 15. Matt. i. 10, 11, *Josias.*

[b] 1 Sam. ii. 18, 26. 1 Kings iii. 7-9.

[c] 1 Kings xv. 5.

[d] Deut. v. 32.

* Notwithstanding that difficulty of obtaining a good education upon a throne, which appears to have been the ruin of his grandfather Manasseh, this prince was the best and most beloved of the kings who had sat upon this throne since David, and was approached by none in his zeal against idolatry and his devotedness to the Lord.—KITTO.

[e] 1 Chr. xxii. 5. 2 Tim. iii. 15.

[f] 1 Chr. xxviii. 9.

[g] xxxiii. 17, 22.

[h] 2 Kings xviii. 4.

[i] Ex. xxiii. 24.

[1] *Sun images.*

† Among the Gentiles, the altars frequently served as footstools to the idols themselves, which were placed upon or above them.—JOS. MEDE.

[k] Ex. xxxii. 20.

[2] *Faces of the graves.*

[l] 2 Kings xxiii. 16.

[m] Jer. iii. 10.

[n] 2 Kings xxiii. 15-20.

‡ *Even unto Naphtali*—which was in the utmost and northern borders of the kingdom of Israel. For it must be remembered that the ten tribes were now gone into captivity; and those who were come in their stead were weak and few, and not able to withstand the power of Josiah.—POOLE.

[3] Or, *Mauls.*

[4] *To make powder.*

[o] Jer. i. 2, 3.

[p] Jer. xxvi. 24.

[q] Jer. xxi. 1.

[r] 2 Sam. viii. 16; xx. 24.

§ Namely, to give order to the high priest, to cause those collections to be made which were appointed for this work, and to employ them herein carefully.—DIODATI.

[s] 2 Kings xxii. 4.

[t] xxiv. 11 14.

[u] 2 Kings xii. 11, 12, 14.

[5] *Rafter.*

‖ These were what the priests occupied when they attended at the temple; and the conduct of the idolatrous kings in destroying them shews both their impiety and policy. They wished to banish those from the temple who might have been a hinderance to their schemes.—BOOTHROYD.

[x] xxxiii. 4-7.

[y] 2 Kings xii. 15. 1 Cor. iv. 2.

[z] 1 Chr. vi. 31, &c.

¶ Or, *all* these here named were *skilful in instruments of music*—wherewith they were now intrusted, no less than in their own proper work; so they were exercised in both their employments, and did successively oversee the work, and praised God with their voices and instruments for his gracious and powerful help in carrying on the work.—POOLE.

[a] Neh. iv. 10.

[b] Ezra vii. 6. Matt. xxvi. 3.

[c] 1 Chr. xxiii. 4; xxvi. 29, 30.

[d] 1 Chr. ix. 17.

[6] 2 Kings xxii. 8.

[f] Ezra vii. 10. Luke ii. 39.

[6] *The hand of Moses.*

* The thorough search which was made in the temple, for the removal of every relic of idolatry or superstition, which former kings had introduced, brought to light the autograph copy of the law written by Moses; and, in opening it, the eye fell upon the passage (Deut. xxviii. 15-68), declaring the doom which awaited the nation if it fell into idolatry.—KITTO.

[g] 2 Kings xxii. 9, 10.

utterly deface and destroy them according to the law, which required them to "burn the images with fire" (Deut. vii. 5). How necessary that law was this instance shews; for the "carved images" being only thrown by, and not burnt, Amon knew where to find them, soon set them up, and sacrificed to them. It is added, to represent him exceeding sinful, and to justify God in cutting him off so soon, (1.) That he outdid his father in sinning; "he trespassed more and more" (ver. 23). His father did ill, but he did worse. They that were joined to idols grew more and more mad upon them. (2.) That he came short of his father in repenting: "he humbled not himself before the Lord as his father had humbled himself." He fell like him, but did not get up again like him. It is not so much sin, as impenitence in sin that ruins men. 2. His speedy destruction; he reigned but two years, and his servants "conspired against him," and "slew him" (ver. 24). Perhaps when Amon sinned, as his father did in the beginning of his days, he promised himself that he should repent, as his father in the latter end of his days. But his case shews what a madness it is to presume upon that.—*Henry.*

CHAP. XXXIV. JOSIAH'S EARLY PIETY AND ZEAL.—Ver. 1. Concerning Josiah we are told, 1. That he came to the crown when he was very young, but eight years old; yet his infancy did not debar him from his right, and he reigned thirty-one years—a considerable time. I fear, however, that in the beginning of his reign things went much as they had done in his father's time, because, being a child, he must have left the management of them to others; so that it was not till his twelfth year, which goes far in the number of his years, that the reformation began (ver. 3). He could not, as Hezekiah did, fall about it immediately. 2. That he reigned well (ver. 2), approved himself to God, trod in the steps of David, and did not decline either "to the right hand or to the left; for there are errors on both hands. 3. That while he was young, about sixteen years old, he "began to seek after God" (ver. 3). We have reason to think that he had not so good an education as Manasseh had; it is well if those about him did not endeavour to corrupt and debauch him; yet he thus sought God when he was young. It is the duty and interest of young people, and will particularly be the honour of young gentlemen, as soon as they come to years of understanding, to "begin to seek God;" for they that seek him early shall find him. 4. That in his twelfth year, when, it is probable, he took the administration of the government entirely into his own hands, he "began to purge his kingdom from the remains of idolatry;" he destroyed the high places, groves, images, altars, all the utensils of idolatry (ver. 3, 4). He not only cast them out as Manasseh did, but brake them to pieces, and made dust of them. This destruction of idolatry is here said to be in his twelfth year, but it was said, 2 Kings xxiii. 23, to be in his eighteenth year: something was done towards it now in his twelfth year; then he began to purge out idolatry; but probably that good work met with opposition, so that it was not thoroughly done till they had found the book of the law, six years after; but here the whole work is laid together briefly, which was much more largely and particularly related in the Kings. His zeal carried him out to do this, not only in Judah and Jerusalem, but in the cities of Israel too, as far as he had any influence upon them. Orders are given by the king for the repair of the temple (ver. 8). When he had purged the house of the corruptions of it, he began to fit it up for the services that were to be performed in it. Thus we must do by the spiritual temple of the heart; get it cleansed from the pollutions of sin, and then renewed so as to be transformed into the image of God. Josiah, in this order, calls God "the Lord his God;" they that truly love God, will "love the habitation of his house."

FINDING OF THE BOOK OF THE LAW.—Ver. 14. This whole paragraph we had, just as it is here related 2 Kings xxii. 8-20; and, 1. We may hence take occasion to bless God that we have plenty of Bibles, and that they are, or may be, in all hands; that the book of the law and gospel is not lost, is not scarce; that, in this sense, the "word of the Lord" is not "precious." Bibles are jewels, but, thanks be to God, they are not rarities. The fountain of the waters of life is not a spring shut up or a fountain sealed, but the streams of it, in all places, "make glad the city of our God:" *Usus communis aquarum—These waters flow for general use.* What a great deal shall we have to answer for, if the great things of God's law, being thus made common, should be accounted by us as strange things! 2. We may hence learn, whenever we read or

All that was committed to [7]thy servants, they do *it*.

17 And they have [8]gathered together the money *that was* found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. [h]And Shaphan read [9]it before the king.

19 And it came to pass, when the king had heard [i]the words of the law, [k]that he rent his clothes.†

20 And the king commanded Hilkiah, and [l]Ahikam the son of Shaphan, and [m]Abdon the son of Micah, and Shaphan the scribe, and [n]Asaiah a servant of the king's, saying,

21 Go, [o]enquire of the LORD for me,‡ and for them [p]that are left in Israel and in Judah, concerning the words that is found: [q]for great *is* the wrath of the LORD that is poured out upon us, because our fathers have not kept the word of the LORD, to do after all *that is* written in this book.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah [r]the prophetess, the wife of Shallum the son of Tikvath,§ the son of [s]Hasrah, keeper of the [1]wardrobe; (now she dwelt in Jerusalem in the [2]college;) and they spake to her to that *effect*.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the man that sent you to me,

24 Thus saith the LORD, Behold, [t]I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses that are written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands;‖ therefore [u]my wrath shall be poured out upon this place, and shall not be quenched.¶

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard;

27 Because [x]thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave [y]in peace, [z]neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again.

29 ¶ Then [a]the king sent and gathered together all the elders of Judah and Jerusalem.

30 And the king went up into the house of the LORD, and all the men of Judah, and the inhabitants of Jerusalem, and the priests, and the Levites, and all the people, [3]great and small; and [b]he read in their ears all the words of [c]the book of the covenant *that was* found in the house of the LORD.

31 And the king stood [d]in his place, and [e]made a covenant before the LORD, to walk after the LORD, and to keep his commandments, and his testimonies, and his statutes, with all his heart, and with all his soul, to perform the words of the covenant which are written in this book.

32 And [f]he caused* all that were present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem [g]did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations† out of all the countries that *pertained* to the children of Israel, and made all *that were* present in Israel to serve, *even* to serve the LORD their God. *And* [h]all his days they departed not from following the LORD, the God of their fathers.

CHAPTER XXXV.

1 *Josiah causes a solemn passover to be celebrated.* 20 *He is slain in battle against Pharaoh-necho.* 25 *Great lamentations are made for him.*

MOREOVER, [a]Josiah kept a passover* unto the LORD in Jerusalem: and they killed the passover on [b]the fourteenth *day* of the first month.

2 And he set the priests in their [c]charges, and [d]encouraged them to the service of the house of the LORD;

3 And said unto [e]the Levites that taught all Israel, which were holy unto the LORD, [f]Put the holy ark [g]in the house† which Solomon, the son

B.C. 624—B.C. 624.

7 *The hand of thy.*
8 *Poured out*, or *melted.*
h Deut. xvii. 19. Ps. cxix. 97-99.
9 *In it.*
i Rom. iii. 20; vii. 7-11. Gal. ii. 19.
k Jer. xxxvi. 22, 24. Joel ii. 13.
† Being very much affrighted when he heard the dreadful threatenings against the transgressor of the law read out of the Book of Deuteronomy, at which the book opened, either by the special providence of God, or by the design of Shaphan, who had read the book before he brought it to the king (ver. 8).—PATRICK.
l Jer. xxvi. 24; xl. 6, 9.
m 2 Kings xxii. 12, *Achbor.* Jer. xxvi. 22.
n 2 Kings xxii. 12, *Asahiah.*
o Ex. xviii. 15. 1 Sam. ix. 9.
‡ *Inquire of the Lord*—either what he intends to do with us, or what we shall do to him, to appease his wrath. *Concerning the words of this book*—whether the curses here threatened must come upon us without remedy, or whether there be hope in Israel concerning the prevention of them.—POOLE.
p 2 Kings xvii. 6, 7.
q Lev. xxvi. 14, &c. Deut. xxviii. 15, &c.
r Ex. xv. 20. Jud. iv. 4. Luke i. 41-45.
§ Called also Tikvah, the son of Harhas (2 Kings xxii. 14).—DIODATI.
s 2 Kings xxii. 14, *Harhas.*
1 *Garments.*
2 *School*, or *second part.*
t Josh. xxiii. 16.
‖ *The works of their hands*—gods made with hands. This she adds to aggravate their folly and contempt of God, in preferring such vain and idle things before him.—POOLE.
u Is. xlii. 25. Jer. vii. 20.
¶ The prophetess confirmed the menaces of God's book against the place and people, but ministered the same personal comfort to him which Isaiah did to his grandfather, in giving the assurance that there should be truth and peace in his days. "Blessed is he that feareth alway," whose heart is tender and humble, as was that of this good and righteous king.—DR CHALMERS.
x 2 Kings xxii. 18. Ps. xxxvii. 37.
y 2 Kings xx. 19. Is. xxxix. 8.
z 1 Sam. xii. 23. Mark xiv. 8.
3 *From great even to small.*
a Deut. xvii. 18-20.
b Ex. xxiv. 7. Jer. xxxi. 31, 32.
c 2 Kings xxiii. 3. Ez. xlvi. 2.
d Ex. xxiv. 6-8. Josh. xxiv. 25.
e Gen. xviii. 19. Ec. viii. 2.
* He did not compel them, but they offered themselves freely, upon his persuasion, to renew their covenant with God, and promised to be firm to it; which, perhaps, at that time they really resolved, though they soon revolted.—PATRICK.
f Jer. iii. 10.
† That is, the entire apparatus that was used in the worship of the gods, to which belonged the altars, idols, and other materials of worship. All these objects Josiah caused to be burned, as the law required (Deut. vii. 25), and indeed as unclean things without the city of Jerusalem at the fields of Kidron.—KEIL.
h Josh. xxiv. 31.

CHAP. XXXV.

a 2 Kings xxiii. 21-23.
* Which he had bound them and himself to observe (ver. 3), and now tried them whether they would *stand to the covenant* as they promised, by making a proclamation through the whole kingdom that they should keep this feast, which was a commemoration of the greatest benefit God ever bestowed on them, before the giving them the law, for it made them a free nation.—PATRICK.
b Ex. xii. 6. Num. ix. 3.
c 1 Chr. xxiv. Ezra vi. 18.
d 1 Chr. xxii. 19.
e Neh. viii. 7, 8. Mal. ii. 7.
f xxxiv. 14.
g v. 7.
† Which some think had been removed by Amon, and an idol put in its room; which is the greater trespass he is said to be guilty of (chap. xxxiii. 23). Others think the high priest had removed it in idolatrous times for preservation; but most likely Josiah himself had removed it for the sake of the repairs of the holy place.—GILL.

hear the Word of God, to affect our hearts with it, and to get them possessed with a holy fear of that wrath of God which is there revealed against all ungodliness and unrighteousness of men, as Josiah's tender heart was. When he heard the words of the law, he "rent his clothes" (ver. 19), and God was well pleased with his doing so (ver. 27). Were the things contained in the Scripture new to us, as they were here to Josiah, surely they would make deeper impressions upon us than commonly they do; but they are never the less weighty, and, therefore, should not be the less considered by us, for their being well known. Rend the heart, therefore, not the garments. 3. We are here directed, when we are under convictions of sin, and apprehensions of Divine wrath, to inquire of the Lord; so Josiah did (ver. 21). It concerns us to ask, as they did Acts ii. 37, "Men and brethren, what shall we do?" And more particularly as the jailer, saying, "What must I do to be saved?" (Acts xvi. 30.) "If ye will thus inquire, inquire ye" (Isa. xxi. 12); and, blessed be God, we have the lively oracles to which to apply ourselves with these inquiries. 4. We are here warned of the ruin that sin brings upon nations and kingdoms. They that forsake God bring evil upon themselves (ver. 24, 25), and kindle a fire "which shall not be quenched." Such will the fire of God's wrath be, when the decree is gone forth against those that obstinately and impenitently persist in their wicked ways. 5. We are here encouraged to humble ourselves before God, and seek unto him as Josiah did. If we cannot prevail thereby to turn away God's wrath from our land, yet we shall deliver our own souls (ver. 27, 28). And good people are here taught to be so far from fearing death as to welcome it rather, when it "takes them away from the evil to come." See how the property of it is altered, by making it the matter of a promise: "Thou shalt be gathered to thy grave in peace;" housed in that ark, as Noah, when a deluge is coming. —*Henry.*

PRACTICAL OBSERVATIONS.—Several years of our lives must pass before we become capable of performing useful services; our earliest youth should therefore be dedicated to God, that we may not waste any of our remaining span. Happy and wise are they who seek the Lord at a period of life when others are pursuing sinful pleasures, contracting bad habits, forming ruinous connections, and making work for bitter repentance; either gracious repentance in this world, or that which is attended with despair in the regions of misery. None can express the anguish that is prevented by early piety, and its happy consequences. If we would be useful, we must first take heed to ourselves; and when we are established in faith and grace, we shall be fitted for instruments of good to others. In this important work we must expect many opposers, and but few cordial helpers; and the more we look into the world, the Church, or our own hearts, by the light of God's Word, the more evidently shall we see how very much reformation and renovation are everywhere needed. The suppression of gross abominations makes way for the pure administration of God's ordinances; and when the filthiness and idols are cleansed out of our hearts, the Lord will prepare his temple there, and graciously come and dwell in it.—*Scott.*

CHAP. XXXV. GREAT PASSOVER UNDER JOSIAH.—Ver. 1. The king, and the princes, influenced by his example, gave liberally for the bearing of the charges of this passover. The ceremonial services were expensive, which perhaps was one reason why they had been neglected. People had not zeal enough to be at the charge of them, nor were they now very fond of them for that reason. And therefore, 1. Josiah, at his own proper cost, furnished the congregation with paschal lambs and other sacrifices, to be offered during the seven days of the feast. He allowed out of his own estate 30,000 "lambs" for "passover-offerings," which the offerers were to feast upon, and 3000 bullocks (ver. 7), to be offered during the following seven days. Note, Those who are serious in religion, when they persuade others to that which is good, should make it as cheap and easy to them as may be. And where God sows plentifully, he expects to reap accordingly: it is to be feared that the congregation generally had not come provided; so that, if Josiah had not furnished them, the work of God must have stood still. 2. The chief of the priests, that were men of great estates, contributed toward the priests' charges, as Josiah toward the people's. "The princes" (ver. 8), that is, the chief of the priests, the princes of the holy tribe, "rulers of the house of God," bore the priests' charges. And some of the rich and great men of the Levites furnished them also with cattle, both great and small, for offerings (ver. 9).

of David king of Israel, did build; *it shall* [h]not *be* a burden upon *your* shoulders: [i]serve now the LORD your God, and his people Israel,

4 And prepare *yourselves* by [k]the houses of your fathers, [l]after your courses,‡ according to the writing of David king of Israel, and [m]according to the writing of Solomon his son.

5 And [n]stand in the holy *place*, according to the divisions of the [1]families of the fathers of your brethren the [2]people, and *after* the division of the families§ of the Levites.

6 So [o]kill the passover, and [p]sanctify yourselves, and prepare your brethren,‖ that *they* may do according to the word of the LORD by the hand of Moses.

7 And [q]Josiah [3]gave to the people, of the flock, lambs and kids, all for the passover-offerings, for all that were present, to the number of thirty thousand, and three thousand bullocks: these *were* of [r]the king's substance.

8 And [s]his princes [4]gave [t]willingly unto the people, to the priests, and to the Levites: [u]Hilkiah, and Zechariah, and Jehiel, [x]rulers of the house of God, gave unto the priests for the passover-offerings two thousand and six hundred *small cattle*, and three hundred oxen.

9 Conaniah also, and Shemaiah, and Nethaneel his brethren, and Hashabiah, and Jeiel, and Jozabad, chief of the Levites, [5]gave unto the Levites for passover-offerings five thousand *small cattle*, and five hundred oxen.

10 So the service was prepared, and [y]the priests stood in their place, and the Levites in their courses, according to the king's commandment.

11 And they killed the passover, and [z]the priests sprinkled *the blood* from their hands, and the Levites [a]flayed *them*.

12 And they removed the burnt-offerings,¶ that they might give according to the divisions of the families of the people, to offer unto the LORD, [b]as *it is* written in the book of Moses: and so *did they* with the oxen.

13 And they [c]roasted the passover with fire, according to the ordinance:* but the *other* holy *offerings* [d]sod they in pots, and in caldrons, and in pans, and [6]divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: [e]because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests the sons of Aaron.

B.C. 623—B.C. 623.

[h] Num. iv. 15-49. 1 Chr. xxiii. 26.
[i] Num. viii. 19. 2 Cor. iv. 5.
[k] 1 Chr. ix. 10-34.
[l] 1 Chr. xxiii.
‡ That is, in such a manner that those who belonged to the same fathers' house should stand together in the same division. — BERTHEAU.
[m] viii. 14.
[n] Ps. cxxxiv. 1.
[1] *House of the fathers.*
[2] *Sons of the people.*
§ Each family, if large enough, was to have a Levite to slaughter a lamb; consequently, Levites were distributed for this purpose (comp. Exod. xii. 8, 9).—PATRICK.
[o] Ezra vi. 20, 21.
[p] Gen. xxxv. 2. Ex. xix. 10, 15.
‖ *Prepare your brethren*—by purifying them and quickening them, to fit themselves for so great and solemn a work.—POOLE.
[q] Ez. xlv. 17.
[3] *Offered.*
[r] 1 Kings viii. 63. 1 Chr. xxix. 3.
[s] Ezra i. 6. Neh. vii. 70-72.
[4] *Offered.*
[t] 2 Cor. viii. 12.
[u] xxxiv. 14-20.
[x] Jer. xxix. 25, 26. Acts iv. 1; v. 26.
[5] *Offered.*
[y] Ezra vi. 18.
[z] Lev. i. 5, 6. Heb. ix. 21, 22.
[a] xxix. 34.
¶ *The burnt-offerings*—viz., that part of those beasts which was to be burned to the Lord, viz., the fat, the kidneys, and the caul of the liver (ver. 14; see Lev. iii. 3).—DIODATI.
[b] Lev. iii. 3, 5, 9-11, 14-16.
[c] Ex. xii. 8, 9. Ps. xxii. 14. Lam. i. 12.
* The flesh of the paschal lamb they cooked at the fire—*i.e.*, they roasted it, according to the law (Ex. xii. 8-9), which prescribes roasting for the paschal lamb alone, not for any other sacrifice. — BERTHEAU.
[d] Lev. vi. 28. Ez. xlvi. 20-24.
[6] *Made* them *run.*
[e] Acts vi. 2-4.

[7] *Station.*
[f] 1 Chr. xvi. 41, 42. Ps. lxxvii.; lxxviii.; lxxxviii., *titles.*
[g] 1 Chr. ix. 17-19.
† This seems to import that the singing and music continued till all the sacrifices were offered—that is, till night; and none were suffered to depart from the service, the porters standing at every gate to hinder them if they attempted it; and their brethren, who were not singers, took care to provide for them their portion when they had done. — PATRICK.
[8] *Found.*
[h] Ex. xii. 15-20; xiii. 6, 7; xxxiv. 18. Lev. xxiii. 5-8.
[i] 2 Kings xxiii. 21.
‡ This was the largest passover feast, if we consider it with respect to the king's generosity, that ever was celebrated, from the first beginning of the Israelitish monarchy, in the days of the famous Samuel the prophet, to this time. For, although such wealthier monarchs as David and Solomon might keep greater festivals as to numbers of people and sacrifices, yet none of them treated the people at their own cost, in so liberal and zealous a manner as this prince did, nor had the whole nation so unanimously concurred in the measure.—PYLE.
[9] *House.*
§ *When Josiah had prepared the temple*—when he and his people hoped that God was reconciled, and the foundation of a solid and lasting happiness was laid — their hopes were quickly blasted. So much are men oft mistaken in their judgments about the designs of God's counsel and providence.-POOLE.
[k] 2 Kings xxiii. 29, *Pharaoh-nechoh.*
[l] Is. x. 9.
[m] Matt. viii. 29. John ii. 4.
[n] Is. xxxvi. 10.
‖ Some think that the king of Egypt made this pretence, because he knew that Josiah had a great reverence towards God; and, in obedience to Him, might desist from his purpose. Or perhaps he meant, that he felt a strong impulse to the undertaking, which he took to be from God. —PATRICK.
[o] 1 Kings xiv. 2.
[p] Zech. xii. 11, *Megiddon.* Rev. xvi. 16, *Armageddon: the mountain of Megiddo.*
[q] Gen. xlix. 23.
[r] Gen. xli. 43.
¶ The chariot of the second order; here, probably, the king's second ordinary chariot, in which the king could ride more comfortably than in the war-chariot; hence it is not exactly a chariot of the second rank, as in Gen. xli.—BERTHEAU.
[s] Ps. xxxvi. 6. Ec. viii. 14.
[t] Zech. xii. 11.
[u] Jer. xxii. 10.
[x] Job iii. 8. Jer. ix. 17-21.

15 And the singers, the sons of Asaph, *were* in their [7]place, [f]according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and [g]the porters *waited* at every gate: they might not depart from their service; for their brethren the Levites prepared for them.†

16 So all the service of the LORD was prepared the same day, to keep the passover, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel *that were* [8]present kept the passover at that time, and [h]the feast of unleavened bread seven days.

18 And [i]there was no passover like to that kept in Israel, from the days of Samuel the prophet;‡ neither did all the kings of Israel keep such a passover as Josiah kept, and the priests, and the Levites, and all Judah and Israel that were present, and the inhabitants of Jerusalem.

19 In the eighteenth year of the reign of Josiah was this passover kept.

20 ¶ After all this, when Josiah had prepared the [9]temple,§ [k]Necho king of Egypt came up to fight against [l]Carchemish by Euphrates: and Josiah went out against him.

21 But he sent ambassadors to him, saying, [m]What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against the house wherewith I have war; for [n]God commanded me to make haste:‖ forbear thee from *meddling with* God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not turn his face from him, [o]but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of [p]Megiddo.

23 And [q]the archers shot at king Josiah: and the king said to his servants, Have me away; for I am sore wounded.

24 His servants therefore took him out of that chariot, and put him in [r]the second chariot¶ that he had; and they brought him to Jerusalem, and [s]he died, and was buried in *one of* the sepulchres of his fathers: and [t]all Judah and Jerusalem mourned for Josiah.

25 ¶ And [u]Jeremiah lamented for Josiah; and [x]all the singing-men and the singing-women spake

For those that sincerely desire to be found in the way of their duty, Providence sometimes raises up friends to bear them out in it beyond what they could have expected. The priests and Levites performed their office very readily (ver. 10). They killed the paschal lambs in the court of the temple, the priests sprinkled the blood upon the altar, the Levites flayed them, and then gave the flesh to the people, according to their families (ver. 11, 12), not fewer than ten nor more than twenty to a lamb; they took it to their several apartments, roasted it and ate it, "according to the ordinance" (ver. 13). As for the other sacrifices that were eucharistical, the flesh of them was boiled, according to the law of the peace-offerings, and was "divided speedily among the people," that they might feast upon it, as a token of their joy in the atonement made, and their reconciliation to God thereby. And *lastly*, The priests and Levites took care to honour God by "eating of the passover" themselves (ver. 14). Let not ministers think that the care they take for the souls of others will excuse their neglect of their own; or, that being employed so much in public worship will supersede the religious exercises of their closets and families. The Levites here "made ready for themselves and for the priests," because the priests were wholly taken up all day in the service of the altar.—*Henry.*

JOSIAH'S DEATH.—Ver. 20, 27. Pharaoh, in marching his army through Josiah's territories against his will, certainly committed an act of hostility. It is evident that Josiah was in possession of the whole land, and not of Judah only; and probably he held the northern parts of it as a grant from the king of Babylon; and was not only in alliance with him, but bound to guard his frontiers against hostile invaders. And doubtless the kings of Judah had been in some measure dependent on the kings of Assyria and Babylon from the time of Manasseh's captivity and release. Pharaoh declared, indeed, by his ambassadors, that he did not mean to attack Josiah, but to march against a power with which he was at war. He was, however, in the heart of Josiah's kingdom before he sent this embassy, and he avowed his intention of attacking his ally; and therefore Josiah may fairly, on both accounts, be justified from the charge of *unjustly* meddling with a war that did not belong to him; for no king upon earth would think it *unjust* to declare war against another prince, who should forcibly march an army into his dominions, in order to attack another that was in alliance with him. It is true the ambassadors assured Josiah that "God had commanded Pharaoh to make haste," and said, "Forbear thee from *meddling with* God, who is with me, that he destroy thee not:" and he is therefore said "not to have hearkened to the words of Necho, from the mouth of God." But Necho produced no proof that he was a prophet of JEHOVAH, and Sennacherib had used similar language to Hezekiah, who had paid no regard to it. The word used by Necho (*Elohim*) may signify *gods*, or *idols;* and critics have noted, that the expression, "from the mouth of God," is nowhere used in the Hebrew Bible for a revelation from the true God; but that it is always "from the mouth of the LORD."—It is not, indeed, at all probable, that God had commanded Pharaoh by Jeremiah, or by any other prophet, to undertake this expedition: for in that case Josiah would doubtless have been informed, and have submitted. Josiah, however, seems to have been guilty of precipitation, and in not inquiring of the Lord, when thus warned, before he proceeded to attack so formidable an enemy: his premature and violent death might therefore be a rebuke for his rashness, but it was chiefly a judgment on a hypocritical and wicked generation. Whatever sin Josiah committed, he doubtless repented of it: and the final state of one who habitually lives a life of repentance, faith, and obedience, cannot be affected by the manner in which he is suddenly taken away.—"The second chariot" seems to have been one that waited for him in case of necessity; into which he was removed, the other being, perhaps, covered with blood. Though the people would not imitate Josiah's eminent piety, and disliked his reformation, yet they highly respected his character, and were sensible that they had sustained a very great loss.—The Book of Lamentations of Jeremiah was written on another occasion; and what that prophet

of Josiah in their lamentations* to this day, and made them an ordinance in Israel: and, behold, they *are* written in the Lamentations.

26 ¶ Now the rest of the acts of Josiah, and his [1]goodness, according to *that which was* written in the law of the LORD,

27 And his deeds, first and last, behold, they *are* written in the book of the Kings of Israel and Judah.

CHAPTER XXXVI.

1 *Jehoahaz succeeding, is deposed by Pharaoh.* 5 *Jehoiakim reigning ill, is carried into Babylon.* 9 *Jehoiachin succeedeth.* 11 *Zedekiah's evil reign.* 22 *Cyrus' proclamation.*

THEN [a]the people of the land took [b]Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem.*

2 Jehoahaz *was* twenty and three years old when he began to reign; and he reigned three months in Jerusalem.

3 And the king of Egypt [1]put him down† at Jerusalem, and [2]condemned the land in an hundred talents of silver, and a talent of gold.

4 And the king of Egypt [c]made Eliakim his brother king over Judah and Jerusalem, and turned his name to Jehoiakim.‡ And [d]Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ [e]Jehoiakim *was* twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem: and he did *that which was* evil in the sight of the LORD his God.§

6 Against him [f]came up Nebuchadnezzar king of Babylon, and bound him in [3]fetters, to carry him to Babylon.

7 Nebuchadnezzar also carried of [g]the vessels of the house of the LORD to Babylon,‖ and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, [h]they *are* written in the book of the Kings of Israel and Judah; and Jehoiachin his son reigned in his stead.

9 ¶ Jehoiachin *was* [k]eight¶ years old when he began to reign; and he reigned three months and ten days in Jerusalem: and he did *that which was* evil in the sight of the LORD.

10 And [4]when the year was expired, [1]king Nebuchadnezzar sent and brought him to Babylon, with the [5]goodly vessels of the house of the LORD, and made [m]Zedekiah his brother king over Judah and Jerusalem.

11 ¶ Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* [n]humbled not himself* [o]before Jeremiah the prophet, *speaking* from the mouth of the LORD.

13 And he also [p]rebelled against king Nebuchadnezzar, [q]who had made him swear by God: but he stiffened his neck, [r]and hardened his heart from turning unto the LORD God of Israel.

14 ¶ Moreover, [s]all the chief of the priests and the people transgressed very much, after all the abominations of the heathen; and polluted the house of the LORD, which he had hallowed in Jerusalem.

15 And [t]the LORD God of their fathers sent to them by [6]his messengers, rising up [7]betimes,† and sending; [u]because he had compassion on his people, and on his dwelling-place:

16 But they mocked the messengers of God, and [x]despised his words, and [y]misused his prophets, until the wrath of the LORD arose against his people, [z]till *there was* no [8]remedy.

17 Therefore [a]he brought upon them the king of the Chaldees, [b]who slew their young men with the sword [c]in the house of their sanctuary, and had [d]no compassion upon young‡ man or maiden, old man, or him that stooped for age; he gave *them* all into his hand.§

18 And all the vessels of the house of God, great and small, and the treasures of the house of the LORD, [e]and the treasures of the king, and of his princes: all *these* he brought to Babylon.

19 And [f]they burnt the house of God, and brake down the wall of Jerusalem, and burnt all

B.C. 610—B.C. 599.

* This funeral poem has not been preserved. It could not be Jeremiah's Lamentations, for they lament the destruction of the city, and the captivity, and not the death of the king.—BOOTHROYD.

[1] *Kindnesses.*

CHAP. XXXVI.

[a] 2 Kings xxiii. 30.

[b] Kings xxiii. 31-34. 1 Chr. iii. 15.

* Not by right of succession, but by a faction of the people.—PATRICK.

[1] *Removed him.*

† Either because he presumed to take the sceptre without his leave, or because he prepared to renew the war against him.—BOOTHROYD.

[2] *Mulcted.*

[c] 1 Chr. iii. 15.

‡ As a mark he was made king by him, and owed his dignity to his favour. So Pharaoh changed the name of Joseph, and Nebuchadnezzar the names of Daniel and his three companions.—PATRICK.

[d] Jer. xxii. 10-12. Ez. xix. 3, 4.

[e] Jer. xxii. 13-19; xxvi. 21-23; xxxvi. 27-32.

§ By idolatry, the oppression of his people, and the persecution of the prophets, and other good men (Jer. xxvi. 21; Ez. xix. 5-7).—POOLE.

[f] Ez. xix. 5-10. Dan. i. 1, 2.

[3] *Chains.*

[g] Ezra i. 7-11. Jer. xxvii. 16-18.

‖ *Nebuchadnezzar carried* (some) *away to Babylon.*—A similar account is given in Dan. i. 2, where we find it stated that he had them taken into the treasury of his god; according to the passage before us, he brought them into his (*i.e.*, royal) palace.—BERTHEAU.

[h] 2 Kings xxiv. 5, 6.

[i] 1 Chr. iii. 16, 17, *Jeconiah.*

[k] 2 Kings xxiv. 8, 9.

¶ Instead of "eight," the Syriac and Arabic have "eighteen," which is most probable, and is followed by Houbigant and Dr Hales. (See 2 Kings xxiv. 8.) — PICT. BIBLE.

[4] *At the return of the year.*

[l] 2 Kings xxiv. 10-16.

[5] *Vessels of desire.*

[m] 2 Kings xxiv. 17. *Mattaniah.*

[n] Dan. v. 22, 23. Jam. iv. 10.

* *Humbled not himself*—by repentance for his past errors, and obedience to God's express commands, which he would not yield to through the pride of his heart, as is intimated by this phrase, and expressed Jer. xxxviii. 19.—POOLE.

[o] Jer. xxxiv. 2, &c.

[p] Ez. xvii. 11-20.

[q] Josh. ix. 15.

[r] Ex. iii. 15. Heb. iii. 8, 13.

[s] Ezra ix. 7.

[t] 2 Kings xvii. 13.

[6] *The hand of his.*

[7] *Continually and carefully.*

† To *rise betimes*, signifies in scripture to do a thing with care, diligence, and affection; for good husbands, especially fathers of families (from whom this expression is borrowed), were wont to get up early to look after their business, and to quicken and encourage their servants to their duty. Such was the compassion and care of God for his people, that he gave them seasonable, timely, and early admonitions to their duty, and notice of their danger, before it was too late.—PATRICK.

[u] Jud. x. 16. Hos. xi. 8.

[x] Luke xvi. 14.

[y] Jer. xxxii. 3.

[z] Prov. vi. 15; xxix. 1.

[8] *Healing.*

[a] Deut. xxviii. 49.

[b] Lev. xxvi. 14, &c.

[c] Lam. ii. 20. Luke xiii. 1, 2.

[d] Deut. xxviii. 50.

‡ Thus the temple which the Israelites had polluted by idolatry, he for his part polluted by the blood which he caused to be shed there.—BERTHEAU.

§ *He gave them all into his hand*—to kill them or sell them for slaves, as he thought good.—PATRICK.

[e] 2 Kings xx. 13-17.

[f] 2 Kings xxv. 9. Ps. lxxiv. 4-8.

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composed on the death of Josiah hath not come down to us. But both the prophet and the people took several methods of doing honour to the memory of their prince, and of perpetuating the lamentations made on the account of his death—it is probable by an annual commemoration of that fatal event.—*Scott.*

CHAP. XXXVI. LAST KINGS OF JUDAH.—Ver. 1-10. The destruction of Judah and Jerusalem is here coming on by degrees. God so ordered it, to shew that he has no pleasure in the ruin of sinners, but had rather they would turn and live, and therefore gives them both time and inducement to repent, and waits to be gracious. The history of these reigns was more largely recorded in the three last chapters of the second of Kings. 1. Jehoahaz was set up by the people (ver. 1), but in a quarter of a year was deposed by Pharaoh-Necho, and carried a prisoner to Egypt, and the land fined for setting him up (ver. 2-4). Of this young prince we hear no more. Had he trodden in the steps of his father's piety, he might have reigned long, and prospered; but we are told in the Kings that "he did evil in the sight of the Lord," and therefore his triumphing was short, and his joy but for a moment. 2. Jehoiakim was set up by the king of Egypt, and reigned eleven years. How low was Judah brought when the king of Egypt, an old enemy to their land, gave what king he pleased to the kingdom, and what name he pleased to the king! (ver. 4.) He made Eliakim king, and called him *Jehoiakim*, in token of his authority over him. He "did that which was evil" (ver. 5); nay, we read of the "abominations which he did" (ver. 8), he was very vile and wicked; idolatries generally go under the name of abominations. We hear no more of the king of Egypt, but the king of Babylon came up against him (ver. 6), seized him and bound him, with a design to carry him to Babylon; but it seems he either changed his mind, and suffered him to reign as his vassal, or death released the prisoner before he was carried away. However, the best and most valuable vessels of the temple were now carried away, and made use of in Nebuchadnezzar's temple in Babylon (ver. 7); for we may suppose no temple in the world was so richly furnished as that of Jerusalem. The sin of Judah was, that they had brought the idols of the heathen into God's temple; and now their punishment was, that the vessels of the temple were carried away unto the service of the gods of the nations. If men will profane God's institutions by their sins, it is just with God to suffer them to be profaned by their enemies. 3. Jehoiachin, or Jeconiah, the son of Jehoiakim, attempted to reign in his stead, and reigned long enough to shew his evil inclination; but, after three months and ten days, the king of Babylon sent and fetched him away captive, with more of the goodly vessels of the temple. He is here said to be eight years old, but in Kings he is said to be eighteen when he began to reign, so that this seems to be a mistake of the transcriber, unless we suppose that his father took him at eight years old to join with in the government, as some think.

ZEDEKIAH.—Ver. 11, 12. Zedekiah brought evil upon himself by his own folly; for he conducted himself very ill both toward God and toward the king of Babylon. 1. If he had but made God his friend, that would have prevented the ruin. Jeremiah brought him messages from God, which, if he had given due regard to them, might have secured a lengthening of his tranquillity; but it is here charged upon him, that he "humbled not himself before Jeremiah" (ver. 12). It was expected that this mighty prince, high as he was, should humble himself before a poor prophet, when "he spake from the mouth of the Lord;" should submit to his admonitions, and be amended by them, to his counsels, and be ruled by them; should lay himself under the commanding power of the word of God in his mouth: because he would not thus make himself a servant to God, he is made a slave to his enemies. God will find some way or other to humble them that will not humble themselves. Jeremiah, as a prophet, was set "over the nations and kingdoms" (Jer. i. 10); and, as mean a figure as he made, whoever would not humble themselves before him, found that it was at their peril. 2. If he had but been true to his covenant with the king of Babylon, that would have prevented his ruin; but he "rebelled against him," though he had sworn to be his faithful tributary, and perfidiously violated his engagements to him (ver. 13). This was it that provoked the king of Babylon to deal so severely with him as he did. All nations looked upon an oath as a sacred thing, and on those that durst break through the obligations of it as the worst of men, abandoned of God, and to be abhorred by all mankind; if therefore Zedekiah falsify his oath, "when, lo, he has given his hand," he "shall not escape" (Ezek. xvii. 18). Though Nebuchadnezzar was a heathen, an enemy, yet if, having sworn to him, he be false to him, he shall know "there is a God to whom vengeance belongs." The thing that ruined Zedekiah was, not only that he "turned not to the Lord God of Israel," but that he "stiffened his neck, and hardened his heart from turning to him"—that is, he was obstinately resolved not to return to him, would not lay his neck under God's yoke, nor his heart under the impressions of his Word, and so, in effect, he "would not be healed," he "would not live."—*Henry.*

SACK, SLAUGHTER, AND CAPTIVITY.—Ver. 17. (1.) Multitudes were put to the sword, even "in the house of their sanctuary," whither they fled for refuge, hoping that the holiness of the place would be their protection: but how could they expect to find it so, when they themselves had polluted it with their abominations? (ver. 14.) Those that cast off the dominion of their religion, forfeit all the benefit and comfort of it. The Chaldeans not only paid no reverence to the sanctuary, but shewed no natural

the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And [g]them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons [g]until the reign of the kingdom of Persia;

21 To [h]fulfil the word of the LORD by the mouth of Jeremiah, [i]until the land had enjoyed her sabbaths: *for* as long as she lay desolate she kept sabbath, to fulfil threescore and ten years.‖

22 ¶ Now, [k]in the first year¶ of Cyrus king of Persia, (that the word of the LORD, *spoken* by

B.C. 588—B.C. 536.

[g] *The remainder from the sword.*
[g] Deut. xxviii. 47, 48.
[h] Jer. xxv. 9-11. Zech. i. 4-6.
[i] Lev. xxv. 4-6.
‖ This calamitous punishment was to continue for the space of seventy years, till the period when the Babylonian empire was to end, and the Persian to begin.—PYLE.
[k] Ezra i. 1-3.
¶ These last verses of Chronicles are the same as those which begin the ensuing Book of Ezra. It seems probable that Ezra having some years before written the book that bears his name, and afterwards writing these books of Chronicles, which contain the genealogies and history ending at the time when the other began, annexed to the end of these books the first paragraph of that.—WALL.
[l] Jer. xxv. 12, 14. Heb. x. 23.
[m] Ps. lxxv. 5-7.
[n] Is. xliv. 26-28.

the mouth of Jeremiah, might be accomplished,) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, [m]All the kingdoms of the earth hath the LORD God of heaven given me; and [n]he hath charged me to build him an house in Jerusalem, which *is* in Judah: who *is there* among you of all his people? The LORD his God *be* with him, and let him go up.

EZRA.

The two books of EZRA and NEHEMIAH formed of old but one book, and in the Latin Church they are called the first and second books of Esdras. That Ezra "the priest, a scribe of the law," wrote that book which bears his name in our English Bibles, is seemingly beyond a doubt; and the last four chapters have special and characteristic traces of his authorship. The nation had been carried into captivity at Babylon, but it was not wholly forsaken by Jehovah. The book begins by referring to the edict of Cyrus, permitting the Jews to rebuild the temple under Zerubbabel—tells of the first band that returned to their beloved fatherland, and how they rejoiced when the re-erection of the holy house commenced. The historian narrates, also, how the building was hindered by the Samaritans for a season, and how at length it was finished in the sixth year of Darius Hystaspes, and dedicated with high festal solemnity. The second portion of the history describes Ezra's departure, under a commission from "Artaxerxes, king of kings"—his journey—his arrival at Jerusalem—and the reformation effected by him in the matter of the mixed marriages. These annals cover a period of above eighty years. A considerable portion of the book is written in Chaldee; to wit, from chap. iv. 8 to chap. vi. 19, and in chap. vii. from the 12th to the 27th verse. These portions are written in the language of Babylon, which the people had learned during the seventy years of their captivity, and they consist of public documents, and of conversations held in that tongue. The style is artless and unaffected, but the writer was, as became his descent from Phinehas, the son of Aaron, a man of earnest zeal and patriotic feeling, anxious to reorganise the remnant of his people, and guide them to those pure principles which alone could give them national stability and prosperity—the pure worship of God, and an honest observance of the Mosaic law. There are extant two other books bearing the name of Ezra, but they are justly placed in the Apocrypha. Ezra is believed to have revised and completed the Canon of the Old Testament.

The Book of NEHEMIAH, or, as it calls itself, "the words of Nehemiah, the son of Hachaliah," is a continuation of the history contained in Ezra, and carries it through a period of more than twenty-four years. Nehemiah was cup-bearer to the Persian sovereign, and arrived at Jerusalem thirteen years after Ezra with the rank of governor. Having governed Judah twelve years, he returned to the Persian court, and, after a brief sojourn there, came back to the land of his fathers, and the "city of his fathers' sepulchres." The book contains an account of his departure, and of the circumstances which led to it—his arrival at Jerusalem, and his building of its walls in spite of Sanballat's malignant and unprincipled opposition. The reformation achieved by him is then recorded—the renewal of the covenants with a solemn fast; and he had previously rebuked the usurers, and made a new arrangement in favour of poor and distressed debtors. On his second return, the narrative tells that he corrected many abuses, and enjoined, with special exactness, the observance of the Sabbath. The history shews Nehemiah to have been an honourable, zealous, and self-denied magistrate: quitting the gay and easy life of a courtier for the stern and exhausting duties of a ruler over a broken, despised, and ungrateful race. His administration of above thirty years was of vast benefit to his people, and steered them through many difficulties with dexterity and courage. With this book closes the Scriptural history of the ancient people.—J. E.

CHAPTER I.

1 *The proclamation of Cyrus for the building of the temple.* 5 *The people provide for their return.* 7 *Cyrus restoreth the vessels of the temple to Sheshbazzar.*

B.C. 536—B.C. 536.

CHAP. I.
[a] 2 Chr. xxxvi. 22, 23.
* Not in the first of his reign over Persia, for he had been many years king over that, but over Babylon and the dominions belonging to it, which commenced with Darius on the taking of Babylon.—GILL.
[b] Jer. xxv. 12-14.
[c] Ps. cvi. 46.
[d] 1 Kings viii. 27.
[e] Jer. xxvii. 6, 7.
[f] Is. xliv. 26-28.
† *Of all his people*—to wit, of Israel. A material clause; by virtue of which they justly refused the help of those aliens who pretended to join with them in the building (iv. 2, 3).—POOLE.
[g] Matt. xxviii. 20.
[h] Deut. xxxii. 31. Acts x. 36.

NOW, [a]in the first year* of Cyrus king of Persia, (that the word of the LORD [b]by the mouth of Jeremiah might be fulfilled,) the LORD stirred up the spirit of Cyrus king of Persia, [c]that he made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

2 Thus saith Cyrus king of Persia, The [d]LORD God of heaven [e]hath given me all the kingdoms of the earth; and [f]he hath charged me to build him an house at Jerusalem, which *is* in Judah.

3 Who *is there* among you of all his people?† [g]his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel ([h]he *is* the God) which *is* in Jerusalem.

4 And whosoever remaineth in any place

pity, either to the tender sex or to venerable age. They forsook God, who had compassion on them (ver. 15), and would have none of him; justly, therefore, are they given up into the hands of cruel men, that had no compassion on young man or maiden. (2.) All the remaining vessels of the temple, great and small, and all the treasures, sacred and secular, the treasures of God's house, and of the king and his princes, were seized, and brought to Babylon (ver. 18). (3.) The temple was burnt, the walls of Jerusalem demolished, the houses (called here the *palaces*, as Ps. xlviii. 3, so stately, rich, and sumptuous were they) laid in ashes, and all the furniture, called here "the goodly vessels thereof," destroyed (ver. 19). Let us see here what woeful havoc sin makes, and, as we tender the comfort and continuance of our estates, keep that worm from the root of them. (4.) The remainder of the people that escaped the sword were carried captive to Babylon (ver. 20), impoverished, enslaved, insulted, and exposed to all the miseries, not only of a strange and barbarous land, but of an enemy's land, where those that hated them bare rule over them. They were servants to those monarchs, and, no doubt, were ruled with rigour so long as that monarchy lasted. Now they sat down by the rivers of Babylon, with the streams of which they mingled their tears (Ps. cxxxvii. 1). And though there, it should seem, they were cured of idolatry, yet, as appears by the prophet Ezekiel, they were not cured of mocking the prophets. (5.) The land lay desolate while they were captives in Babylon (ver. 21). The fruitful land, the glory of all lands, was now turned into a desert, not tilled nor husbanded. The pastures were not clothed as they used to be with flocks, nor the valleys with corn, but all lay neglected.—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 1-16. When the wickedness of nations provokes God to remove wise and pious princes, and to send others of a contrary character, avowed impiety and desolating judgment may be expected to come in like a flood, and bear down all before them. Indeed, Providence often raises up such worthless rulers, one after another, to scourge a guilty land; and then every change proves a step towards more complete destruction.—*Scott.*

CHAP. I. PROCLAMATION OF CYRUS.—Ver. 1. Now here we are told, 1. Whence this proclamation took its rise: "The Lord stirred up the spirit of Cyrus." Note, The hearts of kings are in the hand of the Lord, and, like the rivulets of water, he turneth them which way soever he will. It is said of Cyrus, that he knew not God, nor how to serve him; but God knew him, and how to serve himself by him (Isa. xlv. 4). God governs the world by his influence on the spirits of men, and, whatever good is done at any time, it is God that stirs up the spirit to do it, puts thoughts into the mind, gives to the understanding to form a right judgment, and directs the will which way he pleases. Whatever good offices, therefore, are at any time done for the Church of God, he must have the glory of them. 2. The reference it had to the prophecy of Jeremiah, by whom God had not only promised that they should return, but had fixed the time, which set time to favour Zion was now come. Seventy years were determined (Jer. xxv. 12; xxix. 10); and he that kept the promise made concerning Israel's deliverance out of "Egypt to a day" (Ex. xii. 41), was doubtless as punctual to this. What Cyrus now did, was long since said to be the "confirming of the word of God's servants" (Isa. xliv. 26). Jeremiah, while he lived, was hated and despised; yet thus did Providence honour him long after, that a mighty monarch shall act in pursuance of the word of the Lord by his mouth. 3. The date of this proclamation. It was in his first year—not the first of his reign over Persia, the kingdom he was born to, but the first of his reign over Babylon, the kingdom he had conquered. Those are much honoured whose spirits are stirred up to begin with God, and to serve him in their first years. 4. The publication of it: this was made by word of mouth, he "caused a voice to pass throughout all his kingdom," like a jubilee trumpet (a joyful sabbatical year after many melancholy ones), proclaiming liberty to the captives; the publication was made also by writing, that it might be the more satisfactory, and might be sent to those distant provinces where the ten tribes were scattered in Assyria and Media (2 Kings xvii. 6).—*Henry.*

ITS FIRST RESULTS.—Ver. 5, 6. Some readers may perhaps wonder that on this proclamation of Cyrus the Jews did not assemble in one body, and directly go and take possession of their ancient inheritance; but a little reflection shews the matter in another light.—The city and temple lay a heap of ruins, and it would cost immense labour and expense to rebuild them. The land was either wholly desolate or occupied by encroaching neighbours, and in either case it would require some time and trouble to procure for themselves habitations and provisions. The journey was long, arduous, and perilous to those who were attended with families and substance; and many enemies would endeavour to plunder them by the way as far as they could and dared. None of the Jews had seen Jerusalem or the temple, except such as were above fifty

B.C. 536—B.C. 536.

where he sojourneth, [i]let the men of his place [l]help him with silver, and with gold, and with goods, and with beasts, besides [k]the freewill-offering for the house of God that *is* in Jerusalem.

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all *them* [l]whose spirit God had raised, to go up to build the house of the LORD which *is* in Jerusalem.‡

6 And all they that *were* about them [2]strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was [m]willingly offered.

7 ¶ Also [n]Cyrus the king brought forth the vessels of the house of the LORD, which [o]Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto [p]Sheshbazzar, the prince of Judah.

9 And this *is* the number of them: thirty [q]chargers of gold, a thousand chargers of silver, [r]nine and twenty knives,

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All [s]the vessels of gold and of silver *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with *them of* the [3]captivity that were brought up from Babylon unto Jerusalem.

CHAPTER II.

1 *The number of the people who returned from Babylon.* 64 *Their number and substance.* 68 *Their oblations.*

NOW these *are* [a]the children of the province* that went up out of the captivity, of those which had been carried away, [b]whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

2 Which came with [c]Zerubbabel: [d]Jeshua,† Nehemiah, [e]Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

[i] Acts xxiv. 17. 3 John 6, 7.
[l] *Lift him up.*
[k] ii. 68, 69.
[l] Phil. ii. 13. Jam. i. 16, 17.
‡ There were some of other tribes besides Judah and Benjamin that went up (1 Chr. ix. 3), though these were the principal, who all needed a special motion from God to quicken and encourage them to this enterprise; the difficulties being so great which they were to encounter in a long journey, and their country lying waste when they came thither. This made those who had got possessions in Babylon, to choose to stay there.—PATRICK.
[2] *Helped them.*
[m] Ps. cx. 3. 2 Cor. ix. 7.
[n] vi. 5.
[o] 2 Kings xxv. 13-16.
[p] Hag. i. 1, 14; ii. 2-4.
[q] 1 Kings vii. 50. Matt. xiv. 8.
[r] Matt. x. 29-31.
[s] Rom. ix. 23. 2 Tim. ii. 19-21.
[3] *Transportation.*

CHAP. II.

[a] Neh. vii. 6.
* *Children of the province*—that is, of Babylon, as what follows clearly proves. Those of the tribes of Judah and Benjamin returned first to the city of their fathers. — BOOTHROYD.
[b] 2 Kings xxiv. 14-16.
[c] i. 11, *Sheshbazzar.* Hag. ii. 2, 4.
[d] Hag. i. 12, 14; ii. 4.
† *Jeshua.*—He was the high priest, and, as such, is mentioned before the rest; he held the office by lineal descent, being grandson of Seraiah, who was high priest when Jerusalem was destroyed.—DR LIGHTFOOT.
[e] Neh. vii. 7, *Azariah, Nahamani, Raamiah, Mispereth, Nehum.*

[f] viii. 3, *Pharosh,* Neh. vii. 8.
‡ The numbers mentioned in the ensuing catalogue belonged chiefly to the tribes of Judah and Benjamin—some of them being denominated from the chief ancestors of their families, and others from the places or great towns which they formerly inhabited in those two tribes. It is probable that all who are here set down gave in their names as intending to return to Judea, though some of them might change their intentions, or die by the way; and others, who are not in this register, might afterwards join themselves to the number: which is the most probable reason of the differences in the numbers here given by Ezra, and those given by Nehemiah (Neh. vii.)—PYLE.
[g] Neh. vii. 9.
[h] Neh. vi. 18.
[i] Neh. vii. 11, 2818.
[k] viii. 9.
[l] Neh. vii. 12.
[m] Neh. vii. 13, 845.
[n] Neh. vii. 14.
[o] Neh. vii. 15, *Binnui:* 648.
[p] Neh. vii. 16, 628.
[q] Neh. vii. 17, 2322.
[r] Neh. vii. 18, 667.
[s] Neh. vii. 19, 2067.
[t] Neh. vii. 20, 655.
[u] Neh. vii. 21.
[x] Neh. vii. 23, 324.
[y] Neh. vii. 24, *Hariph.*
[z] Neh. vii. 22, 328.
[a] Neh. vii. 25, *Gibeon.*
[b] 1 Chr. ii. 50-52.
§ Either of a man called *Beth-lehem,* or the *Beth-lehemite,* by way of eminency, or of the place so called. And so these were the remainders of the inhabitants of that city. And the like may be said of the two following names, Netophah and Anathoth, or others of the like nature.—POOLE.
[c] Neh. vii. 26.
[d] Neh. vii. 27.
‖ *Anathoth*—a famous place in the tribe of Benjamin, where the prophet Jeremiah was born. But there are those who think it not improbable, that these were cities in the country of Babylon, which the Jews had built, and called by the names of those cities in their own country, from whence they were banished, of which they were desirous to preserve a remembrance.—PATRICK.
[e] Neh. vii. 28, *Beth-azmaveth.*
[f] Neh. vii. 29, *Kirjath-jearim.*
[g] Josh. xviii. 24.

3 The children of [f]Parosh,‡ two thousand an hundred seventy and two.

4 The children of [g]Shephatiah, three hundred seventy and two.

5 The children of [h]Arah, seven hundred seventy and five.

6 The children of [i]Pahath-moab, of the children of Jeshua *and* [k]Joab, two thousand eight hundred and twelve.

7 The children of [l]Elam, a thousand two hundred fifty and four.

8 The children of [m]Zattu, nine hundred forty and five.

9 The children of [n]Zaccai, seven hundred and threescore.

10 The children of [o]Bani, six hundred forty and two.

11 The children of [p]Bebai, six hundred twenty and three.

12 The children of [q]Azgad, a thousand two hundred twenty and two.

13 The children of [r]Adonikam, six hundred sixty and six.

14 The children of [s]Bigvai, two thousand fifty and six.

15 The children of [t]Adin, four hundred fifty and four.

16 The children of [u]Ater of Hezekiah, ninety and eight.

17 The children of [x]Bezai, three hundred twenty and three.

18 The children of [y]Jorah, an hundred and twelve.

19 The children of [z]Hashum, two hundred twenty and three.

20 The children of [a]Gibbar, ninety and five.

21 The [b]children of Beth-lehem,§ an hundred twenty and three.

22 The men of [c]Netophah, fifty and six.

23 The men of [d]Anathoth,‖ an hundred twenty and eight.

24 The children of [e]Azmaveth, forty and two.

25 The children of [f]Kirjath-arim, Chephirah, and Beeroth, seven hundred and forty and three.

26 The children of [g]Ramah and Gaba, six hundred twenty and one.

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years of age, at which period of life the spirit of enterprise commonly begins to decline. Few were attached to the temple by true piety, and most of them wanted even that attachment which men naturally feel for the land of their nativity, having been born in the places where they were then settled. Some persons of true and eminent piety were so situated that they did not think it their duty to remove, as Daniel in the court of Cyrus; others would be hindered by the infirmities of old age, and the peculiar circumstances of their families and connections. In short, the difficulties, hardship, and peril were manifest; the success of the attempt would be doubtful to all but those that were "strong in faith;" its temporal advantages were remote and precarious, and not worth the venture, especially to such as had obtained comfortable settlements or occupations in the land of their captivity. Even the spiritual advantages would appear to the pious mind more intended for posterity than for that generation; and to engage in it, in this view, would require vigorous faith, lively hope, and an active zeal for the honour of God, and the benefit of his Church, and establishment of his worship in ages to come.—We may conclude, that in consequence of the captivities, many Israelites, and some of the Jews, were finally incorporated with the heathen among whom they dwelt; yet these calamities seem to have had a very good effect on considerable numbers. The chief fathers of Judah and Benjamin, who had the greatest influence in their tribes, first moved in this undertaking; and they were joined by the leading men among the priests and Levites, which doubtless rendered the design more reputable; and thus a considerable number were encouraged to attend them, whilst others assisted and sent oblations for the intended temple.

THE PROPOSED RETURN.—Ver. 11. Many more returned than we read of being carried away captive; but as the land had been utterly desolated, all the surviving inhabitants must have been driven into other countries, and most of them into those lands which had been subject to the kings of Babylon, and which were now fallen under the dominion of the kings of Persia: and doubtless many of the ten tribes accompanied the Jews at this time. It is, however, evident that a great majority, even of the latter, chose to continue in the settlements which they had there gained. Some of them afterwards returned, but very many never did; and immense numbers of Jews were from that time dispersed in every city and country, over all that part of the world. So that the new settlement in Judea and at Jerusalem formed but a small part of that people, as they continued to be distinguished from other nations; for they still increased and multiplied very rapidly, according to the promise of God to their fathers. It is worthy of observation, that no Jews who chose to go were excluded by Cyrus's proclamation; yet the language of the sacred historian implies that none would actually have gone, if He who "stirred up the spirit of Cyrus" had not also "stirred up the spirit of the people" to avail themselves of this permission (the original words are the same in both clauses). This transaction (as Archbishop Usher has particularly observed) furnishes a most striking *illustration,* or, as I would rather say, *representation,* of the way in which the gospel is proposed to sinners, and embraced by believers. It is in general set before the ruined descendants of Adam; with the Saviour's most solemn assurance, that "him who cometh—he will in no wise cast out." Yet, "no man can come unto him except the Father draw him."—*Scott.*

CHAP. II. CENSUS OF THE RESTORED CAPTIVES—THE PEOPLE.—Ver. 1. We may observe here, 1. That an account was kept in writing of the families that came up out of captivity, and the numbers of each family, (1.) For their honour, as part of their recompense for their faith and courage, their confidence in God, and their affection to their own land, and to stir up others to follow their good example. Those that honour God, he will thus honour. The names of all those Israelites indeed, that accept the offer of deliverance by Christ, shall be found to their honour in a more sacred record than this, even in "the Lamb's book of life." (2.) For the benefit of posterity, that they might know from whom they descended, and to whom they were allied. 2. That they are called "children of the province." Judah, that had been an illustrious kingdom, to which other kingdoms had been made provinces, subject to it, and dependent on it, was now itself made a province, to receive laws and commissions from the king of Persia, and to be accountable to him. See how sin diminishes and debases a nation, which righteousness would exalt. But by thus being made servants (as the patriarchs by being sojourners in a country which was theirs by promise) they were reminded of the "better country, that is the heavenly" (Heb. xi. 16), a "kingdom which cannot be moved" or changed into a province. 3. That they are said to come "every one to his city," that is, the city appointed them, in which appointment an eye, no doubt, was had to their former settlement by Joshua; and to that, as near as might be, they returned, for it does not appear that any others, at least any that were able to oppose them, possessed them in their absence. 4. That

B.C. 536—B.C. 536.

27 The men of [h]Michmas, an hundred twenty and two.

28 The men of Beth-el and [i]Ai, two hundred twenty and three.

29 The children of [k]Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other [l]Elam,¶ a thousand two hundred fifty and four.

32 The children of [m]Harim, three hundred and twenty.

33 The children of [n]Lod, [l]Hadid, and Ono, seven hundred twenty and five.

34 The children of [o]Jericho, three hundred forty and five.

35 The children of [p]Senaah,* three thousand and six hundred and thirty.

36 ¶ The priests:† the children of [q]Jedaiah, of the house of [r]Jeshua, nine hundred seventy and three.

37 The children of [s]Immer, a thousand fifty and two.

38 The children of [t]Pashur, a thousand two hundred forty and seven.

39 The children of [u]Harim, a thousand and seventeen.

40 ¶ The Levites: the children of Jeshua, and Kadmiel, of the children of [x]Hodaviah, seventy and four.

41 The singers:‡ the children of [y]Asaph, an hundred twenty and eight.

42 The children of [z]the porters:§ the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all an hundred thirty and nine.

43 ¶ The [a]Nethinims:‖ the children of Ziha, the children of [b]Hasupha, the children of Tabbaoth,

44 The children of Keros, the children of [c]Siaha, the children of Padon,

45 The children of [d]Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of [2]Shalmai, the children of Hanan,

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of [e]Paseah, the children of Besai,

50 The children of Asnah, the children of [f]Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of [g]Bazluth, the children of Mehida, the children of Harsha,

53 The children of Barkos, the children of Sisera, the children of [h]Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of [i]Solomon's servants:¶ the children of Sotai, the children of Sophereth, the children of [k]Peruda,

56 The children of [l]Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of [m]Pochereth of Zebaim, the children of [n]Ami.

58 All the [o]Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

59 And these *were* they which went up from Tel-melah,* [p]Tel-harsa, Cherub, Addan, *and* Immer; but they could not shew their father's house, and their [3]seed, whether they *were* of Israel:†

60 The children of [q]Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of [r]the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; (which took a wife of the daughters of [s]Barzillai, the Gileadite, and was called after their name:)‡

62 These sought their register *among* those that were reckoned by genealogy, but they were not found; [t]therefore were they, as polluted, put from the priesthood.

[h] Is. x. 28, *Michmash.*
[i] Gen. xii. 8, *Hai.*
[k] Neh. vii. 33.
[l] Neh. vii. 34.
¶ There is another Elam mentioned in ver. 7, which argues the former to be the name of a town, from which the very same number of persons went up that there did from this. —PATRICK.
[m] Neh. vii. 35.
[n] Neh. vi. 2.
[1] *Harid.*
[o] Neh. vii. 36.
[p] Neh. vii. 38, 3930.
* *Senaah.* — It is uncertain whether this be the name of a person or of a place; but the greatest number of persons went from hence that did from any of the foremen-tioned.—PATRICK.
† It hence appears, that, of the twenty-four courses of the priests that were carried away to Babylon, only four returned, making a number of about 4289 persons, the rest being either extinct, or staying behind. But these so subdivided themselves that the twenty-four courses were made up again, and retained the same titles which were held before.—DEAN PRIDEAUX.
[q] 1 Chr. ix. 10.
[r] Neh. vii. 39.
[s] 1 Chr. xxiv. 14.
[t] Neh. vii. 41.
[u] Neh. vii. 42.
[x] iii. 9, *Judah.* Neh. vii. 43, *Hodevah.*
‡ *The singers*—viz., the holy ones of the temple.—DIODATI.
[y] Neh. vii. 44, 143.
[z] Neh. vii. 45, 138.
§ *The porters* — viz., of the temple. —DIODATI.
[a] Neh. vii. 46-56.
‖ Generally taken to be of the race of the Gibeonites, who being given to the service of the temple were called Nethinims, which imports *given.* But this is a mistake, the Nethinims being those whom David gave to help the Levites.—PATRICK.
[b] Neh. vii. 46, *Hashupha.*
[c] Neh. vii. 47, *Sia.*
[d] Neh. vii. 48, *Lebana, Hagaba.*
[2] *Shamlai.*
[e] Neh. vii. 51, *Phaseah.*
[f] Neh. vii. 52. *Meunim, Nephishesim.*
[g] Neh. vii. 54, *Bazlith.*
[h] Neh. vii. 55, *Tanah.*
[i] 1 Kings ix. 21.
¶ Descendants of artificers, who were employed in the building of Solomon's temple, who becoming proselytes, were, with their children and posterity, appointed by Solomon for its perpetual conservation and reparation. —PATRICK.
[k] Neh. vii. 57, *Perida.*
[l] Neh. vii. 58, *Jaala.*
[m] Neh. vii. 59, *Pochereth.*
[n] Neh. vii. 59, *Amon.*
[o] Neh. vii. 60.
* *Tel-melah.*-They seem to be names of provinces or cities of Chaldea. *They could not*—and therefore they could not be put into any ancient possession of goods and holy offices.—DIODATI.
[p] Neh. vii. 61, *Telharesha, Addon.*
[3] *Pedigree.*
† The reason of this exactness is plain from this, that such of the Jews as believed their prophets, expected a return into their native land after a period of 70 years, and preserved their genealogies as the title on which they might resume their properties (Jer. xxxii. 14).—GRAVES.
[q] Neh. vii. 62, 642.
[r] Neh. vii. 63, 64.
[s] 2 Sam. xix. 31-39.
‡ To wit, Barzillai, which name he preferred before that of his own family, accounting it, as it seems, a greater honour to be allied to so noble a family than to be a priest of the Lord. But by this ambition he deprived himself of the honour and advantage of the priesthood, as it is here noted (ver. 62). —POOLE.
[t] Lev. xxi. 21-23.

the leaders are first mentioned (ver. 2). Zerubbabel and Jeshua were their Moses and Aaron—the former, their chief prince; the latter, their chief priest. Nehemiah and Mordecai are mentioned here—some think, not the same with the famous men we afterward meet with of those names. Probably they were the same, but afterward returned to court for the service of their country. 5. Some of these several families are named from the persons that were their ancestors, others from the places in which they had formerly resided; as with us many surnames are the proper names of persons, others of places. 6. Some little difference there is between the numbers of some of the families here and in Neh. vii., where this catalogue is repeated, which might arise from this, that some who had given in their names at first to come afterward drew back—said, "I go, sir, but went not," which would lessen the number of the families they belonged to; others, "that declined" at first, "afterward repented and went," and so increased the number. 7. Here are two families that are here called "the children of Elam"—one ver. 7, another ver. 31—and, which is strange, the number of both is the same, 1254. 8. The children of Adonikam, which signifies "a high lord," were 666, just the "number of the beast" (Rev. xiii. 18), which is there said to be "the number of a man," which Mr Hugh Broughton thinks has reference to this man. 9. The children of Beth-lehem (ver. 21) were but 123, though it was David's city; for Beth-lehem was "little among the thousands of Judah," yet there must the Messiah arise (Mic. v. 2). 10. Anathoth had been a famous place in the tribe of Benjamin, and yet here it numbered but 128 (ver. 23), which is to be imputed to the Divine curse which the men of Anathoth brought upon themselves by persecuting Jeremiah, who was of their city (Jer. xxi. 23). "There shall be no remnant of them, for I will bring evil upon the men of Anathoth." And see Isa. x. 30, "O poor Anathoth!" Nothing brings ruin on a people sooner than persecution.

CENSUS OF THE SACRED ORDER—PRIESTS.—Ver. 36. Here is, 1. An account of the priests that returned, and they were a considerable number—about a tenth part of the whole company; for the whole were above forty-two thousand (ver. 64), and four families of priests made up above forty-two hundred (ver. 36, 39), thus was the tenth, God's part, a blessed decimation. Three of the fathers of the priests here named were heads of courses (1 Chron. xxiv. 7, 8, 14). The fourth was Pashur (ver. 38). If these were of the posterity of that Pashur that abused Jeremiah (Jer. xx 1), it is strange that so bad a man should have so good a seed, and so numerous.

THE LEVITES.—Ver. 40. I cannot but wonder at the small number of them, for, taking in both the singers and the porters (ver. 40-42), they did not make 350. Time was, when the Levites were more forward to their duty than the priests (2 Chron. xxix. 34), but they were not so now. If one place, one family, has the reputation for pious zeal now, another may have it another time. "The wind blows where it listeth," and shifts its points.

NETHINIMS.—Ver. 43. Who, it is supposed, were the Gibeonites, *given* (so their name signifies) by Joshua first (Josh. ix. 27), and again by David (Ezra viii. 20), when Saul had expelled them, to be employed by the Levites in the work of God's house, as hewers of wood and drawers of water; and with them of the children of Solomon's servants, whom he gave for the like use (whether they were Jews or Gentiles does not appear), and who are here taken notice of among the retainers of the temple, and numbered with the Nethinims (ver. 55, 58). Note, It is an honour to belong to God's house, though in the meanest office there.—*Henry.*

THE TOTAL NUMBER.—Ver. 64. The number of the several families amounts only to 29,818, and those in Nehemiah to 31,089; yet the sum total is in both said to be 42,360, besides their servants (Neh. vii. 66). The surplus are supposed to have been Levites who could not produce their genealogy, and Israelites from the other tribes, who accompanied their brethren of Judah and Benjamin. "It is remarkable that the two accounts" (of Ezra and Nehemiah) "agree in the total amount, and the sum of the numbers, as separately detailed, will correspond, if to the 29,818 specified by Ezra we add the 1,765 persons reckoned by Nehemiah, which Ezra has omitted; and on the other hand, to the 31,089 enumerated by Nehemiah add the 494, which is an overplus in Ezra not noticed by Nehemiah, both writers including in the sum total 10,777 of the mixed multitude, not particularised in the individual detail."—"Prideaux attributes the difference to alterations made by Nehemiah, in compliance with changes that had happened since the departure from Babylon."—"The accounts unquestionably agreed when they were received into the canon, except where there might be some cause for variation; and probably the differences that now exist have originated in the carelessness of the copyists." [*Gray's Key.*]—*Scott.*

LIBERAL OFFERINGS.—Ver. 68, 69. It is said, 1. That they "came to the house of the Lord at Jerusalem," and yet that house, that holy and beautiful house, was now in ruins, a heap of rubbish; but, like their father Abraham, when the altar was gone, they came with devotion to "the place of the altar" (Gen. xiii. 4); and it is the character of the genuine sons of Zion, that they favour "even the dust thereof" (Ps. cii. 14). 2. That they offered freely toward the "setting of it up in its place." That, it seems, was the first house they talked of setting up; and though they came off a journey, and were beginning the world (two chargeable things), yet they offered, and offered freely, toward the building of the temple. Let none complain of the necessary expenses of their religion, but believe that, when they come to balance the account, they will find that it cleare the cost. Their offering was nothing in comparison with the offerings

63 And the [4]Tirshatha[§] said unto them, that they [u]should not eat of the most holy things, till there stood up a priest with [x]Urim[‖] and with Thummim.

64 ¶ The whole congregation together *was* [y]forty and two thousand three hundred *and* threescore,¶

65 Besides their [z]servants and their maids, of whom *there were* seven thousand three hundred thirty and seven; and *there were* among them [a]two hundred singing-men and singing-women.

66 Their horses *were* seven hundred thirty and six; their mules, two hundred forty and five;

67 Their camels, four hundred thirty and five; *their* asses, six thousand seven hundred and twenty.

68 ¶ And *some* of the chief of the fathers,* when they came to the house of the LORD which *is* at Jerusalem, [b]offered freely for the house of God, to set it up [c]in his place:

69 They gave after their ability, unto [d]the treasure of the work, threescore and one thousand drams† of gold, and five thousand pound of silver, and one hundred priests' garments.‡

70 So [e]the priests, and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAPTER III.

1 *The altar is set up.* 4 *Offerings renewed.* 8 *The foundation of the temple laid.*

AND when [a]the seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together [b]as one man to Jerusalem.

2 Then stood up [c]Jeshua the son of Jozadak, and his brethren the priests, and [d]Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, [e]as *it is* written in the law of Moses, the man of God.

3 And they set [f]the altar upon his bases;* ([g]for fear *was* upon them because of the people of those countries;) and they offered burnt-offerings thereon unto the LORD, *even* [h]burnt-offerings morning and evening.

4 ¶ They kept also [i]the feast of tabernacles, as *it is* written, and *offered* [k]the daily burnt-offerings by number, according to the custom, [l]as the duty of every day required;

5 And afterward† *offered* [l]the continual burnt-offering, both of the new moons, and of all the set feasts of the LORD *that were* consecrated, and of every one that [m]willingly offered a freewill-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD: but [2]the foundation of the temple of the LORD was not *yet* laid.

7 ¶ They [n]gave money also unto the masons, and to the [3]carpenters; and [o]meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of [p]Joppa, [q]according to the grant that they had of Cyrus‡ king of Persia.

8 ¶ Now, in the second year of their coming unto the house of God at Jerusalem, in the second month, began [r]Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from [s]twenty years old and upward, to set forward the work of the house of the LORD.§

9 Then stood Jeshua *with* his sons and his brethren, Kadmiel and his sons, the sons of [t]Judah, [4]together, to set forward the workmen in the house of God; the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they [u]set the priests in their apparel with [x]trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, [y]after the ordinance of David king of Israel.

11 And they sang together by course, in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever toward Israel. And all the people [z]shouted with a great shout, when they praised the LORD, [a]because the foundation of the house of the LORD was laid.

12 But [b]many of the priests and Levites, and chief of the fathers, *who were* ancient men, that had seen the first house, [c]when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:

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[4] *Governor.*

§ *The Tirshatha.*—It seems to be the name of some Chaldean office, as governor, lieutenant, or commissary, given to Zerubbabel or Sheshbazzar (chap. i. 8; Neh. x. 1).—DIODATI.

[u] Lev. ii. 3, 10; xxii. 2.

[x] Ex. xxviii. 30.

‖ *With Urim*—*i. e.*, until God himself declared their descent. From this it appears, that they had lost these, whatever they were.—BOOTHROYD.

[y] Neh. vii. 66-69.

¶ These several sums before mentioned amount to 29,818, so there want 12,542 to complete the number. These were either of the other tribes beside Judah and Benjamin, or such as were supposed to be Israelites, but could not find their genealogies.—POOLE.

[z] Is. xiv. 1, 2.

[a] Ex. xv. 20, 21. Matt. ix. 23.

* When they were come to Jerusalem, they visited their beautiful house, though in ruins; and grieving to see it in the dust, generously contributed, according to their abilities, for its restoration. They were not rich now, as in David's days, but their deep poverty abounded to the riches of their liberality, and made the gift more acceptable.—HAWEIS.

[b] Ex. xxxv. 5, 29; xxxvi. 3.

[c] 1 Chr. xxii. 1. 2 Chr. iii. 1.

[d] 1 Kings vii. 51.

† *Drams*—that is, *Darics.* These were coined by Cyaxares or Darius, during the two years he reigned at Babylon. The gold was uncommonly pure; and these pieces continued in circulation in Asia and Greece for a long time. They were worth about twenty-five shillings of our money.—PRIDEAUX.

‡ Which, as according to the Eastern custom, they were laid up for treasure, were necessary for the service of the temple.—GILL.

[e] 1 Chr. ix. 2.

CHAP. III.

[a] Ex. xxiii. 14-17.

[b] Jud. xx. 1. Acts iv. 32. 1 Cor. i. 10.

[c] Hag. i. 1, 12, 14.

[d] Zech. iv. 6-10, Matt. i. 12, 13, *Zorobabal, Salathiel.*

[e] Ex. xx. 24, 25.

[f] 2 Chr. iv. 1.

* *Upon his bases*—*i.e.*, in the place where it anciently stood; which was done by the authority of the prophets, who were then among them. Till the temple could be built, they erected a tabernacle in which the service of God was performed, as it was before Solomon's temple was built. It did not stand on mount Moriah, but on mount Zion; and therefore the altar was also there, and not in the place where it anciently stood till the temple was finished.—PATRICK.

[g] Ps. xxvii. 1, 3.

[h] Ex. xxix. 38-42.

[i] Ex. xxiii. 16. John vii. 2, 37.

[k] Num. xxix. 12.

[l] *The matter of the day in his day.*

† *Afterward*—viz., after they had new set up and dedicated the altar, they continued sacrificing upon it.—DIODATI.

[l] Ex. xxix. 38-42.

[m] Lev. i. 3. Deut. xii. 6, 17.

[2] *The temple of the LORD was not yet founded.*

[n] 2 Kings xii. 11.

[3] *Workmen.*

[o] 1 Kings v. 9-11. Acts xii. 20.

[p] 2 Chr. ii. 16.

[q] vi. 3-5.

‡ Cyrus, we may suppose, had specially commanded the inhabitants of Tyre and Sidon to afford them their assistance.—PATRICK.

[r] *See on* 2.

[s] Num. iv. 3. 1 Chr. xxiii. 24, 32.

§ Where so much was to be done, and so few to do it, it became necessary, not only to task human power to the uttermost, but somewhat to relax the law which precluded the Levites from assisting till the thirtieth year of their age. Here, from twenty years and upwards, they were engaged in setting forward the work of the house.—DR JOHN CAMPBELL.

[t] ii. 40, *Hodaviah.* Neh. vii. 43, *Hodevah.*

[4] *As one.*

[u] Ex. xxviii. 40-42. 1 Sam. xxii. 18.

[x] Num. x. 1-10. 1 Chr. xv. 24.

[y] 2 Chr. xxix. 25.

[z] Josh. vi. 5, 10.

[a] Ps. cii. 13, 14.

[b] Hag. ii. 3.

[c] Is. xli. 14. Dan. ii. 34, 35.

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of the princes in David's time—then they offered by talents (1 Chron. xxix. 7), now by drams; yet these drams, being after their ability, were as acceptable to God as those talents, like the widow's two mites. The 61,000 drams of gold amount, by Cumberland's calculation, to so many pounds of our money, and so many groats. Every maneh, or pound of silver, he reckons to be sixty shekels, namely, thirty ounces, which we may reckon seven pounds ten shillings of our money, so that this 5000 pounds of silver will be above £37,000 of our money. It seems God had blessed them with the increase of their wealth, as well as of their numbers, in Babylon; and as God had prospered them, they gave cheerfully to the service of his house. 3. That they "dwelt in their cities" (ver. 70). Though their cities were out of repair, yet, because they were their cities, such as God had assigned them, they were content to dwell in them, and were thankful for liberty and property, though they had little of pomp, plenty, or power. Their poverty was a bad cause, but their unity and unanimity were a good effect of it. Here was room enough for them all, and all their substance, so that there was no strife among them, but perfect harmony, a blessed presage of their settlement, as their discords, in the latter times of that state, were of their ruin.—*Henry.*

CHAP. III. RESTORATION OF THE NATIONAL WORSHIP.—Ver. 1. It is probable that the Jews began their journey in the beginning of the spring, and that they did not reach Jerusalem till three or four months after (chap. vii. 9). They employed a short time in providing habitations and necessaries for their families, and then they all met together in the seventh month. This was the season of the first solemnities which occurred after their arrival. On the first day the feast of trumpets was kept; the great day of atonement followed on the tenth, and the feast of tabernacles began on the fifteenth. All these they seemed to have observed with great devotion. Ver. 2, 3. The Jews built the altar upon the same foundation, and therefore of the same size, with that of Solomon. Probably it was formed of rough stones, with a large hearth of brass on the top. So large an altar, built all of brass, would have cost a sum far beyond their present circumstances. The fear of the tribes or nations around them, whom they knew to be their enemies, did not induce the people to take arms, or to erect fortifications, but to prepare an altar, and offer sacrifices, by which they put themselves under the protection of God (ver. 4). "Which put this poor people to great expenses; but their piety was now such that they valued nothing so much as the service of God."—(*Bp. Patrick.*) Ver. 5, 6. Some of the people had come to Jerusalem, and had prepared the altar before the first day of the seventh month. And the rest being assembled as one man, they then began their solemn worship with the daily sacrifices, those appointed for the new moons, and those for the feast of trumpets. Besides those sacrifices which were expressly appointed, many "willingly offered free-will-offerings unto the LORD." Until the temple was completed, it is likely they had a tabernacle near the altar, where the sacred vessels and treasures were deposited and attended.—*Scott.*

FOUNDATION OF THE SECOND TEMPLE.—Ver. 12. Those that remembered the glory of the first temple, which Solomon built, and considered how far this was likely to be inferior to that, perhaps in dimensions, certainly in magnificence and sumptuousness, "wept with a loud voice" (ver. 12). If we date the captivity with the first from the fourth of Jehoiakim, it was but fifty-two years since the temple was burnt—if from Jeconiah's captivity, it was but fifty-nine, so that many now alive might remember it standing; and a great mercy it was to the captives that they had the lives of so many of their priests and Levites lengthened out, who could tell them what they themselves remembered of the glory of Jerusalem, to quicken them in their return. These lamented the disproportion between this temple and the former. And, 1. There was some reason for it; and if they turned their tears into the right channel, and bewailed the sin that was the cause of this melancholy change, they did well. Sin sullies the glory of any Church or people, and when they find themselves diminished and brought low, that must bear the blame. 2. Yet it was their infirmity to mingle those tears with the common joys, and so to cast a damp upon them. They "despised the day of small things," and were unthankful for the good they enjoyed, because it was not so much as their ancestors had, though it was much more than they deserved. In the harmony of public joys, let not us be jarring strings. It was an aggravation of the

13 So that the people could not discern the noise of the shout of joy from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAPTER IV.

1 *The building hindered.* 7 *The letter to Artaxerxes.* 17 *His decree to stop the work.*

NOW, when [a]the adversaries* of Judah and Benjamin heard that the [1]children of the captivity builded the temple unto the LORD God of Israel;

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, [b]Let us build with you:† for we seek your God,‡ as ye *do;* and we do sacrifice unto him since the days of [c]Esar-haddon king of [d]Assur, which brought us up hither.

3 But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [e]Ye have nothing to do§ with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as [f]king Cyrus the king of Persia hath commanded us.

4 Then the people of the land [g]weakened the hands of the people‖ of Judah, and [h]troubled them in building,

5 And [i]hired counsellors against them,¶ to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of [2]Ahasuerus, in the beginning of his reign, [k]wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of Artaxerxes* wrote [3]Bishlam, Mithredath, Tabeel, and the rest of their [4]companions, unto Artaxerxes king of Persia; and the writing of the letter *was* written in [l]the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellor, and Shimshai the [5]scribe, wrote a letter against Jerusalem to Artaxerxes the king in this sort:

9 Then *wrote* Rehum the chancellor, and Shimshai the scribe, and the rest of their [6]companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, [m]the Susanchites, the Dehavites, *and* the [n]Elamites,

10 And the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the river, and [7]at such a time.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king; Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews, which came up from thee to us are come unto Jerusalem, building the [o]rebellious and the [p]bad city, and have [8]set up the walls *thereof,* and [9]joined the foundations.

13 Be it known now unto the king, that [q]if this city be builded, and the wall set up *again, then* will they not [1]pay toll, tribute, and custom,† and *so* thou shalt endamage the [2]revenue of the kings.

14 Now, because we [3]have maintenance from *the king's* palace, [r]and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers:‡ so shalt thou find in the book of the records, and know, that [s]this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have [t]moved sedition [5]within the same of old time; [t]for which cause was this city destroyed.§

16 We certify the king, that if this city be builded *again,* and the walls thereof set up, by this means [u]thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellor, and *to* Shimshai the scribe, and *to* the rest of their [6]companions that dwell in Samaria, and *unto* the rest beyond the river, [x]Peace, and at such a time.

18 The letter which ye sent unto us hath been plainly read before me.‖

19 And [7]I commanded, and [y]search hath been made, and it is found, that this city of old time

B.C. 535—B.C. 522.

CHAP. IV.

[a] 1 Chr. xxii. 9, 10. Neh. iv. 1-11.

* These were of those wicked Samaritans, and that mixture of nations wherewith the kings of Assyria had peopled the land which belonged to the ten tribes (2 Kings xvii. 24), who were ever after the Jews' hereditary enemies.—DIODATI.

[1] *Sons of the transportation.*

[b] Prov. xxvi. 23-26. Gal. ii. 4. 2 Tim. iii. 8.

† This people, no doubt, were desirous to partake of the privileges which were granted to the Jews by the king of Persia; and so not only offered their assistance towards the building of the temple, but would have been one people with them; so the following words import.—PATRICK.

‡ *We seek your God.*—This was false, for they did not worship him alone, but with idols.—GILL.

[c] 10, *Asnapper.*

[d] Gen. x. 11. Is. xxxvii. 37, *Assyria.*

[e] Neh. ii. 20. John iv. 22, 23.

§ You being a profane people and idolaters (2 Kings xvii. 41), can have no part in the building, nor make any use of this temple.—DIODATI.

[f] Is. xliv. 28. Matt. x. 16.

[g] Neh. vi. 9. Jer. xxxviii. 4.

‖ Discouraged them in their undertakings by false reports and slanders, and perhaps by threatenings.—PATRICK.

[h] Neh. iv. 7, 8, 11.

[i] Ps. ii. 1, 2. Acts xxiv. 1.

¶ *Hired counsellors against them*—who by their artifices and interests in the Persian court should give some stop to their work.—POOLE.

[2] *Ahashverosh.*

[k] Matt. xxvii. 37. Rev. xii. 10.

* The same with Ahasuerus and Cambyses. This was a common name to the kings of Persia—generally believed, as well as Xerxes, to have been assumed by the Persian kings from the time of Cyrus the great.—A. CLARKE.

[l] *In peace.*

[3] *Societies.*

[4] Is. xxxvi. 11.

[5] *Secretary.*

[6] *Societies.*

[m] Esth. i. 2.

[n] Gen. x. 22. Acts ii. 9.

[7] *Cheeneth.*

[o] Luke xxiii. 2-5. 1 Thes. v. 22.

[p] Ps. xlviii. 1, 2. Luke xiii. 34.

[8] *Finished.*

[9] *Sewed together.*

[q] Neh. v. 4.

[1] *Give.*

† The distinction between these words has been variously conjectured. One opinion is, that the first word signifies the part which every man paid out of his estate, according to the valuation; the second, that which was paid for every head; and the third, that which was paid for merchandise on the highway.—WITSIUS.

[2] *Strength.*

[3] *Are salted with the salt of the palace.*

[r] Ez. xxxiii. 31. John xii. 5, 6.

‡ *Thy fathers*—viz., kings of Assyria and Babylon, whom the Persians succeeded.—DIODATI.

[s] Neh. ii. 19. Acts xvii. 6, 7.

[4] *Made.*

[5] *In the midst thereof.*

[t] Jer. lii. 3, &c.

§ They mix some truth with abundance of falsehood; for this city could not be rebellious in old time, being subject to none, till in latter times it was conquered by Nebuchadnezzar, against whom they rebelled.—PATRICK.

[u] 2 Sam. viii. 3. 1 Kings iv. 24.

[6] *Societies.*

[x] Luke x. 5. Acts xviii. 26.

‖ The king, without sending persons on the spot to make inquiry, credits the representations which his counsellors, who had been hired probably, strenuously reported (for in a court what will gold not do?) and having found in the records Zedekiah's and Jehoiakim's struggle for liberty, and that former kings of Jerusalem had extended their dominions to the river Euphrates, he readily concludes that the danger was imminent, and bids an immediate stop to be put to the building.—HAWEIS.

[7] *By me a decree is set.*

[y] Deut. xiii. 14. Prov. xxv. 2.

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discouragements they hereby gave to the people, that they were priests and Levites, who should have known and taught others how to be duly affected under various providences, and not to let the remembrance of former afflictions drown the sense of present mercies. This mixture of sorrow and joy here is a representation of this world: some are bathing in rivers of joy, while others are drowned in floods of tears. In heaven, all are singing, and none sighing; in hell, all are weeping and wailing, and none rejoicing; but here, on earth, we can scarcely "discern the shouts of joy from the noise of the weeping."—*Henry.*

CHAP. IV. SAMARITAN PLOT.—Ver. 1, The Cutheans, or Samaritans, who had been planted in the land of Israel by Essor-haddon, had perhaps encroached upon the countries belonging to the Jews, and doubtless they were envious of the favour shewn them by the king of Persia, and thus they took occasion to become their determined enemies. But they were chiefly influenced by the enmity which the seed of the serpent bears to the true Church of God, arising from contrariety of character, and hatred to the holiness of God, as displayed in his holy law, ordinances, truths, and people; and they might also fear lest the establishment of the true worship of JEHOVAH should expose their spurious religion to disgrace. Ver. 2. "We seek," &c. The Samaritans professed to worship the God of Israel, yet they were not guided by his Word, but by their own fancies or traditions in the service which they rendered to him; and they worshipped, with him, their tutelar deities, so that their religion was a mixture of idolatry, superstition, and ignorance, far worse than it was when our Lord himself declared "that they knew not what they worshipped." Ver. 3. The Samaritans were neither Israelites by birth nor yet true proselytes, so that the law of God forbade all coalition with them; neither were they included in the decree of Cyrus. Probably the ruler of the Jews perceived that they only meant to insinuate themselves in order to obtain pre-eminence, foment dissensions, introduce their corruptions, prejudice the minds of the people against their rulers, and, in short, to seize the temple when built for their own use, or to retard, injure, and put a stop to the work. It was, however, plain that they did not mean to unite cordially with them in the worship of the true God alone, according to his written Word, and therefore nothing but mischief could have resulted from so unnatural an alliance. Ver. 4, 6. This opposition of the Samaritans is supposed to have begun soon after the foundation of the temple was laid. During the remainder of the reign of Cyrus, for almost five years, however, they did not openly oppose a work which that prince had commanded, but they discouraged the people, and perhaps intercepted their materials for building; and by bribing counsellors to oppose their application to the ministers of Cyrus for supplies or protection they greatly obstructed the design. This would be more easily done as Daniel, the powerful friend of the Jews, seems to have died about this time.

ITS TEMPORARY SUCCESS.—Ver. 13-16. David and Solomon had reigned over all the countries from the river Euphrates to the river of Egypt, but this was long before the commencement of the Babylonish or Persian monarchies; and after the death of Solomon their successors had been confined within much narrower limits. The Samaritans, however, aimed to insinuate a jealousy into the mind of the king of Persia, that the Jews intended to claim and seize upon all those regions, and hold the whole, as independent on the kings of Persia, than which nothing could be more groundless and absurd. All their offence seems to have been, that they had prepared to defend themselves against their enemies, whilst acting under the authority of Cyrus. The Samaritans cloaked their slander and enmity under the fair pretence of fidelity and gratitude. The ruling persons among them were maintained by revenues from the court of Persia; and it was not meet for them to see the king's dishonour, and the loss which would accrue to him if the Jews were allowed to go on with their undertaking. Ver. 17-24. The king of Persia found by the records that Jerusalem had been the seat of government for powerful princes many ages before, and that afterwards rebellion and sedition had been made in it; and as thus much was true in the letter of the Samaritans, full credit was given them for all that they advanced concerning the progress and intentions of the Jews, and the consequences of their proceedings, though nothing could be more improbable, false, and malicious. A commission, therefore, was sent back, in which the temple was not mentioned (for though that created jealousy in the minds of the Samaritans, it was little regarded by the king of Persia), but they were ordered "to cause them to cease." This was sufficient for their purpose, and without delay they forcibly put a stop to the work.—The usurpation of Smerdis did not continue a whole year, so that their commission was soon vacated; but the Jews, being greatly intimidated, and not so zealous as they had been, the work ceased till the second year of Darius, who, having assisted in killing the usurper, was advanced to the throne in his stead.—*Scott.*

THE GOOD WORK RETARDED.—Ver. 24. The consequence was, that "the work of the house of God ceased" for a time, through the power and insolence of its enemies; and

B.C. 522—B.C. 519.

hath [s]made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been [s]mighty kings also over Jerusalem, which have ruled over all *countries* [a]beyond the river; [b]and toll, tribute, and custom, was paid unto them.

21 Give ye now commandment¶ to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now, when the copy of king Artaxerxes' letter *was* read before Rehum, and Shimshai the scribe, and their companions, [c]they went up in haste to Jerusalem unto the Jews, and made them to cease by [g]force and power.

24 Then ceased the work of the house of God which *is* at Jerusalem.* [d]So it ceased unto the second year of the reign of Darius king of Persia.

CHAPTER V.

Zerubbabel and Jeshua set forward the building of the temple in the reign of Darius.

THEN the prophets, [a]Haggai the prophet, and [b]Zechariah the son of Iddo, prophesied unto* the Jews that *were* in Judah and Jerusalem [c]in the name of the God of Israel, *even* unto them.

2 Then [d]rose up Zerubbabel the son of Shealtiel, and [e]Jeshua the son of Jozadak, and began to build the house of God which *is* at Jerusalem: and with them *were* [f]the prophets of God helping them.

3 ¶ At the same time came to them [g]Tatnai, governor† on this side the river, and Shethar-boznai,‡ and their companions, and said thus unto them, [h]Who hath commanded you to build this house, and to make up this wall?

4 Then said we§ unto them after this manner, [i]What are the names of the men that [l]make this building?

5 But [k]the eye of their God‖ was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

[s] *Lifted up itself.*
[s] 1 Chr. xviii. 3. Ps. lxxii. 8.
[a] Gen. xv. 18.
[b] 2 Chr. ix. 14.

¶ *Give ye now commandment;* Chald. *make a decree.*—Artaxerxes, the king who now reigned, had been a chief leader of the sect of the Magians, to whom the religion of the Jews was in the utmost degree opposed, and the aversion which he had to them on this account, no doubt contributed to induce him to issue this decree against them.—PRIDEAUX.

[g] Prov. iv. 16. Rom. iii. 15.

[g] *Arm and power.*

* *Then ceased the work of the house of God*—for they neither could nor might proceed in that work against their king's prohibition, without a special command from the King of heaven, which they had, chap. v. 1, 2.—POOLE.

[d] Neh. vi. 3, 9. 1 Thes. ii. 18.

CHAP. V.

[a] Hag. i. 1, &c.
[b] Zech. i. 1, &c.
* Rather "prophesied against" them, as the words of the original may be interpreted; for these prophets reproved them because they did not build the temple. They both prophesied in the second year of Darius, as appears from the beginning of their prophecies; one in the sixth, the other in the eighth month.—PATRICK.

[c] Hag. i. 2-8.
[d] Hag. i. 12-15.
[e] Zech. vi. 11. *Joshua—Jesedech.*
[f] Hag. ii. 4-9. 2 Cor. i. 24.
[g] Neh. ii. 7-9.
† That is, governor of the provinces of Syria and Palestine.—PYLE.
‡ These were new governors, the old ones, Rehum, Shimshai, &c., being either dead or removed.—GILL.
[h] Matt. xxi. 23. Acts iv. 7.
§ In the Greek, Syriac, and Arabic translations, the words are, "Then said *they* unto them." If the word *we* be the true reading, there should be no interrogation; but the sense must be, "We" the Jews "said or told unto them after this manner, what were the names — viz., Zerubbabel, Jeshua, Haggai, and Zechariah."—WELLS.

[i] 10.
[l] *Build.*
[k] 2 Chr. xvi. 9. Phil. i. 28.
‖ *Of their God*—*i.e.*, God did safeguard and favour them.—DIODATI.

[l] iv. 9, *Apharsathchites;* vi. 6.
* *In the midst whereof.*
[m] Dan. iii. 9; iv. 1, 19; vi. 21.
¶ The Eastern people are very particular in beginning a letter, and especially keep in view the rank of the individual addressed, and the object of writing.—ROBERTS.
[n] Neh. vii. 6; xi. 3.
[o] Deut. x. 17; xxxii. 31. Ps. cxiv. 3.
* *Great God.*—So the Jews spake, to distinguish their God from all others, who were the gods only of small countries, every one of which had their particular gods.—PATRICK.
[s] *Stones of rolling.*
† *Their names*—who were the first authors and undertakers of all this work.—DIODATI.
[p] Josh. xxiv. 15. Ps. cxix. 46.
[q] 1 Kings vi.; vii. 2 Chr. iii.; iv.; v.
[r] 2 Chr. xxxiv. 24, 25. Is. lix. 1, 2.
[s] Deut. xxviii. 15, &c. 2 Chr. vii. 19-22.
[t] Jer. xxxix. 1, &c. Dan. i. 1, 2.
[u] Is. xliv. 28; xlv. 1.
[x] 2 Chr. xxxvi. 7, 18. Dan. v. 2, 3.
[y] Prov. xxi. 1.
‡ Hence it is evident that Zerubbabel and Sheshbazzar are only two names of the same person (see chap. i. 7-11; Zech. iv. 4-10).—SCOTT.
[z] Hag. i. 14; ii. 2, 21.
[4] *Deputy.*
§ Namely, the situation of which temple is assigned and consecrated in that place.—DIODATI.
[a] Hag. i. 12-14; ii. 18. Zech. iv. 10.

6 ¶ The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the [l]Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, [2]wherein was written thus; Unto Darius the king, [m]all peace.¶

8 Be it known unto the king, that we went into [n]the province of Judea, to the house of [o]the great God,* which is builded with [3]great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names† also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, [p]We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, [q]which a great king of Israel builded and set up.

12 But [r]after that our fathers had provoked the God of heaven unto wrath, [s]he gave them [t]into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But [u]in the first year of Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

14 And [x]the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus [y]the king take out of the temple of Babylon, and they were delivered unto *one*, whose name *was* Sheshbazzar,‡ [z]whom he had made [4]governor;

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem,§ and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* [a]laid the foundation of the house of God which *is* in Jerusalem; and since that time even until

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so, through the coldness and indifferency of its friends, it stood still till the second year of Darius Hystaspes, for to me it seems clear, by the thread of this sacred history, that it was that Darius (ver. 24). Though now a stop was put to it by the violence of the Samaritans, yet that soon after they might have gone on by connivance, if they had had a due affection to the work, appears by this, that, before they had that express warrant from the king for doing it (chap. vi.), they were reproved by the prophets for not doing it (chap. v. 1, compared with Hag. i. 1, &c.) If they had taken due care to inform Cambyses of the truth of this case, perhaps he had recalled his order; but, for aught I know, some of the builders were almost as willing it should cease as the adversaries themselves were. At some periods, the Church has suffered more by the coldness of its friends than by the heat of its enemies; but both together commonly make Church work slow work.—*Henry.*

CHAP. V. GOOD MINISTERS.—Ver. 1. They had two good ministers, that in God's name earnestly persuaded them to set the wheel agoing again—Haggai and Zechariah, who both began to prophesy in the second year of Darius (as appears Hag. i. 1; Zech. i. 1). Observe, (1.) The temple of God among men is to be built by prophecy, not by secular force (that oft hinders it, but seldom furthers it) but by the *word of God;* as the *weapons of our warfare,* so the instruments of our building *are not carnal* but *spiritual,* and they are the ministers of the gospel that are the master-builders. (2.) It is the business of God's prophets to stir up God's people to that which is good, and to help them in it, to strengthen their hands, and by suitable considerations, fetched from the Word of God, to quicken them to their duty, and encourage them in it. (3.) It is a sign God has mercy in store for a people, when he raiseth up prophets among them to be their helpers in the way and work of God, their guides, overseers, and rulers.

GOOD MAGISTRATES.—Ver. 2. They had two good magistrates, that were forward and active in this work—Zerubbabel, their chief prince; and Jeshua, their chief priest. They that are in places of dignity and power, ought with their dignity to put honour upon, and with their power to put life into, every good work; thus it becometh them that precede, and them that preside with an exemplary care and zeal, to "fulfil all righteousness," and to "go before in a good work." These great men thought it no disparagement to them, but a happiness, to be taught, and prescribed to by the prophets of the Lord, and were glad of their help in reviving this good work. Read the first chapter of the prophecy of Haggai here (for that is the best comment on those two verses), and see what great things God doth by his Word, which he magnifies above all his name, and by his Spirit working with it.

SELF-VINDICATION OF THE JEWISH ELDERS.—Ver. 11. We may observe, 1. How fully the elders of the Jews gave the Samaritans an account of their proceedings. They, finding them both busy and prosperous, that all hands were at work to run up this building, and that it went fast on, put these questions to them: "By what authority do you these things, and who gave you that authority? Who set you to work? Have you that which will bear you out?" To this they answered, that they had sufficient warrant to do what they did; for, 2. "'We are the servants of the God of heaven and earth.' The God we worship is not a local deity, and therefore we cannot be charged with making a faction, or setting up a sect, in building this temple to his honour; but we may pay our homage to a God on whom the whole creation depends, and therefore ought to be protected and assisted by all, and hindered by none." It is the wisdom, as well as duty of kings to countenance the servants of the "God of heaven." 3. "We have a prescription to this house; it was built for the honour of our God, by Solomon, many ages ago. It is no novel invention of our own: we are but 'raising the foundations of many generations'" (Isa. v. 8, 12). 4. "It was to punish us for our sins that we were for a time put out of the possession of this house; not because the gods of the nations had prevailed against our God, but because we had provoked him (ver. 12); for which he delivered us and our temple into the hands of the king of Babylon, but never intended thereby to put a final period to our religion. We were only suspended for a time, not deprived for ever." 5. "We have the royal decree of Cyrus to justify us, and bear us out in what we do. He not only permitted and allowed us, but charged and commanded us to build this house (ver. 13), and to build it in its place (ver. 15), the same place where it had stood before." He ordered this, not only in compassion to the Jews, but in veneration of their God, saying, "He is the God." He also delivered the vessels of the temple to one whom he intrusted to see them restored to their ancient place and use (ver. 14). And they had these to shew in confirmation of what they alleged. 6. "The building was begun according to this order, as soon as ever we were returned, so that we have not forfeited the benefit of the order for want of pursuing it in time; still it has been in building, but, because we have met with opposition, it is not finished." But observe, they mention not the falsehood and malice of the former governors, nor make any complaint of that, though

now hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, [b]let there be search made in the king's treasure-house,‖ which *is* there at Babylon, whether it be *so*, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAPTER VI.

1 *Darius' decree for advancing the building.* 13 *The temple is finished.* 16 *The feasts of the dedication,* 19 *and of the passover.*

THEN Darius the king made a decree, [a]and search was made in the house of the [1]rolls, where the treasures were [2]laid up in Babylon.*

2 And there was found at [3]Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In [b]the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, [c]the place where they offered sacrifices, and let the foundations thereof be strongly laid; [d]the height thereof† threescore cubits, *and* the breadth thereof threescore cubits;

4 *With* [e]three rows of great stones,‡ and a row of new timber: and let [f]the expences be given out of the king's house.

5 And also let [g]the golden and silver vessels of the house of God, [h]which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and [4]brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore*, [i]Tatnai, governor beyond the river, Shethar-boznai, and [5]your companions the Apharsachites, which *are* beyond the river, [k]be ye far from thence:§

7 Let the work of this house of God alone; let the governor of the Jews, and the elders of the Jews, build this house of God in his place.

8 Moreover [6]I make a decree what ye shall do to the elders of these Jews, for the building of this house of God; that of [l]the king's goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not [7]hindered.

9 And that which they have need of, both [m]young bullocks, and rams, and [n]lambs, for the burnt-offerings of the God of heaven, [o]wheat, [p]salt, wine, and oil, according to the appointment of the priests which *are* at Jerusalem, let it be given them day by day without fail:

10 That they may offer sacrifices of [8]sweet savours unto the God of heaven, and [9]pray for the life of the king, and of his sons.‖

11 Also I have made a decree, that whosoever shall alter this word, let [r]timber be pulled down from his house, and, being set up, let him be [9]hanged thereon; and let [8]his house be made a dunghill for this.

12 And the God that hath [t]caused his name to dwell there, [u]destroy all kings and people that shall put to their hand to alter *and* to destroy this house of God which *is* at Jerusalem. [x]I Darius have made a decree; let it be done with [y]speed.

13 ¶ Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, [z]so they did speedily.¶

14 And the elders of the Jews builded, and they prospered [a]through the prophesying of Haggai the prophet, and Zechariah the son of Iddo: and they builded, and [b]finished *it*, [c]according to the commandment of the God of Israel, and according to the [1]commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month [d]Adar,* which was in the sixth year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests, and the Levites, and the rest of the [2]children of the captivity, kept [e]the dedication of this house of God [f]with joy,

17 And offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for [g]a sin-offering for all Israel,† twelve he-goats, [h]according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; [8]as it is written in the book of Moses.‡

19 And the children of the captivity [i]kept the passover upon the fourteenth *day* of the first month.

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[b] Prov. xxv. 2.
‖ Meaning the royal library, or place where the registers or records of the kingdom were deposited.—BEZA.

CHAP. VI.
[a] Prov. xxv. 2.
[1] *Books.*
[2] *Made to descend.*
* It appears that nothing being found there, they then searched the archives of the palace at Achmetha, or Ecbatana, where the decree of Cyrus was found. Darius confirmed this decree, and added grants, most probably out of respect to Cyrus, two of whose daughters he had married—Atossa, and Artiston, who was his chief favourite.—BOOTHROYD.
[3] *Ecbatana; or, in a coffer.*
[b] 2 Chr. xxxvi. 22, 23.
[c] Deut. xii. 11-14.
[d] 1 Kings vi. 2, 3. Rev. xxi. 16.
† Namely, of the tower of the portico; whereas Solomon had made it of one hundred and twenty cubits height (2 Chr. 3, 4), and it seems that Cyrus brought it to the one-half; for fear lest it should be used for some watch-tower or retiring place.—DIODATI.
[e] 1 Kings vi. 36.
‡ This agrees with the description of Solomon's building his temple at 1 Kings vi. 36, &c., for there seems no doubt that Cyrus gave his commission after that pattern, having probably consulted the Jews that were about him for that express purpose.—DR LIGHTFOOT.
[f] Ps. lxxii. 10. Rev. xii. 16.
[g] Jer. xxvii. 18-22.
[h] 2 Chr. xxxvi. 6, 7.
[4] *Go.*
[i] v. 3.
[5] *Their societies.*
[k] Gen. xxxii. 28. Ps. lxxvi. 10.
§ That is, meddle not with them, neither hinder them.—BEZA.
[6] *By me a decree is made.*
[l] Ps. lxviii. 29-31. Hag. ii. 8.
[7] *Made to cease.*

[m] Lev. i. 3-5, 10.
[n] Ex. xxix. 38-42.
[o] Lev. ii. 1, &c.
[p] Lev. ii. 13. Mark ix. 49.
[8] *Rest.*
[q] 1 Tim. ii. 1, 2.
‖ Here it must be noted that Darius the First had no sons, but Darius the Second had—viz., Artaxerxes, Muemon, and Cyrus the younger, who were great men, and reigned in some manner with him.—PATRICK.
[r] Esth. v. 14.
[9] *Destroyed.*
[s] 2 Kings ix. 37. Dan. ii. 5.
[t] Ex. xx. 24. Ps. cxxxii. 13, 14.
[u] Ps. xxi. 8-10. Is. lx. 12.
[x] Esth. iii. 14, 15.
[y] Ec. ix. 10.
[z] Job v. 12, 13. Prov. xxix. 26.
¶ The governors dared no longer obstruct the work, but, though it might be with reluctance, were immediately obliged to comply with the king's orders; whilst the prophets Haggai and Zechariah pleaded these mercies they enjoyed, as an earnest of God's blessings, and an obligation diligently to improve them: so that in four years the temple was completely finished.—HAWEIS.
[a] Hag. i. 12-14, &c.
[b] Zech. iv. 9.
[c] Is. xliv. 28.
[1] *Decree.*
[d] Esth. iii. 7, 13.
* Adar was the twelfth month of the ecclesiastical year among the Jews, answering to part of February and part of March.—LEWIS.
[2] *Sons of the transportation.*
[e] 2 Chr. vii. 9. John x. 22.
[f] Deut. xii. 7. 1 Chr. xv. 28.
[g] Lev. iv. 3, 13.
† This shews that many of the other tribes returned from Babylon along with the tribe of Judah; but as the far greater part belonged to the tribe of Judah, from this time the whole people of Israel, of what tribe soever, began to be called Jews; and by that name they have been known ever since, all the world over.—PRIDEAUX.
[h] Luke xxii. 30.
[8] *According to the writing.*
‡ However much the original language of the Jews had degenerated by the corruption of foreign dialects during the captivity, it is evident, from this and other passages, that the learned part of the nation still understood it perfectly, and that the records contained in it had lost nothing of their clearness or their use.—GRAVES.
[i] Ex. xii. 6, &c. Josh. v. 10.

they had cause enough; to teach us not to render bitterness for bitterness, nor the most just reproach for that which is most unjust, but to think it enough if we can obtain fair treatment for the future, without an invidious repetition of former injuries (ver. 16). This is the account they gave of their proceedings; not asking what authority they had to examine them, or upbraiding them with their idolatry, and superstitions, and medley religion. Let us learn hence with meekness and fear to "give a reason of the hope that is in us" (1 Pet. iii. 15), rightly to understand, and then readily to declare, what we do in God's service, and why we do it.—*Henry.*

CHAP. VI. DARIUS.—Ver. 6-12. Darius, in order to ingratiate himself with his subjects, shewed respect to the memory of Cyrus in everything; and this might induce him to be more favourable to the Jews, when the decree of Cyrus was produced. But he seems to have been deeply convinced, that the God of the Jews was the God of heaven, who ought to be worshipped according to the law of Moses. His steady intention that sacrifices should be offered at his expense at Jerusalem, "of sweet savours to the God of heaven;" that the people of God "might pray for him and his sons;" and the expression, "the God that hath caused his name to dwell there" (ver. 12), shew that he had been instructed in several important truths of religion, and had a conviction of his dependence upon God, and entertained high and honourable thoughts of him, and that he regarded the prayers of his worshippers as efficacious. The account, indeed, given of this transaction, by the apocryphal Esdras, is absurd, and inconsistent with facts; for Zerubbabel had been long at Jerusalem before Darius granted this decree. But probably some pious Jews had access to the king, who had so explained the matter as to give him these favourable sentiments, and to dispose him to the service assigned him by Providence. He thought that the continuance of his life and the prosperity of his family, might be secured by the prayers of the Jews, but he seems not to have considered his future and unspeakably more important interests; and it does not appear that his convictions had any abiding effect upon his own mind or conduct.—Knowing also the envy and malice of the adversaries of the Jews, Darius denounced a most dreadful punishment against those who should any more molest them; and he concluded his decree with a most remarkable, and almost prophetical execration, against all kings and people who should attempt to alter or destroy the temple after it was built. Thus the Samaritans, by opposing the Jews, most effectually served their interests; their governors, perceiving the king's inclinations, zealously concurred; and so the work was speedily completed.—*Scott.*

DEDICATION OF THE SECOND TEMPLE.—Ver. 16. When the house was built, being designed only for sacred uses, now "they shewed by an example how it should be used," which (says Bishop Patrick) is the proper sense of the word *dedicate.* They entered upon it with solemnity, and probably with a public declaration of the separating of it from common uses, and the surrender of it to the honour of God, to be employed in his worship. 1. The persons employed in this service were not only "the priests and Levites," who officiated, but "the children of Israel," some of each of the "twelve tribes," though Judah and Benjamin were the chief, and "the rest of the children of the captivity" or "transportation;" which intimates that there were many beside the children of Israel, of other nations, who transported themselves with them, and became proselytes to their religion; unless we read it, "even the remnant" of the "children of the captivity," and then we may suppose notice is hereby taken of their mean and afflicted condition, because the consideration of that helped to make them devout and serious in this and other religious exercises. A sad change! The "children of Israel" are become "children of the captivity," and there appears but a remnant of *them*, according to that prediction (Isa. vii. 3), *Shear-jashub, The remnant shall return.* 2. The sacrifices that were offered upon this occasion were "bullocks, rams, and lambs" (ver. 17) for burnt-offerings and peace-offerings—not to be compared in number with what had been offered at the dedication of Solomon's temple, but, being according to their present ability, it was accepted; for, "after a great trial of affliction, the abundance of their joy, and their deep poverty, abounded to the riches of their liberality" (2 Cor. viii. 2). These hundreds were more to them than Solomon's thousands were to him. But besides these, they offered twelve he-goats for sin-offerings, one for every tribe, to make atonement for their sins, which they looked upon as necessary, in order to the acceptance of their services. Thus, by getting iniquity taken

20 For the priests and the Levites were purified together, all of them *were* pure, and [k]killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and [l]all such as had separated themselves unto them from the filthiness of the heathen[§] of the land. to seek the LORD God of Israel, [m]did eat,

22 And kept [n]the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and [o]turned the heart of the king of Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAPTER VII.

1 *Ezra goeth up to Jerusalem.* 11 *The gracious commission of Artaxerxes.* 27 *Ezra blesseth God for this favour.*

NOW after these things, in the reign of Artaxerxes* king of Persia, Ezra the son of [a]Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of [b]Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,†

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of [c]Phinehas, the son of [d]Eleazar, the son of Aaron the chief priest:

6 This Ezra went up from Babylon; and he *was* [e]a ready [f]scribe‡ in [g]the law of Moses, which the LORD God of Israel had given: and the king granted him all his request, [h]according to the hand of the LORD his God upon him.§

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the [i]Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.‖

8 And he came to Jerusalem in the fifth month, which *was* in the seventh year of the king.

9 For upon the first *day* of the first month [l]began he to go up from Babylon, and on the first *day* of the fifth month came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had [k]prepared his heart to seek [l]the law of the LORD, and [m]to do *it*, [n]and to teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* [o]a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes, [p]king of kings,¶ unto Ezra the priest, [2]a scribe of the law of the God of heaven, perfect *peace*, and at such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests and Levites, in my realm, which are [q]minded of their own freewill to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent [3]of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, [r]according to the law of thy God which *is* in thine hand;*

15 And to carry [s]the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, [t]whose habitation *is* in Jerusalem;

16 And all the silver and gold that thou canst find† in all the province of Babylon, with the freewill-offering of the people, and of the priests, [u]offering willingly for the house of their God which *is* in Jerusalem;

17 That thou mayest [x]buy speedily with this money bullocks, rams, lambs, with [y]their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God which *is* in Jerusalem.

18 And [z]whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and the gold, that do after the will of your God.

19 The vessels also that are given thee for the service of the house of thy God, *those* deliver thou before [a]the God of Jerusalem.‡

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have

B.C. 515—B.C. 457.

[k] Ex. xii. 21. 2 Chr. xxx. 11.
[l] Num. ix. 10-14. 2 Cor. vi. 17; vii. 1.
§ *From the filthiness of the heathen*—i.e., such as had forsaken that filthy and idolatrous religion of the heathens, and were proselyted to the Jewish religion; for such were allowed to eat the passover (Ex. xii. 43. Num. ix. 14). —POOLE.
[m] Ex. xii. 47-49.
[n] Ex. xii. 15-20. Matt. xxvi. 17.
[o] Prov. xvi. 7; xxi. 1. John xix. 11.

CHAP. VII.

* Artaxerxes Longimanus. He was the Ahasuerus of Esther, from whose influence, probably, he became the friend of the Jews. —BOOTHROYD.
[a] 1 Chr. vi. 4-14.
[b] 2 Sam. viii. 17.
† There is a great leap in this setting down, wherein are passed over six of Ezra's generations between Azariah and Meraioth (see 1 Chr. vi. 7, &c.) These have probably been omitted for the sake of brevity. —DIODATI.
[c] Ex. vi. 25.
[d] Lev. x. 6, 12, 16.
[e] Ps. xlv. 1. Matt. xiii. 52.
[f] Neh. viii. 4, 9, 13. 1 Cor. i. 20.
‡ One who understood well the law, having made it his chief study, and who was a teacher of it to others. In this sense the word *scribe* occurs in Jer. viii. 8, Matt. vii. 29, &c.—BOOTHROYD.
[g] Deut. xxviii. 1. Matt. xxviii. 20.
[h] Gen. xxxii. 28.
§ That eminent man was richly endowed with the gifts and the graces the work required. Enjoying in the highest degree the favour of the king, he obtained his request, which he ascribes to the direct interposition of the Most High. In everything he sees "the good hand of his God," and to that he ascribes all his mercies. Here again is a beautiful example for every Christian to imitate. —DR JOHN CAMPBELL.
[i] Neh. vii. 46.
‖ This was the second company that went up to Jerusalem, consisting of suchlike persons as went up first with Zerubbabel, Jeshua, and others (chap. ii. 2, 70). For hearing the temple was rebuilt and the worship of God restored, we may very well think many went along with Ezra, who had not such a strong motive to go in the first of Cyrus.—PATRICK.
[l] *Was the foundation of the going up.*

[k] 1 Sam. vii. 3.
[l] Ps. xix. 7; cxix. 96-100.
[m] Matt. v. 19. Rev. xxii. 14.
[n] Deut. xxxiii. 10. Neh. viii. 1-9.
[o] Matt. xxiii. 2, 13. Mark vii. 1-13.
[p] Is. x. 8. Dan. ii. 37, 47.
¶ Artaxerxes had several kings subject to him.—PATRICK.
[2] *A perfect scribe of the law of the God of heaven*, peace, &c.
[q] Ps. cx. 3. Phil. ii. 13. Rev. xxii. 17.
[3] *From before.*
[r] Deut. xvii. 18, 19. Is. viii. 20.
* In which thou art so well versed.—WELLS.
[s] Ps. lxviii. 29, 30; lxxii. 10. Is. lx. 6-9.
[t] Ps. lxxvi. 2; cxxxv. 21.
† *That thou canst find*—i.e., procure, as that word is used, Gen. vi. 8; xxvi. 12. Ps. lxxxiv. 3; cxix. 162. Prov. i. 13; ii. 5; iii. 13. Whatsoever thou canst get of my subjects by way of free gift. *The freewill-offering of the people*—to wit, of Israel.—POOLE.
[u] 2 Cor. viii. 12; ix. 7.
[x] Deut. xiv. 24-26. John ii. 14.
[y] Num. xv. 4-13.
[z] 2 Kings xii. 15; xxii. 7.
[a] Jer. iii. 17.
‡ He speaks of him as if he thought him a particular God, but afterwards speaks of him as the God of heaven, as he had done before (ver. 12); which is a sign he took him to be the Most High God, who had a special affection for Jerusalem, because he was there worshipped.—PATRICK.

away, they would free themselves from that which had been the sting of their late troubles, and which, if not removed, would be a worm at the root of their present comforts. 3. This service was performed with joy; they were all glad to see the temple built, and the concerns of it in so good a posture. Let us learn to welcome holy ordinances with joy, and attend on them with pleasure; let us serve the Lord with gladness. Whatever we dedicate to God, let it be done with joy, that he will please to accept of it. 4. When they dedicated the house, they settled the household; small comfort could they have in the temple without the temple service, and therefore they "set the priests in their divisions," and "the Levites in their courses" (ver. 18). Having set up the worship of God in this dedication, they took care to keep it up, and made "the book of Moses" their rule, to which they had an eye in this establishment. Though the temple service could not now be performed with so much pomp and plenty as formerly, because of their poverty, yet perhaps it was performed with as much purity and close adherence to the Divine institution as ever, which was the true glory of it. No beauty like the beauty of holiness.—They also celebrated the passover in the newly-erected temple. Now that they were newly delivered out of their bondage in Babylon, it was seasonable to commemorate their deliverance out of their bondage in Egypt. Fresh mercies should put us in mind of former mercies. We may suppose that they had kept the passover, after a sort, every year since their return, for they had an altar and a tabernacle. But they were liable to frequent disturbances from their enemies, were straitened for room, and had not conveniences about them, so that they could not do it with due solemnity till the temple was built; and now they made a joyful festival of it, it falling out in the next month after the temple was finished and dedicated (ver. 19).—*Henry.*

CHAP. VII. EZRA.—Ver. 1. Here is, 1. Ezra's pedigree. He was one of the sons of Aaron, a priest; him God chose to be an instrument of good to Israel, that he might put honour upon the priesthood, the glory of which had been much eclipsed by the captivity. He is said to be "the son of Seraiah;" that Seraiah, as is supposed, whom the king of Babylon put to death when he sacked Jerusalem (2 Kings xxv. 18, 21). If we take the shortest computation, it was seventy-five years since Seraiah died. Many reckon it much longer, and because they suppose Ezra called out, in the prime of his time, to public service, do therefore think that Seraiah was not his immediate parent, but his grandfather, or great-grandfather; but that he was the first eminent person that occurred in his genealogy upward, which is carried up here as high as Aaron, yet leaving out many for brevity-sake, which may be supplied from 1 Chron. vi. 4, &c. He was a younger brother, or his father was Jozadak, the father of Jeshua; so that he was not high priest, but nearly allied to the high priest. 2. His character: though of the younger house, his personal qualifications made him very eminent. (1.) He was a man of great learning. A scribe, a "ready scribe in the law of Moses" (ver. 6). He was very much conversant with the Scriptures, especially the writings of Moses—had the words ready, and was well acquainted with the sense and meaning of them. It is to be feared that learning ran low among the Jews in Babylon; but Ezra was instrumental to revive it. The Jews say that he collected and collated all the copies of the law he could find out, and published an accurate edition of it, with all the prophetical books, historical and poetical, that were given by Divine inspiration, and so made up the canon of the Old Testament, with the addition of the prophecies and histories of his own time. If he was raised up of God, and qualified and inclined to do this, all generations have reason to call him "blessed," and to bless God for him. God sent to the Jews "prophets and scribes" (Matt. xxiii. 34). Ezra went under the latter denomination; now that prophecy was about to cease, it was time to promote Scripture knowledge, pursuant to the counsel of God, by the last of the prophets (Mal. iv. 4). "Remember the law of Moses." Gospel ministers are called "scribes instructed to the kingdom of heaven" (Matt. xiii. 52). New Testament scribes. It was pity that such a worthy name as this should be worn as it was, in the degenerate ages of the Jewish Church, by men who were professed enemies to Christ and his gospel ("Woe unto you, scribes and Pharisees"), who were learned in the letter of the law, but strangers to the spirit of it. (2.) He was a man of great piety and holy zeal (ver. 10). "He had prepared his heart to seek the law of the Lord," &c. 3. That which he chose for his study was "the law of the Lord." The Chaldeans, among whom he was born and bred, were famed for literature, especially the study of the stars, to which, being a studious man, we may suppose that Ezra was tempted to apply himself; but he got over the temptation—the law of his God was more to him than all the writings of their magicians and astrologers, which he knew enough of with good reason to despise them. 4. He "sought the law of the Lord," that is, he made it his business to inquire into it; searched the Scriptures, and sought the knowledge of God, and his mind and will in the Scriptures, which is to be found there, but not without seeking. 5. He made conscience of doing according to it; he set it before him as his rule, formed his sentiments and temper by it, and managed himself in his whole conversation according to it. This use we must make of our knowledge of the Scriptures; for happy are we, if we do what we know of the will of God. 6. He set himself to teach Israel the statutes and judgments of that law. What he knew he was willing to communicate for the good of others.—*Henry.*

LETTER OF ARTAXERXES.—Ver. 11. The original letter is here inserted in the Chaldee

occasion to bestow, bestow *it* out of the king's treasure-house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily,

22 Unto an hundred talents of silver,§ and to an hundred [4]measures of wheat, and to an hundred [b]baths of wine, and to an hundred baths of oil, and [c]salt without prescribing *how much*.

23 [5]Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven:‖ for why should there be wrath against the realm of the king and his sons?

24 Also we certify you, that, touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them.

25 And thou, Ezra, after [d]the wisdom of thy God that *is* in thine hand, [e]set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and [f]teach ye them that know *them* not.¶

26 And [g]whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, [h]whether *it be* unto death, or to [6]banishment, or to confiscation of goods, or to imprisonment.

27 ¶ [i]Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this [k]in the king's heart, [l]to beautify the house of the LORD which *is* in Jerusalem;*

28 And hath [m]extended mercy unto me before the king and his counsellors, and before all the king's mighty princes: and I was strengthened [n]as the hand of the LORD my God *was* upon me; and I gathered together out of Israel chief men to go up with me.

CHAPTER VIII.

1 *Ezra's companions from Babylon.* 15 *He sendeth to Iddo for ministers for the temple service.* 21 *A fast proclaimed.*

THESE *are* now [a]the chief of their fathers, and *this is* the [b]genealogy of [c]them that went up with me from Babylon, in the reign of Artaxerxes the king.

2 Of the sons of [d]Phinehas; Gershom: of the sons of Ithamar; Daniel:* of the sons of [e]David; Hattush.

3 Of the sons of Shechaniah, of the sons of [f]Pharosh; Zechariah: and with him were reckoned,† by genealogy of the males, an hundred and fifty.

4 Of the sons of [g]Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Shechaniah; the son of Jahaziel, and with him three hundred males.

6 Of the sons also of [h]Adin; Ebed the son of Jonathan, and with him fifty males.

7 And of the sons of [i]Elam; Jeshaiah the son of Athaliah, and with him seventy males.

8 And of the sons of [k]Shephatiah; Zebadiah the son of Michael, and with him fourscore males.

9 Of the sons of [l]Joab; Obadiah the son of Jehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Josiphiah, and with him an hundred and threescore males.

11 And of the sons of [m]Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of [n]Azgad; Johanan [1]the son of Hakkatan, and with him an hundred and ten males.

13 And of the last sons of [o]Adonikam,‡ whose names *are* these, Eliphelet, Jeiel, and Shemaiah, and with them threescore males.

14 Of the sons also of [p]Bigvai; Uthai, and [2]Zabbud, and with them seventy males.

15 ¶ And I gathered them together to [q]the river that runneth to [r]Ahava; and there [3]abode we in tents three days: and I viewed the people and the priests,§· [s]and found there none of the sons of Levi.‖

16 Then sent I for Eliezer, for Ariel, for [t]Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for [u]Nathan, and for [x]Zechariah, and for Meshullam, [y]chief men; also for Joiarib, and for Elnathan, [z]men of understanding.

17 And I sent them with commandment unto Iddo the chief, at the place Casiphia, and [4]I told them what they should say unto Iddo, *and* to his brethren [a]the Nethinims, at the place

B.C. 457—B.C. 457.

§ Amounting to the sum of about £35,350, according to Bishop Cumberland's computation of the Hebrew silver talents; but whether these or any other talents were meant cannot be ascertained.—PYLE.

[4] *Cors.*

[b] Ex. xlv. 14. Luke xvi. 6.

[c] Lev. ii. 13.

[5] *Whatsoever* is *of the decree.*

‖ Jacobus Capellus says of these words, that they ought to be written on the palaces of kings in letters of gold, and engraven on the hearts of all the faithful with a pen of adamant. So strong a sense of God's supreme authority do they express, and so clearly do they mark out the regard that is due from the greatest kings and potentates to his most sacred commands. —PATRICK.

[d] Ps. xix. 7. Jam. i. 5.

[e] Ex. xviii. 21-25. 2 Chr. xix. 8-10.

[f] Matt. xiii. 52. Mark vi. 34.

¶ Verse 25 is particularly noticeable, in which the king instructs Ezra to do the very thing which was needful to be done in furtherance of the great work. He here, doubtless, spoke under the influence of the Spirit of God. Instead of a heathen king, the ear almost believes it is listening to Moses. — DR JOHN CAMPBELL.

[g] Dan. iii. 28, 29; vi. 26.

[h] Ex. xxi. Lev. xx. Deut. xiii.

[6] *Rooting out.*

[i] Phil. iv. 10.

[k] Neh. ii. 8. Prov. xxi. 1.

[l] Is. lx. 13.

* With grateful acknowledgment, Ezra interrupts the story, to offer up one pious thankful ejaculation, to his merciful God, for the gracious commission which the Lord had put into the king's heart to give him, and for the support and strength he had been supplied with in negotiating this service.—HAWEIS.

[m] Neh. i. 11.

[n] 2 Tim. iv. 17, 18.

CHAP. VIII.

[a] 1 Chr. ix. 34. Neh. vii. 70, 71.

[b] 1 Chr. iv. 33; ix. 1.

[c] vii. 7, 13.

[d] 1 Chr. vi. 3, 4, &c.; xxiv. 1-6.

* Not the celebrated prophet of this name, but some eminent person of Ithamar's family.—PATRICK.

[e] 1 Chr. iii. 1, 22.

[f] Neh. vii. 8; x. 14. *Parosh.*

† *Were reckoned.*—This troop consisted wholly of persons which issued out of the stock whereof Zechariah was the head as first-born, descended from the first-born; neither are in this numbering comprehended the allies who married the daughters. —DIODATI.

[g] Neh. vii. 11; x. 14.

[h] Neh. vii. 20; x. 16.

[i] Neh. vii. 12, 34.

[k] Neh. vii. 9; xi. 4.

[l] Neh. vii. 11.

[m] Neh. vii. 16.

[n] Neh. vii. 17.

[1] *The youngest son.*

[o] Neh. vii. 18.

‡ By *the last sons of Adonikam* seem to be meant those of the descendants of Adonikam who went up with Ezra, to distinguish them from others of the same family who had before gone to Jerusalem.—PATRICK.

[p] Neh. vii. 19.

[2] *Zaccur*, as some read.

[q] Ps. cxxxvii. 1. Acts xvi. 13.

[r] 21, 31.

[3] Or, *pitched.*

§ Ezra proceeded as a man having authority, and his investigation at the river-side, extending through three long days, ended in the discovery that there were none of the sons of Levi. He shewed his sagacity by immediately communicating with a "few men of understanding," following the example of Paul, when he went to Jerusalem. The result was a demand that messengers should be sent for the house of the Lord, which was immediately answered by the appearance of "a man of understanding," a son of Levi, with eighteen others. This was a good beginning, and things progressed satisfactorily. — DR JOHN CAMPBELL.

[s] vii. 7, 11.

‖ That is, as distinguished from the priests; for many of the latter were there.-BOOTHROYD.

[t] x. 21.

[u] x. 39.

[x] 11.

[y] i.

[z] Dan. ii. 21. 1 John v. 20.

[4] *I put words in their mouth.*

[a] ii. 43, 58.

language. Ver. 13. The Jews, who had not taken the benefit of the proclamation of Cyrus, seem afterwards to have been restrained from going to Jerusalem, till this decree of Artaxerxes again allowed them that liberty. Ver. 14. "Seven," &c.—Seven princes of Persia having conspired against, and slain the usurper Smerdis, and thus made way for the family of Darius, which afterwards filled the throne, the Persian kings ever after had seven chief princes as their counsellors, who possessed peculiar privileges, and joined with them in all public transactions. Ver. 16. "Canst find," &c.—That is, all the money which Ezra could obtain by the voluntary contributions of the people, whether Jews or Babylonians (chap. i. 4-6). Ver. 17, 18. It is remarkable that a heathen prince should lay no other restriction on Ezra and his brethren, in disposing of the treasures which they collected, except that they should be employed "after the will of their God." The whole commission implied a chartered right to the Jews of living according to their own laws. Ver. 19-22. "This was a wonderful large concession, that he should have whatsoever he desired, and—immediately."—(*Bp. Patrick.*)—"Salt," ver. 22.—As salt was offered with every sacrifice, Artaxerxes did not limit the quantity to be supplied, lest the stated sacrifices should be omitted. Ver. 23. "Oh! words to be written upon the palaces of kings in golden letters, and engraven on the minds of all the faithful with a pen of adamant!" Ver. 24-26. The king exempted all employed about the worship of God from paying any kind of tax; and as the Jews were far from affluent at that time, this was a seasonable encouragement. He also authorised Ezra, as governor over the Jews who lived west of the Euphrates, to constitute magistrates under him as he saw good. He allowed him to provide for the instruction of the people in the law of God, and even to proselyte the Gentiles; and he likewise empowered him to punish all who proved refractory, according to their crimes.—David, Jehoshaphat, or Hezekiah, could scarcely have done more for the Jews than this heathen prince did; except as their examples, exhortations, and prayers would have concurred to render these external helps and regulations effectual. —*Scott.*

CHAP. VIII. EZRA'S COMPATRIOTS.—Ver. 1-14. Doubtless Ezra took proper methods of making his commission known to his brethren, throughout their dispersions; but though extraordinary favours were granted, and the city, temple, and land were prepared for their reception, very few were willing to undertake the journey. Most of the Jews who remained in those countries were either settled to their minds, or were averse to labour and peril. They probably had synagogues, where they met for public worship and instructions; and they were sinfully indifferent about the temple and its service. But God, on this occasion also, raised up the spirits of a remnant to accompany his servant Ezra.—They are here numbered according to the chief of the fathers, to whose families they belonged. Some of the names of these families were mentioned before; as the descendants of those who stayed behind seem to have taken this opportunity of following their brethren (chap. ii. 2-42). Thus we read of "the last sons of Adonikam," as no more of that family remained in the land of their captivity. The males only are mentioned; so that the number, including the women, was double, at least, what is here mentioned.—*Scott.*

FAST AT AHAVA.—Ver. 21. No doubt, Ezra had himself begged of God direction in this affair, from the first time he had it in his thoughts; but for public mercies public prayers must be made, that all who are to share in the comfort of it, may join in the request for it. Their fasting was, 1. To express their humiliation. This he declares to be the intent and meaning of it, "that we might afflict ourselves before our God" for our sins, and so be qualified for the pardon of them. When we are entering upon any new condition of life, our care should be to bring none of the guilt of the sins of our former condition into it. When we are in any imminent peril, let us be sure to make our peace with God, and then we are safe, nothing can do us any real hurt. 2. To excite their supplications. Prayer was always joined with religious fasting: their errand to the throne of grace was "to seek of God the right way," that is, to commit themselves to the guidance of the Divine providence, to put themselves under the Divine protection, and to beg of God to guide and keep them in their journey, and bring them safely to their journey's end. They were strangers in the road, were to march through their enemies' countries, and had not a pillar of cloud and fire to lead them, as their fathers had; but they believed that the power and favour of God, and

Casiphia, that they should bring unto us [b]ministers for the house of our God.

18 And, [c]by the good hand of our God upon us, they brought us [d]a man of understanding, of the sons of [e]Mahli, the son of Levi, the son of Israel; and [f]Sherebiah, with his sons and his brethren, eighteen;

19 And [g]Hashabiah, and with him Jeshaiah of the sons of [h]Merari, his brethren, and their sons, twenty;

20 Also of the [i]Nethinims,¶ whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then [k]I proclaimed a fast there, at the river of Ahava, that we might [l]afflict ourselves before our God, [m]to seek of him a right way for us, and [n]for our little ones, and for all our substance.

22 For [o]I was ashamed* to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, [p]The hand of our God *is* upon all them for good that seek him; but [q]his power and his wrath *is* against all them that forsake him.

23 So [r]we fasted, and [s]besought our God for this; [t]and he was entreated of us.

24 ¶ Then I separated twelve of the chief of the priests, Sherebiah,† Hashabiah, and ten of their brethren with them,

25 And [u]weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellors, and his lords, and all Israel *there* present, had offered:‡

26 I even weighed unto their hand six hundred and fifty talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents.§

27 Also twenty basons of gold of a thousand drams, and two vessels of [5]fine copper, [6]precious as gold.

28 And I said unto them, [x]Ye *are* holy unto the LORD; [y]the vessels *are* holy also;‖ and the silver and the gold *are* a freewill-offering unto the LORD God of your fathers.

B.C. 457—B.C. 457.

[b] Num. viii. 22-26.
[c] Neh. ii. 8. Prov. iii. 6.
[d] *See on* 16.
[e] Num. iii. 20.
[f] Neh. viii. 7.
[g] Neh. iii. 17; x. 11.
[h] 1 Chr. vi. 1, 16, 19.
[i] 1 Chr. ix. 2.
¶ This is a clear account who the Nethinims were: not Levites, and probably not natural Israelites, but some whom the kings and nobles had given to the Levites for slaves. —WALL.
[k] Jud. xx. 26. Joel i. 14.
[l] Lev. xvi. 29, 31.
[m] Ps. v. 8.
[n] Mark x. 13-16.
[o] 1 Cor. ix. 15. 2 Cor. vii. 14.
* The journey was very long, the treasure which they had with them considerable, and bands of lawless banditti infested the roads. Ezra fasted, therefore, and sought the Divine guidance and protection; and he and his company arrived safe at Jerusalem. — BOOTHROYD.
[p] Ps. xxxiii. 18, 19. Is. iii. 10, 11.
[q] Josh. xxiii. 16. Zeph. i. 2-6.
[r] Dan. ix. 3. Acts x. 30.
[s] Jer. xxix. 12, 13.
[t] Deut. iv. 29. Jer. xxix. 12, 13.
† Or, and *Sherebiah*, &c., who were the Levites mentioned ver. 18, who were jointly intrusted, together with the priests, with the charge of carrying these things carefully and safely.—POOLE.
[u] 2 Cor. viii. 20, 21. Phil. iv. 8.
‡ Namely, that were present at the time of this gathering; or that were willing; or that had power to give. —DIODATI.
§ Making together a million sterling of our money.—BP. WILSON.
[5] *Yellow*, or *shining brass*.
[6] *Desirable*.
[x] Lev. xxi. 6-8. Deut. xxxiii. 8.
[y] Num. iv. 4-15; vii. 84 88. 1 Chr. xxiii. 28.
‖ They being men consecrated to God's service, were bound above all others to be faithful in the discharge of their duty, more especially being intrusted with holy things, which were therefore to be carefully delivered at Jerusalem, just as they were committed to their trust. — PATRICK.

[a] 1 Chr. xxvi. 20-26.
[b] Ps. cxxii. 9. Is. lx. 13.
[b] Job v. 19-24. Is. xli. 10-14.
[c] Neh. ii. 11.
¶ It appears from chap. vii. 9, that they came to Jerusalem on the first day of the fifth month, having spent four months in the journey.—PATRICK.
[d] 1 Chr. xxviii. 14-18. 2 Cor. viii. 20, 21.
[e] Neh. x. 5.
[f] Neh. iii. 4, *Uriah*.
[g] Neh. viii. 7.
[h] Neh. x. 9.
[i] Lev. i. &c. Ps. l. xvi. 10-15.
[k] Num. vii. 87.
* It is always meet that saints should acknowledge benefits the moment they are received. Ezra lost no time on his arrival at Jerusalem in recognising the hand of God in their preservation by the way. The king's commission proved of special service, in all points promoting the advancement of the great object in which Ezra and the people were embarked.—DR JOHN CAMPBELL.
[l] Is. lvi. 6, 7. Acts xviii. 27.
† The king's lieutenants and governors fully obeyed the orders of the king, and contributed everything requisite for the temple and its services.—PYLE.

CHAP. IX.

[a] *Now when these things were done*—when he had shewn his commission, and it appeared that he had power to reform all abuses, and see the laws of Moses observed by all the Jews (chap. vii. 14).—PATRICK.
[b] Jer. xxvi. 10, 16.
[b] Ex. xxxiii. 16. 2 Cor. vi. 14-18.
† *Have not separated themselves.*—Though not joining in idolatrous practices, yet they had intermarried with them, contrary to the express law (Deut. vii. 1, 3).—GILL.
[c] Lev. xviii. 3, 24-30. 2 Chr. xxxiii. 2.

29 [z]Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests and the Levites, and chief of the fathers of Israel, at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites the weight of the silver, and the gold, and the vessels, to bring *them* to Jerusalem, unto [a]the house of our God.

31 ¶ Then we departed from the river of Ahava on the twelfth *day* of the first month, to go unto Jerusalem; and [b]the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way.

32 And [c]we came to Jerusalem, and abode there three days.¶

33 ¶ Now, on the fourth day was the silver, and the gold, and the vessels, [d]weighed in the house of our God by the hand of [e]Meremoth the son of [f]Uriah the priest; and with him *was* Eleazar the son of Phinehas; and with them *was* [g]Jozabad the son of Jeshua, and Noadiah the son of [h]Binnui, Levites;

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away, which were come out of the captivity, [i]offered burnt-offerings unto the God of Israel, [k]twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.*

36 ¶ And they delivered the king's commissions unto the king's lieutenants, and to the governors on this side the river; and [l]they furthered the people,† and the house of God.

CHAPTER IX.

1 *Ezra mourneth for the affinity of the people with strangers,* 5 *and prayeth to God.*

NOW, when these things were done,* [a]the princes came to me, saying, The people of Israel, and the priests, and the Levites, [b]have not separated themselves† from the people of the lands, [c]*doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites,

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the ministration of his angels, would be to them instead of that, and hoped by prayer to engage this for them. Note, All our concerns about ourselves, our families, and our estates, it is our wisdom and duty by prayer to commit to God, and leave the care of with him (Phil. iv. 6).

EZRA'S STEWARDS.—Ver. 24. Observe, 1. The persons to whom he delivered the offerings of the house of God. Twelve chief priests, and as many Levites, he appointed to this trust, who were bound by their office to take care of the things of God, and were, in a particular manner, to have the benefit of these sacred treasures. Ezra tells them why he put those things into their hands (ver. 28), "Ye are holy unto the Lord;" the "vessels are holy also;" and who so fit to take care of holy things as holy persons? Those that have the dignity and honour of the priesthood must take along with it the trust and duty of it. The prophet is foretelling the return of God's people and ministers out of Babylon when he gives the solemn charge (Isa. lii. 11), "Be ye clean that bear the vessels of the Lord." 2. The great exactness with which he lodged this trust in their hands: "he weighed to them the silver, the gold, and the vessels" (ver. 25), because he expected to have it from them again by weight. In all trusts, but especially sacred ones, we ought to be punctual, and preserve a right understanding on both sides. In Zerubbabel's time the vessels were delivered by number, here by weight, that all might be forthcoming, and it might easily appear if any were missing, to intimate that such as are intrusted with holy things (as all the stewards of the mysteries of God are) are concerned to remember, both in receiving their trust, and in discharging it, that they must shortly give a very particular account of it, that they may be faithful to it, and so give up their account with joy. 3. The charge he gave them with these treasures (ver. 29): "'Watch ye, and keep them,' that they be not lost, or embezzled, or mingled with the other articles; keep them together, keep them by themselves, keep them safe, till you weigh them in the temple before the great men there," hereby intimating how much it was their concern to be careful and faithful, and how much it would be their honour to be found so. Thus when St Paul charges Timothy with the gospel-treasure, he bids him keep it "until the appearing of Jesus Christ," and his appearing before him to give account of his trust, when his fidelity would be his crown.

A PROSPEROUS JOURNEY.—Ver. 31. We are now to attend Ezra to Jerusalem, a journey of about four months in all; but his multitude made his marches slow, and his stages short. Now here we are told, 1. That his God was good, and he owns it: "The hand of our God was upon us," to animate us for our undertaking. To him they owed it, (1.) That they were preserved in their journey and not all cut off; for there were enemies that "laid wait for them by the way," to do them a mischief, and, at least, like Amalek, to "smite the hindmost of them," but God protected them. Even the common perils of journeys are such as oblige us to sanctify our going out with prayer, and our returns in peace with praise and thanksgiving. Much more ought God to be thus eyed in such a dangerous expedition as this was. (2.) That they were brought in safety to their journey's end (ver. 32). Let them that have steadfastly set their faces towards the new Jerusalem, proceed and persevere to the end, "till they appear before God in Zion," and they shall find that he "who has begun the good work will perform it." 2. That his treasurers were faithful: when they were come to Jerusalem, they were impatient to be discharged of their trust, and therefore applied themselves to the great men of the temple, who received it from them, and gave them an acquittance in full (ver. 33, 34). It is a great ease to one's mind to be discharged from a trust, and a great honour to one's name to be able to make it appear that it has been faithfully discharged. 3. That his companions were devout; as soon as they came to be near the altar, they thought themselves obliged to offer sacrifice whatever they had done in Babylon (ver. 35). That will be dispensed with when we want opportunity, which, when the door is opened again, will be expected from us.—*Henry.*

CHAP. IX. EZRA'S DEVOUT PENITENCE.—Ver. 5-15. Speaking of sin, 1. He speaks as one much ashamed. With this he begins (ver. 6), "O my God, I am ashamed and blush, O my God" (so the words are placed), "to lift up my face unto thee." Note, (1.) Sin is a shameful thing; as soon as ever our first parents had eaten forbidden fruit, they were ashamed of themselves. (2.) Holy shame is as necessary an ingredient in true and ingenuous repentance as holy sorrow. (3.) The sins of others should be our shame, and we should blush for those who do not blush for themselves. We may well be ashamed that we are anything related to those who are so ungrateful to God, and unwise for themselves. This is "clearing ourselves" (2 Cor. vii. 11). (4.) Penitent sinners never see so much reason to blush and be ashamed as when they come to "lift up their faces before God." A natural sense of our own honour, which we have injured, will make us ashamed, when we have done a wrong thing, to look *men* in the face; but a gracious concern for God's honour will make us much more ashamed to look *him* in the face. The publican, when he went into the temple to pray, hung down his

the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

2 For they have [d]taken of their daughters for themselves, and for their sons; so that [e]the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the princes and rulers have been chief in this trespass.

3 And when I heard this thing, I [f]rent my garment[‡] and my mantle, and [g]plucked off the hair of my head and of my beard, and [h]sat down astonied.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away; and I sat astonied until the evening sacrifice.

5 ¶ And at the evening sacrifice I arose up from my [1]heaviness; and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

6 And said, O my God, [i]I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* head, and our [j]trespass is [k]grown up unto the heavens.

7 [l]Since the days of our fathers *have* we *been* in a great trespass unto this day; and [m]for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and [n]to confusion of face, as *it is* this day.

8 And now for a [3]little space [o]grace hath been *shewed* from the LORD our God, to leave us [p]a remnant to escape, and to give us [4]a nail[§] in his holy place, that our God may [q]lighten our eyes, and give us a little [r]reviving in our bondage.

9 For we *were* bond-men; [s]yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, [t]to set up the house of our God, and to [5]repair the desolations thereof, and to give us a wall‖ in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded [6]by thy servants the prophets, saying, [u]The land, unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it from [7]one end to another with their uncleanness.

12 Now therefore [x]give not your daughters unto their sons, neither take their daughters unto your sons, [y]nor seek their peace¶ or their wealth for ever; [z]that ye may be strong, and eat the good of the land, [a]and leave *it* for an inheritance to your children for ever.

13 And [b]after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God [8]hast punished us less than our iniquities *deserve*,* and [c]hast given us *such* deliverance as this;

14 Should we again break thy commandments, and [d]join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* [e]no remnant nor escaping?

15 O LORD God of Israel, thou *art* righteous; for we remain yet escaped, as *it is* this day: behold, we *are* before thee [f]in our trespasses; for [g]we cannot stand before thee because of this.

B.C. 457—B.C. 457.

[a] Ex. xxxiv. 16. Neh. xiii. 23, 24.
[b] Ex. xix. 6. Mal. ii. 15.
[f] Josh. vii. 6.
‡ *My garment*—For anciently they did wear two garments, one upon another. By garment here is meant the inward, and by the word mantle is meant the outward one. *Plucked off*—viz., through just anger and bitterness of heart, and not through any superstition and excess of carnal and desperate sorrow, which was forbidden (Lev. ix. 27; Deut. xiv. 1).—DIODATI.
[g] Lev. xxi. 5. Neh. xiii. 25.
[h] Ps. cxliii. 4.
[1] *Affliction.*
[i] Job xl. 4.
[j] *Guiltiness.*
[k] Rev. xviii. 5.
[l] Num. xxxii. 14. Acts vii. 51.
[m] Lev. xxvi. 14, &c.
[n] Dan. ix. 7, 8.
[3] *Moment.*
[o] Neh. i. 11.
[p] Is. i. 9. Rom. ix. 27.
[4] *A pin*—i.e., *a constant and sure abode.*
§ *Nail.*—They do not drive with a hammer the nails or pegs that are placed in Eastern walls, but they fix them with the brickwork as they are building. They are usually large, with square heads, like dice, well made, the ends being bent, so as to make them cramp irons.—SIR. J. CHARDIN.
The above is probably the true illustration, and a better than that which has ordinarily been given by critics, who have referred to the nails or pins used in fastening down the tents.—CORBIN.
[q] Job. xxxiii. 30.
[r] Is. lvii. 15.
[s] Ps. cvi. 45, 46.
[t] Zech. iv. 6-10.
[5] *Set up.*
‖ This expression is not to be understood literally: the original word, translated "wall," signifies "the fence of a shepherd's fold;" it is here figuratively taken to express the establishment of the Jews in their former land of Judah, and in their city Jerusalem.—HALES.
[6] *By the hand of.*
[u] Lev. xviii. 24-30.

[7] *Mouth to mouth.*
[x] Ex. xxxiv. 16.
[y] Deut. xxiii. 6. 2 John x. 11.
¶ *Nor seek their peace;* but root them out, as I have commanded you to do, which also they have abundantly deserved, both of mine and of your hands (see Deut. vii. 2).—POOLE.
[z] Deut. vi. 1, 2. Josh. i. 6-9.
[a] Gen. xviii. 18, 19. Ps. cxii. 1, 2.
[b] Ez. xxiv. 13, 14. Gal. iii. 4.
[8] *Hast withheld beneath our iniquities.*
* In the Hebrew, the words are, *hast withheld beneath our iniquities*—*i.e.*, forborne to punish; for, as when God will no longer forbear, he is said to arise and take vengeance: so here (as *Lud. de Dieu* observes), on the contrary, he is said to withhold himself below—*i.e.*, not to arise, but wait patiently for their amendment. — PATRICK.
[c] Ps. cvi. 45, 46.
[d] Ex. xxiii. 32, 33.
[e] Deut. xxxii. 26.
[f] Is. lxiv. 6, 7. 1 Cor. xv. 17.
[g] Ps. cxxx. 3. Rom. iii. 19-22.

CHAP. X.

[a] Lev. xxvi. 40, 41.
[b] Ps. cxix. 136. Rom. ix. 2.
[1] *A great weeping.*
* This prayer being made at the time of the evening sacrifice (chap. ix. 5), when many assembled to worship God, and being uttered with great passion, those present were much moved to see so distinguished a person so affected for the sins of the land; the report spread through Jerusalem, and all classes, flocking to the spot, united in the lamentation, viewing themselves, under the displeasure of the Almighty.—PATRICK.
[c] Neh. iii. 29.
[d] ii. 7, 31. Neh. vii. 12, 34.
[e] Ex. xxxiv. 12.
[f] Ex. xxxiv. 6, 7. Is. lv. 6, 7.
[2] 2 Kings xi. 17. 2 Chr. xxix. 10.
† Let us, as a token of sincere repentance, take a solemn oath, in the name of God, to put away our wives, &c. —WELLS.
[2] *Bring forth.*
[h] Deut. vii. 2, 3. Josh. xxiii. 12, 13.
‡ *This matter belongeth unto thee* as a priest and scribe to give directions, and as a ruler to put them into execution, &c.—GILL.
[i] Prov. i. 5; ix. 9.

CHAPTER X.

1 *Shechaniah encourageth Ezra to reform the strange marriages.* 6 *Ezra, mourning, assembleth the people.* 9 *The people repent, &c.*

NOW, when Ezra had prayed, and [a]when he had confessed, [b]weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men, and women, and children: for the people wept [1]very sore.*

2 And [c]Shechaniah the son of Jehiel, *one* of the sons of [d]Elam, answered and said unto Ezra, [e]We have trespassed against our God, and have taken strange wives of the people of the land; [f]yet now there is hope in Israel concerning this thing.

3 Now therefore [g]let us make a covenant† with our God to [2]put away all the wives, and such as are born of them, according to the counsel of my lord, and of those that tremble [h]at the commandment of our God; and let it be done according to the law.

4 Arise; for *this* matter *belongeth* unto thee:‡ we also *will be* with thee: be of good courage, and do *it*.

5 Then [i]arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they

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head more than ever, as one ashamed (Luke xviii. 13). (5.) An eye to God as our God will be of great use to us in the exercise of repentance. Ezra begins, "O my God;" and again, in the same breath, "my God." The consideration of our covenant relation to God, as ours, will help to humble us, and break our hearts for sin, that we should violate both his precepts to us and our promises to him; it will also encourage us to hope for pardon, upon repentance. He is my God, notwithstanding this, and every transgression in the covenant does not throw us out of covenant. 2. He speaks as one much amazed (ver. 10), "'What shall we say after this?' For my part, I know not what to say: if God do not help us, we are undone." The discoveries of guilt excite amazement; the more we think of sin the worse it looks; the difficulty of the case excites amazement. How shall we recover ourselves? Which way shall we make our peace with God? (1.) True penitents are at a loss what to say: Shall we say, We have "not sinned," or "God will not require it"? If we do, "we deceive ourselves, and the truth is not in us." Shall we say, Have patience with us, and we will pay thee all, with "thousands of rams, or our first-born, for our transgression"? God will not thus be mocked; he knows we are insolvent. Shall we say, "There is no hope," and "let come on us what will"? That is to make bad worse. (2.) True penitents will consider what to say, and should, as Ezra, beg of God to teach them. What shall we say? Say, "I have sinned: I have done foolishly; God be merciful to me a sinner," and the like (see Hos. xiv. 2). 3. He speaks as one much afraid (ver. 13, 14), "After all the judgments that are come upon us to reclaim us from sin, and all the deliverances that have been wrought for us to engage us to God and duty, if we should again break God's commandments by joining in affinity with the children of disobedience, and learning their ways, what else could we expect but that God should be 'angry with us till he had consumed us,' and there should not be so much as a remnant left, nor any to escape the destruction?" There is not a surer or sadder presage of ruin to any people than revolting to sin—to the same sins again—after great judgments and great deliverances. They that will be wrought upon neither by the one nor by the other are fit to be rejected, as reprobate silver, for the "founder melteth in vain." 4. He speaks as one much assured of the righteousness of God, and resolved to acquiesce in that, and to leave the matter with him whose judgment is "according to truth:" (ver. 15), "'Thou art righteous,' wise, just, and good; thou wilt neither do us wrong, nor be hard upon us, and therefore, behold, 'we are before thee,' we lie at thy feet, waiting our doom; 'we cannot stand before thee,' insisting upon any righteousness of our own, having no plea to support us or bring us off, and therefore we 'fall down' before thee, 'in our trespass,' and cast ourselves on thy mercy; 'do unto us whatsoever seemeth good unto thee' (Judg. x. 15). We have nothing to say, nothing to do, but to 'make supplication to our Judge'" (Job ix. 15). Thus does this good man lay his grief before God, and then leave it with him.—*Henry.*

CHAP. X. MIXED MARRIAGES.—Ver. 2. Shechaniah is not mentioned among those who were guilty; but his father and several of his relations are. He spoke, however, as one of the offending community, though not personally criminal; and he would not be deterred from decisive measures by regard to his nearest relatives. Probably he observed that Ezra was too desponding, and ready to conclude that reformation would be impracticable where so many of the chief persons were concerned. But he perceived very favourable symptoms in the case. The people were generally convinced of their guilt and danger; and the most daring criminals would not venture to oppose the general opinion of the governor and the congregation. There "was therefore hope in Israel concerning this thing:" an effectual reform might be made; and then the Lord would turn from his fierce wrath against them, as "he delighted in mercy." Ver. 3. "To put away," &c. This is not anywhere expressly commanded in the law; yet the spirit of the precept seemed to require it. The prohibition of marriages with idolaters was given to prevent temptations to idolatry; and retaining an idolatrous wife formed a continual temptation. Divorces were permitted to the Israelites "by the judicial law," to prevent worse consequences; but the seducing of a man to idolatry was the worst consequence imaginable. This measure would also tend to prevent the contracting of such marriages in future. It is probable, however, that none were put away but such as continued idolaters; and that they were provided for out of the estates of those who divorced them. It does not appear whether the children were

should do according to this word: and they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib; and *when*[§] he came thither, he did eat no bread, nor drink water: for [k]he mourned because of the transgression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be [3]forfeited,[‖] and [l]himself separated from the congregation of those that had been carried away.

9 ¶ Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days: it *was* the ninth month,[¶] and the twentieth *day* of the month; and all the people sat in the street of the house of God, [m]trembling[*] because of *this* matter, and for the [4]great rain.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and have [5]taken strange wives, to increase the trespass of Israel.[†]

11 Now therefore [n]make confession unto the LORD God of your fathers, and [o]do his pleasure; and [p]separate yourselves from the people of the land, [q]and from the strange wives.

12 Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.[‡]

13 But the people *are* many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for [6]we are many that have transgressed in this thing.

14 Let now [r]our rulers of all the congregation stand, and let all them which have taken strange wives in our cities come at appointed times, and with them the elders of every city, and the judges thereof, until [s]the fierce wrath of our God [7]for this matter be turned from us.

15 ¶ Only Jonathan the son of Asahel, and Jahaziah the son of Tikvah, [8]were employed about this *matter*;[§] and [t]Meshullam and [u]Shabbethai the Levite helped them.

B.C. 457—B.C. 456.

§ The word *when* is not in the Hebrew; the passage had perhaps better be translated, "till he came hither, he had eaten no bread," &c.—PATRICK.

[k] Is. xxii. 12. Dan. ix. 3.

[3] *Devoted.*

‖ This measure of excommunication and loss of estates was perfectly right according to the Jewish Theocracy; for the whole land was the gift of God to Abraham and to his seed, and the spurious children of women descended from the seven nations had no right to enjoy it; nor could they retain in church-fellowship the men who had openly trampled on the Divine law (Deut. vii. 3).—SUTCLIFFE.

[l] Neh. xiii. 3. 1 Cor. v. 13.

¶ *The ninth month*—*i.e.*, some time in December, when the rains are violent and it is very cold.—BOOTHROYD.

[m] 1 Sam. xii. 17, 18. Jer. x. 10, 13.

* They were "trembling" because of the offence they had committed, and their dread of its consequences; "and for the great rain" which fell at the time, and which they believed to be a token of God's anger against them, on account of their transgression.—PATRICK.

[4] *Showers.*

[5] *Caused to dwell*; or, *brought back.*

† Ezra addressed the assembled congregation, setting before them the heinous guilt they were under, endeavouring to bring them to a penitent sense and confession of it, and engaging them to put away their strange and idolatrous wives.... That is no real repentance which is extorted by force; it must proceed from conviction.—HAWEIS.

[n] Lev. xxvi. 40-42. 1 John i. 7-9.

[o] Is. i. 16, 18; lvi. 4. Rom. xii. 2.

[p] Neh. xiii. 3. 2 Cor. vi. 17.

[q] Deut. vii. 3, 4. 1 Cor. vii. 12-14.

‡ They saw no other remedy, and therefore submitted to what he required, as the pleasure of God.—PATRICK.

[6] *We have greatly offended.*

[r] Deut. xvii. 9, 18.

[s] Num. xxv. 4. Ps. lxxviii. 38.

[7] *Be turned from us; till this matter* be despatched.

[8] *Stood.*

§ These words will admit of being translated, "stood against this matter;" according to which the sense of the passage is, that the four persons here mentioned opposed the business of reformation on which they were proceeding.—DR LIGHTFOOT.

[t] Neh. iii. 6; x. 20; xii. 33.

[u] Neh. xi. 16.

[x] Deut. xiii. 14.

[y] 1 Sam. ii. 22-24. 1 Tim. iii. 11.

[z] Neh. viii. 4, 7.

‖ They solemnly engaged to divorce their wives, openly acknowledged their crime, and offered a sacrifice of atonement for it at the temple.—PYLE.

[a] Lev. v. 16; vi. 6.

¶ The following list shews that the priests, Levites, and leading men, were the chief offenders. It seems probable, that if any of these foreign women would have embraced the Jewish religion, and put away their idolatry, they might have been retained, except in the case of the priests, to whom such a liberty could not have been allowed. Undoubtedly those who were sent away had a proper provision made for them.—BOOTHROYD.

[b] ii. 39. 1 Chr. xxiv. 8.

[c] ii. 38. Neh. vii. 41.

[d] viii. 33. Neh. xi. 16.

[e] Neh. x. 10.

[f] ii. 3. Neh. vii. 8.

[g] ii. 7, 31; viii. 7. Neh. vii. 12, 34.

* This Jehiel was Shechaniah's father (ver. 2); and yet, though his father and kindred were guilty of this crime, which Ezra bewailed, he did not stick to speak his mind how it should be punished—an admirable example of zealous integrity!—PATRICK.

[h] ii. 8, Neh. vii. 13.

[i] ii. 10. Neh. vii. 15, *Binnui.*

[k] Neh. x. 4.

[l] Neh. iii. 11, *Malchijah.*

16 And the children of the captivity did so. And Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names, were separated, and sat down in the first day of the tenth month [x]to examine the matter.

17 And they made an end with all the men that had taken strange wives by the first day of the first month.

18 ¶ And among [y]the sons of the priests there were found that had taken strange wives; *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; [z]Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their hands‖ that they would put away their wives; and, *being* guilty, *they offered* [a]a ram of the flock for their trespass.

20 And of the sons of Immer;¶ Hanani and Zebadiah.

21 And of the sons of [b]Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of [c]Pashur; Elioenai, Maaseiah, Ishmael, Nathaneel, Jozabad, and Elasah.

23 Also of the Levites; [d]Jozabad, and Shimei, and Kelaiah, (the same *is* [e]Kelita,) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of Israel: of the sons of [f]Parosh; Ramiah, and Jeziah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

26 And of the sons of [g]Elam; Mattaniah, Zechariah, and Jehiel,* and Abdi, and Jeremoth, and Eliah.

27 And of the sons of [h]Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of [i]Bani; Meshullam, [k]Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, [l]Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

generally sent away with their mothers or not; but doubtless such were provided for as were not admitted into the congregation of the Lord. Under the New Testament, the marriages of believers with ungodly persons are evidently sinful, and of very bad consequence; yet, when contracted, they must not be dissolved. The partition-wall between Jews and Gentiles is broken down; such matters are determined by the municipal laws of every country; and divorces, except for adultery, are expressly disallowed. Ver. 4, 5. Shechaniah's mind, being more composed than Ezra's, perceived that it was a favourable crisis for action; so that he exhorted him, instead of indulging in grief, to arise and exercise his authority, according to the commission of Artaxerxes, and assured him of the hearty assistance of himself and others in the arduous attempt. Thus encouraged, Ezra entertained hopes of remedying the evil, and immediately engaged all present, by a solemn oath, to concur in this design.—*Scott.*

NATIONAL REFORMATION.—Ver. 7, 8. We have here an account of the proceedings upon the resolutions lately taken up concerning the strange wives: no time was lost; they struck when the iron was hot, and soon set the wheels of reformation agoing. 1. Ezra went to the council-chamber, where, it is probable, the priests used to meet upon public business. And "till he came thither" (so Bishop Patrick thinks it should be read)—till he saw something done, and more likely to be done, for the redress of this grievance—he did "neither eat nor drink," but continued mourning. Sorrow for sin should be abiding sorrow; be sure to let it continue till the sin be put away. 2. He sent orders to all the children of the captivity to attend him at Jerusalem within "three days" (ver. 7, 8); and being authorised by the king to enforce his orders, with penalties annexed (chap. vii. 26), he threatened, that whosoever refused to obey the summons should forfeit his estate, and be outlawed. The doom of him that would not attend on this religious occasion should be, that his substance should, in his stead, be ever after appropriated to the service of their religion, and he himself, for his contempt, should for ever after be excluded from the honours and privileges of their religion: he should be excommunicated. 3. Within the time limited, the generality of the people met at Jerusalem, and made their appearance 'in the street of the house of God" (ver. 9). They that had no zeal for the work the were called to—nay, perhaps had a dislike to it, being themselves delinquents—yet paid such a deference to Ezra's authority, and were so awed by the penalty, that they durst not stay away. 4. God gave them a token of his displeasure, in the great rain that happened at that time (ver. 9, and again ver. 13), which perhaps kept some away. It was, however, grievous to them that met in the open street: yet the circumstance of the heavens weeping when they wept, might signify, that though God was angry with them for their sin, yet he was well pleased with their repentance, and (as it is said, Judg. x. 16) "his soul was grieved for the misery of Israel." It was also an indication of the good fruits of their repentance, for the rain makes the earth fruitful.

EZRA'S CHARGE.—Ver. 10. (1.) Ezra gave the charge at this great assize. He told them that he called them together now, because he found that, since their return out of captivity, they had "increased the trespass of Israel" by "marrying strange wives;" that they had added to their former sins this new transgression, which would certainly be a means of introducing idolatry again, the very sin they had smarted for, and which, he hoped, they had been cured of in their captivity. He informed them, too, that he called them together that they might "confess their sin to God," and, having done that, might declare themselves ready and willing to do his pleasure, as it should be made known to them (which all those will do that truly repent of what they have done to incur his displeasure), and particularly, that they might separate themselves from all idolaters, especially idolatrous wives (ver. 10, 11). On these heads, we may suppose, he enlarged, and probably made such another confession of the sin now as he had made chap. ix., which he required them to say "Amen" to. (2.) The people submitted themselves not only to Ezra's jurisdiction in general, but to his inquisition and determination in this matter: "'As thou hast said, so must we do' (ver. 12). We have sinned in mingling ourselves with the heathen, and have thereby been in danger, not only of being corrupted by them, for we are frail, but of being lost among them, for we are few. We are therefore convinced that there is an absolute necessity of our separating from them again." There is, then, hope concerning people when they are convinced, not only that it is good to part with their sins, but that it is indispensably necessary: we must do it, or we are undone. (3.) It was agreed that

33 Of the sons of [m]Hashum; Mattenai, Mattathah, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.
34 Of the sons of Bani; Maadai, Amram, and Uel.
35 Benaiah, Bedeiah, Chelluh,
36 Vaniah, Meremoth, Eliashib,
37 Mattaniah, Mattenai, and Jaasau,
38 And Bani, and Binnui, Shimei,
39 And Shelemiah, and Nathan, and Adaiah,
40 [9]Machnadebai, Shashai, Sharai,
41 Azareel, and Shelemiah, and Shemariah,
42 Shallum, Amariah, *and* Joseph.
43 Of the sons of [n]Nebo; Jeiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.
44 All these had taken [o]strange wives;† and *some* of them had wives by whom they had children.

B.C. 456—B.C. 456.

[m] ii. 19. Neh. vii. 22.
[9] Or, *Mabnadebai*, according to some copies.
[n] ii. 29.
[o] Prov. ii. 16.
† The most remarkable of those who had committed this offence are here set down. Whether there might be more, whose names are not recorded, is uncertain. Thus this great reformation was concluded, without which the priestly line would have been in a short time corrupted and confounded, and the generality of the nation debauched into lewdness and idolatry, to the entire loss of all the merciful ends and designs of the late happy restoration. —PYLE.

THE BOOK OF NEHEMIAH.

CHAPTER I.

1 Nehemiah, understanding by Hanani the misery of Jerusalem, mourneth, fasteth, and prayeth. 5 His prayer.

THE words of [a]Nehemiah* the son of Hachaliah. And it came to pass [b]in the month Chisleu, [c]in the twentieth year, as I was [d]in Shushan the palace,
2 That [e]Hanani, one of my brethren, came, he and *certain* men of Judah; and [f]I asked them concerning the Jews [g]that had escaped, which were left of the captivity, and concerning Jerusalem.
3 And they said unto me, The remnant that are left of the captivity there in [h]the province *are* [i]in great affliction and [k]reproach: [l]the wall of Jerusalem† also *is* broken down, and the gates thereof are burnt with fire.
4 ¶ And it came to pass, when I heard these words, that [m]I sat down and wept, and mourned *certain* days, and fasted, and prayed before [n]the God of heaven,
5 And said, I beseech thee, O LORD God of heaven, [o]the great and terrible God, that [p]keepeth covenant and mercy for them that love him, and observe his commandments:‡
6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, [q]day and night, for the children of Israel thy servants, and [r]confess the sins of the children of Israel, which we have sinned against thee: [s]both I and my father's house have sinned.
7 We have dealt very [t]corruptly§ against thee, and have not kept [u]the commandments, nor the statutes, nor the judgments, which [x]thou commandest thy servant Moses.
8 [y]Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, [z]*If* ye transgress, I will scatter you abroad among the nations:
9 But [a]*if* ye turn unto me, and keep my commandments, and do them, though there were of you cast out unto the uttermost part of the heaven, *yet* [b]will I gather them from thence, and will bring them unto [c]the place that I have chosen to set my name there.‖
10 Now [d]these *are* thy servants, and thy people, [e]whom thou hast redeemed by thy great power, and by thy [f]strong hand.
11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, [g]who desire to fear thy name;¶ and prosper, I pray thee, thy servant this day, and [h]grant him mercy in the sight of this man. For I was the king's cupbearer.

B.C. 446—B.C. 446.

CHAP. I.
* x. 1.
* *Nehemiah.*—The father of Nehemiah, Hachaliah, seems to have preferred remaining in the land of his captivity. He was probably an inhabitant of Shushan, and this circumstance favoured the advancement of his son.—PRIDEAUX.
[b] Ezra x 9.
[c] Ezra vii. 7.
[d] Esth. i. 2.
[e] vii. 2.
[f] Ps. cxxii. 6-9.
[g] Ezra ix. 8, 9, 14.
[h] Ezra v. 8.
[i] Is. xxxii. 9-14.
[k] Ps. lxxix. 4.
[l] Is. v. 5.
† It is supposed that the commissions hitherto given to the Jews extended no farther than to the rebuilding of the temple, and their own private houses; and therefore the walls and gates of the city continued in their ruinous condition.—STACKHOUSE.
[m] Zeph. iii. 18. Rom. xii. 15.
[n] Dan. ii. 18. Jon. i. 9.
[o] Ps. xlvii. 2.
[p] Heb. vi. 13-18.
‡ He draws near to God with reverence and godly fear, yet mixed with filial confidence, as to the great God, terrible in judgments, yet faithful to his promises, and never failing those who trust him.—HAWEIS.
[q] 1 Tim. v. 5.
[r] Dan. ix. 4, 20.
[s] Ps. cvi. 6. Eph. ii. 3.
[t] Rev. xix. 2.
§ *We have dealt very corruptly*: or, *we have wholly corrupted* — to wit, *ourselves*, and our ways, and thy worship.—POOLE.
[u] Lev. xxvii. 34.
[x] Deut. iv. 5.
[y] Ps. cxix. 49.
[z] Lev. xxvi. 33.
[a] Deut. xxx. 2-5.
[b] Ps. cvi. 47. Matt. xxiv. 31.
[c] Deut. xii. 5, 21. Ezra vi. 12.
‖ It is observable that Nehemiah here frames his prayer to God, and directs his enterprise for the restoration of Jerusalem, according to the rule delivered by Moses. He saw the truth of that prediction confirmed by the king's disposition to grant his petition.—JACKSON.
[d] Ex. xxxii. 11. Is. lxiii. 16-19.
[e] Deut. xv. 15.
[f] Ex. xiii. 9.
[g] Prov. i. 29.
¶ He was not alone in this petition for mercy, but there were many others who would worship Him sincerely. So the words are in the Hebrew, "who will fear," or "delight to fear thy name."—PATRICK.
[h] Gen. xxxii. 11, 28.

this affair should be carried on, not in a popular assembly, nor that they should think to go through with it all on a sudden, but that a court of delegates should be appointed to receive complaints, and to hear and determine upon them.—*Henry.*

CHAP. I. NEHEMIAH.—Ver. 1. What tribe Nehemiah was of does nowhere appear; but if it be true (which we are told by the author of the Maccabees, book 2, chap. i. 18) that he offered sacrifice, we must conclude him to be a priest. We are here told that he was in Shushan, the palace or royal city of the king of Persia, where the court was ordinarily kept (ver. 1); that he was the king's cup-bearer. Kings and great men probably looked upon it as a piece of state to be attended by those of other nations. By this place at court, 1. He would be the better qualified for the service of his country, in that post for which God had designed him; as Moses was the fitter to govern for being bred up in Pharaoh's court, and David in Saul's. 2. He would have the fairer opportunity of serving his country by his interest in the king and those about him. Observe, He is not forward to tell us what great preferment he had at court; it is not till the end of the chapter that he tells us he was "the king's cupbearer" (a place of great trust, as well as of honour and profit), when he could not avoid the mentioning of it, because of the following story; but at first he only says, "I was in Shushan the palace;" whence we may learn to be humble and modest, and slow to speak of our own advancements

LESSONS FROM HIS LIFE.—Ver. 34. In the providences of God concerning him, we may observe, to our comfort, 1. That when God has work to do, he will never want instruments to do it with. 2. That those whom God designs to employ in his service, he will find out proper ways both to fit for it, and to call to it. 3. That God has his remnant in all places: we read of Obadiah in the house of Ahab, saints in Cæsar's household, and a devout Nehemiah in Shushan the palace. 4. That God can make the courts of princes sometimes nurseries, and sometimes sanctuaries, to the friends and patrons of the Church's cause. Now here we have Nehemiah's tender and compassionate inquiry concerning the state of the Jews in their own land (ver. 2). It happened that a friend and relation of his came to the court with some other company, by whom he had an opportunity of informing himself fully how it went with the children of the captivity, and what posture, Jerusalem, the beloved city, was in. Nehemiah lived at ease, in honour and fulness himself, but cannot forget that he is an Israelite, nor shake off the thoughts of his brethren in distress, but, in spirit (like Moses, Acts vii. 23), "visits them," and "looks upon their burdens." As distance of place did not alienate his affections from them (though they were out of sight, yet not out of mind), so neither did the dignity to which he was advanced.—*Henry.*

HIS PRAYER.—Ver. 5-11. In the prayer here recorded, which probably formed the substance of Nehemiah's constant supplications day and night, he adored the greatness and terribleness of God, and his covenanted mercy to his people; thus acknowledging, that if *they* had not provoked him to anger, by their numerous and heinous crimes, their enemies, instead of triumphing over them, would have experienced his terrible power fighting for them. But, alas! Nehemiah was constrained to confess, that both the people in general, and he himself, and his father's house, were deeply guilty, and by dealing very *corruptly* (that is, perversely, ungratefully, and deceitfully), had given the Lord just cause to leave them in the hands of their adversaries. Yet, while he justified God in the miseries of his people, he expressed a confidence in his mercies. The nation of Israel alone professed to worship and serve the God of heaven; he had forewarned them, that, if they transgressed, he would scatter them abroad; but he had also repeatedly and expressly promised, that if they returned to him, and obeyed his commandments, he would gather them again to their own land, and to his chosen city. Now, many of those who had gone up to Jerusalem were turned to the Lord, and "desired to fear his name;" and it might be hoped that numbers even of those who remained in other countries were truly penitent and uprightly obedient; among whom Nehemiah was conscious he was one. And as God had already done great things, both in former ages and lately in redeeming and delivering his people from their enemies, he trusted that he would compassionately hear his prayer, and the prayers of all those who were pleading with him in that behalf.—The particular request which he made on this occasion is remarkable; he prayed that God would "grant him mercy in the sight of this man." The mighty

CHAPTER II.

1 Artaxerxes sendeth Nehemiah to Jerusalem. 12 He vieweth the ruins, 17 and inciteth the Jews to build.

AND it came to pass in the month [a]Nisan,* in [b]the twentieth year of Artaxerxes the king, *that* wine *was* before him; and [c]I took up the wine, and gave *it* unto the king. Now I had not been *beforetime* sad in his presence.

2 Wherefore the king said unto me, [d]Why *is* thy countenance sad, seeing thou *art* not sick? this *is* nothing *else* but [e]sorrow of heart.† Then I was very sore afraid,

3 And said unto the king, [f]Let the king live for ever: why should not my countenance be sad, when [g]the city, the place of my fathers' sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, [h]For what dost thou make request? [i]So I prayed to the God of heaven.‡

5 And I said unto the king, [k]If it please the king, and [l]if thy servant have found favour in thy sight, that thou wouldest send me unto Judah, unto the city of my fathers' sepulchres, that I may build it.

6 And the king said unto me, (the [l]queen also sitting by him,§) For how long shall thy journey be? and when wilt thou return? [m]So it pleased the king to send me; and [n]I set him a time.

7 Moreover, I said unto the king, If it please the king, [o]let letters be given me‖ to the governors beyond the river, [p]that they may convey me over, till I come into Judah;

8 And a letter unto Asaph the keeper of the king's forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and [q]for the wall of the city, and [r]for the house that I shall enter into. And [s]the king granted me, according to the good hand of my God upon me.

9 ¶ Then I came to the governors beyond the river, and gave them the king's letters. (Now [t]the king had sent captains of the army and horsemen with me.)

10 When Sanballat the [u]Horonite,¶ and Tobiah [x]the servant, the Ammonite, heard *of it*, [y]it grieved them exceedingly that [z]there was come a man to seek the welfare of the children of Israel.

B.C. 445—B.C. 445.

CHAP. II.

[a] Esth. iii. 7.

* Four months after he had heard of the desolate state in which Jerusalem lay; probably, during this interval, his turn of waiting did not come, or he had no favourable opportunity of speaking to the king.—PATRICK.

[b] Ezra vii. 7.
[c] Gen. xl. 11, 21.
[d] Gen. xl. 7.
[e] Prov. xv. 13.

† A heart which is wrung with anguish will always make itself visible in the countenance. The distress of Nehemiah was no transient emotion. The iron had entered his soul, and he could not conceal it. The king, perceiving it, inquired the cause, and Nehemiah, notwithstanding his terror, was enabled, in a few explicit words, honestly to state it. —DR JOHN CAMPBELL.

[f] Dan. ii. 4; iii. 9; vi. 21.
[g] Ps. cii. 14.
[h] Esth. vii. 2. Mark x. 51.
[i] 2 Sam. xv. 31.

‡ Meaning that he paused for a short time, so as to put up a short ejaculation to Heaven for a favourable answer. —PYLE.

[k] Ezra v. 17.
[l] 2 Sam. xiv. 22.
[l] *Wife.*

§ Probably, the queen Esther. As it is here particularly remarked, that the queen was sitting by the king when Nehemiah obtained the grant, it is sufficiently implied that her favour assisted him in the business. — DEAN PRIDEAUX.

[m] Is. lviii. 12; lxi. 4.
[n] xiii. 6.
[o] Ezra vi. 6; vii. 21.

‖ *Let letters.*—Persons of any rank always take letters with them in travelling, a duplicate of which is forwarded to the different chiefs of the districts through which they have to pass. Without these, much inconvenience is sustained in obtaining supplies.—ROBERTS.

[p] Ezra viii. 22.
[q] iii. 1, &c.
[r] vii. 2.
[s] Gen. xxxii. 28. Acts vii. 10.
[t] Ezra viii. 22.
[u] Is. xv. 5.

¶ As Horonaim was a considerable city of Moab (Is. xv. 5), it has been justly supposed that he was a native of this city, and therefore a Moabite. — BOOTHROYD.

[x] Prov. xxx. 22.
[y] Num. xxii. 3, 4. Ps. cxxii. 6-9.
[z] Ezra iv. 4, &c.

[a] Ezra viii. 32.

* Resting myself after my long journey, and inquiring into the state of the city.—POOLE.

[b] Gen. xxxii. 22-24. Josh. x. 9.
[c] Ec. iii. 7. Am. v. 13. Mic. vii. 5.
[d] Ezra vii. 27. 2 Cor. viii. 16.
[e] 2 Chr. xxvi. 9.

† *Valley*—of Jehoshaphat, through which runs the brook Kidron, receiving the impure waters of the Gihon after cleansing the city. *Dragon well*—so called, perhaps, from its having at its mouth the image of a dragon. *Dung port*—by which they used to carry the dung out of the city.—SUTCLIFFE.

[f] xii. 31.
[g] Jer. v. 10.
[h] 2 Kings xviii. 17. 2 Chr. xxxii. 30.
[i] Jer. xxxi. 40. John xviii. 1.

‡ *Nor to the rest that did the work*—whom he intended hereafter to employ in the work; or, he told none of those that went with him to view the ruins what his design was. —PATRICK.

[k] Lam. iii. 51.
[l] Ezra x. 2-4. Is. xxxv. 3, 4.
[m] Ps. xliv. 13. Ez. xxii. 4, 5.

§ That is, the Lord had still accompanied me with his favour, and assisted me with most evident and extraordinary assistance. — DIODATI.

[n] 2 Sam. ii. 7. Eph. vi. 10.
[o] vi. 6, *Gashmu.*
[p] Job xxx. 1. Heb. xi. 36.
[q] Ezra iv. 15, 16. Luke xxiii. 2.
[r] 2 Chr. xxvi. 5.
[s] Acts viii. 21.
[t] Ex. xxviii. 29.

CHAP. III.

[a] xii. 10; xiii. 28.

* The names of the persons and families who repaired and finished the different gates and parts of the wall mentioned in this chapter are here especially detailed, to the end that they, whose zeal for their country and for the true honour and worship of God was so eminent and commendable, might have their names transmitted to posterity, for honourable examples to all generations.—PYLE.

[b] John v. 2.
[c] Deut. xx. 5.

11 So I [a]came to Jerusalem, and was there three days.*

12 ¶ And [b]I arose in the night, I and some few men with me; [c]neither told I *any* man what [d]my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night, by [e]the gate of the valley,† even before the dragon well, and to [f]the dung port, and viewed [g]the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to [h]the gate of the fountain, and to the king's pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by [i]the brook, and viewed the wall, and turned back, and entered by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did; neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.‡

17 ¶ Then said I unto them, [k]Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with fire: [l]come, and let us build up the wall of Jerusalem, that we be no more [m]a reproach.

18 Then I told them of the hand of my God which was good upon me;§ as also the king's words that he had spoken unto me. And they said, Let us rise up and build. [n]So they strengthened their hands for *this* good *work.*

19 But when Sanballat the Horonite, and Tobiah the servant, the Ammonite, and [o]Geshem the Arabian, heard *it*, [p]they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? [q]will ye rebel against the king?

20 Then answered I them, and said unto them, [r]The God of heaven, he will prosper us; therefore we his servants will arise and build: but [s]ye have no portion, nor right, nor [t]memorial, in Jerusalem.

CHAPTER III.

Eliashib the high priest, and the other names and order of them that builded the wall.

THEN [a]Eliashib the high priest* rose up, with his brethren the priests, and they builded [b]the sheep gate; they [c]sanctified it, and set up

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monarch of the Persian empire would be addressed by his flatterers as if he were more than man; yet Nehemiah knew that, in the sight of God, he was upon a level with his meanest subjects.—*Scott.*

CHAP. II. NEHEMIAH'S INTERVIEW WITH THE KING.—Ver. 1, 2. About four months passed from the time that Nehemiah made his inquiry before he presented his petition to the king; for Nisan answers to part of March and part of April. It is probable that his turn of waiting on the king did not arrive before this; and he could not come into his presence uncalled, except at the hazard of his life; but he could approach the King of heaven at any time, and doubtless all the while continued instant in prayer. Yet, when at length he attended on his office, his inward concern was visible in his countenance (which, no doubt, had before been very open and cheerful), so that the king observed it; and not perceiving that he was ill, seemed ready to impute his melancholy to discontent or disaffection. Indeed, the words rendered "sad," and "sorrow of heart," might be rendered *evil*, and *wickedness of heart*. This excited great alarm in Nehemiah; and, in fact, these arbitrary monarchs were generally suspicious in proportion to their tyranny. Lest poison should be mixed with their wine, they required the cup-bearers to drink before them out of the same cup; and some conjecture that Nehemiah, being oppressed with grief, had forgotten to observe this custom. Had the least suspicion, however, been excited of criminal designs, the immediate torture or execution of Nehemiah might have been the consequence; for the Persian monarchs frequently, with little ceremony, thus treated those who had before been their chief favourites. He might also fear that he should fail of his purpose, as the king seemed displeased, and no favourable opportunity for his request was yet afforded. Ver. 3. Nehemiah, in answering the king, testified his cordial and loyal affection, by wishing the long continuance of his life and prosperity, in the customary manner. He perhaps meant the words likewise as a prayer for his salvation; but they were not generally understood in that sense. Thus, "God save the king," as generally used, means no more than "Let the king live and prosper;" but the words, when duly attended to, contain a solemn prayer to God for his temporal preservation and his eternal salvation.—Nehemiah said nothing to Artaxerxes concerning the *religion* of the Jews; perhaps he saw that he was more regardless in that respect than formerly; or he might suppose that the king would not attend to that subject so candidly from a young courtier as he had done from an aged priest and learned scribe of the law of God; and some think that he was induced to wave it because the company present were unfavourable. He therefore represented the afflicted defenceless state of that city where his ancestors lay interred; and how could he but be grieved that their sepulchres should be so disgraced, or how avoid sympathising with his distressed countrymen? Arguments of this kind the men of the world well understand; but, alas! they little feel the force of those which are infinitely more important.—*Scott.*

SAMARITAN ENMITY AGAIN.—Ver. 10. Let us now see how Nehemiah was received by those that wished ill to the Jews; whom God and his Israel blessed, they cursed. 1. When he did but shew his face it vexed them. Sanballat and Tobiah, two of the Samaritans, but, by birth, the former a Moabite, the latter an Ammonite, when they saw one come armed with a commission from the king to do service to Israel, "were grieved exceedingly," that all their little paltry arts to weaken Israel were thus baffled and frustrated by a fair, and noble, and generous project to strengthen them. Nothing is a greater vexation to the enemies of good people, who have misrepresented them to princes as turbulent, and factious, and not fit to live, than to see them stand right in the opinion of their rulers, their innocency cleared, and their reproach rolled away, and that they are thought not only fit to live, but fit to be trusted. When they saw a man come in that manner, who professedly "sought the welfare of the children of Israel," it vexed them to the heart; "the wicked shall see it, and be grieved." 2. When he began to act, they set themselves to hinder him; but in vain (ver. 19, 20). (1.) See here with what little reason the enemies discouraged them. They represented the undertaking as a silly thing; they "laughed us to scorn," and "despised us" as foolish builders, that could not finish what we began. They represented the undertaking also as a wicked thing, no better than treason: "Will ye rebel against the king?" Because this was the old invidious charge, though now they had a com-

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the doors of it; even unto the [d]tower of Meah they sanctified it, unto the tower of Hananeel.

2 And [l]next unto him builded [e]the men of Jericho. And next to them builded [f]Zaccur the son of Imri.

3 But [g]the fish gate† did the sons of Hassenaah build, who *also* laid [h]the beams thereof, and set up [i]the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired [k]Meremoth the son of [l]Urijah, the son of Koz. And next unto them repaired [m]Meshullam the son of Berechiah, the son of Meshezabeel. And next unto them repaired Zadok the son of Baana.‡

5 And next unto them [n]the Tekoites§ repaired: but [o]their nobles [p]put not their necks to the work of their Lord.

6 Moreover [q]the old gate‖ repaired Jehoiada the son of Paseah, and Meshullam the son of Besodeiah: they laid the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired *M*elatiah [r]the Gibeonite, and Jadon the Meronothite, the men of Gibeon and of [s]Mizpah, unto the throne¶ of the governor on this side the river.

8 Next unto him repaired Uzziel the son of Harhaiah, of [t]the goldsmiths. Next unto him also repaired Hananiah the son of *one* [u]*of* the apothecaries;* and they [z]fortified Jerusalem unto the broad wall.

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.†

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house. And next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of [x]Pahath-moab, repaired the [3]other piece, and the tower of the furnaces.

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem,‡ [y]he and his daughters.§

13 [z]The valley gate repaired Hanun, and the inhabitants of [a]Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung gate.

14 But the dung gate repaired Malchiah the son of Rechab, [b]the ruler of part of [c]Beth-haccerem; he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

15 But [d]the gate of the fountain repaired Shallum the son of Col-hozeh, the ruler of part of [e]Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of [f]Shiloh‖ by the king's garden, and unto [g]the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk, the ruler of the half part of Beth-zur, unto *the place* over against [h]the sepulchres of David, and to [i]the pool that was made, and unto [k]the house of the mighty.¶

17 And after him repaired the Levites, Rehum the son of Bani. Next unto him repaired Hashabiah, [l]the ruler of the half part of [m]Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece over against the going up to the armoury, at [n]the turning *of the wall.**

20 After him Baruch the son of [t]Zabbai [o]earnestly repaired† the other piece, from the turning *of the wall* unto the door of the house of [p]Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah, the son of [q]Koz, another piece, from the door of the house of Eliashib even to the end of the house of Eliashib.

22 And after him repaired the priests, the men of the plain.‡

23 After him repaired Benjamin and Hashub over against their house. After him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house.§

24 After him repaired Binnui the son of Henadad another piece, from the house of Azariah unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from [r]the king's high house,‖ that *was* [s]by the court of the prison. After him Pedaiah the son of Parosh.

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[d] Jer. xxxi. 38.
[l] *At his hand.*
[e] Ezra ii. 34.
[f] x. 12.
[g] 2 Chr. xxxiii. 14. Zeph. i. 10.
† *The fish-gate*—on the north of the city, where fish was sold from the Sea of Galilee.—GILL.
[h] ii. 8.
[i] vii. 1.
[k] x. 5.
[l] Ezra viii. 33, *Uriah.*
[m] x. 7.
‡ These repaired the wall till they came to the old gate, for there was no other gate till they came there.—PATRICK.
[n] 2 Sam. xiv. 2. Am. i. 1.
§ A city of Judah (2 Chr. xi. 6), which Eusebius and Jerome place twelve miles from Jerusalem, south.—CALMET.
[o] Jud. v. 23. 1 Cor. i. 26.
[p] Jer. xxvii. 2, 8, 12. Matt. xi. 29.
[q] xii. 39.
‖ *The old gate*—In the middle of the north wall; so called because built by the Jebusites.—SUTCLIFFE.
[r] Josh. ix. 3, &c. 2 Sam. xxi. 2.
[s] 2 Chr. xvi. 6.
¶ *Unto the throne*—or, which belonged to the jurisdiction of the governor. It is used to denote power, jurisdiction.—BOOTHROYD.
[t] Is. xlvi. 6.
[u] Gen. l. 2, &c. Ex. x. 1.
* Perhaps spice and perfume merchants. These and the goldsmiths were evidently formed into companies.—CLARKE.
[z] Or, *left.*
† As Rome was anciently divided into several quarters or regions, so was Jerusalem, and especially this was divided into two parts, whereof one was in the tribe of Benjamin, and nearest to the temple; the other in the tribe of Judah, and more remote from it; which, accordingly, had two several rulers, this man and the other (ver. 12), but both under the chief governor of the city.—POOLE.
[x] Ezra ii. 6; viii. 4.
[3] *Second measure.*
‡ *Ruler of the half.*—The policy of double governors was peculiar to Persia. It was of course thought, that the jealousies of the parties would contribute to the safety of the empire.—SUTCLIFFE.
[y] Ex. xxxv. 25. Acts xxi. 8, 9.
§ *He and his daughters*—who are generally thought either to be heiresses, or rich widows, who piously contributed to this work.—PATRICK.
[z] ii. 13.
[a] Josh. xv. 34.

[b] xv. 18 19.
[c] Jer. vi. 1.
[d] 2 Chr. xxxii. 30.
[e] Jud. xx. 1, 3, *Mizpeh.* Jer. xl. 6.
[f] Is. viii. 6, *Shiloah.* Luke xiii. 4. John ix. 7, *Siloam.*
‖ *Siloah.*—This is the channel or small stream which came from the fountain of Gihon. *The stairs*—which were in the precinct from the west southward.—DIODATI.
[g] 2 Sam. v. 6, 7.
[h] 2 Chr. xvi. 14. Acts ii. 29.
[i] 2 Kings xx. 20. Is. xxii. 11.
[k] 1 Kings xiv. 27, 28. 2 Chr. xii. 10, 11. Cant. iii. 7.
¶ Perhaps where the king's guard were lodged, who were all mighty men of valour.—PATRICK.
[l] 1 Chr. xxiii. 4.
[m] Josh. xv. 44. 1 Sam. xxiii. 1, 2.
[n] 2 Chr. xxvi. 9.
* This was some great corner of the wall, on the south side of the city, where the arsenal or armoury had anciently been; which afterwards was removed to the house of the forest of Lebanon (Is. xxii. 8).—DIODATI.
[t] Or, *Zaccai.*
[o] Ec. ix. 10. Rom. xii. 11.
† *Earnestly repaired*—did his work with eminent diligence and fervency; which is here noted to his commendation.—POOLE.
[p] xii. 10, 23; xiii. 4, 28.
[q] Ezra ii. 61.
‡ Either of the plains of Jordan, or "of the plain country round about Jerusalem," as it is called (ch. xii. 28).—GILL.
§ These were some of the tribe of Benjamin, settled in Jerusalem, who repaired over against their own doors, as far as their houses extended.—PATRICK.
[r] Jer. xxii. 14; xxxix. 8.
‖ *The king's high house* was perhaps some lofty building from which the watchmen might make their observations.—SCOTT.
[s] Jer. xxxii. 2.

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mission from the king, and were taken under his protection, yet still they must be called *rebels.* (2.) See also with what good reason they slighted these discouragements. They bear up themselves with this, that they were the "servants of the God of heaven," the only true and living God; that they were acting for him in what they did; and that therefore he would bear them out, and prosper them, though the heathen raged (Ps. ii. 1).—*Henry.*

CHAP. III. REBUILDING OF THE WALL OF JERUSALEM.—Ver. 1. Several things are observable in the account here given of the building of the wall about Jerusalem. 1. That Eliashib the priest, with his brethren the priests, led the van in this troop of builders. Ministers should be first and foremost in every good work, for their office obliges them to teach and quicken by their example as well as by their doctrine. If there be labour in it, who so fit as they to work? if danger, who so fit as they to venture? The dignity of the high priest was very great, and obliged him to signalise himself in this service. The priests repaired the *sheep gate*, so called because through it the sheep were brought that were to be sacrificed in the temple, and therefore the priests undertook the repair of it, whose "inheritance the offerings of the Lord made by fire were." And of this gate only it is said that "they sanctified it" with the word and prayer, and perhaps with sacrifices; either, (1.) Because it led to the temple; or, (2.) Because with this the building of the wall began, and it is probable (though they were at work in all parts of the wall at the same time) that this was first finished, and therefore at this gate they solemnly committed their city, and the walls of it, to the Divine protection; or, (3.) Because the priests were the builders of it, and it becomes ministers, above others—being themselves, in a peculiar manner, sanctified to God—to sanctify to him all their performances, and to do even their common actions "after a godly sort."

COMMUNITY OF LABOUR.—Ver. 4.—2. That the undertakers were very many who each took their share, some more and some less, in this work, according as their ability was. Note, What is to be done for the public good every one should assist in, and, further, to the utmost of his place and power. United force will conquer that which no individual dare venture on. Many hands will make light work. 3. That many were active in this work who were not themselves inhabitants of Jerusalem, and therefore consulted purely the public welfare, and not any private interest or advantage of their own. Here are the men of Jericho with the first (ver. 2), the men of Gibeon and Mizpah (ver. 7), and Zanoah (ver. 13). 4. That several rulers, both of Jerusalem and of other cities, were active in this work, thinking themselves bound in honour to do the utmost that their wealth and power enabled them to do for the furtherance of this good work. 5. Here is a just reproach fastened upon the nobles of Tekoa, that they "put not their necks to the work of their Lord" (ver. 5); that is, they would not come under the yoke of an obligation to this service; as if the dignity and liberty of their peerage were their discharge from serving God and doing good, which are indeed the highest honour and the truest freedom. Let not nobles think anything below them by which they may advance the interest of their country; for what else is their nobility good for, but that it puts them in a higher and larger sphere of usefulness than that in which inferior persons move? 6. Two persons joined in repairing "the old gate" (ver. 6), and so were co-founders, and shared the honour of it between them. The good work which we cannot compass ourselves we must be thankful to those that will go partners with us in. 7. Several good honest tradesmen, as well as priests and rulers, were active in this work, "goldsmiths, apothecaries, merchants" (ver. 8, 32). They did not think their callings excused them, nor plead that they could not leave their shops to attend the public business, knowing what they lost would certainly be made up to them by the blessing of God upon their callings. 8. Some ladies are spoken of as helping forward this work. "Shallum and his daughters" (ver. 12), who, though not capable of personal service, yet, having their portions in their own hands, or being rich widows, contributed money for buying materials and paying workmen. St Paul speaks of some good women that "laboured with him in the gospel" (Phil. iv. 3). 9. Of some it is said, that they repaired "over against their houses" (ver. 10, 23, 28, 29); and of one who, it is likely, was only a lodger, that he repaired "over against his chamber" (ver. 30). When a general good work is to be done, each should apply himself to that part of it

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26 Moreover, the [t]Nethinims [5]dwelt in [6]Ophel, unto *the place* over against the water gate toward the east, and the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above [u]the horse gate¶ repaired the priests, every one over against his house.

29 After them repaired Zadok the [x]son of Immer over against his house. After him repaired also Shemaiah the son of [y]Shechaniah, the keeper of [z]the east gate.

30 After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, another piece. After him repaired Meshullam the son of Berechiah over against his chamber.

31 After him repaired Malchiah the goldsmith's son, unto the place of the Nethinims,* and of the merchants, over against the gate Miphkad, and to the [7]going up of the corner.

32 And between the going up of the corner unto [a]the sheep gate† repaired the goldsmiths and the merchants.

CHAPTER IV.

1 *While the enemies scoff, Nehemiah prayeth to God.*
7 *He setteth a watch.*

BUT it came to pass, that when [a]Sanballat heard that we builded the wall, he was wroth, and took great indignation, and [b]mocked the Jews.*

2 And he spake before his brethren and [c]the army of Samaria, and said, What do these [d]feeble Jews? will they [1]fortify themselves? [e]will they sacrifice? will they make an end in a day? will they [f]revive the stones out of the heaps of the rubbish which are burnt?

3 Now [g]Tobiah† the Ammonite *was* by him; and he said, Even that which they build, if a fox go up,‡ he shall even break down their stone wall.

4 [h]Hear, O our God; for we are [2]despised: and [i]turn their reproach upon their own head, and give them for a prey in the land of captivity;

5 And [k]cover not their iniquity, and let not [l]their sin be blotted out from before thee: for they have provoked *thee* to anger [m]before the builders.

6 So built we the wall; and all the wall was joined together unto the half thereof: for the people [n]had a mind to work.

7 ¶ But it came to pass, *that* when [o]Sanballat, and Tobiah, and the Arabians, and [p]the Ammonites, and [q]the Ashdodites, [r]heard that the walls of Jerusalem [3]were made up, *and* that the breaches began to be stopped, [s]then they were very wroth,

8 And [t]conspired all of them together to come *and* to fight against Jerusalem, and to [4]hinder it.

9 Nevertheless [u]we made our prayer unto our God, and [x]set a watch against them day and night,§ because of them.

10 And Judah said, [y]The strength of the [z]bearers of burdens is decayed, and *there is* much rubbish; so that we are not able to build the wall.

11 And our adversaries said, [a]They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

12 And it came to pass, that when the Jews which dwelt by them‖ came, they said unto us ten times, [5]From all places whence ye shall return unto us *they will be upon you.*

13 ¶ Therefore [b]set I [6]in the lower places behind the wall, *and* on the higher places, I even set the people after their families, with [c]their swords, their spears, and their bows.

14 And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, [d]Be not ye afraid of them: remember the LORD, *which is* [e]great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.

15 And it came to pass, when our enemies heard that it was known unto us, and [f]God had brought their counsel to nought, that we returned all of us to the wall, [g]every one unto his work.

16 And it came to pass, from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons;¶ and the rulers *were* behind all the house of Judah.

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[t] 1 Chr. ix. 2. Ezra ii. 43-58.
[5] *Which dwelt in Ophel*, repaired *unto.*
[6] *The tower.*
[u] 2 Kings xi. 16. 2 Chr. xxiii. 15.
¶ *The horse gate*—not that belonging to the king's palace (2 Chr. xxiii. 15), but one of the gates of the city so called; either because nigh unto that were many stables for horses, or because the horses commonly went out that way to their watering-place. — POOLE.
[x] Ezra ii. 37.
[y] Ezra x. 2.
[z] Jer. xix. 2.
* It seems the Nethinims had a part of the city assigned them for their habitation, which was among the merchants, near to whom there was a house of correction (as some think the word *Miphkad* imports), where they visited (as the Hebrews speak), that is punished, men for their faults. — PATRICK.
[7] *Corner chamber.*
[a] John v. 2.
† This account had begun from the sheep gate (ver. 1). Thus the relation respecting the whole circuit of the walls is now completed.—DR WELLS.

CHAP. IV.

[a] Ezra iv. 1-5. Acts v. 17.
[b] Ps. xliv. 13, 14. Heb. xi. 36.
* Pretending contempt in his words when he had grief in his heart. — POOLE.
[c] Ezra iv. 9, 10.
[d] 1 Sam. xiv. 11, 12.
[1] *Leave to themselves.*
[e] xii. 27, 43.
[f] Ez. xxxvii. 3-13.
[g] 2 Kings xviii. 28.
† Tobiah has always struck me as a sort of graphic freebooter or guerilla-man; and there is something quite in keeping with this in the taunt which he threw out against the enterprise.—DR CHALMERS.
‡ If a fox (jackal) should endeavour to force his way through, he would break down their stone wall, designed to defend their capital city—a sarcastic expression, implying that it was not so strong as the wall of a vineyard or garden.—HARMER.
[h] Ps. cxxiii. 2, 3.
[2] *Despite.*
[i] 1 Sam. xvii. 26.
[k] Ps. lix. 5-13. 2 Tim. iv. 14.
[l] Ps. li. 9.
[m] Is. xxxvi. 11, 12.

[n] 1 Chr. xxix. 3, 14, 17.
[o] ii. 10, 19.
[p] Jud. x. 7, &c.
[q] xiii. 23, 24.
[r] Ezra iv. 4-16.
[3] *Ascended.*
[s] Gen. iii. 15. Acts v. 33.
[t] Ps. ii. 1-3.
[4] *Make an error to it.*
[u] Gen. xxxii. 9-12, 28. Acts iv. 24-30.
[x] Luke xxi. 36. 1 Pet. v. 8.
§ Nehemiah did not order the people to go to prayers only, and to confess their sins, and to commit their cause to Heaven; but, like a pious and brave man, he exhorted them to join with him in supplication to God, and, at the same time, to put themselves in a posture of defence.—JORTIN.
[y] Num. xiii. 31.
[z] Ez. xxxi. 18.
[a] 1 Thes. v. 2.
‖ Or, it may be thus rendered, The Jews who dwelt by them came, and said to us often, From all places where they dwell they will advance against us. I therefore stationed, on the lower cleared places behind the wall, &c.—BOOTHROYD.
[5] *That from all places ye must return to us.*
[b] Gen. xxxii. 13-20. Ps. cxii. 5.
[6] *From the lower parts of, &c.*
[c] Cant. iii. 7, 8. Eph. vi. 11-20.
[d] Num. xiv. 9.
[e] Deut. x. 17. Heb. xii. 20.
[f] Job v. 12, 13. Ps. xxxiii. 10, 11.
[g] 1 Thes. iv. 11.
¶ Lest their enemies should imagine they were secure, and had quite laid aside their arms, and so might resume their enterprise, he ordered, that, while half of his own servants wrought upon the walls, another half should stand by with weapons ready to put into their hands, if there were occasion.-PATRICK.

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which falls nearest him, and is within his reach. If every one will sweep before his own door, the street will be clean; if every one will mend one, we shall be all mended. If he that has but a chamber will repair before that, he has done his part. 10. Of one it is said, that he "earnestly" repaired that which fell to his share (ver. 20); he did it with an inflamed zeal: not that others were cold or indifferent, but he was the most vigorous of any of them, and made himself remarkable for it. It is good to be thus "zealously affected in a good thing," and it is probable that this good man's zeal provoked very many to take the more pains and make the more haste. 11. Of one of these builders it is observed, that he was "the sixth son" of his father (ver. 30). His five elder brethren, it seems, laid not their hand to the work, but he did. In doing that which is good, we need not stay to see our elders go before us; if they decline it, it does not therefore follow that we must. Thus the young brother, if he be the better man, and does God and his generation better service, is indeed the better gentleman; those are most honourable that are most useful. 12. Some of them that had "first done helped their fellows," and undertook another share where they saw there was most need. Meremoth repaired ver. 4, and again ver. 21. And the Tekoites, beside the piece they repaired (ver. 5), undertook another piece (ver. 27), which is the more remarkable because their nobles set them a bad example by withdrawing from the service, which, instead of serving them for an excuse to sit still, perhaps made them the more forward to do double work, that, by their zeal, they might either shame or atone for the covetousness and carelessness of their nobles.—*Henry.*

CHAP. IV. SAMARITAN RANCOUR AND SCORN.—Ver. 1-3. Here is the spiteful, scornful reflection which Sanballat and Tobiah cast upon the Jews for their attempt to build the wall about Jerusalem. The country rang of it presently; intelligence was brought of it to Samaria, that nest of enemies to the Jews and their prosperity; and here we are told how they received the tidings. 1. In "heart," they were very angry at the undertaking, and had "great indignation." It vexed them that Nehemiah came to seek the welfare of the children of Israel (chap. ii. 10); but when they heard of this great undertaking for their good, they were out of all patience. They had hitherto pleased themselves with the thought that while Jerusalem was unwalled, they could swallow it up and make themselves masters of it when they pleased; but if it be walled, it will not only be fenced against them, but by degrees become formidable to them. The strength and safety of the Church are the grief and vexation of its enemies. 2. In "word," they despised it, and made it the subject of their ridicule, in which they did sufficiently display their venom; but good was brought out of it; for, looking upon it as a foolish undertaking, that would sink under its own weight, they did not go about to obstruct it till it was too late. Let us see with what pride and malice they set themselves publicly to banter it. (1.) Sanballat speaks with scorn of the workmen, "'These feeble Jews' (ver. 2) what will they do for materials? 'Will they revive the stones out of the rubbish?' And what mean they by being so hasty? Do they think to make the walling of the city but one day's work? and to keep the feast of dedication with sacrifice the next day? Poor silly people! see how ridiculous they make themselves!" (2.) Tobiah speaks with no less scorn of the work itself. He has his jest, too, and must shew his wit (ver. 3). Profane scoffers sharpen one another. "Sorry work," says he, "they are like to make of it; they themselves will be ashamed of it; 'if a fox go up,' not with subtlety, but with his weight, he will 'break down their stone wall.'" Many a good work has been thus looked upon with contempt by the "proud and haughty scorners."

NEHEMIAH'S CIRCUMSPECTION.—Ver. 16-21. (1.) While one-half of the people was at work, the other half was under their arms, holding "spears, and shields, and bows," not only for themselves but for the labourers too, who would immediately quit their work, and betake themselves to their weapons upon the first alarm. It is probable that they changed services at such and such hours, which would relieve the fatigue of both, and particularly would be an ease to the "bearers of burdens," whose "strength" was "decayed" (ver. 10); while they held the weapons they were eased, and yet not idle. They thus, dividing their time between the trowels and the spears, are said to "work with one hand" and hold their weapons "with the other" (ver. 17), which cannot be understood literally, for the work would require both hands; but it intimates that they were equally employed in both. Thus must we work out our salvation with the "weapons of our warfare" in our hand, for in every duty we must expect to meet with opposition from our spiritual enemies, against whom we must still be "fighting the good fight of faith." (2.) Every builder had a sword by his side (ver. 18), which he could carry without hindering his labour. The Word of God is the sword of the Spirit, which we ought to have always at hand, and never to seek, both in our labours and in our conflicts, as Christians. (3.) Care was taken both to get and give early notice of the approach of the enemy, in case they should endeavour to surprise them. Nehemiah kept a trumpeter always by him to sound an alarm

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* [h]with one of his hands wrought in the work, and with the other *hand* held a weapon.*

18 For the builders, every one had his sword girded [7]by his side, and *so* builded: and [i]he that sounded the trumpet *was* by me.

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, resort ye thither unto us: [k]our God shall fight for us.

21 So [l]we laboured in the work: and half of them held the spears from the rising of the morning till the stars appeared.†

22 Likewise at the same time said I unto the people, Let [m]every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither [n]I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes,‡ [8]*saving that* every one put them off for washing.

CHAPTER V.

1 *The Jews complain of their debt, mortgage, and bondage.*
6 *The usurers rebuked, &c.*

AND there was [a]a great cry of the people, and of their wives, against [b]their brethren the Jews.

2 For there were that said, [c]We, our sons, and our daughters, *are* many: therefore [d]we take up corn *for them*, that we may eat, and live.

3 *Some* also there were that said, [e]We have mortgaged our lands, vineyards, and houses, that we might buy corn, [f]because of the dearth.*

4 There were also that said, We have borrowed money for [g]the king's tribute, *and that upon* our lands and vineyards;

5 Yet now [h]our flesh *is* as the flesh of our brethren,† our children as their children; and, lo, [i]we bring into bondage our sons and our daughters to be servants, and *some* of our daughters are brought unto bondage *already:* neither *is it* in our power *to redeem them;* for other men have our lands and vineyards.

6 ¶ And [k]I was very angry when I heard their cry and these words.

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[h] 2 Cor. vi. 7. Eph. vi. 11, &c.

* Meaning, that every workman was prepared to work or to fight, as occasion might serve.—PYLE.

[7] *On his loins.*

[i] Num. x. 9.

[k] Ex. xiv. 14, 25. Jos. xxiii. 10.

[l] 1 Cor. xv. 10.

† The portraiture here presented of vigilant labour has been admired in every age. While one-half worked, the other half held the weapons of war; and even they who builded, built with the one hand, and with the other grasped the sword! Never before was city so built—never before did events occur so beautifully to illustrate the condition of the spiritual soldier, whose business it is, throughout this pilgrimage, to work and fight—to fight and work.—DR JOHN CAMPBELL.

[m] xi. 1, 2.

[n] vii. 2.

‡ Namely, in the night-time, to be ready upon any occasion. *For washing;* Ital., *went for water armed.*—Such was our fear of the enemies, that none durst go out of the city, not so much as to fetch water, or about any other necessary occasions, without arms, as Judges v. 11.—DIODATI.

[8] *Every one* went *with his weapon* for *water.*

CHAP. V.

[a] Ex. xxii. 25-27.

[b] Lev. xxv. 35-37.

[c] Ps. cxxvii. 3-5.

[d] Gen. xli. 57.

[e] Gen. xlvii. 15-25.

[f] Mal. iii. 8, 11.

* *Dearth*—probably occasioned by their enemies intercepting the provisions. Not that referred to Hag. i. 10, 11, which was years before, and for which the reason did not now exist.—GILL.

[g] Deut. xxviii. 47, 48.

[h] Gen. xxxvii. 27. Jam. ii. 5, 6.

† They plead for redress on the principle of humanity, on their natural regard to their offspring, whom they would be obliged to sell for bondmen.—BOOTHROYD.

[i] Ex. xxi. 1-11.

[k] Ex. xi. 8. Eph. iv. 26.

[l] *My heart consulted in me.*

[l] 2 Cor. v. 16.

[m] Ex. xxii. 25.

[n] 2 Chr. xxviii. 9-13.

* 2 Cor. viii. 12.

‡ Either he speaks of himself in the plural number, as great men are wont to do, or he means that he, with Ezra, and suchlike lovers of their country, had done what follows.—PATRICK.

[p] Lev. xxv. 47-49.

[q] Ex. xxi. 16.

[r] Rom. xiv. 15. 1 Cor. viii. 11.

[s] Job xxix. 10. Rom. iii. 19.

[t] Prov. xvi. 29.

[u] Gen. xx. 11. Acts ix. 31.

[x] Gen. xiii. 7, 8.

§ *Because of the reproach of the heathen our enemies*—who are round about you, and observe all your actions, and will loathe and reproach both you for such barbarous usage of your brethren, and religion for your sakes; which, if you have any love or respect either to God or to yourselves, you will prevent.—POOLE.

[y] Mic. ii. 1. 1 Cor. ix. 12-18.

[z] 2 Cor. v. 11, 20.

[a] Ex. xxii. 25-27.

[b] Lev. vi. 4, 5.

[c] Ezra x. 12. Luke xix. 8.

[d] 2 Chr. vi. 22, 23.

‖ As they could not answer his remonstrance, and professed their readiness to comply with his request, the priests are called to administer an oath to them, and with a solemn execration to bind them to be faithful thereto.—HAWEIS.

[e] 1 Sam. xv. 28. Zech. v. 3, 4.

[z] *Empty* or *void.*

[f] Ps. l. 14.

¶ *Twelve years*—all which time he was not in Judea; but he ordered him who was his deputy in his absence to do as he did. *I and my brethren*—he and his domestics, or those who, as I said, he deputed in his room.—PATRICK.

[g] 1 Cor. ix. 4-15, 18. 2 Thes. iii. 8, 9.

* The words will admit of being translated, "And had taken from each of them, for bread and wine, forty shekels of silver."—HOUBIGANT.

[h] 1 Sam. ii. 15-17.

[i] Job xxxi. 23. Luke xviii. 2-4.

[k] Luke viii. 15. Rom. ii. 7.

[l] 2 Cor. xii. 16-18. Phil. ii. 20, 21.

[m] Is. xxxii. 8. Rom. xii. 13.

7 Then [l]I consulted with myself, and [l]I rebuked the nobles, and the rulers, and said unto them, [m]Ye exact usury, every one of his brother. And [n]I set a great assembly against them.

8 And I said unto them, We, [o]after our ability,‡ have [p]redeemed our brethren the Jews, *which were* sold unto the heathen; and will ye even [q]sell your brethren? or [r]shall they be sold unto us? Then [s]held they their peace, and found nothing *to answer.*

9 Also I said, [t]It *is* not good that ye do: ought ye not [u]to walk in the fear of our God, because of [x]the reproach of the heathen our enemies?§

10 [y]I likewise, *and* my brethren, and my servants, might exact of them money and corn: [z]I pray you, let us [a]leave off this usury.

11 [b]Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the money, and of the corn, the wine, and the oil, that ye exact of them.

12 Then said they, [c]We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then [d]I called the priests, and took an oath of them, that they should do according to this promise.‖

13 Also I shook my lap, and said, [e]So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and [z]emptied. And all the congregation said, Amen, and praised the LORD. And [f]the people did according to this promise.

14 ¶ Moreover, from the time that I was appointed to be their governor in the land of Judah, from the twentieth year even unto the two and thirtieth year of Artaxerxes the king, *that is,* twelve years,¶ [g]I and my brethren have not eaten the bread of the governor.

15 But the former governors, that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, besides forty shekels of silver;* yea, [h]even their servants bare rule over the people: but so did not I, [i]because of the fear of God.

16 Yea, also [k]I continued in the work of this wall, neither bought we any land: and [l]all my servants *were* gathered thither unto the work.

17 Moreover, *there were* at my table [m]an

upon the first intimation of danger. The work was large and the builders were dispersed, for in all parts of the wall they were labouring at the same time. Nehemiah continually walked round to oversee the work and encourage the workmen, and so would have speedy intelligence if the enemy made an attack, of which, by sound of trumpet, he would soon give notice to all, and they must immediately repair to him, with a full assurance that their "God" would "fight for them" (ver. 18-20). (4.) Nehemiah himself, and all his men, kept close to their business. The spears were held up, with the sight of them to terrify the enemy, not only from sun to sun, but from twilight to twilight every day (ver. 21). Thus ought we to be always upon our guard against our spiritual enemies, not only (as here) while "it is light," but when "it is dark," for they are the "rulers of the darkness of this world." Nay, so very intent was Nehemiah upon his work, and so fast did he hold his servants to it, that while the heat of the business lasted neither he himself nor his attendants went into bed, but every night lay and slept in their clothes (ver. 23), except that they shifted them now and then, either for cleanliness or in a case of ceremonial pollution. It was a sign their heart was upon their work when they could not find time to dress and undress, but resolved they would be at all times ready for service. Then good work is likely to go on successfully, when those that labour in it thus make a business of it.—*Henry.*

CHAP. V. POVERTY OF THE PEOPLE.—Ver. 1-5. It seems that the attention of Nehemiah was interrupted before the wall was completed by the affair recorded in this chapter. Amidst the depredations to which the Jews were exposed, and their attention to self-defence, it is likely that tillage was in some degree neglected, and that a scarcity of corn ensued. It is also *supposed* by learned men that these events occurred in the sabbatical years, which would increase the difficulties of the poor, as well as aggravate the guilt of those who thence took occasion to oppress their brethren. The nation seems also to have been visited with scarcity for their sins. Such persons, therefore, as were in low circumstances, and had large families, were unable to buy necessary food, except upon credit; and they were compelled in the same manner to raise money for the tribute imposed by the king of Persia. Of these difficulties the moneyed men took advantage, and, obtaining mortgages of their lands, got them into their possession, taking usury also for the money, of one hundredth part every month, or twelve per cent. ayear (as it is generally supposed), which soon reduced the debtors to deep poverty, and at length to the necessity of selling into slavery their sons and even their daughters, who would be peculiarly exposed in that situation; while there appeared no prospect of redress, no hope of redeeming either their lands or their children, no period to their accumulating distresses, except in entire and perpetual bondage. Yet they were not only of the same nature, but of the same chosen seed, the children of the covenant, equally with the more prosperous Jews. They had the same affection for their children, and accounted a numerous family a blessing, as long as they could provide for it. They had not reduced themselves to this distress by extravagance, but were necessitated to contract debts through hard times and heavy taxes, and for necessary provisions; and the conduct of their oppressors was contrary to the letter and the spirit of the whole law. In this extremity they appealed to Nehemiah, and he immediately determined to do them justice. Ver. 6-7. Nehemiah appears to have possessed a far more bold and eager spirit than his contemporary Ezra. For in a situation something similar, Ezra fasted, prayed, wept, and almost desponded; but Nehemiah, fired with a holy indignation, proceeded immediately, with all his authority and influence, to redress the grievances of his oppressed brethren, neither fearing the resentment of their powerful oppressors, nor doubting but he should be able to effect his purpose.

NEHEMIAH'S KINDNESS AND PATRIOTISM.—Ver. 10-13. Had Nehemiah and his brethren and servants acted towards the people as these oppressors did, the authority of the Persian king would have enabled them to exact large contributions, from the rich especially. But as they, instead of such exactions, did not so much as take what was justly their due, surely the rich should be ashamed of extorting from the poor what they could not have the shadow of a right to! Nehemiah therefore urged them voluntarily to leave off their usury, and to restore the lands of their poor brethren, and the increase of money and provisions which they had exacted from them; to lend them "without pledge or usury" in this time of distress; and to wait for payment till better

hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now, *that* which was prepared *for me* daily *was* one ox, *and* six choice sheep; also fowls were prepared for me, and once in ten days store of all sorts of wine: yet for all this required not I the bread of the governor,† because the bondage was heavy upon this people.

19 [n]Think upon me, my God, for good, [o]*according* to all that I have done for this people.

CHAPTER VI.

1 *Sanballat practiseth against Nehemiah by insidious attempts.* 15 *The wall finished.* 17 *Secret intelligence between the enemies and the nobles of Judah.*

NOW it came to pass, [a]when Sanballat, and Tobiah, and [b]Geshem the Arabian, and the rest of our enemies, heard that I had builded the wall, and *that* there was [c]no breach left therein, (though [d]at that time I had not set up the doors upon the gates,)

2 That Sanballat and Geshem sent unto me, saying, [e]Come, let us meet together in *some one of* the villages* in the plain of [f]Ono:† but [g]they thought to do me mischief.

3 And [h]I sent messengers unto them, saying, I [i]*am* doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?

4 Yet they sent unto me [k]four times after this sort; and I answered them after the same manner.

5 ¶ Then sent Sanballat his servant unto me, in like manner, the fifth time, with [l]an open letter in his hand;‡

6 Wherein *was* written, [m]It is reported among the heathen, and [n]Gashmu saith *it*,§ [o]*that* thou and the Jews think to rebel: for which cause thou buildest the wall, [p]that thou mayest be their king, according to these words.

7 And thou hast also [q]appointed prophets to preach of thee at Jerusalem, saying, *There is* [r]a king in Judah: and now shall it be reported to the king according to these words. [s]Come now therefore, and let us take counsel together.

8 Then I sent unto him, saying, [t]There are no such things done as thou sayest, but [u]thou feignest them out of thine own heart.‖

9 For [x]they all made us afraid, saying, [y]Their hands shall be weakened from the work, that it be not done. [z]Now therefore, *O God*, strengthen my hands.

10 ¶ Afterward I came unto the house of [a]Shemaiah the son of Delaiah, the son of Mehetabeel, who *was* [b]shut up; and he said, [c]Let us meet together in [d]the house of God, within the temple,¶ and [e]let us shut the doors of the temple: for they will come to slay thee; yea, [f]in the night will they come to slay thee.

11 And I said, [g]Should such a man as I flee? and who *is there*, that, *being* as I *am*, [h]would go into the temple to save his life?* I will not go in.

12 And, lo, [i]I perceived that [k]God had not sent him; but that he pronounced this prophecy against me: for Tobiah and Sanballat had [l]hired him.

13 Therefore *was* he hired, [m]that I should be afraid, and do so,† and sin, and [n]*that* they might have *matter* for an evil report, [o]that they might reproach me.

14 [p]My God, [q]think thou‡ upon Tobiah and Sanballat according to these their works, and [r]on the prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

15 ¶ So the [s]wall was finished in the twenty and fifth *day* of *the month* Elul, in fifty and two days.

16 And it came to pass, that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: [t]for they perceived that this work was wrought of our God.

17 ¶ Moreover, in those days the nobles of Judah [l]sent many letters unto Tobiah, and *the letters* of Tobiah came unto them.

18 For *there were* many in Judah sworn unto him, because he *was* the son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.

19 Also [u]they reported his good deeds before me, and uttered my [2]words to him. *And* Tobiah sent letters [x]to put me in fear.

B.C. 445—B.C. 445.

† Nehemiah's office, as royal cupbearer, was not only most honourable, but must have been highly lucrative. This is shewn by the fact that he was able, probably without any serious detriment to his fortune, to gratify his own generous patriotic feelings, by declining to receive the dues and supplies for his table to which he was entitled, and which former governors had received.—KITTO.

[n] Ps. xxv. 6, 7.
[o] Ps. xviii. 23-25. Matt. xxv. 34-40.

CHAP. VI.

[a] iv. 1, 7.
[b] 6, *Gashmu*.
[c] Dan. ix. 25.
[d] iii. 3, 6.
[e] Prov. xxvi. 24-26.
* *In some one of the villages*—in Cephirim, the name of a place; perhaps Cephirah, in the tribe of Benjamin (Josh. xviii. 26).—JARCHI.
[f] 1 Chr. viii. 12.
† A place in the tribe of Benjamin (chap. xi. 35; 1 Chr. viii. 12).—PATRICK.
[g] Ps. xii. 2. Luke xx. 19-21.
[h] Prov. xiv. 15.
[i] 1 Tim. iv. 15, 16.
[k] Luke xviii. 5. Gal. ii. 5.
[l] Eph. vi. 11. 2 Thes. ii. 10.
‡ This was a gross insult to a person of Nehemiah's quality, as the letters sent to chiefs and governors in the East were always carefully folded up, put in silk bags, and then sealed.—NIEBUHR.
[m] Rom. iii. 8. 2 Cor. vi. 8.
[n] 1, 2, *Geshem*.
§ Undertakes to prove it. The design of this letter is apparent: it was to intimidate, by suggesting a spirit of rebellion as the cause of his fortifying Jerusalem.—BOOTHROYD.
[o] Ezra iv. 12, 15.
[p] John xix. 12.
[q] 12, 13.
[r] 2 Sam. xv. 10-12.
[s] Acts xxiii. 15.
[t] Acts xxiv. 12, 13.

[u] Job xiii. 4.
‖ Nehemiah met the charges with a flat contradiction, telling his traducer, "Thou feignest them out of thine own heart." Amidst his many troubles, how instinctively his spirit, as usual, turns heavenward! "Now therefore, O God, strengthen my hands." Such was the efficiency with which Nehemiah discharged his duties, that the only hope of his adversaries was in cutting him off.—DR JOHN CAMPBELL.
[x] 2 Chr. xxxii. 18.
[y] Heb. xii. 12.
[z] Ps. lvi. 3. 2 Cor. xii. 9.
[a] Prov. xi. 9. Matt. vii. 15.
[b] Jer. xxxvi. 5.
[c] Ps. xii. 2.
[d] 1 Kings vi. 5.
¶ His real design appears to have been, not only to disgrace Nehemiah and dishearten the people, when they saw the cowardice of their governor (ver. 13), but also to prepare the way for an assault of the enemy on the city, when there was no leader to oppose them.—STACKHOUSE.
[e] Mal. i. 10.
[f] John iii. 20.
[g] Luke xiii. 31-33. Heb. xi. 27.
[h] Phil. ii. 17, 30.
* He seemeth to reflect upon the freedom which the temple did yield to some malefactors (Ex. xxi. 14; 1 Kings i. 51, and ii. 28).—DIODATI.
[i] 1 Cor. ii. 15.
[k] Jer. xiv. 14. 1 John iv. 1.
[l] 1 Tim. iii. 3. 1 Pet. v. 2.
[m] Prov. xxix. 25.
† *That I should be afraid, and do so*—which would have left the walls without the protection of the governor, disheartened the people, and appeared as if something was wrong in Nehemiah.—GILL.
[n] Prov. xxii. 1.
[o] Dan. vi. 4, 5.
[p] Ps. xxii. 1; lxiii. 1.
[q] 2 Tim. iv. 14, 15.
‡ Nehemiah takes not upon himself to judge them for their treacherous proceedings, but leaves them to the just judgments of God.—PYLE.
[r] Is. ix. 14, 15.
[s] Dan. ix. 25.
[t] Ex. xiv. 25.
[l] *Multiplied their letters passing to Tobiah.*
[u] John vii. 7.
[2] *Matters.*
[x] Acts iv. 18-21.

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times. This seems the immediate purport of his proposal, though, probably, he required the free remission of former debts, and the liberating of the children which were in bondage, as in the year of release.—His remonstrance had its desired effect, and the guilty persons promised to do so; but lest they should delay, or go back from their word, he called the priests as witnesses, and bound them with a solemn oath to perform their promise, and then with a significant action he denounced the vengeance of Heaven against every one who failed of this engagement. To this the congregation solemnly assented, and praised the Lord for sending them so just and merciful a ruler. Thus this matter was in one assembly amicably settled, by motives and arguments taken from religion and the law of God; yet one of a similar kind distracted the Roman state for ages, and the oppression was never effectually prevented!—*Scott.*

CHAP. VI. SANBALLAT'S FIRST STRATAGEM.—Ver. 1-4. Sanballat and his confederates, not daring openly to attack the Jews, yet earnestly desiring to prevent the completion of the fortifications, which were daily carried on, formed a scheme to draw Nehemiah from his station, and to slay or confine him when they had him in their power. They therefore, on some plausible pretence, invited him to an interview, but he was aware of their intentions, and "on that account" would not have gone if he had not been engaged. He, however, only answered that, being fully employed in a most important work, his presence was necessary—that the work would stop if he left it; why, then, should he come down in such circumstances? This was true, and a sufficient reason; and their subsequent importunity could not induce him either to comply, or to enter into any altercation with them, as indeed it was well calculated to confirm his suspicions.

HIS SECOND PLOT, AND ITS FAILURE.—Ver. 5-9. When these most inveterate enemies had been baffled in their design, they devised a more dangerous stratagem. Sanballat sent, under a pretence of friendship, to inform Nehemiah of a report in circulation, that the Jews were preparing to revolt from the king of Persia, and place him on the throne; and that he employed prophets, who should preach this to them as the will of God. This, *Gashmu* or *Geshem* (ver. 2) attested to be fact, and was prepared to prove; and being circulated in all the surrounding nations, it was likely soon to come to the ears of Artaxerxes, and to bring upon the Jews the whole weight of his indignation. —If such reports had indeed been circulated and credited, there would have been cause for alarm; for those despotic kings, upon the least suspicion, often drove their lieutenants into rebellion, as their only hope of self-preservation. But it was entirely a fiction invented to frighten Nehemiah, or to render him incapable of proceeding. The letter was sent open, that the contents, being known to the people, might excite them to mutiny, or to forsake the work, for fear of the Persians; and the proposal of taking counsel with him, as if Sanballat and his friends were desirous of concerting measures for the common safety, was an artful device, made in order to get him into their hands, that they might do him mischief. But Nehemiah, being conscious of his innocency, and satisfied that no such reports were circulated, simply denied the charge, and let them know that he was aware that the whole was their own fiction.

HIS THIRD ATTEMPT, AND ITS MISCARRIAGE.—Ver. 10-14. Sanballat and his party, being once more baffled, employed a still more subtile and dangerous expedient—suborning persons, who were considered as prophets, to give Nehemiah bad counsel in the name of God. The principal person concerned was Shemaiah, of whom Nehemiah seems previously to have had a good opinion. He was "shut up" in some chamber adjoining the sanctuary, probably as a token of his own fear, and a sign to Nehemiah of what *he* ought to do: who, perhaps, being sent to, went to confer with him, as a friend and a prophet. The environs of the temple were secured by walls and gates, while the gates of the city were not set up. Shemaiah, therefore, professed great concern for Nehemiah's safety, and counselled him to take refuge in the temple with him, lest his enemies should come and murder him by night; or "that very night," as his words seem to imply. If Nehemiah had followed this advice, he would have lost his reputation for courage and confidence in God, and have appeared weak and contemptible: the people would have taken the alarm, deserted the work, and sought their own safety; the accusations of his enemies would have gained credit, even in the Persian court; and he would have appeared conscious of bad intentions. In short, it would have overturned his whole design, and given his enemies their desired advantage. But Nehemiah soon saw through this project likewise. From the nature of the counsel, and by proper investigation, he perceived that Shemaiah was not delivering a message from God, but that he pronounced this prophecy against him, intending his ruin; having been hired by Tobiah and Sanballat, that Nehemiah might contract guilt, and expose himself to reproach.—*Scott.*

CHAP. VII. NEHEMIAH'S VIGILANCE.—Ver. 1. God saith concerning his Church (Isa. lxii. 6), "I have set watchmen upon thy walls, O Jerusalem." That is Nehemiah's

CHAPTER VII.

1 *Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah.* 5 *A register of the genealogy of them which came at the first out of Babylon;* 8 *of the people;* 39 *of the priests, &c.*

NOW it came to pass, when [a]the wall was built, and I had set up the doors, and [b]the porters, and the singers, and the Levites, were appointed,*

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem; for he *was* [c]a faithful man, and [d]feared God above many.

3 And I said unto them, Let not the gates of Jerusalem be opened until the sun be hot;† and while they stand by, let them shut the doors, and bar *them:* and appoint watches of the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

4 Now the city *was* [1]large and great; but the people *were* few therein, and [e]the houses *were* not builded.

5 ¶ And my God [f]put into mine heart to gather together the nobles, and the rulers, and the people, [g]that they might be reckoned by genealogy: and I found a register of the genealogy of them which came up at the first, and found written therein,

6 These *are* the children of the province‡ that went up out of the captivity, of those that had been carried away, [h]whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem and to Judah, every one unto his city;

7 Who came with [i]Zerubbabel, [k]Jeshua, Nehemiah, [l]Azariah, Raamiah, Nahamani, Mordecai, Bilshan, [m]Mispereth, Bigvai, [n]Nehum, Baanah: the number, *I say,* of the men of the people of Israel *was this;*

8 The children of [o]Parosh, two thousand an hundred seventy and two.

9 The children of [p]Shephatiah, three hundred seventy and two.

10 The children of [q]Arah, six hundred fifty and two.

11 The children of [r]Pahath-moab,§ of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The children of [s]Elam, a thousand two hundred fifty and four.

B.C. 445—B.C. 536.

[a] vi. 15.
[b] 1 Chr. xxiii.
* The wall being finished, and the gates set up, the Levites, porters, and singers, who had assisted at the work, returned to their service in the temple; and Nehemiah being, as is generally supposed, obliged to return for a season to Babylon (from whence he came afterwards, and for twelve years presided over the Jewish state), he endeavours to provide for their safety during his absence.—HAWEIS.
[c] Ps. ci. 6.
[d] Gen. xlii. 18.
† *Until the sun be hot*—*i.e.,* till it be clear and broad day; when enemies approaching may be discovered, and the people of the city will be ready for the defence in case of an assault.—POOLE.
[1] *Broad in spaces.*
[e] Hag. i. 4-6.
[f] 1 Cor. xv. 10.
[g] 1 Cor. ix. 1.
Cir. 536.
‡ These are the very words which we read at Ezra ii. 1; Nehemiah seems to have transcribed them from thence. Thus the register of which he speaks (ver. 5), is the register first made in Babylon, which he now caused to be exactly revised, and in which he made such alterations as he was enabled to do by the advantage of time and new accessions of people of Judea.—PRIDEAUX.
[h] 2 Chr. xxxvi.
[i] Ezra i. 11, *Sheshbazzar;* ii. 2. Matt. i. 12, 13, *Zorobabel.*
[k] Ezra iii. 8, 9; v. 2.
[l] Ezra ii. 2, *Seraiah, Reelaiah.*
[m] Ezra ii. 2, *Mispar.*
[n] Ezra ii. 2, *Rehum.*
[o] Ezra ii. 3; viii. 3, *Pharosh;* x. 25.
[p] Ezra ii. 4; viii. 8.
[q] Ezra ii. 5, 775.
[r] Ezra ii. 6, 2812; viii. 4.
§ The matter is to be conceived and apprehended thus: That Nehemiah discovered that list and catalogue of those that came up in the first of Cyrus as it was taken then; and that he called over the names of the families as they lay in order there. He observed the order of that list in calling and listing them; but he took the number of them as they were now when he numbered them. And some families were now more in number than they were when that first was made, and some were less; and some that were in that list were not to be found now: for some had more of the same stock come out of Babel since the first numbering; while some that had come up at first, and were then numbered, had now gone back.—LIGHTFOOT.
[s] Ezra viii. 7; x. 26.

[t] Ezra ii. 8, 945.
[u] Ezra ii. 9.
[x] Ezra ii. 10, *Bani,* 642.
[y] Ezra ii. 11, 623.
[z] Ezra ii. 12, 1222.
[a] Ezra ii. 13, 666.
[b] Ezra ii. 14, 2056.
[c] Ezra ii. 15, 454.
[d] Ezra ii. 19, 223.
[e] Ezra ii. 17, 323.
[f] Ezra ii. 18, *Jorah.*
[g] Ezra ii. 20, *Gibbar.*
‖ *The children of Gibeon*—these being the citizens of that city. For this is not the name of a man, but of a place; and so are several that follow—which hath made some think that the foregoing are not the names of men, but of cities or countries, the people of which are called the children of such places, which is frequent in the Scripture language, where we read of the "children of Sion," the "children of Egypt," the "children of the East," &c.—PATRICK.
[h] Ezra ii. 21, 22, 179.
[i] Is. x. 30.
[k] Ezra ii. 24, *Asmaveth.*
[l] Josh. ix. 17. Ezra ii. 25, *Kirjath-arim.*
[m] Josh. xviii. 24.
[n] Ezra ii. 27. Is. x. 28, *Michmash.*
[o] Josh. viii. 9, 17.
¶ For there were two cities of this name; the one situated in Reuben (Num. xxxii. 38), and the other in Judah, which is meant here, and seems to be the same as Nob (1 Sam. xxi. 1).—DIODATI.
[p] Ezra ii. 32; x. 31.
[q] Ezra ii. 34.
[r] Ezra ii. 33, 725.
[s] Ezra ii. 35, 3630.

13 The children of [t]Zattu, eight hundred forty and five.

14 The children of [u]Zaccai, seven hundred and three core.

15 The children of [x]Binnui, six hundred forty and eight.

16 The children of [y]Bebai, six hundred twenty and eight.

17 The children of [z]Azgad, two thousand three hundred twenty and two.

18 The children of [a]Adonikam, six hundred threescore and seven.

19 The children of [b]Bigvai, two thousand thre score and seven.

20 The children of [c]Adin, six hundred fifty and five.

21 The children of Ater of Hezekiah, ninety and eight.

22 The children of [d]Hashum, three hundred twenty and eight.

23 The children of [e]Bezai, three hundred twenty and four.

24 The children of [f]Hariph, an hundred and twelve.

25 The children of [g]Gibeon,‖ ninety and five.

26 The men of [h]Beth-lehem and Netophah, an hundred fourscore and eight.

27 The men of [i]Anathoth, an hundred twenty and eight.

28 The men of [k]Beth-azmaveth, forty and two.

29 The men of [l]Kirjath-jearim, Chephirah, and Beeroth, seven hundred forty and three.

30 The men of [m]Ramah and Gaba, six hundred twenty and one.

31 The men of [n]Michmas, an hundred and twenty and two.

32 The men of [o]Bethel and Ai, an hundred twenty and three.

33 The men of the other Nebo,¶ fifty and two.

34 The children of the other Elam, a thousand two hundred fifty and four.

35 The children of [p]Harim, three hundred and twenty.

36 The children of [q]Jericho, three hundred forty and five.

37 The children of [r]Lod, Hadid, and Ono, seven hundred twenty and one.

38 The children of [s]Senaah, three thousand nine hundred and thirty.

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care here; for dead walls, without living watchmen, are but a poor defence to a city. 1. He appointed the porters, singers, and Levites in their places, to their work; it is meant of their work in general, which was to attend the temple service, that had been neglected in some degree, but now was revived. God's worship is the defence of a place, and his ministers, when they mind their duty, are watchmen on the walls. 2. He appointed two governors or consuls, to whom he committed the care of the city, and gave them in charge to provide for the public peace and safety. Hanani, his brother, who came to him with the tidings of the desolations of Jerusalem, was one, a man of approved integrity, and affection to his country; the other was Hananiah, that had been ruler of the palace; for he that has approved himself faithful in less shall be intrusted with more. Of this Hananiah it is said, that he was a "faithful man, and one that feared God above many" (ver. 2). 3. He gave orders about the shutting of the gates, and the guarding of the walls.

ITS LESSONS.—Ver. 3, 4. See here, 1. What the present state of Jerusalem was. The city in compass was large and great, the walls enclosed the same ground as formerly, but much of it lay waste, for the houses were not built—few, at least, in comparison with what had been; so that Nehemiah walled the city in faith, and with an eye to that promise of the replenishing of it, which God had lately made by the prophet (Zech. viii. 3, &c.) Though the people were now few, he believed they would be multiplied, and therefore built the walls so as to make room for them. Had he not depended upon this, he might have thought walls without a city as great a reproach as a city without walls. 2. What was the care of Nehemiah for it: he ordered the rulers of the city themselves, (1.) To stand by, and see the city gates shut up and barred every night; for in vain had they a wall, if they were careless of their gates. (2.) To take care that they should not be opened in the morning till they could see that all was clear and quiet. (3.) To set sentinels upon the walls, or elsewhere, at convenient distances, who should, in case of the approach of the enemy, give timely notice to the city of the danger; and, as it came to their turn to watch, they must post themselves "over against their own houses," because of them, it might be presumed, they would be in a particular manner careful.

NATIONAL CENSUS.—Ver. 5. Now observe, 1. Whence this good design of Nehemiah's came: he owns, "My God put it into my heart." Note, Whatever good motion is in our minds, either prudent or pious, we must acknowledge it to come from God. It was he that "put it into our hearts;" for every good gift and every good work are from above. He gives knowledge, he gives grace; all is of him, and therefore all must be to him. What is done by human prudence must be ascribed to the direction of Divine Providence: he that teaches the husbandman his discretion (Isa. xxviii. 26), teaches the statesman his.—2. What method he took in prosecution of it. (1.) He called the rulers together, and the people, that he might have an account of the present state of their families, their number, and strength, and where they were settled; which, it is likely, when he summoned them to come together, he ordered them to bring along with them out of their several districts; and I doubt there were not so many but that it might be soon done. (2.) He reviewed the old "register of the genealogy of them which came up at the first," and compared the present accounts with that; and here we have the repetition of that out of Ezra ii. 2. The title is the same here (ver. 6, 7) as there (ver. 1, 2). "These are the children of the province," &c. Two things are here repeated and recorded a second time from thence—[1.] The names and numbers of their several families; and, [2.] Their oblations to the service of the temple. The repetition of these accounts may intimate to us the delight which the great God is pleased to take in the persons, families, and services of his spiritual Israel, and the particular notice he takes of them. He knows them that are his, knows them all, knows them by name, has his eye on the register of those children of the captivity, and does all according to the ancient counsel of his will concerning them.—*Henry.*

A DOUBLE ACCOUNT.—Ver. 6-69. Here is an account of the heads of the several families that first came up. As to this, *First,* Though it seem of little use to us now, yet then it was of great use, to compare what they had been with what they now were. We may suppose they were much increased by this time, but it will do well for them to remember their small beginnings, that they might acknowledge God in multiplying their families, and building them up. By this means, likewise, their genealogies would

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39 ¶ The priests: the children of Jedaiah, of the house of Jeshua, nine hundred seventy and three.

40 The children of Immer, a thousand fifty and two.

41 The children of [t]Pashur, a thousand two hundred forty and seven.

42 The children of [u]Harim, a thousand and seventeen.

43 ¶ The Levites:* the children of Jeshua, of Kadmiel, *and* of the children of [x]Hodevah, seventy and four.

44 [y]The singers: the children of Asaph, an hundred forty and eight.

45 [z]The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.

46 ¶ The [a]Nethinims:† the children of Ziha, the children of [b]Hashupha, the children of Tabbaoth,

47 The children of Keros, the children of [c]Sia, the children of Padon,

48 The children of Lebana, the children of [d]Hagaba, the children of [e]Shalmai,

49 The children of Hanan, the children of Giddel, the children of Gahar,

50 The children of Reaiah, the children of Rezin, the children of Nekoda,

51 The children of Gazzam, the children of Uzza, the children of [f]Phaseah,

52 The children of Bezai, the children of Meunim, the children of [g]Nephishesim,

53 The children of Bakbuk, the children of Hakupha, the children of Harhur,

54 The children of [h]Bazlith, the children of Mehida, the children of Harsha,

55 The children of Barkos, the children of Sisera, the children of [i]Tamah,

56 The children of Neziah, the children of Hatipha.

57 ¶ The children of [k]Solomon's servants:‡ the children of Sotai, the children of Sophereth, the children of [l]Perida,

58 The children of [m]Jaala, the children of Darkon, the children of Giddel,

59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim the children of [n]Amon.

60 All [o]the Nethinims, and the children of Solomon's servants, *were* three hundred ninety and two.

61 And these *were* they which went up *also* from Tel-melah, [p]Tel-haresha, Cherub, Addon and Immer; but they could not shew their father's house, nor their [2]seed, whether they *were* of Israel.

62 The children of Delaiah, the children of Tobiah, the children of Nekoda, [q]six hundred forty and two.

63 ¶ And [r]of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of [s]Barzillai the Gileadite to wife, and was called after their name.

64 These sought their register *among* [t]those that were reckoned by genealogy, but it was not found:§ therefore were they, as polluted, put from the priesthood.

65 And [3]the Tirshatha said unto them, [u]that they should not eat of the most holy things, [x]till there stood *up* a priest with Urim and Thummim.

66 ¶ The whole congregation together *was* forty and two thousand three hundred and threescore:

67 Besides [y]their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven; and they had [z]two hundred forty and five singing-men and singing-women.‖

68 Their horses, seven hundred thirty and six; their mules, two hundred forty and five;

69 *Their* camels, four hundred thirty and five; six thousand seven hundred and twenty asses.

70 ¶ And [4]some of [a]the chief of the fathers gave unto the work: the Tirshatha gave to the treasure a thousand drams of gold, fifty [b]basons, five hundred and thirty priests' garments.

71 And *some* of the chief of the fathers gave to the treasure of the work twenty thousand drams of gold, and two thousand and two hundred pound of silver.

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[t] 1 Chr. ix. 12; xxiv. 9.

[u] 1 Chr. xxiv. 8.

* The very small number of Levites, compared with the multitude of priests who returned from Babylon, is very remarkable. Perhaps during a course of years, having no employment in their appropriate services, they generally entered on other occupations, and felt little inducement or inclination to leave them in order to be the assistants of the priests, in the present desolated condition of Judah and Jerusalem.—SCOTT.

[x] Ezra ii. 40, *Hodaviah*: iii. 9, *Judah*.

[y] 1 Chr. xxv. 2. Ezra ii. 41, 128.

[z] 1 Chr. xxvi. Ezra ii. 42, 139.

[a] Lev. xxvii. 2-8. Josh. ix. 23-27.

† The *Nethinims* are thought generally by the Jewish interpreters to be the same with the Gibeonites, who performed the lower offices in the temple, being hewers of wood and drawers of water (see Josh. ix. 27). But Ezra has given us a better account of them chap. viii. 20, where he informs us they were given by David to minister to the Levites (which is the original of their name), as the Levites were given by God to help the priests; and therefore in all places they are mentioned with holy persons.—PATRICK.

[b] Ezra ii. 43, *Hasupha*.

[c] Ezra ii. 44, *Siaha*.

[d] Ezra ii. 45, 46, *Hagabah*, or *Hagab*.

[e] Ezra ii. 46, *Shamlai*.

[f] Ezra ii. 49, *Paseah*.

[g] Ezra ii. 50, *Nephusim*.

[h] Ezra ii. 52, *Bazluth*.

[i] Ezra ii. 53, *Thamah*.

[k] xi. 3.

‡ These were persons descended from the remains of the devoted Canaanites who had been brought into bondage by Solomon (1 Kings ix. 20-22); and so their posterity were employed in menial services, perhaps about the sanctuary, along with the Nethinims; and though both the Nethinims and "the children of Solomon's servants" were of Gentile extraction, and not admitted to the privileges of Israelites, yet they seem to have been more ready to return to Jerusalem than the Levites were.—SCOTT.

[l] Ezra ii. 55, *Peruda*.

[m] Ezra ii. 56, *Jaalah*.

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[n] Ezra ii. 57, *Ami*.

[o] Ezra ii. 58.

[p] Ezra ii. 59, *Telharsa—Addan*.

[2] *Pedigree*.

[q] Ezra ii. 60, 652.

[r] Ezra ii. 61-63.

[s] 2 Sam. xvii. 27. 1 Kings ii. 7.

[t] 1 Chr. ix. 1.

§ The Jews were so careful to keep the priesthood pure, that they preserved an exact account of the parents, the kindred, and the quality of every priest; because there were some women the priests might not marry, whose children were accounted impure; as Mr Selden has shewn at large (lib. ii. *De Success. ad Pontificatum*, cap. ii. p. 213, and cap. iii. p. 215). But when the city and temple were burnt, and the people carried away in a tumultuous confused manner into Babylon, many tables of genealogy perished, and could not be recovered.—PATRICK.

[3] *The governor*.

[u] Lev. ii. 3, 10; vi. 17; xxi. 21-23.

[x] Ex. xxviii. 30. Num. xxvii. 21.

[y] Is. xiv. 1, 2. Jer. xxvii. 7.

[z] Ezra ii. 65, 200.

‖ For women as well as men were devoted to and employed in this exercise in the temple service, as appears from 1 Chr. xxv. 5, 6. And the parents of these persons had taken care to instruct and exercise them as far as they could in this art, both for God's service, and for their own benefit, when Jerusalem and the temple should be rebuilt, which they knew would be done after Jeremiah's seventy years were expired.—POOLE.

[4] *Part*.

[a] Num. vii. 2-86. 1 Chr. xxix. 3-9.

[b] Ex. xii. 22; xxiv. 6. 1 Chr. xxviii. 17.

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be preserved, and the distinction of their families kept up, till the Messiah should come, and then an end be put to all their genealogies, which were preserved for his sake, but afterward were endless. But, *Secondly*, There are many differences in the numbers between this catalogue and that in Ezra. Most of them, indeed, are exactly the same, and some others within a very few under or over (one or two, perhaps); and therefore I cannot think, as some do, that that was the number of these families at their first coming, this as they were now, which was at least forty years after (some make it much more); for we cannot suppose so many families to be not at all, or but little altered in their numbers in all that time. Therefore what differences there are we may suppose to arise either from the mistakes of transcribers, which easily happen in numbers, or from the diversity of the copies from which they were taken; or perhaps one was the account of them when they set out from Babylon with Zerubbabel, the other when they came to Jerusalem. The sums total are all just the same there and here, except of the singing-men and singing-women, which there are 200, here 245. Those were not of such importance as that they should keep any strict account of them.

NATIONAL OFFERINGS.—Ver. 70. Here is an account of the offerings which were given toward the work of God. This differs much from that Ezra ii. 68, 69, and it may be questioned whether it refers to the same contribution: here the Tirshatha, or chief governor, begins the offering, who there was not mentioned; and the single sum mentioned there exceeds all those here put together; yet it is probable that it was the same, but that followed one copy of the lists, this another; for the last verse is the same here that it was Ezra ii. 70, adding chap. iii. 1. Blessed be God that our faith and hope are not built upon the niceties of names and numbers, genealogy and chronology, but on the great things of the law and gospel! Whatever is given to the work of God, he is not unrighteous to forget it; nor shall even a cup of cold water, wherewith he is honoured, go without its reward.—*Henry*.

PRACTICAL OBSERVATIONS.—The active servants of God, and of his Church, will never want employment; for the completion of one design will make way for the commencement of another. The fear of God, powerfully possessing the heart, will produce proportionable fidelity and conscientiousness in a man's whole character and conduct, and it is happy for the community when men of this character have the charge of public affairs. "Except the LORD keep the city," the walls are built, and "the watchmen wake in vain;" yet in this, and all other concerns, God is to be *trusted* in the use of prudent and proper means, and not to be *tempted* by the neglect of them. Magistrates and ministers have more extensive charges; but every man ought to watch over his own heart and his own house, that sin, the worst enemy, may be kept at a distance as much as possible. Provision is made in the gospel, and in the city of our God, for far greater numbers than have yet been enrolled citizens: we should therefore be devising means for replenishing it with inhabitants, as well as for building its walls. "All holy desires, all good counsels, and all just works, are from God:" to him belongs the praise when good thoughts are suggested; we should be careful not to "quench the Spirit" by rejecting them; and we ought continually to pray that our God would put more and more of them into our hearts, and enable us to bring them to good effect; and that he would do the same for increasing numbers. Then we might hope that many would concur in designs, as yet unthought of, for propagating the gospel and promoting the salvation of souls. The Lord delighteth to honour those who willingly face danger and endure hardship for his sake; he knoweth the names of all his people, and will produce the register at last. But woe be to those who turn back from him, loving this present world: and happy they who willingly come to dedicate themselves, and consecrate their substance, to his service and glory!—*Scott*.

CHAP. VIII. PUBLIC READING OF THE LAW.—Ver. 2. (1.) "Ezra brought the law before the congregation." He had taken care to provide himself with the best and most correct copies of the law; and what he had laid up for his own use and satisfaction he here brought forth, as a good householder, out of his treasury for the benefit of the Church. Observe, 1. The book of the law is not to be confined to the scribes,' studies, but "brought before the congregation," and read to them in their own language. 2. Ministers, when they go to the pulpit, should take their Bibles with them—Ezra did so: thence they must fetch their knowledge, and according to that rule they must speak, and must shew that they do so (see 2 Chron. xvii. 9). (2.) He opened the book with great reverence and solemnity "in the sight of all the people" (ver. 5). He brought it forth with a sense of the great mercy of God to them in giving them that book; he opened it with a sense of his mercy to them in giving them leave to read it, that it was not a spring shut up, and a fountain sealed. The "taking of a book," and "the opening of the seals," we find celebrated with joy and praise (Rev. v. 9). Let us learn to address ourselves to the services of religion with solemn stops and pauses, and not to go about them rashly; let us consider what we are doing when we take God's

72 And *that* which [c]the rest of the people gave *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests' garments.

73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities: and when the seventh month came, the children of Israel *were* in their cities.

CHAPTER VIII.

1 *The religious manner of reading and hearing the law.*
9 *The people comforted.*

AND [a]all the people gathered themselves together [b]as one man into the street that *was* [c]before the water gate; and they spake unto [d]Ezra the scribe* to [e]bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra [f]the priest brought the law before [g]the congregation, both of men and women, and all that [1]could hear with understanding, upon [h]the first day of the seventh month.†

3 And [i]he read therein before the street that *was* before the water gate, from the [2]morning until midday, before the men and the women, and those that could understand: and [k]the ears of all the people *were attentive* unto the book of the law.

4 And Ezra the scribe stood upon a [3]pulpit of wood,‡ which they had made for the purpose: and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and [l]Hashum, and Hashbadana, Zechariah, *and* [m]Meshullam.

5 And Ezra [n]opened the book in the [4]sight of all the people; (for he was above all the people;) and, when he opened it, all the people [o]stood up:

6 And Ezra [p]blessed the LORD, the great God:§ and all the people answered, [q]Amen, Amen, [r]with lifting up their hands; and they [s]bowed their heads, and worshipped the LORD [t]with *their* faces to the ground.

7 Also Jeshua, and Bani, and [u]Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, [x]Maaseiah, Kelita, Azariah, [y]Jozabad, Hanan, Pelaiah, and

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[a] Job xxxiv. 19. Luke xxi. 1-4.

CHAP. VIII.

[a] Ezra iii. 1.
[b] Jud. xx. 1, 8.
[c] xii. 37.
[d] Jer. viii. 8, 9. Matt. xiii. 52.
[e] Ezra vii. 6, Who came to Jerusalem thirteen years before, and probably returned to Babylon, and was lately come from that place.—GILL.
[c] Is. viii. 20. Mal. iv. 4.
[f] Deut. xvii. 18. Mal. ii. 7.
[g] Deut. xxxi. 11-13. 2 Chr. xvii. 7-9.
[1] *Understood in hearing.*
[h] Lev. xxiii. 24. Num. xxix. 1-6.
† The seventh month of the ecclesiastical year, answering to a part of September and October, which was also the first month of the civil year; and besides, this was the new year's day. —PRIDEAUX.
[i] Luke iv. 16-20. Acts xv. 21.
[2] *Light.*
[k] Luke viii. 18. Acts xvii. 11.
[3] *Tower.*
‡ Probably a scaffold or platform, ascended by steps and railed in. — PICT. BIBLE.
It held fourteen men, for beside him stood Mattithiah and twelve others. —GILL.
[l] Ezra x. 33.
[m] Ezra x. 29.
[n] Luke iv. 17.
[4] *Eyes.*
[o] Jud. iii. 20.
[p] Eph. i. 3. 1 Pet. i. 3.
§ He seems to have used the words wherein David ordered them to bless (1 Chron. xvi. 36), where all the people answered, Amen; as they do here with great affection. —PATRICK.
[q] Matt. vi. 13. 1 Cor. xiv. 16.
[r] Ps. xxviii. 2. 1 Tim. ii. 8.
[s] Gen. xxiv. 26. Ex. iv. 31.
[t] Matt. xxvi. 39. Rev. vii. 11.
[u] Ezra viii. 18.
[x] Ezra x. 22.
[y] Ezra x. 22, 23.

[z] Lev. x. 11.
‖ The Hebrew of Moses. *And gave the sense*—in the Chaldee language, the Hebrew having grown into disuse since the captivity.—SUTCLIFFE.
[a] Hab. ii. 2. Acts viii. 30-35.
[5] *Governor.*
[b] Ezra vii. 11.
[c] 2 Chron. xv. 3. Hos. iv. 6.
[d] Lev. xxiii. 24.
[e] Deut. xii. 7, 12. Mal. ii. 13.
[¶] *Mourn not*—for God had ordained that feasts should be celebrated with public mirth (Num. x. 10; Deut. xvi. 11). *Wept*—through compunction of heart, grieving that heretofore they had so much transgressed the law, and through a tender conversion. —DIODATI.
[f] Rom. iii. 20. 2 Cor. vii. 9-11.
[g] 1 Tim. vi. 17, 18.
[h] Luke xi. 41. Rev. xi. 10.
* *Them for whom nothing is prepared* —for the relief of your poor brethren, who else must mourn whilst you rejoice. (See of this duty and practice, Deut. xvi. 11, 14; Esth. ix. 19.) —POOLE.
[i] Ps. xxviii. 7, 8. Is. vi. 7, 8.
† Joy that enlivens and encourages the heart to every good word and work, and raises up the soul above fear and despondency. — HAWEIS.
[k] Num. xiii. 30.
[l] Ps. xix. 8-11. Prov. ii. 10, 11.
[m] Prov. ii. 1-6. Luke xix. 47, 48.
[6] *That they might instruct in.*
‡ *Found written* —(Lev. xxiii. 39-43; Deut. xvi. 13). *Feast of the seventh month* — *i. e.*, the feast of tabernacles, which was held in the month Tisri, the seventh of the ecclesiastical year.— GREENFIELD.
[7] *By the hand of.*
[n] Lev. xxiii. 34, 40-43. John vii. 2.
[o] John xii. 13. Rev. vii. 9.
[p] Deut. xxii. 8.
§ They are placed sometimes upon the small terraces in front of the upper rooms, most commonly in the courtyards; and, where several families live in the same house, after every other place is occupied below, they erect the tabernacles on the flat tops of the houses; for each family, however poor, must have its own tabernacle.—RUSSEL.
[q] John i. 14. Heb. xi. 9, 13.

the Levites, [z]caused the people to understand the law: and the people *stood* in their place.

8 So they read in the book,‖ in the law of God, distinctly, [a]and gave the sense, and caused *them* to understand the reading.

9 ¶ And Nehemiah, which *is* the [5]Tirshatha, and [b]Ezra the priest the scribe, and [c]the Levites that taught the people, said unto all the people, [d]This day *is* holy unto the LORD your God; [e]mourn not,¶ nor weep. For [f]all the people wept, when they heard the words of the law.

10 Then he said unto them, [g]Go your way, eat the fat, and drink the sweet, and [h]send portions unto them for whom nothing is prepared:* for *this* day *is* holy unto our LORD; neither be ye sorry: for [i]the joy of the LORD is your strength.†

11 So the Levites [k]stilled all the people, saying, Hold your peace, for the day *is* holy; neither be ye grieved.

12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, [l]because they had understood the words that were declared unto them.

13 ¶ And on [m]the second day were gathered together the chief of the fathers of all the people, the priests, and the Levites, unto Ezra the scribe, even [6]to understand the words of the law.

14 And they found written‡ in the law which the LORD had commanded [7]by Moses, that the children of Israel should [n]dwell in booths in the feast of the seventh month:

15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and [o]palm branches, and branches of thick trees, to make booths, as *it is* written.

16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon [p]the roof of his house,§ and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim.

17 And all the congregation of them that were come again out of the captivity made booths, and [q]sat under the booths: for since the days of

book into our hands, and open it, and so also when we bow our knees in prayer; and what we do, let us do it deliberately (Eccl. v. 1). (3.) He and others read in the book of the law from "morning till noon" (ver. 3), and they read distinctly (ver. 8). Reading the Scriptures in religious assemblies is an ordinance of God, whereby he is honoured and his Church edified. And, upon special occasions, we must be willing to attend for many hours together on the reading and expounding of the Word of God; they here were thus employed six hours. Let those that read and preach the Word learn also to deliver themselves distinctly, as those who understand what they say, and are affected with it themselves, and who desire that those they speak to may understand it, retain it, and be affected with it likewise. "It is a snare for a man to devour that which is holy." (4.) What they read they expounded, shewed the intent and meaning of it, and what use was to be made of it; they gave the sense in other words, that they might "cause the people to understand the reading" (ver. 7, 8).—*Henry.*

JOY IN THE LORD.—Ver. 10, 11. After the former part of the day had been spent in the ordinances of religion, the people were allowed, and even required (probably by a public notice from Nehemiah, enforced by the priests and Levites), to spend the remainder in cheerful feasting, as a representation of the believer's joy in the service of his gracious God. It is probable that peace-offerings had been offered, and they were now called to feast together on them; and might lawfully drink the *sweet* or *rich* wines which their vineyards produced in as liberal a manner as consisted with temperance. But then they must remember to send portions to those for whom nothing had been prepared—to the poor, the stranger, the fatherless, and the widow; for this would distinguish their religious feasting from the sensual indulgence of carnal men, and complete the due solemnisation of the holy day. They were also again reminded not to indulge grief on the present festival; "for the joy of the LORD was their strength." A grateful, adoring recollection of his late mercies, and his ancient distinguished favours to the nation, and powerful interposition in their behalf; with cheerful meditations on his promises and perfections, inspiring confidence, love, and zeal, and leading them to abound in joyful praises and thanksgivings, would fortify their souls to meet the dangers, encounter the difficulties, resist the temptations, and perform the duties which still lay before them. Whereas indulged sorrow would induce desponding fear, enfeeble their resolutions, and unfit them for labour, trials, and conflicts.—*Scott.*

FEAST OF TABERNACLES.—Ver. 16, 17. (1.) The people observed the ceremony; they sat in booths, which the priests and Levites set up in the courts of the temple. Those that had houses of their own set up booths on the roofs of them, or in the courts; and those that had not such conveniences, set them up in the streets. This feast had usually been observed (2 Chron. v. 3; Ezra iii. 4), but never with such solemnity as now, since Joshua's time, when they were newly settled, as they were now newly re-settled in Canaan. That man loves his house too well that cannot find in his heart to quit it a while in compliance either with an ordinance or with a providence of God. (2.) They minded the substance; else the ceremony, how significant soever, had been insignificant. 1. They did it with gladness, with very great gladness, rejoicing in God, and his goodness to them. All their holy feasts, but this especially, were to be celebrated with joy, which would be much for the honour of God, and their own encouragement in his service. 2. They attended the reading and expounding of the Word of God during all the days of the feast (ver. 18). They improved their leisure for this good work; spare hours cannot be better spent than in studying the Scriptures, and conversing with them. At this feast of tabernacles God appointed the law to be read once in seven years. Whether this was that year of release in which that service was to be performed (Deut. xxxi. 10, 11), does not appear; however, they spent all the days of the feast in that good work, and on the eighth day was a solemn assembly, as God had appointed, in which they finished the solemnity the 22d day of the month, yet did not scatter, for the 24th day was appointed to be spent in fasting and prayer. Holy joy must not indispose us for godly sorrow, any more than godly sorrow for holy joy.—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 1-8. Pious men of different dispositions may serve the Church in their several ways. The studious may, as it were, prepare materials with which the active may work; and the active may make way for the studious to bring forth their treasures for public use. They ought, therefore, reciprocally to assist each other, and to welcome such assistance without envy, competition, or prejudice. The public reading, expounding, and preaching of God's Word has, in all ages, been the grand method of promoting true religion; they, therefore, who are eminently capable of this service should be called forth from obscurity and retirement, and excited to abound in it: all of every age, sex, or rank, who are capable of understanding, should assemble to attend, and all ought to "give earnest heed to the things which they hear." They who are in reputation should set an example of diligence in this respect, and even teachers should be "swift to hear" other ministers, as they have opportunity,

[r]Jeshua the son of Nun unto that day had not the children of Israel done so: and there was very great gladness.

18 Also [s]day by day,‖ from the first day unto the last day, he read in the book of the law of God: and they kept the feast seven days; and on the eighth day *was* [s]a solemn assembly, [t]according unto the manner.

CHAPTER IX.

1 *A solemn fast, and repentance of the people.* 4 *The Levites confess God's manifold goodness, and their own wickedness.*

NOW in the [a]twenty and fourth day of this month, the [b]children of Israel were assembled with fasting, and with sackclothes, and [c]earth upon them.*

2 And the seed of Israel separated themselves from all [1]strangers,† and stood and [d]confessed their sins, and the iniquities of their fathers.

3 And they stood up in their place, and read in the book of the law of the LORD their God *one* fourth part of the day; and *another* fourth part they confessed, and worshipped the LORD their God.

4 ¶ Then stood up upon the [2]stairs,‡ of the Levites, Jeshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and [e]cried with a loud voice unto the LORD their God.

5 Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* [f]bless the LORD your God for ever and ever; and blessed be [g]thy glorious name, which is exalted above all blessing and praise.

6 Thou, [h]*even* thou, *art* LORD alone: [i]thou hast made heaven, [k]the heaven of heavens, with all their host, the earth, and all *things* that *are* therein, the seas, and all that *is* therein, and thou [l]preservest them all; and the [m]host of heaven worshippeth thee.§

7 Thou *art* the LORD the God, who didst [n]choose Abram, and broughtest him forth out of Ur of the Chaldees, and [o]gavest him the name of Abraham:

8 And [p]foundest his heart faithful before thee,‖ and [q]madest a covenant with him, to give the land of [r]the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it, I say,* to his seed, and hast performed thy words; for thou *art* [s]righteous:

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[r] Heb. iv. 8, *Jesus.*
[s] Deut. xxxi. 10.
‖ Although the law did not expressly appoint that the book of the law should be openly read on every day of this festival (Deut. xxxi. 10-12), yet now their zeal was so warm, that they did it every day during the whole week's celebration.—PYLE.
[s] *A restraint.*
[t] John vii. 37.

CHAP. IX.

[a] Lev. xxiii. 34.
[b] Is. xxii. 12. Acts xiii. 2, 3.
[c] Josh. vii. 6.
* The feast being over, which ended upon the twenty-second day (all which time mourning was forbidden, as contrary to the nature of the feast, which was to be kept with joy), they now return to that which they were about before (ch. viii. 9, 12), and spent this whole day in humbling themselves before God for their sins.—PATRICK.
[1] *Strange children.*
† *Separated themselves from all strangers*—such as had taken strange wives, either before the reformation by Ezra, not being then discovered, or had fallen into the evil since.—GILL.
[d] Ezra ix. 6, 7, 15. 1 John i. 7-9.
[2] *Scaffold.*
‡ *Stairs* — "platform." — BOOTHROYD.
This was an elevated place, where the Levites used to stand when they sung at the time of sacrifice, and where they might be seen and heard by the people.—GILL.
[e] John xi. 43. Acts vii. 60.
[f] Matt. xi. 25. 1 Pet. i. 3.
[g] Ex. xv. 6, 11. 2 Cor. iv. 6.
[h] Deut. vi. 4. John x. 30.
[i] Ex. xx. 11. Col. i. 15, 16. Rev. iv. 11.
[k] Deut. x. 14.
[l] Col. i. 17. Heb. i. 3.
[m] Heb. i. 6. Rev. v. 13.
§ *And the host of heaven worshippeth thee.* — Sometimes the stars and sometimes the angels are called "the host of heaven." The latter seem to be here meant, for the other are mentioned before, when he saith, "the heavens with all their host."—PATRICK.
[n] Gen. xii. 1, 3.
[o] Gen. xvii. 5.
[p] Gen. xii. 1-3. 1 Tim. i. 12, 13.
‖ *Foundest his heart faithful before thee.*—When thou madest that admirable trial of his faith and obedience, in requiring him to offer up his only son Isaac, thou didst find out and discover his faithfulness, which was well known to thee before, and also was wrought in him by thy grace.—POOLE.
[q] Gen. xii. 7.
[r] Gen. xv. 18-21.
[s] Num. xxiii. 19. Tit. i. 2. Heb. vi. 18.

[t] Ex. ii. 25. Acts vii. 34.
[u] Deut. iv. 34. Acts vii. 36.
[x] Ex. v. 2, 7, 8.
¶ Intending to make them slaves for ever, as, for the present, they treated them with the utmost contempt and cruelty (Ex. v. 17, 18).—PATRICK.
[y] Ex. ix. 16.
[z] Ex. xiv. 21, 22, 27, 28.
[a] Ex. xv. 1-21.
* So that they sunk down, and rose up no more to persecute them. The Hebrew word signifies the *strong* or *rough* waters. Many Greek authors refer to that sea as in all regards formidable or terrible.—BOCHART.
[b] Ex. xiii. 21, 22.
[c] Ex. xix. 11, 16-20.
[d] Deut. iv. 10-13. Heb. xii. 18-26.
[e] Deut. iv. 8. Rom. vii. 12-14, 16.
[3] *Laws of truth.*
† Thou didst teach them the true meaning and use of the ceremony of the Sabbath, which hath a reference to the sanctification of that people which thou hast peculiarly gotten to thyself (Ex. xxxi. 13; Ez. xx. 12).—DIODATI.
[f] Ex. xxi.; xxiii.
[g] Ex. xvi. 4, 14, 15. John vi. 31 33.
[h] Ex. xvii. 6.
[4] *Lift up thine hand.*
[i] Deut. xxxi. 27.
[k] Num. xiv. 3, 4. Prov. i. 24.
[l] Num. xiv. 4. Acts vii. 39.
[m] Num. xiv. 18.
[5] *Of pardons.*
[n] Ex. xxxiv. 6, 7.
[o] Ex. xxxii. 4-8, 31, 32.
‡ This was the highest provocation, considering how lately he had spoken to them from heaven not to make a graven image, and how many cautions he had afterwards given them against it.—PATRICK.

9 And [t]didst see the affliction of our fathers in Egypt, and heardest their cry by the Red sea:

10 And [u]shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land; for thou knewest that [x]they dealt proudly against them:¶ so [y]didst thou get thee a name, as *it is* this day.

11 And thou didst [z]divide the sea before them, so that they went through the midst of the sea on the dry land: and [a]their persecutors thou threwest into the deeps, as a stone into the mighty waters.*

12 Moreover, [b]thou leddest them in the day by a cloudy pillar, and in the night by a pillar of fire, to give them light in the way wherein they should go.

13 Thou [c]camest down also upon mount Sinai, and [d]spakest with them from heaven, and [e]gavest them right judgments, and [3]true laws, good statutes and commandments:

14 And madest known unto them thy holy sabbath,† and [f]commandedst them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And [g]gavest them bread from heaven for their hunger, and [h]broughtest forth water for them out of the rock for their thirst, and promisedst them that they should go in to possess the land which thou hadst [4]sworn to give them.

16 But they and our fathers dealt proudly, and [i]hardened their necks, and hearkened not to thy commandments,

17 And [k]refused to obey, neither were mindful of thy wonders that thou didst among them; but hardened their necks, and in their rebellion [l]appointed a captain to return to their bondage: but thou *art* [m]a God [5]ready to pardon, [n]gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

18 Yea, [o]when they had made them a molten calf, and said, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations;‡

19 Yet thou, in thy manifold mercies, forsookest them not in the wilderness: the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

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that they may become more competent for the work. When the value of the Scriptures and of the soul is properly understood, and when we are earnestly engaged, and in a spiritual frame of mind, we shall not soon be weary of Divine ordinances. Short sermons, therefore, or tired hearers, prove a very slow state of religion; for facts demonstrate, that where the word of God is precious, even inconvenient situations and uneasy postures will be patiently endured; and when ministers, who are themselves in earnest, perceive the people thirsting for instruction, and drinking it in, they will be encouraged to proceed, and to preach as much and as often as required, while God gives them health for the work.—*Scott.*

CHAP. IX. PUBLIC FAST.—Ver. 1. We have here a general account of a public fast which the children of Israel kept, probably by order from Nehemiah, by and with the advice and consent of the chief of the fathers. It was a fast that men appointed, but such "a fast as God had chosen," for it was a day of communion with God; they "fasted to him, even to him" (Zech. vii. 5); for, 1. They spake to him in prayer, offered their pious and devout affections to him in the confession of sin, and the adoration of him as the Lord and their God. Fasting without prayer is a body without a soul, a worthless carcase. 2. They heard him speaking to them by his Word; for they read in the book of the law, which is very proper on fasting days, that in the glass of the law we may see our deformities and defilements, and know what to acknowledge and what to amend. The Word will direct and quicken prayer, for by it the Spirit helps our praying infirmities. Observe how the time was equally divided between these two. Three hours (for that is the fourth part of a day) they spent in reading, expounding, and applying the Scriptures, and three hours in confessing sin and praying, so that they stayed together six hours, and spent all the time in the solemn acts of religion, without saying, "Behold, what a weariness is it!" The varying of the exercises made it the less tedious; and as the Word they read would furnish them with matter for prayer, so prayer would make the Word the more profitable. Bishop Patrick thinks that they spent the whole twelve hours of the day in devotion—that from six o'clock in the morning till nine they read, and then from nine to twelve they prayed; from twelve to three they read again, and from three till six at night they prayed again. The work of a fast day is good work, and therefore we should endeavour to make a day's work—a good day's work of it.

ADORATION.—Ver. 5, 6. In this solemn address to God, we have, 1. An awful adoration of God, as a perfect and glorious Being, and the Fountain of all being. The congregation is called upon to signify their concurrence herewith by standing up; and so the minister directs himself to God: "Blessed be thy glorious name." God is here adored, (1.) As the one only living and true God: "Thou art Jehovah alone," self-existent and independent; there is no God beside thee. (2.) As the Creator of all things: "Thou hast made heaven, earth, and seas," and all that is in them. The first article of our creed is fitly made the first article of our praises. (3.) As the great Protector of the whole creation: "Thou preservest in being all creatures thou hast given being to." God's providence extends itself to the highest beings, for they need it; and to the meanest, for they are not slighted by it. What God has made he will preserve; what he does is firm (Eccl. iii. 14). (4.) As the Object of the creatures' praises: "The host of heaven," the world of holy angels, "worshippeth thee" (ver. 6). But thy "name is exalted above all blessing and praise;" it needs not the praises of the creatures, nor is any addition made to its glory by those praises. The best performances in the praising of God's name, even those of the angels themselves, fall infinitely short of what it deserves. It is not only exalted above *our* blessing, but above *all* blessing. Put all the praises of heaven and earth together, and the thousandth part is not said of what might and should be said of the glory of God. "Our goodness extendeth not to him."

CONFESSION.—Ver. 32. They at length come nearer to their own day, and lament the sins which had brought those judgments upon them which they had long been groaning under, and were now but in part delivered from: "We have done wickedly" (ver. 33); "our kings, our princes, our priests, and our fathers, have all been guilty," and we in them. Two things they charge upon themselves and their fathers as the cause of their troubles: *First,* A contempt of the good law God had given them. They "sinned against thy judgments," the dictates of Divine wisdom and the demands

20 Thou gavest also thy [p]good Spirit to instruct them,§ and [q]withheldest not thy manna from their mouth, and [r]gavest them water for their thirst.

21 Yea, forty years didst thou sustain them in the wilderness, *so that* they lacked nothing: [s]their clothes waxed not old, and their feet swelled not.

22 Moreover, [t]thou gavest them kingdoms and nations, and didst [u]divide them into corners:‖ so they possessed the land of Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

23 Their children also [x]multipliedst thou as the stars of heaven, and broughtest them into the land concerning which [y]thou hadst promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land, and [z]thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them [6]as they would.

25 And they took strong cities, and [a]a fat land, and possessed houses full of all goods, [7]wells digged, vineyards, and oliveyards, and [8]fruit-trees in abundance: so they [b]did eat, and were filled, and became fat,¶ and delighted themselves in thy great goodness.

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and [c]slew thy prophets, which testified against them to turn them to thee; and they wrought great provocations.

27 Therefore [d]thou deliveredst them into the hand of their enemies, who vexed them: and [e]in the time of their trouble, when they cried unto thee, thou heardest *them* from heaven; and, according to thy manifold mercies, thou gavest them [f]saviours,* who saved them out of the hand of their enemies.

28 But after they had rest, they [9]did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them:† yet when they returned, and cried unto thee, thou heardest *them* from heaven; and [g]many times didst thou deliver them, according to thy mercies;

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[p] Rom. xv. 30. Gal. v. 22, 23.

§ The Spirit of prophecy in Moses, Joshua, the seventy elders, and the subsequent prophets, both instructed the Israelites by their ministry, and testified against them when rebellious. The example, conversation, and exertions of those who partook of his sanctifying influences, tended to reform the nation; and no doubt the Spirit of God, by his convictions, powerfully excited, in the consciences of the unconverted, a sense of guilt and dread of punishment, and in other ways strove with them. But in all these respects, "they resisted the Holy Ghost." — SCOTT.

[q] Ex. xvi. 35.

[r] Is. xli. 17, 18. John iv. 10, 14.

[s] Deut. viii. 4.

[t] Josh. x.; xi.

[u] Deut. xxxii. 26.

‖ Namely, assigning to some tribes the country which was gotten by conquest from those kings on the other side of Jordan, which was parted amongst them according to their number.—DIODATI.

[x] Gen. xv. 5.

[y] Gen. xii. 7.

[z] Josh. xviii. 1.

[6] *According to their will.*

[a] Deut. viii. 7-10. Ez. xx. 6.

[7] *Cisterns.*

[8] *Tree of food.*

[b] Deut. xxxii. 15. Hos. xiii. 6.

¶ They became effeminate, fell under the power of *luxury*, got totally corrupted in their manners, sinned against all the mercies of God, and then were destroyed by his judgments.—CLARKE.

[c] Matt. xxi. 35. Acts vii. 52.

[d] Deut. xxxi. 16-18.

[e] Deut. iv. 29, 31. Ps. cvi. 43-45.

[f] Jud. ii. 18. 2 Kings xiii. 5.

* *Saviours* — *i. e.*, the judges, whom God raised up on various occasions to save them from the hand of their enemies.—BOOTHROYD.

[9] *Returned to do evil.*

† God so abandoned them that he let the Philistines rule over them forty years (Jud. xiii. 1, unto which, perhaps, this passage relates). —PATRICK.

[g] Ps. cvi. 43-45.

[h] Deut. iv. 26. Jer. xxv. 3-7.

[i] Ex. x. 3. Dan. v. 22. Jam. iv. 6-10.

[k] Rom. x. 5. Gal. iii. 12.

[l] *Gave a withdrawing shoulder.*

[l] Rom. ii. 4. 2 Pet. iii. 9.

[2] *Protract over them.*

‡ *Didst thou forbear* — *i. e.*, thou didst delay to bring upon them those judgments which thou hadst threatened and they had deserved, and didst wait for their repentance.—POOLE.

[m] Is. lxiii. 10. 2 Pet. i. 21.

[3] *Thy hand of thy prophets.*

[n] Is. v. 5, 6. Lam. ii. 17.

[o] Deut. vii. 21. Ps. lxvi. 3, 5.

[p] Deut. vii. 9. Dan. ix. 4.

[4] *Weariness.*

[q] Lev. xxvi. 18, 21.

§ *Seem little*—viz., take pity and look upon it as upon a trouble, which, although it be moderate in respect of our sins, yet is grievous in respect of our weakness.—DIODATI.

[5] *Found us.*

[r] Jer. viii. 1-3. Dan. ix. 6, 8.

[s] Gen. xviii. 25. Ps. cxix. 137.

[t] Lev. xxvi. 40, 41. Ps. cvi. 6.

[u] Deut. xxviii. 47. Rom. ii. 4, 5.

[x] Deut. viii. 7-10.

‖ These concluding verses shew their afflicted state. The king had power to employ them in his works or wars; had power to demand their tribute in cattle, or order them to be employed about his works; they were now tenants to the king of Persia, whereas formerly they held their land under God alone.—BOOTHROYD.

[y] Deut. xxviii. 33.

[z] 2 Kings xxiii. 3.

¶ It signified little indeed what such an untoward people promised; for what regard would they have to their own handwriting, who regarded not the ten commandments, written on tables of stone by the finger of God? But it was very useful that there should be a public instrument to convince them of their impiety, and that they might be publicly confounded when they proved perfidious, by shewing them their engagements, under their own hands, to future fidelity.—PELLICANUS.

[6] Are *at the sealing*, or *sealed*.

29 And [h]testifiedst against them, that thou mightest bring them again unto thy law; [i]yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, (which if a man do, he shall live in them,) and [l]withdrew the shoulder, and hardened their neck, and would not hear:

30 Yet [l]many years didst thou [2]forbear them,‡ and testifiedst against them [m]by thy Spirit in [3]thy prophets: yet would they not give ear: [n]therefore gavest thou them into the hand of the people of the lands.

31 Nevertheless, for thy great mercies' sake, thou didst not utterly consume them, nor forsake them: for thou *art* a gracious and merciful God.

32 Now therefore, [o]our God, the great, the mighty, and the terrible God, who [p]keepest covenant and mercy, let not all the [4]trouble seem [q]little before thee§ that hath [5]come upon us, [r]on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day.

33 Howbeit [s]thou *art* just in all that is brought upon us; for thou hast done right, but [t]we have done wickedly:

34 Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments, and thy testimonies, wherewith thou didst testify against them.

35 For [u]they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and [x]fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day;‖ and *for* the land that thou gavest unto our fathers, to eat the fruit thereof, and the good thereof, behold, we *are* servants in it:

37 And [y]it yieldeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattle, at their pleasure; and we *are* in great distress.

38 And because of all this [z]we make a sure *covenant*, and write *it*;¶ and our princes, Levites, *and* priests, [6]seal *unto it*.

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of Divine sovereignty; though they were told how much it would be for their own advantage to govern themselves by them, "for if a man do them, he shall live in them" (ver. 29), yet they would not do them, and so, in effect, said that they "would not live;" they "forsook their own mercies." This abridgment of the covenant, "Do this and live," is taken from Ezek. xx. 13, and is quoted Gal. iii. 12, to prove that "the law is not of faith." It was not then as it is now, "Believe and live," yet "they gave a withdrawing shoulder;" so it is in the margin. They pretended to lay their shoulders under the burthen of God's law, and put their shoulders to the work, but they proved withdrawing shoulders—they soon flew off, would not keep to it, would not abide by it. When it came, as we say, to the setting to, they shrunk back, and would not hear: they had a backsliding heart. And though God by his prophets called them to return, they "would not give ear" (ver. 30); he "stretched out his hands, but no man regarded." *Secondly*, A contempt of the good land God had given them (ver. 35): "Our kings have 'not served thee in their kingdom,' not used their power for the support of religion; our people have not served thee in the use of the gifts of thy great goodness, and in that large and fat land which thou not only gavest them by the grant, but gavest before them by the expulsion of the natives, and the complete victories they obtained over them." They that would not serve God in their own land were made to serve their enemies in a strange land, as was threatened (Deut. xxviii. 47, 48). It is pity that a good land should have bad inhabitants, but so it was with Sodom; fatness and fulness often make men proud and sensual.

PETITION.—Ver. 32. Here is their address to God under these calamities. 1. By way of request, that their trouble might not seem little. It is the only petition in all this prayer. The trouble was universal; it was come on their kings, princes, priests, prophets, fathers, and all their people; they had all shared in the sin, and now all shared in the judgment. It was of long continuance—from the time of the kings of Assyria, who carried the ten tribes captive, unto this day: "Lord, let it not all seem little, and not worthy to be regarded, or not needing to be relieved." They do not prescribe to God what he shall do for them, but leave it to him, only desiring he would please to take cognisance of it, remembering that when he saw the affliction of his people in Egypt to be great, he came down to deliver them (Exod. iii. 7, 8). In this request they have an eye to God as one that is to be feared, for he is the great, the mighty, and the terrible God; and as one that is to be trusted, for he is our God in covenant, and a God that keeps covenant and mercy. 2. By way of acknowledgment, notwithstanding, that really it was less than they deserved (ver. 33). They own the justice of God in all their troubles, that he had done them no wrong: "We have done wickedly in breaking thy laws, and therefore thou hast done right in bringing all these miseries upon us." Note, It becomes us, when we are under the rebukes of Divine Providence, though ever so sharp, and ever so long, to justify God and to judge ourselves; for he will be "clear when he judgeth" (Ps. li. 4).—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 1-6. The diligent study of God's Word will more and more shew us both our own sinfulness and the plenteousness of his salvation; and thus alternately call us to mourn for sin and to rejoice in him.—Seasons of comfort should remind us of his condescending goodness, and so lead us to deeper self-abasement on account of our crimes against him; and thus joyful feasts and solemn fasts may properly succeed, and prepare our hearts for each other.—Our sorrow and humiliation for sin must be evidenced to be genuine by separation from it, and from every occasion or temptation to it.—Every discovery of the truth and will of God should endear to us his sacred Word, and render us more unwearied in our attendance on it, and on his worship. A few hours, or even occasionally a whole day, cannot be too long to spend in those exercises and meditations, which are preparations for heaven, and anticipations of its sacred joys; yet, alas! we are most of us sooner weary in the courts of the Lord than the trifler is at his diversions, or even the labourer at his work! Our God knoweth our thoughts before we speak, and mental prayer may suit our secret intercourse with him; but they who address him in public should speak audibly and with animation, that the people may hear and be affected; and if, on some occasions, "they cry with a loud voice unto the LORD their God," or be more copious than usual, they cannot be censured without involving those who are commended in the sacred Scriptures.—*Scott.*

B.C. 445—B.C. 445.

CHAPTER X.

1 *The names of the princes, priests, &c., who sealed the covenant,*
28 *which the rest of the people bound themselves to observe, &c.*

NOW [1]those that sealed* *were* [a]Nehemiah the [2]Tirshatha,† the [b]son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, [c]Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, [d]Ginnethon, Baruch,
7 Meshullam, Abijah, [e]Mijamin,
8 Maaziah, [f]Bilgai, Shemaiah: th se *were* the priests.

9 And the Levites: both Jeshua the son of Azaniah; Binnui of the sons of Henadad; Kadmiel:

10 And their brethren, [g]Shebani h, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.

14 The chief of the people; [h]Pa osh, Pahathmoab, Elam, Zatthu, [i]Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the Nethinims, and [k]all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding;

29 They [l]clave to their brethren, their nobles, and [m]entered into a curse, and into an oath, [n]to walk in God's law, which was [o]given [3]by Moses [p]the servant of God, and [p]to observe and do all the commandments of [q]the LORD our Lord, and his judgments and his statutes;

30 And [r]that we would not give our daughters unto the people of the land,‡ nor take their daughters for our sons:

31 And *if* [s]the people of the land bring ware, or any victuals, on the sabbath-day to sell, *that* we would not buy it of them on the sabbath, or [t]on the holy-day; [u]and *that* we would leave the seventh year,§ and [x]the exaction of every [4]debt.

32 Also we made ordinances for us, [y]to charge ourselves yearly with [z]the third part of a shekel for the service of the house of our God:

33 For [a]the shew-bread, and for the continual meat-offering, and for [b]the continual burnt-offering, of the sabbaths, of the new moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and *for* [c]all the work of the house of our God.

34 And we [d]cast the lots among the priests, the Levites, and the people, for [e]the wood-offering,‖ to bring *it* into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the LORD our God, [f]as *it is* written in the law:

35 And to bring [g]the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also [h]the first-born of our sons, and of our cattle,¶ (as *it is* written in the law,) and the first-lings of our herds, and of our flocks, to bring to the house of our God, [i]unto the priests that minister in the house of our God:

37 And *that* we should bring [k]the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine, and of oil, unto the priests, [l]to the chambers of the house of our God; and [m]the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage.

38 And the priest the son of Aaron shall be with the Levites, [n]when the Levites take tithes: and the Levites shall bring up the tithe of the tithes* unto the house of our God, to the chambers, into [o]the treasure-house.

CHAP. X.
1 *At the sealings.*

* As in prayer they had engaged to join themselves anew to God, we have here the persons who subscribed, and the particulars of their engagement. The persons who subscribed were the chiefs of the fathers, with Nehemiah the governor, and chief of the priests and Levites; the persons who, by duty and office, were most especially obliged to set the good example, and to use their influence to engage the people to the service of their covenant God, and to this deed of their rulers the people expressed their solemn consent—Jews and proselytes, women and children, all who were come to years of understanding, binding their souls, under an awful imprecation, to abide by the engagements they had entered into.—HAWEIS.

[a] viii. 9.

[2] *Governor.*

† Nehemiah, the governor under the king of Persia, and therefore the principal person in the country, who led the way to the rest.—PYLE.

[b] iii. 23; xi. 11; xii. 1, 33, 34.
[c] iii. 11; viii. 4, *Malchiah.*
[d] xii. 4, *Ginnetho.*
[e] xii. 5, *Miamin;* xii. 17, 41, *Miniamin.*
[f] xii. 5, *Bilgah.*
[g] viii. 7; ix. 4, 5. Ezra x. 23.
[h] iii. 11; vii. 8, 11, 13, *Zattu.*
[i] vii. 15, *Binnui.* Ezra ii. 10.
[k] 2 Cor. vi. 14-17.
[l] Is. xiv. 1. Rom. xii. 9.
[m] Deut. xxvii. 15.
[n] 2 Kings x. 31. Jer. xxvi. 4.
[o] Mal. iv. 4. John i. 17.
[3] *By the hand of.*

[p] Deut. v. 1, 32. John xv. 14.
[q] Ps. viii. 1, 9.
[r] Ex. xxxiv. 16. Ezra ix. 1-3.

‡ As these particulars are especially named in the covenant, we hence learn what those Divine laws are of which they had been most careless since their return from captivity.—PRIDEAUX.

[s] Ex. xx. 10.
[t] Ex. xii. 16. Col. ii. 16.
[u] Ex. xxiii. 10.

§ *That we would leave the seventh year*—i.e, leave the land at rest from ploughing or tilling it in that year, according to God's command (Ex. xxiii. 10, 11; Lev. xxv. 4). *The exaction of every debt;* Heb. *hand.*—Debts are called *hands*, because they are commonly contracted or confirmed by a bill under the hand of the debtor.—POOLE.

[x] Deut. xv. 1-3, 7-9. Matt. vi. 12.
[4] *Hand.*
[y] Gen. xxviii. 22.
[z] Ex. xxx. 11-16. 2 Cor. viii. 12.
[a] Lev. xxiv. 5-9.
[b] Num. xxviii.
[c] 2 Chr. xxiv. 5-14.
[d] Prov. xviii. 18.
[e] Lev. vi. 12.

‖ *The wood-offering.*—Maimonides says there was a time fixed for families to go into the forests and bring in wood for the altar; and the day when it came to the turn of a family to bring the wood, they offered up freewill burnt-offerings, which were called a wood-offering.—GILL.

[f] Lev. vi. 12, 13.
[g] Ex. xxiii. 19.
[h] Ex. xiii. 2, 12-15. Num. xviii. 15.

¶ *Cattle;* the Ital. *carrying or drawing cattle*—as horses, asses, mules, which were not good to offer, and therefore were to be redeemed as the first-born of men. *The first-lings*—which were to be offered in sacrifice without any redemption (Lev. xxvii. 26; Num. xviii. 17).—DIODATI.

[i] Num. xviii. 9-19. 1 Cor. ix. 6-14.
[k] Lev. xxiii. 17.
[l] 1 Kings vi. 5-10.
[m] Lev. xxvii. 30-33. Num. xviii. 21, 24-32.
[n] Num. xviii. 26-28.

* As the people gave the tithes of their land to the Levites, so the Levites gave a tithe of the tithes to the priests. And when the people brought them to the Levites, one of the priests was appointed to be present to inspect them, and to see that they justly allotted to the priests the tenth of what they had received.—PATRICK.

[o] 2 Chron. xxxi. 11, 12.

CHAP. X. PUBLIC COVENANTING.—Ver. 1. We have several times read of the rulers, priests, and people solemnly covenanting before God, to renounce their transgressions, and to adhere to his service. Such transactions were sometimes ratified with sacrifices, solemn oaths, and other expressions of the most entire consent to them; but this is the first instance met with of a covenant drawn up in writing, and ratified by the names and seals of the persons who consented to it. No doubt this was devised to render the transaction more affecting, and that the deed might remain as a durable testimony against those who violated it. The explicit ratification thus given would render the persons concerned more sensible of their obligations, and more afraid of transgression; it would fortify them against temptation, preserve them from forgetfulness, and be a constant argument for them to urge, in cautioning, exhorting, or reproving each other.—The same uses may be made of those professions, and of that consent to the new covenant, which are virtually made in baptism—whether personal, or that of our children—and in the Lord's Supper; when those ordinances are duly explained and understood, administered and attended on. To this covenant the chief persons alone set their names and seals; and Nehemiah, the governor, first. —Perhaps Zidkijah was one of the princes; but no other *name* is explicitly mentioned of that order. Ver. 2-8. It is observable that Eliashib, the high priest, is not found among those who sealed the covenant; and it is probable that neither he nor his sons favoured the measure. But it is more su prising that the name of Ezra is wanting. There is no reason to think that he was absent, for he was at Jerusalem both before and after this transaction. Perhaps he wa confined by sickness or infirmity; or the measure so entirely originated with him, and he had bestowed so much pains in drawing up the covenant, and inducing others to consent to it, that his further ratification of it was deemed superfluous. Ver. 9-17. Most, if not all, of the Levites, who led the public devotions, set their seal to the covenant; which may be admitted as a probable indication, that they were earnestly and zealously engaged in that service. Ver. 18-27. Many of the names here mentioned are found among those who returned with Zerubbabel, about ninety years before; so that, either the same names were preserved in the several families, or the principal descendants of these persons, when in general favourable to the measure, subscribed their family name—that is, the name of that ancestor by relation to whom they were commonly distinguished.—*Scott.*

NATURE OF THE COVENANT.—Ver. 29. As for the general purport of this covenant, they laid upon themselves no other burthen than this necessary thing, which they were already obliged to by all other engagements of duty, interest, and gratitude—to "walk in God's law, and to do all his commandments" (ver. 29). Thus David swore that he would "keep God's righteous judgments" (Ps. cxix. 106). Our own covenant binds us to this, if not more strongly, yet more sensibly, than we were before bound, and therefore we must not think it needless thus to bind ourselves. Observe, When we bind ourselves to do the commandments of God, we bind ourselves to do *all* his commandments, and therein to have an eye to him as the Lord, and our Lord. We may notice some of the particular articles of this covenant, such as were adapted to their present temptations: 1. That they would not intermarry with the heathen (ver. 30). Many of them had been guilty of this (Ezra ix. 1). In our covenants with God, we should engage particularly against those sins that we have been most frequently overtaken in, and damaged by. They that resolve to keep the commandments of God must say to evil-doers, Depart (Ps. cxix. 115).

SABBATH-KEEPING.—Ver. 31. They would keep no markets on the Sabbath-day, or any other day of which the law had said, "Ye shall do no work therein." They would not only not sell goods themselves for gain on that day, but they would not encourage the heathen to sell on that day by buying of them—no, not victuals under pretence of necessity; but would buy in their provisions for their families the day before (ver. 31). Note, Those that covenant to keep all God's commandments, must particularly covenant to keep Sabbaths well; for the profanation of them is an inlet to other instances of profaneness. The Sabbath is a market-day for our souls, but not for our bodies. They would not be severe in exacting their debts, but would observe the seventh year as a year of release, according to the law (ver. 31). In this matter they had been faulty (chap. v.), and here, therefore, they promise to reform. This was the acceptable fast, to "undo the heavy burden," and to "let the oppressed go free" (Isa. lviii. 6). It was in the close of the day of expiation that the jubilee trumpet sounded. It was for the neglect of observing the seventh year as a year of rest for the land that God had made it enjoy its Sabbaths seventy years (Lev. xxvi. 35); and therefore they covenanted to observe that law. Those are stubborn children indeed that will not amend the fault which they had been particularly corrected for. Having covenanted against the sins they had been guilty of, they proceed in obliging themselves to receive and observe the duties they had neglected. We must not only "cease to do evil," but "learn to do well." It was resolved, in general, that the temple service should be carefully kept up, that the work of the house of their God

39 For [p]the children of Israel and [q]the children of Levi shall bring the offering of the corn, of the new wine, and the oil, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and [r]we will not forsake the house of our God.†

CHAPTER XI.

1 *The rulers, and voluntary men, with every tenth man chosen by lot, dwell at Jerusalem.* 3 *A catalogue of their names.* 20 *The residue of the people dwell in other cities.*

AND [a]the rulers of the people dwelt at Jerusalem: the rest of the people also [b]cast lots, to bring [c]one of ten to dwell in Jerusalem [d]the holy city, and nine parts *to dwell* in *other* cities.*

2 And the people [e]blessed all the men that [f]willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* [g]the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, [h]Israel, the priests, and the Levites, and the Nethinims, and [i]the children of Solomon's servants.

4 And at Jerusalem [k]dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the son of Uzziah, the son of Zechariah, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of [l]Perez;

5 And Maaseiah the son of Baruch, the son of [m]Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of [n]Shiloni.

6 All the sons of Perez that dwelt at Jerusalem *were* four hundred threescore and eight valiant men.†

7 And these *are* [o]the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah,

8 And after him Gabbai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer;‡ and [p]Judah the son of Senuah *was* second over the city.

10 Of the priests; [q]Jedaiah the son of [r]Joiarib, Jachin.

11 [s]Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* [t]the ruler of the house of God.§

12 And their brethren that did the work of the house *were* eight hundred twenty and two, and [u]Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

13 And his brethren, chief of the fathers, two hundred forty and two; and Amashai the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren, mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, the son [1]of *one of* the great men.‖

15 Also of the Levites; [x]Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni;

16 And [y]Shabbethai and Jozabad, of the chief of the Levites, [2]*had* the oversight of the outward business of the house of God.¶

17 And Mattaniah the son of Micha, the son of [z]Zabdi, the son of Asaph, *was* the principal [a]to begin the [b]thanksgiving in prayer: and [c]Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

18 All the Levites in [d]the holy city *were* two hundred fourscore and four.

19 Moreover, the porters; [e]Akkub, Talmon, and their brethren that kept [3]the gates, *were* an hundred seventy and two.

20 ¶ And the residue of Israel, of the priests *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.*

21 But [f]the Nethinims dwelt in [4]Ophel: and Ziha and Gispa *were* over the Nethinims.

22 The [g]overseer also of the Levites at Jerusalem *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers [h]*were* over the business of the house of God.

23 For *it was* [i]the king's commandment† concerning them, that [5]a certain portion should be for the singers, due for every day.

24 And Pethahiah the son of Meshezabeel, of the children of [k]Zerah the son of Judah, *was* at the king's hand‡ in all matters concerning the people.

B.C. 445—B.C. 445.

[p] Deut. xii. 6-11, 17.
[q] Num. xviii. 30.
[r] Ps. cxxii. 9. Heb. x. 25.
† *We will not forsake the house of our God*—*i.e.*, we do here solemnly declare and engage ourselves, that we will take care, from time to time, that the house and service of God be not neglected or forsaken for want of necessary provisions to support it. —POOLE.

CHAP. XI.

[a] Deut. xvii. 8, 9. Ps. cxxii. 5.
[b] Josh. xviii. 10. Acts i. 24.
[c] Jud. xx. 9, 10.
[d] Is. xlviii. 2. Matt. iv. 5.
* The distribution of the population was an important question. It was meet, however, that the rulers should occupy the metropolis, that they might be at the centre of the national affairs. It was further important, that, in point of numerical strength, Jerusalem should bear some proportion to the country, and accordingly it was arranged that there should be one in ten. The dwelling at Jerusalem was considered somewhat of a sacrifice, and hence they who voluntarily offered themselves to reside there, were blessed by the people.—DR JOHN CAMPBELL.
[e] Deut. xxiv. 13.
[f] Jud. v. 9. 2 Cor. viii. 16, 17.
[g] Ezra ii. 1.
[h] 1 Chr. ix. 1, 2.
[i] Ezra ii. 55-58.
[k] 1 Chr. ix. 3, 4.
[l] Gen. xxxviii. 29. Ruth iv. 18, *Pharez.*
[m] iii. 15.
[n] Gen. xxxviii. 5, *Shelah.* Num. xxvi. 20, *Shelanites.*
† It is uncertain whether the numbers here specified be meant of those only who voluntarily came and resided at Jerusalem, or of all those who came by lot and otherwise.—PYLE.
[o] 1 Chr. ix. 7-9.
‡ As an inferior magistrate, and head over a thousand of the tribe of Benjamin, according to the ancient order (Ex. xviii. 25). Second, as lieutenant to the former. It might be also translated, that he was appointed to be over the second city. *Over the city*—viz., over the Benjamites which dwelt in Jerusalem.—DIODATI.

[p] 1 Chr. ix. 7. *Hodaviah—Hasenuah.*
[q] 1 Chr. ix. 10, *and Jehoiarib.*
[r] xii. 6.
[s] 1 Chr. vi. 7-14; ix. 11, *Azariah.*
[t] Num. iii. 32. Acts v. 24.
§ One of the chief priests, who ruled with and under the high priest. He had command over its temporal affairs only, as the high priest had over all those which were spiritual.—SUTCLIFFE.
[u] 1 Chr. ix. 12, 13.
1 *Of Haggedolim.*
‖ That is, of a person then or lately eminent in valour, or worth, or dignity; or, of Gedolim, or Haggedolim, a man so called.—POOLE.
[x] 1 Chr. ix. 14-19.
[y] viii. 7.
2 Were *over.*
¶ These persons seem to have had the charge of providing the victuals for the priests, the victims for the sacrifices, the sacerdotal vestments, the sacred vessels, and other necessaries for the service of the temple.—CALMET.
[z] 1 Chron. ix. 15, *Zichri.*
[a] 1 Chr. xvi. 4, 41.
[b] Phil. iv. 6. 1 Thes. v. 17, 18.
[c] xii. 9, 25.
[d] 1 Kings xi. 13. Matt. xxiv. 15.
[e] 1 Chr. ix. 17-22.
3 *At the gates.*
* While it was desirable that the rulers should occupy a central position, it was necessary that the priests and the Levites should be scattered throughout the country. We therefore find that they were distributed over all the cities of Judah, every one in his inheritance.—DR JN. CAMPBELL.
[f] 2 Chr. xxvii. 3.
4 *The tower.*
[5] Acts xx. 28.
[h] 1 Chr. ix. 26-32.
[i] 1 Chron. ix. 33. Ezra vi. 8, 9.
† Some suppose this to refer to king David, who first appointed the singers to attend in a settled course. But it is more probable the king of Persia is meant, who munificently made them a daily allowance for their better support. —PATRICK.
5 *A sure ordinance.*
[k] Gen. xxxviii. 30, *Zarah.* Matt. i. 3, *Zara.*
‡ *At the king's hand*—by the king's authority. — BOOTHROYD.

should be done in its season, according to the law (ver. 33). Let not any people expect the blessing of God, unless they make conscience of observing his ordinances, and keeping up public worship. Then it is likely to go well with our houses, when care is taken that the work of God's house goes on well. It was likewise resolved, that they would never "forsake the house of their God" (ver. 39), as they and their fathers had done; nor forsake it for the house of any other god, or for the high places, as idolaters did; nor forsake it for their farms and merchandises, as those did that were atheistical and profane. They that forsake the worship of God forsake God. —*Henry.*

CHAP. XI. POPULATION OF JERUSALEM.—Ver. 1, 2. Jerusalem at this time was not a place of trade, by which men could acquire wealth—the houses, in general, were not built—the adversaries of the Jews were peculiarly hostile to that city, both as the capital of the people whose returning prosperity they envied, and the place of the holy worship which they hated; so that the cities of Judah, and other situations in the country, afforded a fairer prospect of living in peace and of growing rich. It was therefore deemed a necessary policy to replenish Jerusalem for the re-establishment of the Jews as a distinct nation, and for the honour of the temple, and the protection of the priests and worshippers from the invasion of their enemies. It was "the holy city," as chosen, separated, and sanctified of God, for his immediate presence and instituted worship; as a type of Christ, and even of heaven—and as the place where the greatest advantages of becoming holy were enjoyed; yet the Jews, in general, had not sufficient zeal or desire after spiritual improvement to venture the consequences of removing thither. Some, indeed, willingly offered themselves to dwell there—whom their brethren commended, thanked, and prayed for, though few would imitate them. The rulers fixed their residence there, that the courts of justice, and the business connected with public affairs, might draw others; and, in addition to these inhabitants, one family in ten was expressly required to remove to Jerusalem, the selection of which was, by lot, referred to the determination of God. "They cast lots that, among ten men, it might be known whom God chose to come thither; and the lot falling by Divine appointment upon such a person rather than on another, no doubt he removed the more contentedly to this city."—(*Bp. Patrick.*)—*Scott.*

POPULATION OF THE COUNTRY.—Ver. 20. Having given an account of the principal persons that dwelt in Jerusalem (a larger account of whom we had before, 1 Chron. ix. 2, &c.), Nehemiah, in these verses, gives us some account of the other cities in which dwelt "the residue of Israel." It was requisite that Jerusalem should be replenished, yet not so as to drain the country; "the king himself is served of the field," which will do little service if there be no hands to manage it. Let there, therefore, be no strife, no envy, no contempt, no illwill, between the inhabitants of the cities and those of the villages; both are needful, both useful, and neither can be spared. 1. The Nethinims, the posterity of the Gibeonites, dwelt in Ophel, which was upon the wall of Jerusalem (chap. iii. 26), because they were to do the servile work of the temple, which, therefore, they must be posted near to, that they might be ready to attend (ver. 21). 2. Though the Levites were dispersed through the cities of Judah, yet they had an overseer who resided in Jerusalem, superior of their order, and their provincial, to whom they applied themselves for direction, who took care of their affairs, and took cognisance of their conduct, whether they did their duty (ver. 22). 3. Some of the singers were appointed to look after the necessary repairs of the temple, being ingenious men, and having leisure between their hours of service; they were "over the business of the house of God" (ver. 22). And it seems the king of Persia had such a kindness for their office, that he allotted a particular maintenance for them, beside what belonged to them as Levites (ver. 23). 4. Here is one that was the king's commissioner at Jerusalem; he was of the posterity of Zerah (ver. 24). For of *that* family of Judah there were some now settled in Jerusalem, and not all of Pharez, as appears by that other catalogue (1 Chron. ix. 6). He is said to be "at the king's hand," or, "on the king's part," in "all matters concerning the people," to determine controversies that arose between the king's officers and his subjects; to see that what was due to the king from the people was duly paid in, and that what was allowed by the king for the temple-service was duly paid out. It was happy for the Jews that one of themselves was in this post. 5. Here is an account of the villages

25 And for the villages, with their fields, *some* of the children of Judah dwelt at [l]Kirjath-arba,[§] and *in* the villages thereof, and at [m]Dibon, and *in* the villages thereof, and at [n]Jekabzeel, and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at [o]Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba, and *in* the villages thereof,

28 And at Ziklag, and at Mekonah,[‖] and *in* the villages thereof,

29 And at [p]En-rimmon,[¶] and at [q]Zareah, and at Jarmuth,

30 Zanoah, [r]Adullam, and *in* their villages, at [s]Lachish, and the fields thereof, at Azekah, and *in* the villages thereof. And they dwelt from Beer-sheba unto [t]the valley of Hinnom.

31 The children also of Benjamin [6]from [u]Geba *dwelt* [7]at [x]Michmash, and [y]Aija, and [z]Beth-el, and *in* their villages,

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, [a]Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, [b]the valley of craftsmen.

36 And [c]of the Levites* *were* [d]divisions *in* Judah, *and* in Benjamin.

CHAPTER XII.

1 *The priests which came up with Zerubbabel.* 10 *The succession of high priests.*

NOW these *are* [a]the priests and the Levites that went up with [b]Zerubbabel the son of Shealtiel, [c]and Jeshua: [d]Seraiah, Jeremiah, Ezra,

2 Amariah, Malluch, Hattush,

3 Shechaniah, Rehum, Meremoth,

4 Iddo, Ginnetho, Abijah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 Sallu, Amok, Hilkiah, Jedaiah. These *were* the chief of the priests, and of their brethren, in the days [e]of Jeshua.

8 Moreover, the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over [1]the thanksgiving,* he and his brethren.

9 Also Bakbukiah and Unni, their brethren, *were* [f]over against them in the watches.

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[l] Josh. xiv. 15.

§ *Kirjath-arba.* — This and most of the other places here named had been destroyed by the Chaldeans; but the Jews now repaired the best of the ruinated houses, and by degrees rebuilt others. — POOLE.

[m] Josh. xv. 22, *Dimonah.*

[n] Josh. xv. 21, *Kabzeel.*

[o] Josh. xv. 27, *Beth-palet.*

‖ *Mekonah* — probably *Mechanam*; eight miles from Eleutheropolis, towards Jerusalem.— JEROME.

[p] Josh. xv. 32, *Rimmon.*

¶ *En-rimmon.* — *Rimmon* is in the south of Judah, sixteen miles south of Eleutheropolis. — EUSEBIUS.

[q] Josh. xv. 33, *Zoreah.* Jud. xiii. 25, *Zorah.*

[r] Josh. xii. 15. Mic. i. 15.

[s] Josh. x. 3; xv. 39. Is. xxxvii. 8.

[t] Josh. xviii. 16. Jer. vii. 31, 32.

[6] *Of.*

[u] vii. 30, *Gaba.* Josh. xviii. 24.

[7] *To.*

[x] *Michmas.* 1Sam. xiii. 11, 23. Is. x. 28.

[y] Gen. xii. 8, *Hai.* Josh. viii. 9, *Ai.*

[z] Gen. xxviii. 19.

[a] Josh. xviii. 25. Matt. ii. 18, *Rama.*

[b] 1 Chr. iv. 14.

[c] Josh. xxi.

* Namely, the rest of this tribe, besides they who took up their abode in Jerusalem (ver. 15). — DIODATI.

[d] Gen. xlix. 7.

CHAP. XII.

[a] Ezra ii. 1.

[b] 1 Chr. iii. 17-19. Matt. i. 12, 13. *Zorobabel, Salathiel.*

[c] Zech. iii. 1-9, *Joshua.*

[d] Ezra ii. 2.

[e] Ezra iii. 2. Zech. iii. 1.

[1] *The psalms of thanksgiving.*

* Was appointed to see the psalm of thanksgiving sung every morning and evening at the burnt-sacrifice.—PATRICK.

[f] Ps. cxxxiv. 1-3.

[g] 1 Chr. vi. 3-15.

† In these two verses is an account of the succession of the high priests, from the return from captivity till the time when they began to have the greatest sway in the Jewish nation.— BOOTHROYD.

‡ *Jaddua* is probably the Jaddus mentioned by Josephus, who, when Alexander the Great, in his Eastern expedition, was advancing against Jerusalem, went forth in his pontifical robes to meet him; and, by shewing him the prophecies of Daniel, averted the destruction of the city, and obtained great favours from him. He became high priest 341 years B.C., and 196 years after the captivity; upwards of 100 years after Nehemiah peopled Jerusalem. From this it is probable that the three names in this verse were inserted by a later hand, long after Nehemiah. — PRIDEAUX.

§ *Joiakim.*—Hewas the son of Jeshua. *Of Seraiah.* — The priests which are named in the beginning of the chapter being dead, these succeeded them, as well in their office, as in the dividing of their turns to wait. —DIODATI.

[h] 1 Chr. ix. 33, 34.

[i] 1 Chr. ix. 14, &c.

‖ Though we are somewhat at a loss for information respecting the usual manner and ceremony of chanting the Hebrew poems, and the Hebrew sacred music in general is involved in doubt and obscurity, thus far, at least, is evident from many examples, that the sacred hymns were alternately sung by opposite choirs, and that the one choir usually performed the hymn itself, while the other sang a particular distich, which interposed regularly at stated intervals.— BISHOP LOWTH.

[k] 1 Chr. xxiii.

[l] Deut. xxxiii. 1. 1 Tim. vi. 11.

[m] Ezra iii. 10, 11.

[n] 1 Chr. xxiii. 32.

[2] *Treasuries,* or *assemblies.*

[o] Ezra vii. 6, 11.

[p] Deut. xx. 5.

[q] Ezra viii. 15-20.

[r] Deut. xvi. 11. Phil. iv. 4.

[s] 1 Chr. xiii. 3. Rev. v. 8.

10 ¶ And [g]Jeshua begat Joiakim,† Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.‡

12 And in the days of Joiakim§ were priests, [h]the chief of the fathers: of Seraiah, Meraiah; of Jeremiah, Hananiah;

13 Of Ezra, Meshullam: of Amariah, Jehohanan;

14 Of Melicu, Jonathan; of Shebaniah, Joseph;

15 Of Harim, Adnah; of Meraioth, Helkai;

16 Of Iddo, Zechariah; of Ginnethon, Meshullam;

17 Of Abijah, Zichri; of Miniamin; of Moadiah, Piltai;

18 Of Bilgah, Shammua; of Shemaiah, Jehonathan;

19 And of Joiarib, Mattenai; of Jedaiah, Uzzi;

20 Of Sallai, Kallai; of Amok, Eber;

21 Of Hilkiah, Hashabiah; of Jedaiah, Nethaneel.

22 ¶ The Levites, in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers; also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in [i]the book of the Chronicles, even until the days of Johanan the son of Eliashib.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them,‖ to praise *and* to give thanks, [k]according to the commandment of David [l]the man of God, [m]ward over against ward.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters, [n]keeping the ward at the [2]thresholds of the gates.

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of [o]Nehemiah the governor, and of Ezra the priest, the scribe.

27 ¶ And at [p]the dedication of the wall of Jerusalem they sought the Levites [q]out of all their places, to bring them to Jerusalem, to keep the dedication [r]with gladness, both with [s]thanks-

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or country towns, which were inhabited by the residue of Israel—the towns in which the children of Judah dwelt (ver. 25-30); those that were inhabited by the children of Benjamin (ver. 31-35); and divisions for the Levites among both (ver. 36). We will now suppose them safe and easy, though few and poor. Indeed, by the blessing of God, they were likely to increase in wealth and power; and they would have been more likely, if there had not been that general profaneness among them, and lukewarmness in religion, which the prophet Malachi charges them with (in God's name), who, it is supposed, prophesied about this time, and in whom prophecy ceased for some ages, till it revived in the Great Prophet and his forerunner.—*Henry.*

PRACTICAL OBSERVATIONS.—It has in all ages been justly lamented that men prefer their own ease and emolument to the public good; that even professed Christians too commonly "seek their own, and not the things of Jesus Christ;" and that but few have such an attachment to holy places and holy things as to renounce their secular pleasures or advantages for the sake of them. Yet surely, where opportunities of spiritual improvement most abound, and where Jesus, the ruler of our holy city, resides, there we should delight to dwell, in preference to all interests and connections, and notwithstanding persecutions, tribulations, perils, and losses! Otherwise, where is our "meetness for the inheritance of the saints in light"? and how shall we be willing to depart hence, and be "absent from the body, that we may be present with the Lord"?—*Scott.*

CHAP. XII. PRIESTS AND LEVITES RETURNED FROM THE CAPTIVITY.—Ver. 1. We have here, 1. The names of the priests and Levites that came up with the first out of Babylon, when Jeshua was high priest. Jeremiah and Ezra, though both of them were priests, are mentioned with the first (ver. 1), but, it is supposed, not Jeremiah the prophet, or Ezra the scribe; the fame of the one was diffused long before, and the other some time after. Of one of the Levites it is said (ver. 8), that he was "over the thanksgiving;" that is, he was intrusted to see that the psalms, the thanksgiving psalms, were constantly sung in the temple in due time and manner. The Levites kept their turns in their watches, relieving one another as becomes brethren, fellow-labourers, and fellow-soldiers. 2. The succession of high priests during the Persian monarchy, from Jeshua (or Jesus), who was high priest at the time of the restoration, to Jaddua (or Jaddus), who was high priest when Alexander the Great, after the conquest of Tyre, came to Jerusalem, and paid great respect to this Jaddus, who met him in his pontifical habit, and shewed him the prophecy of Daniel, which foretold his conquest. 3. The next generation of priests, who were chief men, and active in the days of Joiakim, sons of the first set. Note, We have reason to acknowledge God's favour to his Church, and care of it, in that, as one generation of ministers passes away, another comes. All these who are mentioned ver. 1, &c., as eminent in their generation, are again mentioned, though with some variation in several of the names, ver. 12, &c., except two, as having sons that were likewise eminent in their generation—a rare instance that twenty good fathers should leave behind them twenty good sons (for so many here are), that filled up their places. 4. The next generation of Levites, or rather a later generation; for those priests flourished in the days of Joiakim the high priest, these Levites in the days of Eliashib (ver. 22). Perhaps *then* the forementioned families of the priests began to degenerate, and the third generation of them came short of the two first; but the work of God shall never fail for want of instruments. Then a generation of Levites was "raised up," that were "recorded chief of the fathers" (ver. 22), and were eminently serviceable to the interests of the Church—and their service not the less acceptable, either to God or to his people, for their being Levites only of the lower rank of ministers.

DEDICATION OF THE CITY WALL.—Ver. 27. (1.) We must inquire what was the meaning of this dedication of the wall; we will suppose it to include the dedication of the city too (*continens pro contento—the thing containing for the thing contained*), and therefore it was not done till the city was pretty well replenished (chap. xi. 1). It was a solemn thanksgiving to God for his great mercy to them in the perfecting of this undertaking, which they were the more sensible of, because of the difficulty and opposition they had met with in it. (2.) They hereby devoted the city, in a peculiar manner, to God and to his honour, and took possession of it for him, and in his name. All our cities, all our houses, must have holiness to the Lord written upon them; but the city was (so as never any other was) a "holy city—the city of the great King" (Ps. xlviii. 2, and Matt. v. 35): it had been so ever since God chose to put his name there, and, as such, it being now refitted, it was afresh dedicated to God by the builders and inhabitants, in token of their acknowledgment that they were his tenants, and their desire that it might still be his, and that the property of it might never be altered. Whatever is done for their safety, ease, and comfort, must be designed for God's honour and glory. (3.) They hereby put the city and its walls under the Divine protection, owning that, "unless the Lord kept the city," the walls were

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givings, and with singing, *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of Netophathi;

29 Also from [t]the house of Gilgal, and out of the fields of [u]Geba and [x]Azmaveth; for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites [y]purified themselves, and purified the people, and the gates, and the wall.¶

31 Then I brought up [z]the princes of Judah upon the wall, and appointed two great companies *of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung gate;

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra,* and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah;

35 And *certain* of the priests' sons [a]with trumpets; *namely,* [b]Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Michaiah, the son of Zaccur, the son of Asaph;

36 And his brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the [c]musical instruments of David the man of God, and [d]Ezra the scribe before them.

37 And at the fountain gate, which was over against them, they went up by [e]the stairs of the city of David,† at the going up of the wall, above the house of David, even unto the water gate eastward.

38 And the other *company of them that gave* thanks went over against *them,* and I after them, and the half of the people upon the wall, from beyond the tower of the furnaces‡ even unto the broad wall;

39 And from above [f]the gate of Ephraim, and above the old gate, and above [g]the fish gate, and [h]the tower of Hananeel, and the tower of Meah, even unto the [i]sheep gate: and they stood still in [k]the prison gate.

40 So stood [l]the two *companies of them that gave* thanks in the house of God, and I, and the half of the rulers with me:

[t] Deut. xi. 30. Josh. v. 9; x. 43.
[u] Josh. xxi. 17. 1 Chr. vi. 60.
[x] Ezra ii. 24.
[y] Gen. xxxv. 2. Job i. 5.

¶ The Levites and singers had many of them been called up from the country on this occasion. The priests and Levites, having purified themselves by the necessary ablutions, or sprinkling the water of purification (Num. viii. 6-21), they purified the people, the walls, and the gates, with the same ceremony, as typical of that blood of sprinkling which purges our consciences from dead works. —HAWEIS.

[z] 1 Chr. xiii. 1. 2 Chr. v. 2.
* Not Ezra the scribe, who was in a more honourable place (ver. 36).—PATRICK.
[a] Num. x. 2-10. 2 Chr. v. 12; xiii. 12.
[b] 1 Chr. vi. 39 43; xxv. 2; xxvi. 10, 11.
[c] 1 Chr. xxiii. 5. 2 Chr. viii. 14.
[d] Ezra vii. 1; viii. 1.
[e] 2 Sam. v. 7-9.
† *The stairs of the city of David* by which they went up to the hill of Zion and city of David.—POOLE.
‡ Where they baked bread or bricks (ch. iii. 11).—GILL.
[f] 2 Kings xiv. 13.
[g] Zeph. i. 10.
[h] Jer. xxxi. 38.
[i] John v. 2.
[k] Jer. xxxii. 2.
[l] Ps. xlii. 4; xlvii. 6-9.

[s] *Made* their voice *to be heard.*
§ It doth not appear that they sounded the trumpets or sung while they were in the procession, but the song and the music began when they came to the house of God.—PATRICK.
[m] Num. x. 10.
[n] Job xxxiv. 29. John xvi. 22.
‖ The season was one for extreme gladness, and hence God made them to "rejoice with great joy; the wives also and the children rejoiced." The community at large, from the least to the greatest, from the eldest to the youngest, having a common interest in the object accomplished, all exulted together.—DR JOHN CAMPBELL.
[o] Ex. xv. 20, 21. Matt. xxi. 9, 15.
[p] 1 Sam. iv. 5.

¶ The emperor Augustus boasted that he had found Rome built with bricks, and left it built with marble. Nehemiah found Jerusalem a heap of rubbish, and left it so well inhabited, adorned, and fortified, that it soon became a city of note, and recovered, in a great measure, its former lustre.—DR JORTIN.
[q] 2 Chr. xxxi. 11-13.
[r] 1 Chr. xxvi. 21-26.
* By *the treasures,* he means those places where the oblations, first-fruits, and tithes, which they had promised to pay duly (chap. x. 31 &c.), were laid up, and preserved for the use of the priests and Levites.—PATRICK.
[t] *Appointed by the law.*
[u] *The joy of Judah rejoiced.*
[x] Num. iii. 10; viii. 24.
[y] *Stood.*
[z] 1 Chr. xxv.; xxvi.
[a] 1 Chr. xxiii. 28.
[b] 2 Chr. xxix. 30. Ps. lxxvii.; lxxxiii. *titles.*
[c] 2 Chr. xxxi. 5, 6.
[d] Num. xviii. 21-29.
[e] *Set apart.*
† They set apart the tenth of the tithes, and delivered them to the priests.—GILL.

41 And the priests; Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah, with trumpets;

42 And Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the singers [s]sang loud, with Jezrahiah *their* overseer.§

43 Also that day they [m]offered great sacrifices, and rejoiced: for [n]God had made them rejoice with great joy:‖ [o]the wives also and the children rejoiced; so that [p]the joy of Jerusalem was heard even afar off.¶

44 ¶ And at that time were [q]some appointed over [r]the chambers for the treasures,* for the offerings, for the first-fruits, and for the tithes, to gather into them, out of the fields of the cities, the portions [t]of the law for the priests and Levites: for [u]Judah rejoiced for the priests and for [x]the Levites that [y]waited.

45 And both [z]the singers and the porters kept the ward of their God, and [a]the ward of the purification, according to the commandment of David, *and* of Solomon his son.

46 For in the days of David [b]and Asaph of old *there were* chief of the singers, and songs of praise and thanksgiving unto God.

47 And all Israel, in the days of Zerubbabel, and in the days of Nehemiah, [c]gave the portions of the singers and the porters, every day his portion; and [d]they [e]sanctified *holy things* unto the Levites, and the Levites sanctified *them*† unto the children of Aaron.

CHAPTER XIII.

1 *Upon the reading of the law separation is made from the mixed multitude.* 10 *Nehemiah reformeth the offices in the house of God.*

ON that day* [1]they read in the book of Moses in the [2]audience of the people; and therein was found written, that [a]the Ammonite and the [b]Moabite should not come into the congregation of God for ever;†

2 Because they met not the children of Israel with bread and with water, but [c]hired Balaam against them, that he should curse them: howbeit [d]our God turned the curse into a blessing.

3 Now it came to pass, [e]when they had heard the law, that they separated from Israel all [f]the mixed multitude.

4 ¶ And before this, Eliashib the priest, [3]hav-

CHAP. XIII.
* Some suppose that the events recorded in these verses took place several years after those related in the preceding chapter, while Nehemiah was absent at the Persian court; but the introductory language, "on that day," seems rather to imply that they occurred immediately, or, at least, *about that time.*—SCOTT.
[1] *There was read.*
[2] *Ears.*
[a] Deut. xxiii. 3-5.
[b] Ps. lxxxiii. 7-9.
† *Should not come into the congregation of God*—*i.e.,* not be incorporated into the commonwealth of Israel, nor be joined with any Israelite in marriage relation, as appears from ver. 3; that practice being a plain comment upon this law.—POOLE.
[c] Num. xxii. 3-6. Josh. xxiv. 9, 10.
[d] Num. xxiii. 8, 24; xxiv. 5-9. Ps. cix. 28.
[e] Ps. xix. 7-11. Rom. iii. 20.
[f] Ex. xii. 38.
[3] *Being set over.*

"built in vain." When this city was in possession of the Jebusites, they committed the guardianship of it to their gods, though they were blind and lame ones (2 Sam. v. 4). With much more reason do the people of God commit it to his keeping, who is All-wise and Almighty. The superstitious founders of cities had an eye to the lucky position of the heavens; but these pious founders had an eye to God only, to his providence, not to fortune.

LEVITICAL DUES.—Ver. 44. (1.) Care is here taken for the collecting of these dues. They were modest, and would rather lose their right than call for it themselves; the people were many of them careless, and would not bring it, unless they were called upon; and therefore "some were appointed," whose office it should be to gather into the treasuries, "out of the fields of the cities, the portions of the law for the priests and Levites" that their portion might not be lost for want of being demanded. This is a piece of good service both to ministers and people, that the one may not come short of their maintenance, nor the other of their duty. (2.) Care is taken that, being "gathered in," it might be duly "paid out" (ver. 47). They gave the singers and porters their daily portion over and above what was due to them as Levites; for we may suppose that, when David and Solomon appointed them their work (ver. 45, 46), above what was required from them as Levites, they settled a fund for their further encouragement. Let those that labour more abundantly in the word and doctrine be counted worthy of this double honour. As for the other Levites, the tithes, here called "the holy things," were duly set apart for them, out of which they paid the priests their tithe, according to the law. Both are said to be "sanctified;" when what is contributed, either voluntarily or by law, for the support of religion, and the maintenance of the ministry, is given with an eye to God and his honour, it is sanctified, and shall be accepted of him accordingly, and it will "cause the blessing to rest on the house," and all that is in it (Ezek. xliv. 30).—*Henry.*

PRACTICAL OBSERVATIONS.—The Lord raises up a succession of worshippers from age to age, who honour him by their "sacrifices of praise and thanksgiving," and who derive instruction and encouragement from the examples and actions of those who have long before entered into their rest.—The believer should undertake nothing which he cannot and does not dedicate to God, by seeking his direction and assistance in it, and his blessing upon it—by designing his glory, and by giving praise for success in all things; and whatever he possesses he should commit to the Lord's keeping and disposal, and use it according to his will.—But all that we sinners do must be purified by the blood of sprinkling, and by the grace of the Holy Spirit, or it cannot be acceptable unto God; and the whole Church of God, which is "the lot of his inheritance," and the object of his choice and delight, being descended from fallen Adam, must be thus purified and rendered holy unto the Lord.—They who would be instrumental in the conversion of sinners, and the sanctification of believers, must begin with themselves; and when we "acknowledge God in all our ways," he will so prosper and comfort us as often to cause us to rejoice with great joy.—If our families be trained up to join in the solemn worship of God, and in attendance on his Word, we may hope that they will share our joys and privileges; and the prosperity of the Church gladdens the hearts of all true believers. When their affections are thus lively, they will be disposed to love and rejoice in those ministers who are instrumental to their comfort, and to care for their suitable provision. But it is the wisdom of ministers to attend to their several duties, and not to be anxious about their interests; and then God will stir up the hearts of the people to supply them in a comfortable and creditable manner. This they may receive with songs of praise and thanksgiving, and need not fear sanctifying a portion, even of their portion, to the more immediate service of God, and the support of his cause.—*Scott.*

CHAP. XIII. NEHEMIAH'S PROMPTITUDE AND ZEAL IN RECTIFYING ABUSES.—Ver. 5, 6. Nehemiah was first commissioned by Artaxerxes in the twentieth year of his reign, and his journey to court took place in his thirty-second year; so that twelve years had elapsed concerning which we have little account. When Nehemiah was gone from Jerusalem, Eliashib seems to have invited Tobiah thither; and though all Moabites and Ammonites had been publicly excluded from the congregation, according to the law of God, yet the high priest admitted this unproselyted Ammonite, who was as bitter an enemy to Israel as Balak himself had been, even into the chambers of the temple; casting out thence the consecrated oblations to make room for him, and

B.C. 445—B.C. 434.

ing the oversight of the chamber of the house of our God, *was* allied unto Tobiah:‡

5 And he had prepared for him a great chamber, where aforetime they laid the meat-offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, (4which was commanded *to be given* to the Levites, and the singers, and the porters,) and the offerings of the priests.

6 But in all this *time* was not I at Jerusalem:§ for in the two and thirtieth year of Artaxerxes king of Babylon came I unto the king, and 5after certain days 6obtained I leave of the king:

7 And I came to Jerusalem, and understood of the evil that Eliashib did for Tobiah, §in preparing him a chamber in the courts of the house of God.

8 And it grieved me sore; therefore hI cast forth all the household stuff of Tobiah out of the chamber.

9 Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat-offering and the frankincense.

10 ¶ And I perceived that 1the portions of the Levites had not been given *them:* for the Levites and the singers, that did the work, were fled every one to his field.‖

11 Then contended I with the rulers, and said, kWhy is the house of God forsaken?¶ And I gathered them together, and set them in their 7place.

12 Then 1brought all Judah the tithe of the corn, and the new wine, and the oil, unto the 8treasuries.*

13 And I made treasurers over the treasuries, Shelemiah the priest, and Zadok the scribe; and of the Levites, Pedaiah; and 9next to them *was* Hanan the son of Zaccur, the son of Mattaniah: for they were mcounted faithful; and 1their office *was* to distribute unto their brethren.

14 nRemember me,† O my God, concerning this, and wipe not out my 2good deeds that I have done °for the house of my God, and for the 3offices thereof.

15 ¶ In those days saw I in Judah *some* ptreading wine-presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all *manner of* burdens, which they brought into Jerusalem on the sabbath-day: and 9I testified *against them* in the day‡ wherein they sold victuals.

16 There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem.

17 Then rI contended with the nobles of Judah, and said unto them, What evil thing *is* this that ye do, and profane the sabbath-day?§

18 sDid not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet tye bring more wrath upon Israel, by profaning the sabbath.

19 And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, uI commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and *some* of my servants set I at the gates, *that* there should no burden be brought in on the sabbath-day.

20 So the merchants, and sellers of all kind of ware, lodged without Jerusalem once or twice.

21 Then I testified against them, and said unto them, Why lodge ye 4about the wall? if ye do *so* again, xI will lay hands on you.‖ From that time forth came they no *more* on the sabbath.

22 And I commanded the Levites, that they should cleanse themselves, and *that* they should come *and* keep the gates, to ysanctify the sabbath-day. Remember me, O my God, *concerning* this also, and zspare me according to the 5greatness of thy mercy.¶

23 ¶ In those days also saw I Jews a*that* had 6married wives of Ashdod, of Ammon, *and* of Moab:

24 And their children spake half in the speech of Ashdod,* and 7could not speak in the Jews' language, but according to the language of 8each people.

25 And I contended with them, band 9cursed them,† and csmote certain of them, and plucked

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‡ He had married his grandson to the daughter of Sanballat the Horonite, who was the firm friend of this Tobiah, chief of the Ammonites (ver. 28).—PYLE.

4 *The commandment of the Levites.*

§ Nehemiah was absent when these things were done by Eliashib, or he would not have suffered them; and without such authority he could not have made such innovations. — PRIDEAUX. Cir. 434.

5 *At the end of days.*

6 *I earnestly requested.*

§ Lam. i. 10. Matt. xxi. 12, 13.

h Mark xi. 15-17. John ii. 13-17.

i Mal. i. 6-14. 1 Tim. v. 17, 18.

‖ This supposes that some time had elapsed, so that the Levites were obliged to desert the temple-service, and to go to cultivate their own land.—BOOTHROYD.

k 1 Sam. ii. 17.

¶ That is to say, whence cometh it that, for want of providing maintenance for the Levites, the ordinary services of the temple have been left off (see Neh. x. 39).—DIODATI.

7 *Standing.*

l Lev. xxvii. 30.

8 *Storehouses.*

* When they saw these things were likely to be employed to their proper uses, they brought them to their proper place; for the people readily obey if the magistrates and the priests be not remiss in their duty.—PELLICANUS.

9 *At their hand.*

m 2 Kings xii. 15. Luke xii. 42.

1 It was *upon them.*

n Heb. vi. 10. Rev. iii. 5.

† In a way of grace and mercy, having done this for the honour of God's name.—GILL.

2 *Kindnesses.*

° 1 Chr. xxix. 3.

3 *Observations.*

p Ex. xx. 8-11.

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q Deut. viii. 19. Ps. l. 7.

‡ Upon a public market-day, when there was great store of people present.—DIODATI.

r Ps. lxxxii. 1, 2.

§ He rebuked severely the people who had committed the evil, and remonstrated against the rulers who connived at it; and employed the power he was invested with as a magistrate, to restrain the open transgressions of God's law. On the approach of the Sabbath, at evening, he commanded the gates to be shut, and guarded by his own servants till next evening, when the Sabbath ended, and only those to be admitted who came to worship.—HAWEIS.

s Ezra ix. 13-15. Jer. xvii. 23, 27.

t Lev. xxvi. 18, 28. Josh. xxii. 17, 18.

u Ex. xxxi. 14-17. Jer. xvii. 19-22.

4 *Before.*

x Ezra vii. 26. Rom. xiii. 3, 4.

‖ *I will lay hands on you*—I will punish you, and seize your goods. For this was a temptation to covetous or needy Jews, that lived in or near the city, to steal opportunities of buying their commodities, which then they might do with more advantage.—POOLE.

y Deut. v. 12.

z Ps. xxv. 6, 7.

5 *Multitude.*

¶ He had beseeched God to remember his good deeds (ver. 14); but to shew that he did not think there was any proper merit or worthiness in them, which required a reward, as a debt in justice due unto them, he here explains himself, and desires to be rewarded, or rather pardoned, out of God's free goodness, according to the greatness or the multitude of his mercies.—PATRICK.

a Ezra x. 10.

6 *Made to dwell with them.*

* This is known to occur when the mothers speak a different language from the fathers.—BOOTHROYD.

7 *They discerned not to speak.*

8 *People and people.*

b Deut. xxvii. 14-26.

9 *Reviled.*

† *Cursed them*—denounced the curses of God which would fall upon them if they did not reform.—WELLS.

c Deut. xxv. 2, 3.

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probably fo ming him a sumptuous apartment, by throwing many of them into one! This was as great a contempt of the Divine law, profanation of the temple, and disgrace of the priesthood, as could well be imagined. Ver. 7-9. Nehemiah is generally supposed to have been absent from Jerusalem only one year; but the great abuses which prevailed at his return favour the opinion of those who think that about five years intervened; and there is nothing in the text that militates against it; for the words rendered "after certain days," or, "at the end of days," do not necessarily signify "after one year," but may denote a longer time. At his return, he was greatly afflicted and displeased at what had taken place, and he soon exercised his authority, in the most decided manner, to clear the temple from such a profanation, and to purify the chambers, that they might be restored to their proper use. It is probable that Eliashib was dead before Nehemiah returned, and that Tobiah would not choose to appear at Jerusalem to see after his furniture. Ver. 10-13. As the high priest had ventured profanely to appropriate the chambers of the temple, for the entertainment of an Ammonite, perhaps he had also sacrilegiously intercepted the revenues of the Levites for similar purposes; or the people were reluctant to pay their tithes, when so bad a use was made, or so little care was taken, of them. Thus the Levites were driven from their office, to get their living by cultivating the land, or by other secular employments; and the temple-service, especially the psalmody, was interrupted.—The rulers, who had been left in trust, ought to have exerted their authority to prevent such mismanagement; but probably they had concurred in it out of regard to their secular interests, and therefore Nehemiah called them to account for this misconduct. Malachi is supposed to have prophesied about this time, and he seems repeatedly to refer to these abuses. "It is a great artifice of the devil, by his instruments, to defraud the ministers of religion of their necessary maintenance, that he may thereby abolish religion itself."—(*Wolphius, in Bp. Patrick.*) Nehemiah, however, not only recalled the Levites, but having, it seems, without difficulty, induced the people to bring their tithes, he placed the distribution of them in the hands of faithful men, in whom all parties reposed confidence.—*Scott.*

SABBATH PROFANATION.—Ver. 15. The law of the Sabbath was very strict, and much insisted on; and with good reason, for religion is never in the throne while Sabbaths are trodden under foot. But Nehemiah discovered even in Judah, among those to whom Sabbaths were given for a sign, this law wretchedly violated. His own eyes were his informers; magistrates, who are in care to discharge their duty aright, will, as much as may be, "see with their own eyes," and "accomplish a diligent search" to find out that which is evil. To his great grief, it appeared that there was a general profanation of the Sabbath, that holy day, even in Jerusalem, that holy city, which was so lately dedicated to God. 1. The husbandmen trod their wine-presses, and brought home their corn on that day (ver. 15), though there was an express command, that, "in earing time, and in harvest time, they should rest" on the Sabbaths (Exod. xxxiv. 21), because then they might be tempted to take a greater liberty, and to fancy that God would indulge them in it. 2. The carriers "loaded their asses with all manner of burdens," and make no scruple of it, though there was a particular proviso in the law for the cattle resting (Deut. v. 14), and that they should "bear no burden on the Sabbath-day" (Jer. xvii. 21). 3. The hawkers, and pedlars, and petty chapmen, that were men of Tyre, that famous trading city, "sold all manner of ware" on the Sabbath-day (ver. 16); and the children of Judah and Jerusalem had so little grace as to buy of them, and so encourage them, making our Father's day a day of merchandise, contrary to the law of the fourth commandment, which forbids the "doing any manner of work." No wonder there was a general decay of religion, and corruption of manners, among this people, when they "forsook the sanctuary" and "profaned the Sabbath."

SANCTIFICATION OF THE SABBATH.—Ver. 22. (1.) Nehemiah ordered the gates of Jerusalem to be kept shut from the evening before the Sabbath to the morning after, and set his own servants (whose care, courage, and honesty he could confide in) to watch them, that no burdens should be brought in on the Sabbath-day, nor late the night before, nor early in the morning after, lest Sabbath-time should be trenched upon (ver. 19). Those that came in to worship in the courts of the temple were, no doubt, admitted to pass and repass, but none that came to sell goods; "they were forced to "lodge without the city" (ver. 20), where, no doubt, they wished the Sabbath were gone, that they might sell corn. (2.) He threatened those who came with goods to the gates, who pressed hard for entrance, telling them, that if they came again he would certainly lay hands on them (ver. 21). This deterred them from coming any more. Note, If reformers will but put on resolution, more may be done toward the breaking of bad customs than they can imagine. Vice connived at is, indeed, a daring thing, and will bid defiance to counsel and reproof; but it may be made cowardly, and will be so, when magistrates make themselves a terror to it. "The king that sits on the throne of judgment scatters away all evil with his eyes." (3.) He charged the

off their hair,‡ and [d]made them swear by God, *saying,* [e]Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves.

26 Did not Solomon king of Israel sin by these things? [f]yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin.

27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

B.C. 434—B.C. 434.

‡ *Plucked off their hair;* or, *shaved them.*—The hair was an ornament and ensign of liberty among the Eastern nations; and baldness was a disgrace and token of slavery and sorrow (see Is. iii. 24; xv. 2; Jer. xlviii. 37; Ez. xxix. 18).—POOLE.

[d] Deut. vi. 13.

[e] Ex. xxxiv. 16.

[f] 2 Sam. xii. 24, 25.

§ Eliashib, the high priest, had the disgrace upon him of a double unlawful alliance; an alliance by marriage with Sanballat, the Horonite, as well as with Tobiah, the Ammonite. Nehemiah rebukes these disorders by an appeal to the bygone history of Solomon, a passage in their national annals fitted to tell on the national feelings of his countrymen.—DR CHALMERS.

[g] Ps. ci. 8. Prov. xx. 8, 26. Rom. xiii. 3, 4.

‖ Words to be understood declaratively.—CLARKE.

28 And *one* of the sons of Joiada, the son of Eliashib the high priest,§ *was* son-in-law to Sanballat the Horonite: therefore [g]I chased him from me.

29 Remember them,‖ O my God, because they have defiled the priesthood, and the covenant of the priesthood, and of the Levites.

30 Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business;

31 And for the wood-offering, at times appointed, and for the first-fruits. Remember me, O my God, for good.

THE BOOK OF ESTHER.

The Book of ESTHER is altogether peculiar, and describes a marvellous episode in ancient Jewish history. Though placed in the Canon after Nehemiah, its events must have happened during the period taken up by the two preceding books. It would serve no purpose to enter into any elaborate account of the disputes as to who the Artaxerxes of Esther is—whether Darius Hystaspes, Xerxes, or Artaxerxes Longimanus. The book itself is called by the Jews *Megillah Esther*, or roll of Esther, as it usually forms a distinct or separate roll. It was impossible to say who was its author, though the feast of Purim, still observed by the Jews, vouches for its historical truth. The phrase, "Mordecai wrote these things" (ix. 20-23), does not, by itself, prove him to be the author, for it refers simply to the letter which he sent to the Jews on their great deliverance. As to the book itself, Matthew Henry well remarks:—"It is the narrative of a plot laid against the Jews, to cut them all off, and wonderfully disappointed by a concurrence of providences. The most compendious exposition of it will be to read it deliberately altogether at one sitting, for the latter events expound the former, and shew what Providence intended in them. The name of God is not found in this book, but the Apocryphal addition to it (which is not in the Hebrew, nor was ever received by the Jews into the Canon, containing six chapters) begins thus, 'Then Mordecai said, God has done these things.' But, though the name of God be not in it, the finger of God is, directing many minute events for the bringing about of his people's deliverance. The particulars are not only surprising and very entertaining, but edifying and very encouraging to the faith and hope of God's people, in the most difficult and dangerous times. We cannot now expect such miracles to be wrought for us as were for Israel when they were brought out of Egpyt, but we may expect that, in such ways as God here took to defeat Haman's plot, he will still protect his people. We are told, 1. How Esther came to be queen, and Mordecai to be great at court, who were to be the instruments of the intended deliverance (chap. i. and ii.) 2. Upon what provocation, and by what arts, Haman the Amalekite obtained an order for the destruction of all the Jews (chap. iii.) 3. The great distress the Jews, and their patriots especially, were in thereupon (chap. iv.) 4. The defeating of Haman's particular plot against Mordecai's life (chap. v., vi., and vii.) 5. The defeating of his general plot against the Jews (chap. viii.) 6. The care that was taken to perpetuate the remembrance of this (chap. ix. and x.) The whole story confirms the Psalmist's observations (Ps. xxxvii. 12, 13), 'The wicked plotteth against the just, and gnasheth upon him with his teeth. The Lord shall laugh at him, for he seeth that his day is coming.'"—J. E.

CHAPTER I.

1 *Ahasuerus maketh royal feasts.* 10 *He sends for Vashti his queen, who refuses to come.*

NOW it came to pass, in the days of [a]Ahasuerus, (this *is* Ahasuerus which reigned [b]from India even unto Ethiopia,* *over* [c]an hundred and seven and twenty provinces,)

2 *That* in those days, when the king Ahasuerus [d]sat on the throne of his kingdom, which *was* in [e]Shushan the palace,

3 In the third year of his reign, [f]he made a feast unto all his princes and his servants; the power [g]of Persia and Media, [h]the nobles and princes of the provinces, *being* before him:

B.C. 521—B.C. 519.

CHAP. I.

[a] Ezra iv. 6.

[b] Is. xviii. 1.

* Probably a part of Arabia Felix, and not Abyssinia; for it does not appear that the Abyssinians were ever conquered by the Persians.-BOOTHROYD.

[c] Dan. vi. 1.

[d] 2 Sam. vii. 1.

[e] Dan. viii. 2.

[f] Gen. xl. 20.

[g] Ezra i. 2.

[h] Dan. iii. 2, 3.

[i] Is. xxxix. 2.

[k] Eph. i. 18.

† The Persians, in their feasts, made a general exhibition of their wealth, grandeur, &c., and received the highest encomiums from their poets and flatterers.—A. CLARKE.

[l] Dan. iv. 36. 2 Pet. i. 16, 17.

1 *Found.*

[m] 2 Chr. vii. 8, 9.

[n] Ex. xxvi. 31, 32.

2 *Violet.*

‡ It was the custom, on festival occasions, to hang curtains of various colours about the place, and also a canopy suspended on cords from side to side.—SHAW.

[o] Ez. xxiii. 41. Am. ii. 8.

3 *Of porphyre, and marble, and alabaster, and stone of blue colour.*

[p] Dan. v 2-4.

4 When [i]he shewed [k]the riches† of his glorious kingdom, and the honour of his [l]excellent majesty, many days, *even* an hundred and fourscore days.

5 And when these days were expired, the king made a feast unto all the people that were [1]present in Shushan the palace, both unto great and small, [m]seven days, in the court of the garden of the king's palace;

6 *Where were* [n]white, green, and [2]blue *hangings,*‡ fastened with cords of fine linen and purple to silver rings and pillars of marble: [o]the beds *were of* gold and silver, upon a pavement [3]of red, and blue, and white, and black marble.

7 And they gave *them* drink in [p]vessels of gold,

Levites to take care about the due sanctifying of the Sabbath, that they should cleanse themselves in the first place, and so give a good example to the people, and "that they should" some of "them come and keep the gates" (ver. 22). Because he and his servants might shortly return to court, he would leave this charge with some that might abide by it, that, not only when he was present, but in his absence, the Sabbath might be sanctified.—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 15-31. The due observance of the Lord's day forms an important object for the attention of those who would promote true godliness; and the Christian magistrate should take proper measures to prevent that sacred season from being profaned by labour, merchandise, or those occupations which subserve the luxury and pride of life. As nobles too commonly set the example both of breaking God's commandments, and of disregarding royal edicts, in this particular they must first be contented with, and vigorously urged to do their duty. Persons in the higher orders of society, in general, little consider the effects of their misconduct: if they violate the holy day of God, others will assuredly imitate their impiety; and thus the flood-gates of ungodliness and wickedness will be thrown open, which must bring the wrath of God on guilty nations.—*Scott.*

CHAP. I. ROYAL POMP.—Ver. 1. We have here an account, 1. Of the vast extent of the dominion of Ahasuerus. In the time of Darius and Cyrus there were but 120 provinces (Dan. vi. 1). Now there were 127, "from India to Ethiopia," an overgrown kingdom, which in time would sink with its own weight, and, as usual, would lose its provinces as fast as it got them. If such vast power be put into a bad hand, it is able to do so much the more mischief; but if into a good hand, it is able to do so much the more good. Christ's kingdom is, or shall be far larger than this, when the kingdoms of the world shall all become his; and it shall be everlasting. 2. Of the great pomp and magnificence of his court. When he found himself fixed in his throne, the pride of his heart rising with the grandeur of his kingdom, he made a most extravagant feast, wherein he put himself to vast expense and trouble, only to "shew the riches of his glorious kingdom, and the honour of his excellent majesty" (ver. 4). This was vainglory, an affectation of pomp to no purpose at all; for none questioned the riches of his kingdom, nor offered to vie with him for honour. If he had shewed the riches of his kingdom, and the honour of his majesty, as some of his successors did, in contributing largely toward the building of the temple, and the maintaining of the temple-service (Ezra vi. 8; vii. 22), it would have turned to a much better account.

ROYAL FEAST.—Ver. 5. Two feasts Ahasuerus made: 1. One for his nobles and princes, which lasted 180 days (ver. 3, 4). Not that he feasted the same persons every day for all that time, but perhaps the nobles and princes of one province one day, of another province another day, while thus he and his constant attendants fared sumptuously every day. The Chaldee paraphrast (who is very bold in his additions to the story of this book), says that there had been a rebellion among his subjects, and that this feast was kept for joy of the quashing of it. 2. Another feast was made for all the people, both "great and small," which lasted seven days; some one day, and some another; and, because no house would hold them, they were entertained "in the court of the garden" (ver. 5). The hangings with which the several apartments were divided, or the tents which were there pitched for the company, were very fine and rich; so were the beds or benches on which they sat, and the pavement under their feet (ver. 6). Better is a dinner of herbs with quietness, and the enjoyment of one's self and a friend, than this banquet of wine, with all the noise and tumult that must needs attend it. 3. Good order, in some respects, was kept there notwithstanding. We do not find this like Belshazzar's feast, in which dunghill gods were praised, and the vessels of the sanctuary profaned (Dan. v. 3, 4). Yet the Chaldean paraphrase says that the vessels of the sanctuary were used in this feast, to the great grief of the pious Jews. It was not like Herod's feast, which reserved a prophet's head for the last dish

(the vessels being diverse one from another,) and [4]royal wine in abundance, according to the [5]state of the king.

8 And the drinking *was* according to the law;§ [q]none did compel: for so the king had appointed to all [r]the officers of his house, that they should do according to every man's pleasure.

9 Also Vashti [s]the queen made a feast‖ for the women *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the seventh day, when [t]the heart of the king was merry with wine,¶ he commanded Mehuman, Biztha, [u]Harbone, Bigtha, and Abagtha, Zethar, and Carcas, the seven [6]chamberlains that served in the presence of Ahasuerus the king,

11 To bring [x]Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty; for she *was* [7]fair to look on.

12 But the queen Vashti [y]refused to come at the king's commandment [8]by *his* chamberlains: therefore [z]was the king very wroth, and his anger [a]burned in him.

13 ¶ Then the king said to [b]the wise men, which [c]knew the times, (for so *was* the king's manner* toward all that knew law and judgment;

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the seven princes of Persia and Media, which [d]saw the king's face,† *and* which sat the first in the kingdom,)

15 [9]What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus by the chamberlains?

16 And Memucan answered before the king and the princes, Vashti the queen hath not [e]done wrong to the king only, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

17 For *this* deed of the queen shall come abroad unto all women,‡ so that they shall [f]despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

18 *Likewise* shall the ladies of Persia and Media say this day unto all the king's princes,

B.C. 519—B.C. 519.

[4] *Wine of the kingdom.*
[5] *Hand.*
§ *The drinking was.* — The word "was" is not in the Hebrew; the translation should be, "the drinking according to custom, none did compel"—*i.e.*, the custom was to compel, but was now superseded for the sake of peace and decorum on this occasion.—PYLE.
[q] Hab. ii. 15, 16.
[r] John ii. 8.
[s] v. 4, 8.
‖ It is the custom of Persia, and all the East, for the women to have their feasts at the same time with, but apart from, the men. — CHARDIN.
The reason of this is, it would be highly indecorous towards their lords, and they could not venture to become so merry as when feasting by themselves. — ROBERTS.
[t] PROV. xx. 1.
¶ This is no doubt mentioned by way of accounting for the exceedingly unroyal behaviour of the king. It would seem that, in their cups, the great personages assembled at this feast began to talk about the beauty of their women. The king would appear to have vaunted of the superior loveliness of Vashti, his queen, and at length, to prove his assertion, resolved to produce her. But when he sent for her she refused to come.—PICT. BIBLE.
[u] vii. 9. *Harbonah.*
[6] *Eunuchs.*
[x] PROV. xvi. 9.
[7] *Good of countenance.*
[y] Eph. v. 22, 24.
[8] *Which was by the hand of his eunuchs.*
[z] PROV. xix. 12.
[a] EX. xxxii. 19, 22.
[b] Jer. x. 7.
[c] Matt. xvi. 3.
* It was customary with him, in any case of difficulty, to have the opinion of those who were expert in law. —GILL.
[d] Matt. xviii. 10.
† *Which saw the king's face*—which had constant freedom of access to the king, and familiar converse with him; which is thus expressed, because the Persian kings were very seldom seen by their subjects.—POOLE.
[9] *What to do?*
[e] Acts xviii. 14. 1 Cor. vi. 7, 8.
‡ This transgression of the king's commandment will be known everywhere; for it could not be concealed, being a public affront to his majesty.—MAIMONIDES.
[f] 2 Sam. vi. 16. Eph. v. 33.

§ Of women towards their husbands, and husbands' wrath against their wives. —DIODATI.
[1] *It be good with the king.*
[2] *From before him.*
[3] *Pass not away.*
[4] *Her companion.*
[g] 1 Kings ii. 32.
‖ The unfeeling courtier proposed the dethronement of the queen, which greatly pleased her sovereign lord; and she was dethroned accordingly. Thus, in a very remarkable manner, the whim and passion of the monarch led to events essentially connected with the preservation of the people of God from a cruel attempt at their extermination. — DR JOHN CAMPBELL.
[h] Eph. v. 33. Col. iii. 18. 1 Pet. iii. 1-7.
[5] *Was good in the eyes of the king.*
[i] 1 Tim. ii. 12. Tit. ii. 4, 5.
[6] *One should publish it according to the language of his people.*

CHAP. II.
B.C. 518.
* Dan. vi. 14-20.
* He now probably repented what he had done; but pride, and the foolish custom of not altering a decree, prevented him from being reconciled to the queen.—BOOTHROYD.
[b] i. 12-21.
[c] i. 10, 14; vi. 14.
[d] Gen. xii. 14, 15. 1 Kings i. 2, 3.
[e] i. 1, 2.
[1] *The hand.*
[f] 8, *Hegai.*
[g] Is. iii. 18-23.
† In the house for the women there was a place for bathing, and they were furnished with ointments and perfumes, and all other things necessary for ornament or cleanliness. The Hebrew word signifies both. —TARGUM.
[h] 2 Sam. xiii. 4-6. Matt. xiv. 6.
‡ The proposal, which was in harmony with the licentiousness of those times, led the way to the elevation of Esther in a manner the most wonderful. —DR JOHN CAMPBELL.
[i] i. 2; v. 1.
[k] iii. 2-6; x. 3.
[l] 1 Sam. ix. 1.

which have heard of the deed of the queen. Thus *shall there arise* too much contempt§ and wrath.

19 If [1]it please the king, let there go a royal commandment [2]from him, and let it be written among the laws of the Persians and the Medes, that it [3]be not altered, That Vashti come no more before king Ahasuerus; and let the king give her royal estate unto [4]another [g]that is better than she.‖

20 And when the king's decree, which he shall make, shall be published throughout all his empire, (for it is great,) [h]all the wives shall give to their husbands honour, both to great and small.

21 And the saying [5]pleased the king and the princes; and the king did according to the word of Memucan:

22 For he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people after their language, [i]that every man should bear rule in his own house; and that [6]*it* should be published according to the language of every people.

CHAPTER II.

Out of the fair virgins a queen to be chosen.

AFTER these things, when the wrath of king Ahasuerus was appeased, [a]he remembered Vashti,* and [b]what she had done, and what was decreed against her.

2 Then said the [c]king's servants that ministered unto him, [d]Let there be fair young virgins sought for the king:

3 And let the king appoint officers [e]in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto [1]the custody of [f]Hege the king's chamberlain, keeper of the women; and let [g]their things for purification† be given *them:*

4 And let the maiden which pleaseth the king be queen instead of Vashti. And [h]the thing pleased the king; and he did so.‡

5 ¶ *Now,* in [i]Shushan the palace there was a [k]certain Jew, whose name *was* Mordecai, [l]the son of Jair, the son of Shimei, the son of Kish, a Benjamite;

6 Who had been carried away from Jerusalem with the captivity which had been carried away

LAUDABLE CUSTOMS.—Ver. 8. Two things we may gather from the account here given of this feast, which are laudable: 1. That there was no "forcing of healths," nor urging of them. The drinking was "according to the law," probably some law lately made; "none did compel"—no, not by a continual proposing of it (as Josephus explains it); they did not send the glass about, but every man drank as he pleased; so that, if there were any that drank to excess, it was their own fault—a fault which few would commit, when the king's order put an honour upon sobriety. This caution of a heathen prince, even then when he would shew his generosity, may shame many who are called "Christians," who think they do not sufficiently shew their good housekeeping, nor make their friends welcome, unless they make them drunk, and under pretence of sending the health round, send the sin round, and death with it. There is a woe to them that do so; let them read it, and tremble (Hab. ii. 15, 16). It is robbing men of their reason, their richest jewel, and making them fools, the greatest wrong that can be. 2. That there was no mixed dancing; for the gentlemen and ladies were entertained asunder, not as in Belshazzar's feast, whose wives and concubines drank with him (Dan. v. 2), or Herod's, whose daughter "danced before him." Vashti feasted the women in her own apartment; not openly in the court of the garden, but "in the royal house" (ver. 9). Thus, while the king shewed the "honour of his majesty," she and her ladies shewed the honour of their modesty, which is truly the majesty of the fair sex.—*Henry.*

DISMISSAL OF VASHTI.—Ver. 16-18. It is uncertain whether Memucan really deemed the queen's disobedience a dangerous precedent, while it remained unpunished, or whether he paid court to the king, by counselling him to follow his own humour, and by suggesting a plausible reason for so doing. He, however, argued that the queen's rank, and the notoriety and pertinacity of her disobedience, would encourage other women to despise the persons and authority of their husband; which contempt in the women would excite the wrath of the men, and thus destroy domestic subordination and peace.—Yet if husbands had been careful not to act *contemptibly,* or to give foolish and improper commands, they might have ruled by reason and affection, without either such fatal consequences or violent measures. But despotism in civil government leads to despotism in domestic life: men imagine that there is no way to rule but by force and terror; and thus the superior relations become tyrants, and the inferior slaves, submitting by constraint, without either conviction or affection.—*Scott.*

CHAP. II. ESTHER.—Ver. 7. Concerning Esther, we must observe, Her original and character. 1. She was one of the "children of the captivity;" a Jewess, and a sharer with her people in their bondage. Daniel and his fellows were advanced in the land where they were captives; for they were of those whom God sent thither "for their good" (Jer. xxiv. 5). 2. She was an orphan, her father and mother were both dead (ver. 7); but when they had forsaken her, then the Lord took her up (Ps. xxvii. 10). When those whose unhappiness it is to be thus deprived of their parents in their childhood yet afterward come to be eminently pious and prosperous, we ought to take notice of it to the glory of that God, and his grace and providence, who has taken it among the titles of his honour, to be a "Father of the fatherless.' 3. She was a beauty, "fair of form, good of countenance;" so it is in the margin (ver. 7). Her wisdom and virtue were her greatest beauty, but it is an advantage to a diamond to be well set. 4. Mordecai, her cousin-german, was her guardian, "brought her up, and took her for his own daughter." The LXX. say that he designed to make her his wife; if that were so, he was to be praised that he opposed not her better preferment. 5. Let God be acknowledged in raising up friends for the fatherless and motherless; let it be an encouragement to that pious instance of charity, that many who have taken care of the education of orphans have lived to see the good fruit of their care and pains, abundantly to their comfort. Dr Lightfoot thinks that this Mordecai is the same with that mentioned Ezra ii. 2, who went up to Jerusalem with the first, and helped forward the settlement of his people, until the building of the temple was stopped, and then went back to the Persian court, to see what service he could do them there.

MORDECAI.—Ver. 5. Mordecai being Esther's guardian or pro-parent, we are told, 1. How tender he was of her, as if she had been his own child (ver. 11); he walked before her door every day to know how she did, and what interest she had. Let those whose

with [m]Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

7 And he [2]brought up [n]Hadassah,§ (that *is*, Esther,) [o]his uncle's daughter: for she had neither father nor mother, and the maid *was* [3]fair and beautiful; whom Mordecai (when her father and mother were dead) [p]took for his own daughter.

8 ¶ So it came to pass, when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of [q]Hegai, that Esther was brought‖ also unto the king's house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and [r]she obtained kindness of him: and he speedily gave her [s]her things for purification, with [4]such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the king's house: and he [5]preferred her and her maids unto the best *place* of the house of the women.

10 Esther [t]had not shewed her people,¶ nor her kindred: [u]for Mordecai had charged her that she should not shew *it*.

11 And Mordecai [x]walked every day before the court of the women's house,* to know [6]how Esther did, and what should become of her.

12 ¶ Now, when every maid's turn was come [y]to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, [z]six months with oil of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women;)

13 Then thus came *every* maiden unto the king; whatsoever she desired was given her to go with her out of the house of the women unto the king's house.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz the king's chamberlain, which kept the concubines: she came in unto the king no more, except the king [a]delighted in her, and that [b]she were called by name.†

15 ¶ Now, when the turn of Esther, the daughter of Abihail, the uncle of Mordecai, ([c]who had taken her for his daughter,) was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed: and [d]Esther obtained favour in the sight of all them that looked upon her.

16 So Esther was taken unto king Ahasuerus, into his house-royal, in [e]the tenth month, (which *is* the month Tebeth,) in [f]the seventh year of his reign.

17 And the king loved Esther above all the women, and she obtained grace and [7]favour [8]in his sight more than all the virgins; so that he set the royal crown upon her head,‡ and made her queen instead of Vashti.

18 Then the king [h]made a great feast unto all his princes and his servants, *even* Esther's feast: and he made a [9]release to the provinces, and [i]gave gifts, according to the state of the king.

19 And when [k]the virgins were gathered together the second time, then Mordecai [l]sat in the king's gate.

20 Esther [m]had not *yet* shewed her kindred nor her people, as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days, (while Mordecai sat in the king's gate,§) two of the king's chamberlains, [n]Bigthan and Teresh, of those which kept the [l]door, were wroth, [o]and sought to lay hand on the king Ahasuerus.

22 And [p]the thing was known to Mordecai, who told *it* unto Esther the queen; and [q]Esther certified the king *thereof* in [r]Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both [s]hanged on a tree: and it was written in [t]the book of the Chronicles‖ before the king.

CHAPTER III.

Haman, advanced by the king, and despised by Mordecai, seeketh revenge on all the Jews.

AFTER these things did king Ahasuerus [a]promote Haman the son of Hammedatha the [b]Agagite, and advanced him, and set his seat [c]above all the princes that *were* with him.

2 And all [d]the king's servants, that *were* in the king's gate, [e]bowed, and reverenced Haman;* for the king had so commanded concerning him: but Mordecai [f]bowed not, nor did *him* reverence.

3 Then the king's servants, which *were* in the king's gate, said unto Mordecai, [g]Why transgressest thou the king's commandment?

4 Now it came to pass, [h]when they spake daily

B.C. 518—B.C. 515.

[m] 2 Chr. xxxvi. 9, 10. *Jehoiachin.* Jer. xxii. 24, 28, *Coniah.*

[2] *Nourished.*

[n] Dan. i, 6, 7.

§ *Hadassah.*—This is a Chaldean name, and the other which followeth, a Persian, according to many men's opinions. —DIODATI.

[o] Jer. xxxii. 7-12.

[3] *Fair of form and good of countenance.*

[p] Gen. xlviii. 5. 2 Cor. vi. 18.

[q] 3, *Hege.*

‖ *Esther was brought*—or *taken*, and that by force, as that word oft signifies. So great was the power and tyranny of the Persian kings, that they could, and did, take what persons they liked to their own use.—POOLE.

[r] Gen. xxxix. 21. Acts vii. 10.

[s] iii. 12.

[4] *Her portions.*

[5] *Changed her.*

[t] Matt. x. 16.

¶ Esther took care, by the advice of Mordecai, to conceal her country and parentage, that she might not be subject to contempt on that account.—PYLE.

[u] Eph. vi. 1.

[x] 13, 14.

* *Walked everyday.*—This is surprising, as the harems of the East are most vigilantly guarded. He, however, contrived, in some way, to pick up some information.—SCRIP. ILLUS., EXPOS. INDEX.

[6] *The peace of Esther.*

[y] 1 Thes. iv. 4, 5.

[z] Prov. vii. 17. Luke vii. 37, 38.

[a] Gen. xxxiv. 19. Is. lxii. 4, 5.

[b] Is. xiv. 4.

† Such was the fate of those wretched beauties that were collected for the king's pleasure. They were gratified with rich presents. They might have what jewels, or what ornaments they desired, when they were first admitted to the king's presence. But when they became his concubines, or secondary wives, and were committed to the custody of Shaashgaz, to be held in captivity for life, they were not so much as admitted into the king's presence, unless he was pleased to call them by name.—LAWSON.

[7] *Kindness.*

[8] *Before him.*

[c] 1 Sam. ii. 8. Luke i. 48-52.

‡ It always has been, and still is, the custom of the kings of Abyssinia to marry what number of wives they choose: these are not therefore all queens; but among them there is one, who is considered particularly as queen, and upon her head is placed the crown, and she is called the Iteghe. —BRUCE.

[h] Gen. xxix. 22. Rev. xix. 9.

[9] *Rest.*

[i] 1 Sam. xxv. 8. Rev. xi. 10.

[k] 3, 4.

[l] iii. 2, 3; v. 13.

[m] 10.

§ Mordecai seems to have been appointed, perhaps through Esther, to some station in the service of the king. —GILL.

The master of every family in the East even transacts his business and receives visits at his gate, not even the nearest relations advancing further, except on extraordinary occasions. Hence, at all the principal houses are porches or gateways provided with seats. —SHAW.

[n] vi. 2, *Bigthana.*

[l] *Threshold.*

[o] 2 Sam. iv. 5, 6. Ps. cxliv. 10.

[p] Ec. x. 20. Acts xxiii. 12-22.

[q] Rom. xi. 33.

[r] Phil. ii. 4.

[s] Deut. xxi. 22, 23. Josh. viii. 29.

[t] Mal. iii. 16.

‖ *The book of the Chronicles.*—A diary kept by the king's order, in which memorable events were set down.—GILL.

CHAP. III.

[a] Ps. xii. 8. Prov. xxix. 2.

[b] Num. xxiv. 7. 1 Sam. xv. 8.

[c] Gen. xli. 40, 55. Ezra vii. 14.

[d] ii. 19, 21.

[e] Gen. xli. 43. Phil. ii. 10.

* *Reverenced Haman.*—"gave him divine honours, as to a deity," for such were given to the kings of Persia, and might be to their favourites.—GILL.

Nor did him reverence—either from the nature of the homage required, or because he was an Amalekite.-BOOTHROYD.

[f] 5. Ex. xvii. 14, 16. 1 Sam. xv. 3.

[g] Ex. i. 17. Matt. xv. 2, 3.

[h] Gen. xxxix. 10.

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relations are thus cast upon them by Divine providence be thus kindly affectioned to them and solicitous for them. 2. How respectful she was to him, though in relation she was his equal, yet in age and dependence being his inferior, she honoured him as her father, "did his commandment" (ver. 20). This is an example to orphans: if they fall into the hands of those who love them and take care of them, let them make suitable returns of duty and affection. The less obliged their guardians were in duty to provide for them, the more obliged they are in gratitude to honour and obey their guardians. Here is an instance of Esther's obsequiousness to Mordecai, that she did not "shew her people or her kindred," because Mordecai had charged her that she should not (ver. 10). He did not bid her deny her country, nor tell a lie to conceal her parentage; if he had, she must not have done it; but he bid her not proclaim it: all truths are not to be spoken at all times, though an untruth is not to be spoken at any time. She being born in Shushan, and her parents being dead, all took her to be of Persian extraction, and she was not bound to undeceive them.

ROYAL MARRIAGE.—Ver. 17. Who would have thought that a Jew, a captive, an orphan, was born to be a queen, an empress? Yet so it proved. Providence sometimes "raiseth up the poor out of the dust," to "set them among princes" (1 Sam. ii. 8). 1. The king's chamberlain "honoured" her (ver. 9), and was ready to serve her; wisdom and virtue will gain respect. They that make sure God's favour, shall find favour with man too, as far as it is good for them. All that looked upon Esther admired her (ver. 15), and concluded that she was the lady that would win the prize: and she did win it. 2. The king himself fell in love with her. She was not solicitous, as the rest of the maidens were, to set herself off with artificial beauty; she "required nothing" but just what was "appointed" her (ver. 15), and yet she was most acceptable. The more natural beauty is, the more agreeable. The king loved Esther above "all the women" (ver. 17). Now he need not to make any further trials, or take time to deliberate; he is soon determined "to set the royal crown upon her head, and make her queen" (ver. 17). This was done in his seventh year (ver. 16); Vashti was divorced in his third year (chap. i. 3); so that he was four years without a queen. Notice is taken, (1.) Of the honours the king put upon Esther. He graced the solemnity of her coronation with a "royal feast" (ver. 18), at which perhaps Esther, in compliance with the king, made a public appearance, which Vashti had refused to do; that she might have the praise of obedience in the same instance in which the other incurred the blot of disobedience. He also granted a "release to the provinces," either a remittance of the taxes in arrear, or an act of grace for criminals; as Pilate, at the feast, released a prisoner. This was to add to the joy. (2.) Of the deference Esther continued to pay to her former guardian; she still "did the commandment of Mordecai, as when she was brought up with him" (ver. 20). Mordecai sat "in the king's gate"—that was the height of his preferment; he was one of the porters or doorkeepers of the court. Whether he had this place before, or Esther obtained it for him, we are not told; but there he sat contentedly, and aimed no higher: and yet Esther, who was advanced to the throne, was observant of him.—*Henry.*

CHAP. III. HAMAN.—Ver. 1-15. (1.) Haman makes a false and malicious representation of the Jews and their character to the king (ver. 8). The enemies of God's people could not give them such bad treatment as they do, if they did not first give them a bad name. He would have the king believe, 1. That the Jews were a despicable people, and that it was not for his credit to harbour them. "A certain people there is," without name, as if nobody knew whence they came, and what they were. "They are not incorporated, 'but scattered abroad and dispersed in all the provinces' as fugitives and vagabonds on the earth, and inmates in all countries, the burden and scandal of the places where they live." 2. That they were a dangerous people, and that it was not safe to harbour them. "They have laws and usages of their own, and conform not to the statutes of the kingdom and the customs of the country; and therefore may be looked upon as disaffected to the government, and likely to infect others with their singularities, which may end in a rebellion." It is no new thing for the best of men to have such invidious characters as these given of them: if it be no sin to kill them, it is no sin to belie them. (2.) He bids high for leave to "destroy them all" (ver. 9). He knew there were many that hated the Jews, and would willingly fall upon them, if they might but have a commission; "'Let it be written,' therefore,

unto him, and he hearkened not unto them, [i]that they told Haman, to see whether [k]Mordecai's matters would stand: for [l]he had told them that he *was* a Jew.†

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman [m]full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman [n]sought to destroy all the Jews that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In [o]the first month, (that *is*, the month Nisan,) [p]in the twelfth year of king Ahasuerus, [q]they cast Pur,‡ that *is*, the lot, before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is*, the month [r]Adar.

8 ¶ And Haman said unto king Ahasuerus, There is a certain people [s]scattered abroad, and dispersed among the people in all the provinces§ of thy kingdom; and [t]their laws *are* diverse from all people, neither keep they the king's laws: therefore it *is* not [1]for the king's profit to suffer them.

9 If it please the king, let it be written [2]that they may be destroyed; and I will [3]pay [u]ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the king's treasuries.

10 And the king [x]took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews' [4]enemy.

11 And the king said unto Haman, The silver *is* given to thee, the people also, [y]to do with them as it seemeth good to thee.

12 Then were the king's [5]scribes called on the thirteenth day of the first month, and there was written (according to all that Haman had commanded) unto the king's lieutenants, and to the governors that *were* over every province, and to the rulers of every people of every province [z]according to the writing thereof, and *to* every people after their language; [a]in the name of king Ahasuerus was it written, and [b]sealed with the king's ring.‖

13 And the letters were sent [c]by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, [d]both young and old, little children and women, [e]in one day, *even* upon the thirteenth *day* of the twelfth month, (which

B.C. 518—B.C. 510.

[i] Dan. iii. 8, 9.
[k] Dan. iii. 16-18.
[l] Jon. i. 9.
† He had probably been much pressed to give his reason, and he wished to shew that it was not pride or humour which made him unwilling to comply with the king's order, but that he was influenced by his religion which required those of his nation to destroy the Amalekites, and to pay worship to none but God alone. —WELLS.
[m] v. 9. Job v. 2. Prov. xii. 16.
[n] Ps. lxxxiii. 4.
[o] Neh. ii. 1.
[p] ii. 16.
[q] Matt. xxvii. 35.
‡ It was the superstitious manner of the Eastern countries to inquire, by casting lots, what time would be fortunate or unfortunate for the execution of any considerable design.—PYLE.
And this remarkably exemplifies the words of Solomon in Prov. xvi. 33, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." — BISHOP ANDREWS.
[r] Ezra vi. 15.
[s] Lev. xxvi. 33. Neh. i. 8.
§ *In all the provinces.*—In after-times Jews were so generally scattered, that at Pentecost "there were dwelling at Jerusalem devout men out of every nation under heaven." — BISHOP NEWTON.
[t] Ezra iv. 12-15. Acts xvi. 20, 21.
[1] *Meet*, or *equal for the king to*, &c.
[2] *To destroy them.*
[3] *Weigh.*
[u] Matt. xviii. 24.
[x] Gen. xli. 42.
[4] *Oppressor.*
[y] Ps. lxxiii. 7. Jer. xxvi. 14.
[5] *Secretaries.*
[z] viii. 9.
[a] 1 Kings xxi. 8.
[b] viii. 2, 8.
‖ The very ancient custom of sealing despatches with a seal or signet set in a ring is still retained in the East. Thus in Egypt, Dr Pococke says, they make the impression of their names with their seal, generally of cornelian, which they wear on their finger, and which is blacked when they have occasion to seal with it. The art and practice of engraving names on a signet is as old as Moses (see Ex. xxxix. 14, 30).—PARKHURST.
[c] Rom. iii. 15.
[d] 1 Sam. xv. 3.
[e] Jam. ii. 13.
[f] Is. x. 16.
¶ Which was to oblige them to the greater severity and readiness, to execute this edict for their own advantage.—POOLE.
[g] viii. 13, 14.
[h] Prov. i. 16.
[i] Hos. vii. 5. Amos vi. 6.
[k] Prov. xxix. 2.
* *Shushan was perplexed*—with the distress of the Jews, and of the many families with which they had formed affinity and friendship.—GILL.

CHAP. IV.
[a] iii. 8-13.
[b] Job i. 20. Jon. iii. 4-9.
[c] Josh. vii. 6. Dan. ix. 3.
[d] Gen. xxvii. 34.
* Partly, to express his deep sense of the mischief coming upon his people; partly, to move the pity of others to do what they could to prevent it; and partly, that by this means it might come to the queen's ear. —POOLE.
[e] iii. 12.
[f] Is. xxii. 4, 5, 12.
[g] Matt. xxv. 30.
[1] *Sackcloth and ashes were laid under many.*
[2] *Eunuchs.*
[h] Gen. xxxvii. 35.
[3] *Set before her.*
[i] Rom. xii. 15. Phil. ii. 4.
† The wives and concubines of the Persian kings were watched with such jealous strictness, that the queen herself had not liberty to go out of the precincts of the palace, to confer in person with so near a relative; nor might he have access to her, especially in mourning! So that she could only inquire the cause of his excessive sorrow by the interposition of one of the chamberlains, whom the king had appointed to attend on her.—SCOTT.
[k] iii. 2-15.
‡ Mordecai relates the whole of the matter; transmits by the eunuch a copy of the decree, and charges her by all means to use her utmost influence to get it reversed, by undeceiving the king with regard to the misrepresentations of Haman.—HAWEIS.
[l] iii. 14, 15.
[m] 1 Tim. vi. 13, 17.
[n] Job ix. 15. Prov. xvi. 14, 15.
[o] Neh. ii. 3, 5. Prov. xxi. 1.
§ This advice was prudent; and, doubtless, this method was suggested as the most likely to prevent their destruction.—PYLE.

is the month Adar,) and *to take* [f]the spoil of them for a prey.¶

14 The [g]copy of the writing, for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being [h]hastened by the king's commandment; and the decree was given in Shushan the palace. And the king and Haman sat [i]down to drink; but [k]the city Shushan was perplexed.

CHAPTER IV.

1 *Mordecai and the Jews mourn.* 15 *Esther appointeth a fast; her resolution, &c.*

WHEN Mordecai perceived [a]all that was done, Mordecai [b]rent his clothes, and put on sackcloth [c]with ashes, and went out into the midst of the city, and [d]cried with a loud and a bitter cry;*

2 And came even before the king's gate: for none *might* enter into the king's gate clothed with sackcloth.

3 And [e]in every province, whithersoever the king's commandment and his decree came, *there was* [f]great mourning among the Jews, and fasting, and [g]weeping, and wailing; and [1]many lay in sackcloth and ashes.

4 ¶ So Esther's maids and her [2]chamberlains came and told *it* her. Then was the queen exceedingly grieved; and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: [h]but he received *it* not.

5 Then called Esther for Hatach, *one* of the king's chamberlains, whom he had [3]appointed to attend upon her, and gave him a commandment to Mordecai, [i]to know what it *was*, and why it *was*.†

6 So Hatach went forth to Mordecai unto the street of the city, which *was* before the king's gate:

7 And Mordecai told him of [k]all that had happened unto him,‡ and of the sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them:

8 Also he gave him [l]the copy of the writing of the decree that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and [m]to charge her that she should go in unto the king, [n]to make supplication unto him, and [o]to make request before him for her people.§

'that they may be destroyed;' give but orders for a general massacre of all the Jews, and Haman will undertake it shall be easily done." If the king will gratify him in this matter, he will make him a present of "ten thousand talents," which shall be "paid into the king's treasuries." (3.) He obtains what he desired—a full commission to do what he would with the Jews.

FIRST SUCCESS OF HIS PLOT.—Ver. 10. The king was so inattentive to business, and so bewitched with Haman, that he took no time to examine the truth of his allegations; but was as willing as Haman could wish to believe the worst concerning the Jews, and therefore he gave them up into his hand, as lambs to the lion: "The people are thine, do with them as it seemeth good unto thee." He does not say, "Kill them, slay them," (hoping Haman's own cooler thoughts would abate the rigour of that sentence, and induce him to sell them for slaves), but, "Do what thou wilt with them." And so little did he consider how much he should lose in his tribute, and how much Haman would gain in the spoil, that he gave him withal the ten thousand talents: "The silver is thine." Such an implicit confidence likewise he had in Haman, and so perfectly had he abandoned all care of his kingdom, that he gave Haman his ring—his privy-seal, or sign-manual—wherewith to confirm whatever edict he pleased to draw up to this purpose. Miserable is the kingdom that is at the disposal of such a head as this, which has one ear only, and a nose to be led by, but neither eyes nor brains, nor scarcely a tongue of its own! He then consults with his soothsayers to find out a lucky day for the designed massacre (ver. 7). The resolve was taken up in the first month, in the twelfth year of the king, when Esther had been his wife about five years. Some day or other in that year must be pitched upon; and, as if he doubted not but that Heaven would favour his design, and further it, he refers it to the lot—that is, to the Divine Providence—to choose the day for him. But that, in the decision, proved a better friend to the Jews than to him; for the lot fell upon the twelfth month, so that Mordecai and Esther had eleven months to turn them in, for the defeating of the design; or, if they could not, space would be left for the Jews to make their escape, and shift for their safety. Haman, though eager to have the Jews cut off, yet will submit to the laws of his superstition, and not anticipate the supposed fortunate day—no, not to gratify his impatient revenge.—*Henry.*

CHAP. IV. MORDECAI'S GRIEF.—Ver. 1, 2. Mordecai cried bitterly, "rent his clothes, and put on sackcloth." He not only thus vented his grief, but proclaimed it, that all might take notice of it, that he was not ashamed to own himself a friend to the Jews, and a fellow-sufferer with them—their "brother and companion in tribulation," how despicable and how odious soever they were now represented by Haman's faction. It was bravely done, thus publicly to espouse what he knew to be a righteous cause, and the cause of God, even then when it seemed a desperate and a sinking cause. Mordecai laid the danger to heart more than any, because he knew that Haman's spite was against him primarily, and that it was for his sake that the rest of the Jews were struck at; and therefore, though he did not repent of what some would call "his obstinacy," for he persisted in it (chap. v. 9), yet it troubled him greatly that his people should suffer for his scruples, which perhaps occasioned some of them to reflect upon him as too precise. But being able to appeal to God, that what he did he did from a principle of conscience, he could with comfort "commit his own cause," and that of his people, "to him that judgeth righteously." God will keep those that are exposed by the tenderness of their consciences. Notice is here taken of a law, that "none might enter into the king's gate clothed with sackcloth." Though the arbitrary power of their kings often, as now, set many a-mourning, yet none must come near the king in a mourning dress, because he was not willing to hear the complaints of such. Nothing but what was gay and pleasant must appear at court, and everything that was melancholy must be banished thence; all in king's palaces "wear soft clothing" (Matt. xi. 8), not sackcloth.

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9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai:

11 All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman,‖ shall come unto the king into [p]the inner court, who is not called, *there is* [q]one law of his to put *him* to death, except such to whom [r]the king shall hold out the golden sceptre, that he may live: [s]but I have not been called to come in unto the king these thirty days.

12 And they told to Mordecai Esther's words.

13 Then Mordecai commanded to answer Esther, [t]Think not with thyself that thou shalt escape¶ in the king's house more than all the Jews.

14 For if thou altogether holdest thy peace at this time, [u]*then* shall there [4]enlargement and deliverance arise to the Jews from another place;* but [x]thou and thy father's house shall be destroyed: and who knoweth [y]whether thou art come to the kingdom [z]for *such* a time as this?

15 ¶ Then Esther bade *them* return Mordecai *this answer;*

16 Go, gather together all the Jews *that are* [5]present in Shushan, and [a]fast ye for me, and neither [b]eat nor drink three days, night or day: [c]I also and my maidens will fast likewise; and so will I go in unto the king, which *is* not according to the law;† and [d]if I perish, I perish.

17 So Mordecai [6]went his way, and did according to all that Esther had commanded him.

CHAPTER V.

Esther, obtaining the king's favour, inviteth the king and Haman to a banquet, &c.

NOW it came to pass [a]on the third day, that Esther put on *her* [b]royal *apparel,* and stood [c]in the inner* court of the king's house, over against the king's house:† and the king [d]sat upon his royal throne in the royal house, over against the gate of the house.

2 And it was so, when the king saw Esther the queen standing in the court, *that* [e]she obtained favour in his sight: and the king held out to Esther [f]the golden sceptre that *was* in his hand. So Esther drew near, and touched the top of the sceptre.

3 Then said the king unto her, [g]What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee [h]to the half of the kingdom.

4 And Esther answered, [i]If *it seem* good unto the king, let the king and Haman come this day unto [k]the banquet that I have prepared for him.‡

5 Then the king said, [l]Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And [m]the king said unto Esther at the banquet of wine,§ What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

7 Then answered Esther, and said, My petition and my request *is;*

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and to [l]perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do [n]to-morrow as the king hath said.

9 ¶ Then went Haman forth that day [o]joyful and with a glad heart: but when Haman saw Mordecai in the king's gate, that [p]he stood not up, nor moved for him,‖ [q]he was full of indignation against Mordecai.

10 Nevertheless Haman [r]refrained himself, and when he came home, he sent and [2]called for his friends, and [s]Zeresh his wife.

11 And Haman told them of [t]the glory of his riches, and [u]the multitude of his children, and all *the things* wherein the king had promoted him, and [x]how he had advanced him above the princes and servants of the king.¶

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and [y]to-morrow am I invited unto her also with the king.

13 Yet [z]all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate.

14 ¶ Then [a]said Zeresh his wife and all his friends unto him, [b]Let a [3]gallows be made of fifty cubits high, and to-morrow [c]speak thou unto the king that Mordecai may be hanged thereon; then [d]go thou in merrily with the king unto the banquet. And [e]the thing pleased Haman; and [f]he caused the gallows to be made.

‖ This was the law ever since the reign of Dejoces, king of Media, for the security of the king's person, as Herodotus states, and possibly a contrivance of the king's officers to engross him to themselves, all his affairs being transacted through his ministers. — LE CLERC.

[p] v. 1.
[q] Dan. ii. 9.
[r] viii. 4.
[s] 1 Pet. iii. 7.
[t] John xii. 25. Phil. ii. 30.

¶ *Think not thou shalt escape.*—The counsellors who had ruined Vashti would not spare an obnoxious alien. — SUTCLIFFE.

[u] Gen. xxii. 14. Matt. xvi. 18.
[4] *Respiration.*
*Deliverance shall certainly come to the people of God; but if thou refuse to act thy part as an instrument of their preservation, thou shalt surely perish, and thy father's house with thee, for thy self-love and want of zeal for thy country and religion.— PRIDEAUX.

[x] Jud. xiv. 15-18.
[y] Is. xlv. 1-5. Acts vii. 20-25.
[z] Neh. vi. 11.
[5] *Found.*
[a] Joel i. 14, 15.
[b] Matt. xii. 40. Acts ix. 9.
[c] Josh. xxiv. 15. Acts x. 7.

† Being thus recommended to God, she resolved not so much to regard the law as the preservation of her people; for there are some cases in which, to observe the laws of man, would be to offend against the laws of God.—PATRICK.

[d] Luke ix. 24. Rom. xvi. 4.
[6] *Passed.*

CHAP. V.

[a] Matt. xxvii. 64.
[b] Matt. x. 16. 1 Pet. iii. 3-5.
[c] vi. 4.
* Divided from the outward court (Esth. vi. 4), into which one might come without being called.—DIODATI.

† That is, over against the king's private apartment in the palace.—LAWSON.

[d] Luke xxii. 30. Rev. iii. 21.
[e] Gen. xxxii. 28. Acts vii. 10; x. 4.
[f] viii. 4.
[g] 1 Kings ii. 20. Matt. xx. 20-22.

[h] Mark vi. 23.
[i] Prov. xxix. 11.
[k] Gen. xxvii. 25. 1 Cor. xiv. 20.

‡ It was prudent in Esther not to open her mind at once, and to try the king how far he stood affected to her; for if he refused this favour, there would be no hope of the other; she might endear herself to him the more by the entertainment, and she would further please him by inviting his favourite.—BOOTHROYD.

[l] vi. 14.
[m] vii. 2; ix. 12.

§ *Banquet of wine.*—The Persians, at their meals, had two courses; the first consisted of meats, &c., at which they drank water; the other of fruits, when they drank wine.—GILL.

[l] *Do.*
[n] Prov. xvi. 9.
[o] Am. vi. 12, 13. John xvi. 20.
[p] Ps. xv. 4.

‖ *Mordecai stood not up, nor moved for him*—partly, lest he should seem or be interpreted to give him that adoration which he hitherto had justly denied; partly, because by his bloody and barbarous design and practice he had put off all humanity, and forfeited all respect; and partly, to shew how little he feared him, and that he had a firm confidence in his God, that he would deliver him and his people in this great exigence.—POOLE.

[q] Job xxxi. 31. Matt. ii. 16.
[r] Gen. xliii. 30, 31. Ec. vii. 9.
[2] *Caused his friends to come.*
[s] vi. 13.
[t] Gen. xxxi. 1.
[u] Hos. ix. 13, 14.
[x] iii. 1.

¶ Haman's wife and friends must have before known all the particulars of his prosperity, but he loved, it seems, to be talking on these subjects; and the queen's invitation, which he supposed to spring from peculiar esteem and respect, was a recent distinction, which greatly flattered his pride.—SCOTT.

[y] Job viii. 12, 13. Luke xxi. 34, 35.
[z] 1 Kings xxi. 4-6. Job xviii. 4.
[a] 1 Kings xxi. 7, 25.
[b] vii. 9.
[3] *Tree.*
[c] vi. 4.
[d] Amos vi. 4-6. Rev. xi. 10.
[e] 2 Sam. xvi. 21-23. Rom. i. 32.
[f] Rom. iii. 15.

ESTHER'S PIETY.—Ver. 15. Esther promised that she and her family would sanctify this fast in her apartment of the palace, for she might not come to their assemblies; her maids were either Jews, or so far proselytes that they joined with her in her fasting and praying. Here is a good example of a mistress praying with her maids, and it is worthy to be imitated. Observe also, Those who are confined to privacy may join their prayers with those of the solemn assemblies of God's people; they that are absent in body may be present in spirit. Those who desire, and have the prayers of others for them, must not think that that will excuse them from praying for themselves. And she did this with the courage and resolution that became a queen: "When we have sought God in this matter, 'I will go in unto the king' to intercede for my people. 'I know it is not according to the king's law,' but it is according to God's law; and therefore, whatever comes of it, I will venture, and not count my life dear to me, so that I may serve God and his Church, and 'if I perish, I perish;' I cannot lose my life in a better cause. Better do my duty, and die *for* my people, than shrink from my duty, and die *with* them." She reasons as the lepers, 2 Kings vii. 4, "'If I sit still, I die;' if I venture, I may live, and be the life of my people; if the worst come to the worst," as we say, "I shall but die." Nothing venture, nothing win. She said not this in despair or passion, but in a holy resolution to do her duty, and trust God with the issue; welcome his holy will. In the apocryphal part of this book, chap. xiii. and xiv., we have Mordecai's prayer and Esther's upon this occasion, and both of them very particular and pertinent. In the sequel of the story, we shall find that God said not to this seed of Jacob, "Seek ye me in vain."—*Henry.*

CHAP. V. ESTHER'S PRUDENCE.—Ver. 4, 5. All the request she had to make to the king at this time was, that he would please to come to a banquet which she had prepared for him, and bring Haman along with him. Hereby, 1. She would intimate to him how much she valued his favour and company. Whatever she had to ask, that she desired above anything, and would purchase at any rate. 2. She would try how he stood affected to her; for, if he should refuse this, it would be to no purpose as yet to present her other request. 3. She would endeavour to bring him into a pleasant humour, and soften his spirit, that he might with the more tenderness receive the impressions of the complaint she had to make to him. 4. She would please him by making court to Haman, his favourite, and inviting him to come whose company she knew he loved, and whom she desired to have present when she made her complaint, for she would say nothing of him but what she durst say to his face. 5. She hoped at the banquet of wine to have a fairer and more favourable opportunity of presenting her petition. Wisdom is profitable to direct how to manage some men that are hard to deal with.

HAMAN'S PRIDE AND CHAGRIN.—Ver. 9. Haman was "full of indignation," and yet "refrained himself" (ver. 10). Gladly would he have drawn his sword and run Mordecai through for affronting him thus, but he hoped shortly to see him fall with all the Jews; and therefore, with much ado, prevailed with himself to forbear stabbing him. What a struggle had he in his own bosom between his anger, which required Mordecai's death immediately ("Oh that I had of his flesh; I cannot be satisfied!" Job xxxi. 31), and his malice, which had determined to wait for the general massacre! Thus "thorns and snares are in the way of the froward." It made all his enjoyments sapless. This little affront which he received from Mordecai was the dead fly which spoiled all his pot of precious ointment. He owned it himself, in the presence of his wife and friends, to the everlasting reproach of a proud and discontented mind, that he had no comfort in his estate, preferment, and family, as long as Mordecai lived and had a place "in the king's gate" (ver. 10-13). He took notice of his own riches and honours, the numerousness of his family, and the high posts to which he was advanced—that he was the darling of his prince, and the idol of the court; and "yet all this avails him nothing" as long as Mordecai is unhanged. Those that are disposed to be uneasy will never want something or other to be uneasy at. Such are proud men, that though they have *much* to their mind, if they have not *all* to their mind, it is as nothing to them. The thousandth part of what Haman had would serve to make a humble, modest man as much of a happiness as he expects from this world; and yet Haman complains as passionately as if he had been sunk into the lowest degree of poverty and disgrace.—*Henry.*

B.C. 510—B.C. 510.

CHAPTER VI.

1 *Ahasuerus rewardeth Mordecai.* 10 *Haman commanded to do him honour.*

ON [a]that night* [1]could not the king sleep; and he commanded to bring [b]the book of records of the Chronicles;† and they were read before the king.

2 And it was found written, that Mordecai had told of [c]Bigthana and Teresh, two of the king's chamberlains, the keepers of the [2]door, who sought to lay hand on the king Ahasuerus.

3 And the king said, [d]What honour and dignity hath been done to Mordecai for this? Then said the king's servants that ministered unto him, [e]There is nothing done for him.‡

4 ¶ And the king said, [f]Who *is* in the court? (Now Haman was come into [g]the outward court of the king's house, [h]to speak unto the king to hang Mordecai on the gallows that he had prepared for him.)

5 And the king's servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.§

6 So Haman came in. And the king said unto him, What shall be done unto the man [8]whom the king delighteth to honour? (Now Haman thought in his heart, [i]To whom would the king delight to do honour more than to myself?)

7 And Haman answered the king, For the man [k]whom the king delighteth to honour,

8 [5]Let the royal apparel be brought‖ which the king *useth* to wear, and [k]the horse that the king rideth upon, and the crown-royal which is set upon his head:

9 And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man *withal* whom the king delighteth to honour, and [6]bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

10 Then the king said to Haman, [m]Make haste, *and* take the apparel and the horse as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: [7]let nothing fail of all that thou hast spoken.

11 Then [n]took Haman the apparel and the horse, and [o]arrayed Mordecai, and brought him on horseback through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai [p]came again to the king's gate: but Haman [q]hasted to his house mourning, and [r]having his head covered.¶

13 And Haman told [s]Zeresh his wife and all his friends every *thing* that had befallen him. Then [t]said his wise men and Zeresh his wife unto him, [u]If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, [x]but shalt surely fall before him.

14 And while they *were* yet talking with him, came the king's chamberlains, and [y]hasted to bring Haman unto the banquet that Esther had prepared.

CHAPTER VII.

1 *Esther sueth for her own life and the life of her people.* 7 *The king causeth Haman to be hanged on his own gallows.*

SO the king and Haman came to [1]banquet with Esther the queen.

2 And [a]the king said again unto Esther on the second day,* at the banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall be performed, *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, [b]let my life be given at my petition,† and [c]my people at my request.

4 For [d]we are sold, I and my people, [2]to be destroyed, to be slain, and to perish: [e]but if we had been sold for bond-men, and bond-women, I had held my tongue,‡ although [f]the enemy could not countervail the king's damage.§

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, [g]Who is he, and

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CHAP. VI.

[a] Gen. xxii. 14. Rom. xi. 33.

* *On that night*—the night preceding the decisive day on which Esther was to present her petition, and the morning on which Haman had a petition of an opposite kind to be presented to the king.—LAWSON.

[1] *The king's sleep fled away.*

[b] Mal. iii. 16.

† *Of the Chronicles*—viz., the public acts of every day, which were gathered and registered by certain writers or scribes, according to the custom of Persia and other nations (Esth. ii. 23).—DIODATI.

[c] ii. 21. *Bigthan.*

[2] *Threshold.*

[d] Acts xxviii. 8-10.

[e] Ps. cxviii. 8, 9.

‡ The king cannot sleep; to divert him, the chronicle is called for; Mordecai's service is there pitched upon, and inquiry made concerning his recompense. Honour is decreed him; so the cruel device of Haman comes out, and he himself suffers. Whence can such events proceed but from the ever watchful care of him whose eyes are upon the ways of man, and he seeth all his goings?—BARROW.

[f] Prov. iii. 27, 28.

[g] v. 1.

[h] Job. v. 13.

§ When the king had formed the resolution that Mordecai should be immediately rewarded with the highest honours, he was glad that Haman had come so opportunely to give him his advice what honours were fittest to be conferred on him.—LAWSON.

[3] *In whose honour the king delighteth.*

[i] Prov. i. 32.

[4] *In whose honour the king delighteth.*

[5] *Let them bring the royal apparel, wherewith the king clotheth* himself.

‖ The purple robe or stole worn by kings. Xenophon states that the robe of Cyrus was half purple and half white, and no other person might wear such a one, for it was a capital crime. This was a daring proposal of Haman, had he not felt sure of the king's favour.—BOOTHROYD.

[k] 1 Kings i. 33.

[6] *Cause him to ride.*

[l] Zech. ix. 9.

[m] Dan. iv. 37. Rev. xviii. 7.

[7] *Suffer not a whit to fall.*

[n] Is. lx. 14. Rev. iii. 9.

[o] ix. 3.

[p] Ps. cxxxi. 1, 2.

[q] 1 Kings xxi. 4.

[r] 2 Sam. xv. 30.

¶ *His head covered*—a ceremony used amongst the Persians and Jews in the time of great mournings and sorrows (2 Sam. xv. 30; Jer. xiv. 3).—DIODATI.

[s] v. 10-14.

[t] Dan. ii. 12.

[u] Dan. vi. 26-28.

[x] Job xvi. 2.

[y] Deut. xxxii. 35, 36.

CHAP. VII.

[1] *Drink.*

[a] v. 6.

* Namely, after the first of the other precedent banquet (Esth. v. 8).—DIODATI.

[b] Job ii. 4.

† The king, no doubt, expected an importunate petition for wealth, or honour, or the advancement of some of her friends, and must be much surprised when she only begged for her life, and the deliverance of her people; his rage against her enemies must rise in proportion to her humility.—BOOTHROYD.

[c] Ps. cxxii. 6-9.

[d] 1 Sam. xxii. 23.

[2] *That they should destroy, and kill, and cause to perish.*

[e] Deut. xxviii. 68. Am. ii. 6.

‡ Then she would have left it to time to convince the king that his own interest required his interposition, or she would have left their deliverance to be effected by the gradual operation of Divine providence in their behalf.—LAWSON.

[f] iii. 9.

§ *The king's damage*—in the loss of subjects and of revenue.—SUTCLIFFE.

[5] Gen. xxvii. 33.

CHAP. VI. A SLEEPLESS NIGHT.—Ver. 1. His *sleep fled away*, so the word is, and perhaps like a shadow—the more carefully he pursued it, the further it went from him. Sometimes we cannot sleep because we fain would sleep. Even after a banquet of wine he could not sleep when Providence had a design to serve in keeping him waking. We read of no bodily indisposition he was under that might break his sleep, but God, *whose gift sleep is*, withheld it from him. Those that are never so much resolved to cast away care cannot always do it; they find it in their pillows, when they neither expect nor welcome it. He that commanded one hundred and twenty-seven provinces could not command one hour's sleep. Perhaps the charms of Esther's conversation the day before gave occasion to his heart to reproach him for neglecting her, and banishing her his presence, though she was the wife of his bosom, for above thirty days, and that might keep him waking. An offended conscience can find a time to speak when it will be heard.—When he could not sleep, he called to have the book of records, the journals of his reign, read to him (ver. 1). Surely he did not design that should lull him asleep; it would rather fill his head with cares, and drive away sleep; but God put it into his heart to call for them, rather than for music or songs, which the Persian kings used to be attended with (Dan. vi. 18), and which would have been more likely to compose him to rest. When men do that which is unaccountable we know not what God intends by it. Perhaps he would have this book of business read to him that he might improve time, and be laying some useful projects. Had it been king David's case, he would have found some other entertainment for his thoughts. When he could not sleep, he would have remembered God, and meditated upon him (Ps. lxiii. 6); and if he would have had any book read to him, it should have been his Bible, for in that law did "he meditate day and night."

MORDECAI'S HONOUR—HAMAN'S MORTIFICATION.—Ver. 6-11. We may suppose that Haman was much pleased to be so speedily called into the king's chamber, but his request was prevented, by his advice being asked on a very different business. Probably the king was considering what good preferment was vacant which might suit Mordecai, whom he should delight to honour and reward as the preserver of his life, but he did not name the person; and Haman's thoughts were so engrossed about himself that he could not think the king would honour any one *above him*, or would *delight* to honour any one *beside him*.—His excessive vanity, ambition, presumption, and ostentation, as well as the emptiness of his worthless mind, are illustrated by the honours which he chose. He must, forsooth, have the use of the king's own royal robe, and horse, and crown; one of the most noble princes must be his lackey and his herald; and by proclamation it was to be made known what delight the king had in honouring him! Perhaps Ahasuerus understood his meaning, and was disgusted at his exorbitant pretensions; and while he peremptorily commanded him to do all this to "Mordecai *the Jew*," he could scarcely help remembering the edict which Haman had obtained against that people. Haman, however, did not venture to object or demur; his request for leave to hang Mordecai was adjourned *sine die*, and he was constrained to become page to a man comparatively obscure, whom he hated and contemned above all other men on earth, while this extraordinary honour was conferred on him! Imagination itself cannot devise a more painful mortification!—*Scott.*

HAMAN'S DOWNFALL.—Ver. 10-13. Haman's doom was, out of this event, read him by his wife and his friends: "If Mordecai be, as they say he is, 'of the seed of the Jews, before whom thou hast begun to fall,' though but in a point of honour, never expect to 'prevail against him,' for thou 'shalt surely fall before him'" (ver. 13). Miserable comforters are they all; they did not advise him to repent, and ask Mordecai's pardon for his bad design against him; but foretell his destiny as fatal and unavoidable. Two things they foresee—1. That Haman would be disappointed in his enterprise against the Jews; "'Thou shalt not prevail,' to root out that people; Heaven plainly fights against thee." 2. That he himself would be destroyed: "Thou shalt surely fall before him." The contest between Michael and the dragon will not be a drawn battle—no, Haman must fall before Mordecai. Two things they ground their prognostications upon: (1.) This Mordecai is "of the seed of the Jews; feeble Jews," their enemies sometimes called them, but formidable Jews they sometimes found them. They are a holy seed, a praying seed, in covenant with God, and a seed that the Lord hath all along blessed, and therefore let not their enemies expect to triumph over them. (2.) Haman had begun to fall, and therefore he is certainly a gone man. It has been observed of great court favourites, that when once they have been frowned upon, they have fallen utterly, as fast as they rose; it is true of the Church's enemies, that when God begins with them, he will make an end.—*Henry.*

CHAP. VII. ESTHER'S REQUEST.—Ver. 2-4. While the king repeatedly urged Esther to make her request, and, in language more expressive than before, promised to grant it, though it were to the value of half his kingdom (chap. v. 3, 6), she, with the greatest modesty and respect, and in the most simple and affecting manner, besought him, 'that her own life might be spared, and the lives of her people, which were all involved in one common danger. Without complaining of his conduct in any degree, she stated, that she and her people had been sold as sheep for the slaughter, alluding to the money which Haman offered to pay into the treasury for their destruction. She quoted the words of the unrighteous decree, "to be destroyed,

where is he, [8]that durst presume in his heart to do so?

6 And Esther said, [4]The adversary and enemy *is* [h]this wicked Haman. Then Haman [i]was afraid [5]before the king and the queen.

7 ¶ And the king, arising from the banquet of wine [k]in his wrath, *went* into the palace garden: and [1]Haman stood up to make request for his life to Esther the queen; [m]for he saw that there was evil determined against him by the king.

8 Then the king returned out of the palace garden into the place of the banquet of wine; and Haman was fallen upon [n]the bed‖ whereon Esther *was*. Then said the king, Will he force the queen also [6]before me in the house? As the word went out of the king's mouth, they [o]covered Haman's face.

9 And [p]Harbonah, [q]one of the chamberlains, said before the king, [r]Behold also, the [7]gallows, fifty cubits high, which Haman had made for Mordecai, [s]who had spoken good for the king, standeth in the house of Haman. Then the king said, [t]Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai.¶ [u]Then was the king's wrath pacified.

CHAPTER VIII.

Mordecai is advanced. 7 Ahasuerus granteth to the Jews to defend themselves. 15 Mordecai's honours, and the Jews' joy.

ON that day did the king Ahasuerus [a]give the house of Haman, the Jews' enemy, unto Esther the queen: and Mordecai [b]came before the king; for Esther had told what he *was* unto her.*

2 And the king took off [c]his ring, which he had taken from Haman, and gave it unto Mordecai.† And [d]Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and [e]fell down at his feet, and [1]besought him with tears to put away [f]the mischief of Haman the Agagite, and his device that he had devised against the Jews.‡

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[8] *Whose heart hath filled him?*

[4] *The man adversary.*

[h] Ps. xxvii. 2. 1 Cor. v. 13.

[i] Job xv. 21, 22. Ps. lxxiii. 5-9.

[5] *At the presence.*

[k] i. 12.

[l] Prov. xiv. 19. Rev. iii. 9.

[m] Dan. iii. 19.

[n] Is. xlix. 23.

‖ *Upon the bed*—"couch."—BOOTHROYD.

They sat, or rather lay, upon beds [couches] as they ate and drank, and Haman fell as a suppliant at Esther's feet.—PYLE.

[6] *With me.*

[o] Is. xxii. 17.

[p] i. 10, *Harbona.*

[q] 2 Kings ix. 32.

[r] Job xxvii. 20-23.

[7] *Tree.*

[s] vi. 2.

[t] Prov. xi. 5, 6. Dan. vi. 7, 24.

¶ When a prisoner is capitally condemned in Abyssinia, he is not sent to prison, or back thither, but is immediately carried away, and sentence executed. Xenophon states that this was the practice in Persia.—BRUCE.

[u] Zech. vi. 8.

CHAP. VIII.

[a] Job xxvii. 16, 17. Prov. xiii. 22.

[b] ii. 7, 15.

* It was now the fifth year since Esther was seated upon the throne, and hitherto it was not known that Mordecai stood in any relation to the queen, or had shewed to her the kindness of a father.—LAWSON.

[c] Gen. xli. 42. Luke xv. 22.

† The king made Mordecai the keeper of his seal, in the same manner as Haman had been before.—PRIDEAUX.

[d] 2 Sam. ix. 7-10.

[e] 2 Kings iv. 27.

[1] *She wept and besought him.*

[f] iii. 8-15.

‡ Though Haman was destroyed, the decree which he had procured existed in full force; and Esther saw the necessity of obtaining another to counteract its effects.—BOOTHROYD.

[5] v. 2.

§ Who it seems had adventured to press into the king's presence once more without being called, which he did not take ill, but graciously invited her to come to him by this token.—PATRICK.

[h] Ex. xxxiii. 13, 16. 1 Sam. xx. 29.

[i] ii. 4, 17.

[2] *Device.*

[3] *Who wrote.*

[k] Jer. iv. 19. Luke xix. 41, 42.

[4] *Be able that I may see.*

[l] Neh. ii. 3.

[m] Prov. xiii. 22.

‖ I have done what I could for you according to the law, having punished Haman, and testified all manner of goodwill towards you. Now it lieth not in my power to revoke the letters written by Haman (Esth. i. 19), but I do give the Jews leave and power to provide for their escape and defence as well as they can.—DIODATI.

[n] Gal. iii. 13.

[o] 1 Kings xxi. 8.

[p] Dan. vi. 8, 12-15. 2 Tim. ii. 19.

[q] iii. 12.

[r] Dan. vi. 1.

[s] Dan. iv. 1. 1 Cor. xiv. 9-11.

¶ This does not prove that there were so many distinct languages spoken in his dominions, and many different ways of writing; but, whatsoever any people spake, or what character soever they used (which might be the very same in some provinces), there were letters wrote to them in that language, and in that character.—BOCHART.

[t] Ec. viii. 4. Dan. iv. 1.

[u] 2 Chr. xxx. 6. Job ix. 25.

[x] Is. lx. 6; lxvi. 20. Jer. ii. 23.

* Which were not employed in the sending of the former letter; but this coming later required more care and speed, that the Jews might be eased from the torment of their present fears, and have time to furnish themselves with necessaries for their own defence.—POOLE.

[7] ix. 2-16.

4 Then the king [g]held out the golden sceptre toward Esther.§ So Esther arose, and stood before the king,

5 And said, If it please the king, [h]and if I have found favour in his sight, and the thing *seem* right before the king, and [i]I *be* pleasing in his eyes, let it be written to reverse the [2]letters devised by Haman the son of Hammedatha the Agagite, [3]which he wrote to destroy the Jews which *are* in all the king's provinces:

6 For [k]how can I [4]endure to see [l]the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, [m]Behold, I have given Esther the house of Haman,‖ and [n]him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, [o]in the king's name, and seal *it* with the king's ring: for the writing which is written in the king's name, and sealed with the king's ring, [p]may no man reverse.

9 Then were [q]the king's scribes called at that time in the third month, (that *is*, the month Sivan,) on the three and twentieth *day* thereof; and it was written (according to all that Mordecai commanded) unto the Jews, [r]and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, [s]and according to their language.¶

10 And he wrote [t]in the king Ahasuerus' name, and sealed *it* with the king's ring; and sent letters [u]by post on horseback, *and* riders on mules, camels, *and* [x]young dromedaries.*

11 Wherein the king granted the Jews which *were* in every city [y]to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them,

to be slain, and to perish," as proving that her life, as well as those of the other Jews, was certainly in danger (chap. iii. 13); and she added, that if they had been only sold for slaves, she would not have interposed; though the enemy could never have made up the loss which the king would have sustained, by thus oppressing his peaceable and industrious subjects. Some interpret the last clause to mean, that if the sufferings of the enslaved Jews, though extreme and undeserved, had not been likewise detrimental to the king's interest, Esther would have held her peace. The whole speech, however, was replete with natural eloquence, and suited to affect and persuade the king.—*Scott.*

RETRIBUTION.—Ver. 10. The sentence is short: "Hang him thereon;" and the execution speedy: "So they hanged Haman on the gallows" (ver. 10). See here, 1. Pride brought down. He that expected every one to do him reverence is now made an ignominious spectacle to the world, and himself sacrificed to justice, who disdained that less than a whole nation should be sacrificed to his revenge. 2. Persecution. Haman was, upon many accounts, a wicked man, but his enmity to God's Church was his most provoking crime. 3. Mischief returned upon the person himself that contrived it; the "wicked snared in the work of his own hands" (Ps. vii. 15, 16; ix. 15, 16). Haman is justly hanged on the very gallows he had unjustly prepared for Mordecai. If he had not set up that gallows, perhaps the king would not have thought of ordering him to be hanged; but if he rear a gallows for "the man whom the king delights to honour," the thought is very natural, that he should be ordered to try it himself, and see how it fits him, see how he likes it. The enemies of God's Church have often been thus taken in their own craftiness. In the morning, Haman was designing himself for the robes, and Mordecai for the gallows; but the tables are turned—Mordecai has the crown, Haman the cross.—*Henry.*

CHAP. VIII. MORDECAI'S ADVANCEMENT.—Ver. 1. The king makes him lord privy-seal in the room of Haman. All the trust he had reposed in him, and all the power he had given him, are here transferred to Mordecai; for the ring which he had taken from Haman, he gave to Mordecai, and made this trusty humble man as much his favourite, his confidant, and his agent, as ever that proud perfidious wretch was; a happy change he made of his bosom friend, and so, no doubt, he and his people soon found it. The queen makes him her steward, for the management of Haman's estate, and for getting and keeping possession of it. "She set Mordecai over the house of Haman." See the vanity of laying up treasure upon earth: he that "heapeth up riches knoweth not who shall gather them" (Ps. xxxix. 6)—not only "whether he shall be a wise man or a fool" (Eccl. ii. 19), but whether he shall be a friend or an enemy. With what little pleasure, nay, with what constant vexation, would Haman have looked upon his estate, if he could have foreseen that Mordecai, the man he hated above all men in the world, should have "rule over all that wherein he had laboured," and thought that he shewed himself wise!—*Henry.*

POLICY OF EASTERN STATES.—Ver. 8. The decree against the Jews was irrevocable: but another edict might counteract its operation, and that would also become irreversible; and Esther and Mordecai were allowed to frame one for the purpose, as explicit as they pleased. Thus, that most absurd law, or constitution, made it necessary to authorise a civil war throughout this vast empire; both parties acting *by*, and *against*, the king's authority at the same time!—The maxim in our government, that "no act can be so framed, but that the same authority which enacted it may repeal it," is immensely more suited to the state of human nature; for no human wisdom can foresee all the effects of any regulation till experience has evinced them. (Ver. 11-13.) This last decree evidently shewed the king's intentions, though the former edict remained in force; so that they who assaulted the Jews were, in *reality*, though not *formally*, rebelling against his authority. The Jews were not allowed to assault their enemies, but they might *legally* assemble and combine in defending themselves, and slay any number of those who attacked them. As the children, women, and spoil, were included in Haman's decree, they were also mentioned in this; but the Jews did not avail themselves of the clause, neither did they take any spoil. Haman aimed at extermination, they only at self-defence. If this edict had not been granted, the Jews would have been punishable for taking previous measures in order to defend themselves, so that they could not have engaged with concert or prospect of success in any measure for that purpose; and they who escaped the massacre would have been exposed as criminals to the sword of the magistrate, for resisting the execution of the law.—*Scott.*

RESULTS OF AN OVERRULING PROVIDENCE.—Ver. 17. Observe, When "the Jews had joy and gladness," then "many of the people of the land became Jews." The holy cheerfulness of those that profess religion is a great ornament to their profession, and will invite and encourage others to be religious. The reason here given why so many became Jews at this time is, because "the fear of the Jews fell upon them." When they observed how wonderfully Divine Providence had owned them, and wrought for them in this critical juncture, 1. They thought them great, and those happy that were among them; and therefore they came over to them, as was foretold (Zech. viii. 23). "We will go with you, for we have heard," we have seen, "that God is with you, the Shield of your help, and the Sword of your excellency" (Deut. xxxiii. 29). When the Church prospers and is smiled upon, many will come in to it, that will be shy of it

both little ones and women, [z]and *to take* the spoil of them for a prey.

12 Upon [a]one day, in all the provinces of king Ahasuerus, *namely*, [b]upon the thirteenth *day* of the twelfth month, which *is* the month Adar.†

13 The copy of the writing, for a commandment to be given in every province, *was* [5]published unto all people, and that the Jews should be ready against that day to [c]avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels‡ went out, [d]being hastened and pressed on by the king's commandment. And the decree was given at [e]Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king in [f]royal apparel of [6]blue and white, and with a great crown of gold, and with a garment of fine linen and purple: and [g]the city of Shushan rejoiced and was glad.

16 The [h]Jews had [i]light,§ and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had joy and gladness, [k]a feast and a good day. And [l]many of the people of the land became Jews;‖ [m]for the fear of the Jews fell upon them.

CHAPTER IX.

1 *The Jews slay their enemies, with the ten sons of Haman.* 20 *The two days of Purim are appointed as an annual festival.*

NOW, [a]in the twelfth month, (that *is*, the month Adar,) on the thirteenth day of the same,* when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews [b]hoped to have power over them, ([c]though it was turned to the contrary, that the Jews had rule over them that hated them,)

2 The Jews [d]gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such [e]as sought their hurt:† and no man could withstand them; for [f]the fear of them fell upon all people.

3 And all [g]the rulers of the provinces, and the lieutenants, and the deputies, and [l]officers of the king, helped the Jews; because [h]the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the king's house, and his fame went out throughout all the provinces: for this man Mordecai [i]waxed greater and greater.

5 Thus the Jews smote all their enemies with [k]the stroke of the sword, and slaughter, and destruction,‡ and did [2]what they would unto those that hated them.

6 And in [l]Shushan the palace the Jews slew and destroyed five hundred men.§

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The [m]ten sons of Haman the son of Hammedatha, the [n]enemy of the Jews, slew they; but [o]on the spoil laid they not their hand.

11 On that day the number of those that were slain in Shushan the palace [3]was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the king's provinces? Now, [p]what *is* thy petition? and it shall be granted thee; or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan to do to-morrow‖ also [q]according unto this day's decree, and [4]let Haman's ten sons be hanged upon the gallows.

14 And the king commanded it so to be done: and the decree was given at Shushan; and they hanged Haman's ten sons.

15 For the Jews that *were* in Shushan [r]gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan: [s]but on the prey they laid not their hand.

16 But the other Jews that *were* in the king's provinces gathered themselves together, and [t]stood for their lives, and had rest from their enemies, and slew of their foes seventy and five thousand¶ (but they laid not their hands on the prey)

17 On the thirteenth day of the month Adar; and on the fourteenth day [5]of the same rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan assem-

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[z] Is. x. 6.
[a] Ex. xv. 9, 10. Jud. i. 6, 7.
[b] iii. 13-15.
† The very day appointed by Haman for their destruction.—PYLE.
[5] *Revealed.*
[c] Jud. xvi. 28. Ps. lxviii. 23; xcii. 12.
‡ *Dromedaries.*—The Arabian camel or dromedary has but one hunch on his back. The Arabians regard their dromedaries as a gift from Heaven, without which they could neither carry on trade nor subsist. These animals can perform a journey of fifty leagues in a day. They can travel nine or ten days with one hour's rest daily, and be fed with one ball of paste, carrying their own and their rider's food and water.—BUFFON.
[d] 1 Sam. xxi. 8. Ec. ix. 10.
[e] Dan. viii. 2.
[f] Matt. vi. 29. Luke xvi. 19.
[6] *Violet.*
[g] Prov. xxix. 2.
[h] Ps. xxx. 5-11.
[i] Ps. xviii. 28. Is. xxx. 29.
§ *Had light*—*i.e.*, prosperity and hope. The dark cloud which had so long hung over them was dispelled; and again the sunshine of prosperity beamed upon them.—SCOTT.
[k] 1 Sam. xxv. 8. Neh. viii. 10.
[l] Ps. xviii. 43. Zech. viii. 20-23.
‖ *Became Jews*—*i.e.*, submitted to their laws, and professed the belief of one supreme God. This is natural, as the hand of God was so displayed in their favour. — BOOTHROYD.
[m] Gen. xxxv. 5. Ex. xv. 16.

CHAP. IX.

[a] viii. 12.
* In that day which was selected by Haman with great industry and art, as the most lucky day, and which their enemies had ofttimes formerly thought of, and no doubt threatened the Jews with it.—POOLE.
[b] Acts xii. 11.
[c] Deut. xxxii. 30. Is. xiv. 1, 2.
[d] viii. 11.
[e] Deut. ii. 30.
† As the Jews were not charged with exceeding the limits assigned them in the king's edict, it may be concluded that they assaulted none, except such as appeared in arms against them; but when they were attacked they vigorously pursued their advantage.—SCOTT.
[f] Ex. xxiii. 27.
[g] Ezra viii. 36.
[l] *Those which did the business that belonged to the king.*
[h] viii. 1*a*.

[i] Ps. i. 3. Is. ix. 7.
[k] Ps. xviii. 31-40. 2 Thes. i. 6.
‡ With the sword, and slew and destroyed them.—BOOTHROYD.
[2] *According to their will.*
[l] iii. 15.
§ *Five hundred men*—probably Amalekites, who were of Haman's faction, and enraged at his disgrace and death, and, headed by his ten sons, took the advantage of the decree to avenge his death.—TARGUM.
[m] Ex. xx. 5. Ps. xxi. 10.
[n] Ex. xvii. 16.
[o] Gen. xiv. 23. Phil. iv. 8.
[3] *Came.*
[p] vii. 2.
‖ *To-morrow also.*—Because there remained yet in Shushan many of the Jews' deadly open and sworn enemies, being of Haman's servants and partakers, who, being escaped the prefixed day, would not fail anew to set on foot their cruel design upon the first opportunity; and therefore Esther desires to have them prevented.—POOLE.
[q] viii. 11.
[4] *Let men hang Haman's ten sons.*
[r] Ps. cxviii. 7-12.
[s] 1 Thes. v. 22. Heb. xiii. 5.
[t] Lev. xxvi. 7, 8.
¶ On this occasion was displayed the mischievous effect of that absurd law of the Medes and Persians, that the king's decree, when signed by him and sealed with his seal, could not be changed or repealed. For the king was obliged to issue a counter-decree, empowering the Jews to take up arms in self-defence; and in consequence of this, eight hundred men were slain in Shushan, and in the provinces seventy-five thousand. Such was the calamitous result of a rash and unjust decree, ratified at a banquet; when "the king and Haman sat down to drink; but the city Shushan was perplexed."—HALES.
[5] *In it.*

when it is in trouble. 2. They thought them formidable, and those miserable that were against them. They plainly saw, in Haman's fate, that if any offered injury to the Jews, it was at their peril; and, therefore, for their own security, they joined themselves to them. It is folly to think of contending with the God of Israel, and therefore it is wisdom to think of submitting to him.—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 1-6. Many of those who most prosper in the world would have little alacrity in their pursuits, or joy in their possessions, if they could foresee to whom their riches would devolve, and what use would be made of them. It is, however, a good thing when, consistently with justice, that wealth, which has pampered pride and luxury, and increased insolence and oppression, is transferred to those who will improve it to the glory of God and the benefit of mankind.—No advancement should render us forgetful of our indigent relatives, or indifferent about the public good, and the peace and prosperity of the Church. These especially should be dearer to us than life itself; and when we have obtained our requests for ourselves, we should be the more fervent in prayer for our brethren, and in using our influence, and venturing all consequences, for their good.—*Scott.*

CHAP. IX. A DAY OF BLOOD AND SELF-DEFENCE.—Ver. 5. So strangely were the Jews strengthened and animated, and their enemies weakened and dispirited, that none of those who had marked themselves for their destruction escaped, but they "smote them with the stroke of the sword." Particularly, 1. On the thirteenth day of the month Adar, they slew in the city Shushan five hundred men (ver. 6), and the ten sons of *Haman* (ver. 10). The Jews, when, on the feast of Purim, they read this Book of Esther, oblige themselves to read the names of Haman's ten sons all in one breath, without any pause, because they say that they were all killed together, and all gave up the ghost just in the same moment (*Buxt. Synag. Jud.* c. 24). The Chaldee paraphrase says, that when these ten were slain, Zeresh, with seventy more of his children, escaped, and afterwards begged their bread from door to door. 2. On the fourteenth day they slew in Shushan three hundred more, who had escaped the sword on the former day of execution (ver. 15). This Esther obtained leave of the king for them to do, for the greater terror of their enemies, and the utter crushing of that malignant party of men. The king had taken account of the numbers that were put to the sword the first day (ver. 11), and told Esther (ver. 12), and asked her what more she desired. "Nothing," says she, "but commission to do such another day's work." Esther surely was none of the bloodthirsty, none of those that delight in slaughter, but she had some very good reasons that moved her to make this request. She also desired that the dead bodies of Haman's ten sons might be hung up on the gallows on which their father was hanged, for the greater disgrace of the family, and terror of the party (ver. 13), and it was done accordingly (ver. 14); it is supposed that they were hung in chains, and left hanging for some time. 3. The Jews in the country kept to their orders, and slew no more of their enemies than what were slain the thirteenth day, which were in all, among all the provinces, seventy-five thousand (ver. 16). If all these were Amalekites, as the Jews say, surely now it was that the remembrance of Amalek was utterly put out (Exod. xvii. 14). However, that which justifies them in the execution of so many is, that they did it in their own just and necessary defence; they "stood for their lives," authorised to do so by the law of self-preservation, as well as by the king's decree.—*Henry.*

FEAST OF PURIM.—Ver. 21-32. These verses contain the institution of the feast of Purim, which the Jews observe to this day. When the second decree of Ahasuerus was published, they had in every place "joy and gladness, a feast and a good day." And when they prevailed in the contest in all parts of the empire, on the thirteenth day of the twelfth month, they with one common impulse observed the fourteenth as a festival with joy and gladness. But the Jews at Shushan were on that day likewise engaged in conflict, and the fifteenth day of the month was their day of joy and festivity (ver. 17-19). Mordecai therefore wrote to his people in every place, proposing the observance of both these days annually in commemoration of their deliverance, by both Jews and proselytes, throughout their dispersions, and to all future generations. And upon the receipt of these letters, the Jews everywhere consented to the proposal. Yet it seems that they afterwards grew negligent, and therefore *a second letter* was written with all authority, by Esther and Mordecai, enjoining the observance; which

bled together [u]on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested,* and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the fourteenth day of the month Adar *a day of* [x]gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai [y]wrote these things, and sent letters unto all the Jews that *were* [z]in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep the fourteenth† day of the month Adar, and the fifteenth day of the same, yearly,

22 As [a]the days wherein the Jews rested from their enemies, and the month which was turned unto them [b]from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of [c]sending portions‡ one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them;

24 Because Haman the son of Hammedatha the Agagite, [d]the enemy of all the Jews, had devised against the Jews to destroy them, and had cast [e]Pur (that *is*, the lot) to [§]consume them, and to destroy them;

25 But [7]when *Esther* came before the king, he commanded by letters, that his wicked device, which he devised against the Jews, should [f]return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore [g]they called these days Purim, after the name of [8]Pur: therefore, for all the words of this [h]letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Jews ordained, and took upon them, [i]and upon their seed, and upon [k]all such as joined themselves unto them, so as it should not [9]fail, that they would keep these two days according to their writing, and according to their *appointed* time, every year;§

28 And *that* these days *should be* [l]remembered and kept throughout every generation, every family, every province, and every city; and *that* these days of Purim should not [1]fail from among the Jews, nor [m]the memorial of them [2]perish from their seed.

29 Then Esther the queen, [n]the daughter of Abihail, and Mordecai the Jew, wrote with all [3]authority, to [o]confirm the second letter of Purim.

30 And he sent the letters unto all the Jews, to [p]the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* [q]words of peace and truth,

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Jew and Esther the queen had enjoined them,‖ and as they had decreed for [4]themselves, [r]and for their seed, the matters of [s]the fastings and their cry.

32 And the decree of Esther confirmed these matters of Purim, and it was written in the book.

CHAPTER X.

The greatness of Ahasuerus, &c.

AND the king Ahasuerus [a]laid a tribute upon the land, and *upon* [b]the isles of the sea.*

2 And [c]all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king [1]advanced him, *are* they not written [d]in the book of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Jew *was* [e]next unto king Ahasuerus, and great among the Jews, and [f]accepted of the multitude of his brethren, [g]seeking the wealth of his people,† and speaking peace to all his seed.

B.C. 509—B.C. 509.

[u] 1, 11, 13.

* The Jews of Shushan rested a day later than the Jews of the provinces, having had two days of slaughter.—PATRICK.

[x] Deut. xvi. 11, 14. Rev. xi. 10.

[y] Ex. xvii. 14. 2 Cor. i, 10, 11.

[z] iii. 12; viii. 9.

† *The fourteenth*—viz., those of the country the fourteenth, and those in the cities the fourteenth and fifteenth; yet, according to the Jews' observation to this day, the fourteenth is a greater and more solemn festival than the day following. — DIODATI.

[a] Ex. xiii. 3-8. Ps. ciii. 2. Is. xii. 1, 2.

[b] Ps. xxx. 11. Matt. v. 4.

[c] Neh. viii. 10, 12. Luke xi. 41.

‡ *Sendingportions.* The Eastern princes and people not only invite their friends to feasts, but "it is their custom to send a portion of the banquet to those that cannot well come to it, especially their relations and those in a state of mourning."—SIR J. CHARDIN.

[d] iii. 5-13.

[e] iii. 7.

[§] *Crush.*

[7] *When she came.*

[f] Ps. vii. 16. Matt. xxi. 44.

[g] Num. xvi. 40. Ez. xxxix. 11.

[8] *Lot.*

[h] 20.

[i] Deut. v. 3. Josh. ix. 15.

[k] Is. lvi. 3, 6. Zech. ii. 11.

[9] *Pass.*

§ Josephus bears testimony to the observance of this festival in his time, in the following words: "Hence, even now, all the Jews that are in the habitable earth keep these days festival, and send presents to one another." It has also been regularly observed by the Jews to this day as an annual solemnity; and it forms a standing monument of the events recorded in this book.—GRAY.

[l] Ex. xii. 17. Ps. lxxviii. 5-7.

[1] *Pass.*

[m] Ex. xiii. 8, 9. Josh. iv. 7. Zech. vi. 14.

[2] *Be ended.*

[n] ii. 15.

[3] *Strength.*

[o] viii. 10.

[p] viii. 9.

[q] Is. xxxix. 8. Zech. viii. 19.

‖ Mordecai took special pains to perpetuate the remembrance of this great deliverance. It is a circumstance which deserves particular notice, and amid the many things the Jews have neglected or forgotten, they continue to remember the "Feast of Purim;" and during the festivity the Book of Esther is twice read in the synagogue—once in the evening, when the feast begins, and again on the next morning; and when the name of Haman is mentioned, the people stamp on the floor, and the boys have mallets, and knock, and make a noise.—DR JOHN CAMPBELL.

[4] *Their souls.*

[r] 27.

[s] Jon. iii. 2-9.

CHAP. X.

Cir. 495.

[a] Luke ii. 1.

[b] Ps. lxxii. 10. Dan. xi. 18.

* Perhaps the isles of the Ægean Sea, conquered by Darius Hystaspes.—ABP. USHER.

[c] 1 Kings xi. 41.

[1] *Made him great.*

[d] 1 Kings xiv. 19.

[e] 1 Sam. xxiii. 17.

[f] Rom. xiv. 18.

[g] Ps. cxxii. 8, 9. Rom. x. 1.

† Under all revolutions, the Jews of the captivity had the comfort to see that some persons of their own body were surprisingly advanced into power and authority, to patronise and defend their cause; which, as it shewed the concern of the Almighty for the welfare of the Jews, must also have excited in their minds a regard for his honour and glory, and must have confirmed their dependence upon his great and precious promises.—OWEN.

was accompanied "with words of peace and truth" (ver. 30); that is, with affectionate good wishes, prayers, and congratulations, and with wholesome counsels and instructions. The festival, therefore, was appointed by authority and by royal proclamation, yet under the direction and according to the mind of the Spirit of God. It was evidently proper to perpetuate the memory of so extraordinary a deliverance; and no doubt Esther and Mordecai did right in requiring the Jews, on this great occasion, thus to keep it in remembrance, and transmit the memorial of it to their posterity. It was thus appointed that these days should be spent in feasting and joy, in hospitality and liberality to the poor. But as the prayers which without doubt attended the fasting of the Jews in Shushan are not mentioned, so we may be sure that praises and thanksgivings to God at first attended their feasting and rejoicing, though not recorded. Even to this day, the Jews are used to assemble at the time appointed in their synagogues, to read over this Book of Esther, and to perform some acts of religious worship; but the feast has long since degenerated into a season of riot and excess. The word *Purim* signifies *the lots* (being the plural of the word *Pur*), in remembrance of the lots cast by Haman, by which the day was deferred till time was allowed for defeating the whole design, and all his tokens were frustrated. The fastings, lamentations, and prayers, which preceded the deliverance, were to be remembered with peculiar joy and gratitude (ver. 31). Some think it was intended that the thirteenth day should be observed as a day of fasting and prayer, as an introduction to the festival, and the Jews at present profess to observe it as such; but the decree does not admit of this construction. Finally, the decree was added to this Book of Esther, in which the history of these transactions was recorded, that the institution might never be forgotten.

PRACTICAL OBSERVATIONS.—Ver. 1-16. The obstinate enemies and persecutors of the Church are often left to act in the most infatuated manner; being urged on by malice, in opposition to the most evident dictates of prudence. For the records of history shew, that when the enemies of God's people "have hoped to have power over them," it has generally been "turned to the contrary," and they have gained the advantage "over them that hated them." Yet neither observation, nor experience, nor demonstration, can subdue the enmity of the carnal mind, which seizes every opportunity of exerting itself; and even the protection of the ruling powers, if not very decisive, has generally been found insufficient to repress the spirit of persecution; though men commonly fear the displeasure of a king, or of powerful courtiers, more than the wrath of Almighty God.—*Scott.*

CHAP. X. PRACTICAL OBSERVATIONS.—The concerns of the despised worshippers of God are deemed more important by the Spirit of inspiration than the greatest exploits of the most illustrious monarch upon earth.—They who enjoy the benefits of civil government, are reasonably required to contribute to the expense of it: but it is happy for the people when taxes are imposed with justice and equality; and the advancement of wise and good men forms the most honourable part of the conduct of powerful princes. Rulers should consult the advantage of all their peaceable subjects; but they are peculiarly required to seek the welfare of the Church, by protecting it from oppression, and encouraging the worship and ordinances of God.—That greatness is truly honourable which is usefully employed; and when those fill exalted stations, who behave with humility and condescension, and who manifest a due regard to religion, and affection for their inferiors, they will be most likely to escape envy, and to be honoured and accepted by the multitude of their brethren.—Contentment, diligence, and fidelity in lower employments, form a hopeful presage of good conduct in more important and exalted situations; and though men of superior talents and excellency may for a season appear to be buried in obscurity, yet if the Lord have work for them to do, he will bring them forth to more extensive usefulness. We should be thankful for equitable and peaceful rulers and temporal privileges; but all earthly grandeur is passing away. May we then seek those riches and that glory which shall endure to all eternity!—*Scott.*

THE
BOOK OF JOB.

That the ancient Book of Job is no fiction, but the history of the blessings and trial of a real person, is amply attested by inspired witnesses. The prophet Ezekiel speaks of "these three men, Noah, Daniel, and Job;" and the apostle James says, with precision and point, "Ye have heard of the patience of Job." The apostle Paul recognises the inspired and canonical authority of the book when he introduces a quotation from it with the usual seal and formula, "It is written" (1 Cor. iii. 19). It is no parable or philosophical romance; and the long poetical conversations found in it are no argument against its authenticity. We do not suppose that Job's friends spoke precisely as recorded, but we believe that we have the substance and distinctive style of each interlocutor. Nor is the book a dramatic composition in the strict sense, for the tale is simple though touching in its nature. Job is a rich Emir of Arabia, whose wealth, as was common in his age and country, is computed by his flocks and herds. Through the agency of Satan, he experiences a series of sudden and singular disasters—his property is stolen or destroyed, his family buried in the ruins of the house in which they were banqueting, and himself at length covered over with a loathsome and painful disease. His friends come to express their condolence and sympathy, and enter into long and solemn disquisitions with him as to the source of his sufferings, and the integrity of his character. They upbraid him to his face, accuse him of being a heinous transgressor, and declare that the severity of his sufferings is proof beyond doubt of his aggravated enormities. The patriarch vehemently and honestly denies the cruel and unmerited accusations, but is unable to silence or satisfy his calumniators. At length, to put an end to the controversy, JEHOVAH himself appears, vindicates while he admonishes his servant, and rebukes his libellers, commanding also the patriarch to make expiation for their guilt by a burnt-offering. Thus "the Lord turned the captivity of Job," and "gave him twice as much as he had before." His riches are doubled, a numerous family again fill his happy home, and he "saw his sons, and his sons' sons, even four generations. So Job died, being old and full of days."

It is difficult to tell when Job lived, or at what period his book was composed. Everything is against the theory of its origination at a late period, for its language is that of the earlier, not of the later Hebrew. It is not the style of Zechariah or Malachi, but is more of an antique and Arabian cast and complexion. The reasonings of the speakers are not such as Hebrews would have employed. They would have appealed more directly to the law, and not to the results of general experience, and they could not have failed to introduce the history of God's dealings with his own people. It is supposed by some that Moses was the author, but there is no sure ground for the assumption. The style is different from that of Moses, and so is the mode of handling such subjects as the creation and the deluge. There is more probability in the supposition that Moses revised the book, and that through his revision it found its way into the Hebrew Canon. That the book is ancient seems satisfactorily established; the allusions are all of this nature. There was no sacerdotal order, but Job himself was priest—the form of idolatry described is the earliest, the worship of the host of heaven—wealth is reckoned by cattle—the mode of writing is with an iron pen, lead being poured into the furrows scratched by it—and the law of heritage was, that "the daughters received an inheritance among their brethren." By some minute calculations made by astronomers, in reference to the constellations Job is supposed to refer to, it has been attempted to fix his period at 184 years before the birth of Abraham; others, again, hold that he was the same as Jobab the grandson of Esau (1 Chron. i. 44). At all events, the whole air of the book shews a very early date, and betrays an Oriental temperament.

The character of Job and of each of his friends is admirably sustained. The style of Eliphaz is ardent and picturesque; that of Bildad is charged with metaphor, his text being, the swiftness and suddenness of God's wrath upon sinners; that of Zophar is bold and full of vituperation; while Elihu, the youngest of them, is a kind of arbitrator, who supposes both parties to be wrong in the debate, and his fair, calm, and candid speeches are quite in contrast with the tone and temper of the three who had maintained cutting and elaborate discourse before him.

The book presents a complete picture of patriarchal faith. These features of it are brought out—the being and unity of God as Creator and Governor, as in chap. xxxviii. —the fall of man, as in chap. xv.—Divine mercy through sacrifice, as in chap. xlii.—and immortality and resurrection, as in chap. xix. 25; xxxiii. 23, 24.

The great lessons of the Book of Job are—the duty and necessity of patience under sufferings, and that providence is no test of piety. Job's friends misunderstood his character, and the nature and purpose of God's dispensations toward him. Their theory was—Job is a great sufferer, therefore Job must have been a great sinner; whereas these sufferings were sent upon Job as the test and trial of his piety. Our Lord exposes the falsity of similar ideas in Luke xiii. 2, &c., when he asks, "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?" We are therefore taught that God afflicts in sovereignty, but in kindness, "for whom the Lord loveth, he chasteneth;" and that, though "no chastening for the present seemeth to be joyous but grievous, nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."—J. E.

CHAPTER I.

1 *The holiness, riches, and religious care of Job for his children.*
6 *Satan, appearing before God, obtaineth leave to tempt him.*

THERE was a man in the land of [a]Uz, whose name *was* [b]Job; and that man was perfect and upright, and [c]one that feared God, and eschewed evil.*

2 And there were born unto him seven sons and three daughters.

3 His [1]substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great [2]household; so that this man was the greatest of all the [3]men [d]of the east.†

4 And his sons went and feasted *in their* houses, every one his day; and sent and called for their three sisters, to eat and to drink with them.

B.C. 1520—B.C. 1520.

CHAP. I.

[a] Gen. xxii. 21. *Hus.*
[b] Ez. xiv. 14, 20.
[c] Gen. xxii. 12. 1 Pet. iii. 11.
* *Eschewed evil*—i.e., carefully avoiding all sin against God or men.—POOLE.
[1] *Cattle.*
[2] *Husbandry.*
[3] *Sons of the east.*
[d] Gen. xxv. 6.

† Perhaps we may be not far from right in contemplating the modern sheikhs in Arabia as bearing considerable resemblance to this holy personage.—SCRIP. ILLUST. EXPOS. IND.

‡ That is, when the banquets had gone round as in a circle through all the families.—BARNES.

[e] Gen. xxxv. 2, 3. John xi. 55.
[f] Gen. viii. 20.
[g] 2 Cor. xi. 2.
[h] Gen. vi. 5. Mark vii. 21-23.
[4] *All the days.*
[i] Ps. ciii. 20. Matt. xviii. 10.
§ The Greek version, in this passage of Job, and in Zech. iii. 1, renders "Satan" by a word signifying *the accuser.*—PARKHURST.
[k] John vi. 70.
[5] *In the midst of them.*
[l] 1 Pet. v. 8. Rev. xii. 9, 12-17.
‖ It means that Satan had been active and diligent in passing from place to place in the earth, to survey it. The Chaldee adds to this, to examine into the works of the sons of men.—BARNES.
[m] Num. xii. 7, 8.

5 And it was so, when the days of *their* feasting were gone about,‡ that Job sent and [e]sanctified them, and rose up early in the morning, and [f]offered burnt-offerings *according* to the number of them all: for Job said, [g]It may be that my sons have sinned, and cursed God [h]in their hearts. Thus did Job [4]continually.

6 ¶ Now there was a day when the sons of God [i]came to present themselves before the LORD, and Satan§ [k]came also [5]among them.

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, [l]From going to and fro in the earth, and from walking up and down in it.‖

8 And the LORD said unto Satan, Hast thou considered [m]my servant Job, that *there is* none like him in the earth, a perfect and an upright

CHAP. I. JOB'S PIETY.—Ver. 1. Job was a very good man, eminently pious, and better than his neighbours. "He was perfect and upright." This is intended to shew us, not only what reputation he had among men (that he was generally taken for an honest man), but what was really his character; for it is the judgment of God concerning him, and we are sure that is according to truth. 1. Job was a religious man, one that "feared God"—that is, worshipped him according to his will, and governed himself by the rules of the Divine law in everything. 2. He was sincere in his religion; he was perfect, not sinless: he himself owns (chap. ix. 20), "If I say I am perfect, I shall be proved perverse." But, having a respect to all God's commandments, aiming at perfection, he was really as good as he seemed to be, and did not dissemble in his profession of piety; his heart was sound, and his eye single. Sincerity is gospel perfection; I know no religion without it. 3. He was upright in his dealings both with God and man; was faithful to his promises, steady in his counsels, true to every trust reposed in him, and made conscience of all he said and did (see Isa. xxxiii. 15). Though he was not *of* Israel, he was indeed an "Israelite without guile." 4. The fear of God reigning in his heart was the principle that governed his whole conversation. That made him perfect and upright, inward and entire for God, universal and uniform in religion; that kept him close and constant to his duty. He "feared God," had a reverence for his majesty, a regard to his authority, and a dread of his wrath. 5. He dreaded the thought of doing what was wrong; with the utmost abhorrence and detestation, and with a constant care and watchfulness, he "eschewed evil," avoided all appearances of sin, and approaches to it, and this "because of the fear of God" (Neh. v. 15). "The fear of the Lord is to hate evil" (Prov. viii. 13), and then, "by the fear of the Lord men depart from evil" (Prov. xvi. 6).

JOB'S WEALTH.—Ver. 3. Job was a man who prospered greatly in this world, and made a considerable figure in his country. He was prosperous, and yet pious. Though it is hard and rare, it is not impossible for "a rich man to enter into the kingdom of heaven." With God, even this is possible, and by his grace the temptations of worldly wealth are not insuperable. He was pious, and his piety was a friend to his prosperity; for godliness has the promise of the life that now is. He was prosperous, and his prosperity put a lustre upon his piety, and gave him, who was so good, so much greater opportunity of doing good. The acts of his piety were grateful returns to God for the instances of his prosperity; and, in the abundance of the good things God gave him, he served God the more cheerfully.

SATAN'S MALICE AND ENVY.—Ver. 9. We may notice the devil's base insinuation against Job, in answer to God's encomium of him. He cannot deny but that Job feared God, but suggests that he was mercenary in his religion, and therefore a hypocrite—"Doth Job fear God for nought?" Observe, 1. How impatient the devil was of hearing Job praised, though it was God himself that praised him. Those are like the devil, who cannot endure that anybody should be praised but themselves, but grudge at the just share of reputation others have, as Saul (1 Sam. xviii. 5, &c.), and the Pharisees (Matt. xxi. 15). 2. How much at a loss he was for something to object against him; he could not accuse him of anything that was bad, and therefore charges him with by-ends in doing good. Had the one half of that been true which his angry friends, in the heat of dispute, charged him with (chap. xv. 4; xxii. 5), Satan would no doubt have brought it against him now; but no such thing could be alleged, and therefore, 3. See how slily he censures him as a hypocrite; not asserting that he was so, but only asking, "Is he not so?" This is the common way of slanderers, to suggest that by the way of query which yet they have no reason to think is true—whisperers, backbiters! Note, It is not strange if those that are approved and accepted of God be unjustly censured by the devil and his instruments. If they are otherwise unexceptionable, it is easy to charge them with hypocrisy, as Satan charged Job; and they have no way to clear themselves, but patiently to wait for the judgment of God. As there is nothing we should dread more than being hypocrites, so there is nothing we need

man, [n]one that feareth God, and [o]escheweth evil?

9 Then Satan answered the LORD, and said, [p]Doth Job fear God for nought?

10 Hast not thou made [q]an hedge about him, and about his house, and [r]about all that he hath on every side? Thou hast blessed the work of his hands, and his [6]substance is increased in the land:¶

11 But put forth thine hand now, and touch all that he hath, [7]and he will curse thee to thy face.

12 And the LORD said unto Satan, [s]Behold, all that he hath *is* in thy [8]power; only upon himself put not forth thine hand. [t]So Satan went forth from the presence of the LORD.

13 ¶ And there was a day [u]when his sons and his daughters *were* eating and drinking wine in their eldest brother's house:

14 And there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them;

15 And the [x]Sabeans* fell *upon them*, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, [9]The fire of God† is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, [y]The Chaldeans made out three bands, and [1]fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword; and I only am escaped alone to tell thee.

18 While he *was* yet speaking, [z]there came also another, and said, [a]Thy sons and thy daughters *were* eating and drinking wine in their eldest brother's house:

19 And, behold, there came [b]a great wind‡ [2]from the wilderness, and smote the four corners of the house, and [c]it fell upon the young men, and [d]they are dead; and I only am escaped alone to tell thee.

B.C. 1520—B.C. 1520.

[n] Luke xxiii.39,40.
[o] Ps. xxxiv. 14.
[p] Matt. xvi. 26. 1 Tim. iv. 8.
[q] Gen. xv. 1. 1 Pet. i. 5.
[r] Gen. xxxix. 5.
[6] *Cattle.*
¶ That is, so environed him and his family, and all belonging to him in every place, that no harm can come to them, whereby his business prospects, flocks, and herds are so increased, that the country can scarce hold them; but I am confident, if thou wilt but employ that power to plague him which hath so long preserved him, he will not only in his heart, but openly deny thy providence. — PATRICK.
[7] *If he curse thee not.*
[s] 1 Kings xxii. 22. Luke viii. 32.
[8] *Hand.*
[t] Luke viii. 33.
[u] Luke xii. 19, 20.
[x] Gen. x. 7, 28.
* The Sabeans were a people (as is concluded by most interpreters) inhabiting Arabia Felix, near the country where Job dwelt. They were famous only for robberies, and lived by pillage and plundering their neighbours.—CARYL.
[9] *A great fire.*
† As thunder is the voice of God, so lightning may be called the fire of God.—GILL.
[y] Gen. xi. 28. Is. xxiii. 13.
[1] *Rushed.*
[z] Is. xxviii. 19. Lam. i. 12.
[a] viii. 4. Ps. xxxiv. 19. Ec. ix. 2.
[b] Jer. iv. 11, 12. Eph. ii. 2.
‡ Bruce speaks of encountering a whirlwind in which a camel was lifted off its legs and thrown down at a considerable distance, having several of its ribs broken. He himself was whirled off his feet and thrown down upon his face, so as to make his nose gush out with blood, and two of his servants shared the same fate. Half of a small hut was demolished as if it had been cut through with a knife, and the materials were dispersed over the plain. — TRAVELS, vol. iv. p. 422.
[2] *From aside, &c.*
[c] Matt. vii. 27. Acts xxviii. 4.
[d] Gen. xxxvii. 32, 33.

[3] *Robe.*
[e] Deut. ix. 18. 1 Pet. v. 6.
§ *My mother's womb* — the earth, the universal mother. That he refers to the earth is apparent, because he speaks of returning thither again. — BARNES.
[f] Gen. xxx. 2. Jam. i. 17.
[g] Am. iii. 6. Matt. xx. 15. Acts iv. 28.
[h] Ps. xxxiv. 1. 1 Thes. v. 18.
[i] Jam. i. 4, 12. 1 Pet. i. 7.
[4] *Attributed folly to God.*

CHAP. II.
[a] Gen. xvi. 8.
[b] John xiv. 30. 1 Pet. v. 8.
[c] Prov. xi. 3.
[d] Jam. i. 12. 1 Pet. i. 7.
* Satan had been permitted to prove Job's sincerity, by the most overwhelming and sudden loss of all his children, and his whole substance. But instead of *cursing*, he blessed and worshipped God. Thus he held fast his integrity, and shewed the simplicity and piety of his heart.—SCOTT.
[1] *Swallow him up.*
[e] Esth. vii. 3, 4. Matt. xvi. 26.
[f] Lev. xxiv. 15. Is. viii. 21.
[2] *Only.*
[g] Ps. lxv. 7. Luke viii. 29-33.
† Or with a loathsome and universal leprosy; a scrofulous disease common in the East and in hot countries. It is of two kinds—the white and the black. This latter is commonly called elephantiasis, because it renders the skin, like that of the elephant, uneven and wrinkled, with many furrows. —HALES.
[h] 2 Kings vi. 33. Mal. iii. 14.
‡ So the Hebrews styled idolaters (Ps. lxxiv. 18). The heathens, when any misfortune befell them, were wont to revile their gods.—SCOTT.
[i] 2 Sam. xix. 28. John xviii. 11.

20 Then Job arose, and rent his [3]mantle, and shaved his head, and [e]fell down upon the ground, and worshipped,

21 And said, Naked came I out of my mother's womb,§ and naked shall I return thither: [f]the LORD gave, and [g]the LORD hath taken away; [h]blessed be the name of the LORD.

22 [i]In all this Job sinned not, nor [4]charged God foolishly.

CHAPTER II.

1 *Satan, appearing again before God, obtaineth further leave to tempt Job.* 7 *He smiteth him with sore boils.* 9 *Job reproveth his wife.*

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them, to present himself before the LORD.

2 And the LORD said unto Satan, [a]From whence comest thou? And Satan answered the LORD, and said, [b]From going to and fro in the earth, and from walking up and down in it.

3 And the LORD said unto Satan, Hast thou considered my servant Job, that *there is* none like him in the earth, a perfect and [c]an upright man, one that feareth God, and escheweth evil? and still he [d]holdeth fast his integrity,* although thou movedst me against him, to [1]destroy him without cause.

4 And Satan answered the LORD, and said, Skin for skin, yea, [e]all that a man hath will he give for his life:

5 But put forth thine hand now, and touch his bone and his flesh, and [f]he will curse thee to thy face.

6 And the LORD said unto Satan, Behold, he *is* in thine hand; [2]but [g]save his life.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore boils,† from the sole of his foot unto his crown.

8 And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9 ¶ Then said his wife unto him, Dost thou still [h]retain thine integrity? curse God, and die.

10 But he said unto her, Thou speakest as one of the foolish women‡ speaketh. What! [i]shall we receive good at the hand of God, and

dread less than being called and counted so without cause. 4. How unjustly he accuses him as mercenary, to prove him a hypocrite. It was a great truth that Job did not fear God for nought—he got well by it, for godliness is great gain; but it was a falsehood that he would not have feared God if he had not got this by it, as the event proved. Job's friends charged him with hypocrisy, because he was greatly afflicted; Satan, because he greatly prospered. It is no hard matter for those to calumniate that seek an occasion. It is not mercenary to look at the eternal recompense in our obedience; but to aim at temporal advantages in our religion, and to make it subservient to that, is spiritual idolatry—worshipping the creature more than the Creator—and is likely to end in a fatal apostasy. Men cannot long "serve God and mammon." —*Henry.*

JOB'S AFFLICTION.—Ver. 18, 19. This greatest affliction was reserved for the last, that it might drive Job desperate, when the hand of God seemed to be thus gone forth against him. The loss of one child has often been more than an affectionate parent could support with decent resignation; but for a whole flourishing family, educated with pious care, and for years insinuating into their father's affections—who were all now grown up, living in harmony, affluence, and credit, and likely to perpetuate his name and prosperity—to be all cut off at once, suddenly, and, as it appeared, by the immediate hand of God, when they were feasting, and not at their sacrifices—this, added to all the preceding unprecedented misfortunes, was sufficient to have driven most men distracted, or to have urged them to bitter complaints, or even desperate imprecations. When we have endeavoured to conceive aright of Job's circumstances, comforts, and prospects, on the morning of this eventful day, and of the dreadful change which took place before evening; and when we realise, from experience and observation, the feelings of the human heart under trials comparatively trivial, we shall be able to form some faint idea of the immense load which was at once laid upon this eminent servant of God: and the strength of his faith and grace appears in the manner in which he supported it.

JOB'S RESIGNATION.—Ver. 20-22. Job acted as one who felt the weight of his afflictions, but did not sink under them, or lose possession of his soul. He expressed his inward anguish in the customary manner; and behaved, not like one furious or distracted, but with silent and reflecting sorrow. Having rent his mantle and shaved his head, he prostrated himself, and worshipped the Lord. He acknowledged that he came into the world naked and indigent, and was no poorer, after all his losses, than when he was born. He recollected that he should soon leave the world, and restore his body to the earth from which it was taken, as the common parent of all; and that he could carry nothing away with him. He had received all from the unmerited bounty of God, who had seen good to remand his substance and his children a little before the time when otherwise he must have left them; and his body and soul, his faith and hope, his heavenly inheritance, and his God, still remained to him. Whoever were the instruments, the Lord was acknowledged as the author of his calamities; he had no heart to revile the Sabeans and Chaldeans, and others concerned in his losses. He was assured in his judgment, whatever his feelings were, that God had a sovereign right to dispose of him and his as he pleased, and that he had done nothing inconsistent with his infinite wisdom, justice, truth, and goodness. Instead, therefore, of blaspheming, as Satan had predicted, he praised, blessed, and thanked the Lord, in faith, love, and humble resignation.—Thus far he stood the trial most honourably, and did not even utter a single expression which in any measure reflected upon the Divine conduct.—*Scott.*

CHAP. II. JOB'S DISEASE.—Ver. 7. The disease was very grievous with which Job was seized: Satan "smote him with boils, sore boils," all over him, from head to foot: with an "evil inflammation," so some render it; an erysipelas, perhaps, in a higher degree. One boil, when it is gathering, is torment enough, and gives a man abundance of pain and uneasiness. What a condition was Job then in that had boils all over him, and no part free, and those of as raging a heat as the devil could make them, and, as it were, "set on fire of hell"! The smallpox is a very grievous and painful disease, and would be much more terrible than it is, but that we know the extremity of it ordinarily lasts but a few days. How grievous, then, was Job's disease, who was smitten all over with sore boils or grievous ulcers, which make him sick at heart, put him to exquisite torture, and so spread themselves over him that he could lay himself no way for any ease! If at any time we be exercised with sore and grievous distempers, let us not think ourselves dealt with any otherwise than as God has sometimes dealt with the best of his saints and servants. We know not how much Satan may have a hand (by Divine permission) in the diseases with which the children of men, and especially the children of God, are afflicted—what infections that prince of the air may spread, what inflammations may come from that fiery serpent. We read of one whom Satan had bound for many years (Luke xiii. 16). Should God

shall we not receive evil? [k]In all this did not Job sin with his lips.

11 ¶ Now, when Job's three friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to [l]mourn with him, and to comfort him.

12 And when they lifted up their eyes afar off,[§] and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and [m]sprinkled dust upon their heads towards heaven.‖

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very great.

CHAPTER III.

1 *Job curseth the day of his birth,* 13 *and wisheth for the ease of death.* 20 *He complaineth of life because of his anguish.*

AFTER this [a]opened Job his mouth, and cursed his day.*

2 And Job [1]spake, and said,

3 [b]Let the day perish wherein I was born,† and the night *in which* it was said, There is a man-child conceived.

4 Let that day be darkness; let not [c]God regard it from above, neither let the light shine upon it.

5 Let darkness and [d]the shadow of death [2]stain it; [e]let a cloud dwell upon it; let the blackness of the day terrify it.

6 *As for* that night, let darkness seize upon it; let it not be joined unto the days of the year; let it not come into the number of the months.

7 Lo, let that night be solitary; let no joyful voice come therein.

8 Let them curse it that curse the day, who are ready to raise up their mourning.

9 Let the stars of the twilight thereof be dark; let it [f]look for light, but *have* none; neither let it see [3]the dawning of the day:‡

10 Because it shut not up the doors of my *mother's* womb, nor hid sorrow from mine eyes.

11 Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly?

12 Why did the knees prevent me? or why the breasts that I should suck?

13 For now should I have lain still and been quiet, I should have slept: [g]then had I been at rest.

14 With [h]kings and counsellors of the earth, which built desolate places[§] for themselves;

15 Or with princes that had gold, who filled their houses with silver:

16 Or as an [i]hidden untimely birth I had not been; as infants *which* never saw light.‖

17 There [k]the wicked cease *from* troubling; and there the [4]weary be [l]at rest.

18 *There* the prisoners rest together; [m]they hear not the voice of the oppressor.

19 [n]The small and great are there; [o]and the servant *is* free from his master.

20 Wherefore is light given to him that is in misery, and life unto the bitter *in* soul;¶

21 [p]Which [5]long for death, but it *cometh* not; and [q]dig for it more than for hid treasures;*

22 Which rejoice exceedingly, *and* are glad when they can find the grave?

23 *Why is light given* to a man [r]whose way is hid, and whom God hath hedged in?†

24 For my sighing cometh before [6]I eat, and my roarings are poured out like the waters.

25 For [7]the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me.

26 I was not in safety, neither had I rest, neither was I quiet; yet trouble came.

CHAPTER IV.

1 *Eliphaz reproveth Job for want of religion.* 7 *He teacheth God's judgments to be not for the righteous, but for the wicked.* 12 *His fearful vision, to humble the excellency of creatures before God.*

THEN Eliphaz* the Temanite answered and said,

2 *If* we assay [1]to commune with thee, [a]wilt thou be grieved? but who can [2]withhold himself from speaking?†

3 Behold, thou hast instructed many, and thou hast strengthened the weak hands.

4 Thy words have upholden him that was fall-

B.C. 1520—B.C. 1520.

[k] Ps. xxxix. 1. Matt. xii. 34, 37.

[l] John xi. 19. 1 Cor. xii. 26.

§ When they saw him at the distance at which they could formerly recognise him without difficulty, disease had so altered his appearance that at first sight they knew him not.—NOYES.

[m] Neh. ix. 1. Rev. xviii. 19.

‖ The indications of grief here referred to are such as were common in ancient times, and are still practised in the East.—ROBERTS.

CHAP. III.

[a] Ps. xxxix. 2, 3.

* Those who have been affected with Job's disorder, are said to have been weary of life, and to have wished for nothing so much as death: it made them impatient, passionate, discontented with everything, wild, and desperate. —MICHAELIS.

[1] *Answered.*

[b] Jer. xv. 10; xx. 14, 15.

† It was customary among the ancients, both Jews and heathens, to mark certain days as prosperous or calamitous; and on these days dirges of sorrow were written and recited by persons particularly employed for the purpose. This sublime and pathetic passage is intensely descriptive of affliction. So great was the anguish of the sufferer, that as a means of preventing it, he wished he had never been born, or had perished at his birth. — DR JOHN CAMPBELL.

[c] Deut. xi. 12.

[d] Ps. xxiii. 4. Is. ix. 2.

[2] *Challenge.*

[e] Deut. iv. 11. Joel ii. 2.

[f] Jer. viii. 15; xiii. 16.

[3] *The eyelids of the morning.*

‡ Let nothing but the most frightful darkness seize upon it, without a single glimmering of a star, or the smallest dawning of a long-locked-for morning. —BROWN.

[g] Ec. vi. 3-5; ix. 10.

[h] 1 Kings ii. 10. Ps. xlix. 6-10, 14.

§ "Tombs and sepulchres," "stately monuments to lie in." It was common for kings and great men, in ancient times, to prepare costly monuments while they lived, as houses for their bodies being dead.—CARYL.

[i] Ps. lviii. 8. 1 Cor. xv. 8.

‖ Or, like an abortive, which was never numbered among men.—PATRICK.

[k] Ps. lv. 5-8. Matt. x. 28.

[4] *Wearied* in *strength.*

[l] Is. lvii. 1, 2. Heb. iv. 9, 11.

[m] Ex. v. 6-8. Jud. iv. 3. Is. xiv. 3, 4.

[n] Ec. viii. 8; xii. 5, 7. Luke xvi. 22, 23. Heb. ix. 27.

[o] Ps. xlix. 14-20.

¶ Is it not strange that a man should be forced to live when his miserable condition makes him heartily abhor it?—BROWN.

[p] Num. xi. 15. Jon. iv. 3, 8.

[5] *Wait.*

[q] Prov. ii. 4.

* This text finds a practical illustration in the East, where, from a dream or other causes, many people are accustomed to set to work for hid treasures; the figure of speech is also commonly used.—ROBERTS.

[r] Is. xi. 27.

† The meaning is, that he was so surrounded with evils that he saw no way to escape them.—BOOTHROYD.

[6] *My meat.*

[7] *I feared a fear, and it came upon me.*

CHAP. IV.

* *Eliphaz* is superior to the other friends of Job in discernment and delicacy. He begins by addressing Job mildly, and it is not until irritated by contradiction that he reckons him among the wicked. —JAHN.

[1] *A word.*

[a] 2 Cor. ii. 4-6; vii. 8-10.

[2] *Refrain from words.*

† We must either keep silence, or speak what will not please thee. But truth sure is more to be regarded than friendship, and I therefore must remember thee.—PATRICK.

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suffer that roaring lion to have his will against any of us, how miserable would he soon make us! Instead of healing salves he took a potsherd, a piece of a broken pitcher, "to scrape himself withal." A very sad pass this poor man was come to. When a man is sick and sore, he may bear it the better if he be well tended and carefully looked after. Many rich people have, with a soft and tender hand, charitably ministered to the poor in such a condition as this; even Lazarus had some ease from the tongues of the dogs that came and "licked his sores," but poor Job has no help afforded him.—*Henry.*

JOB'S WIFE—Ver. 9. When Satan deprived Job of his children, he reserved his wife to be his tempter, perhaps knowing her to be a woman of an impatient spirit, who had great influence with her husband. She had shared the former afflictions with him, yet it is probable that she was full of hard and rebellious thoughts, though she did not openly give vent to them. But when this additional calamity oppressed Job, she was driven to despair of help, and to upbraid him as preposterous in adhering to his religion, seeing God rewarded his fidelity and resignation with nothing but one dire calamity after another.—*Scott.*

CHAP. III. JOB'S ANGUISH AND DESPERATION.—Ver. 2-10. The wildness, absurdity, and impossibility of these wishes, denote the tempest of Job's soul. The cruelty to his mother, whose miserable death should, as he thought, have prevented his wretched life, and the ill-will to mankind, to whom he would bequeath such a dreadful day, may properly be noticed; but such exclamations, being the language of passion, cannot be measured by the standard of reason. They imply, however, an ungrateful contempt of God's gifts, and rebellion against his will, and are utterly unbecoming a sinner under a dispensation of mercy, or a believer in a state of grace. But during inward darkness and temptation, Satan so stirs up the corruption of the heart that the plainest truths and promises are forgotten, former and present mercies are disregarded, future prospects are clouded, and the soul verges to despondency and blasphemy, yet is held back by the counteracting efficacy of Divine grace, which subsists and operates, though it does not decidedly prevail. Thus the more dreadful effects are prevented, and in time the soul recovers its composure.—Doubtless, Job was afterwards heartily ashamed of this language; but what must his judgment be of it now, in the full enjoyment of unchangeable felicity! Does he now curse the day of his birth! Does he now wish that he had never been born! His own reproof of his wife belonged also to himself, though not in the same degree; for on this occasion he spake as "one of the foolish men speak," and thus confirmed his friends in their unfavourable opinion of him. Ver. 11-19. When Job had exhausted his rhetoric in cursing the day of his birth, he next inquired, Why he did not die as soon as he was born? and thus he not only murmured against God for sparing his life, but expostulated with those who were present at his birth, as if now before him, for their tender attention to him in that helpless state! for had none nursed and suckled him when a new-born infant, he should not have lived to endure his present sufferings. The event of his afflictions, to himself and to the Church, through successive ages, fully resolves his questions, and shews for what important purposes he was preserved.—*Scott.*

THE EQUALITY AND REPOSE OF THE GRAVE.—Ver. 17. (1.) Those that now are troubled will there be out of the reach of trouble. "There the wicked cease from troubling." When persecutors die, they can no longer persecute—their "hatred and envy are now perished." Herod had vexed the Church, but when he became a prey for worms he ceased from troubling. When the persecuted die, they are out of the danger of being any further troubled. Had Job been at rest in his grave, he had had no disturbance from the Sabeans and Chaldeans; none of all his enemies had created him any trouble. (2.) Those that are now toiled will there see the period of their toils; "there the weary are at rest." Heaven is more than a rest to the souls of the saints, but the grave is a rest to their bodies; their pilgrimage is a weary pilgrimage; sin and the world they are weary of; their services, sufferings, and expectations they are wearied with, but in the grave they "rest from all their labours" (Rev. xiv. 13; Isa. lvii. 2). They are easy there, and make no complaints; there believers sleep in Jesus. (3.) Those that were here enslaved are there at liberty. Death is the prisoner's discharge, the relief of the oppressed, and the servant's manumission (ver. 18). There the prisoners, though they walk not at large, yet they rest together, and are not put to work to grind in that prison-house. They are no more insulted and trampled upon, menaced and terrified, by their cruel taskmasters; "they hear not the voice of the oppressor."—*Henry.*

CHAP. IV. ELIPHAZ.—Ver. 2. Eliphaz introduced his discourse with apparent modesty, yet the abrupt manner in which he addressed Job shewed that he was about to censure and reprove him. He purposed to converse with Job on the subject of his extraordinary sufferings, and his despondency under them, but he was afraid he would

ing, and thou hast strengthened the [3]feeble knees.

5 But now [b]it is come upon thee,‡ and [c]thou faintest; it toucheth thee, and thou art troubled.

6 *Is* not *this* thy fear, thy confidence, thy hope, and the uprightness of thy ways?

7 Remember, I pray thee, who *ever* perished, being innocent? or where were the righteous cut off?

8 Even as I have seen, they that plow iniquity, and sow wickedness, reap the same.

9 By the blast of God they perish, and [4]by the breath of his nostrils are they consumed.

10 The roaring of the lion,§ and the voice of the fierce lion, and [d]the teeth of the young lions, are broken.

11 The old lion [e]perisheth for lack of prey, and the stout lion's whelps are scattered abroad.‖

12 Now [f]a thing was [5]secretly brought to me, and mine ear received [g]a little thereof.

13 In thoughts from the visions of the night, when [h]deep sleep falleth on men,

14 [i]Fear [6]came upon me, and trembling, which made [7]all my bones to shake.

15 Then [k]a spirit passed before my face;¶ the hair of my flesh stood up:

16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes; [8]*there was* silence, and I heard a voice, *saying,*

17 Shall mortal man be more just than God? [l]shall a man be more pure than his maker?

18 Behold, [m]he put no trust in his servants; [9]and his angels he charged with folly:

19 How much less *in* them that [n]dwell in houses of clay, whose foundation *is* in the dust, *which* are crushed before the moth?*

20 They are [l]destroyed from morning to evening:† they perish for ever, without any regarding *it.*

21 Doth not their excellency *which is* in them go away?‡ they [o]die, even without wisdom.

B.C. 1520—B.C. 1520.

[3] *Bowing knees.*
[b] iii. 25, 26.
‡ But now thou canst not learn the same lesson thou didst teach others; for, now that affliction is come, thou canst not bear it patiently.—CLARKE.
[c] Prov. xxiv. 10. 2 Cor. iv. 1, 16.
[4] *By his anger.*
§ By the lions are meant the wicked: they roar over their prey; their roaring being silenced is equivalent to the failure of their schemes. — MICHAELIS.
[d] Ps. lvii. 4; lviii. 6. Prov. xxx. 14.
[e] Ps. xxxiv. 10.
‖ The mightiest tyrants and their posterity are, in due time, stripped of their ill-gotten wealth, and violently reduced to misery and ruin. — BROWN.
[f] Ps. lxii. 11.
[5] *By stealth.*
[g] 1 Cor. xiii. 12.
[h] Gen. ii. 21. Dan. viii. 18; x. 9.
[i] Ps. cxix. 120. Luke i. 12.
[6] *Met me.*
[7] *The multitude of.*
[k] Ps. civ. 4. Heb. i. 7, 14.
¶ The very idea of appearances from the world of spirits is terrifying to the heart of fallen man; sin has broken off our original communication with it, and we instinctively dread evil from that quarter.—SCOTT.
[8] *I heard a still voice.*
[l] Jer. xvii. 9. Rev. iv. 8.
[m] Ps. cii. 20, 21; civ. 4.
[9] *Nor in his angels* in whom *he put light.*
[n] Gen. ii. 7. 2 Cor. v. 1.
* Or, more strictly, the moth-worm. —PARKHURST.
[l] *Beaten in pieces.*
† Beaten down as fallen butterflies and other winged insects by idle boys. —M. GOOD.
‡ Their soul, intellectual endowments, vigour, and beauty, go away.—CLARKE.
[o] Ps. xlix. 20. Luke xii. 20.

CHAP. V.

[a] Eph. i. 1.
[1] *Look.*
[b] Ps. xiv. 1.
[2] *Indignation.*
[c] 2 Tim. iii. 6.
* The wrath of God brings destruction on the wicked, but not on the righteous; or it may mean, his wrath, envy, and fretfulness would only increase his torment and shorten his days.—SCOTT.
[d] Acts i. 20.
† The square tower, which is the present principal entrance to the Alhambra, or red palace of the Moorish kings in Granada, from its being the place where justice was summarily administered, was called "the gate of judgment."—PARKHURST.
[e] Ps. vii. 2; l. 22.
[f] Deut. xxviii. 33.
[3] *Iniquity.*
[g] Gen. iii. 17-19.
[4] *Labour.*
[5] *The sons of the burning coal lift up to fly.*
‡ Eliphaz means, that since affliction is ordered by an intelligent Being, and does not spring out of the ground, *therefore* he would commit his cause to God, and look to him.—BARNES.
[6] *And* there is *no search.*
[7] *Out places.*
[h] Ps. xci. 14; cxiii. 7, 8.
[i] Deut. xxxiii. 27-29. 1 Pet. i. 3-5.
[k] Ps. xxxiii. 10, 11.
[l] Ps. lxxvi. 5. Acts xii. 11.
[8] *Anything.*
§ *The wise in their own craftiness.* — Wicked men, who are *wise* to do evil, and wise in the opinion of the world, he not only deceiveth in their hopes and counsels, but turns them against themselves; as we see in Ahithophel, Haman, &c.—POOLE.
[m] Prov. iii. 32; viii. 13.
[9] *Run into.*
[n] Deut. xxviii. 29. Amos viii. 9.
‖ They trip in the plainest way, and see not their danger when it is visible to everybody but themselves.—PATRICK.

CHAPTER V.

1 *The harm of inconsideration.* 3 *The end of the wicked is misery.* 8 *God is to be regarded in affliction.* 17 *The happy end of God's correction.*

CALL now, if there be any that will answer thee; and to which of [a]the saints wilt thou [1]turn?

2 For wrath killeth [b]the foolish man, and [2]envy slayeth the [c]silly one.*

3 I have seen the foolish taking root: but suddenly I [d]cursed his habitation.

4 His children are far from safety, and they are crushed in the gate,† [e]neither *is there* any to deliver *them.*

5 Whose [f]harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

6 Although [3]affliction cometh not forth of the dust, neither doth trouble spring out of the ground;

7 Yet [g]a man is born unto [4]trouble, as [5]the sparks fly upward.

8 I would seek unto God, and unto God would I commit my cause;‡

9 Which doeth great things [6]and unsearchable; marvellous things without number:

10 Who giveth rain upon the earth, and sendeth waters upon the [7]fields:

11 To [h]set up on high those that be low; that those which mourn may be [i]exalted to safety.

12 He [k]disappointeth the devices of the crafty, so that [l]their hands cannot perform [8]*their* enterprise.

13 He taketh the wise in their own craftiness;§ and the counsel [m]of the froward is carried headlong.

14 They [9]meet [n]with darkness in the daytime, and grope in the noonday as in the night.‖

15 But he saveth the poor from the sword, from their mouth, and from the hand of the mighty.

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be grieved at his words. The case, however, was urgent; for who, in such circumstances, "could refrain from words"? This intimated that he thought Job extremely culpable, nay, in danger of final destruction. Ver. 3-6. It seems that Job had possessed a singular talent of giving seasonable counsel and encouragement, as circumstances required. He knew how, by animating exhortations, to strengthen and comfort the desponding, that with renewed alacrity they might resume their work. He was also capable of giving suitable cautions to those who were ready to fall into sin, and to excite them to resist the temptation. And he had assiduously improved his talent, thus becoming a blessing to many. This Eliphaz allowed; and, along with due commendation, he might very properly have given Job a plain but gentle reproof for his present impatience, and for seeming to abandon all hope. But his application of it was too harsh, and more suited to dishearten, and even exasperate, one in Job's situation, than to convince and humble him. He certainly made much too light of Job's afflictions, as if not much greater than those under which he had comforted others. "It is come upon thee;" "it toucheth thee." He seems to have also spoken too strongly of Job's impatience. He, indeed, bitterly complained, and uttered many vain and rebellious wishes; but he did not *faint;* for then he would have yielded to Satan's temptation, and followed the counsel of his wife. And in the question Eliphaz proposes, "Is this thy fear?" &c., he appears to have expressed himself in a manner suited to give Job the idea, that he considered his former reputation for piety, confidence in God, and integrity of life, as unmerited; seeing he had now cast off all reverence of God, and hope in his mercy, and had broken out into the language of despair and rebellion.

HIS VISION.—Ver. 12-16. Before there was any written Word of God, believers received their knowledge in Divine things, either by tradition, or immediate revelation; and there is reason to conclude that, when necessary, they were generally directed in the latter way, either personally, or by their brethren. Accordingly Eliphaz, perhaps while meditating on the case of Job, had a remarkable vision, which he supposed to be a Divine confirmation of his doctrine; for the instruction was brought to him unexpectedly, and seemed apposite to the present case, as far as he was enabled to receive it.—When musing in retirement on various subjects, or on former visions with which he had been favoured, at a time when others were asleep, he was suddenly seized with excessive consternation and amazement at what he saw and heard; for a spirit, or angel, passing before him, stood still in his presence. He could not, indeed, describe what he had seen, but he remembered the words which were distinctly uttered amidst the silence of the night.

MAN IN CONTRAST WITH ANGELS.—Ver. 19. Take man in his best estate, and he is a very despicable creature in comparison with the holy angels, though honourable if compared with the brutes. It is true, angels are spirits, and the souls of men are spirits; but, 1. Angels are pure spirits, the souls of men dwell in houses of clay; such the bodies of men are. Angels are free, human souls are housed; and the body is a cloud, a clog to it; it is its cage, it is its prison. It is a house of clay, mean, and mouldering; an earthen vessel, soon broken, as it was first formed, according to the good pleasure of the potter. It is a cottage—not a house of cedar, or a house of ivory, but of clay—which would soon be in ruins, if not kept in constant repair. 2. Angels are fixed, but the very foundation of that house of clay in which man dwells is in the dust. A house of clay, if built upon a rock, might stand long; but if founded in the dust, the uncertainty of the foundation will hasten its fall, and it will sink with its own weight. As man was made out of the earth, so he is maintained and supported by that which comes out of the earth. Take away that, and his body returns to its earth. We stand but upon the dust; some have a higher heap of dust to stand upon than others; but still it is the earth that stays us up, and will shortly swallow us up. 3. Angels are immortal, but man is soon crushed; the earthly house of his tabernacle dissolved, he dies and wastes away; is crushed like a moth between one's fingers, as easily, as quickly: one may almost as soon kill a man as kill a moth. A little thing will do it; he is *crushed before the face of the moth*—so the word is. If some lingering distemper, which consumes like a moth, be commissioned to destroy him, he can no more resist it than he can resist an acute distemper that comes roaring upon him like a lion (Hos. v. 12, 14). Is such a creature as this to be trusted in, or can any service be expected from him, by that God who puts no trust in angels themselves?—*Scott.*

CHAP. V. SOURCE OF AFFLICTION.—Ver. 6, 7. No affliction comes by chance, nor is to be attributed to second causes. It "doth not come forth of the dust," nor "spring out of the ground," as the grass doth (ver. 6). It doth not come, of course, at certain seasons of the year, as natural productions do, by a chain of second causes. The proportion between prosperity and adversity is not so exactly observed by Providence as that between day and night, summer and winter, but according to the will and counsel of God, when and as he thinks fit. Some read it, "Sin comes not forth of the dust, nor iniquity out of the ground." If men be bad, they must not lay the blame upon the soil, the climate, or the stars, but on themselves. "If thou scornest, thou alone shalt bear it." We must not attribute our afflictions to fortune, for they are from God; nor our sins to fate, for they are from ourselves; so that, whatever trouble we are in, we must own that God sends it upon us, and we procure it to ourselves;—the former is a reason why we should be very patient, the latter why we should be very penitent, when we are afflicted. Trouble and affliction are what we have all reason to expect in this world. "Man is born to trouble" (ver. 7), not as man (had he kept his innocency, he had been born to pleasure), but as sinful man, as "born of a woman" (chap. xiv. 1), who was in the transgression. Man is born in sin, and therefore born to trouble. Even those that are born to honour and estate yet are born to trouble in the flesh. In our fallen state, it is become natural to us to sin, and the natural consequence of that is

16 So the poor hath hope, and [o]iniquity stoppeth her mouth.

17 Behold, happy *is* the man whom God correcteth: therefore despise not thou the chastening of the Almighty:¶

18 For he maketh sore, and bindeth up; he woundeth, and his hands make whole.

19 He shall deliver thee in six troubles; yea, in seven there shall [p]no evil touch thee.*

20 In famine he shall redeem thee from death; and [q]in war from the [1]power of the sword.

21 Thou shalt be hid [2]from the scourge of the tongue; neither shalt thou be afraid of destruction when it cometh.

22 At destruction and famine thou shalt laugh; neither shalt thou be afraid of the beasts of the earth.

23 For thou shalt be in league with the stones of the field; and [r]the beasts of the field shall be at peace with thee.

24 And thou shalt know that [3]thy tabernacle *shall be* in peace; and [s]thou shalt visit thy habitation, and shalt not [4]sin.

25 Thou shalt know also that thy seed *shall be* [5]great, and thine offspring [t]as the grass of the earth.

26 Thou shalt come to *thy* grave in a full age, like as a shock of corn [6]cometh in in his season.

27 Lo this, we have searched it, so it *is;* hear it, and know thou *it* [7]for thy good.

CHAPTER VI.

1 *Job sheweth that his complaints are not causeless.* 8 *He wisheth for death, wherein he is assured of comfort.* 14 *He reproveth his friends of unkindness.*

BUT Job answered and said,

2 Oh that my grief were throughly weighed, and my calamity [1]laid in the balances together!*

3 For now it would be [a]heavier than the sand of the sea: therefore [2]my words are swallowed up.†

4 For [b]the arrows of the Almighty *are* within me, the poison‡ whereof [c]drinketh up my spirit: [d]the terrors of God do set themselves in array against me.

5 Doth the wild ass bray [3]when he hath grass? or [e]loweth the ox over his fodder?§

6 Can that which is unsavoury be eaten without salt? or is there *any* taste in the white of an egg?

B.C. 1520—B.C. 1520.

[o] Ps. lxiii. 11. Rom. iii. 19.

¶ This verse commences a new argument, designed to shew that afflictions are followed by so important advantages as to make it proper that we should submit to them without a murmur.—BARNES.

[p] Ps. xci. 7-16.

* When manifold troubles are inflicted on others, thou shalt escape if thou refer thyself to God's disposal.—BROWN.

[q] Ps. xxvii. 3.

[1] *Hands.*

[2] *When the tongue scourgeth.*

[r] Lev. xxvi. 6.

[s] Or, *peace is thy tabernacle.*

[t] Deut. xxviii. 6.

[4] *Err.*

[5] *Much.*

[t] Ps. lxxii. 16.

[6] *Ascendeth.*

[7] *For thyself.*

CHAP. VI.

[1] *Lifted up.*

* Would to God some more equal person than you would lay my complaint and my sufferings one against the other, and judge which is the heaviest.—PATRICK.

[a] Prov. xxvii. 3. Matt. xi. 28.

[2] *I want words to express my grief.*

† By my grief, which drowns them that I cannot speak, and stops my mouth that I am not able to utter what I wouldsay.-CLARKE.

[b] Deut. xxxii. 23.

‡ The art of poisoning arrows was very ancient in Arabia.—ORIENT. CUST.

[c] Deut. xxxii. 24.

[d] Ps. lxxxviii. 15, 16. 2 Cor. v. 11.

[3] *At grass.*

[e] Ps. xlii. 1.

§ 5-7. These verses contain a reason for his complaints drawn from mute animals, which are not wont to be uneasy without cause. His friends, indeed, were in perfect ease, and the very brutes were quiet when well fed.—BOOTHROYD.

[4] *My expectation.*

[f] Jonah iv. 3, 8. Rev. ix. 6.

[5] Ps. xxxii. 4.

‖ The sense is, that Job wished that God would wholly finish his work—that, as he had begun to destroy him, he would now complete it.—BARNES.

[h] Rom. viii. 32. 2 Pet. ii. 4, 5.

[i] 1 Sam. ii. 2. Rev. iii. 7.

[5] *Brasen.*

[k] 2 Cor. i. 12. Gal. vi. 4.

[l] Prov. xvii. 17. Rom. xii. 15.

¶ The meaning is, they who treat a friend with such cruelty will easily cast off the fear of God.—GROTIUS.

[m] Ps. xxxviii. 11. John xvi. 32.

* *Have dealt deceitfully*—under a pretence of friendship and kindness dealing unrighteously and unmercifully with me, and adding to these afflictions which they said they came to remove. *As the stream of brooks*—which quickly vanish, and deceive the hopes of the thirsty traveller.—POOLE.

[6] *Are cut off.*

[7] *In the heat thereof they are extinguished.*

† That is, they run shorter and shorter, as the sun continues to beat on them, and as their supplies from the mountains fail.—BOOTHROYD.

[n] Gen. xxv. 15.

‡ Places of Arabia to which they travel at all times with caravans, and in great troops, with many beasts of carriage, and water is very scarce (Gen. xxxvii. 25).—DIODATI.

* Rom. v. 5; ix. 33.

§ But were shamefully disappointed, and blushed to think they should seek relief from such uncertain streams.—PATRICK.

[8] *Are* like *to them;* Heb. *to it.*

[9] *Not.*

[p] Lev. xxv. 48.

‖ Had he ever requested them to make up his losses by presents? to rescue or ransom his substance from the Sabeans and Chaldeans? or even to protect him from further violence? Indeed, he chiefly wanted consolation to his soul.—SCOTT.

[q] Ps. xxxii. 8.

¶ That is, give me any real instruction, or shew me what is my duty, and I will be silent.—BARNES.

[r] Ps. xix. 12.

* Do you think it reasonable to carp at mere words, and pass over weighty and important arguments and facts? Do you not know that one in a state of despair utters many expressions which ought not to be regarded as the result of his deliberate judgment? And will you spend your time in dwelling on those words, rather than on the main argument involved?—DE DIEU.

7 The things *that* my soul refused to touch *are* as my sorrowful meat.

8 Oh that I might have my request; and that God would grant *me* [k]the thing that I long for!

9 Even [f]that it would please God to destroy me; [g]that he would loose his hand, and cut me off!‖

10 Then should I yet have comfort; yea, I would harden myself in sorrow: [h]let him not spare; for I have not concealed the words of [i]the Holy One.

11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

12 *Is* my strength the strength of stones? or *is* my flesh [5]of brass?

13 [k]*Is* not my help in me? and is wisdom driven quite from me?

14 To [l]him that is afflicted pity *should be shewed* from his friend; but he forsaketh the fear of the Almighty.¶

15 [m]My brethren have dealt deceitfully* as a brook, *and* as the stream of brooks they pass away;

16 Which are blackish by reason of the ice, *and* wherein the snow is hid:

17 What time they wax warm, they [6]vanish: [7]when it is hot, they are consumed out of their place.

18 The paths of their way are turned aside;† they go to nothing, and perish.

19 The troops of [n]Tema looked, the companies of Sheba‡ waited for them.

20 They [o]were confounded because they had hoped; they came thither, and were ashamed.§

21 For ye [8]are [9]nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? or, Give a reward for me of your substance?

23 Or, Deliver me from the enemy's hand? or, [p]Redeem me from the hand of the mighty?‖

24 [q]Teach me, and I will hold my tongue;¶ and [r]cause me to understand wherein I have erred.

25 How forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to reprove words, and the speeches of one that is desperate,* *which are* as wind?

affliction (Rom. v. 12). There is nothing in this world we are born to, and can truly call our own, but sin and trouble; both are as the sparks that fly upward. Actual transgressions are the sparks that fly out of the furnace of original corruption.

A GOOD OLD AGE.—Ver. 26. It is a great mercy, 1. To live to a full age, and not to have the number of our months cut off in the midst. If the providence of God do not give us long life, if the grace of God give us to be satisfied with the time allotted us, we may be said to come to a full age. That man lives long enough that has done his work, and is fit for another world. 2. To be willing to die, to come cheerfully to the grave, and not to be forced thither, as he whose soul was required of him. 3. To die seasonably, as the corn is cut and housed when it is full ripe; not till then, but then not suffered to stand a day longer, lest it shed. Our times are in God's hand; it is well they are so, for he will take care that those who are his die in the best time; however their death may seem to us untimely, it will be found not unseasonable.—*Henry.*

CHAP. VI. JOB'S COMPLAINT.—Ver. 4. Poor Job sadly complains here, 1. Of what he felt: "The arrows of the Almighty are within me." It was not so much the troubles themselves he was under that put him into this confusion, his poverty, disgrace, and bodily pain; that which cut him to the heart, and put him into this agitation, was to think, that the God he loved and served had brought all this upon him, and laid him under these marks of his displeasure. Note, Trouble of mind is the sorest trouble: "a wounded spirit who can bear?" Whatever burthen or affliction, in body or estate, God is pleased to lay upon us, we may well afford to submit to it as long as he continues to us the use of our reason and the peace of our consciences; but if, in either of these, we be disturbed, our case is bad indeed, and very pitiable. The way to prevent God's fiery darts of trouble is, with the shield of faith, to quench Satan's fiery darts of temptation. Observe, He calls them the "arrows of the Almighty;" for it is an instance of the power of God, above that of any man, that he can with his arrows reach the soul. He that made it can make his sword to approach to it. The poison or heat of these arrows is said to drink up his spirit, because it disturbed his reason, shook his resolution, exhausted his vigour, and threatened his life; and therefore his passionate expressions, though they could not be justified, yet might be excused. 2. Of what he feared. He saw himself charged by the terrors of God, as by an army set in battle-array, and surrounded by them. God, by his terrors, fought against him: as he had no comfort when he retired inward into his own bosom, so he had none when he looked upward toward Heaven. He that used to be encouraged with the consolations of God, not only wanted those, but was amazed with the terrors of God.

EMBLEM OF DISAPPOINTMENT.—Ver. 15-20. The similitude is very elegant: 1. The pretensions of false comforters are fitly compared to the great show which the brooks make when they are swelled with the waters of a land-flood, by the melting of the ice and snow, which makes them blackish or muddy (ver. 16). 2. His expectations from them, which their coming so solemnly to comfort him had raised, he compares to the expectation which the weary thirsty travellers have of finding water in the summer there, where they have often seen it in great abundance in the winter (ver. 19). "The troops of Tema and Sheba," the caravans of the merchants of those countries, whose road lay through the deserts of Arabia, looked and waited for a supply of water from those brooks: "Hard by here," says one—"A little further," says another—"when I last travelled this way, there was water enough; we shall have that to refresh us." Where we have met with relief and comfort, we are apt to expect it again; and yet it does not follow: for, 3. The disappointment of his expectation is here compared to the confusion which seizes the poor travellers when they find heaps of sand where they expected floods of water. In the winter, when they were not thirsty, there was water enough; every one will applaud and admire those that are full and in prosperity: but, in the heat of summer, when they needed water, then it failed them; it was consumed (ver. 17), it was turned aside (ver. 18). When those who are rich and high are sunk and impoverished, and stand in need of comfort, then those who before gathered about them stand aloof from them—who before commended them, are forward to run them down. Thus, they who raise their expectations high from the creature will find it fail them then when it should help them; whereas they who make God their confidence have help "in the time of need" (Heb. iv. 16). They who make gold their hope, sooner or later will be ashamed of it, and of their confidence in it (Ezek. vii. 19); and the greater

27 Yea, ye [1]overwhelm the fatherless, and [a]ye dig *a pit* for your friend.

28 Now therefore be content; look upon me: for *it is* [2]evident unto you if I lie.

29 [b]Return, I pray you, let it not be iniquity; yea, return again, my righteousness *is* [3]in it.

30 Is there iniquity in my tongue? cannot my [4]taste discern perverse things?

CHAPTER VII.

1 *Job excuseth his desire of death, by representing the vanity of his life.* 23 *He complaineth of his own restlessness, and God's watchfulness.*

IS [a]*there* not [1]an appointed time to man upon earth? *are not* his days also [b]like the days of an hireling?*

2 As a servant [2]earnestly desireth the shadow, and as [c]an hireling looketh for *the reward of* his work;

3 So am I made to possess months of vanity, and wearisome nights are appointed to me.

4 When I lie down,† I say, [d]When shall I arise, and [3]the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My [e]flesh is clothed with worms and clods of dust; my skin is broken,‡ and become loathsome.

6 My days are swifter than a weaver's shuttle, and are spent without hope.

7 O remember that [f]my life *is* wind; mine eye [4]shall no more see good.

8 The [g]eye of him that hath seen me shall see me no *more:* thine eyes *are* upon me,§ and [5]I *am* not.

9 *As* the cloud is consumed and vanisheth away; so [h]he that goeth down to the grave shall come up no *more.*‖

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore [i]I will not refrain my mouth; I will speak in [k]the anguish of my spirit; I will complain in the bitterness of my soul.¶

12 *Am* [1]I a sea, or a whale, that thou settest a watch over me?

13 When I say, [m]My bed shall comfort me, my couch shall ease my complaint;

B.C. 1520—B.C. 1520.

[1] *Causeto fall upon.*
[a] Ps. lvii. 6. Jer. xviii. 20, 22.
[2] *Before your face.*
[b] Mal. iii. 18.
[3] *In this matter.*
[4] *Palate.*

CHAP. VII.

[a] Ps. xxxix. 4.
[1] *A warfare.*
[b] Lev. xxv. 50.
* Job here represented the life of man on earth to be like the appointed time of warfare to the soldier, or the labourer's day for his work. The one earnestly wished for his discharge from further labours and perils; the other with desire for the shadows of evening, when he should receive his wages, and go to rest: so Job wishes for death to terminate his sorrows, and bring him to that happier state for which he yet hoped.—SCOTT.
[2] *Gapeth after.*
[c] Mal. iii. 5.
† Two medical writers of antiquity, Aretæus and Celsus, mention dreams as attending on the elephantiasis, and describe them to be such as disturb the rest. — ROSENMULLER.
[d] Deut. xxviii. 67. Ps. cxxx. 6.
[3] *The evening be measured.*
[e] Ps. xxxviii. 5-7.
‡ That is, cracked and peeled off. Michaelis observes, from the ancient physicians, that in the elephantiasis the skin in some places laps over, in others it chaps.—PARKHURST.
[f] Ps. lxxviii. 39.
[4] *Shall not return to see*—i.e., *to enjoy.*
[5] Ps. xxxvii. 36.
§ His angry eyes—the frowns of his countenance.—GILL.
[5] *I can live no longer.*
[h] xiv. 10-14.
‖ This is not a denial of a dying man's resurrection to life, but of his restitution to the same life.—CARYL.
[i] Ps. xl. 9.
[k] Gen. xlii. 21. Matt. xxvi. 37, 38.
¶ Since there is no hope that my condition will be better in this world, therefore I will give some vent to the extremity of my sorrow by complaining.—BROWN.
[l] Lam. iii. 7.
[m] Ps. lxxvii. 4.
[n] Dan. ii. 1. Matt. xxvii. 19.
[o] Matt. xxvii. 5.
[6] *Bones.*
[p] Gen. xxvii. 46.
[q] Ps. xxxix. 10, 13.
[r] Ps. lxxviii. 33.
[s] Heb. ii. 6.
[t] xxxiv. 14, 15.
* Why dost thou form man, take care of him in infancy, and even in manhood, and then overwhelm him with afflictions?—DATHE.
[u] Ex. xxxii. 34.
[x] Deut. viii. 16.
[y] Rev. vi. 10.
† This metaphor is equivalent to the phrase, "allow me to breathe." It means his sufferings were heavy, and without any interval of ease. — BOOTHROYD.
[z] Ps. xxxvi. 6.
[a] Ps. xxi. 12.
[b] Is. lxiv. 9.
[c] Tit. ii. 14. 1 John iii. 5.
[d] Ec. xii. 7.

CHAP. VIII.

* Bildad, less discerning and less polished than Eliphaz, breaks out at first into accusations against Job, and increases in vehemence as he proceeds. In the end, however, he is reduced to a mere repetition of his former arguments. — JAHN.
[a] Ex. x. 3, 7.
[b] Gen. xviii. 25. Rom. iii. 5.
[c] Ps. xcix. 4. Rev. xv. 3; xvi. 7.
[d] Gen. xiii. 13.
†Abandoned them that they may fill up their measure, and be punished according to their offences (Is. lxiv. 7).—DIODATI.
[1] *In the hand of.*
‡ Though thy children are destroyed, thou mayest yet receive mercy if thou seekest to God for it.—CLARKE.
[e] Ps. xxvi. 5, 6.
[f] Ps. xliv. 23.
§ If thou wert in truth what thou pretendest, and hast been thought by others to be, "pure and upright"—i.e., of a sincere heart and blameless life towards God and men. But God's severe dealing with thee is an evident token, that, notwithstanding all thy fair shows, thou art but a hypocrite and secret sinner.—POOLE.
[g] Deut. viii. 16.
[h] Deut. iv. 32.

14 Then [n]thou scarest me with dreams, and terrifiest me through visions:

15 So that my soul [o]chooseth strangling, *and* death rather than my [6]life.

16 [p]I loathe *it,* I would not live away: [q]let me alone; for [r]my days *are* vanity.

17 [s]What *is* man, that thou shouldest magnify him? and that thou shouldest [t]set thine heart upon him?*

18 And *that* thou shouldest [u]visit him every morning, *and* [x]try him every moment?

19 [y]How long wilt thou not depart from me, nor let me alone, till I swallow down my spittle?†

20 I have sinned; what shall I do unto thee, [z]O thou Preserver of men? [a]why hast thou set me as a mark against thee, so that I am a burden to myself?

21 And [b]why dost thou not pardon my transgression, and [c]take away mine iniquity? for now shall I [d]sleep in the dust; and thou shalt seek me in the morning, but I *shall* not *be.*

CHAPTER VIII.

1 *Bildad sheweth God's justice in dealing with men according to their works;* 8 *allegeth antiquity to prove the certain destruction of the hypocrite;* 20 *and applieth God's just dealing to Job.*

THEN answered Bildad* the Shuhite, and said,

2 [a]How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a strong wind?

3 [b]Doth God pervert judgment? or doth [c]the Almighty pervert justice?

4 If thy children have sinned against him, and [d]he have cast them away† [1]for their transgression;

5 If thou wouldest seek unto God betimes, and make thy supplication to the Almighty;‡

6 If [e]thou *wert* pure and upright; surely now [f]he would awake for thee, and make the habitation of thy righteousness prosperous.§

7 Though thy beginning was small, yet [g]thy latter end should greatly increase.

8 For [h]enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers:

9 (For we *are but of* yesterday, and know

their confidence was, the greater their shame will be; "They were confounded because they had hoped" (ver. 20). We prepare confusion for ourselves by our vain hopes: the reeds break under us, because we lean upon them. If we build a house upon the sand we shall certainly be confounded, for it will fall in the storm, and we must thank ourselves for being such fools to expect it would stand. We are not deceived unless we deceive ourselves.—*Henry.*

CHAP. VII. JOB'S REFLECTION ON HIS STATE.—Ver. 7. Observe, 1. The pious reflections Job makes upon his own life and death. Such plain truths as these concerning the shortness and vanity of life, the unavoidableness and irrecoverableness of death, *then* do us good, when we think and speak of them with application to ourselves. Let us consider, then, 2. That we must shortly take our leave of all the things that are seen, that are temporal. The eye of the body must be closed, and shall no more see good, the good which most men set their hearts upon, for their cry is, "Who will make us to see good?" (Ps. iv. 6.) If we be such fools as to place our happiness in visible good things, what will become of us when they shall be for ever hid from our eyes, and we shall no more see good? Let us, therefore, live by that faith which is the substance and evidence of things not seen. 3. That we must then remove to an invisible world; "the eye of him that hath" here "seen me, shall see me no more" there. It is Ἀδης —*an unseen state* (ver. 8). Death removes our lovers and friends into darkness (Ps. lxxxviii. 18), and will shortly remove us out of their sight; when we "go hence, we shall be seen no more" (Ps. xxxix. 13), but go to converse with the things that are not seen, that are eternal. 4. That, when we are once removed to another world, we must never return to this. There is constant passing from this world to the other; but *Vestigia nulla retrorsum—There is no repassing.* "Therefore, Lord, shew me kindness while I am here, for I shall return no more to receive kindness in this world." Or, "Therefore, Lord, kindly ease me by death, for that will be a perpetual ease; I shall return no more to the calamities of this life." When we are dead, we are gone, to return no more. (1.) "From" our house "under ground:" (ver. 9) "He that goeth down to the grave shall come up no more," until the general resurrection; shall come up no more to his place in this world. Dying is work that is to be done but once, and therefore it had need be well done: an error there is past retrieve. This is illustrated by the blotting out and scattering of a cloud. It is consumed, and vanisheth away; is resolved into air and never knits again; other clouds arise, but the same cloud never returns: so a new generation of the children of men is raised up, but the former generation is quite consumed, and vanishes away. When we see a cloud which looks great, as if it would eclipse the sun and drown the earth, of a sudden dispersed and disappearing, let us say, "Just such a thing is the life of man; it is 'a vapour that appears for a little while, and then vanishes away.'" (2.) To return no more *to* our house "above ground" (ver. 10). He shall return no more to his house, to the possession and enjoyment of it, to the business and delights of it; others will take possession and keep it, till they also resign to another generation. The rich man in hell desired Lazarus might be sent to his house, knowing it was to no purpose to ask that he might have leave to go himself. Glorified saints shall return no more to the cares, and burthens, and sorrows of their house; nor damned sinners to the gaieties and pleasures of their house.—*Henry.*

JOB'S CONFESSION.—Ver. 20, 21. Job would not allow that he was *a wicked man,* or *hypocrite;* yet, he confessed before God, that he was a sinner: he acknowledged that he could do nothing to recover his favour; and he inquired for what cause the Lord marked him out from among his fellow-sinners as the object of his particular displeasure, by such unprecedented calamities as rendered him a "burden to himself." He called God "the *Preserver* of men." He is the preserver of our lives, and the Saviour of the souls of all that believe; but probably Job meant "the *Observer* of men," for his eyes are upon the ways and upon the hearts of all men, to render to every one of them according to their deeds.—Job was also assured, that God was merciful, and that he could, consistently with his glory, pardon his transgressions, and take away his iniquity: and he was very desirous of some token, that this inestimable favour was granted him. Indeed, he could not understand why God did not forgive him; and he apprehended that this mercy, if not granted soon, would come too late; for that he should, during the night, be laid in the dust; and when the Lord, in the morning, sought for him to shew him favour, he should not be found.—These concluding verses contain a very singular intermixture of faith and unbelief; and this renders it the more difficult to explain them. —*Scott.*

CHAP. VIII. BILDAD'S DISCOURSE.—Ver. 4–7. Perhaps Bildad intended to distinguish between the case of Job and that of his children, in order to shew that there was yet hope for him, though not for them: but many think he designed to warn him by the example of sudden vengeance thus set before him. It was, however, very unfeeling thus to introduce so distressing a subject; and still more to intimate that his children

B.C. 1520—B.C. 1520.

[2]nothing, because our days upon earth *are* a shadow:)

10 Shall not they teach thee, *and* tell thee, and [t]utter words out of their heart?

11 Can the rush grow up without mire?‖ can the flag grow without water?

12 Whilst it *is* [k]yet in his greenness, *and* not cut down, it withereth before any *other* herb:

13 So *are* the paths of all that forget God; and [l]the hypocrite's hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* a spider's [3]web.

15 He shall lean upon his house, but [m]it shall not stand; he shall hold it fast, but it shall not endure.¶

16 He *is* green before the sun, and his branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If [n]he destroy him from his place, then *it* shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* the joy of his way, and [o]out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he [4]help the evil-doers;*

21 Till he fill thy mouth with laughing, and thy lips with [5]rejoicing.

22 They that hate thee shall be clothed with shame; and the dwelling-place of the wicked shall [6]come to nought.

CHAPTER IX.

1 *Job celebrates God's justice, wisdom, and power.* 14 *He disclaims all attempts to justify himself;* 22 *but insists that a man's innocency should not be judged of by what befalls him in this world.*

THEN Job answered and said,

2 I know *it is* so of a truth: but [a]how should man be just [1]with God?*

3 If [b]he will contend with him, [c]he cannot answer him one of a thousand.†

4 *He is* [d]wise in heart, and mighty in strength: [e]who hath hardened *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not; [f]which overturneth them in his anger;‡

6 Which shaketh the earth out of her place, and the pillars thereof tremble;

7 Which commandeth the sun, and it riseth not, and sealeth up the stars;

8 Which [h]alone spreadeth out the heavens, and [i]treadeth upon the [2]waves of the sea;§

9 Which [k]maketh [3]Arcturus, Orion, and Pleiades, and the chambers of the south;

10 Which doeth [l]great things past finding out; yea, and wonders without number.

11 Lo, [m]he goeth by me, and I see *him* not: he passeth on also, but I perceive him not.‖

12 Behold, he taketh away, who can [4]hinder him? who will say unto him, [n]What doest thou?

13 *If* God will not withdraw his anger, the [5]proud helpers do stoop under him.¶

14 How much less shall I answer him, *and* choose out my words *to reason* with him?

15 Whom, though I were righteous, *yet* would I not answer, *but* I would make supplication to my judge.

16 If I had called,* and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds [o]without cause.

18 He [p]will not suffer me to take my breath, but [q]filleth me with bitterness.

19 If *I speak* of strength, lo, *he is* strong: and if of judgment, who shall set me a time *to plead?*

20 If I [r]justify myself, mine own mouth shall condemn me: *if I say*, [s]I *am* perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* [t]would I not know my soul; I would despise my life.

22 This *is* one *thing*, therefore I said *it*, [u]He destroyeth the perfect and the wicked.

23 If the scourge slay suddenly, he will laugh at the trial of the innocent.

24 The [x]earth is given into the hand of the wicked: [y]he covereth the faces of the judges thereof; [z]if not, where, *and* who *is* he?†

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[2] *Not.*
[1] Prov. xvi. 23.
‖ It is the same plant of which Moses' ark was made (Exod. ii. 3). The "flag," next spoken of, appears to be a sort of reed, described by Hasselquist as growing near the Nile.—PARKHURST.
[k] Ps. cxxix. 6, 7. Jam. i. 10, 11.
[l] Prov. xi. 7. Is. xxxiii. 14.
[3] *House.*
[m] Ps. lii. 5-7; cxli. 10. Prov. x. 28.
¶ He may fancy his family to be so great and potent that it will support him; but it shall fall as well as himself: he may endeavour to keep it up by strong alliances, but to no purpose.—PATRICK.
[n] Ps. xxxvii. 10, 36; xcii. 7.
[o] 1 Sam. ii. 8. Ps. lxxv. 7. Ez. xvii. 24.
[4] *Take the ungodly by the hand.*
* The object of the passage is to induce Job to return to God, with the assurance that, if he did, he would shew mercy to him, while the wicked should be destroyed.—BARNES.
[5] *Shouting for joy.*
[6] *Not be.*

CHAP. IX.

[a] 1 Kings viii. 46. Ps. cxxx. 3.
[1] *Before.*
* Immediately Job replied, "I know that God is righteous, and that he ordinarily punishes the wicked and favours the godly. But what frail man, in your sense, can be just before God?"—BROWN.
[b] Is. lvii. 15, 16. Rom. ix. 20.
[c] Ps. xix. 12. 1 John iii. 20.
† It would be better expressed thus—"once in a thousand times."—DURELL.
[d] Rom. xi. 33. Eph. i. 8, 19.
[e] Ex. ix. 14-17. 1 Cor. x. 22.

[f] Luke xxi. 11. Rev. xvi. 18-20.
‡ In order to shew how vain it was to contend with God, Job refers to some exhibitions of his power and greatness. The "removal of the mountains" here denotes the changes which occur in earthquakes and other violent convulsions of nature. The illustration of the power of God is often referred to in the Scriptures.—BARNES.
[g] 1 Sam. ii. 8. Joel ii. 10.
[h] Gen. i. 6, 7.
[i] Matt. xiv. 25-30. John vi. 19.
[2] *Heights.*
§ The Egyptian hieroglyphic for what was not possible to be done, was a man walking on water.—BURDER.
[k] Ps. cxlvii. 4.
[3] *Ash, Cesil, and Cimah.*
[l] Ps. lxxi. 15. Rom. xi. 33.
[m] Ps. lxxvii. 19. 1 Tim. vi. 16.
‖ That is, he passes along, as in the silent movements of the heavenly bodies. "I see the evidence of his existence. I can see that God must be there, moving along by me in the orbs of night, and in the march of the constellations, but I cannot see God himself."—BARNES.
[4] *Turn him away.*
[n] Is. xlv. 9. Matt. xi. 26.
[5] *Helpers of pride,* or *strength.*
¶ *The proud helpers*—literally, *the helpers of pride.* Beneath him must the mightiest stoop.—BOOTHROYD.
* *If I had called,* &c.—"should I summon and he make answer." The terms in this and the two preceding verses are forensic, referring to processes at the gate or court of justice.—M. GOOD.
[o] Ps. xxv. 3. John ix. 3.
[p] Ps. xxxix. 13.
[q] Lam. iii. 15, 19. Heb. xii. 11.
[r] Ps. cxxxiii. 3. Luke x. 29.
[s] Phil. iii. 12-15.
[t] Ps. cxxxix. 23, 24.
[u] Ec. ix. 1, 2. Luke xiii. 2-4.
[x] Ps. xvii. 14.
[y] 2 Sam. xv. 30.
[z] xxxii. 3.
† We see the government of the earth given into the hands of a wicked prince, who blinds the eyes of his judges. If you deny this, tell me where is the man, and what is his name, who administers things uprightly?—PATRICK.

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had been cut off for their sins, and had perished in them. The language also in which Bildad conveys his good counsel seems to imply, that Job's integrity and piety must at least remain dubious, unless manifested by his returning prosperity; whereas, had he died of his disease, or worn out many years in penury and pain, it would have been no just impeachment of his character, especially if he had recovered the composure of his mind, in submission to the will of God. It was right, however, to exhort Job without delay to seek and pray unto God, and to encourage him to hope for the recovery of his health and comforts, from the goodness of the Almighty, who was able to raise him from very small beginnings to a great increase of wealth, honour, and happiness. Ver. 8-10. Job had slighted Eliphaz's discourse as insipid, and his arguments as inconclusive. Bildad therefore allowed that, by reason of the comparative shortness of their lives, they did not know so much as their fathers did, who had had longer time for making observations, and could speak more decidedly from their own *heart* or experience. To their testimony, therefore, he appealed, and desired Job to bestow pains to examine the traditions or records which they had preserved of their sentiments. Some think that Bildad, being descended from Abraham by Keturah, had especial reference to the eminent piety and prosperity of that patriarch.—It has been observed that Job and his friends seem to have possessed all that superiority of knowledge on every useful subject, especially on things relating to true religion, which has been groundlessly ascribed to the Egyptians, &c.; and that they traced this knowledge back to the tradition of the fathers or patriarchs; that is, to traditional revelation. Ver. 11-19. It seems to have been Bildad's design, in this passage, to represent, by various similitudes, the apparent piety and the fading prosperity of the hypocrite; and to insinuate that this was applicable to the case of Job. A rush or flag, growing by the river's side, or in a fenny soil, flourishes when well watered; but when the mire and water fail through drought, it needs not be cut down, but withers of itself more speedily than other herbs. Thus the hypocrite's professed religion and confidence in God are maintained while worldly interests nourish them; but they come to nothing when these supports fail. Having no root of faith and grace, his piety dies away in persecution or tribulation: and, in like manner, God may often expose his hypocrisy by taking away his prosperity. This, indeed, is the proper emblem of all those who forget God, but especially of the hypocrite.—*Scott.*

CHAP. IX. GOD'S POWER AND MAJESTY.—Ver. 5-7. When Jehovah pleases he alters the course of nature, and turns back its streams. By the common law of nature the mountains are settled, and are therefore called "everlasting mountains;" the earth is established, and cannot be removed (Ps. xciii. 1), and the pillars thereof are immovably fixed; the sun rises in its season, and the stars shed their influences on this lower world; but when God pleases, he can not only drive out of the common track, but invert the order, and change the law of nature. 1. Nothing more firm than the mountains. When we speak of removing mountains, we mean that which is impossible; yet the Divine power can make them change their seat; he removes them, and they know not—removes them whether they will or no; he can make them lower their heads; he can level them, and overturn them in his anger; he can spread the mountains as easily as the husbandman spreads the molehills, be they ever so high, and large, and rocky. Men have much ado to pass over them; but God, when he pleases, can make them pass away. He made Sinai shake (Ps. lxviii. 8). The "hills skipped" (Ps. cxiv. 4). The "everlasting mountains were scattered" (Hab. iii. 6). 2. Nothing more fixed than the earth on its axle-tree; yet God can, when he pleases, shake that out of its place, heave it off its centre, and make even its pillars to tremble; what seemed to support it will itself need support when God gives it a shock. See how much we are indebted to God's patience. God has power enough to shake the earth from under that guilty race of mankind, which makes it groan under the burthen of sin, and so to "shake the wicked out of it" (chap. xxxviii. 13), yet he continues the earth, and man upon it, and makes it not still, as once, to swallow up the rebels. 3. Nothing more constant than the rising sun—it never misses its appointed time—yet God, when he pleases, can suspend it. He that at first commanded it to rise can countermand it. Once the sun was bid to stand, and another time to retreat, to shew that it is still under the check of its great Creator. Thus great is God's power; and how great, then, is his goodness, which causes his sun to shine even upon the evil and unthankful, though he could withhold it! He that made the stars, also, can, if he pleases, seal them up, and hide them from our eyes. By earthquakes and subterraneous fires mountains have sometimes been removed, and the earth shaken; in very dark and cloudy days and nights it seems to us as if the sun were forbidden to rise, and the stars were sealed up (Acts xxvii. 20). It is sufficient to say, that Job here speaks of what God can do; but if we must understand it of what he has done in fact, all these verses may perhaps be applied to Noah's flood, when the mountains of the earth were shaken, and the sun and stars were darkened. The world that now is we believe to be reserved for that fire which will consume the mountains, and melt the earth with its fervent heat, and which will turn the sun into darkness.

MAN'S NEED OF A MEDIATOR.—Ver. 32. (1.) Job complains that he was not upon even terms with God: "He is not a man as I am." I could venture to dispute with a man like myself—the potsherds may strive with the potsherds of the earth—but he is infinitely above me, and therefore I dare not enter the lists with him; I shall certainly

25 Now my days are swifter than a post; [a]they flee away, they see no good.

26 They are passed away as the [6]swift ships;‡ as the eagle *that* hasteth to the prey.

27 If I say, [b]I will forget my complaint, I will leave off my heaviness, and comfort *myself;*

28 I am afraid of all my sorrows, [c]I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then labour I in vain?

30 If I wash myself with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch,§ and [d]mine own clothes shall [7]abhor me.

32 For *he is* not a man, as I *am, that* I should answer him, *and* we should come together in judgment.

33 Neither is there any [8]daysman‖ betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me:

35 *Then* would I speak, and not fear him: but *it is* not so with me.

CHAPTER X.

1 *Job, taking liberty of complaint, expostulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little ease before death.*

MY [a]soul is [1]weary of my life: I will leave my complaint upon myself; [b]I will speak in the bitterness of my soul.

2 I will say unto God, Do not condemn me: [c]shew me wherefore thou contendest with me.

3 *Is it* good unto thee that thou shouldest oppress?* that thou shouldest despise the [2]work of thine hands? and shine upon the counsel of the wicked?

4 Hast thou eyes of flesh? or [d]seest thou as man seeth?

5 *Are* [e]thy days as the days of man? *are* thy years as man's days,

6 That [f]thou enquirest after mine iniquity, and searchest after my sin?

7 [3]Thou [g]knowest that I am not wicked;† [h]and *there is* none that can deliver out of thine hand.

8 Thine [i]hands [4]have made me, and fashioned me together round about; [k]yet thou dost destroy me.‡

9 Remember, I beseech thee, that thou hast made me as the clay; and wilt thou bring me into dust again?

10 Hast thou not [l]poured me out as milk, and curdled me like cheese?

11 Thou hast [m]clothed me with skin and flesh, and hast [5]fenced me with bones and sinews.

12 Thou hast granted me [n]life and favour, and thy visitation hath preserved my spirit.§

13 And these *things* hast thou [o]hid in thine heart: I know that this *is* with thee.

14 If I sin, then thou markest me; and [p]thou wilt not acquit me from mine iniquity.

15 If [q]I be wicked, woe unto me; and [r]*if* I be righteous, *yet* will I not lift up my head. *I am* full of confusion; therefore see thou mine affliction;‖

16 For it increaseth. Thou huntest me as fierce lion: and again thou shewest thyself marvellous upon me.

17 Thou renewest thy [6]witnesses against me and increasest thine indignation upon me; changes and war *are* against me.

18 Wherefore then [s]hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me!

19 I should have been [t]as though I had not been; I should have been carried from the womb to the grave.

20 *Are* not my days few? cease *then, and* let me alone, that I may take comfort a little,

21 Before [u]I go *whence* I shall not return, *even* to the land of darkness,¶ and the shadow of death;

22 A land of darkness, as darkness *itself; and* of the shadow of death, without any order, and *where* the light *is* as darkness.

CHAPTER XI.

1 *Zophar reproveth Job for justifying himself.* 5 *God's wisdom is unsearchable.* 13 *The assured blessing of repentance.*

THEN answered Zophar* the Naamathite, and said,

2 Should not the multitude of words be answered? and should a man [1]full of talk be justified?†

3 Should thy [2]lies make men hold their peace? and when thou [a]mockest, shall no man [b]make thee ashamed?

4 For thou hast said, [c]My doctrine *is* pure, and I am clean in thine eyes.

B.C. 1520—B.C. 1520.

[a] Ps. xxxix. 5, 11. Jam. iv. 14.
[6] *Ships of desire;* or, *ships of Eleh.*
‡ *Swift ships* — Heb., *ships of desire;* that are earnestly looked for, and crowd all sail for their destined port. —PETERS.
[b] Jer. viii. 18.
[c] Ps. cxxx. 3.
§ Though I may seem innocent to myself, and may defend my own cause, yet before God I shall appear most unclean and unrighteous, as if I were plunged into a miry ditch. External things are used figuratively for internal; impurity of body for impurity of soul (see Zech. iii. 3, 4; Rev. vii. 13). —POOLE.
[d] Is. lix. 6.
[7] *Make me to be abhorred.*
[8] *One that should argue;* or, *umpire.*
‖ *Daysman* — an umpire or arbiter, a mediator. — WEBSTER.

CHAP. X.

[a] Num. xi. 15.
[1] *Cut off while I live.*
[b] Ps. xxxii. 3-5.
[c] Lam. iii. 40-42. 1 Cor. xi. 31, 32.
* The sense is, that it could not be with God a matter of personal gratification to inflict pain wantonly. There *must* be a reason why he did it. This was clear to Job; and he was anxious, therefore, to know why he was treated in this manner.—BARNES.
[2] *Labour.*
[d] 1 Sam. xvi. 7. Luke xvi. 15.
[e] Heb. i. 12. 2 Pet. iii. 8.
[f] Ps. xliv. 21. 1 Cor. iv. 5.
[3] It is *upon thy knowledge.*
[g] Ps. i. 6. John xxi. 17.
† Not that he thought himself without sin (chap. vii. 20; ix. 29), but he was not that wicked person his friends took him to be; and for the truth of this he could appeal to the Searcher of hearts. —GILL.
[h] Deut. xxxii. 39. John x. 28-30.
[i] Ps. cxix. 73.
[4] *Took pains about me.*
[k] Gen. vi. 6, 7.
‡ His argument now is, that it looks like caprice, to bestow great skill and labour on a work, and then, on a sudden and without just cause, dash it in pieces.—BOOTHROYD.
[l] Ps. cxxxix. 14-16.
[m] 2 Cor. v. 2, 3.
[5] *Hedged.*
[n] Matt. vi. 25. Acts xvii. 25, 28.
§ The idea is, that God had watched over him and preserved him, and that to his constant vigilance he owed the preservation of his life.—BARNES.
[o] Is. xlv. 15.
[p] Ex. xxxiv. 7. Num. xiv. 18.
[q] Is. iii. 11. Mal. iii. 18.
[r] Is. lxiv. 5, 6. Luke xvii. 10.
‖ While conscious that he was not wicked, in the proper sense of the term, yet he was so deeply sensible of manifold shortcomings, that, although conscious of sincerity, he would not lift up his head—he was full of confusion before the Lord—and all he desired was, that his Father in heaven would look upon his affliction.—DR JOHN CAMPBELL.
[6] *Plagues.*
[s] Jer. xv. 10.
[t] Ps. lviii. 8.
[u] 2 Sam. xii. 23. Is. xxxviii. 11.
¶ This passage is important, as furnishing an illustration of what was early understood about the regions of the dead. The place referred to is not the grave, but the region beyond, the abode of departed spirits, the Hades of the ancients. And the idea here is, that it is a place where not a clear ray of light ever shines—that it was a land of *darkness,* of total and absolute night.—BARNES.

CHAP. XI.

* Zophar seems inferior even to Bildad in discernment, temper, and charitable consideration. At first his discourse is characterised by rusticity; his second address adds but little to the first; and in the third dialogue he has no reply to make.—JAHN.
[1] *Of lips.*
† This, his first speech, is taunting. He, without any reserve, taxes Job openly with loquacity, arrogance, and iniquity, and as justly punished for his sins; and exhorts him to repentance as the only means of recovering his prosperity.—HALES.
[2] *Devices.*
[a] Ps. xxxv. 16. Jud. 16.
[b] 2 Thes. iii. 14.
[c] 1 Pet. iii. 15.

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be cast if I contend with him. Note, [1.] God is not a man as we are. Of the greatest princes we may say, They are men as we are; but not of the great God. His thoughts and ways are infinitely above ours, and we must not measure him by ourselves. Man is foolish and weak, frail and fickle, but God is neither so nor so. We are depending, dying creatures—he the independent and immortal Creator. [2.] The consideration of this should keep us very low and very silent before God. Let us not make ourselves equal with God, but always eye him as infinitely above us. (2.) That there was no arbitrator or umpire to adjust the differences between him and God, and to determine the controversy (ver. 33). "Neither is there any daysman." This complaint that there was not, is, in effect, a wish that there were, and so the LXX. read it—"O that there were a mediator between us!" Job would gladly refer the matter, but no creature was capable of being a referee, and therefore he must even refer it still to God himself, and resolve to acquiesce in his judgment. Our Lord Jesus is the blessed Daysman, who has mediated between heaven and earth, has laid his hand upon us both. To him the Father has committed all judgment, and we must. But this matter was not then brought to so clear a light as it is now by the gospel, which leaves no room for such a complaint as this.—*Henry.*

CHAP. X. MAN—THE CREATURE OF GOD.—Ver. 8-13. God made us; he, and not our parents, who were only the instruments of his power and providence in our production. "He made us, and not we ourselves." "His hands have made and fashioned" these bodies of ours, and every part of them (ver. 8), and they are "fearfully and wonderfully made." The soul, also, which animates the body, is his gift. He takes notice of both here. 1. The body is made "as the clay" (ver. 9)—cast into shape, into this shape, as the clay is formed into a vessel, according to the skill and will of the potter. We are earthen vessels—mean in our original, and soon broken in pieces, made "as the clay; let not," therefore, "the thing formed say unto him that formed it, Why hast thou made me thus?" We must not be proud of our bodies, because the matter is from the earth; yet not dishonour our bodies, because the mould and shape are from the Divine wisdom. The formation of human bodies in the womb is described by an elegant similitude (ver. 10), "Thou hast poured me out like milk," which is coagulated into cheese; and by an induction of some particulars (ver. 11). Though we come into the world naked, yet the body is itself both clothed and armed. The skin and flesh are its clothing; the bones and sinews are its armour—not offensive, but defensive. The vital parts—the heart and lungs—are thus clothed, not to be seen—thus fenced, not to be hurt. The admirable structure of human bodies is an illustrious instance of the wisdom, power, and goodness of the Creator. What pity is it that these bodies should be instruments of unrighteousness, which are capable of being temples of the Holy Ghost! 2. The soul is the life—the soul is the man—and this is the gift of God; "Thou hast granted me life," breathed into me the breath of life, without which the body would be but a worthless carcase. God is the Father of spirits.—*Henry.*

CHAP. XI. ZOPHAR'S DISCOURSE.—Ver. 1-4. Zophar, probably the youngest of Job's three friends, instead of being softened by his pathetic complaints, took up the argument against him with greater vehemence than Eliphaz and Bildad had done. He represented him as a man who loved to hear himself speak; and who, by affected eloquence, aimed to run down the most evident truth in his own vindication; and as one who maintained palpable falsehoods, and treated the most sacred subjects and most solid reasonings with contempt and mockery. It was therefore highly proper that he should be answered, rebuked, and put to shame.—But what ground was there for these high charges? Job had said that "his doctrine was pure," which his friends could not disprove; and he was accused of saying, "I am clean in the eyes of God." He had, indeed, said that God knew he was not *wicked,* or one who concealed gross iniquities under the mask of hypocrisy; but he had also confessed himself a sinner, and implored forgiveness. And, though he was tempted to question whether God would be *merciful* to him, and had unadvisedly asserted that justice was rigorously exercised towards him, yet he had never supposed that God dealt *unjustly* with him. Ver. 5, 6. Zophar despaired of convincing Job, and therefore wished that God would interpose to vindicate his truth, and the justice of his providence; for if God should shew him the secret, wise, and righteous reasons of his dispensations, or the extensive and spiritual

5 But Oh that God would speak, and open his lips against thee;

6 And that he would [d]shew thee the secrets of wisdom, that *they are* double to that which is![‡] Know therefore that God exacteth of thee *less* than thine iniquity *deserveth.*

7 Canst [e]thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* [3]as high as heaven; what canst thou do? deeper than hell;[§] what canst thou know?

9 The measure thereof *is* longer than the earth, and broader than the sea.

10 If he [4]cut off,[‖] and [f]shut up, or gather together, then who can [5]hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it?*

12 For [6]vain man [g]would be wise, though [h]man be born *like* a wild ass's colt.

13 If thou prepare thine heart, and stretch out thine hands toward him;

14 If iniquity *be* in thine hand, [i]put it far away, and let not wickedness dwell in thy tabernacles.[¶]

15 For then shalt thou [k]lift up thy face without spot; yea, thou shalt be stedfast, and shalt not fear:

16 Because [1]thou shalt forget *thy* misery, *and* remember *it* as waters *that* pass away:

17 And *thine* [m]age shall [7]be clearer than the noonday; thou shalt shine forth, thou shalt be as the morning.[*]

18 And thou shalt be secure,[†] [n]because there is hope; yea, thou shalt dig *about thee, and* thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, [o]many shall [8]make suit unto thee.

20 But [p]the eyes of the wicked shall fail,[‡] and [p]they shall not escape, and [q]their hope *shall be as* [1]the giving up of the ghost.

CHAPTER XII.

Job retorts on his friends, censures their pretensions to superior knowledge, and complains of their unkindness. 6 *He shews that God often permits the wicked to prosper.* 12 *He discourses on the works of God.*

AND Job answered and said,

2 No doubt but [a]ye *are* the people, and wisdom shall die with you.

3 But I have [1]understanding as well as you; [2]I *am* not inferior to you: yea, [3]who knoweth not such things as these?

B.C. 1520—B.C. 1520.

[d] Deut. xxix. 29. 1 Cor. ii. 9-11.

† The meaning is, "in strict justice he might inflict upon thee double to what thou now sufferest." —Bp. Hall.

[e] Is. xl. 28. Rom. xi. 33. Eph. iii. 8.

[3] *The heights of heaven.*

§ The concealed or unseen place of the dead. But it may be a question whether the word translated "hell" does not signify sometimes a great invisible depth under ground, without any reference to the dead (see Deut. xxxii.22; Ps.cxxxix. 8; Ezek. xxxi. 17; Amos ix.2).—Parkhurst.

[4] *Make a change.*

‖ *If he cut off;* or, *if pursuing he seize,*—The language is taken from the mode of conducting a prosecution. The criminal is first apprehended, then bound, the assembly called, and the charges are preferred, and who can reply? If God seize by some calamity, a man becomes the prisoner of Providence, and then God makes a public example of him.—Boothroyd.

[f] Deut. xxxii. 30. Rev. iii. 7.

[5] *Turn him away.*

[6] *Empty.*

[g] 1 Cor. iii. 18-20. Jam. iii. 13-17.

[h] Ps. li. 5. Eph. ii. 3.

[i] Jam. iv. 8.

¶ *Tabernacles,* or tents, were the earliest dwellings, but houses were still so called after the erection of those more durable habitations. It is certain Job lived in a city (chap. xxix. 7). —Scott.

[k] 2 Cor. i. 12. 1 John ii. 28.

[l] Rev. vii. 14-17.

[m] Mic. vii. 8, 9. Luke ii. 26-32.

[7] *Arise above the noonday.*

* The rest of thy life shall be more glorious than the sun at noon: even thy darkness shall be like the morning light.—Patrick.

† *And thou shalt be secure* from further calamity, *because there is hope* of God's returning favour. *Yea, thou shalt dig about thee*—or find wells of water for his cattle, or as in an entrenchment secured.—Haweis.

[n] Rom. v. 3-5. Col. i. 27.

[o] Is. lx. 14. Rev. iii. 9.

[8] *Entreat thy face.*

[p] Lev. xxvi. 16. Ps. lxix. 3.

‡ By being intently fixed on thy happiness, which they cannot enjoy, as the sight is dimmed while we gaze incessantly on one object. —Michaelis.

[9] *Flight shall perish from them.*

[q] Prov. x. 24.

[1] *A puff of breath.*

CHAP. XII.

[a] Prov. xxviii. 11. Is. v. 21.

[1] *An heart.*

[2] *I fall not lower than you.*

[3] *With whom* are *not such as these?*

[b] Prov. xiv. 2. Luke xvi. 14.

[c] Deut. xxxii. 35.

* To slip with the feet is to fall into affliction. A despised lamp is of the same signification with a smoking firebrand; which last is a proverb for that which is almost spent, and therefore despised and thrown away as useless.—Poole.

† Everything in nature acknowledges God to be the universal Creator and Controller; but to apply it as ye would to me, and assert I suffer for hypocrisy, is impertinent and impious. He ordains all in wisdom and power; but why events happen as they happen, ye are as ignorant of as myself.—Good.

[d] Num. xvi. 22.

[4] Or, *life.*

[5] *Flesh of man.*

‡ We may read these words comparatively (as we find them, chap. xxxiv. 3), "The ear trieth words, as the mouth tasteth meat."—Caryl.

[6] *Palate.*

[7] *God.*

[e] Prov. viii. 14.

[8] *Upon.*

[f] Gen. vi. 13, 17.

[g] 1 Kings xxii. 22. Ez. xiv. 9.

[h] 2 Sam. xv. 31. 1 Cor. i. 19, 20.

[9] *The lip of the faithful.*

§ When Job would set out the uncontrollable power of God to defeat all the counsels and purposes of men, one of the strongest phrases he could find to express it by was this; for in those early days the highest veneration possible was paid to old age.—Peters.

[i] Ex. viii. 2, 16, 24. Acts xii. 23.

[1] *Looseth the girdle of the strong.*

[k] 2 Kings vi. 12. Matt. x. 26.

‖ That is, God discloses truths which are wholly beyond the power of man to discover—truths that seem to be hidden in profound night.—Barnes.

[2] *Leadeth in.*

4 I am *as* one mocked of his neighbour, who calleth upon God, and he answereth him: [b]the just upright *man is* laughed to scorn.

5 He that is [c]ready to slip with *his* feet[*] *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly.*

7 But ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.[†]

9 Who knoweth not in all these that the hand of the LORD hath wrought this?

10 In [d]whose hand *is* the [4]soul of every living thing, and the breath of all [5]mankind.

11 Doth not the ear try words?[‡] and the [6]mouth taste his meat?

12 With the ancient *is* wisdom; and in length of days understanding.

13 With [7]him *is* wisdom and strength, he hath [e]counsel and understanding..

14 Behold, he breaketh down, and it cannot be built again; he shutteth [8]up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up; also [f]he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: [g]the deceived and the deceiver *are* his.

17 He [h]leadeth counsellors away spoiled, and maketh the judges fools.

18 He looseth the bond of kings, and girdeth their loins with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 He removeth away [9]the speech of the trusty, and taketh away the understanding of the aged.[§]

21 He [i]poureth contempt upon princes, and [1]weakeneth the strength of the mighty.

22 He [k]discovereth deep things out of darkness,[‖] and bringeth out to light the shadow of death.

23 He increaseth the nations, and destroyeth them: he enlargeth the nations, and [2]straiteneth them *again.*

24 He taketh away the heart of the chief of

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nature of true holiness, and consequently the number and heinousness of his own sins, all of which were vastly more than he had any conception of, he would acknowledge that God exacted less punishment of him than he deserved. This, Job would not have denied; and when God afterwards did speak, it was in behalf of Job, and not against him.—*Scott.*

God's Unsearchability.—Ver. 7, 8. That God's nature infinitely exceeds the capacities of our understandings: "'Canst thou find out God, find him out to perfection?' No. 'What canst thou do? what canst thou know?' Thou, a poor, weak, short-sighted creature, a worm of the earth, that art but of yesterday? Thou, though ever so inquisitive after him, ever so desirous and industrious to find him out, yet darest thou attempt the search, or canst thou hope to speed in it?" We may by searching "find God" (Acts xvii. 27), but we cannot "find him out" in anything he is pleased to conceal; we may *apprehend* him, but cannot *comprehend* him; we may know *that* he is, but cannot know *what* he is. The eye can see the ocean, but not see over it; we may, by a humble, diligent, and believing search find out something of God, but cannot find him out to perfection; we may know, but cannot know fully, what God is, nor find out his work "from the beginning to the end" (Eccles. iii. 11).—*Henry.*

CHAP. XII. Temporal Prosperity not the Mark of God's Favour.—Ver. 6. Job asserts it as an undoubted truth, that wicked people may, and often do, prosper long in this world. Even great sinners may enjoy great prosperity. Observe how he describes the sinners—they are robbers, and such as provoke God, the worst kind of sinners, blasphemers, and persecutors; perhaps he refers to the Sabeans and Chaldeans who had robbed him, and had always lived by spoil and rapine, and yet they prospered. All the world saw they did, and there is no disputing against sense; one observation built upon matter of fact is worth twenty notions framed by an hypothesis. Or, more generally, all proud oppressors are robbers and pirates. It is supposed that what is injurious to men is provoking to God, the Patron of right and the Protector of mankind. It is not strange if those that violate the bonds of justice break through the obligations of all religion, bid defiance even to God himself, and make nothing of provoking him.—*Henry.*

God's Sovereignty.—Ver. 13-25. The transition from the foregoing verse to the subsequent discourse seems as follows. The consideration, that "length of days" among men was supposed to increase wisdom and understanding, led Job to think of the "everlasting God," whose wisdom and knowledge are infinite; and thus, without mentioning him, he proceeded to expatiate on his perfections and dispensations; shewing that he believed the same general truths as his friends did, and could discourse upon them with cogency and fluency. He declared God to be the fountain of knowledge, wisdom, and power, and that his providence rules the world with irresistible authority. He destroys cities, and imprisons the inhabitants; he afflicts the land with drought, or destroys them with a deluge, as he did the earth in the days of Noah. The crafty deceivers, and they who are deluded by them, fall in with his universal plan for his own glory; and even Satan, the great deceiver, accomplishes the purposes of God by his malignant endeavours to defeat them! Kings, legislators, conquerors, orators, are spoiled, disgraced, enslaved, overthrown, infatuated, beyond all expectation, as the Lord pleases; and they are sure to be at length rendered contemptible when they oppose his cause. He detects the most secret conspiracies, and the deepest intrigues of princes; he disposes of nations with absolute authority; and when any stand in his way, he throws them into such confusion that they are perfectly bewildered, as if lost in a desert, or groping in the dark, or staggering from drunkenness; and thus they become incapable of the least effectual exertion.—These important truths were suited to convince the over-confident disputants that they had gone out of their depth in attempting to assign the Lord's reason for afflicting Job; when "his ways are unsearchable, and his judgments past finding out."—*Scott.*

the people of the earth, [l]and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he [m]maketh them to [3]stagger like *a* drunken *man.*

CHAPTER XIII.

1 *Job reproveth his friends for their partiality.* 14 *He professeth his confidence in God;* 20 *and entreateth to know his own sins, and God's purpose in afflicting him.*

LO, mine eye hath seen all *this,** [a]mine ear hath heard and understood it.

2 What [b]ye know, *the same* do I know also: I *am* not inferior unto you.

3 Surely I would speak to the Almighty, and [c]I desire to reason with God.

4 But [d]ye *are* forgers of lies,† ye *are* all physicians of no value.

5 Oh that ye would altogether hold your peace; [e]and it should be your wisdom.

6 Hear [f]now my reasoning, and hearken to the pleadings of my lips.

7 Will ye [g]speak wickedly for God? and talk deceitfully for him?‡

8 Will ye [h]accept his person? will ye contend for God?

9 Is it good that he should search you out?§ or [i]as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall [k]not his excellency make you afraid? and his dread fall upon you?

12 Your [l]remembrances *are* like unto [m]ashes, your bodies to bodies of clay.‖

13 [1]Hold your peace, let me alone, that I may speak, and let come on me what *will.*

14 Wherefore do [n]I take my flesh in my teeth, and put my life in mine hand?

15 Though [o]he slay me, yet will I trust in him:¶ [p]but I will [2]maintain mine own ways before him.

16 He also *shall be* [q]my salvation: for an hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; [r]I know that I shall be justified.

B.C. 1520—B.C. 1520.

[l] Ps. cvii. 4, 40.
[m] Ps. cvii. 27. Is. xix. 14; xxiv. 20.
[3] *Wander.*

CHAP. XIII.

* I have seen illustrations of all that I have said, or that you have said about the methods of Divine Providence.—BARNES.

[a] Ps. lxxviii. 3, 4. 1 John i. 3.
[b] 1 Cor. viii. 1, 2. 2 Cor. xi. 4, 5, 16-18.
[c] Is. i. 18-20; xli. 21.
[d] Ex. xx. 16. Ps. cxix. 69.

† *Forgers of lies*—that is, inventing and propagating false accounts of the ways of Providence; like physicians who mistake the nature of the disease, and apply improper remedies. — BOOTHROYD.

[e] Prov. xvii. 28. Jam. i. 19.
[f] Jud. ix. 7. Prov. viii. 6, 7.
[g] John xvi. 2. Rom. iii. 5-8.

‡ Doth God stand in need of untruths to justify his proceedings? Cannot he be righteous unless I be wicked? —PATRICK.

[h] Ex. xxiii. 2. Prov. xxiv. 23.

§ Will it be to your advantage that God should strictly examine all you have said? or can he be deceived with your flatteries, as frail men may be? —BROWN.

[i] Is. xxviii. 22. Gal. vi. 7, 8.
[k] Ps. cxix. 120. Jer. v. 22.
[l] Ex. xvii. 14.
[m] Gen. xviii. 27.

‖ Dust are your stored up sayings.—GOOD.

Your maxims behind which you are entrenched, like mud walls, cannot stand an attack.—BARNES.

[1] *Be silent from me.*
[n] Ec. iv. 5.
[o] Ps. xxiii. 4. Rom. viii. 38, 39.

¶ The sentiment here expressed is one of the noblest that could fall from the lips of man. It indicates unwavering confidence in God, even in death: it is the determination to adhere to him though he should strip away comfort after comfort, and though there should be no respite to his sorrows until he should sink down in death. —HENRY'S NOTES.

[p] 1 John iii. 20.
[2] *Prove,* or *argue*
[q] Ex. xv. 2.
[r] Rom. viii. 33, 34. 2 Cor. i. 12.

* *I shall give up the ghost*—Heb. for now, I will be silent and die. That is, I have maintained my cause. I will say no more.—DR GOOD.

[s] Gen. iii. 8-10. Rev. vi. 15, 16.
[t] xxxiii. 7.
[u] Ps. cxxxix. 23.
[x] 2 Thes. iii. 15.
[y] Ruth i. 20.
[z] Ps. xxv. 7. John v. 5, 14.

† The original word appears to signify a *clog,* or *logger,* probably such a one as used to be put on the feet of fugitive slaves, or rather malefactors.-PARKHURST.

[a] Num. xii. 12.

CHAP. XIV.

[b] Ps. li. 5. Matt. xi. 11.
[1] *Short of days.*

* An air of sad solemnity is diffused over this whole chapter. It is a train of gloomy ideas, rising successively in a melancholy mind, and closing with a scene highly tragical—the deplorable condition of man in the grave.—SCOTT.

[b] Ps. xc. 5-7. 1 Pet. i. 24.

† Is one so weak, so frail, so short-lived, worthy the constant vigilance of the infinite God? Is it equal or proper that one so frail and feeble should be called to a trial with one so mighty?—BARNES.

[2] *Who will give!* &c.
[c] Luke i. 35.
[d] vii. 16, 19.
[3] *Cease.*
[e] Matt. xx. 1-8.

‡ Till, wearied with life, he shall look to death for relief, as the hireling eagerly expects the evening, that he may secure his wages, and rest from his labour.—ROSENMULLER.

§ He enforceth his petition for ease (ver. 6) by another consideration; there is no coming back from the grave into this world to enjoy a second life, whatever future state there may be. The images illustrate this sentiment.—BOOTHROYD.

[f] Is. xxvi. 19. 1 Cor. xv. 36.

19 Who *is* he *that* will plead with me? for now, if I hold my tongue, I shall give up the ghost.*

20 Only do not two *things* unto me: then will I not [s]hide myself from thee.

21 Withdraw thine hand far from me; and [t]let not thy dread make me afraid:

22 Then call thou, and I will answer; or let me speak, and answer thou me.

23 How many *are* mine iniquities and sins? [u]make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and [x]holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou [y]writest bitter things against me, and [z]makest me to possess the iniquities of my youth.

27 Thou puttest my feet also in the stocks,† and lookest narrowly unto all my paths; thou settest a print upon the heels of my feet.

28 And [a]he, as a rotten thing, consumeth, as a garment that is moth-eaten.

CHAPTER XIV.

1 *Job entreateth God for favour, by the shortness of life, and certainty of death.* 7 *Though life once lost be irrecoverable, yet he waiteth for his change.* 16 *By sin the creature is subject to corruption.*

MAN *that is* [a]born of a woman *is* [1]of few days, and full of trouble.*

2 He cometh forth [b]like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an one, and bringest me into judgment with thee?†

4 [2]Who can bring [c]a clean *thing* out of an unclean? not one.

5 Seeing his days *are* determined, the number of his months *are* with thee; thou hast appointed his bounds that he cannot pass.

6 [d]Turn from him, that he may [3]rest, till he shall accomplish, [e]as an hireling, his day.‡

7 For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease.§

8 Though the root thereof wax old in the earth, and the stock thereof [f]die in the ground:

CHAP. XIII. JOB'S VINDICATION.—Ver. 1, 2. Job here warmly expresses his resentments of the unkindness of his friends. He comes up with them as one that understood the matter in dispute as well as they, and did not need to be taught by them. They compelled him, as the Corinthians did Paul, to commend himself and his own knowledge, yet not in the way of self-applause, but of self-justification. All he had said before, his eye had seen confirmed by many instances, and his ear had heard seconded by many authorities, and he well understood it, and what use to make of it. Happy they who do not only see and hear, but understand the greatness, glory, and sovereignty of God. This, he thought, would justify what he had said before (chap. xii. 3), which he repeats here (ver. 2), "'What ye know, the same do I know also,' so that I need not come to you to be taught; 'I am not inferior unto you' in wisdom." Note, Those who enter into disputation enter into temptation, to magnify themselves, and vilify their brethren more than is fit, and therefore ought to watch and pray against the workings of pride.

FIRM FAITH.—Ver. 15-19. The first clause in this passage may be properly rendered as an interrogation, "Lo, he will slay me, shall not I trust?" or, "though he should slay me, shall not I trust?" Our version is formed from a change in the text, on the authority of the Jewish writers, which in this case seems not at all necessary.—Even if left to die of his diseases, or to be cut off by a sudden stroke, Job determined not to give up his confidence.—His friends had intimated that the return of his prosperity would evince his former integrity and his present repentance; but he, conscious that he had walked uprightly before God, and having an assured belief of his faithfulness and mercy, would confide in him as his salvation, even though he slew him; and would maintain before him that he had not been a wicked dissembler, though he well knew that no hypocrite could escape detection or condemnation in his sight. He desired his friends to attend to his appeal, and to observe how he ordered his cause. He did not deny that he was a sinner, but he pleaded that he was not a hypocrite; from the charge of hypocrisy he knew that God would justify him, and he challenged them to bring forward the proofs of their allegations. He had lost all except his character, the testimony of his conscience, and his hope in God, which they endeavoured to rend from him: and it would be death to him not to vindicate himself from their cruel aspersions—"For now I shall be silent and expire."—*Scott.*

SIN AND CHASTENING—Ver. 26. Afflictions are bitter things; the writing of them denotes deliberation and determination, written as a warrant for execution; it denotes also the continuance of his affliction, for that which is written remains, and "Herein thou 'makest me to possess the iniquities of my youth'"—that is, "thou punishest me for them, and thereby puttest me in mind of them, and obligest me to renew my repentance for them." Note, 1. God sometimes writes very bitter things against the best and dearest of his saints and servants, both in outward afflictions and inward disquiet—trouble in body and trouble in mind, that he may humble them and prove them, and do them good in their latter end. 2. That the sins of youth are often the smart of age, both in respect of sorrow within (Jer. xxxi. 18, 19) and suffering without (chap. xx. 11). Time does not wear out the guilt of sin. 3. That, when God writes bitter things against us, his design therein is, to make us possess our iniquities, to bring forgotten sins to mind, and so to bring us to remorse for them, as break us off from them. This is all the fruit—to take away our sin.—*Henry.*

CHAP. XIV. DEATH AND RESURRECTION.—Ver. 6. Job proceeded to observe, that man's days were determined, and he could not exceed his appointed term of life; therefore he prayed that he might have a little rest from his exquisite anguish, till the wearisome work of life was over, and death should end his sorrows, which would be as welcome to him as night to the day-labourer. Ver. 7-12. Though a tree be cut down, and the stump seem decayed in the earth, yet, if it be in a moist and fruitful situation, it may be expected that tender branches will shoot forth, and grow up as a newly planted tree, or as if the old tree again revived. But when a man is cut off by death, he is for ever removed from his place in this world; no one expects to see him again; and his body returns to the earth whence it was taken, and mingles with it; even as the waters return to the sea, whence they first came. Thus he lieth down, till the consummation of all things, when he shall awake at the general resurrection. All these expressions imply Job's belief of that great doctrine, though both ancient and modern Sadducees have contrived to misunderstand him. Why else should he speak of death as *sleep,* and mention a *period* to it when he shall *awake,* even "when the heavens be no more?" Either Job meant by these considerations to comfort himself with the hope of having soon and for ever done with this wretched world, or he used them as a plea why God should grant him respite from trouble to prepare for death, the consequences of which are irreversible.—*Scott.*

FAITH AND HOPE. There is a joyful expectation of bliss and satisfaction in this (ver. 15), Then "thou shalt call, and I will answer thee." Now he was under such a

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9 *Yet* through the scent of water it will bud, [f]and bring forth boughs like a plant.

10 But man dieth, and [4]wasteth away; yea, [h]man giveth up the ghost, and [i]where *is* he?

11 *As* the waters fail from the sea, and the flood decayeth and drieth up;

12 So man lieth down, and riseth not: [k]till the heavens *be* no more, they shall not [l]awake, nor be raised out of their sleep.

13 Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and [m]remember me!

14 If a man die, [n]shall he live *again*?‖ [o]All the days of my appointed time will I wait, till [p]my change come.

15 Thou [q]shalt call, and I will answer thee: [r]thou wilt have a desire to the work of thine hands.

16 For now [s]thou numberest my steps: dost thou not watch over my sin?

17 My transgression *is* [t]sealed up in a bag, and thou sewest up mine iniquity.

18 And surely [u]the mountain falling [5]cometh to nought, and the rock is removed out of his place.

19 The waters wear the stones: thou [6]washest away the things which grow *out* of the dust of the earth; and thou [x]destroyest the hope of man.

20 Thou prevailest for ever against him, and he passeth:¶ thou changest his countenance, and sendest him away.

21 His sons come to honour, and [y]he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his flesh upon him shall have pain, and [z]his soul within him shall mourn.*

CHAPTER XV.

1 *Eliphaz reproveth Job for impiety in justifying himself.* 17 *He proveth by tradition the unquietness of wicked men.*

THEN answered Eliphaz the Temanite, and said,

2 Should [a]a wise man utter [1]vain knowledge, and [b]fill his belly with the east wind?*

3 Should he reason with unprofitable talk? or with speeches wherewith he can do no good?

4 Yea, [c]thou [2]castest off fear, and restrainest [3]prayer† before God.

5 For thy mouth [4]uttereth thine iniquity, and [d]thou choosest the tongue of the crafty.

6 Thine [e]own mouth condemneth thee, and not I; yea, thine own lips testify against thee.

7 *Art* thou the first man *that* was born? [f]or wast thou made before the hills?

8 Hast thou heard [g]the secret of God? and dost thou restrain wisdom to thyself?

9 What knowest thou, that we know not? *what* understandest thou, which *is* not in us?

10 With us *are* both [h]the grey-headed and very aged men, much elder than thy father.

11 *Are* [i]the consolations of God small with thee?‡ is there any secret thing with thee?

12 Why doth [k]thine heart carry thee away? and what do [l]thy eyes wink at,

13 That thou [m]turnest thy spirit against God, and lettest *such* words go out of thy mouth?

14 What [n]*is* man, that he should be clean? and *he which is* born of a woman, that he should be righteous?

15 Behold, he putteth no trust in his saints;§ yea, the heavens are not clean in his sight;

16 How much more [o]abominable and filthy *is* man, which [p]drinketh iniquity like water?

17 I will shew thee, hear me; and that *which* I have seen I will declare;

18 Which wise men have told from their fathers, and have not hid *it;*

19 Unto [q]whom alone the earth was given, and no stranger passed among them.‖

20 The wicked man [r]travaileth with pain all *his* days, and [s]the number of years is hidden to the oppressor.

21 A [5]dreadful sound *is* in his ears: in prosperity [t]the destroyer shall come upon him.

22 He [u]believeth not that he shall return out of darkness, and he is waited for of the sword.¶

23 He wandereth abroad for bread, *saying,* Where *is it?* he knoweth that [x]the day of darkness is ready at his hand.

24 Trouble and [y]anguish shall make him afraid;* they shall prevail against him, [z]as a king ready to the battle.

25 For he stretcheth out his hand against God, and strengtheneth himself against the Almighty.

26 He runneth upon him, *even* on *his* neck,† upon the thick bosses of his bucklers;

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[f] Rom. xi. 17-24.
[4] *Is weakened,* or *cut off.*
[h] Gen. xlix. 33.
[i] Prov. xiv. 32.
[k] Acts iii. 21.
[l] John xi. 11-13. Eph. v. 14.
[m] Gen. viii. 1. Luke xxiii. 42.
[n] John v. 28, 29. 1 Cor. xv. 42-44.
‖ This question does not denote any doubt on the part of Job (for see chap. xix. 25, &c.), but is an expression of joyful admiration, like that of Solomon (1 Kings viii. 27).—PARKHURST.
[o] Ps. xxvii. 14. Jam. v. 7, 8.
[p] 1 Cor. xv. 51, 52. Phil. iii. 21.
[q] 1 Thes. iv. 17. 1 John ii. 28.
[r] Ps. cxxxviii. 8. 1 Pet. iv. 19.
[s] Prov. v. 21.
[t] Deut. xxxii. 34. Hos. xiii. 12.
[u] Is. xl. 12. Rev. vi. 14.
[5] *Fadeth.*
[6] *Overflowest.*
[x] Ps. xxx. 6, 7. Luke xii. 19, 20.
¶ None can resist thy deadly stroke, but must pass into eternity whenever thou requirest. — BROWN.
[y] 1 Sam. iv. 20. Ec. ix. 5.
[z] Prov. xiv. 32. Luke xvi. 23, 24.
* The flesh and breath are made conscious beings—the former lamenting over its putrefaction in the grave, and the latter over the mouldering clay it once enlivened.—SCOTT.

CHAP. XV.

[a] Jam. iii. 13.
[1] *Knowledge of wind.*
[b] Hos. xii. 1.
* *With the east wind*—*i.e.,* with discourses which are not only flashy and unprofitable, and without any weight, but also boisterous and pernicious, both to himself and others; as the east wind was in those parts (Gen. xli. 6; Ex. x. 13; Hos. xii. 1).—POOLE.
[c] Ps. xxxvi. 1-3. Zeph. i. 6.
[2] *Makest void.*
[3] *Speech.*
† *Restrainest prayer* — "suppressest humiliation." — M. GOOD.
By his doctrine he discouraged prayer, making it useless and unprofitable; for if God laughs at the trials of the innocent, and suffers the wicked to prosper, who would pray to him?—GILL.

[d] Ps. l. 19, 20. Jam. iii. 5-8.
[e] Ps. lxiv. 8. Luke xix. 22.
[f] Prov. viii. 25.
[g] Matt. xi. 25. John xv. 15.
[h] Deut. xxxii. 7.
[i] 2 Cor. i. 3-5.
‡ We have told you what the consolations of God are, but you reject our admonitions and views, as if you had some truer discernment of the matter that is beyond all we can understand or speak of. — DR CHALMERS.
[k] Ec. xi. 9. Acts v. 3, 4; viii. 22.
[l] Ps. xxxv. 19.
[m] Rom. viii. 7, 8.
[n] Ps. li. 5.
§ The idea is, that God was so pure that he did not confide even in the exalted holiness of angels — meaning that their holiness was infinitely inferior to his. — BARNES.
[o] Ps. xiv. 1-3. Rom. i. 28-30; iii. 9-19.
[p] Prov. xix. 28.
[q] Gen. x. 25, 32.
‖ No enemy invaded them; glancing at Job, whose property the Sabeans and Chaldeans had seized.—BOOTHROYD.
[r] Rom. viii. 22.
[s] Luke xii. 19-21.
[5] *Sound of fears.*
[t] 1 Cor. x. 10. Rev. ix. 11.
[u] 2 Kings vi. 33. Matt. xxvii. 5.
¶ In trouble, he despairs of deliverance; in the night, he dreads being killed before morning; everywhere he fears, and is, indeed, exposed to the most certain and sudden destruction. — BROWN.
[x] Joel ii. 2. Heb. x. 27.
[y] Ps. cxix. 143. Rom. ii. 9.
* That is, when trouble comes, instead of trusting, and hoping, and comforting himself in God, as good men do in such cases (as 1 Sam. xxx. 6), he is full of torment and dread of the issue of it, and concludes it will end in his utter ruin, as he hath great reason to do. —POOLE.
[z] Prov. vi. 11; xxiv. 34.
† The wicked man maketh violent and presumptuous opposition to God, as if he could grapple with and overcome the Almighty; and fearlessly runs upon the most conspicuous judgments of God. —BISHOP HALL.

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[4] *Teacheth.*

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cloud, that he could not, he durst not, answer (chap. ix. 15, 35; xiii. 22), but he comforted himself with this, that there would come a time when God would call, and he should answer; then—that is, 1. At the resurrection, "Thou shalt call me out of the grave, by the voice of the archangel, and I will answer, and come at the call." The body is the "work of God's hands," and he will have a desire to that, having prepared a glory for it. Or, 2. At death, "Thou shalt call my body to the grave, and my soul to thyself, and I will answer, Ready, Lord, ready—coming, coming; here I am." Gracious souls can cheerfully answer Death's summons, and appear to his writ. Their spirits are not forcibly required from them (as Luke xii. 20), but willingly resigned by them, and the earthly tabernacle not violently pulled down, but voluntarily laid down; with this assurance, "Thou 'wilt have a desire to the work of thy hands;' thou hast mercy in store for me, not only as made by thy providence, but new-made by thy grace; otherwise 'he that made them will not save them.'" Note, Grace in the soul is the work of God's own hands, and therefore he will not forsake it in this world (Ps. cxxxviii. 8), but will have a desire to it, to perfect it in the other, and to crown it with endless glory.—*Henry.*

CHAP. XV. SECOND ADDRESS OF ELIPHAZ.—Ver. 1-13. Instead of being convinced by Job's reasoning, or softened by his pathetic complaints, Eliphaz, with increasing severity, led on a second attack against him. Job had been reputed a wise man; but Eliphaz asked, whether it consisted with that character to propagate such empty notions, and to satisfy his conscience with them, when they were as unfit for the purpose as the unwholesome east wind would be to appease his hunger. Would any wise man reason with such inconclusive arguments? Thus contemptuously did he speak concerning Job's discourse. Yet, in fact, his doctrine was true, his cause was good, and many of his observations very wise and pious. Eliphaz next charged him with casting off the fear of God, and restraining prayer before him; either because he concluded, from some hasty expressions, that Job had no reverence for God, and proudly refused to call upon him in his trouble; or, that his doctrine would embolden others to ungodliness with the hopes of impunity, or discourage them from prayer by representing religion as unprofitable. "Truly thou makest void fear" (or, "the fear of God"), and diminishest meditation (or, "worship"), "before him." He further accused him with choosing craftily to cloak his iniquity with the semblance of piety; observing that there needed nothing more than his own words to convict and condemn him. He next inquired, whether he were the first of men, or had existed before the creation? whether he were of the secret council of God, or had engrossed all wisdom to himself? If not, why did he presume to know more than any of his friends, when they were themselves, or had on their side, much elder men than he, or even than his father? And he demanded, "Whether the consolations of God were small with him?" that is, whether the consolations which they proposed to him, if penitent, were so small, that he should contemn them as "physicians of no value?" Or whether he had any better method of comfort and deliverance which he kept secret from them? In short, Eliphaz expostulated with Job for letting his own heart carry him into such arrogant behaviour to them, and into such daring impiety against God, as he had just uttered. Temptation and anguish, indeed, had extorted several improper expressions from Job: but Eliphaz was evidently angry because he did not confess himself a hypocrite; but argued against the decision of him and his friends, and treated their discourses with peevish neglect, as either false or inapplicable to the case.

HIS MISTAKEN VIEWS.—Ver. 17-35. Eliphaz here again laboured to confirm his position, that the righteous prosper, and the wicked are miserable, in this world. He stated that this was not merely his own opinion, but a tradition received from their fathers, and which wise men had always approved and taught; and they, especially, whose exclusive authority and prosperity were the reward of their singular piety. It was their uniform observation, that wicked men passed through life in pain, and in constant dread of death: that if they prospered for a little time, some spoiler or murderer soon came upon them: that when they began to be distressed, they were driven to despair; and that, in general, they were speedily reduced to want and beggary; and had their trouble and anguish embittered by the dread of impending vengeance, which would prevail against them as a victorious potentate. He did not mean that this was the case of every transgressor; but of the *presumptuous rebel,*

27 Because [a]he covereth his face with his fatness, and maketh collops of fat on *his* flanks.

28 And he dwelleth in desolate cities, *and* in houses which no man inhabiteth, which are ready to become heaps.

29 He shall not be rich, neither shall his substance continue, neither shall he prolong the perfection thereof upon the earth.

30 He shall not [b]depart out of darkness: [c]the flame shall dry up his branches; and by the breath of his mouth shall he go away.‡

31 Let [d]not him that is deceived trust in vanity: for vanity shall be his recompence.

32 It shall be [6]accomplished before his time, and his branch shall not be green.

33 He shall [e]shake off his unripe grape as the vine,§ [f]and shall cast off his flower as the olive.

34 For the congregation of hypocrites *shall be* desolate, and fire shall consume the tabernacles of bribery.

35 They conceive mischief, and bring forth [7]vanity, and their belly prepareth deceit.

CHAPTER XVI.

1 *Job reproveth his friends for their unmercifulness.* 8 *He sheweth the pitifulness of his case.* 17 *He maintaineth his innocency.*

THEN Job answered and said,

2 I have heard many such things: [1]miserable comforters *are* ye all.

3 Shall [2]vain words have an end? or [3]what emboldeneth thee that thou answerest?*

4 I also could speak as ye *do:* [b]if your soul were in my soul's stead, I could heap up words against you, and [c]shake mine head at you.

5 *But* [d]I would strengthen you with my mouth, and the moving of my lips should asswage *your grief.*

6 Though I speak, my grief is not asswaged; and *though* I forbear, [3]what am I eased?

7 But now [e]he hath made me weary: thou hast made desolate all my company.

8 And thou hast filled me with wrinkles, *which* is a witness *against me:* and [f]my leanness rising up in me beareth witness to my face.

B.C. 1520—B.C. 1520.

[a] Deut. xxxii. 15.
[b] Matt. viii. 12. Jude 13.
[c] Is. xxx. 33. Matt. xxv. 41.
‡ *He shall not depart out of darkness*—he shall not escape from calamity. *The flame shall dry up his branches.*—As the fire consumes the green branches of a tree, so shall punishment do to him. *And by the breath of his mouth shall he go away*—*i.e.*, by the breath of the mouth of God. The image here seems to be that of the destruction of a man by a burning wind or by lightning. —BARNES.
[d] Is. xliv. 20. Gal. vi. 3, 7.
[6] *Cut off.*
[e] Is. xxxiii. 9. Rev. vi. 13.
§ *Shall shake off;* Heb., *shall take away by violence. His unripe grape*—*i.e.*, his fruit, his children, or other comforts, before their time. *As the vine*—*i.e.*, as the vine either itself droppeth, or rather loseth, its tender grapes, which are plucked off by a violent hand. —POOLE.
[f] Deut. xxviii. 39. 40.
[7] *Iniquity.*

CHAP. XVI.

[1] *Troublesome.*
[2] *Words of wind.*
[3] Matt. xxii. 46. Tit. i. 11; ii. 8.
* He is tired of such vain repetition. It was *crambe repetita*—the same jarring string struck with the same rough hand. He complains of them all as miserable comforters, that heightened his anguish by unjust reproaches, instead of pouring in the soothing balm of friendly sympathy. —HAWEIS.
[b] Rom. xii. 15. 1 Cor. xii. 26.
[c] Ps. xxii. 7. Matt. xxvii. 39, 40.
[d] Ps. xxvii. 14. Gal. vi. 1.
[3] *What goeth from me?*
[e] Prov. iii. 11, 12.
[f] Ps. cvi. 15. Is. xxiv. 16.

[g] Ps. l. 22. Hos. v. 14.
[h] Ps. xxxv. 16. Lam. ii. 16.
[i] Mic. vii. 8.
[k] Ps. xxii. 13, 16, 17.
[l] Mic. v. 1. John xviii. 22.
[4] *Shut me up.*
[m] John xix. 16. 2 Cor. xii. 7.
[n] Rom. xvi. 4.
[o] Lam. iii. 11. Ez. xxix. 7.
[p] Gen. xlix. 23. Ps. vii. 12, 13.
† *His archers*—*i. e.*, his plagues or judgments, elsewhere compared to arrows, and here to archers. *He cleaveth my reins asunder* with his arrows—*i.e.*, he wounds me inwardly, and mortally, and incurably; which also is noted by *pouring out the gall;* such wounds being deadly. —POOLE.
[q] Deut. xxix. 20.
[r] Jud. xv. 8.
[s] Ps. cxvi. 3. Jon. ii.
[t] Prov. xv. 8. 1 Tim. ii. 8.
[5] *In the high places.*
‡ Though I have none to testify for me here, yet I have One who will testify for me above: "My witness is in heaven, and my record is on high." We may hence remark, that a good man dares appeal to God, and commit his cause to him, deriving joy and comfort from the reflection, that there is a God in heaven who knows his heart, and is the witness of all his ways.—CARYL.
[6] Are *my scorners.*
[c] Ps. cix. 4. Luke vi. 11, 12.
[7] *Friend.*
[8] *Years of number.*

CHAP. XVII.

[1] *Spirit is spent.*
* My vital spirits are spent, they give but a glimmering and dying light; whereby I can see nothing but graves on every side prepared for me.—PATRICK.
[a] Ps. lxxxviii. 3-5.
[2] *Lodge.*
[b] 1 Sam. i. 6, 7.
[c] Prov. xi. 15. Heb. vii. 22.
† He longs that God would hear the cause. *Lay down now* some pledge of appearing; let me have assurance that the cause shall be heard. *Who is he that will strike hands with me,* and lay anything to my charge?—HAWEIS.

9 He [g]teareth *me* in his wrath, who hateth me: [h]he gnasheth upon me with his teeth; [i]mine enemy sharpeneth his eyes upon me.

10 They have [k]gaped upon me with their mouth; [l]they have smitten me upon the cheek reproachfully; they have gathered themselves together against me.

11 God hath [4]delivered me [m]to the ungodly, and turned me over into the hands of the wicked.

12 I was at ease, but he hath broken me asunder: he hath also taken *me* [n]by my neck, and [o]shaken me to pieces, and set me up for his mark.

13 His [p]archers† compass me round about; he cleaveth my reins asunder, and [q]doth not spare; he poureth out my gall upon the ground.

14 He breaketh me with breach upon breach; he [r]runneth upon me like a giant.

15 I have sewed sackcloth upon my skin, and defiled my horn in the dust.

16 My face is foul with weeping, and [s]on my eyelids *is* the shadow of death;

17 Not for *any* injustice in mine hands: also [t]my prayer *is* pure.

18 O earth, cover not thou my blood, and let my cry have no place.

19 Also now, behold, my witness *is* in heaven, and my record *is* [5]on high.‡

20 My friends [6]scorn me: *but* mine eye [u]poureth out *tears* unto God.

21 Oh that one might plead for a man with God, as a man *pleadeth* for his [7]neighbour!

22 When [8]a few years are come, then I shall go the way *whence* I shall not return.

CHAPTER XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted, may astonish, but not discourage the righteous.* 11 *Job's hope is not in life, but in death.*

MY [1]breath is corrupt,* my days are extinct, [a]the graves *are ready* for me.

2 *Are there* not mockers with me? and doth not mine eye [2]continue in their [b]provocation?

3 Lay down now, [c]put me in a surety with thee; who *is* he *that* will strike hands with me?†

who opposed the authority of God, arraigned his providence, and hardened his heart in defiance of his wrath; who was rendered insolent and secure by prosperity; and who became outrageous in adversity, as if he would run upon the Almighty like a desperate warrior, who rushes upon certain death, that he may attempt revenge upon his enemy. He meant the man whose impiety was connected with rapine and oppression; by whom whole cities have been desolated, and then occupied. The ill-gotten wealth of such a person would never continue, nor the perfection of his prosperity be prolonged.—Many important truths were contained in this discourse; but, as far as it related "to temporal prosperity, or adversity," it admitted of numerous exceptions; and it implied an invidious application to the case of Job. It was evidently intimated that *he* was the *prosperous sinner*, the *presumptuous offender*, the *desperate rebel against God*, the *oppressor*, the *hypocrite*, the *corrupt judge;* the ruin of his substance and family, his inward terror and anguish were so many demonstrations of his guilt; and his vindication of himself completed the evidence, and almost constituted him a blasphemer, as if he charged the Lord with injustice, and set himself in array against him. Thus Eliphaz inadvertently took the part of Satan; and brought in a verdict against Job, as if he had actually and openly cursed God.—*Scott.*

CHAP. XVI. MISERABLE COMFORTERS.—Ver. 2. They came with a design to comfort him, but they went about it very awkwardly, and when they touched Job's case, quite mistook it. "Miserable comforters are ye all," that, instead of offering anything to alleviate the affliction, add affliction to it, and make it yet more grievous. The patient's case is sad indeed when his medicines are poisons, and his physicians his worst disease. What Job saith here of his friends is true of all creatures in comparison with God, and one time or other we shall be made to see it, and own it, that miserable comforters are they all. When we are under convictions of sin, terrors of conscience, and the arrests of death, it is only the blessed Spirit that can comfort effectually—all others without him do it miserably, and sing songs to a heavy heart to no purpose.—*Henry.*

JOB'S COMPLAINT AGAINST THE HARSH JUDGMENT OF HIS FRIENDS.—Ver. 6-16. These verses contain most grievous complaints, and many harsh expressions, which may easily be accounted for, but cannot be justified.—Job began by observing that he could obtain no relief, either by silence or by speaking; as all he said was misrepresented, and exposed him to further reproach. He declared that *He*, God himself, "had made him weary," even of his life; and then, turning his discourse to him, he further complained, that he had destroyed his family, dispersed all his companions, and so left his friends to mistake his case, that they had become his tormentors. He had likewise disfigured and wasted his body with dire diseases, so that his wrinkles and leanness were witnesses against him. Job next spoke of "his enemy, who hated him, tare him, and gnashed upon him" with insulting rage, and looked upon him as about to devour him. But it is not certain whether he intended this of the severity with which Eliphaz had treated him, or whether he meant Satan, who doubtless assaulted him with every horrid and terrifying temptation to drive him to despair; or whether he thus spoke of God, as become his enemy. He, however, meant his friends when he spoke of those "who gaped upon him with their mouth, smote him on the cheek reproachfully, and gathered themselves together against him" (or "filled themselves against him," that is, fully gratified their ill-will); referring to their unanimous accusations, by which they wounded his spirit, and exposed his character to disgrace. —*Scott.*

HIS CONSCIOUS INTEGRITY.—Ver. 20. Job doubted not but that, 1. God did now take cognisance of his sorrows: "Mine eye pours out tears to God." He had said, that he wept much; here he tells us in what channel his tears run, and which way they were directed: his sorrow was not that of the world, but he sorrowed after a godly sort, wept before the Lord, and offered to him the sacrifice of a broken heart. Note, Even tears, when sanctified to God, give ease to troubled spirits; and, if men slight our grief, this may comfort us, that God regards them. 2. That he would in due time clear up his innocency: (ver. 21) "Oh that one might plead for a man with God!" If he could but now have the same freedom at God's bar that men commonly have at the bar of the civil magistrate, he doubted not but to carry his cause, for the Judge himself was a witness to his integrity. The language of this wish is, that (Isa. l. 7, 8) "I know that I shall not be ashamed, for he is near that justifies me." Some give a gospel-sense of this verse, and the original will very well bear it: "and he will plead" (that is, there is one that will plead) "for man with God, even the Son of man, for his friend or neighbour." Those who pour out tears before God, though they cannot plead for themselves, by reason of their distance and defects, have a friend to plead for them, even the Son of man, and on this we must bottom all our hopes of acceptance with God.—*Henry.*

CHAP. XVII. THE GRAVE AND CORRUPTION.—Ver. 13. (1.) "If I wait, if there be any place where I shall ever be easy again, it must be in the grave." The grave is a house; to the wicked it is a prison-house (chap. xxiv. 19, 20); to the godly it is *Bethabara, a passage-house* in their way home. "It is my house, mine by descent, I am born to it; it is my father's house; mine by purchase, I have made myself obnoxious to it."

4 For [d]thou hast hid their heart from understanding: therefore shalt thou not exalt *them*.

5 He that speaketh flattery to *his* friends, even [e]the eyes of his children shall fail.

6 He hath made me also a by-word of the people; and [3]aforetime I was as a tabret.

7 Mine [f]eye also is dim by reason of sorrow,‡ and all my [4]members *are* as a shadow.

8 Upright *men* shall be [g]astonied at this, and the innocent shall stir up himself against the hypocrite.

9 The righteous also shall [h]hold on his way; and he that hath clean hands shall [5]be stronger and stronger.§

10 But as for you all, [i]do ye return, and come now: for I cannot find *one* wise *man* among you.

11 My days are past, [k]my purposes are broken off, *even* the [6]thoughts of my heart.

12 They [l]change the night into day: the light *is* [7]short because of darkness.‖

13 If I wait, the grave *is* mine house: [m]I have made my bed in the darkness.

14 I have [8]said to [n]corruption, Thou *art* my father;¶ to the worm, *Thou art* my mother and my sister.

15 And where *is* now my hope? as for my hope, who shall see it?

16 They shall go down to [o]the bars of the pit,* when *our* rest together *is* in the dust.

CHAPTER XVIII.

1 *Bildad reproveth Job of presumption and impatience.* 5 *The calamities of the wicked.*

THEN answered Bildad the Shuhite, and said,

2 How long *will it be ere* ye make an end of words? [a]mark, and afterwards we will speak.

3 Wherefore are we counted as beasts, *and* reputed vile in your sight?

4 He [b]teareth [1]himself in his anger:* shall the earth be forsaken for thee? and shall the rock be removed out of his place?

5 Yea, [c]the light of the wicked shall be put out, and the [d]spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his [2]candle shall be put out with him.

7 The steps of his strength shall be straitened, and [e]his own counsel shall cast him down.

B.C. 1520—B.C. 1520.

[d] Is. xix. 14. Matt. xi. 25. I Cor. i. 20.
[e] Deut. xxviii. 65. Lam. iv. 17.
[3] *Before them.*
[f] Ps. xxxi. 9, 10.
‡ It is evident, even to common observation, that great sorrow and weeping will have nearly the same effect on the eyes as old age (compare Ps. vi. 7; xxxi. 9). —PARKHURST.
[4] *Thoughts.*
[g] Ps. lxxiii. 12-15.
[h] Prov. iv. 18.
[5] *Add strength.*
§ Notwithstanding every scandal or discouragement, persons truly righteous shall persevere in their course of piety and virtue, and become more and more confirmed and active in it.—BROWN.
[i] Mal. iii. 18.
[k] Rom. i. 13. Jam. iv. 13-15.
[6] *Possessions.*
[l] Deut. xxviii. 67.
[7] Heb. *near.*
‖ My great afflictions make my night no time of rest, and my day is gloomy as night.—BP. HALL.
[m] Is. lvii. 2.
[8] *Cried*, or *called.*
[n] Ps. xvi. 10. Acts ii. 27-31.
¶ He was so diseased, so wretched, so full of sores and of corruption (see ch. vii. 5), that he might be said to be the child of one mouldering in the grave, and was kindred to a family in the tomb.—BARNES.
[o] Ps. lxxxviii. 4-8. Jon. ii. 6.
* Those hopes you speak of shall go down with me to the bottom of the grave, and shall rest with me together in the dust. —BISHOP HALL.

CHAP. XVIII.

[a] Prov. xviii. 13. Jam. i. 19.
[b] John iv. 9. Mark ix. 18. Luke ix. 39.
[1] *His soul.*
* He accuses him of mad rage. Job had said (ch. xvi. 9), He teareth me in his anger. No, says Bildad, you are your own tormentor—your passions are your plague. He also charges him with insolent expectation to change the settled order of Providence. —HAWEIS.
[c] Prov. iv. 19.
[d] Is. l. 11.
[2] *Lamp.*
[e] 2 Sam. xv. 31. Ps. xxxiii. 10.
† *He is cast into a net*, &c.—his own conduct shall bring him ruin. The metaphor is taken from a beast which the hunters have driven into the toils. —HEATH.
[f] Is. viii. 14, 15.
[g] Ps. xi. 6.
[3] *Hidden.*
[h] Ps. lxxiii. 19.
[4] *Scatter.*
[i] Lev. xxvi. 36.
‡ They shall make him flee or run; force him to have recourse to his feet. —CARYL.
[k] 1 Thes. v. 3. 2 Pet. ii. 3.
[5] *Bars.*
[l] Is. xiv. 30. Rev. vi. 8.
§ *The first-born of death*—i.e., a most remarkable and terrible kind of death. The first-born was the chief of his brethren, and therefore this title is given to things eminent in their kind, as Is. xiv. 30; Col. i. 18; Heb. xii. 23; Rev. i. 5.—POOLE.
[m] Ps. cxii. 10.
[n] Ps. lv. 4.
‖ *It shall dwell*, &c.—"on his tent shall he fix for its extinction." This terror shall dwell in his tabernacle, which his conscience tells him he has gained by extortion and violence.—BP. HALL.
[o] Gen. xix. 24. Rev. xix. 20.
[p] Ps. xxxiv. 16.
¶ He illustrates the utter ruin of the wicked man by that of a tree whose roots are blasted—of a person wholly forgotten—who has no kindred to keep his name among men.—BOOTHROYD.
[6] *They shall drive him.*
[q] Is. viii. 21, 22. Jude 13.
[r] Deut. xxix. 23.
* *At his day*—viz., the day of God's judgments upon him. *Went before*—viz., they that lived in the days of those judgments, and were spectators of them. —DIODATI.
[7] *Lived with him.*
[8] *Laid hold on horror.*

CHAP. XIX.

[a] Prov. xii. 18. Jam. iii. 6-8.
[1] *Harden yourselves against me.*
[b] 2 Cor. v. 10. Gal. vi. 5.

8 For he is cast into a net* by his own feet, and he walketh upon a snare.

9 The [f]gin shall take *him* by the heel, *and* the robber shall prevail against him.

10 The [g]snare *is* [3]laid for him in the ground, and a trap for him in the way.

11 [h]Terrors shall make him afraid on every side, and shall [4]drive him [i]to his feet.‡

12 His strength shall be hunger-bitten, and [k]destruction *shall be* ready at his side.

13 It shall devour the [5]strength of his skin: *even* [l]the first-born of death§ shall devour his strength.

14 His [m]confidence shall be rooted out of his tabernacle, and it shall bring him to [n]the king of terrors.

15 It shall dwell in his tabernacle,‖ because *it is* none of his: [o]brimstone shall be scattered upon his habitation.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 His [p]remembrance shall perish from the earth, and he shall have no name in the street.¶

18 [6]He shall be [q]driven from light into darkness, and chased out of the world.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be [r]astonied at his day,* as they that [7]went before [8]were affrighted.

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

CHAPTER XIX.

1 *Job, complaining of his friends' cruelty, sheweth there is misery enough in him to gratify it.* 21 *He craveth pity, and professeth his belief in the resurrection.*

THEN Job answered and said,

2 How long will ye vex my soul, and [a]break me in pieces with words?

3 These ten times have ye reproached me: ye are not ashamed *that* ye [1]make yourselves strange to me.

4 And be it indeed *that* I have erred, [b]mine error remaineth with myself.

We must every one of us shortly remove to this house, and it is our wisdom to provide accordingly; let us think of removing, and send before to our long home. (2.) He counted upon no quiet bed but in the darkness: "There," says he, "'I have made my bed.' It is made, for it is ready, and I am just going to it." The grave is a bed, for we shall rest in it in the evening of our day on earth, and rise from it in the morning of our everlasting day (Isa. lvii. 2). Let this make good people willing to die; it is but going to bed,—they are weary and sleepy, and it is time that they were in their beds; why should they not go willingly when their Father calls? "Nay, 'I have made my bed,' by preparation for it; have endeavoured to make it easy, by keeping conscience pure, by seeing Christ lying in this bed, and so turning it into a bed of spices, and by looking beyond it to the resurrection." (3.) He counted upon no agreeable relations but what he had in the grave (ver. 14). "I have cried to corruption"—that is, to the grave, where the body will corrupt—"Thou art my father," for our bodies were formed out of the earth; and "to the worms there," "Ye are my mother and my sister," to whom I am allied, for "man is a worm," and with whom I must be conversant, for the "worms shall cover us" (chap. xxi. 26). Job complained that his kindred were estranged from him (chap. xix. 13, 14); therefore here he claims acquaintance with other relations that would cleave to him, when those disowned him. Note, *First*, We are all of us near akin to corruption and the worms. *Secondly*, It is therefore good to make ourselves familiar with them, by conversing much with them in our thoughts and meditations, which would very much help us above the inordinate love of life, and fear of death.—*Henry.*

CHAP. XVIII. BILDAD'S SECOND ADDRESS.—Ver. 2-4. Bildad had before given Job good advice and encouragement; but here he used nothing but rebukes and presages of approaching ruin. He speaks as if Job had some associates who took his part, when he says, "How long will it be ere you make an end of words?" He thought it long before his own time came to speak; and he calls upon Job, and all who were of his sentiments, to *mark* with attention, that they might understand, what was spoken by him and his friends.—It must be allowed, that Job had spoken contemptuously enough concerning the discourses of his friends, declaring that "God had hid their hearts from understanding," and that "he could not find one wise man among them;" for he had been too much moved by their unjust suspicions and erroneous principles. Bildad, however, seems to have been much more angry; as if Job had counted him and his friends senseless as beasts.—And because he had said, that he "took his flesh in his teeth," alluding to his exquisite pain, Bildad ascribed it to his furious anger, which prompted him to do himself a mischief; and as he would not allow himself to be a wicked man, Bildad concluded that he wished to alter the fixed laws of the Lord's righteous government, in order that he might be exempted from punishment. (Ver. 5-21.) The remainder of this chapter is a rhetorical declamation on the miseries of the wicked. There is, indeed, a great deal of truth and animation in the description; but the application of it to Job was unjust and cruel. It does not contain a single proof of the doctrine maintained by him—namely, that the wicked are uniformly exposed to peculiar calamity in this world—or of the wickedness of Job. For the former, Bildad appealed to facts which by no means would bear him out; and the latter he thought undeniable, from Job's remarkable calamities.—Yet if we include the state of retribution, as well as that of probation, we may deduce from it much useful instruction.—Job had said, that "his light was short because of darkness." Yea, answered Bildad, it is always so with a notoriously wicked man. A glimmering of prosperity and a spark of hope may be given him; but both shall soon go out, and his family will share his misery. His most vigorous efforts to escape destruction will be unavailing, and his craftiest projects will entangle him. He is like one who ventures on forbidden ground, where nets, and snares, and traps are placed, which he cannot escape wherever he sets his feet; or like a man in a dangerous road, where robbers meet and plunder him. In short, he lives amidst alarms and terrors, and is always ready to flee as from an enemy; famine, penury, or other calamities, speedily befall him; afflictions, as it were, greedily devour him; diseases prey upon his strength and comeliness; and some one more dire than the rest, like the "first-born son of death," fastens upon him, and cannot be removed. —*Scott.*

CHAP. XIX. JOB'S RECITAL OF HIS MISFORTUNES.—Ver. 5-22. In these verses Job most pathetically expostulated with his friends about their unkindness. If they determined to magnify themselves against him, by assuming the authority of judges, they ought, at least, to consider how great his miseries were, that they might be aware what cause he had to complain, and how little reason there was to add to his suffering; and that God himself was contending with him, and had overthrown him, and so entangled him in inextricable difficulties that he could not escape. He was plundered of his

5 If indeed ye will magnify *yourselves* against me, and [c]plead against me my reproach;

6 Know now* that God hath overthrown me, and hath compassed me with his net.

7 Behold, [d]I cry out of [2]wrong, but I am not heard: I cry aloud, but *there is* no judgment.†

8 He hath fenced up my way that I cannot pass, and [e]he hath set darkness in my paths.

9 He hath [f]stripped me of my glory, and taken the crown *from* my head.‡

10 He hath [g]destroyed me on every side, and I am gone; and mine hope hath he removed like a tree.

11 He hath also [h]kindled his wrath against me, and he counteth me unto him as *one of* his enemies.

12 His troops come together,§ and raise up their way against me, and encamp round about my tabernacle.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My [i]kinsfolk have failed, and my [k]familiar friends have forgotten me.

15 They that dwell in mine house,‖ and my maids, count me for a stranger: I am an alien in their sight.

16 I called my servant, and he gave *me* no answer; I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the children's *sake* of mine own [3]body.

18 Yea, [4]young children despised me; I arose, and they spake against me.

19 All [5]my inward friends abhorred me; and they whom I loved are turned against me.

20 My [1]bone cleaveth to my skin [6]and to my flesh, and I am escaped with the skin of my teeth.

21 Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me.

B.C. 1520—B.C. 1520.

[c] 1 Sam. i. 6. John ix. 2, 34.

* *Know now.*—Consider what I am now saying. *Hath overthrown me.*—Hath grievously afflicted me in all kinds; therefore it ill becomes you to aggravate my miseries.—POOLE.

[d] Ps. xxii. 2.

[2] Or, *violence.*

† There is no one to judge between me and my brethren in this case.—CARYL.

[e] Prov. iv. 19. John viii. 12.

[f] Ps. xlix. 16, 17.

‡ Everything I had, that contributed to my respectability and honour, he has taken away. My property, my health, my family, the esteem of my friends—all is gone.—BARNES.

[g] Ps. lxxxviii. 13-18. 2 Cor. iv. 8, 9.

[h] Deut. xxxii. 22.

§ Whole armies of evils, by his order, have at the same time invaded me, and laid so close a siege to me, that not the smallest comfort that I had could escape their fury.—PATRICK.

[i] Prov. xviii. 24.

[k] Ps. lv. 12-14. John xiii. 18.

‖ *They that dwell in mine house;* Heb., *the sojourners of my house—i.e.,* such as had formerly sojourned with me, whether strangers, widows, and fatherless, whom by the law of charity and hospitality he entertained; or hired servants, who had for a good while their habitation and subsistence in his family.—POOLE.

[3] *Belly.*

[4] Or, *the wicked.*

[5] *The men of my secret.*

[1] Ps. xxii. 14-17.

[6] Or, *as.*

† *Who will give? &c.*

¶ This interpretation is apt to mislead the uninstructed reader, printing being but a recent invention. It means inscribed in a register, written in some permanent record.—PICT. BIBLE.

[m] Ex. xxviii. 11, 12, 21. Jer. xvii. 1.

* At first, men wrote on palm leaves, and afterwards on the rind or bark of other trees. In process of time, public documents were written on *rolls of lead,* and those of a private nature on *linen books,* or tables covered with *wax.*—PLINY.

[n] Ps. xix. 14.

[o] Gen. iii. 15.

[3] Or, *After I shall awake, though this* body *be destroyed, yet out of my flesh shall I see God.*

[p] Ps. xvi. 9, 11. 1 John iii. 2.

[9] *A stranger.*

[1] Or, *my reins within me are consumed with earnest desire* (for that day).

[2] *In my bosom.*

[3] *And* what *root of matter is found in me?*

CHAP. XX.

[a] Ps. xxxix. 2, 3. Rom. x. 2.

* These words of thine make my former thoughts return again; and do so provoke me, that I am not able to forbear speaking any longer.—PATRICK.

[b] Prov. xiv. 29. Jam. i. 19.

[1] *My haste* is *in me.*

† I have heard your violent and severe language reproaching us.—BARNES.

[c] Ps. xlix. 3.

[d] Gen. ix. 1-3.

[2] *From near.*

‡ Knowest thou not, that all along from the creation, the prosperity of a wicked man and hypocrite has been very short-lived and momentary?—BROWN.

[3] *Cloud.*

[e] Ps. lxxxiii. 10. Jer. viii. 2.

§ Though for a while, indeed, iniquity might be triumphant, and hypocrisy undetected (ver. 6), yet ruin final and eternal awaited them (ver. 7). Their prosperity shall be passing as the dream, and they shall be cast away with loathing and abhorrence.—HAWEIS.

[f] Ps. lxxiii. 29.

22 Why do ye persecute me as God, and are not satisfied with my flesh?

23 [7]Oh that my words were now written! Oh that they were printed in a book!¶

24 That they were [m]graven with an iron pen and lead in the rock for ever!*

25 For [n]I know *that* my Redeemer liveth, and *that* [o]he shall stand at the latter *day* upon the earth:

26 [8]And *though* after my skin *worms* destroy this *body,* [p]yet in my flesh shall I see God:

27 Whom I shall see for myself, and mine eyes shall behold, and not [9]another; [1]*though* my reins be consumed [2]within me.

28 But ye should say, Why persecute we him, [3]seeing the root of the matter is found in me?

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is* a judgment.

CHAPTER XX.

1 *Zophar sheweth the state and portion of the wicked.*

THEN answered Zophar the Naamathite, and said,

2 Therefore do [a]my thoughts cause me to answer,* [b]and for *this* [1]I make haste.

3 I have heard the check of my reproach,† and [c]the spirit of my understanding causeth me to answer.

4 Knowest thou *not* this of old, since [d]man was placed upon earth,

5 That the triumphing of the wicked *is* [2]short, and the joy of the hypocrite *but* for a moment?‡

6 Though his excellency mount up to the heavens, and his head reach unto the [3]clouds;

7 *Yet* he shall [e]perish for ever like his own dung:§ they which have seen him shall say, Where *is* he?

8 He shall [f]fly away as a dream, and shall not be found; yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him shall *see him* no

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substance, and as injuriously robbed of his good name; and he could not prevail to obtain a hearing of his cause, or any answer to his prayer. His path was obstructed by impassable difficulties, and covered with impenetrable darkness, so that he knew not where he was, or what to do. He had been stripped of his honour and authority: his possessions, family, and every hope of temporal comfort, were destroyed, like a tree which is plucked up by the roots; and he had such an inward sense of God's indignation, that he was, in his own apprehensions, counted as one of his enemies. In short, the judgments of God, like hosts of invading enemies, were evidently come to besiege his tabernacle; and his friends, relations, and acquaintance, notwithstanding their attachment and obligations to him in his prosperity, were now estranged from him, and seemed scarcely to remember his name. His few remaining servants would neither obey his authority, regard his entreaties, nor afford him any assistance, but kept at a distance, as disgusted with his appearance, or as despising his abject condition. Nay, his wife, forgetful of conjugal affection and duty, would not come near him in his extremity, though he entreated her sympathy and assistance, for the sake of their children, the pledges of their former love, and the occasion of their present common sorrow! Even the children of his neighbours watched his words and actions, in order to deride him; and his inward friends, to whom he had intrusted his secret thoughts, and whom he had loved for their supposed piety, were become his enemies, and abhorred him. At the same time his disease had reduced him to a mere skeleton: nay, his very skin was consumed, so that nothing was reserved to him entire but his gums and his teeth.—In this wretched case he pathetically implored the compassion of his friends: God had touched him in every tender part; they needed not add their persecuting reproaches to his awful judgments, as if vested with the Lord's prerogative and acting by his authority; and they ought surely to be satisfied with his outward sufferings, without wounding his spirit, or bereaving him of his hope in God.—*Scott.*

JOB'S SOLEMN CONFESSION OF HIS FAITH.—Ver. 25. Let us observe it: 1. He believes "the glory of the Redeemer," and his own interest in him: "I know that my Redeemer liveth;" that he is in being, and is my Life, and that he shall stand at last, or stand the last, or at the latter day, upon (or above) the earth. He shall stand "upon the dust," so the word is; upon all his enemies, which shall be put as dust under his feet; and he shall tread upon them, and triumph over them. 2. He believes the happiness of the redeemed, and his own title to that happiness, that, at Christ's second coming, believers shall be raised up in glory, and so made perfectly blessed in the vision and fruition of God; and this he believes with application to himself. (1.) He counts upon the corrupting of his body in the grave, and speaks of it with a holy carelessness and unconcernedness; though "after my skin" (which is already wasted and gone, none of it remaining but "the skin of my teeth," ver. 20) "they destroy" (they that are appointed to destroy it, the grave and the worms in it, of whom he had spoken chap. xvii. 14) "this body." The word *body* is added: "Though they destroy this—this skeleton, this shadow, chap. xvii. 7—this that I lay my hand upon," or (pointing perhaps to his weak and withered limbs) "this that you see, call it what you will, I expect that shortly it will be a feast for the worms." Christ's body saw not corruption, but ours must! And Job mentions this, that the glory of the resurrection he believed and hoped for might shine the more bright. (2.) He comforts himself with the hopes of happiness on the other side death and the grave: "After I shall awake, though this body be destroyed, yet out of my flesh shall I see God." [1.] Soul and body shall come together again. That body, which must be destroyed in the grave, shall be raised again, a glorious body: "Yet in my flesh I shall see God." [2.] Job and God shall come together again: "In my flesh shall I see God;" that is, the glorified Redeemer, who is God. "I shall see God in my flesh," so some read it; the Son of God clothed with a body which will be visible even to eyes of flesh. Though the body, in the grave, seems despicable and miserable, yet it shall be dignified and made happy in the vision of God. Job now complained that he could not get a sight of God (chap. xxiii. 8, 9), but hopes to see him shortly, never more to lose the sight of him; and that sight of him will be the more welcome after the present darkness and distance. Note, It is the blessedness of the blessed that they shall see God, shall see him as he is, see him face to face, and no longer through a glass darkly. See with what pleasure holy Job enlarges upon this (ver. 27): "Whom I shall see for myself;" that is, "see and enjoy, see to my own unspeakable comfort and satisfaction. I shall see him as mine, as mine with an appropriating sight" (Rev. xxi. 3). "God himself shall be with them, and be their God;" they shall be "like him, for they shall see him as he is"—that is, seeing for themselves (1 John iii. 2). Mine eyes shall behold him, and not another. *First,* "He, and not another for him, shall be seen—not a type or figure of him, but he himself." Glorified saints are perfectly sure that they are not imposed upon: it is no *deceptio visûs—illusion of the senses. Secondly,* "I, and not another for me, shall see him. Though my flesh and body be consumed, yet I shall not need a proxy, I shall see him with my own eyes." This was what Job hoped for, and what he earnestly desired; which, some think, is the meaning of the last clause, "My reins are spent in my bosom;" that is, "All my desires are summed up and concluded in this; this will crown and complete them all; let me have this, and I shall have nothing more to desire; it is enough, it is all." With this the prayers of David the son of Jesse are ended.—*Henry.*

CHAP. XX. ZOPHAR'S SECOND ADDRESS.—Ver. 1-3. Zophar seems to have interrupted Job's discourse; and, not taking the least notice of the excellent things contained in it, he hastily answered to the concluding warning. He was full of thoughts upon the subject, which were, in his opinion, so pertinent, that he thought himself warranted in thus hastily interposing. He considered the checks which Job had given to the censures of his friends as a *reproach,* and he thought that his own answer

more; neither shall his place any more behold him.

10 [4]His children shall seek to please the poor, and his hands shall restore their goods.

11 His bones are full *of the sin* of his youth, [g]which shall lie down with him in the dust.

12 Though [h]wickedness be sweet in his mouth,‖ *though* he hide it under his tongue;

13 *Though* he [i]spare it, and forsake it not, but keep it still [5]within his mouth;

14 *Yet* his meat in his bowels is turned,¶ *it is* [k]the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the poison of asps; the viper's tongue shall slay him.

17 He shall not see* the rivers, the [6]floods, the brooks [l]of honey and butter.

18 That which he laboured for shall he restore, and shall not swallow *it* down: according to [7]*his* substance *shall* the restitution *be*, and he shall not rejoice *therein*.

19 Because [m]he hath [8]oppressed *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not;

20 Surely he shall not [9]feel quietness in his belly,† he shall not save of that which he desired.

21 There shall [1]none of his meat be left; therefore shall no man look for his goods.

22 In [n]the fulness of his sufficiency he shall be in straits:‡ every hand of the [2]wicked shall come upon him.

23 *When* he is about to fill his belly,§ *God* shall cast the fury of his wrath upon him, and shall [o]rain *it* upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.‖

25 It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall: [p]terrors *are* upon him.

26 All [q]darkness *shall be* hid in his secret places:¶ a fire not blown shall consume him; [r]it shall go ill with him that is left in his tabernacle.

27 The [s]heavens shall reveal his iniquity; and the earth shall rise up against him.

B.C. 1520—B.C. 1520.

[4] *The poor shall oppress his children.*
[5] Prov. xiv. 32. John viii. 21, 24.
[h] Gen. iii. 6. Ec. xi. 9.
‖ The pleasure which he hath taken in the delights of sin shall at last be changed into horrible torments and sufferings—a phrase taken from a poison that hath been swallowed in some pleasing meat or drink.—DIODATI.
[i] Matt. v. 29, 30. Rom. viii. 13.
[5] *In the midst of his palate.*
¶ As meat mixed with poison, his sin will at last be his ruin.—WILSON.
[k] Deut. xxxii. 24. Rom. iii. 13.
* *Not see*—i.e., not enjoy, as that word is oft used (as Ps. cvi. 5; Ec. ii. 1). *The brooks of honey and butter*—that abundant satisfaction and comfort which he promised to himself from that great estate which he had got by deceit and oppression, or which good men, through God's blessing, may and commonly do enjoy.—POOLE.
[6] *Streaming brooks.*
[l] Deut. xxxii. 13. Is. vii. 15, 22.
[7] *The substance of his exchange.*
[m] Ps. x. 18. Jam. v. 4.
[8] *Crushed.*
[9] *Know.*
† He shall not know peace or tranquillity, because his avarice was insatiable.—NOYES.
[1] *Be none left for his meat.*
[n] Ec. ii. 18-20. Rev. xviii. 7.
‡ The greater his supply of worldly goods, the more he shall be distressed.—PATRICK.
[2] *Troublesome.*
§ *When he is about to fill his belly*—or rather, there shall be enough to fill his belly, but God would fill him with the food of his displeasure.—ROSENMULLER.
[o] Ex. ix. 23. Is. xxi. 4.
‖ While he flees from the iron weapon, the brazen bow shall pierce him through—i.e., he shall be exposed to attacks, and shall flee in cowardice and alarm.—LEE.
[p] Ps. lxxiii. 19. 2 Cor. v. 11.
[q] Is. viii. 22. Matt. viii. 12. Jude 13.
¶ Every kind of fearful calamity shall be reserved for him as his treasure, and shall follow him wherever he thinks to hide himself.—BROWN.
[r] Ps. cix. 9-15. Is. xiv. 20-22.
[s] Mal. iii. 5. Luke xii. 2, 3. Rom. ii. 16.

[t] Deut. xxix. 20-28. Matt. xxiv. 51.
[3] *Of his decree from God.*
* We have here a most admirable account of great wicked men. The only fault in Zophar was in misapplying it to Job, as if God could not in justice afflict any but wicked men.—WILSON.

CHAP. XXI.
[a] Jud. ix. 7. Heb. ii. 1.
[b] 1 Sam. i. 16. Matt. xxvi. 38, 39.
[1] *Shortened.*
* It was not to them he at first complained—his complaint and appeal were directed to God, who knew the bitterness of his sufferings, and from whom alone he could hope for redress; otherwise his spirit might well be troubled, when sarcasms and reproaches were all which they afforded him under his unprecedented sufferings.-HAWEIS.
[2] *Look unto me.*
[c] Rom. xi. 33.
[d] Ps. xvii. 10.
[e] Ps. xxxvii. 35. Rev. xiii. 2-7.
[f] Prov. xvii. 6.
[3] *Peace from fear.*
† The general idea is, that the wicked were prospered as well as the pious. God did not interpose by a miracle to cut off their cattle, and to prevent their becoming rich.—BARNES.
[g] Gen. iv. 21.
‡ A kind of flute, composed of several pipes of unequal length and thickness joined together, which gave a harmonious sound when they were blown into, by moving them successively under the lower lip.—CALMET.
It was probably not unlike the pastoral instrument which the Roman poets ascribe to Pan.—PARKHURST.
[4] *Mirth.*
[h] Prov. i. 7, 22, 29. John iii. 19, 20.
[i] Is. xlv. 19. John xvi. 24.
[k] Prov. i. 10; v. 8.
[5] *Lamp.*

28 The increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

29 This *is* [t]the portion of a wicked man from God, and the heritage [3]appointed unto him by God.*

CHAPTER XXI.

1 *Job sheweth that even in the judgment of man he hath reason to be grieved.* 7 *Sometimes the wicked do so prosper as they despise God.* 16 *Sometimes their destruction is manifest.*

BUT Job answered and said,

2 [a]Hear diligently my speech; and let this be your consolations.

3 Suffer me that I may speak; and after that I have spoken, mock on.

4 As for me, [b]*is* my complaint to man? and if *it were so*, why should not my spirit be [1]troubled?*

5 [2]Mark me, and be astonished, and [c]lay *your* hand upon *your* mouth.

6 Even when I remember I am afraid, and trembling taketh hold on my flesh.

7 [d]Wherefore do the wicked live, become old, yea, are [e]mighty in power?

8 Their [f]seed is established in their sight with them, and their offspring before their eyes.

9 Their houses *are* [3]safe from fear, neither *is* the rod of God upon them.

10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.†

11 They send forth their little ones like a flock, and their children dance.

12 They [g]take the timbrel and harp, and rejoice at the sound of the organ.‡

13 They spend their days in [4]wealth, and in a moment go down to the grave.

14 Therefore they say unto God, Depart from us; [h]for we desire not the knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have, [i]if we pray unto him?

16 Lo, their good *is* not in their hand: [k]the counsel of the wicked is far from me.

17 How oft is the [5]candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* distributeth sorrows in his anger.

would be the result of sound reason, "the spirit of his understanding;" yet he spoke with great severity and harshness.—"The abrupt beginning of this speech of Zophar shews that he was in a passion, which, though he pretends to bridle it, would not let him calmly consider the protestation which Job made of his innocence.—But he goes on, in the old commonplace way, of the certain downfall of the wicked, be they never so powerful and well supported; which he illustrates, indeed, in an excellent fashion, with great variety of figures, and remarks on histories as old as the world.—All the flaw in his discourse was this (which was common to him with the rest), that he imagined God never varied from his method; and therefore Job, without doubt, was a very bad man, though it did not appear he was so any other way but by his infelicity."—(*Bp. Patrick.*)—Ver. 4-9. Zophar here asserted the same general truths, and fell into the same mistakes, which his friends before him had done. He confounded this state of trial with the future state of retribution: he supposed that the dispensations of providence were conducted by one invariable rule, according to the characters of men; and he misapplied his doctrine to Job, as if it evinced him to be a hypocrite. Ver. 10-29. In these verses Zophar expatiated on the variety of miseries which awaited the wicked man, whether profane or hypocritical. His indigent and distressed children would court the favour of the poor, either for a morsel of bread, or to disarm their revenge for the injuries which they had endured. External compulsion, or inward remorse, would constrain him to restore their property. The licentiousness of his youth would expose him to dreadful diseases in his old age, and bring him down to the grave. The wickedness which he delighted in, concealed, spared, and would not forsake, but reserved as a sweet morsel to eat secretly, would create him such inward horror, such dreadful diseases, and such dire miseries, that it would be like the venom of the asp, or as if he had been bitten by the viper. He would be disappointed of all his expected pleasure and ease; and, along with his ill-gotten wealth, he would be deprived of all which he had laboured for, as a punishment of his injustice and oppression. He would have no comfort of his riches, while they remained; and he would be stripped of all (as Job had been), and have nothing for any one to covet. This would come upon him suddenly, in the height of his prosperity, by a combination of wicked men, as Job's had done. Nay, just when he would be ready to say, "Soul, take thine ease, eat, drink, and be merry;" God himself would pour the fury of his wrath upon him. There would be no escaping from the weapons of Divine indignation—his inward terrors would equal his outward calamities; so that every kind of misery would be laid up in store against him. He would be consumed as dried fuel, which burns of its own accord without being blown; for the judgments of God, without the intervention of men, would desolate his family. If his wickedness were before masked with hypocrisy, it should thus be brought to light. Persons of all descriptions would unite against him. All which he had possessed would be totally dissipated. For this was uniformly the portion of a wicked man from God, and his appointed heritage.—*Scott.*

CHAP. XXI. JOB'S REPLY.—Ver. 7-16. If the doctrine maintained by Zophar and Job's other opponents was true, and Providence discriminated uniformly betwixt the righteous and the wicked, how was it that so many wicked men lived, grew old, and continued in power and prosperity to death? Perhaps no instance had occurred of a truly pious person being so suddenly and dreadfully afflicted as Job had been, and it was not possible for man to distinguish exactly between the true believer and the hypocrite; but it was undeniable that numbers of notoriously profane and wicked men were advanced to wealth and authority, continued in prosperity to old age, and witnessed their posterity established in the most desirable settlements, before their death; that they were often more free from alarm and correction than others; that their cattle and substance rapidly increased; that their children, whom they trained up in vanity, sensuality, and dissipation, multiplied, and were in health and peace around them; that they lived even to extreme old age (for so the original word signifies), in outward ease and indulgence, and died without any remarkable pain or distress. So that, if men were to judge merely by outward prosperity, the wicked might be pronounced the most happy, and even the favourites of Heaven. Yet they grew more impious and presumptuous, even by prosperity: they openly cast off all regard to God, and neither knew, nor desired to learn, anything about his truths, ordinances, and precepts; they despised his favour, defied his vengeance, and counted his service and worship irksome and unprofitable.—Now, it must be allowed that the Almighty, whom they despised and affronted, gave and continued to them these *their* good things, and could take them away when he pleased: nor were they so in their own hand that they could retain them for a moment. Job, for his part, was far from approving their counsel or conduct, or desiring their prosperity—though his friends inferred that he thought the wicked happy, because he argued that they often prospered while the righteous were afflicted.—*Scott.*

SOVEREIGNTY OF DIVINE PROVIDENCE.—1. One dies suddenly in his full strength,

18 They are [1]as stubble before the wind, and as chaff that the storm [6]carrieth away.

19 God layeth up [7]his iniquity for his children: he rewardeth him, and he shall know *it*.§

20 His eyes shall [m]see his destruction, and he shall [n]drink of the wrath of the Almighty.

21 For what pleasure *hath* he in his house after him, when the number of his months is cut off in the midst?

22 Shall *any* teach God knowledge? seeing he judgeth those that are high.

23 One dieth [8]in his full strength, being wholly at ease and quiet:

24 His [9]breasts are full of milk,‖ and his bones are [o]moistened with marrow.

25 And another dieth in the bitterness of his soul, and never eateth with pleasure.

26 They shall lie down [p]alike in the dust, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.¶

28 For ye say, Where *is* the house of the prince? and where *are* the [1]dwelling-places of the wicked?

29 Have ye not asked them that go by the way? and do ye not know their tokens,*

30 That [q]the wicked is reserved to the day of destruction? they shall be brought forth to [r]the day of [2]wrath.

31 Who shall declare his way to his face? and who shall repay him *what* he hath done?

32 Yet shall [s]he be brought to the [3]grave, and shall [4]remain in the tomb.

33 The clods of the valley shall be sweet unto him,† and every man shall draw after him, as *there are* innumerable before him.

34 How then comfort ye me in vain, seeing in your answers there remaineth [5]falsehood?

CHAPTER XXII.

1 *Eliphaz sheweth that man's goodness profiteth not God.* 5 *He accuseth Job of divers sins;* 21 *and exhorteth him to repentance, with promises of mercy.*

THEN Eliphaz the Temanite answered and said,

2 Can a man be profitable unto God, [1]as [a]he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty that thou art righteous? or *is it* gain *to him*, that [b]thou makest thy ways perfect?

4 Will he reprove thee for fear of thee?* [c]will he enter with thee into judgment?

5 *Is* not thy wickedness great? and [d]thine iniquities infinite?

6 For [e]thou hast taken a pledge from thy brother for nought, and [2]stripped the naked of their clothing.†

7 Thou hast [f]not given water to the weary to drink, and thou hast withholden bread from the hungry.

8 But *as for* the [3]mighty man, he had the earth; and the [4]honourable man dwelt in it.

9 Thou hast sent [g]widows away empty, and the arms of the fatherless have been broken:

10 Therefore snares *are* round about thee, and [h]sudden fear troubleth thee;

11 Or darkness, *that* thou canst not see; and abundance of waters cover thee.

12 *Is* [i]not God in the height of heaven? and behold the [5]height of the stars, how high they are!

13 And thou sayest, [6]How [k]doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him, that he seeth not; and he walketh in the circuit of heaven.

15 Hast thou marked [1]the old way which wicked men have trodden?

16 Which were cut down out of time, [7]whose foundation was overflown with a flood;‡

17 Which said unto God, Depart from us; [m]and what can the Almighty do [8]for them?

18 Yet he filled their houses with good *things:* but the counsel of the wicked is far from me.

19 The righteous see *it*, and are glad; and the innocent laugh them to scorn.

20 Whereas our [9]substance is not cut down; but [1]the remnant of them [n]the fire consumeth.

21 Acquaint now thyself with [2]him,§ and be at peace; thereby good shall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 If thou [o]return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles.

B.C. 1520—B.C. 1520.

[1] Ex. xv. 7. Hos. xiii. 3. Matt. iii. 12.
[6] *Stealeth.*
[7] *The punishment of his iniquity.*
§ He states an objection to his reasoning. It may be that God layeth up his iniquity, and punisheth it in his children; but Job replies, he should punish the evil-doer himself. For what does such a one care about his house or his family after he is dead? — BOOTHROYD.
[m] Luke xvi. 23.
[n] Ps. lxxv. 8. Rev. xiv. 10; xix. 15.
[8] *In his very perfection, or the strength of his perfection.*
[9] *Milk-pails.*
‖ Rather, "his pastures are full of milk"—*i.e.*, of flocks and herds; he dies in opulence.—SCOTT.
Or, "his bowels" or intestines "are full of," or abound with "fat."—PARKHURST.
[o] Prov. iii. 8.
[p] Ec. ix. 2.
¶ I am sensible that in all this I very much contradict your thoughts, which are as well known to me as to yourselves: I see by what arguments you are studying to oppress me.—PATRICK.
[1] *Tent of the tabernacles.*
* He refers them to any traveller for confutation of what they assert, who could give them sure proofs and tokens, that wicked men were generally in prosperity. This is not the place of recompense, but the next world; there they will receive according to their deeds.—HAWEIS.
[q] Nah. i. 2. 2 Pet. ii. 9, 17. Jude 13.
[r] Rom. ii. 5.
[2] *Wraths.*
[s] Ps. xlix. 14. Luke xvi. 22.
[3] *Graves.*
[4] *Watch in the heap.*
† The liveliness of Eastern poetry here represents the dead as having the same perceptions as if they were alive in their sepulchres. Allusion is also made to the manner of ornamenting their sepulchres, by planting on or about them flowers and odoriferous herbs and shrubs.—HARMER.
[5] *Transgression.*

CHAP. XXII.
[1] *If he may be profitable,* doth his *good success* depend *thereon?*
[a] Matt. v. 29. Gal. vi. 7, 8.

[b] Ps. xxxix. 1. 2 Cor. vii. 1.
* He has nothing to fear or hope from any of his creatures. His essential glory and felicity receive no accession from their obedience however perfect; he is not excited by the greatness of any one to institute a legal process against him to bring him down; nor can any one make him his debtor. A wise man consults his own advantage by serving God, but he cannot profit him by so doing.—HAWEIS.
[c] Ps. cxxx. 3, 4. Is. iii. 14, 15.
[d] Ps. xix. 12.
[e] Ex. xxii. 26, 27.
[2] *Stripped the clothes of the naked.*
† The sense is, "Thou hast stripped of their garments even those who had no more but just enough to cover their nakedness."—PATRICK.
[f] Matt. xxv. 42. Rom. xii. 20.
[3] *Man of arm.*
[4] *Eminent;* or, *accepted for countenance.*
[g] Is. i. 17, 23. Luke xviii. 3-5.
[h] Prov. i. 27. 1 Thes. v. 3.
[i] Ps. cxv. 3, 16. Is. lvii. 15.
[5] *Head.*
[6] *What.*
[k] Ps. x. 11. Zeph. i. 12.
[l] Gen. vi. 5, 11-13. Luke xvii. 26, 27.
[7] *A flood was poured upon their foundation.*
‡ To whose horrid iniquities God put a stop, by destroying them before their time, and carrying them off the earth with an overflowing deluge.—BROWN.
[m] Ps. iv. 6.
[8] *To them.*
[9] *Estate.*
[1] *Their excellency.*
[n] Luke xvii. 29, 30.
[2] *God.*
§ To "acquaint ourselves with God," is a phrase of the same import with *coming to God*, and *seeking for him*, and many other expressions in Scripture, which signify nothing else but to become religious.—TILLOTSON.
[o] Is. lv. 6, 7.

not weakened by age or sickness (ver. 23), being wholly at ease and quiet, under no apprehension at all of the approach of death, nor in any fear of it; but, on the contrary, because his breasts are full of milk, and his bones moistened with marrow (ver. 24)—that is, he is healthful and vigorous, and of a good constitution (like a milch cow that is fat and in good liking)—he counts upon nothing but to live many years in mirth and pleasure. Thus fair does he bid for life, and yet he is cut off in a moment by the stroke of death! Note, It is a common thing for persons to be taken away by death when they are in their full strength, in the highest degree of health, when they least expect death, and think themselves best armed against it, and are ready not only to set death at a distance, but to set it at defiance. 2. Another dies slowly, and with a great deal of previous pain and misery (ver. 25), "in the bitterness of his soul"—such as poor Job was himself now in; and never eats with pleasure, has no appetite to his food, nor any relish of it, through sickness, or age, or sorrow of mind. What great reason have those to be thankful that are in health, and always eat with pleasure! And what little reason they have to complain, who sometimes do not eat thus, when they hear of many that never do! How undiscernible is this difference in the grave; as rich and poor, so healthful and unhealthful meet there: (ver. 26), "They shall lie down alike in the dust, and the worms shall cover them," and feed sweetly on them. Thus, if one wicked man die in a palace, and another in a dungeon, they will meet in the congregation of the dead and damned; and the worm that dies not, and the fire that is not quenched, will be the same to them, which makes those differences inconsiderable, and not worth perplexing ourselves about.—*Henry.*

PRACTICAL OBSERVATIONS.—It is not easy to obtain an attentive hearing from eager disputants. Interruption and disregard are commonly reciprocal; hence misapprehension, unfair conclusions, and unmerited contempt and reproach: and when men have been suffered to speak, and have spoken to the purpose, their opponents commonly mock on, and treat the whole as trivial and contemptible. But this behaviour is peculiarly improper to the afflicted, who should at least have the consolation of being heard with patience and candour.—*Scott.*

CHAP. XXII. THIRD ADDRESS OF ELIPHAZ.—**Ver. 1-4.** Eliphaz still supposed Job to maintain that God favoured the wicked; and therefore he addressed him the third time. He intended, in this introduction, to shew that God, in all his appointments, acted out of pure love to justice, and was not influenced by interested or selfish affections. Ver. 5-14. In these verses, Eliphaz brought as particular a charge against Job as if he had had evidences ready to prove every tittle; yet he had no reason for his rash accusation, except that Job was visited as he supposed God always visited every wicked man, and none else! He demanded whether Job could deny the greatness and immense number of his crimes? Indeed all have committed innumerable sins, in which there is an inconceivable degree of criminality; but Eliphaz did not mean such transgressions as were common to Job with other believers, or even with men in general; but flagrant iniquities and impieties, which he had cloaked with the mask of hypocrisy.—He therefore directly charged him with depriving his poor brethren of their mean and scanty clothing, by taking it in pledge for debts which he unjustly claimed; and of withholding bread and water, or needful relief, from those who were perishing by want; of decreeing as a judge in behalf of the rich and powerful, for their favour and bribes, and of sending away the widows and orphans robbed of their property, and bereaved of all power to recover their right. His unexpected calamities, with which he was surrounded and entangled, were the punishment of these oppressions; and it was no wonder that he complained of being involved in darkness, distracted with terrors, and overwhelmed with afflictions, like impetuous torrents, when he was guilty of such crimes.—[*Scott.*] Methinks I can almost forgive Eliphaz his hard censures of Job, which we had in the beginning of the chapter, though they were very unjust and unkind, for this good counsel and encouragement which he gives him in these verses with which he closes his discourse, and than which nothing could be better said, or more to the purpose. Though he thought him a bad man, yet he saw reason to have hopes concerning him, that for all this he would be both pious and prosperous. But it is strange, that out of the same mouth, and almost in the same breath, both sweet waters and bitter should proceed. Good men, though they may perhaps be put into a heat, yet sometimes will talk themselves into a better temper, and, it may be, sooner than another could talk them into it. Eliphaz had laid before Job the miserable condition of a wicked man, that he might frighten him into repentance. Here, on the other hand, he shews him the happiness which those may be sure of that do repent, that he might allure and encourage him to it. Ministers must try both ways in dealing with people, must speak to them from mount Sinai by the terrors of the law, and from mount Zion by the comforts of the gospel—must set before them both life and death, good and evil, the blessing and the curse. Now here observe the good counsel which Eliphaz gives to Job; and good counsel it is to us all, though, as

24 Then shalt thou lay up gold [3]as dust, and the *gold* of Ophir as the stones of the brooks.

25 Yea, [p]the Almighty shall be thy [4]defence, and thou shalt [h]have [5]plenty of silver.

26 For then shalt thou have thy delight in the Almighty, and shalt [q]lift up thy face unto God.

27 Thou shalt [r]make thy prayer unto him, and he shall hear thee,‖ and thou shalt pay thy vows.

28 Thou shalt also decree a thing, and it shall be established unto thee; and the light shall shine upon thy ways.

29 When *men* are cast down, then thou shalt say, *There is* lifting up; and he shall save [6]the humble person.

30 [7]He shall deliver the island of the innocent: and it is delivered by the pureness of thine hands.

CHAPTER XXIII.

1 *Job longeth to appear before God,* 6 *in confidence of his mercy.* 8 *God, who is invisible, observeth our ways.* 11 *Job's innocency.* 13 *God's decree is immutable.*

THEN Job answered and said,

2 Even to-day *is* my complaint bitter: my [1]stroke is heavier than my groaning.

3 Oh that I knew where I might find him!* *that* [a]I might come *even* to his seat!

4 I would [b]order *my* cause before him, and [c]fill my mouth with arguments.

5 I would know the words *which* he would answer me, and understand what he would say unto me.†

6 Will he [d]plead against me with *his* great power? No; [e]but he would put *strength* in me.

7 There the righteous might dispute with him; [f]so should I be delivered for ever from my judge.

8 Behold, I go forward, but he *is* not *there;* and backward, but I cannot perceive him:

9 On the left hand, where he doth work, but I cannot behold *him:* [g]he hideth himself on the right hand, that I cannot see *him.*

10 But he knoweth [2]the way that I take: *when* [h]he hath tried me, I shall come forth as gold.‡

11 My foot hath held his steps; his way have I kept, and not declined.

12 Neither [i]have I gone back from the commandment of his lips; I have [3]esteemed the words of his mouth more than my [4]necessary *food.*

13 But he *is* in one *mind,* and [k]who can turn him? and *what* his soul desireth, even *that* he doeth.§

14 For he performeth *the thing that is* appointed for me: and many such *things are* with him.

15 Therefore [l]am I troubled at his presence: when I consider, I am afraid of him.

16 For God [m]maketh my heart soft, and [n]the Almighty troubleth me:

17 Because I was not cut off before the darkness, *neither* hath he covered the darkness from my face.

CHAPTER XXIV.

1 *Wickedness often goeth unpunished.* 19 *There is a secret judgment for the wicked.*

WHY, seeing times are not hidden from the Almighty, do they that know him not see his days?*

2 *Some* remove the [a]landmarks: they violently take away flocks, and [1]feed *thereof;*

3 They [b]drive away the ass of the fatherless; they take the widow's ox for a pledge;

4 They turn the needy out of the way: the poor of the earth hide themselves together.

5 Behold, *as* wild asses in the desert,† go they forth to their work, rising betimes for a prey: the wilderness *yieldeth* food for them *and* for *their* children.

6 They [c]reap *every one* his [2]corn in the field; and [3]they gather the vintage of the wicked.‡

7 They cause [d]the naked to lodge without clothing, that *they have* no covering in the cold;§

8 They are wet with the showers of the mountains, and embrace the rock for want of a shelter;

9 They pluck the fatherless from the breast, and take a pledge of the poor;

10 They cause *him* to go naked without clothing, and they take away the sheaf *from* the hungry;‖

11 *Which* [e]make oil within their walls, *and* tread *their* wine-presses, and suffer thirst.

12 Men groan from out of the city, and the soul of the wounded crieth out; [f]yet God layeth not folly *to them.*

B.C. 1520—B.C. 1520.

[3] *On the dust.*
[p] Gen. xv. 1. Is. xli. 10. Rom. viii. 31.
[4] *Gold.*
[5] *Silver of strength.*
[q] Ps. xxv. i. 1 John iii. 21, 22.
[r] Ps. lxvi. 18-20. 1 John v. 14, 15.
‖ This was one of the blessings which would follow reconciliation. It is, in fact, one of the blessings of a return to God. He hears the cry of his people, and answers their supplications. To be permitted to go to God, and to tell him all our wants, to plead for all we need, and to implore blessings on our families and friends, is a privilege of far higher value than anything which wealth can bestow.—BARNES.
[6] *Him that hath low eyes.*
[7] Or, *the innocent shall deliver the island.*

CHAP. XXIII.

1 *Hand.*
* What exalted and sublime conceptions Job entertained of the Deity, and how firmly he trusted in him, under all the pressure of his accumulated trials, may appear from the present specimen, selected out of many stating his omnipresence and spirituality or invisibility.—HALES.
[a] xxxi. 35-37.
[b] Ps. xliii. 1.
[c] Gen. xviii. 23-32.
† I would insist on his decision whether I be an hypocrite or not; and that he would show me plainly why he had so afflicted me.—BROWN.
[d] Is. xxvii. 4, 8. Mic. ii. 1.
[e] Ps. cxxxviii. 3. 2 Cor. xii. 9, 10.
[f] Rom. iii. 19-22.
[g] Ps. lxxxix. 46. Is. viii. 17.
[2] *The way* that is *with me.*
[h] Heb. xi. 17. 1 Pet. i. 7.
‡ Conscious of his own piety and sincerity, he expects that his trials would be sanctified, and when terminated by death, he should be found as gold purified from all alloy.—BOOTHROYD.
[i] John vi. 66-69. Heb. x. 38, 39.
[3] *Hid,* or *laid up.*
[4] *Appointed portion.*
[k] Num. xxiii. 19.
§ For what he hath resolved to inflict upon me, that I find he will accomplish.—PATRICK.
[l] Ps. lxxvii. 3; cxix. 120.
[m] Ps. xxii. 14. Is. vi. 5; lvii. 16.
[n] Ps. lxxxviii. 16. Joel i. 15.

CHAP. XXIV.

* All changes are known to God. He sees good and bad times, and the changes that take place among men. And since he sees this, Job asks, with concern, Why is it that God does not come forth to deal with men according to their true character?—BARNES.
[a] Deut. xxvii. 17. Hos. v. 10.
[1] *Feed* them.
[b] Deut. xxiv. 10-13.
† Robbers are here well compared to wild asses, as they lie hid in solitary places.—GROTIUS.
[c] Deut. xxviii. 33.
[2] *Mingled corn,* or *dredge.*
[3] *The wicked gather the vintage.*
‡ They break in upon the fields of others, and rob them of their grain, instead of cultivating the earth themselves. *They gather the vintage of the wicked*—not a harvest which is the result of their own labour, but of plunder.—JEROME.
[d] Ex. xxii. 26, 27. Is. lviii. 7.
§ This exactly agrees with what Niebuhr says of the modern wandering Arabs near mount Sinai: "Those who cannot afford a tent, spread out a cloth upon four or six stakes: and others spread a cloth near a tree, or endeavour to shelter themselves from the heat and the rain in the cavities of the rock."—PARKHURST.
‖ The persons of men are not safe from these outlaws. They carry off children to be slaves: whom, when they have stolen, they will not allow so much as clothes to cover their nakedness, nor let him that is ready to starve eat of the sheaf which he hath gleaned.—PATRICK.
[e] Deut. xxv. 4. Jam. v. 4.
[f] Ps. i. 51. Mal. iii. 15.

to Job, it was built upon a false supposition that he was a wicked man, and now a stranger and enemy to God. "Acquaint now thyself in God." "Acquiesce in God;" so some. It is our duty at all times, especially when we are in affliction, to accommodate ourselves to, and quiet ourselves in, all the disposals of the Divine providence.—*Henry.*

CHAP. XXIII. JOB'S REPLY TO ELIPHAZ.—Ver. 3-7. Job perceived that his friends were resolved to condemn him; he therefore referred his cause to the judgment of God, and he was earnest to have it decided, as by a special commission.—Eliphaz had exhorted him to "acquaint himself with God;" and to this Job seems to have referred when he vehemently expressed his desire of knowing where he might find him. He longed to know where and how he might carry his appeal into the presence and before the tribunal of God, that it might be determined whether he was a righteous man or a hypocrite, which was the point on which he and his opponents were at issue. He was assured that "the judgment of God" would be "according to truth;" before him he could order his cause with confidence, and produce many and conclusive arguments in his own vindication. He should then know what God would answer, and he did not fear submitting to his award. He seems also to have hoped that he should then understand the reason of his uncommon afflictions. He was assured that God would not crush him by his power, or condemn him by prerogative; but would rather support him by his grace, and encourage him by his condescension, in ordering his cause before him. So that an upright person, when calumniated and condemned by man, might be allowed to argue the matter before God; and, having appealed to his mercy as a Saviour, and being declared a justified believer, he would have nothing more to fear from his just and holy Judge. Some think that he meant Eliphaz, who, as his self-constituted judge, had already most unjustly brought him in guilty of many atrocious crimes, and pronounced sentence against him.—Job's consciousness of his integrity, and his confidence that the Lord would graciously decide in his favour, were well grounded; but there was a great want of reverence, humility, and patience, in his vehement manner of stating his desires: and in fact, the Lord did at last silence Job, by shewing him his presumption, in thus pleading against his Almighty Sovereign.—*Scott.*

DIVINE POWER.—Ver. 13. (1.) God's counsels are immutable: "He is in one mind, and who can turn him? He is one." So some read it, or "in one." He has no counsellors by whose interest he might be prevailed with to alter his purpose: he is one with himself, and never alters his mind, never alters his measures. Prayer has prevailed to change God's way and his providence, but never was his will or purpose changed; for "known unto God are all his works." (2.) His power is irresistible. "What his soul desires" or designs, even that he does, and nothing can stand in his way, or put him upon new counsels. Many desire many things, which either they may not do, or cannot do, or dare not do; but God has an incontestible sovereignty; his will is so perfectly pure and right, that it is highly fit he should pursue all its determinations; and he has an uncontrollable power; "none can stay his hand." "Whatever the Lord pleased, that did he" (Ps. cxxxv. 6), and always will, for it is always best. (3.) All he does is according to the counsel of his will: (ver. 14) "He performs the thing that is appointed for me;" whatever happens to us, it is God that performs it (Ps. lvii. 2), and an admirable performance the whole will appear to be, when the mystery of God shall be finished. He performs all that, and that only, which was appointed, and in the appointed time and method.—*Henry.*

CHAP. XXIV. JOB'S TRIUMPHANT ARGUMENT.—Ver. 1. Job's friends had been very positive in it, that they should soon see the fall of wicked people, how much soever they might prosper for awhile. By no means, says Job, "though times are not hidden from the Almighty," yet "they that know him do not presently see his day." 1. He takes it for granted, that times are not hid from the Almighty—past times are not hid from his judgment (Eccl. iii. 15), present times are not hid from his providence (Matt. x. 29), future times are not hid from his prescience (Acts xv. 18). God governs the world, and therefore we may be sure he takes cognisance of it: bad times are not hid from him, though the bad men, that make the times bad, say one to another that he has "forsaken the earth" (Ps. xciv. 6, 7). Every man's times are in his hand and under his eye, and therefore it is in his power to make the times of wicked men in this world miserable; he foresees the time of every man's death, and therefore, if wicked men die before they are punished for their wickedness, we cannot say, "They escaped him by surprise:" he foresaw it, nay, he ordered it. Before Job will inquire into the reasons of the prosperity of wicked men, he asserts God's omniscience, as one prophet, in a like case, asserts his righteousness (Jer. xii. 1), another his holiness (Hab. i. 13), another his goodness to his own people (Ps. lxxiii. 1). General truths must be held fast, though we may find it difficult to reconcile them to particular events. 2. He yet asserts, that they who know him—that is, wise and good people who are

13 They are of those that [g]rebel against the light; they know not the ways thereof, nor abide in the paths thereof.

14 The [h]murderer, rising with the light, killeth the poor and needy, and in the night is as a thief.

15 The [i]eye also of the adulterer waiteth for the twilight,¶ saying, [k]No eye shall see me; and [l]disguiseth *his* face.

16 In the dark they dig through houses, *which* they had marked for themselves in the daytime: [i]they know not the light.

17 For the morning *is* to them even as the shadow of death: if *one* know *them, they are in* the terrors of the shadow of death.

18 He *is* swift as the waters; [m]their portion is cursed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat [5]consume the snow waters; [n]*so doth* the grave *those which* have sinned.

20 The womb shall forget him; the worm shall feed sweetly on him: [o]he shall be no more remembered; and [p]wickedness shall be broken as a tree.

21 He evil-entreateth the barren *that* beareth not, and doeth not good to the widow.

22 He draweth also the mighty with his power; he riseth up, and [6]no *man* is sure of life.

23 *Though* it be given him *to be* in safety whereon he resteth, [q]yet his eyes *are* upon their ways.*

24 They are exalted for a little while,† but are [7]gone and brought low; they are [8]taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not *so* now, who will make me a liar, and make my speech nothing worth?

CHAPTER XXV.

Bildad sheweth that man cannot be justified before God.

THEN answered Bildad the Shuhite,* and said,

2 [a]Dominion and fear *are* with him; he maketh peace in his high places.

3 Is there any number of his armies? and [b]upon whom doth not his light arise?

4 [c]How then can man be justified with God? or how can he be clean *that is* born of a woman?

5 Behold [d]even to the moon, and it shineth not; yea, the stars are not pure in his sight:†

6 How much less man, *that is* a worm; and the son of man, *which is* a worm?

CHAPTER XXVI.

1 *Job, reproving the uncharitable spirit of Bildad, 5 acknowledgeth the power of God to be infinite and unsearchable.*

BUT Job answered and said,

2 [a]How hast thou [b]helped *him that is* without power?* *how* savest thou the arm *that hath* no strength?

3 How hast thou counselled *him that hath* no wisdom? and *how* hast thou plentifully declared the thing as it is?

4 To whom hast thou uttered words? and [c]whose spirit came from thee?†

5 Dead *things* are formed from under the waters, [1]and the inhabitants thereof.

6 [d]Hell *is* naked before him, and destruction hath no covering.

7 He stretcheth out the north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick cloud; [e]and the cloud is not rent under them.

9 He holdeth back the face of his throne, *and* spreadeth his cloud upon it.‡

10 He hath compassed the waters with bounds, [f]until the [2]day and night come to an end.

11 The pillars of heaven tremble,§ and are astonished at his reproof.

12 He [g]divideth the sea with his power, and by his understanding he smiteth through [3]the proud.

13 By [h]his Spirit he hath garnished the heavens; his hand hath formed [i]the crooked serpent.

14 Lo, these *are* parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?

CHAPTER XXVII.

1 *Job protesteth his sincerity.* 8 *The hypocrite is without hope.* 11 *The blessings which the wicked have are turned into curses.*

MOREOVER, Job [1]continued* his parable, and said,

2 *As* [a]God liveth, *who* hath taken away my judgment;† and the Almighty, *who* hath [2]vexed my soul;

B.C. 1520—B.C. 1520.

[g] John iii. 19, 20; xv. 22-24. Rom. ii. 17-24.

[h] 2 Sam. xi. 14-17. Ps. x. 8-10.

[i] Ex. xx. 14. 2 Sam. xi. 4-13.

¶ Hating the light. Robbers and unclean persons, in defiance of an all-seeing God, earnestly carry on their murder and whoredom in the night season.—BROWN.

[k] Ps. x. 11. Ez. viii. 12; ix. 9.

[l] *Setteth his face in secret.*

[i] John iii. 20. Eph. v. 11-13.

[m] Deut. xxviii. 16-20. Mal. ii. 8.

[5] *Violently take.*

[n] Prov. xiv. 32. Ec. ix. 4-6.

[o] Prov. x. 7. Ec. viii. 10.

[p] Dan. iv. 14. Matt. iii. 10.

[6] *He trusteth not his own life.*

[q] Ps. xi. 4, 5. Am. viii. 7.

* To such God giveth safety, on which they rest; though his eyes are on their ways. —BOOTHROYD.

† After their being exalted for a little while; and then (as all must die) they were gone, and brought low, and removed in an advanced age, and with as much ease as other men. —SCOTT.

[7] *Not.*

[8] *Closed up.*

CHAP. XXV.

* This chapter contains Bildad's third contest with Job, in which, waving altogether the point in question concerning the present troubles of the righteous and the prosperity of the wicked, he first falls into a description of the glory, power, and majesty of God; and then, by way of opposition and comparison, he sets forth the misery and impurity of man. —CARYL.

[a] Ps. xciv. 1-8. Dan. iv. 34-37.

[b] Gen. i. 14-16. John i. 4, 9.

[c] Ps. cxxx. 3. Rom. iii. 19, 20.

[d] Is. lx. 19, 20. 2 Cor. iii. 10.

† The most beautiful and glorious objects become dim and fade away when compared with him. —JEROME.

CHAP. XXVI.

[a] 1 Kings xviii. 27.

[b] vi. 25.

* The irony here is strong and excessively stinging; and exposes the impertinent officiousness of persons who, without talents, are vain enough to set up for instructors of others.—BOOTHROYD.

[c] 1 Kings xxii. 23, 24. 1 Cor. xii. 3.

† Dost thou think me ignorant of such things as these? or canst thou pretend to any extraordinary inspiration concerning them?—PATRICK.

[1] *With.*

[d] Ps. cxxxix. 8. Am. ix. 2.

* Is. v. 6.

‡ The idea is, that the clouds are made to conceal the splendour of the throne of God from the sight of man, and that all their sublimity and grandeur, as they roll on one another, and all their beauty when painted with so many colours in the evening, are designed to hide that throne from mortal eyes.—BARNES.

[e] Gen. viii. 22. Is. liv. 9, 10.

[2] *End of light with darkness.*

§ The lofty mountains, which seem the supporting pillars of heaven, tremble and shake when he corrects men by earthquakes, thunders, or tempests. —BROWN.

[f] Ex. xiv. 21, &c.

[3] *Pride*, or *Rahab.*

[g] Gen. i. 2. Ps. xxxiii. 6; civ. 30.

[h] Ps. lxxiv. 13, 14. Rev. xii. 9.

CHAP. XXVII.

[1] *Added to take up.*

* *Continued*—viz., after he had stayed a while to see if his friends would reply. —DIODATI.

[a] Num. xiv. 21.

† The whole passage will be equally clear, if literally rendered thus: —"The living God hath taken away my judgment, and the Almighty hath embittered my soul; but all the while my breath is in me, and the Spirit of God is in my nostrils, surely my lips shall not speak wickedness, nor my tongue utter deceit."—DURELL.

[2] *Made my soul bitter.*

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acquainted with him, and with whom his secret is—"do not see his days," not the day of his judging for them; this was the thing he complained of in his own case (chap. xxiii. 8). That he could not see God appearing on his behalf to plead his cause; nor the day of his judging against open and notorious sinners, that is called "his day" (Ps. xxxvii. 13). We believe that day will come, but we do not see it, because it is future, and its presages secret. 3. Though this is a mystery of Providence, yet there is reason for it, and we shall shortly know why the judgment is deferred; even the wisest, and those who know God best, do not yet see it. God will exercise their faith and patience, and excite their prayers for the coming of his kingdom, for which they are to "cry day and night to him" (Luke xvii. 7).—*Henry.*

CHAP. XXV. THIRD ADDRESS OF BILDAD.—Ver. 1-6. The appeal to undeniable facts which Job had made, seems to have reduced his opponents to great difficulties. They were not convinced of their error, but they could not answer his arguments. Bildad, therefore, spoke but few words in reply; Zophar did not answer the third time; and Eliphaz declined leading on another attack. Bildad, however, thought that Job had spoken without a proper reverence of God, or a due sense of his own vileness. He reminded him, therefore, that the sovereign authority over all creatures belonged solely to the Lord; and that all ought to reverence his majesty, and to fear his omnipotent displeasure. All the inhabitants of heaven, in perfect unity and harmony, obeyed him; his innumerable creatures, marshalled in exact order, were observant of his commands, and entirely under his control; and as the light of his sun pervaded all the earth, so all that partook of his goodness ought to submit to his authority. But if the heavenly bodies were obscure when compared with his infinite glory, and in *his* view of them, how could sinful man abide the severity of his judgment, or be approved holy in his sight?—*Scott.*

CHAP. XXVI. JOB'S REPLY TO BILDAD.—Ver. 5-13. To shew Bildad that he did not want his instructions, Job began more particularly to discourse on the works of God. The word translated "dead things," may be rendered *giants*, or *monsters*. Enormous creatures are produced under the waters, among the numberless inhabitants of the deep, by the mighty power of God. Or, "The dead, even the most mighty, tremble before him; the waters," &c. Neither the bodies, which all over the earth are laid in the grave, nor the state of the departed souls of men, are concealed from his all-seeing eye; and even the place of punishment allotted to the wicked is under his inspection; the heavens are stretched out by him over the vast expanse of this *northern hemisphere*; and the earth is so wonderfully suspended in the pure space, that it needs no support. (It seems this was known to some persons at this early period.) Immense quantities of water are treasured up in the atmosphere; and are so confined in the clouds as not to rush down impetuously, but gradually, as it is necessary for watering the earth. The throne of God in the heavens is hid by interposing clouds, being too dazzling for us frail mortals to behold. He confineth the raging ocean within its appointed bounds; nor will it ever break forth to cover the earth while day and night endure. The mountains (which appear as "the pillars of heaven"), or the heavens themselves, are astonished and tremble when the Lord speaketh in his wrath. He powerfully raises such storms in the ocean as "divide it into ridges of mountains;" and he knoweth how to abase the proudest and stoutest of his enemies.—*Scott.*

CHAP. XXVII. VANITY OF HYPOCRISY.—Ver. 8. "For what is the hope of the hypocrite?" Bildad had condemned it (chap. viii. 13, 14), and Zophar (chap. xi. 20). Job here concurs with them, and reads the death of the hypocrite's hope with as much assurance as they had done; and this fitly comes in as a reason why he would not remove his integrity, but still hold it fast. Note, The consideration of the miserable condition of wicked people, and especially hypocrites, should engage us to be upright (for we are undone, for ever undone, if we be not), and also to get the comfortable evidence of our uprightness; for how can we be easy if the great concern lie at uncertainties? Job's friends would persuade him that all his hope was but the hope of the hypocrite (chap. iv. 6). "Nay," says he, "I would not, for all the world, be so foolish as to build upon such a rotten foundation; for 'what is the hope of the hypocrite?'" See here, 1. The hypocrite deceived. He has gained, and he has hope. This is his bright side; it is allowed that he has gained by his hypocrisy, has gained the praise and applause of men, and the wealth of this world. Jehu gained a kingdom by his hypocrisy, and the Pharisees many a widow's house. Upon this gain he builds his hope, such as it is; he hopes he is in good circumstances for another world, because he finds he is so for this, and he blesses himself in his own way. 2. The hypocrite undeceived. He will at last see himself wretchedly cheated; for, (1.) God shall take away his soul, sorely against his will: (Luke xii. 20) "Thy soul shall be required of thee." God, as the judge, takes it away, to be tried and determined to its everlasting

3 All the while my breath *is* in me, and [3]the spirit of God *is* in my nostrils,

4 My lips shall not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should justify you: till I die [b]I will not remove mine integrity from me.

6 My righteousness [c]I hold fast, and will not let it go; [d]my heart shall not reproach *me* [4]so long as I live.

7 Let mine enemy be as the wicked,‡ and he that riseth up against me as the unrighteous.

8 For what *is* the hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 Will [e]God hear his cry when trouble cometh upon him?

10 Will he [f]delight himself in the Almighty?§ will he always call upon God?

11 I will teach you [5]by the hand of God; *that* which *is* with the Almighty will I not conceal.

12 Behold, all ye yourselves have seen *it;* why then are ye thus altogether vain?

13 This *is* [g]the portion of a wicked man with God, and the heritage of oppressors, *which* they shall receive of the Almighty.‖

14 If his [h]children be multiplied, *it is* for the sword; and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death; and his widows shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;¶

17 He may prepare *it,* [i]but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a moth,* and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he *is* not.

20 Terrors take hold on him as waters, [k]a tempest stealeth him away in the night.

21 The east wind carrieth him away, and he departeth; and, as [l]a storm, hurleth him out of his place.

22 For *God* shall cast upon him, and [m]not spare: [6]he would fain [n]flee out of his hand.

B.C. 1520—B.C. 1520.

[3] *The breath which God gave him.*
[b] 2 Cor. i. 12.
[c] Ps. xviii. 20-23. Prov. iv. 13.
[d] 2 Cor. xii. 11. 1 John iii. 20, 21.
[4] *From my days.*
‡ I am so far from loving and practising wickedness, whereof you accuse me, that I abhor the thoughts of it; and if I might and would wish to be revenged of mine enemy, I could wish him no greater mischief than to be a wicked man.—POOLE.
[e] Ps. lxvi. 18. John ix. 31.
[f] Ps. xxxvii. 4; xliii. 4. Hab. iii. 18.
§ "Can he find comfort in God when the world affords none, as I do now?"—CLARKE.
[5] Being *in the hand.*
[g] Ps. xi. 6. 2 Pet. ii. 9.
‖ The portion of the ungodly and the oppressor is sure destruction, descending to them as a heritage; and though in this life they may prosper, they shall receive it from the hand of the Almighty in eternity.—HAWEIS.
[h] Deut. xxviii. 32, 41. Hos. ix. 13, 14.
¶ The Easterns collect an immense quantity of furniture and clothes, for their fashions never alter. They keep them in wardrobes, as they heap up mud for mortar in building.—HARMER.
[i] Prov. xiii. 22; xxviii. 8. Ec. ii. 26.
* He who buildeth his fortunes and greatness by methods of injustice, is such a builder as the moth-worm, which, by eating the garment which is its habitation, destroys its own dwelling.—BOOTHROYD.
[k] Ex. xii. 29. Dan. v. 30.
[l] Ex. ix. 23-25. Nah. i. 3-8.
[m] Ez. ix. 5, 6. Rom. viii. 32.
[6] *In fleeing he would flee.*
[n] Ex. xiv. 25-28.

CHAP. XXVIII.

[1] *Mine.*
[a] Gen. ii. 11, 12. 1 Chr. xxix. 2-5.
[b] Ps. xii. 6. Mal. iii. 2, 3.
* By the labour, industry, and contrivance of man, mines of silver, gold, and iron, have been discovered, and the precious metals brought out. But the secrets of heaven, with all our study, cannot be penetrated as the bowels of the earth.—HAWEIS.
[c] Gen. iv. 22. Deut. viii. 9.
[2] *Dust.*
[d] Prov. ii. 4.
[e] Gen. i. 11, 12, 29. Ps. civ. 14, 15.
† While the surface of the ground produces herbs and corn for food to animals, lime, brimstone, and such other combustibles, are found in its bowels; nay, gold and the most precious stones in some parts of it.—BROWN.
[f] Ex. xxiv. 10.
[3] Or, *gold ore.*
[g] Rom. xi. 33.
‡ That is, a path in searching for gold and precious stones. The miner treads a way which is unseen by birds of the keenest vision. The most intrepid and fearless beasts of prey dared not adventure to those dangerous regions.—BARNES.
[4] Or, *flint.*
§ *He cutteth out rivers among the rocks.*—In his operations of mining, he cuts channels for the water to flow off through the rocks. This was done, as it is now, for the purpose of drawing off the water that accumulates in mines.—BARNES.
[h] Prov. xiv. 23.
[5] *Weeping.*
[i] Is. xlv. 2, 3. 1 Cor. iv. 5.
[6] *Fine gold shall not be given for it.*
[k] Ex. xxviii. 20.
[7] *Vessels.*
[8] *Ramoth.*
‖ The Indians value coral as highly as we value pearls, which come from India. The men esteem these gems as our women do Indian pearls. Their priests and predictors attribute to it something sacred, and affirm that it has the virtue of protecting from dangers those who carry it. So that two things contribute to render it valuable — superstition and beauty.—PLINY.
[l] Matt. vii. 6. 1 Tim. ii. 9.
[m] Prov. iii. 15.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAPTER XXVIII.

1 *There is a knowledge of natural things,* 12 *but wisdom is an excellent gift of God.*

SURELY there is a [1]vein for [a]the silver, and a place for gold [b]*where* they fine *it.**

2 [c]Iron is taken out of the [2]earth, and brass *is* molten *out of* the stone.

3 He setteth an end to darkness, and [d]searcheth out all perfection; the stones of darkness, and the shadow of death.

4 The flood breaketh out from the inhabitant; *even the waters* forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, [e]out of it cometh bread; and under it is turned up as it were fire.†

6 The stones of it *are* the place of [f]sapphires; and it hath [3]dust of gold.

7 *There is* [g]a path which no fowl knoweth, and which the vulture's eye hath not seen:‡

8 The lion's whelps have not trodden it; nor the fierce lion passed by it.

9 He putteth forth his hand upon the [4]rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks;§ and his eye seeth [h]every precious thing.

11 He bindeth the floods from [5]overflowing; [i]and *the thing that is* hid bringeth he forth to light.

12 But where shall wisdom be found? and where *is* the place of understanding?

13 Man knoweth not the price thereof; neither is it found in the land of the living.

14 The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 [6]It cannot be gotten for gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious [k]onyx, or the sapphire.

17 The gold and the crystal cannot equal it; and the exchange of it *shall not be for* [7]jewels of fine gold.

18 No mention shall be made of [8]coral,‖ or of [l]pearls: for the price of wisdom *is* above [m]rubies.

state. He shall then fall into the hands of the living God, to be dealt with immediately. (2.) What will his hope be then? It will be vanity and a lie; it will stand him in no stead. The wealth of this world, which he hoped in, he must leave behind him (Ps. xlix. 17). The happiness of the other world, which he hoped for, he will certainly miss of: he hoped to go to heaven, but he will be shamefully disappointed; he will plead his external profession, privileges, and performances, but all his pleas will be overruled as frivolous; "Depart from me, I know you not." So that, upon the whole, it is certain a formal hypocrite, with all his gains and all his hopes, will be miserable in a dying hour.—*Henry.*

CHAP. XXVIII. THE ANCIENT ARTS.—Ver. 1-11. Job had maintained that the dispensations of Providence were not regulated upon such principles as his friends contended for, but by a higher and incomprehensible wisdom; and to illustrate and confirm this he here shewed that the sagacity of men was chiefly competent for *natural things,* and employed in them; it could not, therefore, be supposed they were acquainted with the deep counsels of God. The all-wise Creator has treasured up the metals in the earth, but man's necessity or avarice prompts him to search for them. There he finds the ores of gold, silver, iron, and brass, mixed with other substances, and resembling stones, and he discovers ways of separating and refining them by fire. With their lamps the miners "put an end to the darkness" of the subterraneous caverns, and search out all the valuable treasures contained in them, even those "stones of darkness," which are situated in such perilous and unwholesome places as may be called "the shadow of death." Here "floods break out upon the inhabitants" of these dreary regions, being those waters which had sunk into the earth from the *foot of man,* and formed subterraneous springs and streams; and the miners are forced, with great labour and danger, to make new channels that the waters may run away from them. As by the labour of man corn and other things suited for his food grow upon the surface of the earth, so precious stones, sparkling like fire, or inflammable substances, as brimstone or coals, are dug out of it. Among the *stones* of the earth are *sapphires* as well as the ore of gold. In pursuit of these treasures men travel under ground by a road which is unknown to the swiftest and most quick-sighted animals. By their persevering labour and contrivance they undermine and *overturn* rocks and *mountains,* and they cut *rivers* and form banks under ground, while they seek out and bring forth every *hidden valuable treasure* there reposited.—This book is, beyond all reasonable doubt, one of the most ancient in the world, yet the art of mining and refining metals, and the use of precious stones, are spoken of as things well known in the East, where Job and his friends dwelt. But very many ages after, populous nations have been found which were little acquainted with these things. The iron especially (which is, in fact, the most *useful* of all metals) seems to have been little known or employed among the Greeks in the very early ages of that nation; and it was totally unknown in America when that continent was first discovered. So that the most ancient times appear to have been far more civilised and acquainted with things useful than subsequent ages, and barbarous ignorance seems to have prevailed gradually, as the knowledge possessed by the antediluvians, and doubtless communicated by Noah and his sons, was forgotten among their posterity. The Bible by no means favours the general notion that the first ages of the world were the most rude and savage, nay, indeed, is totally inconsistent with it.—*Scott.*

VALUE OF WISDOM.—Ver. 13. Two things cannot be found out concerning this wisdom. 1. The price of it, for that is inestimable; its worth is infinitely more than all the riches in this world. "Man knows not the price thereof;" that is, (1.) Few put a due value upon it. Men know not the worth of it, its innate excellency, their need of it, and of what unspeakable advantage it will be to them; and therefore, though they have many a price in their hand to get this wisdom, yet they "have no heart to it" (Prov. xvii. 16). The cock in the fable knew not the value of the precious stone he found in the dunghill, and therefore would rather have lighted on a barley-corn. Men know not the worth of grace, and therefore will take no pains to get it. (2.) None can possibly give a valuable consideration for it with all the wealth this world can furnish them with. This Job is large upon (ver. 15, &c.), where he makes an inventory of the *bona notabilia—the most valuable treasures*—of this world; gold is five times mentioned, silver comes in also, and then divers precious stones, the onyx and sapphire, pearls and rubies, and the topaz of Ethiopia. These are the things that are highest prized in the world's markets; but if a man would give not only these, heaps of these, but all the substance of his house, all he is worth in the world for wisdom, it would utterly be contemned. These may give a man some advantage in seeking wisdom, as they did to Solomon, but there is no purchasing wisdom with these. It is a gift of "the Holy Ghost," which "cannot be bought with money" (Acts viii. 20). As it does not run in the blood, and thus come to us by descent, so it cannot be got for money, nor does it come to us by purchase. Spiritual gifts are conferred without

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the [9]air.

22 [n]Destruction and death say, We have heard the fame thereof with our ears.¶

23 God understandeth the way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven;

25 To make the weight for the winds;* and he weigheth the waters by measure.

26 When [o]he made a decree for the rain, and a way for the lightning of the thunder;

27 Then did he see it, and [1]declare it; he prepared it, yea, and searched it out.

28 And unto man he said, Behold, [p]the fear of the LORD, that *is* wisdom; and to depart from evil *is* understanding.

CHAPTER XXIX.

Job bemoaneth himself of his former prosperity and honour.

MOREOVER, Job [1]continued his parable, and said,

2 Oh that I were as *in* months past, as *in* the days *when* [a]God preserved me;*

3 When [b]his [2]candle shined upon my head, *and when* by his light I walked *through* darkness;

4 As I was in the days of my youth, when [c]the secret of God *was* upon my tabernacle;

5 When the Almighty *was* yet with me, *when* [d]my children *were* about me;

6 When I washed my steps with butter,† and the rock poured [3]me out rivers of oil;

7 When I went out to the gate through the city; *when* I prepared my seat in the street!

8 The [e]young men saw me, and hid themselves; and [f]the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand on their mouth.

10 The [4]nobles held their peace, and their tongue cleaved to the roof of their mouth.‡

11 When [g]the ear heard *me*, then it blessed me; and when the eye saw *me*, it gave witness to me;

12 Because [h]I delivered the poor that cried, and [i]the fatherless, and *him that had* none to help him.

13 [k]The blessing of him that was ready to perish came upon me: and [l]I caused the widow's heart to sing for joy.

14 [m]I put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor; and the cause *which* I knew not I searched out.

17 And I brake the [5]jaws of the wicked, [n]and [6]plucked the spoil out of his teeth.§

18 Then I said, [o]I shall die in my nest,‖ and I shall multiply *my* days as the sand.

19 My root *was* [7]spread out by the waters, and the dew lay all night upon my branch.¶

20 My glory *was* [8]fresh in me, and [p]my bow was [9]renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again; and my speech dropped upon them.

23 And they waited for me [q]as for the rain; and they opened their mouth wide *as* for the latter rain.

24 *If* I laughed on them,* they believed *it* not: [r]and the light of my countenance they cast not down.

25 I chose out their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAPTER XXX.

1 *Job's honour is turned into extreme contempt;* 15 *and his prosperity into calamity.*

BUT now [a]*they that are* [1]younger than I have me in derision, [b]whose fathers I would have disdained to have set with the dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was perished?

3 For want and famine *they were* [2]solitary; fleeing into the wilderness [3]in former time desolate and waste:*

4 Who cut up mallows by the bushes, and juniper roots *for* their meat.

5 They were driven forth from among *men*, (they cried after them as *after* a thief,)

B.C. 1520—B.C. 1520.

[9] *Heaven.*
[n] 14. Ps. lxxxviii. 10-12.
¶ Could even the dead come back to inform us what they know, they could but report the fame of it, that such wisdom is in God; but what it is, neither spirits of men nor angels comprehend. God alone "understandeth the way thereof, and he knoweth the place thereof." The residence of wisdom is in his own bosom, and all his purposes, planned with exact design, are executed in regular and uninterrupted order, though to us his paths are in the great waters, and his footsteps are not known.—HAWEIS.
* God made all things by measure and by rule: even the winds—so fleeting and imponderable—he has adjusted and balanced in the most exact manner, as if he had weighed them when he made them: and the waters of the ocean, though so vast, God has adjusted with infinite skill, as if he had dealt them out by measure; and, having done this, he is qualified to explain to man the reason of his doings.—BARNES.
[o] Ps. cxlviii. 8. Jer. xiv. 22.
[1] *Number it.*
[p] Deut. iv. 6.

CHAP. XXIX.

[1] *Added to take up.*
[a] Ps. xxxvii. 28. Jude 1.
* To wit, from all those miseries which now I feel. This he desires, not only for his own ease and comfort, but also for the vindication of his reputation, and of the honour of religion which suffered by his means.—POOLE.
[b] Ps. xviii. 28.
[2] *Lamp.*
[c] Ps. xxv. 14; xci. 1. Col. iii. 3.
[d] Prov. xvii. 6.
† When my lands were so fertile, and were blessed with such plenty, as if the rivers had flowed with butter and oil.—PATRICK.
[3] *With me.*
[e] Lev. xix. 32. 1 Pet. v. 5.
[f] Rom. xiii. 7. 1 Pet. ii. 17.
[4] *Voice of the nobles was hid.*
‡ They were so awed by my presence that they could not speak.—BARNES.
[5] Prov. xxix. 2. Luke xi. 27.
[h] Neh. v. 2-13. Prov. xxi. 13.
[i] Ex. xxii. 22-24. Jam. i. 27.
[k] Deut. xxiv. 13. Acts ix. 39-41.
[l] Neh. viii. 10-12. Philem. 7.
[m] Ps. cxxxii. 9. Rom. xiii. 14.
[6] *Jaw-teeth, or grinders.*
[n] 1 Sam. xvii. 35.
[6] *Cast.*
§ He compares the wicked to wild beasts, which have already seized the prey; but by the hand of justice he attacked them, and snatched from them what they had wickedly acquired.—BOOTHROYD.
[o] Ps. xxx. 6, 7. Jer. xxii. 23.
‖ A nest is an image of security and rest, and is from the eagle building his nest on the summit of a rock.—SCHULTENS.
[7] *Opened.*
¶ It is well known that, in the hot Eastern countries, where it rarely rains during the summer months, the copious dews, which fall there during the night, contribute greatly to the nourishment of vegetables in general. And "this dew," says Hasselquist, speaking of the excessively hot weather in Egypt, "is particularly serviceable to the trees, which would otherwise never be able to resist the heat; but with this assistance they thrive well, and blossom, and ripen their fruit."—PARKHURST.
[8] *New.*
[p] Gen. xlix. 24.
[9] *Changed.*
[q] Ps. lxxii. 6.
* If he smiled graciously, so far from presuming on his familiar condescension, they were awed by his majesty, and paid him no less respect and reverence.—HAWEIS.
[r] Ps. iv. 6; lxxxix. 15.

CHAP. XXX.

[a] 2 Kings ii. 23. Is. iii. 5.
[1] *Of fewer days than I.*
[b] Ps. xxxv. 15, 16. Acts xvii. 5.
[2] *Dark as the night.*
[3] *Yesternight.*
* Base, beggarly fellows, who, ashamed of their poverty, and to prevent the punishment of their wickedness, had fled to deserts, and there, like wild beasts, lived upon roots and herbs, and lodged in dens, caves, and bushes.—BROWN.

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money and without price, because no money can be a price for them. Wisdom is likewise a more valuable gift to him that has it, makes him richer and happier, than gold or precious stones. It is "better to get wisdom than gold." Gold is another's, wisdom our own; gold is for the body and time, wisdom is for the soul and eternity. Let that which is most precious in God's account be so in ours. (See Prov. iii. 14, &c.) 2. The place of it, for that is undiscoverable. "Where shall wisdom be found?" (ver. 12.) He asks this, (1.) Ask the miners, and by them "the depth will say, It is not in me" (ver. 14). Those who dig into the bowels of the earth, to rifle the treasures there, cannot, in these dark recesses, find this rare jewel, nor with all their art make themselves masters of it. (2.) Ask the mariners, and by them "the sea will say, It is not in me." It can never be got either by trading on the waters, or diving into them; can never be "sucked from the abundance of the seas, or the treasures hid in the sand." Where there is a vein for the silver, there is no vein for wisdom, none for grace. Men can more easily break through the difficulties they meet with in getting worldly wealth than through those they meet with in getting heavenly wisdom; and they will take more pains to learn how to live in this world than how to live for ever in a better world. So blind and foolish is man become, that it is in vain to ask him, "Where is the place of wisdom?" and which is the road that leads to it.—*Henry.*

CHAP. XXIX. JOB'S FORMER PROSPERITY.—Ver. 1-6. It is probable that, when Job had finished his commendation of wisdom, he paused, to hear whether his friends had anything to add; but, as they were silent, he proceeded to contrast his former prosperity, and his honourable conduct as a magistrate, with his present abject misery; in order to excite their compassion, and to excuse his complaints, and, perhaps, to engage their more fixed attention to the other parts of his discourse. Indeed, he could not but ardently desire that matters were so with him at the present as formerly. Then God preserved his health, his property, his family, his honour, and his peace, having "made a hedge about him." Ver. 7-11. Job next expatiated on the *honour* which had been rendered him. He had acquired great authority, and was become chief ruler over the neighbouring tribes; probably through his reputation for wisdom and justice, as well as on account of his affluence. So that, when he went through the city to the gate, where his throne for administering justice was prepared, the young men stood so much in awe of him, and so feared his reprehension for their irregularities, that they kept out of the way; the aged rose, in respect of his character; and the nobles and princes were silent, as if bereft of speech, that they might attend to, and be instructed by, his arguments and decisions; and, indeed, all who saw and heard him applauded his impartial justice, and bare testimony to his wisdom and discretion. Ver. 12-17. "Because Job's adversaries did so much charge him with wickedness, he is compelled to render an account of his life." As no one attempted to disprove his attestations, no doubt he spoke what was undeniably true. He could confidently protest that it was his constant object to redress the grievances of the orphans and destitute, who demanded justice against their powerful oppressors; so that widows and other persons, who were about to be crushed, murdered, or starved, thanked him, and prayed for him, as their patron, with joyful hearts. He never appeared in public but with an evident determination to do justice; the equity of his conduct was to him the "robe," or the "badge of his authority," and he deemed it more his honour than any "royal diadem." Ver. 18-25. Thus respected, useful, and conscientious, and considering all as coming from the favour of God, Job had hoped to live long in prosperity, and to die in peace and honour in a good old age; for he seemed like a tree which had struck deep root in a well-watered soil, and was refreshed every night by the kindly dew. Heaven and earth seemed to favour him continually.—*Scott.*

CHAP. XXX. JOB'S TERRIBLE REVERSE.—Ver. 1-14. Here Job most pathetically contrasts his present condition with his former honour and authority. Now the *youths*, who before had hid themselves lest they should be punished for their crimes, treated him with the greatest contempt; nay, the children of the most abject persons imaginable insulted him, whom he described as the vilest outcasts of society. These objects were so destitute of fidelity and honesty, so lazy and ignorant, that they were not capable of doing so much good as the dogs of his flock; and he would have disdained to have employed them in the meanest services about his cattle. Their lives, wasted

6 To dwell in the cliffs of the valleys, *in* [4]caves of the earth, and *in* the rocks.

7 Among the bushes they brayed; under the nettles they were gathered together.

8 *They were* [c]children of [d]fools, yea, children of [5]base men; they were viler than the earth.†

9 And now [e]am I their song; yea, I am their by-word.‡

10 They abhor me, they flee far from me, and [6]spare not to spit in my face.

11 Because he hath loosed my cord, and afflicted me, they have also let loose the bridle before me.

12 Upon *my* right *hand* rise the youth; they push away my feet, and they rise up against me the ways of their destruction.

13 They mar my path; [f]they set forward my calamity; they have no helper.

14 They came *upon me* [g]as a wide breaking-in *of waters:* in the desolation they rolled themselves *upon me.*

15 [h]Terrors are turned upon me: they pursue my [7]soul as the wind;[§] and my welfare passeth away [i]as a cloud.

16 And now [k]my soul is poured out upon me; the days of affliction have taken hold upon me.

17 My bones are pierced in me in the night-season; and my sinews take no rest.

18 [l]By the great force *of my disease* is my garment changed: it bindeth me about as the collar of my coat.

19 He hath cast me into the mire, and I am become like [m] dust and ashes.

20 I cry unto thee, and thou dost not hear me; I stand up, and thou regardest me *not.*

21 Thou art [8]become cruel to me; with [9]thy [n]strong hand thou opposest thyself against me.

22 Thou liftest me up to the wind; thou causest me to ride *upon it,*‖ and dissolvest my [l]substance.

23 For I know *that* thou wilt bring me *to* death, and *to* [o]the house appointed for all living.

24 Howbeit he will not stretch out *his* hand to the [2]grave, though [p]they cry in his destruction.¶

25 [q]Did not I weep for him that was [3]in trouble? [r]was *not* my soul grieved for the poor?

26 When I looked for good, then evil came *unto me;* and when I waited for [s]light, there came darkness.

27 My bowels boiled, and rested not;* the days of affliction prevented me.

28 I went mourning without the sun; I stood up, *and* I cried in the congregation.

29 I am a brother to dragons, and a companion to owls.

30 [t]My skin is black† upon me, and my bones are burnt with heat.

31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

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[4] *Holes.*
[c] Jer. vii. 18. Mark vi. 24.
[d] Prov. i. 7, 22; xvi. 22.
[5] *Men of no name.*
† *Viler than the earth* which we tread and spit upon, and are not willing to touch.—Poole.
[e] Ps. xxxv. 15, 16. Lam. iii. 14, 63.
‡ They made Job and his calamities the subject of low jesting: his name and sufferings introduced into their scurrilous songs, to give them pith and point, and to shew how much they despised him now.—Barnes.
[6] *Withhold not spittle from.*
[f] Ps. lxix. 26. Zech. i. 15.
[g] Ps. xviii. 4. Is. viii. 7, 8.
[h] ix. 27, 28; x. 16. Ps. lxxxviii. 15.
[7] *Principal one.*
§ With rapidity and violence, as when a person is attacked by a storm.—Rosenmuller.
[i] Is. xliv. 22. Hos. vi. 4.
[k] Ps. xxii. 14. Is. liii. 12.
[l] Ps. xxxviii. 5. Is. i. 5, 6.
[m] Gen. xviii. 27.
[8] *Turned to be.*
[9] *The strength of thy hand.*
[n] Ps. lxxxix. 13. 1 Pet. 5, 6.
‖ Prodigious pillars of sand are moved rapidly about the deserts with the wind of the sand-storm, and at last are dispersed in the air. This comparison, therefore, seems exactly adapted to the mind of the Arab.—Calmet.
[l] Or, *wisdom.*
[o] Gen. iii. 19. Ec. viii. 8.
[2] *Heap.*
[p] Ps. xxxv. 25. Matt. xxvii. 39-44.
¶ Whither thy afflicting hand will not pursue me; for though men cry when they are sent thither, yet, when they are there, all their sufferings and complaints are ended.—Patrick.
[q] Ps. xxxv. 13. Jer. xviii. 20.
[3] *Hard of day.*
[r] Ps. xli. 1. 2 Cor. ix. 9.

[s] Ps. xcvii. 11. Is. l. 10.
* How insupportable are the inward torments of my body, and the anguish of my soul! Days of fearful affliction have rushed upon me before I was aware.—Brown.
[t] Ps. cxix. 83.
† In the elephantiasis, as Michaelis observes, which appears to have been Job's disease, "at first the whole skin becomes red, then of a leaden colour, or even quite black." Agreeably to this, the 28th verse may be rendered, "I go," or "am grown black without the heat," namely, by his distemper. — Parkhurst.

CHAPTER XXXI.

Job maketh a protestation of his integrity in several duties.

I MADE [a]a covenant with mine eyes;* why then should I think upon a maid?

2 For [b]what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?

3 *Is* not destruction to the wicked? and [c]a strange *punishment* to the workers of iniquity?†

4 Doth not he see my ways, and count all my steps?

5 If I have walked with vanity, or if my foot hath hasted to deceit;

6 [1]Let me be weighed in an even balance, that God may [d]know mine integrity.

7 If my step hath turned out of the way, and [e]mine heart walked after mine eyes, and if any blot hath cleaved to mine hands;

8 *Then* [f]let me sow, and let another eat; yea, let my offspring be rooted out.

9 If mine heart have been deceived by a woman, or [g]*if* I have laid wait at my neighbour's door;

10 *Then* let my wife grind unto another,‡ and let others bow down upon her.

11 For this *is* [h]an heinous crime; yea, it *is* an iniquity *to be punished by* the judges.

12 For it *is* [i]a fire *that* consumeth to destruction, and would root out all mine increase.

13 If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me;

14 What then shall I do when God riseth up? and when he visiteth, what shall I answer him?

CHAP. XXXI.
[a] Gen. vi. 2. Matt. v. 28, 29.
* Job had before alleged his humanity; he now alleges his chastity, and that in a high and pure style, or to the length of making a covenant with his eyes, and so as to shun the provocatives to unhallowed desire. Let us lay a control upon our looks, and this will exert a wholesome influence upon our thoughts. Let not ours be the eyes that cannot cease from sin. — Dr Chalmers.
[b] Heb. xiii. 4.
[c] Is. xxviii. 21. Jude 7.
† The sense is, that, for the sin here particularly referred to, God would interpose to inflict vengeance in a manner adapted peculiarly to *this* sin, and which would mark it with his *especial* displeasure. Has it not been so in all ages? There is no sin that so much poisons all the fountains of pure feeling in the soul, and none that will so certainly terminate in the entire wreck of character.—Barnes.
[1] *Let him weigh me in balances of justice.*
[d] Ps. cxxxix. 23. Matt. vii. 23.
[e] Num. xv. 39. Matt. v. 29.
[f] Deut. xxviii. 30-33, 51. Mic. vi. 15.
[g] Jer. v. 8. Hos. vii. 4.
‡ Grinding was the work of the women in the East, and esteemed a very servile as well as laborious employment. — Frag. to Calmet.
[h] Gen. xxvi. 10. Prov. vi. 29-33.
[i] Prov. iii. 33; vi. 27. Jer. v. 7-9.

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in wickedness, had left them debilitated and ignorant, debauched and infamous in old age; and being burdens and nuisances by their crimes, they were expelled from society in a most miserable manner. Incapable of obtaining an honest livelihood, and afraid of being punished for their past offences, they had fled into the most desolate parts of the wilderness, and there miserably subsisted upon roots and herbs not fitted to sustain the life of man. For they were driven away as thieves, and concealed themselves in dens and caves from the search of pursuers; or among the weeds and bushes, where they grew savage like the wild asses. Such worthless wretches, of whom Job's active magistracy had rid the country, returned with their families when he was reduced; and, though their ignorant and profligate parents had neglected to give them any good instructions, yet they had learned to make songs and jests about Job, and to shew their contempt and abhorrence by affecting to shun him as a loathsome object, or drawing near him to spit in his face. It may be supposed that these were the expressions of their resentment for his former opposition to their villany, and of their joy that his authority was terminated. Because the Lord had loosed his cord, by depriving him of power and affluence, they behaved with *unbridled insolence,* and attempted to injure and destroy him by every means which they could devise. It is likely that they accused Job of oppression, because he had punished them for their crimes; and thus they endeavoured to "*fortify* against him the ways of their destruction," or to secure themselves from punishment in their abandoned courses. By these methods they *marred* or *vilified* his path, and helped forward his calamity, exciting his friends to treat him as a hypocrite, and "no helper unto them;" they had no need of help from Job's former friends, being already sufficiently daring and ingenious in their malice. For they came upon him as a torrent of waters, which bursts the banks and rolls on with rapid desolation.—*Scott.*

His Sore Affliction.—Ver. 17. His bodily diseases were very grievous: for, 1. He was full of pain, piercing pain, pain that went to the bone, to all his bones. It was a "sword in his bones," which "pierced him in the night-season," when he should have been refreshed with sleep; his nerves were affected with strong convulsions, his sinews took no rest. By reason of his pain he could take no rest, but sleep departed from his eyes. "His bones were burnt with heat" (ver. 30). He was in a constant fever, which dried up the radical moisture, and even consumed the marrow in his bones. See how frail our bodies are, which carry in themselves the seed of our own disease and death. 2. He was full of sores. Some that are pained in their bones yet sleep in a whole skin; but Satan's commission against Job extending both to his bone and to his flesh, he spared neither. His "skin was black upon him" (ver. 30). The blood settled, and the sores suppurated, which made his skin look black. Even his garment had its colour changed with the continual running of his boils, and the soft clothing he used to wear was now grown so stiff that all his garments were "like his collar" (ver. 18). It would be noisome to describe what a condition poor Job was in for want of clean linen and good attendance, and what filthy rags all his clothes were. Some think that, among other diseases, Job was ill of a quinsy, or swelling in his throat, and that that was it which bound him about like a stiff collar.—*Henry.*

CHAP. XXXI. Job's Chastity.—Ver. 1-4. Job first appeals to God that he had avoided all unchastity, and had kept to the original institution of marriage; and that he strictly inhibited his eyes from gazing upon any woman, however beautiful, to lust after her, though she were unmarried or his inferior. He had *covenanted* with them that they should be confined to the beholding of the beauties of creation, and the examining of the works of God, and not be allowed to admit a licentious desire into his heart; and no doubt his imagination was equally forbidden to entertain the polluting thought by which lust is conceived and sin is produced. For, however man might excuse these things, Job knew that God abhorred them; and if he were guilty of them he could expect nothing from above but destruction in another world, and perhaps some strange punishment in this life, such as befell the inhabitants of Sodom (for that seems referred to); for God saw all his ways and marked his steps, though he might conceal them from man.—In this chapter and in the twenty-ninth, vastly more is contained of genuine purity and equity; of condescending, liberal, self-denying kindness to the poor and needy; of superiority to the love of the world and the fear of men, and all corrupt motives, as well as of sterling piety, than in all the writings of pagan antiquity combined. The standard of duty is fixed as high as in the moral law, and explained as spiritually as in our Saviour's sermon on the mount.—*Scott.*

His Tender Benevolence.—Ver. 16. If a poor person begged a kindness of him he was ready to gratify him; if he could but perceive by the widow's mournful craving look that she expected an alms from him, though she had not confidence enough to ask it, he had compassion enough to give it, and "never caused the eyes of the widow to fail." He put a respect upon the poor, and did them honour; for he took the

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15 Did not he that made me in the womb make him? and [2]did not one fashion us in the womb?

16 If I have [k]withheld the poor from *their* desire, or have caused the eyes of the widow to fail;

17 Or have eaten my morsel myself alone, and [1]the fatherless hath not eaten thereof;§

18 (For from my youth he was brought up with me, as *with* a father, and I have guided [3]her from my mother's womb;)

19 If I have seen any perish for want of clothing, or any poor without covering;

20 If his loins have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;

21 If I have [m]lifted up my hand against the fatherless, when I saw my help in the gate;‖

22 *Then* let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.

23 For destruction *from* God *was* an error to me, and by reason of his highness I could not endure.

24 If I have [n]made gold my hope, or have said to the fine gold, *Thou art* my confidence;

25 If I rejoiced because my wealth *was* great, and because mine hand had [4]gotten much;

26 If I [o]beheld the [5]sun when it shined, or the moon walking [6]*in* brightness;

27 And my heart hath been secretly enticed, or [7]my mouth hath kissed my hand:¶

28 This also *were* [p]an iniquity *to be punished by* the judge: [q]for I should have denied the God *that is* above.

29 If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him;

30 Neither have I suffered my [8]mouth to sin, by wishing a curse to his soul;

31 If [r]the men of my tabernacle said not, Oh that we had of his flesh! we cannot be satisfied;*

32 [s]The stranger did not lodge in the street; *but* I opened my doors to the [9]traveller;

33 If I covered my transgressions [1]as Adam, by hiding mine iniquity in my bosom:

34 Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, *and* went not out of the door?

35 Oh that one would hear me! behold, [2]my desire *is*, *that* the Almighty would answer me, and *that* [t]mine adversary had written a book:†

36 Surely I would take it upon my shoulder *and* bind it *as* a crown to me.

37 I would declare unto him the number of my steps; [u]as a prince would I go near unto him:

38 If my land cry against me, or that the furrows likewise thereof [3]complain;

39 If I have eaten the [4]fruits thereof without money, or have [5]caused the owners thereof to lose their life:

40 Let thistles grow‡ instead of wheat, and [6]cockle instead of barley. The words of Job are ended.

2 *Did he not fashion us in one womb?*
k Deut. xv. 7-10.
1 Rom. xii. 13.
§ This verse affords us a beautiful picture of liberality and tender charity, which would not eat even the least morsel of bread without imparting some little portion to the poor and needy.—SCHULTENS.
3 *The widow.*
m Prov. xxiii. 10, 11.
‖ *In the gate*—viz., in the public place where judgment and justice was ministered.—DIODATI.
n Deut. viii. 12 14.
4 *Found.*
o Gen. i. 16-18.
5 *Light.*
6 *Bright.*
7 *My hand hath kissed my mouth.*
¶ It was customary, in ancient worship, to kiss the idol that was worshipped. The Mohammedans at the present day, in their worship at Mecca, kiss the black stone which is fastened in the corner of the Beat Allah, as often as they pass it, in going round the Caaba. If they cannot come near enough to kiss it, they touch it with the hand, and kiss that. An Oriental pays his respects to one of a superior station by kissing his hand, and putting it to his forehead.—PAXTON.
p Gen. xviii. 25. Heb. xii. 23.
q Prov. xxx. 9. Tit. i. 16. Jude 4.
8 *Palate.*
r 2 Sam. xvi. 9, 10.
* His object is to shew that those who dwelt with him, and who had every opportunity of knowing all about him, could never say that the stranger was not hospitably entertained. *Of his flesh! we cannot be satisfied*—or, rather, "who will refer to an instance in which it can be said that we have not been satisfied with his flesh? —*i.e.*, from his table, or by his hospitality."—IKENIUS.
s 1 Tim. v. 10. Heb. xiii. 2.
9 *Way.*
1 *After the manner of men.*

2 *My sign* is that *the Almighty will answer me.*
t Matt. v. 25.
† Oh that the truth of all this might be examined by some equal judge! Behold, I continue still to desire of God this favour; and let him that can accuse me bring in his libel in writing against me.—PATRICK.
u Eph. iii. 12.
3 *Weep.*
4 *Strength.*
5 *Caused the soul of the owners thereof to expire*, or *breathe out.*
‡ *Let thistles grow*—viz., I then submit myself to God's curse, here described in these terms (Gen. iii. 18).—DIODATI.
6 *Noisome weeds.*

CHAP. XXXII.

1 *From answering.*
a Ps. lxix. 9. Eph. iv. 26.
* Of Syrian extraction, for Buz was the son of Nahor, who was a Syrian (see Gen. xxii. 20).—GROTIUS.
b Luke x. 29.
2 *His soul.*
3 *Expected Job in words.*
4 Heb., *elder for days.*
c Rom. xiii. 7. 1 Tim. v. 1. Tit. ii. 6.
5 *Few of days.*
6 *Feared.*
d 1 Kings xii. 6-8. Heb. v. 12.
† This was eminently in accordance with the ancient Oriental views of what is right; and it is a sentiment which accords with what is obviously proper, however little it is regarded in modern times. It is one of the marks of urbanity and true politeness—of the prevalence of good breeding, morals, and piety, and of an advanced state of society—when respect is shewn to the sentiments of the aged.—BARNES.
e Prov. ii. 6. Dan. i. 17. Jam. i. 5.
‡ The word used here, which we translate "inspiration," is used by Moses (Gen. ii. 7), to signify the inspiration or breath of life: and therefore we may justly take it to mean here, not what Christians call the grace of God, but rather that original ability of mind which God has given to man.—SHUCKFORD.
f Matt. xi. 25. 1 Cor. i. 26.
g Ec. iv. 13.

CHAPTER XXXII.

1 *Elihu is angry with Job and his three friends.* 11 *He reproveth them for not confuting Job.* 16 *His zeal to speak.*

SO these three men ceased [1]to answer Job because he *was* righteous in his own eyes.

2 Then was [a]kindled the wrath of Elihu the son of Barachel the Buzite,* of the kindred of Ram; against Job was his wrath kindled, [b]because he justified [2]himself rather than God.

3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.

4 Now Elihu had [3]waited till Job had spoken, because they *were* [4]elder than he.

5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.

6 And Elihu the son of Barachel the Buzite answered and said, [c]I *am* [5]young, and ye *are* very old; wherefore I was afraid, and [6]durst not shew you mine opinion,

7 I said, [d]Days should speak, and multitude of years should teach wisdom.†

8 But *there is* a spirit in man; and [e]the inspiration‡ of the Almighty giveth them understanding.

9 [f]Great men are not *always* wise; [g]neither do the aged understand judgment.

10 Therefore I said, Hearken to me; I also will shew mine opinion.

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fatherless children to eat with him at his own table, they should fare as he fared, and be familiar with him, and he would shew himself pleased with their company, as if they had been his own (ver. 17). As it is one of the greatest grievances of poverty that it exposes to contempt, so it is none of the least supports to the poor to be respected. He was very tender of them, and had a fatherly concern for them (ver. 18). He was a father to the fatherless, took care of orphans, brought them up with him under his own eye, and gave them not only maintenance but education. He was a guide to the widow, who had lost the guide of her youth; he advised her in her affairs, took cognisance of them, and undertook the management of them. Those that need not our alms may yet have occasion for our counsel, and it may be a real kindness to them. This Job says he did "from his youth, from his mother's womb;" that is, he had something of tenderness and compassion woven in his nature; he began betimes to do good ever since he could remember; he had always some poor widow or fatherless child under his care. His parents taught him betimes to pity and relieve the poor, and brought up orphans with him. He provided food convenient for them; they ate of the same morsels that he did (ver. 17)—not *after* him, of the crumbs that fell from his table, but *with* him—of the best dish upon his table.

THE PURITY OF HIS WORSHIP.—Ver. 26. (1.) Job never so much as beheld the sun or moon in their pomp and lustre with any other admiration of them than what led him to give all the glory of their brightness and usefulness to their Creator. Against spiritual as well as corporal adultery he made a covenant with his eyes; and this was his covenant, that, whenever he looked at the lights of heaven, he should by faith look through them, and beyond them, to the Father of lights. (2.) He kept his heart with all diligence, that that should not be secretly enticed to think that there is a divine glory in their brightness, or a divine power in their influence, and that, therefore, divine honours are to be paid to them. Here is the source of idolatry; it begins in the heart; every man is tempted to that, as to other sins, when he is drawn away by his own lust and enticed. (3.) He did not so much as put a compliment upon these pretended deities—did not perform the least and lowest act of adoration. "His mouth did not kiss his hand," which, it is likely, was a ceremony then commonly used, even by some that yet would not be thought idolaters.

HIS CHALLENGE TO HIS ACCUSERS.—Ver. 35. "'Oh that mine adversary had written a book'—that my friends, who charge me with hypocrisy, would draw up their charge in writing, that it might be reduced to a certainty, and that we might the better join issue upon it." Job would be very glad to see the libel, to have a copy of his indictment; he would not hide it under his arm, but take it upon his shoulder, to be seen and read of all men; nay, he would bind it as a crown to him, would be pleased with it, and look upon it as his ornament: for, 1. If it discovered to him any sin he had been guilty of, which he did not yet see, he should be glad to know it, that he might repent of it, and get it pardoned. A good man is willing to know the worst of himself, and will be thankful to those that will faithfully tell him of his faults. 2. If it charged him with what was false, he doubted not but to disprove the allegations, that his innocency would be cleared up as the light, and he should come off with so much the more honour. 3. He did believe that, when his adversaries came to consider the matter so closely as they must do, if they put the charge in writing, the accusations would be trivial and minute, and every one that saw them would say, "If this was all they had to say against him, it was a shame they had given him so much trouble."—*Henry.*

CHAP. XXXII. ELIHU'S FIRST APPEARANCE.—Ver. 6-12. Elihu here appears to be a man of great modesty and humility; though a young man, and a man of abilities, yet not pert, and confident, and assuming; his face shone, and, like Moses, he did not know it, which made it shine so much the brighter. Let it be observed by all, especially by young people, as worthy of their imitation, 1. What a diffidence he had of himself, and of his own judgment (ver. 6), "'I am young, and therefore I was afraid, and durst not shew you mine opinion,' for fear I should either prove mistaken, or do that which was unbecoming me." He was so observant of all that passed, and applied his mind so closely to what he heard, that he had formed in himself a judgment of it; he neither neglected it as foreign, nor declined it as intricate: but, how clear soever the matter was to himself, he was afraid to deliver himself upon it, because he differed in his sentiments from those that were elder than he. Note, It becomes us to be suspicious of our own judgment in matters of doubtful disputation, to be swift to hear the sentiments of others, and slow to speak our own, especially when we go contrary to the judgment of those whom, upon the score of their learning and piety, we justly have a veneration for. 2. What a deference he paid to his seniors, and what great expectations he had from them (ver. 7), "I said, Days should speak." Note, Age and experience give a man great advantage in judging of things, both as they furnish a man so much the more matter for his thoughts to work upon, and as they ripen and

11 Behold, I waited for your words; I gave ear to your [7]reasons, whilst ye searched out [8]what to say.

12 Yea, I attended unto you; and, behold, *there was* none of you that convinced Job, *or* that answered his words;

13 [h]Lest ye should say, [i]We have found out wisdom: God thrusteth him down, not man.

14 Now, he hath not [9]directed *his* words against me; neither will I answer him with your speeches.

15 They were amazed; they answered no more; they [1]left off speaking.

16 When I had waited, (for they spake not, but stood still, *and* answered no more,)

17 *I said*, I will answer also my part; I also will shew mine opinion.

18 For I am full of [2]matter;§ [k]the spirit [3]within me constraineth me.

19 Behold, my belly *is* as wine, *which* [4]hath no vent; it is ready to burst like new bottles.

20 I will speak, that I may [5]be refreshed: [1]I will open my lips, and answer.

21 Let me not, I pray you, [m]accept any man's person; neither let me give flattering titles unto man.

22 For I know not to give flattering titles; *in so doing* my Maker would soon take me away.‖

CHAPTER XXXIII.

1 *Elihu offereth himself instead of God, with sincerity and meekness, to reason with Job.* 8 *He excuseth God by his greatness, from giving man an account of his ways.* 31 *He inciteth Job to attention.*

WHEREFORE, Job, I pray thee, hear my speeches, and hearken to all my words.

2 Behold, now [a]I have opened my mouth, my tongue hath spoken in my [1]mouth.*

3 My words *shall be of* the uprightness of my heart; and my lips shall utter knowledge [2]clearly.

4 The Spirit of God hath made me, and the breath of the Almighty hath given me life.†

5 If thou canst answer me, set *thy words* in order before me, stand up.

6 Behold, I *am* according to thy [3]wish [b]in God's stead: I also am [4]formed out of the clay.

7 Behold, my terror shall not make thee afraid, neither shall my hand be heavy upon thee.

8 Surely thou hast spoken in mine [5]hearing, and I have heard the voice of *thy* words, *saying*,

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[7] *Understandings.*
[8] *Words.*
[b] Gen. xiv. 23.
[i] Is. v. 21. 1 Cor. i. 19-21.
[9] *Ordered.*
[1] *Removed speeches from themselves.*
[2] *Words.*
§ *I am full of matter* — *i.e.*, I have many things to say in this cause. *The spirit within me*— either my own spirit or soul, which is wholly dissatisfied with what hath been hitherto spoken, and clearly apprehends what may silence Job, and end the dispute; or God's Spirit, which he hath put in me; the spirit of understanding, which hath discovered the truth of the matter to me; and the spirit of zeal, which urgeth me to plead the cause of God against Job.—POOLE.
[k] Ps. xxxix. 3. Acts iv. 20.
[3] *Of my belly.*
[4] *Is not opened.*
[5] *Breathe.*
[l] Prov. viii. 6, 7.
[m] Deut. xvi. 19. Prov. xxiv. 23.
‖ *My Maker would soon take me away*— or, rather, "My Maker will soon take me away," *i.e.*, "I know that I must soon be removed, and must stand before my Maker; I must give an account for all that I say. Knowing that I am to go to the realities of another state of being, I cannot flatter men; I must tell them the exact and simple truth." There could be no better preventive of flattery than this. —BARNES.

CHAP. XXXIII.
[a] Ps. lxxviii. 2. Matt. v. 2.
[1] *Palate.*
* Behold, now I begin; the words are upon my tongue, if thou art ready to receive them. And I assure thee they shall be the unfeigned language of mine heart, which it shall not be hard for thee to understand; for the instructions they give thee shall be clearly and perspicuously delivered.—PATRICK.
[2] *Purely.*
† There is an allusion to Gen. xi. 7, and from this it is evident that the knowledge of the creation had been handed down to the patriarchs.—BOOTHROYD.
[3] *Mouth.*
[b] Gen. xxx. 2. 2 Cor. v. 20.
[4] *Cut out of.*
[5] *Ears.*
[c] Jer. ii. 35.
† Job had not said exactly these words—nay, he had avowed the contrary doctrine; but he had used incautious expressions which admitted of such a construction.—SCOTT.
§ He presseth me with very close and sore afflictions. —CARYL.
[6] *Answereth not.*
[d] Num. xii. 6.
[7] *Revealeth*, or *uncovereth.*
[e] Hos. ii. 6. Acts ix. 2-6.
[8] *Work.*
[f] Deut. viii. 16.
‖ Want of true humility was Job's great fault. Elihu takes pains to convince him of this, but all in vain, till God awakened him (ch. xlii. 6); then he saw his fault, and was humbled. —WILSON.
[g] Rom. ii. 4. 2 Pet. iii. 9, 15.
[9] *Passing.*
[h] Deut. viii. 5. Rev. iii. 19.
[i] Ps. xxxviii. 1-8.
[1] *Meat of desire.*
[k] Ps. xxxii. 3, 4.
[l] Ex. xii. 23. 1 Cor. x. 10.
[m] 1 Cor. xi. 30-32. Heb. xii. 5-12.
¶ The "one among a thousand," means persons well taught in the ways of the Lord. It thus appears, that the number of persons capable of dealing wisely with the afflicted, justifying his ways, and exhibiting his gospel, then, as now, was far from great.—DR JOHN CAMPBELL.
[n] Ps. cxix. 75.
[o] Ex. xxxiv. 6, 7. Rom. v. 20, 21.
[p] Rom. iii. 24-26. 1 Tim. ii. 6.
[2] *An atonement.*
[3] *Childhood.*
[q] Ps. vi. 1-9. Acts ix. 11.
[r] Ps. lxii. 12.
[4] *Shall look upon men and say, I have sinned*, &c.
* God diligently observes all mankind, and their several carriages, especially in sickness and distress. *If I say, I have sinned.*— If there be any man that sincerely saith thus, God hears it, and will pardon and heal him.—POOLE.
[s] Prov. xxviii. 13. Luke xv. 18-22.
[5] *Hath delivered my soul*, &c., *and my life.*
[t] Is. xxxviii. 17, 18.
† Shall be prolonged in comfort and prosperity. —CLARKE.
[6] *Twice* and *thrice.*

9 I am clean without transgression, I *am* [c]innocent; neither *is there* iniquity in me.‡

10 Behold, he findeth occasions against me, he counteth me for his enemy;

11 He putteth my feet in the stocks,§ he marketh all my paths.

12 Behold, *in* this thou art not just: I will answer thee, that God is greater than man.

13 Why dost thou strive against him? for he [6]giveth not account of any of his matters.

14 For God speaketh once, yea, twice, *yet man* perceiveth it not.

15 In [d]a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;

16 Then he [7]openeth the ears of men, and sealeth their instruction,

17 That he may [e]withdraw man *from his* [8]purpose, and [f]hide pride from man.‖

18 He [g]keepeth back his soul from the pit, and his life from [9]perishing by the sword.

19 He is [h]chastened also with [i]pain upon his bed, and the multitude of his bones with strong *pain:*

20 So that his life abhorreth bread, and his soul [1]dainty meat.

21 [k]His flesh is consumed away, that it cannot be seen; and his bones *that* were not seen stick out.

22 Yea, his soul draweth near unto the grave, and [l]his life to the destroyers.

23 If there be a messenger with him, [m]an interpreter, one among a thousand,¶ [n]to shew unto man his uprightness;

24 [o]Then he is gracious unto him, and saith, Deliver him from going down to the pit; [p]I have found [2]a ransom.

25 His flesh shall be fresher than [3]a child's: he shall return to the days of his youth:

26 He shall [q]pray unto God, and he will be favourable unto him; and he shall see his face with joy: for [r]he will render unto man his righteousness.

27 He [4]looketh upon men;* and *if any* say, [s]I have sinned, and perverted *that which was* right, and it profited me not;

28 He [5]will [t]deliver his soul from going into the pit, and his life shall see the light.†

29 Lo, all these *things* worketh God [6]oftentimes with man,

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improve the faculties he is to work with; which is a good reason why old people should take pains both to learn themselves and to teach others (else the advantages of their age are a reproach to them), and why young people should attend on their instructions: it is good "lodging with an old disciple" (Acts xxi. 16; Tit. ii. 4). Elihu's modesty appeared in the patient attention he gave to what his seniors said (ver. 11, 12). He waited for their words, as one that expected much from them, agreeable to the opinion he had of these grave men. He gave ear to their reasons that he might take their meaning, and fully understand what was the drift of their discourse, and what the force of their arguments.—*Henry.*

CHAP. XXXIII. PURPOSE OF ELIHU'S ADDRESS.—Ver. 1. Observe, 1. That Elihu does not join with his three friends against Job: he has, in the foregoing chapter, declared his dislike of their proceedings, disclaimed their hypothesis, and quite set aside the method they took of healing Job: "Wherefore, Job, 'I pray thee, hear my speech.' They all spake in the same strain, but I am trying a new way; 'therefore hearken to all my words,' and not to some of them only;" for we cannot judge of a discourse unless we take it entire, and hearken to it all. 2. That he intended to make a solemn business of it, not to put it in a word by the by, or give a short repartee, to shew his wit. After long silence, 'he opened his mouth' (ver. 2), with deliberation and design; upon mature consideration he had already begun to speak, and was prepared to go on, if Job would encourage him by his attention. 3. That he was resolved to speak as he thought, and not otherwise: (ver. 3) "'My words shall be of the uprightness of my heart,' the genuine product of my convictions and sentiments." There was reason to suspect that Job's three friends did not think, in their consciences, that Job was so bad a man as they had, in their discourses, merely for the support of their hypothesis, represented him to be; and that was not fair. 4. That what he said should be easy, and not dark and hard to be understood: "My lips shall utter knowledge clearly." Job shall readily take his meaning, and perceive what he aims at. Those that speak of the things of God should carefully avoid all obscurity and perplexedness, both of notion and expression, and speak as plainly and clearly as they can; for by that it will appear that they do themselves understand what they speak of, that they mean honestly, and design the edification of those they speak to. 5. That he would, in his discourse, make the best use he could of the reason and understanding God had given him—that life, that rational soul which he received from "the Spirit of God" and "the breath of the Almighty" (ver. 4). He owns himself unfit to enter into the lists with his seniors, yet he desires they will not despise his youth, for that he is God's workmanship as well as they, made by the same hand, endued with the same noble powers and faculties, and designed for the same great end.—*Henry.*

PATRIARCHAL THEOLOGY.—Ver. 23. As interpreters were scarce, not one among a thousand being capable of the service, they were the more to be valued; for they would shew the sinner the justice of God in his sufferings and condemnation; his way of pardoning and justifying the penitent believer; his sincerity and faithfulness to his promises; and the way of holiness. Such a messenger frequently proved the instrument of a man's conversion; and the Lord in mercy commanded his deliverance from the pit of destruction, through the *ransom*, or *atonement*, which he had appointed and revealed, even that of the promised Messiah: and sometimes restored his health, vigour, and comeliness, as if he were become young again. Thus the sinner was taught to pray unto God, and he forgave him; he had comfortable communion with him at his mercy-seat, and hoped to see his face with joy in heaven; and would be graciously recompensed for all the works of righteousness which he had performed in humble faith and love.—Some interpret this *Messenger*, or *Angel*, of Christ himself, the *Interpreter* of God's will to man, the chief amongst the ten thousands of his saints and servants. But as, in general, he comes to men by his messengers or ministers, and as their instructions and encouragements are deduced from his mediation, and are made effectual by his gracious presence, it is not very material whether we interpret the passage of the messengers of God pointing to the Saviour, or the Saviour revealing himself by their ministry. It is equally immaterial whether the words, "deliver him from going down to the pit," be considered as the language of Christ's intercession, pleading the *ransom* of his blood in behalf of the sinner; or the words of the Father accepting of this plea, and giving command to save the sinner,

30 [u]To bring back his soul from the pit, to be enlightened with the light of the living.

31 Mark well, O Job; hearken unto me: hold thy peace, and I will speak.

32 If thou hast any thing to say, answer me: speak; for I desire to justify thee.

33 If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.

CHAPTER XXXIV.

1 *Elihu accuseth Job for charging God with injustice.* 10 *God Omnipotent cannot be unjust.* 31 *Man must humble himself unto God.* 34 *Elihu reproveth Job.*

FURTHERMORE, Elihu answered and said,
2 Hear my words, [a]O ye wise *men;* and give ear unto me, ye that have knowledge:*
3 For the ear trieth words, as the [1]mouth tasteth meat.
4 Let us choose to us judgment; let us [b]know among ourselves what *is* good.
5 For Job hath said, I am righteous; and God hath taken away my judgment.†
6 Should I lie against my right?‡ my [2]wound *is* incurable without transgression.
7 What man *is* like Job, *who* [c]drinketh up scorning like water?§
8 Which goeth in company with the workers of iniquity, and walketh with wicked men.
9 For he hath said, It profiteth a man nothing that he should [d]delight himself with God.‖
10 Therefore hearken unto me, ye men of [3]understanding: Far be it from God, *that he should do* wickedness; and *from* the Almighty, *that he should commit* iniquity.
11 For the work of a man shall he render unto him, and cause every man to find according to *his* ways.
12 Yea, [e]surely God will not do wickedly, neither will the Almighty pervert judgment.¶
13 [f]Who hath given him a charge over the earth? or who hath disposed [4]the whole world?
14 If he set his heart [5]upon man, *if* [6]he gather unto himself his spirit and his breath;
15 All flesh shall perish together, and man shall turn again unto dust.*
16 If now *thou hast* understanding, hear this; hearken to the voice of my words:
17 Shall even he that hateth right [6]govern? and [h]wilt thou condemn him that is most just?

B.C. 1520—B.C. 1520.

[u] Ps. cxviii. 17, 18.

CHAP. XXXIV.

[a] Prov. i. 5. 1 Cor. x. 15; xiv. 20.

* The previous chapter had been addressed to Job himself. He now addresses himself to his friends, as men of wisdom and discernment, and doubted not that their understanding would decide whether the expressions which Job had used were proper or not, as readily as the palate distinguishes the taste of meat.—SCOTT.

[1] *Palate.*

[b] Is. xi. 2-5. John vii. 24.

† Who hath rejected my cause, or who had refused me justice.—DR GOOD.

‡ I must lie, if I acknowledge myself to be guilty.—UMBREIT.

[2] *Arrow.*

[3] Deut. xxiv. 19. Prov. i. 22; iv. 17.

§ That doth so freely speak unfitting and absurd things, that he seemeth to intend to scoff both God and man (Job xi. 3; xv. 16; PROV. xix. 28).—DIODATI.

[d] Ps. xxxvii. 4.

‖ For he seems to me to be of this opinion, that though a man study to please God, he shall get nothing by it (ix. 22).—PATRICK.

[3] *Heart.*

[e] Ps. xi. 7; cxlv. 17. Hab. i. 12, 13.

¶ So important does Elihu hold this principle to be, that he repeats it, and dwells upon it. He says, "It *surely* must be so."—BARNES.

[f] xxxviii. 4. Prov. viii. 23-30.

[4] *All of it.*

[5] *Upon him.*

[5] Ps. civ. 29. Is. xxiv. 22.

* He argues now from the Divine benevolence. If God were not benevolent, this earth, instead of being full of the goodness of the Lord, would become a dreadful scene of desolation; instead of preserving, he would extinguish the sinful race of man.—BOOTHROYD.

[6] *Bind.*

[h] 2 Sam. xix. 21. Rom. ix. 14.

† If it be improper rudely to charge earthly princes with wickedness and impiety, how daring is it to accuse him who formed all mankind equally subject to his power and pleasure, and therefore regards the greatest no more than the least, and can never do anything unjust to gain their favour or avoid their anger!—BROWN.

[i] Ps. xlix. 6, 7. Jam. ii. 5.

[k] Ps. lxxiii. 19. Acts xii. 23.

[l] Ex. xii. 29. Matt. xxv. 6.

[7] *They shall take away the mighty.*

[m] Is. x. 16-19. Dan. ii. 34, 44, 45.

‡ He shall fetch away the great commanders of the earth at a time when it is least expected, even in the deepest security shall he cause astonishment and tumult in the death of the mighty ones.—BISHOP HALL.

[n] Ps. cxxxix. 11, 12. 1 Cor. iv. 5.

[o] Ps. v. 5. Matt. vii. 23.

[p] Jer. ii. 5. Rom. ix. 20.

[8] *Go.*

[9] *Searching out.*

§ For he needs not be informed how matters stand; and therefore breaks in pieces mighty men, without inquiry or examination of witnesses against them, and confers their dignity upon others.—PATRICK.

[q] Ps. xxxiii. 15. Rev. xx. 12.

[1] *Crushed.*

[r] Ex. xiv. 30. 1 Tim. v. 20.

‖ This is a metaphor taken from public executions, which are performed in public places, amidst a variety of spectators, for the sake of the example.—HEATH.

[s] Ps. cxxv. 5. 2 Tim. iv. 10.

[2] *From after him.*

[t] Jam. v. 4.

[u] Ex. xxii. 23-27.

¶ The idea which Elihu intends to convey is, that God has all things under his control, and that he can bring prosperity or adversity upon an individual or a nation at his own pleasure. When God designs to give peace to a man's soul, and to impart to him the evidence that his sins are forgiven, there is no one who can excite in his mind the conviction of guilt, or take away the comfort that God gives.—BARNES.

* God being so impartial in his justice, it becometh every man to acknowledge his sin, and to pray for forgiveness.—BOOTHROYD.

[x] Rom. ix. 20.

[3] *From with thee?*

[y] Ps. cxxv. 6.

[4] *Heart.*

18 *Is it fit* to say to a king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?†
19 *How much less to him* that accepteth not the persons of princes, nor [i]regardeth the rich more than the poor? for they all *are* the work of his hands.
20 In [k]a moment shall they die, and the people shall be [l]troubled at midnight, and pass away; and [7]the mighty shall be taken away [m]without hand.‡
21 For his eyes *are* upon the ways of man, and he seeth all his goings.
22 *There is* [n]no darkness, nor shadow of death, where [o]the workers of iniquity may hide themselves.
23 For he will not lay upon man more *than right,* [p]that he should [8]enter into judgment with God.
24 He shall break in pieces mighty men without [9]number, and set others in their stead.§
25 Therefore [q]he knoweth their works, and he overturneth *them* in the night, so that they are [1]destroyed.
26 He striketh them as wicked men [r]in the open sight of others;‖
27 Because they [s]turned back [2]from him, and would not consider any of his ways:
28 So that [t]they cause the cry of the poor to come unto him, [u]and he heareth the cry of the afflicted.
29 When he giveth quietness, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* against a nation, or against a man only:¶
30 That the hypocrite reign not, lest the people be ensnared.
31 Surely it is meet to be said unto God, I have borne *chastisement,* I will not offend *any more:*
32 *That which* I see not, teach thou me; if I have done iniquity, I will do no more.*
33 [x]*Should it be* [3]according to thy mind? he will recompense it, [y]whether thou refuse, or whether thou choose; and not I: therefore speak what thou knowest.
34 Let men of [4]understanding tell me, and let a wise man hearken unto me.
35 Job hath spoken without knowledge, and his words *were* without wisdom.

satisfied with that appointed ransom. It cannot reasonably be doubted, but that Elihu had reference to the promised Redeemer, though he might also intend the sacrifices which prefigured the great atonement.—*Scott.*

CHAP. XXXIV. ELIHU'S REPROOF OF JOB.—Ver. 5-9. In vindicating his character, Job had used language which seemed to imply an intention of fully justifying himself; and, whilst he complained that God dealt rigorously with him, he expressed himself so vehemently, that he appeared to charge God with *injustice;* when urged to confess his crimes, he still more earnestly protested his righteousness, and a determination not to accuse himself falsely; and, in his bitter complainings, he spake of his "wound as incurable," without admitting that his "transgressions had deserved it." These expressions induced Elihu to conclude that Job allowed himself in an astonishing licence of language; that he took pleasure in scoffing at the works and truths of God, as well as in scorning the warnings and counsels of his friends; and that he agreed in principles and practice with wicked men, whose company he seemed to prefer, and whose conduct he encouraged; having, indeed, asserted that no profit would accrue to those who delighted in the service of God; yet Job by no means intended all that Elihu charged upon him. He had not spoken precisely all the words which Elihu, quoting from memory, attributed to him; those which he had used might admit of a more favourable construction; and other parts of his discourse plainly shewed that his deliberate judgment widely differed from the sentiments apparently conveyed by some of his detached expressions. He had repeatedly owned that he was a sinner; and he spake of the wicked as reserved to the day of wrath and destruction. But Elihu did not condemn Job as a hypocrite; he therefore quietly submitted to his reproof, choosing, as we may suppose, rather to bear more blame than he deserved, than to vindicate himself when he knew that he had been criminal.—*Scott.*

SUBMISSION TO GOD ENJOINED.—Ver. 20. God is to be acknowledged and submitted to in all that he does. Divers considerations Elihu here suggests to Job, to beget in him great and high thoughts of God, and so to persuade him to submit, and proceed no farther in his quarrel with him. God is almighty, and able to deal with the strongest of men when he enters into judgment with them. Observe the suddenness of this destruction: "In a moment shall they die." It is not a work of time, with God, to bring down his proud enemies, but, when he pleases, it is soon done; nor is he bound to give them warning, no, not an hour's warning: "This night thy soul shall be required." Observe the reason of it: "They shall be troubled at midnight," when they are secure and careless, and unable to help themselves—as the Egyptians, when their first-born were slain. This is the immediate work of God: they are taken away, without hand, insensibly, by secret judgments. God can himself humble the greatest tyrant without the assistance or agency of any man. Whatever hand he sometimes uses in the accomplishing of his purposes, he needs none, but can do it without hand. Nor is it one single mighty man only that he can thus overpower, but even hosts of them (ver. 24), "He shall break in pieces mighty men without number;" for no combined power can stand it out against Omnipotence. Yet, when God destroys tyranny, he does not design anarchy; if those are brought down that ruled ill, it does not therefore follow that people must have no rulers; for, when he breaks mighty men, he sets others in their stead that will rule better; or, if they do not, he overturns them also in the night, or in a מַלְיְלָא, so that they are destroyed (ver. 25). Witness Belshazzar.

RESIGNATION INCULCATED.—Ver. 31. Elihu directs Job, 1. To humble himself before God for his sins, and to accept the punishment of them: "'I have borne chastisement.' What I suffer comes justly upon me, and therefore I will bear it, and not only justify God in it, but acknowledge his goodness." Many are chastised that do not bear chastisement; do not bear it well, and so, in effect, do not bear it at all. Penitents, if sincere, will take all well that God does, and will bear chastisement as a medicinal operation intended for good. 2. To pray to God to discover his sins to him: (ver. 32) "'That which I see not, teach thou me.' Lord, upon the review, I find much amiss in me, and much done amiss by me; but I have reason to fear there is much more that I am not aware of—greater abominations—which, through ignorance, mistake, and partiality to myself, I do not yet see: Lord, give me to see it, awaken my conscience to do its office faithfully." A good man is willing to know the worst of him-

36 [5]My desire *is, that* Job may be tried unto the end, because of *his* answers for wicked men.

37 For he addeth rebellion unto his sin; he clappeth *his hands*† among us, and multiplieth his words against God.

CHAPTER XXXV.

1 *Comparison is not to be made with God, because our good or evil cannot extend to him.* 9 *Many cry in their afflictions, but are not heard for want of faith.*

ELIHU spake moreover, and said,

2 [a]Thinkest thou this to be right, *that* thou saidst, My righteousness *is* more than God's?*

3 For thou saidst, [b]What advantage will it be unto thee? *and,* What profit shall I have [1]*if I be cleansed* from my sin?

4 I will [2]answer thee, and thy companions with thee.

5 [c]Look unto the heavens, and see; and behold the clouds, *which* are higher than thou.

6 If thou sinnest, what doest thou against him?† or *if* thy transgressions be multiplied, what doest thou unto him?

7 If thou be righteous, what givest thou him? or what receiveth he of thine hand?

8 Thy wickedness *may hurt* a man as thou *art,* and thy righteousness *may profit* the son of man.

9 By reason of the multitude of oppressions [d]they make *the oppressed* to cry; they cry out by reason of the arm of the mighty.

10 But none saith,‡ [e]Where *is* God my maker, who giveth songs in the night;

11 Who [f]teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven?

12 There they cry, but none giveth answer,§ [g]because of the pride of evil men.

13 Surely God will not hear vanity, neither will the Almighty regard it.

14 Although thou sayest thou shalt not see him, *yet* judgment *is* before him; therefore [h]trust thou in him.

15 But now, because *it is* not *so,* [3]he hath [i]visited in his anger; yet [4]he knoweth *it* not [k]in great extremity:

16 Therefore doth Job open his mouth in vain; he multiplieth words without knowledge.

B.C. 1520—B.C. 1520.

[5] *My father. Let Job be tried.*

† *He clappeth his hands*—in token of joy and victory, as this phrase is used (Ps. xlvii. 1; xcviii. 8), insulting and triumphing, not only over us, as if none of us were able to answer him, but in a sort over God himself, inasmuch as he hath again and again desired leave of God to debate his cause with or before him, and in that case did not doubt to maintain it, but could not obtain the favour or justice of a fair hearing. — POOLE.

CHAP. XXXV.

[a] Matt. xii. 36, 37. Luke xix. 22.

* By insisting so much on thy own righteousness, and complaining of the dealings of God with thee, thou, in effect, makest thyself more righteous than God. —CLARKE.

[b] Ps. lxxiii. 13.

[1] By it *more than by my sin.*

[2] *Return to thee words.*

[c] Ps. viii. 3, 4.

† The confutation of Job's assertions is drawn from the greatness and glory of God. If they looked to the heavens, they would teach them how transcendently God is exalted above man. Our sins may hurt worms like ourselves, and our goodness extend to our fellow-mortals; but with respect to him, the malice of the most daring sinners is impotent: they cannot destroy his government, disturb his peace, defeat his counsels, or tarnish his glory, any more than they can blot out the sun. — HAWEIS.

[d] Ex. ii. 23; iii. 7, 9. Ps. xliii. 2; lv. 2, 3.

‡ Many make formal flourishes, but none heartily acknowledge the powerful and just hand of God, who gives due and seasonable comfort to the soul in the deepest and darkest night of our sorrows.—BP. HALL.

[e] Ec. xii. 1. 1 Pet. iv. 19.

[f] Gen. i. 26.

§ Because they remain obdurate, and their pride hinders them from humbling themselves before God to crave pardon and deliverance.—DIODATI.

[g] Ps. lxxiii. 6-8.

[h] Ps. xxvii. 12-14. Rom. viii. 33, 34.

[3] *God.*

[i] Ps. lxxxix. 32. Rev. iii. 19.

[4] *Job.*

[k] Ps. lxxviii. 11-16. Heb. xii. 11, 12.

CHAP. XXXVI.

[1] There are *yet words for God.*

[a] Ex. iv. 16. 2 Cor. v. 20.

* From God's wonderful works in nature since the beginning of the world (ver. 26, and ch. xxxvii.)—CLARKE.

[b] Deut. xxxii. 4. Ps. cxiv. 17.

[2] *Heart.*

[3] *Afflicted.*

† The reference here is to the *lower classes* of society. The idea is, that God deals justly with them, and does not overlook them, because they are so poor and feeble that they cannot contribute anything to him.—BARNES.

[c] Ps. xxxiii. 18. Zeph. iii. 17.

[d] Ps. xl. 6.

[e] Prov. ix. 4-6. Is. i. 16-20.

‡ That is, he enableth and inclineth them to hearken to what God speaks by the rod, who would not hear in the time of their prosperity (like them, Jer. xxii. 21). — POOLE.

[f] Deut. iv. 30, 31. Is. i. 19.

[g] Deut. xxviii. 15. Is. i. 20; iii. 11.

[4] *Pass away.*

[h] John viii. 21-24.

[i] Num. xxxii. 14. Rom. ii. 5.

§ They are too obstinate to humble themselves under God's mighty hand.—CLARKE.

[5] *Their soul dieth.*

[6] *Sodomites.*

[7] *Afflicted.*

‖ "When, by suffering, they are admonished."—BOOTHROYD.

[8] *The rest of thy table.*

¶ Elihu says, that, ere this, had Job been patiently submissive, his path had not been then, as now, straitened, nor his wants so distressing; he would have been freed from his distresses, and his table crowned with plenty.—HAWEIS.

[9] *Should uphold thee.*

[1] *Turn thee aside.*

CHAPTER XXXVI.

1 *Elihu sheweth how God is just in his ways,* 16 *and how Job's sins hinder God's blessings.* 24 *God's works are to be magnified.*

ELIHU also proceeded, and said,

2 Suffer me a little, and I will shew thee that [1]*I have* yet to speak [a]on God's behalf.

3 I will fetch my knowledge from afar,* and will [b]ascribe righteousness to my Maker.

4 For truly my words *shall* not *be* false. he that is perfect in knowledge *is* with thee.

5 Behold, God *is* mighty, and despiseth not *any: he is* mighty in strength *and* [2]wisdom.

6 He preserveth not the life of the wicked: but giveth right to the [3]poor.†

7 He [c]withdraweth not his eyes from the righteous: but with kings *are they* on the throne; yea, he doth establish them for ever, and they are exalted.

8 And if *they be* bound in fetters, *and* be holden in cords of affliction;

9 Then he sheweth them their work, and their transgressions that they have exceeded.

10 He [d]openeth also their ear to discipline, and [e]commandeth that they return from iniquity.‡

11 [f]If they obey and serve *him,* they shall spend their days in prosperity, and their years in pleasures:

12 But [g]if they obey not, they shall [4]perish by the sword, and they shall [h]die without knowledge.

13 But the hypocrites in heart [i]heap up wrath; they cry not when he bindeth them.§

14 [5]They die in youth, and their life *is* among the [6]unclean.

15 He delivereth the [7]poor in his affliction, and openeth their ears‖ in oppression:

16 Even so would he have removed thee out of the strait *into* a broad place, where *there is* no straitness; and [8]that which should be set on thy table *should be* full of fatness.¶

17 But thou hast fulfilled the judgment of the wicked: judgment and justice [9]take hold *on thee.*

18 Because *there is* wrath, *beware* lest he take thee away with *his* stroke: then a great ransom cannot [1]deliver thee.

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self, and particularly under affliction, desires to be told wherefore God contends with him, and what God designs in correcting him. 3. To promise reformation: (ver. 31) "I will not offend any more." "'If I have done iniquity' (or, Seeing I have), 'I will do so no more;' whatever thou shalt discover to me to have been amiss, by thy grace I will amend it for the future." This implies a confession that we have offended, true remorse and godly sorrow for the offence, and a humble compliance with God's design in afflicting us, which is to part between us and our sins.—*Henry.*

CHAP. XXXV. HUMAN DEMERIT.—Ver. 4-8. In answer to Job, and those, whether present or absent, who were disposed to side with him, Elihu called his attention to the visible heavens; the very clouds of which were higher than he, out of his reach, and not in the least affected by his conduct: it must then be evident, that the infinitely glorious God could not be either a gainer or loser by any of his actions. (*Note,* xxii. 1-4.) The most numerous and atrocious crimes which men could perpetrate, would not interrupt the Divine felicity; nor could any human righteousness profit God, or confer an obligation upon him. His government was therefore administered upon the purest principles of equity and wisdom, for the display of his own glorious perfections, and for the greatest good of the universe. And therefore, as the Lord acted upon such fixed and immutable principles, it was absurd and impious to suppose, that he deviated from rectitude, in any particular instance, to punish those who did not deserve it; or that piety could eventually prove unprofitable to the pious man himself.—*Scott.*

MAN'S SUPERIORITY TO THE LOWER CREATION.—Ver. 11. God preserves to us the use of our reason and understanding, "who teaches us more than the beasts of the earth;" that is, who has endued us with more noble powers and faculties than they are endued with, and has made us capable of more excellent pleasures and employments here and for ever. Now this comes in here, 1. As that which furnishes us with matter for thanksgiving, even under the heaviest burthen of affliction. Whatever we are deprived of, we have our immortal souls, those jewels more worth than all the world, continued to us; even those that kill the body cannot hurt *them.* 2. As a reason why we should, under our afflictions, inquire after God our Maker, and seek unto him. This is the greatest excellency of reason, that it makes us capable of religion, and it is in that especially that we are "taught more than the beasts and the fowls." They have wonderful instincts and sagacities in seeking out their food, their physic, their shelter; but none of them are capable of inquiring, "Where is God my Maker?" Something like logic, and philosophy, and politics, has been observed among the brute-creatures, but never anything of divinity or religion: these are peculiar to man. If, therefore, the oppressed only "cry by reason of the arm of the mighty," and do not look up to God, they do no more than the brutes (who complain when they are hurt), and they forget that instruction and wisdom by which they are advanced so far above them. God relieves the brute-creatures, because they cry to him according to the best of their capacity (Ps. civ. 21, chap. xxxviii. 41). But what reason have men to expect relief, who are capable of inquiring after God as their maker, and yet cry to him no otherwise than as brutes do?—*Henry.*

CHAP. XXXVI. PROVIDENCE.—Ver. 5-15. In this passage Elihu laid down his system of Divine Providence, in which he spake more accurately than the other disputants had done, without aiming to decide upon Job's character. Yet he seems to have leaned to the sentiments of Job's friends, that, in some way or other, *temporal* deliverance and prosperity, or the contrary, generally distinguished betwixt the righteous and the wicked.—He observed that God was mighty in strength and wisdom; yet, contrary to the common example of the wise and powerful in this world, he despised not the persons or the causes of the meanest of his subjects; he overlooked none, and oppressed none; and he noticed the most ignorant, poor, and contemptible of the earth, and would surely do them justice; yea, they all partook of his common benefits, and the vilest likewise of his special mercies, when willing to seek for them. Elihu further stated, that wicked men were not under that "peculiar protection" which secured the righteous, and therefore their lives were more exposed, and generally terminated prematurely; and this, indeed, might often take place by the judgment of God, in doing right to the poor whom they had injured. But assuredly he continually noticed and took care of his people. Sometimes he advanced them to temporal authority; they were at all times watched over with as much care as the greatest monarchs, whose lives were of vast importance to multitudes; and they would be sure at last to be established for ever in the most exalted and glorious state. If in this world they were imprisoned by oppressors, or any other way afflicted and distressed, it was intended for their benefit. The Lord would then shew them whatever was sinful in their conduct; thus he would dispose them to receive instruction, and enforce their obligations to repent and turn from every sin, and follow after holiness. When they were brought more humbly and faithfully to submit to, obey, and worship him, he would restore and

19 Will he esteem thy riches? *no*, not gold, nor all the forces of strength.

20 Desire not the night,* when people are cut off in their place.

21 Take heed, [k]regard not iniquity: for this hast thou chosen rather than affliction.†

22 Behold, God exalteth by his power: who teacheth like him?

23 Who hath enjoined him his way? or who can say, [l]Thou hast wrought iniquity?

24 Remember that thou [m]magnify his work, [n]which men behold.

25 Every man may see it; man may behold *it* afar off.

26 Behold, God *is* great, and [o]we know *him* not, [p]neither can the number of his years be searched out.‡

27 For he maketh small the drops of water: they pour down rain according to the vapour thereof.

28 Which the clouds do drop *and* distil upon man abundantly.

29 Also can *any* understand the spreadings of the clouds, *or* the noise of his tabernacle?

30 Behold, he spreadeth his light upon it, and covereth the [2]bottom of the sea.

31 For [q]by them judgeth he the people;§ [r]he giveth meat in abundance.

32 [s]With clouds he covereth the light; and commandeth it *not to shine* by *the cloud* that cometh betwixt.

33 The noise thereof sheweth concerning it, the cattle also concerning [3]the vapour.

CHAPTER XXXVII.

1 *God is to be feared for his great works.* 15 *His wisdom is unsearchable in them.*

AT this also my heart trembleth, and is moved out of his place.

2 [1]Hear attentively the noise of his voice,* and the sound *that* goeth out of his mouth.

3 He directeth it under the whole heaven, and his [2]lightning unto the [3]ends of the earth.

4 After it [a]a voice roareth: he thundereth with [b]the voice of his excellency; and he will not stay them when his voice is heard.

5 God [c]thundereth marvellously with his voice: great things doeth he, which we cannot comprehend.

6 For he saith to the snow, Be thou *on* the earth; likewise to the small rain, and to the [d]great rain of his strength.

7 He sealeth up the hand of every man; that all men may know his work.

8 Then the beasts go into dens, and remain in their places.

9 Out of the [4]south cometh [e]the whirlwind; and cold out of the [5]north.†

10 By the breath of God [f]frost is given; and the breadth of the waters is straitened.

11 Also by watering he wearieth the thick cloud;‡ he scattereth [6]his bright cloud,

12 And it is turned round about by his counsels; that they may do whatsoever he commandeth them upon the face of the world in the earth.

13 He causeth it to come, [g]whether for [7]correction, or for his land, or for mercy.§

14 Hearken unto this, O Job: stand still, and [h]consider the wondrous works of God.

15 Dost thou know when God disposed them, and caused the light of his cloud to shine?

16 Dost thou know the balancings of the clouds, the wondrous works of him which is perfect in knowledge?

17 How thy garments *are* warm,‖ when he quieteth the earth by the south *wind?*

18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten looking-glass?¶

19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.*

20 [i]Shall it be told him that I speak? If a man speak, surely he shall be swallowed up.

21 And now *men* see not the bright light which *is* in the clouds; but the wind passeth, and cleanseth them.

22 [8]Fair [k]weather cometh out of the north: [l]with God *is* terrible majesty.

23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

B.C. 1520—B.C. 1520.

* Desire not death, which is like to the night of rest (Job vii. 2), in this manner as thou dost; for, in the state in which thou art, thou oughtest to fear an extraordinary kind of death, even by God's hands, whereby many people have passed even to eternal death.—Diodati.

[k] Ps. lxvi. 18. Matt. v. 29, 30.

† You have chosen rather to accuse Divine providence than to submit patiently to his chastisements.—Patrick.

[l] Rom. ii. 5; iii. 5; ix. 14.

[m] Ps. xxviii. 5. Luke i. 46-55.

[n] Deut. iv. 19. Ps. xix. 1-4.

[o] Matt. xi. 27. John xvii. 25, 26.

[p] Ps. cii. 24-27. 2 Pet. iii. 8.

‡ The belief that there is an Eternal Being presiding over the universe, was a doctrine fully held by the speakers in this book—a doctrine far in advance of all that philosophy ever taught, and which was unknown for ages in the lands on which the light of revelation never shone.—Barnes.

[2] *Roots.*

[q] Gen. vi. 17.

§ Thus he judged and punished the old world by a deluge; the Egyptians, by a violent storm of hail; the Canaanites, with hailstones; Pharaoh and his host, with his wind; Sodom and Gomorrah, with thunder and lightning, fire and brimstone; the captains of fifty, with lightning; and thus, at last, will he burn the world.—Gill.

[r] Ps. lxv. 9-13. Acts xiv. 17.

[s] Ex. x. 21-23. Acts xxvii. 20.

[3] *That which goeth up.*

CHAP. XXXVII.

[1] *Hear in hearing.*

* Hence it appears that at that time it thundered. *The noise of his voice*—or, his thunder with terror.—Diodati.

[2] *Light.*

[3] *Wings.*

[a] Ps. xxix. 3-9; lxviii. 33.

[b] Ex. xv. 7, 8. Deut. xxxiii. 26.

[c] 2 Sam. xxii. 14, 15.

[d] Gen. vii. 10-12. Prov. xxviii. 3.

[4] *Chamber.*

[e] Is. xxi. 1. Zech. ix. 14.

[5] *Scattering* winds.

† When the wind blew from the south, terrible whirlwinds were excited; and when it shifted to the north, cold weather ensued; but who could understand the manner in which these changes were wrought? Indeed, the wind might be called the "breath of God;" and by it, when he pleased, the *inexplicable* frost was produced, and the rivers were contracted, or formed into a solid substance.—Scott.

[f] Ps. lxxviii. 47; cxlvii. 16-18.

‡ He expends all the moisture of the thick cloud in watering the earth.—Bishop Hall.

[6] *The cloud of his light.*

[g] Ex. ix. 18, 25.

[7] *A rod.*

§ Being sent either to bring a dearth, and to scourge our sins with plagues and pestilential diseases; or to produce the wonted crop of the earth, for the necessary sustenance of man and beast; or to reward our obedience with extraordinary plenty, and very healthful seasons.—Patrick.

[h] Ps. cxi. 2; cxlv. 10-12.

‖ What are warmth and cold? Is heat a *substance*, and cold only a *quality* described as the absence of heat? At most, we here know but a little.—Clarke.

¶ The Eastern mirrors are of polished steel, and for the most part convex.—Chardin.

* Elihu recognises the necessity for Divine teaching, because of our natural darkness. The bright light which is in the clouds fully indicates the fidelity of the Lord, and the peace which will not fail to follow the strifes and storms of this troubled world.—Dr John Campbell.

[i] Ps. cxxxix. 4. Matt. xii. 36, 37.

[8] *Gold.*

[k] Prov. xxv. 23.

[l] 1 Chr. xxix. 11. Heb. i. 3.

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increase their comforts and prosperity, and they would spend their lives in peace and pleasure; but, if any continued obstinate and impenitent, they might expect to be cut off by some sudden judgment, and to perish in their sins. Thus hypocrites, who cloaked their secret crimes with a show of piety, treasured up wrath; because, when bound with the cords of affliction, they refused to humble themselves, and cry for help unto God. They were, therefore, often cut off prematurely, or left to apostatise, and spend their lives amongst the most atrocious sinners, increasing their own condemnation; and at last they would be doomed to misery with the most abominable transgressors, such as were the "unclean inhabitants of Sodom."

Creation.—Ver. 22, 23. Elihu here again renewed his attempt to convince Job of his presumption, by representing to him the incomprehensible majesty and power of God. It was madness to contend with *him*, who alone was able to deliver or exalt; or to dictate to *him*, who alone could teach man wisdom, and from whom Job should have sought instruction how to behave under his afflictions, and obtain deliverance from them. Who could arrogate a right to enjoin to the Sovereign of the universe, the fountain of life and excellence, how he ought to act, or to find fault with any of his appointments? It was far more proper for men to remember their duty, and to magnify, admire, and praise the works of God as presented to their view, than to pass a judgment upon those dispensations which are beyond their comprehension. The most distant view of the creation and of the course of nature discovered his eternal power and Godhead to those who would behold them, but the greatness of the infinite and eternal God could not be known or searched out. Even the rain, which Eliphaz had before noticed, displayed exceedingly his wisdom and goodness; as he pleased, the clouds distilled their contents, in gentler rains or heavier showers, for the abundant benefit of man. But none could fully comprehend how the clouds were formed and spread abroad, or the thunders produced in those pavilions of the Almighty; for whilst a glorious light was at one moment diffused over the clouds, at the next that light was veiled by the water drawn even from the bottom of the sea; or the thick clouds seem to darken the sea even to the bottom. Thus by dreadful thunderstorms, inundations, or deluges, the Lord sometimes executed his judgments upon sinners, and at others he made the earth yield in abundance food for man and beast.—*Scott.*

CHAP. XXXVII. Thunder.—Ver. 1, 2. Observe here, 1. How Elihu was himself affected, and desired to affect Job, with the appearances of God's glory in the thunder and lightning. "For my part," says Elihu, "my heart trembles at it, though I have often heard it, often seen it; yet it is still terrible to me, and makes every joint of me tremble, and my heart beat as if it would move out of its place." Thunder and lightning have been dreadful to the wicked. The emperor Caligula would run into a corner, or under a bed, for fear of them. Those who are very much astonished, we say, are *thunderstruck*. Even good people think thunder and lightning very awful. That which makes them the more terrible is the hurt often done by lightning, many having been killed by it. Sodom and Gomorrah were laid in ruins by it. It is a sensible indication of what God *could* do to this sinful world, and what he *will* do at last by the fire to which it is reserved. Our hearts, like Elihu's, should tremble at it for fear of God's judgments (Ps. cxix. 120). He also calls upon Job to attend to it (ver. 2), "Hear attentively the noise of his voice." Perhaps, as yet, it thundered at a distance, and could not be heard without listening; or rather, though the thunder itself will be heard, and whatever we are doing we cannot help attending to it, yet to apprehend and understand the instructions God thereby gives us we have need to hear with great attention and application of mind. Thunder is called "the voice of the Lord" (Ps. xxix. 3, &c.), because by it God speaks to the children of men to fear before him, and it should put us in mind of that mighty word by which the world was at first made, which is called *thunder* (Ps. civ. 7), "At the voice of thy thunder they hasted away;" namely, the waters, when God said, "Let them be gathered into one place." They that are themselves affected with God's greatness should labour to affect others. 2. How he describes them. (1.) Their original; not their second causes, but the first. God directs the thunder, and the lightning is his (ver. 3). Their production and motion are not from chance, but from the counsel of God, and under the direction and dominion of his providence, though to us they seem accidental and ungovernable. (2.) Their extent. The claps of thunder roll under the whole heaven, and are heard far and near; so are the lightnings darted to the ends of the earth—they come out of the one part under heaven, and shine to the other (Luke xvii. 24). (3.) Their order. The lightning is first directed, and "after it a voice roars" (ver. 4). The flash of fire, and the noise it makes in a watery cloud, are really at the same time; but, because the motion of light is much quicker than that of sound, we see the lightning some time before we hear the thunder, as we see the firing of a great gun at a distance before we hear the report of it. The thunder is here called "the voice of God's excellency," because by it he proclaims his transcendent power

CHAPTER XXXVIII.

1 God challengeth Job to answer; 4 and by his mighty works convinceth Job of ignorance, 31 and of imbecility.

THEN the LORD answered Job [a]out of the whirlwind, and said,

2 Who *is* this that [b]darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and [1]answer thou me.

4 [c]Where wast thou when [d]I laid the foundations of the earth? declare, if thou [2]hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 [e]Whereupon are the [3]foundations thereof [4]fastened? or who laid [f]the corner-stone thereof,

7 When [g]the morning stars sang together, and all the sons of God shouted for joy?

8 Or [h]*who* shut up the sea with doors, when it brake forth, *as if* it had issued out of the womb?

9 When I made the cloud the garment thereof, and thick darkness a swaddling-band for it,*

10 And [5]brake up for it my decreed *place*, and set bars and doors,

11 And said, [i]Hitherto shalt thou come, [k]but no further; and here shall [6]thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; *and* caused [l]the day-spring to know his place;

13 That it might [m]take hold of the [7]ends of the earth, that [n]the wicked might be shaken out of it?

14 It is turned as clay *to* the seal;† and they stand as a garment.

15 And [o]from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into [p]the springs of the sea?‡ or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee?§ or hast thou seen the doors of [q]the shadow of death?

18 Hast thou perceived [r]the breadth of the earth? declare if thou knowest it all.

B.C. 1520—B.C. 1520.

CHAP. XXXVIII.
[a] Ex. xix. 16-19. Deut. iv. 11, 12.
[b] 1 Tim. 1. 7.
[1] *Make me know.*
[c] Prov. viii. 29.
[d] Ps. civ. 5.
[2] *Knowest understanding.*
[e] Ps. xxiv. 2. Zech. xii. 1.
[3] *Sockets.*
[4] *Made to sink.*
[f] Ps. cxviii. 22. Eph. ii. 20, 21. 1 Pet. ii. 6. Rev. ii. 23.
[g] Ps. xxxiii. 7. Prov. viii. 29.
* Having compared the sea to a new-born infant, he continues in the same metaphor, and makes the clouds as swaddling-bands to keep the sea within its bounds; though, indeed, neither clouds, nor air, nor sands and shores can bound the sea, but it is God alone who doth it in and with these things.—POOLE.
[5] *Established my decree upon it.*
[h] Ps. lxv. 6, 7. Prov. viii. 29.
[i] Is. xxvii. 8. Rev. xx. 2, 3, 7, 8.
[6] *The pride of thy waves.*
[l] Luke i. 78. 2 Pet. i. 19.
[m] Ps. xix. 4-6.
[7] *Wings.*
[n] Ex. xiv. 27. Ps. civ. 35.
† *As clay to the seal*—during darkness the earth is a blank, like clay that has received no impression. By the morning light falling upon it, innumerable objects make their appearance on it, like clay which has received the stamp of the seal. Norden mentions the officers of the Sultan at Grand Cairo sealing the door of his granary with clay instead of wax.—SCOTT.
[o] Ex. x. 21-23. Is. viii. 21, 22.
[p] Ps. lxxvii. 19. Jer. li. 36.
‡ *The springs of the sea*—the submarine rivers are sometimes so powerful as to freshen the sea water for many leagues. Charybdis, in Sicily, is so powerful as to give an eddy to the whole current in the straits of Messina.—SUTCLIFFE.
§ The idea is, that God saw all that occurred in that dark world beneath us, where the dead were congregated, and that his vast superiority to man was evinced by his being able thus to penetrate into and survey those hidden regions.—BARNES.
[q] Ps. xxiii. 4. Matt. iv. 16.
[r] Is. xl. 28. Rev. xx. 9.

[s] Gen. i. 14-18. John i. 9; viii. 12.
[t] Ps. xviii. 11. Am. iv. 13.
[8] Or, *at.*
[u] Ps. xxxiii. 7; cxxiv. 7.
[x] Ex. ix. 18, 24. Matt. vii. 27.
‖ The word should be rendered "lightning" (as in ch. xxxvii. 3), on account of its accompaniments, wind, rain, and thunder.—STOCK.
¶ The desolate wilderness partakes of the Divine care, and herbs and flowers arise where no human footsteps tread, and the beasts of the forest alone maintain their empire. Great Parent of all, the rain calls him Father, and the smallest drop of dew distinctly acknowledges him the Maker.—HAWEIS.
[y] Ps. lxv. 9, 10. Joel ii. 23.
[z] Deut. xxxiii. 13, 28. Hos. xiv. 5.
[9] *Taken.*
* The waters, hardened into the substance of stone, and losing for a time their natural character, "hide themselves;" because no trace of water appears, while everything is bound by frost.—ROSENMULLER.
[1] *The seven stars.* Heb. *Cimah.*
[2] *Cesil.*
[3] *The twelve signs.*
[4] *Guide them.*
[a] Gen. viii. 22.
[b] Am. v. 8. Zech. x. 1. Jam. v. 18.
[5] *Behold us.*
[c] Ps. li. 6.
[d] Is. xxviii. 26.
[e] Gen. xv. 5.
† With all the wisdom that thou hast, canst thou count the number of the clouds, whose showers thou art as unable to stop as to make them run?—PATRICK.
[6] *Cause to lie down.*
[7] Or, *is turned into mire.* Heb. *is poured.*
‡ Namely, when it hath rained sufficiently, so that the ground is moistened, and the clefts thereof closed up.—DIODATI.

19 Where *is* [s]the way *where* light dwelleth? and *as for* [t]darkness, where *is* the place thereof,

20 That thou shouldest take it [8]to the bound thereof, and that thou shouldest know the paths *to* the house thereof?

21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?

22 Hast thou entered into [u]the treasures of the snow; or hast thou seen the treasures of the hail,

23 [x]Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted,‖ *which* scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters; or a way for the lightning of thunder;

26 To cause it to rain on the earth, *where* no man *is; on* the wilderness, wherein *there is* no man;¶

27 To satisfy the desolate and waste *ground;* and to cause the bud of the tender herb to spring forth?

28 [y]Hath the rain a father? or who hath begotten the drops of [z]dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as *with* a stone, and the face of the deep is [9]frozen.*

31 Canst thou bind the sweet influences of [1]Pleiades, or loose the bands of [2]Orion?

32 Canst thou bring forth [3]Mazzaroth in his season? or canst thou [4]guide Arcturus with his sons?

33 Knowest thou [a]the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 [b]Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, [5]Here we *are?*

36 [c]Who hath put wisdom in the inward parts? or [d]who hath given understanding to the heart?

37 Who can [e]number the clouds in wisdom?† or who can [6]stay the bottles of heaven,

38 When the dust [7]groweth into hardness,‡ and the clods cleave fast together?

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and greatness. "He sends forth his voice, and that a mighty voice" (Ps. lxviii. 33).—*Henry.*

CHAP. XXXVIII. INTERPOSITION OF GOD.—Ver. 1. Both Job and his opponents had appealed to the Lord, and earnestly desired that he would decide the controversy. Job had silenced, but he had not convinced, his friends: Elihu had silenced Job, but had not brought him to plead guilty; and his character was yet undecided. The debate would therefore have terminated inconclusively, had it not pleased God to interpose: but he soon made Job sensible of his faults; and then convinced his friends that Job was a righteous man, and that they had done him injustice: and thus all parties were humbled and profited by the transaction.—With terrible majesty the Lord spake out of the cloud or tempest, which, probably, was raised to a vehement whirlwind whilst he was speaking. He addressed Job, and continued Elihu's argument; "but in inimitable words, excelling his and all other men's in the loftiness of the style, as much as thunder doth a whisper." He rebuked Job first, and then his friends: but Elihu, who had come nearest to the truth, and had spoken with reverence, seriousness, and temper, was not reproved, though in some things he bare too hard upon Job.—*Scott.*

SONG AT CREATION.—Ver. 7. The angels are called "the sons of God," because they bear much of his image, are with him in his house above, and serve him as a son does his father. Now observe here, 1. The glory of God, as the Creator of the world, is to be celebrated with joy and triumph by all his reasonable creatures; for they are qualified and appointed to be the collectors of his praises, from the inferior creatures, who can praise him merely as objects that exemplify his workmanship. 2. The work of angels is to praise God; the more we abound in holy, humble, thankful, joyful praise, the more we do the will of God as they do it; and whereas we are so barren and defective in praising God, it is a comfort to think that they are doing it in a better manner. 3. They were unanimous in singing God's praises; they sang together with one accord, and there was no jar in their harmony. The sweetest concerts are in praising God. 4. They all did it, even those who afterward fell and left their first estate; even those who have praised God may, by the deceitful power of sin, be brought to blaspheme him, and yet God will be eternally praised.—*Henry.*

OCEAN.—Ver. 8-11. Job was next called to consider the mighty ocean. At the Creator's word, the seas separated from the dry land, issuing forth as an infant from the womb. The clouds that hover over the ocean, and the unknown shores which surround it, form, as it were, the swaddling-band and garment of it, "as if it were but as a little babe in the hands of God." The vast hollows of the earth are its appointed place, in which it is confined as with bolts and bars: and though it is vehemently tossed by tempestuous winds, and the tide rolls its billows to the shore, as if it were about to cover the earth again, yet, at the Lord's command, the storm subsides, and the tide rolls back; and he deals with this most furious element as easily as with an infant; and this, not so much by the barrier of the shores, as by virtue of that *inexplicable* property which we call *gravitation.*—Thus he stays the proud or swelling waves of the sea, and assigns them their bounds, which they cannot pass.

MYSTERIES OF NATURE.—Ver. 22-30. To convince Job of his ignorance, and of the unsearchable wisdom and knowledge of God, some other perplexing questions were proposed to him. The snow and hail seem to be brought forth out of a treasury. But had Job ever entered thither? Did he understand the manner of their production? or were they at his command? With them the Lord troubles and fights against his enemies when he sees good: but could Job employ them in his own cause, after the same manner? Could he explain the way in which the "morning light is divided, and the east" (or, from the *east*) "scattered over the whole earth"? Could he suppose that any but God directed the clouds, as a watercourse, to convey the waters above the firmament to their appointed places, attended by the thunder and lightning; so that even the uncultivated parts of the earth were watered, and made to produce food for the beasts which inhabit them? Could any account be given of the formation of the rain into larger or smaller drops? Was any one instrumental in the production of the dew, the ice, or the hoar-frost? Were not all those entirely the work of God, and inexplicable to man? Thus the course of rivers was arrested, the fluidity of the water changed, and covered as with a pavement of stone.—*Scott.*

THE CONSTELLATIONS.—Ver. 31. "Canst thou bind the sweet influences of Pleiades?"—the seven stars, that constellation which lies in so small a compass (none in less), and yet shines very benign influences upon the earth. Nor can we alter theirs that introduce the rigour of the winter; "Canst thou loose the bands of Orion?"—that magnificent constellation which makes so great a figure (none greater), and dispenses rough and unpleasing influences which we cannot control or repel. It is not in our power to order the motions of the stars, nor are we intrusted with the conduct of them. God, who "calls the stars by their names" (Ps. cxlvii. 4), calls them forth in their respective seasons, appoints them the time of their rising and setting; but this is not in our pro-

39 Wilt thou hunt the prey for the lion? or fill the [8]appetite of the young lions,

40 When they couch in *their* dens, *and* abide in the covert to lie in wait?

41 [f]Who provideth for the raven his food? when his young ones cry unto God,[§] they wander for lack of meat.

CHAPTER XXXIX.

1 *Of the wild goats and hinds; 5 of the wild ass; 9 the unicorn; 13 the peacock, stork, and ostrich; 19 the horse; 26 the hawk; 27 the eagle.*

KNOWEST thou the time when [a]the wild goats of the rock bring forth? *or* canst thou mark when the hinds do calve?

2 Canst thou number the months *that* they fulfil? or knowest thou the time when they bring forth?

3 They bow themselves, they bring forth their young ones, they cast out their sorrows.

4 Their young ones are in good liking, they grow up with corn;* they go forth, and return not unto them.

5 Who hath sent out [b]the wild ass free, or [c]who hath loosed the bands of the wild ass?†

6 Whose house I have made the wilderness, and the [1]barren land his dwellings.

7 He scorneth the multitude of the city, neither regardeth he the crying of the [2]driver.

8 The range of the mountains *is* his pasture, and he searcheth after every green thing.

9 Will [d]the unicorn be willing to serve thee, or abide by thy crib?

10 Canst thou [e]bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?

11 Wilt thou trust him, because his strength *is* great? or [f]wilt thou leave thy labour to him?

12 Wilt thou believe him, that he will bring home thy seed, and [g]gather *it into* thy barn?

13 *Gavest thou* the goodly wings unto the peacocks? or [3]wings and feathers unto the ostrich?‡

14 Which leaveth her eggs in the earth, and warmeth them in the dust,

15 And forgetteth that the foot may crush them, or that the wild beast may break them.

B.C. 1520—B.C. 1520.

[8] *Life.*

[f] Ps. civ. 27, 28. Luke xii. 24.

§ The reason given why the raven is particularly mentioned as an object of the care of Providence is, because, by her clamorous and importunate voice, she particularly seems to be always calling upon him. Hence, in Greek, a verb derived from the word which signifies a raven, means *to ask earnestly.*—YOUNG.

CHAP. XXXIX.

[a] 1 Sam. xxiv. 2. Ps. civ. 18.

* The word rendered "corn" means the clear open field or country, as opposed to the dwellings and cultivation of men. The animals here mentioned do not thrive with corn, but with the few shrubs and hardy plants growing in the open country or desert — a circumstance which makes their preservation and "good liking" more wonderful. — PARKHURST.

[b] Gen. xvi. 12. Dan. v. 21.

[c] Gen. xlix. 14.

† These animals were at one time found in Palestine, Arabia Deserta, &c. They have been at all times celebrated for their swiftness and their untameable disposition. The idea here is, that it was one of the creatures of God, under *no* laws but such as *he* had been pleased to impose upon it, and wholly beyond the government of man. The freedom of this animal *seems* to be as productive of exhilaration as if it had been a prisoner or slave, and had been suddenly set free.—BARNES.

[1] *Salt places.*

[2] *Exactor.*

[d] Num. xxiii. 22. Deut. xxxiii. 17.

[e] Hos. x. 10, 11. Mic. i. 13.

[f] Gen. i. 26, 28. Prov. xiv. 4.

[g] Prov. iii. 10. Matt. iii. 12.

[3] *The feathers of the stork and ostrich.*

‡ Have other birds any reason to complain that they are not so goodly as the ostrich, whose wing is triumphant, if be compared with the wing and the feather of the stork? —PATRICK.

[h] Ec. x. 15. Hab. ii. 13.

§ On the least noise, or trivial occasion, she forsakes her eggs or her young ones, to which, perhaps, she never returns; or if she does, it may be too late either to restore life to the one, or to preserve the lives of the others. The Arabs meet sometimes with whole nests of these eggs undisturbed, some of which are good, and others addled and corrupted. — PAXTON.

[i] Is. xix. 11-14. Jam. i. 17.

‖ Or, as the words may be translated, "when she raiseth herself up to run away" — viz., from her pursuers—"she scorneth" or laughs at "the horse and his rider."—SHAW.

[k] Ps. xciii. 1.

[l] Jer. viii. 16.

[4] *Terrors.*

[5] Or, His feet *dig.*

[m] Prov. xxi. 31. Jer. viii. 6.

[6] *Armour.*

[n] Hab. i. 8, 9.

[o] Ps. lxx. 3. Ez. xxvi. 2.

[p] Lev. xi. 16. Deut. xiv. 15.

[q] Cant. ii. 12. Jer. viii. 7.

¶ The hawk is a bird of passage, as is here mentioned, as a specimen of that astonishing instinct by which birds know the times and seasons of migration.—HEWLETT.

[r] Ex. xix. 4. Ps. ciii. 5. Is. xl. 31.

[7] *By thy mouth.*

* The young eagle is wont (and who taught it him?) to suck in the blood of his prey; and where carcasses are, thither, by a strange sagacity of nature, he is drawn to resort.—BP. HALL.

[s] Ez. xxxix. 17-19. Luke xvii. 37.

CHAP. XL.

[a] Is. xlv. 9-11. 1 Cor. x. 22.

[b] Is. xl. 14. 1 Cor. ii. 16.

* Would he who would enter into a controversy with the Almighty now presume to instruct him? He that was so desirous of arguing his cause with God, will he now answer? — ROSENMULLER.

16 She is hardened against her young ones, as though *they were* not her's: [h]her labour is in vain without fear;[§]

17 Because God hath [i]deprived her of wisdom, neither hath he imparted to her understanding.

18 What time she lifteth up herself on high,‖ she scorneth the horse and his rider.

19 Hast thou given the horse strength? hast thou [k]clothed his neck with thunder?

20 Canst thou make him afraid as a grasshopper? [l]the glory of his nostrils *is* [4]terrible.

21 [5]He paweth in the valley, and rejoiceth in *his* strength: [m]he goeth on to meet the [6]armed men.

22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.

23 The quiver rattleth against him, the glittering spear and the shield.

24 [n]He swalloweth the ground with fierceness and rage; neither believeth he that *it is* the sound of the trumpet.

25 He saith among the trumpets, [o]Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.

26 Doth [p]the hawk fly by thy wisdom, *and* [q]stretch her wings toward the south?¶

27 Doth [r]the eagle mount up [7]at thy command, and make her nest on high?

28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.

29 From thence she seeketh the prey, *and* her eyes behold afar off.

30 Her young ones also suck up blood:* and [s]where the slain *are*, there *is* she.

CHAPTER XL.

1 *Job humbleth himself to God. 6 God stirreth him up to shew his righteousness, power, and wisdom. 15 Of the behemoth.*

MOREOVER, the LORD answered Job, and said,

2 [a]Shall he that contendeth with the Almighty [b]instruct *him?* he that reproveth God, let him answer it.*

3 ¶ Then Job answered the LORD, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

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vince, we cannot bring forth *Mazzaroth*—the stars in the southern signs, nor guide *Arcturus*—those in the northern (ver. 32). God can bring forth the stars to battle (as he did when in their courses they fought against Sisera), and guide them in the attacks they are ordered to make; but man cannot do so.—*Henry.*

CHAP. XXXIX. THE HINDS—Ver. 1-4. Observe here, 1. Concerning the production of their young. (1.) Man is wholly ignorant of the time when they bring forth (ver. 1, 2). Shall we pretend to tell what is in the womb of Providence, or what a day will bring forth, who know not the time of the pregnancy of a hind or a wild goat? (2.) Though they bring forth their young with a great deal of difficulty and sorrow, and have no assistance from man, yet by the good providence of God they get through it, their young ones are safely produced, and their sorrows cast out and forgotten (ver. 3). Some think it is intimated (Ps. xxix. 9), that God by thunder helps the hinds in calving. Let it be observed, for the comfort of women in labour, that God helps even the hinds to bring forth their young; and shall he not much more succour them and save them in child-bearing who are his children in covenant with him? 2. Concerning the growth of their young (ver. 4). "They are in good liking" though they are brought forth in sorrow. After their dams have suckled them a while they shift for themselves in the corn-fields, and are no more burdensome to them; which is an example to children, when they are grown up, not to be always hanging upon their parents, and craving from them, but to put forth themselves to get their own livelihood, and to requite their parents.—*Henry.*

THE WILD ASS.—Ver. 5-8. Some animals are evidently created for labour, others scorn the yoke; the tame ass is formed for a patient drudge, but the wild ass cannot be subjected. He has liberty, as it were by charter. The barren wilderness is his residence, and its scanty productions his subsistence; yet it would be vain to attempt enticing him into populous cities for the sake of a more plentiful support, or rendering him obedient to a driver's voice. But who gave him this liberty? Did not the Lord? And would Job suppose that he had not wise reasons for so doing? And as no human power can alter the nature of this animal, or render him serviceable to man, so it is equally impossible to alter the appointments of God whether we are satisfied with them or not.—*Scott.*

THE UNICORN.—Ver. 9. *Rhem;* a strong creature (Num. xxiii. 22), a stately proud creature (Ps. xcii. 10). He is able to serve, but not willing; and God here challenges Job to force him to it. Job expected everything should be just as he would have it. "Since thou dost pretend," saith God, "to bring everything beneath thy sway, begin with the unicorn, and try thy skill upon him. Now that thine oxen and asses are all gone, try whether he will be willing to serve thee in their stead (ver. 9), and whether he will take up with the provision thou usedst to make for them. 'Will he abide by thy crib?' No. Thou canst not tame him, nor 'bind him with his band,' nor set him to 'draw the harrow'" (ver. 10). Though the wild bull (which some think is meant here by the unicorn) will not serve man, nor submit to his band in the furrows, yet there are tame bullocks that will, and other animals that are not *ferœ naturœ—of a wild nature,* in whom man may have a property, for whom he provides, and to whose service he is entitled. "Lord, what is man, that thou art thus mindful of him!" "Thou darest not trust him; though his strength is great, yet thou wilt not 'leave thy labour to him' as thou dost with thine asses or oxen, whom a little child may lead or drive, leaving to them all the pains."—*Henry.*

THE HORSE.—Ver. 19-25. This description of the horse hath been universally admired, as inimitably sublime. It especially relates to those horses which are used in war, and in which the Eastern countries have always excelled. God alone hath given the war-horse his strength and courage; the flowing mane, which clothes his neck, adds to the fierceness of his appearance, and seems to indicate his triumph. When going to the battle he cannot be made afraid or driven back like the puny grasshopper: the snorting of his nostrils, by which he bids defiance to his enemies, is dreadful. He paweth with his feet, as if he would tear up the earth in his impatience to engage: he glorieth and exulteth in his strength, and in going out to meet the armed men: in his eagerness to start, and his fierceness and rage for the fight, he, as it were, devoureth the intervening space. He can scarcely wait for the signal for the battle, or stand still, because of his impatience; and he deems the dreadful alarm of the trumpet a joyful sound; he has an instinctive sense of the battle at a distance, and is all on fire to rush amongst the captains, who, with terrific shouts, are marching to the assault. Yet is this fierce, intrepid animal easily subjected to man, made to fear the touch of the whip or spur, obey the motion of the bridle, or even the voice of the rider, and almost that of a child! So wonderfully hath God formed and fitted him for the service of man!—*Scott.*

CHAP. XL.—BEHEMOTH, OR HIPPOPOTAMUS.—Ver. 15. Observe, 1. The descriptive

5 Once have I spoken, [c]but I will not answer; yea, twice, but I will proceed no further.

6 ¶ Then answered the LORD unto Job [d]out of the whirlwind,† and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 [e]Wilt thou also [f]disannul my judgment?‡ wilt thou condemn me, that thou mayest be righteous?

9 [g]Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now *with* [h]majesty and excellency, and array thyself with [i]glory and beauty.

11 [k]Cast abroad the rage of thy wrath; and [l]behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, *and* bring him low; and tread down the wicked in their place.

13 Hide them in the dust together, *and* bind their faces in secret.

14 Then will I also confess unto thee [m]that thine own right hand can save thee.

15 ¶ Behold now [1]behemoth, which I made with thee; [n]he eateth grass as an ox.§

16 Lo now, his strength *is* in his loins, and his force *is* in the navel of his belly.

17 He [2]moveth his tail like a cedar; the sinews of his stones are wrapped together.

18 His [o]bones *are as* strong pieces of brass; his bones *are* like bars of iron.

19 He *is* the chief of the ways of God: [p]he that made him can make his sword to approach *unto him*.

20 Surely the mountains bring him forth food,‖ [q]where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow; [r]the willows of the brook compass him about.

23 Behold, he [3]drinketh up a river, *and* [s]hasteth not: he trusteth that he can draw up Jordan into his mouth.

24 [4]He taketh it with his eyes; *his* nose pierceth through snares.

CHAPTER XLI.

Of God's great power in the leviathan.

CANST thou draw out [1]leviathan with an hook? or his tongue with a cord *which* thou [2]lettest down?

B.C. 1520—B.C. 1520.

[c] Rom. iii. 19.
[d] Heb. xii. 18-20. 2 Pet. iii. 10-12.
† Then, the more to humble and convince him, the Divine Majesty spake again after the same manner as before.—PATRICK.
[e] Ps. li. 4. Rom. iii. 4.
[f] Gal. iii. 15, 17. Heb. vii. 18.
‡ Every word is emphatical, "Wilt" (art thou resolved upon it) "thou" (thou, Job, whom I took to be one of a better mind and temper) "also" (not only vindicate thyself and thy own integrity, but also accuse me) "disannul" (not only question and dispute, but even condemn, repeal, and make void, as if it were ungrounded and unjust) "my judgment"—*i.e.*, my sentence against thee, and my government and administration of human affairs? Wilt thou make me unrighteous, that thou mayest seem to be righteous?—POOLE.
[g] Ex. xv. 6. Is. xlv. 9.
[h] Ps. xlv. 3, 4. 2 Pet. i. 16, 17.
[i] Ps. xc. 16, 17. 1 Cor. xv. 54.
[k] Deut. xxxii. 22. Ps. cxliv. 6.
[l] Ex. ix. 16, 17; xv. 6-12. Is. x. 12-19.
[m] Rom. v. 6. Eph. ii. 4-9.
[1] Or, *the elephant*, as some think.
[n] Ps. civ. 14.
§ That the river-horse, an aquatic animal, living for the most part at the bottom of the Nile, should eat grass as an ox, is a surprising and singular circumstance, and therefore not omitted by other authors.—BOCHART.
[2] Or, *setteth up.*
[o] Is. xlviii. 4.
[p] Is. xxvii. 1.
‖ *The mountains bring him forth food* —the hippopotamus is a very voracious animal, and would consume the produce of a whole field.—ACHILLES, TATIUS.
[q] Ps. civ. 26.
[r] Is. xv. 7.
[3] *Oppresseth.*
[s] Ps. lv. 8.
[4] *Will any take him in his sight*; or, *bore his nose with a gin?*

CHAP. XLI.

[1] That is, *a whale*, or *a whirlpool.*
[2] *Drownest.*

* The crocodile is of too great weight and magnitude to be drawn out of the river, as fish usually are, with a hook. And from the scaly quality (Ez. xxix. 4) and the hardness of his coat, or because "his scales stick (so thick) together that they cannot be sundered" (below, ver. 17), there is therefore no danger of having "his skin filled with barbed irons, or his head with fish spears" (ver. 7).—HARMER.
[a] Gen. i. 28; ii. 19. Ps. viii. 5, 6.
[b] Ex. xxi. 6. Deut. xv. 17.
[c] Jud. xvi. 25-30.
† *As with a bird*—as children play with little birds kept in cages, or tied with strings, which they do at their pleasure, and without any fear. *For thy maidens* — for thy little daughters; which he mentions rather than little sons, because such are more subject to fear.—POOLE.
‡ *Of him*; Ital., *of taking him*—viz., by wiles whilst he is asleep, for oftentimes he waketh on a sudden, and overthrows all that he meets.—DIODATI.
§ The comeliness of his form; that is, for fighting or combat: the advantage of his structure, both for his own security and for destroying and devouring, &c. —PARKHURST.
[3] Or, *within.*
[4] 2 Kings xix. 28. Jam. iii. 3.
‖ Who can strip him of his hard and rough skin, so as to have access to him, or who dare approach a double ROW of teeth so formidable?—GESENIUS.
[d] Ps. lvii. 4; lviii. 6. Prov. xxx. 14.
[4] *Strong pieces of shields.*
¶ When he sneezeth, he maketh, as it were, a fire to break forth at his nostrils and eyes; and when thou beholdest his eyes, thou wouldest think that thou sawest the sun rising in the morning.—BP. HALL.
[e] Ps. xviii. 8.
* Having kept his breath long, when emerging from the water he breathes the more earnestly; and the breath then, having been long repressed, becomes so hot, and breaks forth so violently, that it seems to vomit out flames from the mouth and nostrils. —BOCHART.
[5] Ps. xviii. 3, 12.
[5] *Rejoiceth.*
[6] *Fallings.*
[h] Is. xlviii. 4. Jer. v. 3. Zech. vii. 12.

2 Canst thou put an hook into his nose?* or bore his jaw through with a thorn?

3 Will he make many supplications unto thee? will he speak soft *words* unto thee?

4 Will he make a covenant with thee? [a]wilt thou take him for [b]a servant for ever?

5 Wilt thou [c]play with him as *with* a bird?† or wilt thou bind him for thy maidens?

6 Shall thy companions make a banquet of him? shall they part him among the merchants?

7 Canst thou fill his skin with barbed irons? or his head with fish spears?

8 Lay thine hand upon him, remember the battle, do no more.

9 Behold, the hope of him‡ is in vain: shall not *one* be cast down even at the sight of him?

10 None *is so* fierce that dare stir him up: who then is able to stand before me?

11 Who hath prevented me, that I should repay *him? whatsoever is* under the whole heaven is mine.

12 I will not conceal his parts, nor his power, nor his comely proportions.§

13 Who can discover the face of his garment? *or* who can come *to him* [3]with his [d]double bridle?‖

14 Who can open the doors of his face? [e]his teeth *are* terrible round about.

15 *His* [4]scales *are his* pride, shut up together *as with* a close seal.

16 One is so near to another, that no air can come between them.

17 They are joined one to another, they stick together, that they cannot be sundered.

18 By his neesings a light doth shine,¶ and his eyes *are* like the eyelids of the morning.

19 [f]Out of his mouth go burning lamps, *and* sparks of fire leap out.*

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath [g]kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and sorrow [5]is turned into joy before him.

23 The [6]flakes of his flesh are joined together: they are firm in themselves; they cannot be moved.

24 His heart is as firm as a stone; yea, [h]as hard as a piece of the nether *millstone*.

25 When he raiseth up himself, the mighty

here given of the *Behemoth*. His body is very strong and well built; "His strength is in his loins" (ver. 16). His bones, compared with those of other creatures, are like bars of iron (ver. 18). His backbone is so strong that, though his tail be not large, yet he moves it like a cedar, with a commanding force (ver. 17). Some understand it of the trunk of the elephant, for the word signifies any extreme part, and in that there is, indeed, a wonderful strength; so strong is the elephant in his back and loins, and the sinews of his thighs, that he will carry a large wooden tower, and a great number of fighting men in it. No animal whatsoever comes near the elephant for strength of body, which is the main thing insisted on in this description. 2. He feeds on the productions of the earth, and does not prey upon other animals; he "eats grass as an ox" (ver. 15), the "mountains bring forth food" (ver. 20), and the beasts of the field do not tremble before him, nor flee from him, as from a lion; but they play about him, knowing they are in no danger from him. 3. He lodges "under the shady trees" (ver. 21), which "cover him with their shadow" (ver. 23), where he has a free and open air to breathe in; while lions, which live by prey, when they would repose themselves are obliged to retire into a close and dark den, to live therein, and to abide in the covert of that (chap. xxxviii. 40). They who are a terror to others cannot but be sometimes a terror to themselves too; but they will be easy who will let others be easy about them; and the reed and fens, and the willows of the brook, though a very weak and slender fortification, yet are sufficient for the defence and security of those who *therefore* dread no harm, because they design none. 4. That he is a very great and greedy drinker, not of wine and strong drink (to be greedy of that is peculiar to man, who by his drunkenness makes a beast of himself), but of fair water. His size is prodigious, and, therefore, he must have supply accordingly (ver. 23). He drinks so much, that one would think he could drink up a river, if you would give him time, and not hasten him. Or, when he drinks, he hasteth not, as those do that drink in fear; he is confident of his own strength and safety, and therefore makes no haste when he drinks.—*Henry.*

CHAP. XLI. LEVIATHAN, OR CROCODILE.—Ver. 1-34. The Lord, in order more deeply to convince Job of his presumption in contending with him, demanded of him whether he was able to master leviathan. Could he draw him out of the sea with a line and a hook, which might fasten through his tongue, nose, or jaws, after the various methods of taking other fishes? Could he bring this prodigious animal to yield, and become his supplicant, to speak him fair and court his favour? Could he engage him in a covenant to be his servant, and to labour for him? Or could he tame and confine him for the amusement of his family? Would he and his acquaintance make a feast upon his flesh? He was, therefore, directed to consider whether he was able to wound leviathan in his body, or head, with barbed irons, or fish-spears, and thus to take him? He was challenged to lay his hand on him if he dared; but should he attempt it, and escape with his life, he would remember his perilous situation so well that he would not make another attempt. How could Job, then, expect to prevail on his almighty Creator to alter his plan of government to please him, or to use his power to serve his interests, or humour his wayward inclinations? For where was that man who had *first* given to the Lord and made him his debtor, that he should have a right to demand payment, when all things in the whole universe were the work and property of God? The Lord declared that he did not mean, by confining this prodigious animal in the vast ocean, to conceal from man "his parts, and power, and comely portion;" for, though we call such creatures monsters, and deem them uncomely, the Creator sees them to be formed in a suitable and becoming proportion of one part to another. At first sight leviathan appears exceedingly formidable; and who can draw near to him to examine particularly his whole skin, which serves as his garment, or to strip it off from him? Who would undertake to bridle him like a horse for his use? or to look into his mouth, when a sight of his teeth would make any man dread immediate destruction? The *scales* (or strong pieces of *shields*), with which he is covered as with an impenetrable coat of mail, are his confidence; by them he is secured, as if a seal fastened one part to another, so that no air can penetrate between them, no separation can be effected. When he "neeses," or *spouts the water into the air*, his breath sparkles like fire, and his eyes appear like the morning light; so that burning lamps, and sparks, and smoke appear to be emitted from his mouth, as from

are afraid: [1]by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold; the spear, the dart, nor the [7]habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: [k]slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 [8]Sharp stones *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh [l]the deep to boil like a pot;† he maketh the sea like a pot of ointment.

32 He maketh a path to shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like, who [9]is made without fear.

34 He beholdeth all high *things:* he *is* a king over all the children of pride.

CHAPTER XLII.

1 *Job submitteth himself unto God.* 7 *God, preferring Job's cause, maketh his friends submit themselves, and acceepteth him;* 10 *he magnifieth and blesseth Job.* 16 *Job's age and death.*

THEN Job answered the LORD, and said,

2 I know that [a]thou canst do* every *thing*, and *that* [b]no thought [1]can be withholden from thee.

3 Who *is* he that hideth counsel without knowledge?† therefore have I uttered that I understood not; [c]things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now [d]mine eye seeth thee:

6 Wherefore [e]I abhor *myself*, and [f]repent in dust and ashes.‡

7 ¶ And it was *so*, that, after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the thing that is* right, as my servant Job *hath*.

8 Therefore take unto you now [g]seven bullocks and seven rams, and go to my servant Job, and [h]offer up for yourselves a burnt-offering, and [i]my servant Job shall pray for you; for [2]him will I accept; [k]lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right,§ like my servant Job.

9 ¶ So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went and did according as the LORD commanded them: the LORD also accepted [3]Job.

10 And the LORD [l]turned the captivity‖ of Job, [m]when he prayed for his friends: also [n]the LORD [4]gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the LORD had brought upon him: [o]every man also gave him a piece of money, and every one an ear-ring of gold.

12 [p]So the LORD blessed the latter end of Job more than his beginning; for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Karen-happuch.¶

15 And in all the land were [q]no women found *so* fair as the daughters of Job: and their father [r]gave them inheritance among their brethren.

16 ¶ After this lived Job an hundred and forty years, [s]and saw his sons, and his sons' sons, *even* four generations.

17 So Job died, *being* old, and [t]full of days.

B.C. 1520—B.C. 1520.

[f] Ps. cvii. 28. Jon. i. 4-6.

[7] *Breastplate.*

[k] Hab. i. 10.

[8] *Sharp pieces of the potsherd.*

[l] 1 Kings xiv. 10. Matt. xiii. 33.

† *He maketh the deep to boil, &c.*—When a crocodile, fifty feet in length, dives to the bottom, the violent agitation of the water is justly compared to liquor boiling in a caldron.—SCOTT.

The sea—i.e., the Nile (as Is. xi. 15); often so called by Arabian writers, on account of the size of the river.—BOCHART.

[9] *Behave themselves without fear.*

CHAP. XLII.

[a] Gen. xviii. 14. Matt. xix. 26.

* *Thou canst do*—not only by power (for that he always thought), but also by right, about which he had in some sort doubted and disputed. It is a maxim in law, that a man *can* only do that which he hath a right to do. *Everything* — whatsoever it pleaseth thee to do with thy creatures.—POOLE.

[b] Ps. xliv. 21. John ii. 24, 25.

[1] *Of thine can be hindered.*

† I am sensible also of the justice of the reproof which thou hast given me (xxxviii. 2), and do confess I very much forgot myself when I adventured to talk so ignorantly of thy wise administrations.—PATRICK.

[c] Ps. xl. 5; cxxxi. 1. Prov. xxx. 2-4.

[d] Num. xii. 6-8. John i. 18.

[e] Is. vi. 5. 1 Tim. i. 13-16. Jam. iv. 7.

[f] Is. lviii. 5. Luke x. 13.

‡ Job now first perceives his true position as a sinner before God, his uncertain views upon which point had been the real source of all his mistakes, and especially of his too broad declarations of his own integrity and well-deservings, and of his incapacity to reconcile his sufferings with the justice of God. This was the object to be realised; and no sooner was it accomplished than he was pardoned and restored.—KITTO.

[g] 1 Chr. xv. 26. Heb. x. 4, 10-14.

[h] Ex. xviii. 12.

[i] Heb. vii. 25. Jam. v. 14, 18.

[2] *His face*, or *person.*

[k] 2 Tim. iv. 14.

§ They had said many right things of God, and Job many wrong, but Job, on the whole, had spoken best.—GILL.

[3] *The face of Job.*

[l] Deut. xxx. 3.

‖ *Turned the captivity*—viz., took him out of the griefs and afflictions which he had for a long time been detained in, as in a prison (Job xiii. 27; Ps. lxix. 33).—DIODATI.

[m] Luke xxiii. 34.

[n] Deut. viii. 18. Hag. ii. 8.

[4] *Added all that* had been *to Job, unto the double.*

[o] Gen. xxiv. 22, 53. 1 Sam. x. 27.

[p] Prov. x. 22. 1 Tim. vi. 17.

¶ The first of these names denotes *the day.* The aromatic cassia gives name to the second, the fragrance of which was highly esteemed by the Eastern ladies (comp. Ps. xlv. 9). The name of the third, according to the Sept., is synonymous with cornucopiæ; but, according to others, denotes *stibium*, and the name is expressive of the manner in which she ornamented and set off her person.—BOOTHROYD.

[q] Ps. cxliv. 12. Acts vii. 20.

[r] Num. xxvii. 7.

[s] Ps. cxxviii. 6.

[t] Gen. xv. 15. Deut. vi. 2.

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under a furnace; and the flame which attends his breath seems as if it would set coals on fire. His head is joined to his body with the most surprising strength; and it is as if sorrow, or *fainting*, marched before him, exulting in the havoc which he makes of other creatures; or, however assaulted, his confidence in his own strength turns all his sorrows into joy. His muscles are immovably firm, and his heart as incapable of fear or compassion as if it were a millstone. When he appears above water he causes such commotion and agitation in the waves that the stoutest mariners are terrified, as in a furious storm, and betake themselves to confessions and prayers, expecting immediate death.—*Scott.*

CHAP. XLII. JOB'S PENITENCE.—Ver. 1-6. Job, borne down, as it were, with a torrent of light and conviction, at length answered; not in his own vindication, but with unreserved submission. He was fully assured that the Lord could do everything, and therefore it was madness to contend with him, and folly to despair of help from him. He knew that none of his impatient thoughts could be concealed from God; or rather he meant, that the Lord could not be prevented from accomplishing everything which he intended. He had allowed these truths before, *peevishly*, but he now acknowledged them with humble acquiescence, and not without hope of relief.—In reproof of his presumption God had said, "Who is this that darkeneth counsel by words without knowledge?" And Job here, in indignant astonishment at his own presumption, repeats the sentiment, and pleads guilty to the charge, as if he had said, "Who, indeed, am I, a poor sinful worm, that I should venture to darken such deep subjects by my ignorant and impatient discourses?" He confessed that he had spoken things beyond his knowledge, and too wonderful, or mysterious, for him to comprehend, and in a manner which merited the severest punishment.—God had likewise commanded Job to prepare his answer whilst he proposed some questions to him, and blamed him for presuming to instruct the Almighty; but Job now humbly besought the Lord that he would condescend to answer the questions which he desired to propose, solve those difficulties with which he was perplexed, declare his truth unto him, and become his instructor. He had, indeed, obtained some distant knowledge of God from education, instruction, and conference with his friends, and he had thought himself competent to discourse on such subjects; but the scene which he had now witnessed had made such discoveries to him of the Divine glory, and had so affected his heart, that, compared with this *intuitive* knowledge, all that he ever knew before seemed to be like hearing a report of some absent person or transaction. He was now far more sensible than ever of his own guilt and pollution; so that he despised and "abhorred himself" as an abominable sinner in heart and life, but especially for his presumption and impiety in murmuring against God.—*Scott.*

ATONEMENT FOR THE ERRORS OF JOB'S FRIENDS.—God assures them he was angry with them: "My wrath is kindled against thee and thy two friends." God is very angry with those who despise and reproach their brethren, who insult over them, and judge hardly of them, either for their calamities or for their infirmities. Though they were wise and good men, yet, when they spake amiss, God was angry with them, and let them know it. He requires from them a sacrifice, to make atonement for what they had said amiss: they must bring each of them seven bullocks, and each of them seven rams, to be offered up to God for a burnt-offering; for it should seem, that, before the law of Moses, all sacrifices, even those of atonement, were wholly burnt, and therefore were so called. They thought they had spoken wonderfully well, and that God was beholden to them for pleading his cause, and owed them a good reward for it; but they are told that, on the contrary, he is displeased with them, requires from them a sacrifice, and threatens that, otherwise, he will deal with them after their folly. God is often angry at that in us which we are ourselves proud of, and sees much amiss in that which we think was done well. He orders them to go to Job, and beg of him to offer their sacrifices, and pray for them, otherwise they should not be accepted. By this, God designed to humble them and lay them low. They thought that they only were the favourites of heaven, and that Job had no interest there; but God gives them to understand that he had a better interest there than they had, and stood fairer for God's acceptance than they did.—*Henry.*

JOB'S ULTIMATE PROSPERITY.—Ver. 10-17. Job's health was re-established, his spirits were calmed, and his comforts renewed. All his relations and neighbours, who before had treated him with disdain on account of his poverty and supposed hypocrisy, now came around him: being either afraid of disregarding one who was a favourite of Heaven, or desiring the benefit of his prayers and instructions, or through love and esteem. They condoled with him and comforted him; and, according to the custom of those times, every one of them made him a present of a piece of money, stamped with the figure of a lamb (as the original word is supposed to imply), and an ornament of gold for the ear or face. He seems likewise to have been again acknowledged and submitted to as ruler, and, in process of time, his substance was, in everything, exactly doubled. But, as a testimony that his children were not extinct, or lost to him by death, he had only the former number replaced to him, which, with those who had been removed to another world, doubled them likewise. After this he lived, in prosperity and honour, no less than one hundred and forty years, probably above two hundred years in all; and, instead of being written childless, as he once feared, he saw his posterity to the fourth generation.—*Scott.*

HIS DEATH.—Ver. 16, 17. His life was long. What age he was when his troubles came we are nowhere told; but here we are told he lived an hundred and forty years; whence some conjecture that he was seventy when he was in his troubles, and that so his age was doubled, as his other possessions. 1. He lived to have much of the comfort of this, for he saw his posterity to the fourth generation (ver. 16). Though his children were not doubled to him, yet, in his children's children (and those are the crown of old men), they were more than doubled. As God appointed to Adam another seed instead of that which was slain, so he did to Job with advantage. God has ways to repair the losses and balance the griefs of those who are written childless, as Job was, when he had buried all his children. 2. He lived till he was satisfied, for he died full of days, satisfied with living in this world, and willing to leave it; not peevishly so, as in the days of his affliction, but piously so; and thus, as Eliphaz had

THE
BOOK OF PSALMS.

This collection of inspired Hebrew poetry is divided into five books, each concluding with a doxology, as may be seen at the close of Psalm xli., Psalm lxxii., Psalm lxxxix., Psalm cvi. But these five parts are quoted as one book in Luke xx. 42. The first two portions are the earliest, and nearly all of them are the productions of David, as is indicated by the note at the end of the 72d Psalm—"The prayers of David the son of Jesse are ended." In the three other books, we find psalms ascribed to Asaph, the sons of Korah, Heman, Ethan, Moses, and Solomon. But with this varied authorship the book is one in origin and spirit. It is again and again quoted or referred to in the New Testament, and many psalms are brought forward as direct proof of the Messiahship, Sonship, sufferings, and glory of the Lord Jesus. Some of the quotations have a very special preface, such as "David in Spirit," or "The Holy Ghost said," or "God, who by the mouth of thy servant David, hast said." No book of the Old Testament so speaks home to the heart as does the Book of Psalms. Composed originally by "the Sweet Singer of Israel" for the service of the temple, the Psalms have formed materials for worship in all parts of the Church of Christ, and in every language under heaven—amidst the snows of Greenland, and under the sky of Caffraria. They have such a universality of spiritual adaptation about them that they fit man everywhere, and form the fervent and truthful expression of the varying emotions of his heart. He finds a voice for himself in the Psalms—whether he be sad or cheerful, prosperous or depressed—whether sin overwhelm him, and he moan under its burden, or peace fill his heart with ecstasy—whether he delight in the pleasures of memory, or in the pleasures of hope—whether he collect his household for devotion, give thanks for his nation's greatness, or mourn over its captivity—whether he be alone in the desert, or sail on the perilous main, or be one among thronging groups of worshippers who keep holy-day. There are psalms for the bright day, and psalms for the "dark and cloudy" one; psalms for personal repetition, domestic worship, and ecclesiastical rehearsal; psalms for doctrine, and psalms for discipline; psalms for war, and psalms for peace; psalms for the cradle, and psalms for the bed of death. No songs are comparable to those of Zion—fitting the humblest of saints, while they would not dishonour the loftiest of seraphs.

The Hebrew term rendered "Psalms" signifies *Praises;* and the psalm is a composition set to instrumental music, adapted originally to the Levitical orchestra. The poetry of those Hebrew lyrics is of the highest order—the imagery tender and striking, the beautiful and touching creations of impassioned genius. What child that has been taught the 23d Psalm ever forgets it? The figures are taken from Nature: the glorious orbs of heaven, with its storms and thunder—the beauties, and fruits, and forests of earth—rain and dew—the greenness of spring, the life of summer, the exuberance of autumn, and the stern repose of winter—the sea, with its rivers, and floods, and terrible tempests—the miracles of the ancient history, and the peculiar services of the Mosaic dispensation—the sanctuary and its ark, the priest and his robes, and the altar and its victim. Many of the psalms, too, as we have said, are distinctly prophetical—are articulate predictions of Christ, and are so treated in the New Testament. Bishop Horne, in his preface to his Commentary on the Psalms, has said, with great power and beauty: "The Psalms are an epitome of the Bible, adapted to the purposes of devotion. They treat occasionally of the creation and formation of the world; the dispensations of Providence, and the economy of grace; the transactions of the patriarchs; the exodus of the children of Israel—their journey through the wilderness, and settlement in Canaan; their law, priesthood, and ritual; the exploits of their great men, wrought through faith; their sins and captivities, their repentances and restorations; the sufferings and victories of David; the peaceful and happy reign of Solomon; the advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian Church; the end of the world; the general judgment; the condemnation of the wicked; and the final triumph of the righteous with their Lord and King;—these are the subjects here presented to our meditations. We are instructed how to conceive of them aright, and to express the different affections which, when so conceived of, they must excite in our minds. They are for this purpose adorned with the figures, and set off with all the graces of poetry; and poetry itself is designed yet further to be recommended by the charms of music thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, everything that groweth elsewhere, 'every tree that is pleasant to the sight, and good for food;' and above all, what was there lost, but is here restored, 'the tree of life in the midst of the garden.'"—J. E.

PSALM I.

1 *The happiness of the godly;* 4 *and the unhappiness of the ungodly.*

[a]BLESSED* *is* the man that [b]walketh not in [c]the counsel of the [1]ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful:

2 But [d]his delight *is* in the law of the LORD; and in his law doth he meditate day and night.

3 And he shall be like [f]a tree planted by the rivers of water,† that [g]bringeth forth his fruit in his season: his leaf also shall not [2]wither; and whatsoever he doeth shall prosper.

4 The ungodly *are* not so: but *are* [h]like the chaff which the wind driveth away.

5 Therefore the ungodly shall not stand in the judgment, nor [i]sinners in the congregation of the righteous.

B.C. 1040—B.C. 1040.

PS. I.

[a] Matt. xvi. 17.

* The Hebrew translated "blessed" is a plural word, and it may be read *blessednesses;* or, "O the blessednesses of the man!"—CLARKE.

[b] Gen. v. 24.

[c] Gen. xlix. 6.

[1] *Wicked.*

[d] Rom. vii. 22.

[e] 1 Tim. iv. 15.

[f] Is. xliv. 4.

† The orange-garden of the Emir of Beyrout is divided into squares, which are bordered with stone, in which are cut out troughs, which, having little outlets at every tree, refresh it in passing by. Hence we may better understand *the rivers,* "the *divisions* of water," the water distributed in artificial canals, here mentioned.—BP. LOWTH.

[g] Matt. xxi. 34, 41.

[2] *Fade.*

[h] Is. xvii. 13.

[i] Mal. iii. 18.

PS. II.

[a] Luke xviii. 32.

[1] *Tumultuously assemble.*

[b] Matt. xxi. 38.

[2] *Meditate.*

* As Herod the Great, Herod Antipas (Mark vi. 14), Pontius Pilate, who represented the Roman Emperor as governor of Judea, and all the kings of the earth ever since, who have persecuted Christ in his members.—GILL.

[c] Ex. xvi. 7.

† That is, their laws and institutions, referring both to Jehovah and his Anointed.—BOOTHROYD.

[d] cx. 5, 6.

[e] xlv. 6.

6 For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.

PSALM II.

1 *The kingdom of Christ.* 10 *Kings are exhorted to submit to it.*

WHY [a]do the heathen [1]rage, and [b]the people [2]imagine a vain thing?

2 The kings of the earth* set themselves, and the rulers take counsel together, [c]against the LORD, and against his Anointed, *saying,*

3 Let us break their bands asunder, and cast away their cords from us.†

4 He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his [d]sore displeasure.

6 [e]Yet have I set my King upon my holy hill of Zion.

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encouraged him to hope, he "came to his grave like a shock of corn in his season."—*Henry.*

LESSON.—Though Job's trials, and their happy event, are replete with instruction and consolation to the suffering tempted believer, yet we shall be still more edified and encouraged by looking unto Jesus. His abasements, temptations, and sufferings were vastly greater than those of Job, and he endured them with perfect patience, and they issued far more gloriously. For us he was tempted, and suffered, and emerged, and triumphed, and is glorified; for us, when we were enemies, he offered himself a sacrifice; and now for us he pleads before the throne. In him believers are pardoned and accepted: "He sees his seed, and prolongs his days, and the pleasure of the LORD prospers in his hands;" but there is no salvation in any other. To him we must come, in him we must confide, to him we must submit, and from him receive all that we can want; but we can give him nothing, except the honour of our whole salvation, and ourselves, to be, by his grace, his redeemed and devoted servants. May we then experience his grace, share his victories, tread in his steps, and copy his patience; and we shall find in the event, "that the Lord is pitiful, and of tender mercy." But we have need of patience, that after having done the will "of God, we may receive the promise."—*Scott.*

PSALM I. HOLINESS AND HAPPINESS.—Ver. 1-3. This psalm is generally considered as a preface to the book, and supposed to have been prefixed to it by Ezra. It establishes the important distinction betwixt the righteous and the wicked; and assures us of the *felicities* of the former, and the misery of the latter. All men shun misery and aim to be happy; but few understand that misery springs from sin, and that happiness can be enjoyed only in the favour of God. This the Scriptures declare; and by this light the believer seeks and finds it. In such portions of the Word of God, we ought not to look for the way in which sinners are made righteous, or the origin of that difference which subsists among men who are all of one nature; for they only inform us of the character of such as are accepted by God, and are in the way to heaven. "The ungodly" are those, however moral or virtuous, who profanely despise spiritual blessings, and live without any due regard to God and religion, as all unconverted men do. "The counsel of the ungodly" signifies the maxims and principles of worldly men, who form their plans, and calculate advantages or disadvantages, according to their several pursuits, without bringing the favour or displeasure of God, or eternal things, into the account; and "walking in this counsel," signifies a habitual conduct formed on such principles, and regulated according to such rules. "Sinners," in this climax, seems to mean those who add to their ungodliness gross immoralities, and such crimes as natural conscience and the opinion of the world protest against. And to "stand in the way of sinners," implies the habit of vices gradually overcoming the sense of shame and remorse of conscience; till a quiet, rarely interrupted by convictions, is superinduced. Yet these occasional convictions are the source of uneasiness, and this prepares the sinner for "sitting down in the seat of the scornful." "The scornful," no doubt, are such as encourage themselves and each other in ungodliness and wickedness, by infidel and atheistical tenets; and as have recourse to corrupt principles to bear them out in corrupt practices; and so are given up to a blinded and deluded mind, as a punishment of their conduct in following the impulse of a wicked heart. And to "sit in the seat of the scornful," is to become teachers and apostles of infidelity, and impiously to ridicule, with all the genius, wit, and sense which they possess, the doctrines, precepts, and worshippers of God.—*Scott.*

PSALM II. JESUS THE KING.—We have here a very great struggle about the kingdom of Christ, hell and heaven contesting it: the seat of the war is this earth, where Satan has long had a usurped kingdom, and exercised dominion to that degree, that he has been called, "The prince of the power of the very air," we breathe in, and "The god of the world" we live in. He knows very well, that as the Messiah's kingdom rises and gets ground, his falls and loses ground; and therefore, though it will be set up certainly, it shall not be set up tamely. Observe here, The mighty conquest gained over all this threatening opposition. If heaven and earth be the combatants, it is easy to foretell which will be the conqueror. They that make this mighty struggle are the people of the earth, and the kings of the earth, who, being of the earth, are

B.C. 1040—B.C. 1021.

7 I will declare the decree: the LORD hath said unto me, [f]Thou *art* my Son; [g]this day have I begotten thee.

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 Thou shalt break them with a rod‡ of iron; thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings; be instructed, ye judges of the earth.

11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and [h]ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

PSALM III.

The security of God's protection.

A psalm of David, [a]when he fled from Absalom his son.

LORD, [b]how are they increased that trouble me? [c]many are they that rise up against me.

2 Many *there be* which say of my soul, *There is* [d]no help for him in God. Selah.*

3 But thou, O LORD, *art* [e]a shield [1]for me; my glory, and [f]the lifter up of mine head.†

4 [g]I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.‡

5 [h]I laid me down and slept; I awaked: for [i]the LORD sustained me.

6 [k]I will not be afraid of ten thousands of people that have set *themselves* against me round about.

7 Arise, O LORD; save me, O my God: for [l]thou hast smitten all mine enemies *upon* the cheekbone;§ thou hast broken the teeth of the ungodly.

8 [m]Salvation *belongeth* unto the LORD: [n]thy blessing *is* upon thy people. Selah.

PSALM IV.

1 *David prayeth for audience.* 2 *He reproveth and exhorteth his enemies.* 6 *Man's happiness is in God's favour.*

To the [1]chief musician on [a]Neginoth, A psalm of David.

HEAR me when I call, O God of my righteousness:* thou hast enlarged me *when I was* in distress; have mercy upon me, and hear my prayer.

2 O ye sons of men, [b]how long *will ye turn* my glory into shame? *how long* will ye love vanity, *and* seek after leasing? Selah.

3 But know that [c]the LORD hath set apart him that is godly [d]for himself: the LORD will hear when I call unto him.

4 Stand in awe, and [e]sin not: commune with your own heart upon your bed, and be still. Selah.†

5 Offer [f]the sacrifices of righteousness, and [g]put your trust in the LORD.

6 *There be* many that say, Who will shew us *any* good? LORD, lift thou up the light of thy countenance upon us.

7 Thou hast put gladness in my heart, more than in the time *that* their corn and their wine increased.

8 I will both lay me down in peace, and sleep:‡ for thou, LORD, only makest me dwell in safety.

PSALM V.

1 *David prayeth, and professeth constancy in prayer.* 4 *God favoureth not the wicked.* 7 *David, professing his faith, prayeth unto God to guide him,* 10 *to destroy his enemies,* 11 *and to preserve the godly.*

To the chief musician upon Nehiloth, A psalm of David.

GIVE ear to my words, O LORD; consider my meditation.

2 Hearken unto the voice of my cry, my King, and my God: for [a]unto thee will I pray.

3 My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will look up.*

4 For thou *art* not a God that hath pleasure in wickedness; neither shall evil dwell with thee.

5 [b]The foolish† shall not stand [1]in thy sight: thou hatest all workers of iniquity.

6 Thou shalt destroy them that speak leasing: the LORD will abhor the [2]bloody and deceitful man.

7 But as for me, I will come *into* thy house [c]in the multitude of thy mercy; *and* in thy fear will [d]I worship towards [3]thy holy temple.

8 Lead me, O LORD, in thy righteousness because of mine enemies: make thy way straight before my face.

9 For *there is* no faithfulness in their mouth; their inward part *is* very wickedness; their throat *is* an open sepulchre;‡ they flatter with their tongue.

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[f] Matt. viii. 29.
[g] lxxxix. 27.
‡ *Rod*—"the sceptre," or ensign of royal authority. *Of iron*—expressive of the irresistible power and inflexible justice of Christ's kingdom. *Dash them to pieces*—marks the impotence of opposers. *Like a potter's vessel*—must fly in pieces at the first stroke of the iron rod.—MANTANUS.
[h] i.6. John xiv. 6.

PS. III.

[a] 2 Sam. xv.-xviii.
[b] Matt. xxvii. 25.
[c] Matt. x. 21.
[d] 2 Sam. xvi. 8.
* This Hebrew word is found seventy times in the Psalms, and three times in Habakkuk. One conjecture is, that it means "the end," or a "pause," and that the ancient musicians put it occasionally in the margin of their psalters, to shew where a musical pause was to be made, and where the tune ended.—CALMET.
[e] lxxxiv. 11.
[1] *About.*
[f] 2 Kings xxv. 27.
† A man in sorrow bows down his head; and he who removes it, may be said to be "the lifter up of the head."—BOOTHROYD.
[g] xxxiv. 6.
‡ The eagerness of his cry spoke the fervour of his heart: God heard him with favourable acceptance out of his holy hill, the mount Sion, where he had chosen his residence. Thither the ark had been sent by David on his flight.—HAWEIS.
[h] Lev. xxvi. 6. Acts xii. 6.
[i] Prov. xiv. 26.
[k] 2 Kings vi. 15-17.
[l] Job xvi. 10.
§ The allusion is to a wild beast, who is disabled from tearing and devouring his prey, by having his jaw smitten and his teeth broken.—WELLS.
[m] Hos. xiii. 4. Acts iv. 12.
[n] Eph. i. 3. Heb. vi. 14.

PS. IV.

[1] *Overseer.*
[a] Hab. iii. 19. *marg.*
* *Of my righteousness*—*i. e.*, witness, judge, and defender of mine innocency and right.—DIODATI.
[b] Ex. x. 3. Num. xiv. 11.
[c] Ex. xxxiii. 16.
[d] Tit. ii. 14.
[e] Prov. iii. 7. Eph. iv. 26.
† Dread his displeasure though you fear not my power; and let not your anger at me make you any longer offend him by persisting in this rebellion, into which you have run rashly; but if you will debate the matter calmly within yourselves, and, when all the bustle and tumult of the day is over, ask yourselves at night what ground there is for it, I doubt not you will find reason to lay down your arms and be quiet.—PATRICK.
[f] Matt. v. 23, 24. Heb. xiii. 15, 16.
[g] Is. xxvi. 3, 4.
‡ This was perhaps used by David and his company as an evening hymn.—CLARKE.

PS. V.

[a] Ps. lxv. 2.
* Toward heaven, the throne of thy glory, from whence I hope for help.—WILSON.
[b] Prov. viii. 5. Ec. v. 4.
† *The foolish*; or, *the madmen*, as the word properly signifies, as Ec. ii. 2, 12; vii. 7; x. 13; Is. xliv. 25—*i.e.*, wicked men, who are indeed morally and really madmen, in fighting with the Lord God Almighty, and in exposing themselves to such dreadful hazards and mischiefs for such mean and momentary advantages.—POOLE.
[1] *Before mine eyes.*
[2] *Man of bloods and deceit.*
[c] Rom. v. 20, 21.
[d] Dan. vi. 10. Heb. iv. 16.
[3] *The temple of thy holiness.*
‡ They gape continually with open mouth after the death and ruin of others, like unto the sepulchre, which never saith, It is enough (Prov. xxvii. 20; xxx. 16). Or, their cunning discourses are like so many pits to cause a man to fall into; or, like the throats of ravening wild beasts, to devour and swallow up.—DIODATI.

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earthly; but he whom they contest with, is one that "sitteth in the heavens" (ver. 4). He is in the heaven, a place of such a vast prospect, that he can oversee them all, and all their projects; and such is his power, that he can overcome them all, and all their attempts: he sits there as one easy and at rest, out of the reach of all their impotent menaces and attempts. There he sits as judge in all the affairs of the children of men, perfectly secure of the full accomplishment of all his own purposes and designs, in spite of all opposition (Ps. xxix. 10). The perfect repose of the Eternal Mind may be our comfort under all the disquietments of our mind.—*Henry.*

PRACTICAL OBSERVATIONS.—As this apostate world is in fact the kingdom of Satan, unconverted men of every rank, party, or character, may be excited by him to concur in opposing the cause of God and the kingdom of Christ. But the kings and the rulers of the earth have generally been especially instigated, by the slanders and misrepresentations of false teachers, and other interested persons, as well as by their own prejudices and passions, to combine in this opposition. They do not brook submission to a superior; the humbling truths and spiritual precepts of Christ run counter to their ambitious projects and worldly lusts; and they are apt to suppose that this authority is inconsistent with their dignity or their felicity. Thus they are often excited to employ all their power and policy "against the LORD and against his anointed;" whilst they deceive themselves with the idea that they are only opposing some obstinate sectaries, who refuse submission to their edicts.—*Scott.*

PSALM III. TITLE AND CONTENTS.—These titles are found in the Hebrew, though it is said that several of them are awanting in some manuscripts. They seem, however, in general, to belong to the psalms to which they are prefixed, and to be of the same authority with them. Ver. 1, 2. David abruptly, but in lively faith, addresses himself to the Lord, as amazed to hear of the numbers who followed the unnatural rebellion of Absalom; and especially that many whom he had favoured and trusted had joined that party. He also was astonished at the insolence and impiety of his enemies, and that they should interpret his troubles as evidences that God had rejected him, and either could not or would not help him.—The meaning of the word "*Selah*," which occurs three times in this psalm, and frequently in others, and also in the prophecy of Habakkuk, is not fully ascertained by expositors. Some entirely omit it: but this may be thought taking an unwarrantable liberty with Scripture; others suppose it to be merely a musical term, and the Septuagint seem to have thus understood it (Διαψαλμα, *a change of song, or melody*). In general, however, it appears to be used as a call on him who read or sang to pause and reflect; as something peculiarly important or surprising had been mentioned.—*Scott.*

PSALM IV.—The title of the psalm acquaints us, that David, having penned it by Divine inspiration for the use of the Church, delivered it to the chief musician, or master of the song, who (according to the Divine appointment of psalmody made in his time, which he was chiefly instrumental in the establishment of), presided in that service. We have a particular account of the constitution, the modelling of the several classes of singers, each with a chief, and the share each bore in the work (1 Chron. xxv.) Some "prophesied according to the order of the king" (ver. 2). Others "prophesied with a harp, to give thanks, and to praise the Lord" (ver. 3). Of others it is said, that they were to "lift up the horn" (ver. 5). But of them all, that they were "for song in the house of the Lord" (ver. 6), and were "instructed in the songs of the Lord" (ver. 7). This psalm was committed to one of the chiefs, to be sung on *Neginoth—stringed instruments* (Hab. iii. 19), which were played on with the hand; with music of that kind the choristers were to sing this psalm: and it should seem that then *they* only sung, not the people; but the New Testament appoints all Christians to sing (Eph. v. 19; Col. iii. 16), from whom it is expected that they do it decently, not artfully; and therefore there is not now so much occasion for musical instruments as there was then; the melody is to be made in the heart.—*Henry.*

PSALM V. DAVID'S DEVOTIONAL VOWS.—Ver. 2. Four things David here promises, and so must we: 1. That he will pray, that he will make conscience of it, and make a business of it: "Unto thee will I pray." "Others live without prayer, but I will pray." Kings on their own thrones (so David was) must be beggars at God's throne. "Others pray to strange gods, and expect relief from them, but to thee, to thee only, will I pray." The assurances God has given us of his readiness to hear prayer should confirm our resolution to live and die praying. 2. That he will pray "in the morning;" his praying voice shall be heard then, and then shall his prayer be directed that shall be the date of his letters to heaven; "Morning, and evening, and at noon, will I pray; nay, seven times a day will I praise thee;" but certainly, morning prayer is especially our duty. We are the fittest for prayer when we are in the most fresh, and lively, and composed frame, got clear of the slumbers of the night, revived by them, and not yet

10 [4]Destroy thou them, O God: [e]let them fall [5]by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.

11 But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou [6]defendest them: let them also that [f]love thy name be joyful in thee.§

12 For thou, LORD, wilt bless the righteous; with favour wilt thou [7]compass him as *with* a shield.

PSALM VI.

1 *David's complaint in his sickness.* 8 *By faith he triumpheth over his enemies.*

To the chief musician on [a]Neginoth upon [1]Sheminith, A psalm of David.

O LORD, rebuke me not in thine anger, neither chasten me in thy hot displeasure.*

2 Have mercy upon me, O LORD; for I *am* weak: O LORD, heal me; for my bones are vexed.

3 [b]My soul is also sore vexed: but thou, O LORD, how long?†

4 [c]Return, O LORD, [d]deliver my soul: Oh save me for thy mercies' sake.

5 For [e]in death *there is* no remembrance of thee: [f]in the grave who shall give thee thanks?

6 [g]I am weary with my groaning; [2]all the night make I my bed to swim: I water my couch with my tears.

7 Mine eye is consumed‡ because of grief: it waxeth old because of all mine enemies.

8 Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

9 [h]The LORD hath heard my supplication; [i]the LORD will receive my prayer.

10 [k]Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed suddenly.

PSALM VII.

1 *David, professing his innocency, prayeth against the malice of his enemies.* 10 *By faith he seeth his defence, and the destruction of his enemies.*

[a]Shiggaion* of David, which he sang unto the LORD, concerning the [1]words of Cush the Benjamite.

O LORD my God, in thee do I put my trust: [b]save me from all them that persecute me, and deliver me;

2 Lest he tear my soul like a lion,† rending *it* in pieces, while *there is* [2]none to deliver.

B.C. 1021—B.C. 1058.

[4] *Make them guilty.*
[e] 2 Tim. iv. 14.
[5] *From.*
[6] *Coverest over*, or *protectest.*
[f] Rom. viii. 28. 1 Cor. ii. 9.
§ To put our trust in God, and to be righteous, are ascriptions applied interchangeably to the same people; and as such, or as at once trustful and obedient, are they called upon to rejoice, for that God will bless them and favour them.—DR CHALMERS.
[7] *Crown.*

PS. VI.

[a] iv., *title.*
[1] The *eighth.*
* O Lord, who delightest in mercy, moderate, I beseech thee, thy sharp correction, and do not proceed to inflict upon me the severest marks of thy displeasure.—PATRICK.
[b] Prov. xviii. xiv. Matt. xxvi. 38.
† "Hope deferred maketh the heart sick;" he is therefore beautifully represented as crying out, with a fond and longing impatience, "But thou, O Lord, how long?" His strength is supposed to fail him, and the sentence is left imperfect.—BISHOP HORNE.
[c] Mal. iii. 7.
[d] lxxxvi. 13. Is. xxxviii. 17.
[e] lxxxviii. 10-12; cxv. 17.
[f] Ec. ix. 10. John ix. 4.
[g] Job x. 1; xxiii. 2.
[2] Or, *every night.*
‡ That is, dim, or is grown stiff with weeping.—WILSON.
[h] Jon. ii. 2, 7. 2 Cor. xii. 8-10.
[i] 2 Cor. i. 10, 11.
[k] Is. xxvi. 11. Jer. xx. 11.

PS. VII.

[a] Hab. iii. 1.
* *Shiggaion* — an artificial song of David, or David's delight. The word properly signifieth aberration or ignoration, and is here, as in Hab. iii. 1, only used in the title of songs, which seem to be made of sundry variable and wandering verses, which being composed by art, cause the more delight.-AINSWORTH.
[1] *Business.*
[b] Jer. xv. 15. 1 Pet. iv. 19.
† The imagery of the verse is borrowed from the habits of wild beasts, with which David was familiar from a child (see 1 Sam. xvii. 34-37). The soul or life is mentioned as the real object of attack, and not as a mere periphrasis for the personal pronoun, as if *my soul* were equivalent to *me*.—ALEXANDER.
[2] *Not a deliverer.*

[c] 1 Sam. xxiv. 11. Job xi. 14.
‡ David probably alludes to the circumstance of Saul's life having been twice preserved by him, when he had been pressed by his attendants to embrace the opportunity of taking it away (see 1 Sam. xxiv. and xxvi).—BISHOP HORNE.
[d] Job xxxi. 5-10.
[e] 2 Sam. xvii. 14, *marg.*
[f] cxiii. 5, 6.
[g] Acts xvii. 31. Rom. xiv. 10, 12.
[h] Prov. xix. 1. 1 Thes. ii. 10.
[i] 1 Thes. iii. 13. 1 Pet. v. 10.
[k] Jer. xi. 20. Rev. ii. 23.
[3] *My buckler is upon God.*
[l] Job viii. 6. Prov. ii. 21.
§ He marks their continual provocations, and especially that radical enmity of heart, which is ever working within, to bring forth fruit unto death.—HAWEIS.
[m] Ez. xviii. 30. Acts iii. 19.
‖ *He*—*i.e.*, the wicked, as is undeniably manifest from the matter and context. *Conceived mischief, and brought forth falsehood.* This metaphor noteth his deep design, and continued course, and vigorous endeavours for the doing of mischief, and his restlessness and pain till he have accomplished it.—POOLE.
[n] cxl. 9, 10. Esth. vii. 10.
[o] Dan. iv. 17, 25, 34. Acts vii. 48.

PS. VIII.

[a] lxxxiv., *title.*
* "Concerning the wine-presses," supposing this to be a psalm for the vintage, the Heb. signifying "wine-press."—HORSLEY.
[b] John. xx. 28.
[c] Ex. xv. 11.
[d] Phil. ii. 9, 10.
† *Out of the mouth of babes*, &c.—cited by our Lord, Matt. xxi. 16. The import of the word is, that the praises of the Messiah sung by his children have a force none can withstand; they can abash infidelity at its greatest height, and strike hell dumb.—BISHOP HORNE.

3 O LORD my God, if I have done this; [c]if there be iniquity in my hands;

4 If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy;)‡

5 [d]Let the enemy persecute my soul, and take *it;* yea, let him tread down my life upon the earth, and lay mine honour in the dust. Selah.

6 Arise, O LORD, in thine anger, lift up thyself, because of the rage of mine enemies; and awake for me *to* [e]the judgment *that* thou hast commanded.

7 So shall the congregation of the people compass thee about: for their sakes therefore [f]return thou on high.

8 [g]The LORD shall judge the people: judge me, O LORD, according to my righteousness, and according [h]to mine integrity *that is* in me.

9 Oh let the wickedness of the wicked come to an end; but [i]establish the just: [k]for the righteous God trieth the hearts and reins.

10 [3]My defence *is* of God, [l]which saveth the upright in heart.

11 God judgeth the righteous, and God is angry *with the wicked* every day.§

12 If [m]he turn not, he will whet his sword; he hath bent his bow, and made it ready.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors.

14 Behold, he travaileth with iniquity, and hath conceived mischief, and brought forth falsehood.‖

15 He made a pit, and digged it, [n]and is fallen into the ditch *which* he made.

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

17 I will praise the LORD according to his righteousness; and will sing praise to the name of the LORD [o]most high.

PSALM VIII.

God's glory is magnified by his works, and by his love to man.

To the chief musician upon [a]Gittith,* A psalm of David.

O LORD [b]our Lord, [c]how excellent *is* thy name in all the earth! who hast set [d]thy glory above the heavens.

2 Out of the mouth of babes† and sucklings

filled with the business of the day. 3. That he will have his eye single, and his heart intent in the duty: "I will direct my prayer," as a marksman directs his arrow to the white. With such a fixedness and steadiness of mind should we address ourselves to God. Or, as we direct a letter to a friend at such a place, so must we direct our prayers to God as our Father in heaven; and let us always send them by the Lord Jesus, the great Mediator, and then they will be sure not to miscarry. 4. That he will patiently wait for an answer of peace: "I will look up; will look after my prayers, and 'hear what God the Lord will speak' (Ps. lxxxv. 8; Hab. ii. 1)—that, if he grant what I asked, I may be thankful; if he deny, I may be patient; if he defer, I may continue to pray and wait, and may not faint." We must look *up*, or look *out*, as he that has shot an arrow looks to see how near it has come to the mark. We lose much of the comfort of our prayers, for want of observing the returns of them.—*Henry.*

PSALM VI. TITLE—SHEMINITH.—This word signifies the eighth; and some suppose that the psalm, or tune, was adapted to a harp with eight strings.—This is the first of the *penitential psalms;* but it is not known on what occasion it was written. Ver. 1, 2. "Though I deserve destruction, yet let thy mercy pity my frailty." Ver. 5. The Psalmist pleaded that if God cut him off in his wrath, it would terminate all his opportunities of serving and glorifying him on earth; and if left finally to perish, he should never remember God with gratitude and praise any more to eternity. The word rendered *grave*, is often translated *hell*, and it seems generally to mean the place of separate spirits, happy or unhappy, according to the context; yet it sometimes must be understood of the grave, and that seems the sense in this place. Ver. 6, 7. Bowed down by most distressing sickness, and sufferings of various kinds, and conscious of deep repentance—which, concurring with his corrections, caused him every night to water his couch with copious tears, and made him waste, become dull-sighted, and grow old prematurely—David earnestly pleaded with God to visit him in mercy without further delay. Ver. 8-10. The Psalmist having deeply humbled himself before God, at length found his peace and hope revive. As he trusted that the Lord would not leave him to perish in another world with the workers of iniquity, he resolved not to associate with them in this, and he warned them to repent, and cease from their enmity to him; otherwise he was assured that shame and vexation would suddenly and irrevocably seize upon them. Many mournful psalms end thus triumphantly, for the encouragement of other mourners to hope and pray.—*Scott.*

PSALM VII. OCCASION OF THIS PSALM.—*Shiggaion* is a *song* or *psalm;* the word is used so only here and Hab. iii. 1. A *wandering* song, so some: the matter and composition of the several parts being different, but artificially put together. A *charming* song, so others; very delightful. David not only penned it, but sang it himself in a devout religious manner unto the Lord, "concerning the words" or affairs "of Cush the Benjamite"—that is, of Saul himself, whose barbarous usage of David bespoke him rather a Cushite, or Ethiopian, than a true-born Israelite. Or, more likely, it was some kinsman of Saul named *Cush*, who was an inveterate enemy to David, misrepresented him to Saul as a traitor, and (which was necessary) exasperated Saul against him; one of those children of men, children of Belial indeed, whom David complains of (1 Sam. xxvi. 19), that made mischief between him and Saul. David, thus basely abused, has recourse to the Lord: the injuries men do us should drive us to God, for to him we may commit our cause. Nay, he sings to the Lord; his spirit was not ruffled by it, nor cast down, but so composed and cheerful that he was still in tune for sacred songs, and it did not occasion one jarring string in his harp. Thus let the injuries we receive from men, instead of provoking our passions, kindle and excite our devotions.—*Henry.*

PRACTICAL OBSERVATIONS.—The servants of God must expect the persecution of the tongue as a preparation for further injuries; and to the ingenuous mind it often appears very formidable. But no slanderers or persecuting tyrants can do real harm to those who trust in the Lord their God. When there is none else to deliver, he will take care both of their persons and characters, and will preserve them from Satan, that "accuser of the brethren," and "devouring lion," and "from every evil work unto his heavenly kingdom."—Let us then wage our warfare with the weapons of faith and prayer; and, instead of injuring our peaceful neighbours, let us persevere

B.C. 1058—B.C. 1021.

hast thou [1]ordained [e]strength because of thine enemies, that thou mightest [f]still [g]the enemy and the avenger.

3 When [h]I consider thy heavens, [i]the work of thy fingers, [k]the moon and the stars, which thou hast ordained;

4 [l]What *is* man, that thou art mindful of him? and [m]the son of man, that thou [n]visitest him?‡

5 For [o]thou hast made him a little lower than the angels, and [p]hast crowned him with glory and honour.

6 Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet;

7 [2]All sheep and oxen, yea, and the beasts of the field;

8 [q]The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, [r]how excellent *is* thy name in all the earth!

PSALM IX.

1 *David praiseth God for executing of judgment;* 11 *he inciteth others to praise him;* 13 *and prayeth that he may have cause to praise him.*

To the chief musician upon Muth-labben,
A psalm of David.

[*]I WILL praise *thee*, O LORD, with my whole heart; I will shew forth all thy marvellous works.

2 I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.*

4 For thou hast [1]maintained my right and my cause; thou satest in the throne judging [2]right.

5 Thou hast rebuked the heathen, [b]thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 [3]O thou enemy, destructions are come to a perpetual end; and [c]thou hast destroyed cities; their memorial is perished with them.†

7 But the LORD shall endure for ever; [d]he hath prepared his throne for judgment:

8 And [e]he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.‡

9 [f]The LORD also will be [t]a refuge for the oppressed, a refuge in times of trouble.

10 And they that [g]know thy name will put their trust in thee: for thou, LORD, [h]hast not forsaken them that seek thee.

11 [i]Sing praises to the LORD, which dwelleth in Zion: [k]declare among the people his doings.

12 When he maketh inquisition for blood,§ he remembereth them: he forgetteth not the cry of the [5]humble.

13 Have mercy upon me, O LORD; consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death;

14 That I may shew forth all thy praise in the gates of the daughter of Zion:‖ I will rejoice in thy salvation.

15 The heathen are sunk down in the pit *that* they made: in the net which they hid is their own foot taken.

16 The LORD is known *by* the judgment *which* he executeth: the wicked is snared¶ in the work of his own hands. [6]Higgaion. Selah.

17 [l]The wicked shall be turned into hell, *and* all the nations that [m]forget God.

18 For the needy shall not alway be forgotten: [n]the expectation of the poor shall *not* perish for ever.

19 [o]Arise, O LORD; [p]let not man prevail; [q]let the heathen be judged in thy sight.

20 Put them in fear, O LORD; *that* the nations may know themselves *to be but* men.* Selah.

PSALM X.

1 *David complaineth to God of the outrages of the wicked.* 12 *He prayeth for remedy.* 16 *He professeth his confidence.*

[*]WHY standest thou afar off, O LORD? *why* hidest thou *thyself* in times of trouble?

2 [1]The wicked [a]in *his* pride doth persecute the poor:† let them be taken in the devices that they have imagined.

3 For the wicked [b]boasteth of his [2]heart's

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1 *Founded.*
e 2 Cor. xii. 9, 10.
f Is. xxxvii. 20-29.
g xliv. 16.
h Rom. i. 20.
i Luke xi. 20.
k civ. 19.
l Heb. ii. 6, 7.
m Matt. viii. 20.
n 1 Pet. ii. 12.

‡ How elevated the sentiments of this sacred ode! When man is viewed in respect to the grandeur and immensity of the heavens, what nothingness! But when considered with respect to other creatures, what honour and dignity! (see Heb. ii. 6.) The writer refers to man as innocent; and doubtless to what Moses relates Gen. i. 26.—BOOTHROYD.

o Heb. ii. 7. 16.
p Eph. i. 21.
2 *Flocks and oxen, all of them.*
q Gen. i. 20-25.
r Job xi. 7.

PS. IX.

s Heb. xiii. 15. Rev. v. 9-14.

* It was thou who madest my enemies turn their backs and seek for safety in flight (1 Sam. xvii. 51); and the dread of thee so pursued them, that they stumbled and fell down wounded (ver. 52), and were destroyed, because they saw thee appear against them. —PATRICK.

1 *Made my judgment.*
2 *In righteousness.*
b 2 Sam. xvii. 23.
3 Or, *The destructions of the enemy are come to a perpetual end; and their cities hast thou destroyed, &c.*
c Is. xiv. 17.

† Desolations have consumed the enemy for ever; and as to the cities which thou, O God, hast destroyed, their memory is perished with them.—BISHOP LOWTH.

d Rev. xx. 11

e Gen. xviii. 25.

‡ To him, as supreme judge in an unerring court of equity, lies an appeal from the unjust determinations here below; and by him, in person, shall every cause be re-heard, when that court shall sit, and all nations shall be summoned to appear before it.-BP. HORNE.

f Deut. xxxiii. 27.
t *An high place.*
g John xvii. 3. 2 Tim. i. 12.
h Is. xiv. 3, 4. 2 Cor. i. 9, 10.
i cxlviii. 1-5.
k Is. xii. 4-6.

§ That is, blood shed unjustly. God searcheth out and will punish.-BOOTHROYD.

5 *Afflicted.*

‖ That is, in the solemn assemblies of thy people, the inhabitants of Zion. —CLARKE.

¶ *Snared* — viz., overcome and ruined, as a wild beast taken in the toils. *Higgaion.*—According to some, it is a term of music, whose signification is unknown. According to others, it is a note of exclamation or admiration, as who should say, "O thing worthy to be considered and meditated upon!"—DIODATI.

6 *Meditation.*
l Matt. xxv. 41-46. Rev. xx. 15.
m Job viii. 13.
n Prov. xxiii. 18. Phil. i. 20.
o Is. xlii. 13, 14.
p Gen. xxxii. 28.
q Jer. x. 25. Rev. xix. 15.

* The meaning seems to be, that as they are ignorant, they are insolent, and think that they possess the power of the gods whom they worship; but set a teacher over them, and let him inform them that they are but frail mortals, and must soon perish.—BOOTHROYD.

PS. X.

* The Sept. makes this a part and continuation of the preceding psalm. The occasion is therefore the same. —GILL.

1 *In the pride of the wicked he doth, &c.*
a Ex. ix. 17.

† *The poor* here means, the humble, afflicted, and helpless.—BP. WILSON.

b Is. x. 7-11. Jam. iv. 13, 16.
2 *Soul's.*

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in endeavouring to overcome evil with good. This will enable us to rejoice in the testimony of our consciences, when loaded with slander and obloquy, and to appeal to God with confidence. But "wretched they who persecute their benefactors! Happy he who can reflect that he has been a benefactor to his persecutors!"—(*Horne.*)—Indeed the Christian would deem himself worthy of all the injury and ignominy which his foes intend him were he guilty of the crimes of which they accuse him.—*Scott.*

PSALM VIII.—Ver. 1. The eternal JEHOVAH, the universal Creator and Benefactor, is that Lord and Governor whom all ought entirely to obey and serve; and to him believers render willing obedience, as God their Saviour. He infinitely excels all creatures in everything which can excite love and adoration. The earth is full of the discoveries of his perfections, and his glory fills the highest heavens, and is exalted far above them. Ver. 2. God hath often magnified his own perfections through the simplicity and weakness of the instruments by which he accomplishes his grand designs. The new-born infant is such a display of his power, skill, and goodness, as unanswerably to confute the cavils of atheism. Even little children have been taught so to love and serve him, that their praises and confessions have baffled and silenced the rage and malice of persecutors. Ver. 3. The Psalmist appears to have composed this sacred hymn while his attention was fixed, during the silence of the evening, on "the moon walking in brightness," and "stars of light;" but, instead of being tempted to worship the heavenly host, he contemplated the magnificent scene and the immensity of the creation, till he was filled with adoring admiration of the Creator's incomprehensible majesty, which naturally suggested the subsequent reflections. Ver. 4-9. Adam, even when created in the image of God, was *infinitely* beneath his Maker; and it was an unspeakable favour for him to be placed at the head of this lower world in a state of honour and dominion. After the Fall, it was still more wonderful that his children should be permitted to retain any authority over, or derive any benefit from, the different orders of creatures. But the apostle teaches us, that the Holy Spirit who spake by David, especially intended Christ, the eternal Son of God, who by his incarnation became the Son of man.—*Scott.*

PSALM IX. TITLE—MUTH-LABBEN.—This word is translated in various ways by different expositors; but the meaning of it remains doubtful. "Muth" signifies *death;* and some imagine that "labben" may denote Goliath, either in respect of his eminence, or his coming as a champion between the armies of Israel and that of the Philistines. Goliath is called *Ish Habbeneim* (*a man who comes between*)—translated "a champion" 1 Sam. xvii. 2. If, however, this be the meaning, it is very obscurely expressed; and, as Zion was not the place of Israel's assembling for public worship till David had for some time been king over all Israel, the psalm must have been composed long after Goliath's death (ver. 11-14). Others, therefore, suppose "Muth-labben" to mean *the death of his son*, and refer the occasion of the psalm to the death of Absalom.—The Psalmist might have some reference to the various deliverances of his past life; but he was also led, while praising God for them, to speak, as the type of Christ, concerning his conflicts and victories, and those of his Church, and of her triumphs over every heathen and antichristian persecutor, including also the trials and deliverances of every believer.—*Scott.*

GOD THE REFUGE.—Ver. 10. "They that know thy name will put their trust in thee," as I have done; for the grace of God is the same in all the saints; and then they will find, as I have found, that thou dost not forsake them that seek thee, for the favour of God is the same towards all the saints. Note, 1. The better God is known, the more he is trusted. Those who know him to be a God of infinite wisdom, will trust him "further than they can see him" (Job. xxxv. 14); to be a God of almighty power, will trust him when creature-confidences fail, and they have nothing else to trust to (2 Chron. xx. 12); and to be a God of infinite grace and goodness, will trust him "though he slay them" (Job. xiii. 15). Those that know him to be a God of inviolable truth and faithfulness will rejoice in his word of promise, and rest upon that, though the performance be deferred, and intermediate providences seem to contradict it. Those that know him to be the Father of spirits, and an everlasting Father, will trust him with their souls as their main care, and trust in him at all times, even to the end. 2. The more God is trusted, the more he is sought unto. If we trust God, we will seek him by faithful and fervent prayer, and by a constant care to approve ourselves to him in the whole course of our conversation. 3. God never did, nor never will, disown or desert any that duly seek to him and trust in him. Though he afflict them, he doth not leave them—he doth not leave them comfortless; though he seem to forsake them for awhile, yet he will gather them with everlasting mercies.—*Henry.*

PRACTICAL OBSERVATIONS.—The eternal God hath already prepared his throne for judgment; he will certainly execute judgment in righteousness and in faithfulness; and then every iniquitous sentence will be reversed, and every oppressor punished.—In the meanwhile, all "who know his name will trust in him" for temporal protection and eternal salvation, and their experience will daily increase their knowledge and confirm their faith; for the Lord never did, and never will, forsake or reject any who seek his favour according to his word. He is "in Christ, reconciling the world unto himself;" he may be found on a mercy-seat. Let saints then sing praises to him, and call upon sinners to come and trust in him. The blood of many martyrs has been

desire, and [3]blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, [c]will not seek *after God:* [4]God *is* not in all his thoughts.

5 [d]His ways are always grievous, [e]thy judgments *are* far above out of his sight: *as for* all his enemies, he puffeth at them.

6 He hath said in his heart, I shall not be moved: for *I shall* [5]never *be* in adversity.

7 His mouth is full of cursing, and [6]deceit, and fraud; under his tongue *is* [f]mischief and [7]vanity.

8 He sitteth in the lurking-places of the villages:‡ in the secret places doth he murder the innocent: his eyes [8]are privily set against the poor.

9 [g]He lieth in wait [9]secretly as a lion in his den: he lieth in wait [h]to catch the poor: he doth catch the poor, when he draweth him into his net.

10 He [1]croucheth,§ *and* humbleth himself, that the poor may fall [2]by his strong ones.

11 He hath said in his heart, [i]God hath forgotten: he hideth his face; he will never see *it.*

12 Arise, O LORD; O God, [k]lift up thine hand: forget not the [3]humble.

13 Wherefore doth the wicked[1] contemn God? he hath said in his heart, Thou wilt not require *it.*‖

14 Thou hast seen *it;* for thou beholdest mischief and spite, [m]to requite *it* with thy hand: the poor [4]committeth himself unto thee; thou art the helper of the fatherless.

15 Break thou the arm of the wicked and the evil *man:* seek out his wickedness *till* thou find none.¶

16 [n]The LORD *is* King for ever and ever: the heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt [5]prepare their heart, thou wilt cause thine ear to hear;

18 [o]To judge the fatherless and the oppressed, that the man of the earth may no more oppress.

B.C. 1021—B.C. 1058.

[3] *The covetous blesseth* himself, *he abhorreth the* LORD.
[c] Dan. v. 22, 23.
[4] Or, *all his thoughts are,* There is *no God.*
[d] Prov. ii. 13-15. Rom. iii. 16.
[e] Prov. xv. 24.
[5] *Unto generation and generation.*
[6] *Deceits.*
[f] Jam. iii. 6-8.
[7] *Iniquity.*
‡ *In the lurking-places of the villages*—not within the villages, which is not a fit place for lurking; but about them, in the ways bordering upon them, or leading to them, as robbers use to do. *In the secret places*—that he may avoid the shame and punishment of men; which is the only thing that he fears. —POOLE.
[8] *Hide themselves.*
[g] Acts xxiii. 21.
[9] *In the secret places.*
[h] John x. 12.
[1] *Breaketh himself.*
§ *He croucheth*—as the lion before he leaps and seizes on his prey, and as the fowler creepeth upon the ground to draw the bird into his net and catch it. —GILL.
As the figure is evidently taken from a beast of prey, the "strong ones" must intend his strong claws or teeth.—WALF.
[2] *Into his strong parts.*
[i] Job xxii. 13, 14.
[k] Is. xxvi. 11. Mic. v. 9.
[3] *Afflicted.*
[l] 1 Thes. iv. 8.
‖ The wicked concludes, from God's patience that he will never punish him.—PATRICK.
[m] 2 Kings ix. 26.
[4] *Leaveth.*
¶ This may either mean, thou wilt utterly destroy him and his wickedness, so that when sought for it cannot be found (Ps. xxxvii. 36), or thou wilt judicially investigate his guilt, and punish it till nothing more is left to punish. There is a direct allusion to the sinner's boast that God will not inquire into men's acts, or require an account of them.—ALEXANDER.
[n] Lam. v. 19.
[5] *Establish.*
[o] Luke xviii. 7, 8.

PS. XI.
[a] Is. xxvi. 3, 4.
* This psalm has no name. According to Theodoret, it was written when David was persecuted by Saul, and was advised by some to flee for his safety. —GILL.
[b] Jer. ix. 3.
[c] xxi. 12.
[1] *In darkness.*
[d] xcvii. 11.
† *When the foundations.* When no regard is paid to religion, or even common justice, who can hope for safety, however innocent? —BOOTHROYD.
[e] Dan. iii. 15-18.
[f] Rev. iv. 2.
[g] Jam. i. 12. 1 Pet. i. 7.
[h] Prov. vi. 16-19.
[2] *Quick burning coals.*
[3] *A burning tempest.*
‡ It being the custom, in old times, to set before each guest a certain portion of liquor for his share, it is very common in Scripture to describe the different allotments which the providence of God dispenses to good and bad men, by the image of a cup.—TRAVELL.
[i] Is. lxi. 8.

PS. XII.
[1] *The eighth.*
[2] Or, *save.*
[a] Is. lix. 4, 13.
* Lord, be thou my safeguard, for there is no such thing as kindness and friendship to be found among men; I dare trust myself with none of them, for there is not so much as any truth and honesty left in the world.—PATRICK.
[3] *An heart and an heart.*
† Hypocrites, who by fair speeches deceive the unwary, professing to serve them, but meaning themselves. These cannot but be perilous days; and we have need earnestly to cry to God, Save us from the abounding iniquity in the world.—HAWEIS.
[b] Ex. xv. 9.
‡ We will prevail by false accusations, for who can call us to account?—WELLS.
[4] Are *with us.*
[c] Jam. v. 4.
[d] Prov. xxx. 5.

PSALM XI.

1 *David encourageth himself in God against his enemies.*
4 *God's providence and justice.*

To the chief musician, *A psalm* of David.

[a]IN the LORD put I my trust: how say ye to my soul, Flee *as* a bird to your mountain?*

2 For, lo, [b]the wicked bend *their* bow, they [c]make ready their arrow upon the string, that they may [1]privily shoot at [d]the upright in heart.

3 If the foundations be destroyed,† [e]what can the righteous do?

4 The LORD *is* in his holy temple, [f]the LORD'S throne *is* in heaven: his eyes behold, his eyelids try, the children of men.

5 The LORD [g]trieth the righteous; but [h]the wicked, and him that loveth violence, his soul hateth.

6 Upon the wicked he shall rain [2]snares, fire and brimstone, and [3]an horrible tempest: *this shall be* the portion of their cup.‡

7 For [i]the righteous LORD loveth righteousness; his countenance doth behold the upright.

PSALM XII.

1 *David, destitute of human comfort, craveth help of God.* 3 *He comforteth himself with God's judgments on the wicked, and confidence in God's tried promises.*

To the chief musician upon [1]Sheminith, A psalm of David.

[2]HELP, LORD; for the godly man ceaseth; for [a]the faithful fail from among the children of men.*

2 They speak vanity every one with his neighbour: *with* flattering lips, *and* with [3]a double heart, do they speak.†

3 The LORD shall cut off all flattering lips, *and* [b]the tongue that speaketh proud things;

4 Who have said, With our tongue will we prevail;‡ our lips [4]*are* our own: who *is* lord over us?

5 [c]For the oppression of the poor, for the sighing of the needy, now will I arise, saith the LORD; I will set *him* in safety *from him that* puffeth at him.

6 [d]The words of the LORD *are* pure words:

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shed, and their persecutors have supposed that no inquisition would be made for it; but from time to time the Lord anticipates that day, when "the earth shall disclose her blood, and shall no more cover her slain." He is ever mindful of the cry of the humble. His consolations more than counterbalance outward afflictions, and, if any are cut off by martyrdom, their souls are forwarded to heaven. There, the Church is triumphant; here, it must be militant. Satan, who hates us, will stir up opposition, and excite our depravity by his suggestions; but the Lord, who hath lifted us up from the gates of death and hell, considers all our conflicts and temptations. He will give us merciful deliverances on earth, that we may praise him with his people, and in a little time will completely rescue our souls, that in his temple above we may rejoice in his salvation, and triumph in his praise.—*Scott.*

PSALM X. DESCRIPTION OF A WICKED MAN.—Ver. 2-11. Several of the psalms seem intentionally to have been written in general terms, that they might serve to direct the devotions of the Church in persecution, and those of every believer in his personal troubles and afflictions.—Pride and ambition caused Saul to envy and hate David, as one who had eclipsed his glory, and who was appointed by God himself to the kingdom as the man after his own heart; and therefore he persecuted him. The Jewish rulers hated Christ and his apostles because their ignorance and hypocrisy were exposed, and their authority endangered, by the light of the gospel; and the same principle has made way for the persecution of the humble and zealous servants of God in all ages. But the Psalmist *predicted* that his enemies would ruin themselves instead of him, for the original is in the future tense, "They shall be taken," &c. Saul at length avowed and boasted of his desire of murdering David, which at first he concealed; and he "blessed the covetous," who courted favour by betraying him. But God abhorred such men, as indeed they resembled Judas who sold his Lord; and indeed they abhorred or *despised* him. "The covetous he blesseth; he despiseth the LORD." Saul, with evident haughtiness, refused to submit to the decree of God made known by Samuel, or to seek his favour; and in his subsequent conduct he acted as an infidel or an atheist. He became grievously cruel and oppressive in his government, especially when he murdered the priests. God's judgments were out of his sight—he believed nothing about them, and he scorned all those as enemies who opposed his rage, growing more presumptuous by impunity. His conversation became a mixture of profaneness, perjury, violent imprecations, and deceit; and he was continually avowing his vile and mischievous purposes. Personally, and by his agents, he watched for David in every place where he was likely to surprise him; being bent on murdering a poor fugitive who had never injured him, as much as a hungry lion is of seizing his prey. Nay, he even seemed to pay court, and humble himself, to David and others, as well as to stoop to the meanest practices, that he might get him within his reach, and murder him by one of his captains. This deliberate plan of virulent opposition to one whom God had expressly marked out as the object of his special favour could be the result of nothing except contempt of God and practical atheism. Ver. 12, 13. The honour of God required that such impious persons, who despised him and defied his wrath, should be openly rebuked, and his oppressed servants, who intrusted their cause with him, as openly delivered. "What is it but thy long-suffering that makes the wicked thus insolently despise thee?" He concludes that thou wilt never punish him because thou art so patient with him.—*Scott.*

PSALM XI. GOD'S CHARACTER A SOURCE OF COMFORT.—1. There is a God, a God in heaven: "The Lord is in his holy temple" above; there he is out of our sight, but we are not out of his. Let not the enemies of the saints insult over them as if they were at a loss, and at their wits' end: no, they have a God, and they know where to find him, and how to direct their prayers unto him as their Father in heaven. 2. That this God governs the world. The Lord has not only his residence but his throne in heaven. Let us by faith see God on his throne, on his throne of glory, infinitely transcending the splendour and majesty of earthly princes; on his throne of government, giving law, giving motion, and giving aim to all the creatures; on his throne of judgment, rendering to every man according to his works; and on his throne of grace, to which his people may come boldly for mercy and grace;—we shall then see no reason to be discouraged by the pride and power of oppressors, or any of the afflictions that attend the righteous. 3. That this God perfectly knows every man's true character; "His eyes behold, his eyelids try, the children of men;" but not only sees them, but he sees through them; not only knows all they say and do, but knows what they think, what they design, and how they really stand affected, whatever they pretend. We may know what men *seem* to be, but he knows what *they are,* as the refiner knows what the value of the gold is when he has tried it.—*Henry.*

PSALM XII. Ver. 1-4. This psalm may be supposed to have been written towards the end of Saul's reign, when his impiety and abuse of authority had given such a sanction to vice and ungodliness that not only piety, but truth and honesty, seemed about to expire, while every kind of wickedness was practised without fear or shame. Dissimulation, flattery, profane and arrogant boastings, treachery, and calumny, were the general recommendations of the superior people in Israel to the favour of their king and his courtiers; and the infection spread rapidly among all orders of men

as silver tried in a furnace of earth, purified seven times.

7 Thou shalt keep them, O LORD, thou shalt preserve [5]them from this generation for ever.

8 The wicked walk on every side, when the [6]vilest men are exalted.§

PSALM XIII.

1 *David complaineth of delay in help.* 3 *He prayeth for preventing grace.* 5 *He boasteth of divine mercy.*

To the [1]chief musician, A psalm of David.

HOW long wilt thou [a]forget me, O LORD? for ever? [b]how long wilt thou hide thy face from me?*

2 How long shall I take counsel in my soul,† *having* [c]sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 [d]Consider *and* hear me, O LORD my God: [‡]lighten mine eyes, [f]lest I sleep the *sleep of* death;

4 [g]Lest mine enemy say, I have prevailed against him; *and* those that trouble me rejoice when I am moved.

5 But I have trusted in thy mercy; [h]my heart shall rejoice in thy salvation.

6 [i]I will sing unto the LORD, because he hath dealt bountifully with me.

PSALM XIV.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their conscience;* 7 *and glorieth in the salvation of God.*

To the chief musician, *A psalm* of David.

THE [a]fool hath said in his heart, *There is* [b]no God. They are corrupt; they have done abominable works; *there is* none that doeth good.

2 The [c]LORD looked down from heaven upon the children of men,* to see if there were [d]any that did understand, *and* [e]seek God.

3 They are [f]all gone aside, they are *all* together become [1]filthy; [g]*there is* none that doeth good, no, not one.

4 [h]Have all the workers of iniquity no knowledge? who [i]eat up my people *as* they eat bread, [k]and call not upon the LORD.

5 There were they in great fear: for [l]God *is* in [m]the generation of the righteous.

B.C. 1058—B.C. 1058.

[5] *Him,* that is, *every one of them.*
[6] *Vilest of the sons of men.*
§ The vile men whom David here complains of as advanced to power, were probably his persecutors in the days of Saul, such as Doeg, Cush, &c. —GREEN.

PS. XIII.
[1] Or, *overseer.*
[a] Lam. v. 20.
[b] Is. lix. 2.
* This is contrary to "the lifting up of the light of God's face" (Ps. iv. 7), and importeth "trouble and grief," and is caused by sin, and is the cause of many adversities and discomforts (Deut. xxxi. 17, 18; Is. lix. 2; Ezek. xxxix. 23, 24, 29).—AINSWORTH.
† That is, shall I be perplexed in my soul, not knowing which way to turn? —BISHOP HORNE.
[c] Rom. ix. 2.
[d] Lam. v. 1.
[e] Rev. xxi. 23.
‡ *Enlighten my eyes*—or make them shine — is by some understood to mean, dispel my doubts and extricate me out of my perplexities, with reference to the plans or counsels mentioned in the preceding verse. Others, with more probability, suppose an allusion to the dimness of the eyes produced by extreme weakness or approaching death, and understand the prayer as one for restoration and deliverance from imminent destruction. (Compare 1 Sam. xiv. 27, 29).—ALEXANDER.
[f] Jer. li. 39, 57; Eph. v. 14.
[g] Deut. xxxii. 27.
[h] Hab. iii. 18. Luke i. 47.
[i] lix. 16.

PS. XIV.
[a] Luke xii. 20.
[b] Rom. i. 28.
[c] Gen. vi. 12.
* Contrary to the opinion of the wicked, the Lord has all along "looked down from heaven upon the children of men."—WELLS.
[d] Rom. iii. 11.
[e] Heb. xi. 6.
[f] Is. liii. 6.
[1] *Stinking.*
[g] Rom. iii. 10.
[h] Eph. iv. 17, 18.
[i] Jer. x. 25.
[k] Is. lxiv. 7.
[l] Is. viii. 10.
[m] 1 Pet. ii. 9.
[n] Is. xxxvii. 10, 11.
† Laughed at his dependence upon God.—WILSON.
[o] Heb. vi. 18.
[2] *Who will give,* &c.
[p] Is. xlv. 17.

PS. XV.
[a] xxiii. 6.
[1] *Sojourn.*
[b] ii. 6.
* This psalm is thought to have been composed on the setting up of the ark; and it sets forth the characteristics of a true worshipper in Zion, and more especially of an abider, or dweller, or citizen therein, and therefore, in particular, of its priests and office-bearers. It is an admirable representation of a good and faithful man, and an impressive example of the way in which the moral is blended with the religious or sacred throughout the whole of Scripture. —DR CHALMERS.
[c] lxxxiv. 11.
[d] Acts x. 35.
[e] xxxiv. 12, 13.
[f] 1 Sam. xxiv. 11.
[2] *Receiveth,* or *endureth.*
[g] ci. 4.
[h] Josh. ix. 18-20.
[i] Ex. xxii. 25.
† The Mosaic law forbids the lending of money to an Israelite for interest (Ex. xxii. 25; Lev. xxv. 37; Deut. xxiii. 19). In several of the passages referred to, it is expressly supposed that money is lent only to the poor—a supposition which has its ground in the simple relations of the Mosaic times, in which lending, for the purpose of speculation and gain, had no existence. Such lending ought only to be a work of brotherly love; and it is a great violation of that, if any one, instead of helping his neighbour, takes advantage of his need to bring him into still greater straits. —PICT. BIBLE.

PS. XVI.
[a] cxvi. 6.
[b] 2 Tim. i. 12.
[c] Jon. ii. 8.
[d] Is. lvii. 6.
[1] *My part.*
[e] Amos vii. 7, 8.
[f] Heb. xii. 2.
[g] Prov. viii. 14. Is. xi. 2-4.

6 [n]Ye have shamed the counsel of the poor,† because [o]the LORD *is* his refuge.

7 [2]Oh that [p]the salvation of Israel *were come* out of Zion! When the LORD bringeth back the captivity of his people, Jacob shall rejoice, *and* Israel shall be glad.

PSALM XV.

David describeth a citizen of Zion.

A psalm of David.

LORD, [a]who shall [1]abide in thy tabernacle? who shall dwell in [b]thy holy hill?*

2 [c]He that walketh uprightly, and [d]worketh righteousness, and [e]speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor [f]doeth evil to his neighbour, nor [2]taketh up a reproach against his neighbour.

4 In whose eyes [g]a vile person is contemned; but he honoureth them that fear the LORD: *he that* [h]sweareth to *his own* hurt, and changeth not.

5 *He that* [i]putteth not out his money to usury,† nor taketh reward against the innocent. He that doeth these *things* shall never be moved.

PSALM XVI.

1 *David, in distrust of merits, and hatred of idolatry, fleeth to God for preservation.* 5 *He sheweth the hope of his calling, of the resurrection, and life everlasting.*

Michtam of David.

[a]PRESERVE me, O God: [b]for in thee do I put my trust.

2 *O my soul,* thou hast said unto the LORD, Thou *art* my Lord: my goodness *extendeth* not to thee;

3 *But* to the saints that *are* in the earth, and *to* the excellent, in whom *is* all my delight.

4 [c]Their sorrows shall be multiplied *that* hasten *after* another *god:* [d]their drink-offerings of blood will I not offer, nor take up their names into my lips.

5 The LORD *is* the portion of [1]mine inheritance and of my cup: thou maintainest my lot.

6 [e]The lines are fallen unto me [f]in pleasant *places;* yea, I have a goodly heritage.

7 I will bless the LORD, [g]who hath given me

Forgetting to whom they were indebted for the gift of speech, and for what purpose it was given, and of their accountableness to God, they considered their tongues as their own, to be employed as they pleased; they thought to carry all before them by their wit, eloquence, flatteries, or calumnies. But, in fact, they were only exposing themselves to the judgments of God against flatterers and proud boasters. For the comfort of the remnant of poor and persecuted believers, David addressed them in his prophetical character. The Lord assured them that he noticed their oppressions, and regarded their sighs and sorrows; and that he was about to arise to punish their enemies, and set them in safety from the power and the cruel sarcasms and menaces to which they were exposed.—*Scott.*

PSALM XIII. PRAYER IN DISTRESS.—Ver. 1-4. "David was in great distress when he indited this psalm, either by the persecution of Saul or of Absalom. Theodore thinks the latter:"—"Because the trouble which Saul gave him was before his great sin, and he was full of confidence; but that of Absalom was after it, which made him cry in this doleful manner."—(*Bp. Patrick.*)—A concurrence of inward and outward trouble made the Psalmist fear lest God should have forgotten to be gracious towards him, having cast him out of his presence to be no more regarded. But could the Lord really intend thus, finally and eternally, to reject him, and to hide his face from him? Would he always leave him to perplex himself with vain counsels and contrivances, and to be oppressed with melancholy thoughts, without inward comfort or outward relief? Would he permit his cruel enemy, who was also an enemy to religion, to insult over him? He could not suppose this would be the case; and he begged that God would think of his heavy sorrows, so as to direct him in his perplexity, by giving him heavenly wisdom—to cheer him with Divine consolations, and relieve his distresses, lest he should die in darkness and despondency, and thus give occasion for exultation to his impious foes.—*Scott.*

PSALM XIV. ATHEISM.—Observe, 1. The sinner here described: he is one that "saith in his heart, There is no God;" he is an atheist. There is no *Elohim,* no Judge or Governor of the world, no Providence presiding over the affairs of men. They cannot doubt of the being of God, but will question his dominion. He says this "in his heart;" it is not his judgment, but his imagination. He cannot satisfy himself that there is none, but he wishes there were none, and pleases himself with the fancy that it is possible there may be none; he cannot be *sure* there is one, and, therefore, he is willing to *think there is none.* He dares not speak it out, lest he be confuted, and so undeceived, but he whispers it secretly "in his heart," for the silencing of the clamours of his conscience, and the emboldening of himself in his evil ways. 2. The character of this sinner: he is a fool, he is simple and unwise, and this is an evidence of it; he is wicked and profane, and this is the cause of it. Note, Atheistical thoughts are very foolish, wicked thoughts, and they are at the bottom of a great deal of the wickedness that is in this world. The Word of God is a "discerner of these thoughts," and puts a just brand on him that harbours them.—*Henry.*

PSALM XV. THE TRUE WORSHIPPER.—Ver. 1. It is probable that, as soon as the ark was stationed on Mount Sion, the Psalmist addressed himself to God, desirous of being taught who would be the accepted and persevering worshipper at this tabernacle. This was typical of the true Church of God on earth, all the members of which are heirs also of heaven. The inquiry, therefore, is virtually, Who is he that so worships God in this world as to have a well-grounded hope of eternal life hereafter? It is not inquired, what are the grounds of a sinner's acceptance with God—on this subject we are fully instructed in other parts of Scripture; but what are the characteristic marks of those who are thus accepted, by which they may be distinguished from all other persons? And the answer evidently is (in perfect consistency with the New Testament, and especially with St John's first epistle), "They may be distinguished by their sanctification."—*Scott.*

PSALM XVI. TITLE.—This psalm is entitled *Michtam,* which some translate "a golden" psalm, a very precious one, more to be valued by us than gold, yea, than much fine gold; because it speaks so plainly of Christ and his resurrection, who is the true Treasure hid in the field of the Old Testament.—*Henry.*

RESURRECTION AND LIFE.—Ver. 8-11. Jesus willingly yielded to death, assured that his human soul should not be left in the place of separate spirits, nor his body in the grave till it began to corrupt; but that he should arise on the third day, and afterwards ascend to heaven as the first-fruits of the resurrection, and the forerunner of his people. Thus was he shewn, and shewed to his followers, "the path of life," and the way into the presence of God, where is fulness of joy; and he was seated at the right hand of the Father, where are pleasures for him and for his people for evermore. Many

counsel; my reins also instruct me in the night-seasons.

8 [h]I have set the LORD always before me: because *he is* at my right hand, [i]I shall not be moved.

9 Therefore [k]my heart is glad, and my glory rejoiceth; [l]my flesh also shall [2]rest in hope:

10 For thou wilt not leave [m]my soul in hell; neither wilt thou suffer [n]thine Holy One to see corruption.

11 Thou wilt shew me the path of life:* [o]in thy presence *is* fulness of joy; at thy right hand *there are* pleasures for evermore.

PSALM XVII.

1 *David, in confidence of his integrity, craveth defence of God against his enemies.* 10 *He sheweth their pride, craft, and eagerness.* 13 *He prayeth against them in confidence of his hope.*

*A prayer of David.

HEAR [1]the right, O LORD, [b]attend unto my cry; give ear unto my prayer, *that goeth* [2]not out of feigned lips.*

2 [c]Let my sentence come forth from thy presence; let thine eyes behold the things that are equal.

3 [d]Thou hast proved mine heart; thou hast visited *me* in the night;† thou hast tried me, *and* shalt find nothing: I am purposed *that* my mouth shall not transgress.

4 Concerning the works of men, [e]by the word of thy lips I have kept *me from* the paths of the destroyer.

5 Hold up my goings in thy paths, *that* my footsteps [3]slip not.

6 I have called upon thee; for thou wilt hear me, O God: [f]incline thine ear unto me, *and* hear my speech.

7 Shew thy marvellous loving-kindness, O thou that savest by thy right hand them which put their trust *in thee* from those that rise up *against them.*

8 Keep me as the apple of the eye; hide me under the shadow of thy wings,

9 From the wicked that oppress me, *from* my deadly enemies, *who* compass me about.‡

10 They are enclosed in their own fat: with their mouth they speak proudly.

11 They have now compassed us in our steps;§ they have set their eyes bowing down to the earth;

12 Like as a lion *that* is greedy of his prey, and as it were a young lion [4]lurking in secret places.

13 Arise, O LORD; [5]disappoint him, cast him down: deliver my soul from the wicked, [6]*which is* thy sword;

14 From men [7]*which are* thy hand, O LORD, from [g]men of the world, *which have* their portion in *this* life, and whose belly thou fillest with thy hid *treasure:* [8]they are full of children, and leave the rest of their *substance* to their babes.

15 As for me, [h]I will behold thy face in righteousness: I shall be satisfied, when I awake,‖ with thy likeness.

PSALM XVIII.

David praiseth God for his manifold and marvellous blessings.

To the chief musician, A *psalm* of David, [a]the servant of the LORD, who spake unto the LORD the words of this song [b]in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul; And he said,

[c]I WILL love thee, O LORD,* [d]my strength.

2 [e]The LORD *is* my rock,† and [f]my fortress, and my deliverer; my God, my [1]strength, in whom I will trust; [g]my buckler, and [h]the horn of my salvation, *and* [i]my high tower.

3 [k]I will call upon the LORD, [l]*who is* worthy to be praised: [m]so shall I be saved from mine enemies.

4 [n]The sorrows of death compassed me, and [o]the floods of [2]ungodly men made me afraid.‡

5 [p]The [3]sorrows of hell compassed me about; [q]the snares of death prevented me.

6 [r]In my distress I called upon the LORD, and cried unto my God: [s]he heard my voice out of his temple, and [t]my cry came before him, *even* into his ears.

7 Then [u]the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth.

8 There went up a smoke [4]out of his nostrils, and [x]fire out of his mouth devoured: coals were kindled by it.

9 [y]He bowed the heavens also, and came down: and [z]darkness *was* under his feet.

10 And [a]he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.

11 He made darkness his secret place; his

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[b] Acts ii. 25-28.
[i] lxii. 6.
[k] Luke x. 21, 22.
[l] Prov. xiv. 32.
[2] *Dwell confidently.*
[m] Rev. i. 18.
[n] Acts iii. 14.
* The return of Christ from the grave is beautifully described by Jehovah "shewing" or discovering to him, a "path of life," leading through the valley of the shadow of death, and from that valley to the summit of the hill of Zion, or to the mount of God in heaven, on which he now sits enthroned. —BP. HORNE.
[o] Matt. v. 8. 1 Cor. xiii. 12.

PS. XVII.

[a] lxxxvi., *title.*
[1] *Justice.*
[b] Neh. i. 6.
[2] *Without lips of deceit.*
* The prayer which issues from feigned lips is lost labour. In proportion to our integrity, is the probability of our success. The prayer, indeed, may be sincere, and yet not wise. The Lord, in love, will not answer such prayer; but he will not count it as sin.—DR JOHN CAMPBELL.
[c] Jude 24.
[d] 1 Cor. iv. 4.
† *In the night*—when the heart is freest from disguise. —GREEN.
When secrecy and solitude prompt the hypocrite to sin.—BISHOP HORNE.
In the greatest retirements thou seest what I design.—PATRICK.
Nothing—no wicked designs.—GREEN.
No wicked deeds of mine.—HORSLEY.
Pure sincerity and uprightness, no hypocrisy.-HAMMOND.
[e] Eph. vi. 17.
[3] *Be not moved.*
[f] Dan. ix. 17-19.
‡ Here the allusion is to huntsmen, who, spying game, go round to see how they may most advantageously pitch their nets to take it. —KENNICOTT.
§ And indeed they have now gotten me and my followers into a very great strait (1 Sam. xxiii. 26); and which way soever we turn ourselves, we are in danger to fall into the hands of those who have steadfastly resolved our utter ruin.—PATRICK.

[4] *Sitting.*
[5] *Prevent his face.*
[6] By *thy sword.*
[7] By *thine hand.*
[g] 1 John iv. 4, 5.
[8] *Their children are full.*
[h] Job xix. 26, 27. 2 Cor. iii. 18.
‖ He appears to say this with reference to the resurrection of the just. —HAMMOND.

PS. XVIII.

[a] Heb. iii. 5.
[b] Ex. xv. 2, &c.
[c] 1 John iv. 19.
* Or, *I love heartily with my inmost bowels.* The original word is in this place for entire love; but elsewhere is often used for tender mercy, or bowels of compassion (Ps. xxv. 6). —AINSWORTH.
[d] Is. xii. 2.
[e] Is. xxxii. 2.
† *My rock*—to which I flee for refuge, as the Israelites did to their rocks (see Jud. vi. 2; 1 Sam. xiii. 6). *The horn*—by which I have both defended myself, and subdued mine enemies. It is a metaphor from those beasts whose strength lies in their horns. The horn is oft put for power, as Ps. xcii. 10; Amos vi. 13, and elsewhere.—POOLE.
[f] cxliv. 2.
[1] *Rock.*
[g] Prov. ii. 7.
[h] cxxxii. 17.
[i] Prov. xviii. 10.
[k] 2 Sam. xxii. 4.
[l] Rev. iv. 11; v. 12-14.
[m] Acts ii. 21.
[n] Is. xiii. 8.
[o] Jon. ii. 2-7. Acts xxi. 36.
[2] *Belial.*
‡ The bands of death have enclosed me, and the streams of worthlessness (or Belial) will (still) affright me. By bands we are probably to understand the cordage of a net, such as fowlers spread for birds. This is a favourite metaphor with David to denote dangers, and particularly those of an insidious and complicated kind. (See Ps. cxvi. 3). The word Belial properly means worthless, good for nothing. The reference is here to wicked men, whose number and violence are indicated by the figure of torrents, overflowing streams. —ALEXANDER.
[p] Acts ii. 24.
[3] *Cords.*
[q] Ec. ix. 12.
[r] Acts xii. 5.
[s] Rev. xi. 19.
[t] Ex. ii. 23.
[u] Matt. xxviii. 2.
[4] *By his.*
[x] Dan. vii. 10.
[y] Heb. xii. 26. Rev. xx. 11.
[z] Deut. v. 22, 23.
[a] 2 Sam. xxii. 11.

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learned men interpret the two clauses of the tenth verse to mean exactly the same thing—referring, both of them, to the body of Christ laid in the grave, and raised before it saw corruption; but, as the article in the very ancient form called the Apostles' Creed (though, doubtless, of something later date than the apostolical age) grounds on this expression, and the application of it, the article concerning Christ's "descending into hell," it is evident that the compilers of it supposed something further than being *buried* to be intended. And the original (as well as the Greek translation, the Septuagint, quoted *verbatim* in the Acts of the Apostles) favours the idea of a distinct meaning in each clause. Both the Hebrew word *Sheol*, and the Greek *Hades*, by which it is constantly rendered, denote the state of man when no longer seen on earth. "When spoken of the body, they signify the grave; when of the soul, they refer to that state in which the soul is without the body, whether *Paradise*, or *Hell* (properly so called)."—(*Grotius, Usher.*)—The human nature of Christ consisted of body and soul; his soul was, during the space between his death and his resurrection, as certainly in the place of separate spirits as his body was in the grave; but when he arose, they were both called forth and reunited.—*Scott.*

PSALM XVII. ITS OCCASION.—We shall not fully enter into the spirit of this psalm, unless we place ourselves in the circumstances of David. The whole tenor of it shews that he has given us his earnest meditation and prayer, at the most interesting crisis, when Saul, instigated by groundless suspicions and false accusations, and pursuing him as a traitor, had surrounded him with his troops, and must have seized on him had not God most wonderfully interposed.—The persecuted and slandered servant of God, in this extremity, appealed to his omnipotent Lord; and, conscious that he had in no respect deserved ill of his cruel enemy, he called upon God to "hear justice," and to accept his prayer, which was not the language of deceit respecting men, or hypocrisy towards God. He besought him to pronounce sentence between him and Saul, according to his intimate acquaintance with the cause; as he knew that equity was on his side.—*Scott.*

PROSPECTS OF THE RIGHTEOUS.—Ver. 15. That happiness is prepared and designed only for the righteous that are justified and sanctified. They shall be put in possession of it when they awake—when the soul awakes at death, out of its slumber in the body; and when the body awakes at the resurrection, out of its slumber in the grave. That blessedness will consist in three things: 1. The immediate vision of God and his glory; I shall behold thy face, not as in this world, through a glass darkly. The knowledge of God will there be perfected, and the enlarged intellects filled with it. 2. The participation of his likeness; our holiness will there be perfect. This results from the former (1 John iii. 2), when he shall appear, we shall therefore be like him, for we shall see him as he is. 3. A complete and full satisfaction resulting from all this. I shall be satisfied, abundantly satisfied with it. There is no satisfaction for a soul but in God, and in his face and likeness, his good will towards us, and his good work in us; and even that satisfaction will not be perfect till we come to heaven.—*Henry.*

PSALM XVIII. OCCASION AND SCOPE OF THE PSALM.—The title gives us the occasion of penning this psalm; we had it before (2 Sam. xxii. 1), only here we are told, that the psalm was delivered to *the chief musician*, or precentor, in the temple-songs. Note, The private compositions of good men, designed by them for their own use, may be serviceable to the public, that others may not only borrow light from their candle, but heat from their fire. Examples sometimes teach better than rules. And David is here called "the servant of the Lord," as Moses was, not only as every good man is God's servant, but because, with his sceptre, with his sword, and with his pen, he greatly promoted the interests of God's kingdom in Israel. It was more his honour that he was a servant of the Lord than that he was king of a great kingdom; and so he himself accounted it (Ps. cxvi. 16), "O Lord, truly I am thy servant." The Psalmist triumphs in God and his relation to him. The first words of the psalm, "I will love thee, O Lord, my strength," are here prefixed as the scope and contents of the whole. Love to God is the first and great commandment of the law, because it is the principle of all our acceptable praise and obedience; and this use we should make of all the mercies God bestows upon us, our hearts should thereby be enlarged in love to him. This he requires, and will accept; and we are very ungrateful if we grudge him so poor a

pavilion round about him *were* dark waters *and* thick clouds of the skies.

12 At the brightness *that was* before him his thick clouds passed; hail-*stones* and coals of fire.§

13 The LORD also thundered in the heavens, and the Highest gave his voice; hail-*stones* and coals of fire.

14 Yea, [b]he sent out his arrows, and scattered them; and [c]he shot out lightnings, and discomfited them.

15 Then the channels‖ of waters were seen, and the foundations of the world were discovered at thy rebuke, O LORD, at the blast of the breath of thy nostrils.

16 He sent from above, he took me, [d]he drew me out of [5]many waters.

17 He delivered me from my strong enemy, and from [e]them which hated me: for they were too strong for me.

18 They prevented me in the day of my calamity; [f]but the LORD was my stay.

19 He brought me forth also into a large place; he delivered me, because he delighted in me.

20 The LORD [g]rewarded me according to my righteousness;¶ [h]according to the cleanness of my hands hath he recompensed me.

21 For I [i]have kept the ways of the LORD, [k]and have not wickedly departed from my God.

22 For [l]all his judgments *were* before me, [m]and I did not put away his statutes from me.

23 I was also [n]upright [6]before him, and [o]I kept myself from mine iniquity.*

24 Therefore hath [p]the LORD recompensed me according to my righteousness, according to the cleanness of my hands [7]in his eyesight.

25 [q]With the merciful thou wilt shew thyself merciful; with an upright man [r]thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and [s]with the froward thou wilt [8]shew thyself froward.†

27 For thou wilt save the afflicted people; but wilt bring down high looks.

28 For thou wilt light my [9]candle: the LORD my God will enlighten my darkness.

29 For by thee I have [1]run through a troop; and [t]by my God have I leaped over a wall.

30 *As for* God, [u]his way *is* perfect: the word

B.C. 1020—B.C. 1020.

§ The word rendered "coals of fire," signifies living, burning coals. Where the lightning fell, it devoured all before it, and turned whatever it touched into burning embers.—CRANDLER.

[b] Deut. xxxii. 23, 42.

[c] Job xl. 9-12.

‖ *The channels.*—Alludes to the manner of God's destroying the Egyptians by drying up the channels of the sea. —FENTON.

[d] 2 Sam. xxii. 17.

[5] *Great waters.*

[e] Job xvi. 9.

[f] xlvi. 1, 2, 11.

[g] Is. xlix. 4; lxii. 11.

¶ Though this was in a measure true of David, whose cause was righteous, and his heart simple before God, yet most eminently it is applicable to the righteous Saviour. His exaltation and glory is the reward of a righteousness absolutely perfect; for in him was no sin, nor guile found in his mouth. — HAWEIS.

[h] 1 Sam. xxiv. 11-13. Heb. vii. 26.

[i] Acts xxiv. 16.

[k] 1 Sam. xv. 11. 1 John ii. 19.

[l] John v. 14.

[m] cxix. 112, 117.

[n] 1 Sam. xxvi. 23.

[6] *With.*

[o] Matt. xviii. 8, 9.

* That is, from my natural corruption, whereof some relics do remain, and work even in regenerate men (Rom. vii. 17; Gal. v. 15). See the like manner of speech, 1 Cor. vii. 5. — DIODATI.

[p] Matt. x. 41, 42.

[7] *Before his eyes.*

[q] Is. lviii. 7, 8. Matt. xviii. 33-35.

[r] Ez. xviii. 25-30. Rom. ix. 14.

[s] Prov. iii. 34. Rom. ii. 4-6.

[8] *Wrestle.*

† A perverse man is a source of annoyance and vexation to his associates, and God, in his righteous distribution, will treat him as he treats others, by bringing trouble and anguish upon him. — WALF.

[9] *Lamp.*

[1] *Broken.*

‡ Heb. *shall break, or run through a host,* or troop. — This, and the "leaping over a wall," which followeth, may be understood both of escaping danger himself, and of quelling his foes, and winning their walled cities, and both these speedily. —AINSWORTH.

[t] 1 Cor. xv. 10.

[u] 2 Sam. xxii. 31.

[1] *Refined.*

[2] lxxxiv. 11, 12.

[3] 2 Sam. xxii. 32.

[4] Is. xlv. 5.

[5] 2 Sam. xxii. 33.

§ He maketh me able to stand on the sides of mountains and rocks (which were anciently used as fastnesses in time of war). The feet of the sheep, the goat, and the hart, are particularly adapted for standing on such places.—STREET.

[b] Is. xxviii. 6; xlv. 1.

[c] Deut. xxxiii. 29.

[3] *With thy meekness thou hast multiplied me;* xlv. 4.

[4] *Ancles.*

‖ In other words, God had opened a free course for him to victory and triumph, and had also endued him with strength to run that course.—HORNE.

[d] 2 Sam. v.; viii.; x.

[e] Ez. xxx. 24, 25.

[f] 1 Cor. xv. 25-28.

[5] *Caused to bow.*

[g] Lam. v. 5.

¶ That I might smite or behead them. Or, 2. That I might put my yoke upon their necks, or bring them into subjection. Or rather thus, thou hast made them turn their backs to me—*i.e.,* flee away from me; for so this very phrase is used and rendered, Ex. xxiii. 27; Josh. vii. 8, 12, and elsewhere. — POOLE.

[h] Prov. viii. 36.

[i] Is. lix. 1, 2. Luke xiii. 25.

* *Small as the dust,* &c.—denotes utter destruction, as the chaff of the summer floor is carried away with the wind. *As the dirt*—expressing indignation and contempt. —GILL.

[k] Is. xlix. 6, 22, 23. Eph. i. 22.

[6] *At the hearing of the ear.*

[7] *Sons of the stranger.*

[8] Or, *yield feigned obedience.* Heb. *lie.*

[l] Is. xxiv. 4.

† Foreign nations faint with fear and trembling in their strongholds. — EDWARDS.

[m] Rev. vi. 16.

[n] 2 Sam. xxii. 47.

[9] xviii. 9.

[p] Ex. xv. 2.

[9] *Giveth avengements for me.*

[1] *Destroyeth.*

[2] *Man of violence.*

[3] *Confess.*

of the LORD is [2]tried; [x]he *is* a buckler to all those that trust in him.

31 For [y]who *is* God save the LORD? or who *is* a rock save our GOD?

32 *It is* God that [z]girdeth me with strength, [a]and maketh my way perfect.

33 He maketh my feet like hinds' *feet,*§ and setteth me upon my high places.

34 [b]He teacheth my hands to war, so that a bow of steel is broken by mine arms.

35 Thou hast also given me [c]the shield of thy salvation; and thy right hand hath holden me up, and [3]thy gentleness hath made me great.

36 Thou hast enlarged my steps under me, that my [4]feet did not slip.‖

37 I have pursued mine enemies, and overtaken them; neither did I turn again till they were consumed.

38 I have [d]wounded them, that they were not able to rise: they are fallen under my feet.

39 For thou hast [e]girded me with strength unto the battle: [f]thou hast [5]subdued under me those that rose up against me.

40 Thou hast also given me [g]the necks of mine enemies,¶ [h]that I might destroy them that hate me.

41 They cried, [i]but *there was* none to save *them; even* unto the LORD, but he answered them not.

42 Then did I beat them small as the dust* before the wind; I did cast them [6]out as the dirt in the streets.

43 Thou hast delivered me from the strivings of the people; *and* [k]thou hast made me the head of the heathen: a people *whom* I have not known shall serve me.

44 [6]As soon as they hear of me, they shall obey me: the [7]strangers shall [8]submit themselves unto me.

45 The strangers shall [l]fade away,† and [m]be afraid out of their close places.

46 [n]The LORD liveth; and [o]blessed *be* my Rock; and let [p]the God of my salvation be exalted.

47 *It is* God that [9]avengeth me, and [1]subdueth the people under me.

48 He delivereth me from mine enemies; yea, thou liftest me up above those that rise up against me: thou hast delivered me from the [2]violent man.

49 Therefore will I [3]give thanks unto thee, O

return. An interest in the person loved is the lover's delight; this string, therefore, he touches, and on this he harps with much pleasure: (ver. 2) "The Lord Jehovah is my God;" and then, "He is my Rock, my Fortress, all that I need and can desire in my present distress." For there is that in God which is suited to all the exigencies and occasions of his people that trust in him. "He is my Rock, and Strength, and Fortress;" that is, 1. "I have found him so in the greatest dangers and difficulties." 2. "I have chosen him to be so, disclaiming all others, and depending upon him alone to protect me." Those that truly love God may thus triumph in him as theirs, and may with confidence call upon him (ver. 3).

GOD'S MAJESTY AS DELIVERER.—Ver. 7-16. Little appeared of man but much of God in these deliverances. 1. He appeared a God of almighty power, for he made the earth to shake and tremble, and moved even the "foundations of the hills" (ver. 7), as of old at mount Sinai. When the men of the earth were struck with fear, then the earth might be said to *tremble;* when the great men of the earth were put into confusion, then the hills moved. 2. He shewed his anger and displeasure against the enemies and persecutors of his people. He was wroth (ver. 7). His wrath smoked, it burned, it was fire, it was devouring fire (ver. 8), and coals were kindled by it. Those that by their own sins make themselves as coals, that is, fuel to this fire, will be consumed by it. He that ordains his arrows against the persecutors sends them forth when he pleases, and they are sure to hit the mark and do execution; for those arrows are lightning (ver. 14). 3. He shewed his readiness to plead his people's cause, and work deliverance for them: for he rode upon a cherub, and did fly, for the maintaining of right and the relieving of his distressed servants (ver. 10). No opposition, no obstruction can be given to him "who rides upon the wings of the wind, who rides on the heavens for the help of his people, and in his excellency on the skies." 4. He shewed his condescension in taking cognisance of David's case; "he bowed the heavens and came down" (ver. 9), did not send an angel, but came himself, as one afflicted in the afflictions of his people. 5. He wrapped himself in darkness, and yet commanded light to shine out of darkness for his people (Isa. xlv. 15). He is a God that hideth himself; for he "made darkness his pavilion" (ver. 11). His glory is invisible, his counsels are unsearchable, and his proceedings unaccountable, and so, as to us, clouds and darkness are round about him; we know not the way that he takes, even when he is coming towards us in ways of mercy; but when his designs are secret they are kind, for though he hide himself he is the God of Israel, the Saviour. And, "at his brightness, the thick clouds pass" (ver. 12), comfort returns, the face of affairs is changed, and that which was gloomy and threatening becomes serene and pleasant. The greater the difficulties are that lie in the way of deliverance, the more glorious the deliverance is. For the rescuing of David, the waters were to be divided till the very channels were seen; the earth was to be cloven till the very foundations of it were discovered (ver. 15). There were waters deep and many, waters out of which he was to be drawn (ver. 16), Moses, who had his name from being drawn out of the water literally, as David was figuratively. His enemies were strong, and they hated him: had he been left to himself, they had been too strong for him (ver. 17).—*Henry.*

PRACTICAL OBSERVATIONS.—In David, the type, we may here behold JESUS our Redeemer conflicting with enemies, compassed with sorrows, and with "floods of ungodly men," enduring not only the pains of death, but the wrath of God for us: yet calling upon the Father with strong cries and tears; rescued from the grave with a tremendous earthquake, and various convulsions of nature; advanced to the mediatorial throne, and made head of the heathen, as a recompense of his most perfect obedience, even unto death; executing vengeance on the Jewish nation, beating them as small as the dust before the wind, and casting them out as the mire in the streets; and proceeding either to reconcile or to put under his feet all other enemies, till death, the last enemy, shall be destroyed. In the full assurance of these truths, and expectation of his appearing and his glory, we should hasten to submit willingly to his authority and to embrace his salvation. We should trust in his merits, rejoice in his triumphs, and imitate his example. We, too, most fervently love the Lord, our strength and our salvation; we should call on him in every trouble, and praise him for every deliverance; we should aim to walk with him in all righteousness and true holiness, approving our hearts unto him, and keeping ourselves from our own iniquities. May he arm us for every conflict, and aid us in all; may we make no league with sin, or give quar-

LORD, among the heathen, [q]and sing praises unto thy name.

50 Great deliverance giveth he to his king; and sheweth mercy [r]to his anointed, to David, and to his seed for evermore.‡

PSALM XIX.

1 *The creatures shew God's glory; 7 the word, his grace.*
12 *David prayeth for grace.*

To the chief musician, A psalm of David.

[a]THE heavens declare the glory of God; and the firmament sheweth his handy-work.

2 [b]Day unto day uttereth speech, and [c]night unto night sheweth knowledge.

3 [d]*There is* no speech nor language [1]*where* their voice is not heard.*

4 Their [2]line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun;

5 Which *is* as a bridegroom coming out of his chamber,† *and* rejoiceth as a strong man to run a race.

6 His going forth *is* from the end of the heaven, and his circuit unto the ends of it: and there is nothing hid from the heat thereof.

7 The [3]law of the LORD *is* [e]perfect, [4]converting the soul: [f]the testimony of the LORD *is* sure, making wise the simple:

8 The [g]statutes of the LORD *are* right, rejoicing the heart: the commandment of the LORD *is* pure, enlightening the eyes:

9 [h]The fear of the LORD *is* clean, enduring for ever: [i]the judgments of the LORD *are* true *and* righteous altogether.

10 More to be desired *are they* than gold, yea, than much fine gold; sweeter also than honey, and [5]the honeycomb.

11 Moreover, by them is thy servant warned: *and* [k]in keeping of them *there is* great reward.

12 Who can understand *his* errors? [l]cleanse thou me from secret *faults.*‡

13 Keep back thy servant also from [m]presumptuous *sins;* [n]let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression.

14 [o]Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my [6]strength, and [p]my redeemer.

B.C. 1040—B.C. 1040.

[q] Matt. xxvi. 30.
[r] Rom. i. 3.
‡ *To David, and to his seed for evermore.*—To the literal David, and to his royal progeny, of whom, according to the flesh, Christ came; and to Christ himself, the spiritual David, the beloved of God, with all those who, through faith, became his children, the sons of God, and heirs of eternal life.—BP. WILSON.

PS. XIX.

[a] Rom. i. 19, 20.
[b] Ex. xiii. 21, 22.
[c] Gen. i. 17, 18.
[d] Deut. iv. 19.
[1] *Without* these *their voice is heard.* Heb. *without their voice heard.*
* The voice of nature is such that it can be heard and understood in all languages. The voice with which nature addresses man is like the look of a friend, or the faithful pressure of the hand, which are understood among all nations, without the utterance of a word.—THOLUCK.
[2] *Rule, or direction.*
† The image is beautiful, comparing the rising sun to a bridegroom, who wears the most splendid dress, and whose appearance gives joy to his friends (John iii. 29): so he comes forth, and spreads gladness through all nature. — BOOTHROYD.
[3] Or, *doctrine.*
[e] Jam. i. 17.
[4] *Restoring.*
[f] Rev. xix. 10.
[g] Deut. iv. 5, 6.
[h] Rom. iii. 10-18.
[i] Rom. ii. 2; xi. 22. Rev. xv. 3.
[5] *The dropping of honeycombs.*
[k] Heb. xi. 6, 26.
[l] 1 John i. 7.
‡ He doth not mean faults which he committed privately, and so were secrets to others, but faults which he had committed ignorantly, and so were secrets to himself. He prays for the pardon of all those sins which possibly he might have committed, though to him, as yet, altogether unknown and undiscovered.—CARYL.
[m] 2 Pet. ii. 10.
[n] Rom. vi. 12-14, 16-22.
[o] Rom. xv. 16.

[6] *Rock.*
[p] Rev. v. 9.

PS. XX.

[a] Heb. v. 7.
[b] Ex. iii. 13-15.
[1] *Set thee on an high place.*
* The Lord, who never fails those that seek him, hear thy prayer, when the enemy distresseth thee in the day of battle (2 Sam. x. 9, &c. The mighty God, who hath made a gracious covenant with Jacob and his posterity, protect thee, and make thee victorious.—PATRICK.
[2] *Thy help.*
[3] *Support.*
[c] Is. xii. 6.
[4] *Turn to ashes,* or *make fat.*
[d] Luke i. 47.
[5] *The heaven of his holiness.*
[6] *The strength of the salvation of his right hand.*
† This decides the occasion of writing the psalm, on going to fight with the Syrians.—GEDDES.
[e] Matt. xxi. 9, 15.

PS. XXI.

* This is a psalm of triumph and thanksgiving for victory. It is generally considered as describing, under the figure of David, the exaltation, glory, and majesty of Christ, who completely triumphed over death.—TRAVELL.
[a] Heb. xii. 2.
† *Preventest him;* or, *didst prevent him;* crowning him with manifold blessings, both more and sooner than he either desired or expected; surprising him with the gift of the kingdom, and with many happy successes. *With the blessings of goodness*—*i.e.*, with excellent blessings. Or, *with abundance.*—POOLE.
[b] Rom. ii. 4. Eph. i. 3.
[c] Heb. ii. 9. Rev. xix. 12.
‡ The Sept. and Vulg. have "a crown of a precious stone," and seem to refer to the crown of the king of the Ammonites, set on David's head, which had precious stones in it (2 Sam. xii. 30).—GILL.
[d] Rev. i. 18.
[e] Eph. i. 21, 22.

PSALM XX.

1 *The church blesseth the king in his exploits. 7 Her confidence in God's succour.*

To the chief musician, A psalm of David.

THE LORD [a]hear thee in the day of trouble; the name of [b]the God of Jacob [1]defend thee.*

2 Send [2]thee help from the sanctuary, and [3]strengthen thee [c]out of Zion.

3 Remember all thy offerings, and [4]accept thy burnt-sacrifice. Selah.

4 Grant thee according to thine own heart, and fulfil all thy counsel.

5 [d]We will rejoice in thy salvation, and in the name of our God we will set up *our* banners: the LORD fulfil all thy petitions.

6 Now know I that the LORD saveth his anointed: he will hear him from [5]his holy heaven with [6]the saving strength of his right hand.

7 Some *trust* in chariots, and some in horses;† but we will remember the name of the LORD our God.

8 They are brought down and fallen; but we are risen, and stand upright.

9 [e]Save, LORD: let the King hear us when we call.

PSALM XXI.

1 *A thanksgiving for victory. 7 Confidence of further success.*

To the chief musician, A psalm of David.*

THE king shall joy in thy strength, O LORD; and [a]in thy salvation how greatly shall he rejoice!

2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.

3 For thou preventest† him with [b]the blessings of goodness: [c]thou settest a crown of pure gold‡ on his head.

4 He asked life of thee, *and* thou gavest *it* him, *even* [d]length of days for ever and ever.

5 His glory *is* great in thy salvation: [e]honour and majesty hast thou laid upon him.

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ter to any lust! By his strength may we leap over every interposing wall of difficulty; by his light may we pass through every dark valley, till at length we share the Saviour's resurrection and ascension into heaven; for if we belong unto him he conquered and reigns *for* us, and we shall conquer and reign *through* him, and partake of the mercy of our anointed King, which is entailed on all his seed for evermore.—*Scott.*

PSALM XIX. NATURE.—Ver. 3-6. The luminaries of heaven are not capable of articulate discourse, as a man is (which seems to be intimated by the abruptness of the original, "No speech, no language, their voice is not heard"); yet their instructions may be understood by every nation under heaven; and whilst other teachers are confined to some particular district, they preach to the whole human race. Especially the glorious sun, who hath, as it were, his tabernacle pitched in the centre of the heavens. Thence every morning he issues forth, in all the vigour, alacrity, and beautiful adorning, with which a bridegroom would leave his chamber to go to his nuptials; and rejoices like an active racer, who glories in his strength, and anticipates the victory, when about to start for the prize. Thus he daily diffuses through the whole earth light, warmth, and fertility; and communicates, or preserves, all animal and vegetable life, and even penetrates by his piercing beams into the heart of the earth. The sun in the firmament may be considered as an emblem of "the Sun of righteousness," diffusing Divine light and salvation by his gospel to the nations of the earth. He delighteth in communicating blessings to his Church, which as a bridegroom he hath espoused to himself; and his course will be unwearied as that of the sun, till the whole earth be filled with his light and salvation.—*Scott.*

REVELATION.—Ver. 7. The Psalmist gives the Word of God six several titles: 1. "The law of the Lord is perfect;" it is perfectly free from all corruption, perfectly filled with all good, and perfectly fitted for the end for which it is designed; it will make the man of God perfect (2 Tim. iii. 17). Nothing is to be added to it, or taken from it. 2. "The testimony of the Lord" (which witnesses for him to us) "is sure," incontestably and inviolably sure, what we may give credit to, may rely upon, and may be confident it will not deceive us. It is a sure discovery of Divine truth, a sure direction in the way of duty. 3. "The statutes of the Lord" (enacted by his authority, and binding on all wherever they come) "are right," exactly agreeing with the eternal rules and principles of good and evil, that is, with the right reason of man, and the right counsels of God. 4. "The commandment of the Lord is pure;" it is clear, without darkness; it is clean, without dross and defilement. It is itself purified from all alloy, and is purifying to those that receive and embrace it. 5. "The fear of the Lord" (true religion and godliness, prescribed in the word, reigning in the heart, and practised in the life) "is clean," clean itself, and will make us clean (John xv. 3); it will cleanse our way (Ps. cxix. 9). 6. "The judgments of the Lord" (all his precepts, which are framed in infinite wisdom) "are true;" they are grounded upon the most sacred and unquestionable truths; they are "righteous," all consonant to natural equity; and they are so "altogether," there is no unrighteousness in any of them, but they are all of a piece.—*Henry.*

PSALM XX. PRAYER BEFORE BATTLE.—Ver. 1, 2. This psalm was doubtless composed, and publicly sung, when David was about to engage in some perilous expedition—it is generally thought in that against the Ammonites and Syrians. The congregation of Israel thus prayed for the protection and success of their anointed king to "the God of Jacob"—to that God who heard the patriarch in his distress, and was still the God of his posterity. Among them he had fixed his sanctuary, and the ark of the covenant, which had lately been removed to mount Zion; and from him, the great object of their worship, as manifesting his glory above the mercy-seat, they sought help and victory. David was a type of Christ, in his conflicts and victories; and the psalm may be applied as a prayer of the ancient Church for his coming, and of the Christian Church for the completion of his work, and the establishment of his kingdom, and its enlargement and prosperity.—*Scott.*

PSALM XXI. MESSIAH THE PRINCE.—Ver. 1. The former psalm was the prayer of Israel for David, and of the Church for the Messiah; and this is a song of praise to God, who had answered those prayers. Several circumstances of the psalm may be accommodated to the case of David; yet the whole seems more immediately intended for Christ and his kingdom.—"Many of the Hebrews themselves apply it to the Messiah. So that it may be called a psalm of triumph after the victories which David got over his enemies, which were a type of Christ's victory over death, and of the triumph that ensued. And truly there are some things in it which are more literally fulfilled in Christ than in David."—(*Bp. Patrick.*)—Ver. 2-5. God had, on all occasions, answered the prayers of his servant David—had *prevented* him by anointing him to be king, before he had thought of such an honour—and had made him successful

6 For thou hast [1]made him most blessed for ever: thou hast [2]made him exceeding glad with thy countenance.

7 For the king trusteth in the LORD; and through the mercy of [f]the most High he shall not be moved.

8 Thine hand shall find out all thine enemies; thy right hand shall find out those that hate thee.

9 Thou shalt make them as a fiery oven[§] in the time of thine anger: [g]the LORD shall swallow them up [h]in his wrath, and [i]the fire shall devour them.

10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.

11 For they intended evil against thee; they [k]imagined a mischievous device, *which* [l]they are not able *to perform:*

12 [m]Therefore shalt thou [3]make them turn their [4]back,[‖] *when* [n]thou shalt make ready *thine arrows* upon thy strings against the face of them.

13 [o]Be thou exalted, LORD, in thine own strength: [p]*so* will we sing and praise thy power.

PSALM XXII.

1 *David complaineth in great discouragement.* 9 *He prayeth in great distress.* 23 *He praiseth God.*

To the chief musician upon [1]Aijeleth Shahar, A psalm of David.

MY God, [a]my God, [b]why hast thou forsaken me?* *why art thou so* [c]far from [2]helping me, *and from* [d]the words of my roaring?

2 O my God, [e]I cry in the daytime, [f]but thou hearest not; and [g]in the night season, and [3]am not silent.

3 But [h]thou *art* holy, *O thou* [i]that inhabitest the praises of Israel.

4 [k]Our fathers trusted in thee: they trusted, and thou didst deliver them.

5 They [l]cried unto thee, and were delivered: they trusted in thee, and were not confounded.

6 But [m]I *am* a worm, and no man; a reproach of men, and despised of the people.

7 All they that see me [n]laugh me to scorn: they [4]shoot out the lip, [o]they shake the head, *saying,*

8 [p]He [5]trusted on the LORD *that* he would deliver him: let him deliver him, [6]seeing he delighted in him.

9 But thou *art* he [q]that took me out of the womb;† thou didst [7]make me hope *when I was* upon my mother's breasts.

10 I was cast upon thee from the womb: [r]thou *art* my God [8]from my mother's belly.

11 [t]Be not far from me, for trouble *is* near; for *there is* [8]none to help.

12 Many bulls‡ have compassed me: strong *bulls* of Bashan have beset me round.

13 They [9]gaped upon me *with* their mouths, [u]*as* a ravening and a roaring lion.

14 I am poured out like water, and all my bones are [1]out of joint: my heart is like wax; it is melted in the midst of my bowels.

15 [x]My strength is dried up like a potsherd; and [y]my tongue cleaveth to my jaws; and thou hast brought me [z]into the dust of death.

16 For dogs have compassed me;§ the assembly of the wicked have inclosed me: [a]they pierced my hands and my feet.

17 [b]I may tell all my bones: they look *and* stare upon me.

18 They [c]part my garments among them, and cast lots upon my vesture.

19 But [d]be not thou far from me, O LORD: O my strength, haste thee to help me.

20 Deliver my soul from the sword; [2]my darling‖ from the power of [e]the dog.

21 Save me [f]from the lion's mouth: for thou hast heard me from [g]the horns of the unicorns.

22 [h]I will declare thy name unto my brethren: [i]in the midst of the congregation will I praise thee.

23 [k]Ye that fear the LORD, praise him: all ye the seed of Jacob, [l]glorify him; and fear him, all ye the seed of Israel.

24 For he hath not despised nor abhorred the affliction of the afflicted; [m]neither hath he hid his face from him; but when he cried unto him, he heard.¶

25 My praise *shall be* of thee in the great congregation: I will pay my vows before them that fear him.

26 [n]The meek shall eat and be satisfied; [o]they shall praise the LORD that seek him: your heart shall live for ever.

27 All the ends of the world shall remember,

B.C. 1060—B.C. 1060.

[1] *Set him* to be *blessings.*
[2] *Gladded him with joy.*
[f] Deut. xxxii. 8, 9.
§ This describes the smoke of Messiah's enemies, perishing by fire ascending like the smoke of a furnace. "The smoke of their torments shall ascend for ever and ever."—HORSLEY.
[g] Job vi. 3.
[h] Rev. xix. 15.
[i] Matt. iii. 10, 12.
[k] Ez. xi. 2. Acts v. 27, 28.
[l] Is. vii. 6, 7. Acts iv. 17, 18.
[m] Ivi. 9.
[3] *Set them as a butt.*
[4] *Shoulder.*
‖ *Turn their back*—*i.e.*, flee away at the first sight of thee, whereby also they will be a fit mark for thine arrows. Or, *thou shalt set them* as a *butt* to shoot at, as the like phrase is used (Deut. vii. 10; Job vii. 20; xvi. 12).—POOLE.
[n] lxiv. 7.
[o] Matt. vi. 10, 13. Rev. xi. 17.
[p] Rev. xvi. 5-7; xix. 1-6.

PS. XXII.

1 *The hind of the morning.*
[a] Matt. xxvii. 46.
[b] Heb. xiii. 5.
* Or, *Why leavest thou me?*—They are the words of faith striving in temptation, and do imply both a hope of, and a prayer for deliverance, as it is noted on Ps. x. 1. See the like also in Ps. xlii. 10; xliii. 2. *My roaring.*—This argueth great grief of heart, uttered with loud complaint (so Ps. xxxviii. 9).—AINSWORTH.
[c] xlvi. 1.
[2] *My salvation.*
[d] Heb. v. 7.
[e] 1 Thes. iii. 10.
[f] Lam. iii. 8, 44.
[g] Luke vi. 12.
[3] There is *no silence to me.*
[h] Is. vi. 3. Rev. iv. 8.
[i] Deut. x. 21.
[k] Rom. iv. 18-22. Heb. xi. 8-32.
[l] xcix. 6, 7.
[m] Is. xli. 14.
[n] Matt. ix. 24. Luke xvi. 14.
[4] *Open.*
[o] Mark xv. 29-32.
[p] Matt. xxvii. 42, 43.
[5] *Rolled* himself *on.*

[6] *If he delight.*
[q] Is. xlix. 1, 2.
† This is applicable to Christ in a singular manner—not that God separated him from the womb, but that God did *bring him out* (as the word properly signifies) *of the womb*, to wit, immediately and by himself, and without the help of any man, by the miraculous operation of the Holy Ghost, which made him there, or else he could never have been brought thence.—POOLE.
[7] *Keep me in safety.*
[r] John xx. 17.
[s] Gal. i. 15.
[t] John xvi. 32. Heb. 5, 7.
[8] *Not a helper.*
‡ Horned beasts among the ancients were emblematical of power, and may be here descriptive of the Jewish rulers and Roman governor, who conspired against Jesus.—BOOTHROYD.
[9] *Opened their mouths against me.*
[u] 1 Pet. v. 8.
[1] *Sundered.*
[x] Prov. xvii. 22.
[y] Job xxix. 10.
[z] Gen. iii. 19.
§ The figure is taken from a hart or hind roused early in the morning of mortal life, hunted and chased all the day, and in the evening pulled down to the ground by those who compassed him, clamouring for his blood.—HORNE.
[a] Zech. xii. 10.
[b] Job xxxiii. 21.
[c] John xix. 24.
[d] x. 1.
[2] *My only one from the hand.*
‖ *My darling*—an epithet of the soul (Ps. xxxv. 17), for man having but one life, that is so much the dearer to him: unless he mean the solitude he was in, being destitute of all human relief (Ps. xxv. 16), which was also verified in Christ. (John xvi. 32).—DIODATI.
[e] 16.
[f] 1 Pet. v. 8.
[g] Acts v. 30-32.
[h] Heb. ii. 11, 12.
[i] xl. 9, 10.
[k] Luke i. 50.
[l] Is. xxv. 3. Rev. xv. 4.
[m] Luke xxiii. 46.
¶ This is the ground on which the fearers of the Lord are called upon to praise him—viz., the faithful execution of his promise to the sufferer in this case, and the pledge thereby afforded of like faithfulness in every other. — ALEXANDER.
[n] Is. xxv. 6.
[o] cv. 3, 4.

and distinguished beyond his largest hopes. The Lord had not only very often preserved his life, in answer to his prayers, when in the most imminent danger, but had given him the assurance of continuing the kingdom in his family for many generations, and in Christ, as his descendant, for ever; and he was encouraged personally to expect everlasting life in heaven. Ver. 6, 7. The marginal rendering, "Thou hast set him to be blessings for evermore," is the most literal, and suggests another important thought on the subject. David was "set to be blessings," not only to his own generation, and to his posterity, and to Israel for many ages, but, by these Divine poems, to the whole Church, while the world shall endure; and in Christ, his Son, to all eternity: and thus he was placed to be *blessed*, or *praised* for evermore, as some render the clause. Ver. 13. Both the prosperity of the Church, and the ruin of its enemies, tend to *exalt* God, or to render his glory conspicuous to his rational creatures. These effects can only be produced by his omnipotence, which his people unitedly pray to see displayed, that they may joyfully celebrate his praises.—This conclusion greatly resembles the first petitions, and closing doxology, of the Lord's Prayer.—*Scott.*

PSALM XXII. TITLE.—"Aijeleth Shahar" signifies "the hind of the morning," and various conjectures have been made concerning the intention of this singular title. Some think it merely a musical term; and others suppose it refers to the time when it was to be sung, rendering it "the first dawn." Others apply it to Christ as the Light of the world, whose rising was predicted.—But perhaps it points out the Saviour, marked by Satan from his birth for persecution, as the hind or hart is in the morning for chase; and so hunted down by his enemies until he was surrounded by them (as dogs surround the weary hart) when he hung upon the cross. Of this the persecutions of David in his earlier years were a type.

MESSIAH'S SUFFERINGS.—Ver. 16-18. The rulers of the Jews were as strong bulls: the multitudes and soldiers were as so many ravenous dogs, who had enclosed this hunted hind, in order to glut themselves with his sufferings and his blood.—In nailing him to the cross, they pierced his hands and his feet; and when, emaciated by his labours and sufferings, he was stretched out almost naked on the cross, he might have numbered all his bones. The insulting multitudes stood around, and gratified their malice and curiosity by staring upon him; and the unfeeling soldiers, having shared his other garments, amused themselves with casting lots for his vesture. The manner in which his clothes were disposed of, being very remarkable, and occasioned by the peculiar texture of his coat, was thus circumstantially predicted!—Crucifixion, or nailing men to two transverse pieces of wood, by spikes driven through their hands and feet, seems to have been originally a Grecian or Roman punishment for slaves; at least it was not known in Judea till many ages after this prophecy was delivered. Nothing at all answering to the literal meaning of these terms befell David as far as we know; nothing could have been previously more unlikely, than that the promised and glorious Son of David should be treated in this cruel and ignominious manner; yet the fulfilment was so exact, that the verses seem more like a narrative than a prediction. The clause, indeed, rendered, "They 'pierced' my hands and my feet," "stands in the original at present," "As a lion" my hands "and my feet." But this contains no clear sense at all. A very trivial change gives the reading of our version. The Septuagint, which is certainly more ancient than the Christian era, renders it as we do; and there seems scarcely the shadow of a doubt but that this is the genuine reading: though the general exactness of the Jews in preserving their Scriptures precludes the charge of an intentional alteration.—*Scott.*

HIS PRAYER.—Here is Christ praying, and with that supporting himself under the burden of his sufferings; Christ in his agony prayed—prayed earnestly, prayed that the cup might pass from him; when the prince of this world, with his terrors set upon him, "gaped upon him as a roaring lion," he fell upon the ground and prayed. And of that David's praying here was a type. He calls God his "Strength" (ver. 19) When we cannot rejoice in God as our Song, yet let us stay ourselves upon him as our Strength; and take the comfort of spiritual supports, when we cannot come at spiritual delights. He prays, 1. That God would be with him, and not set himself at a distance from him: "Be not thou far from me" (ver. 11, and again ver. 19), "Whoever stands aloof from my sore, Lord do not thou." The nearness of trouble should

B.C. 1060—B.C. 1045.

and [p]turn unto the LORD; and all the kindreds of the nations shall worship before thee.

28 For [q]the kingdom *is* the LORD'S; and he *is* the governor among the nations.

29 All *they that be* fat upon earth shall eat and worship: all they that go down to the dust shall bow before him; and none can keep alive his own soul.*

30 [r]A seed shall serve him; [s]it shall be accounted to the LORD for a generation.

31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done *this.*

PSALM XXIII.

David's confidence in God's grace.

A psalm of David.

THE LORD *is* [a]my shepherd,* I shall not want.

2 He maketh me to lie down in [1]green pastures; he [b]leadeth me beside the [2]still waters.

3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through the valley of the shadow of death, [c]I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: [d]thou [3]anointest my head with oil; my cup runneth over.

6 Surely [e]goodness and mercy shall follow me all the days of my life; and I will dwell in the ouse of the LORD [4]for ever.

PSALM XXIV.

1 *God's sovereignty in the world.* 3 *The citizens of his spiritual kingdom.* 7 *An exhortation to receive him.*

A psalm of David.

THE earth *is* the LORD'S, and the fulness thereof; the world, and they that dwell therein:

2 For he hath founded it upon the seas, and established it upon the floods.

3 [a]Who shall ascend into [b]the hill of the LORD?* [c]and who shall stand in his holy place?

4 [1]He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.†

5 He shall receive the blessing from the LORD, and righteousness from [d]the God of his salvation.

6 This *is* the generation of them that seek him, that seek thy face, [2]O Jacob. Selah.

7 Lift up your heads,‡ O ye gates; and be ye lift up, ye everlasting doors; and [e]the King of glory shall come in.

8 Who *is* this King of glory? [f]The LORD strong and mighty, the LORD mighty in battle.

9 Lift up your heads, O ye gates; even lift *them* up, ye everlasting doors; and the King of glory shall come in.

10 Who *is* this King of glory? The LORD of hosts, [g]he *is* the King of glory. Selah.

PSALM XXV.

1 *David's confidence in prayer.* 7 *He prayeth for remission of sins,* 16 *and for help in affliction.*

A psalm of David.

UNTO thee, O LORD, [a]do I lift up my soul.

2 [b]O my God, I trust in thee: let me not be ashamed:* let not mine enemies triumph over me.

3 Yea, let none that wait on thee be ashamed: let them be ashamed which transgress without cause.†

4 [c]Shew me thy ways, O LORD; teach me thy paths.

5 Lead me in thy truth,‡ and teach me: for thou *art* [d]the God of my salvation; on thee do I wait all the day.

6 [e]Remember, O LORD, thy [1]tender mercies and thy loving-kindnesses; for they *have been* ever of old.§

7 Remember not [f]the sins of my youth, nor my transgressions: [g]according to thy mercy remember thou me [h]for thy goodness' sake, O LORD.

8 Good and upright *is* the LORD; therefore will he teach sinners in the way.

9 The meek will he guide in judgment; and the meek will he teach his way.

10 All [i]the paths of the LORD *are* [k]mercy and

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[p] 1 Thes. i. 9.
[q] Rev. xi. 15.
* The Greek version and some other ancient versions probably give the true reading of these clauses:—"My soul shall live, and my posterity shall serve God. My seed shall be reckoned to the Lord in the generation which shall come. And they shall declare his righteousness to a people which shall be born; for he, the Lord, hath done it."—BP. HORNE.
[r] Is. liii. 10. Heb. ii. 13.
[s] Gal. iii. 26-29.

PS. XXIII.

[a] John x. 27-30.
* Of all the figures applied to God in the Old Testament, that of a shepherd is the most beautiful. The other names sound too nobly and majestically, and bring, as it were, an awe and fear with them when we hear them uttered. This, however, is not the case with the sweet word *shepherd*. It brings to the godly, when they read it or hear it, as it were, a confidence, a consolation, or security, like the word *father*. —LUTHER.
1 *Pastures of tender grass.*
[b] Rev. vii. 17.
2 *Waters of quietness.*
[c] 1 Cor. xv. 55-57.
[d] 1 John ii. 20, 27.
3 *Makest fat.*
[e] 2 Cor. i. 10. 2 Tim. iv. 18.
4 *To length of days.*

PS. XXIV.

[a] John xiii. 36. Eph. iv. 8-10.
[b] 2 Sam. vi. 12-17. Heb. xii. 22-24.
* Since he is thus, by right of creation, the universal Sovereign, which of his creatures shall enjoy the happiness and honour of appearing in his presence? The "hill of the Lord," or "mountain of Jehovah," is mount Zion, henceforth to be hallowed as his earthly dwelling-place. — ALEXANDER.
[c] Mal. iii. 1, 2. Heb. xii. 28, 29.
1 *The clean of hands.*

† This is the worshipper, and he alone, who shall receive a blessing, not only from the priest (when he comes out of the sanctuary), but from the Lord himself, who will faithfully keep his promises with them, and amply reward them who are thus faithful to him. — PATRICK.
[d] Is. xii. 2. Tit. ii. 10-14.
2 O God of *Jacob.*
‡ Having brought the ark into the sight of the place prepared for it in Zion, the Levites sing in responses what follows. The gates of the sanctuary are addressed, to afford admittance to the King of glory. The gates, the doors, are too low for the admission of such a King. "Lift, therefore, your heads," &c.—BOOTHROYD.
[e] Hag. ii. 7, 9.
[f] xlv. 3-6; l. 1.
[g] Luke ix. 26. Tit. ii. 13.

PS. XXV.

[a] Lam. iii. 41.
[b] Rom. v. 5; x. 11. 1 Pet. ii. 6.
* *Ashamed* — i.e., disappointed of my hope, which will be reproachful to me, not without reflection upon thee, of whose power and faithfulness I have made my boast.—POOLE.
† Pour shame upon the face of those which rise up against me spitefully without any just cause or provocation on my part.—BISHOP HALL.
[c] Prov. viii. 20.
‡ Or, *to go*; guide my way in thy truth —i.e., in thy word, for that is "the truth" (John xvii. 17; 3 John 3; so after, ver. 9). —AINSWORTH.
[d] lxviii. 20.
[e] cvi. 45.
1 *Bowels.*
§ The soul, when hard beset with sins and sorrows, is apt to think that God hath forsaken and forgotten her. In this case, she cannot more effectually prevail upon him, or comfort herself, than by recollecting, and, as it were, reminding him of former mercies; since, however, the dispositions and affections of men may alter, God is always the same.—BISHOP HORNE.
[f] Prov. v. 7-14.
[g] cxix. 124.
[h] Eph. i. 6, 7.
[i] cxix. 75, 76.
[k] John i. 14, 17. Jam. v. 11.

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quicken us to draw near to God, and then we may hope that he will draw near to us. 2. That he would help him, and make haste to help him; help him to bear up under his troubles, that he might not fail nor be discouraged, that he might neither shrink from his undertaking nor sink under it. And the Father "heard him in that he feared" (Heb. v. 7), and enabled him to go through with his work. 3. That he would deliver him and save him (ver. 20, 21).

HIS DELIVERANCE.—The same that began the psalm complaining, who was no other than Christ in his humiliation, ends it here triumphing, and it can be no other than Christ in his exaltation. And, as the first words of the complaint were used by Christ himself upon the cross, so the first words of the triumph are expressly applied to him (Heb. ii. 12), and are made his own words; "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." The certain prospect which Christ had of the joy set before him, not only gave him a satisfactory answer to his prayers, but turned his complaints into praises; he saw of the travail of his soul, and was well satisfied: witness that triumphant word wherewith he breathed his last: "It is finished."—*Henry.*

PSALM XXIII. THE GOOD SHEPHERD.—The preceding psalm represented "the good shepherd laying down his life for the sheep," and assuming his pastoral charge: this describes *their* safety and felicity under his tender care. For as Christ is "the good," "the great," "the 'chief' Shepherd," we cannot doubt but he is Jehovah, and is especially intended. A flock of sheep, gentle, harmless, and valuable, feeding in verdant pastures, or reclining, cheerful and satisfied, by gentle rivulets, under the care of a skilful, vigilant, and tender shepherd, forms the emblem of believers, brought back to the Shepherd of their souls, and by him guarded and provided for. He is Jehovah, the omnipresent, omniscient, Almighty God, one with the Father, and every way able and willing to take care of them. His ordinances are their plenteous pastures, the consolations of his Holy Spirit are their refreshing waters. Betwixt that part of the flock which is on earth, and that which is gone to heaven, death lies, like a deep valley, that must be passed in going from the one to the other. But this valley cannot hurt believers, and should not alarm them. It is, indeed, deep and dark, but fruitful. —*Scott.*

PSALM XXIV. OCCASION OF THE PSALM.—Ver. 1, 2. This psalm is supposed to have been written and sung, with some others, when David removed the ark to Jerusalem; and perhaps it might also be used when the ark was removed into Solomon's temple. But the ascension of Christ into heaven seems to have been sublimely prefigured under those typical events.—The Psalmist introduced his subject by declaring the sovereignty of God over the whole world. He had formed both the earth and its inhabitants, and separated the dry land from the waters, by which it arose out of the floods, and seemed to have its foundation upon them. The whole belonged to the great Creator, to be disposed of as he pleased; and he might most justly have cut off all the apostate race, or he might have taken another part of it instead of Israel. This introduction, therefore, seems to have been intended to excite the people's admiring gratitude for the Lord's distinguishing kindness to them.—*Scott.*

ASCENSION OF MESSIAH.—Ver. 7. When Jesus had finished his work on earth, he ascended "in the clouds of heaven" (Dan. vii. 13, 14). The gates of heaven must then be opened to him—those doors that may be truly called "everlasting"—which had been shut against us, to keep the way of the tree of life (Gen. iii. 24). Our Redeemer found them shut; but having by his blood made atonement for sin, and gained a title to "enter into the holy place" (Heb. ix. 12), as one having authority, he demanded entrance, not for himself only, but for us; for, as the Forerunner, he is for us entered, and has "opened the kingdom of heaven to all believers." The keys not only of hell and death, but of heaven and life, must be put into his hand. His approach being very magnificent, the angels are brought in asking, "Who is this King of glory?"—*Henry.*

PSALM XXV. SINS OF YOUTH.—Ver. 7. "'O remember not the sins of my youth,' Lord, remember thy mercies (ver. 6), which speak for me, and not my sins, which speak against me." Here is, 1. An implicit confession of sin: he specifies particularly the sins of his youth. Note, Our youthful faults and follies should be matter of our repentance and humiliation long after, because time does not wear out the guilt of sin. Old people should mourn for the sinful mirth, and be in pain for the sinful pleasures, of their youth. He aggravates his sins, calling them his *transgressions;* and the more holy, just, and good the law is, which sin is the transgression of, the more exceeding sinful it ought to appear to us. 2. An express petition for mercy: (1.) That he might be acquitted from guilt: "'Remember not the sins of my youth;' remember them not against me, lay them not to my charge, enter not into judgment

truth unto such as [l]keep his covenant and his testimonies.

11 For [m]thy name's sake, O LORD, pardon mine iniquity; for it *is* great.‖

12 [n]What man *is* he that feareth the LORD? [o]him shall he teach in the way *that* he shall choose.

13 [p]His soul shall [3]dwell at ease; and his [q]seed shall inherit the earth.

14 The secret¶ of the LORD *is* with them that fear him; and [s]he will shew them his covenant.

15 Mine eyes *are* ever toward the LORD; for he shall [4]pluck my feet out of the net.

16 [r]Turn thee unto me, and have mercy upon me; [s]for I *am* desolate and afflicted.

17 [t]The troubles of my heart are enlarged:* *O* bring thou me out of my distresses.

18 Look upon mine affliction and my pain, and [u]forgive all my sins.

19 Consider mine enemies, for they are many; and they hate me with [5]cruel hatred.

20 O keep my soul, and deliver me; let me not be ashamed; for I put my trust in thee.

21 Let integrity and uprightness preserve me; for I wait on thee.

22 [x]Redeem Israel, O God, out of all his troubles.

PSALM XXVI.

David, in confidence of his integrity, resorteth unto God.

A psalm of David.

[a]JUDGE me,* O LORD; [b]for I have walked in mine integrity: [c]I have trusted also in the LORD; *therefore* I shall not slide.

2 Examine me, O LORD, and prove me; try my reins and my heart.

3 For thy loving-kindness *is* before mine eyes; and I have walked in thy truth.

4 I have not sat with vain persons,† neither will I go in with dissemblers.

5 I have [d]hated the congregation of evil-doers; and will not sit with the wicked.

6 [e]I will wash my hands in innocency:‡ so will I compass thine altar,§ O LORD;

7 That I may publish with the voice of thanksgiving, and [f]tell of all thy wondrous works.

8 LORD, [g]I have loved the habitation of thy house, and the place [1]where thine honour dwelleth.

9 [2]Gather not my soul with sinners, nor my life with [3]bloody men;

10 In whose hands *is* mischief, and their right hand is [4]full of bribes.

11 But as for me, [h]I will walk in mine integrity: [i]redeem me, [k]and be merciful unto me.

12 My foot standeth in an even place:‖ in the congregations will I bless the LORD.

PSALM XXVII.

1 *David sustaineth his faith by the power of God,* 4 *by his love to the service of God,* 9 *and by prayer.*

A psalm of David.

[a]THE LORD *is* my light* and [a]my salvation; whom shall I fear; the LORD *is* the strength of my life; of whom shall I be afraid?

2 When [b]the wicked, *even* mine enemies and my foes, [1]came upon me to eat up my flesh, they stumbled and fell.†

3 Though an host should encamp against me, my heart shall not fear; though war should rise against me, in this *will* I *be* confident.

4 One *thing* have I desired of the LORD, that will I seek after; [c]that I may dwell in the house of the LORD all the days of my life, [d]to behold the [2]beauty of the LORD,‡ and to enquire in his temple.

5 For in the time of trouble [e]he shall hide me in his pavilion: [f]in the secret of his tabernacle§ shall he hide me; he shall [g]set me up upon a rock.

6 And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of [3]joy; [h]I will sing, yea, I will sing praises unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy also upon me, and answer me.

8 [4]*When thou saidst,* [i]Seek ye my face; my heart said unto thee, Thy face, LORD, will I seek.

9 [k]Hide not thy face *far* from me; put not thy servant away in anger: [l]thou hast been my help; [m]leave me not, neither forsake me, O God of my salvation.

B.C. 1056—B.C. 1056.

[l] Heb. viii. 8-12.
[m] Is. xliii. 25.
‖ The pardon of sin is to be asked and obtained through that gracious name, in which "mercy and truth are met together;" and so great is our sin that pardon can be had only through that name.—EDWARD.
[n] Is. l. 10. Acts xiii. 26.
[o] 2 Thes. ii. 10-12. 1 John ii. 27.
[p] Prov. xxix. 25. Matt. xi. 28, 29.
[2] *Lodge in goodness.*
[q] cxii. 2.
¶ By the word "secret," may be meant God's love and favour, which is called his "secret" (Job xxix. 4; Prov. iii. 32), and that very fitly, because it is known to none but him that enjoys it.—POOLE.
[s] *His covenant to make them know it.*
[4] *Bring forth.*
[r] Mic. vii. 19.
[s] Dan. ix. 17. Mark xv. 33-35.
[t] 1 Cor. iv. 11-13. 2 Cor. i. 9, 10.
* This should rather be translated, "Relieve the sorrows of my heart." KENNICOTT.
[u] Matt. ix. 2.
[5] *Hatred of violence.*
[x] cxxx. 8.

PS. XXVI.

[a] 1 Cor. iv. 3-6.
* *Judge me*—i.e., plead my cause, or give sentence for me.—POOLE.
[b] Prov. xx. 7. 2 Cor. i. 12.
[c] Prov. xxix. 25.
† *Vain persons*—men of falsehood, deceitful mortals.—COBBIN.
Dissemblers—from a root signifying, hiding himself, secret dealers, dark designers. — HAMMOND.
[d] ci. 3-8.
[e] Tit. iii. 5.
‡ It was a custom among the Jews, for those who brought sacrifices to be offered, to wash their hands before they laid them upon the heads of the victims.—LEWIS.
§ *Compass thine altar.*—Reference is had to the priests who used to go round the altar when they laid on the sacrifice.—GILL.
[f] Luke xix. 37-40.
[g] Is. xxxviii. 20, 22. John ii. 14-17.

[1] *Of the tabernacle of thy honour.*
[2] *Take not away.*
[3] *Men of blood.*
[4] *Filled with.*
[h] Is. xxxviii. 3. 1 Thes. ii. 10.
[i] Tit. ii. 14.
[k] Neh. xiii. 14, 22.
‖ As he whose feet is fixed on even ground fears no fall, so the devout worshipper of Jehovah fears no injury from his enemies.—WALF.

PS. XXVII.

[a] *My light*—viz., all my counsel, guide, direction, and wisdom, my joy and comfort: he that dissolveth all my inward darknesses of trouble and confusion, and external ones of dangers and calamities. — DIODATI.
[a] iii. 8.
[b] iii. 7.
[1] *Approached against me.*
† When malicious men, full of hatred and rage, made their approaches so near me, that they hoped, like so many savage beasts, to tear me in pieces and devour me, they quite missed their aim, and fell down dead at my feet.—PATRICK.
[c] 1 Tim. v. 5.
[d] 2 Cor. iii. 18.
[2] *Delight.*
‡ By "the beauty of the Lord" he means the cheering countenance of God, whose presence was more conspicuously manifested in his temple.—EDWARDS.
[e] Col. iii. 3.
[f] 2 Chr. xxii. 12.
§ *In the secret of his tabernacle*—i.e., in as safe a place as the holy of holies, which is called God's secret (Ezek. vii. 22), where none might come but the high priest, and he but one day in a year. He alludes to the ancient custom of offenders, who used to flee to the tabernacle or altar, where they esteemed themselves safe (1 Kings ii. 28). *Upon a rock*—a place high and inaccessible, strong and impregnable.—POOLE.
[g] Matt. vii. 25; xvi. 16-18.
[3] *Shouting.*
[h] Eph. v. 19, 20. Rev. v. 9.
[4] Or, *my heart said unto thee, Let my face seek thy face,* &c.
[i] xxiv. 6.
[k] Is. lix. 2.
[l] Is. xlvi. 3, 4.
[m] Heb. xiii. 5.

with me for them." When God pardons sin, he is said to "remember it no more," which denotes a plenary remission—he forgives and forgets. (2.) That he might be accepted in God's sight: "Remember thou me; think on me for good, and come in seasonably for my succour." We need desire no more to make us happy, than for God to remember us with favour. His plea is, "according to thy mercy, and for thy goodness' sake." Note, It is God's goodness, and not ours—his mercy, and not our own merit—that must be our plea for the pardon of sin, and all the good we stand in need of. This plea we must always rely upon, as those that are sensible of our poverty and unworthiness, and as those that are satisfied of the riches of God's mercy and grace.

DAVID'S PRAYER FOR PERSONAL BLESSINGS.—Ver. 18. For himself, see how he begs, 1. For the remission of sins; "Forgive all my sins." Those were his heaviest burthens, and which brought upon him all his other burthens. He had begged (ver. 7) for the pardon of the sins of his youth, and (ver. 11) for the pardon of some one particular iniquity that was remarkably great, which, some think, was his sin in the matter of Uriah. But here he prays, Lord, "forgive all, take away all iniquity." It is observable, that, as to his affliction, he asks for no more than God's regard to it—"'Look upon my affliction and my pain,' and do with it as thou pleasest;" but, as to his sin, he asks for no less than a pardon—"Forgive all my sins." When, at any time, we are in trouble, we should be more concerned about our sins, to get them pardoned, than about our afflictions, to get them removed. Yet he prays, 2. For the redress of his grievances. His mind was troubled for God's withdrawings from him, and under the sense he had of his displeasure against him for his sin, and therefore he prays (ver. 16), "Turn thee unto me." And if God turn to us, no matter who turns from us. His condition was troubled, and in reference to that he prays, "'O bring thou me out of my distresses.' I see no way of deliverance open; but thou canst either find one, or make one."—*Henry.*

PSALM XXVI. Ver. 1. It is the general opinion, and indeed it seems very probable, that this psalm was written by David in Philistia. Exposed to envenomed slanders and cruel persecutions, he had been driven from the ordinances of God into the society of idolaters, but he appealed to Him who searched all hearts to judge betwixt him and his enemies. He was conscious of having, uniformly and perseveringly, acted uprightly towards Saul, and in all other respects: and he had also trusted in God alone. Ver. 6-8. By repentance and conscientious obedience, as well as by faith, expressed in attending on the typical purifications, the Psalmist purposed to prepare for offering those sacrifices which prefigured the atonement of Christ; and especially for presenting his thank-offerings for deliverance, which he anticipated with cheerful hope. He trusted that he should soon be restored to the land of Israel, and to the courts of God, in which he greatly delighted; and while the worshippers compassed the altar, he purposed to celebrate the wonderful works of God in his behalf. The glory of God was manifested at the sanctuary, from above the mercy-seat, and in those ordinances which typified the Redeemer. Ver. 9-11. "Thou wilt not gather," &c.—As the Psalmist had thus by choice separated from the wicked, he trusted that God would distinguish between him and them; especially referring to Saul, Doeg, and others, who gave or received bribes in order to murder him and his pious adherents; and who were a kind of prefigurations of Caiaphas, Judas, and the false witnesses and wicked priests, who combined to murder the Prince of life.—*Scott.*

PSALM XXVII. OCCASION AND SCOPE.—Ver. 1-3. It is probable that this psalm was composed by David in the extremity of his danger from Saul, in order to silence the fears of his companions, by shewing them the strength and reasonableness of his confidence; though some think it relates to his subsequent conflicts and dangers. However that were, JEHOVAH himself was David's LIGHT, his Teacher, Guide, Comforter; "and his SALVATION," both from temporal dangers and eternal misery; he was "the Strength of his life," his powerful Protector and Upholder; and therefore he had no reason to fear any enemies. When, in former instances, his wicked persecutors had come against him in force and rage, as if they meant to devour him, they stumbled and fell, and he was assured they would do so again; and, being confident that God was on his side, was determined that he would not yield to fear even if a whole army should march in battle-array to wage the most desperate war against him. (Ps. iii. 6; compare this with the complaint of Saul, 1 Sam. xxviii. 15.) When the malignant enemies of Christ came to seize him in his deepest humiliation, at one word of his they went backward and fell to the ground.—*Scott.*

THE ORPHAN'S STAY.—Ver. 10. "'When my father and my mother forsake me'—the nearest and dearest friends I have in the world, from whom I may expect most relief, and with most reason—when they either die, or are at a distance from me, or are disabled to help me in the time of need, or are unkind to me, or unmindful of me

10 When my father and my mother forsake me, then [n]the LORD will [5]take me up.

11 [o]Teach me thy way, O LORD, and lead me in [6]a plain path,‖ because of [7]mine enemies.

12 Deliver me not over unto the will of mine enemies: for [p]false witnesses are risen up against me, and such as breathe out cruelty.

13 *I had* [q]*fainted,*¶ unless I had believed to see the goodness of the LORD [r]in the land of the living.

14 [s]Wait on the LORD; [t]be of good courage, and [u]he shall strengthen thine heart: wait, I say, on the LORD.

PSALM XXVIII.

1 *David prayeth against his enemies.* 6 *He blesseth God,* 9 *and prayeth for the people.*

A psalm of David.

UNTO thee [a]will I cry, [b]O LORD my rock: be not silent [1]to me: lest, *if* thou be silent to me, I become like them that go down into the pit.*

2 Hear the voice of my supplications when I cry unto thee, [c]when I lift up my hands toward [2]thy holy oracle.

3 Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief *is* in their hearts.

4 Give them† according to their deeds, and according to the wickedness of their endeavours: give them after the work of their hands; render to them their desert.

5 Because they regard not the works of the LORD, nor the operation of his hands, he shall destroy them, and not build them up.

6 [d]Blessed *be* the LORD, because he hath heard the voice of my supplications.

7 The LORD *is* [e]my strength and [f]my shield; my heart trusted in him, and I am helped: [g]therefore my heart greatly rejoiceth; and with my song will I praise him.

8 The LORD *is* [3]their strength, and he *is* the [4]saving strength of his anointed.

9 Save thy people, and bless thine inheritance: [5]feed them also, and lift them up for ever.

B.C. 1020—B.C. 1020.

[n] John xvi. 32.
[5] *Gather.*
[o] cxliii. 8-10.
[6] *A way of plainness.*
‖ The way in which he here desires to be led is not the way of duty, but of providence, which he calls a straight or smooth path, as distinguished from the rough or crooked ways of adversity. (See Ps. xxv. 4; xxvi. 12.) *Because of my enemies*—that they may have no occasion to exult or triumph.—ALEXANDER.
[7] *Those which observe me.*
[p] Matt. xxvi. 59.
[q] 2 Cor. iv. 1, 8-14.
¶ *I had fainted.*—These words are needlessly supplied, the original without them is an intentional and beautiful abruption. — HAMMOND.
Unless I had believed—"Yet I believe," with the omission of the supplied words in italics.—BOOTHROYD.
[r] Is. xxxviii. 11.
[s] Hab. ii. 3.
[t] 1 Cor. xvi. 13.
[u] 2 Cor. xii. 9, 10. Eph. iii. 16.

PS. XXVIII.

[a] lxxvii. 1; cxiii. 1.
[b] Is. xxvi. 4, *marg.*
[1] *From me.*
* Those that are abandoned to destruction. — PATRICK.
[c] 2 Chr. vi. 13. 1 Tim. ii. 8.
[2] *The oracle of thy sanctuary.*
† *Give them.*—Not as making it the matter of his prayer out of revenge or illwill, but as foreseeing this would be the case, and praying that God might be glorified in his judgments.—HAWEIS.
[d] cvii. 19-22; cxv. 1, 2; cxviii. 5.
[e] Is. xii. 2; xlv. 24. Eph. vi. 10.
[f] Gen. xv. 1.
[3] lxviii. 3, 4. Is. lxi. 10.
[3] *His.*
[4] *Strength of salvations.*
[5] *Rule.*

PS. XXIX.

1 *Sons of the mighty.*
* O ye princes and rulers of the world, who so readily receive the lowest prostrations from your subjects, give unto the Lord of all that honour which he justly expects from you; acknowledge his supreme power which you have so lately felt, and submit to his authority.—PATRICK.
[n] 1 Chr. xvi. 28, 29.
[2] *Honour of his name.*
[3] His *glorious sanctuary.*
[b] Rev. xvii. 14, 15.
[c] Acts vii. 2.
[4] *Great.*
[5] *In power.*
[6] *In majesty.*
[d] Is. ii. 13.
[e] cxiv. 4-7.
† This description is figurative and poetical. The figures are rather too strong for a modern language; but they are agreeable to that of the Hebrews, in which they have a singular beauty. — CALMET.
[f] Hab. iii. 6-11.
[g] Deut. iii. 9.
[h] Num. xxiii. 22.
[7] *Cutteth out.*
[i] Heb. xii. 26.
‡ The wilderness of Kadesh was part of that wilderness through which the Israelites passed in their way to Canaan (see Num. xiii. 26).—BP. HORNE.
It was the frontier of Idumea and Paran.—CALMET.
[k] Dan. ii. 44. 1 Tim. i. 17.

PS. XXX.

[a] Deut. xx. 5. 2 Sam. v. 13; vi. 20.
[b] xxviii. 9.
* I will give thee the highest praises, and never cease to magnify thy name; who hast drawn me up out of that depth of misery into which I was plunged, and filled me with that joy which my enemies hoped to have had in my destruction.—PATRICK.
† *Thou hast brought up my soul from the grave.*—My deliverance is a kind of resurrection from the grave, upon the very brink whereof I was. *Thou hast kept me alive.*—This he adds to explain the former phrase, which was ambiguous. *To the pit*—*i.e.*, into the grave, which is oft called "the pit" (as Ps. xxviii. 1; lxix. 15; lxxxviii. 4; Is. xxxviii. 17).—POOLE.
[c] xxviii. 1.

PSALM XXIX.

1 *David exhorteth princes to give glory to God,* 3 *by reason of his power,* 11 *and protection of his people.*

A psalm of David.

GIVE unto the LORD, O ye [1]mighty,* give unto the LORD glory and strength.

2 [a]Give unto the LORD the [2]glory due unto his name; worship the LORD in [3]the beauty of holiness.

3 [b]The voice of the LORD *is* upon the waters: [c]the God of glory thundereth; the LORD *is* upon [4]many waters.

4 The voice of the LORD *is* [5]powerful; the voice of the LORD *is* [6]full of majesty.

5 The voice of the LORD [d]breaketh the cedars; yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them also to [e]skip like a calf;† [f]Lebanon and [g]Sirion like a young [h]unicorn.

7 The voice of the LORD [7]divideth the flames of fire.

8 The voice of the LORD [i]shaketh the wilderness: the LORD shaketh the wilderness of Kadesh.‡

9 The voice of the LORD maketh the hinds to calve, and discovereth the forests; and in his temple doth every one speak of *his* glory.

10 The LORD sitteth upon the flood; yea, the LORD sitteth [k]King for ever.

11 The LORD will give strength unto his people; the LORD will bless his people with peace.

PSALM XXX.

1 *David praiseth God for his deliverance.* 4 *He exhorteth others to praise him by example of God's dealing with him.*

A psalm *and* song *at* [a]the dedication of the house of David.

I WILL extol thee, O LORD; [b]for thou hast lifted me up, and hast not made my foes to rejoice over me.*

2 O LORD my God, I cried unto thee, and thou hast healed me.

3 O LORD, thou hast brought up my soul from the grave:† thou hast kept me alive, that I should not go [c]down to the pit.

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and will not help me when I am as helpless as ever poor orphan was, that was left fatherless and motherless, then I know 'the Lord will take me up,' as a poor wandering sheep is taken up and saved from perishing." His time to help those that trust in him is when all other helpers fail, when it is most for his honour and their comfort; with him the fatherless find mercy. This promise has often been fulfilled in the letter of it. Forsaken orphans have been taken under the special care of the Divine Providence, which has raised up relief and friends for them in a way that one would not have expected. God is a surer and better Friend than our earthly parents are or can be.

FAITH AND PRAYER.—Ver. 14. God shall strengthen thy heart, shall sustain the spirit, and then the spirit shall sustain the infirmity. In that strength, 1. Keep close to God and to your duty. Wait on the Lord by faith and prayer, and a humble resignation to his will—"wait, I say, on the Lord;" whatever you do, grow not remiss in your attendance upon God. 2. Keep up your spirits in the midst of the greatest dangers and difficulties. "Be of good courage;" let your hearts be fixed, trusting in God, and your minds stayed upon him, and then let none of these things move you. They that wait upon the Lord have reason to be of good courage.—*Henry.*

PSALM XXVIII.—Ver. 1. It is not agreed whether this psalm was written during David's persecutions from Saul, or at a later period of his life.—"Be not silent," &c. Treat not my humble requests with silent neglect. The words rendered "the pit" generally mean *the grave*, when used in this manner; yet, when the death of the wicked is thus expressed, it seems also to denote the place of future punishment; for all men go down into the grave, but the wicked into "the pit of destruction" (Ps. lv. 23). If God did not shew, by some visible interposition, that he heard and answered David's prayers, he must soon have been cut off and laid in the grave, never more to glorify God on earth; and it would appear as if he died under the Divine wrath as the wicked do. Had Christ continued in the grave, it might have been concluded that he had been justly put to death; but he was justified and proved to be the Son of God by his resurrection.—*Scott.*

PRAYER FOR THE CHURCH.—Ver. 9. The Lord's portion is his people; that which he begs of God for them is, 1. That he would save them from their enemies, and the dangers they were exposed to. 2. That he would bless them with all good flowing from his favour, in performance of his promise, and amounting to a happiness for them. 3. That he would feed them; bless them with plenty, and especially the plenty of his ordinances, which are food to the soul. "Rule them," so the margin; direct their counsels and actions aright, and overrule their affairs for good. Feed them and rule them—*i.e.*, set pastors, set rulers over them, that shall do their office with wisdom and understanding. 4. That he would lift them up for ever—lift them up out of their troubles and distresses; and do this not only for those of that age, but for his people in every age to come, even to the end—lift them up into thy glorious kingdom, lift them up as high as heaven. There, and there only, will the saints be lifted up for ever, never more to sink or be depressed. Observe, Those, and those only, whom God feeds and rules, that are willing to be taught, and guided and governed by him, shall be saved, and blessed, and lifted up for ever.—*Henry.*

PSALM XXIX. THUNDERSTORM.—Ver. 3-11. It is probable that this psalm was composed during a violent storm of thunder and lightning, which reminded David, and led him earnestly to remind others, how mean and feeble the most mighty and honourable of the earth were in comparison of the God of "glory and strength." During a violent storm, he seems in glorious majesty to ride upon the many waters which form the clouds, and he shakes the ocean as well as the earth. The power of the lightning equals the terror of the thunder; enormous cedars are shivered and scattered by it in a moment; the very mountains shake, and seem to move with agility, like a calf, or a young rhinoceros, by the tempest or the earthquakes with which they are sometimes accompanied. The flames of the electrical fire, at the direction of the Almighty, are divided into inconceivable swiftness and irresistible force; and even the wilderness is thrown into a trepidation. The hinds, affrighted, cast forth their young; and the forests are stripped, and their dark recesses laid open; the trees being shivered, their branches torn off, and the wild beasts affrighted in their dens.—The clause rendered, "the hinds to calve," is by some read, with a small alteration of the text, "the oaks to tremble." But the people who worshipped God at his sanctuary heard his voice from his word, which, though replete with encouragement, was more majestic and powerful than the thunder and lightning; and, being secure under his protection, they spake of his glory, as displayed in all these terrific events. For HE, who once directed the rising, continuance, and conclusion of the deluge, in the time of Noah, and who always bounds and directs the boisterous ocean, rules every tempest, and is established "King for ever;" and he will give protection, support, and peace, with every blessing, to all his faithful people.—*Scott.*

PSALM XXX. OCCASION AND SCOPE.—It was the laudable practice of the pious Jews, and, though not expressly appointed, yet allowed and accepted, when they had built a new house, to "dedicate it to God" (Deut. xx. 5). David did so when his house was built and he took possession of it (2 Sam. v. 11); for royal palaces do as

4 [d]Sing unto the LORD, O ye saints of his, and give thanks [1]at the remembrance of [e]his holiness.

5 For [2]his anger *endureth but* a moment; [f]in his favour *is* life:‡ [3]weeping may endure [3]for a night, but [4]joy *cometh* in the morning.

6 And in my prosperity I said, I shall never be moved.

7 LORD, [h]by thy favour thou hast [5]made my mountain to stand strong: thou didst hide thy face, *and* I was troubled.

8 I cried to thee, O LORD; and unto the LORD I made supplication.

9 What profit *is there* in my blood, when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?

10 [i]Hear, O LORD, and have mercy upon me: LORD, [k]be thou my helper.

11 Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

12 To the end that [6]*my* glory may sing praise to thee, and not be silent. O LORD my God, I will give thanks unto thee for ever.

PSALM XXXI.

1 *David, shewing his confidence in God, craveth his help.* 7 *He rejoiceth in his mercy,* 9 *prayeth in his calamity,* 19 *and praiseth God for his goodness.*

To the chief musician, A psalm of David.

IN [a]thee, O LORD, do I put my trust; let me never be ashamed:* deliver me in thy righteousness.

2 [b]Bow down thine ear to me; [c]deliver me speedily: be thou [1]my strong rock, for an house of defence to save me.†

3 For thou *art* my rock and my fortress: therefore, [d]for thy name's sake, lead me, and guide me.

4 Pull me out of the net that they have laid privily for me; for thou *art* [e]my strength.

5 [f]Into thine hand I commit my spirit: [g]thou hast redeemed me, O LORD [h]God of truth.

6 I have hated them that regard lying vanities:‡ but I trust in the LORD.

7 [i]I will be glad and rejoice in thy mercy: for [k]thou hast considered my trouble; thou hast [l]known my soul in adversities;§

8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large room.

9 Have mercy upon me, O LORD, for I am in trouble: [m]mine eye is consumed with grief, *yea,* my soul and my belly.‖

B.C. 1040—B.C. 1058.

[d] Rev. xix. 5, 6.
[1] *To the memorial.*
[e] Is. vi. 3. Rev. iv. 8.
[2] There is but *a moment in his anger.*
[f] Rev. xxii. 1, 17.
‡ Life is often put for a long and happy time, as in Psalm xxxiv. 12; and for an eternal and immortal duration (2 Tim. i. 10. Jam. i. 12).—DIODATI.
[3] John xvi. 20, 21. 2 Cor. vii. 9, 10.
[3] *In the evening.*
[4] *Singing.*
[h] lxxxix. 17. Job x. 12.
[5] *Settled strength for my mountain.*
[i] cxliii. 1, 7-9.
[k] lv. 4.
[6] My *tongue;* or, my *soul.*

PS. XXXI.

[a] Is. xlix. 23. Rom. v. 5; x. 11.
* *Let me never be ashamed*—to wit, of my confidence in thy promises. *In thy righteousness*—*i.e.,* by or for; or, according to thy faithfulness and goodness; both which come oft under the name of righteousness.—POOLE.
[b] Prov. xxii. 17.
[c] Job vii. 21. Luke xviii. 3.
[1] *To me for a rock of strength.*
† A house of fortresses, a place of defences, a most safe hold. David being often forced to take such forts for his safety, did not make them, but God, his strength (see 1 Sam. xxii. 4; xxiii. 14, 19).—AINSWORTH.
[d] Josh. vii. 9. Eph. i. 12.
[e] 2 Cor. xii. 9.
[f] Luke xxiii. 46. 2 Tim. i. 12.
[g] Tit. ii. 14. 1 Pet. i. 18, 19. Rev. v. 9.
[h] Deut. xxxii. 4. Tit. i. 2. Heb. vi. 18.
‡ That is, Gentile practices, of consulting auguries and divinations which deceive their expectations.—HAMMOND.
[i] Is. xlix. 13.
[k] Neh. ix. 32.
[l] Is. xliii. 2; lxiii. 9, 16. John x. 27-30.
§ This gracious God had often before this regarded him under his deepest depressions; and so *noticed,* or *owned* him in trouble and danger, as to permit no assailant to take away his life. He had repeatedly been in the power of the enemy, as to all human probability; yet God had not *shut him up* in it, but had constantly delivered him from straits, placing him as in an open and large place, where he could not be surrounded or entangled.—SCOTT.
[m] Job xvii. 7.
‖ *My soul and my belly*—my soul and my body. A principal part is often taken in Hebrew for the whole; hence it means my body.—FENWICK.

[2] *A vessel that perisheth.*
¶ I am cast aside like a broken vessel, quite past all use and regard.—HALL.
[n] Jer. vi. 25. Lam. ii. 22.
[o] John xx. 17.
[p] John vii. 6, 30.
[2] Pet. i. 14.
[q] Jer. xv. 20, 21.
[r] Num. vi. 25, 26.
[s] Dan. ix. 2, 18. Rom. ix. 15, 23.
[3] *Cut off for the grave.*
*Ahithophel, for his treason against David, and Judas, for his treachery against Christ, felt the force of this prophetical imprecation, or prediction, which will also one day take its full effect in the confusion of all impenitent calumniators and traitors.—BISHOP HORNE.
[4] *A hard thing.*
[t] xci. 1-4.
† From the mischief of contentious and slanderous tongues.—POOLE.
[u] 1 Pet. ii. 9.
[5] *Fenced city.*
‡ God had shewed wonderful kindness in preserving him safe, exposed as he was, as if he had been in a fenced city.—SYMMACHUS.
§ *In my haste*—viz., when I have, by the current of my calamities, suffered myself to be transported into irregular thoughts and unseeming words. *I am cut off*—viz., thou hast for ever rejected and cast me out of thy care. For it seemeth this psalm was composed during the time of David's flights out of Judea, by reason of Saul's persecutions (as Ps. xliii. 5, 10).—DIODATI.
[x] xlix. 14.
[y] Deut. xxx. 16.
[z] Rev. xix. 5, 6.
[a] Heb. xii. 12, 13. Jam. v. 10, 11.
[b] xxix. 11.
[c] Rom. xv. 12, 13. 1 Pet. i. 21.

PS. XXXII.

1 A psalm *of David giving instruction.*
* This word seems to signify, as in the margin, a *psalm of instruction,* or *recollection.* The psalms which have this title are generally of a moral nature, and are designed to convey some salutary advice (as this, ver. 8), and to dispose the mind to attention and reflection.—MUDGE.

10 For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.

11 I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me.

12 I am forgotten as a dead man out of mind: I am like [2]a broken vessel.¶

13 For I have heard the slander of many; [n]fear *was* on every side: while they took counsel together against me, they devised to take away my life.

14 But I trusted in thee, O LORD: I said, [o]Thou *art* my God.

15 [p]My times *are* in thy hand: [q]deliver me from the hand of mine enemies, and from them that persecute me.

16 [r]Make thy face to shine upon thy servant: [s]save me for thy mercies' sake.

17 Let me not be ashamed, O LORD; for I have called upon thee: let the wicked be ashamed, *and* let them be [3]silent in the grave.*

18 Let the lying lips be put to silence; which speak [4]grievous things proudly and contemptuously against the righteous.

19 *Oh* how great *is* thy goodness, which thou hast laid up for them that fear thee; *which* thou hast wrought for them that trust in thee before the sons of men!

20 [t]Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues.†

21 Blessed *be* the LORD; for he hath shewed me his [u]marvellous kindness in a [5]strong city.‡

22 For I said in my haste,§ [x]I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee.

23 [y]O love the LORD, all ye [z]his saints: *for* the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 [a]Be of good courage, and [b]he shall strengthen your heart, [c]all ye that hope in the LORD.

PSALM XXXII.

1 *Blessedness consisteth in remission of sins.* 3 *Confession of sins giveth ease to the conscience.* 8 *God's promises bring joy.*

[1]*A psalm* of David, Maschil.*

BLESSED *is he whose* transgression *is* forgiven, *whose* sin *is* covered.

much need God's protection, and are as much bound to be at his service, as ordinary houses. Note, The houses we dwell in should, at our first entrance upon them, be dedicated to God, as little sanctuaries. We must solemnly commit ourselves, our families, and all our family affairs, to God's guidance and care; must pray for his presence and blessing; must devote ourselves, and all ours, to his glory; and must resolve both that we will put away iniquity far from our tabernacles, and that we and our houses will serve the Lord, both in the duties of family worship, and in all instances of gospel obedience. Some conjecture that this psalm was sung at the re-dedication of David's house, after he had been driven out of it by Absalom, who had defiled it with his incest, and that it is a thanksgiving for the crushing of that dangerous rebellion.—*Henry.*

PSALM XXXI. FAITH IN DEATH.—Ver. 5. "Into thine hands I commit my spirit." 1. If David here looks upon himself as a dying man, by these words he resigns his departing soul to God who gave it, and to whom, at death, the spirit returns. "Men can but kill the body, but I trust in God to 'redeem my soul from the power of the grave'" (Ps. xlix. 15). He is willing to die, if God will have it so; but let my soul "fall into the hands of the Lord, for his mercies are great." With these words, our Lord Jesus yielded up the ghost upon the cross, and made his soul an offering, a free-will-offering, for sin, voluntarily laying down his life a ransom. By Stephen's example we are taught, in our dying moments, to eye Christ at God's right hand, and to commit our spirits to him: "Lord Jesus, receive my spirit." But, 2. David is here to be looked upon as a man in distress and trouble. And (1.) His great care is about his soul, his spirit, his better part. Note, Our outward afflictions should increase our concern for our souls. Many think that while they are perplexed about their worldly affairs, and Providence multiplies their cares about them, they may be excused if they neglect their souls; whereas, the greater hazard our lives and secular interests lie at, the more we are concerned to look to our souls, that, though the outward man perish, the inward man may suffer no damage (2 Cor. iv. 16), and that we may keep possession of our souls when we can keep possession of nothing else (Luke xxi. 19). (2.) He thinks the best he can do for his soul is to commit it into the hand of God, and lodge that great trust with him. He had prayed (ver. 4) to be plucked out of the net of outward trouble, but, as not insisting upon that—God's will be done—he immediately lets fall that petition, and commits the spirit—the inward man—into God's hand: "Lord, however, it goes with me as to my body, let it go well with my soul." Note, It is the wisdom and duty of every one of us solemnly to commit our spirits into the hands of God, to be sanctified by his grace, devoted to his honour, employed in his service, and fitted for his kingdom. That which encourages us to commit our spirits into the hand of God is, that he has not only created, but redeemed them; the particular redemptions of the Old Testament Church and the Old Testament saints were typical of our redemption by Jesus Christ (Gen. xlviii. 16). The redemption of the soul is so precious, that it must have ceased for ever if Christ had not undertaken it; but, by redeeming our souls, he has not only acquired an additional right and title to them, which obliges us to commit them to him as his own, but has shewed the extraordinary kindness and concern he has for them, which encourages us to commit them to him, to be preserved to his heavenly kingdom (2 Tim. i. 12). "'Thou hast redeemed me, O Lord God of truth'—redeemed me according to a promise which thou wilt be true to."—*Henry.*

PSALM XXXII. FORGIVENESS.—Sin is the only cause of misery; and forgiveness is the commencement of a sinner's happiness—as he that had obtained the king's pardon would be allowed to be the happiest, though the poorest, in a company of condemned malefactors. The believer's transgressions of the Divine law are all forgiven, being *covered* with the atonement. Christ bare his iniquities; and therefore they are not *imputed* to the believer as to any of their *penal* consequences—nay,

B.C. 1021—B.C. 1034.

2 Blessed *is* the man unto whom [a]the LORD imputeth not iniquity, and [b]in whose spirit *there is* no guile.

3 [c]When I kept silence, my bones waxed old, through my roaring all the day long:

4 For day and night thy hand was heavy upon me: my moisture[†] is turned into the drought of summer. Selah.

5 [d]I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly [e]pray unto thee in [2]a time when thou mayest be found: surely [f]in the floods[‡] of great waters they shall not come nigh unto him.

7 Thou *art* [g]my hiding-place;[§] thou shalt preserve me from trouble; thou shalt [h]compass me about with songs of deliverance. Selah.

8 I will instruct thee, and teach thee in the way which thou shalt go: [3]I will guide thee with mine eye.

9 Be ye not as the horse, *or* as the mule, *which* have no understanding; whose mouth must be held in with bit and bridle, lest they come near unto thee.‖

10 [i]Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* [k]upright in heart.

PSALM XXXIII.

1 *God is to be praised for his goodness,* 6 *for his power,* 12 *and for his providence.* 20 *Confidence is to be placed in God.*

[a]REJOICE in the LORD, O [b]ye righteous;* *for* praise is comely for the upright.

2 Praise the LORD with harp; sing unto him with the psaltery *and* an instrument of ten strings.[†]

3 Sing unto him a new song,[‡] play skilfully with a loud noise:

4 For [c]the word of the LORD *is* right; and [d]all his works *are done* in truth.

5 He loveth righteousness and judgment: the earth is full of the goodness of the LORD.

6 By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

7 He gathereth the waters of the sea together as an heap; he layeth up the depth in storehouses.

8 [e]Let all the earth fear the LORD: let all the inhabitants of the world [f]stand in awe of him:

9 For [g]he spake, and it was *done;* he commanded, [h]and it stood fast.

10 [i]The LORD [1]bringeth the counsel of the heathen to nought: [k]he maketh the devices of the people of none effect.§

11 [l]The counsel of the LORD standeth for ever, [m]the thoughts of his heart to [2]all generations.

12 Blessed *is* the nation whose God *is* the LORD; *and* the people *whom* he hath chosen for his own inheritance.‖

13 The LORD looketh from heaven; he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 He [n]fashioneth their hearts alike; [o]he considereth all their works.

16 There is [p]no king saved by the multitude of an host: [q]a mighty man is not delivered by much strength.

17 [r]An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 Behold, [s]the eye of the LORD *is* upon them that fear him, upon them that hope in his mercy;¶

19 [t]To deliver their soul from death, and to keep them alive [u]in famine.

20 Our soul waiteth for the LORD: he *is* our help and our shield.

21 For our heart shall rejoice in him; because we have trusted in [x]his holy name.

22 [y]Let thy mercy, O LORD, be upon us, according as we hope in thee.

PSALM XXXIV.

1 *David praiseth God, and exhorteth others thereto by his experience.* 8 *They are blessed that trust in God.* 11 *He exhorteth to the fear of God.*

A psalm of David, when he changed his behaviour before [1]Abimelech; who drove him away, and he departed.

I WILL bless the LORD at all times: his praise *shall* continually *be* in my mouth.

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[a] Rom. v. 13. 2 Cor. v. 19-21.
[b] 1 Pet. ii. 1, 2. Rev. xiv. 5.
[c] Gen. iii. 8-19. Luke xv. 15, 16.
[†] *Thy hand*—in Chald., Thy plague. *Moisture.*-The chief sap, or radical moisture, which is an airy and oily substance dispread throughthe body, whereby the life is fostered, and which being spent death ensueth. This word is used only here and in Num. xi. 8, where it is applied to the best moisture (or cream) of oil.—AINSWORTH.
[d] 1 John i. 8-10.
[e] Prov. i. 28. Is. xlix. 8. 2 Cor. vi. 2.
[2] *A time of finding.*
[f] Gen. viii. 17-22. Is. xliii. 2.
[‡] That is, when calamities (which are here represented under the image of floods of water) are sent abroad into the world, they shall not come near the good man.—GREEN.
[g] Col. iii. 3.
[§] *My hiding-place*—or, refuge and safeguard. *Thou shalt compass me*—viz., thou shalt on all sides give me occasion to praise and rejoice in thee.—DIODATI.
[h] xviii. 5.
[3] *I will counsel* thee, *mine eye* shall be *upon thee.*
‖ That is, which will not obey or do thee service, unless they be forced and ruled by the bridle. According to the saying of the apostle, "Behold, we put bits into the horses' mouths, that they may obey us" (Jam. iii. 3).-AINSWORTH.
[i] Prov. xiii. 21. Rom. ii. 8, 9.
[k] cxxv. 4.

PS. XXXIII.

[a] 1 Cor. i. 30, 31.
[b] Rom. iii. 10; v. 19.
* God, and not the world, is the Fountain of joy—which sinners talk of, but the righteous only possess. "Rejoice in the Lord alway; again I say, Rejoice" (Phil. iv. 4).-BISHOP HORNE.
[†] The harp among the Jews was played upon with a bow; the psaltery with the fingers. — ROSENMULLER.
He mentions these instruments because they were used in the public worship and praises of God in the tabernacle.—POOLE.
[‡] *A new song*—one not before heard, or one peculiarly excellent in respect to the matter of it.—BOOTHROYD.
[c] Prov. xxx. 5. Rom. vii. 12.
[d] Deut. xxxii. 4. John xiv. 6.

[e] Dan. vi. 25, 26. Rev. xv. 4.
[f] Heb. xii. 29.
[g] Gen. i. 3. Heb. xi. 3.
[h] Col. i. 16, 17. Heb. i. 3.
[i] Job v. 12, 13. Is. viii. 9, 10.
[1] *Maketh frustrate.*
[k] cxl. 8.
§ He who created and who sustains the universe can frustrate as he pleases the designs of his own creatures, whether individuals or nations, from whom, therefore, his own people can have nothing to fear.—ALEXANDER.
[l] Is. xlvi. 10. Eph. i. 11.
[m] Is. lv. 8, 9. Mic. iv. 12.
[2] *Generation and generation.*
‖ Seeing the Lord is so great and glorious in wisdom, and power, and goodness, as hath been hitherto said, as they must needs be very miserable who are strangers or enemies to him; so thrice happy is that people of Israel, who, though they be despised by the Gentiles, are chosen by this Almighty God, to be his peculiar portion, and friends, and servants.—POOLE.
[n] Ec. vii. 29. Is. lxiv. 8.
[o] Prov. xxiv. 12. 1 Cor. iv. 5.
[p] Josh. xi. 4-8.
[q] Josh. xiv. 12. Jer. ix. 23.
[r] Prov. xxi. 31. Ec. ix. 11.
[s] Job xxxvi. 7. 1 Pet. iii. 12.
¶ The ever-waking eye of Providence, which looketh on all, lookest with favour and loving-kindness on such as fear God without despondency, and hope in him without presumption.—BISHOP HORNE.
[t] John x. 28-30.
[u] Job v. 19-22. Matt. vi. 31-33.
[x] Luke i. 47-50. Rev. iv. 8.
[y] Matt. ix. 29.

PS. XXXIV.

[1] *Achish.*

"righteousness without works" is *imputed,* and, as a righteous person, the reward is adjudged to him: hence all his present comforts, and hopes of future felicity. But his character, as well as his privilege, is emphatically marked: "in his spirit there is no guile." His professed repentance, faith, and love, are undissembled: he means what he says when he confesses his sins, and prays to be delivered from them. He is no hypocrite or formalist in his worship, but is indeed the same before God that he appears to be before men—a sinner trusting in his mercy through the atoning blood, and seeking sanctification by the power of the Holy Spirit. He does not profess to repent, with intention to sin again; nor indulge in sin, because God is ready to forgive. Others will, but he cannot thus abuse the doctrine of free grace: he is "an Israelite indeed, in whom there is no guile." "Happy, thrice happy is that man, to whom God will be pleased, out of his own free grace and mercy (for no man can merit such a favour by any service he can do him), to remit not only his common errors, but also his grossest sins." "Who doth not only seem, by his sorrowful confessions, to hate and abhor them, but is unfeignedly resolved to forsake them." Ver. 3-5. It seems that David, before Nathan came to him, had often been exceedingly tortured in his conscience on account of the atrocious crimes which he had committed; yet reluctancy to humble himself before God, or to be considered as a criminal by men, led him to "keep silence," or only to give vent to his anguish by solitary bemoanings ("roaring as a lion which has received a deadly wound"); and endeavouring, no doubt, at the same time, by one sophistical excuse or other, to palliate his guilt to himself, and to be on better terms with his conscience. But this stubborn and rebellious conduct served only to prolong and enhance his misery. His secret remorse and conflict not only preyed on his spirit, but impaired his health, and rendered him infirm in his bones or limbs, as through old age. Neither business nor pleasure during the day, nor his couch by night, could relieve his inward anguish; which was rendered more exquisite by the pains taken to conceal it.—*Scott.*

PSALM XXXIII. SPIRITUAL JOY.—Ver. 1. (1.) Holy joy is the heart and soul of praise, and that is here pressed upon all good people: "Rejoice in the Lord, ye righteous"—so the foregoing psalm concluded, and so this begins; for all our religious exercises should both begin and end with a holy complacency and triumph in God as the best of beings and best of friends. (2.) Thankful praise is the breath and language of holy joy; and that also is here required of us (ver. 2): "Praise the Lord; speak well of him, and give him the glory due to his name." (3.) Religious songs are the proper expressions of thankful praise; those are here required (ver. 3), "'Sing unto him a new song,' the best you have—not that which, by frequent use, is worn threadbare, but that which, being new, is most likely to move the affections; a new song for new mercies, and upon every new occasion, for those compassions which are new every morning." Music was then used, by the appointment of David, with the temple songs, that they might be the better sung; and this also is here called for (ver. 2), "Sing unto him with the psaltery." Here is, 1. A good rule for his duty: "Do it skilfully, and with a loud noise. Let it have the best both of head and heart. Let it be done intelligently, and with a clear head; affectionately, and with a warm heart." 2. A good reason for this duty: for "praise is comely for the upright." It is well-pleasing to God: the garments of praise add much to the comeliness which God puts upon his people; and it is an excellent ornament to our profession; "it becomes the upright," whom God has put so much honour upon, to give honour to him. The upright praise God in a comely manner, for they praise him with their hearts—that is, praising him with their glory.—*Henry.*

PRACTICAL OBSERVATIONS.—The formation of the earth, and the separation of the waters in the ocean, as a vast reservoir for the use of man, proclaim the wisdom, power, and goodness of the Creator, and, as they encourage the believer to expect the largest blessings from his almighty Friend, they call on all the inhabitants of the earth to stand in awe of him, and to fear his tremendous indignation. For, as "he spake, and it was done," when the world was made, his mandate will be equally efficacious when he shall command the destruction of his enemies; and such are all who will not have the Saviour to reign over them. All human power and policy are ineffectual against his omnipotent will: "his counsel shall stand, and he will do all his pleasure;" and his vengeance against the ungodly will be everlasting.—But blessed are his people who have him for their portion, and are his chosen inheritance; who worship and serve him, live under his protection, and enjoy his favour! We possess the outward means of this blessing: may he visit our souls with salvation, and new create us unto holiness! For he who formed man's heart cannot be imposed upon by any appearances.—*Scott.*

PSALM XXXIV. TITLE.—Achish was the name of the king of Gath, and "Abimelech," which signifies *my father, the king,* seems to have been a general title given to all the kings of Philistia, as Pharaoh, and afterwards Ptolemy, was of the Egyptian

2 My soul* shall make her boast in the LORD: the humble shall hear *thereof*, and be glad.

3 [a]O magnify the LORD with me, and [b]let us exalt his name together.

4 [c]I sought the LORD, and he heard me, and delivered me [d]from all my fears.

5 They [2]looked unto him, and were lightened; and their faces were not ashamed.

6 [e]This poor man cried, and the LORD heard *him*, and [f]saved him out of all his troubles.

7 [g]The angel of the LORD† [h]encampeth round about them that fear him, and delivereth them.

8 [i]O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 [k]The young lions do lack, and suffer hunger: [l]but they that seek the LORD shall not want any good *thing*.

11 Come, ye children, hearken unto me; [m]I will teach you the fear of the LORD.

12 What man *is he that* desireth life,‡ *and* loveth *many* days, that he may see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 [n]Depart from evil, and [o]do good; [p]seek peace, and pursue it.

15 The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 [q]The face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth, and delivereth them out of all their troubles.

18 The LORD *is* nigh [3]unto them that are of a broken heart;§ and saveth [4]such as be of a contrite spirit.

19 [r]Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 He keepeth all his bones:‖ not one of them is broken.

21 Evil shall slay the wicked; and they that hate the righteous shall be [5]desolate.

22 The LORD redeemeth the soul of his servants; and none of them that trust in him shall be desolate.

B.C. 1061—B.C. 1061.

* *My soul* shall glory in this, that I have so powerful and so gracious a Lord and Master. *The humble*—or, the meek—*i.e.*, the godly, oft called in Scripture by that title; and particularly my friends and favourers in Israel, whom he thus calls in opposition to his proud and furious adversaries in Saul's court and camp.—POOLE.

[a] Acts xix. 17. Phil. i. 20.

[b] Rev. xiv. 7; xix. 5, 6.

[c] Jon. ii. 2. 2 Cor. xii. 8, 9. Heb. v. 7.

[d] Is. xii. 2. 2 Cor. vii. 5, 6. 2 Tim. i. 7.

[2] *Flowed* unto him.

* lxvi. 16-20.

[e] Gen. xlviii. 16. Rev. vii. 14-17.

[f] Matt. xviii. 10. Heb. i. 14.

† *The angel of the Lord*—the presence of Christ in the Church militant, as of old in the camp of Israel; or the ministration of created spirits, as in 2 Kings vi. 17.—BISHOP HORNE.

[g] Gen. xxxii. 1, 2.

[h] Heb. vi. 4, 5. 1 Pet. ii. 3.

[i] Job iv. 10, 11. Luke i. 51, 53.

[k] Matt. vi. 32.

[l] Prov. i. 7; ii. 1-9.

[m] Prov. i. 7; ii. 1-9.

‡ *Whosoever desires life*—*i.e.*, desires to live, not in the sense of mere existence, but of genuine enjoyment. *Loving days*—*i.e.*, desiring many days or long life, not for its own sake, but as a time of happiness. Whoever does desire this—and the wish must of course be universal—let him observe the following precepts. *To see good* is to know it by experience, to possess it and enjoy it.—ALEXANDER.

[n] Prov. iii. 7. Rom. xii. 9.

[o] Tit. ii. 14. Heb. xiii. 16.

[p] Matt. v. 9. Rom. xii. 18.

[q] Ez. xiv. 8. Am. ix. 4.

[3] *To the broken of heart.*

§ *Broken heart*—bruised and beaten down with afflictions and troubles. Or, contrite, and mortified by humility, patience, and sufferings (Ps. li. 17; Is. lvii. 15; lxi. 1).—DIODATI.

[4] *The contrite of spirit.*

[r] John xvi. 33. 2 Cor. iv. 7-12.

‖ Peter applies the words to Christ, but in an allusive or accommodated sense.—BOOTHROYD.

[5] Or, *guilty.*

PS. XXXV.

* This psalm seems to have been written by David when he was persecuted by Saul.—GILL.

In some measure applicable to David, but more so to Jesus.—DIMOCK.

[a] Mic. vii. 9.

[b] Josh. x. 42. Acts v. 39.

[c] Is. xlii. 13.

† Warriors reposed with their spears stuck in the ground near them. The Greeks, at least, had sheaths to their spears.—MANTON.

[d] Is. xii. 2. Luke ii. 30.

‡ *Confounded*—*i.e.*, frustrated in their wicked designs and hopes against me. *Turned back*—discomfited and put to flight, as this phrase is frequently used, as Ps. ix. 3; lxx. 2.—POOLE.

[e] Ez. xiii. 19. Matt. xxvii. 1.

[f] Ex. xiv. 19. Heb. xi. 28.

§ Let them have no light for their actions and enterprises, nor be guided by any good counsel, nor have any firm subsistence or stay.—DIODATI.

[g] Job xviii. 8.

‖ *Let destruction*, &c., or "a storm"—such a storm as is caused in the Eastern countries by a south wind, very sudden, violent, and destructive.—GILL.

[1] Which *he knoweth not of.*

[h] Is. lxi. 10. Phil. iii. 1-3.

¶ *All my bones.*—The bones, the frame, the person, are here put for the whole man.—ALEXANDER.

[i] Prov. xxii. 22, 23.

* False witnesses accused him of treasonable designs against Saul's life and government, which never entered into his thoughts; yea, which his conduct so glaringly confuted. Such perjured wretches likewise arose against the Son of David (Matt. xxvi. 60).—HAWEIS.

[2] *Depriving.*

[3] *Afflicted.*

[k] Luke x. 6.

† Literally, "My prayer was turned to my bosom." When the Orientalists pray seriously in grief, they hide their face in their bosom; and to this custom the Psalmist here alludes.—BOOTHROYD.

[4] *Halting.*

[l] Job xvi. 9. Acts vii. 54

PSALM XXXV.

1 *David prayeth for his own safety, and his enemies' confusion.*
11 *He complaineth of their calumny and ingratitude;* 22 *thereby he inciteth God against them.*

A psalm of David.*

[a]PLEAD *my cause*, O LORD, with them that strive with me: [b]fight against them that fight against me.

2 [c]Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear,† and stop *the way* against them that persecute me: [d]say unto my soul, I *am* thy salvation.

4 Let them be confounded‡ and put to shame [e]that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 Let them be as chaff before the wind: [f]and let the angel of the LORD chase *them*.

6 Let their way be dark and slippery:§ and let the angel of the LORD persecute them.

7 For without cause have they [g]hid for me their net *in* a pit, *which* without cause they have digged for my soul.

8 Let destruction‖ come upon him [1]at unawares; and let his net that he hath hid catch himself: into that very destruction let him fall.

9 And [h]my soul shall be joyful in the LORD: it shall rejoice in his salvation.

10 All my bones¶ shall say, LORD, who *is* like unto thee, [i]which deliverest the poor from him that is too strong for him, yea, the poor and the needy from him that spoileth him?

11 False witnesses did rise up: they laid to my charge *things* that I knew not.*

12 They rewarded me evil for good, *to* the [2]spoiling of my soul.

13 But as for me, when they were sick, my clothing *was* sackcloth: I [3]humbled my soul with fasting; and [k]my prayer returned into mine own bosom.†

14 I behaved myself as though *he had been* my friend *or* brother: I bowed down heavily, as one that mourneth *for his* mother.

15 But in mine [4]adversity they rejoiced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did tear *me*, and ceased not:

16 With hypocritical mockers in feasts, they [l]gnashed upon me with their teeth.

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kings.—"This psalm is curiously composed, according to the number and order of the letters of the Hebrew alphabet, in the beginning of each verse, which shews that it was contrived when he" (David) "reflected on his escape in some place of safety."—*Scott.*

GOD'S GOODNESS.—Ver. 8. The Psalmist would have us to join with him in kind and good thoughts of God: "O taste and see that the Lord is good." The goodness of God includes both the beauty and amiableness of his being, and the bounty and beneficence of his providence and grace; and, accordingly, 1. We must taste that he is a bountiful Benefactor, relish the goodness of God in all his gifts to us, and reckon that the savour and sweetness of them. Let God's goodness be rolled under the tongue as a sweet morsel. 2. We must see that he is a beautiful Being, and delight in the contemplation of his infinite perfections. By taste and sight we both make discoveries, and take complacency; taste and see God's goodness; take notice of it, and take the comfort of it (1 Pet. ii. 3). He is good, for he makes all those truly good that trust in him. Let us, therefore, be so convinced of his goodness as thereby to be encouraged in the worst of times to trust in him.—*Henry.*

YOUTHFUL PIETY—Ver. 11-14. The Psalmist, having addressed "the saints," or such as were established in the way of holiness, next exhorts young persons, or new converts, as children, sons, or beloved sons. Though he was a person of high rank, renowned for military valour and success, anointed to be a king, and eminent in music, poetry, and every accomplishment, he was desirous of teaching *children;* for youth is the learning and remembering season, and what first occupies the mind lasts the longest. He did not, however, attempt to teach them music, poetry, arts, or arms, but "the fear of the LORD," its nature and effects. He had been shewing the blessedness of those who feared God, and he wished his young friends to share these blessings.—Ma y as his engagements, and great as his difficulties and dangers were, he would spare time and find spirits to teach children the fear of the Lord!—The manner in which the apostle quotes this passage demonstrates that such exhortations perfectly coincide with evangelical principles.—True religion begins in the fear of God, in dread of his anger, and hope and desire of his favour; and it hath the promise both of this world and the next. Whether men would live long and happy on earth, or for ever in heaven, the tongue must be bridled: profane, licentious, slanderous, flattering, proud, and deceitful language, must be refrained from; all sin must be repented of and renounced; every duty attended to; peace with God and peace with all men must be pursued. Indeed "the grace of God, that bringeth salvation," effectually teaches men to attend to these things, and the contrary conduct will ensure temporal and eternal misery. Without them, faith is dead; by them, it is evidenced to be living and justifying.—*Scott.*

PSALM XXXV. OVERTHROW OF GOD'S ENEMIES.—Ver. 4-9. All the verbs in these verses, in the original, are in the *future*, as a *prediction*, though they stand in most translations and paraphrases, ancient and modern, in the *imperative*, as *an imprecation.* No doubt there are many instances in which such denunciations stand in the form of petitions; and considered as the language of inspired men, respecting the inveterate enemies of God, and Christ, and religion, no reasonable objection can be made against them.—It is not, however, desirable to understand any passages in this strong sense which far more obviously express one of more general application. The verses under consideration are simply a prediction that David's enemies would, by their unprovoked, assiduous, and crafty devices to take away his life, bring on themselves the deepest infamy, along with unexpected and inevitable ruin, and that his trials would terminate in thanksgiving and rejoicing.—As light chaff cannot resist the force of the wind, so the Psalmist's persecutors would not be able to withstand the power and justice of God, whose angel encamped around the righteous to protect them, and would drive their dismayed and bewildered assailants headlong into the pit of destruction. One in particular (probably Saul) would perish in that very destruction which he had, without any cause, nay, contrary to his deserts, intended for David. He took counsel to take off David in battle against the Philistines, and he died in battle against them, which made way for the Psalmist's complete deliverance. In like manner, Ahithophel and Absalom brought ruin on themselves by their counsel against David; and so did Judas, and the Jewish rulers, and the nation, by opposing Christ, of whom David, in this psalm especially, seems to have spoken as a type or representative. Indeed, the whole Scripture predicts the final ruin of all the impenitent enemies of God and religion, and

B.C. 1061—B.C. 1062.

17 LORD, [m]how long wilt thou [n]look on? [o]rescue my soul from their destructions, my [5]darling from the lions.

18 [p]I will give thee thanks in the great congregation: [q]I will praise thee among [6]much people.

19 [r]Let not them that are mine enemies wrongfully rejoice over me; *neither* let them wink with the eye [s]that hate me without a cause.

20 For [t]they speak not peace; but [u]they devise deceitful matters against *them that are* quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, [x]Aha, aha! our eye hath seen *it*.

22 *This* [y]thou hast seen, O LORD: [z]keep not silence: O LORD, [a]be not far from me.

23 [b]Stir up thyself, and awake to my judgment, *even* unto my cause, [c]my God and my Lord.

24 [d]Judge me, O LORD my God, according to thy righteousness; [e]and let them not rejoice over me.

25 Let them not [f]say in their hearts, [7]Ah, so would we have it: let them not say, We have swallowed him up.

26 [g]Let them be ashamed, and brought to confusion together, that rejoice at mine hurt:‡ [h]let them be clothed with shame and dishonour [i]that magnify *themselves* against me.

27 [k]Let them shout for joy, and be glad, that favour my righteous cause; yea, [l]let them say continually, Let the LORD be magnified, [m]which hath pleasure in the [§]prosperity of his servant.

28 And [n]my tongue shall speak of thy righteousness, *and* of thy praise, all the day long.

PSALM XXXVI.

1 *The grievous state of the wicked, 5 the excellency of God's mercy, &c. 10 David prayeth for favour to God's children.*

To the chief musician *A psalm* of David, [a]the servant of the LORD.

[b]THE transgression of the wicked saith within my heart, *that there is* [c]no fear of God before his eyes.*

2 For he flattereth himself in his own eyes, [1]until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and deceit:† he hath left off to be wise, *and* to do good.

4 He deviseth [2]mischief upon his bed; he setteth himself in a way *that is* not good; he abhorreth not evil.

5 [d]Thy mercy, O LORD, *is* in the heavens; *and* [e]thy faithfulness *reacheth* unto the clouds.

6 [f]Thy righteousness *is* like the [3]great mountains; [g]thy judgments *are* a great deep: O LORD, [h]thou preservest man and beast.

7 [i]How [4]excellent *is* thy loving-kindness, O God! therefore the children of men [k]put their trust under the shadow of thy wings.

8 They shall be [l]abundantly [5]satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.

9 For [m]with thee *is* the fountain of life: [n]in thy light shall we see light.‡

10 O [6]continue thy loving-kindness unto them that know thee; [o]and thy righteousness to the upright in heart.

11 Let not the foot of pride come against me, and let not the hand of the wicked remove me.

12 There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSALM XXXVII.

David persuadeth to patience and confidence in God, by the different states of the godly and the wicked.

A psalm of David.

[a]FRET not thyself because of evil-doers,* [b]neither be thou envious against the workers of iniquity:

2 For [c]they shall soon be cut down like the grass, and wither as the green herb.

3 [d]Trust in the LORD, and do good; *so* shalt thou dwell in the land, and [1]verily thou shalt be fed.

4 [e]Delight thyself also in the LORD;† and he shall give thee the desires of thine heart.

5 [2]Commit thy way unto the LORD; trust also in him, and he shall bring *it* to pass:

6 And he shall bring forth thy righteousness [f]as the light, and thy judgment as the noonday.

7 [3]Rest in the LORD, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.

8 [g]Cease from anger, and forsake wrath: fret not thyself in any wise to do evil.

9 For evil-doers shall be cut off: but those

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[m] lxxxix. 46.
[n] Hab. i. 13.
[o] cxlii. 6, 7.
[5] *Only one.*
[p] Heb. ii. 12.
[q] Rom. xv. 9.
[6] *Strong.*
[r] John xvi. 20-22. Rev. xi. 7-10.
[s] Lam. iii. 52. John xv. 25.
[t] cxx. 5-7.
[u] Jer. xi. 19. Matt. xxvi. 4.
[x] lxx. 3.
[y] Acts vii. 34.
[z] xxxix. 12.
[a] xxxviii. 21.
[b] Is. li. 9.
[c] John xx. 28.
[d] 2 Thes. i. 6.
[e] Job xx. 5.
[f] Job i. 5. Mark ii. 6, 8.
[7] *Ah, ah, our soul.*
[g] Is. lxv. 13-15.

‡ The accomplishment of this prediction by the resurrection of Jesus, and the destruction of Jerusalem, is well known. There are two events to come, parallel to these two which are past, viz., the resurrection of the faithful, and the destruction of the world; when all who, like the Jews, have "rejoiced in the hurt" of Messiah, and have "magnified themselves against him," will, like the Jews, be covered with everlasting confusion."—BISHOP HORNE.

[h] Job viii. 22. 1 Pet. v. 5.
[i] Job xix. 5.
[k] Is. lxvi. 10, 11. John xvi. 22.
[l] lxx. 4.
[m] Jer. xxxii. 40.

§ Who will have the—viz., who commandeth it, and makes him enjoy it, or granteth it him for the love he beareth to him.—DIODATI.

[n] civ. 33, 34.

PS. XXXVI.

[a] Deut. xxxiv. 5. 2 Tim. ii. 24.
[b] Prov. xx. 11. Tit. i. 16.
[c] Prov. xvi. 6. Rom. iii. 18.

* "The transgressor said that he might sin in himself, there is no fear of God before his eyes."—SEPT.

"Transgression" may signify the apostate or devil. "The devil says to the wicked within his heart, there is no fear"—i.e., no cause of fear; "God is not before his eyes."—HORSLEY.

[1] *To find his iniquity to hate.*

† *Are iniquity and deceit*—i.e., are wicked and deceitful. Once he had some shadows or degrees of wisdom, and sometimes did some things that were good in their kind; but now he hath not so much as the appearance of it, and is become an open apostate from that which once he professed.—POOLE.

[2] *Vanity.*
[d] Is. lv. 7-9.
[e] Heb. vi. 18-20.
[f] Is. xlv. 21-24. Rom. iii. 25.
[3] *Mountains of God.*
[g] Is. xl. 28. Rom. xi. 33.
[h] Jon. iv. 11. 1 Tim. iv. 10.
[i] John iii. 16.
[4] *Precious.*
[k] Luke xiii. 34.
[l] Is. lv. 1, 2.
[5] *Watered.*
[m] John vii. 37-39.
[n] Mal. iv. 2.

‡ Light denotes instruction. In this view David might intend all the discoveries which God was pleased to make of his will and grace to the Church. This light the Israelites enjoyed, and by it were enlightened.—BOOTHROYD.

[6] *Draw out at length.*
[o] 2 Tim. iv. 7, 8.

PS. XXXVII.

[a] Prov. xix. 3; xxiv. 1, 19.

* Let it not vex thee to see the evil-doers in great prosperity, nor be provoked thereby either to accuse God's providence, or to think the worse of virtue, or to imitate them in their wickedness, or to wish thyself to be what they are.—PATRICK.

[b] Prov. iii. 31.
[c] Jam. i. 10, 11.
[d] Is. i. 16-19. Heb. vi. 10-12.
[1] *In truth,* or *stableness.*
[e] Cant. ii. 3.

† To *delight in the Lord,* as the most blessed portion; in his love, as the best enjoyment; in his word, as the surest title deeds; and in his promised glory, as the best inheritance. And *he will give thee the desires of thine heart.*—A renewed soul, whose delight is in God, can ask for nothing he will not grant, because the sum total of all his requests is, *Thy will be done.*—HAWEIS.

[2] *Roll thy way upon.*
[f] Mal. iii. 18. Matt. xiii. 43.
[3] *Be silent to.*
[g] Eph. iv. 26, 31. Jam. iii. 14-18.

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that of Satan, their great leader; and the intercession of Christ, the prayers of his Church, and the ministration of angels, while they tend to complete the salvation and joy of his people, concur in accomplishing the prophecies which foretell the destruction of his enemies.—*Scott.*

PRAYER UNDER PERSECUTION.—Ver. 17. The Psalmist prays that God would act for him, and not stand by as a spectator: "'Lord, how long wilt thou look on?' How long wilt thou connive at the wickedness of the wicked? Rescue my soul from the destructions they are plotting against it—rescue my darling, my only one, from the lions. My soul is my only one, and therefore the greater is the shame if I neglect it, and the greater the loss if I lose it—it is my only one, and therefore ought to be my darling—ought to be carefully protected and provided for. It is my soul that is in danger, Lord, rescue it! it does, in a peculiar manner, belong to the Father of spirits, therefore claim thine own—it is thine, save it! 'Lord, keep not silence,' as if thou didst consent to what is done against me! 'Lord, be not far from me' (ver. 22), as if I were a stranger that thou art not concerned for; let not me be beheld afar off as the proud are."—*Henry.*

PSALM XXXVI. LIFE AND LIGHT FROM GOD.—Ver. 9. *First,* In him they have a fountain of life, from which those rivers of pleasure flow (ver. 8). The God of nature is the Fountain of natural life—in him we live, and move, and have our being; the God of grace is the Fountain of spiritual life. All the strength and comfort of a sanctified soul—all its gracious principles, powers, and performances—are from God; he is the Spring and Author of all its sensations of Divine things, and all its motions toward them; he quickens whom he will, and whosoever will may come and take from him of the waters of life freely He is the Fountain of eternal life; the happiness of glorified saints consists in the vision and fruition of him, and in the immediate communications of his love without interruption or fear of cessation. *Secondly,* In him they have light in perfection—wisdom, knowledge, and joy, all included in this light: "In thy light we shall see light;" that is, 1. "In the knowledge of thee in grace, and the vision of thee in glory, we shall have that which will abundantly suit and satisfy our understandings." That Divine light which shines in the Scripture, and especially in the face of Christ, the Light of the world, has all truth in it. When we come to see God face to face within the vail, we shall see light in perfection—we shall know enough then (1 Cor. xiii. 12; 1 John iii. 2). 2. "In communion with thee now, by the communications of thy grace to us, and the return of our devout affections to thee, and in the fruition of thee shortly in heaven, we shall have a complete felicity and satisfaction. In thy favour we have all the good we can desire." This is a dark world—we see little comfort in it; but in the heavenly light there is true light, and no false light—light that is lasting, and never wastes. In this world we see God, and enjoy him by creatures and means; but in heaven "God himself shall be with us" (Rev. xxi. 3), and we shall see and enjoy him immediately.—*Henry.*

PSALM XXXVII.—Ver. 1, 2. It is probable that this psalm was written towards the close of David's life, as the result of his long experience and observation, for the instruction and encouragement of others who might be called to pass through such trying scenes as he had been conversant with.—Every other verse in the original begins with a letter of the Hebrew alphabet, nearly in regular order; and this arrangement, which, with some variations, is frequently adopted, might be intended as a help to those who desired to commit to memory these sacred poems for their comfort and benefit in silence and solitude. The Mosaic dispensation engaged peculiar temporal blessings to "the nation" of Israel whilst they were obedient, yet individuals frequently prospered in wickedness, whilst the righteous were afflicted and persecuted. This seemed to imply an inconsistency betwixt the Word and the providence of God, and formed a great trial to ancient believers. To this difficulty the Psalmist here gives a copious solution, with many excellent cautions and counsels, which, at the same time, are equally suited, by varying a few expressions, to the case of Christians in this evil world.—*Scott.*

DUTY AND HAPPINESS.—Ver. 5. (1.) The duty is very easy, and if we do it aright, it will make us easy: "Commit thy way unto the Lord; roll thy way upon the Lord," so the margin reads it (Prov. xvi. 3; Ps. lv. 22). "Cast thy burthen upon the Lord"—the burthen of thy care (1 Pet. v. 7). We must roll it off ourselves, so as not to

that wait upon the LORD, they shall [h]inherit the earth.

10 For yet a little while, and the wicked [i]*shall* not *be:* yea, thou shalt diligently consider his place, and it *shall* not *be.*

11 But [k]the meek shall inherit the earth; and shall [l]delight themselves in the abundance of peace.

12 [m]The wicked [4]plotteth against the just, and [n]gnasheth upon him with his teeth.

13 The LORD‡ [o]shall laugh at him; for he seeth that his day is coming.

14 The wicked [p]have drawn out the sword, and have bent their bow, to cast down the poor and needy, *and* [q]to slay [5]such as be of upright conversation.

15 [r]Their sword shall enter into their own heart, and [s]their bows shall be broken.

16 [t]A little that a righteous man hath *is* better than the riches of many wicked.

17 For the arms§ of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD knoweth the days of the upright; and [u]their inheritance shall be for ever.

19 They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.

20 But [x]the wicked shall perish, and the enemies of the LORD *shall be* as the [6]fat of lambs: they shall consume; into smoke shall they consume away.

21 The wicked borroweth, and payeth not again:‖ [y]but the righteous sheweth mercy, and giveth.

22 For *such as be* blessed of him shall inherit the earth; and *they that be* cursed of him shall be cut off.

23 [z]The steps of a *good* man are [7]ordered by the LORD; and he delighteth in his way.

24 Though he fall, he shall not be utterly cast down: [a]for the LORD upholdeth *him with* his hand.

25 I have been young, and *now* am old; [b]yet have I not seen the righteous forsaken, nor his seed begging bread.¶

26 *He is* [8]ever merciful, and lendeth; and his seed *is* blessed.*

B.C. 1017—B.C. 1017.

[h] Heb. xi. 16.
[i] Job xiv. 10.
[k] Gal. v. 22, 23.
[l] Is. xlviii. 18. John xiv. 27.
[m] 2 Sam. xv. 10-12.
[4] *Practiseth.*
[n] xxxv. 16.
‡ *The Lord,* the Sovereign of the universe, as well as the Protector of his people, *laughs,* or will laugh, *at him,* with derisive pity (see Ps. ii. 4). *For,* because, *he sees,* he has already seen, as something fixed and certain, *that his day,* his own appointed day of vengeance, or more probably the sinner's day of punishment, *will come,* is coming. However long it may be put off, God knows that it will come at last, a fearful intimation of the certainty of future retribution (comp. Ec. viii. 11; 2 Pet. iii. 4; Heb. x. 37).—ALEXANDER.
[o] Prov. i. 26.
[p] Acts xii. 2, 3.
[q] Prov. xxix. 10, 27.
[5] *The upright of way.*
[r] Esth. vii. 9, 10. Matt. xxvii. 4, 5.
[s] Jer. li. 56.
[t] Prov. iii. 33. 1 Tim. vi. 6.
§ *Arms — i. e.,* power, help, &c. (see Ps. x. 15.)—AINSWORTH.
[u] Rom. v. 21. 1 John ii. 25.
[x] Luke xiii. 3, 5. 2 Pet. ii. 12.
[6] *Preciousness.*
‖ The impious receive good things at the hand of Providence, to which they have no claim, and are not careful to make adue return of obedience and devotion.—HORSLEY.
[y] Is. lviii. 7-10. 2 Cor. viii. 9.
[z] Job xxiii. 11, 12.
[7] *Established.*
[a] John x. 27-30.
[b] Josh. i. 5.
¶ *Nor his seed begging.*—This is verified in general, not strictly; yet the immediate descendants of the pious rarely want but from their own folly and vice.—WALF.
[8] *All the day.*
* No, he rather hath enough not only to supply his own wants, but to spare also for the relief of others, to whom he freely gives, or at least lends: and is so unwearied in these acts of charity, that God rewards it with blessings upon his posterity.—PATRICK.

[o] Is. i. 16, 17.
† *Judgment—i. e.,* just judgment, or righteousness. In himself — *i. e.,* he loveth to execute judgment upon the wicked, and for the righteous; which he doth in the manner expressed in this psalm. In the righteous themselves—whose justice, and piety, and charity he sees and loves, and will reward it. *His saints*—or, they to whom he hath a goodwill; or, his bountiful ones, who exercise benignity and charity to others.—POOLE.
[d] John x. 28-30.
[e] Prov. ii. 22. Is. xiv. 20, 21.
[f] cxxi. 3.
[9] *Goings.*
[g] Luke xx. 20. Acts ix. 24.
[h] 2 Tim. iv. 17. 2 Pet. ii. 9.
‡ *His way*—viz., his commandments, which are the direct way God hath marked out for man, to bring him to himself.—DIODATI.
[i] xcii. 11.
[k] Job xxi. 7-17.
§ It signifies one formidable and terrible, striking terror to all around.—GILL.
[l] *See on* 10.
[m] Is. xxxii. 17. 2 Tim. iv. 6-8.
‖ We have here a fine contrast between the saint and the sinner; as their characters are different, so is their end.—BOOTHROYD.
[n] Matt. xxv. 46.
[o] Is. xii. 2. Eph. ii. 8.
[p] Is. xlvi. 4.

PS. XXXVIII.
[a] lxx., *title.*
* To prevail with God to remember him; to enable him to recall to mind his former danger and misery, and God's mercy, while reviewing it; and that others might remember what God had done for him.—POOLE.
[b] Heb. xii. 5-11.
[c] Deut. ix. 19.
[d] Job vi. 4.
[1] *Peace,* or *health.*
[e] Lam. iii. 40-42.
[f] Ezra ix. 6.
[g] Is. liii. 11. Matt. xi. 28.

27 [c]Depart from evil, and do good; and dwell for evermore.

28 For the LORD loveth judgment,† and [d]forsaketh not his saints; they are preserved for ever: [e]but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein for ever.

30 The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment.

31 The law of his God *is* in his heart; [f]none of his [9]steps shall slide.

32 The wicked [g]watcheth the righteous, and seeketh to slay him.

33 The LORD [h]will not leave him in his hand, nor condemn him when he is judged.

34 Wait on the LORD, and keep his way,‡ and he shall exalt thee to inherit the land: [i]when the wicked are cut off, thou shalt see *it.*

35 [k]I have seen the wicked in great power,§ and spreading himself like a green bay-tree:

36 Yet [l]he passed away, and, lo, he *was* not; yea, I sought him, but he could not be found.

37 [m]Mark the perfect *man,* and behold the upright: for the end of *that* man *is* peace.‖

38 But [n]the transgressors shall be destroyed together; the end of the wicked shall be cut off.

39 But [o]the salvation of the righteous *is* of the LORD; *he is* their strength in the time of trouble.

40 And [p]the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.

PSALM XXXVIII.

David moveth God to take compassion of his pitiful case.

A psalm of David, *to bring to remembrance.*

O LORD, [b]rebuke me not in thy wrath: neither chasten me in thy [c]hot displeasure.

2 For [d]thine arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh because of thine anger; neither *is there any* [1]rest in my bones [e]because of my sin.

4 For [f]mine iniquities are gone over mine head; [g]as an heavy burden they are too heavy for me.

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afflict and perplex ourselves with thoughts about future events (Matt. vi. 25)—not to cumber and trouble ourselves either with the contrivance of the means or with expectation of the end; but refer it to God, leave it to him, by his wise and good providence, to order and dispose of all our concerns as he pleases: "Reveal thy way unto the Lord" (so the LXX.); that is, "By prayer spread thy case, and all thy cares about it, before the Lord" (as Jephthah "uttered his words before the Lord in Mizpeh," Judg. xi. 11), "and then trust in him to bring it to a good issue, with a full satisfaction that all is well that God doeth." We must do our duty (that must be our care), and then leave the event with God—"sit still, and see how the matter will fall" (Ruth iii. 18). We must follow Providence, and not force it—*subscribe* to Infinite Wisdom, and not *prescribe.* (2.) The promise is very sweet. "He shall bring that to pass, whatever it is, which thou hast committed to him, if not to thy contrivance, yet to thy content. He will find means to extricate thee out of thy straits, to prevent thy fears, and bring about thy purposes to thy satisfaction."—*Henry.*

DIVINE PROVIDENCE.—Ver. 25, 26. There is not an absolute promise in Scripture that no righteous man shall ever want bread, or his seed become beggars; but the Psalmist had never, during a long course of observation, known an instance of the kind. It is, indeed, a very rare case in any age, but was peculiarly so under the Mosaic dispensation.—Yet times of persecution seem excepted from general rules concerning temporal things, having so many particular promises relating to them; and we cannot tell how it may please our wise and righteous God, for our good, to try our faith and patience, or to remove us out of this world, or how he may see good to dispose of our posterity. But, in general, the godly man will best secure himself and his children from want; and that genuine liberality to the poor, in giving or lending according as circumstances may require, which men think will impoverish their families, is, in fact, the best way of laying up a provision for them.—*Scott.*

BLESSEDNESS OF THE RIGHTEOUS.—Ver. 37-40. Let us see what will be the end of God's poor despised people. 1. Preferment.—There have been times, the iniquity of which has been such that men's piety has hindered their preferment in this world, and put them quite out of the way of raising estates; but those that keep God's way may be assured that in due time he will "exalt them to inherit the land" (ver. 34)—he will advance them to a place in the heavenly mansions—to dignity, and honour, and true wealth in the New Jerusalem—to inherit that good land, that land of promise, of which Canaan was a type; he will exalt them above all contempt and danger.

2. Peace (ver. 37).—Let all people "mark the perfect man, and behold the upright"—take notice of him to admire him, and imitate him. Keep your eye upon him, to observe what comes of him, and you will find that "the end of that man is peace." Sometimes the latter end of his days proves more comfortable to him than the beginning was. The storms blow over, and he is comforted again after the time that he was afflicted: however, if all his days continue dark and cloudy, perhaps his dying day may prove comfortable to him, and his sun may set bright; or if it should set under a cloud, yet his future state will be peace—everlasting peace. They that walk in their uprightness while they live shall enter into peace when they die (Isa. lvii. 2). A peaceful death has concluded the troublesome life of many a good man, and all is well that thus ends everlastingly well. Balaam himself wished that his death and his last end might be like that of the righteous (Num. xxiii. 10). 3. Salvation (ver. 39, 40).—"The salvation of the righteous" (which may be applied to the great salvation of which "the prophets inquired and searched diligently," 1 Pet. i. 10), that is of the Lord; it will be the Lord's doing;—the eternal salvation, that salvation of God, which those shall see that "order their conversation aright" (Ps. l. 23), that is of the Lord too. And he that intends Christ and heaven for them will be a God all-sufficient to them. "He is their strength in time of trouble," to support them under it, and carry them through it; "He shall help them and deliver them"—help them to do their duties, to bear their burthens, and to maintain their spiritual conflicts—help them to bear their troubles well, and get good by them, and in due time shall deliver them out of their troubles. He shall deliver them from the wicked that would overwhelm them and swallow them up—shall secure them there where the wicked cease from troubling. He shall save them; not only keep them safe, but make them happy, because they trust in him; not because they have merited it from him, but because they have committed themselves to him and reposed a confidence in him, and have thereby honoured him.—*Henry.*

PSALM XXXVIII. ITS CONTENTS AND LESSONS.—The prevalency of sin, and the successful force of temptation, form the worst diseases, and most offensive and dangerous wounds; and whilst "there is no soundness in their flesh," and no rest in their bones, they are led to consider their souls, in which "there is no health." For pride, covetousness, envy, malice, and lust, are diseases of the soul, of far greater malignity than fevers, dropsies, palsies, gout, or stone are of the body, yet numbers

5 [h]My wounds stink,[†] *and* are corrupt. because of my foolishness.

6 I am [2]troubled; [i]I am bowed down greatly;[‡] [k]I go mourning all the day long.

7 For [l]my loins are filled with a loathsome *disease;* and *there is* no soundness in my flesh.

8 I am feeble and sore broken: [m]I have roared by reason of the disquietness of my heart.[§]

9 LORD, all my desire *is* before thee; and [n]my groaning is not hid from thee.

10 [o]My heart panteth, my strength faileth me: as for [p]the light of mine eyes, it also is [3]gone from me.

11 [q]My lovers and my friends [r]stand aloof from my [4]sore,[‖] and my [5]kinsmen stand [s]afar off.

12 They also that seek after my life [t]lay snares *for me;* and they that seek my hurt [u]speak mischievous things, and imagine deceits all the day long.

13 But I, as a deaf *man,* heard not;[¶] and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For [6]in thee, O LORD, [x]do I hope: thou wilt [7]hear, O LORD my God.

16 [y]For I said, *Hear me,* lest *otherwise* they should rejoice over me: when [z]my foot slippeth, they magnify *themselves* against me.

17 For I *am* ready [8]to halt, and [a]my sorrow *is* continually before me.

18 For [b]I will declare mine iniquity; I will be [c]sorry for my sin.*

19 But [d]mine enemies *are* lively, *and* they are strong; and they that hate me wrongfully are multiplied.

20 They also [e]that render evil for good are mine adversaries; because I follow *the thing that* good *is.*

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste to help me, O LORD my salvation.

PSALM XXXIX.

1 *David's care of his thoughts.* 4 *His consideration of the brevity and vanity of life.* 8 *He prayeth for pardon and comfort before his death.*

To the chief musician, *even* to [a]Jeduthun,* A psalm of David.

I SAID, [b]I will take heed to my ways, [c]that I sin not with my tongue; I will keep [1]my mouth with a bridle, [d]while the wicked is before me.

2 [e]I was dumb with silence; I held my peace, [f]*even* from good; and [g]my sorrow was [2]stirred.

3 [h]My heart was hot within me; while I was musing the fire burned: *then* spake I with my tongue,

4 LORD, [i]make me to know mine end, and the measure of my days, what it *is; that* I may know how frail I *am.*[†]

5 Behold, [k]thou hast made my days *as* an handbreadth, and mine age *is* [l]as nothing before thee: [m]verily every man at his best state *is* altogether vanity. Selah.

6 Surely every man walketh in a vain shew; surely they are disquieted in vain: he heapeth up *riches,* and knoweth not who shall gather them.

7 And now, LORD, what wait I for? [n]my hope *is* in thee.

8 [o]Deliver me from all my transgressions; make me not the reproach of the foolish.[‡]

9 I was dumb, I opened not my mouth; because thou didst *it.*

10 [p]Remove thy stroke away from me: I am consumed by the blow of thine hand.

11 When [q]thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth: [r]surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry; [s]hold not thy peace at my tears: for I *am* a stranger with thee, *and* a sojourner, as all my fathers *were.*

13 O spare me, that I may recover strength, before I go hence, and be no more.

PSALM XL.

1 *The benefit of confidence in God.* 6 *Obedience is the best sacrifice.* 11 *A sense of David's evils inflameth his prayer.*

To the chief musician, A psalm of David.

[1]I [a]WAITED patiently for the LORD, and [b]he inclined unto me, and heard my cry.

2 [c]He brought me up also out of [2]an horrible pit,* out of [d]the miry clay, and [e]set my feet upon a rock, *and* [f]established my goings.

3 And [g]he hath put a new song in my mouth,[†] *even* [h]praise unto our God: many shall see *it,* and fear, and shall trust in the LORD.

4 Blessed *is* that man that maketh the LORD

B.C. 1021—B.C. 1021.

[h] Is. i. 5, 6.
[†] A comparison of his wretched condition with that of the leper infected with a loathsome disease, and from contact with which all men fled.—DATHE.
[2] *Wearied.*
[i] cxlv. 14.
[‡] As the body by pain, so the soul by guilt, is "distorted" from its original uprightness; it is "bowed down" to the earth, through shame and fear, being no longer able to look up towards heaven, with its accustomed holy confidence. — BISHOP HORNE.
[k] Is. xxxviii. 14.
[l] Job vii. 5.
[m] Job iii. 24.
[§] The idea here is, that his audible complaints are not expressions of mere bodily distress, but of mental and spiritual anguish. The roaring of his voice is but an echo of the murmur in his heart. —ALEXANDER.
[n] Rom. viii. 22, 23, 26, 27.
[o] Is. xxi. 4.
[p] 1 Sam. xiv. 27-29.
[3] *Not with me.*
[q] Job xix. 13-17. John xvi. 32.
[r] Luke x. 31, 32.
[4] *Stroke.*
[‖] *My sore* — or plague; *i.e.,* his present calamity made many desert and disown him; while it emboldened others to lay their snares, and to speak maliciously against him. —BOOTHROYD.
[5] *Neighbours.*
[s] Luke xxiii. 49.
[t] Luke xx. 19, 20.
[u] Luke xx. 20, 21.
[¶] The meaning is, that he took no notice of their designs; only in a patient and humble silence commended himself to the care of God.—HALL.
[6] *Thee do I wait for.*
[x] cxxiii. 1-3.
[7] *Answer.*
[y] xxxv. 24-26.
[z] Deut. xxxii. 35.
[8] *For halting.*
[a] Is. liii. 4, 5.
[b] Prov. xxviii. 13.
[c] 2 Cor. vii. 9-11.
[*] In our idiom, this is tantamount to saying, I must confess that I am guilty; I have reason to be anxious on account of my sin. —ALEXANDER.
[d] lix. 1-3.
[e] Jer. xviii. 20.

PS. XXXIX.

[a] 1 Chr. xxv. 1, 6.
[*] Jeduthun is mentioned as a singer in 1 Chr. xxv. 3. This psalm was perhaps composed by David to be sung by that Jeduthun.—STREET.
[b] Prov. iv. 26, 27. Heb. ii. 1.
[c] Prov. xviii. 21.
[1] *A bridle; or, a muzzle for my mouth.*

[d] Col. iv. 5.
[e] Matt. xxvii. 12.
[f] Matt. vii. 6.
[g] Acts iv. 20.
[2] *Troubled.*
[h] Luke xxiv. 32.
[i] Job xiv. 13.
[†] Wearied with the contradiction of sinners, and sickening at the prospect of so much wretchedness in the valley of weeping, the soul looks forward to her departure from hence, praying for such a sense of the shortness of human life, as may enable her to bear the sorrows of this world, and to excite her to prepare for the joys of a better.—BISHOP HORNE.
[k] Jam. iv. 14.
[l] 2 Pet. iii. 8.
[m] Is. xl. 17.
[n] Rom. xv. 13.
[o] Matt. i. 21.
[‡] Meditation on the vanity of all outward things, led the Psalmist to fix more entirely his expectation on God alone, as the Fountain of happiness; but recollecting his heinous transgressions, and his proneness to sin, he earnestly prayed for deliverance from guilt and depravity. — SCOTT.
[p] 1 Sam. vi. 5.
[q] Heb. xii. 6.
[r] 5.
[s] Heb. v. 7.

PS. XL.

[1] *In waiting I waited.*
[a] Jam. v. 7-11.
[b] Dan. ix. 18.
[c] Jon. ii. 5, 6.
[2] *A pit of noise.*
[*] The allusion is to subterranean caverns or pits, in which the falls of water make so horrible a noise as to be intolerable; or to deep pits, into which anything cast makes a great sound.—GILL.
That is, God delivered him when he was fallen into such deep distress that he could not help himself.—PATRICK.
[d] Lam. iii. 53-55.
[e] Matt. vii. 24, 25.
[f] cxix. 133.
[g] Rev. v. 9, 10.
[†] God had afforded him new matter of praise, and excited him to compose this song to his glory.—BOOTHROYD.
[h] Is. xii. 1-4.

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feel not their sickness till it be too late to apply the remedy. But when we perceive our true condition, the Good Physician is valued, resorted to, and obeyed, though even they who are in this sure way of an effectual cure often retard it, and experience grievous relapses through their foolishness; and their wounds rankle and corrupt, because they delay to go to their merciful Friend, and to apply the healing balm which he hath prepared. Would we not prolong our own miseries, when we are conscious of having offended, we should immediately approach the mercy-seat with penitent confessions and believing prayers, that without delay our sins may be pardoned, our strength renewed, and our enemy prevented from rejoicing over us. Yet the feeling and effects of the Divine displeasure must needs trouble him who loves God, and "bow him down greatly, and cause him to go mourning all the day long," and even enfeeble him, and cause him to "roar for the very disquietness of his heart;" for "a wounded spirit, who can bear?" and this uneasiness will be in proportion to the degree in which he values the favour of God, and delights in communion with him. But while the hypocrite takes encouragement from David's sins to transgress, he is a perfect stranger to David's ingenuous anguish of spirit under the consciousness of his guilt.—In the true believer's case, however, all this trouble will be useful; *he* will wait for and on his God, and not seek relief from the world, or from himself; he will bring his whole desire before his heavenly Father, and be encouraged because "his groaning is not hid from him," even though, like one expiring, "his heart panteth, his strength faileth, and the sight of his eyes is gone from him," and he knows not what to say or do. Nay, should all this be attended with the unkindness and inconstancy of lovers, friends, and relatives, who stand aloof from his affliction, whilst treacherous and cruel foes are "laying snares for his life, and seeking his hurt, and speaking mischievous things, and imagining deceits all the day long," that consciousness of guilt which forms his heaviest load will keep down indignation, silence murmurs and reproaches, and produce meek and quiet submission.—*Scott.*

PSALM XXXIX. BREVITY OF LIFE.—Ver. 5. (1.) Man's life on earth is short, and of no continuance, and that is a reason why we should sit loose to it, and prepare for the end of it: "Behold, thou hast made my days as an handbreadth;" the breadth of four fingers, a certain dimension, a small one, and the measure whereof we have always about us, always before our eyes; we need no rod, no pole, no measuring-line, wherewith to take the dimension of our days, nor any skill in arithmetic wherewith to compute the number of them; no, we have the standard of them at our fingers' end, and there is no multiplication of it—it is but one handbreadth in all. Our time is short, and God has made it so; for the number of our months is with him. It is short, and he knows it to be so: "It is as nothing before thee." He remembers "how short our time is" (Ps. lxxxix. 47). "It is nothing in comparison with thee;" so some. All time is nothing to God's eternity, much less our share of time. (2.) Man's life on earth is vain, and of no value; and therefore it is folly to be fond of it, and wisdom to make sure of a better life. Observe how emphatically this truth is expressed here. 1. "Every man is vanity," without exception; high and low, rich and poor, all meet in this. 2. He is so "at his best estate," when he is young, and strong, and healthful, in wealth and honour, and the height of prosperity; when he is most easy, and merry, and secure, and thinks his mountain stands strong. 3. He is "altogether vanity," as vain as you can imagine. "All man is all vanity," so it may be read; everything about him is uncertain, nothing is substantial and durable but what relates to the new man. 4. "Verily" he is so. This is a truth of undoubted certainty, but which we are very unwilling to believe, and need to have solemnly attested to us, as indeed it is by frequent instances.—*Henry.*

PSALM XL. OCCASION AND MATTER.—Ver. 1-5. In this psalm David seems to have intended to speak of his own case and experience; but the Holy Spirit led him to use language which, in its full meaning, can be applied to none but the Lord Jesus himself. The whole, indeed, may be accommodated to him, yet some passages are more suited to the case of the type than to that of the antitype.—These verses may be interpreted of the Redeemer's deep and dreadful sufferings, and the happy effects which followed his deliverance from them. Exposed to the cruelty and malice of men, the horrid assaults of Satan, and the wrath of the Father, when bearing our sins, he was as one sinking in a dark and noisome pit, where dreadful noises are heard; and he was ready to be covered and suffocated with the miry clay; but under all these sufferings,

his trust, and respecteth not the proud, nor such as turn aside to lies.

5 Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward;‡ [3]they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.

6 Sacrifice and offering thou didst not desire; mine ears hast thou [4]opened; burnt-offering and sin-offering hast thou not required.

7 Then said I, [i]Lo, I come: [k]in the volume§ of the book *it is* written of me,

8 [l]I delight to do thy will, O my God: yea, thy law *is* within my heart.

9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.

10 I have not hid [m]thy righteousness within my heart; I have declared thy faithfulness and [n]thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.

11 [o]Withhold not thou thy tender mercies from me, O LORD: [p]let thy loving-kindness and thy truth continually preserve me.

12 For [q]innumerable evils have compassed me about; [r]mine iniquities have taken hold upon me, so that I am not able to look up: [s]they are more than the hairs of mine head; therefore [t]my heart [5]faileth me.

13 [u]Be pleased, O LORD, to deliver me: O LORD, [x]make haste to help me.

14 [y]Let them be ashamed and confounded together [z]that seek after my soul to destroy it; let them be [a]driven backward, and put to shame, that wish me evil.‖

15 Let them be [b]desolate for a reward of their shame that [c]say unto me, Aha, aha!

16 [d]Let all those that seek thee rejoice and be glad in thee: let such as [e]love thy salvation [f]say continually, The LORD be magnified.¶

17 But [g]I *am* poor and needy; *yet* [h]the LORD thinketh upon me: thou *art* [i]my help and my deliverer; [k]make no tarrying, O my God.

B.C. 1020—B.C. 1021.

‡ *Thy thoughts*—viz., no man can justly acknowledge, nor yield thee sufficient thanks for the singular acts of thy providence, which are infinite in number, and surpassing in greatness. All that can be said or known is but only in part, and in general.—DIODATI.

[3] Or, *none can order them unto thee.*

[4] *Digged.*

[i] Heb. x. 7-9.

[k] 1 Pet. i. 10, 11.

§ Or "roll" of the book (see Jer. xxxvi. 2, &c.) It is well known that the ancient Jewish books did not, like ours, consist of distinct leaves bound together: but were, as the copies of the Pentateuch used in the Jewish synagogue still are, long scrolls of parchment, rolled upon two sticks, with the writing distinguished into columns.—PARKHURST.

[l] John iv. 34.

[m] Rom. i. 16, 17; iii. 22-26; x. 3.

[n] Is. xlix. 6.

[o] lxix. 13, 16.

[p] Heb. v. 7.

[q] xxii. 11-19.

[r] Is. liii. 6.

[s] lxix. 4.

[t] Luke xxi. 26.

[5] *Forsaketh.*

[u] Matt. xxvi. 36.

[x] lxx. 1.

[y] Is. xiv. 24.

[z] Matt. xxi. 38-41.

[a] John xviii. 6.

‖ Let them all be alike most shamefully disappointed, that restlessly endeavour to take away my life; defeat them, and put them to flight, with open disgrace, whoever they be, that study to do me any mischief.—PATRICK.

[b] Luke xix. 43, 44.

[c] lxx. 3, 4.

[d] Is. lxv. 13, 14.

[e] Phil. iii. 7-9.

[f] Acts xix. 17.

¶ As the last verses predicted the calamities, which should befall the enemies of Messiah, this describeth the unfeigned joy and gladness, springing up in the hearts of such as love the salvation of Jesus, and evermore magnify his holy name in the Church, for the blessings of redemption.—BISHOP HORNE.

[g] 2 Cor. viii. 9.

[h] 1 Pet. ii. 23; v. 7.

[i] Is. i. 7-9.

[k] Rev. xxii. 20.

PS. XLI.

[1] *The weak*, or *sick.*

* That prudently attendeth, or, skilfully carrieth himself.—It implieth both a skilful minding or judging, and a carriage according in word and deed: therefore the Chald. "attendeth to the affairs of the poor, to have pity on him." The poor weakling.—The Heb. *dal* hath the signification of drawing out or emptying, and is applied to the weak, lean, sickly, whose flesh and health is spent (Gen. xli. 19; 2 Sam. xiii. 4); and to the poor, whose wealth is wasted (Ps. lxxii. 13; cxiii. 7).—AINSWORTH.

[h] Heb. vi. 10.

[2] *The day of evil.*

[b] 1 Tim. iv. 8.

[c] cxl. 8, 9.

[3] *Do not thou deliver.*

[4] *Turn.*

[d] li. 1-3.

[e] Prov. xxvi. 24.

[f] Jer. xx. 10.

[g] Prov. xvi. 28.

[h] Matt. xxvi. 3, 4.

[5] *Evil to me.*

[6] *A thing of Belial.*

[i] Job xix. 19.

[7] *The man of my peace.*

† He means either Ahithophel or some other perfidious counsellor or courtier, who was a type of Judas, as David was a type of Christ in being thus betrayed.—POOLE.

[k] John xiii. 26, 27.

[l] cix. 21.

[m] Luke xix. 27.

[n] Col. ii. 15.

[o] Eph. i. 3.

[p] Deut. xxvii. 15.

PS. XLII.

[1] A psalm *giving instruction of the*, &c.

[a] xlvi., *title.*

[2] *Brayeth.*

* The hart, naturally of a hot and arid constitution, suffers much from thirst in the Oriental regions. He therefore seeks the fountain or the stream with intense desire, particularly when his natural thirst has been aggravated by the pursuit of the hunter. Panting and braying with eagerness, he precipitates himself into the river, that he may quench at once the burning fever which consumes his vitals in its cooling waters.—BOCHART.

[b] Is. xxvi. 3, 9.

[c] Rev. xxii. 1.

[d] John v. 26.

[e] lxxxiv. 4, 10.

PSALM XLI.

1 *God's care of the poor.* 4 *David complaineth of the treachery of his enemies.*

To the chief musician, A psalm of David.

BLESSED *is* he that considereth [1]the poor:* [a]the LORD will deliver him in [2]time of trouble.

2 The LORD will preserve him, and keep him alive; *and* he shall be [b]blessed upon the earth: [c]and [3]thou wilt not deliver him unto the will of his enemies.

3 The LORD will strengthen him upon the bed of languishing: thou wilt [4]make all his bed in his sickness.

4 I said, [d]LORD, be merciful unto me: heal my soul; for I have sinned against thee.

5 Mine enemies speak evil of me; When shall he die, and his name perish?

6 And if he come to see *me*, [e]he speaketh vanity: his heart gathereth iniquity to itself; [f]*when* he goeth abroad, he telleth *it*.

7 All that hate me [g]whisper together against me: [h]against me do they devise [5]my hurt.

8 [6]An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth, he shall rise up no more.

9 [i]Yea [7]mine own familiar friend,† in whom I trusted, [k]which did eat of my bread, hath lifted up *his* heel against me.

10 But thou, O LORD, [l]be merciful unto me, and raise me up, [m]that I may requite them.

11 By this I know that thou favourest me, [n]because mine enemy doth not triumph over me.

12 And as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

13 [o]Blessed *be* the LORD God of Israel from everlasting, and to everlasting. [p]Amen, and Amen.

PSALM XLII.

1 *David's zeal to serve God in the temple.* 5 *He encourageth his soul to trust in God.*

To the chief musician, [1]Maschil, for [a]the sons of Korah.

AS the hart [2]panteth after the water-brooks,* [b]so panteth my soul after thee, O God.

2 My soul [c]thirsteth for God, for [d]the living God: [e]when shall I come and appear before God?

"in waiting he waited for the LORD;" and his earnest prayers were heard; at his resurrection he was brought forth from the grave, and the state of the dead: and in his exaltation he was placed as on an immovable rock; his goings were established, his remaining work became most delightful, and his full success was ensured. Thus "a new song" was put into his mouth, which he teaches his people; for no such redemption could before be celebrated; and multitudes, by faith, beholding his sufferings, and the glory which followed, have learned to fear the justice and trust in the mercy of God through him. Ver. 6-8. It is uncertain whether David had, in these verses, any intention of declaring that cheerful and prompt obedience to the precepts of the moral law, proceeding from faith and love, was more acceptable to God than any legal sacrifices; but it is evident that the Holy Spirit foretold the obedience of the promised Messiah. Sacrifices, though appointed by God himself, were of no intrinsic value; he neither delighted in them, or required them for their own sake, nor could they take away sin. But the incarnation and obedience of the Son of God, which they shadowed forth, were previously appointed for that purpose. His ears were *opened*, to receive and obey the command of the Father; or pierced, as those of servants were, who chose to continue perpetually with their masters. When the legal sacrifices were declared inefficient, the Redeemer promptly answered, "Lo, I come," &c. According to the eternal purpose of JEHOVAH, and as it was written in the Scriptures from the beginning, or "the opening of the roll," concerning him, he was prepared to appear in human nature, to magnify the law of God by his perfect and Divine obedience, even unto the death of the cross: yea, his cordial love to the holy commandment, and his zeal for the honour of the Divine government and perfections, and his compassion for the souls of men, were so powerful, that he delighted in thus performing the will of his heavenly Father. In quoting this passage, the apostle follows the translation of the Septuagint, which gives an interpretation, rather than a translation, of the words rendered, "Mine ears hast thou opened." But as this variation did not at all affect his argument, or alter the meaning of the passage, it was not necessary that he should interrupt his subject by noticing it.—*Scott.*

PSALM XLI. ITS PURPORT.—Ver. 1-3. God's kindness and truth have often been the support and comfort of the saints, when they have had most experience of men's unkindness and treachery. David here found them so upon a sickbed; he found his enemies very barbarous, but his God very gracious. 1. He here comforts himself in his communion with God, under his sickness, by faith receiving and laying hold of God's promises to him, and lifting up his heart in prayer to God (ver. 4). 2. He here represents the malice of his enemies against him, their malicious censures of him, their spiteful reflections upon him, and their insolent conduct toward him (ver. 5-9). 3. He leaves his case with God, not doubting but that he would own and favour him (ver. 10, 11); and so the psalm concludes with a doxology (ver. 13). Is any afflicted with sickness? let him sing the beginning of this psalm. Is any persecuted by enemies? let him sing the latter end of it; and we may any of us, in singing it, meditate upon both the calamities and comforts of good people in this world.—*Henry.*

PRACTICAL OBSERVATIONS.—After the Lord's example of kindness and compassion, the believer has also learned to consider his poor and afflicted brethren. In them he sees the once suffering Saviour; and gratitude to him unites with love to his people, in disposing him to alleviate their sorrows, and supply their wants, according to his opportunity and ability; nor does he exclude any other sufferers from his deep compassion, and such relief as he can afford them. Thus he evidences the reality of his faith, and obtains the assurances of gracious supports from God when afflictions fall to his share.—*Scott.*

PSALM XLII. TITLE.—"A psalm to give instruction, *committed* to the sons of Korah, who were of the number of the Levites, as a treasure to be kept by them."—This psalm begins the second book, according to the division made by the Jews. It has not David's name prefixed to it; yet there is little doubt but that he composed it when driven from Jerusalem and beyond Jordan, by Absalom's rebellion; and when he was thus deprived of the benefit and comfort of public ordinances under his complicated afflictions.—*Scott.*

GENERAL TENOR.—If the Book of Psalms be, as some have styled it, a mirror or looking-glass of pious and devout affections, this psalm in particular deserves, as much as any one psalm, to be so entitled, and is as proper as any other to kindle and excite such in us: gracious desires are here strong and fervent—gracious hopes and fears, joys and sorrows, are here struggling—but the pleasing passion comes off a conqueror. Or we may take it for a conflict between sense and faith—sense objecting and faith answering. 1. Faith begins with holy desires toward God, and communion with him (ver. 1, 2). 2. Sense complains of the darkness and cloudiness of the present condition, aggravated by the remembrance of the former enjoyments (ver. 3, 4). 3. Faith

3 My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?

4 When I remember these *things*, [f]I pour out my soul in me:† [g]for I had gone with the multitude; I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy-day.

5 Why art thou [3]cast down, O my soul? and *why* art thou disquieted in me? [h]hope thou in God; for I shall yet [4]praise him [i]*for* [5]the help of his countenance.

6 O [k]my God, my soul is cast down within me: [l]therefore will I remember thee [m]from the land of Jordan, and of [n]the Hermonites, from [6]the hill Mizar.

7 [o]Deep calleth unto deep‡ at the noise of thy waterspouts: all thy waves and thy billows are gone over me.

8 *Yet* the LORD will [p]command his loving-kindness in the daytime, and [q]in the night his song *shall be* with me, *and* my prayer unto [r]the God of my life.

9 I will say unto [s]God my rock, [t]Why hast thou forgotten me? [u]why go I mourning [x]because of the oppression of the enemy?

10 [y]*As* with a [7]sword in my bones,§ mine enemies reproach me; while they say daily unto me, [z]Where *is* thy God?

11 [a]Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise him, *who is* [b]the health of my countenance,‖ and my God.

PSALM XLIII.

1 *David, praying to be restored to the temple, promiseth to serve God joyfully.* 5 *He encourageth his soul to trust in God.*

JUDGE me, O God,* and [a]plead my cause against an [1]ungodly nation: O deliver me from [2]the deceitful and unjust man.

2 For thou *art* [b]the God of my strength: why dost thou cast me off? why go I mourning because of the oppression of the enemy?

3 O [c]send out thy light and thy truth: let them lead me, let them bring me unto [d]thy holy hill, and to thy tabernacles.†

4 Then will I go unto the altar of God, unto God [3]my exceeding joy: yea, [e]upon the harp will I praise thee, O God, my God.

5 Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, *who is* the health of my countenance, and my God.

PSALM XLIV.

1 *The church, in memory of former favours,* 9 *complaineth of her present evils.* 17 *Professing her integrity,* 23 *she fervently prayeth for succour.*

To the chief musician [A]for the sons of Korah, Maschil.

WE have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.*

2 *How* [b]thou didst drive out the heathen with thy hand, and plantedst them; *how* thou didst afflict the people, and cast them out.

3 For they got not the land in possession by their own sword,† neither did their own arm save them; but [c]thy right hand, and thine arm, and [d]the light of thy countenance, because thou hadst a favour unto them.

4 Thou art [e]my King, O God: [f]command deliverances for Jacob.

5 [g]Through thee‡ will we push down our enemies; through thy name will we tread them under that rise up against us.

6 For [h]I will not trust in my bow, neither shall my sword save me.

7 But [i]thou hast saved us from our enemies, and hast [k]put them to shame that hated us.

8 [l]In God we boast all the day long, and [m]praise thy name for ever. Selah.

9 But [n]thou hast cast off, and put us to shame; and goest not forth with our armies.

10 [o]Thou makest us to turn back from the enemy; and they which hate us spoil for themselves.§

11 Thou hast [p]given us [l]like sheep *appointed* for meat; and hast [q]scattered us among the heathen.‖

12 Thou [r]sellest thy people [2]for nought, and dost not [s]increase *thy wealth* by their price.

13 Thou [t]makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.

14 Thou makest us [u]a by-word¶ among the heathen, a shaking of the head among the people.

15 [x]My confusion *is* continually before me, and the shame of my face hath [y]covered me,

16 For [z]the voice of him that reproacheth

B.C. 1021—B.C. 1036.

[f] Job xxx. 16.
† In this distressing situation the Psalmist recollected former times, till his soul was "poured out," or melted within him. He had been used to accompany the multitude to the house of God upon their solemn feast-days, and he counted it his chief honour and happiness to join in their sacred songs of joy and praise; but now he was driven as an exile far from that sacred scene, and Jerusalem itself was profaned by the wickedness of his adversaries.—SCOTT.
[g] 1 Chr. xvi.
[3] *Bowed down.*
[h] Rom. iv. 18-20.
[4] *Give thanks.*
[i] Num. vi. 26.
[5] *His presence* is *salvation.*
[k] Matt. xxvi. 39.
[l] Jon. ii. 7.
[m] lxi. 2.
[n] Deut. iii. 8, 9.
[6] *The little hill.*
[o] Job x. 17.
‡ That is, one calamity invites and brings on another.—ROSENMULLER.
[p] Matt. viii. 8.
[q] Acts xvi. 25.
[r] Col. iii. 3.
[s] lxxviii. 35.
[t] Is. xl. 27.
[u] Job xxx. 26-31.
[x] Lam. v. 1-16.
[y] Prov. xii. 18.
[7] *Killing.*
§ *In my bones,* or *in my body,* the *bones* being oft put for the *body,* whereof they are a very considerable part. Or, as a sword which pierceth and cutteth my flesh even to the bones, and cutteth or breaketh the very bones also. So painful and vexatious are their reproaches.—POOLE.
[z] Mic. vii. 10.
[a] xlii. 5.
[b] Matt. ix. 12.
‖ The restorer of my drooping spirits.—WILSON.

PS. XLIII.

* *Judge me, O God*—*i.e.,* do me justice, vindicate my innocence, exercise thy righteousness in my behalf.—ALEXANDER.
[a] Prov. xxii. 23. Mic. vii. 9.
[1] *Unmerciful.*
[2] *A man of deceit and iniquity.*
[b] Eph. vi. 10. Phil. iv. 13.
[c] John i. 4, 17.
[d] lxxviii. 68.
† "The tabernacle," called tabernacles because of the holy place and most holy; the one being the first, the other the second tabernacle (Heb. ix. 2, 3).—GILL.
[3] *The gladness of my joy.*
* Rev. v. 8.

PS. XLIV.

* xlii., *title.*
* We have been certainly informed, O Lord, by our fathers, and we believe what they have told us, not only concerning the wonderful works thou didst in their times, but in the ages long before them, as our ancestors that lived in those days have recorded.—PATRICK.
[b] Josh. x. 42; xxi. 43.
† *Their own sword* — which, though they did employ with much valour by God's command, yet it could not have wrought those effects, which did surpass all human power, and were true miracles wrought by God. *The light*—viz., thy grace and favour.—DIODATI.
[c] Is. lxiii. 12.
[d] lxxx. 16.
[e] Is. xxxiii. 22.
[f] Mark ix. 25.
[g] Is. xli. 14-16. Phil. iv. 13.
‡ The hopes of Israel still rely upon that power which expelled the Canaanites. — ALEXANDER.
[h] Hos. i. 7.
[i] Josh. x. 8-10, 42. Jud. vii. 4-7.
[k] lxxxiii.
[l] Rom. ii. 17. 1 Cor. i. 29-31.
[m] cxv. 1, 18.
[n] Jer. xxxiii. 24-26. Rom. xi. 1-6.
[o] Deut. xxviii. 25. 1 Sam. xxxi. 1-7.
§ Two of the most unwelcome incidents of warfare are here specified—flight and spoliation. *Spoiled for themselves* — not merely for their own advantage, but at their own will and discretion (compare 1Sam. xiv. 48; xxiii. 1).—ALEXANDER.
[p] Rom. viii. 36.
[1] *As sheep of meat.*
[q] Is. xi. 11, 12. Luke xxi. 24.
‖ Alludes to the captivity.—CLARKE.
[r] Deut. xxxii. 30.
[2] *Without riches.*
[s] Rev. xviii. 13.
[t] Ez. xxxvi. 19-23.
[u] Jer. xxiv. 9.
¶ *A by-word,* or a *proverb.*—They used to say proverbially, "More despicable or miserable than an Israelite." *A shaking of the head*—a gesture of scorn and insultation (see on Ps. xxii. 7).—POOLE.
[x] Josh. vii. 7-9.
[y] Jer. li. 51.
[z] Is. xxxvii. 3-24.

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silence the complaint with the assurance of a good issue at last (ver. 5). 4. Sense renews its complaints of the present dark and melancholy state (ver. 6, 7). 5. Faith holds up the heart, notwithstanding, with hope that the day will dawn (ver. 3). 6. Sense repeats its lamentations (ver. 9, 10), and sighs out the same remonstrance it had before made of its grievances. 7. Faith gets the last word (ver. 11), for the silencing of the complaints of sense, and though it be almost the same with that ver. 5, yet now it prevails and carries the day. The strain of it is much the same with Ps. lxiii., and therefore we may presume it was penned by the same hand, and upon the same or a like occasion. In singing it, if we be either in outward affliction or inward distress, we may accommodate to ourselves the melancholy expressions we find here; if not, we must in singing them sympathise with those whose case they speak too plainly, and thank God it is not our own case; but those passages in it, which express and excite holy desires toward God, and dependence on him, we must earnestly endeavour to bring our minds up to.—*Henry.*

PSALM XLIII. JOY IN RELIGIOUS ORDINANCES.—Ver. 4. "Then will I go unto the altar of God." He will get as near as he can unto God, his exceeding joy. Note 1. Those that come to the tabernacles should come to the altar; those that come to ordinances should qualify themselves to come, and then come to special ordinances, to those that are most affecting and most binding. The nearer we come, the closer we cleave to God, the better. 2. Those that come to the altar of God must see to it, that therein they come unto God, and draw near to him with the heart, with a true heart: we come in vain to holy ordinances, if we do not in them come to the holy God. 3. Those that come unto God must come to him as their exceeding joy, not only as their future bliss, but as their present joy; and that not a common but an exceeding joy, far exceeding all the joys of sense and time. The phrase in the original is very emphatical—"unto God the Gladness of my joy," or of my triumph. Whatever we rejoice or triumph in, God must be the joy of it; all our joy in it must terminate in him, and must pass through the gift to the Giver. 4. When we come to God as our exceeding joy, our comforts in him must be the matter of our praises to him as God, and our God. "Upon the harp will I praise thee, O God my God." David excelled at the harp (1. Sam. xvi. 16, 18), and with that in which he excelled he would praise God; for God is to be praised with the best we have: it is fit he should who is the best.—*Henry.*

PSALM XLIV.—AUTHOR AND SUBJECT.—We are not told either who was the penman of this psalm, or when and upon what occasion it was penned. Upon a melancholy occasion, we are sure, not so much to the penman himself (then we could have found occasions enough for it in the history of David and his afflictions), but to the Church of God in general; and therefore, if we suppose it penned by David, yet we must attribute it purely to the Spirit of prophecy, and must conclude that that Spirit (whatever he himself had) had in view the captivity of Babylon, or the sufferings of the Jewish Church under Antiochus, or rather the afflicted state of the Christian Church in its early days (to which ver. 22 is applied by the apostle, Rom. viii. 36), and indeed in all its days on earth, for it is its determined lot that it must enter into the kingdom of heaven through many tribulations. And if we have any gospel-psalms pointing at the privileges and comforts of Christians, why should we not have one pointing at their trials and exercises? It is a psalm calculated for a day of fasting and humiliation, upon occasion of some public calamity, either pressing or threatening. In it the Church is taught, 1. To own with thankfulness the glory of God, the great things God has done for their fathers (ver. 1-8). 2. To exhibit a memorial of their present calamitous estate (ver. 9-16). 3. To file a protestation of their integrity and adherence to God notwithstanding (ver. 17-22). 4. To lodge a petition at the throne of grace for succour and relief (ver. 22-26). In singing this psalm, we ought to give God the praise of what he has formerly done for his people; to represent our own grievances, or sympathise with those parts of the Church that are in distress; to engage, whatever happens, to cleave to God and duty, and then cheerfully to await the event.—*Henry.*

PRACTICAL OBSERVATIONS.—The believer must have seasons of temptations, afflictions and humiliating discouragements; and the Church must have seasons of persecution, when her remaining witnesses prophesy in sackcloth. At such times the

and blasphemeth; by reason of [a]the enemy and avenger.

17 [b]All this is come upon us; [c]yet have we not forgotten thee. neither have we dealt falsely in thy covenant.[*]

18 Our heart is not turned back, neither [d]have our [3]steps declined from thy way;

19 Though thou hast sore broken us in the place of dragons,[†] and covered us [e]with the shadow of death.

20 If we have forgotten the name of our God, or stretched out our hands to a strange god;

21 Shall not God search this out? for [f]he knoweth the secrets of the heart.

22 Yea, [g]for thy sake are we killed all the day long; we are counted as sheep for the slaughter.

23 [h]Awake, why sleepest thou, O LORD? arise, cast *us* not off for ever.

24 [i]Wherefore hidest thou thy face, *and* forgettest our affliction and our oppression?[*]

25 For [k]our soul is bowed down to the dust; our belly cleaveth unto the earth.[‡]

26 Arise for our help, and [l]redeem us, for thy mercies' sake.

PSALM XLV.

1 *The majesty and grace of Christ's kingdom.* 10 *The duty of the church, and the benefits thereof.*

To the chief musician upon [a]Shoshannim, for the sons of Korah, [1]Maschil, [b]A song of loves.

MY heart is inditing a good matter: I speak of the things which I have made [c]touching the King; my tongue *is* the pen of a ready writer.

2 Thou art [d]fairer than the children of men; [*]grace is poured into thy lips: therefore [f]God hath blessed thee for ever.

3 Gird thy sword upon *thy* thigh, O *most* Mighty, with thy glory and thy majesty.[*]

4 And in thy majesty ride prosperously, because of truth, and meekness, *and* righteousness; and [g]thy right hand shall teach thee terrible things.[†]

5 [h]Thine arrows *are* sharp in the heart of the King's enemies; *whereby* the people fall under thee.

B.C. 1036—B.C. 1020.

[a] viii. 2.
[b] Dan. ix. 13.
[c] Deut. vi. 12.
[*] This great heap of calamities is fallen upon us; and certainly we have deserved them all, though this comfort is still remaining, that we are not so wicked as to be moved by all this to desert thee, and violate that covenant whereby we are engaged to worship thee alone.—PATRICK.
[d] 1 Cor. xv. 58. 1 Thes. ii. 10.
[3] *Goings.*
[†] That is, in the wilderness, in a wild, waste place, where were serpents and other noxious animals. The inspired author seems here to refer to some former distress of the Jewish nation.—EDWARDS.
[e] Job iii. 5. Matt. iv. 16.
[f] Heb. iv. 12, 13. Rev. ii. 23.
[g] Rom. viii. 36.
[h] Is. li. 9. Mark iv. 38.
[i] Deut. xxxii. 20. Job xiii. 24.
[k] Is. li. 23. Lam. iv. 5.
[‡] *Our belly cleaveth*—a strong metaphor, denoting misery and degradation, taken from the serpent species.—HEWLETT.
[l] cxxx. 7, 8.

PS. XLV.

[a] lxxx., *title.*
[1] *Of instruction.*
[b] Is. v. 1. Eph. v. 32.
[c] Matt. xxv. 34.
[d] Heb. vii. 26. Rev. i. 13-18.
[e] Prov. xxii. 11. John vii. 46.
[f] Phil. ii. 9-11.
[*] Put on thy royal ornaments and the ensigns of thy power, O most mighty Prince, and appear like thyself in such splendour and majesty.—PATRICK.
[g] 2 Thes. i. 8, 9. Rev. vi. 16, 17.
[†] *Thy right hand,* by its promptness to encounter danger, shall bring thee acquainted with terrible things. Thy right hand shall know its office: by habitual exercise, shall render thee expert in war, and lead thee on from conquest to conquest.—MERRICK.
[h] Zech. ix. 13, 14. [i] 2 Sam. xxiii. 3, 4. Rev. xix. 11.
[k] Heb. i. 9; vii. 26.
[l] Luke xiii. 27. Rev. xxi. 27
[2] *O God.*
[m] Acts ii. 28.
[‡] *Anointed thee.*—This refers to our Lord as man; and from his unction or anointing, he is called Messiah or Christ. It means his appointment to the office of Mediator and Saviour, and the endowments necessary to discharge it.—BOOTHROYD.
[n] John xix. 39.
[o] Is. liv. 5. John xx. 28.
[p] John iv. 21, 22.
[q] Acts xxi. 3-6.
[§] She shall be among the honourable women. This is a prophecy of the conversion of the Tyrians, and their admission in a gospel church state (accomplished Mark iii. 8, and vii. 24, including also all other Gentiles).—GILL.
[3] *Face.*
[r] 2 Cor. v. 17. Rev. iii. 18.
[s] Rom. iii. 22. Rev. iii. 18.
[‖] *In raiment of needlework*—or embroidery. The different graces of the faithful, all wrought in them by the same Spirit, compose that Divine "embroidery" which adorns the wedding garment of the Church, who is therein presented to the King.—BISHOP HORNE.
[t] Matt. xix. 29.
[u] Is. liv. 1-5. Gal. iv. 26, 27.
[¶] Here the prophet again addresses Messiah, and asserts, that instead of his Jewish fathers, from whom he descended, and by whom he was rejected, he should have sons, a spiritual seed, whom he would make princes. It may, possibly, also have a literal meaning, that many princes shall embrace the gospel.—BOOTHROYD.
[x] 1 Pet. ii. 9. Rev. i. 6; xx. 6.

PS. XLVI.

[1] *Of*
[a] 1 Chr. xv. 20.
[b] Heb. vi. 18.
[c] Gen. xxii. 14.
[d] Heb. xiii. 6.

6 Thy throne, O God, *is* for ever and ever: [i]the sceptre of thy kingdom *is* a right sceptre.

7 [k]Thou lovest righteousness, and [l]hatest wickedness: therefore [2]God, thy God, hath anointed thee with [m]the oil of gladness[‡] above thy fellows.

8 [n]All thy garments *smell* of myrrh, and aloes, *and* cassia, out of the ivory palaces, whereby they have made thee glad.

9 Kings' daughters *were* among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

10 Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house;

11 So shall the King greatly desire thy beauty: for he *is* [o]thy Lord, and [p]worship thou him.

12 And [q]the daughter of Tyre[§] *shall be there* with a gift; *even* the rich among the people shall entreat thy [3]favour.

13 The King's daughter *is* [r]all glorious within; [s]her clothing *is* of wrought gold.

14 She shall be brought unto the King in raiment of needlework:[‖] the virgins her companions that follow her shall be brought unto thee.

15 With gladness and rejoicing *shall* they *be* brought: they shall enter into the King's palace.

16 [t]Instead of thy fathers shall be [u]thy children,[¶] whom thou mayest make [x]princes in all the earth.

17 I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever.

PSALM XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold his works.*

To the chief musician [1]for the sons of Korah, A song upon [a]Alamoth.

GOD *is* [b]our refuge and strength, [c]a very present help in trouble:

2 Therefore [d]will not we fear, though the earth

people of God will be trampled on, put to shame, plundered, murdered, banished, enslaved, despised, and reproached; and they will be ready to think that he has cast them off, and to fear that his name and truth will be eventually dishonoured; whilst they continually hear the blasphemies and triumphs of his enemies. But in all our afflictions, especially in our sufferings for the sake of scriptural Christianity, we should complain unto the Lord, and "exercise ourselves to have a conscience void of offence:" we should be careful not to seek relief by sinful compliances; and should continually meditate on the power, truth, purity, and knowledge of our heart-searching God. If our heart turn back from him, or our steps decline from his way, he knows it, and will discover it to others. But, if we are faithful to our engagements, and are persecuted for righteousness' sake, we are, and shall be, safe and happy.—*Scott.*

PSALM XLV. TITLE.—The word "Shoshannim" signifies *lilies*, and is several times so rendered in Canticles; as used, however, in the titles of a few psalms, it is generally understood to mean an instrument of six strings.—This psalm is entitled, "A song of loves;" and it evidently describes the mutual love which subsists between Christ and his Church. In many respects it resembles the Song of Solomon; and it treats of this spiritual union under the allusion of a marriage. Most expositors maintain that it was written on Solomon's marriage with Pharaoh's daughter; but a great part of it is wholly inapplicable to that transaction: nor is there sufficient ground to support the decided opinion, that this was so much as *the occasion* of its being written, or that David composed it. The latter is indeed probable; but it is entirely a prophecy of Christ, and is quoted as such by the apostle.—*Scott.*

LOVELINESS OF THE KING—Ver. 2. "Thou art fairer than the children of men," than any of them. He proposed (ver. 1) to speak of the King, but immediately directs his speech *to* him. They that have an admiration and affection for Christ, love to go to him and tell him so. Thus we must profess our faith, that we see his beauty; and our love, that we are pleased with it: "Thou art fair," thou art "fairer than the children of men." Note, Jesus Christ is in himself, and in the eyes of all believers, more amiable and lovely than the children of men. The beauties of the Lord Jesus, as God, as Mediator, far surpass those of human nature in general, and those which the most amiable and excellent of the children of men are endowed with; there is more in Christ to engage our love than there is, or can be, in any creature. Our beloved is more than another beloved. The beauties of this lower world, and its charms, are in danger of drawing away our hearts from Christ, and therefore we are concerned to understand how much he excels them all, and how much more worthy he is of our love.—*Henry.*

HIS RETINUE—Ver. 9-11. The King, now seated in majesty and glory on his throne, is next represented as surrounded with a splendid train. Among other honourable women, the daughters of kings are mentioned, who may be supposed to have submitted to his authority, and put themselves under his protection, and who would deem it an honour for their daughters to wait in his court around his queen; while she, arrayed in the costliest robes, stood at his right hand, as a bride adorned for her nuptials. By "the queen," the collective body of believers seems to be intended, who, clothed in the righteousness, enriched by the bounty, and adorned by the graces of the Spirit of Christ, adhered to him in singleness of affection and fidelity, and are admitted to the most endeared union and communion.

HIS NUPTIALS.—Ver. 13-15. The relation in which the believer stands to the Lord comprises in it every tie and affection, and the Church is called spouse, sister, or daughter indiscriminately; or the title "spouse" or "bride" may refer to the Son of God—that of "daughter" to the Father. Her glory and beauty are inward and spiritual; and her adorning is most precious, as she is arrayed with the righteousness which Christ wrought out in human nature for her justification, and with the beauties of a holy conversation by the operation of the Spirit of God, who works by the labours of ministers, and by all the means which others diligently use to promote the sanctification of themselves and of their brethren.—*Scott.*

TRUE FAME.—Ver. 17. "I will make thy name to be remembered." His Father has given him *a name above every name*, and here promiseth to make it perpetual by keeping up a succession of ministers and Christians in every age that should bear up his name; which shall thus "endure for ever" (Ps. lxxii. 17) by being remembered in all the generations of time, for the entail of Christianity shall not be cut off. Therefore, because they shall remember thee in all generations, they shall praise thee for ever and ever. They that help to support the honour of Christ on earth shall in heaven see his glory, and share in it, and be for ever praising him. In the believing hope of our everlasting happiness in the other world, let us always keep up the remembrance of Christ, as our only way thither, in our generation; and in assurance of the perpetuating of the kingdom of the Redeemer in the world, let us transmit the remembrance of him to succeeding generations, that his name "may endure for ever, and be as the days of heaven."—*Henry.*

PSALM XLVI.—This psalm encourages us to hope and trust in God, and his power, and providence, and gracious presence with his Church in the worst of times, and directs us to give him the glory of what he has done for us, and what he will do. Probably it was penned upon occasion of David's victories over the neighbouring

be removed, and though the mountains be carried into the [2]midst of the sea;*

3 *Though* [e]the waters thereof roar *and* be troubled, *though* [f]the mountains shake with the swelling thereof. Selah.

4 *There is* [g]a river,† the streams whereof shall make glad [h]the city of God, the holy *place* of the tabernacles of the most High.

5 God *is* in the midst of her; she shall not be moved: God shall help her, [3]*and that* right early.

6 The heathen raged, [i]the kingdoms were moved: he uttered his voice, [k]the earth melted.‡

7 The LORD of hosts *is* with us; the God of Jacob *is* [4]our refuge. Selah.

8 [l]Come, behold the works of the LORD, what desolations he hath made in the earth.

9 [m]He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot§ in the fire.

10 Be still, and [n]know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hosts *is* with us; [o]the God of Jacob *is* our refuge. Selah.

PSALM XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Christ.

To the chief musician, A psalm [1]for the sons of Korah.

O CLAP your hands,* all ye people; [a]shout unto God with the voice of triumph:

2 For the LORD most High *is* terrible; *he is* a great King over all the earth.†

3 He shall [b]subdue the people under us, and the nations under our feet.

4 He shall choose our inheritance for us, [c]the excellency of Jacob, whom he loved. Selah.

5 [d]God is gone up with a shout,‡ the LORD with [e]the sound of a trumpet.

6 Sing praises to God, sing praises; sing praises unto our King, sing praises.

B.C. 710—B.C. 1042.

[2] *Heart of the seas.*

* Though there should be nothing but shakings, and confusions, and desolations in all the nations round about us, which are oft expressed by such metaphors (as Jer. li. 25; Hag. ii. 21, 22; Rev. vi. 14).-POOLE.

[e] Rev. xvii. 15.
[f] Job ix. 5, 6.
[g] Is. viii. 6, 7. Rev. xxii. 1.

† Either the Kidron, which ran by Jerusalem, or the waters of Shiloah, which, by different branches, ran through the city, supplying it to its joy and comfort.—GILL.

[h] Heb. xii. 22.
[3] *When the morning appeareth.*
[i] Is. xiv. 12-16.
[k] 2 Pet. iii. 10-12. Rev. vi. 13, 14.

‡ How concise, how energetic, how truly and astonishingly sublime! The kingdom of Christ being twofold, these words may be applied either to the overthrow of heathenism and the establishment of the gospel, or to the destruction of the world and the erection of Messiah's triumphant throne. —BISHOP HORNE.

[4] *An high place for us.*
[l] Num. xxiii. 23.
[m] Is. lx. 18.

§ Alluding to the heathen custom of burning the arms of those they had conquered, in honour of their gods, and as a sign of peace.—LOWTH.

[n] c. 3.
* Deut. xxxiii. 27.

PS. XLVII.

[1] Or, *of.*

* A sign of joyful approbation, used as at other times, so at the coronation of kings (2 Kings xi. 12; so after Ps. xcviii. 8).—AINSWORTH.

[a] Zech. iv. 7. Rev. xix. 1.

† For his majesty is most sublime, his dominion absolute, his power dreadful—being the sovereign Lord of the whole world, the King of kings, and the Lord of lords.—PATRICK.

[b] Deut. xxxiii. 29.
[c] Is. lx. 15.
[d] Eph. iv. 8-10.

‡ This may figuratively be understood of the ark of the covenant, in which God did shew himself present, which was by David transported with great pomp and solemnity into his city (2 Sam. vi. 12), or by Solomon into the temple (1 Kings viii. 6). But spiritually and chiefly it ought to be referred to Christ's ascension into heaven (as Ps. lxviii. 24, 25).—DIODATI.

[e] 1 Cor. xv. 52.

[f] Rev. xi. 15.
[g] Rev. xix. 6.
[h] Heb. iv. 16.

PS. XLVIII.

[a] xxx., *title.*
[1] Or, *of.*
[b] lxxxvi. 10.
[c] Rev. xv. 3, 4.
[d] Heb. xii. 22.
[e] Matt. xxiv. 15.
[f] Dan. xi. 16.
[g] Is. lx. 15-20. Heb. xii. 22.
[h] Is. xiv. 13.
[i] Matt. v. 35.

* *The kings.*—We may refer this either to the kings of Moab and Ammon in the days of Jehoshaphat (2 Chr. xx.); or to Sennacherib and his captains in the days of Hezekiah (2 Kings xviii. 19); or to the Philistian princes (2 Sam. v.) *Were assembled*—or, came together—to wit, by agreement at an appointed time and place; so the original word importeth. —AINSWORTH.

[k] Ex. xiv. 25.
[l] Ez. xxvii. 26.
[m] Is. ii. 16.
[n] Jer. xviii. 17.

† The meaning evidently is, that as the east wind shatters in pieces the ships of Tarshish, so the Divine power struck the heathen kings with terror and astonishment. —BISHOP HORNE.

[o] *See on* 1, 2.
[p] Matt. xvi. 18.
[q] cv. 5, 6.
[r] Luke xxii. 19, 20.
[s] Is. xxvi. 8.
[t] Mal. i. 11, 14.
[u] Rev. xix. 2, 11.
[x] Cant. i. 5.
[y] Neh. xii. 31-40.
[z] Is. xxxiii. 18-20.
[2] Heb. *Set your heart to.*

‡ This God will be our God to all eternity, and (by that power which he has already exerted in our protection) will conduct us through life with safety.—MERRICK.

7 For God *is* [f]the King of all the earth; sing ye praises with understanding.

8 [g]God reigneth over the heathen: God sitteth upon [h]the throne of his holiness.

9 The princes of the people are gathered together, *even* the people of the God of Abraham; for the shields of the earth *belong* unto God: he is greatly exalted.

PSALM XLVIII.

The ornaments and privileges of the church.

A [a]song *and* psalm [1]for the sons of Korah.

[b]GREAT *is* the LORD, and [c]greatly to be praised [d]in the city of our God, *in* [e]the mountain of his holiness.

2 [f]Beautiful for situation, [g]the joy of the whole earth, *is* mount Zion, [h]*on* the sides of the north, [i]the city of the great King.

3 God is known in her palaces for a refuge.

4 For, lo, the kings* were assembled, they passed by together.

5 They saw *it, and* so they marvelled; [k]they were troubled, *and* hasted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou [l]breakest the [m]ships of Tarshish [n]with an east wind.†

8 As we have heard, so have we seen in [o]the city of the LORD of hosts, in the city of our God: [p]God will establish it for ever. Selah.

9 We have [q]thought of [r]thy loving-kindness, O God, [s]in the midst of thy temple.

10 [t]According to thy name, O God, so *is* thy praise unto the ends of the earth: [u]thy right hand is full of righteousness.

11 Let mount Zion rejoice, let [x]the daughters of Judah be glad, because of thy judgments.

12 [y]Walk about Zion, and go round about her; [z]tell the towers thereof.

13 [2]Mark ye well her bulwarks, consider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever: he will be our guide *even* unto death.‡

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nations (2 Sam. viii.), and the rest which God gave him from all his enemies round about. We are here taught, 1. To take comfort in God when things look very black and threatening (ver. 1-5). 2. To mention, to his praise, the great things he has wrought for his Church against its enemies (ver. 6-9). 3. To assure ourselves that God, who has glorified his own name, will glorify it yet again, and to comfort ourselves with that (ver. 10, 11). We may, in singing it, apply it either to our spiritual enemies, and the encouragement we have to hope that, through Christ, we shall be more than conquerors over them, or to the public enemies of Christ's kingdom in the world, and their threatening insults, endeavouring to preserve a holy security and serenity of mind, when they seem most formidable. It is said of Luther that, when he heard any discouraging news, he would say, "Come, let us sing the 46th Psalm."—*Henry.*

SAFETY AND DELIVERANCE TO THE CHURCH.—Ver. 5. "God is in the midst of her, she shall not be moved." God has assured his Church of his special presence with it and concern for it. His honour is embarked in it; he has set up his tabernacle in it, and has undertaken the protection of it; and therefore she shall not be moved—*i.e.*, 1. Not destroyed or removed as the earth may be (ver. 2). The Church shall survive the world, and be in bliss when that is in ruins. It is "built upon a rock, and the gates of hell shall not prevail against it." 2. Not disturbed, not much moved with fears of the issue. If God be for us, if God be with us, we need not be moved at the most violent attempts made against us. God shall help her, and then who can hurt her? help her under her troubles that she shall not sink, nay, that the more she is afflicted, the more she shall multiply. God shall help her out of her troubles, and that right early, "when the morning appeareth"—*i.e.*, very speedily, for he is a present help (ver. 1); and very seasonably—then when things are brought to the last extremity, and when the relief will be most welcome. This may be applied by particular believers themselves: If God be in our hearts, in the midst of us by his word dwelling richly in us, we shall be established, we shall be helped. Let us therefore trust, and not be afraid; all is well, and will end well.

PRACTICAL OBSERVATIONS.—They who have received Jesus Christ as their Lord and Saviour, and live in grateful obedience to him, make the power, wisdom, truth, and love of God their refuge and strength; and in every urgent danger and trouble they will find him a ready and a present help. If our faith were as strong as our security is good, we need fear no combination of enemies, no revolutions in kingdoms, and no convulsions in nature; but in the most tremendous dangers might triumph in the fullest assurance of security and victory. Were we, literally, to behold the deep-rooted mountains torn from their foundations and cast into the ocean, whilst its impetuous waves overflowed the banks and deluged the earth, we should not only be safe, but might be happy, if, in communion with God, we drank of the river of divine consolations, which he hath communicated to his holy Church on earth, as an earnest of heavenly joys. Let us then pray for increase of faith, and be careful to lay up our treasures in heaven: thus, when the earth and all its works shall be burnt up, we shall have nothing to fear or to lose. Happy are they, in every case, who are enrolled citizens of the holy city of our God, in which he dwells as a father, a defender, and a comforter of his people. While the heathen rage, their faith and patience will indeed be tried; yet He will utter his voice, their enemies will perish, and they shall triumph in praise.—*Scott.*

PSALM XLVII. DIVINE PROTECTION.—Ver. 1-3. This psalm is generally ascribed to David, though his name is not affixed to it; and it is thought to have been composed when vast multitudes were assembled to attend on the removal of the ark to the tabernacle on mount Zion. And as the ark was a type of Christ, the psalm has been applied to the ascension, after his humiliation on earth, to the right hand of God in heaven. Ver. 8, 9. The dominion of that God who dwelt in the holy place, by the ark, the symbol of his presence, above the mercy-seat, over the nations of the earth, as here mentioned, seems a clear intimation of the calling of the Gentiles into the Church, in consequence of Christ's ascension (Rom. xv. 12). All the principal persons from the several tribes of Israel, "the people of the God of Abraham," assembled to remove the ark, leaving the protection of their houses and families unto God, who accordingly was the shield of the land. Thus, when princes and rulers join themselves to the Lord Jesus, and use their authority and influence for the benefit of the Church, God is greatly exalted in becoming the shield and defender of their dominions. Some, however, interpret the last clause to mean the rulers themselves, who, belonging to God, having their authority from him, and using it according to his command, become the *shields* of their people; and thus by their means God is greatly exalted and honoured among men.—*Scott.*

PSALM XLVIII. OCCASION.—Ver. 1. Many think that this psalm was composed on account of the deliverance of Jerusalem from the power and rage of Sennacherib; but others are of opinion that it is more exactly descriptive of the invasion of the land during the reign of Jehoshaphat, and the extraordinary triumph of him and his subjects over the kings who had confederated against him. It is, however, evident that it was occasioned by some remarkable interposition of God in rescuing "the mountain of his holiness" from powerful assailants.—*Scott.*

B.C. 1034—B.C. 1034.

PSALM XLIX.

1 *An earnest persuasion to build the faith of resurrection, not on worldly power, but on God.* 16 *Worldly prosperity is not to be admired.*

To the chief musician, A psalm [1]for the sons of Korah.

HEAR this, all *ye* people; give ear, all *ye* inhabitants of the world:

2 Both low and high, rich and poor, together.

3 My mouth shall speak of wisdom; and [a]the meditation of my heart *shall be* of understanding.

4 [b]I will incline mine ear to [c]a parable;* I will open my [d]dark saying upon the harp.

5 Wherefore should I fear in [e]the days of evil, *when* the iniquity of my heels† shall compass me about?

6 They that [f]trust in their wealth, and boast themselves in the multitude of their riches;

7 None *of them* can by any means redeem his brother, nor [g]give to God a ransom for him;

8 (For [h]the redemption of their soul *is* precious, and it ceaseth for ever;)

9 [i]That he should still live for ever, *and* not [k]see corruption.

10 For he seeth *that* wise men die, likewise the fool and the brutish person perish, and leave their wealth to others.

11 Their inward thought *is*, *that* their houses *shall continue* for ever, *and* their dwelling-places to all generations: they call *their* lands after their own names.‡

12 Nevertheless, man *being* in [1]honour abideth not: he is like the beasts *that* perish.

13 This their way *is* [m]their folly; yet their posterity [2]approve their sayings. Selah.

14 [n]Like sheep [o]they are laid in the grave;§ [p]death shall feed on them; and [q]the upright shall have dominion over them in [r]the morning; and [s]their [3]beauty shall consume in the grave from their dwelling.

15 But [t]God will redeem my soul from the [4]power of the grave; for he shall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his house is increased;

17 For when he dieth [u]he shall carry nothing away; [x]his glory shall not descend after him:

18 Though [5]while he lived he [y]blessed his soul; and *men* will praise thee, when thou doest well to thyself.

19 [6]He shall go to the generation of his fathers; they shall never see light.

20 [z]Man *that is* in honour, and understandeth not,* [a]is like the beasts *that* perish.

PS. XLIX.

1 Or, *of*.
[a] Matt. xii. 35.
[b] Matt. xiii. 35.
[c] Matt. xiii. 11-15.
* I will hearken what God by his Spirit speaks to me, and that and nothing else will I now speak to you; and therefore it is well worth your hearing. I also shall join with you in attending to it, that whilst I teach you, I myself may learn the same lesson.—POOLE.
[d] Prov. i. 6. 2 Cor. iii. 12.
[e] Prov. xxiv. 10. Eph. v. 16.
† Rather, "of my supplanters:" "of those who endeavour to supplant me."—PARKHURST.
[f] Prov. xxiii. 5. 1 Tim. vi. 17.
[g] 1 Tim. ii. 6. 1 Pet. i. 18.
[h] Job xxxvi. 18, 19.
[i] Zech. i. 5. Luke xvi. 22, 23.
[k] John viii. 51, 52.
‡ Various are the contrivances of vain men to have their names written on earth, and to procure, after their deaths, an imaginary immortality for themselves and their families, in the memory and conversation of posterity, which is not often obtained, and if obtained, is of no value; when, with less trouble, they might have had their names written in heaven, and have secured to themselves a blessed immortality, in the glorious kingdom of the Redeemer. —BISHOP HORNE.
1 Jam. i. 10, 11. 1 Pet. i. 24.
[m] 1 Cor. iii. 19.
2 *Delight in their mouth.*
[n] Rom. viii. 36.
[o] Is. xxxviii. 10, 11.
§ "Like sheep driven to the slaughter, they must become the prey of death, and go in crowds to the grave; and when the just, whom they insulted, shall triumph over them in the glorious dawn of the resurrection, their faded beauty shall moulder away in the silent habitation of the grave." —TRAVELL.
[p] Job. 24, 19, 20.
[q] 1 Cor. vi. 2.
[r] Hos. vi. 3.
[s] Job iv. 21.
3 *Strength.*
[t] Hos. xiii. 14.
4 *Hand.*
[u] 1 Tim. vi. 7.
[x] 1 Cor. xv. 43.
5 *In his life.*
[y] Luke xii. 19.
6 The soul *shall go.*
[z] Esth. v. 11-14.
* *Understandeth not*—that is, without spiritual understanding and prudence: who only regards this life and neglects another, he resembleth in his pursuits and pleasures the beasts—they are alike. —BOOTHROYD.
[a] Ec. iii. 18, 19.

PSALM L.

1 *The majesty of God in the church.* 5 *His order to gather saints.* 7 *The pleasure of God is not in ceremonies,* 14 *but in sincerity of obedience.*

A psalm [1]of Asaph.

THE mighty God, *even* the LORD, [a]hath spoken, and called the earth, from the rising of the sun unto the going down thereof.*

2 [b]Out of Zion, the perfection of beauty, God hath shined.

3 [c]Our God shall come, and shall not keep silence: [d]a fire shall devour before him, and it shall be very tempestuous round about him.

4 He shall call to the heavens† from above, and to the earth, that he may judge his people.

5 Gather [e]my saints together unto me; those that have [f]made a covenant with me by sacrifice.

6 And [g]the heavens shall declare his righteousness: for [h]God *is* judge himself. Selah.

7 Hear, O my people, and I will speak: O Israel, and I will testify against thee: [i]I *am* God, *even* thy God.

8 I will not reprove thee for thy sacrifices, or thy burnt-offerings, *to have been* continually before me.

9 I will [k]take no bullock out of thy house, *nor* he-goats out of thy folds:

10 For [l]every beast of the forest *is* mine,‡ *and* [m]the cattle upon a thousand hills.

11 I [n]know all the fowls of the mountains; and [o]the wild beasts of the field *are* [2]mine.

12 If I were hungry, I would not tell thee: for the world *is* mine, and the fulness thereof.

13 Will I eat the flesh of bulls, or drink the blood of goats?§

14 Offer unto God thanksgiving; and [p]pay thy vows unto the most High:

15 And call upon me in the day of trouble;‖ [q]I will deliver thee, and thou shalt [r]glorify me.

PS. L.

1 *For Asaph.*
[a] Is. i. 2.
* God summons all mankind to be present to hear his appeal, and the solemnity is held on Sion, where he is attended with the same terrible pomp as on Sinai. —LOWTH.
[b] Is. xxvi. 21.
[c] lxviii. 20.
[d] Deut. ix. 3.
† The heavens and the earth are invoked as witnesses, which is a pompous form of expression common with the Hebrew writers: "He shall call the heavens from on high, and the earth to the judgment of his people."—LOWTH.
[e] 1 Cor. vi. 2, 3. Jude 14.
[f] Matt. xxvi. 28. Heb. ix. 10-23.
[g] Rom. ii. 5.
[h] John v. 22, 23. 2 Cor. v. 10.
[i] Ex. xx. 2. Zech. xiii. 9.
[k] Is. xliii. 23, 24.
[l] Gen. i. 24, 25.
‡ Learn we hence, not to dream of any merit in our works and services, since God has a double claim, founded on creation and redemption, to all we have and all we are. —BISHOP HORNE.
[m] Gen. xxxi. 9.
[n] Gen. i. 20-22.
[o] Is. lvi. 9.
2 *With me.*
§ If I did want anything, hast thou such carnal and gross conceptions of me, that I need or delight in the blood of brute creatures? —POOLE.
[p] Deut. xxiii. 21.
‖ And thirdly, devoutly commend thyself unto me, when thou art in any trouble, by ardent prayer, piously confiding in me, and thou shalt find it more powerful than all burnt-offerings. —PATRICK.
[q] Luke xvii. 15-18.
[r] John xv. 8.

PSALM XLIX. ITS NATURE.—This psalm is a sermon, and so is the next. In most of the psalms, we have the penman praying or praising; in these, we have him preaching; and it is our duty, in singing psalms, to teach and admonish ourselves and one another. The scope and design of this discourse is, to convince the men of this world of their sin and folly in setting their hearts upon the things of this world, and so to persuade them to seek the things of a better world; as also to comfort the people of God in reference to their own troubles, and the grief that arises from the prosperity of the wicked.

FOLLY OF THE WORLDLING.—Ver. 6-14. In these verses we have, 1. A description of the spirit and way of worldly people, whose portion is in this life (Ps. xvii. 14). It is taken for granted that they have wealth and a multitude of riches (ver. 6), houses and lands of inheritance which they call their own (ver. 11). God often gives abundance of the good things of this world to bad men, who live in contempt of him and rebellion against him—by which it appears that they are not the best things in themselves, for then God would give most of them to his best friends; and that they are not the best things for us, for then *they* would not have so much of them, who, being marked for ruin, are to be ripened for it by their prosperity (Prov. i. 32). A man may have abundance of the wealth of this world, and be made better by it, may thereby have his heart enlarged in love, and thankfulness, and obedience, and may do that good with it which will be fruit abounding to his account; and therefore it is not men's having riches that denominates them worldly, but their setting their hearts upon them as the best things.

DEATH—THE GREAT LEVELLER.—Ver. 17. "When he dies," it is taken for granted that he goes into another world himself, but "he shall carry nothing away with him" of all that which he has been so long heaping up. The greatest and wealthiest cannot therefore be the happiest, because they are never the better for their living in this world; as they came naked into it, they shall go naked out of it. But those have something to shew in the other world, for their living in this world, who can say, through grace, that though they came corrupt, and sinful, and spiritually naked into it, they go renewed, and sanctified, and well-clothed with the righteousness of Christ out of it. In the other world, they will be infinitely the worse for all their abuses of the wealth and prosperity they enjoyed in this world. Ver. 19. The soul "shall go to the generation of his fathers," his worldly-wicked fathers, whose sayings he approved, and whose steps he trod in—his fathers who would not hearken to the Word of God (Zech. i. 4). He shall go to be there where they are that shall never see light, shall never have the least glimpse of comfort and joy, being condemned to utter darkness. Be not afraid, then, of the pomp and power of wicked people, for the end of the man that is in honour, if he be not wise and good, will be miserable; if he understand not, he is to be pitied rather than envied. A fool, a wicked man, in honour, is really as despicable an animal as any under the sun; he is "like the beasts that perish."—*Henry.*

PSALM L. TITLE.—"Hezekiah commanded the Levites to sing praises unto the LORD with the words of David, and of Asaph the *seer*." Hence it appears that Asaph was a prophet, and wrote some psalms, and probably this among the rest. Some expositors, however, are of opinion, that "Asaph the seer" was a different person from Asaph the Levite, who was one of the chief singers in the days of David; that he lived at a later period; and that it is not unlikely he was contemporary with Hezekiah, and referred in this psalm to the hypocrisy of the Jews in general, even during Hezekiah's reformation. But, at whatever time the psalm was composed, the instructions contained in it are of general importance and utility.—It is a most sublime poem, which is generally supposed to predict the coming of Christ, the abolition of the Mosaic dispensation, and the introduction of Christianity; with the condemnation of the Jews, especially of the scribes and Pharisees, for rejecting it. But the judgments executed upon Jerusalem prefigured the awful proceedings and consequences of the general judgment; and the scribes and Pharisees are the parents of a numerous progeny of superstitious, formal, and hypocritical professors and teachers of Christianity, who will be condemned at that solemn day. Ver. 4-6. All the inhabitants of heaven, as well as of earth, shall be summoned to witness the proceedings of their omnipotent Sovereign, and they will all concur in declaring that his decisions are perfectly wise and righteous.—The whole human race, indeed, must appear in judgment; yet the professed worshippers of God, who have his oracles and ordinances among them, are chiefly spoken of in all the descriptions given us in Scripture of that solemn season, because these descriptions were especially given for their instruction, warning, or encouragement.—*Scott.*

OBEDIENCE BETTER THAN SACRIFICE.—Ver. 9-15. God here shews them, 1. That he did not need their sacrifices. What occasion had he for their bullocks and goats, who has the command of all "the beasts of the forest," and the "cattle upon a thousand hills"—has an incontestable property in them, and dominion over them, has them all always under his eye, and within his reach, and can make what use he pleases of them!

has

16 But unto [s]the wicked God saith, What hast thou to do to declare my statutes, or *that* thou shouldest take my covenant in thy mouth?

17 Seeing thou [t]hatest instruction, and castest my words behind thee.

18 When thou sawest a thief, then [u]thou consentedst with him,¶ and [3]hast been [x]partaker with adulterers.

19 Thou [4]givest thy mouth to evil, and [y]thy tongue frameth deceit.

20 Thou sittest* *and* speakest against thy brother; thou slanderest thine own mother's son.

21 These *things* hast thou done, and I kept silence; thou thoughtest that I was altogether *such an one* as thyself: *but* [z]I will reprove thee, and [a]set *them* in order before thine eyes.†

22 Now consider this, ye that [b]forget God, lest I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth praise glorifieth me: and to him that [5]ordereth *his* conversation *aright* will I shew [c]the salvation of God.

PSALM LI.

1 *David prayeth for remission of sins, whereof he maketh a deep confession.* 6 *He prayeth for sanctification.* 16 *God delighteth not in sacrifice, but in sincerity.* 18 *David prayeth for the church.*

To the chief musician, A psalm of David, [s]when Nathan the prophet came unto him, [b]after he had gone in to Bath-sheba.

HAVE mercy upon me, O God, [c]according to thy loving-kindness; according unto the multitude of thy tender mercies blot out my transgressions.*

2 [d]Wash me throughly from mine iniquity, and [e]cleanse me from my sin.

3 For [f]I acknowledge my transgressions: and [g]my sin *is* ever before me.†

4 Against thee, thee only, have I sinned, and done *this* evil in thy sight; that thou mightest be justified when thou speakest, *and* be clear when thou judgest.

5 Behold, [h]I was shapen in iniquity; and in sin did my mother [1]conceive me.

6 Behold, thou desirest truth in the inward parts; and [i]in the hidden *part* thou shalt make me to know wisdom.

7 Purge me with hyssop,‡ and I shall be clean; wash me, and I shall be [k]whiter than snow.

B.C. 1035—B.C. 1034.

[s] Is. xlviii. 22; lvii. 6, 7.
[t] Prov. v. 12, 13.
[u] Prov. i. 10-19.
¶ The first clause conveys far more than the simple idea of consent. The expression *if thou sawest* implies great eagerness and instinctive drawing towards the thief as a congenial spirit. The second verb in Hebrew denotes a cordial and complacent acquiescence.—ALEXANDER.
[3] *Thy portion* was *with adulterers.*
[x] Matt. xxiii. 30.
[4] *Sendest.*
[y] Is. lix. 3, 4.
* *Thou sittest*—even at thine own ease, as if it were a pastime and recreation to thee.—DIODATI.
[z] Prov. xxix. 1. Rev. iii. 19.
[a] Ec.xii.14. 1 Cor. iv. 5.
† There is here a severe censure passed on ungodly teachers. It is assumed that such men not only might, but did exist, and their doom is awfully delineated. To offer praise, was to glorify God: and to order the conversation aright, was to obtain the blessings of the gospel salvation. — DR JOHN CAMPBELL.
[b] Is. li. 13.
[5] *Disposeth* his *way.*
[c] Is. xlix. 6.

PS. LI.

[s] 2 Sam. xii. 1-13.
[b] 1 Sam. xi. 2, &c.
[c] Rom. v. 20, 21.
* The penitent's first ground for hope of pardon is his own misery, and the Divine mercy, which rejoiceth to relieve that misery. Every transgression leaves behind it a guilt and a stain; the account between God and the sinner is crossed by the blood of the great propitiatory Sacrifice, which removes the former, and the soul is cleansed by the Holy Spirit, which takes out the latter.—BP. HORNE.
[d] Ez. xxxvi. 25. Rev. i. 5; vii. 14.
[e] xix. 12.
[f] Prov. xxviii. 13.
[g] Is. lix. 12.
† As a frightful spectre, haunting my imagination, and awakening the bitter reproaches of my own conscience. —BOOTHROYD.
[h] Job xv. 14-16. John iii. 6.
[1] *Warm.*
[i] Jer. xxxii. 40.
‡ As the priest is wont to denote unclean persons to be cleansed, by sprinkling them with water mixed with the ashes of a heifer —which sprinkling was performed with a bunch of hyssop. —WELLS.
[k] Eph. v. 26, 27. Rev. vii. 13, 14.

§ *Make me to hear*, &c.—Renew the joy of my heart in the comfortable assurance of thy forgiveness.—BP. HALL.
‖ *Bones—broken.*—Heart-breakings are more painful than bone-breakings, and are therefore expressed by breaking the bones, because that to sense is most painful.—CARYL.
[l] Col. ii. 14.
[m] 2 Cor. v. 17.
[n] Ez. xxxvi. 25-27. 1 Pet. i. 22.
[o] Eph. iv. 22-24. Col. iii. 10.
[2] *Constant.*
[p] Rom. viii. 9. Eph. iv. 30.
[q] Rom. v. 2-11.
[r] Gal. iv. 6, 7.
[s] Acts xiii. 10.
[t] Gen. ix. 6.
¶ That is, from the guilt of my murder in shedding the blood of Uriah: as the Chald. saith, "from the judgment of murder;" or, from my native corruption.—AINSWORTH.
[u] Hab. iii. 18.
[x] xxxv. 28.
[y] Rom. x. 3.
[z] Rom. iii. 19.
[a] Mark vii. 34.
[b] Heb. xiii. 15.
[c] Rom. xii. 1.
[d] Is. lxii. 1, 6, 7.
[e] Dan. ix. 25.

PS. LII.

[s] 1 Sam. xxii. 9-19.
[b] Jer. ix. 8. Ez. xxii. 9.
[c] 2 Tim. iii. 2.
* *O mighty man*—referring to Doeg's office as chief of Saul's herdsmen, and set over his servants (1 Samuel xxi. 7, and xxii. 9); or, ironically, to the mighty deed he had done in slaying the unarmed priests.—GILL.
[d] Prov. xviii. 21.
† *Like a sharp razor* — inflicting deep and dreadful wounds. *Working deceitfully*—turning aside in the hand of him who uses it.—WALF.
[e] Rom. i. 25. 2 Tim. iii. 4.
[f] John viii. 44. Rev. xxii. 15.
‡ That is, such as are mischievous, and by which the innocent may be destroyed.—ROSENMULLER.
[1] And *the deceitful tongue.*

8 Make me to hear joy and gladness:§ *that* the bones‖ *which* thou hast broken may rejoice.

9 Hide thy face from my sins, and [1]blot out all mine iniquities.

10 [m]Create in me [n]a clean heart, O God; and [o]renew a [2]right spirit within me.

11 Cast me not away from thy presence; and take not thy [p]Holy Spirit from me.

12 Restore unto me [q]the joy of thy salvation; and uphold me *with thy* [r]free Spirit:

13 *Then* will I teach transgressors [s]thy ways; and sinners shall be converted unto thee.

14 [t]Deliver me from blood-guiltiness,¶ O God, thou [u]God of my salvation; *and* [x]my tongue shall sing aloud of [y]thy righteousness.

15 [z]O LORD, [a]open thou my lips; and [b]my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice, else would I give *it;* thou delightest not in burnt-offering.

17 [c]The sacrifices of God *are* a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 [d]Do good in thy good pleasure unto Zion: [e]build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt-offering, and whole burnt-offering: then shall they offer bullocks upon thine altar.

PSALM LII.

1 *David, condemning the spitefulness of Doeg, prophesieth his destruction.* 6 *The righteous shall rejoice at it.*

To the chief musician, Maschil, *A psalm* of David, when [s]Doeg the Edomite came and [b]told Saul, and said unto him, David is come to the house of Ahimelech.

WHY [c]boastest thou thyself in mischief, O mighty man,* the goodness of God *endureth* continually.

2 Thy tongue deviseth mischiefs; [d]like a sharp razor,† working deceitfully.

3 Thou [e]lovest evil more than good, *and* [f]lying rather than to speak righteousness. Selah.

4 Thou lovest all-devouring words,‡ [1]O *thou* deceitful tongue.

5 God shall likewise destroy thee for ever: he shall take thee away, and pluck thee out of *thy* dwelling-place, and root thee out of the land of the living. Selah.

They all wait on him, and are all at his disposal (Ps. civ. 27-29). 2. That he could not be benefited by their sacrifices. Their goodness of this kind could not possibly extend unto him, nor, if they were in this matter righteous, was he the better. Ver. 13. "Will I eat the flesh of bulls?" It is as absurd to think that their sacrifices could of themselves, and by virtue of any innate excellency in them, add any pleasure or praise to God, as it would be to imagine that an infinite Spirit could be supported by meat and drink, as our bodies are. It is said, indeed, of the demons whom the Gentiles worshipped, that they did "eat the fat of their sacrifices, and drank the wine of their drink-offerings" (Deut. xxxii. 38); they regaled themselves in the homage they robbed the true God of; but will the great Jehovah be thus entertained? No, "to obey is better than sacrifice," and to love God and our neighbour "better than all burnt-offerings"—so much better that God, by his prophets, often told them that their sacrifices were not only not acceptable, but abominable to him while they lived in sin. Instead of pleasing him, he looked upon them as a mockery, and therefore an affront and provocation to him (see Prov. xv. 8; Isa. i. 11, &c.; lxvi. 3; Jer. vi. 20; Amos v. 21). They are therefore here warned not to rest in these performances, but to conduct themselves in all other instances toward God as their God.—*Henry.*

PSALM LI. DAVID'S PENITENCE.—When Nathan had delivered his message, we may suppose that David retired to his chamber full of confusion, remorse, and anguish; and there poured forth his soul before God in unreserved confessions and fervent prayers. And, considering his rank, his age, and a variety of circumstances relating to his family, to persons disaffected to his government, and to his character among the surrounding nations, it might have been thought expedient for him to have been satisfied with these secret acts of contrition and devotion; with humbling himself before God by fasting and prayer; and with "bringing forth fruits meet for repentance," especially as God had already remitted the sentence of temporal death, to which the law condemned him. But he viewed the subject in another light, when brought to reflect seriously on his conduct, and its probable consequences. The honour of God and of true religion was deeply concerned, and with it the best interests of vast multitudes. Nor did there appear any other way in which the bad effects of his crimes could be so thoroughly prevented, as by his publicly taking the deepest shame to himself for having acted directly contrary to that holy religion which he professed. Whatever might be the consequences to himself and his reputation (zeal for the glory of God and love to his people having now revived, and gained the ascendancy in his heart, united with deep self-abhorrence and a kind of indignation against himself), he seems to have resolved, without delay, to publish to his family, his subjects, the world at large, and all future generations, the judgment which, in the sight of God, he now entertained of his late behaviour, in the substance of his secret confessions and supplications, and the way in which, with deep anguish and distress, he sought forgiveness and salvation. He therefore not only composed this psalm for his private use, or to shew his friends, or leave among his writings, but he gave it to the chief musician, that it might form a part of the public psalmody at the tabernacle, and in consequence be circulated through all the land and among other nations; and continue in the Church, with his other sacred poems, for the instruction and warning of mankind in all future ages.—*Scott.*

PSALM LII. ITS LESSONS.—It is far worse to glory in, than to perpetrate, wickedness: yet many mighty men have been ambitious of being distinguished, by doing extensive mischief with valour, or crafty policy. The words of a deceitful tongue are often, not only as a sharp razor, but more devouring than the sword; and numbers in all ages have loved evil more than good, and lies more than truth, equity, and love. But it is wonderful "that any man should value himself for being able to do mischief, when God esteemeth it his glory to do good;" and his goodness will increase the condemnation of all those who are emboldened by it in committing iniquity, but it forms the security of those who depend on it, and copy it as their example.—The believer foresees that God will cast down, sweep away, eradicate, and extirpate from the earth, and destroy for ever in hell, those who do not make him their strength, but idolise their wealth and prosperity, and who encourage themselves in wickedness: and no criminals will perish with greater exultation to the righteous, than hardened persecutors. Their success is like the luxuriant growth of some poisonous plants,

B.C. 1061—B.C. 1060.

6 The righteous also shall see, and fear, and shall laugh at him:

7 Lo, *this is* the man *that* [g]made not God his strength; but [h]trusted in the abundance of his riches, *and* [i]strengthened himself in his [2]wickedness.

8 But I *am* like a green olive-tree[§] in the house of God: [k]I trust in the mercy of God for ever and ever.

9 [l]I will praise thee for ever, because thou hast done *it:* and I will [m]wait on thy name; [n]for *it is* good‖ before thy saints.

PSALM LIII.

1 *David describeth the corruption of a natural man; 4 he convinceth the wicked by the light of their own conscience; 6 he glorieth in the salvation of God.*

To the chief musician upon [a]Mahalath,* Maschil, *A psalm* of David.

THE [b]fool hath [c]said in heart, *There is* no God. [d]Corrupt are they, and [e]have done abominable iniquity: [f]*there is* none that doeth good.

2 [g]God looked down from heaven† upon the children of men, to see if there were *any* [h]that did understand, that did [i]seek God.

3 [k]Every one of them is gone back; they are altogether become [l]filthy: *there is* none that doeth good, no, not one.

4 Have [m]the workers of iniquity no knowledge? who eat up my people‡ *as* they eat bread: they have not called upon God.

5 There [1]were they in great fear, *where* no fear was:§ for God hath scattered the bones of him that encampeth *against* thee: thou hast put *them* to shame, because God hath despised them.

6 [2]Oh that the salvation of Israel *were come* [n]out of Zion! When God bringeth back the captivity of his people, [o]Jacob shall rejoice, *and* Israel shall be glad.

PSALM LIV.

1 *David, complaining of the Ziphims, prayeth for salvation. 4 Upon his confidence in God's help he promiseth sacrifice.*

To the chief musician on Neginoth, Maschil, *A psalm* of David, [a]when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAVE me, O God, by thy name,* and [b]judge me by thy strength.

[g] Jer. xvii. 5.
[h] 1 Tim. vi. 17.
[i] Ec. viii. 8.
[2] *Substance.*
§ *I am like a green olive-tree.* — When Doeg and his brethren shall wither and perish, I, who have made God my refuge, I, whom he despised and persecuted, and thought to be in a desperate condition, shall be established and flourish.—PATRICK.
[k] cxlvii. 11.
[l] Eph. iii. 20, 21.
[m] Prov. xviii. 10.
[n] lxxiii. 25, 26.
‖ It is a "goodly thing," it carries a good appearance, it looks well before the friends of God, to see me praising him, and putting my trust in him.—MUDGE.

PS. LIII.

[a] lxxxviii., *title.*
* This word probably denotes some kind of musical instrument, but of what kind it is difficult now to determine.—EDWARDS.
[b] Matt. v. 22.
[c] Rom. i. 21, 28.
[d] Gen. vi. 5, 6, 11.
[e] 1 Pet. iv. 3.
[f] Rom. iii. 10, &c.
[g] Jer. xxiii. 24.
† Like a watchman on the top of some lofty tower, God is represented as surveying, from his heavenly throne, the sons of Adam, and their proceedings upon the earth: he scrutinises them, and, as it were, searches diligently, to find among them a man of true wisdom.—BP. HORNE.
[h] Deut. iv. 6.
[i] Is. lv. 6.
[k] Is. liii. 6.
[l] Job xv. 16.
[m] Is. xxvii. 11.
‡ *Eat up* — viz., such as having his people committed to their charge, to be their defence, do themselves destroy them.—DIODATI.
[1] *They feared a fear.*
§ That is, no cause of dread. God giveth to the wicked "a trembling heart" (Deut. xxviii. 65); and "a sound of fear is in their ears" (Job xv. 21); yea, "the sound of a leaf chaseth them, and they flee when none pursueth." — AINSWORTH.
[2] *Who will give salvations?* &c.
[n] Is. xiv. 32.
[o] Is. xii. 1-3.

PS. LIV.

[a] Matt. x. 21.
* *By thy name*— *i.e.*, the exercise of those perfections which have been already manifested. *Judge me* — do me justice, vindicate my innocence, by saving me from spiteful enemies and false accusers. —ALEXANDER.
[b] Prov. xxiii. 11.

[c] cxxx. 2; cxliii. 7.
J Job xix. 13-15.
† The Ziphites, although countrymen of David, acted the part of "strangers," or "aliens," in seeking to deliver him up to his unjust and cruel enemy.—BP. HORNE.
‡ John xvi. 3.
[f] Is. xli. 10; l. 7-9. Rom. viii. 31.
§ Is. xlii. 1.
[1] *Those that observe me.*
[h] Deut. xii. 6, 7.
[i] cxl. 13.
[k] cxlvii. 1.

PS. LV.

[a] liv., *title.*
* For my misery is very great, and forceth tears and bitter cries from me.—POOLE.
[b] Lam. iii. 34-66.
[c] 2 Sam. xv. 3. Matt. xxvi. 59.
[d] John xii. 27. 2 Cor. i. 8-10.
[e] Is. xxxviii. 10-13. Heb. v. 7.
[1] *Covered.*
[f] Rev. xii. 14.
† *Wings like a dove.* —He pitches on this creature, being harmless and trembling, while his enemies, as the ravenous hawk, pursued him.—GILL.
He was so hemmed in, that only wings could save him. The dove is a bird of rapid wing. One now before him might suggest the idea.—CLARKE.
[g] Prov. vi. 4, 5.
[h] Is. xvii. 12, 13.
[i] Ez. xxii. 1-12. Acts vii. 51, 52.
[k] Is. lix. 7.
[l] xli. 9.
‡ The many aggravating circumstances of Ahithophel's treason against David, and that of Judas against Christ, are here strongly marked. The treachery of pretended friends is generally to the Church, as it was to her Lord, the beginning of sorrows. Ingratitude, malice, and falsehood, are ingredients that must always meet in the composition of a traitor.—BP. HORNE.
[m] Is. x. 15.

2 [c]Hear my prayer, O God; give ear to the words of my mouth.

3 For [d]strangers are risen up against me,† and oppressors seek after my soul: [e]they have not set God before them. Selah.

4 Behold, [f]God *is* mine helper: the LORD *is* with them that [g]uphold my soul.

5 He shall reward evil unto [1]mine enemies: cut them off in thy truth.

6 I will [h]freely sacrifice unto thee; [i]I will praise thy name, O LORD, [k]for *it is* good.

7 For he hath delivered me out of all trouble; and mine eye hath seen *his desire* upon mine enemies.

PSALM LV.

1 *David complaineth of his fearful case. 9 He prayeth against his enemies. 16 He comforteth himself in God's preservation of him, and confusion of his enemies.*

To the chief musician on [a]Neginoth, Maschil, *A psalm* of David.

GIVE ear to my prayer, O God; and hide not thyself from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise;*

3 Because of the voice of the enemy, because of [b]the oppression of the wicked: [c]for they cast iniquity upon me, and in wrath they hate me.

4 [d]My heart is sore pained within me; and [e]the terrors of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horror hath [1]overwhelmed me.

6 And I said, [f]Oh that I had wings like a dove!† *for then* would I fly away, and be at rest.

7 Lo, *then* [g]would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from [h]the windy storm *and* tempest.

9 Destroy, O LORD, *and* divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: mischief also and sorrow *are* in the midst of it.

11 [i]Wickedness *is* in the midst thereof; [k]deceit and guile depart not from her streets.

12 For [1]*it was* not an enemy *that* reproached me; then I could have borne *it:*‡ neither *was it* he that hated me *that* did [m]magnify *himself* against me; then I would have hid myself from him:

which it is a public service to destroy. But the righteous man is a fruitful olive-tree, planted in a good soil: he trusts in the everlasting mercy of God, and delights in his ordinances; and, however he may be now afflicted (and thus conformed to the suffering Redeemer), he will wait on the name of the Lord, and will praise him for ever. In expectation of this felicity, let us begin the work of heaven on earth; praying continually that we may only witness, but never share, the perdition of the ungodly.—*Scott.*

PSALM LIII. TITLE.—This psalm differs very little from the fourteenth; and it is not known, nor has it been conjectured with much probability on what account, or for what reason, the same sentiments are repeated in almost the same words. The variations, however, are sufficient to shew that the psalm in one place was *intentionally* altered from that in the other; and it is probable, from some change in the Psalmist's circumstances, or some events which had occurred subsequent to its first publication. The word *Mahalath* seems to denote a hollow instrument of music, a flute or pipe; and *Maschil*, or *instructing*, implies the scope of it—viz., an instruction or warning against impiety towards God, and rebellion against his anointed king.

PRACTICAL OBSERVATIONS.—They who go back from a religious profession generally become most filthy, or most malicious persecutors, who of all other sinners are most infatuated; for God hath despised, and will confound and destroy them, as he hath often scattered the bones of powerful armies who have encamped against his Church. A guilty conscience, and a dread of vengeance, frequently fill the enemies of God with fears, where nothing formidable can be perceived; but at length their worst terrors will be awfully realised; and as the deliverance and prosperity of the Church on earth will be attended with the ruin of all antichristian oppressors, so the internal joys of the redeemed will be attended with the everlasting shame and misery of all their impenitent oppressors.—*Scott.*

PSALM LIV. ITS OCCASION AND NATURE.—The key of this psalm hangs at the door, for the title tells us upon what occasion it was penned—when the inhabitants of Ziph, men of Judah (types of Judas the traitor), betrayed David to Saul, by informing him where he was, and putting him in a way how to seize him. This they did twice (1 Sam. xxiii. 19; xxvi. 1), and it is upon record to their everlasting infamy. The psalm is sweet; the former part of it, perhaps, was meditated when he was in his distress, and put into writing when the danger was over, with the addition of the two last verses, which speak his thankfulness for the deliverance, which yet might be written in faith, even then when he was in the midst of his fright. Here, 1. He complains to God of the malice of his enemies, and prays for help against them (ver. 1-3). 2. He comforts himself with an assurance of the Divine favour and protection, and that in due time his enemies should be confounded and he delivered (ver. 4-7). What time we are in distress, we may comfortably sing this psalm.—*Henry.*

PSALM LV. DAVID'S DISQUIETUDES.—Ver. 4, 5. In general, David shewed the firmest courage in the most extreme dangers; but the unnatural rebellion of Absalom, which he knew to be the correction of his sin in the matter of Uriah, quite unmanned him, and he was filled with terror and consternation. Nay, he was become so weary of the treachery and ingratitude of men, and of the cares and disappointments of his high station, that he longed to have done with society, and to hide himself in some desert from the fury and fickleness of his people. He wished, in his haste, for the wings of the harmless dove, that he might "fly away and be at rest;" and his varied expressions, and the representation of the popular commotion as a violent tempest, shew the vehement agitation of his mind. Yet in his more collected moments he could not approve of such a wish; he was not at liberty to leave his useful station; he could find no rest anywhere but in God, with whom he might commune in the midst of society; and he must wait for his more perfect rest, till he had fully served his generation.—"These words describe the state of David's mind when he went over the brook Cedron, and up mount Olivet, 'weeping as he went,' and expecting speedily to be cut off: they describe the agony of the Son of David, when he likewise went over the same brook Cedron, at the time of his passion, when his 'soul was sore amazed, and very heavy,' 'and exceeding sorrowful, even unto death.'"—*Scott.*

13 But *it was* thou, [2]a man mine equal, my guide, and mine acquaintance.

14 [3]We took sweet counsel together, *and* walked unto the house of God in company.

15 [n]Let death seize upon them,[§] *and* [o]let them go down quick into [4]hell; for wickedness *is* in their dwellings, *and* among them.

16 As for me, [p]I will call upon God; and the LORD shall save me.

17 Evening, and morning, and at noon, will I pray, and cry aloud; and he shall hear my voice.

18 He hath delivered my soul in peace from the battle *that was* against me; for there were many with me.

19 God shall [q]hear, and afflict them, even [r]he that abideth of old. Selah. [5]Because they have [s]no changes, therefore they fear not God.[‖]

20 He hath put forth his hands against such as be at peace with him; he hath [6]broken his covenant.

21 [t]*The words* of his mouth were smoother than butter, but [u]war *was* in his heart: his words were softer than oil, yet *were* they drawn swords.

22 Cast thy burden upon the LORD, and he shall sustain thee:[¶] he shall never suffer the righteous to be moved.

23 But thou, O God, [x]shall bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days; but I will trust in thee.

PSALM LVI.

1 *David, praying to God in confidence of his word, complaineth of his enemies.* 9 *He professeth his confidence in God's word, and promiseth to praise him.*

To the chief musician, upon Jonath-elem-rechokim,* [1]Michtam of David, [a]when the Philistines took him in Gath.

[b]BE merciful unto me, O God; for man would [c]swallow me up: he fighting daily oppresseth me.

2 Mine [2]enemies would daily swallow *me* up: for *they be* [d]many that fight against me, O thou [e]most High.

3 [f]What time I am afraid, I will trust in thee.

4 In God I will praise his word;† in God I have put my trust: I will not fear what flesh can do unto me.

5 Every day they wrest my words:‡ all their thoughts *are* against me for evil.

B.C. 1021—B.C. 1061.

[2] *A man according to my rank.*
[3] *Who sweetened counsel.*
[n] 2 Sam. xvii. 23. Acts i. 18-20.
§ Let death seize on them as unexpectedly as this treason broke out against me; let them sink on a sudden into the grave, when they think of nothing less; for wheresoever they go, all manner of mischief marches along with them.—PATRICK.
[o] Num. xvi. 30-34. Acts i. 25.
[4] *The grave.*
[p] Luke xxii. 39-44.
[q] 1 Thes. ii. 15, 16. Rev. vi. 10, 11.
[r] Deut. xxxiii. 27. Col. i. 17.
[5] *With whom* also there be *no changes yet*, &c.
[s] Prov. i. 32.
‖ They experience no change of fortune, and therefore will not fear God.—GREEN.
[6] *Profaned.*
[t] Prov. xxvi. 24-26. Matt. xxvi. 25.
[u] John xiii. 2.
¶ He who once bore the burden of our sorrows requesteth of us that we would now and ever permit him to bear the burden of our cares; that, as he knoweth what is best for us, he may provide it accordingly.—BP. HORNE.
[x] Iix. 12, 13.

PS. LVI.

* *Jonath-elem-rechokim.*—These three Hebrew words do signify the dumb dove, which is in distant and remote places. David calleth himself so, being like a poor dove driven out of his own country, which durst not speak, and was fain to counterfeit for fear of the Philistines (1 Sam. xxi. 13).—DIODATI.
[1] Or, *a golden* Psalm.
[a] 1 Sam. xxi. 11-15.
[b] cxxxvi. 17-20.
[c] Prov. i. 12. 1 Cor. xv. 54.
[2] *Observers.*
[d] Acts iv. 25-27. Rev. xvi. 14.
[e] Is. lvii. 15.
[f] 1 Sam. xxx. 6. 2 Cor. i. 8-10.
† By the assistance of God I shall be enabled to praise him for the performance of his promises.—PATRICK.
‡ *They wrest my words.*—They misconstrue and pervert my most innocent expressions, and turn them into matter of calumny, wherewith they may incense Saul against me.—POOLE.
[g] Jer. xviii. 19-23.
[h] Num. xxxiii. 2, &c.
§ David was continually removing from place to place, as if he had been a vagabond; but the Lord numbered all his wanderings, and watched over him wherever he went.—SCOTT.
[i] Job xvi. 20. Rev. vii. 17.
‖ This expression seems to intimate the custom of putting tears into the lachrymal urns, so well known among the Romans.—CALMET.
[k] Is. viii. 9, 10. Rom. viii. 31.
[l] *See on* 4.
[m] lix. 16, 17.
[n] 2 Cor. i. 10.

PS. LVII.

[a] cxlii., *title.*
[b] cxix. 76, 77.
* *Be merciful unto me.*—The repetition implies both the greatness of his danger, and the fervency of his spirit in this request, and withal that his whole trust and hope was in God's mercy. *In the shadow of thy wings*—i.e., of thy protection; to which alone I trust, and not to the shadow of this dark cave, in which I now hide myself. *These calamities*; or *the time of these calamities*—which I know will shortly have an end.—POOLE.
[c] Is. l. 10.
[d] Ruth ii. 12. Luke xiii. 34.
[e] Is. lvii. 15.
[1] *He reproacheth him that would*, &c.
[f] Num. xxiii. 24.
[g] John i. 17.
[h] Prov. xxviii. 15.
† The fiercest of beasts, the most devouring of elements, and the sharpest of military weapons, are selected to represent the power and fury of David's enemies. How much stronger and more furious were the enemies of Christ, who, in the day of his passion, resembled Daniel in the lions' den, the three children in the fiery furnace.—BISHOP HORNE.
[i] Is. ii. 11, 17.
[k] Hab. ii. 14; iii. 3.
[l] cxii. 7.
[2] *Prepared.*
‡ The repetition adds solemnity and force to the declaration. *Fixed*—i. e., firmly resolved and proof against all fear.—ALEXANDER.
[m] Rom. v. 5.
§ *My glory*—viz., My tongue, or my soul (Gen. xlix. 6; Ps. xvi. 9).—DIODATI.

6 They gather themselves together, they hide themselves, they mark my steps, when they wait for my soul.

7 Shall they escape by iniquity?[g] in *thine* anger cast down the people, O God.

8 Thou [h]tellest my wanderings:[§] [i]put thou my tears into thy bottle:[‖] *are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know; for [k]God *is* for me.

10 [l]In God will I praise *his* word; in the LORD will I praise *his* word.

11 In God have I put my trust: I will not be afraid what man can do unto me.

12 Thy vows *are* upon me, O God: [m]I will render praises unto thee.

13 For [n]thou hast delivered my soul from death: *wilt* not *thou deliver* my feet from falling, that I may walk before God in the light of the living?

PSALM LVII.

1 *David in prayer, fleeing unto God, complaineth of his dangerous case.* 7 *He encourageth himself to praise God.*

To the chief musician, Al-taschith, Michtam of David, [a]when he fled from Saul in the cave.

BE merciful unto me, O God, [b]be merciful unto me;* for [c]my soul trusteth in thee: yea, [d]in the shadow of thy wings will I make my refuge, until *these* calamities be overpast.

2 I will cry unto [e]God most High; unto God that performeth *all things* for me.

3 He shall send from heaven, and save me [1]*from* the reproach of him that would [f]swallow me up. Selah. God shall [g]send forth his mercy and his truth.

4 My soul *is* [h]among lions; *and* I lie *even among* them that are set on fire, *even* the sons of men, whose teeth *are* spears and arrows, and their tongue a sharp sword.†

5 [i]Be thou exalted, O God, above the heavens; *let* [k]thy glory *be* above all the earth.

6 They have prepared a net for my steps; my soul is bowed down: they have digged a pit before me, into the midst whereof they have fallen *themselves*. Selah.

7 [l]My heart is [2]fixed, O God, my heart is fixed;‡ [m]I will sing and give praise.

8 Awake up, my glory;[§] awake, psaltery and harp: I *myself* will awake early.

HIS REMEDY.—Ver. 22. "'Cast thy burden upon the Lord,' whoever thou art, that art burdened, and whatever the burden is." Care is a burden, it makes the heart stoop (Prov. xii. 25); we must cast it upon God by faith and prayer, commit our way and works to him; let him do as seemeth him good, and we will be satisfied. To cast our burden upon God, is to stay ourselves on his providence and promise, and to be very easy in the assurance that all shall work for good. If we do so, it is promised, 1. That he will sustain us, both support and supply us; will himself carry us in the arms of his power, as the nurse carries the sucking child; will strengthen our spirits so by his Spirit, as that they shall sustain the infirmity. He has not promised to free us immediately from that trouble which gives rise to our cares and fears; but he will provide that we be not tempted above what we are able, and that we shall be able according as we are tempted. 2. That he will never suffer the righteous to be moved, to be so shaken by any troubles as to quit either their duty to God, or their comfort in him. However, he will not suffer them to be moved for ever (as some read it); though they fall, they shall not be utterly cast down.—*Henry.*

PSALM LVI. TITLE—"JONATH-ELEM-RECHOKIM," signifies, *the silent dove of distant places*, or *in a far country*. David had been harmless as a dove in the midst of Saul's persecutions; he was silent and patient under oppression; he was now driven, like a timorous dove, to a distance from his home, and from the ordinances of God; and when exposed to extreme danger from the Philistines, set on perhaps by the relations of Goliath, he bore all patiently, and attempted no revenge. In this he typified the harmless, suffering, and patient Jesus.

LESSONS TO BE LEARNED.—Meditation on the power of the most High, engaged by his faithful promise for the protection of his people, will encourage us to say with boldness, "The Lord is my helper, I will not fear what man can do unto me."—The believer's soul, body, character, and interest, are all safe under the Divine protection; and when he prays earnestly, his enemies will be driven back and disappointed. Men may for a time prosper *in*, and *by*, iniquity, but God in his anger will soon cast them down; and our only security lies in escaping *from* iniquity.—The Lord graciously notes and orders the *removals* of his people—whilst they keep in the path of duty they cannot be driven from his gracious presence, and their tears of godly sorrow, and those which are extorted by persecution, or sympathy with the sufferings of others, will be reserved to be jewels in the crown of glory. Let us then be careful to discharge our own obligations.—General vows are upon us as Christians, which have been ratified at baptism and the Lord's Supper; and we have made promises and engagements in seasons of trouble and distress. Let us be careful to perform them when delivered, and then we may leave all the rest with the Lord; and if his grace have delivered our souls from the death of sin, he will deliver our feet from falling, and bring us to heaven, to walk before him for ever "in the light of the living," in the bright world of perfect knowledge, love, purity, and felicity.—*Scott.*

PSALM LVII. TITLE—AL-TASCHITH, or *Thou shalt not destroy. Destroy not.* This may intimate that David trusted that the Lord would not permit him to be destroyed though closely pursued by Saul. Some think that the word refers to the restriction David laid on his officers, not to destroy Saul.

APPLICATION OF ITS TRUTHS.—If we have fled from the wrath to come unto Jesus Christ, we are interested in all his merits, grace, and victories, and in all the precious promises and glorious perfections of our God; and he that hath *performed* all things requisite to the salvation of his people, will, in answer to our prayers, *perform* all things for us, and in us, which are needful to our enjoyment of it. It is true that the sons of men, among whom we live, are often savage as lions, and fierce as the flaming fire; their teeth seems to be spears and arrows, and their slanderous tongues sharp swords; and Satan, a still more subtile, powerful, and cruel enemy, would swallow us up. But, notwithstanding their snares and pits, their stratagems and assaults, we are safe if we belong to the Lord. The Redeemer was far more exposed to their rage and malice, and by their wicked hands was crucified and slain; yet the Lord sent from heaven, and raised him from the dead, and advanced him to his glorious throne; and he will, through him, send forth his mercy and truth, and graciously accomplish his promises; he will rescue our souls from all tempters and persecutors, and angels shall join with

B.C. 1060—B.C. 1061.

9 [n]I will praise thee, O LORD, among the people; I will sing unto thee among the nations.

10 For [o]thy mercy *is* great unto the heavens, and [p]thy truth unto the clouds.‖

11 Be thou exalted, O God, above the heavens: *let* thy glory *be* above all the earth.

PSALM LVIII.

1 *David reproveth wicked judges; 3 describeth the nature of the wicked; 6 and devoteth them to God's judgments, 10 whereat the righteous shall rejoice.*

To the chief musician, Al-taschith, Michtam of David.

DO ye indeed speak righteousness, O congregation? do ye judge uprightly, [a]O ye sons of men?

2 Yea, [b]in heart ye work wickedness; ye weigh the violence of your hands in the earth.

3 The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.

4 Their [c]poison *is* like the poison of a [d]serpent: *they are* like [e]the deaf adder *that* stoppeth her ear;*

5 Which will not hearken to the voice of charmers, charming never so wisely.

6 [f]Break their teeth, O God, in their mouth; break out the great teeth of [g]the young lions, O LORD.

7 Let them [h]melt away as waters *which* run continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.

8 As a snail *which* melteth,† let *every one of them* pass away; *like* the untimely birth of a woman, *that* they may not see the sun.

9 Before your pots can feel the thorns, he shall take them away [i]as with a whirlwind, both living, and in *his* wrath.

10 [k]The righteous shall rejoice when he seeth the vengeance; he shall [l]wash his feet in the blood of the wicked.‡

11 So that a man shall say, [m]Verily *there is* a reward for the righteous: [n]verily he is a God that judgeth in the earth.

[n] Rom. xv. 9.
[o] ciii. 11; cviii. 4.
[p] Gen. ix. 9-17.
‖ For it is fit my thankfulness should be as boundless as thy mercy, which transcends all my expressions, and hath nothing equal to it, but thy faithfulness and truth.—PATRICK.

PS. LVIII.
[a] lxxxii. 6, 7.
[b] Is. lix. 4-6.
[c] Rom. iii. 13.
[d] Matt. xxiii. 33.
[e] Jer. viii. 17.
* Allusion is here made to that sort of serpents which, according to some naturalists, were able to make themselves deaf, in order to resist the effect of charms employed for the purpose of lulling them asleep and taking them. The meaning is, these incorrigible persons resolve never to hearken to anything which may induce them to quit their evil ways.—HAMMOND.
[f] Job iv. 10, 11.
[g] Mic. v. 8.
[h] Is. xiii. 7.
† A snail, which, coming forth of his shell, marks his path with slime, continually losing some part of his substance in his progress; and an abortion, which consumes away in like manner: these are the fourth and fifth images selected to represent the transient nature of worldly greatness, still wasting, till it comes to nothing.—BISHOP HORNE.
[i] Prov. xiv. 32.
[k] Rev. xix. 1-6.
[l] Rev. xiv. 20.
‡ This is an allusion to a great conqueror, who dips his feet in the blood of his enemies, as he passes over their carcases.—PATRICK.
[m] Rom. ii. 5.
[n] 2 Pet. iii. 4-10.

PS. LIX.
* Jud. xvi. 2, 3. 2 Cor. xi. 32, 33.
[b] Luke i. 74, 75. 2 Tim. iv. 17, 18.
[c] Acts iv. 26, 27.
[d] 1 Sam. xxvi. 18. John xv. 25.
* Is. li. 9.
* The accumulation of Divine names is suggestive of reasons why the prayer should be answered, to wit, because he to whom it was addressed was not only the eternal, self-existent God, the Sovereign of the universe, but the God of Israel, and therefore bound by covenant to save his people. *All the nations*—*i.e.*, such as are the enemies of God and of his people; and if whole nations are thus dealt with, how much more may Jehovah be expected to destroy his individual enemies!—ALEXANDER.
† The enemies, like hungry dogs, come at evening secretly to surprise and devour me. So wicked persecutors are likened to dogs.—AINSWORTH.
[f] 1 Sam. xix. 15, 16. Prov. i. 26.
[g] Matt. xviii. 17.
‡ *Wait upon thee*—or, as for their strength I will look upon thee—viz., I will hope in thy help to free me from it.—DIODATI.
[1] *High place.*
§ That is, shall make way for my timely escape.—WELLS.
[h] Gen. iv. 12, 15.
‖ The prophet, in the person of Messiah, predicteth the singular fate of the Jews, who, for their sins, were not extirpated, lest the Gentile Christians should "forget" their punishment, but were "scattered" among all nations, and degraded from the glorious privileges of that high rank in which they once stood.—BISHOP HORNE.
[i] Deut. iv. 27; xxx. 3, 4. Luke xxi. 24.
[k] Prov. xviii. 7. Matt. xii. 36, 37.
[l] Deut. ii. 14-16; vii. 22, 23.
[m] xxii. 16.
¶ Dogs are found in great numbers in the cities of the East, and crowd the streets. They do not appear to belong to any particular persons, as our dogs do, nor to be fed distinctly by such as might claim some interest in them, but get their food as they can.—HARMER.

PSALM LIX.

1 *David prayeth to be delivered from his enemies; 6 he complaineth of their cruelty; 8 he trusteth in God; 11 he prayeth against them, 16 and praiseth God.*

To the chief musician, Al-taschith, Michtam of David [a]when Saul sent, and they watched the house to kill him.

[b]DELIVER me from mine enemies, O my God; defend me from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from bloody men.

3 For, lo, they lie in wait for my soul: [c]the mighty are gathered against me; [d]not *for* my transgression, nor *for* my sin, O LORD.

4 They run and prepare themselves without *my* fault: [e]awake to help me, and behold.

5 Thou therefore, O LORD God of hosts, the God of Israel,* awake to visit all the heathen: be not merciful to any wicked transgressors. Selah.

6 They return at evening: they make a noise like a dog,† and go round about the city.

7 Behold, they belch out with their mouth: swords *are* in their lips; for who (*say they*) doth hear?

8 But [f]thou, O LORD, shalt laugh at them; thou shalt have all [g]the heathen in derision.

9 *Because of* his strength will I wait upon thee:‡ for God *is* my [1]defence.

10 The God of my mercy shall prevent me:§ God shall let me see *my desire* upon mine enemies.

11 [h]Slay them not, lest my people forget:‖ [i]scatter them by thy power; and bring them down, O LORD our shield.

12 [k]*For* the sin of their mouth, *and* the words of their lips, let them even be taken in their pride; and for cursing and lying *which* they speak.

13 [l]Consume *them* in wrath, consume *them* that they *may* not *be;* and let them know that God ruleth in Jacob unto the ends of the earth. Selah.

14 And [m]at evening let them return; *and* let them make a noise like a dog, and go round about the city.¶

men in beholding and celebrating his glory in our salvation. Let us then seek to have our hearts fixed on him, and prepared for his spiritual worship; to celebrate the praises of his boundless mercy and unfailing faithfulness, and to "glorify him with body and spirit, which are his."—*Scott.*

PSALM LVIII. ITS OCCASION.—It is the probable conjecture of some (Amyraldus particularly), that before Saul began to persecute David by force of arms, and raised the militia to seize him, he formed a process against him by course of law, upon which he was condemned unheard, and attainted as a traitor by the great council, or supreme court of judicature, and then proclaimed *qui caput gerit lupinum—an outlawed wolf*—whom any man might kill, and no man might protect. The elders, in order to curry favour with Saul, having passed this bill of attainder, it is supposed that David penned this psalm on the occasion. 1. He describes their sin, and aggravates that (ver. 1-5). 2. He imprecates and foretells their ruin, and the judgments which the righteous God would bring upon them for their injustice (ver. 6-9). Which would redound, 1. To the comfort of the saints (ver. 10). 2. To the glory of God (ver. 11). Sin appears here both exceeding sinful and exceeding dangerous, and God a just avenger of wrong, with which we should be affected in singing this psalm.

REWARD FOR THE RIGHTEOUS.—Ver. 11. "Verily, there is a reward for the righteous." Any man may draw this inference from such providences, and many a man shall, who before denied even these plain truths, or doubted of them. Some shall have this confession extorted from them, others shall have their minds so changed that they shall willingly own it, and thank God who has given them to see it, and see it with satisfaction, that God is, and that he is the bountiful rewarder of his saints and servants. "Verily" (*however it be*, so it may be read), "there is a fruit to the righteous." Whatever damage a man may sustain, whatever hazard he may run, and whatever hardship he may undergo for his religion, he shall not only be no loser by it, but an unspeakable gainer in the issue. Even in this world there is a reward for the righteous—they shall be recompensed in the earth.—*Henry.*

PSALM LIX. ITS NATURE.—This psalm is of the same nature and scope with six or seven foregoing psalms; they are all filled with David's complaints of the malice of his enemies, and of their cursed and cruel designs against him, his prayers and prophecies against them, and his comfort and confidence in God as his God. The first is the language of nature, and may be allowed; the second, of a prophetical spirit, looking forward to Christ and the enemies of his kingdom, and therefore not to be drawn into a precedent; the third, of grace and a most holy faith, which ought to be imitated by every one of us. In this psalm, 1. He prays to God to defend and deliver him from his enemies, representing them as very bad men—barbarous, malicious, and atheistical (ver. 1-7). 2. He foresees and foretells the destruction of his enemies, which he would give God the glory of (ver. 8-17). As far as it appears that any of the particular enemies of God's people fall under these characters, we may, in singing this psalm, read their doom, and foresee their ruin.—*Henry.*

PRACTICAL OBSERVATIONS.—When we suffer for well-doing, we are conformed to our Redeemer, and have an evidence of our acceptance with God. We should indeed greatly fear suffering as "evil-doers, or busy-bodies in other men's matters," but we ought not to be either afraid or ashamed of the hatred of the workers of iniquity, when "they prepare themselves, and are gathered together against us without our fault." They may be both mighty and bloody; their words may be as swords, and their actions may correspond with them. In vain did Saul and his mighty men seek the life of David; they could not prevent his advancement to the throne, but they occasioned their own ignominy and ruin. Nor could the rulers of the Jews, by crucifying Jesus, prevent his glorification, but they thus hastened their own destruction; and neither tempters nor persecutors can succeed any better in lying in wait for the soul of the believer. The serpent and his seed bruised the heel of the Redeemer, but he will crush their head. "Because of the LORD's strength" his servants may then confidently wait on him; and if we trust in him as the God of our mercy, and have recourse to him in every temptation and tribulation, he will assuredly be our defence against all those that rise up against us. In proportion as we are conscious that we are not "wicked transgressors" who continue impenitent in known sin, we may be satisfied that our cause is of God.—The predictions which we read concerning the vengeance to be executed on all the implacable enemies of Christ and his kingdom, and upon all the impenitent and unbelieving, and the accomplishment of many of them in this present world, should impress our minds with an awe of the Divine majesty and purity, and a dread of all iniquity.—The destruction of Jerusalem, and the state of the Jewish nation for much above seventeen hundred years, when viewed in connection with that awful imprecation upon themselves and their children which accompanied their malice and lying testimony against Christ, and their cry, "Crucify him, crucify him," should make us tremble at the thought of lies and imprecations which are the offspring of pride and hatred, and still more lest we should at last be found despisers or abusers of his gospel.—*Scott.*

PSALM LX. PRACTICAL OBSERVATIONS.—Blessed be God's name "he hath given a banner" in the cross of Christ to those that fear his name, that resorting thither, and

15 Let them [n]wander up and down [2]for meat, and grudge [o]if they be not satisfied.

16 But [p]I will sing of thy power; yea, I will sing aloud of thy mercy in the morning:* [q]for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee, O my strength, will I sing: for God *is* my defence, *and* the God of my mercy.

PSALM LX.

1 *David complaining to God of former judgments, 4 now, upon better hope, prayeth for deliverance. 6 Comforting himself in God's promises, he craveth that help whereon he trusteth.*

To the chief musician upon [a]Shushan-eduth, [1]Michtam of David, to teach; [b]when he strove with Aram-naharaim, and with Aram-zobah, when Joab returned, and smote of Edom in [c]the valley of Salt twelve thousand.

O GOD, [d]thou hast cast us off, [e]thou hast [2]scattered us, thou hast been displeased; [f]O turn thyself to us again.

2 Thou hast [g]made the earth to tremble;* thou hast broken it: heal the breaches thereof; for it shaketh.

3 Thou hast shewed thy people hard things: thou hast made us [h]to drink the wine of astonishment.

4 Thou hast given [i]a banner to them that fear thee,† that it may be displayed [k]because of the truth. Selah.

5 That thy beloved may be delivered, [l]save *with* thy right hand, and hear me.

6 God hath spoken in his holiness;‡ I will rejoice: I will divide Shechem, and mete out the valley of Succoth.

7 [m]Gilead *is* mine, and Manasseh *is* mine; Ephraim also *is* the strength of mine head; [n]Judah *is* my lawgiver;§

8 Moab *is* my wash-pot; [p]over Edom will I cast out my shoe: Philistia, triumph thou because of me.

9 Who will bring me *into* the [3]strong city? who will lead me into Edom?

10 *Wilt* not thou, O God, *which* hadst cast us off? and *thou*, O God, *which* didst not go out with our armies?

11 Give us help from trouble: for vain *is* the help of man.

12 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

B.C. 1061—B.C. 1021.

[n] Job xxx. 1-7.
[2] *To eat.*
[o] Is. lvi. 11. Mic. iii. 5.
[p] Ex. xv. 6. Job xxxvii. 23.
* *In the morning.*—It should seem this hath a relation to Saul's servants watching for him in the morning to kill him (1 Sam. xix. 11). Meaning, at that time when these people imagine to have me in their hands, I shall be in safety, and have cause to praise and bless thee for my deliverance.—Diodati.
[q] 1 Sam. xvii. 37. 2 Cor. i. 10.

PS. LX.

[a] lxxx., *title.*
[1] *A golden* psalm.
[b] 1 Chr. xix. 16-19.
[c] 2 Chr. xxv. 11.
[d] Rom. xi. 1, 2.
[e] 1 Sam. xxxi. 1-7.
[2] *Broken.*
[f] lxxxv. 4.
[g] Hab. iii. 10. Matt. xxvii. 51.
* *Made the earth to tremble.*—A poetical and hyperbolical expression, signifying great and dreadful changes among the people (Hag. ii. 7, compared with Heb. xii. 26, 27; see also 1 Sam. xiv. 15). *Heal the breaches thereof* — reconcile all those differences which our civil wars have made among us.—Poole.
[h] Hab. ii. 16. Rev. xvi. 19.
[i] Ex. xvii. 15.
† For the temporal salvation of Israel, God raised up David according to his promise; to whose standard, as a centre of unity, the worshippers of the true God might resort.-Bp. Horne.
[k] Jer. v. 1-3.
[l] Ex. xv. 6.
‡ The Psalmist, as it were, hears a voice from the sanctuary, promising him success, and he exults and says what follows. *Shechem*—a city in the tribe of Ephraim (Josh. xvii. 7, and xx. 7). *Succoth* was in the tribe of Gad, and not far from the lake of Genesareth (Josh. xiii. 27; Judg. viii. 4, 14). David is assured that he shall conquer, and as a sovereign dispose of those lands.-Boothroyd.
[m] Josh. xvii. 1, 5, 6.
[n] Gen. xlix. 10.
§ Or rather, *sceptre*; the word in the original signifies a ruler's staff, or some ensign of authority.—Green.
[o] 2 Sam. viii. 2.
[p] 1 Chr. xviii. 13.
[3] *City of strength.*

PS. LXI.

[a] lv., lv., *titles.*
[b] Is. xxxii. 2.
[c] Prov. xviii. 10.
[d] Rev. iii. 12.
[e] Ruth ii. 12. Matt. xxiii. 37.
[1] *Make my refuge.*
* Which makes me hope thou wilt restore me again to the place where thou dwellest, and that I shall never be thus banished from it any more, but remain in safety under thy Almighty protection, in which I will put my entire confidence.—Patrick.
[f] lxv. 1; lxvi. 19.
† Thou hast granted me this singular mercy, to live in God's land, and to enjoy his presence and favour, and to worship in his tabernacle; which is the heritage that I and all that fear thee prize and desire above all things in the world.—Poole.
[g] Is. ix. 6, 7. Heb. vii. 21-25; ix. 24.

PS. LXII.

[a] 1 Chr. xxv. 1, 3.
[1] *Only.*
[b] Is. xl. 31. Jam. v. 7.
[2] *Is silent.*
[c] Deut. xxxii. 30.
[3] *High place.*
* David, in the midst of trouble, and perhaps tempted to have recourse to sinful expedients, for his preservation, determines still to repose all his confidence on the promised mercy of him who is the "salvation," the "rock," and the "high place," or fortress of men.—Bp. Horne.
[d] Prov. i. 22; vi. 9. Matt. xvii. 17.
† *Until when* (how long) *will ye break loose upon* (or *against*) *a man, will ye murder* (i.e., seek to murder him) *all of you* (combined against a single person, who is consequently) *like a wall inclined* (or bent by violence), *a fence* (or hedge) *crushed* (broken down?) That the last clause relates to himself, and not his enemies, is clear from the continuation of the same description in the next verse.—Alexander. So Boothroyd.
[e] 1 Sam. xxvi. 10.
[4] *In their inward parts.*
[f] ciii. 1, 2; cxlvi. 1.
[g] Jer. xvii. 17; Phil. i. 20.
[h] Is. l. 10. 1 John ii. 28.
[i] Is. xxvi. 16. Phil. iv. 6.

PSALM LXI.

1 *David fleeth to God upon his former experience. He voweth perpetual service unto him, because of his promises.*

To the chief musician upon [a]Neginah, *A psalm* of David.

HEAR my cry, O God; attend unto my prayer.

2 From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to [b]the Rock *that* is higher than I.

3 For thou hast been a shelter for me, *and* a [c]strong tower from the enemy.

4 [d]I will abide in thy tabernacle for ever; [e]I will [1]trust in the covert of thy wings.* Selah.

5 For thou, O God, [f]hast heard my vows: thou hast given *me* the heritage of those that fear thy name.†

6 Thou wilt prolong the king's life; *and* his years as many generations.

7 He shall [g]abide before God for ever: O prepare mercy and truth, *which* may preserve him.

8 So will I sing praise unto thy name for ever, that I may daily perform my vows.

PSALM LXII.

1 *David, professing his confidence in God, discourageth his enemies. 5 In the same confidence he encourageth the godly. 9 No trust is to be put in worldly things. 11 Power and mercy belong to God.*

To the chief musician, to [a]Jeduthun, A psalm of David.

[1]TRULY [b]my soul [2]waiteth upon God: from him *cometh* my salvation.

2 [c]He only *is* my rock and my salvation; *he is* my [3]defence; I shall not be greatly moved.*

3 [d]How long will ye imagine mischief against a man?† [e]ye shall be slain all of you: as a bowing wall *shall ye be, and as* a tottering fence.

4 They only consult to cast *him* down from his excellency; they delight in lies: they bless with their mouth, but they curse [4]inwardly. Selah.

5 [f]My soul, wait thou only upon God; for [g]my expectation *is* from him.

6 He only *is* my rock and my salvation: *he is* my defence; I shall not be moved.

7 In God *is* my salvation and my glory: the rock of my strength, *and* my refuge, *is* in God.

8 [h]Trust in him at all times; ye people, [i]pour out your heart before him: God *is* a refuge for us. Selah.

9 Surely men of low degree *are* vanity, *and*

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receiving mercy, they may enlist under him who now fills the mediatorial throne, and so wage successful war against the enemies of their souls. O may this banner be everywhere displayed, that all nations may embrace the truth, and experience the faithfulness of God to his promises!—He who exalted the Saviour by his own right hand to the throne of glory, will hear his intercession for all who pray in his name, and who are beloved for his sake, and save them also by his almighty power. He who is in Christ a new creature may rejoice in all the precious promises which God hath "spoken in his holiness," and by his Holy One, and may consider the whole ransomed inheritance as his own reversion; and the present privileges to which he is called, and the sanctifying and comforting influences of the Spirit which he experiences, are the sure earnests of heavenly glory. If Christ be ours, all things are ours—mercy, grace, peace, wisdom, righteousness, strength and victory, life and death, angels and men, earth and heaven are ours, and all things shall, in one way or other, subserve our eternal good. We are not yet, however, made complete conquerors; and no true believer will abuse these truths to the allowed indulgence of sloth or vain confidence. Trusting in God to arm us for the conflict, to lead us forth and support us, and to give n strength in every time of trouble, we may do valiantly, and tread down all our enemies, and we shall ere long obtain the conqueror's crown.—*Scott.*

PSALM LXI. Contents.—David, in this psalm, as in many others, begins with a sad heart, but concludes with an air of pleasantness—begins with prayers and tears, but ends with songs of praise. Thus the soul, by being lifted up to God, returns to the enjoyment of itself. It should seem David was driven out and banished when he penned this psalm, whether by Saul or Absalom is uncertain; some think by Absalom, because he calls himself the king (ver. 6), but that refers to the king Messiah. David in this psalm resolves to persevere in his duty, encouraged thereto both by his experience and by his expectations. 1. He will call upon God, because God had protected him (ver. 1-3). 2. He will call upon God, because God had provided well for him (ver. 4, 5). 3. He will praise God, because he had an assurance of the continuance of God's favour to him (ver. 6-8). So that, in singing this psalm, we may find that which is very expressive both of our faith and of our hope, of our prayers and of our praises; and some passages in this psalm are very peculiar.—*Henry.*

PSALM LXII. Title.—Jeduthun was first chosen to be one of the chief musicians when the ark was removed to mount Zion; and as this psalm is inscribed to him, some have thought that it relates to Absalom's rebellion, and not to the persecution which David endured from Saul. But as several other psalms, which certainly were composed before David came to the throne, are inscribed to the chief musician, we must suppose that when the psalmody at the sanctuary was appointed, David delivered to the chief musicians the psalms which he had previously written, as well as those which he afterwards from time to time composed. Internal evidence does not clearly shew to which season of distress the Psalmist referred, as his language seems equally suited to either of them.—"There are no petitions at all in this psalm, nor any thanksgivings, but only expressions of faith and confidence in God."—(*Bp. Patrick.*)—It may be added, "exhortations and encouragements to others to trust in God, and pour out prayer before him."

Confidence in God.—Ver. 8-10. The Psalmist having risen above the disquietude to which he had been tempted, next gives counsel and caution to the people in general (as he had before warned his persecutors). He exhorts them to "trust in God at all times," whatever their outward circumstances or inward conflicts might be, and by fervent prayer to pour out their hearts before him, and they would find him a secure refuge in every danger.—But as for men, no confidence could be reasonably placed either on the fickle multitude, who might be induced to murder one day the very person whom they idolised the day before; or on the great, who generally made promises which they never performed, and raised expectations which they never intended to answer, so that even vanity itself seemed heavier in the balance than all of them together. Yet to trust in oppression, or injustice and robbery, would be still more foolish and wicked.—*Scott.*

PSALM LXIII. Longing for God.—Ver. 1. We must seek God, 1. *Early*, with the

men of high degree *are* a lie: to be [k]laid in the balance, they *are* [5]altogether *lighter* than vanity.‡

10 Trust not in oppression, and become not vain in robbery: [l]if riches increase, set not your heart *upon them*.

11 God hath spoken once;§ twice have I heard this, [m]that [6]power *belongeth* unto God.

12 Also unto thee, O LORD, *belongeth* mercy: for thou renderest to every man according to his work.

PSALM LXIII.

1 *David's thirst for God.* 4 *His manner of blessing God.* 9 *His confidence of his enemies' destruction, and his own safety.*

A psalm of David, *when he was in the wilderness of Judah.*

O GOD, [b]thou *art* my God; [c]early will I seek thee: [d]my soul thirsteth for thee, [e]my flesh longeth for thee [f]in a dry and [1]thirsty land, where no water is;

2 To see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy loving-kindness *is* better than life, my lips shall praise thee.

4 Thus will I bless thee while I live: [g]I will lift up my hands in thy name.

5 [h]My soul shall be satisfied as *with* [2]marrow and fatness; and my mouth shall praise *thee* with joyful lips;

6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 [i]Because thou hast been my help, therefore [k]in the shadow of thy wings† will I rejoice.

8 My soul followeth hard after thee: [l]thy right hand upholdeth me.

9 But those *that* seek my soul, to destroy *it*, shall [m]go into the lower parts of the earth.

10 They shall fall by the sword; they shall be a portion for foxes.

11 But the king shall rejoice in God; every one that sweareth by him shall glory: but [n]the mouth of them that speak lies shall be stopped.

PSALM LXIV.

1 *David prayeth for deliverance, complaining of his enemies.* 7 *He promiseth himself to see such an evident destruction of them, that the righteous shall rejoice at it.*

To the chief musician, A psalm of David.

HEAR my voice, O God, in my prayer: [b]preserve my life from fear of the enemy.

2 [c]Hide me from the [d]secret counsel of the

B.C. 1060—B.C. 1060.

[k] Dan. v. 27.
[5] *Alike.*
‡ A reason is here assigned why we should at all times "trust in God;" namely, because there is nothing else in which we can trust which will not in the end deceive us. Weighed in the "balance" of heaven, the power of man to save is less than nothing.—BISHOP HORNE.
[l] Luke xii. 15-21. 1 Tim. vi. 17.
§ *God hath spoken, &c.* — Literally, "once hath God spoken; these two things have I heard, that strength is the Lord's, and to thee, Lord, is mercy." The two things revealed are, God is the origin of power, and the fountain of mercy. —CLARKE.
[m] Is. xxvi. 4. Matt. xxviii. 18.
[6] *Strength.*

PS. LXIII.

[a] 1 Sam. xxiii.; xxvi.
* When he fled from Absalom, he went through that wilderness.—WELLS.
[b] John xx. 17.
[c] Matt. vi. 33.
[d] John vii. 37.
[e] Cant. v. 8.
[f] Is. xli. 18.
[1] *Weary land without water.*
[g] Hab. iii. 10.
[h] Is. xxv. 6.
[2] *Fatness.*
[i] Iiv. 3, 4.
[k] 2 Cor. i. 10.
† *Under the shadow of thy wings*—where, as the chickens shelter themselves from danger, and are refreshed with the vital warmth, my soul is comfortably lodged, *will I rejoice*, safe under thy almighty protection. —HAWEIS.
[l] Phil. ii. 12, 13.
[m] Num. xvi. 30-33.
[n] Rom. iii. 19.

PS. LXIV.

[a] Lam. iii. 55, 56.
[b] Acts xviii. 9, 10.
[c] Is xxxii. 2.
[d] Matt. xxvi. 3, 4.

* *Who whet*—viz., by slanders and false accusations against others, and by frauds and dissimulations against David himself. *Bitter words*—that is to say, poisoned words, a figurative term taken from those archers which poison their arrows (see Job vi. 4).—DIODATI.
[1] *Speech.*
[2] *To hide snares.*
[e] Dan. vi. 4, 5.
† *They search out iniquities.* — They study diligently and constantly to find out either matter which they may lay to my charge, or new ways and means of doing me mischief. *They accomplish a diligent search.*—They have long and accurately searched, till at last they have ripened and perfected their thoughts, and found out a very cunning and deep plot. —POOLE.
[3] *A search searched.*
[f] 1 Cor. iv. 5.
[5] Lam. iii. 12, 13.
[4] *Their wound shall be.*
[h] Jer. l. 28.
‡ Diligently to mark, and carefully to treasure up in our minds, the special providences of the Almighty, is the way to preserve and nourish our faith and hope in him: it furnishes the grounds of our thankfulness and praise; it stirs up our finest feelings and very best affections towards him — holy joy, humble reverence, and hearty love; it supports us under all our sufferings, and affords us comfort in all our sorrows. —BISHOP HORNE.
[i] Phil. iv. 4.

PS. LXV.

* This psalm is a thankful commemoration of God's mercies and deliverances; written, probably, on the occasion of his restoring plenty, after the three years' famine (2 Sam. xxi.)—HAMMOND.
[a] cxv. 1, 2.
[1] *Is silent.*
† *Waiteth for thee*—as a servant, whose duty it is to do what thou commandest. —BOOTHROYD.
[b] Rev. xiv. 1-3.
[c] cxvi. 17, 18.
[d] Luke xi. 9, 10. Acts x. 31.
[e] lxvi. 4.
[2] *Words*, or, *matters of iniquity.*
‡ O God, our iniquities stand in the way of thy mercies, and prevail strongly against all the endeavours of my reformation; but do thou both mercifully forgive, and powerfully remedy our offences. — BISHOP HALL.
[f] lxxiv. 4.
[g] Deut. iv. 34.
[h] lxviii. 19, 20.
[i] Mic. vi. 2.
[k] lxxxix. 9.
§ The meaning is, that the most distant and barbarous people behold the signs of God's power and goodness with wonder and amazement.—TRAVELL.

wicked; from the insurrection of the workers of iniquity:

3 Who whet* their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* bitter words;

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not.

5 They encourage themselves *in* an evil [1]matter: they commune [2]of laying snares privily; they say, Who shall see them?

6 They [e]search out iniquities;† they accomplish [3]a diligent search: both [f]the inward *thought* of every one *of them*, and the heart, *is* deep.

7 But [g]God shall shoot at them *with* an arrow; suddenly [4]shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them shall flee away.

9 And all men [h]shall fear, and shall declare the work of God; for they shall wisely consider of his doing.‡

10 [i]The righteous shall be glad in the LORD, and shall trust in him; and all the upright in heart shall glory.

PSALM LXV.

1 *David praiseth God for his grace.* 4 *The blessedness of God's chosen.* 5 *His general providence.*

To the chief musician, A psalm* *and* song of David.

[a]PRAISE [1]waiteth for thee,† O God,[b] in Zion: and [c]unto thee shall the vow be performed.

2 O [d]thou that hearest prayer, [e]unto thee shall all flesh come.

3 [2]Iniquities prevail against me:‡ *as for* our transgressions, thou shalt purge them away.

4 [f]Blessed *is the man whom* thou choosest, and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* [g]terrible things in righteousness wilt thou answer us, [h]O God of our salvation; *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the sea.

6 Which [i]by his strength setteth fast the mountains; *being* girded with power:

7 Which [k]stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts,

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utmost care, as those that are afraid of missing him. We must begin our days with him—begin every day with him: "Early will I seek thee." 2. *Earnestly.* "My soul thirsteth for thee, and my flesh longeth for thee; my whole man is affected with this pursuit here in a dry and thirsty land." Observe, (1.) His complaint in the want of God's favourable presence. He was in a dry and thirsty land; so he reckoned it, not so much because it was a wilderness as because it was at a distance from the ark—from the word and sacraments. This world is a "weary land," so the word is. It is so to the worldly that have their portion in it—it will yield them no true satisfaction; it is so to the godly that have their passage through it—it is a valley of Baca—they can promise themselves little from it. (2.) His importunity for that presence of God: "My soul thirsteth, longeth for thee." His want quickened his desires, which were very intense; he thirsted as the hunted hart for the water-brooks; he would take with nothing short of it. His desires were almost impatient—he longed, he languished till he should be restored to the liberty of God's ordinances. Note, Gracious souls look down upon the world with a holy disdain, and look up to God with a holy desire.—*Henry.*

PSALM LXIV. CONTENTS.—This whole psalm has reference to David's enemies, persecutors, and slanderers; many such there were, and a great deal of trouble they gave him, almost all his days, so that we need not guess at any particular occasion of penning this psalm. 1. He prays to God to preserve him from their malicious designs against him (ver. 1, 2). 2. He gives a very bad character of them, as men marked for ruin by their own wickedness (ver. 3-6). 3. By the spirit of prophecy, he foretells their destruction, which would redound to the glory of God, and the encouragement of his people (ver. 7-10). In singing this psalm, we must observe the effect of the old enmity that is in the seed of the woman against the seed of the serpent, and assure ourselves that the serpent's head will be broken at last, to the honour and joy of the holy seed.—*Henry.*

PRACTICAL OBSERVATIONS.—Transgressors are often inwardly alarmed with the dread of consequences, but they encourage each other, till they flatter themselves with the hopes of impunity, and despise the all-seeing eye of God. Actuated by the most malignant enmity, with deep dissimulation they search out iniquities, that they may pretend zeal for God's glory, whilst they are murdering his people; but all their malice will rebound upon themselves, and God himself will fight against them and destroy them; and all who behold their doom, in a future state, will reverence his power and justice in it. But it is our wisdom *now* to fear because of the judgments of God, and to flee from the wrath to come; to declare and consider his works, and to shun the rock on which others have split. For the righteous alone can rejoice and trust in this holy Lord God; and all who uprightly rely on his mercy, and seek to know and do his will, shall glory in him as their salvation and eternal portion —*Scott.*

PSALM LXV. PRAISE.—Ver. 2. "Praise waiteth for thee;" and why is it so ready? "Because thou art ready to grant our petitions. O thou that hearest prayer, thou canst answer every prayer, for thou art able to do for us more than we are able to ask or think (Eph. iii. 20), and thou wilt answer every prayer of faith either in kind or kindness." It is much for the glory of God's goodness, and the encouragement of ours, that he is a God hearing prayer, and has taken it among the titles of his honour to be so; and we are much wanting to ourselves, if we do not take all occasions to give him his title. Because for that reason we are ready to run to him when we are in our straits: "'Therefore,' because thou art a God hearing prayer, unto thee shall all flesh come; justly does every man's praise wait for thee, because every man's prayer waits on thee, when he is in want or distress, whatever he does at other times. Now only the seed of Israel come to thee, and the proselytes to their religion; but when thy 'house shall be called a house of prayer to all people,' then unto thee shall all flesh come, and be welcome."—*Henry.*

BENIGN PROVIDENCE.—Ver. 9. "Thou visitest the land, and desirest it (or causest it to desire), and greatly enrichest it."—"The river of God," in this connection, evidently denotes those abundant and constant supplies of water with which the Lord replenishes and fructifies the earth, as a large river waters the country through which it flows;

are afraid at thy tokens: thou makest the [1]outgoings of the morning and evening to [3]rejoice.

9 Thou visitest the earth, and [4]waterest it: thou greatly enrichest it with the river of God, *which* is full of water: [m]thou preparest them corn, when thou hast so provided for it.

10 Thou waterest the ridges thereof abundantly; thou [5]settlest the furrows thereof; thou [6]makest it soft with showers; [n]thou blessest the springing thereof:

11 Thou crownest the year with thy goodness; and [o]thy paths‖ drop fatness.

12 They drop *upon* the pastures of the wilderness; and the little hills rejoice on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

PSALM LXVI.

1 *David exhorteth to praise God; 5 to observe his great works; 8 to bless him for his gracious benefits.* 13 *He voweth for himself religious service to God.* 16 *He declareth God's special goodness to himself.*

To the chief musician, A song *or* psalm.

MAKE a joyful noise unto God, [1]all ye lands: 2 [a]Sing forth the honour of his name; make his praise glorious.

3 Say unto God, How terrible *art thou* in* thy works! through the greatness of thy power shall thine enemies [2]submit themselves unto thee.

4 [b]All the earth shall worship thee, and shall sing unto thee; they shall sing *to* thy name. Selah.

5 Come and see the works of God:† *he is* terrible *in his* doing toward the children of men.

6 [c]He turned the sea into dry *land:* they went through the flood on foot; there did we rejoice in him.

7 [d]He ruleth by his power for ever; [e]his eyes behold the nations: [f]let not the rebellious exalt themselves. Selah.

8 [g]O bless our God, ye people, and make the voice of his praise to be heard;

9 [h]Which [3]holdeth our soul in life, and [i]suffereth not our feet to be moved.‡

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest§ us into the net; thou laidst affliction [k]upon our loins.

12 Thou hast caused men to ride over our heads:‖ we went [1]through fire and through water;¶ but thou broughtest us out into a [4]wealthy *place.*

13 [m]I will go into thy house with burnt-offerings; [n]I will pay thee my vows.

14 Which my lips have [5]uttered, and [6]my mouth hath spoken, [p]when I was in trouble.

15 I will offer unto thee burnt-sacrifices of [6]fatlings, [q]with the incense of rams:* I will offer bullocks with goats. Selah.

16 Come *and* hear, all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 If I regard iniquity† in my heart, the LORD will not hear *me:*

19 *But* verily God hath heard *me;* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

PSALM LXVII.

1 *A prayer for the enlargement of God's kingdom; 3 to the joy of the people, 6 and the increase of God's blessings.*

To the chief musician on [a]Neginoth, A psalm *or* song.

[b]GOD be merciful unto us, and [c]bless us; *and* [d]cause his face to shine [1]upon us. Selah.

2 That [e]thy way may be known upon earth,* thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 O let the nations be glad, and sing for joy: for thou shalt judge the people righteously,† and [2]govern the nations upon earth. Selah.

5 [f]Let the people praise thee, O God; let all the people praise thee.

6 *Then* [g]shall the earth yield her increase; *and* God, *even* [h]our own God, shall bless us.

7 God shall bless us; and all the ends of the earth‡ shall fear him.

PSALM LXVIII.

1 *A prayer at the removing of the ark.* 4 *An exhortation to praise God for his mercies,* 7 *for his care of the church,* 19 *and for his great works.*

To the chief musician, A psalm *or* song of David.

[a]LET God arise, let his enemies be scattered: let them also [b]that hate him flee [1]before him.

2 As smoke is driven away, *so* drive *them*

B.C. 1017—B.C. 1023.

1 lxxiv. 16.
2 *Sing.*
3 *After thou hadst made it to desire* rain.
m cvii. 37.
4 *Causest* rain *to descend* into *the furrows thereof.*
5 *Dissolvest.*
6 1 Cor. iii. 6, 7.
n Hag. ii. 19.
‖ God is here represented as going the circuit of the heavens, as making the clouds his chariot (see Job xxii. 14; Ps. civ. 3).—KENNICOTT.

PS. LXVI.

1 *All the earth.*
a Is. vi. 3; xii. 4-6. Rev. iv. 8-11.
* *How terrible art thou in thy works!*—to wit, to thine enemies, as it follows. *Submit themselves unto thee;* Heb. *lie unto thee*—*i.e.*, profess subjection to thee, not sincerely and freely, but by constraint, and out of a servile fear.—POOLE.
2 *Yield feigned obedience.*
b Is. ii. 2-4. Rev. xv. 4.
† If you do not believe these general declarations of God's power and dominion, go and see for yourselves the proofs already given in the history of mankind, and more especially in that of Israel: go to Egypt, to the Red Sea, to the Wilderness, to Jordan, and in the wonders there performed and still repeated in the experience of the Church, see the evidence that God is indeed possessed of a tremendous power to control and influence mankind. — ALEXANDER.
c Ex. xiv. 21, 22.
d Dan. iv. 35; vi. 26, 27. Matt. vi. 13.
e 2 Chr. xvi. 9.
f Job ix. 4.
g Deut. xxxii. 43.
h Acts xvii. 28. Col. iii. 3, 4.
i *Putteth.*
1 1 Sam. ii. 9.
‡ For he hath wonderfully preserved us from perishing in our affliction, and not suffered our enemies to pursue their advantages to our utter overthrow and ruin. —PATRICK.
§ *Thou broughtest.*—A figurative description of the people's calamities, taken from the wild beasts brought into nets, and from beasts to draw and carry, or from slaves bound about the body with chains.—DIODATI.
k Deut. xxviii. 11.

‖ Thou hast caused us to be miserably trampled upon by our scornful enemies, and hast put us to all manner of hard trials, but at last thou hast settled us in a quiet plenty.—BP. HALL.
1 Is. xliii. 1, 2.
¶ Passing *through fire and water*—or troubles of different and contrary kinds, though alike deadly and destructive.—BISHOP HORNE.
4 *Moist.*
m Deut. xii. 11, 12. Heb. xiii. 15.
n Jon. ii. 9. Nah. i. 15.
5 *Opened.*
o Num. xxi. 2, 3.
p Gen. xxviii. 20-22. 1 Sam. i. 11.
6 *Marrow.*
q Jer. xli. 5.
* *With the incense of rams.*—With the smoke of the fat of rams.—D'OYLEY.
† *If I regard iniquity, &c.*—A man may have a great deal of sin in his heart, but if he cherish and dandle it, and have a regard to it, he is one whom God will not accept. —DR MANTON.

PS. LXVII.

a iv.; vi., *titles.*
b Deut. xxi. 3. 2 Cor. xiii. 14.
c Eph. i. 3.
d cxix. 135. 2 Cor. iv. 6.
1 *With us.*
e Acts xiii. 10.
* The sense of the verse is—deal so graciously with thy people Israel, that thereby the Gentiles may be allured to join themselves with them, and to embrace their religion. —PATRICK.
† *Righteously*—which is the great commendation of any government, and the greatest argument and encouragement to the Gentiles to put themselves under it; the rather, because they had found the misery of living under the unrighteous and tyrannical government of the devil, and of their idolatrous and heathenish rulers. *Govern*—Heb. *lead*, to wit, gently, as a shepherd doth his sheep; and not rule them with rigour, as other lords had done.—POOLE.
2 *Lead.*
f Matt. vi. 9, 10.
g Is. i. 19.
h Gen. xvii. 7.
‡ The remotest inhabitants.—WILSON.

PS. LXVIII.

a Num. x. 35.
b Deut. vii. 10.
1 *From his face.*

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but under that emblem the pouring out of the Spirit after the ascension of Christ, and the blessed effects that followed, seem to have been predicted. Ver. 10. "Do thou water the ridges abundantly, do thou cause the rain to descend into the furrows," &c. This verse seems to be a prayer for the blessing. Thus the land is made ready for the seed, after man has properly tilled it; and when he has sown the corn, the Lord causes it to grow and ripen. In like manner, while his ministers use appointed means, and sow the seeds of Divine truth, God both prepares the hearts of the hearers and gives the increase. Ver. 11. "The herbs, fruits, and flowers produced by the earth, are as a beautifully variegated crown set upon her head by the great Creator."—(*Horne.*)—Every year also is thus crowned by his bounty. Wherever the Lord passeth, he scattereth abundance around his path, and the clouds, which are called his chariots, drop down fatness on the earth. Ver. 12, 13. Nothing can be more beautifully descriptive of a fruitful country, in a favourable season, than these verses; while the poetical representation of the little hills "girding themselves with gladness," and pastures and valleys, covered with flocks and crops of corn, exulting and shouting for joy, has peculiar animation.—The same metaphors are often used for the happy effects of the gospel, when successfully preached, especially in places before enveloped in darkness.—*Scott.*

PSALM LXVI. SERVICE OF SONG.—Ver. 1. In these verses the Psalmist calls upon all people to praise God, "all lands, all the earth"—all the inhabitants of the world that are capable of praising God. 1. This speaks the glory of God, that he is worthy to be praised by all, for he is good to all, and furnishes every nation with matter for praise. 2. The duty of man, that all are obliged to praise God; it is part of the law of creation, and therefore is required of every creature. 3. A "prediction of the conversion of the Gentiles" to the faith of Christ; the time should come when all lands should praise God, and this incense should in every place be offered to him. 4. A hearty goodwill which the Psalmist had to this good work of praising God; he will abound in it himself, and wishes that God might have his tribute paid him by all the nations of the earth, and not by the land of Israel only. He excites all lands, (1.) To make a joyful noise to God. Holy joy is that devout affection which should animate all our praises; and though it is not making a noise in religion that God will accept of (hypocrites are said to "cause their voice to be heard on high," Isa. lviii. 4), yet, in praising God, [1.] We must be hearty and zealous, and must do what we do with all our might, with all that is within us. [2.] We must be open and public, as those that are not ashamed of our Master; and both these are implied in making a noise, a joyful joy. (2.) To sing with pleasure, and to sing forth, for the edification of others, the honour of his name, of all that whereby he has made himself known (ver. 2). That which is the honour of God's name ought to be the matter of our praise.—*Henry.*

PSALM LXVII.—It is probable that David composed this psalm; perhaps on the same occasion as the foregoing.—It may be considered either as a *prayer* or as a *prophecy;* but the whole, being in the future tense, is more naturally interpreted as a prediction than as a supplication. Most versions, indeed, render it as a prayer, and in this sense it is exceedingly animated; yet it may be doubted whether the method of explaining the language of *direct prophecy,* as a mere *desire of the event,* has not darkened the evidence from prophecy for the Divine inspiration of Scripture, and damped the expectations, exertions, and prayers of pious persons, for the enlargement of the Church.—*Scott.*

PSALM LXVIII. ITS OCCASION.—This psalm is supposed to have been written and used when the ark was carried up to mount Zion.—The first of these verses evidently refers to the words used by Moses at the removal of the ark, but the sacred name JEHOVAH, used in that passage, is here changed for ELOHIM, or God, and the future tense in the first clause is substituted instead of the imperative, the language of *prediction* for that of *prayer.* Indeed, the old version, more literally than the present, renders the whole of these verses as a prophecy, "God will arise, and his enemies shall be scattered," &c.; for all the verbs are future.—The Psalmist looked back to the former mercies of God to Israel, and presaged further prosperity to his people, now the symbol of God's presence had taken possession of its appointed residence among

away: as wax melteth before the fire, *so* let the wicked perish at the presence of God.

3 But let the righteous be glad: let them rejoice before God; yea, let them [2]exceedingly rejoice.

4 [e]Sing unto God, sing praises to his name: extol him that rideth upon the heavens* by [d]his name JAH,† and rejoice before him.

5 [g]A father of the fatherless, and [f]a judge of the widows,‡ *is* God in his holy habitation.

6 God setteth the solitary in [3]families: [g]he bringeth out those which are bound with chains; but [h]the rebellious dwell in a dry *land*.§

7 O God, when thou wentest forth before thy people, when thou didst march through the wilderness; Selah:

8 The [i]earth shook, [k]the heavens also dropped at the presence of God: *even* [l]Sinai itself *was moved* at the presence of God, [m]the God of Israel.

9 Thou, O God, didst [4]send a plentiful rain,‖ whereby thou didst [5]confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy goodness for the poor.

11 The LORD gave the word; great *was* the [6]company of those that published *it*.

12 Kings of armies did flee apace; and she that tarried at home¶ divided the spoil.

13 Though ye have lien among the pots, *yet shall ye be as* [n]the wings of a dove covered with silver, and her feathers with yellow gold.

14 [o]When the Almighty scattered kings [7]in it, it was *white* as snow in Salmon.*

15 [p]The hill of God *is as* the hill of Bashan; an high hill, *as* [q]the hill of Bashan.

16 Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in; yea, the LORD will dwell *in it* for ever.

17 [r]The chariots of God *are* twenty thousand, *even* [8]thousands of angels: the LORD *is* among them, *as* in Sinai, in the holy *place*.

18 [s]Thou hast ascended on high, [t]thou hast led captivity captive:† [u]thou hast received gifts [9]for men; yea, *for* the rebellious also, [x]that the LORD God might dwell *among them*.

19 Blessed *be* the LORD, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah.

B.C. 1045—B.C. 1045.

[2] *Rejoice with gladness.*

[e] Is. xii. 4-6.

* Prepare the way for him who rideth through the deserts—*i.e.*, who rode upon the cherubim, through the wilderness; alluding to the passage of the ark.—DR CHANDLER.

[d] Ex. iii. 14.

† "Jah" is an abbreviation of Jehovah, and signifies self-existence and eternity.—SCOTT.

[g] Job xxxi. 16, 17.

[f] Deut. x. 18. Is. i. 23.

‡ The grandeur of God is tempered with goodness; he supplies the wants of the fatherless, and redresses the wrongs of the widows, who apply to him in his sanctuary upon earth, or his throne in heaven.—ORTON.

[3] *A house.*

[g] Is. lxi. 1. Acts xii. 6, &c.

[h] Deut. xxviii. 23.

§ Here is an allusion to the deliverance from the Egyptian bondage, and the destruction of the murmurers in the desert: which brings in with great ease the full subject of the exodus in the next verse.—LOWTH.

[i] Is. lxiv. 3. Heb. xii. 26. Rev. xi. 19.

[k] Jud. v. 4, 5.

[l] Ex. xix. 18.

[m] Is. xlv. 3.

[4] *Shake out.*

‖ As the heavens, at the command of God, rained down manna, &c., to strengthen and refresh the wellnigh famishing people in the wilderness, so, by the descent of the Spirit from above, bringing with him the word of life, the Church, in her infant and languid state, was mightily confirmed and invigorated.—BISHOP HORNE.

[5] *Confirm it.*

[6] *Army.*

¶ Deborah the prophetess, a woman accustomed to tarry at home.—CLARKE.

[n] Ez. xvi. 6-14. Rev. i. 5, 6.

[o] Num. xxi. 3, 21.

[7] *For her she was.*

* The purport of this difficult verse seems to be, that all was white as snow—*i.e.*, all was brightness, joy, and festivity about mount Salmon, when the Almighty, fighting for his people Israel, vanquished their enemies in or about that part of the country.—BISHOP HORNE.

[p] Is. ii. 2, 3.

[q] Deut. iii. 10.

[r] Deut. xxxiii. 2. Rev. v. 11.

[8] *Many thousands.*

[s] Eph. iv. 8-10. Heb. iv. 14.

[t] Jud. v. 12.

† The allusion may be to public triumphs, when captives were led in chains, even kings and great men, that had captivated others.—GILL.

[u] John xvi. 7, 13-15. Eph. iii. 8.

[9] *In the man.*

[x] Is. lvii. 15. John xiv. 17, 23.

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[y] Prov. iv. 23.

‡ "The hairy crown." Perhaps an allusion to the usage of the people in those Arabian regions, who nourish their hair on the crown of their head, shewing, by their unshorn heads and shaggy hair, the ferocity of their disposition.—HARE.

§ GOD will make such a slaughter of his enemies, that thou shalt walk over their dead bodies, and beasts of prey shall feed upon them.—CLARKE.

[z] 2 Sam. vi. 12-17.

[a] 1 Chr. xvi. 7, 8.

[b] Deut. xxxiii. 28.

‖ *From the fountain of Israel*—*i.e.*, "Ye who spring from the fountain," or the stock "of Israel." Thus the people in companies seem responsively to have called upon each other to bless the LORD (Ps. cxxxiv.; cxxxv. 1-3, 15-21).—SCOTT.

¶ Benjamin, although the youngest tribe, is named first, and called "the ruler," because from that tribe sprang Saul, the first king of Israel.—BISHOP HORNE.

[c] Rom. vii. 22. Jam. iv. 1.

[d] Is. lx. 6, 7; lxvi. 19.

* "Let ambassadors come," &c.—Let thy future triumphs induce the Egyptians and Ethiopians to form alliance with thy people, and to honour thee.—BOOTHROYD.

[e] Zeph. iii. 10. Acts viii. 27, &c.

[f] 1 Kings viii. 22.

[g] Deut. xxxii. 43. Rom. xv. 10, 11.

† That is, *the most ancient and highest heavens*, which were since the world began, noting hereby GOD's powerful majesty and help to his Church (as Deut. xxxiii. 26).—AINSWORTH.

[h] 1 Chr. xvi. 28, 29. Rev. xix. 6.

[i] Deut. xxxiii. 26.

20 *He that is* our God *is* the God of salvation; and unto GOD the LORD *belong* [y]the issues from death.

21 But God shall wound the head of his enemies, *and* the hairy scalp‡ of such an one as goeth on still in his trespasses.

22 The LORD said, I will bring again from Bashan; I will bring *my people* again from the depths of the sea:

23 That thy foot may be dipped in the blood of *thine* enemies, *and* the tongue of thy dogs in the same.§

24 They have seen thy goings, O God; [z]*even* the goings of my God, my King, in the sanctuary.

25 The singers went before, the players on instruments *followed* after; among *them were* the damsels playing with timbrels.

26 [a]Bless ye God in the congregations, *even* the LORD, from [b]the fountain of Israel.‖

27 There *is* little Benjamin¶ *with* their ruler, the princes of Judah *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem shall kings bring presents unto thee.

30 Rebuke the company of spearmen, the multitude of the bulls, with the calves of the people, *till every one* submit himself with pieces of silver: scatter thou the people *that* [c]delight in war.

31 [d]Princes shall come out* of Egypt; [e]Ethiopia shall soon [f]stretch out her hands unto God.

32 Sing unto God, [g]ye kingdoms of the earth; O sing praises unto the LORD; Selah:

33 To him that rideth upon the heavens of heavens, *which were* of old;† lo, he doth send out his voice, *and that* a mighty voice.

34 [h]Ascribe ye strength unto God: [i]his excellency *is* over Israel, and his strength *is* in the clouds.

35 O God, *thou art* terrible out of thy holy places: the God of Israel *is* he that giveth strength and power unto *his* people. Blessed *be* God.

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them. The presence of God with Israel had dissipated the force and projects of those who hated him and them, as the cloud of smoke is dispersed by the wind, or as the wax is liquefied by the fire. And while the wicked had perished at his presence, the righteous had expressed their admiring gratitude and joy in every imaginable way. Thus it had been of old, thus it would certainly be in future times, and thus the worshippers prayed that it might be then, and at all times.—*Scott.*

SINAI.—Ver. 8. Never did any people see the glory of God, nor hear his voice, as Israel did (Deut. iv. 32, 33). Never had any people such an excellent law given them; so expounded, so enforced. Then the "earth shook," and the neighbouring countries, it is likely, felt the shock; terrible thunders there were, accompanied, no doubt, with thunder-showers, in which the heavens seemed to drop; while the Divine doctrine "dropped as the rain" (Deut. xxxii. 2). "Sinai itself," that vast mountain, that long ridge of mountains, "was moved at the presence of God" (see Judges v. 4, 5; Deut. xxxiii. 2; Hab. iii. 3). This terrible appearance of the Divine majesty, as it would possess them with a fear and dread of him, so it would encourage their faith in him and dependence upon him. Whatever mountains of difficulty lay in the way of their happy settlement, he that could move Sinai itself could remove them, could get over them.

ZION.—The glory of mount Zion was the King whom God "set on that holy hill" (Ps. ii. 6), who "came to the daughter of Zion" (Matt. xxi. 5). Of his ascension the Psalmist here speaks, and to it it is expressly applied (Eph. iv. 8). "Thou hast ascended on high" (ver. 18; compare Ps. xlvii. 5, 6). Christ's ascending on high is here spoken of as a thing past, so sure was it; and spoken of to his honour, so great was it. It may include his whole exalted state, but points especially at his ascension into heaven to the right hand of the Father, which was as much our advantage as his advancement. For, 1. He then triumphed over the gates of hell; he led "captivity captive," he led his captives in triumph, as great conquerors used to do, "making a shew of them openly" (Col. ii. 15). He led those captives who had led us captive, and who, if he had not interposed, would have held us captive for ever. Nay, he "led captivity itself captive," having quite broken the power of sin and Satan. As he was the Death of death, so he was the Captivity of captivity (Hos. xiii. 14). This speaks the complete victory which Jesus Christ obtained over our spiritual enemies; it was such, that through him "we also are more than conquerors"—that is, triumphers (Rom. viii. 37). 2. He then opened the gates of heaven to all believers—"Thou hast received gifts for men;" he "gave gifts to men," so the apostle reads it (Eph. iv. 8). For he received that he might give; on his head the anointing of the Spirit was poured, that from him it might descend to the skirts of his garments. And he gave what he had received; having received power to give eternal life, he bestows it upon "as many as were given him" (John xvii. 2). "Thou hast received gifts for men," not for angels; fallen angels were not to be made saints, nor standing angels made gospel-ministers (Heb. ii. 5). Not for Jews only, but for all men; whoever will may reap the benefit of these gifts. The apostle tells us what these gifts were (Eph. iv. 11), "prophets, apostles, evangelists, pastors, and teachers."—*Henry.*

CONVERSION OF THE WORLD.—Ver. 31-33. The victories gained by David and Israel over the surrounding nations would induce even those who were more distant, and most addicted to idolatry, to come to Jerusalem and join themselves to the worshippers of the true God. The conversion of the nations, in consequence of the judgments of God on the opposers of the gospel in the primitive times and before the millennium, is evidently foretold; for the kingdoms of the earth are called upon to join in the praises of Israel, and to adore him who rode on the heavens to the help of his people, and who spake with a mighty voice to them from mount Sinai. When the Messiah ascended on high, to "the glory which he had with his Father before the world was," he sent forth the powerful word of his gospel, calling on all men to submit to him, and honour him, "even as they honoured the Father that sent him." *Ethiopia*, &c. (ver. 31).—The Ethiopians shall hasten with their willing oblations to the God of Israel. As connected with Egypt, it is probable that Ethiopia in Africa is meant. This may encourage our efforts and prayers for the conversion of the much-injured Africans.—*Scott.*

PSALM LXIX. ITS SUBJECT.—David penned this psalm when he was in affliction.

PSALM LXIX.

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his enemies to destruction;* 30 *and praiseth God with thanksgiving.*

To the chief musician upon [a]Shoshannim,
A psalm of David.

SAVE me, O God; for [b]the waters are come in unto *my* soul.

2 [c]I sink in deep mire, where *there is* no standing;* I am come into deep waters, where the floods overflow me.

3 I am weary of my crying; my throat is dried: mine eyes fail while [d]I wait for my God.

4 They that [e]hate me without a cause are [f]more than the hairs of mine head: they that would destroy me, [g]*being* mine enemies wrongfully, are mighty; then I restored *that* which I took not away.†

5 O God, thou knowest my foolishness; [h]and my sins are not [i]hid from thee.

6 [k]Let not them that wait on thee, O Lord God of hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, [l]O God of Israel.

7 Because [m]for thy sake I have borne reproach; [n]shame hath covered my face.

8 I am become a stranger unto my brethren,‡ [o]and an alien unto my mother's children.

9 For [p]the zeal of thine house hath eaten me up; [q]and the reproaches of them that reproached thee are fallen upon me.

10 When [r]I wept, *and chastened* my soul with fasting, that was to my reproach.

11 [s]I made sackcloth also my garment; and [t]I became a proverb to them.

12 They that sit in the gate§ speak against me; and I *was* the song of the drunkards.

13 But as for me, [u]my prayer *is* unto thee, O LORD, *in* an acceptable time: O God, [x]in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and [y]out of the deep waters.

15 Let not the water-flood overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.‖

16 Hear me, O LORD; [z]for thy loving-kindness *is* good: turn unto me [a]according to the multitude of thy tender mercies.

17 And [b]hide not thy face from thy servant; for I am in trouble: hear me speedily.

18 Draw nigh unto my soul, *and* redeem it: deliver me, because of mine enemies.

19 Thou hast known [c]my reproach, and my shame, and my dishonour: [d]mine adversaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heaviness: and I looked *for some* to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me also [e]gall for my meat; and in my thirst they gave me [f]vinegar¶ to drink.

22 Let [g]their table become a snare before them: and *that which should have been* for *their* welfare, *let it become* a trap.*

23 Let their eyes be darkened, that they see not; and make their loins continually to shake.

24 [h]Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let their [1]habitation be desolate, *and* [2]let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten; and they talk to the grief† of [3]those whom thou hast wounded.

27 Add iniquity unto their iniquity; and let them not come into thy righteousness.

28 Let them be [i]blotted out of the book of the living, and not be written with the righteous.

29 But I *am* poor and sorrowful: [k]let thy salvation, O God, set me up on high.‡

30 [l]I will praise the name of God with a song, and will [m]magnify him with thanksgiving.

31 *This* also shall please the LORD better than an ox *or* bullock that hath horns and hoofs.

32 The [4]humble shall see *this, and* be glad: and your heart shall live that seek God.

33 For [n]the LORD heareth the poor, and despiseth not his prisoners.§

34 [o]Let the heaven and earth praise him, the seas, and every thing that [5]moveth therein.‖

35 For [p]God will save Zion,¶ and will [q]build the cities of Judah; that they may dwell there, and have it in possession.

36 [r]The seed also of his servants shall inherit it; and [s]they that love his name shall dwell therein.

B.C. 1021—B.C. 1021.

PS. LXIX.

[a] xlv.: lx., *title.*
[b] Is. xliii. 2. Rev. xvii. 15.
[c] Jer. xxxviii. 6, 22.
* The image is that of one sunk in the bottom of a sea or river. *Mire of depth* is not merely deep mire, but the mire found in a deep place. — ALEXANDER.
[d] xxxix. 7.
[e] John xv. 25. 1 Pet. ii. 22.
[f] xl. 12.
[g] cix. 3-5.
† The meaning is, that he was contented rather to part with his own right than to quarrel with them. — PATRICK.
[h] xliv. 20, 21.
[i] Jer. xvi. 17.
[k] Is. xlix. 23. Acts iv. 7-16.
[l] Acts xiii. 17-23.
[m] John xv. 21-24.
[n] Is. liii. 3. Heb. xii. 2.
‡ My nearest kinsmen estranged themselves from me, partly out of fear, lest they should be involved in my sufferings; and chiefly out of dislike of his piety and excessive zeal in religion, as it here follows. — POOLE.
[o] Mic. vii. 5, 6.
[p] Mark xi. 15-17. John ii. 14-17.
[q] Rom. xv. 3.
[r] Luke vii. 33, 34.
[s] Is. xxii. 12.
[t] Deut. xxviii. 37.
§ That is, vain and idle persons, that spent their time in the gates, in which there used to be a confluence of people.—ROSENMULLER.
[u] John xvii. 1, &c.
[x] Mic. vii. 20. Acts xiii. 32, 33.
[y] Mark xv. 34.
‖ In the earnestness of his entreaty, he passes from the figure of a sea or stream to that of a well or cistern, the idea common to both being that of deep water.—ALEXANDER.
[z] cix. 21.

[a] Is. lxiii. 7.
[b] Matt. xxvii. 46.
[c] Is. liii. 3. Heb. xii. 2.
[d] xxxviii. 9.
[e] Matt. xxvii. 34.
[f] Luke xxiii. 36. John xix. 29.
¶ Vinegar, in the East, was the ordinary refreshment of a slave, or of a wretched prisoner, rather than of a prince; and vinegar or sour wine, mixed with water, was the common drink of the Roman soldiers. —TRAVELL.

[g] Prov. i. 32. Rom. xi. 8-10.
* Prophetical imprecations, or a denunciation of God's sentence against the Jews, for the rejection and death of Christ (Rom. xi. 9). The meaning is, Let all their goods and delights be changed into ruin and perdition. It may also be that the Holy Ghost had some relation to the last passover which was kept in Jerusalem, when the siege was laid to it by the Romans, who took the opportunity of time when there was an infinite number of people in the city, who came to the feast, which was the chief cause of its final and total desolation, after an extreme famine during the siege. — DIODATI.
[h] 1 Thes. ii. 15. Rev. xvi. 1.
[1] *Palace.*
[2] *Let there not be a dweller.*
† Rather, agreeably to the version of the Seventy, "they add to the pain."—BP. HARE.
[3] *Thy wounded.*
[i] Is. lxv. 15. Rev. xxii. 19.
[k] Eph. i. 21, 22. Phil. ii. 9-11.
‡ May be rendered thus: "Though I am poor and sorrowful, thy salvation, O God, will set me up on high;" and so is expressive of the Messiah's faith in his resurrection and exaltation, notwithstanding his sorrows and sufferings. — GILL.
[l] xl. 1-3.
[m] xxxiv. 3.
[4] *Meek.*
[n] Is. lxvi. 2. Luke iv. 18.
§ *Despiseth not his prisoners*— i.e., for his sake; those who are persecuted for righteousness' sake. —HOLDEN.
[o] Is. xlix. 13. Rev. vii. 11-13.
[5] *Creepeth.*
‖ The mercies of God in Christ are such, that they cannot worthily be praised by anything less than a universal chorus of the whole creation. — BISHOP HORNE.
[p] Is. xlvi. 13. Rev. xiv. 1.
¶ *Zion*—that is to say, the universal Church. *The cities* —viz., the particular Churches. *That they* —viz., the humble, or his servants. — DIODATI.
[q] Jer. xxxiii. 10.
[r] Is. lxi. 9. Acts ii. 39.
[s] Rom. viii. 28. Jam. i. 12.

and in it, 1. He complains of the great distress and trouble he was in, and earnestly begs of God to relieve and succour him (ver. 1-21). 2. He imprecates the judgments of God upon his persecutors (ver. 22-29). 3. He concludes with the voice of joy and praise, in an assurance that God would help and succour him, and would do well for the Church (ver. 30-36). Now, in this, David was a type of Christ; and divers passages in this psalm are applied to Christ in the New Testament, and are said to have their accomplishment in him (ver. 4, 9, 21); and ver. 22 refers to the enemies of Christ. So that (like the 32d Psalm) it begins with the humiliation, and ends with the exaltation of Christ—one branch of which was the destruction of the Jewish nation for persecuting him, which the imprecations here are predictions of. In singing this psalm, we must have an eye to the sufferings of Christ, and the glory that followed, not forgetting the sufferings of Christians too, and the glory that shall follow them; for it may lead us to think of the ruin reserved for the persecutors, and the rest reserved for the persecuted.—*Henry.*

THE "CONTRADICTION OF SINNERS" AGAINST JESUS.—Ver. 8, 9. The Lord Jesus "came to his own, but his own received him not;" his countrymen called him "a Samaritan, who had a devil;" "neither did his brethren believe in him;" and the inhabitants of Nazareth, where he had been brought up, attempted to destroy him. Because his zeal for the honour of the law, and the purity of the worship of God, which entirely occupied his soul, and raised him above all inferior considerations, and his plain reproofs of hypocrisy and iniquity, exasperated the mercenary and worthless teachers and rulers of the Jews, and set all orders of men against him. In calumniating him, they ascribed the miracles which he wrought by the Spirit of God to Beelzebub; and in many ways they reproached God, in reproaching his beloved Son, who was "the express image of his person;" for "they both saw and hated both him and his Father."—As two apostles have quoted this verse with express application to Christ, we are warranted in explaining it as a direct prophecy of him, or even as his words. Yet the usage which David experienced from his son Absalom, his relations, his counsellors, and his subjects, chiefly because of his zeal for the honour of God and true religion, rendered him a striking type of Christ in this respect, and doubtless *occasioned* this complaint. Ver. 10-12. "The Lord of glory" voluntarily became a "man of sorrows." "In the likeness of sinful flesh," and as a poor man, he appeared in the habit of humiliation, as if he had been a penitent in sackcloth. He wept, and fasted, and prayed; and he was despised and reproached for it. He was called "a Samaritan, who had a devil," "a Nazarene," and "this deceiver;" and he was made a by-word and a proverb to the people.—The chief priests and rulers, who sat as judges in the gate, with deliberate malice conspired his death; and the very drunkards profanely made songs of him, and diverted themselves amidst their intemperate revels, by reviling and ridiculing him.

RETRIBUTION.—Ver. 22-28. Some commentators read this awful passage entirely in the future tense, as *a prediction*, and not *an imprecation;* but most of the verbs are in the imperative, and the apostles quote the passage as an imprecation. If we consider the passage as the language of Christ, denouncing the doom of his implacable enemies, and as recorded for a warning to others, no reasonable objection can be made to this interpretation; for, in reading them, we only assent to the justice of the sentence. The case of the Jewish nation is here prophetically described. Not only were their temporal advantages made an occasion of mischief to them, but, depending on those sacrifices and institutions which were originally appointed for the good of their souls, and ensnared in their own counsels, they persisted both in enmity to Christ, and in resistance to the Romans. Being shut up in Jerusalem, when they were assembled to eat the passover, "their table became their snare." Infatuated beyond all example, and disunited among themselves, the horrors of intestine massacres weakened and terrified them: at length the Romans, the instruments of the Lord's indignation, got possession of the city with most dreadful slaughter, destroyed the temple (*the palace* here mentioned), and desolated their city and habitations, so that none of them were left to dwell there. The remnant of the nation were cast out of the Church, and left in *judicial* darkness, to add "iniquity to iniquity," without obtaining an interest "in the righteousness of God." Thus they have been blotted out of the register in which the people of God were enrolled, and were no longer "written among the righteous;" and all this was laid on them for rejecting and crucifying the Messiah with the most

B.C. 1023—B.C. 1021.

PSALM LXX.

David soliciteth God to the speedy destruction of the wicked, and preservation of the godly.

To the chief musician, *A psalm* of David, [a]to bring to remembrance.

MAKE haste, [b]O God, to deliver me;* make haste to help me, O LORD.

2 [c]Let them be ashamed and confounded that seek after my soul: let them [d]be turned backward, and put to confusion, that desire my hurt.

3 Let them be turned [e]back for a reward of their shame that say, [f]Aha, aha!†

4 [g]Let all those that seek thee rejoice and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But [h]I *am* poor and needy; make haste unto me, O God: thou *art* my help and my deliverer;‡ [i]O LORD make no tarrying.

PSALM LXXI.

1 *David, in confidence of faith, prayeth both for himself and against the enemies of his soul.* 14 *He promiseth constancy.* 17 *He prayeth for support in old age; &c.*

IN thee, O LORD, [a]do I put my trust; [b]let me never be put to confusion.

2 Deliver me [c]in thy righteousness,* and [d]cause me to escape: [e]incline thine ear unto me, and save me.

3 Be thou [1]my strong habitation, whereunto I may continually resort: [f]thou hast given commandment† to save me; for thou *art* [g]my rock and my fortress.

4 Deliver me, O my God, [h]out of the hand of the wicked; out of the hand of the unrighteous and cruel man.

5 For [i]thou *art* my hope, O Lord GOD: *thou art* [k]my trust from my youth.‡

6 [l]By thee have I been holden up from the womb: [m]thou art he that took me out of my mother's bowels: [n]my praise *shall be* continually of thee.

7 I am [o]as a wonder unto many: but [p]thou *art* my strong refuge.

8 [q]Let my mouth be filled *with* thy praise *and with* thy honour all the day.

9 [r]Cast me not off in the time of old age:§ forsake me not [s]when my strength faileth.

10 For mine enemies speak against me; [t]and they that [2]lay wait for my soul [u]take counsel together.

11 Saying, [x]God hath forsaken him:‖ persecute and take him; for *there is* none to deliver *him.*

12 O God, be not far from me: O my God, make haste for my help.

13 Let them be confounded *and* consumed that are adversaries to my soul; let them be covered *with* reproach and dishonour that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

15 [y]My mouth shall shew forth thy righteousness *and* thy salvation all the day; for I know not the numbers *thereof.*

16 I will go [z]in the strength of the Lord GOD: I will make mention of thy righteousness, *even* of thine only.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 Now also, when I am old and gray-headed, O God, forsake me not, until I have shewed [3]thy strength unto *this* generation, *and* thy power to every one *that is* to come.

19 [a]Thy righteousness also, O God, *is* very high, who hast done great things: O God, [b]who *is* like unto thee?

20 *Thou,* which hast shewed me great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.¶

21 Thou shalt increase my greatness, and [c]comfort me on every side.

22 I will also praise thee with the [4]psaltery, [d]*even* thy truth, O my God: unto thee will I sing with the harp, [e]O thou Holy One of Israel.

23 [f]My lips shall greatly rejoice when I sing unto thee; and [g]my soul, which thou hast redeemed.

24 [h]My tongue also shall talk of thy righteousness all the day long: [i]for they are confounded, for they are brought unto shame, that seek my hurt.

PS. LXX.

[a] xxxviii., *title.*
[b] cxliii. 7.
* *Deliver me* from my sins, and the punishments due to them.—POOLE.
[c] Is. xli. 11.
[d] Is. xxviii. 13. John xviii. 6.
[e] Acts i. 18.
[f] Prov. xxiv. 17, 18.
† Let a total rout of their forces be the recompense of their shameful acts, whereby they fancied to have exposed me to shame, when they insulted over my calamity, and made a mock both of it and of my hope that thou wouldest deliver me. — PATRICK.
[g] Is. lxv. 13, 14. John xvi. 20.
[h] lxix. 29.
‡ The Church, like her Redeemer, is often poor and afflicted in this world, but Jehovah thinketh upon her, and is solicitous for her support; she is weak and defenceless, but Jehovah is her help and her deliverer. With such a Father, and such a Friend, poverty becometh rich, and weakness itself is strong. — BISHOP HORNE.
[i] Heb. x. 37. Rev. xxii. 20.

PS. LXXI.

[a] Rom. ix. 33. 1 Pet. ii. 6.
[b] Is. xlv. 17. Jer. xvii. 18.
[c] Dan. ix. 16.
* A second argument here used is the "righteousness" of God, who cannot but be faithful and just to his own gracious word.— BP. HORNE.
[d] 1 Cor. x. 13.
[e] cxvi. 1, 2.
[1] *To me for a rock of habitation.*
[f] Ez. ix. 6. Rev. vii. 2, 3.
† *Commandment.* —By which he understands God's purpose and promise, and his providence watching to execute them—all which are as certain and as powerful as a command.—POOLE.
[g] cxlv. 2.
[h] cxl. 1-4.
[i] Rom. xv. 13.
[k] Ec. xii. 1. 2 Tim. iii. 15.
‡ David was conscious that he had trusted God from his early youth; and the recollection of the numerous instances in which the Lord had answered his expectations and prayers, through a long course of years, not only encouraged his confidence, but animated him to praise and gratitude amidst all difficulties.—SCOTT.
[l] Prov. viii. 17.
[m] Is. xlix. 1, 5. Gal. i. 15.
[n] Eph. v. 20.
[o] 1 Cor. iv. 9. 2 Cor. iv. 8-12.
[p] Jer. xvi. 19.
[q] li. 14, 15.

[r] xcii. 13-15.
§ *Of old age*—as ver. 18; and hence may be gathered that the subject of this psalm may have a relation to David's troubles by reason of Absalom's conspiracy, which happened in his old age. — DIODATI.
[s] xc. 10.
[t] Prov. i. 11.
[2] *Watch,* or *observe.*
[u] lxxxiii. 3.
[x] xii. 7, 8.
‖ God, it is manifest, hath forsaken him, for the hearts of all Israel are turned from him, and his own heart faileth him (2 Sam. xv. 13, 14). Pursue him closely now, and we shall certainly take him; for he hath not forces enough to withstand us, and to deliver him out of our hands (2 Sam. xvii. 1, 2).—PATRICK.
[y] cxlv. 2, 5-14.
[z] Eph. iii. 16; vi. 10. 2 Tim. ii. 1.
[3] *Thine arm.*
[a] Prov. xv. 24.
[b] Is. xl. 18, 25.
¶ Great and numberless as my distresses have been, I have ever found relief from thy goodness; and I doubt not that thou wilt again draw me out of this extreme danger, which has brought me to the brink of the grave. —TRAVELL.
[c] 2 Cor. vii. 6, 13. 1 Thes. iii. 9.
[4] *Instrument of psaltery.*
[d] Mic. vii. 20. Rom. xv. 8.
[e] Is. lvii. 15; lx. 9.
[f] Luke i. 46, 47.
[g] Gen. xlviii. 16. Rev. v. 9.
[h] Prov. x. 20, 21.
[i] 1 Cor. xv. 25.

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determined contempt and cruelty. The 25th verse is applied by St Peter to the traitor Judas, "who was guide to them that took Jesus;" and thus a proper representative of the apostate but hypocritical nation, which as with one voice demanded, even while celebrating the passover, the crucifixion of their Prince and Saviour.—*Scott.*

PSALM LXX.—This psalm is adapted to a state of affliction: it is copied almost word for word from the 40th, and, some think, for that reason, is entitled a psalm "to bring to remembrance;" for it may be of use sometimes to pray over the prayers we have formerly made to God upon like occasions, which may be done with new affections. David here prays that God would send, 1. Help to himself (ver. 1-5). 2. Shame to his enemies (ver. 2, 3). 3. Joy to his friends (ver. 4). These five verses were the five last verses of Ps. xl. He seems to have intended this short prayer to be, both for himself and us, a salve for every sore, and therefore to be always in mind. In singing, we may apply it to our particular troubles, whatever they are.—*Henry.*

PSALM LXXI. PIETY IN YOUTH.—Ver. 5, 6. David's confidence in God is supported and encouraged by his experiences: "'Thou hast been my trust from my youth:' ever since I was capable of discerning between my right hand and my left, I stayed myself upon thee, and saw a great deal of reason to do so; for 'by thee have I been holden up from the womb.'" Ever since he had the use of his reason, he had been a dependant upon God's goodness, because ever since he had a being he had been a monument of it. Note, The consideration of the gracious care which the Divine Providence took of us in our birth and infancy, should engage us to an early piety, and constant devotedness to his honour. He that was our help from our birth, ought to be our hope from our youth. If we received so much mercy from God before we were capable of doing him any service, we should lose no time when we are capable. This comes in here as a support to the Psalmist in his present distress; not only that God had given him his life and being, bringing him out of his mother's bowels into the world, and providing that he should not die from the womb, nor give up the ghost when he came out of the belly, but that he had betimes made him one of his family: "Thou art he that took me out of my mother's bowels into the arms of thy grace, under the shadow of thy wings, into the bond of thy covenant; thou tookest me into thy Church, as a son of thine handmaid, and born in thine house" (Ps. cxvi. 16). And therefore I have reason to hope that thou wilt protect me: thou that hast held me up hitherto wilt not let me fall now.

PIETY IN OLD AGE.—Ver. 18. Those that have got good when they are young, must be doing good when they are grown up, and must continue to communicate what they have received. David says, "Now that I am old and gray-headed," dying to this world, and hastening to another, "O God, forsake me not." This is what he earnestly desires and confidently hopes for. Those that have been taught of God from their youth, and have made it the business of their lives to honour him, may be sure that he will not leave them when they are old and gray-headed, will not leave them helpless and comfortless, but will make the evil days of old age their best days, and such as they shall have occasion to say they have pleasure in. What he designed to do for God in his old age: "I will not only shew thy strength, by my own experience of it, to this generation, but I will leave my observations upon record for the benefit of posterity, and so shew it to every one that is to come." As long as we live, we should be endeavouring to glorify God and edify one another; and those that have had the largest and longest experience of the goodness of God to them, should improve their experiences for the good of their friends. It is a debt which the old disciples of Christ owe to the succeeding generations, to leave behind them a solemn testimony to the power, pleasure, and advantage of religion, and the truth of God's promises.—*Henry.*

PRACTICAL OBSERVATIONS.—It is very honourable to the mercy of God, that his word encourages sinners to plead their confidence in him, as a reason why he should save and help them.—He always inclines his ear to the prayer of faith; and they who trust in him, and seek all their happiness from him, shall never be put to shame. His power, truth, and love will be their residence and fortress, to which they may always resort, and in which they will be secure and comfortable, even amidst troubles and alarms. He hath "given commandment to save them," not only from "unrighteous and cruel men," but from the wicked and cruel enemies of their souls. Happy therefore are they who make the Lord their hope; but most happy they who have been taught by him, and so have trusted him from their youth, and who, with advancing years, have acquired increasing experience of his faithfulness and mercy.—As he formed each of us, and took us out of our mother's womb, and as by him we have been holden up ever since, our praise *ought* to be always of him; but, alas! how few grow up in his fear, and spend their lives to his glory! It is indeed a great mercy to young people to be early instructed in the things of God. Parents have an important obligation upon them in this respect; and children who are thus favoured have additional reasons to love, honour, and requite their parents. Yet let none of us expect much quiet in this world: they who from their earliest youth have loved the Lord, and declared his wondrous works, and walked before him in truth and equity, have often been shewed sore troubles, and have been exceedingly hated and persecuted—nay, they have been "men wondered at" for their principles, their conduct, and trials. —*Scott.*

B.C. 1015—B.C. 1015.

PSALM LXXII.

David, praying for Solomon, sheweth the goodness and glory of his kingdom in type, and of Christ's in truth. 18 *He blesseth God.*

A psalm [1]for Solomon.

GIVE the king thy judgments, O God, and thy righteousness unto [b]the king's son.*

2 [c]He shall judge thy people with righteousness, and [d]thy poor with judgment.

3 [e]The mountains shall bring peace to the people, and [f]the little hills, by righteousness.

4 [g]He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.†

5 [h]They shall fear thee [i]as long as the sun and moon endure, throughout all generations.

6 He shall[2] come down like rain upon the mown grass; as showers *that* water the earth.

7 In his days shall the righteous flourish; and abundance of peace [2]so long as the moon endureth.

8 [k]He shall have dominion also from sea to sea, and from the river unto [l]the ends of the earth.

9 [m]They that dwell in the wilderness shall bow before him; and [n]his enemies shall lick the dust.‡

10 The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him; all nations shall serve him.

12 For [o]he shall deliver the needy when he crieth; the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He [p]shall redeem their soul from deceit and violence: and precious§ shall their blood be in his sight.

15 And [q]he shall live, and to him [3]shall be given of the gold of Sheba: [r]prayer also shall be made for him continually;‖ *and* daily shall he be praised.

16 [s]There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and *they* of the city shall flourish like grass of the earth.

17 [t]His name shall endure for ever: his name shall be continued as long as the sun; and *men* shall be blessed in him: [u]all nations shall call him blessed.

18 Blessed *be* the LORD God, the God of Israel, who only doeth wondrous things.

19 And blessed *be* his glorious name for ever: and let the whole earth be filled *with* his glory. Amen, and Amen.¶

20 [x]The prayers of David the son of Jesse are ended.

PS. LXXII.

1 Or, *of.*

* Is. xi. 2. John iii. 34. Heb. i. 8, 9.

[b] 1 Kings ii. 1-4. Jer. xxiii. 5-7.

* The king and the king's son are the same person, a character that belongs to none before Solomon, who was the first prince in Israel that was at the same time king and son of a king.—MUDGE.

[c] 1 Kings iii. 5-10.

[d] Job xxxiv. 19.

[e] Is. xxxii. 16, 17.

[f] lxv. 12.

[g] Ez. xxxiv. 15, 16. Matt. xi. 5.

† As this is true in all godly kings, so it is chiefly verified in Christ, who, with his heavenly dew, maketh his Church ever to flourish. He sheweth wherefore the sword is committed to kings—to wit, to defend the innocent and suppress the wicked.—PATRICK.

[h] 1 Kings iii. 28.

[i] Is. ix. 7. 1 Cor. xv. 24, 25.

[2] *Till* there be *no moon.*

[k] lxxx. 11.

[l] Rev. xi. 15.

[m] Is. xxxv. 1, 2.

[n] Luke xix. 27.

‡ This alludes to the custom of the Easterns, still extant among the Turks, that as soon as an ambassador sees the sultan he falls on his knees and kisses the ground.—GILL.

[o] Is. xli. 17. 2 Cor. viii. 9.

[p] Gen. xlviii. 16. Luke i. 68-75.

§ *Precious* — that is to say, he will keep it from shedding, or he will be severely avenged upon them that shall shed it (2 Kings i. 13).—DIODATI.

[q] 1 John i. 2. Rev. i. 18.

[3] *One shall give.*

[r] 2 Cor. 13, 14. Heb. x. 19-22.

‖ For his success; the establishment and extension of his kingdom.—BOOTHROYD.

[s] Matt. xiii. 31-33.

[t] Is. vii. 14. Phil. ii. 10.

[u] Rev. xv. 4.

¶ Blessed, therefore, be thou, O Lord Jesus, for thou art the Lord God, even the God of Israel, who hast wrought such miracles of mercy for the salvation of thy Church; and blessed by the tongues of men and angels be thy holy and glorious name; and let the whole earth be filled with thy most excellent glory! So be it, so be it.—BP. HORNE.

[x] Luke xxiv. 51.

PS. LXXIII.

1 Or, *for Asaph.*

* I was once ready to think otherwise, my faith in God was almost overthrown, and I was ready to repent of my piety.—ORTON.

2 *Fat.*

3 *With.*

† The wealthy sinner. Far from poverty, as free from disease, he seems to pass his days exempted from the miseries of mankind, without labour or anxiety, and not so much as to think of those, who, distressed on all sides, can scarcely earn their bread by the sweat of their brows.—BP. HORNE.

[a] Job xv. 27.

[b] Prov. xxx. 13, 14.

‡ *They are corrupt*—i.e., they are licentious, and let the reins loose to all manner of evil; or, they melt in pleasures and dissolutenesses. The Hebrew phrase is taken from things which do melt and are spilt. *They speak*—viz., they are arrogant and presumptuous in their speeches, as if they were above other men — yea, above law and order, and that all things were lawful for them to do.—DIODATI.

[c] Luke xviii. 4. Jam. iii. 6.

[d] lxxv. 8.

§ The whole of this seems to be the reflection of God's people on the apparent prosperity of the wicked, and the despairing inference they drew from it. It was so contrary to the usual face of things under the Mosaic dispensation, and to all they had been taught to expect, that it tempted them to doubt even the first principles of all religion.—KENNICOTT.

[e] Luke xvi. 19. Jam. v. 1-3.

[f] Jer. v. 27, 28. Hos. xii. 7, 8.

PSALM LXXIII.

1 *The prophet, prevailing in a temptation,* 2 *sheweth the occasion thereof, the prosperity of the wicked.* 13 *The wound given thereby, diffidence.* 15 *The victory over it, knowledge of God's purpose.*

A psalm [1]of Asaph.

TRULY God *is* good to Israel, *even* to such as are of a clean heart.

2 But as for me, my feet were almost gone; my steps had well nigh slipped,*

3 For I was envious at the foolish, *when* I saw the prosperity of the wicked.

4 For *there are* no bands in their death; but their strength *is* [2]firm.

5 They *are* not in trouble *as other* men; neither are they plagued [3]like *other* men.†

6 Therefore pride compasseth them about as a chain; violence covereth them *as* a garment.

7 Their [a]eyes stand out with fatness: they have more than heart could wish.

8 [b]They are corrupt,‡ and speak wickedly *concerning* oppression: they speak loftily.

9 They set their mouth against the heavens; and [c]their tongue walketh through the earth.

10 Therefore his people return hither; and [d]waters of a full *cup* are wrung out to them:

11 And they say, How doth God know? and is there knowledge in the most High?§

12 Behold, [e]these *are* the ungodly, who prosper in the world; [f]they increase *in* riches.

PSALM LXXII. TITLE.—David had the satisfaction to see all the great men do homage to Solomon before he died; and thereupon, the spirit of this holy man being transported with an extraordinary joy, he indited this psalm, in which he recommends Solomon to the Divine benediction, and instructs him how to make his people happy; which he carries on in so high a strain, that the words had not a full accomplishment till the appearance of that great King, Christ, of whose kingdom his father David here prophesies.—*Scott.*

TRIUMPHS OF MESSIAH.—Ver. 8. Christ's kingdom shall extend very far, and be greatly enlarged; considering, 1. The extent of his territories: "He shall have dominion from sea to sea," from the South Sea to the North, or from the Red Sea to the Mediterranean; and from the river Euphrates, or Nile, to the ends of the earth. Solomon's dominion was very large (1 Kings iv. 21), according to the promise Gen. xv. 18. But no sea, no river, is named, that it might, by these proverbial expressions, bespeak the universal monarchy of the Lord Jesus. His gospel has been or shall be preached "to all nations" (Matt. xxiv. 14), and the "kingdoms of the world" shall "become his kingdoms" (Rev. xi. 15), when the fulness of the Gentiles shall be brought in. His territories shall be extended to those countries, (1.) That were strangers to him: "They that dwell in the wilderness," out of all highroads, that seldom hear news, shall hear the glad tidings of the Redeemer, and redemption by him, "shall bow before him," shall believe in him, accept of him, worship him, and take his yoke upon them. Before the Lord Jesus we must all either bow or break: if we break, we are ruined; if we bow, we are certainly made for ever. (2.) That were enemies to him, and had fought against him: "They shall lick the dust," they shall be brought down and laid in the dust, shall bite the ground for vexation, and be so hunger-bitten, that they shall be glad of dust, the serpent's meat (Gen. iii. 15), for of his seed they are; and over whom shall not he rule, when his enemies themselves are thus humbled and brought low! 2. The dignity of his tributaries: He shall not only reign over them that dwell in the wilderness, the peasants and cottagers, but over them that dwell in the palaces (ver. 10): "The kings of Tarshish, and of the isles," that lie most remote from Israel, and are "the isles of the Gentiles" (Gen. x. 5), these shall bring presents to him as their Sovereign Lord, by and under whom they hold their crowns, and all their crown lands. They shall court his favour, and make an interest in him, that they may hear his wisdom. This was literally fulfilled in Solomon—for "all the kings of the earth sought the wisdom of Solomon, and brought every man his present" (2 Chron. ix. 23, 24); and in Christ too, when the wise men of the East, who, probably, were men of the first rank in their own country, came to worship him, and "brought him presents" (Matt. ii. 11). They shall present themselves to him: that is the best present we can bring to Christ, and without that no other present is acceptable (Rom. xii. 1). They "shall offer gifts," spiritual sacrifices of prayer and praise, offer them to Christ as their God, on Christ as their Altar, which sanctifies every gift.

THE CONCLUDING PRAYER.—Ver. 19. He is earnest in prayer for the accomplishment of this prophecy and promise: "Let the whole earth be filled with his glory," as it will be when the "kings of Tarshish and of the isles shall bring presents" to him. It is sad to think how empty the earth is of the glory of God, how little service and honour he has from a world to which he is such a bountiful benefactor; and, therefore, all that wish well to the honour of God, and the welfare of mankind, cannot but desire that the earth may be filled with the discoveries of his glory, suitably returned in thankful acknowledgments of his glory. Let every heart, and every mouth, and every assembly be filled with the high praises of God. We shall see how earnest David is in his prayer, and how much his heart is in it, if we observe, 1. How he shuts up the prayer with a double seal, "Amen, and Amen;" again and again I say, I say it, and let all others say the same, so be it. Amen to my prayer; amen to the prayers of all the saints to this purpose: "Hallowed be thy name, thy kingdom come." 2. How he even shuts up his life with this prayer (ver. 20). This was the last psalm that ever he penned, though not placed last in this collection: he penned it when he lay on his deathbed, and with this he breathes his last; let God be glorified; let the kingdom of the Messiah be set up, and kept up in the world, and I have enough, I desire no more: With this let the prayers of David the son of Jesse be ended; even so, come, Lord Jesus, come quickly.—*Henry.*

PSALM LXXIII.—PROSPERITY OF THE WICKED.—Ver. 7. (1.) They seem to have the greatest share of the comforts of this life. They live at ease, and bathe themselves in pleasures, so that "their eyes stand out with fatness." See what the excess of pleasure is: the moderate use of it enlightens the eyes, but they that indulge themselves inordinately in the delights of sense, have their eyes ready to start out of their heads. Epicures are really their own tormentors, by putting a force upon nature, while they pretend to gratify it. And well may they feed themselves to the full who have more than heart could wish, more than they themselves ever thought of, or expected to be masters of. They have, at least, more than a humble, quiet, contented heart could wish, yet not so much as they themselves wish for. There are many who have a great deal of this life in their hands, but nothing of the other life in their hearts. They are ungodly, live without the fear and worship of God, and yet they prosper and come on in the world, and not only are rich, but increase in riches (ver. 12). They are looked

13 Verily [g]I have cleansed my heart *in* vain, and [h]washed my hands in innocency.

14 For all the day long have I been plagued, and chastened every morning.

15 If I say, I will speak thus; behold, I should offend *against* the generation of thy children.‖

16 When I thought to know this, it *was* too painful for me,

17 [i]Until I went into the sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment! they are utterly consumed with terrors.

20 As a dream when *one* awaketh; *so*, O LORD, when thou awakest, thou shalt despise their image.¶

21 Thus [k]my heart was grieved, and I was pricked [l]in my reins.

22 So foolish *was* I, and ignorant: I was *as* a beast before thee.

23 Nevertheless I *am* continually with thee; [m]thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.*

25 [n]Whom have I in heaven *but thee?* and *there is* [o]none upon earth *that* I desire besides thee.

26 My flesh and my heart faileth: *but* God *is* the strength of my heart, and [p]my portion for ever.

27 For, lo, they that are far from thee shall perish: thou hast destroyed all them [q]that go a whoring from thee.

28 But *it is* good for me to draw near to God: I have put my trust in the Lord GOD, that I may declare all thy works.

PSALM LXXIV.

1 *The prophet complaineth of the desolation of the sanctuary.* 10 *He moveth God to help,* 12 *in consideration of his power,* 18 *of the reproach of the enemies,* 19 *of his church, and of his covenant.*

Maschil of Asaph.

O GOD, why hast thou cast *us* off for ever? *why* doth thine anger smoke against [s]the sheep of thy pasture?

2 Remember thy congregation, *which* thou hast purchased of old; the [t]rod of [b]thine inheritance,* [u]*which* thou hast redeemed; [d]this mount Zion, wherein thou hast dwelt.

3 Lift up thy feet unto the perpetual desolations, *even* all *that* the enemy hath done wickedly in the sanctuary.

4 [e]Thine enemies roar in the midst of thy congregations; they set up their ensigns *for* signs.

5 *A man* was famous according as he had lifted up axes upon the thick trees.

6 But now they break down [f]the carved work thereof at once with axes and hammers.

7 [g]They have cast fire into thy sanctuary; they have defiled *by casting down* the dwelling-place of thy name to the ground.

8 [h]They said in their hearts, Let us destroy them together: they have burnt up [i]all the synagogues† of God in the land.

9 [k]We see not our signs: *there is* [l]no more any prophet: neither *is there* among us any that knoweth how long.

10 O God, [m]how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?‡

11 Why withdrawest thou thy hand, even thy right hand? pluck *it* out of thy bosom.

12 For [n]God *is* my King of old, [o]working salvation in the midst of the earth.

13 Thou didst divide the sea by thy strength: thou breakest the heads of the dragons in the waters.

14 Thou breakest the heads of [p]leviathan§ in pieces, *and* gavest him *to be* meat to the people inhabiting the wilderness.

15 Thou didst cleave the fountain [q]and the flood: thou driedst up mighty rivers.

16 [r]The day *is* thine, the night also *is* thine: thou hast [s]prepared the light and the sun.

17 Thou hast set all the borders‖ of the earth: thou hast made summer and winter.

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* [t]the foolish people have blasphemed thy name.

19 O deliver not the soul of [u]thy turtle-dove unto the multitude *of the wicked:* forget not the congregation of thy poor for ever.

20 Have respect unto the covenant: for the

B.C. 1020—B.C. 580.

[g] Job xxi. 15. Mal. iii. 14.

[h] Heb. x. 19-22. Jam. iv. 8.

‖ In his greatest despondency, David could not but respect and wish well to "the generation of God's children;" and he considered, that if he gave utterance to such sentiments as had arisen within him, he should grieve, condemn, or deceive them, and so cause them to offend.—SCOTT.

[i] cxix. 24, 130.

¶ Their prosperity is but as a dream when one awaketh; so, O Lord, when thou seest fit to punish them, thou shalt cause all their glory and prosperity quickly to vanish.—WELLS.

[k] xxxvii. 1, 7.

[l] Job xvi. 13. Lam. iii. 13.

[m] Is. xli. 10, 13; xlii. 1.

* He who, but a little while ago, seemed to question the providence of God over the affairs of men, now exults in happy confidence of the Divine mercy; nothing doubting but that he would ever continue to guide him upon earth, till glory should crown him in heaven. Such are the blessed effects of "going into the sanctuary," and consulting "the lively oracles," in all our doubts, difficulties, and temptations.—Bp. HORNE.

[n] Matt. v. 8. Rev. xxi. 3, 22, 23.

[o] Is. xxvi. 8, 9. Hab. iii. 17, 18.

[p] Lam. iii. 24. Rev. xxi. 3, 4, 7.

[q] Ex. xxxiv. 15. Jam. iv. 4.

PS. LXXIV.

[s] Ez. xxxiv. 8, 31. Luke xii. 32.

[t] *Tribe.*

[b] Deut. iv. 20; xxxii. 9.

* The "tribe" or portion "of thine inheritance," as in the margin.—Bp. HORNE.

[d] Is. lxii. 12. Rev. v. 9.

[e] cxxxii. 13, 14.

[f] Luke xiii. 1. Rev. xiii. 6.

[g] 1 Kings vi. 29, 32.

[h] Is. lxiv. 11. Matt. xxii. 7.

[i] Esth. iii. 8, 9.

[k] 2 Chr. xvii. 9. Matt. iv. 23.

† They have burned all the assemblies of God in the land, by burning the only place where such assemblies could be held (Deut. xii. 5, 11). Others, with less probability, suppose that the Hebrew word itself denotes the place of assembly, and that *all* such places means the *only* such place. The translation *synagogues* has no authority from Hebrew usage, or the ancient versions.—ALEXANDER.

[k] Ex. xii. 13. Heb. ii. 4.

[l] Mic. iii. 6.

[m] Dan. xii. 6. Rev. vi. 10.

‡ The reproaches and blasphemies which insulting idolaters incessantly poured out against God and his worshippers, seem to have more grieved these supplicants than their own distresses; and this was their principal plea in prayer.—SCOTT.

[n] Ex. xix. 5, 6.

[o] Ex. xv. 2-15. Is. lxiii. 8.

[p] Job xli. 1, &c. Rev. xx. 2.

§ Having pleaded the greatness of the danger and distress, as a reason for imploring the Divine interposition, the Church now pleads her covenant relation to him as her Sovereign and her Saviour in former emergencies, with particular reference to the plagues of Egypt. — ALEXANDER.

[q] Is. xliv. 27. Rev. xvi. 12.

[r] Gen. i. 3-5.

[s] Gen. i. 14-18. Matt. v. 45.

‖ *The borders.*—Hereby may be understood the seas and other waters which divide and sever the earth in general, or in regard of particular countries, natural frontiers of seas, hills, and deserts (see Deut. xxxii. 8); whereby he seems to infer, that God's people, having also had their confines, which had been broken through his judgments, it would one day please him to re-establish and preserve them.—DIODATI.

[t] Deut. xxxii. 27.

[u] Is. ix. 8. Matt. x. 16.

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upon as thriving men; while others have much ado to keep what they have, they are still adding more, more honour, power, pleasure, by increasing in riches: "They are the prosperous of the age," so some read it. (2.) Their end seems to be peace: this is mentioned first, on account of its being so strange; for it was ever thought to be the peculiar privilege of the godly (Ps. xxxvii. 37); yet, to outward appearance, it is often the lot of the ungodly (ver. 4). "There are no bands in their death."—*Henry.*

THEIR DANGER AND MISERY.—Ver. 17. The Psalmist purposed to acquire a full understanding of the mystery in Providence, and in the meanwhile to keep silence; but the more he reflected and reasoned on the subject, the deeper was his conviction that it was too difficult for him, and the greater perplexity he experienced; until he went at length into the sanctuary of God to consult the priests, the Lord's ministers, and to examine his Word, and spread the case before him in prayer; and then he was enabled to understand the end and final doom of prosperous sinners, so that he could no longer envy them, or complain of his own condition. Ver. 18-22. By the light of truth, and the eye of faith, the Psalmist clearly saw that prosperous ungodly men stand on the slippery summit of a tremendous precipice; whence, in the appointed time, God casts them down to death, with a fall equal to the height to which they were elevated. In a moment they are desolated and ruined, and overwhelmed with terrors. The dread of death and judgment mars their enjoyment, and the death of any one of them terrified the survivors. So that their happiness was but a transient, disturbed dream of pleasure; and God poured contempt upon this lifeless image of felicity, when arising to take vengeance, he, by death, awaked them to see substantial good for ever lost, and real misery unavoidable and eternal. These considerations made him sensible of his sin and folly in envying such wretched men. He was deeply ashamed on recollecting the ferment of his heart, and the effect produced even upon his animal frame, without any sufficient cause; and he appeared to himself, and knew that he must appear in the sight of God, to be ignorant and stupid as a beast, which has no conception of any other good than present sensual enjoyment.—*Scott.*

PSALM LXXIV. DESOLATIONS.—Ver. 4. The Chaldeans, rushing into the temple, shouting for victory amidst the affrighted worshippers, and setting up their standards, or erecting trophies of their success, seem to be here described. Antiochus Epiphanes afterwards profaned the temple, and dispersed the worshippers, but he did not burn it. The prevalence of infidelity, and the triumphs of heathens, infidels, and antichristian persecutors and corrupters of Christianity, are events equally lamentable; and the proper directory for prayer on such occasions is here given. Ver. 5, 6. "It was heretofore thought an employment of much honour and merit in those men who did cut down and square the timber trees for the building of the holy sanctuary. But now every man thinks himself to deserve most thanks that can do most havoc to thy holy place."—(*Bp. Hall.*)—"As a skilful person lifteth up the axe in the thick wood, so now men set themselves to work to demolish the ornaments and timbers of the sanctuary."—(*Horne.*)—"'He that lifteth up' the axes upon the thick trees, was crowned as one that brought a thing to perfection; but now they break down," &c.—(*Old Version.*)—The word rendered "thick," not denoting the largeness of the trees, but the intricate density of the forest, may be supposed to be a figurative description of the complicated workmanship of the temple, and then the following will be the meaning: "Each of them is accounted famous or skilful according as he hath lifted up the axes on the curious workmanship" of the temple. "Even now do they beat down the carved work with axes and hammers." The eagerness of the destroyers, and the honour which they acquired by the work of destruction, are evidently intended.

PRAYER FOR RESCUE.—Ver. 19. The word rendered first, "multitude," and then "congregation," signifies *living*, or *a living creature.* It is often translated "beast," or collectively "beasts;" but in many places it evidently means *a living multitude.* Some read this verse in connection with the foregoing: "O deliver not the life of thy turtle into the hand of *that* multitude of the foolish people who blasphemed God." The Church, as faithful and loving, pure and harmless, destitute and defenceless, and silently mourning under the displeasure and at the absence of her Beloved, is described under this beautiful image. Surely the Lord valued his turtle-dove too much to leave her to be devoured by the hawks and eagles which surrounded her. Ver. 20. Though Israel was unworthy of God's regard, and had broken their *national* covenant, yet even that covenant gave intimation of returning favour to the nation, when brought to confess their sins, and seek humbly to God, even from the ends of the earth, and of a reinstatement in Canaan, after their dispersions. And the covenant with Abraham and his seed, and that with David and his seed, were in full force. The coming of the promised Messiah from that race was thus unalterably secured; and how should the dark places of the earth which were filled with the habitations of cruelty, be enlightened and converted, or the worship of God be at all maintained, if Israel were destroyed before the coming of that Redeemer who was to be a "Light to the Gen-

dark places of the earth are full of the [z]habitations of cruelty.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine own cause: remember how the foolish man reproacheth thee daily.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee [2]increaseth continually.

PSALM LXXV.

1 *The prophet praiseth God, 2 and promiseth to judge uprightly. 4 He rebuketh the proud by the consideration of God's superintending providence. 9 He promiseth to praise God.*

To the chief musician, [1]Al-taschith,
A psalm *or* song [2]of Asaph.

UNTO thee, O God, do we give thanks: *unto thee* do we give thanks: [a]for *that* thy name *is* near [b]thy wondrous works declare.

2 [c]When I shall [3]receive the congregation I will judge uprightly.*

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it.† Selah.

4 I said unto the fools, Deal not foolishly; and to the wicked, [d]Lift not up the horn:

5 Lift not up your horn on high: [e]speak *not* with a stiff neck.‡

6 For promotion *cometh* neither from the east, nor from the west, nor from the [4]south.

7 But [f]God *is* the judge: [g]he putteth down one, and setteth up another.

8 For [h]in the hand of the LORD *there is* a cup, and the wine is red; it is full of mixture; and he poureth out of the same: [i]but the dregs thereof, all the wicked of the earth shall wring *them* out, *and* drink *them*.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 [k]All the horns of the wicked§ also will I cut off; *but* the horns of the righteous shall be exalted.

PSALM LXXVI.

1 *A declaration of God's majesty in the church.* 11 *An exhortation to serve him reverently.*

To the chief musician on [a]Neginoth,
A psalm *or* song [1]of Asaph.

IN Judah [b]*is* God known; [c]his name *is* great in Israel.

2 In [d]Salem also is his tabernacle, and [e]his dwelling-place in Zion.

3 There brake he the arrows of the bow, the shield, and the sword, and the battle.* Selah.

4 Thou *art* more glorious *and* excellent than the mountains of prey.

5 The stout-hearted are spoiled, they have slept their sleep; and none of the men of might have found their hands.

6 [f]At thy rebuke, O God of Jacob, [g]both the chariot and horse are cast into a dead sleep.†

7 Thou, *even* thou, *art* to be feared; and [h]who may stand in thy sight when once thou art angry?

8 Thou [i]didst cause judgment to be heard from heaven; the earth feared, and was still,‡

9 When God arose to judgment, to save all the meek of the earth. Selah.

10 Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain.

11 Vow, and pay unto the LORD your God: let all that be round about him bring presents [2]unto him that ought to be feared.

12 [k]He shall cut off the spirit of princes: *he is* [l]terrible to the kings of the earth.

PSALM LXXVII.

1 *The Psalmist sheweth what fierce combat he had with diffidence. 10 The victory which he had by consideration of God's great and gracious works.*

To the chief musician, to [a]Jeduthun, A psalm [1]of Asaph.

[b]I CRIED unto God with my voice, *even* unto God with my voice; [c]and he gave ear unto me.

2 In the day of my trouble I sought the LORD: my [2]sore ran in the night, and ceased not: [d]my soul refused to be comforted.

3 [e]I remembered God, and was troubled: I complained, and [f]my spirit was overwhelmed.* Selah.

4 Thou holdest mine eyes waking: I am so troubled that I cannot speak.

5 I have considered the days of old, the years of ancient times.†

6 I call to remembrance [g]my song in the night. [h]I commune with mine own heart; [i]and my spirit made diligent search.

7 [k]Will the LORD cast off for ever? and will he be favourable no more?

8 [l]Is his mercy clean gone for ever? [m]doth *his* promise fail for evermore?

9 Hath [n]God forgotten to be gracious? hath he in anger [o]shut up his tender mercies? Selah.

10 And I said [p]This *is* my infirmity: *but I*

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[z] Gen. xlix. 5-7.
[2] *Ascendeth.*

PS. LXXV.

[1] *Destroy not.*
[2] Or, *for Asaph.*
[a] Ex. xxxiv. 6, 7.
[b] Deut. iv. 7, 33, 34.
[c] 2 Sam. xxiii. 3, 4.
[3] *Take a set time.*
* As if he had said, I will appoint a time, and when it comes, I will ascend the judgment-seat. The parties to be tried are the foes and oppressors of God's people. — ALEXANDER.
† Civil distractions, and the continual irruptions of foreign enemies, had thrown the Israelitish affairs into confusion, and dissolved the frame of government, until, by the re-establishment of the royal authority, countenance and support were again given to all the subordinate magistrates, who are, in their respective stations, the pillars of a community.—BP. HORNE.
[d] Dan. vii. 20, 21.
[e] Deut. xxxi. 27.
‡ The crooked manner in which the Abyssinians hold the neck, when this ornament is on their forehead, for fear it should fall forward, seems to agree with what the Psalmist calls "speaking with a stiff neck;" for it perfectly shews the meaning of speaking with a stiff neck, when you hold the horn on high, or erect, like the horn of a unicorn. —BRUCE.
[4] *Desert.*
[f] lviii. 11.
[g] Dan. ii. 21.
[h] Is. li. 17, 22.
[i] lxxiii. 10.
[k] Zech. i. 20, 21.
§ *The horns of the wicked* — their honour and power, which they made an instrument of mischief to oppress good men. A metaphor from horned and mischievous beasts. *The horns of the righteous shall be exalted* — good men shall be encouraged and promoted, and intrusted with the management of all public affairs, which will be a great blessing to all my people. —POOLE.

PS. LXXVI.

[a] lxi.; lxvii., *titles.*
[1] *For.*
[b] Deut. iv. 34-36. Rom. ii. 17, &c.
[c] Dan. iii. 29; iv. 1, 2.
[d] Gen. xiv. 18.
[e] 2 Chr. vi. 6.

* When God appeared in the defence of his ancient people, the weapons of their enemies were at once blunted and broken, and all the formidable apparatus of war became in a moment utterly useless.—BP. HORNE.
[f] lxxx. 16; civ. 7.
[g] 2 Sam. x. 18.
† The mighty warriors that came up against Jerusalem are spoiled, and have slept the sleep of death; neither were any of those great champions able to resist the destroying angel.—BP. HALL.
[h] Nah. i. 6. 1 Cor. x. 22. Rev. vi. 16, 17.
[i] Jud. v. 20. Ez. xxxviii. 20-23.
‡ A destruction so far exceeding human power was evidently the sentence of God's judgment, audibly pronounced from the eternal throne; and it was heard by all the earth with an awful silence, as when he speaks to attentive nature in thunder. Such was the effect which this interposition in behalf of his people produced among the surviving Assyrians and the neighbouring nations.—BP. HORNE.
[2] *To fear.*
[k] Josh. v. 1. Zeph. iii. 6.
[l] Is. xiii. 6-8. Rev. vi. 15.

PS. LXXVII.

[a] xxxix.; lxii., *titles.*
[1] *For.*
[b] cxlii. 1-3.
[c] cxvi. 1, 2.
[2] *Hand.*
[d] Prov. xviii. 14.
[e] Job vi. 4.
[f] cxliii. 4.
* I remembered how kind God had been unto us in former times; but this only gave me the greater trouble, when I compared it with our present miseries; and the more I mused on it, the more my spirit was disturbed and miserably afflicted.—PATRICK.
† *The years of ancient times.*—What goodness God had shewn to his faithful, and what himself had experienced, which made the present sad reverse the more afflicting. *I call to remembrance my song in the night.* —Which, in his happier days, he sung with delight; but now, unstrung and out of tune, he cannot strike one cheerful note.—HAWEIS.
[g] Hab. iii. 17, 18. Acts xvi. 25.
[h] Ec. i. 16.
[i] 1 Cor. xi. 28-32.
[k] Jer. xxxiii. 24.
[l] Is. xxvii. 11.
[m] Jer. xv. 18. Rom. ix. 6.
[n] Is. xlix. 14, 15.
[o] 1 John iii. 17.
[p] Job xlii. 3.

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tiles, and the glory of his people Israel?" "All places where thy word shineth not, there reigneth tyranny and ambition.—*Scott.*

PSALM LXXV. ITS PURPORT.—Though this psalm is attributed to Asaph in the title, yet it does so exactly agree with David's circumstances at his coming to the crown after the death of Saul, that most interpreters apply it to that juncture, and suppose that either Asaph penned it, in the person of David, as his poet-laureate (probably the substance of the psalm was some speech which David made to a convention of the states at his accession to the government, and Asaph turned it into verse, and published it in a poem for the better spreading of it among the people), or that David penned it, and delivered it to Asaph as precentor of the temple. In this psalm, 1. David returns God thanks for bringing him to the throne (ver. 1, 9). 2. He promises to lay out himself for the public good in the use of the power God had given him (ver. 2, 3, 10). 3. He checks the insolence of those that opposed his coming to the throne (ver. 4, 5). 4. He fetches a reason for all this from God's sovereign dominion in the affairs of the children of men (ver. 6-8). In singing this psalm we must give to God the glory of all the revolutions of states and kingdoms, believing that they are all according to his counsel, and that he will make them all to work for the good of his Church.—*Henry.*

PSALM LXXVI. ITS OCCASION.—This psalm seems to have been penned upon occasion of some great victory obtained by the Church over some threatening enemy or other, and designed to grace the triumph. The LXX. call it, "A song upon the Assyrians;" whence many good interpreters conjecture that it was penned when Sennacherib's army, then besieging Jerusalem, was entirely cut off by a destroying angel, in Hezekiah's time; and several passages in the psalm are very applicable to that work of wonder; but there was a religious triumph upon occasion of another victory, in Jehoshaphat's time, which might as well be the subject of this psalm (2 Chr. xx. 28), and it might be called a song of Asaph, because always sung by the sons of Asaph. Or it might be penned by Asaph, who lived in David's time, upon occasion of the many triumphs with which God delighted to honour that reign.—*Henry.*

GOD'S OVERRULING PROVIDENCE.—Ver. 10. The rage and malice of the most mighty persecutors and tyrants were always rendered subservient to the display of JEHOVAH'S glory, and to the good of his people. And if they designed anything of contrary tendency, he failed not to restrain or destroy them. This he had exemplified in the case of Sennacherib, who, being "ordained for correction," and sent "against a hypocritical nation," was successful in his undertakings till he had fulfilled the part of the Divine counsel which had been allotted him; but when he attempted to exceed his commission, he was suddenly and effectually restrained from proceeding any further. And this must be considered as a specimen of the Divine conduct in all similar cases.—*Scott.*

PSALM LXXVII. DESPONDENCY.—Ver. 3. We may notice these melancholy musings. He pored so much upon the trouble, whatever it was, personal or public, that, 1. The methods that should have relieved him did but increase his grief (ver. 3). (1.) One would have thought that the remembrance of God should have comforted him, but it did not: "I remembered God, and was troubled," as poor Job (chap. xxiii. 15), "I am troubled at his presence; when I consider, I am afraid of him." When he remembered God, his thoughts fastened only upon his justice, and wrath, and dreadful majesty; and thus God himself became a terror to him. (2.) One would have thought that pouring out of his soul before God should have given him ease, but it did not; he complained, and yet his spirit was overwhelmed, and sank under the load. 2. The means of his present relief were denied him (ver. 4). He could not enjoy sleep, which, if it be quiet and refreshing, is a parenthesis to our griefs and cares: "'Thou holdest mine eyes waking' with thy terrors, which make me full of 'tossings to and fro until

will remember the years of the right hand of the most High.

11 I will [q]remember the works of the LORD: surely I will remember thy wonders of old.

12 I [r]will meditate also of all thy work, and talk of thy doings.

13 [s]Thy way, O God, *is* in the sanctuary;‡ [t]who *is so* great a God as *our* God?

14 Thou *art* [u]the God that doest wonders: thou hast declared thy strength among the people.

15 Thou hast with *thine* arm redeemed thy people, [x]the sons of Jacob and Joseph. Selah.

16 [y]The waters saw thee, O God,§ the waters saw thee; they were afraid: the depths also were troubled.

17 The clouds poured out water; the skies sent out a sound: thine arrows also went abroad.

18 The voice of thy thunder *was* in the heaven: [z]the lightnings lightened the world: [a]the earth trembled and shook.

19 [b]Thy way *is* in the sea, and thy path in the great waters, and [c]thy footsteps are not known.

20 [d]Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM LXXVIII.

1 *An exhortation to learn the law of God.* 9 *The story of God's wrath against the incredulous and disobedient.* 67 *Other tribes of Israel being rejected, God chose Judah, Zion, and David.*

[1]Maschil of Asaph.

GIVE ear, O my people, *to* my law: incline your ears to the words of my mouth.

2 I will open my mouth in a parable; I will utter dark sayings* of old:

3 Which we have heard and known, and our fathers have told us.

4 We will not hide *them* from their children,† shewing to the generation to come [a]the praises of the LORD, and his strength, and his wonderful works that he hath done.

5 For he established [b]a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children;

6 That the generation to come might know *them, even* the children *which* should be born, *who* should arise and declare *them* to their children;

7 That they might set their hope in God, and [c]not forget the works of God, but [d]keep his commandments:‡

8 And might not be as their fathers, a stubborn and rebellious generation; a generation *that* [2]set not their heart aright, and whose spirit was not stedfast with God.

9 [e]The children of Ephraim, *being* armed, *and* [3]carrying bows, turned back in the day of battle.§

10 [f]They kept not the covenant of God, and refused to walk in his law;

11 And forgat his works, and his wonders that he had shewed them.

12 Marvellous things did he in the sight of their fathers, in the land of Egypt, *in* the field of [g]Zoan.‖

13 [h]He divided the sea, and caused them to pass through; and [i]he made the waters to stand as an heap.

14 In the daytime also he led them with a cloud, and all the night with a light of fire.

15 He [k]clave the rocks in the wilderness, and gave *them* drink as *out of* the great depths.

16 He brought streams also out of the rock,¶ and caused waters to run down like rivers.

17 And they sinned yet more against him, by provoking the most High in the wilderness.

18 And they tempted God in their heart, by asking meat for their lust.

19 Yea, [l]they spake against God: they said, [m]Can God [4]furnish a table in the wilderness?

20 Behold, [n]he smote the rock, that the waters gushed out, and the streams overflowed; [o]can he give bread also? can he provide flesh for his people?*

21 Therefore [p]the LORD heard *this,* and was wroth: so [q]a fire was kindled against Jacob, and anger also came up against Israel;

22 [r]Because they believed not in God, and trusted not in his salvation,

23 Though he had commanded the clouds from above, and opened the doors of heaven,

24 And [s]had rained down manna upon them to eat, and had given them of the corn of heaven.

25 [5]Man did eat angels' food: he sent them meat to the full.

26 He caused an east wind to [6]blow in the heaven; and by his power he brought in the south wind.

27 [t]He rained flesh also upon them as dust

B.C. 1020—B.C. 1000.

¶ Is. v. 12.
[r] cxliii. 5.
[s] lxxiii. 17.
‡ *In the sanctuary,* or, it is in *holiness,* and so consists with his testimonies, his promises, and his covenant. And being beyond the reach of man's wisdom, cannot be understood, except by those who enter into the sanctuary, and weigh all things in the balances of the sanctuary.—SCOTT.
[t] Is. xlvi. 5.
[u] Ex. xv. 11. Rev. xv. 3.
[x] Gen. xlviii. 3, 20.
[y] Hab. iii. 8-10.
§ The waters of the Red Sea are here beautifully represented as endued with sensibility, as seeing, feeling, and being confounded, even to the lowest depths, at the presence and power of their great Creator, when He commanded them to open a way, and to form a wall on each side of it, until His people were passed over. —BISHOP HORNE.
[z] Hab. iii. 4. Rev. xviii. 1.
[a] Ex. xix. 18. Rev. xx. 11.
[b] Nah. i. 3, 4. Hab. iii. 15.
[c] Rom. xi. 33.
[d] Ex. xiii. 21. Is. lxiii. 11, 12.

PS. LXXVIII.
[1] A psalm *for Asaph to give instruction.*
* The original word means, a pointed or obscure saying, such as requires, either for the conception or understanding of it, considerable ingenuity.—LOWTH.
† The Psalmist here recognises the obligation resting on the individual parent, but above all on the Church as such, to continue the transmission of this knowledge to the latest generations. — ALEXANDER.
[a] Is. lxiii. 7, &c.
[b] Ex. xxv. 16, 21; xl. 3, 20.

[c] Ex. xii. 24-27. Deut. vii. 18, 19.
[d] Deut. v. 29. John xiv. 21-24.
‡ To the end, that they might learn by such wonderful instances of his powerful goodness, to adhere unto him, and confide in him alone, and by the constant commemoration of his benefits, be provoked religiously to observe his precepts. —PATRICK.
[2] *Prepared not their heart.*

[e] Deut. i. 41-44. Josh. xvii. 16, 18.
[3] *Throwing forth.*
§ The history here referred to is that of the Israelites going up, contrary to God's command, to take possession of the land of Canaan, when they were smitten before their enemies (see Deut. i. 42). The Ephraimites are here specified, probably, as being the most warlike tribe, and as having led on, perhaps, the rest of the tribes to the battle. —GREEN.
[f] Deut. xxxi. 16, 20. Jer. xxxi. 32.
[g] Is. xix. 11, 13. Ez. xxx. 14.
‖ In the territories that belong to Zoan, a chief city of Egypt, and the court of Pharaoh, where those miraculous works would be so much more noted. —BISHOP HALL.
[h] Ex. xiv.; xv. 1 Cor. x. 2, 3.
[i] Josh. iii. 16. Hab. iii. 15.
[k] Is. xliii. 20. John vii. 37, 38.
¶ *Streams*—for out of that water issued a stream which went along with the people, even into the land of Canaan, (Deut. ix. 21; Ps. cv. 41; Is. xliii. 19; 1 Cor. x. 4).—DIODATI.
[l] Ex. xvi. 8-10. Rom. ix. 20.
[m] Num. xi. 4, 13.
[4] *Order.*
[n] Ex. xvii. 6, 7. Num. xx. 11.
[o] Gen. xviii. 12-14.
* *The waters gushed out.*—Which, all things considered, seems not so wonderful, since fountains of water sometimes break forth unexpectedly from or through rocks. But it is far more difficult to give us bread and flesh, which we know not whether he can do. Or at least we have just cause to doubt of his good will to us, who hath made such a penurious provision for us, and denies us these common blessings of bread and flesh, which he gives to the worst of men.—POOLE.
[p] Num. xi. 10. 1 Cor. x. 5, 11.
[q] Num. xi. 1-3. Deut. xxxii. 22.
[r] Heb. iii. 12, 18, 19; xi. 6. 1 John v. 10.
[s] Deut. viii. 3. John vi. 31, &c.
[5] *Every one did eat the bread of the mighty.*
[6] *Go.*
[t] Ex. xvi. 12, 13. Num. xi. 18, 19, 32.

the dawning of the day.'" He could not speak, by reason of the disorder of his thoughts, the tumult of his spirits, and the confusion his mind was in; "he kept silence even from good," while "his heart was hot within him;" he was "ready to burst like a new bottle" (Job xxxii. 19), and yet so troubled, that he could not speak and refresh himself. Grief never preys so much upon the spirits as when it is thus smothered and pent up.—*Henry.*

ITS REMEDY.—Ver. 11. The Psalmist was, however, tempted to think that God had cast him off for ever, and would shew him no more favour. "But," says he, "can this be? Can he who was known to delight in mercy cease to be merciful? Will he break his own promise? Is he so angry as no more to pardon the penitent, and pity the miserable? This cannot be. I will reject with abhorrence the dishonourable thought. It is the disease and weakness of my soul that I ever harboured it. Whatever appearances may be, God continues merciful and faithful, ready to forgive, and plenteous in goodness and compassion. 'The years of the right hand of the Most High;' the time when he lifted up his right hand to deliver his people prove this; I will therefore fix my attention on those ancient works of JEHOVAH, and thus endeavour to encourage my desponding heart, and to calm my conflicting passions." Most expositors seem to think that the Psalmist's alarm and distress were occasioned by public calamities, in great measure at least. But there is no intimation of this; and personal trials and temptations might be so great and complicated as to excite the sharp conflict which he so affectingly describes. Ver. 13. The Psalmist's faith and grace now obtained the ascendancy over his rebellious will, his unbelief, and his temptations; and he is satisfied that the "way of God" (or the exercise of his sovereign authority over the world, the Church, and every individual) is under the direction of infinite wisdom, and ordered in perfect justice, truth, and goodness.—*Scott.*

PSALM LXXVIII. ITS NATURE.—This psalm is historical: it is a narrative of the great mercies God had bestowed upon Israel, the great sins wherewith they had provoked him, and the many tokens of his displeasure they had been under for their sins. The Psalmist began, in the foregoing psalm, to relate God's wonders of old, for his own encouragement in a difficult time; there he brake off abruptly, but here resumes the subject for the edification of the Church, and enlarges much upon it; shewing not only how good God had been to them, which was an earnest of further finishing mercy, but how basely they had conducted themselves toward God, which justified him in correcting them as he did at this time, and forbade all complaints. As the general scope of this psalm may be of use to us in the singing of it, to put us upon recollecting what God has done for us, and for his Church formerly, and what we have done against him, so the particulars also may be of use to us, for warning against those sins of unbelief and ingratitude which Israel of old was notoriously guilty of, and the record of which was preserved for our learning.

GOD'S KINDNESS TO ISRAEL.—Ver. 12. God did great things for his people Israel when he first incorporated them, and formed them into a people; "Marvellous things did he in the sight of their fathers," and not only in their sight, but in their cause, and for their benefit; so strange, so kind, that one would think they should never be forgotten. What he did for them in the land of Egypt is barely mentioned here, but afterward resumed (ver. 43). He proceeds here to shew, 1. How he made a lane for them through the Red Sea, and caused them, that is, gave them courage, to pass through, though the waters stood over their heads as a heap (ver. 13). See Isa. lxiii. 12, 13, where God is said to "lead them by the hand," as it were, "through the deep, that they should not stumble." 2. How he provided a guide for them through the untrodden paths of the wilderness: (ver. 14) he led them step by step in the daytime by a cloud, which also sheltered them from the heat; and "all the night with a light of fire," which perhaps warmed the air, at least, made the darkness of night less frightful, and perhaps kept off wild beasts (Zech. ii. 5). 3. How he furnished their camp with fresh water in a dry and thirsty land, where no water was, not by opening the bottles of heaven (that had been a common way), but by broaching a rock (ver. 15, 16); "He clave the rocks in the wilderness," which yielded water, though they were not capable of receiving it, either from the clouds above or the springs beneath Out of the dry and hard rock he gave them drink—not distilled as out of an alembic, drop by drop, but in streams "running down like rivers," and as out of the great depths. God

and [7]feathered fowls like as the sand of the sea;

28 And he let *it* fall in the midst of their camp, round about their habitations.

29 So they did eat, and were well filled: for he gave them their own desire;

30 They were not estranged† from their lust: but while their meat *was* yet in their mouths

31 The wrath of God came upon them, and slew the fattest of them, and [8]smote down the [9]chosen *men* of Israel.

32 For all this [u]they sinned still, and [x]believed not for his wondrous works.

33 Therefore [y]their days did he consume in vanity,‡ and [z]their years in trouble.

34 When he slew them, then they sought him; and they returned and enquired early after God:

35 And they remembered that [a]God *was* their Rock, and the high God [b]their Redeemer.

36 Nevertheless they did flatter him with their mouth,§ and [c]they lied unto him with their tongues.

37 For [d]their heart was not right with him, neither were they [e]stedfast in his covenant.

38 But he, *being* full of compassion, forgave *their* iniquity, and destroyed *them* not; yea, many a time turned he his anger away, and did not stir up all his wrath.‖

39 For [f]he remembered that they *were but* flesh; [g]a wind that passeth away, and cometh not again.

40 [h]How oft did they [1]provoke him in the wilderness, *and* [i]grieve him in the desert!

41 Yea, they turned back, and tempted God, and limited the Holy One of Israel.

42 They remembered not his hand, *nor* the day when he delivered them [2]from the enemy:

43 How he had [3]wrought his signs in Egypt, and his [k]wonders in the field of Zoan:

44 And had [l]turned their rivers into blood; and their floods, that they could not drink.

45 He [m]sent divers sorts of flies among them,¶ which devoured them; and [n]frogs, which destroyed them.

46 He [o]gave also their increase unto the caterpillar, and their labour unto the locust.

47 He [4]destroyed their vines [p]with hail, and their sycamore-trees with [5]frost.

48 He [6]gave up their cattle also to the hail, and their flocks to [7]hot thunderbolts.

49 He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels *among them.*

50 He [8]made a way to his anger; he spared not their soul from death, but gave their [9]life over to the pestilence;

51 And [q]smote all the first-born in Egypt; [r]the chief of *their* strength in the tabernacles of Ham:*

52 But made his own people to go forth like sheep, and guided them in the wilderness like a flock.

53 And he led them on safely, so that they feared not; [s]but the sea [1]overwhelmed their enemies.

54 And he brought them to the border of his sanctuary, *even to* this mountain, *which* [t]his right hand had purchased.

55 He [u]cast out the heathen also before them, and [x]divided them an inheritance by line, [y]and made the tribes of Israel to dwell in their tents.

56 Yet they tempted and provoked the most high God,† and kept not his testimonies;

57 But turned back, and dealt unfaithfully like their fathers: they were turned aside like a deceitful bow.

58 For they provoked him to anger with [z]their high places, and moved him to jealousy [a]with their graven images.

59 When [b]God heard *this*, he was wroth, [c]and greatly abhorred Israel:‡

60 So that he forsook the tabernacle of Shiloh, the tent *which* he placed among men;

61 And delivered his strength into captivity, and his glory into the enemy's hand.

62 He gave his people over also unto the sword; and was wroth with his inheritance.

63 The fire consumed their young men; and [d]their maidens were not [2]given to marriage.

64 Their priests fell by the sword; and their widows made no lamentation.

65 Then the LORD awaked as one out of sleep,§ *and* like a mighty man that shouteth by reason of wine.

66 And he smote his enemies in the hinder parts; he put them to a perpetual reproach.

67 Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim;

68 But [e]chose the tribe of Judah, the mount Zion which he loved.

69 And he built his sanctuary like high *palaces,*‖ like the earth which he hath [3]established for ever.

B.C. 1490—B.C. 1490.

[7] *Fowl of wing.*

† *They were not estranged*—i.e. (as the Gr. explaineth it), "they were not deprived," their desired meat was not taken away from them; as it is written, "the flesh was yet between their teeth, it was not yet cut off" (that is, taken from them, as Joel i. 5), "and the wrath of the Lord was kindled against the people" (Num. xi. 33); or it may be understood of their affections and lusts, not yet changed.—AINSWORTH.

[8] *Made to bow.*

[9] *Young men.*

[u] Num. xiv.; xvi.; xvii.; xxi. 1-6; xxv.

[x] Luke xvi. 31. John xii. 37.

[y] Num. xiv. 29, 35.

‡ Therefore he never suffered them to come into that land, but made them wander up and down in the wilderness to no purpose, and consumed them by various plagues.—TRAVELL.

[z] Gen. iii. 16-19. Job v. 6, 7; xiv. 1.

[a] Deut. xxxii. 4, 15, 30, 31.

[b] Ex. vi. 6. Tit. ii. 14.

§ They made great shows of repentance and turning to God, but they meant no such thing; this was their flattery; neither can the Lord be flattered any other way. God cannot be flattered by overpraising him.—CARYL.

[c] xviii. 44.

[d] Hos. x. 2. Acts viii. 21.

[e] Deut. xxxi. 20. Hos. viii. 1.

‖ *Did not stir up all his wrath*—but set bounds to it; and though he chastened them, yet he would not utterly destroy them, as they deserved.—POOLE.

[f] Gen. vi. 3.

[g] Job vii. 7, 16. Jam. iv. 14.

[h] Num. xiv. 11. Deut. ix. 21, 22.

[i] *Rebel against.*

[j] Is. lxiii. 10. Eph. iv. 30. Heb. iii. 15.

[1] *Affliction.*

[2] *Set.*

[k] 12.

[l] Exod. vii. 17-21. Rev. xvi. 3-6.

[m] Ex. viii. 21-24.

¶ All the creatures appear armed in their quarrel; and the meanest, when he employs them, can be made severe executioners of his vengeance. Flies, lice, frogs, caterpillars, devour, torment, and destroy their enemies.—HAWKIS.

[n] Exod. viii. 2-15. Rev. xvi. 13.

[o] Joel i. 4-7; ii. 25. Rev. ix. 2-11.

[4] *Killed.*

[p] Ex. ix. 18-34.

[5] Great *hailstones.*

[6] *Shut up.*

[7] *Lightnings.*

[8] *Weighed a path.*

[9] *Beasts to the murrain.*

[q] Ex. xii. 12, 29, 30. Heb. xi. 28.

[r] Gen. xlix. 3.

* The father of the Egyptians.—BP. WILSON.

[s] Ex. xiv. 27; xv. 10.

[1] *Covered.*

[t] Eph. i. 14.

[u] Josh. vi.-xxi. Neh. ix. 22-25.

[x] Num. xxxiii. 54. Josh. xiii. 7; xix. 51.

[y] Deut. vi. 10-12.

† St Paul says, with reference to the same transactions, "Neither let us tempt Christ, as some of them also tempted" (1 Cor. x. 9). These texts do both relate to the same rebellious acts of the Israelites in the wilderness. In the former of them, the Person they tempted is called the Most High God; in the latter, he is called Christ: therefore Christ is the Most High God.—JONES *of Nayland.*

[z] Num. xxxiii. 52. Ez. xx. 28, 29.

[a] Ex. xx. 4, 5. Deut. iv. 16-25.

[b] Gen. xviii. 20, 21.

[c] Lev. xx. 23. Zech. xi. 8.

‡ *Greatly abhorred.*—More literally, exceedingly nauseated at Israel, and he speedily utterly rejected the ten tribes.—DAVIDSON.

[d] Jer. xxv. 10.

[2] *Praised.*

§ *Awaked as one out of sleep*—for God, by giving up not only his people, but his ark, to the contempt and insolency of the Philistines, might seem to be asleep, and insensible of his own honour and interest, till, by a sudden and unexpected blow, he convinced his enemies of the contrary. *Shouteth by reason of wine*—whose spirit and courage is revived and inflamed by a liberal draught of generous wine; which comparison is no more injurious to the Divine Majesty than that of a thief's coming in the night, to which Christ's second coming is compared (1 Thess. v. 2).—POOLE.

[e] Gen. xlix. 8-10. 2 Chr. vi. 6.

‖ On this hill Solomon built him a stately temple, which was not movable, like his former habitation, but remained perpetually fixed, like the earth on which it stood.—TRAVELL.

[3] *Founded.*

gives abundantly, and is rich in mercy; he gives seasonably, and sometimes makes us to feel the want of mercies, that we may the better know the worth of them. This water, which God gave Israel out of the rock, was the more valuable because it was spiritual drink, and that Rock was Christ.—*Henry.*

ISRAEL'S INGRATITUDE.—Ver. 17-31. Some time after the manna and the water from the rock had been vouchsafed, the people began again to murmur and rebel against God, and some of them were consumed by lightning; "and yet for all this his anger was not turned away," because they murmured still more. The table, which they insolently required, was not the manna, for that had been sent, with a multitude of quails also, before the water from the rock. But they loathed and despised manna as light bread, and wanted such provisions as the inhabitants of cultivated countries live upon, which they thought God could not provide in the desert. Perhaps they endeavoured to persuade themselves that the manna, and the water from the rock, were supplied from natural resources, and only directed or regulated in a supernatural manner by JEHOVAH'S power, but they supposed it to be impossible even for Omnipotence to furnish bread and flesh to so vast a multitude. This conclusion, after all the works of God which they had witnessed, and his special favours and express promises to them, was exceedingly provoking; he therefore determined to vindicate the honour of his own name, by shewing that he was able to *feast*, as well as feed them, in the wilderness; and then amidst their excessive indulgence, to punish their unbelief and rebellion by cutting off the most powerful, healthy, and luxurious amongst them.—*Scott.*

THEIR CONTINUED PROVOCATIONS.—Ver. 40, 41. "How often did they provoke him in the wilderness!" Not once, or twice, but many a time; and the repetition of the provocation was a great aggravation of it, as well as the place (ver. 17). God kept an account how often they provoked him, though they did not (Num. xiv. 22), "They have tempted me these ten times." By provoking him they did not so much anger him as grieve him, for he looked upon them as his children—"Israel is my son, my first-born"—and the undutiful, disrespectful behaviour of children, does more grieve than anger the tender parents; they lay it to heart, and take it unkindly (Isa. i. 2). They grieved him, because they put him under the necessity of afflicting them, which he did not willingly. After they had humbled themselves before him, they "turned back and tempted God," as before, and "limited the Holy One of Israel," prescribing to him what proofs he should give of his power and presence with them, and what methods he should take in leading them and providing for them. They limited him to their way, and their time, as if he did not observe that they quarrelled with him. It is presumption for us to limit "the Holy One of Israel;" for, being "the Holy One," he will do what is most for his own glory; and, being "the Holy One of Israel," he will do what is most for their good; and we both impeach his wisdom, and betray our own pride and folly, if we go about to prescribe to him. That which occasioned their limiting God for the future was, their forgetting of his former favours: ver. 42, "They remembered not his hand," how strong it is, and how it had been stretched out for them, nor "the day when he delivered them from the enemy"—Pharaoh, that great enemy who sought their ruin.

GOD'S RETURNING LOVE.—Ver. 72. We read not of their repentance and return to God, but God was "grieved for the miseries of Israel" (Jud. x. 16), and concerned for his own honour, "fearing the wrath of the enemy, lest they should behave themselves strangely" (Deut. xxxii. 27). And, therefore, "then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine" (ver. 65); not only like one that is raised out of sleep, and recovers himself from the slumber which, by drinking, he was overcome with, who then regards that which before he seemed wholly to neglect, but like one that is refreshed with sleep, and whose heart is made glad by the sober and moderate use of wine, and is, therefore, the more lively and vigorous, and fit for business.—*Henry.*

70 He [f]chose David also his servant, and took him from the sheepfolds:

71 [4]From following [g]the ewes great with young he brought him to [h]feed Jacob his people, and Israel his inheritance.

72 So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.

PSALM LXXIX.

1 *The psalmist complaineth of the desolation of Jerusalem.* 8 *He prayeth for deliverance,* 13 *and promiseth thankfulness.*

A psalm [1]of Asaph.

O GOD, the heathen are come * into thine inheritance, [a]thy holy temple have they defiled; [b]they have laid Jerusalem on heaps.

2 The dead bodies of thy servants have they given *to be* meat unto the fowls of the heaven, the flesh of thy saints unto the beasts of the earth.†

3 Their blood have they shed like water round about Jerusalem; and *there was* none to bury *them.*‡

4 We are become a reproach to our neighbours, a scorn and derision to them that are round about us.

5 [c]How long,§ LORD? wilt [d]thou be angry for ever? shall [e]thy jealousy‖ burn like fire?

6 [f]Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name:

7 For [g]they have devoured Jacob,¶ and [h]laid waste his dwelling-place.

8 O remember not against us former iniquities: [i]let thy tender mercies speedily prevent us, for we are brought very low.

9 Help us, O God of our salvation, [k]for the glory of thy name; and deliver us, [l]and purge away our sins, [m]for thy name's sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in our sight *by* the [2]revenging of the blood of thy servants *which is* shed.

11 Let the sighing of the prisoner come before thee; * according to the greatness of [3]thy power preserve thou those that are appointed to die;

12 And render unto our neighbours sevenfold into their bosom† their reproach, wherewith they have reproached thee, O LORD.

B.C. 588—B.C. 588.

[f] Acts xiii. 22.
[4] *From after.*
[g] Gen. xxxiii. 13. Is. xl. 11.
[h] Mic. v. 2-4. John xxi. 15-17.

PS. LXXIX.

1 *For.*
* *Are come*—as invaders and conquerors. *Into thine inheritance*—into Canaan and Judea, which thou didst choose for thine inheritance. *Defiled*—by entering into it, and touching and carrying away its holy vessels, and shedding blood in it, and burning of it. *Heaps*—made of the ruins of those goodly houses which they burned, or threw down.—POOLE.
[a] Ez. vii. 20, 21.
[b] Jer. xxvi. 18. Mic. iii. 12.
† Want of burial was esteemed one of the greatest of punishments by most nations of antiquity. —MANTON.
‡ Either the number of the slain was so great, that there was not left enough to bury the dead, or they that did remain were not suffered to do it.—GILL.
[c] Rev. vi. 10.
§ *How long.*—Under calamities the prophets often inquired, how long? *i.e.*, how long they were to continue; and they pleaded with God to turn from his anger.—BOOTHROYD.
[d] Mic. vii. 18.
[e] Deut. xxix. 20. Ez. xxxvi. 5.
‖ *Thy jealousy*—to which thou hast been provoked by us rebels, covenant-breakers, and idolaters.—DIODATI.
[f] Is. xlii. 25. Rev. xvi. 1, &c.
[g] Is. ix. 12. Jer. i. 7. Zech. i. 15.
¶ *Jacob*—*i.e.*, his posterity, the people of the Jews.
[h] 2 Chr. xxxvi. 21. Is. xxiv. 1-12.
[i] lxix. 16, 17.
[k] Mal. ii. 2. Eph. i. 6.
[l] Dan. ix. 9, 19.
[m] Josh. vii. 9.
[2] *Vengeance.*
* Let the sighs and groans of those who lie in prison be as prevalent with thee as these prayers, and magnify thy power by preserving the lives of those whom they have condemned to die.—PATRICK.
[3] *Thine arm.*
† The Arabs join together the two upper corners of their *hyke*, a garment like the *plaid* of the Highlanders in Scotland; and after having placed them first over one of their shoulders, they then fold the rest of it about their bodies. The outer fold serves them frequently instead of an apron, wherein they carry herbs, loaves, corn, &c. There seem to be several allusions to this in Scripture; as "rendering sevenfold into their bosom," &c.—SHAW.

PS. LXXX.

[a] xlv.; lx., *titles.*
1 *For Asaph.*
[b] lv. 1.
[c] John x. 14. Heb. xiii. 20.
[d] Is. xlix. 9, 10. John x. 3, 4.
[e] Ex. xxv. 20-22. Ez. i. 13.
[f] Num. x. 22-24.
[g] Is. xlii. 13, 14.
[2] *Come for salvation to us.*
[h] 1 Kings xviii. 37. Lam. v. 21.
[i] Num. vi. 25, 26.
[k] Is. lviii. 2, 3, 6-9. Luke xviii. 1-8.
[3] *Smoke.*
[l] Luke i. 16, 17.
[m] Is. lxiv. 5. 2 Tim. ii. 25, 26.
[n] Is. v. 1-7. John xv. 1-8.
* *Thou preparedst room*—or didst purge or cleanse the soil; taking out stones or sticks, or other roots or plants, which might hinder its growth or fruitfulness. Thou didst root out those idolatrous and wicked nations which might either corrupt or destroy them. *Didst cause it to take deep root*—thou gavest them a firm settlement in that land. —POOLE.
[4] *Cedars of God.*
† It is the custom of the wild boars to frequent the vineyards, and to devour the grapes. And it is astonishing what havoc a wild boar is capable of effecting in a single night. What with eating, and what with trampling under foot, he will destroy an immense quantity of grapes. With what fatal propriety does this affecting image retain its force up to the present moment! Still is the vine of Israel broken down, ravaged, cut down, burnt with fire.—HARTLEY.
[o] Is. v. 1, 2. John xv. 1.
[p] Jer. xxiii. 5, 6. Zech. vi. 12.
‡ The family of David.—BP. HORNE. The people of Israel.—ROSENMULLER.
[q] Dan. vii. 13, 14.

13 So we thy people, and sheep of thy pasture, will give thee thanks for ever: we will shew forth thy praise to all generations.

PSALM LXXX.

1 *The psalmist in his prayer complaineth of the miseries of the church.* 8 *God's former favours are turned into judgments.* 14 *The psalmist prayeth for deliverance.*

To the chief musician upon [a]Shoshannim-eduth, A psalm [1]of Asaph.

[b]GIVE ear, [c]O Shepherd of Israel, thou that [d]leadest Joseph like a flock; thou that [e]dwellest *between* the cherubims, shine forth.

2 [f]Before Ephraim, and Benjamin, and Manasseh, [g]stir up thy strength, and [2]come *and* save us.

3 [h]Turn us again, O God, and [i]cause thy face to shine; and we shall be saved.

4 O LORD God of hosts, [k]how long wilt thou [3]be angry against the prayer of thy people?

5 Thou feedest them with the bread of tears; and givest them tears to drink in great measure.

6 Thou makest us a strife unto our neighbours; and our enemies laugh among themselves.

7 [l]Turn us again, O God of hosts, and cause thy face to shine; and [m]we shall be saved.

8 Thou hast brought [n]a vine out of Egypt; thou hast cast out the heathen, and planted it.

9 Thou preparedst *room** before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* the [4]goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way do pluck her?

13 The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine;

15 And [o]the vineyard which thy right hand hath planted, and [p]the branch‡ *that* thou madest strong for thyself.

16 *It is* burnt with fire; *it is* cut down: they perish at the rebuke of thy countenance.

17 Let thy hand be upon [q]the Man of thy right

PSALM LXXIX. ITS LEADING SENTIMENTS.—Ver. 1-5. This psalm unavoidably leads our thoughts to the Babylonish captivity; yet some think that it was written long before—the Holy Spirit directing the Psalmist thus to furnish the Church with proper meditations in all such seasons of public calamity. When Judah was desolated by hostile armies, the heathen possessed the inheritance which God had given his people. When Jerusalem was taken, the temple was profaned and destroyed; part of the inhabitants were buried in the ruins of the city; and others of them, whose blood was shed abundantly on every side, were left to be devoured by birds and beasts of prey: thus the people of JEHOVAH were exposed to reproach and contempt, because they had provoked him to jealousy by their idolatries. The case hath often been similar, when persecutors and corrupters of the faith have profaned the Church, and murdered the saints of God. Ver. 8-13. The Psalmist does not plead, as in some other places, that his people, though oppressed and persecuted, were free from the guilt of idolatry and other atrocious crimes; but allowing that they and their fathers had been so criminal as to deserve extirpation (to which they seemed fast approaching), he draws all his pleas from the compassion and tender mercies of God—from his *regard*, or rather *zeal*, for the honour of his name, which the idolaters would insolently blaspheme if Israel should be destroyed—from the abject condition to which they were reduced, in which, unless prevented by speedy help, they must perish—from the greatness of JEHOVAH'S power; and that he might still have a people to praise his name to the end of time. The word rendered "purge away our sins," means *cover them with an atonement.* No sacrifices were offered during the captivity; but this was a prayer for the restoration of the temple, and those expiatory oblations that typified the great atonement of Christ, which purgeth away the guilt off all believers, to the praise of the glory of God.—*Scott.*

PSALM LXXX. TITLE.—Many are of opinion, that this psalm was written at the time when Jerusalem was destroyed by Nebuchadnezzar: but some think that it relates to the desolations made by Sennacherib. Because, after the destruction of the city and temple by Nebuchadnezzar, God no longer "dwelt between the cherubim," above the mercy-seat (ver. 1), as the ark and mercy-seat, and the cherubim of gold, were destroyed, and never replaced; nor is the Lord, ever after that event, thus spoken of in Scripture; but Hezekiah, praying against Sennacherib, addressed God by this very title (Isa. xxxvii. 16, 17).—The Septuagint also expressly calls this, "A psalm against the Assyrian." Again, Ephraim and Manasseh (ver. 2) seem to have had but little concern in the affairs of Judah at the time of the Babylonish captivity: but during the reign of Hezekiah, many of these, and the other tribes constituting the kingdom of Israel, accepted of his invitation, joined the Jews in keeping the passover, and afterwards assisted in breaking down the idolatrous high places and altars, not only in Judah, and in Benjamin as connected with Judah, but likewise in Ephraim and Manasseh.—Yet, soon after, Sennacherib invaded the land, reduced the remnant of the ten tribes to abject slavery, invaded Judah, and threatened to destroy Jerusalem and the temple. It was therefore natural, at this crisis, to implore that God would stir up his strength, and come to save Judah; and thus shew his glory, in the presence of Benjamin, in whose lot part of Jerusalem and of the temple was situated; and also before Ephraim and Manasseh, to encourage them, and to shew that God approved Hezekiah's zeal for reformation.

THE VINE—AN EMBLEM OF THE CHURCH.—Ver. 8-13. The nation of Israel, brought out of Egypt, planted in Canaan (the ancient inhabitants having been extirpated to make room for it), and favoured with many great advantages, temporal and spiritual, above all other nations, is here represented under the emblem of a vine planted in a well-cultivated vineyard. The people so multiplied and prospered, especially in the days of David and Solomon, that this vine, having taken deep root, overspread the whole country, from the Mediterranean Sea to the Euphrates: and its luxuriant branches grew strong like cedars, or covered the cedars to the top, by clinging to them. But nothing is here said of its fruitfulness, for it brought forth wild grapes. This was the reason why the heathen were allowed to desolate the land, as a wild boar would waste a vineyard; why the Romans were afterwards permitted to destroy Jerusalem; and why the Lord took from the Jews their peculiar privileges, and conferred them on the Gentile churches.—The vine is a constant emblem of the

hand,[§] upon the Son of man *whom* thou madest strong for thyself.

18 [r]So will not we go back from thee: [s]quicken us, and we will call upon thy name.

19 [t]Turn us again, O LORD God of hosts, [u]cause thy face to shine; and we shall be saved.

PSALM LXXXI.

1 *An exhortation to a solemn praising of God.* 4 *God challengeth that duty by reason of his benefits.* 8 *God, exhorting his people to obedience, complaineth of their disobedience, which proveth their own hurt.*

To the chief musician upon [a]Gittith, *A psalm* [1]of Asaph.

[b]SING aloud unto God [c]our strength: [d]make a joyful noise unto [e]the God of Jacob.

2 Take [f]a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet* in the new moon, in the time appointed, on our solemn feast-day.

4 For this *was* a statute for Israel, *and* a law of the God of Jacob.†

5 This he ordained [g]in Joseph *for* a testimony, when he went out [2]through the land of Egypt; *where* I heard a language *that* I understood not.

6 I removed his shoulder from the burden: his hands [3]were delivered from the [4]pots.

7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder;‡ I proved thee at the waters of [5]Meribah. Selah.

8 [h]Hear, O my people, and I will testify unto thee: O Israel, [i]if thou wilt hearken unto me;

9 There shall no [k]strange god be in thee; neither shalt thou worship any strange god.

10 [1]I *am* the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice; and Israel would none of me.

12 So I gave them up unto their own hearts' lust: *and* they walked in their own counsels.

13 Oh that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my hand against their adversaries.

15 [m]The haters of the LORD[§] should have submitted themselves unto him: but their time should have endured for ever.

16 He should have fed them also with the [6]finest of the wheat: and with honey out of the rock should I have satisfied thee.

PSALM LXXXII.

1 *The psalmist, having exhorted the judges,* 5 *and reproved their negligence,* 8 *prayeth God himself to judge.*

A psalm [1]of Asaph.

[a]GOD standeth in the congregation of the mighty; he judgeth among the gods.

2 How long will ye [b]judge unjustly, and accept the persons of the wicked? Selah.

3 Defend the poor and fatherless; [c]do justice to the afflicted and needy.

4 Deliver the poor and needy: [d]rid *them* out of the hand of the wicked.

5 They know not, neither will they understand; [e]they walk on in darkness; [f]all the foundations of the earth are out of course.

6 I have said, Ye *are* gods; and all of you *are* children of the most High:*

7 But ye shall die like men, and fall like one of the princes.

8 Arise, O God, judge the earth: for thou shalt inherit all nations.

PSALM LXXXIII.

1 *A complaint to God of a powerful confederacy of the enemies of Israel.* 9 *A prayer against them that oppress the church.*

A song *or* psalm [1]of Asaph.

[a]KEEP not thou silence, O God: hold not thy peace, and [b]be not still, O God.

2 For, lo, thine enemies make a tumult: and they [c]that hate thee have lifted up the head.

3 They have taken crafty counsel against thy people, and consulted against thy hidden ones.*

4 They have said, Come, and let us cut them off from *being* a nation; that the name of Israel may be no more in remembrance.

5 For they have consulted together with one [2]consent: they are confederate against thee.

6 The tabernacles of [d]Edom,† and the Ishmaelites; of Moab, and [e]the Hagarenes;

7 [f]Gebal, and Ammon, and Amalek; the Philistines, with the inhabitants of Tyre;

8 [g]Assur‡ also is joined with them: they have [3]holpen [h]the children of Lot. Selah.

9 Do unto them [i]as *unto* the Midianites; [k]as *to* Sisera, as *to* Jabin, at the brook [1]of Kison;

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§ *Man of thy right hand*—whom thou lovest, honourest, and powerfully helpest. So Jacob called the son whom he loved Benjamin, i.e., "the son of the right hand" (Gen. xxxv. 18). Hereby also is meant Christ, called "the Son of God's love" (Col. i. 13); and the Church his body.—AINSWORTH.
[r] John vi. 66-69. Heb. x. 38, 39.
[s] Cant. i. 4. Phil. ii. 12, 13.
[t] Jer. iii. 22, 23.
[u] xxxi. 16; xliv. 3.

PS. LXXXI.
[a] viii., *title.*
[1] *For Asaph.*
[b] Jer. xxxi. 7.
[c] Phil. iv. 13.
[d] xlvii. 1-7.
[e] Gen. l. 17. Matt. xxii. 32.
[f] Mark xiv. 26. Eph. v. 19.
* In the Jewish church, notice was given of feasts, jubilees, &c., by sound of trumpet. All the new moons, or the beginnings of months, were observed in this manner (see Num. x. 2); but on the September new moon, or first day of the seventh month of the ecclesiastical year, was kept the great festival called "the feast of trumpets" (Num. xxix. 1), which probably is here intended.—BP. HORNE.
† The meaning is, that the observation of feasts, with blowing of trumpets, was a statute, law, or testimony, ordained in Joseph, or Israel, by God himself, after he had destroyed the Egyptians, and brought his people into the wilderness, where the law was given.—BP. HORNE.
[5] Am. vi. 6.
[2] *Against.*
[3] *Passed away.*
[4] *Baskets.*
‡ The secret place means the cloud in which Jehovah dwelt, and which was dense and black to the Egyptians, and from whence issued thunder to confound them.—BOOTHROYD.
[5] *Strife.*
[h] John iii. 11, 32, 33. 1 John v. 9.
[i] Deut. v. 27. Is. i. 19.
[k] Deut. xxxii. 12. Is. xliii. 12.
[l] Ex. xx. 2. Jer. xxxi. 31-33.
[m] Ex. xx. 5. John xv. 22, 23.
§ *The haters of the Lord.*—All the haters and enemies of God's people, as the neighbouring nations were, whom he calls *haters of God*, partly because they hated the Israelites for God's sake, and for the singularity of their religious worship, as the heathen oft declared.—POOLE.

[6] *Fat of the wheat.*

PS. LXXXII.
[1] *For Asaph.*
[a] Ex. xviii. 21. Ec. v. 8.
[b] Ex. xxiii. 6, 7. Lev. xix. 15.
[c] Jer. v. 28. Jam. i. 27.
[d] Neh. v. 1-13. Job v. 15, 16.
[e] Prov. ii. 13; iv. 19. John iii. 19.
[f] Ec. iii. 16. Is. v. 7.
* It is true, then, that magistrates are exalted above other men, that they are dignified with a commission from above, appointed to be the vicegerents of Heaven upon earth, and therefore called by the name of him in whose name they act. But it is likewise as true that, notwithstanding all this honour conferred upon them for the good of others, and of themselves, if they use it aright, they still continue to be the mortal sons of mortal Adam; like him, they must fall and perish.—BISHOP HORNE.

PS. LXXXIII.
[1] *For Asaph.*
[a] xxxv. 22.
[b] Is. xlii. 14.
[c] lxxxi. 15.
* *Thy hidden ones*—i.e., those under thy peculiar protection, and are to thee as hidden treasures.—BOOTHROYD.
[2] *Heart.*
[d] 2 Chr. xx. 10, 11.
† The Edomites and Ishmaelites, who dwell in tents, are engaged in this enterprise, and so are the Moabites, and others descended from Hagar, the mother of Ishmael.—PATRICK.
[e] Gen. xxv. 12-18.
[f] Josh. xiii. 5.
[g] Gen. x. 11, *Asshur*; xxv. 3.
‡ The Assyrians.—WELLS.
This determines the date of this psalm to the latter times of the Jewish kingdom; for the other nations here mentioned had molested them before; but the Assyrians not till towards the end.—WALL.
[3] *Been an arm to.*
[h] Gen. xix. 37, 38.
[i] Is. ix. 4.
[k] Jud. iv. 15-24.
[l] Jud. v. 21, *Kishon.*

Church of Christ under every dispensation. It is a feeble tree, which needs support, and is of no value except for its excellent fruit. It produces a vast quantity of luxuriant branches, which not only yield no grapes, but must be pruned away, or they will hinder those upon the fruitful branches from ripening. Thus mere professors of Christianity are branches of the true vine, which must be taken away, and cast into the fire, in order that true believers may become more abundantly fruitful.—*Scott.*

PSALM LXXXI. ITS NATURE AND CONTENTS.—This psalm was penned, as is supposed, not upon occasion of any particular providence, but for the solemnity of a particular ordinance, either that of the new moon in general, or that of the feast of trumpets, on the new moon of the seventh month (Lev. xxiii. 24, Num. xxix. 1). When David, by the Spirit, introduced the singing of psalms into the temple-service, this psalm was intended for that day to excite and assist the proper devotions of it. All the psalms are profitable; but if one psalm be more suitable than another to the day, and the observance of it, we should choose that. The two great intentions of our religious assemblies, and which we ought to have in our eye in our attendance on them, are answered in this psalm, which are, to give glory to God, and to receive instruction from God; to behold the beauty of the Lord, and to inquire in his temple. Accordingly, by this psalm we are assisted, on our solemn feast-days, 1. In praising God for what he is to his people (ver. 1-3), and has done for them (ver. 4-7). 2. In teaching and admonishing one another concerning the obligations we lie under to God (ver. 8-10), the danger of revolting from him (ver. 11, 12), and the happiness we should have if we would not keep close to him (ver. 13-16). This, though spoken primarily of Israel of old, is written for our learning, and is therefore to be sung with application.—*Henry.*

DIVINE COUNSEL.—Ver. 8-10. The old translation of these verses seems as literal as the present version, and more expressive: "Hear, O my people, and I will protest unto thee; O Israel, if thou wilt hearken unto me, and wilt have no strange god in thee, neither worship any strange god; (*For* I am the LORD thy God, which brought thee out of the land of Egypt;) open thy mouth wide, and I will fill it." "If thou adherest to the worship of JEHOVAH alone, according to the terms of the national covenant, I will grant the largest desires of thy heart, and requests of thy lips."—According to the present translation of the ninth verse, the future is evidently put for the imperative; and it means, "Let no strange god," &c. "There will be no need, I will abundantly supply all thy wants; and the larger their desires and expectations were, and the more copious and comprehensive their prayers, the more abundantly would they receive from his all-sufficiency.—*Scott.*

PSALM LXXXII.—This psalm is calculated for the meridian of princes' courts, and courts of justice, not in Israel only, but in other nations; yet it was probably penned primarily for the use of the magistrates of Israel, the great sanhedrim, and their other elders, who were in places of power, and perhaps by David's direction. This psalm is designed to make kings wise, and to instruct the judges of the earth, as Ps. ii. 10; to tell them their duty, as 2 Sam. xxiii. 3; and to tell them of their faults, as Ps. lviii. 1. We have here, 1. The dignity of magistracy, and its dependence upon God (ver. 1). 2. The duty of magistrates (ver. 3, 4). 3. The degeneracy of bad magistrates, and the mischiefs they do (ver. 2, 5). 4. Their doom read (ver. 6, 7). 5. The desire and prayer of all good people, that the kingdom of God may be set up more and more (ver. 8). Though magistrates may most closely apply this psalm to themselves, yet we may any of us sing it with understanding, when we give glory to God in singing it, as presiding in all public affairs, providing for the protection of injured innocency, and ready to punish the most powerful injustice, and when we comfort ourselves with the belief of his present government, and with the hopes of his future judgment.—*Henry.*

PSALM LXXXIII.—Ver. 1-4. It is generally, and with probability, conjectured, that this psalm was written (perhaps by some of Asaph's descendants) in the reign of Jehoshaphat, when a most formidable confederacy was formed against him; and when Judah was invaded by a very large army, composed of many nations, of whom the Moabites and Ammonites seem to have been the principal, and the others their allies;

10 *Which* perished at [m]En-dor:[§] they became [n]*as* dung for the earth.

11 Make their nobles like [o]Oreb, and like Zeeb; yea, all their princes as [p]Zebah and as Zalmunna;

12 Who said, [q]Let us take to ourselves the houses of God in possession.

13 [r]O my God, make them [s]like a wheel;‖ [t]as the stubble before the wind.

14 [u]As the fire burneth a wood, and as [x]the flame setteth the mountains on fire;

15 So persecute them with thy tempest, and make them afraid with thy storm:

16 Fill their faces with shame; that they may seek thy name, O LORD.¶

17 [y]Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

18 [z]That *men* may know that thou, [a]whose name alone *is* JEHOVAH, *art* [b]the most High over all the earth.

PSALM LXXXIV.

1 *The prophet, longing for the communion of the sanctuary.* 4 *sheweth how blessed they are that dwell therein.* 8 *He prayeth to be restored unto it.*

To the chief musician upon [a]Gittith, A psalm [1]for the sons of Korah.

[b]HOW amiable *are* thy tabernacles, [c]O LORD of hosts!

2 [d]My soul longeth, yea, even fainteth for the courts of the LORD; [e]my heart and my flesh crieth out for the living God.

3 Yea, [f]the sparrow hath found an house, and the swallow* a nest for herself, where she may lay her young, *even* thine altars, O LORD of hosts, my King, and my God.

4 Blessed *are* they that dwell in thy house; they will be still praising thee. Selah.

5 Blessed *is* the man [g]whose strength *is* in thee; [h]in whose heart *are* the ways *of them.*

6 *Who* passing through the valley of Baca make it a well; the rain also filleth the pools.

7 [i]They go from [2]strength to strength; *every one of them* [k]in Zion appeareth before God.

8 O LORD God of hosts, hear my prayer: give ear, O God of Jacob. Selah.

B.C. 892—B.C. 1021.

[m] Josh. xvii. 11.

‖ *Which perished at En-dor.*—Either, 1. The Midianites; or rather, 2. Jabin and Sisera, who were overthrown near Taanach and Megiddo (Jud. v. 19), nigh unto which places was this En-dor, as appears from Josh. xvii. 11. *They became as dung for the earth.* — They were trodden under foot, and their carcases left unburied (compare 2 Kings ix. 37; Jer. viii. 2; xvi. 4). —POOLE.

[n] 2 Kings ix. 37.
[o] Jud. vii. 25.
[p] Jud. viii. 12, 21.
[q] 2 Chr. xx. 11.
[r] lxxiv. 11, 12.
[s] Is. xvii. 12-14.

‖ Rather, like the chaff whirled about (see Is. xvii. 13).—LOWTH.

[t] Is. xli. 2.
[u] Is. lxiv. 1, 2.
[x] Deut. xxxii. 22.

¶ That being disappointed of their hopes, and discerning the impotency of their idols, they may own and worship thee as the only true God.—POOLE.

[y] xl. 14, 15.
[z] Is. v. 16.
[a] Gen. xxii. 14.
[b] Is. liv. 5. Dan. iv. 25, 32.

PS. LXXXIV.

[a] lxxxi., *title.*
[1] *Of.*
[b] Heb. ix. 23, 24.
[c] Is. vi. 2, 3.
[d] lxiii. 1, 2.
[e] Job xxiii. 3.
[f] Matt. viii. 20.

* Rather, the doves. —BP. LOWTH.

It is evidently the design of this passage to intimate to us, that in the house, and at the altar of God, a faithful soul findeth freedom from care and sorrow, quiet of mind, and gladness of spirit; like a bird that has secured a little mansion for the reception and education of her young. And there is no heart, endued with sensibility, which does not bear its testimony to the exquisite beauty and propriety of this affecting image.—BP. HORNE.

[g] Phil. iv. 13.
[h] Is. xxvi. 9.
[i] 2 Cor. iii. 18.

[2] *Company to company.*

[k] John vi. 39, 40.
[l] Acts iv. 27.

† *Behold the face*—i. e., behold it favourably, look upon it graciously. *Thine anointed* (one)—i.e., David, by whom, or in whose name, the psalm was written. —ALEXANDER.

[3] *I would choose rather to sit at the threshold.*

[m] Is. lx. 19, 20. John viii. 12.
[n] Gen. xv. 1.

‡ A light, a glory, and defence.—BP. WILSON.

[o] Rom. viii. 16-18. Phil. i. 6.

PS. LXXXV.

[1] *Of.*
[a] Lev. xxvi. 42. Zech. i. 16.
[b] Ezra i. 11.

* In celebrating the return of the Jews from the Babylonish captivity, the Psalmist is carried by a prophetic impulse to foretell a much greater deliverance by the coming of Christ.—DIMOCK.

[c] Acts xiii. 39.
[d] lxxx. 3, 7, 19.

† This word is frequently used in Scripture: the metaphor seems to be taken from a shepherd who drives back the wandering sheep; and it is applied both to relief from temporal affliction, and return to the paths of duty.—D'OYLEY.

[e] Rev. xviii. 21-23.

‡ "Wilt thou not revisit us in mercy, raise us from the dead or dying state in which we now are, and give us, as thy people, fresh occasion to rejoice in our relation to thee, and in our union and communion with thee?"—ALEXANDER.

[f] Jer. xlii. 12.
[g] Hab. ii. 1. Heb. xii. 25.
[h] John vii. 17. Acts x. 2-4.

§ *That glory may dwell in our land.*—The sense is, that he would restore his temple and worship, and especially fulfil his promise by sending Messiah, who was to be the glory of Israel, as well as a light to lighten the Gentiles. — BOOTHROYD.

[i] Luke i. 54, 55. John i. 17.
[k] Is. iv. 2.
[l] Acts ii. 41.

9 Behold, O God our shield, and look upon [l]the face of thine anointed.†

10 For a day in thy courts *is* better than a thousand. [3]I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

11 For the LORD God *is* [m]a sun and [n]shield;‡ [o]the LORD will give grace and glory: no good *thing* will he withhold from them that walk uprightly.

12 O LORD of hosts, blessed *is* the man that trusteth in thee.

PSALM LXXXV.

1 *The psalmist, from the experience of former mercies, prayeth for the continuance thereof.* 8 *He promiseth to wait thereon, in confidence of God's goodness.*

To the chief musician, A psalm [1]for the sons of Korah.

LORD, [a]thou hast been favourable unto thy land: [b]thou hast brought back the captivity of Jacob.*

2 Thou hast [c]forgiven the iniquity of thy people; thou hast covered all their sin. Selah.

3 Thou hast taken away all thy wrath: thou hast turned *thyself* from the fierceness of thine anger.

4 [d]Turn us,† O God of our salvation, and cause thine anger toward us to cease.

5 Wilt thou be angry with us for ever? wilt thou [e]draw out thine anger to all generations?

6 Wilt thou not revive us again,‡ that thy people may rejoice in thee?

7 [f]Shew us thy mercy, O LORD, and grant us thy salvation.

8 [g]I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly.

9 Surely [h]his salvation *is* nigh them that fear him; that glory may dwell in our land.§

10 [i]Mercy and truth are met together; righteousness and peace have kissed *each other.*

11 [k]Truth shall spring out of the earth; and righteousness shall look down from heaven.

12 Yea, the LORD shall give *that which is* good; and [l]our land shall yield her increase.

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and it appears, that enmity to God and religion, excited by Jehoshaphat's zeal for reformation, had a considerable effect in exciting them against him. So that it was, in fact, the cause of God which they opposed; uniting crafty policy with powerful exertions, entirely to destroy his people, and to blot out the memorial of them from the earth. The term "hidden ones" seems to denote the Lord's peculiar people, who were hidden under his immediate protection from the devices of their enemies.—Some render the words "hidden things," understanding them of the treasures reposited in the treasuries of the temple. Ver. 6-8. Assur (or the Assyrians) was called in by the other confederates, as a powerful ally, to ensure the destruction of the hated nation. Ver. 9-11. En-dor lay in the north of Canaan, near the place in which Sisera's army was destroyed.—*Scott.*

PSALM LXXXIV. ENJOYMENT OF ORDINANCES.—Ver. 1. "How amiable are thy tabernacles, O Lord of hosts!" Some think he here calls God the Lord of hosts—*i.e.*, in a special manner of the angels, the heavenly hosts—because of the presence of the angels in God's sanctuary; they attended the Shechinah, and were, as some think, signified by the cherubim. God is the Lord of these hosts, and his the tabernacle is. It is spoken of as more than one—"thy tabernacles"—because there were divers courts in which the people attended, and because the tabernacle itself consisted of a holy place and a most holy. How amiable are these! How lovely is the sanctuary in the eyes of all that are truly sanctified! Gracious souls see a wonderful inexpressible beauty in holiness and in holy work. A tabernacle was a mean habitation, but the disadvantage of external circumstances make holy ordinances not at all the less amiable, for the beauty of holiness is spiritual, and their glory is within.—*Henry.*

THE ALTAR OF GOD.—Ver. 3. The Psalmist seems here to envy the birds their privilege of building their nests at, or near to, the altars of God; meaning the tabernacle or temple, where were the altar of burnt-offering and the altar of incense, while he was driven as an exile to a great distance from them. Yet, as it can scarcely be conceived that the birds were left unmolested in their nests to hatch and brood their young at the altar of God, in the days of David, it has been supposed that he only meant, that the birds found in their nests that tranquillity, repose, and satisfaction, which the ordinances of God had afforded him, but of which he was now deprived.

VALLEY OF BACA.—Ver. 6, 7. Some translate "Baca," *weeping* or *misery:* and probably it was a dreary valley, through which, from some parts of the land, the people must pass, in going up to Jerusalem: but in one way or other, they who, from regard to the ordinances of God, encountered the difficulty, were carried well through it. The word rendered "the pools," signifies also *blessings;* and the clause may well be rendered, "The rain of blessings covereth them;" not only refreshing rain, in plenty, to cool the ground and supply them with waters, but also showers of "blessings," or heavenly consolations. Thus they were enabled to proceed with increasing vigour and alacrity, till each of them appeared before God in his courts on mount Zion.

GOD'S BLESSING.—Ver. 11, 12. The sun enlightens, warms, and fructifies the face of the earth: thus the Lord gives light, comfort, and fruitfulness to those on whom he shines with the beams of his saving grace. This sun may indeed be clouded or eclipsed; but it remains unchanged, and will soon burst forth again, as if with increasing splendour.—In this world the LORD gives "grace," which, as a sun, he ripens into "glory" in the world above, while, as a shield, he protects the happy man who trusts in him, against all assailants, however formidable; and withholds nothing truly good from any who walk before him in truth.—*Scott.*

PSALM LXXXV. ITS OCCASION.—This psalm seems to have been written, either during the Babylonish captivity, or before the people were re-established in their own land.—"It might be much better used by them" (the Jews) "after their return from the captivity of Babylon than at any other time; when they were infested with many enemies, who disturbed the peaceable enjoyment of their country and religion." The Lord had formerly been favourable unto their fathers, and had often brought back their captivity, having pardoned those sins for which they had been sold into the hands of their enemies; and this gave the captive Jews encouragement again to expect deliverance. Or, "We have received the beginnings of deliverance, as a token of thy forgiveness and reconciliation; therefore 'perfect what concerneth us.'"

UNION OF THE DIVINE ATTRIBUTES.—Ver. 10, 11. "Mercy and truth, righteousness and peace, kiss each other." This may be understood, 1. Of the reformation of the people and of the government, in the administration of which all those graces should be conspicuous and commanding. The rulers and ruled shall all be merciful and true, righteous and peaceable; when there is no truth nor mercy, all goes to ruin (Hosea iv. 1; Isa. lix. 14, 15). 2. Of the return of God's favour, and the continuance of it thereupon. When a people return to God, and adhere to him in a way of duty, he will return to them, and abide with them in a way of mercy. 3. Of the harmony of the Divine attributes in the Messiah's undertaking. In him, who is both our Salvation and our Glory, "mercy and truth are met together;" God's mercy and truth, and his "righteousness and peace, have kissed each other;" that is, the great affair of our salvation is so well contrived, so well concerted, that God may have mercy upon poor sinners, and be at peace with them, without any wrong to his truth and righteousness. He is true to the threatening, and just in his government, and yet pardons

13 [m]Righteousness shall go before him,‖ and shall set *us* in the way of his steps.

PSALM LXXXVI.

1 *David strengtheneth his prayer by his consciousness of religion; 5 by God's goodness.* 11 *He desireth the continuance of his grace.* 14 *Complaining of the proud, he craveth some tokens of God's favour.*

[1]A prayer of David.

[a]BOW down thine ear, O LORD, hear me; for I *am* poor and needy.

2 [b]Preserve my soul, for I *am* [2]holy:* O thou my God, save thy servant that trusteth in thee.

3 [c]Be merciful unto me, O Lord: for I cry unto thee [3]daily.

4 Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 For thou, Lord, *art* good, and [d]ready to forgive; and [e]plenteous in mercy unto all them that call upon thee.†

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 [f]In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods *there is* none like unto thee, O LORD; neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O LORD; and shall glorify thy name.

10 For thou *art* great, and doest wondrous things: thou *art* God alone.

11 [g]Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O Lord my God, [h]with all my heart; and I [i]will glorify thy name for evermore.

13 For great *is* thy mercy toward me; and thou hast delivered my soul from the lowest [4]hell.‡

14 O God, the proud are risen against me, and [k]the assemblies of [5]violent *men* have sought after my soul, and have not set thee§ before them.

15 But thou, O Lord, *art* a God full of compassion, and gracious, long-suffering, and plenteous in [l]mercy and truth.

16 O turn unto me, and have mercy upon me: give thy strength unto thy servant, and save [m]the son of thine handmaid.

17 Shew me a token‖ for good; that they which hate me may see *it*, and be ashamed; because thou, LORD, hast holpen me, and comforted me.

B.C. 520—B.C. 1045.

[m] Is. lviii. 8.

‖ Or, "he will cause justice to go before him." "Will put her footsteps;" or, "will set (her) in the way of his footsteps," which seemeth to mean a settled course of walking in virtue.—AINSWORTH.

PS. LXXXVI.

[1] Or, *A prayer*, being a Psalm *of David.*

[a] Dan. ix. 18.

[b] John x. 27-29. 1 Pet. v. 3-5.

[2] *One whom thou favourest.*

* *I am holy*—sanctified in some measure by thy grace, and sincerely devoted to thy service.—POOLE.

[c] lvii. 1.

[3] *All the day.*

[d] Neh. ix. 17. Mic. vii. 18.

[e] Joel ii. 13, 18. Rom. v. 20, 21.

† Thou art no less bountiful than I am indigent; ready also to pardon those that have offended thee; yea, to shew abundant kindness to every one of them in their greatest distress, when with unfeigned devotion they call upon thee.—PATRICK.

[f] Is. xxvi. 16. Heb. v. 7.

[5] Job xxxiv. 32. John vi. 45, 46.

[h] Deut. vi. 5. Eph. v. 19.

[i] Rom. xv. 6. 1 Cor. vi. 20.

[4] *Grave.*

‡ Extreme dangers; the grave.—WELLS.

[k] Matt. xxvi. 3, 4. Acts iv. 27, 28.

[5] *Terrible.*

§ *Not set thee*—viz. who do not fear thee, nor look after thy judgments or commandments.—DIODATI.

[l] John i. 17. Rom. xv. 8, 9.

[m] Luke i. 38.

‖ *A token*—some striking visible interposition in his favour.—BOOTHROYD.

PS. LXXXVII.

[1] Or, *of.*

* Matt. xvi. 18. 1 Pet. ii. 4-8.

[b] Is. lvi. 7. 2 Pet. i. 18.

* This psalm contains a brief comparison, first, between Zion, the place of God's worship, and all Judea besides; and then between it and all heathen countries.—HAMMOND.

[c] Is. xiv. 32. Joel ii. 32.

† Meaning Egypt. The Hebrew word signifies "proud," and the name is given to Egypt from the pride and insolence of its princes and inhabitants.—PARKHURST.

[d] Is. xix. 4-6. Rev. xvii. 5.

[e] Is. xxiii. Ez. xxvii.

[f] Acts viii. 27.

‡ They were born naturally in Egypt, Philistia, Tyre, and Babylon; but they were to be born morally in Zion, by the word and Spirit of God. They should become new creatures; they should undergo such a conversion in their minds, and hearts, and lives as should constitute a new birth; for every subject of Divine grace is "born again." And this is properly the date of our existence. We have not lived a moment longer than we have lived "the life of God."—JAY.

[g] Matt. xvi. 18. Rom. viii. 31.

PS. LXXXVIII.

[1] Or, *of.*

[a] liii., *title.*

[2] A psalm *of Heman the Ezrahite, giving instruction.*

[b] 1 Kings iv. 31. 1 Chr. ii. 6.

[c] Is. lxii. 6. 1 Thes. iii. 10. 2 Tim. i. 3.

[d] cxli. 1, 2.

* *My soul*—properly so called; for that he was under great troubles of mind from a sense of God's wrath and departure from him, is evident from ver. 14-16.—POOLE.

[e] Job xxxiii. 22.

† Cast out among the dead, like the wounded on the field of battle; like them that lie in the grave.—HORSLEY.

[3] *By thy hand.*

[f] Deut. xxxii. 22.

[g] Prov. iv. 19. John xii. 46.

[h] cxxx. 1.

[i] Is. xlix. 7. John xv. 23, 24.

‡ This verse has been supposed to express the state of a leper, who, because of the infectious nature of his disease, is separated from his family; is abominable to all, and at last shut up in a separate house, whence he does not come out to mingle with society.—CLARKE.

[k] Job xix. 3. Lam. iii. 7-9.

[l] Job xvi. 20. John xi. 35.

PSALM LXXXVII.

1 *The seat and glory of the church.* 4 *The increase and honourable distinction of its members.*

A psalm *or* song [1]for the sons of Korah.

[a]HIS foundation *is* in [b]the holy mountains.* 2 The LORD loveth the gates of Zion more than all the dwellings of Jacob.

3 Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of [c]Rahab† and [d]Babylon to them that know me: behold Philistia, and [e]Tyre, with [f]Ethiopia; this *man* was born there.‡

5 And of Zion it shall be said, This and that man was born in her; and [g]the Highest himself shall establish her.

6 The LORD shall count, when he writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there:* all my springs *are* in thee.

PSALM LXXXVIII.

A prayer containing a grievous complaint.

A song *or* psalm for the sons of Korah, to the chief musician upon [a]Mahalath Leannoth, [2]Maschil of [b]Heman the Ezrahite.

O LORD God of my salvation, [c]I have cried day *and* night before thee.

2 [d]Let my prayer come before thee: incline thine ear unto my cry;

3 For my soul is full of troubles,* and [e]my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength.

5 Free among the dead,† like the slain that lie in the grave, whom thou rememberest no more: and they are cut off [3]from thy hand.

6 Thou hast laid me [f]in the lowest pit, [g]in darkness, [h]in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy waves. Selah.

8 Thou hast put away mine acquaintance far from me; [i]thou hast made me an abomination unto them:‡ [k]*I am* shut up, and I cannot come forth.

9 [l]Mine eye mourneth by reason of affliction:

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sinners, and takes them into covenant with himself. Christ, as Mediator, brings heaven and earth together again, which sin had set at variance; through him "truth springs out of the earth"—that truth which God "desires in the inward part"—and then "righteousness looks down from heaven;" for God is "just, and the Justifier of them which believe in Jesus;" or it may denote, that, in the kingdom of the Messiah, these graces shall flourish and prevail, and have a universal command.—*Henry.*

PSALM LXXXVI. NONE LIKE UNTO GOD.—Ver. 8. (1.) As a being of unparalleled perfection, such a one that there is none like him, nor any to be compared with him. Among the gods, the false gods, whom the heathens worshipped, the angels, the kings of the earth, among them all, "there is none like unto thee, O Lord;" none so wise, so mighty, so good; "neither are there any works like unto thy works;" which is an undeniable proof that there is none like him; his own works praise him, and the best way we have of praising him is by acknowledging that there is none like him. (2.) As the Fountain of all being, and the Centre of all praise: (ver. 9) "'Thou hast made all nations,' made them all of one blood; they all derive their being from thee, and have a constant dependence on thee, and therefore 'they shall come and worship before thee, and glorify thy name.'" This was in part fulfilled in the multitude of proselytes to the Jewish religion in the days of David and Solomon, but was to have its full accomplishment in the days of the Messiah, when some out of every kingdom and nation should be effectually brought in to praise God (Rev. vii. 9). It was by Christ that God made all nations, for without him was not anything made that was made; and therefore, through Christ, and by the power of his gospel and grace, all nations shall be brought to "worship before God" (Isa lxvi. 23). (3.) As a Being infinitely great: (ver. 10) "Therefore all nations shall worship before thee, because as 'King of nations' thou art great, thy sovereignty absolute and incontestable, thy majesty terrible and insupportable, thy power universal and irresistible, thy riches vast and inexhaustible, thy dominion boundless and unquestionable; and, for the proof of this, 'thou doest wondrous things,' which all nations admire, and whence they might easily infer that thou art God alone, not only none like thee, but none beside thee." Let us always entertain great thoughts of this great God, and be filled with holy admiration of this God who doeth wonders; and let him alone have our hearts, who is God alone.—*Henry.*

PSALM LXXXVII.—The foregoing psalm was very plain and easy, but in this are things dark and hard to be understood. It is an encomium of Zion, as a type and figure of the gospel Church, to which what is here spoken is very applicable. Zion, for the temple's sake, is here preferred, 1. Before the rest of the land of Canaan, as being crowned with special tokens of God's favour (ver. 1-3). 2. Before any other place or country whatsoever, as being replenished with more eminent men, and with a greater plenty of Divine blessings (ver. 4-7). Some think it was penned to express the joy of God's people when Zion was in a flourishing state; others think it was penned to encourage their faith and hope when Zion was in ruins, and was to be rebuilt, after the captivity; though no man cared for her (Jer. xxx. 17). This is Zion whom no man seeketh after; yet God had done great things for her, and spoken glorious things of her, which should all have their perfection and accomplishment in the gospel Church; to that, therefore, we must have an eye in singing this psalm.—*Henry.*

PSALM LXXXVIII. TITLE.—It should seem by the titles of this and the following psalm, that Heman was the penman of the one, and Ethan of the other. There were two, of these names, who were sons of Zerah, the son of Judah (1 Chron. ii. 4, 6). There were two others famed for wisdom (1 Kings iv. 31), where, to magnify Solomon's wisdom, he is said to be "wiser than Heman and Ethan." Whether the Heman and Ethan, who were Levites and precentors in the songs of Zion, were the same, we are not sure; nor which of these, nor whether any of these, were the penmen of these psalms. There was a Heman that was one of the chief singers, who is called "the king's seer or prophet," in the words of God (1 Chron. xxv. 5); it is probable that this also was a seer, and yet could see no comfort for himself, an instructor and comforter of others, and yet himself putting comfort away from him.—*Henry.*

LORD, [m]I have called daily upon thee; [n]I have stretched out my hands unto thee.

10 Wilt thou shew wonders to the dead? [o]shall the dead arise *and* praise thee? Selah.§

11 Shall thy loving-kindness be declared in the grave? *or* thy faithfulness[p] in destruction?

12 Shall thy wonders be known in the dark: and thy righteousness in the land of forgetfulness?‖

13 But unto thee have I cried, O LORD; and in the morning shall my prayer prevent thee.¶

14 LORD, [q]why castest thou off my soul? [r]*why* hidest thou thy face from me?

15 I *am* afflicted and ready to die from *my* youth up; *while* I suffer thy terrors I am distracted.

16 Thy fierce wrath goeth over me; thy terrors have cut [s]me off.

17 They came round about me [t]daily like water; they compassed me about together.*

18 [u]Lover and friend hast thou put far from me, *and* mine acquaintance into darkness.†

PSALM LXXXIX.

1 *The psalmist praiseth God, 5 for his wonderful power, 15 for the care of his church, 19 and favour to David's kingdom: 38 complaining of contrary events, 46 he prayeth, and blesseth God.*

Maschil of [a]Ethan the Ezrahite.

[b]I WILL sing of the mercies of the LORD for ever: with my mouth will I make known [c]thy faithfulness to [1]all generations.

2 For I have said, [d]Mercy shall be built up for ever; [e]thy faithfulness shalt thou establish in the very heavens.

3 [f]I have made a covenant* with my chosen, [g]I have sworn unto David my servant,

4 [h]Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

5 And the heavens† shall praise thy wonders, O LORD; thy faithfulness also in the congregation of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared‡ in the assembly of the saints, and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* [i]a strong LORD like unto thee? or to thy faithfulness round about thee?

B.C. 1020—B.C. 968.

[m] *See on* l; lv. 17.
[n] Ex. xvii. 11. Job xi. 13.
[o] Job xiv. 7-12. Is. xxvi. 19.
§ That is, shall they return to live on earth and to serve thee? These verses intimate, that after death no means will be employed to bring them back to live on earth, nor will they have any opportunity of repenting, of knowing God's truth, or finding mercy. — BOOTHROYD.
[p] lxxiii. 18.
‖ *Land of forgetfulness.*—The grave, where the dead lie, who, having lost all sense of things, forget what were done in this world, and they themselves are quickly forgotten by the living.—GILL.
¶ O Lord, I cry unto thee in the anguish of my soul, which keeps me awake to present my prayers unto thee before the morning light.—PATRICK.
[q] Matt. xxvii. 46.
[r] lxix. 17.
[s] Is. liii. 8. Dan. ix. 26.
[t] *All the day.*
* As the waters of the sea encompass him which is in the midst and bottom of it.—POOLE.
[u] Job xix. 12-15.
† *Into darkness*—*i.e.*, I can see nor descry none of them, or they hide themselves from me through horror, and being ashamed of mine afflictions.—DIODATI.

PS. LXXXIX.
[a] 1 Kings iv. 31.
[b] lxxxvi. 12, 13.
[c] Is. xxv. 1. Mic. vii. 20. Tit. i. 2.
[1] *Generation and generation,* 4.
[d] Eph. i. 6, 7.
[e] Num. xxiii. 19. Heb. vi. 18.
[f] 2 Sam. xxiii. 5. Is. lv. 3.
* This covenant God made with David by the prophet Nathan (2 Sam. vii. 12, &c.) The covenant relates to David's "seed," and to the "establishment of his throne," in that seed; literally, in Solomon, for a time; spiritually, in Christ, for ever.—BISHOP HORNE.
[g] 2 Sam. iii. 9. Acts ii. 30.
[h] 2 Sam. vii. 12-16. Is. ix. 6, 7.
† *The heavens*—*i.e.*, the inhabitants of heaven, the holy angels (as Job xv. 15), who clearly discern and constantly adore thy mercy and faithfulness, when men upon earth are filled with doubts and perplexities about it.—POOLE.
‡ *Greatly to be feared*—*most awful* in his majesty, glory, and holiness, so that the highest angels are filled with profound awe in his presence. — BOOTHROYD.
[i] Is. xl. 25, 26. Matt. vi. 13.

[k] Job xxxviii. 8-11. Matt. viii. 24-27.
§ *Thou stillest them.*—The general declaration of God's power is now rendered more distinct by specifying one of the most striking forms in which it manifests itself. At the same time, there is no doubt an allusion to the Scriptural usage of the sea as an emblem of the world and its conflicting powers. — ALEXANDER.
[2] *Egypt.*
[l] Job xxvi. 7.
[m] Josh. xix. 22.
[n] Deut. iii. 8, 9.
[o] Deut. xxxii. 4. Rev. xv. 3.
[3] *Establishment.*
[p] John i. 17.
‖ *In thy name,* in the display of thy perfections. *In thy righteousness*—*i.e.* in the exercise of that essential rectitude which secures the performance of God's promise, and thereby the salvation of his people.—ALEXANDER.
[q] 1 Sam. ii. 1, 10.
[r] Rev. iii. 7.
[s] Phil. ii. 6-11. Heb. ii. 9-17.
¶ Shall not subdue him.—ROSENMULLER.
[t] John xvii. 12. 2 Thes. ii. 3.
[u] Luke xix. 14, 27. John xv. 23.
[x] John xvii. 6, 11, 26.
[y] 2 Sam. vii. 14. John xx. 17.
* *My Father.*—So God promised, "I will be his father, and he shall be my son" (2 Sam. vii. 14). The apostle applieth this to Christ, and proveth hereby that he is greater than the angels (Heb. i. 4, 5).—AINSWORTH.
[z] Mark xv. 34.
[a] Is. l. 7-9.
[b] Rom. viii. 29. Col. i. 15, 18.
† Kings and rulers are called, from their office, "sons of God" (Ps. lxxxii. 6), and the first-born of these denotes the greatest—the chief. This passage is strictly true of him who was both David's son and Lord. —BOOTHROYD.
[c] Num. xxiv. 7. Is. xlix. 7.

9 Thou [k]rulest the raging of the sea: when the waves thereof arise, thou stillest them.§

10 Thou hast broken [2]Rahab in pieces, as one that is slain: thou hast scattered thine enemies with thy strong arm.

11 The heavens *are* thine, the earth also *is* thine: *as for* the world, and the fulness thereof, thou hast founded them.

12 [l]The north and the south thou hast created them: [m]Tabor and [n]Hermon shall rejoice in thy name.

13 Thou hast a mighty arm: strong is thy hand, *and* high is thy right hand.

14 [o]Justice and judgment *are* the [3]habitation of thy throne: [p]mercy and truth shall go before thy face.

15 Blessed *is* the people that know the joyful sound: they shall walk, O LORD, in the light of thy countenance.

16 In thy name‖ shall they rejoice all the day; and in thy righteousness shall they be exalted.

17 For thou *art* the glory of their strength; and in thy favour [q]our horn shall be exalted.

18 For the LORD *is* our defence; and the Holy One of Israel *is* our King.

19 Then thou spakest in vision to [r]thy Holy One, and saidst, I have laid help upon *one that is* mighty; [s]I have exalted *one* chosen out of the people.

20 I have found David my servant: with my holy oil have I anointed him:

21 With whom my hand shall be established; mine arm also shall strengthen him.

22 The enemy shall not exact upon him;¶ nor [t]the son of wickedness afflict him.

23 And I will beat down his foes before his face, and [u]plague them that hate him.

24 But my faithfulness and my mercy *shall be* with him; and [x]in my name shall his horn be exalted.

25 I will set his hand also in the sea, and his right hand in the rivers.

26 He shall cry unto me, [y]Thou *art* my Father,* [z]my God, and [a]the Rock of my salvation.

27 Also [b]I will make him *my* first-born,† [c]higher than the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

PRACTICAL OBSERVATIONS.—The sacred Scriptures, if carefully investigated, will continually remind us of the apostle's words: "Let us lay aside every weight, . . . and let us run with patience the race that is set before us; looking unto Jesus, . . . who for the joy that was set before him endured the cross, despising the shame." When his life drew nigh unto the grave, his soul was full of trouble, and his gloom was as deep as could possibly consist with the perfect exercise of faith, hope, and love. The enmity and insult of those who "counted him with them that go down into the pit" of destruction, and despised him as one deprived of strength and help—his confinement, bonds, and stripes, and dying pains—the treachery, cowardice, and neglect of his disciples, professed friends and acquaintance, who either stood aloof from his sufferings, or turned away from him as an abomination, while his enemies compassed him about like floods of water, and all the hosts of hell assaulted his soul—formed a vast aggregate of sufferings beyond what human language can express. But the wrath of God infused the greatest bitterness into his cup; this lay hard upon him, and weighed him down into "the lowest pit, in darkness, in the deeps."—*Scott.*

PSALM LXXXIX. TITLE.—Many learned men are of opinion that this psalm was written during the Babylonish captivity, when, the family of David being entirely dethroned, the promises of God seemed to be made void: but if it were composed at so late a period, no account can be given why it was ascribed to Ethan the Ezrahite. Indeed, it seems to contain internal evidence that it belongs to earlier times: for none of the deliverances vouchsafed to the kings or people of Judah, after the days of David, are mentioned in it; and the Psalmist, in complaining of the degraded and deplorable condition of David's family, is silent as to any desolations of Jerusalem and the temple, and the captivity and dispersion of the people; which the psalms evidently relating to Nebuchadnezzar's devastations particularly insist upon. It seems, therefore, to have been written on occasion of some events in which the honour and power of the kings of David's race were fallen and apparently ruined; but without either the destruction of Jerusalem and the temple, or the captivity of the people; and what period so exactly suits this view of the subject as the reign of Rehoboam? Ten of the tribes of Israel had revolted from him; Jeroboam, the king placed over them, was his powerful adversary; and Shishak, king of Egypt, so entirely reduced and impoverished him, that he only seems to have retained the kingdom by the clemency, and perhaps contempt, of his haughty conqueror.—It is probable that "Ethan the Ezrahite" lived in the reign of Solomon; and if he survived him, and witnessed these events, after having seen the glory and power of Solomon's kingdom, it would be very natural for him to lament the change, in the language made use of towards the close of the psalm.—As the preceding psalm, ascribed to Heman, seems to have been occasioned by his private trials and distresses, and yet was an evident prophecy of the sufferings of Christ; perhaps this psalm, occasioned by the calamities which had befallen David's race, may likewise be considered as a prophecy of the afflictions and persecutions to which the Christian Church has been exposed; especially the triumphs of the Roman antichrist.—*Scott.*

THE COVENANT—Ver. 3. "'I have made a covenant,' and therefore will make it good." The covenant is made with David, the covenant of royalty is made with him, as the father of his family, and with his seed through him, and for his sake; representing the covenant of grace made with Christ as Head of the Church, and with all believers as his spiritual seed. David is here called "God's chosen," and "his servant;" and, as God is not changeable to recede from his own choice, so he is not unrighteous to cast off one that served him. Two things encourage the Psalmist to build his faith on this covenant: 1. The ratification of it; it was confirmed with an oath; "The Lord has sworn, and he will not repent." 2. The perpetuity of it; the blessings of the covenant were not only secured to David himself, but were entailed on his family; it was promised that his family should continue; "Thy seed will I establish for ever," so that "David shall not want a son to reign" (Jer. xxxiii. 20, 21); and that it should continue a royal family; "I will build up thy throne to all generations," to all generations of time. This has its accomplishment only in Christ, of the seed of David, who lives for ever, to whom God has given the throne of his father David, and of the increase of whose government and peace there shall be no end.

THE JOYFUL SOUND.—Ver. 15. God's people "know the joyful sound." This may

29 His seed also will I make *to endure* for ever,‡ and [d]his throne as the days of heaven.

30 [e]If his children forsake my law, and walk not in my judgments;

31 If they [4]break my statutes, and keep not my commandments;§

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 Nevertheless my loving-kindness will I [5]not utterly take from him, nor suffer my faithfulness to [6]fail.

34 My covenant will I not break, nor alter the thing *that is* gone out of my lips.

35 [f]Once have I sworn by my holiness, [7]that I will not lie unto David.

36 His seed shall endure for ever,‖ and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as* a faithful witness in heaven.¶ Selah.

38 [g]But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast made void the covenant of thy servant; thou hast profaned his crown, *by casting it* to the ground.

40 Thou hast broken down all his hedges; thou hast [h]brought his strong holds to ruin.*

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries;† thou hast made all his enemies to rejoice.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44 Thou hast made his [8]glory to cease, and cast his throne down to the ground.

45 The days of his youth hast thou shortened:‡ thou hast covered him with shame. Selah.

46 [i]How long, LORD? [k]wilt thou hide thyself for ever? shall [l]thy wrath burn like fire?

47 Remember how short my time is:§ wherefore hast thou made all men in vain?

48 What man *is he that* liveth, and shall not [m]see death? [n]shall he deliver his soul from the hand of the grave? Selah.

49 LORD, where *are* thy former loving-kindnesses,‖ *which* thou swarest unto David in thy truth?

50 Remember, LORD, the reproach of thy servants; *how* I do bear in my bosom *the reproach of* all the mighty people;

51 Wherewith thine enemies have reproached, O LORD; wherewith they have reproached the footsteps of thine anointed.¶

52 [o]Blessed *be* the LORD for evermore. Amen, and Amen.

B.C. 968—B.C. 968.

‡ *For ever.*—This is spoken chiefly in respect of Christ, who is eternal both in his person and kingdom. — DIODATI.

[d] Is. ix. 7. Dan. ii. 44. Luke i. 32, 33.

[e] 1 Chr. xxviii. 9.

[4] *Profane.*

§ The promise of perpetual favour to the house of David was not intended to ensure impunity to its unfaithful members. To profane God's statutes, is to deny in theory or practise their sacred obligation and Divine authority.—ALEXANDER.

[5] *Not make void from him.*

[6] *Lie.*

[f] Ps. lxxxix. 4; cxxxii. 11. Heb. vi. 13, 17.

[7] *Ψ Lie.*

‖ His family shall never be extinct, but shall hold the royal dignity as long as the sun shineth. —PATRICK.

¶ It seems best to interpret this of the rainbow, which will, to the end of the world, be a faithful witness of the covenant of God made with all creatures that he will no more destroy the world by a flood (Gen. ix. 12, 13, 16, 17).—GILL.

[g] Jer. xv. 1.

[h] 2 Chr. xii. 2-5. Rev. xiii. 1-7.

* Thou hast broken down all the walls of Jerusalem (2 Kings xxv. 10), and made all his fortified places a mere desolation. — PATRICK.

† Thou hast given them courage, and made them conquerors.—DIODATI.

[8] *Brightness.*

‡ The youthful and flourishing estate of David's kingdom was very short, and reached not beyond his next successor, and it hath been languishing by degrees till this time, when it seems to be dead and buried.—POOLE.

[i] lxxxv. 5; xc. 13.

[k] Job xxiii. 9. Is. xiv. 15.

[l] 2 Thes. i. 8. Heb. xii. 29.

§ O let the natural shortness of my life plead with thee for mercy, and do not let it appear as if thou hadst made man only to be miserable and to die.—TRAVELL.

[m] John viii. 51. Heb. xi. 5.

[n] Acts ii. 27. 2 Cor. iv. 14.

‖ These "loving-kindnesses" are called in Isa. lv. 3, "the sure mercies of David," which "sure mercies of David" are affirmed by St Paul (Acts xiii. 34) to have been then conferred on Israel, when, in the person of Jesus, God raised our nature from the grave. —BISHOP HORNE.

¶ Mocked at the tardy advent of Messiah. — BISHOP HORNE.

[o] Neh. ix. 5. Matt. vi. 13. 1 Tim. i. 17.

PSALM XC.

1 Moses, setting forth God's providence, 3 complaineth of human frailty, 10 and brevity of life. 12 He prayeth for a sensible experience of God's good providence.

[1]A prayer of Moses, [a]the man of God.

LORD, thou hast been our dwelling-place* in [2]all generations.

2 [b]Before the mountains were brought forth, [c]or ever thou hadst formed the earth and the world, even [d]from everlasting to everlasting, [e]thou *art* God.

3 Thou turnest man to destruction; and sayest, Return, ye children of men.

4 For a thousand years in thy sight *are but* as yesterday when it [3]is past, and *as* a watch in the night.

5 Thou carriest them away as with a flood; they are *as* a sleep: in the morning *they are* like grass *which* [4]groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are consumed by thine anger, and by thy wrath are we troubled.†

8 Thou hast set our iniquities before thee, [f]our secret *sins* in the light of thy countenance.

9 For all our days are [5]passed away in thy wrath; we spend our years as [6]a tale *that is told.*

10 The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow: for it is soon cut off, and we fly away.

11 Who knoweth the power of thine anger?‡ even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may apply *our* hearts unto wisdom.§

13 Return, O LORD, how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy;‖ that we may rejoice and be glad all our days.

15 [g]Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

PS. XC.

1 Or, *A prayer,* being a psalm *of Moses.*

[a] Ex. xxxiii. 14-19. Deut. xxxiii. 1.

* Our place of refuge.—MUDGE.

2 Heb. *generation and generation.*

[b] Prov. viii. 25, 26.

[c] xxxiii. 9. Gen. i. 1.

[d] Is. lvii. 15. Mic. v. 2. Heb. i. 10, 12.

[e] Is. xlv. 22.

3 *Hath passed* them.

4 *Is changed.*

† This is our condition, who have so provoked thee to anger by our sins, that we perish in an instant (Num. xvi. 35, 46), and are perpetually disturbed with dreadful apprehensions of thy heaviest displeasure (Num. xvii. 12, 13). —PATRICK.

[f] Rom. ii. 16. Heb. iv. 12, 13.

5 *Turned away.*

6 *A meditation.*

‡ We know the worst which the most powerful men, when most enraged, can do—they can kill the body, and nothing more; but who knows or can conceive the worst which the almighty and everlasting God can do against the objects of his righteous indignation?—SCOTT.

§ He "who numbereth his days," or taketh a right account of the shortness of this present life, compared with the unnumbered ages of that eternity which is future, will soon become a proficient in the school of true wisdom.—BP. HORNE.

‖ *Satisfy us.*—He makes an allusion to manna, which fell every morning in the wilderness. *Early;* Ital., *every morning*—or, in the morning—*i.e.*, let thy grace renew with us as the day doth (Lam. iii. 23).—DIODATI.

[g] Is. lxi. 3. Rev. vii. 14-17.

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allude, 1. To the shout of a victorious army, the shout of a king (Num. xxiii. 21). Israel have the tokens of God's presence with them in their wars; the sound of the "going in the top of the mulberry-trees," was indeed a "joyful sound" (2 Sam. v. 24), and they often returned making the earth ring with their songs of triumph; these were joyful sounds. It may allude, 2. To the sound that was made over the sacrifices, and on the solemn feast-day (Ps. lxxxi. 1-3). This was the happiness of Israel, that they had among them the free and open profession of God's holy religion, and abundance of joy in their sacrifices. It may allude, 3. To the sound of the jubilee trumpet; a joyful sound it was to servants and debtors, to whom it proclaimed release. The gospel is indeed a joyful sound; a sound of victory, of liberty, of communion with God, and the "sound of abundance of rain." Blessed is the people that hear it, and know it, and bid it welcome!

JESUS THE ANOINTED.—Ver. 20. David was mighty, a man of courage, and fit for business; he was chosen out of the people; not out of the princes, but the shepherds. God found him out, exalted him, and laid help upon him, and ordered Samuel to anoint him. But this is especially to be applied to Christ. 1. He is one that is mighty, every way qualified for the great work he was to undertake, "able to save to the uttermost;" mighty in strength, for he is the Son of God; mighty in love, for he is able experimentally to compassionate those that are tempted. He is the "mighty God" (Isa. ix. 6). 2. He is "chosen out of the people," one of us, bone of our bone, that takes part with us, of flesh and blood; being ordained for men, he is taken from among men, that his terror might not make us afraid. 3. God has found him. He is a Saviour of God's own providing, for the salvation, from first to last, is purely the Lord's doing: "he has found the ransom" (Job xxxiii. 24). We could never have found a person fit to undertake this great work (Rev. v. 3, 4). 4. God has "laid help upon him"—not only helped him, but treasured up help in him for us; laid it as a charge upon him to help fallen man up again, to help the chosen remnant to heaven; "in me is thy help" (Hos. xiii. 9). 5. He has exalted him, by constituting him the Prophet, Priest, and King of his Church—clothing him with power, raising him from the dead, and setting him at his own right hand. Whom God chooses and uses, he will exalt. 6. He has anointed him, has qualified him for his office, and so confirmed him in it, by giving him the Spirit, not by measure, but without measure, infinitely above his fellows. He is called *Messiah*, or *Christ*, the *Anointed*. 7. In all this he designed him to be his own servant, for the accomplishing of his eternal purpose, and the advancement of the interests of his kingdom among men.—*Henry.*

PSALM XC. TITLE.—"Moses, the man of God"—the prophet Moses, and not one of the same name in after-ages, as some have imagined—may very reasonably be supposed to have composed this most instructive and affecting psalm, when the generation of Israel, which God had by him brought out of Egypt, was sentenced to fall in the wilderness, or when he had witnessed in a great degree the execution of that sentence. It is not, indeed, improbable that it was used at the tabernacle, as well as published among the people during that solemn season, when Death marched his rounds among them in so remarkable a manner. It seems to have been preserved along with the books of Moses, and afterwards to have been inserted in the Book of Psalms.—*Scott.*

OUR SHORT LIFE.—Ver. 10. Every year passed "as a tale that is told;" but what was the number of them? As they were vain, so they were few, 70 or 80 at most, which may be understood, either, 1. Of the lives of the Israelites in the wilderness; all those that were numbered when they came out of Egypt, above 20 years old, were to die within 38 years; they numbered those only that "were able to go forth to war," most of whom, we may suppose, were between 20 and 40, who therefore must have all died before 80 years old, and many before 60, and perhaps much sooner, which was far short of the years of the lives of their fathers. And those that lived to 70 or 80, yet, being under a sentence of consumption, and a melancholy despair of ever seeing through this wilderness state, their strength, their life, was nothing but "labour and sorrow," which otherwise would have been made a new life, by the joys of Canaan. See what work sin made! Or, 2. To the lives of men in general, ever since the days of Moses. Before Moses, it was usual for men to live about 100 years, or near 150; but since, 70 or 80 is the common stint, which few exceed, and multitudes never come

16 [b]Let thy work appear unto thy servants, and thy glory unto their children.

17 And let the beauty[¶] of the LORD our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

PSALM XCI.

1 The state of the godly. 3 Their safety. 9 Their habitation. 11 Their servants. 14 Their friend; with the effects of them all.

HE that dwelleth in the secret place of the most High, shall [1]abide under the shadow of the Almighty.

2 I will say of the LORD, *He is* my refuge, and my fortress: my God; [a]in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, *and* from the noisome pestilence.*

4 He shall cover thee with his feathers,† and under his wings shalt thou trust: [b]his truth *shall be thy* shield and buckler.

5 Thou shalt not be afraid for the terror by night; *nor* for the arrow *that* flieth by day.

6 *Nor* for the pestilence *that* walketh in darkness; *nor* for the destruction *that* wasteth at noonday.

7 [c]A thousand shall fall at thy side, and ten thousand at thy right hand; *but* it shall not come nigh thee.

8 Only with thine eyes shalt thou behold and see the reward of the wicked.

9 Because thou hast made the LORD, *which is* my refuge, *even* [d]the most High, thy habitation;

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.‡

11 For he shall give his angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, [e]lest thou dash thy foot against a stone.§

13 Thou shalt [f]tread upon the lion [g]and [2]adder; the young lion and [h]the dragon shalt thou trample under feet.

14 Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

B.C. 1460—B.C. 1017.

[b] Num. xiv. 15-24.
¶ Let the countenance of the Lord our God smile upon us, and prosper thou the work of our hands.—GREEN.

PS. XCI.

[1] *Lodge.*
[a] Is. xii. 2; xxvi. 3, 4.
* I doubt not but he will deliver thee from all unseen dangers, particularly from this most destructive pestilence, whose venom catcheth men as insensibly and suddenly as the snare doth the bird, when it is laid by a cunning fowler.—PATRICK.
† *Cover thee with his feathers.*—Act towards thee as a hen does to her brood; take thee under his wings when birds of prey appear, and also to shelter thee from chilling blasts.—CLARKE.
[b] Gen. xv. 1. Is. xliii. 1, 2. Tit. i. 2.
[c] Gen. vii. 23. Ex. xii. 12, 13.
[d] xc. 1.
‡ If Moses wrote this psalm, these promises may refer to exemption from the plagues and judgments, the serpents and wild beasts, the pestilence and tempest, by which those were not annoyed who, while the unbelieving murmured, put their trust in God, and relied on his protection in the wilderness.—WILSON.
[e] Job v. 23. Prov. iii. 23.
§ Lest any the slightest harm might befall thee.—PATRICK.
[f] Jud. xiv. 5, 6. Dan. vi. 22.
[g] Mark xvi. 18. Acts xxviii. 3-6.
[2] Or, *asp.*
[h] Is. xxvii. 1. Rev. xii. 9; xx. 1, 2.

[i] Is. lviii. 9. Jer. xxix. 12, 13.
‖ *Deliver him.*—Extricate him from his embarrassments and dangers; and lest the promise should be thought to ensure mere safety, it is added, *I will honour him*—procure for him the respect of others by shewing that I favour him myself.—ALEXANDER.

[3] *Length of days.*
[k] Is. xlv. 17. Luke ii. 30; iii. 6.

PS. XCII.

[a] Is. lviii. 13, 14. Heb. iv. 9.
[1] *In the nights.*
[2] *The solemn sound with the harp.*
[3] *Higgaion.*
[b] Rom. xi. 33, 34.
* *Thy thoughts are very deep.*—Unfathomable by the shallow line of human reason, and above our conception, as the heaven is higher than the earth (Is. lv. 9).—HAWEIS.
[c] Prov. xxiv. 7.
[d] Is. xl. 6, 7. 1 Pet. i. 24.
[e] Job xxi. 7-12. Mal. iii. 15.
† They are only nourishing themselves, like senseless cattle in plentiful pastures, for the approaching day of slaughter. He who is ignorant of the final issue of things, who attendeth not to his eternal interest, he is, in Scripture language, "the brutish man," and the "fool," who knoweth not the works, neither understandeth the designs, of heaven. When the "grass" hath attained to its most flourishing estate, and all the flowers of the field are in perfect beauty, then the mower entereth with his scythe.—BP. HORNE.
‡ The expression is equivalent to God's sitting in heaven, and there overruling all the designs of men, to his own glory and the good of his servants.—MUDGE.
[f] Jud. v. 31. Luke xix. 27.
[g] 1 Sam. ii. 1, 10. Luke i. 69.
[h] Num. xxiv. 8.
§ It very probably means cold-drawn oil, that which has been expressed or squeezed from the nut or fruit, without the process of boiling. The Orientals prefer this kind for anointing; it is the most precious, and the most pure and efficacious.—ROBERTS.
[i] cxii. 8.
[k] Am. ii. 9.
[l] Is. lxi. 3. 2 Pet. iii. 18.
[m] Prov. iv. 18. Jer. xvii. 8.
[4] *Green.*

15 [i]He shall call upon me, and I will answer him: I *will be* with him in trouble; I will deliver him,‖ and honour him.

16 With [3]long life will I satisfy him, and [k]shew him my salvation.

PSALM XCII.

1 The prophet exhorteth to praise God, 4 for his great works, 6 for his judgments on the wicked, 10 and for his goodness to the godly.

A psalm *or* song [a]for the sabbath-day.

IT *is a* good *thing* to give thanks unto the LORD, and to sing praises unto thy name, O most High:

2 To shew forth thy loving-kindness in the morning, and thy faithfulness [1]every night,

3 Upon an instrument of ten strings, and upon the psaltery; upon [2]the harp with [3]a solemn sound.

4 For thou, LORD, hast made me glad through thy work; I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* [b]thy thoughts are very deep.*

6 A brutish man knoweth not; neither doth [c]a fool understand this.

7 When [d]the wicked spring as the grass, and when [e]all the workers of iniquity do flourish; *it is* that they shall be destroyed for ever.†

8 But thou, LORD, *art most* high‡ for evermore.

9 [f]For, lo, thine enemies, O LORD, for, lo, thine enemies shall perish; all the workers of iniquity shall be scattered.

10 But [g]my horn shalt thou exalt like *the horn of* [h]an unicorn: I shall be anointed with fresh oil.§

11 [i]Mine eye also shall see *my desire* on mine enemies; *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 The righteous shall flourish like the palm-tree; he shall grow like [k]a cedar in Lebanon.

13 Those that be planted in the house of the LORD [l]shall flourish in the courts of our God.

14 They shall still bring forth fruit [m]in old age; they shall be fat and [4]flourishing;

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near. If, by reason of a strong constitution, some reach to 80 years, yet their strength then is what they have little joy of—it does but serve to prolong their misery, and make their death the more tedious; for even "their strength then is labour and sorrow," much more their weakness; for the years are come which they have no pleasure in. Or, it may be taken thus: "Our years are 70, and the years of some by reason of strength are 80; but the breadth of our years (for so the latter words signify, rather than strength), the whole extent of them, from infancy to old age, is but labour and sorrow." In the sweat of our face we must eat bread, our whole life is toilsome and troublesome; and, perhaps, in the midst of the years we count upon, "it is soon cut off, and we fly away," and do not live out half our days.

FUTURE JOYS.—Ver. 14. "O satisfy us with mercy," not only that we may be easy and at rest within ourselves, which we can never be while we lie under thy wrath; but that we "may rejoice and be glad," not only for a time, upon the first indications of thy favour, but all our days, though we are to spend them in the wilderness. Those that make God their chief joy, as their joy may be full (1 John i. 4), so it may be constant even in this vale of tears: it is their own fault, if they are not glad all their days, for his mercy will furnish them with joy in tribulation, and nothing can separate them from it. It would be a sufficient balance to their former griefs. "Make us glad according to the days wherein thou hast afflicted us:" let the days of our joy in thy favour, be as many as the days of our pain for thy displeasure have been, and as pleasant as those have been gloomy. "Lord, thou usest to set the one over against the other" (Eccl. vii. 14), do so in our case; let it suffice that we have drunk so long of the cup of trembling, now put into our hands the cup of salvation. God's people reckon the returns of God's loving-kindness a sufficient recompense for all their troubles.—*Henry.*

PSALM XCI. THE PESTILENCE NO TERROR.—Ver. 5, 6. God will not only keep his people from evil, but from the fear of evil. Here is, 1. Great danger supposed—the mention of it is enough to frighten us; night and day we lie exposed, and those that are apt to be timorous will, in neither period, think themselves safe. When we are retired into our chambers, our beds, and have made all as safe as we can about us, yet there is terror by night from thieves and robbers, winds and storms, beside those things that are the creatures of fancy and imagination, which are often most frightful of all; we read of "fear in the night" (Cant. iii. 8). There is also a "pestilence that walketh in darkness," as that was which slew the first-born of the Egyptians, and the army of the Assyrians. No locks or bars can shut out diseases, while we carry about with us in our bodies the seeds of them. But surely in the daytime, when we can look about us, we are not so much in danger; yes, there is an "arrow that flieth by day" too, and yet flies unseen; there is a destruction that wasteth at high noon, when we are awake, and have all our friends about us; even then we cannot secure ourselves, nor can they secure us. It was in the daytime that that pestilence wasted which was sent to chastise David for numbering the people, on occasion of which some think this psalm was penned. But, 2. Here is great security promised to believers in the midst of this danger: "'Thou shalt not be afraid,' God by his grace will keep thee from disquieting, distrustful fear (that fear which hath torment), in the midst of the greatest dangers. Wisdom shall keep thee from being causelessly afraid, and faith shall keep thee from being inordinately afraid. Thou shalt not be afraid of the arrow, as knowing that, though it may hit thee, it cannot hurt thee; if it take away the natural life, yet it shall be so far from doing any prejudice to the spiritual life that it shall be its perfection." A believer *needs not* fear, and therefore *should not* fear any arrow, because the point is off, the poison is out; "O death, where is thy sting?" It is also under Divine direction, and will hit where God appoints, and not otherwise. Every bullet has its commission. Whatever is done, our heavenly Father's will is done; and we have no reason to be afraid of that.—*Henry.*

PSALM XCII. A SABBATH PSALM.—This psalm was appointed to be sung, at least it usually was sung, in the house of the sanctuary on the Sabbath-day, that day of rest which was an instituted memorial of the work of creation, of God's rest from that work, and the continuance of it in his providence; for "the Father worketh hitherto." Note, 1. The Sabbath-day must be a day not only of holy rest, but of holy work, and the rest is in order to the work. 2. The proper work of the Sabbath is praising God; every Sabbath-day must be a thanksgiving day; and the other services of the day must be in order to this, and therefore must by no means thrust this into a corner.—*Henry.*

PRACTICAL OBSERVATIONS.—To praise the Lord Most High, and give thanks unto his name, is not only our bounden duty and reasonable service, but it is a most profitable, delightful, and honourable employment, by which we emulate the work of angels, and anticipate the joys of heaven. Let us then seek to be planted by faith, and rooted by love, "in the courts of the Lord;" that we may flourish, not merely in the leaves and blossoms of knowledge, profession, and discourse, but in the substantial fruits of a holy, useful life; and this more and more, as we advance towards the close of our pilgrimage. Let us learn to detest the sentiment of many, who profess much zeal for the peculiar doctrines of the gospel, yet would persuade us, that believers generally grow less zealous as they grow older. It is true, that rash, indiscreet, and

15 [n]To shew that the LORD *is* upright: *he is* [o]my rock,‖ and *there is* no unrighteousness in him.

PSALM XCIII.

The majesty, stability, power, and holiness of Christ's kingdom.

THE LORD reigneth; [a]he is clothed with majesty; the LORD is clothed with strength, *wherewith* [b]he hath girded himself:* the world also is established, that it cannot be moved.

2 Thy throne *is* established [1]of old; thou *art* from everlasting.

3 The floods have lifted up, O LORD, the floods have lifted up their voice; the floods lift up their waves.

4 The LORD on high *is* mightier than the noise of many waters, *yea, than* the mighty waves of the sea.

5 Thy testimonies are very sure: holiness becometh thine house,† O LORD, [2]for ever.

PSALM XCIV.

1 *The prophet complaineth of the tyranny and impiety of the wicked.* 8 *He sheweth God's providence.* 12 *He teacheth the blessedness of affliction.* 16 *God is the defender and avenger of the afflicted.*

O LORD [1]God, to whom vengeance belongeth; O God, to whom vengeance belongeth, [2]shew thyself.*

2 Lift up thyself, [a]thou Judge of the earth: render a reward to the proud.

3 LORD, how long shall the wicked, how long shall the wicked triumph?†

4 *How long* shall they utter *and* speak hard things?‡ *and* all the workers of iniquity boast themselves?

5 They [b]break in pieces thy people, O LORD, and [c]afflict thine heritage.§

6 They [d]slay the widow and the stranger, and murder the fatherless.

7 Yet they say, The LORD shall not see, neither shall the God of Jacob regard *it*.

8 Understand, ye brutish‖ among the people: and *ye* fools, when will ye be wise?

9 He that planted the ear, [e]shall he not hear? he that formed the eye, shall he not see?

10 He that [f]chastiseth the heathen, [g]shall not he correct? [h]he that teacheth man knowledge, *shall not he know?*

11 The LORD knoweth the thoughts of man, that they *are* vanity.

12 Blessed *is* the man whom thou chastenest, O LORD, and [i]teachest him out of thy law;

13 That thou mayest give him rest from the days of adversity, [k]until the pit be d'gged for the wicked.¶

14 For the LORD will not cast off his people, neither will he forsake [l]his inheritance:

15 But [m]judgment shall return unto righteousness;* and all the upright in heart [3]shall follow it.

16 [n]Who will rise up for me against the evildoers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* my help, my soul had [4]almost [o]dwelt in silence.

18 When I said, [p]My foot slippeth; thy mercy, O LORD, held me up.

19 In the multitude of my thoughts within me thy comforts delight my soul.

20 Shall the throne of iniquity have fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent blood.†

22 But the LORD is my defence; and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; *yea*, the LORD our God shall cut them off.

PSALM XCV.

1 *An exhortation to praise God,* 3 *for his greatness,* 6 *and for his goodness;* 8 *and not to tempt him, as Israel did in the wilderness.*

O COME, let us sing unto the LORD; let us make a joyful noise to the Rock of our salvation.*

2 Let us [1]come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD *is* a great God, and a great King [a]above all gods.†

B.C. 1045—B.C. 1045.

[n] John x. 27-29. 1 Thes. v. 23, 24.
[o] Deut. xxxii. 4.
‖ What David attests is from his own experience: let every one speak as he finds. I cannot but magnify his name. I cannot but recommend him to those who want a dependence that will not give way. I have tried him, and tried him much and long. I never served him for nought. I never called upon him in vain. I never trusted in him, and was confounded. "He is my Rock, and there is no unrighteousness in him."—JAY.

PS. XCIII.
* civ. 1. Is. lix. 17.
[b] xviii. 32; lxv. 6. Is. xi. 5.
[1] *From then.*
† God's truth and "holiness" appear brightest in the shrine of his holy temple, where his people assemble for prayer and praise.—*Garrard Marsh.*
[2] *To length of days.*

PS. XCIV.
1 *God of revenges.*
2 *Shine forth.*
* *Shew thyself*—in mercy to us, and in terror to our enemies.—BOOTHROYD.
[a] Gen. xviii. 25. John v. 22, 23.
† *Triumph*—viz., vaunt in their wickedness, and exalt themselves.—DIODATI.
‡ That is, speak insolent, malicious, contemptuous, and threatening words.—POOLE.
[b] Is. lii. 15; lii. 5. Rev. xvii. 6.
[c] Ex. ii. 23, 24. Rev. xi. 3.
§ They have crushed thy people so that they dare scarce complain of their tyranny, which afflicts cruelly those who are dear unto thee, with all manner of rapines and extortions.—PATRICK.
[d] Is. xiii. 15-18. Mal. iii. 5.
‖ Rather, ye most stupid people.—HOLDEN.
[e] Jer. xxiii. 23, 24.
[f] Is. x. 12; xxxvii. 36. Jer. x. 25.
[g] Is. x. 5, 6. Hab. i. 12.
[h] Job xxxv. 11. Is. liv. 13.
[i] Job xxxiii. 16-25. Rev. iii. 19.
[k] 2 Pet. ii. 9. Rev. vi. 10, 11.
¶ Since, therefore, the schemes of the adversary are vain, and the counsel of Jehovah shall infallibly stand, happy is the man who, having learned from the Scriptures of truth the lessons of faith and patience, enjoys tranquillity of mind in time of trouble, while destruction is preparing for the impenitent.—BP. HORNE.
[l] Deut. xxxii. 9. Jer. x. 16.
[m] Deut. xxxii. 35, 36. 2 Pet. iii. 8, 10.
* *Judgment shall return unto righteousness—i.e.*, justice will in the end be done to "righteousness;" the righteous shall finally triumph. *And all the upright in heart shall follow it—i.e.*, shall follow after and cultivate "righteousness," knowing that ultimately it will be recompensed.—HOLDEN.
[3] Shall be *after it.*
[n] Ex. xxxii. 26-29. Matt. xii. 30.
[4] *Quickly.*
[o] xxxi. 17.
[p] Job xii. 5. Luke xxii. 32. 1 Pet. i. 5.
† Righteousness and innocence are most atrocious crimes in the eyes of wickedness and guilt. For these crimes Cain slew his brother Abel, the Jews crucified Christ, the Pagans tortured and murdered his disciples, and bad men in all ages have persecuted the good. "Marvel not, my brethren, if the world hate you" (1 John iii. 13).—BISHOP HORNE.

PS. XCV.
* He speaks to the Israelites, whose backwardness to this work in the times of the gospel was foreseen by the Spirit of God, which dictated this psalm.—POOLE.
[1] *Prevent his face.*
[a] Jer. x. 10-16.
† Above all the powers of heaven and earth.—PATRICK.

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ostentatious earnestness will gradually be laid aside, to make way for more simple, humble, prudent zeal and diligence; but a real, evident, and permanent decrease in the substantial fruits of piety and charity, is enough to bring any man's former integrity into question, whatever his profession may have been.—*Scott.*

PSALM XCIII. CONTENTS.—This short psalm sets forth the honour of the kingdom of God among men, to his glory, the terror of his enemies, and the comfort of all his loving subjects. It relates both to the kingdom of his providence, by which he upholds and governs the world, and especially to the kingdom of his grace, by which he secures the Church, sanctifies and preserves it. The administration of both these kingdoms is put into the hands of the Messiah, and to him, doubtless, the prophet here bears witness, and to his kingdom, speaking of it as present, because sure; and because, as the Eternal Word, even before his incarnation, he was Lord of all. Concerning God's kingdom, glorious things are here spoken. 1. Have other kings their royal robes? So has he (ver. 1). 2. Have they their throne? So has he (ver. 2). 3. Have they their enemies, whom they subdue and triumph over? So has he (ver. 3, 4). 4. Is it their honour to be faithful and holy? So is it his (ver. 5). In singing this psalm, we forget ourselves, if we forget Christ, to whom the Father has given all power both in heaven and in earth.—*Henry.*

PSALM XCIV. THEME.—Ver. 1-7. The writer of this psalm is not known; and though some parts of it answer very well to the conduct of Saul and his courtiers, especially in the slaughter, not only of the priests, but of their widows and fatherless children, and also that of the unoffending Gibeonites, yet it might equally suit many other corrupt times of the Jewish Church, and of the Christian also.—Whatever persecutions, cruelties, and iniquities, the Psalmist and his pious friends experienced or witnessed, they did not consider themselves as allowed to execute vengeance; but they called on "the God of revenges" (to whom it belonged to punish criminals and defend his people), to appear in glory and majesty, and to recompense the blasphemies and proud boastings of their haughty persecutors. They were grieved and distressed and thought it long, while they were compelled to hear and witness such triumphs and revilings of ungodly men, and to understand how they encouraged themselves in their detestable cruelties by atheistical principles. The last verses are future in the original, and in several versions, and may be thus explained: "Unless thou appear to execute vengeance, they will entirely crush thy people, and reduce thy heritage, the nation of Israel, to the deepest misery; for they are direct atheists, or at least they do not believe that God at all beholds, or regards the actions of men, or will call them to account for any part of their conduct." "They say, JAH shall not see." Seeing the Church was so sorely oppressed, it ought not to appear strange to us, if we see it so now; and therefore we must call on God to take our cause in hand. Ver. 8, 9. "Shall he not hear your blasphemies, who gave you the faculty of hearing? Shall he not see all you do, who gave you the power of seeing? Is it possible he should give to others what he wants himself?" "The Psalmist uses the word *planted*, to describe the situation of the ear; and the word *formed*, to denote the structure of the eyes.—The mechanism of the ear is like a root planted in the earth, and concealed from view; whereas the ball of the eye is prominent on the face, and presented to general observation." [*Hervey*].—*Scott.*

RIGHTEOUS RETRIBUTION.—Ver. 22. God is, and will be, as a righteous Judge, the patron and protector of right, and the punisher and avenger of wrong. This the Psalmist had both the assurance of and the experience of. 1. He will "right the injured." "When none else will, or can, or dare shelter me, 'the Lord is my Defence,' to preserve me from the evil of my troubles, from sinking under them, and being ruined by them; and he is 'the Rock of my refuge,' in the clefts of which I may take shelter, and on the top of which I may set my feet, to be out of the reach of danger." 2. He will "reckon with the injurious" (ver. 23); "he shall render to them their own iniquity;" he shall deal with them according to their deserts; and that very mischief which they did and designed against God's people shall be brought upon themselves. It follows, "He shall cut them off in their wickedness."—*Henry.*

PSALM XCV. ITS AUTHOR.—This psalm has no title in the Hebrew, but the Septuagint calls it "A Psalm of David," and the apostle sanctions this testimony by his manner of quoting it, "Wherefore, as the Holy Ghost saith," &c., "Again he limiteth a certain day, saying in David," or "by David." This passage also manifestly shews, that the apostles considered the Jewish Scriptures as the language of the Holy Spirit, whoever committed that language to writing. The Holy Ghost spake by David.—The psalm appears to have been composed for the use of the Israelites as they ascended in companies to the sanctuary, or as soon as they entered into the courts of the Lord.—*Scott.*

4 In [2]his hand *are* the deep places of the earth; the [3]strength of the hills *is* his also.

5 [4]The sea *is* his, and he made it; and his hands formed the dry *land.*

6 O come, let us worship and bow down; [b]let us kneel‡ before the LORD our Maker.

7 For he *is* our God; and we *are* [c]the people of his pasture, and the sheep of his hand. [d]To-day if ye will hear his voice,

8 [e]Harden not your heart, as [f]in the [5]provocation, *and* as *in* the day of temptation in the wilderness,

9 When your fathers tempted me, proved me, and [g]saw my work.

10 [h]Forty years long was I [i]grieved with *this* generation, and said, It *is* a people that do [k]err in their heart, and they have not known my ways:

11 Unto whom [l]I sware in my wrath, [6]that they should not enter into my rest.§

PSALM XCVI.

1 *An exhortation to praise God,* 4 *for his greatness,* 10 *for his kingdom, &c.*

O SING unto the LORD a new song; sing unto the LORD, all the earth.

2 Sing unto the LORD, bless his name; [a]shew forth his salvation from day to day.

3 [b]Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* great, and greatly to be praised: he *is* [c]to be feared above all gods.

5 For [d]all the gods of the nations *are* idols:* but [e]the LORD made the heavens.

6 [f]Honour and majesty *are* before him;† strength and beauty *are* in [g]his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD [h]glory and strength.

8 Give unto the LORD the glory [1]*due unto* his name: bring an offering, and [i]come into his courts.

9 O worship the LORD in the [2]beauty of holiness; [k]fear before him, all the earth.‡

10 [l]Say among the heathen, *that* the LORD reigneth: the world also shall be established that it shall not be moved: he shall judge the people righteously.

11 [m]Let the heavens rejoice, and let the earth be glad; [n]let the sea roar, and the fulness thereof.§

B.C. 1045—B.C. 1045.

2 *Whose.*
3 Or, *heights of.*
4 *Whose the sea is.*
5 Eph. iii. 14.
6 Three words are here used: "We will prostrate ourselves, we will bow our heads, we will kneel," &c. Let us all, with the lowest prostrations, devoutly adore his majesty; let us bow both our bodies and souls in token of our subjection to him; let us fall on our knees, and submissively acknowledge the duty we owe to the great Lord who gave us our being.—PATRICK.
[c] Is. xi. 10, 11.
[d] Heb. iii. 3-15.
[e] Heb. xii. 25.
[f] Num. xiv. 11, 22, 27; xx. 13.
[5] *Contention.*
[g] Num. xiv. 22. John xv. 24.
[h] Num. xxxii. 13.
[i] Eph. iv. 30.
[k] Is. lxiii. 17.
[l] Deut. i. 34, 35.
[6] *If they enter.*
§ That is, into the land of Canaan, which was a type of heaven.—WELLS.

PS. XCVI.

[a] Is. lii. 7, 8. Rom. x. 14-18.
[b] Is. xlix. 6. Dan. iv. 1-3.
[c] Jer. x. 6, 7. Rev. xv. 4.
[d] Jer. x. 3-5. 1 Cor. viii. 4.
* Literally, "things of nought."—BOOTHROYD.
[e] Jer. x. 11.
[f] 2 Pet. i. 16, 17.
† *Before him*—*i.e.*, in his presence, like beams shot out from his face, who is the Sun of righteousness. There is an inconceivable glory and majesty in his countenance, and in the place of his presence. *In his sanctuary*—or, *in his holy place*, where he records his name, and affords his presence. There are the manifestations of God's power and grace, or goodness, and all his perfections.—POOLE.
[g] 1 Chr. xvi. 2.
[h] Jude 24, 25. Rev. xix. 1.
[1] *Of his name.*
[i] c. 4.
[2] *Glorious sanctuary.*
[k] xxxiii. 8.
‡ O come and cast down yourselves before the Lord in his sanctuary, where he hath fixed his glorious residence among us; adore his transcendent perfections; and let all the people approach into his presence with a pious trembling and dread to offend their Sovereign.—PATRICK.

[l] Gal. i. 16.
[m] Is. xlix. 13. Rev. xix. 1-7.
[n] xcviii. 7-9.
§ The publication of the gospel is here represented as a universal blessing: the heavens, the earth, the sea, and its inhabitants, the field, the grass, and the trees of the wood, are all called to rejoice at this glorious event.—CLARKE.

[o] Is. lv. 12, 13.
[p] Is. xxv. 8, 9. 1 Thes. iv. 16-18.

PS. XCVII.

[a] Is. xlix. 13. Luke ii. 10, 11.
[b] Gen. x. 5. Is. xlix. 1.
[1] *Many,* or *great isles.*
[c] Deut. iv. 11, 12. Rom. xi. 33.
* A figurative description of the Messiah's appearing, taken from that which is often repeated of the darkness, wherewith God did hide the brightness of his presence when he appeared, as when he gave his law (Ex. xix. 16), and at other times (1 Kings viii. 12; Ps. xviii. 11).—DIODATI.
[2] *Establishment.*
† The judgments of God, and their effects upon the world, are here set forth, under the usual similitude of lightning and fire from heaven, causing the earth to tremble, and the mountains to melt and dissolve away.—BISHOP HORNE.
[d] Is. liv. 5. 1 Cor. ix. 2.
[e] Num. xiv. 21. Is. lx. 2, 3.
[f] Jer. x. 14. Rev. xiv. 8-10.
‡ Jerusalem, the mother-city, hath received the news of thy victories with a joyful heart; after whose example all the other cities of Judah are exceeding glad, O Lord, because thou hast judged righteously in destroying our idolatrous enemies, and defending thy faithful servants.—PATRICK.
[g] Ex. xviii. 11.
[h] Prov. viii. 13. Rom. xii. 9.
[i] John x. 28-38.
§ If we might attribute the sense of hid, as seed in the ground, to the verb sown, the metaphor would be more just. Light denotes prosperity, and this is sown for the just, and shall spring up (compare Esth. viii. 16; Is. lix. 9).—BOOTHROYD.

12 [o]Let the field be joyful, and all that *is* therein; then shall all the trees of the wood rejoice.

13 Before the LORD; [p]for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

PSALM XCVII.

1 *The majesty of God's kingdom.* 8 *The church rejoiceth at God's judgments upon idolaters.* 10 *An exhortation to godliness and gladness.*

THE LORD reigneth; [a]let the earth rejoice; [b]let the [1]multitude of isles be glad *thereof.*

2 [c]Clouds and darkness *are* round about him:* righteousness and judgment *are* the [2]habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightened the world: the earth saw, and trembled.

5 The hills melted like wax at the presence of the LORD,† at the presence of [d]the LORD of the whole earth.

6 The heavens declare his righteousness, and [e]all the people see his glory.

7 [f]Confounded be all they that serve graven images, that boast themselves of idols; worship him, all *ye* gods.

8 Zion heard, and was glad;‡ and the daughters of Judah rejoiced because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted [g]far above all gods.

10 Ye that love the LORD, [h]hate evil: [i]he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.

11 Light *is* sown§ for the righteous, and gladness for the upright in heart.

12 Rejoice in the LORD, ye righteous; and give thanks at the remembrance of his holiness.

PSALM XCVIII.

1 *The psalmist exhorteth the Jews,* 4 *the Gentiles,* 7 *and all the creatures, to praise God.*

A psalm.

O SING unto the LORD a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory.

PENALTY OF UNBELIEF.—Ver. 11. "'Unto whom I sware in my wrath, if they shall enter into my rest,' then say I am changeable and untrue" (see the sentence at large, Num. xiv. 21, &c.) Observe, 1. Whence this sentence came: from the wrath of God. He "swore solemnly in his wrath," his just and holy wrath; but let not men therefore swear profanely in their wrath, their sinful, brutish wrath. God is not subject to such passions as we are, but he is said to be angry, very angry, at sin and sinners, to shew the malignity of sin, and the justice of God's government. That is certainly an evil thing which deserves such a recompense of revenge as may be expected from a provoked Deity. 2. What it was: "That they should not enter into his rest," the rest which he had prepared and designed for them—a settlement for them and theirs, that none of them who were enrolled when they came out of Egypt should be found written in the roll of the living at their entering into Canaan but Caleb and Joshua. 3. How it was ratified: "I swore it." It was not only a purpose, but a decree. The oath shewed the "immutability of his counsel; the Lord swore, and will not repent;" it cut off the thought of any reserve of mercy. God's threatenings are as sure as his promises.—*Henry.*

PSALM XCVI. TITLE.—The Septuagint prefixes the following title to this psalm:—"When the house was built after the captivity, an Ode of David." Hence it has been conjectured, that after the captivity, when the temple was finished, it was selected (perhaps by Haggai or Zechariah) from the rest of the song of praise used by David at the removal of the ark, and that some alterations having been made, it was appointed as a proper expression of the people's thankful joy on that occasion. It is, however, generally allowed to contain a prediction of the Messiah's coming and kingdom, "A new song"—"a song calculated to celebrate new mercies, prefigured by old ones wrought for Israel in former times—as a song fit for the voices of renewed and regenerate men to sing in the New Jerusalem, in 'those new heavens and that new earth' which constitute the new creation or kingdom of Jesus Christ."—(*Bp. Horne*). —*Scott.*

UNIVERSAL GLADNESS.—Ver. 11-13. The whole creation will have reason to rejoice in the setting up of Christ's kingdom, even "the sea," and "the field," for as by the sin of the first Adam the whole creation was made "subject to vanity," so by the grace of the second Adam it shall, some way or other, first or last, be "delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. viii. 20, 21). There will, in the first place, be "joy in heaven, joy in the presence of the angels of God," for when the First-begotten was brought into the world they sang their anthems to his praise (Luke ii. 14). God will graciously accept the holy joys and praises of all the hearty wellwishers to the kingdom of Christ, be their capacity ever so mean. "The sea," can but "roar," and how "the trees of the wood" can shew that they "rejoice" I know not; but "he that searches the heart knows what is the mind of the Spirit," and understands the language, the broken language, of the weakest.—*Henry.*

PSALM XCVII. ITS NATURE.—The Septuagint entitles this, "A psalm of David, after his land was restored to him;" meaning that he composed it when he was re-established in his government after Absalom's rebellion.—But whatever gave occasion to it, no doubt, "the Spirit of God speaking by" the Psalmist foretold the kingdom of Christ and his victories.

PRACTICAL OBSERVATIONS.—Under every dispensation the counsels and dealings of the infinite God are too mysterious for man's comprehension; but in the event we shall see, and now we should believe, that when "clouds and darkness are round about him, righteousness and judgment are the basis of his throne."—It is, however, evident from history, that from time to time his wrath, like a consuming fire, hath gone "before him to burn up his enemies round about." When he comes in his power to set up his kingdom, all opposition must melt away like wax before the fire, and dismay and ruin must be the effects of obstinate rebellion against him, whilst the inhabitants of heaven will "adore his righteousness, and all the people shall see his glory."—*Scott.*

PSALM XCVIII. UNIVERSAL JOY IN GOD'S EQUITY AND COMING.—Ver. 7-9. Let the inferior creatures rejoice in it. This is to the same purport with what we had

2 The LORD hath made known his salvation: his righteousness* hath he [l]openly shewed in the sight of the heathen.

3 He hath [a]remembered his mercy and his truth toward the house of Israel: [b]all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoice, and sing praise.

5 Sing unto the LORD [c]with the harp; with the harp, and the voice of a psalm.

6 With trumpets, and sound of cornet, make a joyful noise before the LORD the King.

7 [d]Let the sea roar,† and the fulness thereof; the world, and they that dwell therein.

8 Let [e]the floods clap *their* hands: [f]let the hills be joyful together

9 Before the LORD: for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity.

PSALM XCIX.

1 *The prophet, setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of their forefathers, to worship God at his holy hill.*

THE LORD reigneth; let the people tremble:* [a]he sitteth *between* the cherubims; [b]let the earth [1]be moved.

2 The LORD *is* [c]great in Zion; and he *is* high above all people.

3 Let them praise thy great and terrible name; [d]*for* it *is* holy.

4 The king's [e]strength also loveth judgment:† [f]thou dost establish equity, thou [g]executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at [h]his footstool; *for* [2]he *is* holy.

6 [i]Moses and Aaron among his priests, and Samuel among them that call upon his name;† [k]they called upon the LORD, and he answered them.

7 He spake unto them [l]in the cloudy pillar:§ [m]they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: [n]thou wast a God that forgavest them, [o]though thou tookest vengeance of [p]their inventions.

9 Exalt the LORD our God, and worship at his holy hill: for the LORD our God *is* holy.

B.C. 1045—B.C. 1038.

PS. XCVIII.

* Meaning God's faithfulness, in fulfilling his great promise of sending the Messias.—POOLE.

[l] Or, *revealed.*

[a] Deut. iv. 31. Mic. vii. 20.

[b] Is. xlv. 22; lii. 10. Acts xiii. 47.

[c] 2 Chr. xxix. 25. Rev. v. 8; xiv. 2, 3.

[d] xcvi. 11, &c.

† Call upon the whole creation, animate and inanimate, to join the universal chorus; the sea, and the land, and all the various inhabitants thereof.—BISHOP HORNE.

[e] 2 Kings xi. 12. Is. lv. 12.

[f] lxv. 12, 13.

PS. XCIX.

* *Let the people tremble*—with awe of his majesty, and reverence of his word and ordinances.—GILL.

Let the earth be moved—let the inhabitants of the earth tremble, and stand in awe.—HOLDEN.

[a] Ex. xxv. 22.

[b] Rev. vi. 14.

[1] *Stagger.*

[c] Heb. xii. 22-24.

[d] John xvii. 11. Rev. xv. 3, 4.

[e] Is. xl. 3-5. Rev. xix. 11, 16.

† God's power is controlled in its exercise by his love of justice. To establish equity is to give it permanence by a habitually pure administration of justice.—ALEXANDER.

[f] Is. ix. 7.

[g] Deut. x. 18.

[h] Is. lxvi. 1.

[2] *It* is *holy.*

[i] Num. xvi. 47, 48.

‡ In confirmation of what he had said, that God is holy, he mentions Moses, and Aaron, and Samuel, as three of the greatest eminence who were devoted to his service. To them he had shewn himself to be God by very remarkable instances of favour, though at the same time he punished the infidelities of the people.—MUDGE.

[k] Ex. xxxiii. 12.

[l] Num. xii. 5.

§ That is, to Moses and Aaron; and he spoke to Samuel from the mercy-seat.—BOOTHROYD.

[m] Deut. xxxiii. 9.

[n] Deut. ix. 19.

[o] Num. xiv. 20-34.

[p] Ec. vii. 29.

PS. C.

1 *Thanksgiving.*

* There is no other psalm hath the like title with this, where is called "A psalm of praise," or rather, of thanksgiving and acknowledgment for Divine blessings, as the word is translated in ver. 4, and in most other places. The Hebrews imagine it was peculiarly appointed to be sung when the sacrifices of thanksgiving were offered.—PATRICK.

[2] *The earth.*

[a] Deut. xii. 12.

[b] Eph. ii. 10.

[3] *His we are.*

† That is, into the gates of his sanctuary.—PATRICK.

[3] Tit. i. 2. Heb. vi. 13-18.

PS. CI.

* *Of mercy and judgment.*—David might say, Adverse and prosperous providences have been of the utmost use to my soul, therefore I will thank God for both.—CLARKE.

[a] 2 Sam. viii. 15.

† *I will behave myself wisely in a perfect way*—I will manage all my affairs with wisdom and integrity, which are the two chief qualifications requisite for all men (Matt. x. 16), and most necessary in princes.—POOLE.

[b] cxliii. 7, 8.

[c] Deut. vi. 7. 1 Tim. iii. 4, 5.

‡ *I will set no*—viz., neither by desire nor purpose. *That turn aside*—viz., from the right way of God's law.—DIODATI.

[1] *Thing of Belial.*

[d] Heb. x. 29. 2 Pet. ii. 21.

[e] Deut. xiii. 17.

[f] Prov. ii. 12-15.

[g] 2 Cor. vi. 14-16. 2 Tim. ii. 19.

[h] 1 Tim. iii. 11.

[i] Dan. iv. 37.

[2] *Perfect in the way.*

§ I will look out for trusty persons, men fearing God, and of clear integrity, and make them of my privy council, and no man shall bear any other office in my court but he that lives unblameably.—PATRICK.

PSALM C.

1 *An exhortation to praise God cheerfully,* 3 *for his greatness,* 4 *and for his power.*

A psalm of [1]praise.*

MAKE a joyful noise unto the LORD, all [2]ye lands.

2 [a]Serve the LORD with gladness; come before his presence with singing.

3 Know ye that the LORD he *is* God: [b]*it is* he *that* hath made us, and [3]not we ourselves: *we are* his people, and the sheep of his pasture.

4 Enter into his gates† with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* everlasting; [c]and his truth *endureth* to all generations.

PSALM CI.

1 *David maketh a vow and profession of godliness.* 5 *His manner with the wicked, &c.*

A psalm of David.

I WILL sing of mercy and judgment:* unto thee, O LORD, will I sing.

2 [a]I will behave myself wisely in a perfect way.† [b]O when wilt thou come unto me? [c]I will walk within my house with a perfect heart.

3 I will set no‡ [1]wicked thing before mine eyes: I hate the work of [d]them that turn aside; [e]*it* shall not cleave to me.

4 [f]A froward heart shall depart from me; I will not [g]know a wicked *person.*

5 Whoso [h]privily slandereth his neighbour, him will I cut off: him that hath [i]an high look and a proud heart will not I suffer.

6 Mine eyes *shall be* upon the faithful of the land, that they may dwell with me: he that walketh [2]in a perfect way, he shall serve me.§

7 He that worketh deceit shall not dwell within

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before (Ps. xcvi. 11-13): "Let the sea roar," and let that be called, not as it used to be, a "dreadful noise," but a "joyful noise;" for the coming of Christ, and the salvation wrought out by him, have quite altered the property of the troubles and terrors of this world, so that, when the floods "lift up their voice, lift up their waves," we must not construe that to be the sea "roaring against us," but rather "rejoicing with us." Let "the floods" express their joy, as men do when they "clap their hands;" and let the hills that trembled for fear before God, when he came down to give the law at mount Sinai, dance for joy before him when his gospel is preached, and that word of the Lord goes forth from Zion in a still small voice—"Let the hills be joyful together before the Lord." This intimates that the kingdom of Christ would be a blessing to the whole creation; but that, as the inferior creatures declare the glory of the Creator (Ps. xix. 1), so they declare the glory of the Redeemer, for by him all things not only *subsist* in their being, but *consist* in their order. It intimates likewise, that the children of men would be wanting in paying their due respects to the Redeemer, and therefore that he must look for his honour from "the sea" and "the floods," which would shame the stupidity and ingratitude of mankind.—*Henry.*

PSALM XCIX. PRACTICAL OBSERVATIONS.—JEHOVAH reigning on a mercy-seat may be viewed with joy by all his faithful subjects. But his great salvation will aggravate the guilt of obstinate rebels; and as hitherto the greatest number, even of those who have heard the gospel, have continued impenitent and unbelieving, the inhabitants of the earth have abundant cause to tremble at the report of the Redeemer's absolute authority and almighty power. But he still "waiteth to be gracious:" let then all who hear take warning and seek his mercy.—Our God is "great in Zion, and high above all people;" and the chief of sinners may yet rejoice, and praise his great and terrible name: though "he is holy," yea, because he is holy. His power is exercised in perfect wisdom and justice; and, while he executes just punishment on his enemies, he most delighteth in shewing mercy to the humbled transgressor. As he loveth judgment and righteousness in his own administration, so he establisheth equity amongst his subjects, and requireth them to be holy because he is holy. His worshippers must bow before him in humility and reverence, and seek conformity to him; whilst they exalt him by their adorations, and give him the glory of their salvation.—There have always, however, been many professed worshippers of God, who have neither believed his truths nor obeyed his will; and there is so much faulty in all of us, that our persons and services might justly be rejected by him.—*Scott.*

PSALM C.—It is with good reason that many sing this psalm very frequently in their religious assemblies, for it is very proper both to express and to excite pious and devout affections towards God in our approach to him in holy ordinances; and if our hearts go along with the words, we shall make melody in it to the Lord. The Jews say it was penned to be sung with their thank-offerings. Perhaps it was; but we say, that as there is nothing in it peculiar to their economy, so its beginning with a call to all lands to praise God plainly extends it to the gospel-church. Here, 1. We are called upon to praise God and rejoice in him (ver. 1, 2, 4). 2. We are furnished with matter for praise; we must praise him, considering his being and relation to us (ver. 3), and his mercy and truth (ver. 5). These are plain and common things, and therefore the more fit to be the matter of devotion.—*Henry.*

PSALM CI. DAVID'S HOLY RESOLUTION.—Ver. 2. We have here, 1. A good purpose concerning his conversation;—concerning his conversation in general, how he would behave himself in everything: he would live by rule, and not at large, not walk at all adventures; he would, though a king, by a solemn covenant, bind himself to his good behaviour—and concerning his conversation in his family particularly: not only how he would walk when he appeared in public, when he sat in the throne, but how he would "walk within his house," where he was more out of the eye of the world, but where he still saw himself under the eye of God. When David had his hands full of public affairs, yet he returned to bless his house (2 Sam. vi. 20). He resolves, 1. To act conscientiously and with integrity, to "walk in a perfect way," in the way of God's commandments—that is "a perfect way," for "the law of the Lord is perfect." This he will walk in "with a perfect heart," with all sincerity, not dissembling either with God or men. When we make the Word of God our rule, and are ruled by it, the glory of God our end, and aim at it, then we walk "in a perfect way, with a perfect heart." 2. To act considerately, and with discretion; "I will behave myself wisely; I will understand," or "instruct myself" in a perfect way; so some. I will walk circumspectly. Note, We must all resolve to walk by the rules of Christian prudence in the ways of Christian piety.—*Henry.*

PSALM CII. REBUILDING OF ZION.—Ver. 13-22. God had, by his prophet Jeremiah, fixed a time for liberating the captive Jews, and for rebuilding the city and the temple. That time was come, and this excited the prayers of believers, who favoured the very dust and stones of Zion for the sake of the temple which had stood upon it. In their destitute and forlorn condition they not only "groaned, being burdened" with the oppression and persecution of those who detained them prisoners; but they were instant in prayers, which, doubtless, they accompanied with humiliation for their

my house: he that telleth lies shall not [s]tarry in my sight.

8 I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the LORD.

PSALM CII.

1 *The prophet in his prayer maketh a grievous complaint.* 12 *He taketh comfort in the eternity and mercy of God.* 18 *The mercies of God are to be recorded.* 23 *The prophet sustaineth his weakness by God's unchangeableness.*

A prayer [1]of the afflicted, when he is [a]overwhelmed, and poureth out his complaint before the LORD.*

HEAR my prayer, O LORD, and let my cry come unto thee.

2 [b]Hide not thy face from me in the day *when* I am in trouble; [c]incline thine ear unto me: in the day *when* I call answer me speedily.

3 For my days are consumed [2]like smoke, and my bones are burned as an hearth.

4 My heart is smitten, and [d]withered like grass; so that I forget to eat my bread.

5 By reason of [e]the voice of my groaning my bones cleave to my [3]skin.

6 I am like [f]a pelican† of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow‡ [g]alone upon the house-top.

8 Mine enemies reproach me all the day; *and* they that are [h]mad against me are [i]sworn against me.

9 For [k]I have eaten ashes like bread, and [l]mingled my drink with weeping.

10 Because of thine indignation and thy wrath: for [m]thou hast lifted me up, and cast me down.

11 My days *are* like a shadow that declineth; and [n]I am withered like grass.

12 But thou, O LORD, shalt endure for ever, and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea, [o]the set time, is come.§

14 For thy servants take pleasure in her stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD,‖ and all the kings of the earth thy glory.

B.C. 545—B.C. 545.

[s] *Be established.*

PS. CII.

[1] Or, *for.*

[a] Lam. iii. 18-20. Luke xxii. 44.

* This psalm seems to have been written towards the conclusion of the Babylonish captivity; or, as some think, just after the return of the remnant under Zerubbabel, for the use of the pious Jews who were overwhelmed with affliction, on account of the desolations of their holy city and temple; yet they poured out their complaint with hopes of redress, as God had promised to restore them again to their own land.—SCOTT.

[b] Job xxxiv. 29. Is. viii. 17.

[c] lxxxviii. 2, &c.

[2] Or (as some read) *into smoke.*

[d] Is. xl. 7.

[e] Job xix. 20. Lam. iv. 8.

[3] *Flesh.*

[f] Is. xxxiv. 11-15.

† *Pelican.* — The pelican generally builds its nest in mossy, turfy places, in the islands of rivers or lakes, far from the abode of man. Its voice is harsh and dissonant, which, some say, resembles a man grievously complaining. —T. M. HARRIS.

‡ The "sparrow" here mentioned seems to be the solitary sparrow, which is thus described in *Brooke's Natural History*:— "It usually sits alone on the tops of old buildings, and roofs of churches, singing very sweetly, especially in the morning, and is an Oriental bird." — PARKHURST.

[g] Lam. iii. 28-30.

[h] Luke vi. 11. Acts xxvi. 11.

[i] Acts xxiii. 12, &c.

[k] Is. xliv. 20. Mic. i. 10; vii. 17.

[l] Job iii. 24.

[m] 1 Sam. ii. 7, 8. 2 Chr. xxv. 8.

[n] Is. xl. 6-8. Jam. i. 10.

[o] Is. xl. 2. Acts i. 7. Gal. iv. 4.

§ The time fixed for the continuance of the Babylonish captivity, which was seventy years (Jer. xxix. 10).—GREEN.

‖ *Fear thy name.* —Zion being restored, and Messiah the Prince being come, the Gentiles shall venerate and worship thee.—BOOTHROYD.

¶ *Of the destitute* —*i.e.*, of his poor, forsaken, despised people in Babylon. *Not despise* — *i.e.*, will accept and answer.—POOLE.

[p] Ex. xvii. 14. Job xix. 23, 24.

* This wonderful deliverance shall never be forgotten, but remain upon record to the following generation, who shall transmit the memory of it to their posterity, that they may also look upon themselves as a people created anew to praise the Lord.—PATRICK.

[q] Job xxii. 12. Heb. viii. 1, 2.

[4] *The children of death.*

[5] *Afflicted.*

[r] Job xxi. 21.

† Some apply this to the Church of Israel. She was, as it were, on her way to meet her expected King; but at the captivity her strength was weakened, and her days seemed to be shortened; but she prayed to be spared, that she might receive the promised blessing.—SCOTT.

[s] Is. xxxviii. 10. &c.

[t] Hab. i. 12. Rev. i. 4, 8.

[u] Ex. xx. 11. Prov. viii. 23, &c.

‡ The application of this and the following verses to Jesus Christ, in the Epistle to the Hebrews, is at once a proof of his divinity, and of the inspiration of the Psalms (see Heb. i. 10).—TRAVELL.

[6] *Stand.*

PS. CIII.

* David is supposed to have written this most beautiful psalm when he was newly recovered from a dangerous sickness to vigorous health.—SCOTT.

[a] Luke i. 46, 47.

† David calls on his "soul," and all its faculties and powers, to magnify God for his mercies. Under such a weight of obligation the lips can do little; the "soul" and all its powers must be engaged.—CLARKE.

[b] Deut. viii. 2 4.

[c] Job xxxiii. 19-30. Rev. v. 9.

16 When the LORD shall build up Zion, he shall appear in his glory.

17 He will regard the prayer of the destitute,¶ and not despise their prayer.

18 [p]This shall be written for the generation to come: and the people which shall be created shall praise the LORD.*

19 For he hath looked down from [q]the height of his sanctuary; from heaven did the LORD behold the earth;

20 To hear the groaning of the prisoner; to loose [4]those that are appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem;

22 When the people are gathered together, and the kingdoms, to serve the LORD.

23 He [5]weakened my strength in the way; [r]he shortened my days.†

24 [s]I said, O my God, take me not away in the midst of my days: [t]thy years *are* throughout all generations.

25 [u]Of old hast thou laid the foundation of the earth; and the heavens *are* the work of thy hands.‡

26 They shall perish, but thou shalt [6]endure; yea, all of them shall wax old like a garment: as a vesture shalt thou change them, and they shall be changed:

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall be established before thee.

PSALM CIII.

An exhortation to bless God for his mercy.

A psalm of David.*

BLESS [a]the LORD, O my soul; and all that is within me, *bless* his holy name.†

2 Bless the LORD, O my soul, and [b]forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who [c]redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies;

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sins. These prayers the Lord would not despise, but in answer to them, as one who "looked down from his holy heaven," he would surely appear for their release; and when he had conducted them to Jerusalem they would there declare his name and his praise. Under his protection, and by his assistance, the temple would be rebuilt upon mount Zion: when he would appear so glorious in his power, truth, and love, that the heathen would fear his wrath, and all kings around him would stand in awe of his glory; many people would gather together out of the adjacent kingdoms to serve the Lord; and these events would be recorded for the edification of future ages, and of other nations, which should at length be brought into the Church by the *new-creating* power of God. But this prophecy will have a more full accomplishment, when the Jews shall be converted to Christianity, and gathered from their dispersions; when the tedious captivity of the Church, under the New Testament Babylon, shall finally be terminated; and when the fulness of the Gentiles, with all their kings and kingdoms, shall be brought into the Church. The old version of the 15th and two following verses is quite literal, and very expressive: "Then the heathen shall fear the LORD, and all the kings of the earth thy glory: when the Lord shall build up Zion, and shall appear in his glory, and shall turn unto the prayer of the desolate, and not despise their prayer."—"Shall praise the LORD" (ver. 18). "JAH-*Jehallelu*-JAH."—*Scott.*

GOD UNCHANGEABLE.—Ver. 25-28. God and the world, Christ and the creature, are rivals for the innermost and uppermost place in the soul of man—the immortal soul. Now what is here said, one would think, were enough to decide the controversy immediately, and to determine us for God and Christ. For, 1. A portion in the creature is fading and dying: "They shall perish," they will not last so long as we shall last; the day is coming when "the earth and all the works that are therein shall be burnt up," and then what will become of those that have laid up their treasure in it! Heaven and earth shall "wax old as a garment," not by a gradual decay, but when the set time comes they shall be set aside like an old garment that we have no more occasion for. "As a vesture shalt thou change them, and they shall be changed," not annihilated, but altered, it may be, so that they shall not be at all the same, but "new heavens and a new earth." See God's sovereign dominion over heaven and earth; he can change them *as* he pleases, and *when* he pleases, and the constant changes they are subject to, in the revolutions of day and night, summer and winter, are earnests of their last and final change, when "the heavens" and "time shall be no more." 2. A portion in God is perpetual and everlasting: "Thou art the same," subject to no change, and "thy years have no end" (ver. 27). Christ will be the same in the performance that he was in the promise—the same to his Church in captivity that he was to his Church at liberty.—*Henry.*

PSALM CIII. CATALOGUE OF DIVINE MERCIES.—Ver. 3. "Come, my soul, consider what God has done for thee." 1. "He has pardoned thy sins, he has forgiven, 'and does forgive, all thine iniquities.'" This is mentioned first because, by the pardon of sin, that is taken away which kept good things from us, and we are restored to the favour of God, which bestows good things on us. Think what the provocation was—it was iniquity, and yet pardoned; how many the provocations were, and yet all pardoned—"He has forgiven all our trespasses." It is a continued act; he is still forgiving, as we are still sinning and repenting. 2. "He has cured thy sickness." The corruption of nature is the sickness of the soul—it is its disorder, and threatens its death. This is cured in sanctification; when sin is mortified the disease is healed—though complicated, it is all healed. Our crimes were capital, but God saves our lives by pardoning them; our diseases were mortal, but God saves our lives by healing them. 3. "He has rescued thee from danger." A man may be in peril of life, not only by his crimes, or his diseases, but by the power of his enemies; and therefore here also we experience the Divine goodness; "Who redeemeth thy life from destruction" (ver. 4), from the destroyer, "from hell," so the Chaldee, from the second death. The redemption of the soul is precious; we cannot compass it, and therefore are the more indebted to Divine grace that has wrought it out, to him who has obtained "eternal redemption for us." (See Job xxxiii. 24, 28.) 4. "He has not only saved thee from death and ruin, but has made thee truly and completely happy, with honour, pleasure, and long life." (1.) "He has given thee true honour and great honour, no less than a crown—'He crowns thee with' his 'loving-kindness and tender mercies;'" and what greater dignity is a poor soul incapable of than to be advanced into the love and favour of God "This honour have all his saints." What is the crown of glory but God's favour? (2.) "He has given thee true pleasure, 'He satisfies thy mouth with good things'" (ver. 5). It is only the favour and grace of God that can give satisfaction to a soul, can suit its capacities, supply its needs, and answer to its desires; nothing but Divine wisdom can undertake to "fill its treasures" (Prov. viii. 28); other things will surfeit but not *satiate* (Eccles. vi. 7; Isa. lv. 2). (3.) "He has given thee a

5 Who [d]satisfieth thy mouth with good *things;* *so that* thy youth is renewed like the eagle's.‡

6 The LORD executeth righteousness and judgment for all *that are* oppressed.

7 He made known his ways§ unto Moses, [e]his acts unto the children of Israel.

8 The LORD *is* merciful and gracious, [f]slow to anger, and [1]plenteous in mercy.

9 He will not always chide; neither will he keep *his anger* for ever.

10 He hath not [g]dealt with us after our sins, nor rewarded us according to our iniquities.

11 [h]For [2]as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

12 As far [i]as the east is from the west,‖ [k]*so* far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children, *so* the LORD pitieth them that fear him.

14 For he knoweth our frame;¶ he remembereth that [l]we *are* dust.

15 *As for* man, his days *are* as grass; as a flower of the field, so he flourisheth:

16 For the wind passeth over it, and [3]it is gone; [m]and the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him, and his righteousness [n]unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The LORD hath [o]prepared his throne in the heavens;* and his kingdom ruleth over all.

20 Bless the LORD, ye his angels, [4]that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the LORD, [p]all *ye* his hosts; *ye* [q]ministers of his, that do his pleasure.

22 Bless the LORD, all his works, in all places of his dominion: bless the LORD, O my soul.

PSALM CIV.

1 *A meditation upon the majesty, power, and wonderful providence of God.* 31 *God's glory is eternal.* 33 *Praise ascribed to God.*

BLESS the LORD, O my soul. O LORD my God, [a]thou art very great; [b]thou art clothed with honour and majesty:

2 Who coverest *thyself* with light as *with* a garment; who stretchest out the heavens like a curtain;

B.C. 1030—B.C. 1030.

[d] 1 Tim. vi. 17.

‡ The youth of an eagle is no otherwise renewed than by the succession of new feathers to old ones. In like manner, the serpent was said by the Romans "to put off old age" when it cast its skin. —ROSENMULLER.

§ *His ways*—viz., his law and ordinances, which is the true guide of one's life. Or, the conduct and proceedings of his providence for the safety of his people.—DIODATI.

[e] cxlvii. 19.

[f] Joel ii. 13. Jon. iv. 2.

[1] *Great of mercy.*

[g] Dan. ix. 18, 19.

[h] Isa. lv. 9. Eph. ii. 4-7; iii. 18, 19.

[2] *According to the height of the heaven.*

[i] Isa. xiv. 6.

‖ That is, he hath entirely remitted the punishment due to our manifold offences.—PATRICK.

[k] Isa. xliii. 25. Mic. vii. 18. Heb. x. 2-4.

¶ *He knows our feeble frame,* the *weakness of our bodies,* that would be crushed as the moth, if he laid for a moment his heavy hand upon us: *the infirmity of our flesh,* so impotent to good, so prone to evil; and therefore he pities us as the tenderest father the child of his love.—HAWEIS.

[l] Gen. iii. 19. Job vii. 5-7, 21; xiv. 2, 3.

[3] *It is not.*

[m] Job vii. 6-10.

[n] Deut. x. 15. Jer. xxxiii. 24-26.

[o] Isa. lxvi. 1. Heb. viii. 1.

* There he is Sovereign; but his dominion extends equally over all the earth; for *his kingdom,* regal government, influence, and sway, "ruleth over all."—CLARKE.

[4] *Mighty in strength.*

[p] Gen. xxxii. 2. Luke ii. 13.

[q] Dan. vii. 10. Matt. xiii. 41.

PS. CIV.

[a] Jer. xxiii. 24.

[b] Isa. lix. 17. Dan. vii. 9.

[e] Am. ix. 6.

[d] 2 Sam. xxii. 11.

[e] Acts xxiii. 8. Heb. i. 7, 14.

[f] 2 Kings vi. 17.

[1] *He hath founded the earth upon her bases,*

[g] Gen. i. 2-10. 2 Pet. iii. 5, 6.

[h] Gen. viii. 1.

[2] *The mountains ascend, the valleys descend,*

* Upon thy command the waters sunk down into one place, so as the hills (thereupon appearing) seemed to ascend, and the valleys to go down into their settled hollowness; thither, by thy Divine appointment, did the waters gather themselves, and there abide. — BP. HALL.

[3] *Who sendeth.*

[4] *Walk.*

[i] cxlv. 16.

† The "wild asses" are here particularly mentioned, because they live in remote and sandy deserts; yet they are, by the God of nature, taught the way to the waters, insomuch that the parched traveller findeth them to be the best guides in the world, and needeth only to follow the herds of them descending to the streams.—BP. HORNE.

[5] *Break.*

[6] *Give a voice.*

[k] Deut. xi. 11. Acts xiv. 17.

‡ As for the hills, which thus constantly enrich the lower grounds, he waters them from the regions above; whence dews distil, and showers of rain come pouring down. —BP. PATRICK.

[7] *To make* his *face shine with oil,* or *more than oil.*

[l] Ec. viii. 1.

§ The storks breed plentifully in Barbary every summer. They make their nests with dry twigs of trees, which they place upon the highest parts of old ruins or houses, in the canals of ancient aqueducts, and frequently (so familiar they are, by being never molested) upon the very tops of their dwelling-houses and mosques. The fir and other trees likewise (when these are wanting) "are a dwelling for the stork." — DR SHAW.

[m] Deut. xiv. 7.

[n] Gen. i. 4, 5.

[5] *Thereof do trample on the forest.*

[o] Job xxxviii. 39.

[p] Job xxxviii. 41.

‖ A figurative term, to signify that as the roaring of those beasts is a natural sign that they want food, so God, the author of nature and general provider for all things, answers them (as Job xxxix. 13). — DIODATI.

[q] Gen. iii. 19. Eph. iv. 28.

3 Who [c]layeth the beams of his chambers in the waters; who maketh the clouds his chariot; [d]who walketh upon the wings of the wind;

4 Who [e]maketh his angels spirits; [f]his ministers a flaming fire;

5 [1]*Who* laid the foundations of the earth, *that* it should not be removed for ever.

6 Thou [g]coveredst it with the deep as *with* a garment: the waters stood above the mountains.

7 [h]At thy rebuke they fled; at the voice of thy thunder they hasted away.

8 [2]They go up by the mountains; they go down by the valleys into the place which thou hast founded for them.*

9 Thou hast set a bound that they may not pass over; that they turn not again to cover the earth.

10 [3]He sendeth the springs into the valleys, *which* [4]run among the hills.

11 They [i]give drink to every beast of the field: the wild asses† [5]quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* [6]sing among the branches.

13 He [k]watereth the hills from his chambers;‡ the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattle, and herb for the service of man: that he may bring forth food out of the earth;

15 And wine *that* maketh glad the heart of man, *and* [7]oil to [l]make *his* face to shine, and bread *which* strengtheneth man's heart.

16 The trees of the LORD are full *of sap;* the cedars of Lebanon, which he hath planted;

17 Where the birds make their nests: *as for* the stork,§ the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats, *and* the rocks for [m]the conies.

19 He appointed the moon for seasons; the sun knoweth his going down.

20 Thou [n]makest darkness, and it is night; wherein all the beasts [8]of the forest do creep *forth.*

21 [o]The young lions roar after their prey, and [p]seek their meat from God.‖

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

23 [q]Man goeth forth unto his work, and to his labour, until the evening.

24 O LORD, how manifold are thy works! in

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prospect and pledge of long life, 'Thy youth is renewed like the eagle's.'" The eagle is long lived, and, as naturalists say, when she is near a hundred years old casts all her feathers (as, indeed, she changes them in a great measure every year, at moulting-time), and fresh ones come, so that she becomes young again. When God, by the graces and comforts of his Spirit, recovers his people from their decays, and fills them with new life and joy, which is to them an earnest of eternal life and joy, then they may be said "to return to the days of their youth" (Job xxxiii. 25).—*Henry.*

KEEPING COVENANT.—Ver. 15-18. This affecting illustration of human frailty, and the transient nature of all earthly glory and prosperity, frequently occurs in Scripture; but it is here contrasted, most beautifully, with the everlasting mercy and truth of God. "Let not man presume, who withereth like the green herb: but then let not man despair, whose nature, with all its infirmities, the Son of God hath taken upon him. . . . The flower which faded in Adam blossoms anew in Christ, never to fade again."—(*Bp. Horne*).—The language used by the Psalmist is very emphatical: "The mercy of JEHOVAH is from eternity, and to eternity. And this mercy, which is from everlasting in its source, and to everlasting in its efficacy, is ensured to all them who fear GOD, in every generation; who must therefore be the same with true Christians. (Luke i. 50). "And his righteousness to children's children." "His just and faithful keeping of his promise;" that is, the promise made to Abraham, and in him to all believers, of special benefits to their posterity. But then the persons spoken of, to prevent mistakes, are further characterised: "To such as keep his covenant, and to those that remember his commandments to do them." They come to him, according to the covenant of mercy ratified "with Abraham in Christ, which the law given four hundred and thirty years afterwards could not disannul;" they adhere to it as their only ground of hope, and daily endeavour to "walk in all his commandments and ordinances blameless." They cannot indeed *perform* his commandments (ver. 20), but they remember them, with a real desire and purpose of unreserved obedience.—*Scott.*

PSALM CIV. GOD'S GLORY.—Ver. 1-4. In these verses, 1. The Psalmist looks up to the Divine glory shining in the upper world, of which, though it is one of the things not seen, faith is the evidence. With what reverence and holy awe does he begin his meditation with that acknowledgment, "O Lord my God, thou art very great!" It is the joy of the saints, that he who is their God is a great God; the grandeur of the prince is the pride and pleasure of all his good subjects. The majesty of God is here set forth by divers instances, alluding to the figure which great princes in their public appearances covet to make; their equipage, compared with his (even of the Eastern kings, who most affected pomp), is but as the light of a glowworm, compared with that of the sun when he goes forth in his strength. Princes appear great, 1. In their robes: and what are God's robes? "Thou art clothed with honour and majesty" (ver. 1). God is seen in his works, and these bespeak him infinitely wise and good, and all that is great. Thou "coverest thyself with light, as with a garment" (ver. 2). God "is light" (1 John i. 5), the "Father of lights" (Jam. i. 17); he "dwells in light" (1 Tim. vi. 16); he clothes himself with it. The residence of his glory is in the highest heaven, that light which was created the first day (Gen. i. 3). Of all visible beings, light comes nearest to the nature of a spirit, and therefore with that God is pleased to cover himself—that is, to reveal himself under that similitude, as men are seen in the clothes with which they cover themselves; and so only, for his face cannot be seen. 2. In their palaces, or pavilions when they take the field: and what is God's palace, and his pavilion? He "stretches out the heavens like a curtain" (ver. 2); so he did at first, when he made the firmament, which in the Hebrew has its name from its being expanded or "stretched out" (Gen. i. 7). He made it to divide the waters as a curtain divides between two apartments: so he does still; he now "stretches out the heavens like a curtain," keeps them upon the stretch, and they "continue to this day according to his ordinance." 3. In their coaches of state, and their stately horses, which add much to the magnificence of their entries; but God "makes the clouds his chariots," in which he rides strongly, swiftly, and far above, out of the reach of opposition, when at any time he will act by uncommon providences in the government of this world. 4. In their retinue or train of attendants: and here also God is very great; for (ver. 4) he "maketh his angels spirits."

LIFE AND BEAUTY OF CREATION.—Ver. 30. "Thou sendest forth thy spirit, they are

wisdom hast thou made them all: the earth is full of thy riches;

25 *So is* [r]this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 [s]There go the ships; *there is* that [t]leviathan,¶ *whom* thou hast [u]made [v]to play therein.

27 These wait all upon thee, that thou mayest give *them* their meat in due season.

28 *That* thou givest them they gather: thou openest thine hand, they are filled with good.

29 Thou hidest thy face, they are troubled: [x]thou takest away their breath, they die, and [y]return to their dust.

30 Thou sendest forth thy spirit,* they are created; and thou renewest the face of the earth.

31 The glory of the LORD shall [1]endure for ever: the LORD shall rejoice in his works.

32 He [z]looketh on the earth, and it trembleth; [a]he toucheth the hills, and they smoke.

33 I will sing unto the LORD as long as I live; I will sing praise to my God while I have my being.

34 My [b]meditation of him shall be sweet; [c]I will be glad in the LORD.

35 Let the sinners be consumed out of the earth, and let the wicked† be no more. Bless thou the LORD, O my soul. Praise ye the LORD.

PSALM CV.

1 *An exhortation to praise God.* 8 *God's providence over Abraham,* 16 *Joseph,* 23 *Israel in Egypt,* 26 *Moses delivering the Israelites,* 37 *and over his people brought out of Egypt, and planted in Canaan.*

O GIVE thanks unto the LORD; call upon his name: make known his deeds among the people.

2 Sing unto him, sing psalms unto him: [a]talk ye of all his wondrous works.

3 [b]Glory ye in his holy name:* [c]let the heart of them rejoice that seek the LORD.

4 [d]Seek the LORD, and his strength; † seek his face evermore.‡

5 [e]Remember his marvellous works that he hath done; his wonders, and [f]the judgments of his mouth;

B.C. 1030—B.C. 1045.

[r] Gen. i. 20-22, 28. Deut. xxxiii. 14-16.

[s] Gen. xlix. 13.

[t] Job iii. 8, *marg.* Is. xxvii. 1.

¶ This word, which in Job xli. signifies the crocodile, and in Psalm lxxiv. 14, is used allegorically for the Egyptians, and in Is. xxvii. 1 for other mighty oppressors of God's Church, appears to be used in this place for a whale, or large fish of the cetaceous kind.—PARKHURST.

[u] *Formed.*

[v] Job xli. 5, 29.

[x] Job xxxiv. 14, 15. Ec. xii. 7.

[y] Gen. iii. 19.

* Namely, that quickening power which preserveth all those things which are created in their being; and is an effect proper to the Holy Ghost's person.—DIODATI.

[1] *Be for ever.*

[z] Is. lxiv. 2. Jer. v. 22.

[a] Is. lxiv. 1, 2. Rev. xix. 3.

[b] Prov. xxiv. 14.

[c] Hab. iii. 18.

† *The sinners* and *the wicked* are they of whom it is elsewhere said, that they "consider not the works of Jehovah, nor regard the operations of his hands," to give him praise and glory for them. These shall one day experience the power of that God, whose wisdom and goodness they would never acknowledge. They shall be "consumed," and "perish from the presence of the Lord, and from the glory of his power, when he ariseth to shake terribly the earth."—BISHOP HORNE.

PS. CV.

[a] Ex. xiii. 8, 9, 14.

[b] Is. xlv. 25. 1 Cor. i. 29, 31.

* Let all your honour and glory be in him who is and calleth himself your God, and honoureth you with the title of his people.—DIODATI.

[c] Prov. viii. 17.

[d] Amos v. 4-6. Zeph. ii. 2, 3.

† Strive to obtain his favour and powerful aid.—G. HOLDEN.

‡ Approach his presence evermore; i.e., the ark of his presence.—GREEN.

[e] Deut. viii. 2. Is. xliii. 18, 19.

[f] Rev. xvi. 7.

[g] Deut. vii. 6-8. John xv. 16.

[h] Neh. i. 5. Luke i. 72-74.

§ In Chronicles the Psalmist exhorts the people to be mindful of the covenant which the Lord had made with their fathers; but here he teaches them to praise God for having always remembered it.—SCOTT.

[i] Deut. vii. 9.

[1] *Cord.*

[k] Gen. xxxiv. 30.

[l] Gen. xvii. 8. Heb. xi. 9, 13.

[m] Gen. xii. 14-17. Ex. vii. 16, 17.

[n] Gen. xxvi. 11. Zech. ii. 8.

‖ Do not dare to lay hands on those whom I have peculiarly consecrated to myself and my service.—BP. HALL.

[o] Gen. xx. 7; xlix. 8, &c.

[p] Lev. xxvi. 26. Acts vii. 11.

[q] Gen. xxxvii. 27. Acts vii. 9.

[2] *His soul came into iron.*

¶ Joseph continued in prison "until the time that his word," or "cause," came before the king, and was "known," according to our old translation, or, "until his word," or prediction concerning the chief butler's promotion "came to pass;" for this was the means of Joseph's enlargement and justification. In the meantime, the "word," commandment, or "decree," "of the Lord tried him" in the furnace of affliction, there refining and preparing him for his approaching exaltation to glory and honour.—BP. HORNE.

[r] Gen. xli. 14.

[s] Gen. xli. 40-44.

[3] *Possession.*

[t] Is. xix. 11, 12.

[u] Gen. x. 6.

[x] Gen. xiii. 16. Heb. xi. 12.

[y] Ex. xii. 37.

* The kindness and love of God to his people "turned the hearts" of the Egyptians against them, and caused hatred to take the place of friendship.—BISHOP HORNE.

[z] Ex. iv. 12-14. Mic. vi. 4.

[a] Ex. vii. 1-12. Num. xvi. 5-11.

[4] *Words of his signs.*

6 O ye seed of Abraham his servant, ye children of Jacob [g]his chosen.

7 He *is* the LORD our God; his judgments *are* in all the earth.

8 [h]He hath remembered his covenant§ for ever, the word *which* he commanded to [i]a thousand generations:

9 Which *covenant* he made with Abraham, and his oath unto Isaac;

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant;

11 Saying, Unto thee will I give the land of Canaan, the [1]lot of your inheritance:

12 When they were *but* [k]a few men in number; yea, very few, [l]and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people,

14 [m]He suffered no man to do them wrong; yea, he reproved kings for their sakes;

15 *Saying,* [n]Touch not mine anointed,‖ and do [o]my prophets no harm.

16 Moreover, he calleth for a famine upon the land; [p]he brake the whole staff of bread.

17 He sent a man before them, *even* [q]Joseph, *who* was sold for a servant;

18 Whose feet they hurt with fetters: [2]he was laid in iron:

19 Until the time that his word came:¶ the word of the LORD tried him.

20 The king [r]sent and loosed him; *even* the ruler of the people, and let him go free.

21 He [s]made him lord of his house, and ruler of all his [3]substance;

22 To bind his princes at his pleasure, and [t]teach his senators wisdom.

23 Israel also came into Egypt; and Jacob sojourned in [u]the land of Ham.

24 And [x]he increased his people greatly, and [y]made them stronger than their enemies.

25 He turned their heart to hate his people,* to deal subtilely with his servants.

26 He [z]sent Moses his servant, *and* [a]Aaron whom he had chosen.

27 They shewed [4]his signs among them, and wonders in the land of Ham.

created;" the same Spirit, the same Divine will and power, by which they were all created at first, still preserves the several sorts of creatures in their being, and place, and usefulness; so that, though one generation of them passes away, another comes, and from time to time they are created; new ones rise up instead of the old ones, and this is a continual creation. Thus the "face of the earth is renewed" from day to day by the light of the sun, which beautifies it anew every morning; from year to year by the products of it, which enrich it anew every spring, and put quite another face upon it from what it had all winter. The world is as full of creatures as if none died, for the place of those that die is filled up. This (the Jews say) is to be applied to the resurrection, which every spring is an emblem of, when a new world rises out of the ashes of the old one. In the midst of this discourse, the Psalmist breaks out into wonder at the works of God: (ver. 24) "O Lord, how manifold are thy works!" They are numerous, they are various, of many kinds, and many of every kind; and yet "in wisdom hast thou made them all." When men undertake many works, and of different kinds, commonly some of them are neglected, and not done with due care; but God's works, though many, and of very different kinds, are all made in wisdom, and with the greatest exactness; there is not the least flaw or defect in them. The works of art, the more closely they are looked upon with the help of microscopes, the more rough they appear; the works of nature, through these glasses, appear more fine and exact. They are all made in wisdom, for they are all made to answer the end they were designed to serve, the good of the universe, in order to the glory of the universal Monarch.—*Henry*

PSALM CV. SEEKING GOD, AND ITS RESULTS.—Ver. 4. "Seek him;" place your happiness in him, and then pursue that happiness in all the ways that he has appointed. "Seek the Lord and his strength," that is, the "ark of his strength;" seek him in the sanctuary, in the way wherein he has appointed us to seek him. "Seek his strength"—that is, his grace, the strength of his Spirit—to work in you that which is good, which we cannot do but by strength derived from him, for which he will be inquired of. "Seek the Lord, and be strengthened:" so divers ancient versions read it. They that would be "strengthened in the inward man," must fetch in strength from God by faith and prayer. Seek "his strength," and then "seek his face;" for by his strength we hope to prevail with him for his favour, as Jacob did (Hos. xii. 3). "'Seek his face evermore;' seek to have his favour to eternity, and therefore continue seeking it to the end of the time of your probation. Seek it while you live in this world, and you shall have it while you live in the other world, and even there shall be for ever seeking it, in an infinite progression, and yet be for ever satisfied in it." "Let the hearts of those rejoice that do seek him" (ver. 3), for they have chosen well, are well fixed, and well employed, and they may be sure that their labour will not be in vain; for he will not only be found, but he will be found the "Rewarder of those that diligently seek him." If those have reason to rejoice that "seek the Lord," much more those that have "found him."

GOD'S KINDNESS TO THE PATRIARCHS.—Ver. 9-15. To the three renowned patriarchs, Abraham, and Isaac, and Jacob, God's promises were very rich; again and again he told them he would be their God; but his performances in this world were so little proportionable, that if he had not "prepared for them a city" in the other world, he would have been "ashamed to have been called their God" (see Heb. xi. 16), because he was always generous; and yet, even in this world, he was not wanting to them; but, that he might appear to do uncommon things for them, he exercised them with uncommon trials. 1. They were few, very few: Abraham was called alone (Isa. li. 2); he had but two sons, and one of them he cast out; Issac had but two, and one of them was forced for many years to run his country; Jacob had more, but some of them, instead of being a defence to him, exposed him, when (as he himself pleads, Gen. xxxiv. 30) he was but few in number, and therefore might easily be destroyed by the natives, he and his house. God's chosen are but a little flock—few, very few; and yet upheld. 2. They were strangers, and therefore were the more likely to be abused and to meet with strange usage, and the less able to help themselves. Their religion made them to be looked upon as strangers (1 Pet. iv. 4), and to be hooted at as "speckled birds" (Jer. xii. 9). Though the whole land was theirs by promise, yet they were so far from producing and pleading their grant, that they "confessed themselves strangers in it" (Heb. xi. 13). 3. They were unsettled, (ver. 13) "They went from one nation to another," from one part of that land to another (for it was then in the holding and occupation of divers nations (Gen. xii. 8; xiii. 3, 18), nay, "from one kingdom to another people," from Canaan to Egypt, from Egypt to the land of the Philistines, which could not but weaken and expose them; yet they were forced to it by famine. Note, Though frequent removals are neither desirable nor commendable, yet sometimes there is a just and necessary occasion for them, and they may be the lot of some of the best men.

28 He sent darkness, and made it dark; and they† rebelled not against his word.

29 He [b]turned their waters into blood, and slew their fish.

30 Their land [c]brought forth frogs in abundance‡ in the chambers of their kings.

31 He spake, and [d]there came divers sorts of flies, *and* [e]lice in all their coasts.

32 He gave [5]them [f]hail for rain, *and* flaming fire in their land.

33 He [g]smote their vines also and their fig-trees, and brake the trees of their coasts.

34 He spake, and [h]the locusts came, and caterpillars, and that without number,

35 And did eat up all the herbs in their land, and devoured the fruit of their ground.

36 [i]He smote also all the first-born in their land, the chief of all their strength.§

37 He brought them forth also with silver and gold; and *there was* not one feeble *person* among their tribes.

38 Egypt was glad when they departed; for the fear of them fell upon them.

39 He spread a cloud for a covering, and fire to give light in the night.

40 *The people* asked, and he brought quails, and satisfied them with [k]the bread of heaven.

41 He [l]opened the rock, and the waters gushed out; they ran in the dry places *like* a river.

42 For he remembered his holy promise, [m]*and* Abraham his servant.

43 And [n]he brought forth his people with joy, *and* his chosen with [6]gladness;

44 And gave them the lands of the heathen; and they inherited the labour of the people;

45 That they might observe his statutes, and keep his laws. [7]Praise ye the LORD.‖

PSALM CVI.

1 *The psalmist exhorteth to praise God.* 4 *He prayeth to share in his people's joy, as God dealt with the fathers.* 6 *The history of the people's rebellion, and God's mercy.* 47 *He concludeth with prayer and a blessing.*

[1]PRAISE ye the LORD.* O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

2 Who can utter the mighty acts of the LORD? *who* can shew forth [a]all his praise?

3 Blessed *are* they that [b]keep judgment,† *and* he that doeth righteousness at all times.

B.C. 1045—B.C. 1045.

† Some interpreters suppose the word "they" refers to Moses and Aaron. —DIMOCK.

[b] Ex. vii. 20, 21. Rev. xvi. 3.

[c] Ex. viii. 3-14. Rev. xvi. 13, 14.

‡ In an Eastern wet monsoon, myriads of frogs make their appearance. They leap about the rooms in every direction.—ROBERTS. The moist, marshy, and watery places of Egypt, and banks of the Nile, were prepared with abundance for effecting the plague at God's command.—GILL.

[d] Ex. viii. 21-24. Is. vii. 18.

[e] Ex. viii. 16-13.

[5] *Their rain hail.*

[f] Ex. ix. 18 28.

[g] Rev. ix. 4.

[h] Ex. x. 12-15. Rev. ix. 3-10.

[i] Ex. iv. 23; xi. 4. Heb. xi. 28.

§ Who can behold this army of Divine judgments passing thus in dreadful array before him, without trembling very exceedingly at that power which is able to send them, singly or in conjunction, upon a sinful land? Who can reflect upon their number and variety, without adoring that goodness, patience, and long-suffering, which tried so many different methods, and waited so long, to lead the offenders to repentance?—BISHOP HORNE.

[k] John vi. 31-33. [l] Exod. xvii. 6. 1 Cor. x. 4.

[m] Deut. ix. 5, 27. Mic. vii. 20.

[n] Ex. xv. 13.

[6] *Singing.*

[7] *Hallelujah.*

‖ This is a literal translation from the Hebrew word Alleluia, or Hallelujah. This word occurs at the beginning or at the end of many psalms. "Allelnia" was sung on solemn days of rejoicing. This expression of joy and praise was transferred at an early period from the synagogue to the Church: and it is still occasionally used in devotional psalmody. — CALMET.

PS. CVI.

1 *Hallelujah.*

* *Praise ye the Lord.*—There is little doubt but this is the title of the psalm, whereby the author excites them to acknowledge God's bounty to their ungrateful forefathers. —PATRICK.

[a] Neh. ix. 5.

[b] Is. lvi. 1, 2. John xiv. 21, 23.

† *That keep judgment.*—That observe and practise what is just and right towards God and men, which in the next clause he calls "doing righteousness." *At all times*—in adversity as well as in prosperity.—POOLE.

[c] Luke i. 68, 69. Acts xv. 14.

[d] Is. xlv. 25. Eph. i. 18.

[e] Lev. xxvi. 40. Matt. xxiii. 32.

‡ That is, after their example of unbelief and disobedience.—BP. HORNE.

[f] Is. lxiii. 7. Lam. iii. 32.

[g] Ex. xiv. 11, 12.

§ *Even at the Red sea*—when those wonders of thy power and goodness in Egypt were but newly done, and fresh in memory.—POOLE.

[h] Num. xiv. 13-16. Jer. xiv. 7, 21.

‖ *For his name's sake*—viz., not regarding them, but of his own mere free pleasure to perform his will and promises; and by this means to maintain his glory, and cause it to shine.—DIODATI.

[i] Ex. xv. 24; xvi. 2; xvii. 2.

[2] *Made haste, they forgat.*

[k] Prov. i. 25, 30.

¶ They were too impatient to wait for the full execution of his purposes towards them.—TRAVELL.

[l] Num. xi. 4, 33, 34. 1 Cor. x. 6.

[3] *Lusted a lust.*

[m] Ex. xvii. 2. 1 Cor. x. 9.

* See Num. xi. 20. "Wasting diseases among them." The Hebrew, "on their soul," signifies on their persons or themselves.—BOOTHROYD.

[n] Ex. xxviii. 36.

[o] Ex. xxxii. 4-8. 1 Cor. x. 7.

[p] Ex. xx. 4, 5.

[q] Is. xii. 2. Tit. i. 3; ii. 10.

[r] lxxviii. 51.

[s] Ex. xiv. 25-28.

† Namely, the man who was chosen and consecrated by him to be mediator between him and the people. *Stood.*—A phrase taken from sieges and assaults, to shew the power of prayer, and other means appointed by God to turn his wrath away (see Ezek. xiii. 5; xxii. 30).—DIODATI.

[t] Ex. xxxii. 14. Jam. v. 16.

4 Remember me, O LORD, with the favour *that thou bearest unto* thy people: O [c]visit me with thy salvation;

5 That I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that [d]I may glory with thine inheritance.

6 We have [e]sinned with our fathers,‡ we have committed iniquity, we have done wickedly.

7 Our fathers understood not thy wonders in Egypt; they remembered not [f]the multitude of thy mercies; but [g]provoked *him* at the sea, *even* at the Red sea.§

8 Nevertheless [h]he saved them for his name's sake,‖ that he might make his mighty power to be known.

9 He rebuked the Red sea also, and it was dried up: so he led them through the depths, as through the wilderness.

10 And he saved them from the hand of him that hated *them*, and redeemed them from the hand of the enemy.

11 And the waters covered their enemies; there was not one of them left.

12 Then believed they his words; they sang his praise.

13 [i]They [2]soon forgat his works; [k]they waited not for his counsel;¶

14 [l]But [3]lusted exceedingly in the wilderness, [m]and tempted God in the desert.

15 And he gave them their request; but sent leanness into their soul.*

16 They envied Moses also in the camp, *and* Aaron [n]the saint of the LORD.

17 The earth opened and swallowed up Dathan, and covered the company of Abiram.

18 And a fire was kindled in their company; the flame burnt up the wicked.

19 They [o]made a calf in Horeb, and worshipped the molten image.

20 Thus they changed their glory [p]into the similitude of an ox that eateth grass.

21 They forgat [q]God their Saviour, which had done great things in Egypt;

22 [r]Wondrous works in the land of Ham, *and* [s]terrible things by the Red sea.

23 Therefore he said that he would destroy them, had not Moses his chosen† [t]stood before him in the breach, to turn away his wrath, lest he should destroy *them*.

REASONS OF GOD'S KINDNESS.—Ver. 45. Because he would have them to perform the precepts of the Word, to bind them to which was the greatest kindness he could put upon them. He put them in possession of Canaan, not that they might live in plenty and pleasure, in ease and honour, and might make a figure among the nations, but "that they might observe his statutes, and keep his laws;" that, being formed into a people, they might be under God's immediate government, and revealed religion might be the basis of their national constitution; that, having a good land given them, they might out of the profits of it bring sacrifices to God's altar; and that God having thus done them good, they might the more cheerfully receive his law, concluding that also designed for their good, and might be sensible of their obligations in gratitude to live in obedience to him. We are *therefore* made, maintained, and redeemed, that we may live in obedience to the will of God; and the hallelujah with which the psalm concludes, may be taken both as a thankful acknowledgment of God's favours, and as a cheerful concurrence with this great intention of them. Has God done so much for us, and yet does he expect so little from us? "Praise ye the Lord." —*Henry.*

PSALM CVI. DUTY OF SERVING GOD.—We are here taught to bless God (ver. 1, 2). "Praise ye the Lord;" that is, 1. Give him thanks for his goodness, the manifestation of it to us, and the many instances of it. "He is good," and "his mercy endures for ever;" let us therefore own our obligations to him, and make him a return of our best affections and services. 2. Give him the glory of his greatness: his "mighty acts," proofs of his almighty power, wherein he has done great things, and such as would be opposed. "Who can utter these?" Who is worthy to do it? Who is able to do it? They are so many that they cannot be numbered; so mysterious that they cannot be described; when we have said the most we can of the mighty acts of the Lord, the one-half is not told—still there is more to be said; it is a subject that cannot be exhausted. We must "shew forth his praise;" we may shew forth some of it, but "who can shew forth all?" Not the angels themselves. This will not excuse us in not doing what we can, but should quicken us to do all we can.

ANCIENT MIRACLE.—Ver. 8-11. (1.) God forced a passage for them through the sea, "He rebuked the Red sea" for standing in their way and retarding their march, "and it was dried up" immediately; as in the creation, "at God's rebuke the waters fled" (Ps. civ. 7). Nay, he not only prepared them a way, but, by the pillar of cloud and fire, he "led them" into the sea, and, by the conduct of Moses, led them through it as readily as "through the wilderness:" he encouraged him to take those steps, and subdued their fears, when those were their most dangerous and threatening enemies. See Isa. lxiii. 12-14. (2.) He interposed between them and their pursuers, and prevented them from cutting them off, as they designed. The Israelites were all on foot, and the Egyptians had all of them chariots and horses, with which they were likely to overtake them quickly, but God "saved them from the hand of him that hated them," Pharaoh, who never loved them, but now hated them the more for the plagues he had suffered on their account: "from the hand of" his "enemy," which was just ready to seize them, "God redeemed them" (ver. 10), interposing himself, as it were, in the pillar of fire, between the persecuted and the persecutors. (3.) To complete the mercy, and turn the deliverance into a victory, the Red Sea, which was a lane to them, was a grave to the Egyptians: (ver. 11) "The waters covered their enemies," so as to slay them, but not so as to conceal their shame; for the next tide, they were thrown up dead upon the shore (Exod. xiv. 30). "There was not one of them left" alive to bring tidings of what was become of the rest. And why did God do this for them? Nay, why did he not cover them as he did their enemies, for their unbelief and murmuring? He tells us (ver. 8) it was "for his name's sake:" though they did not deserve this favour, he designed it; and their undeservings should not alter his designs, nor break his measures, or make him withdraw his promise, or fail in the performance of it. He did this for his own glory, "that he might make his mighty power to be known," not only in dividing the sea, but in doing it notwithstanding their provocations. Moses prays (Num. xiv. 17, 19), "Let the power of my Lord be great, and pardon the iniquity of this people." The power of the God of grace, in pardoning sin and sparing sinners, is as much to be admired as the power of the God of nature in dividing the waters.—*Henry.*

24 Yea, they despised [4]the [u]pleasant land; [x]they believed not his word;

25 But [y]murmured in their tents, *and* hearkened not unto the voice of the LORD.

26 Therefore he [z]lifted up his hand against them, to overthrow them in the wilderness:

27 To [5]overthrow their seed also among the nations, and [a]to scatter them in the lands.

28 They joined themselves also unto [b]Baal-peor, and ate the sacrifices of the dead.‡

29 Thus they provoked *him* to anger with their inventions; and [c]the plague brake in upon them.

30 Then [d]stood up Phinehas, and executed judgment: and *so* the plague was stayed.

31 And that was counted unto him for righteousness unto all generations for evermore.§

32 They [e]angered *him* also at the waters of strife, so that it went ill with Moses for their sakes:

33 Because they provoked his spirit, so that [f]he spake unadvisedly with his lips.

34 They did not destroy the nations, concerning whom the LORD commanded them:

35 But were mingled among the heathen, and learned their works.

36 And [g]they served their idols: which were a snare unto them.

37 Yea, [h]they sacrificed their sons and their daughters unto [i]devils,‖

38 And [k]shed innocent blood, *even* the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and [l]the land was polluted with blood.

39 Thus were they defiled with their own works, and [m]went a whoring¶ with their own inventions.

40 Therefore was the wrath of the LORD kindled against his people, insomuch that he abhorred his own inheritance.

41 And he gave them into the hand of the heathen; and they that hated them ruled over them.

42 Their enemies also oppressed them, and they were brought into subjection under their hand.

43 Many times did he deliver them; but they provoked *him* with their counsel, and were [6]brought low for their iniquity.

44 Nevertheless [n]he regarded their affliction, when he heard their cry:

45 And he remembered for them his covenant, and repented according to [o]the multitude of his mercies.*

46 [p]He made them also to be pitied of all those that carried them captives.

47 [q]Save us, O LORD our God, and [r]gather us from among the heathen,† [s]to give thanks unto thy holy name, *and* to triumph in thy praise.

48 Blessed *be* the LORD God of Israel from everlasting to everlasting: and let all the people say, Amen. [7]Praise ye the LORD.

PSALM CVII.

1 *The psalmist exhorteth God's redeemed to praise his goodness, to observe his manifold providence; 4 over travellers; 10 over captives; 17 over sick men; 23 over seamen; 33 and in many varieties of life.*

O GIVE thanks unto the LORD, for *he is* [a]good; for his mercy *endureth* for ever.

2 Let [b]the redeemed of the LORD say *so*, whom he hath redeemed from the hand of the enemy;

3 And gathered them out of the lands, from the east, and from the west, from the north, and [1]from the south.

4 They [c]wandered in the wilderness in a solitary way; they found no city to dwell in.*

5 [d]Hungry and thirsty, their soul fainted in them.

6 Then [e]they cried unto the LORD in their trouble, *and* [f]he delivered them out of their distresses.

7 And he led them forth by the right way, that they might go to a city of habitation.

8 Oh that *men* would [g]praise the LORD *for* his goodness, and *for* [h]his wonderful works to the children of men!

9 For he satisfieth the longing soul, and filleth the hungry soul with goodness.

10 Such as sit in darkness, and in the shadow of death, *being* [i]bound in affliction and iron;†

11 Because they rebelled against the words of

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[4] *A land of desire.*
[u] Deut. viii. 7-9.
[x] Num. xiv. 11. Jude 5.
[y] Num. xiv. 1-4, 27-29.
[z] Deut. xxxii. 40-42. Rev. x. 5, 6.
[5] *Make them fall.*
[a] Lev. xxvi. 33.
[b] 1 Cor. x. 19, 20.
‡ Namely, of idols, dead things without life or virtue in them; opposite to the living God. Or by this word is set forth the origin and beginning of idolatry, which was to attribute divine honours to great persons when they were dead.—DIODATI.
[c] Num. xxv. 9. 1 Cor. x. 8.
[d] Num. xxv. 6-8, 14, 15.
§ What is here meant, is evidently not a justifying act by which Phinehas was saved, but a praiseworthy act for which he, a justified or righteous man already, received the Divine commendation and a perpetual memorial of his faithfulness (compare Deut. vi. 25; xxiv. 13). The particular reward promised (Num. xxv. 13), that of a perpetual priesthood, is not here mentioned, but was familiar to the mind of every Hebrew reader.—ALEXANDER.
[e] Num. xx. 2-6, 13.
[f] Gen. xxx. 1. Jam. iii. 2.
[g] Ex. xxxiv. 15, 16.
[h] Deut. xii. 30, 31. Is. lvii. 5.
[i] Lev. xvii. 7.
‖ *Unto devils.*—By which expression he informeth them that they did not worship God, as they pretended and sometimes designed, but devils in their idols; and that those spirits which were supposed by the heathen idolaters to inhabit in their images, and which they worshipped in them, were not gods or good spirits, as they imagined, but evil spirits or devils (see Lev. xvii. 7; Deut. xxxii. 17; 1 Cor. x. 20; Rev. ix. 20).—POOLE.
[k] Deut. xxi. 9.
[l] Num. xxxv. 33.
[m] Ex. xxxiv. 16. Lev. xvii. 7.
¶ Idolatry, which is infidelity towards God, is often represented in Scripture as spiritual fornication or adultery.—TRAVELL.
[6] Or, *impoverished*, or *weakened*.
[n] Jud. ii. 18. 1 Sam. vii. 8-12.
[o] Is. lxiii. 7. Lam. iii. 32.
* This is an epitome of the history of the Israelites. Transgressions brought on chastisements, chastisements produced repentance, and repentance obtained mercy. For their last and grand rebellion against the Son of God, and their King Messiah, whom they murdered, the sore burden of Heaven's displeasure hath rested upon the nation these seventeen hundred years; but their eyes are not yet opened; their hearts have not hitherto relented.—BISHOP HORNE.
[p] 1 Kings viii. 50.
[q] cxxvi. 1-4.
[r] Jer. xxxii. 37, 41. Ez. xxxvi. 24, 28.
† Restore such of us as are dispersed in foreign lands unto our own country.—PATRICK.
[s] 2 Cor. ii. 14. Rev. vii. 10-12.
[7] *Hallelujah.*

PS. CVII.

[a] Matt. xix. 17.
[b] Deut. xv. 15. Is. xliv. 22, 23.
[1] *From the sea.*
[c] Gen. xxi. 14-16. Heb. xi. 38.
* *They wandered in the wilderness*—mistaking their way, which they might easily do in the vast and sandy deserts of Arabia. *No city to dwell in*—or rather, no city or town inhabited, where they might refresh themselves as travellers used to do; for they did not go into the wilderness to seek for a city or habitation there, but only intended to pass through it, as appears by the context and by the nature of the thing.—POOLE.
[d] Is. xliv. 12. Mark viii. 2, 3.
[e] Is. xli. 17, 18. Heb. iv. 15, 16.
[f] 2 Cor. i. 8-10. 2 Tim. iii. 11.
[g] Is. lxiii. 7.
[h] Dan. iv. 2, 3; vi. 27.
[i] Job xxxvi. 8. Rom. vi. 20, 21.
† This passage may be rendered, being bound in gall-ingchains.—ROSENMULLER.

IDOLATRY OF THE PEOPLE.—Ver. 19. They made and worshipped the golden calf, and this in Horeb, there where the law was given, and God had expressly said, "Thou shalt" neither "make any graven image, nor bow down" to it. They did both: "they made a calf, and worshipped" it. Herein they bade defiance to, and put an affront upon, the two great lights which God has made to rule the little world: 1. That of human reason; for "they changed their glory"—their God—at least, the manifestation of him, which always had been in a cloud (either a dark cloud, or a bright one), without any manner of visible similitude—"into the similitude of" Apis, one of the Egyptian idols, "an ox that eateth grass," than which nothing could be more grossly and scandalously absurd (ver. 20). Idolaters are perfectly besotted, and put the greatest disparagement possible, both upon God, in representing him by the image of a beast, and upon themselves, in worshipping it when they have done so. That which is here said to be the changing of their glory, is explained by St Paul (Rom. i. 23) to be the "changing of the glory of the incorruptible God." 2. That of Divine revelation, which was afforded to them, not only in the words God spake to them, but in the works he wrought for them—"wondrous works," which spake aloud that the Lord Jehovah is the only true and living God, and is alone to be worshipped (ver. 21, 22). For this God shewed his displeasure by declaring the decree, that he would cut them off from being a people, as they had, as far as lay in their power, in effect cut him off from being a God: he "spake of destroying them" (ver. 23), and certainly he had done it, if "Moses his chosen had not stood before him in the breach" (ver. 23)—if he had not seasonably interposed to deal with God as an advocate, about the breach or ruin God was about to devote them to, and wonderfully prevailed to turn away his wrath.—*Henry.*

PSALM CVII. FIRST REASON FOR PRAISE.—Ver. 1-7. It is probable that this psalm was composed by David, if he indeed were the author of the two preceding psalms; as those relate to the Lord's dealings with Israel; and this calls our attention to his providential care of mankind in general. But whilst we primarily notice the *literal* sense, we shall also perceive that the instances which are selected are pictures, or similitudes, of the blessings pertaining to salvation. There seems in these verses some reference to the deliverance of Israel out of Egypt, their wanderings in the desert, and their settlement in Canaan, yet they do not exactly, or exclusively, apply to these events. The Israelites were not gathered out of the lands, from the east, west, north, and south: but they were redeemed from the power of Pharaoh; and wandered in the wilderness, and hungered and thirsted, and were led far round, yet in a right way. For a long time they "found no city to dwell in;" at length they were settled in a land where cities were ready prepared for them, and where they were abundantly satisfied with every earthly blessing. The case of travellers in those countries seems also referred to. A number of people, collected from all quarters, march together through the sandy deserts, where they are liable to be assaulted by freebooters, and are in danger of losing their way, or of perishing by hunger and thirst. But when they are in trouble, and call upon the Lord, he delivers them from their enemies and dangers, and guides them in his providence to the cities which they mean to inhabit. The words likewise exactly describe the case of those whom the Lord hath *redeemed* from the bondage of Satan, and collected from all parts of the earth—who pass through the world as a perilous and dreary wilderness—who are often ready to faint through troubles, fears, and temptations—who learn to call upon the Lord in every danger and difficulty, and are guarded, fed, and refreshed, till they at length arrive at that city which the Lord hath prepared for their habitation, where their longing souls will be for ever satisfied with his goodness.

SECOND REASON FOR PRAISE.—Ver. 10-16. The Psalmist next selected the case of "prisoners delivered from their confinement." We are led to conceive of persons shut up in a dark and unwholesome dungeon, barricaded on every side by gates of brass and bars of iron, and loaded with galling fetters; condemned to die, and hourly expecting to be led to execution. This they are supposed to have merited by their crimes, having both violated the laws of man and rebelled against the Word of God. In this deplorable condition, bowed down with pain and anguish of spirit, they are represented as praying to the Lord and, by his power over the hearts and affairs of men, as marvellously set at liberty. Multitudes, through successive generations, have doubtless experienced such an unmerited and unexpected escape; and the deliverance of the Jews from their captivity in Babylon must occur to the mind of the attentive reader, with many particular instances recorded in Scripture.—But it is also a shadow of the sinner's deliverance from a far worse confinement. By rebellion against God, men are brought under the condemnation of his holy law; and Satan, by means of their lusts, hath obtained dominion over them, and holds them fast in the most miserable bondage. This the awakened sinner discovers, and becomes sensible of his guilt, misery, and danger; and having struggled hard, but in vain, for deliverance,

God, and [k]contemned the counsel of the most High:‡

12 Therefore he brought down their heart with labour: they fell down, [l]and *there was* none to help.

13 Then they cried unto the LORD in their trouble, *and* he saved them out of their distresses.

14 He [m]brought them out of darkness and the shadow of death, and [n]brake their bands in sunder. §

15 Oh [o]that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

16 For [p]he hath broken the gates of brass,‖ and cut the bars of iron in sunder.

17 [q]Fools, because of their transgression, and because of their iniquities, are afflicted:

18 Their soul [r]abhorreth all manner of meat; and [s]they draw near unto the gates of death.

19 Then they cry unto the LORD in their trouble, *and* he saveth them out of their distresses.

20 He sent his word, and [t]healed them, and [u]delivered *them* from their destructions.

21 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

22 And let them sacrifice the sacrifices of thanksgiving, and [x]declare his works with rejoicing.

23 They [y]that go down to the sea in ships, that do business in great waters;

24 These see the works of the LORD, and [z]his wonders in the deep.¶

25 For he commandeth, and [a]raiseth the stormy wind, which [b]lifteth up the waves thereof.

26 They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble.

27 They reel to and fro, and [b]stagger like a drunken man, and are at their wit's end.*

28 Then they cry unto the LORD in their trouble, and he bringeth them out of their distresses.

29 He [c]maketh the storm a calm, so that the waves thereof are still.

30 Then are they glad because they be quiet; so he bringeth them unto their desired haven.

31 Oh that *men* would praise the LORD *for* his goodness, and *for* his wonderful works to the children of men!

B.C. 1045—B.C. 1045.

[k] Prov. i. 25, 30, 31. Luke xvi. 14.

‡ This verse introduces what was wanting in the first scene—the fact that these were not innocent sufferers. However cruel or unjust their sufferings at the hands of men, they were but condign punishments as sent by God.—ALEXANDER.

[l] Is. lxiii. 5.

[m] Job iii. 5. Eph. v. 8.

[n] Job xxxvi. 8. Acts v. 19, 25; xii. 7-10; xvi. 26.

§ Bringing them out of their sad confinement in that dismal dungeon, and setting their hands and feet at liberty, from the chains wherewith they were bound.—PATRICK.

[o] cxvi. 17-19.

[p] Is. xlv. 1, 2.

‖ That is, made way for men's escape, when their case was desperate, by removing the greatest obstacles. —WELLS.

[q] Prov. i. 22; vii. 7, 22.

[r] Job xxxiii. 19-22.

[s] Is. xxxviii. 10.

[t] Num. xxi. 8, 9.

[u] Job xxxiii. 28-30.

[x] Is. xii. 4.

[y] Ez. xxvii. 26. Rev. xviii. 17.

[z] Job xxxviii. 8-11.

¶ *And his wonders in the deep.* — The strange and wonderful creatures that are in the "deep" waters of the sea, and to be seen nowhere else; and the amazing appearances of Divine providence, in delivering when in the greatest distress, and none at hand to help, and all hope of salvation gone.—GILL.

[a] *Maketh to stand.*

[b] Matt. viii. 24. John vi. 18.

[b] Job xii. 25.

* For they are so tossed and whirled about, that as they are not able to stand upon the decks, so the most skilful mariners do not know which way to steer, or what course to take to save themselves from perishing. — PATRICK.

[c] Jon. i. 15. Luke viii. 23-25.

[d] Ex. xv. 2.

† The Jews, from this psalm, have formed the following rule or canon: four must confess unto God—the sick when healed; the prisoner when released; sailors when they are come up to land; and way-faring men when they return home. — BOOTHROYD.

[e] Is. xix. 5, 10; xliv. 27; l. 2.

[f] Jer. xiv. 3.

[3] *Saltness.*

‡ That is, a salt barren land (so Jer. xvii. 6; Job xxxix. 6); for salt causeth barrenness (Deut. xxix. 23; Jud. ix. 45). The Chald. paraphraseth, "The fruitful land of Israel he layeth waste like Sodom, which was overthrown for the evil of them that dwelt therein." —AINSWORTH.

§ *The hungry.*— Poor people, who could not provide for themselves, or were banished from their own land by potent oppressors, and were driven into wildernesses, like them (Job xxx. 3), which God in pity to them made fruitful.—POOLE.

[g] Acts xvii. 26.

[h] Is. xxxvii. 30.

[i] Gen. xxvi. 12.

‖ The land of Canaan was fruitful beyond measure (see Deut. viii. 7, &c.)— DIMOCK.

¶ *Again.*—That is, when they are defiled with sin, and so provoke God's wrath. *Through oppression.* Ital. *through distress*—or, through barrenness. —DIODATI.

[k] Josh. x. 24-26. 1 Kings xxi. 19.

[4] *Void place.*

[l] 1 Sam. ii. 8. Job xl. 15-19; xlii. 10-12.

[5] *After.*

[m] Is. lxvi. 10, 11, 14.

[n] Job v. 16. Prov. xxix. 11.

* To take notice of the providences of God is the most effectual way to make men wise, as it is a proof of wisdom.—BP. WILSON.

PS. CVIII.

[a] lxviii., *title.*

[b] lvii. 7-11.

[c] cxiv. 21.

[d] Jud. v. 12.

[1] *Skies.*

* Thy mercy and truth extend over the whole universe. —TRAVELL.

† Let all the world see thy judgments, in that thou art God over all, and so confess that thou art glorious.—SCOTT.

[e] Deut. xxxiii. 12. Rom. i. 7.

‡ Grant my humble petitions, that, by thy mighty power accompanying my arms, I may be an instrument of delivering thy beloved people from their oppressors. — PATRICK.

[f] Josh. xvii. 7.

[g] Gen. xxxiii. 17.

32 Let them [d]exalt him also in the congregation of the people, and praise him in the assembly of the elders.†

33 He [e]turneth rivers into a wilderness, and [f]the water-springs into dry ground;

34 A fruitful land into [3]barrenness,‡ for the wickedness of them that dwell therein.

35 He turneth the wilderness into a standing water, and dry ground into water-springs.

36 And there he maketh the hungry§ to dwell, that they may prepare [g]a city for habitation;

37 And [h]sow the fields, and plant vineyards, [i]which may yield fruits of increase.‖

38 He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease.

39 Again,¶ they are minished, and brought low through oppression, affliction, and sorrow.

40 He poureth [k]contempt upon princes, and causeth them to wander in the [4]wilderness, *where there is* no way.

41 Yet [l]setteth he the poor on high [5]from affliction, and maketh *him* families like a flock.

42 The [m]righteous shall see *it*, and rejoice; and all [n]iniquity shall stop her mouth.

43 Whoso *is* wise,* and will observe these *things*, even they shall understand the loving-kindness of the LORD.

PSALM CVIII.

1 *David encourageth himself to praise God.* 5 *He prayeth for God's assistance according to his promise.* 11 *His confidence in God's help.*

[a]A song *or* psalm of David.

O GOD, [b]my heart is fixed; I will sing and give praise, even with [c]my glory.

2 [d]Awake, psaltery and harp; I *myself* will awake early.

3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.

4 For thy mercy *is* great above the heavens, and thy truth *reacheth* unto the [1]clouds.*

5 Be thou exalted,† O God, above the heavens; and thy glory above all the earth;

6 That [e]thy beloved may be delivered: save *with* thy right hand, and answer me.‡

7 God hath spoken in his holiness; I will rejoice, I will divide [f]Shechem, and mete out [g]the valley of Succoth.

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he finds there is no help for him but in the mercy and grace of God. For this he seeks by earnest prayer: and thus he receives liberty and peace.—*Scott.*

THIRD REASON FOR PRAISE.—Ver. 23-30. How dangerous and dreadful a tempest at sea is! *Then* wonders begin to appear in the deep, when God "commands and raises the" strong wind, which "fulfils his word" (Ps. cxlviii. 8). He raises the winds, as a prince by his commission raises forces. Satan pretends to be the "prince of the power of the air;" but he is a pretender; the powers of the air are at God's command, not at his. When the wind becomes stormy, it "lifts up the waves" of the sea (ver. 25). Then the ships are kicked like tennis-balls on the tops of the waves; they seem to "mount up to the heavens," and then couch again, as if they would "go down to the depth" (ver. 26). A stranger, who had never seen it, would not think it possible for a ship to live at sea, as it will in a storm, and ride it out, but would expect that the next wave would bury it, and it would never come up again: and yet God, who taught man discretion to make ships that should so strangely keep above water, does, by his special providence, preserve them, that they answer the end to admiration. When the ships are thus tossed, the "soul" of the seamen "melts because of trouble;" and when the storm is very high, even those that are used to the sea, can neither shake off nor dissemble their fears, but "they reel to and fro," the tossing makes them giddy, "and" they "stagger" and are sick, it may be, "like a drunken man;" the whole ship's crew are in confusion, "and" quite "at their wit's end" (ver. 27), not knowing what to do more for their own preservation; all their wisdom is swallowed up, and they are ready to give up themselves for gone (Jonah i. 5, &c.) How seasonable it is at such a time to pray! They that go to sea must expect such perils as are here described, and the best preparation they can make for them, is to make sure a liberty of access to God by prayer, for "then they" will "cry unto the Lord" (ver. 28). How justly it is expected that all those who have had a safe passage over the sea, and especially who have been delivered from remarkable perils at sea, should acknowledge it with thankfulness to the glory of God. Let them do it privately, in their closets and families.

SANCTIFIED DISCERNMENT.—Ver. 43. "Whoso is wise, and will observe these things," these various dispensations of Divine providence, "even they shall understand the loving-kindness of the Lord." Here is, 1. A desirable end proposed; and that is, rightly to "understand the loving-kindness of the Lord." 2. A proper means prescribed for attaining this end; and that is, a due observing of God's providence. We must lay up these things, mind them, and keep them in mind (Luke ii. 19). 3. A commendation of the use of this means, as an instance of true wisdom; "Whoso is wise," let him by this both *prove* his wisdom, and *im*prove it. A prudent observation of the providences of God will contribute very much to the accomplishing of a good Christian.—*Henry.*

PSALM CVIII. ITS COMPOSITION.—This psalm consists of the latter part of the fifty-seventh Psalm, and the latter part of the sixtieth, with no material alteration. The fifty-seventh was composed when David fled from Saul in the cave; and begins with grievous complaints, which are here omitted. The sixtieth was written after David had for some time reigned over all Israel, and when he was engaged in war with the Syrians and others. It is also begins with complaints of the calamities to which Israel had been exposed; and these, too, are left out. So that this, as a psalm, is more in the strain of confidence, gratitude, and joyful hope, than either of those from which it is taken; and thus, more suited to a season of thanksgiving for past mercies, and prayer for further deliverance; and it is probable it was compiled for that purpose.—*Scott.*

PSALM CIX. PROPHETIC ANATHEMA.— Ver. 1. Most expositors suppose that David composed this psalm when persecuted by Saul, who was rendered more implacable by the base and malicious calumnies of Doeg and others: but some expressions favour the opinion that it was written when David fled from Absalom, and that Ahithophel, rather than Doeg, is the typical person principally referred to. Ver. 2-20. Whether David, when he wrote these verses, thought of Doeg, or Ahithophel—who, being a traitor, more resembled Judas, as he also did in murdering himself—they are most certainly a denunciation of the doom which awaited the enemies of Christ, and Judas

8 [h]Gilead *is* mine; Manasseh *is* mine; [i]Ephraim also *is* the strength of mine head; Judah *is* my lawgiver;

9 [k]Moab *is* my wash-pot; over Edom will [l]I cast out my shoe; [m]over Philistia will I triumph.

10 Who will bring me into the strong city? who will lead me into Edom?

11 *Wilt* not *thou,* O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?

12 [n]Give us help from trouble: for vain *is* the help of man.

13 [o]Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

PSALM CIX.

1 *David complaining of his slanderous enemies, under the person of Judas, devoteth them.* 16 *He sheweth their sin.* 21 *Complaining of his own misery, he prayeth for help.* 30 *He promiseth thankfulness.*

To the chief musician, A psalm of David.

HOLD not thy peace, O God of my praise;
2 For the mouth of the wicked, and the mouth [1]of the deceitful, [2]are opened against me: they have spoken against me [a]with a lying tongue.

3 They [b]compassed me about also with words of hatred; and [c]fought against me without a cause.

4 For my love they are my adversaries;* [d]but I *give myself unto* prayer.

5 And [e]they have rewarded me evil for good, [f]and hatred for my love.

6 Set thou a wicked man over him;† [g]and let [3]Satan stand at his right hand.

7 When he shall be judged, let him [4]be condemned; [h]and let his prayer become sin.

8 [i]Let his days be few; *and* [k]let another take his [5]office.

9 Let [l]his children be fatherless, and his wife a widow.

10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.

11 Let [m]the extortioner catch all that he hath; and let the stranger spoil his labour.

12 Let there be none to extend mercy unto him; neither let there be any [n]to favour his fatherless children.

13 Let his posterity be cut off; *and* in the generation following‡ let their name be blotted out.

14 Let the iniquity of his fathers be remembered with the LORD; and let not the sin of his mother be blotted out.

15 Let them be before the LORD continually,

B.C. 1040—B.C. 1058.

[h] Josh. xiii. 8-11.
[i] Deut. xxxiii. 17.
[k] 2 Sam. viii. 1, 2. John xiii. 8, 14.
[l] Ruth iv. 7, 8.
[m] 2 Sam. xxi. 15-22.
[n] xx. 1, &c.
[o] 1 Cor. xv. 10. Eph. vi. 10-18.

PS. CIX.

1 *Of deceit.*
2 *Have opened* themselves.
[a] Prov. xii. 19.
[b] 2 Sam. xvi. 7, 8.
[c] 2 Sam. xv. 12. John xv. 24, 25.
* In their behalf I have performed many acts of kindness, and they are my adversaries notwithstanding: this shews principles the most vicious, and hearts the most corrupt.—CLARKE.
[d] 2 Sam. xv. 31, 32. Luke xxiii. 34.
[e] Gen. xliv. 4.
[f] 2 Sam. xv. 12, 31. Mark xiv. 44.
† This being referred to David's enemies, meaneth, that the head of his persecutors may be subject to some cruel tyrant, who may give him no rest; but being understood of Judas, who was guide to those that took our Lord Jesus, it signifieth that he might be altogether given over to the devil: which are prophetical imprecations and denunciations, indited by the Holy Ghost, as it appears by Job xvii. 12, and must not therefore be drawn into example. *Satan*—or, the adversary. *Stand*—viz., to torment and annoy him, or else for to accuse him before the Lord (Zech. iii. 1).—DIODATI.
[g] Zech. iii. 1. John xiii. 2, 27.
[3] *An adversary.*
[4] *Go out guilty,* or *wicked.*
[h] 2 Sam. xv. 7, 8. Matt. xxiii. 14.
[i] Matt. xxvii. 5.
[k] Acts i. 16-26.
[5] *Charge.*
[l] Ex. xxii. 24.
[m] Job xx. 18-20.
[n] Is. xiii. 18. Luke xi. 50, 51.
‡ *In the generation following;* Heb. *in another generation.* Either in the third generation, or in the second, or that which next followed the generation of his fathers. So in this clause he limits the time of that destruction which he imprecates or foretells in the former.—POOLE.

[o] Gen. xlii. 21.
[p] 2 Sam. xvi. 11, 12. Mark xiv. 33-36.
[q] Ez. xxxv. 6.
[r] Job xxix. 14. Col. iii. 8, 12.
[s] *Within him.*
§ Making a deep-rooted curse, penetrating the body, as the water one drinks, or the oil with which one is rubbed.—CALMET.
[s] Matt. xi. 19. 1 Cor. xii. 3.
[t] John xvii. 1. Phil. ii. 8-11.
‖ Which grows fainter as it lengthens, and suddenly disappears.—HORSLEY.
[u] Ex. x. 13, 19.
¶ Swarms of locusts are easily agitated hither and thither by the shifting wind.—SHAW.
[x] Job xix. 20.
[y] Rom. xv. 3. Heb. xii. 2; xiii. 13.
[z] Instead of that pity which either religion or humanity should have taught them to a man in extreme misery, they loaded me with reproaches and scorns. *Shaked their heads.*—A gesture of contempt and derision, of which see Job xvi. 4; Ps. xxii. 7.—POOLE.
[a] Is. xxxvii. 22. Matt. xxvii. 39, 40.
[a] Heb. v. 7.
[b] cxix. 77, 94.
[c] Num. xxii. 12. 2 Sam. xvi. 10, 11.
[d] lxxii. 4, 12, 13.
† *At the right hand of the poor*—to defend him from his adversary, who stood in that place to accuse him, and to procure his condemnation and destruction. See above on ver. 6. *That condemn his soul*—that pass a sentence of death upon him.—POOLE.
‡ *The judges of his soul.*

PS. CX.

* David, in vision, seems to have been present when the Father gave a commission to Messiah to appear as the King of Sion, and to engage in the work of establishing his empire among men. *At my right.*—The right hand was the most honourable place, and here it means God's power and majesty in the heavens (1 Kings ii. 19; Luke xxii. 69; Heb. i. 3, 13).—BOOTHROYD.
[a] Eph. i. 20-22. 1 Pet. iii. 22.
[b] 1 Cor. xv. 25. Heb. i. 3, 13.
† This expression is borrowed from the Eastern custom of conquerors putting their feet upon the necks of their enemies. See Josh. x. 24. The Divinity of our Saviour is clearly deducible from this verse. See Mark xii. 36, &c.—DIMOCK.

that he may cut off the memory of them from the earth.

16 Because that he remembered not to shew mercy, but [o]persecuted the poor and needy man, that he might even [p]slay the broken in heart.

17 As [q]he loved cursing, so let it come unto him; as he delighted not in blessing, so let it be far from him.

18 As [r]he clothed himself with cursing like as with his garment, so let it come [6]into his bowels like water, and like oil into his bones.§

19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.

20 *Let* this *be* the reward of mine adversaries from the LORD, and of [s]them that speak evil against my soul.

21 But [t]do thou for me, O GOD the Lord, for thy name's sake: because thy mercy *is* good, deliver thou me.

22 For I *am* poor and needy, and my heart is wounded within me.

23 I am gone like the shadow‖ when it declineth: [u]I am tossed up and down as the locust.¶

24 My knees are weak through fasting; and [x]my flesh faileth of fatness.

25 I became also [y]a reproach* unto them: [z]*when* they looked upon me they shaked their heads.

26 [a]Help me, O LORD my God: O [b]save me according to thy mercy;

27 That they may know that this *is* thy hand; *that* thou, LORD, hast done it.

28 [c]Let them curse, but bless thou: when they arise, let them be ashamed; but let thy servant rejoice.

29 Let mine adversaries be clothed with shame; and let them cover themselves with their own confusion, as with a mantle.

30 I will greatly praise the LORD with my mouth; yea, I will praise him among the multitude.

31 For he shall stand at the right hand of [d]the poor,† to save *him* from [7]those that condemn his soul.

PSALM CX.

1 *The kingdom,* 4 *the priesthood,* 5 *the conquest,* 7 *and the passion of Christ.*

A psalm of David.

THE LORD said unto my Lord,* [a]Sit thou at my right hand, [b]until I make thine enemies thy footstool.†

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in particular; for the apostle has quoted one clause from the passage, with this remarkable introduction, "This Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake concerning Judas," &c.—The historian gives the exact words from the Septuagint, which translates the whole as an imprecation. Indeed, the first verb is the only one which necessarily requires this construction, being literally rendered, "Set thou," &c., whereas all the other verbs are in the future, and may properly be rendered as prophecies. Let the first verb, being imperative, with the quotation in the Acts from the Septuagint, seems to imply that sentence was prophetically denounced against the criminal, or criminals, and not merely the event foretold. If David intended not only to predict, but to imprecate, the vengeance of God on apostate Ahithophel and his impenitent foes, as the first word seems to imply, it should be remembered that "the Spirit of God spake by him," taking occasion from his circumstances to predict, in this alarming manner, the miseries which would come on the enemies of the Messiah. But, unless we were under the same influence, the example is not suited for our imitation; and we ought by no means to adopt the words with reference to our own enemies. Yet there can be no impropriety in reading or singing the psalm, as the sentence of our Judge on his implacable opposers and blasphemers, for a solemn warning to all who hear it, any more than in reading the latter part of the twenty-fifth chapter of St Matthew, or the curses contained in the twenty-seventh, twenty-eighth, and twenty-ninth chapters of Deuteronomy.—We may apply the whole passage to Judas, who ungratefully and basely sold Jesus to his enemies. He was left to become the servant to a most wicked and cruel master, when he hired himself to Caiaphas as the head of the sanhedrim, who treated his remorse of conscience with such contempt as helped to hurry him into desperation: his tempter "Satan stood at his right hand" as his *accuser,* and urged him to suicide: he hath ever since been considered as a guilty wretch by almost everybody: he was expressly condemned by the Lord Jesus himself: his prayers were mere form and hypocrisy, and not the language of true repentance and faith, so that they aggravated his guilt: his days were few, and another was chosen to succeed to his apostleship. Probably he left a widow and fatherless children, on whom infamy and distress were entailed, in the righteous providence of God, till the family was extinct: and thus the sins of his progenitors were visited upon him and his descendants in a remarkable manner. By betraying Christ, he refused his blessing, and avowed that he would not follow him in doing good, and preferred a curse and mischief; and he, as it were, clothed himself with malevolence and treachery: the blessing of God would therefore be removed far from him, and his curse would cover and cleave to him as a garment, confine him as a girdle, enter into his bowels as water, and insinuate into his bones as oil—that is, it would be his only and his everlasting portion. The verses may also be applied to the Jewish nation, who, having rejected and crucified Christ, were given up to be tyrannised over by one usurper after another, and to be infatuated by Satan in an unheard-of manner. Under the Divine condemnation for their obstinate unbelief, their hypocritical religion only added to their guilt, by rendering them more proud, bigoted, and furious in persecuting the Christians. Their civil and ecclesiastical state expired within forty years from the death of Christ, and their peculiar privileges were transferred to the Gentile converts. At the destruction of Jerusalem immense multitudes were slain; their widows and orphans were left to penury and misery; and their posterity have ever since been dispersed as vagabonds, and preyed upon by extortion and oppression, in almost every land. Their name has been, as it were, expunged from the records of the Church; all the iniquities of the nation, from its origin, were visited on that and the succeeding generations; and the horrible imprecation which the enraged persecutors of Christ uttered against themselves and their children has been as awfully fulfilled.—*Scott.*

PSALM CX. ITS CONTENTS.—This psalm is pure gospel: it is only, and wholly

2 The LORD shall send [c]the rod of thy strength [4]out of Zion: rule thou in the midst of thine enemies.

3 Thy people *shall be* willing in the day of thy power, [e]in the beauties of holiness [1]from the womb of the morning: thou hast the dew of thy youth.

4 The LORD hath sworn, and will not repent. [f]Thou *art* a priest for ever after the order of Melchizedek.‡

5 The LORD at thy right hand shall strike through kings§ in the day of his wrath.

6 He shall judge among the heathen, he shall fill *the places* with the dead bodies; he shall wound the heads over [2]many countries.

7 He shall drink of the brook in the way; therefore shall he lift up the head.

PSALM CXI.

1 *The psalmist by his example inciteth others to praise God for his glorious and gracious works.* 10 *The fear of God is the source of true wisdom.*

[1]PRAISE ye the LORD. I will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.

2 The works of the LORD *are* great, [a]sought out of all them that have pleasure therein.

3 His work *is* honourable and glorious; and his righteousness endureth for ever.

4 He [b]hath made his wonderful works to be remembered:* the LORD *is* gracious, and [c]full of compassion.

5 He [d]hath given [2]meat unto them that fear him: he will ever be mindful of his covenant.

6 He hath shewed his people the power of his works, [e]that he may give them the heritage of the heathen.

7 The [f]works of his hands *are* verity and judgment: [g]all his commandments *are* sure.

8 [h]They [3]stand fast for ever and ever, *and* [i]*are* done in truth and uprightness.

9 He sent redemption† unto his people; he hath commanded his covenant for ever: [k]holy and reverent *is* his name.

10 The fear of the LORD *is* the beginning of wisdom: [4]a [l]good understanding have all they that [5]do *his commandments:* his praise endureth for ever.

B.C. 1038—B.C. 1040.

[c] Acts ii. 34-37. 1 Thess. ii. 13.
[d] Is. ii. 3.
[e] Eph. i. 4. Tit. ii. 14.
[1] *More than the womb of the morning: thou shalt have, &c.*
[f] Gen. xiv. 18-20. Heb. vii. 1-3, 11, 17.
‡ Thy priesthood is everlasting: in thy person and office is and shall be fulfilled that which was figured in the royal priesthood, person, and name of Melchizedek, king of Salem, the king of righteousness and peace.—BP. HALL.
§ Jesus destroyed both the Jewish and Roman persecutors, and will destroy all the enemies of his Church.—SECKER.
[2] Or, *great.*

PS. CXI.

1 *Hallelujah.*
[a] 1 Pet. i. 10-12.
[b] Deut. xxxi. 19, &c. 1 Cor. xi. 24-26.
* "He hath appointed a memorial for his wonderful works." This is a literal translation of the clause. It is probable that the passover was specially meant, though all the appointed feasts of Israel were memorials of the wonderful works of God for that nation.—SCOTT.
[c] cxlv. 8.
[d] Matt. vi. 26-33.
[2] *Prey.*
[e] lxxx. 8; cv. 44.
[f] Deut. xxxii. 4. 2 Tim. ii. 13.
[g] cxix. 86, 151, 160.
[h] Matt. v. 18. Rom. iii. 31.
[3] Are *established.*
[i] Rom. vii. 12.
† He means that great deliverance out of Egypt, which was a type and pledge of that greater and higher redemption by Christ.—POOLE.
[k] Ex. xv. 11. Rev. iv. 8.
[4] *Good success.*
[l] Deut. iv. 6. 2 Tim. iii. 15-17.
[5] *Do them.*

PS. CXII.

1 *Hallelujah.*
* This psalm is composed after the very same manner with the former, and seems to be intended for a short commentary upon the last verse of it, shewing how well and wisely they consult their own good and happiness who observe God's commandments.—PATRICK.
[a] Prov. iii. 16. Matt. vi. 33.
[b] Is. l. 10. Mal. iv. 2.
† While we are on earth, we are subject to a threefold "darkness"—the darkness of error, the darkness of sorrow, and the darkness of death. To dispel these, God visiteth us by his word, with a threefold "light"—the light of truth, the light of comfort, and the light of life.—BISHOP HORNE.
[c] Prov. xviii. 9. John vi. 12.
[2] *Judgment.*
[d] 2 Pet. i. 5-11.
‡ *Not be moved*—viz., from his happy condition (Ps. xv. 5). *In everlasting remembrance*—both with God and men.—G. HOLDEN.
* Prov. i. 33. Luke xxi. 9, 19.
§ *Of evil tidings*—at the report of approaching calamities and judgments of God, at which the wicked are so dismayed and affrighted. *Trusting in the Lord*—casting all his care upon God, securely relying upon his providence and promise.—POOLE.
[e] cxviii. 7.
[f] Deut. xv. 11. Is. xxxii. 8.
[h] 1 Sam. ii. 1, 30.
‖ God shall give him an increase of true honour, and abundantly reward his liberality.—BP. HALL.
[i] Matt. xxii. 13. Rev. xvi. 10, 11.
[k] lviii. 7, 8.
[l] Prov. x. 28. Luke xvi. 24-26.

PS. CXIII.

1 *Hallelujah.*
* With this psalm begins the great *Hallel*, which ends with the 118th, and was used to be sung at the Jewish festivals, particularly at the Feast of Tabernacles and the Passover; and is thought by some to be the hymn sung by Christ and his apostles, after the celebration of the Lord's Supper, in which there are many things pertinant to that occasion, as well as to the above feasts.—GILL.
[a] Rom. xv. 9, 10. Rev. xi. 15.
† Signifying, either from morning to evening, or from east to west.—MERRICK.
[2] *Exalteth* himself *to dwell.*
[b] Job xv. 15. Is. vi. 2.
[c] Is. lvii. 15.
[d] Acts ii. 31-33. 1 Pet. iii. 21, 22.
[e] 1 Sam. ii. 7, 8. Job xxxvi. 6, 7.

PSALM CXII.

1 *Godliness hath the promises of this life,* 4 *and of the life to come.* 10 *The wicked shall repine at the prosperity of the godly.*

[1]PRAISE ye the LORD. Blessed *is* the man* *that* feareth the LORD, *that* delighteth greatly in his commandments.

2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.

3 [a]Wealth and riches *shall be* in his house; and his righteousness endureth for ever.

4 Unto the upright [b]there ariseth light in the darkness:† *he is* gracious, and full of compassion, and righteous.

5 A good man sheweth favour, and lendeth: [c]he will guide his affairs with [2]discretion.

6 [d]Surely he shall not be moved‡ for ever: the righteous shall be in everlasting remembrance.

7 He [e]shall not be afraid of evil tidings:§ his heart is fixed, trusting in the LORD.

8 His heart *is* established, he shall not be afraid, [f]until he see *his desire* upon his enemies.

9 He hath [g]dispersed, he hath given to the poor; his righteousness endureth for ever; [h]his horn shall be exalted with honour.‖

10 The wicked shall see *it*, and be grieved; [i]he shall gnash with his teeth, [k]and melt away: [l]the desire of the wicked shall perish.

PSALM CXIII.

1 *An exhortation to praise God for his excellency,* 7 *and for his mercy.*

[1]PRAISE ye the LORD.* Praise, O ye servants of the LORD, praise the name of the LORD.

2 Blessed be the name of the LORD from this time forth and for evermore.

3 From [a]the rising of the sun,† unto the going down of the same, the LORD's name *is* to be praised.

4 The LORD *is* high above all nations, *and* his glory above the heavens.

5 Who *is* like unto the LORD our God, who [2]dwelleth on high,

6 Who [b]humbleth *himself* to behold *the things that are* in heaven, and [c]in the earth!

7 He raiseth up the poor [d]out of the dust, *and* lifteth [e]the needy out of the dunghill;

8 That he may set *him* with princes, *even* with the princes of his people.

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concerning Christ, the Messiah, promised to the fathers, and expected by them. It is plain that the Jews of old, even the worst of them, so understood it, however the modern Jews have endeavoured to pervert it, and to rob us of it; for when the Lord Jesus proposed a question to the Pharisees upon the first words of this psalm, where he takes it for granted that David, in spirit, calls Christ his Lord, though he was his Son, they chose rather to say nothing, and to own themselves gravelled, than to make it a question whether David does indeed speak of the Messiah or no; for they freely yield so plain a truth, though they foresees it will turn to their own disgrace (Matt. xxii. 41, &c.) Of him, therefore, no doubt, the prophet here speaks—of him, and of no other man. Christ, as our Redeemer, executes the office of a prophet, of a priest, and of a king, with reference both to his humiliation and exaltation; and of each of these we have here an account. 1. His prophetical office (ver. 2). 2. His priestly office (ver. 4). 3. His kingly office (ver. 1, 3, 5, 6). 4. His estates of humiliation and exaltation (ver. 7). In singing this psalm, we must set faith upon Christ, submit ourselves entirely to him—to his grace and government—and triumph in him as our Prophet, Priest, and King, by whom we hope to be ruled, and taught, and saved, for ever; and as the Prophet, Priest, and King of the whole Church, who shall reign till he has put down all opposing rule, principality, and power, and delivered up the kingdom to God the Father.—*Henry.*

PSALM CXI.—Ver. 1. This psalm consists of as many short metres as there are letters in the Hebrew alphabet, and in their regular order; so that "Hallelujah" could not be a part of the first verse, as that word begins with the fifth letter of the alphabet. It should, therefore, in general, be considered as a title to the psalms which begin with it; pointing out the scope to the reader, and calling on him to prepare his heart for praising God.—*Scott.*

WISDOM.—Ver. 10. "The fear of the Lord is the beginning of wisdom." It is not only reasonable that we should fear God, because his name is reverend, and his nature holy, but it is advantageous to us. It is wisdom; it will direct us to speak and act as becomes us, in a consistency with ourselves, and for our own benefit. It is the head of wisdom—that is, as we read it, it "is the beginning of wisdom;" men never begin to be wise till they begin to fear God; all true wisdom takes its rise from true religion, and has its foundation in it: or, as some understand it, it is the chief wisdom, and the most excellent: the first in dignity. It is the principal wisdom, and the principle of wisdom, to worship God, and give honour to him, as our Father and Master.—*Henry.*

PSALM CXII. ITS STYLE AND CONTENTS.—This psalm is composed alphabetically, as the former is, and is (like the former) entitled "Hallelujah," though it treats of the happiness of the saints, because it redounds to the glory of God, and whatever we have the pleasure of, he must have the praise of. It is a comment upon the last verse of the foregoing psalm, and fully shews how much it is our wisdom to "fear God, and do his commandments." We have here, 1. The character of the righteous (ver. 1). 2. The blessedness of the righteous. (1.) There is a blessedness entailed upon their posterity (ver. 2). (2.) There is a blessing conferred upon themselves. [1.] Prosperity outward and inward (ver. 3). [2.] Comfort (ver. 4). [3.] Wisdom (ver. 5). [4.] Stability (ver. 6-8). [5.] Honour (ver. 6, 9). 3. The misery of the wicked (ver. 10). So that good and evil are set before us, the blessing and the curse. In singing this psalm, we must not only teach and admonish ourselves and one another to answer to the characters here given of the happy, but comfort and encourage ourselves and one another with the privileges and comforts here secured to the holy.—*Henry.*

PSALM CXIII. GROUNDS OF PRAISE.—Ver. 1-9. We are informed by the Jewish writers, that this psalm and the five following were sung at their feasts, especially after the celebration of the passover. "By this often repetition, he stirreth up our cold dulness to praise God." Ver. 2, 3. "If God's glory shine through all the world, and therefore all ought to be praised, what great condemnation were it to his people, among whom it chiefly shineth, if they should not earnestly extol his name."—It may be considered as a prophecy of the final prevalence of true religion; when all nations shall unite in the high praises of JEHOVAH, as God our Saviour. Ver. 7, 8. The

9 He [f]maketh the barren women to [3]keep house, *and to be* a joyful mother of children. Praise ye the LORD.

PSALM CXIV.

An exhortation, by the example of inanimate creation, to fear God in his church.

WHEN Israel went out of Egypt, the house of Jacob from a people of strange language;*

2 Judah was his sanctuary, *and* Israel his dominion.

3 The sea saw *it*, and fled;† [a]Jordan was driven back.

4 The mountains skipped like rams, *and* the little hills like lambs.‡

5 [b]What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?

6 Ye mountains, *that* ye skipped like rams; *and* ye little hills, like lambs?

7 [c]Tremble, thou earth, at the presence of the LORD, at the presence of the God of Jacob;§

8 Which [d]turned the rock *into* a standing water, the flint‖ into a fountain of waters.

PSALM CXV.

1 *God is entreated to assert his own honour against the reproaches of the heathen.* 4 *Idols are vanity.* 9 *An exhortation to trust in God.*

NOT [a]unto us,* O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truth's sake.

2 Wherefore should the heathen say, Where *is* now their God?

3 But our God *is* in the heavens; [b]he hath done whatsoever he hath pleased.

4 Their [c]idols *are* silver and gold, the work of men's hands.

5 They have mouths, but they speak not; eyes have they, but they see not;

6 They have ears, but they hear not; noses have they, but they smell not;

7 They have hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8 They that [d]make them are like unto them;† *so is* every one that trusteth in them.

9 O Israel, [e]trust thou in the LORD; he *is* [f]their help and their shield.

B.C. 1040—B.C. 710.

[f] Gen. xxi. 5-7. Is. liv. 1. Gal. iv. 27.
[3] *Dwell in an house.*

PS. CXIV.

* They understood not the Egyptian language.—GILL.

† The Red Sea, through which Israel passed, saw him in the exercise of his power (Ex. xiv. 21); and the Jordan rolled back his waves to afford a passage to his chosen (Josh. iii.13).-BOOTHROYD.

[a] Josh. iii. 13-16. Hab. iii. 9.

‡ As the Psalmist is reciting actual events, to be used as symbols and pledges of others, this cannot be explained as a poetical figure, but must be understood as referring to the concussion of Sinai, with its various peaks and neighbouring mountains (see Ex. xix. 18; Judg. v. 4; Ps. lxviii. 9; xcvii. 4, 5; Hab. iii. 6).—ALEXANDER.

[b] Jer. xlvii. 6, 7. Hab. iii. 8.

[c] Job ix. 6; xxvi. 11. Is. lxiv. 1-3.

§ But why do I ask these questions? Ye mountains did no more than what was just and fit at the approach and appearance of the great God; yea, the whole earth hath reason to tremble and quake on such occasions.—POOLE.

[d] Ex. xvii. 6. Num. xx. 11.

‖ Granite, for such is the rock of Horeb. —CLARKE.

PS. CXV.

[a] Is. xlviii. 11. Rev. iv. 10, 11.

* Patrick refers this to Jehoshaphat, in view of that many-peopled host, or the prophet who encouraged him (2 Chron. xx. 2, 14, 15, 26). It seems to have been one of the battle-songs of the Israelites. Many ancient versions make it a part of the preceding psalm.—COMP. COM.

[b] Dan. iv. 35. Rom. ix. 19.

[c] Is. xl. 19, 20. 1 Cor. x. 19, 20.

[d] Is. xliv. 9-20. Jon. ii. 8.

† *They that make them are like unto them*—as stupid as the matter of which they are made; as sottish and as senseless as the idols themselves (see Is. xliv. 9-20).—GILL.

[e] Jer. xvii. 7, 13. Eph. i. 12.

[f] Deut. xxxiii. 29.

[g] Num. xvi. 5, 40.

‡ This expression comprehends the priests and Levites. —TRAVELL.

[h] Prov. xiv. 26. Rev. xix. 5.

[i] Gen. viii. 1. Acts x. 4.

[k] Acts iii. 26. Gal. iii. 14, 29.

[l] Mal. iv. 2. Col. iii. 11.

[m] Acts xxvi. 22. Rev. xix. 5.

[1] *With.*

[n] Gen. xiii. 16. Rev. vii. 4, 9.

§ *Shall increase you* in number, notwithstanding all the attempts of your enemies to diminish and destroy you. Or, *shall add to you*, to wit, further and greater blessings.—POOLE.

[o] Gen. xvii. 7. Acts iii. 25.

[p] Gen. ix. 1-3. Deut. xxxii. 8.

[q] Is. xxxviii. 18.

[r] 1 Sam. ii. 9.

[s] Dan. ii. 20. Rev. v. 13.

PS. CXVI.

[a] John xxi. 17. 1 John iv. 19.

[b] Gen. xxxv. 3. John xvi. 24.

[c] Job xxvii. 10. Phil. iv. 6. Col. iv. 2.

[1] *In my days.*

[d] Jon. ii. 2, 3. Luke xxii. 44.

[2] *Found me.*

[e] Matt. xi. 25. Rom. xvi. 19.

* The "simple" are here opposed to the crafty, who use indirect means for their deliverance; whereas the simple use only such means as God approves, and rely upon him for the success of them.—GREEN.

[f] cxlii. 6.

[g] Hos. ii. 7.

† For when the dangers of death surrounded me, thou, O my God, didst deliver me; whenever any sadness seized on me, thou hast been my Comforter; and, when I have been in danger of hurts, maims, or bruises, (or of falling into the hands of my enemies), thou still hast been my protector.—PATRICK.

[h] Gen. xvii. 1. Luke i. 6, 75.

[i] Is. liii. 8.

[k] 3.

[l] 1 Sam. xxvii. 1.

[m] Jer. ix. 4, 5. Rom. iii. 4.

[n] 1 Cor. x. 16, 20; xi. 25-27.

‡ In allusion to a master of a family, who, at the close of a feast or meal, used to take up a cup in his hands, and give thanks (see Matt. xxvi. 27).—GILL.

10 O [g]house of Aaron,‡ trust in the LORD; he *is* their help and their shield.

11 [h]Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 The LORD hath been mindful of us; he will bless *us:* [k]he will bless the house of Israel; he will bless the house of Aaron:

13 He will [l]bless them that fear the LORD, [m]*both* small [1]and great.

14 The [n]LORD shall increase you more and more,§ [o]you and your children.

15 Ye *are* blessed of the LORD, which made heaven and earth.

16 The heaven, *even* the heavens, *are* the LORD's; [p]but the earth hath he given to the children of men.

17 The [q]dead praise not the LORD, neither any that [r]go down into silence.

18 But [s]we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM CXVI.

1 *The psalmist professeth his love and duty to God for his deliverance.* 12 *He studieth duly to express his thankfulness.*

I [a]LOVE the LORD, [b]because he hath heard my voice *and* my supplications.

2 Because he hath inclined his ear unto me, [c]therefore will I call upon *him* [1]as long as I live.

3 The [d]sorrows of death compassed me, and the pains of hell [2]gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD: O LORD, I beseech thee, deliver my soul.

5 Gracious *is* the LORD, and righteous; yea, our God *is* merciful.

6 The LORD [e]preserveth the simple:* [f]I was brought low, and he helped me.

7 Return unto thy rest, O my soul; for the LORD hath [g]dealt bountifully with thee.

8 For thou hast delivered my soul from death,† mine eyes from tears, *and* my feet from falling.

9 I will [h]walk before the LORD [i]in the land of the living.

10 I believed, therefore have I spoken: [k]I was greatly afflicted.

11 I said [l]in my haste, [m]All men *are* liars.

12 What shall I render unto the LORD *for* all his benefits toward me?

13 I will [n]take the cup of salvation,‡ and call upon the name of the LORD.

advancement of Joseph, David, and others from a low condition to the highest authority, seems alluded to, as illustrating the providential dispensations of God, and the methods of his grace. Ver. 9. This verse may be thus rendered, perhaps, more literally, "He maketh her who was barren in the family to sit as a joyful mother of sons." The instances of Sarah, Rebekah, Rachel, the mother of Samson, Hannah, the woman of Shunem, and Elizabeth, who were long barren, but were at length made joyful mothers, by the special blessing of God, are supposed to have been emblems of the calling of the Gentiles: when that vast proportion of the earth, which had so long been barren, produced multitudes of true converts, the sons and daughters of the Church, and of the Lord Almighty who hath espoused her unto himself.—The psalm begins and ends with "Hallelujah."—*Scott.*

PSALM CXIV. SONG OF ISRAEL'S REDEMPTION.—The deliverance of Israel out of Egypt gave birth to their Church and nation, which were then founded, then formed; that work of wonder ought therefore to be had in everlasting remembrance. God glorified in it, in the preface to the ten commandments, and Hos. xi. 1, Out of Egypt have I called my Son. In this psalm it is celebrated in lively strains of praise; it was fitly, therefore, made a part of the great Hallelujah, or song of praise, which the Jews were wont to sing at the close of the passover-supper. It must never be forgotten, 1. That they were brought out of slavery (ver. 1). 2. That God set up his tabernacle among them (ver. 2). 3. That the sea and Jordan were divided before them (ver. 3, 5). 4. That the earth shook at the giving of the law, when God came down on mount Sinai (ver. 4, 6, 7). 5. That God gave them water out of the rock (ver. 8). In singing this psalm, we must acknowledge God's power and goodness in what he did for Israel, applying it to the much greater work of wonder, our redemption by Christ, and encouraging ourselves and others to trust in God in the greatest straits.—*Henry.*

PSALM CXV. FOLLY OF IDOLATRY.—Ver. 4. If man is the work of God's hands (as certainly he is, and it was his honour that he was made "in the image of God"), it is absurd to think that that can be God which is the work of men's hands; or that it can be any other than a dishonour to God to make him in the image of man. The argument is irrefragable; "The workmen made it, and therefore it is not God" (Hos. viii. 6). These idols are represented here as the most ridiculous things—a mere jest, that would seem to be something, but were really nothing; fitter for a toy-shop than a temple; for children to play with than for men to pray to. The painter, the carver, the statuary, did their part well enough: they made them with *mouths* and *eyes, ears* and *noses, hands* and *feet*, but they could put no life into them, and therefore no sense. They had better have worshipped a dead carcass (for that had life in it once) than a dead image, which neither has life, nor can have. "They speak not," in answer to those that consult them; the crafty priest must do it for them. In Baal's image there was "no voice, neither any that answered. They see not" the prostrations of their worshippers before them, much less their burdens and wants. "They hear not" their prayers, though ever so loud; "they smell not" their incense, though ever so strong, ever so sweet; "they handle not" the gifts presented to them, much less have they any gifts to bestow on their worshippers; they cannot "stretch forth their hands to the needy. They walk not," they cannot stir a step for the relief of those that apply to them. Nay, they do not so much as "breathe through their throat;" they have not the least sign or symptom of life, but are as dead, after the priest has pretended to consecrate them, and call a deity into them, as they were before.—*Henry.*

PSALM CXVI. PRACTICAL MEDITATIONS.—Ver. 1-9. We should not only be satisfied and *delighted* when "the LORD hath heard our voice and our supplications," but should love him on that account, as well as for his own essential excellencies, and all his innumerable benefits. But we are never so greatly affected with his condescension and kindness as when he hath relieved us out of extreme distress. The poor sinner, when awakened to a sense of his state and character, recollects that he must shortly die, and fears lest he should sink under the righteous and everlasting wrath of God; then "the sorrows of death and the pains of hell get hold of him, and he finds trouble and sorrow." Let, then, those "who labour, and are heavy laden, come to him that

14 I will pay my vows unto the LORD now in the presence of all his people.

15 [o]Precious in the sight of the LORD *is* the death of his saints.[§]

16 O LORD, truly I *am* thy servant; I *am* thy servant, *and* [p]the son of thine handmaid;[‖] [q]thou hast loosed my bonds.

17 I will offer to thee [r]the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my vows unto the LORD now in the presence of all his people,

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM CXVII.

An exhortation to all nations to praise God for his mercy and truth.

O PRAISE the LORD, all ye nations: praise him, all ye people.*

2 For his merciful kindness is great toward us: and the truth of the LORD *endureth* for ever. Praise ye the LORD.

PSALM CXVIII.

1 *An exhortation to praise God for his mercy.* 5 *The psalmist sheweth how good it is to trust in God.* *By the psalmist in type, the coming of Christ's kingdom is expressed.*

O GIVE thanks unto the LORD; for *he is* good: because his mercy *endureth* for ever.

2 Let Israel now say, that his mercy *endureth* for ever.

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 I called upon the LORD [1]in distress: the LORD answered me, *and* [a]*set me* in a large place.*

6 [b]The LORD *is* [2]on my side; I will not fear: what can man do unto me?

7 The LORD [c]taketh my part with them that help me: [d]therefore shall I see *my desire* upon them that hate me.

8 *It is* [e]better to trust in the LORD than to put confidence in man.

9 *It is* better to trust in the LORD [f]than to put confidence in princes.[†]

10 All nations compassed me about: but in the name of the LORD will I [3]destroy them.

11 They [g]compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

[o] 1 Sam. xxv. 29. Job v. 26.
[§] That is, good men are so precious in God's esteem, that he will not prematurely deliver them up to the power of death.—WELLS.
[p] lxxxvi. 16.
[‖] Like one born in thy house, already thy property. Alluding to the servant who, in the year of jubilee, refused his liberty, and had his ear nailed to the doorposts of his master's house, resolved to be his for ever.—CLARKE.
[q] Is. lxi. 1. Rom. vi. 22.
[r] Lev. vii. 12. Heb. xiii. 15.

PS. CXVII.

* This psalm (like the cx.) seems to be altogether prophetical of the joy that all the world should conceive at the coming of the Messiah; to give salvation, first to the Jews, and then to all other nations, according to his faithful promise (see Rom. xv. 11).—PATRICK.

PS. CXVIII.

1 *Out of distress.*
[a] xxxi. 8.
* In a state of liberty and freedom from my enemies.—WELLS.
[b] Mic. vii. 8-10. Rom. viii. 31.
2 *For me.*
[c] 1 Chr. xii. 18.
[d] cxii. 8.
[e] Jer. xvii. 5-7. Mic. vii. 5-7.
[f] Is. xxxvi. 6, 7.
† The unfaithfulness, changeableness, weakness, and mortal nature of men, however distinguished, render all reliance on them vain and insecure; and the Lord's jealousy for his own honour induces him to punish those who are guilty of this idolatrous confidence, and to encourage such as betake themselves to him in danger and distress; so that experience proves that it is far better to seek to the Lord in trouble, and rely on him, than to confide in any man or number of men, or the most powerful princes.—SCOTT.
[g] *Cut them off.*
[h] 1 Sam. xxiii. 26.

[h] Deut. i. 44.
[i] Ec. vii. 6.
‡ Or (on the contrary), *were kindled*, as both the Greek and Chaldee do translate it. Sundry words signify contraries, as *barac*, *to bless* and to *curse* (1 Kings xxi. 13). The *fire of thorns* is both soon kindled and soon quenched; so Christ's enemies.—AINSWORTH.
[4] *Cut down.*
[k] 2 Sam. xvii. 1-3. Matt. iv. 1-11.
[l] Ex. xv. 2. Matt. i. 21-23.
[m] Deut. xii. 12. Acts ii. 46, 47.
§ Which comforts the hearts of all righteous men,—whose houses sound with such joyful shouts of praise for my deliverance as these: The mighty power of the Lord hath done most stupendous things.—PATRICK.
[n] Job xxxiii. 16-30. 1 Cor. xi. 32.
[o] Is. xxvi. 2.
‖ That is, of the sanctuary (Is. xxvi. 2; and 2 Chr. xxiii. 19). The king, who was now standing before the sanctuary, commands the priests and Levites to open the door (Ps. xxiv. 8).—BOOTHROYD.
[p] Is. xxxviii. 20, 22.
[q] Is. xxxv. 8-10. Rev. xxi. 24-27.
[r] Matt. xxi. 42. Acts iv. 11.
[s] Zech. iv. 7.
[5] *From the LORD.*
[t] Job v. 9. Acts iv. 13.
¶ If this referred to the day on which David was raised to the throne, it may be more emphatically applied to the day when our Lord was raised from the dead, and which has been honoured as holy to the Lord.—BOOTHROYD.
[u] 1 Kings viii. 66.
[x] lxix. 1, 13.
* These words were sung by the Jews on the feast of tabernacles, when carrying green branches in their hands; from which sprung the word "Hosannah," which was sung by the Jewish children, when Christ made his public entry into Jerusalem (see Matt. xxi. 9).—CLARKE.
[y] xc. 17.
[z] 1 Kings viii. 21, 39.
[a] Is. lx. 2.
[b] Heb. xiii. 15.
[c] Ex. xxxviii. 2.
[d] Ez. xv. 2.

PS. CXIX.

* The first letter of the Hebrew alphabet, this being one of the alphabetical psalms, probably written with these divisions to aid the memory.—COBBIN.
[1] *Perfect*, or *sincere.*

12 They compassed me about [h]like bees: they are [i]quenched[‡] as the fire of thorns: for in the name of the LORD I will [4]destroy them.

13 [k]Thou hast thrust sore at me, that I might fall: but the LORD helped me.

14 The LORD [l]*is* my strength and song, and is become my salvation.

15 The [m]voice of rejoicing and salvation *is* in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.[§]

16 The right hand of the LORD is exalted; the right hand of the LORD doeth valiantly.

17 I shall not die, but live, and declare the works of the LORD.

18 The LORD hath [n]chastened me sore: but he hath not given me over unto death.

19 [o]Open to me the gates of righteousness:[‖] [p]I will go in to them, *and* I will praise the LORD:

20 This [q]gate of the LORD, into which the righteous shall enter.

21 I will praise thee: for thou hast heard me, and art become my salvation.

22 [r]The stone *which* the builders refused is become [s]the head *stone* of the corner.

23 This is [5]the LORD's doing; [t]it *is* marvellous in our eyes.

24 This *is* the day[¶] *which* the LORD hath made; [u]we will rejoice and be glad in it.

25 [x]Save now,* I beseech thee, O LORD: O LORD, I beseech thee, [y]send now prosperity.

26 Blessed *be* he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

27 [z]God *is* the LORD, which hath [a]shewed us light: [b]bind the sacrifice with cords, *even* unto [c]the horns of the altar.

28 Thou *art* [d]my God, and I will praise thee: *thou art* my God, I will exalt thee.

29 O give thanks unto the LORD; for *he is* good: for his mercy *endureth* for ever.

PSALM CXIX.

This psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.*

BLESSED *are* the [1]undefiled in the way, who walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

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they may find *rest* to their souls." Let believers keep close to their *rest;* and if they be at all drawn from it, let them make haste to return, remembering how "bountifully the LORD hath dealt with them." Having "delivered our souls from death, our eyes from tears, and our feet from falling," we should deem ourselves bound "to walk before him," and as in his presence. But when we shall enter our heavenly rest, our deliverance from sin and sorrow will be complete; our tears will be finally wiped away, and our feet will no more slip; but we shall behold the glory, and walk in the presence of God, in the land of the living, with inconceivable delight. Ver. 10-19. What shall the redeemed sinner, when his heart is full of joy and gratitude—or what shall any of us, who have been delivered from urgent trouble and distress—"render unto the LORD for all his benefits towards us"? We cannot in any way profit him, or offer him anything which he hath not first given unto us: and our best is unworthy of his acceptance: yet we ought to devote ourselves and all we have to his service and glory.—*Scott.*

PSALM CXVII.—This psalm is short and sweet. I doubt the reason why we sing it so often as we do, is for the shortness of it; but, if we rightly understood and considered it, we should sing it oftener for the sweetness of it, especially to us sinners of the Gentiles, on whom it casts a very favourable eye. Here is, 1. A solemn call to all nations to praise God (ver. 1). 2. Proper matter for that praise suggested (ver. 2). We are soon weary, indeed, of well-doing, if, in singing this psalm, we keep not up those pious and devout affections with which the spiritual sacrifice of praise ought to be kindled and kept burning.—*Henry.*

PSALM CXVIII. DAVID'S TRUST.—Ver. 6. "'The Lord is on my side.' He is a righteous God, and therefore espouses my righteous cause, and will plead it." If we are on God's side, he is on ours; if we be for him and with him, he will be for us and with us (ver. 7), "'The Lord takes my part,' and stands up for me, 'with them that help me.' He is to me among my helpers, and so one of them: he is all in all, both to them and me, and without him I could not help myself, nor could any friend I have in the world help me." Thus (ver. 14), "'The Lord is my Strength and my Song;' I make him so: without him I am weak and sad, but on him I stay myself as my Strength, both for doing and suffering; and in him I solace myself as my Song, by which I both express my joy and ease my grief; and making him so, I find him so: he strengthens my heart with his graces, and rejoices my heart with his comforts." If God be our Strength, he must be our Song; if he works all our works in us, he must have all praise and glory from us. God is sometimes the Strength of his people, when he is not their Song; they have spiritual supports when they want spiritual delights; but if he be both to us, we have abundant reason to triumph in him; for, if he be our Strength and our Song, he is become not only our Saviour, but our Salvation; for his being our Strength is our protection to the salvation, and his being our Song is an earnest and foretaste of the salvation.—*Henry.*

CORNER-STONE.—Ver. 22-24. The Redeemer, doubtless, is also that "stone which the builders rejected," and would have thrown aside as worthless among the rubbish; but which, by the mighty power of God, and to the astonishment of the apostles and disciples, became the chief corner-stone, supporting the whole spiritual temple, and uniting the several parts of it into one building, "an habitation of God through the Spirit." And as the chief priests, scribes, and Pharisees of old refused this foundation-stone of the Church, so many of the wise and learned, and professedly religious, of every age and nation, ever since, have rejected it, and numbers of them have long endeavoured to substitute some other in its place. But, by the marvellous interposition of the Lord, their attempts have been frustrated, and proved ruinous to themselves and their adherents alone.—The day of thanksgiving also, which David and Israel celebrated, was but a shadow of that blessed day which saw the Redeemer risen from the dead; that was, indeed, "the day which the LORD had made," for his people to rejoice in; and it hath ever since been commemorated every week in the Christian Church, and in most parts hath had a more solemn annual commemoration. The twenty-second and twenty-third verses are quoted six times in the New Testament, and expressly applied to Christ: nay, many of the Jewish rabbis acknowledge this to be a prediction of the Messiah.—*Scott.*

3 They also do no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 O that [a]my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when [b]I have respect unto all thy commandments.

7 I will praise thee with uprightness of heart, [c]when I shall have learned [2]thy righteous judgments.

8 I will keep thy statutes: [d]O forsake me not utterly.

BETH.

9 Wherewithal [e]shall a young man cleanse his way?† [f]By taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee: [g]O let me not wander from thy commandments.

11 Thy word have I hid in mine heart, [h]that I might not sin against thee.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.‡

14 I have rejoiced in the way of thy testimonies, as *much as* in all riches.

15 I will meditate§ in thy precepts, and [1]have respect unto thy ways.

16 I will [k]delight myself‖ in thy statutes: [l]I will not forget thy word.

GIMEL.

17 [m]Deal bountifully with thy servant, *that* [n]I may live, and keep thy word.

18 [3]Open thou mine eyes, that I may behold [o]wondrous things out of thy law.¶

19 I *am* a stranger in the earth; hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments [p]at all times.

21 Thou hast [q]rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach* and contempt; for I have kept thy testimonies.

23 Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight, *and* [4]my counsellors.

B.C. 1017—B.C. 1017.

[a] Rom. vii. 22-24. 2 Thes. iii. 5.

[b] John xv. 14. Jam. ii. 10, 11.

[c] Is. xlviii. 7. John vi. 45.

[2] *Judgments of thy righteousness.*

[d] Phil. iv. 13.

[e] Prov. i. 4-10. 2 Tim. ii. 22.

† Youth enters upon the journey of life headstrong and inexperienced, with a bias of original corruption, and all the passions awake. In such circumstances, how "shall a young man" direct his steps, so as to "escape the pollution that is in the world through lust"? He must for this purpose take with him the directions to be found in the Scriptures of truth. —BISHOP HORNE.

[f] Deut. vi. 6-9. John xv. 3.

[g] Prov. ii. 13. 2 Pet. ii. 15-22.

[h] xix. 13.

‡ Telling of God's Word, its doctrines and precepts, exhorting others to all holy obedience, and speaking his own experience of the good ways of God.—HAWEIS.

§ Meditation is that exercise of the mind, whereby it recalls a known truth, as some kinds of creatures do their food, to be ruminated upon, until the nutritious parts are extracted, and fitted for the purposes of life.—BP. HORNE.

[1] 117.

[k] Rom. vii. 22. Heb. x. 16, 17.

‖ "I will solace and recreate myself"—a beautiful illustration of the refreshment of the Word, when tired out with the toilsome encumbering cares of the world. —BRIDGES.

[l] 11, 83, 93.

[m] John i. 16.

[n] Rom. viii. 2-4. Eph. ii. 4, 5, 10.

[3] *Reveal.*

[o] Hos. viii. 12.

¶ The law of Moses contained many such things, as a typical system; and the Psalmist desires Divine illumination, that he might contemplate them for the support of his own hope of a better life. —BOOTHROYD.

[p] Job xxiii. 11, 12.

[q] Is. ii. 11, 12. Ez. xxviii. 2-10.

* *Reproach* which I suffer unjustly and for thy sake, as he elsewhere complains. *I have kept thy testimonies*—and therefore I am innocent from those crimes for which they censure and reproach me. —POOLE.

[4] *Men of my counsel.*

† I am brought exceeding low by thy afflicting hand; oh, do thou raise and comfort me, as thou hast graciously promised.—BP. HALL.

[r] 1 Kings viii. 36.

[s] Ex. xiii. 14, 15. Rev. xv. 3.

[5] *Droppeth.*

‡ David's heaviness might in part arise from his outward trials; but he seems to have spoken as one distressed in mind, because he got no more ground against sin, and as needing strength to resist temptation.—SCOTT.

[t] Prov. xxx. 8.

[u] Jer. xxxi. 33, 34. Heb. viii. 10, 11.

[x] Deut. iv. 4.

[y] Jer. xvii. 18. 1 John ii. 28.

[z] Is. lxi. 1.

[a] Matt. vii. 24. Jam. ii. 8-12.

[b] 58, 69.

[c] Prov. iii. 17.

§ *Incline my heart* always to seek its contentment in thy testimonies, and suffer it not to be drawn away by the desire of worldly goods, which, having no measure, is never satisfied.—PATRICK.

[6] *Make to pass.*

[d] Num. xv. 39.

‖ The eye is apt to make a stand or to fix itself, when we come in view of an ensnaring object; therefore, it is our duty to hasten it away, or to pray that God would make it pass from us.—CARYL.

[e] 2 Sam. vii. 25-29.

[f] Jer. xxxii. 39-41.

¶ There is a reproach that we have no cause to fear, but rather to glory in; but there is a reproach that David had cause to dread, from the deed which gave occasion to the enemies of the Lord to blaspheme. —BRIDGES.

[g] Rom. vii. 24. 2 Cor. vii. 1.

[h] John v. 21; x. 10. 1 Cor. xv. 45.

* The salvation of God is the fruit of his mercy, and effectually dispensed and applied to his people according to his word.—DR MANTON.

[7] *Answer him that reproacheth me in a thing.*

[8] *At large.*

[i] Prov. xviii. 1. John v. 39.

DALETH.

25 My soul cleaveth unto the dust: quicken thou me according to thy word.†

26 I have declared my ways, and thou heardest me: [r]teach me thy statutes.

27 Make me to understand the way of thy precepts: [s]so shall I talk of thy wondrous works.

28 My soul [5]melteth for heaviness:‡ strengthen thou me according unto thy word.

29 [t]Remove from me the way of lying; and [u]grant me thy law graciously.

30 I have chosen the way of truth; thy judgments have I laid *before me.*

31 I have [x]stuck unto thy testimonies: O LORD, [y]put me not to shame.

32 I will run the way of thy commandments, when thou shalt [z]enlarge my heart.

HE.

33 Teach me, O LORD, the way of thy statutes, and I shall keep it *unto* the end.

34 Give me understanding and [a]I shall keep thy law; yea, I shall [b]observe it with *my* whole heart.

35 Make me to go in [c]the path of thy commandments; for therein do I delight.

36 Incline my heart unto thy testimonies, and not to covetousness.§

37 [6]Turn [d]away mine eyes‖ from beholding vanity; *and* quicken thou me in thy way.

38 [e]Stablish thy word unto thy servant, [f]who *is devoted* to thy fear.

39 Turn away my reproach¶ which I fear; for thy judgments *are* good.

40 Behold, [g]I have longed after thy precepts; [h]quicken me in thy righteousness.

VAU.

41 Let thy mercies come also unto me, O LORD, *even* thy salvation,* according to thy word.

42 So shall I [7]have wherewith to answer him that reproacheth me: for I trust in thy word.

43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.

44 So shall I keep thy law continually for ever and ever.

45 And I will walk [8]at liberty: [i]for I seek thy precepts.

PSALM CXIX. ITS CONTENTS AND STYLE.—This is a psalm by itself, like none of the rest: it excels them all, and shines brightest in this constellation. It is much longer than any of them—more than twice as long as any of them. It is not making long prayers that Christ censures, but making them for a pretence, which intimates that they are in themselves good and commendable. It seems to me to be a collection of David's pious and devout ejaculations, the short and sudden breathings and elevations of his soul to God, which he wrote down as they occurred, and toward the latter end of his time gathered out of his day-book, where they lay scattered, added to them many like words, and digested them into this psalm, in which there is seldom any coherence between the verses, but, like Solomon's Proverbs, it is a chest of gold rings, not a chain of gold links. And we may not only learn, by the Psalmist's example, to accustom ourselves to such pious ejaculations, which are an excellent means of maintaining constant communion with God, and keeping the heart in frame for the more solemn exercises of religion, but we must make use of the Psalmist's words, both for the exciting and for the expressing of our devout affections. What some have said of this psalm is true, "He that shall read it considerately, it will either warm him or shame him." 1. The composition of it is singular and very exact. It is divided into twenty-two parts, according to the number of the letters of the Hebrew alphabet, and each part consists of eight verses—all the verses of the first part beginning with Aleph, all the verses of the second with Beth, and so on, without any flaw throughout the whole psalm. Archbishop Tillotson says, It seems to have more of poetical skill and number in it than we at this distance can easily understand. Some have called it the saints' alphabet; and it were to be wished we had it as ready in our memories as the very letters of our alphabet—as ready as our A B C. Perhaps the penman found it of use to himself to observe this method, as it obliged him to seek for thoughts, and search for them, that he might fill up the quota of every part; and the letter he was to begin with might lead him to a word which might suggest a good sentence; and all little enough to raise anything that is good in the barren soil of our hearts. However, it would be of use to the learners—a help to them, both in committing it to memory, and in calling it to mind upon occasion; by the letter the first word would be got, and that would bring in the whole verse: thus young people would the more easily learn it by heart, and retain it the better even in old age. If any censure it as childish and trifling, because acrostics are now quite out of fashion, let them know that the royal Psalmist despises their censure; he is a teacher of babes, and if this method may be beneficial to them, he can easily stoop to it; if this be to be vile, he "will be yet more vile." 2. The general scope and design of it is to magnify the law, and make it honourable; to set forth the excellency and usefulness of Divine revelation; and to recommend it to us, not only for the entertainment, but for the government of ourselves, by the Psalmist's own example, who speaks by experience of the benefit of it, and of the good impressions made upon him by it; for which he praises God, and earnestly prays, from first to last, for the continuance of God's grace with him, to direct and quicken him in the way of his duty. There are ten several words by which Divine revelation is called in this psalm; and they are synonymous, each of them expressive of the whole compass of it (both that which tells what God expects from us, and that which tells what we may expect from him), and of the system of religion which is founded upon it, and guided by it. The things contained in the Scripture, and drawn from it, are here called, 1. God's *law*, because they are enacted by him as our Sovereign. 2. His *way*, because they are the rule both of his providence and of our obedience. 3. His *testimonies*, because they are solemnly declared to the world, and attested beyond contradiction. 4. His *commandments*, because given with authority, and (as the word signifies) lodged with us as a trust. 5. His *precepts*, because prescribed to us, and not left indifferent. 6. His *word*, or *saying*, because it is the declaration of his mind, and Christ, the essential Eternal Word, is all in all in it. 7. His *judgments*, because framed in infinite wisdom, and because by them we must both judge and be judged. 8. His *righteousness*, because it is all holy, just, and good, and the rule and standard of righteousness. 9. His *statutes*, because they are fixed and determined, and of perpetual obligation. 10. His *truth* or *faithfulness*, because the principles upon which the Divine law is built are eternal truths. And I think there is but one verse (it is ver. 122) in all this long psalm in which there is not one or other of these ten words; only in three or four they are used concerning God's

46 I will speak of thy testimonies also before kings, and [k]will not be ashamed.

47 And I will delight myself in thy commandments, [l]which I have loved.

48 My hands also will I lift up† unto thy commandments, which I have loved; and [m]I will meditate in thy statutes.

ZAIN.

49 Remember the word unto thy servant, [n]upon which thou hast caused me to hope.

50 [o]This *is* my comfort in my affliction:‡ for thy word hath quickened me.

51 The proud have had me greatly in derision; [p]*yet* have I not declined from thy law.

52 I remembered thy judgments of old,§ O LORD; and have comforted myself.

53 [q]Horror hath taken hold upon me, because of the wicked that forsake thy law.

54 Thy statutes have been my songs in the house of my pilgrimage.‖

55 I have remembered thy name, O LORD, in the night, and have kept thy law.

56 This I had, because I kept thy precepts.

CHETH.

57 *Thou art* my portion, O LORD: I have said that I would keep thy words.

58 I entreated thy [9]favour with *my* whole heart:¶ be merciful unto me, according to thy word.

59 I [r]thought on my ways, and [s]turned my feet unto thy testimonies.

60 I made haste, and delayed not to keep thy commandments.

61 [t]The [1]bands of the wicked have robbed me: *but* I have not forgotten thy law.

62 At midnight I will rise* to give thanks unto thee because of thy righteous judgments.

63 I *am* [u]a companion of all *them* that fear thee, and of them that keep thy precepts.

64 The earth, O LORD, is full of thy mercy: teach me thy statutes.

TETH.

65 Thou hast [x]dealt well with thy servant, O LORD, according unto thy word.

66 Teach me good judgment and knowledge:† for I have believed thy commandments.

67 Before I was afflicted I went astray; [y]but now have I kept thy word.

68 Thou *art* [z]good, and doest good: [a]teach me thy statutes.‡

69 [b]The proud have forged a lie against me: *but* [c]I will keep thy precepts [d]with *my* whole heart.

70 Their heart is as fat as grease: *but* I delight in thy [e]law.

71 *It is* [f]good for me that I have been afflicted; that I might learn thy statutes.

72 The law of thy mouth *is* better unto me than [g]thousands of gold and silver.

JOD.

73 Thy hands have made me, and fashioned me: give me understanding, [h]that I may learn thy commandments.

74 They that fear thee will be glad when they see me;§ because [i]I have hoped in thy word.

75 I know, O LORD, that thy judgments *are* [2]right, and *that* [k]thou in faithfulness hast afflicted me.

76 Let, I pray thee, thy merciful kindness be [3]for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, that I may live. for thy law *is* my delight.

78 Let the proud be ashamed; for they dealt perversely with me without a cause: *but* [l]I will meditate in thy precepts.

79 Let [m]those that fear thee turn unto me, and those that have known thy testimonies.

80 Let my heart be [n]sound‖ in thy statutes, [o]that I be not ashamed.

CAPH.

81 My soul [p]fainteth for thy salvation; [q]*but* I hope in thy word.

82 Mine eyes fail for thy word, saying, [r]When wilt thou comfort me?

83 For I am become [s]like a bottle in the smoke;¶ [t]*yet* do I not forget thy statutes.

84 [u]How many *are* the days of thy servant? [x]when wilt thou execute judgment on them that persecute me?

85 The proud have digged pits for me,* [y]which *are* not after thy law.

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[k] Rom. i. 16. 1 Pet. iv. 14-16.
[l] Job xxiii. 11, 12. Rom. vii. 12, 16, 22.
† I will earnestly employ myself, and all my actions, to the performance of what thou commandest me.—BP. HALL.
[m] 15; i. 2.
[n] 2 Sam. v. 2. Rom. xv. 13.
[o] Jer. xv. 16. Rom. v. 3-5.
‡ Afflictions are very overwhelming sometimes, and indeed would quite sink us, if the Word of God did not speak comfort to us, in and under them. It is a sign of a spiritual frame, when, in the midst of troubles and afflictions, we can find present delight in the Word of God.—COLE.
[p] Job xxiii. 11. Heb. xii. 1-3.
§ *Judgments of old.* Those executed on the proud, and the interposition of his providence in behalf of his people. *And have comforted myself.*—Both in the consciousness of his simplicity, and God's regard, which infinitely overpaid the world's scorn.—HAWKIS.
[q] Jer. xiii. 17. Rom. ix. 1-3.
‖ In all my wanderings up and down (1 Sam. xxii. 1, 2, 5; and xxiii. 13).—PATRICK.
[9] *Face.*
¶ He who hath chosen God for his portion, will earnestly seek his favour and the light of his countenance; he who hath promised and vowed to keep the words of God, hath need to seek that favour and that light, that he may have grace and power to fulfil his engagements. Mercy is the sole fountain of every good gift for which we ask, and God's promise the only ground upon which we ask it: "Be merciful unto me, according to thy word."—BISHOP HORNE.
[r] Ez. xviii. 28, 30. Luke xv. 17-20.
[s] Deut. iv. 30, 31. 2 Cor. xii. 21.
[t] 1 Sam. xxx. 3-5.
[1] *Companies.*
* *I will rise* out of my bed to praise thee in a solemn manner; not feeling contented with those short ejaculations which he might have used lying in his bed. *Thy righteous judgments*—i.e., laws which are so useful to direct and comfort me.—POOLE.
[u] Mal. iii. 16-18. 2 Cor. vi. 14-17.
[x] 1 Chr. xxix. 14.
† Discretion and knowledge.—BOOTHROYD.

[y] Jer. xxxi. 18, 19. Heb. xii. 10, 11.
[z] Ex. xxxiv. 6, 7. Matt. v. 45.
[a] xxv. 8, 9.
‡ Thou art, in thy own nature, kind and good; who designest our good, even when thou afflictest us. Take what methods thou pleasest with me, only teach me effectually to do as thou wouldest have me.—PATRICK.
[b] Job xiii. 4. Matt. v. 11, 12.
[c] 51, 157.
[d] Matt. vi. 24. Jam. i. 8.
[e] Rom. vii. 22.
[f] Is. xxvii. 9. 1 Cor. xi. 32.
[g] Matt. xiii. 44-46.
[h] Jam. iii. 13.
§ It will be a very great comfort and encouragement to all good men, when they see me delivered out of all these troubles; for thereby they will be confirmed in their belief of thy faithfulness to thy promises.—PATRICK.
[i] Luke xxi. 33.
[2] *Righteousness.*
[k] Heb. xii. 10, 11.
[3] *To comfort me.*
[l] i. 2.
[m] cxiii. 7.
[n] 2 Chr. xv. 17. John i. 47.
‖ *Sound*; Heb. *perfect*, or *entire*—that I may love and obey them sincerely, constantly, and universally. *That I be not ashamed*—to wit, for my sins, which are the only just causes of shame, and for the disappointment of my hopes following on them.—POOLE.
[o] 1 John ii. 28.
[p] Cant. v. 8. Rev. iii. 15, 16.
[q] 42, 74, 114.
[r] xc. 13-15.
[s] Job xxx. 30.
¶ Bottles, among the Jews, were made of skins. One of these, if exposed to heat and "smoke," would become shrivelled and useless. Such a change will labour and sorrow cause in the human frame.—BP. HORNE.
[t] 61, 176.
[u] lxxxix. 47, 48.
[x] Rev. vi. 10, 11.
* This metaphorical phrase is used in Scripture to represent the secret plots and the treacherous dealings of wicked enemies.—DERMANTON.
[y] lviii. 1, 2.

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providence or David's practice, as ver. 75, 84, 121; and ver. 132, they are called God's *name*. The great esteem and affection David had for the Word of God is the more admirable, considering how little he had of it in comparison with what we have; no more, perhaps, in writing, than the first books of Moses, which were but the dawning of this day, which may shame us who enjoy the full discoveries of Divine revelation, and yet are so cold towards it. In singing this psalm, there is work for all the devout affections of a sanctified soul—so copious, so various is the matter of it. We here find that in which we must give glory to God, both as our Ruler and great Benefactor—that in which we are to teach and admonish ourselves and one another (so many are the instructions which we here find about a religious life)—and that in which we are to comfort and encourage ourselves and one another; so many are the sweet experiences of one that lived such a life. Here is something or other to suit the case of every Christian. Is any afflicted? Is any merry?—Each will find that here which is proper for them. And it is so far from being a tedious repetition of the same thing, as may seem to those who look over it cursorily, that, if we duly meditate upon it, we shall find almost every verse has a new thought, and something in it very lively. And this, as many other of David's psalms, teaches us to be sententious in our devotions, both alone and when others join with us; for ordinarily, the affections, especially of weaker Christians, are more likely to be raised and kept by short expressions, the sense of which lies in a little room, than by long and laboured periods.

COUNSEL FOR THE YOUNG.—Ver. 9. Here is, 1. A weighty question asked: By what means may the next generation be made better than this? "Wherewithal shall a young man cleanse his way?" Cleansing implies that it is polluted. Beside the original corruption we all brought into the world with us (from which we are not cleansed unto this day) there are many particular sins which young people are subject to, by which they defile their way—"youthful lusts" (2 Tim. ii. 22); these render their way offensive to God, and disgraceful to themselves. Young men are concerned to cleanse their way—to get their hearts renewed, and their lives reformed; to make clean, and keep clean, from the "corruption that is in the world through lust," that they may have both a good conscience and a good name. Few young people do themselves inquire by what means they may recover and preserve their purity, and therefore David asks the question for them. 2. A satisfactory answer given to this question. Young men may effectually "cleanse" their "way, by taking heed thereto according to" the "word" of God; and it is the honour of the Word of God, that it has such power and is of such use, both to particular persons and to communities, whose happiness lies much in the virtue of their youth. (1.) Young men must make the Word of God their rule, must acquaint themselves with it, and resolve to conform themselves to it; that will do more towards the cleansing of young men than the laws of princes, or the morals of philosophers. (2.) They must carefully apply that rule, and make use of it; they must take heed to their way, must examine it by the Word of God, as a touchstone and standard; must rectify what is amiss in it by that regulator, and steer by that chart and compass. God's Word will not do without our watchfulness, and a constant regard both to it and to our way, that we may compare them together. The ruin of young men is either living at large, or by no rule at all, or choosing to themselves false rules. Let them ponder the path of their feet, and walk by Scripture rules; so their way shall be clean, and they shall have the comfort and credit of it here and for ever.—*Henry.*

IMPORTANT PRAYER TO THE STUDENT OF SCRIPTURE.—Ver. 18. Observe here, 1. That there are "wondrous things" in God's "law," which we are all concerned and should covet to "behold;" not only strange things, which are very surprising and unexpected, but excellent things, which are to be highly esteemed and valued, and things which were long "hid from the wise and prudent" but are now "revealed unto babes." If there were wonders in the law, much more in the gospel, where Christ is all in all, whose name is "Wonderful." Well may we, who are so nearly interested, desire to behold these wondrous things, when the angels themselves reach "to look into them" (1 Pet. i. 12). 2. Those that would see the wondrous things of God's law and gospel must beg of him to "open their eyes," and to give them an understanding. We are by nature blind to the things of God, till his grace cause the scales to fall from our eyes; and even those in whose heart God has said, "Let there be light," have yet need to be further enlightened, and must still pray to God to open their eyes yet more and

86 All thy commandments *are* [4]faithful: [z]they persecute me wrongfully; [a]help thou me.

87 They had [b]almost consumed me† [c]upon earth: [d]but I forsook not thy precepts.

88 [e]Quicken me‡ after thy loving-kindness; [f]so shall I keep the testimony of thy mouth.

LAMED.

89 [5]For ever, O LORD, thy word is settled in heaven [§]

90 Thy [h]faithfulness *is* [5]unto all generations: [i]thou hast established the earth, and it [6]abideth.

91 They [k]continue this day according to thine ordinances: for [l]all *are* thy servants.

92 Unless [m]thy law‖ *had been* my delights, [n]I should then have perished in mine affliction.

93 I [o]will never forget thy precepts: for with them thou hast quickened me.

94 [p]I *am* thine, save me: [q]for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.¶

96 I have [r]seen an end of all perfection: *but* thy commandment *is* exceeding broad.

MEM.

97 [s]O how love I thy law! it *is* my meditation all the day.

98 Thou, through thy commandments, hast made me wiser than mine enemies; for [7]they *are* ever with me.

99 I have more understanding* [t]than all my teachers: for thy testimonies *are* my meditation.

100 I [u]understand more than the ancients, because I keep thy precepts.

101 I have refrained my feet from every evil way, that I might keep thy word.

102 I have not departed from thy judgments: [x]for thou hast taught me.

103 How [y]sweet are thy words unto my [8]taste!† *yea, sweeter* than honey to my mouth!

104 Through thy precepts I get understanding: therefore I hate every [z]false way.

NUN.

105 Thy word *is* a [9]lamp unto my feet, and a light unto my path.

B.C. 1017—B.C. 1017.

[4] *Faithfulness.*
[z] xxxv. 7, 19.
[a] cxliii. 9.
[b] 1 Sam. xx. 3; xxiii. 26, 28.
† They went near to ruin him and all his interests; but the bush in which God is, though it burns, shall not be burnt up.—HENRY.
[c] Matt. x. 28.
[d] 1 Sam. xxiv. 6, 7.
[e] 40, 159.
‡ Preserve my life, raise me from this death-like condition, animate me by thy grace, that I may keep thy testimonies.—SCOTT.
[f] cxxxii. 12.
[5] Matt. v. 18.
§ Thy purposes are all settled above, and they shall be all fulfilled below.—CLARKE.
[h] Deut. vii. 9.
[5] *To generation and generation.*
[i] 2 Pet. iii. 5-7.
[6] *Standeth.*
[k] Gen. viii. 22.
[l] Deut. iv. 19.
[m] Rom. xv. 4.
‖ Not the precepts of the law, for they are a ministration of death; but the powerful word of the gospel, a savour of life unto life, through the ministration of the Spirit, to as many as the Lord our God shall call.—HAWEIS.
[n] xciv. 18, 19.
[o] John vi. 63.
[p] Acts xxvii. 23, 24.
[q] 27, 40.
¶ As my best comforters, and counsellors, and defenders against all the assaults and designs of mine enemies.—POOLE.
[r] 1 Sam. xvii. 8.
[s] Deut. vi. 6-9; xvii. 19.
[7] *It is ever with me.*
* That is, the spiritual wisdom in which thy law instructs me for conducting myself most advantageously, is infinitely to be preferred before all other knowledge.—HAMMOND.
[t] 1 Chr. xv. 11-13.
[u] Job xii. 12; xxxii. 4-10.
[x] Eph. iv. 20-24.
[y] Prov. iii. 17; viii. 11; xxiv. 13.
[8] *Palate.*
† The soul hath its "taste" as well as the body, and that taste is then in good order when the "words" of Scripture are "sweet" to the soul as "honey" is to the mouth. If they are not always so, it is because our taste is vitiated by the world and the flesh; and we shall ever find our relish for the Word of God to be greatest, when that for the world and the flesh is least, in time of affliction, sickness, and death; for these are contrary one to the other. In heaven, the latter will be no more, and therefore the former will be all in all.—BISHOP HORNE.
[9] Prov. xiv. 12.
[b] *Candle.*

[a] xxxiv. 19.
[b] cxliii. 11.
[c] Hos. xiv. 2.
‡ These were such sacrifices as were not offered by the law, or for any fault, but for the sake of thanksgiving. — ROSENMULLER.
[d] 130, 169.
§ I walk in the midst of dangers, and among a thousand deaths continually; I am in deaths often; my life is exposed to perils every day, yet I do not forget thy law.—CARYL.
[e] 117, 153.
[f] cxl. 5; cxli. 9.
[5] Dan. vi. 10.
[h] Deut. xxviii. 4.
[i] Jer. xv. 16. 1 Pet. i. 8.
[k] Josh. xxiv. 22.
[l] *Do.*
[l] 1 Pet. i. 13.
[m] Is. lv. 7.
[n] 97, 103.
‖ I hate all double dealing and crafty devices that are not warranted by thy law, to which I have resolved to stick with hearty affection.—PATRICK.
[o] Is. xxxii. 2.
[p] lxxxiv. 11.
[q] cxxx. 5, 6.
[r] Matt. vii. 23; xxv. 41.
[s] 106.
[t] lxiii. 8; xciv. 18.
[u] Rom. v. 5; ix. 33.
[x] John x. 28, 29.
[y] 111, 112.
[z] Luke xxi. 24.
[a] xcv. 10.
[b] lxxviii. 36, 37, 67.
¶ They are objects not only of disapprobation but of scorn, because in attempting to deceive others they deceive themselves. Their deception of others is a lie to themselves.—ALEXANDER.
[2] *Causest to cease.*
[c] 1 Sam. xv. 23.
[d] 2 Pet. ii. 9.
[e] Is. xxxviii. 14. Heb. vii. 22.
* Do thou take my cause upon thee, and stand out for the protection of mine innocence.—BISHOP HALL.
[f] xxxvi. 11.
[5] Dan. ix. 18.

106 I have sworn, and I will perform *it*, that I will keep thy righteous judgments.

107 I am [a]afflicted very much: [b]quicken me, O LORD, according unto thy word.

108 [c]Accept, I beseech thee, the freewill-offerings‡ of my mouth, O LORD, and [d]teach me thy judgments.

109 My soul *is* continually in my hand:§ [e]yet do I not forget thy law.

110 The [f]wicked have laid a snare for me; [g]yet I erred not from thy precepts.

111 [h]Thy testimonies have I taken as an heritage for ever: [i]for they *are* the rejoicing of my heart.

112 I have [k]inclined mine heart to [l]perform thy statutes alway, *even unto* [l]the end.

SAMECH.

113 I [m]hate *vain* thoughts: but [n]thy law do I love.‖

114 Thou *art* [o]my hiding-place and [p]my shield: [q]I hope in thy word.

115 [r]Depart from me, ye evil-doers: [s]for I will keep the commandments of my God.

116 [t]Uphold me according unto thy word, that I may live: [u]and let me not be ashamed of my hope.

117 [x]Hold thou me up, and I shall be safe: [y]and I will have respect unto thy statutes continually.

118 Thou hast [z]trodden down all them that [a]err from thy statutes: for [b]their deceit *is* falsehood.¶

119 Thou [2]puttest [c]away all the wicked of the earth *like* dross: therefore I love thy testimonies.

120 My flesh trembleth for fear of thee; and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: [d]leave me not to mine oppressors.

122 Be [e]surety for thy servant* for good: [f]let not the proud oppress me.

123 Mine eyes fail for thy salvation, and for the word of thy righteousness.

124 [5]Deal with thy servant according unto thy mercy, and teach me thy statutes.

125 I *am* thy servant; give me understanding, that I may know thy testimonies.

more, that they who at first "saw men as trees walking," may come to "see all things clearly;" and the more God opens our eyes, the more wonders we see in the Word of God which we saw not before.

THE RIGHT CHOICE.—Ver. 30. (1.) Those who will make anything to purpose of their religion, must first make it their serious and deliberate choice; so David did—"I have chosen the way of truth." Note, 1. The way of serious godliness is the "way of truth;" the principles it is founded on are of eternal *truth*, and it is the only true way to happiness. 2. We must *therefore* choose to walk in this way, not because we know no other way, but because we know no better; nay, we know no other safe and good way. Let us choose that way for our way, which we will walk in, though it be narrow. (2.) That those who have chosen "the way of truth" must have a constant regard to the Word of God as the rule of their walking: "Thy judgments have I laid before me," as he who learns to write lays his copy before him, that he may write according to it—as the workman lays his model and platform before him, that he may do his work exactly. As we must have the Word in our heart, by a habitual conformity to it, so we must have it in our eye, by an actual regard to it upon all occasions, that we may walk accurately and by rule. (3.) That those who make religion their choice and rule are likely to adhere to it faithfully: "'I have stuck to thy testimonies' with an unchanged affection, and an unshaken resolution—stuck to them at all times, through all trials."

SPIRITUAL BOLDNESS.—Ver. 46. "I will speak of thy testimonies also before kings." Before David came to the crown, kings were sometimes his judges, as Saul and Achish; but, if he were called before them to give a reason of the hope that was in him, he would "speak of God's testimonies," and profess to build his hope upon them, and make them his council, his guards, his crown, his all. We must never be afraid to own our religion, though it should expose us to the wrath of kings, but speak of it as that which we will live and die by, like the three children before Nebuchadnezzar (Dan. iii. 16; Acts iv. 30). After David came to the crown, kings were sometimes his companions—they visited him, and he returned their visits; but he did not, in complaisance to them, talk of everything but religion, for fear of affronting them, and making his conversation uneasy to them. No; God's testimonies shall be the principal subject of his discourse with the kings, not only to shew that he was not ashamed of his religion, but to instruct them in it, and bring them over to it. It is good for kings to hear of "God's testimonies," and it will adorn the conversation of princes themselves to speak of them.—*Henry.*

THE TRUE PORTION.—Ver. 57-63. In the former section, the Psalmist stated the chief sources of his consolation; in this, he expresses his full confidence that God was his "portion," and "the reason of this hope that was in him." He had formed and avowed his purpose of adhering to the words of God, keeping them as his valued treasure, and observing them in his habitual conduct. He had earnestly, from his inmost soul, sought the favour of God, and the mercy promised in his Word. He had thought on his ways, in order that he might repent of all his sins, and do works meet for repentance—forsaking every evil course, and turning his feet into the paths of truth and holiness. Having "come to himself," and "considered his ways," he made no delay to comply with the dictates of his conscience, in obeying God's commandments; and when the wicked laid snares for him, robbed him, or persecuted him, he was not by this unmerited ill-usage so discomposed as to forget the law of God, but still made it the rule of his conduct. Nay, his distresses and dangers rendered him the more earnest in his religion, and every interposition of God for his deliverance and the confusion of his persecutors, and the recollection of the Lord's righteous judgments of old, excited in him such lively gratitude, that he often arose even in the middle of the night to bless and thank his God. At the same time, he chose for his companions, not the most wealthy, ingenious, or valiant, but the most pious persons whom he knew; and, while hated by the wicked, he was welcomed with affection and reciprocal regard by all who feared God and kept his precepts.—*Scott.*

SANCTIFIED AFFLICTION.—Ver. 67. David here tells us what he had experienced—1. Of the temptations of a prosperous condition: "'Before I was afflicted,' while I lived in peace and plenty, and knew no sorrow, 'I went astray' from God and my duty." Sin is going astray; and *then* we are most apt to wander from God, when we are easy, and think ourselves at home in the world. Prosperity is the unhappy occasion

126 *It is* time for *thee,* LORD, to work; *for* [h]they have made void thy law.

127 Therefore [i]I love thy commandments above gold, yea, above fine gold.

128 Therefore [k]I esteem all *thy* precepts *concerning* all *things to be* right;† [l]*and* I hate every false way.

PE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The [m]entrance of thy words giveth light;‡ it giveth understanding unto the simple.

131 I opened my mouth, and panted:§ for [n]I longed for thy commandments.

132 [o]Look thou upon me, and be merciful unto me, [s]as thou usest to do unto those that love thy name.

133 [p]Order my steps in thy word: and [q]let not any iniquity have dominion over me.

134 Deliver me from the oppression of man: so will I keep thy precepts.

135 Make thy face to shine upon thy servant; and teach me thy statutes.

136 [r]Rivers of waters run down mine eyes,‖ because they keep not thy law.

TZADDI.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.

138 Thy testimonies *that* thou hast commanded *are* [4]righteous and very [5]faithful.

139 My zeal hath [6]consumed me; because mine enemies have forgotten thy words.

140 Thy word *is* [8]very [7]pure: therefore thy servant loveth it.

141 I *am* [t]small and despised; *yet* do not I forget thy precepts.

142 Thy righteousness *is* an everlasting righteousness,¶ and thy law *is* the truth.

143 [u]Trouble and anguish have [8]taken hold on me; *yet* thy commandments *are* my delights.

144 The [x]righteousness of thy testimonies *is* everlasting: give me [y]understanding, and I shall live.*

KOPH.

145 I cried with *my* whole heart; hear me, O LORD: I will keep thy statutes.

B.C. 1017—B.C. 1017.

[h] Jer. viii. 8.
[i] Prov. iii. 13-18. Matt. xiii. 45, 46.
[k] Deut. iv. 8. Rom. vii. 12, 14, 16, 22.
† For the more I consider them, the more I approve of every one of them (as the exactest and best rule whereby I square all my actions), and abhor all those base and dishonest ways whereby others study to advance themselves to riches and honours.—PATRICK.
[l] 104, 118.
[m] Prov. vi. 23. 2 Pet. i. 19.
‡ That is, thy word or law is no sooner known but it enlightens the mind with most useful knowledge.—WELLS.
§ As the man who has run himself out of breath opens his mouth to draw in the refreshing breeze, and eagerly pants for it, so the believer, wearied with the cares of life and his conflict with sin, longs for those consolations conveyed to him by the sacred Word, and stands expecting and prepared to receive them into his heart.—CARYL.
[n] Heb. xii. 14.
[o] Ex. iv. 31.
[s] *According to the custom toward those, &c.*
[p] 1 Sam. ii. 9.
[q] Rom. vi. 12-14; vii. 23, 24.
[r] Jer. ix. 1, 18. Rom. ix. 2, 3.
‖ The Orientals are in general very copious weepers, and this strong hyperbole is still much employed among them to express the highest degree of lamenting grief.—PICT. BIBLE.
[4] *Righteousness.*
[5] *Faithfulness.*
[6] Or, *eat me off.*
[8] Prov. xxx. 5. 1 Pet. ii. 2.
[7] *Tried,* or *refined.*
[t] Prov. xv. 16. Jam. ii. 5.
¶ *An everlasting righteousness.*—Constant and unchangeable, the same in all ages and places, and to all persons; of eternal truth and justice, never to be dispensed with, nor to be made void. *The truth.*—Nothing but truth; or, as true as truth itself.—POOLE.
[u] Mark xiv. 33, 34.
[8] *Found me.* Matt. v. 18. 1 Pet. i. 23-25.
[x] Is. vi. 9, 10. John xvii. 3.
[y] Namely, being guided by thy Spirit, I shall beware of sin, and be afraid to quench that spiritual life which thou hast created within me; but I shall seek to increase it daily by practice.—DIODATI.

[9] *That I may keep.*
[z] Is. xxvi. 9. Mark i. 35.
[a] Heb. vi. 17-19.
† If our enemies "draw nigh" to destroy us, God is still nearer to preserve us; and however his word may be rejected by the wicked, the faithful always find it to be true, to their great and endless comfort.—BP. HORNE.
[b] Job xxi. 14.
[c] Deut. iv. 7. Matt. i. 23.
[d] 138, 142.
[e] 109, 141, 176.
‡ Far be it from thee to afford any help to the wicked; for they have no regard to thy statutes, but seek only how they may satisfy their own lewd and cruel desires.—PATRICK.
[f] Job xxi. 14, 15.
[1] *Many.*
[g] 1 Chr. xxi. 13.
[h] Matt. xxvi. 47.
[i] Mark iii. 5.
§ The original word denotes disgust, as well as sorrow. Thus our Lord "looked round" on the Pharisees "with anger, being grieved for the hardness of their hearts."—SCOTT.
[k] 2 Kings xx. 3.
[l] 88.
[2] *The beginning of thy word* is *true.*
‖ *From the beginning.*—Either from the beginning of the world, or ever since thou hast revealed thy mind by thy Word to the sons of men, all thy words have been found to be true and certain; and so they will be to the end of the world, as is implied in the next clause. Or, as it is in the margin, *the beginning* (or, as others render it, *the sum,* as Exod. xxx. 12; Num. xxvi. 2; xxxi. 26—to wit, the whole of it, there is not the least part of it which is not so) *of thy word is true.*—POOLE.
[m] Ec. iii. 14.
[n] 1 Sam. xxiv. 9-15.
[o] Neh. v. 15.
[p] Jer. xv. 16.
[q] Prov. xvi. 19.
[r] Prov. vi. 16-19; xxx. 8.
[s] iv. 17.
[t] Rev. xix. 2.
[u] Prov. iii. 1, 2, 17.
[3] *They shall have no stumbling-block.*
[x] Gen. xlix. 18.
[y] John vii. 17.

146 I cried unto thee; save me, [9]and I shall keep thy testimonies.

147 I [z]prevented the dawning of the morning, and cried: I [a]hoped in thy word.

148 Mine eyes prevent the *night* watches, that I might meditate in thy word.

149 Hear my voice, according unto thy loving-kindness: O LORD, quicken me according to thy judgment.

150 They draw nigh† that follow after mischief: they are [b]far from thy law.

151 Thou *art* [c]near, O LORD; and [d]all thy commandments *are* truth.

152 Concerning thy testimonies, I have known of old that thou hast founded them for ever.

RESH.

153 Consider mine affliction, and deliver me: [e]for I do not forget thy law.

154 Plead my cause, and deliver me: quicken me according to thy word.

155 Salvation *is* far from the wicked:‡ for [f]they seek not thy statutes.

156 [l]Great [g]*are* thy tender mercies, O LORD: quicken me according to thy judgments.

157 [h]Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

158 I [i]beheld the transgressors, and was grieved;§ because they kept not thy word.

159 [k]Consider how I love thy precepts: quicken [l]me, O LORD, according to thy loving-kindness.

160 [2]Thy word *is* true *from* the beginning:‖ [m]and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 [n]Princes have persecuted me without a cause: but [o]my heart standeth in awe of thy word.

162 I [p]rejoice at thy word, [q]as one that findeth great spoil.

163 I [r]hate and abhor lying: *but* thy law do I love.

164 [s]Seven times a day do I praise thee [t]because of thy righteous judgments.

165 [u]Great peace have they which love thy law; and [3]nothing shall offend them.

166 LORD, [x]I have hoped for thy salvation, [y]and done thy commandments.

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of much iniquity; it makes people conceited of themselves, indulgent to the flesh, forgetful of God, in love with the world, and deaf to the reproofs of the Word (see Ps. xxx. 6). It is good for us, when we are afflicted, to remember how and wherein we went astray "before we were afflicted," that we may answer the end of the affliction. 2. Of the benefit of an afflicted state: "'Now have I kept thy word,' and so have been recovered from my wanderings." God often makes use of afflictions as a means to reduce those to himself who have wandered from him. Sanctified afflictions humble us for sin, and shew us the vanity of the world; they soften the heart, and open the ear to discipline. The prodigal's distress brought him to himself first, and then to his father.

DAVID'S ABJECT CONDITION.—Ver. 83. Lord, make haste to help me, "for I am become like a bottle in the smoke"—a leathern bottle, which, if it hung any while in the smoke, was not only blackened with soot, but dried, and parched, and shrivelled up. David was thus wasted by age, and sickness, and sorrow. See how affliction will mortify the strongest and stoutest of men! David had been of a ruddy countenance, as fresh as a rose; but now he is withered, his colour is gone, his cheeks are furrowed. Thus does man's beauty consume under God's rebukes, as a moth fretting a garment. A bottle, when it is thus wrinkled with the smoke, is thrown by, and there is no more use of it. Who will put wine into such old bottles? Thus was David, in his low estate, looked upon as a despised, broken vessel, and as a vessel in which there was no pleasure. Good men, when they are drooping and melancholy, sometimes think themselves more slighted than really they are.

THE WORD A LAMP.—Ver. 105. Observe here, 1. The nature of the Word of God, and the great intention of giving it to the world: it is a *lamp* and a *light;* it discovers to us *that* concerning God and ourselves which otherwise we could not have known; it shews us what is amiss, and will be dangerous; it directs us in our work and way, and a dark place indeed the world would be without it; it is a lamp which we may set up by us, and take into our hands for our own particular use (Prov. vi. 23). The commandment is a lamp kept burning with the oil of the Spirit; it is like the lamps in the sanctuary, and the pillar of fire, to Israel. 2. The use we should make of it: It must be not only a "light to our eyes," to gratify them, and fill our heads with speculations, but a "light to our feet" and "to our path," to direct us in the right ordering of our conversation.

ILLUMINATION OF THE WORD.—Ver. 130. Even "the entrance of God's Word gives light." If we begin at the beginning, and take it before us, we shall find that the very first verses of the Bible give us surprising and yet satisfying discoveries of the origin of the universe, about which, without that, the world is utterly in the dark. As soon as the Word of God enters into us, and has a place in us, it enlightens us; we find we begin to see when we being to study the Word of God. The very first principles of the oracles of God, the plainest truths, the milk appointed for the babes, bring a great light into the soul; much more will the soul be illuminated by the sublime mysteries that are found there. The exposition or explication of thy word giveth light; then it is most profitable, when ministers do their part "in giving the sense" (Neh. iii. 8).

PRAISE.—Ver. 164. David, in this psalm, is full of complaints, yet those did neither justle out his praises, nor put him out of tune for them. Whatever condition a child of God is in, he does not want matter for praise, and therefore should not want a heart. See here, 1. How often David praised God: "Seven times a day," very frequently—not only every day, but often every day. Many think that once a week will serve, or once or twice a day, but David would praise God "seven times a day" at least. Praising God is a duty which we should very much abound in. We must praise God at every meal, praise him upon all occasions, in everything give thanks. We should praise God "seven times a day," for the subject can never be exhausted, and our affections should never be tired (see ver. 62). 2. What he praised God for: "because of thy righteous judgments." We must praise God for his precepts, which are all just and good—for his promises and threatenings, and the performance of both in his providence. We are to praise God even for our afflictions, if through grace we get good by them.—*Henry.*

PEACE.—Ver. 165. "Amidst the storms and tempests of the world, there is a perfect calm in the breasts of those who not only do the will of God, but love to do

167 My soul hath kept thy testimonies; [z]and I love them exceedingly.

168 I have kept thy precepts and thy testimonies: [a]for all my ways *are* before thee.

TAU.

169 Let my cry come near before thee, O LORD: give me understanding according to thy word.

170 Let my supplication come before thee: deliver me according to thy word.

171 My lips shall utter praise, when thou hast taught me thy statutes.

172 My tongue shall speak of thy word: for all thy commandments *are* righteousness.

173 [b]Let thine hand help me: [c]for I have chosen thy precepts.

174 I have [d]longed for thy salvation, O LORD; and thy law *is* my delight.¶

175 [e]Let my soul live, and it shall praise thee; [f]and let thy judgments help me.

176 I have [g]gone astray like a lost sheep: [h]seek thy servant; [i]for I do not forget thy commandments.

PSALM CXX.

David prayeth against Doeg, whose calumnies had driven him among strangers.

A song of degrees.

IN my distress I cried unto the LORD, and he heard me.

2 Deliver my soul, O LORD, from lying lips, *and* from a deceitful tongue.*

3 [1]What shall be given unto thee? or what shall be [2]done unto thee, thou false tongue?

4 [3]Sharp arrows of the mighty, with coals of juniper.†

5 Woe is me, that I sojourn in Mesech, *that* I dwell in the tents of Kedar!‡

6 My soul hath long dwelt with him that hateth peace.

7 I *am* [4]*for* peace: but when I speak, they *are* for war.

PSALM CXXI.

The great safety of the godly, who put their trust in God's protection, who only doth preserve and prosper his church.

[a]A song of degrees.

I WILL lift up mine eyes unto the hills,* from whence cometh my help.

B.C. 1017—B.C. 1021.

[z] Rom. vii. 22.
[a] Prov. v. 21.
[b] 2 Cor. xii. 6. Eph. vi. 10, &c.
[c] Deut. xxx. 19. Luke x. 42.
[d] Gen. xlix. 18. Phil. i. 23.
¶ *Thy law is my delight.*—Here David chooses the term "law" for denoting the whole revelation of God's will, to remind us of the inseparable connection between privilege and duty, faith and obedience, holiness and comfort; and to teach us that we ought to be thankful to God for the direction he hath given us in the road to heaven, no less than for the promises by which we are assured of the possession of it.—ROBERT WALKER.
[e] Is. xxxviii. 19.
[f] Is. xxvi. 8, 9. 2 Cor. iv. 17.
[g] Is. liii. 6.
[h] Cant. i. 4. Gal. iv. 9.
[i] Hos. iv. 6.

PS. CXX.

* God alone can deliver the most blameless of men: but eventually, in answer to their prayer, he will deliver them; and for this deliverance let them patiently wait.—SCOTT.
1 *What shall* the deceitful tongue *give unto thee? Or, what shall it profit thee?*
2 *Added.*
3 It is as *the sharp arrows of the mighty* man, *with coals of juniper.*
† A fire that burns fiercely and burns long, like that which was made of juniper, or some wood used in those days, remarkable for increasing and retaining heat.—BISHOP HORNE.
‡ It is probable that David never actually resided in Mesech or Kedar—*i.e.*, in Arabia; but the conduct of Saul and Doeg, and the Ziphites, was so treacherous and impious, that he seemed to have his dwelling among the wild Arabs, who subsisted by war and violence.—SCOTT.
4 A man *of peace.*

PS. CXXI.

[a] cxx., *title.*
* To the mountains of Zion and Moriah, where Jerusalem was built, where the tabernacle was placed, and from whence Jehovah assisted his people when they were in distress.—GREEN.

[b] Prov. ii. 8. 1 Pet. i. 5.
† May he not suffer to be moved thy foot; may he not slumber—thy keeper!—This is the expression of a wish, the only sense consistent with the form of the original. The figure is peculiarly appropriate in the mouth of pilgrims, making their way among the hills and rocks of Palestine.—ALEXANDER.
[c] Ex. xiii. 21. Is. iv. 5, 6.
‡ Thy shelter.—WELLS.
[d] xvi. 8.
* Rom. viii. 28, 35-39.
[f] Jam. iv. 13-16.

PS. CXXII.

[a] Is. ii. 3. Zech. viii. 21-23.
* The present time—*now standing* is here more emphatical, and introduces what follows with more propriety, than the past.—BOOTHROYD.
[b] Eph. ii. 20, 21; iv. 4-7.
† In David's time, the upper and lower city were joined together, the streets regularly built, the houses contiguous, and not straggling about, here and there one.—GILL.
[c] Deut. xvii. 8. 2 Chr. xix. 8.
[1] *Do sit.*
‡ This means simply that Jerusalem was a civil as well as a religious capital.—ALEXANDER.
[d] John xvii. 21. Eph. iv. 3.
[e] Gen. xii. 3. 1 John iii. 14.
§ Happy shall they be who, out of love to the religion and justice administered in thee, O beloved city, contribute their endeavours, as well as their prayers, for thy safety and prosperity.—PATRICK.
[f] xlviii. 3.
[g] Eph. iv. 4-6. Jam. iii. 13-18.
[h] Neh. ii. 10.

PS. CXXIII.

[a] Is. lvii. 15; lxvi. 1. Matt. vi. 9.
* To direct them in their business, which is often done in the East by significant signs. Among the Turks in Asia Minor, every order is given by a sign of the hands; hence the mutes of the seraglio. The same obtains in the Persian court.—SIR J. CHARDIN.

2 My help *cometh* from the LORD, which made heaven and earth.

3 He [b]will not suffer thy foot to be moved: he that keepeth thee will not slumber.†

4 Behold, he that keepeth Israel shall neither slumber nor sleep.

5 The LORD *is* thy keeper; the LORD *is* [c]thy shade‡ [d]upon thy right hand.

6 The sun shall not smite thee by day, nor the moon by night.

7 The LORD shall [e]preserve thee from all evil; he shall preserve thy soul.

8 The LORD shall preserve [f]thy going out, and thy coming in, from this time forth, and even for evermore.

PSALM CXXII.

David professeth his joy for the church, and for placing the ark in Zion. 7 He prayeth for the place thereof.

A song of degrees of David.

I WAS glad when they said unto me, [a]Let us go into the house of the LORD.

2 Our feet shall stand* within thy gates, O Jerusalem.

3 Jerusalem is [b]builded as a city that is compact together:†

4 Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

5 For [c]there [1]are set thrones of judgment,‡ the thrones of the house of David.

6 [d]Pray for the peace of Jerusalem: [e]they shall prosper that love thee.§

7 Peace be within thy walls, *and* prosperity [f]within thy palaces.

8 For [g]my brethren and companions' sakes, I will now say, Peace *be* within thee.

9 Because of the house of the LORD our God [h]I will seek thy good.

PSALM CXXIII.

The godly profess their confidence in God, 3 and pray to be delivered from contempt.

A song of degrees.

UNTO thee lift I up mine eyes, [a]O thou that dwellest in the heavens.

2 Behold, as the eyes* of servants *look* unto the hand of their masters, *and* as the eyes of a

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it. They are at peace with God, by the blood of reconciliation; at peace with themselves, by the answer of a good conscience, and the subjection of those desires which war against the soul; at peace with all men, by the spirit of charity; and the whole creation is so at peace with them, that 'all things work together for their good.' No external troubles can rob them of this great peace; no offences or stumbling-blocks, which are thrown in their way by persecution or temptation, by the malice of enemies, or apostasy of friends, by anything they see, hear, or feel, can detain or divert them from their course. Heavenly love surmounts every obstacle, and runs with delight 'the way of God's commandments.'" This beautiful note seems indeed rather to shew what would be the case did we perfectly love the law of God, and were indwelling sin not only dethroned but destroyed, than what is generally, or perhaps in any instance, attained in this world.—*Scott.*

PSALM CXX. SONGS OF DEGREES.—This psalm is the first of those fifteen which are here put together under the title of "songs of degrees." It is well that it is not material what the meaning of that title should be, for nothing is offered toward the explication of it, no, not by the Jewish writers themselves, but what is conjectural. These psalms do not seem to be composed all by the same hand, much less all at the same time. Four of them are expressly ascribed to David, and one said to be designed for Solomon, and perhaps penned by him, yet Ps. cxxvi. and Ps. cxxix. seem to be of a much later date. Some of them are calculated for the closet, as Ps. cxx., cxxx.; some for the family, as Ps. cxxvii., cxxviii.; some for the public assembly, as Ps. cxxii., cxxxiv.; and some occasional, as Ps. cxxiv., cxxxii. So that, it should seem, they had not this title from the author, but from the publisher. Some conjecture that they are so called from their singular excellency: as the song of songs, so the song of degrees, is a most excellent song, in the highest degree; others, from the tune they were set to, or the musical instruments they were sung to, or the raising of the voice in singing them. Some think they were sung on the fifteen steps or stairs, by which they went up from the outward court of the temple to the inner; others, at so many stages of the people's journey, when they returned out of captivity. I shall only observe, 1. That they are all short psalms (all but one very short, three of them have but three verses apiece), and that they are placed next to Ps. cxix., which is by much the longest of all. Now, as that was one psalm divided into many parts, so these were many psalms, which, being short, were sometimes sung all together, and made, as it were, one psalm, observing only a pause between each; as many steps make one pair of stairs. 2. That in the composition of them, we frequently meet with the figure they call *climax*, or an *ascent*—the preceding word repeated, and then rising to something further, as Ps. cxx., "With him that hated peace, I peace;" Ps. cxxi., "From whence cometh my help, my help cometh;" "He that keepeth thee shall not slumber, he that keepeth Israel;" Ps. cxxii., "Within thy gates, O Jerusalem, Jerusalem is builded;" Ps. cxxiii., "Until he that have mercy upon us, have mercy upon us." And the like in most of them, if not all. Perhaps for one of these reasons they are called "songs of degrees."—*Henry.*

PSALM CXXI. GOD A SHIELD.—Some call this *the soldier's psalm*, and think it was penned in the camp, when David was jeoparding his life in the high places of the field, and thus trusted God to cover his head in the day of battle. Others call it *the traveller's psalm* (for there is nothing in it of military dangers), and think David penned it when he was going abroad, and designed it *pro vehiculo—for the carriage*—for a good man's convoy and companion in a journey or voyage. But we need not thus appropriate it. Wherever we are, at home or abroad, we are exposed to danger more than we are aware of, and this psalm directs and encourages us to repose ourselves and our confidence in God, and by faith to put ourselves under his protection, and commit ourselves to his care, which we must do, with an entire resignation and satisfaction, in singing this psalm. 1. David here assures himself of help from God (ver. 1, 2). 2. He assures others of it (ver. 3-8).—*Henry.*

PSALM CXXII. ITS NATURE.—This psalm seems to have been written for the use of the Israelites when they went up to Jerusalem to celebrate their sacred feasts (after the ark was removed thither), and to have communion with God and with their

maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

3 Have mercy upon us, O LORD, have mercy upon us: [b]for we are exceedingly filled with contempt.†

4 Our soul is exceedingly filled [c]with the scorning of those that are at ease, *and* with the contempt of the proud.

PSALM CXXIV.

1 *The godly bless God for a miraculous deliverance; 4 they declare their great danger; 6 they praise God.*

A song of degrees of David.

IF *it had not been* the LORD* who was on our side, [a]now may Israel say;

2 If *it had not been* the LORD who was on our side, when men rose up against us:

3 Then they had swallowed us up quick, when [b]their wrath was kindled against us:

4 Then [c]the waters† had overwhelmed us, the stream had gone over our soul:

5 Then the proud waters‡ had gone over our soul.

6 Blessed *be* the LORD, [d]who hath not given us *as* a prey to their teeth.

7 Our [e]soul is escaped [f]as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.

8 Our help *is* in the name of the LORD,§ who made heaven and earth.

PSALM CXXV.

1 *The safety of such as trust in God. 4 A prayer for the godly, and against the wicked.*

A song of degrees.

THEY that trust in the LORD *shall be* as mount Zion, *which* cannot be removed, [a]*but* abideth for ever.

2 *As* the mountains *are* round about Jerusalem,* so the LORD *is* round about his people from henceforth, even for ever.

3 For [b]the rod of [1]the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

B.C. 1021—B.C. 710.

[b] Neh. iv. 2-4. Luke xvi. 14.

† For greatly are we sated with contempt. This petition forms the centre of the psalm, to which what goes before is introductory, and what follows supplementary. The contempt is that of heathen neighbours, and especially that of the Samaritans, which is expressly mentioned in the history (see Neh. i. 3; ii. 19).—ALEXANDER.

[c] Job xvi. 4. Acts xvii. 21, 32.

PS. CXXIV.

[a] That is, if we had had one less than God, though the greatest of creatures, on our side.—CARYL.

[b] CXXIX. 1.

[b] Dan. iii. 19. Matt. ii. 16.

[c] Is. viii. 7, 8; lix. 19. Dan. ix. 26.

† That is to say, our enemies' troops gathered together like a fulness of waters.—DIODATI.

‡ Our enemies, compared to *proud waters*, for their great multitude, and swelling rage, and mighty force.—POOLE

[d] EX. xv. 9, 10.

[e] 1 Sam. xxiii. 26, 27.

[f] Prov. vi. 5. Jer. v. 26. 2 Tim. ii. 26.

§ The great lesson which this psalm, from the beginning to the end, inculcates, is, that for every deliverance, whether of a temporal or spiritual nature, we should, in imitation of the saints above, ascribe "Salvation to God and to the Lamb."-BP. HORNE.

PS. CXXV.

[a] Matt. xvi. 16-18.

* It was naturally, as well as artificially, fortified. Tacitus describes Jerusalem as inaccessible—walls and mountains, rocks and towers surrounding it.—DR GILL.

The Lord is round about his people.—He is above, beneath, and around them; and while they keep within it, their fortress is impregnable, and they can suffer no evil.—CLARKE.

[b] Prov. xxii. 8.

[1] *Wickedness.*

[c] Is. lviii. 10, 11. Heb. vi. 10.

[d] John i. 47. Rev. xiv. 5.

[e] Prov. ii. 15.

† As criminals condemned to undergo the sentence of the law.—BOOTHROYD.

PS. CXXVI.

1 *Returned the returning of Zion.*

[a] Job ix. 16.

* The liberty now granted was brought about in so extraordinary a way, that the very heathens saw that the hand of the great Jehovah must have been in it.—DR MORISON.

[2] *Magnified to do with them.*

[b] Is. xli. 18.

† This image seems to be taken from the torrents in the deserts to the south of Judea, which were constantly dried up in summer (see Job vi. 17, 18), and as constantly returned after the rainy season, and filled again their deserted channels.—LOWTH.

[c] John xvi. 20-22.

[3] *Singing.*

[d] Is. lxi. 3. Gal. vi. 7, 8.

[4] *Seed-basket.*

[e] Rev. vii. 15-17.

PS. CXXVII.

1 *Of Solomon.*

* The duty of constantly and entirely depending on God, in every undertaking, is here inculcated. The Psalmist did not mean that diligence, vigilance, and skill ought not to be employed, but that God should be depended on, or they would be employed in vain.—SCOTT.

[a] 1 Cor. iii. 9-15.

[b] 1 Cor. xv. 14. Gal. iv. 11.

[2] Are *builders of it in it.*

[c] Is. xxvii. 3.

[d] Is. lxii. 6.

[e] Gen. iii. 17-19.

† That is, *young men*, who are a help to their parents against the enemy, as arrows in the battle (compare 1 John ii. 14; Prov. xx. 29).—AINSWORTH.

[3] *Filled his quiver with them.*

[f] Job. v. 4.

4 [c]Do good, O LORD, unto *those that be* good, and *to them that are* [d]upright in their hearts.

5 As for such as turn aside unto their [e]crooked ways, the LORD shall lead them forth† with the workers of iniquity: *but* peace *shall be* upon Israel

PSALM CXXVI.

1 *The church, celebrating her incredible return out of captivity, 4 prayeth for, and prophesieth the good success thereof.*

A song of degrees.

WHEN the LORD [1]turned again the captivity of Zion, we were [a]like them that dream.

2 Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen,* The LORD hath [2]done great things for them.

3 The LORD hath done great things for us, *whereof* we are glad.

4 Turn again our captivity, O LORD, [b]as the streams in the south.†

5 They [c]that sow in tears shall reap in [3]joy.

6 He [d]that goeth forth and weepeth, bearing [4]precious seed, [e]shall doubtless come again with rejoicing, bringing his sheaves *with him.*

PSALM CXXVII.

1 *The vanity of human endeavours without God's blessing.*
3 *Children are his gift.*

A song of degrees [1]for Solomon.

EXCEPT the LORD* [a]build the house, [b]they labour in vain that [2]build it: [c]except the LORD keep the city, [d]the watchman waketh *but* in vain.

2 *It is* vain for you to rise up early, to sit up late, to eat [e]the bread of sorrows: *for* so he giveth his beloved sleep.

3 Lo, children *are* an heritage of the LORD: *and* the fruit of the womb *is his* reward.

4 As arrows *are* in the hand of a mighty man; so *are* children of the youth.†

5 Happy *is* the man that hath [3]his quiver full of them: [f]they shall not be ashamed, but they shall speak with the enemies in the gate.

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brethren. Their journey would often be inconvenient, wearisome, and expensive, but the holy joy and benefit which thence accrued would amply repay them. Jerusalem was typical both of the Church of true believers and of the heavenly state; and the solemnities of Israel were, like our public ordinances, acts of sacred worship, and when attended on in faith and love, earnests and foretastes of the worship and joy of heaven. —It may be supposed that the Psalmist greatly rejoiced, not only in anticipating the pleasure of attending on the ordinances of God, but also in perceiving the people generally and zealously disposed to the duties of religion.—*Scott.*

PSALM CXXIII.—Ver. 1. Some think that this psalm was composed for the use of the Church during the Babylonish captivity, or when persecuted by Antiochus Epiphanes; but others suppose it to have been written by Isaiah, on occasion of the scoffing boasts and menaces of Sennacherib and Rabshakeh; while others are of opinion that David wrote it during Absalom's rebellion. Ver. 2. "Behold we wait on thee, submitting ourselves to this severe punishment, as poor slaves to the stroke of their offended master or mistress, and resolving to bear it patiently till thou in much pity remove it."—(*Bp. Patrick*).—The expectation of deliverance from God under the injuries of men, as faithful servants depend on their masters for redress and protection, seems more especially meant. Ver. 3, 4. These verses represent the Psalmist, and those in whose name he speaks, as living on scorn and contempt (even as a man lives on his daily provisions), till they were satiated with them, and knew not how to endure any more, yet still exposed to the insulting scoffs and taunts of their prosperous and haughty oppressors.—*Scott.*

PSALM CXXIV.—Ver. 1-3. The title ascribes this psalm to David, so that, abiding by this authority, we must look for the occasion of it in the history of that prince, though it is not easy to determine the particular deliverance to which it refers. It may, however, be applied to any season of special danger or distress to the Church, or believers, from which they have been beyond expectation rescued.—Had Israel's helper been any other than the almighty and everlasting God, their numerous, powerful, and furious enemies must at once have destroyed them. Ver. 4-8. Overwhelming torrents, or the furious waves of the stormy sea—the voracious jaws of lions, tigers, or wolves—and the craft and skill of the fowler in deceiving and ensnaring the poor unsuspecting bird, form three striking illustrations of the danger to which the people of God had been exposed from their fierce, violent, and deceitful enemies. Yet God had wonderfully delivered them, and they were filled with admiring gratitude when they recollected the extreme danger to which they had been exposed, and found themselves brought into a secure and happy situation. And as God had helped them, they were determined to confide in future in his protection alone.—*Scott.*

PSALM CXXV.—This short psalm may be summed up in those words of the prophet (Is. iii. 10, 11), "Say ye to the righteous, It shall be well with him. Woe to the wicked, it shall be ill with him." Thus are life and death, the blessing and the curse, set before us often in the Psalms, as well as in the law and the prophets. 1. It is certainly well with the people of God; for (1.) They have the promises of a good God that they shall be fixed (ver. 1), and safe (ver. 2), and not always under the hatches (ver. 3). (2.) They have the prayers of a good man, which shall be heard for them (ver. 4). 2. It is certainly ill with the wicked, and particularly with the apostates (ver. 5). Some of the Jewish rabbins are of opinion that it has reference to the days of the Messiah; however, we that are members of the gospel Church may certainly, in singing this psalm, take the comfort of these promises, and the more so if we stand in awe of the threatening.—*Henry.*

PSALM CXXVI. RETURN FROM CAPTIVITY.—Ver. 1-3. This psalm is generally thought to have been composed when the Jews were restored to their own land after the Babylonish captivity. Their restoration was effected in so sudden and extraordinary a manner, and was so delightful to them, that it seemed more like a pleasant dream than a reality. Ver. 4. The torrents or brooks in the southern deserts run off, or dry up, in the summer months, but after the periodical rains they return again, and the channels are filled for the refreshment of the thirsty traveller. Thus the Jews who were settled in their own country prayed that their brethren might be brought back to replenish the land which had lain so many years desolate. Ver. 5, 6. The tears with which the poor captives at Babylon had accompanied their repentance and prayers, the grief with which on their return they beheld, and attempted to repair, the desolations of their city and temple, and all the hardships which they endured in that pious attempt, would surely issue in joy and praise. As the poor husbandman, who perhaps wants his seed-corn to feed his family, and cannot part with it and witness their hunger without tears, and who with great labour and anxiety sows his good seed, will in due time rejoice in reaping and conveying home a plenteous harvest.—*Scott.*

PSALM CXXVII. DOMESTIC PIETY.—This is a family psalm, as divers before were state-poems and church-poems. It is entitled (as we read it) "for Solomon," dedicated to him by his father. He having a house to build, a city to keep, and seed to raise up to his father, David directs him to look up to God, and to depend upon his provi-

B.C. 1012—B.C. 1053.

PSALM CXXVIII.

The sundry blessings which follow them that fear God, and walk in his ways.

A song of degrees.

BLESSED *is* every one that feareth the LORD; that walketh in his ways.

2 For [a]thou shalt eat the labour of thine hands: happy *shalt* thou *be*, [b]and *it shall be* well with thee.

3 Thy wife *shall be* as [c]a fruitful vine* by the sides of thine house: thy children like [d]olive plants [e]round about thy table.

4 Behold, that thus shall the man be blessed that feareth the LORD.

5 The LORD shall bless thee out of Zion; and [f]thou shalt see the good of Jerusalem† all the days of thy life.

6 Yea, thou shalt see thy children's children, *and* peace upon Israel.

PSALM CXXIX.

1 God's goodness in saving Israel out of their great afflictions. 5 A prayer against the haters of the church.

[g]A song of degrees.

1 MANY a time [b]have they afflicted me [c]from my youth,* [d]may Israel now say:

2 Many a time have they afflicted me from my youth; [e]yet they have not prevailed† against me.

3 The [f]plowers plowed upon my back; they made long their furrows.

4 The LORD *is* righteous: he hath cut asunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion:

6 Let them be [g]as the grass *upon* the house-tops,‡ which withereth afore it groweth up;

7 Wherewith the mower filleth not his hand, nor [h]he that bindeth sheaves his bosom.§

8 Neither do they which go by say, [i]The blessing of the LORD *be* upon you:‖ we bless you in the name of the LORD.

PS. CXXVIII.

[a] Gen. iii. 19.
[b] 1 Cor. xv. 58. Eph. vi. 3.
[c] Prov. v. 15-18.
* The people of the East are very fond of covering their houses with vines.—ROBERTS.
[d] Hos. xiv. 6, 7. Rom. xi. 24.
[e] cxxvii. 5.
[f] Is. xxxiii. 20.
† They shall see the welfare of God's church, and the land of their nativity, which every man who fears God is no less concerned for than for the prosperity of his own family.—HENRY.

PS. CXXIX.

[a] cxx. - cxxviii., *titles.*
[1] *Much.*
[b] Ex. i. 12-14. v. 7-19.
[c] Jer. ii. 2.
* The *youth* of Israel, as a nation, was the period of his residence in Egypt (see Hos. ii. 17).—ALEXANDER.
[d] cxxiv. 1.
[e] Matt. xvi. 18. Rom. viii. 35-39.
† *Not prevailed.*—In Chaldee, "They could not do me evil."—AINSWORTH.
[f] Is. li. 23.
[g] Jer. xvii. 5, 6.
‡ This is sometimes to be seen in Judea; the roofs being flat and covered with plaster of Paris, seed falling on them will vegetate, but it is small and weak, and being on high, exposed to the parching sun, soon withers.—SHAW.
[h] xvii. 10, 11. Gal. vi. 8.
§ And as it lies unregarded by those that reap, or that carry in the fruits of the earth, so let these men and all their enterprises become contemptible, and be looked upon as good for nothing.—PATRICK.
[i] Ruth ii. 4.
‖ Which was a common salutation given by passengers to reapers, as Ruth ii. 4. So the meaning is, it never continues till the harvest comes.—POOLE.

PS. CXXX.

[a] cxx. - cxxix., *titles.*
[b] Jon. ii. 2-4. Heb. v. 7.
* The moral use of the word, as expressing the state and condition of the souls of men, is metaphorical. These depths, then, are difficulties or pressures attended with fear, horror, danger, and trouble. They are of two sorts: providential in respect of outward distresses, calamities, and afflictions (Ps. lxix. 1); and internal depths, depths of conscience upon the account of sin (Ps. lxxxviii. 6).—DR JOHN OWEN.
[c] Dan. ix. 17-19.
[d] Job xv. 14. John viii. 7-9.
† If thou shouldest cause them to come in judgment against me, and examine them according to the rigour of thy law.—DIODATI.
[e] Hos. iii. 5. Heb. xii. 24-28.
[f] Is. viii. 17. Luke ii. 25, 38.
[g] Heb. vi. 18.
[h] Acts xxvii. 29.

PS. CXXXI.

* *Haughty*—proud and assuming; nor do my looks betray contempt of others.—BOOTHROYD.
[1] *Walk.*
[2] *Wonderful.*
† I have not addicted myself from pride or rashness to undertake anything beyond my vocation or capacity (see Rom. xii. 16).—DIODATI.
[a] 1 Sam. xxiv. 10; xxx. 6. Is. xxx. 15.
[3] *My soul.*
[b] Matt. xviii. 3, 4. 1 Cor. xiv. 20.
‡ The words mean, "I depend wholly on God's providence for the way and time of bringing me to the kingdom, as the infant deprived of the breast leans on the mother for support."—POOLE.
[4] *From now.*

PS. CXXXII.

[a] cxvi. 14-18; cxix. 106.
* Nothing is recorded concerning this vow in the history of David; but perhaps, when his own house was nearly finished, he vowed that he would not inhabit it till he had pitched upon a place in which to station the ark, as it had been placed at Shiloh.—SCOTT.
[b] Gen. xlix. 24.

PSALM CXXX.

1 The psalmist in distress professeth his hope in God, trusting in his mercy for pardon. 5 His own patience in hope. 7 He exhorteth Israel to hope in God.

[a]A song of degrees.

[b]OUT of the depths* have I cried unto thee, O LORD.

2 LORD, hear my voice; [c]let thine ears be attentive to the voice of my supplications.

3 If thou, LORD, [d]shouldest mark† iniquities, O LORD, who shall stand?

4 But *there is* forgiveness with thee, [e]that thou mayest be feared.

5 I [f]wait for the LORD, my soul doth wait, [g]and in his word do I hope.

6 My soul [h]*waiteth* for the LORD more than they that watch for the morning; *I say, more than* they that watch for the morning.

7 Let Israel hope in the LORD: for with the LORD *there is* mercy, and with him *is* plenteous redemption.

8 And he shall redeem Israel from all his iniquities.

PSALM CXXXI.

1 David, professing his humility, 3 exhorteth Israel to hope in God.

A song of degrees of David.

LORD, my heart is not haughty,* nor mine eyes lofty: neither do I [1]exercise myself in great matters, or in things too [2]high for me.†

2 Surely I have behaved and [a]quieted [3]myself, [b]as a child that is weaned of his mother: my soul *is* even as a weaned child.‡

3 Let Israel hope in the LORD [4]from henceforth and for ever.

PSALM CXXXII.

1 David in his prayer commendeth unto God the religious care he had for the ark. 8 His prayer at the removing of the ark. 11 with a repetition of God's promises.

A song of degrees.

LORD, remember David, *and* all his afflictions:

2 How [a]he sware unto the LORD,* and vowed unto [b]the mighty *God* of Jacob;

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dence, without which all his wisdom, care, and industry would not serve. Some take it to have been penned by Solomon himself, and it may as well be read, "A Song of Solomon," who wrote a great many; and they compare it with his Ecclesiastes, the scope of both being the same—to shew the vanity of worldly care, and how necessary it is that we keep in with God. On him we must depend, 1. For wealth (ver. 1, 2). 2. For heirs to leave it to (ver. 3-5). In singing this psalm, we must have our eye up unto God for success in all our undertakings, and a blessing upon all our comforts and enjoyments, because every creature is that to us which he makes it to be, and no more.—*Henry.*

PSALM CXXVIII. MARRIAGE BLESSED.—"Some think this was a form prescribed to be used at the blessing of their marriages; when they wished the new-married couple all manner of happiness; especially a long life in peaceable times." This opinion illustrates the propriety of the blessedness secured to a pious man, being here viewed with a special respect to the comforts of the married state; for on that supposition newly-married persons are exclusively addressed. Yet it is worth while for those who, either from supposed religious motives, or from an idea that wives and children hinder men's interest or comfort, are averse to marriage, either in their own case, or that of others, to consider this verse, in which a faithful wife and a flourishing offspring are by the Spirit of inspiration considered as most valuable blessings; and some of the most beautiful images in nature are employed by the Holy Spirit, to shew what a solace, and ornament, and comfort they are to those who fear God. Would such language have been suggested to the inspired writers, if marriage had been a less holy or less happy state than celibacy?—It is observable that Solomon, who, as some think, wrote this psalm, and who multiplied wives vastly beyond all that preceded him, here speaks of one wife, and no more, as a blessing to a pious man.—*Scott.*

PSALM CXXIX. HOPE IN AFFLICTION.—It is not improbably conjectured that this psalm was composed about the time when Sennacherib invaded Judah; yet this is no more than conjecture.—From the days of Jacob, the ancestor of the nation, and still more, from the time when Pharaoh and the Egyptians began to oppress his descendants, the history of Israel had been almost one uninterrupted narrative of the hardships, injuries, and oppressions to which they had been exposed, from a variety of enemies and persecutors; and yet God had effectually interposed in their behalf, and no assailant had so prevailed against them as to destroy them from being a people; nor indeed have they to this day.—The same may be said of the true Church of God, and of every believer. "The Church, now afflicted, ought to remember how that her condition hath been such from the beginning, to be molested most grievously by the wicked; yet, in time she hath ever been delivered. . . . Many a time have the righteous been under persecution, from the hour when Cain rose up against his brother Abel to this day. Like the bush which Moses saw in the desert, the Church hath burned with fire, yet hath not been consumed."—(*Bp. Horne.*)—*Scott.*

PSALM CXXX. PARDON AND PEACE.—David is generally supposed to have been the writer of this psalm, though his name is not prefixed to it. Some think that it was composed when he was convinced of his exceedingly heinous guilt in the matter of Uriah, and was in deep inward distress on that account; while others are of opinion that he wrote it when in danger of being overwhelmed by the persecuting rage of Saul; and indeed the *general* acknowledgment of criminality, in common with other men, does not well accord with David's state of mind, when crying for mercy after his most deplorable fall.—*Scott.*

PSALM CXXXI. HUMILITY.—David was accused by his brethren as an aspiring man, who was actuated by pride and ambition in the services which he performed; and by Saul, as aiming to dethrone him and usurp the kingdom. But he could appeal to God, that he should have been well satisfied in privacy and obscurity, and in the meaner occupations of a shepherd, without intermeddling with affairs of state, or other "matters too high or wonderful for him." Indeed, he had learned to be as indifferent about such worldly advantages as the weaned child becomes to the milk when it has learned to relish other nutriment. "Committing myself to thy care, and depending on thy providence, as a child that is newly weaned doth upon its mother: just so do I silence my natural desires, and am content to be disposed of as thou pleasest."—*Scott.*

PSALM CXXXII. ZION AND ITS BLESSINGS.—Ver. 15. God, having chosen Zion hill, promises to bless that, 1. With the blessings of the life that now is; for godliness has the promise of them. The earth shall yield her increase; where religion is set up there shall be provision, and in blessing God will bless it (Ps. lxvii. 6), he will surely and abundantly bless it. And a little provision, with an abundant blessing upon it, will be more serviceable, as well as more comfortable, than a great deal without that blessing. God's people have a special blessing upon common enjoyments, and that blessing puts a peculiar sweetness into them. Nay, the promise goes further: "I will satisfy her poor with bread." Zion has her own poor to keep; and it is promised that God will take care even of them. 2. By his providence they shall be kept from

3 Surely [c]I will not come into the tabernacle of my house, nor go up into my bed;
4 I will not [d]give sleep to mine eyes, *or* slumber to mine eyelids,
5 Until I find out a place for the LORD, [1]an habitation for the mighty *God* of Jacob.
6 Lo, we heard of it at [e]Ephratah; [f]we found it in the fields of the wood.
7 We will go into his tabernacle; we will [g]worship at his footstool.†
8 Arise, O LORD, into thy rest; thou, and the ark of thy strength.
9 Let thy priests be clothed with righteousness; and let thy saints shout for joy.
10 For thy servant David's sake [h]turn not away the face of thine anointed.‡
11 The LORD hath [i]sworn *in* truth unto David; he will not turn from it; [k]Of the fruit of thy [2]body will I set upon thy throne.
12 If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore.§
13 For the LORD hath chosen Zion; [l]he hath desired *it* for his habitation.
14 This *is* my rest for ever: [m]here will I dwell; [n]for I have desired it.
15 I will [3]abundantly bless her provision: I will satisfy her poor with bread.
16 I will also clothe her priests with salvation; and her saints shall shout aloud for joy.
17 There [o]will I make the horn of David to bud: I have ordained a [4]lamp for mine anointed.
18 His enemies will I clothe with shame: [p]but upon himself shall his crown flourish.‖

PSALM CXXXIII.

The benefit of the communion of saints.

[a]A song of degrees of David.

BEHOLD, how good and how pleasant *it is* for brethren to dwell [1]together in unity!
2 *It is* [b]like the precious ointment* upon the head, [c]that ran down upon the beard, *even* Aaron's beard; that went down to the [2]skirts of his garments;
3 As the dew of [d]Hermon, *and as the dew* that descended upon the mountains of Zion: for there the LORD commanded the blessing, *even* life for evermore.

B.C. 1004—B.C. 1017.

[c] Ec. ix. 10. Matt. vi. 33.
[d] Ruth iii. 18. Prov. vi. 4.
[1] *Habitations.*
[e] 1 Sam. xvii. 12. Mic. v. 2.
[f] 1 Chr. xiii. 5, 6.
[g] Lam. ii. 1.
† The Lord's *footstool* here mentioned, was either the ark of the testimony itself, or the place at least where it stood, called the Holy of Holies, towards which the Jews in their temple used to worship. — JOS. MEDE.
[h] 2 Chr. vi. 42.
‡ I beseech thee, have a respect to the sincere piety of my father David, and thy gracious promise to him; and upon that account deny me not, but grant the petitions of thy servant, who, by thy special appointment, succeeds him in the government of thy people. — PATRICK.
[i] 1 Sam. xv. 29. Jer. xxxiii. 20-26.
[k] 2 Sam. vii. 12. Luke i. 69, 70.
[2] *Belly.*
§ The temporal kingdom of David continued in the line of David till the birth of Christ, when the spiritual kingdom commenced in the person of this Son of David, of which there shall be no end.—DIMOCK.
[l] lxviii. 16.
[m] Is. xii. 6; lvii. 15. Eph. ii. 22.
[n] lxxxvii. 2.
[3] *Surely.*
[o] Ez. xxix. 21. Luke i. 69.
[4] *Candle.*
[p] Is. ix. 6, 7. Rev. xi. 15; xvii. 14.
‖ It is here predicted, that God would blast and bring to nothing every design formed to destroy the house of David, until King Messiah should arise out of it, to sit upon the throne of his father; "but upon himself shall his crown flourish," filling heaven and earth with the brightness of its glory.—BISHOP HORNE.

PS. CXXXIII.
[a] cxxii.; cxxiv.; cxxxi., *titles.*
[1] *Even together.*
[b] Prov. xxvii. 9. John xii. 3.
* *It is like the precious ointment*—for the sweetness of it, and for the diffusiveness of it.—CARYL.
[c] Ex. xxx. 25-30.
[2] *Mouth.*
[d] Deut. iii. 8, 9. Josh. xiii. 11.

PS. CXXXIV.
* *Behold, bless ye the Lord*—i.e., speak good of his name; tell the wonders he has wrought, and shew that his name is exalted.—CLARKE.
[a] Lev. viii. 35. Luke ii. 37.
† It was the office of the priests and Levites to minister in the sanctuary and to keep watch by night in their courses (Deut. x. 8; Lev. viii. 35; 1 Chr. ix. 33). — BOOTHROYD.
[b] Lam. ii. 19.
[1] *Holiness.*

PS. CXXXV.
[a] 1 Chr. xvi. 37-42. Neh. ix. 5.
* It seemeth that here are distinctly set down the priests which did God service in the temple, and the Levites which performed their functions in the court. — DIODATI.
[b] cxvi. 19.
[c] Matt. xix. 17.
[d] lxiii. 5; xcii. 1, 2.
† He is the fountain of all the good we enjoy: and no employment is so delightful as to acknowledge his perfections, and commemorate the benefits we have received from him, by singing psalms and hymns of praise and thanks unto him.—PATRICK.
[e] Ex. xix. 5, 6. Deut. xxxii. 9.
‡ The Lord's covenanted people are no less precious in his eyes, than a peculiar treasure is in a man's eyes.—DICKSON.
[f] Gen. ii. 5, 6. Job. v. 10.
§ They who, in old time, paid their devotion to the elements, imagined them to be capable of giving or withholding them at pleasure. Jupiter ruled the thunder and lightning, and Æolus the winds. Therefore we find the prophet reclaiming that power for Jehovah (Jer. xiv. 22). — BISHOP HORNE.
[g] Job xxxviii. 22, 23. John iii. 8.
[h] Ex. xii. 12, 29.
[1] *From man unto beast.*
[i] Deut. iv. 34. Acts vii. 36.
[k] Num. xxi. 21, 35. Deut. ii. 30-37.
[l] Josh. x.-xii.
[m] Num. xxxiii. 54. Josh. xi. 23.
‖ The land of Canaan was an inheritance to Israel, not as the heirs of the Canaanites, but because it was to be transmitted from father to son, by hereditary right and succession.—ALEXANDER.
[2] *To generation and generation.*
[n] Deut. iv. 28. Acts xvii. 29.
[o] Is. vi. 10. Matt. xiii. 14-16.

PSALM CXXXIV.

An exhortation to bless God.

A song of degrees.

BEHOLD, bless ye the LORD,* all *ye* servants of the LORD, [a]which by night stand† in the house of the LORD.
2 [b]Lift up your hands *in* [1]the sanctuary, and bless the LORD.
3 The LORD, †that made heaven and earth, bless thee out of Zion.

PSALM CXXXV.

1 *An exhortation to God's servants to praise him for his mercy,* 5 *for his power,* 8 *and for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bless God.*

PRAISE ye the LORD. Praise ye the name of the LORD; praise *him,* O ye servants of the LORD.
2 Ye [a]that stand in the house of the LORD,* in [b]the courts of the house of our God,
3 Praise the LORD; [c]for the LORD *is* good; sing praises unto his name; [d]for *it is* pleasant.†
4 For the LORD hath chosen Jacob unto himself, *and* Israel for [e]his peculiar treasure.‡
5 For I know that the LORD *is* great, and *that* our LORD *is* above all gods.
6 Whatsoever the LORD pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.
7 He [f]causeth§ the vapours to ascend from the ends of the earth: he maketh lightnings for the rain: [g]he bringeth the wind out of his treasuries.
8 Who [h]smote the first-born of Egypt, [1]both of man and beast.
9 *Who* [i]sent tokens and wonders into the midst of thee, O Egypt, upon Pharaoh, and upon all his servants.
10 Who smote great nations, and slew mighty kings;
11 [k]Sihon king of the Amorites, and Og king of Bashan, [l]and all the kingdoms of Canaan;
12 And [m]gave their land *for* an heritage, an heritage unto Israel his people.‖
13 Thy name, O LORD, *endureth* for ever; *and* thy memorial, O LORD, [2]throughout all generations.
14 For the LORD will judge his people, and he will repent himself concerning his servants.
15 The [n]idols of the heathen *are* silver and gold, the work of men's hands.
16 They have mouths, but they speak not; [o]eyes have they, but they see not.

wanting, they shall have provision enough. If there be scarcity, the poor are the first that feel it, so that it is a sure sign of plenty if they have sufficient. Zion's poor shall not want, for God has obliged all the sons of Zion to be charitable to the poor, according to their ability, and the Church must take care that they be not "neglected" (Acts vi. 1). 3. By his grace they shall be kept from complaining; though they have but dry bread, yet they shall be satisfied.—*Henry.*

PSALM CXXXIII. LOVE.—This psalm is a brief encomium of unity and brotherly love, which, if we did not see the miseries of discord among men, we should think needless; but we cannot say too much, it were well if we could say enough, to persuade people to live together in peace. Some conjecture that David penned it upon occasion of the union between the tribes, when they all met unanimously to make him king. It is a psalm of general use to all societies, lesser and larger, civil and sacred. Here is, 1. The doctrine laid down of the happiness of brotherly love (ver. 1). 2. The illustration of that doctrine, in two similitudes (ver. 2, 3). 3. The proof of it, in a good reason given for it (ver. 3), and then we are left to make the application, which we ought to do in singing it, provoking ourselves and one another to holy love. The contents of this psalm, in our Bibles, is short, but very proper; it is the benefit of the communion of saints.—*Henry.*

PSALM CXXXIV. PRAISE.—Ver. 1-3. It seems that David appointed some of the priests and Levites to watch all night in the sanctuary by regular courses; and they are here exhorted to spend the hours in joyful songs of praise. Thus the service of the sanctuary would be a shadow of the unceasing worship of heaven. It is probable that this psalm was composed to be sung each night when the watch was set, and that the first two verses were sung by the precentor of those who were about to leave the sanctuary, and the third verse by the Levites who succeeded them.—*Scott.*

PSALM CXXXV. NATURE. — Ver. 1, 2. "This, perhaps, was the morning hymn, which the precentor called upon the Levites to sing at the opening of the gates of the temple, as the former was sung at the shutting up of the gates in the evening."—*Bp. Patrick.*

PRACTICAL OBSERVATIONS.—How lamentable it is that we should need so much exciting to praise our God, and yet be so negligent and formal, as we often are, in this reasonable and delightful employment! But his servants must, on earth, be trained up to that holy exercise in which they are to be occupied for ever in heaven: and in his courts, ministers must instruct, and go before them, in this sacred worship. The essential goodness and excellency of the Lord would entitle him to our utmost love and praise, were it possible for us to be free from other obligations to him; and the pleasantness of the work would endear it to us, if our hearts were free from the pestilence of sin. But to the Lord we owe our being, our rational powers, and all our outward comforts, which demand our warmest gratitude; and the peculiar favours vouchsafed to Britons, both in providence and in the spiritual advantages afforded us, place us in the same relation, and under the same obligations to him, with the Israelites of old. Whilst his moderate rains fructify our land, and we are generally exempted from fatal tempests and inundations, how often have the winds from his treasuries dispersed the preparations of our formidable enemies! The tokens and wonders which he wrought for Israel, and the heritage that he gave them, were feeble shadows of the mercy which he hath shewn to his true Israel, the redemption wrought out, and the inheritance prepared for them; and every past and present favour is a token and earnest of his future and eternal love. For he is immutably perfect, and the memorial of his wonders for his people shall endure throughout all generations. He will plead their cause, and judge between them and their enemies; and, though he afflict and correct them, he will repent concerning them, and not be wroth with them for ever.—*Scott.*

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 [p]They that make them are like unto them: *so is* every one that trusteth in them.

19 [q]Bless the LORD, O house of Israel: bless the LORD, O house of Aaron:

20 Bless the LORD, O house of Levi: ye that fear the LORD, bless the LORD.

21 Blessed be the LORD out of Zion,¶ which dwelleth at Jerusalem. Praise ye the LORD.

PSALM CXXXVI.

An exhortation to praise God for his mercies particularly enumerated.

O [a]GIVE thanks unto the LORD; for *he is* good: [b]for his mercy *endureth* for ever.

2 O give thanks unto [c]the God of gods:* for his mercy *endureth* for ever.

3 O give thanks to [d]the Lord of lords: for his mercy *endureth* for ever.

4 To him [e]who alone doeth great wonders:† for his mercy *endureth* for ever.

5 To [f]him that by wisdom made the heavens: for his mercy *endureth* for ever.

6 To [g]him that stretched out the earth above the waters: for his mercy *endureth* for ever.

7 To [h]him that made great lights: for his mercy *endureth* for ever:

8 [i]The sun [1]to rule by day: for his mercy *endureth* for ever:

9 The [k]moon and stars to rule by night: for his mercy *endureth* for ever.

10 To [l]him that smote Egypt in their firstborn:‡ for his mercy *endureth* for ever.

11 And [m]brought out Israel from among them: for his mercy *endureth* for ever:

12 [n]With a strong hand, and with a stretched-out arm: for his mercy *endureth* for ever.

13 To [o]him which divided the Red sea into parts: for his mercy *endureth* for ever:

14 And made Israel to pass through the midst of it: for his mercy *endureth* for ever:

15 [p]But [2]overthrew Pharaoh and his host in the Red sea: [q]for his mercy *endureth* for ever.

16 To him which led his people through the wilderness: for his mercy *endureth* for ever.

17 To [r]him which smote great kings: for his mercy *endureth* for ever:

18 And slew famous kings: for his mercy *endureth* for ever:

B.C. 1017—B.C. 1017.

[p] Is. xliv. 18-20. Jer. x. 8. 2 Cor. iv. 4.

[q] Rev. xix. 5.

¶ Let them all say, with one accord, the Lord be ever praised in this holy place, who, though he be the owner of all the world, yet makes his special residence at Jerusalem. The honour the heathens give to their lifeless images ought to excite you all with the greater devotion to praise the Lord of the world.—PATRICK.

PS. CXXXVI.

[a] 2 Chr. vii. 3, 6. Jer. xxxiii. 11.

[b] Luke i. 50.

[c] Deut. x. 17. Dan. ii. 47.

* Not meaning idols, he is not the God of them; but it may refer to the priests and spiritual rulers, as "Lord of lords," may apply to kings and magistrates.—CLARKE.

[d] 1 Tim. vi. 15. Rev. xvii. 14.

[e] Ex. xv. 11. Rev. xv. 3.

† How many of those for whom the wonders of creation, providence, and redemption have been wrought, think none of them worthy their attention! Angels admire and adore where man will not deign to cast an eye, or employ a thought. —BISHOP HORNE.

[f] Prov. iii. 19, 20. Jer. li. 15.

[g] Job xxvi. 7. Zech. xii. 1.

[h] Gen. i. 14-19. Deut. iv. 19.

[i] Jer. xxxi. 35. Matt. v. 45.

[1] *For the rulings by day.*

[k] Job xxxi. 26.

[l] Ex. xii. 12, 29. Heb. xi. 29.

‡ The destruction of the Egyptians, Amorites, and Canaanites, with their kings, was a display of the awful justice of God towards them, but of his abundant mercy and goodness to his people. And the memorial of them, while it called for the gratitude of Israel, gave a pledge and assurance of his ever-enduring goodness and mercy to his true and faithful servants, and of their final triumph over all their enemies.—SCOTT.

[m] Ex. xiii. 3, 17. 1 Sam. xii. 6-8.

[n] Ex. vi. 6; xv. 6. Deut. xi. 2-4.

[o] Heb. xi. 29.

[p] Ex. xiv. 27, 28.

[2] *Shaked off.*

[q] Luke i. 71-74.

[r] Josh. xii.

[s] Deut. xxxii. 36. Is. lxiii. 9.

[t] 1 Sam. ii. 7, 8.

§ It is an act of grace for God to remember us in our highest estate, in our most flourishing estate; but to remember us in our low estate, and then to give us refreshings and comforts, this is a clearer act of grace.—CARYL.

[u] Deut. xv. 15. Is. lxiii. 9.

[x] cxlvii. 9.

[y] Jon. i. 9. Rev. xi. 13.

‖ Never yet any perished for want of mercy in God; be it that thy sins are sins of darkness, sins of death, of blood, of hell, yet, if thou canst find a heart to repent, God will find in his heart to pardon.—DR R. HARRIS.

PS. CXXXVII.

* If by Babylon is meant the country, then the rivers of it are Chebar, Ulai, Tigris, Euphrates, and others (see Ezek. i. 1; Dan. viii. 2); but if the city itself, then only the Euphrates, which ran through it; and is expressed by "rivers," because of the largeness of it, and its several canals, called "many waters" (Jer. li. 13). —GILL.

[a] Is. lxvi. 10. Rev. xi. 3.

[b] Ez. xxvi. 13.

[1] *The words of a song.*

[2] *Laid us on heaps.*

[c] Jer. xxxi. 12, 13.

[d] Phil. i. 20-25.

[3] *The head of my joy.*

† Or, Remember, O Lord, to "the children of Edom" the day of Jerusalem; i.e., punish them for their cruel insults.—DIMOCK.

[4] *Make bare.*

[e] Is. xlvii. 1-5.

‡ And then shall your turns come, O ye Babylonians, who have laid waste so many nations, but shall one day be made desolate yourselves (Isa. xiii. 19, &c.) And may that prince and people prosper and be happy (Jer. l. 9-41), who shall pay you in your kind, and use you as barbarously as you used us (Jer. li. 24. 35. 49).—DIODATI.

[5] *Wasted.*

[6] *Recompenseth unto thee thy deed which thou didst unto us.*

[7] *The rock.*

PS. CXXXVIII.

[a] 1 Kings viii. 29, 30. Dan. vi. 10.

19 Sihon king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Bashan: for his mercy *endureth* for ever:

21 And gave their land for an heritage: for his mercy *endureth* for ever:

22 *Even* an heritage unto Israel his servant: for his mercy *endureth* for ever.

23 Who [s]remembered us [t]in our low estate:§ for his mercy *endureth* for ever:

24 And [u]hath redeemed us from our enemies: for his mercy *endureth* for ever.

25 Who [x]giveth food to all flesh: for his mercy *endureth* for ever.

26 O give thanks unto [y]the God of heaven: for his mercy *endureth* for ever.‖

PSALM CXXXVII.

1 *The constancy of the Jews in captivity.* 7 *The prophet curseth Edom and Babel.*

BY the rivers of Babylon,* there we sat down: yea, [a]we wept, when we remembered Zion.

2 We [b]hanged our harps upon the willows in the midst thereof.

3 For there they that carried us away captive required of us [1]a song; and they that [2]wasted us *required of us* mirth, *saying*, Sing us *one* of [c]the songs of Zion.

4 How shall we sing the LORD'S song in a strange land?

5 If I forget thee, O Jerusalem, let my right hand forget *her cunning*.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth; [d]if I prefer not Jerusalem above [3]my chief joy.

7 Remember, O LORD, the children of Edom† in the day of Jerusalem; who said, [4]Rase *it*, rase *it*, *even* to the foundation thereof.

8 O [e]daughter of Babylon,‡ who art to be [5]destroyed: happy *shall he be* that [6]rewardeth thee as thou hast served us.

9 Happy *shall he be* that taketh and dasheth thy little ones against [7]the stones.

PSALM CXXXVIII.

1 *David praiseth God for the truth of his word.* 4 *He prophesieth that the kings of the earth shall praise God.*

A psalm of David.

I WILL praise thee with my whole heart: before the gods will I sing praise unto thee.

2 I will worship [a]toward thy holy temple, and

PSALM CXXXVI. CHORUS OF PRAISE.—Ver. 1-3. This psalm in many things resembles the preceding; but it is rendered remarkable by the repetition of the sweet sentence, "for his mercy endureth for ever," at the end of every verse. By *mercy* we understand the Lord's disposition to compassionate and relieve those whom sin has rendered miserable and vile; his readiness to forgive and be reconciled to the most provoking of transgressors, and to bestow all blessings upon them; together with all the provision which he hath made for the honour of his name, in the redemption of sinners by Jesus Christ. "At every half verse, one half of the choir answers to the other in these words: 'For his mercy endureth for ever;' a form of acknowledgment prescribed by David to be used continually in the Divine service."—(*Bp. Patrick.*)

PRACTICAL OBSERVATIONS.—Repetitions, disgustful to the fastidious, are often salutary and necessary, because we are prone to overlook or forget the Lord's goodness and mercy; yet they convey a severe reproof, and should cause us to unite humiliation with our gratitude to our condescending Instructor. The works of creation proclaim the wisdom power, and goodness of JEHOVAH, the "God of gods, and Lord of lords;" while the continuance of the settled course of nature, and the blessings thus communicated by a kind Providence to a rebellious world, are proofs of his patience and ever-enduring mercy. Nay, his denunciations of vengeance against impenitent sinners should be considered as tokens of his mercy, and improved as warnings to repent, and "to flee from the wrath to come;" and his judgment upon persecutors and oppressors is evidently the effect of his mercy to his Church. The destruction of opposing kings and nations "with a strong hand and an outstretched arm," was as conducive to the good of Israel as the manna, the water from the rock, and the conducting cloud. And, in like manner, the crucifixion of our lusts, and the sharp corrections by which the Lord promotes our sanctification, are as blessed tokens of his mercy, as the forgiveness of our sins, and the consolations of his Holy Spirit; and our complete salvation will be connected with the final destruction of all the enemies of God and of our souls. Blessed be his name, who hath remembered us lost sinners in our low estate, and hath provided salvation for us through his Son, and revealed it in his holy Word. May we experience his redeeming power in our hearts, that being, "saved from our enemies we may serve him in righteousness all our days;" and may he, "who giveth food to all flesh," feed our souls unto eternal life, and enliven our affections by his grace, that we may give thanks and praise to his holy name, "because he is good, and because his mercy endureth for ever"!—*Scott.*

PSALM CXXXVII. SONG OF THE CAPTIVES.—Ver. 1-6. It is not known by whom this psalm was written, but the occasion is evident; and the pathetic abruptness, so suited to that occasion with which it opens, is admirably beautiful. The captive Jews, by the rivers of Babylon, sat down and wept whilst they recollected their former prosperity; and especially they remembered, with tears, the desolate state of the holy city and the temple of God, their own destitution of sacred ordinances, and the apparently ruined state of the Church and people of Israel; for these calamities were brought on them by their national transgressions, to which they had all contributed. No longer, therefore, able to divert their melancholy by singing songs of praise, they hanged their harps upon the willows, which grew in abundance in that moistened soil, which perhaps they were employed in cultivating. But their insulting victors and oppressors demanded of them to gratify their curiosity, or administer to their entertainment, by singing "one of the songs of Zion;" by which they meant to deride their confidence in JEHOVAH, and to express their triumph over the religion, as well as over the city and country of the poor captives. But they were not only indisposed (probably too much) for joyful praise, but they would not—they could not—profane their sacred songs to increase the insolence of their idolatrous masters; and therefore they said one to another, or to those who demanded this of them, "How shall we sing the LORD'S song in a strange land?" Yet Jerusalem and the interests of religion were still uppermost in their thoughts and affections; and the Psalmist, in the name of his brethren, declared that he would rather be deprived of his skill in music, and have "his tongue cleave to the roof of his mouth," than forget the songs of Zion, or do otherwise than prefer the interests of Jerusalem and of the Church to every personal advantage or pleasure.—*Scott.*

praise thy name for thy loving-kindness, and for thy truth: for thou hast magnified thy word above all thy name.

3 In the day when I cried thou answeredst me, *and* [b]strengthenedst me *with* strength in my soul.

4 [c]All the kings of the earth shall praise thee, O LORD, [d]when they hear the words of thy mouth.

5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.

6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth [e]afar off.

7 [f]Though I walk in the midst of trouble, [g]thou wilt revive me:* thou shalt stretch forth thine hand against the wrath of mine enemies, [h]and thy right hand shall save me.

8 The LORD will perfect *that which* concerneth me:† thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

PSALM CXXXIX.

1 *David praiseth God for his all-seeing providence.* 21 *His hatred of the wicked.*

To the chief musician, A psalm of David.

O LORD, [a]thou hast searched me, and known *me.*

2 Thou knowest my down-sitting and mine up-rising: thou [b]understandest my thought afar off.

3 Thou [1]compassest my path, and my lying down, [c]and art acquainted *with* all my ways.*

4 For [d]*there is* not a word in my tongue, *but,* lo, O LORD, thou knowest it altogether.

5 Thou hast [e]beset me behind and before, and laid thine hand upon me.

6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.

7 Whither shall I go from thy Spirit? or whither shall I flee from thy presence?

8 If I ascend up into heaven, thou *art* there: if I make my bed in hell, behold, thou *art there.*

9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea;

10 Even [f]there shall thy hand lead me, and thy right hand shall hold me.

11 If I say, [g]Surely the darkness shall cover me; [h]even the night shall be light about me.

12 Yea, the darkness [2]hideth not from thee;† but the night shineth as the day: [3]the darkness and the light *are* both alike *to thee.*

13 For [i]thou hast possessed my reins: thou hast covered me in my mother's womb.

14 I will praise thee; for I am fearfully *and* wonderfully made: marvellous *are* thy works; and *that* my soul knoweth right well.

15 My‡ substance was not hid from thee, [k]when I was made in secret, *and* curiously wrought [l]in the lowest parts of the earth.

16 Thine eyes did see my substance, yet being unperfect;‡ and [m]in thy book [4]all *my members* were written, [5]*which* in continuance were fashioned, when *as yet there was* none of them.

17 How precious§ also are thy thoughts unto me, O God! how great is the sum of them!

18 *If* I should count them, [n]they are more in number than the sand: when I awake, I am still with thee.

19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloody men.

20 For [o]they speak against thee wickedly, *and* thine enemies take *thy name* in vain.

21 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?

22 I hate them with perfect hatred; I count them mine enemies.

23 [p]Search me, O God, and [q]know my heart;‖ try me, and know my thoughts,

24 And [r]see if *there be any* [6]wicked way in me, [s]and lead me in [t]the way everlasting.

PSALM CXL.

1 *David prayeth to be delivered from Saul and Doeg.* 12 *He comforteth himself by confidence in God.*

To the chief musician, A psalm of David.

[a]DELIVER me, O LORD, from the evil man:* preserve me from the [1]violent man;

2 Which [b]imagine mischiefs in *their* heart: continually are they gathered together *for* war.

3 They have [c]sharpened their tongues like a serpent: adders' poison *is* under their lips. Selah.

4 Keep me, O LORD, from the hands of the

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[b] Is. xl. 29-31; xli. 10. Zech. x. 12.
[c] Is. xlix. 23; lx. 3-5.
[d] lxix. 30-32.
[e] 2 Thes. i. 9.
[f] Job xiii. 15; xix. 25, 26.
[g] cxix. 49, 50.
* I have had such experience of thy mercy, that let me fall into whatsoever "trouble" I may, yet I will trust in thee. Thou wilt quicken me, though I were ready to die, and thou wilt deliver me from the wrath of mine enemies.—CLARKE.
[h] Is. xli. 10. Acts ii. 33.
† The work begun and yet to be completed was the whole series of God's gracious dispensations towards David and his seed, beginning with the first choice of the former, and ending in the Messiah. — ALEXANDER.

PS. CXXXIX.

[a] Jer. xvii. 9, 10. Heb. iv. 13.
[b] Luke ix. 47. John ii. 24, 25.
[1] *Winnowest.*
[c] Prov. v. 20, 21. Is. xxix. 15.
* Men are most tempted to sin, either when, being from home, they are no longer under restraint from those of their neighbours or relations whose censure they dread; or when in secret, as in the bed-chamber, they have no apprehension of being detected by any human eye; but the Psalmist recollected that God saw him, and was present with him, in every situation, as "he compassed his path and bed, and was acquainted with all his ways," even those which he most carefully concealed from his fellow creatures. —CLARKE.
[d] Job xxxviii. 2. Zeph. i. 12.
[e] Deut. xxxiii. 27.
[f] Is. xli. 13.
[g] Job xxii. 12-14. Is. xxix. 15.
[h] Job xii. 22.

[2] *Darkeneth not.*
† *Darkness* may, indeed, conceal us and our deeds from the sight of men; but the Divine presence, like that of the sun, turns night into day, and makes all things manifest before God. — BP. HORNE.
[3] *As* is *the darkness, so* is *the light.*
[i] Job x. 9-12.
[k] Job x. 8, 9.
[l] Eph. iv. 9.
‡ When the matter out of which I was made was without any form, it was visible to thee how every muscle, vein, and artery, with all the rest of my body, should be wrought out of the pattern of them which was in thy mind; and accordingly in time, when there was not so much as one of them, they were all fashioned for the several uses to which they were designed, and not the smallest of them omitted or left imperfect.—PATRICK.
[m] Mal. iii. 16. Rev. xx. 12.
[4] *All of them.*
[5] What *days they should be fashioned.*
§ How precious unto me, O God, are the thoughts of thee! how numerous are the subjects of them!—GREEN.
[n] xl. 12.
[o] Job xxi. 14, 15. Jude 15.
[p] xxvi. 2.
[q] Deut. viii. 2, 16. 1 Pet. i. 7.
‖ We have all need to offer up this prayer with David, because our sins may be so little as to escape our own search; and because the least sin, if let alone in the heart, will, like a small speck in fruit, spread to a total rottenness: therefore, O Lord, do thou search and try us, and if there be any way of wickedness in us, cast thou out our corruptions, that so thou mayest not cast us out as corrupt at the last. — BISHOP HOPKINS.
[r] Prov. xxviii. 26.
[6] *Way of pain,* or *grief.*
[s] cxix. 1, 32.
[t] Matt. vii. 14. John xiv. 6.

PS. CXL.

[a] lix. 1-3.
* Saul, who was full of envy, jealousy, and cruelty, against David (to whom both himself and his kingdom were under the highest obligations), endeavoured by every means to destroy him.—CLARKE.
[1] *Man of violences.*
[b] Prov. xii. 20.
[c] Is. lix. 3-5.

PSALM CXXXVIII. ITS LESSONS.—We ought to glory in ascribing glory to our God; and when we can praise him with our whole heart, we need not be reluctant for the whole world to witness our gratitude and joy in him. They who rely on his loving-kindness and truth through Jesus Christ, will be sure to find him faithful to his word. In performing his promises, he more magnifies his perfections than in all his other works; of which he hath given us an illustrious specimen, and earnest, in sending the promised Saviour "to be the propitiation for our sins;" and "if he spared not his own Son, how shall he not with him freely give us all things!" Let, then, all who trust in and call upon him praise him with joyful hearts. "Let them sing in the ways of the LORD, for great is the glory of the LORD," in order that sinners may hear, and be convinced that they are a happy people, and be induced to seek his face. And they will not seek in vain; "for though the LORD be high, yet he hath respect to every lowly" humbled sinner; but the proud, the impenitent, and unbelieving, are known by him as his enemies, and will be banished far from his blissful presence.—*Scott.*

PSALM CXXXIX. OMNISCIENCE.—Ver. 4. "'Thou knowest' me in all my retirements; thou knowest 'my lying down;' when I am withdrawn from all company, and am reflecting upon what has passed all day, and composing myself to rest, thou knowest what I have in my heart, and with what thoughts I go to bed. Thou knowest me, and all I say. 'There is not a word in my tongue,' not a vain word, not a good word, 'but thou knowest it altogether;' knowest what it meant, from what thought it came, and with what design it was uttered. There is not a word at my tongue's end, ready to be spoken, yet checked and kept in, but thou knowest it." "When there is not a word in my tongue, O Lord, thou knowest all;" so some read it; for thoughts are words to God. "Thou knowest me in every part of me; 'Thou hast beset me behind and before,' so that, go which way I will, I am under thine eye, and cannot escape it. Thou hast 'laid thine hand upon me,' and I cannot run away from thee." Wherever we are, we are under the eye and hand of God. Perhaps it is an allusion to the physician's laying his hand upon his patient, to feel how his pulse beats, or what temper he is in. God knows us as we know not only what we see, but what we feel, and have our hands upon. "All his saints are in his hand."—The Psalmist specifies the most remote and distant places, and counts upon meeting God in them. 1. "In heaven, 'if I ascend' thither, as I hope to do shortly, 'thou art there;' and it will be my eternal bliss to be with thee there." Heaven is a vast large place, replenished with an innumerable company, and yet there is no escaping God's eye there, in any corner, or any crowd. The inhabitants of that world have as necessary a dependence upon God, and lie as open to his strict scrutiny, as the inhabitants of this. 2. "In hell," in *Sheol* —which may be understood either of the depth of the earth, the very centre of it—should we dig as deep as we can under ground, and think to hide ourselves there, we should be mistaken; God knows that path which the vulture's eye never saw, and to him the earth is all surface. Or it may be understood of the state of the dead, when we are removed out of the sight of all living, yet not out of the sight of the living God; from his eye we cannot hide us in the grave. Or, of the place of the damned, "If I make my bed in hell" (an uncomfortable place to make a bed in, where there is no rest day or night, yet thousands will make their bed for ever in those flames), "behold thou art there," in thy power and justice. God's wrath is the fire which will there burn everlastingly (Rev. xiv. 10). 3. In the remotest corners of this world; "If I take the wings of the morning," the rays of the morning light (called the wings of the sun, Mal. iv. 2), than which nothing more swift, and flee upon them to "the uttermost parts of the sea," or of the earth (Job xxxviii. 12, 13); should I flee to the most distant and obscure islands (the *Ultima Thule,* the *Terra incognita*), I should find thee there; "there shall thy hand lead me," as far as I go, "and thy right hand shall hold me," that I can get no further, that I cannot go out of thy reach.—*Henry.*

INTEGRITY.—Ver. 23, 24 He desires that as far as he was in the wrong God would discover it to him. They that are upright can take comfort in God's omniscience as a witness of their uprightness, and can with a humble confidence beg of him to search and try them, to discover them to themselves; for a good man desires to know the worst by himself, and to discover them to others: he that means honestly, could wish he had a window in his breast, that any man may look into his heart. "Lord, I hope I am not in a wicked way, but 'see if there be any wicked way in me,' any corrupt inclination remaining, let me see it, and root it out of me, for I do not allow it."—*Henry.*

PSALM CXL. PRACTICAL REMARKS.—The seed of the old serpent instigated by their father, will unite subtilty with violence, in executing the mischiefs which they have imagined in their hearts against the children of God: slanders will be devised to cloak their unprovoked malice; they will sharpen their tongues to ruin their reputation, as the serpent's fatal bite envenoms the blood; for "adders' poison is under their

wicked; [d]preserve me from the violent man; who have purposed to [e]overthrow my goings.

5 The [f]proud have hid a snare for me, and cords: they have spread a net by the wayside; they have set gins for me.† Selah.

6 [g]I said unto the LORD, Thou *art* my God: [h]hear the voice of my supplications, O LORD.

7 O GOD the Lord, [i]the strength of my salvation, [k]thou hast covered my head in the day of battle.

8 [l]Grant not, O LORD, the desires of the wicked: further not his wicked device;‡ *lest* they exalt themselves. Selah.

9 *As for* the head of those that compass me about, [m]let the mischief of their own lips cover them.

10 Let [n]burning coals§ fall upon them: [o]let them be cast into the fire; [p]into deep pits, that they rise not up again.

11 Let not an [q]evil speaker be established in the earth: evil shall hunt the violent man to overthrow *him.*

12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.‖

13 Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence.

PSALM CXLI.

1 *David prayeth that his suit may be acceptable,* 3 *his conscience sincere,* 9 *and his life safe from the snares of the wicked.*

A psalm of David.*

LORD, I cry unto thee: make haste unto me; give ear unto my voice, when I cry unto thee.

2 Let my prayer be [1]set forth before thee [a]*as* incense, *and* [b]the lifting up of my hands *as* the evening sacrifice.

3 Set a watch, O LORD, before my mouth; [c]keep the door of my lips.†

4 Incline not my heart to *any* evil thing, [d]to practise wicked works with men that work iniquity; [e]and let me not eat of their dainties.

5 Let [f]the righteous smite me, *it shall be* a kindness; and let him reprove me, *it shall be* an excellent oil, *which* shall not break my head: for yet my prayer also *shall be* in their calamities.

6 When their judges are overthrown in stony places, they shall hear my words: [g]for they are sweet.

B.C. 1059—B.C. 1058.

[d] 1.
[e] Prov. xviii. 5.
[f] Prov. xxix. 5. Luke xx. 20-23.

† David here describeth the subtilty and industry employed by his enemies to effect his destruction, by lying in wait for him, as a skilful fowler doth for his game, so that they thought it impossible he should escape their hands.—BP. HORNE.

[g] Lam. iii. 24.
[h] lxiv. 1.
[i] Deut. xxxiii. 27.
[k] 2 Sam. viii. 6, 14.
[l] Job v. 12, 13.

‡ *His wicked device* — which is to destroy me. *Exalt themselves*—not only against me, but against thee also, as if by their power and policy they had frustrated thy design and promise made to me.—POOLE.

[m] Prov. xviii. 7.
[n] Rev. xvi. 8, 9.

§ *Burning coals.*—Divine vengeance, which is compared to coals of fire, as Ps. xviii. 12, and elsewhere. *Rise not up again*—either to my danger, or their own comfort.—POOLE.

[o] Dan. iii. 20-25.
[p] Rev. xxi. 8.
[q] Prov. xviii. 21.

‖ The Almighty is the patron of the injured and oppressed. He will plead the cause of the meek and lowly, who are used by the world as their blessed Master was used before them. A day will come, when, delivered out of all their troubles, they shall "give thanks unto thy name," O Lord, and "dwell in thy presence" for evermore.—BP. HORNE.

PS. CXLI.

* Nobody need wonder that there are so many prayers founded upon the same subject; for that persecution endured long, and they were made upon different occasions, or for different purposes.—PATRICK.

[1] *Directed.*
[a] Mal. i. 11.
[b] 1 Tim. ii. 8.
[c] Mic. vii. 5.

† David, surrounded by idolaters (who would watch all his words and actions, suspect him as a spy or an enemy, or want to draw him into idolatry), besought God to enable him so to bridle his tongue, that he might not give them any advantage against him.—SCOTT.

[d] 2 Cor. vi. 17.
[e] Prov. xxiii. 1-3.
[f] Prov. xxv. 12.
[g] Luke iv. 22.

[h] Rom. viii. 36.

‡ The image is that of a great slaughter, that the bones of the unburied dead made a litter upon the surface of the earth, like a carpenter's chips about a sawpit.—HORSLEY.

§ The principle upon which David acted and supported himself under his troubles was a firm trust in God, and a steady resolution to obey him.—BISHOP HORNE.

[2] *Make not my soul bare.*
[i] Esth. vii. 10.
[3] *Pass over.*

PS. CXLII.

1 A psalm *of David giving instruction.*
[a] Heb. xi. 33.

* *My complaint*—or, my prayer.
[b] Heb. v. 7.
[c] Job xxiii. 10.

† *Thou knewest*—to wit, practically, so as to direct me to it. *My path.*—What paths I should choose whereby I might escape Saul, when I fled hither and thither in deserts, and mountains, and woods; and which way I should get out of his hands when he and all his men were at the cave's mouth, which passed my skill. *Wherein I walked.*—Wherein I used to walk, or they supposed that I would walk.—POOLE.

[2] *Look on the right hand and see.*
[d] Job xix. 13-19.
[e] 1 Sam. xxiii. 11.
[3] *Perished from me; no man sought after my soul.*
[f] John xvi. 32.

‡ When every other refuge and patron failed or deserted David, he became the more fervent in prayer to his unchanging, faithful, and almighty Friend and Protector.—SCOTT.

[g] Lam. iii. 24.
[h] xxvii. 13.
[i] 1 Sam. xxiv. 14.

PS. CXLIII.

[a] Ec. vii. 20.

* Purity may justify us before men; but we cannot appear before an infinitely holy God, without a perfect holiness; nor before an infinitely just God, without a complete satisfaction; and these are only to be had in Christ.—RALPH ERSKINE.

7 Our [h]bones are scattered at the grave's mouth, as when one cutteth and cleaveth *wood* upon the earth.‡

8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my trust;§ [2]leave not my soul destitute.

9 Keep me from the snares *which* they have laid for me, and the gins of the workers of iniquity.

10 Let [i]the wicked fall into their own nets, whilst that I withal [3]escape.

PSALM CXLII.

David sheweth that in his trouble all his comfort was in prayer unto God.

[1]Machil of David A prayer [a]when he was in the cave.

I CRIED unto the LORD with my voice: with my voice unto the LORD did I make my supplication.

2 I poured out my complaint* before him; [b]I shewed before him my trouble.

3 When my spirit was overwhelmed within me, [c]then thou knewest my path:† in the way wherein I walked have they privily laid a snare for me.

4 [2]I looked on *my* right hand, and beheld, [d]but *there was* no man that would know me: [e]refuge [3]failed me; no man cared for my soul.

5 I cried unto thee, O LORD: I said, [f]Thou *art* my refuge‡ *and* [g]my portion [h]in the land of the living.

6 Attend unto my cry; for I am brought very low: deliver me from my persecutors; [i]for they are stronger than I.

7 Bring my soul out of prison, that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me.

PSALM CXLIII.

1 *David prayeth for favour in judgment;* 3 *he complaineth of his grief;* 7-10 *he prayeth for deliverance, guidance, and support;* 12 *for the destruction of his enemies.*

A psalm of David.

HEAR my prayer, O LORD; give ear to my supplications: in thy faithfulness answer me, *and* in thy righteousness.

2 And enter not into judgment with thy servant: for [a]in thy sight shall no man living be justified.*

3 For the enemy hath persecuted my soul;

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lips." Especially they will lay artful stratagems to overthrow their goings, and to betray them into some real or seeming crime, which may furnish a plausible handle against them. All this we have seen illustrated in the history of David the type, but it is still more manifest in the history of Christ, the great antitype. In such circumstances, therefore, we should especially watch and pray, that the Lord would "hold up our goings in his ways, that our footsteps slip not." He is the Strength of salvation to all who trust and worship him as their God: he will hear their prayers, and cover their head in the day of battle. Every former deliverance is an earnest of future and final victory; and they may unreservedly pray that he would not grant the desires of the wicked, nor further their wicked devices, lest they grow more insolent. We may also be confident, that false accusers will, by their lies and perjuries, bring mischief upon themselves, even the burning coals of Divine vengeance, which will sink them into the fire and deep pit of hell to rise no more; except timely repentance prevent the fatal doom. For "an evil speaker shall not be established in the earth; evil shall hunt the violent man, to overthrow him."—*Scott.*

PSALM CXLI. CHRISTIAN REPROOF.—Ver. 5. "Let the righteous smite me, it shall be a kindness." The "righteous God;" (so some). I will welcome the rebukes of his providence, and be so far from quarrelling with them, that I will receive them as tokens of love, and improve them as means of grace, and will pray for those that are the instruments of my trouble. But it is commonly taken for the reproofs given by righteous men; and it best becomes those that are themselves righteous to reprove the unrighteousness of others, and from them it will be best taken. But if the reproof be just, though the reprover be not so, we must make a good use of it, and learn obedience by it. We are here taught how to receive the reproofs of the righteous and wise. We must account it a piece of friendship; we must not only bear it patiently, but take it as a kindness; for "reproofs of instruction are the way of life" (Prov. vi. 23), are means of good to us, to bring us to repentance for the sins we have committed, and to prevent relapses into sin. Though reproofs cut, it is in order to a cure, and therefore much more desirable than the kisses of an enemy (Prov. xxvii. 6), or the song of fools (Eccl. viii. 5). David blessed God for Abigail's seasonable admonition (1 Sam. xxv. 32). We must reckon ourselves helped and healed by it; it "shall be as an excellent oil" to a wound, to mollify it and close it up; "it shall not break my head," as some reckon it to do, who could as well bear to have their heads broken as to be told of their faults; but says David, "I am not of that mind; it is my sin that has broken my head, that has broken my bones (Ps. li. 8). The reproof is an excellent oil, to cure the bruises sin has given me. It shall not 'break my head,' if it may but help to break my heart."—*Henry.*

PSALM CXLII.—This psalm is a prayer, the substance of which David offered up to God when he was forced by Saul to take shelter in a cave, and which he afterwards penned in this form. Here is, 1. The complaint he makes to God (ver. 1, 2) of the subtilty, strength, and malice of his enemies (ver. 3, 6), and the coldness and indifference of his friends (ver. 4). 2. The comfort he takes in God, that he knew his case (ver. 3), and was his refuge (ver. 5). 3. His expectation from God—that he would hear and deliver him (ver. 6, 7). 4. His expectation from the righteous—that they would join with him in praises (ver. 7). Those that are troubled in mind, body, or estate may, in singing this psalm (if they sing it in some measure with David's spirit) both warrant his complaints and fetch in his comforts.—*Henry.*

PSALM CXLIII. PRACTICAL OBSERVATIONS.—The believer has not only the "faithfulness" but the "righteousness" of God engaged in his behalf, because he is "made the righteousness of God in Christ Jesus;" much more, then, may he be confident that he has justice on his side in those causes which are pending betwixt him and his persecutors before the supreme Judge. But he will not forget that in himself, and in his best actions, he is a sinner, and that he cannot be justified at God's tribunal by his own obedience; and this consideration will keep him as a humble penitent, pleading guilty, crying for mercy, living by faith, and perceiving more and more preciousness in Christ to the end of his days. Nor need the trembling sinner, who hath lately discovered that he cannot stand in judgment before God, be discouraged on that account;

[b]he hath smitten my life down to the ground: [c]he hath made me to dwell in darkness,† as those that have been long dead.

4 Therefore is my spirit overwhelmed within me; my heart within me is desolate.

5 I remember the days of old; I meditate on all thy works; I muse on the work of thy hands.

6 I stretch forth my hands unto thee: my soul *thirsteth* after thee, as a thirsty land. Selah.

7 [d]Hear me speedily, O LORD; my spirit faileth: hide not thy face from me, [1]lest I be like unto them that go down into the pit.‡

8 Cause me [e]to hear thy loving-kindness in the morning; for in thee do I trust: [f]cause me to know the way wherein I should walk; [g]for I lift up my soul unto thee.

9 Deliver me, O LORD, from mine enemies: [h]I [2]flee unto thee to hide me.

10 Teach me to do thy will; [i]for thou *art* my God: [k]thy spirit *is* good; lead me into [l]the land of uprightness.§

11 [m]Quicken me, O LORD, for thy name's sake: for thy righteousness' sake [n]bring my soul out of trouble.

12 And of thy mercy cut off mine enemies, and destroy all them that afflict my soul: for I [o]*am* thy servant.

PSALM CXLIV.

1 *David blesseth God for his mercy both to him and to man.* 5 *He prayeth to be delivered from his enemies.*

A psalm of David.

BLESSED *be* the LORD [1]my strength,* which [a]teacheth my hands [2]to war, *and* my fingers to fight.

2 My [3]goodness, [b]and my fortress; my high tower, and my deliverer; my shield, and *he* in whom I trust; [c]who subdueth my people under me.

3 LORD, [d]what *is* man, that thou takest knowledge of him! [e]*or* the son of man, that thou makest account of him!

4 [f]Man is like to vanity: [g]his days *are* as a shadow that passeth away.

5 [h]Bow thy heavens, O LORD, and come down: [i]touch the mountains, and they shall smoke.

B.C. 1021—B.C. 1038.

[b] 2 Sam. xviii. 11.
[c] Ez. xxxvii. 11.
† He hath forced me to seek my safety in holes and obscure places in the wilderness, where I seem to be buried alive, without any hope of a resurrection.—BP. PATRICK.
[d] xiii. 1-4.
[1] Or, *for I am become, &c.*
‡ These words would come with propriety from the mouth of one in danger of temporal death. They are no less proper in the mouth of him who is in danger of death eternal. Rather, they receive an additional force and energy when used in this latter sense.—BISHOP HORNE.
[e] Gen. xxxii. 24-29.
[f] Prov. iii. 5, 6.
[g] Lam. iii. 41.
[h] Prov. xviii. 10. Heb. vi. 18.
[2] *Hide me with thee.*
[i] cxviii. 28.
[k] Is. lxiii. 14.
[l] Is. xxvi. 10.
§ Or, "through plain ground;" the clause before leads to this sense, and there is an expression much the same (Ps. xxvii. 11), in which the Psalmist prays God to conduct him in a plain, level, way (such was that of God's law), because if he went out of that, he should be liable to stumble.—MUDGE.
[m] Eph. ii. 4, 5.
[n] Rev. vii. 14-17.
[o] cxix. 94.

PS. CXLIV.

[1] *My rock.*
* This psalm was no doubt written by David after his accession to the throne over all Israel, and when he had gained some of his first victories over the neighbouring nations, but before he had finished his wars against them. "Blessed be the Lord my strength," who, of a poor shepherd, had made me a valiant warrior and mighty conqueror.—SCOTT.
[a] 2 Cor. x. 4. Eph. vi. 10, 11.
[2] *To the war, &c.*
[3] *Mercy.*
[b] Jer. xvi. 19.
[c] cx. 3.
[d] Job xv. 14. Heb. ii. 6.
[e] cxlvi. 3, 4.
[f] Job xiv. 1-3.
[g] Job viii. 9.
[h] Is. lxiv. 1, 2.
[i] Hab. iii. 3-6. Heb. xii. 18.
[4] *Hands.*
[k] Neh. ix. 2.
† The forms of oaths, like other religious ceremonies, have been always various, but consisting, for the most part, of some bodily action, and of a prescribed form of words. Amongst the Jews, the juror held up his right hand towards heaven, which explains this passage.—PALEY.
[l] 1 Chr. xxv. 1-6.
[m] 2 Sam. v. 19-25. 2 Kings v. 1.
[5] *Victory.*
[n] 1 Sam. xvii. 45, 46.
[o] Is. xliv. 3-5. Lam. iv. 2.
[p] Prov. xxxi. 10-27. Is. iii. 16-24.
[6] *Cut.*
[q] Cant. viii. 3, 9. 1 Pet. iii. 3-6.
[r] Deut. xxviii. 8. Luke xii. 16-20.
[7] *From kind to kind.*
[8] *Able to bear burdens;* or, *loaden* with flesh.
[s] Jud. vi. 3-6. Zech. viii. 3-5.

6 Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them.

7 Send thine [4]hand from above; rid me, and deliver me out of great waters, from [k]the hand of strange children;

8 Whose mouth speaketh vanity; and their right hand† *is* a right hand of falsehood.

9 I will sing a new song unto thee, O God: [l]upon a psaltery, *and* an instrument of ten strings, will I sing praises unto thee.

10 *It is he* [m]that giveth [5]salvation unto kings: [n]who delivereth David his servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand *is* a right hand of falsehood:

12 That our sons *may be* [o]as plants grown up in their youth; *that* our daughters *may be* [p]as corner-stones, [6]polished [q]*after* the similitude of a palace;

13 *That* [r]our garners *may be* full, affording [7]all manner of store; *that* our sheep may bring forth thousands and ten thousands in our streets;

14 *That* our oxen *may be* [8]strong to labour; *that there be* [s]no breaking in, nor going out; that *there be* no complaining in our streets.

15 Happy *is that* people that is in such a case; *yea,* happy *is that* people whose God *is* the LORD.

PSALM CXLV.

1 *David praiseth God for his fame,* 7 *goodness,* 11 *the glory of his kingdom,* 14 *his providence,* 17 *justice and holiness,* 18 *and for his especial favour for the righteous.*

David's [a]*psalm* of praise.

I WILL extol thee, my God, O King;* and [b]I will bless thy name for ever and ever.

2 Every day will I bless thee; and I will praise thy name for ever and ever.

3 Great *is* the LORD, and greatly to be praised; [c]and his greatness [1]*is* unsearchable.†

4 One [d]generation shall praise thy works to another,‡ and shall declare thy mighty acts.

5 I [e]will speak of the glorious honour of thy majesty, and of thy wondrous [2]works.

6 And [f]*men* shall speak of the might of thy terrible acts; and [3]I will declare thy greatness.

7 They shall [g]abundantly utter the memory§

PS. CXLV.

[a] c., *title.*
* *O King,* or *the King,* by way of eminency; the King of kings, the God by whom kings reign, and to whom I and all other kings owe subjection and obedience.—POOLE.
[b] cxlvi. 1, 2.
[c] Is. xl. 28. Rom. xi. 33.
[1] There is *no search.*
† *Is unsearchable*—that is to say, it is infinite and incomprehensible.—DIODATI.
[d] Deut. vi. 7. Josh. iv. 21-24.
‡ As the greatness of God our Saviour hath no bounds, so his praises should have no end, nor should the voice of thanksgiving ever cease in the Church. As "one generation" drops it, another should take it up, and prolong the delightful strain.—BISHOP HORNE.
[e] cv. 2.
[2] *Things,* or *words.*
[f] cxxvi. 2, 3.
[3] *Thy greatness I will declare it.*
[g] 2 Cor. ix. 11, 12. 1 Pet. ii. 9, 10.
§ Namely, the memorable acts of thy goodness which they keep in their memory, and must be preserved in all ages.—DIODATI.

for the greatest of saints have confessed the same. But what must be the presumption and delusion of those who despise free grace, and expect heaven as the wages of their scanty formal services! Nay, strange to say, some of them have even arrogantly thought of meriting for others also!—The justified believer, having peace with God, will experience the enmity of the world, and the temptations of Satan. This enemy, at least, will persecute our souls; and he often smites our life to the ground by his seducing and discouraging suggestions. When he can prevail with us to commit sin, and the Lord is provoked to hide his face, he next insinuates that God will no more be gracious, and thus he causes us to indulge despondency and hard thoughts of God, and we dwell in darkness, as if we were cast off to perish. But meditation and prayer will recover us from these distresses; whilst we "muse on the works of God" we shall be encouraged to hope in him; and then the mourning soul strives to return to him, as the infant stretches out its hands towards an indulgent mother, and thirsts for his consolations as the parched ground for refreshing rain.—*Scott.*

PSALM CXLIV. NATIONAL PROSPERITY.—Ver. 12-14. Let us notice the particular instances of that public prosperity which David desired for his people. 1. A hopeful progeny (ver. 12), "That our sons and our daughters may be, in all respects, such as we could wish." He means not those only of his own family, but those of his subjects that are the seed of the next generation. It adds much to the comfort and happiness of parents in this world to see their children promising, and likely to do well. *First,* It is pleasant to see "our sons as plants grown up in their youth," as olive plants (Ps. cxxviii. 3), the "planting of the Lord" (Isa. lxi. 3); to see them as plants, not as weeds, not as thorns; to see them as plants growing great, not withered and blasted; to see them of a healthful constitution, a quick capacity, a towardly disposition, and especially of a pious inclination, likely to bring forth fruit unto God in their day; to see them "in their youth," their growing-time increasing in everything that is good, growing wiser and better, till they grow strong in spirit. *Secondly,* It is no less desirable to see "our daughters as corner-stones," or corner-pillars, "polished after the similitude of a palace" or temple. By daughters, families are united and connected to their mutual strength, as the parts of a building are by the corner-stones; and when they are graceful and beautiful both in body and mind, they are then polished after the similitude of a nice and curious structure. 2. Great plenty. Numerous families increase the care, perhaps more than the comfort, where there is not sufficient for their maintenance, and therefore he prays for a growing estate with a growing family. *First,* That their storehouses might be well replenished with the fruits and products of the earth: "That our garners may be full," like those of the good householder, who brings out of them things new and old; those things that are best new, he has in *that* state. *Secondly,* That their flocks might greatly increase: "That our sheep may bring forth thousands, and ten thousands, in our" folds. Much of the wealth of their country consisted in their flocks (Prov. xxvii. 26), and of ours too, else wool would not be, as it is, a staple commodity. The increase of our cattle is a blessing in which God is to be acknowledged. *Thirdly,* That their beasts designed for service might be fit for it: "That our oxen may be strong to labour" in the plough—"that they may be fat and fleshy," so some—in good working case. 3. An uninterrupted peace. *First,* That there be no war—"no breaking in" of invaders—"no going out" of desertera. Let not our enemies break in upon us; let us not have occasion to march out against them. War brings with it abundance of mischiefs, whether it be offensive or defensive. *Secondly,* That there be no oppression or faction—"no complaining in our streets;" that the people may have no cause to complain either of their government or of one another, nor may be so peevish as to complain without cause. It is desirable thus to dwell in quiet habitations.—*Henry.*

PSALM CXLV. DEVOTION.—The five foregoing psalms were all of a piece—all full of *prayers.* This, and the five that follow it to the end of the book, are all of a piece—all full of *praises;* and though this only is entitled *David's Psalm,* yet we have no reason to think but that they were all his, as well as all the foregoing prayers. And it is observable, 1. That after five psalms of prayer follow six psalms of praise; for those that are much in prayer shall not want matter for praise, and those that have sped in prayer must abound in praise. Our thanksgivings for mercy, when we have received it, should even exceed our supplications for it, when we were in pursuit of it. David, in the last of his begging psalms, had promised to praise God (Ps. cxliv. 9), and here he performs his promise. 2. That the Book of *Psalms* concludes with psalms of praise, all praise; for praise is the conclusion of the whole matter, it is that in which all the psalms centre. And it intimates that God's people, towards the end of their life, should abound much in praise, and the rather because, at the end of their life, they hope to remove to the world of everlasting praise; and the nearer they come to heaven, the more they should accustom themselves to the work of heaven. This is

of thy great goodness, and shall [h]sing of thy righteousness.

8 The [i]LORD *is* gracious, and full of compassion; slow to anger, and [4]of great mercy.

9 The LORD *is* [k]good to all; and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD; and thy saints shall bless thee.

11 They shall speak of [l]the glory of thy kingdom, and talk of thy power;

12 To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom.

13 Thy kingdom‖ *is* [5]an everlasting kingdom, and thy dominion *endureth* throughout all generations.

14 The LORD upholdeth all that fall, and raiseth up all *those that be* bowed down.

15 The eyes of all [6]wait upon thee; and thou givest them their meat in due season.

16 Thou [m]openest thine hand, and satisfiest the desire of every living thing.

17 The LORD *is* righteous in all his ways,¶ and [7]holy in all his works.

18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in truth.

19 He will [n]fulfil the desire* of them that fear him: [o]he also will hear their cry, and will save them.

20 The LORD [p]preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and [q]let all flesh bless his holy name for ever and ever.†

PSALM CXLVI.

1 The psalmist voweth perpetual praises to God. 3 He exhorteth not to trust in man. 5 God, for his power, justice, mercy, and kingdom, is only worthy to be trusted.

[1]PRAISE ye the LORD. Praise the LORD, O my soul.

2 While I live will I praise the LORD; I will sing praises unto my God while I have any being.

3 Put not your trust in princes, *nor* in the son of man, in whom *there is* no [2]help.*

4 His breath goeth forth, he returneth to his earth; in that very day [a]his thoughts perish.

5 [b]Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God;

6 Which made heaven and earth, the sea, and all that therein *is;* which [c]keepeth truth for ever;

B.C. 1016—B.C. 1016.

[h] xxxvi. 10.
[i] lxxxvi. 5, 15.
[4] *Great in mercy.*
[k] xxv. 8.
[l] Is. ix. 6, 7. Matt. vi. 13. Rev. xi. 15.
‖ Denoting imperial power, or authority — governing power, and as synonymous with "dominion." It comprises God's natural and moral government, which extends to all his works, and shall be everlasting.-BOOTHROYD.
[5] *A kingdom of all ages.*
[6] *Look unto thee.*
[m] Job xxxviii. 27.
¶ Perfect justice, truth, purity, wisdom, and love, invariably govern all the dispensations and works of God. And the more any man studies them, in humble faith and piety, the fuller conviction of this leading and satisfying truth will he receive. —SCOTT.
[7] *Merciful,* or *bountiful.*
[n] Luke i. 53. John xvi. 24. Eph. iii. 16.
* *Fulfil the desire.*— So far as it is agreeable to his will, and convenient for their good; not inordinate desires, which God commonly denies to his people in mercy, and granteth to his enemies in anger.— POOLE.
[o] xxxvii. 39, 40.
[p] John x. 27-29. Rom. viii. 28-30.
[q] Rev. v. 11-14.
† The Psalmist, having now given the reasons why he had resolved to "extol his God and King, and to bless his name for ever and ever," concludes with repeating his resolution, and exhorts all the world to follow his example, in time and eternity. — BISHOP HORNE.

PS. CXLVI.
[1] *Hallelujah.*
[2] *Salvation.*
* *In whom there is no help.*—The meaning is, there is no certain help in them, none for a man to trust to, because there is no certainty how long they shall enjoy that life and power. — BISHOP SANDERSON.
[a] Is. ii. 22. 1 Cor. ii. 6.
[b] Deut. xxxiii. 29.
[c] Tit. i. 2. Heb. vi. 18.

[d] Prov. xxii. 22, 23. Is. ix. 4.
† In his moral government he punishes the oppressors, and saves the oppressed; provides for the needy, releases prisoners, and brings those shut up in darkness to the light.-BOOTHROYD.
[e] Luke i. 53; ix. 17.
[f] Is. lxi. 1. Acts xvi. 26.
‡ *The eyes of the blind.*-Either, 1. The eyes of their mind, which he enlightens and directs in doubtful and difficult causes; or, 2. Their bodily eyes, which he did abundantly by his Son Jesus Christ. *Loveth the righteous* — even when he doth afflict them, which also he doth out of love (Heb. xii. 6). — POOLE.
[g] Luke xiii. 11-13. 2 Cor. vii. 6.
[h] Deut. xxxiii. 3.
[i] Deut. xvi. 11.
[k] Job v. 12-14. 1 Cor. iii. 19.
§ *Turneth* — viz., he doth dissipate and ruin all their works, counsels, and enterprises. — DIODATI.
[l] Is. ix. 7. Rev. xi. 15.
[m] Is. lii. 7.

PS. CXLVII.
* *It is good.*—It is acceptable to God, and greatly comfortable and beneficial to ourselves.— POOLE.
[a] Is. lxii. 7. Matt. xvi. 18.
† It is the Lord that enables us to build up Jerusalem again (Ezra vi. 14), and encourages all our brethren, that still remain in foreign countries, to return home. — WELLS.
[b] Deut. xxx. 3. Eph. ii. 12-19.
[1] *Griefs.*
[c] Gen. xv. 5. Is. xl. 26.
[2] *Of his understanding* there is *no number.*
[d] Job v. 10. Matt. v. 45. Jam. v. 17, 18.
[e] Job xxxviii. 41. Matt. vi. 26.
‡ *The legs of a man.* —These were most valuable amongst ancient warriors, and swiftness on foot was reckoned a high qualification; to this, probably, the words allude.—CORBIN.
[f] 1 Pet. i. 13, 17.
[g] Dan. ix. 25.
§ Thy strength consists not in thy walls, and gates, and bars, but in his protection.—POOLE.
[3] *Who maketh thy border peace.*
[h] Deut. viii. 7, 8.
[4] *Fat of wheat.*
‖ Whatsoever his pleasure is concerning his creatures upon earth, it is speedily and effectually accomplished.—BISHOP HALL.

7 Which [d]executeth judgment† for the oppressed; [e]which giveth food to the hungry. The LORD [f]looseth the prisoners:

8 The LORD openeth *the eyes of* the blind:‡ the LORD [g]raiseth *them that are* bowed down: the LORD [h]loveth the righteous:

9 The LORD [i]preserveth the strangers; he relieveth the fatherless and widow: but [k]the way of the wicked he turneth upside down.§

10 The LORD shall [l]reign for ever, *even* [m]thy God, O Zion, unto all generations. Praise ye the LORD.

PSALM CXLVII.

Exhortations to praise God for his wisdom, power, and goodness displayed in providence, &c.

PRAISE ye the LORD: for *it is* good to sing praises unto our God; for *it is* pleasant; *and* praise is comely.*

2 The LORD doth [a]build up Jerusalem:† [b]he gathereth together the outcasts of Israel.

3 He healeth the broken in heart, and bindeth up their [1]wounds.

4 He [c]telleth the number of the stars; he calleth them all by *their* names.

5 Great *is* our LORD, and of great power: [2]his understanding *is* infinite.

6 The LORD lifteth up the meek: he casteth the wicked down to the ground.

7 Sing unto the LORD with thanksgiving; sing praise upon the harp unto our God:

8 Who covereth the heaven with clouds, who [d]prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 He [e]giveth to the beast his food, *and* to the young ravens which cry.

10 He delighteth not in the strength of the horse; he taketh not pleasure in the legs of a man.‡

11 The LORD taketh pleasure in them [f]that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem; praise thy God, O Zion:

13 For [g]he hath strengthened the bars of thy gates;§ he hath blessed thy children within thee.

14 [3]He maketh peace *in* thy borders, *and* [h]filleth thee with the [4]finest of the wheat.

15 He sendeth forth his commandment‖ *upon* earth: his word runneth very swiftly.

one of those psalms which are composed alphabetically (as Ps. xxv. and xxxiv., &c.), that it might be the more easily committed to memory and kept in mind. The Jewish writers justly extol this psalm as a star of the first magnitude in this bright constellation; and some of them have an extravagant saying concerning it, not much unlike some of the Popish superstitions, That whosoever will sing this psalm constantly three times a day, shall certainly be happy in the world to come. In this psalm, (1.) David engages himself and others to praise God (ver. 1, 2, 4-7, 10-12). (2.) He fastens upon those things that are proper matter for praise: God's greatness (ver. 3), his goodness (ver. 8, 9), the proofs of both in the administration of his kingdom (ver. 13), the kingdom of providence (ver. 14-16), the kingdom of grace (ver. 17-20); and then he concludes with a resolution to continue praising God (ver. 21), with which resolution our hearts must be filled, and in which they must be fixed, in singing this psalm.

THE CONCLUSION.—Ver. 21. The Psalmist concludes, 1. With a resolution to give glory to God himself: "My mouth shall speak the praise of the Lord." When we have said what we can in praising God, still there is more to be said; and thereforewe must not only begin our thanksgivings with this purpose, as he did (ver. 1), but conclude them with it, as he doth here, because we shall presently have occasion to begin again. As the end of one mercy is the beginning of another, so should the end of our thanksgiving be. While I have breath to draw, my mouth shall still speak God's praises. 2. With a call to others to do so too: "Let all flesh," all mankind, "bless his holy name for ever and ever." Some of mankind shall be blessing God for ever, it is pity but they should be all so.—*Henry.*

PSALM CXLVI. PRACTICAL OBSERVATIONS.—In heaven, when one hallelujah closes, another commences: and sometimes the believer on earth is so carried above his fears, sorrows, and sins, as to emulate the incessant thanksgivings of "the saints in light." If we desire to praise the Lord while we live, as our most delightful occupation, we shall certainly praise him "while we have any being," even to all eternity. With these glorious prospects before our eyes, how mean do the pursuits of ambition, or connection with the great, seem to us! and how needful does it appear to dissuade men from this common but destructive idolatry!—*Scott.*

PSALM CXLVII.—This psalm is, by the Septuagint, ascribed to Haggai and Zechariah; and, indeed, many expressions in it favour the supposition that it was composed as a song of praise for the restoration of the Jews to Jerusalem and their own land; but it seems better suited to the times of Nehemiah, when the walls were rebuilt, and the state re-established, than to the unsettled condition of the newly-returned captives, when Haggai and Zechariah prophesied to them.

PRACTICAL OBSERVATIONS.—The contrast between the *majesty* and the *mercy* of our God should never be overlooked. While "he telleth the number of the stars," he condescendeth to hear the poor broken-hearted sinner, and to heal by his consolations the wounded spirit. His greatness, power, and wisdom are infinite, and he displays his justice in crushing to the earth the haughtiest and mightiest rebels; yet he lifteth up the meek from their dejection and abject misery, to the comfort of his favour here, and to the throne of glory hereafter. He provides for all creatures, by means worthy of himself; and whilst he "feeds the young ravens who cry unto him," he gives a pledge that he will not leave destitute his praying people. He delighteth not in those things in which sinners confide and glory; but his delight is in them who conscientiously fear and serve him, hoping in his mercy alone for pardon and acceptance. These are the inhabitants of Zion, who praise his name; he is their protector, and will bless them and their children with spiritual peace and abundant supplies of every good thing, whilst they who trust in chariots and horses, or in their own agility, strength, wisdom, courage, or righteousness, will sink into penury, misery, and contempt.—*Scott.*

PSALM CXLVIII. THE UNIVERSAL HYMN.—All the works of God, above and below (fallen rational creatures excepted), without our exhortations, do in their way proclaim the Creator's praise; and it is worthy of notice, that men, who do not praise the Lord and obey his command, are more ungovernable than the monsters of the

16 He [i]giveth snow like wool: he [k]scattereth the hoar-frost like ashes.

17 He [l]casteth forth his ice¶ like morsels: [m]who can stand before his cold?*

18 He sendeth out his word, and melteth them: he causeth his wind† to blow, *and* the waters flow.

19 He [n]sheweth his [5]word unto Jacob, his statutes and his judgments unto Israel.

20 He hath [o]not dealt so with any nation: and *as for his* judgments, they have not known them. Praise ye the LORD.

PSALM CXLVIII.

1 *The psalmist calleth upon the celestial, 7 the terrestrial, 11 and the rational creatures, to praise God.*

[1]PRAISE ye the LORD. Praise ye the LORD from the heavens:* praise him in the heights.

2 Praise ye him, all his angels: praise ye him, all his hosts.

3 Praise ye him, sun and moon:† praise him, all ye stars of light.

4 Praise him, ye heavens of heavens, and ye waters that *be* above the heavens.‡

5 Let them praise the name of the LORD: [a]for he commanded, and they were created.

6 He hath also established them for ever and ever: he hath made a decree which shall not pass.

7 Praise the LORD [b]from the earth, [c]ye dragons,§ and all deeps:

8 Fire and hail; snow and vapour; [d]stormy wind fulfilling his word:

9 Mountains, and all hills; fruitful trees, and all cedars:

10 Beasts, and all cattle;‖ creeping things, and [2]flying fowl.

11 Kings of the earth, and all people; princes, and all judges of the earth:

12 Both [e]young men and maidens; old men and children.

13 Let them praise the name of the LORD; [f]for his name alone is [3]excellent: his glory *is* above the earth and heaven.

B.C. 1016—B.C. 1015.

[i] Job xxxvii. 6
[k] Is. lv. 10.
[l] Josh. x. 11. Job xxxviii. 22, 23.
¶ Meaning the hail.—STREET.
[m] Job xxxviii. 29, 30.
* At particular times, the cold in the East is so very intense as to kill man and beast!—CLARKE.
† The winds meant are the warm winds of the spring, attended by a general thaw.—ALEXANDER.
[n] Deut. xxxiii. 2-4. 2 Tim. iii. 15-17.
[5] *Words.*
[o] Deut. iv. 32-34.

PS. CXLVIII.

1 *Hallelujah.*
* *From the heavens.*—Ye heavenly creatures; as the Chald., "Ye holy creatures of heaven." So after, from the earth (ver. 7) is earthly creatures (compare Rev. v. 13). *In the high places*—which the Chald. expoundeth, "high angels." — AINSWORTH.
† The material heavens, with the luminaries placed in them, by their splendour and magnificence, their motions and their influences, all regulated and exerted according to the ordinance of their Maker, do, in a very intelligible and striking manner, declare the glory of God: they call upon us to translate their actions into our language, and copy their obedience in our lives; that so we may, both in word and deed, glorify, with them, the Creator of the universe.—BP. HORNE.
‡ Gen. i. 7. Hence, the "heavens of heavens" means the highest celestial heavens, in opposition to the aerial heavens.—BOOTHROYD.
[a] Jer. x. 11-13. Am. ix. 6.
[b] *See on* 1.
[c] Gen. i. 21. Job xli. 1. Is. xxvii. 1.
§ The word which is here translated "dragons," probably means whales and other sea monsters. DIMOCK.
[d] Ex. x. 13, 19.
‖ *Cattle* — viz., tame beasts.—DIODATI.
[2] *Birds of wing.*
[e] Jer. xxxi. 13. Zech. ix. 17.
[f] Cant. v. 9, 16. Is. vi. 3.
[3] *Exalted.*

PS. CXLIX.

1 *Hallelujah.*
* *A new song.*—An illustrious hymn for recent victory. — FENTON.
† *Made him.* — Made them his peculiar people, as well as created them men.—SCOTT.
[a] Is. lii. 7. Phil. iii. 3.
[2] *With the pipe.*
‡ *In the dance.*—Rather, "with the pipe," or some kind of wind music, as the Hebrew signifies, classed here with the tabor or drum, and the harp. There is no place in the Bible where the word means dance of any kind; it constantly means some kind of pipe. — CLARKE.
[b] 1 Chr. xxv. 6. Ezra iii. 10.
[c] Is. lxi. 1-3. Heb. xii. 10. Rev. vii. 14.
§ Those who were clothed with sackcloth on account of their oppressions, he saves, and clothes with the robes of joy.—BOOTHROYD.
[5] *Throat.*
[d] Heb. iv. 12. Rev. i. 16.
‖ That the Jews were wont to sing the praises of God as they advanced to combat, may be seen in 2 Mac. xiii. 15, and xv. 26.—STREET.
[e] Zech. ix. 13-16. Rev. xix. 11-21.
[f] Josh. x. 23.
[g] Rev. iii. 21.

PS. CL.

1 *Hallelujah.*
[a] cxvi. 18, 19; cxviii. 19, 20.
* *In his sanctuary.*—In his temple, where this work was to be performed constantly and solemnly.—POOLE.
[b] Gen. i. 6-8. Dan. xii. 3.
[2] *Cornet.*
[3] *Pipe.*
[c] Job xxx. 31.
† Let every man living join himself to this sacred choir, and at every breath praise the Lord, the Giver of life and of all good things. To him let all the world, with one consent, give perpetual praise.—PATRICK.

14 He also exalteth the horn of his people, the praise of all his saints; *even* of the children of Israel, a people near unto him. Praise ye the LORD.

PSALM CXLIX.

1 *Exhortation to praise God for his love to the church; 5 and for that power which he hath given to his saints.*

[1]PRAISE ye the LORD. Sing unto the LORD a new song,* *and* his praise in the congregation of saints.

2 Let Israel rejoice in him that made him:† [a]let the children of Zion be joyful in his King.

3 Let them praise his name [2]in the dance:‡ let them sing praises unto him [b]with the timbrel and harp.

4 For the LORD taketh pleasure in his people: he will [c]beautify the meek with salvation.§

5 Let the saints be joyful in glory: let them sing aloud upon their beds.

6 *Let* the high *praises* of God *be* in their [3]mouth, [d]and a two-edged sword in their hand;‖

7 To [e]execute vengeance upon the heathen, *and* punishments upon the people;

8 To [f]bind their kings with chains, and their nobles with fetters of iron;

9 To execute upon them the judgment written: [g]this honour have all his saints. Praise ye the LORD.

PSALM CL.

An exhortation to praise God.

[1]PRAISE ye the LORD. [a]Praise God in his sanctuary:* praise him [b]in the firmament of his power.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the [2]trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and [3]dance: praise him with stringed instruments and [c]organs.

5 Praise him upon the loud cymbals: praise him upon the high-sounding cymbals.

6 Let every thing that hath breath† praise the LORD. Praise ye the LORD.

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deep, than the raging sea itself, than the stormy wind, or the devouring flame!—But how desirable would it be, if kings of the earth, and all princes, nobles, and rulers would count it their honour to lead the chorus of praise to the Lord, and use all their authority in promoting his glory! and if all people would unite in this service! How reasonable and becoming would it be for "young men and maidens," to employ the fire and vigour of their active spirits, and to seek their pleasure and joy, in doing the will and celebrating the praises of the Lord; and for the aged to shew that they are ripening for heaven, by teaching their infant posterity to lisp thanksgivings unto him! Alas! how little do any of us feel or express, of this fervent spirit of adoring love and gratitude! and how few of the human species praise him, in concert with the angels and saints in heaven! But we are taught to pray "Hallowed be thy name. Thy kingdom come. Thy will be done *on earth*, as it is *in heaven*." Nor will our fervent prayers be always unanswered: "for all kings shall yet fall down before God our Saviour, all nations shall do him service." In the meantime, let us shew that we are his saints, by praising his name continually. He is not only our Creator, but our Redeemer, who hath made us "a people near unto him," and will exalt us "above all our enemies. His name only is excellent; and his glory is above the earth and heaven;" and in redemption, those infinite excellences, and that unspeakable glory, are displayed to our view, and form the source of all our hopes and joys. —*Scott.*

PSALM CXLIX.—The foregoing psalm was a hymn of praise to the Creator; this to the Redeemer. It is a psalm of triumph in the God of Israel, and over the enemies of Israel. Probably it was penned upon occasion of some victory which Israel was blessed and honoured with. Some conjecture that it was penned when David had taken the stronghold of Zion, and settled his government there. But it looks further to the kingdom of the Messiah, who, in the chariot of the everlasting gospel, goes forth conquering and to conquer. To him, and his graces and glories, we must have an eye, in singing this psalm, which speaks, 1. Abundance of joy to all the people of God (ver. 1-5). 2. Abundance of terror to the proudest of their enemies (ver. 6-9). —*Henry.*

PSALM CL. PRAISE.—The first and last of the psalms have both the same number of verses, are both short, and very memorable; but the scope of them is very different. The first psalm is an elaborate instruction in our duty, to prepare us for the comforts of our devotion: this is all rapture and transport, and, perhaps, was penned on purpose to be the conclusion of those sacred songs, to shew what is the design of them all; and that is, to assist us in praising God. The Psalmist had been himself full of the praises of God, and here he would fain fill all the world with them: again and again he calls "Praise the Lord, praise him, praise him," no less than thirteen times in these six short verses. He shews, 1. For what, and upon what account, God is to be praised (ver. 1, 2). 2. How, and with what expressions of joy, God is to be praised (ver. 3-5). 3. Who must praise the Lord; it is every one's business (ver. 6). In singing this psalm, we should endeavour to get our hearts much affected with the perfections of God, and the praises with which he is, and shall be, for ever attended, throughout all ages, world without end.—*Henry.*

THE BOOK OF PROVERBS.

WRITINGS OF SOLOMON—PROVERBS, ECCLESIASTES, AND THE SONG OF SONGS.

The wisdom of Solomon was a Divine gift. He asked wisdom in preference to the usual objects of royal ambition, and God answered, "Wisdom and knowledge is granted thee." "I have given thee a wise and understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee." The Divine promise was verified—the renown of the wise monarch covered the Eastern world, "was in all the nations round about," and the Queen of Sheba "came from the uttermost parts of the earth to hear the wisdom of Solomon." The wisdom of Solomon was displayed not only in his legal decisions, and in the general measures of his government, but it poured out its wealth into literary treasures. "God gave him wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea-shore." The crowned philosopher, naturalist, and poet, who was "wiser than all men," "spake three thousand proverbs; and his songs were a thousand and five; and he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts and of fowls, and of creeping things, and of fishes." These might be oral dissertations, "for there came of all people to hear the wisdom of Solomon, from all kings of the earth which had heard of his wisdom." The probability is, however, that many of them were written, but they have perished. They had the stamp of wisdom, but they wanted the seal of inspiration.

The Book of Proverbs is a collection of sage and pithy maxims for the regulation of heart and life, displaying a prodigious knowledge of human nature, and shewing a very intimate acquaintance with the follies, passions, and pursuits of society. The proverbs range through a vast variety of subjects—trade, agriculture, fashion, vice, habit, wealth, poverty, and friendship, culminating in the grand counsel, that "the fear of the Lord is the beginning of wisdom." They are not frigid cautions, but earnest and winged words—their point and brevity giving them a deep place in the memory and heart. They commend themselves to every man's common sense, and are, when enunciated, so self-evident, that every man's experience confirms their truth. Were they obeyed, there would be peaceful and wealthy industry in the world, and happy progress and spiritual activity in the Church.

The first ten chapters of the book are poetical in texture; and from chapter x. to chapter xxii. 16, we have what are properly termed proverbs. From this point to chapter xxiv. the paragraphs are didactic, and are addressed to an imaginary pupil. Then succeed other chapters of proverbs; the conclusion of the book giving us the memorable words of Agur, and the instructions given to king Lemuel by his mother. The canonical authority of the book is established by the quotations from it, found in many places of the New Testament.

The Book of Ecclesiastes, or the Preacher, is a philosophical dissertation on the chief good; and the result of the long and varied argument is discovered to be this, "Fear God and keep his commandments, for this is the whole duty of man." The author of the book, "the Preacher, the king in Jerusalem," details the series of experiments he had made among physical enjoyments and intellectual pursuits, but finds all to be "vanity and vexation of spirit." He strives to discover the superiority of man, and reaches it in his immortality. He sees in the world much misery, oppression, and folly—men forgetting the end of their existence, and seeking pleasure, power, or wealth—and he argues, that as man cannot find a portion there, his refuge must be in God—for "it is well with them that fear God." And therefore the crowning counsel is, "Remember now thy Creator in the days of thy youth." The book closes with a graphic picture of old age ending in death. Ecclesiastes contains a warning to all worldlings—to all who either brutify themselves by sensuality or spend their days in intellectual researches without God. Happiness is not in wealth, nor honour, nor genius: Religion is the only source of blessedness, and speaks with power to the reason and conscience of man.

The Song of Songs is altogether a peculiar production. The Jews have always esteemed it a sacred book, and it formed a portion of that Canon sanctioned by our Lord and his apostles. It is a beautiful pastoral poem, rich in rural imagery, and in the ardent language of love. Various attempts have been made to divide it into scenes or sections, either according to time or place. Better it is to know that its diction occurs again and again in some portions of the Old Testament, and also in the New Testament, and on the most sacred of subjects (Ps. xlv.; Is. liv.; 2 Cor. xi. 2; Eph. v. 23; and Rev. xix. 7; xxi. 2, 9). The usual interpretation is that it typifies or depicts the nuptial relation of Christ and his Church. It should be borne in mind that many of the allusions supposed to be somewhat indelicate refer to the dress and not to the person. It is a book specially fitted for the Oriental temperament, which delights to portray deep religious emotion under the allegorical aspects of love, wine, banquet, and song. Matthew Henry well says:—"It is a pastoral; the bride and bridegroom, for the more lively representation of humility and innocence, are brought in as a shepherd and his shepherdess. Now, 1. This song might easily be taken in a spiritual sense by the Jewish Church, for whose use it was first composed, and was so taken, as appears by the Chaldee paraphrase, and the most ancient Jewish expositors. God betrothed the people of Israel to himself; he entered into covenant with them, and it was a marriage-covenant. He had given abundant proofs of his love to them, and required of them that they should love him with all their heart and soul. Idolatry was often spoken of as spiritual adultery, and doting upon idols, to prevent which this song was penned, representing the complacency God took in Israel, and which Israel ought to take in God, and encouraging them to continue faithful to him, though he might seem sometimes to withdraw and hide himself from them, and to wait for the further manifestation of himself in the promised Messiah. 2. It may more easily be taken in a spiritual sense by the Christian Church, because the condescensions and communications of Divine love appear more rich and free under the gospel than they did under the law, and the communion between heaven and earth more familiar. God sometimes spoke of himself as the Husband of the Jewish Church (Isa. lxiv. 5; Hos. ii. 16, 19), and rejoiced in it as his bride (Isa. lxii. 4, 5). But more frequently is Christ represented as the Bridegroom of his Church (Matt. xxv. 1; Rom. vii. 4; 2 Cor. xi. 2; Eph. v. 32), and the Church as the bride, the Lamb's wife (Rev. xix. 7; xxi. 2, 9). Pursuant to this metaphor, Christ and the Church in general, Christ and particular believers, are here discoursing with abundance of mutual esteem and endearment. The best key to this book is the 45th Psalm, which we find applied to Christ in the New Testament, and therefore this ought to be so too. It requires some pains to find out what may probably be the meaning of the Holy Spirit in the several parts of this book, as David's songs are many of them level to the capacity of the meanest, and there are shallows in them in which a lamb may wade; so this of Solomon's will exercise the capacities of the most learned, and there are depths in it in which an elephant may swim. But when the meaning is found out, it will be of admirable use to excite pious and devout affections in us; and the same truths which are plainly laid down in other scriptures, when they are extracted out of this, come to the soul with a more pleasing power. When we apply ourselves to the study of this book, we must not only, with Moses and Joshua, 'put off our shoe from off our foot,' and even forget that we have bodies, because 'the place where we stand is holy ground,' but we must, with John, 'come up hither'—must spread our wings, take a noble flight and soar upwards, till by faith and holy love we 'enter into the holiest,' for 'this is no other than the house of God, and this is the gate of heaven.'"—J. E.

CHAPTER I.

1 *The use of the Proverbs.* 7 *An exhortation to fear God, and believe his word;* 10 *to avoid the enticings of sinners.* 20 *Wisdom complaineth of her contempt.*

B.C. 1000—B.C. 1000.

THE Proverbs of Solomon the son of David, king of Israel;

2 To [a]know wisdom[*] and instruction; to perceive the words of understanding;

3 To receive the instruction of wisdom, justice, and judgment, and [1]equity;

4 To give [b]subtilty to the simple, [c]to the young man knowledge and [2]discretion.

5 A wise *man* will hear,[†] and will increase learning; and a man of understanding shall attain unto wise counsels:

6 To understand [d]a proverb, and [3]the interpretation; [e]the words of the wise, and their [f]dark sayings.

7 ¶ The fear of the LORD[‡] *is* [4]the beginning of knowledge: *but* fools despise wisdom and instruction.

8 My son, [g]hear the instruction of thy father, and forsake not the law of thy mother:

9 For [h]they *shall be* [5]an [i]ornament of grace unto thy head, and chains about thy neck.

CHAP. I.
[a] Deut. iv. 5, 6.
[*] The use of these proverbs is, to give true moral and spiritual wisdom and instruction to those that carefully hear of and read them.—Bishop Hall.
[1] *Equities.*
[b] Ps. xix. 7.
[c] Ps. xxxiv. 11.
[2] *Advisement.*

[†] This book contains wise counsels for directing a man under every perplexing difficulty in the way of peace and safety, and enabling him to give the most seasonable and prudent counsels to others.—Lawson.
[d] Mark iv. 11.
[3] *An eloquent speech.*
[e] Ec. xii. 11.
[f] Heb. v. 14.
[‡] This term is often put for godliness in general, for the true fear of God induces a man to please and obey God.—Beveridge.
[4] *The principal part.*
[g] Deut. xxi. 18-21.
[h] 1 Tim. ii. 9, 10.
[5] *An adding.*
[i] Gen. xli. 42.

CHAP. I. Proverbs—their Author.—Ver. 1. They are "The Proverbs of Solomon." 1. His name signifies *peaceable*, and the character both of his spirit and of his reign answered to it: both were peaceable. David, whose life was full of troubles, wrote a book of devotion; for, "Is any afflicted? Let him pray." Solomon, who lived quietly, wrote a book of instruction, for "when the churches had rest, they were edified." In times of peace, we should learn ourselves, and teach others, that which, in troublous times, both they and we must practise. 2. He was "the son of David." It was his honour to stand related to that good man, and he reckoned it so with good reason, for he fared the better for it (1 Kings xi. 12). He had been blessed with a good education, and many a good prayer had been put up for him (Ps. lxxii. 1), the effect of both which appeared in his wisdom and usefulness. "The generation of the upright" are sometimes thus blessed, that they are made blessings, eminent blessings, in their day. Christ is often called "the Son of David," and Solomon was a type of him in this, as in other things, that he "opened his mouth in parables," or "proverbs." 3. He was "king of Israel;" a king, and yet it was no disparagement to him to be an instructor of the ignorant, and a teacher of babes; king of Israel, that people among whom God was know, and his name was great. Among them he learned wisdom, and to them he communicated it.—*Henry.*

Their Purpose.—Ver. 4. They are of use to all, but are designed especially, 1. For "the simple, to give subtilty to" them. The instructions here given are plain and easy, and level to the meanest capacity; "the wayfaring men, though fools, shall not err therein;" and those are likely to receive benefit by them who are sensible of their own ignorance, and their need to be taught, and are therefore desirous to receive instruction; and those who receive those instructions, in their light and power, though they be simple, will hereby be made subtile, graciously crafty to know the sin they should avoid, and the duty they should do, and to escape the tempter's wiles. He that is "harmless as the dove," by observing Solomon's rules, may become "wise as" the "serpent;" and he that has been sinfully foolish, when he begins to govern himself by the Word of God, becomes graciously wise. 2. For young people, to give them "knowledge and discretion." Youth is the learning age, catches at instructions, receives impressions, and retains what is then received; it is therefore of great consequence that the mind be then seasoned well; nor can it receive a better tincture

10 ¶ My son, [k]if sinners[§] entice thee, consent thou not.

11 If they say, Come with us, [l]let us lay wait for blood, [m]let us lurk privily for the innocent without cause:[‖]

12 Let us [n]swallow them up alive as the grave; and whole, as those that go down into the pit:

13 We [o]shall find all precious substance, we shall fill our houses with spoil:

14 Cast in thy lot among us; let us all have one purse.

15 My son, walk not thou in the way with them; [p]refrain thy foot from their path:

16 For their feet run to evil, and make haste to shed blood:

17 (Surely in vain the net is spread in the [6]sight of any bird:)¶

18 And they [q]lay wait for their *own* blood; they lurk privily for their *own* lives.*

19 So *are* the ways of [r]every one that is greedy of gain; *which* [s]taketh away the life of the owners thereof.

20 ¶ [7]Wisdom crieth without;† she uttereth her voice in the streets:

21 She [t]crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying,*

22 How long, [u]ye simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

23 Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you.

24 ¶ Because I have called, and ye refused; I have stretched out my hand,‡ and no man regarded;

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also [x]will laugh at your calamity; I will mock when your fear cometh;

27 When your fear cometh as desolation, and your destruction cometh as a whirlwind; when [y]distress and anguish cometh upon you.

28 Then [z]shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:§

29 For [a]that they hated knowledge, and did not choose the fear of the LORD:

B.C. 1000—B.C. 1000.

[k] Jud. xvi. 16-21.

§ This term means here men who, to obtain wealth, stick at nothing, but are ready to commit both robbery and murder, as the following verses prove. —BOOTHROYD.

[l] Mic. vii. 2.

[m] Ps. x. 8-10.

‖ *Without cause*—*i.e.*, though he have no way offended us. —DIODATI.

[n] Ps. xxxv. 25.

[o] Hab. ii. 9.

[p] Ps. cxix. 101.

[6] *Eyes of everything that hath a wing.*

¶ Solomon intimates, that if any man, hearing of the danger, withdraw not, he is more fool than the bird, for he will not come into a seen danger. Who can pity those which are taken in a trap which they saw, and yet would not avoid? they who perish upon these terms, seem to be in love with perishing. —CARYL.

[q] Ps. vii. 14-16. Matt. xxvii. 4.

* These men are setting a trap for themselves, when they lie in wait to take away the lives of others; for they shall not always escape the hand of justice.—PATRICK.

[r] Mic. ii. 1-3. 1 Tim. iii. 3.

[s] Job xxxi. 39.

[7] *Wisdom*s — *i.e.*, *excellent wisdom.*

† Here personified as one opening a school in a public place, &c.—BOOTHROYD.

[t] Matt. x. 27. Acts v. 20.

[u] Ps. xciv. 8. Rev. xxii. 17.

‡ *Stretched out my hand.* — Offering grace and mercy to you, and earnestly inviting you to accept of it. Lest through your deafness or distance from me you should not hear, I have beckoned to you with my hand, which this phrase signifies (Is. xiii. 2; lxv. 2). *No man regarded.*—Few or none complied with it.—POOLE.

[x] Ps. ii. 4; xxxvii. 13.

[y] Luke xxi. 23-25. Rom. ii. 9.

[z] Job xxvii. 9. Luke xiii. 25-28.

§ *Shall not find me.*—Because their hearts were not towards me, but sought after me only for their own ends. —DIODATI.

[a] Ps. l. 16, 17. John iii. 20.

[b] Jer. viii. 8. Luke xiv. 18-20.

‖ Sin and suffering are inseparable; they who choose the one must expect the other; and *be filled with their own devices*, in the ruin they have courted. —HAWEIS.

[8] *Ease.*

[c] Is. xlviii. 18. 1 Pet. i. 5.

[d] Ps. cxii. 7. Luke xxi. 9, 19.

30 They [b]would none of my counsel; they despised all my reproof:

31 Therefore shall they eat of the fruit of their own way,‖ and be filled with their own devices.

32 For the [8]turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33 But [c]whoso hearkeneth unto me shall dwell safely, [d]and shall be quiet from fear of evil.

CHAPTER II.

1 *Wisdom promiseth godliness to her children,* 10 *safety from evil company,* 20 *and direction in good ways.*

MY son, if thou wilt receive my words, and hide my commandments with thee;*

2 So that [a]thou incline thine ear unto wisdom, *and* [b]apply thine heart to understanding;

3 Yea, if thou criest after knowledge, *and* [1]liftest up thy voice for understanding;

4 If [c]thou seekest her as silver, and [d]searchest for her as *for* hid treasures;†

5 Then shalt thou understand the fear of the LORD, and [e]find the knowledge of God.

6 For [f]the LORD giveth wisdom: out of his mouth *cometh* knowledge and understanding.

7 He [g]layeth up sound wisdom for the righteous: *he is* [h]a buckler to them that walk uprightly.

8 He keepeth the paths of judgment,‡ [i]and preserveth the way of his saints.

9 Then [k]shalt thou understand righteousness, and judgment, and equity; *yea,* every good path.

10 ¶ When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul;

11 [1]Discretion[§] shall preserve thee, understanding shall keep thee:

12 To deliver thee from the way of the evil *man,* [m]from the man that speaketh froward things;

13 Who [n]leave the paths of uprightness, to walk in the ways of darkness;

14 Who rejoice to do evil, [o]and delight in the frowardness of the wicked;

15 Whose ways *are* crooked, and *they* froward in their paths:

16 To [p]deliver thee from the strange woman, *even* from the stranger *which* flattereth with her words;

17 Which forsaketh [q]the guide of her youth, and forgetteth the covenant of her God:

[e] Ps. xix. 10. Matt. vi. 19-21.

[f] Ec. iv. 8. Luke xvi. 8.

† Treasures hidden in revolutions. As they are often hidden under the ground in the East, one business of sorcerers is to profess to direct to them, and the people are often seeking for them.—CHARDIN.

[g] John xvii. 3. 1 John v. 20.

[h] Ex. xxxi. 3.

[i] 1 Cor. i. 19-24, 30. Col. ii. 3.

[k] Ps. lxxxiv. 11.

‡ He preserves pious men in their integrity, encouraging them not to swerve from the rules of justice, or to cease to exercise mercy and kindness, being their keeper and defender in all their proceedings.—PATRICK.

[l] Deut. xxxiii. 3, 26-29. 1 Pet. i. 5.

[k] Ps. xxxii. 8. John xiv. 6.

[1] Ps. xxv. 21. Ec. ix. 15-18. Eph. v. 15.

§ Man, by common natural discretion, may keep himself much out of harm's way; but that special and spiritual discretion, which is the gift and grace of God, keeps him much more and much better out of ways which are harmful, whether to himself or others.—CARYL.

[m] Ps. ci. 4. Acts xx. 30.

[n] 2 Tim. iv. 10. 2 Pet. ii. 20-22.

[o] Hos. vii. 3. Rom. i. 32.

[p] Gen. xxxix. 2-12. Ec. vii. 26.

[q] Jer. iii. 4.

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than from Solomon's proverbs. Youth is rash, and heady, and inconsiderate: "man is born like the wild ass's colt:" and therefore needs to be broken by the restraints, and managed by the rules we find here. And if young people will but take heed to their ways, according to Solomon's proverbs, they will soon gain the knowledge and discretion of the ancients. Solomon had an eye to posterity in writing this book, hoping by it to season the minds of the rising generation with the generous principles of wisdom and virtue. 3. What good use may be made of them (ver. 5, 6). Those who are young and simple may by them be made wise, and are not excluded from Solomon's school, as they were from Plato's. But is it only for such? No; here is not only milk for babes, but strong meat for strong men. This book will not only make the foolish and bad wise and good, but the wise and good wiser and better; and though the simple and the young man may perhaps slight those instructions, and not be the better for them, yet "the wise man will hear;" Wisdom will be justified by her own children, though not by the children sitting in the market-place. Note, Even wise men must hear, and not think themselves too wise to learn. "A wise man" is sensible of his own defects (*Plurima ignoro, sed ignorantiam meam non ignoro—I am ignorant of many things, but not of my own ignorance*); and, therefore, is still pressing forward, that he may "increase" in "learning," may know more, and know it better, more clearly and distinctly, and may know better how to make use of it. As long as we live, we should strive to increase in all useful learning. It was a saying of one of the greatest of the rabbins, *Qui non auget scientiam, amittit de ea—If our stock of knowledge be not increasing, it is wasting;* and they that would increase in learning must study the Scriptures—"those perfect the man of God." A wise man, by increasing in learning, is not only profitable to himself, but to others also. As a counsellor. "A man of understanding" in these precepts of wisdom, by comparing them with one another, and with his own observations, "shall" by degrees, "attain unto wise counsels;" he stands fair for preferment, and will be consulted as an oracle, and intrusted with the conduct of public affairs; he shall come to "sit at the helm," so the word signifies. Note, Industry is the way to honour: and those whom God has blessed with wisdom must study to do good with it, according as their sphere is. It is more dignity indeed to be counsellor to the prince, but it is more charity to be counsellor to the poor, as Job was with his wisdom (Job xxix. 15), "I was eyes to the blind."—*Henry.*

CHAP. II. BLESSEDNESS OF WISDOM.—Ver. 5-9. (1.) Instruction. The means of wisdom are given to all; but wisdom itself—"sound wisdom"—is laid "up for the righteous"—laid up in Christ their Head, in whom "are hid all the treasures of wisdom and knowledge," and who "is made of God to us Wisdom." The same that is the Spirit of revelation in the word is a Spirit of wisdom in the souls of them that are sanctified—that wisdom of the prudent which is to understand his way; and it is sound wisdom, its foundations firm, its principles solid, and its products of lasting advantage. (2.) Satisfaction. Some read it, He "lays up substance for the righteous," not only substantial knowledge, but substantial happiness and comfort (Prov. viii. 21). Riches are things that are not, and they that have them only fancy themselves happy; but what is laid up, in the promises and in heaven, for the righteous, will make them truly, thoroughly, and eternally happy. 3. Protection. Even they who "walk uprightly" may be brought into danger for the trial of their faith; but God is, and will be, "a Buckler to them," so that nothing that happens to them shall do them any real hurt, or possess them with any terrific apprehensions: they are safe, and they shall think themselves so. "Fear not, Abraham, I am thy Shield." It is their way, the paths of judgment in which they walk, that the Lord knows, and owns, and takes care of. 4. Grace to persevere to the end.

THE STRANGE WOMAN.—Ver. 16. Let the sufferings of others be our warnings; take heed of the sin of whoredom; for, *First,* The ruin of those who are guilty of it is certain and unavoidable, if they do not repent. It is a sin that has a direct tendency to the killing of the soul, the extinguishing of all good affections and dispositions in it, and the exposing of it to the wrath and curse of God, and the sword of his justice. They that live in forbidden pleasures are dead while they live. Let discretion preserve every man, not only from the evil woman, but from the evil house; for the "house inclines to death:" it is in the road that leads directly to eternal death, "and

18 For her house inclineth unto death,‖ and her paths unto the dead.

19 [r]None that go unto her return again,¶ neither [s]take they hold of the paths of life.

20 That thou mayest walk in the way of good *men*, and keep the paths of the righteous.

21 For the upright shall dwell in the land, and the perfect shall remain in it.

22 But the wicked shall be cut off from the earth, and the transgressors* shall be [2]rooted out of it.

CHAPTER III.

1 *An exhortation to obedience, faith, mortification, devotion, and patience.* 13 *The happy gain and benefits of wisdom.* 27 *An exhortation to charitableness, peaceableness, contentedness.* 33 *The cursed state of the wicked.*

MY son, forget not my law; but let thine heart keep my commandments·

2 For length of days, and [1]long life, [a]and peace, shall they add to thee.

3 Let not mercy and truth forsake thee: [b]bind them about thy neck;* [c]write them upon the table of thine heart:

4 So shall thou find favour and [2]good understanding in the sight of God and man.

5 ¶ Trust in the LORD with all thine heart; [d]and lean not unto thine own understanding.

6 [e]In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ [f]Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be [3]health to [g]thy navel,† and [4]marrow to thy bones.

9 ¶ Honour the LORD with thy substance, and with the first-fruits of all thine increase:‡

10 [h]So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.

11 ¶ My son, despise not the chastening of the LORD; [i]neither be weary of his correction:§

12 For whom the LORD loveth he correcteth, even as a father the son *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wisdom, and the man *that* [5]getteth understanding:

14 For the merchandise of it *is* better than the merchandise of silver, and the gain thereof than fine gold.

B.C. 1000—B.C. 1000.

‖ Every step taken towards her house is a step towards death. The path of sin is the path of ruin: the path of duty is the way of safety.—CLARKE.

[r] Ec. vii. 26.

¶ It is rarely seen that anybody who is drawn into her impure embraces ever gets out again; but she holds them so fast by her enchantments, and they are so blinded and bewildered by her arts, that, like men who have quite lost their way in a strange country, they seldom or never can recover themselves.—PATRICK.

[s] Heb. vi. 18.

* *Transgressors.*—Heb. "the garment men," "the hypocrites," those who act borrowed characters under a cloak.—CLARKE.

[2] *Plucked up.*

CHAP. III.

[1] *Years of life.*

[a] Ps. cxix. 165. Rom. v. 1.

[b] Ex. xiii. 9.

* Alluding to the custom of wearing on their foreheads and wrists the precepts of the Lord.—ISHAM.

[c] 2 Cor. iii. 3. Heb. x. 16.

[2] *Good success.*

[d] 1 Cor. iii. 18-20; viii. 1, 2.

[e] 1 Sam. xxx. 8. 1 Cor. x. 31.

[f] Is. v. 21. Rom. xi. 25; xii. 16.

[3] *Medicine.*

[g] Ez. xvi. 4, 5.

† This part of an infant is often very clumsily managed in the East; hence it is no uncommon thing to see it greatly enlarged and diseased. The fear of the Lord, therefore, would be as medicine and health "to the navel," causing it to grow and prosper. Strange as it may appear, the "navel" is often spoken of as a criterion of prosperity.—ROBERTS.

[4] *Watering, or moistening.*

‡ The allusion is to the maintenance of the priests and Levites under the law.—GILL.

[h] Lev. xxvi. 3-5.

[i] Is. xl. 30, 31.

§ God's corrections are our instructions, his lashes our lessons, and his scourges our schoolmasters. Whence both in Hebrew and Greek, chastening and teaching are expressed by one word.—BROOKS.

[5] *Draweth out.*

[k] Matt. xiii. 44-46.

[l] Ps. xxi. 4. 1 Tim. iv. 8.

[m] 1 Kings iii. 13. 1 Cor. iii. 21-23.

‖ That is, her hands are full of the most important benefits.—CLARKE.

¶ Whether we understand by the ways of wisdom, the ways of Christ, or the ways of true godliness, it will come to the same thing; for there is no spiritual wisdom abstracted from the knowledge of him.—WINTER.

[n] Ps. xix. 10, 11. Matt. xi. 28, 30.

[o] Ps. xxv. 10; cxix. 165. Rom. v. 1.

* There seems an allusion to the tree of life in paradise, and which was to give man life, health, and immortality.—CALMET.

[6] *Prepared.*

† He describeth the great channels and hollow places made in the earth to hold the waters.—DIODATI.

[p] Deut. vi. 6-9. John xv. 6, 7.

[q] Deut. xxxii. 46.

[r] i. 9.

[s] Ps. xxxvii. 23, 24; cxxi. 3, 8.

‡ The composure and serenity arising from faith in the promises and providence of God, and the testimony of a good conscience, are here described as the effects of hearkening to wisdom.—SCOTT.

[t] Acts xii. 6. 1 Thes. iv. 13, 14.

§ *Be not afraid of sudden fear.*—That is, fear that desolation which cometh upon the wicked.—CARYL.

[7] *The owners thereof.*

[u] Gen. xxxi. 29.

[x] Lev. xix. 13. 2 Cor. viii. 11.

‖ God having dealt bountifully with us, we should be bountiful to our needy neighbours; let us give speedily when we can with prudence.—SUTCLIFFE.

[8] *Practise no evil.*

¶ *Dwelleth securely*—viz., no way suspecting that thou wilt do him any hurt, therefore not seeking to prevent thee.—DIODATI.

[9] *A man of violence.*

[y] xxii. 22-25.

[z] Ps. cxxxviii. 6.

* Is. lvii. 15. 1 Pet. v. 5.

[a] Is. lxv. 13-15.

[1] *Exalteth the fools.*

* "Shall lift up fools"—hold them forth, or make them manifest and conspicuous.—GILL.

15 She *is* [k]more precious than rubies: and all the things thou canst desire are not to be compared unto her.

16 [l]Length of days *is* in her right hand; [m]*and* in her left hand riches and honour.‖

17 Her ways¶ *are* [n]ways of pleasantness, and [o]all her paths *are* peace.

18 She *is* a tree of life* to them that lay hold upon her; and happy *is every one* that retaineth her.

19 The LORD by wisdom hath founded the earth; by understanding hath he [6]established the heavens.

20 By his knowledge the depths are broken up,† and the clouds drop down the dew.

21 ¶ My son, [p]let not them depart from thine eyes: [q]keep sound wisdom and discretion:

22 So shall they be life unto thy soul, and [r]grace to thy neck.

23 Then [s]shalt thou walk in thy way safely, and thy foot shall not stumble.‡

24 When thou liest down, thou shalt not be afraid; yea, thou shalt lie down, [t]and thy sleep shall be sweet.

25 Be not afraid of sudden fear,§ neither of the desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from [7]them to whom it is due, when it is [u]in the power of thine hand to do *it*.

28 Say not unto thy neighbour, [x]Go,‖ and come again, and to-morrow I will give; when thou hast it by thee.

29 ¶ [8]Devise not evil against thy neighbour, seeing he dwelleth securely¶ by thee.

30 Strive not with a man without cause, if he have done thee no harm.

31 ¶ Envy thou not [9]the oppressor, and [y]choose none of his ways.

32 For the froward *is* abomination to the LORD: but his secret *is* with the righteous.

33 ¶ The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 Surely [z]he scorneth the scorners: but [a]he giveth grace unto the lowly.

35 The wise shall inherit glory: [b]but shame [1]shall be the promotion of fools.*

her paths unto Rephaim," to the *giants*, so some read it, the sinners of the old world, who, living in luxury and excess of riot, were cut down out of time, and their foundation overthrown with a flood. Our Lord Jesus deters us from sinful pleasures, with the consideration of everlasting torments which follow them, "where the worm dies not, nor is the fire quenched" (see Matt. v. 28, 29). *Secondly*, Their repentance and recovery are extremely hazardous: "none," or next to none, "that go unto her, return again." It is very rare that any who are caught in this snare of the devil recover themselves, so much is the heart hardened, and the mind blinded, by the deceitfulness of this sin. Having once lost their "hold of the paths of life," they know not how to take hold of them again, but are perfectly besotted and bewitched with those base lusts.—*Henry.*

CHAP. III. ENCOURAGEMENT TO OBEDIENCE.—Ver. 2. To encourage us to submit ourselves to all the restraints and injunctions of the Divine law, we are assured that it is the certain way to long life and prosperity. 1. It is the way to be long-lived. God's commandments "shall add to us length of days:" to a good useful life on earth, they shall add an eternal life in heaven, "length of days for ever and ever" (Ps. xxi. 4). God shall be our Life, and the Length of our days, and that will be indeed long life, with an addition. But, because length of days may possibly become a burden and a trouble, it is promised, 2. That it shall prove the way to be easy too, so that even the days of old age shall not be evil days, but days in which thou shalt have pleasure: "Peace shall they" be continually "adding to thee." As grace increases, peace shall; and "of the increase of Christ's government and peace," in the heart as well as in the world, "there shall be no end. Great" and growing "peace have they that love the law."

FRUIT OF WISDOM.—Ver. 15. Wisdom is here represented as a bright and bountiful queen, reaching forth gifts to her faithful and loving subjects, and offering them to all that will submit to her government. 1. Is length of days a blessing? Yes, the most valuable: life includes all good, and therefore she offers that in her right hand. Religion puts us into the best methods of prolonging life, entitles us to the promises of it; and though our days on earth should be no more than our neighbour's, yet it will secure to us everlasting life in a better world. 2. Are riches and honour accounted blessings? They are so, and then she reaches out with "her left hand." For as she is ready to embrace those that submit to her with both arms, so she is ready to give out to them with both hands. They shall have the wealth of this world, as far as Infinite Wisdom sees good for them. The true riches, however, by which men are rich toward God, are secured to them; nor is there any honour, by birth or preferment, comparable to that which attends religion: it makes the "righteous more excellent than his neighbour," recommends men to God, commands respect and veneration with all the sober part of mankind, and will, in the other world, make those that are now buried in obscurity to "shine forth as the sun." 3. Is pleasure courted as much as anything? It is so, and it is certain that true piety has in it the greatest true pleasure. "Her ways are ways of pleasantness:" the ways in which she has directed us to walk are such as we shall find abundance of delight and satisfaction in. All the enjoyments and entertainments of sense are not comparable to the pleasure which gracious souls have in communion with God and doing good. That which is the only right way to bring us to our journey's end, we must walk in, fair or foul, pleasant or unpleasant; but the way of religion, as it is the right way, so it is a pleasant way; it is smooth and clean, and strewed with roses. "All her paths are peace." There is not only peace in the end, but peace in the way; not only in the way of religion in general, but in the particular paths of that way, in all her paths, all the several acts, instances, and duties of it. One does not embitter what the other sweetens, as it is with the alloys of this world; but they are all peace, not only sweet, but safe: the saints enter into peace on this side heaven, and enjoy a present sabbatism. 4. It is the happiness of paradise: (ver. 18) "She is a tree of life." True grace is that to the soul which the "tree of life" would have been, from which our first parents were shut out for eating of the forbidden tree; it is a seed of immortality, a "well of living waters springing up to life eternal." It is an earnest of the New Jerusalem, in the midst of which is "the tree of life" (Rev. xxii. 2; ii. 7). They that feed and feast on this heavenly wisdom shall not only be cured by it of every fatal malady, but shall

CHAPTER IV.

1 *Solomon, to persuade obedience,* 3 *sheweth what instruction he had of his parents,* 5 *to study wisdom,* 14 *and to shun the path of the wicked.* 20 *He exhorteth to faith, &c.*

HEAR, [a]ye children, the instruction of a father,* and [b]attend to know understanding.

2 For I give you [c]good doctrine, forsake ye not my law.

3 For [d]I was my father's son, tender and only *beloved* in the sight of my mother.

4 He taught me also, and said unto me, [e]Let thine heart retain my words: keep my commandments, and live.

5 ¶ [f]Get wisdom,† get understanding; forget *it* not: [g]neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 Wisdom *is* the principal thing;‡ *therefore* get wisdom: and with all thy getting [h]get understanding.

8 Exalt her, [i]and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall [k]give to thine head an ornament of grace: a crown of glory shall she deliver to thee.§

10 Hear, O my son, and [l]receive my sayings; [m]and the years of thy life shall be many.

11 I have taught thee in the way of wisdom; I have [n]led thee in right paths.

12 When thou goest, thy steps shall not be straitened; and when thou runnest, [o]thou shalt not stumble.

13 [p]Take fast hold of instruction; [q]let *her* not go: keep her; for [r]she *is* thy life.

14 ¶ Enter not into the path of the wicked, and go not in the way of evil *men.*

15 Avoid it, pass not by it, turn from it, and pass away.‖

16 For [s]they sleep not, except they have done mischief; and their sleep is taken away, unless they cause *some* to fall.

17 For they eat the bread of wickedness, and drink the wine of violence.

B.C. 1000—B.C. 1000.

CHAP. IV.

[a] Ps. xxxiv. 11.

* Some have lost their fathers; some have fathers who give no food to the souls of their children. There is a Father who will take up these orphans, and supply them with the best and kindest instructions. He calls upon all of us to attend to his understanding, for he still opens his mouth in wisdom.—LAWSON.

[b] Heb. ii. 1.

[c] 1 Tim. iv. 6. Tit. i. 9.

[d] 1 Chr. xxii. 5.

[e] Deut. vi. 6.

[f] Jam. i. 5.

† *Get wisdom.*—True religion is essential to thy happiness; never *forget* its teachings, nor go aside from the path it prescribes.—CLARKE.

[g] Job xxiii. 11.

‡ Acquire "wisdom," even at the expense of every other possession, if necessary; or among or together with thy other possessions, get wisdom. — G. HOLDEN.

[h] Ps. cxix. 104.

[i] 1 Sam. ii. 30.

[k] 1 Tim. ii. 9, 10. 1 Pet. iii. 4.

§ Whatsoever else thou hast to commend thee, and gain thee honour, this shall add unto it. The fairest ornaments, or the most beautiful crown that can be set on thy head, shall receive lustre from hence, and be settled there the more securely. —PATRICK.

[l] John iii. 32, 33. 1 Thes. ii. 13.

[m] Deut. vi. 2.

[n] Ps. xxv. 4, 5.

[o] Rom. ix. 32, 33. 1 Pet. ii. 8.

[p] Acts ii. 42. Heb. ii. 1.

[q] John iv. 39-42.

[r] John vi. 68.

‖ It is much more dangerous to dally with the first overtures and occasions of things unlawful. They who keep not off from the verges of sin, may quickly be carried to the centre of it. If we would keep from the acts of sin, we must keep from the way of sin.—CARYL.

[s] Is. lvii. 20. 2 Pet. ii. 14.

¶ Here the progress of the renewed man in holiness of character is compared to the dawning light of the morning, which, at first barely perceptible, increases by gradations also barely perceptible, until the sun, ascending above the horizon, sheds over the face of the earth the full beams of the day.—DR DWIGHT.

[t] Job v. 14. 1 John ii. 11.

[u] iii. 3, 21.

[x] Ps. xl. 8.

[y] 4, 10.

[1] *Medicine.*

[2] *Above all keeping.*

[z] Mark vii. 21-23. Jam. i. 14, 15.

* The genuine and natural sense of this is, that all the actions of a man's life issue and proceed from the heart, which is the fountain, not only of our natural life, but of our moral too; so that, as a man's heart is, so will his life be.—BEVERIDGE.

[a] Eph. iv. 25-31. Col. iii. 8.

[3] *Frowardness of mouth, and perverseness of lips.*

[b] Ps. cxix. 37.

† Let neither "thine eyes" nor thy other senses be drawn aside to the right hand or to the left, but let them be directed aright, according to the law of thy God.—BP. HALL.

[c] Is. i. 16.

CHAP. V.

[a] Matt. xiii. 9. Rev. ii. 7, 11; iii. 6, 13.

[b] Jam. i. 19.

[c] Rev. xvii. 2-6.

* *For the lips.*—The meaning is, that thou mayest, through the wisdom of thine understanding and words, be able to withstand any seducements and allurements, especially of unchaste women.—DIODATI.

[1] *Palate.*

[d] Ps. lv. 21.

[e] Ec. vii. 26.

[f] Jud. xvi. 4-6, 15-21.

† *Her ways*—viz., she useth all the art that may be to engage men insensibly so far into her love, and the labyrinths of vice, that they may not any more know how to come into the way of virtue or true happiness.—DIODATI.

[g] Gen. xxxviii. 23-26.

18 But the path of the just *is* as the shining light,¶ that shineth more and more unto the perfect day.

19 The [t]way of the wicked *is* as darkness; they know not at what they stumble.

20 ¶ My son, attend to my words; incline thine ear unto my sayings:

21 Let them not [u]depart from thine eyes; keep them [x]in the midst of thine heart:

22 For they *are* [y]life unto those that find them, and [1]health to all their flesh.

23 ¶ Keep thy heart [2]with all diligence; [z]for out of it *are* the issues of life.*

24 [a]Put away from thee [3]a froward mouth, and perverse lips put far from thee.

25 Let [b]thine eyes look right on, and let thine eyelids look straight before thee.

26 Ponder the path of thy feet,† and let all thy ways be established.

27 Turn not to the right hand nor to the left: [c]remove thy foot from evil.

CHAPTER V.

1 *Solomon exhorteth to the study of wisdom.* 3 *He sheweth the mischief of whoredom and riot.* 15 *He exhorteth to contentedness, liberality, and chastity.*

MY son, [a]attend unto my wisdom, *and* [b]bow thine ear to my understanding;

2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.

3 ¶ For [c]the lips* of a strange woman drop *as* an honeycomb, and her [1]mouth *is* [d]smoother than oil:

4 But [e]her end is bitter as wormwood, [f]sharp as a two-edged sword.

5 Her feet go down to death; her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways† are moveable, *that* thou canst not know *them.*

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house;

9 Lest [g]thou give thine honour unto others, and thy years unto the cruel:

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find an antidote against age and death: they shall "eat and live for ever." 5. It is a participation of the happiness of God himself, for wisdom is his everlasting glory and blessedness (ver. 19, 20).—*Henry.*

CHAP. IV. INJUNCTION TO SEEK WISDOM.—Ver. 5. (1.) "Get this 'wisdom,' get this 'understanding.' And again, 'Get wisdom,' and 'with all thy getting get understanding' (ver. 7). Pray for it, take pains for it, give diligence in the use of all appointed means to attain it, 'wait at wisdom's gate' (chap. viii. 34). Get dominion over thy corruptions, which are thy follies, get possession of wise principles, and the habits of wisdom; get it by experience, get it 'above all thy getting;' be more in care, and take more pains to get this than to get the wealth of this world; whatever thou forgettest, get this; reckon it a great achievement to pursue it accordingly." True wisdom is God's gift, and yet we are here commanded to get it, because God gives it to those that labour for it; yet, after all, we must not say, "Our might, and the power of our hand, hath gotten us this wealth." (2.) "Forget her not" (ver. 5); "forsake her not" (ver. 6); "let her not go" (ver. 13), "but keep her." Those that have got this wisdom must take heed of losing it again by returning to folly. That good thing which is committed to us we must keep, and not let it drop through carelessness, nor suffer it to be forced from us, or suffer ourselves to be wheedled out of it; never let go such a jewel. 3. "Love her" (ver. 6), and "embrace her" (ver. 8) as worldly men love their wealth, and set their hearts upon it. Religion should be very dear to us, dearer than anything in this world; and if we cannot reach to be great masters of wisdom, yet let us be true lovers of it; and what grace we have let us embrace it with a sincere affection, as those that admire its beauty. 4. "'Exalt her' (ver. 8), always keep up high thoughts of religion, speak of it with value and veneration, and do all thou canst to bring it into reputation, and maintain the credit of it among men; concur with God in his purpose, which is, to magnify the law and make it honourable, and do what thou canst to serve that purpose." Let *wisdom's* children not only justify her, but magnify her, and prefer her before that which is dearest to them in this world.—*Henry.*

THE HEART.—Ver. 23. As the heart in the body seems the centre and fountain of life, because the blood thence circulates into every part, conveying with it health or disease, so are the affections to a man's whole conduct. If the heart, *in this sense,* be purified by faith and grace, and be properly kept, the tenor of the thoughts, words, and actions will be pure, for they flow from it: if it be the residence of pride, impiety, unbelief, avarice, malice, or lust, the whole conduct will be tainted with these vices; if they find admission, or prevail for a season, they will proportionably infect the tempers, conduct, and discourse. Therefore this citadel should, above all things, be garrisoned, that it may not be seized; this spring should be watched, that it may not be poisoned; for as the heart is, so will the life be; if not openly, yet in the sight of God, before whom thoughts, desires, and dispositions decide a man's character. "For as the heart is either pure or corrupt, so is the whole course of man's life."—*Scott.*

CHAP. V. PERNICIOUS RESULTS OF IMPURITY.—Ver. 3-11. The arguments which Solomon here uses to enforce this caution are taken from the same topic with those before—the many mischiefs which attend this sin. 1. "It blasts the reputation; thou wilt 'give thine honour unto others' (ver. 9); thou wilt lose it thyself, thou wilt put into the hand of each of thy neighbours a stone to throw at thee; for they will all, with good reason, cry shame on thee, will despise thee, and trample on thee, as a foolish man. Whoredom is a sin that makes men contemptible and base, and no man of sense or virtue will care to keep company with one that keeps company with harlots." 2. "It wastes the time, gives 'the years,' the years of youth, the flower of men's time, unto the *cruel,* that base lust of thine which, with the utmost *cruelty,* wars 'against the soul;' that base harlot which pretends an affection for thee, but really hunts for the precious life. Those years that should be given to the honour of a gracious God are spent in the service of a *cruel* sin." 3. "It ruins the estate (ver. 10); 'strangers' will be 'filled with thy wealth,' which thou art but intrusted with as a steward for the family, and the fruit of 'thy labours,' which should be provision for thine own house, will be in 'the house of a stranger' that neither has right to it, nor will ever thank thee for it." 4. "It is destructive to the health, and shortens men's days; 'thy flesh and thy body' will be 'consumed' by it" (ver. 11). The lusts of uncleanness not only "war against the soul," which the sinner neglects, and is in no care about, but they war against the body too, which he is so indulgent of, and is in such care to please and pamper; such deceitful, such foolish, such hurtful lusts are they. Those that give themselves to work uncleanness with greediness, waste their strength, throw themselves into weakness, and often have their bodies filled with loathsome distempers, by which the number of their months is cut off in the midst, and they fall

10 Lest strangers‡ be filled with thy [2]wealth, and thy labours *be* in the house of a stranger;

11 And [h]thou mourn at the last, [i]when thy flesh and thy body are consumed,

12 And say, [k]How have I hated instruction, [l]and my heart despised reproof;

13 And [m]have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me!

14 I was [n]almost in all evil§ in the midst of the congregation and assembly.

15 ¶ Drink [o]waters out of thine own cistern, and running waters out of thine own well.

16 Let thy fountains be [p]dispersed abroad, *and* rivers of waters in the streets.

17 Let them be only thine own, and not strangers' with thee.

18 Let thy fountain be blessed: and [q]rejoice with the wife of thy youth.

19 *Let her be* [r]*as* the loving hind and pleasant roe; let her breasts [3]satisfy thee at all times: and [4]be thou ravished always with her love.

20 And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?

21 For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.‖

22 ¶ His own iniquities shall take the wicked himself, and he shall be [s]holden with the cords of his [5]sins.

23 He [t]shall die without instruction; and [u]in the greatness of his folly he shall go astray.

CHAPTER VI.

1 *Against suretiship,* 6 *idleness,* 12 *and mischievousness.* 20 *The blessings of obedience.* 25 *Evils of whoredom.*

MY son, [a]if thou be surety for thy friend, *if* thou hast stricken thy hand with a stranger,

2 Thou art [b]snared with the words of thy mouth, thou art taken with the words of thy mouth.*

3 Do this now, my son, and deliver thyself, [c]when thou art come into the hand of thy friend; [d]go, humble thyself, [l]and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eyelids.

5 Deliver thyself as a roe from the hand *of the hunter,* and as a bird from the hand of the fowler.

6 ¶ Go [e]to the ant, [f]thou sluggard;† consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 [g]How long wilt thou sleep, O sluggard? [h]when wilt thou arise out of thy sleep?

10 *Yet* [i] little sleep, a little slumber, a little folding of the hands to sleep:

11 So shall thy poverty come as one that travelleth, and thy want as an armed man.‡

12 ¶ A naughty person, a wicked man, [k]walketh with a froward mouth.

13 He [l]winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;

14 Frowardness *is* in his heart, [m]he deviseth mischief continually; [n]he [2]soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall [o]he be broken without remedy.

16 ¶ These [p]six *things* doth the LORD hate: yea, seven *are* an abomination [3]unto him:

17 [4]A proud look, [q]a lying tongue, [r]and hands that shed innocent blood,

18 An [s]heart that deviseth wicked imaginations, [t]feet that be swift in running to mischief,

19 [u]A false witness *that* speaketh lies, and he [x]that soweth discord among brethren.

20 ¶ My son, keep thy father's commandment, and forsake not the law of thy mother:

21 Bind them continually upon thine heart, *and* tie them about thy neck.

22 When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 For [y]the commandment *is* a [5]lamp;§ and the law *is* light; [z]and reproofs of instruction *are* the way of life:

24 To [a]keep thee from the evil woman, from the flattery [6]of the tongue of a strange woman.

25 [b]Lust not after her beauty in thine heart; neither let her [c]take thee with her eyelids:‖

26 For [d]by means of a whorish woman *a man is brought* to [e]a piece of bread; and [7]the adulteress¶ will [f]hunt for the precious life.

B.C. 1000—B.C. 1000.

‡ *Strangers.*—Not only the strange women themselves, but bawds, panders, and all other adulterers, who are in league with them. *Thy labours.* — Wealth gotten by thy labours.—POOLE.

[2] *Strength.*

[h] Deut. xxxii. 29. Rom. vi. 21.

[i] 1 Cor. v. 4, 5.

[k] Ps. l. 17. John iii. 19, 20.

[l] Ex. ii. 13, 14.

[m] Luke xv. 18. Heb. xiii. 7.

[n] Num. xxv. 1-6. 1 Cor. x. 6-8.

§ Better, perhaps, "I was in almost all evil." I have plunged myself into all sorts of evil, in the midst of my people, being too well known for my vices, and obtaining no compassion. —CALMET.

[o] 1 Cor. vii. 3-5. Heb. xiii. 4.

[p] Ps. cxxvii. 3.

[q] Mal. ii. 14, 15.

[r] Cant. ii. 9; iv. 5; vii. 3.

[3] *Water thee.*

[4] *Err thou always in her love.*

‖ He doth not only number them, but ponder and weigh them. He can weigh them to a grain, and though he, through grace, giveth his people many grains of allowance, and is not extreme to mark what they do amiss, yet he doth not give them one grain of allowance to do what is amiss. —CARYL.

[s] Ec. vii. 26.

[5] *Sin.*

[t] Job iv. 21; xxxvi. 12.

[u] 2 Pet. ii. 15-22.

CHAP. VI.

[a] Gen. xliii. 9. Job xvii. 3.

[b] xviii. 7.

* Striking, or shaking hands, when the mouth had once made the promise, was the general ratification of the engagement; and thus the man became snared with the words of his mouth. —CLARKE.

[c] 2 Chr. xii. 5. Ps. xxxi. 8.

[d] Ex. x. 3. Jam. iv. 10.

[l] *So shalt thou prevail with thy friend.*

[e] Is. i. 3. Matt. vi. 26.

[f] Matt. xxv. 26. Heb. vi. 12.

† If we need any instructor on this head, we may go to one of the least and meanest of creatures.—HAMMOND.

[g] i. 22.

[h] Ps. xciv. 8.

[i] xxiv. 33, 34.

‡ The slothful man, or sluggard, sits still, but poverty is upon its speed, and travelleth hard to overtake him; and as his poverty is said to come like a traveller, because it comes speedily, so it is said to come like an armed man, because it comes violently, and as to him irresistibly.—CARYL.

[k] Ps. x. 3, 7.

[l] Ps. xxxv. 19.

[m] Ps. xxxvi. 4.

[n] Hos. viii. 7. Gal. vi. 7, 8.

[2] *Casteth forth.*

[o] Jer. xix. 11.

[p] Am. i. 3, 6, 9, 11.

§ *Of his soul.*

[4] *Haughty eyes.*

[q] Ps. v. 6. John viii. 44.

[r] Is. i. 15; lix. 3-6.

[s] Gen. vi. 5.

[t] Is. lix. 7. Rom. iii. 15.

[u] Ex. xx. 16.

[x] xxvi. 20.

[y] Ps. xix. 8.

[5] *Candle.*

§ Every particular "commandment" is like a candle; and the whole law is like the light of the sun, to shew thee thy way, and to exhilarate thy spirit while thou walkest in it; nay, the severest reproofs which correct thy errors, and reduce thee to obedience, are the way to the greatest happiness.—PATRICK.

[z] Ps. cxli. 5.

[a] Ec. vii. 26.

[6] *Of the strange tongue.*

[b] Matt. v. 28.

[c] Is. iii. 16.

‖ Eastern females were, and are, peculiarly careful in painting and beautifying the "eyelids," which is imagined to add great brilliancy and expression. The powder of antimony is employed for this purpose (2 Kings ix. 30).—DAVIDSON.

[d] Luke xv. 13-15.

[e] 1 Sam. ii. 36.

[7] *The woman of a man;* or, *a man's wife.*

¶ The harlot pursues her trade for bread, as well as through the depravity of heart; but the adulteress occasions both the loss of her own life and of his who goes into her (Lev. xx. 10).—BOOTHROYD.

[f] Gen. xxxix. 14.

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unpitied sacrifices to a cruel lust. 5. "It will fill the mind with horror if ever conscience be awakened. Though thou art merry now, 'sporting thyself in thine own deceivings,' yet thou wilt certainly 'mourn at the last' (ver. 11). Thou art all this while making work for repentance, and laying up matter for vexation and torment in the reflection, when the sin is set before thee in its own colours." Sooner or later it will bring sorrow; either when the soul is humbled, and brought to repentance, or when the "flesh and body are consumed;" either by sickness, when conscience flies in the sinner's face, or by the grave. When the body is rotting there, the soul is racking in the torments of hell, where the worm dies not, and, "Son, remember," is the constant peal.—*Henry.*

PRACTICAL OBSERVATIONS.—If we bow our obedient ear to wisdom, we shall both regard discretion in our own conduct, and our lips will keep knowledge for the use of others; and we always need, but especially in youth, her salutary cautions, for innumerable snares and temptations beset our path. But there is no one which hath proved fatal to greater numbers than the blandishments of strange women. Nay, this hath generally been Satan's method of drawing men off from the worship of God into idolatry, or divers forms of false religion, which are spiritual whoredom and adultery. The soothing language of these fascinating tempters, blended with flatteries, professions of love, and artful persuasions, are as pleasing to the carnal heart as honey from the comb to the palate, and are smooth and insinuating as oil. But the consequences of yielding to their enticements prove bitter as wormwood, poisonous as hemlock, and sharp as a two-edged sword; nay, the harlot's "feet go down to death, her steps take hold on hell."—*Scott.*

CHAP. VI. LESSON OF INDUSTRY—THE ANT.—Ver. 6. Learn to "provide meat in summer;" that is, 1. We must prepare for hereafter, and not mind the present time only—not eat up all, and lay up nothing; but in gathering-time treasure up for a spending-time. Thus provident we must be in our worldly affairs, not with an anxious care, but with a prudent foresight; lay in for winter, for straits and wants that may happen, and for old age: much more in the affairs of our souls. We must provide meat and food, that which is substantial, and will stand us in stead, and which we shall most need. In the enjoyment of the means of grace, provide for the want of them; in life, for death; in time, for eternity; in the state of probation and preparation, we must provide for the state of retribution. 2. We must take pains, and labour in our busines , yea, though we labour under inconveniences; even "in summer," when the weather is hot, the ant is busy in "gathering food," and laying it up, and does not indulge her ease, nor take her pleasure, as the grasshopper, that sings and sports in the summer, and then perishes in the winter. The ants help one another; if one have a grain of corn too big for her to carry home, her neighbours will come in to her assistance. 3. We must improve opportunities, we must gather when it is to be had, as the ant does in "summer" and "harvest," in the proper time. It is our wisdom to improve the season while that favours us, because that may be done then which cannot be done at all, or not so well done, at another time.

SINS TO BE AVOIDED.—Ver. 16. (1.) Haughtiness, conceitedness of ourselves, and contempt of others—"a proud look." There are seven things that God hates, and pride is the first, because it is at the bottom of much sin, and gives rise to it. God sees the pride in the heart, and hates it there; but when it prevails to that degree that the show of men's countenance witnesses against them, that they overvalue themselves, and undervalue all about them, this is in a special manner hateful to him; for then pride is proud of itself, and sets shame at defiance (2.) Falsehood, and fraud, and dissimulation. Next to a "proud look," nothing is more an abomination to God than a "lying tongue;" nothing more sacred than truth, nor more necessary to conversation than speaking truth; God and all good men hate and abhor lying. (3.) Cruelty and bloodthirstiness. The devil was, from the beginning, a liar and a murderer (John viii. 44), and therefore as "a lying tongue," so "hands that shed innocent blood" are hateful to God; because they have in them the devil's image, and do him service. (4.) Subtilty in the contrivance of sin, wisdom to do evil, "a heart that" designs, and a head that 'devises wicked imaginations," that is acquainted with the depths of Satan, and knows how to carry on a covetous, envious, revengeful plot, most effectually. The more there is of craft and management in sin, the more it is an abomination to God. (5.) Vigour and diligence in the prosecution of sin; "feet that are swift in running to mischief," as if they were afraid of losing time, or were impatient of delay, in a thing they are so greedy of.—*Henry.*

ADULTERY.—Ver. 27-35 Solomon had before intimated that some of these strange women had "forsaken the guides of their youth, and forgotten the covenant of their God;" but he here particularly considers the consequences of adultery with a woman that yet lived with her husband. It would be as vain to commit this crime in expectation of escaping detection and punishment, as to take fire into the bosom and not

27 Can a man take fire in his bosom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So [g]he that goeth in to his neighbour's wife; whosoever [h]toucheth her shall not be innocent.*

30 *Men* do not despise a thief, if he steal to satisfy his soul when he is hungry:

31 But [i]*if* he be found, he shall restore sevenfold; [k]he shall give all the substance of his house.

32 *But* whoso committeth adultery with a woman [l]lacketh [s]understanding: he *that* doeth it destroyeth his own soul.

33 [m]A wound and dishonour shall he get; [n]and his reproach shall not be wiped away.

34 For [o]jealousy *is* the rage of a man; therefore he will not spare in the day of vengeance.

35 He will not [p]regard any ransom; neither will he rest content, though thou givest many gifts.

CHAPTER VII.

1 *Solomon persuadeth to a sincere and kind familiarity with wisdom.* 6 *In an example of his own experience, he sheweth* 10 *the cunning of a lewd woman,* 22 *and the desperate simplicity of a wanton youth.*

[a]MY son, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live; and my law as the apple of thine eye.*

3 [b]Bind them upon thy fingers,† write them upon the table of thine heart.

4 Say unto wisdom, [c]Thou *art* my sister; and call understanding *thy* kinswoman:

5 That they may keep thee from the strange woman, from the stranger *which* flattereth with her words.

6 ¶ For at the window of my house I looked through my casement,

7 And beheld among the simple ones, I discerned among [l]the youths, a young man void of understanding,

8 Passing through the street [d]near her corner; and he went the way to her house,

9 In [e]the twilight, in the [2]evening, in the black and dark night;‡

10 And, behold, there met him a woman *with* [f]the attire of an harlot, and [g]subtile of heart.

11 (She *is* [h]loud and stubborn;§ her feet abide not in her house:

12 Now *is she* without, now in the streets, and lieth in wait at every corner.)

13 So she caught him, and kissed him, *and* [3]with an impudent face said unto him,

14 [4]*I have* peace-offerings with me;‖ this day have I paid my vows:

15 Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

16 I have [i]decked my bed with coverings of tapestry,¶ with carved *works*, with [k]fine linen of Egypt.

17 I have [l]perfumed my bed [m]with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning; let us solace ourselves with loves:

19 For [n]the good man *is* not at home, [o]he is gone a long journey:

20 He hath taken a bag of money [5]with him, *and* will come home at [6]the day appointed.*

21 [p]With her much fair speech she caused him to yield, with the flattering of her lips she forced him.

22 He goeth after her [7]straightway, [q]as an ox goeth to the slaughter, or as a fool to [r]the correction of the stocks;

23 Till [s]a dart strike through his liver;† as a bird hasteth to the snare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth:

25 Let not thine heart decline to her ways, go not astray in her paths:

26 For she hath cast down many wounded; yea, many strong *men* have been slain by her.‡

27 Her house *is* the way to hell, going down to the chambers of death.

CHAPTER VIII.

1 *The fame,* 6 *and evidence of wisdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of it.*

DOTH not wisdom cry?* and understanding put forth her voice?

B.C. 1000—B.C. 1000.

[a] Lev. xx. 10.
[b] Gen. xx. 4-7.
* *Shall not be innocent*—*i.e.*, shall not be unpunished.—HOLDEN.
[g] 2 Sam. xii. 6.
[h] Matt. xviii. 25.
[i] Gen. xxxix. 9, 10.
[s] *Heart.*
[m] Ps. xxxviii. 1-8; li. 8.
[n] Gen. xlix. 4.
[o] xxvii. 4, *marg.*
[p] *Accept the face of.*

CHAP. VII.

[a] iii. 1.
* *As the apple* (or pupil) *of thine eye.*—A proverbial expression of the tenderest care.—DAVIDSON.
[b] Deut. vi. 8, 9.
† It was on such texts as these (see Ex. xiii. 16; Deut. vi. 8; xi. 18) that the Pharisees founded the practice of binding on their foreheads *phylacteries*, or slips with particular precepts of the law inscribed upon them.—DURELL.
[c] Job xvii. 14.
[l] *The sons.*
[d] Jud. xvi. 1.
[e] Gen. xxxix. 11. Rom. xiii. 12-14.
[2] *Evening of the day.*
‡ He seems to enumerate the several periods of the night, intending to imply that he had frequently observed the scene which he describes, although he professes to be describing only one particular instance.—SCHULTENS.

[f] Gen. xxxviii. 14, 15. Jer. iv. 30.
[g] Gen. iii. 1. 2 Cor. xi. 2, 3.
[h] xxv. 24.
§ She is full of talk, and of bold unseemly courtship; unruly, and not to be controlled or broke off her will; idle also, and always gadding abroad, as if she had no business (but with her foolish lovers) at home.—PATRICK.
[3] *She strengthened her face and said.*
[4] *Peace-offerings* are *upon* me.
‖ *I have peace-offerings with me*—*i.e.*, "I have an entertainment or feast at my house;" for in sacrifices of this sort, the person that offered reserved a part of the victim for convivial purposes.—DURELL.

[i] Cant. i. 16; iii. 7-10. Rev. ii. 22.
¶ Meaning probably figured tapestry or carpeting, from its resemblance to carved work.—PARKHURST.
[k] Is. xix. 9.
[l] Cant. iii. 6.
[m] Ps. xlv. 8.
[n] Matt. xx. 11. Luke xii. 39.
[o] Matt. xxiv. 48. Luke xii. 45, 46.
[5] *In his hand.*
[6] *The new moon.*
* Some interpreters prefer the reading of our margin, "at the new moon," or "at the day of assembly," which the time of the new moon was amongst the Jews. The Greek translators render it, "after many days."—HAMMOND.
[p] Jud. xvi. 15-17.
[7] *Suddenly.*
[q] Acts xiv. 13.
[r] Job xiii. 27. Acts xvi. 24.
[s] Num. xxv. 8, 9.
† Thus he yields to his lust, until the revenging husband, actuated by jealousy, give a deadly stroke to the adulterer, or till the just judgment of God seize upon body and soul, being thus heedlessly drawn in as a bird is into the snare, not considering that its life is brought into danger.—BP. HALL.
‡ For many have been the examples of no mean persons who have fallen in their reputation, their estates, their healths, their comforts of life, and in truth have utterly perished by her. Innumerable are the mighty men, both for valour and for wisdom, whom she hath brought to ruin. Solomon himself, as well as Samson, became an example of the mighty men there mentioned, who were undone by lewd women.—PATRICK.

CHAP. VIII.

* Our consciences bear testimony to this truth, that wisdom not only speaks, but cries to us with a voice like the sound of a trumpet. If we do not hear, it is because our ears are shut, or because we turn them away from the truth.—LAWSON.

burn so much as the raiment, or to walk on burning coals and the feet not be burnt; and, indeed, no man could be at all familiar with a married woman without guilt, and a powerful temptation to more atrocious criminality. A thief who stole from mere hunger might escape contempt through compassion for his distress; yet he that was caught stealing was condemned to restore sevenfold, or abundantly, though it might reduce him to poverty or even slavery. But adultery, being a far more intolerable injury, was by the judicial law of God punishable with the death of both parties. It was a proof of a more desperate state of the heart, and could admit of no plea; and it was a more egregious folly, as if a man should at once wilfully murder both his body and soul. In the judgment of all wise and pious men, the adulterer would contract an indelible disgrace, and would involve himself in quarrels that might terminate in bloodshed. For jealousy, when a man knew or suspected himself supplanted in the affections of his wife, and dishonoured by her unfaithfulness to his bed, commonly excited the most implacable rage and resentment. In prosecuting the criminal, the injured husband would demand the rigorous execution of the law, and not regard any ransom, presents, or submissions; and if he failed of obtaining redress from the magistrates, he would be ready to execute vengeance with his own hand upon the injurer. So that he that committed adultery, did it as one about to destroy his own soul.—*Scott.*

CHAP. VII. THE SEDUCTRESS.—Ver. 6-23. This seems to have been an incident which Solomon had witnessed and investigated, and which he recorded as an illustration of his former observations. From his window he noticed a raw youth, whose appearance and behaviour shewed him to be void of understanding. As he sauntered through the street, perhaps in quest of adventure or amusement, in the dusk of evening, before it was quite dark, he came near the house of a bad woman. It is not said that he intended to visit her, or even that he knew she lived there; but he was loitering about in a place where he had no business, and at an unseasonable hour. Accordingly, a woman came forth to meet him, who was married, and consequently the more criminal and dangerous; for her attire was that of a harlot, and her artfulness was equal to her profligacy. Indeed, her whole character was of the same stamp; loquacious and vociferous, stubborn and untractable, she hated confinement and employment, and was perpetually gadding abroad in every place where she had no business, except to work iniquity. Observing, it seems, the youth to be bashful, she threw aside all regard to decency, and behaved and conversed with him in the most shameless manner. To represent her prosperity, and the plentiful entertainment she could give him, she stated that she had been offering a peace-offering in the performance of a vow, and was about to feast upon the sacrifice. Nor will it appear wonderful that these sacred ordinances should give occasion to carnal feasts, attended with every vice, when we reflect how all kind of sensuality is indulged in under pretence of commemorating the nativity of Christ, who was "manifested to destroy the works of the devil"! This wicked woman pretended that she came forth on purpose to meet the youth from a peculiar affection; and that her husband, whom she seems to speak of with contempt, was gone a long journey with a bag of money, perhaps intimating that he neglected her, and went abroad to indulge himself; so that there was no danger of interruption or detection. By such enticements she overcame his reluctance and timidity, and *compelled* him with her flattering words to accompany her. Thus he was suddenly induced to commit a crime punishable with death by the magistrate, and exposing him to the wrath of God; and if he escaped death at that time, it would serve as an introduction to further crimes, and would probably end in his ruin. So that (however light licentious poets, actors, and artists, and those who delight in their works and exhibitions, may make of such incidents) the wisdom of God declares that the youth went "as an ox to the slaughter, or as a fool" (or drunkard, who knows not what is going forward) to be set in the stocks and scourged. Nor would he be aware of his danger "till a dart should strike through his liver;" and he was as a bird that "hasteth to the snare" for the sake of the bait, "and knoweth not that it is for his life." Ver. 26. *Wounded.*—Samson, David, and even Solomon himself, were grievously wounded, and numbers of eminent men have been totally ruined, through such tempters. This seems to intimate that these chapters were written towards the close of Solomon's life. His own example, in taking so many wives, probably had a bad effect upon his people, and their abundant prosperity would tend to inflame the disease.—*Scott.*

CHAP. VIII. THE DIVINE WISDOM OR WORD.—Ver. 15, 16. Christ is called "the WORD OF GOD," and is just after said to have "on his vesture a name written, King of kings, and Lord of lords" (Rev. xix. 13, 16). Accordingly, he here reveals himself as the source of power and authority, as well as of counsel and wisdom. All kings and judges are his deputies, dependent on him, and accountable to him. Magistracy

B.C. 1000—B.C. 1000.

2 She standeth in the top of high places, by the way in the places of the paths;

3 She [a]crieth at the gates,† at the entry of the city, at the coming in at the doors:

4 Unto you, O men, I call; and my voice *is* to the sons of man.

5 O ye simple, understand wisdom; and, ye fools, be ye of an understanding heart.

6 ¶ Hear;‡ [b]for I will speak of excellent things; and [c]the opening of my lips *shall be* right things.

7 For my mouth shall speak truth; and wickedness *is* [1]an abomination to my lips.

8 All the words of my mouth *are* in righteousness; *there is* [d]nothing [2]froward or perverse in them.

9 They *are* [e]all plain to him that understandeth, and right to them that find knowledge.

10 ¶ Receive my instruction, and not silver; and knowledge rather than choice gold.

11 For wisdom *is* better than rubies; [f]and all the things that may be desired are not to be compared to it.

12 [g]I wisdom dwell with [3]prudence,§ and find out [h]knowledge of witty inventions.

13 The fear of the LORD *is* to hate evil; [i]pride, and arrogancy, and the evil way, and [k]the froward mouth, do I hate.

14 Counsel *is* mine, and [l]sound wisdom: I *am* understanding; [m]I have strength.

15 ¶ By me kings reign, and princes [n]decree justice.

16 By me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me;‖ and [o]those that seek me early shall find me.

18 [p]Riches and honour *are* with me; *yea*, [q]durable riches [r]and righteousness.

19 My [s]fruit *is* better than gold, yea, than fine gold; and my revenue¶ than choice silver.

20 [t]I [4]lead in the way of righteousness, [u]in the midst of the paths of judgment;

21 That I may cause those that love me [x]to inherit substance; and I will [y]fill their treasures.

22 ¶ The LORD [z]possessed me in the beginning of his way, before his works of old.

23 I was [a]set up from everlasting, from the beginning, or ever the earth was.

24 When *there were* no depths, [b]I was brought forth; when *there were* no fountains abounding with water.

25 Before the mountains were settled; before the hills was I brought forth:

26 While as yet he had not made the earth, nor the [5]fields, nor the [6]highest part of the dust of the world.

27 When [c]he prepared the heavens, I *was* there: when he set a [7]compass upon the face of the depth:

28 When he established the clouds above: when he strengthened the fountains of the deep:

29 When [d]he gave to the sea his decree, that the waters should not pass his commandment: [e]when he appointed the foundations of the earth:

30 Then I was by him,* *as* [f]one brought up *with him:* and [g]I was daily *his* delight, rejoicing always before him;

31 Rejoicing in the habitable part of his earth; [h]and my delights *were* with the sons of men.

32 Now therefore hearken unto me, O ye children: [i]for blessed *are they that* keep my ways.

33 Hear instruction, and be wise, and [k]refuse it not.

34 Blessed *is* the man that heareth me, [l]watching daily at my gates, waiting at the posts of my doors.

35 For [m]whoso findeth me findeth life, and shall [8]obtain [n]favour of the LORD.

36 But he that sinneth against me wrongeth his own soul: all they that hate me love death.*

CHAPTER IX.

1 *The discipline,* 4 *and doctrine of wisdom.* 13 *The custom,* 16 *and error of folly.*

WISDOM hath [a]builded her house, she hath hewn out her seven [b]pillars;

2 She hath [c]killed her [1]beasts; she hath [d]mingled her wine; she hath also furnished her table:

3 She hath [e]sent forth her maidens:* [f]she crieth upon the highest places of the city,

4 Whoso *is* simple, let him turn in hither: *as for* him that wanteth understanding, she saith to him,

5 Come, [g]eat of my bread, and drink of the wine *which* I have mingled.

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[a] John xviii. 20. Acts v. 20.

† *At the gates.*—The places of judgment and of the confluence of people. *At the entry of the city.*—To invite passengers at their first coming, and to conduct them to her house. *At the coming in at the doors*—to wit, of her house, as the harlot stood at her door to invite lovers.—POOLE.

‡ Do not turn away your ears, but listen to my words; for I will teach you things most worthy of your notice and choice, which will conduct you safely in all the passages of your life, and lay before you such a plain, direct, and easy path that, if you walk in it, you shall not miss of being happy.—PATRICK.

[b] 1 Cor. ii. 6, 7. Col. i. 26.

[c] Job xxxiii. 1-3. Matt. xiii. 35.

[1] *The abomination of.*

[d] John vii. 46.

[2] *Wreathed.*

[e] John vi. 45. 1 Cor. ii. 14, 15.

[f] iii. 15.

[g] Is. lv. 3, 9. Rom. xi. 33. Eph. iii. 10.

[3] Or, *subtilty.*

§ *I wisdom dwell with prudence*—*i.e.*, I have an intimate union and familiarity with prudence or discernment; very expressive of him, "in whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3). *And find out*—*i.e.*, I enable men to find out—in other words, I offer or present to them—"the knowledge of discreet things;" for this is the meaning of the Hebrew word rendered "witty inventions" in our authorised version.—CHRISTIAN EXPOSITOR.

[h] Ex. xxxi. 3-6.

[i] Ps. v. 4, 5. 1 Pet. v. 5.

[k] vi. 12; x. 31.

[l] Rom. i. 22.

[m] Ec. vii. 19; ix. 16-18.

[n] Ps. lxxii. 1-4. Rev. xix. 11.

‖ Those who love Divine wisdom discover it by seeking it in the works, but especially in the Word of God; and he who is Wisdom will reward their love by the tokens of his own.—BOOTHROYD.

[o] Ec. xii. 1. Matt. vi. 33.

[p] Jam. ii. 5.

[q] Eph. iii. 8. 1 Tim. vi. 17-19. Rev. iii. 18.

[r] Phil. iii. 8, 9.

[s] Ec. vii. 12.

¶ Rather, "My produce," which answers better to "my fruit," in the preceding clause.—DURELL.

[t] Is. lv. 4. John x. 3, 27, 28.

[4] *Walk.*

[u] Deut. v. 32.

[x] Gen. xv. 14. Rom. viii. 17.

[y] Ps. xvi. 11. Eph. iii. 19, 20.

[z] John i. 1, 2. Col. i. 17.

[a] Ps. ii. 6. Eph. i. 10, 11.

[b] John i. 14; iii. 16. Heb. i. 5, 6.

[5] *Open places.*

[6] *Chief part.*

[c] Ps. xxxiii. 6. Col. i. 16. Heb. i. 2.

[7] *Circle.*

[d] Ps. xxxiii. 7.

[e] Job xxxviii. 4-7.

* "There was I as a workman," so the Greek and Syriac, "with him; and from day to day was I delighted, rejoicing continually in his presence; rejoicing in the habitable part of the earth; and my delight was with the sons of men." Wisdom rejoiced in the effects of her own skill and power, in the formation of all things, but especially in the human race. So our Lord delighted in men, as made at first in God's image, and still possessing noble powers: he so loved them, as to engage in their redemption, &c.—BOOTHROYD.

[f] John i. 1-3, 18; xvi. 28, 29.

[g] Is. xlii. 1.

[h] Ps. xl. 6-8. John iv. 34. 2 Cor. viii. 9.

[i] Ps. cxix. 1, 2.

[k] Acts vii. 35-37. Heb. xii. 25.

[l] Ps. xxvii. 4. Jam. i. 22-25.

[m] John iii. 16, 36. Phil. iii. 8, 9.

[8] *Bring forth.*

[n] Eph. i. 6.

§ As they love sin that leads to death, so they may be justly said to "love death," the wages of sin.—CLARKE.

CHAP. IX.

[a] Eph. ii. 21, 22.

[b] Gal. ii. 9.

[c] Is. xxv. 6.

[1] *Killing.*

[d] Luke xiv. 17.

[e] Rom. x. 15.

* This expression may be illustrated by a passage from Hasselquist, who at Alexandria, in Egypt, saw ten or twelve women going about and inviting people to a banquet by a particular kind of cry or noise.—PARKHURST.

[f] John vii. 37.

[g] Is. lv. 1-3. John vi. 49-52.

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is his appointment, and the benefits of it to fallen man are fruits of his mediation. Ver. 22. "In the beginning of his way, before his works of old," must mean "the eternal counsels and purposes of God."—"He declareth hereby the divinity and eternity of this wisdom, which he magnifieth and praiseth through this book; meaning thereby the eternal Son of God, Jesus Christ our Saviour, whom St John calleth "the Word that was in the beginning."—The whole plan of creation and providence was evidently formed in relation to him, through whom all the perfections of the Godhead were to be displayed and glorified for ever. Ver. 23. The word rendered *set up* is by some translated *anointed*, and by others *obtained* the dominion. It is used in the 2d Psalm, concerning the Messiah, "Yet have I set my King upon my holy hill of Zion." In the purpose and counsel of God, the divine Redeemer was from everlasting appointed to the mediatorial throne. Ver. 24, 25. The word repeatedly rendered *brought forth* is translated in the old version *begotten* (which in this agrees with the Septuagint), and the language accords to several expressions in the New Testament. But whatever term is employed, it must always be remembered that no human language can convey to us adequate ideas of the incomprehensible mysteries of God. Such a declaration as these verses contain cannot be made concerning the written Word of God, and it is not capable of a very easy and natural application to wisdom as a Divine attribute; but it has a peculiar energy and propriety when applied to the person and work of Christ, as the grand centre or scope of all the works of God. Ver. 30. "Then was I present by him, as one that was co-eternal with him; and we did mutually and infinitely solace each other from everlasting."—(*Bp. Hall.*) —The word rendered *brought up with him*, is by some translated *cherished as in his bosom*. Wisdom had said that she was begotten; now she adds, that she was in the bosom of the Father. Thus the apostle (John i. 18), "The only-begotten Son, who is in the bosom of the Father;" "who never was separated from the Father, always saw the Father; who 'seeth what the Father doeth, that he may do the like' (with the same will and power), in whom the Father places his pleasure and delight; willing that by the Son we should approach to him, in the Son we should honour and adore him, and honour the Son as himself."—Some, however, render the word actively, *a nourisher* or *a chief worker;* "signifying that this Wisdom, even Jesus Christ, was equal with God the Father; and createth, preserveth, and still worketh with him."—It is observable that some of those learned men who seem inclined to exclude this interpretation, pass over these remarkable expressions without much notice; and, indeed, deal in general language, to which the reader finds it difficult to annex any precise meaning, except that he will perceive that the Divine attribute of Wisdom is supposed to be the speaker; but it is not determined in what way her instructions are communicated.—*Scott.*

CHAP. IX. WISDOM'S INVITATION.—Ver. 4. (1.) We are invited to Wisdom's house: *turn in hither.* I say *we* are, for which of us is there that must not own the character of the invited, that are "simple and want understanding"? Wisdom's doors stand open to such, and she is desirous to have some conversation with them, one word for their own good, nor has she any other design upon them. (2.) We are invited to her table, (ver. 5) "Come, eat of my bread," taste of the true pleasures that are to be found in the knowledge and fear of God. By faith acted on the promises of the gospel, applying them to ourselves, and taking the comfort of them, we feed, we feast, upon the provisions Christ has made for poor souls. What we eat and drink we make our own, and are nourished and refreshed by it, and so are our souls by the Word of God; it has that in it that is "meat and drink" to those that understand themselves.—*Henry.*

THE FOOLISH WOMAN.—Ver. 13-18. The "foolish woman" seems here to be an emblem either of sensual pleasures, and the cares, interests, and pursuits of the world, or of those idolatrous and erroneous religions which, making large allowances to men's depraved inclinations, allure them from "the truth as it is in Jesus." In this foolish woman, clamorousness and ignorance unite with high pretensions and noisy declamations and boastings, that mean nothing. She is represented as continually seated in the high places of the city, to draw aside those who were before going on their way; as the harlot entices men who were following their business without previous bad intentions. Some think that she represents the conscientious scruples of those whom

B.C. 1000—B.C. 1000.

6 [h]Forsake the foolish,† and live; and go in the way of understanding.

7 He that [i]reproveth a scorner getteth to himself shame; and he that rebuketh a wicked *man getteth* himself a blot.‡

8 Reprove not a scorner, lest he hate thee: [k]rebuke a wise man, and he will love thee.

9 [l]Give *instruction* to a wise *man*, and he will be yet wiser: teach a just *man*, and he will increase in learning.§

10 The fear of the LORD *is* the beginning of wisdom; and the knowledge of the Holy‖ *is* understanding:

11 For [m]by me thy days shall be multiplied, and the years of thy life shall be increased.

12 If thou be wise, thou shalt be wise for thyself: but *if* thou scornest, thou alone shalt bear *it*.

13 ¶ A foolish woman¶ *is* [n]clamorous; *she is* simple, and knoweth nothing.

14 For [o]she sitteth at the door of her house, on a seat [p]in the high places of the city,

15 To [q]call passengers who go right on their ways:

16 [r]Whoso *is* simple, let him turn in hither: and *as for* him that wanteth understanding, she saith to him,

17 [s]Stolen waters are sweet, and bread [2]*eaten* in secret is pleasant.

18 But he knoweth not that [t]the dead* *are* there; *and that* her guests *are* in the depths of hell.

CHAPTER X.

From this chapter to the five and twentieth are sundry observations of moral virtues, and their contrary vices.

THE Proverbs of Solomon. [a]A wise son maketh a glad father: but a foolish son *is* the heaviness of his mother.

2 [b]Treasures of wickedness profit nothing:* but righteousness delivereth from death.

3 The LORD [c]will not suffer the soul of the righteous to famish: but he casteth away [1]the substance of the wicked.

4 He becometh poor that dealeth *with* a slack hand:† [d]but the hand of the diligent maketh rich.

5 He that [e]gathereth in summer *is* a wise son: *but* he that sleepeth in harvest *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but violence covereth‡ the mouth of the wicked.

[h] Ps. xxvi. 4-6. 2 Cor. vi. 17.
† *The foolish*—*i.e.*, the wicked, and their courses and society: you must either forsake them or me, for we are irreconcilable enemies. *In the way of understanding.*—Which leads to it, and is prescribed by it.—POOLE.
[i] 2 Chr. xxiv. 20-22.
‡ Suffers vile and unworthy usage.—WELLS.
[k] Lev. xix. 17. Gal. ii. 11-14.
[l] 2 Pet. iii. 18. 1 John ii. 20, 21.
§ If a man cannot endure to be told of his faults, it is a shrewd sign he is in the way to be undone, and hath not as yet so much as approached the gates of wisdom.—PATRICK.
‖ *The knowledge of the Holy.*—Of sacred things, of Divine revelations.—DR ISHAM.
[m] Deut. vi. 2.
¶ "Folly." As Wisdom is represented as a queen, inviting guests, so Folly is represented as also inviting guests, and using like language.—BOOTHROYD.
[n] 1 Tim. vi. 4, *marg.*
[o] vii. 10-12.
[p] 3.
[q] xxiii. 27, 28.
[r] 4.
[s] Gen. iii. 6.
[2] *Of secrecies.*
[t] vi. 25.
* Some think reference is had to the giants of the old world, that corrupted their way on earth, and brought a deluge on it.—GILL.

CHAP. X.

[a] Ec. ii. 19.
[b] Luke xii. 15-21. Jam. v. 1-3.
*A man may seem to "profit" by them, and to come up wonderfully for a time; but time and experience shew that they moulder again at the last, and crumble to "nothing."—BP. SANDERSON.
[c] Matt. vi. 30-33. Heb. xiii. 5, 6.
[1] *The wicked for* their *wickedness.*
† That dealeth or worketh with a lazy hand.—WELLS.
[d] 1 Cor. xv. 58.
[e] vi. 6-8.
‡ *Covereth*, &c.—This is an allusion to the ancient custom of covering the mouths and faces of criminals (see Esth. vii. 8).—HEWLETT.

[f] Mark xiv. 9. Luke i. 48.
[g] Job xviii. 17.
[h] Ps. cxix. 34.
[i] xiii. 3.
[2] *A fool of lips.*
[3] *Be beaten.*
§ *The wise* will follow good advice, but the self-conceited prattler neglects it to his own destruction.—COBBIN.
[k] Ps. xxv. 21. Is. xxxiii. 15, 16.
[l] Luke xii. 1, 2. 1 Cor. iv. 5.
[m] Ps. xxxv. 19.
‖ The double-dealing and dissembling person causes much sorrow at the last, both to himself and to those who have been deceived by him.—BP. HALL.
[n] xviii. 6, 7, 21.
[4] *Be beaten.*
[o] Ps. xxxii. 9.
[5] *Heart.*
[p] Matt. xiii. 44, 52. 2 Cor. iv. 6, 7.
¶ They who know the value of wisdom, lay it up as the most precious treasure, that they may be ready to use it for the good of others; but the fool rashly blabs what brings ruin on others or himself.—HAWKIS.
[q] Luke xii. 19.
[r] Mic. ii. 1, 2.
[s] 1 Cor. xv. 58. Heb. vi. 10.
[t] Rom. vi. 23. 2 Tim. ii. 17, 18.
[u] Heb. xii. 25.
[6] *Causeth to err.*
[x] Ps. v. 9. Luke xx. 20, 21.
[y] Ps. l. 20; ci. 5.
* He that dissembleth his hatred by great professions of friendship before one's face, and then goes and vents it in slanders behind his back, may seem a cunning man, but is really an impious fool.—PATRICK.
† Jam. iii. 2.
[z] Ps. xxxix. 1. Jam. i. 19.
[a] Ec. xii. 9, 10. John xxi. 15-17.
[7] *Heart.*
[b] Gen. xiii. 2. 1 Sam. ii. 7, 8.
[c] Hab. ii. 6-12. Zech. v. 4.
[d] Ec. xi. 9.
† As to do mischief is a pleasure to a fool; so is it, to act wisely, to a man of knowledge.—BOOTHROYD.
‡ It shall be ill with the wicked as they can "fear," and well with the righteous as they can "desire."—HENRY.
[e] Ps. xv. 5. Matt. xvi. 18.
[f] xxv. 13, 20.
[g] Is. lxv. 5.
[1] Rom. xii. 11. Heb. vi. 12.
[8] *Addeth.*
[h] Rom. v. 2.
[i] Ps. cxii. 10.
§ The hope of the godly, founded on Jesus' promise and blood, brings delight and satisfaction to the soul, and issues in everlasting felicity; but the hope of the wicked shall issue in disappointment and eternal misery.—BROWN.

7 The [f]memory of the just *is* blessed: but [g]the name of the wicked shall rot.

8 The [h]wise in heart will receive commandments: [i]but [2]a prating fool shall [3]fall.§

9 He [k]that walketh uprightly walketh surely: [l]but he that perverteth his ways shall be known.

10 He [m]that winketh with the eye causeth sorrow:‖ [n]but a prating fool shall [4]fall.

11 The mouth of a righteous *man is* a well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but love covereth all sins.

13 In the lips of him that hath understanding wisdom is found: but [o]a rod *is* for the back of him that is void of [5]understanding.

14 Wise *men* [p]lay up knowledge:¶ but the mouth of the foolish *is* near destruction.

15 The [q]rich man's wealth *is* his strong city; [r]the destruction of the poor *is* their poverty.

16 The [s]labour of the righteous *tendeth* to life: [t]the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but [u]he that refuseth reproof [6]erreth.

18 He [x]that hideth hatred *with* lying lips, and he [y]that uttereth a slander, *is* a fool.*

19 In [z]the multitude of words there wanteth not sin: [a]but he that refraineth his lips *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous [b]feed many: but fools die for want of [7]wisdom.

22 The blessing of the LORD, [c]it maketh rich, and [d]he addeth no sorrow with it.

23 *It is* [e]as sport to a fool to do mischief: but a man of understanding hath wisdom.†

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.‡

25 As the whirlwind passeth, so *is* the wicked no *more:* but the righteous *is* [f]an everlasting foundation.

26 As [g]vinegar to the teeth, and [h]as smoke to the eyes, [i]so *is* the sluggard to them that send him.

27 The fear of the LORD [8]prolongeth days: but the years of the wicked shall be shortened.

28 The [k]hope of the righteous *shall be* gladness; [l]but the expectation of the wicked shall perish.§

29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

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she addresses, as *simplicity and want of understanding*, in the manner that the bashful virtuous youth is often made the fool in a comedy: or it is shewn that she singles out and prevails against such as are destitute of wisdom and grace, alluring them into the ways of sin with an enchanting delineation of the pleasure to be found in prohibited indulgences: as if the forbidden fruit were to be desired above any in the garden of God.—*Scott.*

CHAP. X. SLOTH AND POVERTY.—Ver. 4. We are here told, Who they are, who, though rich, are in a fair way to "become poor;" those "who deal with a slack hand," who are careless and remiss in their business, and never mind which end goes foremost, nor ever set their hands vigorously to their work, or stick to it; "who deal with a deceitful hand," so it may be read, those who think to enrich themselves by fraud and tricking, will, in the end, impoverish themselves, not only by bringing the curse of God on what they have, but by forfeiting their reputation with men; none will care to deal with those who deal with sleight of hand, and are honest only with good looking to. Who they are, who, though poor, are in a fair way to become rich; those who are diligent, and honest, who are careful about their affairs, and what their hands find to do, do it with all their might, in a fair and honourable way, those are likely to increase what they have. "The hand of the acute," so some; of those who are sharp, but not sharpers;" "the hand of the active," so others; the stirring hand gets a penny.

MEMORY OF THE JUST.—Ver. 7. Good men are, and ought to be, well-spoken of when they are gone; it is one of the blessings that "comes upon the head of the just," even when their head is laid. Blessed men leave behind them blessed memories. 1. It is part of the dignity of the saints, especially those who excel in virtue, and are eminently useful, that they are remembered with respect when they are dead; their good name, their name with good men for good things, is then in a special manner as "precious ointment" (Eccl. vii. 1). Those that honour God, he will thus honour (Ps. cxii. 3, 6, 9). "The elders" by faith "ordained a good report" (Heb. xi. 2), and, being dead, are yet spoken of. 2. It is part of the duty of the survivors: "Let the memory of the just be blessed;" so the Jews read it, and observe it as a precept, not naming an eminently just man that is dead, without adding, "Let his memory be blessed." We must delight in making an honourable mention of good men that are gone; bless God for them, and for his gifts and graces that appeared in them; and especially be followers of them in "that which is good."

LOQUACITY.—Ver. 19. We are here admonished concerning the government of the tongue, that necessary duty of a Christian. 1. It is good to say little, because "in the multitude of words their wanteth not sin," or "sin doth not cease." Usually, they that speak much, speak much amiss; and among many words there cannot but be many idle words, which they must shortly give an account of. They that love to hear themselves talk, do not consider what work they are making for repentance; for that will be wanted, and, first or last, will be had, where "there wanteth not sin." 2. It is therefore good to "keep our mouth as with a bridle;" "He that refrains his lips," that often checks himself, suppresses what he has thought, and holds in that which would transpire, he is a wise man; it is an evidence of his wisdom, and he thereby consults his own peace. Little said, soon amended (Amos v. 13; Jam. i. 19).

GOD'S ENRICHING BLESSING.—Ver. 22. Worldly wealth is that which most men have their hearts very much upon, but they generally mistake, both in the nature of the thing they desire, and in the way by which they hope to compass it. We are therefore told here, 1. What that wealth is which is indeed desirable; not having abundance only, but having it and "no sorrow with it;" no disquieting care to get and keep it; no vexation of spirit in the enjoyment of it; no tormenting grief for the loss of it; no guilt contracted by the abuse of it. To have it, and to have a heart to take the comfort of it; to do good with it, and to serve God with joyfulness and gladness of heart in the use of it. 2. Whence this desirable wealth is to be expected; not by making

30 The righteous shall never be removed: but [m]the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.‖

32 The lips of the righteous [n]know what is acceptable: but the mouth of the wicked *speaketh* [9]frowardness.¶

CHAPTER XI.

1 A [a]FALSE balance *is* abomination to the LORD: but [2]a just weight *is* his delight.

2 *When* pride cometh, then cometh shame: [b]but with the lowly *is* wisdom.

3 [c]The integrity of the upright shall guide them:* but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath: but righteousness delivereth from death.†

5 The righteousness of the perfect shall [3]direct his way: but the wicked shall fall by his own wickedness.‡

6 The righteousness of the upright shall deliver them: but transgressors shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish;§ and the hope of unjust *men* perisheth.

8 The righteous is delivered out of trouble, and the wicked cometh in his stead.

9 An hypocrite‖ with *his* mouth destroyeth his neighbour: but [d]through knowledge shall the just be delivered.

10 When [e]it goeth well with the righteous, the city rejoiceth: and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the city is exalted: but [f]it is overthrown by the mouth of the wicked.¶

12 He [g]that is [4]void of wisdom despiseth his neighbour: but a man of understanding holdeth his peace.*

13 [5]A talebearer [h]revealeth secrets: but [i]he that is of a faithful spirit concealeth the matter.

14 Where no counsel *is*, the people fall: but in the multitude of counsellors *there is* safety.

15 He that is surety for a stranger shall [6]smart *for it;* and he that hateth [7]suretiship is sure.

16 A [k]gracious woman retaineth honour; and strong *men* retain riches.

B.C. 1000—B.C. 1000.

[m] Mic. ii. 9, 10.

‖ That is, he that does mischief with his tongue shall be duly punished.—WELLS.

[n] Dan. iv. 27.

[9] *Frowardnesses.*

¶ The righteous know how to speak acceptably both to God and to good men, but the wicked offend both.-SCOTT.

CHAP. XI.

1 *Balances of deceit.*

[a] Deut. xxv. 13-16.

2 *A perfect stone.*

[b] 1 Cor. viii. 1, 2.

[c] Ps. xxv. 21. John vii. 17.

* It is a safe guide in all their lifetime to bring them to the true end, which is eternal happiness. —DIODATI.

† Death is not to be bought off with money, but its terrors may be taken off by the aid of a good conscience.—COBBIN.

[3] *Rectify.*

‡ The ways of religion are plain and safe, and in them we may enjoy a holy security; the ways of wickedness are dangerous and destructive.—HENRY.

§ *His expectation shall perish.*—All his hope and felicity, which he placed wholly in earthly things, is lost and gone with him.—POOLE.

‖ A dissembling friend, with fair and false words, and semblances, draws his neighbour into some dangerous inconvenience; but a wise and just man will soon perceive his fraud, and will avoid the mischief plotted against him. —BISHOP HALL.

[d] Eph. iv. 13, 14. 1 John ii. 21-27.

[e] Esth. viii. 15, 16.

[f] Esth. iii. 8-15. Jam. iii. 6.

¶ The prayers and example of the righteous are a "blessing" to society; but the evil communications and corrupt manners of the wicked are its ruin. —HENRY.

[g] Neh. iv. 2-4. John vii. 48-52.

[4] *Destitute of heart.*

* A wise man, if he can say nothing good of his neighbour, will not speak badly of him.—COBBIN.

[5] *He that walketh,* being *a talebearer.*

[h] Neh. vi. 17-19.

[i] Josh. ii. 14-20.

[6] *Be sore broken.*

[7] *Those that strike* hands.

[k] Matt. xxvi. 13. Acts xvi. 14, 15.

[l] Luke xi. 21, 22.

[m] Ec. iv. 8.

[n] Gal. vi. 8, 9.

† Sin promiseth much enjoyment, but terribly disappoints the deluded soul. Not so the way of the righteous —the harvest there abundantly answers the most sanguine wishes in the present sure reward of peace and joy, and the eternal reward of glory.—HAWEIS.

[o] Rom. ii. 8, 9.

[p] Ps. xi. 7; li. 6.

[q] Ex. xxiii. 2.

[r] 1 Pet. iii. 3, 4.

‡ Allusion is here made to the Eastern custom of wearing valuable rings in the nostril. As such an ornament would be very ill placed in the snout of a swine, which grovels continually in the mire, so beauty is equally misplaced in a woman who is without virtue and discretion. —PATRICK.

[8] *Departeth from.*

[s] Deut. xv. 10.

[t] Hag. i. 6, 9-11.

§ *That scattereth* —that giveth liberally to the poor —see Ps. cxii. 9— *increaseth* through God's blessing upon his estate. Another withholding what is due to the poor, by degrees his wealth is diminished.—POOLE.

[u] Is. xxxii. 8.

[9] *Soul of blessing.*

[x] Am. viii. 4-6.

‖ He that hoardeth corn in a time of scarcity, on purpose to raise the price, shall fall into the popular hatred, and be loaded with many a curse; but he who then opens his granaries, and sells at a moderate rate, shall not only have the people's good word, but the blessing of God.—PATRICK.

[y] Esth. vii. 10.

[z] Josh. vii. 24, 25.

[a] Ec. v. 16.

[b] xv. 4.

[c] Dan. xii. 3. John iv. 36.

[1] *Taketh.*

CHAP. XII.

[a] Ps. xxxii. 9.

* But he that hateth correction abideth ignorant.—BOOTHROYD.

[b] Job v. 3-5; xxvii. 16-18.

[c] Ps. xv. 5. Eph. iii. 17. Col. ii. 7.

† Men are apt to think of gaining their ends by wicked means, but they shall not succeed. In the end their building shall fall; but righteousness will stand at last, when all is said and done.—FULLER.

17 The merciful man doeth good to his own soul: [m]but *he that is* cruel troubleth his own flesh.

18 The wicked worketh a deceitful work: [n]but to him that soweth righteousness *shall be* a sure reward.†

19 As righteousness *tendeth* to life; so [o]he that pursueth evil, *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* [p]upright in *their* way, *are* his delight.

21 *Though* [q]hand *join* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As* [r]a jewel of gold in a swine's snout,‡ *so is* a fair woman which [8]is without discretion.

23 The desire of the righteous *is* only good; *but* the expectation of the wicked *is* wrath.

24 There is [s]that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, [t]but *it tendeth* to poverty.§

25 [u]The [9]liberal soul shall be made fat; and he that watereth shall be watered also himself.

26 He [x]that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that selleth *it.*‖

27 He that diligently seeketh good procureth favour: but [y]he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches shall fall: but the righteous shall flourish as a branch.

29 He [z]that troubleth his own house shall [a]inherit the wind; and the fool *shall be* servant to the wise of heart.

30 The [b]fruit of the righteous *is* a tree of life; [c]and he that [1]winneth souls *is* wise.

31 Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.

CHAPTER XII.

WHOSO loveth instruction loveth knowledge: but [a]he that hateth reproof *is* brutish.*

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man [b]shall not be established by wickedness: but [c]the root of the righteous shall not be moved.†

4 A virtuous woman *is* a crown to her husband:

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ourselves drudges to the world (Ps. cxxvii. 2), but by "the blessing of God;" that is it that "makes rich, and adds no sorrow." What comes from the love of God has the grace of God for its companion.—*Henry.*

CHAP. XI. HONESTY.—Ver. 1. Nothing is more offensive to God than deceit in commerce. "A false balance" is here put for all manner of unjust and fraudulent practices in dealing with any person, which are all "an abomination to the Lord," and render those abominable to him that allow themselves in the use of such cursed arts of thriving. It is an affront to justice, which God is the patron of, as well as a wrong to our neighbour, whom God is the protector of. Men make light of such frauds, and think there is no sin in that which there is money to be got by; and, while it passes undiscovered, they cannot blame themselves for it."

SURETISHIP.—Ver. 15. There is danger of bringing ourselves into trouble by it, and our families too, when we are gone: "He that is surety for a stranger," for any one that asks him, and promises him to be bound for him another time—for one whose person perhaps he knows, and thinks he knows his circumstances, but is mistaken—he "shall smart for it." *Contritione conteretur—He shall be certainly and sadly crushed and broken by it,* and perhaps become a bankrupt. Our Lord Jesus was surety for us when we were strangers—nay, enemies—and he smarted for it; it pleased the Lord to bruise him. He that resolves against all such suretiship keeps upon sure grounds, which a man may do if he take care not to launch out any further into business than his own credit will carry him, so that he needs not ask others to be bound for him.

LIBERALITY.—Ver. 24. Note, 1. A man may grow rich by prudently spending what he has; may scatter in works of piety, charity, and generosity, and yet may increase; nay, by that means may increase as the corn is increased by being sown. By cheerfully using what we have, our spirits are exhilarated, and so fitted for the business we have to do; by minding which closely, what we have is increased; it gains a reputation which contributes to the increase. But it is especially to be ascribed to God; he blesses the giving hand, and so makes it a getting hand (2 Cor. ix. 10). "Give and it shall be given you." 2. A man may grow poor by meanly sparing what he has, "withholding more than is meet," not paying just debts, not relieving the poor, not providing what is convenient for the family, not allowing necessary expenses for the preservation of the goods. This "tends to poverty;" it cramps men's ingenuity and industry, weakens their interest, destroys their credit, and forfeits the blessing of God; and let men be ever so saving of what they have, if God blast it, and blow upon it, it comes to nothing.

WINNING SOULS.—Ver. 30. This shews what great blessings good men are, especially those that are eminently wise, to the places where they live, and therefore how much to be valued. 1. The righteous are as "trees of life;" the fruits of their piety and charity, their instructions, reproofs, examples, and prayers, their interest in heaven, and their influence upon earth, are like the fruits of that tree, precious and useful, contributing to the support and nourishment of the spiritual life in many; they are the ornaments of paradise, God's Church on earth, for whose sake it stands. 2. The wise are something more, they are as trees of knowledge, not forbidden, but commanded knowledge. "He that is wise," by communicating his wisdom, "wins souls;" wins upon them to bring them in love with God and holiness, and so wins them over into the interests of God's kingdom among men. The wise are said to "turn many to righteousness," and that is the same with winning souls here (Dan. xii. 3). Abraham's proselytes are called "the souls that he had gotten" (Gen. xii. 5).—*Henry.*

CHAP. XII. THE VIRTUOUS WOMAN.—Ver. 4. (1.) He that is blessed with a good wife is as happy as if he were upon the throne, for she is no less than "a crown" to him. "A virtuous woman," that is pious and prudent, ingenious and industrious, that is active for the good of her family, and looks well to the ways of her household, that makes conscience of her duty in every relation, a woman of spirit, that can bear crosses without disturbance, such a one owns her husband for her head, and therefore she "is a crown" to him; not only a credit and honour to him, as *a crown* is an ornament, but supports and keeps up his authority in his family, as *a crown* is an ensign of power. She is submissive and faithful to him, and therefore teaches his children and servants to be so too. (2.) He that is plagued with a bad wife is as

but [d]she that maketh ashamed *is* [e]as rottenness in his bones.

5 The [f]thoughts of the righteous *are* right:‡ *but* [g]the counsels of the wicked *are* deceit.

6 The words of the wicked *are* to lie in wait for blood: but the mouth of the upright shall deliver them.

7 The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be [h]commended according to his wisdom: but [i]he that is [1]of a perverse heart shall be despised.

9 *He that is* despised, and hath a servant, *is* better than he that honoureth himself, and lacketh bread.

10 A righteous *man* regardeth the life of his beast: but the [2]tender mercies of the wicked *are* cruel.

11 He that [k]tilleth his land shall be satisfied with bread:§ but [l]he that followeth vain *persons is* void of understanding.

12 The wicked [m]desireth the [3]net of evil *men:* but [n]the root of the righteous yieldeth *fruit.*

13 The [4]wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

14 A man shall be [o]satisfied with good by the fruit of *his* mouth; [p]and the recompence of a man's hands shall be rendered unto him.

15 The way of a fool *is* right in his own eyes: but he that hearkeneth unto counsel *is* wise.‖

16 A [q]fool's wrath is [5]presently known: [r]but a prudent *man* covereth shame.

17 *He* [s]*that* speaketh truth sheweth forth righteousness: [t]but a false witness deceit.

18 There is [u]that speaketh like the piercings of a sword:¶ [x]but the tongue of the wise *is* health.

19 The [y]lip of truth shall be established for ever: [z]but a lying tongue* *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellors of peace *is* joy.

21 There shall no evil happen to the just: but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 A prudent man concealeth knowledge:† but the heart of fools proclaimeth foolishness.

B.C. 1000—B.C. 1000.

[d] xxvii. 15, 16.
[e] Hab. iii. 16.
[f] Ps. cxix. 13.

‡ *The thoughts of the righteous are right.*—His constant purpose is to deal justly and truly with God and with men. *The counsels of the wicked are deceit.*—His great care and contrivance is to wrong and deceive others by fair pretences and cunning artifices.—POOLE.

[g] Matt. xxvi. 4. 2 Cor. iv. 2.
[h] 1 Cor. iii. 10-15. 2 Cor. x. 18.
[i] Mal. ii. 8, 9. Matt. xxvii. 4, 5.
[1] *Perverse of heart.*
[2] *Bowels.*
[k] Gen. iii. 19. Eph. iv. 28.

§ The industrious shall not want bread, but the idle lack both bread and understanding.—PATRICK.

[l] Ps. xxvi. 4. Tit. i. 10, 11.
[m] Jer. v. 26-28. Mic. vii. 2.
[3] *Fortress.*
[n] Luke viii. 13-15. John xv. 5, 16.
[4] *Snare of the wicked* is *in the transgression*, &c.
[o] Ps. lxiii. 5.
[p] Is. iii. 10, 11. Matt. xvi. 27.

‖ Whoever is wise, is apt to suspect and be diffident of himself, and upon that account is willing to "hearken unto counsel;" whereas the foolish man, being in proportion to his folly full of himself, and swallowed up in conceit, will seldom take any counsel but his own, and for that very reason, because it is his own.—DR J. BALGUY.

[q] 1 Kings xix. 1, 2.
[5] *In that day.*
[r] Jam. i. 19.
[s] 1 Sam. xxii. 14, 15.
[t] Matt. xv. 19. 1 Pet. iii. 16.
[u] Ps. lii. 2; lvii. 4. Jam. iii. 6-8.

¶ Slanders, like a sword, wound the reputation of those of whom they are uttered, and that perhaps incurably. Whisperings and evil surmises divide and cut asunder the bonds of love and friendship. *The tongue of the wise is health*—closing up those wounds which the backbiting tongue had given.—HENRY.

[x] Dan. xi. 33. Rev. xxii. 2.
[y] Zech. i. 4-6.
[z] Job xx. 5.

* A liar is soon detected, being apt to contradict himself, and to blast his reputation for ever.—PATRICK.

† *A prudent man* never pretends to know so much as he knows; but vainglorious persons, by pretending to more than they know, expose their own emptiness.—CARYL.

[6] *Deceitful.*
[a] Ps. xxxviii. 6.
[b] Is. i. 4.
[7] *Abundant.*

‡ The wicked must acknowledge the excellency of the righteous, yet they suffer their iniquities and follies to seduce their minds, and continue their sinful courses.—SCOTT.

[c] xxvi. 15.
[d] Ps. xxxvii. 16.

CHAP. XIII.

[a] 1 Sam. ii. 25.

* The child that has had a proper nurturing, will profit by his father's counsels; but the child that is permitted to fulfil its own will, and have its own way, will jest at the reproofs of its parents.—CLARKE.

[b] xviii. 20.
[c] John vi. 27.
[d] Ez. xxxvi. 31.
[e] Zech. xi. 8. Rev. xxi. 8.
[1] *Sin.*

† There are those who are rich in their poverty, because they are content, and use generously what they have. There are others who in the midst of their riches are really poor, from their insatiable covetousness or profusion.—CALMET.

[f] Ps. xlix. 6-10.
[2] *Candle.*
[g] Jud. xii. 1-6. Luke xxii. 24.
[h] Luke xiv. 28-32. Acts vi. 1-5.
[i] Ps. cxxviii. 2.
[3] *With the hand.*

‡ A lingering "hope" is like a lingering consumption, it weakens the whole man; but the fulfilling of desire is so great a relief, that it is a kind of new life to the soul, and causeth our dead hearts to revive.—CARYL.

[k] Gen. xxi. 6, 7. John xvi. 22.
[l] Rev. xxii. 2.
[4] *Be in peace.*

24 The hand of the diligent shall bear rule: but the [6]slothful shall be under tribute.

25 [a]Heaviness in the heart of man maketh it stoop: [b]but a good word maketh it glad.

26 The righteous *is* more [7]excellent than his neighbour: but the way of the wicked seduceth them.‡

27 The [e]slothful *man* roasteth not that which he took in hunting: [d]but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life; and *in* the pathway *thereof there is* no death.

CHAPTER XIII.

A WISE son *heareth* his father's instruction: [a]but a scorner heareth not rebuke.*

2 A man shall [b]eat good by the fruit of *his* mouth: but the soul of the transgressors *shall eat* violence.

3 He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

4 The soul of the sluggard desireth, and *hath* nothing: [c]but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* [d]is loathsome, [e]and cometh to shame.

6 Righteousness keepeth *him that is* upright in the way: but wickedness overthroweth [1]the sinner.

7 There is that maketh himself rich,† yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The [f]ransom of a man's life *are* his riches: but the poor heareth not rebuke.

9 The light of the righteous rejoiceth: but the [2]lamp of the wicked shall be put out.

10 [g]Only by pride cometh contention: but [h]with the well-advised *is* wisdom.

11 Wealth *gotten* by vanity shall be diminished: but [i]he that gathereth [3]by labour shall increase.

12 Hope deferred maketh the heart sick:‡ but [k]*when* the desire cometh, *it is* [l]a tree of life.

13 Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall [4]be rewarded.

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miserable as if he were upon the dunghill; for she is no better than "rottenness in his bones," an incurable disease; moreover, "she makes him ashamed."

VAIN PRIDE.—Ver. 9. Many persons who have been brought up in the higher ranks of life, but have not proportionable wealth, are too proud to employ themselves in inferior occupations; and thus they become miserably poor, want things necessary for themselves and families, sponge upon their friends, and even defraud their creditors, to maintain a vain appearance of dignity. * But he who is despised for engaging in a mean employment, and wearing a homely appearance, but by so doing can have the comforts of life without dependence or disingenuous arts, is more happy, wise, useful, and respectable, than "he that honoureth himself, and lacketh bread."—The old translation (with which many versions agree) gives a different sense to this proverb. "He that is despised, and is 'his own servant,' is better than he that boasteth himself, and wanteth bread." The poor man, who is despised, yet lives by his honest labour, is more valuable and happy than the proud boaster.—*Scott.*

FALSEHOOD.—Ver. 22. We are here taught, 1. To hate lying, and to keep at the utmost distance from it, because it is an abomination to the Lord, and renders those abominable in his sight that allow themselves in it; not only because it is a breach of his law, but because it is destructive to human society. 2. To make conscience of truth, not only in our words, but in all our actions; because those that "deal truly" and sincerely in all their dealings are "his delight," and he is well pleased with them. We delight to converse with, and make use of, those that are honest, and that we may put a confidence in. Such, therefore, let us be, that we may recommend ourselves to the favour both of God and man.

DILIGENCE.—Ver. 24. (1.) Industry is the way to preferment. Solomon advanced Jeroboam, because he saw that he was an industrious young man, and minded his business (1 Kings xi. 28). Men that take pains in study and serviceableness, will thereby gain such an interest and reputation as will give them a dominion over all about them, by which means many have risen strangely. He that has been "faithful in a few things" shall be made "ruler over many things." The elders, that "labour in the word and doctrine," are "worthy of double honour;" and those that are diligent when they are young will get that which will enable them to rule, and so to rest, when they are old. (2.) Knavery is the way to slavery: "The slothful" and careless, or rather the "deceitful (for so the word signifies), shall be under tribute." Those that, because they will not take pains in an honest calling, live by their shifts, and arts of dishonesty, are paltry and beggarly, and will be kept under. Those that are diligent and honest when they are apprentices, will come to be masters; but those that are otherwise are the fools which, all their days, must be "servants to the wise in heart."—*Henry.*

CHAP. XIII. THE WISE SON.—Ver. 1. Among the children of the same parents it is no new thing for some to be hopeful, and others the contrary. Now here we are taught to distinguish, 1. There is great hope of those that have a reverence for their parents, and are willing to be advised and admonished by them. He is "a wise son," and is in a fair way to be wiser, that "hears his father's instruction," desires to hear it, regards it, and complies with it, and does not only give it the hearing. 2. There is little hope of those that will not so much as "hear rebuke" with any patience, but scorn to submit to government, and scoff at those that deal faithfully with them. How can those mend a fault who will not be told of it, but count those their enemies who do them that kindness?—*Henry.*

PRIDE.—Ver. 10. "Only by pride will *a man* engage in contention," &c.—The various quarrels which disquiet the world, whether in families, churches, or communities, or between nations, with all the fatal consequences of them, are in general excited and perpetuated by pride. From that odious principle arise resentment, revenge, envy, and ambition; and though other vicious dispositions excite contentions, yet disputes would more easily be prevented or terminated if pride did not intervene. Some point of honour must be maintained, some affront must be resented, some rival must be crushed or eclipsed, some renowned character emulated, or some superior equalled and surpassed. But they who hear prudent counsel, will shew their wisdom by avoiding quarrels and disputes. "They whose minds are infected with a vain opinion of themselves, either cannot see the truth, or if they do, they will not acknowledge it, for fear they should yield and confess themselves overcome."—*Scott.*

PARENTAL AUTHORITY.—Ver. 24. The perverseness of our fallen nature renders correction necessary to children. He, therefore, who indulges his son, connives at his perverseness, suffers him to contract vicious habits, and to grow stubborn in rebellion, for want of correction, acts as if he hated him; because he permits those diseases of the mind to gather strength which will prove the sources of inexpressible sorrow to him in this world, and perhaps of eternal misery. Whereas the parent who wisely loves his child will *early* begin to teach him submission, application, and the govern-

14 The law of the wise *is* a fountain of life, [m]to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressors *is* hard.

16 Every prudent *man* dealeth with knowledge: but a fool [5]layeth open *his* folly.

17 A [n]wicked messenger falleth into mischief: [o]but [6]a faithful ambassador *is* health.§

18 Poverty and shame *shall be* to him that refuseth instruction: but he that regardeth reproof shall be honoured.

19 [p]The desire accomplished is sweet to the soul:‖ but *it is* abomination to fools to [q]depart from evil.

20 He that walketh with wise *men* shall be wise: [r]but a companion of fools shall be [7]destroyed.

21 Evil pursueth sinners: but to the righteous good shall be repaid.

22 A good *man* [s]leaveth an inheritance to his children's children; and the wealth of the sinner *is* laid up for the just.

23 Much food *is in* the tillage of the poor:¶ but there is *that is* destroyed for want of judgment.

24 He that [t]spareth his rod [u]hateth his son: [x]but he that loveth him chasteneth him betimes.

25 The [y]righteous eateth to the satisfying of his soul: but [z]the belly of the wicked shall want.

CHAPTER XIV.

EVERY [a]wise woman buildeth her house: but the foolish plucketh it down with her hands.

2 He [b]that walketh in his uprightness feareth the LORD: but *he that is* perverse in his ways despiseth him.*

3 In the mouth of the foolish *is* a rod of pride:† but the lips of the wise shall preserve them.

4 Where no oxen *are*, the crib *is* clean: [c]but much increase *is* by the strength of the ox.

5 A faithful witness will not lie: but a false witness will utter lies.

6 A scorner seeketh wisdom, and *findeth it* not: but knowledge *is* easy unto him that understandeth.

7 Go [d]from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but [e]the folly of fools *is* deceit.

B.C. 1000—B.C. 1000.

[m] Ps. xviii. 5: cxvi. 3.

[5] *Spreadeth.*

[n] Jer. xxiii. 15-16, 28. Ez. xxxiii. 7, 8.

[o] 1 Cor. iv. 2. 2 Cor. v. 20.

[6] *An ambassador of faithfulness.*

§ Unfaithfulness in discharging his trust will bring a wicked servant into shame; but he who acts faithfully, procures safety and advantage both to his master and himself. —BROWN.

[p] Cant. iii. 4. 2 Tim. iv. 7, 8.

‖ The accomplishment of "desire" is essential to happiness; this is only to be expected in the way of righteousness: "but it is abomination to fools to depart from evil."—FULLER.

[q] Job xxviii. 28. 2 Tim. ii. 19.

[r] Gen. xiii. 12, 13. 1 Cor. xv. 33, 34.

[7] *Broken.*

[s] Gen. xvii. 7, 8. Ps. xxv. 12, 13.

¶ The poor and industrious, who labour to cultivate a little spot of land, often live in a plentiful, though homely manner; while those who have inherited large estates, are reduced to poverty by negligence, indiscretion, ostentation, and extravagance.—SCOTT.

[t] xxii. 15.

[u] John xii. 25.

[x] Heb. xii. 6-8.

[y] 1 Tim. vi. 6-8. Heb. xiii. 5.

[z] Deut. xxviii. 48. Is. lxv. 13, 14.

CHAP. XIV.

[a] Ruth iv. 11.

[b] 1 Kings iii. 6.

* The design of this proverb and verse is to shew that God doth, and men may, judge of men's outward professions and inward dispositions by the common course of their lives. *Despiseth him.* —Plainly declares that he doth not fear God, but despise him, and his commands and threatenings.—POOLE.

† "Is a sharp spear." Solomon intends the cutting reproaches, the curses, of the wicked.—BOOTHROYD.

[c] 1 Cor. ix. 9-11.

[d] 1 Cor. v. 11. Eph. v. 7.

[e] 2 Tim. iii. 13.

[f] Job xxxiv. 7-9.

[g] Rom. xiv. 17, 18.

[h] John xii. 27.

[1] *The bitterness of his soul.*

‡ Every man is best acquainted with his own secret sorrows, and knows where he is inwardly wrung, while the world thinks him happy; as, on the other hand, he may have hidden occasions of joy, which cannot be judged of by others.—BP. HALL.

[i] Job viii. 15.

[k] Matt. vii. 13, 14.

§ Examine everything strictly and impartially, and be not led merely by thy appetite; for that makes many actions seem innocent, which in the issue prove deadly destructive. — PATRICK.

[l] Luke xvi. 25. Jam. iv. 9.

[m] Heb. iii. 12.

‖ He that is froward and perverse, and willingly falls from his former good purposes, shall be sure to suffer the punishment of his wicked courses.—BISHOP HALL.

[n] xi. 14.

[o] Eph. iv. 14.

[p] Acts xiii. 7.

[q] John ix. 40.

¶ *A wise man feareth* to offend God, and keeps at a distance from the appearance of evil; *but the fool rages* against rebuke, and *confident* of his safety, presumptuously persists in his rebellion, and rushes on his ruin. —HAWEIS.

[r] Ec. vii. 9.

[s] Jer. v. 26-29.

[t] Matt. xxiii. 29.

[u] Is. lx. 14. Rev. iii. 9.

[2] *Many* are *the lovers of the rich.*

[x] Jam. ii. 5, 6.

[y] xii. 2.

[z] Matt. v. 7. John i. 17.

[a] 2 Chr. vi. 8.

[b] Heb. vi. 10, 11.

[c] 2 Thes. iii. 10-12. 1 Tim. v. 13.

[d] 1 Tim. iv. 1-3.

[e] Rev. xxi. 6.

[f] Ec. vii. 26.

[g] 2 Kings x. 32, 33.

[3] *Is the king's honour*, because it is an evidence of his wise and good government. Under *honour* he here comprehends also strength and safety (as appears from the opposite clause) which depend much upon a prince's reputation. And *honour* may be here put for strength, as *strength* is put for honour or glory, Ps. viii. 2; xxix. 1; xcvi. 7.—POOLE.

[h] 1 Cor. xiii. 4, 5.

[4] *Short of spirit.*

9 [f]Fools make a mock at sin: but [g]among the righteous *there is* favour.

10 The [h]heart knoweth [1]his own bitterness; and a stranger doth not intermeddle with his joy.‡

11 The [i]house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 There [k]is a way which seemeth right unto a man; but the end thereof *are* the ways of death.§

13 Even [l]in laughter the heart is sorrowful, and the end of that mirth *is* heaviness.

14 The [m]backslider in heart‖ shall be [n]filled with his own ways; and a good man *shall be satisfied* from himself.

15 The [o]simple believeth every word: but [p]the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil: but [q]the fool rageth, and is confident.¶

17 *He* [r]*that is* soon angry dealeth foolishly; and [s]a man of wicked devices is hated.

18 The simple [t]inherit folly: but the prudent are crowned with knowledge.

19 The [u]evil bow before the good; and the wicked at the gates of the righteous.

20 The poor is hated even of his own neighbour: but [2]the rich *hath* many friends.

21 He [x]that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy *is* he.

22 Do they not [y]err that devise evil? [z]but mercy and truth *shall be* to them that [a]devise good.

23 In [b]all labour there is profit: but the [c]talk of the lips *tendeth* only to penury.

24 The crown of the wise *is* their riches; *but* the foolishness of fools *is* folly.

25 A true witness delivereth souls: but a deceitful *witness* [d]speaketh lies.

26 In the fear of the LORD *is* strong confidence; and his children shall have a place of refuge.

27 The fear of the LORD *is* [e]a fountain of life, [f]to depart from the snares of death.

28 In [g]the multitude of people *is* the king's honour:* but in the want of people *is* the destruction of the prince.

29 *He that is* [h]slow to wrath *is* of great understanding: but *he that is* [3]hasty of spirit exalteth folly.

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ment of his passions; and having thus bent the tender twig, and established his authority, he will gradually be enabled to rule him more by persuasion and argument, and to treat with the lenity of a kind and prudent friend. But when children are permitted to get the mastery in their tender years, they can scarcely ever after be taught subjection, and the attempt is often made by a severity which is both perilous and painful.—The word rendered *chasteneth* is often translated *instruction* (ver. 18). "He that spareth his rod hateth his son; but he that loveth him, diligently *educates* or *disciplines* him."—(*Septuagint.*)—The same terms being used in the original both of the Old and New Testament, for *tuition* and *correction*, strongly indicates the close connection between them in a *scripturally* good education.—*Scott.*

CHAP. XIV. THE WISE WOMAN.—Ver 1. Note, 1. A good wife is a great blessing to a family. By a fruitful wife a family is multiplied and replenished with children, and so built up; but by a prudent wife, one that is pious, industrious, and considerate, the affairs of the family are made to prosper, debts are paid, portions raised, provision made, the children well educated and maintained, and the family has comfort within doors and credit without: thus is the house built. She looks upon it as her own to take care of, though she knows it is her husband's to bear rule in (Esth. i. 22). 2. Many a family is brought to ruin by ill housewifery, as well as by ill husbandry. A *foolish* woman, that has no fear of God, nor regard to her business—that is wilful, and wasteful, and humorsome—that indulges her ease and appetite, and is all for jaunting and feasting, cards and the playhouse—though she come to a plentiful estate, and to a family beforehand, she will impoverish and waste it, and will as certainly be the ruin of her house as if she "plucked it down with her hands;" and the husband himself, with all his care, can scarcely prevent it.—*Henry.*

THE SCORNER.—Ver. 6. "A scorner" is one who treats divine things with profane contempt. He thinks his own understanding equal to the investigation, and even comprehension, of every subject; he therefore rejects as false what he cannot account for, and finds contrary to his preconceived sentiments or vain reasonings; and, indeed, all that tends to condemn his conduct, or expose his folly. In this presumptuous frame he may seek for wisdom, even in the Scriptures, without success. The state of his heart disposes him to despise the sacred mysteries, the humbling doctrines, and the holy precepts of revelation; he will therefore, by criticisms and bold conjectures, alter the text, or explain away its meaning; or, disgusted by finding that those doctrines which he dislikes are certainly contained in the Bible, he will at length take shelter in infidelity. These are indeed *modern* ways in which "scorners seek wisdom, and find it not;" but doubtless the scorners of former days had methods equally successful of evading conviction, and closing their eyes against the light of truth.—"He that comes to seek after knowledge with a mind to scorn and censure, shall be sure to find enough for his humour, but none for his instruction."—(*Lord Bacon.*) —"This humour of deriding all things springs from a great pride and conceit of their own wit, which disposes them to seek wisdom, not from others, but wholly from themselves; and so they are not likely to find it, where it is not to be had."—(*Bp. Patrick.*)

PIETY AND NATIONAL PROSPERITY.—Ver. 34. Righteousness powerfully tends to promote public peace and prosperity, and to give an ascendancy to that nation in which it generally prevails. Genuine piety is inseparably connected with industry, sobriety, equity, and mercy, and also with frugality; and these conduce to health, population, union, and competency. Moreover, they ensure the Divine blessing to the community, which must needs exalt any nation. But every kind of sin has the contrary tendency. The prevalence of vice and impiety is a national reproach; conduces to disunion, weakness, and disgrace; and exposes any people to the wrath and vengeance of God.—The word translated *reproach* is the same which is commonly rendered *mercy* or *goodness*, and this has given rise to other interpretations of the latter clause—as if it meant that *mercy* was as a *sin-offering* for any people, where it prevailed; and the margin of the old translation renders it "but the mercy of the people is the sacrifice for sin."—Others think it relates to the Gentiles (the word *people* being plural), and they render it, "The goodness of the nations is sin;" meaning, that the religion and virtues of idolaters, instead of righteousness, are sinful in the sight of God.—This interpretation is doubtless more scriptural than the preceding; but as the word in question does in one place evidently mean *reproach* or

30 A sound heart *is* the life of the flesh:† but [l]envy the [k]rottenness of the bones.

31 He [l]that oppresseth the poor reproacheth his Maker: [m]but he that honoureth him hath mercy on the poor.

32 The wicked is driven away in his wickedness:‡ but the righteous hath hope in his death.

33 Wisdom [n]resteth in the heart of him that hath understanding: but *that which is* in the midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is* a reproach to [4]any people.

35 The [o]king's favour *is* toward a wise servant: but his wrath is *against* [p]him that causeth shame.

CHAPTER XV.

A [a]SOFT answer turneth away wrath; but [b]grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: but the mouth of fools [1]poureth out foolishness.*

3 The eyes of the LORD *are* in every place, beholding the evil and the good.

4 [2]A wholesome tongue *is* a tree of life:† but perverseness therein *is* [c]a breach in the spirit.

5 A fool despiseth his father's instruction: [d]but he that regardeth reproof is prudent.

6 In [e]the house of the righteous *is* much treasure; but [f]in the revenues of the wicked is trouble.

7 The lips of the wise disperse knowledge: but the heart of the foolish *doeth* not so.

8 The sacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.‡

9 The way of the wicked *is* [g]an abomination unto the LORD: but [h]he loveth him that followeth after righteousness.

10 [3]Correction *is* [i]grievous unto him that forsaketh the way: [k]*and* he that hateth reproof shall die.

11 [l]Hell and destruction *are* before the LORD; how much more then the hearts of the children of men?

12 A [m]scorner loveth not one that reproveth him; [n]neither will he go unto the wise.

13 A [o]merry heart maketh a cheerful countenance: but [p]by sorrow of the heart the spirit is broken.§

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† A quiet, honest, contented mind is "the life of the flesh," and conduces much to health and happiness.—WELLS.

[i] Rom. i. 29.

[k] xii. 4.

[l] Matt. xxv. 40-46.

[m] 2 Cor. viii. 7-9.

‡ Death is a raging storm to "the wicked," but a sweet calm to the righteous.—COBBIN.

Here is a clear intimation of a future state, for what can this hope be but the expectation of an hereafter? (Ps. xvii. 15.)—HOLDEN.

[n] Ec. x. 3.

[4] *Nations.*

[o] Matt. xxiv. 45-51.

[p] xix. 26.

CHAP. XV.

[a] Jud. viii. 1-3.

[b] 2 Sam. xix. 43.

[1] *Belcheth*, or *bubbleth.*

* A wise godly man has his tongue at his command, but a fool's tongue commands him. His tongue runs faster than his wit, as we say.—CARYL.

[2] *The healing of the tongue.*

† A sound (or a healing) tongue, a tongue which imparts sound advice, or pacifies anger.—DURELL.

[c] Pa. lii. 2-4; cix. 22.

[d] Ps. cxli. 5.

[e] Ps. cxii. 3.

[f] Ps. xxxvii. 16.

‡ The most painful rites of the formalist are detested by God, but the most humble prayer of the sincere is well-pleasing to him.—COBBIN.

[g] Hab. i. 13.

[h] Is. li. 1, 7.

[3] *Instruction.*

[i] John iii. 20; vii. 7.

[k] Is. i. 5, 6.

[l] Ps. cxxxix. 8. Rev. i. 18.

[m] John iii. 18-21. 2 Tim. iv. 3.

[n] 2 Chr. xviii. 7.

[o] 2 Cor. i. 12.

[p] John xiv. 1. 2 Cor. vii. 10.

§ When grief and sorrow seize on the heart, they deject, enfeeble, and break the most courageous spirit.—PATRICK.

[q] Gen. xxxvii. 35.

[r] Rom. v. 2, 3, 11. 2 Cor. vi. 10.

[s] Ps. xxxvii. 16. 1 Tim. vi. 6.

[t] Phil. ii. 1. 1 John iv. 16.

|| That is, it is better to have peace without plenty, than to have plenty without peace.—SEED.

[u] Jam. iii. 14-16.

[x] Ec. x. 4. Acts vi. 1-5.

[y] Num. xiv. 1, 3, 7, 8.

¶ Sloth makes difficulties where there are none, but an honest endeavour to do our duty will, by God's grace, make it as easy as an highway.—HENRY.

[4] *Raised up as a causeway.*

[z] 1 Kings v. 7. Phil. ii. 22.

[a] Ex. xx. 12.

[5] *Void of heart.*

[b] Ec. viii. 6.

* Those who scorn to consult others, often miscarry in the most important designs.—BROWN.

[6] *In his season.*

† He that is truly wise has his affections and conversation above, and in the holy way of obedience walketh to eternal life.—BP. HALL.

[c] Is. ii. 12. 1 Pet. v. 5.

[d] Ps. lxviii. 5, 6.

‡ The proud oppressor shall meet his reward, but the widow's cause shall be avenged.—COBBIN.

Border alludes to the portioning out of the inheritance of the Israelites. Jehovah promises to protect the widow's portion (see Ex. xxii. 22; Deut. x. 18).—DAVIDSON.

[e] Matt. xv. 19.

[f] Matt. xii. 34-37.

[7] *Words of pleasantness.*

[g] Hab. ii. 9-11.

[h] Is. xxxiii. 15, 16.

§ *Hateth.*—This is spoken principally concerning judges. *Shall live*—viz., shall be maintained in a happy and permanent state, and continue in God's favour.—DIODATI.

[i] Rom. viii. 26, 27. Jam. v. 16-18.

|| As light gives pleasure to the eye, and pours joy into the recesses of the heart, so a good reputation creates inward satisfaction, and contributes to the health of the body.—CALMET.

[k] Is. lviii. 11.

[l] 1 John ii. 19.

[8] *Correction.*

[9] *Obeyeth.*

[1] *Possesseth an heart.*

[m] 1 Pet. v. 5.

14 The heart of him that hath understanding seeketh knowledge: but the mouth of fools feedeth on foolishness.

15 All the days [q]of the afflicted *are* evil: [r]but he that is of a merry heart *hath* a continual feast.

16 Better *is* [8]little with the fear of the LORD, than great treasure, and trouble therewith.

17 Better *is* [t]a dinner of herbs where love is,‖ than a stalled ox and hatred therewith.

18 A [u]wrathful man stirreth up strife: but [x]*he that is* slow to anger appeaseth strife.

19 The [y]way of the slothful *man is* as an hedge of thorns:¶ but the way of righteousness *is* [4]made plain.

20 A [z]wise son maketh a glad father: but a foolish man [a]despiseth his mother.

21 Folly *is* joy to *him that is* [5]destitute of wisdom: but a man of understanding walketh uprightly.

22 [b]Without counsel purposes are disappointed:* but in the multitude of counsellors they are established.

23 A man hath joy by the answer of his mouth; and a word *spoken* [6]in due season, how good *is it!*

24 The way of life *is* above to the wise,† that he may depart from hell beneath.

25 The LORD will [c]destroy the house of the proud: [d]but he will establish the border of the widow.‡

26 The [e]thoughts of the wicked *are* an abomination to the LORD: [f]but *the words* of the pure *are* [7]pleasant words.

27 He [g]that is greedy of gain troubleth his own house: [h]but he that hateth gifts shall live.§

28 The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

29 The LORD *is* far from the wicked: but [i]he heareth the prayer of the righteous.

30 The light of the eyes rejoiceth the heart;‖ *and* a good report maketh [k]the bones fat.

31 The ear that heareth the reproof of life [l]abideth among the wise.

32 He that refuseth [8]instruction despiseth his own soul: but he that [9]heareth reproof [l]getteth understanding.

33 The fear of the LORD *is* the instruction of wisdom; [m]and before honour *is* humility.

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atrocious wickedness ("a wicked thing," Lev. xx. 17); and as a verb from the same root has clearly a similar meaning even in this book (chap. xxv. 10), so there appears no sufficient reason for altering our translation, and departing from the interpretation above given. The word indeed (like some others in different languages), seems to mean what is uncommon, either of *goodness* or of *baseness;* but more generally it is used in the former sense.—*Scott.*

CHAP. XV. MEEKNESS.—Ver. 1. Solomon, as conservator of the public peace, here tells us, 1. How the peace may be kept, that we may know how in our places to keep it: it is by soft words. If wrath be risen like a threatening cloud, pregnant with storms and thunder, "a soft answer" will disperse it and turn it away. When men are provoked, speak gently to them, and give them good words, and they will be pacified: as the Ephraimites were by Gideon's mildness (Judg. viii. 1-3); whereas, upon a like occasion, by Jephthah's roughness, they were exasperated, and the consequences were bad (Judg. xii. 1-3). Reason will be better spoken, and a righteous cause better pleaded, with meekness than with passion; hard arguments do best with soft words. 2. How the peace will be broken, that we, for our parts, may do nothing toward the breaking of it. Nothing stirs up anger and sows discord like "grievous words," calling foul names, as "Raca," and "Thou fool," upbraiding men with their infirmities and infelicities, their extraction or education, or anything that lessens them, and makes them mean; scornful, spiteful reflections, by which men affect to shew their wit and malice, and stir up the anger of others, which does but increase and inflame their own anger. Rather than lose a jest, some will lose a friend and make an enemy. —*Henry.*

HYPOCRISY.—Ver. 8, 9. The most costly sacrifices of the wicked, under the Mosaic law, must have been an abomination to the Lord, because their whole way was abominable to him, and because of their corrupt motives; and the case is precisely the same with all external acts of worship, nay, with the largest oblations and most liberal alms, of the impenitent and unbelieving, under the Christian dispensation. For, by them, they either mean nothing determinate, or they intend to cover their sins, to bribe their Judge, to make compensation for past, or to purchase indulgences for future transgressions; they put their vices in the stead either of Christ's atonement or of holy obedience; they present them with hypocritical hearts; and they grossly affront the holy God, by supposing that he can be imposed on by forms or gifts, or pleased by them, whilst they are enemies to his justice, his authority, and his grace. But will the greatest of sinners, if he desires to repent, or seek salvation, be rejected?—*Scott.*

CHEERFULNESS.—Ver. 13. Here, 1. Harmless mirth is recommended to us, as that which contributes to the health of the body, making men lively, and fit for business, and to the acceptableness of the conversation, making the face to shine, and rendering us pleasant one to another. A cheerful spirit, under the government of wisdom and grace, is a great ornament to religion, puts a further lustre upon the beauty of holiness, and makes men the more capable of doing good. 2. Hurtful melancholy is what we are cautioned against, as a great enemy to us, both in our devotion and in our conversation: "By sorrow of the heart," when it has got dominion, and plays the tyrant, as it will be apt to do, if it be indulged awhile, "the spirit is broken" and sunk, and becomes unfit for the service of God. "The sorrow of the world works death." Let us therefore "weep as though we wept not," in justice to ourselves, as well as in conformity to God and his providence.

LOVE AND HARMONY.—Ver. 17. Next to the fear of God, peace with all men is necessary to the comfort of this life. 1. If "brethren dwell together in unity," if they are friendly and hearty, and pleasant, both in their daily meals and in more solemn entertainments, that will make "a dinner of herbs" a feast sufficient; though the fare be coarse, and the estate so small, that they cannot afford no better, yet love will sweeten it, and they may be as merry over it as if they had all dainties. 2. If there be mutual enmity and strife, though there be a whole ox for dinner, a fat ox, there can be no comfort in it; the leaven of malice, of hating and being hated, is enough to sour it all. Some refer it to him that makes the entertainment: better have a slender dinner, and be heartily welcome, than a table richly spread, with a grudging evil eye.

A WORD IN SEASON.—Ver. 23. "Then" we speak wisely, when we speak seasonably;

B.C. 1000—B.C. 1000.

CHAPTER XVI.

THE [1]preparations of the heart* in man, [b]and the answer of the tongue, *is* from the LORD.

2 All [c]the ways of a man *are* clean in his own eyes: [d]but the LORD weigheth the spirits.

3 [2]Commit [e]thy works unto the LORD, and [f]thy thoughts shall be established.

4 The LORD hath made all *things* for himself; yea, even the wicked for the day of evil.†

5 Every one *that is* proud in heart *is* an abomination to the LORD: *though* hand *join* in hand, he shall not be [3]unpunished.

6 By mercy and truth iniquity is purged; and by the fear of the LORD *men* depart from evil.

7 When a man's ways please the LORD, [g]he maketh even his enemies to be at peace with him.

8 Better [h]*is* a little with righteousness, than [i]great revenues without right.

9 A man's heart deviseth his way: but the LORD directeth his steps.

10 [4]A [k]divine sentence *is* in the lips of the king;‡ his mouth transgresseth not in judgment.

11 A just weight and balance *are* the LORD'S;§ all the [5]weights of the bag *are* his work.

12 *It is* an abomination to kings to commit wickedness: for the throne is established by righteousness.

13 [l]Righteous lips *are* the delight of kings; and they love him that speaketh right.

14 The wrath of a king *is as* messengers of death;‖ [m]but a wise man will pacify it.

15 In the light of the king's countenance is life; and [n]his favour *is* as a cloud of the latter rain.

16 How much better *is it* to get wisdom than gold? and to get understanding rather to be chosen than silver?

17 The [o]highway of the upright *is* to depart from evil: [p]he that keepeth his way preserveth his soul.

18 Pride *goeth* before destruction,¶ and an haughty spirit before a fall.

19 Better *it is to be* of an humble spirit with the lowly, than to divide the spoil with the proud.

20 He that [6]handleth a matter wisely shall find good;* and whoso trusteth in the LORD, happy *is* he.

21 The wise in heart shall be called prudent; and [q]the sweetness of the lips increaseth learning.†

22 Understanding *is* [r]a well-spring of life unto him that hath it: but [s]the instruction of fools *is* folly.‡

23 The heart of the wise [7]teacheth his mouth, and addeth learning to his lips.

24 [t]Pleasant words *are as* an honeycomb, sweet to the soul, and [u]health to the bones.

25 There is [x]a way that seemeth right unto a man; but the end thereof *are* the ways of death.

26 [8]He that laboureth, laboureth for himself; for his mouth [9]craveth it of him.

27 [1]An ungodly man [y]diggeth up evil;§ and in his lips *there is* as a burning fire.

28 A froward man [2]soweth strife; and [z]a whisperer separateth chief friends.

29 A [a]violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

30 He [b]shutteth his eyes to devise froward things; moving his lips he bringeth evil to pass.

31 The [c]hoary head *is* a crown of glory,‖ [d]*if* it be found in the way of righteousness.

32 *He* [e]*that is* slow to anger *is* better than the mighty; [f]and he that ruleth his spirit than he that taketh a city.

33 The [g]lot is cast into the lap; but the whole disposing thereof *is* of the LORD.

CHAPTER XVII.

BETTER *is* [a]a dry morsel, and quietness therewith, than [b]an house full of [1]sacrifices [c]*with* strife.

2 A [d]wise servant shall have rule over a son [e]that causeth shame, and shall have part of the inheritance among the brethren.

3 The [f]fining-pot *is* for silver, and the furnace for gold: but the LORD trieth the hearts.

4 A [g]wicked doer giveth heed to false lips; *and* a liar giveth ear to a naughty tongue.

5 Whoso mocketh the poor reproacheth his

CHAP. XVI.

[a] Ez. xxxvi. 26, 27. Phil. ii. 13.
[1] *Disposings.*
* The Hebrew is, "To man are the dispositions of the heart; but from the Lord is the answer of the tongue." Man proposes his wishes, but God answers as he thinks proper.—CLARKE.
[b] Ex. iv. 11, 12.
[c] Luke xviii. 9-11.
[d] Luke xvi. 15.
[2] *Roll.*
[e] Job v. 8.
[f] Job xxii. 18.
† That is, even the most wicked and the worst of men are under his direction and control: however they may be set on mischief, they can proceed no further than God permits, being instruments only in his hands to afflict others, and bring evil upon them.—WATERLAND.
[3] *Held innocent.*
[g] Jer. xv. 11. Acts ix. 1, 2.
[h] 1 Tim. vi. 6-9.
[i] Jer. xvii. 11. Mic. vi. 10.
[4] *Divination.*
[k] Deut. xviii. 18-20. Ps. xlv. 6, 7.
‡ God is present in an especial manner with a pious king, inspiring his mind with sagacity to penetrate doubtful and obscure things, that all causes may be decided by him so justly and exactly that no man may be wronged in the judgment which he passes.—PATRICK.
§ *The Lord's*—viz., are appointed by him to be so, and therefore cannot be falsified without a grievous offence to God.—DIODATI.
[5] *Stones.*
[l] Ps. ci. 5, 7.
‖ It is usual in Turkey, when a warrant for a person's death is procured, for an executioner to carry it to him, and to execute it immediately. The same seems to have been the case in Palestine (1 Kings ii. 25; Matt. xiv. 10). This may perhaps be considered as giving peculiar energy to the term "messengers of death," here used.—HARMER.
[m] Ec. x. 4. 2 Cor. v. 20.
[n] Ps. lxxii. 6.
[o] Acts x. 35.
[p] Heb. x. 39.
¶ Pride makes men rash and peevish, obstinate and insolent; and this seldom fails to bring down ruin upon them.—CLARKE.

[6] *Understandeth a matter.*
* He that understands his business thoroughly, and manages it prudently and discreetly, is likely to have good success: but none so happy, none so sure of prospering in his design, as he that confides more in the Lord than in his own skill and industry.—PATRICK.
[q] Is. l. 4.
† Those who have solid wisdom will have credit of it: and those who diffuse it will benefit mankind.—HENRY.
[r] John v. 24.
[s] Matt. xxiii. 16-26. Luke vi. 39, 40.
‡ We shall get good from the conversation of a wise man, but none from that of a fool.—COBBIN.
[7] *Maketh wise.*
[t] John xx. 19-21.
[u] iv. 22.
[x] Is. xxviii. 15-19.
[8] *The soul of him that.*
[9] *Boweth unto him.*
[1] *A man of Belial.*
[y] Is. v. 18.
§ *Diggeth up evil*—inventeth or designeth mischief to others, and prosecuteth his evil designs with great and constant industry. As his thoughts, so also his words: his tongue is set on fire of hell, and sets himself and others on fire by lies and slanders, and other provoking speeches.—POOLE.
[2] *Sendeth forth.*
[z] Rom. i. 29.
[a] 1 Sam. xix. 11-17.
[b] Matt. xiii. 15.
[c] Lev. xix. 32.
‖ Old age hath no glory without wisdom to do righteous things; and when an old man is without righteousness, his old age is not his crown, but his reproach.—CARYL.
[d] Gen. xlvii. 7-10.
[e] Ps. cii. 8.
[f] Rom. xii. 21.
[g] Josh. vii. 14.

CHAP. XVII.

[a] Ps. xxxvii. 16.
[b] vii. 14.
[1] *Good cheer.*
[c] xxi. 9, 19.
[d] xiv. 35.
[e] xxix. 15.
[f] Jer. xvii. 10.
[g] 2 Tim. iv. 3, 4.

"The answer of the mouth" will "then" be our credit and joy, when it is pertinent and to the purpose, and is "spoken in due season," when it is needed, and will be regarded, and, as we say, hits the joint. Many a good word comes short of doing the good it might have done, for want of being well-timed. Nor is anything more the beauty of discourse than to have a proper answer ready off-hand, just when there is occasion for it, and it comes in well.—*Henry.*

CHAP. XVI. PRUDENCE.—Ver. 1. (1.) "Man purposes." He has a freedom of thought and a freedom of will permitted him; let him form his projects and lay his schemes as he thinks best: but, after all, (2.) "God disposes." Man cannot go on with his business without the assistance and blessing of God, who "made man's mouth," and teaches us what we shall say. Nay, God easily can, and often does, cross men's purposes, and break their measures. It was a curse that was prepared in Balaam's heart, but the answer of the tongue was a blessing.—*Henry.*

ROYAL ANGER.—Ver. 14, 15. The monarchs of the East had the power of life and death, without any check or control, and often sent messengers to inflict vengeance at once on such as had offended them. A wise man would therefore be very careful not to provoke one so powerful; or, if he had inadvertently given offence, he would make every allowable submission, in order to pacify him: and many would be candidates for the favour of a sovereign who could so much promote their prosperity. But this ought to have been an additional reason to these princes why their frowns and favours should be directed entirely according to the good or bad behaviour of those around them.—The word rendered "pacify" is the same as that before translated "purge" iniquity, but here man, not God, is spoken of. We may compensate for our offences against our fellow-creatures, but not for our sins against God.—*Scott.*

PRIDE.—Ver. 18. Pride will have a fall. Those that are of a "haughty spirit," that think of themselves above what is meet, and look with contempt upon others, that with their pride affront God and disquiet others, they will be brought down, either by repentance or by ruin. It is the honour of God to humble the proud (Job xl. 11, 12). It is the act of justice, that those who have lifted up themselves should be laid low. Pharaoh, Sennacherib, Nebuchadnezzar, were instances of this. Men cannot punish pride, but either admire it or fear it, and therefore God will take the punishing of it into his own hands. Let him alone to deal with proud men.

PIETY IN OLD AGE.—Ver. 31. If old people "be found in the way of righteousness," their age will be their honour. Old age, as such, is honourable, and commands respect: "Thou shalt rise up before the hoary head" (Lev. xix. 32); but if it be found in the way of wickedness, its honour is forfeited, its crown profaned, and laid in the dust (Isa. lxv. 20). Old people, therefore, if they would preserve their honour, must still hold fast their integrity, and then their gray hairs are indeed "a crown" to them; they are "worthy of double honour." Grace is the glory of old age.

SELF-COMMAND.—Ver. 32. This recommends the grace of meekness to us, which will well become us all, particularly "the hoary head" (ver. 31). Observe, 1. The nature of it: it is to be "slow to anger," not easily put into a passion, nor apt to resent provocation; taking time to consider, before we suffer our passion to break out, that it may not transgress due bounds; so slow in our motions towards anger, that we may be quickly stopped and pacified. 2. The honour of it: he that gets, and keeps the mastery of his passions, he "is better than the mighty," better "than he that" by a long siege "takes a city," or by a long war subdues a country. Behold, a greater than Alexander or Cæsar is here! The conquest of ourselves, and our own unruly passions, requires more true conduct, and a more steady, constant, and regular management, than the obtaining of a victory over the forces of an enemy. A rational conquest is more honourable to a rational creature than a brutal one. It is a victory that does nobody any harm; no lives or treasures are sacrificed to it, but only some base lusts. It is harder, and therefore more glorious, to quash an insurrection at home, than to resist an invasion from abroad; nay, such are the gains of meekness, that by it "we are more than conquerors."—*Henry.*

CHAP. XVII. OMNISCIENCE.—Ver. 3. Men both prove and refine the precious metals by the furnace. Thus the Lord, by his providential dispensations, makes an experimental trial of the hearts of rational creatures: he searches out and brings to light what was before concealed; and by manifold experiments he hath shewn, that there is no dependence to be placed on any creature, left to itself. In like manner, he has shewn what desperate wickedness the human heart contains, and of what enormities it is capable when exposed to suitable temptations; and has detected the hypocrisy of many who were before unsuspected. By similar means he discovers the remaining evil concealed in the heart of true believers; he evidences the reality and the power of his grace in his servants; he makes them sensible, that they need constant watchfulness and dependence, and have great reason to be humble and thankful; and thus he

Maker; [h]*and* he that is glad at calamities shall not be [2]unpunished.

6 Children's children *are* [i]the crown of old men; and the glory of children *are* their fathers.*

7 [3]Excellent speech becometh not a fool; much less do [4]lying lips a prince.

8 A gift *is as* a [5]precious stone† in the eyes of him that hath it; [k]whithersoever it turneth, it prospereth.

9 He that covereth a transgression [6]seeketh love: [l]but he that repeateth a matter separateth *very* friends.

10 [7]A reproof entereth more into a wise man than an hundred stripes into a fool.

11 An evil *man* seeketh only rebellion; therefore a cruel messenger shall be sent against him.

12 Let a bear robbed of her whelps meet a man, rather than a fool in his folly.

13 Whoso rewardeth evil for good, evil shall not depart from his house.

14 The beginning of strife *is as* when one letteth out water;‡ therefore [m]leave off contention, before it be meddled with.

15 He that [n]justifieth the wicked, and he that condemneth the just, even they both *are* abomination to the LORD.

16 Wherefore *is there* [o]a price in the hand of a fool to get wisdom, [p]seeing *he hath* no heart *to it*?§

17 A friend [q]loveth at all times, and a brother is born for adversity.

18 A man void of [8]understanding striketh hands, *and* becometh surety in the presence of his friend.

19 He loveth transgression that loveth strife; *and* [r]he that exalteth his gate seeketh destruction.

20 [9]He that hath a froward heart findeth no good; and he that hath a perverse tongue falleth into mischief.

21 He [s]that begetteth a fool *doeth it* to his sorrow; and the father of a fool [t]hath no joy.

22 A merry heart doeth good [1]*like* a medicine: but [u]a broken spirit drieth the bones.

23 A wicked *man* taketh a gift [x]out of the bosom‖ to pervert the ways of judgment.

24 Wisdom *is* before him that hath understanding: but the eyes of a fool *are* in the ends of the earth.

B.C. 1000—B.C. 1000.

[h] Rom. xii. 15.
[2] *Held innocent.*
[i] xii. 4.
* It is an honour to parents to have a numerous posterity walking in holiness and virtue; and it is the honour of children to have pious and prudent ancestors.—BROWN.
[3] *A lip of excellency.*
[4] *A lip of lying.*
[5] *Stone of grace.*
† A gift is so tempting that it can no more be refused than a lovely jewel by him to whom it is presented. And such is its power it commonly prevails over all men, and effects whatsoever a man desires.—PATRICK.
[k] Gen. xxxiii. 9-11.
[6] *Procureth.*
[l] xvi. 28.
[7] *A reproof aweth more a wise man, than to strike a fool an hundred times.*
‡ As soon as the smallest breach is made in the dike or dam, the water begins to press from all parts towards the breach; the resistance becomes too great to be successfully opposed, so that dikes and all are speedily swept away. Such is the beginning of contention, of quarrels, lawsuits, &c.—CLARKE.
[m] Matt. v. 39-41.
[n] Is. l. 8, 9.
[o] Is. lv. 1-3.
[p] Deut. v. 29.
§ A wealthy fool doth in vain hope by means of his riches to purchase wisdom, since he has not a heart that is capable of it.—BISHOP HALL.
[q] 2 Sam. i. 26. John xv. 13, 14.
[8] *Heart.*
[r] Jer. xxii. 13-15. Dan. iv. 30, 31.
[9] *The froward of heart.*
[s] Gen. xxvi. 34, 35. [t] 2 Cor. ii. 3. 3 John 4.
[1] *To a medicine.*
[u] Ps. xxxii. 3, 4. 2 Cor. ii. 7; vii. 10.
[x] xxi. 14.
‖ The Hebrews used to carry in their bosoms their purse, money, and all valuables. Thus perhaps the expression here may not be intended to convey any idea of secrecy, but merely to mark out something precious and valuable, as being carried in the bosom.—CALMET.

¶ Solomon might speak the oftener on this subject, having an example before his eyes of the great weakness of his own son, who, it is not unlikely, was a perpetual grief to him.—PATRICK.
[y] Job xxxiv. 18, 19. John xviii. 22, 23.
[2] *A cool spirit.*

CHAP. XVIII.

[1] *He that separateth himself seeketh according to his desire, and intermeddleth in every business.*
[a] Eph. v. 15-17.
* He that affects singularity inquires into all manner of things, according as his vainglorious humour leads him, which makes him also bend himself, with all the wit he hath, to overthrow the solid reasons of wiser men.—PATRICK.
[b] Phil. i. 15. 2 Pet. ii. 15 19.
† Wheresoever the wicked cometh, he is apt to cast contempt and reproach on others.—BP. HALL.
‡ A wise man's resources are inexhaustible, and ready on all proper occasions.—COBBIN.
[c] Deut. xvi. 19. Matt. xxii. 16.
[d] Is. lix. 14.
[e] xxvii. 3.
[f] Ec. x. 11-14.
[g] Lev. xix. 16.
[2] *Whisperer.*
[3] *Like as when men are wounded.*
§ Are like subtile poisons, which insinuate themselves, and produce their effects insensibly, for they penetrate into the inward parts of the belly, where they lie rankling and gnawing the vitals.—DURELL.
[4] *Chambers.*
‖ They are alike; though they take several paths, yet both come to one end, even to extreme want and poverty.—POOLE.
[h] Ps. lxi. 3, 4.
[5] *Set aloft.*
¶ It is only in his own conceit that the rich man's wealth appears a mean of remarkable safety either here or hereafter.—BROWN.
[i] Is. vi. 5, &c. Dan. ix. 20-23. 1 Pet. v. 5.
[k] Deut. xiii. 14. Dan. vi. 9, 14.
[6] *Returneth a word.*
* It is, and ever has been, a base and degrading practice in Asiatic countries, to bring a gift or present to the great man into whose presence you come. Without this there is no audience, no favour, no justice.—CLARKE.
[l] 2 Sam. xvi. 1-3. Acts xxiv. 12, 13.

25 A foolish son *is* a grief to his father,¶ and bitterness to her that bare him.

26 Also to punish the just *is* not good, *nor* [y]to strike princes for equity.

27 He that hath knowledge spareth his words; *and* a man of understanding is of [2]an excellent spirit.

28 Even a fool, when he holdeth his peace, is counted wise: *and* he that shutteth his lips *is esteemed* a man of understanding.

CHAPTER XVIII.

[1]THROUGH desire a man, having separated himself, [a]seeketh *and* intermeddleth with all wisdom.*

2 A fool hath no delight in understanding, [b]but that his heart may discover itself.

3 When the wicked cometh, *then* cometh also contempt,† and with ignominy reproach.

4 The words of a man's mouth *are as* deep waters, *and* the well-spring of wisdom *as* a flowing brook.‡

5 *It is* [c]not good to accept the person of the wicked, [d]to overthrow the righteous in judgment.

6 A [e]fool's lips enter into contention, and his mouth calleth for strokes.

7 A fool's mouth *is* [f]his destruction, and his lips *are* the snare of his soul.

8 The [g]words of a [2]talebearer *are* [3]as wounds,§ and they go down into the [4]innermost parts of the belly.

9 He also that is slothful in his work is brother to him that is a great waster.‖

10 The name of the LORD *is* [h]a strong tower: the righteous runneth into it, and is [5]safe.

11 The rich man's wealth *is* his strong city, and as an high wall in his own conceit.¶

12 Before destruction the heart of man is haughty; [i]and before honour *is* humility.

13 He [k]that [6]answereth a matter before he heareth *it*, it *is* folly and shame unto him.

14 The spirit of a man will sustain his infirmity: but a wounded spirit who can bear?

15 The heart of the prudent getteth knowledge; and the ear of the wise seeketh knowledge.

16 A man's gift maketh room for him,* and bringeth him before great men.

17 *He* [l]*that is* first in his own cause *seemeth* just; but his neighbour cometh and searcheth him.

purifies them from pride and sin, forms them to himself a peculiar people, to shew forth his praise, and prepares them for eternal glory. By these manifold trials of the heart, the Lord also discovers, and will discover to all the world, the justice and holiness, mercy, truth, and wisdom, of his final dealings with all his creatures.—*Scott.*

STRIFE.—Ver. 14. Here is, 1. The danger that there is in "the beginning of strife;" one hot word, one peevish reflection, one angry demand, one spiteful contradiction, begets another, and that a third, and so on, till it proves like the cutting of a dam: when the water has got a little passage, it does itself widen the breach, bears down all before it, and there is then no stopping it, no reducing it. 2. A good caution inferred thence, to take heed of the first spark of contention, and to put it out as soon as ever it appears. Dread the breaking of the ice, for if once broken it will break further; therefore leave it off, not only when you see the worst of it, for then it may be too late, but when you see the first of it: *Obsta principiis—Resist its earliest display;* leave it off even "before it be meddled with;" leave it off, if it were possible, before you begin.

FRIENDSHIP.—Ver. 17. (1.) Friends must be constant to each other "at all times;" that is not true friendship which is not constant; it will be so, if it be sincere, and actuated by a good principle. They that are fanciful or selfish in their friendship, will love no longer than their humour is pleased, and their interest served, and therefore their affections turn with the wind, and change with the weather—swallow-friends, that fly to you in summer, but are gone in winter; such friends there is no loss of. But if the friendship be prudent, generous, and cordial—if I love my friend because he is wise, and virtuous, and good, as long as he continues so, though he fall into poverty and disgrace, still I shall love him. Christ is a Friend that loves at all times (John xiii. 1), and we must so love him (Rom. viii. 35). 2. Relations must in a special manner be careful and tender of one another in affliction. "A brother is born" to succour a brother or sister in distress, to whom he is joined so closely by nature that he may the more sensibly feel from their burdens, and be the more strongly inclined and engaged, as it were by instinct, to help them. We must often consider what we were "born for," not only as men, but as in such a station and relation. "Who knows but we came" into such a family "for such a time as this?" We do not answer the end of our relations if we do not do the duty of them Some take it thus: "A friend that loves at all times is born;" that is, becomes "a brother in adversity," and is so to be valued.—*Henry.*

CHAP. XVIII. GOD'S NAME OUR REFUGE.—Ver. 10. Here is, 1. God's sufficiency for the saints; his "name is a strong tower" for them, in which they may take rest when they are weary, and take sanctuary when they are pursued, where they may be lifted up above their enemies, and fortified against them. There is enough in God, and in the discoveries which he has made of himself to us, to make us easy at all times; the wealth laid up in this tower is enough to enrich them, to be a continual feast, and a continuing treasure to them; the strength of this tower is enough to protect them; the name of the Lord is all that whereby he has made himself known as God, and our God, not only his titles and attributes, but his covenant and all the promises of it, these make up a tower—a strong tower, impenetrable, impregnable for all God's people. 2. The saints' security in God. It is a strong tower to those who know how to make use of it as such. The righteous, by faith and prayer, devotion toward God, and dependence on him, run into it as their city of refuge; having made sure their interest in God's name they take the comfort and benefit of it; they go out of themselves, retire from the world, live above, dwell in God, and God in them, and so they are safe: they think themselves so, and they shall find themselves so.

A WOUNDED SPIRIT.—Ver. 14. The grievances of the spirit are of all others most heavy and hardly to be borne; these make sore the shoulders which should sustain the other infirmities. If the spirit be wounded by the disturbance of the reason, dejection under the trouble, whatever it is, and despair of relief—if the spirit be wounded by the amazing apprehensions of God's wrath for sin, and the fearful expectation of judgment and fiery indignation—"who can bear" this? Wounded spirits cannot help themselves, nor do others know how to help them. It is therefore wisdom to keep conscience void of offence.

THE BROTHER OFFENDED.—Ver. 19. Note, 1. Great care must be taken to prevent

18 The [m]lot causeth contentions to cease, and parteth between the mighty.

19 A [n]brother offended *is harder to be won* [o]than a strong city; and *their* contentions *are* like the bars of a castle.†

20 A man's belly shall be satisfied with the fruit of his mouth; *and* with the increase of his lips he shall be filled.

21 Death and life *are* in the power of the tongue; [p]and they that love it shall eat the fruit thereof.

22 *Whoso* [q]findeth a wife findeth a good *thing*, [r]and obtaineth favour of the LORD.

23 The poor useth entreaties: but [s]the rich answereth roughly.

24 A man *that hath* friends must shew himself friendly; and [t]there is a friend *that* sticketh closer than a brother.

CHAPTER XIX.

BETTER *is* the poor that walketh in his integrity, than *he that is* perverse in his lips,* and is a fool.

2 Also,[a] *that* the soul *be* without knowledge, *it is* not good; [b]and he that hasteth with *his* feet sinneth.

3 The foolishness of man perverteth his way;† and his heart fretteth against the LORD.

4 Wealth [c]maketh many friends: but [d]the poor is separated from his neighbour.

5 A false witness‡ shall not be [1]unpunished; and *he that* speaketh lies shall not escape.

6 Many [e]will entreat the favour of the prince: [f]and every man *is* a friend to [2]him that giveth gifts.§

7 All the brethren of the poor do hate him;‖ how much more do his friends go far from him? he pursueth *them with* words, [g]*yet* they *are* wanting *to him.*

8 He that getteth [3]wisdom loveth his own soul; [h]he that keepeth understanding shall find good.

9 A [i]false witness shall not be unpunished; and *he that* speaketh lies shall perish.

10 [k]Delight is not seemly for a fool; [l]much less for a servant to have rule over princes.¶

B.C. 1000—B.C. 1000.

[m] Josh. xiv. 2.
[n] 2 Sam. xiii. 22, 28. Acts xv. 39.
[o] xvi. 32.
† Contentions between brothers present as great obstacles to reconciliation as bars do to an entrance into a castle. —HOLDEN.
[p] Ec. x. 12-14.
[q] Ec. ix. 9. 1 Cor. vii. 2.
[r] viii. 35.
[s] Jam. ii. 3.
[t] Matt. xxvi. 49, 50.

CHAP. XIX.

* "Better" be an upright "poor" man, than a wicked rich man.—CORBIN.
[a] John xvi. 3. Rom. x. 2.
[b] Ec. vii. 9. Is. xxviii. 16.
† Men commit numberless errors through ignorance or inconsideration, and so miss their ends; and then their heart frets, not against themselves for their misfortunes, but against the Lord, as if Providence were unkind to them.—WELLS.
[c] Luke xv. 13-15.
[d] Job vi. 15-23; xix. 13-17.
‡ False witnesses and private calumniators, shall at last, however slowly, meet with due punishment of their wickedness.—BROWN.
[1] *Held innocent.*
[e] Gen. xlii. 6. Matt. ii. 11.
[f] Gen. xxxii. 20.
[2] *A man of gifts.*
§ A prince never wants suitors for his favour . . . and every one loves, or pretends to love him whose liberality is well known.—PATRICK.
‖ *Hate him.*—They act towards him as if they did; and those who professed themselves to be his friends stand aloof, not regarding his entreaties.—BOOTHROYD.
[g] Jam. ii. 15, 16. 1 John iii. 17, 18.
[3] *An heart.*
[h] Ps. xix. 11. John xiv. 21.
[i] 5.
[k] Hos. vii. 3-5. Jam. iv. 9.
[l] 2 Sam. iii. 24, 25.
¶ Power is still less suited to a vile slave, who is intolerably insolent whenever he can wantonly domineer over the greatest persons.—PATRICK.

[4] *Prudence.*
[m] Rom. xii. 18-21. Eph. iv. 32; v. 1.
[n] Job xiv. 19.
* Like a roof which continually drops with rain: implying, that it is not more difficult to live in a house with such a roof than with a quarrelsome woman.—CALMET.
[o] xviii. 22.
[p] vi. 9, 10.
[q] xxi. 23.
[r] xv. 32.
[s] xiv. 21.
[t] Deut. xv. 7-14. 2 Cor. ix. 6-8.
[5] *His deed.*
[u] xxiii. 13, 14.
† *While there is hope*—before custom in sin, and thy indulgence, hath made him hard-hearted and incorrigible. *Let not thy soul spare*—forbear not to give him due and necessary correction; *for his crying*—which often stirs up a foolish and pernicious pity in parents towards them.—POOLE.
[6] *To his destruction*, or *to cause him to die.*
[7] *Add.*
[x] Ps. xxxiii. 10, 11. Ec. vii. 29.
‡ That which God has, in his everlasting counsels, either determined to do himself, or to suffer to be done by any of his creatures, shall, whether we will or not, undoubtedly so come to pass as he hath appointed.—SANDERSON.
§ If a man desire to serve us, that "desire is his kindness," and should be accepted as such, though he have it not in his power to do anything effectual.—SCOTT.
[y] Is. lviii. 10, 11. 1 Tim. iv. 8.
[z] Rom. viii. 28.
[a] Deut. xiii. 11.
[8] *Be cunning.*
[b] Rev. iii. 19.
[c] Matt. vii. 15.
[9] *A witness of Belial.*
[d] Is. xxviii. 14-18. Luke xviii. 2-4.
[e] Job xv. 16.
‖ A wicked witness mocks if you tell him of law and justice, or of the judgment of God upon perjured persons. *The mouth of the wicked* taketh pleasure in iniquity, as drunkards or gluttons do in delicate meats and drinks.—PATRICK.

11 The [4]discretion of a man deferreth his anger; [m]and *it is* his glory to pass over a transgression.

12 The king's wrath *is* as the roaring of a lion; but his favour *is* as dew upon the grass.

13 A foolish son *is* the calamity of his father; and [n]the contentions of a wife *are* a continual dropping.*

14 Houses and riches *are* the inheritance of fathers; [o]and a prudent wife *is* from the LORD.

15 Slothfulness [p]casteth into a deep sleep; and an idle soul shall suffer hunger.

16 He that keepeth the commandment [q]keepeth his own soul; *but* [r]he that despiseth his ways shall die.

17 He [s]that hath pity upon the poor [t]lendeth unto the LORD; and [5]that which he hath given will he pay him again.

18 [u]Chasten thy son while there is hope,† and let not thy soul spare [6]for his crying.

19 A man of great wrath shall suffer punishment: for if thou deliver *him*, yet thou must [7]do it again.

20 Hear counsel, and receive instruction, that thou mayest be wise in thy latter end.

21 *There are* [x]many devices in a man's heart; nevertheless the counsel of the LORD,‡ that shall stand.

22 The desire of a man *is* his kindness;§ and a poor man *is* better than a liar.

23 The fear of the LORD *tendeth* to life; and *he that hath it* [y]shall abide satisfied; [z]he shall not be visited with evil.

24 A slothful *man* hideth his hand in *his* bosom, and will not so much as bring it to his mouth again.

25 [a]Smite a scorner, and the simple will [8]beware; and [b]reprove one that hath understanding, *and* he will understand knowledge.

26 He that wasteth *his* father, *and* chaseth away *his* mother, *is* a son that causeth shame, and bringeth reproach.

27 [c]Cease, my son, to hear the instruction *that causeth* to err from the words of knowledge.

28 [9]An ungodly witness [d]scorneth judgment; and [e]the mouth of the wicked devoureth iniquity.‖

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quarrels among relations, and those that are under special obligation to each other, not only because they are most unnatural and unbecoming, but because, between such, things are commonly taken most unkindly, and resentments are apt to be carried too far. Wisdom and grace would indeed make it most easy to us to forgive our relations and friends if they offend us, but corruption makes it most difficult to forgive them; let us, therefore, take heed of disobliging a brother, or one that has been as a brother; ingratitude is very provoking. 2. Great pains must be taken to compromise matters in variance between relations with all speed, because it is a work of so much difficulty, and consequently the more honourable if it be done. Esau was a "brother offended," and seemed harder to be won than a "strong city," yet, by a work of God upon his heart, in answer to Jacob's prayer, he was won.—*Henry.*

CHAP. XIX. WEALTH AND POVERTY.—Ver. 4. (1.) We may see how strong is men's love of money, that they will love any man, how undeserving soever he be otherwise, if he has but a deal of money, and is free with it, so that they may hope to be the better for it. Wealth enables a man to send many presents, make many entertainments, and do many good offices, and so gains him many friends, who pretend to love him, for they flatter him, and make their court to him, but really love what he has, or rather love themselves, hoping to get by him. (2.) We may see how weak is men's love of one another; he who, while he prospered, was loved and respected, if he fall into poverty, is "separated from his neighbour," is not owned or looked upon, not visited or regarded, is bid to keep his distance, and told he is troublesome; even one that has been his neighbour and acquaintance shall turn his face from him, and pass by on the other side. Because men's consciences tell them they ought to relieve and succour such, they are willing to have this excuse, that they did not see them.—*Henry.*

IMBECILITY.—Ver. 10. Prosperity and abundance do not become foolish and wicked men: they behave themselves unseemly in circumstances which increase their insolence and presumption, and enable them to be more extensively mischievous, and in the event render them still more contemptible and miserable. Much less is it fit for men of low extraction and base spirits, to have influence over princes, or to domineer over those to whom eminent places properly belong. This is not uncommonly the folly of a weak prince, who makes some worthless minion his favourite, merely for his external embellishments, flattery, or willing subserviency to his pleasures. And thus he gives himself up to be ruled by his own servant, who engrosses all authority, and serves his own selfish purposes, at the expense of both king and people; and treats with insolence the most eminent and respectable persons; till jealousies are excited, parties formed, conspiracies and insurrections resolved on, and the state is thrown into convulsions.—"No man is fit to govern another, who cannot govern himself."—*Scott.*

KINDNESS TO THE POOR.—Ver. 17. Here is, 1. The duty of charity described. It includes two things: (1.) Compassion, which is the inward principle of charity in the heart: it is to "have pity on the poor." Those that have not a penny for the poor, yet may have pity for them, a charitable concern and sympathy; and if a man "give all his goods to feed the poor," and have not this charity in his heart, "it is nothing." (1 Cor. xiii. 3). We must "draw out our souls to the hungry" (Isa. lviii. 10). (2.) Bounty and liberality. We must not only pity the poor, but give according to their necessity and our ability (Jam. ii. 15, 16). "That which he hath given;" margin, "His deed." It is charity to do for the poor, as well as to give; and thus, if they have their limbs and senses, they may be charitable to one another. 2. The encouragement of charity. (1.) A very kind construction shall be put upon it; what is given to the poor or done for them, God will place it to account as lent to him, lent "upon interest," so the word signifies; he takes it kindly, as if it were done to himself, and he would have us to take the comfort of it, and to be as well pleased as ever any usurer was when he had lent out a sum of money into good hands. 2. A very rich recompense shall be made for it: "he will pay him again," in temporal, spiritual, and eternal blessings Almsgiving is the surest and safest way of thriving.—*Henry.*

SOUND DOCTRINE.—Ver. 27. "Cease, my son, from hearkening to instruction," in order to wander "from the words of knowledge."—"In order to profit by good instructions, no longer regard such as are of a contrary nature and tendency." As many turn away "their ears from the truth, and are turned unto fables;" so they that would hearken to the truth must turn away their ears from lies, especially such as are most plausible and agreeable, and set off with the greatest show of wit, genius, eloquence, and learning.—"Take heed *what* you hear;" and "Take heed *how* you hear" (Mark iv. 24; Luke viii. 18). Insinuating infidels, sceptics, and ungodly men, who endeavour to argue young persons out of their religious scruples, and excite their contempt of their pious parents or teachers, under the pretence of enlarging their minds, and freeing them from the shackles of prejudice and superstition—with all those ministers of religion, however distinguished, whose instructions are unscriptural—

29 Judgments are prepared for scorners, [f]and stripes for the back of fools.

CHAPTER XX.

WINE *is* [a]a mocker, strong drink *is* raging; and whosoever is deceived thereby is not wise.

2 The fear of a king *is* as the roaring of a lion; *whoso* provoketh him to anger sinneth *against* his own soul.*

3 *It is* [b]an honour for a man to cease from strife: [c]but every fool will be meddling.

4 The sluggard will not plow by reason of the [1]cold;† [d]*therefore* shall he beg in harvest, and *have* nothing.

5 Counsel in the heart of man *is like* deep water: but a man of understanding will draw it out.

6 Most men will [e]proclaim every one his own [2]goodness: [f]but a faithful man who can find?

7 The just *man* walketh in his integrity; his children *are* blessed after him.

8 A king that sitteth in the throne of judgment scattereth away all evil with his eyes.‡

9 Who can say, I have made my heart clean, I am pure from my sin?

10 [3]Divers weights, *and* divers measures, [g]both of them *are* alike abomination to the LORD.

11 Even a child is known by his doings,§ whether his work *be* pure, and whether *it be* right.

12 The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 Love not sleep, lest thou come to poverty: open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, [h]*it is* naught, saith the buyer; but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies; but the lips of knowledge *are* a precious jewel.‖

16 [i]Take his garment that is surety *for* a stranger; and take a pledge of him for a strange woman.

17 Bread of [4]deceit¶ [k]*is* sweet to a man; but afterwards [l]his mouth shall be filled with gravel.

B.C. 1000—B.C. 1000.

[f] Heb. xii. 6.

CHAP. XX.

[a] Gen. ix. 21-23. 1 Cor. vi. 10.

* *His own soul*—rather, "his own life;" exposeth his life to danger. For absolute kings do according to their pleasure. — BOOTHROYD.

[b] Eph. i. 6-8.

[c] 2 Kings xiv. 9, 10.

1 *Winter.*

† In Syria, they begin to plough about the latter end of September, and sow their earliest wheat about the middle of October. The frosts are never so severe as to prevent their ploughing all the winter. —RUSSELL.

[d] Matt. xxv. 3-10.

[e] Luke xviii. 11-28. 2 Cor. xii. 11.

2 *Bounty.*

[f] Mic. vii. 2. Luke xviii. 8. John i. 47.

‡ The due administration of justice checks the boldness of offenders.—BOOTHROYD.

3 *A stone and a stone; an ephah and an ephah.*

[g] Deut. xxv. 13, 15.

§ Either good or evil begins to shew itself betimes.—BP. HALL.

We may easily learn from the child what the man will be.—CLARKE.

[h] Ec. i. 10. 1 Thes. iv. 6.

‖ It is a great deal easier to spread riches than wisdom through a nation. In the days of the wisest of kings, silver was plenteous as the stones, but wisdom was still a rare commodity.—LAWSON.

[i] Ex. xxii. 26, 27.

4 *Lying*, or *falsehood.*

¶ Under the term, "bread of deceit," all things obtained or enjoyed by sin may be comprised. Fraudulent gains and licentious indulgences may for the moment be pleasant, but they will soon become like gravel in the mouth, which cuts the gums, injures the teeth, and disgusts the palate.—SCOTT.

[k] Gen. iii. 6, 7. Heb. xi. 25.

[l] Lam. iii. 15, 16.

[m] xxiv. 6.

[n] 2 Sam. ii. 26, 27. Luke xiv. 31.

[o] Lev. xix. 16.

[p] xxiv. 21.

5 *Enticeth.*

6 *Candle.*

[q] 1 Tim. vi. 9.

* Many, by unrighteous courses, quickly become rich; but the foundation being laid in rapine, extortion, or fraud, it shall speedily waste away, or prove a curse to such as enjoy it.—BROWN.

[r] Hab. ii. 6.

[s] Ez. xlv. 10.

7 *Balances of deceit.*

[t] Ps. xxxvii. 23. Acts xvii. 28.

[u] Ps. xxv. 4, 12.

[x] Ec. v. 4-6. Matt. v. 33.

[y] 2 Sam. xii. 31.

[z] Gen. ii. 7. 2 Cor. iv. 2-6.

8 *Lamp.*

[a] Heb. iv. 12, 13.

[b] Lev. xix. 32.

9 *Is a purging medicine against evil.*

† The meaning seems to be, that a wicked man, who has received due correction for his crimes, will be cured of them, or will not so easily fall into the like again; and that though stripes chiefly affect the body, yet they have likewise an effect on (the chambers of the belly) the inward recesses of the mind, restraining the offender by the fear of punishment.—GREY.

CHAP. XXI.

* Rather, as a watercourse. Eastern farmers irrigate their fields by conveying water in gutters.—WARD.

[a] Luke xviii. 11, 12. Gal. vi. 3. Jam. i. 22.

[b] Jer. xvii. 10.

1 *Haughtiness of eyes.*

[c] Is. iii. 16. 1 Pet. v. 5.

[d] Rom. xiv. 23.

2 *Light.*

† Men that have proud and lofty thoughts, have very ambitious desires, and an insatiable appetite, which put them upon much wickedness; nay, the very business and employment of all wicked men (as well as their pleasure) is nothing but sin.—PATRICK.

[e] Eph. iv. 28.

[f] xxviii. 22.

[g] Jer. xvii. 11.

18 *Every* [m]purpose is established by counsel; [n]and with good advice make war.

19 He [o]that goeth about *as* a talebearer revealeth secrets; therefore [p]meddle not with him that [5]flattereth with his lips.

20 Whoso curseth his father or his mother, his [6]lamp shall be put out in obscure darkness.

21 An inheritance *may be* [q]gotten hastily at the beginning;* [r]but the end thereof shall not be blessed.

22 Say not thou, I will recompense evil; *but* wait on the LORD, and he shall save thee.

23 Divers [s]weights *are* an abomination unto the LORD; and [7]a false balance *is* not good.

24 [t]Man's goings *are* of the LORD; [u]how can a man then understand his own way?

25 *It is* a snare to the man *who* devoureth *that which is* holy, and [x]after vows to make enquiry.

26 A wise king scattereth the wicked, and [y]bringeth the wheel over them.

27 The [z]spirit of man *is* the [8]candle of the LORD, [a]searching all the inward parts of the belly.

28 Mercy and truth preserve the king; and his throne is upholden by mercy.

29 The glory of young men *is* their strength; and [b]the beauty of old men *is* the gray head.

30 The blueness of a wound [9]cleanseth away evil;† so *do* stripes the inward parts of the belly.

CHAPTER XXI.

THE king's heart *is* in the hand of the LORD, *as* the rivers of water:* he turneth it whithersoever he will.

2 Every way of a man *is* [a]right in his own eyes; but [b]the LORD pondereth the hearts.

3 To do justice and judgment *is* more acceptable to the LORD than sacrifice.

4 [1]An [c]high look, and a proud heart, [d]*and* the [2]plowing of the wicked, *is* sin.†

5 The [e]thoughts of the diligent *tend* only to plenteousness; but [f]of every one *that is* hasty, only to want.

6 The [g]getting of treasures by a lying tongue

answer the description here given. They administer poison instead of medicine; and their books, sermons, harangues, and conversation, should be carefully shunned.—"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."—*Scott.*

CHAP. XX. INTEMPERANCE.—Ver. 1. Here is, 1. The mischief of drunkenness: "Wine is a mocker, strong drink is raging." It is so to the sinner himself, it mocks him, makes a fool of him, promises him that satisfaction which it can never give him: it smiles upon him at first, but "at the last it bites;" in reflection upon it, it rages in his conscience; it is raging in the body, puts the humours into a ferment. "When the wine is in, the wit is out," and then the man, according as his natural temper is, either mocks like a fool, or rages like a madman. Drunkenness, which pretends to be a sociable thing, renders men unfit for society; for it makes them abusive with their tongues, and outrageous in their passions (chap. xxiii. 29). 2. The folly of drunkards is easily inferred from thence. He that "is deceived thereby," that suffers himself to be drawn into this sin, when he is so plainly warned of the consequences of it, "is not wise"—he shews that he has no right sense or consideration of things; and not only so, but he renders himself incapable of getting wisdom; for it is a sin that infatuates and besots men, and takes away their heart. A drunkard is a fool, and a fool he is like to be.—*Henry.*

DISHONESTY.—Ver. 14. Whilst the seller often seeks to impose on the ignorance, credulity, or necessity of his customers, by fraudulently commending or concealing the faults of his goods, or by demanding an unfair price, the buyer vilifies them far beneath his own judgment of their value; especially if he knows that the owner *must* sell, he will run him down in the price, and pretend many faults in the commodity: and when, by these tricks of trade, he has got a good bargain, he will go and boast of it among his neighbours. But is not this to boast that he is an artful knave, who met with a man simple enough to be cheated?—"As fraud makes men dispraise that to which they have a mind; so, in other cases, out of *ignorance*, or out of *partiality* or *faction*, nay, sometimes out of *natural disposition*, men disparage what is praiseworthy, and commend that which is good for little."

TALEBEARING.—Ver. 19. The talebearer is commonly a flatterer. Thus he insinuates himself into the favour, and pries into the secrets, of one person or family; and then he goes and tells all he knows, with a malevolent comment, in another family, accompanying his slanders of the absent with flattery of those present, and in both addressing himself to the corruptions of the human heart. Whoever ridicules or reviles the absent, and flatters those present, may safely be deemed a talebearer; and in the next company he will act the same part. Who, then, would have anything to do with so infamous a character?

INTEGRITY.—Ver. 25. Tithes, firstlings, first-fruits, and other things, were by the law holy to the Lord; but many Israelites would be tempted secretly to appropriate a part of them to their own use; and thus they would be caught in a snare, and involved in guilt. In like manner, men would often vow inconsiderately, and then be tempted to make inquiry how to elude the vow, or excuse the infringing of it. This sin likewise exposed them to sharp rebukes, from which they would have been preserved if they had previously inquired whether they would cheerfully perform their vow; or having vowed, if, depending on God, they had honestly submitted to the present loss. "A sacrilegious man finds devices to rob God of things that are consecrated to God, and then makes vows, in hopes by them to expiate his sacrilege." "A man vows in his distress to give something to God; but having obtained his desire, studies how he may be loosed from his obligations."—(*Bp. Patrick.*)—*Scott.*

THE CANDLE OF THE LORD.—Ver. 27. We have here the dignity of the soul, the great soul of man—that light which lighteth every man. 1. It is a Divine light. It is the "candle of the Lord"—a candle of his lighting; for it is "the inspiration of the Almighty" that "gives us understanding." He "formeth the spirit of man within him." It is after the image of God that man is created in knowledge. Conscience, that noble faculty, is God's deputy in the soul; it is a candle not only lighted by him, but lighted for him. The Father of spirits is therefore called the Father of lights. 2. It is a discovering light. By the help of reason we come to know men, to judge of their characters, and dive into their designs; by the help of conscience we come to know ourselves. The spirit of a man has a self-consciousness (1 Cor. ii. 11); it searches into the dispositions and affections of the soul, praiseth what is good, condemns what is otherwise, and judges of the thoughts and intents of the heart. This is the office, this the power of conscience, which we are therefore concerned to get rightly informed, and keep void of offence.—*Henry.*

CHAP. XXI. INDUSTRY.—Ver. 5. Here is, 1. The way to be rich. If we would live plentifully and comfortably in the world, we must be diligent in our business, and not shrink from the toil and trouble of it, but prosecute it closely, improving all advantages and opportunities for it, and doing what we do with all our might; yet we must not be hasty in it, nor hurry ourselves and others with it, but keep doing fairly and softly, which, we say, goes far in a day. With diligence there must be contrivance; the *thoughts* of the diligent are as necessary as the *hand* of the diligent. Forecast is as good as work. Seest thou a man thus prudent and diligent? He will

is a vanity tossed to and fro of them that seek death.

7 The robbery of the wicked shall [3]destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 *It is* [h]better to dwell in a corner of the house-top,‡ than with a [4]brawling woman in a wide house.

10 The soul of the wicked desireth evil; his neighbour [5]findeth no favour in his eyes.

11 When the scorner is punished, the simple is made wise; and [i]when the wise is instructed, he receiveth knowledge.§

12 The righteous *man* wisely considereth the house of the wicked; *but God* overthroweth the wicked for *their* wickedness.‖

13 Whoso [k]stoppeth his ears at the cry of the poor, he also shall [l]cry himself, but shall not be heard.

14 A gift [m]in secret pacifieth anger, and a reward in the bosom strong wrath.

15 *It is* [n]joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandereth out of the way of understanding shall [o]remain in the congregation of the dead.¶

17 He that [p]loveth [6]pleasure *shall be* a poor man; he that loveth wine and oil shall not be rich.

18 The wicked *shall be* a ransom* for the righteous, and the transgressor for the upright.

19 *It is* better to dwell in the [7]wilderness, than with a contentious and an angry woman.

20 *There is* [q]treasure to be desired and [r]oil in the dwelling of the wise: [s]but a foolish man spendeth it up.†

21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.

22 A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.‡

23 Whoso [t]keepeth his mouth and his tongue, keepeth his soul from troubles.

24 Proud *and* [u]haughty scorner *is* his name who dealeth in [8]proud wrath.§

25 The desire of the slothful killeth him; for his hands refuse to labour.

26 He [x]coveteth greedily all the day long; but [y]the righteous giveth, and spareth not.

27 The sacrifice of the wicked *is* abomination; how much more *when* he bringeth it [9]with a wicked mind.‖

28 A [1]false witness shall perish: but [z]the man that heareth speaketh constantly.¶

29 A wicked man [a]hardeneth his face: but *as for* the upright, he [2]directeth his way.

30 *There is* no wisdom, nor understanding, nor counsel, against the LORD.

31 The horse* *is* prepared against the day of battle: but [3]safety *is* of the LORD.

CHAPTER XXII.

A *GOOD* [a]name *is* rather to be chosen than great riches, *and* [1]loving favour rather than silver and gold.

2 The rich and poor meet together;* the LORD *is* the maker of them all.

3 A prudent *man* foreseeth the evil,† and hideth himself: but the simple pass on, and are punished.

4 [2]By humility, *and* the fear of the LORD, *are* riches, honour, and life.

5 [b]Thorns *and* snares *are* in the way of the froward: [c]he that doth keep his soul shall be far from them.

6 [3]Train up [d]a child in [4]the way he should go; and [e]when he is old, he will not depart from it.

7 The rich ruleth over the poor, and [f]the borrower *is* servant to the [5]lender.

8 He [g]that soweth iniquity shall reap vanity; and [6]the [h]rod of his anger shall fail.

9 [7]He that [i]hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

10 Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

11 He that loveth pureness of heart, [8]*for* the grace of his lips the king *shall be* his friend.

12 The eyes of the LORD preserve knowledge; and [k]he overthroweth the [9]words of the transgressor.‡

13 The [l]slothful *man* saith, *There is* a lion without, I shall be slain in the streets.

14 The mouth of strange women *is* a deep pit: he that is [m]abhorred of the LORD shall fall therein.

15 [n]Foolishness *is* bound in the heart of a child; [o]*but* the rod of correction shall drive it far from him.

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[3] *Saw them, or dwell with them.*
[h] xxvii. 15, 16.
‡ During the summer season, it was usual to sleep on the tops of the houses, which were flat, and properly guarded by a parapet wall; for which purpose little arbours were formed upon them. This, however pleasant in fine weather, must have been much otherwise in bad weather.—HARMER.
[4] *Woman of contentions in an house of society.*
[5] *Is not favoured.*
[i] xviii. 1, 15.
§ When the wicked are punished, the simple learn wisdom; and when wise men are reproved, they will grow still wiser.—COBBIN.
‖ The meaning is, that the righteous make a proper estimate of the prosperity of ungodly men, and observe the course of Providence with respect to them, expecting that God will speedily overthrow them for their wickedness.—SCOTT.
[k] Ps. lviii. 4.
[l] Luke xiii. 25.
[m] Matt. vi. 3, 4.
[n] Ps. xl. 8.
[o] Eph. ii. 1.
¶ *The man that wandereth out of the way of understanding*—that forsaketh the rule of God's word, and walketh after his own lusts—*shall remain in the congregation of the dead*—shall, without repentance, be condemned to eternal death or damnation.—POOLE.
[p] Luke xv. 13-16.
[6] *Sport.*
* It frequently falls out, through the wise and just providence of God, that those calamities which threatened to seize on the godly and righteous man, fall, in their stead, on the wicked and transgressors.—BISHOP HALL.
[7] *Land of the desert.*
[q] Ps. cxii. 3.
[r] Ps. xxiii. 5.
[s] Matt. xxv. 8.
† True wisdom enables men to procure what is necessary for their families, and to enjoy it with satisfaction; but foolish persons lavishly waste what they neither know how to get or how to live without.—BROWN.
‡ Wisdom and policy is ofttimes more considerable and powerful than strength. *The strength of the confidence thereof*—the strongest forts, to which the citizens trust most for their defence.—POOLE.
[t] Jam. i. 26.
[u] Ec. vii. 8, 9. Matt. ii. 16.
[8] *Wrath of pride.*
§ A proud and haughty person, who may well be called a scorner, proceeds furiously and unsufferably in all that he doeth.—PATRICK.
[x] Acts xx. 33-35. 1 Thes. ii. 5-9.
[y] Ps. xxxvii. 26.

[9] *In wickedness.*
‖ *With a wicked mind*—as if they had stolen it, or forcibly taken it away, giving the Lord part of their theft (Is. lxi. 8). Or, offering it to God to gain his favour in some evil design.—DIODATI.
[1] *Witness of lies.*
[z] Acts xii. 15.
¶ The man who heard—that is, who testifies only to what he heard—"speaketh" convincingly, so as to carry his point.—PARKHURST.
[a] Jer. iii. 2, 3.
[2] *Considereth.*
* Amongst the ancient Asiatics, the horse was used only for war.—CLARKE.
[3] *Victory.*

CHAP. XXII.

[a] Ec. vii. 1.
[1] *Favour is better than, &c.*
* They live together, and need each other's assistance.—BOOTHROYD.
† Prudence consists very much in foreseeing the various evils to which men are exposed, and discerning the methods by which they may escape.—SCOTT.
[2] *The reward of humility, &c.*
[b] Ps. xi. 6.
[c] 1 John v. 18.
[3] *Catechise.*
[d] Deut. vi. 7.
[4] *His way.*
[e] 1 Sam. xii. 2, 3.
[f] Matt. xviii. 25.
[5] *Man that lendeth.*
[g] Gal. vi. 7, 8.
[6] *With the rod of his anger he shall be consumed.*
[h] Is. ix. 4.
[7] *Good of eye.*
[i] 1 Tim. vi. 18, 19.
[8] And hath *grace in his lips.*
[k] 2 Thes. ii. 8.
[9] *Matters.*
‡ "The eyes of the Lord are on such as keep knowledge; but those who speak treacherously, he overthroweth."—BOOTHROYD.
[l] Num. xiii. 32, 33.
[m] Deut. xxxii. 19.
[n] John iii. 6.
[o] Heb. xii. 10, 11.

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have enough to live on. 2. The way to be poor: those that are hasty, that are rash and inconsiderate in their affairs, and will not take time to think—that are greedy of gain by right or wrong, and make haste to be rich by unjust practices, or unwise projects—they are in the ready road to poverty. Their thoughts and contrivances, by which they hope to raise themselves, will ruin them.—*Henry.*

OPPRESSION OF THE POOR.—Ver. 13. They who oppress the poor, by beating down their wages till they cannot earn the necessaries of life, and then refuse to hear their complaints, and they who will not relieve, according to their ability, those who cry unto them in distress, and such magistrates as neglect to do the poor justice against their rich oppressors, "evidently stop their ears at the cry of the poor." The number of beggars in our streets—many of whom are poor through idleness and drunkenness, or mere imposters in their apparent distress, and who spend all they can extort by pathetic cries upon their vicious indulgences—render an "apparent stopping of the ears at the cry of the poor" absolutely unavoidable. Certainly they who are known to be honest and industrious, and in real distress, have by far a preferable claim to assistance: few are able to contribute to both classes, and doubtless discretion should direct the exercise of charity; for every shilling a man can spare is so much committed to him to be made the best use of that he can. But he who selfishly and unfeelingly disregards the sufferings of the poor in general, without contributing his portion to relieve them, may now mock God with hypocritical prayers, but he will not be heard; and he may at length cry for a drop of water to cool his tongue, and not obtain even that small alleviation of his misery: "For he shall have judgment without mercy, who hath shewed no mercy."—*Scott.*

GOD OUR STRENGTH.—Ver. 30. The designing, busy part of mankind are here directed, in all their counsels and undertakings, to have their eye to God, and to believe, 1. That there can be no success "against God," and therefore they must never act in opposition to him, in contempt of his commands, or in contradiction to his counsels. Though they think they have "wisdom," and "understanding," and "counsel," the best politics and politicians on their side, yet, if it be "against the Lord," it cannot prosper long, it shall not prevail at last. 2. That there can be no success *without* God, and, therefore they must never act but in dependence on him. Be the cause ever so good, and the patrons of it ever so strong, and wise, and faithful, and the means of carrying it on and gaining the point ever so probable, still they must acknowledge God, and take him along with them. Means, indeed, are to be used; "the horse" must be "prepared against the day of battle," and the foot, too, they must be armed and disciplined; "but," after all, "safety" and salvation "is of the Lord." He can save without armies, but armies cannot without him; and, therefore, he must be sought to, and trusted in, for success, and, when success is obtained, he must have all the glory. When we are preparing for "the day of battle," our great concern must be to make God our friend, and secure his favour.—*Henry.*

CHAP. XXII. A GOOD NAME.—Ver. 1. "A name"—that is, *a good name*, a name for good things, with God and good people—this is "rather to be chosen than great riches;" that is, we should be more careful to do that by which we may get and keep a good name, than that by which we may raise and increase a great estate. Great riches bring great cares with them, expose men to danger, and add no real value to a man. A fool and a knave may have great riches, but a good name makes a man easy and safe, supposes a man wise and honest, redounds to the glory of God, and gives a man a greater opportunity of doing good. By great riches we may relieve the bodily wants of others, but by a good name we may recommend religion to them.

EARLY TRAINING.—Ver. 6. Here is, 1. A great duty enjoined, particularly to those that are the parents and instructors of children, in order to the propagating of wisdom, that it may not die with them. "Train up children" in that age of vanity, to keep them from the sins and snares of it; in that learning age, to prepare them for what they are designed for. "Catechise" them, initiate them, keep them under discipline; "train" them as soldiers, who are taught to handle their arms, keep rank, and observe the word of command. "Train" them up, not in the way they "would" go—(the bias of their corrupt hearts would draw them aside)—but in the way they "should" go, the way in which, if you love them, you would have them go. "Train up a child according as he is capable," so some take it; with a gentle hand, as nurses feed children, little

16 He [p]that oppresseth the poor to increase his *riches, and* [q]he that giveth to the rich, *shall* surely *come* to want.

17 [r]Bow down thine ear, and hear the words of the wise,[§] and [s]apply thine heart unto my knowledge:

18 For [t]*it is* a pleasant thing if thou keep them [1]within thee; they shall withal be [u]fitted in thy lips.‖

19 That thy trust may be in the LORD, I have made known to thee this day, [2]even to thee.

20 Have not [x]I written to thee excellent things in counsels and knowledge;

21 That [y]I might make thee know the certainty of the words of truth; that thou mightest [z]answer the words of truth to them that [3]send unto thee?

22 [a]Rob not the poor, because he *is* poor;¶ neither oppress the afflicted in the gate:

23 For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 [b]Make no friendship with an angry man;* and with a furious man thou shalt not go;

25 Lest [c]thou learn his ways, and get a snare to thy soul.

26 Be not thou [d]*one* of them that strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, [e]why should he take away thy bed from under thee?

28 [f]Remove not the ancient [4]landmark, which thy fathers have set.

29 Seest thou [g]a man diligent in his business? he shall stand before kings;† he shall not stand before [5]mean *men.*

CHAPTER XXIII.

WHEN thou [a]sittest to eat with a ruler, consider diligently what *is* before thee;

2 And [b]put a knife to thy throat,* if thou *be* a man given to appetite.

3 Be not [c]desirous of his dainties; for they *are* deceitful meat.†

4 [d]Labour not to be rich; [e]cease from thine own wisdom.

B.C. 1000—B.C. 1000.

[p] Zech. vii. 9-14.
[q] Luke xiv. 12-14.
[r] v. 1, 2.
§ *Of the wise*—of wise and holy men of God. *Apply thine heart*—thirst after it and give up thyself to the diligent study of it. *My knowledge*—the knowledge of God and of thy several duties, which I am here delivering to thee.—POOLE.
[s] Ec. viii. 9, 16.
[t] Ps. cxix. 103, 111.
[1] *In thy belly.*
[u] Mal. ii. 7.
‖ They shall withal be ready upon thy lips.—DURELL.
[2] Trust *thou also.*
[x] 2 Tim. iii. 15-17.
[y] John xx. 31.
[z] 1 Pet. iii. 15.
[3] *Send thee.*
[a] Ez. xxii. 29.
¶ Make not poverty your advantage for robbery. There is much baseness in it, besides the sinfulness, to trample upon those who cannot resist, and perhaps dare not complain. God is most resisted in wronging those who cannot resist others, or right themselves.—CARYL.
[b] 2 Cor. vi. 14-17.
* It highly concerns us for the preserving of the peace and safety of our life, that we intermingle not our matters with men of a choleric nature, and such as easily provoke or undertake quarrels and debates. For such kind of friends will perpetually engage us in contentions and factions, so that we shall be constrained either to break off friendship, or to be wanting to our own personal safety.—BACON.
[c] 1 Cor. xv. 33.
[d] xxvii. 13.
[e] Ex. xxii. 26, 27.
[f] Deut. xxvii. 17.
[4] *Bound.*
[g] Rom. xii. 11.
† He shall soon be preferred to the service of his prince, and shall not continue long in the service of a private person.—WELLS.
[5] *Obscure* men.

CHAP. XXIII.
[a] Gen. xliii. 32-34.
[b] Matt. xviii. 8, 9.
* This is a bold Eastern phrase, expressive of the absolute necessity of restraining the appetites, and intimating that there is as much danger in indulging them as there is in running against a knife applied to the throat.—DURELL.
[c] Dan. i. 8.
† *They are deceitful meat.*—If indulged in too freely they are prejudicial to health, and may occasion something to occur which will offend the ruler.—HOLDEN.
[d] John vi. 27.
[e] Is. v. 21.

[f] Jer. xxii. 17.
[1] *Cause thine eyes to fly upon,* &c.
[g] Deut. xxviii. 56.
[h] Dan. i. 8-10.
[i] Luke vii. 39.
[k] Matt. vii. 6.
[l] Luke xvi. 14.
‡ This maxim implies speaking on important subjects to others, in the hearing of a foolish and wicked man, who will do all he can to expose it to ridicule and contempt.—SCOTT.
[m] Deut. xxvii. 17.
[2] *Bound.*
[n] Mal. iii. 5.
[o] Ex. xxii. 22-24. Jer. l. 33, 34.
[p] Matt. xiii. 52. Jam. i. 21-25.
[q] xxix. 15, 17.
[r] 1 Cor. v. 5; xi. 32.
[s] 2 John 4.
[3] *Even I* will rejoice.
[t] Col. iv. 4.
[u] xxiv. 1.
[x] Ps. xxxvii. 37. Rom. vi. 21, 22.
[4] *Reward.*
[y] Jer. xxix. 11.
[z] Eph. v. 18. 1 Pet. iv. 3.
[5] *Their flesh.*
[a] Deut. xxi. 20.
[b] vi. 9-11.
§ A very necessary caution, as very old women are generally helpless, useless, and burdensome; yet these circumstances do not at all lessen the child's duty. And this duty is strengthened by the Divine command here given.—CLARKE.
‖ Solomon excites us to endeavour to acquire that disposition of mind which makes us give to every question the time and attention it deserves; to each proof its evidence; to each difficulty its weight; to every good its real value.—SAURIN.

5 Wilt [f]thou [1]set thine eyes upon that which is not? for *riches* certainly make themselves wings; they fly away as an eagle toward heaven.

6 Eat thou not the bread of *him that hath* [g]an evil eye, neither [h]desire thou his dainty meats;

7 For [i]as he thinketh in his heart, so *is* he: Eat and drink, saith he to thee; but his heart *is* not with thee.

8 The morsel *which* thou hast eaten shalt thou vomit up, and lose thy sweet words.

9 [k]Speak not in the ears of a fool; for [l]he will despise the wisdom of thy words.‡

10 [m]Remove not the old [2]landmark; and enter not into the fields of the [n]fatherless:

11 For [o]their Redeemer *is* mighty; he shall plead their cause with thee.

12 [p]Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 Withhold [q]not correction from the child; for *if* thou beatest him with the rod, he shall not die.

14 Thou shalt [r]beat him with the rod, and shalt deliver his soul from hell.

15 My son, [s]if thine heart be wise, my heart shall rejoice, [3]even mine;

16 Yea, my reins shall rejoice when [t]thy lips speak right things.

17 Let [u]not thine heart envy sinners; but *be thou* in the fear of the LORD all the day long.

18 [x]For surely there is an [4]end; and [y]thine expectation shall not be cut off.

19 Hear thou, my son, and be wise; and guide thine heart in the way.

20 Be [z]not among wine-bibbers; among riotous eaters of [5]flesh:

21 For [a]the drunkard and the glutton shall come to poverty; and [b]drowsiness shall clothe *a man* with rags.

22 Hearken unto thy father that begat thee, and despise not thy mother when she is old.§

23 Buy the truth,‖ and sell *it* not: *also* wisdom, and instruction, and understanding.

24 The father of the righteous shall greatly

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and often (Deut. vi. 7). 2. A good reason for it, taken from the great advantage of this care and pains with children; when they "grow up," when they "grow old," it is to be hoped they "will not depart from it." Good impressions made upon them then will abide upon them all their days. Ordinarily, the vessel retains the savour with which it was first seasoned. Many, indeed, have departed from the good way in which they were trained up—Solomon himself did; but it may be a means of their recovering themselves, as it is supposed Solomon did. At least, the parents will have the comfort of having done their duty, and used the means.

RASH SURETYSHIP.—Ver. 26, 27. We have here, as often before, a caution against suretyship, as a thing both imprudent and unjust. 1. We must not associate ourselves nor contract an intimacy with men of broken fortunes and reputations, who need, and will urge their friends to be bound for them, that they may cheat their neighbours to feed their lusts, and, by keeping up a little longer, may do the more damage at last to those that give them credit. 2. We must not cheat people of their money by "striking hands" ourselves, or "becoming surety for others," when we "have not to pay." If a man by the Divine providence is disabled to pay his debts, he ought to be pitied and helped; but he that takes up money or goods himself, or is bound for another, when he knows that he has not wherewithal to pay, or that which he has is so settled that the creditors cannot come at it, he does in effect pick his neighbour's pocket; and though in all cases compassion is to be used, yet he may thank himself if the law have its course, and his "bed" be "taken from under him," which might not be taken for a pawn to secure a debt (Ex. xxii. 26, 27). For if a man appeared to be so poor that he had nothing else to give for security, he ought to be relieved, and it was honestly done to own it. 3. We must not ruin our own estates and families. Every man ought to be just to himself, and to his wife and children; those are not so who live above what they have, who, by the mismanagement of their own affairs, or by incumbering themselves with the debts of others, waste what they have, and bring themselves to poverty.—*Henry.*

CHAP. XXIII.—Ver. 1-3. At the tables of princes and rulers there are abundant incentives to excess; but many reasons will induce a wise man to be more abstemious there than elsewhere. Persons of inferior rank are seldom admitted to such tables, but upon particular occasions; and their behaviour will be narrowly observed, especially if they profess religion, or are public teachers. Indulgence of the appetite frequently betrays into impropriety of conduct, which excites resentment, or renders the superior less friendly. It must lessen a man's character to be delighted with an opportunity of self-indulgence. He appears to covet that abundance which he does not possess; he sanctions the excesses and carnal pleasures of ungodly men, which his example at least should protest against; and it weakens his influence, and deprives him of opportunities of usefulness, which are too valuable to be sold at so contemptible a price. A man should therefore consider diligently what and who is before him, and what consequences his conduct may produce; and if he knows himself liable to be overcome by his appetite, he should double his guard, and act as if a knife were at his throat to give him a mortal wound if he yielded to the temptation—that is, he should dread such unseemly behaviour worse than even death. He should learn to be indifferent about "deceitful meat," which promises pleasure, but produces painful effects to the health, character, interests, and conscience. "For ofttimes the rich, when they bid their inferiors to their tables, it is not for the love they bear them, but for their own secret purposes." The words rendered "given to appetite" may mean, *possession of thy soul;* that is, "If thou hast thy wits about thee."—*Scott.*

UNCERTAINTY OF WEALTH.—Ver. 5. Riches are very uncertain things—certainly they are so: "They make themselves wings, and flee away." The more we cause our eyes to fly upon them, the more likely they are to fly away from us. 1. Riches will leave us; those that hold them ever so fast cannot hold them always, cannot hold them long; either they must be taken from *us,* or we must be taken from them. The goods are said to flow away as a stream (Job xx. 28), here to flee away as a bird. 2. Perhaps they may leave us suddenly; when we have taken a great deal of pains for them, and begin to take a great deal of pride and pleasure in them. The covetous man sits hatching upon his wealth, and brooding over it till it is fledged, as the young ones under the hen, and then it is gone. Or, as if a man should be fond of a flight of wild fowl that light in his field, and call them his own because they are upon his ground; whereas if he offer to come near them they take wing immediately, and are gone to another man's field. 3. The wings they flee away upon are of their own making—they have in themselves the principles of their own corruption, their own moth and rust. They are wasting in their own nature, and like a handful of dust, which, if it be grasped, slips through the fingers. Snow will last a while, and look pretty, if it be left to lie on the ground where it fell; but if gathered up, and laid in the bosom, it is dissolved and gone immediately. 4. They go irresistibly and irrecoverably: "as an eagle toward heaven," that flies strongly, there is no stopping her, and flies out of sight and out of call, there is no bringing her back. Thus do riches leave men, and leave them in grief and vexation, if they set their hearts upon them. —*Henry.*

GLUTTONY AND INTEMPERANCE.—Ver. 20, 21. "Be not," says Solomon, "amongst wine-bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall

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rejoice: and he that begetteth a wise *child* [c]shall have joy of him.

25 Thy father and thy mother shall be glad, [d]and she that bare thee shall rejoice.

26 [e]My son, give me thine heart,¶ and [f]let thine eyes observe my ways.

27 For a whore *is* a deep ditch:* and a strange woman *is* a narrow pit.

28 She also lieth in wait [6]as *for* a prey, and [g]increaseth the transgressors among men.

29 [h]Who hath woe?† who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath [i]redness of eyes?

30 They that [k]tarry long at the wine: they that go to seek [l]mixed wine.

31 [m]Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth itself aright:

32 At the last it biteth like a serpent, and stingeth like [7]an adder.

33 Thine [n]eyes shall behold strange women,‡ and thine heart shall utter perverse things:

34 Yea, [o]thou shalt be as he that lieth down in the [8]midst of the sea, or as he that lieth upon the top of a mast.

35 They have [p]stricken me, *shalt thou say, and* I was not sick: they have beaten me, *and* [9]I felt *it* not: when shall I awake? [q]I will seek it yet again.

CHAPTER XXIV.

BE [a]not thou envious against evil men, [b]neither desire to be with them:

2 For their heart studieth destruction,* and their lips talk of mischief.

3 Through wisdom is an house builded,† and by understanding it is established.

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man *is* [1]strong: yea, a man of knowledge [2]increaseth strength.

6 For [c]by wise counsel thou shalt make thy war: and in multitude of counsellors *there is* safety.

[c] Philem. 19, 20.
[d] 1 Chr. iv. 9, 10.
[e] 15.
¶ *Give me thine heart*—pay the deepest attention to me. *My ways* — those paths of wisdom which I teach.—G. HOLDEN.
[f] Hos. xiv. 9. 2 Pet. i. 19.
* *Is a deep ditch* —from which it is difficult to escape.—DR ISHAM.
[6] *As a robber.*
[g] 1 Cor. x. 8. Rev. xvii. 1, 2.
[h] Luke xii. 45, 46. Eph. v. 18.
† *Who hath woe?* — The drunkard. Lewdness and drunkenness are high-roads, if I may so speak, leading to infamy, disease, penury, and death. Such persons do not live out half the days which their constitutions might have afforded, if they had not sold themselves to do wickedly. — JOHN NEWTON.
[i] Gen. xlix. 12.
[k] Gen. ix. 21.
[l] Ps. lxxv. 8.
[m] Matt. v. 28-30. 1 John ii. 16.
[7] *A cockatrice.*
[n] Gen. xix. 32, &c.
‡ *Strange women.* — Evil concupiscence is inseparable from drunkenness. —CLARKE.
[o] Joel i. 5. 1 Thes. v. 2-7.
[8] *Heart.*
[p] Jer. xxxi. 13.
[9] *I knew it not.*
[q] 1 Cor. xv. 32-34.

CH. XXIV.

[a] Gal. v. 19-21. Jam. iv. 5, 6.
[b] Gen. xiii. 10-13.
* *Studieth destruction*—how they may oppress and destroy others, which yet at last falls upon their own heads.—POOLE.
† An estate may be gotten, and a family raised, by such wise and pious means as are recommended in this book; and there need no other arts but virtue and prudent management to settle and continue it.—PATRICK.
[1] *In strength.*
[2] *Strengtheneth might.*
[c] 1 Cor. ix. 25-27.

[d] Ps. x. 5. 1 Cor. ii. 14.
‡ *Wisdom is too high for a* vain or inconsiderate individual duly to value, and, consequently, to take sufficient pains to attain.—DR WELLS.
* Job xxix. 7, &c.
§ That is, he is unfit to speak in the presence of wise and judicious men; he opens not his mouth in the gate, where the elders and magistrates used to meet and judge the weightiest matters. —CARYL.
[e] Nah. i. 11. Rom. i. 30.
[f] Gen. vi. 5. Acts viii. 22.
‖ He that is wickedly foolish entertains commonly no thoughts but sinful. —BISHOP HALL.
[h] xxii. 10.
[i] Jon. iv. 8. Heb. xii. 3, 4.
[3] *Narrow.*
[k] Is. vii. 15.
[4] *Upon thy palate.*
¶ Men eat the honey from the comb because it is pleasant to the taste, at the same time that it is wholesome and nutrimental. So is the knowledge of Divine wisdom to those who have begun to acquire it. Their relish for it will increase with their progress in it; their present pleasure is the earnest of their future and certain recompense. —SCOTT.
[l] Ps. xix. 10, 11.
[m] iii. 13-18.
[n] Matt. xix. 21, 29.
[o] Is. xxxii. 18.
[p] Ps. xxxiv. 19.
* *For a just man.* —As much as to say, O you wicked, do not take an occasion to wrong good men, because God doth ofttimes visit them with afflictions: for he doth relieve them likewise, and destroyeth their oppressors. *Shall fall*—shall irrecoverably fall, and be thrown into the abyss of perdition.—DIODATI.
[5] *Be evil in his eyes.*
[q] Lam. v. 21, 22.
[6] *Keep not company with the wicked.*
[r] Ps. xxxvii. 1.
[s] Job xxi. 17.
[7] *Lamp.*
[t] Num. xvi. 1-3.
[8] *Changers.*
[u] Num. xvi. 31-35.
[x] Ps. xc. 11.
[y] Ps. cvii. 43.
[z] Jam. ii. 4-6. 1 Pet. i. 17.

7 Wisdom *is* [d]too high for a fool;‡ he [e]openeth not his mouth in the gate.§

8 He [f]that deviseth to do evil shall be called a mischievous person.

9 The [g]thought of foolishness‖ *is* sin: and [h]the scorner *is* an abomination to men.

10 *If* [i]thou faint in the day of adversity, thy strength *is* [3]small.

11 If thou forbear to deliver *them that are* drawn unto death, and *those that are* ready to be slain;

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to *every* man according to his works?

13 My son, [k]eat thou honey, because *it is* good; and the honeycomb, *which is* sweet [4]to thy taste:¶

14 So [l]*shall* the knowledge of wisdom *be* unto thy soul: [m]when thou hast found *it*, then [n]there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked *man*, against the dwelling of the righteous; [o]spoil not his resting-place:

16 For [p]a just *man** falleth seven times, and riseth up again: but the wicked shall fall into mischief.

17 Rejoice not when thine enemy falleth; and let not thine heart be glad when he stumbleth;

18 Lest the LORD see *it*, and it [5]displease him, [q]and he turn away his wrath from him.

19 [6]Fret not thyself because of evil *men*, [r]neither be thou envious at the wicked:

20 For there shall be no reward to the evil *man;* [s]the [7]candle of the wicked shall be put out.

21 My son, fear thou the LORD and the king; *and* [t]meddle not with them that are [8]given to change:

22 For [u]their calamity shall rise suddenly; and [x]who knoweth the ruin of them both?

23 These [y]*things* also *belong* to the wise. [z]*It is* not good to have respect of persons in judgment.

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come to poverty," and the "drowsiness" which such excess occasions "will clothe a man with rags." Mark, says he, and learn wisdom by the painful experience of other men: Who has more misery and sorrow than his neighbours? Who is always engaged in riots, fightings, or lawsuits? Who renders himself despised or hated by his babblings? Who is frequently covered with bruises, or is laid up with dangerous wounds, when neither called to defend himself, nor his friends, nor his country? Who carries the marks of his distempered body in the redness of his eyes, and in his bloated countenance? Do you not see that these are the wretched appendages of those "that tarry long at the wine, that go to seek mixed wine?" Do you envy their advantages, or do you wish to be exempted from such miseries? If you desire the latter, then beware of contracting the habit of drinking beyond the bounds of strict temperance. The wine may sparkle in the glass, and appear beautiful to the eye, and drunken poets may write very ingenious things in praise of it; it may also please the palate, and exhilarate the mind for a moment, but at "the last it biteth like a serpent, and stingeth like an adder." Whatever exceeds exact sobriety, is poisoned: it is far worse than the fabled cup of Circe, which transformed men into brutes, for it inflames the passions, and fits them for every hateful crime; it ruins a man's constitution and character, and tends to beggar his family; it is an incentive to the basest lusts, and causes many to fall into that deep ditch and narrow pit, from which so few escape with their lives, making them an easy prey to those bad women who lie in wait for them, and whose constant employment it is "to increase the transgressors amongst men;" it looses the tongue to utter everything impious, polluting, and provoking; it leads a man without precaution to run himself into unnumbered dangers; and yet it fascinates him into such a love for his cruel oppressor and his galling chains, that he only sleeps to recruit himself, that when he awakes he may return to his destructive indulgence! Who, then, that has common sense, would contract such a habit, or sell himself to an iniquity which tends to such accumulated guilt and misery, and exposes a man every day to the danger of dying intoxicated and awaking in hell? Thus the Wisdom and Word of God warns men against this common and fatal vice, and he exhorts young persons to notice the admonitions of their parents to this effect: "Hearken," says he, "unto thy father that begat thee, and despise not thy mother when she is old." Their counsel is salutary, their authority from God, the child's obligations are great, and the guilt of those that despise their aged parents is exceedingly heinous. And it should be the aim and honest ambition of every young person to be the joy, comfort, and honour of his aged father and mother in their declining years.—*Scott.*

CHAP. XXIV. PHILANTHROPY.—Ver. 11, 12. (1.) If any be set upon by force and violence, and it be in our power to rescue them, we ought to do it. Nay, if we see any through ignorance exposing themselves to danger, or fallen in distress, as travellers upon the road, ships at sea, or any the like, it is our duty, though it be with peril to ourselves, to hasten with help to them, and not "forbear to deliver them," not be slack, or remiss, or indifferent, in such a case. (2.) An answer to the excuse that is commonly made for the omission of this duty. Thou wilt say, "'Behold, we knew it not;' we were not aware of the imminency of the danger the person was in; we could not be sure that he was innocent, nor did we know how to prove it, nor which way to do anything in favour of him, else we would have helped him." It is easy to make such an excuse as this sufficient to avoid the censures of men; for perhaps they cannot disprove us, when we say, "We knew it not;" or, "We forgot." It is not so easy with such excuses to evade the judgment of God; and to the discovery of that we lie open, and by the determination of that we must abide. Now, 1. God "ponders the heart and keeps the soul;" he keeps an eye upon it, observes all the motions of it; its most secret thoughts and intents are all naked and open before him. It is his prerogative, and that in which he glories (Jer. xvii. 10), "I the Lord search the heart." He "keeps the soul;" holds it in life. This is a good reason why we should be tender of the lives of others, and do all we can to preserve them, because our lives have been precious in the sight of God, and he has graciously kept them. 2. He knows and considers whether the excuse we make be true or no; whether it was because we did not know it, or whether the true reason was not because we did not love our neighbour as we ought, but were selfish, and regardless both of God and man. Let this serve to silence all our frivolous pleas, by which we think to stop the mouth of conscience when it charges us with the omission of plain duty. "Does not he that ponders the heart consider it?" (3.) He will judge us accordingly. As his knowledge cannot be imposed upon, so his justice cannot be biassed, but he will "render to every man according to his works," not only the commission of evil works, but the omission of good works.—*Henry.*

VINEYARD OF THE SLUGGARD.—Ver. 34. Here is, 1. The view which Solomon took of "the field and vineyard of the slothful" man. He did not go on purpose to see it, but, as he passed by, observing the fruitfulness of the ground, as it is very proper for travellers to do, and his subjects' management of their land, as it is very proper for magistrates to do, he cast his eye upon a *field* and a *vineyard* unlike all the rest; for though the soil was good, yet there was nothing growing in them but "thorns and nettles;" not here and there one, but they were all overrun w h weeds; and if there had been any fruit, it would have been eaten up by the beasts, there was no fence, "the stone wall was broken down." 2. The reflections which h made upon it. He

24 He [a]that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him.

25 But to them that rebuke *him* shall be delight, and [9]a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips† that [1]giveth a right answer.

27 [b]Prepare thy work without, and make it fit for thyself in the field; and afterwards build thine house.

28 Be not a witness against thy neighbour without cause; and deceive *not* with thy lips.

29 [c]Say not, [d]I will do so to him as he hath done to me; I will render to the man according to his work.

30 I [e]went by the field of the slothful, and by the vineyard of the man void of understanding;

31 And, lo, [f]it was all grown over with thorns, *and* nettles had covered the face thereof, [g]and the stone wall‡ thereof was broken down.

32 Then I saw, *and* [2]considered *it* well; I looked upon *it, and* received instruction.

33 *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come *as* one that travelleth; and thy want as [3]an armed man.

CHAPTER XXV.

1 *Observations about kings;* 8 *and about avoiding of quarrels, and sundry causes thereof.*

THESE *are* also proverbs of Solomon, [a]which the men of Hezekiah king of Judah copied out.

2 *It is* the glory of God to conceal a thing:* but the honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the heart of kings [1]*is* unsearchable.

4 Take [b]away the dross from the silver, and there shall come forth a vessel for the finer.†

5 Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 [2]Put not forth thyself [c]in the presence of the king, and stand not in the place of great *men*.

7 For better *it is* that it be said unto thee, [d]Come up hither; [e]than that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* [f]what to do in the end thereof, when thy neighbour hath put thee to shame.

B.C. 1000—B.C. 700.

[a] Ex. xxiii. 6, 7.
[9] *A blessing of good.*
† Every good man shall applaud and bless the mouth of him who giveth an upright sentence in judgment.—BISHOP HALL.
[1] *Answereth right words.*
[b] Luke xiv. 28-30.
[c] Matt. v. 39-44. 1 Thes. v. 15.
[d] Jud. xv. 11. 2 Sam. xiii. 22-28.
[e] Ps. xxxvii. 25. Ec. iv. 1-8.
[f] Gen. iii. 17-19. Jer. iv. 3.
[g] Ec. x. 18.
‡ Stone walls were frequently used for the preservation of vineyards, as well as living fences.—HARMER.
[2] *Set my heart.*
[3] *A man of shield.* B.C. 700.

CHAP. XXV.

[a] Is. xxxvi. 22. Hos. i. 1.
* *To conceal a thing.*—To keep his counsels and designs in his own breast, and to carry them into effect by secret and unknown methods; but a king derives his honour for prudence and wisdom by searching out a matter; and not less by keeping secret his own intentions.—BOOTHROYD.
[1] There is *no searching.*
[b] Is. i. 25-27. 2 Tim. ii. 20, 21.
† As the artificer cannot make a beautiful cup or vessel without well refining his metal, so a king cannot establish his throne in righteousness, till he remove wicked men from places of public trust, and drive them from his counsel and from about his person.—SCOTT.
[2] *Set not out thy glory.*
[c] 1 Sam. xviii. 18-23. Jer. i. 6-10.
[d] Rev. iv. 1.
[e] Luke xviii. 14. 1 Pet. v. 5.
[f] Jer. v. 31. Matt. v. 25.

‡ If there be a difference between thy neighbour and thee, take him aside, and in a friendly manner argue the matter with him alone, and discover not a secret unkindness to a third person, till thou seest no other way of reconciliation.—BP. HALL.
[3] *The secret of another.*
[g] Ps. cxix. 39.
[h] Ec. xii. 10.
[4] *Spoken upon his wheels.*
§ It may be doubtful whether, by "apples of gold," be meant "apples that look like gold," or "apples made of gold." "Like golden balls or beautiful apples presented in a silver network basket."—PATRICK.
[i] Job. xiii. 11.
[k] 1 Sam. xxv. 31-34.
[l] xiii. 17.
[5] *In a gift of falsehood.*
‖ A gentle and submissive answer softens and renders supple the hardest and most inflexible heart.—BP. HORNE.
[m] Luke xxi. 34. 1 Cor. ix. 25.
¶ A general precept for the sober and temperate use of all things, be they never so pleasant, which some refer particularly to the familiar conversation with friends, which is spoken of in the next verse.—DIODATI.
[6] *Let thy foot be seldom in, &c.*
[7] *Full.*
* A false witness is as destructive to a man as these weapons of death.—BOOTHROYD.
[n] Job vi. 14-20.
[o] Deut. xxiv. 12-17.
[p] x. 26.
† By the natron or nitre of the ancients is not meant what we now call nitre, or saltpetre, but the (mineral) alkali, called soda by chemists, which occasions a strong fermentation with all acids. Thus, in the passage before us, the unsuitableness of the singing of songs to a heavy heart is very finely compared to the opposition which subsists between vinegar and nitre. For the nitre of the ancients, see further Jeremiah ii. 22.—SHAW.
[q] Ec. iii. 4.
[r] Job xxxvii. 22.
[8] *Bringeth forth rain; so doth a backbiting tongue an angry countenance.*
[s] Rom. i. 30. 2 Cor. xii. 20.
[t] Gen. xxi. 16-19. John vii. 37.
[u] Is. lii. 7. Rom. x. 15. 1 Tim. i. 15.
‡ When a righteous man falls into evident sin, in the presence of the wicked, or when he pays unseemly homage to them, from fear or interest, or when he falls under their oppressive power, in different ways these events tend to prejudice and embolden the minds of sinners, and are a grief, a snare, or a discouragement to the servants of God.—SCOTT.
[x] 16.
[y] John v. 44.
[z] 1 Sam. xx. 30; xxv. 17.

9 Debate thy cause with thy neighbour *himself*,‡ and discover not [3]a secret to another;

10 Lest he that heareth *it* put thee to shame, and [g]thine infamy turn not away.

11 A [h]word [4]fitly spoken *is like* apples of gold§ in pictures of silver.

12 *As* [1]an ear-ring of gold, and an ornament of fine gold, *so is* [k]a wise reprover upon an obedient ear.

13 As [l]the cold of snow in the time of harvest, *so is* a faithful messenger to them that send him; for he refresheth the soul of his masters.

14 Whoso boasteth himself [5]of a false gift *is like* clouds and wind without rain.

15 By long forbearing is a prince persuaded, and a soft tongue breaketh the bone.‖

16 Hast thou found honey? eat so much as is sufficient for thee, [m]lest thou be filled therewith, and vomit it.¶

17 [6]Withdraw thy foot from thy neighbour's house; lest he be [7]weary of thee, and *so* hate thee.

18 A man that beareth false witness against his neighbour *is* a maul, and a sword, and a sharp arrow.*

19 [n]Confidence in an unfaithful man in time of trouble *is like* a broken tooth, and a foot out of joint.

20 *As* he [o]that taketh away a garment in cold weather, *and as* [p]vinegar upon nitre,† [q]so *is* he that singeth songs to an heavy heart.

21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:

22 For thou shalt heap coals of fire upon his head, and the LORD shall reward thee.

23 The [r]north wind [8]driveth away rain: [s]so *doth* an angry countenance a backbiting tongue.

24 *It is* better to dwell in a corner of the house-top, than with a brawling woman, and in a wide house.

25 *As* [t]cold waters to a thirsty soul, [u]so *is* good news from a far country.

26 A righteous man falling down before the wicked‡ *is as* a troubled fountain, and a corrupt spring.

27 *It is* [x]not good to eat much honey; [y]so *for men* to search their own glory *is not* glory.

28 He [z]that *hath* no rule over his own spirit *is like* a city *that is* broken down, *and* without walls.

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paused a little, "and considered it, looked" again "upon it, and received instruction." He did not break out into any passionate censures of the owner, did not call him any ill names, but he endeavoured himself to get good by the observation, and to be quickened by it to diligence. Solomon reckoned that he "received instruction" by this sight, though it did not suggest to him any new notion or lesson, but only put him in mind of an observation he himself had formerly made, of the ridiculous folly of the sluggard, who, when he has needful work to do, lies dozing in bed, and cries, "Yet a little sleep, a little slumber," and still it will be a little more, till he has slept his eyes out, and, instead of being fitted by sleep for business, as wise men are, he is dulled, and stupefied, and made good for nothing. Hence, certain misery attends him; "his poverty comes as one that travels:" it is constantly coming nearer and nearer to him, and will be upon him speedily, and want seizes him as irresistibly "as an armed man," a highwayman, that will strip him of all he has.—*Henry.*

CHAP. XXV. PUBLICATION OF THE PROVERBS.—Ver. 1. The publishers were Hezekiah's servants, who, it is likely, herein acted as his servants, being appointed by him to do this good service to the Church, among other good offices that he did "in the law and in the commandments" (2 Chron. xxxi. 21). Whether he employed the prophets in this work, as Isaiah, Hosea, or Micah, who lived in his time, or some that were trained up in the schools of the prophets, or some of the priests and Levites, to whom we find him giving a charge concerning Divine things (2 Chron. xxix. 4), or, as the Jews think, his princes and ministers of state, who were more properly called his *servants*, is not certain; if it was done by Eliakim, and Joah, and Shebna, it was no diminution to their character. They copied out these proverbs from the records of Solomon's reign, and published them as an appendix to the former edition of this book. It may be a piece of very good service to the Church to publish other men's works that have lain hid in obscurity perhaps a great while. Some think they culled these out of the 3000 proverbs which Solomon spake (1 Kings iv. 32), leaving out those that were physical, and that pertained to natural philosophy, and preserving such only as were divine and moral; and in this collection some observe that special regard was had to those observations which concern kings and their administration.—*Henry.*

MEEKNESS.—Ver. 8-10. Precipitation in commencing contention, can arise only from fierce passions, pride, and ignorance, or forgetfulness of consequences. This is equally applicable to engaging in foreign wars, or in civil dissensions; and to entering on lawsuits, controversies, or any other private contests. They who are most eager to contend, are generally least able to maintain their ground; consequently, their boastings and menaces frequently end in their own disgrace, and they bring themselves into inextricable difficulties. To avoid this, men should previously consider what they are about to do; and if they have been materially injured, they should calmly expostulate with their offending neighbour, and state to him their earnest desire of agreement upon any reasonable terms, and thus endeavour, by compromise or reference, to render an open contest unnecessary. None should, however, in any case, divulge private transactions to others, or traduce a man's character out of resentment, for this will take away the prospect of an amicable settlement; and if words of this kind be reported to him, and he can shew them to be in any measure false and slanderous, or overcharged, the disgrace will rebound upon the speaker, and perhaps become indelible.—*Scott.*

SELF-COMMAND.—Ver. 28. Here is, 1. The good character of a wise and virtuous man implied: he is one that has "rule over his own spirit;" he maintains the government of himself, and of his own appetites and passions, and does not suffer them to rebel against reason and conscience. 2. The bad case of a vicious man, who has not this rule over his own spirit, who, when temptations to excess in eating or drinking are before him, has no government of himself, when he is provoked, breaks out into exorbitant passions, such a one is "like a city that is broken down, and without walls;"

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CHAPTER XXVI.

1 *Observations about fools,* 13 *sluggards,* 17 *and contentious busybodies.*

AS snow in summer, and as rain in harvest; so honour is not seemly for a fool.

2 As the bird* by wandering, as the swallow by flying; so the curse causeless shall not come.

3 A whip for the horse, a bridle for the ass, and a rod for the fool's back.

4 Answer [a]not a fool according o his folly, lest thou also be like unto him.

5 Answer a fool according to his f lly, lest he be wise in his own conceit.

6 He that [b]sendeth a message by the hand of a fool cutteth off the feet, *and* drinketh [1]damage.

7 The legs of the lame are [2]not eq al; so *is* a parable in the mouth of fools.†

8 As he that [3]bindeth a stone in a sling; so *is* he that giveth honour to a fool.‡

9 *As* a thorn goeth up into the hand of a drunkard; so *is* a parable in the mou h of fools.

10 [4]The great *God*, that formed all *things*, [c]both rewardeth the fool, and reward th transgressors.

11 As a dog returneth to his vomit; *so* a fool [5]returneth to his folly.§

12 Seest thou a man wise in his own conceit? *there is* more hope of a fool than of him.

13 The [d]slothful *man* saith, *There is* a lion in the way; a lion *is* in the streets.

14 *As* [e]the door turneth upon his hinges;‖ so *doth* the slothful upon his bed.

15 The [f]slothful hideth his hand i *his* bosom; [g]it grieveth him to bring it again to is mouth.¶

16 The sluggard *is* wiser in his own conceit than seven men that can render a reason.

17 He that [6]passeth by, *and* [7]meddleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.*

18 As a mad *man*, who casteth [8]firebrands, arrows, and death,

19 So *is* the man *that* deceiveth his neighbour, and saith, Am not I in sport?

20 [9]Where no wood is, *there* the fire goeth out; so where *there is* no [1]talebearer, the strife [2]ceaseth.

21 *As* coals *are* to burning coals,† and wood to fire; so *is* a contentious man to kindle strife.

22 The [h]words of a talebearer *are* as wounds, [3]*Chambers.*

[1] Ex. xxxiii. 31.

‡ The sense is, ardent professions of friendship from a wicked heart, however smooth, shining, and splendid they may appear, are like a vile vessel covered over with base metal.—GREENFIELD.

[4] *Is known.*

[k] Ps. xxviii. 3.

[5] *Maketh his voice gracious.*

[l] Matt. xxiv. 23.

[m] vi. 16-19.

[6] *Hatred is covered in secret.*

§ A man of a lying tongue hates those whom he has wronged, from a consciousness of his injurious conduct, and from a knowledge that he has deserved their hatred.—BP. HALL.

CHAP. XXVII.

[b] Ps. xcv. 7. Luke xii. 19, 20.

[1] *To-morrow day.*

[b] 1 Sam. xxviii. 19.

[2] *Heaviness.*

[c] Gen. xlix. 7. 1 John iii. 12.

[3] *Cruelty, and anger an overflowing.*

[4] *Jealousy.*

* He that rebukes others freely, when need requires, is a more valuable friend than he who, from fear of offending, has not courage to tell them of their faults.—PATRICK.

[d] Heb. xii. 10. Rev. iii. 19.

[5] *Earnest,* or *frequent.*

[6] *Treadeth under foot.*

† Those who are never easy at home, and in their own families and employments, seldom prosper, or are happy anywhere; and they who affect to appear like their superiors, generally bring themselves into difficulties.—SCOTT.

[e] Ex. xviii. 17-24.

[7] *From the counsel of the soul.*

‡ Let me feel the obligation of duty to my own friends, and to the friends of my relatives; but friendship is more to be trusted than relationship.—DR CHALMERS.

[f] Job vi. 21-23. Ob. 12-14.

[g] Luke x. 30-37. Acts xxiii. 12, 23, &c.

[h] Ps. cxix. 42; cxxvii. 4, 5.

§ *That I may answer.*—That is to say, I shall not be subject to my adversaries' reproach for having an ill-governed and dissolute son (see Ps. cxxvii. 5)—the words of a good and wise father.—PATRICK.

and they go down into the [8]innermost parts of the belly.

23 [i]Burning lips, and a wicked heart, *are like* a potsherd covered with silver dross.‡

24 He that hateth [4]dissembleth with his lips, and layeth up deceit within him:

25 When [k]he [5]speaketh fair, [l]believe him not: for *there are* [m]seven abominations in his heart.

26 [6]*Whose* hatred is covered by deceit, his wickedness shall be shewed before the *whole* congregation.

27 Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it will return upon him.

28 *A* lying tongue hateth *those that are* afflicted by it;§ and a flattering mouth worketh ruin.

CHAPTER XXVII.

2 *Observations of self-love;* 5 *of true love;* 11 *of care to avoid offences;* 23 *and of the household care.*

[a]BOAST not thyself of [1]to-morrow; [b]for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

3 A stone *is* [2]heavy, and the sand weighty; [c]but a fool's wrath *is* heavier than them both.

4 Wrath *is* [3]cruel, and anger *is* outrageous; but who *is* able to stand before [4]envy?

5 Open rebuke *is* better than secret love.*

6 Faithful *are* the wounds of a friend: but the kisses of an enemy *are* [5]deceitful.

7 The full soul [6]loatheth an honeycomb: but to the hungry soul every bitter thing is sweet.

8 As a bird that wandereth from her nest; so *is* a man that wandereth from his place.†

9 Ointment and perfume rejoice the heart, [e]so *doth* the sweetness of a man's friend [7]by hearty counsel.

10 Thine own friend, and thy father's friend, forsake not;‡ [f]neither go into thy brother's house in the day of thy calamity: *for* [g]better *is* a neighbour *that is* near, than a brother far off.

11 My son, be wise, and make my heart glad, [h]that I may answer[§] him that reproacheth me.

12 A prudent *man* foreseeth the evil, *and* hideth himself: *but* the simple pass on, *and* are punished.

13 Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

14 He that blesseth his friend with a loud

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all that is good goes out and forsakes him, all that is evil breaks in upon him—he lies exposed to all the temptations of Satan, and becomes an easy prey to that enemy; he is also liable to many troubles and vexations.—*Henry.*

CHAP. XXVI. HOW TO ANSWER A FOOL.—Ver. 4. See here the noble security of the Scripture style, which seems to contradict itself, but really does not. Wise men have need to be directed how to deal with fools; and they have never more need of wisdom than in dealing with such, to know when to keep silence, and when to speak, for there may be a time for both. 1. In some cases a wise man will not set his wit to that of a fool, so far as to "answer him according to his folly." "If he boast of *himself*, do not answer him by boasting of *thyself*. If he rail and talk passionately, do not thou rail and talk passionately too. If he tell one great lie, do not thou tell another to match it. If he calumniate thy friends, do not thou calumniate his. If he banter, do not answer him in his own language, 'lest thou be like him,' even thou, who knowest better things, who hast more sense, and hast been better taught." 2. Yet, in other cases, a wise man will use his wisdom for the conviction of a fool, when, by taking notice of what he says, there may be hopes of doing good, or, at least, preventing further mischief, either to himself or others. "If thou have reason to think that thy silence will be deemed an evidence of the weakness of thy cause, or of thine own weakness, in such a case, *answer him*, and let it be an answer *ad hominem—to the man;* beat him at his own weapons, and that will be an answer *ad rem—to the point*—or as good as one. If he offer anything that looks like an argument, answer that, and suit thine answer to his case. If he think, because thou dost not answer him, that what he says is unanswerable, then give him an answer, 'lest he be wise in his own conceit,' and boast of a victory."

DISSIMULATION.—Ver. 27. See here, 1. What pains men take to do mischief to others. As they put a force upon themselves by concealing it with a profession of friendship, so they put themselves to a great deal of labour to bring it about; it is "digging a pit," it is "rolling a stone," hard work; and yet men will not stick at it, to satisfy their passion and revenge. 2. What preparation they hereby make of mischief to themselves, their violent dealing will return upon their own heads; they shall themselves "fall into the pit they digged," and the stone they rolled "will return upon them" (Ps. vii. 15, 16; ix. 15, 16). The righteous God will take the wise, not only "in their own craftiness," but in their own cruelty. It is the plotter's doom. Haman is hanged on a gallows of his own preparing:—

Nec lex est justior ulla
Quamnecis artifices arte perire sua.

Nor is there any law more just than that the contrivers of destruction should perish by their own arts.—*Henry.*

CHAP. XXVII. FRIENDSHIP.—Ver. 10. A good reason is given why we should thus value true friendship, and be choice of it. 1. Because of the pleasure of it. There is a great deal of "sweetness" in conversing and consulting with a cordial friend; it is like "ointment and perfume," which are very grateful to the smell, and exhilarate the spirits; it "rejoices the heart;" the burden of care is made lighter by unbosoming ourselves to our friend, and it is a great satisfaction to us to have his sentiments concerning our affairs. "The sweetness" of friendship lies not in hearty mirth and hearty laughter, but in "hearty counsel," faithful advice, sincerely given, and without flattery; *by counsel of the soul*, so the word is—counsel which reaches the case, and comes to the heart—counsel about soul-concerns (Ps. lxvi. 16). We should reckon that the most pleasant conversation which is about spiritual things, and promotes the prosperity of the soul. 2. Because of the profit and advantage of it, especially in a "day of calamity;" when we are here advised not to go into a "brother's house," not to expect relief from a kinsman merely for kindred-sake, for the obligation of that commonly goes little further than calling cousin, and fails when it comes to the trial of a real kindness; but rather to apply ourselves to our neighbours, who are at hand, and will be ready to help us at an exigence. It is wisdom to oblige them by being neighbourly, and we shall have the benefit of it in distress, by finding them so to us (chap. xviii. 24).

voice,‖ rising early in the morning, it shall be counted a curse to him.

15 A continual dropping in a very rainy day and a contentious woman are alike.

16 Whosoever hideth her hideth the wind, and [i]the ointment of his right hand, *which* bewrayeth *itself.*

17 [k]Iron sharpeneth iron; [l]so a man sharpeneth the countenance of his friend.

18 Whoso [m]keepeth the fig-tree shall eat the fruit thereof; so he that waiteth on his master [n]shall be honoured.¶

19 As in water face *answereth* to face, so the heart of man to man.*

20 Hell and destruction are [s]never full; so the eyes of man are never satisfied.

21 *As* the fining-pot for silver, and the furnace for gold; [o]so *is* a man to his praise.

22 Though [p]thou shouldest bray a fool in a mortar among wheat with a pestle,† *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* [9]look well to thy herds:

24 For [l]riches *are* not for ever; and [q]doth the crown *endure* to every generation?

25 The [r]hay appeareth, and the tender grass sheweth itself, and herbs of the mountains are gathered;

26 The lambs *are* for thy clothing, and the goats *are* the price of the field.

27 And *thou shalt have* goats' milk enough for thy food, for the food of thy household, and *for* the maintenance for thy maidens.

CHAPTER XXVIII.

General observations of impiety and religious integrity.

THE [a]wicked flee when no man pursueth; but [b]the righteous are bold as a lion.

2 For the transgression of a land many *are* the princes thereof: [c]but [l]by a man of understanding *and* knowledge the state *thereof* shall be prolonged.*

3 A poor man that oppresseth the poor *is like* a sweeping rain, [2]which leaveth no food.†

4 They that forsake the law praise the wicked: [d]but such as keep the law contend with them.‡

5 Evil men understand not judgment: but they that seek the LORD understand all *things.*

6 Better *is* the poor that walketh in his uprightness, than *he that is* perverse *in his* ways, though he *be* rich.

7 Whoso keepeth the law *is* a wise son: [e]but he that [3]is a companion of riotous *men* shameth his father.

8 He [f]that by usury and [4]unjust gain increaseth his substance, he shall gather it for him that will [g]pity the poor.

9 He that turneth away his ear from hearing the law,§ [h]even his prayer *shall be* abomination.

10 Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit; but the upright shall have good *things* in possession.

11 The rich man *is* wise in [5]his own conceit; but the poor that hath understanding searcheth him out.

12 When righteous *men* do rejoice, *there is* great glory: [i]but when the wicked rise, a man is [6]hidden.‖

13 He [k]that covereth his sins shall not prosper; but whoso confesseth [l]and forsaketh *them* shall have mercy.

14 [m]Happy *is* the man that feareth alway: * [n]but he that hardeneth his heart shall fall into mischief.

15 *As* a roaring lion, and a ranging bear; *so is* a wicked ruler over the poor people.

16 The prince that wanteth understanding *is* also a great oppressor: ¶ *but* he that hateth covetousness shall prolong *his* days.

17 A man that doeth violence to the blood of *any* person shall flee to the pit: * let no man stay him.

18 Whoso walketh uprightly shall be saved: † [o]but *he that is* perverse *in his* ways shall fall at once.

19 He [p]that tilleth his land shall have plenty of bread: [q]but he that followeth after vain *persons* shall have poverty enough.

20 A faithful man shall abound with blessings: but he that maketh haste to be rich shall not be [7]innocent.

21 To have respect of persons *is* not good; for, for a piece of bread *that* man will transgress.

22 He that [8]hasteth to be rich *hath* an evil eye,‡ and considereth not that poverty shall come upon him.

23 He [r]that rebuketh a man, afterwards shall

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‖ Excessive commendations and professions of gratitude and friendship are always to be suspected as insincere and selfish.—SCOTT.

[i] John xii. 3.
[k] 1 Sam. xiii. 20.
[l] Josh. ii. 24. Is. xxiv. 3, 4.
[m] Cant. viii. 12. 1 Cor. ix. 7.
[n] Ps. cxxiii. 2. Luke xii. 37, 43, 44.

¶ He that faithfully defends his master's person or his reputation, and takes care of his estate, "shall be honoured;" shall be duly rewarded.—PATRICK.

* A man may see himself, while he looks upon other men, as well as know other men by considering his own inclinations.—PATRICK.

[s] *Not.*
[o] 1 Sam. xviii. 7, 8.
[p] Ex. xii. 30; xiv. 5; xv. 9. Is. i. 5.

† Before there were any public mills, it was usual for those who could not afford the expense of a hand-mill in their houses to beat their corn with a pestle in a mortar.—CALMET.

[9] *Set thy heart.*
[l] *Strength.*
[q] Ps. lxxxix. 36.
[r] Ps. civ. 14.

CHAP. XXVIII.

[a] Lev. xxvi. 17, 36.
[b] Ps. xlvi. 2, 3.
[c] Job xxii. 28-30.
[l] *By men of understanding and wisdom shall they likewise be prolonged.*

* National sins provoke national judgments, and none more severe than civil wars, where contending parties struggle for the sovereignty; or, in quick succession (as 1 Kings xvi. 8), one paves the way to the throne over the corpse of his predecessor. One great man has often saved a sinking nation, and, by his wisdom, influence, and authority, restored stability to the tottering throne.—HAWEIS.

[2] *Without food.*

† In the East, where men of the lowest birth are raised to the highest rank, and made governors and deputies of distant provinces, the exactions of these oppressors are most strikingly felt; for they impoverish all beneath them, in order to enrich themselves.—COBBIN.

[d] 1 Sam. xv. 14-24.

‡ Wicked men excuse one another's faults, and extol one another's supposed virtues, in order to keep themselves in countenance, and their own consciences in peace. But upright men, who want no such apologies, will not make them for others.—SCOTT.

[e] Luke xv. 13, 30. 1 Pet. iv. 3, 4.
[3] *Feedeth gluttons.*
[f] Job xxvii. 16, 17. Ec. ii. 26.
[4] *By increase.*
[g] 2 Sam. xii. 6.

§ If we live like heathens or infidels, our Christian prayers do but affront God's majesty.—CLARENDON.

[h] Ps. lxvi. 18. Luke xiii. 25-27.
[5] *His eyes.*
[i] Ec. x. 6. Heb. xi. 37, 38.
[6] *Sought for.*

‖ No man desires to be known possessed of talents or wealth, when wicked men rise to power. This is especially true under a despotic government.—DAVIDSON.

[k] Gen. iii. 12, 13; iv. 9. Matt. xxiii. 25.
[l] Matt. iii. 6-10.
[m] Jer. xxxii. 40. Rom. xi. 20.
[n] Ex. vii. 22, 23. Rom. ii. 4, 5.

¶ Arbitrary rulers expose themselves foolishly to danger; but those who are strictly just, best consult their own safety.—COBBIN.

* A man guilty of murder often destroys himself: the fear of being punished leads to this awful deed.—BOOTHROYD.

† There is no such way to be safe as to be honest and sincere in all a man's words and actions; for he that endeavours to preserve himself by fraud and deceit, though he can wind and turn, and hath several shifts he thinks to save himself by, yet in one or other of them he shall perish.—PATRICK.

[o] Ps. lxxiii. 18-20.
[p] xxvii. 23-27.
[q] Luke xv. 12-17.
[7] *Unpunished.*
[8] *Hath an evil eye, hasteth to be rich.*

‡ Hath a covetous eye and a base niggardly heart; and "considereth not," &c.—that is, knows not, that, through the just judgments of God, that his immoderate eagerness will be punished with want and beggary.—BP. HALL.

[r] Ps. cxli. 5.

INCURABLE FOLLY.—Ver. 22. Solomon had said (chap. xxii. 15), "The foolishness" which "is bound in the heart of a child may be driven out by the rod of correction," for then the mind is to be moulded, the vicious habits not having taken root; but here he shews, that, if it be not done then, it will be next to impossible to do it afterward; if the disease be inveterate, there is danger of its being incurable. "Can the Ethiopian change his skin?" Observe, 1. Some are so bad that rough and severe methods must be used with them after gentle means have been tried in vain; they must be "brayed in a mortar." God will take this way with them by his judgments; the magistrates must take this way with them by the rigour of the law. Force must be used with those that will not be ruled by reason, and love, and their own interest. 2. Some are so incorrigibly bad that even those rough and severe methods do not answer the end—their "foolishness will not depart from them;" so fully are their "hearts set in them to do evil;" they are often under the rod, and yet not humbled; in the furnace, and yet not refined; but, like Ahaz, trespass yet more (2 Chron. xxviii. 22); and what remains, then, but that they should be rejected as reprobate silver?—*Henry.*

CHAP. XXVIII. AN EVIL CONSCIENCE.—Ver. 1. See here what continual frights *they* are subject to that go on in wicked ways; guilt in the conscience makes men a terror to themselves, so that they are ready "to flee when none pursues;" like one that absconds for debt, who thinks every one he meets a bailiff. Though they pretend to be easy, there are secret fears which haunt them wherever they go, so that they fear where no present or imminent danger is (Ps. liii. 5). They that have made God their enemy, and know it, cannot but see the whole creation at war with them, and therefore can have no true enjoyment of themselves, no confidence, no courage, but a "fearful looking for of judgment." Sin makes men cowards.

USURY AND EXTORTION. Ver. 8. Note, 1. That which is ill got, though it may increase much, will not last long. A man may, perhaps, raise a great estate in a little time by usury and extortion, fraud and oppression of the poor, but it will not continue; he gathers it for himself, but it shall prove to have been gathered for somebody else that he has no kindness for. His estate shall go to decay, and another man's shall be raised out of the ruins of it. 2. Sometimes God in his providence so orders it, that that which one got unjustly another useth charitably; it is strangely turned into the hands of one "that will pity the poor," and do good with it, and so cut off the entail of the curse which he brought upon it that got it by deceit and violence. Thus the same Providence that punisheth the cruel, and disables them to do any more hurt, rewards the merciful, and enables them to do so much the more good. "To him that hath the ten pounds" give the pound which the wicked servant hid in the napkin; for "to him that hath," and useth it well, "more shall be given" (Luke xix. 24). Thus the poor are repaid, the charitable are encouraged, and God is glorified.

TYRANNY.—Ver. 15. It is written indeed, "Thou shalt not speak evil of the ruler of thy people;" but, if he be a wicked ruler, that oppresses the people, especially the poor people, robbing them of the little they have, and making a prey of them, whatever *we* may call him, this scripture calls him "a roaring lion, and a ranging bear." 1. In respect of his character: he is brutish, barbarous, and bloodthirsty; he is rather to be put among the beasts of prey, the wildest and most savage, than to be reckoned of that noble rank of beings whose glory is reason and humanity. 2. In respect of the mischief they do to their subjects: they are as dreadful as the "roaring lion," who makes the forest tremble; they are devouring as a hungry "bear;" and the more necessitous they are, the more mischief they do, and the more greedy of gain they are.—*Henry.*

SELF-CONFIDENCE.—Ver. 26. When a man has that confidence in his own good understanding, intentions, and dispositions, that he fears no deception, and is fully satisfied that he shall act up to the purposes which he hath formed under conviction, or in sickness and danger, he proves himself to be very ignorant and foolish. He does not consider how differently he will be affected, when in health and safety, and under temptations, than he was in contrary circumstances; he trusts the worst of all deceivers, which hath cheated him a thousand times; and he might as well expect that the sea would be always calm, the water always frozen, or the wind always west,

find more favour than he that flattereth with the tongue.

24 Whoso [s]robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of [9]a destroyer.

25 He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be [t]made fat.§

26 He that trusteth in his own heart is a fool: but whoso walketh wisely, he shall be delivered.

27 He that giveth unto the poor shall not lack: but he that [u]hideth his eyes‖ shall have many a curse.

28 When the wicked rise, men hide themselves;¶ but [x]when they perish, the righteous increase.

CHAPTER XXIX.

1 *Observations of publick government,* 15 *and of private.* 22 *Of anger, pride, thievery, cowardice, and corruption.*

[1]HE [a]that, being often reproved, hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

2 When the righteous are [2]in authority, the people rejoice: but when the wicked beareth rule, the people mourn.

3 Whoso loveth wisdom rejoiceth his father: but [b]he that keepeth company with harlots spendeth *his* substance.*

4 The king by judgment establisheth the land: but [3]he that receiveth gifts† overthroweth it.

5 A man that flattereth his neighbour spreadeth a net for his feet.

6 In the transgression of an evil man *there is* a snare: but the righteous doth sing and rejoice.‡

7 The righteous [c]considereth the cause of the poor: [d]*but* the wicked regardeth not to know *it*.

8 [e]Scornful men [4]bring a city into a snare: but [f]wise *men* turn away wrath.

9 *If* [g]a wise man contendeth with a foolish man, whether he rage or laugh, *there is* no rest.

10 [5]The bloodthirsty hate the upright: but the just seek his soul.§

11 A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

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[s] Jud. xvii. 2. Matt. xv. 4-6.
[9] *A man destroying.*
[t] Is. lviii. 11.
§ *Shall be made fat*—shall live happily and comfortably, because he avoids that strife which makes men's lives miserable.—POOLE.
[u] Is. i. 15.
‖ He that regards not the miseries of others, and is not willing so much as to know them.—PATRICK.
¶ The reign of "the wicked" is the ruin of the godly.—CARYL.
[x] Esth. viii. 17. Acts xii. 23, 24.

CHAP. XXIX.

[1] *A man of reproofs.*
[a] 1 Kings xvii. 1. Matt. xxvi. 21-25.
[2] *Increased.*
[b] Luke xv. 30.
* Nothing will beggar men sooner than the lusts of uncleanness; and the best preservative from those ruinous lusts is wisdom.—HENRY.
[3] *A man of oblations.*
† "A man of oblations." When causes were heard by the principal priests, it is probable they were sometimes bribed by the oblations offered at the tabernacle; and this term continued to be applied to the bribes of the secular judges.—WILLIAMS.
‡ In the wicked course of sinners, one sin draws on another and its attendant plagues; but the godly, by walking in Christ, obtain solid and lasting joy and comfort.—BROWN.
[c] Ps. xxxi. 7. Gal. vi. 1.
[d] 1 Sam. xxv. 9-11. Jer. xxii. 15-17.
[e] Is. xxviii. 14-22. John xi. 47-50.
[4] *Set a city on fire.*
[f] Ex. xxxii. 10-14. Deut. ix. 18-20.
[5] Ec. x. 13. Matt. xi. 17-19.
[5] *Men of blood.*
§ Bad men hate their best friends; but good men love their worst enemies.—HENRY.

[6] *The usurer.*
‖ The rich seem to be intended by *the deceitful*, so called from the deceitfulness of riches, implying the oppression too often connected with riches. Both these classes *meet together* on the same level before God. He is no respecter of persons; both are partakers of his providential blessings.—BRIDGES.
[h] Lev. xxv. 35-37. Neh. v. 5-7.
¶ When the wicked grow numerous, by growing great, men take the greater licence to transgress; and wickedness increases by having authority on its side. But let not the righteous hereby be discouraged; for the more wicked men are, the shorter is their reign; and they that preserve their virtue shall have the pleasure to behold their downfall.—PATRICK.
[i] xxiii. 13, 14.
[k] 1 Sam. iii. 1. Rom. x. 13-15.
[7] *Is made naked.*
* The servants were generally in those days the property of their masters, who had, under certain restrictions, the power of correcting them; and many would be found who could not be governed by lenient measures, but would grow more sullen, negligent, perverse, and refractory under reproofs; so that, in some cases, the most humane master might be constrained to use more rigorous methods, and be justified in using them, as far as he kept within the limits of the law of God.—SCOTT.
[l] Job xix. 16.
[8] *Matters.*
[m] Jam. iii. 16.
[n] Is. ii. 11, 12, 17.
[o] xx. 2.
[p] Jud. xvii. 2.
[q] Ps. cxviii. 8.
[9] *Set on high.*
[r] xix. 6.
[1] *Face of a ruler.*
[s] Gen. xliii. 14.
† Multitudes expect much from the patronage of the great; but after all, it is by God himself that our destiny is decided.—BROWN.
[t] Ps. cxix. 115.

CHAP. XXX.

[a] 2 Pet. i. 19-21.

12 If a ruler hearken to lies, all his servants *are* wicked.

13 The poor and [6]the deceitful‖ man [h]meet together; the LORD lighteneth both their eyes.

14 The king that faithfully judgeth the poor, his throne shall be established for ever.

15 The rod and reproof give wisdom: but a child left *to himself* bringeth his mother to shame.

16 When the wicked are multiplied, transgression increaseth:¶ but the righteous shall see their fall.

17 [i]Correct thy son, and he shall give thee rest; yea, he shall give delight unto thy soul.

18 Where [k]*there is* no vision, the people [7]perish: but he that keepeth the law, happy *is* he.

19 A servant will not be corrected by words:* for [l]though he understand, he will not answer.

20 Seest thou a man *that is* hasty in his [8]words? *there is* more hope of a fool than of him.

21 He that delicately bringeth up his servant from a child, shall have him become *his* son at the length.

22 An angry man stirreth up strife, and [m]a furious man aboundeth in transgression.

23 A [n]man's pride shall bring him low: but honour shall uphold the humble in spirit.

24 Whoso is partner with a thief [o]hateth his own soul: [p]he heareth cursing, and bewrayeth *it* not.

25 The fear of man bringeth a snare: but [q]whoso putteth his trust in the LORD shall be [9]safe.

26 Many [r]seek the [1]ruler's favour: [s]but *every* man's judgment *cometh* from the LORD.†

27 An [t]unjust man *is* an abomination to the just; and *he that is* upright in the way *is* abomination to the wicked.

CHAPTER XXX.

1 *Agur's confession of his faith.* 11 *Four wicked generations.* 15 *Four things insatiable.* 18 *Four things hard to be known.* 21 *Four things intolerable.* 24 *Four things exceeding wise.* 29 *Four things stately.*

THE words of Agur the son of Jakeh, [a]*even* the prophecy: the man spake unto Ithiel, even unto Ithiel and Ucal.

because they are sometimes so. But he, who walks wisely or circumspectly, distrusts himself, trusts in the Lord, shuns temptation, and prays continually to be upheld by the grace of God; and thus he will be delivered from those snares in which the other is entangled. A man's confidence in his own capacity and ability, for success in any undertaking, is implied in the general interpretation of trusting his own heart; but the inspired writer's strong and decided language, no doubt, was intended to convey a more general and spiritual instruction.—*Scott.*

BENEFICENCE.—Ver. 27. Here is, 1. A promise to the charitable: "He that gives to the poor" shall himself be never the poorer for so doing—he "shall not lack." If he have but little, and so be in danger of lacking, let him give out of his little, and that will prevent it from coming to nothing; as the bounty of the widow of Sarepta to Elijah, for whom she made a little cake first when what she had was reduced to a handful of meal. If he have much, let him give much out of it, and that will prevent its growing less; he and his shall not want what is given in pious charity. What we give we have. 2. A threatening to the uncharitable: "He that hides his eyes," that he may not see the miseries of the poor, nor read their petitions, lest his eye should affect his heart, and extort some relief from him, he "shall have many a curse," both from God and man, and neither causeless, and therefore they shall come. Woeful is the condition of that man who has the Word of God and the prayers of the poor against him!—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 1-17. Wicked men are often hypocrites in courage, and conceal an aching, trembling heart under the affectation of great composure. But if, at some times, they are ready to tremble at the shaking of a leaf, and "to flee when no man pursueth," how will their hands be strong, or their hearts endure, when the almighty Judge shall pursue them with his dreadful vengeance? This terror will be unspeakably more insupportable than the dread of them has been to their inferiors and vassals. And yet some of them, who have risen to authority, have been more cruel and terrible than the most savage beasts; and to their own subjects especially, as if ambitious to let all the world know that they wanted understanding as much as equity! Many of them have been inhuman oppressors and sanguinary persecutors, who have cut off by cruel deaths numbers of their people, and driven the wisest and best of them into exile or obscurity; constraining them to hide themselves, that they might escape with their lives, and not do violence to their consciences; and employing their scanty ingenuity to render others miserable, and themselves odious and execrated.—*Scott.*

CHAP. XXIX. FLATTERY.—Ver. 5. Flatterers "spread a net for their feet." 1. "For the neighbour's feet," whom they "flatter." They have an ill design in it; they would not speak thus fair, but that they hope to make an advantage of them; and it is therefore wisdom to suspect those who flatter us, that they are secretly laying a snare for us, and to stand on our guard accordingly. Or, it has an ill effect on those who are flattered; it puffs them up with pride, and makes them conceited and confident of themselves, and so proves a net that entangles them in sin. 2. "For their own feet;" so some understand it. He that flatters others, in expectation that they will return his compliments, and flatter him, does but make himself ridiculous and odious even to those he flatters.

DISCRETION.—Ver. 11. Note, 1. It is a piece of weakness to be very open: he is "a fool" who "utters all his mind," who tells everything he knows, and has in his mouth instantly whatever he has in his thoughts, and can keep no counsel; who, whatever is started in discourse, shoots his bolt; who, when he is provoked, will say anything that comes uppermost, whoever is reflected upon by it; who, when he is to speak of any business, will say all he thinks, and yet never thinks he says enough—whether choice or refuse, corn or chaff, pertinent or impertinent, you shall have it all. 2. It is a piece of wisdom to be upon the reserve: "A wise man" will not "utter all his mind" at once, but will take time for a second thought, or reserve the present thought for a fitter time, when it will be more pertinent, and likely to answer his intention; will not deliver himself in a continued speech, or starched discourse, but with pauses, that he may hear what is to be objected, and answer it.

SPIRITUAL DARKNESS.—Ver. 18. See here, 1. The misery of the people that want a settled ministry: "Where there is no vision," no prophet to expound the law, no priest or Levite to teach the good knowledge of the Lord, no means of grace, the word of the Lord is scarce, there is "no open vision" (1 Sam. iii. 1); where it is so, "the people perish." The word has many significations, any of which will apply here: (1.) "The people are made naked," stripped of their ornaments, and so exposed to shame; stripped of their armour, and so exposed to danger. How bare does a place look, without Bibles and ministers, and what an easy prey is it to the enemy of souls! (2.) "The people rebel," not only against God, but against their prince; good preaching would make good subjects, but, for want of it, they are turbulent and factious, and *despise dominion*, because they know no better. (3.) "The people are idle," or *they play*, as the scholars are apt to do when the master is absent; they do nothing to any good purpose, but stand all the day idle, and sporting in the market-place, for want of instruction what to do, and how to do it. (4.) "They are scattered as sheep having no shepherd," for want of the masters of assemblies to call them and keep them together (Mark vi. 34). They are scattered from God and their duty by apostasies,

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2 Surely I *am* more brutish than *any* man, and have not the understanding of a man.

3 I [b]neither learned wisdom,* [c]nor [1]have the knowledge of the holy.

4 [d]Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists?† who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, [e]and what *is* his son's name, if thou canst tell?

5 Every word of God *is* [2]pure: he *is* a [f]shield unto them that put their trust in him.

6 [g]Add thou not unto his words,‡ lest he reprove thee, [h]and thou be found a liar.

7 Two *things* [i]have I required of thee; [3]deny me *them* not before I die:

8 [k]Remove far from me vanity and lies; give me neither poverty nor riches; [l]feed me with food [4]convenient for me:

9 Lest [m]I be full, and [5]deny *thee*, and say, Who *is* the LORD? or lest I be poor, and steal, [n]and take the name of my God *in vain*.

10 [6]Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

11 *There is* a generation§ [o]*that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is [p]not washed from their filthiness.

13 *There is* a generation, O how lofty are their eyes! and their eyelids are lifted up.

14 *There is* a generation whose teeth *are as* swords, and their jaw teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

15 The [q]horse-leach hath two daughters, *crying*, [r]Give, give. [s]There are three *things that* are never satisfied, *yea*, four *things* say not, [7]*It is* enough:

16 [t]The grave; and the barren womb; the earth *that* is not filled with water; and the fire *that* saith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of the [8]valley shall pick it out, and the young eagles shall eat it.

18 There be three *things which* are [u]too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the [9]midst of the sea, and the way of a man with a maid.‖

20 Such *is* [x]the way of an adulterous woman; she eateth, and wipeth her mouth, and saith, I have done no wickedness.

21 For three *things* the earth is disquieted,¶ and for four *which* it cannot bear:

22 For a servant when he reigneth, and a fool when he is filled with meat;

23 For an odious *woman* when she is married, and [y]an handmaid that is heir to her mistress.

24 There be four *things which are* [z]little upon the earth, but they *are* [1]exceeding wise:

25 The [a]ants *are* a people not strong, yet they prepare their meat in the summer;

26 The [b]conies *are but* a feeble folk,* yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them [2]by bands;

28 The spider taketh hold with her hands, and is in kings' palaces.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion, *which is* strongest among beasts, and turneth not away for any;

31 A [3]greyhound; an he-goat also; and a king, [c]against whom *there is* no rising up.

32 If [d]thou hast done foolishly in lifting up thyself, or if thou hast thought evil, [e]*lay* thine hand upon thy mouth.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood; [f]so the forcing of wrath bringeth forth strife.

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[b] Am. vii. 14, 15.
* Like Amos, Agur was not a prophet, nor the son of a prophet: yet the Lord taught him to utter Divine and weighty truths.—BOOTHROYD.
[c] Matt. xi. 27. John xvii. 3.
[1] *Know.*
[d] Deut. xxx. 12. John iii. 13.
† The Hebrew word seems to mean, the two hands considered as joined together and capacious, forming a hollow to enclose anything.—PARKHURST.
[e] Gen. xxxii. 29.
[2] *Purified.*
[f] Ps. lxxxiv. 11.
[g] Deut. xii. 32.
‡ Nothing must be added to God's Word under pretence of infallibility, authority of fathers and councils, traditions of the elders, reasonings of philosophers, or dreams of enthusiasts. In this manner heresies, and false religions of various kinds, are introduced and supported. But those who palm their own inventions upon mankind, as of equal authority with the Word of God, will be found liars of the worst kind, both deceivers and deceived, and may expect to be severely punished for their temerity or presumption.—SCOTT.
[h] Job xiii. 7-9. 1 Cor. xv. 15.
[i] Ps. xxvii. 4.
[3] *Withhold not from me.*
[k] Ps. lxii. 9, 10.
[l] Gen. xxviii. 20.
[4] *Of my allowance.*
[m] Deut. vi. 10-12.
[5] *Belie* thee.
[n] Ex. xx. 7.
[6] *Hurt not with thy tongue.*
§ There are four descriptions of men worthy of our avoidance and detestation: the first is of graceless children, who curse their parents; the next, of false hypocrites and self-pleasers; the third, of proud men, who are exalted in their own opinions; the fourth, of cruel oppressors, who kill and devour the poor, &c.—BISHOP HALL.
[o] Matt. xv. 4-6. Mark vii. 10-13.
[p] Is. i. 16. 1 Cor. vi. 11.
[q] Is. lvii. 3, 4. John viii. 39, 44.
[r] Is. lvi. 11, 12. Rom. xvi. 18.
[s] vi. 16.
[7] *Wealth.*
[t] Hab. ii. 5.

[8] Or, *brook.*
[u] Job xlii. 3.
[9] *Heart.*
‖ "The way of a man in his youth;" alluding to the secret and imperceptible manner in which he advances from the feebleness, mental and bodily, of childhood, to the strength and stature of manhood.—CALMET.
[x] vii. 13-23.
¶ *The earth is disquieted.*—Either, 1. The earth itself trembleth and is moved; so it is an hyperbole. Or, rather, 2. The inhabitants of the earth. They do by their insolence and impudence cause great and dreadful disturbances in the places where they live. *Which it cannot bear*—which are intolerable in human societies.—POOLE.
[y] xxix. 21.
[z] Job xii. 7.
[1] *Wise made wise.*
[a] vi. 6-8.
[b] Lev. xi. 5.
* That the animal meant is "Israel's lamb," otherwise called Ashkoko, is confirmed by this passage in Proverbs; they build houses on the very hardest rocks, more inaccessible than those of the rabbit, in which they abide in greater safety, not by exertion of strength (for, in Solomon's words, they are altogether "a feeble folk"), but by their own sagacity and judgment.—BRUCE.
[2] *Gathered together.*
[3] Or, *horse*; Heb. *girt in the loins.*
[c] Dan. iii. 13-18.
[d] Ec. viii. 3.
[e] Mic. vii. 16, 17.
[f] xxviii. 25.

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from one another by divisions; God is provoked to scatter them by his judgments (2 Chron. xv. 3, 5). (5.) "They perish:" they are "destroyed for lack of knowledge" (Hos. vi. 6). See what reason we have to be thankful to God for the plenty of *open vision* which we enjoy! 2. The felicity of a people that have not only a settled but a successful ministry among them; the people that hear and "keep the law," among whom religion is uppermost; "happy" are such a people, and every particular person among them. It is not having the law, but obeying it, and living up to it, that will entitle us to blessedness.—*Henry.*

CHAP. XXX. APPENDIX TO THE BOOK OF PROVERBS.—Ver. 1. These last two chapters form an appendix to the Book of Proverbs—it is probable, annexed to it by the men of Hezekiah. It may be supposed that the names of Agur, and Jakeh his father, were well known in Israel at that time. The expression, "the prophecy," or the burden, seems to imply, that these instructions were communicated to the Church as a Divine revelation, and their claim has very long been allowed of. Agur "spake unto Ithiel, and unto Ucal." The word Ithiel signifies "God with me;" and Ucal "a mighty one" (literally, I *shall be able*); and some have thought that they refer more to the subject of Agur's prophecy than to the persons whom he addressed. But it is the more common opinion, that they were Agur's disciples or pupils, who had proposed some questions to him, which he answered as follows.—The notion that Solomon was meant under the name Agur, though held by some of the fathers, is now generally given up.

AGUR'S PRAYER.—Ver. 7-9. Agur's mind was fixed upon the Lord, though he did not immediately mention him. He especially desired two things to be granted him *before*, or *until*, his death, as the context seems to imply. The one relates directly to spiritual blessings: "Remove far from me vanity and lies;" that is, "Deliver me entirely from guilt and sin—from idolatry, error, delusion, and temptation, and from having the vanities of the world for my portion." The other relates to temporal things, yet in subserviency to heavenly. Agur prayed against both poverty and riches, not so much because of the hardships of the one, and the anxious encumbrances of the other, as because of the temptations to which they would severally expose him. If he lived in great affluence, he feared lest he should grow self-indulgent and forgetful of God, and so, at length, be induced to deny his overruling providence, his authority, or even his existence, saying, like Pharaoh, "Who is the LORD?" If he were reduced to extreme poverty, he feared lest he should be tempted to dishonesty, and then to perjury, in order to prevent detection and punishment; or, as some interpret it, to murmur against God, and through impatience to speak impious words of him. He therefore wisely prayed for a mediocrity, that he might be kept at a distance from these temptations: he asked food convenient for him, "daily bread" suited to his station, his family, and his real good.—There is a remarkable coincidence betwixt this prayer and several clauses of the Lord's Prayer.—*Scott.*

INSATIABLE VORACITY.—Ver. 15, 16. For the further illustration of this, he instanceth four other things which are insatiable, to which those devourers are compared which say not, "It is enough," or, It is wealth; those are never rich that are always coveting. Now these four things are always craving:—1. The grave, into which multitudes fall, and yet still more will fall, and it swallows them all up and returns none. "Hell and destruction are never full" (chap. xxvii. 20); when it comes to our turn we shall find the grave ready for us (Job xvii. 1). 2. The "barren womb," which is impatient of its affliction in being barren, and cries, as Rachel did, "Give me children." 3. The "parched ground" in the time of drought, especially in those hot countries, which still soaks in the rain that comes in abundance upon it, and in a little time wants more. 4. The "fire" which, when it has consumed abundance of fuel, yet still devours all the combustible matter that is thrown into it. So insatiable are the corrupt desires of sinners, and so little satisfaction have they in the gratification of them.—*Henry.*

THREE MYSTERIES.—Ver. 18-20. The path of the eagle through the air, that of the serpent on the rock, and that of the ship through the sea, cannot be traced, nor doth any one exactly follow another in the same course. So, artful men insinuate themselves into the affections of young women, and seduce them to their ruin, by almost an infinity of stratagems which can never be all unravelled. Thus, also, the adulterous wife uses much ingenuity to impose on her husband, to shun detection, and to escape shame and punishment, by schemes and devices which cannot all be enumerated. Every new crime intended, or committed, gives rise to some new artifice; as the ship in some degree deviates every time from the course which it steered before. The object of the seducer is to prevail over his prey, and that of the adulteress to conceal her guilt; and the whole extent of their subtilty and ingenuity is employed to effect those purposes.—*Scott.*

WISDOM WITH APPARENT INSIGNIFICANCE.—Ver. 24-28. (1.) The *ants:* minute animals, and very weak, and yet they are very industrious in gathering proper food, and have a strange sagacity to do it in the summer—the proper time. This is so great a piece of wisdom, that we may learn of them to be wise for futurity (chap. vi. 6). When the ravening "lions lack, and suffer hunger," the laborious ants have plenty, and know no want. (2.) The *conies*, or, as some rather understand it, the Arabian mice: field-mice, weak creatures, and very timorous, yet they have so much wisdom as to "make their houses in the rocks," where they are well guarded, and their feebleness makes them take shelter in those natural fastnesses and fortifications. Sense of our own indigence and weakness should drive us to him that is a "Rock higher than we," for shelter and support: there let us make our habitation. (3.) The *locusts:* they are little also, and "have no king," as the bees have, but "they go forth all of them by bands," like an army in battle-array: and, observing such good order among themselves, it is not any inconvenience to them that they "have no king." They are

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CHAPTER XXXI.

1 *Lemuel's lesson of chastity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praise and properties of a good wife.*

THE words of king Lemuel, [a]the prophecy that [b]his mother taught him.

2 What, my son? and what, [c]the son of my womb? and what, [d]the son of my vows?

3 Give not [e]thy strength unto women, nor thy ways [f]to that which destroyeth kings.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes strong drink;

5 Lest they drink, and forget the law, and [1]pervert the judgment of [2]any of the afflicted.

6 Give strong drink unto him that is ready to perish,* and wine unto those that be [3]of heavy hearts.

7 Let him [g]drink, and forget his poverty, and remember his misery no more.

8 Open thy mouth for the dumb† in the cause of all [4]such as are appointed to destruction.

9 Open thy mouth, [h]judge righteously, and plead the cause of the poor and needy.

10 ¶ Who [i]can find a virtuous woman? for [k]her price *is* far above rubies.

11 The [l]heart of her husband doth safely trust in her, so that he shall have no need of spoil.

12 She [m]will do him good, and not evil, all the days of her life.

13 She seeketh wool and flax, and [n]worketh willingly‡ with her hands.

14 She [o]is like the merchants' ships; she bringeth her food from afar.

15 She riseth also while it is yet night, [p]and giveth meat to her household, and a portion to her maidens.

CHAP. XXXI.

[a] xxx. 1.
[b] 2 Tim. iii. 15.
[c] Is. xlix. 15.
[d] 1 Sam. i. 5, 11, 28.
[e] vii. 26, 27.
[f] Deut. xvii. 17. Neh. xiii. 26.
[1] *Alter.*
[2] *All the sons of affliction.*
* To criminals on the point of execution, to render their departure more easy, as was the Jewish custom. —WINTLE.
[3] *Bitter of soul.*
[g] Eph. v. 18.
† If thou seest a man in danger to lose his right, because he is not able to make it out, and through fear, or ignorance, or want of elocution, cannot speak for himself, keep not silence, but undertake his defence; especially if it be the cause of strangers, who understand not the laws, and perhaps are in danger to suffer some great damage in their bodies, credits, or estates.—PATRICK.
[4] *The sons of destruction.*
[h] Deut. i. 16. John vii. 24.
[i] Ec. vii. 28. Eph. v. 25-33.
[k] xx. 15.
[l] 1 Pet. iii. 1-7.
[m] 1 Sam. xxv. 14.
[n] Gen. xviii. 6-8. 1 Thes. iv. 11.
‡ Women even of the highest ranks among the Greeks, Romans, and Israelites, worked at every kind of occupation necessary for the support of a family.—CLARKE.
[o] Ez. xxvii. 3, &c.
[p] Luke xii. 42.

[q] Josh. xv. 18.
[5] *Taketh.*
§ *She girdeth her loins with strength.*—She useth great diligence and expedition in her employment; for which end men in those times used to gird up their long and loose garments about their loins. *Strengtheneth her arms* – putteth forth her utmost strength in her business.—POOLE.
[r] Is. xliv. 12.
[6] *Tasteth.*
[s] Ps. cxxvii. 2. 2 Thes. iii. 7-9.
‖ "Lamp," &c.—The Greek women embroider from morning till night, and the lamp is lit even before day.—DE GREY.
[t] Ex. xxiv. 25, 26.
[u] Rom. x. 21.
[7] *Spreadeth.*
[x] xxv. 20.
[8] Or, *double garments.*
[y] vii. 16.
¶ The furniture of her house also is very noble, and her own apparel suitable to it; in which her greatness is not the less, but the more conspicuous, because they are of her own making.—PATRICK.
* But her principal ornaments are—the firmness, constancy, and vigour of her mind; her modest, comely, and decent behaviour; her generous and honourable way of dealing with every one, which, accompanied with the before-named diligence, &c., make her so happy, that they free her from all fear of what may be hereafter; and prepare her to meet old age, and death itself, with joyful satisfaction.—PATRICK.
[z] 2 Thes. iii. 6-12. Tit. ii. 4, 5.
[a] Ps. cxvi. 16.
[b] Cant. vii. 1-9.
[9] *Gotten riches.*
[c] Eph. v. 27.
[d] 1 Pet. i. 24.
[e] Ps. cxlvii. 11.
[f] Rom. ii. 29.
[g] Rom. vi. 21, 22.
[h] 1 Tim. v. 25.

16 She [q]considereth a field, and [5]buyeth it: with the fruit of her hands she planteth a vineyard.

17 She girdeth her loins with strength,[§] and [r]strengtheneth her arms.

18 She [6]perceiveth that her merchandise *is* good: [s]her candle goeth not out by night.‖

19 She [t]layeth her hands to the spindle, and her hands hold the distaff.

20 [u]She [7]stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.

21 She is not [x]afraid of the snow for her household: for all her household *are* clothed with [8]scarlet.

22 She maketh herself [y]coverings of tapestry; her clothing *is* silk and purple.¶

23 Her husband is known in the gates, when he sitteth among the elders of the land.

24 She maketh fine linen, and selleth *it;* and delivereth girdles unto the merchant.

25 Strength and honour* *are* her clothing; and she shall rejoice in time to come.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

27 She [z]looketh well to the ways of her household, and eateth not the bread of idleness.

28 Her [a]children arise up, and call her blessed; [b]her husband *also*, and he praiseth her.

29 Many daughters have [9]done virtuously, but [c]thou excellest them all.

30 [d]Favour *is* deceitful, and beauty *is* vain: *but* [e]a woman *that* feareth the LORD, [f]she shall be praised.

31 Give her [g]of the fruit of her hands; [h]and let her own works praise her in the gates.

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called God's "great army" (Joel ii. 25); for, when he pleases, he musters, he marshals them, and wages war by them, as he did upon Egypt. "They go forth all of them gathered together;" so the margin; sense o. weakness should engage us to keep together, that we may strengthen the hands of one another. (4.) The *spider:* an insect, but as great an instance of industry in our houses as the ants are in the field. Spiders are very ingenious in weaving their webs, with a fineness and exactness such as no art can pretend to come near; they "take hold with their hands," and spin a fine thread out of their own bowels with a great deal of art: and they are not only in poor men's cottages, but in "kings' palaces," notwithstanding all the care that is there taken to destroy them. Providence wonderfully keeps up those kinds of creatures, not only which men provide not for, but which every man's hand is against, and seeks the destruction of.—*Henry.*

CHAP. XXXI. LEMUEL.—Ver. 1. Most interpreters are of opinion that Lemuel is Solomon; the name signifies one that is *for God*, or *devoted to God;* and so it agrees well enough with that honourable name which, by Divine appointment, was given to Solomon (2 Sam. xii. 25), "Jedidiah, beloved of the Lord." Lemuel is supposed to be a pretty, fond, endearing name, by which his mother used to call him; and so much did he value himself upon the interest he had in his mother's affections, that he was not ashamed to call himself by it. One would rather incline to think it is Solomon that here tells us what "his mother taught him," because he tells us (chap. iv. 4) what his father taught him. But some think, and the conjecture is not improbable, that Lemuel was a prince of some neighbouring country, whose mother was a daughter of Israel, perhaps of the house of David, and taught him these good lessons. Note, 1. It is the duty of mothers, as well as fathers, to teach their children what is good, that they may do it, and what is evil, that they may avoid it. When they are young and tender, they are most under the mother's eye, and she has then an opportunity of moulding and fashioning their minds well, which she ought not to let slip. 2. Even kings must be catechised; the greatest of men is less than the least of the ordinances of God. 3. Those that are grown up to maturity should often call to mind, and make mention of, the good instructions they received when they were children, for their own admonition, the edification of others, and the honour of those who were the guides of their youth.—*Henry.*

TEMPERANCE.—Ver. 4-7. "It is not for kings, O Lemuel, to drink wine; or for rulers to desire strong drink." Kings and magistrates should be more scrupulously temperate than other men, in proportion to the importance of their offices; for if they cloud their understanding with wine, they will be apt to forget or mistake the statutes by which they should judge, or be induced by designing men to commit injustice. This is the more aggravated, because the poor and afflicted are chiefly injured. Their cause may be deemed worthy of little notice; nay, perhaps decided against them, and even their lives sacrificed to oblige some powerful oppressor, who is the companion of the ruler in his revels. On the contrary, strong drink should be administered as a cordial to those who are ready to faint through weakness or weariness; and to cheer the spirits of the dejected, that they may be raised above the depressing sense of their poverty and misery.—Some think, that "by him that is ready to perish," the condemned criminals are meant, to whom it was customary to give a draught of wine, or other strong drink, when led to execution.

THE VIRTUOUS WIFE.—Ver. 10-31. As we have repeatedly in this book been warned against the seductions of bad women, there is a peculiar propriety in its concluding with the character and commendations of the virtuous woman, for the confutation of such as indiscriminately censure the sex, and speak against marriage, though it is God's own institution. In the fallen state of human nature, it is no wonder that but few, either men or women, are in any good measure what they ought to be; and various causes concur in rendering women what they ought not to be. But it is of vast importance that a standard should be fixed, by which all who regard the Word of God may estimate the intrinsic value of the female character. Some there are to be found, who in a good degree answer to this description; yea, many daughters have done virtuously; every one of them is far more valuable than rubies, and happy is he to whom the Lord gives such a prize. Whilst his heart safely trusts in her, she will do him good, in every sense, as long as she liveth, and conduce to his comfort, interest, credit, and safety from snares and temptations. But when we carefully consider this standard of feminine excellency, in which conjugal fidelity, economy, industry, cheerful attention to household affairs, and the good government of servants and education of children, with a regard to the interests of her husband, are united with charity, piety, wisdom, and the fear of God; in which avarice and extravagance are equally avoided, and the due distance is preserved betwixt penuriousness and waste, betwixt ostentation and slovenly neglect, and in which no mention is made of time spent in those vain amusements and decorations, which seem the only business of multitudes, but the whole life is employed, and the thoughts and conversation occupied, about the duties to be performed to God and man: I say, when this character is well considered, and contrasted with the admired and accomplished females around us, the mind must be impressed with surprise, and led to many interesting inquiries. Numbers in the different ranks of life may be found anywhere except in their own families, or in the house of God; they are adorned with everything except wisdom and grace; they affect to know many things, but would not even be thought to understand those that are the proper duties of their station. Nay, they leave even their own offspring to the care of *mercenaries*, that they may be totally disengaged, and at liberty for vanity and dissipation! But which of the two characters is most amiable, rational, or useful? Which is the best fitted for the important duties of a wife and mother? Indeed, the matter admits not of a question. At first glance we perceive how much ancient simplicity excelled modern refinement, and how far the wisdom of God's Word surpasses the devices of men!—*Scott.*

THE BOOK OF ECCLESIASTES.

CHAPTER I.

1 *The Preacher sheweth that all human courses are vain;* 4 *because the creatures are restless in their courses,* 12 *and because he hath found it so in the studies of wisdom.*

THE words of [a]the Preacher, the son of David, king of Jerusalem.

2 Vanity of vanities, saith the Preacher, [b]vanity of vanities; all *is* vanity.

3 What profit hath a man of all his labour which he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: but the earth abideth for ever.

5 The sun* also ariseth, and the sun goeth down, [c]and [1]hasteth to his place where he arose.

6 The [d]wind goeth toward the south, and turneth about unto the north: it whirleth about continually; and the wind returneth again according to his circuits.†

7 All the rivers run into the sea; yet the sea *is* not full: unto the place from whence the rivers come, thither they [2]return again.

8 All things *are* [e]full of labour; [f]man cannot utter *it:* [g]the eye is not satisfied with seeing, nor the ear filled with hearing.‡

9 ¶ The thing [h]that hath been, it *is that* which shall be; and that which is done, *is* that which shall be done: [i]and *there is* no new *thing*§ under the sun.

10 Is there *any* thing whereof it may be said, See, this *is* new? [k]it hath been already of old time, which was before us.

11 *There* [l]*is* no remembrance of former *things;* neither shall there be *any* remembrance of *things* that are to come with *those* that shall come after.

B.C. 977—B.C. 977.

CHAP. I.

[a] Neh. vi. 7. Jon. iii. 2. 2 Pet. ii. 5.

[b] Ps. xxxix. 5, 6.

* *The sun* in a settled course observes its times of rising and setting, whereas man, when he goes down to the earth, cannot, like the sun, return again. The author is representing, in this and the two next verses, by four comparisons, with the earth, the sun, the wind, and the sea, man to be more subject to vanity than other things.—PATRICK.

[c] Josh. x. 13, 14.

[1] *Panteth.*

[d] Jon. i. 4. Matt. vii. 24-26.

† In Judea, and many other parts, the winds are less variable than with us, returning periodically.-HEWLETT.

[2] *Return to go.*

[e] Matt. xi. 28.

[f] vii. 24-26.

[g] Pa. lxiii. 5.

‡ *The eye* and *the ear,* as being the chief senses, are here put for all the desires of man, and all the organs by which they are respectively gratified. The general truth expressed is, that men, with all their endless labours after happiness, are not satisfied—a truth, alas! not peculiar to the country or age of Solomon, but confirmed by the experience of every place, and of every generation. — DR WARDLAW.

[h] 2 Pet. ii. 1.

[i] Rev. xxi. 1, 5.

§ In the appearance of nature, or in the moral world; and the same causes will produce the same effects.—DURELL.

[k] Luke xvii. 26-30.

[l] Is. xii. 22-26.

‖ In what follows, the Preacher shews the vanity and insufficiency of human wisdom to make men happy; although it appears best adapted to secure this end.—WELLS.

[m] Gen. iii. 19.

[3] *To afflict them.*

¶ And a feeding on the wind. — BOOTHROYD.

[n] Job xxxiv. 29. Matt. vi. 27.

* Man is not able, by all his diligence, to turn the course of things which God hath determined, though to him there appear much crookedness and many distortions.—CARYL.

[4] *Defect.*

[o] 1 Kings iv. 30.

[5] *Seen much.*

† Referring, perhaps, to all the idle speculations in which men of parts and wit are apt to employ themselves. —PATRICK.

[p] ii. 10, 11.

[q] Job xxviii. 28.

CHAP. II.

[a] Ps. x. 6; xxvii. 8.

[b] Is. l. 5.

[c] Prov. xiv. 13.

* Meaning excessive laughter, dissolute and frantic merriment. — PATRICK.

[d] 1 Sam. xxv. 36.

† *Acquainting* here signifies *guiding* — "guiding mine heart with wisdom." "I did not run into extremes, as when I gave myself up to mirth and pleasure. *There,* I threw off all restraint; *here* I took the middle course, to see whether a *moderate* enjoyment of the things of the world might not produce that happiness which I supposed man was created to enjoy here below."—CLARKE.

12 ¶ I the Preacher‖ was king over Israel in Jerusalem;

13 And I gave my heart to seek and search out by wisdom concerning all *things* that are done under heaven: [m]this sore travail hath God given to the sons of man, [3]to be exercised therewith.

14 I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit.¶

15 *That which is* [n]crooked cannot be made straight;* and that which is [4]wanting cannot be numbered.

16 I communed with mine own heart, saying, [o]Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem; yea, my heart had [5]great experience of wisdom and knowledge.

17 And I gave my heart to know wisdom, and to know madness and folly:† [p]I perceived that this also is vexation of spirit.

18 For [q]in much wisdom *is* much grief; and he that increaseth knowledge increaseth sorrow.

CHAPTER II.

1 *The vanity of human courses in the works of pleasure.* 12 *Though the wise be better than the fool, yet both have one event.* 18 *The vanity of human labour, in leaving it they know not to whom.*

I [a]SAID in mine heart, Go to now, [b]I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity.

2 I said of laughter, [c]*It is* mad;* and of mirth, What doeth it?

3 I [d]sought in mine heart to give myself unto wine, (yet acquainting† mine heart with wisdom,)

CHAP. I. ECCLESIASTES.—Ver. 1. The word rendered "Preacher" has a feminine termination, though it is used both with a masculine and feminine verb; but the connection, in several places, confines the meaning of it to the *speaker* and not the *discourse.* In its general meaning, it signifies *one that gathereth*—that is, one that collects the people together into a congregation in order to instruct them.—As Solomon, in the preceding book, spake in the name of *Wisdom* (which is feminine in the original), it seems most obvious to consider him as speaking in the same or a similar character, if the feminine termination of the original word be at all regarded. The name of Solomon, indeed, is not mentioned in the book, but no other son of David reigned in Jerusalem over Israel (ver. 12). Solomon's successors were called kings of Judah, as distinguished from the kings of Israel, or of the revolted tribes; and many things in the book can suit none but Solomon.—"These are the words of him who thought the name of a preacher, or public instructor of God's people, no less honourable than that of the son of king David, whom he succeeded in his throne."—(*Bp. Patrick.*)—"Solomon is here called a preacher, or one that assembleth the people, because of his teaching the true knowledge of God, and how men ought to pass their life in this transitory world."—*Scott.*

UNIVERSAL VANITY.—Ver. 2. This idea is expressed here very emphatically; not only "All is vain," but in the abstract, "All is vanity;" as if vanity were the *proprium quarto modo—property in the fourth mode*—of the things of this world, that which enters into the nature of them. They are not only "vanity," but "vanity of vanities"—the vainest vanity, vanity in the highest degree, nothing but vanity, such a vanity as is the cause of a great deal of vanity. And this is redoubled because the thing is certain and past dispute—it is "vanity of vanities." This intimates that the wise man had his own heart fully convinced of, and much affected with this truth, and that he was very desirous that others should be convinced of it, and affected with it as he was, but that he found the generality of men very loth to believe it and consider it (Job xxxiii. 14). It intimates, likewise, that we cannot comprehend and express the vanity of this world. But who is it that speaks thus slightly of the world? Is it one that will stand to what he says? Yes, he puts his name to it, "saith the Preacher." Is it one that was a competent judge? Yes, as much as ever any man was. Many speak contemptuously of the world, because they are hermits, and know it not, or beggars, and have it not; but Solomon knew it, he had dived into nature's depths (1 Kings iv. 33), and he had it, more of it perhaps than ever any man had—his head filled with its notions, and "his belly" with its "hid treasures" (Ps. xvii. 14), and he passes this judgment on it. But did he speak as one having authority? Yes, not only that of a king, but that of a prophet, a preacher; he spake in God's name, and was divinely inspired to say it. But did he not say it in his haste, or in a passion, upon occasion of some particular disappointment? No, he said it deliberately; said it, and proved it; laid it down as a fundamental principle, on which he grounded the necessity of being religious. And, as some think, one main thing he designed was, to shew that the everlasting throne and kingdom which God had by Nathan promised to David and his seed must be of another world; for all things in this world are subject to vanity, and therefore have not in them sufficient to answer the extent of that promise. If Solomon find all to be vanity, then the kingdom of the Messiah must come, in which we shall inherit substance.—*Henry.*

SOLOMON'S EXPERIMENTS.—Ver. 12-18. After this exordium, the Preacher proceeds to a more particular account of himself and his subjects. Being king over Israel in Jerusalem, he desired wisdom and knowledge in order to a proper discharge of his high and important trust; and he applied himself heartily, and with all the powers of his capacious understanding, to learn everything that had been done under heaven, as far as it was discoverable by him; for God hath so ordered it, that even knowledge must be acquired with sore labour and travail by the sons of men, which, however, tends to exercise and employ their minds in a salutary manner, and serves to *humble* them, as some render the words. Or the clause may mean, that Solomon searched out the nature and causes of that sore labour and travail with which God exercises the children of men. The result of this inquiry, however, was, that when he had considered all the works done under the sun, he found them not only to be vanity, but vexation of spirit—anxious cares and insipid pleasures, ending in bitter disappointments. For no human power, sagacity, or industry can rectify the crookedness of men's dispositions and behaviour, or cure worldly enjoyments of their vanity, or supply, or even number up, those things which are wanting to felicity. These subjects Solomon pondered in his own mind, with serious attention, and considering that he had both riches, authority, capacity, and leisure, he was determined to examine critically the different pursuits from which men expected happiness. And in the first place he purposed to examine the difference between the enjoyments of such as sought knowledge, and studied the rules of prudence and natural wisdom, and the pleasures of those who lived at their ease, and minded nothing but sensual mirth and indulgence, which was generally deemed to be madness and folly, and yet had many advocates. But he found the very investigation of the subject to be vexatious, and he was convinced that there was no solid satisfaction on either side; for even the pursuit of knowledge and wisdom only made distressing discoveries to him of man's wickedness and misery, so that the more he knew the more he saw cause to lament and mourn; and at the same time the increase of knowledge rendered the mind more susceptible of painful feelings, and aggravated the guilt of him who continued impenitent.—*Scott.*

CHAP. II. REFLECTIONS ON SOLOMON'S PURSUIT OF HAPPINESS.—Ver. 1-26. The manifold devices of men, in order to derive satisfaction from the world, and their incessant changing from one thing to another, resemble the restlessness of one in a fever, who supposes his uneasiness to arise from his situation, though, in fact, it is the

[e]and to lay hold on folly, [f]till I might see what *was* that good for the sons of men which they should do under the heaven [1]all the days of their life.

4 I made me great works; I builded me houses; I planted me vineyards;

5 I made [g]me gardens and orchards, and [h]I planted trees in them of all *kind of* fruits;

6 I made me pools of water, [i]to water therewith the wood that bringeth forth trees;

7 I got *me* [k]servants and maidens,‡ [l]and had [2]servants born in my house; [m]also I had great possessions of great and small cattle above all that were in Jerusalem before me;

8 I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces;§ I gat me [n]men-singers and women-singers, and the delights of the sons of men, *as* [3]musical instruments, and that of all sorts.

9 So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me.‖

10 And whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy: for my heart rejoiced in all my labour; and this was my portion of all my labour.

11 Then [o]I looked¶ on all the works that my hands had wrought, and on the labour that I had laboured to do; and, [p]behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun.

12 ¶ And [q]I turned myself to behold wisdom, and madness, and folly: for what *can* the man *do* that cometh after the king? [4]*even* that which hath been already done.

13 Then [r]I saw [5]that wisdom excelleth folly, as far as [s]light excelleth darkness.

14 The wise man's eyes *are* in his head;* but the fool walketh in darkness: and I myself perceived also that [t]one event happeneth to them all.

15 Then said I in my heart, As it happeneth to the fool, so it happeneth [6]even to me; [u]and why was I then more wise? [x]Then I said in my heart, that this also *is* vanity.

16 For [y]*there is* no remembrance of the wise more than of the fool for ever; seeing that which now *is*, in the days to come shall all be forgotten and how dieth the wise *man?* as the fool.

17 Therefore I hated life;† because the work that is wrought under the sun *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, [z]I hated all my labour which I had [7]taken under the sun; because [a]I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool?‡ yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This *is* also vanity.

20 Therefore I went about [b]to cause my heart to despair of all the labour which I took under the sun.§

21 For there is a man [c]whose labour *is* in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he [8]leave it *for* his portion. This also *is* vanity, and a great evil.

22 For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun?

23 For all his days *are* sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ *There is* nothing better‖ for a man, *than* that he should eat and drink, and *that* he should [9]make his soul enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat, or who else can hasten *hereunto*, more than I?

26 For *God* giveth to a man that *is* good¶ [1]in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather, and to heap up, that he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

CHAPTER III.

1 *By the necessary change of times, vanity is increased.* 11 *God's works are excellent.* 16 *From the abuse of human judicatures, God's judgment is inferred.*

TO [a]every *thing there is* a season, and a time to every purpose [b]under the heaven:

[e] Prov. xxiii. 29-35.
[f] xii. 13.
[1] *The number of the days of their life.*
[g] Cant. iv. 12-16.
[h] Gen. ii. 8, 9.
[i] Ps. i. 3.
[k] 1 Kings ix. 20-22. Neh. vii. 57.
‡ *I got me servants and maidens.*—The "servants" among the Hebrews were chiefly slaves, either bought or taken in war.—DR HODGSON.
[l] Gen. xvii. 12, 13.
[2] *Sons of my house.*
[m] Gen. xiii. 2.
§ That is, I procured whatever was choice and precious in other kingdoms, and especially in the countries which were subject to me. —WELLS.
[n] 2 Sam. xix. 35. Ezra ii. 65.
[3] *Musical instrument, and instruments.*
‖ *Also my wisdom remained with me.*—As yet I was not wholly besotted and seduced from God by these things, as I was afterwards; I still had the use of my reason, whereby I was capable of searching after and finding satisfaction, if it was to be had in those things. —POOLE.
[o] Gen. i. 31. Ex. xxxix. 43.
¶ *Then I looked*—viz., being weary of this voluptuous life, I have fallen again to the severe and wise execution of mine office. *Profit* —namely, there was no sound nor permanent good, after the transitory pleasure. —DIODATI.
[p] Hab. ii. 13.
[q] vii. 25.
[4] *In those things which have been already done:* 25.
[r] Prov. iv. 5-7; xvi. 16.
[5] *That there is an excellency in wisdom more than in folly.*
[s] Ps. cxix. 105, 130. Matt. vi. 23.
* Whence it is that a wise man, having his light in his mind, looks before him, and round about him; which makes him cautious and well aware of dangers, into which a blundering fool, whose mind is blinded with the sottish love of pleasure, falls rashly and inconsiderately; and yet with all his circumspection (so imperfect are all things here, in which we place our happiness) the wisest man is not able to avoid a great many calamities, which are common to the whole race of mankind.—PATRICK.
[t] Ps. xlix. 10.
[6] *To me, even to me.*
[u] 1 Kings iii. 12.
[x] i. 2, 14.
[y] Ps. lxxxviii. 12. Mal. iii. 16.

† I became quite out of love with this life, because the toil attending it is grievous; and yet, after all, it affords no solid or lasting satisfaction.—WELLS.
[z] ix. 9.
[7] *Laboured.*
[a] Ps. xvii. 14. Luke xvi. 27, 28.
‡ *A fool*—who will undo all that I have done, and turn the effects of my wisdom into instruments of his folly, and occasions of ruin. Some think he had such an opinion of Rehoboam.—POOLE.
[b] Job xvii. 11-15. 1 Cor. xv. 19.
§ Therefore I bent my thoughts to do away all hope of any good issue to all my earthly labours and endeavours.—BISHOP HALL.
[c] 2 Chr. xxxiii. 2-9. Jer. xxii. 15, 17.
[8] *Give.*
‖ The import of this verse is, that it was absurd, not right, not good, for a man to feast himself, and falsely pretend that his soul was quite satisfied and happy; for satisfaction and happiness was the pure gift of God, which man cannot take to himself at his own pleasure—as Solomon tried it on the largest scale, and completely failed.—WEISS.
[9] *Delight his senses.*
¶ The cheerful enjoyment of what we have must come from God. It is therefore to be sought by fervent prayer, and is generally given to good men; and this they may have with a little. So that, upon the whole, "godliness hath the promise of the life that now is, and of that which is to come."—ORTON.
[1] *Before him.*

CHAP. III.
[a] Prov. xv. 23.
[b] ii. 3, 17.

effect of his disease. If we could make full trial of everything under the sun, and should determine to prove our hearts with mirth, and bid them enjoy pleasure in all its seducing forms, we should soon be constrained to say, "Behold, this also is vanity!" The devotees of a gay and social life are themselves sensible of its emptiness. They cannot but feel that immoderate laughter is a kind of madness, and "as to mirth, what doeth it?" They know that frequently, in the midst of their tumultuous joys, their hearts are uneasy, and that their laughter is commonly succeeded by proportionable languor and dejection, and ends in disappointment, and often occasions them painful reflections in their short intervals of solitude. And if men have wealth, taste, and inclination, and can make trial of more expensive pursuits (without injuring their circumstances, as many do), they will find them also vanity and vexation. When the lower orders in society behold the rich and noble making great works, building magnificent houses, laying out gardens, parks, and plantations, forming canals and fish-ponds, and whatever can be devised for luxury or embellishment; when they see them surrounded with a number of servants, possessed of large estates, and abundance of gold and silver, and collecting from every province its peculiar treasure, even all that is most curious, beautiful, and valuable, of statues, pictures, furniture, jewels, and whatever the eye can lust after, with musical instruments (those delights of the sons of men) to soothe the ear and charm the mind: and when they see all this confluence of earthly good in the possession of one who neither runs into ruinous excess, nor yet withholds his heart from any joy, and who, amidst all, retains a reputation for wisdom, and manages his concerns with discretion;—I say, when the poor witness such scenes they can scarcely help mistaking this glare of prosperity for solid happiness, and they will be apt to covet, envy, and complain. But could they feel exactly as the possessor does, probably their envy might be turned into compassion. Thus, when strangers take a transient survey of such scenes of magnificence, where every object excites admiration, they are apt to associate the idea of happiness with that of the possessor; when, perhaps, he is filled with vexation and disappointment, and receives not, during a course of years, half that pleasure from his magnificence that they enjoy in one hour. Indeed, whilst the plans are forming, or the idea of increasing and supereminent greatness and renown float before the mind, and whilst improvements are making, and something new every day excites the attention, there is a degree of joy in a man's labour and success, and this he has for his fading portion. But when his designs are finished, and he vainly hopes to be repaid for all his trouble, care, and expense; he "looks on all that his hands have wrought, and behold all is vanity and vexation of spirit; so that there is no profit under the sun." And if the richest, wisest, and most prosperous of kings could find nothing but vanity and vexation in all his possessions and enjoyments, what can any man do that cometh after him, and determines to repeat the same experiment? We must not, indeed, place mad mirth, intemperance, and folly upon a level with the liberal arts, useful learning, or economical or political wisdom. The former are evil in themselves, the others are good, except when misplaced, idolised, and abused. So that even this "wisdom excelleth folly, as far as light excelleth darkness." Perhaps even Solomon, with all his glory, would have long since been forgotten, or his history distorted by fable, if he had not been made partaker of Divine wisdom and placed as king over God's people, and honoured as a writer of the sacred Scriptures. And what is this bubble which so many covet, and so few obtain? What good can commendations on earth do the body in the grave, or the soul in hell? And can the spirits of just men made perfect at all need them? It would, indeed, be as well if there were in no case any remembrance of the wise man more than of the fool, except as survivors are the better for his wisdom. So that, if this were all, we might be tempted to hate our life, with all the fruitless toil and work that is done under the sun; as "it is all vanity and vexation of spirit." One main pretence of worldly men, in excuse for their eager pursuit of vanity, is, that they are providing for their children; but this can afford a reflecting man no solid satisfaction—nay, indeed, it must generally add to the vanity and vexation derived from other sources. For the uncertainty, which there must be, what use they will make of their riches, and whether they will behave wisely or foolishly when they come to have much in their power; and the fears lest it should do them harm and not good, and to multitudes by their means, may make a worldly man hate all his labour under the sun. Soon it must all pass into other hands. To eat and drink to the moderate satisfaction of our appetites is so far good, and there is nothing better for man of earthly enjoyment; these the animals share to greater advantage, but the rational soul requires some better portion.—*Scott.*

CHAP. III. A SUPERINTENDING PROVIDENCE.—Ver. 1-9. There is a season and a time for every one of God's purposes to take place in this lower world, and for us to perform the several parts of our duty, and prepare for the future; and we cannot anticipate or retard these appointed seasons by any of our contrivances or labours.

2 A [c]time to [1]be born,* [d]and a time to die: [e]a time to plant, and a time to pluck up *that which is* planted:

3 A [f]time to kill, and [g]a time to heal: [h]a time to break down, and a time to build up:

4 A [i]time to weep, and [k]a time to laugh: a time to mourn, and a time [l]to dance:

5 A time [m]to cast away stones, and a time to gather stones together: a time to embrace, and a time to refrain from embracing:

6 A time to get, and a time to lose: a time to keep,† and a time to cast away:

7 A time to rend, and a time to sew: a [n]time to keep silence, [o]and a time to speak:

8 A [p]time to love, and [q]a time to hate: [r]a time of war, and a time of peace.

9 What profit hath he that worketh in that wherein he laboureth?

10 I have seen the travail which God hath given to the sons of men to be exercised in it.

11 He hath made every *thing* beautiful in his time: also he hath set the world in their heart;‡ [s]so that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, [t]but for *a man* to rejoice, and to do good in his life.

13 And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

14 I know that [u]whatsoever God doeth, it shall be for ever:§ [x]nothing can be put to it, nor any thing taken from it; and God doeth *it*, that *men* should fear before him.

15 That [y]which hath been is now; and that which is to be hath already been; and God requireth that which is past.

16 And, moreover, I saw under the sun the place of judgment, *that* wickedness *was* there; and the place of righteousness, *that* iniquity *was* there.

17 I [z]said in mine heart, God shall judge the righteous and the wicked: [a]for *there is* a time there for every purpose, and for every work.

18 I said in mine heart [b]concerning the estate of the sons of men, [2]that God might manifest them, and that they might see that they themselves are beasts.

19 For that which befalleth the sons of men befalleth beasts;‖ even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath: so that a man hath no pre-eminence above a beast: for all *is* vanity.

20 All [c]go unto one place: all are of the dust, and all turn to dust again.

21 ¶ Who knoweth the spirit of man¶ that goeth upward, and the spirit of the beast that goeth downward to the earth?

22 Wherefore I perceive that *there is* [d]nothing better, than that a man should rejoice in his own works; for that *is* his portion: for [e]who shall bring him to see what shall be after him?

CHAPTER IV.

1 *Vanity is increased unto men by oppression,* 4 *by envy,* 5 *by idleness,* 7 *by covetousness,* 9 *by solitariness,* 13 *and by wilfulness.*

SO I returned, [a]and considered all the oppressions that are done under the sun: and behold [b]the tears of *such as were* oppressed, and [c]they had no comforter; and on the side of their oppressors *there was* power; but they had no comforter.

2 Wherefore [d]I praised the dead* which are already dead, more than the living which are yet alive.

3 Yea, [e]better *is he* than both they which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again, I consider all travail, and every right work, that for this† a man is envied of his neighbour. This *is* also vanity and vexation of spirit.

5 ¶ The fool foldeth his hands together, and eateth his own flesh.

6 Better *is* [f]an handful *with* quietness, than both the hands full *with* travail and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is [g]one *alone*,‡ and *there is* not a second; yea, [h]he hath neither child nor brother: yet *is there* [i]no end of all his labour; neither [k]is

B.C. 977—B.C. 977.

* 1 Kings xiii. 2. Gal. iv. 4.

1 *Bear.*

* The moment is predetermined of every man's entering into the world; and the moment is also fixed, by the same sovereign purpose, at which he is to leave it.—DR WARDLAW.

[d] Deut. iii. 23-26. Heb. ix. 27.

[e] Is. v. 2-5

[f] Deut. xxxii. 39.

[g] Jer. xxxiii. 7. Acts v. 16, 17.

[h] Is. xliv. 26. Dan. ix. 25-27.

[i] John xvi. 19, 20. 2 Cor. vii. 10.

[k] Gen. xxi. 6. Luke vi. 21, 25.

[l] 2 Sam. vi. 16.

[m] Josh. iv. 3-9.

† A time when particular earthly possessions give us pleasure, and we keep them; and a time when, from satiety, or a change of taste and character, they cease to please, and we cast them away. — DR WARDLAW.

[n] Am. viii. 3.

[o] Luke xix. 37-40.

[p] Tit. ii. 4.

[q] Luke xiv. 26.

[r] Gen. xiv. 14-17.

‡ Solomon here declares, not obscurely, that God has framed the mind of man as a mirror capable of the image of the whole world — not only delighted in beholding the variety of things and the changes of times, but ambitious to find out and discover the immovable and settled laws and decrees of nature. — BACON.

[s] Rom. xi. 33.

[t] Phil. iv. 4-9.

[u] Ps. xxxiii. 11. Acts iv. 28.

§ In the connection in which these words stand, they seem intended to express the impossibility of altering God's purposes; the folly of even for a moment attempting or imagining such a thing. The supreme Ruler forms his determinations and arranges his plans without the counsel of any created being (see Is. x. 5-15; Prov. xix. 21; xxi. 10; Ps. lxxvi. 10). — DR WARDLAW.

[x] John xix. 28-37.

[y] i. 9, 10.

[z] ii. 1.

[a] 2 Pet. iii. 7, 8. Rev. xvii. 12-17.

[b] Gen. iii. 17-19. Heb. ix. 27.

[2] *That they might clear God, and see,* &c.

‖ *Befalleth beasts.* —They are subject to the same diseases, pains, and casualties. *So dieth the other*—as certainly, and no less painfully. *One breath*—one breath of life, which is in their nostrils; one and the same living soul, by which the beasts perform the same vital and animal operations. For he speaks not here of man's rational and immortal spirit, nor of the future life. *A man hath no pre-eminence above a beast*—in respect of the present life and sensible things. — POOLE.

[c] Gen. xxv. 8, 17.

¶ The sense may be, How few men live as if they knew that the soul of man is immortal, and that, when the body dies, it goeth upward to God, to be judged by him; and that the spirit of the beast dying with the body, and going downward to the earth, there utterly perishes!—WELLS.

[d] Rom. xii. 11, 12.

[e] Matt. vi. 34.

CHAP. IV.

[a] Prov. xxviii. 3.

[b] Mal. iii. 13. Jam. v. 4.

[c] Job xvi. 4. 2 Tim. iv. 16, 17.

[d] Job iii. 17-21.

* Considering the various oppressions which were so frequent in the world, Solomon considered those persons happier who were out of it than those who still lived in it.—TILLOTSON.

[e] Job iii. 10-16. Luke xxiii. 29.

† *That for this,* &c. —That it cometh from a man being envied by his neighbour.—WEISS.

[f] Ps. xxxvii. 16.

[g] Gen. ii. 18.

‡ This describes the state of a wretched miser who, although he have none to possess what he acquires, yet pursues riches, and even deprives himself of the necessary enjoyments of life.—BOOTHROYD.

[h] Gen. xv. 2, 3.

[i] Is. v. 8.

[k] Hab. ii. 5-9. 1 John ii. 16.

Thus there was a time in the purposes of God for our birth, and there is another for our death, known to him, but unknown to us. There are times in which nations and families are planted and take root, and then there are means to be used, duties to be performed, and comforts to be shared; but there are also times in which God plucks up that which was planted, and no human wisdom can prevent it, and then we are called to the submission and to the duties of an afflicted state. In like manner he cuts off our dear friends or relatives, or heals us or them in his own good time; he breaks down our established prosperity, or builds it up like a city recovered from its ashes; he calls us to weep and mourn, or to rejoice and dance for gladness—to raise trophies of victory, or to scatter the monuments of success under severe calamities in his own time and manner. He also causes friends and relatives to meet in comfort, and with mutual endearments; at other times they are either separated, or sorrow makes it seasonable for them to refrain from embracing, or circumstances call them to other duties. There are also times when men get wealth with ease, and keep it without difficulty; at other times no prudence can preserve them from the most ruinous losses—nay, they will be glad to cast away all their wealth to save their lives. At some times men are called to rend their clothes in sorrow, at others to prepare the garments worn on joyful occasions; at some seasons awful afflictions stop their mouths, at others unexpected deliverances open them to speak the praises of God, and to express the gladness of their hearts. At one time they meet with kindness which excites their love, at another with injuries which tempt them to resentment and hatred. So that nations experience times when they must wage war, as well as opportunities for the renewal of peace; nor can individuals at all seasons shun dispute and contention. To expect stable happiness in such an unstable world must ensure disappointment.

A FUTURE STATE.—Ver. 18-21. Some think that these verses contain the objections of some infidels to Solomon's doctrine of the righteous judgment of God. But the construction requisite to make out this meaning appears to me perplexed. Solomon seems to have expressed the wish of his heart, concerning the estate of the sons of men, especially that of powerful oppressors, that God would manifest it unto them, and cause them duly to consider it; that they might perceive, that by choosing this world as their portion, they reduce themselves to a level with the beasts, without being, like them, exempted from present vexation and a future account. For that which befalleth the sons of men, "respecting mere animal pleasures or pains," befalleth also beasts. Both live, and breathe, and die alike, and go to the same place, and return to the dust whence they were taken. So that, *in these things*, man hath no pre-eminence above a beast; for all is vanity. As none can fully comprehend, so few consider properly, the difference between the rational soul of man, which after the death of the body returns to God, and enters upon an eternal state of happiness or misery, and the *spirit* or life of the beast, which is extinct with the body when it returns to the earth; and for want of attending to this, men forfeit their real and vast pre-eminence, and expose themselves to final and eternal misery.—*Scott.*

CHAP. IV. HAPPINESS OF THE DEAD.—Ver. 2. He here thinks them happy that have ended this miserable life—have done their part, and quitted the stage. "'I praised the dead that are already dead,' slain outright, or that had a speedy passage through the world, made a short cut over the ocean of life, dead already before they had begun well to live; I was pleased with their lot, and, had it been in their own choice, should have praised their wisdom, for but peeping into the world, and then retiring, as not liking it; I concluded, it is better with them than with 'the living that are yet alive,' and that is all, dragging the long and heavy chain of life, and wearing out its tedious minutes." This may be compared, not with Job iii. 20, 21, but with Rev. xiv. 13, where, in times of persecution (and such Solomon is here describing), it is not the passion of man, but the Spirit of God, that saith, "Blessed are the dead which die in the Lord from henceforth." Note, The condition of the saints that are dead, and gone to rest with God, is, upon many accounts, better and more desirable than the condition of living saints that are yet continued in their work and warfare.

FRIENDSHIP—"TWO BETTER THAN ONE."—Ver. 9-12. "Woe to him that is alone:" he lies exposed to many temptations which good company and friendship would prevent and help him to guard against; he wants that advantage which a man has by the countenance of his friend, as iron has of being sharpened by iron. A monastic life, then, was surely never intended for a state of perfection, nor should those be reckoned the greatest lovers of God who cannot find in their hearts to love any one else. Solomon proves by divers instances the benefit of friendship and good conversation. 1. Occasional succour in an exigence. It is good for two to travel together: "for if" one happen to "fall," and perhaps so as not to be able to get up himself, the other will be ready "to help him up"—a friend in need is a friend indeed; whereas if one travel alone, and get a fall, he may be lost for want of a little help. If a man fall "into sin," his friend will help to "restore him with the spirit of meekness:" if he

his eye satisfied with riches; neither *saith he,* [1]For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, [m]it *is* a sore travail.

9 ¶ Two [n]*are* better than one;§ because they have a good reward for their labour.

10 For [o]if they fall, the one will lift up his fellow: but woe to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, [p]if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail against him, two shall withstand him; [q]and a threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child‖ than an old and foolish king, who [1]will no more be admonished.

14 For out of prison¶ he cometh to reign; whereas [r]also *he that is* born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the second child that shall stand up in his stead.

16 *There is* [s]no end of all the people, *even* of all that have been before them: [t]they also that come after shall not rejoice in him. Surely this also *is* vanity and vexation of spirit.

CHAPTER V.

1 *Vanities in divine service,* 8 *in murmuring against oppression,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

KEEP thy foot* when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools: for they consider not that they do evil.

2 Be [a]not rash with thy mouth, and let not thine heart be hasty to utter *any* [1]thing before God: for God *is* in heaven, and thou upon earth; therefore let thy words be few.

3 For a dream cometh through the multitude of business;† and a fool's voice *is known* by multitude of words.

4 When thou [b]vowest a vow unto God, defer not to pay it; [c]for *he hath* no pleasure in fools:‡ [d]pay that which thou hast vowed.

5 Better *is it* that thou shouldest not vow, than that thou shouldest vow and not pay.

6 Suffer not thy mouth to cause thy flesh to sin;§ neither say thou before the angel, that [e]it *was* an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?

7 For in the multitude of dreams and many words *there are* also *divers* vanities: but fear thou God.

8 ¶ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the [2]matter: [f]for *he that is* higher than the highest regardeth; and *there be* [g]higher than they.‖

9 ¶ Moreover, [h]the profit of the earth is for all:¶ [i]the king *himself* is served by the field.

10 He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This *is* also vanity.

11 When goods increase, [k]they are increased that eat them: and what good *is there* to the owners thereof, saving the beholding *of them* with their eyes?

12 The sleep of a labouring man *is* sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep.

13 There is [l]a sore evil *which* I have seen under the sun, *namely,* riches kept for the owners thereof to their hurt.*

14 But [m]those riches perish by evil travail; [n]and he begetteth a son, and *there is* nothing in his hand.

15 As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand.

16 And this also *is* [o]a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind?

17 All his days also [p]he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

18 ¶ Behold *that* which I have seen: [3]*it is* good and comely *for one* to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all [4]the days of his life which God giveth him; for it *is* his portion.

19 Every man also to whom God hath given

[1] Is. xliv. 19, 20.
[m] Is. lv. 2. Matt. xi. 28.
[n] Gen. ii. 18. Prov. xxvii. 17.
§ *Two are better than one.*—Implying generally that society is productive of much comfort and benefit.—HALL.
[o] Deut. ix. 19, 20. Gal. ii. 11-14.
[p] 1 Kings i. 1, 2.
[q] Dan. iii. 16, 17. Eph. iv. 3.
‖ Still it is not society alone which will make men happy, without wisdom or virtue. For who are better attended or guarded than kings? and yet the poorest man that is, if he be wise and good, is far happier than the wealthiest prince on earth who foolishly abuses his power.—PATRICK.
[1] *Knoweth not to be.*
¶ For it has been known, that he who was poor and abject as the vilest slave in a prison has come to reign by singular prudence; while he that is born of royal ancestors is sometimes, through his folly, deserted by his subjects, loses his kingdom, and "becometh poor." By the expression, "out of prison," it is not improbable that Solomon has here respect to the case of Joseph in Egypt.—WELLS.
[r] Dan. iv. 31.
[s] 1 Kings i. 5-7.
[t] Jud. ix. 19, 20.

CHAP. V.

* The allusion is to the custom of the Jews keeping their feet, or taking off their sandals from them, and preserving them uncovered, when they went into the sanctuary, worshipping God barefooted, in token of reverence (Ex. iii. 5).—MEDE.
[a] Gen. xxviii. 20 22. Num. xxx. 2-5.
[1] *Word.*
† For as in a multitude of business there will be troublesome and confused dreams, so in a multitude of words will there be futility and error.—BP. HALL.
[b] Gen. xxviii. 20. Ps. l. 14.
[c] Ps. cxlvii. 10, 11. Heb. x. 6.
‡ A fool's vow is much the same as a fool's prayer—a vow formed in the mind, and uttered by the lips rashly, without consideration, without the heart, without a serious resolution, or an honest and deliberate purpose to fulfil it.—DR WARDLAW.
[d] Ps. lxvi. 13, 14. Jon. ii. 9.

§ We must not vow that which, through the frailty of the flesh, we have reason to fear we shall not be able to perform.—HENRY.
[e] Lev. v. 4-6.
[2] *Will,* or *purpose.*
[f] Is. lvii. 15. Luke i. 32, 35, 76.
[g] Is. xxxvii. 36. Acts xii. 7-10.
‖ *Higher than they*—seems to mean the holy angels, the ministers of Providence, who are far higher and mightier than the most powerful tyrants, whom they are often employed to crush and to destroy, though they are as nothing before the King of kings.—SCOTT.
[h] Gen. iii. 17-19. Ps. civ. 14, 15.
¶ The wise man first states that Jehovah hath made the earth productive for the general good, however few were satisfied that others enjoy it equally with them. Those who oppose his obvious design, and would grasp all themselves, only procure themselves vanity and vexation, which the following verses shew.—DAVIDSON.
[i] 1 Kings iv. 7-23. 1 Chr. xxvii. 26-31.
[k] Gen. xiii. 2, 5-7. 1 Kings v. 13-16.
[l] vi. 1, 2.
* Riches are often exceedingly hurtful to their owners: they tempt the robber and murderer: they afford opportunity to gratify every lawless appetite; through excess and luxury, bring diseases upon the body, and plunge men into divers foolish and hurtful lusts, which finally drown the soul in perdition and destruction; and *a sore evil* indeed this is!—HAWEIS.
[m] Job v. 5. Prov. xxiii. 5.
[n] 1 Sam. ii. 6-8, 36. Ps. cix. 9-12.
[o] ii. 22, 23.
[p] Gen. iii. 17. Job xxi. 25. Ps. cii. 9.
[3] There is *a good which is comely,* &c.
[4] *The number of the days.*

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fall into trouble, his friend will help to comfort him and assuage his grief. 2. Mutual warmth. As a fellow-traveller is of use (*amicus pro vehiculo—a friend is a good substitute for a carriage*), so is a bedfellow: "If two lie together, they have heat." So virtuous and gracious affections are excited by good society, and Christians warm one another by "provoking one another to love and to good works." 3. United strength. If an enemy find a man alone, he is likely to "prevail against him;" with his own single strength he cannot make his part good, but if he have a second he may do well enough: "two shall withstand him;" "You shall help me against my enemy, and I will help you against yours;" according to the agreement between Joab and Abishai (2 Sam. x. 11), and so both are conquerors, whereas, acting separately, both had been conquered. As was said of the ancient Britons, when the Romans invaded them, *Dum singuli pugnant universi vincuntur—While they fight in detached parties they sacrifice the general cause.* In our spiritual warfare we may be helpful to one another as well as in our spiritual work; next to the comfort of communion with God is that of the communion of saints. He concludes with this proverb, "A threefold cord is not easily broken," any more than a bundle of arrows, though each single thread and each single arrow is. Two together he compares to "a threefold cord;" for where two are closely joined in holy love and fellowship, Christ will by his Spirit come to them, and make the third, as he joined himself to the two disciples going to Emmaus, and then there is "a threefold cord" that can never be "broken." "They that dwell in love dwell in God, and God in them."—*Henry.*

CHAP. V. SACRIFICE OF FOOLS.—Ver. 1-3. Solomon meant by his whole argument, to shew that everything was vanity except true religion; but here he cautions his readers against those mistakes which render even religious duties vain and worthless. —Every one, indeed, ought to attend the house and ordinances of God; but it should be done with holy awe and reverence, shewn by the customary external expressions—as Moses was commanded to uncover his "feet" when on holy ground. The first care of all who would acceptably worship God, should be to "hear" and learn how he should be worshipped, that they may not, in a precipitate manner, affront him with a hypocritical or superstitious service, or with sacrifices, oblations, or ceremonies, without a corresponding frame of mind. These are "the sacrifices of fools," who, through ignorance and carelessness, do evil and are not aware of it, but suppose they recommend themselves to God, when in fact they greatly provoke him. Men should therefore avoid rashness in their professions, petitions, or vows; they should not hastily speak before God everything which occurs to their thoughts.—They should remember his greatness and purity who dwelleth in heaven, that high and holy place, and their own indigence and sinfulness; they ought to avoid needless loquacity and vain repetitions, and express themselves in plain language and with perspicuous brevity, such as springs from the heart, and not such as is affected and studied. All kinds of copious prayers cannot be condemned, but only those that are unmeaning—such as the vain repetitions of the heathen, who expected to be heard for their much speaking (1 Kings xviii. 26-29)—the paternosters, and other forms, used by the Papists, and the long prayers of the Pharisees.

REFLECTIONS ON THE TOIL OF THE WORLD.—Ver. 8-20. The more men covet wealth, the greater anxiety must they feel, when they consider its uncertainty. The riches that have been gathered and hoarded by the toil and penury of many years, are often swept away by some unforeseen calamity; or a covetous man, by grasping at some still larger advantage, loses all in some ruinous project; nay, whilst his riches perish by some evil travail, he often loses his life in attempting to preserve them, or breaks his heart for very vexation at his disappointment, or his children spend all, and become as poor as if he had neither laboured nor saved. And whether the rich man do or do not survive his wealth, a coffin, a shroud, and a grave, all given him at the option of the survivors, will shortly be his whole inventory; and in other respects, as he came, so shall he go, except that he must give an account for all his conduct at the tribunal of God. What a sore evil then is this, for a rational creature to spend his life in incessant toil, care, and uneasiness, and to live in dejection and fretfulness all his life, and then to end his days in sorrow and wrath, as well as with sickness and dying pains!—*Scott.*

CHAP. VI.—REFLECTIONS OF LIFE AND ITS CARES.—Ver. 1-12. There are not only many and sore evils and miseries under the sun, but they are common among men, as every careful observer of mankind must know. For it is seen often that Providence confers on a man a confluence of earthly possessions, so that he wanteth nothing for outward enjoyment, and hath no desire after more substantial good, and yet the Lord leaves him so to his avarice, or his malignant dispositions, that he has no heart to make a comfortable use of them, and, by one means or other, they all come into the hands of strangers; and this is vanity, and a sore disease. Nay, put the case that any

riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; this *is* the gift of God.

20 [5]For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

CHAPTER VI.

1 *The vanity of riches without use;* 3 *of children;* 6 *and old age without riches.* 9 *The vanity of sight, and wandering desires.* 11 *The conclusion of vanities.*

THERE is [a]an evil which I have seen under the sun, and it *is* common among men:

2 A man to whom God hath given riches, wealth, and honour, [b]so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: this *is* vanity, and it *is* an evil disease.

3 ¶ If a man beget an hundred *children*, and live many years, so that the days of his years be many, and his soul be not filled with good, [c]and also *that* he have no burial;[*] I say, *that* an untimely birth *is* better than he:

4 For he cometh in with vanity,[†] and departeth in darkness, and [d]his name shall be covered with darkness.

5 Moreover, he hath not seen the sun, nor known *any thing:* [e]this hath more rest than the other.

6 Yea, though he live a thousand years twice *told*, [f]yet hath he seen no good: [g]do not all go to one place?

7 ¶ All the labour of man *is* for his mouth, and yet the [1]appetite is not filled.

8 For [h]what hath the wise more than the fool? what hath [i]the poor, that knoweth to walk before the living?

9 [k]Better *is* the sight of the eyes than the [2]wandering of the desire:[‡] [1]this *is* also vanity and vexation of spirit.

10 ¶ That [m]which hath been is named already, [n]and it is known that it *is* man: [o]neither may he contend with him that is mightier than he.

11 ¶ Seeing there be many things that increase vanity, what *is* man the better?

12 For who knoweth what *is* good for man in *this* life, all [3]the days of his vain life which he spendeth as a shadow? [p]for who can tell a man what shall be after him under the sun?

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[5] *Though* he give *not much, yet he remembereth,* &c.

CHAP. VI.

[a] v. 13.
[b] Deut. viii. 7-10. Luke xii. 19, 20.
[c] Esth. vii. 10.
[*] *And also that he have no burial.*—No respect and honour in his death—no interment corresponding to his wealth, and consequence, and station. The strong language used by Solomon shews that he meant something more than the mere accidental absence of the funeral solemnity. It is his not receiving what he might, and ought to receive. The man is represented as living without enjoyment, and dying without honour;—his death, notwithstanding all his wealth, being obscure and ignoble, unfelt and unlamented. — Dr Wardlaw.
[†] For the still-born child comes into the world without noise, and to no use, and passes away obscurely without notice; and, as he lived not to have a name, so the memory of him vanishes into darkness and oblivion. Still, "this hath more rest than the other"—*i.e.*, he is freed by so early a death from those vexations which an old covetous man draws on himself.—Bishop Hall.
[d] Ps. cix. 13.
[e] Job xiv. 1.
[f] Job vii. 7.
[g] Job xxx. 23. Heb. ix. 27.
[1] *Soul.*
[h] ii. 14-16.
[i] Gen. xvii. 1.
[k] v. 18.
[2] *Walking of the soul.*
[‡] The meaning is, It is better to make a wise use of what lies before us, and to enjoy quietly and contentedly what we have, than to let our desires be continually running out after fresh objects, and shifting from point to point; such restless pursuits being not only vain and unprofitable, but creating abundance of needless trouble and perplexity.—Balguy.
[l] iv. 4.
[m] iii. 15.
[n] Gen. iii. 9, 17-19. Job xiv. 1-4.
[o] Is. xlv. 9, 10. Rom. ix. 19, 20.
[3] *The number of the days of the life of his vanity.*
[p] Job xiv. 21.

CHAP. VII.

[a] Prov. xxii. 1. Heb. xi. 2, 39.
[*] The day of a good and faithful man's death is better than the day of his birth; for his death puts an end to those miseries which his birth begins, and opens that more perfect happiness, of which the present life is not capable. — Bishop Hall.
[b] Rom. vi. 21, 22. Phil. iii. 19.
[1] *Anger.*
[c] Rom. v. 3, 4. 2 Cor. iv. 17.
[†] That is, they very often fix their thoughts and meditations upon scenes of woe, because they learn wisdom thereby.—Holden.
[d] Prov. xiii. 18; xxvii. 6.
[e] Ps. lxix. 12.
[2] *Sound.*
[f] Prov. xxix. 9.
[‡] *So is the laughter of the fool.*—It is mirthful and boisterous, and for a time looks like happiness; but, like the blaze of dried thorns, it is soon over, and leaves no profit.—Dr Wardlaw.
[g] Deut. xxviii. 33, 34, 65.
[h] Ex. xxiii. 8.
[§] We ought more to regard how a thing turns out at last, than what promising appearances it has at first. —Brown.
[i] Jon. iv. 9. Eph. iv. 26, 27.
[k] Gen. iv. 5, 6, 8. Mark vi. 19, 24.
[l] Jud. vi. 13.
[‖] Be not discontented and complaining at the present condition of things, so as to murmur at the providence of God, for this would be foolish and unjust: rather, in a humble thankfulness and submission, make use of the present. — Bp. Hall.
[3] *Out of wisdom.*
[4] *As good as an inheritance, yea, better too.*
[m] xi. 7.
[5] *A shadow.*
[n] Job xxxvii. 14.
[o] Is. xlvi. 10, 11. Rom. ix. 15, 19.
[6] *Made.*
[p] Hos. ii. 6, 7.
[q] 1 Sam. xxii. 18. Acts vii. 52.
[r] Ps. lxxiii. 3-13.
[s] Matt. vi. 1-7.
[¶] Perhaps the meaning may be, do not exercise justice with too much rigour. — Waterland.
[t] Gen. iii. 6. Rom. xi. 25. 1 Cor. iii. 18, 20.

CHAPTER VII.

1 *Remedies against vanity are, a good name,* 2 *mortification,* 7 *patience,* 11 *wisdom.* 23 *The difficulty of getting wisdom.* 25 *The result of the Preacher's researches.*

A *GOOD* [a]name *is* better than precious ointment; and the day of death than the day of one's birth.[*]

2 ¶ *It is* better to go to the house of mourning than to go to the house of feasting: for [b]that *is* the end of all men; and the living will lay *it* to his heart.

3 [1]Sorrow *is* better than laughter: for [c]by the sadness of the countenance the heart is made better.

4 The heart of the wise *is* in the house of mourning:[†] but the heart of fools *is* in the house of mirth.

5 *It is* [d]better to hear the rebuke of the wise, than for a man to hear [e]the song of fools.

6 For as the [2]crackling of thorns under a pot, so *is* [f]the laughter of the fool.[‡] This also *is* vanity.

7 ¶ Surely [g]oppression maketh a wise man mad; and [h]a gift destroyeth the heart.

8 Better *is* the end of a thing than the beginning thereof;[§] *and* the patient in spirit *is* better than the proud in spirit.

9 Be not [i]hasty in thy spirit to be angry: for [k]anger resteth in the bosom of fools.

10 Say not thou, [l]What is *the cause* that the former days were better than these?[‖] for thou dost not enquire [3]wisely concerning this.

11 ¶ Wisdom *is* [4]good with an inheritance; and *by it there is* profit to [m]them that see the sun.

12 For wisdom *is* [5]a defence, *and* money *is* a defence: but the excellency of knowledge *is*, *that* wisdom giveth life to them that have it.

13 [n]Consider the work of God: for [o]who can make *that* straight which he hath made crooked?

14 In the day of prosperity be joyful, but in the day of adversity consider: God also hath [6]set the one over against the other, [p]to the end that man should find nothing after him.

15 All *things* have I seen in the days of my vanity: [q]there is a just *man* that perisheth in his righteousness, and [r]there is a wicked *man* that prolongeth *his life* in his wickedness.

16 Be [s]not righteous over-much;[¶] [t]neither

one have a numerous family, and a good constitution, and live in health and affluence to old age, yet, if his soul be not enriched with wisdom and grace, and so he lives unbeloved, and dies unlamented and despised, it were wiser to envy the felicity of a still-born child than that of such a person, who hath only stayed on earth to contract guilt, and experience vexation. Sooner or later, the rich and the poor, the wise and the foolish, must be laid in the grave; and it is of small consequence whether this be in infancy, or after double the years of the oldest man who ever lived, seeing the cares so much overbalance the pleasures of life, except as we live to prepare for heaven, to glorify God, and to do good. For, setting these things aside, how vain are all man's labours, how empty are all his enjoyments! A round of trifling pursuits and unsatisfying gratifications, the pleasure of which is more than counterbalanced by the uneasy cravings of the appetite, which are continually returning! And what in this view can the wise do toward acquiring happiness above the fool? or the rich, above the poor and industrious? Nay, the poorest man, who knows how to walk before the living God, is far happier here than the most prosperous ungodly man. Yet the pleasure of present enjoyments is far better than the empty reveries of visionary good, on which many feed, as upon the wind, and start out of these waking dreams, and find themselves empty, or rather filled with vexation at their disappointment, and tortured with the gnawing of their exorbitant and roving desires. But, indeed, every endeavour of sinful mortal man to find rest and happiness in earthly things, is a vain struggle against the sentence passed upon him for his rebellion, or rather against the effects of his apostasy. And it is equally vain, and still more impious, to cavil at the justice of the sentence, and to contend with him that is mightier than he. But in returning unto God, trusting in his mercy, through Jesus Christ, submitting to his will, and preparing for death by a conscientious obedience to his commands, we may find rest to our souls, and enjoy sweet earnests of heavenly consolations; and soon shall we glide through this vexatious world, and find ourselves in that happy place, where "is fulness of joy, and pleasures at God's right hand for evermore."—*Scott.*

CHAP. VII. Day of Death Preferable.—Ver. 1. All things considered, our going out of the world is a greater kindness to us than our coming into the world was. The day of death is preferable to the birthday. Though, as to others, there was joy when a child was born into the world, and where there is death there is lamentation, yet, as to ourselves, if we have lived so as to merit a good name, the day of our death, which will put a period to our cares and toils and sorrows, and remove us to rest and joy and eternal satisfaction, is better than the day of our birth, which ushered us into a world of so much sin and trouble, vanity and vexation. We were born to uncertainty, but a good man doth not die at uncertainty. The day of our birth clogged our souls with the burden of the flesh, but the day of our death will set them at liberty from that burden.

House of Mourning.—Ver. 2. "It is better to go to the house of mourning," and there "weep with them that weep, than to go to the house of feasting," to a wedding, or a wake, there to "rejoice with them that do rejoice." It will do us more good, and make better impressions upon us. We may lawfully go to both, as there is occasion: our Saviour both feasted at the wedding of his friend in Cana, and wept at the grave of his friend in Bethany; and we may possibly both glorify God, and do good and get good, in the house of feasting; but, considering how we are apt to be vain and frothy, proud and secure, and indulgent of the flesh, "it is better" for us to go "to the house of mourning," not to see the pomp of the funeral, but to share in the sorrow of it, and to learn good lessons, both from the dead, who is going thence to his long home, and from the mourners, who go about the streets.—*Henry.*

Extremes.—Ver. 16, 17. There are many parts or appearances of religion which may be carried to a pernicious extreme. A man may be over-tenacious of insignificant forms, or human inventions: he may pretend to kinds and degrees of righteousness, which the Scriptures do not require, laying much stress on celibacy, fastings, and austerities of various kinds; his boldness and zeal may verge towards rashness and rage; his conscientiousness may degenerate into superstition and scrupulousness, his benevolence into indiscretion, and his candour and good nature into folly; and in affecting to be acquainted with the whole of Divine truth, he may become presumptuously curious, and intrude into unrevealed things. Thus many run into extremes,

make thyself over-wise: why shouldest thou [7]destroy thyself?

17 Be [u]not over-much wicked, neither be thou foolish: why shouldest thou die [8]before thy time?

18 *It is* good that thou shouldest take hold of this; yea, also from this withdraw not thine hand: [x]for he that feareth God shall come forth of them all.*

19 Wisdom [y]strengtheneth the wise† more than ten mighty *men* which are in the city.

20 For *there is* not a just man upon earth, that doeth good, and sinneth not.

21 Also [9]take no heed unto all words that are spoken; lest thou hear thy servant curse thee:

22 For oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

23 ¶ All this have I proved by wisdom: I said, I will be wise; but it *was* far from me.

24 That [z]which is far off, and exceeding deep, who can find it out?‡

25 ¶ [1]I applied mine heart to know, and to search, and to seek out wisdom, and the reason *of things*, and to know the wickedness of folly, even of foolishness *and* madness:

26 And [a]I find more bitter than death the woman whose heart *is* snares and nets, *and* her hands *as* bands: [2]whoso pleaseth God shall escape from her; but the sinner shall be taken by her.

27 Behold, this have I found, (saith the Preacher,) *counting* one by one, to find out the account;

28 Which [c]yet my soul seeketh, but I find not: [d]one man among a thousand have I found; [e]but a woman among all those have I not found.

29 Lo, this only have I found, that [f]God hath made man upright; but [g]they have sought out many inventions.

CHAPTER VIII.

2 *Kings are greatly to be respected.* 6 *The divine providence is to be observed.* 12 *It is better with the godly in adversity than with the wicked in prosperity.* 16 *The work of God is unsearchable.*

WHO *is* [a]as the wise *man?** and [b]who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine,† and the [1]boldness of his face shall be changed.

B.C. 977—B.C. 977.

7 *Be desolate.*
u Ez. xvi. 20. Jam. i. 21.
8 *Not in thy time.*
x Ps. xxv. 12-14.
* The Greek translators render it, "To him that feareth God, all things shall succeed."—WALL.
y Col. i. 9-11.
† A consciousness of his being in the right will wonderfully strengthen his mind; far more than any popular applause could do, or even the rewards and honours of the great.—FULLER.
9 *Give not thine heart.*
z Deut. xxx. 11-14.
‡ That which I have done already, in time past, is far from the wisdom whereby I intended to have acted; and who can tell, when he once sinks below himself, how much deeper and deeper he shall be plunged in sin, till he cannot find his way out again?—PATRICK.
1 *I and my heart compassed.*
a Prov. v. 3-5.
2 He that is *good before God.*
b xii. 8, 10.
c Is. xxvi. 9.
d Job xxxiii. 23.
e 1 Kings xi. 1-3.
f Gen. i. 26, 27; v. 1.
g Gen. iii. 6, 7.

CHAP. VIII.

a 1 Cor. ii. 13-16.
* *Who is as the wise man?*—Whatever may be the imperfections of knowledge, and though many things are inscrutable, yet, who is as the wise? who knoweth as well as he the reason of things? — BOOTHROYD.
b Prov. i. 6.
† *A man's wisdom maketh his face to shine* — maketh a man illustrious and venerable, cheerful, and mild, and amiable in his carriage to others. *The boldness of his face.*—The roughness or fierceness, the pride or impudence of his disposition (as this phrase is used Deut. xxviii. 50; Prov. vii. 13; xxi. 29; Dan. viii. 23), "shall be changed" into gentleness and humility.—POOLE.
1 *Strength.*

‡ The probable meaning is, you have sworn obedience and fealty to the king: see that you do not forswear yourselves by disobedience and by rebellion. — DR WARDLAW.

§ The royal and sacred teacher here counsels his readers not to leave the presence of the king, under the impulse of anger and passion, or hastily to withdraw from his service: nor yet obstinately to persist in or justify any criminal practices; for a king, who has absolute power, needs only give the word, and his mandates and menaces will at once be executed; and none is able, or, indeed, authorised to call him to an account, or to say to him, "What doest thou?" —SCOTT.
c 2. Ex. i. 17, 20, 21. Acts iv. 19.
2 *Know.*
d Prov. xvii. 24. 1 Cor. ii. 14, 15.
e vii. 13, 14.
f Prov. xxiv. 22. Matt. xxv. 6-13.
3 Or, *how it shall be.*
g Job xiv. 5. Heb. ix. 27.
‖ It is true that by wisdom many evils may be avoided, but the punishment of impiety cannot be avoided, any more than the course of the wind can be stayed, death shunned, or fighting avoided by a soldier that is enrolled.—DIODATI.
h 1 Cor. xv. 43. 2 Cor. xiii. 4.
4 *Casting off* weapons.
i Ps. lii. 5-7.
k vii. 25.
l Job xxi. 13, 32, 33. Luke xvi. 22.
¶ Who had been honoured as gods while they were living, because they were God's ministers, and sat in the judgment-seat, in that very place where he himself is present.—PATRICK.
m Ps. xxxi. 12.
n Ex. viii. 15, 32. Rom. ii. 4, 5.
o Jer. xlii. 15.
p Ps. xi. 5. John v. 29.
q Is. xxx. 13.
* It is, however, afflicting that some eminent saints are reproached, persecuted, and distressed in this world, while some ringleaders in wickedness meet with kind usage and remarkable prosperity. This makes it evident that nothing is more proper than soberly and thankfully to enjoy what God in his providence bestows upon us in this world, as all the reward that we can gain by our labour.—BROWN.
r ix. 7-9.

2 ¶ I *counsel thee* to keep the king's commandment, and *that* in regard of the oath of God.‡

3 Be not hasty to go out of his sight:§ stand not in an evil thing; for he doeth whatsoever pleaseth him.

4 Where the word of a king *is*, *there is* power; and who may say unto him, What doest thou?

5 Whoso [c]keepeth the commandment shall [2]feel no evil thing: and [d]a wise man's heart discerneth both time and judgment.

6 ¶ Because [e]to every purpose there is time and judgment, therefore the misery of man *is* great upon him.

7 For [f]he knoweth not that which shall be: for who can tell him [3]when it shall be?

8 *There* [g]*is* no man that hath power over the spirit,‖ to retain the spirit; neither *hath he* [h]power in the day of death: and *there is* no [4]discharge in *that* war; [i]neither shall wickedness deliver those that are given to it.

9 All [k]this have I seen, and applied my heart unto every work that is done under the sun: *there is* a time wherein one man ruleth over another to his own hurt.

10 And [l]so I saw the wicked buried, who had come and gone from the place of the holy,¶ and [m]they were forgotten in the city where they had so done. This *is* also vanity.

11 Because [n]sentence against an evil work is not executed speedily, therefore the heart of the sons of men is [o]fully set in them to do evil.

12 ¶ Though a sinner do evil an hundred times, and his *days* be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him:

13 But [p]it shall not be well with the wicked, [q]neither shall he prolong *his* days, *which are* as a shadow; because he feareth not before God.

14 There is a vanity which is done upon the earth;* that there be just *men*, unto whom it happeneth according to the work of the wicked: again, there be wicked *men*, to whom it happeneth according to the work of the righteous. I said, that this also *is* vanity.

15 ¶ Then [r]I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

and expose themselves to needless persecution, or to the anger of God. "Be not too rigorous in exacting the extremity of justice upon every occasion; neither do thou affect too much semblance and ostentation of more justice than thou hast; neither do thou arrogate more wisdom to thyself than is in thee."—(*Bp. Hall.*)—Some expound the verses of the public administration of justice, which should neither be too severe nor too lenient; but though these *extremes* may be included among others, yet there is no reason to think they were specially intended.—That the affectation or ostentation of extraordinary righteousness, or an over-doing in some outward observances, while more essential matters were proportionably neglected, was intended, and not simple, humble purity and zeal, seems evident from the caution to the reader not to make himself over-wise; that is, "Be not wise in thine own conceit;" or do not intrude into secret things which belong to God. Here affectation or excess, in some particulars, must be meant; and so doubtless in the other clause.—It is, however, certain that we cannot love and serve God too much, or be over-righteous in anything for which we can produce the warrant of his Word; and the other extreme, of presumptuous and *over-much* wickedness, is vastly more common and ruinous.—*Scott.*

MAN'S APOSTASY.—Ver. 29. Man, as he came out of God's hands, was (as we may say) a little picture of his Maker, who is "good and upright." But he was marred, and, in effect, unmade, by his own folly and badness: "They have sought out many inventions;" they, our first parents, or the whole race, all in general, and every one in particular. "They have sought out great inventions," so some; inventions to become great as gods (Gen. iii. 5). Or, "the inventions of the great ones," so some; of the angels that fell, the *Magnates*. Or, "many inventions." Man, instead of resting in what God had found for him, was for seeking to mend himself, like the prodigal that left his father's house to seek his fortune. Instead of being for one, he was for many; instead of being for God's institutions, he was for his own inventions. The law of his creation would not hold him, but he would be at his own disposal, and follow his own sentiments and inclinations. "Vain man would be wise"—wiser than his Maker; is giddy and unsettled in his pursuits, and therefore has "many inventions." They that forsake God wander endlessly. Men's actual transgressions are multiplied. Solomon could not find out how many they are (ver. 28); but he found they were "very many." Many kinds of sin, and those often repeated: "they are more than the hairs on our heads" (Ps. xl. 12).—*Henry.*

CHAP. VIII. CERTAINTY OF DEATH.—Ver. 8. When the soul is required, it must be resigned, and it is to no purpose to dispute it, either by arms or arguments, ourselves, or by any friend: "There is no man that has power over" his own "spirit to retain it," when it is summoned to return to God, who gave it. It cannot fly anywhere out of the jurisdiction of death, nor find any place where its writs do not run. It cannot abscond so as to escape death's eye, though it is hid from the eyes of all living. A man has no power to adjourn the day of his death, nor can he by prayers or bribes obtain a reprieve; no bail will be taken, no essoine, protection, or imparlance allowed. We have not "power over the spirit" of a friend "to retain" that; the prince, with all his authority, cannot prolong the life of the most valuable of his subjects, nor the physician, with his medicines and methods, nor the soldier, with his force, nor the orator, with his eloquence, nor the best saint, with his intercessions. The stroke of death can by no means be put by, when our days are determined, and the hour appointed us is come. Death is an enemy that we must all enter the lists with, sooner or later: "there is no discharge in that war," no dismission from it, either of the men of business, or of the faint-hearted, as there was among the Jews (Deut. xx. 5, 8). While we live, we are struggling with death, and we shall never put off the harness till we put off the body, never obtain the discharge till death has obtained the mastery; the youngest is not released as a fresh-water soldier, nor the oldest as *miles emeritus*—*a soldier whose merits have entitled him to a discharge.* Death is a battle that must be fought: "there is no sending to that war," so some read it—no substituting another to muster for us, no champion admitted to fight for us; we must ourselves engage, and are concerned to provide accordingly as for a battle.—*Henry.*

ABUSE OF GOD'S PATIENCE.—Ver. 11-13. The denunciations of Divine wrath against sinners not being in general executed immediately when the crime is committed, they who perhaps trembled at first when they committed perjury, robbery, murder, or

16 ¶ When [a]I applied mine heart to know wisdom, and to see the business that is done upon the earth:† (for also [b]*there is that* neither day nor night seeth sleep with his eyes:)

17 Then I beheld all the work of God, [c]that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it;* yea farther, though a wise *man* think to know *it*, yet shall he not be able to find *it*.

CHAPTER IX.

1 *Like things happen on earth to good and bad men.* 4 *There is a necessity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *God's providence ruleth over all.* 13 *Wisdom is better than strength.*

FOR all this I [1]considered in my heart, even to declare all this, that [a]the righteous, and the wise, and their works, *are* in the hand of God: [b]no man knoweth either love or hatred* *by* all *that is* before them.

2 All *things come* [c]alike to all: *there is* one event to the righteous, and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: [d]as *is* the good, so *is* the sinner; *and* he that sweareth, as *he* that [e]feareth an oath.†

3 This *is* an evil among all *things* that are done under the sun, that *there is* one event unto all: yea, [f]also the heart of the sons of men is full of evil, [g]and madness *is* in their heart while they live, and [h]after that *they go* to the dead.

4 ¶ For [i]to him that is joined to all the living there is hope: for a living dog is better than a dead lion.

5 For the living know that they shall die: but [k]the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also [l]their love, and their hatred, and their envy, is now perished; neither [m]have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works.

B.C. 977—B.C. 977.

[a] vii. 25.

† Examining with great attention into the employments of mankind, he found that many of them scarcely allowed themselves rest or sleep, day or night; and yet their anxiety seemed very unprofitable and vain. And when he inquired with similar diligence into the works of God, he found he could not comprehend or explain them all. He was persuaded, that no application or capacity could enable a man to fathom the depth of the Divine dispensations in the government of this lower world.—Scott.

[b] Gen. xxxi. 40.

[c] Job v. 9. Rom. xi. 33.

CHAP. IX.

[1] *Gave*, or *set to my heart.*

[a] Deut. xxxiii. 3. John x. 27 30.

[b] Ps. lxxiii. 11-13.

* No man knows or can know the love or hatred of God towards particular individuals "by all that is before them;" that is, by all that befalls them visibly. —Wells.

[c] Job xxi. 7, &c.

[d] viii. 12-14.

[e] Josh. ii. 17-20.

† Swearing being here opposed to fearing an oath, must of course mean swearing lightly and falsely; and fearing an oath, is taking it with solemnity, and keeping it with fidelity under a deep impression of profaning the great and dreadful name to which the appeal is made.—Dr Wardlaw.

[f] Gen. vi. 5.

[g] Luke xv. 17.

[h] Prov. xiv. 32.

[i] Job xiv. 7-12.

[k] Job xiv. 21.

[l] Job iii. 17-18.

[m] ii. 18, 23.

[n] 2 Sam. xix. 24. Rev. vii. 9, 13, 14.

‡ In opposition to the habit of mourners. The meaning is, live not sordidly and sadly, but entertain thyself at all seasonable times.—Patrick.

[2] *See*, or *enjoy life.*

[o] Prov. xviii. 22. Mal. ii. 15.

[p] Ps. xxxix. 5.

§ *All the days of thy vanity.*—Our joy in the dearest relations, as well as in all the possessions of life, is to be maintained in the remembrance that our days are *vanity*. The most intimate and endearing connections, the springs of our most exquisite enjoyment, are necessarily but temporary. Every marriage should be formed in the recollection, that sooner or later it must leave a widow or a widower. And blessed are they whom the remembrance of the vanity of life does not deprive of the relish of its joys!—Dr Wardlaw.

[q] iii. 13, 22.

[r] Ps. lxxxviii. 10-12. Acts xx. 25-31.

[s] Ps. cxlvii. 10, 11. Jer. ix. 23.

[t] 1 Sam. ii. 3-10.

[u] viii. 9.

‖ This little parable sets forth the depraved and malignant nature of mankind, who, in extremities and straits, usually fly to men of wisdom and courage, whom they before slighted; but as soon as the storm is over, they become unthankful wretches to their preservers.—Bacon.

[x] Is. xlii. 2-4.

¶ The words of a wise poor man, though spoken softly, out of a fearful and lowly kind of bashfulness, are worthy of more respect than the imperious loud clamours of him that ruleth among fools. —Bishop Hall.

[y] 16.

[z] Josh. vii. 5, 11.

CHAP. X.

[1] *Flies of death.*

* In all insects is an acid volatile salt, which, mixed with the alkaline substances in perfumes, speedily cause fermentation and putrescence, particularly in hot climates. As a small insect may thus destroy the most precious perfumes, so slight improprieties passed over in ordinary men may neutralise all the excellences of men in high reputation for wisdom. Indeed, no principle ought to be more generally understood and acted on than that a public character, to be useful, must maintain a spotless conduct. — Davidson.

8 Let [n]thy garments be always white;‡ and let thy head lack no ointment.

9 [2]Live joyfully [o]with the wife whom thou lovest [p]all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity:§ [q]for that *is* thy portion in *this* life, and in thy labour which thou takest under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might; [r]for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

11 ¶ I returned, and saw under the sun, [s]that the race *is* not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; [t]but time and chance happeneth to them all.

12 For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds *that are* caught in the snare; so *are* the sons of men snared in an evil time, when it falleth suddenly upon them.

13 ¶ This [u]wisdom have I seen also under the sun, and it *seemed* great unto me:

14 *There was* a little city,‖ and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it.

15 Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man.

16 Then said I, Wisdom *is* better than strength: nevertheless the poor man's wisdom *is* despised, and his words are not heard.

17 The words [x]of wise *men are* heard in quiet,¶ more than the cry of him that ruleth among fools.

18 Wisdom *is* [y]better than weapons of war: but [z]one sinner destroyeth much good.

CHAPTER X.

1 *Observations on wisdom and folly;* 16 *on the defects and virtues of governors;* 18 *on slothfulness, and on money.*

[1]DEAD flies cause the ointment of the apothecary to send forth a stinking savour: *so doth* a little folly him that is in reputation for wisdom *and* honour.*

other crimes, finding no harm come upon them, conclude that they shall escape with impunity, and so grow daring in their iniquity. The wickedness of men abuses the long-suffering of God into an occasion of more desperate crimes, and their hearts are wholly bent to commit evil of every kind. Whereas, if God should cut off every criminal by some tremendous judgment as soon as ever he had violated his commandments, men would be afraid to run into such excesses as they now do without fear or shame. But though the ungodly should perpetrate multiplied and aggravated crimes, and their lives should be continued in outward prosperity; yet Solomon assuredly knew that it would be well with those who feared God, and walked before him in his ordinances and commandments, from a reverential awe of his authority, justice, and heart-searching presence; but that it could not be well with the wicked, for they must needs be disquieted by their own passions, and rendered uneasy by remorse and terror; and their most durable prosperity would flee away like a shadow, and expire as a short reprieve; and then just vengeance would come upon them for contempt of God.—*Scott.*

CHAP. IX. Providence not the Test of Piety.—Ver. 1-3. The events of human life are so intricately and mysteriously arranged, that no man can decide concerning himself, or another, whether he be the object of God's special love, or under his wrath, by any outward occurrences. The Lord, in his manifold wisdom, sometimes afflicts, and sometimes prospers, both the righteous and the wicked, without any exact discrimination; no kind, degree, or continuance of outward affliction can be mentioned, from which a godly man is certainly exempted; or of worldly prosperity, but wicked men have enjoyed it. And yet prosperity is by no means the uniform lot of the wicked, or adversity of the righteous. But matters are so varied and blended together, that all things may be said to come alike to all; and one event to befall the most unjust, selfish, sensual, and impious, and the most upright, kind, pure, and pious, who walk in the ordinances, and reverence the holy name of God, as well as act honestly and blamelessly among men. The difference betwixt them, as to present happiness, arises not from outward causes, but from the inward supports and consolations which the righteous enjoy, and the benefit they derive from these varied trials and mercies; and the inward remorse and terror that wicked men experience, and their growing more daring in impiety under all they meet with.—*Scott.*

Improvement of Time.—Ver. 10. "Whatsoever thy hand finds to do, do it with thy might." Observe here, 1. There is not only something to be had, but something to be done, in this life; and the chief good we are to inquire after, is "the good we should do" (Eccl. ii. 3). This is the world of service, that to come is the world of recompence; this is the world of probation and preparation for eternity; we are here upon business, and upon our behaviour. 2. Opportunity is to direct and quicken duty: that is to be done, which our "hands find to do," which occasion calls for; and an active hand will always find something to do that will turn to a good account. What must be done, of necessity, our hand will here find a price in it for the doing of (Prov. xvii. 16). 3. What good we have an opportunity of doing, we must do while we have the opportunity, and "do it with our might"—with care, vigour, and resolution, whatever difficulties and discouragements we may meet with in it. Harvest-days are busy days; and we must make hay while the sun shines. Serving God and working out our salvation must be done with "all that is within us;" and all little enough. 4. There is good reason why we should "work the works of him that sent us while it is day, because the night comes, wherein no man can work" (John ix. 4). We must up and be doing now with all possible diligence, because our doing well will be done shortly, and we know not how soon. But this we know, that if the work of life be not done when our time is done, we are undone for ever; "there is no work" to be done, "nor device" to do it, "no knowledge" for speculation, "nor wisdom" for practice, "in the grave whither thou goest." We are all going toward the grave—every day brings us a step nearer it. When we are "in the grave," it will be too late to mend the errors of life, too late to repent, and make peace with God, too late to lay up anything in store for eternal life; it must be done now or never.—*Henry.*

CHAP. X.—Ver. 1. When the perfumer has compounded any precious ointment with great skill and attention, if he do not cover it carefully, the flies, attracted by the fragrancy, will be entangled in it, and there die and putrefy; and this will spoil the perfume, and render the ointment noisome. Thus, when a man has acquired, with great care and pains, a high reputation for wisdom, or any other honourable qualification, if he remit his watchfulness, and be heedless, self-indulgent, or imprudent, only in a few instances, and those by no means heinous, they will tarnish his character, and sink him into neglect. For in proportion as a person becomes conspicuous, he is the more strictly watched, great things are expected from him, and less allowance made for his infirmities: nay, envy and malevolence become more busy in reducing his character

2 A wise man's heart *is* at his right hand;† but a fool's heart at his left.

3 Yea also, when he that is a fool walketh by the way, his [2]wisdom faileth *him*, [a]and he saith to every one *that* he *is* a fool.

4 If the spirit of the ruler rise up against thee, [b]leave not thy place; [c]for yielding pacifieth great offences.

5 There is an evil *which* I have seen under the sun, [d]as an error *which* proceedeth [3]from the ruler;

6 Folly is set in great [4]dignity, and [e]the rich sit in low place.

7 I [f]have seen servants upon horses, and princes walking as servants upon the earth.

8 He that diggeth a pit shall fall into it;‡ and whoso breaketh an hedge, a serpent shall bite him.

9 Whoso removeth stones shall be hurt therewith;§ *and* he that cleaveth wood shall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then must he put to more strength; but wisdom *is* profitable to direct.

11 Surely [g]the serpent will bite without enchantment; and [5]a babbler is no better.

12 The [h]words of a wise man's mouth *are* [6]gracious: [i]but the lips of a fool will swallow up himself.

13 The beginning of the words of his mouth *is* foolishness; and the end of his [7]talk *is* mischievous madness.

14 A [k]fool also [8]is full of words: [l]a man cannot tell what shall be; and what shall be after him, who can tell him?

15 The labour of the foolish wearieth every one of them, because he knoweth not how to go to the city.

16 ¶ Woe to thee, O land, [m]when thy king *is* a child, [n]and thy princes eat [o]in the morning!‖

17 Blessed *art* thou, O land, when thy king *is* the son of nobles, and thy princes eat in due season, for strength and not for drunkenness!

18 ¶ By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.

B.C. 977—B.C. 977.

† That is, ready to be employed with dexterity and effect. —PARKHURST.

[2] *Heart.*

[a] Prov. xiii. 16. 1 Pet. iv. 4.

[b] viii. 3.

[c] Prov. xxv. 15.

[4] iv. 1.

[3] *From before.*

[4] *Heights.*

[e] Jam. ii. 3-5.

[f] Prov. xix. 10.

‡ Both prince and people have need to beware of innovations; for he that endeavours to ensnare and ruin another, shall thereby perish himself; and he that passes his due bounds, to wrong others, brings unexpected mischief upon himself. —BROWN.

§ This teaches care and caution. Whoever pulls down an old building is likely to be hurt by the stones; and in cleaving wood, many accidents happen for want of sufficient caution.—CLARKE.

[g] Ps. lviii. 4, 5.

[5] *The master of the tongue.*

[h] Prov. xii. 14, 18. Luke iv. 22.

[6] *Grace.*

[i] 2 Sam. i. 16. Prov. xviii. 6-8.

[7] *Mouth.*

[k] Prov. xv. 2.

[8] *Multiplieth words.*

[l] Jam. iv. 13, 14.

[m] 2 Chr. xiii. 7. Is. iii. 4, 5, 12.

[n] Prov. xx. 1, 2. Hos. vii. 5-7.

[o] Jer. xxi. 12.

‖ That is, spend in riot and revelling that portion of their time which ought to be set apart for the administration of justice.—BP. HALL.

[p] Dan. v. 1, &c. 1 Pet. iv. 3.

[q] Ps. civ. 15. Eph. v. 18, 19.

[9] *Maketh glad the life.*

[r] Neh. v. 8. Phil. iv. 15, 19.

¶ Though wine makes merry, it will not be a house for us, nor a bed, nor clothing, nor provisions and portions for children; but money, if men have enough of it, will be all these. Money of itself answereth nothing; but as the instrument of commerce, it answers all the occasions of this present life.—HENRY.

[s] Is. viii. 21. Acts xxiii. 5.

[1] *Conscience.*

[t] Luke xii. 2, 3.

* A proverbial phrase is here used, signifying what experience confirms, that a sentiment privately uttered comes quickly to light, often no person knows how.—DAVIDSON.

19 ¶ A [p]feast is made for laughter, [q]and wine [9]maketh merry: [r]but money answereth all *things*.¶

20 ¶ [s]Curse not the king, no not in thy [1]thought; and curse not the rich [t]in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter *

CHAPTER XI.

1 *Directions for charity.* 7 *Death ought to be remembered in life,* 9 *and the day of judgment in the days of youth.*

CAST thy bread upon the [1]waters: [a]for thou shalt find it after many days.

2 Give a portion to seven,* and also to eight; for thou knowest not what evil shall be upon the earth.

3 If the clouds be full of rain, they empty *themselves* upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.

4 He [b]that observeth the wind shall not sow;† and he that regardeth the clouds shall not reap.

5 As [c]thou knowest not what *is* the way of the spirit, [d]*nor* how the bones *do grow* in the womb of her that is with child; even so thou knowest not the works of God who maketh all.

6 In the morning sow thy seed, and in the evening withhold not thine hand;‡ for thou knowest not whether shall [2]prosper, either this or that, or whether they both *shall be* alike good.

7 ¶ Truly [e]the light *is* sweet, and [f]a pleasant *thing it is* for the eyes to behold the sun:

8 But [g]if a man live many years, *and* rejoice in them all, yet let him remember the days of darkness; for they shall be many. [h]All that cometh *is* vanity.

9 ¶ [i]Rejoice, O young man, [k]in thy youth, and let thy heart cheer thee in the days of thy youth, and [l]walk in the ways of thine heart, and [m]in the sight of thine eyes: but [n]know thou, that for all these *things* God will bring thee into judgment.

10 Therefore [o]remove [3]sorrow from thy heart, [p]and put away evil from thy flesh: [q]for childhood and youth *are* vanity.

[a] Prov. xix. 17.

* Be not narrow and confined in thine alms, but bestow them liberally on all that have need.—HALL.

[b] Prov. xxii. 13.

† The agriculturist seizes the most favourable time, although it be not the best or most desirable, to do his work; and thus we ought, even in circumstances not auspicious of success, in works of benevolence, to perform them to the utmost of our power; for duty is ours, the result with the Lord. —DAVIDSON.

[c] John iii. 8.

[d] Ps. cxxxix. 14.

‡ Therefore let nothing discourage thee from taking all opportunities to give thy alms incessantly, early and late; when thou art young and when thou art old; when things smile upon thee, and when thou art in a declining condition: for thou knowest not which will hit to do the most good unto others, and to bring the greatest blessing back upon thyself; or whether all may prove alike beneficial unto both.—PATRICK.

[2] *Be right.*

[e] Prov. xv. 30.

[f] Ps. lxxxiv. 11. Matt. v. 45.

[g] viii. 12.

[h] ii. 21-23.

[i] Luke xv. 12, 13.

[k] Lam. iii. 27.

[l] Ps. lxxxi. 12. Eph. ii. 2, 3.

[m] Gen. iii. 6; vi. 2. 1 John ii. 15, 16.

[n] Acts xvii. 30, 31. Rom. ii. 5-11.

[o] Ps. xxv. 7. 2 Pet. iii. 11, 14.

[3] *Anger.*

[p] 2 Tim. ii. 22.

[q] Prov. xxii. 15.

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to the ordinary level; and in impeding those useful designs which his credit, if it had not been impaired, might have rendered successful. So that those mistakes which would scarcely have been counted blemishes in another man, will be deemed almost inexcusable crimes in him; and numbers will be gratified by detecting and exposing them.

BAD GOVERNMENT.—Ver. 5-7. Solomon allowed that princes often occasioned many evils by their misconduct and neglect, which could not be vindicated, though they did not justify the disaffected. One abuse especially he had remarked, by which rulers became accessory to the crimes of others, and all the mischiefs which they perpetrated—namely, when from any selfish motive, or from partiality or caprice, they preferred inexperienced and imprudent men from low stations to the highest dignities, which they disgraced by their imperious, mercenary, and rash behaviour; whilst the nobles, whose rank, education, and knowledge of affairs, entitled them to consideration, qualified them for such eminent places, and rendered them superior to the mean oppressions practised by indigent upstarts, were degraded, and placed under the command of their inferiors; which is as if slaves rode in state, and princes were required to walk afoot by their sides, to do them honour. Indeed, it naturally gives umbrage, when men of inferior rank, though eminent for abilities, wisdom, and probity, are advanced above the nobles; but much more so, when the talents and dispositions of the favourites are as mean as their extraction.—*Scott.*

LOQUACITY.—Ver. 12-15. (1.) Fools *talk* a great deal to no purpose, and they shew their folly as much by the multitude, impertinence, and mischievousness of their words as by anything; whereas "the words of a wise man's mouth are gracious"—are grace, manifest grace in his heart, and minister grace to the hearers—are good, and such as become him, and do good to all about him. "The lips of a fool" not only expose him to reproach, and make him ridiculous, but "will swallow up himself," and bring him to ruin by provoking the government to take cognisance of his seditious talk, and call him to an account for it. Adonijah foolishly "spake against his own life" (1 Kings ii. 23). Many a man has been sunk by having "his own tongue fall upon him" (Ps. lxiv. 8). See what a fool's talk is. (2.) It takes rise from his own weakness and wickedness: "the beginning of the words of his mouth is foolishness;" the foolishness bound up in his heart, that is the corrupt spring out of which all these polluted streams flow—the evil treasury out of which evil things are brought. (3.) It rises up to fury, and tends to the hurt and injury of others: "the end of his talk"—the end it comes to—is madness; he will presently talk himself into an indecent heat, and break out into the wild extravagances of a distracted man. (4.) It is all the same over and over: (ver. 14) "A fool also is full of words," a passionate fool especially, that runs on endlessly, and never knows when to take up; he will have the last word though it be but the same with that which was the first. What is wanting in the weight and strength of his words he endeavours in vain to make up in the number of them, and they must be repeated, because otherwise there is nothing in them to make them regarded. Note, Many who are empty of sense are "full of words," and the least solid are the most noisy.—*Henry.*

CHAP. XI. PRACTICAL OBSERVATIONS.—Let no Christian be weary of well-doing in every way. This will do more to render life comfortable than carnal prosperity and pleasure.—The light of the Sun of righteousness, and his healing beams, are far more pleasing to the believer's soul than the light of the sun to his eyes; and though he may expect pain, sickness, and death, yet his Redeemer will not leave him comfortless: his sun may be clouded and eclipsed, but it shall never go down to leave him in darkness and despair. Soon will the longest life of earthly pleasure expire, and how numerous and dreary will be the days, the years, the countless, endless ages of darkness which await those who die in their sins! Let the careless and the carnal remember this, and prepare for their closing scene. Nor can young persons begin this needful work too soon. Whilst their spirits are lively and their hearts cheerful, let them so temper their joy as to recollect continually the account they must give of their whole conduct. And let those (alas, how numerous are they!) who determine to give a loose to every appetite, and rush into every scene of dissipation and vicious pleasure, to which they can have access, take this along with them, "that God registers every one of their sinful thoughts and desires, their idle words, and wicked works, and will at last produce the account of millions of crimes which they committed with their jovial companions, and speedily forgot." If they would, then, avoid remorse, terror, and anguish in future years—if they would have hope and comfort on a dying bed—if they would escape temporal and eternal misery—let them so bridle their passions in the fear of God, and in the view of this great season of retribution let them remember the vanity of youthful pleasures, and the uncertainty of human life; and let them anticipate those reflections which, neglecting this advice, they may hereafter make on their own conduct, when oppressed with pain and terror, or when condemned at the tribunal of the righteous Judge.—*Scott.*

CHAP. XII. OLD AGE AND DEATH.—Ver. 2-7. This figurative description of old age and its infirmities has furnished the critics with much employment, and a fine field for the display of their ingenuity; but such matters must here be handled with great brevity. In old age the relish for all pleasures is lost, and men grow indifferent even

CHAPTER XII.

1 *The Creator is to be remembered in due time.* 8 *The Preacher's care to edify.* 13 *The general conclusion, that man's chief concern is to fear God, and to obey his laws.*

REMEMBER now thy Creator[a] in the days of thy youth, while the evil days come not, nor the years draw nigh, [a]when thou shalt say, I have no pleasure in them:

2 While [b]the sun, or the light, or the moon,† or the stars, be not darkened, [c]nor the clouds return after the rain:

3 In the day when [d]the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders [1]cease, because they are few, [e]and those that look out of the windows be darkened;

4 And the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird; and [f]all the daughters of musick shall be brought low:

5 Also *when* they shall be afraid of *that which is* high, and fears *shall be* in the way, and the [g]almond-tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; [h]because man goeth to his long home, and the mourners go about the streets:

6 Or ever the silver cord‡ be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken§ at the cistern:

7 Then shall the dust return to the earth as it was; and [i]the spirit shall return unto God who gave it.

8 ¶ Vanity [k]of vanities, saith the Preacher; all *is* vanity.

9 And [2]moreover, because the Preacher was wise, [l]he still taught the people knowledge; yea, [m]he gave good heed, and sought out, *and* set in order many proverbs.

10 The [n]Preacher sought to find out [3]acceptable words; and *that which was* written *was* upright, *even* words of truth.

11 The words of the wise *are* as goads,‖ and as nails fastened *by* the masters of assemblies, *which* are given from one shepherd.

12 And further, [o]by these, my son, be admonished:¶ of making many books *there is* no end; and much [4]study *is* [p]a weariness of the flesh.

13 ¶ Let us hear the conclusion of the whole matter; Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

B.C. 977—B.C. 977.

CHAP. XII.

[a] It is common in Scripture to express all the acts of devotion and virtue by some part or principle of religion: sometimes by wisdom and understanding; at other times, by faith, love, the fear of God, walking with God, and many other phrases; all of which express the same meaning, and denote the whole economy of a religious life. So that "remembering" our "Creator in the days of our youth," implies an early and an entire dedication of ourselves to the service of God.—LOGAN.

[a] 2 Sam. xix. 35.

[b] Gen. xxvii. 1; xlviii. 10.

† The sun, light, and moon, mean the superior and inferior faculties of the soul—the understanding, mind, judgment, will, and affections; and the stars, those bright notions and ideas raised in the fancy and imagination, and fixed in the memory—all which are greatly impaired or lost in old age.—GILL.

[c] Ps. xlii. 7; lxxi. 20; lxxvii. 16-20.

[d] 2 Sam. xxi. 15-17. Ps. lxxi. 9; cii. 23.

[1] *Fail, because they grind little.*

[2] [e] 2 Sam. xix. 35.

[f] Jer. i. 11.

[h] Job xvii. 13.

‡ The bond of union between soul and body—the spinal marrow having an exact similitude to one.—CLARKE.

§ The action of the heart, by which the blood is circulated through the system.—BOOTHROYD.

[i] iii. 21.

[k] Ps. lxii. 9.

[2] *The more wise the preacher was, &c.*

[l] 1 Kings viii. 12, &c.; x. 8.

[m] 1 Kings iv. 32.

[n] i. 1, 12.

[3] *Words of delight.*

‖ With which they urged on the ox. These words would prick sinners in the heart, and stir up the slothful. *And as nails*—to fasten truth to the heart.—GILL.

[o] Luke xvi. 29-31. John v. 39.

¶ "By these, my son, be admonished. I have said enough for your conviction and warning. Receive the instruction, and be wise; I might write till the study of what was written would be a weariness. But there is no need. Let what I have written suffice."—DR WARDLAW.

[4] *Reading.*

[p] i. 18.

THE SONG OF SOLOMON.

CHAPTER I.

1 *The church's love unto Christ.* 7 *She prayeth to be directed to his flock.* 8 *Christ directeth her to the shepherds' tents,* 11 *and giveth her gracious promises.* 12 *The church and Christ congratulate one another.*

THE [a]Song of songs, which *is* [b]Solomon's.

2 Let him kiss me with the kisses of his mouth: for thy [1]love *is* better than wine.

3 Because of the savour of thy good ointments, thy name *is as* ointment poured forth, therefore do [c]the virgins love thee.

4 [d]Draw me, [e]we will run after thee.* The King hath brought me into his chambers: we will be glad and rejoice in thee; we will remember thy love more than wine: [2]the upright love thee.

5 ¶ I *am* black, but comely, [f]O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon.

B.C. 1014—B.C. 1014.

CHAP. I.

[a] Is. v. 1.

[b] 1 Kings iv. 32.

[1] *Loves.*

[c] 2 Cor. xi. 2. Rev. xiv. 4.

[d] Jer. xxxi. 3.

[e] Ps. cxix. 32, 60. Heb. xii. 1, 2.

* The *drawing* here intended does not so much express the first drawing of the soul to God in conversion, as the subsequent drawings of the Spirit into closer communion and greater conformity to Christ. *Running* expresses alacrity, cheerfulness, and diligence, in the ways of God.—WILLIAMS.

[2] *They love thee uprightly.*

[f] Ps. xlv. 9. Gal. iv. 26.

to those objects which once occasioned the most agreeable sensations, so that the sun, with its pleasant light, and the beautiful moon and stars are, as it were, obscured to them; or the understanding, imagination, memory, and judgment, the lights of the mind, are so impaired that they seem darkened.—One affliction or pain succeeds another, as clouds return after heavy showers in a rainy season. The hands and arms, with which a man defends himself from assaults or accidents, as watchmen keep the house, grow feeble, and tremble when their help is requisite. The legs and thighs, which as strong men support the body, seem in old age to bend under its weight. The teeth, which used to grind the food, are most of them gone, and the few that remain are become useless. The eyes by which the soul looked, as it were, out at the windows, grow dim. Men become disinclined or incapacitated to open their mouths in public debates, having lost their voice with their teeth; or they have no inclination to eat, as they cannot grind or chew their food without pain and difficulty; or they keep at home, and retired, their doors being shut towards the street, because they cannot digest their food as formerly. Their rest is so easily disturbed that they wake, and rise up, uneasy and alarmed, at the least noise, as the singing of a bird, or the crowing of the cock. The voice and the ear, those daughters of music, are no longer capable of performing their functions, or the spirits are too dull to let them attend with satisfaction. Every ascent in the way terrifies them on account of the labour of climbing; they shun every high place through fear of falling from it; nay, they feel themselves so feeble and clumsy that they dread being thrown down, or run over, whenever they walk out. Their heads, covered with white hair, seem to blossom like the almond-tree; every little inconvenience, like the weight or the chirping of the grasshopper, is a burden to them, and renders them fretful; or they are bowed, so that their backbone projects like that of a locust, and they have no longer any desire after, or relish for, animal pleasures. Thus man draws nigh to the end of his journey, and will shortly be at his "long home," or his "home of ages." The grave may in some sense be *thus* called, but the eternal state of happiness or misery to which the soul removes at death, and to which the body will follow at the resurrection, is far more emphatically so called. When this takes place others will, either sincerely or insincerely, mourn for him, as he formerly did for others. Then the "silver cord will be loosed," which may mean the inexplicable union between body and soul, or the spinal marrow, which continues sensation by the nerves from the brain to every part of the body; or the whole verse may be a description of the functions of life, taken from a well, where is *a cord* to the *bowl* or bucket, with which the water is drawn, *a wheel* by which the more easily to raise it, *a cistern* into which it may be poured, and *a pitcher* or vessel to carry it away with; but now all are broken or loosened, and become useless. Thus at death the lungs cease to play, the heart ceases to beat, the blood to circulate; every vessel becomes useless, the whole surprising contrivance for forming and communicating the blood, which is the life, from the fountain of the heart to every extremity of the body, is now entirely deranged, the silver cord is loosed, the golden bowl is broken, the pitcher and the wheel are marred at once. Then the body returns to its dust, and the soul to God the Creator, to be fixed in a state of happiness or misery, according to the things done in this present life.—*Scott.*

CHAP. I. CHARACTER AND CONTENTS OF THE BOOK.—Ver. 1. We have here the title of this book, shewing, 1. The nature of it: it is a "song," that it might the better answer the intention, which is to stir up the affections, and to heat them, which poetry will be very instrumental to do. The subject is pleasing, and therefore fit to be treated of in a song, in singing of which we may "make melody with our hearts unto the Lord." It is evangelical; and gospel-times should be times of joy, for gospel-grace puts "a new song" into our mouths (Ps. xcviii. 1) 2. The dignity of it: it is "the Song of songs," a most excellent song; not only above any human composition, or above all the other songs which Solomon penned, but even above any other of the Scripture-songs, as having more of Christ in it. 3. The penman of it: it is Solomon's; it is not the song of fools, as many of the songs of love are, but the song of the wisest of men; nor can any man give a better proof of his wisdom than to celebrate the love of God to mankind, and to excite his own love to God, and that of others with it. Solomon's songs were a thousand and five (1 Kings iv. 32): those that were of other subjects are lost, but this of seraphic love remains, and will, to the end of time. Solomon, like

6 Look not upon me, [g]because I *am* black, because the sun hath looked upon me: [h]my mother's children were angry with me; they made me the keeper of the vineyards:† *but* mine own vineyard have I not kept.

7 Tell me, O thou whom my soul loveth, where thou [i]feedest, where thou makest *thy flock* to rest at noon: for why should I be as one that [3]turneth aside by the flocks of thy companions?

8 ¶ If thou know not, [k]O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.

9 I have compared thee, O my love, [l]to a company of horses‡ in Pharaoh's chariots.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 ¶ We will [m]make thee borders of gold, with studs of silver.

12 ¶ While the King *sitteth* at his table, [n]my spikenard§ sendeth forth the smell thereof.

13 ¶ A bundle of myrrh *is* my well-beloved unto me; [o]he shall lie all night betwixt my breasts.

14 My beloved *is* unto me *as* a cluster of [4]camphire in the vineyards of En-gedi.‖

15 Behold, thou *art* fair, [5]my love; behold, thou *art* fair; [p]thou *hast* doves' eyes.¶

16 Behold, thou *art* fair, my beloved, yea, pleasant; also our bed *is* green.

17 The [q]beams of our house *are* cedar, *and* our [6]rafters of fir.*

CHAPTER II.

1 *The mutual love of Christ and his church.* 8 *The hope,* 10 *and calling of the church.* 14 *Christ's care of the church.* 16 *The profession of the church, her faith and hope.*

I *AM* [a]the rose of Sharon, *and* the [b]lily of the valleys.*

2 As the lily among thorns, so *is* my love among the daughters.

3 As [c]the apple-tree among the trees of the wood, so *is* my beloved among the sons. [1]I [d]sat down under his shadow with great delight, and [e]his fruit *was* sweet to my [2]taste.

4 He [f]brought me to the [3]banqueting-house, and [5]his banner over me *was* love.

5 [h]Stay me with [i]flagons, [4]comfort me with apples: for I *am* sick of love.

6 His left hand *is* under my head,† and his right hand doth embrace me.

7 I [5]charge you, O ye daughters of Jerusalem, [k]by the roes, and by the hinds of the field, that [l]ye stir not up, nor awake *my* love, till he please.

8 ¶ The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

9 My beloved is like a roe, or a young hart:‡ behold, he standeth behind our wall, he looketh forth at the windows, [6]shewing himself through the lattice.

10 ¶ My beloved spake, and said unto me, Rise up, my love, my fair one, and come away.

11 For, lo, the winter is past, the rain is over *and* gone;

12 The flowers appear on the earth;§ the [m]time of the singing *of birds* is come, and the voice of [n]the turtle is heard in our land;

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 ¶ O [o]my dove, [p]*that art* in the clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, [q]let me hear thy voice; [r]for sweet *is* thy voice, and thy countenance *is* comely.

15 Take us [s]the foxes, the little foxes,‖ that spoil the vines: for our vines *have* tender grapes.

16 ¶ My beloved *is* mine, and I *am* his; he feedeth among the lilies.

17 Until [t]the day break, and [u]the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of [7]Bether.

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[g] Jer. viii. 21. Acts xiv. 22.
[h] Ps. lxix. 8.
† They endeavoured to seduce and corrupt the Church with false doctrines, and superstitious or idolatrous worship, and to oblige her to countenance and maintain them, and thereby disturbed and hindered her from her proper work, which was the propagation and advancement of the true doctrine and worship in particular assemblies, and persons belonging, or to be brought in, to her.—POOLE.
[i] Ps. xxiii. 1, 2. John x. 11, 28, 29.
[3] *Is veiled.*
[k] Ps. xlv. 11, 13. Eph. v. 25-27.
[l] 2 Chr. i. 14-17.
‡ The horses of Egypt are remarkable for their stateliness and beauty.—MAILLET.
[m] Gen. i. 26. Eph. v. 25-27.
[n] John xii. 3.
§ Or *nard*, a plant growing in the East, whose root is small and slender; it puts forth a long stalk, and has several ears or spikes even with the ground.—CALMET.
[o] Eph. iii. 17.
[4] *Cypress.*
‖ A place near Jericho, famous for palm-trees.—GILL.
[5] *My companion.*
[p] Eph. i. 17, 18.
¶ The eyes shew, more than any part else, the inward affections of the mind, and doves' eyes are the emblems of simplicity, candour, sincerity, and purity.—PATRICK.
[q] Ps. xcii. 12.
[6] *Galleries.*
* These were materials used in the temple, in their nature rich and enduring. So that, while the divine nature of Christ is our glorious covering, this shelter can never decay.—BURROWES.

CHAP. II.

[a] Ps. lxxxv. 11.
[b] Is. lvii. 15.
* Not the beautiful flower so called by us, but a Syrian plant of the lily kind, wont to grow in low lands.—HARMER.
[c] John xv. 1-8.
[1] *I delighted and sat down, &c.*
[d] Is. iv. 6. 1 John i. 3, 7.
[e] Gen. iii. 22-24. Rev. xxii. 2.
[2] *Palate.*
[f] Ps. lxiii. 2-5. Rev. iii. 20.
[3] *House of wine.*
[g] Rom. v. 8-10.
[h] Ps. iv. 6, 7. Phil. i. 23.
[i] 2 Sam. vi. 19.
[4] *Straw me.*
† This is a representation of the tenderest affection of a husband for his wife, when he sees her in danger to faint; and, being applied to Christ and his Church, sets forth his readiness to succour us in all our needs, by the power of his Spirit.—PATRICK.
[5] *Adjure.*
[k] Prov. v. 19.
[l] Eph. v. 22, 23.
‡ Animals much esteemed for the beauty of their eyes, the elegance of their form, and their graceful agility (comp. 2 Sam. i. 19).—BOOTHROYD.
[6] *Flourishing.*
§ A description of a pleasant and fruitful spring, after a doleful winter; signifying Christ's gracious and comfortable gifts, for the delight and benefit of his Church, after the removal of the former evils. These flowers may be understood both of the saints themselves, who now begin to hold up their heads, and of the graces of the Spirit wherewith they are adorned for their mutual comfort; while the joyful tidings of the gospel are discovered unto the consciences of afflicted sinners, to assure them of the favour of God.—AINSWORTH.
[m] Is. xlii. 10-12. Eph. v. 18-20.
[n] Eph. i. 13, 14.
[o] Is. lx. 8. Matt. x. 16.
[p] Ex. iv. 11-13.
[q] Prov. xv. 8.
[r] Ps. xxii. 3; l. 23.
[s] 2 Pet. ii. 1-3. Rev. ii. 2.
‖ Jackals of the lesser kinds eat roots and fruits, and frequent the gardens every night.—SHAW.
[t] Rom. xiii. 12.
[u] Heb. viii. 5; x. 1.
[7] *Division.*

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his father, was addicted to poetry, and which way soever a man's genius lies, he should endeavour to honour God, and edify the Church with it. One of Solomon's names was "Jedidiah, beloved of the Lord" (2 Sam. xii. 25); and none so fit to write of the Lord's love as he that had himself so great an interest in it; none of all the apostles wrote so much of love as he that was himself the beloved disciple, and lay in Christ's bosom. Solomon, as a king, had great affairs to mind and manage, which took up much of his thoughts and time, yet he found heart and leisure for this and other religious exercises. Men of business ought to be devout men, and not to think that their business will excuse them from that which is every man's great business—to keep up communion with God. It is not certain when Solomon penned this sacred song. Some think that he penned it after he recovered himself by the grace of God from his backslidings, as a further proof of his repentance, and, as if, by doing good to many with this song, he would atone for the hurt he had perhaps done with loose, vain, amorous songs, when he "loved many strange wives;" now he turned his wit the right way. It is more probable that he penned it in the beginning of his time, while he kept close to God, and kept up his communion with him; and perhaps he put this song, with his father's psalms, into the hands of the chief musician, for the service of the temple, not without a key to it for the right understanding of it. Some think that it was penned upon occasion of his marriage with Pharaoh's daughter, but that is uncertain; the tower of Lebanon, which is mentioned in this book (chap. vii. 4), was not built, as it is supposed, till long after that marriage. We may reasonably think, that when in the height of his prosperity he "loved the Lord" (1 Kings iii. 3), he thus "served him with joyfulness and gladness of heart in the abundance of all things." It may be rendered, "The Song of songs, which is concerning Solomon," who, as the son and successor of David, on whom the covenant of royalty was entailed, as the founder of the temple, and as one that excelled in wisdom and wealth, was a type of Christ, in whom are "hid all the treasures of wisdom and knowledge," and yet is a greater than Solomon; this is, therefore, a song concerning him. It is here fitly placed after "Ecclesiastes;" for, when by that book we are thoroughly convinced of the vanity of the creature, and its insufficiency to satisfy us, and make a happiness for us, we shall be quickened to seek for happiness in the love of Christ, and that true transcendent pleasure, which is to be found only in communion with God through him. The voice in the wilderness, that was to prepare Christ's way, cried, "All flesh is grass."—*Henry.*

CHAP. II. CHRISTIAN EXPERIENCE.—Ver. 3. A double advantage the spouse found in sitting down so near the Lord Jesus. 1. A refreshing shade: "I sat down under his shadow," to be sheltered by him from the scorching heat of the sun, to be cooled, and so to take some rest. Christ is to believers "as the shadow" of a great tree, nay, "of a great rock in a weary land" (Is. xxxii. 2; xxv. 4). When a poor soul is parched with convictions of sin, and the terrors of the law, as David (Ps. xxxii. 4), when fatigued with the troubles of this world, as Elijah, when he "sat down under the juniper-tree" (1 Kings xix. 4), they find that in Christ—in his name, his graces, his comforts, and his undertaking for poor sinners—which revives them, and keeps them from fainting; they that "are weary and heavy laden" in Christ may find "rest." It is not enough to pass by this "shadow," but we must "sit down under" it: "here will I dwell," for I have desired it; and we shall find it not like Jonah's gourd, that soon withered, and left him in a heat, both inward and outward, but like the tree of life, the leaves whereof were not only for shelter, but for the healing of the nations. We must "sit down under this shadow with delight," must put an entire confidence in the protection of it (as Judg. ix. 15), and take an entire complacency in the refreshment of it. But that is not all. 2. Here is pleasing, nourishing food: this tree drops its fruits to those that "sit down under its shadow," and they are welcome to them, and will find them "sweet unto their taste," whatever they are to others. Believers have tasted that the Lord Jesus is "gracious" (1 Pet. ii. 3); his "fruits" are all the precious privileges of the new covenant, purchased by his blood, and communicated by his Spirit. Promises are sweet to a believer, yea, and precepts too: "I delight in the law of God after the inward man." Pardons are sweet, and peace of conscience sweet; assurances of God's love, joys of the Holy Ghost, the hopes of eternal life, and the present earnests and foretastes of it, are sweet—all sweet to those that have their spiritual senses exercised. —*Henry.*

THE CHURCH'S HOPE.—Ver. 16, 17. The spouse here again speaks, as one assured that Christ and all his blessings are become hers by faith; of which her love to him, and her unreserved surrender of herself to be his, devoted to his service, in body and soul, formed the sure evidence; and she rejoices in experiencing that he takes pleasure in visiting and communing with his people, who resemble him in lowliness and purity, and in feeding them in the green pastures of his ordinances; and she begs that he will continue to favour her with those visits, "till the day break, and the shadows flee away." This may refer to the shadows of the Jewish dispensation, which were dispelled by the breaking of the gospel-day, and the rising of the Sun of righteousness, or to the darkness and shadows of our state on earth, which will shortly be changed for heavenly light and substantial felicity. The word *Bether* signifies *division*, and may intimate the removal of everything which now divides our souls from him, and from the beatific vision.—*Scott.*

CHAPTER III.

1 *The church's fight and victory in temptation.* 6 *The church glorieth in Christ.*

BY [a]night on my bed I sought him whom my soul loveth:* [b]I sought him, but I found him not.

2 I will rise now, and go about the city in [c]the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not.

3 The [d]watchmen that go about the city found me: *to whom I said,* [e]Saw ye him whom my soul loveth?

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me.

5 I [f]charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake *my* love, till he please.

6 ¶ Who *is* [g]this that cometh out of the wilderness [h]like pillars of smoke, [i]perfumed with myrrh and frankincense, with all powders of the merchant?

7 Behold [k]his bed, which *is* Solomon's;† [l]threescore valiant men *are* about it, of the valiant of Israel.

8 They [m]all hold swords, *being* expert in war: every man *hath* his sword upon his thigh, [n]because of fear in the night.

9 King Solomon made himself [l]a chariot of the wood of Lebanon.

10 He made [o]the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple; the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 [p]Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him [q]in the day of his espousals, and in the day of the gladness of his heart.

CHAPTER IV.

1 *Christ setteth forth the graces of the church.* 8 *He sheweth his love to her.* 16 *The church prayeth to be made fit for his presence.*

BEHOLD, [a]thou *art* fair, my love; behold, thou *art* fair; [b]thou *hast* doves' eyes within thy locks: thy hair *is* as a flock of goats, that [1]appear from mount Gilead.

2 Thy [c]teeth *are* like a flock *of sheep that are even* shorn,* which came up from the washing; whereof every one bear twins, and none *is* barren among them.

3 Thy lips *are* like a thread of [d]scarlet, and thy speech *is* comely: [e]thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy [f]neck *is* like the tower of David, builded for [g]an armoury, whereon there [h]hang a thousand bucklers, all shields of mighty men.

5 Thy [i]two breasts *are* like two young roes that are twins, which [k]feed among the lilies.

6 Until the day [2]break, and the shadows flee away, I will get me [l]to the mountain of myrrh, and to the hill of frankincense.

7 Thou *art* all fair, my love; *there is* no spot in thee.

8 ¶ Come with me from Lebanon, *my* spouse, with me [m]from Lebanon: look from the top of Amana,† from the top of [n]Shenir and Hermon, [o]from the lions' dens, from the mountains of the leopards.

9 Thou hast [3]ravished my heart, my sister, [p]*my* spouse; thou hast ravished my heart with one of thine eyes, with [q]one chain of thy neck.‡

10 How fair is thy [4]love, my sister, *my* spouse! [r]how much better is thy love than wine! and the smell of thine ointments than all spices!

11 Thy [s]lips, O *my* spouse, drop *as* the honeycomb: honey and milk *are* under thy tongue;§ and the smell of thy garments *is* like the smell of Lebanon.

12 A garden [5]inclosed *is* my sister, *my* spouse; a spring shut up, a fountain sealed.

13 Thy plants [t]*are* an orchard of pomegranates, with [u]pleasant fruits; [6]camphire with [x]spikenard;

14 Spikenard and saffron; [y]calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices:

15 A [z]fountain of gardens, a well of living waters, and streams from Lebanon.

16 ¶ Awake, O north wind; and come, thou south; blow upon my garden, *that* the spices

B.C. 1014—B.C. 1014.

CHAP. III.

[a] Ps. lxiii. 6-8.

* This verse illustrates the earnestness of the soul in seeking Jesus during a time of his absence. God's way of carrying on our sanctification is by repeated visits and withdrawals, at seasons "put in his own power." When thus absent, he returns in different ways. Sometimes, as in chap. ii. 8, he surprises us with his grace, almost before he was expected (Is. lxv. 1); then, as in this passage, he waits for us to seek him with earnestness.—BURROWES.

[b] Ps. cxxx. 1, 2. Luke xiii. 24.

[c] Prov. viii. 3, 4, 34. Luke xiv. 21-23.

[d] Is. xxi. 6-8. Heb. xiii. 17.

[e] John xx. 15.

[f] viii. 4.

[g] Rev. xii. 6, 14.

[h] Acts ii. 18-21. Col. iii. 1, 2.

[i] 2 Cor. ii. 14-16. Phil. iv. 18.

[k] i. 16.

† Solomon, in his name, kingly office, wisdom, and royalty, was a figure of Christ (who is greater than Solomon, Matt. xii. 42); and his bed is above Solomon's. Christ's bed here seemeth to mean the hearts of the elect (as in chap. i. 13, the spouse said, he should lodge betwixt her breasts), in whose hearts Christ dwelleth "by faith" (Eph. iii. 17), and there taketh his repose and rest. And this habitation or lodging was figured by the tabernacle and temple of Solomon (1 Cor. vi. 19).—AINSWORTH.

[l] 1 Sam. viii. 11. Heb. i. 14.

[m] Ps. xlv. 3. Eph. vi. 10-18.

[n] Neh. iv. 21, 22. 1 Thes. v. 6-8.

[1] Or, *a bed.*

[o] 1 Tim. iii. 15, 16. Rev. iii. 12.

[p] Heb. xiii. 13.

[q] Is. lxii. 5. Rev. xix. 7.

CHAP. IV.

[a] Ps. xlv. 11. 2 Cor. iii. 18.

[b] Matt. xi. 29. Phil. ii. 3-5.

[1] Or, *eat of.*

[c] John xv. 7.

* The word "even shorn," means of an equal size—the idea of perfection is intended; this is not associated with sheep shorn; their being of equal size, and coming up from the washing-pool immediately before shearing, represents them in all respects perfect. — BURROWES.

[d] Lev. xiv. 4-6. Heb. ix. 19.

[e] Gen. xxxii. 10.

[f] Eph. iv. 15, 16. Col. ii. 19.

[g] Neh. iii. 19.

[h] 2 Chr. xii. 9-11.

[i] Prov. v. 19. 1 Pet. ii. 2.

[k] vi. 3.

[2] *Breathe.*

[l] Ex. xx. 24. Rev. v. 8.

[m] Deut. iii. 25.

† Amana was a part of mount Libanus; Shenir and Hermon were parts of the same ridge of mountains.—PATRICK.

[n] Deut. iii. 9.

[o] Ps. lxxvi. 1, 4.

[3] Or, *taken away.*

[p] Ps. xlv. 9. John iii. 29. Rev. xix. 7, 8.

[q] i. 10.

‡ The Latin translation is not inelegant — "with one curl or ringlet of thy neck."—PERCY.

[4] *Loves.*

[r] i. 2, 4.

[s] Hos. xiv. 2. Heb. xiii. 15.

§ While the poison of asps is under the lips of the ungodly, honey and milk are under the tongue of the spouse. Nothing could express to the ancients more strongly than such comparisons the idea of speech, sweet, pleasant, and captivating. The Holy Spirit would therefore assure us by this verse, that to Jesus no language, not even the highest praise of unfallen angels, is more delightful than the words of repentance, faith, prayer, and praise offered at the mercy-seat by the contrite heart. Out of the abundance of the heart the mouth speaketh; and this language of holiness from the lips of the redeemed can never fail, when the Holy Spirit is in the heart a well of water springing up into everlasting life.—BURROWES.

[5] *Barred.*

[t] Is. lx. 21. John xv. 1-8. Phil. i. 11.

[u] vi. 2.

[6] *Cypress.*

[x] John xii. 3.

[y] Ex. xxx. 23. Ez. xxvii. 19.

[z] Ec. ii. 6.

CHAP. III. SOLOMON'S ESPOUSALS.—Ver. 11. This verse contains the most express allusion to the marriage of Solomon of any in the whole book; but whether to Naamah the Ammonitess, his first wife, as far as we know, or to Pharaoh's daughter, or to some other of his wives, is not said. It seems that it was customary, in ancient times, for the bridegroom or bride, or both, to wear a nuptial crown; and it may be supposed that Solomon's, on such a joyful occasion, would be very magnificent, and it was put on his head by Bathsheba. "O ye daughters of Zion, look upon king Solomon, as he sits solemnly crowned in the day of his greatest royalty and triumph, and compare his highest pomp with the Divine magnificence of my Saviour, in that day when his blessed marriage shall be fully perfected above, to the eternal rejoicing of himself and his Church, and see whether there be any proportion between them."—(*Bp. Hall.*)—When the sinner finds "peace and joy in believing," and makes an open profession of his faith and love, especially when large multitudes thus join themselves to the Lord (as was the case on the day of Pentecost), the happy season may be called the day of the heavenly bridegroom's espousals, and the day of the gladness of his heart; for espousals are not a secret transaction, but the recognition, before proper witnesses, or publicly, of the mutual consent of the two contracting parties to be united in marriage. The Church is the mother of Christ, as to his human nature—that is, he was born within the Church—and she crowns him, when through her ordinances believers are thus espoused to him. Then his power and grace are displayed; he sees of the travail of his soul, and the purchase of his blood: and these are the trophies and monuments of his glorious victories over the world, sin, Satan, and death. Angels in heaven rejoice over one penitent sinner; saints on earth rejoice and celebrate the Redeemer's praises, when this event is made known to them; he himself rejoices over the redeemed sinner, as "in the day of the gladness of his heart;" and the daughters of Zion (every one who is disposed to seek this salvation) should go forth to behold these things, that they may be encouraged in believing, and in making profession of their faith, by observing how glorious our King appears in saving sinners.—*Scott.*

CHAP. IV. BEAUTY OF HOLINESS.—Ver. 1-7. Here is a large and particular account of the beauties of the Church, and of gracious souls on whom the image of God is renewed, consisting "in the beauty of holiness." In general, he that is a competent judge of beauty, whose "judgment," we are sure, "is according to truth," and what all must subscribe to, he has said, "Behold, thou art fair." She had commended him, and called all about her to take notice of his glories; hereby she recommends herself to him, gains his favour, and, in return for her respects, he calls to all about him to take notice of her graces. Those that honour Christ he will honour (1 Sam. ii. 30). He does not flatter her, nor design hereby either to make her proud of herself, or to court her praises of him; but it is to invite others to think well of her too, and to join themselves to her: Thou art "my love," thou lovest me, and art loved of me, and therefore "thou art fair;" all the beauty of the saints is derived from him, and they shine by reflecting his light; it is "the beauty of the Lord our God" that is "upon us" (Ps. xc. 17). She was espoused to him, and that made her beautiful. *Uxor fulget radiis mariti—The spouse shines in her husband's rays.* It is repeated, "Thou art fair," and again, "Thou art fair;" noting not only the certainty of it, but the pleasure he took in speaking of it. As to the representation here made of the beauty of the Church, the images are certainly very bright, the shades strong, and the comparisons bold; not proper, indeed, to represent any external beauty, for they were not designed to do so, but "the beauty of holiness, the new man, the hidden man of the heart, in that which is not corruptible." Seven particulars are specified—a number of perfection, for the Church is enriched with manifold graces by "the seven spirits" that "are before the throne" (Rev. i. 4; 1 Cor. ℞ 5, 7).

INVOCATION OF THE SPIRIT.—Ver. 16. "Awake, O north wind; and come, thou south." This is a prayer, 1. For the Church in general, that there may be a plentiful effusion of the Spirit upon it, in order to its flourishing estate. Ministers' gifts are "the spices;" when the Spirit is poured out these "flow" forth, and then the wilderness becomes "a fruitful field" (Is. xxxii. 15). This prayer was answered in the pouring out of the Spirit on "the day of Pentecost" (Acts ii. 1), ushered in by a "mighty wind;" then the apostles, who were bound up before, flowed forth and were "a sweet savour to God" (2 Cor. ii. 15). 2. For particular believers. Note, (1.) Sanctified souls are as gardens, gardens of the Lord, enclosed for him. (2.) Graces in the soul are as spices in these gardens, that in them which is valuable and useful. (3.) It is very desirable that the spices of grace should flow forth both in pious and devout affections. (4.) The blessed Spirit, in his operations upon the soul, is as the "north and the south wind" which "blows where it listeth," and from several points (John iii. 8). There is the north wind of convictions, and the south wind of comforts; but all, like the wind, brought "out of God's treasuries," and "fulfilling his Word." (5.) The flowing forth of the spices of grace depends upon the gales of the Spirit,

thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits.

CHAPTER V.

1 Christ awaketh the church with his calling. 2 The church, having a taste of Christ's love, is sick of love. 9 A description of Christ by his graces.

I AM come into my garden, my sister, *my* spouse: [a]I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk: [b]eat, O friends; drink, [1]yea, drink abundantly, O beloved.

2 ¶ I sleep, but my heart waketh: *it is* the voice of my beloved that [c]knocketh, *saying,* [d]Open to me, my sister, my love, [e]my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the night.

3 I [f]have put off my coat;* how shall I put it on? I have washed my feet; how shall I defile them?

4 My beloved [g]put in his hand by the hole of *the door,*† and my bowels were moved [2]for him.

5 I rose up to open to my beloved; and my hands dropped *with* myrrh, and my fingers *with* [3]sweet-smelling myrrh, upon the handles of the lock.

6 I opened to my beloved; but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The watchmen that went about the city found me, [h]they smote me, they wounded me;‡ the keepers of the walls [i]took away my vail from me.

8 I charge you, O daughters of Jerusalem, if ye find my beloved, [4]that ye tell him, that [k]I *am* sick of love.

9 ¶ What [l]*is* thy beloved more than *another* beloved, O thou fairest among women? what *is* thy beloved more than *another* beloved, that thou dost so charge us?

10 My beloved *is* white and ruddy, [5]the chiefest among ten thousand.

11 His [m]head *is as* the most fine gold; his locks *are* [6]bushy, *and* black as a raven:

B.C. 1014—B.C. 1014.

CHAP. V.

[a] Is. liii. 11.
[b] Ps. xvi. 3. 2 Cor. ix. 11-15.
[1] *And be drunken* with *loves.*
[c] Rev. iii. 20.
[d] Ps. xxiv. 7-10.
[e] Rev. iii. 4.
[f] Rom. vii. 22, 23.
* The vain and frivolous excuses urged by the spouse denote the unprepared state of the believer's heart, when he has remitted his watch, grown negligent of his work, fond of ease and indulgence, and averse to exertion or inconvenience. In such a frame everything forms a mighty difficulty, and delays and omissions of duty are admitted on the most frivolous pretences.—SCOTT.
[g] Ps. cx. 3. Phil. ii. 13.
† In this state of apathy, Jesus makes attempts for gaining admission to our hearts. The beloved did more than merely address the bride in endearing terms: he tried to open the door. Our Saviour not only "speaks to the heart of Jerusalem," but tries to unbar the entrance to the soul, that he may come in and sup with us, and take up there his abode.—BURROWES.
[2] Or (as some read), *in me.*
[3] *Passing,* or *running about.*
[h] Phil. iii. 6.
‡ Many a poor soul, with a heart aching and burning to know more of Christ, has had its honest inquiries met with reproach or indifference. Hence, in every age, when spiritual decay has been prevalent, persons taking the lead in reviving evangelical religion have had to encounter ill-treatment and persecution.—BURROWES.
[i] 1 Pet. iv. 14-16.
[4] *What.*
[k] Ps. lxiii. 1, 3.
[l] Is. liii. 2.
[5] *A standard-bearer.*
[m] Eph. i. 21, 22.
[6] Or, *curled.*

[7] *Sitting in fulness,* that is, *fitly placed, and set as a precious stone in the foil of a ring.*
[8] *Towers of perfumes.*
[n] Ps. xlv. 2.
§ Perhaps, "is as an ivory plate enclosed with sapphire," meaning to express the white skin covered with a purple robe.—MICHAELIS.
[o] Rev. i. 15.
‖ *His legs.*—A sign of Christ's firmness in his kingdom, works, words, and government; of his strength to trample upon his enemies, and of his untired power to accomplish the course of his office. *Lebanon*—a high and famous hill full of excellent plants.—DIODATI.
[p] Hos. xiv. 7.
[9] *Palate is sweetness.*
[q] Is. ix. 6, 7. 1 Pet. ii. 6, 7.
[r] Gal. ii. 20.

CHAP. VI.

[a] Is. ii. 5. Acts v. 11-14.
[b] Is. lxi. 11. Matt. xxviii. 20.
* The spouse concludes her "beloved" was gone down into his garden, because there, she knew, was his delight; for the Lord delights in the plantations of his grace.—WILLIAMS.
[c] John iv. 34, 35.
[d] Is. lvii. 1.
[e] Rev. xxi. 2-4.
[f] Eph. v. 27.
† Tirzah was a beautiful situation in the tribe of Judah, chosen by Jeroboam for the seat of his kingdom. The name implies "a delightful city."—PATRICK.
[g] Rev. xxi. 2.
[h] Num. xxiv. 5-9.
[i] Gen. xxxii. 26-28.
[1] *Puffed me up.*
[k] 2 Chr. xi. 21.
‡ The terms "threescore," and "fourscore," are probably used for an uncertain number.—PATRICK.
The language, however, implies, that though the earth abounds with such as are deemed honourable, and amiable, yet true believers alone possess the beauty of holiness, with which no other can compare.—SCOTT.
[l] Eph. iv. 3-6.
§ If we are to believe Solomon, no one of his wives or concubines engaged his heart as this rose of Sharon; and these two verses assure us that the transactions here related were real, and not fictitious.—BOOTHROYD.
[m] Deut. xxxiii. 29.

12 His eyes *are* as *the eyes* of doves by the rivers of waters, washed with milk, *and* [7]fitly set

13 His cheeks *are* as a bed of spices, *as* [8]sweet flowers; [n]his lips *like* lilies, dropping sweet-smelling myrrh:

14 His hands *are as* gold rings set with the beryl; his belly *is as* bright ivory§ overlaid *with* sapphires:

15 His [o]legs‖ *are as* pillars of marble set upon sockets of fine gold; his countenance *is* [p]as Lebanon, excellent as the cedars:

16 His [9]mouth *is* [q]most sweet; yea, he *is* altogether lovely. This *is* [r]my beloved, and this *is* my friend, O daughters of Jerusalem.

CHAPTER VI.

1 The daughters of Jerusalem purpose to seek Christ. The spouse answers them, and professeth her faith in him. 4 Christ repeats his commendations, declares his fervent love, shews his conduct, and describes her character.

WHITHER is thy beloved gone, O thou fairest among women? whither is thy beloved turned aside? [a]that we may seek him with thee.

2 My beloved is [b]gone down into his garden,* to the beds of spices, to [c]feed in the gardens, [d]and to gather lilies.

3 I *am* [e]my beloved's, and my beloved *is* mine; he feedeth among the lilies.

4 ¶ Thou *art* [f]beautiful, O my love, as Tirzah,† [g]comely as Jerusalem, [h]terrible as *an army* with banners.

5 Turn [i]away thine eyes from me, for they have [1]overcome me: thy hair *is* as a flock of goats that appear from Gilead:

6 Thy teeth *are* as a flock of sheep which go up from the washing, whereof every one beareth twins, and *there is* not one barren among them

7 As a piece of pomegranate *are* thy temples within thy locks.

8 There are [k]threescore‡ queens, and fourscore concubines, and virgins without number.

9 My dove, my undefiled is *but* [l]one;§ she *is* the *only* one of her mother, she *is* the choice *one* of her that bare her: [m]the daughters saw her, and blessed her; *yea,* the queens and the concubines, and they praised her.

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he stirs up good affections, and works in us both to will and to do that which is good. —*Henry.*

CHAP. V. LUKEWARMNESS.—Ver. 2. The spouse is very dull, yet not utterly inattentive to her spiritual concerns. Her judgment and choice are the same, but her affections are cold, and her services formal; a case which often occurs in the believer's experience. "I take it to be a description of the dulness which is apt to creep upon the most excellent minds."—(*Bp. Patrick.*)—In this situation she recognises the voice of her beloved, and hears him knock and request admission. This represents the warnings, reproof, and invitations to a Christian when in this drowsy frame; the convictions excited by the Holy Spirit, and the ineffectual desires felt, and the half-purposes formed, on such occasions. He perceives that he is faulty, and ought to be more earnest; he is gently admonished of his folly and ingratitude, and yet he yields to inactivity, despondency, or lukewarmness (Rev. iii. 20). The words of Christ, as here stated, are replete with tender affection, and introduced by the most endearing compellations, without the least anger or reproach.

GLORY OF CHRIST.—Ver. 10-16. Instruction is conveyed under this description of the comeliness and majesty of the beloved. No doubt, the spiritual excellency and glory of Christ in his person, mediation, and kingdom, are intended; but, while in some things the meaning is evident, others must be allowed to be more doubtful.—"He is white and ruddy;" this naturally suggests to the mind his spotless purity and his atoning blood, and it may also denote his mercy to believers, and his terrible vengeance upon his enemies. "He is the chiefest among ten thousand." By him kings reign. He is the King of saints and of angels, and among ten thousand rivals he alone is worthy of our affections, and capable of doing us effectual good. "His head, as the most fine gold," may denote the perfect righteousness and inestimable benefits of his glorious kingdom, as Head over all to his Church: "his locks bushy, and black as a raven," may denote the vigour of his administration; full and black hair being an emblem of youth, as white hair of old age and wisdom (Rev. i. 14): "His eyes, as the eyes of doves, by the rivers of waters, washed with milk, and fitly set," may denote his infinite knowledge, connected with purity and love, pleasant to his people, whom he watches over continually, and for whom he orders everything in perfect wisdom and kindness. "His cheeks"—that is, those glimpses of his glory which we have by faith, and when he lifts up the light of his countenance upon us—are refreshing as the most fragrant spices or flowers. His gracious words from his lips are pure and pleasant like the lily, and distil upon the soul like the sweet-smelling myrrh. His hands, whether stretched forth to communicate blessings to us, or to uphold and defend us, or in any of the operations of his power, are "as gold rings set with the beryl," all well-timed and placed, very precious, beneficial, and regulated in perfect wisdom and love. His "belly," or "bowels" (the known description of compassion and tenderness), being "as bright ivory overlaid with sapphires," may denote the glory of his mercy which endureth for ever, and the unsearchable riches and invaluable privileges which are conferred with it on all true believers. "His legs as pillars of marble set upon sockets of fine gold," such as might form the support and ornament of some magnificent temple, may denote the firmness, power, and majesty with which he supports his Church, and maintains his cause in the world, against all the opposition of earth and hell. "His countenance as Lebanon, excellent as the cedars," denotes the unspeakable glory of his person and work, as fully displayed to the blessed inhabitants of heaven, of which, whilst on earth, we only obtain a few glimpses by faith. "His mouth being most sweet," seems to mean the expressions and pledges of his love, with which his people are favoured (chap. i. 2). But, indeed, concludes the spouse, "He is altogether lovely."—*Scott.*

CHAP. VI. THE CHURCH'S MAJESTY.—Ver. 10. Either Christ here continues his discourse, as in admiration of the spouse, or this is the commendation mentioned in the preceding verse. As applied to the Church, it may be descriptive of the gradual dawning of the gospel-day, from the first promise to fallen Adam, till the rising of the Sun of righteousness and the calling of the Gentiles, or till the fulness of the Gentiles shall come in. On earth, the Church, reflecting the light of Christ, is "fair as the moon;" in heaven, the fuller view of him, and conformity to him, will render her "clear as the sun;" and, both in her militant and triumphant state, she is terrible as an army with banners, or as the heavenly hosts, as some explain the word. The believer also, from his first conversion to his complete victory and salvation, may be represented by the same illustrations.—*Scott.*

THE SHULAMITE.—Ver. 13. The question is asked, "What will ye see in the Shulamite?" And it is answered, "As it were the company of two armies." 1. Some think she gives this account of herself; she is shy of appearing unwilling to be looked upon, having, in her own account, no form or comeliness. Alas! says she, "What will you

10 ¶ Who *is* she *that* looketh forth as the morning, fair as the moon, [n]clear as the sun, *and* [o]terrible as *an army* with banners?

11 I went down into the garden of nuts to see the fruits of the valley, *and* to see whether the vine flourished, *and* the pomegranates budded.

12 [2]Or ever I was aware, [p]my soul [3]made me *like* the chariots of Ammi-nadib.‖

13 Return, return, O Shulamite; return, return, that we may look upon thee. What will ye see in the [q]Shulamite? [r]As it were the company of [4]two armies.

CHAPTER VII.

1 *A further description of the church's graces.* 10 *The church professeth her faith and desire.*

HOW beautiful* are [a]thy feet with shoes, [b]O prince's daughter! [c]the joints of thy thighs *are* like jewels, the work of the hands of a cunning workman:

2 Thy [d]navel *is like* a round goblet, *which* wanteth not [1]liquor; thy belly *is like* an heap of wheat set about with lilies:†

3 Thy two breasts *are* like two young roes *that are* twins:

4 Thy neck *is* as a tower of ivory; thine eyes *like* the fish-pools in Heshbon, by the gate of Bath-rabbim; thy nose *is* as the tower of Lebanon, which looketh toward Damascus:

5 Thine head upon thee *is* like [2]Carmel,‡ and the hair of thine head like purple: the king *is* held in the galleries.

6 How fair and how pleasant art thou, O love, for delights!

7 This [e]thy stature is like to a palm-tree, and thy breasts to clusters *of grapes*.

8 I said, [g]I will go up to the palm-tree, I will take hold of the boughs§ thereof: now also thy breasts shall be as clusters of the vine, and [h]the smell of thy nose like apples;

9 And the roof of thy mouth like [i]the best wine for my beloved, that goeth *down* [4]sweetly, causing the lips of [5]those that are asleep to speak.

10 ¶ I *am* my beloved's, and his desire *is* toward me.

11 Come, my beloved, [k]let us go forth into the field; let us lodge in the villages.

12 Let us [l]get up early to the vineyards; let us see if the vine flourish, *whether* the tender grape [6]appear, *and* the pomegranates bud forth: there [m]will I give thee my loves.

13 The [n]mandrakes give a smell, and [o]at our gates *are* all manner of pleasant *fruits*, [p]new and old, *which* [q]I have laid up for thee, O my beloved.

CHAPTER VIII.

1 *The love of the church to Christ.* 6 *The vehemency of love.* 8 *The calling of the Gentiles.* 14 *The church prayeth for Christ's coming.*

OH [a]that thou *wert* as my brother,* that sucked the breasts of my mother! *when* I should find thee without, I would kiss thee; [b]yea, [1]I should not be despised.

2 I would lead thee, *and* [c]bring thee into my mother's house, [d]*who* would instruct me: I would cause thee to drink of [e]spiced wine† of the juice of my pomegranate.

3 His [f]left hand *should be* under my head, and his right hand should embrace me.

4 I charge you, O daughters of Jerusalem, [2]that ye stir not up, nor awake *my* love, until he please.

5 Who *is* this that cometh up from the wilderness [g]leaning upon her beloved? [h]I raised thee up under the apple-tree: there thy mother brought thee forth; [i]there she brought thee forth *that* bare thee.

6 ¶ Set me [k]as a seal‡ upon thine heart, as a seal upon thine arm: for [l]love *is* strong as death; [m]jealousy *is* [3]cruel as the grave: the coals thereof *are* coals of fire, *which hath* a most vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be contemned.

8 ¶ We have [n]a little sister, and [o]she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?

B.C. 1014—B.C. 1014.

[a] Mal. iv. 2.
[b] Rom. viii. 37.
[1] *I knew not.*
[p] Luke xv. 20.
[2] *Set me on the chariots of my willing people.*
‖ *Ammi-nadib.*—It is supposed that Ammi-nadib was some great captain, who industriously pursued his victories or advantages with very swift chariots.—PATRICK.
The figure gives the idea of that ardent affection which produced a movement towards the beloved object, rapid as that of a racer, or the chariot of a warrior.—WILLIAMS.
[q] Is. viii. 6.
[r] Rom. iii. 29.
[4] *Mahanaim.*

CHAP. VII.

* *How beautiful.*—This is the language of the virgins while they undress the bride, either for the purpose of bathing or of going to rest.—BOOTHROYD.
[a] Eph. vi. 15.
[b] 2 Cor. vi. 18.
[c] Dan. ii. 32.
[d] Prov. iii. 8.
[1] *Mixture.*
† The language of the apostle seems to point out the true meaning of the sacred allegory: "The whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. iv. 14-16; Col. ii. 18, 19).—COBBIN
[2] Or, *crimson.*
‡ *Thine head upon thee is like Carmel.*—This was a very fruitful mountain, whose top was covered with vines, corn-fields, and fruitful trees (see Is. xxxv. 2; Amos i. 2). The allusion is to the nuptial crown, or garland, made of flowers, &c., which was worn by the bride on the marriage-day, and this may denote the graces of the blessed Spirit, which are an ornament of grace to the head, &c.—GILL.
[3] *Bound.*
[e] Ps. xcii. 12.
[f] Is. lxvi. 10, 11. Eph. iii. 17-19.
[g] Jer. xxxii. 41.
§ The word for "boughs" is rendered in the Latin translation "fruits," and in the Greek, to the same sense, "tops," since the clusters or fruits in the palm-tree really grow on the top of the stalk.—PARKHURST.
[h] 2 Cor. ii. 14.
[i] Is. lxii. 8, 9.
[4] *Straightly.*
[5] *The ancient.*

[k] ii. 10-13.
[l] Prov. viii. 17.
[6] *Open.*
[m] Ps. lxiii. 3-8.
[n] Gen. xxx. 14.
[o] Gal. v. 22, 23. Eph. v. 9.
[p] Matt. xiii. 52.
[q] Is. lx. 6, 7. Col. iii. 17.

CHAP. VIII.

[a] Is. vii. 14; ix. 6.
* These words are a continuation, or rather a renewal of the Church's desire after communion with Christ; and the meaning is, that Christ would shew himself to her in the relation of a brother, act the part of one towards her; and that she might as freely converse with him as a brother and sister may and used to do.—GILL.
[b] Mark xii. 42-44.
[1] *They should not despise me.*
[c] Gal. iv. 26.
[d] 1 Pet. i. 10-12.
[e] Prov. ix. 2.
† This is thought to allude to a custom of the parties drinking wine from the same cup in one part of the marriage ceremony. We know that spiced wine was a great delicacy in the East.—HARMER.
[f] Deut. xxxiii. 27.
[2] *Why should ye stir up;* or, *why awake,* &c.
[g] Is. xxvi. 3, 4. Eph. i. 12, 13.
[h] John i. 48-51.
[i] Gal. iv. 19.
[k] Is. xlix. 16.
‡ The seal or signet was sometimes worn over the breast, suspended by a chain from the neck; and hence the signet became expressive of affection (Jer. xxii. 24; Prov. vi. 21; vii. 3).—BOOTHROYD.
[l] John xvi. 15-19.
[m] Num. v. 14.
[3] *Hard.*
[n] Rom. xv. 9-12.
[o] Rom. iii. 1, 2.

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see in the Shulamite?" Nothing that is worth your looking upon; nothing but "as it were the company of two armies" actually engaged, where nothing is to be seen but blood and slaughter. The watchmen had smitten her, and wounded her, and she carried in her face the marks of those wounds—looked as if she had been fighting. She had said (chap. i. 6), "Look not upon me, because I am black;" here she says, "Look not upon me, because I am bloody." Or it may denote the constant struggle that is between grace and corruption in the souls of believers; they are in them "as two armies" continually skirmishing, which makes her ashamed to shew her face. 2. Others think her Beloved gives this account of her: "I will tell you what you shall 'see in the Shulamite;' you shall see as noble a sight as that of two armies, or two parts of the same army, drawn out in rank and file; not only 'as an army with banners,' but as 'two armies,' with a majesty double to what was before spoken; she is as *Mahanaim*, as the hosts which Jacob saw (Gen. xxxii. 1, 2)—a host of saints, and a host of angels ministering to them; the Church militant and the Church triumphant." Behold "two armies;" in both the Church appears beautiful.—*Henry.*

CHAP. VII. REFLECTION ON THE UNION OF CHRIST AND HIS CHURCH.—Precious faith and love, abounding in knowledge and all judgment, and regulated by sagacity, the result of experience and a spiritual mind, tend to the assurance of hope, the increase of holiness, and patient continuance in well-doing. And the edifying discourse of such consistent believers honours Christ, recommends the gospel, silences gainsayers, animates other Christians, and tends to convince and awaken sinners, and will surely meet with the gracious commendation of the Lord. Wherever they meet together to worship, and to commemorate his love, Christ will be, as it were, "held in the galleries," by his delight in them and their services; and to mark the difference betwixt them and formalists, he even expresses his admiration of the fruits of his own grace in them. They may also assure themselves that he will be with them in their afflictions; and their resignation and patient hope under sharp sufferings is peculiarly pleasant and honourable to him. But when professors of the gospel do no credit to it in their lives, they drive him from their assemblies, and often deceive their own souls. In proportion as we are sure that Christ is our beloved, and that we aim and desire to be devoted to him, we may also be sure that he is our salvation, and that his desire is towards us. And again, when this assurance is genuine it will cause us more and more to count all but loss for him, and as far as it consists with our duty in the community, to go forth with him to some sequestered humble retreat, where we may commune with him and his people, and with our own hearts. If then we have tasted his grace, let us seek his assistance in examining ourselves, to see how the vine flourishes, and to take heed that no subtile foxes spoil the tender grapes. Let us shew our love to Christ by love to his cause; and whilst we add new fruits of holiness to all those that we have already produced, let us not much regard whether men approve our conduct or not, provided our beloved accept us, and be honoured by us. Let us improve our talents, and employ our influence in observing how believers grow in grace, and young beginners put forth their tender buds, that we may exhort, encourage, warn, and pray for them, as time and occasion may require.—*Scott.*

CHAP. VIII. POWER OF LOVE.—Ver. 6. Love is a violent, vigorous passion. 1. It is "strong as death;" the pains of a disappointed lover are like the pains of death; nay, the pains of death are slighted, and made nothing of, in pursuit of the beloved object. Christ's love to us was "strong as death;" for he brake through death itself: "he loved us, and gave himself for us." The love of true believers to Christ is "strong as death," for it makes them dead to everything else; it even parts between soul and body, while the soul, upon the wings of devout affections, soars up to heaven, and even forgets that it is yet clothed and clogged with flesh. Paul, in a rapture of this love, knew not whether he was in "the body, or out of the body." By it a believer is crucified to the world. 2. "Jealousy is cruel as the grave," which swallows up and devours all. Those that truly love Christ are jealous of everything that would draw them from him, and especially jealous of themselves, lest they should do anything to provoke him to withdraw from them, and, rather than do so, would "pluck out a right eye," and "cut off a right hand," than which what can be more cruel? Weak and trembling saints, who conceive a jealousy of Christ, doubting of his love to them, find that jealousy to prey upon them like the grave—nothing wastes the spirits more; but it is an evidence of the strength of their love to him. 3. "The coals thereof," its lamps, and flames, and beams, are very strong, and burn with incredible fury and irresistible force, as the "coals of fire that have a most vehement flame," a "flame of the Lord" (so some read it), a powerful, piercing flame as the lightning (Ps. xxix. 7). Holy love is a fire that begets a vehement heat in the soul, and consumes the dross and chaff that are in it, melts it down like wax into a new form, and carries it upward as the sparks toward God and heaven.—*Henry.*

THE GENTILE CHURCH.—Ver. 8, 9. The spouse (or the Church that then was) seems here to intercede for the Gentiles, from among whom God intended to take a people for his name. The spouse, therefore, calls that future Church, "a little sister, that hath no breasts." Though a few believers were even then found among the Gentiles yet they had not the Word of God, or the means of grace, and spiritual union with the promised Saviour. But, in due time, they would "be spoken for" by him; and

9 If she *be* a wall, [p]we will build upon her a palace of silver; and if she *be* [q]a door, we will inclose her with boards of cedar.

10 I *am* a wall, and [r]my breasts like towers: [s]then was I in his eyes as one that found [t]favour.

11 Solomon [u]had a vineyard at Baal-hamon;[§] [u]he let out the vineyard unto keepers: every one for the fruit thereof was to bring [x]a thousand *pieces* of silver.

B.C. 1014—B.C. 1014.

[p] Acts xv. 16.
[q] Acts xiv. 27.
[r] Ex. xvi. 7.
[s] Gen. vi. 8.
[t] *Peace.*
[u] Is. v. 1, 7. Matt. xxi. 33-43.
[§] *Baal-hamon* — *i.e.*, the plain of the multitude, which might be some fruitful field, not mentioned elsewhere; or, it is a name feigned to the signification of the word, as Isa. v. 1.—Diodati.
[u] Luke xx. 9, &c.
[x] Is. vii. 23.

12 My [y]vineyard, which *is* mine, *is* before me: [z]thou, O Solomon, *must have* a thousand, and [a]those that keep the fruit thereof two hundred.

13 Thou that dwellest in the gardens, [b]the companions hearken to thy voice: cause me to hear *it.*

14 ¶ Make haste, my beloved, and be thou like to a roe or to a young hart upon the mountains of spices.[‖]

[y] Acts xx. 28.
[z] Ps. lxxii. 17-19.
[a] 1 Tim. v. 17.
[b] Ps. xlv. 14.
[‖] Upon the mountains where spices grow. What particular mountains are meant cannot be ascertained.—Patrick.

THE BOOK OF THE PROPHET ISAIAH.

The Hebrew prophets were the inspired instructors of the people. The word "prophet," in the Scripture sense, is not simply one who foretells future events, but one who speaks in God's name to men, no matter what be the theme or oracle which he is commanded to deliver—whether he expound the history of the past, or enforce the duty of the present, or open up the mysteries of the time to come. The prophets expounded the law, and they guided the destinies of the nation. They were raised up on special occasions: the high office was not hereditary. They wielded a power in the state greater often than that of king or priest, for they represented the Divine element of the government. Many of them did not commit their oracles to writing, but simply declared the will of God as the crisis required. Yet God never left himself without a witness; and there was almost an unbroken succession of them, as the following chronological table will shew:—

	Before Christ.	*Kings of Judah.*	*Kings of Israel.*
Jonah,	Between 856 and 784.		Jehu and Jehoahaz, according to Bp. Lloyd; but Jeroboam II., according to Blair. (2 Kings xiv. 25.)
Amos,	Between 810 and 785.	Uzziah, ch. i. 1.	Jeroboam II., ch. i. 1.
Hosea,	Between 810 and 725.	Uzziah, Jotham, Ahaz, the third year of Hezekiah.	Jeroboam II., ch. i. 1.
Isaiah,	Between 810 and 698.	Uzziah, Jotham, Ahaz, and Hezekiah, chap. i. 1, and perhaps Manasseh.	
Joel,	Between 810 and 660, or later.	Uzziah, or possibly Manasseh.	
Micah,	Between 758 and 699.	Jotham, Ahaz, and Hezekiah, ch. i. 1.	Pekah and Hosea.
Nahum,	Between 720 and 698.	Probably towards the close of Hezekiah's reign.	
Zephaniah,	Between 640 and 609.	In the reign of Josiah, ch. i. 1.	
Jeremiah,	Between 628 and 586.	In the thirteenth year of Josiah.	
Habakkuk,	Between 612 and 598.	Probably in the reign of Jehoiakim.	
Daniel,	Between 606 and 534.	During all the captivity.	
Obadiah,	Between 588 and 583.	Between the taking of Jerusalem by Nebuchadnezzar, and the destruction of the Edomites by him.	
Ezekiel,	Between 595 and 536.	During part of the captivity.	
Haggai,	About 520 to 518.	After the return from Babylon.	
Zechariah,	From 520 to 518, or longer.		
Malachi,	Between 436 and 420.		

—T. H. Horne.

Isaiah has been frequently styled "the Evangelical prophet," for he testified beforehand of "the sufferings of Christ and the glory that should follow," in language so clear and so precise, that the predictions of the future appear as simple narrations of the past. The first portions of his oracles—that is, up to the fortieth chapter—are more or less national in their character, unfolding the future glories of Israel, and foretelling the doom of all the nations that oppressed or hated the chosen people. Into the midst of these scenes of doom are thrown many beautiful sketches, exhibiting the peace, prosperity, and glory of the coming reign of Messiah. The second part of Isaiah—that is, from the fortieth chapter to the end—refers again and again to the Babylonish captivity, and the advent of the Great Deliverer as an event rich in blessings, and fraught with the most noble results to Israel and to the world. The style is throughout adapted to the theme—full of melody and magnificence; the imagery is varied and picturesque, and the entire book is clothed with a sustained majesty, which few of the Hebrew bards have been able to approach. Every reader of the New Testament knows how truly, minutely, and surprisingly, many of his prophecies have been fulfilled in the life and death of Jesus Christ.—J. E.

CHAPTER I.

1 *Isaiah's complaint of Judah.* 10 *He upbraideth their services,* 16 *and exhorteth them to repentance.*

THE [a]vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in [b]the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

B.C. 760—B.C. 760.

CHAP. I.
[a] Num. xii. 6.
[b] Hos. i. 1.

[a] Nothing can be imagined more grand and striking than this introduction. To enter fully into its beauty, we must imagine the whole universe changed into a court of justice, the Almighty the appellant, and the rebellious Israelites the party accused.—Jerour.
[c] Jer. xiii. 15.
[d] Deut. i. 31.
[e] Deut. xxxii. 28.

2 Hear, O heavens;[e] and give ear, O earth: [c]for the Lord hath spoken, [d]I have nourished and brought up children, and they have rebelled against me.

3 The ox knoweth his owner, and the ass his master's crib: [c]*but* Israel doth not know, my people doth not consider.

that was the Jewish Church to do for them at that time, as instruments of effecting the gracious purposes of God? To this question Christ answers, "If she be a wall, we will build upon her a palace of silver." If the commencement of this work, even the conversion of the Gentiles by the Spirit of Christ, through the preaching of apostles and evangelists, raised up from the nation of Israel, were likened to a wall built upon Him the precious foundation and corner-stone, to become a part of a spiritual temple, they would be so multiplied and enriched in process of time, that the Gentile Church would become as a palace for the great King, builded of solid silver, and far more splendid than Solomon's temple. If the first preaching of the gospel to them was compared to the making of a door through the wall of partition, that door should be preserved most effectually, as if cased with boards of durable cedar.—*Scott.*

CHAP. I. Isaiah.—Ver. 1. The name of this prophet, signifying "the salvation of the Lord," was very suitable to the subject on which he so frequently and delightfully expatiated, and which have procured him the title of "the Evangelical prophet," nay, of "the fifth Evangelist." Tradition reports that he was of noble birth, and that his daughter was married to Manasseh, and that he was sawn asunder by the command of that idolatrous prince, to which the apostle is supposed to allude Heb. xi. 37. It must, however, be allowed that these traditions are very uncertain, and some think he did not survive Hezekiah; yet, even in that case, he must have prophesied about sixty years at least.—In general, the reader must be referred to the notes on the Second Book of Kings, from the fifteenth to the twenty-first chapter inclusive; and to the Second Book of Chronicles, from the twenty-sixth to the thirty-third chapter inclusive, for the state of Judah and Israel during the term of years in which Isaiah prophesied.—Many of his prophecies, indeed, relate to other kingdoms; but always on account of their connection, one way or other, with the chosen race.—"The two usual ways whereby God communicated his will to the prophets, were visions and dreams" (Num. xii. 6). "In vision the inspired person was awake, but his external senses were

B.C. 760—B.C. 760.

4 [f]Ah sinful nation, a people [1]laden with iniquity, a seed of evil-doers, children that are corrupters! They have forsaken the LORD, they [g]have provoked the Holy One of Israel unto anger, they are [2]gone away backward.

5 ¶ Why† [h]should ye be stricken any more? [i]ye will [3]revolt more and more. [k]The whole head is sick, and the whole heart faint.

6 From [l]the sole of the foot even unto the head *there is* no soundness in it; *but* wounds, [m]and bruises, and putrifying sores: [n]they have not been closed, neither bound up, neither mollified with [4]ointment.

7 Your country *is* desolate, your cities *are* burnt with fire: your land, strangers devour it in your presence, and *it is* desolate, as [5]overthrown by strangers.

8 And the daughter of Zion is left [o]as a cottage in a vineyard, as a lodge in a garden of cucumbers, [p]as a besieged city.

9 Except the LORD of hosts had left unto us [q]a very small remnant,‡ [r]we should have been as Sodom, *and* we should have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah:

11 To [s]what purpose *is* the multitude of your sacrifices unto me?§ saith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of [6]he-goats.

12 When ye come to [7]appear before me, who hath required this at your hand, to tread my courts?

13 Bring no more [t]vain oblations; [u]incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; [x]*it is* [8]iniquity, even the solemn meeting.

14 Your new moons and your appointed feasts [y]my soul hateth: they are a trouble unto me; [z]I am weary to bear *them*.

15 And [a]when ye spread forth your hands,‖ I will hide mine eyes from you; yea, when ye [9]make many prayers, I will not hear: your hands are full of [1]blood.

16 ¶ Wash you, make you clean;¶ put away the evil of your doings from before mine eyes; cease to do evil;

17 Learn to do well; seek judgment; [2]relieve the oppressed; judge the fatherless; plead for the widow.

18 Come now, [b]and let us reason together, saith the LORD: [c]Though your sins be as scarlet,* they shall be as white as snow; though they be red like crimson, they shall be as wool.

19 If ye be willing and obedient, ye shall eat the good of the land:

20 But [d]if ye refuse and rebel, ye shall be devoured with the sword: [e]for the mouth of the LORD hath spoken *it*.

21 ¶ How is [f]the faithful city† become an harlot! [g]it was full of judgment; righteousness lodged in it; but now murderers.

22 Thy [h]silver is become dross, [i]thy wine mixed with water:

23 Thy [k]princes *are* rebellious, [l]and companions of thieves: [m]every one loveth gifts, and followeth after rewards: [n]they judge not the fatherless, neither doth the cause of the widow come unto them.

24 Therefore saith the Lord, the LORD of hosts, [o]the mighty One of Israel, [p]Ah, I will ease me of mine adversaries, and avenge me of mine enemies:

25 And I will turn my hand upon thee, and [3]purely purge away thy dross, and take away all thy tin:‡

26 And [q]I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward [r]thou shalt be called, The city of righteousness, The faithful city.

27 Zion shall be [s]redeemed with judgment,§ and [4]her converts with righteousness.

28 ¶ And [t]the [5]destruction of the transgressors and of the sinners *shall be* together, and [u]they that forsake the LORD shall be consumed.

29 For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for [x]the gardens that ye have chosen.

30 For [y]ye shall be as an oak whose leaf fadeth, and as a [z]garden that hath no water.

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[f] Gen. xiii. 13.
[1] *Of heaviness.*
[g] Deut. xxxii. 19.
[2] *Alienated, or separated.*

† The Vulgate reads thus: "Super quo"—on what part—"shall I smite you any more?" That is, you are already smitten and bruised for your sins, so that no part is sound. The whole frame is one continued bruise, and there remains no sound part to be stricken. The word "why," however, expresses the meaning of the original. And the sense is, To what purpose is it, or what good effect will follow from any further chastisement? Every form of punishment has been adopted to reclaim you; but in vain.—BARNES.

[h] Heb. xii. 5-8.
[i] Jer. ix. 3.
[3] *Increase revolt.*
[k] Dan. ix. 8-11.
[l] Luke xvi. 20, 21.
[m] Ps. lxxvii. 2.
[n] Jer. xxxiii. 6. Luke x. 34.
[4] *Oil.*
[5] *The overthrow of strangers.*
[o] Lam. ii. 6.
[p] Luke xix. 43, 44.
[q] Ez. vi. 8.

‡ Had there been found ten righteous persons in Sodom and in Gomorrah, those cities would not have been destroyed; and had there *not* been a small number of believers in Jerusalem, it would not have been preserved.—JENOUR.

[r] Luke xvii. 29, 30. 2 Pet. ii. 6.
[s] Matt. ix. 13.

§ The multitude of sacrifices might be pleaded in excuse; but these were not demanded on account of any intrinsic worth in them.—MACCULLOCH.

[6] *Great he-goats.*
[7] *Be seen.*
[t] Matt. xv. 9.
[u] lxvi. 3.
[x] 1 Cor. xi. 17.
[8] Or, *grief.*
[y] lxi. 8.
[z] xliii. 24.
[a] Luke xiii. 25-28.

‖ According to the ancient manner of praying, with their arms spread abroad, and their hands opened and held up towards heaven.—DIODATI.

[9] *Multiply prayer.*
[1] *Bloods.*

¶ This refers to the preceding verse, "your hands are full of blood," and alludes to the legal washings commanded on several occasions.—LOWTH.

[2] Or, *righten.*
[b] Jer ii. 5, &c.
[c] Ps. li. 7. Rom. v. 20.

* To discharge this strong colour, which was produced, like cochineal, from a worm or insect, was impossible to human art or power.—LOWTH.

This appears to be an allusion to the custom of fastening a piece of scarlet cloth to the horn of the scape-goat (comp. Ps. li. 7; Rev. vii. 14; and see Lev. xvi. 22).—HEWLETT.

[d] Heb. ii. 1-3.
[e] lviii. 14.
[f] Ps. xlvi. 4. Heb. xii. 22.

† Jerusalem is here represented under the image of a wife—once faithful to her husband; once a devoted and attached partner. Jerusalem *was* thus once. In former days, it was the seat of the pure worship of God, the place where his praise was celebrated and where his people came to offer pure devotion.—BARNES.

[g] Mic. iii. 2, 3.
[h] Jer. vi. 28-30.
[i] 2 Cor. ii. 17.
[k] Dan. ix. 5, 6. Acts iv. 5-7.
[l] Luke xix. 46.
[m] Deut. xvi. 19.
[n] Luke xviii. 2-5.
[o] Rev. xviii. 8.
[p] Deut. xxxii. 43.
[3] *According to pureness.*

‡ Which, of all metals, is most hurtful to silver; a very small admixture of it rendering silver as brittle as glass, and being very hardly separable from it again.—PARKHURST.

[q] Num. xii. 3.
[r] Rev. xxi. 27.
[s] Rom. iii. 24-26.

§ *With judgment*—by the exercise of God's strict justice in destroying the obdurate (see ver. 28), and delivering the penitent.—BOOTHROYD.

[4] Or, *they that return of her.*
[t] 1 Thes. v. 3. 2 Pet. iii. 7.
[5] *Breaking.*
[u] 1 Sam. xii. 25.
[x] lxv. 3.
[y] v. 6.
[z] lviii. 11.

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bound up, and as it were laid asleep in a trance.—It is called vision, not from any use of the corporeal sight, but because of the clearness and evidence of the things revealed."—"It was sometimes accompanied with external representations."—This chapter may be considered as an introductory address prefixed to the subsequent prophecies; and the title may belong to the book in general, or to the chapter in particular. It is thought that this was not Isaiah's first vision, though placed as an introduction to the rest.—*Scott.*

INGRATITUDE.—Ver. 3. The ox knows his master, but Israel does not. Observe, 1. The sagacity of the ox and the ass, which are not only brute creatures, but of the dullest sort: yet the ox has such a sense of duty, as to know his owner, and to serve him, to submit to his yoke, and to draw in it; the ass has such a sense of interest, as to know his master's crib or manger, where he is fed, and to abide by it; he will go to that of himself, if he is turned loose. A fine pass man is come to, when he is shamed even in knowledge and understanding by these silly animals; and is not only sent to school to them (Prov. vi. 6, 7), but set in a form below them (Jer. viii. 7), "taught more than the beasts of the earth" (Job xxxv. 11), and yet knowing less. 2. The sottishness and stupidity of Israel. God is their owner and proprietor: he made us, and his we are, more than our cattle are ours; he has provided well for us; providence is our Master's crib; yet many that are called the people of God, do not know, and will not consider this; but ask, "'What is the Almighty that we should serve him?' He is not our owner; and 'what profit shall we have if we pray unto him?' He has no crib for us to feed at." He had complained (ver. 2) of the obstinacy of their wills; "They have rebelled against me;" here he runs it up to its cause; "*Therefore* they have rebelled, because they do not know, they do not consider." The understanding is darkened, and therefore the whole soul is alienated from the life of God (Eph. iv. 18). "Israel does not know," though their land was a land of light and knowledge; "in Judah is God known," yet because they do not live up to what they know, it is, in effect, as if they did not know.

VANITY OF MERE CEREMONIAL.—Ver. 13. "In vain do they worship me" (Matt. xv. 9). It was all lost labour, and served not to answer any good intention; for, 1. It was not looked upon as any act of duty or obedience to God: "Who has required these things at your hands?" (ver. 12.) Not that God disowns his institutions, or refuses to stand by his own warrants; but in what they did they had not an eye to him that required it, nor indeed did he require it of them whose hands were full of blood, and who continued impenitent. 2. It did not recommend them to God's favour; he delighted not in the blood of their sacrifices, for he did not look upon himself as honoured by it. 3. It would not obtain any relief for them. They pray, but God will not hear, because they regard iniquity (Ps. lxvi. 18); he would not deliver them, for though they made many prayers, none of them came from an upright heart. All their religious services turned to no account to them. Nay, as odious and offensive. God did not only not accept them, but he did detest and abhor them. "They are *your* sacrifices, they are none of mine; I am full of them, even surfeited with them." He needed them not (Ps. l. 10), did not desire them, had had enough of them, and more than enough. Their coming into his courts he calls "treading them," or trampling upon them, their very attendance on his ordinances was construed into a contempt of them. Their incense, though ever so fragrant, was an abomination to him, for it was burnt in hypocrisy, and with an ill design. Their solemn assemblies he could not away with, could not see them with any patience, nor bear the affront they gave him. The solemn meeting is iniquity.

DIVINE CONDESCENSION.—Ver. 18. "'Come now, and let us reason together;' while your hands are full of blood, I will have nothing to do with you, though you bring me a multitude of sacrifices: but if you wash you, and make you clean, you are welcome to draw nigh to me; come now, and let us talk the matter over." Note, Those, and those only, that break off their league with sin, shall be welcome into covenant and communion with God; he says, "come now," who before forbade them his courts (see Jam. iv. 8). Or rather thus; there were those among them who looked upon themselves as offended by the slights God put upon the multitude of their sacrifices (chap. lviii. 3). "Wherefore have we fasted," say they, "and thou seest not!" They represented God as a hard master, whom it was impossible to please: "Come," says God, "let us debate the matter fairly, and I doubt not but to make it out 'that my ways are equal, but yours are unequal'" (Ezek. xviii. 25) Note, 1. Religion has reason on its side: there is all the reason in the world that we should do as God would have us to do. 2. The God of heaven condescends to reason the case with those who contradict him and find fault with his proceedings, for, "he will be justified when he speaks" (Ps. li. 4). The case needs only to be stated (as it is here very fairly), and it will determine itself. God shews here upon what terms they stood (as he does Ezek. xviii. 21, 24; xxxiii. 18, 19), and then leaves it to them to judge whether they were not fair.

31 And [a]the strong shall [b]be as tow, and [c]the maker of it as a spark, and [c]they shall both burn together, and none shall quench *them.*

CHAPTER II.

1 *Predictions of the establishment of the church in Messiah's days;* 6 *of the rejection of the Jews;* 10 *of divine judgments, which would be employed to humble their pride, and cause them to cease from confidence in man.*

THE word* that Isaiah the son of Amoz [a]saw concerning Judah and Jerusalem.

2 And [b]it shall come to pass in the last days, *that* the mountain of the LORD's house shall be [1]established in the top of the mountains, and shall be exalted above the hills; [c]and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the LORD,† to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people; [d]and they shall beat their swords into plowshares, and their spears into [2]pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, [e]come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou hast forsaken thy people the house of Jacob, because they be replenished [3]from the east, [f]and *are* soothsayers like the Philistines,‡ [g]and they [4]please themselves in the children of strangers.

7 Their land also is full of silver and gold, neither *is there any* end of their treasures; [h]their land is also full of horses, neither *is there any* end of their chariots:

8 Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made:

9 And [i]the mean man boweth down, and the great man [k]humbleth himself:§ therefore forgive them not.

B.C. 760—B.C. 760.

[a] Ps. xxxii. 21.
[b] xxvii. 4.
[c] *His work.*
[d] Matt. iii. 10.

CHAP. II.

* *The word.*—The original, which our translators have rendered "the word," has the signification of "thing," or "matter," as well as that of "word," and especially, in such connection, a thing or things forming the subject-matter of divinely oracular communication.—HENDERSON.

[a] i. 1; xiii. 1.
[b] Mic. iv. 1-3.
[1] *Prepared.*
[c] xlix. 12; lx. 11, 12.

† The phrase alludes to the Jews going up in companies to Jerusalem at the three solemn feasts of the year.—LOWTH.

[d] Ps. xlvi. 9. Hos. ii. 18.
[2] *Scythes.*
[e] Luke i. 79. John xii. 35, 36.
[3] *More than the east.*
[f] Ex. xxii. 18. Lev. xx. 6.

‡ Now the consulting of wizards and diviners, as was practised by the nations of Canaan, paying any regard to those pretenders to Divine knowledge, or suffering such to live among them, is prohibited Deut. xviii. 10-14; as also, filling the land with horses, gold, and silver (ver. 7), is in direct contradiction to God's command in the law (Deut. xvii. 16, 17).—BERRIDAN.

[g] Ex. xxxiv. 16. 1 Kings xi. 1, 2.
[4] *Abound with,* &c.
[h] Ps. xx. 7. Hos. xiv. 3.
[i] Ps. xlix. 2.
[k] Col. ii. 18, 23.

§ The words denote a universal corruption, that both high and low are given to idolatry (see Ps. xlix. 2).—LOWTH.

‖ The Jews were here solemnly warned to prepare for most tremendous judgments. Let them then hide themselves in those caverns which were found in the rocks, as dismayed by the display of the majesty of God, who was coming to take vengeance on them, and to exalt his own glory and authority by abasing them for their pride, and especially the most exalted and ambitious of them.—SCOTT.

[1] 2 Cor. x. 17.
[m] Hos. ii. 16, 18, 21. Joel iii. 18.
[5] *Pictures of desire.*

¶ By the repetition here of what was asserted in the 11th verse, the infallible certainty of Divine judgments, and their extensive influence, is inculcated as a subject demanding most serious attention.—MACCULLOCH.

[6] *Shall utterly pass away.*

* Judea was a mountainous country, and the mountains abounded with caves that offered a safe retreat for those who were in danger. Many of these caverns were very spacious (see Judg. vi. 2; 1 Sam. xiii. 6; xxiv.) The meaning here is, that the worshippers of idols should be so alarmed as to seek for a place of security and refuge.—BARNES.

[7] *Dust.*
[n] 2 Thes. i. 9.
[o] Ps. vii. 6. Rev. vi. 12-14.

† Rather the musk rat is intended—a most disgusting creature, which dwells among the bats, and is said to be attracted by their ordure.—ROBERTS.

[p] Ps. cxlvi. 3, 4. Jer. xvii. 5, 6.

‡ The Jews were prone to place an idolatrous confidence in their heathen neighbours, with whom they formed alliances. Thus they relied on the Egyptians, Syrians, and Assyrians, at different times; but they and all men are here called upon to "cease" from depending on mortal man, who would not be able to help them when in extreme danger, and in whose professions of friendship and fidelity no confidence could be placed.—SCOTT.

[q] Gen. ii. 7.

10 ¶ Enter into the rock, and hide thee in the dust, for fear of the LORD, and for the glory of his majesty.‖

11 The lofty looks of man shall be humbled, and [t]he haughtiness of men shall be bowed down; [l]and the LORD alone shall be exalted [m]in that day.

12 For the day of the LORD of hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low:

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Bashan,

14 And upon all the high mountains, and upon all the hills *that are* lifted up,

15 And upon every high tower, and upon every fenced wall,

16 And upon all the ships of Tarshish, and upon all [5]pleasant pictures.

17 And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low;¶ and the LORD alone shall be exalted in that day.

18 And the idols he [6]shall utterly abolish.

19 And they shall go into the holes of the rocks,* and into the caves of the [7]earth, [n]for fear of the LORD, and for the glory of his majesty, [o]when he ariseth to shake terribly the earth.

20 In that day a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles† and to the bats;

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majesty, when he ariseth to shake terribly the earth.

22 [p]Cease ye from man,‡ [q]whose breath *is* in his nostrils; for wherein is he to be accounted of?

CHAPTER III.

1 *The great confusion which cometh by sin.* 9 *The impudence of the people.* 12 *The oppression and covetousness of the rulers.* 16 *The judgments which shall be for the pride of the women.*

FOR, behold, the Lord, the LORD of hosts, doth take away from Jerusalem, and from

FORGIVENESS.—Ver. 18. *First,* All their sins should be pardoned to them, and should not be mentioned against them: "Though they be as red as scarlet and crimson, though you lay under the guilt of blood, yet, upon your repentance, even that shall be forgiven you, and you shall appear in the sight of God as white as snow." Note, The greatest sinners, if they truly repent, shall have their sins forgiven them, and so have their consciences pacified and purified. Though our sins have been as scarlet and crimson, a deep dye, a double dye, first in the wool of original corruption, and afterwards in the many threads of actual transgression, though we have been often dipped, by our many backslidings, into sin, and though we have lain long soaking in it, as the cloth does in the scarlet dye, yet pardoning mercy will thoroughly discharge the stain, and, being by it purged as "with hyssop, we shall be clean" (Ps. li. 7). If we make ourselves clean by repentance and reformation (ver. 16), God will make us white by a full remission. *Secondly,* They should have all the happiness and comfort they could desire: "Be but willing and obedient, and 'you shall eat the good of the land,' the land of promise; you shall have all the blessings of the new covenant, of the heavenly Canaan; all the good of that land." They that go on in sin, though they dwell in a good land, cannot with any comfort eat the good of it—guilt embitters all: but if sin be pardoned, creature-comforts become comforts indeed.—*Henry.*

CHAP. II. GLORY OF THE LATTER DAY.—Ver. 2-5. "The last days," or "the latter days," signifies the times of the Messiah, by the common consent of expositors, without excepting even those of the Jews. As Solomon's temple, the centre of Israel's worship, was placed upon a mountain, to which the people resorted with their sacrifices from distant places, so the Church of Christ, and its instituted worship, are represented as a temple built upon a mountain. The establishment of his religion, by the abrogation of the Mosaic dispensation, and on the ruins of idolatry, and the advancement of his kingdom above all the kingdoms of the earth, are here predicted, by the figure of "the mountain of the LORD's house being established 'on the top' of the mountains, and exalted 'above' the hills." The calling of the Gentiles, the success of the gospel in the apostles' days, and that far more extensive propagation of it which is yet to come, are predicted under the image of all nations flowing to this mountain of the Lord's house, as all rivers flow into the ocean. The earnestness of each new convert to bring others with him to the knowledge of Christ, and to a life of holiness, is expressed, by the people inviting one another to go up to the house of God, to be instructed in his ways. When apostles and evangelists of the Jewish nation went forth to preach the gospel to the Gentiles, "'a law' went forth out of Zion, and the Word of God from Jerusalem;" for Christ is a Prince as well as a Saviour, and his Word contains precepts to be obeyed, as well as truths to be believed. By the establishment of the gospel, the Lord becomes "Judge" among the nations, who willingly submit to his authority, and make him the arbiter of their differences; and by his rebukes and convictions, the lessons he teaches, and the grace he bestows, he promotes peace as well as purity. If all men were consistent Christians, there could be no war: as far as Christianity hath prevailed on earth, wars have been conducted with far greater humanity than before; as far as it prevails in our hearts, it disposes us to peace and love; and we may assuredly expect such a general propagation of the gospel as will literally fulfil the terms of this prophecy, in the universal prevalence of peace and industry; and then war shall never more be a "science" and "occupation." There needs no other proof that the grand accomplishment of this prophecy is reserved for some future period, than the consideration that nothing in any measure answerable to such forcible expressions has yet occurred on earth.—The prophet closes his prediction by exhorting his people to avail themselves of their advantages, and not to reject the gospel when preached to them; for these prophecies were intended to instruct future ages.—This prophecy will not receive its utmost completion, till the destruction of the four monarchies (Dan. ii. 35), and the fulness of Jews and Gentiles are come into the Church (Mic. iv.) Yet both these prophecies may be partly fulfilled in the several advances which Christ's kingdom makes in the world, who is described as "going forth conquering and to conquer" (Rev. vi. 2).—This seems to have been a maxim in interpreting prophecies, received among the Jews before Christ's time, that wherever they perceived an imperfect completion of prophecy in an historical event, which no way answered the lofty expressions and extensive promises which the natural sense of the text imported, there they supposed the times of the Messiah to be ultimately intended, "in whom all the promises of God are yea, and amen." To prevent any misunderstanding, it may be likewise proper to take notice, that this "mystical sense" of the prophecies is now and then, but not so fitly, called a "secondary sense"—not as if it were less principally intended by the prophets, but rather with respect to the time, because it is the last or ultimate completion of their predictions. The times of the Messiah are the times which intervene between his coming and the end of the world.—*Scott.*

CHAP. III. NATIONAL JUDGMENTS.—Ver. 1-9. The prophet calls upon all men to behold and observe; for "the Lord," their governor, "even JEHOVAH of hosts," or armies, was about to deprive Jerusalem and Judah of every stay and support, as well as to reduce them to extremities for want of bread and water. He would speedily cause to cease from among them able commanders and valiant soldiers, active magistrates, faithful teachers and prophets, prudent and experienced counsellors, honourable

Judah, [a]the stay and the staff, the whole stay of bread, and the whole stay of water,

2 The mighty man, and the man of war, the judge, and the prophet, and the prudent,* and [b]the ancient,

3 The [c]captain of fifty, and [1]the honourable man, and the counsellor, and the cunning artificer, and the [2]eloquent orator.†

4 And I will give children‡ *to be* their princes, and babes shall rule over them.

5 And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the [d]base against the honourable.

6 When a man shall take hold of his brother, of the house of his father, *saying*, Thou hast clothing,§ be thou our ruler, and *let* this ruin *be* under thy hand:

7 In that day shall he [3]swear, saying, I will not be [e]an [4]healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen; because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 The [f]shew of their countenance‖ doth witness against them; [g]and they declare their sin as Sodom, they hide *it* not: [h]woe unto their soul! for they have rewarded evil unto themselves.

10 ¶ Say [i]ye to the righteous, that *it shall be* well *with him*,¶ for [k]they shall eat the fruit of their doings.

11 Woe unto the wicked! *it shall be* ill *with him*, for the reward of his hands shall be given him.

12 ¶ *As for* my people, children *are* their oppressors, and women rule over them.* O my people, they [5]which lead thee cause *thee* to err, and [6]destroy the way of thy paths.

13 The LORD [l]standeth up to plead, and standeth to judge the people.

14 The LORD will [m]enter into judgment with [n]the ancients of his people, and the princes thereof: for ye have [7]eaten up the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* [o]ye beat my people to pieces, and grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover, the LORD saith, Because the daughters of Zion [p]are haughty, and walk with stretched forth necks, [q]and [8]wanton eyes,† walking and [9]mincing *as* they go, and making a tinkling with their feet:

17 Therefore the Lord will [r]smite with a scab the crown of the head of the daughters of Zion, and the LORD will [1]discover their secret parts.

18 In that day the Lord will take away the bravery of *their* [s]tinkling ornaments *about their feet*,‡ and *their* [2]cauls, and *their* [t]round tires like the moon,

19 The [3]chains, and the bracelets, and the [4]mufflers,§

20 The bonnets, and the ornaments of the legs, and the head-bands,‖ and the [5]tablets,¶ and the ear-rings,

21 The [u]rings, and [x]nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

23 The [y]glasses, and the [z]fine linen, and the hoods, and the [a]vails.

24 And it shall come to pass, *that* instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well-set hair [b]baldness; and instead of a stomacher [c]a girding of sackcloth; *and* [d]burning* instead of beauty.

25 Thy [e]men shall fall by the sword, and thy [6]mighty in the war.

26 And [f]her gates shall lament and mourn; and she, *being* [7]desolate, shall sit upon the ground.

CHAPTER IV.

1 *Predictions, that the women would irregularly seek to be married, as few men would be left; 2 and that glorious times, for holiness, peace, and security, should follow.*

AND in that day [a]seven women shall take hold of one man,* saying, We will eat our own bread, and wear our own apparel; only [1]let us be called by thy name, [2]to take away our reproach.

2 ¶ In that day shall [b]the branch of the LORD† be [3]beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for [4]them [c]that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, [d]shall be called holy, *even* every one *that is* [e]written [5]among the living in Jerusalem:

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst

B.C. 760—B.C. 760.

CHAP. III.

[a] Lev. xxvi. 26. Ps. cv. 16.

* Diviner, sage.—LOWTH.

[b] Ez. viii. 12; ix. 5, 6.

[c] Deut. i. 15. 1 Sam. viii. 12.

[1] *A man eminent in countenance.*

[2] *Skilful of speech.*

† *Eloquent orator.*—The man skilful in secret speeches; that is to say, in the deepest secrets of nature or state; or in obscure riddles, of the expounding of which the ancient wise men made a glorious profession.—DIODATI.

‡ *Children*—babes, such weak kings as Jehoiachin, Jehoiachim, and Zedekiah.—HEWLETT.

[d] Ec. x. 5-7.

§ Great men keep a stock of clothes in readiness for presents, as well as of provisions. Hence the person desired to rule excuses himself, that he cannot support the dignity of the station.—CHARDIN.

[3] *Lift up* the hand.

[e] Jer. xiv. 19.

[4] *Binder up.*

[f] Prov. xxx. 13.

‖ *The shew*—i.e., the impudence of their countenance; whereby they put a bold face upon the worst of crimes, and glory in their shame, after the example of Sodom, as it follows (see chap. i. 10).—PATRICK.

[g] Gen. xiii. 13.

[h] Hos. xiii. 9.

[i] Jer. xv. 11. Rom. ii. 5-11.

¶ Thus do the Scriptures represent to us the different condition of good and bad men, which is often true in this world, and, however that happen, will most certainly and remarkably be made good in the next.—TILLOTSON.

[k] Gal. vi. 7, 8. Heb. vi. 10.

* One of the heaviest judgments that can befall a land is to have children, in the guise of full-grown men, conducting their affairs, and when the female minions of a court possess the power to determine the fate of a people.—DR JOHN CAMPBELL.

[5] *Which call thee blessed.*

[6] *Swallow up.*

[l] Prov. xxii. 22, 23.

[m] Job xxii. 4.

[n] 2, 3.

[7] *Burnt.*

[o] Ez. iv. 14, 16.

[p] Prov. xvi. 18.

[q] Prov. vii. 10, 11. 2 Pet. ii. 14.

[8] *Deceiving with their eyes.*

† *Deceiving with their eyes*—or falsifying their eyes, through the colouring of their eyes with stabium or antimony (see 2 Kings ix. 30; Jer. iv. 30; Ezek. xxiii. 40).—LOWTH.

[9] *Tripping nicely.*

[r] Lev. xiii. 29, 30.

[1] *Make naked.*

[s] 16.

‡ Hindoo women of ill fame wear loose ornaments, one above another, on their ankles, which, at every motion of their feet, produce a tinkling noise.—WARD.

[2] Or, *networks.*

[t] Jud. viii. 21.

[3] Or, *sweet-balls.*

[4] *Spangled ornaments.*

§ The original denotes vails for the face.—PICT. BIBLE.

‖ *Head-bands.*—The head-band is a golden girdle, which surrounds the head like a belt, and binds together some other ornaments.—ROBERTS.

[5] *Houses of the soul.*

¶ *Tablets*—"perfume-boxes."—LOWTH.

[u] Luke xv. 22. Jam. ii. 2.

[x] Gen. xxiv. 47.

[y] Ex. xxxviii. 8.

[z] Ez. xvi. 10.

[a] Ruth iii. 15.

[b] Ez. vii. 18.

[c] Job xvi. 15.

[d] Lev. xxvi. 16. Rev. xvi. 9.

* *And burning.*—A branded skin. This was done to slaves, and must have been insupportable to the proud daughters of Zion.—BOOTHROYD.

[e] 2 Chr. xxix. 9.

[6] *Might.*

[f] Jer. xiv. 2.

[7] *Emptied*; Heb. *cleansed.*

CHAP. IV.

[a] xiii. 12.

* The meaning is, "The numbers slain in battle shall be so great, that seven women shall be left to one man."—LOWTH.

[1] *Let thy name be called upon us.*

[2] *Take thou away.*

[b] Jer. xxiii. 5.

† *The branch of the Lord*; Chald. *The Messiah of Jehovah.*—The Branch is an appropriate title of the Messiah; and the fruit of the land is only a parallel expression, signifying the blessings consequent upon the redemption procured by him.—BOOTHROYD.

[3] *Beauty and glory.*

[4] *The escaping.*

[c] Ez. vii. 16. Matt. xxiv. 21.

[d] ix. 21. Col. iii. 12. 1 Pet. ii. 9.

[e] Luke x. 20. Phil. iv. 3. Rev. iii. 5.

[5] *To life.*

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rulers, expert artificers or builders who might have fortified the city, and eloquent orators who might have influenced the people to unite for their own defence; and their very princes should be mere children in years and want of experience. This was fulfilled after the death of Josiah, by the succession of his sons and grandsons in their early youth, and by their foolish and infatuated counsels. During these feeble reigns, the people had licence to oppress each other, and all distinctions in society seemed to be abolished; so that children, and the vilest of the people, treated the most ancient and honourable with insolence and contempt. In such circumstances, offices of trust and honour must become so burdensome, that none would be willing to fill them, whilst every one would see the necessity of some exerting themselves to repress internal distractions, and to provide for the public security. Yet the people would be so impoverished, that very few could bear the expense of the magistracy; so that if any one was decently clothed, that would be deemed a considerable qualification for authority, and his brethren would be ready to lay hold of him, and almost to constrain him to be a ruler, and to endeavour to repair the ruined state of the community. But every one would protest against so desperate an undertaking, and be ready to make oath that he was not in circumstances for such a charge, having neither bread nor clothing at home adequate to the expense. Or every one would be so concerned for his present ease, and so anxious to shift for his own safety, that no one would trouble himself about the public. For, in fact, the city and land would be ruined and desolated.—*Scott.*

PRIDE OF THE DAUGHTERS OF ZION.—Ver. 16-28. Two things they here stand indicted for—haughtiness and wantonness; directly contrary to that "modesty, shamefacedness, and sobriety, with which women ought to adorn themselves" (1 Tim. ii. 9). They discovered the disposition of their mind by their gait and gesture, and the lightness of their carriage. They are haughty, for they "walk with stretched-forth necks" that they may seem tall; or, as thinking nobody good enough to speak to them; or, to receive a look or a smile. Their eyes are wanton—"deceiving," so the word is; with their amorous glances they draw men into their snares; they affect a formal starched way of going, that people may look at them, and admire them, and know they have been at the dancing school, and have learned the minuet step; they go "mincing" or nicely tripping, not willing to set so much as the sole of their foot to the ground, for tenderness and delicacy; they make a "tinkling with their feet," having, as some think, chains, or little bells, upon their shoes, that make a noise; they go "as if they were fettered," so some read it, like a horse trammelled, that he may learn to pace. Thus Agag came delicately (1 Sam. xv. 32). Such a nice affected mien is not only a force upon that which is natural, and ridiculous before men, men of sense, but as it is an evidence of a vain mind, it is offensive to God. And two things aggravated it here, 1. That these were the daughters of Zion, the holy mountain, who should have behaved with the gravity that becomes women professing godliness. 2. That it should seem, by the connection, they were the wives and daughters of the princes, who spoiled and oppressed the poor (ver. 14, 15) that they might maintain this pride and luxury of their families.—*Henry.*

CHAP. IV. REFORMATION—GOD'S WORK.—Ver. 4-6. "The Lord shall do it" reformation-work is God's work; if anything be done to purpose in it, it is his doing. But how? By the judgment of his providence the sinners were destroyed and consumed; but it is by the Spirit of his grace that they are reformed and converted. This is work that is done, not by might or by power, but by the "Spirit of the Lord of hosts" (Zech. iv. 6), working both upon the sinners themselves that are to be reformed, and upon magistrates, ministers, and others that are to be employed as instruments of reformation. The Spirit herein acts, 1. As a Spirit of judgment, enlightening the mind, convincing the conscience; as a Spirit of wisdom, guiding us to deal prudently (Is. lii. 13); as a discerning, distinguishing Spirit, separating

thereof, by the spirit of judgment, and by the spirit of burning.

5 And the LORD will create [f]upon every dwelling-place of mount Zion, and upon her assemblies, [g]a cloud and smoke by day, and the shining of a flaming fire by night: for [6]upon all the glory *shall be* [7]a defence.‡

6 And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain.

CHAPTER V.

1 *A parable of a well-cultivated vineyard which bare corrupt fruit.*
8 *Israel's sins, and the judgments that were coming on them.*
26 *The invasion of the land by the Assyrians or Chaldeans.*

NOW [a]will I sing to my [b]well-beloved* a song of my beloved touching his vineyard. My well-beloved hath a vineyard in [1]a very fruitful hill:

2 And [c]he [2]fenced it, and gathered out the stones thereof, and [d]planted it with the choicest vine, [e]and built a tower in the midst of it, and also [3]made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.†

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now [f]go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall‡ thereof, and it shall be [4]trodden down:

6 And I will lay it waste: it shall not be pruned nor digged; but there shall come up briers and thorns: [5]I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah [5]his pleasant plant: and [h]he looked for judgment, but behold [6]oppression; for righteousness, but behold a cry.

8 ¶ Woe unto them that join house to house, *that* lay [i]field to field, till *there be* no place, that

B.C. 760—B.C. 760.

[f] Ps. lxxxix. 7. Matt. xxviii. 20.
[g] Ex. xiii. 21, 22.
[6] *Above.*
[7] *A covering.*
‡ The expression alludes to the cloud over the tabernacle, wherein was the ark, the glory of Israel, which prefigured the true glory of the Church. As that cloud formed the covering, or defence, upon the ark, so the Almighty God will create a defence upon his people's glory.—MACCULLOCH.

CHAP. V.
[a] Deut. xxxi. 19-22.
[b] Cant. ii. 16.
* The prophet, here speaking in the person of God the Father, directs this hymn, or parable, poetically expressed, to his "well-beloved"—*i.e.*, Christ (see Matt. iii. 17; xvii. 5; Col. i. 13).—WELLS.
[1] *The horn of the son of oil.*
[c] Ex. xxxiii. 16.
[2] Or, *made a wall about it.*
[d] Jer. ii. 21.
[e] Mic. iv. 8.
[3] *Hewed.*
† The prophet may here mean the hoary nightshade, which is common in Egypt, Palestine, and the East; the Arabs call it "wolf's grapes;" it grows much in the vineyards, and is very pernicious to them; it likewise resembles a vine by its shrubby stalk.—HASSELQUIST.
[f] Gen. xi. 4, 7.
‡ Vineyards, it seems, had a double enclosure. Such a double protection might be necessary, as some animals might scale a wall that would yet find it impossible to pass through a thorn hedge. The sense here is, that though the Jews had been protected in every way possible, yet that such protection should be withdrawn, and they should be left defenceless. — GESENIUS.
[4] *For a treading.*
[5] Deut. xxviii. 23, 24.
[5] *Plant of his pleasures.*
[h] John xv. 3.
[6] *A scab.*
[i] 1 Kings xxi. 16-24.

[7] *Ye.*
[k] Ez. xxxiii. 24.
[8] *This* is *in mine ears, saith, &c.*
[9] *If not many houses, &c.*
[l] Matt. xxiii. 38.
[m] Lev. xxvii. 16.
[1] *Pursue.*

§ Music universally attends Eastern feasts.—HARMER.
[n] Job xxxiv. 27.
[o] Matt. xxiii. 16-27. John iii. 19, 20.
[2] *Their glory* are *men of famine.*
[p] Jer. xiv. 3.
‖ Hell, or the grave, is here in person, and placed before our eyes in the form of a ravenous monster, opening wide his immeasurable jaws, and swallowing his prey altogether.-LOWTH.
[q] Ps. lxii. 9.
[r] Ex. ix. 17.
[s] *The holy God:* Heb. *the God the holy.*
[s] Lev. x. 3.
[t] Deut. xxxii. 15.
[u] Deut. xxviii. 33. Luke xxi. 24.
[x] John xvi. 2.
¶ The meaning is, that the persons described were not satisfied with ordinary modes of provoking the Deity, and the consequent ordinary approach of his vengeance, but, as it were, yoked themselves in the harness of iniquity, and putting forth all their strength, drew down upon themselves, with accelerated speed, the load of punishment which their sins deserved. — HENDERSON.
[y] 2 Pet. iii. 3, 4.
[z] Prov. xvii. 15. 2 Pet. ii. 1, 18, 19.
[4] *Say concerning evil,* it is *good, &c.*
[a] John ix. 41. Rom. xi. 25.
[5] *Before their faces.*
* Those who prefer their own reasonings to Divine revelation, and their own devices to the admonitions and commands of God. —SCOTT.
[b] Prov. xxiii. 19, 20.
† Some, even among the rulers and magistrates in Judah, shamefully prided themselves in being able to drink much strong liquor without being inebriated, and in mingling wine with those ingredients which increased its strength; but the wrath of God is here denounced against them. To defray the expenses of intemperance, as well as to gratify avarice, they took bribes to pervert justice, to clear the guilty, and to condemn the righteous, thus depriving him of the benefit of his righteousness, and treating him as a criminal.—HARMER.
[c] Ex. xxiii. 6, 9.
[d] Deut. xvi. 19.

[7] they may be [k]placed alone in the midst of the earth!

9 [8]In mine ears *said* the LORD of hosts, [9]Of a truth many houses shall be [l]desolate, *even* great and fair, without inhabitant.

10 Yea, ten acres of vineyard shall yield [m]one bath, and the seed of an homer shall yield an ephah.

11 ¶ Woe unto them that rise up early in the morning, *that* they may follow strong drink; that continue until night, *till* wine [1]inflame them!

12 And the harp and the viol, the tabret and pipe, and wine, are in their feasts:§ but [n]they regard not the work of the LORD, neither consider the operation of his hands.

13 Therefore my people are gone into captivity, [o]because *they have* no knowledge; and [2]their honourable men *are* famished, and [p]their multitude dried up with thirst.

14 Therefore hell hath enlarged herself,‖ and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it.

15 And [q]the mean man shall be brought down, and the mighty man shall be humbled, and [r]the eyes of the lofty shall be humbled:

16 But the LORD of hosts shall be exalted in judgment, and [3]God, *that is* holy, shall be [s]sanctified in righteousness.

17 Then shall the lambs feed after their manner, and [t]the waste places of the fat ones shall [u]strangers eat.

18 ¶ Woe unto them that [x]draw iniquity with cords of vanity, and sin as it were with a cart rope:¶

19 That say, [y]Let him make speed, *and* hasten his work, that we may see *it:* and let the counsel of the Holy One of Israel draw nigh and come, that we may know *it!*

20 ¶ Woe unto [z]them that [4]call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!

21 Woe unto *them that are* [a]wise in their own eyes, and prudent [5]in their own sight!*

22 Woe unto *them that are* [b]mighty to drink wine, and men of strength to mingle strong drink;†

23 Which [c]justify the wicked [d]for reward, and

between the precious and the vile. 2. As a Spirit of burning, quickening and invigorating the affections, and making men zealously affected in a good work. The Spirit works as fire (Matt. iii. 11). An ardent love to Christ and souls, and a flaming zeal against sin, will carry men on with resolution in their endeavours to "turn away ungodliness from Jacob."—*Henry.*

CHAP. V. PRIVILEGE.—Ver. 1, 2. Great things God had done for the Jewish Church and nation. When all the rest of the world lay in common, not cultivated by Divine revelation, that was his vineyard—they were his peculiar people—he owned them, set them apart for himself. The soil they were planted in was extraordinary; it was "a very fruitful hill, the horn of the son of oil;" so it is in the margin. There was plenty, a cornucopia; and there was dainty, they did there eat the fat, and drink the sweet, and so were furnished with abundance of good things to honour God with in sacrifices and freewill-offerings. The advantages of our situation will be brought into the account another day. Observe further, what God did for this vineyard: 1. He fenced it, took it under his special protection, kept it night and day under his own eye, lest any should hurt it (chap. xxvii. 2, 3). If they had not themselves thrown down their fence, no inroad could have been made upon them (Ps. cxxv. 2; cxxi. 4). 2. He gathered the stones out of it, that, as nothing from without might damage it, so nothing within might obstruct its fruitfulness. He proffered his grace to take away the stony heart. 3. He planted it with the choicest vine, set up a pure religion among them, gave them a most excellent law, instituted ordinances very proper for the keeping up of their acquaintance with God (Jer. ii. 21). 4. He built a tower in the midst of it, either for defence against violence, or for the dressers of the vineyard to lodge in; or rather, for the Owner of the vineyard to sit in, to take a view of the vines (Cant. vii. 12), a summer-house. The temple was this tower, about which the priests lodged, and where God promised to meet his people, and gave them the tokens of his presence among them, and pleasure in them. 5. He made a wine-press therein, set up his altar, to which the sacrifices, as the fruits of the vineyard, should be brought. —*Henry.*

JUST PENALTY.—Ver. 3, 4. Perhaps the Jews murmured at the judgments denounced against them, but the Lord here offered to make them judges in his controversy with his vineyard, as a judge, before he passes sentence, asks the criminal what he can urge why he should not be condemned. With the manifold advantages and encouragements to holiness that they enjoyed, and the promises of special assistance contained in their Scriptures, they ought to have been a peculiar people, zealous of good works: nor could they mention anything, which ought to be done for them, that God had not done, or was not ready to do whenever they asked him. So that they could assign no reason for their wickedness but the desperate depravity of their own hearts. "From this, among many other texts of Scripture, we may conclude that those may have 'sufficient means' of grace afforded them who, nevertheless, are not actually or 'effectually' converted."—(*Lowth.*)—This is clear and satisfactory; but the "sufficient grace" which yet proves "insufficient," is not very intelligible. "Sufficient means" leave no insurmountable obstacle were the heart properly disposed, but "sufficient grace" properly disposes it. Neither of these, however, can be to a "sinner" a matter of "debt," but wholly of "grace."—"What was there more 'to be done' to?" &c. This seems the literal translation: not that God had done all that was in his power, and so was disappointed when he failed of success, but that he had done all that was proper, or could reasonably have been expected. Ver. 5, 6. The Lord next passed sentence on the vineyard, and informed the people what he meant to do with it. He would withdraw his protection; give up the land, city, and temple to be ravaged by their enemies; deprive them of the means of grace, and leave many of them to mingle with the heathen; nay, he would "command the clouds to rain no rain upon them;" he would awfully withhold the sanctifying influences of his Spirit. This was in part, and for a time, fulfilled during the Babylonish captivity, but far more exactly in the destruction of Jerusalem by the Romans; their exclusion from the Church; their long-continued dispersion without priest or prophet, and without heavenly influence or any means of grace to render them effectual.—*Scott.*

INSTRUMENTS OF DIVINE VENGEANCE.—Ver. 26-30. When God comes forth in wrath against a people, the hills tremble, fear seizes even their great men, who are strong and

[e]take away the righteousness of the righteous from him!

24 Therefore as the [6]fire [f]devoureth the stubble, and the flame consumeth the chaff, *so* their root shall be as rottenness, and their blossom shall go up as dust; because they have [g]cast away the law of the LORD of hosts, and [h]despised the word of the Holy One of Israel.

25 Therefore is [i]the anger of the LORD kindled against his people, and he hath stretched forth his hand against them, and hath smitten them: and the hills did tremble,‡ and their carcases *were* [7]torn in the midst of the streets. For all this his anger is not turned away, but his hand *is* stretched out still.

26 ¶ And he will lift up an ensign to the nations from far, and will [k]hiss§ unto them [l]from the end of the earth: and, behold, they shall come with speed swiftly.

27 None [m]shall be weary nor stumble among them; none shall slumber nor sleep; neither shall the girdle‖ of their loins be loosed, [n]nor the latchet of their shoes be broken:

28 Whose [o]arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind.

29 Their [p]roaring¶ *shall be* like a lion, they shall roar like young lions; yea, they shall roar, and lay hold of the prey, and shall carry *it* away safe, and none shall deliver *it*.

30 And in that day they shall roar against them [q]like the roaring of the sea: and [r]if *one* look unto the land, behold darkness *and* [8]sorrow; [9]and the light is darkened in the heavens thereof.

CHAPTER VI.

1 *Isaiah, in a vision of God's glory, being greatly dismayed is confirmed for his message.* 9 *He sheweth the obduracy and ruin of the people.* 13 *A remnant shall be saved.*

IN [a]the year that king Uzziah died [b]I saw also the LORD sitting upon a throne,* [c]high and lifted up, and [1]his train† filled the temple.

2 Above it stood the [d]seraphims: each one had six [e]wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

3 And [2]one cried unto another, and said,

B.C. 760—B.C. 758.

[f] Matt. xxiii. 35. Jam. v. 6.
[6] *Tongue of fire.*
[f] 1 Cor. iii. 12, 13.
[g] John xii. 48. Heb. x. 28.
[h] Luke x. 16. Acts xiii. 41.
[i] Deut. xxxi. 17. 1 Thes. ii. 16.
† Jarchi explains hills or mountains to mean kings and princes. — BOOTHROYD.
[7] *As dung.*
[k] Zech. x. 8.
§ *Hiss unto them.* —The allusion seems to be to a shepherd whistling for his sheep; to shew that the hearts of all were in his hands. *With speed.*—Indicative of swift destruction.—GILL.
[l] Ps. lxxii. 8.
[m] Joel ii. 7, 8.
‖ A girdle was an essential part of the Eastern soldier's accoutrement; it denotes strength and activity.—LOWTH.
[n] Deut. xxxiii. 25.
[o] Ps. cxx. 4.
[p] Gen. xlix. 9.
¶ Their battle-cry, or their shout, as they enter into an engagement. Such a shout or cry was common at the commencement of a battle. War was very much a personal conflict; and they expected to accomplish much by making it as frightful and terrible as possible. A shout served not only to excite their own spirits, but to produce an impression of their numbers and courage, and to send dismay into the opposite ranks. —BARNES.
[q] Ps. xciii. 3, 4.
[r] Rev. vi. 12.
[8] *Distress.*
[9] *When it is light, it shall be dark in the destructions thereof.*

CHAP. VI.

[a] 2 Kings xv. 7.
[b] John i. 18.
[c] The scene of this vision is the temple, and particularly the most holy place, where were the ark and cherubim, above which Jehovah resided, attended by his ministers.—BOOTHROYD.
[d] Eph. i. 20, 21.
[1] *The skirts thereof.*
† Somewhat resembling a flowing garment—an emblem of consummate dignity and supreme majesty.—MACCULLOCH.
[2] Heb. i. 7.
* Rev. iv. 8.
‡ *This cried to this.*

[e] Ex. xv. 11.
§ *His glory is the fulness of the whole earth.*
¶ *Thresholds.*
‡ The allusion may be to the cloud of incense that covered the mercy-seat on the day of atonement (Lev. xvi. 13). —GILL.
[f] Dan. x. 8-8.
[5] *Cut off.*
[6] *And in his hand a live coal.*
[h] Heb. ix. 22-26.
[i] Gen. i. 26.
§ God speaks here in the plural number, as in the passage from Genesis referred to in the margin; which is justly thought to imply a plurality of Divine persons. — LOWTH.
[7] *Behold me.*
[k] Rom. xi. 8.
[8] *Without ceasing, &c.*; Heb. *Hear ye in hearing, &c.*
[l] 2 Cor. ii. 16.
[m] John iii. 19, 20.
[n] Matt. xiii. 15.
‖ This prophecy might relate in some measure to the state of the Jews before the Babylonish captivity; but it did not receive its full completion till the days of our Saviour; and in this sense it is understood and applied by the writers of the New Testament (John xii. 40; Acts xxviii. 27), and by our Saviour himself (Matt. xiii. 14, 15).—NEWTON.
¶ *How long*—viz., is there no stay, nor end of this rejection of thy people, that it may not come to the uttermost extremity?—DIODATI.
[9] *Desolate with desolation.*
[1] *When it is returned and hath been browsed.*
[2] *Stock, or stem.*

CHAP. VII.

[a] 2 Kings xvi. 1-3.
[b] Ps. lxxxiii. 3-5.
* *Rezin; Pekah.*—Both Pekah and Rezin were warlike kings, and possessed powerful armies; and well, therefore, might Ahaz and his people be terrified when they heard that they had joined their forces together, and were proposing to march upon Jerusalem. Just at this crisis Isaiah went forth to meet the king. — JENOUR.

[f]Holy, holy, holy *is* the LORD of hosts: [3]the whole earth *is* full of his glory.

4 And the posts of the [4]door moved at the voice of him that cried, and the house was filled with smoke.‡

5 ¶ Then [g]said I, Woe *is* me! for I am [5]undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the seraphims unto me, [6]having a live coal in his hand, [h]*which* he had taken with the tongs from off the altar:

7 And he laid *it* upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.

8 ¶ Also I heard the voice of the LORD, saying, Whom shall I send, and who will go for [i]us?§ Then said I, [7]Here *am* I; send me.

9 And he said, Go, and tell this people, [k]Hear ye [8]indeed, but understand not; and see ye indeed, but perceive not.

10 Make [l]the heart of this people fat, and make their ears heavy, and shut their eyes; [m]lest they see with their eyes, and hear with their ears, and understand with their heart, [n]and convert, and be healed.‖

11 Then said I, Lord, how long?¶ And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be [9]utterly desolate,

12 And the LORD have removed men far away, and *here be* a great forsaking in the midst of the land.

13 ¶ But yet in it *shall be* a tenth, [1]and *it* shall return, and shall be eaten: as a teil-tree, and as an oak, whose [2]substance *is* in them, when they cast *their leaves, so* the holy seed *shall be* the substance thereof.

CHAPTER VII.

1 *Ahaz, terrified with fear of the Syrians and Israelites, is comforted by Isaiah.* 10 *Ahaz refusing to ask a sign of God, Immanuel is promised.* 17 *A prophecy of judgments to come by Assyria.*

AND it came to pass, [a]in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, *that* [b]Rezin* the king of Syria, and Pekah

high, the earth shakes under men, and is ready to sink; and as this feels dreadful (what does more so than an earthquake?) so what sight can be more frightful than the carcases of men torn with dogs, or thrown "as dung (so the margin reads) in the midst of the streets"? This intimates that great multitudes should be slain, not only soldiers in the field of battle, but the inhabitants of their cities put to the sword in cold blood, and that the survivors should neither have hands nor hearts to bury them. This is very dreadful, and yet such is the merit of sin that, "for all this, God's anger is not turned away;" that fire will burn as long as there remains any of the stubble and chaff to be fuel for it, and his hand which he stretched forth against his people to smite them, because they do not by prayer take hold of it, nor by reformation submit themselves to it, is stretched out still. Here we have an account of the instruments that should be employed in bringing this ruin upon them—it should be done by the incursions of a foreign enemy, that should lay all waste. No particular enemy is named, and therefore we are to take it as a prediction of all the several judgments of this kind which God brought upon the Jews—Sennacherib's invasion soon after, and the destruction of Jerusalem by the Chaldeans first, and at last by the Romans; and I think it is to be looked upon also as a threatening of the like desolation of those countries which harbour and countenance those sins mentioned in the foregoing verses; it is an exposition of those woes.—*Henry.*

CHAP. VI. ISAIAH'S VISION.—Ver. 1-4. This "throne, high and lifted up," seems to have been the place of the mercy-seat, over which the glory of the Lord used to appear, and where he reigned as the God of Israel, and of the whole earth; and as an exterior symbol of his majesty, his train, or the skirts of his robes, filled the whole temple.—"Above," or rather "over against," this throne stood the seraphim, the burning ones, the most glorious of the angelic orders, glowing with the holy flame of Divine love. They "stood" as employed in celebrating his praises, and prepared to execute his mandates. Each of them had "six wings; with twain he covered his face," an emblem of his inability steadfastly to behold, or fully to comprehend, all the glory of the Lord, and of profound reverence and adoring awe. "With twain he covered his feet," denoting humility, as conscious that he and his services were unworthy the notice of the Lord, or even of the other seraphim in his presence. "And with twain he did fly," representing prompt celerity and alacrity in executing the will of God. At the same time they sang aloud responsive to each other, "Holy, holy, holy is the LORD of hosts." This threefold repetition hath generally and justly been deemed to refer to the three Divine persons in the Trinity, and to the holiness displayed in their several parts in the great work of redemption; for the seraphim seem to celebrate the Lord's holy hatred of sin as displayed both in the salvation of the gospel and in the punishment of its opposers, in which respect the whole earth, as well as the heavens, have been, or will be filled with his glory.—Whilst this solemn hymn of praise was echoed from one to another of the angelic worshippers, the "posts" or "pillars" of the porch of the temple shook at every response, and the whole house was filled with smoke or thick darkness, as when dedicated by Solomon.—Ver. 5. This awful vision of the Divine majesty, and the exalted worship of the seraphim, overwhelmed the prophet with a sense of his own vileness, and his humiliation was attended with great dismay. If these glorious spirits thought nothing of their exalted services, what would become of him who had presumed to speak to JEHOVAH with unclean and unhallowed lips? He was sensible also that he "dwelt among a people of unclean lips," of the sinfulness of whose worship he was not fully aware till "his eyes had seen the King, the LORD of hosts;" and having measured himself by them, he never was before so sensible of his own unworthiness and unfitness for the prophetical office, which he now feared would only end in his and their condemnation. Ver. 6, 7. The Lord was pleased to encourage his dismayed servant by a symbolical action of a seraph, who flew to him with a live coal from off the altar.—The sacred fire from the altar of burnt-offering represents the sacrifice of Christ, and its effects; and the live coal applied to the prophet's lips may denote the assurance given him of pardon and acceptance in his work through the atonement of Christ, and the communication of Divine grace to cleanse away pollution, to kindle the flame of Divine love in his heart, and to fit him for the execution of his office with zeal and fervency.—*Scott.*

CHAP. VII. IMMANUEL.—Ver. 14. "The Hebrew word (here used) most properly signifies a virgin, and so it is translated by all ancient interpreters; and it is never once used in the Scripture in any other sense, as several learned men have proved, against the pretensions of the modern Jews.—The primary signification of the word is *concealed;* because of the custom of the Eastern countries to keep their virgins concealed from the view of men."—(*Lowth.*) That the reader may judge of this for himself, I shall point out all the texts in which this word is used in Scripture: Gen. xxiv. 43; Ex. ii. 8; Ps. lxviii. 25; Prov. xxx. 19; Cant. i. 3; vi. x.—"Christ is called

the son of Remaliah, king of Israel, went up toward Jerusalem to war against it, [c]but could not prevail against it.†

2 And it was told [d]the house of David, saying, Syria [1]is confederate with Ephraim:‡ [e]and his heart was moved, and the heart of his people, as the trees of the wood are moved§ with the wind.

3 Then said the LORD unto Isaiah, [f]Go forth now to meet Ahaz, thou, and [2]Shear-jashub thy son, at [g]the end of the conduit of the upper pool, in the [3]highway of the fuller's field;

4 And say unto him, [h]Take heed, and be quiet; [i]fear not, [4]neither be faint-hearted for [k]the two tails‖ of these smoking firebrands, for the fierce anger of Rezin with Syria, and of the son of Remaliah.

5 Because [l]Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying,¶

6 Let us go up against Judah, and [5]vex it, and let us make a breach therein for us,* and set a king in the midst of it, *even* the son of Tabeal:

7 Thus saith the Lord GOD, [m]It shall not stand, neither shall it come to pass.

8 For [n]the head of Syria *is* Damascus, and the head of Damascus *is* Rezin; and [o]within threescore and five years shall Ephraim be broken, [6]that it be not a people.†

9 And [p]the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliah's son. If ye [q]will not believe, surely ye shall not be established.

10 ¶ [7]Moreover, the LORD spake again unto Ahaz, saying,

11 Ask thee [r]a sign of the LORD thy God; ask it either in the depth, or in the height above.

12 But Ahaz said, [s]I will not ask, [t]neither will I [u]tempt the LORD.

13 And he said, Hear ye now, [x]O house of David; [y]*Is it* a small thing for you [z]to weary men, but [a]will ye weary my God also?

14 [8]Therefore the LORD himself shall give you a sign; [b]Behold, a virgin shall conceive, and bear a son, and shall call his name [c]Immanuel.

15 [d]Butter and honey shall he eat, that he may [e]know to refuse the evil, and choose the good.

16 For [f]before the child shall know to refuse the evil, and choose the good, [g]the land that thou abhorrest shall be forsaken of both her kings.

17 ¶ The LORD shall [h]bring upon thee, and upon thy people, and upon thy father's house, days that have not come, [i]from the day that Ephraim departed from Judah; *even* the king of Assyria.

18 And it shall come to pass in that day, *that* the LORD shall [k]hiss for the [l]fly that *is* in the uttermost part of the rivers of Egypt, and for the [m]bee that *is* in the land of Assyria:

19 And they shall come, and shall rest all of them in the desolate valleys, and [n]in the holes of the rocks, and upon all thorns, and upon all bushes.

20 In the same day shall the LORD [o]shave with a razor that is hired,‡ *namely,* by them beyond the river, by the king of Assyria, [p]the head, and the hair of the feet: and it shall also consume the beard.

21 And it shall come to pass in that day, *that* [q]a man shall nourish a young cow and two sheep;

22 And it shall come to pass, for the abundance of milk *that* they shall give, that he shall eat butter: for [r]butter and honey shall every one eat *that is* left in the land.

23 And it shall come to pass in that day, *that* every place shall be, where there were [s]a thousand vines at a thousand silverlings,§ it shall *even* [t]be for briers and thorns.

24 With [u]arrows and with bows shall *men* come thither; because all the land shall become briers and thorns.

25 And *on* all hills that shall be digged with the mattock,‖ there shall not come thither the fear of briers and thorns: [x]but it shall be for the sending forth of oxen, and for the treading of lesser cattle.

CHAPTER VIII.

1 *A prophecy against Syria and Israel,* 5 *and Judah.* 9 *God's judgments irresistible.* 11 *Comfort to them that fear God.* 19 *Great afflictions to idolaters.*

MOREOVER, the LORD said unto me, [a]Take thee a great roll,* and [b]write in it with [c]a man's pen† concerning Mahar-shalal-hash-baz.

2 And [d]I took unto me faithful witnesses to record, [e]Uriah the priest, and Zechariah the son of Jeberechiah.

3 And I went unto [f]the prophetess; and [g]she

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[c] viii. 9, 10.
† The Syrians and Israelites repeatedly vanquished the Jews, with most terrible slaughter; but they were not able to take Jerusalem, or dethrone the family of David. —SCOTT.
[d] Jer. xxi. 12.
[1] *Resteth on Ephraim.*
‡ This being the chief of the ten tribes, is often put for the whole of them.—NEWTON.
[e] Matt. ii. 3.
§ This is a beautiful and striking image. It expresses universal trembling, consternation, and alarm, as the trees are moved together when the wind violently passes over them.—BARNES.
[f] Ex. vii. 15.
[2] That is, *the remnant shall return.*
[3] *Causeway.*
[h] Lam. iii. 26.
[i] Matt. x. 28.
[4] *Let not thy heart be tender.*
[k] Amos iv. 11.
‖ *Two tails of these smoking firebrands.* —Which are so far from being able to consume anything else, that they are very nearly consumed themselves. —LOWTH.
[l] Ps. ii. 2.
¶ Rezin and Pekah intended to subjugate the whole kingdom of Judah, and to divide it between them, and to set over it another king as their vassal. —SCOTT.
[5] *Waken.*
* Let us rend off a part of it for ourselves.—LOWTH.
[m] Dan. iv. 35. Acts iv. 25-28.
[n] 2 Sam. viii. 6.
[o] 2 Kings xvii. 5, &c.
[6] *From a people.*
† Damascus was the capital of Syria, and that kingdom had arrived at its height of prosperity under Rezin, and would thenceforth decline; and Ephraim, or the kingdom of Israel, of which Samaria was the capital, was more prosperous under Pekah than it would ever afterwards be; so that in the space of sixty-five years, it would be so ruined as to be no more a people.—SCOTT.
[p] 2 Kings xv. 27.
[q] Rom. xi. 20.
[7] *And the LORD added to speak.*
[r] Matt. xii. 38-40.
[s] 2 Kings xvi. 7, 8.
[t] Ez. xxxiii. 31.
[u] 1 Cor. x. 9.
[x] Luke i. 69.
[y] Gen. xxx. 15.
[z] Jer. vi. 11.
[a] Acts vii. 51.
[8] *Nevertheless.*
[b] Luke i. 35.
[c] 1 Tim. iii. 16.
[d] Matt. iii. 4.
[e] Ps. li. 5.
[f] Deut. i. 39.

[g] 2 Kings xv. 29, 30.
[h] 2 Kings xviii.; xix.
[i] 2 Chr. x. 16-19.
[k] v. 26.
[l] Ex. xxiii. 28.
[m] 2 Kings xxiii. 33, 34.
[n] Jer. xvi. 16.
[o] 2 Chr. xxviii. 20, 21.
‡ The Assyrian is called a "hired razor," because God often rewards those whom he makes instruments of his vengeance upon sinners, which is expressed by giving them their "wages" (Ezek. xxix. 18-20; see also 2 Kings x. 30). And Ahaz had hired the king of Assyria to assist him (2 Kings xvi. 7, 8; 2 Chr. xxviii. 21).—LOWTH.
[p] ix. 14-17.
[q] Jer. xxxix. 10.
[r] 2 Sam. xvii. 29.
[s] Cant. viii. 11, 12.
§ Or *shekels,* as the word is translated in Jer. xxxii. 9, and elsewhere.—WELLS.
[t] Heb. vi. 8.
[u] Gen. xxvii. 3.
‖ Hasselquist observes that the inhabitants of Nazareth in Galilee "had no spades, but a kind of hoe or ground-axe." And Niebuhr says that "instead of a spade the Arabs of Yemen make use of an iron mattock to cultivate their gardens and the lands in the mountains, which are too narrow to admit the plough." —PARKHURST.
[x] Zeph. ii. 6.

CHAP. VIII.
[a] Jer. xxxvi. 2, 28-32.
* The Eastern people roll their papers, and do not fold them, because their paper is apt to fret.—CHARDIN.
[b] xxx. 8.
[c] Rev. xiii. 18.
† *With a man's pen.*—Such as men usually write with; and in such a style and language as may be easily understood by men, even though unlearned; and so clearly and plainly, that he that runs may read.—GILL.
[d] 2 Cor. xiii. 1.
[e] 2 Kings xvi. 10.
[f] Jud. iv. 4.
[g] Hos. i. 3-9.

'the seed of the woman' (Gen. iii. 15), as not to be born in the way of ordinary generation. . . . The prophecy is introduced in so solemn a manner; the sign is so marked, as a sign selected and given by God himself; the terms of the prophecy are so peculiar, and the name of the child so expressive, containing in them much more than the circumstances of the birth of a common child required, or even admitted, that we may easily suppose that, in minds prepared by the expectation of a great Deliverer to spring from the house of David, they raised hope far beyond what the present occasion suggested; especially when it was found that in the subsequent prophecy this child, called IMMANUEL, is treated as the lord and prince of the land of Judah (viii. 8). Who could this be other than the heir of the throne of David †—under which character a great and even a divine person had been promised. St Matthew, therefore, in applying this to the birth of Christ, takes it in its strictest, clearest, and most important sense; and applies it according to the original design and principal intention of the prophet." — (*Lowth.*) "Would it not be very unnatural to suppose that the prophets have been entirely silent concerning this remarkable sign of the Messiah (viz., his being born of a virgin), insomuch that an evangelist should be obliged to *accommodate* to this singular circumstance a passage which originally had no reference to the Messiah?"—(*Granville Sharp.*) "GOD WITH US; which name can agree to none but to him, who is both God and man."—"Thus we are to understand the Messiah's being called IMMANUEL—*i.e.,* as being really what that name imports, GOD WITH US; being both properly and truly God, and also living and dwelling with us men."—(*Lowth.*) Indeed, the conception and birth of a child, in the ordinary course of things, could scarcely have been called "a sign," whatever name should be given him. The passage cannot be made to accord to any events of those times, as if it meant, "that one, who was at that time a virgin, should be married, and bear a son," &c. The application of the name Immanuel to one who was the governor of the land (chap. viii. 8) can comport with none but the reigning king, or the heir-apparent; but Hezekiah was born before his father Ahaz came to the throne, so that he cannot be meant; and to whom else can the several particulars be made to accord? We can therefore admit of no interpretation (or even accommodation) of the prophecy, except that given by the Evangelist (Matt. i. 23), "that a virgin of the house of David should miraculously conceive, and bear a son, who should be known to the Church in all succeeding ages, as Immanuel, God with us," God manifested in the flesh, and become our brother and Saviour. He would be called by this name, as Solomon was called Jedidiah; not that he should have no other name, or be commonly addressed by that name, but as it would properly belong to him, and he would be what that name signified. This sign was given to faith, and would encourage only believers; for it would assure them that no designs formed to destroy the family of David could be successful, as such a blessing was in it.

NATIONAL DISASTER.—Ver. 21-25. Through the scarcity of inhabitants and of cattle after these desolations, the pastures would be so luxuriant, that a young cow and two ewes would plentifully supply a man's family with milk and butter, which, with honey, would be almost the only remaining productions of the land. Vineyards that had been let at high rents (as a thousand vines for a thousand pieces of silver yearly), would then be overgrown with briers and thorns; and would become the coverts of wild beasts, or the resort of robbers, which the inhabitants should come with bows and arrows to destroy. Nay, the mattock and plough would be generally disused, of which the thorns and briers are figuratively represented as *afraid;* or the expression may mean, that those places, which were so well cultivated that no one would have feared their being covered by briers and thorns, would then be overrun with them: in short, agriculture would cease, and the whole land would either become a forest, or a pasture for cattle. The promise made to the Jews, just before the destruction of Sennacherib's army, may intimate that the land had, during the preceding desolations, been generally left uncultivated, so as to become a forest or pasture-land; and could not, till after some time, be converted into corn-fields and vineyards.—*Scott.*

CHAP. VIII. MAHAR-SHALAL-HASH-BAZ.—Ver. 1. It is probable that this title was affixed to the prophecy, and it was thus intimated that the Assyrians would speedily and rapidly execute the predicted vengeance. The prophet "took faithful witnesses to record," that they might be ready to testify, if required, that he wrote the prophecy

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conceived, and bare a son: then said the LORD to me, [h]Call his name [i]Mahar-shalal-hash-baz:

4 For [k]before the child shall have knowledge to cry, My father and my mother,‡ the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria.

5 ¶ The LORD [l]spake also unto me again, saying,

6 Forasmuch as this people [m]refuseth the waters of [n]Shiloah [o]that go softly, and [p]rejoice in Rezin and Remaliah's son;

7 Now therefore, behold, the Lord bringeth upon them the waters of the river, strong and many, *even* the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks.

8 And he shall pass through Judah;§ he shall overflow and go over; he shall reach *even* to the neck: and [1]the stretching out of his wings shall fill the breadth of thy land, [q]O Immanuel.

9 ¶ [r]Associate yourselves, O ye people,‖ [2]and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces.

10 Take counsel together, and it shall come to nought; speak the word, and it shall not stand: [s]for God *is* with us.

11 ¶ For the LORD spake thus to me [3]with a strong hand, and instructed me, that I should not walk in the way of this people, saying,

12 Say ye not, A confederacy,¶ to all *them to* whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid.

13 Sanctify the LORD of hosts himself; [t]and *let* him *be* your fear, and *let* him *be* your dread.

14 And [u]he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem.

15 And many among them shall [x]stumble, and fall, and be broken, and be snared, and be taken.

16 [y]Bind up* the testimony, seal the law [z]among my disciples.

17 And [a]I will wait upon the LORD, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children† whom the LORD hath given me, *are* for signs and for wonders in Israel from the LORD of hosts, [b]which dwelleth in mount Zion.

19 And when they shall say unto you, [c]Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: [d]should not a people seek unto their God? for the living to the dead?

20 To [e]the law and to the testimony: if they speak not according to this word, *it is* because *there is* no [4]light in them.

21 And they shall pass through it hardly bestead and hungry: and it shall come to pass, that, when they shall be hungry, they shall fret themselves, and [f]curse their king and their God, and look upward.

22 And [g]they shall look unto the earth; and behold trouble and darkness, [h]dimness of anguish; and *they shall be* driven to darkness.

CHAPTER IX.

1 *What joy shall be in the midst of afflictions by the birth and kingdom of Christ.* 8 *Judgments upon Israel for their pride,* 13 *hypocrisy,* 18 *and impenitency.*

NEVERTHELESS,* [a]the dimness *shall* not *be* such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun,† and the land of Naphtali, and afterward did more grievously afflict *her* [b]*by* the way of the sea, beyond Jordan, in Galilee [1]of the nations.

2 The people that [c]walked in darkness have seen a great light: they that dwell [d]in the land of the shadow of death, upon them hath the light shined.

3 Thou hast multiplied the nation, *and* [2]not increased the joy: they joy before thee according to the joy in harvest, *and* as *men* rejoice when they divide the spoil.

4 [3]For thou hast [e]broken the yoke of his burden, and [f]the staff of his shoulder,‡ the rod of his oppressor, as in the day of Midian.

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[h] vii. 3, 14.
[i] 1.
[k] Rom. ix. 11.
‡ This prophecy was accordingly fulfilled within three years, when Tiglath-pileser, king of Assyria, went up against Damascus and took it, and carried the people of it captive to Kir, and slew Rezin; and also took the Reubenites, and the Gadites, and the half-tribe of Manasseh, and carried them captive to Assyria. —LOWTH.
[l] vii. 10.
[m] vii. 6.
[n] Neh. iii. 15.
[o] Jer. ii. 13, 18.
[p] vii. 1, 2, 6.
§ A nobler difference could not have been put between Israel and Judah, than at the time that final and speedy ruin is denounced against the one, to give the other a solemn assurance of the birth of Immanuel. —DEAN.
[1] *The fulness of the breadth of thy land shall be the stretchings out of his wings.*
[q] vii. 14. Matt. i. 23, *Emmanuel;* xxviii. 18.
[r] Mic. iv. 11-13. Rev. xvii. 12-14.
‖ This and the following verse are addressed to the confederated Israelites and Syrians, assuring them that all their efforts would be fruitless, for that the promised Immanuel would be the defence of his people, and the faithful should find security, while the generality of the nation should be involved in the utmost distress. —SMITH.
[2] *Yet.*
[s] Deut. xx. 1.
[3] *In strength of hand.*
¶ The prophet is commanded to arm those that heard him against the prevalent fears of the "confederacy" of Syria and Israel, and exhorts them not to join in the popular cry in that matter, which was full of despondency and distrust of God. —VITRINGA.
[t] Matt. x. 28. Rev. xv. 4.
[u] Ps. xlvi. 1, 2. Prov. xviii. 10.
[x] Matt. xv. 14.
[y] Dan. xii. 4.
* The expression is one that is applicable to a volume, or roll of writing. Tie it up; that is, close it. The prophecy is complete, bind it up.—BARNES. *The testimony;* or, oracular warning.—DAVIDSON.
[z] Ps. xxv. 14.

[a] 2 Thes. iii. 5. Heb. x. 36-39.
† The prophet probably speaks of his own children, whose names were divinely given for signs — Shear-jashub, "A remnant shall return;" and Mahar-shalal-hash-baz, "Haste to the spoil, quickly take the prey."—BOOTHROYD.
[b] Heb. xii. 22.
[c] Deut. xviii. 11.
[d] 2 Pet. ii. 1.
[e] Luke x. 26.
[4] *Morning.*
[f] Rev. xvi. 11.
[g] v. 30.
[h] ix. 1.

CHAP. IX.
* This chapter is evidently a continuation of the prophecy begun in chapter vii., and continued in chapter viii. It is composed of mingled threats and promises. Its characteristic may be said to be "rays of light thrown into the midst of shades."—BARNES.
[a] viii. 22.
† Zebulun, Naphtali, Manasseh — *i.e.*, the country of Galilee, all round the sea of Gennesareth, were the parts that principally suffered in the first Assyrian invasion under Tiglath-pileser (see 2 Kings xv. 29; 1 Chr. v. 26), and they first enjoyed the preaching and miracles of Christ.—MEDE.
Then was fulfilled this prophecy (Matt. iv. 16.—BOOTHROYD.
[b] Matt. iv. 15.
[1] *Populous.*
[c] Matt. iv. 16.
[d] Job x. 21.
[2] *To him increased the joy.*
[3] *When thou brakest.*
[e] Gen. xxvii. 40.
[f] Ps. cxxv. 3.
‡ A staff laid across the shoulder, on which slaves bare burdens. —PARKHURST.

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at the time mentioned, and prior to the events foretold. And his wife (called the prophetess, either on account of her relation to him, or because she too was endued with the spirit of prophecy) being pregnant at that time, or lately delivered, he was ordered to give the same name to the child, as a memorial of the prediction, and a token of its accomplishment. For before this child should know how to cry "My father, and my mother," which children soon learn, the king of Assyria would seize and carry away the immense riches of Damascus, and all the spoil of Samaria. So that this message was delivered soon after the preceding.—Some expositors think that the "witnesses" and the "record" imply that Isaiah, on this occasion, married another wife; though it is not said that the mother of Shear-jashub was dead (chap. vii. 3); but others suppose that these witnesses (who were persons of rank), though Uriah was a man of very bad character, were called on to attend the circumcision of the prophet's son, and to attest the name by which he was called, as well as the prophecy confirmed or illustrated by that name.—"And I took unto me faithful witnesses, both of this act that I did, in fastening this roll upon the doors of the temple, and the name given to my said son in his circumcision; for my wife, the prophetess, had conceived and born a son, and the Lord had appointed me to call him by this name."—(*Bp. Hall.*)—It has been thought that these scenes were only acted in vision; but this seems a dangerous liberty in explaining Scripture.—*Scott.*

GOD OUR REFUGE.—Ver. 14. "'He shall be for a sanctuary.' Make him your fear, and you shall find him your hope, your help, your defence, and your mighty deliverer. He will sanctify and preserve you. He will be for a sanctuary," 1. "To make you holy. He will be your sanctification," so some read it. If we sanctify God by our praises, he will sanctify us by his grace. 2. "To make you easy. He will be your sanctuary, to which you may flee for safety, and where you are privileged from all the arrests of fear; you shall find an inviolable refuge and security in him, and see yourselves out of the reach of danger." They that truly fear God shall not need to fear any evil.—*Henry.*

THE LAW AND THE TESTIMONY.—Ver. 19. The unbelieving Jews were prone to seek information, counsel, and help from diviners and wizards of different descriptions, which was expressly forbidden in the law, and was in fact worshipping the devil. These persons, it seems, used strange fantastic gestures in their incantations, such as peeping out of the corners of their eyes, and muttering as if they spake out of their belly, with other ceremonies suited to their abominable practices. But when the Jews were persuaded to seek unto such persons, they were instructed to inquire whether a people should not seek to their God? and whether it were right or reasonable to leave the living to consult the dead—the living God to consult dead idols, or the spirits of dead men, whom these witches and wizards pretended to bring up to them? Ver. 20. "The law" of God is the standard of *duty*—his "sure testimony" the standard of truth—his *promise* the firm ground of hope. If, therefore, the people wanted instruction, counsel, or encouragement, let them go to the law, truths, and promises of God's Word. If they would not receive the prophet's message, or doubted its authenticity, let them recur to the law of Moses and other preceding parts of revelation. Let them prove all their principles and practices by this standard. But if any were so perverse as to reject and contradict this rule, it was plain they were devoid of spiritual understanding, for no hope or comfort could be found in any other way.—"They have no knowledge, but are blind leaders of the blind."—Philosophical illuminators and enthusiastical pretenders to new revelations, not to be judged of by the law and the testimony, are alike concerned in this decision. Ver. 21, 22. Inevitable and intolerable evils were coming on each of those who rejected the testimony and law of God to trust in diviners or carnal confidences. None of them would by any means escape the approaching calamities, and all would pass through them in the utmost distress and penury; and when ready to perish with hunger, they would increase their own anguish by impatience—they would curse their king or rulers for their ruinous measures, and even blaspheme God, while in vain they looked upward for help.—*Scott.*

CHAP. IX. DARK TIMES.—Ver. 1. Well, those were dark times with the land of Zebulun and Naphtali, and there was "dimness of anguish" in Galilee of the Gentiles, both in respect of ignorance—they did not speak according "to the law and the testimony," and then there was "no light in them" (chap. viii. 20)—and in respect of trouble, and the desperate posture of their outward affairs, we have both together, (2 Chr. xv. 3, 5) "Israel has been without the true God, and a teaching priest," "and in those times there was no peace." But the dimness threatened (chap. viii. 22) shall not prevail to such a degree, for (ver. 2) "The people that walked in darkness have seen a great light." 1. At this time when the prophet lived there were many prophets in Judah and Israel whose prophecies were a great light, both for direction and comfort to the people of God who adhered to the law and the testimony. Besides the written Word, they had prophecy; there were those that shewed them how long (Ps. lxxiv. 9), which was a great satisfaction to them, when, in respect of their outward troubles, they "sat in darkness, and dwelt in the land of the shadow of death." 2. This was to have its full accomplishment when our Lord Jesus began to appear as a prophet, and to preach the gospel in the land of Zebulun and Naphtali, and in Galilee of the Gentiles. And the Old Testament prophets, as they were witnesses to him, so they were types of him. When he came and dwelt in the borders of Zebulun and Naphtali,

5 [4]For every battle of the warrior *is* with confused noise, and garments rolled in blood; [5]but *this* shall be with burning *and* [6]fuel of fire.§

6 For [5]unto us a child is born, unto us a son is given; and the government shall be upon his shoulder:‖ and [h]his name shall be called Wonderful, [i]Counsellor, [k]The mighty God, [l]The everlasting Father,¶ The Prince of [m]Peace.

7 Of the increase of *his* government* and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

8 ¶ The LORD sent a word into Jacob, and it hath lighted upon Israel.†

9 And [n]all the people shall know, [o]*even* Ephraim, and the inhabitants of Samaria, that say in the pride and stoutness of heart,

10 The bricks are fallen down, but we will build with hewn stones; the sycamores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of Rezin against him, and [7]join his enemies together;

12 The Syrians before, and the Philistines behind; and they shall devour Israel with [8]open mouth. For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, [p]neither do they seek the LORD of hosts:

14 Therefore the LORD will cut off from Israel head‡ and tail, branch and rush, in one day.

15 The [q]ancient and honourable, he *is* the head; and [r]the prophet that teacheth lies, he *is* the tail.§

16 For [9]the [t]leaders of this people cause *them* to err; and *they that are* [1]led of them *are* [2]destroyed.

17 Therefore the LORD shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite and an evil-doer, and every mouth speaketh [3]folly. [t]For all this his anger is not turned away, but his hand *is* stretched out still.

B.C. 740—B.C. 740.

[4] *When the whole battle of the warrior was, &c.*
[5] *And it was, &c.*
[6] *Meat.*
§ It seems to have been a custom with the Israelites to burn the enemies' armour and blood-stained garments (Josh. xi. 6; Nah. ii. 13; Ps. xlvi. 9; Ez. xxxix. 8-10).—BOOTHROYD.
[5] Luke i. 35.
‖ The ensign of government, the sceptre, the sword, the key, or the like, which was borne or hung from the shoulder.—LOWTH.
[h] Jer. xxxi. 22. Matt. i. 23.
[i] Zech. vi. 13. John i. 16.
[k] Ps. xlv. 3, 6. John i. 1, 2.
[l] John vi. 51. Heb. ii. 13.
¶ *The everlasting Father*—"The Father of eternity;" i.e., the Eternal.—MONT., COCCEIUS, DATHE, STOCK.
[m] Rom. v. 1-10. 2 Cor. v. 19.
* That is, his government shall be most extended, and shall expand and enlarge for ever.—BARNES.
† This whole passage, ending with chapter x. 4, makes a distinct prophecy. It has no relation to the preceding or the following prophecy, patched on to them by the absurd division of the chapters. The former relates principally to the kingdom of Judah; this is addressed exclusively to the kingdom of Israel. The subject of it is a denunciation of vengeance awaiting their crimes.—LOWTH.
[n] Ez. vii. 9, 27; xxxiii. 33.
[o] x. 9-11.
[7] *Mingle.*
[8] *Whole mouth.*
[p] Deut. iv. 29.
‡ *Head.*—A kind of figurative speech taken from beasts and plants, meaning he shall cut off all from the greatest to the least (Is. xix. 15).—DIODATI.
[q] 1 Sam. ix. 6.
[r] Jer. v. 31.
§ He is the most vile and despicable of all the people.—BISHOP HALL.
[9] *They that call them blessed.*
[t] Matt. xv. 14.
[1] *Called blessed of them.*
[2] *Swallowed up.*
[3] *Villany.*
[t] Ez. xx. 33.

[u] Num. xi. 1-3.
[x] Ez. xx. 47, 48.
[y] Matt. xxvii. 45.
‖ *Is the land darkened.*—The image of a raging fire is still kept up to denote punishment. The Seventy read, "The whole land is consumed."—BARNES.
[4] *Meat.*
[z] Ez. ix. 5.
[a] Lev. xxvi. 26-29.
[5] *Cut.*
¶ Distress and famine shall prevail, and thus shall men be led to quarrel and fight with one another. — BOOTHROYD.
* These words occurred in chap. v. 25, and are three times repeated in this chapter, to shew that the displeasure of God against Ephraim was not to be averted by the execution of the judgments predicted, provided their repentance and reformation did not interpose to prevent further and greater calamities. — MACCULLOCH.

CHAP. X.

* Dan. vi. 8, 9. John xix. 6.
[1] *To the writers that write, &c.*
[b] Jer. vii. 6.
[c] Deut. xxviii. 49.
[d] Hos. v. 13.
[e] Prov. xi. 4. Zeph. i. 18.
* *Without me*—i.e., without my aid, they shall be taken captive even by the captives, and shall be subdued even by the vanquished.—CLARKE.
[2] *Woe to thee, &c.*
[3] *Asshur.*
† Here begins a denunciation of the judgments of God against the Assyrians in general, and against Sennacherib in particular (see ver. 12).—NEWTON.
[4] *Though.*
[5] *Profane.*
[f] Jer. xxv. 9.
[6] *Lay them a treading.*
‡ What a fine instance does the Assyrian afford us of the manner in which Providence, using the instrumentality of man's free choice foreseen, causes all the schemes of worldly politicians to work together for the accomplishment of his designs, while they are only attending to their own interests!—BISHOP HORNE.

18 ¶ For [u]wickedness burneth as the fire: it shall devour the briers and thorns, and [x]shall kindle in the thickets of the forest; and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts [y]is the land darkened,‖ and the people shall be as the [4]fuel of the fire: [z]no man shall spare his brother.

20 And [a]he shall [5]snatch on the right hand, and be hungry; and he shall eat on the left hand,¶ and they shall not be satisfied: they shall eat every man the flesh of his own arm:

21 Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah. For all this his anger is not turned away, but his hand *is* stretched out still.*

CHAPTER X.

1 *The woe of tyrants.* 5 *Assyria, the rod of hypocrites, for his pride shall be broken.* 20 *A remnant of Israel shall be saved.*

WOE unto [b]them that decree unrighteous decrees, and [1]that write grievousness *which* they have prescribed;

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, [b]that widows may be their prey, and *that* they may rob the fatherless!

3 And what will ye do in the day of visitation, and [c]in the desolation *which* shall come from far? [d]to whom will ye flee for help? and [e]where will ye leave your glory?

4 Without me* they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ [2]O [3]Assyrian,† the rod of mine anger, [4]and the staff in their hand is mine indignation.

6 I will send him against an [5]hypocritical nation, and against the people of my wrath [f]will I give him a charge, to take the spoil, and to take the prey, and to [6]tread them down like the mire of the streets.

7 Howbeit he meaneth not so,‡ neither doth his heart think so; but *it is* in his heart to destroy and cut off nations not a few.

8 For he saith, *Are* not my princes altogether kings?

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then this prophecy is said to be fulfilled (Matt. iv. 13-16). Note, 1. Those that want the gospel, walk in darkness, and know not what they do, or whither they go; and they dwell in the land of the shadow of death, in thick darkness, and in the utmost danger. 2. When the gospel comes to any place, to any soul, light comes—a great light, a shining light, which will shine more and more. It should be welcome to us, as light is to them that sit in darkness, and we should readily entertain it, both because it is of such sovereign use to us, and brings its own evidence with it. Truly this light is sweet.—*Henry.*

THE CHILD BORN.—Ver. 6, 7. The connection of this illustrious prophecy with the preceding verse assures us that the immediate scope of the Holy Spirit in the whole, was to point out the coming and kingdom of Christ. The prophet spake of the predicted blessings as if already communicated. "Unto *us*," says he, "a child is born." Angels say, "Unto *you*" (Luke ii. 11); but this child was born for the benefit of *us* men, of *us* sinners, of *us* believers, of all believers from the beginning to the end of the world.—"Unto us a son is given." The only-begotten Son of God was given to and for us, to become the Son of man, that he might be our surety, sacrifice, advocate, and salvation: he was given by the Father, and he gave himself.—"And the government shall be on his shoulder." The Redeemer rules not only over his people, but over all worlds, as Mediator, for their benefit; and he is able to support the weight of this universal and absolute authority. "His name shall be called *Wonderful*"—he is wonderful in his person as IMMANUEL, God and man; in his love and mercy; in his hatred of sin, and righteous regard to the holy law; in his compassion to the vilest of sinners; in his majesty and humiliation; in his perfect righteousness and willing sufferings; and in the method which he took to baffle Satan, overcome death, reconcile Divine justice and mercy, and establish his kingdom by dying on the cross. In every part of his character and work he may justly "be called Wonderful;" and also, in that his glory is incomprehensible; "for no man knoweth the Son but the Father."—He is also the "Counsellor:" the word and wisdom of God came forth from him to make known his perfections, truths, and will; to be made wisdom to us, and to be our infallible counsellor in all difficulties and perplexities; so that they who depend on his guidance, and pray for his Spirit, are led in the midst of the paths of judgment. For this child born is indeed "the mighty God," one with and equal to the Father, according to the sacred mystery of the Trinity in Unity; he possesses all Divine attributes, and exercises them through his human nature: and thus is he "mighty" to save his people, and to vanquish and destroy all enemies. He is also "the everlasting Father"—"the second Adam, the Lord from heaven"—"the everlasting Father" of the whole Church, which derives its spiritual being and life from him, as the whole race of men derive their existence from the first Adam, "the author of eternal salvation." "The author of eternity, by whom the Church, and every member of it, shall have immortal life." And as he hath loved his Church with an everlasting love, so he will for ever live to bless it, as "the Prince of Peace:" the great author of reconciliation to God; the giver of peace in the heart and conscience; the Prince, who commands all his subjects to live at peace with each other, and inclines them to follow peace with all men. "Of the increase of his government and peace there shall be no end." When his kingdom is truly set up in the heart, the efficacy of it shall endure and increase for ever; as it is set up on earth, it shall continue to diffuse its influence, till his authority be universally submitted to, and produce universal harmony, so that men shall "beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more;" yet even this shall increase and be perfecting in heaven.—*Scott.*

CHAP. X. PRIDE OF THE KING OF ASSYRIA.—Ver. 7-11. See how the king of Assyria, in his pride, magnified himself as his own master, and pretended to be absolute and above all control; to act purely according to his own will, and for his own honour. "God ordained him for judgment," even the "mighty God established him for correction" (Hab. i. 12), to be an instrument of bringing his people to repentance; "howbeit, he meaneth not so, neither doth his heart think so" (ver. 7). He does not think that he is either God's servant, or Israel's friend; either that he *can* do no more than God will let him, or that he *shall* do no more than God will make to work for the good of his people. God designs to correct his people for, and so to cure them of, their hypocrisy, and bring them nearer to him; but was that Sennacherib's design? No, it was the furthest thing from his thoughts; "he meaneth not so." Note, 1. The wise God often makes even the sinful passions and projects of men subservient to his own great and holy purposes. 2. When God makes use of men as instruments in his hand to do his work, it is very common for him to mean one thing, and them to mean another; nay, for them to mean the quite contrary to what he intends. What Joseph's brethren designed for hurt, God overruled for good (Gen. l. 20; see Mic. iv. 11, 12). Men have their ends, and God has his, but we are sure "the counsel

9 *Is* not [g]Calno[§] as [h]Carchemish? *is* not [i]Hamath as Arpad? *is* not [k]Samaria as Damascus?

10 As my hand hath found [l]the kingdoms of the idols, and whose graven images did excel[‖] them of Jerusalem and of Samaria;

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pass, *that*, when the LORD hath performed his whole work upon mount Zion and on Jerusalem, [m]I will [7]punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people,[¶] and have robbed their treasures, and I have put down the inhabitants like [8]a valiant *man*.

14 And [n]my hand hath found, as a nest, the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall [o]the axe boast itself[*] against him that heweth therewith? *or* shall the saw magnify itself against him that shaketh it? as if [9]the rod should shake *itself* against them that lift it up, *or* as if the staff should lift up [1]*itself, as if it were* no wood.

16 Therefore shall the Lord, the LORD of hosts, send among his fat ones leanness; [p]and under his glory he shall kindle a burning[†] like the burning of a fire.

17 And [q]the light of Israel[‡] shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, [2]both soul and body: and they shall be as when a standard-bearer fainteth.

19 And the rest of the trees of his forest shall be [3]few, that a child may write them.[§]

20 ¶ And it shall come to pass in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; [r]but shall stay upon the LORD, the Holy One of Israel, in truth.

21 The remnant[‖] shall return, *even* the remnant of Jacob, unto the mighty God.

22 For though thy people Israel be as the sand of the sea, [s]*yet* a remnant [4]of them shall return: the consumption decreed shall overflow[¶] [5]with righteousness.

23 For the Lord GOD of hosts shall make a consumption, even determined, in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, [t]O my people that dwellest in Zion, [u]be not afraid of the Assyrian: he shall smite thee with a rod, [6]and shall lift up his staff against thee, after the manner of Egypt.

25 For [x]yet a very little while, and the indignation shall cease, and mine anger, in their destruction.

26 And the LORD of hosts shall [y]stir up a scourge* for him, [z]according to the slaughter of Midian at the rock of Oreb: and *as* his rod *was* upon the sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pass in that day, *that* [a]his burden shall [7]be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed [b]because of the anointing.

28 ¶ He is come to [c]Aiath, he is passed to [d]Migron; at [e]Michmash he hath laid up his carriages:

29 They are gone over the passage: they have taken up their lodging at [f]Geba; [g]Ramah is afraid; [h]Gibeah of Saul is fled.

30 Lift up thy voice, O daughter of [i]Gallim; cause it to be heard unto [k]Laish, O poor [l]Anathoth.

31 [m]Madmenah is removed; the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain† at [n]Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts, shall lop the bough with terror; and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the forests with iron, and Lebanon shall fall [8]by a mighty one.

B.C. 713—B.C. 713.

[g] Amos vi. 1, 2, *Calneh.*

§ Calno lay upon the Euphrates; as did Carchemish. That Hamath and Arpad were cities of Syria, should appear from Jer. xlix. 23.—VITRINGA.

[h] 2 Chr. xxxv. 20.

[i] Jer. xlix. 23.

[k] xvii. 3.

[l] 2 Kings xviii. 33-35.

‖ Of better metal, or more ornamented, or more pompously worshipped, or more numerous, than those of Jerusalem and Samaria.—GILL.

[m] xvii. 12-14.

[7] *Visit upon the fruit of the greatness of the heart.*

¶ *Bounds of the people.* — Dividing the conquered countries, and removing the people from one land to another.—BOOTHROYD.

[8] *Many people.*

[n] Hos. xii. 7, 8. Nah. ii. 9-13.

[o] Ps. xvii. 13, 14. Rom. ix. 20, 21.

* Is not the Assyrian as my axe to hew down Judah? my saw to divide it, my rod to scourge it, my staff to beat it? and shall this axe, this saw, this rod, this staff, magnify itself against the hand that useth and wieldeth it? as if the instrument could do ought without or against the arm that moves it.—BP. HALL.

[9] *A rod should shake them.*

[1] That which is *not wood.*

[p] xxviii. 10-14.

† This expression denotes the stroke by which Sennacherib's army was to be destroyed (see 2 Kings xviii. 35).—LOWTH.

[q] Ps. xxvii. 1.

‡ *The light of Israel.*—That God who is and will be a comfortable light to his people, "shall be for a fire" to the Assyrians, who shall have heat without light, as it is in hell. *His thorns and briers.*—His vast army, which is no more able to resist God, than dry thorns and briers are able to oppose the fire which is kindled among them.—POOLE.

[2] *From the soul, and even to the flesh.*

[3] *Number.*

§ Few men of strength or note in his army shall escape that general destruction, so that a child may be able to keep the muster-roll.—LOWTH.

[r] xviii. 1, 2.

‖ *The remnant, &c.*—*i.e.*, those who shall be left after the invasion of Sennacherib. *Shall return.*—Shall abandon their idolatrous rites and places of worship, and shall worship the true God. *The mighty God.*—The God that had evinced his power in overcoming and destroying the enemies of Sennacherib.—BARNES.

[4] vi. 13.

[4] *In*, or *among.*

¶ God's judgments are said to "overflow" when they spread universally; the metaphor being taken from an inundation that sweeps all before it (compare chap. viii. 8; xxviii. 15; Dan. ix. 26; xi. 10, 22, 26). The word "righteousness" signifies here the severity of justice.—LOWTH.

[5] Or, *in.*

[t] Heb. xii. 22-24.

[u] xxxiii. 14-16.

[6] *But he shall lift up his staff for thee.*

[x] Heb. x. 37.

[y] Ps. xxxv. 23.

* The twenty-sixth verse may be thus paraphrased:—The Assyrian is my rod to thee; but I will have a scourge for him, that shall plague him: as the Midianites were destroyed by Gideon at the rock of Oreb (Jud. vii. 25); and as I plagued the Egyptians, whom I overthrew and destroyed at the Red Sea.—BP. HALL.

[z] Ps. lxxxiii. 11.

[a] Nah. i. 9-13.

[7] *Remove.*

[b] Dan. ix. 24-26.

[c] Josh. vii. 2, *Ai.*

[d] 1 Sam. xiv. 2.

[e] 1 Sam. xiii. 2, 5.

[f] 1 Kings xv. 22.

[g] Josh. xviii. 24, 25.

[h] Jud. xix. 12, 13.

[i] 1 Sam. xxv. 44.

[k] Jud. xviii. 7, 29.

[l] Josh. xxi. 18.

[m] Josh. xv. 31, *Madmannah.*

† *As yet shall he remain.*—Yet this day shall he abide at Nob—meaning, perhaps, only one day. *He shall shake his hand*—*i.e.*, in the attitude of menace or threatening. It is possible that the city of Nob was so near to Jerusalem, that the latter city could be seen from it, and the description may denote, that at the sight of Jerusalem, Sennacherib would be full of indignation, and utter against it the threat of speedy and complete ruin.—BARNES.

[n] 1 Sam. xxi. 1.

[8] *Mightily.*

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of the Lord shall stand." But what is it the proud Assyrian aims at? The heart of kings is unsearchable, but God knew what was in his heart: he designs nothing but to destroy, and to "cut off nations not a few," and to make himself master of them. (1.) He designs to gratify his own cruelty; nothing will serve but to destroy and cut off. He hopes to regale himself with blood and slaughter; that of particular persons will not suffice, he must cut off nations. It is below him to deal by retail, he traffics in murders by wholesale; nations, and those not a few, must have but one neck, which he will have the pleasure of cutting off. (2.) He designs to gratify his own covetousness and ambition, to set up for a universal monarch, and "to gather unto him all nations" (Hab. ii. 5). An insatiable desire of wealth and dominion is that which carries him on in this undertaking.

FOLLY OF SUCH PRIDE.—Ver. 15. "Shall the axe boast itself against him that hews therewith?" Or, "Shall the saw magnify itself against him that draws it?" So absurd are the boasts of this proud man. "O what a dust do I make!" said the fly upon the cart-wheel, in the fable. "What destruction do I make among the trees!" says the axe. Two ways the axe may be said to boast "itself against him that hews with it:" 1. By way of resistance and opposition. Sennacherib blasphemed God, insulted him, threatened to serve him as he had served the gods of the nations: now this was as if the axe should fly in the face of him that hews with it. The tool striving with the workman is no less absurd than the clay striving with the potter; and as it is a thing not to be justified, that men should fight against God with the wit, and wealth, and power which he gives them, so it is a thing not to be suffered; but if men will be thus proud and daring, and bid defiance to all that is just and sacred, let them expect that God will reckon with them; the more insolent they are, the surer and sorer will their ruin be. 2. By way of rivalship and competition. Shall the axe take to itself the praise of the work it is employed in? So senseless, so absurd was it for Sennacherib to say, "By the strength of my hand I have done it, and by my wisdom" (ver. 13). It is as if the rod, when it is shaken, should boast that it guides the hand which shakes it, whereas "when the staff is lifted up, is it not wood still?" so the last clause may be read. If it be an ensign of authority (as the nobles of the people carried staves, Num. xxi. 18)—if it be an instrument of service, either to support a weak man or to correct a bad man, still it is wood, and can do nothing, but as it is directed by him that uses it. The Psalmist prays that God would make the nations to know that they "were but men" (Ps. ix. 20), the staff to know that it is but wood. —*Henry.*

SAFETY OF ISRAEL—THE RUIN OF ASSYRIA.—Ver. 24-26. "The promises of deliverance from Sennacherib's invasion are made only to the inhabitants of Jerusalem (chap. xxxvii. 32, 33)—a type of the elect among the Jews, in whom God will fulfil the promises made to their fathers" (Rom. xi. 23).—(*Lowth.*)—The inhabitants of Judea seem to have suffered very grievous things from the invaders, while Jerusalem, and those who took shelter there, were preserved. Sennacherib and the Assyrians (after the manner of Pharaoh and the Egyptians) threatened the entire destruction of Israel; but, in a very short time, it would appear that the Lord's anger against his people was turned away, by the destruction of their enemies, in the same manner that he destroyed the Midianitish oppressors by the enfeebled Israelites, and as he overwhelmed Pharaoh and the Egyptians in the Red Sea. Ver. 28-34. These verses contain a prophetical description of Sennacherib's march towards Jerusalem, when he desolated all before him, and threatened that city with immediate destruction. The consternation and flight of the inhabitants of the cities near to Jerusalem is also represented in a very animated and high manner. But when he was almost come to the walls of the city, and shook his hand against the daughter of Zion, as menacing her destruction, with a special enmity to the temple and the worship there performed, the Lord, in whom Hezekiah trusted, lopped off the spreading branches of this cedar with dreadful terror he slew by a mighty one, an angel of his strength, all his valiant captains, and he cut down a hundred and eighty-five thousand of his soldiers, like the hewing down of a forest. And thus his army, which appeared as Lebanon, fell at once, to the confusion of their haughty leader, and the grateful and triumphant joy of Hezekiah and his people.—*Scott.*

CHAP. XI. MESSIAH.—Ver. 1. The meanness of his appearance: 1. He is called a

B.C. 713—B.C. 713.

CHAPTER XI.

1 The peaceable kingdom of the Branch out of the root of Jesse.
10 The restoration of Israel, and vocation of the Gentiles.

AND [a]there shall come forth a rod out of the stem of Jesse,* and [b]a branch shall grow out of his roots:

2 And [c]the Spirit of the LORD shall rest upon him, [d]the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

3 And shall make him of quick [1]understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and [2]reprove with equity [e]for the meek of the earth: [f]and he shall smite the earth with the rod of his mouth,† and [g]with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle‡ of his loins, and faithfulness the girdle of his reins.

6 The [h]wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the [3]cockatrice's§ den.

9 They shall [i]not hurt nor destroy in all my holy mountain: [k]for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

10 ¶ And [l]in that day there shall be a root of Jesse,‖ [m]which shall stand for an ensign of the people; [n]to it shall the Gentiles seek: and [o]his rest shall be [4]glorious.

11 And it shall come to pass in that day, *that* the LORD shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from [p]Pathros, and from [q]Cush, and from [r]Elam, and from [s]Shinar, and from [t]Hamath, and from the islands of the sea.

12 And he shall [u]set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four [5]corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah¶ shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil [6]them of the east together: [7]they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

15 And the LORD shall [x]utterly destroy the [8]tongue of the Egyptian sea; and [y]with his mighty wind shall [z]he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over [9]dryshod.

16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; [a]like as it was to Israel in the day that he came up out of the land of Egypt.

CHAPTER XII.

A joyful thanksgiving of the faithful for the mercies of God.

AND [a]in that day* thou shalt say, [b]O LORD, I will praise thee: [c]though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

2 Behold, [d]God *is* my salvation,† I will trust, and not be afraid: for [e]the LORD JEHOVAH *is* my strength and *my* song; he also is become my salvation.

3 Therefore [f]with joy shall ye draw water out of the wells of salvation.‡

4 And in that day shall ye say, Praise the LORD, [1]call upon his name, declare his doings among the people, make mention that [g]his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: [h]this *is* known in all the earth.

6 [i]Cry out and shout, thou [2]inhabitant of Zion: for great *is* the Holy One of Israel in the midst of thee.

CHAP. XI.

[a] Rev. v. 5; xxii. 16.

* By mentioning Jesse, who was not a king, but a private person, Isaiah seems to hint at the obscure and weak condition in which Christ should appear.—ALLIX.

[b] Jer. xxiii. 5.
[c] John i. 32, 33.
[d] Deut. xxxiv. 9.
1 *Scent*, or *smell*.
2 Or, *argue*.
[e] Tit. iii. 2.
[f] Rev. i. 16.

† The "earth" here signifies the ungodly, called by St John (chap. vii. 7; xvii. 9) the "world," who make the greatest part of it, and have the greatest share in it. The "rod of his mouth" signifies the "Word of God," containing threats and judgments against sinners, which is said to be "sharper than any two-edged sword."—LOWTH.

[g] Acts ix. 1.

‡ *The girdle*—i.e., he shall be adorned, armed, and strengthened with these virtues in the exercising of his office, as princes and warriors in this world are with a girdle for the same purpose (Job xii. 18; Is. xxii. 21).—DIODATI.

[h] 1 Cor. vi. 9-11.
3 *Adder's*.

§ *The cockatrice* was a fabulous kind of serpent, supposed to be hatched from the egg of a cock. The serpent here designated is doubtless a species of the adder. Bochart supposes that the basilisk is intended; a species of serpent that, he says, was supposed to poison even with its breath. The "holy mountain," is mount Zion, here used, as elsewhere, to denote the seat of Messiah's reign on the earth, or his Church. *Knowledge of the Lord* is here put for piety, as the fear of the Lord often is.—BARNES.

[i] Rom. xii. 17-21.
[k] Ps. xxii. 27-31.
[l] Rom. xv. 12.

‖ *A root of Jesse* means the same as *the shoot* from the stem of Jesse, at the beginning of the chapter. Thus also our Lord styles himself (Rev. xxii. 16), "the root and the offspring of David." This root of Jesse, then, it is predicted, "shall stand for an ensign of the people;" to which the "Gentiles" also will seek; or, in other words, that both Jews and Gentiles shall gather around the Messiah, and seek for protection and salvation in him; as soldiers assemble round the standard of their general.—JENOUR.

[m] John iii. 14, 15; xii. 32.
[n] Luke ii. 32. Rom. xv. 9-11.
[o] Jer. vi. 16. Matt. xi. 28-30.
4 *Glory*.
[p] Ex. xxix. 14.
[q] Gen. x. 6, 7.
[r] Gen. x. 22.

[s] Gen. x. 10; xi. 2.
[t] Jer. xlix. 23.
[u] Rev. v. 9.
5 *Wings*.

¶ The Hebrew might be rendered, the "enmity" of Judah: and what follows, "Judah shall not vex Ephraim," seems to require that it should.—SCOKER.

[6] *The children of the east*.
[7] *Edom and Moab* shall be the *laying on of their hand; the children of Ammon their obedience*.
[x] Zech. x. 11.
8 Or, *bay*.
[y] Ex. xiv. 21.
[z] xix. 16.
9 *In shoes*.
[a] Ex. xiv. 26-29.

CHAP. XII.

[a] Zech. xiv. 9, 20, 21.

* *In that day*—i.e., at the period when one from the root of Jesse shall reign, this song shall be sung. The Jews applied this hymn to the times of Messiah (John vii. 37, 38).—BOOTHROYD.

[b] Rom. xi. 15.
[c] Deut. xxx. 1-3.
[d] 1 Tim. iii. 16. Rev. vii. 10.

† *God is my salvation*.—My salvation hath not been brought to pass by man, but by the almighty power of God.—POOLE.

[e] Ps. cxviii. 14.
[f] John i. 14-16.

‡ That is, from God's inexhaustible bounty, which is the fountain of all blessings in Jesus Christ (see Ps. xxxvi. 9; Jer. ii. 13).—WILSON.

1 Or, *proclaim his name*.
[g] Neh. ix. 5.
[h] Ps. lxxii. 19.
[i] Luke xix. 37-40.
2 *Inhabitress*.

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rod, and a branch: both the words here used signify a weak, small, tender product—a twig, and a sprig (so some render them), such as is easily broken off. The enemies of God's Church were just before compared to strong and stately boughs (chap. x. 33), which will not, without great labour, be hewn down, but Christ to a tender branch (chap. liii. 2); yet he shall be victorious over them. 2. He is said to come out of Jesse, rather than David, because Jesse lived and died in meanness and obscurity, his family was of small account (1 Sam. xviii. 18), and it was in a way of contempt and reproach that David was sometimes called the "son of Jesse" (chap. xxii. 7). 3. He comes forth out of the stem or stump of Jesse; when the royal family, that had been as a cedar, was cut down, and only the stump of it left, almost levelled with the ground, and lost in the grass of the field (Dan. iv. 15), yet it shall sprout again (Job xiv. 7). Nay, it shall grow out of his roots, that are quite buried in the earth, and like the roots of flowers in the winter, have no stem appearing above ground. The house of David was reduced and brought very low at the time of Christ's birth: witness the obscurity and poverty of Joseph and Mary. The Messiah was thus to begin his estate of humiliation, for submitting to which he should be highly exalted, and would thus give early notice that his kingdom was not of this world. The Chaldee paraphrase reads this, "There shall come forth a king from the sons of Jesse, and the Messiah" (or Christ) "shall be anointed out of his sons' sons.—*Henry*.

BLESSED RESULTS OF THE GOSPEL.—Ver. 6-9. The effects of Divine grace on the minds of men, in the times of the Messiah, are here represented with much beauty under the most significant emblems. Persons of the most dissimilar dispositions and pursuits, and addicted to various kinds of wickedness, would be so changed by the grace of the gospel, that they would become of "one heart, and of one way." The selfish, the penurious, the rapacious, the contentious, the ambitious, the savage, the subtile, and the malicious, would lose their peculiar base dispositions, and become harmless, sincere, peaceable, benevolent, and affectionate; they would live together in harmony, hearken to instruction, and be guided by gentle persuasions and entreaties. So that the change would be as evident and surprising, as if the wolf, the tiger, the lion, the bear, and other fierce carnivorous animals, should learn to be as gentle and harmless as the lamb, the kid, the calf, or the cow, to associate with them, to graze the pasture as they do, or to feed on straw or hay; and should be so tractable that a little child could lead them. Or, as if the asp or the cockatrice should no longer be disposed to bite with envenomed teeth, but should be so inoffensive that infants might safely play by their holes; for there would be no more a disposition in the inhabitants of Zion, the true Church of Christ, to hurt or destroy; the knowledge of the Lord, with all its sanctifying effects, should at length cover the whole earth, even as the waters cover the sea.

CONVERSION OF JEW AND GENTILE.—Ver. 11-16. The Lord recovered a remnant of his people from Assyria and Babylon, by the same power with which he had brought the whole nation out of Egypt; and it is here predicted that he would "set his hand again the second time" to gather those that would be left of them from all nations whither they were scattered; and several of the adjacent countries, and some very distant ones, are specified. The crucified Saviour, doubtless, as held forth in the preached gospel, is that ensign to which he will assemble the outcasts of Israel, and the dispersed of Judah, from the four corners of the earth. United in dependence on, and obedience to, the Prince of Peace, that envy, competition, and enmity, which so long kept the Jews and Israelites at variance, shall be finally terminated, their adversaries shall be cut off, and many of their former enemies shall become tributary and obedient to them. For the Lord will then remove all obstacles by the same powerful interposition that he vouchsafed in behalf of Israel, when he separated the *tongue*, or *bay*, of the Egyptian, or Red Sea, and destroyed that hinderance to their departure; and with a mighty wind he will so separate the waters of the river (Euphrates), in all its streams, that men may pass over dryshod. Thus a highway shall be made for Israel's return, as there was for their ancestors to pass from Egypt unto Canaan. "This part of the chapter contains a prophecy, which certainly remains yet to be accomplished. . . . . This chapter contains a general prophecy of the advancement Christ's kingdom should make in the world. And I take this part of the chapter to foretell those glorious times of the Church, which shall be ushered in by the restoration of the Jewish nation, when they shall embrace the gospel, and be restored to their own country, from the several dispersions where they are scattered. This remarkable scene of providence is plainly foretold by most of the prophets of the Old Testament, and by St Paul."—(*Louth.*)—*Scott*.

CHAP. XII. PRACTICAL OBSERVATIONS.—When the awakened and humbled sinner finds pardon and peace through the atoning blood of Christ, he with thankful heart exclaims, "O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou hast comforted me." But, alas! we are prone to relapse into

CHAPTER XIII.

1 *God mustereth the armies of his wrath.* 6 *He threateneth to destroy Babylon by the Medes.* 19 *The desolation thereof.*

THE [a]burden* [b]of Babylon, [c]which Isaiah the son of Amoz did see.

2 [d]Lift ye up a banner [e]upon the high mountain, exalt the voice unto them, [f]shake the hand,† that they may [g]go into the gates of the nobles.

3 I have [h]commanded my sanctified ones, I have also called my [i]mighty ones for mine anger, *even* [k]them that rejoice in my highness.

4 The [l]noise of a multitude in the mountains, [l]like as of a great people; a tumultuous noise of the kingdoms of nations‡ gathered together: [m]the LORD of hosts mustereth the host of the battle.

5 They come [n]from a far country, from the end of heaven, *even* the LORD, [o]and the weapons of his indignation, to destroy the whole land.

6 ¶ [p]Howl ye; [q]for the day of the LORD *is* at hand; it shall come [r]as a destruction from the Almighty.

7 Therefore [s]shall all hands [2]be faint, and [t]every man's heart shall melt:§

8 And they shall be afraid: [u]pangs and sorrows shall take hold of them; they shall be in pain as a woman that travaileth: they shall [3]be amazed one at another; their faces *shall be as* [4]flames.‖

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and [x]he shall destroy the sinners thereof out of it.

10 For the stars¶ of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.

11 And [y]I will punish the world for *their* evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible.

12 I will make a man more precious than fine gold; even a man than the golden wedge of Ophir.

B.C. 712—B.C. 712.

CHAP. XIII.

[a] Ez. xii. 10.

* The word in the original is of more general import and signification; sometimes it signifies a prophecy of good as well as evil.—NEWTON.

[b] Rev. xvii.; xviii.

[c] i. 1.

[d] Jer. l. 2.

[e] Jer. li. 25.

[f] xi. 15.

† *Shake the hand*—may signify, in the way of beckoning to the nations afar, to assemble for the destruction of Babylon.—BARNES.

[g] Jer. li. 58.

[h] Jer. l. 21, &c.

[i] Joel iii. 11. Rev. xvii. 12-18.

[k] Ezra i.; vi. Ps. cxlix. 5-9.

[l] Ez. xxxviii. 3-23.

[l] *The likeness of.*

‡ *The kingdoms of nations*—the Medes and Persians, and other nations which served under them in this war (of which see Jer. xxv. 14; xxvii. 14; l. 41).—POOLE.

[m] Rev. xviii. 8.

[n] Matt. xxiv. 31.

[o] Jer. li. 20, &c.

[p] Jer. xxv. 34. Jam. v. 1.

[q] Ez. xxx. 3. Am. v. 18.

[r] Joel i. 15.

[s] Ez. vii. 17. Nah. ii. 6.

[2] *Fall down.*

[t] Nah. ii. 10.

§ The destruction of Babylon took place in the night. It came suddenly upon the city, while Belshazzar was at his impious feast; and the alarm was so sudden, and produced such consternation, that no defence was attempted (see Dan. v. 30).—BARNES.

[u] Ps. xlviii. 5, 6. Dan. v. 6.

[3] *Wonder every man at his neighbour.*

[4] *Faces of the flames.*

‖ *As flames*—i.e., pale and livid, as terror renders a man; for this is the colour of the flame: not red, as with anger, which is the colour of the fire, from which the flame proceeds.—SCOTT.

[x] Prov. ii. 22.

¶ The overthrow of kingdoms is represented by the darkening of these luminaries (comp. Joel ii. 10; iii. 15, 16; Amos viii. 9; Matt. xxiv. 29).—LOWTH.

[y] Rev. xii. 9, 10; xviii. 2, 3.

[a] Hag. ii. 6, 7, 21, 22.

[a] Jer. iv. 23, 24.

[b] Ps. cx. 5, 6.

[c] Zech. xiv. 2.

[d] Prov. vi. 34, 35.

[e] Hos. xiii. 16.

[f] Ez. ix. 5, 6, 10.

[g] Jer. li. 41.

* After Nineveh was destroyed, Babylon became the queen of the East. Semiramis is said by some, and Belus, who is probably the same as Nimrod (see note on Gen. x. 9), by others, to have founded this city. It was Nebuchadnezzar, however, that made it one of the wonders of the world; he enlarged and beautified it to such a degree, that he may in a manner be said to have built it, as he boasts (Dan. iv. 30).—PRIDEAUX.

[5] *The overthrowing of.*

[h] Deut. xxix. 23. Zeph. ii. 9, 10.

[i] Rev. xviii. 21-23.

[6] *Ziim.*

[7] *Ochim.*

[8] *Ostriches*; Heb. *daughters of the owl.*

[9] *Iim.*

[l] Or, *palaces.*

[k] xxxv. 7.

[l] Deut. xxxii. 35. 2 Pet. ii. 3; iii. 9, 10.

CHAP. XIV.

* *The Lord will have mercy on Jacob.*—God will pity and deliver his people; and therefore will destroy Babylon, which hinders it, and set up Cyrus, who shall promote it. *Will yet choose Israel*—will renew his choice of them; for he had refused and rejected them. *The stranger shall be joined with them.*—So they did in part, at their coming from Babylon, being thereunto moved either by the favour which the Jews had in the Persian court, or by the consideration of their wonderful deliverance, and that exactly in the time designed by their holy prophets. But what was then begun was more fully accomplished at the coming of the Messiah.—POOLE.

[a] Zech. i. 17; ii. 12.

[b] Deut. xxx. 3-5.

13 Therefore [1]I will shake the heavens, and [a]the earth shall remove out of her place, [b]in the wrath of the LORD of hosts, and in the day of his fierce anger.

14 And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land.

15 Every one that is found shall be thrust through; and every one that is joined *unto them* shall fall by the sword.

16 Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, [c]and their wives ravished.

17 Behold, I will stir up the Medes against them, which [d]shall not regard silver; and *as for* gold, they shall not delight in it.

18 *Their* bows also [e]shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; [f]their eye shall not spare children.

19 ¶ And [g]Babylon, the glory of kingdoms,* the beauty of the Chaldees' excellency, shall be as [5]when God [h]overthrew Sodom and Gomorrah.

20 It [i]shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there:

21 But [6]wild beasts of the desert shall lie there; and their houses shall be full of [7]doleful creatures; and [8]owls shall dwell there, and satyrs shall dance there.

22 And [9]the wild beasts of the islands shall cry in their [l]desolate houses, and [k]dragons in *their* pleasant palaces; and [l]her time *is* near to come, and her days shall not be prolonged.

CHAPTER XIV.

1 *God's merciful restoration of Israel.* 3 *Their triumph in the fall of the king of Babylon.*

FOR the LORD will have mercy on Jacob,* and will yet [a]choose Israel, and [b]set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

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transgression; and then our heavenly Father is angry with us, and frowns upon us; he bereaves us of our comforts, and inflicts sharp corrections. When these bring us to mourn for our sins, and to renew repentance and humble faith, his anger will be turned away, our comforts will be restored, and our hearts again tuned to celebrate his praises. All these our hopes and comforts are vouchsafed to us sinful creatures, because "God is become our salvation;" and when we rest all our hope on his foundation, "we may trust, and not be afraid." Having JEHOVAH, the eternal God, for our strength and song, we may bid defiance to all our enemies; and though we must encounter difficulties, endure hardships, and experience many sharp conflicts, we have wells of salvation opened on every side; and, drawing from them the waters of life and consolation, by faith and prayer, we may rejoice in the midst of tribulation, and find some foretastes of heaven, in communion with the Lord in this outward sanctuary. The more diligently we attend on the means of grace, and the larger supplies we derive from the fountain of salvation, the more fervent will be our praises of God our Saviour: the glories of his character, and the excellency of all his wonderful works, especially that of our redemption, will be our favourite theme.—*Scott.*

CHAP. XIII. GOD'S ARMY AGAINST BABYLON.—Ver. 3. The persons brought together to lay Babylon waste, are here called, 1. God's "sanctified ones," designed for this service, and set apart to it by the purpose and providence of God; disengaged from other projects, that they might wholly apply themselves to this; such as were qualified for that to which they were called; for what work God employs men in, he does in some measure fit them for. It intimates, likewise, that in God's intention, though not in theirs, it was a holy war. They designed only the enlargement of their own empire, but God designed the release of his people, and a type of the destruction of the New Testament Babylon. Cyrus, the person principally concerned, was justly called "a sanctified one;" for he was God's anointed (chap. xlv. 1), and a figure of him that was to come. It is pity but all soldiers, especially those that fight the Lord's battles, should be, in the strictest sense, sanctified ones; it is a wonder *they* dare be profane ones, who carry their lives in their hands. 2. They are called God's "mighty ones," because they had their might from God, and were now to use it for him. It is said of Cyrus, that in this expedition "God held his right hand" (chap. xlv. 1). God's sanctified ones are his mighty ones; whom God calls, he qualifies: and whom he makes holy, he makes strong in spirit. 3. They are said to rejoice in his highness, to serve his glory and the purposes of it with great alacrity. Though Cyrus did not know God, nor actually design his honour in what he did, yet God used him as his servant (chap. xlv. 4. "'I have surnamed thee as' my servant, 'though thou hast not known me'"); and he rejoiced in those successes by which God exalted his own name. 4. They are very numerous, a multitude, a great people, "kingdoms of nations" (ver. 4), not rude and barbarous, but modelled and regular troops, such as are furnished out by well-ordered kingdoms: the great God has hosts at his command. 5. They are far-fetched; they come from the end of heaven: the vast country of Assyria lay between Babylon and Persia. God can make those a scourge and ruin to his enemies that lie most remote from them, and therefore are least dreaded.—*Henry.*

DOOM OF BABYLON.—Ver. 13-15. The governors and state of Babylon would be entirely subverted, as if the heavens and the earth were shaken out of their place; the vanquished armies of the Chaldeans would be pursued as a hunted roe, and scattered like lost sheep; their allies would retire in dismay to their several cities; every one who was overtaken would be slain without mercy, and all who united to make a stand would be speedily cut to pieces; or all the associates of Babylon should share her fate. Ver. 17. Thirst of glory and dominion, and fierce revenge, would render the Medes regardless of riches; so that they would rather execute their prisoners than spare them for the sake of ransom. Xenophon makes Cyrus open a speech to his army in this manner: "Ye Medes, and others who now hear me, I well know that ye have not accompanied me in this expedition with a view of acquiring wealth." Ver. 19-22. The vast extent of Babylon, its stupendous walls and gates, and its magnificent buildings and decorations, are celebrated by ancient writers above those of any other city in the world. But after it was taken by Cyrus it began to decline, and soon ceased to be the seat of empire: then its population decreased; at length it was utterly deserted; and the desolate buildings were long the resort of every species of wild beasts and venomous reptiles, so that it was dangerous for travellers to approach them. At length, it was so entirely wasted away, that no remains of it could be found; and, strange to tell, it cannot at present be exactly ascertained where this renowned city stood! As the walls and buildings were formed of brick not very skilfully prepared, perhaps this might conduce to the utter decay of its ruins; but when God is pleased to destroy, nothing can withstand his power.—"It is uncertain what creatures are meant by several of these Hebrew words—particularly what the word *seirim* signifies, which we render *satyrs*. The word originally signifies *goats;* and it is supposed, that evil spirits of old time appeared in the shape of goats, upon which account it is sometimes translated *devils.*"—*Scott.*

CHAP. XIV. SONG OF TRIUMPH OVER THE KING OF BABYLON.—Ver. 9-11. The scene here changes. The regions of the dead are laid open to the imagination, and their inhabitants are seen in commotion at the approach of this proud monarch to

B.C. 712—B.C. 712.

2 And the people shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the LORD for servants and handmaids: and they shall take them captives, [1]whose captives they were; and they shall rule over their oppressors.

3 ¶ And it shall come to pass, [c]in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4 That thou shalt take up this [2]proverb against the king of Babylon, and say, How hath the oppressor ceased! † the [3]golden city ceased!

5 The LORD hath broken the staff‡ of the wicked, *and* the sceptre of the rulers.

6 He who smote the people in wrath with [4]a continual stroke, he that ruled the nations in anger, [d]is persecuted, [e]*and* none hindereth.

7 The whole earth is at rest, *and* is quiet: [§] [f]they break forth into singing.

8 Yea, the fir-trees rejoice at thee, *and* the cedars of Lebanon, *saying*, Since thou art laid down, no feller is come up against us.

9 [5]Hell [g]from beneath [h]is moved for thee to meet *thee* at thy coming: it stirreth up the dead for thee, *even* all the [6]chief ones of the earth: it hath raised up from their thrones all the kings of the nations.

10 All they shall speak and say unto thee, [i]Art thou also become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noise of thy viols: ‖ [k] the worm is spread under thee, and the worms cover thee.

12 [l]How art thou fallen from heaven, O [7]Lucifer, son of the morning! *how* art thou cut down to the ground, which didst [m]weaken the nations!

13 For thou hast said in thine heart, [n]I will ascend into heaven, ¶ I will exalt my throne above the stars of God: I will sit also upon [o]the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

15 Yet [p]thou shalt be brought down to hell, [q]to the sides of the pit.

16 They that see thee shall narrowly look upon thee, *and* consider thee, *saying*, *Is* this the man that made the earth to tremble, that did shake kingdoms;

17 *That* made the world as a wilderness, and destroyed the cities thereof: *that* [8]opened not the house of his prisoners?

18 All the kings of the nations, *even* all of them, lie in glory, every one in his own house: *

19 But thou art cast out of thy grave like an abominable branch, *and as* the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20 Thou shalt not be joined with them in burial, because thou hast destroyed thy land, *and* slain thy people: [r]the seed of evil-doers shall never be renowned.

21 Prepare slaughter for his children for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22 For [s]I will rise up against them, saith the LORD of hosts, and cut off from Babylon [t]the name, and remnant, and son, and nephew, † saith the LORD.

23 I will also make it a possession for the bittern, and pools of water; ‡ and [u]I will sweep it with the besom of destruction, saith the LORD of hosts.

24 ¶ The [x]LORD of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, *so* shall it stand;

25 That [y]I will break the Assyrian in my land, and upon my mountains tread him under foot: [z]then shall his yoke depart from off them, and his burden depart from off their shoulders.

26 This *is* [a]the purpose *that is* purposed upon the whole earth; and this *is* the hand *that is* stretched out upon all the nations.

27 For [b]the LORD of hosts hath purposed, and

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[1] *That had taken them captives.*
[c] Deut. xxviii. 43, 65-68. Rev. xviii. 20.
[2] *Taunting speech.*
† This passage (ver. 4-23) contains a greater assemblage of sublime ideas, of bold and daring figures, than is perhaps anywhere else to be met with. —BLAIR.
[3] Or, *exactress of gold.*
‡ *Broken the staff.* —A bough, stick, staff, rod, or sceptre may be expressed by this word; here it means the latter. The sceptre was the symbol of supreme power. It was in the form of a staff, and was sometimes made of wood, sometimes of ivory, and sometimes of gold. It here means that Jehovah has taken away the power from Babylon, and destroyed its dominion.—BARNES.
[4] *A stroke without removing.*
[d] Jer. xxv. 26; l. 31. Rev. xvii. 16, 17.
[e] Job ix. 13. Dan. iv. 35.
§ At the destruction of this victorious and oppressive monarchy, the whole earth seemed to experience a sudden and unexpected relief, as restored to serenity and security, and to express its joy by songs of triumph. The fir-trees and cedars mean the princes of the earth, who had seen many of their number levelled by the king of Babylon, and had trembled for themselves, but now rejoiced at his destruction, and at the peace and security thus afforded them. —SCOTT.
[f] Ps. xcvi. 11-13. Rev. xviii. 20.
[5] *The grave.*
[g] Prov. xv. 24.
[h] Ez. xxxii. 21-32.
[6] *Leaders*, or *great goats.*
[i] Ps. xlix. 6-14, 20. Luke xvi. 20-23.
‖ This hath a relation to the sound of those instruments which were anciently used at funerals (Matt. ix. 23), and to the taking of Babylon upon a day of feasting and public mirth; as if he should say, The sounds of thy music shall serve to grace and honour thy funerals.—DIODATI.
[k] Job xvii. 13, 14. Mark ix. 43-48.
[l] Ez. xxviii. 13-17. Luke x. 18.
[7] Or, *day-star.*
[m] Jer. li. 20-24.
[n] Ez. xxviii. 12-16.
¶ The meaning is, that he intended to set himself up as supreme; he designed that all should pay homage to him; he did not intend to acknowledge the authority of God; that is, he intended not to acknowledge any superior either in heaven or earth, but designed that himself and his laws should be regarded as supreme.—BARNES.
[o] Ps. xlviii. 2.
[p] Ez. xxviii. 8, 9. Acts xii. 22, 23.
[q] Ez. xxxii. 23.
[8] *Did not let his prisoners loose homewards?*
* That is, in his sepulchre. So the grave is called the "long home," as our translation well expresses it (Ec. xii. 5).—LOWTH.
[r] Ps. xxxvii. 28.
[s] Jer. l. 30-35.
[t] Job xviii. 16-19. Prov. x. 7.
† The same Hebrew word is translated (Gen. xxi. 23), "son's son," and so it should be here. It may mean Evil-merodach (Nebuchadnezzar the great king of Babylon's son), and Belshazzar (see Jer. xxvii. 6, 7). —PRIDEAUX.
‡ Compare chap. xiii. 21, 22; xxxiv. 11. Babylon stood in a low, marshy ground, and the prophet threatens that it shall be as entirely destroyed as if it were sunk into the bottom of a great lake or pool (see Jer. li. 64). This agrees with what is said chap. xiii. 19, that it "shall be as when God overthrew Sodom and Gomorrah," which were swallowed up in a lake of fire and brimstone.—LOWTH.
[u] 1 Kings xiv. 10. Jer. li. 25, 26.
[x] Ex. xvii. 16. Ps. cx. 4. Heb. iv. 3.
[y] xxxvii. 36-38.
[z] Nah. i. 13.
[a] Zeph. iii. 6-8.
[b] Job xl. 8.

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join their company; and the mighty kings and captains (especially they whom the kings of Babylon had destroyed) are represented as leaving their several thrones in order to meet him: not to condole with, or to welcome him, but to insult over him, as now become like one of them, and as bereft of all his pomp, luxury, music, and mirth; whilst his poor remains on earth are become company and food for the worms. Doubtless this is a poetical description, and the imagery is taken from external objects: but we must remember, that it has truth for its basis—that the wicked remove at death to a place of misery, and that proud malignant spirits do insult and torment each other (Luke xvi. 19-31).—"Here follows a poetical description of the infernal regions, where all the ghosts of the deceased tyrants are represented as rising out of their places, and coming to meet the king of Babylon.—The Hebrew word *sheol*, which our translation renders *hell*, or *the grave*, signifies the state of the dead in general, and is indifferently applied to the good and bad. Here it denotes the infernal mansions of deceased tyrants."—(*Lowth.*) The word rendered *the dead* signifies *giants;* and Mr Mede seems to think that the rebels of the old world, who perished in the deluge, were especially intended. Ver. 12-15. The Jews here resume the discourse, and address the king of Babylon by the title of "Lucifer, son of the morning." He had been as the morning star, the first in dignity among the princes of the earth; but he was now fallen from heaven, and utterly debased. This language may refer to the fall of Satan and his angels, as the king of Babylon greatly resembled that arch-apostate in his character and fate. The Jews, exulting in his astonishing fall, upbraid him with his vain ambition and enmity against God. He "had said in his heart, that he would ascend into heaven, and exalt his throne above the stars of God:" he would eclipse all earthly princes, and even rival the God of heaven; nay, he would fix his throne on mount Zion, where God's worshippers used to assemble, and there receive the adorations of his subjects and vanquished foes. "The fall of the apostate angels is not directly recorded in the Old Testament; but it is implied in the distinction the holy writers make between good and evil spirits; and is sometimes alluded to by the prophets, when they threaten destruction to proud and insolent tyrants, who, in imitation of the pride of the devil, exalt themselves against God and his truth, and are the instruments of Satan in promoting idolatry and wickedness in the world. These expressions, as they allude to the rebellion of Satan, who affected to be equal with God, so they contain an exact description of Anti-christ, as represented by St Paul" (2 Thess. ii. 4).—(*Lowth.*)

HIS DEATH AND DEGRADATION.—Ver. 16-20. The subject is here diversified by another scene. The dead body of the king of Babylon is found, narrowly examined, and recognised, by some that had known him in his prosperity; and they express their surprise and contempt by the subsequent interrogations. Among other cruelties, they mention his severity to his captives, whom he kept in bondage and in prison without mercy, as a reason of the dreadful judgments executed upon him.—Belshazzar performed no exploits answerable to the lofty terms here used, and we may thence infer that the race of kings which centred and terminated in him is also meant; for this is common in ancient prophecy. Other kings had been buried according to their dignity, and lay quietly in their tombs; but he was deprived of burial, as an abominable branch from a detested stock, as the polluted raiment of those slain in battle, when, not being worth preserving, it is tumbled into the hole with their dead bodies, or as a carcase, that is trampled under foot in contempt.

GOD'S HAND.—Ver. 21-23. God himself here speaks and commands the extirpation of the royal family of Babylon, that they might no more arise to possess the earth, and build cities to perpetuate their memory as they had done. For he would destroy both that family and their name, and Babylon also, from off the earth; yea, he would "sweep it with the besom of destruction," an expression incomparably emphatical, yet it has been fulfilled in the most extraordinary manner!—The word rendered *nephew* properly signifies *grandson*. Belshazzar was the grandson of Nebuchadnezzar; and after his death, it may well be supposed that the posterity of that great conqueror was extirpated. And when Cyrus had taken Babylon, the waters of the Euphrates were not properly reduced to their channel, so that they gradually changed the adjacent country into a marsh or fen, full of pools of water, and a habitation for bitterns, or other creatures which choose such situations; for the import of the orginal word is not certainly known. "There is no poem of its kind extant, in any language, in which the subject is so well laid out, and so happily conducted, with such a richness of invention, such a variety of images, persons, and distinct actions, with such rapidity and ease of transition, and in so small a compass, as in this ode of Isaiah."—(*Lowth.*)

SECURITY OF PALESTINE.—Ver. 24-27. The destruction of the Assyrian army in the land of Judah, and the consequent deliverance of the Jews from Sennacherib's oppression, were an earnest and pledge of the performance of the preceding prophecy. —Some think that the destruction of Gog and Magog, who shall "fall on the mountains of Israel," about the same time with the New Testament Babylon, is also predicted (Ezek. xxxviii., xxxix.) Ver. 28-32. These verses form a distinct prophecy, which probably was delivered at another time.—Uzziah had vanquished the Philistines (2 Chr. xxvi. 6, 7); but when he died, and the Jews were afterwards greatly enfeebled during the reign of Ahaz, and left in great difficulties at his death, the whole land of Philistia, and all connected with it, rejoiced. But it was predicted that Hezekiah would be more terrible to them than Uzziah had been; as if a less destructive serpent

who shall disannul *it*? and [c]his hand *is* stretched out, and who shall turn it back?

28 In [d]the year that king Ahaz died was this burden.[§]

29 ¶ [e]Rejoice not thou, [f]whole Palestina, [g]because the rod of him that smote thee is broken: [h]for out of the serpent's root shall come forth a [9]cockatrice, and his fruit *shall be* [i]a fiery flying serpent.

30 And the [k]first-born of [l]the poor shall feed,[‖] and the needy shall lie down in safety; [m]and I will kill thy root with famine, and he shall slay thy remnant.

31 [n]Howl, O gate; cry, O city; thou, whole Palestina, *art* dissolved: for there shall come from the north a smoke, and [1]none *shall be* alone in his [2]appointed times.

32 What shall *one* then answer the messengers of the nation? That [o]the LORD hath founded Zion, [p]and the poor of his people shall [3]trust in it.

CHAPTER XV.

The lamentable state of Moab.

THE [a]burden of [b]Moab.* Because [c]in the night [d]Ar of Moab is laid waste, *and* [1]brought to silence; because in the night [e]Kir of Moab is laid waste, *and* brought to silence:

2 He is gone up to Bajith, and to Dibon, the high places, to weep: Moab shall howl over Nebo, and over [f]Medeba: on [g]all their heads *shall be* baldness,† *and* every beard cut off.

3 In their streets they shall gird themselves with sackcloth: on the tops of their houses, and in their streets, every one shall howl, [2]weeping abundantly.

4 And Heshbon shall cry, and Elealeh; their voice shall be heard *even* unto [h]Jahaz: therefore the armed soldiers of Moab shall cry out;‡ his life shall be grievous unto him.

5 [i]My heart shall cry out for Moab; [3]his fugitives *shall flee* unto Zoar, an heifer of [k]three years old: for by [l]the mounting up of Luhith with weeping shall they go it up; for in the way of Horonaim they shall raise up a cry of [4]destruction.

6 For the waters of [m]Nimrim shall be [5]desolate: for the hay is withered away, [n]the grass faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, shall they carry away to the [6]brook of the willows.

8 For the cry is gone round about the borders of Moab; the howling thereof unto [o]Eglaim, and the howling thereof unto [p]Beer-elim.

9 For the waters of Dimon shall be full of blood: for I will bring [7]more upon Dimon, [q]lions upon him that escapeth of Moab, and upon the remnant of the land.

CHAPTER XVI.

1 *Moab is exhorted to yield obedience to Christ's kingdom,*
6 *and threatened for pride.*

SEND ye the lamb to the ruler of the land from [1]Sela to the wilderness, unto the mount of the daughter of Zion.

2 For it shall be, *that* as a wandering bird [2]cast out of the nest, *so* the daughters of Moab shall be at the fords of Arnon.*

3 [3]Take counsel, [a]execute judgment; [b]make thy shadow as the night in the midst of the noonday; [c]hide the outcasts; bewray not him that wandereth.

4 Let [d]mine outcasts dwell with thee, Moab; be thou a covert to them from the face of the spoiler: [e]for the [4]extortioner is at an end,† the spoiler ceaseth, the [5]oppressors are consumed out of the land.

5 And [f]in mercy shall the throne be [6]established; and he shall sit upon it in truth [g]in the tabernacle of David, [h]judging, and seeking judgment, and [i]hasting righteousness.

6 ¶ We have heard of the pride of Moab, (he *is* very proud,) *even* of his haughtiness, and his pride, and his wrath: *but* his lies *shall* not *be* so.‡

7 Therefore shall Moab howl for Moab, every one shall howl: for the foundations of [k]Kir-hareseth shall ye [7]mourn; surely *they are* stricken.

8 For the fields of Heshbon languish, *and* [l]the vine of Sibmah: the lords of the heathen have broken down the principal plants thereof; they are come *even* unto [m]Jazer,[§] they wandered

B.C. 726—B.C. 726.

[c] Job ix. 12.
[d] 2 Kings xvi. 20. 2 Chr. xxviii. 27.
§ *In the year.*—This is a new prophecy, and not in the least connected with the preceding. Uzziah had subdued the Philistines (2 Chr. xxvi. 6, 7); and Uzziah, therefore, must be meant by the rod that smote them, and by the serpent from whom should spring the fiery flying serpent; *i.e.*, Hezekiah, a much more terrible enemy than even Uzziah had been (2 Kings xviii. 8).—BOOTHROYD.
[e] Prov. xxiv. 17.
[f] Josh. xiii. 3.
[g] 2 Chr. xxvi. 6.
[h] 2 Kings xviii. 8.
[9] Or, *adder.*
[i] xxx. 6.
[k] Job xviii. 13.
[l] lxv. 13, 14.
‖ That is, the poorest. This speaks of the plenty and security that should ensue under the government of Hezekiah.—WELLS.
[m] Ez. xxv. 15-17. Joel iii. 4-8.
[n] xvi. 7.
[1] He shall *not* be *alone.*
[2] *Assemblies.*
[o] Ps. lxxxvii. 1, 5.
[p] Zeph. iii. 12.
[3] *Betake themselves to it.*

CHAP. XV.

[a] xiv. 28.
[b] Jer. xlviii.
* This and the following chapter make one entire prophecy, and should not have been divided. At what time it was delivered is unknown. The only period which is designated is, that it was to be fulfilled in three years from the time it was uttered (chap. xvi. 14).—BARNES.
[c] 1 Thes. v. 1-3.
[d] Deut. ii. 9, 18.
[1] *Out of.*
[e] 2 Kings iii. 26, *Kir-haraseth.*
[f] Josh. xiii. 16.
[g] Deut. xiv. 1.
† *On all their heads shall be baldness.*—Herodotus (ii. 36) speaks of it as a general practice among all men, except the Egyptians, to cut off their hair as a token of mourning. "Cut off thy hair, and cast it away," says Jeremiah (vii. 29), "and take up a lamentation."—LOWTH.
[2] *Descending into weeping;* or, *coming down with weeping.*

[h] Deut. ii. 32.
‡ Even the soldiers shall lose their courage, and cry out like women.—LOWTH.
[i] Luke xix. 41-44.
[3] *To the borders thereof, even as an heifer.*
[k] Jer. xlviii. 34.
[l] Jer. xlviii. 5, 34.
[4] *Breaking.*
[m] Josh. xiii. 27, *Beth-nimrah.*
[5] *Desolations.*

[n] Hab. iii. 17, 18.
[6] *Valley of the Arabians.*
[o] Ez. xlvii. 10, *Eneglaim.*
[p] *The well of the princes.*
[7] *Additions.*
[q] Jer. xv. 3.

CHAP. XVI.

[1] *Petra;* Heb. *a rock.*
[2] *A nest forsaken.*
* Endeavouring to seek their lodging in foreign parts.—BISHOP HALL.
[3] *Bring.*
[a] Ps. lxxxii. 3, 4.
[b] Jud. ix. 15. Jon. iv. 5-8.
[c] Ob. 12-14. Heb. xiii. 2.
[d] Deut. xxiv. 14. Jer. xxi. 12.
[e] Jer. xlviii. 3, 18.
[4] *Wringer.*
† The idea here seems to be, that the oppressor in the land of Judea would not continue there always; the exiles of the Jews would soon return, and Judea be able then to return kindness to Moab.—BARNES.
[5] *Treaders down.*
[f] Ps. lxi. 6, 7.
[6] *Prepared.*
[g] ix. 6, 7.
[h] xxxii. 1.
[i] 2 Pet. iii. 11, 12.
‡ That is, the predictions of such as take upon them to foretell things shall not have events agreeable to their pride and wrath.—WELLS.
[k] 2 Kings iii. 25.
[7] *Mutter.*
[l] Num. xxxii. 38, *Shibmah.* Josh. xiii. 19.
[m] Josh. xiii. 25.
§ The plants of the celebrated "vine of Sibmah" are described as propagated over all the neighbouring country. Jazer was in the north border of Moab; the wilderness of Moab lay to the east of that country (Num. xxi. 23); and by "the sea" no other can be well understood but the Dead Sea, which was south-west.—BLAYNEY.

should produce a cockatrice, or a fiery flying serpent. At that time, the very poorest of the Jews would be sustained in plenty, and live in safety; whilst the Lord would destroy the root of the Philistines' prosperity by famine, and employ Hezekiah to slay their remnant. Instead of *rejoicing*, therefore, *howling* would be more seasonable; for the whole land would be ruined: a smoke or cloud of dust from the north would give notice of the approach of the army of Judah from the north-west to waste them; from which none would straggle or desert when that appointed time arrived. And if any nation should send ambassadors to make peace with the Jews, or to inquire concerning their deliverances, they might answer, that "JEHOVAH himself had chosen and established Zion as the place of his special presence and worship; in order that his people, when afflicted and distressed, might betake themselves thither for refuge; and thus putting themselves under his protection, they might be taken care of by him, though poor and destitute in themselves."—*Scott.*

CHAP. XV. DOOM OF MOAB.—Ver. 1-9. The country of Moab was of small extent, but very fruitful; it bordered upon the lot of Reuben on the other side of Jordan, and upon the Dead Sea. Naomi went to sojourn there when there was a famine in Canaan. This is the country which (it is here foretold) should be wasted and grievously harassed; not quite ruined, for we find another prophecy of its ruin (Jer. xlviii.), which was accomplished by Nebuchadnezzar. This prophecy here was to be fulfilled "within three years" (chap. xvi. 14), and therefore was fulfilled in the devastations made of that country by the army of the Assyrians, which for many years ravaged those parts, enriching themselves with spoil and plunder. It was done either by the army of Shalmaneser, about the time of the taking of Samaria in the fourth year of Hezekiah (as is most probable), or by the army of Sennacherib, which ten years after invaded Judah.—*Henry.*

PRACTICAL OBSERVATIONS.—The ungodly, when in danger or trouble, may well be alarmed and inconsolable; for they are destitute of a comforter, and of any adequate support. Yet, alas, they are but seldom induced to approach the mercy-seat of God with penitent sorrow and believing prayer; and all other endeavours to extricate themselves eventually involve them the more.—Temporal sufferings may render life grievous to such as find the thoughts of death intolerable; but some are left to seek escape from present anguish by plunging into eternal misery! How worthless, then, are men's idolised treasures! And how soon will every possession be torn from them, or made a burden to them! and more anguish still remaineth for impenitent sinners, after all they have suffered, till they fall into that place where is weeping and gnashing of teeth for ever. Yet our hearts should be pained for such men: they are our brethren in Adam, however inimical to us. Whilst therefore we warn them to escape from impending ruin, let us continue to pray for them; that they may seek and find forgiveness of sins, and an inheritance with the redeemed of the Lord in that kingdom which cannot be moved.—*Scott.*

CHAP. XVI. COUNSEL TO MOAB.—Ver. 1, 2. The Moabites had paid tribute to the kings of David's race out of their flocks, but when Judah was reduced they revolted; and the prophet seems here to call on them to send again the tributary lamb to Hezekiah from one end of the land to the other, and "to the daughter of Zion," the place of God's worship, as a token of their submission to him, and their desire of deprecating his indignation, by furnishing sacrifices at his temple; for otherwise the invaders would desolate the land, and drive the daughters of Moab before them, destitute and defenceless, to pass the fords of Arnon, like birds that wander from their nest. Ver. 3-5. The Moabites were concerned to take counsel how to escape the judgments that impended over them; and, if they would be advised, let them begin by reformation, and doing justice, and protecting the oppressed. Many of the Jews had been driven from their habitations during the distractions of the preceding years: let Moab shelter them as the people of God, and conceal them from their spoilers. For though Israel had been grievously wasted, they would not always continue in that distressed condition. Their ravagers were about to be cut off; God would in mercy establish Hezekiah on the throne and in the tabernacle of David, as one that would tread in the steps of that prince; maintaining the truth and worship of God, impartially executing justice, seeking diligently to find out the right in every cause, and making haste to reform the nation and promote righteousness, and then they would again prosper.—Bishop Lowth applies the counsel of the prophet to the Jews, and supposes that he exhorted them to entertain the Moabitish outcasts. But though this doubtless was a proper conduct, yet it is more likely that the exhortations were addressed to the same persons against whom the predictions were uttered. Some think that the counsel given to Moab was ironical. In the days of Ahaz, and especially after the victory of Pekah over Judah, the Jews, in great distress, perhaps sought shelter among the Moabites; but the Moabites are supposed to have repelled and betrayed them. Ver. 6. The excessive pride of

through the wilderness: her branches are [8]stretched out, they are gone over the sea:

9 Therefore I will bewail with the weeping of Jazer[‖] the vine of Sibmah: I will water thee with my tears, [n]O Heshbon, and Elealeh; [o]for [9]the shouting for thy summer fruits, and for thy harvest, is fallen.

10 And gladness is taken away, and joy out of the plentiful field; and in the vineyards there shall be no singing, neither shall there be shouting: the treaders shall tread out no wine in *their* presses; I have made *their vintage* shouting to cease.

11 Wherefore my bowels shall sound like an harp[¶] for Moab, and mine inward parts for [p]Kir-haresh.

12 ¶ And it shall come to pass, [q]when it is seen that Moab is weary on the high place,* that he shall come to his sanctuary to pray; but he shall not prevail.

13 This *is* the word that the LORD hath spoken concerning Moab [r]since that time.

14 But now the LORD hath spoken, saying, Within [s]three years, as the years of an hireling, and [t]the glory of Moab shall be contemned, with all that great multitude; [u]and the remnant *shall be* very small *and* [1]feeble.

CHAPTER XVII.

Syria and Israel threatened. 6 *A remnant shall forsake idolatry;* 9 *the rest shall be plagued for their impiety.*

THE [a]burden of [b]Damascus. Behold, [c]Damascus is taken away from *being* a city, and it shall be [d]a ruinous heap.

2 The cities of [e]Aroer* *are* forsaken; [f]they shall be for flocks, which shall lie down, and [g]none shall make *them* afraid.

3 The [h]fortress also shall cease† from Ephraim, and the kingdom from Damascus, and the remnant of Syria: [i]they shall be as the glory of the children of Israel, saith the LORD of hosts.

4 And in that day it shall come to pass, *that* the glory of [k]Jacob shall be made thin, and [l]the fatness of his flesh shall wax lean.

5 And it shall be [m]as when the harvest-man gathereth the corn, and reapeth the ears with his arm;‡ and it shall be as he that gathereth ears in [n]the valley of Rephaim.

6 ¶ Yet gleaning grapes shall be left in it, as the shaking of an olive-tree, two *or* three berries in the top of the uppermost bough, four *or* five in the outmost fruitful branches thereof, saith the LORD God of Israel.

7 At that day [o]shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel.§

8 And he shall not look to the altars, the work of his hands, neither shall respect *that* which his fingers have made, either the groves or the [1]images.

9 ¶ In [p]that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation.

10 Because [q]thou hast forgotten [r]the God of thy salvation, and hast not been mindful of [s]the Rock of thy strength, therefore [t]shalt thou plant pleasant plants, and shalt set it with strange slips:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish; *but* [u]the harvest *shall be* [2]a heap in the day of grief and of desperate sorrow.

12 ¶ Woe to the [3]multitude of many people, *which* [x]make a noise like the noise of the seas; and to the rushing of nations, *that* make a rushing like the rushing of [4]mighty waters!

13 The nations shall rush like the rushing of many waters: [y]but *God* shall rebuke them, and they shall flee far off, and [z]shall be chased as the chaff of the mountains before the wind; and like [5]a rolling thing before the whirlwind.

14 And behold at evening-tide trouble; *and* before the morning he *is* not.‖ This *is* [a]the portion of them that spoil us, and the lot of them that rob us.

CHAPTER XVIII.

1 *God, in care of his people, will destroy the Ethiopians.* 7 *An access shall grow thereby unto the church.*

WOE to [a]the land [b]shadowing with wings,* [c]which *is* beyond the rivers of Ethiopia:

2 That [d]sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, *saying*, Go, ye swift messengers, to [e]a nation [1]scattered and peeled, [f]to a people terrible from their beginning hitherto; a nation [2]meted out and trodden down, whose land the rivers [3]have spoiled!

3 [5]All ye inhabitants of the world, and dwellers

B.C. 726—B.C. 741.

[8] *Plucked up.*

‖ That is, with a general lamentation, such as shall be heard from the uttermost skirts of the land.—BISHOP HALL.

[9] xv. 4.

[o] Jer. xl. 10, 12.

[p] *The alarm is fallen upon, &c.*

¶ *Shall sound like an harp.*—The word "sound" here means to make a tumultuous noise; to be profoundly agitated; and the whole expression here means that his heart was affected with the calamities of Moab as the strings of a harp are smitten, or beat with the plectrum or the hand.—BARNES.

[p] 7, *Kir-hareseth.*

[q] Num. xxiii. 1-3; xxiv. 17. Jer. xlviii. 35.

* Finding no relief in the petty idols of high places, he shall come to his chief sanctuary, to implore the aid of Chemosh, his god.—BISHOP HALL.

[r] xliv. 8.

[s] Deut. xv. 18.

[t] Gen. xxxi. 1.

[u] Jer. xlviii. 46.

[1] *Not many.*

CHAP. XVII.

[a] xix. 1.

[b] 1 Kings xi. 24.

[c] 2 Kings xvi. 9.

[d] Mic. iii. 12.

[e] Deut. ii. 36.

* *Aroer* was a city on the river Arnon, formerly belonging to Moab, but it might at this time be in the hands of the Syrians. It is, however, far more probable, that there was a district of Syria of the same name, in which several cities were placed. Such coincidences in names are common in all parts of the world. —SCOTT.

[f] Ez. xxv. 5.

[g] Jer. vii. 33.

[h] 2 Kings xvi. 9; xvii. 6. Mic. i. 4-9.

† The burden of Damascus naturally brings the prophet to speak of the subversion of the kingdom of Israel, in those days in alliance with the Syrians (chap. vii. 1, 2), and to be overthrown by the same enemy, at the same time (chap. viii. 4). —HORSLEY.

[i] Hos. ix. 11.

[k] x. 1-4.

[l] Deut. xxxii. 15.

[m] Jer. ix. 22.

‡ With one hand he gathers the standing corn in his fist, with the other arm he reaps. Israel were like a field of standing corn for number, beauty, and glory; the Assyrian, like the harvest-man, should cut them down.—GILL.

[n] Josh. xviii. 16. *Valley of giants.* 2 Sam. v. 18, 22.

[o] xxix. 18, 19, 24.

§ God's judgments upon the kingdom of Israel shall have that effect, as to turn many of those that remain from their idolatrous worship to serve the true God (see 2 Chr. xxx. 11, 18).—LOWTH.

[1] *Sun-images.*

[p] ix. 9-12.

[q] Deut. vi. 12.

[r] 1 Chr. xvi. 35.

[s] Deut. xxxii. 4, 15.

[t] Lev. xxvi. 16.

[u] Hos. viii. 7.

[2] *Removed in the day of inheritance, and* there shall be *deadly sorrow.*

[x] Or, *noise.*

[x] xxviii. 17.

[4] *Many.*

[y] xxxvii. 29-38.

[z] Job xxi. 18.

[5] *Thistle-down.*

‖ *Behold at evening-tide trouble; and before the morning he is not.*—At even there is a great terror and consternation among God's people, for fear of their enemies; and ere the morning cometh, their enemies are cut off by the hand of God. This was literally and eminently fulfilled in the destruction of Sennacherib's army before Jerusalem.—POOLE.

[a] Prov. xxii. 23.

CHAP. XVIII.

[a] xx. 4-6.

[b] Ps. xxxvi. 7.

* "The winged cymbal." It is very difficult to determine what land is here meant; it must be left for time to shew. The principal matter of the prophecy is probably a promise of the final restoration of the Israelites, and it has no respect to Egypt or any of the contiguous countries; the time of its completion is yet future, being indeed the season of the advent of our Lord. —HORSLEY.

[c] 2 Kings xix. 9.

[d] Ex. xxx. 9.

[e] 7.

[1] *Outspread and polished.*

[f] Gen. x. 8, 9.

[2] *That meteth out and treadeth down;* Heb., *of line, line, and treading under foot.*

[3] *Despise.*

[5] Mic. vi. 2.

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the Moabites, and their indignation against God's people, were generally reported and well known, but their deceitful designs would not prosper. Some explain the last clause thus: "His wrath is greater than his strength." His power is not equal to his vain boastings. Ver. 8-11. The vines of Sibmah seem to have been had in great repute, and to have been thence propagated in very distant regions; but the lords or conquerors of the nations would soon destroy them, with all other productions of the land, and then their shouting and singing for the vintage or harvest would utterly cease. The prospect of these calamities greatly affected the prophet; he could not refrain from weeping, and his inward commotion was such, that he compared it to the tremulous sound of a harp. Ver. 12. The king and nobles of Moab, in terror and distress, would weary themselves in sacrificing upon one high place after another, and would then resort to *their* sanctuary, the chief temple of their God Chemosh, but this would avail nothing to their preservation. Ver. 13, 14. The Lord had made the approaching ruin of Moab known to his prophets some time before; but now he fixed the precise date of it—namely, after three exact years, such as hirelings serve.—*Scott.*

CHAP. XVII. DOOM OF DAMASCUS.—Ver. 1. This prophecy must have been delivered at the time when the kings of Syria and Israel confederated against Judah. It is called "the burden of Damascus," as foretelling the desolations of that city by the Assyrians, but it was at least equally directed against Israel. Damascus was afterwards rebuilt, and, after many changes, continues to this day. It was for a season "taken away from being a city, and made a ruinous heap;" but it was not "swept with the besom of destruction." Ver. 4-8. The glory and prosperity of Israel would more and more decline, like a man in a consumption; and their enemies would waste them, as the husbandman reaps the harvest, and as the gleaner after him collects the scattered ears. Yet a few individuals would be preserved, as a few grapes or olive-berries are when the rest are gathered, being situated out of the gatherer's reach. And these would renounce idolatry, and return to the worship and service of the Lord, looking to him for help, and having respect to his commandments as the Holy One of Israel, and not to the altars erected to their idols, the work of their own hands. After the ravages of Tiglath-pileser, several of the Israelites joined themselves to the Jews in celebrating the passover, and in destroying idolatry (2 Chr. xxx., xxxi.) Afterwards many were incorporated with the Jews (especially after the Babylonish captivity), and finally renounced their gross idolatry. Ver. 10, 11. "The pleasant plants and shoots from a foreign soil are allegorical expressions for strange and idolatrous worship; for vicious and abominable practices connected with it; for reliance on human aid, and alliances entered into with the neighbouring nations."—(*Lowth.*)—The Israelites bestowed much pains about such plants, but when they expected an harvest from them it proved a ruinous heap; and instead of rejoicing in possessing the prosperity they were thus seeking, they had intense grief and desperate sorrow as their reward. Ver. 12-14. These verses form a detached subject, and describe with great energy the march and ruin of Sennacherib's army. A woe is denounced against his numerous forces collected from many nations. Their noise, and blasphemous rage, and impetuous force, resembled the mighty waters of the sea; but when He (that is, the God of Israel) should rebuke them, they would flee like the chaff or thistle-down before the whirlwind. In the evening Jerusalem would be in consternation and distress, because of the powerful invader; but before morning almost his whole army would be cut off, and he would flee with the rest as fast as possible.—*Scott.*

CHAP. XVIII. EGYPT.—Ver. 1. This is allowed to be one of the most obscure prophecies in Scripture *to us*, though doubtless well understood by those for whom it was intended. "The land shadowing with wings" marks out Egypt as connected with Ethiopia; and it may be so called on account of the ridges of mountains which shadowed it on each side, or rather because the Egyptians pretended to shadow the Jews under their protection, as "with wings," against the incursions of the Assyrians. Some, however, on apparently good ground, suppose the original word to denote a musical instrument of a remarkable form, which was peculiar to Egypt, exceptas others might have derived the use of it from that country.—The land was "beyond," or on each side, "the rivers of Cush." The river Nile, flowing through Ethiopia and Egypt, is divided into seven streams or rivers before it reaches the sea.—The word


EUXINE SEA
CASPIAN SEA
PERSIAN GULF
GREAT SEA (MEDITERRANEAN)
Red Sea
Mt. Caucasus
R. Phasis
R. Cyrus
L. Goukcha or Sevan
Mt. Ararat 16,920
Naxuana
R. Araxes
Mt. Argæus 13,100
Mt. Niphates
L. Argissa (Van)
Artemita
Amida
Minni
R. Tigris
Mt. Masius
Mt. Taurus
L. Spanta or Martianus
Mt. Pemavend 18,550
Edessa Ur of the Chaldees?
Carchemish
Cyrrhus
Arpad
Pethor
Beræa
Antioch
Laodicea
Chalcis
Hamath-zobah
Hamath
Aradus Arvad
Tripolis
Emesa
Rablah
Gebal
Berothai?
Heliopolis
Damascus
Sidon
Zarephath
Tyre
Accho
Mt. Carmel
Dor
Samaria
Joppa
Shechem
Jerusalem
Gaza
Hebron
Bithah
Pelusium
Rhinocolura
Desert of Shur
Pyramids
Memphis
Mitraheny
Lake Kerooen
Egypt (Mizraim)
Desert of Zin
Zoan
Tanis
Sais
Bozrah
Selah or Joktheel
Petra
Mt. Hor
Ezion-geber
Edom
Moab
Rabbath moab
Rabbath-ammon
Mahanaim
Penuel
Succoth
Jabbok
Besora
Maacah
Argob
Geshur
Bashan
Kittim Cyprus
Rezeph
Tiphsah
Rehoboth?
Tadmor (Palmyra)
Anatho Hena
Ava Ahava, Ivah
Sepharvaim
Accad
Seleucia
Opis
Halah?
Habor R.
Gozan
Haran
Singara
Nisibis
Resena
Ur of the Chaldees? Urfah
Padan Aram, or Aram Naharam (Mesopotamia)
ISRAELITES FIRST & SECOND CAPTIVITIES
EXILES
CAPTIVITIES
Assyria
Nineveh
Mespila
Rehoboth Calah
Resen Larissa
Arbela
Gaza of Ecbatana
Takht-i-Suleiman
Hatra
Calah
Huzzab
Media
Rages
SETTLEMENTS OF ISRAELITE EXILES
SECOND CAPTIVITY
MEDES
MEDIA
Mt. Orontes
Achmetha Ecbatana Hamadan
Banistana
Zagros Mts.
Elymais (Elam)
Susiana
Shushan Susa
Choaspes R.
Ulai R.
Hidekel R. Tigris
Euphrates R.
Chaboras R.
Habor R.
Diyalah R.
Adhem R.
Gomel R.
Tigris R.
Euphrates R.
Babylonia
BABYLON Babel
Birs Nimrud
Dura Calneh
Shinar
Chaldea
Sea or Bedjer
Ur of the Chaldees Mogeyer
Warka Erech
Accad
Sittacene
Persepolis Istakhr
R. Indian
R. Soraki
R. Kuran
Susiana
Boundary of Solomon's Kingdom
SAMARIA WAS REPEOPLED FROM THESE CITIES
The catering in of Hamath
Assyrian Desert
Syrian Desert
ASSYRIA, ARMENIA, SYRIA,
AND THE ADJACENT LANDS,
to illustrate the Patriarchal Period, & also
the later Historical Books of the Old Testament.
Region desolated by Tiglath Pileser (2 Kings. XV. 29) ..... Brown tint
" " Shalmaneser & Sargon (2 Kings. XVII. 6; XVIII. 9-11). Green "
" " Nebuchadnezzar (2 Kings. XXIV.) ..... Yellow "
English Miles.
0 50 100 150 200 250
Longitude East from Greenwich

on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.

4 For so the LORD said unto me,† [h]I will take my rest, and I will [4]consider in my dwelling-place like a clear heat [5]upon herbs, *and* like a cloud of dew in the heat of harvest.

5 For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away *and* cut down the branches.

6 They [i]shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.

7 ¶ In that time‡ [k]shall the present be brought unto the LORD of hosts of a people [6]scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, [l]to the place of the name of the LORD of hosts, the mount Zion.

CHAPTER XIX.

1 *The confusion of Egypt.* 11 *The foolishness of their princes.* 18 *The calling of Egypt to the church.* 23 *The covenant of Egypt, Assyria, and Israel.*

THE burden of [a]Egypt. Behold, the LORD [b]rideth upon a swift cloud, and shall come into Egypt: and [c]the idols of Egypt shall be moved at his presence, and [d]the heart of Egypt shall melt in the midst of it.

2 And [e]I will [1]set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour; city against city, *and* kingdom against kingdom.

3 And [f]the spirit of Eygpt shall [2]fail in the midst thereof; and I will [3]destroy the counsel thereof: and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards.

4 And the Egyptians will I [4]give over into the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the LORD of hosts.

5 And the waters shall fail from the sea, and the river* shall be wasted and dried up.

6 And they shall turn the rivers far away; [g]*and* the brooks of defence shall be emptied and dried up:† [h]the reeds and flags shall wither.

7 The paper reeds by the brooks, by the mouth of the brooks, and [i]every thing sown by the brooks, shall wither, be driven away, and [5]be no *more*.

8 The fishers also shall mourn,‡ and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9 Moreover, they that [k]work in fine flax,§ and they that weave [6]networks, shall be confounded.

10 And they shall be broken in the [7]purposes thereof, all that make sluices *and* ponds [8]for fish.

11 ¶ Surely the princes of [l]Zoan *are* fools, the counsel of the wise counsellors of Pharaoh is become [m]brutish: how say ye unto Pharaoh, [n]I *am* the son of the wise, the son of ancient kings?

12 Where *are* they? where *are* thy wise *men?* and let them tell thee now, and let them know what the LORD of hosts hath purposed upon Egypt.

13 The [o]princes of Zoan are become fools, the princes of [p]Noph are deceived; they have also seduced Egypt, *even they that are* [9]the stay of the tribes thereof.

14 The LORD [q]hath mingled [1]a perverse spirit in the midst thereof;‖ and they have caused Egypt to err in every work thereof, [r]as a drunken *man* staggereth in his vomit.

15 Neither shall there be *any* work for Egypt, which the head or tail, branch or rush, may do.

16 In that day shall Egypt be [s]like unto women; and it shall be afraid and fear because of [t]the shaking of the hand of the LORD of hosts, which he shaketh over it.

17 And [u]the land of Judah shall be a terror unto Egypt; every one that maketh mention thereof shall be afraid in himself, because of the counsel of the LORD of hosts, which he hath determined against it.

18 ¶ In that day shall five cities in the land of Egypt [x]speak the [2]language of Canaan, [y]and swear to the LORD of hosts: one shall be called, The city of [3]destruction.

19 In that day [z]shall there be an altar to the

B.C. 714—B.C. 714.

† God had assured his prophet that he would rest securely in Zion, contemning the assault of the invaders; and he would shew his regard to his dwelling-place and worshippers, "like a clear heat after rain, or like a cloud of dew in the heat of harvest;" that is, as their protection and consolation in their extreme distress.—SCOTT.

[h] Ps. cxxxii. 13, 14.

[4] *Regard my set dwelling.*

[5] Or, *after rain.*

[i] Jer. xv. 3.

‡ When this prophecy was fulfilled it is perhaps not possible to tell, as we are so little acquainted with the circumstances of the people in relation to whom it was spoken. If it related, as I suppose, to the people of Nubia or Ethiopia forming an alliance with the Assyrians for the purpose of invading Judea, it was fulfilled probably when Sennacherib and his collected hosts were destroyed. Whenever it was fulfilled, it is quite evident that the design of the prophecy was to give comfort to the Jews, alarmed and agitated as they were at the prospect of the preparations which were made, by the assurance that those plans would fail, and all the efforts of their enemies be foiled and disconcerted.—BARNES.

[k] Ps. lxxii. 10, 15. Acts viii. 27, 28.

[6] *Outspread and polished.*

[l] Mic. iv. 13.

CHAP. XIX.

[a] Jer. xxv. 19.

[b] Deut. xxxiii. 26. Rev. i. 7.

[c] Ex. xii. 12.

[d] Ex. xv. 14-16.

[e] 2 Chr. xx. 23.

[1] *Mingle.*

[f] 1 Sam. xxv. 37.

[2] *Be emptied.*

[3] *Swallow up.*

[4] Or, *shut up.*

* *The river.*—The Nile. *Shall be wasted.*—It should not *overflow* in its accustomed manner, and the consequence would be, that the land would be desolate. Egypt derives its fertility entirely from the overflowing of the Nile.—BARNES.

† 2 Kings xix. 24.

† This was literally done by Megabyzus, general of a Persian army, sent by Artaxerxes to reduce Egypt to obedience.—WELLS.

[h] Ex. ii. 3. Job viii. 11.

[i] Jer. xiv. 4. Joel i. 17, 18.

[5] *Shall not be.*

‡ Because they could catch few or no fish, by which trade they got their living; which also was a great plague to the people, whose common diet this was, because out of superstitious conceits they killed and eat but few living creatures, as appears both from sacred and profane writers.—POOLE.

[k] Prov. vii. 16. Ez. xxvii. 7.

§ Of which they made finer linen cloth and yarn, for which other nations trafficked with them (1 Kings x. 28. Ez. xxvii. 7).—GILL.

[6] *White works.*

[7] *Foundations.*

[8] *Of living things.*

[l] Num. xiii. 22. Ps. lxxviii. 12, 43.

[m] Ps. lxxiii. 22. Prov. xxx. 2.

[n] Gen. xli. 38, 39. Acts vii. 22.

[o] 11.

[p] Jer. xlvi. 14, 19. Ez. xxx. 13.

[9] *Governors;* Heb. *corners.*

[q] 1 Kings xxii. 20-23.

[1] *A spirit of perversities.*

‖ If there were any possessed of this wisdom, where were they to be found? Indeed, the Lord would give them up to their own ill-disposed schemes, and to quarrel with each other, as their private interests or humours led them, till the land would be reduced, by their fierce and bloody contests, to the condition of a drunken man, who can scarcely stagger along, and is equally the object of contempt and pity.—SCOTT.

[r] Job xii. 25. Jer. xlviii. 26.

[s] Ps. xviii. 6.

[t] Zech. ii. 9.

[u] Jer. xliii. 8-13.

[x] Zeph. iii. 9.

[2] *Lip.*

[y] Deut. x. 20.

[3] *Heres,* or *the sun.*

[z] Gen. xxviii. 18.

translated "woe" may be merely a call on them to attend to the message of JEHOVAH. Ver. 2. The land intended was remarkable for sending ambassadors, or messengers, upon the seas and rivers in vessels of bulrushes, or formed of the papyrus; and this was peculiar to the Egyptians, who made vessels of that plant for this purpose. To this country swift messengers were ordered to be sent; that is, the message of the Lord ought assiduously to be conveyed into every part of it, for to them it appertained. The nation is described as "scattered and peeled," or, as it may be rendered, "stretched out and smoothed;" and this may refer to the length of the land of Egypt from north to south, being a vale on each side of the Nile about seven hundred miles long. Ethiopia extends to a considerable length on the south of it, and the whole was *smoothed* or made level by the constant inundations of the Nile. It was also "a nation terrible from their beginning hitherto," which is characteristical of Egypt: "a nation meted out, and trodden down," alluding to the frequent admeasurement of their lands, which was rendered necessary by the inundations of the river, by which their landmarks were destroyed; and to their method of throwing the seed upon their mud when the waters subsided, and treading it in by turning their cattle into the fields. "Whose land the rivers have spoiled," or *nourished*, as some think the original word may mean; and indeed it is so anomalous, that we can only conjecture from what root it is derived. Ver. 3. We suppose that this prophecy was published before, but related to that time when Sennacherib had routed the army of Tirhakah, king of Ethiopia, and was preparing to besiege Jerusalem, intending afterwards to prosecute his advantages against Egypt and Ethiopia.—*Scott.*

CHAP. XIX. DOOM OF EGYPT—DISUNION.—Ver. 2, 3. Not many years after the destruction of Sennacherib's army, the affairs of Egypt were reduced to the utmost confusion and anarchy by their intestine contentions; these ended, after some years, in the tyranny of twelve princes, who divided the land amongst them, till at length Psammitichus overcame all the rest, and possessed the sole dominion for fifty-four years. Some other dreadful civil contests, which took place in Egypt, and tended to its subjection under foreign conquerors, may also be predicted; but in all these difficulties both the courage and conduct of the people failed, and their magicians could afford them no more help than their idols did. Ver. 4. Not long after the death of Psammitichus, Nebuchadnezzar conquered Egypt; and he and his successors, and afterwards the Persian kings, ruled over that country with despotic sway, and most grievous and cruel oppression till the days of Alexander the Great. The word rendered *lord* may more properly be translated *lords*, and be interpreted of all the usurpers, conquerors, and oppressors who successively tyrannised over Egypt. But some consider Cambyses, the son of Cyrus, and Belus, *as the cruel lord and fierce king* particularly intended, "who are both branded in history for cruel tyrants and monsters of men."—(*Bp. Newton.*)—The old translation renders it "a mighty king." Indeed, the word admits of that meaning; and then Alexander, the powerful deliverer of Egypt from the oppression of the Persian kings, under whom and his successors the Egyptians were greatly favoured, may be pointed out: "I will shut up the Egyptians in the hands of severe lords till a mighty king shall rule over them."—*Scott.*

DROUGHT.—Ver. 5. Egypt was famous for its river Nile, which was its wealth, and strength, and beauty, and was idolised by them. Now it is here threatened that "the waters shall fail from the sea," and the rivers shall be "wasted and dried up." Nature shall not herein favour them as she has done. Egypt was never watered with the rain of heaven (Zech. xiv. 18), and therefore the fruitfulness of their country depended wholly upon the overflowing of their river; if that, therefore, be dried up, their fruitful land will soon be turned into barrenness, and their harvests cease; "everything sown by the brooks will wither," of course—will "be driven away, and be no more" (ver. 7). If the paper-reeds by the brooks, at the very mouth of them, wither, much more the corn, which lies at a greater distance, but derives its moisture from them. Yet this is not all. The drying up of their rivers is the destruction, 1. Of their fortifications, for they are "brooks of defence" (ver. 6), making the country difficult of access to an enemy: deep rivers are the strongest lines, and most hardly forced. Pharaoh is said to be a "great dragon lying in the midst of his rivers," and guarded by them, bidding defiance to all about him (Ezek. xxix. 3). But these "shall be emptied and dried up," not by an enemy, as Sennacherib with the "sole of his foot dried up mighty rivers" (chap. xxxvii. 25), and as Cyrus, who took Babylon by drawing Euphrates into many streams, but by the providence of God, which sometimes "turns water-springs into dry ground" (Ps. cvii. 33). 2. It is the destruction of their fish, which in Egypt was much of their food. Witness that base reflection which the children of Israel made (Num. xi. 5), "We remember the fish which we did eat in Egypt freely." The drying up of the rivers will "kill the fish" (Ps. cv. 29), and that will ruin those who make it their business, (1.) To catch fish, whether by angling or nets: (ver. 8) they shall lament and languish, for their trade is at an end. There is nothing which the children of this

LORD in the midst of the land of Egypt, and a pillar at the border thereof to the LORD.

20 And it shall be [a]for a sign and for a witness unto the LORD of hosts in the land of Egypt: for they shall cry unto the LORD because of the oppressors, and [b]he shall send them a saviour, and a great one, and he shall deliver them.

21 And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, [c]and shall do sacrifice and oblation; yea, they [d]shall vow a vow unto the LORD, and perform *it*.

22 And the LORD shall smite Egypt; he shall smite and heal *it*:¶ and they shall return *even* to the LORD, and he shall be entreated of them, and shall heal them.

23 ¶ In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians.

24 In that day [e]shall Israel be the third* with Egypt and with Assyria, *even* [f]a blessing in the midst of the land:

25 Whom [g]the LORD of hosts shall bless, saying, [h]Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

CHAPTER XX.

A type prefiguring the shameful captivity of Egypt and Ethiopia.

IN the year that [a]Tartan came unto [b]Ashdod, (when Sargon* the king of Assyria sent him,) and fought against Ashdod, [c]and took it;

2 At the same time spake the LORD by [1]Isaiah the son of Amoz, saying, Go and loose [d]the sackcloth from off thy loins, and [e]put off thy shoe from thy foot. And he did so, walking [f]naked and barefoot.

3 And the LORD said, Like as my servant Isaiah hath walked naked and barefoot three years *for* [g]a sign and wonder [h]upon Egypt and upon Ethiopia;

4 So shall the king of Assyria lead away the [2]Egyptian prisoners, and the Ethiopians captives, young and old, naked and barefoot, even with *their* buttocks uncovered, to the [3]shame of Egypt.

B.C. 714—B.C. 714.

[a] Josh. xxiv. 26, 27.
[b] Luke ii. 11. Tit. ii. 13.
[c] John iv. 21-24. Rom. xv. 16, 28.
[d] Ec. v. 4. Jon. i. 16.
¶ *He shall smite and heal it.*—God will afflict them by oppressors (ver. 20), and otherwise; and by those afflictions he will convert and save them.—POOLE.
[e] Deut. xxxii. 43. Rom. x. 11-13.
* That is, the three shall be united as one people. Under Alexander the Great, Assyria and Egypt were united as one empire; and in the times succeeding him, the Jews were scattered extensively in Assyria and Egypt, and they were thus united in the worship of the same God. The prophecy rather refers to the spread of the true religion, and the worship of the true God, than to a political or civil alliance.—BARNES.
[f] Gen. xii. 2. Gal. iii. 14.
[g] Num. vi. 24, 27. Eph. i. 3.
[h] Rom. iii. 29; ix. 23, 24. Gal. vi. 15.

CHAP. XX.

[a] 2 Kings xviii. 17.
[b] 1 Sam. vi. 17.
* Sargon was probably the immediate successor of his father, Shalmaneser, and was succeeded on the throne by his younger brother, Sennacherib.—MACCULLOCH.
[c] Jer. xxv. 29, 30.
[1] *The hand of Isaiah.*
[d] Zech. xiii. 4. Matt. iii. 4.
[e] Ex. iii. 5.
[f] 2 Sam. vi. 20. John xxi. 7.
[g] viii. 18.
[h] xviii. 1, &c.
[2] *Captivity of Egypt.*
[3] *Nakedness.*

[i] Jer. ix. 23, 24. 1 Cor. iii. 21.
[4] *Country.*
† *This isle.*—The word is used here in the sense of coast or maritime country, and is evidently applied to Palestine or the land of Canaan, which is a narrow coast lying on the Mediterranean.—BARNES.

CHAP. XXI.

[a] xvii. 1.
[b] Jer. li. 42.
* Babylon, especially towards the sea, was a large flat morass, often overflowed by the waters of the Tigris and the great river Euphrates. Such was its original state, such it became after the taking of the city by Cyrus, and such it continues to this day. The burden of Babylon was related in chap. xiii.; but the subject is resumed, to establish the faith of God's people, and so to induce them neither to trust nor fear the Babylonians.—ROSENMULLER.
[c] Dan. xi. 40.
[1] *Hard.*
[d] 1 Sam. xxiv. 13. Rev. xiii. 10.
[e] Jer. i. 14, 34. Dan. v. 28; viii. 20.
[f] Hab. iii. 16.
[g] Ps. xlviii. 6. 1 Thes. v. 3.
[2] *Mind wandered.*
[3] *Put.*
[h] Jer. li. 11, 27, 28.
† Prepare your arms. Anointing was used to make the shields smooth and slippery, that darts might fly off, and to polish and brighten them (see 2 Sam. i. 21). The Medes and Persians are here bidden to take arms and enter the city during the feast.—GILL.
[i] xxxvii. 24.
[k] Heb. ii. 1.
[4] *Cried as a lion.*
[l] Jer. xxv. 38. 1 Pet. v. 8.
‡ *A lion*—i.e., the destroyers of Babylon march forward with boldness and fury, as "a lion" in quest of his prey; or, according to the margin, "he cried as a lion," that is very vehemently.—SCOTT.
[5] *Every night.*
[m] Jer. l. 2. Rev. xiv. 8; xviii. 2, 21.
[n] Jer. li. 33. Hab. iii. 12. Matt. iii. 12.
§ *O my thrashing, &c.*—O my people, whom for your punishment I shall make subject to the Babylonians, to try and to prove you, and to separate the chaff from the corn, the bad from the good among you; hear this for your consolation; your punishment, your slavery and oppression, will have an end in the destruction of your oppressors.—LOWTH.
[6] *Son.*

5 And they shall be afraid and ashamed of Ethiopia their expectation, and of Egypt [i]their glory.

6 And the inhabitants of this [4]isle† shall say in that day, Behold, such *is* our expectation, whither we flee for help to be delivered from the king of Assyria: and how shall we escape?

CHAPTER XXI.

1 *The fall of Babylon.* 11 *Edom, scorning the prophet, is moved to repentance.* 13 *The set time of Arabia's calamity.*

THE [a]burden of [b]the desert of the sea.* As [c]whirlwinds in the south pass through; *so* it cometh from the desert, from a terrible land.

2 A [1]grievous vision is declared unto me: [d]The treacherous dealer dealeth treacherously, and the spoiler spoileth. [e]Go up, O Elam; besiege, O Media: all the sighing thereof have I made to cease.

3 Therefore [f]are my loins filled with pain: [g]pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it;* I was dismayed at the seeing *of it*.

4 My [2]heart panted, fearfulness affrighted me: the night of my pleasure hath he [3]turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: [h]arise, ye princes, *and* anoint the shield.†

6 For thus hath the Lord said unto me, Go set a watchman, let him declare what he seeth.

7 And [i]he saw a chariot *with* a couple of horsemen, a chariot of asses, *and* a chariot of camels; and [k]he hearkened diligently with much heed.

8 And [4]he cried, [l]A lion:‡ My lord, I stand continually upon the watch-tower in the daytime, and I am set in my ward [5]whole nights;

9 And, behold, here cometh a chariot of men, *with* a couple of horsemen. And he answered and said, [m]Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O [n]my thrashing,§ and the [6]corn of my floor: that which I have heard of the LORD of hosts, the God of Israel, have I declared unto you.

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world do more heartily lament than the loss of that which they used to get money by. *Ploratur lacrymis amissa pecunia veris—Those are genuine tears which are shed over lost money.* (2.) To keep fish, that it may be ready when it is called for. There were those that "made sluices and ponds for fish" (ver. 10), but they shall be broken in the purposes thereof—their business will fail, either for want of water to fill their ponds, or for want of fish to replenish their waters. God can find ways to deprive a country even of that which is its staple commodity.

BLESSING PROMISED TO EGYPT.—Ver. 23-25. Israel is that third in whom Egypt and Assyria agree, and is therefore a blessing, for those are real and great blessings to their generation who are instrumental to unite those that have been at variance. 1. They shall all be a blessing to the world. So the Christian Church is made up of Jews and Gentiles; it is the beauty, riches, and support of the world. 2. They shall all be blessed of the Lord: (1.) They shall be owned by him as his. Though Egypt was formerly a house of bondage to the people of God, and Assyria an unjust invader of them, all this shall now be forgiven and forgotten, and they shall be as welcome to God as Israel. They are all alike his people, whom he takes under his protection; they are formed by him, for they are "the work of his hands," not only as *a* people, but as *his* people. They are formed for him, for they are his inheritance, precious in his eyes, and dear to him, and from whom he has his rent of honour out of this lower world. (2.) They shall be owned together by him as jointly his—his in concert; they shall all share in one and the same blessing. Note, Those that are united in the love and blessing of God ought, for that reason, to be united to each other in charity.—*Henry.*

CHAP. XX. PROPHETIC SYMBOL OF CAPTIVITY.—Ver. 2-4. As multitudes of prisoners, taken by the Assyrians and reserved for sale as slaves, would be driven before them barefoot and uncovered, save with a short garment that scarcely sufficed to hide their nakedness, the prophet was ordered to walk abroad in the same manner. As a mourner for the sins and miseries of his people, and as mortified to the world, he was used, it seems, to wear sackcloth constantly, but on this occasion he was to lay that aside, and to appear exactly as the captives were exposed. This would subject him to ridicule and reproach, and be uneasy both to his body and mind, yet he promptly obeyed. It is not probable that he continued to appear in this manner for three years, but rather it was a sign of what would take place after three years; and the wonder excited by seeing the prophet walking publicly in this manner would render his prediction the more noticed. If he once walked out thus, it might answer this end, but it is most likely he continued to do so for three days.—Sennacherib is computed by some to have been absent above three years, from the time that he first laid Hezekiah under contributions, till he came back to besiege Jerusalem. During this time he gained many advantages over the Egyptians, and, just before his return, he obtained a complete victory over Tirhakah, king of Ethiopia, when, it is probable, this prediction was literally fulfilled.—*Scott.*

CHAP. XXI. BURDEN OF THE DESERT OF THE SEA.—Ver. 1. Babylon and the adjacent country is here called "the desert of the sea," because it was shortly to become desert, and a marsh full of pools of water; as if converted into a lake or inland sea (chap. xiv. 23), or because it stood in a large plain which was often overflowed by the Euphrates and the Tigris. The whirlwinds in the south of Arabia often come with destructive fury; thus ruin would irresistibly come upon Babylon from Media and Persia, whose armies were very terrible; and through the deserts which intervened between those countries and Babylon.—"The prophet renews his threatenings against Babylon, as afterwards (chap. xlvii.) to convince the Jews, by the repetition, of the certainty of the event, and thereby support them under their captivity when it should come."—(*Lowth.*)—Ver. 3-5. Almost two hundred years before the time, the prophet here seems to personate Belshazzar on the night when Babylon was taken, and he was slain. We are introduced, as it were, into the banqueting-room of that prince, and witness his astonishment. He declares to us his dismay when he saw the hand that wrote, and the writing on the wall; and how he was bowed down when Daniel read and explained it to him; how his heart panted, and fearfulness affrighted him, and the night which he had set apart for pleasure was thus turned into fear unto him. For whilst he had given orders to prepare the feast and to set the watch, and whilst he and his princes ate and drank, Cyrus had commanded his captains to burnish their arms and prepare for the assault, or Belshazzar's princes were called to arms for their riotous feasting.

BURDEN OF DUMAH.—Ver. 11, 12. This is a distinct, brief, obscure, and almost enigmatical prophecy. Dumah is Idumea, or the land of the Edomites. Some one of that nation, in vision, called to the prophet, as the watchman who waked when others slept, to inquire what time of the night it was? or what was the news of the

11 ¶ The burden of °Dumah.‖ He calleth to me out of Seir, Watchman, ᵖwhat of the night? Watchman, what of the night?

12 The watchman said, ᵠThe morning cometh, and also the night: ʳif ye will enquire, enquire ye; return, come.

13 ¶ The burden upon Arabia. In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of ˢTema¶ ᵗbrought water to him that was thirsty, they prevented with their bread him that fled.

15 For they fled ⁸from the swords, from the drawn sword, and from the bent bow, and from the grievousness of war.

16 For thus hath the Lord said unto me, Within a year, ᵗaccording to the years of an hireling, and all the glory of Kedar shall fail;

17 And the residue of the number of ⁹archers, the mighty men of the children of Kedar, shall be diminished: ᵘfor the LORD God of Israel hath spoken *it*.

CHAPTER XXII.

1 *The invasion of Jewry by the Persians lamented.*
8 *Their human wisdom reproved.*

THE burden of the valley ᵃof vision. What aileth thee now, ᵇthat thou art wholly gone up to the house-tops?

2 Thou ᶜthat art full of stirs, a tumultuous city, a joyous city: thy slain *men are* not slain with the sword, nor dead in battle.

3 All thy rulers are fled together, they are bound ¹by the archers: all that are found in thee are bound together, *which* have fled from far.

4 Therefore said I, Look away from me;* I will ²weep bitterly, labour not to comfort me, because of the spoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of ᵈperplexity by the Lord GOD of hosts in the valley of vision, ᵉbreaking down the walls,† and of ᶠcrying to the mountains.

6 And ᵍElam bare the quiver with chariots of men *and* horsemen, and ʰKir ³uncovered the shield.

7 And it shall come to pass, *that* ⁴thy choicest valleys shall be ⁱfull of chariots, and the horsemen shall set themselves in array ⁵at the gate.

8 ¶ And ᵏhe discovered the covering of Judah,‡ and thou didst look in that day to ˡthe armour of the house of the forest.

9 Ye have seen also the breaches of the city of David, that they are many; and ye gathered together the waters of the lower pool:

10 And ye have numbered the houses of Jerusalem, and the houses have ye broken down to fortify the wall.

11 Ye made also ᵐa ditch between the two walls for the water of the old pool:§ but ⁿ ye have not looked unto the maker thereof, neither had respect unto him that fashioned it long ago.‖

12 And in that day did the Lord GOD of hosts call to weeping, and to mourning, and °to baldness, and to girding with sackcloth:

13 And ᵖbehold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: ᵠlet us eat and drink, for to-morrow we shall die.

14 And ʳit was revealed in mine ears by the LORD of hosts, ˢSurely this iniquity shall not be purged from you till ye die,¶ saith the Lord GOD of hosts.

15 ¶ Thus saith the Lord GOD of hosts, Go, get thee unto this treasurer, *even* unto ᵗShebna, ᵘwhich *is* over the house, *and say*,

16 What ˣhast thou here, and whom hast thou here, that thou hast ʸhewed thee out a sepulchre here, ⁶*as* he that heweth him out a sepulchre on high, *and* that graveth an habitation for himself in a rock?

17 Behold, the LORD ⁷will carry thee away with ⁸a mighty captivity, and will ᶻsurely cover thee.

18 He will ᵃsurely violently turn and toss thee *like* a ball* into a ⁹large country: there shalt thou die, and there the chariots of thy glory *shall be* the shame of thy lord's house.

19 And ᵇI will drive thee from thy station, and from thy state shall he pull thee down.

20 ¶ And it shall come to pass in that day, that I will call my servant ᶜEliakim the son of Hilkiah;

21 And I will clothe him with thy robe, and strengthen him with thy girdle, and I will com-

B.C. 714—B.C. 712.

° Gen. xxv. 14. 1 Chr. i. 30.
‖ Edom or Idumea, from the mention of Seir—a name commonly given to Edom in Scripture. —WELLS.
ᵖ Jer. xxxvii. 17.
ᵠ Jer. l. 27. Ez. vii. 5-7.
ʳ Ez. xiv. 1-6. Acts ii. 37, 38.
ˢ Gen. xxv. 15. Job vi. 19.
¶ These people were also Arabians. The country had its name from Tema, one of the sons of Ishmael (Gen. xxv. 15). The language here describes the coming distress — that the subjects of the prophecy should lodge in a forest, be hungry and thirsty, and flee before their enemies, as in next verse.—GILL.
⁷ *Bring ye—prevent ye.*
⁸ *For fear of*; Heb. *from the face of.*
ᵗ xvi. 14.
⁹ *Bows.*
ᵘ Num. xxiii. 19. Matt. xxiv. 35.

CHAP. XXII.

ᵃ 1 Sam. iii. 1. Prov. xxix. 18.
ᵇ Jer. xlviii. 38.
ᶜ Am. vi. 3, 6.
¹ *Of the bow.*
* *Look away from me.*—Do not look upon me—an indication of deep grief; for sorrow seeks to be alone, and deep grief avoids publicity and exposure. —BARNES.
² *Be bitter in weeping.*
ᵈ Mic. vii. 4.
ᵉ Lam. ii. 2.
† Some are breaking down the walls of the houses in the suburbs (see ver. 10), whilst others are giving continual alarms to those that guard the passes of the mountains, and calling to them stoutly to maintain their posts (see Ps. cxxi. 1; Jer. iii. 23). The latter part of the verse may be understood of those who encourage one another to flee to the mountains for refuge (comp. Jer. xiii. 16; xvi. 16).—LOWTH.
ᶠ Luke xxiii. 30. Rev. vi. 16, 17.
ᵍ Gen. x. 22.
ʰ 2 Kings xvi. 9. Am. ix. 7.
³ *Made naked.*
⁴ *The choice of thy valleys.*
¹ Jer. xxxix. 1-3.
⁵ Or, *toward.*
ⁱ xxxvi. 1-8.
‡ The vail, or *covering* of Judah, means the fortified places in the country, which Sennacherib had already taken (2 Kings xviii. 13).—DR HENDERSON.
ˡ 1 Kings v. 2. Cant. iv. 4.
ᵐ Neh. iii. 16.
§ Gihon and Siloam were both one fountain, which had two streams issuing out of it, called the upper and lower pool. These two streams ran in two contrary courses—one eastward, the other westward.—LIGHTFOOT.
ⁿ 2 Chr. xvi. 7-9.
‖ That is, to God, who enabled David at first, and his successors, to increase and fortify this city, chose it to be the place of his temple, and promised to continue his special protection over it.—WELLS.
° Ezra ix. 3. Jon. iii. 6.
ᵖ Am. vi. 3-7. Luke xvii. 26-29.
ᵠ 1 Cor. xv. 32. Jam. v. 5.
ʳ 1 Sam. ix. 15. Am. iii. 7.
ˢ Num. xv. 25-31. John viii. 21-24.
¶ This your despair of God's mercy, and hardening your hearts against his judgments, shall never be forgiven you (compare 1 Sam. xv. 35; 2 Sam. vi. 23; Job xxvii. 5); but whatever respite you may have at present, you shall at length die in your iniquity.—LOWTH.
ᵗ 2 Kings xix. 2.
ᵘ 1 Kings iv. 6.
ˣ Mic. ii. 10.
ʸ 2 Chr. xvi. 14.
⁶ Or, *O he.*
⁷ *Who covered thee with an excellent covering, and clothed thee gorgeously, shall surely violently turn, &c.*
⁸ *The captivity of a man.*
ᶻ Esth. vii. 8.
ᵃ Am. vii. 17.
* *Like a ball.*—This shews that gymnastic sports were in use among the Hebrews. *Into a large country.* — As in a wide, smooth, and level plain, where there is no obstacle, a ball runs far, so he should be cast far away.—ROSENMULLER.
⁹ *Large of spaces.*
ᵇ Ps. lxxv. 5, 7.
ᶜ 2 Kings xviii. 37.

night? This may either mean an earnest inquiry of the Edomites concerning the fate of their own country, or perhaps an insulting inquiry concerning the duration of the afflictions of the Jews in the Babylonish captivity (Ps. cxxxvii. 7). To this the watchman answered, "The morning cometh, and also the night." This may mean that the deliverance of the Jews would come in its appointed time, yet the day of prosperity would be succeeded by a dark night of adversity; or that, after a short continuance of approaching prosperity to the Edomites, a dreadful ruin would come on them, of which the prophet saw no end. But "if ye will inquire indeed, and ask questions in earnest; inquire of God first, ask his mercy, and afterward come again, and ye shall have a more favourable answer."—(*Lowth.*)

BURDEN OF ARABIA.—Ver. 13-17. This is a short prophecy concerning calamities, which were coming upon the Arabians. The travelling companies of the Dedanim, a tribe of the Arabians, would shelter themselves in the forests from their hostile invaders; and let other tribes, who were not molested, meet them with provisions, that they might not perish (it may be translated as a command); for indeed they fled from the most imminent danger of death. These desolations were to take place in an exact year from the publishing of this prophecy; and probably it was accomplished by Sennacherib when he first marched his army into Judah.—*Scott.*

CHAP. XXII. VALLEY OF VISION.—Ver. 1. The title of this prophecy is very observable; it is "The burden of the valley of vision," of Judah and Jerusalem; so all agree. Fitly enough is Jerusalem called "a valley;" for the mountains were round about it, and the land of Judah abounded with fruitful valleys. And by the judgments of God, though they had been as a towering mountain, they should be brought low, sunk, and depressed, and become dark and dirty as a valley. But most emphatically it is called a "valley of vision," because there God was known, and his name great; there the prophets were made acquainted with his mind by visions, and there the people saw the goings of their God and King in his sanctuary. Babylon, being a stranger to God, though rich and great, was called "the desert of the sea;" but Jerusalem, being intrusted with his oracles, is "a valley of vision; blessed are their eyes, for they see," and they have seers by office among them. Where Bibles and ministers are, there is a valley of vision, from which is expected fruit accordingly; but here is a "burden of the valley of vision," and a heavy burden it is. Note, Church privileges, if they be not improved, will not secure men from the judgments of God: "You only have I known of all the families of the earth, therefore will I punish you." The valley of vision has a particular burden: "Thou, Capernaum" (Matt. xi. 23). The higher any are lifted up in means and mercies, the heavier will their doom be if they abuse them. Now the "burden of the valley of vision" here, is that which will not quite ruin it, but frighten it; for it refers not to the destruction of Jerusalem by Nebuchadnezzar, but to the attempt made upon it by Sennacherib, which we had the prophecy of chap. x., and shall meet with the history of chap. xxxvi.—*Henry.*

SHEBNA.—Ver. 16. It is thought that Shebna was a foreigner; that, instead of being prime minister to Hezekiah, he had no right to associate with the Jews at all, and that his connections and inclinations led him to favour their enemies. He, however, deemed himself established in authority till death; and had prepared himself a magnificent sepulchre in a lofty situation, according to the custom of monarchs; and durable, as if graven out of a rock, to perpetuate his memory and grandeur after his decease. The latter part of the verse may be more properly rendered, "O thou, that hewest out thy sepulchre on high," &c. Ver. 17-19. Notwithstanding Shebna's ostentatious confidence, his ruin was at hand. He would be degraded from his dignity; violently forced into captivity; covered with infamy, as the condemned criminal's face was covered for execution; driven from place to place, in a strange country, like a ball when driven with great force in an open field, where no wall or fence obstructs its course; and at length he would die in misery and disgrace; whilst the remains of his magnificence would shame that family which had preferred so ostentatious and vile a man.—*Scott.*

ELIAKIM.—Ver. 22. Eliakim being preferred, "all the glory of his father's house" was hung upon him; they all made their court to him, and his brethren's sheaves bowed to his. Eliakim is compared to "a nail in a sure place;" in pursuance of which comparison, all the relations of his family, which, it is likely, were numerous, and that was the glory of it, are said to have a dependence upon him: as in a house the vessels that have handles to them are hung up on nails and pins. It intimates, likewise, that he shall generously take care of them all, and bear the weight of that care; all the vessels, not only the flagons, but the cups, the vessels of small quantity, the meanest that belonged to his family, shall be provided for by him. See what a burden *they* bring upon themselves that undertake great trusts; they little think how many and how much will hang upon them, if they resolve to be faithful in the discharge of their trust. Our Lord Jesus, having the key of the house of David, is

mit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah.

22 And [d]the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open.

23 And [e]I will fasten him *as* a nail in a sure place;† and he shall be for a glorious throne to his father's house.

24 And they shall [f]hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons.

25 In that day, saith the LORD of hosts, shall [g]the nail *that is* fastened in the sure place be removed, and be cut down, and fall; and the burden that *was* upon it shall be cut off: [h]for the LORD hath spoken *it*.

CHAPTER XXIII.

1 *The miserable overthrow of Tyre.* 17 *Her restoration after seventy years, &c.*

THE burden of Tyre.* Howl, [a]ye ships of Tarshish; for it is laid waste, so that there is no house, no entering in: from [b]the land of Chittim it is revealed to them.

2 Be [1]still,† ye inhabitants of [c]the isle; thou whom [d]the merchants of Zidon, that pass over the sea, have replenished.

3 And by great waters the seed of [e]Sihor, [f]the harvest of the river, *is* her revenue; and she is a mart of nations.

4 Be thou ashamed, O Zidon; for the sea hath spoken, *even* the strength of the sea, saying, [g]I travail not, nor bring forth children, neither do I nourish up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, [h]*so* shall they be sorely pained at the report of Tyre.‡

6 [i]Pass ye over to Tarshish: [k]howl, ye inhabitants of the isle.

7 *Is* this [l]your joyous *city*, [m]whose antiquity *is* of ancient days? her own feet shall carry her [2]afar off to sojourn.

8 Who hath taken this counsel against Tyre, the crowning *city*, whose [n]merchants *are* princes, whose traffickers *are* the honourable of the earth?

9 The LORD of hosts hath purposed it, to [3]stain the pride of all glory,§ *and* to bring into contempt all the honourable of the earth..

B.C. 712—B.C. 715.

[d] Matt. xvi. 18, 19.
[e] Ec. xii. 11.
† Where the way of life and houses are more simple, it is necessary to furnish the inside of the several apartments with sets of nails, or large pegs, to dispose of and hang up the movables in common use. They do not drive these into the Eastern walls—which are too hard, if of brick; if of clay, too mouldering—but fix them in as they are building. Eliakim is considered a principal stake of this sort, for the support of all vessels destined for common or sacred uses—i.e., as the principal support of the whole civil and ecclesiastical polity; the nail (mentioned ver. 25) is of course to be understood of Shebna.—CHARDIN.
[f] Dan. vi. 1-3.
[g] 15, 16.
[h] Jer. iv. 28. Mic. iv. 4.

CHAP. XXIII.

* Tyre, one of the most ancient cities of which we have any authentic account, was celebrated for its trade and riches. It was situated on the sea-coast, not far from the northern extremity of the Holy Land.—JENOUR.
[a] 2 Chr. ix. 21. Ps. xlviii. 7.
[b] Num. xxiv. 24.
[1] *Silent.*
† This is the description of a city which is destroyed, where silence reigns, and where the din of commerce and the sound of revelry is no longer heard. —BARNES.
[c] Ez. xxviii. 2.
[d] Ez. xxvii. 3, &c.
[e] 1 Chr. xiii. 5.
[f] Deut. xi. 10.
[g] Ez. xxvi. 3-6. Rev. xviii. 23.
[h] Ez. xxvi. 15-21. Rev. xviii. 1, 7, 19.
‡ As the report or tidings of the destruction of Tyre shall reach Egypt, they shall be pained at the tidings from Tyre, or respecting Tyre.—CALVIN.
[i] xxi. 15.
[k] xvi. 7.
[l] xxii. 2.
[m] Josh. xix. 29.
[2] *From afar off.*
[n] xxxvi. 9.
[3] *Pollute.*
§ Not long before the delivery of this prophecy, the Tyrians had beat the fleets of Shalmaneser with a very inferior force, and held out five years against his siege, when he died. They grew very insolent upon such success, and to this pride of theirs this prophecy of Isaiah may more particularly refer.—PRIDEAUX.

[o] 12.
[p] Job xii. 21. Rom. v. 6.
[4] *Girdle.*
[q] Ps. lxxi. 3.
[5] *Concerning a merchantman.*
[6] *Canaan.*
[7] *Strengths.*
‖ *Oppressed*-dishonoured.—BARNES. Violated. — DR HENDERSON.
[r] Gen. x. 15, 19. Josh. xi. 8.
[s] Num. xxiv. 24. Ez. xxvii. 6.
[t] Deut. xxviii. 64-67. Lam. iv. 15.
[u] Gen. xi. 28, 31. Acts vii. 4.
[x] Ez. xxix. 18.
[y] Jer. xxv. 9-11. Ez. xxix. 11.
¶ *Tyre shall be forgotten*—shall cease to be a place of importance in commerce; shall be unheard of in those places to which ships formerly sailed. —BARNES.
* The meaning of the word is, that the desolation of Tyre was to continue just as long as the monarchy of Babylon; to which, according to the prediction of Jeremiah, the nations were to be in subjection seventy years (Jer. xxv. 11).—MACCULLOCH.
[8] *It shall be unto Tyre as the song of an harlot.*
† Under the character of an immodest woman, who after being discarded by her admirers, had been again received into favour; Tyre is here represented as once more recovering her commerce, and trafficking with the different nations of the world.—JENOUR.
[z] Zeph. ii. 7. Acts xv. 14.
[a] Nah. iii. 4. Rev. xvii. 2-5; xviii. 9-14.

CHAP. XXIV.

[a] Jer. iv. 7. Ez. xxxv. 4.
[1] *Perverteth the face thereof.*
* After having foretold the destruction of the foreign nations, enemies of Judah, the prophet declares the judgments impending on the people of God themselves, for their wickedness and apostasy, and the desolation that shall be brought on their whole country. —LOWTH.
[2] *Priest.*
[b] Lev. xxvi. 30-35. Ez. xxxvi. 4.

10 Pass through thy land as a river, [o]O daughter of Tarshish: *there is* [p]no more [4]strength.

11 He stretched out his hand over the sea; he shook the kingdoms: [q]the LORD hath given a commandment [5]against [6]the merchant *city*, to destroy the [7]strong holds thereof.

12 And he said, Thou shalt no more rejoice, O thou oppressed virgin,‖ [r]daughter of Zidon: arise, [s]pass over to Chittim; [t]there also shalt thou have no rest.

13 Behold the [u]land of the Chaldeans: this people was not, *till* the Assyrian founded it for them that dwell in the wilderness: they set up the towers thereof, they raised up the palaces thereof; [x]*and* he brought it to ruin.

14 Howl, ye ships of Tarshish: for your strength is laid waste.

15 And it shall come to pass in that day, that [y]Tyre shall be forgotten¶ seventy years, according to the days of one king:* after the end of seventy years [8]shall Tyre sing as an harlot.†

16 Take an harp, go about the city, thou harlot that hast been forgotten; make sweet melody, sing many songs, that thou mayest be remembered.

17 ¶ And it shall come to pass, after the end of seventy years, that the LORD will [z]visit Tyre, and she shall turn to her hire, and [a]shall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be holiness to the LORD: it shall not be treasured nor laid up: for her merchandise shall be for them that dwell before the LORD, to eat sufficiently, and for durable clothing.

CHAPTER XXIV.

1 *The judgments of God upon the land.* 13 *A remnant shall joyfully praise him.*

BEHOLD, the LORD [a]maketh the earth empty, and maketh it waste, and [1]turneth it upside down, and scattereth abroad the inhabitants thereof.*

2 And it shall be, as with the people, so with the [2]priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.

3 The land [b]shall be utterly emptied, and

as a "nail in a sure place," and all "the glory of his father's house hangs" upon him, is derived from him, and depends upon him; even the meanest that belong to his Church are welcome to him, and he is able to bear the stress of them all. That soul cannot perish, nor that concern fall to the ground, though ever so weighty, that is by faith hung upon Christ.—*Henry.*

CHAP. XXIII. BURDEN OF TYRE.—Ver. 1. It is generally agreed that this prophecy foretells the destruction of Tyre by Nebuchadnezzar. The ships and mariners, by whom the commerce between Africa and Europe in general, or Carthage and Spain in particular, with Tyre, was carried on, are called on to mourn and howl at her ruin.—"Tyre was one of the most famous marts in the world in those times; and the destruction of it must be a great loss to all merchants and adventurers. Every house or warehouse in Tyre is shut up. . . . The Tyrians, when they saw no other means of escaping, fled in their ships, and took refuge in Carthage, and in the Islands of the Egean and Ionian sea; from whence the news would soon spread, and reach Tarshish, or Tartessus."—(*Bp. Lowth.*)—Thus the ruin of Tyre was revealed to them (the inhabitants of Tarshish) from the isles of Chittim, or the countries bordering on the Mediterranean.

ZIDON.—Ver. 4. "The Zidonians, when their city was taken by the king of Ascalon, betook themselves to their ships, and landed and built Tyre."—(*Justin.*)—Zidon therefore gloried in being the founder of Tyre, that strength of the sea, and, as it were, the sole proprietor of it: but she might now be ashamed; for her daughter complained that she was depopulated, and instead of sending colonies to other cities, she had now no children brought forth, or growing up, to replenish herself. New Tyre, indeed, continued for many ages a flourishing city; but from the time that Alexandria in Egypt was built, her trade began to decrease, and at length Tyre was utterly desolated; and there are at this day no remains of that renowned city, except a few huts for fishermen. Let us not forget that these are standing miracles to demonstrate the divine original of the sacred Scriptures.

RESTORATION OF TYRE.—Ver. 15-18. From the first year of Nebuchadnezzar, who in some respects was the founder of the Babylonian monarchy, to the ruin of it by Cyrus, were exactly seventy years. And for a term equal to the days of this one king or kingdom, Tyre continued in obscurity and neglect. Learned men have shewn that it was just seventy years from the taking of Tyre by Nebuchadnezzar, to the time when Darius Hystaspes, by granting some immunities to that city, made way for the recovery of its trade and prosperity. But as covetousness is idolatry, and idolatry is spiritual whoredom, the arts of this commercial city to re-establish her trade were represented by those which harlots then used to draw the attention of their lovers. For seventy years Tyre had been as a neglected harlot; but she again employed her former arts to regain her traffic, and was rendered prosperous by Divine providence. But in consequence she corrupted all kingdoms with her pride, avarice, and luxury.—In due time the Lord intended to plant the gospel there; then numbers of the Tyrians, being converted to Christ, would use that wealth which had been acquired by commerce, and about which men generally commit much wickedness, to maintain the ministry of the gospel, to feed the poor, and to spread the Christian religion—being able, through their affluence, to provide sufficiently for these expenses, which poorer churches could scarcely defray. And then the wealth of Tyre, which had been as the hire of an harlot, would become holiness to the Lord.—*Scott.*

CHAP. XXIV. CONTENTS OF THE CHAPTER.—Ver. 1-12. Various opinions have prevailed concerning the events predicted in this chapter, which begins a new subject that is continued to the end of the twenty-seventh chapter. Some think that it is a general denunciation of vengeance from God on sinful nations, and on the whole earth; and, like many other prophecies, it is couched in such terms as may apply to many similar events, and can scarcely have its full accomplishment except in the consummation of all things. But it seems more immediately to contain a series of prophecy, relating to the nation of Israel and to the Church, which is yet fulfilling, but not accomplished. The desolation of the kingdom of Israel by the Assyrians, and that of Judah by the Chaldeans, and the ravages afterwards committed by Antiochus Epiphanes may be adverted to; but the destruction of Jerusalem by the Romans, and

utterly spoiled: for [c]the LORD hath spoken this word.

4 The earth [d]mourneth *and* fadeth away; the world languisheth *and* fadeth away; the [3]haughty people of the earth do languish.

5 The earth also is [e]defiled under the inhabitants thereof;† [f]because they have transgressed the laws, [g]changed the ordinance, broken the everlasting covenant.

6 Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned,‡ and few men left.

7 The new wine mourneth, the vine languisheth, all the merry-hearted do sigh.

8 The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth.

9 They shall not [h]drink wine with a song; strong drink shall be bitter to them that drink it.

10 The [i]city of confusion§ is broken down; every house is shut up, that no man may come in.

11 *There is* a crying for wine in the streets; [k]all joy is darkened, the mirth of the land is gone.

12 In [l]the city is left desolation, and the gate is smitten with destruction.‖

13 ¶ When thus it shall be in the midst of the land among the people, [m]*there shall be* as the shaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done.¶

14 They shall lift up their voice, they shall sing for the majesty of the LORD, they shall cry aloud from the sea.

15 Wherefore glorify ye the LORD in the [4]fires, *even* the name of the LORD God of Israel [n]in the isles of the sea.

16 ¶ From the uttermost part of the earth have we heard songs, *even* glory to the righteous. [o]But I said, [5]My leanness,* my leanness, woe unto me! [p]the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously.

17 Fear, and the pit, and the snare, *are* upon thee, O inhabitant of the earth.

18 And it shall come to pass, *that* he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare: [q]for the windows from on high are open, and [r]the foundations of the earth do shake.

19 The earth is [s]utterly broken down, the earth is clean dissolved, the earth is moved exceedingly.

20 The earth shall [t]reel to and fro like a drunkard, and shall be [u]removed like a cottage;† and [x]the transgression thereof shall be heavy upon it; [y]and it shall fall, and not rise again.

21 And it shall come to pass in that day, *that* the LORD shall [6]punish the host of the high ones‡ *that are* on high, and the kings of the earth upon the earth.

22 And they shall be gathered together, [7]*as* prisoners are gathered in the [8]pit, and shall be shut up in the prison, and after many days shall they be [9]visited.§

23 Then [z]the moon shall be confounded, and the sun ashamed, [a]when the LORD of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.

CHAPTER XXV.

1 *The prophet praiseth God for his judgments, 6 for his saving benefits, 9 and for his victorious salvation.*

O LORD, [a]thou *art* my God; I will exalt thee, I will praise thy name: for thou hast done wonderful *things; thy* counsels of old *are* faithfulness *and* truth.*

2 For thou hast made of a city an heap;† *of* a defenced city a ruin: a palace of strangers to be no city; it shall never be built.

3 Therefore shall the strong people glorify thee, the city of the terrible nations shall fear thee.

4 For [b]thou hast been a strength to the poor, a strength to the needy in his distress, [c]a refuge from the storm, a shadow from the heat, when the blast of the terrible ones *is* as a storm *against* the wall.

5 Thou shalt bring down the noise of strangers, as the heat in a dry place; *even* the heat with

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[c] Jer. xiii. 15. Mic. iv. 4.
[d] Jer. xii. 4. Hos. iv. 3.
[3] *Height of the people.*
[e] Gen. iii. 17, 18.
† The contagion of sin infecteth the very ground and bringeth a curse upon it (see ver. 6), making it obnoxious to God's judgments (see Gen. iii. 17; Num. xxxv. 33; Ps. cvii. 34).—LOWTH.
[f] Deut. xxxii. 15, 20. Dan. ix. 5.
[g] Dan. vii. 25. Heb. ix. 1.
‡ In the figurative language of the prophets, burning anything with fire, is put for the consuming thereof by war.—SIR I. NEWTON.
[h] Ps. lxix. 12. Am. vi. 5-7. Eph. v. 18, 19.
[i] Mic. ii. 13. Luke xxi. 24.
§ *City of confusion.*—That Jerusalem is here intended there can be no doubt, and so called in anticipation of what it would be.—BARNES.
[k] Am. v. 16-20. Luke xvi. 25.
[l] Jer. ix. 11.
‖ The idea is, that the gates of the city once so secure, are now battered down and demolished, so that the enemy can enter with freedom.—POOLE.
[m] Ez. vi. 8-11.
¶ Compare chap. xvii. 5, 6. When the prophets denounce God's judgments upon his people, they commonly conclude with a promise of still reserving a remnant; although they were to be few in comparison of those who are involved in the general destruction.—PATRICK.
[4] *Valleys.*
[n] Lev. xxvi. 44.
[o] Ps. cvi. 15.
[5] *Leanness to me.*
Or, *my secret to me.*
* *My leanness, &c.*—The language of Jerusalem, and the land of Judea. This language expresses calamity (Ps. cix. 24; cii. 5; Lam. iii. 4; Job vi. 12; xix. 20). It is also put to denote the displeasure of God, in Psalm cvi. 15 (compare Is. x. 16). *The treacherous dealers.*—The invaders; the foreign nations, that disregard covenants and laws; that pursue their course by deceit, and stratagem, and fraud. Most conquests are made by what is called the stratagems of war; that is, by a course of perfidy and deception. There can be no doubt that the usual course of conquest was pursued in regard to Jerusalem.—BARNES.
[p] Jer. iii. 30.

[q] Gen. vii. 11.
[r] Deut. xxxii. 22.
[s] Jer. iv. 23-28. Matt. xxiv. 3.
[t] Ps. cvii. 27.
[u] xxxviii. 12.
† *A cottage.*—Means, properly, a temporary shed or lodge for the watchman of a garden or vineyard, while the fruit was ripening (see chap. i. 8).—BARNES.
[x] Ps. xxxviii. 4. Matt. xxiii. 35, 36.
[y] Jer. viii. 4.
[6] *Visit upon.*
‡ *The high ones.*—The ecclesiastical and civil polity of the Jews, which shall be destroyed. The nation shall continue in a state of depression and dereliction for a long time.—BOOTHROYD.
[7] *With the gathering of prisoners.*
[8] *Dungeon.*
[9] *Found wanting.*
§ *Visited.*—The word is most frequently used in the sense of punishing (Job xxxi. 14; xxxv. 15; Is. xxvi. 14; Ps. lxxxix. 33, &c.) The connection here, however, seems to require the idea of a visitation, for the purpose of relief or of deliverance.—BARNES.
Lowth, Rosenmuller, Gesenius, Maurer, and Scholtz, take in the sense of punishing; but a merciful visitation, for the purpose of restoring those here spoken of from captivity, alone suits the connection (compare chap. xxiii. 17).—COBBIN.
[z] Ez. xxxii. 7, 8.
[a] Ex. xv. 21.

CHAP. XXV.
[a] Ex. xv. 2.
* What thou hast formerly decreed, thou dost in due time punctually fulfil.—LOWTH.
† This may apply to Nineveh, Babylon, Ar, Moab, or any other fortress possessed by the enemies of God's people.—LOWTH.
[b] Job v. 15, 16.
[c] xxxii. 2.

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the dispersion of the Jews into all nations, with those events connected with, and resulting from, that awful dispensation, seem principally intended; till the close of the chapter, when a transition appears to be made to other important matters.—*Scott.*

GLORY TO GOD IN ALL THINGS.—Ver. 23. When the proud enemies of God's Church are humbled and brought down, 1. Then it shall appear, beyond contradiction, that the Lord reigns; which is always true, but not always alike evident. When the kings of the earth are punished for their tyranny and oppression, then it is proclaimed and proved to all the world that God is King of kings—King above them, by whom they are conquerable, King over them, to whom they are accountable; that he reigns as Lord of hosts, of all hosts, of their hosts; that he reigns in mount Zion and in Jerusalem—in his Church, for the honour and welfare of that, pursuant to the promises on which that is founded, reigns in his Word and ordinances; that he reigns before his ancients, before all his saints, especially before his ministers, the elders of his Church, who have their eye upon all the outgoings of his power and providence, and in all these events observe his hand. God's ancients, the old disciples, the experienced Christians, that have often, when they have been perplexed, gone into the sanctuary of God in Zion and Jerusalem, and acquainted themselves with his manifestations of himself there, they shall see more than others of God's dominion and sovereignty in these operations of his providence. 2. Then it shall appear, beyond comparison, that he reigns gloriously, in such brightness and lustre that "the moon shall be confounded, and the sun ashamed," as the lesser lights are eclipsed and extinguished by the greater. Great men, who thought themselves to have as bright a lustre and as vast a dominion as the sun and moon, shall be ashamed when God appears above them, much more when he appears against them; then shall "their faces be filled with shame," that they may seek God's name. The Eastern nations worshipped the sun and moon; but when God shall appear so gloriously for his people against his and their enemies, all these pretended deities shall be ashamed that ever they received the homage of their deluded worshippers. The glory of the Creator infinitely outshines the glory of the brightest creatures. In the great day, when the Judge of heaven and earth shall shine forth in his glory, "the sun shall," by his transcendent lustre, "be turned into darkness, and the moon into blood."—*Henry.*

CHAP. XXV. SPIRITUAL BANQUET.—Ver. 6. If we suppose (as many do) that this refers to the great joy that should be in Zion and Jerusalem, either when the army of the Assyrians was routed by an angel, or when the Jews were released out of their captivity in Babylon, or upon occasion of some other equally surprising deliverance, yet we cannot avoid making it to look further—to the grace of the Gospel, and the glory which is the crown and consummation of that grace, for it is at our resurrection through Christ that the saying here written *shall be brought to pass;* then, and not till then (if we may believe St Paul), it shall have its full accomplishment: "Death is swallowed up in victory" (1 Cor. xv. 54). This is a key to the rest of the promises here connected together. And so we have here a prophecy of the salvation and the grace brought unto us by Jesus Christ, in which "the prophets inquired and searched diligently" (1 Pet. i. 10). The grace of the Gospel is a royal feast for all people; not like that of Ahasuerus, which was intended only to shew the grandeur of the master of the feast (Esth. i. 4), for this is intended to gratify the guests; and therefore, whereas all *there* was for show, all *here* is for substance. The preparations made in the Gospel for the kind reception of penitents and supplicants with God are often, in the New Testament, set forth by the similitude of a *feast*, as Matt. xxii. 1, &c., which seems to be borrowed from this here. 1. God himself is the Master of the feast, and we may be sure he prepares like himself, as becomes him to give, rather than as becomes us to receive. The Lord of hosts makes this feast. 2. The guests invited are all people, Gentiles as well as Jews. "Go, preach the gospel to every creature." There is enough for all, and whoever will may come and take freely, even those that are gathered out of the highways and the hedges. 3. The place is mount Zion; thence the preaching of the Gospel takes rise—the preachers must begin at Jerusalem. 4. The provision is very rich, and everything is of the best; it is a feast which supposes abundance and variety—it is a continual feast to believers; it is their own fault if it be not. It is a "feast of fat things and full of marrow," so relishing, so nourishing are the comforts of the Gospel to all those that feast upon them, and digest them. The returning prodigal was entertained with the fatted calf; and David has that pleasure in communion with God with which his soul is satisfied as with marrow and fatness. It is a feast of "wines on the lees"—the strongest-bodied wines, that have been kept long upon the lees, and then are well refined from them, so that they are clear and fine.—*Henry.*

VICTORY OVER DEATH.—Ver. 8. Grief shall be banished, and there shall be perfect and endless joy: "The Lord God will wipe away tears from off all faces." Those that mourn for sin shall be comforted, and have their consciences pacified. In the covenant

the shadow of a cloud: the branch of the terrible ones shall be brought low.

6 ¶ And [d]in this mountain shall the LORD of hosts [e]make unto all people a feast of fat things, a feast of wines on the lees; of fat things full of marrow, [f]of wines on the lees well refined.

7 And [g]he will [1]destroy in this mountain‡ the face of the covering [2]cast over all people, and the vail that is spread over all nations.

8 He will [h]swallow up death in victory; and the [i]Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*.

9 ¶ And it shall be said in that day, [k]Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, [l]we will be glad and rejoice in his salvation.

10 For [m]in this mountain shall the hand of the LORD rest, and Moab shall be [3]trodden down under him, even as straw is [4]trodden down§ for the dunghill.

11 And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth *his hands* to swim; and he shall bring down their pride together with the spoils of their hands.

12 And the fortress of the high fort of thy walls shall he bring down, lay low, *and* bring to the ground, *even* to the dust.

CHAPTER XXVI.

1 *A song inciting to confidence in God.* 20 *An exhortation to wait on him.*

IN that day* shall [a]this song be sung in the land of Judah; We have a strong city: [b]salvation will *God* appoint *for* walls and bulwarks.

2 [c]Open ye the gates, that the [d]righteous nation which keepeth the [1]truth may enter in.

3 Thou wilt keep *him* in [2]perfect peace,† *whose* mind *is* [e]stayed *on thee:* because he trusteth in thee.

4 [f]Trust ye in the LORD for ever: for [g]in the LORD JEHOVAH *is* everlasting strength.

5 ¶ For he [h]bringeth down them that dwell on high; [i]the lofty city,‡ he layeth it low: he layeth it low, *even* to the ground; he bringeth it *even* to the dust.

6 The foot shall tread it down, *even* the feet of the poor, *and* the steps of the needy.

B.C. 712—B.C. 712.

[d] Ps. lxxii. 14-16. Heb. xii. 22.
[e] Prov. ix. 1-5.
[f] Matt. xxvi. 29. Luke v. 39.
[g] Luke ii. 32. Eph. iii. 5, 6.
[1] *Swallow up.*
‡ At Jerusalem shall the gospel begin, by which God shall bring all nations from the ignorance of heathenism to the knowledge of the true God.—WELLS.
[2] *Covered.*
[h] Hos. xiii. 14. 2 Tim. i. 10.
[i] Rev. vii. 17; xxi. 4.
[k] Rom. viii. 23-25.
[l] Rom. v. 2, 3.
[m] Ps. cxxxii. 13, 14. Zeph. iii. 15-17.
[3] *Thrashed.*
[4] *Thrashed in Madmenah.*
§ The original verb does not signify "to be trodden down," but "to be thrashed," as noted in the margin; and straw is too valuable in the East to be "trodden down for the dunghill." Severe calamities inflicted on nations and on people are in Scripture often compared to the Oriental manner of thrashing corn and straw (see 2 Kings xiii. 7; Amos i. 3; Hab. iii. 12. Compare Is. xxi. 10. xli. 15; Dan. ii. 35).—PARKHURST.

CHAP. XXVI.

* *That day*—describes the period of the return. Such of the Jews as had reached the land of Judea, and surveyed the strong position of Jerusalem, encourage their distant brethren to follow them, and assure them of the Divine protection.—DR HENDERSON.
[a] Ex. xv. 1, &c. Eph. v. 19, 20.
[b] Ps. xlviii. 12, 13.
[c] Acts ii. 47. Rev. xxi. 13, 24-27.
[d] Ex. xix. 6. 2 Pet. iii. 13. Rev. v. 9.
[1] *Truths.*
[2] *Peace, peace.*
† Peace is then perfect, when we have it with God, with our neighbour, and with ourselves. This threefold peace—of Heaven, of charity, of conscience—is the grace and gift of Christ; none is "perfect" and complete but that which he bestows.—WOGAN.
[e] xlviii. 2.
[f] 2 Chr. xx. 20.
[g] Job ix. 19. Phil. iv. 13.
[h] Job xl. 11-13.
[i] Jer. li. 25, 26.
‡ *The lofty city.*—The proud city of Babylon.—BARNES.

[k] Ps. xviii. 23-26. 2 Cor. i. 12.
[l] Mal. iv. 4. Luke i. 6.
§ We have possessed our souls in patience under thy chastisements (so judgments signify, ver. 9), and have waited thy good time for our deliverance.—LOWTH.
[m] 2 Sam. xxiii. 5.
[n] Luke vi. 12.
‖ Each of them could say before God, that in their retirements, and in the darkest seasons of adversity, they had sought him and his favour with their inmost souls, and as their great concern; and they had witnessed or expected the desolating judgments which had wasted, or would waste, the nations, in hope that the inhabitants would learn righteousness by means of them.—SCOTT.
[o] Ps. lxiv. 9, 10.
¶ The sense is, that evil men, instead of being led to repentance by the goodness of God, only take occasion, from present impunity, to sin more and more.—JENOUR.
[p] John v. 37, 38.
[q] Ps. cvi. 26.
[3] *Toward* thy.
[r] John xiv. 27.
[4] *For us.*
* We, who had not the grace to submit ourselves wholly to thy governance, have been justly given over to the tyranny of wicked rulers, who have exacted sinful obedience from us: but we will stick close unto thee alone, and through thy gracious aid will hold firm to thy truth, and yield to no other religion but that which thou hast prescribed us.—BISHOP HALL.
[s] 1 Cor. iv. 7. Heb. xiii. 15.
[t] Matt. ii. 20.
[u] John xii. 23-28.
[x] Deut. iv. 27, 28.
[y] 1 Sam. i. 15.
[5] *Secret speech.*
† This verse is designed to state their griefs and sorrows during the time of their oppression in Babylon. The comparison here used is one that is very frequent in the sacred writings to represent any great suffering (see Ps. xlviii. 6; Jer. vi. 24; xiii. 21; xxii. 23; xlix. 24; l. 43; Micah iv. 9, 10).—BARNES.
[z] John vii. 7.
[a] John v. 28, 29. 1 Thes. iv. 14, 15.
[b] John xi. 25, 26.
[c] Prov. xviii. 10. Matt. xxiii. 37.

7 The [k]way of the just *is* uprightness: thou, most upright, dost weigh the path of the just.

8 Yea, [l]in the way of thy judgments, O LORD, have we waited for thee;§ [m]the desire of *our* soul *is* to thy name, and to the remembrance of thee.

9 With my soul [n]have I desired thee in the night;‖ yea, with my spirit within me will I seek thee early: [o]for when thy judgments *are* in the earth, the inhabitants of the world will learn righteousness.

10 Let favour be shewed to the wicked, *yet* will he not learn righteousness:¶ in the land of uprightness will he deal unjustly, [p]and will not behold the majesty of the LORD.

11 LORD, [q]*when* thy hand is lifted up, they will not see: *but* they shall see, and be ashamed for *their* envy [3]at the people; yea, the fire of thine enemies shall devour them.

12 ¶ LORD, thou wilt [r]ordain peace for us: for thou also hast wrought all our works [4]in us.

13 O LORD our God, *other* lords besides thee have had dominion over us;* [s]*but* by thee only will we make mention of thy name.

14 *They are* [t]dead, they shall not live; *they are* deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish.

15 Thou hast increased the nation, O LORD, thou hast increased the nation: [u]thou art glorified: [x]thou hadst removed *it* far *unto* all the ends of the earth.

16 LORD, in trouble have they visited thee; [y]they poured out a [5]prayer *when* thy chastening *was* upon them.

17 Like as a woman with child, *that* draweth near the time of her delivery, is in pain, *and* crieth out in her pangs; so have we been in thy sight, O LORD.†

18 We have been with child, we have been in pain, we have as it were brought forth wind; we have not wrought any deliverance in the earth, neither have [z]the inhabitants of the world fallen.

19 Thy [a]dead *men* shall live, *together with* [b]my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew *is as* the dew of herbs, and the earth shall cast out the dead.

20 ¶ Come, my people, [c]enter thou into thy

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of grace there shall be that provided which is sufficient to balance all the sorrows of this present time, to wipe away our tears, and to refresh us. Those particularly that suffer for Christ shall have consolations abounding as their afflictions do abound; but in the joys of heaven, and nowhere short of them, will fully be "brought to pass this saying," as that before, for there it is that God shall "wipe away all tears" (Rev. vii. 17; xxi. 4); and therefore "there shall be no more sorrow," because "there shall be no more death." The hope of this should now wipe away all excessive tears—all the weeping that hinders sowing.—*Henry.*

CHAP. XXVI. STABILITY OF THE CHURCH.—Ver. 1. "We have a strong city;" it is a city incorporated by the charter of the everlasting covenant, fitted for the reception of all that are made free by that charter, for their employment and entertainment; it is a strong city, as Jerusalem was, while it was a city compact together, and had God himself a wall of fire round about it—so strong that none would have believed that an enemy could ever "have entered into the gates of Jerusalem" (Lam. iv. 12). The Church is a strong city, for it has walls and bulwarks, or counterscarps, and those of God's own appointing; for he has, in his promise, appointed salvation itself to be its defence. Those that are designed for salvation will find that to be their protection (1 Pet. i. 4). It is also richly replenished with those that are good, and they are instead of fortifications to it; for the inhabitants of Jerusalem, if they are such as they should be, are its strength (Zech. xii. 5). The gates are here ordered to be opened, "that the righteous nation which keepeth the truth may enter in" (ver. 2): they had been banished and driven out by the iniquity of the former times, but now the laws that were made against them are repealed, and they have liberty to enter in again. Or there is an act for a general naturalisation of all the righteous, whatever nation they are of, encouraging them to come and settle in Jerusalem.

PEACE.—Ver. 3. "Thou wilt keep him in peace," in "perfect peace"—inward peace, outward peace, peace with God, peace of conscience, peace at all times, under all events: this peace shall *he* be put into, and kept in the possession of, whose mind is stayed upon God, because he trusts in him. It is the character of every good man, that he trusts in God, puts himself under his guidance and government, and depends upon him that it shall be greatly to his advantage to do so. They that trust in God must have their minds stayed upon him—must trust him at all times, under all events—must firmly and faithfully adhere to him, with an entire satisfaction in him. Such as do so God will keep in perpetual peace, and that peace shall keep them. When evil tidings are abroad, *they* shall calmly expect the event, and not be disturbed by frightful apprehensions arising from them, whose hearts are "fixed, trusting in the Lord" (Ps. cxii. 7).—*Henry.*

LIFE FROM THE DEAD.—Ver. 19. The conversion of the Jews, the spiritual resurrection elsewhere predicted (Rev. xx. 4), the flourishing of the Church that had seemed dead through the corruptions of Popery and the prevalence of infidelity, seem here especially foretold. We may consider Christ himself as the speaker, and addressing the Church. His resurrection from the dead was the earnest of all the future deliverances that were predicted, and they are the continuation of that power which was then exerted.—But the Church is generally considered as addressing God. Her cause is his also. They who have been put to death for his righteousness' sake are his dead men, and shall live. He will recover her, as a dead body laid in the grave is miraculously raised to life again, by fully restoring her prosperity; for the power of his grace (like the dew or rain that cause the herbs that seem dead to revive) would be effectual to raise her from the lowest state of depression. "The Hebrew runs thus: 'My dead body shall arise.' The noun is singular; the verb is plural. The two sentences are equivalent: they are called the *Church's dead*, as members of that mystical body; and *Christ's dead*, from the interest he hath in them, and because he hath promised to raise them up at the last day."—(*Lowth.*)—In this figurative resurrection the deceased saints arise, but not the deceased persecutors. The last clause may be rendered, "The land of tyrants shalt thou cause to fall," or shall she cause to fall; that is, the Church shall prevail against all oppressors, and cast them down.

WARNING.—Ver. 20, 21. The Lord, by his prophet, exhorts his people, through successive ages, when under persecutions, to wait with cheerful expectation for these glorious events. Let them retire from the world, and, by faith and prayer, take refuge

chambers, and [d]shut thy doors about thee:‡ [e]hide thyself as it were for a little moment, until the indignation be overpast.

21 For, behold, [f]the LORD cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain.

CHAPTER XXVII.

1 *The care of God over his vineyard.* 7 *His chastisements differ from judgments.* 12 *The church of Jews and Gentiles.*

IN [a]that day the LORD, [b]with his sore, and great, and strong sword, shall punish [c]leviathan the [1]piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that *is* in the sea.

2 ¶ In that day [d]sing ye unto her, [e]A vineyard of red wine.

3 I the LORD [f]do keep it; I will water it every moment: lest *any* hurt it, I will keep it night and day.

4 [g]Fury *is* not in me: who would set the briers *and* thorns against me in battle? I would [2]go through them, I would burn them together.

5 Or let him take hold of my strength, *that* he may make peace with me; *and* he shall make peace with me.

6 He shall [h]cause them that come of Jacob to take root: Israel shall blossom and bud and fill the face of the world with fruit.

7 ¶ Hath [i]he smitten him, as he smote those that smote him? *or* is he slain according to the slaughter of them that are slain by him?

8 In measure, when [3]it shooteth forth, thou wilt debate with it: he stayeth his rough wind in the day of the east wind.*

9 By this therefore shall the iniquity of Jacob be purged;† and this *is* all the fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones that are beaten in sunder, the groves and [4]images shall not stand up.

10 Yet [k]the defenced city‡ *shall be* desolate, *and* the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered,§ they shall be broken off: the women come, *and* set them on fire; [l]for it *is* a people of no understanding: [m]therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* [n]the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, [o]and shall worship the LORD in the holy mount at Jerusalem.

CHAPTER XXVIII.

1 *Ephraim threatened.* 16 *Christ promised.* 18 *The destruction of scorners.*

WOE to [a]the crown of pride,* to the [b]drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat valleys of them that are [1]overcome with wine!

2 Behold, [c]the Lord hath a mighty and strong one,† *which*, as a tempest of hail, *and* a destroying storm, as a flood of mighty waters overflowing shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim shall be trodden [2]under feet:

4 And the glorious beauty, which *is* on the head of the fat valley, [d]shall be a fading flower, *and* as the hasty fruit before the summer; which *when* he that looketh upon it seeth, while it is yet in his hand he [3]eateth it up.

5 ¶ In that day [e]shall the LORD of hosts be for a crown of glory, and for a diadem of beauty unto the residue of his people.

6 And [f]for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.‡

7 ¶ But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble *in* judgment.

B.C. 712—B.C. 712.

[d] Matt. vi. 6.

‡ This and the following verse form an epilogue, in which the Jews in Babylon are exhorted to wait in silent retirement for the termination of the judgments which God was about to bring upon that empire by the army of Cyrus. With the close of these judgments was immediately connected the deliverance of the Jews.—DR HENDERSON.

[e] Ps. xxvii. 5; cxliii. 9.

[f] Ez. ix. 3-7. Jude 14, 15.

CHAP. XXVII.

[a] xxvi. 21.

[b] Ps. xlv. 3.

[c] Job xli. 1.

[1] *Crossing like a bar.*

[d] Num. xxi. 17.

[e] Ps. lxxx. 8, &c. Matt. xxi. 33, &c.

[f] Deut. xxxiii. 26-29.

[g] Ps. lxxxv. 3.; ciii. 9. Ez. xvi. 63.

[2] *March against.*

[h] Jer. xxx. 19. Rom. xi. 16-26.

[i] Jer. xxx. 11-16. Dan. ii. 31-35.

[3] *Thou sendest it forth.*

* That is, God will appoint his people only a certain measure of chastisement, just what is sufficient for their good, and no more. As soon as his object is accomplished, he restrains the power of those human agents he had made use of, and delivers his servants out of their hands.—JENOUR.

† Their calamities were intended for their reformation: these national punishments in some sense expiated their guilt as a collective body, and they would be made effectual to purge away the pollution of their sins. Thus, when the Chaldeans took away the brass of their altars, and burnt the stones, with the temple and city, as it were, to lime, their groves and images were also destroyed, and their idolatry finally abolished.—SCOTT.

[4] *Sun-images.*

[k] Jer. xxvi. 6, 18. Luke xix. 43, 44.

‡ This refers to Babylon, which was to be wholly laid waste, and for ever to remain so.—BOOTHROYD.

§ This is a further description of the desolation which should come upon Babylon. The idea is, that Babylon should be forsaken till the trees should grow and decay, and the branches should fall to be collected for burning; that is, the desolation should be entire, and undisturbed, and long continued.—BARNES.

[l] Deut. xxxii. 28, 29. Jer. iv. 22.

[m] Gen. vi. 6, 7. Deut. xxxii. 18-25.

[n] Lev. xxv. 9. Luke iv. 18.

[o] Mal. i. 11. John iv. 21-24.

CHAP. XXVIII.

[a] Hos. v. 5; vi. 10.

* Samaria is situated on a long mount of an oval figure, having first a fruitful valley, and then a range of hills running round about it. The city, thus situated, suggested the idea of a wreath of flowers, worn upon their head on occasions of festivity, expressed by the proud crown, and the fading flower of the drunkards.—BOOTHROYD.

[b] Hos. iv. 11.

[1] *Broken.*

[c] Ez. xxx. 10.

† Under these resemblances the prophet represents Salmaneser the king of Assyria, who should carry the ten tribes away captive, and make an utter destruction of that kingdom. God's severe judgments are often set forth under the emblems of storms and tempests, which are the artillery of Heaven (see chap. xxix. 6; xxx. 30; Ezek. xiii. 11; Rev. xvi. 21).—PATRICK.

[2] *With.*

[d] Hos. vi. 4; xiii. 1, 15. Jam. i. 10, 11.

[3] *Swalloweth.*

[e] Zech. vi. 13-15. Luke ii. 32.

[f] Num. xxvii. 16-18. Ps. lxxii. 1-4.

‡ *That turn the battle to the gate.*—That turn back the battle to the gate of the enemy. Those who not only repel their foes from their own city, but who drive their foes even to the gates of their own cities, and besiege them there (see 2 Sam. xi. 23).—BARNES.

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in him, and patiently wait the event. Thus, as Noah in the ark, as the Israelites in Egypt eating the passover, or as one sheltered in a secret chamber, they would be safe and uninterrupted amid the heaviest storms; and in a very little time, the vindictive wrath of their enemies and the corrections of their Father would terminate. For the Lord was about to remove from his mercy-seat (his place in Israel) to the righteous tribunal, in order to pass sentence and inflict punishment on the wicked, but especially upon the murderers of his people; and then the immense quantities of blood that had been shed in war, persecution, and oppression would be disclosed, and the murderers receive condign punishment.—*Scott.*

CHAP. XXVII. LEVIATHAN.—Ver. 1. Persecuting tyrants, ambitious conquerors and oppressors, and idolatrous empires, are often represented in Scripture under the emblem of destructive animals, especially as leviathans and dragons; and preceding deliverances of the Church, by the destruction of her oppressors, may be alluded to. Yet the punishment of Satan, rather than that of any of his agents, at the crisis before mentioned, seems more immediately predicted. From the repetition of the word "leviathan," it appears not improbable that more than one terrible animal was called by that name; and the word rendered "dragon" is translated elsewhere *sea-monster*. Many people and nations are meant by "the sea;" and Satan, the old dragon, gave his power to the beast which the apostle saw rise out of the sea. This great enemy of God and his Church is the most terrible and destructive of creatures. Immense subtlety, malice, and power, unite in him. He has long fatally deceived all the nations of the earth, except the remnant "whose names are written in the book of life of the Lamb slain from the foundation of the world" (Rev. xii. 9; xiii. 8); so that he hath dwelt among them and reigned over them as the god and prince; and his chief seat, as spoken of in these prophecies, has long been fixed in that great city, which, one way or other, has always affected to rule over the nations. "He prophesieth here of the destruction of Satan and his kingdom, under the name of Leviathan." But God will at length make the sword of his almighty vengeance, which is exceedingly sharp, and great, and strong, to reach unto him. Then the old serpent will be bound, and cast into the bottomless pit; his power will cease; his obstinate servants will be cut off, and the earth be overspread with truth and righteousness.

ASSYRIA.—Ver. 12, 13. These verses predict the restoration of the Jews after the captivity, and under that typical event their recovery from their present dispersion. At Cyrus's proclamation, they "whose hearts the Lord stirred up," "from the channel of the river Euphrates, to the river of Egypt" (that is, from all the different places in which they were scattered), were gathered one by one, as fruit is beat off from the tree; and thus they who had been in the most abject servitude in the land of Assyria or Chaldea, and the poorest of them especially, with many of those of the ten tribes, and some of the outcasts who had taken refuge in Egypt, returned to build the temple, and worship God at Jerusalem. But the preaching of the gospel seems especially to be intended by the "blowing of the great trumpet." By this the Lord will collect the abject and outcast Jews from their present dispersions into his Church, number them with his accepted worshippers, and probably reinstate them in their own land.—*Scott.*

CHAP. XXVIII. INTEMPERANCE AND ITS AGGRAVATIONS.—Ver. 7, 8. Three things are here observed as aggravations of this sin: 1. That whose were guilty of it whose business it was to warn others against it, and to teach them better, and therefore who ought to have set a better example. "The priest and the prophet are swallowed up of wine;" their office is quite drowned and lost in it. The priests, as sacrificers, were obliged by a particular law to be temperate (Lev. x. 9), and, as rulers and magistrates, it was not for them to drink wine (Prov. xxxi. 4). The prophets were a kind of Nazarites (as appears by Amos ii. 11), and, as reprovers by office, were concerned to keep at the utmost distance from the sins they reproved in others; yet there were many of them ensnared in this sin. What! a priest, a prophet, a minister, and yet drunk! Tell it not in Gath! Such a scandal are they to their coat. 2. That the consequences of it were very pernicious, not only by the ill influence of their example, but the prophet, when he was drunk, erred in vision, the false prophets plainly discovered themselves to be so when they were in drink. The priest "stumbled in judgment and forgat the law" (Prov. xxxi. 5); he reeled and staggered as much in the operations of his mind as in the motions of his body. What wisdom or justice can be expected from those that sacrifice reason, and virtue, and conscience, and all that is valuable, to such a base lust as the love of strong drink is? Happy art thou, O land, when "thy princes eat and" drink "for strength, and not for drunkenness"! (Eccl. x. 17.) 3. That the disease was epidemical, and the generality of those that kept anything of a table were infected with it: "all tables are full of vomit" (ver. 8). See what an odious thing the sin of drunkenness is, what an affront it is to human society. It is rude and ill-mannered enough to sicken the beholders; for the tables where they eat their meat are

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean.*

9 ¶ Whom shall he teach knowledge?§ and whom shall he make to understand [4]doctrine? *them that are* [g]weaned from the milk, *and* drawn from the breasts

10 For precept [5]*must be* upon precept,‖ precept upon precept; line upon line, line upon line; here a little, *and* there a little:

11 For with [6]stammering lips, and another tongue, [7]will he speak to this people.

12 To whom he said, [h]This *is* the rest *wherewith* ye may cause the weary to rest; and this *is* the refreshing: [i]yet they would not hear.

13 But the word of the LORD was unto them [k]precept upon precept, precept upon precept; line upon line, line upon line; here a little, *and* there a little; that they might go, and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men, that rule this people which *is* in Jerusalem:

15 Because ye have said, [l]We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves.

16 ¶ Therefore thus saith the Lord GOD, [m]Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-*stone*, a sure foundation: [n]he that believeth shall not make haste.¶

17 ¶ [o]Judgment also will I lay to the line, and righteousness to the plummet;* [p]and the hail shall sweep away the refuge of lies, [q]and the waters shall overflow the hiding-place.

18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

19 From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night;† and it shall be a vexation only *to* understand the report.

B.C. 725—B.C. 725.

§ The prophet here, as elsewhere, upbraids the people's profound ignorance and careless neglect of instructions (see ch. vi. 9, 10; xxix. 10, 11). If the teachers, saith he, were never so well qualified to instruct, there are none that will learn. They that are grown to years of discretion are but children in respect of religious knowledge, and it is to as little purpose to undertake the instructing of this people, as it would be to teach infants that are but just weaned.—LOWTH.

4 *The hearing.*

g Ps. cxxxi. 2. Matt. xi. 25.

5 Hath been.

‖ Those signal advantages for spiritual improvement which they enjoyed were, by the just judgment of God, made to serve another and very opposite purpose.—MACCULLOCH.

6 *Stammerings of lips.*

7 *He hath spoken.*

h Matt. xi. 28, 29.

i Ps. lxxxi. 11-13. Heb. xii. 25.

k Jer. xxiii. 36-38.

l Job xv. 25-27. Ez. viii. 12.

m Ps. cxviii. 22. Acts iv. 11, 12.

n Ps. cxii. 7, 8. Jam. v. 7, 8.

¶ "Shall not be thrown into any tumult of passion, hurry of terror, or agony and torture of despair," through the disappointment of his hope, or failure of the object of his dependence.—HOLDEN.

o Ps. xciv. 15. Rom. ix. 28.

* The prophet carries on the metaphor of building, and tells those scorners that God would square his actions by the severest rules of justice, as they should find to their cost. God's judgments, like a storm of rain and hail (see ver. 2, 15), shall destroy all that security in which you place your confidence.—LOWTH.

p Ex. ix. 18, 19. Rev. viii. 7; xvi. 21.

q Dan. xi. 22.

† Continually. It shall be like floods and tempests that have no intermission until everything is swept before them.—BARNES.

‡ Proverbial expressions, importing here, that human devices could not secure against the hand of Providence.—LOWTH.

r 1 Chr. xiv. 11.

s Josh. x. 10-12.

t Deut. xxix. 21-24.

u Jer. xv. 17. Acts xiii. 40, 41.

x Ps. cvii. 16. Rev. xxii. 18, 19.

§ Do not despise the threatenings of God (see ver. 14), or else this incorrigible temper will be a means of bringing you under a foreign yoke (comp. chap. lii. 2; Jer. xxvii. 2).—PATRICK.

y Jer. xxv. 11.

‖ A colloquial corruption of *vetches*, a small kind of pea.—JOHNSON.

8 *The wheat in the principal* place, *and the barley in the appointed* place.

9 Or, *spelt.*

1 *Border.*

2 Or, *And he bindeth it in such sort as his God doth teach him.*

¶ In these verses four methods of thrashing are mentioned by different instruments — the flail, the drag, the wain, and the treading of the cattle.—LOWTH.

r 27.

s Job xxxvii. 23.

CHAP. XXIX.

1 Or, *O Ariel*, that is, *the lion of God.*

* Probably this city is named "the lion of God" because it was the metropolis of the tribe of Judah, whose ensign was "a lion" from the time of Jacob's prophecy (Gen. xlix. 9).—STOCK.

2 *Of the city.*

a Jer. vii. 21.

† *Add ye year to year.*—Ironically, go on, year after year; keep your solemn feasts: yet know that God will punish you for your hypocritical worship, consisting of mere form, destitute of true piety. Probably delivered at the time of some great feast, when they were thus employed.—LOWTH.

b Jer. xxxii. 28, 32; xxxix. 4, 5.

c Ez. xxii. 31. Rev. xix. 17, 18.

d 2 Kings xxv. 1-4.

e Ps. xliv. 25.

20 For the bed is shorter than that *a man* can stretch himself *on it;*‡ and the covering narrower than that he can wrap himself *in it.*

21 For the LORD shall rise up as [r]*in* mount Perazim, he shall be wroth as *in* [s]the valley of Gibeon, that he may do his work, [t]his strange work; and bring to pass his act, his strange act.

22 Now therefore [u]be ye not mockers, [x]lest your bands be made strong;§ for I have heard from the Lord GOD of hosts [y]a consumption, even determined upon the whole earth.

23 ¶ Give ye ear, and hear my voice; hearken, and hear my speech.

24 Doth the plowman plow all day to sow? doth he open and break the clods of his ground?

25 When he hath made plain the face thereof, doth he not cast abroad the fitches,‖ and scatter the cummin, and cast in [8]the principal wheat, and the appointed barley, and the [9]rye, in their [1]place?

26 [2]For his God doth instruct him to discretion, *and* doth teach him.

27 For the fitches are not thrashed with a thrashing instrument,¶ neither is a cart-wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod.

28 Bread-*corn* is bruised; because he will not ever be thrashing it, nor break *it with* [z]the wheel of his cart, nor bruise it *with* his horsemen.

29 This also [a]cometh forth from the LORD of hosts, *which* is wonderful in counsel, *and* excellent in working.

CHAPTER XXIX.

1 *God's judgment upon Jerusalem.* 9 *The insensibility,* 13 *and deep hypocrisy of the Jews.* 17 *A promise of sanctification.*

[1]WOE to Ariel, to Ariel,* [2]the city *where* David dwelt! [a]add ye year to year;† let them kill sacrifices.

2 Yet [b]I will distress Ariel, and there shall be heaviness and sorrow: [c]and it shall be unto me as Ariel.

3 And I will [d]camp against thee round about, and will lay siege against thee with a mount, and I will raise forts against thee.

4 And [e]thou shalt be brought down, *and* shalt

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filthily stained with the marks of this sin, which the sinners declare as Sodom; their "tables are full of vomit." So that the victor, instead of being proud of his crown, ought rather to be ashamed of it. It bodes ill to any people when so sottish a sin as drunkenness is become national.—*Henry.*

NATIONAL IGNORANCE.—Ver. 9-11. The pious king of Judah, Isaiah, and other prophets, were very desirous of instructing the people, but they were so hardened in vice, and so early initiated into it, that there were scarcely any who would give them a hearing, except they could teach the infants that were hanging upon their mothers' breasts. Or the people were so intent upon their pleasures, that they must be torn from them to receive instruction, as the infant from the breast; and they would no more understand what was taught them than children. It was also necessary to use much repetition, to dwell long upon every topic, and to teach the people a little on one occasion, and a little on another, as they were able to bear it, because of their ignorance and unteachableness. But this disgusted many of them, who seem to have turned the instructions of the prophets into ridicule; and having catched up some detached expressions, such as these here used, and which have a remarkable alliteration in the original, they contemptuously mimicked their language and manner, and entertained one another by taking them off.—Therefore the Lord determined to teach them by the Assyrians and Chaldeans, who might indeed stammer out insults and menaces in the Hebrew tongue, but would in other things speak a language which they could not understand; for he would use these strangers to scourge such as refused to hear his word.—*Scott.*

CHOICE CORNER-STONE.—Ver. 16. "Behold, I lay in Zion for a foundation a stone." This foundation is, 1. The promises of God in general; his Word, upon which he has caused his people to hope; his covenant with Abraham that he would be a God to him and his. This is a foundation, a foundation of stone, firm and lasting, for faith to build upon; it is a tried stone, for all the saints have stayed themselves upon it, and it never failed them. 2. The promise of Christ in particular, for to him this is expressly applied in the New Testament (1 Pet. ii. 6-8). He is that stone which is become "the head of the corner." The great promise of the Messiah and his kingdom, which was to begin at Jerusalem, was sufficient to make God's people easy in the worst of times; for they knew well that till he was come, "the sceptre should not depart from Judah." Zion shall continue while this foundation is yet to be laid there. "Thus saith the Lord Jehovah," for the comfort of those that dare not "make lies their refuge," "Behold and look upon me as one that has undertaken to 'lay in Zion a stone.'" Jesus Christ is a Foundation of God's laying; "this is the Lord's doing." He is laid in Zion, in the Church, in the holy hill. He is a tried Stone—a trying Stone, so some; a Touch-stone that shall distinguish betwixt true and counterfeit. He is a precious Stone, for such are the "foundations" of the "New Jerusalem" (Rev. xxi. 19); a Corner-stone, in whom the sides of the building are united; the "Head-stone of the corner."—*Henry.*

DIVINE WISDOM SYMBOLISED.—Ver. 23-29. The dealings of God with Israel and Judah, and with different descriptions of men, are here illustrated by apt similitudes, to which the prophet demanded their earnest attention. The ploughman varies his work as the case requires, not ploughing every day: he prepares the ground for the seed, and sows it with different kinds of pulse or grain, each in its appointed spot, the wheat in the principal place, as being most valuable. And when he hath gathered in his harvest, he knows how to separate the corn from the straw and the chaff, according to the methods of the time and place in which he lives, and to the nature of the grain that he may not injure it, but prepare it for his use. Thus the Lord, who hath given man this wisdom and discretion, must himself be wonderful in counsel and excellent in operation. As the season and occasion requires, he threatens, corrects, spares, shews mercy, or executes vengeance. He distinguishes between one character and another with the greatest exactness, and orders everything according to the counsel of his own will, and for his own glory.—*Scott.*

CHAP. XXIX. ARIEL.—Ver. 1, 2. Jerusalem is here called "Ariel," which signifies *the lion of God;* and some think that it refers to the standard of Judah, which was a lion, or to Christ, the Lion of that tribe, or the strength of the city. But probably it relates to the altar of burnt-offering, which consumed the sacrifices as a lion devours his prey. Perhaps the Jews sometimes called the city by this name, and trusted that it would prevail against every assailant, because of the sacrifices there offered. But though David had taken it from the Jebusites, fixed his residence there, and removed the ark of the covenant thither, yet God denounced a woe against it. And though the people continued from year to year to observe their solemn feasts, and to multiply their sacrifices, yet the Lord would surely distress the city, and fill it with trouble and sorrow; and it should be unto him as Ariel. As the altar, flaming with the sacred fire, consuming the oblations, and surrounded with the blood and carcases of the sacrifices,

B.C. 712—B.C. 712.

speak out of the ground,‡ and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall [3]whisper out of the dust.

5 Moreover, the [f]multitude of thy strangers[§] shall be like small dust, and the multitude of the terrible ones *shall be* [g]as chaff that passeth away; yea, it shall be [h]at an instant suddenly.

6 Thou shalt be [i]visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

7 And [k]the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and [l]that distress her, shall be [m]as a dream of a night vision.

8 It shall even be [n]as when an hungry *man* dreameth,‖ and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty *man* dreameth, and, behold, he drinketh; but he awaketh, and, [o]behold, *he is* faint, and his soul hath appetite: so shall the multitude of all the nations be that fight against mount Zion.

9 ¶ Stay yourselves, and wonder; [4]cry ye out, and cry: [p]they are drunken, but not with wine;¶ they stagger, but not with strong drink.

10 For [q]the LORD hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your [5]rulers, the seers hath he covered.

11 And the vision of all is become unto you as the words of a [6]book [r]that is sealed,* which *men* deliver to one that is learned, saying, Read this, I pray thee: and he saith, [s]I cannot; for it *is* sealed:

12 And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, [t]I am not learned.

13 ¶ Wherefore the LORD said, [u]Forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and [x]their fear toward me is taught by the precept of men:

14 Therefore, behold, I will [7]proceed to do a marvellous work among this people, *even* a marvellous work and a wonder; for the wisdom of their wise *men* shall perish,† and the understanding of their prudent *men* shall be hid.

15 Woe unto them that [y]seek deep to hide their counsel from the LORD,‡ and their works are in the dark, and they say, Who seeth us? and who knoweth us?

16 Surely your turning of things upside down shall be esteemed as the potter's clay: for shall the work say of him that made it, He made me not? [z]or shall the thing framed say of him that framed it, He had no understanding?

17 ¶ *Is* it not yet a very little while, and Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?[§]

18 And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The [a]meek also shall [8]increase *their* joy in the LORD, and the poor among men shall rejoice in the Holy One of Israel.

20 For the terrible one is brought to nought,‖ and [b]the scorner is consumed, [c]and all that watch for iniquity are cut off:

21 That make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD, who redeemed Abraham, concerning the house of Jacob, [d]Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall [e]fear the God of Israel.

24 They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine.

CHAPTER XXX.

1 *The people threatened for their confidence in Egypt,* 8 *and contempt of God's word.*

WOE to the rebellious children, saith the LORD, that take counsel, but not of me; and that cover with a covering,* but not of my Spirit, that they may [a]add sin to sin:

2 That walk to go down into Egypt, [b]and have not asked at my mouth;† to strengthen them-

‡ "Like those who speak from under the ground," *Sept.*; signifying ventriloquism.—HEWLETT.

[3] *Peep,* or *chirp.*

[f] xxxvii. 36.

§ Strangers and terrible ones are joined here together, as they are chapter xxv. 4. Here they signify the Assyrian army, which though they made such a dreadful appearance, the prophet foretells they shall be defeated by a sudden stroke from Heaven, and vanish in an instant — 185,000 being destroyed in one night (chap. xxxvii. 36; comp. chap. xvii. 13).—PATRICK.

[g] Job xxi. 18.

[h] Ps. xlviii. 5, 6. 1 Thes. v. 3.

[i] 1 Sam. ii. 10. Luke xxi. 11.

[k] Jer. xxv. 31-33. Rev. xx. 8, 9.

[l] 2.

[m] Job xx. 8.

[n] 2 Chr. xxxii. 21.

‖ The Assyrians had swallowed up Jerusalem, in imagination, but God intended suddenly to disappoint their hopes.—LOWTH.

[o] xlix. 12.

[4] *Take your pleasure and riot.*

[p] Jer. xxiii. 9.

¶ Their drunkenness is that drunkenness of intellect which makes them blind to the prophecies relating to the Messiah, and to themselves, and keeps them even to this hour in expectation of a different Messiah from him whom they crucified.—HORSLEY.

[q] Mic. iii. 6. Rom. xi. 8.

[5] *Heads.*

[6] Or, *letter.*

[r] viii. 16.

* That is, by reason of judicial blindness, neither the learned nor the unlearned — nor the simple, unlettered people—would reap any good from prophetic instruction.—JACKSON.

[s] Dan. xii. 4, 9. Matt. xi. 25.

[t] John vii. 15, 16.

[u] Ps. xvii. 1. Ez. xxxiii. 31-33.

[x] 2 Chr. xxix.; xxx.; xxxi.

[7] *Add.*

† Since this people have trusted to their own wisdom, the very wisest of them shall be blinded; they shall bring down destruction upon themselves by their very wisdom.—WILSON.

[y] Ps. x. 11-13. Jer. xxiii. 24.

‡ The folly, as well as the wickedness of the Jews, is here pointed out. Whilst they publicly worshipped Jehovah, drawing nigh unto him with their lips, they were secretly guilty of the most heinous sins, which, however, they endeavoured to hide from the knowledge of Jehovah, going down, as it were, deep into the earth.—JENOUR.

[z] Is. lxxiii. 11; xciv. 8, 9.

§ The prediction looks to future times, to the rejection of the Jews and the calling of the Gentiles. The first, the cultivated vineyard, should become a wilderness; the last, originally barren, should, by the grace of God, become fruitful.—LOWTH.

[a] Ps. xxv. 9.

[8] *Add.*

‖ This is a prediction of the removal of those rulers and judges who oppressed the people of God, made a mock of true religion, and exercised every species of falsehood and injustice. Such, in a high degree, were the Pharisees and Sadducees towards the close of the Jewish polity; and on them signally was executed the judgment here threatened. — DR HENDERSON.

[b] Luke xvi. 14.

[c] Mic. ii. 1.

[d] Jer. xxx. 5-7, 10.

[e] Hos. iii. 5.

CHAP. XXX.

* *That cover with a covering.*—"Who ratify covenants."—LOWTH.

[a] Num. xxxii. 14. Rom. ii. 5.

[b] Num. xxvii. 21. Jer. xxi. 2.

† *Have not asked at my mouth.*—It was usual in affairs of great consequence, especially in matters of war, to ask counsel from God by his prophets (see Josh. ix. 4; 1 Kings xxii. 7; Jer. xxi. 2). This the Jews neglected now, because they apprehended that the prophets would not give them such an answer as they liked (see ver. 10, and the argument of the chapter).—LOWTH.

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was a display of Divine justice in the punishment of sin, so should Jerusalem be when filled with slain men and consumed by fire.—This doth not allow us to interpret this chapter *exclusively* of Sennacherib's invasion. He distressed Jerusalem, but did not render her like the altar of burnt-offering.—"The hearth of the altar, which Ezekiel plainly calls by the same name" (Ezek. xliii. 15, 16).—"Go on year after year, keep your solemn feasts; yet know that God will punish you for your hypocritical worship."—"It shall be all on flame, as it was when taken by the Chaldeans; or covered with carcases and blood, as when taken by the Romans; an intimation of which more distant events, though not the immediate subject of the prophecy, may perhaps be given in this obscure passage."—(*Bp. Lowth.*)

NATIONAL INFATUATION.—Ver. 9-12. The Jews are here called upon to pause, reflect, be amazed, and cry out as in bitter anguish on account of the judgments that were coming on the nation. They were, and would be, intoxicated with presumption and false doctrine, and rendered insensible to their danger; and the Lord would make them drink of the cup of his indignation till they staggered as drunken men. Because they despised his Word and rejected his salvation, he had poured upon them the spirit of deep sleep, and given them up to judicial blindness; and especially their prophets, rulers, and teachers of every kind, were covered with darkness, as if hoodwinked; so that the visions or prophecies which were sent them, though plain enough in themselves, were utterly inexplicable to them. Their learned men, when asked to interpret them, being blinded by their prejudices and passions, excused themselves on account of the book being sealed—intimating that the predictions were so enveloped in obscurity that, if there were any meaning in them, it could not be discovered; and the poor alleged their want of learning as the reason of their contempt and inattention; so that, in fact, the oracles of God became of no use to them. The apostle applies this to the state of the Jews in his days. And doubtless it had its principal accomplishment when the chief priests, scribes, Pharisees, and Jewish nation, rejected and crucified their promised and long-expected Messiah, and persecuted his apostles and disciples; and in the state of that nation to this present day.

LIGHT AND SHADOW.—Ver. 17-19. These verses seem wholly to relate to the rejection of the Jewish nation, and the calling of the Gentiles. In a little time, Lebanon would become a Carmel; the uncultivated forest would be a fruitful field: that is, the neglected Gentile nations would be favoured with the good seed of the Word of God, and yield a plentiful harvest of true converts: at the same time, the field which had long been tilled, and yielded fruit, would be esteemed a forest; that is, the nation of the Jews would be rejected, and left without the means of grace, to become barren and desert. Then they who before were deaf to the voice of God, would hear and understand the words of that book, which was sealed up from the unbelieving Jews; and the poor blind heathens, emerging from their obscurity and darkness, would enjoy the marvellous light of the gospel. Perhaps the miracles of Christ and his apostles also might be alluded to. Then the teachable, the meek, and poor in spirit, and the poor and afflicted of this world, would rejoice more abundantly in the Lord, because of the wretched condition from which they had been delivered; nay, would be more joyful than believing Jews had in general been.

EFFECT OF GOD'S GRACE.—Ver. 22-24. God did not intend to reject all the posterity of Abraham and Jacob—that these redeemed servants of God should be as it were ashamed, and wax pale. The Jews who embraced Christianity would acknowledge the converted Gentiles as the work of God's new creating grace, and as their spiritual children: and their believing descendants would be excited to trust, honour, and worship the Holy One of Jacob, with greater fervency, for this vast accession to the Church. Multitudes even of these Jews who had erred in spirit, and murmured against Christ, and malignantly opposed his gospel, would at length come to a better temper, and understand and receive his doctrine; nay, at length, the whole Jewish nation will be converted to Christ, and readmitted into the Church.—*Scott.*

CHAP. XXX. FOLLY OF TRUSTING IN EGYPT.—Ver. 4, 5. (1.) The Egyptians would receive the ambassadors of Israel, would speak kindly to them, and be willing to treat with them. "His princes were at Zoan," at Pharaoh's court there, and had their audience of the king, who encouraged them to depend upon his friendship, and the succours he would send them. But, (2.) They would not answer their expectation, they could not profit them (ver. 5). For God says, "they shall not profit them" (ver. 6); and every creature is that to us (and no more) which he makes it to be. Either the forces they were to furnish them with could not be raised in time, or, when they were raised, they were not fit for service, and they would not venture any of their veteran troops in the expedition; or the march was so long, that they could not come up when they had occasion for them; or the Egyptians would not be cordial to Israel, but would secretly incline to the Assyrians, upon some account or other: "The Egyptians shall help in vain, and to no purpose" (ver. 7). They shall hinder and

selves in the strength of Pharaoh, and to trust in [c]the shadow of Egypt!

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt [d]*your* confusion.

4 For his princes were at [e]Zoan, and his ambassadors came to [f]Hanes.

5 They were all ashamed‡ of a people *that* could not profit them, nor be an help nor profit, but a shame, and also a reproach.

6 The burden of the beasts of the south:§ [g]Into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried [1]concerning this, Their strength *is* to sit still.

8 ¶ Now go, write‖ it before them in a table, and note it in a book, that it may be for [2]the time to come for ever and ever;

9 That [h]this *is* a rebellious people, [i]lying children, children *that* [k]will not hear the law of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, [l]speak unto us smooth things, prophesy deceits:

11 Get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us.

12 Wherefore thus saith the Holy One of Israel, Because ye despise this word, and trust in [3]oppression and perverseness, and stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of [4]the potter's vessel that is broken in pieces; he shall not spare: so that there shall not be found in the bursting of it a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the Lord GOD, [m]the Holy One of Israel, In returning and rest¶ shall ye be saved; in quietness and in confidence shall be your strength; and ye would not.

16 But ye said, No; [n]for we will flee* upon

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[c] Lam. iv. 20.
[d] Jer. xvii. 5, 6. Rom. v. 5; x. 11.
[e] Num. xiii. 22; Ez. xxx. 14.
[f] Jer. xliii. 7, *Tahpanhes.* Ez. xxx. 18, *Tehaphnehes.*
‡ Both the messengers and they who sent them.—POOLE.
§ "The burdened beasts go southward."—BARNES.
The burden of the beasts of the south—*i.e.*, the loads of treasure which the Israelites, or Jews, or both, carried on young asses and camels southward into Egypt, to purchase the assistance of that people. These were sent into "a land of trouble and anguish," in which their ancestors had been greatly oppressed, which was likely to occasion much "trouble and anguish" to them, or which was itself doomed to endure much trouble and anguish.—SCOTT.
[g] Ex. i. 14; v. 10-21. Deut. iv. 20.
[1] Or, *to her.*
‖ This is a direction to the prophet to make a permanent record of the character of the Jewish people. The fact to be recorded was, that they were a rebellious people (ver. 9); the design for which the record was to be made, was to shew to future times that this had been the uniform character of the nation. The record was to be preserved to future times, that it might be a proof of the care of God towards the nation, even in the midst of their long-continued and obstinate perverseness.—BARNES.
[2] *The latter day.*
[h] Deut. xxxi. 27-29. Acts vii. 51.
[i] Jer. ix. 3-5. Rev. xxii. 15.
[k] 2 Chr. xxxiii. 10.
[l] Jer. vi. 13, 14.
[3] *Fraud.*
[4] *The bottle of potters.*
[m] Jer. xxiii. 36.
¶ *In returning and rest,* &c.—*i.e.*, if you repent and turn from your evil ways, and especially that of seeking to Egypt for help, and rest upon God for help, God will save you from your enemies.—JACKSON.
[n] Deut. xxviii. 25. Am. ix. 1.
* *Flee* — here seems to have the notion of making a rapid motion in general. The idea seems to be, that by their alliance with Egypt they would secure the means of rapid motion, whether against or from an enemy. The sense is, "We will by this alliance secure the assistance of cavalry." This was strictly forbidden (Deut. xvi. 17).—BARNES.

[c] Deut. xxviii. 49. Hab. i. 8.
[p] Neh. i. 2, 3.
[5] *A tree bereft of branches,* or *boughs,* or *a mast.*
[q] Ex. xxxiv. 6, 7. Rom. v. 20.
† Nevertheless the Lord will wait.—PATRICK.
[r] Ps. xlvi. 10, 11. Luke xxiv. 26.
[s] Deut. xxxii. 4. Rom. ii. 2-10.
[t] Ps. ii. 12; xxvii. 14; xl. 1-3. Jer. xvii. 7.
‡ Instead of the Jews being permitted to wait for pity from Jehovah, he would in great condescension wait for them, that he might exercise that pity.—DR HENDERSON.
[u] Jer. xxxi. 6, 12.
[x] Ps. l. 15. Eph. iii. 20. 1 John v. 14, 15.
[7] Deut. xvi. 3. Acts xiv. 22.
[6] *Oppressions.*
[v] Deut. v. 32.
[7] *The graven images of thy silver.*
[8] *Scatter.*
[w] Ps. xxxvi. 8.
[b] Ps. cxliv. 12-14. Mal. iv. 2.
[c] Deut. xxv. 4. 1 Cor. ix. 9, 10.
§ *Ear; i.e.*, plough.—From this passage it appears, that asses as well as oxen were anciently employed in Judea for ploughing, and so they are in the East to this day.—PARKHURST.
[9] *Savoury:* Heb. *leavened.*
[1] *Lifted up.*
‖ This verse can only be explained as emblematical of spiritual blessings.—BOOTHROYD.
Rivers and streams of water are not commonly found on the tops of mountains; but the emblem implies, that abundant means of grace, accompanied by the influences of the Holy Spirit, would be vouchsafed to those places which had been most destitute of them, and where they were least expected, and to every one of them.—SCOTT.
[d] Deut. xxxii. 39.
[e] Deut. xxxii. 22. Nah. i. 5, 6.

horses; therefore shall ye flee: and, We will ride upon the swift; [o]therefore shall they that pursue you be swift.

17 One thousand *shall flee* at the rebuke of one; at the rebuke of five shall ye flee: [p]till ye be left as [5]a beacon upon the top of a mountain, and as an ensign on an hill.

18 ¶ And [q]therefore† will the LORD wait, that he may be gracious unto you; and therefore [r]will he be exalted, that he may have mercy upon you: [s]for the LORD *is* a God of judgment: [t]blessed *are* all they that wait for him.‡

19 For the people shall [u]dwell in Zion at Jerusalem; thou shalt weep no more: [x]he will be very gracious unto thee at the voice of thy cry; when he shall hear if, he will answer thee.

20 And *though* the LORD give you [y]the bread of adversity, and the water of [6]affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, [z]when ye turn to the right hand, and when ye turn to the left.

22 Ye shall defile also the covering of [7]thy graven images of silver, and the ornament of thy molten images of gold: thou shalt [8]cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence.

23 Then shall he give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and [a]it shall be fat and plenteous: in that day shall [b]thy cattle feed in large pastures.

24 The [c]oxen likewise, and the young asses that ear the ground,§ shall eat [9]clean provender, which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every high mountain, and upon every [1]high hill, rivers *and* streams‖ of waters in the day of the great slaughter, when the towers fall.

26 Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD [d]bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the name of the LORD cometh from far, [e]burning *with* his anger, and the

hurt, instead of helping. And therefore, (3.) These people, that were now so fond of the Egyptians, would at length be ashamed of them, and of all their expectations from them and confidence in them: (ver. 3) "'The strength of Pharaoh,' which was your pride, 'shall be your shame;' all your neighbours will upbraid you, and you will upbraid yourselves, with your folly in trusting to it. And the 'shadow of Egypt,' that 'land shadowing with wings' (chap. xviii. 1), that was for your confidence, shall be your confusion; it will not only disappoint you, and be the matter of your shame, but it will weaken all your other supports, and be an occasion of mischief to you." God afterward threatens the ruin of Egypt for this very thing, because they had dealt treacherously with Israel, and been a staff of a reed to them (Ez. xxix. 6, 7). The princes and ambassadors of Israel, that were so forward to court an alliance with them, when they come among them, shall see so much of their weakness, or rather of their baseness, "that they shall all be ashamed of a people that could not be a help or profit to them," but a "shame and reproach" (ver. 5). Those that trust in God, and in his power, providence, and promise, are never made ashamed of their hope; but they that put confidence in any creature will, sooner or later, find it a reproach to them. God is true, and may be trusted; but every man a liar, and must be suspected.—*Henry.*

BLESSING OF ABUNDANT TEACHERS.—Ver. 20, 21. It is here predicted, that in the midst of poverty and affliction, the Lord would afford the people abundance of good instruction and faithful public teachers, who should not be removed into corners by persecuting princes: so that the people would continually be directed in the right way, and exhorted to walk in it, and cautioned on every occasion not to decline from it, on the right hand or on the left. During the reign of Hezekiah, the people had much good instruction; but it could hardly be said that they had "the bread of adversity, and the water of affliction;" and after his death, persecuting Manasseh soon drove their faithful teachers into corners. But after the captivity, the Jews continued long in a very poor and destitute condition; yet the Lord sent them many able teachers, especially those that came up with Ezra, and were trained up under him. The priests, Levites, and scribes, were then protected in their work; synagogues were everywhere erected, and the people were more generally instructed from the law and the prophets, than in preceding times. And though Antiochus Epiphanes (and others in some degree) persecuted them, yet the people were duly instructed; and after prophecy ceased, the public teaching from the law and the prophets, in all their synagogues, continued without interruption till the coming of Christ: and though it became greatly corrupted by the glosses and traditions of the Scribes and Pharisees, yet it was not utterly without effect.

REVIVAL AND BLESSING.—Ver. 26. This verse must be explained as an emblematical prediction of spiritual blessings; and nothing previous to the coming of Christ can well be considered as in any respect a fulfilment of it. But then the Church, "fair as the moon," shining by the reflected beams of "the Sun of righteousness," began more to resemble him. The Sun, now above the horizon, shone with sevenfold light, diffusing more abundantly and extensively knowledge, holiness, and comfort, on mankind; and the Lord began to heal the breaches of the preceding ages. But when at length the Church shall be purified from heresy, superstition, and every corruption; when her divisions shall be healed, every scandal removed, and every part replenished with truth, and holiness, and joy; when the Jews shall be converted, the fulness of the Gentiles brought in, all persecution terminated, and the great deceiver cast into the bottomless pit;—then this prophecy shall receive its entire accomplishment, and not before. The millennium, and not the heavenly state, seems to be predicted.—*Scott.*

TOPHET.—Ver. 33. The valley of the son of Hinnom, adjoining to Jerusalem, was called *Tophet.* In that valley, it is supposed, many of the Assyrian regiments lay encamped, and were there slain by the destroying angel; or there the bodies of those that were so slain were burned. Hezekiah had "lately, and from yesterday" (so the word is) ordained it; that is, say some, he had ridded it of the images that were set up in it, to which they there burned their children, and so prepared it to be a receptacle for the dead bodies of their enemies. For the king of Assyria, for his army, it is prepared, and there is fuel enough ready to burn them all; and they shall be consumed as suddenly and effectually as if the fire were kept burning by a continual stream of brimstone, for such the breath of the Lord, his word and his wrath, will be to it. Now as the prophet, in the foregoing promises, slides insensibly into the promises of gospel

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burden *thereof is* heavy: his lips are full of indignation, and his tongue as a devouring fire: .

28 And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations¶ with the sieve of vanity: and *there shall be* [f]a bridle in the jaws of the people, [g]causing *them* to err.

29 Ye shall have a song, as in the night,* *when* a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the mighty One of Israel.

30 And [h]the LORD shall cause his glorious voice to be heard, and shall shew [i]the lighting down of his arm, with the indignation of *his* anger, and *with* [k]the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through [1]the voice of the LORD shall the Assyrian be beaten down, *which* smote with a rod.

32 And *in* [2]every place where the grounded staff† shall pass, which the LORD shall [3]lay upon him, *it* shall be with tabrets and harps:‡ and in battles of [m]shaking will he fight [4]with it.

33 For [n]Tophet *is* ordained [5]of old; yea, for the king it is prepared: he hath made *it* deep *and* large; the pile thereof *is* fire and much wood; [o]the breath of the LORD, like a stream of brimstone, doth kindle it.

CHAPTER XXXI.

The prophet sheweth the cursed folly in trusting to Egypt, and forsaking of God.

WOE to them that go down to Egypt for help, and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong: but [a]they look not unto the Holy One of Israel, [b]neither seek the LORD!

2 Yet [c]he also *is* wise,* and [d]will bring evil, and will not [1]call back his words: but will [e]arise against the house of the evil-doers, and [f]against the help of them that work iniquity.

3 Now the Egyptians *are* men, and not God; and their horses flesh, and not spirit. When the LORD shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, *he* will not be afraid of their voice, nor abase himself for the [2]noise of them: [g]so shall the LORD of hosts come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend Jerusalem; [h]defending also he will deliver *it; and* [i]passing over† he will preserve *it.*

6 ¶ [k]Turn ye unto *him from* whom the children of Israel have deeply revolted.

7 For [1]in that day every man shall cast away his idols of silver, and [3]his idols of gold, which your own hands have made unto you *for* a sin.

8 ¶ Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him: but [m]he shall flee [4]from the sword, and his young men shall be [5]discomfited.

9 And [6]he shall pass over to his strong hold for fear, and his princes shall be afraid of [n]the ensign,‡ saith the LORD, [o]whose fire *is* in Zion,§ and his furnace in Jerusalem.

CHAPTER XXXII.

1 *The blessings of Christ's kingdom.* 9 *Desolation is foreshewn.* 15 *Restoration is promised to succeed.*

BEHOLD, [a]a king shall reign in righteousness, [b]and princes shall rule in judgment.

2 And a man shall be as [c]an hiding-place from the wind,* and a covert from the tempest; as rivers of water in a dry place; as the shadow of a [1]great [d]rock in a weary land.

3 And th^ eyes of them that see shall not be dim; and the ears of them that hear shall hearken.

4 The heart also of the [2]rash shall understand knowledge, and [e]the tongue of the stammerers shall be ready to speak [3]plainly.

5 The vile person shall be no more called liberal, nor the churl said *to be* bountiful.†

6 For the vile person will speak villany, [f]and his heart will work iniquity, to practise hypocrisy, and to utter error against the LORD, to make [g]empty the soul of the hungry; and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he [h]deviseth wicked devices to destroy the poor with [i]lying words, even when [4]the needy speaketh right.

8 But [k]the liberal deviseth liberal things; and by liberal things shall he [5]stand.

¶ "To toss the nations in the van of perdition." The van of the ancients was only a large kind of shovel, with which they tossed the corn mixed with the chaff into the air, in order that the wind might separate them.—BOOTHROYD.

[f] Ps. xxxii. 9.
[g] 2 Sam. xvii. 14. 2 Thes. ii. 11.

* The Jews were here encouraged to prepare songs of praise, such as they were accustomed to use in the night preceding their solemn festivals, or when they marched in companies, attended with music, to the temple; and they were assured, that they would soon have abundant reason thus to rejoice and praise God: for he would "cause his glorious voice to be heard," commanding the slaughter of their enemies.—SCOTT.

[h] Ps. ii. 5; xviii. 13, 14; xlvi. 6.
[i] Ex. xv. 16. Luke i. 51.
[k] Josh. x. 11. Rev. vi. 12-17.
[l] xxxvii. 22-28.
[2] *Every passing of the rod founded.*

† *The grounded staff*—signifies such a rod, or stroke, as sinks deep, and makes lasting prints or marks in the flesh; and the expression alludes to the rod with which the Assyrian smote or corrected God's people.—LOWTH.

[3] *Cause to rest.*

‡ With these the emancipated Jews would shew their joy.—ROBERTS.

[m] Job xvi. 12. Heb. xii. 26.
[4] *Against them.*
[n] Jer. vii. 31, 32. Matt. v. 22.
[5] *From yesterday.*
[o] Gen. xix. 24. Rev. xiv. 10, 11.

CHAP. XXXI.

[a] Jer. xvii. 5.
[b] Dan. ix. 13.
[c] Jer. x. 7, 2. Jude 25.
[d] So as to know all their secret counsels, and to defeat them. BOOTHROYD.
[d] Josh. xxiii. 15.
[1] *Remove.*
[e] Num. x. 35.
[f] Jer. xliv. 29, 30.

[2] *Multitude.*
[g] Ps. cxxv. 1, 2.
[h] Ps. xxxvii. 40.
[i] Ex. xii. 27.

† *Passing over.*—The destroying angel shall pass over Jerusalem untouched, and shall fall upon the Assyrians. He seems to allude to the history of God's passing over and sparing the houses of the Israelites, when he slew the Egyptians, in which this word is constantly used (Ex. xii. 12, 23, 27). —POOLE.

[k] Hos. xiv. 1-3.
[l] Deut. vii. 25.
[3] *The idols of his gold.*
[m] xxxvii. 37, 38.
[4] *For fear of the sword.*
[5] *Tributary;* Heb. *for melting,* or *tribute.*
[6] *His rock shall pass away for fear,* or *his strength.*
[n] xviii. 3.

‡ His chief commanders shall be afraid of those visible tokens of God's presence in, and protection over, Jerusalem, which were like so many standards lifted up in defence of his people (comp. chap. lix. 19). —LOWTH.

[o] Mal. iv. 1.

§ *Whose fire is in Zion.*—So the sense is either, 1. Whose fire is continually burning upon the altar in Zion;—which signifies his presence and residence there. Or rather, 2. Who is, and will appear to be in Zion, like a fire, to defend his people, and to consume their enemies; for which end God promiseth that he would be unto Jerusalem a wall of fire round about (Zech. ii. 5, &c.)—POOLE.

CHAP. XXXII.

[a] Jer. xxiii. 5, 6.
[b] Rev. xvii. 14.
[c] Ps. xxxii. 7.

* And this prince shall be a refuge to us, when the storms of calamities overtake us, or the oppressions of our enemies, like excessive heat, do scorch and consume us (comp. chap. iv. 6; xxv. 4). —LOWTH.

[1] *Heavy.*
[d] Ps. xxxi. 2, 3.
[2] *Hasty.*
[e] Ex. iv. 11, 12. Acts ii. 4-12.
[3] *Elegantly.*

† The words in the original import: under a prince that loves and honours virtue, unworthy persons shall not be advanced to degrees of honour and dignity.—LOWTH.

[f] Hos. vii. 6, 7.
[g] Prov. xi. 24-26.
[h] Jer. xviii. 12.
[i] Acts vi. 11-13.
[4] *He speaketh against the poor in judgment.*
[k] Luke vi. 35-38.
[5] *Be established.*

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graces and comforts, so here, in the threatening of the ruin of Sennacherib's army, he points at the final and everlasting destruction of all impenitent sinners. Our Saviour calls the future misery of the damned *Gehenna,* in allusion to the valley of Hinnom, which gives some countenance to the applying of this to that misery, as also that in the Apocalypse, that is so often called the "lake that burns with fire and brimstone." This is said to be prepared of old for the devil and his angels, for the greatest of sinners, the proudest, and that think themselves not accountable to any for what they say and do; even for kings it is prepared. It is deep and large, sufficient to receive the world of the ungodly; the "pile thereof is fire and much wood." God's wrath is the fire, and sinners make themselves fuel to it; and the breath of the Lord (the power of his anger) kindles it, and will keep it ever burning.—*Henry.*

CHAP. XXXI. VANITY OF AN ALLIANCE WITH EGYPT.—Ver. 1. This chapter coincides with the beginning and conclusion of the preceding one. The Israelites had formed a treaty with Egypt, and the Jews were disposed to do the same: but woe to those of either nation who confided in that people for chariots, horses, and horsemen; by which they were induced to neglect looking to, and seeking help from God, consulting him, his power, and mercy. "The Lord had commanded the Israelites never to return to Egypt, lest they should forget the benefit of their redemption, and lest they should be corrupted with the superstition and idolatry of Egypt, and so forsake God." Ver. 2, 3. The Israelites relied on the wisdom and policy of the Egyptians, as well as on their forces; but they should have remembered that the Lord also was wise, and having denounced their destruction for their iniquity, he would not call back his word, and would easily find means to effect his purpose. For the Egyptians were but feeble men, and their horses mere animals: they could not therefore resist him and his ministering spirits, but would fall down, and fail, along with those whom they endeavoured to help. Ver. 4, 5. The Lord himself would undertake to defend Zion against the Assyrians, so that the Jews would have no occasion for help from Egypt. He would no more regard the number or clamour of the Assyrians than a young lion does the noise of the shepherds that would drive him from his prey; and as birds defend their young by hovering over their nests, so would JEHOVAH defend and deliver Jerusalem. Notwithstanding the sins of the Jews, he would pass over them, or step between them and the evil that threatened them, and not allow the destroying angel to smite them with the Assyrians; even as he protected the houses of Israel, when he destroyed the first-born of Egypt. Ver. 6, 7. The whole race of Israel had revolted from God, with many and great aggravations. The ten tribes were doomed to destruction, but the Jews, being yet spared, were exhorted to return unto him; and it was also predicted, that their preservation from the Assyrians would be attended with zeal against idolatry, and contempt of their idols, even those of silver or gold. Ver. 8, 9. The power and army of the Assyrian conqueror fell, not by the sword of the powerful Egyptian, or that of the despised Jew, but by a mighty angel. Sennacherib fled from that invisible sword which had discomfited his choicest troops, and made haste to Nineveh, whither Divine vengeance pursued him; his princes also that escaped were frighted away, because of that ensign which the Lord displayed over Zion. The fire on his altar, consuming the atoning sacrifices, was the protection of his people, and as a furnace to purify them; but it menaced the destruction of all their enemies.—*Scott.*

CHAP. XXXII. THE MAN CHRIST JESUS, &c.—Ver. 1, 2. This chapter seems to be a detached prophecy, delivered at the close of the reign of Ahaz, and referring to the prosperous reign of pious Hezekiah; though some think that it was delivered about the time of Sennacherib's invasion. Ahaz and his princes had ruled very wickedly, but a king was about to mount the throne who would reign in righteousness, employ upright magistrates, and protect the people both from internal oppression by his equitable administration, and from external invaders by his faith and prayers.—But this interpretation falls far short of the expressive language employed by the prophet, Christ our righteous King, and those of his true disciples who exercise authority under him, in church or state, are evidently intended. He alone is "the Man" who shelters sinners from the wrath of God, the temptations of Satan, and the rage of the world, having sustained the storm himself. The consolations and graces of his spirit are as rivers of water in this dry land; and as the overhanging rock affords the most com-

9 ¶ Rise up, ye women‡ that are at ease; hear my voice, ye careless daughters; give ear unto my speech.

10 [6] Many days and years shall ye be troubled, ye careless women: [l]for the vintage shall fail, the gathering shall not come.

11 Tremble, ye women that are at ease; be troubled, ye careless ones; [m]strip you, and make you bare, [n]and gird *sackcloth* upon *your* loins.

12 They shall [o]lament for the teats, for the pleasant fields, for the fruitful vine.

13 Upon the land of my people shall [p]come up thorns *and* briers; yea, upon all the houses of joy [q]*in* the joyous city:

14 Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks;

15 ¶ Until [r]the Spirit be poured upon us from on high,§ [s]and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

16 Then [t]judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

18 And [u]my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places,

19 When it shall hail, coming down‖ [x]on the forest; and the [y]city shall be low in a low place.

20 Blessed *are* ye that sow beside all waters,¶ that send forth *thither* the feet of the ox and the ass.

CHAPTER XXXIII.

1 *God's judgments against the enemies of the church.*
13 *The privileges of the godly.*

WOE to [a]thee* that spoilest, and thou *wast* not spoiled; and dealest treacherously, and they dealt not treacherously with thee! [b]when thou shalt cease to spoil, thou shalt be spoiled; *and* when thou shalt make an end to deal treacherously, they shall deal treacherously with thee.

2 O LORD, [c]be gracious unto us; we have waited for thee: [d]be thou their arm every morning, [e]our salvation also in the time of trouble.

3 At [f]the noise of the tumult the people fled; at the lifting up of thyself the nations were scattered.

4 And [g]your spoil† shall be gathered *like* the gathering of the caterpillar: as [h]the running to and fro of locusts shall he run upon them.

5 [i]The LORD is exalted; for [k]he dwelleth on high: [l]he hath filled Zion with judgment and righteousness.

6 And wisdom and knowledge shall be the stability of thy times, *and* strength of [1]salvation: [m]the fear of the LORD *is* his treasure.

7 Behold, their [2]valiant ones shall cry without; the ambassadors of peace shall weep bitterly.

8 The highways lie waste, the wayfaring man ceaseth; he hath broken the covenant, he hath despised the cities, he regardeth no man.

9 The [n]earth mourneth *and* languisheth; [o]Lebanon is ashamed‡ *and* hewn down; [p]Sharon is like a wilderness; [q]and Bashan and Carmel shake off *their fruits.*

10 [r]Now will I rise, saith the LORD; [s]now will I be exalted; now [t]will I lift up myself.

11 Ye shall conceive chaff; ye shall bring forth stubble: your breath, *as* fire, shall devour you.

12 And the people shall be *as* the burnings§ of lime; *as* thorns cut up shall they be burned in the fire.

13 ¶ [u]Hear, ye *that are* far off, what I have done; and, [x]ye *that are* near, acknowledge my might.

14 The sinners in Zion are afraid; fearfulness hath surprised the hypocrites: [y]who among us shall dwell with the devouring fire? who among us shall dwell with [z]everlasting burnings?‖

15 He [a]that walketh righteously, and speaketh uprightly; [b]he that despiseth the gain of [3]oppressions, [c]that shaketh his hands from holding of bribes, [d]that stoppeth his ears from hearing of [4]blood, and shutteth his eyes from seeing evil;

16 He [e]shall dwell on [5]high; his place of defence *shall be* the munitions of rocks; bread shall be given him, his waters *shall be* sure.

17 Thine eyes shall see the King in his beauty;¶ they shall behold the land [6]that is very far off.

18 Thine heart shall meditate terror. Where *is* the scribe? where *is* the [7]receiver? where *is* he that counted the towers?

19 Thou shalt not see a fierce people, a people of a deeper speech than thou canst perceive; of

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‡ Here commences a new prophecy, which has respect to the desolation of the land by Nebuchadnezzar, and even to the gospel times.—BOOTHROYD.

[6] *Days above a year.*
[l] Joel i. 7-12.
[m] Deut. xxviii. 48.
[n] Jer. iv. 8.
[o] Lam. ii. 11.
[p] Ps. cvii. 34.
[q] xxii. 2, 12, 13.
[r] Zech. xii. 10. John vii. 39.

§ Until God gives us new life, and recovers us out of this forlorn condition, which may fitly be compared to the shadow of death (comp. Ps. civ. 30). Pouring out of God's Spirit does likewise signify the plentiful effusion of his grace (see Joel ii. 28; Zech. xii. 10). And if we take the phrase in this sense, the prophecy will belong to that restoration of the Jews which we are to expect in the latter ages of the world.—LOWTH.

[s] Rom. xi. 18-26.
[t] 1 Cor. vi. 9-11. Tit. ii. 11, 12.
[u] Jer. xxiii. 5, 6. 1 John iv. 16.

‖ As my blessings shall be poured down upon my people, who from a wilderness are turned into a fruitful field (as it is said, ver. 15); so my wrath and judgments (which are signified by hail, Is. xxviii. 2, 17, and elsewhere) shall fall upon them who were a fruitful field but are turned into a forest (as was said, ver. 15)—*i.e.*, upon the unbelieving and rebellious Jews, who seem there to be designed under that notion.—POOLE.

[x] Zech. xi. 2.
[y] Rev. xviii. 21.

¶ The Hindoo farmer sows his rice near a pool, that if the rains be less than usual he may water his young rice. —WARD.

CHAP. XXXIII.

[a] 2 Kings xviii. 13-17.

* A triumphant ode on the destruction of Sennacherib's army.—LOWTH.

[b] Ob. 10-16. Matt. vii. 2.
[c] Ps. cxxx. 4-8.
[d] Ps. xxv. 3.
[e] Ps. xlvi. 1, 5. 2 Cor. i. 3, 4.
[f] Ps. xlvi. 6.

[g] 2 Kings vii. 15.

† This is the answer of the Lord to the prayers of his Church, that they should enjoy the spoils of their enemies.—GILL.

[h] Joel ii. 9, 25.
[i] Ex. ix. 16, 17.
[k] Ps. cxiii. 5, 6.
[l] Rom. xi. 26.
[1] *Salvations.*
[m] Prov. xix. 23. Matt. vi. 23.
[2] *Messengers.*
[n] Jer. iv. 20-26.
[o] Zech. xi. 1-3.

‡ Shame is attributed to Lebanon, whose cedars might be used to construct military machines for the enemy. Sharon, rich in corn, grass, and roses, was to be a desert; as also Bashan, fertile in pastures; and Carmel, a mountain covered with fruit-trees, corn, and pasturage. — MACCULLOCH.

[p] Cant. ii. 1.
[q] Deut. iii. 4.
[r] Deut. xxxii. 36.
[s] Ps. xlvi. 10.
[t] Ps. vii. 6.

§ *Burnings* is put in the plural to indicate intensity.—DR HENDERSON.

Their own breath, or their blasphemies against him, would kindle the fire which would burn them, as stones are burned to lime, or thorns to ashes.—SCOTT.

[u] Dan. iii. 27-30.
[x] Ps. xcix. 2, 3.
[y] Deut. v. 24, 25.
[z] Luke xvi. 23-26.

‖ The prophet here describes the alarm which God's destruction of his enemies produced in the wicked inhabitants of Jerusalem. The words which conclude the verse have no meaning, except there be an implied reference to eternal punishment. Of that punishment the impious Jews had a striking emblem before their eyes, in the fires of Tophet, in which the dead bodies of the Assyrians were being burnt. — DR HENDERSON.

[a] Rom. ii. 7.
[b] Luke iii. 12-14.
[3] *Deceits.*
[c] Ex. xxiii. 6-9.
[d] 1 Sam. xxiv. 4-7.
[4] *Bloods.*
[e] Ps. xv. 1.
[5] *Heights*, or *high places.*

¶ The pious Jews had deeply grieved to see their king in sackcloth and greatly abased; but they would speedily behold him in his royal robes, and honoured by God and all the people. They were shut up in Jerusalem as in a prison; but they would soon be allowed to visit the most remote corners of the land in entire security.—SCOTT.

[6] *Of far distances.*
[7] *Weigher.*

plete and refreshing shade from the noonday sun, to the traveller wearied in the sultry desert, so his power, truth, and love, yield the believer the most complete protection and refreshment in this weary land, through which he is travelling to heaven. Ver. 3, 4. Hezekiah's care to have his people duly instructed would render those who had any spiritual discernment clear-sighted; whereas, before, they were enveloped in uncertainty, through the prevalence of ignorance and error. The deliverance from the Assyrians would render the people more attentive to instruction, and their minds more capable of receiving it. Even the inconsiderate and imprudent would apply their hearts to understand Divine knowledge; and they that before could scarcely lisp a broken sentence on such subjects, would learn to speak of them fluently and pertinently. But the superior knowledge and spiritual gifts and graces of Christ's kingdom are chiefly intended, and not without reference to his miracles, and those of his apostles. "God shall plentifully afford men the light of truth, and give them grace to make a good use of instruction." "Those that are weak in faith shall come to more perfect degrees of knowledge." "The most rude and illiterate, such as could not speak so as to be understood, shall discourse clearly and intelligibly of God and of their duty." "That this prophecy chiefly relates to the times of the gospel, will appear by comparing it with chap. xxix. 18, xxxv. 5. If it be objected that other prophecies foretell the blinding of the Jews under the gospel, we may answer with St Paul, that 'the children of the promise are accounted' for the true seed of Israel." "The text may be fitly expounded of the conversion of barbarous nations, and their giving praises to God in their several languages."—(*Lowth.*)—*Scott.*

OUTPOURING OF GOD'S SPIRIT.—Ver. 15. This is the great thing that God's people comfort themselves with the hopes of, that "the Spirit shall be poured out upon them:" that there shall be a more plentiful effusion of the Spirit of grace than formerly, according as the necessity of the Church, in its desolate estate, calls for. This comes from on high, and therefore they look up to their Father in heaven for it. When God designs favours for his Church, he pours out his Spirit, both to prepare his people to receive his favours, and to qualify those whom he designs to employ as instruments of his favour and give them success, for their endeavours to repair the desolations of the Church are all fruitless "until the Spirit be poured out upon them," and then the work is done suddenly. The kingdom of the Messiah was brought in, and set up, by the pouring out of the Spirit (Acts ii.), and so it is still kept up, and will be to the end.—*Henry.*

CHAP. XXXIII. PURPORT OF THE CHAPTER.—Ver. 1. This chapter forms a distinct prophecy, relating chiefly to the Assyrian invasion.—"And could a translation be made of it that should come up to the original, it would appear to be as noble a piece of poetry as is to be found in the most admired writings of the ancients."—(*Lowth.*)—Sennacherib, not having received any provocation, and urged on entirely by rapacity and ambition, had plundered the neighbouring nations; and he had treacherously violated his treaty with Hezekiah, after having taken all his treasures as the price of peace. But he would soon be deprived of power to spoil or to deceive; and then his camp would be plundered by the Jews, and he would be most treacherously dealt with by his sons, who would slay him in the temple of his idol.—*Scott.*

TRUE STABILITY.—Ver. 6. "Wisdom and knowledge shall be the stability of thy times, and strength of salvation." Here is a desirable end proposed, and that is "the stability of our times"—that things be not disturbed and unhinged at home; and the "strength of salvation," deliverance from, and success against, enemies abroad. The salvation that God ordains for his people has strength in it; it is a horn of salvation. And here are the way and means for obtaining it his end—"wisdom and knowledge;" not only piety, but prudence. That is it which, by the blessing of God, will be the "stability of our times, and the strength of salvation." That wisdom which is first pure, then peaceable, and which sacrifices private interests to a public good; such prudence as this will establish truth and peace, and fortify the bulwarks in defence of them.

TERROR.—Ver. 18. "Thine heart shall meditate terror," meditate it with pleasure when it is over. Thou shalt think thou still hearest the alarm in thine ears, when all the cry was, "Arm, arm, arm; every man to his post. Where is the scribe, or secretary of war?—Let him appear to draw up the muster-roll. Where is the receiver, and

a [8]stammering tongue, *that thou canst* not understand.

20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken:

21 But there the glorious LORD *will be* unto us a place [9]of broad rivers *and* streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

22 For [f]the LORD *is* our judge, [g]the LORD *is* our [1]lawgiver, [h]the LORD *is* our king; [i]he will save us.

23 Thy tacklings are loosed;* they could not well strengthen their mast; they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey.

24 And the inhabitant shall not say, I am sick: the people that dwell therein *shall be* forgiven *their* iniquity.

CHAPTER XXXIV.

1 *The judgments wherewith God revengeth his church.* 11 *The desolation of her enemies.* 16 *The certainty of the prophecy.*

COME near, ye nations, to hear; and hearken, ye people: let the earth hear, and [1]all that is therein; the world, and all things that come forth of it.

2 For [a]the indignation of the LORD *is* upon all nations, [b]and *his* fury upon all their armies: he hath utterly destroyed them,* he hath delivered them to the slaughter.

3 Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood.

4 And [c]all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their hosts shall fall down, as the leaf falleth off from the vine, and as a falling *fig* from the fig-tree.

5 For my sword shall be bathed in heaven:† behold, it shall come down [d]upon Idumea, and upon [e]the people of my curse, to judgment.

6 The sword of the LORD is [f]filled with blood; it is made fat with fatness,‡ *and* with the blood of lambs and goats, with the fat of the kidneys of rams: for [g]the LORD hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea.

7 And the unicorns shall come down with them, and the bullocks with the bulls; and their land shall be soaked with blood, and their dust made fat with fatness.

8 For *it is* [h]the day of the LORD's vengeance, *and* the year of recompences for the controversy of Zion.

9 And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

10 It shall not be quenched§ night nor day; [i]the smoke thereof shall go up for ever: [k]from generation to generation it shall lie waste; none shall pass through it for ever and ever:

11 But the cormorant‖ and the bittern shall possess it; the owl also and the raven shall dwell in it: and he shall stretch out upon it the line of confusion, and the stones of emptiness.

12 They shall call the nobles thereof to the kingdom, but none *shall be* there,¶ and all her princes shall be nothing.

13 And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, *and* a court for owls.

14 The wild beasts of the desert shall also meet with [2]the wild beasts of the island, and the satyr shall cry to his fellow; the [3]screech owl also shall rest there, and find for herself a place of rest.*

15 There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate.

16 ¶ [l]Seek ye out of the book of the LORD, and read;† no one of these shall fail, none shall want her mate:‡ for my mouth it hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it unto them by line: [m]they shall possess it for ever, from generation to generation shall they dwell therein.

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[8] Or, *ridiculous.*
[9] *Broad of spaces,* or *hands.*
[f] Ps. l. 6.
[g] Deut. xxxiii. 2. Jam. iv. 12.
[1] *Statute-maker.*
[h] Ps. lxxxix. 18.
[i] 1 Tim. iii. 16. Heb. v. 9.

* The mention of gallant ships led the prophet to consider the ruin of the Assyrian army as a vessel wrecked in a storm. Their tacklings were all driven away, the mast was blown down, and could not be properly strengthened; their efforts were vain, their ruin unavoidable; and, being cast upon the hostile strand, their cargo became plunder for the inhabitants. On this occasion, even the lame would appropriate something of the spoil; and sickness would not prevent the people in general from coming to share the booty. In short, God had pardoned the sin of his people, and all blessings were consequent upon it.—SCOTT.

CHAP. XXXIV.

[1] *The fulness thereof.*
[a] Jer. xxv. 15-29. Rom. i. 18.
[b] Nah. i. 2-6.

* *He hath utterly destroyed them.*—The prophet represents this as so certain, that it may be exhibited as already done.—BARNES.

[c] Ps. cii. 25, 26. Matt. xxiv. 29.
† *Shall be bathed*—in the blood of these people; Heb. *is* or *shall be made drunk. In heaven*—*i.e.*, in the highest heaven, where God dwells; in which this is said to be done, because it was there decreed and appointed to be done.—POOLE.
[d] Ps. cxxxvii. 7. Mal. i. 4.
[e] Deut. xxvii. 15, &c.; xxix. 18-21.
[f] Ez. xxi. 4, 5, 10.
‡ The idea introduced in the preceding verse is illustrated in this by language borrowed from the slaughter of sacrificial victims—a figure which the prophets frequently employ when setting forth the destruction of a people by war (see Jer. xl. 10; l. 27; li. 40; Ez. xxxix. 17-20; and comp. Rev. xix. 17).—DR HENDERSON.
[g] Jer. l. 27; li. 40. Ez. xxxix. 17-20.
[h] Deut. xxxii. 35. Ps. xciv. 1.

§ Isaiah seems to look beyond temporal to eternal evils, and declares that the miseries of which he speaks shall have neither interruption nor end.—MACCULLOCH.
[i] Rev. xiv. 10, 11; xviii. 18; xix. 3.
[k] Ez. xxix. 11. Mal. i. 3, 4.

‖ A further description of desolation. It is not certain what fowl is intended here, but the word properly denotes a water-fowl, and evidently refers to some bird that inhabits waste places.—BARNES.

¶ The words might more clearly be translated thus:—They shall call (or summon) their nobles; but there shall be no kingdom there; there shall be no sign of any government.—LOWTH.

[2] *Ijim.*
[3] *Night monster.*

* All this is descriptive of a land full of old ruins, and inhabited by animals that commonly make such ruins their abode.—BARNES.

[l] Am. iii. 7. Mal. iii. 16.

† Men in every age are here called on to examine the prophecies which relate to these and similar events, assured that they will be exactly fulfilled. The Lord will take care that all the animals above mentioned shall propagate uninterruptedly in the place intended; and the region, which God himself has allotted them, "with the same exactness as he divided Judea by lot among the children of Israel, shall be their solitary residence to the end of time, to the consummation of all things."—SCOTT.

‡ *None shall want her mate.*—That is, none of the things which I have spoken shall want a fulfilment as its companion; none shall fail. The language is here evidently taken from the pairing of animals. The testimony of all travellers demonstrate that thus far the prediction has been strikingly fulfilled.—BARNES.
[m] Mal. i. 3, 4.

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paymaster of the army?—Let him see what he has in bank, to defray the charge of a defence. Where is he that counted the towers?—Let him bring in the account of them, that care may be taken to put a competent number of men in each." Or, these words may be taken as Jerusalem's triumph over the vanquished army of the Assyrians, and the rather because the apostle alludes to them in his triumphs over the learning of this world, when it was baffled by the gospel of Christ (1 Cor. i. 20). The virgin, the daughter of Zion, despises all their military preparations. Where is the scribe, or muster-master of the Assyrian army? Where is their weigher (or treasurer); and where their engineers that counted the towers?—They are all either dead or fled. There is an end of them.—*Henry.*

SAFETY IN GOD.—Ver. 20-22. That city, which God hath chosen for the centre of his worship, and in which the Jews observed all their solemnities, was, it was probable, when this prophecy was delivered, threatened with an immediate siege; but it would soon become a quiet habitation. The Assyrians thought they could as easily take and destroy it as a man removes a tent; but it would not suffer the least injury. For the glorious JEHOVAH, the acknowledged Judge, Lawgiver, and King of Israel, would be the almighty protector of his temple and his worshippers: surrounding them by his powerful presence, as with large rivers and winding streams, into which no galley or ship of war belonging to their enemies should enter. "He shall give Jerusalem protection without danger. In other cities and countries, where they have the commodity of large rivers and inlets from the sea, there may be some peril of advantage to an enemy; but here shall be no such matter."—(*Bp. Hall.*)—The security and privileges of the gospel-church, especially in those glorious times predicted, seem here principally intended; for Jerusalem was never, after that, long together preserved from hostile invasions, and it has been repeatedly taken down as a tent.—*Scott.*

CHAP. XXXIV. DOOM OF ANTICHRISTIAN FOES.—Ver. 3-15. The description of vast multitudes slain, and left unburied till they become intolerably offensive, and of human blood shed in such prodigious quantities as to authorise the strong hyperboles of the mountains being melted, and the land soaked with it, whilst the dust of the earth is fattened with the fat and flesh of men, suggests most tremendous ideas of these Divine judgments; and it impresses the mind with a view of that general and obstinate resistance which will be made by the nations, at the instigation of Satan, to the setting up of the kingdom of Christ, and of the dreadful judgments with which that event will at length be ushered in. The dissolving of the hosts of heaven represents the surprising revolutions which will everywhere take place in the constitution of kingdoms and states (Rev. vi. 13). The Lord's "sword bathed in heaven" may allude to some method then in use of burnishing or tempering armour; and it implies that the vengeance would be executed according to the wise and righteous purposes of God, and with invincible power.—Idumea, or the land of Edom, was a rival of the Jews. The prediction might have a partial accomplishment in the desolations occasioned by the Assyrians, Chaldeans, Macedonians, and Romans, in which that district was involved. But those events had no connection with that glorious spread of religion next predicted; nor doth it appear that they were answerable to such a tremendous description. Idumea may therefore be taken as a general name, denoting the nations inimical to the Church, as the Edomites were to the Jews, and for the kingdom of Antichrist.—As "the people of his curse" (peculiarly deserving his wrath, and exposed to it), the Lord had devoted them to utter destruction, and would make them a sacrifice at Bozrah, the chief city of Idumea; that is, at the chief residence of Antichrist. The sword of Divine justice will then be satisfied with the fatness and blood of the enemies of God, as when lambs, rams, and goats were slain, and their fat was burnt upon the altar. And not only inferior enemies, but unicorns, bullocks, and bulls will thus be sacrificed in abundance; that is, the proud and mightiest princes of the world will there be destroyed by the justice and power of God. These verses relate to the city where this sacrifice was to be made, or at least begun. The language is more emphatical than what had been used respecting Babylon, another type of antichristian Rome. And the metaphors are taken from Sodom and Gomorrah, if indeed they be metaphors; but probably they will be literally fulfilled, and Sodom will appear to have been another emblem of that devoted city. Perhaps subterraneous fire will consume the seat of Antichrist (and plentiful provision is evidently made in that part of the world for such an event), and a continual burning and smoke in several places may perhaps mark out the place on which that city stood to all future ages; whilst all the rest of the neighbourhood may be entirely desolated, without any inhabitant, or any passage for travellers through it. For the Lord will measure it with the line of confusion and the plummet of emptiness (the words rendered "without form and void"); and that city, whose nobles or princes, civil or ecclesiastical, have so long lorded it over other nations, shall no more have any one to exercise authority. All her tyranny and magnificence shall come to nothing, whilst weeds, thorns, savage beasts, doleful and ravenous

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CHAPTER XXXV.

1 *The joyful flourishing of Christ's kingdom.* 3 *The weak are encouraged by the virtues and privileges of the gospel.*

THE wilderness and the solitary place shall be glad for them; and the desert shall rejoice, [a]and blossom as the rose.

2 It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; [b]they shall see the glory of the LORD, *and* the excellency of our God.

3 ¶ [c]Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are* of a [1]fearful heart, Be strong, fear not: behold, your God will come *with* vengeance, *even* God *with* a recompence; he will come and save you.

5 Then [d]the eyes of the blind shall be opened,* [e]and the ears of the deaf shall be unstopped:

6 Then shall the lame *man* leap as an hart, [f]and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the parched ground shall become a pool, and the thirsty land springs of water: [g]in the habitation of dragons, where each lay, *shall be* [2]grass, with reeds and rushes.

8 And [h]an highway shall be there, and a way, and it shall be called, [i]The way of holiness; the unclean shall not pass over it; but [3]it *shall be* for those: [k]the wayfaring men, though fools, shall not err *therein.*

9 No lion shall be there,† nor *any* ravenous beast shall go up thereon, it shall not be found there; [l]but the redeemed shall walk *there.*

10 And [m]the ransomed of the LORD shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, [n]and sorrow and sighing shall flee away.

CHAPTER XXXVI.

1 *Sennacherib invadeth Judah.* 4 *Rabshakeh's blasphemous persuasions to the people.* 22 *His words are told to Hezekiah.*

NOW it came to pass* in the fourteenth year of king Hezekiah, [a]*that* Sennacherib king of Assyria came up against all the defenced cities of Judah, and took them.

2 ¶ And the king of Assyria [b]sent Rabshakeh† from Lachish to Jerusalem, unto king Hezekiah, with a great army: and he stood by [c]the conduit of the upper pool, in the highway of the fuller's field.‡

3 Then came forth unto him [d]Eliakim, Hilkiah's son, which *was* over the house, and [e]Shebna the [1]scribe, and Joah, Asaph's son, the recorder.

4 And Rabshakeh said unto them, Say ye now to Hezekiah, Thus saith the great king, the king of Assyria, What confidence *is* this wherein thou trustest?§

5 I say, *sayest thou,* (but *they are but* [2]vain words,)‖ [3]*I have* counsel and strength for war: now, on whom dost thou trust, that thou rebellest against me?

6 Lo, thou trustest in the staff of this broken reed, on Egypt, whereon if a man lean, it will go into his hand, and pierce it: so *is* Pharaoh king of Egypt to all that trust in him.

7 But if thou say to me, [f]We trust in the LORD our God: [g]*is it* not he whose high places¶ and whose altars Hezekiah hath taken away, and said to Judah and to Jerusalem, Ye shall worship before this altar?

8 Now therefore give [4]pledges, I pray thee, to my master the king of Assyria, [h]and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 How then wilt thou turn away the face of one captain of [i]the least of my master's servants, [k]and put thy trust on Egypt for chariots and for horsemen?

10 And [l]am I now come up without the LORD against this land to destroy it? The LORD said unto me,* Go up against this land, and destroy it.

11 Then said Eliakim, and Shebna, and Joah, unto Rabshakeh, Speak, I pray thee, unto thy servants [m]in the Syrian language;† for we understand *it:* and speak not to us in the Jews' language, in the ears of the people that *are* on the wall.

12 But Rabshakeh said, Hath my master sent me to thy master and to thee to speak these words? *hath he* not *sent me* to the men that sit upon the wall, that they may eat their own dung, and drink their own piss with you?

13 ¶ Then Rabshakeh stood, and cried with a loud voice in the Jews' language,‡ and said, Hear ye the words of the great king, the king of Assyria.

CHAP. XXXV.

[a] Hos. xiv. 5, 6.
[b] Ex. xxxiii. 18, 19. John xvii. 24.
[c] Luke xxi. 32. Acts xviii. 23.
[1] *Hasty.*
[d] Matt. ix. 27-30. John ix. 1-7.
* This prophecy very fully expresses the power of miracles, with which our Saviour was to be dignified, in curing all manner of diseases, of which the prophet here names only four, to give a specimen of the rest; and it seems as if he had chosen these sorts before others, because we do not throughout the Scriptures find that any prophet did the like. — ALLIX.
[e] Jer. vi. 10. Luke vii. 20-23.
[f] Matt. xv. 30. Luke xi. 14.
[g] Acts xxvi. 18. Rev. xii. 9-12.
[2] *A court for reeds,* &c.
[h] John xiv. 6. Heb. x. 20-23.
[i] Eph. ii. 10. 2 Tim. i. 9.
[3] *He* shall be *with them.*
[k] Prov. viii. 20. John vii. 17.
† We may understand to be implied by this, that men of brutish appetites, of cruel and voracious tempers, shall despise the Saviour's preaching; neither shall any that delight in wickedness, or trust in themselves and their own reason, the disdainful scorners, receive his doctrine, or embrace the gospel, but the godly alone, and humble. — CHANDLER.
[l] Gal. iii. 13. Tit. ii. 14. 1 Pet. i. 18.
[m] Matt. xx. 28. 1 Tim. ii. 6.
[n] Rev. vii. 9-17.

CHAP. XXXVI.

* This chapter commences the historical portion of Isaiah, which continues to the close of the 39th chapter. The main subject is the destruction of Sennacherib and his army. There was an obvious propriety in Isaiah's inserting this in his prophecy. The events connected with Sennacherib's invasion had occupied a considerable portion of the prophetic announcements; and since Isaiah lived to see them fulfilled, it was proper that he should make a record of them. — BARNES.
[a] x. 28-32; xxxiii. 7, 8.
[b] 2 Kings xviii. 17, &c. 2 Chr. xxxii. 9, &c.
† Rabshakeh, "the principal cup-bearer."—LE CLERC.
[c] xxii. 9-11.
‡ Where the fullers laid out their clothes to dry after they had washed them.—LOWTH.
[d] xxii. 15-20.
[e] 2 Sam. viii. 16, 17; xx. 24, 25.
[1] *Secretary.*
§ The Egyptians were the Jews' principal confederates at the time of Sennacherib's invasion (2 Kings xviii. 21, &c.), who are often reproved by this prophet for their vain confidence in Egypt, as that which would fail and disappoint them (see chap. xx. 5, 6; xxx. 2, &c.; xxxi. 1, &c.) —LOWTH.
[2] *A word of lips.*
‖ *Vain words*—i.e., mere words, vain and empty boasting or reliance. —BARNES.
[3] But *counsel and strength* are *for the war.*
[f] 2 Kings xviii. 5, 22. 2 Chr. xxxii. 7, 8.
[g] Deut. xii. 2-5, 13, 14. 1 Cor. ii. 15.
¶ *Whose high places* — viz., whose service thou hast lessened and put down; according to the meaning of idolaters, that do think piety consists in the endless multiplication of their superstitions.—DIODATI.
[4] *Hostages.*
[h] 1 Sam. xvii. 40-43. Neh. iv. 2-5.
[i] 2 Kings xviii. 24.
[k] Deut. xvii. 16.
[l] 1 Kings xiii. 18.
* He interprets his former successes as if they were an argument that Heaven was on his side; or he may mean, that some *oracle* or *idol* had promised him success; and this pretended deity he impiously calls by the name of the true God.—LOWTH.
[m] 2 Kings xviii. 26, 27. Ezra iv. 7.
† The Syrian tongue is what we now call Chaldee (Dan. ii. 4; Ezra iv. 7).—LOWTH.
‡ The Jews think, from Rabshakeh's speaking Hebrew fluently, he was an apostate Jew, or one of the captivity of Israel; and as they did not rend their clothes for the blasphemy of a heathen, they further infer it from what is mentioned in ver. 22.—HEWLETT.

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birds, and venomous reptiles, shall inhabit the spot where her proud towers and palaces have stood, and there meet with no disturbance.—*Scott.*

CHAP. XXXV. PROPHETIC DESCRIPTION OF THE GOSPEL.—Ver. 5-10. "The miraculous works wrought by our blessed Saviour are so clearly specified, that we cannot avoid making the application; and our Saviour himself has plainly referred to this passage" (Matt. xi. 4, 5).—Where are these works so distinctly marked by any of the prophets as in this place? And how could they be marked more distinctly? The calling of the Gentiles was meant by the waters and streams breaking forth in the desert, when that dry and parched soil was converted into a well-watered country. The word rendered "parched ground" signifies "glowing sand," both in Hebrew and Arabic:—"The glowing sandy plain, in the hot countries, has the appearance of water." "As to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinketh to be water, until, when he cometh thereto, he findeth it to be nothing." —(*Koran, Bp. Lowth.*) The knowledge of the truth and will of God, when made very plain and clear to any people, is like casting up an highway through a country that was before impassable. The Gentile world was a desert in this as well as other respects; no highway to God and heaven was to be there met with. This advantage began to be vouchsafed when the gospel was sent to the nations, yet an immense proportion of the earth is still destitute of it. This authorised way shall be called "the way of holiness," as it leads to a holy God and a holy heaven, and no unclean or unconverted sinner passes over it; but it is appropriated to those before mentioned, who have experienced the power of the Saviour's grace. These are wayfaring men, who really desire to walk in this way; and though they be men of weak capacities, unlearned, and apt to mistake, they shall be preserved from missing the road. No tempter or persecutor can injure those who walk in it; and at the period chiefly predicted, the great enemy of souls shall be chained up, and the persecutors of the Church be cut off, so that none of them shall be found there, even to affright the pilgrims. Then sinners, ransomed by the blood, and rescued by the power of their Redeemer, the Lord of hosts, shall return, joining themselves to the Lord in his holy ordinances, and go on their way, abounding in joy and praise, till they arrive at the heavenly Zion, and have for ever done with sorrow and sighing, and be crowned with everlasting joy and felicity.—*Scott.*

CHAP. XXXVI.—See 2 Kings xviii. 19; 2 Chron. xxxii.

RABSHAKEH'S BOASTING.—Ver. 1-10. We shall here only observe some practical lessons: 1. That a people may be in the way of their duty, and yet meet with trouble and distress. Hezekiah was reforming, and his people in some measure reformed, and yet their country is at that time invaded, and a great part of it laid waste. Perhaps they began to grow remiss and cool in the work of reformation—were doing it by halves, and ready to sit down short of a thorough reformation; and then God visited them with this judgment to put life into them and that good cause. We must not wonder if, when we are doing well, God sends afflictions to quicken us to do better, to do our best, and to press forward toward perfection. 2. That we must never be secure of the continuance of our peace in this world, nor think our mountain stands so strong that it cannot be moved. Hezekiah was not only a pious king, but prudent, both in his administration at home and his treaties abroad. His affairs were in a good posture, and he seemed particularly to be upon good terms with the king of Assyria, for he had lately made his peace with him by a rich present (2 Kings xviii. 14); and yet that perfidious prince pours an army into his country all of a sudden, and lays it waste. It is good for us, therefore, always to keep up an expectation of trouble, that, when it comes, it may be no surprise to us, and then it will be the less a terror. 3. That God sometimes permits the enemies of his people, even those that are most impious and treacherous, to prevail far against them. The king of Assyria took all, or most, of the defenced cities of Judah, and then the country would of course be an easy prey to him. Wickedness may prosper a while, but cannot prosper always. 4. Proud men love to talk big, to boast of what they are, and have, and have done, nay, and of what they will do, to insult over others, and set all mankind at defiance. 5. It is an easy thing, and very common, for those that persecute the Church and people of God to pretend a commission from him for so doing. Rabshakeh could say

14 Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you.

15 Neither let Hezekiah [n]make you trust in the LORD, saying, The LORD will surely deliver us: this city shall not be delivered into the hand of the king of Assyria.

16 Hearken not to Hezekiah; for thus saith the king of Assyria, [5]Make *an agreement* with me *by* a present,§ and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern;

17 Until [o]I come and take you away to a land like your own land, [p]a land of corn and wine, a land of bread and vineyards.

18 *Beware* [q]lest Hezekiah persuade you, saying, the LORD will deliver us. [r]Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria?

19 Where *are* the gods of [s]Hamath and [t]Arphad?‖ where *are* the gods of [u]Sepharvaim? [x]and have they delivered Samaria out of my hand?

20 Who *are they* among all the gods of these lands, that have delivered their land out of my hand, [y]that the LORD should deliver Jerusalem out of my hand.

21 But they held their peace, and answered him not a word: for the king's commandment was, saying, Answer him not.

22 ¶ Then came [z]Eliakim the son of Hilkiah, that *was* over the household, and Shebna the scribe, and Joah the son of Asaph, the recorder, to Hezekiah [a]with *their* clothes rent, and told him the words of Rabshakeh.

CHAPTER XXXVII.

1 *Hezekiah mourning, sendeth to Isaiah to pray for them.* 6 *Isaiah comforteth them.* 36 *An angel slayeth the Assyrians.* 37 *Sennacherib is slain by his own sons.*

AND [a]it came to pass, when king Hezekiah heard *it*, that [b]he rent his clothes, and covered himself with sackcloth, [c]and went into the house of the LORD.*

2 And [d]he sent Eliakim, who *was* over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, unto Isaiah the prophet, the son of Amoz.

3 And they said unto him, Thus saith Hezekiah, [e]This day *is* a day of trouble, and of rebuke, and of [1]blasphemy; [f]for the children are come to the birth, and *there is* not strength to bring forth.

4 [g]It may be the LORD thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent [h]to reproach the living God, [i]and will reprove the words which the LORD thy God hath heard: wherefore [k]lift up *thy* prayer [l]for the remnant *that is* [2]left.†

5 So the servants of king Hezekiah came to Isaiah.

6 ¶ And Isaiah said unto them, [m]Thus shall ye say unto your master, Thus saith the LORD, [n]Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

7 Behold, [o]I will [3]send a blast upon him,‡ and he shall hear a rumour, and return to his own land; and [p]I will cause him to fall by the sword in his own land.

8 ¶ So [q]Rabshakeh returned, and found the king of Assyria warring against [r]Libnah: for he had heard that he was departed from [s]Lachish.

9 And [t]he heard say concerning Tirhakah king of Ethiopia, He is come forth to make war with thee: and when he heard *it*, he sent messengers§ to Hezekiah, saying,

10 Thus shall ye speak to Hezekiah king of Judah, saying, [u]Let not thy God in whom thou trustest deceive thee, saying, Jerusalem shall not be given into the hand of the king of Assyria.

11 Behold, [x]thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly, and shalt thou be delivered?

12 Have [y]the gods of the nations delivered them which my fathers have destroyed, *as* [z]Gozan, and [a]Haran, and Rezeph, and the children of [b]Eden‖ which *were* in [c]Telassar?

13 Where *is* the king of [d]Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena, and [e]Ivah?

14 ¶ And Hezekiah [f]received the letter from

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[n] Ps. iv. 2. Matt. xxvii. 43.
[5] *Seek my favour by, &c.*; Heb. *make with me a blessing.*
§ This was a token of homage which conquered nations paid to their conquerors (see 2 Sam. viii. 3, 6).—LOWTH.
[o] 2 Kings xvii. 6, &c.; xxiv. 11.
[p] Ex. iii. 8. Deut. viii. 7-9; xi. 12.
[q] Ps. xii. 4; xcii. 5-7.
[r] 2 Kings xviii. 33-35. Ps. cxv. 2-8.
[s] Num. xxxiv. 8. 2 Sam. viii. 9.
[t] Jer. xlix. 23, *Arpad.*
‖ We find the same narrative in the Second Book of Kings, chapters xviii., xix., and xx.; and this and the three following chapters of Isaiah, for much the most part, the account of the sickness of Hezekiah only excepted, are but a different copy of that narration. The difference of the two copies is little more than what has very plainly arisen from the mistakes of transcribers. Some few sentences, or members of sentences, are omitted in Isaiah, which are found in the Book of Kings: whether these omissions were made by design or by mistake, may be doubted.—LOWTH.
[u] 2 Kings xvii. 24.
[x] 2 Kings xvii. 5-7; xviii. 10-12.
[y] Ex. v. 2. 2 Chr. xxxii. 15, 19.
[z] 3, 11.
[a] 2 Kings v. 7. Matt. xxvi. 65.

CHAP. XXXVII.
[a] 2 Kings xix. 1.
[b] 2 Kings xxii. 11. Matt. xi. 21.
[c] Job i. 20, 21.
[d] This was in accordance with the usual habit of Hezekiah; and it teaches us, that when we are environed with difficulties or danger, and when we are reproached, and the name of our God is blasphemed, we should go and spread out our feelings before God, and seek his aid.—BARNES.
[d] 2 Chr. xx. 20.

[e] Ps. cxvi. 3, 4. Hos. vi. 1.
[1] Or, *provocation.*
[f] Hos. xiii. 13.
[g] Josh. xiv. 12. Am. v. 15.
[h] 2 Chr. xxxii. 15-19.
[i] Ps. l. 21.
[k] Ps. cvi. 23. Jam. v. 16.
[l] 2 Chr. xxviii. 5.
[2] *Found.*
† *For the remnant that is left.*—For those who survive; or, probably, for those parts of the land, including Jerusalem, that have not fallen into the hands of the Assyrian. Sennacherib had taken many towns, but there were many also that had not yet been subdued by him.—BARNES.
[m] 2 Kings xxii. 15-20.
[n] Lev. xxvi. 8. 2 Chr. xx. 15-20.
[o] Job xv. 21. Ps. lviii. 9.
[3] *Put a spirit into him.*
‡ Namely, I will send a panic terror in his mind, concerning the coming of the king of Ethiopia, and a true and real terror by the mortality and death of his camp, that he shall determine to be gone.—DIODATI.
[p] 2 Chr. xxxii. 21.
[q] 2 Kings xix. 8, 9.
[r] Josh. x. 29.
[s] Josh. xii. 11.
[t] 1 Sam. xxiii. 27.
§ *Sent messengers.*—This was policy to prevent Hezekiah from pursuing him. As he had formed the design of hasting to meet Tirhakah, he wished to prevent the Jewish troops from hanging on his rear.—BOOTHROYD.
[u] 2 Chr. xxxii. 15-19.
[x] 2 Kings xviii. 33-35.
[y] xlvi. 5-7.
[z] 2 Kings xviii. 11.
[a] Gen. xi. 31. Acts vii. 2.
[b] Gen. ii. 8.
‖ *Eden*, &c.—The country where Paradise was situated was in Mesopotamia, as learned men are generally agreed; and one good proof of that opinion is taken from this text, and from Ez. xxvii. 23, in both of which it is joined with Haran, a noted city in Mesopotamia.—LOWTH.
[c] 2 Kings xix. 12, *Thelasar.*
[d] xxxvi. 19.
[e] 2 Kings xvii. 24, 30, 31, *Avah, Avites.*
[f] 2 Kings xix. 14.

"Am I now come up without the Lord?" when really he was come up *against* the Lord (chap. xxxvii. 28). They that kill the servants of the Lord think they do him service, and say, "Let the Lord be glorified." But, sooner or later, they will be made to know their error, to their cost, to their confusion.

THE ANSWER MADE TO HIM.—Ver. 11. We may hence learn these lessons—1. That while princes and counsellors have public matters under debate, it is not fair to appeal to the people. It was a reasonable motion which Hezekiah's plenipotentiaries made, that this parley should be held in a language which the people did not understand, because reasons of state are secret things, and ought to be kept secret, the vulgar being incompetent judges of them. 2. Proud and haughty scorners, the fairer they are spoken to, commonly speak the fouler. Nothing could be said more mildly and respectfully than that which Hezekiah's agents said to Rabshakeh. 3. When Satan would tempt men from trusting in God, and cleaving to him, he does it by insinuating that in yielding to him they may better their condition; but it is a false suggestion, and grossly absurd, and therefore to be rejected with the utmost abhorrence. When the world and the flesh say to us, "'Make an agreement' with us, 'and come out to us,' submit to our dominion, and come into our interests, and 'you shall eat every one of his own vine,'" they do but deceive us, promising liberty then when they would lead us into the basest captivity and slavery. 4. Nothing can be more absurd in itself, nor a greater affront to the true and living God, than to compare him with the gods of the heathen, as if he could do no more for the protection of his worshippers than they can for the protection of theirs, and as if the God of Israel could as easily be mastered as the gods of Hamath and Arphad. Whereas they are vanity and a lie, they are nothing; he is the great "I AM:" they are the creatures of men's fancy, and the works of men's hands; he is the Creator of all things. 5. It is sometimes prudent not to "answer a fool according to his folly." Hezekiah's command was, "Answer him not," it will but provoke him to rail and blaspheme yet more and more; leave it to God to stop his mouth, for you cannot."—*Henry.*

CHAP. XXXVII. A DOUBLE PICTURE—PROFANITY AND PIETY.—Ver. 8-20. We may observe here, 1. That if God gives us inward satisfaction in the promise, this may confirm us in our silent bearing of reproaches. God answered Hezekiah, but it does not appear that he, after deliberation, sent any answer to Rabshakeh; but God having taken the work into his own hands, he quietly left the matter with him. So Rabshakeh returned to the king his master for fresh instructions. 2. Those that delight in war shall have enough of it. Sennacherib, without provocation given to him, or warning given by him, went forth to war against Judah; and now with as little ceremony the king of Ethiopia goes forth to war against him (ver. 9). They that are quarrelsome may expect to be quarrelled with, and God sometimes checks the rage of his enemies by giving it a powerful diversion. 3. It is bad to talk proudly and profanely, but it is worse to write so, for that argues more deliberation and design, and what is written spreads further, lasts longer, and does the more mischief; atheism and irreligion written will certainly be reckoned for another day. 4. Great successes often harden sinners' hearts in their sinful ways, and make them the more daring. Because the kings of Assyria have destroyed all lands (though, in fact, they were but a few that fell within their reach), therefore they doubt not but to destroy God's land; because the gods of the nations were unable to help, they conclude the God of Israel is so; because the idolatrous kings of Hamath and Arphad became an easy prey to them, therefore the religious reforming king of Judah must needs be so too. Thus is this proud man ripened for ruin by the sunshine of prosperity. 5. Liberty of access to the throne of grace, and liberty of speech there, are the unspeakable privilege of the Lord's people at all times, especially in times of distress and danger. Hezekiah took Sennacherib's letter, and spread it before the Lord, not designing to make any complaints against him but those grounded upon his own handwriting. Let the thing speak itself, here it is in black and white: "Open thine eyes, O Lord, and see." God allows his praying people to be humbly free with him, to utter all their words, as Jephthah did, before him—to spread the letter, whether of a friend or an enemy, before him, and leave the contents, the concern of it, with him. 6. The great and fundamental principles of our religion, applied by faith, and improved in prayer, will be of sovereign use to us in our particular exigencies and distresses, whatever they are; to them, therefore, we must have recourse, and abide by them; so Hezekiah did here. He encouraged himself with this, that the God of Israel is the Lord of hosts, of all hosts—of the hosts of Israel, to animate them—of the hosts of their enemies, to dispirit and restrain them; that he is God alone, and there is none that can stand in competition with him; that he is the "God of all kingdoms of the earth," and disposes of them all as he pleases, for he made heaven and earth, and therefore both can do anything, and does everything. 7. When we are afraid of men that are great destroyers, we may with humble boldness appeal to God as the great Saviour. They have indeed destroyed the nations

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the hand of the messengers, and read it: [g]and Hezekiah went up unto the house of the LORD, and spread it before the LORD.

15 And Hezekiah [h]prayed unto the LORD, saying,

16 O [i]LORD of hosts, God of Israel, that [k]dwellest *between* the cherubims, [l]thou *art* the God, *even* thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

17 [m]Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God.

18 Of a truth, LORD, the kings of Assyria have laid waste all the [4]nations, and their countries,

19 And have [5]cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone; therefore they have destroyed them.

20 Now therefore, O LORD our God, save us from his hand, [n]that all the kingdoms of the earth may know that thou *art* the LORD, [o]*even* thou only.¶

21 ¶ Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the LORD God of Israel, [p]Whereas thou hast prayed to me against Sennacherib king of Assyria:

22 This *is* the word which the LORD hath spoken concerning him, The virgin,* [q]the daughter of Zion, [r]hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.†

23 [s]Whom hast thou reproached and blasphemed; and [t]against whom hast thou exalted *thy* voice, and lifted up thine eyes on high? *even* against [u]the Holy One of Israel.

24 By [6]thy servants hast thou reproached the LORD, and hast said, [x]By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, *and* the choice fir-trees thereof:‡ and I will enter into the height of his border, *and* the forest [7]of his Carmel.

25 I have digged, and drunk water; and [y]with the sole of my feet have I dried up all the rivers of the [8]besieged places.

26 Hast thou not heard long ago, *how* I have done it;§ *and* of ancient times that I have formed it? now have I brought it to pass, that thou shouldest be to lay waste defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* [9]of small power, they were dismayed and confounded: they were *as* the grass of the field, and *as* the green herb; *as* the grass on the house-tops, and *as corn* blasted before it be grown up.

28 But I know thy [1]abode, and thy going out, and thy coming in, and thy rage against me.

29 Because [z]thy rage against me, and [a]thy tumult, is come up into mine ears; therefore [b]will I put my hook in thy nose,‖ and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

30 And this *shall be* a sign unto thee, Ye shall eat *this* year such as groweth of itself; and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof.

31 And the remnant that is escaped of the house of Judah shall again [c]take root downward, and bear fruit upward:¶

32 For out of Jerusalem shall go forth a remnant, and [2]they that escape out of mount Zion: [d]the zeal of the LORD of hosts shall do this.

33 Therefore thus saith the LORD concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it.*

34 By the way that he came, by the same shall he return, and shall not come into this city, saith the LORD.

35 For I will defend this city to save it, [e]for mine own sake,† [f]and for my servant David's sake.

36 ¶ Then [g]the angel of the LORD went forth, and smote in the camp of the Assyrians an hundred and fourscore and five thousand: [h]and when they arose early in the morning, behold, they *were* all dead corpses.

37 ¶ So [i]Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh.

38 And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of [3]Armenia: and [k]Esar-haddon his son reigned in his stead.

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[g] Ps. xxvii. 5.
[h] Dan. ix. 3, 4. Phil. iv. 6, 7.
[i] Ps. xlvi. 7, 11.
[k] Ps. lxxx. 1.
[l] Rev. xi. 15-17.
[m] Ps. cxxx. 1, 2.
[4] *Lands.*
[5] *Given.*
[n] Ex. ix. 15, 16.
[o] 16.

¶ Hezekiah here asserts God's sovereignty in opposition to the blasphemies of Rabshakeh and his master, who esteemed the God of Israel but as Lord, or tutelary genius of the particular country of Judea, and thereby levelled him with the pretended gods of other nations.—See ver. 10-12 of this chapter, and chap. xxxvi. 19, 20; compare likewise 1 Kings xx. 28.—LOWTH.

[p] Job xxii. 27. Acts iv. 31.

* *The virgin.*—The Scripture useth to call those cities and states so, which live in peace and good government under their natural lords, who ought to be as their fathers, and towards whom they also reciprocally ought to keep themselves pure, in the integrity of their faith and obedience.—DIODATI.

[q] Zech. ix. 9.
[r] Ps. ii. 2-4.

† *Hath shaken her head at thee.*—Laughed at all thy proud and impotent threatenings. This is a gesture of contempt and derision (of which see Ps. xxii. 7; xliv. 14; Jer. xviii. 16; Matt. xxvii. 39).—POOLE.

[s] 2 Chr. xxxii. 17. Rev. xiii. 1-6.
[t] Ex. ix. 17. 2 Thes. ii. 4.
[u] Ex. xxxix. 7.
[6] *The hand of thy.*
[x] Ex. xv. 9. Dan. iv. 30.

‡ Cities in the prophetical writings are sometimes metaphorically represented by woods or forests, and the several ranks of inhabitants by the taller and lesser trees which grow there (see chap. xxxii. 19; x. 34). And this sense agrees best with the scope of this place, which is to set forth the proud brags of the Assyrian, in the figure of a pompous rhetoric, and to represent him as threatening to take mount Zion and the capital city of Jerusalem, and destroy their principal inhabitants.—PATRICK.

[7] Or, and *his fruitful field.*
[y] 2 Kings xix. 23, 24.
[8] Or, *fenced and closed.*

§ These are the words of God in answer to the boasts of the proud Assyrian, wherein he puts him in mind that all his successes ought to be ascribed to God; that it was his providence predetermined these events, and brought them to pass in their appointed time; and made him the instrument of the Divine vengeance on such cities as deserved utter destruction, and weakened the hands of their inhabitants, so that they were not able to defend themselves.—LOWTH.

[9] *Short of hand.*
[1] *Sitting.*
[z] Ps. ii. 1-3. John xv. 22, 23.
[a] Ps. lxxxiii. 2. Acts xxii. 22.
[b] Job xli. 2.

‖ Just as at this day they put a ring into the nose of the bear, the buffalo, and other wild beasts, to lead them, and to govern them when they are unruly.—LOWTH.

[c] Ps. lxxx. 9. Rom. ix. 27.

¶ This is a beautiful figure. A tree, to bear well, must be in a soil where it can strike its roots deep. The sense is, that all obstructions to their growth and prosperity would be removed.—BARNES.

[2] *The escaping.*
[d] Joel ii. 18.

* Whereas he expected to devour the kingdom of Judah at one morsel, and then to proceed further, and to conquer Egypt or other neighbouring countries; and as it is said of him, and concerning this very time and design (Isa. x. 7), "to cut off nations not a few," he shall meet with so sad a disappointment and rebuke here, that he shall make haste to return with shame to his own country.—POOLE.

[e] Deut. xxxii. 27. Eph. i. 6, 14.

† For my promise and covenant's sake, made with David concerning the stability and eternity of his kingdom (see 1 Kings xi. 12, 13).—POOLE.

[f] Jer. xxiii. 5, 6.
[g] Ex. xii. 23. Acts xii. 23.
[h] Ex. xii. 30. 1 Thes. v. 2, 3.
[i] xxxi. 9.
[3] *Ararat.*
[k] Ezra iv. 2.

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who had thrown themselves out of the protection of the true God by worshipping false gods; but the Lord, the God alone, is our God, our King, our Lawgiver, and he will save us who is "the Saviour of them that believe." 8. We have enough to take hold of, in our wrestling with God by prayer, if we can but plead that his glory is interested in our case—that his name will be profaned if we are run down, and glorified if we are relieved. Thence, therefore, will our most prevailing pleas be drawn: Do it for thy glory's sake.

REFLECTIONS ON SENNACHERIB'S DEFEAT.—Ver. 21-38. All the malice, and all the motions and projects of the Church's enemies, are under the cognisance and check of the Church's God. 1. Sennacherib was active and quick, here, and there, and everywhere; but God knew his going out, and his coming in, and had always an eye upon him (ver. 28). And that was not all; he had a hand upon him too, a strict hand, a strong hand, "a hook in his nose, and a bridle in his lips," with which, though he was very headstrong and unruly, he could, and would "turn him back by the way he came" (ver. 29). "Hitherto he shall come, and no further." God had signed Sennacherib's commission against Judah (chap. x. 6)—here he supersedes it; he has frightened them, but he must not hurt them, and therefore is discharged from going any further; nay, his commitment is here signed, by which he is clapped up, to answer for what he had done beyond his commission. 2. God is his people's bountiful benefactor, as well as their powerful protector; both a sun and a shield to those who trust in him. Jerusalem shall be defended (ver. 35), the besiegers shall not come into it, no, nor come before it, with any regular attack, but they shall be routed before they begin the siege (ver. 33). But this is not all; God will return in mercy to his people, and will do them good. Their land shall be more than ordinarily fruitful, so that their losses shall be abundantly repaired: they shall not feel any of the ill effects either of the enemy's wasting the country, or of their own being taken off from husbandry; but the earth, as at first, shall bring forth of itself, and they shall live, and live plentifully, upon its spontaneous productions. The blessing of the Lord can, when he pleases, make rich, without the hand of the diligent. And let them not think that the desolations of their country would excuse them from observing the sabbatical year, which happened (as it should seem) the year after, and when they were not to plough or sow; no, though they had not now their usual stock beforehand for that year, yet they must religiously observe it, and depend upon God to provide for them. God must be trusted in the way of duty. 3. There is no standing before the judgments of God, when they come with commission. (1.) The greatest numbers cannot stand before them; one angel shall, in one night, lay a vast army of men dead upon the spot, when God commissions him so to do (ver. 36). Here are 185,000 brave soldiers in an instant turned into so many dead corpses! Many think the 76th Psalm was penned upon occasion of this defeat; where, from "the spoiling of the stout-hearted," and sending them to sleep their long sleep (ver. 5), it is inferred that God is "more glorious and excellent than the mountains of prey" (ver. 4), and that "he, even he, is to be feared" (ver. 7). Angels are employed, more than we are aware of, as ministers of God's justice, to punish the pride, and break the power of wicked men. (2.) The greatest men cannot stand before them. "The great king, the king of Assyria," looks very little when he is forced to return, not only with shame, because he cannot accomplish what he had projected with so much assurance, but with terror and fear, lest the angel that had destroyed his army should destroy him; yet he is made to look less, when his own sons, who should have guarded him, sacrificed him to his idol, whose protection he sought (ver. 37, 38). God can quickly stop *their* breath who "breathe out threatenings and slaughter" against his people, and will do it when they have filled up the measure of their iniquity; and "the Lord is known by" these "judgments which he executes," known to be a God that resists the proud. Many prophecies were fulfilled in this providence; which should encourage us, as far as they look further, and are designed as common and general assurances of the safety of the Church and of all that trust in God, to depend upon God for the accomplishment of them. He that has delivered, doth and will. Lord, forgive our enemies; but, "so let all thine enemies perish, O Lord."—*Henry.*

CHAP. XXXVIII. REFLECTIONS ON HEZEKIAH'S PRAYER.—Afflictions and intimations of approaching death should excite us to serious self-examination and fervent

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CHAPTER XXXVIII.

1 *Hezekiah hath his life lengthened.* 8 *The sun goeth ten degrees backward for a sign of that promise.* 9 *Hezekiah's thanksgiving.*

IN those days* [a]was Hezekiah sick unto death. And Isaiah the prophet, the son of Amoz, came unto him, and said unto him, Thus saith the LORD, Set thine house in order: [b]for thou shalt die, and not live.

2 Then Hezekiah [c]turned his face toward the wall, and prayed unto the LORD,

3 And said, [d]Remember now, O LORD, I beseech thee, how [e]I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight: and Hezekiah wept [1]sore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go and say to Hezekiah, Thus saith the LORD, the [f]God of David thy father,† I have heard thy prayer, [g]I have seen thy tears; behold, [h]I will add unto thy days fifteen years.

6 And [i]I will deliver thee and this city out of the hand of the king of Assyria: and I will defend this city.

7 And [k]this *shall be* a sign unto thee from the LORD, that the LORD will do this thing that he hath spoken;

8 Behold, [l]I will bring again the shadow of the degrees, which is gone down in the [2]sundial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ The writing of Hezekiah king of Judah,‡ when he had been sick, and was recovered of his sickness:

10 I said§ in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, [m]I shall not see the LORD, *even* the LORD, in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me [n]as a shepherd's tent:‖ I [o]have cut off like a weaver my life; [p]he will cut me off [3]with pining sickness: from day *even* to night wilt thou make an end of me.

13 I reckoned till morning, *that* as a lion, so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane, *or* a swallow, so did I chatter;¶ I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am oppressed; [4]undertake for me.

15 What shall I say? he hath both spoken unto me, and himself hath done *it:* [q]I shall go softly all my years in the bitterness of my soul.

16 O LORD, [r]by these *things** *men* live, and in all these *things is* the life of my spirit: so wilt thou recover me, and make me to live.

17 Behold, for peace I had great bitterness; but thou hast in love to my soul *delivered it* from the pit of corruption: for [s]thou hast cast all my sins behind thy back.†

18 For [t]the grave cannot praise thee; death can *not* celebrate thee: [u]they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day; the father to the children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the stringed instruments all the days of our life in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and lay *it* for a plaster upon the boil,‡ and he shall recover.

22 Hezekiah also had said, What *is* the sign that I shall go up to the house of the LORD?

CHAPTER XXXIX.

1 *Merodach-baladan, sending to visit Hezekiah, hath notice of his treasures.* 3 *Isaiah foretelleth the Babylonian captivity.*

AT that time [a]Merodach-baladan, the son of Baladan, [b]king of Babylon, [c]sent letters and a present to Hezekiah: for he had heard that he had been sick, and was recovered.

2 And Hezekiah was glad of them,* and shewed them the house of his precious things, the silver, and the gold, and the spices, and the precious ointment, and all the house of his armour, and all that was found in his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah shewed them not.

3 ¶ Then came Isaiah the prophet unto king Hezekiah, and said unto him, What said these men? and from whence came they unto thee? and Hezekiah said, [d]They are come from a far country unto me, *even* from Babylon.

CHAP. XXXVIII.

* *In those days*—*i.e.*, the year after the destruction of Sennacherib's army. This was in the fourteenth year of his reign; and as he reigned twenty-nine years, it must have been in the fifteenth. —BOOTHROYD.

[a] 2 Kings xx. 1-11. John xi. 1-5.

[b] Jer. xviii. 7-10.

[c] Ps. l. 15; xci. 15.

[d] Neh. v. 19. Heb. vi. 10.

[e] Gen. v. 22, 24. John i. 47.

1 *With a great weeping.*

† 2 Chr. xxxiv. 3. Matt. xxii. 32.

† From a comparison of these words with the first verse, it appears that this sickness would have put an end to Hezekiah's life, if he had not earnestly prayed to God to spare him; and that God was moved by his prayers to reverse the sentence of death which was gone out against him, and to grant him a longer continuance on the throne of his kingdom. It appears also, from the preceding chapter, that Hezekiah by his prayers obtained another miraculous deliverance; viz., that from the army of the Assyrians.—READING.

[f] Ps. xxxi. 10, 12.

[g] Job xiv. 5. Acts xxvii. 24.

[h] 2 Chr. xxxii. 22. 2 Tim. iv. 17.

[i] Gen. ix. 13.

[k] Josh. x. 12-14. Matt. xvi. 1.

2 *Degrees by,* or *with the sun.*

‡ *The writing of Hezekiah, &c.*—This is the title to the following hymn. —BARNES.

Here the Book of Kings deserts us—the song of Hezekiah not being inserted in it. —LOWTH.

§ *I said*—does not imply that Hezekiah said or spoke this openly, but that this was the language of his heart. —BARNES.

In the cutting off. —In the meridian. —DR HENDERSON.

The residue of my years — of which there was a reasonable prospect in the ordinary course of events.—BARNES.

[m] Job xxxv. 14, 15.

[n] xiii. 20.

‖ Shepherds do not pitch their tents long in one place, but remove for the convenience of pasture.—LOWTH.

[o] Job vii. 6, 7. Jam. iv. 14.

[p] Job vii. 3-5. Ps. xxxi. 22; cix. 23.

[1] *From the* thrum.

¶ The Hebrew word means to *chirp* or *peep* in a plaintive tone, like some birds.—PARKHURST.

[4] *Ease me.*

[q] 1 Kings xxi. 27.

[r] Ps. lxxi. 20. 1 Cor. xi. 32.

* *By these things* — refers evidently to the promises of God and their fulfilment; and the idea is, that men are sustained in the land of the living only by such gracious interpositions as he had experienced.—BARNES.

[s] Ps. lxxxv. 2. Mic. vii. 18, 19.

† Hezekiah's prayer hath no confession of sin, but his thanksgiving afterwards hath a very strong one: "Thou hast cast all my sins behind thy back." And therefore, when he pleaded at first, "Remember, O Lord, I beseech thee, how I have walked before thee with a perfect heart, and done that which is good in thy sight" (ver. 3), we should understand him to mean, that, as a king, he had been zealous for God's true religion, to which, consequently, his life was of importance—not that, as a man, he had not deserved death, which all men have. —SECKER.

[t] Ps. lxxxviii. 11; cxv. 17, 18.

[u] Num. xvi. 33. Prov. xiv. 32.

‡ There might be some natural virtue in such a plaster for ripening the sore, as physicians have observed, but the speediness of the cure must be ascribed to a supernatural cause. PATRICK.

CHAP. XXXIX.

[a] 2 Kings xx. 12, *Berodach-baladan.*

[b] xiii. 1, 9; xiv. 4; xxiii. 13.

[c] 2 Sam. viii. 10. 2 Chr. xxxii. 23.

* Possibly he regarded himself as flattered by an embassage from so great a distance, and so celebrated a place as Babylon. It is certain that he erred in some way in regard to the manner in which he received them, and especially in the ostentatious display which he made of his treasures.—BARNES.

[d] Deut. xxviii. 49. Josh. ix. 6, 9, 15.

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prayer, and remind us to settle all our concerns; and, as the testimony of our conscience to the simplicity of our faith and obedience must form one chief support in a dying hour, we should endeavour so to live that death may not surprise us when this evidence is dubious.—Whatever may be inferred from second causes, we shall surely live till our measure of services is accomplished; but it is just cause of regret and humiliation, when sloth or imprudence has induced us to neglect what we might otherwise have performed.—It is good for us to recollect, and in some cases to record, the circumstances which relate to the frame of our minds under heavy calamities. The review will supply cause for humiliation and gratitude: we shall commonly find that our faith, hope, and submission were greatly alloyed with distrust, dejection, and impatience. Sometimes we inordinately desired life, at others we were sinfully reluctant to live; and when the Lord hath corrected us for our good, we have been tempted to conclude that he meant to destroy us. But if, indeed, our lives should be prematurely cut off, and we deprived of the residue of our years, and no longer allowed to meet the Lord and his saints in his earthly sanctuary, yet, if we be Christians, we shall remove to a more glorious assembly, behold his glory more fully, and praise him in more exalted strains, even when our bodies go down to the gates of the grave. We should always remember, that we now dwell in an earthly tabernacle, that must shortly be taken down; and instead of being anxious to provide for or indulge it, we should be seeking a house not made with hands, eternal in the heavens. Let us then daily endeavour to exercise repentance, faith, love, and good works; and then, whether the Lord cut us off by pining sickness, or crush us by sudden death, we shall have no cause to complain or to mourn.—In tedious suffering our hearts may be ready to fail us, when expecting help from the Lord; and our immense debt, as well as our potent enemies, may alarm us: but our Surety hath undertaken for us; and as he paid our ransom, he will rescue our souls from the pit of destruction, and cast all our sins behind his back, and into the depths of the sea. Let us believe his promises, and wait upon him to make them good; let us walk watchfully through our remaining years, remembering the bitter convictions and corrections which sin hath occasioned, and the gracious deliverances that the Lord hath vouchsafed us. Thus the grace, truth, and power of our God will be the life of our souls; after a few more interchanges of peace and bitterness our sorrows will terminate, and our consolations will be perfected. But as we cannot praise God in the grave, let us embrace the present season of serving him among our fellow-sinners; hoping in his word, extolling his perfections, blessing him for his mercies, and obeying his precepts. Let us endeavour to make known his righteousness and salvation to all around us, and to those who are to follow us: bringing our children with us to the house of our God, and instructing them from his Word; discoursing with them on all his wondrous work, shewing them how ready he is to save and bless those that call upon him, and leading them to walk with us before him, in all his ordinances and commandments, that when we are removed, they may be capable of filling up our places to greater advantage, and hand down to their children and to posterity those truths and instructions which they have received from us.—*Scott.*

CHAP. XXXIX. LESSONS ON HEZEKIAH'S FOLLY.—Ver. 1-4. (1.) It is a hard matter to keep the spirit low in the midst of great advancements. Hezekiah is an instance of it: he was a wise and good man; but when one miracle after another was wrought in his favour, he found it hard to keep his heart from being lifted up—nay, a little thing then drew him into the snare of pride. Blessed Paul himself needed a thorn in the flesh to keep him from being "lifted up with the abundance of revelations." (2.) We have need to watch over our own spirits, when we are shewing our friends our possessions, what we have done and what we have got, that we be not proud of them, as if our might or our merit had purchased and procured us this wealth. (3.) It is a great weakness for good men to value themselves much upon the civil respects that are paid them (yea, though there be something particular and uncommon in them) by the children of this world, and to be fond of their acquaintance. (4.) It is just with God to take that from us, which we make the matter of our pride, and on which we build a carnal confidence. When David was proud of the numbers of his people, God took a course to make them fewer; and when Hezekiah boasts of his treasures, and looks upon them with too great a complacency, he is told that he acts

4 Then said he, What have they seen in thine house? And Hezekiah answered, All that *is* in mine house have they seen: there is nothing among my treasures that I have not shewed them.†

5 Then said Isaiah to Hezekiah, Hear the word of the LORD of hosts;

6 Behold, the days come, that all that *is* in thine house, and *that* which thy fathers have laid up in store until this day, shall be carried to Babylon:‡ nothing shall be left, saith the LORD.

7 And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and [e]they shall be eunuchs in the palace of the king of Babylon.

8 Then said Hezekiah to Isaiah, [f]Good *is* the word of the LORD which thou hast spoken: he said moreover, For there shall be peace and truth in my days.

CHAPTER XL.

1 *The promulgation of the gospel.* 3 *The preaching of John Baptist.* 9 *The glad tidings of the gospel.*

COMFORT ye,* [s]comfort ye my people, saith your God.

2 Speak ye [1]comfortably to Jerusalem, and cry unto her, that her [2]warfare is accomplished, [h]that her iniquity is pardoned: for she hath received of the LORD's hand double for all her sins.

3 ¶ The [c]voice of him that crieth in the wilderness,† Prepare ye the way of the LORD, [d]make straight in the desert a highway for our God.

4 Every [e]valley shall be exalted, and [f]every mountain and hill shall be made low: [g]and the crooked shall be made [3]straight, and the rough places [4]plain:

5 And [h]the glory of the LORD shall be revealed, and all flesh shall see *it* together: [i]for the mouth of the LORD hath spoken *it*.

6 The voice said, Cry. And he said, What shall I cry? [k]All flesh *is* grass, and all the goodliness thereof *is* as the flower of the field:

7 The grass withereth, the flower fadeth: because the Spirit of the LORD bloweth upon it: surely the people *is* grass.

8 The grass withereth, the flower fadeth; but [l]the word of our God shall stand for ever.

9 ¶ O Zion,‡ that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength: lift *it* up, be not afraid; say unto the cities of Judah, Behold your God!

10 Behold, [m]the Lord GOD will come [5]with strong *hand*, and his arm shall rule for him; behold, his reward *is* with him, and his work before him.

11 He shall feed his flock like a shepherd;§ he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that [6]are with young.

12 ¶ Who hath [n]measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a [7]measure, and [o]weighed the mountains in scales, and the hills in a balance?

13 Who [p]hath directed the Spirit of the LORD, or, *being* his counsellor, hath taught him?

14 With whom took he counsel, and *who* [8]instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of [9]understanding?

15 Behold, [q]the nations *are* as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up [r]the isles as a very little thing.

16 And Lebanon *is* not sufficient to burn, [s]nor the beasts thereof sufficient for a burnt-offering.

17 All nations before him *are* [t]as nothing; and they are counted to him less than nothing, and vanity.

18 ¶ To [u]whom then will ye liken God? or what likeness will ye compare unto him?

19 The workman melteth a graven image,‖ and the goldsmith spreadeth it over with gold, and casteth silver chains.

20 He that *is* so impoverished that he hath no oblation chooseth a tree *that* will not rot: he

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† This he did in the pride of his heart (as we read 2 Chr. xxxii. 26, 31), which occasioned the prophet to denounce the following judgment.—LOWTH.

‡ This was literally fulfilled (see 2 Chr. xxxvi. 18). It is remarkable, says Vitringa, that this is the first intimation that the Jews would be carried to Babylon—the first designation of the place where they would be so long punished and oppressed.—BARNES.

[e] Dan. i. 3-7.

[f] Lev. x. 3. Job i. 21. Ps. xxxix. 9.

CHAP. XL.

* The persons immediately addressed are the public teachers of religion.—DR HENDERSON.

[s] Ps. lxxv. 8. 2 Cor. i. 4.

[1] *To the heart.*

[2] *Appointed time.*

[h] Ps. xxxii. 1. 1 Cor. vi. 9-11.

[c] Matt. iii. 1-3. John i. 23.

† The prophet hears the voice of some messenger crying to others, "Prepare," &c. When the Israelites were brought from Egypt, Jehovah led them through the desert; and when they came from Babylon, they had a similar desert to pass. This messenger who announced the approach of Jehovah conducting his people from Babylon, as of old from Egypt, was intended to represent the forerunner of Messiah, the Baptist (comp. Matt. iii. 3; Mark i. 3; Luke iii. 4).—BOOTHROYD.

[d] xlix. 11.

[e] Ps. cxiii. 7, 8. Luke i. 52, 53; iii. 5.

[f] Job xl. 11-13.

[g] Prov. ii. 15.

[3] *A straight place.*

[4] *A plain place.*

[h] Ps. lxxii. 19. Luke ii. 10-14.

[i] Mic. iv. 4.

[k] Job xiv. 2. 1 Pet. i. 24, 25.

[l] Mark xiii. 31.

‡ O Zion and Jerusalem, do ye proclaim to all the world the goodness of your God to you, and therefore take all the advantage of the highest mountains to publish it. Since it is to you that God imparts the first tidings of a Saviour, do ye gladly and zealously divulge it to all the earth; and say unto the other cities of Judah, concerning the Messiah to be exhibited in the flesh, "Behold your God."—BISHOP HALL.

[m] Mal. iii. 1.

[5] *Against the strong.*

§ That which is feeble is as much under his care as that which is vigorous. He was ordered to be a shepherd, whose office is to attend the weak motions of the new fallen lambs. His bosom is appointed a place for them; he gathereth them by his arms—that is, converts them by his power—and was to carry them in his bosom. If you can go, he is to guide you gently; if you cannot, he is to bear you tenderly, not on his shoulders, merely by strength, but in his bosom, with a tender affection.—CHARNOCK.

[6] *Give suck.*

[n] Job xi. 7-9. Heb. i. 10-12.

[7] *Tierce.*

[o] Job xxviii. 25.

[p] Luke x. 22. John i. 9, 16. 1 Cor. ii. 16.

[8] *Made him understand.*

[9] *Understandings.*

[q] Jer. x. 10.

[r] Zeph. ii. 11.

[s] Ps. xl. 6; l. 10, 12. Heb. x. 5-10.

[t] Job xxv. 6. 2 Cor. xii. 11.

[u] Deut. xxxiii. 26. Acts xvii. 29.

‖ The noun rendered "molten image," strictly and properly means the "metalline case or covering spread over" the carved wood (Is. xlviii. 5; Jer. x. 14). The metalline case is often joined with the carved wooden image which it covered (see Deut. xxvii. 15; Judges xvii. 3, 4; xviii. 14; 2 Chr. xxxiv. 3). Solomon's cherubims were images of this kind, made of olive-wood, and overlaid with gold (1 Kings vi. 23, 28).—PARKHURST.

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like the foolish traveller who shews his money and gold to one that proves a thief, and is thereby tempted to rob him. (5.) Those that are fond of an acquaintance and alliance with irreligious men, first or last will have enough of it, and will have cause to repent it. Hezekiah thought himself happy in the friendship of Babylon, though it was the mother of harlots and idolatries; but Babylon, who now courted Jerusalem, in process of time conquered her, and carried her captive. Leagues with sinners, and leagues with sin too, will end thus; it is therefore our wisdom to keep at a distance from them.—*Henry.*

CHAP. XL. SECOND PORTION OF THE BOOK OF ISAIAH.—Ver. 1, 2. We now enter upon the latter part of this prophecy, in which the name of the prophet is not mentioned; but it proceeds as in one continued discourse, is full of consolatory topics, and treats almost entirely, and most clearly, of Christ and evangelical subjects. The whole seems to have been written after the deliverance of the Jews from the Assyrian invasion, and towards the close of the prophet's life; and the style and imagery are elegant, rich, and often most sublime, so that it cannot be read without great delight by one that relishes such beauties, even should he be ignorant of the spiritual and prophetic meaning of the sacred writer. The narration in the preceding chapter (which perhaps was here inserted as introductory to these predictions) had mentioned the Babylonish captivity in express terms, and the prophet was here employed to prepare comfort for the Church in expectation of that affliction, and when groaning under it. But though some reference is made in many places to the return of the Jews from Babylon, yet the prophet is so carried above all temporal deliverances, in the foresight of the great redemption of Christ, that it would often be absurd and vain to seek for any allusion to inferior events in the language employed by him.

PREDICTION OF JOHN THE BAPTIST.—Ver. 3-5. It is generally supposed that the prophet here refers to the proclamation of Cyrus, and to the return of the Jews to Jerusalem, as their fathers had come out of Egypt to Canaan, through a vast wilderness; and it is considered as a command to make all things ready for their safe and commodious passage. But the Lord's coming to his people, not their return to Jerusalem, is predicted; and though his protecting presence with them on that occasion may be alluded to, yet this forms a feeble interpretation compared with that of the Holy Spirit in the New Testament. John the Baptist, in the desert part of the land (an apt emblem of the barren state of the Jewish Church at that time), was a herald sent to proclaim the approach of Christ as JEHOVAH their God.—When great princes, at the head of their armies, march through countries where highways are not previously cast up, they are used to send pioneers before them to level the country, to cut ways through impervious mountains and defiles, to make bridges over rivers, and to cast up roads through morasses and deep valleys, and to make their march as straight and unobstructed as they can. A spiritual preparation of a similar nature was to be made for the coming of Christ, and the setting up of his kingdom. Thus John the Baptist's ministry was calculated to excite the attention of the people; to convince, alarm, and humble them; to subvert their self-confident prejudices and carnal expectations; to shew them their need of a spiritual redemption; and to raise their expectations of those blessings which the Messiah was actually to bestow on them.—*Scott.*

THE GOOD SHEPHERD AND HIS LAMBS.—Ver. 11. The good Shepherd has a tender care for children that are towardly and hopeful; for young converts that are setting out in the way to heaven; for weak believers, and those that are of a sorrowful spirit. These are the lambs of his flock, that shall be sure to want nothing that their case requires. 1. He will gather them in the arms of his power; his strength shall be made "perfect in their weakness" (2 Cor. xii. 9). He will gather them in when they wander, gather them up when they fall, gather them together when they are dispersed, and gather them home to himself at last; and all this with his own arm, out of which none shall be able to pluck them (John x. 28). 2. He will carry them in the bosom of his love, and cherish them there. When they tire or are weary, are sick and faint, when they meet with foul ways, he will carry them on, and take care they be not left behind. 3. He will gently lead them. By his Word he requires no more service, and by his providence he inflicts no more trouble, than he will enable them for, for he considers their frame.

GOD'S POWER.—Ver. 12. (1.) He has a vast reach. View the celestial globe, and you are astonished at the extent of it; but the great God "metes the heavens with a span;" to him they are but a handbreadth, so large-handed is he. View the terraqueous globe, and he has the command of that too; all the waters in the world he can "measure in the hollow of his hand," where we can hold but a little water; and the dry land he easily manages, for he "comprehends the dust of the earth in a measure," or with his three fingers. It is no more to him than a pugil, or that which we take up between our thumb and two fingers. (2.) He has a vast strength, and can as easily move mountains and hills as the tradesman heaves his goods into the scales and out of them again; he poises them with his hand as exactly as if he weighed them in a pair of balances. This may refer to the work of creation, when the heavens were stretched out as exactly as that which is spanned; and the earth and waters put together in just proportions as if they had been measured; and the mountains made of such a weight as to serve for ballast to the globe, and no more. Or it may refer to the work of providence (which is a continued creation), and the consistency of all the creatures with each other.—*Henry.*

seeketh unto him a cunning workman to prepare a graven image, *that* shall not be moved.

21 Have ye not known?¶ have ye not heard? hath it not been told you from the beginning? have ye not understood from the foundations of the earth?

22 *It is* he that sitteth upon the circle of the earth, and the inhabitants thereof *are* as grasshoppers; that [x]stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in;

23 That [y]bringeth the princes to nothing:* he maketh the judges of the earth as vanity.

24 Yea, they shall not be planted;† yea, they shall not be sown; yea, their stock shall not take root in the earth: and he shall also blow upon them, and they shall wither, and the whirlwind shall take them away as stubble.

25 To whom then will ye liken me, or shall I be equal? saith the Holy One.

26 Lift up your eyes on high, and behold [z]who hath created these *things*, that [a]bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that *he is* strong in power; not one faileth.

27 Why sayest thou, O Jacob,‡ and speakest, O Israel, My way is hid from the LORD, and [b]my judgment is passed over from my God?

28 ¶ Hast thou not known, hast thou not heard, *that* [c]the everlasting God, the LORD, the Creator of [d]the ends of the earth, [e]fainteth not, neither is weary? *there is* [f]no searching of his understanding.

29 He giveth power to the faint;§ and to *them that have* no might he increaseth strength.

30 Even the youths shall faint‖ and be weary, and the young men shall utterly fall:

31 But they that wait upon the LORD [g]shall [1]renew *their* strength; they shall [h]mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and [i]not faint.

CHAPTER XLI.

1 *God expostulateth with his people about his mercies to the church,* 10 *about his promises,* 21 *and about the vanity of idols.*

KEEP silence before me,* O islands; and let the people renew *their* strength: let them

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¶ A spirited appeal to the instruction which the Jews had always enjoyed respecting the Creator of the world, and the knowledge of his eternal power and Godhead, which all nations had more or less the means of acquiring, partly through tradition, and partly through the contemplationof the universe (comp. Rom. i. 20).—DR HENDERSON.

[x] Job ix. 8. Heb. i. 10-12.

[y] Job xii. 21. Rev. xix. 18-20.

* He removeth one prince or monarchy, and setteth up another (see Ps. lxxv. 7; Dan. ii. 21), and will put an end to the Babylonish monarchy, and set up the Persian, in order to return the captivity of his people.—LOWTH.

† *Yea, they shall not be planted*, &c.—The idea is, that they who oppose God in the execution of his purposes shall lose their names and become extinct, in the same way as a tree does from which no shoot starts up.—BARNES.

[z] Jer. x. 11, 12. Col. i. 16, 17.

[a] Ps. cxlvii. 4, 5.

‡ The prophet now reproves the Israelites for their want of confidence in this powerful and faithful God, and assures them that, however natural strength may fail, they who wait on and rely on Jehovah shall find his aid sufficient for them.—BOOTHROYD.

[b] Mal. ii. 17. Luke xviii. 7, 8.

[c] Rom. xvi. 26. 1 Tim. i. 17.

[d] Acts. xiii. 47.

[e] John v. 17.

[f] Ps. cxxxix. 6. Rom. xi. 33, 34.

§ He hath strength enough not only for himself, but for all, even the weakest of his creatures, whom he can with ease strengthen to bear all their burdens, and to vanquish all their oppressors.—POOLE.

‖ *Even the youths shall faint* — the most vigorous young men. *And the young men*—denotes those who are chosen or selected, and may be applied to those who were selected or chosen for any hazardous enterprise, or any dangerous achievement in war. The meaning is, that the most vigorous and manly would be exhausted by toil, &c.; but that the powers of God never grew weary, and that they who trust in him should never become faint, or fail.—BARNES.

[g] John xxxiii. 24-26. 2 Cor. i. 8-10.

[1] *Change.*

[h] Ex. xix. 4. Rev. iv. 7.

[i] Luke xviii. 1. Gal. vi. 9.

CHAP. XLI.

* *Keep silence before me.*—The point at issue was one of the deepest interest and importance, and claimed to be heard with breathless silence (comp. Job xxxiii. 31).—DR HENDERSON.

[a] Job xxiii. 3-7.

† *By the way that he had not gone with his feet.*—The way in which he had not been accustomed to march; an unusual journey.—BARNES.

[b] Deut. xxxii. 7, 8. Acts xv. 18.

[c] Rev. i. 11, 17; ii. 8; xxii. 13.

[d] Matt. i. 23; xxviii. 20.

[e] Gen. x. 5.

[f] Ex. xv. 14, 15.

[g] Ex. xix. 5, 6.

[h] John viii. 33, 34. Rom. iv. 12, 13.

[i] Josh. xxiv. 2-4. Luke xiii. 29.

‡ This probably refers particularly to Egypt and Chaldea; from the latter, the Jews were to be redeemed as they had been from the former; and from thence, likewise, Abraham was originally taken.—LOWTH.

[k] Deut. vii. 7. 1 Cor. i. 26-29.

[l] Jer. xxxiii. 25, 26. Rom. xi. 1, 2.

§ *The right hand of my righteousness.* — "My faithful right hand."—The phrase is a Hebrew mode of expression, meaning that God's hand was faithful or just; that it might be relied on, and would secure them.—BARNES.

[1] *The men of thy strife.*

[2] *The men of thy contention.*

[3] *The men of thy war.*

[m] 10.

[n] Job xxv. 6.

[4] Or, *few men.*

come near, then let them speak: [a]let us come near together to judgment.

2 Who raised up the righteous *man* from the east, called him to his foot, gave the nations before him, and made *him* rule over kings? he gave *them* as the dust to his sword, *and* as driven stubble to his bow.

3 He pursued them, *and* passed safely; *even* by the way *that* he had not gone with his feet.†

4 Who hath wrought and done *it*, [b]calling the generations from the beginning? [c]I the LORD, the first, and [d]with the last; I *am* he.

5 The [e]isles saw *it*, and feared; [f]the ends of the earth were afraid, drew near, and came.

6 They helped every one his neighbour; and *every one* said to his brother, Be of good courage.

7 So the carpenter encouraged the goldsmith, *and* he that smootheth *with* the hammer him that smote the anvil, saying, It *is* ready for the sodering: and he fastened it with nails, *that* it should not be moved.

8 But [g]thou, Israel, *art* my servant, Jacob whom I have chosen, [h]the seed of Abraham my friend.

9 *Thou* [i]whom I have taken from the ends of the earth,‡ and [k]called thee from the chief men thereof, and said unto thee, Thou *art* my servant; [l]I have chosen thee, and not cast thee away.

10 ¶ Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.§

11 Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and [1]they that strive with thee shall perish.

12 Thou shalt seek them, and shalt not find them, *even* [2]them that contended with thee: [3]they that war against thee shall be as nothing, and as a thing of nought.

13 For I the LORD thy God will hold thy right hand, saying unto thee, [m]Fear not; I will help thee.

14 Fear not, [n]thou worm Jacob, *and* ye [4]men

FOLLY OF IDOLATRY.—Ver. 18-20. The more wealthy of the Gentiles cast their images of inferior metal, and then employed the goldsmith to plate it with gold, and both to adorn and fasten it with silver chains; and this was intended as the likeness of their god, and the object of their worship! Nay, the poor man, who could scarcely afford an oblation, must have an idol, though it were but a block of durable wood, skilfully carved, and fixed up in his house! And even the Jews, though better instructed, were prone to the same stupidity, because they disliked the character and service of JEHOVAH. But as they had no reason to fear either idols or idolaters when God came to effect their promised deliverances, so nothing could so much provoke God to jealousy and bring ruin upon them as this iniquity.—"Hereby he armeth them against the idolatry wherewith they should be tempted at Babylon."—*Scott.*

SPIRITUAL PROGRESS.—Ver. 29-31. They that wait on the Lord, that make conscience of their duty to him, and by faith rely upon him, and commit themselves to his conduct—they that do so, God will not fail them. 1. They shall have grace sufficient for them. They shall renew their strength as their work is renewed, as there is new occasion; they shall be anointed, and their lamps supplied with fresh oil; God will be their "arm every morning" (Is. xxxiii. 2). If at any time they have been foiled and weakened, they shall recover themselves, and so renew their strength; Heb. "They shall change their strength," as their work is changed; doing work, suffering work; they shall have strength to labour, strength to wrestle, strength to resist, strength to bear. As the day, so shall the strength be. 2. They shall use this grace for the best purposes. Being strengthened, (1.) They shall soar upwards, upwards towards God; "they shall mount up with wings like eagles;" so strongly, so swiftly, so high, and heavenwards. In the strength of Divine grace their souls shall ascend above the world, and even enter into the holiest. Pious and devout affections are the eagle's wings on which gracious souls "mount up" (Ps. xxv. 1). (2.) They shall press forwards, forwards towards heaven; they shall walk, they shall run the way of God's commandments, cheerfully and with alacrity, they "shall not be weary;" constantly and with perseverance, they "shall not faint;" and therefore in due season they shall reap. Let Jacob and Israel, therefore, in their greatest distresses, continue waiting upon God, and not despair of relief and succour from him, timely and effectual.—*Henry.*

CHAP. XLI. CALL OF ABRAHAM.—Ver. 2-4. Some eminent expositors suppose Cyrus to be here meant, but it is not likely that he should be called "the righteous man," or *righteousness*, as in the original; nor could the success of that monarch give any general alarm to idolaters; and, indeed, this does not comport with that scheme of interpretation which seems most satisfactory.—JEHOVAH is pointing out to idolaters the evidences of his being the only true God, and is about to predict those events which will terminate in the extermination of idolatry, but he previously calls the attention of the people to the victories that had already been obtained by his worshippers over idolaters. The calling of Abraham from the eastern country of Mesopotamia was the first remarkable check which God gave to idolatry after the flood, when it was about to become universal, and the opening of that grand design by which the whole empire of Satan was in due time to be subverted. As the pattern of all future believers, both in the manner of his justification and the effects of his faith, Abraham was properly distinguished as "the righteous man." The Lord called him "to his foot"—that is, to follow him in the most implicit and unreserved confidence and obedience; and though he was not generally a warrior, yet, relying on the power of JEHOVAH, he once marched forth, at the head of a small company of his servants against four victorious heathen kings and their armies, and God gave them before him, and made him master of them, so that they became as dust or stubble driven by the wind before his sword and bow, and he pursued them with entire safety through those parts of the land into which he had never before travelled. This, and other interpositions of God in his favour, gave him a great ascendancy over kings and nations, and were earnests of the victories which were promised to his posterity, and in due time granted.—The king and people of Egypt first fell before the God of Israel, and then Arad, Sihon, and Og, and their subjects, and the nations of Canaan; and thus Abraham, in his seed, ruled over many kings and nations. These events were notorious, and caused great alarms in the adjacent regions. Now, who effected these victories of Israel over the idolaters? even He that had predicted them, and had from the beginning called the generations of Israel from among the rest of the nations, speaking of them as already existing. And as JEHOVAH, the self-existent and eternal God, had been present with his people at first, so he would be to the last, to support them, and render them triumphant.—*Scott.*

WORM JACOB.—Ver. 14-16. God regards Jacob's low estate, and says, "'Fear not, thou worm Jacob;' fear not that thou shalt be crushed; and 'ye men of Israel'" (*ye few men*, so some read it; *ye dead men*, so others), "do not give up yourselves for gone notwithstanding." Note, The grace of God will silence fears, even when there seems to be the greatest cause for them—"perplexed, but not in despair" Now

of Israel: I will help thee, saith the LORD, and [o]thy Redeemer, the Holy One of Israel.

15 Behold, [p]I will make thee a new sharp thrashing instrument‖ having [5]teeth: [q]thou shalt thrash the mountains, and beat *them* small, and shalt make the hills as chaff.

16 Thou [r]shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and [s]thou shalt rejoice in the LORD, *and* shalt glory in the Holy One of Israel.

17 *When* the poor and needy [t]seek water,¶ and *there is* none, *and* their tongue faileth for thirst, I the LORD will hear them, *I* the God of Israel will not forsake them.

18 I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water.

19 I will plant in the wilderness the cedar,* the shittah-tree, and the myrtle, and the oil-tree; I will set in the desert the fir-tree, *and* the pine, and the box-tree together;

20 That they [u]may see, and know, and consider, and understand together, that the hand of the LORD hath done this, and the Holy One of Israel hath created it.

21 ¶ [6]Produce your cause, saith the LORD; bring forth your strong *reasons*, saith the King of Jacob.

22 Let them bring *them* forth, and shew us what shall happen: let them shew the former things,† what they *be*, that we may [7]consider them, and know the latter end of them; or declare us things for to come.

23 Shew the things that are to come hereafter, [x]that we may know that ye *are* gods: yea, [y]do good, or do evil, that we may be dismayed, and behold *it* together.

24 Behold, [z]ye *are* [8]of nothing, and your work [9]of nought: [a]an abomination *is he that* chooseth you.

25 I have [b]raised up *one* from the north, and he shall come: from the rising of the sun [c]shall he call upon my name; and he shall [d]come upon

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princes as *upon* mortar, and as the potter treadeth clay.

26 Who hath [e]declared from the beginning, that we may know? and beforetime, that we may say, *He is* [f]righteous? yea, *there is* none that sheweth; yea, *there is* none that declareth; yea, *there is* none that heareth your words.

27 The [g]first *shall say* to Zion, Behold, behold them: and [h]I will give to Jerusalem one that bringeth good tidings.

28 For [i]I beheld,‡ and *there was* no man; even among them, and *there was* no counsellor, that, when I asked of them, could [1]answer a word.

29 Behold, [k]they *are* all vanity; their works *are* nothing; their molten images *are* [1]wind and confusion.

CHAPTER XLII.

1 *Jehovah calls on men to behold the Messiah; 8 declares that he will glorify himself in fulfilling his predictions; 13 promises to remove every obstacle to the conversion of the Gentiles; 18 predicts the unbelief of the Jews.*

BEHOLD [a]my servant, [b]whom I uphold; [c]mine elect, *in whom* [d]my soul delighteth: [e]I have put my Spirit upon him; [f]he shall bring forth judgment to the Gentiles.

2 He shall [g]not cry,* nor lift up, nor cause his voice to be heard in the street.

3 A [h]bruised reed† shall he not break, and the [1]smoking flax shall he not [2]quench: [i]he shall bring forth judgment unto truth.

4 He [k]shall not fail nor be [3]discouraged, till he have set judgment in the earth: [l]and the isles shall wait for his law.

5 ¶ Thus saith God the LORD, [m]he that created the heavens, and stretched them out; [n]he that spread forth the earth, and that which cometh out of it; [o]he that giveth breath unto the people upon it, and spirit to them that walk therein.‡

6 I the LORD have [p]called thee in righteousness, and will hold thine hand, and will keep thee, [q]and give thee for a covenant of the people, [r]for a light of the Gentiles;§

7 To [s]open the blind eyes, [t]to bring out the

[o] Job xix. 25. Gal. iii. 13.
[p] Hab. iii. 12.
‖ To be *thrashed* signifies to undergo great calamities, or be subdued by a potent enemy (Jer. li. 33; Mic. iv. 13). The way of thrashing in the Eastern countries, was by leading oxen over the corn lying on the floor, who drew after them a pair of dented iron wheels, or else heavy planks stuck full of sharp flints; so that the corn was trodden out by the feet of the oxen, and the straw cut into small parcels by the wheels or flints (see chap. xxviii. 27, 28). —LOWTH.
[5] *Mouths.*
[q] Ps. xviii. 42. 2 Cor. x. 4, 5.
[r] Ps. i. 4. Matt. iii. 12.
[s] Jer. ix. 23, 24. Luke i. 46, 47.
[t] Ez. xvii. 3, 6. Matt. v. 6.
¶ To give water in the wilderness, in allusion to the miraculous supply during the passage of the Israelites through the wilderness to the Holy Land, is the emblem of unexpected relief in distress. —HURD.
* It means, converted persons in the Gentile world, in whom as great a change was wrought as if, instead of briers and thorns, came up such trees as these.—GILL.
[u] Ex. ix. 16. Eph. ii. 6-10.
[6] *Cause to come near.*
† Events long since decreed. —ROSENMULLER.
[7] *Set our heart* upon them.
[x] Acts xv. 18.
[y] Jer. x. 5.
[z] Ps. cxv. 8. 1 Cor. viii. 4.
[8] Worse *than nothing.*
[9] Worse *than of a viper.*
[a] Deut. vii. 26. Rev. xvii. 5.
[b] Jer. ii. 27-29.
[c] Ezra i. 2, 3.
[d] Mic. vii. 10.

[e] Hab. ii. 18-20.
[f] 23.
[g] Rev. ii. 8.
[h] Ezra i. 1, 2. Luke ii. 10, 11.
[i] Dan. ii. 10, 15; iv. 7, 8.
‡ I looked upon the heathen world, among all the pretended prophets, and the priests of pagan idolatry, and no man among them could predict these future events. —BARNES.
[1] Heb. *return.*
[k] Ps. cxv. 4-8.
[l] Jer. v. 13.

CHAP. XLII.
[a] Phil. ii. 7.
[b] John xvi. 32.
[c] 1 Pet. ii. 4, 6.
[d] Matt. iii. 17. Eph. i. 6.
[e] John iii. 34.
[f] Rom. xv. 8-16. Eph. iii. 8.
[g] 2 Tim. ii. 24. 1 Pet. ii. 23.
* Has a person gained or lost a cause in the court of justice?—he vociferates his story again and again to his companions, as he goes along the road.—ROBERTS.
[h] Ps. ciii. 13. Matt. xviii. 11-14.
† A reed being injured or bruised, its value as an instrument of music was of course destroyed; to this the allusion seems to be.—BURDER.
[1] Or, *dimly burning.*
[2] *Quench it.*
[i] Ps. lxxii. 2-4. John v. 30.
[k] John xvii. 4, 5. Heb. xii. 2-4
[3] *Broken*
[l] Ps. lxxii. 8-11.
[m] Heb. i. 2, 10 12.
[n] Ps. xxiv. 1, 2.
[o] Ps. xxxiii. 6. Acts xvii. 25.
‡ This large description of God's infinite power is here seasonably added, to give them assurance of the certain accomplishment of these great and wonderful promises which would otherwise seem incredible.—POOLE.
[p] Jer. xxiii. 5, 6. Rom. iii. 25, 26.
[q] Gal. iii. 15-17. Heb. viii. 6.
[r] John viii. 12. 1 Pet. ii. 9.
§ Indeed, the general object of prophecy is the uniting of all nations in the faith of Christ; and the conversion of the Gentiles makes a standing part of all the prophecies of the Saviour of mankind. — HORSLEY.
[s] Eph. i. 17, 18.
[t] Luke iv. 18-21.

Jacob and Israel are advanced from this low estate, and made as formidable as ever they had been despicable. But "by whom shall Jacob arise, for he is small?" We are here told: "I will help thee, saith the Lord;" and it is the honour of God to help the weak. He will help them, for he is their Redeemer, who is wont to redeem them, who has undertaken to do it. Christ is the Redeemer; from him is our help found. He will help them, for he is the "Holy One of Israel," worshipped among them in the beauty of holiness, and engaged by promise to them. The Lord will help them, by enabling them to help themselves, and making Jacob to become a thrashing instrument. Observe, He is but an instrument, a tool in God's hand, that he is pleased to make use of; and he is an instrument of God's making, and is no more than God makes him.—*Henry.*

GOD'S COMPASSION.—Ver. 17-20. The care taken to water, and victual, and protect the poor Jews when they returned from Babylon, as their fathers were provided for in the wilderness, and the re-establishment of their Church and state in the desolated land of Judah, form but feeble accomplishments of this remarkable prophecy. We have met with repeated predictions of the conversion of the Gentiles under similar allusions. The provision that is made for the consolation of the poor and humble people of God, in all their distresses and persecutions from age to age, may be implied; but perhaps some intimation may also be given of the method in which he will accomplish his promises of spreading the gospel. By "the poor and needy, who seek water and find none," the Lord seems to describe the case of people destitute of the means of grace, yet brought to some indistinct and anxious desires of instruction and spiritual blessings. Cornelius and his friends (the first Gentile converts) were thus prepared to receive the gospel before it was sent to them; and Paul was called into Europe by a vision of a man of Macedonia, who begged him to come over and help them. Indeed, we know not in what degree the Lord may facilitate the spread of Christianity in due time, by exciting anxious desires of instruction and salvation in the minds of those who have not hitherto heard the gospel. Such desires will dictate earnest prayers, and the Lord will hear them, and not leave the suppliants destitute.

EVIDENCE OF THE TRUTH OF REVELATION FROM PROPHECY.—Ver. 25. JEHOVAH here predicts the victories of Cyrus over the Chaldeans and their allies at least a hundred and fifty years before that expedition was undertaken, as one instance of his foreknowledge and invincible power. Media lay north of Babylon, and Persia eastward, and Cyrus commanded the forces of these two nations. The Lord raised him up to great power, and formed him a man of extraordinary courage and capacity, though we do not read that he renounced idolatry to become the worshipper of God only. Ver. 26. This is another challenge to idolaters, to prove that their idols had ever declared future events in this manner, that it might be confessed they had a righteous claim to adoration. But, in fact, none of them ever shewed or declared anything of the kind; none ever heard their words to this effect. But the prophecies of Scripture form a regular system, which is fulfilling from age to age, without any failure, or appearance of it. The time of accomplishment was in several instances named, and the exact performance may be demonstrated; and some evidently relate to future times, being so arranged that we can tell very nearly the period, in the series of predicted events, in which we live. And this forms the grand demonstration of the Divine original of the Scriptures, on which the Lord himself here evidently rests the weight of the argument; and it gathers strength in proportion as that from transient miracles may be supposed to lose some part of its energy.—*Scott.*

CHAP. XLII. MESSIAH THE FATHER'S SERVANT.—Ver. 1-4. When spiritual blessings are predicted under the veil of temporal deliverances, some passages will accord best to the type, and others to the antitype: thus Cyrus and the redemption of the Jews are in this place lost sight of, that the Messiah and his salvation may be brought into full view.—"The natural import of the words, as well as the authority of the New Testament, do plainly determine this and many other texts, here and in the following chapters, to an evangelical sense—the Holy Spirit taking occasion, from the deliverance of the Jews, to give the prophet a view of a more glorious redemption, which should be accomplished by the Messiah." . . . "St Matthew has applied it to Christ; nor can it, with justice or propriety, be applied to any other person or character whatever."—(*Bp. Lowth.*)—(Matt. xii. 17-21.) He was "in the form of God, and took upon him the form of a servant." Being upheld by the Divine power in his human nature, he finished the work that was given him to do: he is the first Elect of God, for his own sake, and to be the Head of the Church; and all others are elect in him: in his person; righteousness, and mediation, the Father is well pleased and greatly delighted: the Holy Spirit resteth upon him, and is through him communicated to the Church (chap. xi. 1-3); and he brings judgment to the Gentiles, or makes known unto them the truths, precepts, and ordinances of God, that they may become accepted believers, obedient servants, and spiritual worshippers of him. He did not appear with ostentatious pomp, attraction, and external honour, or to establish his kingdom by the violence and tumult of war and contention, but he was outwardly mean, and behaved with humility, gentleness, and kindness, and acquired his peaceful victories by beneficent miracles, convincing instructions, a holy example, patient sufferings, and Divine influences. He is peculiarly tender to the broken-hearted believer, and those whom temptations and afflictions had almost crushed like the bruised reed, and will by no

prisoners from the prison, *and* them that sit in darkness out of the prison-house.

8 I *am* the LORD; ‖ [u]that *is* my name: and [x]my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

10 ¶ Sing unto the LORD a new song, *and* his praise from the end of the earth, ye that go down to the sea, and [4]all that is therein; the isles, and the inhabitants thereof.

11 Let the wilderness and the cities thereof lift up *their voice*, the villages *that* Kedar doth inhabit: let the inhabitants of the rock sing,¶ let them shout from the top of the mountains.

12 Let them give glory unto the LORD, and declare his praise in the islands.

13 ¶ The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea, roar; he shall [5]prevail against his enemies.

14 I have long time holden my peace; I have been still, *and* refrained myself: *now* will I cry like a travailing woman; I will destroy and [6]devour at once.

15 I will [y]make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools.

16 And [z]I will bring the blind by a way *that* they knew not; [a]I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things [7]straight. These things will I do unto them, and not forsake them.

17 They shall be turned back, they shall be [b]greatly ashamed, that trust in graven images, that say to the molten images, Ye *are* our gods.

18 ¶ Hear, ye deaf; * and look, ye blind, that ye may see.

19 Who *is* blind, but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect, and blind as the LORD's servant?

20 Seeing many things, but thou observest not; opening the ears, but he heareth not.

21 The LORD is [b]well pleased for his righteousness' sake; † [c]he will magnify the law, and make [8]*it* honourable.

22 But this *is* a people robbed and spoiled; [9]*they are* all of them snared in holes, and they

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‖ The import of the name Jehovah, rendered by our translators "The Lord," is, according to the best critics, ancient and modern, "eternal, immutable, necessary existence."—WATERLAND.

[u] Ex. iii. 13-15.

[x] Ex. xx. 3-5.

[4] *The fulness thereof.*

¶ Or of Petra, the metropolis of Arabia Petræa, cut out of solid rocks, and built among rocks; the whole country may here be meant. They had reason to sing when the gospel was preached to them, as it was by Paul in Arabia (Gal. i. 17).—GILL.

[5] *Behave himself mightily.*

[6] *Swallow*, or *sup up.*

[7] Hab. iii. 6-10.

[z] Luke i. 78, 79.

[a] Josh. iii. 4.

[7] *Into straightness.*

* The prophet, speaking still in the person of God, now turns his discourse to the Jews, and upbraids them with their blindness and incorrigibility under all the means of instruction which had been afforded them. To this evil temper they were to ascribe all those judgments God had already inflicted upon them, which should at last end in a total captivity, and should have still more astonishing effects, upon their rejecting the Messias (comp. chap. vi. 10, 11).—LOWTH.

[b] Dan. ix. 21-27. Rom. iii. 25, 26.

† The verse may be thus rendered: "The Lord is well pleased, because of his (the Messiah's) righteousness. He (the Messiah) will magnify and render honourable the law." Jesus Christ "brought in an everlasting righteousness;" believers are "made the righteousness of God in him;" his name is "the Lord our righteousness" (chap. xiv. 23-25; Jer. xxiii. 6, 7; Dan. ix. 24; 2 Cor. v. 18-21). Thus the holy law of God is established in honour and authority, both as to its precept and sanction. In him, the righteous Servant, the chosen of God, "his soul delighteth." "This is my beloved Son, in whom I am well pleased;" "he always did those things which pleased" the Father. This accords entirely with the New Testament, and with the scope of the prophecy.—SCOTT.

[c] Ps. xl. 8. Matt. v. 17-20. Rom. iii. 31.

[8] Or, *him.*

[9] *In snaring all the young men of them.*

[d] Ps. cii. 20.

[1] *A treading.*

[e] Deut. iv. 29-31. Acts iii. 19, 22, 23.

[2] *Aftertime.*

[f] Lev. xxvi. 15, &c. Rev. xvi. 1, &c.

‡ Considered not the causes from which these calamities proceeded. —MACCULLOCH.

[g] Mal. ii. 2.

CHAP. XLIII.

[h] Am. ix. 8, 9. Matt. vii. 25-27.

* *Waters; fire.*—These are often used in Scripture to denote calamity: the former, because they overwhelm; the latter, because it consumes (see Ps. lxix. 1; lxxiii. 10; cxxiv. 4, 5; lxvi. 12). —BARNES.

[b] Ps. xxiii. 4. Matt. i. 23.

[c] Dan. iii. 25-27. Heb. xi. 33-38.

[d] Tit. ii. 10-14; iii. 4-6. Jude 25.

† *Since thou wast precious.*—The first clause, as the whole context very clearly shews, does not refer to intrinsic qualities, but to an arbitrary sovereign choice: "Since I began to treat thee as a thing of value, thou hast been distinguished among the nations." The verse, so far from ascribing any merit to the people, refers all to God.—ALEXANDER.

[1] *Person.*

[e] Deut. xxx. 3. John x. 16.

[f] Jer. iii. 14, 18, 19.

[g] John iii. 3-7. 2 Cor. v. 17.

[h] Jer. v. 21. 2 Cor. iv. 4-6.

‡ That is, heathen idolaters, who, like the images they worship, have eyes and see not (Ps. cxv. 8).—LOWTH.

[i] Ps. l. 1.

[k] xli. 21-26.

§ God makes the same challenge to the idolaters and their gods which he did chap. xli. 21, 22. *Or let them hear, and say, It is truth.* —If they cannot make good their own pretensions, let them hear what proof I have to allege on my side, and acknowledge that what I say is truth.—PATRICK.

[d] are hid in prison-houses: they are for a prey, and none delivereth; for [1]a spoil, and none saith, Restore.

23 Who among you will give ear to this? *who* [e]will hearken, and hear for the [2]time to come?

24 Who gave Jacob for a spoil, and Israel to the robbers? did not the LORD, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law.

25 Therefore [f]he hath poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; ‡ and it burned him, [g]yet he laid *it* not to heart.

CHAPTER XLIII.

1 *Promises to Israel of deliverance out of trouble.* 8 *A challenge to idolaters to equal the miracles wrought by Jehovah.* 14 *Predictions of deliverance from Babylon.* 22 *Israel inexcusable.*

BUT now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called *thee* by thy name; thou *art* mine.

2 When thou [a]passest through the waters, * [b]I *will be* with thee; and through the rivers, they shall not overflow thee: [c]when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee.

3 For I *am* the LORD thy God, [d]the Holy One of Israel, thy Saviour: I gave Egypt *for* thy ransom, Ethiopia and Seba for thee.

4 Since thou wast precious in my sight, † thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy [1]life.

5 Fear not; for I *am* with thee: [e]I will bring thy seed from the east, and gather thee from the west;

6 I will say to the north, Give up; and to the south, Keep not back: [f]bring my sons from far, and my daughters from the ends of the earth.

7 *Even* every one that is called by my name: [g]for I have created him for my glory, I have formed him; yea, I have made him.

8 ¶ Bring [h]forth the blind people that have eyes, ‡ and the deaf that have ears.

9 Let [i]all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? § let them bring forth their witnesses, that

means break them: he encourages the first beginning of holy desires in the young convert, and revives the almost expiring spark in the baffled and backsliding believer, though it were only as the offensive smoke from the stalks of the flax, when it doth not break forth into a flame; and he will bring forth every man's judgment, with most perfect agreement to the truth of his case and character. In his personal ministry, and in that of his servants, he met with vast difficulties and great opposition; and both he and they were treated with great contempt, enmity, and cruelty; but nothing could induce him to leave his work unfinished, or to be discouraged in it, till he had established judgment (or the truth, righteousness, and worship of JEHOVAH) in the earth, and the most distant nations, accepting his salvation, should submit to his authority.

GLORIOUS CHANGES.—Ver. 13-17. The prophet seems at first here to speak, but the Lord soon resumes the subject. Numerous and confederated enemies would obstruct his purpose of converting the Gentiles, and destroying idolatry; but he would, as a mighty warrior, with tremendous indignation, intimidate and destroy them. He had long suffered the nations to walk in their own ways, and idolatry and iniquity to prevail; but at the appointed period he would break silence, and with the most vigorous exertions of his power, and vehement convulsions in providence, he would ruin his enemies, and effect his great designs. And as the unbelieving Jews would crucify the Redeemer, and obstruct the gospel, he would turn their cultivated mountains into a waste, and make their rivers and pools dry land—that is, he would deprive them off their privileges, and cast them off from being his people. But he would bring the blind and benighted Gentiles into his Church, by methods of which they had no previous knowledge, and lead them in the paths of truth, peace, and holiness, to which they had been entire strangers; he would afford them abundant light and instruction, make their way plain and pleasant to them, and not cast them off from being his people.—*Scott.*

CHAP. XLIII. REASONS OF GOD'S CARE OF HIS PEOPLE.—Ver. 1-4. The grounds of God's care and concern for his people, and the interests of his Church and kingdom among men, are here stated. Jacob and Israel, though in a sinful, miserable condition, shall be looked after; for, 1. They are God's workmanship, "created by him unto good works" (Eph. ii. 10). He has created them and formed them, not only given them a being, but this being—formed them into a people, constituted their government, and incorporated them by the charter of his covenant. The new creature, wherever it is, is of God's forming, "and he will not forsake the work of his own hands." 2. They are the people of his purchase—he has redeemed them; out of the land of Egypt he first redeemed them, and out of many another bondage, "in his love and in his pity" (chap. lxiii. 9); much more will he take care of those who are redeemed with the blood of his Son. 3. They are his peculiar people, whom he has distinguished from others, and set apart for himself; he has called them by name, as those he has a particular intimacy with and concern for, and they are his, appropriated to him, and that he has a special interest in. 4. He is their God in covenant: (ver. 3) 'I am the Lord thy God," worshipped by thee, and engaged by promise to thee; "the Holy One of Israel," the God of Israel; for the true God is a holy One, and holiness becomes his house. And upon all these accounts he might justly say, "Fear not" (ver. 1), and again (ver. 5), "Fear not." Those that have God for them, need not fear who or what can be against them.

DIVINE KNOWLEDGE AND POWER.—Ver. 12-15. God has an infinite and infallible knowledge, as is evident from "the predictions of his Word." "'I have declared, and I have shewed,' that which has without fail come to pass; nay, I never declared or shewed anything but it has been accomplished: 'I shewed when there was no strange god among you,' when you pretended not to consult any oracles but mine, or to have any prophets but mine." It is said, when they came out of Egypt, that "the Lord alone did lead him, and there was no strange God with him." He has also infinite and irresistible power, as is evident from the performances of his providence. He pleads not only, I have "shewed," but I have "saved"—not only foretold what none else could foresee, but done what none else could do; for, "'None can deliver out of my hand' those whom I will punish; not only no man can, but none of all the gods of the heathen can protect." It is therefore a "fearful thing to fall into the hands

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they may be justified: or let them hear, and say, *It is* truth.

10 Ye *are* my witnesses, saith the LORD, [l]and my servants whom I have chosen; [m]that ye may know and believe me, and understand that [n]I *am* he: before me there was [2]no God formed, neither shall there be after me.

11 I, *even* [o]I, *am* the LORD; and besides me *there is* no saviour.

12 I have [p]declared, and have saved, and I have shewed, when *there was* [q]no strange *god*‖ among you: therefore ye *are* [r]my witnesses, saith the LORD, that I *am* God.

13 Yea, [s]before the day *was* I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall [3]let it?

14 ¶ Thus saith the LORD, your Redeemer, the Holy One of Israel, For your sake I have sent to Babylon,¶ and have brought down all their [4]nobles, and the Chaldeans, [t]whose cry *is* in the ships.

15 I *am* the LORD, your Holy One, [u]the Creator of Israel, your King.

16 Thus saith the LORD, which [x]maketh a way in the sea, and a path in the mighty waters;

17 Which [y]bringeth forth the chariot and horse, the army, and the power; they shall lie down together, they shall not rise: [z]they are extinct, they are quenched as tow.

18 ¶ Remember ye not the former things, neither consider the things of old.

19 Behold, I will do a new thing: now it shall spring forth; shall ye not know it? [a]I will even make a way in the wilderness, *and* [b]rivers in the desert.

20 The beast of the field shall honour me, the dragons and the [5]owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

21 This [c]people have I formed for myself; they shall shew forth my praise.

22 ¶ But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel.

23 Thou hast not brought me the [6]small cattle of thy burnt-offerings, neither hast thou [d]honoured me with thy sacrifices: I have not caused thee to serve with an offering, nor wearied thee with incense.

24 Thou hast bought me no sweet cane* with money, neither hast thou filled me with the fat of thy sacrifices; but [e]thou hast made me to serve with thy sins,† thou hast wearied me with thine iniquities.

25 I, [f]*even* I, *am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

26 Put me in remembrance;‡ let us plead together: [g]declare thou, that thou mayest be justified.

27 Thy [h]first father hath sinned, and thy [7]teachers have transgressed against me.

28 Therefore [i]I have profaned§ the [8]princes of the sanctuary, [k]and have given Jacob to the curse, and Israel to reproaches.

CHAPTER XLIV.

1 *God's church comforted.* 9 *The vanity of idols, and folly of idol-makers.*

YET now hear, [a]O Jacob my servant; and Israel, whom I have chosen:

2 Thus saith the LORD [b]that made thee,* and [c]formed thee from the womb, *which* will help thee; [d]Fear not, O Jacob, my servant; and thou, [e]Jesurun, whom I have chosen.

3 For I will pour water upon him that is thirsty,† and [f]floods upon the dry ground: I will [g]pour my Spirit upon thy seed, and my blessing upon thine offspring:

4 And they shall spring up *as* among the grass, as willows by the water-courses.

5 One shall say, [h]I *am* the LORD'S; and another shall call *himself* by the name of Jacob; and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the King of Israel, and [i]his Redeemer the LORD of hosts; [k]I *am* the first, and I *am* the last; and [l]besides me *there is* no God.

7 And who, as I, shall call, and shall declare it, and set it in order for me, [m]since I appointed the ancient people?‡ and the things that are coming, and shall come, let them shew unto them.

8 Fear ye not, neither be afraid: have not I told thee from that time,§ and [n]have declared *it?* [o]ye *are* even my witnesses. [p]Is there a God besides me? yea, *there is* no [1]God; I know not *any*.

9 ¶ They that [q]make a graven image *are* all

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1 Rev. i. 2, 5; iii. 14.
m John xx. 31
n xliv. 6-8.
2 *Nothing formed of God.*
o Deut. vi. 4. John x. 28-30.
p xlviii. 4-7.
q Deut. xxxii. 12.
‖ Or rather, "and not any strange god among you"—that is, not any false or heathen god that has at any time been worshipped among you; but I have shewn events aforehand, &c.—WELLS.
r xliv. 8.
s John i. 1, 2.
3 *Turn it back.*
¶ The preterperfect tense is here used for the future (see chap. xxi. 2; xli. 3). "For your sakes I will send Cyrus to conquer Babylon, and make captives both of their nobles and people;" or else the prophet may be supposed to direct this and the following discourses to the Jews who were in captivity. *Whose cry is in their ships.*—Who glory in the number of their ships, with which they carry on a great trade upon Tigris and Euphrates. So the Septuagint and the Vulgar Latin understand the place. Others explain it of the Chaldeans flying to their ships for refuge against the forces of the enemy, who had surprised their city; or of their being sent prisoners on shipboard by the conqueror.—LOWTH.
4 *Bars.*
t Rev. xviii. 11-19.
u Ps. lxxiv. 12.
x Ex. xiv. 16, 21, 29.
y Ex. xiv. 4-9, 23-28.
z i. 31.
a Luke iii. 4, 5.
b Deut. viii. 15.
5 *Ostriches*; Heb. *daughters of the owl.*
c Prov. xvi. 4.
1 Cor. vi. 19, 20.
6 *Lambs*, or *kids.*
d Prov. xv. 8.
* The *sweet cane*, or calamus, does not seem to have been the natural production of the land of Canaan, but was brought to market by the merchants of Dan and Javan, and bought with money by the Jews (see Ezek. xxvii. 19).—MACCULLOCH.

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e Ps. xcv. 10.
† *Thou hast made me to serve with thy sins*—rather, thou hast burdened me with thy sins.—BOOTHROYD.
f Jer. l. 20.
‡ The Jews are called upon to specify a single instance in which they had done anything really meritorious. Jehovah was willing not only that the cause should be tried, but that they themselves should give the verdict, so evident was it that they had nothing to produce. *First father*—chief father.—DR HENDERSON.
g Luke xviii. 9-14. Rom. x. 3.
h Num. xxxii. 14. Mal. iii. 7.
7 *Interpreters.*
i Ps. lxxxix. 39.
§ Or, "I will do it;" the past tense for the future, common in prophetic writings.—GILL.
8 *Holy princes.*
k Deut. xxix. 21-28. Luke xxi. 21-24.

CHAP. XLIV.
a Gen. xvii. 7. Rom. xi. 5, 6.
b xliii. 1, 7, 21.
* *Made thee; formed thee*—means, that from the very beginning of their history as a people, he had formed and moulded all their institutions, and directed all things in regard to them, as much as he is the former of the body from the commencement of its existence. *Jesurun*—occurs but four times in the Bible as a poetical name for the people of Israel, apparently expressing affection and tenderness (Deut. xxxii. 15; xxxiii. 5, 26; and in this place).—BARNES.
c Jer. i. 5. Ez. xx. 5-12.
d Luke xii. 32.
e Deut. xxxiii. 5.
† The waters here spoken of, according to the ordinary style of the prophets, are the graces of God's Spirit.—ALLIX.
f Ps. lxxviii. 15, 16.
g Prov. i. 23. Acts ii. 17, 18, 39.
h Deut. xxvi. 17-19. Zech. xiii. 9.
i Jer. l. 34.
k Rev. i. 8; ii. 8; xxii. 13.
l Deut. vi. 4. 1 Tim. iii. 16.
m Gen. xvii. 7, 8. Deut. xxxii. 8.
‡ *The ancient people.*—The posterity of Abraham, Isaac, and Jacob.—MACCULLOCH.
§ Rather, "from the beginning," or, "of old."—LOWTH.
n Gen. xv. 13-21.
o Dan. ii. 28, 47.
p John i. 1; x. 30.
1 *Rock.*
q Jer. x. 3-8, 14, 15.

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of the living God," because there is no getting out of them again. "I will work that I have designed, both in mercy and judgment, and who shall either oppose or retard it?"

PARDON OF SIN.—Ver. 25. "I, even I, am he who" yet "blotteth out thy transgressions." This gracious declaration of God's readiness to pardon sin comes in very strangely: the charge ran very high, "Thou hast wearied me with thine iniquities" (ver. 24). Now one would think it should follow, "'I, even I, am he' that will destroy thee, and burthen myself no longer with care about thee." No, "I, even I, am he that will forgive thee;" as if the great God would teach us that forgiving injuries is the best way to make ourselves easy, and to keep ourselves from being wearied with them. This comes in here to encourage them to repent, because there is forgiveness with God, and to shew the freeness of Divine mercy; where sin has been exceeding sinful, grace appears exceeding gracious. Apply this, 1. To the forgiving of the sins of Israel as a people, in their national capacity. When God stopped the course of threatening judgments, and saved them from utter ruin, even then when he had them under severe rebukes, then he might be said to "blot out their transgressions." 2. To the forgiving of sins of every particular believing penitent—transgressions and sins, infirmities though ever so numerous, backslidings though ever so heinous. Observe here, (1.) How the pardon is expressed: he will "blot them out" as a cloud is blotted out by the beams of the sun (chap. xliv. 22)—as a debt is blotted out, not to appear against the debtor; the book is crossed as if the debt were paid, because it is pardoned, upon the payment which the surety has made; or as a sentence is blotted out when it is reversed; as the curse was blotted out with the waters of jealousy, which made it of no effect to the innocent (Num. v. 23). He will not "remember" the sin; which intimates, not only that he will remit the punishment of what is past, but that it shall be no diminution to his love for the future. When God forgives he forgets. (2.) What is the ground and reason of the pardon. It is not for the sake of anything in us, but for his own sake; for his mercies' sake, his promise' sake, and especially for his own Son's sake, and that he may himself be glorified in it. (3.) How God glories in it: "I, even I, am he." He glories in it as his prerogative; none can forgive sin but God only, and he will do it; it is his settled resolution, he will do it willingly and with delight; it is his pleasure, it is his honour, so he is pleased to reckon it.—*Henry.*

CHAP. XLIV. COVENANT BLESSINGS.—Ver. 3, 4. (1.) They that are sensible of their spiritual wants, and the insufficiency of the creature to supply them, shall have abundant satisfaction in God: "I will pour water upon him that is thirsty," that thirsts after righteousness; he shall be filled. Water shall be poured out to those who truly desire spiritual blessings above all the delights of sense. (2.) They that are barren as the dry ground shall be watered with the grace of God, with floods of that grace, and God will himself give the increase. If the ground be ever so dry, God has floods of grace to water it with. (3.) The water God will "pour out" is "his Spirit" (John vii. 39); which God will pour out without measure upon the Seed—that is, Christ (Gal. iii. 16)—and by measure upon all the seed of the faithful, upon all the praying, wrestling seed of Jacob (Luke xi. 13). This is the great New Testament promise, that God, having sent his Servant Christ, and upheld him, will send his Spirit to uphold us. (4.) This gift of the Holy Ghost is the great blessing God has reserved for the plentiful effusion of the latter days: "I will pour my Spirit, my blessing;" for where God gives his Spirit, he will give all other blessings. (5.) This is reserved for the seed and offspring of the Church; for so the covenant of grace runs, "I will be a God to thee, and to thy seed." To all who are thus made to partake of the privileges of adoption, God will give the spirit of adoption. (6.) Hereby there shall be a great increase of the Church: thus it shall be spread to distant places; thus it shall be propagated and perpetuated to after-times. They shall spring up, and grow as fast as willows by the water-courses, and in everything that is virtuous and praiseworthy shall be eminent, and excel all about them, as the willows overtop the grass among which they grow (ver. 4). Note, It is a great happiness to the Church, and a great pleasure to good men, to see the rising generation hopeful and promising. And it will be so if God pour his Spirit upon them—that blessing, that blessing of blessings.—*Henry.*

FABRICATION OF AN IDOL.—Ver. 12-17. The process of image-making is here described, in order to expose the folly of idolaters. The smith exhausted his strength,

of them vanity; and their [2]delectable things‖ shall not profit; and they *are* their own witnesses: they see not, nor know; that they may be ashamed.

10 Who hath formed a god,¶ or molten a graven image *that is* profitable for nothing?

11 Behold, [r]all his fellows shall be ashamed;* and the workmen, they *are* of men: [s]let them all be gathered together, let them stand up; *yet* they shall fear, *and* they shall be ashamed together.

12 [t]The smith with [3]the tongs both worketh in the coals and fashioneth it with hammers, and worketh it with the strength of his arms: [u]yea, he is hungry, and his strength faileth: he drinketh no water, and is faint.

13 The carpenter stretcheth out *his* rule, [x]he marketh it out with a line, he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; [y]that it may remain in the house.†

14 He [z]heweth him down cedars, and taketh the cypress and the oak, which he [4]strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it*.

15 Then shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth *it*, and baketh bread; yea, [a]he maketh a god, and worshippeth *it:* he maketh it a graven image, and falleth down thereto.

16 He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied; yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire:‡

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, [b]Deliver me; for thou *art* my god.

18 They [c]have not known nor understood: [d]for he hath [5]shut their eyes, that they cannot see; *and* their hearts, that they [e]cannot understand.

19 And none [6]considereth in his heart, neither *is there* knowledge nor understanding to say, I have burnt part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh, and eaten *it:* and shall I make the residue thereof [f]an abomination? shall I fall down to [7]the stock of a tree?

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[2] *Desirable.*

‖ *Delectable things.* —Much-valued objects.—BARNES.

¶ What is here put as a question is the real fact of the case. The question is strongly ironical. —DR HENDERSON.

[r] 1 Sam. v. 3-7. Ps. xcvii. 7.

* The artists themselves were of Adam —weak, dying men; how then could they confer power and divinity on their workmanship? Can a dying man make a living God? And though they should all gather together to support their cause, they would be intimidated and confounded before the God of Israel.—SCOTT.

[s] Jud. vi. 29-31. 1 Kings xviii. 20-29.

[t] Ex. xxxii. 4, 8.

[3] *An axe.*

[u] Hab. ii. 13.

[x] Ex. xx. 4, 5. Rom. i. 23.

[y] Deut. xxvii. 15. Ez. viii. 12.

† *That it may remain in the house*—to dwell in a temple. Such statues were usually made to decorate a temple; or rather, perhaps, temples were reared to be dwelling-places of the gods. It may be implied here, that the idol was of no use but to remain in a house. It could not hear, or save. It was like a useless piece of furniture, and had none of the attributes of God.—BARNES.

[z] Jer. x. 3, 8. Hab. ii. 19.

[4] *Taketh courage.*

[a] Jud. ii. 19. Rev. ix. 20.

‡ The sacred writers are generally large and eloquent upon the subject of idolatry; they treat it with great severity, and set forth the absurdity of it in the strongest light.-BOOTHROYD.

[b] Dan. iii. 17, 29; vi. 20-22.

[c] Jer. x. 8, 14.

[d] 2 Cor. iv. 3, 4. 2 Thes. ii. 9-11.

[5] *Daubed.*

[e] Dan. xii. 10. John v. 44

[6] *Setteth to his heart.*

[f] Deut. xxvii. 15. 2 Kings xxiii. 13.

[7] *That which comes of a tree.*

[g] Rom. i. 20-23, 28.

[h] Hab. ii. 18. 2 Thes. ii. 9-11.

§ That is, a lying vanity "in my right hand." This was a just appeal to common sense against the abominable stupidity of worshipping idols, which when wrought up to their highest perfection, can but resemble some great man, but can never be indued with the sense of the poorest idiot, or even of the vilest brute; how much less can anything of Divine power or knowledge be ascribed to them? —READING.

[i] Deut. xxxi. 19-21.

[k] xliii. 1, 7, 15.

[l] Rom. xi. 28, 29.

[m] Ps. li. 1, 9. Acts iii. 19.

[n] Lam. iii. 42, 44.

[o] Hos. xiv. 1-4. Acts iii. 18, 19.

‖ The expressions here, and in parallel passages, denote the joy to be so great and universal, that even the inanimate parts of the creation are said to be affected with it, and are exhorted to bear a part in the general chorus.—LOWTH.

[p] Ps. lxxviii. 35. Rev. v. 9.

[q] Job xxvi. 7.

[r] John i. 3. Eph. iii. 9. Col. i. 16, 17.

[s] Jer. xxvii. 9, 10.

[t] Ex. ix. 11.

[u] Job v. 12.

[x] Ex. xi. 4-6; xii. 29, 30.

[8] *Wastes.*

[y] Ps. lxxiv. 15. Rev. xvi. 12.

[z] Dan. x. 1.

¶ Here does Isaiah, near 200 years beforehand, name the very person who should order the enlargement of the Jews; and Jeremiah (chap. xxix. 10) points out the year in which it should happen. —BERRIMAN.

[a] Ezra i. 1-3; vi. 3, &c.

* This Cyrus should say to the temple—*Thy foundation shall be laid;* not, *Thou shalt be built.* The fact is, only the *foundation* was laid in the days of Cyrus, the Ammonites having prevented the building; nor was it resumed till the second year of Darius, one of his successors. There is often a precision in the expressions of the prophets, which is as honourable to truth, as it is unnoticed by careless readers. —CLARKE.

CHAP. XLV.

[a] Jer. xxvii. 6.

[b] Ps. lxxiii. 23.

[c] Nah. ii. 6.

[d] xiii. 4-17.

[e] Luke iii. 5.

[f] Ps. cvii. 16.

[g] Jer. xxvii. 5-7.

[h] Ezra i. 2.

20 He feedeth on ashes: [g]a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, [h]*Is there* not a lie in my right hand?§

21 ¶ [i]Remember these, O Jacob and Israel; for [k]thou *art* my servant: I have formed thee; thou *art* my servant: O Israel, [l]thou shalt not be forgotten of me.

22 I have [m]blotted out, [n]as a thick cloud, thy transgressions, and, as a cloud, thy sins: [o]return unto me; for I have redeemed thee.

23 Sing, O ye heavens; for the LORD hath done *it:* shout, ye lower parts of the earth; break forth into singing, ye mountains, O forest, and every tree therein:‖ for the LORD hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith the LORD, [p]thy Redeemer, and he that formed thee from the womb, [q]I *am* the LORD that maketh all *things;* that stretcheth forth the heavens alone; that spreadeth abroad the earth [r]by myself;

25 That [s]frustrateth the tokens of the liars, and [t]maketh diviners mad; that [u]turneth wise *men* backward, and maketh their knowledge foolish;

26 That [x]confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the [8]decayed places thereof:

27 That saith to the deep, [y]Be dry; and I will dry up thy rivers:

28 That saith of [z]Cyrus,¶ *He is* my shepherd, and shall perform all my pleasure; even [a]saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.*

CHAPTER XLV.

1 *God for his church's sake, calleth Cyrus.* 3 *He challenges obedience.* 20 *He convinceth the idols of vanity.*

THUS saith the LORD [a]to his anointed, to Cyrus, [b]whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, [c]to open before him the two-leaved gates; and the gates shall not be shut;

2 I will [d]go before thee, and [e]make the crooked places straight: I will [f]break in pieces the gates of brass, and cut in sunder the bars of iron:

3 And [g]I will give thee the treasures of darkness, and hidden riches of secret places, [h]that

and would not allow himself time for rest or refreshment, in hammering out and fashioning his idol; which, after all, could not preserve him from fainting, or perishing, by hunger and thirst. The carpenter, in his way, too, employed his strength and skill in forming an idol on wood, to set up in his house, as the object of his adoration; though it was as senseless as the meanest part of his furniture, and far more useless. In order to be prepared to serve his neighbours with this strange manufacture, he provided a large stock of several kinds of timber, selecting that which grew most strong and straight: and even planting ash-trees, and waiting their growth, for this purpose. And when the boughs and chips, &c., had been used for fuel, he was so stupid as to make his deity of the same log, to prostrate himself before it, and to pray unto it, saying, "Deliver me, for thou art my God!" That which warmed him and cooked his food, though the refuse, was useful; but that which made the image was good for nothing, nay, an abomination.—We are not to conclude that all the idolaters were so stupid, as to terminate their adoration upon the lifeless image; for some of the heathen poets acutely derided the folly of those that did so. Yet the practice naturally led the unthinking multitude to adore the idol itself. And the invisible object, which a few conceived to be present with it, and to be represented by it, was commonly as much the creature of their imagination, as the other was the work of their hands. In every way God was dishonoured and robbed of his worship, and Satan was gratified as the object of their adoration.—The history of Popery shews, that similar effects have uniformly followed from the use of images, whether as representing the saints and angels which the people invoke as mediators, or as representing the person in the sacred Trinity.—Horace ludicrously puts these words into the mouth of an image: "I was of old the trunk of a fig-tree, a block of useless wood: when the carpenter, uncertain whether to make a bench or a Priapus, chose that I should be a god!"—"When, therefore, does it become a god? Behold, it is cast, fashioned, and carved!—It is not yet a god. It is soldered, put together, and set up! Neither is it yet a god!—Behold, it is adorned, consecrated, and prayed to! Then at length it is a god, when men have chosen and dedicated it."—(*Minutius Felix.*)

CALL OF CYRUS.—Ver. 25-28. The God of Israel had often confounded the magicians and wise counsellors of his enemies, and in this case he determined to frustrate the expectations of all the Chaldean soothsayers and diviners; to prove them liars, and absolutely to infatuate them. He would expose the folly of all their wise men, when they could not read the handwriting to Belshazzar, nor detect Cyrus's device to take Babylon; and he would equally shame the politicians, when it was proved that they had used no suitable or effectual means of defence against the besiegers. At the same time he confirmed the word of his servant Isaiah, and performed everything according to the information given by his messengers, the prophets, in bringing these events to pass. When this prophecy was delivered, Jerusalem and Judah were inhabited, and at peace. But it was intimated that the city and temple would be destroyed to the foundations (this took place about one hundred and twenty years afterwards); and that they should be rebuilt by orders from Cyrus, which happened about a hundred and seventy years after. Cyrus (who is the only man, except Josiah, that was predicted by name much above a hundred years before his birth) was appointed to act a shepherd over the Lord's scattered flock. The promise that Jerusalem should be inhabited, was to be fulfilled by Cyrus giving orders for its being rebuilt, and the foundations of the temple laid; and the foundations were indeed laid in his time, but it was not built till some time afterwards! The manner in which Babylon was taken was also foretold: the wide and deep river Euphrates, which ran through the city, was emptied into a vast lake prepared to receive its superfluous waters, and Cyrus marched his army into the city by the channel of the river.—Probably this prophecy, shewn by Daniel to Cyrus, hastened the deliverance of the Jews.—*Scott.*

CHAP. XLV. COMMISSION OF CYRUS.—Ver. 1-6. The Lord here addresses Cyrus as if present; he was the "anointed" of God, as he was set apart for this work, and as he was a type of Christ our Redeemer. Cyrus, being holden by the right hand, and strengthened by the Lord, would certainly be victorious. JEHOVAH subdued many other nations before him, previously to his conquest of Babylon: and he degraded or enfeebled many kings by him; Belshazzar especially was thus intimidated before he was destroyed. All the streets of Babylon that led down on each side to the river

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thou mayest know that I the LORD, which call *thee* by thy name, *am* the God of Israel.

4 For Jacob my servant's sake, and Israel mine elect, [i]I have even called thee by thy name: I have surnamed thee, [k]though thou hast not known me.

5 ¶ I *am* the LORD, and *there is* none else, *there is* no God besides me: [l]I girded thee, though thou hast not known me;

6 That they may know from the rising of the sun, and from the west, that *there is* none besides me: I *am* the LORD, and *there is* none else.

7 I [m]form the light, and [n]create darkness; [o]I make peace, and create evil. I the LORD do all these *things*.

8 Drop down, ye heavens, from above, and let the skies pour down righteousness;* let the earth open, and let them bring forth salvation, and let righteousness spring up together: I the LORD have created it.

9 Woe unto him that striveth with his Maker! *Let* the potsherd *strive* with the potsherds of the earth. [p]Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?

10 Woe unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, [q]the Holy One of Israel, and his Maker, [r]Ask me of things to come concerning my sons; and concerning the work of my hands command ye me.†

12 I have [s]made the earth, and created man upon it: I, *even* my hands, have stretched out the heavens, and [t]all their host have I commanded.

13 I have [u]raised him up‡ [x]in righteousness, and I will [l]direct all his ways: [y]he shall build my city, and he shall [z]let go my captives, not for [a]price nor reward, saith the LORD of hosts.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia, and of [b]the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee; they shall make supplication unto thee, *saying*, Surely God *is* in thee, [c]and *there is* none else; *there is* no God.

15 Verily thou *art* [d]a God that hidest thyself, [e]O God of Israel, the Saviour.

16 They shall be ashamed, and also confounded, all of them: they shall go to confusion together *that are* makers of idols.

17 *But* [f]Israel shall be saved in the LORD with [g]an everlasting salvation:§ [h]ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD [i]that created the heavens, God himself that formed the earth, and made it; he hath established it, [k]he created it not in vain, he formed it to be inhabited: [l]I *am* the LORD, and *there is* none else.

19 I have not [m]spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, [n]Seek ye me in vain: I the LORD [o]speak righteousness, I declare things that are right.

20 ¶ Assemble yourselves and come; draw near together, ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near; yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? [p]and *there is* no God else besides me; [q]a just God, and a Saviour: *there is* none besides me.

22 ¶ [r]Look unto me, and be ye saved, all the ends of the earth:‖ [s]for I *am* God, and *there is* none else.

23 I have [t]sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, [u]That unto me every knee shall bow, [x]every tongue shall swear.¶

24 Surely, shall *one* say, [y]In the LORD have I [2]righteousness and strength: *even* to him shall *men* come; and all that are incensed against him shall be ashamed.

25 In the LORD shall all [z]the seed of Israel be justified, and shall glory.

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[i] xliv. 28.
[k] Gal. iv. 8, 9. Eph. ii. 12.
[l] Ps. xviii. 32, 39.
[m] Ps. viii. 3. 2 Cor. iv. 6.
[n] Jude 6, 13.
[o] Acts iv. 28.
* These images of the dew and the rain descending from heaven, and making the earth fruitful, may perhaps be primarily understood, as designed to set forth the happy state of God's people restored to their country; but salvation and justice, mercy and truth, righteousness and peace, and glory dwelling in the land, cannot, with any sort of propriety, be interpreted as the consequences of that event; they must mean the blessings of the great redemption by Messiah.—LOWTH.
[p] Jer. xviii. 6. Rom. ix. 20, 21.
[q] xliii. 3, 7, 15, 21.
[r] Ez. xxxvi. 37.
† An answer to that effect seems to be contained in the following verses, and the rest of the chapter generally; ver. 13, 14, declaring to God's people not only that they shall be liberated from captivity, but that great happiness awaits them; and verses 20, 22, 23, pointing to the universal call of the Gentiles, and second advent of Christ, as ver. 23 is applied by St Paul in the passages referred to in the margin. — MEDE.
[s] Gen. i. 26, 27.
[t] Neh. ix. 6.
[u] xlviii. 14, 15.
‡ By the same power which had created the heavens and the earth, and for the most righteous purposes of judgment on the Chaldeans, of love to his people, and of promoting true religion, the Lord had raised Cyrus to his eminent station and great power; and he would direct and prosper him in all his ways, in order that he might rebuild Jerusalem and liberate the captive Jews without price or reward, to which he would influence his mind, though contrary to the political maxims adopted by princes in general.—SCOTT.
[x] Ps. lxv. 5.
[l] *Make straight.*
[y] 2 Chr. xxxvi. 22, 23.
[z] Rom. iii. 24-26. 1 Pet. i. 18, 19.
[a] xiii. 17.
[b] Ez. xxiii. 42.

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* xliv. 8.
[d] John xiii. 7. Rom. xi. 33, 34.
[e] John iv. 22, 42. Acts vi. 31.
[f] Rom. viii. 1. 2 Cor. v. 17-21.
[g] John v. 24. Heb. v. 9.
§ While predicting the downfall of idolatry, the prophet foretells the spiritual and great salvation which God would effect for his chosen. — BOOTHROYD.
[h] Rom. ix. 33. 1 Pet. ii. 6.
[i] Jer. x. 12; li. 15.
[k] Ez. xxxvi. 10-12.
[l] 5, 6.
[m] John vii. 26, 28, 37-39. Acts ii. 4-8.
[n] Ps. xxiv. 6. Jam. iv. 3.
[o] Deut. xxxii. 4. Prov. viii. 6.
[p] xliv. 8.
[q] Jer. xxiii. 5, 6. Rom. iii. 25, 26.
[r] Num. xxi. 8, 9. John iii. 13-16.
‖ *All the ends of the earth.* — The expression accords with the Jewish notion that their land was situated in the midst of the earth, and that the countries which lay most remote from them, whose circumstances formed a contrast to theirs, were the ends or extremities of the earth. The inhabitants of the most distant regions are certainly intended.—MACCULLOCH. Tit. ii. 13. 2 Pet. i. 1.
[s] Gen. xxii. 15-18. Heb. vi. 13-18.
[t] Rom. xi. 4. Phil. ii. 10.
[u] Deut. vi. 13.
¶ We must observe, that these words, here said to be spoken by God Jehovah, are applied by St Paul to Jesus Christ.—WILSON.
[x] Jer. xxiii. 6. 2 Cor. v. 21.
[2] *Righteousnesses.*
[z] Ps. xxii. 23.

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were secured by two-leaved brazen gates, which used to be shut every night; and when Cyrus marched his army into the channel of the river, he could not, without great danger and difficulty, have taken the city, had not the Babylonians (engaged that night in feasting and mirth, and despising his efforts) left these gates open. Thus God opened before him the two-leaved gates, or, what was equivalent, he took care that they should not be shut; and so he met with no hindrance, till he surprised the king in his palace, and by his death ended the contest at once. Indeed, the Lord went before him, through his whole expedition, to remove every obstacle to his success: he broke before him the gates of brass and bars of iron, which obstructed his entrance into the various cities that he besieged; and he gave him immense treasures, that had long been reposited in dark and secret places, so that his spoil is said to have amounted to above a hundred and twenty millions sterling.—The exact fulfilment of these prophecies was intended to convince Cyrus that the God of Israel, who had called him by name, surnamed him his Shepherd and his Anointed, and girded him with strength when he was an entire stranger to him, was indeed the only true God (Ezra i. 2). This was for the sake of Israel, his chosen servant, and in order to effect his release, and to make know to the most distant regions that there was no other God but JEHOVAH. —*Scott.*

OPEN REVELATION.—Ver. 19. "I have not spoken in secret, in a dark place of the earth." The pagan deities delivered their oracles out of dens and caverns, with a low and hollow voice, and in ambiguous expressions. Those that had familiar spirits whispered and muttered (chap. viii. 19); but God delivered his law from the top of mount Sinai, before all the thousands of Israel, in distinct, audible, and intelligent sounds. Wisdom "cries in the chief places of concourse" (Prov. i. 20, 21; viii. 1-3). The vision is written and made plain, so that he who runs may read it. If it be obscure to any, they may thank themselves. Christ pleaded in his own defence what God says here: "In secret have I said nothing" (John xviii. 20). "I said not unto the seed of Jacob," who consulted these oracles, and governed themselves by them, "Seek ye me in vain," as the false gods did to their worshippers, who sought "for the living to the dead" (chap. viii. 19). This includes all the gracious answers that God gave to those who consulted him. His word is to them a faithful guide; and to those that prayed to him—the seed of Jacob are a praying people—it is the "generation of them that seek him" (Ps. xxiv. 6).—*Henry.*

SUBMISSION TO GOD AND SALVATION.—Ver. 23-25. JEHOVAH here solemnly swears by himself, that he will irrevocably perform the righteous and faithful word which he had spoken; that every knee shall bow in adoration and submission to him; and that every tongue shall confess his name, and vow allegiance to him. "Surely," shall each of them say, "in JEHOVAH have I righteousness and strength;" declaring all their righteousness to be in Christ, the LORD our righteousness; all their holy dispositions and righteous actions to spring from his sanctifying grace; and all their safety, support, inward strength, and outward protection, to be only in and from him. To him, JEHOVAH-Jesus, men shall come from every nation for these blessings. All that are enraged at the honour paid him, and that hate his cause, shall be put to shame; and all believers, the true seed of Israel, shall be accounted righteous as one with him, and shall glory and rejoice in him as their whole salvation, their friend and portion; as made of God the Father unto them "wisdom, righteousness, sanctification, and redemption" (1 Chron. i. 30, 31; Phil. ii. 9-11). The passage seems immediately to predict the establishment of the Divine Redeemer's kingdom on earth, the destruction of all implacable enemies to him from among men, and the most universal subjection to the gospel, through all nations. But St Paul also applies it to the future judgment (Rom. xiv. 9-12), when every man must give an account of himself to God, by appearing before the tribunal of Christ. Then all will allow his right to be their King and Judge; his enemies will be put to shame, and perish; his people shall be declared righteous, and shall glory in him as their God and Saviour for ever.—Bishop Lowth translates the words rendered in our version "a just God and a Saviour," "a God that uttered truth, and granteth salvation." Yet he assigns no reason for deviating so materially from the *literal, general*, and almost *universal* meaning of the words, "a just God and a Saviour." A God infinite in justice and infinite in mercy is the God of revelation, the God and Father of our Lord Jesus Christ; and by this especially he is distinguished, not only from the idols of the heathen, but also from the imaginary supreme Being of infidel philosophers of every description. It may be questioned whether the word *tzaddik* ever signifies simply *uttereth truth*, though it sometimes means *faithfulness*, or *performing engagements* which were originally entered into of free grace; for the fulfilling of an engagement is an act of *justice*, whatever induced the person to make it, and *justice* seems ultimately, in all cases, the meaning of the original word.—"Here God confirms by an oath the truth of what was foretold in the twenty-second verse, that the time should certainly come when all the world shall give glory to him, by paying him solemn worship, and by swearing or professing allegiance to him. What the prophet speaks in the person of God is applied by St Paul to Christ; that is, to the Second Person of the blessed Trinity. Many more such instances might be given, and all of them are plain proofs of the divinity of Christ; and that the prophets of the Old Testament had all along an eye to the times of the New, and spoke of the Messiah as God. This likewise (ver. 24) is very applicable to Christ, who is called 'The LORD our righteousness,' and is made unto us righteousness. To be *justified* is

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CHAPTER XLVI.

1 The idols of Babylon could not save themselves. 3 God saveth his people to the end. 5 Idols are not comparable with God.

BEL boweth down, Nebo* stoopeth; their idols were upon the beasts, and upon the cattle: your carriages *were* heavy loaden; *they are* a burden† to the weary *beast*.

2 They stoop;‡ they bow down together; they could not deliver the burden, but [1]themselves are gone into captivity.

3 ¶ [b]Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne *by me* from the belly, *which are* carried from the womb:

4 And [c]*even* to *your* old age I *am* he; and *even* to hoar hairs will I carry *you:* I have made, and I will bear; even I will carry, and will deliver *you*.

5 ¶ To [d]whom will ye liken me,§ and make *me* equal, and compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith; and he maketh it a god: [e]they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, [f]*one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew yourselves men; bring *it* again to mind, O ye transgressors.

9 Remember the former things of old: for [g]I *am* God, and *there is* none else; *I am* God, [h]and *there is* none like me;

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, [i]My counsel shall stand, and I will do all my pleasure:

11 Calling [k]a ravenous bird‖ from the east, [1]the man [2]that executeth my counsel from a far country: yea, [m]I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye stout-hearted,¶ [n]that *are* far from righteousness:

13 I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place [o]salvation in Zion for Israel my glory.

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* Ex. xii. 12.

* Idols worshipped in the East. It has been conjectured that the former meant the sun, the latter the moon.—VITRINGA.

† *Burden* — here probably means the load of metal, wood, and stone of which the idols were composed.—BARNES.

‡ The weary beasts fell under the load of idols, none of which is able to help them up.—DR HENDERSON.

[1] *Their soul.*

[b] Ps. lxxxi. 8-13.

[c] Ps. cii. 26, 27. Jam. i. 17.

[d] Ex. xv. 11. Phil. ii. 6. Col. i. 15.

§ The Jews were always prone to make images representing God, as well as to worship the idols of other nations. But he here called their attention to the lavish and useless expense to which the idolaters put themselves, in making a lifeless image that was only a trouble and burden to them. It was rather a likeness of a dead corpse than of the living God. When they had with much labour carried it, and fixed it in its place, they would be sure to find it there, except it should be thrown down or stolen; for it could not move itself, and therefore it was not able to answer their prayers, or deliver them out of their trouble.—BARNES.

[e] Dan. iii. 5-15.

[f] 1 Kings xviii. 26, 40. Jon. i. 5, 14-16.

[g] xlv. 5, 6, 14, 18, 21, 22.

[h] Deut. xxxiii. 26.

[i] Ps. xxxiii. 11. Acts iv. 27, 28.

[k] Ez. xxxix. 4.

‖ The ensign of Cyrus was a golden eagle, and the eagle is the chief of the class of rapacious birds (Ez. xvii. 2).—BOOTHROYD.

[1] Ezra i. 2. Acts iv. 28.

[2] *Of my counsel.*

[m] Jer. l. 45. Acts v. 39.

¶ Or, *ye stubborn-hearted*, as it is better translated in the Bishops' Bible, published under Queen Elizabeth—such as do not think it reasonable to acquiesce in my promises; which whosoever believeth, "it shall be counted to him for righteousness" (Gen. xv. 6).—LOWTH.

[n] Ps. cxix. 150, 155. Eph. ii. 13.

[o] lxii. 11. Joel iii. 17.

CHAPTER XLVII.

1 God's judgments upon Babylon and Chaldea, 6 for their unmercifulness, 7 and pride, shall be irresistible.

COME down, and sit in the dust, O virgin daughter of Babylon;* sit on the ground: [a]*there is* no throne,† O daughter of the Chaldeans; for [b]thou shalt no more be called tender and delicate.

2 Take the millstones, and grind meal: uncover thy locks, make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: [c]I will take vengeance, and I will not meet *thee as* a man.

4 *As for* [d]our Redeemer, the LORD of hosts *is* his name, the Holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called The lady of kingdoms.‡

6 I was [e]wroth with my people; [f]I have polluted mine inheritance, and given them into thine hand: [g]thou didst shew them no mercy; upon the ancient hast thou very heavily laid thy yoke.

7 And thou saidst, I shall be a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou *that art* given to pleasures, that dwellest carelessly; that sayest in thine heart, [h]I *am*, and none else besides me; [i]I shall not sit *as* a widow, neither shall I know the loss of children:

9 But [k]these two *things* shall come to thee in a moment in one day;§ the loss of children, and widowhood: they shall come upon thee in their perfection [1]for the multitude of thy sorceries, *and* for the great abundance of thine enchantments.

10 For thou hast trusted in thy wickedness: thou hast said, None seeth me. [m]Thy wisdom and thy knowledge, it hath [1]perverted thee; and thou hast said in thine heart, I *am*, and none else besides me.‖

11 Therefore shall evil come upon thee; [n]thou shalt not know [2]from whence it riseth: and mischief shall fall upon thee; thou shalt not be able to [3]put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 ¶ Stand now with thine enchantments, and

CHAP. XLVII.

* The prophet addresses Babylon by this name as having never before been taken by an enemy, as Herodotus says expressly was the case.—NEWTON.

[a] Ps. lxxxix. 44. Hag. ii. 22.

† *There is no throne*—without a throne. The "throne" shall be taken away. *Thou shalt no more be called tender and delicate.*—No longer be distinguished for the elegancies of life, for splendour, &c. The allusion is to a female that has been delicate, and tenderly brought up, and that would be reduced to the lowest condition of servitude, and even of disgrace.—BARNES.

[b] Deut. xxviii. 56, 57. Rev. xviii. 7.

[c] Rom. xii. 19. Rev. vi. 9, 10.

[d] Jer. xxxi. 11.

‡ *The lady of kingdoms.*—Syria, Phœnicia, Egypt, Arabia, &c., were treated by her as handmaids or servants; to her they looked up as an handmaid to her mistress, and according to her commands they regulated their movements.—MACCULLOCH.

[e] 2 Sam. xxiv. 14. Ps. lxix. 26.

[f] Lam. ii. 2.

[g] Matt. vii. 2. Jam. ii. 13.

[h] Dan. iv. 22, 30. 2 Thes. ii. 4.

[i] Ps. x. 5, 6. Luke xvii. 27-29.

[k] Luke vii. 12, 13.

§ *In one day.*—In the single night in which Babylon was taken by Cyrus, a deathblow was given to all her power and greatness; and from that moment, a train of causes was originated which did not cease to operate until it became a pile of ruins.—BARNES.

[1] Dan. ii. 2; iv. 7.

[m] Rom. i. 22. 1 Cor. i. 19-21.

[1] *Caused thee to turn away.*

‖ By this presumptuous language had Babylon arrogated to herself the high character and peculiar prerogative of Deity, and incurred the dreadful judgments of the Almighty.—MACCULLOCH.

[n] Ex. xii. 29, 30. Rev. iii. 3.

[2] *The morning thereof.*

[3] *Expiate.*

a term taken from the forms of law, and signifies to be acquitted, or pronounced innocent, and come off victorious in a cause."—(*Lowth.*)—*Scott.*

CHAP. XLVI. HELPLESSNESS OF IDOLS.—Ver. 1, 2. Bel and Nebo were two celebrated idols of Babylon. Some make Bel to be a contraction of Baal; others rather think not, but that it was Belus, one of their first kings, who, after his death, was deified. As Bel was a deified prince, so some think Nebo was a deified prophet, for so Nebo signifies; so that Bel and Nebo were their Jupiter and their Mercury, or Apollo. Barnabas and Paul passed at Lystra for Jupiter and Mercury. The names of these idols were taken into the names of their princes: Bel into Belshazzar's, Nebo into Nebuchadnezzar's and Nebuzaradan's, &c. These gods they had long worshipped, and in their revels praised them for their success (as appears, Dan. v. 4), and they insulted over Israel as if Bel and Nebo were too hard for Jehovah, and should detain them in captivity in defiance of their God. Now, that this might be no discouragement to the poor captives, God here tells them what shall become of these idols which they threaten them with. When Cyrus takes Babylon, down go the idols. It was usual then with conquerors to destroy the gods of the places and people they conquered, and to put the gods of their own nation in the room of them (chap. xxxvii. 19). Cyrus will do so, and then Bel and Nebo, that were set up on high, and looked great, bold, and erect, stoop and bow down at the feet of the soldiers that plunder their temples. And because there is a great deal of gold and silver upon them, which was intended to adorn them, but serves to expose them, they carry them away with the rest of the spoil; the carriers' horses or mules are laden with them and their other idols, to be sent, among other lumber (for so it seems they accounted them, rather than treasure), into Persia. So far they are from being able to support their worshippers, that they are themselves a heavy load in the waggons, and a burden to the weary beast. The idols cannot help one another: (ver. 2) "They stoop, they bow down together," they are all alike tottering things, and their day is come to fall; their worshippers cannot help them; they could not deliver the burden out of the enemies' hand, but themselves (both the idols and idolaters) are gone into captivity.—*Henry.*

CHAP. XLVII. OVERTHROW OF BABYLON.—Ver. 1-10. Babylon (as the capital of the Chaldean empire, which succeeded to the Assyrian) had never been subdued before Cyrus took it. The city is therefore represented under the emblem of a fair virgin in great distress, who is called the daughter of Babylon, or of the Chaldeans. Instead of being seated, as heretofore, upon a throne, ruling over other cities, and nations, and being called tender and delicate, as exempted from hardships and calamities; she was now to come down, and sit upon the bare ground, and as an abject slave to grind corn with those hand-mills that were in use before the invention of water-mills and wind-mills; which was the lowest and most laborious of menial services. Nay, she must be driven bareheaded, with dishevelled locks, and almost naked, before the victor, in order to ford the river, through which the captives were driven like herds of cattle; and be entirely uncovered to be examined for sale, after the indecent and inhuman manner in which negroes are now exposed like cattle, in the places where the slave-trade is carried on. For the Lord would not meet her with the compassion or the weakness of a man who might be resisted or appeased, but to take righteous vengeance on her as the Almighty God. Or, "I will not admit man to intercede for her;" as some explain the clause, which is rather obscure. Notwithstanding these predictions against Babylon, the king and his nobles deemed their dominion and prosperity firmly and permanently established; they laid neither their own crimes nor the words of God to heart, nor considered what the end of their greatness would be. The inhabitants were given up to pleasures and dissipation, and arrogantly concluded that no city or empire ever had been, was, or would be, like their own; and they expressed this sentiment in language similar to that by which JEHOVAH declared his own eternal deity (chap. xlv. 5, 6).—The loss of empire, and the destruction of the inhabitants, are to ruling cities like widowhood, and loss of children. Babylon thought herself perfectly secure from these afflictions; but the Lord declared, that they would come upon her in one day, in a moment, most suddenly, and in their perfection, *for*, or *notwithstanding*, the multitude of her sorceries and enchantments. The Chaldeans trusted much to these practices, and disregarded the all-seeing eye of Israel's God; but the permanent prosperity, with which she was thus flattered, would

with the multitude of thy sorceries,[¶] wherein thou hast laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels. [o]Let now the [4]astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from *these things* that shall come upon thee.

14 Behold, [p]they shall be as stubble;[*] the fire shall burn them; they shall not deliver [5]themselves from the power of the flame: *there shall* not *be* a coal to warm at,[†] *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants,[‡] from thy youth: they shall wander every one to his quarter; none shall save thee.

CHAPTER XLVIII.

1 *God, to convince the people of their obstinacy, revealeth his prophecies*
12 *He exhorteth them to obedience.*

HEAR ye this, O house of Jacob,[*] [a]which are called by the name of Israel, and are [b]come forth out of the waters of Judah; [c]which swear by the name of the LORD, and [d]make mention of the God of Israel, *but* not in truth, nor in righteousness.

2 For they call themselves of the holy city, [e]and stay themselves upon the God of Israel: [f]The LORD of hosts *is* his name.

3 I have [g]declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did *them* suddenly, and they came to pass.[†]

4 Because [h]I knew that thou *art* [1]obstinate, [i]and thy neck *is* an iron sinew, and thy brow brass;

5 I have [k]even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say, [l]Mine idol hath done them;[‡] and my graven image, and my molten image, hath commanded them.

6 Thou hast heard, see all this; and will not ye declare *it?* I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning;[§] even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them.

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[¶] At Babylon (see ver. 13), astrology, divination, and the interpretation of dreams, were fashionable studies with men of rank. They carried about with them pocket astronomical tables, which they consulted, as well as astrologers, on every affair of moment.—RICHARDSON.

[o] Dan. ii. 2, 10.

[4] *Viewers of the heavens.*

[p] Ex. xv. 7.

[*] That is, both they and their accursed arts perished, and could not save themselves, nor bring any ease or remedy for others: like a fire of stubble which quickly goeth out and leaves no embers behind it.—DIODATI.

[5] *Their souls.*

[†] Seems to be a proverbial expression of poverty and distress.—ROSENMULLER.

[‡] *Also thy merchants*—or, they with whom thou hast traded from thy youth, shall wander every one to his own quarter. *None shall save thee.*—They shall all leave thee, and flee away with all possible speed to their several countries and habitations.—POOLE.

CHAP. XLVIII.

[*] Who value yourselves for being descended from Jacob, and called after his name, but do not shew yourselves to be the true Israelites by your deeds.—LOWTH.

[a] Gen. xxxii. 28. John i. 47.

[b] Num. xxiv. 7. Deut. xxxiii. 28.

[c] Deut. vi. 13.

[d] Ex. xxiii. 13.

[e] Jer. vii. 4-11. John viii. 40, 41.

[f] Jer. x. 16.

[g] xliv. 7, 8; xlvi. 10.

[†] It is generally thought that this refers to the predictions respecting Sennacherib.—DR HENDERSON.

[h] Ps. lxxviii. 8.

[1] *Hard.*

[i] Ex. xxxii. 9. Acts vii. 51.

[k] Luke i. 70. Acts xv. 18.

[l] Jer. xliv. 17, 18.

[‡] God ordained a succession of prophets to foretell the most remarkable events which should happen to the Jews, on purpose to prevent their ascribing them to idols; a suggestion which their infidelity and obstinacy might prompt them to allege (see 2 Kings i. 3).—LOWTH.

[§] *They are created now, and not from the beginning.*—What immediately follows should rather be translated, "nor before this day hast thou heard them."—WELLS.

[m] Ps. xl. 6. Jer. vi. 10.

[‖] Rather, "nor was thine ear opened of old, or from the beginning." *Called a transgressor from the womb*—that is, thou wast addicted to idolatry from thy very infancy, from the time when thou livedst in Egypt (comp. this verse and verses 9, 11, with Ez. xx. 8, 9).—PATRICK.

[n] Deut. ix. 7, 24.

[o] Ps. lxxviii. 38. Prov. xix. 11.

[p] Prov. xvii. 3. Heb. xii. 10, 11.

[2] *For silver.*

[¶] Not with such a furious heat as is requisite to melt down silver, for then thou wouldest have been utterly consumed (see Jer. xxx. 11; Ez. xxii. 20). I have taken this method to purge thee from thy dross, and render thee a chosen people to myself; or the latter part of the verse may be rendered, "I have tried or proved thee in the furnace of affliction."—LOWTH.

[q] Deut. iv. 20.

[r] John v. 23.

[s] Rev. i. 8, 11, 17, 18; ii. 8.

[t] Ex. xx. 11. Heb. i. 10-12.

[u] xl. 12.

[3] *The palm of my right hand hath spread out.*

[x] Ps. cxix. 89-91.

[y] Mark x. 21.

[z] Josh. i. 8. Ps. xlv. 4.

[*] God is here the speaker. The words are intended to shew that the predictions relative to the above-mentioned event were published long before they were fulfilled.—MACCULLOCH.

[a] Zech. ii. 8-11.

[b] Ps. xxv. 8, 9, 12. John vi. 45.

[c] Ps. xxxii. 8. Jer. vi. 16.

[d] Ps. lxxxi. 13-16. Luke xix. 41, 42.

[e] Ps. xxxvi. 8. Rom. xiv. 17.

[†] May here signify acts of righteousness. *As the waves.*—Large, abundant, numerous.—GILL.

[f] Ruth iv. 10. Zeph. i. 4.

8 Yea, thou heardest not; yea, thou knewest not; yea, from that time *that* [m]thine ear was not opened:[‖] for I knew that thou wouldest deal very treacherously, and wast [n]called a transgressor from the womb.

9 ¶ For my name's sake will I [o]defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

10 Behold, [p]I have refined thee, but not [2]with silver;[¶] [q]I have chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake, will I do *it:* for how should *my name* be polluted? and [r]I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob and Israel, my called; [s]I *am* he: I *am* the first, I also *am* the last.

13 Mine [t]hand also hath laid the foundation of the earth, [u]and [3]my right hand hath spanned the heavens: [x]*when* I call unto them, they stand up together.

14 All ye, assemble yourselves, and hear; which among them hath declared these *things?* [y]The LORD hath loved him: he will do his pleasure on Babylon, and his arm *shall be* on the Chaldeans.

15 I, *even* I, have spoken; yea, I have called him: I have brought him, and he shall [z]make his way prosperous.

16 ¶ Come ye near unto me, hear ye this;[*] I have not spoken in secret from the beginning; from the time that it was, there *am* I: and now [a]the Lord GOD, and his Spirit, hath sent me.

17 Thus saith the LORD, thy Redeemer, the Holy One of Israel; I *am* the LORD thy God [b]which teacheth thee to profit, [c]which leadeth thee by the way *that* thou shouldest go.

18 Oh [d]that thou hadst hearkened to my commandments! [e]then had thy peace been as a river,[†] and thy righteousness as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; [f]his name should not have been cut off nor destroyed from before me.

20 ¶ Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it *even* to the end of the earth; say ye, The LORD hath redeemed his servant Jacob.

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not be vouchsafed her. Ver. 11. Neither the politicians nor sorcerers of Babylon could discover from what quarter evil would come upon them, nor, when it approached, could they retard it; nay, at last it would come on them suddenly, when they had no apprehension of it.—Cyrus surprised the city when the inhabitants were all asleep, or in their drunken revels, and entirely without fear of the impending ruin.—*Scott.*

CHAP. XLVIII. HOW GOD HUMBLES IDOLATERS.—Ver. 5. (1.) God, by his prophets, told his people beforehand of their deliverance, lest they should attribute the doing of it to their idols. Thus he saw it necessary to secure the glory of that to himself, which otherwise would have been given by some of them to their graven images: "I spake of it," says God, "lest thou shouldest say, Mine idol hath done it, or hath commanded it to be done." There were those that would be apt to say so, and so would be confirmed in their idolatry by that which was intended to cure them of it. But they would now be for ever precluded from saying this; for if the idols had done it, the prophets of the idols would have foretold it; but the prophet of the Lord having foretold it, it was no doubt the power of the Lord that effected it. (2.) God foretold it by his prophets, lest they should assume the foresight of it to themselves. Those that were not so profane as to have ascribed the thing itself to an idol, were yet so proud as to have pretended that by their own sagacity they foresaw it, if God had not been beforehand with them, and spoken first: "Lest thou say, Behold I knew them." Thus vain men, who would be thought wise, commonly undervalue a thing which is really great and surprising, with this suggestion, that it was ne more than they expected, and they knew it would come to this. To anticipate this, and that this boasting might for ever be excluded, God told them of it before the day, when as yet they dreamed not of it. God has said and done enough to prevent men's boastings of themselves, and that "no flesh may glory in his presence," which, if it have not the intended effect, will aggravate the sin and ruin of the proud; and, sooner or later, "every mouth shall be stopped, and all flesh shall become silent before God."—*Henry.*

MISSION OF CHRIST.—Ver. 16. There is some difficulty in ascertaining the speaker in this verse; but if the prophet be supposed to speak, it must be as a type of the elect servant of JEHOVAH, before predicted (chap. xlii. 1). From the opening of his ministry, Isaiah had publicly spoken of those things that were coming to pass, and events had accorded to his predictions. He had from the first been at hand to declare the will of the Lord; and now the Lord God and his Spirit had sent him to predict the captivity, with their deliverance from it; and it behoved them to come near and attend to his words. But this seems not by any means to come up to the energy and full meaning of the passage. The Word, that "was in the beginning with God, and was God," and by whom the mind and will of God have ever been declared to men, evidently speaks in this place. He had ever addressed the nation in the most open manner, from the time that he appeared to Moses in the bush, and called himself, I AM THAT I AM; and he was ever present with Israel as their Lord and Redeemer. And now the Father and his Spirit had sent him to effect their predicted deliverance, or the Lord God had sent him and his Spirit; for so the words may be read, and the language accords better to the ordinary style of Scripture. The deliverance from Babylon seems to be primarily intended, yet as shadowing forth the incarnation of Christ, and the pouring out of the Spirit, to apply his purchased redemption to the souls of men.—*Scott.*

NO PEACE.—Ver. 22. Here is a caveat put in against the wicked that go on still in their trespasses: let not them think to have any benefit among God's people, though in show and profession they herd themselves among them; let not them expect to come in sharers; no (ver. 22), though God's thoughts concerning the body of that people were thoughts of peace, yet those among them that were *wicked*, and hated to be reformed, to them *there is no peace*—no peace with God or their own consciences; no, no real good, whatever is pretended to. What have they to do with peace that are enemies to God? Their false prophets cried peace to them to whom it did not belong, but God tells them there shall be no peace, nor nothing like it, to the wicked. The quarrel sinners have commenced with God, if not taken up in time by repentance, will be an everlasting quarrel.—*Henry.*

CHAP. XLIX. CHRIST—SAVIOUR BOTH OF JEW AND GENTILE.—Ver. 5, 6. JEHOVAH

21 And [g]they thirsted not *when* he led them through the deserts: [h]he caused the waters to flow out of the rock for them: he clave the rock also, and the waters gushed out.

22 *There is* [i]no peace, saith the LORD, unto the wicked.‡

CHAPTER XLIX.

1 Christ being sent to the Jews, complaineth of them. 5 He is sent to the Gentiles. 13 God's love to the church.

LISTEN, O isles, unto me;* and hearken, ye people, from far; [a]The LORD hath called me from the womb; from the bowels of my mother hath he made mention of my name.

2 And [b]he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me;

3 And said unto me, [c]Thou *art* my servant, O Israel,† in whom I will be glorified.

4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain; *yet* surely my judgment *is* with the LORD, and my [1]work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, Though [d]Israel be not gathered, yet shall I be glorious in the eyes of the LORD, and my God shall be my strength.

6 And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the [2]preserved of Israel; [e]I will also give thee for a light to the Gentiles, [f]that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD, [g]the Redeemer of Israel, *and* his Holy One, to him whom man despiseth,‡ to him whom the nation abhorreth, to a servant of rulers, [h]Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, *and* the Holy One of Israel, [i]and he shall choose thee.

8 Thus saith the LORD, [k]In an acceptable time have I heard thee, [l]and in a day of salvation have I helped thee: and I will preserve thee, and [m]give thee for a covenant of the people, to [3]establish the earth, to cause to inherit the desolate heritages:§

9 That thou mayest say [n]to the prisoners, Go forth: [o]to them that *are* in darkness. Shew yourselves: [p]they shall feed in the ways, and their pastures *shall be* in all [q]high places.

10 They shall not hunger nor thirst; [r]neither shall the heat nor sun smite them: for [s]he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

11 And [t]I will make all my mountains a way, and my highways shall be exalted.‖

12 Behold, [u]these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim.¶

13 ¶ Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child,* that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* hands; thy walls *are* continually before me.

17 Thy children† shall make haste; [x]thy destroyers, and they that made thee waste, shall go forth of thee.

18 ¶ [y]Lift up thine eyes round about, and behold: all these gather themselves together, *and* come to thee. [z]*As* I live, saith the LORD, [a]thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee*, as a bride *doeth*.

19 For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and [b]they that swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, [c]The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where *had* they *been?*

22 Thus saith the Lord GOD, [d]Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people: and they shall bring thy

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[g] Jer. xxxi. 9.
[h] Ex. xvii. 6.
[i] Luke xix. 42. Rom. iii. 17.

‡ All the great promises which God has made to his Church, to his people, to the families or nations of his true worshippers, are evidently to be so all along understood, as that wicked persons, of whatever family, nation, or profession of religion they may be, shall be excluded from the benefit of those promises—shall be cut off from God's people; and the good and righteous of all nations, from the east and from the west, from the north and from the south, shall be accepted in their stead.—CLARKE.

CHAP. XLIX.

* Some expositors think that the prophet speaks here in his own person, and as before, concerning the deliverance of the Jews out of Babylon, yet as principally intending hereby to speak in the name of Christ, of whom he was a type, and to set forth the greater work of redemption which was shadowed forth in the deliverance of the Jews out of Babylon. But the general current of expositors understand this as spoken by Christ alone, without respect to any other.—JACKSON.

[a] Jer. i. 5. Matt. i. 20. 21.
[b] Ps. xlv. 2-5. Heb. iv. 12. Rev. i. 16.
[c] Matt. xvii. 5. Eph. i. 6.

† That by "Israel," in this place, is not meant either Jacob or the people that came from him, but the Messiah, will be very evident from comparing what is said afterwards.—KIDDER.

[1] *Reward.*
[d] Matt. xxi. 37-41.
[2] *Desolations.*
[e] Luke ii. 32. Acts xiii. 47.
[f] Luke xxiv. 46.
[g] Rev. iii. 7.

† These words are certainly to be understood concerning Christ, yet, withal, we must know that many learned expositors do understand it of Christ and the primitive Church (the body of Christ) jointly together.—JACKSON.

[h] Ps. ii. 10-12; lxxii. 10, 11.
[i] Luke xxiii. 35.
[k] Ps. lxix. 13.
[l] xlii. 1; l. 1, 7-9.
[m] xlii. 6.
[3] *Raise up.*

§ *The desolate heritages* — denote those nations which for long time had not brought forth any good spiritual fruits acceptable to God, and profitable to themselves, and which were in a forlorn, deplorable state, when the foundation of the Church was laid by the Messiah.—MACCULLOCH.

[n] Ps. lxix. 33.
[o] Acts xxvi. 18.

[p] Ps. xxii. 26; xxiii. 1, 2.
[q] Deut. xxxii. 13.
[r] Ps. cxxi. 5, 6.
[s] Ps. xxiii. 3, 4.
[t] xliii. 19.

‖ I will remove all hinderances, and prepare the way for them, by levelling high grounds, and raising low grounds; of which see on Is. xl. 3, 4.—POOLE.

[u] Ps. xxii. 27; lxxii. 10, 11, 17. Luke xiii. 29.

¶ *Land of Sinim,* "south country" (*Vulg.*).—It was the name of a strong city in Egypt, and may here be intended to signify Egypt, Sheba, and Arabia, which lay southward of Canaan (see Matt. viii. 11).—MACCULLOCH.

* The love of a mother for her infant child is the strongest attachment in nature; but the love of God for his people is stronger than even this.—BARNES.

† Or, "Thy builders," as in the old translation, with a trivial change in the punctuation. Those who were appointed to build the city and walls of Zion would speedily begin and accomplish their work, and they who had destroyed and wasted her, would speedily depart from her. Thus Cyrus hasted to take Babylon; and having accomplished that design, when he succeeded to the kingdom he hasted to give orders for rebuilding Jerusalem and the temple. The dominion of the Chaldeans, the destroyers of Zion, was at once terminated, and they departed, as unable to retard her returning prosperity.—SCOTT.

[x] li. 13, 22, 23.
[y] Gen. xiii. 14.
[z] Gen. xxii. 16.
[a] Prov. xvii. 6.
[b] Prov. i. 12.
[c] Josh. xvii. 14-16.
[d] Ps. xxii. 27. Mal. i. 11.

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in the person of the Father, here addresses the Son, as become incarnate (that is, in the Divine purpose and prescience). The primary object of his undertaking was to bring Jacob again to the true service and worship of God. Accordingly, the personal ministry of Christ and the first labours of his apostles were confined to the Jews; and their national rejection of Christ was the *occasion* of the apostles at length turning to the Gentiles. So that it was the settled plan of God, made known ages before, that though Israel were not gathered to the promised Messiah, as his subjects and disciples, yet should he be glorious in the eyes of the Lord, and be glorified by him, and God would be his strength to render his gospel successful. Thus, when Christ was about to ascend into heaven, he said to his disciples, "All power is given unto me in heaven and earth. Go ye, preach the gospel to all nations." So that, compared with the full effects of his mediatory work, the conversion of a small remnant of the Jews, who were preserved from their national unbelief, would be a small matter; nay, the conversion of the whole nation would have been a light thing, for he was given to be the great and all-sufficient source of spiritual knowledge and illumination, and the Author of eternal salvation to the nations of the earth in general.—*Scott.*

GOD'S UNCEASING LOVE.—Ver. 14-17. God has a tender affection for his Church and people. In answer to Zion's fears, God speaks as one concerned for his own glory; he takes himself to be reflected upon, if Zion says, "The Lord has forsaken me," and he will clear himself. As one concerned also for his people's comfort, he would not have them droop and be discouraged, and give way to any uneasy thoughts. You think that I have forgotten you; "can a woman forget her sucking child?" *First*, It is not likely that she should. A "woman," whose honour it is to be of the tender sex as well as the fair one, cannot but have compassion for a child, which, being both harmless and helpless, is a proper object of compassion. A *mother*, especially, cannot but be concerned for her own child, for it is her own, a piece of herself, and very lately one with her. A *nursing-mother*, most of all, cannot but be tender of her sucking child; her own breasts will soon put her in mind of it, if she should forget it. But, *secondly*, It is possible that she may forget. A woman may perhaps be so *unhappy* as not to be able to remember her sucking child: she may be sick and dying, and going to the land of forgetfulness; or, she may be so *unnatural* as not to have "compassion on the son of her womb," as those who, to conceal their shame, are the death of their children as soon as they are their life (Lam. iv. 10; Deut. xxviii. 57). But, says God, "I will not forget thee." Note, God's compassions to his people infinitely exceed those of the tenderest parents toward their children. What are the affections of nature to those of the God of nature!

INGATHERING OF THE GENTILES.—Ver. 22. The Jews were cast off, among whom it was expected that the Church should be built up; but God will "sow it to himself in the earth," and from thence will reap a plentiful crop (Hos. ii. 23). Observe, 1. How the Gentiles shall be called in: God will "lift up his hand to them," to invite or beckon them, having all the day stretched it out in vain to the Jews (chap. lxv. 2). Or it denotes the exerting of an almighty power, that of his Spirit and grace, to compel them to come in, to make them willing. And he will "set up his standard to them," the preaching of the everlasting gospel, to which they shall gather, and under which they shall list themselves. 2. How they shall come: "They shall bring thy sons in their arms." They shall assist the sons of Zion, which are found among them, in their return to their own country, and shall forward them with as much tenderness as ever any parent carried a child that was weak and helpless. God may raise up friends for returning Israelites, even among Gentiles: "the earth helped the woman" (Rev. xii. 16). Or, "When they come themselves, they shall bring their children, and make them thy children" (compare chap. lx. 4). "Dost thou ask, 'Who has begotten and brought up these?' Know, that they were begotten and brought up among the Gentiles, but they are now brought into thy family." Let all that are concerned about young converts, and young beginners in religion, learn hence to deal very tenderly and carefully with them, as Christ does with the lambs whom he "gathers with his arms, and carries in his bosom."—*Henry.*

KINGS—NURSING-FATHERS.—Ver. 22, 23. JEHOVAH here further explains how this increase of Zion's family would be effected. By the death of Christ and the preaching of the gospel, his hand was lifted up to summon the nations, and his standard erected for them to resort to. The numerous converts made from among the Gentiles are

sons in *their* [4]arms, and thy daughters shall be carried upon *their* shoulders.

23 And kings shall be [e]thy [5]nursing-fathers, and their [6]queens thy nursing-mothers: they shall [f]bow down to thee with *their* face toward the earth, and [g]lick up the dust of thy feet; and thou shalt know that I *am* the LORD: [h]for they shall not be ashamed that wait for me.

24 ¶ Shall the [i]prey be taken from the mighty, or the [7]lawful captive delivered?

25 But thus saith the LORD, [k]even the [8]captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for [l]I will contend with him that contendeth with thee, and [m]I will save thy children.

26 And I will feed them that oppress thee with their own flesh; ‡ and they shall be drunken with their own blood, as with [9]sweet wine; [n]and all flesh shall know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

CHAPTER L.

1 *Christ sheweth the cause of the Jews' dereliction.* 10 *An exhortation to trust in God, and not in ourselves.*

THUS saith the LORD, Where *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you?* Behold, [a]for your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore, [b]when I came, *was there* no man? when I called, *was there* none to answer? [c]Is my hand shortened at all, that it cannot redeem? or [d]have I no power to deliver? behold, [e]at my rebuke [f]I dry up the sea; † I make the rivers a wilderness: [g]their fish stinketh, because *there is* no water, and dieth for thirst.

3 I [h]clothe the heavens with blackness, and I make sackcloth their covering.

4 ¶ The Lord GOD hath given me the tongue of the learned, that I should know how to speak [i]a word in season to *him that is* weary: he wakeneth morning by morning; he wakeneth mine ear to hear as the learned.

5 ¶ The Lord GOD hath opened mine ear, and I was not rebellious, neither turned away back.

B.C. 712—B.C. 712.

[4] *Bosom.*
[5] Num. xi. 12.
[6] *Nourishers.*
[7] *Princesses.*
[e] Ps. lxxii. 9. Rev. iii. 9.
[f] Mic. vii. 17.
[g] Ps. xxv. 3: lxix. 6. Rom. v. 5; ix. 33; x. 11.
[h] Ps. cxxvi. 1-3. Luke xi. 21, 22.
[i] *Captivity of the just.*
[k] Jer. xxix. 10. Heb. ii. 14, 15.
[8] *Captivity.*
[l] Gen. xii. 3. Num. xxiii. 8, 9.
[m] Gal. iv. 26.
‡ The phrase here imports, that God will set these enemies of his people one against another, and make them kill and destroy each other. Cyrus conquered a great many of the allies of the Babylonians, and made them serviceable in reducing Babylon itself. — LOWTH.
[9] *New wine.*
[n] Rev. xv. 3, 4.

CHAP. L.

* Those that were poor used to sell their children, and sometimes themselves, to their creditors, for the discharge of their debts (see Ex. xxi. 7; Neh. v. 5; Lev. xxv. 39). The same power masters had over their servants (Matt. xviii. 25). God tells them he had no occasion to exercise such a power over them, but it was owing to their own sins, that they were made slaves to foreign nations (comp. ch. iii. 3; Ps. xliv. 12).—LOWTH.
[a] 1 Kings xxi. 25. Jer. iii. 8.
[b] Prov. i. 24. Jer. v. 1. John i. 11.
[c] Gen. xviii. 14.
[d] Dan. vi. 20, 27.
[e] Ps. cvi. 9. Mark iv. 39.
[f] Ex. xiv. 21, 29. Josh. iii. 16.
† Alluding to the Red Sea and to Jordan. By these interpositions of mercy, Jehovah urges his servants to place their trust in him.—MACCULLOCH.
[g] Ex. vii. 18, 21.
[h] Ex. x. 21. Rev. vi. 12.
[i] Prov. xv. 23. Matt. xi. 28.

[k] Mic. v. 1. Luke xxii. 63, 64.
[l] Neh. xiii. 25.
‡ *He is near*—i.e., God will vindicate my character. *Who will contend with me?*—indicates a confidence in God. *Let us stand together*—before the seat of the judgment, as in a court. *Let him come near*—make his charges, and enter on the trial.—BARNES.
[1] *The master of my cause.*
[m] Ps. xxxix. 11. Heb. i. 11, 12.
§ *They all*—mine accusers and enemies—"shall wax old as a garment; the moth shall eat them up:" "shall pine away in their iniquity," as God threatened (Lev. xxvi. 39); shall be cut off and consumed by a secret curse and judgment of God, which is compared to a moth (Hos. v. 12); whilst I shall survive and flourish, and "the pleasure of God shall prosper in my hands" (Is. liii. 10).—POOLE.
[n] Ps. xxiii. 4. John viii. 12.
[o] Mic. vii. 7-9. 2 Cor. i. 8-10.
[p] Ez. xx. 39.
[q] John ix. 39.
[r] Ps. xvi. 4. Matt. xxii. 13.

CHAP. LI.

[a] Iv. 2, 3.
[b] Matt. vi. 33.
[c] Ps. cv. 3.
[d] Gen. xvii. 15-17.
[e] Zeph. iii. 14-20.
* *For the Lord shall comfort Zion.*—The meaning here is, that he would again rebuild Jerusalem, and restore it from its ruins. The argument is drawn from the statement in the preceding verses. If God had raised up so great a nation from so humble an origin, he had power to restore the waste places of Judea to more than their former beauty and prosperity.—BARNES.
[f] Ps. cii. 14.
[g] xli. 18, 19.
[h] Gen. xiii. 10.
[i] Rom. viii. 2-4.
† *A law shall proceed from me.*—The law of the spirit of life, the gospel. *And I will make my judgment to rest for a light of the people.*—His word shall gain a firm establishment, and be not merely the light of Israel, but of the ends of the earth.—HAWEIS.
[k] Prov. vi. 23.
[l] Matt. iii. 2.
[m] Matt. xxviii. 18.
[n] John v. 22, 23.
[o] Rom. i. 16.

6 I [k]gave my back to the smiters, and my cheeks to them [l]that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 *He is* near‡ that justifieth me; who will contend with me? let us stand together: who *is* [1]mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me; who *is* he *that* shall condemn me? lo, [m]they all§ shall wax old as a garment; the moth shall eat them up.

10 ¶ Who *is* among you that feareth the LORD, that obeyeth the voice of his servant, [n]that walketh *in* darkness, and hath no light? [o]let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle a fire, that compass *yourselves* about with sparks: [p]walk in the light of your fire, and in the sparks *that* ye have kindled. [q]This shall ye have of mine hand; [r]ye shall lie down in sorrow.

CHAPTER LI.

1 *An exhortation, after the pattern of Abraham, to trust in Christ.* 9 *Christ defendeth his church from fear.*

[a]HEARKEN to me, [b]ye that follow after righteousness, [c]ye that seek the LORD: [d]look unto the rock *whence* ye are hewn, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone, and blessed him, and increased him.

3 For [e]the LORD shall comfort Zion;* he will comfort [f]all her waste places; and he will [g]make her wilderness like Eden, and her desert [h]like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people; and give ear unto me, O my nation: for [i]a law shall proceed from me,† and [k]I will make my judgment to rest for a light of the people.

5 My [l]righteousness *is* near; [m]my salvation is gone forth, and [n]mine arms shall judge the people: [o]the isles shall wait upon me, and on mine arm shall they trust.

represented under the idea of many nations at once bringing Zion's sons and daughters home to her, with the greatest care and tenderness; especially as they employed their ability to promote the cause of the gospel. Even kings would become foster-fathers, and queens nursing-mothers to the children of Zion, accounting it their honour and privilege to use their influence and authority to promote the success of the gospel; rendering the most profound respect to the Church; not attempting to have dominion over her faith, but subserving her comfort and prosperity, and shewing her honour for the Lord's sake, proportioned to the contempt and indignity with which she had been treated. Then would it appear more than ever, that the immutable truth, power, and love of JEHOVAH were engaged in behalf of his people; and that they who wait for him shall never be put to shame.—*Scott.*

CHAP. L. THE TONGUE OF THE LEARNED.—Ver. 4 Isaiah, as a prophet, was qualified for the work to which he was called, so were the rest of God's prophets, and others whom he employed as his messengers; but Christ was anointed with the Spirit above his fellows. To make the man of God perfect, he has, 1. The tongue of the learned, to know how to give instruction, how to "speak a word in season to him that is weary." God, who made man's mouth, gave Moses the tongue of the learned, to speak for the terror and conviction of Pharaoh (Exod. iv. 11, 12). He gave to Christ the tongue of the learned, to speak a word in season for the comfort of those that are weary and heavy-laden under the burden of sin (Matt. xi. 28). "Grace was poured into his lips," and they are said to "drop sweet-smelling myrrh." See what is the best learning of a minister, to know how to comfort troubled consciences, and to speak pertinently, properly, and plainly to the various cases of poor souls. An ability to do this is God's gift, and it is one of the best gifts, which we should covet earnestly. Let us repose ourselves in the many comfortable words which Christ has spoken to the weary. 2. The ear of the learned, to receive instruction. Prophets have as much need of this as of the tongue of the learned; for they must deliver what they are taught, and no other—must hear the word from God's mouth diligently and attentively, that they may speak it exactly (Ezek. iii. 17). Christ himself received, that he might give. None must undertake to be teachers who have not first been learners; Christ's apostles were first disciples; scribes "instructed unto the kingdom of heaven" (Matt. xiii. 52). Nor is it enough to hear, but we must hear as the learned, hear and understand, hear and remember, hear as those that would learn by what we hear. Our case calls for continual fresh supplies of Divine grace, to free us from the dulness we contract daily. The morning, when our spirits are most lively, is a proper time for communion with God; then we are in the best frame, both to speak to him—"My voice shalt thou hear in the morning"—and to hear from him; the people came "early in the morning" to hear Christ in the temple (Luke xxi. 38). For it seems his were morning lectures, and it is God that wakens us morning by morning. If we do anything to purpose in his service, it is he who, as our Master, calls us up; we should doze perpetually, if he did not waken us morning by morning. Ver. 5, 6. One would think that he who was commissioned and qualified to speak comfort to the weary, should meet with no difficulty in his work, but universal acceptance. It is, however, quite otherwise: he has both hard work to do, and hard usage to undergo; and here he tells us with what undaunted constancy he went through with it. We have no reason to question but that the prophet Isaiah went on resolutely in the work to which God had called him, though we read not of his undergoing any such hardships as are here supposed; but we are sure it was abundantly verified in Jesus Christ.—*Henry.*

CHAP. LI. HUMILITY.—Ver. 1. "Look unto the rock whence ye are hewn" (the idolatrous family in Ur of the Chaldees, out of which Abraham was taken, the generation of slaves which the heads and fathers of their tribes were in Egypt); "look unto the 'hole of the pit out of which ye are digged,' as clay, when God formed you into a people." Note, It is good for those that are privileged by a new birth to consider what they were by their first birth: how they were "conceived in iniquity, and shapen in sin." That which is "born of the flesh, is flesh:" how hard was that rock out of which we were hewn, unapt to receive impressions; and how miserable "the hole of that pit out of which we were digged"! The consideration should fill us with low thoughts of ourselves, and high thoughts of Divine grace. Those that are now advanced would do well to remember how low they began: (ver. 2) "'Look unto Abraham your father,' the father of all the faithful, of all that follow after the righteousness of faith as he did (Rom. iv. 11); 'and unto Sarah that bare you,'" and whose daughters you all are as long as you do well; think how Abraham was called alone, and yet was blessed and multiplied; and let that encourage you to depend upon the promise of God, even then when a sentence of death seems to be upon all the means that lead to the performance of it.

6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but [p]my salvation shall be for ever, and my righteousness shall not be abolished.‡

7 ¶ Hearken unto me, [q]ye that know righteousness,§ the people in whose heart *is* my law; [r]fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For [s]the moth shall eat them up like a garment, and the worm shall eat them like wool: but [t]my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, [u]put on strength,‖ [x]O arm of the LORD; awake, as in the ancient days, in the generations of old. *Art* thou not it that hath cut Rahab, *and* wounded the dragon?

10 *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over?

11 Therefore [y]the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy *shall be* upon their head: they shall obtain gladness and joy; [z]*and* sorrow and mourning shall flee away.

12 ¶ I, *even* [a]I, *am* he that comforteth you: who *art* thou,¶ that thou shouldest be afraid of a man *that* shall die, and of [b]the son of man *which* shall be made *as* grass;

13 And [c]forgettest the LORD thy Maker, [d]that hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day, because of the fury of the oppressor, as if he [1]were ready to destroy? and [e]where *is* the fury of the oppressor?

14 The captive exile hasteneth that he may be loosed,* and that he should not [f]die in the pit,† nor that his bread should fail.

15 But I *am* the LORD thy God, that divided the sea, whose waves roared: The LORD of hosts *is* his name.

16 And I have put my words in thy mouth, and have covered thee in the shadow of mine hand, that I may [g]plant the heavens, and [h]lay the foundations of the earth, and say unto Zion, [i]Thou *art* my people.

17 ¶ Awake, awake, stand up, O Jerusalem, [k]which hast drunk at the hand of the LORD the cup of his fury: thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

18 *There is* [l]none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up.‡

19 These [m]two *things* [2]are come unto thee; [n]who shall be sorry for thee? desolation, and [3]destruction, and the famine, and the sword: [o]by whom shall I comfort thee?

20 Thy [p]sons have fainted, they lie at the head of all the streets, [q]as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, but not with wine:§

22 Thus saith thy Lord the LORD, and thy God *that* [r]pleadeth the cause of his people, Behold, [s]I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury; thou shalt no more drink it again:

23 But [t]I will put it into the hand of them that afflict thee; which have said to thy soul, [u]Bow down, that we may go over:‖ and thou hast laid thy body as the ground, and as the street to them that went over.

CHAPTER LII.

1 *Christ persuadeth the church to believe his free redemption; 7 to receive the ministers thereof; 9 and to rejoice in the power thereof.*

AWAKE, awake; put on thy strength, O Zion; put on thy beautiful garments,* O Jerusalem, the holy city: for henceforth [a]there shall no more come into thee the uncircumcised and the unclean.†

2 Shake thyself from the dust; arise, *and* sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, [b]Ye have sold yourselves for nought; and ye shall be redeemed without money.

B.C. 712—B.C. 712.

[p] John iii. 16; x. 27-29. Heb. [illegible] 12, 15.

‡ Jehovah contrasts with the perishable nature of all such objects, the durability of gospel blessings. — DR HENDERSON.

[q] Phil. iii. 8-10. Tit. ii. 11, 12.

§ That is, that approve and regard it; that live righteously. *Fear ye not the reproach, &c.*—That is, when your enemies shall reproach you for your piety and confidence in God, fear them not—no, not the greatest of them.—JACKSON.

[r] Matt. x. 28. 1 Pet. iv. 4, 14.

[s] Job iv. 19.

[t] Luke i. 50.

[u] Ps. xciii. 1. Rev. xi. 17.

‖ The prophet, by an elegant figure, addresses himself to God, to stir up his strength, and exert it in behalf of his oppressed people, as he did in former times, when he delivered them out of the Egyptian bondage. Egypt is sometimes called by the name of Rahab (see Ps. lxxxvii. 4; lxxxix. 10). The word means strong or proud.—LOWTH.

[x] Luke i. 51. John xii. 38.

[y] Acts ii. 41-47.

[z] Rev. vii. 17; xxii. 3.

[a] John xiv. 18, 26, 27. 2 Cor. vii. 5, 6.

¶ *Who art thou?*—viz., O thou my poor Church, which heretofore hast been so faint-hearted, take now a good courage, setting before thee thine enemies' approaching and certain destruction.—DIODATI.

[b] Ps. xc. 6; ciii. 15, 16. 1 Pet. i. 24.

[c] Deut. xxxii. 18.

[d] Ps. civ. 25, 26. Jer. x. 11, 12.

[1] *Made* himself *ready.*

[e] Matt. ii. 16-20.

* Will quickly be delivered.—WILSON.

[f] Jer. xxxvii. 16.

† *Die in the pit.*—This is clearly an allusion to the custom of detaining prisoners in deep pits, or dry cisterns.—PICT. BIBLE.

[g] Ps. xcii. 13. 2 Pet. iii. 13.

[h] Ps. lxxv. 3.

[i] Jer. xxxii. 38. Heb. viii. 10.

[k] Deut. xxviii. 28, 34. Rev. xviii. 6.

[l] Ps. lxxxviii. 18. Matt. xv. 14.

‡ When thou wast drunk with this cup, and not able to go, neither thy princes, nor prophets, nor priests, were able or willing to lead and support thee.—POOLE.

[m] Ez. xiv. 21.

[2] *Happened.*

[n] Ps. lxix. 20.

[3] *Breaking.*

[o] Job xlii. 11. 2 Cor. vii. 6, 7, 13.

[p] Jer. xiv. 18.

[q] Ez. xvii. 20. Rev. xvi. 9-11.

§ *Drunken, but not with wine.*—It has been observed, that this expression means, not simply without wine, but much more than with wine. The Greek tragedian Æschylus has the same expression; thus translated—"Intoxicate with passion, not with wine."—LOWTH.

[r] Prov. xxii. 23.

[s] Ez. xxxix. 29.

[t] Prov. xi. 8. Rev. xviii. 6-8, 20.

[u] Josh. x. 24.

‖ A strong description of the pride of Eastern conquerors. The Emperor Valerian being taken prisoner by Sapor, king of Persia, was commanded to bow himself down and offer his back, on which the Persian monarch set his foot, in order to mount his chariot or his horse, whenever he had occasion.—LOWTH.

CHAP. LII.

* The Easterns clothe themselves in their meanest apparel in times of public sorrow, but in returning prosperity they put on their beautiful garments.—ROBERTS.

[a] Ez. xliv. 9. Rev. xxi. 27.

† No aliens or infidels, such as the Babylonians, shall invade thee (compare Nah. i. 15). This mystically implies the Church's being purified from all corruptions and the contagion of the wicked.—LOWTH.

[b] Ps. xliv. 12. 1 Pet. i. 18.

THE CHURCH'S PLEA IN PRAYER.—Ver. 9. The Church sees her case bad, her enemies many and mighty, her friends few and feeble, and therefore she depends purely upon the strength of God's arm for her relief: "'Awake, as in the ancient days,' do for us now as thou didst for our fathers formerly, repeat 'the wonders they told us of'" (Judg. vi. 13). And as they enforce this prayer, they plead, 1. Precedents, the experience of their ancestors, and the great things God had done for them: "Let the arm of the Lord be made bare on our behalf, for it has done great things formerly in defence of the same cause, and we are sure it is neither shortened nor weakened. It did wonders against the Egyptians, who enslaved and oppressed God's son, his firstborn; it cut Rahab to pieces, with one direful plague after another; and wounded Pharaoh the Dragon, the Leviathan (as he is called, Ps. lxxxiv. 13, 14), it gave him his death's wound. It did wonders for Israel: it 'dried up the sea,' even 'the waters of the great deep,' as far as was requisite to open a way through the sea for 'the ransomed to pass over'" (ver. 10). God is never at a loss for a way to accomplish his purposes concerning his people, but will either find one, or make one. Past experiences, as they are great supports to faith and hope, so they are good pleas in prayer, "Thou hast, wilt thou not?" (Ps. lxxxv. 1-6.) 2. They plead promises (ver. 11): "And the redeemed of the Lord shall return;" (as it may be supplied) "Thou hast said, They shall:" referring to chap. xxxv. 10, where we find this promise, that "the redeemed of the Lord," when they are released out of their captivity in Babylon, "shall come with singing unto Zion." Sinners, when they are brought out of the slavery of sin into the glorious liberty of God's children, may come singing, as a bird got loose out of the cage. The souls of believers, when they are delivered out of the prison of the body, come to the heavenly Zion with singing.—*Henry.*

COMFORT TO THE PERSECUTED.—Ver. 17-23. The Lord here seems to address the Jews in their present dispersions. Jerusalem, the mother of that people, had indeed drunk the cup of the Lord's fury, and wrung out the very dregs of it. The terrible effects of his indignation against that devoted city are represented by those of a poisoned or medicated potion, which a criminal was obliged to drink off, and which produced rage, despair, and anguish, or trembling and fainting. In this condition, none of her children were at hand, or able to lead, uphold, or take care of her. That is, the most desolating and stupendous judgments would be poured out upon Jerusalem, by pestilence, discord, famine, and the Roman sword; none of the neighbours would sympathise with the poor Jews, or attempt to comfort them, but would rather insult over and enhance their miseries. Nor would they be able to help themselves or defend their city, but they would lie fainting and dying by multitudes at the head of every street; and, continuing unhumbled and untamed, they would resemble the wild bull, when taken in the hunter's toils, furiously struggling to extricate himself, and only entangling himself the more. Thus would they suffer by the furious rebuke of the Lord, for rejecting and crucifying their promised Messiah. This seems to relate immediately to the taking of Jerusalem by the Romans, and the miseries that attended that awful event. But the calamities of the Jews continue to this day, and they yet remain unhumbled under them; which circumstance shews that they, and not persecuted Christians, are here primarily intended.—"'Two things'—that is, desolation by famine, and destruction by the sword."—(*Bp. Lowth.*) The afflicted Jews, who have so long been made drunken by temporal and spiritual judgments, "more than with wine," or in a more stupefying manner, are here encouraged to expect deliverance. Mercy is yet in store for the nation, for their fathers' sake. The Lord will yet plead their cause, and punish their oppressors, who have so long treated them with equal cruelty and indignity, trampling them down as the mire in the streets, and attempting to domineer over their souls as well as their bodies.—It is well known, that in those countries where the Inquisition is established, numbers of Jews dissemble their religion, to escape its cruelties; yet they abjectly submit to be thus trampled on, for gain by traffic there; and this forms a remarkable accomplishment of the prophecy.—*Scott.*

CHAP. LII. WELCOME TO THE HERALDS OF THE CROSS.—Ver. 8-11. "'How beautiful upon the mountains'—the mountains round about Jerusalem, over which these messengers are seen coming at a distance—'how beautiful are their feet,' when it is known what tidings they bring!" It is not meant so much of the common posts, or the messengers sent express by the government to disperse the proclamation, but rather of some of the Jews themselves, who, being at the fountain-head of intelligence, had early notice of it, and immediately went themselves, or sent their own messengers, to all parts, to disperse the news, and even to Jerusalem itself, to tell the few who remained there that their brethren would be with them shortly; for it is published not merely as matter of news, but as a proof that Zion's God reigns, for in that language it is published: they say unto Zion, "Thy God reigns." Those who bring the tidings of peace and salvation, that Cyrus has given orders for the release of the Jews—tidings which were so long expected by them that waited for the consolation of Israel—

4 For thus saith the Lord GOD, My people went down aforetime into Egypt to sojourn there; and [c]the Assyrian oppressed them without cause.

5 Now therefore, [d]what have I here, saith the LORD, that [e]my people is taken away for nought? They that rule over them make them to howl, saith the LORD; and [f]my name continually every day *is* blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day that [g]I *am* he that doth speak; behold, *it is* I.

7 ¶ How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that [h]publisheth salvation; that saith unto Zion, [i]Thy God reigneth!

8 Thy watchmen shall [k]lift up the voice; with the voice together shall they sing: for they shall [l]see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together, [m]ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made bare‡ his holy arm in the eyes of all the nations; and [n]all the ends of the earth shall see the salvation of our God.

11 ¶ Depart ye, depart ye,§ go ye out from thence, touch no unclean *thing;* go ye out of the midst of her; [o]be ye clean, that bear the vessels of the LORD.

12 For ye shall not go out with haste, nor go by flight: [p]for the LORD will go before you, and [q]the God of Israel *will* [1]*be* your rere-ward.

13 ¶ Behold, my servant‖ shall [2]deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonished at thee: [r](his visage was so marred more than any man, and his form more than the sons of men;)

15 So shall he sprinkle many nations;¶ the kings shall shut their mouths at him: for *that* which had not been told them shall they see; and *that* which they had not heard shall they consider.

B.C. 712—B.C. 712.

[c] Jer. l. 17.
[d] Jud. xviii. 3.
[e] Ps. xliv. 12.
[f] Is. xlix. 16. Rom. ii. 24.
[g] Heb. vi. 14-18.
[h] Ps. lxviii. 11. Luke xxiv. 47.
[i] Ps. lix. 13. Matt. xxv. 34.
[k] xl. 9; lviii. 1.
[l] Jer. xxxii. 39. 1 Cor. i. 10.
[m] li. 3; lxi. 4.

‡ From the form of the Eastern hykes, or outer garments, which, having no sleeves, and their arms being frequently wrapped up in them, it was necessary, when the people proposed exerting themselves, to make their arms bare (Ex. iv. 7).—ORIENT. CUST.

[n] Ps. xxii. 27. Luke iii. 6.

§ A Divine admonition to the Jewish exiles to depart out of Babylon with all speed, not to linger or make any delays out of kindness to the place, or fondness for the idolatries there practised.—PATRICK.

[o] Lev. x. 3; xxii. 2, 3.
[p] Ex. xiii. 21, 22.
[q] lviii. 8.
[1] *Gather you up.*

‖ The restoration of the Jews, the call of the Gentiles, the redemption by Messiah, have hitherto been handled interchangeably and alternately; but here Babylon is at once dropped, and hardly ever comes in sight again. The prophet's views are almost wholly engrossed by the superior part of his subject.—LOWTH.

[2] *Prosper.*

[r] Ps. xxii. 6, 7, 15-17. Matt. xxvi. 67.

¶ At an Eastern feast a person stands with a silver vessel, shaped like a flask, with a top like that of a watering-pot, full of perfumed liquid, with which he sprinkles the guests on their approach. The object is to shew that they are now the great man's guests, and are in his favour, and under his protection.—ROBERTS.

CHAP. LIII.

[1] *Doctrine;* Heb. *hearing.*

* His almighty power, exerted by the ministry of the gospel.—MACCULLOCH.

† The following chapter is so full a description of our blessed Saviour's sufferings, that it looks more like a history than a prophecy; and might with more reason be suspected to be a copy drawn from his life, than not to be a description of it. But this scripture was in being long before our Lord was born, and was in the keeping of his enemies; of those who hated and despised him, and at last put him to a shameful death: and were at once the preservers and the fulfillers of the prophecy.—BP. SHERLOCK.

[a] John i. 10-14.
[b] Matt. xxvi. 67.
[c] Luke xix. 41.
[d] John xix. 7.
[e] Dan. ix. 24.
[2] *Tormented.*

‡ *But he was wounded for our transgressions.*—Was tormented or pained (the word is used for the pains of a woman in travail) for our revolts and rebellions; he was bruised or crushed for our iniquities; they were the procuring cause of his death.—HENRY.

[f] Gen. iii. 15.
[g] 1 Pet. ii. 24.
[3] *Bruise.*
[h] Rom. iii. 10-19.

§ This is the penitent confession of those for whom Christ suffered. The condition of our race, without a Redeemer, is here elegantly compared to a flock without a shepherd, who wander where they choose, and who are exposed to all dangers.—BARNES.

[i] Rom. i. 4.

‖ The manner of the Hebrews was, as in Oriental nations, when the more distinguished criminals were executed, to publish their pedigree (see Josh. vii. 1; Lev. xxiv. 11); but who "shall declare the generation of him whom the Lord possessed before his works of old."—SUTCLIFFE.

[4] *The stroke upon him.*

[k] John xix. 38-42. 1 Cor. xv. 4.
[5] *Deaths.*
[l] Heb. ii. 13.
[m] ix. 7. Rev. i. 18.
[n] John vi. 37-40.
[o] Phil. iii. 8-10.

¶ Many shall be justified by the knowing of him.—BEVERIDGE.

CHAPTER LIII.

1 *The unbelief of the Jews, and the meanness of Christ's external appearance.* 4 *He would suffer as a sacrifice for his people's sins.* 8 *His death, burial, resurrection, and glory: his success in justifying and saving sinners.*

WHO hath believed our [1]report? and to whom is the arm of the LORD revealed?*

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground:† [a]he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him.

3 He is [b]despised and rejected of men; [c]a man of sorrows, and acquainted with grief; and we hid as it were *our* faces from him: he was despised, and we esteemed him not.

4 ¶ Surely he hath borne our griefs, and carried our sorrows: [d]yet we did esteem him stricken, smitten of God, and afflicted.

5 But [e]he *was* [2]wounded for our transgressions,‡ *he was* [f]bruised for our iniquities: [g]the chastisement of our peace *was* upon him; and with his [3]stripes we are healed.

6 [h]All we, like sheep, have gone astray;§ we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7 He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8 He was taken from prison and from judgment: and [i]who shall declare his generation?‖ for he was cut off out of the land of the living: for the transgression of my people was [4]he stricken.

9 And he [k]made his grave with the wicked, and with the rich in his [5]death; because he had done no violence, neither *was any* deceit in his mouth.

10 ¶ Yet it pleased the LORD to bruise him: he hath put *him* to grief: when thou shalt make his soul an offering for sin, [l]he shall see *his* seed, [m]he shall prolong *his* days, and [n]the pleasure of the LORD shall prosper in his hand.

11 He shall see of the travail of his soul, *and* shall be satisfied: [o]by his knowledge¶ shall my

those good tidings (so the original reads it, without the tautology of our translation, "good tidings of good"), they put this construction upon it, "O Zion, thy God reigns." Note, When bad news is abroad, this is good news, and when good news is abroad, this is the best news—that Zion's God reigns; that God is Zion's God in covenant with her, and as such he reigns (Ps. cxlvi. 10; Zech. ix. 9). "The Lord has founded Zion" (chap. xiv. 32). All events have their rise in the disposals of the kingdom of his providence, and their tendency to the advancement of the kingdom of his grace. This must be applied to the preaching of the gospel, which is a proclamation of peace and salvation: it is gospel indeed, good news, glad tidings, tidings of victory over our spiritual enemies, and liberty from our spiritual bondage. The good news is, that the Lord Jesus reigns, and all power is given to him. Christ himself brought these tidings first (Luke iv. 18; Heb. ii. 3), and of him the text speaks, "How beautiful are his feet!"—his feet that were nailed to the cross, how beautiful upon mount Calvary—his feet when he came "leaping upon the mountains" (Cant. ii. 8). How beautiful were they to those who knew his voice, and knew it to be the voice of their Beloved! His ministers proclaim these good tidings; they ought to keep their feet clean from the pollutions of the world, and then they ought to be beautiful in the eyes of those to whom they are sent, who sit at their feet, or rather at Christ's, in them, to hear his Word. They must be "esteemed in love" for "their work's sake" (1 Thes. v. 13); for their message-sake, which is well worthy of all acceptation.—*Henry.*

GOD'S SERVANT—THE MESSIAH.—Ver. 13-15. The Lord here speaks of his servant the Messiah, the Alpha and Omega in all these transactions, and in everything else. He would fulfil his whole undertaking with consummate wisdom; and his exaltation in heaven and his glory on earth also would be very high. Yet his previous abasement would be proportionable; many would behold his sufferings with astonishment, and be offended by them. His visage would be marred by sorrow and shame, with wounds and blood, by being spit upon, and crowned with thorns, and treated with indignity, more than any man's ever was, and he would appear more base than any of the human species; yet he would, in consequence, "sprinkle many nations," alluding to the ceremonial law, with his atoning blood, and by the pouring out of his Spirit, as purifying water, of which baptism would be the outward and visible sign. Opposing kings would at length be silenced by fear and astonishment, or won over to the faith, for they would see and consider such things as they before had not heard of, or been acquainted with.—*Scott.*

CHAP. LIII. MESSIAH SPURNED.—Ver. 2-4. He was the son of a poor unnoticed virgin, and the reputed son of a carpenter, who were not generally known to be descended from David; he was brought up at Nazareth, and his birth at Bethlehem had either been unnoticed or was forgotten; he grew up and lived a long time in obscurity, probably working as a carpenter; he then appeared as a poor man, "who had not where to lay his head," and attended by a few fishermen; and he was an itinerant teacher, unauthorised by the priests and scribes. Thus, instead of a plant of renown, he grew up "before God" in such a manner that he appeared as a tender shoot, whose root was in a dry ground, where it was never likely to come to anything; so that, notwithstanding the wisdom and grace of his words, the power of his miracles, and the holy beauty of his character, the Jews could find no form nor comeliness in him for which they should desire and welcome him as their Messiah. He was therefore generally despised and rejected by them; this contempt and reproach further confirmed the prejudices of the people against him, and everything concurred in rendering him a man of sorrows, and intimately acquainted with grief.

MESSIAH SLAIN AND BURIED.—Ver. 9, 10. "A grave was appointed for him with the wicked; but he was with the rich at his death" (or *in his tomb*, or *elevated place*, as the word regularly derived from another root may mean), "because he," &c. As our Lord was crucified between two thieves, it was doubtless intended that he should be buried with them. Thus "his grave was appointed with the wicked," but Joseph of Arimathea came and asked for his body, and Pilate, convinced that he had committed no crime, readily granted Joseph's request. Thus "he was with the rich at his death," that is, till his resurrection, and this took place contrary to the intention of his enemies, "'because' he had done no violence," &c., for Joseph would scarcely have requested, and probably Pilate would not have consented, to have delivered up the body of a crucified malefactor.—The designed obscurity of the prophecy renders its exact accomplishment the more remarkable. Some connect the latter clause with what follows, and render it, "Though he had done," &c., "yet it pleased the Lord." He had done no violence, neither was any deceit in his mouth; so that Pilate, when he delivered him to be crucified, declared that he found no fault in him; yet it pleased the Lord himself to bruise him: the Father, who was well pleased in him, yet took pleasure in bruising him with anguish of spirit, because this was for the display of his own glory, and the honour of his law; so that he not only permitted his enemies cruelly to insult and torment him, but he put him to grief by his own hand, and made

righteous servant justify many; [p]for he shall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath [q]poured out his soul unto death; and he was numbered with the transgressors; and he bear the sin of many, and made intercession for the transgressors.

CHAPTER LIV.

1 *The amplitude of the Gentiles' church,* 4 *their safety,* 6 *their deliverance out of affliction,* 11 *their fair edification,* 15 *and sure preservation.*

SING, O barren,* thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child: [a]for more *are* the children† of the desolate than the children of the married wife, saith the LORD.

2 [b]Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes:

3 For thou shalt break forth on the right hand and on the left; [c]and thy seed shall inherit the Gentiles, and [d]make the desolate cities‡ to be inhabited.

4 ¶ Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for [e]thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more.§

5 For [f]thy Maker *is* thine husband;‖ The LORD of hosts *is* his name; and thy Redeemer the Holy One of Israel; [g]The God of the whole earth shall he be called.

6 For the LORD hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

7 For [h]a small moment have I forsaken thee; but [i]with great mercies will I gather thee.

8 In a little wrath [k]I hid my face from thee for a moment; [l]but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.

9 For this *is as* [m]the waters of Noah¶ unto me: for *as* I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.

10 For [n]the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall [o]the covenant of my peace be removed, saith the LORD [p]that hath mercy on thee.

11 ¶ O [q]thou afflicted, tossed with tempest, *and* not comforted! behold, I will lay thy stones with fair colours, and lay thy foundations with [r]sapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.*

13 And [s]all thy children *shall be* taught of the LORD; and great *shall be* the peace of thy children.

14 In [t]righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.

15 ¶ Behold, they shall surely gather together, *but* not by me:† whosoever shall gather together against thee shall fall for thy sake.

16 Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy.

17 ¶ No [u]weapon that is formed against thee shall prosper; and [x]every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* [y]the heritage of the servants of the LORD; and their righteousness *is* of me,‡ saith the LORD.

CHAPTER LV.

1 *Invitations to partake freely of spiritual blessings.* 4 *Christ proposed to mankind, as he whom the nations would obey.* 6 *A call to repentance, with a promise of mercy.* 10 *The happy success of them that believe.*

HO, [a]every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk [b]without money, and without price.

2 Wherefore [c]do ye [1]spend money for *that which is* not bread? and your labour for *that which* satisfieth not? [d]hearken diligently unto

B.C. 712—B.C. 712.

[p] Matt. xx. 28.
[q] Phil. ii. 17, *marg.*

CHAP. LIV.

* The apostle applies the text to the Jerusalem above, the mother of us all, the then purest gospel church (Gal. iv. 26, 27), which before Pentecost was like a barren woman, there being few instances of conversion. — GILL.

[a] 1 Sam. ii. 5.

† The converted Gentiles are all along considered by the prophet as a new accession of adopted children; admitted into the original Church of God, and united with it (see chap. xlix. 20, 21).—LOWTH.

[b] xxxiii. 20.
[c] lx. 10-13; lxi. 5-9.
[d] Ez. xxxvi. 35, 36.

‡ Cities destitute of Christ and his salvation should be inhabited by spiritual men; witness Rome, Corinth, Ephesus, &c.—GILL.

[e] Jer. xxxi. 19.

§ The favour and affection God will shew toward thee now will make thee forget all thy former disgraces and afflictions, both those thou sufferedst in Egypt, and afterward in the times of the judges, and those which thou enduredst in the time of thy captivity, when God rejected thee, and left thee in a state of widowhood (see ver. 6 and ch. l. 1).—LOWTH.

[f] Ps. xlv. 10-17. John iii. 29.

‖ *Makers, Husbands.*—So it stands in the original; or, "Thy Makers have thee in marriage." The mystery of the blessed Trinity is intimated; and in this place the term is to be understood of the Son in the communion of the Father and Holy Spirit.—VITRINGA.

[g] Rom. iii. 29, 30. Rev. xi. 15.
[h] Ps. xxx. 5.
[i] Ps. cvi. 47.
[k] Ps. xiii. 1.
[l] Ps. ciii. 17.
[m] Gen. viii. 21, 22.

¶ *This is as the waters of Noah unto me.*—This covenant of grace and peace made with thee shall be as certain and perpetual as that which I made with Noah, that there should never be another flood of waters to drown the world (of which see Gen. ix. 11). *Would not be wroth with thee.*—To wit, so as I have been, or so as to forsake thee utterly.—POOLE.

[n] Ps. xlvi. 2. Matt. xvi. 18.
[o] 2 Sam. xxiii. 5. Heb. viii. 6-13.
[p] Eph. ii. 4, 5.
[q] Ex. iii. 2, 7.
[r] Ex. xxviii. 17-20.

* These seem to be general images to express magnificence, beauty, purity, strength, and solidity, agreeably to the ideas of the Eastern nations, and to have never been intended to be strictly scrutinised, or minutely and particularly explained, as if they had each of them some precise moral or spiritual meaning. — LOWTH.

[s] Matt. xi. 25, 29. [t] Jer. xxxi. 23. Ez. xxxvi. 27, 28; xxxvii. 23-26.

† The meaning of this verse is, that whatever enemies might assault the Church, they were not to be viewed as commissioned by God to execute wrath upon her, as the Assyrians and Babylonians had been; and consequently should not succeed in their attempts to remove her.—DR HENDERSON.

[u] Matt. xvi. 18. John x. 28-30.
[x] Job i. 11.
[y] Ps. lxi. 5.

‡ *Their righteousness is of me.*—The great contest between the Jews and the Gentiles was, and still is, about righteousness. They wanted not for zeal and effort to establish their own righteousness; but, in their zealous pursuit of it, they refused to submit to the righteousness of God. They rejected the Lord Jesus Christ, who is of God made unto believers both wisdom and righteousness. —DR JOHN CAMPBELL.

CHAP. LV.

[a] John iv. 10-14.
[b] Rom. iii. 24. Eph. ii. 4-8.
[c] Rom. ix. 31. Phil. iii. 4-7.
[1] *Weigh.*
[d] Prov. i. 33. Rom. x. 17.

"his soul exceedingly sorrowful, even unto death." Thus his soul, or life, was made an offering for sin; not only was his blood shed, as that of the sacrifices used to be, but he endured the feeling of the wrath of God due to our sins, which the fire from heaven, consuming on the altar the inwards or bodies of the sacrifices, typified. In consequence of this it was foretold that he would see a numerous spiritual offspring, the fruit of all his toil and pain.

MESSIAH TRIUMPHANT.—Ver. 11. JEHOVAH here declares that Christ should see that abundant effect of his agonies and death, "the travail of his soul;" that he would be fully satisfied and rejoice in it. His gospel would make known his person, love, righteousness, atonement, and salvation, and thus, "by the knowledge of him," the Messiah "would justify many," "having borne their sins in his own body on the tree." Because he had poured out his soul unto death, and, though perfectly righteous, had submitted to be numbered with transgressors or malefactors, and to bear the sins of many, that he might become their intercessor, therefore the Father would surely grant unto him a large multitude of sinners to be saved and ruled by him, who before were the slaves of Satan, and must have continued to belong to that potent enemy of God and man; and he should have all power in heaven and earth to enable him to rescue all that had been given to him, and to complete their salvation. This prophecy—delivered at least seven hundred years before the birth of Christ, and coinciding so exactly with the history of his sufferings and death; the reasons of them, as recorded and assigned in the New Testament; and the effect of them, as it hath been evidently produced for almost eighteen hundred years—constitutes a most unanswerable demonstration of the truth of the Scriptures.—*Scott.*

CHAP. LIV. SPIRITUAL NUPTIALS.—Ver. 5. "Thy Maker is thy husband." Believers are said to be married to Christ, that they may "bring forth fruit unto God" (Rom. vii. 4); so the Church is married to him, that she may bear and bring up a holy seed to God, that shall be accounted to him for a generation. Jesus Christ is the Church's Maker, by whom she is formed into a people; her Redeemer, by whom she is brought out of captivity, the bondage of sin, the worst of slaveries. This is he that espoused her to himself; and, 1. He is "the Lord of hosts," who has an irresistible power, an absolute sovereignty, and a universal dominion! Kings who are lords of some hosts, find there are others who are lords of other hosts as many and mighty as theirs, but God is the Lord of "all" hosts. 2. He is "the Holy One of Israel," the same that presided in the affairs of the Old Testament Church, and was the Mediator of the covenant made with it. The promises made to the New Testament Israel are as rich and sure as those made to the Old Testament Israel; for he that is our Redeemer is the Holy One of Israel. 3. He is, and shall be called, "The Lord of the whole earth," as God and as Mediator, for he is the Heir of all things; but "then" he shall be called so when the ends of the earth shall be made to see his salvation, when all the earth shall call him their God, and have an interest in him.—*Henry.*

PROMISES TO THE CHURCH.—Ver. 11-17. The Church is assured that all will end well. Instead of her mean uncomfortable tent, the Lord promises to build her a most glorious city or palace, whose foundations, windows, walls, and towers should be formed of precious stones, most beautiful and durable. These are emblems of the light, purity, and prosperity which the Church on earth shall at length enjoy, resembling those of heaven (Rev. xxi. 18-22). All her children shall be taught of the LORD by his Spirit, and according to his Word. This may be understood of the true Israel, as distinguished from Israel according to the flesh. This may be considered as a general promise to the Church through successive ages. Many assailants would combine against her, but, the Lord being on her side, they would be destroyed for her sake; or, as some understand the clause, "shall come over to thy side." He is the creator of those that forge weapons of war, and of the great destroyers of mankind. Both are in his hands, and employed or restrained at his pleasure; and he would take care that no weapons formed against his Church should prosper, and that all her accusers and enemies should be condemned. The security and final victory are to be considered as the heritage of each of the faithful servants of the Lord; while the righteousness in which they are justified, and the grace by which they are sanctified, are both the gift of God, and the effect of his special love.—*Scott.*

CHAP. LV. UNIVERSAL INVITATION.—Ver. 1-3. Observe, 1. Who are invited: "Ho, every one." Not the Jews only, to whom first the word of salvation was sent, but the Gentiles, the poor and the maimed, the halt and the blind, are called into this marriage supper, whoever can be picked up out of the highways and the hedges. 2. What is the qualification required in those that shall be welcome? They must thirst. All shall be welcome to gospel-grace; upon those terms only, that gospel-grace be welcome to them. 3. Whither they are invited: "Come ye to the waters." Come to the waterside, to the ports, and quays, and wharfs on the navigable rivers into which goods are

me, and [o]eat ye *that which is* good, and let your soul delight itself in fatness.

3 Incline your ear, and [f]come unto me: hear, and your soul shall live; [g]and I will make an everlasting covenant with you, *even* [h]the sure mercies of David.*

4 Behold, [i]I have given him *for* a witness to the people, [k]a leader and commander to the people.

5 Behold, [l]thou shalt call a nation *that* thou knowest not; and nations *that* knew not thee shall run unto thee, because of the LORD thy God, and for the Holy One of Israel; [m]for he hath glorified thee.†

6 ¶ [n]Seek ye the LORD while he may be found, call ye upon him while he is near:

7 Let [o]the wicked forsake his way, and the [p]unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, [p]for he will [3]abundantly pardon.

8 ¶ For [q]my thoughts‡ *are* not your thoughts, neither *are* your ways my ways, saith the LORD.

9 For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10 For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater;

11 So [r]shall my word be that goeth forth out of my mouth: it shall not return unto me void; but [s]it shall accomplish that which I please, and it shall prosper *in the thing* whereto I sent it.

12 For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands.

13 Instead [t]of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the LORD for a name, for [u]an everlasting sign *that* shall not be cut off.

B.C. 712—B.C. 712.

[o] Prov. ix. 5. John vi. 48-58.

[f] Matt. xi. 28. John vi. 37, 44, 45; vii. 37.

[g] Gen. xvii. 7. 2 Sam. xxiii. 5.

[h] Ps. lxxxix. 28, 35-37. Acts xiii. 34.

* *The sure mercies of David.*—The expression denotes that the covenant made with David was one which promised great favours, and was one which was not to be abrogated, but which was to be perpetual. With all who embraced the Messiah God would enter into such an unchanging and unwavering covenant—a covenant promising mercy, and which was not to be revoked.—BARNES.

[i] John iii. 16.

[k] Ps. ii. 6. Dan. ix. 25.

[l] Eph. ii. 11, 12.

[m] Ps. cx. 1-3. Acts iii. 13.

† Jehovah then addressed the Messiah himself. The nation of Israel would generally refuse to have him for their "witness, leader, and commander:" but at the call of his gospel, "a holy nation" would be formed under his government, who had not before been known by him as the worshippers of God; ardently desiring the favour of the Lord God of Israel, who had raised him from the dead, exalted him to his right hand in heaven, and sent forth his Holy Spirit with his apostles to give success to the gospel, and thus had glorified him whom man despised.—SCOTT.

[n] John vii. 33, 34. Heb. iii. 13.

[o] Prov. xxviii. 13. Acts iii. 19.

[1] *Man of iniquity.*

[p] Ex. xxxiv. 6, 7.

[2] *Multiply to pardon.*

[q] Prov. xxi. 8. Hos. xiv. 9.

‡ My revelation of mercy and pardon, and faithfulness in fulfilling promises, far exceed the measures of human proceedings.—LOWTH.

[r] John vi. 63. Rom. x. 17. 1 Thes. ii. 13.

[s] Eph. i. 9-11.

[t] 1 Cor. vi. 9-11. 2 Cor. v. 17.

[u] Jer. l. 5.

CHAP. LVI.

[a] Ps. xxiv. 4-6.

[1] *Equity.*

[a] *Do justice*—practise righteousness.—LOWTH.

[b] Luke iii. 3-9.

† *For my salvation is near, &c.*—This is the same in effect with that which the Baptist preached (Matt. iii. 2), and Christ also (Mark i. 15): "The kingdom of heaven is at hand: repent ye, and believe the gospel."—JACKSON.

[c] John xiii. 17.

[d] Ex. xxxi. 13-16.

[e] Prov. iv. 27.

[f] Acts xiii. 47, 48. Eph. ii. 12-22.

[g] Jer. l. 5.

[h] Luke vii. 6-8.

[i] Jer. xxxviii. 7-13.

[k] Luke x. 42.

[l] Jer. l. 5.

[m] Eph. ii. 22.

[n] John i. 12.

‡ *A place and a name*—has reference to the fact, that the eunuchs might have nothing within the precincts of the Jewish temple to perpetuate their memory; they might have no "name" on the genealogical tables of the Jews; but the want of these would be amply compensated by the everlasting privileges which they should enjoy as sons and citizens in the New Jerusalem. Michaelis has here an ingenious reference to the Ethiopian eunuch, who is immortalised by a monument and a name (Acts viii.) far above any celebrity that could have accrued to him from sons and daughters.—DR HENDERSON.

[o] 1 Sam. i. 8.

[p] Rev. iii. 5.

§ As the promises contained in this verse seem to refer chiefly to the economy of grace under the New Testament, this expression is to be understood in its figurative sense.—MACCULLOCH.

[q] John iv. 21-23.

[r] Zeph. iii. 18-20.

[s] Eph. i. 10; ii. 14-16.

[2] *To his gathered.*

‖ Understand Egyptians, banditti of Chaldeans, Syrians, Moabites, Ammonites, &c.—LOWTH.

[t] Ez. iii. 17.

[u] Jer. vi. 13, 14.

[z] Prov. vi. 4-10.

[y] Acts xx. 29, 33.

[3] *Strong of appetite.*

[a] Mic. iii. 6.

[a] 2 Pet. ii. 15, 16.

CHAPTER LVI.

1 *An exhortation to justice and piety.* 3 *Encouragement to strangers and eunuchs to expect spiritual blessings, in the way of faith and obedience.* 9 *A severe rebuke of blind and wicked teachers and rulers.*

THUS saith the LORD, [a]Keep ye [1]judgment, and do justice: [b]for my salvation *is* near to come,† and my righteousness to be revealed.

2 [c]Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it; that [d]keepeth the sabbath from polluting it, and [e]keepeth his hand from doing any evil.

3 ¶ Neither let [f]the son of the stranger, that hath [g]joined himself to the LORD, speak, saying, [h]The LORD hath utterly separated me from his people: [i]neither let the eunuch say, Behold, I *am* a dry tree.

4 For thus saith the LORD unto the eunuchs that keep my sabbaths, and [k]choose *the things* that please me, and [l]take hold of my covenant;

5 Even unto them [m]will I give in mine house, and within my walls, a place [n]and a name‡ [o]better than of sons and of daughters: I will give them an everlasting name, [p]that shall not be cut off.

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant;

7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer their burnt-offerings and their sacrifices *shall be* accepted upon mine altar;§ for [q]mine house shall be called an house of prayer for all people.

8 The Lord GOD, [r]which gathereth the outcasts of Israel, saith, [s]Yet will I gather *others* to him, [2]besides those that are gathered unto him.

9 ¶ All ye beasts of the field,‖ come to devour; *yea,* all ye beasts in the forest.

10 His [t]watchmen *are* blind: they are all ignorant, [u]they *are* all dumb dogs, they cannot bark; sleeping, lying down, [x]loving to slumber.

11 Yea, [y]*they are* [3]greedy dogs *which* can never have enough, and they [z]*are* shepherds *that* cannot understand: they [a]all look to their own way, every one for his gain, from his quarter.

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imported; thither come and buy, for that is the market-place of foreign commodities, and to us they would have been for ever foreign if Christ had not brought in an everlasting righteousness. Come to Christ, for he is the Fountain opened, he is the Rock smitten. Come to holy ordinances, to those streams that make glad the city of our God; come to them, and though they may seem to you plain and common things, like waters, yet to those who believe in Christ, the things signified will be as wine and milk, abundantly refreshing. Come to the healing waters, come to the living waters; whoever will, let him come, and "take of the waters of life" (Rev. xxii. 17). Our Saviour referred to it (John vii. 37), "If any man thirst, let him come to me and drink."—*Henry.*

GOD'S WAYS.—Ver. 8, 9. The thoughts and ways of the Lord, in his dealings with sinners, are wholly different from those of men, and often contrary to them, and they are as far above them as the heavens are above the earth. His wisdom and love in giving his only-begotten Son to be the sacrifice for the sins of his enemies, and thus glorifying his justice, holiness, and law, even when shewing mercy to the vilest transgressors; his method of justifying the ungodly by faith in the righteousness of Christ, and of sanctifying them by his new-creating Spirit; his way of teaching men to live sober, righteous, and godly lives by the preaching of that free salvation which the wise men of the world supposed to tend to licentiousness; his plan of hiding these things from the wise and prudent, and revealing them to babes; his constant readiness to pardon and save all that come, to supply all their wants, enrich them with all blessings, and fill them with peace and joy in believing, notwithstanding their former provocations; his rule of not "calling the righteous, but sinners to repentance," and formerly his calling of the Gentiles and rejection of the Jews: these things, and numberless others, shew God's thoughts and ways to be very different from man's, and infinitely more excellent. Men are apt to think the unworthiness of the object a bar to their kindness, and to reject those that are beneath them, or have been provoking, or who have been relieved before, or who are likely to be further burdensome. They are apt to despair of many descriptions of sinners, and to excuse their neglect of them by the pretence that they are incorrigible, but it is well that the Lord does not deal with them by such rules.—*Scott.*

CHAP. LVI. SANCTIFICATION OF THE SABBATH.—Ver. 2. We are not just if we rob God of his time. Sabbath-sanctification is here put for all the duties of the first table, the fruits of our love to God; as justice and judgment for all those of the second table, the fruits of our love to our neighbour. Observe, 1. The duty required, which is, to keep the Sabbath—to keep it as a talent we are to trade with, as a treasure we are intrusted with: "Keep it holy, keep it safe, keep it with care and caution, keep it from polluting it; allow neither yourselves nor others either to violate the holy rest or omit the holy work of that day." If this be intended primarily for the Jews in Babylon, it was fit that they should be particularly put in mind of this, because, when, by reason of their distance from the temple, they could not observe the other institutions of their law, yet they might distinguish themselves from the heathen by putting a difference between God's day and other days. But it being required more generally of man, and the son of man, it intimates that Sabbath sanctification should be a duty in gospel-times, when the bounds of the Church should be enlarged, and other rites and ceremonies abolished. Observe, Those that would keep the Sabbath from polluting it must put on resolution; must not only do this, but lay hold on it, for Sabbath-time is precious; but it is very apt to slip away if we take not great care, and therefore we must lay hold on it, and keep our hold—must do it, and persevere in it.—*Henry.*

UNFAITHFUL MINISTERS OF RELIGION.—Ver. 10-12. Through such supineness and profligacy the nation was exposed to ruin, and the Roman armies were summoned to execute vengeance upon it, under the figure of the wild beasts of the forest being called on to come and devour a neglected flock of sheep. The watchmen were so blinded and ignorant that they saw no danger; even the shepherd's dog could bark when the wolf came, but they were dumb dogs, and could not bark; they were neither capable of instructing the people, nor inclined to do anything towards it, for they were lazy, drowsy, and utterly insensible. But though they did not copy the faithfulness and vigilance of the dog, yet they were more greedy than that animal, and their rapacity could not be satisfied. They understood not their duty as shepherds, but they were sufficiently quick-sighted and attentive to their interest, and every one was looking out to see what lucre he could acquire in his peculiar station, by any means whatever. They were likewise equally luxurious and intemperate, and expected a perpetuity and an increase of prosperity and self-indulgence, when they were upon the brink of ruin! Alas, how many, in every age of the Church hitherto, might here, as in a mirror, have recognised their own likeness, if they had not been blind!—*Scott.*

CHAP. LVII. INFATUATION OF IDOLATRY.—Ver. 3-8. Being eagerly bent upon idolatry, the Jews performed their worship under every green tree; and whilst they

12 Come ye, *say they*, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, *and* much more abundant.

CHAPTER LVII.

1 *The happy death of the righteous.* 3 *Idolaters, hypocrites, and wicked men reproved.* 15 *Promises to the broken-hearted; causes of the sufferings of God's professed people: and the free grace of the gospel.*

THE [a]righteous perisheth,* and [b]no man layeth *it* to heart; and merciful men *are* taken away, none considering that [c]the righteous is taken away from [1]the evil *to come.*

2 He [d]shall [2] enter into peace: they shall rest in their beds, *each one* walking *in* his uprightness.†

3 ¶ But [e]draw near hither, ye [f]sons of the sorceress,‡ the seed of the adulterer and the whore.

4 Against whom do ye sport yourselves? against whom make ye a wide mouth, *and* draw out the tongue? [g]*are* ye not children of transgression, a seed of falsehood,

5 [h]Enflaming yourselves [3]with idols under every green tree, [i]slaying the children in the valleys under the clifts of the rocks?

6 Among [k]the smooth *stones*§ of the stream *is* thy portion; they, they *are* thy lot: even [l]to them hast thou poured a drink-offering, thou hast offered a meat-offering. [m]Should I receive comfort in these?

7 Upon a lofty and high mountain hast thou set thy bed: even thither wentest thou up to offer sacrifice.

8 Behind the doors also and the posts hast thou set up thy remembrance; for thou hast discovered *thyself to another* than me, and art gone up: thou hast enlarged thy bed, and [4]made thee *a covenant* with them; thou lovedst their bed [5]where thou sawest *it.*

9 And thou [6]wentest to the king with ointment, and didst increase thy [n]perfumes, and didst send thy messengers far off, [o]and didst debase *thyself even* unto hell.

10 Thou art wearied in the greatness of thy way; *yet* saidst thou not, [p]There is no hope: thou hast found the [7]life of thine hand; [q]therefore thou wast not grieved.

11 And [r]of whom hast thou been afraid or feared, [s]that thou hast lied, [t]and hast not remembered me, [u]nor laid *it* to thy heart? [x]have not I held my peace even of old, and thou fearest me not?

12 I [y]will declare thy righteousness,‖ and thy works; for they shall not profit thee.

13 ¶ When thou criest, let thy companies deliver thee: but the wind shall carry them all away; vanity shall take *them:* [z]but he that putteth his trust in me shall possess the land, and shall inherit my holy mountain:¶

14 And shall say, Cast ye up, cast ye up, prepare the way, [a]take up the stumblingblock out of the way of my people.

15 For thus saith the high and lofty One that inhabiteth eternity, [b]whose name *is* Holy; [c]I dwell in the high and holy *place,* [d]with him also *that is* of a contrite and humble spirit, [e]to revive the spirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: for the spirit should fail before me, and the souls *which* I have made.*

17 For [f]the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on [8]frowardly in the way of his heart.

18 I have seen his ways, and [g]will heal him; [h]I will lead him also, and restore comforts unto him, and to his mourners.

19 I create the fruit of the lips;† [i]Peace, peace to *him that is* far off, and to *him that is* near, saith the LORD; and I will heal him.

20 But the wicked *are* like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.

21 *There is* [k]no peace, saith my God, to the wicked.

CHAPTER LVIII.

1 *Hypocrisy is to be reproved.* 8 *The promises due to godliness,* 13 *and to the keeping of the sabbath.*

CRY [1]aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.*

2 Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: [a]they ask of me the ordinances of justice; they take delight in approaching to God.

3 Wherefore have we fasted, *say they,* and

B.C. 698—B.C. 698.

CHAP. LVII.

[a] 2 Chr. xxxii. 33.
* *The righteous perisheth;* Ital., *the righteous dieth.*—It is likely that in the time of these prophecies God did take out of the world divers persons noted for piety and virtue, which was a presage of great approaching evils, from which God would exempt those his faithful servants (see 2 Kings xxii. 20).—DIODATI.
[b] Mal. ii. 2.
[c] 2 Chr. xxxiv. 28.
[1] *That which is evil.*
[d] Ec. xii. 7.
[2] *Go in peace.*
† *Walking in his uprightness.*—Every one that walketh straight before him.—DR HENDERSON.
It here means an upright man, who is often represented as walking in a straight path, in opposition to sinners, who are represented as walking in crooked ways (Ps. cxxv. 5; Prov. ii. 15; Is. lix. 8; Phil. ii. 15).—BARNES.
[e] Joel iii. 9-11.
[f] Gen. iii. 15.
‡ Sons of the apostate Church of Rome are intended; the spiritual Babylon.—GILL.
[g] Eph. ii. 2, 3.
[h] Ex. xxxii. 6.
[3] *Among the oaks.*
[i] Lev. xviii. 21. Ez. xvi. 20.
[k] Hab. ii. 19.
§ The consecrated stones are probably not intended. The Salam stone, in its rough state, is worshipped by the Hindoos, and it is worn as a charm; its general size is that of a nutmeg. It is literally, the stone of the brook or the river, and is identified with the same gross system of idolatry which prevailed in ancient Assyria, to those kings, or those of Egypt (Hos. xii. 1), the Jews had sent messengers to form an unholy alliance.—ROBERTS.
[l] Deut. xxxii. 37, 38.
[m] Ez. xx. 39.
[4] *Hewed it for thyself larger than theirs.*
[5] *Thou providedst room.*
[6] *Respectedst.*
[n] Prov. vii. 17.
[o] Col. ii. 18.
[p] Rom. vii. 9.
[7] *Living.*
[q] Jer. iii. 3.
[r] Gal. ii. 13.
[s] 2 Thes. i. 9.
[t] Jer. ii. 32.

[u] i.
[x] Ps. l. 21.
[7] Rom. iii. 10-20; x. 2, 3.

‖ I will shew what thy righteousness is in which thou boastest; I will make both it and thy works manifest.—HOLDEN.
[y] Prov. xxviii. 25.
¶ The promise here made was fulfilled literally to the Jews, who returned from the Babylonish captivity; but the spiritual and more important sense is the free grace of God, offering pardon and salvation to all that repent and believe in Christ.—WOGAN.
[z] 1 Cor. viii. 9, 13. Heb. xii. 13.
[a] Ex. xv. 11. Rev. iii. 7.
[b] Ps. lxviii. 4, 5. 1 Tim. vi. 16.
[c] Ez. ix. 4. 1 Pet. v. 5.
[d] 2 Cor. ii. 7; vii. 6.
[e] God hath compassion on the work of his hands, and does not deal with men according to the rigour of justice, else they would quickly be brought to nothing (see Ps. lxxviii. 39; ciii. 13, 14; Jer. x. 24).—PATRICK.
[f] Eph. v. 3-5. 2 Pet. ii. 3, 14, 15.
[8] *Turning away.*
[g] Jer. xxxiii. 6. Hos. xiv. 4-8.
[h] Ps. xxiii. 2. Rev. vii. 17.
† The sacrifice of praise, saith St Paul (Heb. xiii. 15), "is the fruit of the lips." God creates this fruit of the lips, by giving new subject and cause of thanksgiving by his mercies conferred on those among his people who acknowledge and bewail their transgressions, and return to him.—LOWTH.
[i] Acts ii. 39. 2 Cor. v. 20, 21.
[k] Rom. iii. 16, 17.

CHAP. LVIII.

[1] *With the throat.*
* This either refers to the Jewish people in the time of the prophet, or to the same people in their exile in Babylon; or to the people of God in subsequent times, after the coming of the Messiah. Vitringa supposes the latter; I incline to the opinion that the reference here is to the times of the prophet himself, and that the subject of rebuke is the formality, hypocrisy, and prevalent sins of the reign of Manasseh.—BARNES.
[a] Jer. xlii. 2, 3, 20.

adored proud, ambitious, revengeful, cruel, intemperate deities, the imagined characters, pretended exploits, and abominable rites of these idols inflamed them with every diabolical and sensual lust, so that they even sacrificed their children, in lonely valleys, and in the caverns of the rocks. They were accustomed to take stones from the brooks to set them up, and anoint them with oil; and whenever any of them met with a stone of this kind they paid a stupid worship to it, with drink-offerings and meat-offerings, as if it had been their God and portion. And, indeed, they were likely to have all the happiness which such deities would allot them, and no other; for could they suppose that the Lord would take pleasure in idolaters, or even endure them?—*Scott.*

GOD'S GLORY.—Ver. 15. He is "the high and lofty One that inhabits eternity." Let this possess us with very high and honourable thoughts of the God with whom we have to do. *First,* That his being and perfections are exalted infinitely above every creature, not only above what they have themselves, but above what they can conceive concerning him, "far above all" their "blessing and praise" (Neh. ix. 5). "He is the high and lofty One," and there is no creature like him, nor any to be compared with him. It speaks likewise his sovereign dominion over all, and the incontestable right he has to give both law and judgment to all; he is "higher than the highest" (Ec. v. 8)—than the "highest heavens" (Ps. cxiii. 4). *Secondly,* That with him there is neither beginning of days, nor end of life, nor change of time; he is both immortal and immutable; he only "has immortality" (1 Tim. vi. 16). He has it of himself, and he has it constantly; he inhabits it, and cannot be dispossessed of it. We must shortly remove into eternity, but God always inhabits it. *Thirdly,* That there is an infinite rectitude in his nature, an exact conformity with himself, and a steady design of his own glory in all that he does; and this appears in everything by which he has made himself known, for his name is "Holy," and all that desire to be acquainted with him must know him as a holy God. *Fourthly,* That the peculiar residence and discovery of his glory are in the mansions of light and bliss above: "I dwell in the high and holy place, and will have all the world to know it." Whoever have any business with God must direct to him as their Father in heaven, for there he dwells.

GOD'S CONDESCENSION.—Ver. 15. *First,* With those who are truly penitent God will dwell; he will visit them graciously, will converse familiarly with them by his Word and Spirit, as a man does with those of his own family; he will be always nigh to them, and present with them; he that dwells in the highest heavens, dwells in the lowest hearts, and inhabits sincerity as surely as he inhabits eternity: in these he delights. *Secondly,* He will revive their heart and spirit; will speak that to them, and work that in them, by the Word and Spirit of his grace, which will be reviving to them, as a cordial to one that is ready to faint. He will give them reviving joys and hopes, sufficient to balance all the griefs and fears that break their spirits. He dwells with them, and his presence is reviving.—*Henry.*

CHAP. LVIII. BLESSING OF SABBATH-KEEPING.—Ver. 13, 14. (1.) We shall have the comfort of it; the work will be its own wages. "If we call the Sabbath a delight, then shall we delight ourselves in the Lord;" he will more and more manifest himself to us as the delightful subject of our thoughts and meditations, and the delightful object of our best affections. (2.) We shall have the honour of it: "I will make thee to ride upon the high places of the earth;" which denotes not only great security. If God by his grace enables us to live above the world, and so to manage it, as not only not to be hindered by it, but to be furthered and carried on by it in our journey toward heaven, then he makes us "to ride on high places of the earth." (3.) We shall have the profit of it: I will "feed thee with the heritage of Jacob thy father," with all the blessings of the covenant, and all the precious products of Canaan, which was a type of heaven, and the heritage of Jacob. Observe, The heritage of believers is what they shall not only be portioned with hereafter, but fed with now; fed with the hopes of it, and not flattered; fed with the earnests and foretastes of it; and they that are so fed, have reason to say that they are well fed.—*Henry.*

HYPOCRITICAL FAST.—Ver. 3, 4. The persons here addressed had mortified themselves with apparent sorrow and contrition; and they inquired wherefore the Lord had not noticed their services? But he answered, that while they denied themselves in one respect, they indulged themselves in others; especially their pride, avarice, and malignant passions: for, at the very time when they seemed to abase themselves before God

thou seest not? *wherefore* have we [b]afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure,† and exact all your labours.

4 Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as *ye do this* day, [c]to make your voice to be heard on high.

5 Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him?*‡ wilt thou call this a fast, and an acceptable day to the LORD?

6 *Is* not this the fast that I have chosen? to loose the bands of wickedness, to undo the [2]heavy burdens, and to let the [3]oppressed go free, and that [d]ye break every yoke?

7 *Is it* not [e]to deal thy bread to the hungry, and that thou [f]bring the poor that are [4]cast out to thy house? when thou seest [g]the naked, that thou cover him; and that thou hide not thyself from [h]thine own flesh?

8 ¶ Then shall thy light§ break forth as the morning, [i]and thine health shall spring forth speedily; and thy righteousness shall go before thee: [k]the glory of the LORD shall [5]be thy rere-ward.‖

9 Then shalt thou call, and the LORD shall answer; thou shalt cry, and he shall say [l]Here I *am*. If thou take away from the midst of thee [m]the yoke, the putting forth of the finger,¶ and [n]speaking vanity;

10 And *if* thou draw out thy soul to the hungry,* and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness *be* as the noonday:

11 And the LORD shall guide thee continually, [o]and satisfy thy soul in [6]drought, and [p]make fat thy bones: and thou shalt [q]be like a watered garden, and like a spring of water, whose waters [7]fail not.

12 And *they that shall be* of thee shall build the old waste places:† thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.

13 ¶ If thou turn away thy foot from the sabbath, *from* doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words:

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[b] Lev. xvi. 29; xxiii. 27.

† Travellers inform us, that in the Eastern countries, Jews and Turks, upon their stated fasts, will keep the day strictly enough; but as soon as the stars appear, they fall to their viands, and abandon themselves to a mad kind of mirth the greatest part of the night.—READING.

[c] Joel ii. 13, 14. Jon. iii. 7.

‡ These were ceremonies which accompanied fasting (see Matt. vi. 16; Jon. iii. 6).—LOWTH.

[2] *Bundles of the yoke.*

[3] *Broken.*

[d] 1 Tim. vi. 1.

[e] Ps. cxii. 9. Luke xix. 8. 1 Tim. v. 10.

[f] Gen. xviii. 2-5. Rom. xii. 13.

[4] *Afflicted.*

[g] Matt. xxv. 35-44. Luke iii. 11.

[h] Neh. v. 5. Luke x. 29-36.

§ *Light.*—The image is a beautiful one, of prosperity coming on a people like the spreading "light" of the morning. *Thy righteousness shall go before thee*—Shall be thy leader, as an army is conducted.—BARNES.

‖ *The glory of the Lord shall be thy rere-ward.*—There seems to be an obvious reference in these words to the protection which the Almighty granted to Israel in their journeys towards the land of Canaan, by means of a pillar of cloud by day, and a pillar of fire by night (Ex. xiii. 20, 21; xiv. 19).—MACCULLOCH.

[i] Jer. xxxiii. 6. Matt. xiii. 15.

[k] Ex. xiv. 19.

[5] *Gather thee up.*

[l] Gen. xxvii. 18.

[m] 6, 7.

¶ The first expression alludes to some gesture they used in conversation, whether of mocking or threatening; or it may signify an attempt towards invading the right of others (see chap. lix. 3; Ps. cxxv. 3). "Vanity" here means falsehood and deceit.—LOWTH.

[n] Ps. xii. 2. Ez. xiii. 8. Zech. x. 2.

* The Septuagint gives the sense more fully: "If thou give bread from thy soul."—VITRINGA.

[o] Ps. xxxiii. 19. Jer. xvii. 8.

[6] *Droughts.*

[p] Ps. xcii. 14. Prov. iii. 8; xxviii. 25.

[q] Cant. iv. 15.

[7] *Lie, or deceive.*

† Shall repair the old ruins, and restore the desolate cities and fields to their former beauty. This language is taken from the condition of Judea during the long captivity at Babylon. The land had been desolated by the Chaldeans, and had lain waste for a period of seventy years. Of course, all the remains of their former prosperity and greatness would have gone to decay, and the whole country would be filled with ruins. But all this, says the prophet, "would be restored if they were obedient to God, and would keep his law."—BARNES.

[r] Mic. iv. 4. Matt. xxiv. 35.

CHAP. LIX.

[a] Gen. xviii. 14. Num. xi. 23.

[b] Matt. xiii. 15.

* The Jews seem to call God's power in question, because he did not deliver them from their enemies, as he had formerly done. In answer to which cavil the prophet tells them, it is not defect of power in God, but their own sins which hinder him from shewing his former favours towards them.—PATRICK.

[1] *Made* him *hide.*

[2] *Adders'.*

† And so do all the devices, which we applaud in ourselves and others as matters of great reach, and contrived with deep policy, resemble, agreeably to this comparison of the prophet, a spider's web—a thing of great curiosity to the eye, spun of a fine and subtle thread, and in exact proportion, but of no strength at all.—SANDERSON.

[3] *Sprinkled* is as if *there brake out a viper.*

[b] Gen. vi. 11. Ps. lviii. 2. Jer. vi. 7.

[d] Jer. xxii. 17. Matt. xxiii. 31-37.

[e] Prov. xv. 26. Mark vii. 21, 22.

[4] *Breaking.*

[5] Or *right.*

[f] Ps. cxxv. 5. Prov. ii. 15.

[g] lvii. 20, 21.

[h] Lam. iii. 6.

[i] Ps. lxxxv. 4.

[k] Ezra ix. 6. Matt. xxiii. 32, 33.

[l] Jer. xiv. 7.

‡ Our sins are so public and notorious, that they fly in our faces, as it were, and our conscience gives full evidence against us.—LOWTH.

14 Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for [r]the mouth of the LORD hath spoken *it.*

CHAPTER LIX.

1 *The calamities of the Jews are owing to their sins.* 16 *Salvation is only of God.* 20 *The covenant of the Redeemer.*

BEHOLD, [a]the LORD'S hand is not shortened, that it cannot save; neither [b]his ear heavy, that it cannot hear:*

2 But your iniquities have separated between you and your God, and your sins have [1]hid *his* face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor *any* pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch [2]cockatrice' eggs, and weave the spider's web:† he that eateth of their eggs dieth, and that which is [3]crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: [c]their works *are* works of iniquity, and the act of violence *is* in their hands.

7 Their feet run to evil, [d]and they make haste to shed innocent blood: [e]their thoughts *are* thoughts of iniquity; wasting and [4]destruction *are* in their paths.

8 The way of peace they know not; and *there is* no [5]judgment in their goings: they have made them [f]crooked paths; [g]whosoever goeth therein shall not know peace.

9 ¶ Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, *but* we walk in darkness.

10 We grope for the wall like the blind, and we grope as if *we had* no eyes: we stumble at noonday as in the night; *we are* [h]in desolate places as dead *men.*

11 We roar all like bears, and mourn sore like doves: we look for judgment, but *there is* none; [i]for salvation, *but* it is far off from us.

12 For [k]our transgressions are multiplied before thee, and [l]our sins testify against us: for our transgressions *are* with us; and *as for* our iniquities, we know them:‡

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in fasting, they exacted the full measure of hard labour from their oppressed slaves, or their usurious debts from their starving debtors. Their fasting increased their self-preference, and excited them to fierce controversies, or bitter resentments; it was also the cloak of, and commutation for, their exactions and oppressions of the poor, whom they most unjustly smote and abused for not complying in everything with their inclinations. And surely they should not fast in this hypocritical, ostentatious, and unrighteous manner, or call a day thus spent *a fast*, or expect that God would hear their prayers or accept their services.

GENUINE FAST.—Ver. 6, 7. The fast that God approved would be attended with the mortification of pride, avarice, and worldly lusts; and with the unequivocal fruits of true repentance. They that observed such a fast would loose the bonds of those whom they had iniquitously enslaved or imprisoned; they would moderate the labours of their servants; they would cease from usurious exactions, and remit the debts which either were contracted through fraud and oppression, or which the poor debtor was unable to discharge; they would break every yoke of oppression, and use their authority and influence to protect the poor, or rescue them from the injustice of others. They would also be liberal to the needy according to their wants; and not get out of the way, or frame excuses, to avoid relieving them.—*Scott.*

CHAP. LIX. GRIEVOUS DEGENERACY.—Ver. 3-8. The professed people of God were guilty of murders, rapines, perjuries, lies, and impiety: none of them demanded justice on delinquents, or pleaded for the truth; either the truth of God's Word, or the truth of the causes that came before them. They trusted in vanity and deceit, and used lying pretences in defending their conduct; they conceived mischief to their neighbours in their hearts, and thence brought forth iniquity in their lives; with great ingenuity and assiduity they accomplished those projects which proved pernicious or useless, "hatching cockatrice' eggs, and weaving the spider's web;" so that he who shared in the fruits of their labour was seduced into destructive errors and iniquities, or involved in ruin; and when advantage was expected from their ingenious schemes and persevering efforts, and the egg, so to speak, was hatched, a viper burst forth for their destruction. Nor could their ingenuity in devising schemes (as the spider frames its web from its own bowels) to deliver or save themselves become garments to cover them, or their own works justify them; for indeed they would appear to be works of injustice and violence. They lost no time, and spared no pains to do evil, and to shed innocent blood; all their thoughts were employed about iniquity, and wherever they went, devastation and destruction attended their paths. They had no acquaintance with the ways of peace, judgment, and justice; and they walked in such crooked and winding paths of subtle policy and selfishness, that none who go in them can know anything of peace with God, or true peace of heart and conscience. Alas! how exactly does this correspond with the conduct and character of professed Protestant Christians in every quarter of the globe!—*Scott.*

THE BLESSED PROMISE.—Ver. 19. "When the enemy shall come in like a flood," like a high spring-tide, or a land flood, which threaten to bear down all before them without control, then the Spirit of the Lord, by some secret, undiscerned power, shall lift up a standard against him, and so (as the margin reads it) *put him to flight.* He that has delivered will still deliver. When God's people are weak and helpless, and have no standard to lift up against the invading power, God will "give a banner to them that fear him" (Ps. lx. 4), will by his Spirit lift up a standard, which will draw multitudes together to appear on the Church's behalf. Some read it, "He shall come" (the name of the Lord and his glory before foreseen in the Messiah promised) "like a straight river, the Spirit of the Lord lifting him up for an ensign." Christ, by the preaching of his gospel, shall cover the earth with the knowledge of God as with the waters of a flood, the "Spirit of the Lord" setting up Christ as a "Standard" to the *Gentiles* (chap. xi. 10). All this should redound to the glory of God, and the advance

13 In transgressing and [m]lying against the LORD, and [n]departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.§

15 Yea, truth faileth; and [o]he *that* departeth from evil [6]maketh himself a prey: and the LORD saw *it*, and it [7]displeased him that *there was* no judgment.

16 ¶ And he saw that *there was* no man,‖ and wondered that *there was* no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For [p]he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the [9]garments of vengeance *for* clothing, and was clad with zeal as a cloak.

18 According to *their* [8]deeds, accordingly he will repay, fury to his adversaries, recompence to his enemies; to the islands he will repay recompence.

19 So [r]shall they fear the name of the LORD from the west, and his glory from the rising of the sun: when the enemy shall come in like a flood, [s]the Spirit of the LORD shall [9]lift up a standard against him.

20 ¶ And the Redeemer shall come to Zion, and [t]unto them that turn from transgression in Jacob, saith the LORD.¶

21 As for me, this *is* my covenant with them, saith the LORD; [u]My Spirit that *is* upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

CHAPTER LX.

1 *The glory of the church in the abundant access of the Gentiles;*
15 *and the great blessings after a short affliction.*

ARISE, shine; for thy light is come, and [a]the glory of the LORD is risen upon thee.

2 For, behold, [b]the darkness* shall cover the earth, and gross darkness the people: but [c]the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And [d]the Gentiles shall come to thy light, and [e]kings to the brightness of thy rising.

4 Lift up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at *thy* side.†

5 Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee,‡ the [1]forces of the Gentiles shall come unto thee.

6 The multitude of camels shall cover thee, the dromedaries of [f]Midian and Ephah; [g]all they from Sheba shall come:§ they shall bring gold and incense; and [h]they shall shew forth the praises of the LORD.

7 All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory.

8 Who *are* these *that* fly as a cloud, and as the doves to their windows?‖

9 Surely [i]the isles shall wait for me, and [k]the ships of Tarshish first, to bring [1]thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, [m]because he hath glorified thee.

10 And the sons of strangers shall build up thy walls,¶ and their kings shall minister unto thee; for [n]in my wrath I smote thee, but in my favour have I had mercy on thee.

11 Therefore thy gates shall be open continually; they shall not be shut day nor night; that *men* may bring unto thee the [2]forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and kingdom that will not serve thee shall perish; yea, *those* nations shall be utterly wasted.

13 The [o]glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, [p]to beautify the place of my sanctuary; and I will make the place of my feet glorious.*

14 The sons also of them that afflicted thee shall come bending unto thee; and all they that despise thee shall bow themselves down at the soles of thy feet; and they shall call thee, [q]The city of the LORD, The Zion of the Holy One of Israel.

15 ¶ Whereas [r]thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gen-

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[m] Ps. lxxviii. 36. Acts v. 3, 4.
[n] Ez. vi. 9. Heb. iii. 12.
§ Justice is described as if it were afraid to venture itself among such a crew of miscreants, where truth and integrity can find no admittance, or else are trampled under foot and treated with the utmost contempt and insolence. —LOWTH.
[o] Heb. xi. 36-38. 1 John iii. 11, 12.
[6] *Is accounted mad.*
[7] *Was evil in his eyes.*
‖ When "he saw there was no man," no mere man, capable or qualified to redeem his brother, or give to God a ransom for him; when he saw there was "no intercessor," not even among the angels, to mediate or undertake for mankind, then he himself took it upon him to execute the great design of saving man, and delivering him out of the hand of his enemies.—WOGAN.
[p] 2 Cor. vi. 7. Rev. xix. 11.
[q] Deut. xxxii. 35-43. Heb. x. 30.
[8] *Recompences.*
[r] Ps. xxii. 27. Rev. xi. 15.
[s] Zech. iv. 6. 2 Thes. ii. 8.
[9] *Put him to flight.*
[t] Deut. xxx. 1-10. Ez. xviii. 30, 31.
¶ These verses are expounded by St Paul of that general restoration of the Jewish nation, which he assures us shall come to pass in the latter times (Rom. xi. 26, 27). God's promises are only made to the penitent.—LOWTH.
[u] John i. 33; iii. 34. 2 Cor. iii. 3, 17, 18.

CHAP. LX.

[a] Luke ii. 32. 1 Pet. iv. 14.
[b] John viii. 55. Acts xiv. 16.
* *The darkness.*—Terms taken from the darkness which was in Egypt (Ex. x. 21, 23), to signify that the whole world remaining buried in sin, ignorance, and a curse, the Church should alone enjoy the knowledge, grace, and blessing of God. —DIODATI.
[c] Lev. ix. 23. 2 Cor. iv. 4.
[d] xlix. 5, 12.
[e] xlix. 7, 23.

† *And thy daughters shall be nursed at thy side.*—And thy daughters shall be borne on the side. This does not mean *at the side*, in the sense of being near, but *on the side*, in reference to the Oriental custom of carrying children astride upon the hip, while they cling to the side of those who bear them. —DR HENDERSON.
‡ Those foreign nations, which are severed from thee by divers seas.—BP. HALL.
[1] *Wealth.*
[f] Gen. xxv. 4.
[g] Gen. x. 7.
§ The idea here is, that these fleet animals of burden, so valuable to the inhabitants of Arabia, should come, bringing their merchandise for the service of the Church of God; i.e., the wealth of Midian and Ephah should be devoted to God.—BARNES.
[h] Phil. ii. 17. 1 Pet. ii. 5, 9.
‖ He alludes to the rapidity with which doves return to their habitations. Considering also the purity and innocence of this bird, to what can the elect of God be better compared, or the Church, than to the dove-cot? This is the force of the word translated "window." The Holy Spirit frequently uses this emblem (see Ps. lxviii. 13; Hos. xi. 11). —VITRINGA.
[i] Gen. ix. 27.
[k] 1 Kings x. 22.
[l] Zech. xiv. 14.
[m] Jer. xxx. 19.
¶ *Shall build up thy walls.*—Jerusalem is represented as a ruined city. Her walls had been thrown down, and were lying prostrate. In rebuilding them, in restoring her to her former magnificence and grandeur, "strangers" and foreigners should lend their cheerful aid. The idea is, that they would become tributary to the Church, and esteem it a privilege to be engaged in any service, however laborious, that would promote its best interests.—BARNES.
[n] liv. 7, 8.
[2] *Wealth.*
[o] xli. 19, 20.
[p] Ezra vii. 27.
* The temple of Jerusalem was called the house of God, and the place of his rest or residence. His visible symbolical appearance, called by the Jews the Shechinah, was in the most holy place, between the wings of the cherubim above the ark. This was considered as the throne of God; and the ark itself as his footstool (see Ps. xcix. 5; 1 Chr. xxviii. 2).—LOWTH.
[q] Rev. iii. 12.
[r] Lam. i. 1, 2. Rev. xi. 2, 15-17.

ment of religion in the world (ver. 19). "So shall they fear the name of the Lord and his glory" in all nations that lie eastward or westward. The deliverance of the Jews out of captivity, and the destruction brought on their oppressors, would awaken multitudes to inquire concerning the God of Israel, and induce them to serve and worship him, and enlist themselves under the standard which the Spirit of the Lord shall lift up.—*Henry.*

CHAP. LX. GLORY OF THE CHURCH.—Ver. 1-22. As Jesus is the Sun of righteousness, and the Light of the Church and of the world, he must be JEHOVAH; for "JEHOVAH shall arise" upon the Church, "and his glory shall be seen upon her." Zion is here called on to lift up her downcast eyes, to behold the blessed effects of her irradiation. On every side converts were seen flocking to her, as her sons and daughters, from the most remote regions, to be nursed at her side, under her care and tuition, and fed upon her spiritual provisions. At this sight she would "overflow with joy;" her heart would be dilated with gratitude combined with reverence of God, and humble fear of acting wrong in such unexpected prosperity. For the multitudes, which dwelt in the distant countries, separated from her by the sea, would be converted; and all their treasures, and all the wealth and power of the Gentile world, would be brought to her. This would be as surprising to the remnant of poor believers as it would have been to the Jews, after their successive oppressions, to have had all the rulers and grandees of Persia, Greece, Rome, and Tyre, crowding into Jerusalem with their immense revenues, in order to enlarge and beautify that holy city, and to support the temple-worship. In order to bring such vast treasures, Jerusalem must have been filled and surrounded with beasts of burden, such as the Midianites carried their merchandise upon. Thus they and the Arabians are represented as bringing gold for tribute to Zion's King, and incense to be used in his worship as their God; that they might shew forth his praises with all their power. All the flocks of Kedar and Nebaioth, other districts of Arabia, would be brought for acceptable sacrifices on God's altar; and thus he would honour and beautify more than ever his temple, where his name had so long been glorified. All this is evidently a figurative prediction of the purity and enlargement of the Church; of the alacrity and zeal with which different nations will dedicate themselves and their substance to the service of God; and of the multitude of spiritual sacrifices which will in every place be presented to the Father with acceptance, through Christ, our temple, altar, and great high priest. The multitude of converts is next represented under another figure. The Church sees immense numbers from every quarter thronging to her with one consent, as large flights of birds darken the air like a cloud, and as doves hasten to the windows of the dove-house; and she inquires, Who they are? To this the Lord answers, that surely the isles of the Gentiles would wait for him, to give them admission into his family; and that it would become the first use of the ships of Tarshish, which traded to the most remote regions, to bring her children, and all their wealth with them, to Zion, that they might worship the name of Zion's God, who thus glorified her; or they would be among the first that did so.—This prediction will be accomplished, when Christians shall unanimously agree to make commerce and navigation subservient to the preaching of the gospel in every country with which they trade. For the locality of the emblem, taken from the Jewish temple and worship, rendered it necessary that it should be predicted in this manner; rather than as the setting up of the worship of JEHOVAH in those distant lands. The increase of knowledge, holiness, comfort, and prosperity in the Church shall be so great, that it shall resemble a new building erected in the place of an old one, in which gold and silver were used, instead of brass and iron, &c.; or, like a city, whose magistrates had been grievous oppressors, but were now become equitable and peaceable in the greatest degree, and sought nothing but the quiet and prosperity of the public; and whose tax-gatherers had been oppressive exactors, but were now become most just and equitable. This represents the

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tiles,† and shalt suck the breast of kings: and [s]thou shalt know that I the LORD *am* thy Saviour and thy Redeemer, the mighty One of Jacob.

17 For [t]brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness.

18 [u]Violence shall no more be heard in thy land, wasting nor destruction within thy borders: [x]but thou shalt call thy walls Salvation, and thy gates Praise.‡

19 The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and [y]thy God thy glory.

20 Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy [z]people also *shall be* all righteous:§ they shall [a]inherit the land for ever, [b]the branch of my planting, the work of my hands that I may be glorified.

22 A [c]little one shall become a thousand, and a small one a strong nation: [d]I the LORD will hasten it in his time.

CHAPTER LXI.

1 *The office of Christ.* 4 *The forwardness, 7 and blessings of the faithful.*

THE [a]Spirit of the Lord GOD *is* upon me; because the LORD hath [b]anointed me [c]to preach good tidings unto the meek: he hath sent me [d]to bind up the broken-hearted, [e]to proclaim liberty to the captives,* and the opening of the prison to *them that are* bound;

2 To proclaim [f]the acceptable year of the LORD, [g]and the day of vengeance of our God; [b]to comfort all that mourn;

3 To appoint unto them that mourn in Zion, to give unto them [i]beauty for ashes, [k]the oil of joy for mourning, [l]the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, The planting of the LORD, that he might be glorified.

4 ¶ And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.

5 And strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen, and your vine-dressers.

6 But ye shall be named the Priests of the LORD:† *men* shall call you the Ministers of our God: [m]ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

7 For [n]your shame *ye shall have* double, and *for* confusion they shall rejoice in their portion: therefore in their land they shall possess the double; [o]everlasting joy shall be unto them.

8 For [p]I the LORD love judgment, I hate robbery for burnt-offering;‡ and I will direct their work in truth, and [q]I will make an everlasting covenant with them.

9 And [r]their seed shall be known [s]among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that [s]they *are* the seed *which* the LORD hath blessed.

10 I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom [1]decketh *himself* with ornaments, and as a bride adorneth *herself* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; [t]so the Lord GOD will cause righteousness and [u]praise to spring forth before all the nations.

CHAPTER LXII.

1 *The fervent desire of the prophet to confirm the church in God's promises.* 6 *Vigilant watchmen are promised.* 10 *Preparations to be made for the coming of God's salvation.*

FOR [a]Zion's sake* will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.

3 Thou shalt also be a crown of glory in the

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† *Thou shalt suck the milk of the Gentiles*—means, they shall contribute to sustain and support thee; so also "the breast of kings," their wealth should be made to contribute to sustain the Church.—BARNES.

‡ God's protection and salvation shall be unto thee instead of walls and bulwarks, and the praises which thou continually offerest up to him for his mercies, shall supply the room of gates and bars (compare chap. xxvi. 1; Ps. xxii. 7).—LOWTH.

§ I would apply this and its connection to that period when the Jews, together with the fulness of the Gentiles, shall be brought in, and when God shall eminently reign upon earth by the power of his truth and Spirit. Some of the expressions are applied to the heavenly state (Rev. xxi. 23; xxii. 5), and they must, as referring to the Church on earth, imply a state of great light, holiness, and happiness.—BOOTHROYD.

* Liberty to the captives—i.e., from the bondage of sin and Satan, and from the curse of the law.—*Scott.*

† The idea here literally is—There will be no need of your engaging in the business of agriculture. All that will be done by others; and you, as ministers of God, may devote yourselves entirely to his service, and engage wholly in the duties of religion. The world shall be tributary to you, and you shall enjoy the productions of all lands; and you may therefore devote yourselves exclusively to the service of Jehovah, as a kingdom of priests.—BARNES.

‡ God will not be pleased with the offerings of such as get riches by unlawful ways (see Deut. xxiii. 18). Yet how common is this sin among Christians, who hope to sanctify their ill-gotten wealth by dedicating a part of it to some pious uses! But God will not be mocked.—WILSON.

§ They shall be illustrious or remarkable among the Gentile Christians (so the word "known" is used, Ps. lxxvii. 1; Prov. xxxi. 23); they shall be acknowledged for God's ancient people, to whom all the promises of the gospel were made, and to whom they principally belong (see Acts iii. 26; xiii. 26).—LOWTH.

* *For Zion's sake*—viz., the Church's sake, Zion and Jerusalem being both put for the Church (Heb. xii. 22). *Will I not hold my peace.*—These seem to be the words of the prophet, strongly resolving, notwithstanding all difficulties, to solicit God for the Church's happiness.—POOLE.

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[a] Luke iv. 18.
[b] Dan. ix. 24. Acts iv. 27; x. 38.
[c] Ps. xxii. 26; xxv. 9. Luke vii. 22.
[d] Ps. xxxiv. 18. 2 Cor. vii. 6.
[e] John viii. 32-36.
[f] Lev. xxv. 9-13. 2 Cor. vi. 2.
[g] Luke xxi. 22-24. 2 Thes. i. 7-9.
[h] Luke vi. 21. John xvi. 20-22.
[i] Ez. xvi. 8-13.
[k] Ps. xxiii. 5.
[l] Zech. iii. 5. Luke xv. 22.
[m] Acts xi. 28-30.
[n] Zech. ix. 12.
[o] Ps. xvi. 11.
[p] Ps. xlv. 7.
[q] Gen. xvii. 7
[r] Gen. xxii. 18.
[s] Ps. xxxvii. 11, 22. [b] Matt. xv. 13. [c] Dan. ii. 35, 44. Acts ii. 41. [d] Hab. ii. 3. Luke xviii. 7, 8.

CHAP. LXI.

[a] Luke iv. 18. [b] Dan. ix. 24. Acts iv. 27; x. 38. [c] Ps. xxii. 26; xxv. 9. Luke vii. 22. [d] Ps. xxxiv. 18. 2 Cor. vii. 6. [e] John viii. 32-36. [f] Lev. xxv. 9-13. 2 Cor. vi. 2. [g] Luke xxi. 22-24. 2 Thes. i. 7-9. [h] Luke vi. 21. John xvi. 20-22. [i] Ez. xvi. 8-13. [k] Ps. xxiii. 5. [l] Zech. iii. 5. Luke xv. 22. [m] Acts xi. 28-30. [n] Zech. ix. 12. [o] Ps. xvi. 11. [p] Ps. xlv. 7. [q] Gen. xvii. 7 [r] Gen. xxii. 18. [s] Ps. xxxvii. 11, 22. [b] Matt. xv. 13. [c] Dan. ii. 35, 44. Acts ii. 41. [d] Hab. ii. 3. Luke xviii. 7, 8.

CHAP. LXII.

[a] Ps. li. 18; cii. 13-16; cxxii. 6 9. [1] *Decketh as a priest.* [t] Ps. lxxii. 3, 16. [u] 1 Pet. ii. 9.

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internal peace and purity of the Church, and the excellency of her rulers and teachers. Along with this external peace will be connected, so that no wars, invasions, or persecutions will disturb her repose; but the very walls of Zion will be justly called Salvation, and her gates inscribed with praise to her God and protector. The Lord himself will shine upon the Church with so glorious and enduring a light, as shall eclipse all that hath heretofore been enjoyed by her, from the Word and Spirit of God. And this light shall no more be withdrawn or obscured to the end; for the days of Zion's mourning shall then be ended, and this heavenly light, and glory, and joy on earth, shall usher in the light, glory, and joy of the eternal world. The people shall then be all righteous; they shall inherit the earth as long as it endures, and heaven for ever. The Church shall take root and grow, and flourish as a branch that God hath planted, and prosper as the work of his hands, that he may be glorified. From very small numbers and feeble beginnings, the people of God shall multiply, and become exceedingly numerous and powerful: this the Lord will hasten with all due speed, when the appointed season arrives.—*Scott.*

CHAP. LXI. COMFORT.—Ver. 3. Jesus gives, 1. "Beauty for ashes;" whereas they lay in ashes, as was usual in times of great mourning, they shall not only be raised out of their dust, but made to look pleasant. Here is an elegant *paronomasia* in the original: He will give them *pheer*, "beauty," for *epher*, "ashes:" he will turn their sorrow into joy as quickly and as easily as you can transpose a letter; for he speaks, and it is done. 2. "The oil of joy," which "makes the face to shine," instead of "mourning," which *disfigures the countenance*, and makes it unlovely. This "oil of joy" the saints have from that "oil of gladness" with which Christ himself was "anointed above his fellows" (Heb. i. 9). 3. The "garments of praise"—such beautiful garments as were worn on thanksgiving days—instead of the "spirit of heaviness, dimness," or "contraction;" open joys for secret mournings. The "spirit of heaviness" they keep to themselves (Zion's mourners "weep in secret"); but the joy they are recompensed with, they are "clothed with" as with a garment in the eye of others. Observe, Where God gives the "oil of joy," he gives the "garment of praise."—*Henry.*

SACREDNESS OF THE CHURCH.—Ver. 10, 11. The Church here answers to those gracious assurances that had been given her, declaring that she greatly and inwardly rejoiced in the LORD her God, and anticipated the glorious times that had been predicted. For he had arrayed her with his salvation and righteousness, as her covering and ornament, in order to her espousals to himself; for which he thus made preparation, as the bridegroom was used to deck himself with ornaments, and the bride to adorn herself with the jewels presented to her. And she expressed the fullest assurance, that as the earth, or even the well-cultivated garden, yields an increase of the seed sown in it, so surely would the LORD cause righteousness for his people, and praise and glory for himself, to spring forth before all the nations of the earth.—The word rendered "ornaments" is supposed to mean a crown like those worn by the priests; indeed, the whole alludes to the "garments for glory and beauty" worn by the high priest, and the white linen worn by all the priests. The word rendered "*decketh* himself" properly signifies a priest's habiting himself with the ornaments proper for his office; and this language is peculiarly applicable to the case of Christians, who, adorned with the robe of righteousness conferred on their great High Priest, are through him made kings and priests to our God.—*Scott.*

CHAP. LXII. PRAYER FOR THE PROSPERITY OF THE CHURCH.—Ver. 1. The prophet "will not hold his peace," he "will not rest;" he will mind his business, will take pains, and never desire to take his ease; and herein he was a type of Christ, who was indefatigable in executing the office of a prophet, and made it his meat and drink till he had finished his work. Observe here, 1. What the prophet's resolution is: "he will not hold his peace," he will "continue instant in preaching;" will not only faithfully deliver, but frequently repeat, the messages he has "received from the Lord." If people receive not the precepts and promises at first, he will inculcate them, and give them line upon line; and he will "continue instant in prayer," he will never hold his peace at the throne of grace, till he has prevailed with God for the mercies promised; he will "give himself to prayer," and to the "ministry of the word," as Christ's ministers must (Acts vi. 4), who must labour frequently in both, and never be weary of this well-doing. The business of ministers is to speak *from* God *to* his people, and *to* God *for* his people; and in neither of these must they be silent. 2. What is the principle of this resolution: "for Zion's sake, and for Jerusalem's," not for the sake of any private interest of his own, but for the Church's sake, because he has an affection and concern for Zion, and it lies near his heart; whatever becomes of his own house and family, he desires to "see the good of Jerusalem," and resolves to seek it all the days of his life (Ps. cxxii. 8, 9; cxxviii. 5). It is God's Zion, and his Jerusalem, and it is

hand of the LORD,† and a royal diadem in the hand of thy God.

4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the LORD delighteth in thee, and thy land shall be married.

5 For *as* a young man marrieth a virgin, *so* shall thy sons‡ marry thee: and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

6 ¶ I have [b]set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night:§ ye that make mention of the LORD, keep not silence;

7 And give him no [1]rest, till he establish, and till he make Jerusalem a praise in the earth.

8 The LORD hath [c]sworn by his right hand,‖ and by the arm of his strength, [2]Surely I [d]will no more give thy corn *to be* meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it [e]shall eat it, and praise the LORD; and they that have brought it together shall drink it in the courts of my holiness.

10 ¶ Go through, go through the gates; [f]prepare ye the way of the people; cast up, cast up the highway; gather out the stones; [g]lift up a standard for the people.

11 Behold, [h]the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, [i]his reward *is* with him, and his [3]work before him.

12 And they shall call them, The holy people, [k]The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken.

CHAPTER LXIII.

1 Christ sheweth who he is, what his victory is over his enemies, 7 and his mercy toward his church.

WHO *is* this that cometh [a]from Edom,* with dyed garments from [b]Bozrah? this *that is* [1]glorious in his apparel, [c]travelling in the greatness of his strength? I that speak in righteousness, mighty to save.

2 Wherefore *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have [d]trodden the wine-press alone:† and

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† Probably the sense is this, "Thou shalt be so beautiful and prosperous as to be appropriately regarded as a splendid crown or diadem." As such a crown or diadem, thou shalt be in the hand of Jehovah—*i.e.*, thou shalt be under his protection, or beneath his watchful care.—BARNES.

‡ The word translated "thy sons," has been wrongly pointed by the Masoretes, and should rather be rendered, "thy restorer." The passage, thus corrected, will stand, "As a young man marrieth a virgin, so shall thy restorer wed thee;" which corresponds exactly with what follows. "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."—LOWTH.

[b] 2 Chr. viii. 14. Ez. iii. 17-21.

§ The image in this place is taken from the temple service, in which there was appointed a constant watch, day and night, by the Levites (1 Chr. ix. 33; compare Ps. cxxxiv.; Mal. ii. 13).—BOOTHROYD.

[1] *Silence.*

[c] Deut. xxxii. 40. Ez. xx. 5.

‖ What assurance could be more strong or satisfactory? God, as he cannot swear by any greater, swears by himself (Heb. vi. 13), and his own Divine attributes. When this expression is used, some immutable decree of the Divine counsel follows: it is done in condescension to man's limited understanding, and as an assistance to the weakness of his faith.—VITRINGA.

[2] *If I give, &c.*

[d] Lev. xxvi. 16.

[e] Deut. xii. 7, 12.

[f] lvii. 14. Matt. xxii. 9. Heb. xii. 13.

[g] xlix. 22.

[h] Ps. xcviii. 1-3.

[i] Rev. xxii. 12.

[3] *Recompence.*

[k] Ps. cvii. 2.

CHAP. LXIII.

[a] Ps. cxxxvii. 7.

* It is Christ that is thus magnificently described, returning to his capital, from the land of the enemy, after his passion.—BISHOP HORNE.

[b] Am. i. 12.

[1] *Decked.*

[c] Ps. xlv. 3, 4. Rev. xi. 17, 18.

[d] Lam. i. 15. Rev. xiv. 19, 20; xix. 13-15.

† *I have trodden the wine-press alone.*—By this strong figure is significantly represented the triumph of the Son of God over all opposition, and the complete overthrow of his own and his people's adversaries.—MACCULLOCH.

[e] Luke xxi. 22. Rev. vi. 9-17; xviii. 20.

[f] Ps. xliv. 3. Heb. ii. 14, 15.

‡ God's judgments are often represented by a cup of intoxicating liquor, because they astonish men, and bereave them of their usual discretion.—LOWTH.

[g] Gen. xvii. 7. Rom. xi. 1, 2, 28.

[h] Deut. xxxiii. 29. 1 John iv. 14.

[i] Gen. xxii. 15-17. Hos. i. 7.

§ The angel who conducted the Israelites by the pillar of cloud and of fire, was no other than the Logos, or Second Person of the blessed Trinity. This Divine Person is sometimes called an Angel, as Ex. xiv. 19, but at others the incommunicable name of Jehovah is given to him.—LOWTH.

[k] Ps. lxxviii. 8, 40. Ez. vi. 9.

‖ The grieving of the Holy Spirit here referred to may mean nothing more than the resisting him when speaking by Moses, Joshua, Samuel, &c. It is clear that in this sense it is said, "God's Spirit strove with man in the days of Noah" (comp. Gen. vi. 3, and 1 Pet. iii. 18-20).—JENOUR.

[l] Ex. xiv. 30. Num. xiv. 13, 14.

[2] *Shepherds.*

¶ *With the shepherd of his flock.*—At the period wherein God wrought this mighty deliverance, the posterity of Jacob are spoken of as a flock, on account of their weak and defenceless condition amid the enemies whereby they were encompassed, and because of their proneness to wander and to go astray from God. Moses was the shepherd to whose care they were committed, according to what is written in Ps. lxxxvii. 20.—MACCULLOCH.

[m] Num. xi. 17, 25, 29. Dan. iv. 8.

[n] Ex. ix. 16; xiv. 17. Rom. ix. 17.

[o] Josh. xxii. 4.

of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

4 For [e]the day of vengeance *is* in mine heart, and the year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondered that *there was* none to uphold: therefore [f]mine own arm brought salvation unto me; and my fury, it upheld me.

6 And I will tread down the people in mine anger, and make them drunk in my fury,‡ and I will bring down their strength to the earth.

7 ¶ I will mention the loving-kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.

8 For he said, [g]Surely they *are* my people, children *that* will not lie: [h]so he was their Saviour.

9 ¶ In all their affliction he was afflicted, and [i]the angel of his presence saved them:§ in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.

10 But they rebelled, and [k]vexed his Holy Spirit:‖ therefore he was turned to be their enemy, *and* he fought against them.

11 Then he remembered the days of old, Moses *and* his people, *saying*, [1]Where *is* he that brought them up out of the sea with the [2]shepherd of his flock? ¶ [m]where *is* he that put his Holy Spirit within him?

12 That led *them* by the right hand of Moses with his glorious arm, dividing the water before them, [n]to make himself an everlasting name?

13 That led them through the deep, as an horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, [o]the Spirit of the LORD caused him to rest; so didst thou lead thy people, to make thyself a glorious name.

15 ¶ Look down from heaven, and behold from the habitation of thy holiness and of thy glory: where *is* thy zeal and thy strength, the

therefore dear to him, because it is so to God, and because God's glory is interested in its prosperity.—*Henry.*

GOD BLESSING—MAN WORKING.—Ver. 8, 9. The Lord is here said to have sworn by his right hand and the arm of his strength, or pledged the honour of his omnipotence, that he will rescue his Church from her enemies. The images are taken from the devastations which were made in Judah, when the enemies of the Jews seized their corn and wine; but when the invaders were vanquished, then they reaped their harvest and vintage, and feasted upon them in the courts of the temple, whither they carried their peace-offerings, first-fruits, oblations, &c. And it implies the deliverance of the Christian Church from those persecutors who have often kept from them the Word of God, and deprived them of the labours of their ministers, by putting them to death, immuring them in prisons, or driving them into foreign countries. But a blessed change is here predicted, which would be welcomed and improved in a holy and thankful manner. Ver. 10-12. The friends and ministers of the Church are here commanded to go through her gates, to cast up a highway, and to remove every obstruction, that the people might come to Zion from the ends of the earth; and to lift up a standard to give them notice that the time was arrived. For the proclamation was sent forth to the ends of the earth, that Zion's salvation or Saviour was come. —*Scott.*

CHAP. LXIII. THE VICTORIOUS COMBAT.—Ver. 1-6. These verses contain a prophetical representation of the victories of Christ over the enemies of his Church; for of him the passage must be interpreted, nor can we admit of so much as an accommodation of it to any other. But it is remarkable, that many interpreters have understood it of the sufferings of Christ, and of his being covered with his own blood, though nothing can be more evident, than that he is represented by the prophet as covered with the blood of his enemies, and as a mighty conqueror and avenger, and not as a lamb slain for a sacrifice. Whoever considers attentively what had been proposed on a parallel scripture, will probably be convinced that Edom and Bozrah (the chief city of Edom) are here to be understood mystically; and that the destruction of the chief city of the antichristian powers, and of all that pertinaciously adhere to her, are here predicted; and that no other events fully answer to the description, though the destruction of Jerusalem by the Romans, and that of the Roman emperors and armies, about the time of Constantine's advancement to the imperial throne, have been mentioned by eminent interpreters as a partial accomplishment of it.—The prophet, in vision, beholds the Messiah returning in triumph from the conquest of his enemies (of whom Edom was a type), and being struck with his majestic appearance, he inquires, Who this is, thus returning from Bozrah, with garments stained with blood, being arrayed in glorious apparel, as some mighty prince, and travelling, not as one wearied with the combat, but in the greatness of his strength, and as able and prepared to vanquish every opposing power? To this Messiah answers, that it is he, the judge, that gives sentence in righteousness against his enemies, performs all his promises, and is mighty to save his Church.—The prophet again inquires, Wherefore his apparel was discoloured, and why he appeared like one that had been treading the purple grapes in the wine-press? To which Messiah answers, that he had been treading the wine-press of the wrath of God, and as by his own power, without any human help, he had crushed his obstinate opposers; and that he would thus trample upon them all, in his fury and indignation, and would account their blood, staining his garments, as honourable to his justice, truth, and power; for the day of vengeance was in his heart, or was determined on, as pleasing to him, being the appointed season of rescuing his Church of redeemed sinners from oppression (chap. lxi. 2). He had, indeed, looked for some to stand forth to protect his people and support his cause, and he marvelled that there was none; and, therefore, his own arm effected the intended salvation, and his hot displeasure sustained him in taking vengeance on her enemies; and that this was but an earnest of the full end that he would make of all who opposed him and his cause. The event will best determine whether these predictions are to be understood literally or not.

GOD'S PAST GOODNESS—OUR HOPE.—Ver. 11-14. Some of his people, being made sensible of the wrath of God against them, and reflecting how his power had been exercised in behalf of their fathers, and what promises had been made to them, begin

[s]sounding of [p]thy bowels and of thy mercies toward me? are they restrained?

16 Doubtless thou *art* our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our Father, [q]our [4]Redeemer; thy name *is* from everlasting.

17 ¶ O LORD, why hast thou made us to err from thy ways, *and* hardened our heart from thy fear? [r]Return for thy servants' sake, the tribes of thine inheritance.

18 The people of thy holiness have possessed *it* but a little while: our adversaries have trodden down thy sanctuary.

19 We [s]are *thine:* thou never barest rule over them; they were not called by thy name.

CHAPTER LXIV.

1 *The church prayeth for the illustration of God's power,*
9 *and complaineth of affliction.*

OH [a]that thou wouldest rend the heavens,* that thou wouldest come down, that the mountains might flow down at thy presence;

2 As *when* the [1]melting fire burneth, the fire causeth the waters to boil; [b]to make thy name known to thine adversaries, *that* the nations may tremble at thy presence!

3 When [c]thou didst terrible things *which* we looked not for, thou camest down, [d]the mountains flowed down at thy presence.

4 ¶ For since the beginning of the world *men* [e]have not heard, nor perceived by the ear, neither hath the eye [2]seen, O God, besides thee, *what* he hath [f]prepared for him that waiteth for him.†

5 Thou [g]meetest him that [h]rejoiceth and worketh righteousness; *those that* remember thee in thy ways: behold, thou art wroth; for we have sinned: [i]in those is continuance, and we shall be saved.

6 But we [k]are all as an unclean *thing,* and [l]all our righteousnesses‡ *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

7 And [m]*there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast [3]consumed us, because of our iniquities.

8 But now, O LORD, [n]thou *art* our Father: we *are* the clay, and thou our potter; and we all *are* the work of thy hand.

9 ¶ Be not wroth very sore, O LORD, neither [o]remember iniquity for ever: behold, see, we beseech thee, we *are* all thy people.

10 Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation.

11 Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thyself for these *things,* O LORD? wilt thou hold thy peace, and afflict us very sore?

CHAPTER LXV.

1 *The Gentiles called, and the Jews rejected.* 17 *The blessed state of the new Jerusalem.*

I AM [a]sought of *them that* asked not *for me;* I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 I have spread out my hands* all the day unto [b]a rebellious people, [c]which walketh in a way *that was* not good, [d]after their own thoughts;

3 A [e]people that provoketh me to anger continually [f]to my face; [g]that sacrificeth in gardens, and burneth incense upon [1]altars of brick;

4 Which remain among the graves, and lodge in the monuments; [h]which eat swine's flesh, [i]and [2]broth of abominable *things is in* their vessels;

5 Which say, Stand by thyself,† come not near to me; for I am holier than thou. These *are* a smoke in my [3]nose, a fire that burneth all the day.

6 Behold, *it is* written before me; I will not keep silence, but will recompense, even recompense into their bosom,

7 Your [k]iniquities, and the iniquities of your fathers together, saith the LORD, which have burnt incense upon the mountains, and [l]blasphemed me upon the hills:‡ [m]therefore will I measure their former work into their bosom.

B.C. 698—B.C. 698.

[3] *Multitude.*
[p] Jer. xxxi. 20. Hos. xi. 8.
[q] xliv. 6; liv. 5.
[4] *Redeemer from everlasting is thy name.*
[r] Num. x. 36. Ps. lxxx. 14.
[s] Jer. x. 25.

CHAP. LXIV.

[a] Ps. xviii. 7-15.
* The heavens are considered as a tent outspread, which required to be rent that its inhabitants might rush forth. It is a sublime description of the Divine majesty, which occurs in several places of the Holy Scriptures. There is clearly a reference to the descent of the Lord on mount Sinai, when he gave the law.—DR JN. CAMPBELL.
[1] *Fire of meltings.*
[b] Ex. xiv. 4.
[c] Ex. xxxiv. 10.
[d] Hab. iii. 6.
[e] 1 Cor. ii. 9, 10. 1 Tim. iii. 16.
[2] *Seen a God besides thee,* which *doeth so for,* &c.
[f] John xiv. 3. Heb. xi. 16.
† Neither have our eyes seen a God beside thee, and thy works which thou hast done for those who wait for mercy. —SEPTUAGINT.
The sense is, that Jehovah was a more glorious rewarder and protector than any of the gods which had ever been worshipped by the nations. This verse is quoted, though not literally, by the apostle Paul, as illustrating the effects of the gospel in producing happiness and salvation (see 1 Cor. ii. 9); the meaning expressing, that nowhere else among men had there been such blessings imparted, and such happiness enjoyed; so many proofs of love and protection, as among those who were the people of God, and who feared him.—BARNES.
[g] Ex. xx. 24. Heb. iv. 16.
[h] Acts x. 2-4. Phil. iii. 13-15.
[i] Ps. ciii. 17, 18.
[k] Job xxv. 4. Eph. ii. 1, 2.
[l] Phil. iii. 9. Rev. iii. 17, 18.
‡ The best actions of the best men have a great alloy of imperfection. When the Hebrew language would express the most excellent in its kind, it makes use of the plural number: thus "wisdom" signifies the most excellent, or Divine wisdom (Prov. i. 20; ix. 1). So here "righteousnesses" is the most perfect righteousness men can attain to. *And our iniquities, like the wind, have taken us away.* —Like a wind that blasts and withers both leaves and fruit (comp. Jer. iv. 11; Hos. xiii. 15).—LOWTH.
[m] Ps. xiv. 4.

[3] *Melted.*
[n] Ex. iv. 22. Gal. iii. 26, 29.
[o] Mic. vii. 18-20. 2 Pet. ii. 16.

CHAP. LXV.

[a] Ps. xxii. 27, 28. Rom. ix. 24-26, 30.
* *I have spread out my hands.*—This is an action denoting invitation or entreaty (Prov. i. 24). The sense is, that God had invited the Jews constantly to partake of his favours, but they had been rebellious, and had rejected his offers. *All the day.* — Continually. — BARNES.
[b] Deut. xxxi. 27. 1 Thes. ii. 15, 16.
[c] Ps. xxxvi. 4.
[d] Gen. vi. 5. Jam. i. 14, 15.
[e] Deut. xxxii. 16-19. Jer. xxxii. 30-35.
[f] Job ii. 5.
[g] Lev. xvii. 5.
[1] *Bricks.*
[h] Lev. xi. 7.
[i] Ex. xxiii. 19.
[2] *Pieces.*
† This exactly suits the spirit of the Pharisees, and what follows may refer to the punishment inflicted by the Romans. — BOOTHROYD.
[3] Or, *anger.*
[k] Ex. xx. 5. Matt. xxiii. 31-36.
[l] Ez. xx. 27, 28.
‡ *Blasphemed me upon the hills*—*i.e.,* have dishonoured me, by worshipping idols, and by denying me in that public manner. Idols were usually worshipped on hills and high places.—BARNES.
[m] Jer. vii. 19, 20. Matt. xxiii. 32.

seriously to inquire, Where is he who shewed such wonders of power and love to Moses and his people? Where is the Lord who brought Israel up out of the Red Sea, with those to whom he had committed them, as a flock to the care of a shepherd, but who could not have delivered either themselves or the people? Where is he that puts his Holy Spirit upon the seventy elders, to enable them to assist Moses in his too arduous work? Who led the vast multitude of Israel through the deep channel of the Red Sea (the waters of which he divided by his power, for the glory of his name), with as much safety and as little obstruction as a horse passeth in the open plains; and who afterwards led them through the wilderness to the rest and plenty of Canaan, as the beast goeth down, after the labour of the day, to feed and lie down in the fruitful valley? Would this mighty God of Jacob no more glorify his name in delivering his ancient people from their calamities?—*Scott.*

CHAP. LXIV. CONTENTS OF THE CHAPTER.—Ver. 1-3. This chapter continues the prayer begun in the preceding, which has been interpreted to be that of the first converts made from among the dispersed Jews, when that nation is about to be reinstated in the Church. These supplicants perceive vast obstacles in the way of their desires being granted, especially from the power of their oppressors and adversaries; but they most earnestly call upon God to appear, and remove them all. They long for him to rend the visible heavens in some awful manner, and to melt the mountains, that they might flow down as water at his presence, which he could do with the same facility as the fire melteth the wax or the metal, or even as it causeth the water to boil. Thus he could make his name known to his adversaries, and put whole nations to confusion and consternation before him.—*Scott.*

MOURNFUL LAMENTATION.—Ver. 11. The people lament, most of all, that "the temple was burnt with fire;" but, as soon as it was built, they were told what their sin would bring it to (2 Chron. vii. 21): "This house, which is high, shall be an astonishment." Observe how pathetically they bewail the ruins of the temple: 1. It was "their holy and beautiful house." It was a most sumptuous building; but the holiness of it was, in their eye, the greatest beauty of it, and, consequently, the profanation of it was the saddest part of its desolation, and that which grieved them most, that the sacred services which used to be performed there were discontinued. 2. It was the place where "their fathers praised God" with their sacrifices and songs. What pity is it that that should lie in ashes which had been for so many ages the glory of their nation! It aggravated their present disuse of the songs of Sion, that their fathers had so often praised God with them. They interest God in the cause, when they plead that it was the house where "he had been praised," and put him in mind, too, of his covenant with their fathers, by taking notice of their fathers praising him. 3. With it "all their pleasant things were laid waste;" all their desires and delights—all those things which were employed by them in the service of God—which they had a great delight in. Not only the furniture of the temple, the altars and tables, but especially the Sabbaths and new moons, and all the religious feasts which they used to keep with gladness; their ministers and solemn assemblies, these were all a desolation. Note, God's people reckon their sacred things the most delectable things; rob them of holy ordinances and the means of grace, and you "lay waste all their pleasant things." What have they more? Observe, here, how God and his people have their interests twisted and interchanged. When they speak of the cities for their own habitation, they call them "the holy cities," for to God they were dedicated. When they speak of the temple wherein God dwelt, they call it "our beautiful house," and its furniture "our pleasant things," for they had heartily espoused it, and all the interests of it. If thus we interest God in all our concerns by devoting them to his service, and interest ourselves in all his concerns by laying them near our hearts, we may with satisfaction leave both with him, for he will perfect both.—*Henry.*

CHAP. LXV. CALLING OF THE GENTILES.—Ver. 1, 2. St Paul quotes these verses, to shew God's purpose of calling the Gentiles, and casting off the unbelieving Jews. And the Lord here seems to mention this part of his conduct, to shew that he did not reject the Jews for want of a disposition to mercy, though he acted according to his wise and holy sovereignty in the exercise of it.—The heathen nations did not seek after him, or call on him, nor were they called by his name; yet, without their solicitation, the preachers of the gospel were sent among them. Thus was he "sought of," or "made known to," them that asked not for him, and he was found of them that "sought him not;" for when they were pursuing their sinful projects, and devoted to their idols, without knowing or thinking anything about him, he demanded their attention, called on them to look to him for salvation and happiness, and disposed their hearts to obey the call; and thus he shewed towards them the unsearchable riches of his grace. "The Gentiles, which knew not God, should seek after him, when he had moved their hearts with his Holy Spirit." But the Jews had these blessings continually proposed to them; and Christ and his apostles invited them *first* to accept of his salvation.

JEWISH CHARACTER PORTRAYED.—Ver. 3-7. No doubt the Lord guided the mind of his prophet to draw the character of the Jews in such a manner, that it might serve for a reproof of the people in his own times, as well as for the warning of after-ages. They were a people that continually provoked God in the most avowed manner, even in his more immediate presence at Jerusalem and the temple. In contempt of his

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not; for a blessing *is* in it: so will I do for my servants' sakes, that I may not destroy them all.

9 And [n]I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and [o]mine elect shall inherit it, and my servants shall dwell there.

10 And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* [p]they that forsake the LORD, that forget my holy mountain, that prepare a table for that [4]troop,§ and that furnish the drink-offering unto that [5]number.

12 Therefore will I number you to the sword, and ye shall all bow down to the slaughter: [q]because when I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord GOD, Behold, my servants shall eat,‖ but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed:

14 Behold, [r]my servants shall sing for joy of heart, but [s]ye shall cry for sorrow of heart, and shall howl for [6]vexation of spirit.

15 And [t]ye shall leave your name for a curse¶ unto my chosen: for [u]the Lord GOD shall slay thee, and call his servants by another name:

16 That he who blesseth himself in the earth, shall bless himself in [x]the God of truth; and he that sweareth in the earth, shall swear by the God of truth; [y]because the former troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For, behold, [z]I create new heavens, and a new earth: and [a]the former shall not be remembered, nor come [7]into mind.

18 But [b]be ye glad and rejoice for ever *in that* which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

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[n] Jer. xxxiii. 17-26. Zech. x. 6-12.
[o] Rom. xi. 5-11, 26.
[p] Deut. xxix. 25. Jer. xvii. 13.
[4] *God.*
§ "Gad" means good fortune, and "Meni" the moon. Jerome explains the custom of idolaters as is here stated: "It is an ancient custom in all cities, and especially in Egypt and in Alexandria, for idolaters to prepare, on the first day of the year, a table, and place on it feast-cheer of every kind, and a cup of mead, or sweet wine, in gratitude for the fertility of the past year, and to supplicate for the same in the coming year."-BOOTHROYD.
[5] *Meni.*
[q] Prov. i. 24, &c. Matt. xxi. 34-43.
‖ My faithful adherents, who have not eaten bread at idol feasts, shall have enough, &c.; but you that have forsaken me shall fall into extreme misery. The threat seems to be limited to the Babylonian captivity, but some extend it to later times.—POOLE.
[r] Jer. xxxi. 7. Jam. v. 13.
[s] Luke xiii. 28.
[6] *Breaking.*
[t] Prov. x. 7.
¶ So that when men shall curse anybody, they shall instance you, the wicked Jews, carried away into Babylon (see such a curse, Jer. xxix. 22).—JACKSON.
[u] Matt. xxi. 41. 1 Thes. ii. 16.
[x] Deut. xxxii. 4. John i. 14, 17.
[y] Ez. xxxvi. 25-27.
[z] 2 Pet. iii. 13.
[a] Jer. iii. 16.
[7] *Upon the heart.*
[b] Zeph. iii. 14.

[c] Jer. xxxi. 12. Rev. vii. 17; xxi. 4.
* This is an exquisitely beautiful and truly graphic description of the millennial happiness of the Jewish people. Longevity, the undisturbed possession and enjoyment of the blessings of Providence, the speediest answer to prayer, and the most complete harmony and peace, shall distinguish that blissful period. The child shall live to see a good old age, and the aged themselves shall reach the goal of antediluvian longevity. So general shall be this extraordinary length of human life, that not only shall he be accounted a youth who dies at the age of a hundred years, but his being cut off at that early period shall be regarded as a special judgment on account of his sins.—DR HENDERSON.
[d] Rom. ii. 5-9.
[8] *Make them continue long,* or *shall wear out.*
[e] Gen. xii. 2; xvii. 7. Acts ii. 39; iii. 25, 26.
[f] Dan. ix. 20-23.
[g] Acts ix. 1, 19-21.
[h] Gen. iii. 14, 15.
[i] Mic. iv. 3.

CHAP. LXVI.
[k] Ps. xcix. 9.
* All things are Jehovah's, and belong to him by the right of creation; how then could they suppose that any building raised by the hands of men could ensure his presence, and save the wicked who frequented it from the punishment their sins had deserved? This seems to be the import of the appeal contained in these verses.—JENOUR.
[l] Gen. i. 1, &c. Col. i. 17.
† The heavens and the earth, which he made, had continued long, and would still remain; but the temple and its worship "had been" for a while, and would soon be no more; for henceforth his temple on earth, to which he would have peculiar regard, would be the heart of the poor contrite penitent, who revered, and obeyed, and trembled at his word.—SCOTT.
[9] 2 Kings xxii. 19, 20.
[d] Ps. cxix. 120, 161.

19 And I will rejoice in Jerusalem, and joy in my people; and [c]the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days,* nor an old man that hath not filled his days: for the child shall die an hundred years old; [d]but the sinner, *being* an hundred years old, shall be accursed.

21 And they shall build houses, and inhabit *them;* and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree *are* the days of my people, and mine elect shall [8]long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble: [e]for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that [f]before they call, I will answer; and while they are yet speaking, I will hear.

25 The [g]wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and [h]dust *shall be* the serpent's meat. They [i]shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAPTER LXVI.

1 *God will be served in humble sincerity.* 5 *The humble comforted.* 15 *God's judgments against the wicked.*

THUS saith the LORD, [a]The heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?*

2 For [b]all those *things* hath mine hand made, and all those *things* have been, saith the LORD:† but [c]to this *man* will I look, *even* to *him that is* poor, and of a contrite spirit, and [d]trembleth at my word.

3 He that killeth an ox, *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog's

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law, they would sacrifice in gardens and on high places; nay, they would *burn incense* also, upon altars of brick or tile, or on the tops of their houses, though this ought to have been done by none but the priests, within the sanctuary on the golden altar, or on their censers. Because God had made the touch of a dead body, or grave, a ceremonial uncleanness, they would abide, and even lodge among the tombs, for some superstitious or idolatrous purposes, or as using witchcraft or necromancy; and, despising his authority, they ate swine's flesh, and carried even the broth made of unclean meats, or parts of the abominable sacrifices to their idols, in their vessels, perhaps for acceptable presents to their friends. These were evidences of their self-will, and preference of their own inventions to the appointments of God, and of their carnal enmity to him and his holy service. Yet, at the same time, they were full of a proud opinion of their superior sanctity, and despised others as unworthy to come near them. This hateful temper was peculiarly prevalent among the Pharisees, especially in the days of Christ.—*Scott.*

MILLENNIAL BLESSINGS.—Ver. 20. Untimely deaths by the sword or sickness shall be no more known as they have been, and by this means there shall be "no more the voice of crying" (ver. 19). When there shall be "no more death," there shall be "no more sorrow" (Rev. xxi. 4). As death has reigned by sin, so "life" shall "reign by righteousness" (Rom. v. 14, 21). Believers through Christ shall be satisfied with life, though it be ever so short on earth. If an infant end its days quickly, yet it shall not be reckoned to die untimely, for the shorter its life is, the longer will its rest be; though "death reign over them that have not sinned after the similitude of Adam's transgression," yet they, dying in the arms of Christ, the second Adam, and belonging to his kingdom, are not to be called "infants of days," but even the child shall be reckoned to "die an hundred years old," for he shall rise again at full age, shall rise to eternal life. Some understand it of children who in their childhood are so eminent for wisdom and grace, and by death nipt in the blossom, that they may be said to die a hundred years old. And as for old men, it is promised that "they shall fill their days" with the "fruits of righteousness," which they shall "still bring forth in old age, to shew that the Lord is upright," and then it is "a good old age." An old man who is wise, and good, and useful, may truly be said to have "filled his days." Old men, who have their hearts upon the world, have never filled their days, never have enough of this world, but would still continue longer in it. But that man dies old and *satur dierum—full of days,* who, with Simeon, having seen God's salvation, desires now to depart in peace.

BLESSING IN EVERYTHING.—Ver. 23. "They shall not labour in vain," for they shall not only enjoy the work of their hands themselves, but they shall leave it with satisfaction to those that shall come after them, and not with such a melancholy prospect as Solomon did; (Ecc. ii. 18, 19), "They shall not beget" and "bring forth" children for trouble, for "they are" themselves "the seed of the blessed of the Lord," and there is a blessing entailed upon them by descent from their ancestors, which their offspring with them shall partake of, and shall be, as well as they, "the seed of the blessed of the Lord." They shall not bring forth for trouble; for, 1. God will make their children that rise up comforts to them; they shall have the joy of "seeing them walk in the truth." 2. He will make the times that come after comfortable to their children; as they shall be good, so it shall be well with them; they shall not be brought forth to days of trouble, nor shall it ever be said, "Blessed is the womb that bare not."—*Henry.*

CHAP. LXVI. ABROGATION OF THE CEREMONIAL LAW.—Ver. 3, 4. The Jews might have urged, that though God did not want the temple for his habitation, yet it was both honourable and necessary as the place appointed for the offering of sacrifices; but he here teaches them that this institution was about to be superseded—nay, to become a mark of obstinate rebellion. Some interpreters suppose that he reproves the wickedness of those who brought their sacrifices to the temple, whilst they were living in the practice of murder or the grossest crimes; but it is not probable that the Jews, during or after the days of Christ, actually offered a dog or swine's blood in sacrifice, or that the priests blessed or worshipped idols. Nor does the passage merely imply that their hypocrisy rendered their sacrifices abominable to God, though they were his own institutions; but the evident meaning is, that the coming and sacrifice of Christ would virtually abrogate the ceremonial law, and render all its observances nugatory; and that the Jews who persisted in them, not as indifferent things, but in contempt of Christ and his priesthood, sacrifice, and intercession, would be guilty of as gross an affront to God as if they had committed murder, or the most atrocious profanation or idolatry. For in so doing they would choose their own proud and rebellious ways, delight in their own abominations, and shew their contempt of JEHOVAH'S authority and enmity to his holiness as much as their fathers did, when they were mad upon their idols. He would therefore choose their delusions as the means of bringing his judgments upon them; and as they rejected and crucified Christ, avowedly for fear of the Romans, he would bring their fears upon them, and the Romans should execute his vengeance on them in consequence of their unbelief and disobedience.—*Scott.*

ANTICIPATIVE BLESSING.—Ver. 7. "Before she travailed, she brought forth." This is to be applied in the type to the deliverance of the Jews out of their captivity in Babylon, which was brought about very easily and silently, without any pain or struggle such as was when they were brought out of Egypt. That was done "by might and power" (Deut. iv. 34), but this by "the Spirit of the Lord of hosts" (Zech. iv. 6). Did God beget the deliverance in his purpose and promise, and will he not "bring it forth" in the accomplishment and performance of it? But this was a figure of the setting up of the Christian Church in the world, and the replenishing of *that* family with children, which was to be named from Jesus Christ. When the Spirit was poured out, and

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neck; he that offereth an oblation, *as if he offered* swine's blood; he that burneth incense, *as if* he blessed an idol: yea, [e]they have chosen their own ways, and their soul delighteth in their abominations.

4 I also [f]will choose their [1]delusions,‡ and [g]will bring their fears upon them; because [h]when I called, none did answer; when I spake, they did not hear: but [i]they did evil before mine eyes, and chose *that* in which I delighted not.

5 ¶ Hear the word of the LORD,§ [k]ye that tremble at his word; [l]Your brethren that hated you, that cast you out for my name's sake, said, Let the LORD be glorified: [m]but he shall appear to your joy, and they shall be ashamed.

6 A voice of noise from the city, a voice from the temple, [n]a voice of the LORD that rendereth recompence to his enemies.

7 Before [o]she travailed,‖ she brought forth; before her pain came, she was delivered of a man-child.

8 Who [p]hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? *or* shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

9 Shall I bring to the birth, and not [2]cause to bring forth? ¶ saith the LORD: shall I cause to bring forth, and shut *the womb?* saith thy God.

10 [q]Rejoice ye with Jerusalem, and be glad with her, [r]all ye that love her: rejoice for joy with her, all ye [s]that mourn for her;

11 That [t]ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the [3]abundance of her glory.

12 For thus saith the LORD, Behold, [u]I will extend peace to her like a river,* and [x]the glory of the Gentiles like a flowing stream: [y]then shall ye suck, [z]ye shall be borne upon *her* sides, and be dandled upon *her* knees.

13 As [a]one whom his mother comforteth, so will I comfort you; and [b]ye shall be comforted in Jerusalem.

14 And when ye see *this*, [c]your heart shall rejoice, and [d]your bones shall flourish like an herb:† and [e]the hand of the LORD shall be known toward his servants, and *his* indignation toward his enemies.

15 ¶ For, behold, [f]the LORD will come with fire, and [g]with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and [h]by his sword, will the LORD plead with all flesh: and the slain of the LORD shall be many.

17 They that sanctify themselves, and purify themselves in the gardens [4]behind one *tree* in the midst, eating swine's flesh, and the abomination,‡ and the mouse, shall be consumed together, saith the LORD.

18 ¶ For [i]I *know* their works, and [k]their thoughts: it shall come, [l]that I will gather all nations and tongues; and they shall come, [m]and see my glory.

19 And I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow,§ [n]*to* Tubal and Javan, *to* the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

20 And they shall bring all your brethren *for* [o]an offering unto the LORD, out of all nations, upon horses, and in chariots, and in [5]litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD.

21 And I will also take of them for priests, *and* for Levites, saith the LORD.

22 For as the new heavens, and the new earth, which I will make, shall remain before me, saith the LORD, [p]so shall your seed and your name remain.

23 And it shall come to pass, *that* from one new-moon to another, and from one sabbath to another, [q]shall all flesh come to worship before me, saith the LORD.

24 And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die,‖ neither shall their fire be quenched; and they shall be an abhorring unto all flesh.

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[a] Jud. v. 8; x. 14.
[f] 1 Kings xxii. 19-23.
[1] *Devices.*
‡ They have chosen to mock and delude me; I will choose to suffer them to mock and delude themselves. —POOLE.
[g] Prov. x. 24.
[h] Prov. i. 24. Matt. xxii. 2-7.
[i] 2 Kings xxi. 2, 6.
§ This is addressed to those who believed on the Saviour, and whose names were cast out as evil, and themselves persecuted by their unbelieving brethren (John ix. 22-35; xvi. 2).—BOOTHROYD.
[k] Prov. xiii. 13.
[l] Ps. xxxviii. 20. Matt. v. 10-12.
[m] Acts ii. 33-47. 2 Thes. i. 6-10.
[n] Joel iii. 7-16.
[o] Gal. iv. 26. Rev. xii. 1-5.
‖ The increase of the Christian Church would be so sudden, as to be compared to a woman's bringing forth before her pains came on her. —WELLS.
[p] 1 Cor. ii. 9.
[2] *Beget.*
¶ In other words, shall I begin a work, and not perfect it? shall I lay the foundation of my Church, and not build upon it? The interrogation is a strong negative. Jehovah thus intimates, that the predicted accession to the numbers and strength of the Church, although sudden, would nevertheless be lasting and increasing, and not of a mere temporary duration.—JENOUR.
[q] Deut. xxxii. 43.
[r] Ps. cxxii. 6.
[s] Ez. ix. 4.
[t] Ps. xxxvi. 8.
[3] *Brightness.*
[u] Ps. lxxii. 3-7.
* *For I will extend peace to her like a river* — all manner of prosperity (comp. ch. xlviii. 18; lx. 5). LOWTH.
[x] xlix. 19-23; lx. 4-14.
[y] lx. 16.
[z] lx. 4.
[a] 1 Thes. ii. 7.
[b] lxv. 18, 19.
[c] Zech. x. 7. John xvi. 22.
[d] Prov. xvii. 22.
† There seems here to be an allusion to a resurrection of the dead.—CLARKE.
[e] Ezra vii. 9. Heb. x. 27.
[f] Ps. xcvii. 3.
[g] Jer. iv. 13.
[h] Ez. xxxviii. 21, 22; xxxix. 2, &c.
[4] *One after another.*
‡ *And the abomination.* — The thing which is forbidden, or which is held as abominable and detestable in the law of God. Thus the creeping thing and the reptiles were regarded as abominations (Lev. xi. 41, 42). They were not to be eaten, still less were they to be offered in sacrifice (compare Exod. viii. 26; Deut. xx. 18; xxix. 17). *And the mouse.* —The Hebrew word here used means the dormouse — a small field mouse. It would seem that it was eaten by idolaters, and was perhaps used either in their sacrifices or in their incantations. Probably the description in this verse is a general one of idolatry, and of idolaters, as the enemies of God; and the idea is, that God would come with vengeance to cut off all his foes.—BARNES.
[i] Rev. ii. 2, 9, 13.
[k] Job xlii. 2.
[l] Ps. lxvii. 2; lxxii. 11, 17.
[m] Ez. xxxix. 21. John xvii. 24.
§ It is much to be suspected that the words, "who draw the bow," are a corruption of the word "Moschi," the name of a nation situated between the Euxine and Caspian seas.—BOCHART.
[n] Ez. xxvii. 13.
[o] Rom. xii. 1, 2.
[5] *Coaches.*
[p] Matt. xxviii. 20.
[q] Ps. lxv. 2.
‖ An allusion to Gehenna, or the valley of Hinnom, near to Jerusalem, where sacrifices were offered to Moloch, in abhorrence of which Josiah ordered all the ordure of the city to be thrown there with the carcases of dead dogs, and dead men's bones. Dead bodies were from time to time thrown here. These, putrefying, produced worms and other vermin; to prevent any fatal consequences from which, fire was kept continually burning (see 2 Kings xxiii. 10; Jer. vii. 31, 32; xix. 13; Mark ix. 44).—WILMER.

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the gospel went forth from Zion, multitudes were converted in a little time, and with little pains, compared with the vast product. The apostles, even "before they travailed," brought forth; and the children born to Christ were so numerous, and so suddenly and easily produced, that they were rather like the dew from the morning's womb than like the son from the mother's womb (Ps. cx. 3). The success of the gospel was astonishing; that light, like the morning, strangely diffused itself, till it took hold even of "the ends of the earth." Cities and nations were born at once to Christ. The same day that the Spirit was poured out, there were three thousand souls added to the Church. And when this glorious work was once begun it was carried on wonderfully, beyond what could be imagined; "so mightily grew the word of God, and prevailed." He that "brought to the birth." in conviction of sin, "caused to bring forth" in a thorough conversion to God.

THE MINISTRY OF THE NEW DISPENSATION.—Ver. 21. "I will take of them"—of the proselytes, of the Gentile converts—"for priests and for Levites," to minister in holy things, and to preside in their religious assemblies, which is very necessary for doctrine, worship, and discipline. Hitherto the priests and Levites were all taken from among the Jews, and were all of one tribe, but in gospel-times God will take of the converted Gentiles to minister to him in holy things, to teach the people, to bless them in the name of the Lord; to be the stewards of the mysteries of God, as the priests and Levites were under the law; to be pastors and teachers, or bishops, "to give themselves to the word and prayer," and deacons to "serve tables," and, as the Levites, to take care of the "outward business of the house of God" (Phil. i. 1; Acts vi. 2-4). The apostles were all Jews, and so were the seventy disciples. The great Apostle of the Gentiles was himself a "Hebrew of the Hebrews;" but when churches were planted among the Gentiles they had ministers settled, who were "of themselves elders in every church" (Acts xiv. 23; Tit. i. 5), which made the ministry to spread the more easily, and to be the more familiar, and if not the more venerable yet the more acceptable. Gospel-grace, it might be hoped, would cure people of those corruptions which kept a prophet from having "honour in his own country."

CHRISTIAN ORDINANCES.—Ver. 22. The change that will be made by the setting up of the kingdom of the Messiah is here described to be, 1. A very great and universal change; it shall be a new world, "the new heavens and the new earth" promised before (chap. lxv. 17). "Old things are passed away," behold "all things are become new" (2 Cor. v. 17)—the old covenant of peculiarity is set aside, and a new covenant, a covenant of grace, established (Heb. viii. 13). We are now to serve "in newness of the spirit," and "not in the oldness of the letter" (Rom. vii. 6). New commandments are given relating both to heaven and earth, and new promises relating to both, and both together make a New Testament; so that they are new heavens and a new earth that God will create, and these a preparative for the new heavens and new earth designed at the end of time (2 Pet. iii. 13). 2. A change of God's own making: he will create the new heavens and the new earth. The change was made by him that had authority to make new ordinances, as well as power to make new worlds. 3. It will be an abiding, lasting change, a change never to be changed—a new world that will be always new, and never wax old, as that does which is ready to vanish away. "It shall remain before me" unalterable, for the gospel dispensation is to continue to the end of time, and not to be succeeded by any other. The kingdom of Christ is a "kingdom that cannot be moved;" the laws and privileges of it "are things that cannot be shaken," but shall "for ever remain" (Heb. xii. 27, 28). It shall *therefore* remain because it is before God; it is under his eye, and care, and special protection. 4. It will be maintained in a seed that shall serve Christ—*your seed;* and in them *your name shall remain*—a seed of ministers, a seed of Christians. As one generation of both passes away, another generation shall come; and thus the name of Christ, with that of Christians, shall continue on earth while the earth remains, and his throne as the days of heaven. The gates of hell, though they fight against the Church, shall not "prevail," nor "wear out the saints of the Most High."—*Henry.*

MISERY OF FINAL IMPENITENCE.—Ver. 24. It is here represented by the frightful spectacle of a field of battle covered with the *carcases* of the slain that lie rotting above ground, full of *worms* crawling about them, and feeding on them; and if you go to burn them, they are so scattered, and it is such a noisome piece of work to get them together, that it would be endless, and the *fire would never be quenched*, so that they are an "abhorring to all flesh;" nobody cares to come near them. Now this is sometimes accomplished in temporal judgments, and perhaps never nearer the letter than in the destruction of Jerusalem and the Jewish nation by the Romans, in which destruction it is computed that above two millions, first and last, were cut off by the sword, besides what perished by famine and pestilence. It may refer likewise to the spiritual judgments that came upon the unbelieving Jews, which St Paul looks upon, and shews us (Rom. xi. 8, &c.) They became dead in sins, twice dead. The Church of the Jews was a *carcase* of a Church; all its members were putrid carcases; *their worm*

THE BOOK OF THE PROPHET
JEREMIAH.

JEREMIAH is often styled "the weeping prophet." The strain of many of his prophecies is pathetic and tender. Sorrow lay in his heart, and the miseries of his nation thrilled him with deepest anguish—"O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." The language of grief, with its tender repetitions, fill his pages, and passages seem to be reproduced from others of his predecessors or contemporaries. His agony is intense when he thinks of the holy city in flames, and the inhabitants of the country transported by the cruel and haughty conqueror to Babylon. He knew that sin was the cause of captivity, and for forty years did he labour to reprove the national idolatry, and bring its infatuated devotees to the recognition and worship of the one living and true Jehovah. The severity of his tone in such cases is not inferior to that of Isaiah. Many parts of his own official history are embodied in his prophecy. Because he would not "prophesy smooth things" he was put into the stocks, where he reiterated the coming doom of Jerusalem. He advised the rulers to submit to Nebuchadnezzar, for resistance would cost many lives, and infuriate the victor. This counsel only enraged them. He wrote those awful things upon a roll, but it was contemptuously cut and burnt by Jehoiakim. Jerusalem was taken, and when the false prophets predicted a speedy return of the captives, Jeremiah sent them word to build houses and plant vineyards, for they should be exiles seventy years by the rivers of Babel. Gedaliah, who was left governor of the captured city, was assassinated, and the prophet, against his will, was carried down by the mutineers to Egypt, where he uttered several oracles as to the immediate conquest of Egypt by a Babylonish army, and pronounced maledictions on several surrounding nations. Some think Jeremiah died in Egypt as a martyr to his fidelity. The prophecies are best divided in the following way:—1. Prophecies uttered under the reign of Josiah, chap. i–xiii.; 2. In that of Jehoiakim, chap. xiii., xx., xxii., xxiii., xxxv., xxxvi., xlv.–xlviii., xlix.; 3. In the reign of Zedekiah chap. xxi., xxiv., xxvii.–xxxiv., xxxvii.–xxxix., xlix.; and, 4. Under the government of Gedaliah, chap. xl.–xliv. There are also some clear and undoubted references to the Messiah, with a description of the blessed results of his gospel upon Israel and the world. Messiah is signalised as THE LORD OUR RIGHTEOUSNESS (xxiii. 5, 6), and portions of the book are quoted or referred to in the New Testament, as in Matt. ii. 17; 1 Cor. i. 31; Heb. viii. 8.

The LAMENTATIONS of Jeremiah are peculiar in structure, though they correspond with the prophet's general style. Each chapter, or elegy, is divided into twenty-two stanzas or periods, according to the letters of the Hebrew alphabet. But there is difference even here. In the first four chapters each period begins with a new Hebrew letter, taking the alphabet in succession, and in the third chapter every period occupies three verses, each of which has the same initial letter. The Lamentations are not those composed by the prophet on the death of Josiah (2 Chron. xxxv. 25), for they refer to national sin and disaster. The bard weeps and wails over the miseries of his nation—miseries which they had brought upon themselves—famine, slaughter, and degradation; for "the Lord had covered the daughter of Zion with a cloud, and cast down from heaven unto the earth the beauty of Israel." But hope is mingled with the bitterness: "Let us search and try our way, and turn again to the Lord."—"Turn us unto thee, O Lord, and we shall be turned; renew our days as of old."—J. E.

CHAPTER I.

1 *The calling of Jeremiah;* 11 *his vision;* 15 *his message against Judah.* 17 *God promiseth to assist him.*

THE [a]words of Jeremiah the son of Hilkiah, [b]of the priests that *were* [c]in Anathoth,* in the land of Benjamin:

2 To whom [d]the word of the LORD came [e]in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.

3 It came also [f]in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year† of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month.

4 ¶ Then the word of the LORD came unto me, saying,

5 Before I formed thee in the belly I knew thee;‡ and before thou camest forth out of the womb I sanctified thee, [g]*and* I [1]ordained thee a prophet unto the nations.

6 Then said I, Ah, Lord GOD! behold, [h]I cannot speak; [i]for I *am* a child.

B.C. 629—B.C. 629.

CHAP. I.
[a] Is. i. 1; ii. 1.
[b] Ez. i. 3.
[c] Josh. xxi. 17, 18.
* *Anathoth* was one of the cities allotted to the priests (see Josh. xxi. 13, 18). That town was about three miles north of Jerusalem, but yet was in the land of Benjamin, as indeed was part of Jerusalem itself (see Josh. xviii. 28). Judah and Benjamin lying so near together, makes them reckoned sometimes but as one tribe (see 1 Kings xi. 32)—LOWTH.
[d] 1 Kings xiii. 20.
[e] 2 Kings xxi. 25.
[f] xxiv.; xxvi.
† Jeremiah prophesied forty-one years and upwards, if we take in the prophecies he uttered in Egypt after the captivity (chap. xliii., xliv.), which are not included between the reigns of Josiah and Zedekiah.—LOWTH.
‡ *I knew thee*—*i.e.*, "I had thee in my view," or "approved thee as a fit and proper object;" in the same sense as it is said (Acts xv. 18), "Known unto God are all his works from the foundation of the world;" he contemplated the plan of them, and approved it in his mind, before he created and brought them into being.—BLAYNEY.
[g] John xv. 16.
[1] *Gave.*
[h] Ex. iv. 10-16.
[i] 1 Kings iii. 7-9.

[k] Ez. vii. 1, 2.
[l] Ex. iii. 12. Matt. xxviii. 20.
§ This means perhaps, that God conferred upon him ability to speak, and imparted his will to him; but there may have been some outward and visible sign.—HOLDEN.
[m] Is. li. 16. Luke xii. 12.
[n] 1 Kings xvii. 1.
[o] Am. vii. 8.
[p] Num. xvii. 8.
[q] Deut. xxxii. 35.
[r] 2 Cor. xiii. 1, 2.
[s] Ez. xxiv. 3-14.
[2] *From the face of the north.*

7 ¶ But the LORD said unto me, Say not, I *am* a child: [k]for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.

8 Be not afraid of their faces: [l]for I *am* with thee to deliver thee, saith the LORD.

9 Then the LORD put forth his hand, and touched my mouth:§ and the LORD said unto me, [m]Behold, I have put my words in thy mouth.

10 See, [n]I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.

11 ¶ Moreover, the word of the LORD came unto me, saying, Jeremiah, [o]what seest thou? And I said, I see [p]a rod of an almond-tree.

12 Then said the LORD unto me, Thou hast well seen: for [q]I will hasten my word to perform it.

13 And the word of the LORD came unto me [r]the second time, saying, What seest thou? And I said, [s]I see a seething-pot; and the face thereof *is* [2]toward the north.

died not, their own consciences made them continually uneasy; and the fire of their rage against the gospel was not quenched, which was their punishment as well as their sin; and they became, more than ever any nation under the sun, "an abhorring to all flesh." But our Saviour applies it to the everlasting misery and torment of impenitent sinners in the future state, where their "worm dies not," and their "fire is not quenched" (Mark ix. 44); for the soul, whose conscience is its constant tormentor, is immortal, and the God whose wrath is its constant terror is eternal. They that worship God shall go forth and look upon them, to affect their own hearts with the love of their Redeemer, when they see what misery they are redeemed from. As it will aggravate the miseries of the damned to see others in the kingdom of heaven, and themselves thrust out (Luke xiii. 38), so it will illustrate the joys and glories of the blessed to see what comes of them that died in their transgression, and it will elevate their praises to think that they were themselves as brands plucked out of that burning. To the honour of that free grace which thus distinguished them, let the redeemed of the Lord, with all humility, and not without a holy trembling, sing their triumphant songs.—*Henry*

CHAP. I. JEREMIAH.—Ver. 1-3. Jeremiah, being of the family of Aaron, would have been an ordinary teacher of the people if he had not been called to this extraordinary office; and he united in himself the priestly and prophetical character, in which, as in many other respects, he was a type of Christ. Some think he was the son of Hilkiah the high priest, who found the book of the law in the temple (2 Kings xxii. 8): but as no intimation is given of this in the subsequent history, the opinion is not very probable.—Anathoth was about three miles distant from Jerusalem. Jeremiah was appointed to prophesy just after Josiah had effectually begun his reformation, and great things might have been expected from the united efforts of such a king and such a prophet, both young, and likely to continue long to be useful to their nation; yet their zealous labours aggravated the guilt, and thus accelerated the ruin, of their incorrigible fellow-citizens. Jeremiah prophesied forty years before the expulsion of the Jews from the promised land, as Moses had prophesied forty years previous to their entrance into it, but with a very different effect.—*Scott.*

HIS MODESTY.—Ver. 6. Though God had predestinated him to this office, yet it was news to him, and a mighty surprise to hear that he should be "a prophet to the nations." *We know not* what God intends us for, but *He knows.* One would have thought he should have catched it as a piece of preferment, for so it was; but he objects against it, disables himself: "'Ah, Lord God, behold I cannot speak' to great men and multitudes, as prophets must; I cannot speak finely or fluently—cannot word things well, as a message from God should be worded; I cannot speak with any authority, nor can expect to be heeded, for 'I am a child,' and my youth will be despised." Note, It becomes us, when we have any service to do for God, to be afraid lest we mismanage it, and lest it suffer through our weakness and unfitness for it. It becomes us likewise to have low thoughts of ourselves, and to be diffident of our own sufficiency. Those that are young should consider that they are so—should be afraid, as Elihu was, and not venture beyond their length.—*Henry.*

ASSURANCE OF DIVINE STRENGTH.—Ver. 7-10. His objection, though it arose from humility and a proper sense of the greatness of the work, was alloyed with a mixture of unbelief, and a timid reluctancy to the perils and hardships to which he might be exposed. The Lord therefore overruled his objection, and ordered him not to say that he was a child; for he would embolden and strengthen him to address all to whom he sent him, and give him utterance to deliver all that he commanded him: he ought, therefore, to dismiss his fears, and rest assured that the Lord would be with him, to defend and deliver him (Matt. xxviii. 20).—The eighth verse is future, as well as the others; and may more literally be rendered, "Thou shalt not fear their faces," &c.: as a promise, and not as a command.—The word translated "child" is used with great latitude in Scripture, and frequently signifies one who has arrived at full maturity; so that we cannot from it determine anything concerning the age of Jeremiah when he entered on his prophetical office.—"To reprove the faults of all persons, the great men of the world, as well as those of lower degree, with that plainness and impartiality which the prophets used, requires a more than ordinary degree of courage."—(*Lowth.*)

SYMBOLS OF THE ALMOND-TREE AND BOILING POT.—Ver. 11, 12. "Not only the nature of the almond-tree, but the very sound" (or meaning) "of the Hebrew word, denotes God's hastening to fulfil the prophecies which Jeremiah uttered."—(*Lowth.*) This vision of a rod of the almond-tree, which is more forward in the spring than any other tree, represented the speedy approach of the judgments predicted against the Jews and other nations; and it was an apt emblem of the prophet's mission, who lived to witness the accomplishment of more of his own predictions than any other prophet did. Ver. 13, 14. By another emblem the Lord shewed Jeremiah what was to be the grand subject of his ministry—namely, the destruction of his people by the

14 Then the LORD said unto me, Out of the north an evil shall [3]break forth upon all the inhabitants of the land.

15 For, lo, I will call all the families of the kingdoms of the north, saith the LORD; and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And [t]I will utter my judgments against them touching all their wickedness, [u]who have forsaken me, [x]and have burnt incense unto other gods, and [y]worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loins, and arise, [z]and speak unto them all that I command thee: be not dismayed at their faces, lest I [4]confound thee before them.

18 For, behold, [a]I have made thee this day a defenced city,‖ and an iron pillar, and brasen walls against the whole land; against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land.

19 And they shall fight against thee, but they shall not prevail against thee; [b]for I *am* with thee, saith the LORD, to deliver thee.

CHAPTER II.

1 God's expostulation with the Jews touching their causeless revolt.
14 They are the causes of their own calamities.

MOREOVER, the word of the LORD came to me, saying,

2 Go and [a]cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember [1]thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land *that was* not sown.

3 Israel *was* [b]holiness unto the LORD,* *and* the first-fruits of his increase: all that devour him shall offend; evil shall come upon them, saith the LORD.

4 ¶ [c]Hear ye the word of the LORD, O house of Jacob, and [d]all the families of the house of Israel:

5 Thus saith the LORD, [e]What iniquity have your fathers found in me,† that they are gone far from me, and have walked after vanity, [f]and are become vain?

6 Neither said they, Where *is* the LORD that [g]brought us up out of the land of Egypt, that [h]led us through the wilderness; through a land of deserts, and of pits; through a land of drought, and of [i]the shadow of death; through a land that no man passed through, and where no man dwelt?

7 And [k]I brought you into a plentiful country, to eat the fruit thereof, and the goodness thereof: but when ye entered, [l]ye defiled my land, and made mine heritage an abomination.‡

8 The priests said not, Where *is* the LORD? and they that handle the law knew me not:§ the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after *things that* do not profit.

9 ¶ Wherefore [m]I will yet plead with you,‖ saith the LORD, and with your children's children will I plead.

10 For pass [2]over the isles of Chittim,¶ and see; and send unto Kedar, and consider diligently, and see if there be such a thing:

11 Hath [n]a nation changed *their* gods, which *are* yet no gods? but my people have changed their glory for *that which* doth not profit.

12 Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For [o]my people have committed two evils; they have [p]forsaken me, [q]the fountain of living waters, *and* hewed them out cisterns, [r]broken cisterns, that can hold no water.*

14 ¶ *Is* [s]Israel a servant?† *is* [t]he a home-born *slave?* why is he [3]spoiled?

15 The young lions roared upon him, *and* [4]yelled, and [u]they made his land waste: [x]his cities are burnt without inhabitant.

16 Also the children of [y]Noph and [z]Tahapanes [5]have broken the crown of thy head.

17 Hast thou not procured this unto thyself, [a]in that thou hast forsaken the LORD thy God, [b]when he led thee by the way?

18 And now what hast thou to do in the way of Egypt, to drink the waters of Sihor?‡ or what hast thou to do in the way of Assyria, to drink the waters of the river?

19 Thine own wickedness shall correct thee, and [c]thy backslidings shall reprove thee: know therefore, and see, that *it is* an evil *thing* and bitter, that thou hast forsaken the LORD thy God, [d]and that my fear *is* not in thee, saith the Lord GOD of hosts.

B.C. 629—B.C. 629.

[3] *Be opened.*
[a] Ez. xxiv. 11. Matt. xxiii. 35, 36.
[b] Deut. xxviii. 20. Josh. xxiv. 20.
[x] Is. lxv. 3. Ez. viii. 9-11.
[y] Is. ii. 8. Hos. viii. 6.
[z] Ez. iii. 10, 11. Acts xx. 20, 27.
[4] *Break thee to pieces.*
[a] Is. l. 7. Ez. iii. 8, 9. John i. 42.
‖ For, behold, I do this day confirm thee against all the opposition which shall be made unto thee; thou shalt be more surely defended from henceforth than a strongly walled city; more firm than a pillar of iron, or walls of brass.—BP. HALL.
[b] xv. 20, 21.

CHAP. II.

[a] Prov. i. 20.
[1] *For thy sake.*
[b] Ex. xix. 5, 6.
* Israel was then consecrated to the Lord, and set apart for his service; as the first-fruits are wont to be sequestered and devoted to God, so that all who devour them bring evil upon themselves.—BP. HALL.
[c] Is. ii. 1, 4.
[d] xxxiii. 24.
[e] Is. v. 3, 4.
† What injustice or injury has been done them?—There is no unrighteousness in God, nor can any be done by him. Or what unfaithfulness, or want of truth and integrity in performing promises, had they found in him?—He never suffers his faithfulness to fail, or any of the good things he has promised.—GILL.
[f] Ps. cxv. 8. Is. xliv. 9. Rom. i. 21.
[g] Ex. xiv.; xv. Is. lxiii. 11-13.

[h] Deut. viii. 14-16; xxxii. 10.
[i] Job iii. 5. Matt. iv. 16.
[k] Num. xiv. 7, 8. Deut. vi. 10, 11, 18.
[l] Lev. xviii. 24-28. Ps. lxxviii. 58, 59.
‡ When put in possession of it, instead of enjoying it in the fear and service of their Divine Benefactor, they desecrated it by adopting the abominable idolatries of the neighbouring nations, and devoting its produce to the maintenance of idolatrous worship.—DR HENDERSON.
§ The priests, whose office it was to instruct others in their duty (Mal. ii. 6, 7), were ignorant or regardless of it themselves. This was the principal reason of that degeneracy of manners which prevailed among the people (see Hos. iv. 6).—LOWTH.
[m] Is. iii. 13. Ez. xx. 35, 36.
‖ *I will yet plead with you*—i.e., I will maintain by arguments the equity of my proceedings, and the iniquity of yours.—BLAYNEY.
[2] *Over to.*
¶ *Chittim.*—The islands and maritime countries of the Mediterranean.—HOLDEN.
[n] Mic. iv. 5. 1 Pet. i. 18.
[o] Ps. lxxxi. 11-13. Mic. vi. 3.
[p] Jud. x. 13. 1 Sam. xii. 10.
[q] Ps. xxxvi. 9. Rev. xxii. 1, 17.
[r] Ps. cxv. 4-8. 2 Pet. ii. 17.
* The possession of a cistern or well was indispensable to human comfort in the East (see Prov. v. 15; Is. xxxvi. 16; 2 Chr. xxvi. 10; Neh. ix. 25). "Broken cisterns" figuratively denote all earthly objects of supreme confidence, particularly idols and idolatrous nations.—DAVIDSON.
[s] Ex. iv. 22. Is. i. 1.
† God redeemed Israel from the bondage of Egypt, and adopted him for his son (Ex. iv. 22); so that his present servitude, and his being made a prey to so many foreign enemies, cannot be ascribed to his birth or primitive condition, but must be imputed to his sins, of which his slavery is the consequence (comp. Is. l. 1; liii. 3).—LOWTH.
[t] Gen. xv. 3.
[3] Become *a spoil.*
[4] *Gave out their voice.*
[u] Is. i. 7. Ez. v. 14.
[x] Is. v. 9. Zeph. i. 18.
[y] Is. xix. 13. Ez. xxx. 13, 16.
[z] xlvi. 14, *Tahpanhes.*
[5] *Feed on thy crown.*
[a] 1 Chr. xxviii. 9.
[b] Deut. xxxii. 10.
‡ Sihor is a name given to the Nile (Is. xxiii. 3); and the Euphrates is called "the river," by way of eminence. It signifies to seek aid from, and to form alliances with, Egypt and Assyria.—BOOTHROYD.
[c] Hos. iv. 16.
[d] Ps. xxxvi. 1. Rom. iii. 18.

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king of Babylon, whose dominions lay north of Judea. Jerusalem was represented to him by a pot, or caldron, boiling over a large fire; for the city was all in commotion, and about to be emptied by that fiery indignation which distressed it. The face of this seething-pot was towards the north: the place under the caldron, which was open to receive the fuel, by which the fire was kept up, faced the north: by which the Lord instructed the prophet, that out of the north an evil should break forth upon all the inhabitants of the land.—*Scott.*

JEREMIAH'S COMMISSION.—Ver. 17. (1.) The prophet must speak all that he is charged with: "Speak all that I command thee." He must forget nothing as minute, or foreign, or not worth mentioning: every word of God is weighty. He must conceal nothing for fear of offending; he must alter nothing under pretence of making it more fashionable or more palatable, but, without addition or diminution, "declare the whole counsel of God." (2.) He must "speak to all" that he is "charged against;" he must not whisper it in a corner to a few particular friends that will take it well, but he must appear "against the kings of Judah," if they be wicked kings, and bear his testimony against the sins even "of the princes thereof;" for the greatest of men are not exempt from the judgments either of God's hand or of his mouth. Nay, he must not spare "the priests thereof;" though he himself was a priest, and was concerned to maintain the dignity of his order, yet he must not therefore flatter them in their sins. He must appear against the "people of the land," though they were his own people, as far as they were "against the Lord."—*Henry.*

CHAP. II. EARLY PIETY OF ISRAEL.—Ver. 2, 3. Jeremiah, now about to open his ministry, was ordered to "cry in the ears of Jerusalem;" to proclaim his message in the most public places of the city; and to assure the inhabitants that the Lord remembered the nation of Israel, and those events which had taken place, from the calling of Abraham, to the departure of his posterity out of Egypt, which might be called the *youth* of the nation; and the solemn transactions that had taken place at mount Sinai, which were as their espousals to God. The kindness of Israel's youth, and the love of their espousals, may mean either God's kindness to Israel, or Israel's professed love and zeal for him and his worship. They readily followed him out of Egypt, and on the banks of the Red Sea they sang his praise; they cheerfully and unreservedly acceded to the covenant at Sinai; and though they were guilty of many rebellions and provocations, yet they did not utterly renounce his worship, and tenaciously set up open idolatry, as they did in after-ages. So that in some sense Israel might then be called "holiness to the Lord," his worshippers, and the first-fruits of that harvest of believers which he intended afterwards to reap from among men; and considering the nation as immediately dedicated to him, he was offended with all those who attempted to injure them, and punished them for presuming to devour his portion. The last clauses should be rendered, "did offend, evil did come upon them;" referring to judgments executed on Egypt, Amalek, and other nations, who opposed or assaulted Israel.—*Scott.*

TWO GREAT EVILS.—Ver. 13. (1.) The nation "affronted their God" by turning their back upon him, as if he were not worthy their notice; "They have 'forsaken me, the Fountain of living waters,' in whom they have an abundant and constant supply of all the comfort and relief they stand in need of, and they have it freely." God is their "Fountain of life" (Ps. xxxvi. 9). There is in him an all-sufficiency of grace and strength; all our springs are in him, and our streams from him; to forsake him is, in effect, to deny this; he has been to us a bountiful Benefactor, a "Fountain of living waters," overflowing, ever-flowing, in the gifts of his favour; to forsake him is to refuse to acknowledge his kindness, and to withhold that tribute of love and praise which his kindness calls for. (2.) They have cheated themselves; they forsook "their own mercies," but it was for lying vanities; they took a great deal of pains to "hew them out cisterns," to dig pits or pools in the earth or rock, which they would carry water to, or which should receive the rain; but they proved "broken cisterns," false at the bottom, so that they could "hold no water." When they came to quench their thirst there, they found nothing but mud and mire, and the filthy sediment of a standing lake. Such idols were to their worshippers, and such a change did *they* experience, who turned from God to them. If we make an idol of any creature, wealth, or pleasure, or honour; if we place our happiness in it, and promise ourselves

B.C. 629—B.C. 629.

20 For [o]of old time I have broken thy yoke, *and* burst thy bands; and thou saidst, I will not [6]transgress; when upon every high hill, and under every green tree, thou wanderest, playing the harlot.

21 Yet I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou wash thee with nitre,[§] and take thee much soap, [r]*yet* thine iniquity is marked before me, saith the Lord GOD.

23 How [s]canst thou say, I am not polluted, I have not gone after Baalim? See thy way in the valley, know what thou hast done: *thou art* a swift dromedary, traversing her ways;

24 A wild ass used to the wilderness, *that* snuffeth up the wind at her pleasure: in her occasion who can turn her away? all they that seek her will not weary themselves; in her month they shall find her.

25 Withhold thy foot from being unshod,[‖] and thy throat from thirst; but thou saidst, There is no hope: no; [h]for I have loved strangers, and [i]after them will I go.

26 As the thief is ashamed[¶] when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou *art* my father; and to a stone, Thou hast [7]brought me forth: [k]for they have turned *their* back unto me, and not *their* face; but in the time of their trouble they will say, Arise, and save us.

28 But where *are* thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble: for *according to* the number of thy cities are thy gods, O Judah.*

29 Wherefore will ye plead with me? [l]ye all have transgressed against me, saith the LORD.

30 In vain have I smitten your children; they received no correction: [m]your own sword hath devoured your prophets, like a destroying lion.

31 ¶ O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? Wherefore say my people, We [8]are lords; we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? [n]yet my people have forgotten me days without number.

33 Why trimmest thou thy way to seek love? therefore hast thou also [o]taught the wicked ones thy ways.

34 Also in thy skirts is found the blood of the souls of the poor innocents:† I have not found it by [9]secret search, but upon all these.

35 Yet thou sayest, [p]Because I am innocent, surely his anger shall turn from me: behold, [q]I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands upon thine head:‡ [r]for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

CHAPTER III.

1 *God's great mercy in Judah's vile whoredom.* 12 *The promises of the gospel to the penitent.*

[1]THEY say, [s]If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? [b]shall not that land be greatly polluted? [c]but thou hast played the harlot with many lovers; [d]yet return again to me, saith the LORD.

2 [e]Lift up thine eyes [f]unto the high places, and see where thou hast not been lien with: [g]in the ways hast thou sat for them, as the Arabian in the wilderness;* and [h]thou hast polluted the land with thy whoredoms, and with thy wickedness.

3 Therefore [i]the showers have been withholden, and there hath been no latter rain; and thou hadst [k]a whore's forehead, thou refusedst to be ashamed.

4 Wilt [l]thou not from this time cry unto me, My father, thou *art* [m]the guide of my youth?

5 Will [n]he reserve *his anger* for ever? will he keep *it* to the end? Behold, [o]thou hast spoken and done evil things as thou couldest.†

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which

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[o]Ex. iii. 8. Deut. iv. 20, 34. Is. x. 27.

[6] Or, *serve.*

§ Natron (which is here meant by nitre), whether native or purified, dissolves in a very small quantity of water, and this solution is, in many parts of Asia, used for washing. It is made into soap by mixing it with oil. —PARKHURST.

[r] Deut. xxxii. 34.

[s] Gen. i. 12, 13. Luke x.

‖ This is generally understood to be an advice to abstain from wearing out the shoes by running after idols incessantly, and from thirsting after their worship. But I rather take it to be a warning to beware of the consequences of pursuing the courses they were addicted to; as if it had been said, Take care that thou dost not expose thyself, by thy wicked ways, to the wretched condition of going into captivity unshod, as the manner is represented (Is. xx. 4), and of serving thine enemies in hunger, and in thirst, and in want of the necessaries of life (Deut. xxviii. 48).—DR BLAYNEY.

[h] Is. ii. 6.

[i] 2 Chr. xxviii. 22.

¶ *As a thief is ashamed* — sensible that his guilt will bring on the sentence of the law, so will these idolaters be ashamed when they find that their idols cannot help them.-BOOTHROYD.

[7] *Begotten me.*

[k] Ez. viii. 16.

* The Israelites had now contracted all the habits of the Egyptians. It had been long peculiar to their superstition, for every city of that empire to have its tutelary deity, besides those which were worshipped in common. Jeremiah here tells us that the people of Judah bore part with them in that extravagance. — WARBURTON.

[l] Dan. ix. 11.

[m] 2 Chr. xxiv. 21. Matt. xxiii. 34-37.

[8] *Have dominion.*

[n] Ps. cvi. 21.

[o] 2 Chr. xxxiii. 9.

† Or, of the children offered in sacrifice to Moloch (see ver. 23; chap. xix. 4; Ps. cvi. 38). The guilt of that innocent blood was as evident upon them as if they had murdered them with their own hands, and the stains of blood had been found upon their clothes.—LOWTH.

[9] *Diggings.*

[p] Is. lviii. 3.

[q] Prov. xxviii. 13. 1 John i. 10.

‡ *Thine hands upon thine head.*-When people, in the East, are in great distress, they put their hands on their head, the fingers being clasped on the top of the crown. Thus, of those who had trusted in Egypt and Assyria, it was said, "Thou shalt be ashamed of them:" and they were to go forth with their hands on their heads, in token of their degradation and misery. — ROBERTS.

[r] Is. x. 4. Ez. xvii. 15-20.

CHAP. III.

1 *Saying.*

[s] Deut. xxiv. 1-4.

[b] Lev. xviii. 24-28.

[c] Ez. xvi. 26, 28, 29. Hos. i. 2.

[d] Deut. iv. 29-31. Luke xv. 16-24.

[e] Ez. viii. 4-6.

[f] Deut. xii. 2. Ez. xvi. 16.

[g] Gen. xxxviii. 14, 15. Prov. xxiii. 28.

* The Arabs wait for caravans with the most violent avidity, looking about them on all sides, raising themselves up on their horses, running here and there to see if they cannot perceive any smoke or dust, or tracks, on the ground, or any other marks of people passing along.—CHARDIN.

[h] ii. 7.

[i] Deut. xxviii. 23. Joel i. 16-20.

[k] Ez. xvi. 30-34.

[l] Hos. xiv. 1-3.

[m] Hos. ii. 15. Mal. ii. 14.

[n] Ps. ciii. 8, 9. Is. lvi. 9.

[o] Mic. ii. 1.

† Thy behaviour has been in direct opposition to these kind admonitions; thou didst still persist in malicious wickedness, and by thy actions shewest the utmost hatred and despite against God and goodness. —LOWTH.

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the comfort and satisfaction in it which are to be had in God only, if we make it our joy and love, our hope and confidence, we shall find it a "cistern" which we take a great deal of pains to hew out and fill, and at the best it will hold but a little water, and that dead and flat, and soon corrupting, and become nauseous. Nay, it is a "broken" cistern, that cracks and cleaves in hot weather, so that the water is gone when we have most need of it (Job vi. 15). Let us, therefore, with purpose of heart, cleave to the Lord only; for whither else "shall we go?" He has the "words of eternal life."

FRANTIC LOVE OF SIN.—Ver. 23. The people were violent and eager in the pursuit of their idolatries, doted on their idols, and were fond of new ones; and they would not be restrained from them, neither by the word of God, nor by his providences, so strong was the *impetus* with which they were carried out after this sin. They are here compared to a "swift dromedary traversing her ways," a female of that species of creatures hunting about for a male; and to the same purport, a "wild ass used to the wilderness" (ver. 24), not tamed by labour, and therefore very wanton, "snuffing up the wind at her pleasure," when she comes near the he-ass, and on such an "occasion, who can turn her away?" Who can hinder her from that which she lusts after? "They that seek her" then "will not weary themselves for her," for they know it is to no purpose, but will have a little patience till she is big with young, till that month comes which is the last of "the months that she fulfils" (Job xxxix. 2), when she is heavy and unwieldy, and then "they shall find her," and she cannot outrun them. Note, 1. Eager lust is a brutish thing, and those that will not be turned away from the gratifying and indulging of it by reason, and conscience, and honour, are to be reckoned as brute beasts, and no better. Such as were born, and still are, "like the wild ass's colt," let them not be looked upon as rational creatures. 2. Idolatry is strangely intoxicating, and those that are addicted to it will with great difficulty be cured of it. That lust is as headstrong as any other. 3. There are some so violently set upon the prosecution of their lusts, that it is to no purpose to attempt to give check to them; they that do it weary themselves in vain. "Ephraim is joined to idols, let him alone." 4. The time will come when the most fierce will be tamed, and the most wanton will be manageable; when distress and anguish come upon them, then their ears will be open to discipline, that is "the month" in which "you may find them" (Ps. cxli. 5, 6).—*Henry.*

DIVINE REMONSTRANCE.—Ver. 33-37. The Lord here inquired of the people why they imitated the harlots, who used every artifice to allure, and turned every way to meet the companions of their shameful amours; for thus the Jews assiduously employed themselves in devising and embracing new idolatries. They not only were acquainted with the worst practices of the heathens, but refined upon them, and became teachers of professed idolaters in these infamous mysteries. The word rendered "trimmest" is, literally, "makest good," which some understand of their plausibly excusing their conduct, though they were so notoriously wicked.—They had also shed the innocent blood, both of their children, which they sacrificed to Moloch; of the prophets, who reproved them for their sins; and of the Lord's decided worshippers. And these abominations were not committed in secret or carefully concealed, but the marks of them were evidently to be seen on the skirts of their garments, and their guilt defiled everything they did. Yet they would still persist in justifying themselves, and they had a presumptuous confidence in God as if he were, or soon would be, reconciled to them. But he would "enter into judgment with them," or "denounce sentence against" them on that very account; for in saying that they had not sinned they affronted the God of truth in the grossest manner (1 John i. 10). It was also undeniable that they had not renounced their idolatrous connections and confidences, but now expected help from Egypt, as they formerly had done from Assyria, and resembled an adulterous woman that gads about from one paramour to another. Therefore the Lord was determined to put them to shame, and they should go forth from Pharaoh with every expression of disconsolation; nay, they should go into captivity in the deepest distress and anguish; for the Lord was displeased with their confidence, and had determined never to prosper them in their evil ways.—*Scott.*

CHAP. III. OUR FATHER.—Ver. 4. Jehovah expects they will "claim relation to God" as theirs: "Wilt thou not cry unto me, My Father, thou art the guide of my youth?" 1. They will surely come toward him "as a Father," to beg his pardon for their undutiful conduct to him ("Father, I have sinned"), and will hope to find in him the tender compassions of a Father towards a returning prodigal. They will come to him as a Father, to whom they will make their complaints, and in whom they will put their confidence for relief and succour. They will now own him as their Father, and themselves "fatherless" without him, and therefore hoping to "find mercy" with him as those penitents (Hos. xiv. 3). 2. They will come to him as "the Guide of their youth," as their Husband, for so that relation is described: (Mal. ii. 14), "Though thou hast gone after 'many lovers,' surely thou wilt at length remember the love of thine

[p]backsliding Israel hath done? [q]she is gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I said after she had done all these *things*, [r]Turn thou unto me: but she returned not. And [s]her treacherous sister Judah saw *it*.‡

8 And I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, [t]and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass, through the [2]lightness§ of her whoredom, that [u]she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah [x]hath not turned unto me with her whole heart, but [3]feignedly, saith the LORD.

11 And the LORD said unto me, [y]The backsliding Israel hath justified herself more than treacherous Judah.

12 ¶ Go and proclaim these words toward the north, and say, [z]Return, thou backsliding Israel, saith the LORD, [a]*and* I will not cause mine anger to fall upon you:‖ [b]for I *am* merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 Only [c]acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

14 Turn, O backsliding children, saith the LORD; for I am married unto you:¶ and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And [d]I will give you pastors according to mine heart, [e]which shall feed you with knowledge and understanding.

16 And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the LORD, they shall say no more, [f]The ark of the covenant of the LORD; neither shall it come to mind, neither shall they remember it, neither shall they visit *it*, neither shall *that* be done any more.

17 At that time they shall call Jerusalem the throne of the LORD; [g]and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the [4]imagination of their evil heart.

18 In those days [h]the house of Judah shall walk [5]with the house of Israel, and they shall come together out of the land of the north* to the land that I have [6]given for an inheritance unto your fathers.

19 But I said, [i]How shall I put thee among the children, and give thee a [7]pleasant land, a [8]goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father;† and [k]shalt not turn away [9]from me.

20 ¶ Surely *as* a wife treacherously departeth from her [1]husband, [l]so have ye dealt treacherously with me, O house of Israel, saith the LORD.

21 A voice was heard upon the high places, weeping *and* supplications of the children of Israel:‡ for they have perverted their way, [m]*and* they have forgotten the LORD their God.

22 [n]Return, ye backsliding children, *and* I will heal your backslidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly [o]in vain *is* salvation *hoped for* from the hills,§ *and from* the multitude of mountains: truly [p]in the LORD our God *is* the salvation of Israel.

24 For shame hath devoured the labour of our fathers from our youth;‖ their flocks and their herds, their sons and their daughters.

25 We lie down in our shame, and our confusion covereth us: [q]for we have sinned against the LORD our God, we and our fathers, from our youth even unto this day, [r]and have not obeyed the voice of the LORD our God.

CHAPTER IV.

1 *Israel and Judah are called to repent, with promises and warnings.* 5 *A prediction of the invasion of Judah, for the wickedness of the inhabitants.* 19 *The prophet laments the sins and miseries of his people.*

IF thou [a]wilt return, O Israel, saith the LORD, [b]return unto me; and if thou wilt [c]put away thine abominations out of my sight, [d]then shalt thou not remove.

2 And thou [e]shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; [f]and

B.C. 612—B.C. 612.

[p] 2 Kings xvii. 7, 17.
[q] Is. lvii. 7.
[r] 2 Kings xvii. 13, 14.
[s] Ez. xxiii. 2-4.
‡ The two kingdoms of Israel and Judah are described as sisters in iniquity. The same metaphor is applied to Samaria and Jerusalem, the two metropolises of those kingdoms (Ezek. xxii. 4, &c.) The word "treacherous" properly denotes a wife unfaithful to her husband (see ver. 20).—LOWTH.
[t] Deut. xxiv. 1, &c.
[2] *Fame.*
§ *The lightness.*—Means the grossness of her idolatry, worshipping objects the most degrading, with rites the most impure.—CLARKE.
[u] ii. 7.
[x] Ps. lxxviii. 36.
[3] *In falsehood.*
[y] Hos. iv. 16.
[z] Is. xliv. 22.
[a] Ez. xxxix. 25.
‖ Literally, "I will not let my countenance fall upon you." So when Cain was wroth, it is said that "his countenance fell" (Gen. iv. 5). On the contrary, *the lifting up of the countenance upon* any person denotes favour and goodwill towards him (see Num. vi. 26).—BLAYNEY.
[b] Deut. iv. 31.
[c] Lev. xxvi. 40-42.
¶ *I am married unto you*—i.e., I will again acknowledge myself, and act as your Lord. *One of a city, and two of a family.*—He would bring them into his Church individually, and not as a nation—a remarkable intimation of the difference of the new from the old covenant.—DAVIDSON.
[d] 1 Sam. xiii. 14.
[e] Prov. x. 21.
[f] John iv. 20-24.
[g] Is. xlix. 18-23.

[4] *Stubbornness.*
[h] Is. xi. 11-13. Ez. xxxvii. 16-22.
[5] Or, *to.*
* *Of the north*—viz., of their captivity (see the place, ver. 12). *To the land*—viz., Canaan; both a promise of their enjoying again their ancient possession at their last conversion, and typifying the Church of Christ, which they shall be of, when brought out of their spiritual captivity.—POOLE.
[6] *Caused your fathers to possess.*
[i] Hos. xi. 8.
[7] *Land of desire.*
[8] *Heritage of glory,* or *beauty.*
† The conditions of adoption into the Christian Church, and of enjoying the privileges of the gospel covenant, are expressly stated by Christ and his apostles to be the same as are here prescribed—viz., the profession of a true faith in God, and uniform obedience for the time to come: "Thou shalt call me, My Father; and shalt not turn away from me."—BLAYNEY.
[k] Heb. x. 39.
[9] *From after me.*
[1] *Friend.*
[l] Is. xlviii. 8. Ez. xvi. 8, &c.
‡ The prophet, foreseeing that the Jews will at length be touched with a hearty repentance for all their misdoings, represents them as bewailing themselves upon the high places, the scenes of their former idolatries (compare ch. xxxi. 9; l. 4; Zech. xii. 10).—LOWTH.
[m] Is. xvii. 10.
[n] Hos. xiv. 1.
[o] Is. xlvi. 7, 8.
§ The people acknowledge that the hills, the places sacred to idolatrous worship, and the tumultuous rites with which that worship was accompanied (see 1 Kings xviii. 26-28), were mere impostures, deceiving and disappointing those that trusted in them; whereas Jehovah was indeed the author of salvation to his people.—BOOTHROYD.
[p] Ps. xxxvii. 39, 40.
‖ It is this shameful idolatry which hath undone both our late forefathers and us.—BP. HALL.
[q] Deut. xxxi. 17, 18.
[r] xxii. 21.

CHAP. IV.

[a] iii. 12, 22.
[b] Hos. xiv. 1.
[c] Josh. xxiv. 14. Eph. iv. 22-31.
[d] 2 Chr. xxxiii. 8.
[e] Deut. x. 20.
[f] Gen. xxii. 18. Gal. iii. 8.

espousals, and return to the 'husband of thy youth.'" Or it may be taken more generally as "my Father" thou "art the guide of my youth." Youth needs a guide. In our return to God, we must thankfully "remember" that he "was the Guide of our youth" in the way of comfort; and we must faithfully covenant that he shall be "our Guide" from henceforward in the way of duty, and that we will follow his guidance, and give up ourselves entirely to it, that in all doubtful cases we will be determined by our religion.

INVITATION OF MERCY. Ver. 12.—Here is an invitation given to "backsliding Israel," and in them to the backsliding Gentiles, to "return unto God," the God from whom they had revolted: "Return, thou backsliding Israel." And again (ver. 14), "'Turn, O backsliding children,' repent of your backslidings, return to your allegiance; come back to that good way which you have missed, and out of which you have turned aside." Pursuant to this invitation, 1. They are encouraged to return: "Repent, and be converted, and your sins shall be blotted out" (Acts iii. 19). You have incurred God's displeasure, but return to me, and "I will not cause mine anger to fall upon you." God's anger is ready to fall upon sinners, as a lion falls on his prey, and there is none to deliver; as a mountain of lead falling on them, to sink them past recovery into the lowest hell. But if they repent, it shall be turned away. Isa. xii. 1, "I will not keep mine anger for ever," but will be reconciled, "for I am merciful." We that are sinful were for ever undone, if God were not merciful; but the goodness of his nature encourages us to hope that if we, by repentance, undo what we have done against him, he will, by a pardon, unsay what he has said against us. 2. They are directed how to return: (ver. 13) "'Only acknowledge thine iniquity,' own thyself in a fault, and thereby take shame to thyself, and give glory to God." "I will not keep my anger for ever" (that is a previous promise); you shall be delivered from that anger of God which is everlasting, from the wrath to come. But upon what terms? Very easy and reasonable ones: "Only acknowledge thy sins;" if "we confess our sins, he is faithful and just to forgive them." This will aggravate the condemnation of sinners, that the terms of pardon and peace were brought so low, and yet they would not come up to them. "If the prophet had bid thee do some great thing, wouldest thou not have done it? How much more when he says, Only acknowledge thine iniquity."

WONDERFUL LOVE.—Ver. 19. God asks, "How shall I" do this for thee? Not as if God shewed favour with reluctancy, as he punishes with a "How shall I give thee up?" (Hos. xi. 8, 9). No, though he is slow to anger, he is swift to shew mercy. But it intimates that we are utterly unworthy of his favours, that we have no reason to expect them, that there is nothing in us to deserve them, that we can lay no claim to them, and that he contrives how to do it in such a way as may save the honour of his justice and holiness in the government of the world; "means" must be "devised that his banished be not for ever expelled from him" (2 Sam. xiv. 14). How shall I do it? 1. Even backsliders, if they return and repent, shall be "put among the children;" and who could ever have expected that? "Behold, what manner of love is this!" (1 John iii. 1.) How should we, who are so mean and weak, so worthless and unworthy, and so provoking, ever be "put among the children"? 2. Those whom God puts among the children, to them he will "give the pleasant land"—the land of Canaan, that glory of all lands, "that goodly heritage of the hosts of nations," which nations and their hosts wish for, and prefer to their own country; or which the hosts of the nations have now got possession of: it was a type of heaven, where there are "pleasures for evermore."—*Henry.*

CHAP. IV. COUNSELS TO REFORMATION.—Ver. 3, 4. "Break up your fallow ground. Plough to yourselves a ploughing," or, "'Plough up your plough-land,' that you 'sow not among thorns,' that you may not labour in vain, for your own safety and welfare, as those do that 'sow' good seed 'among thorns,' and as you have been doing a great while. Put yourselves into a frame fit to receive mercy from God, and put away all that which keeps it from you, and then you may expect to receive mercy, and to prosper in your endeavours to help yourselves." Note 1. An unconvinced, unhumbled heart is like "fallow ground"—ground untilled, unoccupied. It is "ground" capable of improvement; it is *our* ground, let out to us, and we must be accountable for it; but it is "fallow," it is "unfenced," and lies common; it is "unfruitful," and of no advantage to the owner; and (which is principally intended) it is overgrown with "thorns" and weeds, which are the natural product of the corrupt heart, if it be not renewed with grace. Rain and sunshine are lost upon it (Heb. vi. 7, 8). 2. We are concerned to get this fallow ground ploughed up; we must search into our own hearts, let the Word of God "divide" (as the plough does) "between the joints and the marrow" (Heb. iv. 12). They must do that to their souls which was done to their bodies when they were taken into the covenant with God (ver. 4). "'Circumcise yourselves to the Lord, and take away the foreskin of your heart.' Mortify the flesh and the lusts of it. Pare off that 'superfluity of naughtiness,' which hinders your

the nations shall bless themselves in him, [g]and in him shall they glory.

3 ¶ For thus saith the LORD to the men of Judah and Jerusalem, [h]Break up your fallow ground, and sow not among thorns.

4 Circumcise* yourselves to the LORD, [i]and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; [k]lest my fury come forth like fire, and burn that none can quench *it*, because of the evil of your doings.

5 Declare ye in Judah, and publish in Jerusalem; and say, [l]Blow ye the trumpet in the land: cry, gather together, and say, [m]Assemble yourselves, and let us go into the defenced cities.

6 Set up [n]the standard† toward Zion: [l]retire, stay not; [o]for I will bring evil from the north, and a great [2]destruction.

7 The [p]lion‡ is come up from his thicket, and [q]the destroyer of the Gentiles is on his way; he is gone forth from his place [r]to make thy land desolate; *and* thy cities shall be laid waste, without an inhabitant.

8 For [s]this gird you with sackcloth, lament and howl: for [t]the fierce anger of the LORD is not turned back from us.

9 And it shall come to pass at that day, saith the LORD, *that* the heart of the king shall perish, and the heart of the princes; and the priests shall be astonished, and the prophets shall wonder.

10 Then said I, Ah, Lord GOD! [u]surely thou hast greatly deceived this people and Jerusalem, saying, [x]Ye shall have peace; whereas [y]the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A [z]dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse,

12 *Even* [3]a full wind from those *places* shall come unto me: now also will I [4]give sentence against them.

13 Behold, [a]he shall come up as clouds,§ and [b]his chariots *shall be* as a whirlwind: [c]his horses are swifter than eagles. [d]Woe unto us! for we are spoiled.

14 O Jerusalem, [e]wash thine heart from wickedness, that thou mayest be saved: [f]how long shall thy vain thoughts‖ lodge within thee?

15 For [g]a voice declareth from Dan, and publisheth affliction from mount Ephraim.

16 Make [h]ye mention to the nations: behold, publish against Jerusalem, [i]*that* watchers come [k]from a far country, [l]and give out their voice against the cities of Judah.

17 As keepers of a field,¶ are they against her round about; [m]because she hath been rebellious against me, saith the LORD.

18 Thy way and [n]thy doings hath procured these *things* unto thee: this *is* thy wickedness, because it is bitter, [o]because it reacheth unto thine heart.

19 ¶ My bowels, [p]my bowels!* I am pained at [5]my very heart; my heart maketh a noise in me: I cannot hold my peace, [q]because thou hast heard, O my soul, the sound of the trumpet, the alarm of war.

20 [r]Destruction upon destruction is cried; for the whole land is spoiled: [s]suddenly are my tents spoiled, *and* my curtains in a moment.

21 How long shall I see the standard, *and* hear the sound of the trumpet?†

22 For [t]my people *is* foolish, they have not known me; they *are* sottish children, and they have none understanding: [u]they *are* wise to do evil, but to do good they have no knowledge.

23 I [x]beheld the earth, and, lo, *it was* without form and void; and the heavens, and they *had* no light.

24 I beheld the mountains,‡ and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, [y]*there was* no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, [z]the fruitful place *was* a wilderness, and all the cities thereof were broken down at the presence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD said, [a]The whole land shall be desolate; yet will I not make a full end.

28 For this shall [b]the earth mourn, and [c]the heavens above be black: because I have spoken *it*, I have purposed *it*, and will not repent, neither will I turn back from it.

29 The whole city [d]shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: [e]every city *shall be* forsaken, and not a man dwell therein.

30 And [f]*when* thou *art* spoiled, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rentest thy [6]face with paint-

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[g] Is. xlv. 25. 1 Cor. i. 31.
[h] Gen. iii. 18. Luke viii. 7, 14.
* Circumcision, as well as baptism, had a moral import, and denoted the obligation of putting away all sinful lusts of the flesh, every irregular and inordinate affection and appetite.—BLAYNEY.
[i] Deut. xxx. 6. Rom. ii. 28.
[k] Deut. xxxii. 22. Mark ix. 43-50.
[l] Ez. xxxiii. 2-6.
[m] Josh. x. 20.
[n] Is. lxii. 10.
† *Set up the standard*—i.e., for them to resort to, as is usual in war; and it is therefore said to be towards Zion or Jerusalem, as being a signal to shew them whither they should repair (see chap. l. 5); Jerusalem being their principal place of strength, and Zion the strongest part of it.—POOLE.
[1] *Strengthen.*
[o] vi. 22.
[2] *Breaking.*
[p] 2 Kings xxiv. 1.
‡ Nebuchadnezzar, king of Babylon (comp. chap. v. 6), whose monarchy is represented by a lion (Dan. vii. 4). He is called here "the destroyer of the Gentiles," or rather nations, Judea and all the neighbouring countries being given up into his hands by God's decree (see chap. xxv. 9; xxvii. 6).—LOWTH.
[q] Ez. xxvi. 7-10.
[r] Is. vi. 11.
[s] Is. xxxii. 11.
[t] Is. ix. 12, 17, 21.
[u] 1 Kings xxii. 20-23. Is. lxiii. 17.
[x] xxx. 10.
[y] 18. Ex. ix. 14.
[z] Is. lxiv. 6.
[3] Or, *a fuller wind than those.*
[4] *Utter judgments.*
§ Matt. xxiv. 30. Rev. i. 7.
§ To execute this sentence, Nebuchadnezzar and his armies would come swiftly and in immense multitudes, so that nothing could stop their progress; as clouds, speedily formed, darken the sky, and burst forth in a dreadful storm. Thus his chariots would be like a whirlwind to desolate the land.—SCOTT.
[a] Is. lxvi. 15.
[b] Deut. xxviii. 49.
[c] x. 19.
[d] Is. i. 16-19. Luke xi. 39.
[e] Prov. i. 22. Acts viii. 22.
‖ *Vain thoughts.*—Hopes of peace cherished by confidence in vanity, such as idols, and the flattery of false teachers.—DAVIDSON.
[f] viii. 16.
[g] Is. xxxiv. 1.
[h] xxxix. 1.
[i] Deut. xxviii. 49-52.
[k] Ez. xxi. 22.
¶ As in the East, pulse, roots, &c., grow in open and unenclosed fields, when they begin to be fit to be gathered, guards are planted—if near a great road, more; if distant, fewer—all round about these grounds, as is practised in Arabia.—CHARDIN.
[l] Is. i. 20-23.
[m] Job xx. 11-16.
[n] 10.
[o] Ps. cxix. 53, 136.
* From this to the twenty-ninth verse, the prophet describes the ruin of Jerusalem and the desolation of Judea by the Chaldeans in language and imagery scarcely paralleled in the whole Bible. At the sight of misery the bowels are first affected; pain is next felt by a sort of stricture in the pericardium; and then the heart, becoming strongly affected by irregular palpitations, a gush of tears, accompanied with wailings, is the issue. In this language is nature and fact also.—CLARKE.
[5] *The walls of my heart.*
[p] Zeph. i. 15.
[q] Ps. xlii. 7.
[r] Is. liv. 2.
† He seems to have these concomitants of war, both of Judea preparing for defence, and especially these of the enemy preparing for ruin and destruction, always in his eye and ear (ver. 19), and bewailing the continuance of it in taking city after city, with the several sackings of Jerusalem under her three last kings.—POOLE.
[s] Deut. xxxii. 6, 28.
[t] 2 Sam. xvi. 21-23.
[u] Gen. i. 2. Rev. xx. 11.
‡ The prophets often describe God's judgments upon a land or nation, as if the whole frame of nature were in a state of dissolution, because these particular judgments are an earnest of the general judgment.—LOWTH.
[x] Hos. iv. 3.
[y] Deut. xxix. 23, 28.
[z] 2 Chr. xxxvi. 21. Is. vi. 11, 12.
[a] Is. xxxiii. 9. Hos. iv. 3.
[b] Is. l. 3. Joel ii. 30, 31.
[c] 2 Kings xxv. 4-7. Am. ix. 1.
[d] 27.
[e] Is. xxxiii. 14. Heb. ii. 3.
[6] *Eyes.*

'receiving with meekness the engrafted word' (James i. 21). Boast not of, and rest not in, the circumcision of the body, for that is but a sign, and will not serve without the 'thing signified.' It is a 'dedicated' sign. Do that in sincerity which was done in profession by your circumcision."

VISION OF DESTRUCTION.—Ver. 23-28. The prophet in vision saw the extent and extremity of this destruction, and he here gives a most lively description of it, which, one would think, might have made those uneasy in their sins who dwelt in a land doomed to such a ruin, which might yet have been prevented by their repentance. 1. The earth is "without form, and void," as it was Gen. i. 2. It is "Tohu" and "Bohu," the words there used, as far as the land of Judea goes. It is "confusion" and "emptiness," stripped of all its beauty, void of all its wealth, and, compared with what it was, everything out of place and out of shape. To a worse *chaos* than this will the earth be reduced at the end of time, when it, and "all the works that are therein, shall be burnt up." 2. The "heavens," too, are "without light," as the earth without fruits. This alludes to the "darkness" that was "upon the face of the deep" (Gen. i. 2), and represents God's displeasure against them, as the eclipse of the sun did at our Saviour's death. It was not only the earth that failed them, but "heaven" also frowned upon them; and with their "trouble" they had "darkness," for they could not see through their troubles. The smoke of their houses and cities which the enemy burned, and the dust which their army raised in its march, even darkened the sun, so that "the heavens had no light." Or, it may be taken figuratively; "The earth" (that is, the common people) was impoverished and in confusion, and the "heavens" (that is, the princes and rulers) "had no light," no wisdom in themselves, nor were any comfort to the people, nor a guide to them (compare Matt. xxiv. 29). 3. The "mountains trembled," and "the hills moved lightly" (ver. 24); so formidable were the appearances of God *against* his people, as in the days of old they had been *for* them, that "the mountains skipped like rams, and the little hills like lambs" (Ps. cxiv. 4). The "everlasting mountains" seemed to be "scattered" (Hab. iii. 6). The mountains "on which" they had worshipped their idols, the mountains "over which" they had looked for succours, all "trembled," as if they had been conscious of the people's guilt. The "mountains," those among them that seemed to be highest and strongest, and of the firmest resolution, trembled at the approach of the Chaldean army. The hills "moved lightly," as being eased of the burden of a "sinful nation" (Isa. i. 24). 4. Not the earth only, but the air was dispeopled and left uninhabited (ver. 25). "I beheld" the cities, the countries that used to be populous, "and, lo, there was no man" to be seen; all the inhabitants were either killed, or fled, or taken captives, such a ruining, depopulating thing is sin: nay, even "the birds of the heavens," that used to fly about and "sing among the branches," were now "fled" away, and no more to be seen or heard. The "land of Judah" is now become like the "lake of Sodom," over which, they say, no bird flies (see Deut. xxix. 23). The enemies shall make such havoc of the country that they shall not so much as leave a bird alive in it. 5. Both the ground and the houses shall be laid waste (ver. 26). "Lo, the fruitful place was a wilderness," being deserted by the inhabitants that should cultivate it, and then soon overgrown with thorns and briers; or, being trodden down by the destroying army of the enemy. The "cities" also, and their gates and walls are "broken down," and levelled with the ground. Those that look no further than second causes, impute it to the policy and fury of the invaders; but the prophet, who looked to the first Cause, says that it is "at the presence of the Lord," at "his face," the anger of his countenance, even "by his fierce anger," that this was done. Even angry men cannot do us any real hurt, unless God be "angry" with us. If our ways "please him," all is well.—*Henry.*

CHAP. V. UNIVERSAL DEPRAVITY.—Ver. 1, 2. We are not informed at what time this message was delivered: if it could be supposed to have been in the latter part of

ing, [g]in vain shalt thou make thyself fair; *thy* lovers will despise thee, they will seek thy life.

31 For [h]I have heard a voice as of a woman in travail,[§] *and* the anguish as of her that bringeth forth her first child, [i]the voice of the daughter of Zion, *that* bewaileth herself, *that* spreadeth her hands, *saying*, Woe *is* me now! for my soul is wearied because of murderers.

CHAPTER V.

The judgments of God upon the Jews for their manifold corruptions.

RUN ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places* thereof, if ye can find a man, [a]if there be *any* that executeth judgment, [b]that seeketh the truth; and I will pardon it.

2 And though they say, [c]The LORD liveth; surely they swear falsely.

3 O LORD, *are* not thine eyes upon the truth?† thou hast stricken them, but they have not grieved; thou hast consumed them, *but* they have refused to receive correction: [d]they have made their faces harder than a rock; they have refused to return.

4 Therefore I said, [e]Surely these *are* poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will [f]get me unto the great men, and will speak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burst the bonds.

6 Wherefore a lion‡ out of the forest shall slay them, *and* a wolf of the [1]evenings shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces; because their transgressions are many, *and* their backslidings are [2]increased.

7 ¶ [g]How shall I pardon thee for this? the children have forsaken me, and [h]sworn by *them that are* no gods: when I had fed them to the full, [i]they then committed adultery,[§] and assembled themselves by troops in the harlots' houses.

8 They were *as* fed horses in the morning: [k]every one neighed after his neighbour's wife.

9 Shall [l]I not visit for these *things?* saith the LORD: [m]and shall not my soul be avenged on such a nation as this?

B.C. 612—B.C. 612.

[g] Ez. xvi. 36-41. Rev. xvii. 16-18.
[h] Is. xiii. 8; xxi. 3.
§ Here Jerusalem is very pathetically described by the character of a woman under the pangs of her first childbirth, when her pains as well as her tears are greatest. Such, saith the prophet, is the anguish of Jerusalem, bewailing the loss of her children by the devouring sword of the Chaldeans, and in vain imploring comfort and assistance.—LOWTH.
[i] vi. 2, 23.

CHAP. V.

* The market-places, and other spacious areas in the city, where citizens used to meet for the transaction of business.—BLAYNEY.
[a] Gen. xviii. 23-32.
[b] Prov. xxiii. 23.
[c] Is. xlviii. 1, 2. Tim. iii. 5.
† Thou searchest the hearts, and clearly discernest men's actual dispositions from their hypocritical pretences, and therefore art perfectly acquainted with the obstinacy and stubborn temper of this people. All those heavy judgments thou hast brought upon them have not wrought in them any true remorse for their sins, nor engaged them to amend their evil ways (see chap. ii. 30).—LOWTH.
[d] Prov. xxi. 29. Is. xlviii. 4.
[e] Is. xxvii. 11. Hos. iv. 6.
[f] Am. iv. 1. Mic. iii. 1.
‡ In the language of prophecy, several animals, as a lion, a bear, a leopard, a goat, according to their qualities, are put for several kingdoms and bodies politic.—NEWTON.
The wild beasts here spoken of are the king of Babylon and his army (see chap. iv. 7).—BLAYNEY.
[1] Or, *deserts.*
[2] *Strong.*
[g] Hos. xi. 8. Matt. xxiii. 37, 38.
[h] Josh. xxiii. 7. Am. viii. 14.
[i] Lev. xx. 10. Ps. l. 18. 1 Cor. vi. 9.
§ Their lewdness was sometimes a concomitant of their idolatries; for many rites of the heathen religions were celebrated with drunkenness, uncleanness, and all sorts of debauchery.—READING.
[k] Deut. v. 18, 21. Matt. v. 27, 28.
[l] ix. 9.
[m] Deut. xxxii. 35-43. Ez. v. 13-15.

[n] Is. xlviii. 8. Hos. v. 7; vi. 7.
[o] Deut. xxix. 19. Is. xxviii. 14, 15.
[p] Ps. x. 6. 1 Thes. v. 2, 3.
‖ *Become wind*—that is, be as wind, no one regarding them.—HOLDEN.
¶ *And the word is not in them.*—There is no inspirer: but may their own predictions fall on their own heads! This seems the natural sense of this passage.—CLARKE.
[q] Hos. vi. 5. Rev. xi. 5, 6.
* The effect of those threatenings that are denounced by thy mouth shall be as speedy and certain as that of fire when applied to dry wood. To the same sense are the words of Hosea (chap. vi. 5), "I have hewed them by the prophets."—LOWTH.
[r] Deut. xxviii. 49. Is. v. 26.
[s] Is. xxviii. 11; xxxiii. 19.
† Their arrows scatter slaughter and carnage all around; they are as insatiable as the grave, as terrible as death.—CALMET.
[t] Lev. xxvi. 16. Jud. vi. 3, 4.
[u] Deut. iv. 25-28. Lam. v. 8.
‡ By a just retribution, the Jews, who had given themselves up to the worship of foreign idols in their own country, should now be reduced to slavery by foreign masters in a strange land.—DR HENDERSON.
[3] *Heart.*
§ Like the idols they served (Ps. cxv. 4-8). This is an upbraiding of their folly and stupidity, their want of common sense, their blindness and ignorance, notwithstanding they had the means of light and knowledge, the law and the prophets.—GILL.
[x] Deut. xxviii. 58. Luke xii. 5.
‖ The keeping of the waters within bounds, so that they cannot overflow the earth, is often mentioned in Scripture as an immediate effect of God's overruling power and providence (Job. xxxviii. 10, 11; Ps. xxxiii. 7; civ. 9; Prov. viii. 29).—LOWTH.

10 ¶ Go ye up upon her walls, and destroy; but make not a full end: take away her battlements; for they *are* not the LORD'S.

11 For the house of Israel and the house of Judah have [n]dealt very treacherously against me, saith the LORD.

12 They [o]have belied the LORD, and said, *It is* not he; [p]neither shall evil come upon us; neither shall we see sword nor famine:

13 And the prophets shall become wind,‖ and the word *is* not in them:¶ thus shall it be done unto them.

14 Wherefore thus saith the LORD God of hosts, Because ye speak this word, behold, [q]I will make my words in thy mouth fire,* and this people wood, and it shall devour them.

15 Lo, [r]I will bring a nation upon you from far, O house of Israel, saith the LORD: it *is* a mighty nation, it *is* an ancient nation, [s]a nation whose language thou knowest not, neither understandest what they say.

16 Their quiver *is* as an open sepulchre,† they *are* all mighty men.

17 And [t]they shall eat up thine harvest, and thy bread, *which* thy sons and thy daughters should eat; they shall eat up thy flocks and thine herds; they shall eat up thy vines and thy fig-trees; they shall impoverish thy fenced cities, wherein thou trustedst, with the sword.

18 Nevertheless, in those days, saith the LORD, I will not make a full end with you

19 And it shall come to pass, when ye shall say, Wherefore doeth the LORD our God all these *things* unto us? then shalt thou answer them, [u]Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land *that is* not yours.‡

20 ¶ Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O foolish people, and without [3]understanding; which have eyes, and see not; which have ears, and hear not:§

22 [x]Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?‖

Josiah's reign, it might serve to explain the mystery of Providence, in removing so prematurely that pious king. Yet it can scarcely be conceived that the external conduct of the Jews was so very bad during his life; and, therefore, it may perhaps be referred to the time immediately succeeding his death, when their wickedness burst forth the more impetuously for the temporary restraint that had been put upon it.—The Lord speaks to the prophet, and a very few others who interceded for the people, and directs them to make a diligent and accurate survey of Jerusalem, of her streets and broad places, where business was transacted, and where justice should have been administered, and let them see whether they could find a man that executed justice and sought the truth; and if they could, he would for his sake pardon the city. Their depravity was so universal, that none could be found who either did justice to man, or inquired after the truth and will of God. If any such characters remained, they were driven into obscurity, and were afraid to shew themselves. Especially not one could be met with among the rulers and priests, who acted as a pious and upright man in the important duties of his station; and even the few who professed themselves the worshippers of Jehovah, and sware by his name, scrupled not to commit perjury, and to use that solemn act of worship to cloak their iniquity, and hesitated not to violate the vows which they had thus ratified.—*Scott.*

ITS PUNISHMENT.—Ver. 9. "'Shall I not visit for these things?' Can you yourselves think that the God whose name is 'Jealous' will let such idolatries go unpunished, or, that a God of infinite purity will connive at such abominable uncleanness?" These are "things" that must be reckoned for, else the honour of God's government cannot be maintained, nor his laws saved from contempt; but sinners will be tempted to think him "altogether such a one as themselves," contrary to that conviction of their own consciences concerning the judgments of God, which is necessary to be supported. That they which do "such things, are worthy of death" (Rom. i. 32). Observe, when God punishes sin, he is said to *visit* for it, or inquire into it; for he *weighs* the cause before he *passes sentence.* Sinners have reason to expect punishment, upon the account of God's holiness, to which sin is highly offensive, as well as upon the account of his justice, to which it renders us obnoxious: this is intimated in that, "Shall not my soul be avenged on such a nation as this?" It is not only the word of God, but his soul, that takes vengeance. And he has national judgments wherewith to take vengeance for national sins. "Such nations as this" was, cannot long go unpunished.—*Henry.*

INVASION BY THE CHALDEANS PREDICTED.—Ver. 15-18. The Jews had in former times been principally oppressed by the adjacent nations, but the Chaldeans came from a great distance, having subjugated all their former oppressors, and become exceedingly powerful. The building of Babylon was begun soon after the flood, and we read of the Chaldeans in the Book of Job, which is supposed to have been written as early as the time of Moses (Job i. 17), though the Chaldean monarchy had but lately been established.—God would bring this mighty nation upon them, to inflict the vengeance predicted by Moses; and as they used another language, which the Jews did not understand, they would be more regardless of their complaints, and cruel in their oppressions. When they opened their quivers, destruction would be the certain consequence—as the opening of a sepulchre denotes that death has taken place; and thus they would endure every misery, as far as consisted with their escaping total extirpation.—Some, indeed, suppose this to mean that God would still have further judgments in reserve for them. "For all this his anger is not turned away; but his hand is stretched out still." In either sense it is a most remarkable prediction.—The vengeance executed on the Jews for crucifying the Lord of glory was far more terrible, and has been of vastly longer continuance, than that brought upon them by the Chaldeans; and yet a full end has not been made of the nation, which is at present exceedingly numerous, and is preserved distinct from other nations, no doubt for some very important purpose in providence.—*Scott.*

MELANCHOLY APOSTASY.—Ver. 30, 31. "A wonderful and horrible thing is committed in the land." The degeneracy of such a people, so privileged and advanced, was a "wonderful thing." How could they ever break through so many obligations! It was a "horrible" thing, and to be "detested," and the consequences of it "dreaded." To frighten ourselves from sin, let us call it a "horrible" thing. What was the matter? In short, this: 1. The leaders misled the people: "The prophets prophesy

23 But this people hath [y]a revolting and a rebellious heart; they are revolted and gone.

24 Neither say they¶ in their heart, [z]Let us now fear the LORD our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us [a]the appointed weeks of the harvest.

25 ¶ Your [b]iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For [c]among my people are found wicked *men:* [d]they [4]lay wait, as he that setteth snares; they set a trap, they catch men.*

27 As a [5]cage is full of birds, [e]so *are* their houses full of deceit; therefore they are become great, and waxen rich.

28 They are [f]waxen fat, they shine; yea, [g]they overpass the deeds of the wicked: [h]they judge [i]not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge.

29 Shall [k]I not visit for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ [6]A wonderful and [l]horrible thing is committed in the land;

31 The [m]prophets prophesy falsely,† and the priests [7]bear rule by their means; and [n]my people love *to have it* so: [o]and what will ye do in the end thereof?

CHAPTER VI.

1 *God will prosper Zion's enemies.* 10 *The prophet declares the sins of the people.* 16 *He denounces the judgments of God; calls the people to mourning; and predicts their incorrigible obduracy.*

O [a]YE children of Benjamin, [b]gather yourselves to flee out of the midst of Jerusalem, [c]and blow the trumpet in [d]Tekoa, and set up a sign of fire* in [e]Beth-haccerem: for [f]evil appeareth out of the north, and great destruction.

2 I have likened [g]the daughter of Zion to a [1]comely and delicate *woman.*

3 The shepherds with their flocks shall come unto her;† they shall pitch *their* tents against her round about; they shall feed every one in his place.

4 Prepare ye war against her; arise, and let us go up at noon. Woe unto us! for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, [h]Hew ye down trees,‡ [i]and [2]cast a mount against Jerusalem: [k]this *is* the city to be visited; she *is* wholly oppression in the midst of her.

7 As a fountain casteth out her waters, so she casteth out her wickedness: [l]violence and spoil is heard in her; before me continually *is* grief and wounds.

8 Be [m]thou instructed, O Jerusalem, [n]lest my soul [3]depart from thee; [o]lest I make thee desolate,§ a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: turn back thine hand as a grape-gatherer into the baskets.

10 To whom shall I speak, and give warning, that they may hear? Behold, [p]their ear *is* uncircumcised, and they cannot hearken:‖ behold, [q]the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore [r]I am full of the fury of the LORD; I am weary with holding in: [s]I will pour it out upon the children abroad, and upon the assembly of young men together: [t]for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And [u]their houses shall be turned unto others, *with their* fields and wives together: for [x]I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them, every one *is* given to covetousness; and from the prophet even unto the priest, every one dealeth falsely.

14 They have healed also the [4]hurt *of the daughter* of my people slightly,¶ saying, Peace, peace; when *there is* no peace.

15 Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall: [y]at the time *that* I visit them they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where *is* the good way, and walk therein, and [z]ye shall find rest for your souls. But they said, [a]We will not walk *therein.*

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[y] Ps. xcv. 10. Heb. iii. 12.

¶ Neither had they understanding to consider their own interest. When they adhered to the worship of God, he gave them seasonable rains and plentiful harvests; yet when their apostasy had caused him to withhold these good things from them, they could not be induced to return to him, in order that they might recover them.—SCOTT.

[z] Is. lxiv. 7.
[a] Gen. viii. 22.
[b] Deut. xxviii. 23.
[c] Is. lviii. 1.
[d] 1 Sam. xix. 10, 11.
[4] *Pry, as fowlers lie in wait.*
* *They set a trap, they catch men.*—Intimating the success of their wicked policies in bringing their wicked decrees to pass (Ps. xxxvii. 7), as false witnesses and trepanners use to do, when they go about to ensnare men that are innocent. Such a trap did Jezebel lay for Naboth (1 Kings xxi. 9, 10). Such a one was that conspiracy of more than forty men against Paul (Acts xxiii. 13-15).—POOLE.
[5] *Coop.*
[e] Prov. i. 11-13.
[f] Deut. xxxii. 15. Jam. v. 4, 5.
[g] Ez. xvi. 47-52. 1 Cor. v. 1.
[h] Ps. lxxii. 4.
[i] Job xii, 6.
[k] Mal. iii. 5. Jam. v. 4.
[6] *Astonishment and filthiness.*
[l] Is. i. 2.
[m] Lam. ii. 14.
† The pretended prophets prophesy falsely, speaking only what they know will please the people; and the priests agree with these false prophets, and so "bear rule," or keep up their authority and interest among the people.—WELLS.
[7] *Take into their hands.*
[n] John iii. 19-21. 2 Thes. ii. 9-11.
[o] Ez. xxii. 14.

CHAP. VI.

[a] Josh. xviii. 21, 28.
[b] x. 17, 18.
[c] iv. 5, 6.
[d] Am. i. 1.
* The prophets often speak of these signals, which were raised upon the heights to give notice to distant people of the approach and the irruptions of an enemy. They are particularly convenient and useful in hilly countries like Judea.—CALMET.
[e] Neh. iii. 14.
[f] i. 14, 15.
[g] Is. i. 8.
[1] *Dwelling at home.*
† Meaning the Chaldean generals (for in that sense shepherds are sometimes understood; see chap. xxv. 34), and their armies, who should feed upon her till they had quite devoured her.—LOWTH.

[h] Deut. xx. 19, 20.
‡ *Hew ye down trees*—to form machines. *And cast a mount*—that may overlook the city, on which to place our engines.—CLARKE.
[i] Is. xxxvii. 33.
[2] *Pour out the engine of shot.*
[k] v. 9, 29.
[l] Ps. lv. 9-11.
[m] Deut. xxxii. 29. Ps. ii. 10.
[n] Ez. xxiii. 18.
[3] *Be loosed*, or *disjointed.*
[o] Lev. xxvi. 34.
§ *Lest I make thee desolate.*—Thisthreatening God fulfilled afterward, when he suffered the city and nation to be utterly ruined and destroyed by Nebuchadnezzar; but it received a still further completion, in that final desolation brought upon them by the Romans.—LOWTH.
[p] Ex. vi. 12. Acts vii. 51.
‖ They cannot, because they will not hear. Woe betide those who have placed themselves, by their own fault, out of a condition of hearkening to the voice of God! It is the remark of St Jerome upon this passage, "Inability, which proceeds from scorn and unbelief, is not exempted from punishment."—CALMET.
[q] 2 Chr. xxxvi. 15, 16. Luke xi. 45.
[r] Job xxxii. 18, 19.
[s] Rev. xvi. 1.
[t] Ez. ix. 6.
[u] Deut. xxviii. 30-33, 39-43.
[x] 1 Chr. xxi. 16.
[4] *Bruise*, or *breach.*
¶ Instead of sharp and seasonable reproofs, they have gone about to salve up the spiritual sores of my people with flattering and plausible words—Peace, peace, all shall be well; when there is nothing but fear and danger.—BP. HALL.
[y] Ex. xxxii. 34.
[z] Is. xxviii. 12.
[a] Matt. xxi. 28-32.

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falsely," counterfeit a commission from heaven, when they are factors for hell. Religion is never more dangerously attacked than under colour and pretence of Divine revelation. But why did not the priests, who had power in their hands for that purpose, restrain these false prophets? Alas! instead of doing that, they made use of them as the tools of their ambition and tyranny: they "bare rule by their means;" they supported themselves in their grandeur and wealth, their laziness and luxury, their impositions and oppressions, by the help of the "false prophets," and their interest in the people. Thus they were in a combination against everything that was good, and strengthened one another's hands in evil. 2. The people were well enough pleased to be misled: "They are *my* people," says God, "and should have stood up 'for me,' and borne their testimony against the wickedness of their priests and prophets; but they 'love to have it so.'" If the priests and prophets will let them alone in *their* sins, they will give them no disturbance in *theirs.* They love to be ridden with a loose rein, and like those *rulers* very well that will not *restrain* their lusts, and those *teachers* that will not *reprove* them.—*Henry.*

CHAP. VI. CHALDEAN CRUELTY.—Ver. 4-8. The Lord here commissions the Chaldeans to prepare war against Jerusalem, and immediately they are represented as all in earnest and in motion, exciting each other to despatch, lamenting that the least time is lost, and beginning or continuing their march even during the night, as in haste to destroy her palaces. The Lord purposed that they should execute his judgments on that city, which was to be visited for her oppression and impiety; and they were as effectually induced to besiege it as if he had headed their troops, and given the word of command. The wicked lives of the inhabitants sprang from their corrupt principles and depraved affections, as naturally and plentifully as waters from the fountain; the cries of those who suffered violence and oppression were continually heard in the city, and the Lord meditated to repay their wickedness with grief and wounds.—*Scott.*

FALSE PEACE.—Ver. 14. They have "healed the hurt of the daughter of my people slightly," or, "according to the cure of some slight hurt," skinning over the wound, and never searching it to the bottom; applying lenitives only, when there was need of corrosives; soothing people in their sins, and giving them opiates, to make them easy for the present, while the disease was preying upon the vitals. They said, "'Peace, peace,' all shall be well." If there were some thinking people among them, who were awake and apprehensive of danger, they soon stopped their mouths with their priestly and prophetical authority, boldly averring that neither Church nor state was in any danger, when "there is no peace," because they went on in their idolatries and daring impieties. Note, Those are to be reckoned our false friends—that is, our worst and most dangerous enemies—who flatter us in a sinful way.

THE GOOD OLD PATHS.—Ver. 16. Ask for the "old paths," the paths prescribed by the law of God, the written word, that true standard of antiquity. Ask for "the paths" that the patriarchs travelled in before you, Abraham, and Isaac, and Jacob; and, as you hope to inherit the promises made to them, tread in their steps. Ask for "the old paths; where is the good way?" We must not be guided merely by antiquity, as if the plea of prescription and long usage were alone sufficient to justify our path; no, there is an "old way which wicked men have trodden" (Job xxii. 15). But when we ask for the old paths, it is only in order to find out the "good way," the highway of the upright. Note, The way of religion and godliness is a "good old way;" the way that all the saints in all ages have walked in. 1. He would have them to *resolve* to act according to the result of these inquiries: "When you have found out which is the good way, 'walk therein;' practise accordingly, keep close to that way, proceed and persevere in it." Some make this counsel to be given them with reference to the struggles that were between the true and false prophets, between those that said they should have peace, and those that told them trouble was at the door; they pretended they knew not which to believe; "Stand in the way," says God "and see and inquire which of these two agrees with the written word, and the usual methods of God's providence, which of these directs you to the good way, and do accordingly." 2. He assures them that, if they do thus, it will secure the welfare and satisfaction of their own souls: "'Walk in the good old way,' and you will find that your walking in that way will be easy and pleasant; you will enjoy both your God and yourselves, and the way will lead you to true rest. Though it cost you some pains to walk in that way, you will find

17 Also I set watchmen over you, *saying*, Hearken to the sound of the trumpet. But they said, We will not hearken.

18 ¶ Therefore hear, ye nations, and know, O congregation, what *is* among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, [b]because they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpose cometh there to me incense from Sheba, and the sweet cane* from a far country? [c]your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, [d]I will lay stumblingblocks before this people,† [e]and the fathers and the sons together shall fall upon them; the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, [f]a people cometh from the north country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear; they *are* cruel, and have no mercy: their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: [g]anguish hath taken hold of us, *and* pain, as of a woman in travail

25 Go not forth into the field, nor walk by the way; for [h]the sword of the enemy *and* fear *is* on every side.‡

26 ¶ O daughter of my people, [i]gird *thee* with sackcloth, and wallow thyself in ashes; make thee mourning, *as for* an only son, most bitter lamentation: [k]for the spoiler shall suddenly come upon us.

27 I [l]have set thee *for* a tower *and* a fortress among my people, that thou mayest know and try their way.

28 They *are* [m]all grievous revolters, [n]walking with slanders: [o]*they are* brass and iron; they *are* all corrupters.

29 The bellows are burnt, the lead is consumed of the fire, [p]the founder melteth [q]in vain; for the wicked are not plucked away.

B.C. 612—B.C. 600.

[b] 1 Sam. xv. 23, 26. John iii. 19-21.

* The *calamus aromaticus* is a reed of a very fragrant smell, which, when cut down, dried, and powdered, becomes an ingredient of the richest perfumes. We are informed by heathen writers that it came from Saba. —BLAYNEY.

[c] vii. 21-23.

[d] Is. viii. 14. Rom. ix. 33. 1 Pet. ii. 8.

† Whatever attempts they may make to deliver themselves from the evils which threaten them, I will cause their designs to miscarry, and they shall fall into those very snares which they sought to avoid.—LOWTH.

[e] 2 Chr. xxxvi. 17. Lam. ii. 20-22.

[f] l. 41-43.

[g] Ps. xlviii. 6.

[h] Jud. v. 6, 7. Luke xix. 43.

‡ The Jews, alarmed at their danger, give expression to the poignancy of their sorrow, and caution one another not to expose themselves to the enemy by going without the walls of the city.—DR HENDERSON.

[i] Is. xxxii. 11.

[k] Is. xxx. 13.

[l] xv. 20.

[m] Is. i. 5; xxxi. 6.

[n] xviii. 18; xx. 10.

[o] Ez. xxii. 18-22.

[p] Prov. xvii. 3. 1 Pet. i. 7.

[q] Is. xlix. 4; liii. 1.

§ Or, *refuse silver.*

§ The Greek word, which is rendered "reprobate" in the New Testament, has an allusion to this place; and, in pursuance of the same metaphor, the laws and judgments of God are often compared to a refiner's fire (see PROV. xvii. 3; Is. i. 25; Zech. xiii. 9; Mal. iii. 2, 3; 1 Pet. i. 7).—LOWTH.

[r] Lam. v. 22. Rom. xi. 1.

CHAP. VII.

[a] Acts v. 20, 42.

* This chapter begins a new prophecy, which seems to have been delivered some time after the preceding. The prophet was commanded to station himself in the entrance of the temple, and there to proclaim his message to all those who came thither to worship, probably on some of the solemn feast days. This must have given great offence to the chief priests, and to those who had authority in ecclesiastical concerns.—SCOTT.

[b] 1 Kings xxii. 19. Is. i. 10.

[c] xvii. 19, 20.

[d] Prov. xxviii. 13. Is. i. 16-19; lv. 7.

[e] Ez. xiii. 19.

[f] 1 Sam. iv. 3, 4. Mic. iii. 11.

† The triple repetition of "The temple of the Lord," denotes a remarkable earnestness, and extreme presumption in the people. The prophet employs the same repetition afterwards, in his apostrophe to Judea, "O earth, earth, earth, hear the word of the Lord" (chap. xxii. 29).—CALMET.

[g] Is. i. 19, 20.

[h] 1 Kings vi. 12, 13.

[i] Ex. xxii. 21-24.

[k] Ps. cvi. 38.

[l] Deut. vi. 14, 15.

[m] xviii. 7, 8.

[n] Is. xxviii. 15; xxx. 10.

[o] *Whereupon my name is called.*

‡ *We are delivered to do all these abominations*—i.e., after they had appeared with their sacrifices before God, either they thought themselves safe from all danger, and freed from God's judgments (Mal. iii. 15); or rather, privileged to return to all those wickednesses again, hereby noting their impudence (see Is. i. 12).—POOLE.

§ Do you consider this sacred edifice, which hath been devoted to my worship, a fit place for such characters as you to appear in? You merely regard it as an asylum in which you may find immunity from the punishment which your wickedness has deserved. The metaphor is taken from the practice of robbers, who, in order to escape from the consequences of their deeds of violence, betake themselves to inaccessible caves among the cliffs of mountains. —DR HENDERSON.

[p] Heb. iv. 13. Rev. ii. 18, 20.

[q] Josh. xviii. 1. 1 Sam. i. 3.

[r] Deut. xii. 5, 11.

[s] 1 Sam. iv. 3, 4. Ps. lxxviii. 60-64.

[t] 2 Chr. xxxvi. 15, 16.

[u] Prov. i. 24. Is. l. 2; lxv. 4.

30 [s]Reprobate§ silver shall *men* call them, because the LORD [r]hath rejected them.

CHAPTER VII.

1 *Jeremiah is sent to call for true repentance.* 8 *He rejecteth their vain confidence.*

THE word that came to Jeremiah from the LORD, saying,

2 [a]Stand in the gate of the LORD's house,* and proclaim there this word, and say, [b]Hear the word of the LORD, all *ye of* Judah, that [c]enter in at these gates to worship the LORD:

3 Thus saith the LORD of hosts, the God of Israel, [d]Amend your ways and your doings, and I will cause you to dwell in this place.

4 [e]Trust ye not in lying words, saying, [f]The temple of the LORD, The temple of the LORD, The temple of the LORD,† *are* these.

5 For [g]if ye throughly amend your ways and your doings; [h]if ye throughly execute judgment between a man and his neighbour;

6 *If* ye [i]oppress not the stranger, the fatherless, and the widow, [k]and shed not innocent blood in this place, [l]neither walk after other gods to your hurt;

7 Then [m]will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, [n]ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, [l]which is called by my name, and say, We are delivered to do all these abominations?‡

11 Is this house, which is called by my name, become a den of robbers in your eyes?§ Behold, [o]even I have seen *it*, saith the LORD.

12 But go ye now unto [p]my place which *was* in Shiloh, [q]where I set my name at the first, [r]and see what I did to it for the wickedness of my people Israel.

13 And now, because ye have done all these works, saith the LORD, [s]and I spake unto you, rising up early and speaking, but ye heard not; [t]and I called you, but ye answered not;

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an abundant recompence at your journey's end." 3. He laments that this good counsel, which was so rational in itself, and so proper for them, could not find acceptance: "'But they said, we will not walk therein.' Not only, we will not be at the pains to inquire 'which is the good way,' the 'good old way.'"

REPROBATE SILVER.—Ver. 29, 30. The "bellows" have been still kept so near the fire to blow it, that they "are burnt" with the heat of it, or they are quite worn out with long use, and thrown into the fire as good for nothing. The prophets have preached their throats sore with "crying aloud" against the sins of Israel, and yet they are not convinced and humbled. The "lead," which was then used in refining silver, as quicksilver is now, "is consumed of the fire," and has not done its work: for "the founder melts in vain," his labour is lost, for "the wicked are not plucked away," no care is taken to separate between the precious and the vile, to purge out the "old leaven," to cast out of communion those who, being corrupt themselves, are in danger of infecting others. Or, "their wickednesses are not removed" (so some read it); they are still as bad as ever, and nothing will prevail to part between them and their sins; they will not be brought off from their idolatries and immoralities by all they have *heard*, and all they have *felt*, of the wrath of God against them. And therefore that doom is passed upon them: (ver. 30) "Reprobate silver shall they be called," useless and worthless; they glitter as if they had some silver in them, but there is nothing of real virtue or goodness to be found among them, and for this reason "the Lord has rejected them." He will no more own them as his people, nor look for any good from them; he will "take them away like dross" (Ps. cxix. 119), and prepare a *consuming* fire for those that would not be purified by a *refining* fire.—*Henry.*

CHAP. VII. FALSE PROFESSION.—Ver. 4. "'Trust not in lying words;' you are told in what way, and upon what terms, you may be easy, safe, and happy; now do not flatter yourselves with an opinion that you may be so on any other terms, or in any other way." Yet he charges them with this self-deceit, arising from vanity: (ver. 8) "'Behold,' it is plain that 'you' do 'trust in lying words,' notwithstanding what is said to you: you trust in 'words that cannot profit;' you rely upon a plea that will stand you in no stead." They that slight the words of truth, which would profit them, take shelter in words of falsehood which cannot profit them. Now these lying words were, "'The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.' These buildings, the courts, the holy place, and the holy of holies, are the 'temple of the Lord,' built by his appointment, to his glory; here he resides, here he is worshipped, here we meet three times a year to pay our homage to him as our King in his palace." This they thought was security enough to them to keep God and his favours from leaving them, God and his judgments from breaking in upon them. When the prophets told them how *sinful* they were, and how *miserable* they were likely to be still, they appealed to *the temple*: "How can we be either so or so, as long as we have that *holy happy* place among us?" The prophet repeats it because they repeated it upon all occasions. It was the cant of the times, it was in their mouths upon all occasions. If they heard an awakening sermon, if any startling piece of news was brought upon them, they lulled themselves to sleep again with this, "We cannot but do well, for we have 'the temple of the Lord among us.'"—*Henry.*

DESOLATION OF SHILOH.—Ver. 12-15. The tabernacle and ark of God had been long stationed at Shiloh; till at length the impiety of Eli's sons, and the wickedness of the people, provoked God to give up the ark into captivity: then it was finally removed from Shiloh, which was afterwards reduced, or desolated. Yet the inhabitants of that city had had as good ground to presume that God would preserve them for the sake of his sanctuary, as the inhabitants of Jerusalem now had; especially as the latter were become still more abandoned, in the midst of more abundant means and advantages. Accordingly the Lord assured them, that he would deal with Jerusalem as he had with Shiloh—destroying the temple, removing all the sacred utensils, and utterly desolating the city; and that he would drive the inhabitants out of their favoured land, into heathen countries, as he had done the Israelites—banishing them, as it were, from the sight of his eyes.—*Scott.*

PROVOKING SIN.—Ver. 18. Their idolatrous respects were paid to the "queen of heaven," the moon, either in an image, or in the original, or both. They worshipped it, probably, under the name of *Ashtaroth* or some other of their goddesses, being in love with "the brightness" in which they saw the moon walk, and thinking themselves indebted to her for her benign influences, or fearing her malignant ones (Job xxxi. 26). The worshipping of the moon was much in use among the heathen nations (Jer. xliv. 17, 19). Some read it the *frame* or *workmanship* of heaven; the whole celestial globe, with all its ornaments and powers, was the object of their adoration. They "worshipped the host of heaven" (Acts vii. 42). The homage they should have paid to their Prince they paid to their statues that beautified the frontispiece of his palace; they worshipped the creatures instead of him that made them, the servants

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14 Therefore will I do unto *this* house, which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, [a]as I have done to Shiloh.

15 And [x]I will cast you out of my sight, as I have cast out all your brethren, *even* [y]the whole seed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 ¶ Seest [z]thou not what they do in the cities of Judah, and in the streets of Jerusalem?

18 The [a]children gather wood, and the fathers kindle the fire, and the women knead *their* dough, to make cakes‖ to the [2]queen of heaven, and [b]to pour out drink-offerings unto other gods, [c]that they may provoke me to anger.

19 Do [d]they provoke me to anger? ¶ saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord GOD, [e]Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, [f]and shall not be quenched.

21 ¶ Thus saith the LORD of hosts, the God of Israel; [g]Put your burnt-offerings unto your sacrifices, and eat flesh.

22 For I spake not unto your fathers,* nor commanded them in the day that I brought them out of the land of Egypt, concerning [3]burnt-offerings or sacrifices:

23 But this thing commanded I them, saying, [h]Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, [i]that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but [k]walked in the counsels *and* in the [4]imagination of their evil heart, and [5]went [1]backward, and not forward.†

25 Since the day that your fathers came forth out of the land of Egypt unto this day, I have even [m]sent unto you all my servants the prophets, daily rising up early, and sending *them*.

26 Yet [n]they hearkened not unto me, nor inclined their ear, [o]but hardened their neck; [p]they did worse than their fathers.

27 Therefore thou shalt speak all these words unto them; [q]but they will not hearken to thee: thou shalt also call unto them; but they will not answer thee.

28 But thou shalt say unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth [6]correction: truth is perished,‡ and is cut off from their mouth.

29 ¶ Cut off thine hair,§ *O Jerusalem*, and cast *it* away, [r]and take up a lamentation on high places; [s]for the LORD hath rejected and forsaken the generation of his wrath.

30 For the children of Judah have done evil in my sight, saith the LORD: [t]they have set their abominations in the house which is called by my name, to pollute it.‖

31 And they have built the high places of Tophet,¶ which *is* in the valley of the son of Hinnom, [u]to burn their sons and their daughters in the fire; [x]which I commanded *them* not, neither came it into my heart.

32 ¶ Therefore, behold, the days come, saith the LORD, that it shall no more be called Tophet, nor The valley of the son of Hinnom, but, The valley of slaughter: for they shall bury in Tophet, till there be no place.

33 And [y]the carcases of this people shall be meat for the fowls of the heaven, and for the beasts of the earth; and none shall fray *them* away.

34 Then will I cause to cease from the cities of Judah, and from the streets of Jerusalem, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride; [z]for the land shall be desolate.*

CHAPTER VIII.

1 *A prediction of the calamities of the Jews both dead and alive.* 4 *Reproofs of their shameless impenitence.* 13 *A prophetical description of the Chaldean invasion.* 18 *The prophet's grief in prospect thereof.*

AT that time, saith the LORD, they shall bring out the bones of the kings* of Judah, and the bones of his princes, and the bones of the priests, and the bones of the prophets, and the bones of the inhabitants of Jerusalem, out of their graves:

2 And they shall [a]spread them before the sun, and the moon, and all the host of heaven, [b]whom they have loved, and whom they have served, and

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[a] 2 Chr. vii. 21. Ps. lxxiv. 6, 8.
[x] 2 Kings xvii. 18-20. Hos. i. 4, 9.
[y] Ps. lxxviii. 67, 68.
[z] Ez. viii. 6-18; xiv. 23.
[a] xliv. 17-19.
‖ Certain idolatrous cakes, artificially prepared of dough, and offered to the moon under the title of the queen of heaven.—PARKHURST.
[2] *Frame*, or *workmanship of heaven.*
[b] xix. 13.
[c] Is. lxv. 3.
[d] Deut. xxxii. 16, 21, 22. Ez. viii. 17, 18.
¶ Do they think to shew their spite against me, as if they could hurt me by their wickedness? Will not their sins turn at last to their own utter confusion?—LOWTH.
[e] Is. xlii. 25. Ez. xx. 47, 48.
[f] Is. lxvi. 24. Mark ix. 43-48.
[g] Is. i. 11-15. Am. v. 21-23.
* God hereby intimates, that he did not primarily intend to appoint this way of worship, and to impose it upon the Jews, as that which was most suitable to his own nature, and most agreeable to him; but that he condescended to it, as most accommodated to their state and inclination because of the carnality of their hearts, and the proneness of the people to idolatry.—TILLOTSON.
[3] *The matter of burnt-offerings.*
[h] Ex. xix. 5, 6.
[i] Deut. iv. 10.
[k] Deut. xxix. 19.
[4] *Or, stubbornness.*
[5] *Were.*
[l] Neh. ix. 29. Hos. iv. 16.
† The metaphor is taken from headstrong oxen, that draw back, and refuse to put their necks under the yoke (see ver. 26; Neh. ix. 29; Hos. iv. 16). In the same sense, the word "backsliding" is often applied to the Jews in this prophecy.—LOWTH.
[m] 2 Chr. xxxvi. 15. Luke xx. 10-12.
[n] 2 Chr. xxxiii. 10. Neh. ix. 16.
[o] 2 Kings xvii. 14. 2 Chr. xxx. 8.
[p] Matt. xxi. 38; xxiii. 32.

[q] Is. vi. 9, 10. Ez. iii. 4-11.
[6] *Instruction.*
‡ *Truth is perished, and is cut off from their mouth.*—There is no trusting or believing them in anything they say or do: no veracity or fidelity, but perfidious both to God and men, being all filled with hypocrisy, lies, and deceits.—POOLE.
§ This custom prevailed, not only amongst the Jews, but amongst pagans also. Homer represents Achilles, as well as his soldiers, cutting off their hair at the funeral of Patroclus.—POPE.
[r] Ez. xix. 1.
[s] 2 Kings xvii. 20.
[t] xxiii. 11.
‖ Meaning the image and altars for idolatrous worship, which Manasseh had set up in the temple and the courts near it (see ch. xxiii. 11; xxxii. 34; 2 Kings xxi. 4, 7; xxiii. 4), which gave occasion to other profanations of the temple in after-times (see Ez. viii. 5, 6, &c.)—LOWTH.
¶ *The high places of Tophet.*—The valley of Hinnom, or of the son of Hinnom, was near Jerusalem, and was the scene of those horrid sacrifices which the Israelites, in imitation of their idolatrous neighbours, made of their children to Moloch. Tophet was the particular spot in the valley where the fires were made, into which the poor innocent victims were thrown; and is supposed to have derived its name from the drums and tabrets that were beaten in order to drown the children's cries. The high places were in all probability artificial mounts or *tumuli*, thrown up about the place for the purpose of performing some of the rites, with which these sacrifices were accompanied; or from which the persons assembled might command a view of the dreadful spectacle.—BLAYNEY.
[u] Deut. xii. 31.
[x] Lev. xviii. 21.
[y] Deut. xxviii. 26.
[z] Lev. xxvi. 33.
* There shall be no further cause of joy, no wedding festivities, for the land shall be emptied of inhabitants.—CLARKE.

CHAP. VIII.
* The motive of this outrage is supposed to have been the hope of plunder, since it was customary to bury great treasure in the tombs of royalty.—WILLIAMS.
[a] Is. ii. 8, 9.
[b] Deut. iv. 19.

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instead of him that commands them, and the gifts instead of him that gave them. "With the queen of heaven" they worshipped "other gods," images of things not only in "heaven above, but in earth beneath," and "in the waters under the earth:" for those that forsake "the true God" wander "endlessly" after false ones. To these deities of their own making they offer "cakes" for meat-offerings, and "pour out drink-offerings," as if they had their meat and drink from them, and were obliged to make to them their acknowledgments: and see how busy they are, and how every hand is employed in the service of these idols, according as they used to be employed in their domestic services. "The children" were sent to "gather wood, the fathers kindled the fire" to heat the oven, being of the poorer sort, that could not afford to keep servants to do it, yet they would rather do it themselves than it should be undone; "the women kneaded the dough" with their own hands, for perhaps, though they had servants to do it, they took a pride in shewing their zeal for their idols by doing it themselves. Let us be instructed even by this bad example in the service of our God.

TOPHET.—Ver. 32, 33. Sin reigns unto death, for that is the wages of it, the end of those things. Tophet, the valley adjoining to Jerusalem, "shall be called the valley of slaughter," for there multitudes shall be "slain," when, in their sallies out of the city, and their attempts to escape, they fall into the hands of the besiegers. Or, it shall be called "the valley of slaughtered ones," because thither the corpses of those that are slain shall be brought to be buried, all other burying-places being full; and there they shall bury "until there be no" more "place" to make a grave. This intimates the multitude of those that shall die by the sword, pestilence, and famine; death shall ride on prosperously with dreadful pomp and power, "conquering and to conquer. The slain of the Lord shall be many." This valley of Tophet was a place where the citizens of Jerusalem walked to take the air; but it shall now be spoiled for that use, for it shall be so full of graves, that there shall be no walking there, because of the danger of contracting a ceremonial pollution by the touch of a grave. There it was that they sacrificed some of their children, and dedicated others to Moloch, and there they should fall as victims to Divine justice. Tophet had formerly been the burying-place, or burning-place, of the dead bodies of the *besiegers*, when the Assyrian army was routed by an angel: and for this it was "ordained of old" (Is. xxx. 33). But they having forgotten this mercy, and made it the place of their sin, God will now turn it into a "burying-place" for the *besieged*. In allusion to this valley, hell is in the New Testament called *Gehenna—the valley of Hinnom*—for there were buried both the invading Assyrians and the revolting Jews; so hell is a receptacle, after death, both for infidels and hypocrites, the open enemies of God's Church, and its treacherous friends; it is "the congregation of the dead;" it is prepared for the "generation of God's wrath." But so great shall that slaughter be, that even the spacious valley of Tophet shall not be able to contain the slain; and at length there shall not be enough left alive to bury the dead; so that "the carcases of the people shall be meat" for the birds and beasts of prey, that shall feed upon them like carrion, and none shall have the concern or courage to "frighten" them "away," as Rizpah did from the dead bodies of Saul's sons (2 Sam. xxi. 10). This was according to the threatening of the law, and a branch of the curse: (Deut. xxviii. 26) "Thy carcase shall be meat to the fowls and beasts, and no man shall fray them away." Thus do the law and the prophets agree, and the execution with both. The decent burying of the dead is a piece of *humanity*, in remembrance of what the dead body has been—the tabernacle of a reasonable soul. Nay, it is a piece of *divinity*, in expectation of what the dead body *shall be* at the resurrection; the want of it has sometimes been an instance of the rage of men against God's witnesses (Rev. xi. 9). Here it is threatened as an instance of the wrath of God against his enemies, and it is also an intimation that "evil pursues sinners" even after death.—*Henry.*

CHAP. VIII. HAVOC BY THE CHALDEAN ARMY.—Ver. 1-3. When the Chaldeans had taken Jerusalem, without doubt they accomplished this prediction; and being enraged at the Jews, especially at the rulers and teachers who had violated their treaties, and made so obstinate a resistance, they absurdly vented their indignation by abusing the bodies of the dead, as well as by massacring the living. Thus the bones were taken from the graves, and spread before the sun, moon, and stars; and they were

after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried; they shall be for dung upon the face of the earth.

3 And [c]death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the LORD of hosts.

4 ¶ Moreover, thou shalt say unto them, Thus saith the LORD; [d]Shall they fall, and not arise?† shall he [e]turn away, and not return?

5 Why *then* is this people of Jerusalem [f]slidden back by a perpetual backsliding? they [g]hold fast deceit, [h]they refuse to return.

6 I hearkened and heard, *but* they spake not aright: [i]no man repented him of his wickedness, [k]saying, What have I done? every one turned to his course, [l]as the horse rusheth into the battle.

7 Yea, [m]the stork‡ in the heaven knoweth her appointed times; and [n]the turtle, and the crane, and the swallow, observe the time of their coming; but [o]my people know not the judgment of the LORD.

8 How do ye say, [p]We *are* wise,§ and [q]the law of the LORD *is* with us? Lo, certainly [1]in vain made he *it;* the pen of the scribes *is* in vain.

9 [2]The wise *men* are [r]ashamed,‖ they are dismayed and taken: [s]lo, they have rejected the word of the LORD; and [3]what wisdom *is* in them?

10 Therefore [t]will I give their wives unto others, *and* their fields to them that shall inherit *them:* [u]for every one, from the least even unto the greatest, is given to covetousness;¶ [x]from the prophet even unto the priest, every one dealeth falsely.

11 For [y]they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when *there is* no peace.

12 Were they [z]ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush; [a]therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the LORD.

13 ¶ [4]I will surely consume them, saith the

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[c] Jer. iv. 3.
[d] Prov. xxiv. 16.
† They do not follow the maxims of common prudence; if a man fall, will he not endeavour to arise, and be glad of any assistance? But you fall by iniquity, and never think of arising by repentance; you turn away from God, and, though he kindly calls upon you to return, you still persist in your revolt. — BOOTHROYD.
[e] Is. xliv. 22; lv. 7.
[f] Hos. xi. 7.
[g] Is. xliv. 20.
[h] Is. i. 20. Heb. xii. 25.
[i] Is. lix. 16.
[k] Luke xv. 17-19.
[l] Job xxxix. 19-25.
[m] Prov. vi. 6-8.
‡ Birds of passage, by instinct, return annually to the country they had left, but obdurate man returns not to God.—BISHOP HORNE.
[n] Cant. ii. 12.
[o] Is. v. 12.
[p] Job v. 12, 13. Rom. ii. 17, &c.
§ How do ye priests and scribes say, "We are wise, and the law of the Lord is with us:" when in the meantime ye live contrary to it? Certainly, if this be to know, and make a right use of the law, the law should seem to be to small purpose, either in the making or writing of it. —BISHOP HALL.
[q] Ps. cxlvii. 19, 20.
[1] *The false pen of the scribes worketh for falsehood.*
[2] *Have they been ashamed, &c.*
[r] Job v. 12, 13.
‖ They experience the folly of their counsels; and, while rejecting the word of God, they bring on themselves and their country destruction. —BOOTHROYD.
[s] Deut. iv. 6.
[3] *The wisdom of what thing, &c.*
[t] Deut. xxviii. 30-32.
[u] Is. lvi. 10-12.
¶ *Given to covetousness* — which is mentioned particularly, and instead of other sins, it being the root of evil, and was the prevailing sin among them.—GILL.
[x] Is. xxviii. 7.
[y] Mic. ii. 11.
[z] Is. iii. 9.
[a] Is. ix. 13-17.
[4] *In gathering I will consume.*

[b] Lev. xxvi. 20.
[c] Ps. i. 3, 4.
[d] 2 Kings vii. 3, 4.
[e] xxiv. 11.
[f] Lam. iii. 27, 28.
* God had indeed put them to silence in another sense than they meant—*i.e.*, he had taken away all their strength, and left them to be destroyed by their enemies, for so "to put to silence" often signifies (see chap. xlvii. 5; li. 6; Is. xv. 1). *And hath given us water of gall to drink.* — A bitter cup means a severe judgment, which is often expressed by the cup of God's wrath or displeasure (see chap. xxv. 15, 17, and chap. ix. 15; xxiii. 15).—LOWTH.
[g] Deut. xxxii. 32, 33. Matt. xxvii. 34.
[5] *Poison.*
[h] 1 Thes. v. 3.
[i] Jud. xviii. 29.
[k] Hab. iii. 10.
[l] Jud. v. 22.
[6] *The fulness thereof.*
[m] Deut. xxxii. 24.
[n] Ps. lviii. 4, 5.
[o] Is. xxii. 4.
[7] *Upon.*
[p] Is. xxxix. 3.
[8] *The country of them that are afar off.*
[q] xiv. 19.
[r] Is. i. 4.
[s] Luke xiii. 25.
[t] Luke xix. 41.
[u] Joel ii. 6.
[x] li. 8.
† Which was famous for it (see Gen. xxxvii. 25); or rather turpentine and resin, a gum which drops from pine-trees and the like, since balm, or balsam, grew on this side Jordan, near Jericho and Engedi, and not in Gilead; and resin is good for healing. —GILL.
[y] Luke v. 31.
[z] xxx. 12-17.
[9] *Gone up.*

CHAP. IX.

[1] *Who will give my head, &c.*
[a] Ps. cxix. 136.
* When passing through a desert, the Eastern traveller is happy if he can light upon a hut or cave which some one before may have erected for a temporary shelter.—BLAYNEY.

LORD: [b]*there shall be* no grapes on the vine, nor figs on the fig-tree, and [c]the leaf shall fade; and *the things that* I have given them shall pass away from them.

14 [d]Why do we sit still? assemble yourselves, [e]and let us enter into the defenced cities, and [f]let us be silent there; for the LORD our God hath put us to silence,* and given us [g]water of [5]gall to drink, because we have sinned against the LORD.

15 We [h]looked for peace, but no good *came; and* for a time of health, and behold trouble!

16 The snorting of his horses [i]was heard from Dan: [k]the whole land trembled [l]at the sound of the neighing of his strong ones: for they are come, and have devoured the land, and [6]all that is in it; the city, and those that dwell therein.

17 For, behold, [m]I will send serpents, cockatrices, among you, [n]which *will* not *be* charmed, and they shall bite you, saith the LORD.

18 ¶ *When* I would comfort myself against sorrow, [o]my heart *is* faint [7]in me.

19 [p]Behold the voice of the cry of the daughter of my people because of [8]them that dwell in a far country: [q]*Is* not the LORD in Zion? *is* not her King in her? [r]Why have they provoked me to anger with their graven images, *and* with strange vanities?

20 The [s]harvest is past, the summer is ended, and we are not saved.

21 For [t]the hurt of the daughter of my people am I hurt; [u]I am black; astonishment hath taken hold on me.

22 *Is there* [x]no balm in Gilead?† *is there* [y]no physician there? [z]why then is not the health of the daughter of my people [9]recovered?

CHAPTER IX.

1 *The prophet lamenteth the manifold sins of the people, 9 and their impending judgments.* 12 *Disobedience is the cause of their calamity.*

[1]OH that [a]my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

2 Oh that I had in the wilderness a lodging place of wayfaring men,* that I might leave my

disgraced, and left as dung on the earth, as it were, in the presence of those creatures whom they had worshipped and served instead of the great Creator. Their idolatry is spoken of in a variety of phrases of similar import, to shew their excessive attachment to it; and the remains of Israel (no more worthy to be called a holy nation, but an evil family) being dispersed into distant countries, would encounter such miseries as would cause them to envy those who were slain at the taking of the city.—Some think that the Chaldeans broke open the monuments of the great men in searching for the treasures which were frequently laid up in them.—The latter part of the second verse may more literally be rendered, "Because they loved them, and because they served them," &c. They were thus disgraced by the just judgment of God *for* their idolatry. —*Scott.*

GOD'S PEOPLE REPROVED BY THE BIRDS OF HEAVEN.—Ver. 7. (1.) It is an instance of their sottishness, that, though they are "God's people," and therefore should readily understand his mind upon every intimation of it, yet they "know not the judgment of the Lord," they apprehend not the meaning either of a mercy or of an affliction, nor how to accommodate themselves to either, or to answer God's intention in either. They "know not" how to improve the seasons of grace that God affords them when he sends them his prophets, nor how to make use of the rebukes they are under when "his voice cries in the city." They "discern not the signs of the times" (Matt. xvi. 3), nor are aware how God is dealing with them. They know not that "way of duty" which God had prescribed them, though it be written both in their hearts and in their books. (2.) It is an aggravation of their sottishness that there is so much sagacity in the inferior creatures. "The stork in the heaven" knows her appointed times of coming and continuing; so do other season-birds—"the turtle, the crane, and the swallow;" these, by a natural instinct, change their quarters as the temper of the air alters; they come when the spring comes, and are gone, we know not whither, when the winter approaches—probably into warmer climates, as some birds come with winter, and are gone when that is over.

JEREMIAH'S GRIEF FOR HIS PEOPLE.—Ver. 18. "'My heart is faint in me,' I sink, I die away at the consideration of it. 'When I would comfort myself against my sorrow' I do but labour in vain; nay, every attempt to alleviate the grief does but aggravate it." It is our wisdom and duty, under mournful events, to do what we can to "comfort ourselves against our sorrow," by suggesting to ourselves such considerations as are proper to allay the grief and balance the grievance. But sometimes the sorrow is such, that the more it is repressed the more strongly it recoils. It may sometimes be the case of very good men, as of the prophet here, whose soul refused to be comforted, and "fainted" at the cordial (Ps. lxxvii. 2, 3). He tells (ver. 21) what was the matter: "It is 'for the hurt of the daughter of my people' that *I am* thus *hurt;* it is for their sin, and the miseries they have brought upon themselves by it; it is for this that *I am black*, that I look black, that I go in black as mourners do, and that 'astonishment has taken hold on me,' so that I know not what to do, nor which way to turn." Note, The miseries of our country ought to be very much the grief of our souls. A *gracious* spirit will be a *public* spirit—a *tender* spirit a *mourning* spirit.

BALM IN GILEAD.—Ver. 22. This verse may be understood as laying all the blame of the incurableness of their disease upon themselves, and so the question must be answered affirmatively, "Is there no balm in Gilead? no physician there?" Yes, certainly there is; God is able to help and heal them; there is a sufficiency in him to redress all their grievances. Gilead was a place in their own land, not far off; they had among themselves God's law and his prophets, with the help of which they might have been brought to repentance, and their ruin might have been prevented; they had princes and priests, whose business it was to reform the nation, and redress their grievances. What could have been done more than has been done for their recovery? "Why then is not" their health restored? Certainly it was not owing to God, but to themselves; it was not for want of "balm" and a "physician," but because they would not admit the application, nor submit to the methods of cure. The physician and physic were both ready, but the patient was wilful and irregular, would not be tied to rules, but must be humoured. Note, If sinners die of their wounds, their blood is upon their own heads. The blood of Christ is "balm in Gilead;" his Spirit is the "Physician there"—both sufficient, all-sufficient, so that they might have been healed, but would not.—*Henry.*

CHAP. IX. THE WEEPING PROPHET.—Ver. 1. "'Oh that my head were waters,' quite melted and dissolved with grief, that so mine eyes might be 'fountains of tears,' weeping abundance, continually and without intermission, still sending forth fresh floods of tears, as there still occur fresh occasions for them!" The same word in Hebrew signifies both "the eye" and a "fountain," as if in this land of sorrows our eyes were designed rather for "weeping" than "seeing." Jeremiah wept much, and yet wished he could weep more, that he might affect a stupid people, and rouse them to a due sense of the

people, and go from them! [b]for they *be* all adulterers, an assembly of treacherous men.

3 And [c]they bend their tongues *like* their bow *for* lies; but they are not valiant for the truth upon the earth: for they proceed from evil to evil, and [d]they know not me, saith the LORD.

4 Take [e]ye heed every one of his [2]neighbour,† and trust ye not in any brother: for [f]every brother will utterly supplant, and every neighbour will walk with slanders.

5 And [g]they will [3]deceive every one his neighbour, and will not speak the truth: they have [h]taught their tongue to speak lies, *and* [i]weary themselves to commit iniquity.

6 Thine habitation *is* in the midst of deceit; through deceit they [k]refuse to know me,‡ saith the LORD.

7 Therefore thus saith the LORD of hosts, Behold, I will melt them,§ and try them: for how shall I do for the daughter of my people?

8 Their tongue *is as* an arrow shot out; it speaketh deceit: *one* speaketh peaceably to his neighbour with his mouth, but [4]in heart he layeth [5]his wait.

9 ¶ Shall [l]I not visit them for these *things?* saith the LORD: shall not my soul be avenged on such a nation as this?

10 For [m]the mountains will I take up a weeping and wailing, and for the [6]habitations of the wilderness a lamentation, [n]because they are [7]burnt up, so that none can pass through *them;* neither can *men* hear the voice of the cattle:‖ [8]both the fowl of the heavens and the beast are fled; they are gone.

11 And [o]I will make Jerusalem heaps, *and* [p]a den of dragons; [q]and I will make the cities of Judah [9]desolate, without an inhabitant.

12 ¶ Who *is* the wise man, that may understand this? and *who is he* to whom the mouth of the LORD hath spoken, that he may declare it, for what the land perisheth *and* is burnt up like a wilderness, that none passeth through?

13 And the LORD saith, [r]Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein;¶

14 But have walked after the [1]imagination of their own heart, and after Baalim, which their fathers taught them:

B.C. 600—B.C. 600.

[b] Ez. xxii. 10, 11.
[c] Is. lix. 13-15.
[d] Jud. ii. 10. John xvii. 3.
[e] Ps. lv. 11, 12. Luke xxi. 16.
[2] *Friend.*
† This shews the truth of the preceding verse, that falsehood was become general, that there was no honour nor honesty among them. BOOTHROYD.
[f] Gen. xxvii. 36. 1 Thes. iv. 6.
[g] Is. lix. 13-15. Eph. iv. 25.
[3] *Mock.*
[h] Ps. l. 19. 1 Tim. iv. 2.
[i] Gen. xix. 11.
[k] Prov. i. 24, 29. John iii. 19, 20.
‡ The knowledge of God, which is true religion, is incompatible with the habitual practice of any wickedness; and therefore it is natural enough for those, that are resolved at all events to abide in their evil courses, to endeavour, if possible, to divest themselves of all religious principles, which, if insufficient to restrain, will be sure at least to be very troublesome to them. For this cause they are ready to say unto God, "Depart from us; for we desire not the knowledge of thy ways" (Job xxi. 14). —BLAYNEY.
§ *I will melt them.*—I will put them in the furnace of affliction, and see if this will be a means of purging away their dross.—CLARKE.
[4] *In the midst of him.*
[5] *Wait for him.*
[l] Is. i. 24.
[m] Lam. i. 16.
[6] *Pastures.*
[n] Joel i. 10-12; ii. 22.
[7] *Desolate.*
‖ There shall be heard no more, in the plains or on the mountains, either the bleating of sheep or the lowing of oxen; there shall no animal, wild or tame, be seen any more.—CALMET.
[8] *From the fowl even to, &c.*
[o] Is. xxv. 2.
[p] Is. xiii. 22. Rev. xviii. 2.
[q] Is. xliv. 26.
[9] *Desolation.*
[r] Deut. xxxi. 16.
¶ God himself declares the reasons by the mouth of his prophet—viz., because they have forsaken his law, and followed the devices of their own hearts, and the idolatrous customs which they learned from their fathers.—LOWTH.
[1] *Stubbornness.*
[s] Lev. xxvi. 33.
[t] Ez. v. 2, 12; xiv. 17.
[u] It is usual, at funerals in Barbary, to hire women, who, like "the mourning women" of old, are mistresses of the art, and indeed perform their part with such proper gestures and commotions, that they rarely fail to work up the assembly into some extraordinary pitch of thoughtfulness and sorrow.—SHAW.
[u] Ez. vii. 16-18.
† Throughout this chapter the prophet speaks of the predicted judgments as actually arrived; and he addresses different descriptions of people, as if present at the calamitous scene, that he might affect their minds with the foresight of those terrible judgments which so much affected his own.—SCOTT.
‡ *O ye women.*—Not the mourning women, but others who had lost their husbands and their children, and had just reason for real mourning.—GILL.
[x] 2 Chr. xxxvi. 17. Ez. ix. 5, 6.
[y] Ps. lxxxiii. 10. Is. v. 25.
§ *As dung upon the open field.*—Which denotes the great number that should fall, which would cover the face of the field; the condition they should be in, and the contempt and neglect they should be had in.—GILL.
[z] Job v. 12-14.
[a] Deut. viii. 17.
[b] Prov. xi. 4.
[c] Gal. v. 2-6.
[2] *Visit upon.*
‖ The Jews were especially prone to glory, and confide in the external sign of "circumcision;" but the Lord here assures them, that he would entirely disregard this distinction in the judgments about to be inflicted on the nations by the Chaldeans. Accordingly, Judah seems purposely to be named betwixt Egypt and Edom, as no more entitled to the special benefits vouchsafed to the people of God than those nations; because of the uncircumcision of their hearts, and their utter want of faith and love to him.—SCOTT.
[d] Is. xiii.; xxiv. Ez. xxiv.; xxxii.
[e] Is. xix. 24.
[f] xlix. 32.
[g] Deut. xxx. 6. Rom. ii. 28, 29.

15 Therefore thus saith the LORD of hosts, the God of Israel; Behold I will feed them, *even* this people, with wormwood, and give them water of gall to drink.

16 I will [s]scatter them also among the heathen, whom neither they nor their fathers have known; [t]and I will send a sword after them, till I have consumed them.

17 ¶ Thus saith the LORD of hosts, Consider ye, and call for the mourning women,* that they may come and send for cunning *women*, that they may come:

18 And let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.

19 For [u]a voice of wailing is heard out of Zion,† How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast *us* out.

20 Yet hear the word of the LORD, O ye women,‡ and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation:

21 For [x]death is come up into our windows, *and* is entered into our palaces, to cut off the children from without, *and* the young men from the streets.

22 Speak, Thus saith the LORD, Even the carcases of men shall [y]fall as dung upon the open field,§ and as the handful after the harvest-man, and none shall gather *them.*

23 ¶ Thus saith the LORD, [z]Let not the wise *man* glory in his wisdom, [a]neither let the mighty *man* glory in his might, [b]let not the rich *man* glory in his riches:

24 But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise loving-kindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the LORD.

25 ¶ Behold, the days come, saith the LORD, [c]that I will [2]punish all *them which are* circumcised with the uncircumcised;‖

26 [d]Egypt, and [e]Judah, and Edom, and the children of Ammon, and Moab, and all *that are* in the [f]utmost corners, that dwell in the wilderness: for all *these* nations *are* uncircumcised, and all the house of Israel *are* [g]uncircumcised in the heart.

hand of God gone out against them. Note, It becomes us, while we are here in this vale of tears, to conform to the temper of the climate, and to sow in tears. "Blessed are they that mourn, for they shall be comforted" hereafter; but let them expect that, while they are here, the "clouds will still return after the rain." While we find our hearts such fountains of sin, it is fit that our eyes should be fountains of tears. But Jeremiah's grief here is upon the public account; he would "weep day and night," not so much for the death of his own near relations, but for the "slain of the daughter of his people," the multitudes of his countrymen that fell by the sword of war. Note, When we hear of the numbers of "the slain" in great battles and sieges, we ought to be much affected with it, and not to make a light matter of it; yea, though they be not of the "daughter of our people;" for whatever people they are of, they are of the same human nature with us, and there are so many precious lives lost, as dear to them as ours to us, and so many precious souls gone into eternity.

MASSACRE.—Ver. 21, 22. Death shall ride in triumph, and there shall be no escaping his arrest when he comes with commission, neither within doors nor without. Not "within" doors, for let the doors be shut ever so fast, let them be ever so firmly locked and bolted, "death comes up into our windows" like a thief in the night. It steals upon us ere we are aware. Nor does it thus boldly attack the cottages only, but it is entered "into our palaces," the palaces of our princes and great men, though ever so "stately," ever so "strongly built" and guarded. Note, No palaces can keep out death. Nor are those more safe that are "abroad;" death cuts off even "the children from without," and "the young men from the streets." The children who might have been spared by the enemy *in pity*, because they have never been *hurtful* to them, and the *young men* who might have been spared "in policy," because capable of being serviceable to them, shall fall together by the sword. It is usual now, even in the severest military executions, to put none to the sword but those that are found in arms; but then even the boys and girls playing in the streets were sacrificed to the fury of the conqueror. Those that are slain shall be left "unburied;" "Speak, thus saith the Lord" (for the confirmation and aggravation of what was before said), "Even the carcases of men shall fall as dung," neglected, and left to be offensive to the smell, as dung is. Common humanity obliges the survivors to bury the dead, even for their own sake; but here such numbers shall be slain, and those so dispersed all the country over, that it shall be an endless thing to bury them all; nor shall there be hands enough to do it, nor shall the conquerors permit it; and those that should do it shall be overwhelmed with grief, so that they shall have no heart to do it.—*Henry.*

FALSE AND GENUINE GLORY.—Ver. 23, 24. "Let not the wise man glory in his wisdom," as if with the help of that he could outwit or countermine the enemy, or in the greatest extremity find out some evasion or other; for a man's wisdom may fail him then when he needs it most, and he may be taken in his own craftiness. Ahithophel was "befooled," and "counsellors" are often "led away spoiled." But if a man's "policies" fail him, yet surely he may gain his point by might and dint of courage; no, "let not the strong man glory in his strength," for the battle is not always to the strong. David, the stripling, proves too hard for Goliath the giant. All human force is nothing "without God," worse than nothing "against him." But may not the "rich man's wealth" be "his strong city"? (Money answers all things.) No; "Let not the rich man glory in his riches," for they may prove so far from sheltering him, that they may expose him and make him the fairer mark. Let not the people boast of the "wise men," and "mighty men," and "rich men" that they have among them, as if they could make their part good against the Chaldeans, because they have "wise men" to advise concerning the war, "mighty men" to fight their battles, and "rich men" to bear the charges of the war. He shews what we may depend upon in a day of distress. 1. Our only comfort in trouble will be, that we have done our duty. They that "refused to know God" will boast in vain of their wisdom and wealth; but they that "know God" intelligently, that "understand" aright "that he is the Lord"—that have not only right apprehensions concerning his nature, and attributes and relations to man, but receive and retain the impressions of them—may "glory in this," it will be their rejoicing in the day of evil. Our only confidence in trouble will be, that, having through grace in some measure done our duty, we shall find God a God all-sufficient to us. We may "glory in this," that, wherever we are, we have an acquaintance with, and an interest in, a God that "exercises loving-kindness, and judgment,

CHAPTER X.

1 *The unequal comparison of God with idols.* 19 *The spoil of the tabernacle by foolish pastors.*

HEAR ye the word which the LORD speaketh unto you, O house of Israel;

2 Thus saith the LORD, [a]Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them.

3 For the [1]customs of the people *are* vain: for [b]*one* cutteth a tree out of the forest* (the work of the hands of the workman) with the axe:

4 They [c]deck it with silver and with gold; they fasten it with nails and with hammers, that it move not.

5 They *are* upright as the palm-tree, but [d]speak not: they must needs be borne, because they cannot go. Be not afraid of them; for [e]they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as [f]*there is* none like unto thee, O LORD; [g]thou *art* great, and thy name *is* great in might.

7 Who would not fear thee, O King of nations? for [2]to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms, *there is* none like unto thee.

8 But they are [3]altogether brutish and foolish; the stock *is* a doctrine of vanities.

9 Silver spread into plates† is brought from Tarshish,‡ and gold from Uphaz,§ the work of the workman, and of the hands of the founder: blue and purple *is* their clothing; they *are* all the work of cunning *men*.

10 But [h]the LORD *is* the [4]true God, he *is* [i]the living God, and an [5]everlasting King: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them,‖ [k]The gods that have not made the heavens and the earth, *even* [l]they shall perish from the earth, and from under these heavens.

12 He [m]hath made the earth by his power, he hath [n]established the world by his wisdom, and hath [o]stretched out the heavens by his discretion.

13 When he [p]uttereth his voice, *there is* a [6]multitude of waters in the heavens, and he causeth the vapours to [q]ascend from the ends of the earth; he [r]maketh lightnings [7]with rain, and [s]bringeth forth the wind out of his treasures.

14 Every [t]man is [8]brutish in *his* knowledge; [u]every founder is confounded by the graven image: [x]for his molten image *is* falsehood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errors: in the time of their visitation¶ they shall perish.

16 The Portion of Jacob *is* not like them: for he *is* [y]the former of all *things;* and [z]Israel *is* the rod of his inheritance: [a]The LORD of hosts *is* his name.

17 ¶ Gather up thy wares out of the land, O [9]inhabitant of the fortress:

18 For thus saith the LORD, Behold, I will sling out* the inhabitants of the land at this once, and will distress them, that they may find *it so*.

19 ¶ Woe is me for my hurt! my wound is grievous: but I said, [b]Truly this *is* a grief, and I must bear it.

20 My tabernacle is spoiled, and all my cords are broken: [c]my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For [d]the pastors are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit† is come, and a great commotion out of the north country, to make the cities of Judah desolate, *and* a den of dragons.

23 ¶ O LORD, [e]I know that the way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, [f]correct me, but with judgment; not in thine anger, lest thou [1]bring me to nothing.

B.C. 600—B.C. 600.

CHAP. X.

[a] Lev. xviii. 3. Deut. xii. 30, 31.

[1] *Statutes, or ordinances are vanity.*

[b] Is. xliv. 9-20.

* *One cutteth a tree out of the forest.*—Here he annexeth their idolatry to their astrology—*q. d.*: They cut down timber to make the images and representations of these stars and planets that they fear and worship as gods; whereas, for the *matter* of them, they are but a piece of wood, a tree out of the forest; and as to the *form* of them, no other than the carver, a sorry man, is pleased to put them into by his *axe*, which I suppose is here put for any cutting tool of the artist whereby he shapes it; yet they are afraid of these, as if they were gods (Is. xl. 20; see on Jer. viii. 2).—POOLE.

[c] Is. xli. 6, 7.

[d] Ps. cxv. 5-8. Rev. xiii. 14, 15.

[e] Is. xliv. 9, 10. 1 Cor. viii. 4.

[f] Deut. xxxii. 31.

[g] Ps. cxlv. 3.

[2] Or, *it liketh thee.*

[3] *In one*, or *at once.*

† Beaten into plates, with which they covered and decked their idols.—GILL.

‡ A sea-town in Cilicia (Ez. xxvii. 12, 25; John i. 3), being a noted port, from whence they had passage to Africa, India, and other remote countries.—POOLE.

§ Probably the same with Ophir.—BOCHART.

[h] John xvii. 3. 1 John v. 20.

[4] *God of truth.*

[i] Deut. v. 26. Matt. xvi. 16.

[5] *King of eternity.*

‖ This verse is writ in the Chaldean tongue, and not in the Hebrew, that when they came among them that did worship their idols, they might openly and plainly profess the true God in that language which the enemies understood better than they did the Hebrew, and that in such kind of bold language as this: Let all those gods perish from off the earth, and under the heavens, that were not able to make either. It is an imprecation upon their idols.—POOLE.

[k] Ps. xcvi. 5.

[l] Is. ii. 18. Rev. xx. 2.

[m] Gen. i. 1, 6-9. John i. 3. Col. i. 16.

[n] Ps. cxix. 90. Prov. iii. 19.

[o] Job xxvi. 7.

[p] Job xxxvii. 2-5.

[6] Or, *noise.*

[q] 1 Kings xviii. 41, 45, 46.

[r] Job xxxviii. 25-27.

[7] *For rain.*

[s] Job xxxviii. 22.

[t] Prov. xxx. 2.

[8] *More brutish than to know.*

[u] Ps. xcvii. 7.

[x] Ps. cxv. 4-8.

¶ When God shall punish the idolatrous nations, their idols shall also be destroyed. He hath a relation to the victorious pagans' custom, who did break or carry into captivity the idols of those nations which they had conquered (Is. xlvi. 1).—DIODATI.

[y] Prov. xvi. 4. Is. xlv. 7.

[z] Ex. xix. 5, 6. Is. xlvii. 6.

[a] Is. li. 15; liv. 5.

[9] *Inhabitress.*

* It points out with how much violence, speed, and ease the Chaldeans should hurry away the people into Babylon, as the stone doth swiftly and violently pass, thrown from a sling.—POOLE.

[b] Is. viii. 17. Lam. iii. 18-21.

[c] Is. xlix. 20-22.

[d] Is. lvi. 10-12. Ez. xxii. 25-30.

† *The noise of the bruit.*—An obsolete word, signifying a report; means an alarming rumour, circulated in a loud and earnest manner, that the Chaldeans had entered the northern part of the land, and were marching directly to Judea.—SCOTT.

[e] Ps. xxxvii. 23; cxix. 116, 117.

[f] Ps. xxxviii. 1. Hab. iii. 2.

[1] *Diminish me.*

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and righteousness, in the earth," that is not only just to all his creatures, and will do no wrong to any of them, but kind to all his children, and will protect them and provide for them. For "in these things I delight." God delights to shew kindness, and to execute judgment himself, and is pleased with those who herein are "followers of him as dear children." Those that have such knowledge of the glory of God as to be changed into the same image, and to partake of his holiness, find it to be their perfection and glory; and the God they thus faithfully "conform to" they may cheerfully "confide in" in their greatest straits. But the prophet intimates that the generality of this people took no care about this. Their "wisdom," and "might," and "riches," were their joy and hope, which would end in grief and despair. But those few among them that had the knowledge of God might please themselves with it, and boast themselves of it; it would stand them in better stead than "thousands of gold and silver."—*Henry.*

CHAP. X. IDOLS CONTRASTED WITH THE ONE JEHOVAH.—Ver. 2. The people of Israel, when in their own land, had always been disposed to learn the idolatries and superstitions of their neighbours; the ten tribes were dispersed in heathen countries, and the Jews were about to be carried captive to Babylon, the very centre of idolatry. The Gentiles in general, and the Chaldeans above all others, were addicted to astrology, and to regard omens: they were dismayed by comets, eclipses, and other unusual appearances of the heavenly bodies; and their determinations in the most important matters were often formed from such signs of the heavens, rather than from sound policy. This was the effect of the ignorance of God, of idolatrous regard to his creatures, and of vain endeavours to pry into futurity; and therefore the Lord's people must not imitate their customs. Whatever might seem to be portended by the signs of the heavens, they would be safe while trusting in God, and walking in the path of duty; and nothing could "truly" presage prosperity to them in the way of disobedience. Ver. 3-5. The prophet exposes the folly and stupidity of idolaters in the same manner that Isaiah had done. Ver. 6-8. The prophet here contrasts the glory of Israel's God with the impotency of senseless idols, in an act of solemn worship addressed to them, that by interweaving adorations with his instructions the people might be led to concur in this holy service. None of the pretended deities, which some professed to worship by their images, could be equalled to JEHOVAH; they were either inanimate creatures, or the departed spirits of eminent men, or ideal characters of devils. Nor could any of the wise legislators, philosophers, or rulers of the nation, vie with the Lord, the King of all nations. Who then would refuse to fear and worship him, whose infinite perfection, and absolute, universal, and everlasting sovereignty over all creatures, which are the works of his hands and wholly dependent on him, and whose power to save and to destroy entitle him to this honour, and make it reasonable and advantageous to all rational creatures? Idolaters, therefore, must be altogether brutish and foolish, and the worship of a senseless block of wood (however carved or ornamented, or whatever it was supposed to represent) must lead to the most unworthy apprehensions of God, to the most gross and pernicious mistakes, and to all vain and abominable practices. Ver. 9, 10. Some think that Uphaz is the same as Ophir, but this is quite uncertain.—The contrast between the most expensive and most richly ornamented dead images and the living and true God, the everlasting King, whose wrath the nations could not abide, is very expressive and instructive.—Where but in the Scriptures do we meet with such sublime and rational thoughts concerning the great Creator and Lord of all?—*Scott.*

GOD OF NATURE.—Ver. 13. If we look up, we see his providence to be a continual creation. "When he uttereth his voice," gives the word of command, "there is a multitude of waters in the heavens" which are poured out on the earth, whether for judgment or mercy, as he intends them. When "he uttereth his voice" in the thunder, presently there follow thunder-showers, in which there are a "multitude of waters;" and those come with "a noise," as the margin reads it, and we read of the "noise of abundance of rain" (1 Kings xviii. 41). Nay, there are wonders done daily in the kingdom of nature without noise: "He causeth the vapours to ascend from the ends of the earth," from all parts of the earth, even the most remote, and chiefly those that lie next the sea. All the earth pays the tribute of vapours, because all the earth receives the blessing of rain. And thus the moisture in the universe, like the money in a kingdom, and the blood in the body, is continually circulating for the good of the whole. Those vapours produce wonders, for of them are formed lightnings for the rain and the winds which God from time to time "brings forth out of his treasures," as there is occasion for them, directing them all in such measure and for such use as he thinks fit, as payments are made out of the treasury. All the meteors are so ready to serve God's purposes that he seems to have treasures of them that cannot be exhausted, and may at any time be drawn from (Ps. cxxxv. 7). God glories in the treasures he has of these (Job xxxviii. 22, 23). This God can do, but which of the idols of the heathen can do the like? Note, There is no sort of weather but furnisheth us with a proof and instance of the wisdom and power of the Great Creator.

DEPRECATION AND IMPRECATION.—Ver. 24, 25. The prophet speaks not for himself only, but on the behalf of his people: "O Lord, correct me, but with judgment," in measure and with moderation, and in wisdom, no more than is necessary for the driving out of the foolishness that is bound up in our hearts: "not in thine anger;"

25 [g]Pour out thy fury upon the heathen‡ [h]that know thee not, and upon the families that [i]call not on thy name: for they have [k]eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

CHAPTER XI.

1 *Jeremiah proclaimeth God's covenant.* 8 *He rebuketh the disobedient Jews,* 11 *and prophesieth evils to come upon them.*

THE word that came to Jeremiah from the LORD, saying,

2 Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem;

3 And say thou unto them, Thus saith the LORD God of Israel, [a]Cursed *be* the man that obeyeth not the words of this covenant,*

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, [b]Obey my voice, and do them, according to all which I command you: so shall [c]ye be my people, and I will be your God;

5 That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered I, and said, [1]So be it,† O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For [d]I earnestly protested‡ unto your fathers, [e]in the day *that* I brought them up out of the land of Egypt, *even* unto this day, rising early and protesting, saying, Obey my voice.

8 Yet they [f]obeyed not, nor inclined their ear, but walked every one in the [2]imagination of their evil heart: [g]therefore I will bring upon them all the words of this covenant, which I commanded *them* to do; but they did *them* not.

9 And the LORD said unto me, A conspiracy is found among the men of Judah,§ and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: [h]the house of Israel and the house of Judah have broken my covenant, which I made with their fathers.

11 ¶ Therefore thus saith the LORD, behold, [i]I will bring evil upon them, [k]which they shall not be able to [3]escape; and though [l]they shall cry unto me, I will not hearken unto them.

12 Then shall the cities of Judah, and inhabitants of Jerusalem, [m]go and cry unto the gods unto whom they offer incense: but they shall not save them at all in the time of their [4]trouble.

13 For [n]*according to* the number of thy cities‖ were thy gods, O Judah; and *according to* the number of the streets of Jerusalem have ye set up [o]altars to *that* [5]shameful thing, *even* altars to burn incense unto Baal.¶

14 Therefore [p]pray not thou for this people, neither lift up a cry or prayer for them: [q]for I will not hear *them* in the time that they cry unto me for their [6]trouble.

15 What hath my beloved to do in mine house,* [r]*seeing* she hath wrought lewdness with many, and [s]the holy flesh is passed from thee? [7]when thou doest evil, [t]then thou rejoicest.

16 The LORD called thy name, [u]A green olive-tree, fair, *and* of goodly fruit: [x]with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts, [y]that planted thee, hath [z]pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves, to provoke me to anger, in offering incense unto Baal.

18 ¶ And [a]the LORD hath given me knowledge *of it*, and I know *it:* then thou shewedst me their doings.

19 But [b]I *was* like a lamb *or* an ox *that* is brought to the slaughter; and I knew not that they had devised devices against me, *saying*, Let us destroy [8]the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.

20 But, O LORD of hosts, [c]that judgest right-

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[g] Ps. lxxix. 6, 7.
‡ Let thy justice be made known, by bringing an exemplary punishment upon the Chaldeans and their allies (see chap. i. 15), who do not acknowledge thy providence, but ascribe all their successes to their own idols.—LOWTH.
[h] John xvii. 25. 2 Thes. i. 8.
[i] Is. xliii. 22; lxiv. 7. Zeph. i. 6.
[k] Ps. xxvii. 2. Ob. 10-16.

CHAP. XI.

[a] Deut. xxvii. 26. Gal. iii. 10-13.
* We ought further to consider, that it is not only by worshipping idols that the Divine covenant is broken, but that may be done likewise by breaking the vows which we have made to God, and by withdrawing our hearts from him, and giving them to the world.-OSTERVALD.
[b] Ex. xix. 5. Matt. xxviii. 20. Heb. v. 9.
[c] Gen. xvii. 8. 2 Cor. vi. 16.
† *Amen.*
† The prophet confirms the words of this curse, according to the form prescribed Deut. xxvii. 25, &c., and thereby approves the justice of it.—LOWTH.
[d] Eph. iv. 17. 2 Thes. iii. 12.
‡ By protesting, he meaneth the same with charging and commanding, with promises annexed to obedience, and threatenings denounced in case of disobedience. This God saith he had done with a great deal of patience and diligence, even from the time that this people were brought by him out of the land of Egypt.—POOLE.
[e] Ex. xv. 26.
[f] Neh. ix. 16, 17.
[2] *Stubbornness.*
[g] Lev. xxvi. 16. &c. Deut. xxxii. 20-26.
§ *The men of Judah* and the inhabitants of Jerusalem, have banded themselves together and conspired wilfully in evil, and have resolved to encourage each other in wickedness.—BP. HALL.

[h] Deut. xxxi. 16. Ez. xvi. 59.
[i] 2 Kings xxii. 16. Ez. vii. 5.
[k] Is. xxiv. 17, 18. Heb. i. 3.
[3] *Go forth of.*
[l] Prov. i. 28. Luke xiii. 24-28.
[m] Deut. xxxii. 37, 38.
[4] *Evil.*
[n] iii. 1, 2.
‖ The Israelites had contracted the fashionable habits of Egypt; every city of that empire had its own tutelary god, besides those worshipped in common.—WARBURTON.
[o] 2 Kings xxi. 4, 5.
[5] *Shame.*
¶ *That shameful thing; unto Baal.*—"Bosheth," *shame*, was a nickname for Baal (see Hos. ix. 10). So Jerubbaal is called Jerubbesheth (2 Sam. xi. 21).—LOWTH.
[p] Ex. xxxii. 10. 1 John v. 16.
[q] Ps. lxvi. 18. Hos. v. 6.
[6] *Evil.*
* God had always treated Israel as his beloved, and had still mercy in reserve for the nation. He had espoused the nation by the Sinai covenant; and they vainly deemed themselves his favourite people, and still came to his temple. But what had the spouse to do in the house of her husband, after all her shameless adulteries? She was now about to be divorced and turned out of doors. The Jews would soon be expelled from the city and temple; the holy flesh of their sacrifices, which was burned upon the altar, or feasted on in the courts of the Lord, would cease from among them; for God abhorred their oblations, seeing they rejoiced in iniquity.—SCOTT.
[r] Ez. xvi. 25, &c.
[s] Hag. ii. 12-14.
[7] *When thy evil is.*
[t] Prov. ii. 14.
[u] Rom. xi. 17, &c.
[x] Is. i. 30, 31.
[7] 2 Sam. vii. 10.
[y] xviii. 8.
[z] 1 Sam. xxiii. 11.
[a] Prov. vii. 22.
[8] *The stalk with his bread.*
[b] Gen. xviii. 25.

how severe soever the correction be, let it come from thy love, and be designed for our good, and made to work for good; not to "bring us to nothing," but to bring us home to thyself. Let it not be according to the desert of our sins, but according to the designs of thy grace. Note, 1. We cannot pray in faith that we may never be corrected, while we are conscious to ourselves that we need it and deserve it, and know that as many as God loves he chastens. 2. The great thing we should dread in affliction is, the wrath of God. Say not, Lord, "do not correct me," but, Lord, do not correct me "in anger," for that will infuse wormwood and gall into the affliction and misery; that will "bring us to nothing;" we may bear the smart of his rod, but we cannot bear the weight of his wrath. He imprecates the Divine wrath against the oppressors and persecutors of Israel: (ver. 25) "Pour out thy fury upon the heathen that know thee not." This prayer does not come from a spirit of malice or revenge, nor is it intended to prescribe to God whom he should execute his judgments upon, or in what order; but it is an appeal to his justice. "Lord, we are a provoking people, but are there not other nations that are more so? And shall we only be punished? We are thy children, and may expect a fatherly correction, but they are thine enemies, and against them we have reason to think thy indignation should be, not against us." This is God's usual method. The "cup put into the hands" of God's people is "full of mixtures," mixtures of mercy; but the "dregs of the cup" are reserved for "the wicked of the earth," let them "wring them out" (Ps. lxxv. 8). It is a prediction of God's judgments upon all the impenitent enemies of his Church and kingdom. If "judgment begin" thus "at the house of God," what shall be "the end" of those that "obey not his gospel"? (1 Pet. iv. 17.)—*Henry.*

CHAP. XI. GOD'S COVENANT REPEATED AND ENFORCED.—Ver. 2-8. The orders are here given in the plural number: "Hear ye," &c., to Jeremiah as one of many, who had been charged with the same message; and they refer to the national covenant made with Israel at mount Sinai. This was the charter of all Israel's privileges, as long as they were obedient according to the terms of it. But idolatry and apostasy from God, when general, and committed or connived at by public authority, forfeited the covenant. The prophet was therefore sent to remind the people of the curses denounced in the law against the rebellious, and to shew that the continuance of the benefits covenanted to them when they were delivered from Egyptian bondage depended on their obedience. Whilst the Lord charged him with this message, and mentioned the good land given them, he answered and said, "Amen," or, "So be it, O LORD;" as expressing his acquiescence in this reasonable requirement, and his hearty desire that the people might return to obedience, and be continued in their privileges. He was then ordered to proclaim the covenant very publicly; to shew the people how their fathers had broken it, to predict the speedy approach of the calamities threatened in it, and to charge the whole nation with having conspired together to forsake God, and give themselves up to idolatry. Some think that the prophet also reminded the people of the renewal of the covenant, lately made during the reign of Josiah. "The use of an iron furnace is to melt and purify metals, and it is an apt representation of sore afflictions."—*Scott.*

SYMBOL OF THE "GREEN OLIVE-TREE."—Ver. 16, 17. The remembrance of them shall be no comfort to them under their troubles, and God's remembrance of them shall be no argument for their relief. 1. It is true, God had done "great things for them;" that people had been favourites above any people under the sun, they had been the darlings of heaven, God "had called" Israel's "name a green olive-tree," and had made them so, for he miscalls nothing; he had "planted" them, had formed them into a people, with all the advantages they could have to make them a fruitful and flourishing people, so good was their law, and so good was their land. One would think no other than that a people so planted, so watered, so cultivated, should be as the "olive-tree" is, "ever green," in respect both of piety and prosperity (Ps. liii. 8). God called them "fair," and of "goodly fruit;" both "good for food," and "pleasant to the eye;" both amiable and serviceable to God and man, for with the *greenness* and *fatness* of the olive both are *honoured* (Judg. ix. 9). 2. It is as true that they have done "evil things against God;" he had planted them a green olive, a good olive, but they were degenerated into a *wild olive* (Rom. xi. 17). Both "the house of Israel," and "the house of Judah" had "done evil," had "provoked God to anger in burning incense unto Baal," setting up other mediators between them and the supreme God beside the promised Messiah; nay, setting up other gods in competition with the true and living God, for they had *gods* many, as well as *lords* many. 3. When they have conducted themselves so ill, they can expect no other than that, notwithstanding what good he has "done to them," and "designed for them," he should "now bring upon them the evil he has pronounced against them." He that *made them* will not *save them.* He that *planted* this "green olive-tree," and expected fruit from it, finding it barren and grown wild, has "kindled fire upon it," to burn it as it stands; for being "without fruit," it is "twice dead, plucked up by the roots" (Jude 12), it is "cut down, and cast into the fire," the fittest place for trees that cumber the ground (Matt. iii. 10). The "branches of it," the "high and lofty boughs" (so the word signifies), are "broken," are "broken down," both princes and priests cut off. And thus it proves, that the evil done against God, to "provoke him to anger," is really done "against themselves"—they "wrong their own souls;" God is out of their reach.

eously, [d]that triest the reins and the heart, [e]let me see thy vengeance on them;† for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of Anathoth, that seek thy life, saying, [f]Prophesy not in the name of the LORD, that [g]thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will [9]punish them: the young men shall die by the sword; their sons and their daughters shall die by famine:

23 And there shall be no remnant of them: for I will bring evil upon the men of Anathoth, *even* the year of their visitation.‡

CHAPTER XII.

1 *The prophet complaineth of the wicked's prosperity.* 5 *God reproves his impatience.* 14 *A prophecy of heavy judgments on the oppressors of the Jews, and of the calling of the Gentiles.*

[a]RIGHTEOUS *art* thou, O LORD, when I plead with thee; *yet* let me [1]talk with thee of *thy* judgments: [b]Wherefore doth the way of the wicked prosper? *wherefore* are all they happy that [c]deal very treacherously?

2 Thou [d]hast planted them; yea, they have taken root: they [2]grow; yea, they bring forth fruit: thou *art* [e]near in their mouth, and far from their reins.*

3 But thou, O LORD, [f]knowest me: thou hast seen me, and tried mine heart [3]toward thee: [g]pull them out like sheep for the slaughter, and prepare them for [h]the day of slaughter.

4 How [i]long shall the land mourn, and [k]the herbs of every field wither, for the wickedness of them that dwell therein? [l]the beasts are consumed, and the birds; because they said, [m]He shall not see our last end.

5 ¶ If [n]thou hast run with the footmen,† and they have wearied thee, [o]then how canst thou contend with horses? and *if* in the land of peace, *wherein* thou trustedst, *they wearied thee*, then how wilt thou do [p]in the swelling of Jordan?

6 For even [q]thy brethren, and the house of thy father, even they have dealt treacherously with thee; [r]yea, they [4]have called a multitude after thee: believe them not, though they speak [5]fair words unto thee.

7 ¶ I [s]have forsaken mine house, I have left mine heritage; [t]I have given [6]the dearly beloved of my soul into the hand of her enemies.

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[d] 1 Sam. xvi. 7. Rev. ii. 23.
[e] 2 Tim. iv. 14.
† Rather, "I shall see thy punishment inflicted on them." —CLARKE.
[f] Is. xxx. 10.
[g] Am. vii. 10.
[9] *Visit upon.*
‡ When I will visit their sins upon them (see chap. xxiii. 12; xlvi. 21; xlviii. 44; l. 27). The words "year" and "day" often signify a set or determined time (see Is. lxi. 2). —LOWTH.

CHAP. XII.

[a] Deut. xxxii. 4.
[1] *Reason the case with thee.*
[b] Job xxi. 7-15. Hab. i. 4.
[c] Is. xlviii. 8. Hos. vi. 7.
[d] Ez. xvii. 5-10.
[2] *Go on.*
[e] Mark vii. 6. Tit. i. 16.
* The true character of hypocrites, who, according to Isaiah's description of them, "honour God with their lips, but their heart is far from him" (Is. xxix. 13; Mark vii. 6). "The reins," in Scripture, signify the thoughts and inward dispositions.—LOWTH.
[f] Ps. xliv. 21. 1 John iii. 20, 21.
[3] *With.*
[g] xviii. 21-23.
[h] Jam. v. 5.
[i] xxiii. 10.
[k] Joel i. 10-17.
[l] Hab. iii. 17. Rom. viii. 22.
[m] Ez. vii. 2, &c.
[n] Heb. xii. 3, 4. 1 Pet. iv. 12.
† The sense of the proverb seems to be, If thou art not able to encounter less dangers, how wilt thou be able to overcome greater? —POOLE.
[o] xxxviii. 4-6.
[p] Josh. iii. 15.
[q] Mic. vii. 5, 6. John vii. 5.
[r] Is. xxxi. 4. Acts xix. 24-29.
[4] *Cried after thee fully.*
[5] *Good things.*
[s] Hos. ix. 15.
[t] Luke xxi. 24.
[6] *The love.*

‡ *Mine heritage*—viz. my people, which I had taken for mine own, hath no longer been a flock of sheep, but a company of wild beasts full of rage against me.—DIODATI.
[7] *Yelleth*; Heb. *giveth out his voice.*
[8] *Having talons.*
§ The word here rendered "speckled" is of an uncertain signification, being found but in this one place of the Bible, unless, perhaps, 1 Sam. xiii. 18, where some look upon it as a proper name. The Septuagint understand it of the hyena, which sense is followed by Bochart. But if we take it in either signification, the sense is much the same.—LOWTH.
[9] *Cause them to come.*
[u] xxxix.; lii.
[x] Is. xlii. 23. Luke xxi. 24.
[1] Heb. *portion of desire.*
[y] Is. xlii. 25.
‖ Notwithstanding all these desolations, from which the land everywhere mourns, and which are so plainly the consequences of the people's crimes, no man layeth it to heart, or considereth that these are God's judgments, and that the only way to have them removed is to repent of their sins, and turn to God with all their hearts.—CLARKE.
¶ Rather, "upon all the plains in the wilderness;" that is, the smooth plots of green sward in the waste or uncultivated country, which afford pasturage to the cattle.—BLAYNEY.
[z] Lev. xxvi. 33. Rev. xix. 15-21.
[a] Ez. xxv. 3-15. Zeph. ii. 8-10.
[b] Ez. xxv.-xxxii.
[c] Deut. xxx. 3. Is. xi. 11-16.
[d] Josh. xxiii. 7.
[e] Is. xix. 23-25. Rom. xi. 17.
* *Then shall they be built in the midst of my people.*—The acceptance of the believing Gentiles is here clearly intimated, and their union with the Church of God, the middle wall of partition being thrown down (see concerning the actual accomplishment of this prophecy, Eph. ii. 13-22).—BLAYNEY.
[f] Ps. ii. 8-12. Is. lx. 12.
† It is never to be believed that the wicked and the hypocrites shall escape unpunished, or that they are truly happy, because God spares them for a while. The threatenings of the Lord have sooner or later their effect; nor are they less sure because he defers the execution of them. —OSTERVALD.

CHAP. XIII.

[a] Ez. iv. 1, &c. Heb. i. 1.

8 Mine heritage‡ is unto me as a lion in the forest; it [7]crieth out against me: therefore have I hated it.

9 Mine heritage *is* unto me *as* a [8]speckled§ bird; the birds round about *are* against her: come ye, assemble all the beasts of the field, [9]come to devour.

10 Many [u]pastors have destroyed my vineyard, they [x]have trodden my portion under foot, they have made my [1]pleasant portion a desolate wilderness.

11 They have made it desolate, *and being* desolate it mourneth unto me; the whole land is made desolate, because no man [y]layeth *it* to heart.‖

12 The spoilers are come upon all high places through the wilderness:¶ for [z]the sword of the LORD shall devour from the *one* end of the land even to the *other* end of the land: no flesh shall have peace.

13 They have sown wheat, but shall reap thorns: they have put themselves to pain, *but* shall not profit; and they shall be ashamed of your revenues, because of the fierce anger of the LORD.

14 ¶ Thus saith the LORD [a]against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit; Behold, [b]I will pluck them out of their land, [c]and pluck out the house of Judah from among them.

15 And it shall come to pass, after that I have plucked them out, I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land.

16 And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The LORD liveth; ([d]as they taught my people to swear by Baal;) then shall they be [e]built in the midst of my people.*

17 But [f]if they will not obey, I will utterly pluck up and destroy that nation, saith the LORD.†

CHAPTER XIII.

1 *Under the type of a linen girdle, the people's destruction is prefigured.* 12 *By the bottles filled with wine, their excess in misery is foretold.*

THUS saith the LORD unto me, [a]Go and get thee a linen girdle, and put it upon thy loins, and put it not in water.

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but they ruin themselves (see chap. vii. 19). Note, Every sin against God is a sin against ourselves, and so it will be found sooner or later.—*Henry.*

CONSPIRACY AGAINST JEREMIAH.—Ver. 18-23. Whilst the prophet was earnestly seeking the good of his people, a conspiracy was formed against his life. His brethren, the priests of his own city, Anathoth, were the ringleaders in this combination. They could not endure his faithful warnings and reproofs: they hated the man and his communications, and were determined either to silence or to slay him, that he and his predictions might be forgotten together. But before they had brought their matters to bear, the Lord discovered their devices to his prophet, and probably directed him how to frustrate them. Upon this he speaks as one in amazement; he had done nothing to merit this treatment from them; and had never suspected them, any more than the lamb or ox suspects danger when led to the slaughter. He then appeals for his innocence to God, who knoweth what passes in the inmost recesses of the heart, and refers his cause to him, and he was in consequence instructed to denounce vengeance on them, root and branch; so that no remnant should be left of them in the approaching season of visitation.—The words rendered, "Let me see thy vengeance on them," are literally, "I shall see thy vengeance on them." "I foresee it and predict it, though I deplore it." This is one out of many instances, in which, I apprehend, an undue regard to the Septuagint has induced our venerable translators needlessly to introduce the sacred writers as uttering *imprecations*, rather than *predictions*, against their persecutors. It cannot be denied, that their predictions sometimes must be rendered as imprecations; but this should not be done when the words may literally be otherwise translated.—*Scott.*

CHAP. XII. JEREMIAH'S APPEAL TO GOD.—Ver. 1-4. The prophet's discomposure, on account of the conspiracy formed against him, led him into a perplexity about the prosperity of the ringleaders in iniquity, among whom he probably numbered the men of Anathoth to be the principal. He also thought that judgments inflicted on them might prevent the ruin of the nation; and he resolved to pour out his heart before God on this subject. He allowed that the Lord was righteous in his most mysterious judgments; yet he entreated him to shew the reasons of his conduct, and why he suffered such treacherous men, as cloaked their inward iniquitous devices with a profession of piety, to prosper in their families, circumstances, and undertakings. He could with confidence appeal to the heart-searching God, that he acted uprightly, and that he was hated and persecuted for his sake; and he therefore prayed that these principal transgressors might be singled out for punishment, as sheep are for the slaughter; that a check being thus given to the growth of wickedness, and a sacrifice as it were made to Divine justice, the drought under which the land laboured might be terminated.—*Scott.*

NEED OF COURAGE FOR GREATER TRIALS.—Ver. 5. "If thou hast run with the footmen, and they have wearied thee," and ran thee quite out of breath, then "how wilt thou contend with horses?" If the injuries done him by the men of Anathoth made such an impression upon him, what would he do when the princes and chief priests at Jerusalem should set upon him with their power, as they did afterward (chap. xx. 2; xxxii. 2). If he was so soon tired "in a land of peace," where there was little noise or peril, "what would he do in the swellings of Jordan," when that overflows all its banks, and frightens even lions out of their thickets? (chap. xlix. 19.) Note, 1. While we are in this world, we must expect troubles and difficulties. Our life is a race, a warfare; we are in danger of being "run down." 2. God's usual method being to begin with lesser trials, it is our wisdom to expect greater than any we have yet met with. We may be called out to "contend with horsemen," and the sons of Anak may perhaps be reserved for the last encounter. 3. It highly concerns us to prepare for such trials, and to consider *what we should do* in them. How shall we preserve our integrity and peace when we come to the "swellings of Jordan"? 4. In order to our preparation for further and greater trials, we are concerned to approve ourselves well in present lesser trials, to keep up our spirits, keep hold of the promise, keep in our way, with our eye upon the prize, so run that we may obtain it.—*Henry.*

CHAP. XIII. SYMBOL OF THE "GIRDLE."—Ver. 1-11. It is probable that the girdle worn by the prophet was such as were used as ornaments by the priests at that time

2 So I got a girdle, [b]according to the word of the LORD, and put *it* on my loins.

3 And the word of the LORD came unto me the second time, saying,

4 Take the girdle that thou hast got, which *is* upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock.*

5 So I went, and hid it by Euphrates, as the LORD commanded me.

6 And it came to pass after many days, that the LORD said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.

7 Then I went to Euphrates,† and digged, and took the girdle from the place where I had hid it; and, behold, the girdle was marred, [c]it was profitable for nothing.

8 Then the word of the LORD came unto me, saying,

9 Thus saith the LORD, After this manner will I mar [d]the pride of Judah, and the great pride of Jerusalem.

10 This evil people, which [e]refuse to hear my words, [f]which walk in the [1]imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is good for nothing.

11 For as the girdle cleaveth to the loins of a man, so have [g]I caused to cleave unto me the whole house of Israel, and the whole house of Judah, saith the LORD;‡ that they might be unto me for a people, and [h]for a name, and for a praise, and for a glory: [i]but they would not hear.

12 ¶ Therefore thou shalt speak unto them this word, Thus saith the LORD God of Israel, [k]Every bottle shall be filled with wine; and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the LORD, Behold, [l]I will fill all the inhabitants of this land,§ even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness.

14 And [m]I will dash them [2]one against another, [n]even the fathers and the sons together, saith the LORD: [o]I will not pity, nor spare, nor have mercy, [3]but destroy them.

15 ¶ Hear ye, and give ear; be not proud: for the LORD hath spoken.

B.C. 602—B.C. 602.

[b] Prov. iii. 5. John xiii. 6, 7.

* *Hide it there in a hole of the rock.*—By the river-side, where the waters, coming and going, would reach and wet it, and it drying again, would rot the sooner. This signifies carrying the Jews captive to Babylon, by which city the river Euphrates ran, and the obscure state and condition they would be in there; and where all their pride and glory would be marred, as afterwards declared.—GILL.

† *Then I went to Euphrates.*—In a vision.—GILL.

It was not probable that God should send the prophet on two such long journeys as are mentioned here, merely upon such an errand.—LOWTH.

From Jerusalem to Euphrates is more than one hundred and fifty leagues.—CALMET.

[c] Is. lxiv. 6. Luke xiv. 34, 35.

[d] Prov. xvi. 18. Luke xviii. 14.

[e] 2 Chr. xxxvi. 15. Heb. xii. 25.

[f] Eph. iv. 17-19.

[1] *Stubbornness.*

[g] Ex. xix. 5, 6.

‡ Here God openeth to the prophet why he commanded him to put the girdle about his loins—viz., to shew that he of his singular favour had used the Jews as a man useth his girdle, which he fasteneth about his loins; and as a man weareth his girdle, made up of some costly materials, for an honour and praise to him, so God's design in honouring this people, wearing them as a girdle, was, that they might bring him honour and glory, living to his praise, in the obedience of his commands, especially such commands as related to his worship.—POOLE.

[h] Is. lxii. 12. 1 Pet. ii. 9.

[i] Ps. lxxxi. 11. John v. 37-40.

[k] xxv. 27, 28.

[l] Ps. li. 17, 21.

§ Even thus every inhabitant of this land shall be filled up with the wine of God's wrath, and shall be, as it were, drunken therewith.—BISHOP HALL.

[m] Jud. vii. 20, 22.

[2] *A man against his brother.*

[n] Matt. x. 21. Mark xiii. 12.

[o] Deut. xxix. 20.

[3] *From destroying them.*

[p] Is. lix. 9.

[q] Ps. xliv. 19.

[r] Ps. cxix. 136. Luke xix. 41, 42.

‖ *My soul*—viz., I, Jeremiah, shall be able to do no more, but retire into some solitary place, and there lament your inevitable ruin (Lam. i. 16).—DIODATI.

[s] Is. lxiii. 11.

¶ By the king and queen may probably be meant Jehoiakim and his mother, who was carried captive with him (see ch. xxii. 26; 2 Kings xxiv. 12). The prophet tells them they must both come down from their high estate, and sit down upon the ground, or in the dust—*i.e.*, in a posture of mourning and lamentation (see Lam. ii. 20; Is. iii. 26; xlvii. 1).—LOWTH.

[t] Ex. x. 3.

[u] Is. xlvii. 1.

[4] *Head-tires.*

[x] xxxix. 9.

[y] Hab. i. 6.

[z] Is. lvi. 9-12. John x. 12, 13.

[a] Is. x. 3.

[5] *Visit upon.*

[b] 2 Kings xvi. 7.

[c] Is. xxi. 3. 1 Thes. v. 3.

[d] xvi. 10, 11.

[e] ix. 2-9.

[f] Is. xlvii. 2, 3.

[6] *Shall be violently taken away.*

[7] *Taught*; ix. 5.

[g] Lev. xxvi. 33.

[h] Ps. lxxxiii. 13-15.

[i] Is. xvii. 14. Matt. xxiii. 32.

* Or, "of thine inheritance," as the Chaldee paraphrase explains it. The expression is taken from the division of the land of Canaan by line or measure.—LOWTH.

[k] Deut. xxxii. 15-18. Ps. cvi. 21, 22.

[l] vii. 4-8.

[m] 22.

† It was customary to pull the clothes of women taken in war over their heads, as a mark of infamy.—ROSENMULLER.

[n] Ez. xvi. 15, &c.; xxiii. 2, &c.

[o] Is. lvii. 7; lxv. 7.

[p] Ez. ii. 10. Matt. xi. 21. Rev. viii. 13.

[q] Ez. xxxvi. 25, 37. Luke xi. 9-13.

[8] *After when yet?*

CHAP. XIV.

[1] *The words of the dearths, or restraints.*

16 Give glory to the LORD your God, before he cause darkness, and before your feet stumble upon the dark mountains, and, [p]while ye look for light, he turn it into [q]the shadow of death, *and* make *it* gross darkness.

17 But if ye will not hear it, [r]my soul‖ shall weep in secret places for *your* pride; and mine eye shall weep sore, and run down with tears, [s]because the LORD's flock is carried away captive.

18 Say unto the king, and to the queen,¶ [t]Humble yourselves, [u]sit down: for your [4]principalities shall come down, *even* the crown of your glory.

19 The cities of the south shall be shut up, and none shall open *them:* [x]Judah shall be carried away captive all of it, it shall be wholly carried away captive.

20 Lift up your eyes, [y]and behold them that come from the north: [z]where *is* the flock *that* was given thee, thy beautiful flock?

21 What [a]wilt thou say when he shall [5]punish thee? (for thou hast taught them *to be* captains, *and* as chief over thee;) [b]shall not sorrows take thee, as a woman in travail?

22 ¶ And if thou say in thine heart, [d]Wherefore come these things upon me? [e]For the greatness of thine iniquity are [f]thy skirts discovered, *and* thy heels [6]made bare.

23 Can the Ethiopian change his skin, or the leopard his spots? *then* may ye also do good, that are [7]accustomed to do evil.

24 Therefore [g]will I scatter them [h]as the stubble that passeth away by the wind of the wilderness.

25 This *is* [i]thy lot, the portion of thy measures from me,* saith the LORD; [k]because thou hast forgotten me, and [l]trusted in falsehood.

26 Therefore [m]will I discover thy skirts upon thy face, that thy shame may appear.†

27 I have seen [n]thine adulteries, and thy neighings, the lewdness of thy whoredom, *and* [o]thine abominations on the hills in the fields. [p]Woe unto thee, O Jerusalem! [q]wilt thou not be made clean? [8]when *shall it* once *be?*

CHAPTER XIV.

1 *A terrible famine in Judah,* 7 *causeth the prophet to pray for the people.* 10 *The Lord forbids him to pray for them.* 14 *False prophets are no excuse for them.* 17 *He is ordered to mourn over his people.*

THE word of the LORD that came to Jeremiah concerning [1]the dearth.

He was directed to put it on without washing, "to represent the Jews in their corrupt state of nature, when they had nothing to recommend them to grace and favour."—(*Lowth.*)—Perhaps the prophet was to wear the girdle for a considerable time without washing, when it would cease to be ornamental, and even become offensive, as an emblem of the corrupt state of Israel, the chosen people of God.—Many interpreters conclude that the subsequent transaction was only a vision, but it is related as a fact; and it is not advisable, without evident necessity, to sanction such a mode of interpretation, in opposition to the obvious meaning of Scripture. Nay, the self-denying, laborious, implicit obedience of the prophet, in taking all these journeys of some hundreds of miles each, was aptly suited to render his sign impressive; to shame the disobedience of the people, and to shew the excessive hardships to which they would be exposed by the approaching captivity. It is probable that the people were acquainted with this sign some time before it was expounded, and they were left to make their own observations on it. At length God instructed his servant to explain it to them. He had chosen Israel to be his covenanted people, and brought them near unto him by every external privilege, that they might be an honour and praise unto him; "that they might have the honour of being called by my name; and that I might be glorified by their shewing forth my truth and praises to the world."—(*Lowth.*)—And this was the case whilst they adhered to his worship, and were obedient and prosperous. But they gloried in their peculiar distinctions, and were very proud of them, and at the same time turned aside to idolatry and iniquity. Thus they became a scandal instead of an honour to the Lord, losing their comeliness, and becoming polluted like the unwashen girdle; therefore he purposed to punish them by the Chaldeans, and to carry the remnant of them captive to Babylon. Then their great pride would be marred; their temple would be destroyed, and its worship caused to cease; their city would be desolated, their prosperity ruined, their numbers reduced; and a poor despised enslaved company alone would be left to go captives to Babylon, and there to be worn out by oppressions till they became like the decayed girdle. But though this would *mar their great pride*, it was not intended to ruin the nation, but to prepare them for future mercies.

GOD'S ANGER—THE FULL WINE-SKIN.—Ver. 12-14. The prophet was next ordered, in the name of the Lord, to assure the people that "every bottle should be filled with wine." This seems to have been a proverbial expression, and applied in different ways; and the Lord forewarned him that they would reply in a mixture of contempt and indignation, "Do we not certainly know that every bottle shall be filled with wine?" "The hearers shall take this prophecy in great scorn, and say, What wonders are these that thou tellest us? As if we knew not that the use of bottles is to be filled with wine! Tell these things to children that understand nothing."—(*Bp. Hall.*)—Upon this he was ordered to explain his meaning, and to shew them that as the bottle was fitted to hold the wine, so their sins had made them vessels of wrath fitted for the judgments of God; and that they should all be filled with them till they were intoxicated, and made furious, to accomplish each other's destruction, like earthen bottles filled with wine and dashed against each other.

THE "DARK MOUNTAINS."—Ver. 16. The prophet exhorted them to give glory to God by confessing their sins, acknowledging his justice, humbling themselves in repentance, seeking forgiveness, and returning to his worship and service; and to do this without delay, that the threatened judgments might, if possible, be averted, otherwise the Lord would speedily extinguish all their prosperity, and leave them in darkness and despondency; then they would be in distress, like that of men wandering in the dark upon the mountains, liable every moment to fall down precipices, or to be devoured by wild beasts. Or they would be carried from "the valley of vision" into countries destitute of the light of the Revelation, and enveloped in all the darkness of idolatry and wickedness. There they would be left to stumble and fall without remedy; all their hope would issue in disappointment and deeper distress, which would be introductory to the final misery and despair of those who persisted in impenitence.—*Scott.*

CHAP. XIV. NATIONAL DISTRESS.—Ver. 2-6. Some render this passage in the future, as a prediction; but the prophet seems to speak of scenes which he himself witnessed. He has here given us a melancholy description of this calamity and its effects. Through the want of rain, and the consequent failure of the crops, the whole

2 Judah [a]mourneth, and the gates thereof languish; they are black unto the ground; [b]and the cry of Jerusalem is gone up.

3 And [c]their nobles have sent their little ones to the waters: they came to the [2]pits, *and* found no water; they returned with their vessels empty; they were ashamed and confounded, and covered their heads.

4 Because [d]the ground is chapt, for there was no rain in the earth, [e]the plowmen were ashamed, they covered their heads.

5 Yea, the hind also calved in the field, and forsook *it*, because there was no grass.

6 And the wild asses did stand in the high places, they snuffed up the wind like dragons; their eyes did fail, because *there was* no grass.

7 ¶ O LORD, [f]though our iniquities testify against us, do thou *it* for thy name's sake: [g]for our backslidings are many; we have sinned against thee.

8 O [h]the Hope of Israel, the [i]Saviour thereof in time of trouble, why shouldest thou be as a stranger in the land, and as a wayfaring man *that* turneth aside to tarry for a night?*

9 Why shouldest thou be as a man astonied, as a mighty man *that* cannot save?† yet thou, O LORD, [k]*art* in the midst of us, and [3]we are called by thy name; [l]leave us not.

10 ¶ Thus saith the LORD unto this people, Thus have they loved to wander, they have not refrained their feet; therefore [m]the LORD doth not accept them: [n]he will now remember their iniquity, and visit their sins.

11 Then said the LORD unto me, [o]Pray not for this people for *their* good.‡

12 When they fast, I will not hear their cry; and when they offer burnt-offering and an oblation, I will not accept them: [p]but I will consume them by the sword, and by the famine, and by the pestilence.

13 ¶ Then said I, Ah, Lord[§] GOD! behold, the prophets say unto them, Ye shall not see the sword, neither shall ye have famine; but I will give you [4]assured peace in this place.

14 Then the LORD said unto me, [q]The prophets prophesy lies in my name: [r]I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart.

15 Therefore thus saith the LORD concerning the prophets that prophesy in my name,‖ and I sent them not, yet they say, Sword and famine shall not be in this land; By sword and famine shall those prophets be consumed.

16 And [s]the people to whom they prophesy shall [t]be cast out in the streets of Jerusalem, because of the famine and the sword; and they shall have none to bury them; them, their wives, nor their sons, nor their daughters: [u]for I will pour their wickedness upon them.

17 ¶ Therefore thou shalt say this word unto them, Let mine eyes run down with tears night and day, and let them not cease: ¶ for the virgin daughter of my people is broken with a great breach, with a very grievous blow.

18 If I go forth into the field, then behold the slain with the sword! and if I enter into the city, then behold them that are sick with famine! [x]yea, both the prophet and the priest [5]go about into a land that they know not.*

19 Hast thou [y]utterly rejected Judah? [z]hath thy soul loathed Zion? why hast thou smitten us, and *there is* no healing for us? [a]we looked for peace, and *there is* no good; and for the time of healing, and behold trouble!

20 [b]We acknowledge, O LORD, our wickedness, *and* the iniquity of our fathers; [c]for we have sinned against thee.

21 Do not abhor *us*, for thy name's sake; do not disgrace the throne of thy glory:† [d]remember, break not thy covenant with us.

22 Are there *any* among the vanities of the Gentiles that can cause rain?‡ or can the heavens give showers? [e]*Art* not thou he, O LORD our God? therefore we will [f]wait upon thee; for thou hast made all these *things*.

CHAPTER XV.

1 *The utter rejection and manifold judgments of the Jews.* 10 *Jeremiah, complaining,* 19 *receiveth a gracious promise.*

THEN said the LORD unto me, Though [a]Moses and Samuel [b]stood before me, *yet* my mind

B.C. 601—B.C. 601.

[a] xii. 4.
[b] xi. 11.
[c] 1 Kings xviii. 5.
[2] *Cisterns.*
[d] Lev. xxvi. 19, 20.
[e] Joel i. 11, 17.
[f] Is. lix. 12. Hos. vii. 10.
[g] Neh. ix. 33, 34. Dan. ix. 5-16.
[h] Joel iii. 16. Acts xxviii. 20.
[i] Is. xliii. 3, 11; xlv. 15, 21.
* Thou that wert wont to dwell and continue among thy people, why shouldest thou now be as a stranger that passes through the land, and lodges there a night, and away?—BISHOP HALL.
† Thou canst not want power to save us, but, by thy disregard of us, seemest like a mighty man, that, through fear or surprise, is not able to make use of his strength.—LOWTH.
[k] Ex. xxix. 45, 46. Deut. xxiii. 14.
[3] *Thy name is called upon us.*
[l] Ps. xxvii. 9. Heb. xiii. 5.
[m] Am. v. 22. Mal. i. 8-13.
[n] Ps. cix. 14, 15. Hos. ix. 9.
[o] Ex. xxxii. 34.
‡ *For their good*—or, for their prosperity and happiness in the land. It is only in this sense the prophet is found to pray for them. He might, and doubtless did, pray for their souls.—BOOTHROYD.
[p] Ez. v. 12-17; xiv. 21.
§ *Ah, Lord*—or, Lord, take pity on this poor people, for they continue in their errors through the seducements of their false prophets.—DIODATI.
[q] *Peace of truth.*
[r] Is. ix. 15. Zech. xiii. 3. 1 Tim. iv. 2.
[s] Is. xxx. 10, 11.

‖ The ministers of the Lord ought seriously to reflect upon what is here said of the crime and punishment of those false prophets who promised peace to the Jews at the very time their ruin was approaching; that it may be a warning to them never to flatter sinners, nor lull them into security, but to speak always with zeal and sincerity what God hath commanded. And the people ought likewise to learn from hence to hearken diligently to those who declare the truth to them sincerely and without flattery.—OSTERVALD.
[s] Is. ix. 16. Matt. xv. 14.
[t] Ps. lxxix. 2, 3.
[u] Prov. i. 31. Rev. xvi. 1.
¶ The prophet is commissioned to give expression to the profound grief which he felt in anticipation of the calamities that were coming upon his people, whom he personifies as a virgin, because they had never been subdued by any foreign prince.—DR HENDERSON.
[x] Deut. xxviii. 36, 64. Lam. iv. 13-16.
[5] *Make merchandise against a land, and* men *acknowledge* it *not.*
* The meaning seems to be—"Even the prophets and the priests are obliged to leave the cities, and wander about unfrequented and unknown places, seeking for the necessaries of life."—CLARKE.
[y] 2 Kings xvii. 19, 20. Ps. lxxviii. 59.
[z] Zech. xi. 8, 9.
[a] Job xxx. 26. 1 Thes. v. 3.
[b] Lev. xxvi. 40-42. Ps. cvi. 6, &c.
[c] Ps. li. 4.
† The temple, in which he manifested his special presence above the mercy-seat, was "the throne of his glory" on earth, which would be disgraced if profaned by the heathen; and he pleaded with the Lord, that he would remember his covenant and not disannul it.—SCOTT.
[d] Ex. xxxii. 13.
‡ The idols of the Gentiles are called "vanities," because it was a vain thing to apply to them, or hope for anything from them; none of these could give a shower of rain. Though the name of one of their idols was Jupiter Imbrius, or Pluvius, the god of rain, yet he could not make nor give a single drop, as Baal, in the times of Ahab, when there was a drought, could not.—GILL.
[e] Deut. xxviii. 12.
[f] Ps. cxxx. 5.

CHAP. XV.

[a] Ex. xxxii. 11-14.
[b] Gen. xix. 27.

land of Judah mourned in deep distress; they who went in and out through the gates of the cities languished for want of food; or the gates were unfrequented by those who had been used to bring in provisions. The people neglected their persons, and lay on the ground, squalid, meagre, and dejected, through want and misery; and the cry of Jerusalem went up—either their cries of distress, or their supplications for deliverance—for it is probable that a day of fasting and humiliation was observed on this occasion. The very nobles were distressed for want of water, and sent either their own children (as not caring to trust any others in this emergency), or their servants, to fetch it from the wells or cisterns, but none could be had; and they returned with empty vessels, ashamed, and covering their heads as mourners or penitents. The husbandman either could not plough the parched ground, or he cultivated it in vain; so that they were ashamed of their confidence in their industry and knowledge of agriculture, and found themselves unable to support their families, or sustain their own lives. The very beasts shared the distress: the hinds forsook their young (as is usual with some animals in such circumstances), not having any milk for them, through want of food for themselves; and the wild asses gasped for breath, and looked like dragons or large serpents, which in hot and dry seasons greedily inhale the cooling air on the tops of mountains, and their eyes grew dim through heat, hunger, and thirst.—*Scott.*

SOLEMN APPEAL TO GOD.—Ver. 8. "Thou art the Hope of Israel." God has encouraged his people to hope in him; in calling himself so often the "God of Israel," the "Rock of Israel," and the "Holy One of Israel," he has made himself the "Hope of Israel." He has given Israel his word to hope in, and caused them to hope in it; and there are those yet in Israel that make God alone "their hope," and expect he will be "their Saviour in time of trouble," and they look not for salvation in any other: "Thou hast many a time been such in the time of their extremity." Note, Since God is his people's all-sufficient Saviour, they ought to hope in him in their greatest straits; and since he is their only Saviour, they ought to hope in him alone. They plead likewise, "'Thou art in the midst of us;' we have the special tokens of thy presence with us, thy temple, thy ark, thy oracles, and 'we are called by thy name,' the 'Israel of God;' and therefore we have reason to hope thou wilt not leave us; 'we are thine, save us.' Thy name is called upon us, and therefore what evils we are under reflect dishonour upon thee, as if thou wast not able to relieve thine own." The prophet had often told the people that their profession of religion would not protect them from the judgments of God, yet here he pleads it with God, as Moses, Exod. xxxii. 11. Even this may go far as to temporal punishments with a God of mercy.

EARNEST SUPPLICATION.—Ver. 21. The prophet's petition is, "'Do not abhor us;' though thou afflict us, 'do not abhor us;' though thy hand be turned 'against' us, let not thy heart be so, nor let 'thy mind' be 'alienated' from us." They own God might justly "abhor" them—they had rendered themselves "odious" in his eyes; yet when they pray, "Do not abhor us," they mean, "Receive us into favour again. 'Let not thy soul loathe Zion' (ver. 19). Let not our incense be our abomination." They appeal, 1. To the honour of God, the honour of "his Scriptures," by which he has "made himself known"—his "Word," which he has "magnified above all his name"—"'Do not abhor us, for thy name's sake,' that name of thine by which we are called, and which we call upon." The honour of "his sanctuary" is pleaded: "Lord, do not abhor us, for that will 'disgrace the throne of thy glory'" (the temple, which is called "a glorious high throne from the beginning," chap. xvii. 12); let not that which has been the "joy of the whole earth" be made a "hissing" and an "astonishment." We deserve to have "disgrace" put upon us, but let it not be so as to reflect upon thyself; let not the desolations of the temple give occasion to the heathen to reproach him that used to be worshipped there, as if he could not, or would not protect it, or as if the gods of the Chaldeans had been too hard for him. Note, Good men lay the credit of religion, and its profession in the world, nearer their hearts than any private interest or concern of their own; and those are powerful pleas in prayer, which are fetched from thence, and great supports to faith. We may be sure that God will not "disgrace the throne of his glory" on earth; nor will he eclipse the glory of his throne by one providence, without soon making it shine forth, and more brightly than before, by another. God will be no loser in his honour at the long-run. 2. To the promise of God. Of this they are humbly bold to put him in mind: "Remember" thy covenant "with us," and "break not" that "covenant." Not that they had any distrust of his fidelity, or that they thought he needed be put in mind of his promise to them, but what he had said he would plead with himself, they take the liberty to plead with him: "Then will I remember my covenant" (Lev. xxvi. 42).—*Henry.*

CHAP. XV. GOD'S PURPOSE UNCHANGEABLE.—Ver. 1. "'Though Moses and Samuel stood before me,' by prayer or sacrifice to reconcile me to them, yet I could not be prevailed with to admit them into favour." Moses and Samuel were two as great

could not *be* toward this people: [e]cast *them* out of my sight, and let them go forth.

2 And it shall come to pass, if they say unto thee, Whither shall we go forth? then thou shalt tell them, Thus saith the LORD, Such as *are* for death, to death; [*] and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will appoint over them four [1]kinds, saith the LORD; the sword to slay, and the dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And I will [2]cause them to be [d]removed into all kingdoms of the earth,† [e]because of Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside to ask [3]how thou doest?

6 Thou hast [f]forsaken me, saith the LORD, thou art gone backward: therefore will I [g]stretch out my hand against thee, and destroy thee; I am weary with repenting.‡

7 And I will fan them[§] with a fan in the gates of the land; [h]I will bereave *them* of [4]children, I will destroy my people, [i]*since* they return not from their ways.

8 Their [k]widows are increased to me above the sand of the seas: I have brought upon them, against [5]the mother of the young men, [l]a spoiler at noonday: I have caused *him* to fall upon it suddenly, and terrors upon the city.

9 She [m]that hath born seven languisheth: she hath given up the ghost; [n]her sun is gone down while *it was* yet day; she hath been ashamed and confounded: [o]and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ Woe is me, my mother, that thou hast born me a man of strife and a man of contention to the whole earth! I have neither lent on usury, nor men have lent to me on usury; *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant; [p]verily I will [6]cause the enemy to entreat thee *well* in the time of evil, and in the time of affliction.

12 Shall [q]iron break the northern iron and the steel?

13 Thy substance and [r]thy treasures will I give to the spoil without price,‖ and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to [s]pass with thine enemies into a land *which* thou knowest not: for [t]a fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, [u]thou knowest: [x]remember me, and visit me, and revenge me of my persecutors; [y]take me not away¶ in thy long-suffering: [z]know that for thy sake I have suffered rebuke.

16 Thy words were found, and [a]I did eat them; and thy word was unto me [b]the joy and rejoicing of mine heart: for [7]I am called by thy name, O LORD God of hosts.

17 I [c]sat not in the assembly of the mockers, nor rejoiced; [d]I sat alone, because of thy hand: [e]for thou hast filled me with indignation.

18 Why is [f]my pain perpetual, and my wound incurable, *which* refuseth to be healed? wilt thou be altogether unto me [g]as a liar, [h]*and as* waters *that* [8]fail?*

19 ¶ Therefore thus saith the LORD, [i]If thou return, then will I bring thee again, *and* [k]thou shalt stand before me; and [l]if thou take forth the precious from the vile, thou shalt be [m]as my mouth: [n]let them return unto thee; but return not thou unto them.

20 And [o]I will make thee unto this people a fenced brasen wall; and they shall fight against thee, [p]but they shall not prevail against thee: for I *am* with thee to [q]save thee, and to deliver thee, saith the LORD.

21 And [r]I will deliver thee out of the hand of the wicked,† and I will redeem thee out of the hand of [s]the terrible.

CHAPTER XVI.

1 *The utter ruin of the Jews foreshewn.* 14 *Their return from captivity stranger than their deliverance out of Egypt.*

THE [s]word of the LORD came also unto me, saying,

2 Thou shalt [b]not take thee a wife,* neither

B.C. 601—B.C. 601.

[*] 2 Kings xvii. 20.

[*] *Such as are for death, to death.* — Death here signifies the pestilence, which, together with the sword and the famine, should consume the greatest part of the people (comp. chap. viii. 2). —LOWTH.

This is forcible language, and could not be heard without some effect, unless by a people who were totally hardened, and dead to all fear.—BOOTHROYD.

[1] *Families.*

[2] *Give them for a removing.*

[d] Lev. xxvi. 33.

† This seems to have respect to the succeeding state of the Jews in their different generations. Never was a prophecy more literally fulfilled; it is still a standing monument of Divine truth.—CLARKE.

[e] 2 Kings xxi. 11.

[3] *Of thy peace.*

[f] ii. 13, 17, 19.

[g] Ez. xxv. 7.

‡ The Lord had often threatened to execute judgment on the people; but he had spared them on repentance, and in answer to the prayers of his servants: thus he was said to repent of the evil which he said he would do unto them. But, as they continually relapsed into idolatry, his patience was, as it were, worn out, and he was "weary of repenting"—*i.e.*, it was highly proper for him to take vengeance on them.—SCOTT.

§ Alluding to the custom of winnowing corn in open places; and by fanning is meant the dispersion of the Jews.—GILL.

[h] Deut. xxviii. 53-56. Hos. ix. 12-17.

[4] *Whatsoever is dear.*

[i] Is. ix. 13.

[k] Is. iii. 25, 26.

[5] *The mother* city *a young man spoiling,* &c.; or, *the mother* and *the young men.*

[l] Luke xxi. 35.

[m] Is. xlvii. 9.

[n] Am. viii. 9, 10.

[o] xliv. 27.

[p] xl. 2-6.

[6] Or, *entreat the enemy for thee.*

[q] Is. xlv. 9

[r] Ps. xliv. 12.

‖ Having no regard at all neither to loss nor gain, but only to the justice of my revenge (Ps. xliv. 12).—DIODATI.

[s] Lev. xxvi. 38, 39.

[t] Deut. xxxii. 22.

[u] Ps. vii. 3-5. John xxi. 15-17.

[x] Luke xviii. 7.

[y] Is. xxxviii. 3.

¶ *Take me not away.* — Suffer not mine enemies to take away my life while thou forbearest to vindicate and defend me. Verbs active, in the Hebrew language, often signify only permission.—LOWTH.

[z] Ps. lxix. 7-9.

[a] Ez. iii. 1-3.

[b] Ps. cxix. 101-103.

[7] *Thy name is called upon me.*

[c] 2 Cor. vi. 17.

[d] Ez. iii. 24, 25.

[e] xx. 8, 9.

[f] Ps. xiii. 1-3.

[g] Ez. v. 22, 23.

[h] Job vi. 15-20.

[8] *Be not sure.*

* The words might be better translated, "Wilt thou be altogether unto me as a disappointment, and as waters that fail?" viz., that dry up, and disappoint the thirsty traveller. —WATERLAND.

[i] xx. 9.

[k] 1 Kings xvii. 1.

[l] Is. xxxii. 5, 6.

[m] Ex. iv. 12, 15, 16.

[n] xxxviii. 20, 21.

[o] Ez. iii. 9.

[p] Ps. cxxiv. 1-3.

[q] Is. vii. 14; xii. 10.

[r] Gen. xlviii. 16.

† *I will deliver thee out of the hand of the wicked*—the wicked Jews. *And out of the hand of the terrible* - and the power of the terrible Chaldeans, into whose hands thou shalt come, but be preserved from any harm by the workings of my providence for thee. —POOLE.

[s] Is. xxv. 3-5; xxix. 5, 20.

CHAP. XVI.

[a] i. 2; ii. 1.

[b] Gen. xix. 14. Luke xxiii. 29.

* The prophet is forbidden to marry or beget children, because of the judgments that were about to fall upon all the inhabitants of the land, both old and young (ver. 1-4). For the like reasons he is desired not to join with any of his neighbours either in their mourning or in their convivial mirth (ver. 5-9).—BLAYNEY.

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favourites of Heaven, as e er were the blessings of this earth, and were particularly famed for the success of their mediation between God and his offending people. Many a time they had been destroyed, if Moses had not stood before him in the breach; and to Samuel's prayers they owed their lives (1 Sam. xii. 19); yet, even their intercessions should not prevail—no, not though they were now in a state of perfection, much less Jeremiah's, who was now "subject to like passions" as others. The putting of this as a case—"Though they should stand before me"—supposes that they *do not*, and is an intimation that saints in heaven are not intercessors for saints on earth. It is the prerogative of the Eternal Word to be the only Mediator in *the other world*, whatever Moses and Samuel and others were in *this*.—*Henry.*

JEREMIAH'S WAIL.—Ver. 10. The prophet had rendered himself very obnoxious by his awful predictions; and he could not prevail for a mitigation of the sentence denounced against his people: nay, he was sent with still severer messages of vengeance. This he knew would expose him to their more violent resentment; and therefore he lamented that his mother ever bare him, to be a man of strife and contention to the whole *land*. For he was doomed to spend his life in contending against the sins of the people, and the delusions of the false prophets; and to be treated as a troublesome, quarrelsome person for so doing. He had neither borrowed nor lent money in a usurious manner; he meddled not with secular concerns; he gave no umbrage, and did no injury in those matters which are the common grounds of contention; and yet he was more generally hated and cursed than any fraudulent debtor or oppressing creditor.—His trials were doubtless great: yet there was much infirmity in these passionate wishes and complaints—"I am an object of the common hatred; everybody takes occasion to quarrel with me; because I speak such truths as they do not care to hear."—*Scott.*

THE DIVINE WORD.—Ver. 16. "'Thy words were found,' found 'by me;'" (he searched the Scriptures, diligently studied the law, and found that in it which was reviving to him. If we *seek* we shall find;) "found 'for me;'" (the words which he was to deliver to others were laid ready to his hand, were brought to him by inspiration;) "'and I did' not only taste them, but 'eat' them, received them entirely, conversed with them intimately; they were welcome to me, as food to one that is hungry; I entertained them, digested them, turned them *in succum et sanguinem—into blood and spirits*, and was myself delivered into the mould of those truths which I was to deliver to others." The prophet was bid to "eat the roll" (Ezek. ii. 8; Rev. x. 9). "I did eat it;" that is, as it follows, it was "to me the joy and rejoicing of my heart," nothing could be more agreeable. Understand it, 1. Of the message itself which he was to deliver. Though he was to foretell the ruin of his country, which was dear to him, and in the ruin of which he could not but have a deep share, yet all natural affections were swallowed up in zeal for God's glory. Or, 2. Of the commission he received to deliver this message. Though the work he was called to was not attended with any secular advantages, but, on the contrary, exposed him to contempt and persecution, yet, because it put him in a way to serve God, and do good, he took pleasure in it, was glad to be so employed, and it was his "meat and drink to do the will of him that sent him" (John iv. 13).—*Henry.*

DIVINE ENCOURAGEMENT.—Ver. 19-21. The prophet was out of temper, and heartless about his work; and in a frame of mind which may best be understood by those who have been tried a little in the same way. But the Lord called him to repent of his impatience, and to return to his work. In this case he would again employ and honour him; he would bring him out of his difficulties, and cause him to stand with acceptance before him. And if he learned to distinguish betwixt the precious and the vile, especially in respect of the characters of the people, that he might address them severally for reproof, conviction, instruction, or consolation, then the Lord would employ him as his mouth, to declare his will, and certainly would take care of him. But he must go on steadily with his work, using every means to bring the people to return to him, as their prophet, and to obey the Lord's word by him; and in case they would not, to leave the matter with Him; but not to go down at all upon their ground, not to vary from his instructions, not to accommodate in the least to their wishes, nor to give the least countenance or encouragement to them in their sins, either by his doctrine or example. If he attended to these things, he might be assured the Lord would perform his promises before made to him, and deliver him from the most powerful and malicious of his enemies.—*Scott.*

CHAP. XVI. GRIEVOUS MORTALITY.—Ver. 2-7. "Fruitfulness was promised as a blessing under the law (Deut. xxviii. 4); but it ceased to be so in such difficult times as were coming on the Jewish nation."—(*Lowth.*)—The prophet was therefore forbidden to marry, and required to make the prohibition known, in order the more forcibly to impress the minds of the people with the apprehension of the reality and near approach of the tremendous judgments which he had predicted. The time was at

and meat-offerings, and incense, and bringing sacrifices of praise,¶ unto the house of the LORD.

27 But if [k]ye will not hearken unto me [l]to hallow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; [m]then will I kindle a fire in the gates thereof, [n]and it shall devour the palaces of Jerusalem, and it shall not be quenched.

CHAPTER XVIII.

1 *Under the type of a potter, God sheweth his absolute power in disposing of nations.* 11 *Judgments threatened to Judah.*

THE word* which came to Jeremiah from the LORD, saying,

2 Arise, [a]and go down to the potter's house; and there I will cause thee to hear my words.

3 Then [b]I went down to the potter's house; and, behold, he wrought a work on the [1]wheels.†

4 And the vessel that he [2]made of clay‡ was marred in the hand of the potter: so he [3]made it again another vessel, [c]as seemed good to the potter to make *it.*

5 Then the word of the LORD came to me, saying,

6 O house of Israel, [d]cannot I do with you as this potter?§ saith the LORD. Behold, as the clay *is* in the potter's hand, so *are* ye in mine hand, O house of Israel.

7 *At what* instant I shall speak concerning a nation, and concerning a kingdom, [e]to pluck up, and to pull down, and to destroy *it;*

8 If [f]that nation, against whom I have pronounced,‖ turn from their evil, [g]I will repent¶ of the evil that I thought to do unto them.

9 And *at what* instant I shall speak concerning a nation, and concerning a kingdom, [h]to build, and to plant *it;*

10 If it [i]do evil in my sight, that it obey not my voice, [k]then I will repent of the good wherewith I said I would benefit them.

11 Now therefore go to, speak to the men of Judah, and to the inhabitants of Jerusalem, saying, Thus saith the LORD, Behold, I frame evil against you, and devise a device against you: [l]return ye now every one from his evil way, and make your ways and your doings good.

12 And they said, There is no hope: but [m]we will walk after our own devices, and we will every one do the imagination of his evil heart.

13 Therefore thus saith the LORD, [n]Ask ye now among the heathen, [o]who hath heard such things? the virgin of Israel hath done a very horrible thing.

14 Will *a man* leave the snow of Lebanon* *which cometh* from the rock of the field? *or* shall the cold flowing waters that come from another place be forsaken?

15 Because [p]my people hath forgotten me, they have burnt incense to vanity, and they have caused them to stumble in their ways *from* [q]the ancient paths, to walk in paths, *in* a way not cast up;

16 To make their land [r]desolate, *and* a perpetual hissing: every one that passeth thereby shall be astonished, and wag his head.

17 I will [s]scatter them as with an east wind before the enemy; I will [t]shew them the back, and not the face, in the day of their calamity.

18 ¶ Then said they, [u]Come, and let us devise devices† against Jeremiah; [x]for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: [y]come, and let us smite him with the tongue, [z]and let us not give heed to any of his words.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall [a]evil be recompensed for good? for they have digged a pit for my soul.‡ [b]Remember that I stood before thee to speak good for them, *and* to turn away thy wrath from them.

21 Therefore [c]deliver up their children to the famine,§ and [4]pour out their *blood* by the force of the sword; [d]and let their wives be bereaved of their children, and *be* widows; and let their men be put to death; [e]*let* their young men *be* slain by the sword in battle.

22 Let a cry be heard from their houses, when thou shalt bring a troop suddenly upon them; [f]for they have digged a pit to take me, and hid snares for my feet.

23 Yet, LORD, [g]thou knowest all their counsel against me [5]to slay *me:* [h]forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal *thus* with them [i]in the time of thine anger.

CHAPTER XIX.

Under the type of breaking a potter's vessel, is foreshewed the desolation of the Jews for their sins.

THUS saith the LORD, [a]Go and get a potter's earthen bottle,* and *take* of the ancients of the people, and of the ancients of the priests;

2 And go forth unto [b]the valley of the son of

B.C. 601—B.C. 605.

¶ The peace-offerings were of three sorts—either vows, voluntary or free-will-offerings, and offerings of praise or thanksgiving (see Lev. vii. 15, 16). These were offered as grateful acknowledgments for deliverances in time of danger, or for other mercies received (see Ps. cvii. 22; cxvi. 17). —LOWTH.

[k] Is. i. 20. Heb. xii. 25.
[l] 22.
[m] Deut. xxxii. 22. Is. ix. 18, 19.
[n] 2 Kings xxv. 9.

CHAP. XVIII.

* These prophecies, continued in the two following chapters, must be referred to some part of the three first years of the reign of Jehoiakim. —BLAYNEY.

[a] Ez. iv. 1, &c. Am. vii. 7, 8.
[b] Jon. i. 3. John xv. 14.
[1] *Frames,* or *seats.*
† "Upon the stones," the potter's wheel being usually made of such.—CLARKE.
[2] *Made was marred, as clay in the hand of the potter.*
‡ That which we read "of clay" may be read (as our margin tells us), "as clay;" *i.e.,* while it was yet clay it was spoiled in the potter's hand, so as he did not think fit to go on with his design as to the form of the vessel, but made it into another form, such as he liked best.—POOLE.
[3] *Returned and made.*
[c] Is. xlv. 9. Rom. ix. 21.
[d] Rom. ix. 20-23.
§ However absolute the right of God to deal with mankind agreeably to his own good pleasure, his conduct is always in strict accordance with the manner in which they behave themselves towards him. Neither his promises nor his threatenings are unconditional.—DR HENDERSON.
[e] Am. ix. 8.
[f] Is. i. 16-19. Luke xiii. 3-5.
‖ He foretelleth what he will bring upon us, for this very purpose, that he may not bring it upon us; and warneth before he striketh, to make us careful to avoid the stroke.—ST CHRYSOSTOM.
[g] Ex. xxxii. 12.
¶ Though God cannot change his mind, he will change his way; so that it may be said, he repents him of the evil he said he would do to them.—HENRY.
[h] Ec. iii. 2, 3.
[i] Ez. xxxiii. 18.
[k] Num. xiv. 22, 23.
[l] Is. i. 16-19.
[m] Luke i. 51.
[n] ii. 10-13.
[o] Is. lxvi. 8. 1 Cor. v. 1.

* By its exceeding height it proves a conservatory for abundance of snow, which, thawing in the heat of summer, affords supplies of water to the rivers and fountains in the valleys below.—MAUNDRELL.
[p] xiii. 25.
[q] vi. 16.
[r] Is. vi. 11. Ez. xxxiii. 28, 29.
[s] Deut. xxviii. 25, 64. Hos. xiii. 15.
[t] Deut. xxxi. 17.
[u] Is. xxxii. 7. Mic. ii. 1-3.
† Let us form a conspiracy against him, accuse him of being a false prophet, and a contradicter of the words of God, for God has promised us protection; and he says we shall be destroyed, and that God will forsake his people. *Let us smite him with the tongue.*—"On the tongue," so it should be rendered. Lying and false testimony are punished in the Eastern countries, to the present day, by smiting the person on the mouth with a strong piece of leather, like the sole of a shoe. Sometimes a bodkin is run through the tongue.—CLARKE.
[x] John vii. 47-49.
[y] Prov. xviii. 21.
[z] xliv. 17.
[a] Prov. xvii. 13. John x. 32.
‡ To entrap and destroy me; as men dig pits to ensnare wolves, bears, and other wild beasts.—CALMET.
[b] Gen. xviii. 22-32. Ps. cvi. 23.
[c] Ps. cix. 9-20. 2 Tim. iv. 14.
§ Since they are thus incorrigible, I shall not any more intercede for them, but let those calamities of famine and sword, with which thou hast threatened them, overtake them (see chap. xvi. 4).—LOWTH.
[4] *Pour them out.*
[d] Ex. xxii. 24.
[e] Am. iv. 10.
[f] 20.
[g] xi. 18-20.
[5] *For death.*
[h] Ps. lxix. 22-28. Is. ii. 9.
[i] Luke xxi. 22. Rom. ii. 5.

CHAP. XIX.

[a] xviii. 2-4.
* An earthen pitcher, with a narrow neck, made to drink from.—LOWTH.
[b] Josh. xv. 8.

There thou shalt receive a message, to be delivered to the people." Note, Those that would know God's mind must observe his appointments, and attend there where they may "hear his words." The prophet was never "disobedient to the heavenly vision," and therefore went to the potter's house (ver. 3), and took notice how he "wrought his work upon the wheels," just as he pleased, with a great deal of ease, and in a little time. And (ver. 4) when a lump of clay, that he designed to form into one shape, either proved too stiff, or had a stone in it, or some way or other came to be "marred in his hand," he presently turned it into another shape. If it will not serve for a vessel of honour, it will serve for a vessel of dishonour, just as "seems good to the potter." It is probable that Jeremiah knew well enough how the potter-wrought his work, and how easily he threw it into what form he pleased; but he must go and observe it *now,* that, having the idea of it fresh in his mind, he might the more readily and distinctly apprehend that truth which God designed thereby to represent to him, and might the more intelligently explain it to the people. God "used similitudes by his servants the prophets" (Hos. xii. 10), and it was requisite that they should themselves understand the similitudes they used. Ministers will make a good use of their converts with the business and affairs of this life, if they learn thereby to speak more plainly and familiarly to people about the things of God, and to expound Scripture comparisons; for they ought to make all their knowledge, some way or other, serviceable to their profession. Now, let us see what the message is which Jeremiah receives, and is intrusted with the delivery of, at the potter's house. While he looks carefully upon the potter's work, God darts into his mind these two great truths, which he must preach to "the house of Israel"—that God has both an incontestable authority, and an irresistible ability, to form and fashion kingdoms and nations as he pleases, so as to serve his own purposes: "'Cannot I do with you as this potter? saith the Lord' (ver. 6). Have not I as absolute a power over you in respect both of might and of right?" Nay, God has a clearer title to a dominion over us than the potter has over the clay; for the potter only gives it its form, whereas we have both matter and form from God. "As the clay is in the potter's hand," to be moulded and shaped as he pleases, "so are ye in my hand."—*Henry.*

INFATUATED APOSTASY.—Ver. 13-17. The heathen had not apostatised from their false gods as the Israelites did from the true God. He had espoused the nation as a chaste virgin; but she had committed horrible adulteries. Common sense taught men to value clear waters, which, from the melted snows on Lebanon, were purified by running through the cavities of the rocks, and sprang up in the fields; or to prefer the cold spring-waters from any other place to the stagnant waters of some dirty pond or cistern: but Israel had forsaken the infinitely glorious JEHOVAH for worthless idols! and they had caused each other to stumble, and turn aside from the ancient paths, in which their believing ancestors had walked, into such as were unauthorised, and which resembled the deep or rough road through countries which are seldom travelled. For this sin and folly their land would soon be desolated, and exposed to the derision of every passenger; they would be left to flee before the enemy as chaff or dust before the east wind, and the Lord would turn his back on them, and shew them no favour in their distress.—The sixteenth verse is rendered differently by some translators; but the meaning is clear, and our translation seems preferable to such as are substituted in its place.—*Scott.*

CHAP. XIX. THREATENED DESTRUCTION—THE POTTER'S VESSEL.—Ver. 10-15. The message of wrath delivered in the foregoing verses is here enforced, that it might gain credit two ways: 1. By a visible sign. The prophet was to take along with him an "earthen bottle," and when he had delivered his message he was to "break the bottle" to pieces, and the same that were auditors of the sermon must be spectators of the sign. He had compared this people, in the chapter before, to the potter's clay, which is easily marred in the making; but some might say, "It is past that with us, we have

Hinnom, which *is* by the entry of the [1]east gate, [c]and proclaim there the words that I shall tell thee:

3 And say, [d]Hear ye the word of the LORD, O kings of Judah, and inhabitants of Jerusalem; Thus saith the LORD of hosts, the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle.†

4 Because [e]they have forsaken me, and have estranged this place, and [f]have burnt incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah,‡ and [g]have filled this place with the blood of innocents;

5 They have built also the high places of Baal, [h]to burn their sons with fire *for* burnt-offerings, unto Baal, which I commanded not, nor spake *it*, neither came *it* into my mind:

6 Therefore, behold, the days come, saith the LORD, that [i]this place shall no more be called Tophet,§ nor The valley of the son of Hinnom, but The valley of slaughter.‖

7 And [k]I will make void the counsel of Judah and Jerusalem in this place;¶ [l]and I will cause them to fall by the sword before their enemies, and by the hands of them that seek their lives; and [m]their carcases will I give to be meat for the fowls of the heaven, and for the beasts of the earth.

8 And I will make this city [n]desolate, and an hissing;* every one that passeth thereby shall be astonished and hiss, because of all the plagues thereof.

9 And I will cause them [o]to eat the flesh of their sons, and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies, and they that seek their lives shall straiten them.

10 Then [p]shalt thou break the bottle in the sight of the men that go with thee,†

11 And shalt say unto them, Thus saith the LORD of hosts, [q]Even so will I break this people, and this city, as *one* breaketh a potter's vessel, that cannot [2]be made whole again: and they shall [r]bury *them* in Tophet, till *there be* no place to bury.

12 Thus will I do unto this place, saith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet:‡

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[1] *Sun-gate.*
[c] Prov. i. 20-22. Jon. iii. 2.
[d] Matt. x. 18. Rev. ii. 29.
† Denotes uncommon astonishment. —CALMET.
[e] Deut. xxxii. 15-23. Is. lxv. 11.
[f] Deut. xiii. 6, 13; xxviii. 36, 64.
‡ That is, none of their pious kings, as David, Asa, Jehoshaphat, Hezekiah, and Josiah.—GILL.
[g] 2 Kings xxiv. 4. Is. lix. 7.
[h] Deut. xii. 31. 2 Chr. xxviii. 3.
[i] Is. xxx. 33.
§ *Tophet.*—So it had been called from the beating of drums in it, that the cries and shrieks of infants burnt in the fire might not be heard by their parents.—GILL.
‖ *The valley of slaughter*—in consequence of the victory which the Chaldeans would obtain over the Jews. They should be slain there in such numbers, that room should be wanted to bury them.—BOOTHROYD.
[k] Job v. 12, 13. Ps. xxxiii. 10, 11.
¶ "The counsel" which they took in this place, and agreed to, in offering their sons and daughters to idols; and which they took with these idols and their priests, from whom they expected assistance and relief, and all their schemes and projects for their deliverance.—GILL.
[l] Lev. xxvi. 17. Deut. xxviii. 25.
[m] Deut. xxviii. 26. Ps. lxxix. 2, 3.
[n] Lev. xxvi. 32. Lam. ii. 15, 16.
* *Hissing*—seems to mean here an inarticulate sound, expressing not so much contempt, as astonishment mixed with horror (see chap. xviii. 16).—BLAYNEY.
[o] Lev. xxvi. 29. Lam. ii. 20.
[p] Ii. 63, 64.
† To give them a sensible representation of the ruin threatened against them (ch. li. 63, 64). The breaking of an earthen vessel is a proper emblem of utter ruin; for such a one, when it is broken, can never be mended or put to any further use (see Is. xxx. 14).-LOWTH.
[q] Ps. ii. 9. Is. xxx. 14.
[2] *Be healed.*
[r] vii. 31, 32.
‡ A place of slaughter and burial for the inhabitants. —BISHOP HALL.

[s] 2 Kings xxiii. 10, 14.
[t] 2 Kings xxiii. 12. Zeph. i. 5.
§ The Jews, having their houses with flat roofs (see Deut. xxii. 8), there dedicated altars to the host of heaven, where they could have the fullest view of them (see 2 Kings xxiii. 12. Zeph. i. 5).-LOWTH.
[u] 2 Chr. xx. 5.
‖ It was necessary not only to shew the elders of the people and the priests what God was about to do, but to inform the people in general, that they might have no excuse.—BOOTHROYD.
[x] 2 Chr. xxxvi. 16, 17. Acts vii. 51, 52.

CHAP. XX.

[a] 1 Chr. xxiv. 14.
[b] 2 Kings xxv. 18. Acts v. 24.
[c] 1 Kings xxii. 24. Am. vii. 10-13.
* More properly, "the house of correction." The original word occurs twice besides (chap. xxix. 26, and 2 Chr. xvi. 10), in both which places it is rendered simply a "prison," and is mentioned as a punishment due to or inflicted on one who assumed the character of a prophet without a proper call, or was presumed to have behaved unbecomingly as such.—BLAYNEY.
[d] Zech. xiv. 10.
[e] Gen. xvii. 5, 15. Hos. i. 4-9.
† *Pashur* — *i.e.*, "security on all sides." *Magor-missabib*—*i.e.*, "fear on every side." This name hath God given thee, because, in the course of his providence, thou shalt be placed in the circumstances signified by it.—COBBIN.
[1] *Fear round about.*
[f] Deut. xxviii. 65-67. Matt. xxvii. 4, 5.
[g] xxxii. 27-35.
[2] *Wealth.*
‡ *Strength of this city.*—This means "the men of war," which constitute the strength of a city or state, as "industry" does the industrious artisans and mechanics; and "all that is valuable," the honourable and respectable members of the community not included in the former classes.—BOOTHROYD.

13 And the houses of Jerusalem, and the houses of the kings of Judah, shall be defiled [s]as the place of Tophet, because of all the houses [t]upon whose roofs§ they have burnt incense unto all the host of heaven, and have poured out drink-offerings unto other gods.

14 Then came Jeremiah from Tophet, whither the LORD had sent him to prophesy; and [u]he stood in the court of the LORD's house, and said to all the people,‖

15 Thus saith the LORD of hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it, [x]because they have hardened their necks, that they might not hear my words.

CHAPTER XX.

1 *Pashur, smiting Jeremiah, receiveth a new name, and a fearful doom.* 7 *Jeremiah complaineth of contempt,* 10 *of treachery,* 14 *and of his birth.*

NOW Pashur the son of [a]Immer the priest, who *was* also [b]chief governor in the house of the LORD, heard that Jeremiah prophesied these things.

2 Then Pashur [c]smote Jeremiah the prophet, and put him in the stocks* that *were* [d]in the high gate of Benjamin, which *was* by the house of the LORD.

3 And it came to pass on the morrow, that Pashur brought forth Jeremiah out of the stocks. Then said Jeremiah unto him, The LORD [e]hath not called thy name Pashur,† but [1]Magor-missabib.

4 For thus saith the LORD, Behold, [f]I will make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall behold *it:* [g]and I will give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall slay them with the sword.

5 Moreover, I will deliver all the [2]strength of this city,‡ and all the labours thereof, and all the precious things thereof, and all the treasures of the kings of Judah will I give into the hand of their enemies, which shall spoil them, and take them, and carry them to Babylon.

6 And thou, Pashur, and all that dwell in thine house, shall go into captivity: and thou shalt come to Babylon, and there thou shalt die,

been made and hardened long since." "And what though you be?" says he; "the potter's vessel is as soon broken in the hands of any man, as the vessel, while it is soft clay, is marred in the potter's hand; and its case is in this respect much worse, that the vessel, while it is soft clay, though it be marred, may be moulded again; but after it is hardened, when it is broken, it can never be pieced again." Perhaps what they see will affect them more than what they only hear talk of; that is the intention of sacramental signs, and teaching by symbols was anciently used. In the explication of this sign, he must inculcate what he had before said, with a further reference to the place where this was done, in the valley of *Tophet*. (1.) As the bottle was easily, irresistibly, and irrecoverably broken, so "shall Judah and Jerusalem" be broken by the Chaldean army (ver. 11). They depended much upon the firmness of their constitution, and the fixedness of their courage, which they thought hardened them like a vessel of brass; but the prophet shews that all that did but harden them like a vessel of earth, which, though hard, is brittle, and sooner broken than that which is not so hard. Though they were made vessels of honour, still they were vessels of earth, and so they shall be made to know, if they dishonour God and themselves, and serve not the purposes for which they were made. It is God himself, who made them, that resolves to unmake them: "I will break this people, and this city," dash them in pieces like "a potter's vessel"—the doom of the heathen (Ps. ii. 9; Rev. ii. 27), but now Jerusalem's doom (Is. xxx. 14). "A potter's vessel," when once broken, "cannot be made whole again, cannot be cured"—so the word is. The ruin of Jerusalem shall be an utter ruin; no hand can repair it but his that broke it, and if they return to him, though he has torn, he will heal. (2.) This was done *in Tophet*. That *Tophet* should be the receptacle of the slain: "They shall bury in Tophet for want of room to bury elsewhere" (so some read it); and, if they had had conveniences anywhere else, they would not have buried there, where all the filth of the city was carried. Or, as we read it, "They shall bury in Tophet till there be no place to bury" any more there; they shall justle for room to lay their dead; and a very little room will then serve those who, while they lived, "laid house to house, and field to field." They that would be "placed alone in the midst of the earth," while they were above ground, and obliged all about them to keep their distance, must lie with the multitude when they are underground, for they are innumerable before them.—*Henry.*

CHAP. XX. JEREMIAH PERSECUTED BY PASHUR.—Ver. 1-6. It might have been expected that the prophet's plain dealing would exasperate the rulers of Judah if it did not convince and humble them. Accordingly, we have in this chapter an account of a persecution that he endured, and of his behaviour under it. Pashur, a priest of the race or order of Immer, who, under the high priest, superintended the affairs of the temple, having heard of the predictions which the prophet had delivered in Tophet, and perhaps being present when he repeated them in the temple, used his authority to punish and silence him, as a troubler of the nation. Having smitten or scourged him as a malefactor, he set him in the stocks, or the pillory, in a public part of the city, and left him there all night, exposed to ignominy as well as pain. This he probably thought would disgrace him with the people, and discourage him from prophesying any more. The prophet seems to have borne the indignity with silence and patience; but when at length Pashur came to set him at liberty, he was directed to inform him that God had named him *Magor-missabib*, or *Terror round about*, for he would cause him to be alarmed continually, through terrors of conscience and surrounding dangers, he should be so disquieted as to become a terror to himself and to his friends; and, having seen some of them slain in the siege of Jerusalem, he and the rest should be carried captive to Babylon; there they should be slain before his eyes, and he should die and be buried there, with all those whom he had deluded by his lies; for he was a false prophet as well as a persecuting priest.—Probably these predictions made such an impression on Pashur's mind as to disturb his imagination during all the succeeding events, and to produce the predicted terror.

DEEP ANGUISH AND SELF-EXECRATION OF THE PROPHET.—Ver. 14-18. This is as extraordinary a transition as any in the whole Scriptures; and, for aught that appears to the contrary, the prophet related what passed in his experience, according to the order in which it took place. An experimental acquaintance with our own hearts, and the variations of our affections under sharp trials, as encouraging or discouraging

and shalt be buried there, thou, and [h]all thy friends, to whom thou hast prophesied lies.

7 ¶ O LORD, thou hast deceived me, and I was [3]deceived; [i]thou art stronger than I, and hast prevailed: I am in derision daily, every one mocketh me.

8 For since I spake, I cried out, I cried violence and spoil; because [k]the word of the LORD was made a reproach unto me, and a derision, daily.

9 Then I said, [l]I will not make mention of him, nor speak any more in his name: but *his word* [m]was in mine heart as a burning fire[§] shut up in my bones, and I was weary with forbearing, and I could not *stay*.

10 ¶ For [n]I heard the defaming of many, fear on every side. [o]Report, *say they*, and we will report it. [4]All [p]my familiars watched for my halting,[‖] *saying*, Peradventure he will be enticed, and we shall prevail against him, and [q]we shall take our revenge on him.

11 But [r]the LORD *is* with me as [s]a mighty terrible one; therefore [t]my persecutors shall stumble, [u]and they shall not prevail: they shall be greatly ashamed; for they shall not prosper: *their* everlasting confusion shall never be forgotten.

12 But, O LORD of hosts, that triest the righteous, *and* seest the reins and the heart, [x]let me see thy vengeance on them: ¶ [y]for unto thee have I opened my cause.

13 Sing unto the LORD,* praise ye the LORD; [z]for he hath delivered the soul of the poor from the hand of evil-doers.

14 ¶ [a]Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father,† saying, [b]A man-child is born unto thee, making him very glad.

16 And let that man be [c]as the cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noontide;‡

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* always great *with me*.

18 Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

B.C. 605—B.C. 589.

[h] Is. ix. 15.
[3] *Enticed.*
[i] Ez. iii. 14. 1 Cor. ix. 16.
[k] Lam. iii. 61-63. Luke xi. 45.
[l] Jon. i. 2, 3; iv. 2, 3. Acts xv. 37, 38.
[m] Job xxxii. 18-20. Acts iv. 20.
§ There is no heat so raging and insupportable as that in the bosom of an honest man on doing anything which he ought not to have done, or refraining from that which his conscience informs him he ought to do. —CLARENDON.
[n] Ps. xxxi. 13. Matt. xxvi. 59, 60.
[o] Neh. vi. 6-13. Luke xx. 20.
[4] *Every man of my peace.*
[p] Job xix. 19. Luke xi. 53, 54.
‖ My pretended friends encourage one another in spreading false reports of me, or desire to hear from my mouth more prophecies, in hopes to find some matter of accusation against me, whereby they might take away my life, and so fulfil their revenge on me.—LOWTH.
[q] 1 Kings xix. 2. Acts xxiii. 12-15.
[r] Is. xli. 10-14.
[s] Ps. lxv. 5.
[t] Ps. xxvii. 1, 2.
[u] xv. 20.
[x] Ps. cix. 6-20.
¶ *Let me see thy vengeance on them.*—His persecutors and enemies. He does not seek vengeance himself, but desires it of the Lord; he does not ask to see his vengeance, but the Lord's vengeance on them, what he thought was just and proper to inflict on them; he knew that vengeance belonged to the Lord, and therefore left it with him, and prayed for it from him.—GILL.
[y] Ps. lxxxvi. 4. Is. xxxvii. 14.
* He was so completely delivered from all fear, that although he remained in the same circumstances, yet he exults in the Divine protection, and does not fear the face of an adversary.—CLARKE.
[z] Ps. xxxv. 10, 11.
[a] Job iii. 3-16.
† It is the custom in Persia, to announce to the father the birth of his male children with particular ceremonies.—CHARDIN.
[b] Gen. xxi. 5, 6.
[c] Gen. xix. 24, 25.
‡ To hear the cry in the morning, and shouting at noonday, signifies being perpetually alarmed with the terrors of an hostile invasion (comp. chap. vi. 4). —LOWTH.

CHAP. XXI.
[a] 2 Kings xxiv. 17.
[b] xxxviii. 1.
[c] 2 Kings xxv. 18.
[d] Jud. xx. 27.
[e] 2 Kings xxv. 1, 2.
* So spelt in twenty-seven places of this book, and in ten places spelt "Nebuchadnezzar;" the MSS. vary.—KENNICOTT.
[f] Ex. xiv. 15. Ps. xlvi. 8-11.
[g] Is. x. 3. Hos. ix. 12.
† *Turnback.*—The meaning seems to be this: I will make your warlike engines, which you have set upon the city walls for your defence, to be of no use, neither shall they avail you anything, being broken or dismounted by the enemies without. Or, they shall cast up such fences against them, that they will be of no effect, whereupon you will be constrained to draw them into the city again.—DIODATI.
[h] Is. v. 5. Ez. xvi. 37-41.
[i] Is. lxiii. 10. Lam. ii. 4, 5.
[k] Ex. vi. 6; ix. 15.
[l] Is. vi. 11. Ez. xxxiii. 27-29.
[m] 2 Kings xxv. 5-7.
‡ Zedekiah himself was not put to death, but was carried to Babylon, where he died (see chap. xxiv. 5). But his sons and his great men were slain by the command of Nebuchadnezzar (see 2 Kings xxv. 7, 8). It is common with all writers to express that indefinitely which is true of the greater part of the persons concerned. —LOWTH.
[n] Deut. xxviii. 50. Is. xiii. 17, 18; xlvii. 6.
§ This answer is clear and explicit, yet they obstinately persisted in their revolt, relying on two things—the strength of the city, and the powerful assistance of the king of Egypt.—BOOTHROYD.
[o] Deut. xxx. 19.
‖ I tell you the way that you should take if you would save your lives, and the course which, if you take, you will certainly lose your lives.—POOLE.
[p] xxxviii. 2, 17, 23.
[q] xxxix. 18.
[r] Lev. xvii. 10.

CHAPTER XXI.

1 *Zedekiah enquireth the event of Nebuchadrezzar's war.*
3 *A hard siege foretold.*

THE word which came unto Jeremiah from the LORD, [a]when king Zedekiah sent unto him [b]Pashur the son of Melchiah, and [c]Zephaniah the son of Maaseiah the priest, saying,

2 [d]Enquire, I pray thee, of the LORD for us, ([e]for Nebuchadrezzar* king of Babylon maketh war against us,) if so be that the LORD will deal with us [f]according to all his wondrous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah;

4 Thus saith the LORD God of Israel, [g]Behold, I will turn back† the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Chaldeans, which besiege you without the walls, [h]and I will assemble them into the midst of this city.

5 And [i]I myself will fight against you [k]with an outstretched hand, and with a strong arm, even in anger, and in fury, and in great wrath.

6 And [l]I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterward, saith the LORD, [m]I will deliver Zedekiah king of Judah, and his servants, and the people, and *such as are* left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life: and he shall smite them with the edge of the sword;‡ [n]he shall not spare them, neither have pity, nor have mercy.§

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, [o]I set before you the way of life, and the way of death.‖

9 He [p]that abideth in this city shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Chaldeans that besiege you, he shall live, [q]and his life shall be unto him for a prey.

10 For [r]I have set my face against this city for evil, and not for good, saith the LORD; it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

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thoughts occur to our minds, will best enable us to understand it. We should not think it possible for such rebellion and absurdity to prevail in the heart of a true believer, and to succeed the most vigorous exercises of faith, hope, and love, did we not meet with a few instances of the kind in the Word of God; and they who have been thus tempted of Satan might be further urged to give up their hope, and to adopt the most desperate measures. Yet such thoughts and wishes are not to be excused; for they are strong proofs of the desperate wickedness of the heart. How absurd was it for a godly man to curse the day of his birth, which no longer had any existence, and was in no degree the cause of his sufferings! To curse the man who first informed his father of his birth, and even to wish him the doom of Sodom, or that the cry of terror and alarm might never cease to sound in his ears, because he would not murder him when a helpless infant!—How strange to wish such an exquisitely cruel wish to his parent! And all this, because he was called to endure contempt and persecution for a short time, which would be counterbalanced by Divine consolations, and terminate in everlasting felicity. So unreasonable are passion and impatience!—"How the children of God are overcome, in this battle of the flesh and the spirit! And into what inconveniences they fall, till God raises them up again!"—Some expositors endeavour to palliate the vehement expressions here used; but this is impossible; and, could they effect their purpose, they would also counteract the very design of the Holy Spirit in recording them—viz., to shew what the best of men are when left to themselves, and to preserve tempted believers from desponding, when they are harassed in like manner.—*Scott.*

CHAP. XXI. ZEDEKIAH'S MESSAGE TO THE PROPHET.—Ver. 1, 2. We have been left to conjecture the time in which most of the preceding prophecies were delivered, but many of those which follow are dated. This chapter leads us forward to the time of Zedekiah, and very near to the captivity, yet we shall frequently be brought back to the preceding reigns. When Nebuchadnezzar had formed the siege of Jerusalem, Zedekiah was anxious to know the event; though it had been so often predicted, that nothing but the most determined incredulity could doubt of it. He was convinced, at some times, at least, that Jeremiah was a true prophet, and he sent messengers to him on this occasion, who entreated him to inquire of the Lord whether he would not appear for their deliverance, according to the wonders which he had formerly wrought for his people, that the siege might be raised; and perhaps they meant to desire his prayers. But they paid no regard to his warnings and exhortations, and made no attempts towards reformation, personal or public—"Not that the king was touched with repentance, and so sought to God, as Hezekiah did, when he sent to Isaiah, but because the prophet might pray unto God to take away this present plague, as Pharaoh sought unto Moses."—*Scott.*

THE PROPHET'S REPLY.—Ver. 4-7. It was a very startling, cutting reply, which God, by the prophet, sent to that message. It is here foretold, 1. That God will render all their endeavours for their own security fruitless and ineffectual (ver. 4). "I will be so far from teaching your hands to war, and putting an edge upon your swords, that I will 'turn back the weapons of war that are in your hand,' when you sally out upon the besiegers to beat them off, so that they shall not give the stroke you design; nay, they shall recoil into your own faces, and be turned upon yourselves." Nothing can make for those who have God against them. 2. That God himself will be their enemy; and then I know not who can befriend them—no, not Jeremiah himself (ver. 5) "I will be so far from protecting you, as I have done formerly in a like case, that 'I myself will fight against you.'" Note, Those who rebel against God may justly expect that he will make war upon them. 3. That those who, for their own safety, decline sallying out upon the besiegers, and so avoid *their* sword, shall yet not escape the sword of God's justice (ver. 6). "I will smite those that abide in the city" (so it may read); "both man and beast;" both the beasts that are for food, and those that are for service in war, foot and horse: "they shall die of a great pestilence," which shall rage within the walls, while the enemies are encamped about them. Though Jerusalem's gates and walls may for a time keep out the Chaldeans, they cannot keep out God's judgments; his arrows of pestilence can reach those that think themselves safe from other arrows. 4. That the king himself, and all the people that escape the "sword, famine," and "pestilence," shall fall "into the hands" of the Chaldeans, who

11 ¶ And touching the house of the king of Judah, *say*, Hear ye the word of the LORD;

12 O house of David, thus saith the LORD, [1]Execute judgment in the morning,¶ and [s]deliver *him that is* spoiled out of the hand of the oppressor, [t]lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, [u]I *am* against thee, O [2]inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, [x]Who shall come down against us? or who shall enter into our habitations?

14 But I will [3]punish you [y]according to the fruit of your doings, saith the LORD; and I will kindle a fire in the forest thereof,* and it [z]shall devour all things round about it.

CHAPTER XXII.

1 *An exhortation to repentance.* 10 *The judgment of Shallum,* 20 *and of Coniah.*

THUS saith the LORD, Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, [a]that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates;

3 Thus saith the LORD, [b]Execute ye judgment and righteousness,* and deliver the spoiled out of the hand of the oppressor: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, [c]neither shed innocent blood in this place.

4 For if ye do this thing indeed, [d]then shall there enter in by the gates of this house kings sitting [1]upon the throne of David, riding in chariots and on horses, he, and his servants, and his people.

5 But [e]if ye will not hear these words, [f]I swear by myself, saith the LORD, [g]that this house shall become a desolation.

6 For thus saith the LORD unto the king's house of Judah, Thou *art* Gilead unto me, *and* the head of Lebanon:† *yet* [h]surely I will make thee a wilderness, *and* cities *which* are not inhabited.

7 And I will prepare destroyers against thee, every one with his weapons; and they shall cut down thy choice cedars, and cast *them* into the fire.

B.C. 609—B.C. 609.

[1] *Judge.*

¶ Probably the time for dispensing judgment was in the morning, when the people were going to their work; but the words may mean, Do justice promptly, do not delay. Let justice be administered as soon as required.—CLARKE.

[s] Prov. xxiv. 11, 12. Rom. xiii. 4.

[t] Lam. ii. 3, 4.

[u] Ez. xiii. 8, 20.

[2] *Inhabitress.*

[x] 2 Sam. v. 6, 7. Ob. 3, 4.

[3] *Visit upon.*

[y] Prov. i. 31. Gal. vi. 7, 8.

[z] A metaphorical term for a city, with its numerous inhabitants and stately buildings, chiefly of the cedar of Lebanon (see chap. xxii. 7; Is. xxxvii. 24; Ez. xx. 46; Zech. xi. 1).—LOWTH.

[a] 2 Chr. xxxvi. 19.

CHAP. XXII.

[a] Is. ix. 7. Luke i. 32.

[b] Deut. xvi. 18-20.

[c] That is, administer justice to all your subjects. *The stranger, the fatherless,* and *the widow* are named particularly, as persons who have fewest friends, and so are most exposed to the lusts of great men, who have a power to oppress them. Two things are observable:—1. That the terms upon which God promiseth mercy to them are such as were in their power to perform. 2. And more particularly, how much God loveth justice and judgment, without the impartial execution of which no princes, no magistrates, can promise themselves security from temporal judgments.—POOLE.

[c] Deut. xix. 10-13. Is. i. 15-20.

[d] xvii. 25.

[1] *For David upon his throne.*

[e] Is. i. 20.

[f] Gen. xxii. 16. Am. viii. 7, 8.

[g] Mic. iii. 12.

† Lebanon was the highest mountain in Israel, and was therefore an apt emblem of the reigning family, advanced to the highest rank and dignity in the state. Gilead was the richest and most fertile part of the country. The meaning then is plainly this—By my providence thou art not only supreme in rank, but hast been rendered exceedingly wealthy and flourishing; but the same power that raised thee will likewise be exerted in reducing thee to the lowest state of indigence and distress.—BLAYNEY.

[h] Ps. cvii. 34. Is. vi. 11; xxiv. 1-6.

[1] They that had heard that this city had been called the city of God, and the place of his especial residence, would be astonished to find it a scene of his judgments and vengeance. Thus was fulfilled that threatening of Moses (Deut. xxviii. 37), that God would make the Jews an astonishment to other nations.—LOWTH.

[i] 2 Kings xxii. 17. 2 Chr. xxxiv. 25.

[k] 2 Kings xxii. 20. 2 Chr. xxxv. 23-25.

[l] 2 Kings xxiii. 31-34. Ez. xix. 3, 4.

[m] 2 Chr. xxxvi. 1-4, *Jehoahaz.*

§ *The son of Josiah,* who immediately succeeded his father on the throne, was Jehoahaz, whom Pharaoh-necho deposed after a reign of three months, and carried captive to Egypt, where he died (2 Kings xxiii. 30-34). It is therefore probable, that, before he ascended the throne, his name was Shallum, which he changed for Jehoahaz, as his brothers Eliakim and Mattaniah also assumed the names of Jehoiakim and Zedekiah on the like occasion (2 Kings xxiii. 34; xxiv. 17).—BLAYNEY.

[2] *Thorough-aired.*

[3] *My windows.*

[n] 2 Sam. viii. 15.

[o] Ps. cxxviii. 1, 2. Is. iii. 10.

[p] Ps. lxxii. 1-4, 12, 13. Prov. xxiv. 11.

[q] 1 Sam. ii. 12. John. xvi. 3.

[r] Luke xii. 15-21. Eph. v. 3-5.

[s] 2 Kings xxiv. 4. Zeph. iii. 3.

[4] *Incursion.*

[t] 2 Chr. xxi. 19.

[u] 1 Kings xiv. 10.

‖ Were hills or places that looked towards Assyria, whence the Jews looked for help, and sometimes had it (as 2 Kings xvi. 7).—POOLE.

8 And many nations shall pass by this city, and they shall say every man to his neighbour, Wherefore hath the LORD done thus unto this great city?‡

9 Then they shall answer, [i]Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

10 ¶ [k]Weep ye not for the dead, neither bemoan him; *but* [l]weep sore for him that goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching [m]Shallum the son of Josiah§ king of Judah, which reigned instead of Josiah his father, which went forth out of this place, He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

13 ¶ Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; *that* useth his neighbour's service without wages, and giveth him not for his work;

14 That saith, I will build me a wide house, and [2]large chambers, and cutteth him out [3]windows; and *it is* ceiled with cedar, and painted with vermilion!

15 Shalt thou reign, because thou closest *thyself* in cedar? Did not thy father eat and drink, [n]and do judgment and justice, *and* [o]then *it was* well with him?

16 He [p]judged the cause of the poor and needy; then *it was* well *with him:* [q]*was* not this to know me? saith the LORD.

17 But thine eyes and thine heart *are* not but for thy [r]covetousness, and for [s]to shed innocent blood, and for oppression, and for [4]violence, to do *it*.

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, [t]They shall not lament for him, *saying*, Ah my brother! or, Ah sister! they shall not lament for him, *saying*, Ah lord! or, Ah his glory!

19 He shall be buried [u]with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

20 ¶ Go up to Lebanon‖ and cry; and lift up thy voice in Bashan, and cry from the passages: for all thy lovers are destroyed.

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shall cut them off in cold blood (ver. 7). They "shall not spare them," nor "have pity" on them. Let not *them* expect to find mercy with men who have forfeited God's compassion, and shut themselves out from his mercy.—*Henry.*

CHAP. XXII. PERSONS ADDRESSED IN THIS CHAPTER.—Ver. 1. Some interpreters suppose that this chapter contains two distinct messages, the one sent to Jehoiakim, and the other afterwards to Jeconiah or Jehoiachin his son; but there is in it no intimation of this. Others suppose that the whole chapter was addressed to Jeconiah; and that the former part was a recapitulation of messages formerly delivered to Jehoiakim; but there is great difficulty in applying the conclusion of the address to Jeconiah. It hath therefore been supposed, by a few interpreters, that the whole was addressed to Zedekiah, and that it is a continuation of the subject of the preceding chapter. This interpretation I accede to, but without being very confident in so doubtful a matter. If this point could be ascertained the difficulties would vanish, which, upon other interpretations, are almost, if not quite insuperable, as will be shewn; but there is no evidence on either side, except the chapter itself compared with the context, of which the reader will judge for himself.—Yet it seems very reasonable to expect, that, after Jeremiah had answered Zedekiah's inquiries by his messengers, the Lord should send him in person to confirm and enforce his word, in the manner here recorded; and the abrupt opening of the chapter, as well as its coincidence with the preceding, favours this opinion. We suppose, then, that Zedekiah is addressed, and that the names of the other kings are introduced by way of reminding him that the predictions concerning them, which they had disregarded, had been exactly accomplished; and from this to infer, that those which related to him and the approaching captivity would be so likewise. Coniah, indeed, is last mentioned in the chapter, and Zedekiah is not named in it; but he had been mentioned in the former part of the subject, as the foregoing chapter is supposed to have been; and being here addressed in person as king of Judah, it was not necessary to address him by name.—*Scott.*

THE LIVING TO BE WEPT FOR.—Ver. 10. "'Weep not for the dead,' weep not any more for Josiah." Jeremiah had been himself a true mourner for him, and had stirred up the people to mourn for him (2 Chron. xxxv. 25), yet now he will have them go out of mourning for him, though it was but three months after his death, and to turn their tears into another channel; they must weep sore for Jehoahaz, who is gone into Egypt; not that there was any great loss of him to the public, as there was of his father, but that his case was much more deplorable. Josiah went to the grave in peace and honour, was prevented from seeing the evil to come in this world, and removed to see the good to come in the other world; and therefore "Weep not for him," but for his unhappy son, who is likely to live and die in disgrace and misery, a wretched captive. Note, Dying saints may be justly envied, while living sinners are justly pitied. And so dismal, perhaps, the prospect of the times may be, that tears even for a Josiah, even for a Jesus, must be restrained, that they may be received for "ourselves and for our children" (Luke xxiii. 28). The reason given is, because he shall never return out of captivity, as he and his people expected, but shall die there. They were loath to believe this, therefore it is repeated here again and again: he shall "return no more."—*Henry.*

GUILT AND DOOM OF JEHOIAKIM.—Ver. 13-19. These verses evidently relate to Jehoiakim, who succeeded his younger brother Jehoahaz, or Shallum. Jehoiakim, it seems, built a magnificent palace in those calamitous times, the expense of which exceeded his finances; and this introduced a system of iniquity and oppression. He constrained his subjects to work without wages, and never paid for the materials; and in various ways he committed extortion and injustice. "A crying sin, and too common among the great men of the world."—(*Lowth.*) But did he think that his house of cedar would secure his authority, or prolong his reign? His pious father affected not such splendour; but he lived in plenty and hospitality, without injuring any of his subjects; and his clear conscience and character, the love of his people, and, above all, the favour of God, were far preferable to Jehoiakim's guilt and odious magnificence. Moreover, Josiah was the patron of the poor, and his throne was established in righteousness; and his obedience to God, and imitation of his justice, truth, and goodness, in the exercise of his authority, proved that he knew and loved him. But

21 I [x]spake unto thee in thy [5]prosperity; *but* thou saidst, I will not hear: this *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The [y]wind shall eat up all thy pastors, and [z]thy lovers shall go into captivity; [a]surely then shalt thou be ashamed and confounded for all thy wickedness.

23 O [6]inhabitant of [b]Lebanon, that makest thy nest in the cedars, [c]how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail!

24 *As* I live, saith the LORD, though [d]Coniah¶ the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence;

25 And [e]I will give thee into the hand of them that seek thy life, and into the hand *of them* whose face thou fearest, even into the hand of Nebuchadrezzar king of Babylon, and into the hand of the Chaldeans.

26 And I will cast thee out, and thy mother that bare thee,* into another country, where ye were not born; and there shall ye die.

27 But to the land whereunto they [7]desire to return, thither shall they not return.

28 *Is* this man [f]Coniah [g]a despised broken idol?† *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land [h]which they know not?

29 O [i]earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, [k]Write ye this man childless,‡ a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

CHAPTER XXIII.

1 *Jeremiah prophesieth a restoration of the scattered flock.*
9 *God's fearful judgments against false prophets.*

WOE be [a]unto the pastors* that destroy and scatter the sheep of my pasture! saith the LORD.

2 Therefore thus saith the LORD God of Israel against the pastors that feed my people, Ye have scattered my flock, and driven them away, and have not visited them; behold, [b]I will visit upon you the evil of your doings, saith the LORD.

3 And [c]I will gather the remnant of my flock

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[x] xxxvi. 21-26.
[5] *Prosperities.*
[y] Is. lxiv. 6.
[z] 20.
[a] xx. 11.
[6] *Inhabitress.*
[b] Zech. xi. 1, 2.
[c] Hos. v. 15; vi. 1; vii. 14.
[d] 2 Kings. xxiv. 6, 9, *Jehoiachin.*
¶ *Though Coniah.*—Coniah appears to be put for Jechoniah. *Were the signet, &c.*—Were the most precious seal, ring, or armlet. Though dearer to me than the most splendid gem to its possessor.—CLARKE.
[e] 2 Kings xxiv. 15, 16.
* See 2 Kings xxiv. 15. This implies that he had no children when he was carried away captive (see ver. 28).—LOWTH.
[7] *Lift up their mind.*
[f] 24.
[g] 1 Sam. v. 3-5. Rom. ix. 21-23.
† The prophet either speaketh this in the person of God, or of the people, who are here brought in, affirming that this prince, who was the idol of the people, was now, through the just judgment of God, become like a broken idol, or like a vessel which men care not for, being either so cracked or so tainted that they can make no use of it.—POOLE.
[h] xiv. 18.
[i] Is. i. 2; xxxiv. 1.
[k] 1 Chr. iii. 17. Matt. i. 12.
‡ Not absolutely so, for he had seven sons (1 Chr. iii. 17, 18; Matt. i. 12), but no successor.—SUTCLIFFE.

CHAP. XXIII.
[a] Ez. xxii. 25-29. Matt. xv. 14.
* *Pastors.*—Kings, princes, priests, and prophets.—CLARKE.
[b] Ex. xxxii. 34.
[c] Deut. xxx. 3-5.

† This may have been partially fulfilled by the return of the Jews from captivity; but, in its fullest sense, it respects "the gathering together in one the children of God scattered abroad" (John xi. 52).—BOOTHROYD.
[d] Ps. lxxviii. 70-72. John xxi. 15-17.
[e] Ps. lxxii. 1, 2.
‡ *I will raise unto David a righteous Branch.*—As there has been no age, from the Babylonish captivity to the destruction of Jerusalem by the Romans, in which such a state of prosperity existed, and so king or governor, who could answer at all to the character here given, the passage has been understood to refer to our blessed Lord Jesus Christ, who was a Branch out of the stem of Jesse, a righteous King; by the power of his Spirit and influence of his religion reigning, prospering, and executing judgment and justice in the earth.—CLARKE.
[f] Deut. xxxiii. 28, 29. Ps. cxxx. 7, 8.
[g] 1 Kings iv. 25. Is. ii. 4.
[h] Is. vii. 14; ix. 6. Matt. i. 21-23.
[1] *JEHOVAH-tsidkenu;* xxxiii. 16.
§ This wonderful work of God's, in restoring the Jewish nation after their dispersion all the world over (together with the bringing in the fulness of the Gentiles, which will be likewise brought to pass by this means), will so far exceed the miracles which he wrought in their deliverance out of Egypt, that this latter will not deserve to be compared or mentioned with the former. St Paul calls this restoration of the Jews "life from the dead."—LOWTH.
[i] Is. xxxii. 14; lxv. 8-10.
[k] Ez. xxii. 9, 11.
[2] *Cursing.*
‖ By "swearing" is chiefly here meant perjury (Hos. iv. 2). The Hebrew word signifies indifferently *swearing* or *cursing.* The Jewish forms of adjuration used in their courts of justice had usually an imprecation joined to them. So the words import that men ventured to forswear themselves, and incur the imprecation implied in an oath, rather than discover the truth (Prov. xxix. 24). This, the prophet saith, is one of those crying sins for which God hath visited the nation with severe judgments. And the sins here mentioned, which did abound so much among the people, were, in a great measure, owing to the ill example of the priests and prophets.—LOWTH.
[3] *Violence.*
[l] Ez. xxii. 25, 26.
[m] xxxii. 34.
[4] *An absurd thing;* Heb. *unsavoury.*
[n] Hos. ix. 7, 8.
[o] 1 Kings xviii. 18-21. Mic. iii. 5.
[5] *Filthiness.*
[p] Ez. xiii. 22, 23.

out of all countries† whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

4 And [d]I will set up shepherds over them, which shall feed them; and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, the days come, saith the LORD, that [e]I will raise unto David a righteous Branch,‡ and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In [f]his days Judah shall be saved, and Israel shall [g]dwell safely; [h]and this *is* his name whereby he shall be called, [1]THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;§

8 But, The LORD liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; [i]and they shall dwell in their own land.

9 ¶ Mine heart within me is broken because of the prophets; all my bones shake: I am like a drunken man, and like a man whom wine hath overcome, because of the LORD, and because of the words of his holiness.

10 For the land is [k]full of adulterers; for because of [2]swearing‖ the land mourneth; the pleasant places of the wilderness are dried up, and their [3]course is evil, and their force *is* not right.

11 For [l]both prophet and priest are profane: yea, [m]in my house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery *ways* in the darkness; they shall be driven on, and fall therein: for I will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen [4]folly in [n]the prophets of Samaria; they [o]prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the prophets of Jerusalem [5]an horrible thing: they commit adultery, and walk in lies; they [p]strengthen also the hands of evil-doers, that none doth return from his

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Jehoiakim was continually looking out for opportunities of gratifying his abominable avarice; in pursuit of inquitous gain, he committed murder and every kind of oppression, and thus he became odious to his subjects; so that it was predicted that, when he should be prematurely cut off, his relation would not grieve for him as a brother, nor his people as a ruler, nor would any lament that his glory was turned into ignominy; and after his death his body would be treated with the utmost contempt, and buried with the burial of an ass; which creatures, when they died in the city, would be dragged forth to some place without the gates, where rubbish was thrown, there to be devoured by dogs, or to putrefy above ground.—*Scott.*

CONIAH.—Ver. 28. "Is this Coniah, the despised broken idol?" Yes, certainly, he is, and much debased from what he was. 1. Time was when he was dignified, nay, when he was almost deified. This people, who had seen his father lately deposed, were ready to adore him when they saw him upon the throne; but now "he is a despised broken idol," which, when it was whole, was worshipped; but when it is rotten and broken, is thrown by and "despised," and nobody regards it, or remembers what it has been. Note, What is idolised, will, first or last, be "despised" and "broken;" what is unjustly honoured will be justly contemned, and rivals with God will be the scorn of man. Whatever we idolise we shall be disappointed in, and then shall "despise." 2. Time was when he was delighted in; but now he is "a vessel in which is no pleasure," or to which there is no desire, either because grown out of fashion, or because cracked or dirtied, and so rendered unserviceable. Those whom God has no pleasure in will some time or other be so mortified, that men will have no pleasure in them.—*Henry.*

CHAP. XXIII. CHRIST—THE BRANCH.—Ver. 5. Christ is here spoken of as a "Branch from David," the "Man the Branch" (Zech. iii. 8)—his appearance mean, his beginnings small, like those of a bud or sprout, and his rise seemingly out of the earth, but growing to be green, to be great, to be loaded with fruits. A branch from David's family, when it seemed to be a "root in a dry ground," buried, and not likely to revive. Christ is the "Root and offspring of David" (Rev. xxii. 16). In him doth the "horn of David bud" (Ps. cxxxii. 17, 18). He is a Branch of God's raising up; he sanctified him, and sent him into the world, gave him his commission and qualifications. He is a righteous Branch, for he is righteous himself, and through him many, even all that are his, are made righteous; as an Advocate, he is "Jesus Christ the righteous."

CHRIST—OUR RIGHTEOUSNESS.—Ver. 6. As God, he is "Jehovah," the incommunicable name of God, denoting his eternity and self-existence. As Mediator, he is "our Righteousness;" by making satisfaction to the justice of God for the sin of man he has brought in an everlasting righteousness, and so made it over to us in the covenant of grace, that, upon our believing consent to that covenant, it becomes ours. His being "Jehovah our Righteousness" implies that he is so "our Righteousness" as no creature could be. He is a sovereign, all-sufficient, eternal Righteousness. All our righteousness has its being from him, and by him it subsists, and we are made the righteousness of God in him. The profession and declaration of this: "This is the name whereby he shall be called;" not only he shall be so, but he shall be known to be so. God shall call him by this name, for he shall appoint him to be "our Righteousness." By this name Israel shall call him, every true believer shall call him, and call upon him. That is "our Righteousness," by which, as an allowed plea, we are justified before God, acquitted from guilt, and accepted into favour; and nothing else have we to plead but this, "Christ has died, yea, rather, is risen again," and we have taken him for our Lord.

THE TRUE ORACLES.—Ver. 28. "The prophet that has a dream"—which was the way of inspiration that the false prophets most pretended to—if he has a dream, "let him tell it as a dream." Those that have spiritual senses exercised will be able to distinguish, for "what is the chaff to the wheat?" The promises of peace which these prophets make to you are no more to be compared to God's promises than chaff to wheat. Men's fancies are light, and vain, and worthless as the chaff "which the wind drives away." But the word of God has substance in it; it is of value, is food for the soul, the bread of life. What was the staple commodity of Canaan, that valley of vision (Deut. viii. 8; Ezek. xxvii. 17). There is as much difference between the vain

wickedness: they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets, Behold, [q]I will feed them with wormwood,¶ and make them drink the water of gall: for from the prophets of Jerusalem is [6]profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, [r]Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they speak [8]a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them [t]that despise me, The LORD hath said, [u]Ye shall have peace; and they say unto every one that walketh after the [7]imagination of his own heart, [x]No evil shall come upon you.

18 For [y]who hath stood in the [8]counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it?*

19 Behold, [z]a whirlwind of the LORD is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked.

20 The anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days[*] ye shall consider it perfectly.

21 I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had caused my people to hear my words, [a]then they should have turned them from their evil way, and from the evil of their doings.[†]

23 *Am* [b]I a God at hand, saith the LORD, and not a God afar off?

24 Can any [c]hide himself in secret places that I shall not see him? saith the LORD: [d]do not I fill heaven and earth? saith the LORD.[‡]

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed.

26 [e]How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

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[q] Ps. lxix. 21. Rev. viii. 11.

¶ *I will feed them with wormwood* — with some bitter affliction and calamity. *Drink the water of gall* — or, "the juice of hemlock," as some; or "poison," as others; "the savour of death," so *Kimchi*. As they poisoned the people with their false doctrines, they shall drink poison themselves; they shall not only have that which is bitter and unpleasant, but that which is noxious and hurtful; not only a bitter portion, but a destructive one. — GILL.

[6] *Hypocrisy.*

[r] Prov. xix. 27. 2 Cor. xi. 13-15.

[8] Ez. xxii. 28. Mic. ii. 11.

[t] Num. xi. 20. Luke x. 16.

[u] Is. iii. 10, 11.

[7] *Stubbornness.*

[x] Am. ix. 10. Zeph. i. 12.

[y] Job xv. 8-10. Is. xl. 13, 14.

[8] Or, *secret.*

[z] Prov. i. 27. Is. v. 25-28.

[*] At last, yeshall by woeful experience, find all this verified, and shall then be deeply affected by it.—BISHOP HALL.

[a] Ez. xviii. 30. Acts xxvi. 20.

† *Then they should have turned them from their evil way.* —This was the design of all God's messages by his prophets (see ch. xxv. 5), and therefore all true prophets would make this their principal aim. And the giving encouragement to men's carnal security is often mentioned as a mark of a false prophet (see ch. vi. 14; Ez. xiii. 10, 18-22).—LOWTH.

[b] Ps. cxxxix. 1-10. Jon. i. 3, 4.

[c] Gen. xvi. 13. Job xxii. 13, 14.

[d] 2 Chr. vi. 18. Is. lvii. 15.

‡ God asserts his own perfections, that as he is near to every one, so he is also in the most distant places. There is no place where the workers of iniquity can be concealed however they may desire it. —BOOTHROYD.

[e] Ps. iv. 2. Acts xiii. 10.

[f] Deut. xiii. 1-5. 2 Tim. ii. 17, 18.

[g] Jud. iii. 7. 2 Kings xxi. 3.

§ Their giving heed to these false prophets is as effectual a way of making my people forget me and my laws as the setting up an idolatrous way of worship, which hath been too successfully practised by their fathers. — LOWTH.

[9] *With whom* is.

‖ Away with all fraud in this holy service; that prophet, which hath but dreamed, let him confess it is but a dream; and he that hath indeed a vision and word from me, let him deliver it as my message faithfully; for what hath this "chaff" of idle dreams to do with the pure grain of my visions and revelations?—BISHOP HALL.

[h] Prov. xiv. 5. Luke xii. 42.

[i] Lev. xx. 3. Ps. xxxiv. 16.

[1] *Smooth.*

[k] Deut. xiii. 1, &c. Ez. xiii. 7-18.

[l] Zeph. iii. 4.

[2] *Vain boasting.*

[m] Lam. ii. 14. Matt. xv. 14.

¶ The remaining part of this chapter is directed against those who called the Word of God, spoken by the true prophets, "a burden," by way of reproach; meaning, that it always portended evil, and never good; a burden signifying a calamitous prophecy. Ahab intended to cast the same slur on the prophet Micaiah, when he represented him as one that "never prophesied good concerning him but evil" (1 Kings xxii. 8).—BLAYNEY.

[n] Mal. i. 1.

[o] Deut. xxi. 17, 18. Ps. lxxviii. 59.

[3] *Visit upon.*

[p] Heb. viii. 11.

[*] These false and irreverent speeches, which are in every man's mouth, shall be burdensome to them, being such as shall bring down Divine vengeance on them; because you have derided or misinterpreted *the words of* God, *the living God.*

[q] Matt. xii. 36, 37. Gal. i. 7-9.

27 Which [f]think to cause my people to forget my name by their dreams, which they tell every man to his neighbour, [g]as their fathers have forgotten my name for Baal.§

28 The prophet [9]that hath a dream, let him tell a dream;‖ and he that hath my word, let him [h]speak my word faithfully: what *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD; and like a hammer *that* breaketh the rock in pieces?

30 Therefore, behold, [i]I *am* against the prophets, saith the LORD, that steal my words every one from his neighbour.

31 Behold, I *am* against the prophets, saith the LORD, that [1]use their tongues, and say, He saith.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people [k]to err by their lies, [l]and by their [2]lightness; yet I sent them not, nor commanded them: [m]therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people,¶ or the prophet, or a priest, shall ask thee, saying, [n]What *is* the burden of the LORD? thou shalt then say unto them, What burden? [o]I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people, that shall say, The burden of the LORD, I will even [3]punish that man and his house.

35 Thus shall ye say [p]every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more; for every man's word shall be his burden:* [q]for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, What hath the LORD spoken?

38 But since ye say, The burden of the LORD; therefore thus saith the LORD, Because ye say this word, The burden of the LORD, and I have

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fancies of men and the pure word of God as between the "chaff" and the "wheat." It follows (ver. 29), "Is not my word like a fire, saith the Lord?" Is their word so? Has it the power and efficacy that the word of God has? No, nothing like it; there is no more comparison than between painted fire and real fire. Theirs is like an *ignis fatuus—a deceiving meteor*, leading men into by-paths and dangerous precipices. Note. The word of God is like fire. The law was a fiery law (Deut. xxxii. 2); and of the gospel Christ says, "I am come to send fire on the earth" (Luke xii. 49). Fire has different effects, according as the matter is on which it works: it hardens clay, but softens wax; it consumes the dross, but purifies the gold; so the word of God is to some "a savour of life unto life, to others of death unto death." God appeals here to the consciences of those to whom the word was sent—"'Is not my word like fire?' Has it not been so to you? (Zech. i. 6.) Speak as you have found." It is compared likewise to a "hammer breaking the rock in pieces." The unhumbled heart of man is like a rock; if it will not be melted by the word of God as the fire, it will be "broken to pieces" by it as "the hammer." Whatever opposition is given to the word, it will be borne down and broken to pieces.—*Henry.*

FALSE PROPHETS.—Ver. 13-15. The false prophets of Samaria, who had foolishly and impiously prophesied in the name of Baal, deluded the Israelites into those idolatries that ruined the nation; yet the Lord considered the false prophets of Jerusalem, who prophesied lies in his name, as guilty of more horrible and abominable wickedness. For they were abandoned to adultery and deceit; and their prophesying was a constant imposture, by which the people were hardened and emboldened in iniquity, in the expectation of peace and prosperity, and prejudiced against the true prophets, who called on them to return from their wickedness. Thus the whole nation were become as odious to the Lord as the inhabitants of Sodom and Gomorrah; and would soon be visited with judgments almost as tremendous. But the prophets would be constrained to drink the most bitter part of this cup of God's indignation, as their false doctrine, pretended visions, and corrupt examples had spread impiety throughout the land, and frustrated all the means used to retard its progress. The prophets of Judah "pronounced their prophecies in the name of the true God, and entitled him to all their impostures; the wickedness of their lives also reflected a dishonour on his name and religion."—(*Lowth.*)—*Scott.*

CANT OF THE FALSE PROPHETS.—Ver. 33-37. They asked, "What is the burden of the Lord?" (ver. 33, 34.) They say, "The burden of the Lord" (ver. 38). This was the word that gave great offence to God, that whenever they spake of "the word of the Lord," they called it, in scorn and derision, "the burden of the Lord." Now, 1. This was the word that the prophets much used, and used it seriously, to shew what a weight the word of God was upon their spirits, of what importance it was, and how pressingly it should come upon those that heard it. The words of the false prophets had nothing ponderous in them, but God's words had; those were as chaff, these as wheat. Now the profane scoffers took this word, and made a jest and a by-word of it: they made people merry with it, so that, when the prophets used it, they might not make people serious with it. Note, It has been the artifice of Satan, in all ages, to obstruct the efficacy of sacred things by turning them into matters of sport and ridicule; the mocking of God's messengers was the baffling of his messages. 2. Perhaps this word was caught at and reproached at by the scoffers as an improper word, new-coined by the prophets, and not used in that sense by any classic author. It was only in this and the last age that the "word of the Lord" was called the "burden of the Lord," and it could not be found in their lexicons to have that signification. But if men take a liberty, as we see they do, to form new phrases which they think more expressive and significant in other parts of learning, why not in divinity? But especially we must observe it as a rule, that the Spirit of God is not tied to our rules of speaking. 3. Some think that, because, when the "word of the Lord" is called a "burden," it signifies some word of reproof and threatening, which would lay a load upon the hearers (yet I know not whether that observation will always hold), that, in using this word, "the burden of the Lord," in a canting way, they reflected upon God as always bearing hard upon them, always teasing them, always frightening them, and so making the word of God a perpetual uneasiness to them. They make the word of God a burden to themselves, and then quarrel with the ministers for making it a burden to them. Thus the scoffers of the latter days, while they slight heaven and salvation, reproach faithful ministers for preaching hell and damnation. Upon the whole, we may observe, That how light soever men may make of it, the great God takes notice of, and is much displeased with, those who burlesque sacred things, and who, that they may make a jest of scripture truths and laws, put jests upon scripture language. In such wit as this I am sure there is no wisdom, and so it will appear at last. "Be ye not mockers, lest your bands be made strong." Those that were here guilty of this sin, were some of the false prophets, who, perhaps, came to steal the word of God from the true prophets; some of the priests, who, perhaps, came to seek occasions against them, on which to ground an information; and some

sent unto you, saying, Ye shall not say, The burden of the LORD;

39 Therefore, behold, [f]I, even I, will utterly forget you,† and I will forsake you, and the city that I gave you and your fathers, *and* [g]*cast you* out of my presence:

40 And I will bring [t]an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

CHAPTER XXIV.

1 *By good and bad figs, 4 the prophet foresheweth their restoration from captivity, 8 and the desolation of Zedekiah and the rest.*

THE LORD shewed me, and, behold, [a]two baskets of figs *were* set before the temple of the LORD, [b]after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths,* from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe; and the other basket *had* very naughty figs, which could not be eaten, [1]they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? And I said, Figs; the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD, the God of Israel, Like these good figs, [c]so will I acknowledge [2]them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for *their* good.

6 For [d]I will set mine eyes upon them for good, [e]and I will bring them again to this land: and I will build them, and not pull *them* down;† and I will plant them, and not pluck *them* up.

7 And [f]I will give them an heart to know me, that I *am* the LORD;‡ [g]and they shall be my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And [h]as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, [i]So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, [k]and them that dwell in the land of Egypt;

9 And I will deliver them to be removed into

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[f] Deut. xxxi. 17, 18. Hos. ix. 12-17.

† Rather, "I will take you up altogether:" "I will carry you away, or remove you," as a burden, with a more striking and pertinent allusion to what was said in the foregoing verses.—LOWTH.

[g] Ps. li. 11.

[t] Deut. xxviii. 37.

CHAP. XXIV.

[a] Deut. xxvi. 2.

[b] 2 Kings xxiv. 12-16. Ez. xix. 9.

* The former is a general name for any handicraftsman, whether working in wood or in metal. It is probable that the latter word means properly the "armourers." And it is reasonable to presume that the king of Babylon would be solicitous to carry off all these, with intent, not only to employ them in his own service, but to prevent the Jews who were left behind from furnishing themselves with arms in case of a revolt.—BLAYNEY.

[1] *For badness.*

[c] Matt. xxv. 18. John x. 27.

[2] *The captivity.*

[d] Neh. v. 19. 1 Pet. iii. 12.

[e] Ez. xi. 15-17; xxxvi. 24.

† This may be understood both of the prosperous estate which God would give them in the land of their captivity, and likewise contains a promise of restoring them and their posterity to their own country (chap. xxix. 10).—LOWTH.

[f] Deut. xxx. 6. Ez. xxxvi. 24-28.

‡ To these first captives chiefly those blessings belong, which are promised to the Jews upon their return from captivity; such as were the knowledge and fear of God, and grace to live in obedience to his commandments (comp. chap. xxx. 22; xxxi. 33; xxxii. 38, 39). But I conceive the eminent completion of this prophecy will be at the time of the general restoration of that nation, so often mentioned in the prophets.—LOWTH.

[g] Deut. xxvi. 17-19. Heb. viii. 10.

[h] xxix. 16-18.

[i] Ez. xii. 12-16; xvii. 11-21.

[k] xliii.; xliv

[l] xxix. 18, 22.

§ The Lord, by his prophet, expresseth those tremendous judgments which he had designed to bring upon this wicked prince and people in the words of Moses, the man of God; as well because the Jews had a great reverence, pretendedly at least, for Moses, how little soever they had for Jeremiah: as to let them see that what the Lord here threatened, and suddenly would bring to pass, was but in a just accomplishment of what he before had threatened in his law, by which they ought to have taken warning.—POOLE.

[m] Is. li. 19. Ez. v. 12-17; vi. 12-14.

CHAP. XXV.

[a] 2 Kings xxiv. 1, 2. Dan. i. 1.

* That is, according to the Jewish mode of computing his reign from the time of his being associated with his father in the empire, before he set out on his Syrian expedition. But the Babylonians do not reckon his reign to have begun till two years after, upon his father's death.—BLAYNEY.

† *Rising early* — viz., at the hour of prayer and morning offering, at which time was the greatest concourse of people in the temple.—DIODATI.

‡ As Micah, Nahum, Zephaniah, and others.—GILL.

[b] 2 Chr. xxxvi. 15.

[c] Zech. vii. 11, 12. Heb. xii. 25.

[d] 2 Kings xvii. 13, 14. Luke xiii. 3-5.

[e] Gen. xvii. 8. Ps. xxxvii. 27.

[f] Ex. xx. 3, 23. Deut. vi. 14; viii. 19.

§ Though the Jews were guilty of many other sins, yet their crying sin was idolatry, as being a plain renouncing God's authority, who had by so many miracles of mercy set them apart to himself and his own service.—LOWTH.

[g] Deut. xxxii. 21. 2 Kings xvii. 17.

‖ On purpose to provoke me.—BLAYNEY.

¶ Kings and princes are the great instruments of Providence with respect to human affairs. Nebuchadrezzar was raised up to be the executioner of God's judgments upon a sinful people.—SUTCLIFFE.

all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and [l]a curse, in all places whither I shall drive them.§

10 And I [m]will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

CHAPTER XXV.

1 *Jeremiah, reproving the Jews' disobedience to the prophets, 8 foretelleth the seventy years' captivity, 12 and the succeeding destruction of Babylon.*

THE word that came to Jeremiah concerning all the people of Judah, [a]in the fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;*

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto this day, (that *is* the three and twentieth year,) the word of the LORD hath come unto me, and I have spoken unto you, rising early† and speaking; but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets,‡ [b]rising early and sending *them;* but [c]ye have not hearkened, nor inclined your ear to hear.

5 They said, [d]Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers [e]for ever and ever:

6 And [f]go not after other gods§ to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; [g]that ye might provoke me‖ to anger with the works of your hands to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, I will send and take all the families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon, my servant,¶ and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make

of the people, who had learned of the profane priests and prophets to play with the things of God. The people would not have affronted the prophet and his God thus, if the priests and the prophets, those ringleaders of mischief, had not shewn them the way.—*Henry.*

CHAP. XXIV. SYMBOLS OF THE TWO BASKETS OF FIGS.—Ver. 1. "The vision represented two such baskets of figs as used to be offered up for first-fruits at the temple" (Deut. xxvi. 2).—(*Lowth.*) Ver. 5. "The Jews who were left in their own country thought themselves better beloved of God than their brethren who were carried away captive. To check this vain confidence, God promises to shew the latter particular signs of his favour in a strange land; and to shew distinguishing marks of his displeasure on the former."—(*Lowth.*) Ver. 7. Many of the more pious Jews were carried away captive with Jeconiah, or before him, among whom were Daniel and his companions, and Ezekiel likewise. The afflictions of the captives were suited to humble and lead them to repentance; whilst those who remained at Jerusalem became more and more hardened in presumption and rebellion. But whatever means were used, the power of Divine grace effected the grand difference betwixt them. The Lord promised to give the captives a heart (a proper disposition of mind) to "know him" in the glory of his perfections, and in his relations unto them; and this knowledge would induce them to renounce all idols and iniquities, and to return to his worship and service with their whole heart. And thus they would be acknowledged as his people, and he would be their God, their portion, protector, and salvation; and he would take care of them, as a man would of the best and most valued produce of the fig-tree. Doubtless, a great reformation and revival of religion took place among the captives, and by them and their descendants the land was afterwards chiefly replenished; for they who remained in Judea were in general destroyed, or driven into Egypt, whence few, if any, of them returned; or they were carried to distant regions, and detained in slavery.

PRACTICAL OBSERVATIONS.—The professors of true religion are presented before God, to be devoted to his glory, and employed in doing good to mankind; as the first-fruits of the fig-tree were brought to the temple, to be used by the priests and Levites. Indeed, none of the human race are so good and useful as true believers; but none are so vile and worthless as hypocrites: thus the good are very good, and the bad very bad, more than among other men (Matt. v. 13). But the Lord often spares those longest, and exempts them most from present suffering, whom he hath appointed unto wrath. As many as he loves he rebukes and chastens; and when the loss of estates, liberty, and country, and a complication of hardships and calamities, are sanctified to the saving of their souls, these appear to be the methods by which God acknowledges his choice of them, and his purpose of doing them good. He alone can remove the pride, enmity, and blindness of the carnal mind, and give men hearts to know, fear, love, and trust in him: when this change takes place, they cordially return to him in his appointed way.—*Scott.*

CHAP. XXV. GOD'S CARE IN INSTRUCTING HIS PEOPLE.—Ver. 1-4. Jeremiah, for his part, had been a constant preacher among them twenty-three years. He began in the thirteenth year of Josiah, who reigned thirty-one years, so that he prophesied about eighteen or nineteen years in his reign, then in the reign of Jehoahaz, and now four years of Jehoiakim's reign. Note, God keeps an account, whether we do or no, how long we have enjoyed the means of grace; and the longer we have enjoyed them, the heavier will our account be if we have not improved them. "These three years" (these three-and-twenty years) "have I come seeking fruit on this fig-tree." All this while, 1. God had been constant in sending messages to them, as there was occasion for them. "From that time 'to this very day, the word of the Lord has come unto me,' for your use." Though they had the substance of the warning sent them already in the books of Moses, yet, because those were not duly regarded and applied, God sent to enforce them, and make them more particular, that they might be without excuse. Thus God's Spirit was striving with them, as with the old world (Gen. vi. 3). 2. Jeremiah had been faithful and industrious in delivering those messages. He could appeal to themselves, as well as to God and his own conscience, concerning this, "I have spoken unto you, rising early and speaking." He had declared to them "the whole counsel of

them an astonishment, and an hissing, and perpetual desolations.

10 Moreover, I will [1]take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle.

11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon [h]seventy years.

12 ¶ And it shall come to pass, [i]when seventy years are accomplished, [k]*that* I will [2]punish the king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.*

13 And I will bring upon that land all my words which I have pronounced against it, *even* all *that is* written in this book, which Jeremiah hath [l]prophesied against all the nations.

14 For many nations and great kings shall serve themselves of them also: [†] and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me, [m]Take the wine-cup of this fury at my hand, and [n]cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad,[‡] because of the sword that I will send among them.

17 Then took I the cup at the LORD's hand, and made all the nations to drink, unto whom the LORD had sent me:

18 *To wit,* [o]Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, [p]to make them a desolation, an astonishment, an hissing, and a curse; (as *it is* this day;)

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people;

20 And all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and [r]Ashkelon, and Azzah, and Ekron, and [s]the remnant of Ashdod,[§]

21 [t]Edom, and [u]Moab, and [x]the children of Ammon,

22 And all [y]the kings of Tyrus, and [z]all the kings of Zidon, and the kings of the [3]isles which *are* beyond the sea,

23 [a]Dedan, and Tema, and Buz, and all [4]*that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert,[‖]

25 And all the kings of [b]Zimri, and all [c]the kings of Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth: [d]and the king of Sheshach[¶] shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts, the God of Israel, Drink ye, and be drunken, and spue, and fall, and rise no more, [e]because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, [f]Ye shall certainly drink.

29 For, lo, [g]I begin to bring evil on the city, [5]which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for [h]I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall roar from on high,* and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread *the grapes,* against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth: for the LORD hath a controversy with the nations; he will plead with all flesh; he will give them *that are* wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, [i]evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And [k]the slain of the LORD shall be at that day from *one* end of the earth even unto the

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1 *Cause to perish.*
[h] 2 Chr. xxxvi. 21.
[i] Ezra i. 1, 2. Dan. ix. 2.
[k] Deut. xxxii. 35-42. Is. xiii.; xiv.; xlvi.; xlvii.
2 *Visit upon.*
* Although the Chaldeans and the other nations were instruments in the hand of God in punishing the Jews, yet, as they had no knowledge of this fact, but merely gratified their cruel and ambitious passions, they, in their turn, thereby contracted guilt, for which the Lord threatens to punish them. — DR HENDERSON.
[l] Rev. x. 11.
† Those proud and imperious Chaldees, which held my people in servitude for many years, will I give to be a prey to other great kings and nations, and they shall share their dominions among them. — BP. HALL.
[m] Ps. lxxv. 8. Is. li. 17, 22.
[n] 27-33.
‡ That astonishment, and those unsettled counsels and resolutions, which are here mentioned as the effects of God's judgments, are elsewhere compared to drunkenness (see chap. li. 57; Lam. iv. 21; Is. xix. 14; Neh. iii. 11; Hab. ii. 16).—LOWTH.
[o] Ps. lx. 3. Is. li. 17, 22. 1 Pet. iv. 17.
[p] xxiv. 9.
[q] Gen. x. 23; xxii. 21.
[r] 1 Sam. vi. 17, *Askelon, Gaza.*
[s] Is. xx. 1.
§ *The remnant of Ashdod* — or, Azotus; which had been greatly injured by two sieges, in which it was taken — the one by Tartan, the Assyrian general, mentioned Isa. xx. 1; the other by Psammetichus king of Egypt, who, as Herodotus relates, retook it after the longest siege that had ever been known in those times. — BLAYNEY.
[t] Is. xxxiv. Ob. 1-16, 18.
[u] Ez. xxv. 8-11. Zeph. ii. 8-10.
[x] Ez. xxv. 2-7. Am. i. 13-15.
[y] Ez. xxvi.; xxvii.; xxviii. 1-19. Zech. ix. 2-4.
[z] Ez. xxviii. 22, 23. Joel iii. 4-8.

3 *Region by the sea-side.*
[a] Gen. x. 7; xxii. 21; xxv. 15. Ez. xxvii. 20.
4 That are *cut off into corners; or, having the corners* of their hair *polled.*
‖ Meaning such as inhabited the great desert country lying between Mesopotamia and Palestine. These may have been called "mingled," either from their manner of inhabiting the desert promiscuously, and in common, without any fixed property or abode, but settling for a time where they found pasture, and then removing with their flocks to another place; or else, more probably, from their being made up of people of different descents. — BLAYNEY.
[b] Gen. xxv. 2, *Zimran.*
[c] Gen. x. 22; xiv. 1. Is. xi. 11.
[d] li. 41.
¶ It is thought that Babylon was so called from one of its idols, named Shach, which was worshipped there, and to which a festival was kept for five days together; and that the term is used by way of reproach. It is said that during this festival Cyrus took Babylon (see chap. li. 41).—BURDEA.
[e] Deut. xxxii. 42. Ez. xxi. 4, 5; xxiv. 21-25.
[f] Is. xiv. 24, 27; xlvi. 10, 11. Acts iv. 28.
[g] Prov. xi. 31. Luke xxiii. 31.
5 *Upon which my name is called.*
[h] Ez. xxxviii. 21.
* The Lord shall declare from heaven his great fury and indignation against the wicked. He shall roar like a fierce lion, and shout out aloud, and call up the Babylonians to their task of slaughter, as they that tread the grapes, by their loud cries encourage each other to the work.—BISHOP HALL.
[i] Is. v. 28; xxx. 30. Zeph. iii. 8.
[k] Is. xxxiv. 2-8. Rev. xix. 17-21.

God;" he had taken a great deal of care and pains to discharge his trust in such a manner as might be most likely to win and work upon them. What men are solicitous about, and intent upon, they rise up early to prosecute. It intimates that his head was so full of thoughts about it, and his heart so intent upon doing good, that it broke his sleep, and made him get up betimes to project which way he might take that would be most likely to do them good. He rose early, both because he would lose no time, and because he would lay hold on and improve the best time to work upon them, when, if ever, they were sober and sedate. Christ came "early in the morning" to preach in the temple, and the people as early to hear him (Luke xxi. 38). Morning lectures have their advantages. "My voice shalt thou hear in the morning." Beside him God had sent them other prophets on the same errand (ver. 4). Of the *writing* prophets, Micah, Nahum, and Habakkuk were a little before him, and Zephaniah contemporary with him. But, beside those, there were many other of God's "servants the prophets," who *preached* awakening sermons, which were never published. And here God himself is said to "rise early," and "send them;" intimating how much his heart also was upon it, that this people should "turn and live," and not "go on and die" (Ezek. xxxiii. 11). 3. All the messages sent them were to the purpose, and much to the same purpose. They all told them of their faults, "their evil way," and "the evil of their doings." Those were not of God's sending who flattered them, as if there was nothing amiss among them.

GREAT DESOLATION—THE PENALTY OF DISOBEDIENCE.—Ver. 10. "The whole land shall be a desolation;" not only desolate, but a desolation itself; both city and country shall be laid waste, and all the wealth of both be made a prey of. It shall be lasting, even "perpetual desolations." They shall continue so long in ruins, and after long waiting there shall appear so little prospect of relief, that every one shall call it "perpetual." This desolation shall be the ruin of their credit among their neighbours; it shall bury their honour in the dust, shall "make them an astonishment and a hissing." Every one will be amazed at them, and hiss them off the stage of action with just disgrace, for deserting a God, who would have been their Protection, for impostors who would certainly be their destruction. It will likewise be the ruin of all their comfort among themselves; it shall be a final period of all their joy: "I will take from them the voice of mirth," hang their harps on the willow-trees, and put them out of tune for songs. "I will take from them the voice of mirth;" they shall neither have cause for it nor hearts for it. They would not hear the voice of God's word, and therefore the "voice of mirth" shall no more be heard among them. They shall be deprived of food; "the sound of the millstones shall not be heard;" for when the enemy has seized their stores, "the sound of the grinding" must needs be low (Eccl. xii.) An end shall be put to all business, there shall not be seen "the light of a candle," for there shall be no work to be done worth candlelight. And, *lastly,* they shall be deprived of their liberty: "Those nations shall serve the king of Babylon seventy years."—*Henry.*

DOOM OF MANY NATIONS.—Ver. 15-27. Jeremiah took the cup and "made all the nations to drink of it"—that is, he prophesied, concerning each of the nations here mentioned, that they should share in this great desolation that was coming. "Jerusalem and the cities of Judah" are put first (ver. 18), for "judgment begins at the house of God" (1 Pet. iv. 17), at the sanctuary (Ezek. ix. 6). Whether Nebuchadnezzar had his eye principally on Jerusalem and Judah in this expedition or no, does not appear; probably he had, for it was as considerable as any of the nations here mentioned; however, God had his eye principally to them. And this part of the prophecy was already begun to be accomplished; this is denoted by that melancholy parenthesis ("as it is this day"), for in the fourth year of Jehoiakim things were come into a very bad posture, and all the foundations were out of course. "Pharaoh king of Egypt" comes next, because the Jews trusted to that broken reed (ver. 19); the remains of them fled to Egypt, and then Jeremiah particularly foretold the destruction of that country (chap. xliii. 10, 11). All the other nations that bordered upon Canaan must pledge Jerusalem in this bitter cup, this cup of trembling. The "mingled people," the Arabians, so some; some rovers of divers nations, that lived by rapine, so others; "the kings of the land of Uz" joined to the country of the Edomites. The Philistines had been vexatious to Israel, but now their cities and their lords became a prey to this mighty conqueror. Edom, Moab, Ammon, Tyre, and Zidon, are places well known to border upon Israel; the "isles beyond," or "beside the sea," are supposed to be those parts of Phœnicia and Syria that lay upon the coast of the Mediterranean sea. Dedan and the other countries mentioned ver. 23, 24, seem to have lain upon the confines of Idumea and Arabia the desert. Those of Elam are the Persians, with whom the Medes are joined, now looked upon as inconsiderable, and yet afterwards able to make reprisals upon Babylon for themselves and all their neighbours. The "kings of the north," that lay nearer to Babylon, and others that lay up at some distance, will be sure to be seized on, and made a prey of, by the victorious sword of Nebuchadnezzar. Nay, he shall push on his victories with such incredible fury and success that all the

other end of the earth: [l]they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.

34 ¶ Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*, ye principal of the flock: for [6]the days of your slaughter and of your dispersions are accomplished; and [m]ye shall fall like a [7]pleasant vessel.†

35 [n]And [8]the shepherds shall have no way to flee, nor the principal of the flock to escape.

36 A voice of the [o]cry of the shepherds, and an howling of the principal of the flock, *shall be heard:* for the LORD hath spoiled their pasture.

37 And [p]the peaceable habitations are cut down‡ because of the fierce anger of the LORD.

38 He [q]hath forsaken his covert, as the lion: for their land is [9]desolate because of the fierceness of the oppressor, and because of his fierce anger.

CHAPTER XXVI.

1 *Jeremiah, exhorting to repentance,* 8 *is apprehended,* 10 *and arraigned.* 12 *His apology,* 16 *and acquittal.*

IN [a]the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the LORD, saying,

2 Thus saith the LORD, [b]Stand in the court of the LORD's house,* and speak unto all the cities of Judah, which come to worship in the LORD's house,† [c]all the words that I command thee to speak unto them; [d]diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD, [e]If ye will not hearken to me, to walk in my law, which I have set before you,

5 To hearken to the words of [f]my servants the prophets, whom I sent unto you, both rising up early, and sending *them*, but ye have not hearkened;

6 Then [g]will I make this house like Shiloh,‡ and will make this city [h]a curse§ to all the nations of the earth.

B.C. 606—B.C. 609.

[l] Ps. lxxix. 3; lxxxiii. 10. Ez. xxxix. 4-20.

[6] *Your days for slaughter.*

[m] Ps. ii. 9. Is. xxx. 14.

[7] *Vessel of desire.*

† *Pleasant vessel.*—As an earthen vessel that is curiously wrought, while it holds sound, is well esteemed, but if once it fall and break is worth nothing, so shall ye be unto me.—BP. HALL.

Ye, who are esteemed above the common rank, shall undergo the fate of a vessel, made of a crystal or gem, which, being let fall, is shattered to pieces.—BLAYNEY.

[n] Is. ii. 12-22. Rev. vi. 14-17.

[8] *Flight shall perish from the shepherds, and escaping from,* &c.

[o] iv. 8.

[p] Is. xxvii. 10.

‡ That is, the places where these great men were wont to live splendidly, and dwell peaceably and securely, shall be as surely destroyed, through the Lord's anger, as if it were already done. — POOLE.

[q] Hos. xiii. 7, 8.

[9] *A desolation.*

CHAP. XXVI.

[a] 2 Kings xxiii. 36.

[b] Luke xix. 47, 48. John viii. 2.

* The great court was the place where both men and women ordinarily worshipped when they brought no sacrifice; for when they offered a sacrifice, they were to bring it into the inner court, otherwise called the court of Israel, or of the priests.—LIGHTFOOT.

† Archbishop Usher conjectures that this was at the feast of tabernacles, when all the males were obliged to appear before the Lord (Deut. xvi. 16). —LOWTH.

[c] Is. lviii. 1, 2. Matt. xxviii. 20.

[d] Deut. iv. 2. Rev. xxii. 19.

[e] Lev. xxvi. 14, &c. [f] 2 Chr. xxxvi. 14-16. Zech. i. 4-6.

[g] 1 Sam. iv. 10-22. Ps. lxxviii. 60-64.

‡ As God had forsaken Shiloh, he would forsake the temple of Jerusalem. When the spirit of true worship had departed from the heart of the nation, the temple, for the time being, served no further purpose. — DR JOHN CAMPBELL.

[h] 2 Kings xxii. 19. Is. xliii. 28; lxv. 15.

§ *A curse.* — So that when they shall curse any, they shall say, God do to thee as to Jerusalem.—SCOTT.

‖ *Thou shalt surely die.*—As a disturber of the government and a discourager of the people from defending their country against the enemy (comp. chap. xxxviii. 4).—LOWTH.

[i] Is. xxix. 21. Matt. xxi. 23.

[k] Matt. xxvii. 20. Acts xvi. 19-22.

¶ In the temple, the court of Israel. —GILL.

[l] Ez. xxii. 6, 27.

[1] Or, *at the door.*

[m] 2 Kings xv. 35.

* The members of the council of state, which had been sitting in the royal palace, on hearing of the tumult, repaired to the temple, in the gate of which they held a judicial court for the trial of the cause. — DR HENDERSON.

† *Priests; prophets; princes; people.* — The priests and prophets were accusers, the princes formed the court, and the people were hearers. —GILL.

[n] Deut. xviii. 20. John xviii. 30.

[o] Acts vi. 11-14.

[p] Am. vii. 15-17. Acts iv. 19; v. 29.

[q] Is. i. 19; lv. 7. Ez. xxxiii. 11.

[r] Ex. xxxii. 14. Deut. xxxii. 36.

[s] Dan. iii. 16.

‡ It was the proper business of the Sanhedrim to pass sentence upon prophets; and, if they found them guilty of making false pretences to prophecy, to put them to death — the punishment which the law had provided in that case (Deut. xviii. 20). — LOWTH.

[2] *As it is good and right in your eyes.*

[t] 12.

7 So the priests, and the prophets, and all the people, heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests, and the prophets, and all the people, took him, saying, Thou shalt surely die.‖

9 [i]Why hast thou prophesied in the name of the LORD, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? [k]And all the people were gathered against Jeremiah in the house of the LORD.¶

10 ¶ When [l]the princes of Judah heard these things, then they came up from the king's house unto the house of the LORD, and sat down [1]in the entry of [m]the new gate* of the LORD's *house.*

11 Then spake the priests and the prophets unto the princes, and to all the people,† [n]saying, This man *is* worthy to die; [o]for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, [p]The LORD sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 Therefore now [q]amend your ways and your doings, and obey the voice of the LORD your God; and the LORD will [r]repent him of the evil that he hath pronounced against you.

14 As for me, behold, [s]I *am* in your hand;‡ do with me [2]as seemeth good and meet unto you:

15 But know ye for certain, that, if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof: [t]for of a truth the LORD hath sent me unto you, to speak all these words in your ears.

16 ¶ Then said the princes and all the people unto the priests, and to the prophets, This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

17 Then rose up certain of the elders of the

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kingdoms of the world that were then and there known, should become sacrifices to his ambition. Thus Alexander is said to have conquered "the world," and the Roman empire is called "the world" (Luke ii. 1). Or it may be taken as reading the doom of "all the kingdoms" of the earth; one time or other they shall feel the dreadful effects of war. The world has been, and will be, a great cock-pit, while men's lusts war as they do "in their members" (Jam. iv. 1). But that the conquerors may see their fate with the conquered, it concludes, "The king of Sheshach shall drink after them;" that is, the king of Babylon himself, who has given his neighbours all this trouble and vexation, shall at length have it return upon his own head. That by Sheshach is meant Babylon, is plain, from chapter li. 41; but whether it was another name of the same city, or the name of another city of the same kingdom, is uncertain. Babylon's ruin was foretold (ver. 12, 13). Upon this prophecy of its being the author of the ruin of so many nations, it was very fitly repeated here again. When God sends the sword upon a nation, with warrant to make it desolate, it soon becomes like a drunken man, filled with confusion at the alarms of war, put into a hurry; its counsellors *mad* and at their wits' end, staggering in all the measures they take, all the motions they make; sick at heart with continual vexation, "vomiting up the riches" they have greedily "swallowed down" (Job xx. 15), "falling" down before the enemy, and as unable to get up again, or do anything to help themselves, as a man "dead drunk is" (Hab. ii. 16).—*Henry.*

CHAP. XXVI. AWFUL WARNING.—Ver. 2-6. Jeremiah assures the people that if they continued obstinate to all the calls God gave them, and would persist in their disobedience, it would certainly end in the ruin of their city and temple. 1. That which God required of them was, that they should be observant of what he had said to them, both by the written word and by his ministers; that they should "walk in all his law which he set before them," the law of Moses, and the ordinances and commandments of it; and that they should "hearken to the words of his servants the prophets," who pressed nothing upon them but what was agreeable to the law of Moses, which was "set before them" as a touchstone to try the spirits by, and by this they were distinguished from the false prophets, who drew them from the law instead of drawing them to it. The law was what God himself "set before them." The prophets were "his own servants," and were immediately sent by him to them, and sent with a great deal of care and concern, "rising early to send them" lest they should come too late, when their prejudices had got possession and were become invincible. They had hitherto been deaf both to the law and to the prophets; "Ye have not hearkened;" all he expects now is, that at length they should heed what he said, and make his Word their rule. A reasonable demand! 2. That which is threatened in case of refusal is that this city, and the temple in it, shall fare as their predecessors did—Shiloh and the tabernacle there—for a like refusal to walk in God's law, and hearken to his prophets, then when the present dispensation of prophecy just began in Samuel. Now, could a sentence be expressed more unexceptionably? Is it not a rule of justice, *Parium par sit ratio—Let those whose cases are the same be dealt with alike?* If Jerusalem be like Shiloh in respect of sin, why should it not be like Shiloh in respect of punishment? Can any other be expected? This was not the first time he had given them warning to this effect (chap. vii. 12-14). When the temple, which was the glory of Jerusalem, was destroyed, the city was thereby "made a curse;" for the temple was that which made it a blessing. "If the salt lose" that "savour, it is thenceforth good for nothing." It shall be "a curse," it shall be the pattern of a curse: if a man would curse any city, he would say, "God make it like Jerusalem!" Note, Those that will not be subject to the "commands" of God make themselves subject to the "curse of God."—*Henry.*

TRIAL OF JEREMIAH.—Ver. 12-15. The calm intrepidity, the disinterested faithfulness, and the meekness of wisdom manifested in the prophet's answer, in such trying circumstances, are peculiarly admirable. Conscious that he had spoken nothing but what God had commanded him to speak, he seems to have been very little solicitous concerning the event as to himself; but his disinterested love to his ungrateful people, united with fervent zeal for the honour of God in leading him to seize the opportunity of once more, in the most solemn and pathetic manner, exhorting them to repentance, and of warning them not to add to all their other personal and national transgressions the guilt of innocent blood, with this peculiar aggravation, that it would be the blood of a prophet, shed for faithfully obeying the command of God. Ver. 16, 19. Some expositors consider the remainder of this chapter as the debate which took place in the Sanhedrim, or council, on the case of Jeremiah; but as the people were present part of the time, at least, and as no mention is made of the council, but merely of the princes and certain elders, perhaps what is here recorded took place in the court of the temple, and the subsequent verses were added by the prophet to illustrate the narrative.—"The people, who before were forward to condemn him, now, upon hearing his apology, were as ready to acquit him."—(*Lowth.*) They before united with the priests and prophets, but now some of them concurred with the princes, who refused to pronounce the sentence of death against Jeremiah (ver. 24). "Not against this man the sentence of death." It does not appear whether "the elders of the land" were some of the princes before mentioned, or other eminent persons, who adduced very appositely the example of Micah, and quoted his words in support of their deter-

land, and spake to all the assembly of the people, saying,

18 [u]Micah the Morasthite[§] prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts, [x]Zion shall be plowed *like* a field, and [y]Jerusalem shall become heaps, and [z]the mountain of the house as the high places of a forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and besought [a]the LORD, and [b]the LORD repented him of the evil which he had pronounced against them? [b]Thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of [c]Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah:

21 And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah heard it, he was afraid, and fled, and went into Egypt;

22 And Jehoiakim the king sent men into Egypt, *namely*, Elnathan the son of [d]Achbor, and *certain* men with him into Egypt:

23 And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king; [e]who slew him with the sword, and cast his dead body into the graves of the [5]common people.

24 Nevertheless the hand of [f]Ahikam‖ the son of Shaphan was with Jeremiah, [g]that they should not give him into the hand of the people to put him to death.

CHAPTER XXVII.

Under the type of bonds and yokes, Jeremiah prophesieth the subjection of the neighbouring kings to Nebuchadnezzar.

IN the beginning of the reign of Jehoiakim* the son of Josiah king of Judah, came this word unto Jeremiah from the LORD, saying,

2 Thus [1]saith the LORD to me, [a]Make thee bonds and yokes, and put them upon thy neck,†

3 And send them [b]to the king of Edom,‡ and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of [c]the messengers which come to Jerusalem unto Zedekiah king of Judah;

4 And command them [2]to say unto their masters, Thus saith [d]the LORD of hosts, the God of Israel, Thus shall ye say unto your masters;

5 I have [e]made the earth, the man and the beast that *are* upon the ground, by my great power, and by my outstretched arm, [f]and have given it unto whom it seemed meet unto me.

6 And now have [g]I given all these lands into the hand of Nebuchadnezzar the king of Babylon, [h]my servant; [i]and the beasts of the field have I given him also to serve him.

7 And [k]all nations shall serve him, and his son, and his son's son,[§] until the very time of his land come;‖ and *then* many nations and great kings shall serve themselves of him.

8 And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, [l]that nation will I punish,¶ saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

9 Therefore [m]hearken not ye to your prophets, nor to your diviners, nor to your [3]dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon.

10 For [n]they prophesy a lie unto you, to remove you far from your land; and that I should drive you out, and ye should perish.*

11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, [o]those will I let remain still in their own land, saith the LORD; and they shall till it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Judah† according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.

13 [p]Why will ye die, thou and thy people, by

B.C. 609—B.C. 598.

[u] Mic. i. 1.
§ This was that Micah whose prophecies are part of holy writ, as appeareth by Micah i. 1; iii. 12, where are the very words of the prophecy here mentioned. The substance of that prophecy was the same with this of Jeremiah, that Zion should be ploughed up, and the place where the temple stood should become so desolate that trees should grow there, as in a wood or forest.—POOLE.
[x] Mic. iii. 12.
[y] 2 Kings xix. 25. Neh. iv. 2.
[z] Is. ii. 2. Mic. iv. 1. Zech. viii. 3.
[a] *The face of the LORD.*
[b] 13.
[b] Num. xvi. 38. Is. xxvi. 21.
[c] Josh. xviii. 14.
[d] 2 Kings xxii. 12, 14.
[e] Matt. xiv. 10. Acts xii. 1-3.
[5] *Sons of the people.*
[f] 2 Kings xxii. 12-14.
‖ It appears from 2 Kings xxii. 12, he was one of Josiah's counsellors, and the father of Gedaliah (ch. xxxix. 14), who, upon the taking of the city, was made governor (ch. xl. 5).—POOLE.
[g] Acts xxiii. 10, 20-35.

CHAP. XXVII.

* As Zedekiah is afterwards mentioned through the whole transaction, it seems to have been an error of some early transcriber that the name of Jehoiakim is here substituted. Indeed, some interpreters suppose, that the prophet had the vision in the reign of Jehoiakim, but was not ordered to make the yokes and bonds according to it till the reign of Zedekiah.—SCOTT.
[1] *Hath the LORD said.*
[a] xxviii. 10-14.
† That therein he might be a type both to his own people and also the people afterward mentioned, that they should be in bondage to the king of Babylon, and their yoke should be so fastened with bonds, that they should not be able to slip them, or get them from off their necks.—POOLE.
[b] Ez. xxv.-xxviii.; xxix. 18.
‡ Jeremiah probably wore several yokes, and then delivering his prophecy, in that manner sent his yokes, for we cannot suppose the ambassadors would carry such things.—WATERLAND.
[c] 2 Chr. xxxvi. 16. Ez. xvii. 16, &c.
[2] *Concerning their masters, saying.*
[d] Ex. v. 1.
[e] Gen. ix. 6. Ex. xx. 11.
[f] Gen. i. 29, 30; ix. 2, 3.
[g] Dan. ii. 37, 38; v. 18, 19.
[h] Is. xliv. 28.
[i] Ps. l. 10-12.
[k] 2 Chr. xxxvi. 20, 21.
§ Belshazzar, the last king of the Babylonian monarchy (Dan. v. 30, 31), was grandchild to Nebuchadnezzar, who is called his father (Dan. v. 2), *i.e.*, his grandfather, by an usual Hebraism (see 1 Kings xv. 3, comp. with ver. 10; and 2 Kings viii. 26, comp. with ver. 18).—LOWTH.
‖ The Vulgar Latin translates the words thus: "Until the time of his land and of himself come," *i.e.*, the time of their punishment or visitation, as it is elsewhere expressed—*i.e.*, at the end of seventy years (see ch. xxv. 12). The word time is used in the same sense, Ez. vii. 7; xxx. 3.—LOWTH.
[l] Ez. xvii. 19-21.
¶ Opposition to the present power of Babylon would be unwise and destructive; and the small states had only to submit, and to become tributaries, in order to obtain security.—BOOTHROYD.
[m] Deut. xviii. 10-12.
[3] *Dreams.*
[n] xxviii. 16.
* In this and the like passages, the expression, "that such a thing may be," does not at all signify the intention to the end that it may be, but merely the event, that so it will be.—CLARKE.
[o] xl. 9-12.
† If ye submit yourselves to the Babylonians, ye shall both be preserved, and in due time restored.—BP. HALL.
[p] Prov. viii. 36.

mination, and against the rash judgment of priests and prophets. There is no satisfactory ground in the following history to conclude that either these princes or elders in general so attended to the message of God, as to repent of their sins, or to attempt a public reformation, though they seem at this time to have had transient convictions, which the Lord made use of for his servant's preservation.—*Scott.*

HIS DELIVERANCE.—Ver. 24. Though Urijah was lately put to death, and persecutors, when they have tasted the blood of saints, are apt to thirst after more (as Herod, Acts xii. 2, 3), yet God wonderfully preserved Jeremiah, though he did not flee as Urijah did, but stood his ground. Ordinary ministers may use ordinary means, provided they be lawful ones, for their own preservation; but they that had an extraordinary mission might expect an extraordinary protection. God raised up a friend for Jeremiah, whose hand was with him; he took him by the hand in a friendly way, encouraged him, assisted him, appeared for him. It was "Ahikam, the son of Shaphan," one that was a minister of state in Josiah's time; we read of him 2 Kings xxii. 12. Some think Gedaliah was a son of this Ahikam. He had a great interest, it should seem, among the princes, and he used it in favour of Jeremiah, to prevent the further designs of the priests and prophets against him, who would have had him turned over "into the hand of the people"—not those people (ver. 16) that had adjudged him innocent, but the rude and insolent mob, whom they could persuade by their cursed insinuations not only to cry, "Crucify him, crucify him," but to "stone him to death" in a popular tumult; for perhaps Jehoiakim had been so reproached by his own conscience for slaying Urijah, that they despaired of making him the tool of their malice. Note, God can, when he pleases, raise up great men to patronise good men; and it is an encouragement to us to trust him in the way of duty, that he has all men's hearts in his hands.—*Henry.*

CHAP. XXVII. UNCONTROLLED SOVEREIGNTY.—Ver. 4-9. "God is the sole Lord and proprietor of the world; and, by virtue of his absolute sovereignty, he has a right to give the kingdoms of the earth to whomsoever he pleases, and he exercises this authority, by 'changing times and seasons,' by 'removing kings and setting up kings.' It is the business of human laws to establish every government in that method wherein it is already settled; but, as this is no bar to Providence—who still has a right to alter governments, and, for great and wise reasons, often changes the scene of worldly affairs—so neither ought it to be an objection against submitting to any persons whom God's providence hath placed over us, and put into their hands the full power of exercising all those acts of government in which sovereignty consists. But although the people are bound in such cases to obey, yet this does not lessen the guilt of usurpers."—(*Lowth.*)—There was a peculiar grandeur, as well as propriety, in this mode of predicting Nebuchadnezzar's rapid successes. The God of Israel, declaring himself to be the Lord of all armies, and the Creator and owner of the whole earth, with all its inhabitants and productions, and claiming full sovereignty over all his creatures, avows his determination (for reasons which he does not deign to assign) to give all the countries in that part of the world to the king of Babylon, whom he calls "his servant," because he would accomplish an important part of his most righteous designs. They, therefore, who would escape the most dreadful judgments, must submit to the God of Israel by submitting to Nebuchadnezzar; they must hearken to (believe and obey) the prophets of Israel, and not to their own diviners and enchanters; and they must observe, that Nebuchadnezzar, and his son, and grandson, would, whatever opposition might be made, possess the full dominion of all these countries; but that, when the appointed time was expired, these haughty conquerors and cruel oppressors would, in their turn, become the prey of other powerful conquerors and oppressors.—This prophecy would, no doubt, be made known, in some degree, among the principal persons in the adjacent countries; and though for the present neglected, when it received its exact accomplishment, it must have been a very conclusive proof that the God of Israel was the only true God and the sovereign of the whole earth, and "that he did according to his will, among the inhabitants of the earth, and that none could stay his hand, or say to him, What doest thou?"—*Scott.*

WARNING AGAINST FALSE PROPHETS.—Ver. 12-22. Two things their prophets flattered them into the belief of: 1. That the power which the king of Babylon had gained over them should now shortly be broken. They said, "'You shall not serve the king of Babylon;' you need not submit voluntarily, for you shall not be compelled to submit." This they prophesied "in the name of the Lord," as if God had sent them to the people on this errand, in kindness to them, that they might not disparage themselves by an inglorious surrender. But it was a lie. They said that God sent them; but that was false, he disowns it: "I have not sent them, saith the Lord." They said that they should never be brought into subjection to the king of Babylon; but that was false too, the event proved it so. They said, that to hold out to the last would be the way to secure themselves and their city; but that was false, for it would certainly

the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?‡

14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you.

15 For I have not sent them, saith the LORD, yet they prophesy [4]a lie in my name; [q]that I might drive you out, and that ye might perish, [r]ye, and the prophets that prophesy unto you.

16 Also I spake to the priests, and to all this people, saying, Thus saith the LORD, Hearken not to the words of your prophets that prophesy unto you, saying, [s]Behold, the vessels of the LORD'S house§ shall now shortly be brought again from Babylon: for they prophesy a lie unto you.

17 Hearken not unto them; [t]serve the king of Babylon, and live: [u]wherefore should this city be laid waste?

18 But if they *be* prophets, and if the word of the LORD be with them, [x]let them now make intercession‖ to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.

19 ¶ For thus saith the LORD of hosts [y]concerning the pillars,¶ and [z]concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,

20 Which Nebuchadnezzar king of Babylon took not, when he carried away captive [a]Jeconiah the son of Jehoiakim king of Judah from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem;

21 Yea, thus saith the LORD of hosts, the God of Israel, concerning the vessels that remain *in* the house of the LORD, and *in* the house of the king of Judah and of Jerusalem;

22 They shall be [b]carried to Babylon, and there shall they be [c]until the day that I visit them,* saith the LORD: [d]then will I bring them up, and restore them to this place.

CHAPTER XXVIII.

1 *Hananiah's false prophecy;* 10 *he breaketh Jeremiah's yoke.* 12 *Jeremiah foretelleth of an iron yoke,* 15 *and Hananiah's death.*

AND it came to pass the same year, [a]in the beginning of the reign of Zedekiah* king of Judah, in the fourth year, *and* in the fifth month, *that* [b]Hananiah the son of Azur [c]the prophet, which *was* of Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying,

2 Thus speaketh the LORD of hosts, the God of Israel, saying, [d]I have broken the yoke of the king of Babylon.†

3 Within two [1]full years will I bring again into this place [e]all the vessels of the LORD'S house [f]that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon:

4 And I will bring again to this place [g]Jeconiah‡ the son of Jehoiakim king of Judah, with all the [2]captives of Judah, that went into Babylon, saith the LORD: for I will break the yoke of the king of Babylon.

5 ¶ Then the prophet Jeremiah said unto the prophet Hananiah, in the presence of the priests, and in the presence of all the people that stood [h]in the house of the LORD,

6 Even the prophet Jeremiah said, [i]Amen:§ the LORD do so: [k]the LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORD'S house, and all that is carried away captive, from Babylon into this place.

7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people;

8 The prophets‖ that have been before me and before thee of old, [l]prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.

9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass, [m]*then* shall the prophet be known, that the LORD hath truly sent him.

10 ¶ Then Hananiah the prophet [n]took the yoke from off the prophet Jeremiah's neck, and brake it.

11 And Hananiah spake in the presence of all the people, saying, [o]Thus saith the LORD, [p]Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.¶

12 ¶ Then the word of the LORD came unto Jeremiah *the prophet*, (after that Hananiah the

B.C. 598—B.C. 596.

‡ What the prophet saith here to Zedekiah hath a particular weight in it; because he was made king by Nebuchadnezzar, and took an oath of being faithful to him, and never resisting his authority.—LOWTH.

[4] *In a lie*, or *lyingly*.

[q] 2 Chr. xviii. 17-22. Matt. xxiv. 24.

[r] Mic. iii. 5-7. Matt. xv. 14.

[s] 2 Kings xxiv. 13.

§ Several of the vessels belonging to the temple were carried away by the Chaldeans in the reigns of Jehoiakim and Jeconiah (see 2 Chr. xxxvi. 7-10; Dan. i. 2).—LOWTH.

[t] 11, 12.

[u] xxxviii. 17, 23.

[x] Gen. xviii. 24-33; xx. 7.

‖ The false prophets pretended that these vessels, together with those taken as captives, would soon be restored; but Jeremiah strongly urges them to prevent, by their prayers and intercessions, those left in the city from being taken.—BOOTHROYD.

[y] 1 Kings vii. 15, &c.

¶ See 1 Kings vii. 15-21. *Sea.*—See 1 Kings vii. 23, 25. *Bases.*—See 1 Kings vii. 27-37.

[z] See 2 Kings xxv. 13, 16.

[a] xxii. 28, *Coniah.* 2 Kings xxiv. 14-16, *Jehoiachin.*

[b] 2 Kings xxiv. 13-17.

[c] 2 Chr. xxxvi. 21. Dan. ix. 2.

* Namely, I will, by my providence, appoint a great part of them to be brought back again, and be new consecrated and employed in my service (Ezra i. 7; vii. 9, 19).—DIODATI.

[d] Ezra i. 7, 11; v. 13-15; vii. 9.

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[a] xxvii. 1.

* Some take this at large, as who should say, in his first years; for afterwards it is said that this happened in the fourth year. Others hold that this was in the first year of Zedekiah's reign, which they suppose to have been the fourth of the week of years (Ex. xxiii. 10; Lev. xxv. 3); as also they will have in other places these sabbatical years meant (2 Kings xix. 29; Dan. i. 1).—DIODATI.

[b] xxxvii. 13.

[c] Is. ix. 15.

[d] xxvii. 2-12.

† I will deliver and free my people from the captivity and bondage of the king of Babylon.—BISHOP HALL.

[1] *Years of days.*

[e] xxvii. 16-22.

[f] 1 Kings xxii. 6, 20-29. Mic. iii. 11.

[g] xxii. 24, 28, *Coniah;* xxiv. 1.

‡ This was grateful news to the people, who looked upon Zedekiah only as Nebuchadnezzar's deputy.—LOWTH.

Hananiah seems to have been more desirous of popular than regal favour: for this prediction could not be altogether agreeable to Zedekiah. But he evidently was a weak, as well as a wicked prince, and was very generally despised.—SCOTT.

[2] *Captivity.*

[h] xxvi. 2.

[i] Num. v. 22. Matt. vi. 13.

§ As an Israelite, Jeremiah wished it might be as Hananiah predicted; as a prophet, he knew it could not be so.—GILL.

[k] xviii. 20.

‖ It is an ordinary thing for true prophets to denounce the judgments of God upon grievous sinners, such as this people is; and one ought not to suspect so much deceit in sinister predictions, which cause offence, as in favourable ones that gain goodwill and applause; yet the event will shew the truth. Thus spake Jeremiah, being not yet assured by God of Hananiah's falsehood, as he was afterwards (ver. 16, 17).—DIODATI.

[l] Lev. xxvi. 14, &c. Deut. iv. 26, 27.

[m] Deut. xviii. 22.

[n] 1 Kings xxii. 11, 24, 25. Mal. iii. 13.

[o] Ez. xiii. 7.

[p] 1 Kings xxii. 11.

¶ *Jeremiah went his way*—disdaining to contend with him; or, abhorring his profaneness; or, withdrawing himself from the rage he saw kindling; or, patiently sitting down under these reproaches; or, to wait an answer from God.—HAWEIS.

and in their being driven out and perishing. So that it was all a lie, from first to last; and the prophets that deceived the people with these lies did, in the issue, but deceive themselves, the blind leaders and the blind followers fell together into the ditch; that "ye might perish, ye, and the prophets that propheay unto you;" who will be so far from warranting your security, that they cannot secure themselves. Note, They that encourage sinners to go on in their sinful ways will, in the end, perish with them. 2. They propheaied that the vessels of the temple, which the king of Babylon had already carried away, should now shortly be brought back; this they fed the priests with the hopes of, knowing how acceptable it would be to them who loved the *gold of the temple* better than the *temple that sanctified the gold.* These vessels were taken away when Jeconiah was carried captive into Babylon. We have the story, and it is a melancholy one, 2 Kings xxiv. 13-15; 2 Chron. xxxvi. 10. All the "goodly vessels"—that is, all the "vessels of gold" that were "in the house of the Lord," with all the treasures—were taken as prey, and brought to Babylon. This was grievous to them above anything, for the temple was their pride and confidence, and the stripping of that was too plain an indication of that which the true prophet told them, that their "God was departed from them." Their false prophets, therefore, had no other way to make them easy than by telling them that the king of Babylon should be forced to restore them in a little while. Now Jeremiah bids them think of preserving the vessels that remained by their prayers, rather than of bringing back those that were gone by their prophecies. "If they be prophets," as they pretend, and if "the word of the Lord be with them"—if they have any intercourse with heaven, and any interest there, let them improve it for the stopping of the progress of the judgment; let them step into the gap, and stand with their censer "between the living and the dead," between that which was carried away and that which remains, that "the plague may be stayed; let them make intercession with the Lord of hosts," that the vessels which are left go not after the rest.—*Henry.*

CHAP. XXVIII. FALSE PROPHECY OF HANANIAH.—Ver. 1-4. In delivering this prophecy, Hananiah faced Jeremiah; he spake it to him, designing to confront and contradict him, as much as to say, "Jeremiah, thou liest." Now his prediction is, that the king of Babylon's power, at least his power over Judah and Jerusalem, should be speedily broken—that "within two full years" the vessels of the temple should be brought back, and Jeconiah, and all the captives that were carried away with him, should return; whereas Jeremiah had foretold that the yoke of the king of Babylon should be bound on yet faster, and that the vessels and captives should not return for seventy years. Now, upon the reading of this sham prophecy, and comparing it with the messages that God sent by the true prophets, we may observe what a vast difference there is between them. Here is nothing of the spirit and life, the majesty of style and sublimity of expression, that appear in the discourses of God's prophets, nothing of that divine flame and *flatus.* But that which is especially wanting here, is an air of piety. He speaks with a great deal of confidence of the return of their prosperity, but here is not a word of good counsel given them to repent and reform, and return to God, to pray, and seek his face, that they might be prepared for the favours God had in reserve for them. He promises them temporal mercies in God's name, but makes no mention of those spiritual mercies which God always promised should go along with them as (chap. xxiv. 7), "I will give them a heart to know me."

DEATH OF HANANIAH.—Ver. 15-17. Hananiah is sentenced to die for contradicting the true oracle, and Jeremiah, when he has received commission from God, boldly tells him so to his face, though, before he received that commission, he went away, and said nothing. 1. The crimes of which Hananiah stands convicted are, cheating the people and affronting God: "Thou makest this people to trust in a lie," encouraging them to hope that they shall have peace, which will make their destruction the more terrible to them when it comes: yet this was not the worst: "Thou hast taught rebellion against the Lord," thou hast taught them to despise all the good counsel given them in God's name by the true prophets, and hast rendered it ineffectual. Those have a great deal to answer for, who, by telling sinners that they shall have peace though they go on, harden their hearts in a contempt of the reproofs and admonitions of the word, and the means and methods God takes to bring them to repentance. 2. The judgment given against him is, "'I will cast thee off from the face of the earth,' as unworthy to

prophet had broken the yoke from off the neck of the prophet Jeremiah,) saying,

13 Go and tell Hananiah, saying, Thus saith the LORD, [q]Thou hast broken the yokes of wood; but thou shalt make for them yokes of iron.*

14 For thus saith the LORD of hosts, the God of Israel, [r]I have put a yoke of iron upon the neck of all these nations, [s]that they may serve Nebuchadnezzar king of Babylon; and they shall serve him: [t]and I have given him the beasts of the field also.†

15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah; [u]The LORD hath not sent thee; but thou makest this people to trust in a lie.

16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth: [x]this year thou shalt die, because thou hast taught [3]rebellion against the LORD.

17 So [y]Hananiah the prophet died the same year, in the seventh month.

CHAPTER XXIX.

1 *Jeremiah's letter to the captives of Babylon.* 20 *The fearful end of Ahab and Zedekiah, two lying prophets.*

NOW these *are* the words of the letter* that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon.

2 (After that Jeconiah the king, and the queen,† and the [1]eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths, were departed from Jerusalem,)

3 By the hand of Elasah the son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah sent unto Babylon to Nebuchadnezzar king of Babylon,) saying,

4 Thus saith the LORD of hosts, the God of Israel, unto all that are carried away captives, [2]whom I have caused to be carried away from Jerusalem unto Babylon;

5 Build ye houses, and dwell *in them;*‡ and plant gardens, and eat the fruit of them;

6 [b]Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished.

7 And [c]seek the peace of the city whither I have caused you to be carried away captives, and [d]pray unto the LORD for it: for in the peace thereof shall ye have peace.

8 ¶ For thus saith the LORD of hosts, the God of Israel, Let not your prophets and your diviners, that *be* in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed.

9 For they prophesy falsely unto you in my name: I have not sent them, saith the LORD.

10 ¶ For thus saith the LORD, That [e]after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

11 ¶ For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end.

12 Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you.§

13 And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

14 And [f]I will be found of you, saith the LORD; [g]and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD; and I will bring you again into the place whence I caused you to be carried away captive.

15 ¶ Because ye have said, [h]The LORD hath raised us up prophets in Babylon;‖

16 *Know* that thus saith the LORD [i]of the king¶ that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts,* Behold, I will send upon them the sword, the famine, and the pestilence, and will [k]make them like vile figs, that cannot be eaten, they are so evil.

18 And I will persecute them with the sword,

B.C. 591—B.C. 599.

[q] Pa. cxlix. 8.

* This emblem of national slavery is not unexampled in Scripture. Moses threatens the Hebrews, on the part of God, to give them up to their enemies, who shall put on them "a yoke of iron" (Deut. xxviii. 48).—CALMET.

[r] Deut. iv. 20.

[s] Rev. xvii. 12, 13.

[t] Dan. ii. 38.

† The mention of the wild beasts is designed to convey the idea of the unlimited extent of Nebuchadnezzar's empire. The most uncultivated regions, the densest forests, and the most inaccessible mountains, to which his enemies might flee for safety, were all subject to his sway.—MICHAELIS.

[u] Isam. ii. 14.

[x] Num. xiv. 37. Deut. xiii. 5, &c.

[3] *Revolt.*

[y] Iz. xliv 23. Zech. i. 6.

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* This letter is contained in what follows from the fourth to the twenty-fourth verse; and the remaining part is clearly another letter written after that. The messengers mentioned in the third verse had now returned, and brought from Babylon the letter of Shemaiah, the substance of which we have in ver. 26-29. This was the opinion of Grotius. There is one transposition in the text, the fifteenth verse ought to precede the twenty-first, according to the Greek version.—BOOTHROYD.

† By the "queen" is meant Jeconiah's mother (see 2 Kings xxiv. 12, 14, 15), where an account is given of this captivity (comp. chap. xxii. 26; xxvii. 20; xxviii. 4, of this prophecy.—LOWTH.

[1] *Chamberlains.*

[2] Is. v. 5; x. 5, 6; xiv. 7; lix. 1, 2. Am. iii. 6.

‡ Jonadab, the son of Rechab, commanded his posterity not to build houses, nor to cultivate fields, but to dwell all their life in tents, in order to denote a more complete estrangement from the things of the earth. On the contrary, to prove to the Jews of the captivity, that their banishment should be of long duration, they are told to build houses, to acquire possessions, to form marriages, in a word, to establish themselves at Babylon.—CALMET.

[b] Gen. i. 27, 28; ix. 7. 1 Tim. v. 14.

[c] Dan. iv. 27; vi. 4. Rom. xiii. 1, 5.

[d] Ezra vi. 10; vii. 23. Dan. iv. 19.

[e] Ezra i. 1, 2. Dan. ix. 2.

§ I will not only give you a temporal salvation and deliverance, and bring you into your own land, but you shall go thither with new hearts; you shall worship idols no more, but you shall worship me, and be serious and diligent in your addresses and applications to me, and I will listen to you in those applications.—POOLE.

[f] 2 Chr. xv. 12-15. Ps. xxxii. 6.

[g] xxiii. 3-8. Ez. xi. 16-20; xxxiv.

[h] xxviii. 1, &c.

‖ The prophet here turneth his speech to some wicked Jews that were in Babylon, or in Judea, and more believed some false prophets who told them of a much quicker return, than Jeremiah telling them the truth from the mouth of God.—POOLE.

[i] Ez. v. 12-17; vi.-ix.; xiv.; xxi. 9-32.

¶ By *the king* he meaneth Zedekiah, whom he chooseth to express under the notion of him *that sitteth upon the throne of David*, to take away the vain hopes which the Jews conceived from the promises which God had made to David and to his seed.—POOLE.

* In this paragraph, the prophet shews that both prince and people were to be given up to every kind of calamity, for their continued disobedience to the Divine admonitions. This is mentioned to induce the captives to adopt the measures, and follow the advice given in the former part of the letter.—BOOTHROYD.

[k] xxiv. 8-10.

live upon it; thou shalt be buried in it: 'this year thou shalt die,' and die as a rebel against the Lord, to whom death will come with a sting and a curse." This sentence was executed: Hananiah died the same year, within two months; for his prophecy is dated the fifth month (ver. 1), and his death the seventh. Good men may perhaps be suddenly taken off by death in the midst of their days, and in mercy to them, as Josiah was; but this being foretold as the punishment of his sin, and coming to pass accordingly, it may safely be construed as a testimony from Heaven against him, and a confirmation of Jeremiah's mission. And if the people's hearts had not been wretchedly hardened by the deceitfulness of sin, it would have prevented their being further hardened by the deceitfulness of their prophets.—*Henry.*

CHAP. XXIX. JEREMIAH'S LETTER TO THE CAPTIVES IN BABYLON.—Ver. 4. A copy of the letter at large follows here to ver. 24. In these verses, 1. He assures them that he wrote in the name of the "Lord of hosts, the God of Israel," who indited the letter; Jeremiah was but the scribe or amanuensis. 2. God by him owns the hand he had in their captivity: "I have caused you to be carried away" (ver. 4); and again, ver. 7. All the forces of the king of Babylon could not have done it, if God had not ordered it; nor could he have any power against them but what was given him from above. If God caused them to be carried captives, they might be sure that he neither did them any wrong nor meant them any hurt. Note, It will help very much to reconcile us to our troubles, and to make us patient under them, to consider that they are what God has appointed us to. "I opened not my mouth, because thou didst it." 3. He bids them think of nothing but settling there, and therefore let them resolve to make the best of it (ver. 5, 6). "Build ye houses, and dwell in them," &c. By all this it is intimated to them, that they must not feed themselves with hopes of a speedy return out of their captivity, for that would keep them still "unsettled," and, consequently, uneasy. They would apply themselves to no business, take no comfort, but be always tiring themselves and provoking their conquerors with the expectations of relief; and their disappointment at last would sink them into despair, and make their condition much more miserable than otherwise it would be. Let them, therefore, count upon a continuance there, and accommodate themselves to it as well as they can. Let them "build," and "plant," and "marry," and dispose of their children there, as if they were at home in their own land. Let them take a pleasure in seeing their families built up and multiplied, for though they must expect themselves to die in captivity, yet their children may live to see better days. 4. He directs them to seek the good of the country where they were captives (ver. 7), to "pray" for it, to endeavour it. This forbids them to attempt anything against the public peace, while they were subjects to the king of Babylon. Though he was an heathen, an idolater, an oppressor, and an enemy to God and his Church, yet, while he gave them protection, they must pay him their allegiance, and live "quiet and peaceable lives" under him, "in all godliness and honesty;" not plotting to shake off his yoke, but patiently leaving it to God in due time to work deliverance for them. Nay, they must pray to God for the peace of the place where they were, that they might oblige them to continue their kindness to them, and disprove the character that had been given their nation, that they were "hurtful to kings and provinces," and "moved sedition" (Ezra iv. 15). Both the wisdom of the serpent and the innocency of the dove required them to be true to the government they lived under; "for in the peace thereof ye shall have peace:" should the country be embroiled in war, they would have the greatest share in the calamitous effects of it. Thus the primitive Christians, according to the temper of their holy religion, prayed for the powers that were, though they were persecuting powers. And if they were to pray for, and seek the peace of, the land of their captivity, much more reason have we to pray for the welfare of the land of our nativity, where we are a free people under a good government, "that in the peace thereof" we and ours "may have peace." Every passenger is concerned in the safety of the ship.—*Henry.*

VAIN EXPECTATIONS.—Ver. 4-7. The vain expectation of a speedy return to their own land, which the false prophets excited in the Jews at Babylon, led them to neglect their own interests and comfort, and the good of the nation; and tended to betray them into measures that would excite the jealousy of the victors, and increase their own miseries. But the prophet, in the name of God, directed them to consider Babylon as their home, and to take the best care they could of themselves, their families, and the nation; to use their influence and endeavours to promote the public peace; and to pray for the welfare of the city, as the way to obtain peace to themselves. These directions tended to render them patient and contented, industrious and useful, and as comfortable as their situation would admit of. This deportment, and their constant prayers, in all their religious assemblies, for the welfare of the community, would tend to conciliate the rulers. Most of them must end their lives at Babylon, and share the calamities and many of the advantages of that city all their days; and their posterity must do the same, till the expiration of the appointed period. It was

with the famine, and with the pestilence, [l]and will deliver them to be removed to all the kingdoms of the earth, [2]to be a curse, and an astonishment, and an hissing, and a reproach, among all the nations whither I have driven them:

19 Because [m]they have not hearkened to my words, saith the LORD, which I sent unto them by my servants the prophets, rising up early and sending *them;* but ye would not hear, saith the LORD.

20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon;

21 Thus saith the LORD of hosts, the God of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes:

22 And of them [n]shall be taken up a curse by all the captivity of Judah which *are* in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon [o]roasted in the fire;†

23 Because they have committed villany in Israel, and have committed adultery with their neighbours' wives,‡ and have spoken lying words in my name, which I have not commanded them; [p]even I know, and *am* a witness, saith the LORD.

24 ¶ *Thus* shalt thou also speak to Shemaiah the [3]Nehelamite, saying,

25 Thus speaketh the LORD of hosts, the God of Israel, saying, [q]Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to [r]Zephaniah§ the son of Maaseiah the priest, and to all the priests, saying,

26 The LORD hath made thee priest in the stead of Jehoiada the priest, that ye should be [s]officers in the house of the LORD, for every man *that is* mad, [t]and maketh himself a prophet,‖ [u]that thou shouldest put him in prison, and in the stocks.

27 Now [x]therefore why hast thou not reproved Jeremiah of Anathoth, [y]which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, [z]This *captivity is* long: build ye houses, and dwell *in them;* and plant gardens, and eat the fruit of them.

29 And [a]Zephaniah the priest read this letter in the ears of Jeremiah the prophet.¶

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD concerning Shemaiah the Nehelamite, [b]Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie;

32 Therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his seed: [c]he shall not have a man to dwell among this people;* neither shall he behold the good that I will do for my people, saith the LORD; because he hath taught [4]rebellion against the LORD.

CHAPTER XXX.

1 *The return of the Jews.* 10 *Jacob comforted.*
18 *Their return shall be gracious.*

THE [a]word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in a book.

3 For, lo, the days come,* saith the LORD, [b]that I will bring again the captivity of my people Israel and Judah, saith the LORD; [c]and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel, and concerning Judah.†

5 For thus saith the LORD, We have heard a voice of trembling, [1]of fear, and not of peace.

6 Ask ye now, and see whether [2]a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?

7 Alas! for that day‡ *is* great, so that none *is* like it: [d]it *is* even the time of Jacob's trouble: [e]but he shall be saved out of it.

8 For it shall come to pass in that day, saith the LORD of hosts, *that* [f]I will break his yoke from off thy neck, and will burst thy bonds, and

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[l] Deut. xxviii. 25, 64; xxix. 21-28.
[2] *For a curse.*
[m] Heb. xii. 25.
[n] Gen. xlviii. 20. Ruth iv. 11.
[o] Dan. iii. 6, 21.
† It is not improbable that these pretended prophets, having excited disturbances among the people, were taken and slain, and their bodies burnt; or that they were treated as it was intended to treat Shadrach, Meshach, and Abednego (Dan. iii. 20, 21). — BOOTHROYD.
‡ The Jewish rabbins, as Grotius here observes, have a traditionary notion, that these were the two elders who attempted the chastity of Susannah; the story of which they think to be true in part, though not altogether such as is represented in one of the books of the Apocrypha. — BLAYNEY.
[p] Prov. v. 21. Mal. iii. 5.
[3] *Dreamer.*
[q] 1 Kings xxi. 8-13.
[r] 2 Kings xxv. 18-21.
§ His letter was particular y addressed to Zephaniah, who had succeeded Jehoiada in superintending the affairs of the temple. Zephaniah is elsewhere called "the second priest," under Seraiah the high priest, who, some think, was also called Jehoiada. Shemaiah thought that Zephaniah neglected his duty, in not calling Jeremiah to a severe account for his predictions, which seemed to him one great end of his advancement. — SCOTT.
[s] Acts iv. 1.
[t] Deut. xiii. 1-5. Zech. xiii. 3-6.
‖ For every one that, in a frantic humour, takes upon him to be a prophet, and delivers his own distracted fancies for visions from God. — BP. HALL.
[u] 2 Chr. xvi. 10. Acts xvi. 24.
[x] 2 Chr. xxv. 16. Am. vii. 12, 13.
[y] Num. xvi. 3. Matt. xxvii. 63

[z] 1-10.
[a] 25.
¶ It is uncertain whether Zephaniah did this out of kindness to Jeremiah, for we read he was sent to Jeremiah upon messages (ch. xxi. 1; xxxvii. 3) from the king, or because he would not apprehend him before he heard him, and let him know that he did nothing against him but upon information, &c. — POOLE.
[b] Ez. xiii. 8-16, 22, 23.
[c] 1 Sam. ii. 30-34.
* None of his posterity shall remain to see my people restored again to their own land. — LOWTH.
[4] *Revolt.*

CHAP. XXX.
[a] xxvi. 15.
* First, after the conclusion of the seventy years; secondly, under the Messiah. *Israel* — the ten tribes, led captive by the king of Assyria, and dispersed among the nations. And *Judah* — the people carried into Babylon at two different times; first, under Jeconiah, and secondly, under Zedekiah, by Nebuchadnezzar. — CLARKE.
[b] Deut. xxx. 3.
[c] Ez. xx. 42.
† Judah and Israel are names denoting all the people of Israel. It is evident that the restoration cannot be the subject of the prophecy, for Judah, not Israel, obtained this favour. The ten tribes were not restored. — DAVIDSON.
[1] Or, there is, *fear, and not peace.*
[2] *A male.*
‡ The word day often comprehends a succession of time, in which a whole series of events is transacted; so it here contains the whole time of the siege and taking of Jerusalem, the destruction of the city and temple, and the carrying away the people captive. This is described as a time of great tribulation, in which it was an earnest of the day of judgment, called the "great and terrible day of the Lord" (Joel ii. 31). — LOWTH.
[d] Gen. xxxii. 7.
[e] Ps. xxv. 22. Rom. xi. 26.
[f] Is. ix. 4.

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therefore both reasonable and prudent to pray that there might be peace in that place where the Lord had assigned them their habitations; and as far as they believed his word they would do it.—The Lord had caused them to be carried captive, or all the power of the Chaldeans could not have effected it; and his will ought to be submitted to in this dispensation. "It is the duty of all private persons to submit to the government that protects them, and to pray for the prosperity of it. And if they are persecutors or enemies to the truth, they are to leave it to God to execute on them the judgments he has denounced against tyrants and oppressors; which threatenings the Jews expected God would execute upon Babylon in due time" (Ps. cxxxvii. 8, 9). —(*Lowth.*)—To pray for the peace of a city or country, and for the health or eternal salvation of the rulers, is very different from wishing success to their ambitious, rapacious, or sanguinary undertakings; though this distinction is not always attended to.—May not the surprising change, which took place in the character of Nebuchadnezzar, be considered as an answer to the prayers of the pious Jews for him; as the conversion of Saul was to the prayers of the Christians for their persecutors? And may not even they, who live under the most oppressive persecutors, take an encouraging hint from this consideration, as to their duty in such circumstances?—*Scott.*

SHEMAIAH.—Ver. 24. This busy fellow is called "Shemaiah the Nehelamite;" *the dreamer* (so the margin reads it), because all his prophecies he pretended to have received from God in a dream. He had got a copy of Jeremiah's letter to the captives, or had heard it read, or information was given to him concerning it, and it nettled him exceedingly; and he will take pen in hand, and answer it, yea, that he will. But how? He does not write to Jeremiah in justification of his own mission, nor offer any rational arguments for the support of his prophecies concerning the speedy return of the captives; but he writes to the priests, those faithful patrons of the false prophets, and instructs them to persecute Jeremiah. He writes in his own name, not so much as pretending to have the people's consent to it, but, as if he must be dictator to all mankind, he sends a circular letter (as it should seem) among the priests at Jerusalem, and the rest of the people, probably by the same messengers that brought the letter from Jeremiah. But it is chiefly directed to Zephaniah, who was either the immediate son of Maaseiah, or of the twenty-fourth course of the priests, of which Maaseiah was the father and head. He was not the high priest, but sagan or suffragan to the high priest, or in some other considerable post of command in the temple, as Pashur (chap. xx. 1). Perhaps he was chairman of that committee of priests that was appointed in a particular manner to take cognisance of those that pretended to be prophets, of which there were very many at this time, and to give judgment concerning them.—*Henry.*

CHAP. XXX. MERCY AFTER JUDGMENT.—Ver. 5-9. The Lord here introduces further assurances of merciful deliverance, by speaking of the approaching miseries of the Jews as already come upon them. They had disregarded the predictions of these calamities: but they are here represented as hearing a voice of trembling and fear, and not of peace; and the dismay and distress would be so general and extreme, that every man in Jerusalem would be seen in anguish, resembling that of a woman in travail; and all would be enfeebled, pale, and fainting. Indeed this would be a day of so great affliction, that none had ever been like it; and it might emphatically be called the day of Jacob's trouble; but it would as certainly precede their deliverance, as the pangs of travail do the joy of the mother "that a child is born into the world;" and the nation would certainly survive, and be saved out of these distresses. In that day (namely, the day of their deliverance) the Chaldean yoke would be broken from off them, and they would be rescued from the oppression of strangers; and, being weaned from their idolatry, they would adhere to the worship and service of God, and live under the rulers whom he would place over them, of the lineage of David, or favoured like David.—Doubtless this looks forward to the days of Christ, the Son of David, and sometimes called David, or the Beloved, whose coming was introduced by that dispensation which commenced with the deliverance of the Jews from captivity.

GREAT COMPASSION.—Ver. 12-18. The Lord here speaks of the condition of the Jewish nation, in the extremity of their distresses, as it appeared to them and to others, and as it would have been without his immediate interposition. Their bruises were incurable by any human power, they had been so grievously wounded. None had skill to effect a cure, or to bind up their wounds, nor had they any healing medicines. None could intercede for them with the victors, to restore them to their land, or to shew them favour; nor had they any means of recovering liberty, and re-establishing their church and state, or even of rendering their bondage more gentle. All the nations, whose alliance they had courted, whose idolatries they had copied, and who professed great love to them, had forgotten them, and desired no further acquaintance with them. JEHOVAH himself seemed to fight against them as an enemy: his chastisement was very severe, and like that "of a cruel one;" for he had

strangers shall no more serve themselves of him:

9 But they shall [g]serve the LORD their God, and David their king, whom I will raise up unto them.

10 ¶ Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, [h]I will save thee from afar,[§] and thy seed from the land of their captivity; and Jacob shall return, [i]and shall be in rest, and be quiet, and none shall make *him* afraid.

11 For I [k]*am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee; but I will correct thee in measure, and will not leave thee altogether unpunished.

12 For thus saith the LORD, Thy bruise *is* incurable, *and* thy wound *is* grievous.

13 *There is* none to plead thy cause, [3]that thou mayest be bound up: [l]thou hast no healing medicines.[‖]

14 All thy lovers have forgotten thee; they seek thee not: for [m]I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity; [n]*because* thy sins were increased.

15 [o]Why criest thou for thine affliction? thy sorrow *is* incurable [p]for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

16 Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

17 For [q]I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD; because they called thee an Outcast, *saying*, This *is* Zion, whom no man seeketh after.

18 ¶ Thus saith the LORD, [r]Behold, I will bring again the captivity of Jacob's tents,[¶] and have mercy on his dwelling-places; and [s]the city shall be builded upon her own [4]heap, and the palace shall remain after the manner thereof.

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[g] Is. lv. 3-5. Acts ii. 30; xiii. 34.

[h] Is. xlvi. 11, 13; xlix. 25; lx. 4, &c.

§ The proclamation of Cyrus, granting liberty to the Jews to return to Palestine, was made "throughout all his kingdom" (Ezra i. 1), so that those who were in the most remote parts could avail themselves of it. — DR HENDERSON.

[i] Is. xxxv. 9.

[k] Is. xliii. 25. Matt. xxviii. 20.

[3] *For binding up*, or *pressing*.

[l] Ex. xv. 26. 1 Pet. ii. 24.

‖ So desperate were the circumstances of the Jews in Babylon, while enduring the punishment God had inflicted upon them for their crimes, that no human interposition which they could rationally expect could avail for their deliverance. Egypt, Syria, Tyre, &c., which had formerly been their confederates, were all laid prostrate by the same haughty conqueror whose chains they themselves wore. They are accordingly represented under the metaphor of a body full of wounds, left entirely destitute of medical aid. — DR HENDERSON.

[m] Job xiii. 24-28.

[n] Ps. xc. 7, 8.

[o] Josh. vii. 10, 11.

[p] 2 Chr. xxxvi. 14.

[q] Ex. xv. 26. Ez. xxxiv. 16.

[r] Ps. lxxxv. 1; cii. 13, 16.

¶ The expression alludes to the ancient custom of dwelling in tents or tabernacles (compare Is. xxxiii. 20; liv. 2). This was in some degree fulfilled under Zorobabel. — LOWTH.

[s] Neh. iii. Is. xliv. 26.

[4] *Little hill.*

[t] Ezra iii. 10-13.

[u] Is. lx. 22. Ez. xxxvi. 10-15.

[x] Is. lx. 19; lxii. 2, 3. Zech. ix. 13.

[*] Their posterity also shall be as happy, and in as much repute, as they were before this carrying into Babylon. Their Church, or the body of the people of the Jews, shall from generation to generation be established. And though in those times there will be some that will oppress them, yet they shall not escape my vengeance that do it, for I will protect and defend them. — POOLE.

[y] Is. xlix. 26; li. 22, 23.

[z] Gen. xlix. 10. Neh. ii. 9, 10; vii. 2.

† Or, "his prince shall be of his own race:" the meaning is plain, that they should not be governed by foreigners, but by those of their own nation and family. — BLAYNEY.

[a] Deut. xxvi. 17-19. Ez. xxxvii. 27.

[5] *Cutting.*

[6] Or, *remain.*

‡ These verses may be understood of those enemies of the Jews who attempted to hinder their return to their own land, or who afterwards molested or oppressed them: in this sense, they were fulfilled in the subversion of the Babylonish empire; and in the slaughter of those who sought the destruction of the Jews, in the days of Esther and Mordecai; and afterwards in the reign of Antiochus Epiphanes, and those who concurred in his persecutions. — SCOTT.

CHAP. XXXI.

[a] Gen. xvii. 7, 8. Ps. xlviii. 14.

[b] Deut. i. 30-33. Ps. lxxviii. 14-16.

[1] *From afar.*

[c] Is. xiv. 17. Rom xi. 28.

[2] *Have I extended loving-kindness unto thee.*

[3] Or, *timbrels.*

[*] The mountains of Samaria were productive of good wines, as we see in the history of Abimelech (Judg. ix. 27), and in the reproofs which the prophets frequently address to the men of Ephraim, for being too much addicted to wine (Is. xxviii. 1; Hos. x. 1, &c.) Josephus and later travellers confirm the fact. — CALMET.

[4] *Profane* them.

[d] 2 Chr. xxx. 5-11. Acts viii. 5-8.

[e] Is. ii. 2-4.

19 And [t]out of them shall proceed thanksgiving, and the voice of them that make merry: [u]and I will multiply them, and they shall not be few; [x]I will also glorify them, and they shall not be small.

20 Their children also shall be as aforetime,[*] and their congregation shall be established before me, [y]and I will punish all that oppress them.

21 And [z]their nobles shall be of themselves,[†] and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his heart to approach unto me? saith the LORD.

22 And [a]ye shall be my people, and I will be your God.

23 ¶ Behold, the whirlwind of the LORD goeth forth with fury, a [5]continuing whirlwind; it shall [6]fall with pain upon the head of the wicked.[‡]

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the latter days he shall consider it.

CHAPTER XXXI.

1 *The restoration of Israel.* 22 *Christ is promised.* 27 *His care over the church.*

AT the same time, saith the LORD, [a]will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the LORD, the people *which were* left of the sword [b]found grace in the wilderness; *even* Israel, when I went to cause him to rest.

3 The LORD hath appeared [1]of old unto me, *saying*, Yea, I have loved thee [c]with an everlasting love; therefore [2]with loving-kindness have I drawn thee.

4 Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy [3]tabrets, and shalt go forth in the dances of them that make merry.

5 Thou shalt yet plant vines upon the mountains of Samaria:[*] the planters shall plant, and shall [4]eat *them* as common things.

6 For there shall be a day, *that* the watchmen [d]upon the mount Ephraim shall cry, [e]Arise ye, and let us go up to Zion unto the LORD our God.

been provoked to it by their multiplied iniquities. It was therefore in vain for them to lament their miseries, or complain of hard usage; their sorrow was incurable by any other hand than that which had inflicted it; and, in order to obtain that, they must submit to him, and acknowledge his justice in their punishment. *Nevertheless*, though they suffered justly, and could not help themselves, yet he intended to appear for them, and to retaliate on those who had devoured them and carried them captive; he would bind up and heal the wounds, of which the nation lay as it were expiring.

PREDICTION OF FUTURE BLESSING.—Ver. 19-22. After the captivity, the Jews should have abundant cause for joy and thanksgiving: for the Lord promised that he would exceedingly multiply and prosper them; their posterity should be taken care of, as the children of the covenant, in the same manner as they had been in former ages; the whole nation should be established as his congregation; and their oppressors should be severely punished. They would also be governed by magistrates of their own nation, and not of the Gentiles, as during the captivity; and even their chief governor would be raised up from among themselves: the Lord would cause him to draw near unto him, to inquire his will, and present his appointed worship; for who (except thus taught and drawn of God) had ever engaged his heart to approach unto the Lord? Thus they would become the Lord's people, and he would again be known as their God.—This prophecy was accomplished, in some measure, by the increase and prosperity of the Jews in their own land, under the government of several rulers of their own nation, who for a long time were the high priests, that by office drew near before God, even into the most holy place, as the typical intercessors for the people whom they governed. Yet the Jews were seldom, if ever, free from dependence on strangers, and were frequently oppressed by them after the captivity; and many of their rulers were far from meriting the character here given. But when Christ arose, and was advanced to the mediatorial throne as High Priest and King in one person, and in this character drew near before God in behalf of his people—having engaged his heart to pass through all his previous sufferings as their all-atoning sacrifice—this prediction had its full accomplishment. And who is this that engages his heart to undertake so arduous a service? Who is this that ventures to intercede for sinners before a just and holy God? Is he not the Son of God and the Lord of glory, in whom the Father is well-pleased, and whom all the angels of God worship? And through him, all that believe become the people of God, and he becomes their portion and salvation.—*Scott.*

CHAP. XXXI. THE DIVINE LOVE.—Ver. 3. It is hard to take comfort from former smiles under present frowns. To this he answers, with an assurance of the constancy of his love, "'Yea, I have loved thee,' not only with an ancient love, but 'with an everlasting love,' a love that shall never fail, however the comforts of it may for a time be suspended. It is 'an everlasting love, therefore have I' extended or 'drawn' out 'loving-kindness' unto 'thee,' also, as well as to thine ancestors; or, 'with loving-kindness have I drawn thee' to myself as thy God, from all the idols to which thou hadst turned aside." Note, It is the happiness of those who are through grace interested in the love of God, that it is "an everlasting love"—from everlasting in the counsels of it, to everlasting in the continuance and consequences of it—and that nothing can separate them from that love. And those whom God loves with this love he will draw them into covenant and communion with himself, by the influences of his Spirit upon their souls; he will "draw them with loving-kindness," with the cords of a man, and bands of love, than which no attraction can be more powerful.—*Henry.*

RECOVERY OF THE JEWS.—Ver. 8, 9. (1.) Though they are scattered to places far remote, yet they shall be brought together "from the north country, and from the coasts of the earth;" wherever they are, God will find them out. (2.) Though many of them are very unfit for travel, yet that shall be no hindrance to them: "the blind and the lame" shall come; such a goodwill shall they have to their journey, and such a good heart upon it, that they shall not make their blindness and lameness an excuse for staying where they are. Their companions will be ready to help them, will be "eyes to the blind, and legs to the lame," as good Christians ought to be to one another in their travels heavenward (Job xxix. 15). But, above all, their God will help them; and let none plead that he is blind, who has God for his Guide, or lame, who has God for his Strength. "The women with child" are heavy, and it is not fit that they should undertake such a journey, much less those "that travail with child;" and yet, when it is to return to Zion, neither the one nor the other shall make any difficulty of it. Note, When God calls, we must not plead any inability to come; for he that calls us will help us, will strengthen us. (3.) Though they seem to be diminished, and to become few in numbers, yet, when they come altogether, they shall be "a great company;" and so will God's spiritual Israel be, when there shall be a general rendezvous of them, though now they are but a little flock. (4.) Though their return will be matter of joy to them, yet prayers and tears will be both their stores and their artillery: (ver. 9) "They shall come with weeping, and with supplications"—*weeping*

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7 For thus saith the LORD, Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, [f]O LORD, save thy people, [g]the remnant of Israel.

8 Behold, [h]I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.

9 They shall come with weeping, and with [§]supplications will I lead them: I will cause them to walk by the rivers of waters [i]in a straight way, wherein they shall not stumble; [k]for I am a father to Israel, and Ephraim *is* my first-born.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, [l]He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

11 For the LORD hath [m]redeemed Jacob, and ransomed him from the hand of *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, [n]and shall flow together to the goodness of the LORD, for wheat, and for wine,† and for oil, and for the young of the flock and of the herd; [o]and their soul shall be as a watered garden: [p]and they shall not sorrow any more at all.

13 Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow.

14 And I will [q]satiate the soul of the priests with fatness,‡ and [r]my people shall be satisfied with my goodness, saith the LORD.

15 ¶ Thus saith the LORD, A voice was heard in Ramah,§ lamentation, *and* bitter weeping; Rachel weeping for her children, [s]refused to be comforted for her children, [t]because they *were* not.

16 Thus saith the LORD, [u]Refrain thy voice from weeping, and thine eyes from tears: [x]for thy work shall be rewarded, saith the LORD: [y]and they shall come again from the land of the enemy.

17 And [z]there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border.

18 ¶ I have surely heard Ephraim bemoaning himself *thus;* [a]Thou hast chastised me, and I was chastised, as a bullock unaccustomed *to the yoke:* [b]turn thou me, and I shall be turned; [c]for thou *art* the LORD my God.

19 Surely [d]after that I was turned, I repented; and after that I was instructed, [e]I smote upon *my* thigh:‖ I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

20 *Is* Ephraim my dear son? *is he* a pleasant child? [f]for since I spake against him, I do earnestly remember him still; therefore my bowels [g]are troubled for him: [g]I will surely have mercy upon him, saith the LORD.

21 Set thee up way-marks,¶ make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: [h]turn again, O virgin of Israel, turn again to these thy cities.

22 ¶ How long wilt thou go about, O thou [i]backsliding daughter? for the LORD hath [k]created a new thing in the earth, A woman shall compass a man.*

23 Thus saith the LORD of hosts, the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, [l]*and* mountain of holiness.†

24 And there shall dwell [m]in Judah itself, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked, and beheld; and my sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, [n]that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast.‡

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[f] Ps. cvi. 47.
[g] Is. xi. 11. Rom. ix. 27; xi. 5, 6.
[h] xxix. 14.
[§] *Favours.*
[i] Is. lvii. 14.
[k] Ex. iv. 22. 2 Cor. vi. 18. Heb. xii. 23.
[l] Deut. xxxii. 26, 27, 36. John xi. 52.
[m] Is. xlix. 24-26. Matt. xx. 28.
[n] Ps. cxxx. 4. Rom. ii. 4.
† The land of Canaan is everywhere described as "a land flowing with milk and honey—a land of wheat, vines, and milk." The prophets, therefore, to give an idea of their new state, represent it as another Canaan, such as Canaan was painted to the Jews at their coming out of Egypt.—CHANDLER.
[o] Is. lviii. 11.
[p] Is. lx. 20. John xvi. 22. Rev. vii. 17.
[q] Deut. xxxiii. 8-11. Ps. cxxii. 9, 10.
‡ The expression alludes to that plentiful provision that was made for the priests under the law, who were maintained by the sacrifices and offerings brought to the temple (see 1 Sam. ii. 28). And the whole verse implies, that both the priests and people shall rejoice in the abundance of God's blessings (comp. Ps. cxxxii. 16).—LOWTH.
[r] Ps. lxiii. 5.
§ There are several towns called Ramah. The town here intended was in the tribe of Benjamin, about six or seven miles from Jerusalem; near this Rachel was buried. By a beautiful figure of poetry she is represented as come out of her grave, and lamenting bitterly the loss of her slain and captive children. The Evangelist applies these words to Herod's massacre at Bethlehem (Matt. ii. 17, 18).—BLAYNEY.
[s] Gen. xxxvii. 35. Is. xxii. 4.
[t] Ps. xxxvii. 36. Lam. v. 7.
[u] Mark v. 38, 39. John xx. 13-15.
[x] Heb. vi. 10.

[y] Ezra i. 5, &c. Hos. i. 11.
[z] Is. vi. 13. Ez. xxxvii. 11-14.
[a] Prov. iii. 11.
[b] Ps. lxxxv. 4.
[c] Is. lxiii. 16.
[d] Ez. xxxvi. 26, 31.
[e] Luke xviii. 13.
‖ The people of the East, when in sorrow, still smite upon their thigh.—ROBERTS.
[f] Deut. xxxii. 36. Hos. xi. 8, 9.
[§] *Sound.*
[g] Is. lv. 7; lvii. 18.
¶ The captive Israelites are called to set out on their return—those going first, recollecting the way by which they had proceeded when led away by the Assyrians, and erecting monuments or landmarks for the guidance of those who should follow.—DR HENDERSON.
[h] Is. xlviii. 20. Zech. ii. 6, 7.
[i] Hos. xiv. 4.
[k] Num. xvi. 30.
* Shall put to flight the mighty man.—BOOTHROYD.
[l] Ps. lxxxvii. 1-3. Mic. iv. 1.
† The giving up of the city and temple into the hands of the heathen was a profanation of the peculiar place of God's residence (see Lam. ii. 7). But when the captivity should be restored, and the temple rebuilt, Jerusalem shall enjoy its former privileges, and be called the seat of justice, because there the supreme courts of justice should be re-established (comp. Ps. cxxii. 5). And the temple shall be styled the holy mountain, or place dedicated to God's service.—LOWTH.
[m] Zech. viii. 4-8.
[n] Ez. xxxvi. 9-11. Hos. ii. 23.
‡ That is, I will exceedingly multiply them, both with men and with cattle: they are now laid waste, their men are destroyed, or gone into other lands; their profitable beasts are destroyed, and killed up; but it shall not be so always; I will again plant them, and there shall be as great plenty of either as if they were sown. The multiplying both of men and of beasts in nations is God's blessing.—POOLE.

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for sin, *supplication* for pardon—for "the goodness of God" shall "lead them to repentance;" and they shall weep with more bitterness and more tenderness for sin, when they are delivered out of their captivity, than ever they did when they were groaning under it. *Weeping and praying* do well together: tears put life into prayers, and express the liveliness of them, and prayers help to "wipe away tears." "With favours will I lead them" (so the margin reads it); in their journey they shall be compassed with God's favours, the fruits of his favour. 5. Though they have a perilous journey, yet they shall be safe under a Divine convoy. Is the country they pass through dry and thirsty? "I will cause them to walk by the rivers of waters," not the waters of a land-flood which fail in summer. Is it a wilderness where there is no road, no track? "I will cause them to walk in a straight way," which they shall not miss. Is it a rough and rocky country? Yet "they shall not stumble." Note, Whithersoever God gives his people a clear call, he will either find them, or make them, a ready way; and while we are following Providence, we may be sure that Providence will not be wanting to us. And, *lastly*, here is a reason given why God will take all this care of his people: "for I am a Father to Israel," a father that begat him, and therefore will maintain him, that have the care and compassion of a father for him: (Ps. ciii. 13) "and Ephraim is my first-born," even *Ephraim*, who, having gone astray from God, was "no more worthy to be called a son," shall yet be owned as a *first-born*, particularly dear, and heir of a double portion of blessings.—*Henry.*

RACHEL WEEPING.—Ver. 15-17. Rachel was mother to Joseph and Benjamin; from the former descended a large proportion of the kingdom of Israel; and from the other, numbers of the inhabitants of Jerusalem. The desolations of Israel and Judah made vast havoc among her descendants. The sepulchre of Rachel was betwixt Ramah and Bethlehem; and she is here poetically introduced as weeping for her children with bitter and inconsolable lamentation, as if her posterity had been utterly extirpated.—It will hereafter be considered in what sense the murder of the children in the coasts of Bethlehem accomplished this prediction. To carry on the allusion, the Lord here addresses her, and calls on her to refrain from weeping, for her labour in bringing up her children should not be lost, or be without recompense, as those that were left and scattered among their enemies would come again to their own land, and she might hope for great blessings for them in the latter days.—*Scott.*

RELIGIOUS EXPERIENCE.—Ver. 20. God had compassion on Ephraim. 1. He owns him for a child, though he has been an undutiful child and a prodigal: "Is Ephraim my dear son? Is he a pleasant child?" Thus, when Ephraim bemoans himself, God bemoans him, as "one whom his mother comforts," though she had chidden him (Isa. lxvi. 13). "Is" this "Ephraim my dear son?" "Is" this that "pleasant child?" Is it he that is thus sad in spirit, and that complains so bitterly? So it is like that of Saul (1 Sam. xxvi. 17), "Is this thy voice, my son David?" Or, as it is sometimes supplied, "Is not Ephraim my dear son? is he not a pleasant child?" Yes, now he is, now he repents and returns. Note, Those that have been undutiful, backsliding children, if they sincerely return and repent—however they have been under the chastisement of the rod—shall be accepted of God as "dear" and "pleasant children." Ephraim had afflicted himself, but God thus heals him; and abased himself, but God thus honours him; as the returning prodigal who thought himself no more worthy to be "called a son," yet, by his father, had the "best robe" put upon him, and "a ring on his hand." 2. He relents towards him, and speaks of him with a great deal of tender compassion: "Since I spake against him," by the threatenings of the Word and the rebukes of providence, "I do earnestly remember him still;" my thoughts toward him are thoughts of peace. Note, When God afflicts his people, yet he does not forget them; when he casts them out of their land, yet he does not cast them out of sight, nor out of mind. Even then when God is speaking against us, yet he is acting for us, and designing our good in all; and this is our comfort in our affliction, that *the Lord thinks upon us*, though we have forgotten him. "I remember him still," and therefore "my bowels are troubled for him," as Joseph's yearned toward his brethren, even then when he "spake roughly" to them.—*Henry.*

THE NEW THING IN THE EARTH.—Ver. 21, 22. The dispersed Jews and Israelites are here called on to return without delay to their deserted cities, and to set up way-marks, or throw up heaps, to direct inquirers in the road. Let them heartily attempt to go back to their own land, by the way in which they had gone from it, and no longer wander about as they had done, like a woman who had improperly left her father's house, and was afraid and ashamed, or reluctant to return. To encourage them to this the Lord assures them that "he had *created*," or would create, "a new thing in the earth." It would be *a new thing*, altogether unprecedented and worthy to be called a creation; for "A woman should compass a man," or a mighty one, a great deliverer. Now, what can this more properly mean, than that a virgin, continuing so, should conceive and *compass* in her womb, and bear a son, who would be "that seed of the woman" who was appointed to "bruise the serpent's head: even EMMANUEL, God with us"? This was effected by the immediate power of God, contrary to the established course of nature; it was a *new thing*, both as to his miraculous conception and his mysterious person, and it was adduced with great propriety for the encouragement of the Jews to return to that land where this promised deliverer was to arise.—"As it is a new thing, and unheard of, that a woman should court a man; so God will bring as strange a thing to pass, that the Jewish nation shall return to God their husband.—So

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; [c]so will I watch over them, to build, and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge.

30 But [p]every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge.

31 ¶ Behold, the days come, saith the LORD, that [q]I will make a new covenant§ with the house of Israel, and with the house of Judah;

32 Not according to the covenant that I made with their fathers, in the day *that* I took them by the hand, to bring them out of the land of Egypt; (which my covenant they break, [7]although I was an husband unto them, saith the LORD;)

33 But [r]this *shall be* the covenant that I will make with the house of Israel; After those days, saith the LORD, [s]I will put my law in their inward parts, and write it in their hearts; [t]and will be their God, and they shall be my people.

34 And they shall teach no more every man his neighbour, and every man his brother, saying, [u]Know the LORD: [x]for they shall all know me, from the least of them unto the greatest of them, saith the LORD: [y]for I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, which giveth the sun for a light by day,‖ *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; [z]The LORD of hosts *is* his name:

36 If [a]those ordinances depart from before me,¶ saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, [b]I will also cast off all the seed of Israel, for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, [c]that the city shall be built to the LORD, from the tower of Hananeel unto the gate of the corner.

39 And the measuring-line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath.*

40 And the [d]whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, [e]*shall be* holy unto the LORD; [f]it shall not be plucked up, nor thrown down, any more for ever.

B.C. 606—B.C. 606.

[p] Ps. lxix. 35. Dan. ix. 25.
[q] Is. liii. 11. Gal. vi. 5, 7, 8.
[r] Matt. xxvi. 28. 1 Cor. xi. 25.
§ This was to say, in other words, that Messiah should be the declarer, the publisher, the Mediator of that better covenant, as Moses was of the old covenant, and that a law should be given by him.—CHANDLER.
[7] *Should I have continued an husband unto them?*
[r] xxxii. 40.
[s] Deut. xxx. 6. Ez. xxxvi. 25-27.
[t] Gen. xvii. 7, 8. Ez. xxxvii. 27.
[u] John xvii. 3.
[x] John vi. 45. 1 John v. 20.
[y] Mic. vii. 18. Acts xiii. 38, 39.
‖ As surely as the heavenly bodies will continue their settled course, according to the appointment of the Creator, to the end of time; and as the raging sea obeys the Creator's mandates, so surely will the nation of Israel be continued a separate people, without being finally excluded from the Church; nor will God ever cast them off for all their sins, till it be possible for man to measure the height of the heavens, or to search out the foundations of the earth.—SCOTT.
[z] Is. xlviii. 2; liv. 5.
[a] Ps. lxxxix. 36, 37. Is. liv. 9, 10.
¶ If that course which I have set in nature for the motions of the heavens may be altered, then may it be possible for my Church to fail upon earth.—BISHOP HALL.
[b] Rom. xi. 2-5, 26-28.
[c] Is. xliv. 28. Ez. xlviii. 30-35.

* Mere conjectures have made these Calvary and Golgotha.—GILL.
[d] Ez. xxxvii. 2.
[e] Joel iii. 17.
[f] Is. ii. 22. Ez. xxxvii. 25.

CHAP. XXXII.

[a] 2 Kings xxv. 1, 2.
* The date of the following transaction and prophecy is ascertained at the beginning of this chapter to have been in the tenth year of Zedekiah's reign, whilst the Chaldeans invested the city, and Jeremiah was confined in the court of the prison. These circumstances shew, that it must have been after that the Egyptians had retreated back to their own land, and the Chaldeans had renewed the siege a second time.—BLAYNEY.
[b] xxv. 1.
† The king of Babylon (as appears from 2 Kings xxv. 1; chap. xxxix. 1) besieged Jerusalem in the tenth month of the ninth year of Zedekiah, so as he had besieged it some time before the revelation of this prophecy came to Jeremiah. Jeremiah was at that time a prisoner, in a prison within the king's house. The king could keep him from revealing God's will to the people, but he could not keep God from revealing himself to him.—POOLE.
[c] Neh. iii. 25. Matt. v. 12.
[d] 2 Kings vi. 31, 32. 2 Chr. xxviii. 22.
[e] Ex. v. 4. Am. vii. 13.
‡ This refers to the prophecy set down (chap. xxxiv. 2, &c.), the particulars there mentioned being in order of time, before the passages related in this chapter.—LOWTH.
[f] xxxiv. 2, 3.
[g] 2 Kings xxv. 4, 7. Ez. xii. 12, 13.
[h] xxxiv. 4, 5.
§ There shall he be until the time that I put an end to his captivity by death.—BISHOP HALL.
[i] Prov. xxi. 30.
[k] Josh. xxi. 18, 19.
[l] Lev. xxv. 23-25, 32-34. Ruth iv. 4-9.
‖ The law established that the estates of a family should never be alienated. If, therefore, a man, through poverty, was obliged to sell his patrimony, the nearest relative had a right to purchase it before all others, and even to redeem it if it had been sold to another. This is called the right of kinsman (Lev. xxv. 25), and, in the year of jubilee, the whole returned to its ancient master (Lev. xxv. 13).—CLARKE.
[m] xxxiii. 1.

CHAPTER XXXII.

1 *Jeremiah's imprisonment.* 16 *His complaint to God.* 26 *The captivity confirmed.* 36 *A promise of a gracious return.*

THE word that came to Jeremiah from the LORD [a]in the tenth year of Zedekiah* king of Judah, which *was* [b]the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylon's army besieged Jerusalem:† and [c]Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judah's house.

3 For [d]Zedekiah king of Judah had shut him up, saying, [e]Wherefore dost thou prophesy, and say,‡ Thus saith the LORD, [f]Behold, I will give this city into the hand of the king of Babylon, and he shall take it;

4 And [g]Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes;

5 And he shall lead Zedekiah to Babylon, and there shall he be [h]until I visit him,§ saith the LORD: [i]though ye fight with the Chaldeans, ye shall not prosper?

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum, thine uncle, shall come unto thee, saying, Buy thee my field that *is* in [k]Anathoth; [l]for the right of redemption *is* thine to buy *it*.‖

8 So Hanameel, mine uncle's son, came to me [m]in the court of the prison, according to the word of the LORD, and said unto me, Buy my field, I pray thee, that *is* in Anathoth, which *is*

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most of the modern Jews, and some of the Christian expositors understand the words; a woman, that is, the most feeble, despicable persons, compared elsewhere to women, should discomfit a mighty warrior."—(*Lowth.*)—These are the most plausible interpretations given of the passage by those who reject that which is stated above. But the narrative of Potiphar's wife, and that of Jael and Sisera, and very many others, suffice to shew that neither of these were *new things* on earth; and surely the solemnity of the introduction, and the term *create*, appear, on either interpretation, to have little propriety or meaning.—"One that is only a woman, and not a wife, namely, a virgin, shall conceive in her womb a man-child (Rev. xii. 5). This is truly *a new thing*, never before related or heard of; without which satisfaction could not be obtained by the weary soul, nor the new covenant established."

THE NEW COVENANT.—Ver. 31. Israel, as a nation, typified the true people of God; the old covenant made with them was typical of the new covenant made with all true believers, as one with Christ. This is not ratified with a nation as such (though every Christian nation is under a dispensation of mercy, according to this covenant, in some things as the Jews were), but it is made with Christ the surety, in behalf of his people, and with each of them personally, as by faith he becomes a member of his mystical body. The moral law was written in tables of stone, and in the book of the law, and put into the *hands* of the Israelites; but they brake it, for want of a spiritual mind, and thus it brought them under condemnation: but, according to the new covenant, God engages to put "it into the inward parts, and to write it in the hearts," of his people. That is, by regenerating grace, he creates in them a judgment, disposition, and affections congenial to the holy law of love: then they perceive its spirituality, reasonableness, and excellency; they "consent to it that it is good;" they repent of breaking it; they see the nature, value, and glory of Christ's salvation, and accept of it; they hope for pardon, acceptance, and assistance through him; and thus they learn to "delight in the law after the inward man," and to grieve and be humbled that they keep it so imperfectly. In this way the LORD becomes their God, and they his people, prepared for the daily exercise of repentance, faith, humble conscientious obedience, and the spiritual worship of him in his ordinances. It is not needful for persons of this character to call one another off from idols to the knowledge and worship of JEHOVAH; nor would they be left to mere human teaching; but the whole company, from the greatest to the least, have "an heart given them so to know the LORD" (xxiv. 7) as to trust in him and to cleave to his service: he absolves them from the guilt of all their sins, and will not remember them any more to their condemnation: and the law thus written in their hearts, with the knowledge of God thus communicated, preserves them from breaking the covenant, or again coming into condemnation, by relapsing into iniquity, and living and dying in impenitence and unbelief. So that it is the peculiar excellency of this covenant, that it provides against all those dangers, which otherwise might deprive the persons interested in it of the covenanted blessings.—When Israel shall be again called into the Church, it will not be according to the Sinai covenant; but by having the law written in their hearts, and the covenant thus inwardly ratified to them.—*Scott.*

CHAP. XXXII. SALE OF THE FIELD.—Ver. 6-15. The prophet was assured that the city and temple would soon be levelled with the ground, and all the rest of the land was at that time in the possession of the Chaldeans; yet the Lord made it known to him that his cousin would come to him to sell him a field; and, as he was the next in succession, to whom the right of redemption belonged, he commanded him to purchase it. Accordingly Hanameel came on this business. During the famine that prevailed in the city he probably wanted money to buy bread, and his field would not be thought of much value in such circumstances; which may account for the stipulated sum being so small, for probably it was no more than forty shillings. It does not concern us to inquire whether this land were a part of the possessions of the priests, in the suburbs of Anathoth, or some other small estate in the neighbourhood that had come into the family; for the thing signified, not the sign, was chiefly to be noticed. The prophet himself was not likely to have any advantage from the field, nor any relation that was nearer to him than Hanameel himself; and it might be very inconvenient to him to part even with so small a sum in his difficult circumstances; but he knew it was the word of the LORD, and implicitly obeyed it. By remaining unmarried he assured the people that he was satisfied of the truth of his predictions respecting the captivity, and by thus buying the field he proved the same as to his predictions of their restoration.—The transaction being settled, according to the law and custom of the time, with great punctuality, would give it notoriety; and his orders to his companion Baruch to put the deeds into an earthen vessel (an apt emblem of the precariousness of such possessions), and to secure them in some place where they might be found at the end of many days, would cause the annexed reason to be the more noticed and remembered.—*Scott.*

in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine; buy *it* for thyself. [n]Then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel, my uncle's son, that *was* in Anathoth, and weighed him the money, *even* [1]seventeen shekels of silver.¶

10 And I [2]subscribed the evidence, and sealed *it*, and took witnesses, [o]and weighed *him* the money in the balances.

11 So I took the evidence of the purchase, *both* that which was sealed [p]*according* to the law and custom, and that which was open:*

12 And I gave the evidence of the purchase unto [q]Baruch† the son of Neriah, the son of Maaseiah, in the sight of Hanameel, mine uncle's *son*, [r]and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts, the God of Israel, Take these evidences, this evidence of the purchase, (both which is sealed,) and this evidence which is open, and put them in an earthen vessel,‡ that they may continue many days:

15 For thus saith the LORD of hosts, the God of Israel, [s]Houses, and fields, and vineyards, shall be possessed again in this land.

16 ¶ Now, when I had delivered the evidence of the purchase unto Baruch the son of Neriah, [t]I prayed unto the LORD,§ saying,

17 Ah Lord GOD! behold, [u]thou hast made the heaven and the earth by thy great power and stretched-out arm, *and* [x]there is nothing [3]too hard for thee;‖

18 Thou shewest loving-kindness unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them: [y]The Great, the Mighty God, [z]the LORD of hosts, *is* his name;

19 Great in counsel, and mighty in [4]work:¶ [a](for thine eyes *are* open upon all the ways of the sons of men: [b]to give every one according to his ways, and according to the fruit of his doings:)

20 Which hast set signs and wonders in the land of Egypt, *even* unto this day, and in Israel, and among *other* men; [c]and hast made thee a name, as at this day;

21 And hast [d]brought forth thy people Israel out of the land of Egypt with signs, and with wonders, and [e]with a strong hand, and with a stretched-out arm, and with great terror;

22 And hast given them this land, [f]which thou didst swear to their fathers to give them, a land flowing with milk and honey;

23 And they came in, and possessed it; [g]but they obeyed not thy voice, neither walked in thy law: they have done nothing of all that thou commandedst them to do; [h]therefore thou hast caused all this evil to come upon them.

24 Behold the [5]mounts,* they are come unto the city to take it; and the city is given into the hand of the Chaldeans that fight against it, because of the sword, and of the famine, and of the pestilence: and [i]what thou hast spoken is come to pass; and, behold, thou seest *it*.

25 And thou hast said unto me,† O Lord GOD, Buy thee the field for money, and take witnesses; [6]for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, saying,

27 Behold, I *am* the LORD, the God of all flesh: [k]is there any thing too hard for me?‡

28 Therefore thus saith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it.

29 And the Chaldeans, that fight against this city, shall come and [l]set fire on this city, and burn it with the houses [m]upon whose roofs they have offered incense unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Israel, and the children of Judah, have only done evil before me from their youth:§ for the children of Israel have only provoked me to anger with the work of their hands, saith the LORD.

31 For [n]this city hath been to me *as* [7]a provocation of mine anger and of my fury, from the day that they built it even unto this day, [o]that I should remove it from before my face;

32 Because of all the evil of the children of Israel, and of the children of Judah, which they

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[a] 1 Sam. x. 2-7. Acts x. 17-28.

[1] Or, *seven shekels, and ten pieces of silver.*

¶ The price paid by the prophet was small, not much above forty shillings in our money; but the circumstances of the time must greatly have lessened the value of the property, and the purchaser knew that neither he nor his heirs could enter on it till after seventy years.—LOWTH.

[2] *Wrote in the book.*

[o] Gen. xxiii. 15, 16.

[p] Luke ii. 27. Acts xxvi. 3.

* After an Eastern contract is made, the deed is kept by the party himself, not by the notary; and a copy of it is made, signed by the notary alone, which is shewn upon proper occasions, whereas the other is never exhibited.—CHARDIN.

[q] 16; xlv. 1, &c.

† Baruch was a scribe by profession, and it may be concluded that the attendance of such a one, skilled in the forms of law, was necessary on those occasions, both to draw up the writings and to officiate in the capacity of a notary-public with us; and to his custody, as being a public officer, the custody of the title-deeds was intrusted.—BLAYNEY.

[r] Is. viii. 1, 2. 2 Cor. viii. 21.

‡ Doubtless to be put under ground. Had they been hid many days in the earth, they would have been rotten; and had they been above ground, in a box or chest, they might have been lost or burnt.—GILL.

[s] Zech. iii. 10.

[t] Gen. xxxii. 9-12. 2 Sam. vii. 18-25.

§ What he prayed for, the matter of his prayer in the following verses will inform us; but it should seem by it that he was not without his perplexities; though he yielded an absolute obedience to God's command, yet he prayeth for a clearer revelation of his meaning in this thing.—POOLE.

[u] 2 Kings xix. 15. Ps. cii. 25.

[x] Gen. xviii. 14. Job xlii. 2.

[3] *Hid from thee.*

‖ Or, "hidden from thee," as the Hebrew word literally imports—*i.e.*, out of the reach of thy wisdom to compass or bring to pass (see Gen. xviii. 14).—LOWTH.

[y] Gen. xlix. 24. Deut. vii. 21; x. 17.

[z] xxxi. 35.

[4] *Doing.*

¶ Who art infinitely wise in ordering all events, and as powerful in putting thy decrees in execution.—LOWTH.

[a] Ps. xxxiii. 13-15. Prov. v. 21.

[b] Ps. lxii. 12. Ec. xii. 14.

[c] Is. lxiii. 12. Dan. ix. 15.

[d] Ex. vi. 6.

[e] Ex. vi. 1; xiii. 9.

[f] Gen. xiii. 15; xv. 18-21. Ex. xiii. 5.

[g] Jud. ii. 11-13. Neh. ix. 26-30.

[h] Lev. xxvi. 14, &c. Lam. v. 16, 17.

[5] Or, *engines of shot.*

* The "mounts" were the batteries or breastworks raised by the besieging army, behind which they employed their military engines, and which, being gradually carried forward, were at length advanced close to the walls of the city.—DR HENDERSON.

[i] Josh. xxiii. 15, 16. Zech. i. 6.

† There was every appearance that the Chaldeans would speedily succeed in their attempt; yet the Lord ordered him to buy the field, with great exactness about the witnesses and the deeds, though the city was given into the hand of their enemies; and what could be the design of such orders?—SCOTT.

[6] Or, *though.*

[k] Matt. xix. 26.

‡ God assures the prophet that he was able, and would do what he had revealed, both in a way of judgment and mercy.—BOOTHROYD.

[l] xxxvii. 8-10.

[m] xlix. 17-19.

§ If they had offended me only by some particular single acts, or by some few omissions, or but for a small time, I might have been judged too severe upon them; but, from the time they first began to be a nation, they have made it their business, course, and trade, passing from one idolatry to another.—POOLE.

[n] 1 Kings xi. 7, 8. Ez. xxii. 2-22.

[7] *For my anger.*

[o] 2 Kings xxiii. 27; xxiv. 3.

GREATNESS AND GOODNESS OF GOD.—Ver. 17. Let us consider, as Jeremiah does here, 1. That God is the Fountain of all being, power, life, motion, and perfection; He "made the heaven and the earth with his outstretched arm;" and, therefore, who can control him? Who dares contend with him? 2. That with him nothing is impossible, no difficulty insuperable; "nothing is too hard for thee." When human skill and power are quite nonplussed, "with God are strength and wisdom" sufficient to master all the opposition. 3. That he is a God of boundless, bottomless mercy; that is his darling attribute; it is his goodness that is his glory; "Thou not only art kind, but thou 'shewest loving-kindness,' not to a few—to here and there one—but to *thousands*, thousands of persons, thousands of generations." 4. That he is a God of impartial and inflexible justice. His reprieves are not pardons, but if in mercy he spares the parents, that they may be led to repentance, yet such a hatred has he to sin, and such a displeasure against sinners, that he "recompenses their iniquity into the bosom of their children," and yet does them no wrong: so hateful is the unrighteousness of man, and so jealous of its own honour is the righteousness of God. 5. That he is a God of universal dominion and command. He is "the great God," for he is the "mighty God;" and might among men makes them great. He is "the Lord of hosts," of all hosts, that is his name, and he answers to his name, for all the hosts of heaven and earth, of men and angels, are at his beck. 6. That he contrives everything for the best, and effects everything as he contrived it. He is "great in counsel:" so vast are the reaches, and so deep are the designs of his wisdom; and he is "mighty in doing," according to the counsel of his will. Now, such a God as this is not to be quarrelled with. His service is to be constantly adhered to, and all his disposals cheerfully acquiesced in.—*Henry.*

THE PROVOCATIONS OF ISRAEL.—Ver. 30-35. God here assigns the reason for his severe proceedings against the city that had been so much in his favour. It is sin—it is that, and nothing else—that ruins it. 1. They were impudent and daring in sin. They "offered incense to Baal," not in corners, as men ashamed or afraid of being discovered, but upon the "tops of their houses" (ver. 29), in defiance of God's justice. 2. They designed an affront to God herein. They did it "to provoke me to anger" (ver. 29). "They have only provoked me to anger with the works of their hands" (ver. 30). They could not promise themselves any pleasure, profit, or honour out of it, but did it on purpose to offend God. And again (ver. 32), "All the evil which they have done was to provoke me to anger." They knew he was a jealous God in the matters of his worship, and there they resolved to try his jealousy, and dare him to his face. Jerusalem has been "to me a provocation of my anger and fury" (ver. 31). Their conduct in everything was provoking. 3. They began betimes, and had continued all along provoking to God. They have "done evil before me from their youth," ever since they were first formed into a people (ver. 30); witness their murmurings and rebellions in the wilderness. And as for Jerusalem, though it was the "holy city," it has been "a provocation" to the holy God "from the day that they built it, even to this day" (ver. 31). O what reason have we to lament the little honour God has from this world, and the great dishonour done him, when even in Judah, where "he is known," and "his name is great," and in Salem, where his "tabernacle is," there was always that found that was a provocation to him! 4. All orders and degrees of men contributed to the common guilt, and therefore were justly involved in the common ruin. Not only the "children of Israel," that had revolted from the temple, but the "children of Judah," too, that still adhered to it. Not only the common people, the "men of Judah" and "inhabitants of Jerusalem," but those that should have reproved and restrained sin in others were themselves ringleaders in it—their *kings* and *princes*, *priests* and *prophets*. 5. God had again and again called them to repentance, but they turned a deaf ear to his calls, and rudely turned their back on him that called them, though he was their Master, to whom they were bound in duty, and their Benefactor, to whom they were bound in gratitude and interest (ver. 33). "'I taught them' better manners, with as much care as ever any tender parent taught a child, 'rising up early, in teaching them,' studying to adapt the teaching to their capacities, taking them betimes, when they might have been most pliable, but all in vain; they 'turned not the face to me,' would not so much as look upon me—nay, they 'turned the back upon me;'" an expression of the highest contempt; "as he called them" like froward children, "so they went from him" (Hos. xi. 2). "They have not hearkened to receive

have done to provoke me to anger, [p]they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.

33 And they have [q]turned unto me the [s]back,‖ and not the face: though I taught them, rising up early and teaching *them*, yet they have not hearkened to receive instruction.

34 But they [r]set their abominations in the house which is called by my name, to defile it.

35 And [s]they built the high places of Baal, which *are* in the valley of the son of Hinnom, to cause their sons and their daughters to pass through *the fire* unto Molech,¶ [t]which I commanded them not, neither came it into my mind, that they should do this abomination, [u]to cause Judah to sin.

36 ¶ And now therefore thus saith the LORD, the God of Israel, concerning this city, whereof ye say, [x]It shall be delivered into the hand of the king of Babylon, by the sword, and by the famine, and by the pestilence;

37 Behold, [y]I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, [z]and I will cause them to dwell safely;*

38 And [a]they shall be my people, and I will be their God:

39 And I will give them one heart, and one way, [b]that they may fear me [9]for ever, for the good of them, and of their children after them:

40 And [c]I will make an everlasting covenant with them, [d]that I will not turn away [1]from them, to do them good; [e]but I will put my fear in their hearts, that they shall not depart from me.†

41 Yea, [f]I will rejoice over them to do them good, [g]and I will plant them in this land [2]assuredly with my whole heart, and with my whole soul.

42 For thus saith the LORD, [h]Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, *It is* desolate without man or beast; it is given into the hand of the Chaldeans.

44 Men shall [i]buy fields for money, and subscribe evidences, and seal *them*, and take witnesses [k]in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: [l]for I will cause their captivity to return, saith the LORD.

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[p] Is. i. 4-6, 23. Dan. ix. 6, 8.
[q] Ez. viii. 16. Zech. vii. 11, 12.
[s] *Neck.*
‖ *Turned the back* —a forcible description of aggravated contempt. — DR JENKS.
[r] 2 Chr. xxxiii. 4-7, 15.
[s] 2 Kings xxiii. 10. Ps. cvi. 37, 38.
¶ Some critics are of opinion that the exposition is taken in a milder sense in other texts, particularly 2 Kings xvi. 3; and that it only denotes holding the children over the fire, or making them pass through the flame, by way of lustration or dedication to some idol. To confirm this interpretation they observe, that the Hebrew verb used in the text signifies to dedicate or consecrate (see Ex. xiii. 12).—LOWTH.
[t] Lev. xviii. 21. Deut. xviii. 10.
[u] Ex. xxxii. 21. 1 Kings xxi. 14-16, 22.
[x] 3, 24.
[y] Deut. xxx. 3, 4. Is. xi. 11-16.
[z] Ez. xxxiv. 25-28.
* This promise, taken in its full extent, was not made good to those that returned from captivity, because they were frequently infested with wars, as well by the kings of Syria and Egypt, as by the rest of their neighbours, and were finally subdued and destroyed by the Romans.—JEROME.
[a] Gen. xvii. 7. Heb. viii. 10.
[b] Gen. xxii. 12. Acts ix. 31.
[9] *All days.*
[c] Gen. xvii. 7-13. Luke i. 72-75.
[d] John x. 27-30. Rom. viii. 28-39.
[1] *From after them.*
[e] Ex. xxxvi. 26. Jam. i. 17.
† The spiritual promises here specified, together with the covenant to be made with the Jews, are essentially identical with those described ch. xxxi. 31-34, and are yet to be realised in their experience as a people. God has never, since the Babylonish captivity, put his fear in their hearts to secure perpetual adherence to him, so far as genuine godliness is concerned, though, as it respects the rejection of idolatry, and an outward acknowledgment of him as the one only God, this has been unquestionably secured. — DR HENDERSON.
[f] Deut. xxx. 9.
[g] Am. ix. 15.
[2] *In truth*, or *stability.*
[h] Zech. viii. 14, 15. Matt. xxiv. 35.
[i] 6-15.

[k] xvii. 26.
[l] xxxiii. 7, 11, 26.

CHAP. XXXIII.

[a] xxxvii. 21. 2 Tim. ii. 9.
* Rather, "the doer of it"—*i.e.*, of "the word," or of the thing which God says.—BLAYNEY.
[1] Or, *JEHOVAH.*
[b] Deut. iv. 7, 29. Acts ii. 21.
[c] Eph. iii. 20.
[2] *Hidden.*
† Reserved things —as it were in secure secrecy to myself.—DIODATI.
‡ By the battering engines placed upon the mounts, and by the violence of war.—LOWTH.
§ The allies who came to assist the Jews, or the Jews themselves, effected nothing by resisting the Chaldeans, except the prolongation and increase of their own miseries, whilst their houses were filled with the dead bodies of such as the Lord slew by famine, pestilence, and the sword. — SCOTT.
[d] Deut. xxx. 17.
[e] Ex. xxxiv. 6. Ps. lxxii. 7.
[f] Ps. xiv. 7; lxxv. 1; cxxvi. 1, 4.
[g] Is. i. 26. Hos. ii. 15. Mic. vii. 14, 15.
[h] Ps. lxxv. 2, 3. Is. xliv. 22.
[i] Ps. cxxvi. 2, 3. Is. lxii. 2, 3, 12.
‖ God's especial providence over the Jews, in restoring their city and temple, shall be taken notice of by the heathen world, and make them give glory to that God whom they worship (see Ezra i. 2; vi. 12). In the same sense God is said to "make Jerusalem a praise in the earth" (Is. lxii. 7)—*i.e.*, the subject of men's praise and admiration, the glory of which redounds to God, who is her protector. This promise is more signally fulfilled in the Christian Church, which the heathens resorted to as the seat and temple of truth (see Is. ii. 3; Zech. viii. 21, 23).—LOWTH.
[k] Ex. xv. 14-16. Neh. vi. 16.
[l] Ez. xxxvii. 11.

CHAPTER XXXIII.

1 *A return from captivity is promised.* 15 *Christ the Branch of righteousness.*

MOREOVER, the word of the LORD came unto Jeremiah the second time, (while [a]he was yet shut up in the court of the prison,) saying,

2 Thus saith the LORD, the maker thereof,* the LORD that formed it, to establish it; [1]The LORD *is* his name;

3 [b]Call unto me, and I will answer thee, and [c]shew thee great and [2]mighty things,† which thou knowest not.

4 For thus saith the LORD, the God of Israel, concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down by the mounts,‡ and by the sword;

5 They come to fight with the Chaldeans,§ but *it is* to fill them with the dead bodies of men, whom I have slain in mine anger, and in my fury, and for all whose wickedness [d]I have hid my face from this city.

6 Behold, I will bring it health and cure, and I will cure them, [e]and will reveal unto them the abundance of peace and truth.

7 And I [f]will cause the captivity of Judah, and the captivity of Israel, to return, [g]and will build them, as at the first.

8 And [h]I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

9 And it shall be to me [i]a name of joy,‖ a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall [k]fear and tremble for all the goodness, and for all the prosperity that I procure unto it.

10 ¶ Thus saith the LORD, Again there shall be heard in this place, [l]which ye say *shall be* desolate without man and without beast, *even* in the cities of Judah, and in the streets of Jerusalem, *that are* desolate, without man, and without inhabitant, and without beast.

instruction," they regarded not a word that was said to them, though it was designed for their own good. 6. There was in their idolatries an impious contempt of God, for (ver. 34) "They set their abominations"—their idols, which they knew to be in the highest degree abominable to God, they set them "in the house which is called by my name to defile it." They had their idols not only in their high places and groves, but even in God's temple. 7. They were guilty of the most unnatural cruelty to their own children, for they "sacrificed them to Molech" (ver. 35). Thus, because they "liked not to retain God in their knowledge," but "changed his glory" into shame, they were justly given up to vile affections, and stripped of natural ones, and their glory was turned into shame. And, *lastly*, What was the consequence of all this? (1.) They "caused Judah to sin" (ver. 35). The whole country was infected with the contagious idolatries and iniquities of Jerusalem. (2.) They brought ruin upon themselves. It was as if they had done it on purpose that God "should remove them from before his face" (ver. 31); they would throw themselves out of his favour.

PROMISED BLESSING.—Ver. 39. God here promises to give them "one heart and one way." In order to their walking in "one way," he will give them "one heart." As the heart is, so will the way be, and both shall be one; that is, 1. They shall be each of them one with themselves; "one heart" is the same with a "new heart" (Ezek. xi. 19). The heart is *then* one, when it is fully determined for God, and entirely devoted to God; when the eye is single, and God's glory alone aimed at; when our hearts are fixed, trusting in God, and we are uniform and universal in our obedience to him, then the heart is one, and the way one; and unless the heart is thus steady, the goings will not be steadfast. From this promise we may take direction and encouragement to pray, with David (Ps. lxxxvi. 11), "unite my heart to fear thy name;" for God says, "I will give them one heart, that they may fear me." 2. They shall be all of them one with each other. All good Christians shall be incorporated into one body; Jews and Gentiles shall become "one sheepfold;" and they shall all, as far as they are sanctified, have a disposition to love one another—the gospel they profess, having in it the strongest inducements to mutual love, and the Spirit that dwells in them being the Spirit of love. Though they may have different apprehensions about lesser things, they shall be all one in the great things of God, being renewed after the same image. Though they may have many paths, they have but "one way," that of serious godliness.—*Henry.*

CHAP. XXXIII. PEACE AND TRUTH.—Ver. 6. "'I (Jehovah) will reveal unto them the abundance of peace and truth;' I will give it them in due time, and give them an encouraging prospect of it in the meantime." Peace stands here for all good. "Peace and truth" are peace according to the promise, and in pursuance of that; or, "peace and truth" are peace and the true religion—peace and the true worship of God, in opposition to the many falsehoods and deceits by which they had been led away from God. We may apply it more generally, and observe, 1. That peace and truth are the great subject-matter of Divine revelation. These promises here lead us to the gospel of Christ, and in that God has revealed to us "peace and truth," the method of true peace; truth to direct us, peace to make us easy. "Grace and truth," and abundance of both, "come by Jesus Christ." Peace and truth are the life of the soul, and Christ "came that we might have" that "life, and might have it more abundantly." Christ rules by the power of truth (John xviii. 37), and by it he gives "abundance of peace" (Ps. lxxii. 7; lxxxv. 10). 2. That the Divine revelation of peace and truth brings health and cure to all those that by faith receive it; it heals the soul of the diseases it has contracted, as it is a means of sanctification (John xvii. 17); "He sent his word and healed them" (Ps. cvii. 20). And it puts the soul into good order, and keeps it in frame, and fit for the employments and enjoyments of the spiritual and Divine life.

SPIRITUAL JOY.—Ver. 11. (1.) There shall be "common" joy there, "the voice of the bridegroom, and the voice of the bride;" marriages shall again be celebrated, as formerly, with songs, which in Babylon they had laid aside, for their harps were hung on the willow-trees. (2.) There shall be "religious" joy there; temple-songs shall be revived, "the Lord's songs," which they could not "sing in a strange land." There shall be heard in their private houses, and in the cities of Judah, as well as in the temple, "the voice of them that shall say, Praise the Lord of hosts." Note, Nothing is more the praise and honour of a people than to have God praised and honoured

11 The [m] voice of joy, and the voice of gladness; the voice of the bridegroom, and the voice of the bride; the voice of them that shall say, Praise the LORD of hosts: for the LORD *is* good: for his mercy *endureth* for ever: ¶ *and* of them that shall bring [n] the sacrifice of praise into the house of the LORD. [o] For I will cause to return the captivity of the land, as at the first, saith the LORD.

12 ¶ Thus saith the LORD of hosts, Again in this place, which is desolate without man and without beast, and [p] in all the cities thereof, shall be an habitation of shepherds causing *their* flocks to lie down.

13 In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth *them*,* saith the LORD.

14 [q] Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah.

15 ¶ In those days, and at that time, will I cause [r] the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days [s] shall Judah be saved, and Jerusalem [t] shall dwell safely: and this *is the name* wherewith she shall be called, [3] The LORD our Righteousness.

17 ¶ For thus saith the LORD, [4] David shall [u] never want a man to sit upon the throne of the house of Israel;†

18 Neither shall the priests the Levites want a man before me to offer burnt-offerings, and to kindle meat-offerings, and to do sacrifice continually.

19 ¶ And the word of the LORD came unto Jeremiah, saying,

20 Thus saith the LORD, [x] If ye can break my covenant of the day, and my covenant of the night,‡ and that there should not be day and night in their season;

21 *Then* [y] may also my covenant be broken with David my servant, [z] that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

22 As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David§ my servant, and the Levites that minister unto me.

23 ¶ Moreover, the word of the LORD came to Jeremiah, saying,

24 Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, he hath even cast them off? [a] Thus they have despised my people, that they should be no more a nation before them.

25 Thus saith the LORD, [b] If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth;‖

26 Then [c] will I cast away the seed of Jacob, and David my servant, *so* that I will not take *any* of his seed *to be* rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, [d] and have mercy on them.

CHAPTER XXXIV.

Jeremiah prophesieth the destruction of Jerusalem, and the captivity of Zedekiah.

THE word which came unto Jeremiah from the LORD, (* when Nebuchadnezzar king of Babylon, and all his army, and [b] all the kingdoms of the earth [1] of his dominion,* and all the people, [c] fought against Jerusalem, and against all the cities thereof,) saying,

2 Thus saith the LORD, the God of Israel,† Go and speak to Zedekiah king of Judah, and tell him; Thus saith the LORD, [d] Behold, I will give this city into the hand of the king of Babylon, and he shall burn it with fire:

3 And [e] thou shalt not escape out of his hand, but shalt surely be taken, and delivered into his hand; [f] and thine eyes shall behold the eyes of the king of Babylon, and [2] he shall speak with thee mouth to mouth, and thou shalt go to Babylon.

4 Yet hear the word of the LORD, O Zedekiah king of Judah; Thus saith the LORD of thee, Thou shalt not die by the sword:

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[m] Rev. xviii. 23.

¶ This very hymn was used by the returned captives (Ezra iii. 11). *Sacrifice of praise.*—Such as was offered on any great deliverance (Lev. vii. 12; Ps. cvii. 22; cxvi. 17).—LOWTH.

[n] Lev. vii. 12, 13. Ps. cxvi. 17.

[o] 7, 26.

[p] Is. lxv. 10. Ez. xxxvi. 8 11.

* *Passing under the rod*, means only their being numbered, the shepherd striking every sheep with his rod or crook as it passes out of the fold, and so counting them. But the expression here made use of seems to imply that the sheep should not stray about at random, but pass according to the direction of a shepherd, who, in numbering them as they come out of the fold, at the same time points out to them with his hands the way they are to take.—BLAYNEY.

[q] xxxi. 27, 31.

[r] xxiii. 5, 6.

[s] Is. xlv. 17, 22. Rom. xi. 26.

[t] Deut. xxxiii. 12, 28. Ez. xxviii. 26.

[3] *JEHOVAH-tsidkenu.*

[4] *There shall not be cut off from David.*

[u] 2 Sam. vii. 16. Luke i. 32, 33.

† "There shall not fail to be one of the line of David." This denotes that the kingdom of David and priesthood should be continued. After the captivity, Zerubbabel was of the line of David; and, most probably, on the female side, most of the high priests, who, until Herod the Great, had the chief direction of Jewish affairs. In this way both the kingdom and the priesthood were continued until our Lord came, in whom they have been, and will be, perpetuated.—BOOTHROYD.

[x] Gen. viii. 22. Is. liv. 9, 10.

‡ By the "covenant of day and night" here is meant the same with the "ordinances" mentioned chap. xxxi. 35—God's law established in the course of natural causes, by virtue of which the day and night orderly succeed one another. These verses are but a further confirmation of what was said before, and the sense of them no more than this, that the succession of the gospel ministry in the Church of God, to abide for ever, should be as certain as the succession of darkness and light.—POOLE.

[y] Ps. lxxxix. 34. Matt. xxiv. 35.

[z] Is. ix. 6, 7. Luke i. 32, 33.

§ Must be understood, "Christ and his spiritual seed."—CLARKE.

[a] Neh. iv. 2-4. Ps. xliv. 13, 14.

[b] Gen. viii. 22.

‖ The "covenant" is that abovementioned, "of the day and of the night" (ver. 20), which continually succeed each other without interruption; "the ordinances of heaven and earth" are the stated order of things in both, such as the system of numberless stars in the heavens, and the immeasurable sand of the sea (ver. 22), all which God claims to be of his ordering and his appointment.—BLAYNEY.

[c] Gen. xlix. 10.

[d] Is. xiv. 1. Rom. xi. 22.

CHAP. XXXIV.

* xxxix. 1-3.

[b] Dan. ii. 37, 38.

[1] *The dominion of his hand.*

* That is, "his army" was composed of soldiers gathered out of Babylon, and out of all his tributary dominions.—CLARKE.

[c] 7.

† This prophecy was fulfilled in all its parts. "I will give this city into the hand of the king of Babylon, and he shall burn it with fire;" so says the prophet. The history relates, "They," that is, the forces of the king of Babylon, "burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire" (2 Chr. xxxvi. 19).—WATSON.

[d] xxi. 4, 10.

[e] xxxii. 4.

[f] 2 Kings xxv. 6, 7.

[2] *His mouth shall speak to thy mouth.*

among them. This shall complete the mercy of their return and restoration, that with it they shall have hearts to be thankful for it, and give God the glory of it, the glory both of the power and of the goodness by which it is effected. They shall praise him both as "the Lord of hosts," and as the God who "is good," and whose "mercy endures for ever." This, though a song of old, yet, being sung upon this fresh occasion, will be a new song. We find this literally fulfilled at their return out of Babylon (Ezra iii. 11). They sang together in praising the Lord, "because he is good, for his mercy endures for ever." The public worship of God shall be diligently and constantly attended upon: "They shall bring the sacrifice of praise to the house of the Lord." All the sacrifices were intended for the praise of God, but this seems to be meant of the spiritual sacrifices of humble adorations and joyful thanksgivings—"the calves of our lips" (Hos. xiv. 2), which "shall please the Lord better than an ox or a bullock." The Jews say, that in the days of the Messiah all sacrifices shall cease but "the sacrifices of praise," and to those days this promise has a further reference. It is promised that the country, which had lain long depopulated, should be replenished and stocked again. It was now desolate, "without man and without beast;" but after their return the pastures shall again be "clothed with flocks" (Ps. lxv. 13). "In all the cities of Judah and Benjamin there shall be an habitation of shepherds" (ver. 12, 13). This speaks, 1. The wealth of the country after their return. It shall not be a habitation of beggars, who have nothing, but of shepherds and husbandmen, men of substance, with good stocks upon the ground they are returned to. 2. The peace of the country. It shall not be a habitation of soldiers, nor shall there be tents and barracks set up to lodge them, but there shall be shepherds' tents; for they shall hear no more the alarms of war, nor shall there be any to make even the shepherds afraid (Ps. cxliv. 13, 14). 3. The industry of the country, and their return to their original plainness and simplicity, from which, in the corrupt ages, they had sadly degenerated. The seed of Jacob, in their beginning, gloried in this, that they were "shepherds" (Gen. xlvii. 3), and so they shall now be again, giving themselves wholly to that innocent employment, "causing their flocks to lie down" (ver. 12), and "to pass under the hands of him that telleth them" (ver. 13); for though their flocks are numerous, they are not numberless, nor shall they omit to number them, that they may know if any be missing, and may seek after it.

CHRIST THE KING.—Ver. 15, 16. This promise of the Messiah we had before (chap. xxiii. 5, 6); and there it came in as a confirmation of the promise of the shepherds which God would set over them, which would make one think that the promise here concerning the shepherds and their flocks, which introduces it, is to be understood figuratively. Christ is here prophesied of, 1. As a rightful King; he is a "Branch of righteousness," not a usurper, for he "grows up unto David," descends from his loins, with whom the covenant of royalty was made, and is that Seed with whom that covenant should be established, so that his title is unexceptionable. 2. As a righteous King, righteous in enacting laws, waging wars, and giving judgment; righteous in vindicating those that suffer wrong, and punishing those that do wrong: "He shall execute judgment and righteousness in the land." This may point at Zerubbabel in the type, who governed with equity, not as Jehoiakim had done (chap. xxii. 17); but it has a further reference to him to whom all judgment was committed, and who shall "judge the world in righteousness." 3. As a King that shall protect his subjects from all injury. By him "Judah shall be saved" from wrath and the curse; and being so saved, "Jerusalem shall dwell safely," quiet from the fear of evil, and enjoying a holy security and serenity of mind, in a dependence upon the conduct of this Prince of peace, this Prince of their peace.—*Henry.*

CHAP. XXXIV. FATE OF ZEDEKIAH.—Ver. 2-6. Here is a mixture of mercy. He shall die a captive, but he "shall not die by the sword," he shall die a natural death (ver. 4); he shall end his days with some comfort, "shall die in peace" (ver. 5). He never had been one of the worst of the kings, but we are willing to hope that what evil he had "done in the sight of the Lord" he repented of it in his captivity, as Manasseh had done, and it was forgiven to him; and God, being reconciled to him, he might truly be said to "die in peace." Note, A man may die in a prison, and yet "die in peace." Nay, he shall end his days with some reputation—more than one would expect, all things considered. He shall be buried "with the burnings of his fathers," with the respect usually shewn to their kings, especially those that had done good in Israel. It seems, in his captivity, he had conducted himself so well toward his own people that they were willing to do him this honour, and toward Nebuchadnezzar that he suffered it to be done. If Zedekiah had continued in his prosperity, perhaps he would have grown worse, and would have "departed" at last "without being desired," but his afflictions wrought such a change in him that his death was looked upon as a great loss. It is better to live and die penitent in a prison, than live and die impenitent in a palace. "They will lament thee, saying, Ah lord!" an honour which his brother

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5 *But* [e]thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn *odours* for thee; [h]and they will lament thee, *saying,* Ah lord! for I have pronounced the word, saith the LORD.

6 Then Jeremiah the prophet spake all these words unto Zedekiah king of Judah in Jerusalem,

7 When the king of Babylon's army fought [i]against Jerusalem, and against all the cities of Judah that were left, against [k]Lachish, and against Azekah:‡ for these defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jerusalem, [l]to proclaim liberty unto them;§

9 That every man should let his man-servant, and every man his maid-servant, *being* an Hebrew or an Hebrewess, go free; that none should [m]serve himself of them, *to wit,* of a Jew his brother.

10 Now, [n]when all the princes, and all the people, which had entered into the covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more; then they obeyed, and let *them* go.

11 But [o]afterward they turned, and caused the servants and the handmaids, whom they had let go free, to return, and brought them into subjection for servants and for handmaids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, saying,

13 Thus saith the LORD, the God of Israel, [p]I made a covenant with your fathers [q]in the day that I brought them forth out of the land of Egypt, out of the house of bondmen, saying,

14 At [r]the end of seven years let ye go every man his brother an Hebrew, which hath [s]been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee:‖ [t]but your fathers hearkened not unto me,¶ neither inclined their ear.

15 And ye were [4]now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; [u]and ye had made a covenant before me in the house [5]which is called by my name:

16 But [v]ye turned, and [x]polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection, to be unto you for servants and for handmaids.

17 Therefore thus saith the LORD, Ye have not hearkened unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, [y]I proclaim a liberty for you,* saith the LORD, to the sword, to the pestilence, and to the famine;† and [z]I will make you [6]to be removed into all the kingdoms of the earth.

18 And I will give the men that have transgressed my covenant, which have not performed the words of the covenant which they had made before me, [a]when they cut the calf in twain, and passed between the parts thereof,‡

19 The princes of Judah, and the princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, which passed between the parts of the calf;§

20 I will even give them into the hand of their enemies, [b]and into the hand of them that seek their life: [c]and their dead bodies shall be for meat unto the fowls of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Judah, and his princes, will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, [d]which are gone up from you.

22 Behold, I will command, saith the LORD, and cause them to return to this city; and they [e]shall fight against it, and take it, and burn it with fire: [f]and I will make the cities of Judah a desolation without an inhabitant.

CHAPTER XXXV.

1 *By the obedience of the Rechabites,* 12 *the Jews' disobedience is condemned.*

THE word which came unto Jeremiah from the LORD, [a]in the days of Jehoiakim the son of Josiah king of Judah, saying,

2 Go unto [b]the house of the Rechabites,* and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.

3 Then I took Jaazaniah the son of Jeremiah,

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[e] 2 Chr. xvi. 14. Dan. ii. 46.
[h] Lam. iv. 20.
[i] viii. 14.
[k] Josh. x. 3, 11.
‡ *Lachish, and against Azekah.*—Compare 2 Kings xviii. 13; xix. 8. Those two cities were not far from Jerusalem, and had been fortified by Rehoboam for the defence of his kingdom (see 2 Chron. xi. 9).—LOWTH.
[l] Ex. xxi. 2-4. Deut. xv. 12.
§ By the law of Moses (Ex. xxi. 2; Deut. xv. 12), the Israelites were not allowed to detain their brethren of the Hebrew race in perpetual bondage, but were required to let them go free after having served six years. This law had, it seems, fallen into disuse; but king Zedekiah, upon the approach of the Chaldean army, whether from religious motives, or a political view to employ the men who were set free in the service of the war, engaged the people to act conformably to the law; and they released their brethren accordingly. But no sooner were their fears abated by the retreat of the Chaldeans, than, in defiance of every principle of religion, honour, and humanity, they imposed the yoke of servitude anew upon those unhappy persons (ver. 11).—BLAYNEY.
[m] xxx. 8.
[n] xxxvi. 12, 24, 25.
[o] Ex. xiv. 3-9. Rom. ii. 4, 5.
[p] Ex. xxiv. 3, 7, 8. Deut. v. 2, 3, 27.
[q] Deut. vii. 8. Josh. xxiv. 17.
[r] Ex. xxi. 1-4. Deut. xv. 12. Am. i. 6.
[s] *Sold himself.*
‖ The seventh year was the year of release (Deut. xv. 9); consequently servants were to continue in service but six years, and at the beginning of the seventh were to be let go free (see ver. 12).—LOWTH.
[t] 1 Sam. viii. 7, 8. Neh. ix. 30.
¶ It appears from hence, and other passages of Scripture, that the Sabbatical years were wholly neglected for several ages before the captivity. The author of the Second Book of Chronicles assigns this reason of the captivity, "That the land might enjoy its Sabbaths" (ch. xxxvi. 21).—LOWTH.
[4] *To-day.*
[u] 2 Kings xxiii. 3. Neh. x. 29.
[5] *Whereupon my name is called.*
[v] 1 Sam. xv. 11. Ez. iii. 20.
[x] Ex. xx. 7. Ez. xvii. 16-19.
[y] Lev. xxvi. 34, 35. Deut. xix. 19.
* *I proclaim a liberty for you.*—This turn on the word "liberty," is at once beautiful and highly alarming.—BOOTHROYD.
† I give full liberty to the sword, and to the pestilence, and to the famine, to seize upon you.—BISHOP HALL.
[z] Deut. xxviii. 64.
[6] *For a removing.*
[a] Gen. xv. 10, 17, 18. Ps. l. 5.
‡ As Zedekiah and the inhabitants of Jerusalem, on finding themselves besieged, set at liberty their Hebrew servants, and pretended they would observe the law of God; but afterwards, imagining they had nothing to fear, changed their minds, and made slaves again of their brethren.—OSTERVALD.
§ Implying, by that ceremony, that they wished themselves might be cut in sunder in like manner, if they broke their solemn vow and promise. The same rite was used in ancient times, as appears from Gen. xv. 10, and conveyed down to after-ages.—LOWTH.
[b] xxxviii. 1.
[c] Rev. xix. 17-21.
[d] xxxvii. 5, 11.
[e] xxxii. 29.
[f] Ez. xxxiii. 27, 28. Mic. vii. 13.

CHAP. XXXV.
[a] 2 Kings xxiii. 34. Dan. i. 1.
[b] 2 Kings x. 15, 16. 1 Chr. ii. 55.
* They lived without fixed habitations or possessions, and in the open country, as many of the Scenite Arabs, their countrymen, do to this day, feeding their flocks, and subsisting by them.—BLAYNEY.

Jehoiakim had not (chap. xxii. 18). The Jews say that they lamented thus over him, "Alas! Zedekiah is dead, who drank the dregs of all the ages that went before him," who suffered for the sins of his ancestors, the measure of iniquity being filled up in his days. They shall thus lament him, "saith the Lord, for I have pronounced the word;" and what God hath spoken shall without fail be made good.—*Henry.*

VIOLATION OF THE MOSAIC LAW OF FREEDOM.—Ver. 8-11. The Jews did not generally observe the Divine law in freeing their brethren who had become slaves, after they had served them seven years. But when Jerusalem was straitened by the Chaldeans, the king, perhaps excited by Jeremiah, entered into a solemn covenant with the people, to set at liberty all their Hebrew slaves, and it was proclaimed that none of them, on any pretence, should thus illegally use the service of their brethren; accordingly the law was in this respect complied with. But when Pharaoh's army came out of Egypt to assist them, and the Chaldeans had left the siege of Jerusalem to go and meet them, thinking the danger was over, they impiously violated their solemn covenant, and with the most cruel injustice reduced to slavery the very persons to whom they had just before given freedom.—*Scott.*

ITS AWFUL PENALTY.—Ver. 17-22. It is here threatened, with an observable air of displeasure against them, 1. That since they had not given liberty to their servants to go where they pleased, God would give all his judgments liberty to take their course against them without control (ver. 17). "You have not proclaimed liberty to your servants." Though they had "done it" (ver. 10), yet they might truly be said not to have done it, because they did not stand to it, but undid it again; and *Factum non dicitur quod non perseverat—That is not said to be done which does not last.* The righteousness that is forsaken and turned away from shall be forgotten, and "not mentioned" any more than if it had never been (Ezek. xviii. 24). "'Therefore I will proclaim a liberty for you;' I will discharge you from my service, and put you out of my protection, which those forfeit that withdraw from their allegiance. You shall have liberty to choose which of these judgments you will be cut off by, 'sword, famine, or pestilence;'" such a liberty as was offered to David, which put him into a "great strait" (2 Sam. xxiv. 14). Note, Those that will not be in subjection to the law of God put themselves into subjection to the wrath and curse of God. But this shews what "liberty to sin" really is—it is but a liberty to the sorest judgments. 2. That, since they had brought their servants back into confinement in their houses, God would "make them to be removed into all the kingdoms of the earth," where they should live in servitude, and, being strangers, could not expect the privileges of free-born subjects. 3. That, since they had broken the covenant which they ratified by a solemn imprecation, God would bring on them the evil which they imprecated upon themselves, in case they should break it. Out of their own mouth will he judge them, and so shall their doom be. The penalty of their bond shall be recovered, because they have not performed the condition, for so some read ver. 18, "'I will make the men which have transgressed my covenant as the calf which they cut in twain;' I will divide them in sunder as they divided it in sunder." 4. That, since they would not let go their servants out of their hands, God would deliver them into the hands of those that hated them. Even the princes and nobles, both of Judah and Jerusalem, of the country and of the city; eunuchs, chamberlains, or great officers of the court, the priests, and all the people, they had all dealt treacherously with God, and therefore shall all be involved in the common ruin, without exception (ver. 19); they shall all be "given into the hand of their enemies," that seek not their wealth only, or their service, but "their life." And they shall have what they seek, but neither shall that content them; when they have their lives, they shall leave "their dead bodies" unburied, a loathsome spectacle to all mankind, and an easy prey to the fowls and beasts, a lasting mark of ignominy being hereby fastened on them.—*Henry.*

CHAP. XXXV. THE RECHABITES.—Ver. 4. The Rechabites were a family of the Kenites, who descended from Moses' father-in-law. They had dwelt in the land from the first, but no inheritance seems to have been allotted them. It was doubtless well known, that they had rules of conduct peculiar to themselves; but this trial was made to shew their steady adherence to their rules, and the reasons they assigned for it, in order to shame the disobedience of the Jews. "The Rechabites were descended from the Kenites. They were never incorporated with the Jews, but yet were looked on as

the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites;

4 And I brought them into the house of the LORD,† [c]into the chamber of the sons of Hanan the son of Igdaliah, [d]a man of God, which *was* by [e]the chamber of the princes, which *was* above the chamber of Maaseiah the son of Shallum, the keeper of the [1]door.

5 And I set before the sons of the house of the Rechabites pots full of wine, and cups; and I said unto them, [f]Drink ye wine.

6 But they said, We will drink no wine: [g]for Jonadab the son of Rechab, our father, commanded us, saying, [h]Ye shall drink no wine, *neither* ye, nor your sons for ever:

7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any:* but all your days ye shall dwell in tents; that ye may live many days in the land where ye *be* strangers.‡

8 Thus have [i]we obeyed the voice of Jonadab the son of Rechab, our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons, nor our daughters;

9 Nor to build houses for us to dwell in; [k]neither have we vineyard, nor field, nor seed:

10 But we have dwelt in tents, and have obeyed, and done according to all that Jonadab our father commanded us.

11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we dwell at Jerusalem.§

12 ¶ Then came the word of the LORD unto Jeremiah, saying,

13 Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will ye not receive instruction to hearken to my words? saith the LORD.

14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their father's commandment: notwithstanding I have spoken unto you, rising early and speaking; [l]but ye hearkened not unto me.‖

15 I have sent also unto you all my servants the prophets, rising up early and sending *them,* saying, [m]Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you and to your fathers: but ye have not inclined your ear, nor hearkened unto me.

16 Because the sons of Jonadab the son of Rechab have performed the commandment of their father, which he commanded them; but this people hath not hearkened unto me:¶

17 Therefore thus saith the LORD God of hosts, the God of Israel, Behold, [n]I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered.

18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you;

19 Therefore thus saith the LORD of hosts, the God of Israel, [2]Jonadab the son of Rechab shall not want a man [o]to stand before me for ever.

CHAPTER XXXVI.

1 *Baruch writeth Jeremiah's prophecy.* 20 *Jehoiakim burneth the roll;* 27 *his judgment.* 32 *Baruch writeth a new copy.*

AND it came to pass, in the fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,

2 Take thee a roll* of a book, and [a]write therein all the words that I have spoken unto thee against Israel, and against Judah, and [b]against all the nations, from the day I spake unto thee, [c]from the days of Josiah, even unto this day.†

3 It [d]may be that the house of Judah will hear all the evil which I purpose to do unto them; that [e]they may return every man from his evil

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† This was done in the temple for the greater publicity, and that the people might hear how these men had faithfully adhered to the precept of their forefathers.—DR HENDERSON.

[c] xxxvi. 10-12.
[d] Deut. xxxiii. 1. Josh. xiv. 6.
[e] xxvi. 10.
[1] *Threshold, or vessel.*
[f] Am. ii. 12.
[g] 2 Kings x. 15.
[h] Lev. x. 9. Num. vi. 2-5. 1 Cor. vii. 26.

‡ The last words of the verse probably give us a reason of the former: they were no native Jews, but strangers amongst them, who commonly are envied when they are observed to thrive too much, or to live splendidly; and that envy of the natives of the place where they sojourn exposeth them to their hatred and malice, so as their lives are made uneasy to them. Jonadab cautions his sons, therefore, to avoid these inconveniences by a thrifty, sober, laborious life, to which they had been bred, in keeping flocks, and to avoid anything that might expose them to envy, or hatred, or malice of the people amongst whom they were come to sojourn.—POOLE.

[i] Prov. i. 8, 9.
[k] Ps. xxxvii. 16.

§ Upon the Chaldean invasion we retired to Jerusalem, where, during the siege of the place, we are forced to continue. In such a case they did not think themselves obliged to a strict observance of the injunctions of Jonadab.—LOWTH.

[l] Neh. ix. 26, 30. Is. xxx. 9; l. 2.

‖ The lesson supplied by their refusal to take wine, in obedience to Jonadab their father, was meant as a reproof to the Jews for their disobedience to the Divine commands. If Jonadab, an earthly parent, should thus for ages secure the obedience of his children, it was humbling indeed to Israel, that they were so ungrateful, depraved, and selfish, as to reject the commands of the Lord who brought them out of Egypt into Canaan, and who had done such great things for them.—DR JOHN CAMPBELL.

[m] Is. i. 16-19. Ez. xviii. 30-32.

¶ Jonadab's commands were not for the performance of any moral duty, but the doing of a thing which they might do or leave undone; God required of them what was but their moral duty, and for which there was the highest reason. Jonadab's commands had no promise annexed; God's precept had a promise annexed, yet they had not yielded him that obedience which the sons of Jonadab had yielded him. He was their father, but where was his honour?—POOLE.

[n] Lev. xxvi. 14, &c. Deut. xxviii. 15, &c. Josh. xxiii. 15, 16. Mic. iii. 12.
[2] *There shall not a man be cut off from Jonadab the son of Rechab to stand.*
[o] xxxiii. 17, 18. Luke xxi. 36.

CHAP. XXXVI.

* *A roll.*—According to the old fashion of making books with long lists of skins rolled about a stick (see Is. viii. 1).—DIODATI.
[a] xxx. 2.
[b] xxv. 9-29; xlvii.-li.
[c] xxv. 3.

† The precept is for recording all the revelations he had from God for twenty-two years last past; for he began to prophesy in the thirteenth year of Josiah, who reigned one and thirty years. So as he prophesied eighteen years during Josiah's life, and this was the fourth year of the reign of Jehoiakim, God would have them recorded, that there might be a memorial of them, that so the truth of them might appear, when God should bring them to pass, the time of which now drew very near.—POOLE.

[d] Ez. xii. 3. Zeph. ii. 3. 2 Tim. ii. 25.
[e] Deut. xxx. 2, 8. 1 Kings viii. 48-50.

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friends and allies. They were worshippers of the true God, though they were not circumcised."—*Lowth.*—The prophet seems to have brought the Rechabites into a chamber adjoining to the temple, and to have been particular in describing it, in order to render the transaction more public; and Hanan, being a man of God, would readily accommodate them. Ver. 5. God commanded Jeremiah to give the Rechabites wine to drink; but he did not command them to drink, so that they were free to refuse it. Ver. 6, 7. Jonadab lived about three hundred years before this time. He had probably practised these rules himself; and, having trained up his children to habits of abstemiousness, he enjoined them and their posterity to adhere to them. He seems to have desired, that they should be as much as possible kept from temptations to avarice, luxury, and sensuality; and be a hardy, self-denied, and industrious race. He might also foresee the calamities which were likely to come on Judah and Israel, and desire that his posterity should be prepared for the worst. He seems to have wished them to avoid giving umbrage, or exciting the jealousy or envy of those among whom they lived, which would have been the natural effect of their living in opulence, magnificence, or luxury; for one reason of his rules was, "that they might live long in the land where they were strangers." But, above all, he doubtless meant that they should be devoted to God, as a race of perpetual Nazarites; and he deemed these rules conducive to this end, and calculated to render them simple, humble, patient, and superior to the delights of sense. Ver. 13-16. The command given to the Rechabites originated from a man like themselves, to whom their obligations were small, when compared with those of the Jews to their God, and whose authority was limited and inconsiderable, compared with that of JEHOVAH. When Jonadab died, all his authority expired with him—he could no longer remind his children of his injunctions, take cognisance of their conduct, reward their obedience, or punish their disobedience; yet, out of respect to his memory, deference to his wisdom, or experience of the salutary effects of his counsels, they persevered in observing them. But the Jews disobeyed the commands of God, who daily loaded them with benefits; whose authority continued in full force; who earnestly and frequently reminded them of their duty, and called them to repentance; and who could reward or punish them as much and as long as he pleased! Ver. 18, 19. The Rechabites seem to have been preserved comparatively uncorrupt by observing these rules: their respect to their venerable ancestor was commendable, and shewed a docile disposition; their peculiarities do not seem to have been leavened by superstition, spiritual pride, moroseness, or censoriousness, but to have been subservient to piety. Their temperance, frugality, and hardiness would favour their preservation amid the desolations of the land; even their poverty would tend to secure them from the conqueror; and it was proper that God should avow his readiness to reward every degree of good, when he determined to punish his apostate people. Accordingly he promised that the family of the Rechabites should be very durably continued, and upheld in the practice of piety and righteousness before him, as his accepted worshippers, even when the Jews were cast out of his sight. This appears to be the meaning of the expression, "to stand before the LORD."—*Scott.*

CHAP. XXXVI. JEREMIAH'S ROLL.—Ver. 1-8. We have here the command which God gave to Jeremiah to write a summary of his sermons, of all the reproofs and all the warnings he had given in God's name to his people, ever since he first began to be a preacher, in the thirteenth year of Josiah, to *this day,* which was in the fourth year of Jehoiakim (ver. 2, 3). What had been *spoken* only must now be *written,* that it might be reviewed, and that it might spread the further, and last the longer. What had been spoken at large, with frequent repetitions of the same things, perhaps in the same words (which has its advantage one way), must now be contracted, and put into less compass, that the several parts of it might be better compared together, which has its advantage another way. What they had heard once must be recapitulated, and rehearsed to them again, that what was forgotten might be called to mind again, and what made no impression upon them at the first hearing might take hold of them when they heard it the second time. And what was perhaps already written, and published in single sermons, must be collected into one volume, that none might be lost. Note, The writing of the Scripture is by Divine appointment. And observe the reason here given for the writing of this roll (ver. 3), "It may be, the house of Judah will hear." Not that the Divine Presence was at any uncertainty concerning the event—with that there is no peradventure—God knew certainly "that they would deal very treacherously" (Is. xlviii. 8); but the Divine Wisdom directed to this as a proper means for attaining the desired end: if it failed, they would be the more inexcusable. —*Henry.*

READING OF THE ROLL BY BARUCH.—Ver. 9. As the command was given in the fourth year of Jehoiakim, and this is dated in his fifth year, many expositors are of opinion that the roll was twice read—once in the fourth year, when it was little noticed, and afterwards in the fifth year. And as Jeremiah was shut up when he first ordered Baruch to read the roll, but had liberty to make his escape after it had been read, they conclude that two distinct readings must be intended. Others think that the writing of the roll might take up a considerable time, and that it was deemed

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way; [f]that I may forgive their iniquity and their sin.

4 Then Jeremiah called [g]Baruch the son of Neriah: and Baruch [h]wrote from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.

5 And Jeremiah commanded Baruch, saying, I *am* shut up; I cannot go into the house of the LORD:

6 Therefore go thou, and read in the roll, which thou hast written from my mouth, [i]the words of the LORD, in the ears of the people, in the LORD's house upon the fasting-day; ‡ and also thou shalt read them in the ears of all Judah that come out of their cities.

7 It [k]may be [l]they will present§ their supplication before the LORD, and will return every one from his evil way: [l]for great *is* the anger and the fury that the LORD hath pronounced against this people.

8 And Baruch the son of Neriah id according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORD's house.

9 And it came to pass, [m]in the fifth year of Jehoiakim the son of Josiah king of Judah, in the ninth month, [n]*that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.

10 Then read Baruch in the book the words of Jeremiah in the house of the LORD, in the chamber‖ of [o]Gemariah the son of Shaphan the scribe, in the higher court, at the [2]entry of the new gate of the LORD's house, in the ears of all the people.

11 ¶ When Michaiah the son of Gemariah, the son of [p]Shaphan, had heard out of the book all the words of the LORD,

12 Then he went down into the king's house, into the scribe's chamber: and, lo, all the princes sat there,¶ *even* [q]Elishama the scribe, and Delaiah the son of Shemaiah, and [r]Elnathan the son of Achbor, and [s]Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.

[f] Is. vi. 10. Matt. xiii. 15. Acts iii. 19.
[g] xxxii. 12; xliii. 3.
[h] xlv. 1.
[i] xxii. 2; xxvi. 2, &c.
‡ Rather, "upon a fast day" (see ver. 9); a day which had been appointed to be observed as such by all the people, on account, it is supposed, of the city having been taken by Nebuchadnezzar the same day in the preceding year.—BLAYNEY.
[k] 1 Kings viii. 33-36. 2 Chr. xxxiii. 12, 13.
[l] *Their supplication shall fall.*
§ *Will present*; Ital. *Their prayer will fall before the Lord.*—That is, it will be presented by them with humility, and shall be lovingly accepted at God's hands.—DIODATI.
[l] Deut. xxviii. 15, &c. Lam. iv. 11.
[m] 1.
[n] Lev. xxiii. 27. Esth. iv. 16.
‖ Most probably from the window or balcony of it, that looked into the higher court, where the people were gathered together in crowds below. *In the higher court.*—That part of the court of the people which was in front of the inner court was most probably that which is here called "the higher court."—BLAYNEY.
[o] xxvi. 24.
[2] Or, *door*.
[p] 2 Kings xxii. 12-14; xxv. 22. 2 Chr. xxxiv. 20.
¶ The privy counsellors of the king. What Baruch had read was by some regarded as injurious to the state, perhaps as treason; yet the princes seem to have feared the prophet, and did not wish to expose him to the passion of their wicked king.—BOOTHROYD.
[q] xli. 1.
[r] 2 Kings xxii. 12, 14; xxiv. 8.
[s] 2 Kings xxii. 3.

[t] 2 Kings xxii. 10, 20. 2 Chr. xxxiv. 16-18, 24. Jon. iii. 6.
[u] xli. 1, 2.
[x] Zeph. i. 1.
[y] Ez. ii. 6, 7. Matt. x. 16, 20.
* The courage of Baruch is admirable: he was now before the council, in the king's house; the substance of the prophecies were threatening both to the king and court, and to all the people. The king, as appears by all history, was of no good temper; we read (chap. xxvi. 23) of his sending for Urijah the prophet out of Egypt, when he had fled thither for fear of the king, and slaying him, and we shall find that at that time the princes advised both Jeremiah and Baruch to hide themselves; yet Baruch is not afraid, but reads the prophecy in their ears.—POOLE.
[s] Acts. xxiv. 25, 26.
[a] Am. vii. 12. Luke xiii. 31.
† They thought it their duty to acquaint the king with the matter (ver. 16); yet were unwilling that Jeremiah and Baruch should feel the effects of his displeasure.—LOWTH.
‡ *And they went in to the king into the court.*—They were before in the king's house (ver. 12); i.e., in the exterior precincts of the palace, where were apartments and offices fitted up for the principal officers of state, and for the attendants of the court.—BLAYNEY.
[b] 12, 21.
[c] 14.
[d] 2 Kings xxii. 10. 2 Chr. xxxiv. 18.
§ But from what is here said, it appears that there was an interior range of building for the king's personal residence, disposed, as is the fashion of the great houses of the East at this day, round an open court or quadrangle, and containing apartments appropriated for summer and winter use.—BLAYNEY.
‖ *Leaves*—rather signify columns; for the law and the sacred Hebrew books are written in columns of a certain breadth.—CLARKE.
[e] Deut. xxix. 19, 21. 2 Kings xxii. 8.
¶ In many parts of the East it is usual to have great braziers of lighted coals for fires, the manner in which persons sit not allowing them to be near a chimney. This was probably the sort of fire burning before Jehoiakim.—CALMET.
[f] xxvi. 22.

13 Then Michaiah [t]declared unto them all the words that he had heard, when Baruch read the book in the ears of the people.

14 Therefore all the princes sent Jehudi the son of [u]Nethaniah, the son of Shelemiah, the son of [x]Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah [y]took the roll in his hand, and came unto them.

15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.*

16 Now it came to pass, when they had heard all the words, [z]they were afraid, both one and other, and said unto Baruch, We will surely tell the king of all these words.

17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?

18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.

19 Then said the princes unto Baruch, [a]Go, hide thee, thou and Jeremiah; and let no man know where ye be.†

20 ¶ And they went in to the king into the court,‡ but [b]they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.

21 So the king sent [c]Jehudi to fetch the roll; and he took it out of Elishama the scribe's chamber: [d]and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.

22 Now the king sat in the winter-house,§ in the ninth month: and *there was a fire* on the hearth burning before him.

23 And it came to pass, *that* when Jehudi had read three or four leaves,‖ [e]he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.¶

24 Yet they were not afraid, nor rent their garments, *neither* the king, nor any of his servants that heard all these words.

25 Nevertheless [f]Elnathan, and Delaiah, and

expedient to wait for the fasting-day, as the most convenient time for reading it, which was in the fifth year of Jehoiakim; and that Jeremiah was not shut up in prison, but confined from going to the temple by some other hindrance; and though he was at liberty when the notice was taken of Baruch's reading the roll, yet he had not gone up to the temple to read it himself. If the roll was twice read (which, indeed, seems the more probable opinion), it is supposed that the first time was on the great day of atonement, and that, soon after, Nebuchadnezzar took Jerusalem, and carried Jehoiakim to Babylon. But having made submission to the victor, he was restored to the throne; and, just after his return, the roll was read the second time on a fast, proclaimed and observed in commemoration of that first taking of Jerusalem, and which hath ever since been annually observed by the Jews on the eighteenth day of the ninth month.—*Scott.*

BURNING OF THE ROLL BY THE KING.—Ver. 25. We find, 1. That, upon notice given him concerning it, the king sent for it, and ordered it to be read to him. He did not desire that Baruch would come and read it himself, who could read it more intelligently, and with more authority and affection than any one else; nor did he order one of his princes to do it (though it had been no disparagement to the greatest of them), much less would he vouchsafe to read it himself; but Jehudi, one of his pages, now in waiting, who was sent to fetch it, is bid to read it, who, perhaps, scarcely knew how to make sense of it. But those who thus despise the Word of God will soon make it to appear, as this king here did, that they hate it too, and have not only low but ill thoughts of it. 2. That he had not patience to hear it read through as the princes had, but that, when he had heard "three or four leaves," in a rage, he "cut it with his penknife," and threw it piece by piece "into the fire," that he might be sure to see it "all consumed." This was a piece of as daring impiety as a man could lightly be guilty of, and a most impudent affront to the God of heaven, whose message this was. (1.) Thus he shewed his impatience of reproof; being resolved to persist in sin, he would by no means bear to be told of his faults. (2.) Thus he shewed his indignation at Baruch and Jeremiah; he would have cut them in pieces, and burned them, if he had had them in his reach when he was in this passion. (3.) Thus he expressed an obstinate resolution never to comply with the designs and intentions of the warnings given him; he will do what he will, whatever God by his prophets says to the contrary. (4.) Thus he foolishly hoped to defeat the threatenings denounced against him; as if God knew not how to execute the sentence when the roll was gone in which it was written. (5.) Thus he thought he had effectually provided that the things contained in this roll should spread no further, which was the care of the chief priests concerning the gospel (Acts iv. 17). They had told him how this roll had been read to the people and to the princes; "But," says he, "I will take a course that shall prevent its being read any more." See what an enmity there is against God in the carnal mind, and wonder at the patience of God, that he bears with such indignities done to him! 3. That neither the king himself, nor any of his princes, were at all affected with the word: "They were not afraid"—no, not those princes that "trembled at the word," when they heard it the first time. So soon, so easily, do good impressions wear off! They shewed some concern till they saw how light the king made of it, and then they shook off all that concern. They "rent not their garments," as Josiah did; this Jehoiakim's own father did, when he had the "book of the law" read to him, though it was not so particular as the contents of this roll were, nor so immediately adapted to the present posture of affairs. 4. That there were three of the princes who had so much sense and grace left as to interpose for the preventing of the burning of the roll, but in vain.

THE ROLL RE-WRITTEN.—Ver. 27, 28. Jeremiah had orders and instructions to write in another roll the same words that were written in the roll which Jehoiakim had burnt. Note, Though the attempts of hell against the Word of God are very daring, yet not one iota or tittle of it shall fall to the ground, nor shall the unbelief of man make the Word of God of none effect. Enemies may prevail to burn many a Bible, but they cannot abolish the word of God—can neither extirpate it, nor defeat the accomplishment of it. Though the tables of the law were broken, they were renewed again; and so out of the ashes of the roll that was burnt, arose another phœnix. "The word of the Lord endures for ever." The king of Judah, though a king, was severely reckoned with by the King of kings for this indignity done to the written word. God noticed what it was in the roll that Jehoiakim took so much offence at. Jehoiakim was angry because it was "written therein, saying," Surely "the king of Babylon shall come and destroy this land."—*Henry.*

PRACTICAL OBSERVATIONS.—Ver. 1-19. Faithful ministers must use every method of awakening the consciences of sinners, if "peradventure God will give them repentance, for the acknowledgment of the truth." His revealed Word, and not his secret purpose, is the rule of their conduct; and they must "declare his whole counsel," whether men will hear or forbear, and without desisting because of ill success. The

Gemariah, had [g]made intercession to the king that he would not burn the roll; but he would not hear them.

26 But the king commanded Jerahmeel the son of [3]Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, [h]to take Baruch the scribe, and Jeremiah the prophet:* [i]but the LORD hid them.

27 ¶ Then the word of the LORD came to Jeremiah, (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah,) saying,

28 Take thee again another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt.

29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, [k]Thou hast burnt this roll, saying, [l]Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?

30 Therefore thus saith the LORD of Jehoiakim king of Judah, [m]He shall have none to sit upon the throne of David: [n]and his dead body shall be cast out in the day to the heat, and in the night to the frost.

31 And I will [4]punish him, and his seed, and his servants, for their iniquity; and [o]I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them: but they hearkened not.

32 ¶ Then [p]took Jeremiah another roll, and gave it to Baruch the scribe, the son of Neriah; [q]who wrote therein, from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire: [r]and there were added besides unto them many [5]like words.†

CHAPTER XXXVII.

1 *The Egyptians having caused the Chaldeans to raise the siege of Jerusalem, Zedekiah sendeth to Jeremiah,* 6 *who prophesieth theChaldeans' return and victory.* 11 *He is beaten, and put in prison.*

AND king Zedekiah the son of Josiah reigned instead of [a]Coniah, the son of Jehoiakim, whom Nebuchadrezzar king of Babylon [b]made king in the land of Judah.

2 But [c]neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake by [1]the prophet Jeremiah.*

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and [d]Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, [e]Pray now unto the LORD our God for us.†

4 Now Jeremiah came in and went out among the people; [f]for they had not put him into prison.

5 Then [g]Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, [h]they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me; Behold, Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land.‡

8 And the Chaldeans shall come again, and [i]fight against this city, and take it, and burn it with fire.

9 Thus saith the LORD, [k]Deceive not [2]yourselves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

10 For [l]though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* [3]wounded men§ among them, *yet* should they rise up every man in his tent, and burn this city with fire.

11 ¶ And it came to pass, [m]that when the army of the Chaldeans was [4]broken up from Jerusalem for fear of Pharaoh's army,

12 Then Jeremiah [n]went forth out of Jerusalem to go into the land of Benjamin, to [5]separate himself thence in the midst of the people.

13 And when he was in the gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah; and he took Jeremiah the prophet, saying, [o]Thou fallest away to the Chaldeans.

14 Then said Jeremiah, *It is* [6]false; I fall not away to the Chaldeans.‖ But he hearkened not to him: so Irijah took Jeremiah, and brought him to the princes.

15 Wherefore [p]the princes were wroth with Jeremiah, and smote him, and [q]put him in

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[g] Gen. xxxvii. 22, 26-28. Matt. xxvii. 4, 24. 25.
[3] *The king.*
[h] 1 Kings xix. 1-3, 10, 14. Matt. xxiii. 34-37.
* The king was not satisfied with burning the roll, but gives order to apprehend both Jeremiah and Baruch, and commanded the three persons named in this verse to do it; but God by his providence kept them both out of their hands. How the Lord hid them we are not told. This phrase (probably) imports no more than that God directed them to find such a place of recess as the king's messengers could by no means find out, nor understand where they were, till the king's passion was a little over.—POOLE.
[i] 1 Kings. xvii. 3, 9. Ps. xxvii. 5; xxxii. 7.
[k] Deut. xxix. 19. Job xv. 24-27.
[l] Is. xxix. 21. Acts v. 28.
[m] xxii. 30.
[n] xxii. 18, 19.
[4] *Visit upon.*
[o] Lev. xxvi. 14, &c. Deut. xxviii. 15, &c.
[p] 28.
[q] Ex. iv. 15. Rom. xvi. 22.
[r] Lev. xxvi. 18, 21, 24, 28. Dan. iii. 19.
[5] *As they.*
† And this was all that Jehoiakim got by burning the prophecy of Jeremiah. When Jeremiah and Baruch wrote the second roll, they were directed by God to add to it several things which were not in the former; aggravations, no doubt, of Jehoiakim's punishment for his impious burning of the first roll. —READING.

CHAP. XXXVII.
[a] xxiv. 1, *Jeconiah.* 2 Kings xxiv. 12-16.
[b] Ez. xvii. 12-21.
[c] 2 Kings xxiv. 19, 20. 2 Chr. xxxvi. 12-16. Prov. xxix. 12.

[1] *The hand of.*
* This Zedekiah was little better than Jehoiakim; he seemeth by his story to be of a little better temper, not so cruel and bloody; but he no more regarded the word of God by his prophet than Jehoiakim had done.—POOLE.
[d] xxix. 25.
[e] Ex. viii. 8, 28. Num. xxi. 7.
† Nebuchadnezzar made Zedekiah king, and entered into covenant with him, having caused him to swear allegiance in the name of Jehovah; yet Zedekiah, despising this oath and covenant, formed an alliance with the king of Egypt, and, depending on his assistance, rebelled against Nebuchadnezzar. Accordingly, Pharaoh sent an army to his relief, which caused the Chaldeans for a short time to raise the siege of Jerusalem; and in this interval Zedekiah sent this message to Jeremiah, who had during the preceding part of this reign been left at liberty. —SCOTT.
[f] xxxii. 2, 3.
[g] 2 Kings xxiv. 7. Ez. xvii. 15.
[h] xxxiv. 21.
‡ The advance of Pharaoh's army had inspired both the king and people with the hope of final deliverance; but it seems that the Egyptians retreated to their own country without hazarding any engagement.—BOOTHROYD.
[i] xxxix. 2-8.
[k] Ob. 3. Gal. vi. 3, 7. Jam. i. 22.
[2] *Your souls.*
[l] Lev. xxvi. 36-38. Is. x. 4; xxx. 17.
[3] *Thrust through.*
§ He further assures them that the potency or impotency of the Chaldeans was inconsiderable; for if their whole army were made up of wounded men, or if they could prevail so far as to wound all their soldiers, or thrust them through (as the word is translated, chap. li. 4), yet they should do the work. When God is resolved upon an effect, the instruments are very little to be regarded. It is not the arm of flesh, but the power of God, which is in that case alone to be considered.—POOLE.
[m] 5.
[4] *Made to ascend.*
[n] 1 Kings xix. 3, 9. Neh. vi. 11.
[5] *Slip away from thence in the midst,* &c.
[o] Acts vi. 11. 2 Cor. vi. 8.
[6] *Falsehood,* or *a lie.*
‖ The story was unlikely; the Chaldeans were now gone off, Jeremiah could not reach them, or, if he could, who would go over to a baffled army? —HENRY.
[p] Matt. xxi. 35. John xviii. 22.
[q] Gen. xxxix. 20. Rev. ii. 10.

Lord declares the evil he purposes to do against sinners; that they may "hear and fear, and return from their evil ways:" they who make this use of his warnings, in dependence on his promised mercy, will find him ready to forgive all their iniquities; and all others will be left without excuse. Different advantages result from the proposal of truth, by word of mouth, and by writing: the former is generally more copious, particular, energetic, and affecting; the latter more exact, compendious, and permanent. Both should then be used, "according to the ability that God giveth to every man." Many attend upon the outward forms of religion, and pretend humiliation, mortification, and devotion, who are not humbled for their sins, and who do not mortify their lusts, present their supplication before the Lord, or return from their evil ways. Yet when multitudes are collected together on such occasions, the ministers of God may find a favourable opportunity of calling them to repentance, and warning them to flee from impending judgments. But national fasts, without national reformation, will avail little to turn away the wrath of God; especially as they who appoint such solemnities often do not so much as sanction them by their own example! A faithful declaration of Divine truth will attract some attention; but in general it reaches past the ears of those who are most advanced in rank and authority; and too often finds them most closed against it.—*Scott.*

CHAP. XXXVII. SIEGE OF JERUSALEM RAISED.—Ver. 5. Jerusalem, also, for the present, was at liberty. Zedekiah, though a tributary to the king of Babylon, had entered into a private league with Pharaoh, king of Egypt (Ezek. xvii. 15), pursuant to which, when the king of Babylon came to chastise him for his treachery, the king of Egypt, though he came no more in person after that great defeat which Nebuchadnezzar gave him in the reign of Jehoiakim (2 Kings xxiv. 7), yet sent some forces to relieve Jerusalem when it was besieged; upon notice of the approach of which, the Chaldeans raised the siege, probably not for fear of them, but in policy, to fight them at a distance, before any of the Jewish forces could join them. From this they encouraged themselves to hope that Jerusalem was delivered for good and all out of the hands of its enemies, and that the storm was quite blown over. Note, Sinners are commonly hardened in their security by the intermissions of judgments, and the slow proceedings of them; and those who will not be awakened by the Word of God may justly be lulled asleep by the providence of God.—*Henry.*

JEREMIAH RECAPTURED.—Ver. 12-15. Many of the Jews seem to have taken the opportunity of the Chaldeans' departure to leave the city, either to attend to their private concerns, or to shift for their safety; and Jeremiah, seeing no prospect of doing any good, sought to retire, either to Anathoth or some other place. It is not clear what his intentions were; however, the Lord had otherwise appointed concerning him, and the malignity of his people was exposed by it. For, being met with by Irijah, who was the grandson of Hananiah (the false prophet, as it is most probable), he was apprehended and accused of deserting to the Chaldeans, because he had counselled the people to surrender, as the only method of saving themselves and the city; and though he denied the charge (and doubtless he had no such intention), he was treated with the utmost cruelty and indignity, and committed to the most dismal and noisome prison which the enraged princes could find out. The former word, rendered "prison," often means *chains.* "They put him in chains, in the house," &c.—*Scott.*

THE PROPHET'S PETITION.—Ver. 20. "Cause me not to return," to yonder noisome "gaol, to the house of Jonathan the scribe, lest I die there." This was the language of innocent nature, sensible of its own grievances, and solicitous for its own preservation. Though he was not at all unwilling to die God's martyr, yet, having so fair an opportunity to get relief, he would not let it slip, lest he should die his own murderer. When Jeremiah delivered God's message, he spake as one having authority, with the greatest boldness; but when he presented his own request, he spake as one under authority, with the greatest submissiveness: "Hear me, I pray thee, O my lord the king; let my supplications, I pray thee, be accepted before thee." Here is not a word of complaint of the princes that unjustly committed him, no offer to bring an action of false imprisonment against them, but all in a way of modest supplication to the king, to teach us that even when we act with the courage that becomes the faithful servants of God, yet we must conduct ourselves with the humility and modesty that become dutiful subjects to the government God hath set over us. A lion in God's

prison, in the house of Jonathan the scribe; for they had made that the prison.

16 ¶ When Jeremiah was entered into the dungeon, and into the [7]cabins,¶ and Jeremiah had remained there many days;

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there *any* word from the LORD? And Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are* now [r]your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king: let my supplication, I pray thee, [8]be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.*

21 Then Zedekiah the king commanded that they should commit Jeremiah [s]into the court of the prison, and that they should give him daily a piece of bread out of the bakers' street,† until all the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

CHAPTER XXXVIII.

1 *Jeremiah is put into the dungeon.* 7 *Ebed-melech getteth him some enlargement.* 14 *His counsel to the king.*

THEN Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchiah, [a]heard the words that Jeremiah had spoken unto all the people, saying,

2 Thus saith the LORD, [b]He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans shall live; for he shall have his life for a prey, and shall live.

3 Thus saith the LORD, [c]This city shall surely be given into the hand of the king of Babylon's army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death; for [d]thus he weakeneth the hands of the men of war that remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the [1]welfare of this people, but the hurt.

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can do *any* thing against you.*

6 Then took they Jeremiah, and cast him [e]into the dungeon of Malchiah the son [2]of Hammelech, that *was* in the court of the prison: [f]and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

7 ¶ Now, when [g]Ebed-melech [h]the Ethiopian,† one of the eunuchs which was in the king's house, heard that they had put Jeremiah in the dungeon, (the king then sitting in the gate‡ of Benjamin,)

8 Ebed-melech went forth out of the king's house, and spake to the king, saying,

9 My lord the king, [i]these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon; and he [3]is like to die for hunger in the place where he is: for *there is* no more bread in the city.

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men [4]with thee,§ and take up Jeremiah the prophet out of the dungeon, before he die.

11 So Ebed-melech took the men with him,‖ and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts and rotten rags under thine arm holes under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon: [k]and Jeremiah remained in the court of the prison.

14 ¶ Then Zedekiah the king [l]sent, and took Jeremiah the prophet unto him into the [5]third entry,¶ that *is* in the house of the LORD: and the king said unto Jeremiah, I will ask thee a thing; hide nothing from me.

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, [m]wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?*

B.C. 599—B.C. 589.

[7] Or, *cells.*

¶ From comparing this place with chap. xxxviii. 6, it seems likely that "the dungeon" was a deep pit, sunk perpendicularly like a well, in the middle of the open court or quadrangle around which the great houses were built; and that in the sides of it, near the bottom, were scooped niches, like the cabins of a ship, for the separate lodgment of the unfortunate persons who were let down there. —BOOTHROYD.

[r] Lam. ii. 14. Ez. xiii. 10-16.

[8] *Fall before.*

* A discretionary power is given to the keeper to treat his prisoners just as he pleases. If he receives large fees, he will treat the accused well; but if he has a greater regard for those who have imprisoned a man, he will treat the prisoner with the greatest inhumanity. This account of Eastern imprisonment gives great force to the supplication of Jeremiah, that he might not be remanded to the house of Jonathan the scribe, lest he should die there.—CHARDIN.

[s] xxxviii. 13, 28.

† In ancient times, as now, there were public bakehouses; and there might be a temporary regulation to supply the wants of the soldiers, assembled from other places to defend Jerusalem, who might receive daily a proper quantity of bread from the royal bakehouses, as practised at Algiers, according to Dr Shaw; and if so, nothing could be more natural than the king's order for a daily piece of bread.—HARMER.

CHAP. XXXVIII.

[a] Acts iv. 2.

[b] Ez. v. 12-17. Matt. xxiv. 7, 8.

[c] xxxii. 3-5.

[d] Ez. v. 4. Ezra iv. 12. Neh. vi. 9.

[1] *Peace.*

* The king evidently speaks this in disgust with the princes for endeavouring to frustrate his clemency. He had once rescued Jeremiah out of their hands, and taken him under his royal protection. But his prerogative, he tells them, was likely to avail but little, when opposed by their obstinate and repeated importunities. The power was in reality theirs, and not his.—BLAYNEY.

[e] Lam. iii. 55. Acts xvi. 24.

[2] *Of the king.*

[f] 11, 12.

[g] xxxix. 16-18.

[h] Ps. lxviii. 31. Luke x. 30-36.

† Josephus mentions that Solomon, amongst other merchandise, brought slaves from Ethiopia, which was afterwards the practice of the Greeks and Romans. Such a slave, probably, Ebed-melech was, called here an eunuch, or officer of the king's house (ch. xxix. 2; xxxiv. 19). In the Hebrew he is called the Cushite. —LOWTH.

‡ *The king then sitting in the gate*—to give audience, and to administer justice. We have often seen that the gates of cities were the places of public judicature.—CLARKE.

[i] Esth. vii. 4-6. Job. xxxi. 34.

[3] *Will die.*

[4] *In thine hand.*

§ As thirty men would not have been wanted merely for drawing up Jeremiah out of the dungeon, the king must have ordered them for the protection of Ebed-melech against any preventive measures that might have been adopted by the princes.—DR HENDERSON.

‖ The king seemed determined to rescue the prophet by force if the princes opposed. *Took thence old cast clouts and old rotten rags*—most likely garments unfitted for further use by insects, &c.—CLARKE.

[k] xxxix. 14-18.

[l] xxxvii. 17.

[5] *Principal.*

¶ Or principal entrance, as the margin renders. This was most probably that ascent out of the king's house into the temple mentioned 1 Kings x. 5; for it is scarcely probable that Jeremiah, being in prison in the court of the palace, the king should take him out along with him to some entrance of the temple for the sake of privacy, as that was constantly filled with the priests and people.—BOOTHROYD.

[m] Luke xxii. 67, 68.

* Rather, "thou wilt not hearken unto me."—BOOTHROYD.

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cause must be a lamb in his own. And we find that God gave Jeremiah favour in the eyes of the king. 1. He gave him his request—took care that he should not die in the dungeon, but ordered that he should have the liberty of the "court of the prison," where he might have a pleasant walk, and breathe a free air. 2. He gave him more than his request—took care that he should not die for want, as many did that had their liberty, by reason of the straitness of the siege; he ordered him his "daily bread out of the" public stock (for the prison was within the verge of the court), "till all the bread was spent." Zedekiah ought to have released him—nay, to have preferred him, to have made him a privy-counsellor, as Joseph was taken from prison to be the second man in the kingdom.—*Henry.*

CHAP. XXXVIII. JEREMIAH LOWERED INTO A LOATHSOME DUNGEON.—Ver. 1-6. Some of these persons were sent by Zedekiah to Jeremiah, to inquire concerning the event of the siege, and to desire his prayers. Jeremiah, though confined in the court of the prison, continued to prophesy; and they who had access to him, dispersed his predictions throughout the city. This greatly offended the princes, who determined to defend themselves to the last extremity; and they resolved to put him to death. In order to this, they represented him to the king as an enemy to his people, who intentionally sought their hurt, though his labours, sufferings, tears, and supplications abundantly proved his fervent love to them; and Zedekiah (who seems to have been a prince of slender capacity, and who was greatly in the power of his nobles, by reason of his difficult circumstances) would not venture anything to protect him, but abjectly left him in the hands of his enemies. Having thus got his consent, the malicious princes, without delay, caused the prophet to be let down into a dungeon or pit, where he sunk in the mire, and must soon miserably have perished. Probably they intended to have then given out that he died in prison; and, perhaps, this dungeon was prepared for such silent executions. "Some think that when he was in this dismal place, he made those mournful meditations which are set down in the third chapter of the Lamentations."—(*Lowth.*)—Hammelech signifies *the king;* the dungeon seems to have belonged to one of Zedekiah's sons.—*Scott.*

HIS RELEASE.—Ver. 7. "Ebed-melech" was an Ethiopian, a "stranger to the commonwealth of Israel," and yet had in him more humanity, and more divinity too, than native Israelites had. Christ found more faith among Gentiles than among Jews. Ebed-melech lived in a wicked court, and a very corrupt, degenerate age, and yet had a great sense both of equity and piety. God has his remnant in all places, among all sorts. There were *saints* even *in Cæsar's household.* The king was now "sitting in the gates of Benjamin" to try causes, and receive appeals and petitions, or perhaps holding a council of war there. Thither Ebed-melech went immediately to him, for the case would not admit delay. The prophet might have perished if he had trifled, or put it off till he had an opportunity of speaking to the king in private. No time must be lost when life is in danger, especially so valuable a life. He boldly asserts that Jeremiah had a great deal of wrong done him, and is not afraid to tell the king so, though they were princes that did it, though they were now present in court, and though they had the king's warrant for what they did. Special notice is taken of his great tenderness in providing old soft rags for Jeremiah to put under his arm-holes to keep the cords from hurting him, wherewith he was to be drawn up, his arm-holes being probably galled by the cords wherewith he was let down. Nor did he throw the rags down to him, lest they should be lost in the mire, but carefully let them down (ver. 11, 12). Note, Those that are in distress should not only be relieved, but relieved with compassion and marks of respect; all which shall be placed to account, and abound to a good account in the day of recompense. See what a good use even old rotten rags may be put to, which, therefore, should not be made waste of any more than broken meat. Even in the king's house, and "under the treasury" too, these were carefully preserved for the use of the poor or sick.

THE PROPHET'S FIDELITY.—Ver. 17. The good advice that Jeremiah gave him, with good reasons why he should take it, not from any prudence or politics of his own, but in the "name of the Lord, the God of hosts," and "God of Israel;" not as a statesman, but as a prophet, he advises him by all means to surrender himself and the city "to the king of Babylon's princes." "'Go forth to them,' and make the best terms thou canst with them." This was the advice he had given to the people (ver. 2, and before,

16 So Zedekiah the king [n]sware secretly unto Jeremiah, saying, *As* the LORD liveth, [o]that made us this soul, I will not put thee to death, neither will I give thee into the hand [p]of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD, the God of hosts, the God of Israel, [q]If thou wilt assuredly go forth unto the king of Babylon's princes,† then thy soul shall live, and this city shall not be burnt with fire; and thou shalt live, and thine house:

18 But [r]if thou wilt not go forth to the king of Babylon's princes, [s]then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, [t]I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and they [u]mock me.‡

20 But Jeremiah said, They shall not deliver *thee.* [x]Obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But [y]if thou refuse to go forth, [z]this *is* the word that the LORD hath shewed me:

22 And, behold, [a]all the women that are left§ in the king of Judah's house *shall be* brought forth to the king of Babylon's princes, and those *women* shall say, [6]Thy friends [b]have set thee on, and have prevailed against thee; [c]thy feet are sunk in the mire, *and* they are turned away back.

23 So [d]they shall bring out all thy wives‖ and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon; and thou [7]shalt cause this city to be burnt with fire.

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if [e]the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

26 Then thou shalt say unto them, [f]I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die there.

27 Then came all the princes unto Jeremiah, and asked him: [g]and he told them according to all these words that the king had commanded. So they [8]left off speaking with him; for the matter was not perceived.¶

28 So Jeremiah [h]abode in the court of the prison until the day that Jerusalem was taken: and he was *there* when Jerusalem was taken.

B.C. 589—B.C. 589.

[n] John iii. 2.
[o] Num. xvi. 23. Is. lvii. 16.
[p] xxxiv. 20.
[q] Job xxiii. 13.
† *Unto the king of Babylon's princes.*—The generals of the army then returning to the siege from the defeat of the Egyptians, for Nebuchadnezzar himself was then at Riblah, in Syria (xxxix. 5, 6).—CLARKE.
[r] 2 Kings xxiv. 12.
[s] 2 Kings xxv. 4-10. Ez. xii. 13.
[t] 1 Sam. xv. 24. Job. xxxi. 21.
[u] Jud. ix. 54; xvi. 25. 1 Sam. xxxi. 4.
‡ By some contumelious outrages, which were more insufferable from his own subjects than from his enemies.—DIODATI.
[z] Dan. iv. 27. Acts xxvi. 29.
[y] Ex. x. 3, 4; xvi. 28. Job xxxiv. 33.
[z] Num. xxiii. 19, 20. Job xxiii. 13.
[a] Lam. v. 11.
§ *All the women that are left.*—Thou, that art afraid of the insultings of men that are thy subjects, shalt fall under the insultings and taunts of the women.—POOLE.
I think this place speaks of a defection among the women of the harem, many of whom had already gone forth privately to the principal officers of the Chaldean army, and made the report mentioned in the end of this verse. These were the concubines, or women of the second rank.—CLARKE.
[6] *Men of thy peace.*
[b] 19.
[c] Ps. lxix. 2, 14.
[d] 2 Kings xxv. 7. 2 Chr. xxxvi. 20, 21.
‖ These were the women of the first rank, by whom the king had children. These had no temptations to go out to the Chaldeans, nor would they have been made welcome; but the others, being young, and without children, would be well received by the Chaldean princes.—CLARKE.
[7] *Shall burn, &c.*
[e] 4-6, 27.
[f] xxxvii. 15, 20.

[g] 1 Sam. x. 15, 16; xvi. 2-5. 2 Kings vi. 19. Acts xxiii. 6.
[8] *Were silent from him.*
¶ Concealing part of the foresaid speeches, which he was not bound to reveal, yet relating a part of the truth unto them (Jer. xxxvii. 20).—DIODATI.
[h] Ps. xxiii. 4. 2 Tim. iii. 11; iv. 17, 18.

CHAP. XXXIX.

[a] 2 Kings xxv. 1, 2.
[b] 2 Kings xxv. 3. Zech. viii. 19.
[c] 2 Kings xxv. 4. Mic. ii. 12, 13.
* Such breaches were made in the walls, that the army of the Chaldeans entered.—LOWTH.
[d] xxi. 4.
† "The gate of the centre," as the term seems plainly to import, was a gate of communication in the middle of the valley between the two parts of the city, sometimes called the higher and the lower city. The Chaldeans entered the city on the north side by a breach in the walls, and, immediately rushing forward, and posting themselves in this gate, in the very heart or centre of the city, they became thereby masters at will of the whole. Zedekiah with his troops perceiving this, fled out of the opposite gate on the south side.—BLAYNEY.
[e] 2 Kings xvii. 30.
‡ We find mention made of two walls, one exterior to the other (2 Chr. xxii. 5). Probably between these two walls might have been a private postern, through which the king and his followers might slip out unperceived by the besiegers, who surrounded the city, and undoubtedly kept a strict watch at the principal gates.—BLAYNEY.
[f] 2 Chr. xxxiii. 11. Lam. iv. 20.
[g] Josh. v. 10.
[h] 2 Kings xxiii. 33; xxv. 6.
[1] *Spake with him judgments.*
[i] 2 Kings xxv. 7.
[k] xxxiv. 19-21.
[l] 2 Kings xxv. 7. Ez. xii. 13.
§ Xenophon tells us that this was one of the punishments used by Cyrus; and Ammianus Marcellinus mentions that Sapor, king of Persia, banished Arsaces, whom he had taken prisoner, to a certain castle, after having pulled out his eyes.—BRUCE.
[2] *Two brazen chains,* or *fetters.*
[m] 2 Kings xxv. 9. Is. v. 9.
[n] 2 Kings xxv. 10.
[o] 2 Kings xxv. 11.
[3] *Chief marshal;* Heb. *chief of the executioners,* or *slaughtermen.*
[p] Lev. xxvi. 33.

CHAPTER XXXIX.

1 *Jerusalem is taken.* 4 *Zedekiah is made blind, and sent to Babylon.* 8 *The city is ruined,* 9 *and the people carried into captivity.*

IN [a]the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem, and they besieged it.

2 *And* in the eleventh year of Zedekiah, in [b]the fourth month, the ninth *day* of the month, the city [c]was broken up.*

3 And [d]all the princes of the king of Babylon came in, and sat in the middle gate,† *even* [e]Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the king's garden, by the gate betwixt the two walls:‡ and he went out the way of the plain.

5 But the [f]Chaldeans' army pursued after them, and overtook Zedekiah [g]in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon [h]to Riblah, in the land of Hamath, where he [1]gave judgment upon him.

6 Then the king of Babylon [i]slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon [k]slew all the nobles of Judah.

7 Moreover, [l]he put out Zedekiah's eyes,§ and bound him with [2]chains, to carry him to Babylon.

8 ¶ And the Chaldeans [m]burnt the king's house, and the houses of the people, with fire, [n]and brake down the walls of Jerusalem.

9 Then [o]Nebuzar-adan the [3]captain of the guard [p]carried away captive into Babylon the remnant of the people that remained in the city,

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chap. xxi. 9), to submit to Divine judgments, and not think of contending with them. Note, In dealing with God, that which is good counsel to the meanest is so to the greatest, for "there is no respect of persons" with him. To persuade him to take this counsel he sets before him good and evil, life and death. 1. If he will tamely yield, he shall save his children from the sword, and Jerusalem from the flames. The white flag is yet hung out; if he will but acknowledge God's justice, he shall experience his mercy: "The city shall not be burnt," and "thou shalt live, and thy house." But, 2. If he will obstinately stand it out, it will be the ruin both of his house and Jerusalem (ver. 18), for when God judges he will overcome. This is the case of sinners with God; let them humbly submit to his grace and government, and they shall live; let them "take hold on his strength, that they make peace, and they shall make peace;" but if they harden their hearts against his proposals, it will certainly be to their destruction. They must either bend or break. Jeremiah spake to him by prophecy in the name of God; and therefore, if he had had a due regard to the Divine authority, wisdom, and goodness, as soon as he understood what the mind of God was, he should immediately have acquiesced in it, and resolved to observe it without disputing: but, as if it had been the dictate only of Jeremiah's prudence, he advances against it some prudential considerations of his own; but human wisdom is folly when it contradicts the Divine counsels.—*Henry.*

THE KING'S OBSTINACY.—Ver. 24-28. Zedekiah would not follow the prophet's advice; nay, he even seems to have hesitated as to his oath of protecting him, and to have substituted for it a conditional promise. He was slavishly afraid of the princes. He supposed that they would certainly hear of this interview, and he proposed to him to inform them, that he had petitioned the king not to send him again to the dungeon in Jonathan's house. As this was truth, and as the princes had no right to be informed of all that had passed, Jeremiah complied, and was thus preserved in the court of the prison till the city was taken. This seems to have been his last interview with Zedekiah.—What a view do these verses give of the extreme wickedness and impiety prevalent in Judah, especially in the superior orders!—Whatever was proposed to this most eminent and excellent servant of God, and friend to his people, by either the king or his nobles, the highest recompense was a promise that he should not be put to death!—a promise which could not, in the smallest degree, be depended on.—*Scott.*

CHAP. XXXIX. OVERTHROW OF THE CITY.—Ver. 1, 2. The city is at length taken by storm; for how could it hold out when God himself fought against it! Nebuchadnezzar's army sat down before it in the "ninth" year of Zedekiah, "in the tenth month," in the depth of winter. Nebuchadnezzar himself soon after retired to take his pleasure, and left his generals to carry on the siege: they intermitted it a while, but soon renewed it with redoubled force and vigour. At length, "in the eleventh year, in the fourth month," about midsummer, they entered the city, the soldiers being so weakened by famine, and all their provisions being now spent, that they were not able to make any resistance. Jerusalem was so strong a place, that nobody would have believed the enemy could ever have entered its gates (Lam. iv. 12). But sin had provoked God to withdraw his protection, and then, like Samson when his hair is cut, it is weak as other cities.

CAPTURE OF ZEDEKIAH.—Ver. 4-6. Zedekiah having, in disguise, perhaps, seen the princes of the king of Babylon take possession of one of the gates of the city, thought it high time to shift for his own safety, and, loaded with guilt and fear, he "went out of the city," under no other protection but that of "the night," which soon failed him, for he was discovered, pursued, and overtaken; though he made the best of his way, he could make nothing of it, could not get forward, but, "in the plains of Jericho," fell into the hands of the pursuers: thence he was brought prisoner to Riblah, where the king of Babylon passed sentence upon him as a rebel—not sentence of death, but one may almost say a worse thing. For, 1. He "slew his sons before his eyes," and they must all be little, some of them infants, for Zedekiah himself was now but thirty-two years of age. 2. He "slew all the nobles of Judah," probably not those princes of Jerusalem who had advised him to this desperate course (it would be a satisfaction to him to see them cut off), but the great men of the country who were innocent of the matter. 3. He ordered "Zedekiah to have his eyes put out." 4. "He bound him with two brazen chains or fetters" (so the margin reads it), to carry him away to

and those that fell away, that fell to him, with the rest of the people that remained.

10 But Nebuzar-adan the captain of the guard [q]left of the poor of the people, which had nothing, in the land of Judah, and gave them vineyards and fields [4]at the same time.‖

11 ¶ Now Nebuchadrezzar king of Babylon [r]gave charge concerning Jeremiah [5]to Nebuzar-adan the captain of the guard, saying,

12 Take him, and [6]look well to him, and do him no harm;¶ but do unto him even as he shall say unto thee.

13 So Nebuzar-adan the captain of the guard sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylon's princes;

14 Even they sent, and [s]took Jeremiah out of the court of the prison, and committed him unto Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, [t]while he was shut up in the court of the prison, saying,

16 Go and speak to [u]Ebed-melech* the Ethiopian, saying, Thus saith the LORD of hosts, the God of Israel, [x]Behold, I will bring my words upon this city for evil, and not for good; and they shall be *accomplished* in that day [y]before thee.

17 But [z]I will deliver thee in that day, saith the LORD; and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, [a]but thy life shall be for a prey unto thee; [b]because thou hast put thy trust in me, saith the LORD.†

CHAPTER XL.

1 *Jeremiah, being set free by Nebuzar-adan, goeth to Gedaliah.* 7 *The dispersed Jews repair to him.* 13 *Ishmael's conspiracy.*

THE word which came to Jeremiah from the LORD, [a]after that Nebuzar-adan the captain of the guard had let him go from [b]Ramah,* when he had taken him, being bound in [1]chains among all that were carried away captive of Jerusalem and Judah, which were carried away captive unto Babylon.

2 And the captain of the guard took Jeremiah, and said unto him, [c]The LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: [d]because ye have sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now, behold, I loose thee this day from the chains which [2]*were* upon thine hand. If it seem good unto thee to come with me into Babylon, come, and I will [3]look well unto thee; but if it seem ill unto thee to come with me into Babylon, forbear: behold, [e]all the land *is* before thee:† whither it seemeth good and convenient for thee to go, thither go.

5 Now, while he was not yet gone back,‡ *he said,* [f]Go back also to Gedaliah the son of [g]Ahikam, the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people; [h]or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard [i]gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to [k]Mizpah,§ and dwelt with him among the people that were left in the land.

7 ¶ Now, when [l]all the captains of the forces‖ which *were* in the fields, *even* they and their men, heard that the king of Babylon had made Gedaliah the son of Ahikam governor in the land, and had committed unto him men, and women, and children, and of [m]the poor of the land, of them that were not carried away captive to Babylon;

8 Then they [n]came to Gedaliah to Mizpah, [o]even Ishmael the son of Nethaniah, and Johanan and [p]Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai [q]the Netophathite, and Jezaniah the son of [r]a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam, the son of Shaphan, [s]sware unto them, and to their men, saying, [t]Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.

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§ 2 Kings xxv. 12. Ez. xxxiii. 24.

4 *In that day.*

‖ Though the nation in general was in distress, they who before had nothing are now proprietors of vineyards and fields, when the former owners are carried away captive; there might be much of the justice of God conspicuous in this affair; such who had been oppressed and ill-used by the rich are now retaliated with in their possessions.—GILL.

r Job v. 19. Acts xxiv. 23.

5 *By the hand of.*

6 *Set thine eyes up on him.*

¶ Nebuchadnezzar must have heard frequently of Jeremiah's predictions, many of which were now fulfilled, and this would dispose him to respect his character. He had likewise, no doubt, been informed that the prophet had suffered many things for advising the Jews to surrender. The prophet was therefore set at liberty to go home to Anathoth, or elsewhere, as he pleased, and accordingly he at length joined the remnant under Gedaliah.—SCOTT.

s Ps. cv. 19, 20.

t 2 Tim. ii. 9.

u xxxviii. 7-13.

* Ebed-melech is here again called the Ethiopian, to the reproach of the Jews, that a stranger should shew more kindness to a prophet of the Lord than any of that nation to whom he was specially sent. —POOLE.

x Josh. xxiii. 14, 15. Dan. ix. 12.

y Ps. xci. 8, 9; xcii. 11.

z Ps. xci. 14, 15. Matt. xxv. 40.

a xlv. 4, 5.

b Ruth ii. 12. Eph. i. 12, 13.

† It is worth remarking, that his confidence in God, rather than his kindness to Jeremiah, is assigned as the special reason of the promise here made to him. Had he been kind to the prophet, merely from humanity or inferior motives, it would not have been noticed in this manner; but exerting himself to deliver a prophet "in the name of a prophet, he received a prophet's reward."—SCOTT.

CHAP. XL.

a xxxix. 11-14.

b Josh. xviii. 25.

* Where it appears he was taken, on the way to Babylon, to be transported thence.—GILL.

1 *Manacles.*

c Deut. xxix. 24-28. 1 Kings ix. 8, 9.

d Dan. ix. 11, 12.

2 *Are upon.*

3 *Set mine eye upon thee.*

e Gen. xiii. 9.

† Thou mayest choose through the whole land whatever place thou wilt to live in; it is at thy disposal (see the like phrase, Gen. xiii. 9; xx. 15; xxiv. 51).—CALMET.

‡ From the signs of hesitation which Jeremiah manifested, the captain concluded that he would rather remain in the land than go to Babylon, and not only sent him to Gedaliah, but provided him with victuals for his journey, and dismissed him with a present.—DR HENDERSON.

f 2 Kings xxv. 22-24.

g 2 Kings xxii. 12.

h Ezra vii. 6, 27. Neh. i. 11; ii. 4-8.

i 2 Kings viii. 7-9. Job xxii. 29.

k Josh. xv. 38. Jud. xx. 1.

§ A place of note in the times of the judges (see Jud. xx. 1; 1 Sam. vii. 5, 6). It was afterwards rebuilt by king Asa (1 Kings xv. 22).—LOWTH.

l 2 Kings xxv. 4, 22, 23.

‖ By the taking of Jerusalem, the Chaldeans made a complete conquest of Judea; whereupon the Jewish army, with its commanders, fled (ch. xxxix. 4), and dispersed themselves into several parts of the country. But upon the news of Gedaliah's being appointed governor of the land, they all repaired to him.—LOWTH.

m Ez. xxxiii. 24-29.

n 6, 11, 13.

o 2 Kings xxv. 23.

p xxxviii. 26.

q 1 Chr. ii. 54. Neh. vii. 26.

r Deut. iii. 14.

s 1 Sam. xx. 16.

t Ps. xxxvii. 3.

Babylon, there to spend the rest of his days in misery. All this sad story we had before (2 Kings xxv. 4, &c.)

SAFETY OF THE PROPHET.—Nebuchadnezzar had given particular orders that care should be taken of him, and that he should be in all respects well used (ver. 11, 12). Nebuzar-adan, and the rest of the king of Babylon's princes, observed these orders, and discharged him out of prison, and did everything to make him easy (ver. 13, 14). Now we may look upon this as a very generous act of Nebuchadnezzar, who, though he was a haughty potentate, yet took cognisance of this poor prophet; doubtless he had received information concerning him from the deserters, that he had foretold the king of Babylon's successes against Judah and other countries, that he had pressed his prince and people to submit to him, and that he had suffered very hard things for so doing; and in consideration of all this (though perhaps he might have heard, also, that he had foretold the destruction of Babylon at length) he gave him these extraordinary marks of his favour. Note, It is the character of a great soul to take notice of the services and sufferings of the meanest.—*Henry.*

CHAP. XL. GEDALIAH THE GOVERNOR.—Ver. 5. This Gedaliah was "made governor of the" land under "the king of Babylon," an honest Jew, who (it is probable) betimes went over with his friends to the Chaldeans, and approved himself so well, that he had this great trust put into his hands. "While" Jeremiah "was not yet gone back," but stood considering what he should do, Nebuzar-adan, perceiving him neither inclined to go to Babylon, nor determined whither to go, turned the scale for him, and bid him by all means "go to Gedaliah." Sudden thoughts sometimes prove wise ones. But when he gave this counsel he did not design to oblige him by it, nor will he take it ill if he do not follow it: "Go wheresoever it seemeth convenient unto thee." It is friendly in such cases to give advice, but unfriendly to prescribe, and to be angry if our advice be not taken. Let Jeremiah steer what course he please, Nebuzar-adan will agree to it, and believe he does for the best. Nor does he only give him his liberty, and an approbation of the measures he shall take, but provides for his support; he "gave him victuals, and a" present, either in clothes or money, "and so let him go." See how considerate "the captain of the guard" was in his kindness to Jeremiah. He set him at liberty, but it was in a country that was laid waste, and in which, as the posture of it now was, he might have perished, though it was his own country, if he had not thus kindly furnished him with necessaries. Jeremiah not only accepted his kindness, but took his advice, and went to Gedaliah, to Mizpah, and dwelt with him" (ver. 6). Whether we may herein commend his prudence, I know not; the event does not commend it, for it did not prove at all to his comfort. However, we may commend his pious affection to the land of Israel, that, unless he were forced out of it, as Ezekiel, and Daniel, and other good men were, he would not forsake it, but chose rather to dwell with the poor in the holy land, than with princes in an unholy one.

HIS GOVERNMENT.—Ver. 10. Gedaliah gave them the assurance of an oath, that he will do his part in protecting them, but being apt to err (as many good men are) on the charitable side, yet did not require an oath from them, that they would be faithful to him, else the following mischief might have been prevented. However, protection draws allegiance, though it be not sworn; and, by joining in with Gedaliah, they did, in effect, consent to the terms of government, that they should "serve the king of Babylon." But though they own all the property of their lands to be in the Chaldeans, yet, upon that condition, they shall have the free enjoyment of them, and all the profits of them: "'Gather ye wine and summer fruits,' and take them for your own use; 'put them in your vessels,' to be laid up for winter store, as those do that live in a land of peace, and hope to 'eat the labour of your hand'—nay, the labour of other people's hands, for you reap what they sowed;" or, perhaps, they were the spontaneous products of that fertile soil, for which none had laboured. And, accordingly, we find (ver. 12), that they "gathered wine and summer-fruits very much," such as were present upon the ground, for their corn harvest was over some time before Jerusalem was taken. While Gedaliah was in care for the public safety, he left them to enjoy the advantages of the public plenty, and, for aught that appears, demanded no tribute from them; for he sought not his own profit, but the profit of many.—*Henry.*

JOHANAN.—Ver. 13-16. Johanan and his companions seem to have acted honestly in this affair. They had received certain intelligence of the plot formed against Gedaliah's life, and, consequently, against the whole new settlement. Ishmael (whose very name seemed hostile to Israel), being a branch of David's family, was perhaps displeased that another was preferred above him; and the king of the Ammonites (as it seems out of hatred to the Jews) employed him to slay Gedaliah. But Gedaliah, meaning honestly, was too unsuspecting; and, as Johanan proposed a violent method of defeating Ishmael's design, it is probable that he considered the information as malicious. Yet he certainly ought to have examined into the evidence, and to have confined

10 As for me, behold, I will dwell at Mizpah, to [4]serve the Chaldeans¶ which will come unto us; but ye, [u]gather ye wine, and [x]summer fruits, and oil, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise, [y]when all the Jews that *were* in Moab, and among the Ammonites, and in Edom, and that *were* in all the countries, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam, the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven,* and came to the land of Judah, to Gedaliah, unto Mizpah, and gathered wine and summer fruits very much.†

13 ¶ Moreover, [z]Johanan the son of Kareah, and all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that Baalis the king of the [a]Ammonites‡ hath sent [b]Ishmael the son of Nethaniah to [5]slay thee? But Gedaliah the son of Ahikam [c]believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, [d]Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it:* [e]wherefore should he slay thee, that all the Jews which are gathered unto thee should be scattered, and the remnant in Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, [f]Thou shalt not do this thing; for thou speakest falsely of Ishmael.

CHAPTER XLI.

1 *Ishmael treacherously killeth Gedaliah and others.*
11 *Johanan recovereth the captives.*

NOW it came to pass in the seventh month, *that* [a]Ishmael the son of Nethaniah, the son of Elishama, of the seed-royal, and the princes of the king, even ten men with him,* came unto Gedaliah the son of Ahikam to Mizpah; [b]and there they did eat bread† together in Mizpah.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and [c]smote Gedaliah the son of Ahikam, the son of Shaphan, with the sword, and slew him, [d]whom the king of Babylon had made governor over the land.

3 Ishmael also [e]slew all the Jews that were with him, *even* with Gedaliah, at Mizpah, and the Chaldeans that were found there, *and* the men of war.‡

4 And it came to pass, the second day after he had slain Gedaliah, and no man knew *it,*

5 That there came certain from [f]Shechem, from [g]Shiloh, and from [h]Samaria,§ *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves,‖ with offerings and incense in their hand, to bring *them* [i]to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, [l]weeping all along as he went:¶ and it came to pass, as he met them, he said unto them, Come to Gedaliah the son of Ahikam.

7 And it was *so,* when they came into the midst of the city, that Ishmael the son of Nethaniah [k]slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, [l]Slay us not; for we have treasures in the field,* of wheat, and of barley, and of oil, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit† wherein Ishmael had cast all the dead bodies of the men (whom he had slain [2]because of Gedaliah) *was* it which [m]Asa the king had made for fear of Baasha king of Israel: *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people that *were* in Mizpah, *even* the king's daughters,‡ and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over [n]to the Ammonites.

11 ¶ But when [o]Johanan the son of Kareah, and all the captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went [p]to fight with Ishmael the son of Nethaniah, and found him by [q]the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan

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[4] *Stand before.*
¶ That is—I have made choice of Mizpah, a city upon the frontiers, where I intend to make my residence, it being a convenient place for me to receive orders from the king of Babylon, and to manage state matters. But do ye live in the country, and gather such fruits as the country affordeth: do not fear being stripped or spoiled of them, but do as you use to do in the times of greatest peace and security. —POOLE.
[u] xxxix. 10.
[x] Is. xvi. 9. Mic. vii. 1.
[y] Is. xvi. 4. Ez. v. 3, 12.
* The Jews who lived in the country, and had not been able to raise the contributions laid upon them by the Chaldean army, and fled into the neighbouring countries.—DR HENDERSON.
† They found plenty of support, the Chaldeans not having ravaged these parts, and the people being carried away. —GILL.
[z] 7, 8.
[a] Ez. xxv. 2-6. Am. i. 13-15.
‡ The king of the Ammonites had concerted this matter with Ishmael, with a design to make the Jews who still remained in their own country his vassals (see xli. 10).—LOWTH.
[b] Is. xxvi. 10.
[5] *Strike thee in soul.*
[c] 1 Cor. xiii. 5-7.
[d] 1 Sam. xxiv. 4.
[e] xii. 3, 4.
[f] Matt. x. 16, 17.

CHAP. XLI.
[a] 2 Kings xxv. 25.
* Ishmael and ten of Zedekiah's courtiers, who had escaped the calamities of their country, came to do further mischief, and, under the semblance of paying respects to the new governor, while he was hospitably treating them, slew him and his court.—SUTCLIFFE.
[b] 2 Sam. xvi. 3. Prov. xiii. 10.
† *Did eat bread.*—In the morality of the East, this is still considered an inviolable pledge of amity and protection, and is doubtless here mentioned to enhance the treachery of these wretches. — DR JENKS.
[c] 2 Sam. iii. 27. Ps. xli. 9; cix. 5.
[d] xl. 7.
[e] 2 Kings xxv. 25.
‡ That is, all those that joined in opposing Ishmael, and assisting Gedaliah. For several of the commanders, as well as the greatest part of the people, were still left alive. —LOWTH.
[f] Gen. xxxiii. 18. Josh. xxiv. 32.
[g] Josh. xviii. 1.
[h] 1 Kings xvi. 24-29.
§ Samaria, a province and city; Shechem, a city within that province, in the tribe of Ephraim (Josh. xx. 7). These places were now inhabited by a mixed people, partly Jews, and partly such as the king of Assyria had, upon his conquest of the ten tribes, brought to inhabit there. —POOLE.
‖ All these were signs of deep mourning, probably on account of the destruction of the city and temple.—LOWTH.
[i] 2 Kings xxv. 9. Ps. cii. 14.
[l] *In going and weeping.*
¶ This felonious hypocrite pretended that he also was deeply afflicted, and wished to bear them company in their sorrow. *Come to Gedaliah.*—He will appoint you vineyards and fields.—DR A. CLARKE.
[k] 1 Kings xv. 23, 28. Is. lix. 7.
[l] Job ii. 4. Ps. xlix. 6-8.
* In Barbary, when the grain is winnowed, it is lodged in subterraneous repositories, two or three hundred of which are sometimes together, the smallest holding 400 bushels.—SHAW.
† Rather a basin, cistern, or reservoir for rain water, which Asa had made in Mizpah, to supply it during the siege by Baasha (see 1 Kings xv. 22).—BLAYNEY.
[2] *Near Gedaliah.* Heb. *by the hand,* or *by the side of Gedaliah.*
[m] 1 Kings xv. 18-22. Josh. x. 16-18.
‡ Probably these were Zedekiah's daughters, left under the care of Gedaliah when their brothers were slain. These afterwards accompanied Johanan into Egypt (see chap. xliii. 4-7; xxii. 28-30). —DAVIDSON.
[n] Neh. ii. 10, 19; iv. 7, 8; vi. 17, 18.
[o] xlii. 1-3.
[p] Gen. xiv. 14-16. 1 Sam. xxx. 1-8.
[q] 2 Sam. ii. 13.

Ishmael; or to have taken some precautions for his own safety, on which that of the people so much depended. But he was left to this indiscretion, that judgment might come to the uttermost on this incorrigible remnant of the Jews.

PRACTICAL OBSERVATIONS.—Many can see the justice of God's judgments, and the truth of his words, in the case of others, who are heedless or blind as to those things which relate to themselves. Nay, some can plead the prophecies in vindication of their own cruel oppressions, and think themselves justified because the Scripture is fulfilled; though it was equally fulfilled by the treachery of Judas, and the malice of those who crucified Christ! None, however, are so hardened as apostate professors of religion.—It is allowable for faithful ministers to receive the proffered kindness even of ungodly men, when it can be done without appearance of selfishness, when it does not tend to deceive the giver, and when it is not to be purchased or repaid by any sinful compliances or flatteries. Nay, their counsel may be often taken in secular matters; for they are "wise in their generation." They who earnestly desire the salvation of sinners and the prosperity of the Church, are apt to take encouragement from transient appearances to expect better times; and they prefer the hope of being useful, to the most secure and profitable situations, in which they would be shut out from God's ordinances, and waste their lives to no purpose.—*Scott.*

CHAP. XLI. ASSASSINATION OF GEDALIAH.—Ver. 2, 3. Gedaliah was evidently imprudent in taking no precaution against a person whom he had great reason to suspect, both as a rival, and on account of the caution which Johanan had given him: but his unsuspecting generosity aggravated the baseness of Ishmael's conduct.—Had not the other captains been infatuated, either by envy, resentment, or by a selfish regard to their private concerns, they would have been more careful in defending a life on which the safety of the whole company so greatly depended.—Ishmael, by coming to Gedaliah, had virtually submitted to his authority, and claimed his protection; and he was at this time along with his friends, hospitably entertained by Gedaliah: yet he slew "all that joined with Gedaliah in opposing him; for several of the commanders, as well as the greatest part of the people, were still left alive, as it appears by the sequel."—(*Lowth.*) Many of these, however, seem to have been absent from Mizpah at this time, gathering in the fruits of the earth, or attending to their private concerns: so that all present, that stood out in resistance, seem to have been slain; and the rest kept in close confinement, that the transaction might be concealed till Ishmael had completed his designs. The care which had been taken to conceal the murder of Gedaliah, &c., gave Ishmael an opportunity of still further increasing the number and atrocity of his crimes.—*Scott.*

JOHANAN'S ATTACK ON THE MURDERERS.—Ver. 12. Johanan gathered what forces he could, "and went to fight with Ishmael;" upon notice of the murders he had committed (for though he concealed it for a time, yet murder will out), and which way he was gone, he pursued him, and overtook him by the great "pool of Gibeon," which we read of 2 Sam. ii. 13. And upon his appearing with such a force, Ishmael's heart failed him, his guilty conscience flew in his face, and he durst not stand his ground against an enemy that was something like a match for him. The most cruel are often the most cowardly. The poor captives "were glad when they saw Johanan," and "the captains that were with him," looking upon them as their deliverers (ver. 13), and they immediately found a way to wheel about, and come over to them (ver. 14), Ishmael not offering to detain them when he saw Johanan. Note, Those that would be helped must help themselves. These captives stayed not till their conquerors were beaten, but took the first opportunity to make their escape, as soon as they saw their friends appear, and their enemies thereby disheartened. Ishmael quitted his prey, to save his life, and "escaped with eight men" (ver. 15). It seems, two of his ten men, that were his banditti or assistants, spoken of ver. 1, either deserted him or were killed in the engagement; but he made the best of his way to the Ammonites, as a perfect renegado, that had quite abandoned all relation to the commonwealth of Israel, though he was of the seed-royal, and we hear no more of him.

RESOLUTION TO MARCH TO EGYPT.—Ver. 17. Nothing would serve them but they would "go to enter into Egypt," and, in order to that, they encamped for a time "in the habitation of Chimham, by Bethlehem," David's city. Probably, it was some land

the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah cast about, and returned, and went unto Johanan the son of Kareah.§

15 But Ishmael the son of Nethaniah [r]escaped from Johanan with [s]eight men, and went to the Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, (after *that* he had slain Gedaliah the son of Ahikam,) [t]*even* mighty men of war,‖ and the women, and the children, and the eunuchs, whom he had brought again from Gibeon:

17 And they departed, and dwelt in the habitation of [u]Chimham, which is by Beth-lehem, [z]to go to enter into Egypt,

18 Because of the Chaldeans: [y]for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, [s]whom the king of Babylon made governor in the land.

CHAPTER XLII.

1 *Johanan and others, promising obedience, desire Jeremiah to enquire of God.* 7 *Jeremiah's answer.* 19 *Their hypocrisy reproved.*

THEN [a]all the captains of the forces, and Johanan the son of Kareah, and [b]Jezaniah the son of Hoshaiah, and all the people, [c]from the least even unto the greatest, [d]came near,*

2 And said unto Jeremiah the prophet, Let, we beseech thee, our supplication [1]be accepted before thee, [e]and pray for us unto the LORD thy God, *even* for all this remnant; (for we are [f]left *but* a few of many, as thine eyes do behold us;)

3 That the LORD thy God [g]may shew us the way wherein we may walk, and the thing that we may do.†

4 Then Jeremiah the prophet said unto them, I have heard *you;* behold, [h]I will pray unto the LORD your God according to your words; and it shall come to pass, *that* [i]whatsoever thing the LORD shall answer you, I will declare *it* unto you; [k]I will keep nothing back from you.

5 Then they said to Jeremiah, [l]The LORD be a true and faithful witness‡ between us, [m]if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether [n]*it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; [o]that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ And it came to pass [p]after ten days,§ that the word of the LORD came unto Jeremiah.

8 Then called he [q]Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people, from the least even to the greatest,

9 And said unto them, Thus saith the LORD, the God of Israel, [r]unto whom ye sent me to present your supplication before him;

10 If ye will still abide in this land,‖ [s]then will I build you, and not pull *you* down; and I will plant you, and not pluck *you* up: for [t]I repent me of the evil that I have done unto you.

11 Be not [u]afraid of the king of Babylon, of whom ye are afraid; be not afraid of him, saith the LORD: [z]for I *am* with you to save you, and to deliver you from his hand.

12 And I will shew mercies unto you, [y]that he may have mercy upon you, and cause you to return to your own land.

13 But [z]if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No; but [a]we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread; and there will we dwell:¶

15 And now therefore hear the word of the LORD, ye remnant of Judah; Thus saith the LORD of hosts, the God of Israel, [b]If ye wholly set your faces to enter into Egypt,* and go to sojourn there;

16 Then it shall come to pass, [c]*that* the sword, which ye feared, shall overtake you there in the land of Egypt; and the famine, whereof ye were

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§ When the people whom Ishmael had carried away prisoners saw Johanan coming with greater forces, they contrived and wheeled about and went to him; only Ishmael and eight men escaped and went to the land of Ammon. —POOLE.

[r] 1 Kings xx. 20. Prov. xxviii. 17.

[s] 2 Kings xxv. 25.

[t] Is. xxx. 2, 3.

‖ From this Dr Gill supposes that there were "more than ten men with Ishmael when he came to Mizpah, as well to do what he did there, as likewise to carry away such a number of captives." Perhaps the ten might be mentioned as being chief men; or it is possible that, as they overcame Gedaliah by treachery, these ten might have subdued the rest, seizing their arms, and obliging others to act under their authority.—CORBIN.

[u] 2 Sam. xix. 37, 38.

[z] xliii. 7.

[y] 2 Kings xxv. 25. Is. li. 12, 13; lvii. 11.

[s] xl. 5.

CHAP. XLII.

[a] xli. 16.

[b] 2 Kings xxv. 23, *Jaazaniah.*

[c] Acts viii. 10.

[d] Is. lviii. 1, 2. Matt. xv. 8.

* From this application to the prophet we are ready to conclude that the people left were now humbled, and would assuredly obey the command of God; they appear to be sincere, and solemnly promise to do so. —BOOTHROYD.

1 *Fall before.*

[e] Ex. viii. 28; ix. 28. Acts viii. 24.

[f] Deut. iv. 27. Matt. xxiv. 22.

[g] Ps. cxliii. 8-10. Mark xii. 13, 14.

† They all thought there was no safety in Jerusalem or in Judea, and therefore determined to leave the land; but they did not know which might be the safest direction to take; though they inclined to Egypt, yet they wished to know the mind of God on that point.—CLARKE.

[h] Ex. viii. 29. Rom. x. 1.

[i] 2 Chr. xviii. 13.

[k] Acts xx. 20, 27.

[l] Mal. ii. 14.

‡ This is one form of an oath, and implies that they vowed solemnly by the God of Israel, to regard his words as the voice of Jehovah to them. Thus they entered into covenant with Jeremiah to obey, if he only spoke fully as instructed by his God. —DAVIDSON.

[m] Ex. xx. 19.

[n] Rom. vii. 7, 13; viii. 7.

[o] Deut. v. 29, 33.

[p] Ps. xxvii. 14.

§ God was pleased to delay his answer ten days, to afford an opportunity to the people of discovering the sincerity or the insincerity of the profession which they had made. — DR HENDERSON.

[q] xli. 11-16.

[r] 2 Kings xxii. 15.

‖ That is—if you will not go into the land of Egypt, as you are thinking, but abide where you are, or in any part of Judah, under subjection to the king of Babylon, into whose power I have given you, then I will see to your security and prosperity, and make you a happy people.—POOLE.

[s] Ez. xxxvi. 36. Acts xv. 16.

[t] Deut. xxxii. 36.

[u] 2 Kings xxv. 26.

[z] Josh. i. 5, 9. Rom. viii. 31.

[y] Ps. cvi. 45, 46.

[z] Ex. v. 2.

[a] Is. xxx. 16, 17.

¶ The sense of the words is obvious. They thought that their life in the land of Judah would be at best an uneasy life, where they should be continually alarmed with the noise of war; and though they could not fear the want of bread in a land that flowed with milk and honey, yet they also considered that Egypt was a very fruitful country, by the overflowing of Nilus; and the prospect of this made them quit that usual fondness which people have of their native country. From whence appears that their great sin was unbelief.—POOLE.

[b] Deut. xvii. 16. Luke ix. 51.

* If you are fully resolved to go thither (comp. Luke ix. 51).—LOWTH.

[c] Am. ix. 1-4.

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which David gave to Chimham, the son of Barzillai, which, though it returned to David's family, at the year of jubilee, yet still bore the name of "Chimham." Here Johanan made his headquarters, steering his course toward Egypt, either from a personal affection to that country, or an ancient national confidence in the Egyptians for help in distress. Some "of the mighty men of war," it seems, had escaped; those he took with him, "and the women and children whom he had recovered from Ishmael," who were thus emptied from vessel to vessel, because they were yet unchanged. The reason for this resolution was very frivolous. They pretended that "they were afraid of the Chaldeans," that they would come and do I know not what with them, "because Ishmael had" killed "Gedaliah" (ver. 18). I cannot think they really had any apprehensions of danger upon this account; for though it is true that the Chaldeans had cause enough to resent the murder of their viceroy, yet they were not so unreasonable, or unjust, as to revenge it upon those who appeared so vigorously against the murderers. But they only made use of this as a sham to cover the corrupt inclination of their unbelieving ancestors, which was so strong in them, "to return into Egypt." Those will justly lose their comfort in real fears that excuse themselves in sin with pretended fears.—*Henry.*

CHAP. XLII. JEREMIAH CONSULTED BY THE REMNANT.—Ver. 1-3. They desire him, by prayer, to ask direction from God what they should do in the present critical juncture. They express themselves wonderfully well. 1. With great respect to the prophet. Though he was poor and low, and under their command, yet they apply themselves to him with humility and submissiveness, as petitioners for his assistance, which yet they intimate unworthiness of; "Let, we beseech thee, our supplication be accepted before thee." They compliment him thus, in hopes to persuade him as they would have him say. 2. With a great opinion of his interest in heaven; "'Pray for us,' who know not how to pray for ourselves. 'Pray to the Lord thy God,' for we are unworthy to call him ours, nor have we reason to expect any favour from him." 3. With a great sense of their need of Divine direction. They speak of themselves as objects of compassion; "'We are but a remnant, but a few of many;' how easily will such a remnant be swallowed up, and yet it is pity that it should. 'Thine eyes' see what distress we are in, what a plunge we are at; if thou canst do anything, help us." 4. With desire of Divine direction; "Let 'the Lord thy God' take this ruin into his thoughts, and under his hand, and 'shew us the way wherein we may walk,' and may expect to have his presence with us, and 'the thing that we may do,' the course we may take for our own safety." Note, In every difficult, doubtful case, our eye must be up to God for direction. They then might expect to be directed by a "spirit of prophecy," which is now ceased; but we may still, in faith, pray to be guided by a "spirit of wisdom" in our hearts, and the hints of Providence.

THE PROPHET'S REPLY.—Ver. 10. The prophet assures them that it is the will of God that that they would stay where they were, and his promise, that, if they did so, it shall undoubtedly be "well with them;" he would have them still to "abide in this land." Their brethren were forced out of it into captivity, and it was their affliction; let them therefore count it a mercy that they may stay in it, and a duty to stay in it. Let those whose lot is in Canaan never quit it while they can keep it. It had been enough to oblige them, if God had only said, "I charge you upon your allegiance, to 'abide still in the land;'" but he rather persuades them to it as a Friend than commands it as a Prince. He expresses also a very tender concern for them in their present calamitous condition; "It repenteth me of the evil that I have done unto you." Though they had shewn small sign of their repenting of their sins, yet God, as one "grieved for the misery of Israel" (Jud. x. 16), begins to repent of the judgments he had brought upon them for their sins. Not that he changed his mind, but he was very ready to change his way, and to return in mercy to them. God's time to repent himself concerning his servants is when he sees that, as here, their strength is gone, and "there is none shut up or left" (Deut. xxxii. 36). He answers the argument they had against "abiding in this land;" they "feared the king of Babylon" (chap. xli. 18), lest he should come and avenge the death of Gedaliah upon them, though they were no way accessory to it, nay, had witnessed against it. The surmise was foreign and unreasonable; but if there had been any ground for it, enough is here said to remove it (ver. 11): "'Be not afraid of the king of Babylon,' though he is a man of great might and little mercy, and a very arbitrary prince, whose will is a law, and therefore you are afraid he will, upon this pretence, though without colour of reason, take advantage against you; 'be not afraid of him,' for that fear will bring a snare: fear not him, for 'I am with you;' and, if God be for you to save you, who can be against you to hurt you?" Thus has God provided to obviate and silence even the causeless fears of his people which discourage them in the way of their duty; their is enough in the promises to encourage them.

HIS FURTHER REMONSTRANCE.—Ver. 15. "'Hear the word of the Lord, ye remnant

afraid, shall [2]follow close after you there in Egypt; and [d]there ye shall die.

17 So shall [3]it be with all the men that set their faces to go into Egypt, to sojourn there; [e]they shall die by the sword, by the famine, and by the pestilence: and [f]none of them shall remain or escape from the evil that I will bring upon them.

18 For thus saith the LORD of hosts, the God of Israel, [g]As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and [h]ye shall be an execration, and an astonishment, and a curse, and a reproach; [i]and ye shall see this place no more.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah,† [k]Go ye not into Egypt:‡ [l]know certainly that I have [4]admonished you this day.

20 For [m]ye [5]dissembled in your hearts,§ when ye sent me unto the LORD your God, saying, [n]Pray for us unto the LORD our God; and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

21 And *now* [o]I have this day declared *it* to you; [p]but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore [q]know certainly, that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go *and* to sojourn.

CHAPTER XLIII.

1 *Johanan carrieth Jeremiah into Egypt.* 8 *Jeremiah prophesieth the conquest of Egypt by the Babylonians.*

AND it came to pass, *that* when Jeremiah [a]had made an end of speaking unto all the people [b]all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake [e]Azariah the son of Hoshaiah,* and [d]Johanan the son of Kareah, and [e]all the proud men,† saying unto Jeremiah, [f]Thou speakest falsely; the LORD our God hath not sent thee to say, Go not into Egypt to sojourn there:

3 But [g]Baruch the son of Neriah setteth thee on against us,‡ for [h]to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

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[2] *Cleave after you.*
[d] xliv. 11, 12, 27.
[3] *All the men be.*
[e] xliv. 14.
[f] xliv. 28.
[g] Dan. ix. 11, 27.
[h] Deut. xxix. 21.
[i] xxii. 10-12, 27.
† It should seem that the prophet knew already by some sign what they had resolved to do contrary to God's will.—DIODATI.
[k] Deut. xvii. 16. Ez. xvii. 15.
‡ There was danger from Egyptian idolatry, and this was now the rival kingdom for power with Babylon. —LOWTH.
[l] Ez. iii. 21.
[4] *Testified against.*
[m] Ez. xxxiii. 31. Matt. xxii. 15-18.
[5] *Have used deceit against your souls.*
§ *Ye dissembled in your hearts*; or *you have used deceit*—either towards God, dealing falsely with him, calling him to be a witness to your sincerity in what you never intended any sincerity in; or towards me, sending me to inquire of God for you, and promising to do according to what I should reveal to you from God as his will, whenas you never intended it.—POOLE.
[n] 2.
[o] Ez. ii. 7.
[p] Deut. xxix. 19.
[q] Ez. v. 3, 4.

CHAP. XLIII.

[a] xxvi. 8.
[b] xlii. 3-5.
[e] xlii. 1, *Jezaniah.*
* Called Jezaniah (xlii. 1). We may observe many like instances in the books of Kings and Chronicles, of the same persons being called by two different names. —LOWTH.
[d] xl. 13-16.
[e] Ex. v. 2; ix. 17. Jam. iv. 6.
† Called *proud men*, possibly upon account of their greatness — they were captains, and the chief of the Jews now left—but chiefly upon account of the good opinion they had of their own reason and wit, by which they judged they knew better how to guide themselves for their own security than Jeremiah could teach them.—POOLE.
[f] 2 Chr. xxxvi. 13.
[g] xlv. 1-3.
‡ Baruch was but a clerk or secretary to Jeremiah, so not very probable to overrule the prophet to a falsifying of his trust, and a betraying of his countrymen into the hands of their enemies; but so fond are wicked men of their lusts, that they will say anything in justification of them, rather than deny themselves in them, and become obedient to the will of God.—POOLE.
[h] Ps. cix. 4. Matt. v. 11, 12.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, [i]obeyed not the voice of the LORD, [k]to dwell in the land of Judah;

5 But Johanan the son of Kareah, and all the captains of the forces, [l]took all the remnant of Judah, that were returned from all nations whither they had been driven, to dwell in the land of Judah;

6 *Even* men, and women, and children, and [m]the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam, the son of Shaphan, [n]and Jeremiah the prophet, and Baruch the son of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD. Thus came they *even* to [o]Tahpanhes.§

8 ¶ Then [p]came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take [q]great stones in thine hand, and hide them in the clay in the brick-kiln,‖ which *is* at the entry of Pharaoh's house in Tahpanhes, in the sight of the men of Judah;

10 And say unto them, Thus saith the LORD of hosts, the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them.

11 And when he cometh, he shall smite the land of Egypt, *and deliver* such *as are* for death, to death; and such *as are* for captivity, to captivity; and such *as are* for the sword, to the sword.

12 And I will kindle a fire [r]in the houses of the gods of Egypt; and he shall burn them, and carry them away captives: and he shall [s]array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence in peace.¶

13 He shall break also the [1]images of [2]Beth-shemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

[i] Ec. ix. 16.
[k] Ps. xxxvii. 3.
[l] 1 Sam. xxvi. 19.
[m] xli. 10.
[n] Ec. ix. 1, 2. John xxi. 18.
[o] ii.16, *Tahapanes;* xliv. 1.
§ See chap. ii. 16. One of the principal cities of Egypt, and a place of residence for their kings (see ver. 9). The word is contracted to Hanes (Is. xxx. 4), and joined with Zoan, the chief city of the kingdom. Tahpanhes gave a name to a queen of Egypt (1 Kings xi. 19), and is supposed by many to be the same city which was afterward called Daphnæ Pelusiacæ. St Jerome tells us from an ancient tradition, that in this place the prophet Jeremiah was stoned to death by the Jews. —LOWTH.
[p] Ps. cxxxix. 7.
[q] 1 Kings xi. 29-31. Acts xxi. 11.
‖ The bricks in those hot and dry countries are in general only dried in the sun, not burnt. There must, therefore, be many places for making bricks, where there are no kilns; and such a place probably the word here translated "brick-kiln" signifies. —HARMER.
The Egyptian kings had the monopoly of brick-making, and sometimes seem to have farmed it to the high priests, as bricks, with the names of high priests as well as kings, stamped, after being formed in simple moulds, and then sun-dried, are still found of the age of Moses.—DR JENKS.
[r] Ex. xii. 12.
[s] Ez. xxix. 18-20.
¶ Suffering no interruption, nor enduring any disaster. —CLARKE.
[1] *Statues* or *standing images.*
[2] Or, *The house of the sun.*

CHAP. XLIV.

[a] xlii. 15-18.

CHAPTER XLIV.

1 *The desolation of Judah for idolatry.* 15 *The Jews' obstinacy* 20 *threatened.* *The destruction of Egypt foreshewn.*

THE word that came to Jeremiah [a]concerning all the Jews which dwell in the land of

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of Judah,' who think that because you are a remnant, you must be spared of course (ver. 2), and indulged in your own humour." Did the sword and famine frighten them? Those very judgments shall pursue them into Egypt, shall overtake them, and overcome them there (ver. 16, 17). "You think, because war and famine have long been raging in this land, that they are entailed upon it; whereas if you trust in God, he can make even this land a land of peace to you; you think they are confined to it, and if you can get clear of this land, you shall get out of the reach of them, but God will send them after you wherever you go." Note, The evils we think to escape by sin we certainly and inevitably run ourselves upon. The men that go to Egypt, in contradiction to God's will, to escape "the sword and famine," shall "die in Egypt by sword and famine." We may apply it to the common calamities of human life; those that are impatient of them, and think to avoid them by changing their place, will find that they are deceived, and that they do not at all mend themselves. The grievances common to men will meet them wherever they go; all our removes in this world are but from one wilderness to another; still we are where we were. —*Henry.*

CHAP. XLIII. THE MARCH TO EGYPT, AND THE PROPHECY OF JEREMIAH IN TAHPANHES.—Ver. 2, 3. "'Proud men:' who refused to obey almighty God when his command crossed their inclinations. 'Hath not sent:' the constant method of hypocrites and infidels, who pretend that they are not satisfied of the truth of Divine revelation, when the true cause of their unbelief is, that God's commands contradict their own lusts and appetites. 'Baruch:' they would not directly accuse Jeremiah, but they lay the blame on Baruch."—(*Lowth*).—The princes had previously made up their minds at all events to go into Egypt; and therefore they were of course decidedly averse to Jeremiah's counsel, because proudly attached to their own will and wisdom; and doubtless they were also exasperated by his severe language and awful warnings. They were not, however, willing to allow that they acted in direct defiance of God's authority; they pretended therefore, and perhaps persuaded themselves, that Jeremiah was influenced by Baruch to oppose their projects, that they might fall into the hands of the Chaldeans. Their suspicions of Baruch were, doubtless, ill-grounded, for he was a very pious man, and a steady friend to his people; but Jeremiah's character was so established—he had so long shewn a patient disinterested love to his nation, and so many of his predictions had already been fulfilled—that their accusation of him was as foolish as it was malicious. His late preference of a lot among them, to the favour of the king and princes of Babylon, was alone a sufficient confutation of the slander. Ver. 4-7. Johanan and the captains and soldiers seem to have compelled the people in general, as well as Jeremiah and Baruch, to accompany them into Egypt. This aggravated their impiety and rebellion; as they carried away those into that idolatrous country (which had always proved treacherous to Israel) who had returned from other nations, out of affection, to the land of Judah. When they arrived in Egypt they repaired immediately to the royal city, where, it is probable, they were favourably received by Pharaoh. Ver. 8-13. The Jews had sheltered themselves in Egypt, to be out of the reach of the Chaldeans; but they were no sooner arrived there, than the prophet was instructed to inform them that Nebuchadnezzar would pursue them, and that Pharaoh would not be able to protect them. This prediction was attended by a sign, that it might be the more noticed. It was also predicted that Nebuchadnezzar would destroy great numbers of the Egyptians, and take many of them prisoners; that he would add Egypt to his dominions, and possess himself of the spoil of it with the utmost speed, with as much ease as a shepherd puts on his garment.—("This shews the prodigious ease with which all the power and riches of a kingdom are carried away, when God appoints the revolution."—*Rollin.*) That he would return to his own land in peace, none daring to resist him, and that he would burn their temples and idols, to which the Egyptians were attached beyond other nations, and which tempted the Jews also to idolatry. And especially that he would break the images of Beth-shemesh (*the house of the sun*) in the land of Egypt; for there was a city of that name in the land of Judah.—*Scott.*

CHAP. XLIV. RELAPSE OF THE JEWS TO IDOLATRY IN EGYPT.—Ver. 8. The prophet says to them, You "burn your incense to other gods in the land of Egypt; therefore"

Egypt, which dwell at [b]Migdol,* and at [c]Tahpanhes, and at [d]Noph,† and in the country of [e]Pathros, saying,

2 Thus saith the LORD of hosts, the God of Israel, [f]Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they *are* [g]a desolation, and no man dwelleth‡ therein;

3 Because [h]of their wickedness which they have committed, to provoke me to anger, in that they went to burn incense, *and* to serve other [i]gods, whom they knew not, *neither* they, ye, nor your fathers.

4 Howbeit [k]I send unto you all my servants the prophets, rising early and sending *them*, saying, Oh, do not [l]this abominable thing that I hate.

5 But [m]they hearkened not, nor inclined their ear to turn from their wickedness, to [n]burn no incense unto other gods.

6 Wherefore [o]my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the streets of Jerusalem; and they are [p]wasted *and* desolate, as at this day.

7 Therefore now thus saith the LORD, the God of hosts, the God of Israel, Wherefore commit ye *this* great evil [q]against your souls, to cut off from you [r]man and woman, child [s]and suckling, out of [t]Judah, [u]to leave you none to remain;§

8 In that [v]ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye be gone to dwell, [x]that ye might cut yourselves off, and that ye might be [y]a curse and a reproach among all the nations of the earth?

9 Have [z]ye forgotten the [2]wickedness of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and [a]the wickedness of your wives, which they have committed in the land of Judah, and in the streets of Jerusalem?

10 They [b]are not [3]humbled *even* unto this day, [c]neither have they feared, nor walked in my law, nor in my statutes, that I set before you, and before your fathers.

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[b] Ex. xiv. 2.

* The word signifies "a tower," and was a name probably given to different cities in Egypt. One is mentioned near the Red Sea (Ex. xiv. 2). Magdolus was at the entrance of Egypt from Palestine, and was, perhaps, the place here mentioned.—BLAYNEY.

[c] Ez. xxx. 18, *Tehaphnehes.*

[d] Is. xix. 13.

† *Noph* was another city in Egypt, of which we read, Is. xix. 13; Jer. ii. 16, xlvi. 14; Ez. xxx. 13, 16. The Greeks and Latins call it Memphis; it is thought to be that city which is now called Cairo. *Pathros* was a region or province; some think it derived its name from Pathrusim the son of Mizraim (Gen. x. 14). It is the same (as some think) which is since called Thebais.—POOLE.

[e] Gen. x. 14.

[f] Zech. i. 6.

[g] Lev. xxvi. 32, 33, 43.

‡ *No man dwelleth*—no inhabitants left, or very few.—GILL.

[h] Ezra ix. 6-11.

[i] Deut. xiii. 6.

[k] 2 Chr. xxxvi. 15.

[l] Ez. viii. 10.

[m] Ps. lxxxi. 11-13.

[n] xix. 13.

[o] Lev. xxvi. 28.

[p] 2.

[q] Num. xvi. 38.

[r] Josh. vi. 21.

[s] Deut. xxxii. 25.

[t] *The midst of Judah.*

[u] 11, 12, 14, 27, 28.

§ God designed that this remnant should have kept possession in Judea, when the rest of their brethren were carried away captive (see ch. xlii. 10). But by their going into Egypt, and defiling themselves with the idolatries of that nation, they have provoked God to make an utter destruction of them (see ver. 11, 12, 14, 27).—LOWTH.

[v] Deut. xxxii. 16. 1 Cor. x. 21, 22.

[x] Prov. viii. 36.

[y] 1 Kings ix. 7, 8. Lam. ii. 15, 16.

[z] Josh. xxii. 17-20.

[2] *Wickednesses*, or *punishments*, &c.

[a] vii. 17, 18.

[b] Ex. ix. 17. Jam. iv. 10. 1 Pet. v. 6.

[3] *Contrite.*

[c] Prov. xxviii. 14. Rom. xi. 20.

[d] Lev. xx. 5, 6. Am. ix. 4.

[e] xlii. 15-18, 22.

[f] Is. lxv. 1*.

[5] xlii. 18.

[h] xlii. 22.

[4] *Lift up their soul.*

[i] Is. iv. 2. Rom. ix. 27; xi. 5, 6.

[k] Gen. xix. 4. Matt. vii. 13.

‖ It should seem that all the Jews had not been thus far guilty, and those that did it were mostly women, or at least they were the leaders in this idolatry; and one would think the phrase implieth that those who were thus culpable did it with some privacy, so as all their husbands did not know of it; but those that did were as bad as their wives, conniving at them, and justifying them in their idolatry, and joining with them in the following peremptory answer to, and contempt of, the prophet.—POOLE.

¶ The Upper Egypt, or Thebaid, seems to be called Pathros in Scripture, as distinguished from the Lower, properly called Caphtor, or Egypt.—HALES.

[l] Ex. v. 2. Luke xix. 14.

[m] Num. xxx. 2. Mark vi. 26.

[5] Or, *frame of heaven.*

* It is the custom in Mingrelia and Georgia, and some other Eastern countries, for people, before they begin to feast, to go out abroad, and, with eyes turned to heaven, to pour out a cup of wine on the ground.—CHARDIN.

[n] 2 Kings xxii. 17. Neh. ix. 34.

[o] Ex. xx. 18. 1 Pet. i. 18.

[p] 9, 21.

[q] Is. xlviii. 5. Hos. ii. 5, 8.

[6] *Bread.*

† To the moon and the rest of the host of heaven.—LOWTH.

[r] Num. xi. 5, 6. Mal. iii. 13-15.

‡ By the laws of Moses, women could not vow a binding vow without the knowledge and consent of their husbands (see Num. xxx. 1-16), but the female part of the assembly here declare that they had their husbands' consent in their idolatries.—BLAYNEY.

11 ¶ Therefore thus saith the LORD of hosts, the God of Israel, Behold, [d]I will set my face against you for evil, and to cut off all Judah.

12 And [e]I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, *and* fall in the land of Egypt; they shall *even* be consumed by the sword *and* by the famine: they shall die, from the least even unto the greatest, by the sword and by the famine; [f]and they shall be an execration, *and* an astonishment, and a curse, and a reproach.

13 For [g]I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the [h]which they [4]have a desire to return to dwell there: [i]for none shall return but such as shall escape.

15 ¶ Then [k]all the men which knew that their wives had burnt incense unto other gods,‖ and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros,¶ answered Jeremiah, saying,

16 *As for* the word that thou hast spoken unto us in the name of the LORD, [l]we will not hearken unto thee:

17 But we will certainly do [m]whatsoever thing goeth forth out of our own mouth, to burn incense unto the [5]queen of heaven, and to pour out drink-offerings unto her,* [n]as we have done, we, and [o]our fathers, our kings, and our princes, [p]in the cities of Judah, and in the streets of Jerusalem: for [q]*then* had we plenty of [6]victuals, and were well, and saw no evil.

18 But since we left off to burn incense to the queen of heaven,† and to pour out drink-offerings unto her, [r]we have wanted all *things*, and have been consumed by the sword and by the famine.

19 And when we burnt incense to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worship her, and pour out drink-offerings unto her, without our men?‡

God forbade them to go into Egypt, because he knew it would be a snare to them. Those whom God sent into the land of the Chaldeans, though that was an idolatrous country, were there, by the power of God's grace, weaned from idolatry; but those who went against God's mind into the land of the Egyptians, were there, by the power of their own corruptions, more wedded than ever to their idolatries; for when we thrust ourselves, without cause or call, into places of temptation, it is just with God to leave us to ourselves. In doing this, 1. They did a great deal of injury to themselves and their families; "'You commit this great evil against your souls' (ver. 7), you wrong them, you deceive them with that which is false, you destroy them, for it will be fatal to them." Note, In sinning against God, we sin *against our own souls.* "It is the ready way to 'cut yourselves off' from all comfort and hope (ver. 8), to cut off your name and honour; so that you will, both by your sin and by your misery, become 'a curse and a reproach among all nations. It will become a proverb, As wretched as a Jew. It is the ready way 'to cut off from you' all your relations, all that you should have joy of, and have your families built up in, 'man and woman, child and suckling,' so that Judah shall be a land lost for want of heirs." 2. They filled up the measure of the iniquity of their fathers, and, as if that had been too little for them, added to it (ver. 9). "'Have you forgotten the wickedness' of those who are gone before you, that you are not humbled for it as you ought to be, and afraid of the consequences of it?" "Have you forgotten the punishments of your fathers?" So some read it. "Do you not know how dear their idolatry cost them? And yet dare you continue in that vain conversation received by tradition from your fathers, though you receive the curse with it?" He reminds them of the sins and punishments "of the kings of Judah," who, great as they were, escaped not the judgments of God for their idolatry; yea, and they should have taken warning by "the wickedness of their wives," who had seduced them to idolatry. In the original it is, "And of his wives," which Dr Lightfoot thinks, tacitly reflects upon Solomon's wives, particularly his Egyptian wives, to whom the idolatry "of the kings of Judah" owed its original. "Have you forgotten this, and what came of it, that you dare venture upon the same wicked courses?" (See Neh. xiii. 18, 26.) "Nay, to come to your own times, 'Have you forgotten your own wickedness and the wickedness of your wives,' when you lived in prosperity in Jerusalem, and what ruin it brought upon you? But, alas! to what purpose do I speak to them?" (says God to the prophet, ver. 10.) "'They are not humbled, unto this day,' by all the humbling providences that they have been under. 'They have not feared nor walked in my law.'" Note, Those that walk not in the law of God thereby shew that they are destitute of the fear of God.

MISERABLE INFATUATION OF THE IDOLATERS.—Ver. 16, 17.—1. They plead antiquity: We are resolved "to burn incense to the queen of heaven," for "our fathers" did so; it is a practice that pleads prescription; and why should we pretend to be wiser than our fathers? 2. They plead authority; they that had power practised it themselves, and prescribed it to others; "our kings and our princes" did it, whom God set over us, and who were of the seed of David. 3. They plead unity; it was not here and there one that did it, but "we," we all with one consent, we that are "a great multitude" (ver. 15), we did it. 4. They plead universality; it was not done here and there, but "in the cities of Judah." 5. They plead visibility; it was not done in a corner, in dark and shady groves only, but "in the streets," openly and publicly. 6. They plead that it was the practice of the mother-church, the holy see; it was not now learned first in Egypt, but it had been done in "Jerusalem." 7. They plead prosperity; "then had we plenty of" bread, "and" of all good things, we "were well, and saw no evil." All the former pleas, I fear, were too true in fact; God's witnesses against their idolatry were few and hid: Elijah thought that he was left alone: and this last might perhaps be true as to some particular persons, but as to their nation, they were still under rebukes for their rebellions, and there was "no peace to them that went out or came in" (2 Chron. xv. 5). But, supposing all to be true, yet this does not at all excuse them from idolatry; it is the law of God that we must be ruled and judged by, not the practice of men.

THREATENED PUNISHMENT.—Ver. 24-30. Now God, in his reply, tells them plainly, 1. That, since they were fully determined to persist in their idolatry, God was fully determined to proceed in his controversy with them; if they would go on to provoke him, he would go on to punish them, and see which would get the better at last. God repeats what they had said. "Well (says God), 'you will accomplish, you will perform, your' wicked 'vows:' now hear what is my vow, what 'I have sworn by my great name;'" and if "the Lord hath sworn," he "will not repent," since they have sworn and will not repent: "with the froward he will shew himself froward" (Ps. xviii. 26). He hath sworn, (1.) That what little remains of religion there were among them should be lost. Though they joined with the Egyptians in their idolatries, yet they continued upon many occasions to make mention of the name of Jehovah, particularly in their solemn oaths: they said, "Jehovah liveth," he "is the living God;" so they owned him

20 ¶ Then Jeremiah said unto all the people, to the men, and to the women, and to all the people which had given him *that* answer, saying,

21 The incense that ye burnt in the cities of Judah, and in the streets of Jerusalem, ye, and your fathers, your kings, and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear,[§] because of the evil of your doings, *and* because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day.

23 Because ye have burnt incense, and because ye have sinned against the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day.

24 Moreover, Jeremiah said unto all the people, and to all the women, [s]Hear the word of the LORD, [t]all Judah that *are* in the land of Egypt;

25 Thus saith the LORD of hosts, the God of Israel, saying, [u]Ye and your wives[‖] have both spoken with your mouths, and fulfilled with your hand, saying, [x]We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink-offerings unto her: ye will surely accomplish your vows, and surely perform your vows.

26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, [y]I have sworn by my great name, saith the LORD, [z]that my name shall no more be named[¶] in the mouth of any man of Judah in all the land of Egypt, saying, [a]The Lord GOD liveth.

27 Behold, I [b]will watch over them for evil, and not for good; and all the men of Judah that *are* in the land of Egypt [c]shall be consumed by the sword and by the famine, until there be an end of them.

28 Yet [d]a small number* that escape the sword shall return out of the land of [e]Egypt into the land of Judah; and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, mine, or theirs.

29 ¶ And this *shall be* a sign unto you, saith the LORD, that I will punish you in this place,

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§ God's patience is elsewhere said to be wearied out by men's continued provocations (see Is. vii. 13; xliii. 24; Mal. ii. 17).—LOWTH.

[s] xlii. 15-18.
[t] 15, 26; xliii. 7.
[u] 15-19. Is. xxviii. 15.

‖ The different genders have not been sufficiently attended to in the explications that have been hitherto given of this verse. Though the women were the immediate actors in the idolatrous vows and service, the men would still be considered as having a principal share in the guilt, forasmuch as they made the acts of the women their own, by not preventing what, without their allowance, could not have been carried into effect.—BLAYNEY.

[x] Matt. xiv. 9. Acts xxiii. 12-15.
[y] Gen. xxii. 16. Is. lxii. 8.
[z] Ps. l. 16. Ez. xx. 39.

¶ These Jews seem to have joined the worship of the true God with that of idols, as the Samaritans did before them (see 2 Kings xvii. 33). Thereupon God declares he will not receive any such polluted worship at their hands (comp. Ez. xx. 39), nor suffer his name any longer to be profaned by such hypocrites, but will consume them by a sudden and general destruction, or will deliver them up to impenitence and utter apostasy.—LOWTH.

[a] iv. 2. Is. xlviii. 1, 2. Zeph. i. 4, 5.
[b] i. 10; xxi. 10; xxxi. 28. Ez. vii. 6.
[c] 12, 18. 2 Kings xxi. 14.
[d] 14. Is. x. 19-22.

* This justifieth the restrained interpretation of "none of the remnant" (ver. 14); for here it is plainly said that some should escape and return; but for the rest, they should there perish, and by that it would appear whether God's word or theirs should stand, and have its accomplishment; they promising themselves security, God threatening them with utter ruin and destruction.—POOLE.

[e] Lev. xxvi. 44, 45. Is. xxvii. 12, 13.

† This prince is the same that is called by profane authors "Apries;" and his unfortunate end, in exact conformity with this prediction, is related by Herodotus (lib. ii., c. 169).—BOOTHROYD.

CHAP. XLV.

[a] xxxii. 12, 16.

* This chapter ought to have been annexed to the 36th chapter, or immediately to have followed it, for the writing of Jeremiah's prophecies we read of there. It was eighteen years before this time that the prophet thus spake to Baruch upon the writing of those prophecies which, as we read there, brought both Jeremiah and Baruch into a great deal of danger which probably gave Baruch the occasion of the complaint we shall read of ver. 3.—POOLE.

[b] xxxvi. 14-18.
[c] xxvi. 1.
[d] Is. lxiii. 9.

† The sorrow which I felt for the threatenings denounced against my country and religion are increased by my own troubles, being sought after by the king's commands, in order to be put to death (see xxxvi. 26).—LOWTH.

[e] Gen. vi. 6, 7.
[f] Gen. vi. 12.
[g] xxxviii. 2.

‡ I will preserve thy life, that is all thou art to expect, and thou shalt live to see the time that thou wilt judge that a great booty, that thou shalt have lent thee, whithersoever the wind of my providences shall happen to drive thee. This message of God to Baruch teacheth us that God expects from his people a spirit suited to his dispensations, and that they should keep their spirits low in a time of public judgments.—POOLE.

CHAP. XLVI.

[a] Zech. ii. 8.

* Or, "nations." This title belongs to this and the five following chapters, and refers to that general denunciation of God's judgments upon the countries round about Judea, contained in the 25th chapter.—LOWTH.

[b] Ez. xxix.-xxxii.
[c] 2 Kings xxiii. 29, *Pharaoh-nechoh.*
[d] xxxvi. 1.
[e] Is. viii. 9, 10.
[f] Ez. xxi. 9-11.
[g] li. 3.

† *Brigandines.*—A coat of mail, especially that which was made scale fashion—one plate overlapping the other, like the scales of fish.—CLARKE.

[h] Gen. xix. 17.
[i] Is. xix. 16. Rev. vi. 15-17.

that ye may know that my words shall surely stand against you for evil:

30 Thus saith the LORD, Behold, I will give Pharaoh-hophra† king of Egypt into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

CHAPTER XLV.

1 *Baruch being dismayed, 4 Jeremiah instructeth and comforteth him.*

THE word that Jeremiah the prophet spake unto [a]Baruch* the son of Neriah, [b]when he had written these words in a book at the mouth of Jeremiah, [c]in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD, the God of Israel, [d]unto thee, O Baruch;

3 Thou didst say, Woe is me now! for the LORD hath added grief to my sorrow;† I fainted in my sighing, and I find no rest.

4 Thus shalt thou say unto him, The LORD saith thus, Behold, [e]*that* which I have built will I break down, and that which I have planted I will pluck up, even this whole land.

5 And seekest thou great things for thyself? seek *them* not: for, behold, [f]I will bring evil upon all flesh, saith the LORD; but [g]thy life will I give unto thee for a prey in all places whither thou goest.‡

CHAPTER XLVI.

1 *The overthrow of Pharaoh's army.* 13 *The conquest of Egypt by Nebuchadrezzar.* 27 *Jacob comforted.*

THE word of the LORD which came to Jeremiah the prophet [a]against the Gentiles;*

2 [b]Against Egypt, [c]against the army of Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadrezzar king of Babylon [d]smote in the fourth year of Jehoiakim the son of Josiah king of Judah.

3 [e]Order ye the buckler and shield, and draw near to battle.

4 Harness the horses; and get up, ye horsemen, and stand forth with *your* helmets; [f]furbish the spears, *and* put on the [g]brigandines.†

5 Wherefore have I seen them dismayed *and* turned away back? and their mighty ones are beaten down, and are fled [h]apace, and look not back: *for* [i]fear *was* round about, saith the LORD.

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to be, though they worshipped dead idols; they swear, "The Lord liveth" (chap. v. 2). But I fear they retained this form of swearing more in honour of their nation than of their God; but God declares that his "name shall no more be" thus "named" by "any man of Judah in all the land of Egypt," that there shall be no Jews remaining to use this dialect of their country, or, if there be, they shall have forgotten it, and shall learn to swear, as the Egyptians do, "by the life of Pharaoh," not of Jehovah. (2.) He hath sworn that what little remnant of people was there shall all be consumed. "I will watch over them for evil;" no opportunity shall be let slip to bring some judgment upon them, "until there be an end of them," and they be quite rooted out. Note, To those whom God finds impenitent sinners, he will be found an implacable Judge. And when it comes to this, they "shall know whose word shall stand, mine, or theirs." They said that they should recover themselves when they returned to worship "the queen of heaven:" God says that they should ruin themselves; and now the event will shew which was in the right. The contest between God and sinners is, whose word shall stand, whose will shall be done, who shall get the better. Sinners say that they shall have peace, though they go on; God says they shall have no peace. But, "when God judges, he will overcome;" God's word shall stand, and not the sinner's. 2. He tells them that a very few of them should "escape the sword," and in process of time "return into the land of Judah," a "small number," next to none, in comparison with the great numbers that should return out of the land of the Chaldeans. This seems designed to upbraid those who boasted of their numbers that concurred in sin—there were none to speak of that did not join in idolatry: "Well," says God, "and there shall be as few 'that' shall 'escape the sword and famine.'" 3. He gives them a sign that all these threatenings shall be accomplished in their season, that they shall be consumed here in Egypt, and shall quite perish: "Pharaoh-hophra," the present "king of Egypt," shall be delivered "into the hand of his enemies that seek his life—of his own rebellious subjects" (so some), under Amasis, who usurped his throne; "of Nebuchadnezzar, king of Babylon" (so others), who invaded his kingdom: the former is related by Herodotus, the latter by Josephus.—*Henry.*

CHAP. XLV. GOD'S MESSAGE TO BARUCH.—Ver. 4, 5. This message, though inserted subsequently to the narrative of the destruction of Jerusalem, was sent to Baruch long before, at the time when his mind was greatly discomposed. Being a man of learning and ingenuity, it seems he had formed expectations of obtaining preferment, and was "seeking great things for himself." He had perhaps hoped that the predicted judgments would not happen in his time; and that, by prudence and activity, he should obtain the favour of his superiors. For this the Lord rebuked him: "Dost thou aspire to honour and dignity in a time of common calamity?"—(*Lowth.*) God was about to break down the city and temple, to pluck up the people from the land in which he had planted them, and to make dreadful destruction upon the Jews and neighbouring nations; and was this a time for one of his servants to seek great things for himself? This was (as one expresses it) "like painting his own cabin, whilst the ship was sinking."—*Scott.*

CHAP. XLVI. EGYPTIAN EXPEDITION.—Ver. 2-4. The Egyptians are upbraided with the mighty preparations they made for this expedition, in which the prophet calls to them to do their utmost, for so they would: "Come, then, 'order the buckler;' let the weapons of war be got ready." Egypt was famous for "horses," let them be "harnessed," and the cavalry well mounted: "Get up, ye horsemen, and stand forth," &c. See what preparations the children of men make, with abundance of care and trouble, and at a vast expense, to kill one another, as if they did not die fast enough of themselves! he compares their marching out upon this expedition to the rising of their river Nile (ver. 7, 8). "Egypt now rises up like a flood," scorning to keep within its own banks, and threatening to overflow all the neighbouring lands; it is a very for-

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6 Let [k]not the swift flee away, nor the mighty man escape; they shall [l]stumble, and [m]fall toward the north‡ by the river Euphrates.

7 [n]Who *is* this *that* cometh up [o]as a flood, whose waters are moved as the rivers?

8 Egypt [p]riseth up like a flood, and *her* waters are moved like the rivers; and he saith, I will go up, *and* will cover the earth; I will destroy the city,§ and the inhabitants thereof.

9 Come up, ye horses; and [q]rage, ye chariots; and let the mighty men come forth; [l]the Ethiopians, and the Libyans, that handle the shield; and [r]the Lydians, that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: [t]and the sword shall devour, and it shall be satiate and made drunk with their blood; for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.

11 Go up into [u]Gilead, and take balm, [x]O virgin, the daughter of Egypt: [y]in vain shalt thou use many medicines;‖ *for* [z]thou shalt not be cured.

12 The nations have [a]heard of thy shame, and [b]thy cry hath filled the land: for the mighty man hath [c]stumbled against the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD spake to Jeremiah the prophet, how [d]Nebuchadrezzar king of Babylon should come *and* smite the land of Egypt.

14 Declare ye in Egypt, and publish in [e]Migdol, and publish in Noph, and in Tahpanhes: say ye, [f]Stand fast, and prepare thee; for [g]the sword shall devour round about thee.

15 Why are [h]thy valiant *men* swept away? they stood not, because the LORD did drive them.

16 He [i]made many to fall, yea, [k]one fell upon another; and [l]they said, Arise,¶ and let us go again to our own people, and to the land of our nativity, from the oppressing sword,

17 They did cry there, [k]Pharaoh king of Egypt *is but* a noise; he hath passed the time appointed.

18 *As* I live, [l]saith the King, whose name *is* The LORD of hosts, Surely as [m]Tabor *is* among the mountains, and as [n]Carmel by the sea, *so* shall he come.

19 O thou daughter dwelling in Egypt, [4]furnish thyself to [o]go into captivity: for [p]Noph shall be [q]waste and desolate without an inhabitant.

20 Egypt *is like* [r]a very fair heifer,* *but* destruction cometh; [s]it cometh out of the north.

21 Also her hired men *are* in the midst of her like [5]fatted bullocks; for they also are turned back, *and* are fled away together: [t]they did not stand, because [u]the day of their calamity was come upon them, *and* the time of their visitation.

22 The voice thereof shall go like a serpent;† for they shall march with an army, and come against her with axes, as hewers of wood.

23 They shall cut down her forest, saith the LORD, though it cannot be searched; because they are more than the grasshoppers, and *are* innumerable.

24 The daughter of Egypt shall be confounded: she shall be delivered into the hand of the people of the north.

25 The LORD of hosts, the God of Israel, saith, Behold, I will punish the [6]multitude of [x]No,‡ and Pharaoh, and Egypt, with their gods, and their kings; even Pharaoh, [y]and *all* them that trust in him:

26 And [z]I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; [a]and afterward it shall be inhabited, as in the days of old, saith the LORD.

27 ¶ But fear not thou, O my servant Jacob,§ and be not dismayed, O Israel: for, behold, [b]I will save thee from afar off, and thy seed from the land of their captivity; and Jacob shall return, [c]and be in rest and at ease, and none shall make *him* afraid.

28 Fear thou not, O Jacob my servant, saith the LORD: [d]for I *am* with thee; for I will [e]make a full end of all the nations whither I have driven thee;‖ [f]but I will not make a full end of thee, but [g]correct thee in measure: yet will I [7]not leave thee wholly unpunished.

CHAPTER XLVII.

The destruction of the Philistines.

THE word of the LORD that came to Jeremiah the prophet [a]against the Philistines, before that Pharaoh smote [1]Gaza.

2 Thus saith the LORD, Behold, waters rise up out of the north, and shall be an overflowing

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[k] Ps. xxxiii. 16, 17; cxlvii. 10, 11. Is. xxx. 16, 17.
[l] Dan. xi. 19.
[m] xxv. 9.
‡ *They shall fall toward the north.*—By the Euphrates, which was northward of Judea. Here the Egyptian army was routed with great slaughter.—CLARKE.
The words imply, that it was God's command, that none of the Egyptian army should escape.—LOWTH.
[n] Cant. viii. 5. Is. lxiii. 1.
[o] Is. viii. 7, 8. Dan. ix. 26.
[p] Ez. xxxii. 2.
§ Not any particular city, perhaps, but rather indefinitely the cities of the land, which the king of Egypt, under the figure of a river, was to overflow.—BLAYNEY.
[q] Nah. ii. 3, 4.
[l] *Cush and Put.*
[r] Gen. x. 13. Ez. xxvii. 10, *Lud.*
[t] Is. xiii. 6. Zeph. i. 14, 15.
[u] Deut. xxxii. 42. Rev. xix. 17-21.
[x] ii. 8.
[y] Is. xlvii. 1.
[z] Ez. xxx. 21-25.
‖ The destruction of the state is represented as an incurable sickness, with a sarcastic allusion to the medical skill for which the Egyptians were distinguished. — WARBURTON.
[a] *No cure* shall be *unto thee.*
[b] Ez. xxxii. 9-12.
[c] Is. xv. 5-8.
[d] Is. xix. 2.
[e] Is. xix. Ez. xxix.-xxxii.
[f] Ex. xiv. 2.
[g] Joel iii. 9-12.
[h] 2 Sam. ii. 26. Is. i. 20.
[i] Is. lxvi. 15, 16.
[k] *Multiplied the faller.*
[l] Lev. xxvi. 36, 37.
[m] ii. 9.
¶ *Arise.*—Words of the Egyptian soldiers, put to flight. *From the.*—Namely, of Nebuchadnezzar, whom none is able to withstand.—DIODATI.
[k] Ex. xv. 9. Is. xix. 11-16.
[l] Mal. i. 14. 1 Tim. i. 17.
[m] Ps. lxxxix. 12.
[n] 1 Kings xviii. 42, 43.
[4] *Make thee instruments of captivity.*

[o] Ez. xii. 4-12.
[p] xlvi. 1.
[q] xxvi. 9.
[r] l. 11.
* The prophet delights in that kind of imagery which marks out a people by its singularities. The worship of Isis and Osiris, under the figure of a cow and a bull, was the most celebrated in all the Egyptian ritual.—WARBURTON.
[s] i. 14.
[5] *Bullocks of the stall.*
[t] 5, 15, 16.
[u] Deut. xxxii. 15. Ps. xxxvii. 13.
† They shall not shout like conquerors, but make a feeble noise like the hissing of a serpent when it is pursued, and shall speak in a very submissive and humble tone (see Is. xxix. 4; Mic. vii. 16, 17).—LOWTH.
[6] *Nourisher.* Heb. *Amon.*
[x] Ez. xxx. 14-16.
‡ *No*, the principal deity, and *Pharaoh*, the principal man among the Egyptians, are marked out in the first place as the primary objects of Divine vindictation; then follow in the gross, Egypt and all her gods, and all her kings; which latter terms is explained to include both Pharaoh and those subordinate rulers who were dependent upon him for the rank and authority they held.—BLAYNEY.
[y] Is. xx. 5, 6. Ez. xxxix. 6, 7.
[z] xliv. 30.
[a] Ez. xxix. 8-14.
§ These two verses contain a comfortable promise to the Jews, that God will not make an utter destruction of them, as he hath done of several other nations against whom the prophets have denounced his judgments, but will still preserve a remnant of them, to whom he will perform the promises made to their fathers.—LOWTH.
[b] Is. xi. 11, &c. Mic. vii. 11-16.
[c] Ez. xxxiv. 25, 26.
[d] Ps. xlvi. 7, 11. Matt. i. 23.
[e] Is. xiv. 23. Dan. ii. 35.
‖ *I will make a full end of all the nations whither I have driven thee.*—The Babylonians and Chaldeans are no more. *But I will not make a full end of thee.*—The Jews to this day remain a people, and distinct from others, though scattered about in the world.—GILL.
[f] Am. ix. 8, 9. Rom. xi. 15-17.
[g] 1 Cor. xi. 32.
[7] *Not utterly cut thee off.*

CHAP. XLVII.
[a] Zeph. ii. 4-7. Zech. ix. 5-7.
[1] Azzah.

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midable army that the Egyptians bring into the field upon this occasion; the prophet summons them (ver. 9): "Come up, ye horses; rage, ye chariots:" he challenges them to bring all their confederate troops together—"the Ethiopians," that descended from the same stock with the Egyptians (Gen. x. 6), and were their neighbours and allies; "the Libyans and Lydians," both seated in Africa, to the west of Egypt, and from them the Egyptians fetched their auxiliary forces—let them strengthen themselves with all the art and interest they have, yet it shall be all in vain; they shall be shamefully defeated notwithstanding, for God will fight against them, and against him "there is no wisdom, nor counsel" (Prov. xxi. 30, 31). It concerns them that go forth to war, not only to "order the buckler" and "harness the horses," but to repent of their sins, and pray to God for his presence with them, and that they may have it to keep themselves from every wicked thing. They are also upbraided with the great expectations they had from this expedition, which were quite contrary to what God intended in bringing them together.

OVERTHROW OF THE EGYPTIAN HOST.—Ver. 20-25. The desolation of Egypt is foretold, and the waste that should be made of that rich country. "Egypt is" now "like a very fair heifer," or calf, fat and shining, and not "accustomed to the yoke" of subjection; wanton as a heifer that is well fed, and very sportful. Some think here is an allusion to Apis, the bull or calf which the Egyptians worshipped, from whom the children of Israel learned to "worship the golden calf." Egypt is as fair as a goddess, and adores herself, "but destruction comes;" "cutting up comes," so some read it; "it comes out of the north;" thence the Chaldean soldiers shall come, like so many butchers or sacrificers, to kill and cut up this "fair heifer." 1. The Egyptians shall be brought down, shall be tamed, and their tune changed. "The daughters of Egypt shall be confounded," shall be filled with astonishment; "their voice shall go like a serpent," it shall be very low and submissive, they shall not low like a "fair heifer," that makes a great noise, but hiss out of their holes "like serpents." They shall not dare to make loud complaints of the cruelty of the conquerors, but vent their griefs in silent murmurs. They shall not now, as they used to do, answer roughly, but with "the poor use entreaties," and beg for their lives. 2. They shall be carried away prisoners into their enemy's land. Ver. 19. "'O thou daughter, dwelling' securely and delicately 'in Egypt,' that fruitful, pleasant country, do not think this will last always, but 'furnish thyself to go into captivity;' instead of rich clothes, which will but tempt the enemy to strip thee, get plain and warm clothes; instead of fine shoes, provide strong ones; and inure thyself to hardship, that thou mayest bear it the better.' Note, It concerns us, among all our preparation, to prepare for trouble. We provide for the entertainment of our friends, let us not neglect to provide for the entertainment of our enemies, nor among all our furniture omit furniture for captivity. The Egyptians must prepare to flee, for their cities shall be evacuated. Noph, particularly, "shall be desolate without an inhabitant," so general shall the slaughter and the captivity be. There are some penalties, which, we say, the king and the multitude are exempted from, but here even these are obnoxious: "The multitude of No shall be punished;" it is called "populous No" (Nah. iii. 8). "Though hand join in hand," yet they shall not escape; nor can any think to get of in the crowd. Be they ever so many, they shall find God will be too many for them. Their kings and all their petty princes shall fall, and their gods too (chap. xliii. 12, 13), their idols and their great men. Those which they call their "tutelar deities" shall be no protection to them. Pharaoh shall be brought down, and "all those that trust in him," particularly the Jews that came to sojourn in his country, trusting in him rather than in God.—*Henry.*

COMFORT TO ISRAEL.—Ver. 28. (1.) Let the wicked of the earth tremble, they have cause for it; "but fear not thou, O my servant Jacob, and be not dismayed, O Israel;" and again, "Fear thou not, O Jacob." God would not have this people to be a timorous people (2.) The wicked of the earth "shall be put away like dross," not to be looked after any more; but God's people, in order to their being saved, shall be found out and gathered, though they be far off; shall be redeemed, though they be held in captivity, and shall return. (3.) The wicked "is like the troubled sea when it cannot rest," they "flee when none pursues;" but Jacob, being at home in God, "shall be at rest and at ease, and none shall make him afraid;" "for what time he is afraid" he has a "God to trust to." (4.) The wicked "God beholds afar off;" but wherever thou art, "O Jacob, I am with thee, a very present Help." (5.) A "full end shall be made" of the nations

flood, and shall overflow the land, and [2]all that is therein; the city, and them that dwell therein: then the men shall cry, and all the inhabitants of the land shall howl.

3 At the noise of the stamping of the hoofs of his strong *horses*, at the rushing of his chariots, *and at* the rumbling of his wheels, the fathers shall not look back to *their* children for feebleness of hands;

4 Because of the day that cometh to spoil all the Philistines, *and* to cut off from [b]Tyrus* and Zidon every helper that remaineth; for the LORD will spoil the Philistines, the remnant of the [3]country of [c]Caphtor.

5 [d]Baldness is come upon Gaza;† Ashkelon is cut off *with* the remnant of their valley: [e]how long wilt thou cut thyself?

6 O thou sword of the LORD, [f]how long *will it be* ere thou be quiet? [4]Put up thyself into thy scabbard, rest, and be still.

7 How [5]can it be quiet, seeing the LORD hath given it a charge against Ashkelon, and against the sea-shore?‡ there [g]hath he appointed it.

CHAPTER XLVIII.

1 *The judgment of Moab for several corruptions;*
47 *her restoration.*

AGAINST Moab thus saith the LORD of hosts, the God of Israel, Woe unto [a]Nebo! for it is spoiled; Kiriathaim is confounded *and* taken; [1]Misgab is confounded and dismayed.

2 *There shall be* no more praise of Moab: in [b]Heshbon they have devised evil against it; [c]come, and let us cut it off from *being* a nation: also thou shalt be [2]cut down, O Madmen;* the sword shall [3]pursue thee.

3 A voice of crying *shall be* from Horonaim,† spoiling and great destruction.

4 [d]Moab is destroyed; her little ones have caused a cry to be heard.

5 For in the going up of [e]Luhith‡ [4]continual weeping shall go up; for in the going down of Horonaim the enemies have heard a cry of destruction.

6 Flee, save your lives, and be like [5]the heath in the wilderness.

7 ¶ For [f]because thou hast trusted in thy works,§ and in thy treasures, thou shalt also be taken; and [g]Chemosh shall go forth into captivity *with* [h]his priests and his princes together.

8 And the spoiler shall come upon every city, and no city shall escape: the valley also shall perish, and the plain shall be destroyed, as the LORD hath spoken.

9 Give wings unto Moab, that it may flee and get away; for [i]the cities thereof shall be desolate, without any to dwell therein.

10 [k]Cursed *be* he that doeth the work of the LORD [6]deceitfully, and cursed *be* he that keepeth back his sword from blood.

11 ¶ Moab hath been at ease from his youth,‖ and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste [7]remained in him, and his scent is not changed.

12 Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, that shall cause him to wander, and shall empty his vessels, and break their bottles.

13 And Moab shall be ashamed of Chemosh, [l]as the house of Israel was ashamed of Beth-el¶ their confidence.

14 ¶ How say ye, [m]We *are* mighty and strong men for the war?

15 Moab is [n]spoiled, and gone up *out of* her cities, and [8]his chosen young men are [o]gone down to the slaughter, saith the King whose name *is* The LORD of hosts.

16 The calamity of Moab *is* near to come, and his affliction hasteth fast.

17 All ye that are about him, [p]bemoan him; and all ye that know his name, say, [q]How is the strong staff broken,* *and* the beautiful rod!

18 Thou daughter that dost inhabit [r]Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.

19 O [9]inhabitant of [s]Aroer,† stand by the way, and espy; ask him that fleeth, and her that escapeth, *and* say, What is done?

20 Moab is confounded; for it is broken down: howl and cry; tell ye it in [t]Arnon, that Moab is spoiled.

B.C. 600—B.C. 600.

[2] *The fulness thereof.*
[b] Ez. xxvi.-xxviii.
* The Tyrians and the Philistines were neighbours, and sea-trading men, and were always friends and confederates; wherefore, in time of need, they did help one another.—DIODATI.
[3] *Isle.*
[c] Gen. x. 13, 14. *Caphtorim.* Deut. ii. 23.
[d] Mic. i. 16.
† This represents the total desolations of Gaza, which, with those of Ashkelon, would cause inconsolable grief to the inhabitants. This they would express by tearing or shaving off their hair, and cutting their flesh.—SCOTT.
[e] Deut. xiv. 1. Mark v. 5.
[f] 2 Sam. ii. 26.
[4] *Gather thyself.*
[5] *Canst thou, &c.*
‡ *The sea-shore*, included in this commission, would take in Tyre and Zidon, which in general shared the fortunes of the Philistines; and this confirms the opinion, that the prophecy was fulfilled during the siege of Tyre by Nebuchadnezzar.—SCOTT.
[g] Mic. vi. 9.

CHAP. XLVIII.

[a] Num. xxxii. 3, 37, 38. Is. xv. 2.
[1] *The high place.*
[b] Is. xvi. 8, 9.
[c] xlvi. 28.
[2] Or, *brought to silence.*
* *Madmen.*—This is probably the Madiama of Ptolemy.—GROTIUS.
[3] *Go after.*
† Another city of Moab, mentioned only in this place and in Is. xv. 5. Some think it the same with Horon, where Sanballat was born (Neh. ii. 10; xiii. 28). The prophet threatens also ruin and destruction to this city.—POOLE.
[d] Num. xxi. 27-30.
[e] Is. xv. 5.
† At Luhith the hill country of Moab appears to have begun, and here the people are represented as mounting the hill successively, in their flight before the enemy, weeping, as they follow one after another. At Horonaim they again descended into the plain (comp. Is. xv. 5).—BOOTHROYD.
[4] *Weeping with weeping.*
[5] *A naked tree.*
[f] Ps. lxii. 8-10. Is. lix. 4-6.

§ Namely, in thy valour and strength; or, in thy wealth and riches; or, in thy works—viz., thy strong places. *Chemosh*—the Moabites' idol (Num. xxi. 29). *Shall go*—according to the custom of heathen nations, who were wont to carry the gods of conquered people in triumph away with them (Is. xlvi. 1; Jer. xlix. 3).—DIODATI.
[g] Num. xxi.29. Is. xlvi. 1, 2.
[h] xlix. 3.
[i] Zeph. ii. 9.
[k] Judg. v. 23. 1 Kings xx. 42.
[6] *Negligently.*
‖ Though small, this nation was ancient, independent, and prosperous. *Settled on his lees.*—Like wine left long to refine and feed on the lees, which becomes stronger.—SCOTT.
[7] *Stood.*
[l] Hos. viii. 5, 6.
¶ That is, the calf set up there for an object of Divine worship, to which the Israelites trusted for protection (1 Kings xii. 28, 29; Hos. x. 6).—BOOTHROYD.
[m] Ps. xxxiii. 16. Is. xvi. 6.
[n] 8, 9, 18-25.
[8] *The choice of his, &c.*
[o] Is. xxxiv. 2-8.
[p] Rev. xviii. 14-20.
[q] Is. ix. 4.
* Comp. Is. xiv. 5. A staff, or rod, is an emblem of authority, and thence comes to signify a kingdom or government, especially such a one as oppresses its subjects or neighbours (see Is. ix. 4; x. 5).—LOWTH.
[r] Num. xxxii. 3.
[9] *Inhabitress.*
[s] Deut. ii. 36. 1 Chr. v. 8.
† *Aroer*—a town in the borders of Moab (see Deut. ii. 36). *Stand by the way, and espy, &c.*—The prophet describes the great concern and fear that was upon them, which made them hearken to every little report that was stirring.—LOWTH.
[t] Deut. ii. 36.

that oppressed God's Israel, as Egypt and Babylon; but mercy shall be kept in store for the Israel of God. They shall be corrected, but not cast off; the correction shall be in measure, in respect of degree and continuance. Nations have their periods. The Jewish nation itself is come to an end as a nation; but the gospel church, God's spiritual Israel, still continues, and will to the end of time, in that this promise is to have its full accomplishment, that though God correct it he will never "make a full end of it."—*Henry.*

CHAP. XLVII. OVERTHROW OF THE PHILISTINES.—Ver. 1. As the Egyptians had often proved false friends, so the Philistines had always been sworn enemies to the Israel of God, and the more dangerous and vexatious for their being such near neighbours to them. They were considerably humbled in David's time, but it seems they had got ahead again, and were a considerable people till Nebuchadnezzar cut them off with their neighbours, which is the event here foretold. The date of this prophecy is observable; it was "before Pharaoh" smote Gaza. When this blow was given to Gaza by the king of Egypt is not certain, whether in his expedition against Carchemish, or in his return thence, after he had slain Josiah, or when he afterward came with design to relieve Jerusalem; but this is mentioned here to shew that this word of the Lord came to Jeremiah against the Philistines when they were in their full strength and lustre themselves, and their cities in good condition, in no peril from any adversary or evil occurrent; when no disturbance of their repose was foreseen by any human probabilities, then Jeremiah foretold their ruin, which "Pharaoh's" smiting Gaza soon after would be but an earnest of, and, as it were, the beginnings of sorrow to that country.—*Henry.*

CHAP. XLVIII. IDOLATRY OF MOAB.—Ver. 7. The "priests and princes shall go together into captivity." Nay, Chemosh, the god they worship, who, they hope, will protect them, shall share with them in the ruin, his temples shall be laid in ashes, and his image carried away with the rest of the spoil. Now the consequence of all this will be, 1. Great shame and confusion: "Kiriathaim is confounded," and Misgab is so. They shall be ashamed of the mighty boasts they have sometimes made of their cities. "There shall be no more vaunting in Moab concerning Heshbon" (so it might be read, ver. 2); they shall no more boast of the strength of that city, when the evil which is designed against it is brought upon it. Nor shall they any more boast of their gods (ver. 13); they "shall be ashamed of Chemosh," ashamed of all the prayers they made to, and all the confidence they put in, that dunghill deity: as "Israel was ashamed of Beth-el," of the golden calf they had at Beth-el, which they confided in as their protector, but were deceived in, for it was not able to save them from the Assyrians; nor shall Chemosh be able to save the Moabites from the Chaldeans. Note, Those that will not be convinced and made ashamed of the folly of their idolatry by the word of God shall be convinced and made ashamed of it by the judgments of God, when they shall find by woeful experience the utter inability of the gods they have served to do them any service.

CHARACTER OF MOAB.—Ver. 11. (1.) It had been long undisturbed: "Moab hath been at ease from his youth." It was an ancient kingdom before Israel was, and had enjoyed great tranquillity, though a small country, and surrounded with potent neighbours. God's Israel were afflicted from their youth (Ps. cxxix. 1, 2), but "Moab at ease from his youth." He has "not been emptied from vessel to vessel," has not known any troublesome, weakening changes, but is as wine kept on the lees, and not racked or drawn off, by which it retains its strength and body. He has not been unsettled, nor any way made uneasy; he has not "gone into captivity," as Israel have often done, and yet Moab is a wicked, idolatrous nation, and one of the confederates against "God's hidden ones" (Ps. lxxxiii. 6). Note, there are many that persist in unrepented iniquity, and yet enjoy uninterrupted prosperity. (2.) They had been as long corrupt and unreformed: He "has settled on his lees," he has been secure and sensual in his prosperity; has rested in it, and fetched all the strength and life of the soul from it, as the wine from the lees; his taste remained in him, and his scent is not changed; he is still the same—as bad as ever he was. Note, While bad people are as happy as they used to be in the world, it is no marvel if they are as bad as they used to be. They have no changes of their peace and prosperity; "therefore they fear not God," their hearts and lives are unchanged (Ps. lv. 19).

DESTRUCTION OF MOAB.—Ver. 16-20. "Moab is spoiled," quite spoiled, is "confounded and broken down;" their cities are laid in ashes, or seized by the enemy, so that they are forced to quit them (ver. 15). Divers cities are here named, upon which judgment is come, and the list concludes with an *et cetera*. What occasion was there for him to mention more particulars, when it comes "upon all the cities of Moab" in general, "far and near!" (ver. 21-24.) Note, When iniquity is universal, we have reason to expect that calamity should be so too. The kingdom is deprived of its dignity and

21 And judgment is come upon the plain country; upon Holon, and upon [u]Jahazah, and upon Mephaath,

22 And upon [x]Dibon, and upon Nebo, and upon Beth-diblathaim,

23 And upon [y]Kiriathaim, and upon Beth-gamul, and upon [z]Beth-meon,

24 And upon [a]Kerioth, and upon [b]Bozrah, and upon all the cities of the land of Moab, far or near.

25 The horn of Moab is cut off, and his arm is broken, saith the LORD.

26 ¶ Make ye him drunken;‡ [c]for he magnified *himself* against the LORD: Moab also shall [d]wallow in his vomit, and he also shall be in derision.

27 For was not Israel a derision unto thee? was he found among thieves? for since thou spakest of him, thou [1]skippedst for joy.

28 O ye that dwell in Moab, [e]leave the cities, and dwell in the rock, and be [f]like the dove *that* maketh her nest in the sides of the hole's mouth.§

29 We have heard the pride of Moab, (he is exceeding proud,) his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart.

30 I [g]know his wrath, saith the LORD: but *it shall* not *be* so; [2]his lies shall not so effect *it*.‖

31 Therefore [h]will I howl for Moab, and I will cry out for all Moab; *mine heart* shall mourn for the men of [i]Kir-heres.¶

32 O vine of Sibmah, I will weep for thee with the weeping of [k]Jazer: thy plants are gone over the sea, they reach *even* to the sea of Jazer: [l]the spoiler is fallen upon thy summer fruits, and upon thy vintage.

33 And [m]joy and gladness is taken from the plentiful field, and from the land of Moab; and I have [n]caused wine to fail from the wine-presses: none shall tread with shouting; *their* shouting *shall be* no shouting.

34 From [o]the cry of Heshbon *even* unto [p]Elealeh, *and even* unto [q]Jahaz, have they uttered their voice, from [r]Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of [s]Nimrim shall be [3]desolate.

35 Moreover, I will cause to cease in Moab, saith the LORD, [t]him that offereth in the high places, and him that burneth incense to his gods.

36 Therefore [u]mine heart shall sound for Moab like pipes, and mine heart shall sound like pipes* for the men of [x]Kir-heres: because [y]the riches *that* he hath gotten are perished.

37 For every head *shall be* bald, and every bear [4]clipped: upon all the hands *shall be* [z]cuttings,† and [a]upon the loins sackcloth.

38 *There shall be* lamentation generally upon all the house-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel wherein *is* no pleasure, saith the LORD.

39 They shall howl, *saying*, How is it broken down! how hath Moab turned the [5]back with shame! so shall Moab be [b]a derision and a dismaying to all them about him.

40 For thus saith the LORD, Behold, he‡ shall fly as an eagle, and shall [c]spread his wings over Moab.

41 [6]Kerioth is taken,§ and the strong holds are surprised, and the mighty men's hearts in Moab at that day shall be [d]as the heart of a woman in her pangs.

42 And Moab shall be destroyed [e]from *being* a people, because he hath [f]magnified *himself* against the LORD.

43 [g]Fear, and the pit, and the snare,‖ *shall be* upon thee, O inhabitant of Moab, saith the LORD.

44 He [h]that fleeth from the fear shall fall into the pit; and he that getteth up out of the pit shall be taken in the snare: for I will bring upon it, *even* upon Moab, [i]the year of their visitation, saith the LORD.

45 They that fled stood under the shadow of Heshbon,¶ because of the force: but [k]a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall [l]devour the corner of Moab, and the crown of the head of the [7]tumultuous ones.

46 Woe be unto thee, O Moab! the people of Chemosh perisheth; for thy sons are taken [8]captives, and thy daughters captives.

47 ¶ Yet will I bring again the captivity of Moab in the latter days, saith the LORD. Thus far *is* the judgment of Moab.

CHAPTER XLIX.

1 *The judgment of the Ammonites,* 7 *of Edom,* 23 *of Damascus,* 28 *of Kedar,* 30 *of Hazor,* 34 *and of Elam.*

[1]CONCERNING [a]the Ammonites, thus saith the LORD, Hath Israel no sons? hath he

B.C. 600—B.C. 600.

[u] Josh. xiii. 18, *Jahaza.*
[x] Num. xxxiii. 46, *Almon-diblathaim.*
[y] Gen. xiv. 5, *Shaveh Kiriathaim.*
[z] Num. xxxii. 38, *Baal-meon.*
[a] Am. ii. 2.
[b] Deut. iv. 43, *Bezer.*
† Let him be overwhelmed with judgments and God's wrath, which is likened to a cup of drink (Is. li. 17; lxiii. 6; Jer. xxv. 27). *Wallow*—in sign of heaviness and astonishment. — DIODATI.
[c] Is. x. 15. 2 Thes. ii. 4.
[d] Is. xix. 14.
[1] *Movedst thyself.*
[e] Jud. vi. 2.
[f] Ps. iv. 6, 7.
§ The doves build their nests in the clefts or natural hollows of a rock (see Cant. ii. 14). Dr Shaw, in his travels, mentions a city on the African coast, called Hamam-et, from the number of wild pigeons that are bred in the clefts of the adjacent mountains.—BLAYNEY.
[g] Is. xxxvii. 28, 29.
[2] *Those on whom he stayeth.* (Heb. *his bars*) *do not right.*
‖ *I know his wrath—but it shall not be so; his lies shall not so effect it.*—I know his haughty boastings; but it shall not be so with him as he imagineth; his great words and presumptuous undertakings shall not carry it.—BISHOP HALL.
[h] Is. xvi. 7-11.
[i] 2 Kings iii. 25, *Kir-haraseth.* Is. xvi. 7, *Kir-hareseth.*
¶ Or, Kir-hareseth (Is. xvi. 7), appears to have been once the capital, or at least the strongest, of the cities of Moab (2 Kings iii. 25).—BLAYNEY.
[k] Num. xxi. 32, *Jaazer.*
[l] xl. 10.
[m] Is. xxxii. 9-14. Rev. xviii. 22, 23.
[n] Is. vii. 23.
[o] Is. xv. 4-6.
[p] Num. xxxii. 37.
[q] 21, *Jahazah.*
[r] Deut. xxxiv. 3.
[s] Num. xxxii. 3, *Nimrah*; 36, *Beth-nimrah.*
[3] *Desolations.*
[t] Is. xv. 2; xvi. 12.
[u] Is. xv. 5.

* *Mine heart shall sound like pipes.*—I groan inwardly for trouble and anguish. The music of pipes was used at funerals.—LOWTH.
[x] 31.
[y] Prov. xiii. 22. Is. xv. 7.
[4] *Diminished.*
[z] Lev. xix. 28. Mark v. 5.

† We often read of persons cutting themselves when in great anguish; but we are not commonly told what part they wounded. The modern Arabs gash their arms, which are often bare; it appears from this passage the ancients wounded themselves in the same part.—HARMER.
[a] 1 Kings xxi. 27. Is. xx. 2.
[5] *Neck.*
[b] Is. xx. 4-6. Ez. xxvi. 16-18.
‡ *He*—i.e., Nebuchadnezzar.
[c] Is. viii. 8.
[6] *The cities.*
§ Whether *Kerioth* here be the proper name of a city, as it is ver. 24, or an appellative noun signifying cities, is doubtful. The latter seems best to agree to this place: *The cities and the strongholds* are all taken; and though Moab hath in it many mighty and valiant men, yet their hearts will be full of fear, or ready to fail them, like a woman's who is in her travail, and hath great and sore pains.—POOLE.
[d] Is. xiii. 8. 1 Thes. v. 3.
[e] Esth. iii. 8-13. Is. vii. 8.
[f] Prov. xvi. 18. Dan. xi. 36.
[g] Deut. xxxii. 23-25. Ps. xi. 6.
‖ It seems to be a proverbial expression, denoting divers sorts of calamities, some of which if men happened to escape, they should fall into others as bad (see Is. xxiv. 18). As if a man, flying from his enemy out of fear, should fall into a pit; and, escaping from thence, should be taken in a snare (comp. Amos v. 15).—LOWTH.
[h] 1 Kings xix. 17. Am. ix. 1-4.
[i] xlvi. 21.
¶ The Moabites fled for refuge to Heshbon; but as the army of Nebuchadnezzar entered the country from the north, that city would be the first point of attack, and, on its being conquered, devastation would spread over the whole territory.—DR HENDERSON.
[k] Am. ii. 2.
[l] Num. xxiv. 17.
[7] *Children of noise.*
[8] *In captivity.*

CHAP. XLIX.
[1] *Against.*
[a] Ez. xxi. 28-32. Zeph. ii. 8-11.

authority: "The horn of Moab is cut off," the horn of its strength and power, both offensive and defensive; "his arm is broken," that he can neither give a blow nor save a blow (ver. 25). Is the youth of the kingdom the strength and beauty of it? "His chosen young men are gone down to the slaughter" (ver. 15). They went down to the battle, promising themselves that they should return victorious; but God told them that they went "down to the slaughter;" so sure are they to fall against whom God fights! In a word, "Moab shall be destroyed from being a people" (ver. 42). Those that are enemies to God's people will soon be made no people.

LAMENTATION IN MOAB.—Ver. 18. The Moabites shall lament: it will be the greatest mortification and grief imaginable to them. Those that sat in "glory," in the midst of wealth and mirth, and all manner of pleasure, shall "sit in thirst," in a dry and thirsty land, where no water, no comfort is. It is time for them to "sit in thirst," and inure themselves to hardship, when "the spoiler is come," who will strip them of all, and empty them. The Moabites in the remote corners of the country, that are furthest from the danger, will be inquisitive how the matter goes, what news from the army, will ask every one "that escapes, What is done?" (ver. 19.) And when they are told that all is gone, that the invader is the conqueror, they will "howl and cry," in bitterness and anguish of spirit (ver. 20); they will abandon themselves to solitude, to lament the desolations of their country; they will "leave the cities," that used to be full of mirth, "and dwell in the rock," where they may have their fill of melancholy: they shall no more be singing birds, but mourning birds, "like the dove" (ver. 28), "the doves of the valleys" (Ezek. vii. 16). Let those that give themselves up to mirth know that God can soon change their note. Their sorrow shall be so very extreme, that they shall make themselves "bald, and cut" themselves (ver. 37), which were expressions of a desperate grief, such as tempted men to be even their own destroyers. "Job," indeed, "rent his mantle and shaved his head," but he did not cut himself. When the flood of passion rises ever so high, wisdom and grace must set bounds to it, set banks to it, to restrain it from such barbarities. The sorrow shall be universal (ver. 38). "There shall be a general lamentation upon all the house-tops of Moab," where they worshipped their idols, to whom they shall in vain bemoan themselves, "and in" all "the streets," where they conversed with one another, for they shall be free in communicating their griefs and fears, and in propagating them; for they see all lost. "'I have broken Moab like a vessel wherein is no pleasure,' which shall not be regarded, and cannot be pieced again." That which Moab used to rejoice in was, their pleasant fruits, and the abundance of their rich wines.—*Henry.*

PRIDE OF MOAB.—Ver. 29. The sin which they had been most notoriously guilty of, and for which God now reckoned with them, was pride. It is mentioned six times. "We have" all "heard of the pride of Moab;" his neighbours took notice of it; it has testified to his face, as Israel's did, "he is exceeding proud," and grows worse and worse. Observe "his loftiness, his arrogancy, his pride, his haughtiness;" the multiplying of words to the same purport intimates in how many instances he discovered his pride, and how offensive it was both to God and man. It was charged upon them Is. xvi. 6, but here it is expressed more largely than there. Since then, they had been under humbling providences, and yet were unhumbled; nay, they grew more arrogant and haughty, which plainly marked them for that utter destruction of which pride is the forerunner. Two instances are here given of the pride of Moab:—1. He had conducted himself insolently toward God. He must be brought down with shame (ver. 26), for "he" has "magnified himself against the Lord;" and again (ver. 42), he "shall be destroyed from being a people," for this very reason. The Moabites preferred Chemosh before Jehovah, and thought themselves a match for the God of Israel, whom they set at defiance. 2. He had conducted himself scornfully toward Israel, particularly in their late troubles; therefore Moab shall fall into the same troubles, into the same hands, and be a derision, for Israel was "a derision to him" (ver. 26, 27). The generality of the Moabites, when they heard of the calamities and desolations of their neighbours the Jews, instead of lamenting them, rejoiced in them as if they had been "thieves" taken in the act of robbing; as often as they spake of them "they skipped for joy.' Many, in such a case, entertained in their minds a secret pleasure at the fall of those they had a dislike to, who yet have so much discretion as to conceal it, it is so invidious a thing; but the Moabites industriously proclaimed their joy, and avowed the enmity they had to Israel, triumphing over every Israelite they met

no heir? why *then* doth [2]their king [b]inherit Gad, and his people dwell in his cities?

2 Therefore, behold, the days come, saith the LORD, [c]that I will cause an alarm of war to be heard in Rabbah of the Ammonites; and it shall be a desolate heap, and her daughters shall be burnt with fire: then [d]shall Israel be heir unto them that were his heirs, saith the LORD.

3 Howl, O Heshbon, for Ai is spoiled: cry, ye daughters of Rabbah, gird you with sackcloth; lament, and run to and fro by the hedges: for [3]their king [e]shall go into captivity, *and* his priests and his princes together.

4 Wherefore gloriest thou in the valleys, [4]thy flowing valley, [f]O backsliding daughter?* that [g]trusted in her treasures, *saying*, Who shall come unto me?

5 Behold, [h]I will bring a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee; and [i]ye shall be driven out every man right forth; and [k]none shall gather up him that wandereth.

6 And [l]afterward I will bring again the captivity of the children of Ammon, saith the LORD.

7 ¶ Concerning Edom, thus saith the LORD of hosts, [m]*Is* wisdom no more in [n]Teman? is counsel perished from the prudent? is their wisdom vanished?

8 Flee ye, [5]turn back, dwell deep,† O inhabitants of [o]Dedan; [p]for I will bring the calamity of Esau upon him, the time *that* I will visit him.

9 If grape-gatherers come to thee, would they not leave *some* gleaning-grapes? if thieves by night, they will destroy [6]till they have enough.

10 But [q]I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his seed is spoiled, and his brethren, and his neighbours, and he *is* not.

11 Leave [r]thy fatherless children, I will preserve *them* alive; and [s]let thy widows trust in me.

12 For thus saith the LORD, Behold, they whose judgment *was* not to drink of the cup have assuredly drunken; and *art* thou he *that* shall altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it*.

B.C. 600—B.C. 600.

[2] *Melcom.*

[b] Jud. x. 7, 8, 1 Sam. xi. 1-3.

[c] Ez. xxv. 4-6. Am. i. 13, 14.

[d] Is. xiv. 1-3. Ob. 19.

[3] Or, *Melcom.*

[e] Am. i. 15.

[4] *Thy valley flow-eth away.*

[f] Hos. iv. 16.

* Ammon is called a "backsliding daughter," either as having apostatised from the religion of Lot, the ancestor of the nation, or rather as refractory and rebellious; for so the word may signify.—SCOTT.

[g] Ps. xlix. 6. Prov. x. 15.

[h] Josh. ii. 9, 2 Kings xix. 7.

[i] Am. iv. 3.

[k] Is. xvi. 3. Ob. 12-14.

[l] Is. xix. 18-23; xxiii. 18. Ez. xvi. 53.

[m] Job v. 12-14. Is. xix. 11-13.

[n] Gen. xxxvi. 11, 15. Ob. 9.

[5] *They are turned back.*

† *Dwell deep.*—When the Arabs have drawn upon themselves such a general resentment of the more fixed inhabitants of those countries, that they think themselves unable to stand against them, they withdraw into the depths of the great wilderness, where none can follow them with any hopes of success. It is probable that the "dwelling deep," which Jeremiah recommends to the Arab tribes here and at ver. 30, means this plunging far into the deserts, rather than going into caves and dens, as has been sometimes supposed. For although people who live a settled kind of life have practised this method of security, the Arabs, who lead a wandering life in tents, look upon caves as traps, rather than as places of defence.—HARMER.

[o] xxv. 23.

[p] Lam. iv. 21, 22.

[6] *Their sufficiency.*

[q] Mal. i. 3, 4.

[r] Deut. x. 18.

[s] 1 Tim. v. 5.

[t] Gen. xxii. 16.

[u] Is. xviii. 2, 3.

[x] 1 Sam. ii. 7.

† Astonishment, for which language can scarcely find utterance, is the sentiment expressed by every traveller who has been able to explore the magnificent ruins of the once proud metropolis of Idumea or Edom. Shut in on the opposite side by barren, craggy precipices, from which numerous ravines and valleys branch out in all directions, the sides of the mountains, covered with an endless variety of excavated tombs and private dwellings, present altogether the most singular scene that can well be conceived. The name of the capital, in various languages, implies "a rock."—LABORDE.

[7] Job xviii. 15-18. Rev. xviii. 21-23.

§ We know little more of the history of the Edomites than as it is connected with that of the Jews; and where is the name or the nation now? They were swallowed up and lost, partly among the Nabathean Arabs, and partly among the Jews, and the very name was abolished and disused about the first century after Christ.—NEWTON.

[z] Zech. xi. 3.

‖ No sooner should the invader enter the land than, his work done, he should be ordered elsewhere. The repeated interrogations are intended to signalise the universal conqueror whom no power had been able to resist. Jehovah vindicates to himself the right to appoint the day of battle. *To stand before* does not here signify to resist, but to assume the attitude of servants ready to receive and execute the orders of their master. *Shepherd*—the usual metaphor for king.—DR HENDERSON.

[a] Ex. xv. 11. Ps. lxxxix. 6, 8.

[7] *Convent me in judgment.*

[b] Ps. xxxiii. 11. Prov. xix. 21.

[c] 7.

[d] Mal. i. 3, 4.

[8] *Weedy sea.*

* Ps. xviii. 5. Is. xiii. 8.

13 For [t]I have sworn by myself, saith the LORD, that Bozrah shall become a desolation, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

14 I have heard a rumour from the LORD, and [u]an ambassador is sent unto the heathen, *saying*, Gather ye together, and come against her, and rise up to the battle.

15 For, lo, [x]I will make thee small among the heathen, *and* despised among men.

16 Thy terribleness hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock,‡ that holdest the height of the hill: though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the LORD.

17 Also Edom shall be a desolation: every one that goeth by it shall be astonished, and shall hiss at all the plagues thereof.

18 As in the overthrow of Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD, [y]no man shall abide there, neither shall a son of man dwell in it.§

19 Behold, [z]he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her;‖ and who *is* a chosen *man*, *that* I may appoint over her? for [a]who *is* like me? and who will [7]appoint me the time? and who *is* that shepherd that will stand before me?

20 Therefore hear [b]the counsel of the LORD that he hath taken against Edom, and his purposes that he hath purposed against the inhabitants of [c]Teman: Surely the least of the flock shall draw them out; surely he shall [d]make their habitations desolate with them.

21 The earth is moved at the noise of their fall; at the cry, the noise thereof was heard in the [8]Red sea.

22 Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: and at that day shall [e]the heart of the mighty men of Edom be as the heart of a woman in her pangs.

23 ¶ Concerning Damascus. Hamath is confounded, and Arpad; for they have heard evil

with in distress, and laughing at him; which was as inhuman as it was impious, and an impudent affront both to man, whose nature they were of, and to God, whose name they were called by. Note, Those that deride others in distress will justly and certainly, sooner or later, come into distress themselves, and be had in derision. Those that are "glad at calamities," especially the calamities of God's Church, "shall not" long "go unpunished." They had also been guilty of malice against God's people, and treachery in their dealings with them (ver. 30). They made a jest of the desolations of Judah and Jerusalem, and pretended, when they laughed at them, that it was but in sport, and to make themselves merry; but, says God, "'I know his wrath,' I know it comes from the old enmity he has to the seed of Abraham, and the worshippers of the true God. 'I know' he thinks these calamities of the Jewish nation will end in their utter extirpation."—*Henry.*

CHAP. XLIX. JUDGMENT AGAINST THE AMMONITES.—Ver. 1. The old translation more exactly renders the first clause, "Unto the children of Ammon, thus saith the LORD." The same may be noted concerning the other nations mentioned in this chapter.—The king of Ammon had sent Ishmael to murder Gedaliah, and probably Nebuchadnezzar intended to revenge that injury when he made war against the Ammonites; but the Lord had a controversy with them on account of their injustice to his people Israel. Being situated on the north-east border of the land, the Ammonites seized every opportunity of getting possession of their cities and lands, as if the Israelites had no heirs; and thus the subjects of the king of Ammon, or the worshippers of Melcom, the idol of Ammon (so it may be understood), dwelt in the lot of Gad, and in the cities which God had given to his people, and which had not belonged to their ancestors. It seems that their rapacity was attended with the most shocking barbarity. Even before the Syrians and Assyrians had dispossessed the Israelites, several cities, originally given to Gad or Reuben, were possessed by the Ammonites. Ver. 3. "When Ai, a city of the Ammonites, is destroyed, it is time for Heshbon, the chief city of Moab, to lament her danger; for her turn comes next" (chap. xlvii. 2).—(*Lowth.*) "Howl, O Heshbon, the chief city of the Gadites (usurped by Ammon), for Ai, the neighbouring city, is spoiled."—(*Bp. Hall.*) Heshbon, the capital of Sihon's kingdom, had originally been taken from Moab; and it is generally supposed that Heshbon of Moab (chap. xlviii. 2) is the same city, the Moabites having again got possession of it. But it is not certain that another city, called after the name of that which the Amorites took from Moab, might not be intended. The kingdom of Sihon was divided between Reuben and Gad; Heshbon was at first allotted to Reuben, but it is afterwards mentioned as a city of Gad. So that either Moab or Ammon had taken it from Reuben or Gad. Heshbon is mentioned by Isaiah as a city of Moab; as are several others which had been given to Reuben and Gad.

JUDGMENT AGAINST EDOM.—Ver. 9-11. Grape-gatherers generally leave some gleanings; and nocturnal depredators take what they can, yet do not destroy everything; but the Chaldeans, whom God employed to desolate Edom, would entirely spoil them. They would discover and plunder their secret treasures, and leave them no refuge to hide in; and they would so destroy their seed, and brethren, and neighbours, that there would be none left to say to those that were dying, "Leave thy orphans and widows to my care, and I will provide for them."—This seems the most natural meaning of the passage in this connection; though the latter part of it is generally quoted as a promise to the people of God when about to leave the world; and some suppose that it was intended for the afflicted Israelites, to remind them of the advantages which they possessed above the Edomites.—Some, indeed, understand it ironically, as if no orphans or widows would remain, about whom the dying Edomites need be concerned: but so entire a massacre does not often take place; and such a way of predicting so dire an event does not accord with the general manner of the holy Scriptures. Ver. 12. The people of God might have expected an exemption from the calamities which overtook his enemies; yet they had been deeply involved in them: and could the Edomites hope to escape?—Not the character, but the peculiar privileges of the Israelites were alluded to. Ver. 16. The word rendered *terribleness*, is, by some, supposed to mean an idol worshipped by the Idumeans, from which they expected help, but which would disappoint their confidence.—"Jerome, who lived in the neighbourhood, tells us, in his commentary on Obadiah, that Idumea was a rocky mountainous country: and that the inhabitants dwelt in caves dug out of the rocks and hills."—(*Lowth*) Ver. 19, 20. Nebuchadnezzar was about to come up (as a lion from the banks of Jordan, when driven from his den by the overflowing waters, he fiercely assaulted the sheepfolds), and the Lord would cause him suddenly to run *upon* the land of Edom, though it was strongly fortified; or he would cause the Edomites suddenly to run out of the land, as despairing of success against so powerful an invader. For the Lord had, as it were, summoned all the valiant captains of the earth to appear before him, that he might appoint one to this service; and from

tidings: they are [9]faint-hearted; *there is* [f]sorrow [1]on the sea; [¶] it cannot be quiet.

24 Damascus is waxed feeble, *and* turneth herself to flee, and fear hath seized on *her;* anguish and sorrows have taken her, as a woman in travail.

25 [g]How is the city of praise* not left, the city of my joy!

26 Therefore [h]her young men shall fall in her streets, and all the men of war shall be cut off in that day, saith the LORD of hosts.

27 And [i]I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-hadad.†

28 ¶ Concerning [k]Kedar, and concerning the kingdoms of [l]Hazor, which Nebuchadrezzar king of Babylon shall smite, thus saith the LORD, Arise ye, go up to Kedar, and [m]spoil the men of the east.‡

29 Their [n]tents and their flocks shall they take away: they shall take to themselves their curtains, and all their vessels, and their camels;§ and they shall cry unto them, [o]Fear *is* on every side.

30 ¶ Flee, [2]get you far off, [p]dwell deep, O ye inhabitants of Hazor, saith the LORD; [q]for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose against you.

31 Arise, get you up unto the [3]wealthy nation,‖ [r]that dwelleth without care, saith the LORD, which have neither gates nor bars, *which* [s]dwell alone.

32 And [t]their camels shall be a booty, and the multitude of their cattle a spoil: and [u]I will scatter into all winds them *that are* [4]in the utmost corners; and I will bring their calamity from all sides thereof, saith the LORD.

33 And Hazor shall be a dwelling for dragons, *and* a desolation for ever: there shall no man abide there, nor *any* son of man dwell in it.

34 ¶ The word of the LORD that came to Jeremiah the prophet against [x]Elam, in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith the LORD of hosts, Behold, I will break the bow of Elam,[¶] the chief of their might.

B.C. 600—B.C. 598.

[9] *Melted.*
[f] Is. lvii. 20.
[1] *As on the sea.*
[¶] *On the sea.*—Or, "as on the sea," when the ship is sinking, and the sailors have nothing but death before their eyes.—SCOTT.
[g] Is. xiv. 4-6. Dan. iv. 30.
* *City of praise.*—Damascus, famous for its antiquity, wealth, riches, strength, and power. How was it this city was not spared by the enemy?—GILL.
[h] Ez. xxvii. 27.
[i] Am. i. 4.
† Probably a common name for the kings of Syria, as Pharaoh for those of Egypt.—BLAYNEY.
[k] Gen. xxv. 13. Cant. i. 5.
[l] 30.
[m] Gen. xxv. 6. Job i. 3. Is. xi. 14.
‡ As the Arabians are called in the Scripture dialect.—LOWTH.
[n] Is. xiii. 20; lx. 7.
§ This description of property shews that they were Scenite or nomad Arabs; persons who dwell in tents, and whose principal property was cattle, especially camels, of the whole of which they were plundered by the Chaldeans.—CLARKE.
[o] Ps. xxxi. 13. 2 Cor. iv. 8; vii. 5.
[2] *Flit greatly.*
[p] 8.
[q] Is. x. 7.
[3] *Nation that is at ease.*
‖ This is addressed to the Babylonians, the commissioned instruments of Divine wrath; and what follows shews the habits of these shepherds of the wilderness. They dwelt in tents, not in towns.—BOOTHROYD.
[r] Jud. xviii. 7-10, 27.
[s] Num. xxiii. 9.
[t] 29.
[u] Deut. xxviii. 64. Ez. xii. 14, 15.
[4] *Cut off into corners;* or, *that have the corners* of their hair *polled.*
[x] Gen. x. 22; xiv. 1. Acts ii. 9.
[¶] Isaiah speaks thus of the Elamites (ch. xxii. 6)—"And Elam bare the quiver." Strabo says that the mountainous parts of Elymais bred chiefly archers; and Livy and other heathen writers speak of the Elymean bowmen.—BLAYNEY.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will [y]scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam [z]to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, *even* my fierce anger, saith the LORD; and [a]I will send the sword after them, till I have consumed them:

38 And I will [b]set* my throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass [c]in the latter days, *that* [d]I will bring again the captivity of Elam, saith the LORD.

[y] Deut. xxviii. 25, 64. Ez. v. 10.
[z] Ps. xlviii. 4-6.
[a] Lev. xxvi. 33. Ez. v. 2, 12; xii. 14.
[b] Dan. vii. 9-14.
* That is to say, I will execute my sovereign judgments upon these people, as if I sat in my judgment-seat, in a public court, in the midst of them.—DIODATI.
[c] Is. ii. 2. Dan. ii. 28; x. 14.
[d] Job xlii. 10. Ez. xvi. 53-55.

CHAP. L.
[1] *The hand of Jeremiah.*
[2] *Lift up.*
[a] Is. xxi. 9. Rev. xviii. 2.
[b] Is. xlvi. 1.
* *Bel.*—The same with Baal, a name common to the idols of the East, and at first probably given to some of the heavenly bodies.—LAMY.
[c] Is. xxxix. 1.
[d] Is. xxxvii. 19.
† The Medes, who lay north of Babylon (see ver. 9, 41).—LOWTH.
‡ The destruction of Babylon, which was begun by the Medes and Persians, became at length so entire, that it has for ages been uninhabited by man, and deserted by every useful animal. This prophecy was delivered when Babylon was rapidly becoming more and more powerful and prosperous.—SCOTT.
[e] Ez. xxxvii. 16-22.
[f] Ezra iii. 12, 13. Jam. iv. 9.
[g] Ps. cv. 4. John vii. 17.
[h] Is. ii. 3-5.
§ We find the Jews, after their return from Babylon, in Nehemiah's time, entering into a covenant to walk in God's law, and to obey him (Neh. ix. 38; x. 1, &c.) But by the "perpetual" or "everlasting covenant," may probably be understood that of the gospel.—BLAYNEY.
[i] Ps. cxix. 176. Luke xv. 4-7.
[k] Is. lvi. 10-12.
[l] Ps. xxxii. 7.
[3] *Place to lie down in.*
[m] Is. ix. 12; lvi. 9.

CHAPTER L.

1, 9, 21, 35 *The judgment of Babylon.* 4, 17, 33 *The redemption of Israel.*

THE word that the LORD spake against Babylon, *and* against the lands of the Chaldeans, by [1]Jeremiah the prophet.

2 Declare ye among the nations, and publish, and [2]set up a standard; publish, *and* conceal not: say, [a]Babylon is taken, [b]Bel* is confounded, [c]Merodach is broken in pieces; [d]her idols are confounded, her images are broken in pieces.

3 For out of the north there cometh up a nation against her,† which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast.‡

4 ¶ In those days, and in that time, saith the LORD, [e]the children of Israel shall come, they and the children of Judah together, [f]going and weeping: they shall go, and [g]seek the LORD their God.

5 They shall ask the way to Zion, with their faces thitherward, *saying,* [h]Come and let us join ourselves to the LORD in a perpetual covenant *that* shall not be forgotten.§

6 My people hath been lost sheep; [k]their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they [l]have forgotten their [3]resting-place.

7 All that found them [m]have devoured them:

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them all he had chosen Nebuchadnezzar. And who, like the Lord, was able to prepare instruments to his work? Who dared to appoint him a time, either to meet him in judgment, or to face him in battle? Or what ruler of Edom would dare to withstand him, and the weapons of his indignation? What shepherd could meet this fierce lion, to defend the sheepfold against him? Let then the Edomites hear the counsel and purpose of God against them; for he meant so to enfeeble and intimidate them, that the least of Nebuchadnezzar's soldiers would be able to draw them out of their cities, and to lead them into captivity.—*Scott.*

GOD'S CARE OF THE ORPHAN.—Ver. 11. "Leave thy fatherless children, I will preserve them alive." When they are flying, or dying, there shall be none left, no relation, no friend, no, not so much as any parish officers, to take care of their wives and children that they leave behind. Edom is not, he is cut off and gone; nor is there any to say, "Leave me thine orphans." If the master of a family be cut off, or forced away, it is some comfort if he have a friend to leave his family with, whom he can confide in; but they shall have none such, for they shall all be involved in the same calamity. The Chaldee makes these to be the words of God to his people, distinguishing them from the Edomites in this calamity; and they read it, "'But you, O house of Israel, you shall not leave your orphans, I will secure them, and let your widows rest on my word.' Whatever becomes of the widows and fatherless of the Edomites, I will take care of yours." Note, It is an unspeakable comfort to the children of God, when they are dying, that they may leave their surviving relations with God, may in faith commit them to him, and encourage them to trust in him; and though they cannot promise themselves great things in the world for them, yet they may hope that he will preserve them alive, always provided that they trust in him.

DOOM OF DAMASCUS.—Ver. 23-26. "Damascus" now "waxes feeble;" a city that thought she could have looked the most formidable enemy in the face, now "turns herself to flee," and owns it is to no more purpose to think of contending with her fate, than for "a woman in" labour to contend with her pains, which she cannot escape, but must yield to. It was a "city of praise" (ver. 25), not praise to God, but to herself; a city much commended and admired by all strangers that visited it. It was a "city of joy," where there was an affluence and confluence of all the delights of the sons of men, and abundance of mirth in the enjoyment of them. We read it (though there is no necessity for it), "the city of my joy," which the prophet himself had sometimes visited with pleasure. Or it may be the speech of the king, lamenting the ruin of "the city of" his "joy." But now it is all overwhelmed with fear and grief. Note, Those deceive themselves who place their happiness in carnal joys; for God in his providence can soon cast a damp upon them, and put an end to them. He can soon make a "city of praise" to be a reproach, and a "city of joy" to be a terror to itself. It ends with a terrible fall and fire. 1. The inhabitants are slain: (ver. 26) the "young men," who should fight the enemy, and defend the city, "shall fall" by the sword "in her streets; and all the men of war," mighty men, expert in war, and engaged in the service of their country, "shall be cut off." 2. The city is laid in ashes: (ver. 27) the "fire" is "kindled" by the besiegers "in the wall," but it shall devour all before it, "the palaces of Benhadad" particularly, where so much mischief had formerly been hatched against God's Israel, for which it is now thus visited.—*Henry.*

JUDGMENTS AGAINST OTHER NATIONS.—Ver. 28. Kedar and Hazor seem to have been districts to the south-east of the land of Canaan, occupied by different tribes of the Arabians, who lived in tents, and subsisted chiefly by feeding cattle, or by rapine. Ver. 29. "Because they used to dwell in tents, he nameth the things that pertain thereunto." Ver. 34. Elam was a district of the country afterwards called Persia. It was subjected and ravaged by Nebuchadnezzar; but under Cyrus it aided to destroy the Chaldean monarchy. This prophecy was delivered some time before the taking of Jerusalem, and probably the others were delivered about the same time, though accomplished several years after.—*Scott.*

CHAP. L. FATE OF BABYLON.—Ver. 1-3. The fall of Babylon is spoken of as a thing done thoroughly. For, 1. The very idols of Babylon, which the people would protect with all possible care, and from which they expected protection, shall be destroyed. Bel and Merodach were their two principal deities; they shall be "confounded," and the images of them "broken to pieces." 2. The country shall be laid waste, out "of the north"—from Media, which lay north of Babylon, and from Assyria, through which Cyrus made his descent upon Babylon; from thence the nation shall come that shall make "her land desolate." Their land was north of the countries that they destroyed, who were therefore threatened with evil from the north (*Omne malum ab aquilone—Every evil comes from the north*); but God will find out nations yet further north to come upon them. The pomp and power of old Rome were brought down by northern nations—the Goths and Vandals.

and their adversaries said, We offend not, because they have sinned against the LORD, [n]the habitation of justice;[‖] even the LORD, [o]the hope of their fathers.

8 Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats before the flocks.

9 ¶ For, lo, [p]I will raise, and cause to come up against Babylon, an assembly of great nations[¶] from the north country: and [q]they shall set themselves in array against her; from thence she shall be taken: their arrows *shall be* as of a mighty [4]expert man;[*] [r]none shall return in vain.

10 And [s]Chaldea shall be a spoil: [t]all that spoil her shall be satisfied, saith the LORD.

11 Because [u]ye were glad, because ye rejoiced, O [x]ye destroyers of mine heritage, because ye are grown [5]fat as the heifer at grass,[†] and [6]bellow as bulls;

12 Your [7]mother shall be sore confounded: she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* [z]a wilderness, a dry land, and a desert.

13 Because of the wrath of the LORD it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues.

14 Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; [a]for she hath sinned against the LORD.

15 Shout against her round about: she hath given her hand:[‡] [b]her foundations are fallen, her walls are thrown down; [c]for it *is* the vengeance of the LORD: take vengeance upon her: [d]as she hath done, do unto her.

16 Cut off the sower from Babylon, and him that handleth the [7]sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land.

17 ¶ Israel *is* [e]a scattered sheep; the lions have driven *him* away: [f]first the king of Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones.

18 Therefore thus saith the LORD of hosts, the God of Israel, Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.

19 And I will [g]bring Israel again to his habitation, and [h]he shall feed on Carmel and Bashan, and [i]his soul shall be satisfied upon mount Ephraim and Gilead.[§]

20 In those days, and in that time, saith the LORD, [k]the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for [l]I will pardon them whom I reserve.

21 ¶ Go up against the land of [8]Merathaim, *even* against it, and against the inhabitants of [9]Pekod: waste and utterly destroy after them, saith the LORD, [m]and do according to all that I have commanded thee.

22 A sound of battle *is* in the land, and of great destruction.

23 How [n]is the hammer of the whole earth cut asunder and broken![‖] how is Babylon become a desolation among the nations!

24 I have laid a snare for thee,[¶] and thou art also taken, O Babylon, and thou wast not aware: thou art found, and also caught, [o]because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for [p]this *is* the work of the Lord GOD of hosts in the land of the Chaldeans.

26 Come against her from [1]the utmost border, open her storehouses; [2]cast her up as heaps, and destroy her utterly: let nothing of her be left.

27 Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.

28 The voice of them that flee and escape out of the land of Babylon, [q]to declare in Zion the vengeance of the LORD our God, the vengeance of his temple.[*]

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: [r]recompense her according to her work; according to all that she hath done, do unto her: [s]for she hath been

B.C. 595—B.C. 595.

[n] Ps. xc. 1; xci. 1.

‖ *The habitation of justice.*—A refuge and protection for those that are good and just; and consequently one that would not have cast off the Jews, if they had not first forsook him (comp. Ps. xci.) —LOWTH.

[o] Ps. xxii. 4, 5. 1 Tim. i. 1.

[p] Ezra i. 1, 2.

¶ The army of Cyrus was composed of Medes, Persians, Armenians, Caducians, Sacæ, &c. Though all these did not come from the north, yet they were arranged under the Medes, who did come from the north in reference to Babylon.—CLARKE.

[q] 14, 29.

[4] *Destroyer.*

[*] They are such expert archers that they shall never miss their mark.—CLARKE.

[r] 2 Sam. i. 22.

[s] xxvii. 7.

[t] Is. xlv. 3. Rev. xvii. 16.

[u] Prov. xvii. 5.

[x] Ps. lxxiv. 2-8; lxxxiii. 1-5.

[5] *Big,* or *corpulent.*

† *As the heifer at grass.* — Ye were wanton in the desolations ye brought upon Judea. — CLARKE.

[6] *Neigh as steeds.*

[7] xlix. 2.

[z] xxv. 12.

[a] Hab. ii. 8, 17. Rev. xvii. 5.

‡ *She hath given her hand.*—In token of subjection and homage. The phrase occurs in the same sense, 1 Chr. xxix. 24; Lam. v. 6. It probably alludes to the act of the vanquished, who, by throwing down his arms, and stretching forth his defenceless hands, acknowledges himself in the power of the conqueror. —BLAYNEY.

[b] li. 25, 44, 58.

[c] Deut. xxxii. 35, 41, 43. Luke xxi. 22.

[d] Ps. cxxxvii. 8, 9. Rev. xviii. 6.

[7] *Scythe.*

[e] Joel iii. 2. Matt. ix. 36-38.

[f] 2 Kings xviii. 9-13.

[g] Ez. xxxvi. 24, 33; xxxix. 25-29.

[h] Is. xxxv. 2. Mic. vii. 14.

[i] xxxi. 14, 25.

§ These promises of grace and favour to the Jewish nation, are chiefly to be understood of the general restoration of the Jewish nation, after the downfall of the antichristian empire (comp. chap. xxxiii. 12; Is. lxv. 10; Ez. xxxiv. 13, 14). — LOWTH.

[k] Num. xxiii. 21.

[l] Mic. vii. 19.

[8] *The rebels.*

[9] *Visitation.*

[m] 1 Sam. xv. 3, 11-24. Is. x. 6.

[n] Is. xiv. 12-17. Rev. xviii. 16-19.

‖ That oppressive empire, "which smote the people with a continual stroke," as it is described by Isaiah (chap. xiv. 6). — LOWTH.

¶ It was not by storm that Babylon was taken by Cyrus. The Euphrates ran through it; he dug a channel for the river in another direction, to divert its stream; he waited for that time in which the inhabitants had delivered themselves up to debauchery; in the dead of the night, he turned off the stream, and he and his army entered by the old channel, now void of its waters. This was the snare of which the prophet here speaks (see Herodotus, lib. i. c. 191).—CLARKE.

[o] Ex. x. 3. Is. xlv. 9. 2 Thes. ii. 4.

[p] Is. xiv. 22-24. Rev. xviii. 8.

[1] *The end.*

[2] *Tread her.*

[q] Dan. v. 3-5. Zech. xii. 2, 3.

[*] The prophet in anticipation already hears the announcement of the capture of Babylon brought to Judea by Jewish fugitives, who had made their escape on the occasion. Zion, though laid waste by the Chaldeans, is represented as the scene where the joyful tidings were to be published. Vengeance was to be wreaked upon the king of Babylon, especially on account of the destruction of the temple, and the desecration of its vessels, which he took and placed in the temple of Belus, as trophies of his victory over the God of the Jews.—DR HENDERSON.

[r] Ps. cxxxvii. 8, 9. Rev. xviii. 6.

[s] Is. xiv. 13, 14. Dan. iv. 37.

UTTER RUIN OF CHALDEA.—Ver. 9-19. The desolation and destruction that shall be brought upon Babylon are set forth here in a great variety of expressions: 1. The wealth of Babylon shall be a rich and easy prey to the conquerors. "Chaldea shall be a spoil" to all her destroyers, who shall enrich themselves by plundering her, and, which is strange, "all that spoil her shall be satisfied;" they shall have so much, that even they themselves shall say that they have enough. 2. The country of Babylon shall be dispeopled, and lie uninhabited: "It shall be wholly desolate," to that degree that "every one who goeth by" shall triumph in her fall, and, instead of condoling with them, shall "hiss at all her plagues." 3. Their ancestors shall be ashamed of their cowardice, in fleeing from the first onset; or, "Your mother," Babylon itself, the mother-city, "shall be confounded when she sees herself deserted by those that should have been her guards. Thus the first ages of Christians may justly be confounded and ashamed to see how unlike them the latter ages are, and how wretchedly they have degenerated; and no sin brings a surer and sorer ruin upon persons or people than apostasy. 4. The great admirers of Babylon shall see it rendered very despicable; the last of kingdoms, the very tail of the nations, "shall it be, a wilderness, a dry land, a desert." The country that was populous shall be dispeopled, that was enriched with a fertile soil shall become barren. 5. The great city, the head of it, shall be quite ruined, "her foundations are fallen," and therefore "her walls are thrown down;" for how can the walls stand when Divine vengeance is at the door, and shakes the very foundations? It is the vengeance of the Lord, which nothing can contend with, either in law or battle. 6. There shall not be left in Babylon so much as "the poor of the land for vine-dressers and husbandmen," as there was in Israel. "The sower shall be cut off from Babylon, and he that handles the sickle;" the country shall be so emptied of people that there shall be none to till the ground, and gather in the fruits of it. Harvest shall come, and there shall be no reapers; seed-time shall come, but there shall be no sower; God will do his part, but there shall be no men to do theirs. 7. All their auxiliary forces, which they have hired into their service, shall desert them, as mercenary men often do upon the approach of danger; "for fear of the oppressing sword they shall turn every one to his people." This was threatened before concerning Egypt (chap. xlvi. 16).—*Henry.*

RETURN OF THE JEWS.—Ver. 4-6. The restoration of the Jews and many Israelites to their own land was connected with the subversion of the Babylonish monarchy; and the more extensive spread of Christianity, attended with the conversion of the Jews, will be connected with the ruin of the New Testament Babylon; but some think that the future conversion of the Jews, and the restoration to their own land, is also predicted. The people are represented as convinced of their guilt, their duty, and their true interest; so that, weeping for their former sins, and for joy on account of their happy deliverance, they go to seek the Lord their God; they determine to leave Babylon and return to Zion, according to the liberty given them by Cyrus. Being unacquainted with the road, they inquire about it, as travellers who have turned their faces thitherward, being already set out and determined to proceed; and they invite their brethren to go with them, and encourage each other to go forward, that on mount Zion they may join themselves to the Lord, and renew their acceptance and confirmation of his covenant, which was perpetually in force, and obligatory; that (as persuaded he would not fail to perform it with them) they might engage themselves not to forget to walk with him according to it. The covenant entered into by Josiah and the people, which was speedily forgotten and violated, may be referred to. Then the Lord mercifully considers the former sufferings of his people. Their rulers and teachers, who should have fed and tended them as the flock of God, had occasioned their dispersion by seducing them to idolatry. "They had turned them aside from the right worship of God at Jerusalem, to sacrifice to idols on mountains and high places."—(*Lowth.*)—Thus they were exposed, as lost sheep, to be devoured by their enemies, who were like wolves and lions; and they had not thought of returning to their resting-place, to God and his worship.—*Scott.*

CAUSES OF BABYLON'S OVERTHROW.—Ver. 23-30. Reasons are given for these severe dealings with Babylon. They that are employed in this war may, if they please, know the grounds of it, and be satisfied in the justice of it, which it is fit all should be that are called to such work. 1. Babylon has been very troublesome, vexatious, and injurious to all its neighbours; "it has been the hammer of the whole earth," beating, beating down, and beating to pieces all the nations far and near. It has done so long enough; it is time now that it be "cut asunder and broken." Note, He that is the God of nations will, sooner or later, assert the injured right of nations against those that unjustly and violently invade them. The God of the whole earth will break "the hammer of the whole earth." 2. Babylon has bid defiance to God himself: "Thou hast striven against the Lord," "hast joined issue with him" (so the word signifies); as in law or battle, hast openly opposed him, set up rivals with him, raised rebellion against him; therefore "thou art" now "found and caught," as in a snare. Note,

proud against the LORD, against the Holy One of Israel.

30 Therefore shall her young men fall in the streets,† and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, [t]I *am* against thee, *O thou* [3]most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

32 And [4]the most proud shall stumble and fall, and none shall raise him up: and I will [u]kindle a fire in his cities, and it shall devour all round about him.

33 ¶ Thus saith the LORD of hosts, The children of Israel and the children of Judah *were* oppressed together; and all that took them captives held them fast; they refused to let them go.

34 Their [x]Redeemer *is* strong; The LORD of hosts *is* his name: he shall throughly [y]plead their cause, [z]that he may give rest to the land, and disquiet the inhabitants of Babylon.

35 ¶ A [a]sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.‡

36 A sword *is* upon the [5]liars; and they shall dote: a sword *is* upon [b]her mighty men; and they shall be dismayed.

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her; and they shall become [c]as women:§ a sword *is* upon her treasures; and they shall be robbed.

38 [d]A drought *is* upon her waters; and they shall be dried up: for it *is* [e]the land of graven images, and they are [f]mad upon *their* idols.‖

39 Therefore the wild beasts of the desert, with the wild beasts of the islands, shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever; neither shall it be dwelt in from generation to generation.

40 As [g]God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD; *so* shall no man abide there, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth.¶

42 They shall hold the bow and the lance: they *are* cruel, and will not shew mercy: [h]their voice shall roar like the sea, and they shall ride upon horses, *every one* put in array, like a man to the battle, against thee, O daughter of Babylon.

43 The [i]king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, *and* [k]pangs, as of a woman in travail.*

44 Behold,† he shall come up [l]like a lion from the swelling of Jordan unto the habitation of the strong: but I will make them suddenly run away from her: and [m]who *is* a chosen *man, that* I may appoint over her? for who *is* like me? and who will [6]appoint me the time? and [n]who *is* that shepherd that will stand before me?

45 Therefore [o]hear ye the counsel of the LORD, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans; Surely the least of the flock shall draw them out; surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.‡

CHAPTER LI.

God's severe judgments against Babylon in revenge of Israel.

THUS saith the LORD, Behold, [a]I will raise up against Babylon, and against them that dwell in the [1]midst of them that [b]rise up against me, [c]a destroying wind;*

2 And will send unto Babylon [d]fanners,† that shall fan her, and shall empty her land: for [e]in the day of trouble they shall be against her round about.

3 Against *him that* bendeth [f]let the archer bend his bow, and against *him that* lifteth himself up in his [g]brigandine:‡ and [h]spare ye not her young men; destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* [i]thrust through in her streets.

5 For [k]Israel *hath* not *been* forsaken, nor Judah of his God, of the LORD of hosts; [l]though their land was filled with sin against the Holy One of Israel.

6 Flee [m]out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; [n]for this *is* the time of the LORD's vengeance; he will render unto her a recompence.

† Xenophon relates, that Gadatas and Gobryas, with their soldiers, when they were got into the town, marched directly toward the palace, and, killing all they met, became masters of the place, and slew the king himself.—LOWTH.

[t] Ez. xxxviii. 3. Nah. ii. 13.

[3] *Pride.*

[4] *Pride.*

[u] Deut. xxxii. 22. Am. ii. 2, 5.

[x] Ex. vi. 6. Prov. xxiii. 11.

[y] Ps. xxxv. 1. Prov. xxii. 23.

[z] Is. xiv. 3-7. Rev. xix. 1-3.

[a] Lev. xxvi. 25. Ez. xiv. 21.

‡ The Chaldeans were famous for their skill in astrology and other arts of divination. And yet the learned in these sciences were not able to foresee or prevent the dangers coming upon themselves in the common calamity (see Is. xlvii. 13, 14).—LOWTH.

[5] *Chief stays;* Heb. *bars.*

[b] li. 23, 30, 32. Nah. ii. 3.

[c] Is. xix. 16. Nah. iii. 13.

§ After the loss of a battle or two, they never recovered their courage so as to face the enemy in the field again: they retired within their walls, and Cyrus could never draw them forth to try the fortune of arms.—NEWTON.

[d] Is. xliv. 27. Rev. xvi. 12.

[e] Is. xlvi. 1-7. Dan. iii.; v. 4.

[f] Acts xvii. 16.

‖ Fully to understand this passage, a person must see the frenzy of the heathen when they get a sight of their idols taken out in procession. Their gestures are all distorted.—ROBERTS.

[g] Gen. xix. 25. Is. i. 9; xiii. 19, 20.

¶ The Medes and Persians with their armies, who shall also have many other kings who, from the several parts of the earth, shall join with them and help them.—POOLE.

[h] Ps. xlvi. 2, 3, 6. Is. v. 30.

[i] Is. xiii. 6-8. Dan. v. 5, 6.

[k] xlix. 22-24.

* Belshazzar was a weak and dissolute prince, and dismayed upon the first apprehension of danger, when he understood that Cyrus' army laid siege to the city (see Dan. v. 6).—LOWTH.

† The same expressions which were before used concerning the king of Babylon, as the executioner of the vengeance of God on Edom, are here used of Cyrus, as employed in a similar service against Babylon (see Is. xiv. 24-27; xlvi. 10, 11.—SCOTT.

[l] xlix. 19, &c.

[m] Is. xli. 25; xlvi. 11.

[6] *Convent me to plead.*

[n] xlix. 19.

[o] Ps. xxxiii. 10, 11. Is. xlvi. 10, 11.

‡ Who shall be astonished at the unexpected downfall of so great a city and potent an empire (compare Rev. xviii. 9).—LOWTH.

CHAP. LI.

[a] Is. xiii. 3-5. Am. iii. 6.

[1] *Heart.*

[b] Zech. ii. 8. Acts ix. 4.

[c] Ez. xix. 12. Hos. xiii. 15.

* Such as the pestilential winds in the East, and here the emblem of a destroying army.—CLARKE.

[d] Is. xli. 16. Matt. iii. 12.

† When the corn is trodden out with the feet of cattle, or crushed out with a heavy wheel armed with iron, with a shovel they throw it up against the wind, that the chaff and broken straw may be separated from it. This is the image used by the prophet; these people shall be trodden, crushed, and fanned by their enemies.—CLARKE.

[e] l. 14, 15, 29, 32.

[f] l. 14, 41, 42.

[g] xlvi. 4.

‡ "Armour," coat-of-mail.—WILMER.

[h] Deut. xxxii. 25.

[i] Is. xiv. 19.

[k] 1 Sam. xii. 22. Ps. xciv. 14.

§ "For Israel hath been no widow," &c.—*Old Version.* Though Israel and Judah had been sharply corrected for the iniquities with which they had filled the land, their enemies should find that they were not left as a friendless widow, to be oppressed with impunity.—SCOTT.

[l] 2 Kings xxi. 16. Ez. xxii. 24-31.

[m] Is. xlviii. 20. Rev. xviii. 4.

[n] Deut. xxxii. 35. Rev. xviii. 5, 6.

Those that strive against the Lord will soon find themselves overmatched. 3. Babylon ruined Jerusalem, the holy city, and the holy house there, and must now be called to an account for that. This is the manifesto published in Zion, in the day of Babylon's visitation; it is "the vengeance of the Lord our God, the vengeance of his temple" (ver. 28). The burning of the temple, and the carrying away of its vessels were articles in charge against Babylon, on which greater stress was laid than upon its being "the hammer of the whole earth;" for Zion was "the joy" and "glory of the whole earth." Note, Whatever wrong is done to God's Church (his temple in the world), it will certainly be reckoned for, and no vengeance will be sorer and heavier than the "vengeance of the temple." 4. Babylon had been very haughty and insolent, and therefore must have a fall; for it is the glory of God to "look upon those that are proud, and to abase them" (Job xl. 12). "I am against thee, O thou most proud" (ver. 31). "Thou pride" (so the word is); and again (ver. 32), as proud as pride itself. Note, The pride of men's hearts sets God against them, and ripens them apace for ruin, for God "resists the proud," and will bring them down.

DELIVERANCE OF GOD'S PEOPLE.—Ver. 33, 34. Those that remained of the captives of the ten tribes, upon the uniting of the kingdoms of Assyria and Chaldea, seemed to have come and mingled themselves with those of the two tribes, and to have mingled tears with them, so that they were "oppressed together." They were humble supplicants for their liberty, and that was all. They could not attempt anything towards it, for "all that took them captives held them fast," and were too hard for them. But this is their comfort in distress, that, though they are weak, "their Redeemer is strong" (ver. 34), "their Avenger," so the word signifies; he that has a right to them, and will claim his right, and make good his claim, he is stronger than their enemies that "hold them fast;" he can overpower all the force that is against them, and put strength into his own people though they are very weak. "The Lord of hosts is his name," and he will answer to his name, and make it to appear that he is what his people call him, and will be that to them for which they depend upon him. Note, It is the unspeakable comfort of the people of God, that though they have hosts against them, they have "the Lord of hosts" for them; and "he shall thoroughly plead their cause." Pleading he shall plead it, plead it with jealousy, plead it effectually, plead it, and carry it, "that he may give rest to the land," to his people's land, rest from all their enemies round about. This is applicable to all believers who complain of the dominion of sin and corruption, and of their own weakness and manifold infirmities. Let them know that "their Redeemer is strong;" he is able to keep what they commit to him, and he will plead their cause. Sin shall not have dominion over them; he will "make them free," and they shall be "free indeed." He will give them "rest," that "rest which remains for the people of God."—*Henry.*

CHAP. LI. ANCIENT POMP AND POWER OF BABYLON.—Ver. 7. "Babylon hath been a golden cup," a rich and glorious empire, "a golden city" (Is. xiv. 4), "a head of gold" (Dan ii. 38), filled with all good things, as a cup with wine; nay, she had been "a golden cup in the Lord's hand." He had in a particular manner filled and favoured her with blessings; he had made the earth "drunk with this cup." Some were intoxicated with her pleasures, and debauched by her; others intoxicated with her terrors, and destroyed by her. In both senses, the New Testament Babylon is said to have made the kings of the earth drunk (Rev. xvii. 4; xviii. 3) Babylon had also been God's "battle-axe." It was so at this time when Jeremiah prophesied, and was likely to be yet more so (ver. 20). The forces of Babylon were God's "weapons of war," tools in his hand, with which he brake in pieces and knocked down "nations" and "kingdoms, horses" and "chariots," which are so much the strength of kingdoms (ver. 21); "man and woman, young and old," with which kingdoms are replenished (ver. 22); "the shepherd and his flock, the husbandman and his oxen," with which kingdoms are maintained and supplied (ver. 23). Such havoc as this the Chaldeans had made, when God employed them as instruments of his wrath for the chastising of the nations; and yet now Babylon herself must fall. Note, Those that have carried all before them a great while will yet at length meet with their match, and their day also will come to fall, the rod will itself be thrown into the fire at last; nor can any think it will exempt them from God's judgments, that they have been instrumental in executing his judgments on others.

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7 Babylon *hath been* [c]a golden cup in the LORD'S hand, that made all the earth drunken: [p]the nations have drunken of her wine; therefore the nations [q]are mad.

8 Babylon is [r]suddenly fallen and destroyed: [s]howl for her; [t]take balm for her pain, if so be she may be healed.‖

9 We would have healed Babylon, but she is not healed: [u]forsake her, and let us go every one into his own country; for [x]her judgment reacheth unto heaven, and is lifted up *even* to the skies.

10 The LORD hath [y]brought forth our righteousness: come, and [z]let us declare in Zion the work of the LORD our God.¶

11 Make [2]bright the arrows; gather the shields: [a]the LORD hath raised up the spirit of the kings of the Medes: for [b]his device *is* against Babylon, to destroy it; because it *is* the vengeance of the LORD, [c]the vengeance of his temple.

12 Set up [d]the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the [3]ambushes: for [e]the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

13 O thou that [f]dwellest upon many waters, abundant in treasures, [g]thine end is come, *and* the measure of thy covetousness.

14 The LORD of hosts hath [h]sworn by [4]himself, *saying*, Surely I will fill thee with men, as with caterpillars;* and they shall [5]lift up a shout against thee.

15 He [i]hath made the earth by his power, he hath established the world [k]by his wisdom, [l]and hath stretched out the heaven by his understanding.

16 When [m]he uttereth *his* voice, [n]*there is* a [6]multitude of waters in the heavens; and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings with rain,† and [o]bringeth forth the wind out of his treasures.

17 Every man is [7]brutish by *his* knowledge; every founder is confounded by the graven image: [p]for his molten image *is* falsehood, and *there is* no breath in them.

18 They *are* vanity, the work of errors: [q]in the time of their visitation they shall perish.

19 The [r]Portion of Jacob *is* not like them: for he *is* [s]the former of all things; and *Israel is* [t]the rod of his inheritance: The LORD of hosts *is* his name.

20 Thou *art* my battle-axe *and* weapons of war:‡ for [8]with thee will I break in pieces the nations; and with thee will I destroy kingdoms;

21 And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider;

22 With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid;

23 I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers.

24 And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the LORD.§

25 Behold, [u]I *am* against thee, O destroying mountain,‖ saith the LORD, [x]which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, [y]and will make thee a burnt mountain.

26 And they shall not take of thee a stone for a corner, nor a stone for foundations;¶ but thou shalt be [9]desolate for ever, saith the LORD.

27 Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of [z]Ararat, Minni, and [a]Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars.*

28 Prepare against her the nations, with [b]the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.

29 And the land shall tremble† and sorrow: for [c]every purpose of the LORD shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant.

30 The [d]mighty men of Babylon have forborne to fight,‡ they have remained in *their* holds: their might hath failed; they became as women: they have burnt her dwelling-places; her bars are broken.

31 [e]One post shall run to meet another, and

[c] Dan. ii. 32, 38. Rev. xvii. 4.
[p] Dan. iii. 1-7. Rev. xviii. 3, 23.
[q] xxv. 16.
[r] Is. xlvii. 9. Rev. xviii. 2, 8.
[s] Ez. xxvii. 30-32. Rev. xviii. 17-19.
[t] Nah. iii. 19.
‖ The nations are called to come to the assistance of the fallen empire, but they reply that it is hopeless, and abandon her to her fate. —DR HENDERSON.
[u] Is. xiii. 14; xlvii. 15.
[x] Dan. iv. 20-22. Rev. xviii. 5.
[y] Ps. xxxvii. 6.
[z] Ps. cii. 19-21. Rev. xiv. 1-3; xix. 1-6.
¶ By the vengeance of God on Babylon it was manifested that the Jewish nation had been unjustly oppressed by the Chaldeans; and that theirs was indeed the true religion, and their cause righteous as far as man was concerned. —SCOTT.
[2] *Pure.*
[a] Is. x. 26. Rev. xvii. 16, 17.
[b] l. 45.
[c] Ps. lxxiv. 3-11.
[d] Prov. xxi. 30. Is. xiii. 2.
[3] *Liers in wait.*
[e] Lam. ii. 17.
[f] Rev. xvii. 1, 15.
[g] Gen. vi. 13. 1 Pet. iv. 7.
[h] Am. vi. 8. Heb. vi. 13.
[4] *His soul.*
* Or, "locusts," which march in vast numbers, and make sad desolation where they come; and to which a numerous army may be very fitly compared; and which are here meant, even the army of Cyrus, that should enter Babylon, and fill it, as it did.—DR GILL.
[5] *Utter.*
[i] Gen. i. 1-6. Rom. i. 20. Heb. i. 2, 3.
[k] Ps. civ. 24.
[l] Job ix. 8.
[m] Ps. xxix. 3-10.
[n] Job xxxvi. 26-33. Am. ix. 6.
[6] *Noise.*
† *He maketh lightnings with rain* — viz., he maketh them as forerunners and presages of the ensuing rain. Others, he dissolves the lightnings into rain. —DIODATI.
[o] Gen. viii. 1. Matt. viii. 26, 27.
[7] *More brutish than to know.*
[p] Ps. cxxxv. 17.
[q] Ex. xii. 12.
[r] Ps. xvi. 5; lxxiii. 26.

[s] 15.
[t] Ex. xix. 5, 6. 1 Pet. ii. 9.
‡ Or, the army of the Medes and Persians is intended; as elsewhere the instrument of God's vengeance is called a "sword," a "rod," a "scourge."—BLAYNEY.
[8] *In thee*, or *by thee.*
§ The sense is this: Though I have hitherto made use of Babylon, and shall yet for a time make use of the Chaldeans and Babylonians to destroy several other nations; yet now the time is come that I will punish them, and recompense to them all the mischief they have done to the Jews, and some of the Jews shall live to see it.—POOLE.
[u] l. 31.
‖ Babylon, though seated in a plain, because of its high walls, lofty towers, &c., looking at a distance like a high mountain; or because it was a strongly fortified city.—GILL.
[x] Rev. xvii. 1-6.
[y] Rev. viii. 8.
¶ There shall no part of thee remain whole, whereon they may found, or wherewith they may build another state; as oftentimes they make use of the ruins of great buildings to set up new ones.—DIODATI.
[9] *Everlasting desolations.*
[z] Gen. viii. 4.
[a] Gen. x. 3, *Ashkenaz.*
* Or "chafers;" to which the hostile cavalry are compared, chiefly, I suppose, on account of their numbers.—PARKHURST.
[b] Gen. x. 2. 1 Chr. i. 5, *Madai.*
† It is represented here as trembling under the numerous armies that are passing over it, and the prancing of their horses.—CLARKE.
[c] Is. xlvi. 10, 11.
[d] Is. xix. 16. Rev. xviii. 10.
‡ The Babylonians, after the loss of a battle or two, never recovered their courage to face the enemy in the field again: they retired within their walls; and the first time that Cyrus came with his army before the place, he could not provoke them to venture forth, and try the fortune of arms; and the last time that he came, he consulted with his officers about the best manner of carrying on the siege, since, saith he, they do not come forth and fight. —BP. NEWTON.
[e] 2 Sam. xviii. 19.

GLORY OF JEHOVAH.—Ver. 14-19. Let not any doubt but that he who has determined to destroy Babylon, is able to make his words good; for, 1. He is the God that made the world, and therefore nothing is too hard for him to do; it is in his name that our help stands, and on him our hope is built. 2. He has the command of all the creatures that he has made; his providence is a continued creation; he has "wind and rain" at his disposal; if he speak the word, there is a "multitude of waters in the heavens;" and it is a wonder how they hang there, fed by "vapours out of the earth;" and it is a wonder how they ascend thence. "Lightnings and rain" seem contraries, as fire and water, and yet they are produced together; and the wind, which seems arbitrary in its motions, and we "know not whence it comes," is yet, we are sure, brought "out of his treasures." 3. The idols that oppose the accomplishment of his word are a mere sham, and their worshippers brutish people. The idols are falsehood, they are vanity, they are "the work of errors;" when they come to be visited, to be examined and inquired into, they perish, their reputation sinks, and they appear to be nothing; and those "that make them are like unto them." But between the God of Israel and these gods of the heathen there is no comparison. "The Portion of Jacob is not like them;" the God who speaks this, and will do it, is the "Former of all things," and "the Lord of all hosts," and therefore can do what he will: and there is a near relation between him and his people, for he is "their Portion," and they are his, they put a confidence in him as their Portion, and he is pleased to take a complacency in them, and a particular care of them, as the "lot of his inheritance;" and therefore he will do what is best for them. The repetition of these things here, which were said before, intimates both the certainty and the importance of them, and obliges us to take special notice of them; "God hath spoken once; yea, twice have we heard this, that power belongs to God;" power to destroy the most formidable enemies of his Church; and if God thus "speak once, yea, twice," we are inexcusable if we do not perceive it, and attend to it.—*Henry.*

THE SIEGE OF BABYLON.—Ver. 31, 32. Cyrus having spent two years before Babylon, with little prospect of success, and even derided by the inhabitants, at length, having drained the river, divided his army into two parts, and marched them into the city at each end, by the channel of it, and through the brazen gates, at the ends of each street, toward the river, which the riotous Babylonians had left open.—When the Persians appeared in the city; messengers would immediately be sent to inform the king that the city was taken at one end (not supposing that the other end was taken also); and these would meet with one another, and increase the terror and confusion of the inhabitants; but it seems that the troops of Cyrus arrived at the palace before the messengers could inform the king of his danger. They were also to carry information, that the Persians had stopped the passages, and cut off the communication between one part of the city and another; that they had set the reeds on fire, and that the soldiers were so affrighted as to be incapable of making any resistance. "The word translated *reeds* properly signifies *marshes* or *lakes.*" The enemy have burnt up all the outworks belonging to the marshy grounds about the river."—"Herodotus takes notice, that the extreme parts of the city were taken before they who dwelt in the middle of it were sensible of the danger."—(*Lowth.*)—*Scott.*

DEFENCES OF BABYLON SHATTERED.—Ver. 56-58. When the spoiler comes upon Babylon, her mighty men, who should make head against him, are immediately taken, their weapons of war fail them, "every one of their bows is broken," and stands them in no stead; their politics fail them, they call councils of war, but their princes and captains, who sit in council to concert measures for the common safety, are made drunk; they are as men intoxicated through stupidity or despair, they can form no right notions of things, they stagger, and are unsteady in their counsels and resolves, and dash one against another, and, like drunken men, fall out among themselves; at length they "sleep a perpetual sleep," and never "awake" from their wine, the wine of God's wrath, for it is to them an opiate that lays them into a fatal lethargy. The "walls of their city" fail them. When the enemy had found ways to ford Euphrates, which was thought impassable, yet surely, think they, the walls are impregnable, they are "the broad walls of Babylon," or, as the margin reads it, "the walls of broad Babylon;" the compass of the city, within the walls, was 385 furlongs, some say 480, that is, about sixty miles; the walls were 200 cubits high, and 50 cubits broad, so that two chariots might easily pass by one another upon them. Some say that there

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one messenger to meet another, [f]to shew the king of Babylon that his city is taken at *one* end;

32 And that [g]the passages are stopped, and the reeds they have burnt with fire,§ and [h]the men of war are affrighted.

33 For thus saith the LORD of hosts, the God of Israel, The daughter of Babylon *is* like a thrashing-floor: [1]*it is* time to thrash her: yet a little while, and [i]the time of her harvest shall come.

34 Nebuchadrezzar [k]the king of Babylon hath devoured me,‖ he hath crushed me, [l]he hath made me an empty vessel, he hath [m]swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out.

35 [2]The violence done to me and to my [3]flesh *be* upon Babylon, shall the [4]inhabitant of Zion say; and, My blood upon the inhabitants of Chaldea, shall Jerusalem say.

36 Therefore thus saith the LORD, Behold, [n]I will plead thy cause, and [o]take vengeance for thee; and I will dry up her sea,¶ and make her springs dry.

37 And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and [p]an hissing, without an inhabitant.

38 They shall [q]roar together like lions: they shall [5]yell as lions' whelps.

39 In their heat* I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.

40 I will bring them down [r]like lambs to the slaughter, like rams with he-goats.†

41 How is [s]Sheshach taken! and how is [t]the praise of the whole earth surprised! how is Babylon become [u]an astonishment among the nations!

42 The sea is come up upon Babylon: she is covered with the multitude of the waves thereof.

43 Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth *any* son of man pass thereby.

44 And [x]I will punish Bel in Babylon; and [y]I will bring forth out of his mouth that which he hath swallowed up:‡ and the nations shall not flow together any more unto him; yea, [z]the wall of Babylon shall fall.

45 My people, [a]go ye out of the midst of her, and [b]deliver ye every man his soul from the fierce anger of the LORD.

46 And [6]lest your heart faint, and ye fear for the rumour that shall be heard in the land; [c]a rumour shall both come *one* year, and after that in *another* year *shall come* a rumour, and violence in the land, ruler against ruler.

47 Therefore, behold, the days come, that [d]I will [7]do judgment upon the graven images of Babylon; and her whole land shall be confounded, and all her slain shall fall in the midst of her.

48 Then the heaven and the earth, and all that *is* therein,§ shall sing for Babylon: for the spoilers shall come unto her from the north, saith the LORD.

49 [8]As Babylon *hath caused* the slain of Israel to fall, so at Babylon shall fall the slain of all the earth.

50 Ye that have [e]escaped the sword go away, stand not still: [f]remember the LORD afar off, and let Jerusalem come into your mind.

51 We [g]are confounded, because we have heard reproach: [h]shame hath covered our faces; [i]for strangers are come into the sanctuaries of the LORD's house.‖

52 Wherefore, behold, the days come, saith the LORD, [k]that I will do judgment upon her graven images; and through all her land the wounded shall groan.

53 Though Babylon should mount up to heaven, and though she should fortify the height of her strength, *yet* from me shall spoilers come unto her, saith the LORD.

54 A [l]sound of a cry *cometh* from Babylon, and great destruction from the land of the Chaldeans:

55 Because the LORD hath spoiled Babylon, and [m]destroyeth out of her the great voice; when [n]her waves do roar like great waters,¶ a noise of their voice is uttered:

56 Because [o]the spoiler is come upon her, *even* upon Babylon, and [p]her mighty men are taken;

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[f] Is. xlvii. 11-13.
[g] Is. xliv. 27.
§ The soldiers, seeing the Euphrates nearly dry, set fire to the reeds which covered its borders, in order to facilitate the approach of the troops to the walls. —NEWTON.
[h] l. 37.
[1] *In the time that he thrasheth her.*
[i] Hos. vi. 11. Rev. xiv. 15-20.
[k] Lam. i. 14, 15.
‖ Zion here complains to the Lord of the injuries which she had sustained from the Chaldeans. They had devoured the substance, and destroyed the people of Judah; they had rendered Jerusalem like "an empty vessel;" and having gorged themselves, like voracious animals, with all her precious stores, they cast her and her children out of the land of promise, and carried them into captivity.—SCOTT.
[l] Is. xxiv. 1-3.
[m] Prov. i. 12.
[2] *My violence.*
[3] *Remainder.*
[4] *Inhabitress.*
[n] Is. xliii. 14.
[o] Heb. x. 30, 31. Rev. xix. 1-3.
¶ According to the letter this may be understood of the great and broad river Euphrates, dried up by Cyrus (Jer. l. 38); and figuratively of Babylon's great power and plenty.—DIODATI.
[p] 2 Chr. xxix. 8.
[q] Ps. xxxiv. 10.
[5] *Shake themselves.*
* That is, "When they shall grow hot with wine, I will give, or make them, a feast of another nature." Interpreters are of opinion that the prophet refers to the feast made by Belshazzar (Dan. v. 1) "to a thousand of his lords;" when he and his wives and concubines drank wine out of the vessels belonging to the temple, during which feast the city was taken.—POOLE.
[r] Ps. xxxvii. 20.
† *Like rams with he-goats.*—Denoting the promiscuous destruction of the prince and common people together.—GILL.
[s] xxv. 26.
[t] Dan. ii. 38; iv. 22, 30. Rev. xviii. 10-19.
[u] Ez. xxvii. 35.
[x] Is. xlvi. 1, 2.
[y] Dan. v. 2-4, 26.
‡ This was literally fulfilled when the vessels of the house of God, which Nebuchadnezzar had brought from Jerusalem, and placed in the temple of Bel (Dan. i. 2), were restored by order of Cyrus (Ezra i. 7), and carried to Jerusalem again.—NEWTON.
[z] 53, 58.
[a] Is. xlviii. 20. Rev. xiv. 8-11.
[b] Acts ii. 40. 2 Cor. vi. 17.
[6] *Let not.*
[c] Is. xiii. 3-5.
[d] Is. xlvi. 1, 2.
[7] *Visit upon.*
§ Its fall shall be a subject of universal rejoicing.—CLARKE.
[8] *Both Babylon is to fall, O ye slain of Israel, and with Babylon shall fall the slain of all the country.*
[e] Is. xlviii. 20. Rev. xviii. 4.
[f] Deut. iv. 29-31; xxx. 1-3.
[g] Ps. cxxiii. 3, 4.
[h] Ps. lxix. 7-13.
[i] Ps. lxxiv. 3-7. Rev. xi. 1, 2.
‖ The prophet represents the words of these pious exiles, when they reflected upon the desolation of God's people and sanctuary, whereby they were not only exposed themselves to the scorn and reproach of their enemies, but God's name and truth was blasphemed by heathens and strangers, who profaned his sanctuary, as if he were not able to protect his temple and his worshippers (compare Lam. ii. 15, 16; Ps. xliv. 15, 16; lxxix. 4).—LOWTH.
[k] l. 38.
[l] Is. xiii. 6-9. Rev. xviii. 17-19.
[m] Is. xlvii. 5. Rev. xviii. 22, 23.
[n] Ps. lxv. 7. Rev. xvii. 15.
¶ The multitude, tumult, and boastings of the inhabitants of Babylon made a noise like the waves of the sea; but in process of time it would be succeeded by entire solitude and silence, except as interrupted by the noise of doleful birds and venomous creatures.—SCOTT.
[o] Is. xxi. 2. Rev. xvii. 16.
[p] l. 36.

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was a threefold wall about the inner city, and the like upon the outer; and that the stones of the wall, being laid in pitch instead of mortar (Gen. xi. 3), were scarcely separable; and yet these shall be "utterly broken," and "the high gates and towers shall be burnt," and the people that are employed in the defence of the city shall "labour in vain, in the fire;" they shall quite tire themselves, but shall do no good.

GRATITUDE AND HUMILITY.—Ver. 50, 51. "'Ye' Israelites, 'who have escaped the sword of the Chaldeans,' your oppressors, and of the Persians, their destroyers, now that the year of release is come, 'go away, stand not still,' hasten to your own country again, however you may be comfortably seated in Babylon, for this is not your rest, but Canaan is." 1. He puts them in mind of the inducements they had to return: "'Remember the Lord afar off,' his presence with you now, though you are here afar off from your native soil; his presence with your fathers formerly in the temple, though you are now afar off from the ruins of it." Note, Wherever we are, in the greatest depths, at the greatest distances, we may and must remember the Lord our God; and in the time of the greatest fears and hopes it is seasonable to "remember the Lord." "And let Jerusalem come into your mind; though it be now in ruins, yet 'favour its dust' (Ps. cii. 14); though few of you ever saw it, yet believe the report you have had concerning it, from those that 'wept when they remembered Zion;' and think of Jerusalem until you come up to a resolution to make the best of your way thither." Note, When the city of our solemnities is out of sight, yet it must not be out of mind: and it will be of great use to us, in our journey through this world, to let the heavenly Jerusalem come often into our mind. 2. He takes notice of the discouragement which the returning captives labour under; being reminded of Jerusalem, they cry out, "'We are confounded,' we cannot bear the thought of it, 'shame covers our faces' at the mention of it, for 'we have heard of the reproach of the sanctuary,' that it is profaned and ruined by strangers; how can we think of it with any pleasure?" To which he answers (ver. 52), that the God of Israel will now triumph over the gods of Babylon, and so that reproach will be for ever rolled away. Note, The believing prospect of Jerusalem's recovery will keep us from being ashamed of Jerusalem's ruins.—*Henry.*

PROPHECY AGAINST BABYLON SENT TO THAT CITY.—Ver. 59-64. We have been long attending the judgment of Babylon, in this and the foregoing chapter; now here we have the conclusion of that whole matter. 1. A copy is taken of this prophecy, it should seem, by Jeremiah himself, for Baruch, his scribe, is not mentioned here. "Jeremiah wrote in a book all these words that are here written against Babylon." 2. It is sent to Babylon, to the captives there, by the hand of Seraiah, who went there attendant on, or ambassador for, king Zedekiah, "in the fourth year of his reign." He "went with Zedekiah," or, as the margin reads it, "on the behalf of Zedekiah, into Babylon." The character given of him is observable, that this "Seraiah was a quiet prince," a prince of rest; he was in honour and power, but not, as most of the princes then were, hot and heady, making parties and heading factions, and driving things furiously. 3. Seraiah is desired to read it to his countrymen that were already gone into captivity; "'When thou shalt come to Babylon, and shalt see' what a magnificent place it is, how large a city, how strong, how rich, and how well fortified; 'then thou shalt read all these words' to thyself and thy particular friends, for their encouragement in their captivity: let them with an eye of faith see to the end of these threatening powers, and comfort themselves and one another herewith." 4. He is directed to make a solemn protestation of the divine authority and unquestionable certainty of that which he had read. "'Then thou shalt,' look up to God, and say, 'O Lord, thou hast spoken against this place, to cut it off.'" This is like the angel's protestation concerning the destruction of the New Testament Babylon: "These are the true sayings of God. These words are true and faithful" (Rev. xix. 9; xxi. 5). Though Seraiah sees Babylon flourishing, having read this prophecy, he must foresee Babylon falling; and by virtue of it, must curse its habitation, though it be "taking root" (Job v. 3). "'O Lord, thou hast spoken against this place,' and I believe what thou hast spoken, that as thou knowest everything, so thou canst do everything. Thou hast passed sentence upon Babylon, and it shall be executed. 'Thou hast spoken against this place, to cut it off,' and therefore we will neither envy its pomp nor fear its power." When we see what this world is, how glittering its shows are, and how flattering its proposals, let us read in the book of the Lord that its "fashion passes away," and it shall shortly be "cut off," and be "desolate for ever," and we shall learn to look upon it with a holy contempt. Observe here, When we have been reading the Word of God, it becomes us to direct to him whose word it is, an humbling, believing acknowledgment of the truth, equity, and goodness, of what we have read. 5. He must then tie a stone to the book, and throw it into the midst of the river Euphrates, as a confirming sign of the things contained in it, saying, "'Thus shall Babylon sink, and not rise;' for they 'shall be weary,' they shall perfectly succumb, as men tired

[q]every one of their bows is broken: for [r]the LORD God of recompences shall surely requite.

57 And [s]I will make drunk her princes,* and her wise *men*, her captains, and her rulers, and her mighty men: and they shall [t]sleep a perpetual sleep, and not wake, saith [u]the King, whose name *is* The LORD of hosts.

58 Thus saith the LORD of hosts, [x]The [y]broad walls of Babylon shall be utterly [1]broken, and her [z]high gates shall be burnt with fire; and [a]the people shall labour in vain, and the folk in the fire, and they shall be weary.

59 ¶ The word which Jeremiah the prophet commanded Seraiah the son of [b]Neriah the son of Maaseiah, when he went [2]with Zedekiah the king of Judah into Babylon, in the fourth year of his reign. And *this* Seraiah *was a* [3]quiet prince.

60 So Jeremiah [c]wrote in a book all the evil that should come upon Babylon, *even* all these words *that are* written against Babylon.

61 And Jeremiah said to Seraiah, When thou comest to Babylon, [d]and shalt see, and shalt [e]read all these words,

62 Then shalt thou say, O LORD, thou hast spoken against this place, [f]to cut it off, that none shall remain in it, neither man nor beast, but that it shall be [4]desolate for ever.

63 And it shall be, when thou hast made an end of reading this book, *that* [g]thou shalt bind a stone to it,† and cast it into the midst of Euphrates:

64 And thou shalt say, [h]Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her; and [i]they shall be weary. [j]Thus far *are* the words of Jeremiah.‡

CHAPTER LII.

1 Zedekiah rebelleth. 4 Jerusalem is besieged and taken. 8 Zedekiah's sons killed, and his own eyes put out.

ZEDEKIAH* *was* [a]one and twenty years old when he [1]began to reign; and he reigned eleven years in Jerusalem: and his mother's name *was* Hamutal, the daughter of Jeremiah of [b]Libnah.

2 And [c]he did *that which was* evil in the eyes of the LORD, according to all that Jehoiakim had done.

3 For [d]through the anger of the LORD it came to pass in Jerusalem and Judah, till he had cast them out from his presence, that [e]Zedekiah rebelled against the king of Babylon.

4 ¶ And it came to pass, in [f]the ninth year of his reign, [g]in the tenth month, in the tenth *day* of the month, *that* Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem, and [h]pitched against it, and built forts† against it round about.

5 So the city was besieged unto the eleventh year of king Zedekiah.

6 And in the fourth month, in the ninth *day* of the month, [i]the famine was sore in the city, so that there was no bread for the people of the land.

7 Then the city was broken up, and all the men of war fled, and went forth out of the city by night, by the way of the gate between the two walls‡ which *was* by the king's garden; (now the Chaldeans *were* by the city round about:) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans pursued after the king, [k]and overtook Zedekiah in the plains of Jericho; and all his army was scattered from him.

9 Then they took the king, and carried him up unto the king of Babylon to Riblah, in the land of Hamath; where he gave judgment upon him.§

10 And the king of Babylon [l]slew the sons of Zedekiah before his eyes: [m]he slew also all the princes of Judah in Riblah.

11 Then [n]he [2]put out the eyes of Zedekiah; and the king of Babylon bound him in [3]chains, and carried him to Babylon, and put him in [4]prison till the day of his death.‖

12 ¶ Now, in the [o]fifth month, in the tenth *day*¶ of the month, (which *was* [p]the nineteenth year of Nebuchadrezzar king of Babylon,) came Nebuzar-adan, captain of the guard, *which* [5]served the king of Babylon, into Jerusalem,

13 And [q]burnt the house of the LORD,* and the king's house; and all the houses of Jerusalem, and all the houses of the great *men*, burnt he with fire.

14 And all the army of the Chaldeans, that *were* with the captains of the guard, [r]brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan, the captain of the guard, [s]carried away captive *certain* of the poor

B.C. 595—B.C. 590.

[q] Ps. xxxvii. 15.
[r] Deut. xxxii. 35. Rev. xviii. 5, 6, 20.
[s] Dan. v. 1-4.
* There seems to be an allusion to the posture of the king of Babylon and his thousand lords (Dan. v. 1).—POOLE.
[t] Is. xxxvii. 36.
[u] Mal. i. 14.
[x] l. 15.
[y] *Walls of broad Babylon.*
[1] *Made naked.*
[z] Is. xlv. 1, 2.
[a] Hab. ii. 13.
[b] xxxvi. 4.
[2] *On the behalf of.*
[3] *Prince of Menucha*, or *chief chamberlain.*
[c] Is. viii. 1-4. Dan. xii. 4. Rev. i. 11, 19.
[d] Matt. xxiv. 1, 2.
[e] Col. iv. 16. Rev. i. 3.
[f] Is. xiii. 19-22. Rev. xviii. 20-23.
[4] *Desolations.*
[g] xix. 10, 11.
† This action, with the words which accompanied it, was to assure the Israelites of the certainty of the prediction (Rev. xviii. 21).—BOOTHROYD.
[h] Rev. xiv. 8; xviii. 2, 21.
[i] Hab. ii. 13.
[j] Ps. lxxii. 20.
‡ That is to say, the prophecies, sermons, and histories, which he himself set down in writing; whereby is intimated that the chapter following was added by somebody else.—DIODATI.

CHAP. LII.

* This chapter was confessedly added by some one after Jeremiah's time, probably by Ezra, or whoever he was that revised the sacred writings after the return of the Jews from Babylon, and collected them into one book. It contains a brief history of the captivity, nearly the same, word for word, as it is related in the Second Book of Kings (xxiv. 18-20; xxv.)—BLAYNEY.
[a] 2 Chr. xxxvi. 11.
[1] *Reigned.*
[b] Josh. x. 29; xv. 42.
[c] 2 Kings xxiv. 19, 20.
[d] 1 Kings x. 9. Prov. xxviii. 2.

[e] Ez. xvii. 15-21.
[f] 2 Kings xxv. 1.
[g] Zech. viii. 19.
[h] Deut. xxviii. 52-57. Is. xlii. 24, 25.
† The forts or towers were erected by the besieging party, for the double purpose of observing what was done by those who defended the city, and of annoying them by discharging missiles upon them from the elevation which was thus afforded.—DR HENDERSON.
[i] Lev. xxvi. 26.
‡ *Between two walls*—between the outward and inward wall of the city, by a private way, having the advantage of the darkness of the night, and possibly of some vault under the ground.—POOLE.
[k] Is. xxx. 16, 17. Am. ix. 1-4.
§ Nebuchadnezzar, having placed Zedekiah on the throne, and made him engage to be faithful to him, tried and condemned him as a traitor, in the presence of his ministers and counsellors.—SCOTT.
[l] Gen. xxi. 16.
[m] 2 Kings xxv. 18-21.
[n] Ez. xii. 13.
[2] *Blinded.*
[3] *Fetters.*
[4] *House of the wards.*
‖ Thus two prophecies were fulfilled, which seemed contrary one to the other, that he should go to Babylon (Jer. xxxii. 5; xxxiv. 3), and that he should never see Babylon; which seeming contradiction, because Zedekiah the false prophet could not reconcile, he concluded both were false, and that Jeremiah was a false prophet; and it seems Zedekiah the king might stumble at this difficulty.—POOLE.
[o] 2 Kings xxv. 8.
¶ In the parallel place (2 Kings xxv. 8), we read on the seventh, instead of on the tenth. This difference some attempt to reconcile, by supposing that one may speak of the day Nebuzar-adan set out from Riblah, and the other, of the day that he arrived at Jerusalem; or else that he came on the seventh, but did not set fire to the buildings till the tenth.—BOOTHROYD.
[p] 2 Kings xxiv. 12.
[5] *Stood before.*
[q] 2 Chr. xxxvi. 19.
* After it had stood (saith Josephus) four hundred and seventy years (*Antiquities*, lib. x. cap. 11). Archbishop Usher reckons it four hundred and twenty-four years from the laying the first foundation by Solomon.—PATRICK.
[r] 2 Kings xxv. 10.
[s] xv. 1, 2.

with a burden, under the load of 'the evil that I will bring upon them,' which they shall never shake off, or get from under." In the sign, it was the stone that sunk the book, which otherwise would have swum, but in "the thing signified," it was rather the book that sunk the stone; it was the Divine sentence passed upon Babylon in this prophecy that sunk that city, which seemed "as firm as a stone." The fall of the New Testament Babylon was represented by something like this, but much more magnificent (Rev. xviii. 21). "A mighty angel cast a great millstone into the sea, saying, Thus shall Babylon fall." Those that sink under the weight of God's wrath and curse sink irrecoverably. The last words of the chapter seal up the vision and prophecy of this book: "Thus far are the words of Jeremiah." Not that this prophecy against Babylon was the last of his prophecies, for it was dated in the fourth year of Zedekiah, long before he finished his testimony; but this is recorded last of his prophecies, because it was to be last accomplished of all his prophecies against the Gentiles (chap. xlvi. 1). And the chapter which remains is purely historical, and, as some think, was added by some other hand.—*Henry.*

CHAP. LII. SACK AND RAVAGE OF JERUSALEM.—Ver. 12-23. We have here an account of the woeful havoc that was made by the Chaldean army, a month after the city was taken, under the command of Nebuzar-adan, who was "captain of the guard," or general of the army, in this action. In the margin he is called "the chief of the slaughter-men" or "executioners," for soldiers are but slaughter-men, and God employs them as executioners of his sentence against a sinful people. Nebuzar-adan was chief of those soldiers; but in the execution he did, we have reason to fear he had no eye to God, but he served the king of Babylon and his own designs, now that he came into Jerusalem, into the very bowels of it, as captain of the slaughter-men there. And, 1. He laid the temple in ashes, having first plundered it of everything that was valuable; he "burnt the house of the Lord," that holy and beautiful house, where their "fathers praised him" (Isa. lxiv. 11). 2. He burnt the royal palace, probably that which Solomon built, after he had built the temple, which was ever since the "king's house." 3. He burnt "all the houses of Jerusalem," that is, all the houses of the great men, or those particularly; if any escaped, it was only some sorry cottages for the poor of the land. 4. He "broke down all the walls of Jerusalem," to be revenged upon them for standing in the way of his army so long. Thus of a defenced city it was made a ruin (Isa. xxv. 2). 5. He "carried away many into captivity." But nothing is more particularly and largely related here than the carrying away of the appurtenances of the temple. All that were of great value were carried away before "the vessels of silver and gold," yet some of that sort remained, which were now carried away (ver. 19). But most of the temple-prey that was now seized was of brass; which being of less value, was carried off last. When the gold was gone, the brass soon went after, because the people repented not, according to Jeremiah's prediction (chap. xxvii. 19, &c.) No walls can protect those, nor pillars sustain those, from whom God withdraws. These pillars of the temple were not for support (for there was nothing built upon them), but for ornament and significancy. They were called *Jachin*, "He will establish," and *Boaz*, "In him is strength;" so that the breaking of these signified that God would no longer establish his house, nor be the Strength of it. These pillars are here very particularly described (ver. 21-23), from 1 Kings vii. 15, that the extraordinary beauty and stateliness of them may affect us the more with the demolishing of them. All the vessels that belonged to the brazen altar were carried away; for the iniquity of Jerusalem, like that of Eli's house, was not to be purged by sacrifice or offering (1 Sam. iii. 14). It is said (ver. 20), "The brass of all these vessels was without weight;" so it was in the making of them (1 Kings vii. 47). "The weight of the brass was not" then "found out" (2 Chron. iv. 18); and so it was in the destroying of them. Those that made great spoil of them did not stand to weigh them, as purchasers do, for whatever they weighed it was all their own.—*Henry.*

SLAUGHTER AND CAPTIVITY.—Ver. 24-30. We have here a very melancholy account, 1. Of the slaughter of some great men in cold blood at Riblah, seventy-two in number (according to the number of the elders of Israel, Num. xi. 26, 27), so they are computed, 2 Kings xxv. 18, 19. We read there of five out of the temple, two out of the city, five out of the court, and sixty out of the country. The account here agrees with that, except in one article; there, it is said that there were five—here there were

of the people, and the residue of the people that remained in the city,† and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan, the captain of the guard, left [t]*certain* of the poor of the land for vinedressers, and for husbandmen.

17 ¶ Also the [u]pillars of brass‡ that *were* in the house of the LORD, and [x]the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The [y]caldrons also, and the [6]shovels, and [z]the snuffers, [a]and the [7]bowls, and [b]the spoons, and all the vessels of brass wherewith they ministered, took they away.

19 And the basons, and the [8]firepans, and the bowls, and the caldrons, [c]and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The [d]two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: [9]the brass of all these vessels was [e]without weight.

21 And [f]*concerning* the pillars, the height of one pillar *was* eighteen cubits; and a [1]fillet of twelve cubits did compass it; and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapiter of brass *was* upon it; and the height of one chapiter *was* five cubits, [g]with network and pomegranates upon the chapiters round about, all *of* brass: the second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates§ on a side; *and* [h]all the pomegranates upon the network *were* an hundred round about.

24 ¶ And [i]the captain of the guard took [k]Seraiah‖ the chief priest, and [l]Zephaniah the second priest, and the three keepers of the [2]door;

25 He took also out of the city [m]an eunuch, which had the charge of the men of war; and seven men of them that [3]were near the king's person, which were found in the city; and the [4]principal scribe of the host, who mustered the people of the land; and threescore men of the people of the land, *that were* found in the midst of the city.¶

26 So Nebuzar-adan, the captain of the guard, took them, and brought them to the king of Babylon to Riblah.

27 And [n]the king of Babylon smote them, and put them to death [o]in Riblah, in the land of Hamath. [p]Thus Judah was carried away captive out of his own land.*

28 This *is* the people whom Nebuchadrezzar carried away captive: [q]In the seventh year three thousand Jews, and three and twenty:

29 In [r]the eighteenth year of Nebuchadrezzar† he carried away captive from Jerusalem eight hundred thirty and two [5]persons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan, the captain of the guard, [s]carried away captive of the Jews seven hundred forty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ And [t]it came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach [u]king of Babylon, in the *first* year of his reign, [x]lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake [6]kindly unto him, and [y]set his throne above the throne of the kings‡ that *were* with him in Babylon,

33 And [z]changed his prison garments: and [a]he did continually eat bread before him all the days of his life.

34 And *for* his diet, [b]there was a continual diet given him of the king of Babylon, every day a portion, until the day of his death, all the days of his life.

B.C. 588—B.C. 588.

† *The people that remained in the city* —whom neither the sword nor famine had destroyed, who were in all eight hundred and thirty-two persons (verse 29), being members and traders of that city; for it is likely that there were very many more of the country-people, who were fled thither, who were left with others of their brethren to manure the land, as it here follows. *The rest of the multitude*—to wit, of the inhabitants of the country.—POOLE.

[t] 2 Kings xxv. 12.

[u] 2 Kings xxv. 13-17.

‡ The temple was rifled of its riches and furniture at several times: the first was when Nebuchadnezzar came up against Jehoiakim (Dan. i. 2); the second time was at the captivity of Jeconiah (see chap. xxvii. 19; 2 Kings xxiv. 13); and now at the final destruction of the city and temple, they made a clear riddance of all its ornaments.—LOWTH.

[x] 1 Kings vii. 23-26.

[y] Ex. xxvii. 3.

[6] *Instruments to remove the ashes.*

[z] 2 Chr. iv. 22.

[a] Ex. xxv. 29.

[7] *Basons.*

[b] Num. vii. 14.

[8] *Censers.*

[c] Ex. xxv. 31-39. 2 Chr. iv. 7, 19-22.

[d] 17.

[9] *Their brass.*

[e] 1 Kings vii. 47. 2 Chr. iv. 18.

[f] 1 Kings vii. 15-21. 2 Chr. iii. 15-17.

[1] *Thread.*

[g] Ex. xxviii. 14-22, 25. 2 Chr. iv. 12, 13.

§ Thus the pomegranates on the four sides, together with those which may have been at the corners of the building, make up the four hundred mentioned at 1 Kings vii. 42; 2 Chr. iv. 13.—BLAYNEY.

[h] 1 Kings vii. 20.

[l] 2 Kings xxv. 18.

[k] 1 Chr. vi. 14.

‖ This was a priest, and not the person to whom Jeremiah wrote (ch. li. 59).—SUTCLIFFE.

[l] xxi. 1.

[2] *Threshold.*

[m] 2 Kings xxv. 19.

[3] *Saw the face of the king.*

[4] *Scribe of the captain of the host.*

¶ These were eminent persons who had concealed themselves, but were afterwards discovered.—LOWTH.

[o] 2 Kings xxv. 20, 21. Ez. viii. 11-13.

[o] Num. xxxiv. 8-11. 2 Sam. viii. 9.

[p] Lev. xxvi. 33-35. Deut. iv. 26. Is. vi. 11, 12. Mic. iv. 10.

* So, in much later times, "it was the policy of Abbas the First, who ascended the throne of Persia in 1585, to transplant the inhabitants of conquered places from one country to another, with a view not only of preventing any danger from their disaffection, but likewise of depopulating the countries exposed to an enemy."—PARKHURST.

[q] 2 Kings xxiv. 12-16. Dan. i. 1-3.

[r] 2 Kings xxv. 11.

† This happened when Nebuchadnezzar raised the siege of Jerusalem, to march against the king of Egypt, who came with a great army to the relief of the place (see chap. xxviii. 5). At which time he sent all the captive Jews which were in his camp to Babylon (see Abp. Usher's *Chronolog. S.*, p. 38).—LOWTH.

[5] *Souls.*

[s] vi. 9.

[t] 2 Kings xxv. 27-30.

[u] Prov. xxi. 1.

[x] Gen. xl. 13, 20.

[6] *Good things with him.*

[y] xxvii. 6-11.

‡ It is probable the phrase may have proceeded from the custom of placing cushions for persons of more than ordinary distinction in the places allotted them to sit in.—HARMER.

[z] Gen. xli. 14, 42.

[a] 2 Sam. ix. 7, 13.

[b] Matt. vi. 11.

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seven, of those that were "near the king;" which Dr Lightfoot reconciles thus—that he took away seven of those that were near the king; but two of them were Jeremiah himself, and Ebed-melech, who were both discharged, as we have read before, so that there were only five of them put to death, and so the number was reduced to seventy-two: some of all ranks, for they had all corrupted their way; and it is probable that such were made examples of as had been most forward to excite and promote the rebellion against the king of Babylon. 2. Of the captivity of the rest. (1.) Of two captivities which we had an account of before, one in the seventh year of Nebuchadnezzar, the same with that which is said to be in his eighth year, 2 Kings xxiv. 12; another in his eighteenth year, the same with that which is said, ver. 12, to be in his nineteenth year. But the sums here are very small in comparison with what we find expressed concerning the former, 2 Kings xxiv. 14, 16; when there were 18,000 carried captive; whereas here they are said to be 3023: small, too, in comparison with what we may reasonably suppose concerning the latter; for when all the residue of the people were carried away (ver. 15), one would think there should be more than 832 souls; therefore Dr Lighfoot conjectures that these accounts being joined to the story of the putting to death of the great men at Riblah, all that are here said to be carried away were "put to death" as rebels. (2.) Of a third captivity, not mentioned before, which was in the twenty-third year of Nebuchadnezzar, four years after the destruction of Jerusalem (ver. 30); then Nebuzar-adan came, and "carried away" 745 Jews. It is probable that this was done in revenge of the murder of Gedaliah, which was another rebellion against the king of Babylon, and that those who were now taken were aiders and abettors of Ishmael in that murder, and were not only carried away, but put to death for it: yet this is uncertain. If this be the sum total of the captives ("all the persons were 4600," ver. 30), we may see how strangely they were reduced from what they had been, and may wonder as much how they came to be as numerous again as afterward we find them; for it should seem that, as at first in Egypt, so again in Babylon, the Lord made them fruitful in the land of their affliction, and the more they were oppressed, the more they multiplied. And the truth is, this people were often miracles, both of judgment and mercy.

FINAL LESSON.—And now, upon the whole matter, comparing the prophecy and the history of this book together, we may learn, in general, 1. That it is no new thing for Churches and persons highly dignified to degenerate, and become very corrupt. 2. That iniquity tends to the ruin of those that harbour it; and if it be not repented of and forsaken, will certainly end in their ruin. 3. That external professions and privileges will not only not amount to an excuse for sin, and an exemption from ruin, but will be a very great aggravation of both. 4. That no word of God shall fall to the ground, but the event will fully answer the prediction; and the unbelief of man shall not make God's threatenings, any more than his promises, of no effect. The justice and truth of God are here written in bloody characters, for the conviction or the confusion of all those that make a jest of his threatenings. Let them "not be deceived, God is not mocked."—*Henry.*

THE LAMENTATIONS OF JEREMIAH.

CHAPTER I.

Jerusalem's misery for her sins. 12 *Her complaint,* 18 *and confession of God's righteous judgments.*

HOW doth the [a]city sit solitary* *that was* full of people! *how* is she become as a widow! she *that was* great among the nations, *and* princess among the provinces, [b]*how* is she become tributary!

2 She weepeth sore in the night, and her tears *are* on her cheeks; among all her lovers she hath [c]none to comfort *her:* [d]all her friends have dealt treacherously with her; they are become her enemies.

3 Judah is [e]gone into captivity because of affliction, and because of great servitude; [f]she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.†

4 The [g]ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate; her priests sigh, her virgins are afflicted, and she *is* in bitterness.

5 Her adversaries are the chief, her enemies prosper; for [h]the LORD hath afflicted her for the multitude of her transgressions: [i]her children are gone into captivity before the enemy.

6 And [k]from the daughter of Zion [l]all her beauty is departed: her princes are become like [m]harts *that* find no pasture; and they are gone without strength before the pursuer.

7 Jerusalem [n]remembered in the days of her affliction, and of her miseries, all her [l]pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, *and* did mock at her sabbaths.‡

8 Jerusalem [o]hath grievously sinned; therefore she is [2]removed: [p]all that honoured her despise her, because they have seen her nakedness; yea, she sigheth, and turneth backward.

9 Her filthiness *is* in her skirts; [q]she remembereth not her last end;§ therefore she came down wonderfully: [r]she had no comforter. O LORD, [s]behold my affliction; [t]for the enemy hath magnified *himself.*

10 The adversary hath [u]spread out his hand upon all her [3]pleasant things: for she hath [x]seen *that* the heathen entered into her sanctuary, [y]whom thou didst command *that* they should not enter into thy congregation.

11 All her people sigh, they seek bread; they have given their pleasant things‖ for meat to [4]relieve the soul: see, O LORD, and consider; for I am become vile.

12 ¶ [5]*Is it* nothing to you, all ye that [6]pass by? behold, and see [z]if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me* in the day of his fierce anger.

13 From above hath he sent fire into my bones,¶ and it prevaileth against them: [a]he hath spread a net for my feet; he hath turned me back; he hath made me desolate *and* faint all the day.

14 The [b]yoke of my transgressions is bound by his hand; they are wreathed,* *and* come up upon my neck: he hath made my strength to fall; the LORD hath [c]delivered me into *their* hands, *from whom* I am not able to rise up.

15 The LORD hath [d]trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me to crush my young men: the LORD hath trodden [7]the virgin, the daughter of Judah, [e]*as* in a wine-press.†

16 For these *things* I weep: mine eye, mine eye runneth down with water, because the comforter‡ that should [8]relieve my soul is far from me: [f]my children are desolate, because the enemy prevailed.

17 Zion spreadeth forth her hands, *and there is* [g]none to comfort her; the LORD hath [h]commanded concerning Jacob, *that* his adversaries

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CHAP. I.

[a] Is. xlvii. 1, 5. Jer. ix. 11.

* The coin struck by Vespasian on the capture of Jerusalem, on the obverse of which there is a palm-tree, the emblem of Judea, and under it a woman, the emblem of Jerusalem, sitting leaning, with the head supported by the hand, with the legend, *Judea capta,* illustrates this expression. This position was a sign of mourning. — CLARKE.

[b] 2 Kings xxiii. 33, 35.

[c] Is. li. 18, 19.

[d] Job xix. 13, 14.

[e] 2 Kings xxiv. 14, 15.

[f] Lev. xxvi. 36-39. Deut. xxviii. 64-67.

† Those that pursued them with all violence to destroy them overtook them in places where they could not escape them, as huntsmen and others take their game by driving them into strait and narrow places.—POOLE.

[g] Is. xxiv. 4-6. Mic. iii. 12.

[h] iii. 39-43.

[i] Jer. xxxix. 9.

[k] 2 Kings xix. 21.

[l] 1 Sam. iv. 21, 22.

[m] Jer. xiv. 5, 6.

[n] Job xxix. 2, &c.

[1] *Desirable.*

‡ The heathen writers commonly ridicule the Jewish Sabbaths, as a mark of their idleness and sloth, without considering the excellent uses that day was designed for—viz., to give men leisure to attend upon the service of God, and learn the duties of religion.-LOWTH.

[o] 1 Kings ix. 7 9.

[2] *Become a removing,* or *wandering.*

[p] 1 Sam. ii. 30.

[q] Deut. xxxii. 29. 1 Pet. iv. 17.

§ Although she bore evident marks of her pollution, and had defiled the land, she thought not of the consequences.—BLAYNEY.

[r] John xi. 19.

[s] Ex. iii. 7, 17; iv. 31.

[t] Deut. xxxii. 27.

[u] Is. v. 13, 14.

[3] *Desirable.*

[x] Ps. lxxix. 1-7.

[y] Deut. xxiii. 3. Mark xiii. 14.

‖ The people of the East retain their little valuables, such as jewels and rich robes, to the last extremity. To part with that which has perhaps been a kind of heirloom in the family, is like parting with life.—ROBERTS.

[4] *Make the soul to come again.*

[5] It is *nothing.*

[6] *Pass by the way.*

[z] Dan. ix. 12. Luke xxiii. 28-31.

¶ That is, a judgment as consuming as fire in the bones, so that the strength of the Jews was exhausted.—POOLE.

[a] Job xix. 6.

[b] Deut. xxviii. 48.

* Or, *twisted together.* It denotes the complication of judgments upon the Jewish nation for their sins, with which they were holden as with cords. —GILL.

[c] Jer. xxxix. 1-9.

[d] Ps. cxix. 118. Luke xxi. 24.

[7] *The wine-press of the virgin,* &c.

[e] Is. lxiii. 3. Rev. xix. 15.

† This metaphor is easily to be understood of causing such an effusion of blood in Jerusalem, as to resemble the treading of the juice out of the ripe grapes in vintage-time (see Is. lxiii. 2, 3; Rev. xiv. 20; xix. 15).—BLAYNEY.

‡ When God departs, our misery must needs be great: all other afflictions are made light by the sense of his presence and love; but when the Comforter, the only comforter of the sinful soul, is far from us, and nothing but wrath appears and despair, then is our wretchedness complete as it can be out of hell.—HAWEIS.

[8] *Bring back.*

[f] Jer. ix. 21.

[g] 2, 9, 16, 19, 21.

[h] 2 Kings xxiv. 2-4. Jer. vi. 3.

CHAP. I. NATURE AND STYLE OF THE BOOK.—Ver. 1, 2. "The fifty-second chapter of Jeremiah was formerly placed as a prologue to this book; but, instead of it, the Greek and Latin copies have a short introduction, which may be thus translated, 'It came to pass, that after Israel was carried captive, and Jerusalem desolate, the prophet Jeremiah sat weeping, and bewailed Jerusalem with this lamentation, and said,' &c.—This argument was occasioned, as Huetius probably conjectures, by removing the fifty-second chapter from the place where it first stood, and placing it at the conclusion of the prophecy of Jeremiah."—(*Lowth.*)—In these pathetic complaints, the prophet sometimes speaks in his own person; at other times Jerusalem, or Zion, as a sorrowing female, is the speaker; and at others a chorus, or collective body of the Jews, is introduced. The reader also in some places is made to witness the miseries of the people during the siege of Jerusalem; then the calamities attending the plunder and destruction of it are presented to his imagination; then he reviews the dreary condition of the city and land, when the desolations were completed, and hears the insults of their enemies over them; or his attention is called to the poor captives at Babylon, as if indeed a spectator of the hardships put on them. Thus the scenes are shifted, so to speak, in such a manner as may best realise to the mind the various and complicated miseries endured by the nation, from the death of Josiah to the completion of the captivity, but especially at the close of that period.—*Scott.*

THE CANDLESTICK REMOVED.—Ver. 4. "The ways of Zion do mourn," they look melancholy, overgrown with grass and weeds. It used to be a pleasant diversion to see people continually passing and repassing in the highway that led to the temple, but now you may stand there long enough, and see nobody stir, for "none come to the solemn feasts;" a full end is put to them by the destruction of that which was the "city of our solemnities" (Is. xxxiii. 20). "The solemn feasts" had been neglected and profaned (Is. i. 11, 12), and therefore justly is an end now put to them. But when thus "the ways of Zion" are made to "mourn," all the sons of Zion cannot but mourn with them. It is very grievous to good men to see religious assemblies broke up and scattered, and those restrained from them that would gladly attend them. And as "the ways of Zion mourned," so "the gates of Zion," in which the faithful worshippers used to meet, "are desolate," for there is none to meet in them. Time was when "the Lord loved the gates of Zion more than all the dwellings of Jacob," but now he has forsaken them, and is provoked to withdraw from them; and therefore it cannot but fare with them as it did with the temple when Christ quitted it, "Behold, your house is left unto you desolate" (Matt. xxiii. 38).—*Henry.*

CRAVING AFTER SYMPATHY.—Ver. 12. "'Is it nothing to you, all ye that pass by? Can you look upon me without concern? What! are your hearts as adamants, and your' eyes as marbles, that you cannot bestow upon me one compassionate thought, or look, or tear? Are not you also in the body? Is it nothing to you that your neighbour's house is on fire?" There are those to whom Zion's sorrows and ruins are nothing; they are not "grieved for the affliction of Joseph." How pathetically does she beg their compassion! (ver. 18.) "'Hear, I pray you, all people, and behold my sorrow;' hear my complaints, and see what cause I have for them." This is a request like that of Job (chap. xix. 21), "Have pity, have pity upon me, O ye my friends!" It helps to make a burden sit lighter, if our friends sympathise with us, and mingle their tears with ours; for this is an evidence that, though we are in affliction, we are not in contempt, which is commonly as much dreaded in an affliction as anything.

CONFESSION.—Ver. 18. She justifies God in all that is brought upon her, acknowledging that her sins had deserved these severe chastenings. The yoke that lies so heavy, and binds so hard, is "the yoke of her transgressions" (ver. 14). The fetters we are held in are of our own making, and it is with our own rod that we are beaten. When the Church has spoken here, as if she thought the Lord severe, she does well to correct herself, at least to explain herself, by acknowledging (ver. 18), "The Lord is righteous." He does us no wrong in dealing thus with us, nor can we charge him with any injustice in it: how unrighteous soever men are, we are sure that the "Lord is righteous," and manifests his justice, though they contradict all the laws of their Note, Whatever our troubles are which God is pleased to inflict upon us, we must own that therein he "is righteous;" we understand neither him nor ourselves if we do not own it (2 Chron. xii. 6). She owns the equity of God's actions, by owning the iniquity of her own: "I have rebelled against his commandments" (ver. 18); and again (ver. 20), "I have griev-

should be round about him: Jerusalem is as a menstruous woman among them.

18 ¶ The [i]LORD is righteous; [k]for I have rebelled against his [9]commandment: hear, I pray you, all people, and behold my sorrow; my virgins and my young men[§] are gone into captivity.

19 I called for my lovers, *but* they deceived me; [l]my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls.

20 Behold, O LORD, for I *am* in distress; my bowels are troubled; mine heart is turned within me; [m]for I have grievously rebelled: [n]abroad the sword bereaveth, at home *there is* as death.‖

21 They [o]have heard that I sigh; *there is* none to comfort me: all mine enemies have heard of my trouble; they are glad that thou hast done *it:*¶ thou wilt bring [p]the day *that* thou hast [l]called, and [q]they shall be like unto me.

22 Let [r]all their wickedness come before thee; and do unto them as thou hast done unto me for all [s]my transgressions: for my sighs *are* many, and [s]my heart *is* faint.

CHAPTER II.

Jeremiah lamenteth Jerusalem's misery. 20 *He complaineth thereof to God.*

HOW hath the LORD [a]covered the daughter of Zion with a cloud in his anger, [b]*and* cast down from heaven unto the earth [c]the beauty of Israel, and remembered not his footstool* in the day of his anger!

2 The LORD hath swallowed up all the habitations of Jacob,† and hath not pitied: [d]he hath thrown down in his wrath the strong holds of the daughter of Judah; he hath [l]brought *them* down to the ground: he hath polluted the kingdom‡ and the princes thereof.

3 He hath cut off in *his* fierce anger all [e]the horn of Israel: [f]he hath drawn back his right hand[§] from before the enemy, and [g]he burned against Jacob like a flaming fire, *which* devoureth round about.

4 He hath [h]bent his bow like an enemy: he stood with his right hand as an adversary, and slew all [2]*that were* pleasant to the eye in the tabernacle of the daughter of Zion: [i]he poured out his fury like fire.

5 The LORD [k]was as an enemy: [l]he hath swallowed up Israel, he hath swallowed up‖ all her palaces; he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently taken away his [3]tabernacle, as *if it were of* a garden; he hath destroyed his places of the assembly: the LORD hath [m]caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest.

7 The LORD hath [n]cast off his altar; he hath abhorred his sanctuary: he hath [4]given up into the hand of the enemy the walls of her palaces, they have made a noise in the house of the LORD,¶ as in the day of a solemn feast.

8 The LORD hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line,* [o]he hath not withdrawn his hand from [5]destroying: therefore [p]he made the rampart and the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars: her king and her princes *are* among the Gentiles: [q]the law *is* no *more;* [r]her prophets also find no vision from the LORD.

10 The [s]elders of the daughter of Zion sit upon the ground, [t]*and* keep silence: they have [u]cast up dust upon their heads; [x]they have girded themselves with sackcloth: [y]the virgins of Jerusalem hang down their heads to the ground.

11 Mine [z]eyes do fail with tears,† [a]my bowels are troubled, my liver is poured upon the earth, [b]for the destruction of the daughter of my people; because the children and the sucklings [6]swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers' bosom.

13 What thing shall I take to witness for thee?‡ what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? [c]for thy breach *is* great like the sea; [d]who can heal thee?

14 Thy prophets have seen vain and foolish things for thee; and [e]they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee [f]false burdens, for causes of banishment.

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[i] Ps. cxlv. 17. Rom. iii. 19.
[k] Ps. cvii. 11.
[9] *Mouth.*
§ Descriptive of a disconsolate mother, without a child to wipe her tears.—SUTCLIFFE.
[l] Jer. xxiii. 11-15; xxvii. 13-15.
[m] Lev. xxvi. 40-42. Luke xv. 18, 19.
[n] Deut. xxxii. 25.
‖ But her inward anguish was most intolerable, through the sense of guilt and of the wrath of God, whilst the sword devoured without, and the famine and pestilence within the city: for the scene seems here to be laid previous to the taking of Jerusalem.—SCOTT.
[o] 2, 3, 11, 12.
¶ They please themselves with the thought, that our God, of whose favour and protection we used to boast, should forsake us, and give us up as a prey to our enemies (see chap. ii. 15, 16).—LOWTH.
[p] Ps. xxxvii. 13.
[l] *Proclaimed.*
[q] Deut. xxxii. 41-43.
[r] Neh. iv. 4, 5.
[s] Is. xiii. 7.

CHAP. II.

[a] Ez. xxxii. 7, 8.
[b] Is. xiv. 12-15.
[c] Is. lxiv. 11.
* *Remembered not his footstool.* — The ark was not spared and preserved, on which the Shechinah or Divine Majesty set his feet when sitting between the cherubim (see 1 Chr. xxviii. 2; Ps. xcix. 5).—GILL.
† That is, he has permitted them to be destroyed.—CLARKE.
[d] Jer. v. 10. 2 Cor. x. 4.
[l] *Made to touch.*
‡ He hath dealt with it as with an unclean thing; hath taken away its lustre and splendour; or, hath deprived it of his grace and protection, which before made it inviolable and holy.—DIODATI.
[e] Ps. lxxxix. 24; cxxxii. 17. Luke i. 69.
[f] Ps. lxxiv. 11.
§ Either his own, which used to protect Israel; or Israel's, which had now no power to resist.—GILL.
[g] Deut. xxxii. 22. Luke iii. 17.
[h] Is. lxiii. 10.
[2] *The desirable of the eye.*
[i] Is. li. 17-20.
[k] Jer. xv. 1.
[l] 2 Kings xxv. 9.
‖ As a lion devoureth his prey. The verb rendered to "swallow up," signifies in a general sense to destroy (see Is. iii. 12).—LOWTH.

[3] *Hedge.*
[m] Zeph. iii. 18.
[n] Ps. lxxviii. 59-61. Jer. vii. 12-14.
[4] *Shut up.*
¶ The enemies triumphed in the desolation of the temple with as loud "a noise" as the people were wont to make there in celebrating the praises of God on a solemn festival (comp. Ps. lxxiv. 4).—BLAYNEY.
* A figure from architecture — the builders stretching a line to measure the ground for a new building, and for the removal of rubbish.—SUTCLIFFE.
[o] Job xiii. 21.
[5] *Swallowing up.*
[p] Is. iii. 26.
[q] 2 Chr. xv. 3. Hos. iii. 4.
[r] Ps. lxxiv. 9. Mic. iii. 6, 7.
[s] Job ii. 13. Is. xlvii. 1, 5.
[t] Jer. viii. 14. Am. vi. 10.
[u] Josh. vii. 6. Rev. xviii. 19.
[x] Is. xv. 3. Joel i. 8, 13.
[y] Am. viii. 13.
[z] Ps. vi. 7. Is. xxxviii. 14.
† The prophet had wept over the calamities of his people till he had no more power to weep, and his eyes failed to supply tears, nay, were almost blinded. His sorrow occasioned the most painful internal commotion, which greatly affected and disordered his vitals. Violent grief and other vehement affections are known to cause excessive bilious disorders and great evacuations from the gall, which is placed on the liver, and to which the prophet is supposed to refer (Job xvi. 13). He was peculiarly affected by beholding the young children, and even the suckling infants, fainting and dying for hunger and thirst in the streets of the city, whilst none had it in their power to relieve them.—SCOTT.
[a] Jer. iv. 19.
[b] Is. xxii. 4. Jer. viii. 19-22.
[6] *Faint.*
‡ With what example of like misery shall I go about to comfort thee?—BISHOP HALL.
[c] 2 Sam. v. 20. Jer. xiv. 17.
[d] Jer. xxx. 12-15.
[e] Is. lviii. 1.
[f] Jer. xxiii. 14-17.

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ously rebelled." We cannot speak ill enough of sin, and we must always speak worst of our own sin, must call it "rebellion, grievous rebellion;" and very grievous sin is to all true penitents. It is this that lies heavier upon her than the afflictions she was under: "'My bowels are troubled,' they work within me as the troubled sea; 'my heart is turned within me,' is restless, is turned upside down; 'for I have grievously rebelled.'" Note, Sorrow for sin must be great sorrow, and must affect the soul.

APPEAL TO GOD.—She appeals both to the mercy and the justice of God, in her present case. She appeals to the mercy of God concerning her own sorrows, which had made her the proper object of his compassion: (ver. 20) "'Behold, O Lord, for I am in distress;' take cognisance of my case, and take such order for relief as thou pleasest." Note, It is matter of comfort to us, that the troubles which oppress our spirits are open before God's eye.—*Henry.*

CHAP. II. ALTERED CONDITION OF ZION.—Ver. 1-9. Time was when the ordinances of God were administered among them in their power and purity, and they had those tokens of God's presence with them; but now those were taken from them, that part of the "beauty of Israel" was gone, which was indeed their greatest beauty. 1. The ark was God's *footstool*, under the *mercy-seat*, between the cherubims; this was of all others the most sacred symbol of God's presence (it is called his *footstool*, 1 Chron. xxviii. 2; Ps. xcix. 5, cxxxii. 7); there the Shechinah rested, and with an eye to this, Israel was often protected and saved; but now he "remembered not his footstool"—the ark itself was suffered, as it should seem, to fall into the hands of the Chaldeans. God, being angry, threw that away, for it shall be no longer his footstool; the earth shall be so, as it had been before the ark was (Isa. lxvi. 1). Of what little value are the tokens of his presence when his presence is gone! 2. They that ministered in holy things had been "pleasant to the eye in the tabernacle of the daughter of Zion" (ver. 4); they had been "purer than snow, whiter than milk" (chap. iv. 7)—none more pleasant in the eyes of all good people than those that did the service of the tabernacle; but now these are slain and their "blood mingled with their sacrifices;" thus is the priest despised as well as the king. Note, When those that were pleasant to the eye in Zion's tabernacle are slain, God must be acknowledged in it, he has done it; and "the burning which the Lord has kindled must be bewailed" by the whole house of Israel, as in the case of Nadab and Abihu (Lev. x. 6). 3. The temple was God's tabernacle (as the tabernacle, while that was in being, is called "his temple," Ps. xxvii. 4); and this "he has violently taken away" (ver. 6), he has plucked up the stakes of it, and cut the cords, it shall be no more a tabernacle, much less his. When men profane God's tabernacle, it is just with him to take it from them. God had justly refused to "smell in their solemn assemblies" (Amos v. 21); they had provoked him to withdraw from them, and then no marvel that he has "destroyed his places of the assembly." What should they do with the places when the services had become an abomination? He has now "abhorred his sanctuary" (ver. 7), it has been defiled with sin, that only thing which he hates, and for the sake of that he abhors even his sanctuary, which he had delighted in, and called "his rest for ever" (Ps. cxxxii. 14). Thus he had "done to Shiloh." 4. The solemn feasts and the Sabbaths had been carefully remembered, and the people constantly put in mind of them, but now the Lord has "caused those to be forgotten," not only in the country, among those that lived at a distance, but even in Zion itself; for there were none left to remember them, nor were there the places left where they used to be observed. Now that Zion was in ruins, no difference was made between Sabbath-times and other times; every day was a day of mourning, so that all the "solemn feasts were forgotten." Note, It is just with God to deprive those of the benefit and comfort of Sabbaths and solemn feasts who have not duly valued them, nor conscientiously observed them, but have profaned them, which was one of the sins that the Jews were often charged with.—*Henry.*

COMFORT IN STORE.—Ver. 13, 19, 20. Comforts for the cure of these lamentations are here sought for and prescribed. 1. They are sought for and inquired after. The prophet seeks to find out some suitable, acceptable words to say to her in this case: "Wherewith shall I comfort thee, O virgin daughter of Zion?" Note, We should endeavour to comfort those whose calamities we lament, and when our passions have made the worst of them, our wisdom should correct them, and labour to make the best

15 All that pass [7]by [g]clap *their* hands at thee; [h]they hiss and [i]wag their head at the daughter of Jerusalem, *saying,* [k]*Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?§

16 All [l]thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for: we have found, we have seen *it.*

17 The LORD hath [m]done *that* which he had devised: he hath fulfilled his word that he had commanded in the days of old: [n]he hath thrown down, and hath not pitied: and [o]he hath caused *thine* enemy to rejoice over thee; he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, [p]O wall of the daughter of Zion, [q]let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night;‖ in the beginning of the watches [r]pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and [s]consider to whom thou hast done this. Shall the women eat their fruit, *and* children [s]of a span long? [t]shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called, as in a solemn day,¶ my terrors round about; so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

CHAPTER III.

The prophet bewaileth his own calamities.

I *AM* the man* *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and [a]brought *me into* darkness,† but not *into* light.

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7 *By the way.*
g Job xxvii. 22, 23. Nah. iii. 19.
h Jer. xix. 8. Mic. vi. 16. Zeph. ii. 15.
i Ps. xxii. 7. Is. xxxvii. 22.
k Ps. xlviii. 2; l. 2. Is. lxiv. 11.
§ Or, *The whole land* (see Ps. xlviii. 2). Jerusalem was the metropolis of the Jewish nation, and highly valued by them for the magnificence of the temple, and the presence of the true God there; whither the whole nation resorted to celebrate their solemn festivals, which were observed with all the magnificence of a religious joy.—Their being deprived of those ornaments gave occasion to their enemies to insult over them (Ps. lxxix. 4).—LOWTH.
l Ps. xxii. 13; xxxv. 21; cix. 2.
m Lev. xxvi. 14, &c. Deut. xxxii. 15-27.
n Ez. v. 11; ix. 10.
o Deut. xxviii. 43, 44. Ps. lxxxix. 42.
p Hab. ii. 11.
q Ps. cxix. 136. Jer. ix. 1, 17, 18.
‖ This seems to refer to Jerusalem besieged. Ye who keep the night-watches, pour out your hearts before the Lord. Instead of calling the time of night, &c., or, when you call it, send up a fervent prayer to God for the safety and relief of the place.—CLARKE.
r 1 Sam. vii. 6. Job iii. 24.
s Ex. xxxii. 11. Is. lxiii. 16-19.
t *Swaddled with their hands.*
u Ps. lxxviii. 64. Is. ix. 14-17.
¶ To complete their other calamities, the enemies of their nation, at the call of Providence, flocked from all around to profane the temple and terrify the worshippers, even as the people had been used to flock together to keep their solemn feasts.—SCOTT.

CHAP. III.

* The prophet speaks in the person and name of all the people.—DIODATI.
a Is. lix. 9. Jude 6, 13.
† "Darkness" is a common emblem of distress, as "light" is of prosperity.—BLAYNEY.
b Deut. xxix. 20. Is. lxiii. 10.
‡ *Turneth his hand.*—Repeats his blows.—BOOTHROYD.
c Ps. xxxi. 9, 10.
d Ps. xxii. 14; li. 8.
§ Greatly weakened his strength.—GILL.
‖ The meaning here appears to be, that God had involved him in such a depth of distress, that he was as incapable of extricating himself as those who had lain long in the dark mansions of the dead were of making their escape thence.—BLAYNEY.
e Job xix. 8.
f Is. lxiii. 17.
¶ That is, he hath taken all advantages against me to destroy me.—POOLE.
* Caused me to go back and fall a prey to the lurking enemy.—GILL.
g Matt. xxiii. 38. Rev. xviii. 19.
h Job xvi. 12, 13.
† This is put for all the instruments of war; the Chaldeans were archers, and shot their arrows into the city.—GILL.
1 *Sons.*
i Matt. xxvii. 39-44. 1 Cor. iv. 9-13.
2 *Bitternesses.*
‡ Almost in all countries and in all languages, "bitterness" is a metaphor to express trouble and affliction.—CLARKE.
§ That is, he hath tormented me with such harsh afflictions, that I could not digest them with any patience (Prov. xx. 17).—DIODATI.
3 *Rolled me in the ashes.*
k Jer. viii. 15.
l Gen. xli. 30.
4 *Good.*
5 *Remember.*
m Jer. ix. 15.
n Job xxi. 6.
6 *Bowed.*
7 *Make to return to my heart.*
o Ps. lxxviii. 38.
‖ Or, because the Lord's mercies are not exhausted.—BLAYNEY.
p Ps. lxxvii. 8. Luke i. 50.
q Is. xxxiii. 2.
r Ex. xxxiv. 6, 7. Tit. i. 2.
s Ps. lxxiii. 26.
t Ps. xxxi. 24. 1 Pet. i. 21.
u Ps. xxv. 8. 1 Thes. i. 10.
x Ps. xxii. 26.

3 Surely [b]against me is he turned; he turneth his hand‡ *against me* all the day.

4 My [c]flesh and my skin hath he made old; [d]he hath broken my bones.§

5 He hath builded against me, and compassed *me* with gall and travail.

6 He hath set me in dark places, as *they that be* dead of old‖

7 He hath [e]hedged me about, that I cannot get out; he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone; he hath [f]made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.¶

11 He hath turned aside my ways,* and pulled me in pieces: [g]he hath made me desolate.

12 He hath [h]bent his bow,† and set me as a mark for the arrow.

13 He hath caused the [1]arrows of his quiver to enter into my reins.

14 I was [i]a derision to all my people, *and* their song all the day.

15 He hath filled me with [2]bitterness,‡ he hath made me drunken with wormwood.

16 He hath also broken my teeth§ with gravel-stones, he hath [3]covered me with ashes.

17 And [k]thou hast removed my soul far off from peace: [l]I forgat [4]prosperity.

18 And I said, My strength and my hope is perished from the LORD:

19 [5]Remembering mine affliction and my misery, [m]the wormwood and the gall.

20 My soul [n]hath *them* still in remembrance, and is [6]humbled in me.

21 This I [7]recall to my mind, therefore have I hope.

22 ¶ *It is* [o]*of* the LORD's mercies‖ that we are not consumed, [p]because his compassions fail not.

23 *They are* [q]new every morning: [r]great *is* thy faithfulness.

24 The LORD *is* [s]my portion, saith my soul; [t]therefore will I hope in him.

25 The LORD *is* [u]good unto them that wait for him, [x]to the soul *that* seeketh him.

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of them; we should study to make our sympathies with our afflicted friends turn to their consolation. Now the two most common topics of comfort in case of affliction are here tried, but are laid by because they would not hold. We commonly endeavour to comfort our friends by telling them, (1.) That their case is not singular, nor without precedent; there are many whose trouble is greater and lies heavier upon them than theirs does, but Jerusalem's case will not admit this argument: "'What thing shall I liken to thee,' or 'what shall I equal to thee that I may comfort thee?' What city, what country, is there whose case is parallel to thine? What witness shall I produce to prove an example that will reach thy present calamitous state? Alas! there is none, no sorrow like thine; because there is none whose honour was like thine." (2.) We tell them that their case is not desperate, but that it may easily be remedied; but neither will that be admitted here upon a view of human probabilities, for "thy breach is great, like the sea"—like the breach which the sea sometimes makes upon the land, which cannot be repaired, but still grows wider and wider. Thou art wounded, and "who shall heal thee?" No wisdom or power of man can repair the desolations of such a broken, shattered state. It is to no purpose, therefore, to administer any of these common cordials; therefore, 2. The method of cure prescribed is, to address themselves to God, and by a penitent prayer to commit their case to him, and to be instant and constant in such prayers; "'Arise' out of thy dust, out of thy despondency; 'cry out in the night,' watch unto prayer; when others are asleep, be thou upon thy knee, importunate with God for mercy; 'in the beginning of the watches,' of each of the four watches of the night (let thine 'eyes prevent' them, Ps. cxix. 148), then 'pour out thine heart like water before the Lord,' be free and full in prayer, be sincere and serious in prayer, open thy mind, spread thy case before the Lord; 'lift up thine hands toward him' in holy desire and expectation; beg for 'the life of thy young children;' these poor lambs, what have they done? (2 Sam. xxiv. 17.) Take with you words, take with you these words, 'Behold, O Lord, and consider to whom thou hast done this,' with whom thou hast dealt thus! Are they not thine own, the seed of Abraham thy friend, and of Jacob thy chosen? Lord, Take their case into thy compassionate consideration!"—*Henry.*

CHAP. III. CONSTRUCTION OF THIS CHAPTER.—Ver. 1. The construction of this chapter differs from that of those which have been considered. It consists of the same number of stanzas, according to the number of the letters in the Hebrew alphabet; but every stanza is divided into three parts, or verses, each of which begins with the same Hebrew letter; the first three verses with *Aleph*, the three next with *Beth*, &c.; and in one instance the order of the letters varies from that which is elsewhere observed. It also forms a distinct elegy, or lamentation, arranged differently from those which precede. The prophet speaks throughout the whole, lamenting his afflictions, seeking out consolatory topics, and giving counsel and encouragement to his fellow-mourners. Some, indeed, understand it to be the language of a chorus of Jews, speaking as one person; but so many passages evidently refer to Jeremiah's own personal trials, that this interpretation seems inadmissible. "The subject of the chapter is penitential meditations upon the prophet's own calamities, as well as those of the public; together with pious reflections upon the end which God proposes in sending afflictions, and the good use which men ought to make of such chastisements."—(*Lowth.*)—"I am the man that has seen this great affliction, which the Lord hath in just anger brought upon his people."—(*Bp. Hall.*)—Probably he spake in his own person, as one who, besides his peculiar afflictions, shared largely in those of his nation, and sympathised with them in those from which he was most exempted. He spake of himself as a public character, for the common benefit, being one of many who thus shared and mourned over the calamities of Israel.—*Scott.*

GOD'S MERCIES.—Ver. 22. Bad as things are, it is owing to the mercy of God that they are not worse. We are "afflicted by the rod of his wrath," but "it is of the Lord's mercies that we are not consumed." When we are in distress, we should, for the encouragement of our faith and hope, observe what makes for us as well as what makes against us. Things are bad, but they might have been worse, and therefore there is hope that they may be better. Observe here, 1. The streams of mercy acknowledged: "We are not consumed." Note, the Church of God is like Moses' bush—burning, yet "not consumed;" whatever hardships it has met with, or may meet with, it shall have a being in the world to the end of time. It is "persecuted" of men, "but not forsaken" of God; and therefore, though it is "cast down," it is "not destroyed" (2 Cor. iv. 9); corrected, yet "not consumed;" refined in the furnace as silver, but "not consumed" as dross. 2. These streams followed up to the fountain: "It is of the Lord's mercies." Here are mercies in the plural number, denoting the abundance and variety of those mercies. God is an inexhaustible "Fountain of mercy, the Father of mercies." Note, We all owe it to the sparing mercy of God "that we are not consumed;" others have been consumed round about us, and we ourselves have

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26 *It is* good that *a man* should both hope and [y]quietly wait for the salvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He sitteth alone, and keepeth silence,¶ because he hath borne *it* upon him.

29 He [z]putteth his mouth in the dust,* if so be there may be hope.

30 He giveth [a]*his* cheek to him that smiteth him: he is [b]filled full with reproach.

31 For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not [c]afflict [3]willingly, nor grieve the children of men.

34 To [d]crush under his feet† all the prisoners of the earth,

35 To turn aside the right of a man before the face of [9]the most High,

36 To subvert a man in his cause, [e]the LORD [4]approveth not.

37 ¶ Who *is* he *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not?

38 [f]Out of the mouth of the most High proceedeth not evil and good?‡

39 Wherefore doth [g]a living man [2]complain, [h]a man for the punishment of his sins?

40 Let us [i]search and try our ways, and [k]turn again to the LORD.§

41 Let us [l]lift up our heart with *our* hands unto God in the heavens.

42 We have [m]transgressed, and have rebelled: [n]thou hast not pardoned.

43 Thou hast [o]covered with anger,‖ and persecuted us: [p]thou hast slain, thou hast not pitied.

44 Thou hast [q]covered thyself with a cloud,¶ that *our* prayer should not pass through.

45 Thou hast made us *as* the offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 Fear and a snare is come upon us, desolation and destruction.

48 Mine [r]eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD look down, and behold from heaven.

51 Mine eye affected [3]mine heart,* [4]because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.†

54 Waters flowed over mine head;‡ *then* I said, I am cut off.

55 ¶ I [s]called upon thy name, O LORD, out of the low dungeon.

56 Thou [t]hast heard my voice; [u]hide not thine ear at my breathing, at my cry.

57 Thou [x]drewest near in the day *that* I called upon thee: [y]thou saidst, Fear not.

58 O LORD, [z]thou hast pleaded the causes of my soul; [a]thou hast redeemed my life.

59 O LORD, thou hast seen my wrong; [b]judge thou my cause.

60 Thou hast seen all their vengeance, *and* all their imaginations against me:

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, [c]and their device against me all the day.

63 Behold [d]their sitting down, and their rising up; I *am* their musick.§

64 [e]Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them sorrow of heart,‖ [f]thy curse unto them.

66 [g]Persecute and destroy them¶ in anger from under the heavens of the LORD.

CHAPTER IV.

1 *Zion's pitiful state bewailed;* 13 *she confesseth her sins.*
21 *Edom threatened.*

[a]HOW is the gold become dim! *how* is the most fine gold changed! [b]the stones of

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[y] Gen. xlix. 18.
¶ The discipline of afflictions makes a man serious and thoughtful, it disposes him to reflect upon himself and his ways, and instructs him to acquiesce in the disposals of Providence.—LOWTH.
[z] Job xlii. 5, 6. Rom. iii. 19.
* He shall humble himself before God, keeping his mouth from murmuring, and confess his sin and unworthiness (Job xlii. 6), to try by all such means as are appointed by God to appease his wrath.—DIODATI.
[a] Is. l. 6. Luke vi. 29.
[b] Ps. lxix. 9, 20.
[c] Is. xxviii. 21. Heb. xii. 9, 10.
[3] *From his heart.*
[d] Is. li. 22, 23.
† In this and the two next verses certain acts of tyranny, malice, and injustice are specified, which men often indulge themselves in the practice of, one towards another; but which the Divine goodness is far from countenancing or approving by any similar conduct.—BLAYNEY.
[9] *A superior.*
[e] Is. lix. 15. Hab. i. 13.
[4] *Seeth not.*
[f] Prov. xxix. 26.
‡ "Do not calamities, as well as prosperity, come from God's will and disposal?" (see Is. xlv. 7; Am. iii. 6.)—LOWTH.
[g] Prov. xix. 3.
[2] *Murmur.*
[h] Is. li. 20. Heb. xii. 5-12.
[i] Ps. cxix. 59. 1 Cor. xi. 28.
[k] Deut. iv. 30. Acts xxvi. 20.
§ The prophet now points out the method of reconciliation to Jehovah, by reformation and prayer; and complains of the afflictions he endured, arising from those of his people.—BOOTHROYD.
[l] Ps. xxv. 1.
[m] Dan. ix. 5-14. Luke xv. 18, 19.
[n] Jer. v. 7, 9, 29.
[o] Ps. xliv. 19.
‖ *Thou hast covered*—*i.e.*, overwhelmed us with thy wrath. *Thou hast slain, thou hast not pitied*—thou hast pursued us to a fatal ruin, without shewing us any pity.—POOLE.
[p] 2 Chr. xxxvi. 16, 17.
[q] Ps. xcvii. 2.
¶ The same sense is elsewhere expressed by God's hiding his face.—LOWTH.

[r] Ps. cxix. 136.
[3] *My soul.*
* That is, I do even consume and wear out myself with weeping. *The daughters*—viz., my people's desolate cities and communities.—DIODATI.
[4] *More than all.*
† Their laying a stone upon the entrance of that dark cavern resembled the burying me alive (comp. Dan. vi. 17; Matt. xxvii. 60).—LOWTH.
‡ A metaphor taken from a person ready to be drowned, to denote imminent danger and distress (see Ps. lxix. 1, 2; cxxiv. 4, 5).—BLAYNEY.
[s] 2 Chr. xxxiii. 11, 12.
[t] 2 Chr. xxxiii. 13, 19.
[u] Ps. lv. 1.
[x] Ps. cxiv. 18.
[y] Is. xli. 10, 14. Rev. i. 17; ii. 10.
[z] Ps. xxxv. 1.
[a] Gen. xlviii. 16.
[b] Gen. xxxi. 42.
[c] Jer. xviii. 18.
[d] Ps. cxxxix. 2.
§ That is, Behold at all times, whether they sit down or rise up, I am made the object of their merriment.—BLAYNEY.
[e] 2 Tim. iv. 14. Rev. xviii. 6.
‖ The word translated *sorrow of heart* is found nowhere else in holy writ, which makes a certain particular explication of it to be difficult. It probably means such perplexity and breakings of mind as commonly attend a state of great affliction.—POOLE.
[f] Deut. xxvii. 15-26. 1 Cor. xvi. 22.
[g] Ps. lxxxiii. 15.
¶ "Thou wilt pursue them with destruction." These are all declaratory, not imprecatory.—CLARKE.

CHAP. IV.
[a] Ez. vii. 19-22.
[b] Luke xxi. 5, 6.

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been in the consuming, and yet "we are not consumed;" we are out of the grave, we are out of hell.

THE YOKE IN YOUTH.—Ver. 27. "It is good for a man that he bear the yoke in his youth." Many of the young men were carried into captivity: to make them easy in it, he tells them that it was good for them to "bear the yoke" of that captivity, and they would find it so, if they would but accommodate themselves to their condition, and labour to answer God's ends in laying that heavy yoke upon them. It is very applicable to the yoke of "God's commands; it is good for" young people to take that yoke upon them "in their youth;" we cannot begin too soon to be religious; it will make our duty the more acceptable to God, and easy to ourselves, if we engage in it when we are young. But here it seems to be meant of the yoke of "affliction;" many have found it good to bear this in youth, it has made them humble and serious, and has weaned them from the world, who otherwise would have been proud and unruly, and "as a bullock unaccustomed to the yoke."

UNREASONABLENESS OF COMPLAINT.—Ver. 39. "What! shall a living man complain, a man for the punishment of his sins?" The reasons here urged are very cogent: 1. We are "men;" let us herein shew ourselves men. Shall "a man complain"? And again, "a man!" We are men, and not brutes, reasonable creatures, who should act with reason, who should look forward; and both ways may fetch considerations enough to silence our complaints. We are men, and not children that cry for everything that hurts them; we are men, and not gods; subjects, not lords. We are not our own masters, not our own carvers. We are bound, and must obey, must submit; we are men, and not angels, and therefore cannot expect to be free from troubles as they are; we are not inhabitants of that world where there is no sorrow, but this, where there is nothing but sorrow; we are men, and not devils, are not in that deplorable, helpless, hopeless state that they are in, but have something to comfort ourselves with which they have not. 2. We are "living" men; through the good hand of our God upon us, we are alive yet, though dying daily; and shall "a living man complain"? No, he has more reason to be thankful for life than to complain of any of the burdens and calamities of life. Our lives are frail and forfeited, and yet we are alive. Now "the living, the living, they" should "praise" and not complain (Is. xxxviii. 19). While there is life there is hope, and therefore, instead of complaining that things are bad, we should encourage ourselves with the hope that they will be better. 3. We are "sinful" men, and that which we complain of is the just "punishment of our sins;" nay, it is far less than our iniquities have deserved. We have little reason to complain of our trouble, for it is our own doing. We may thank ourselves our own wickedness corrects us (Prov. xix. 3). We have no reason to quarrel with God, for he is righteous in it; he is the Governor of the world, and it is necessary that he should maintain the honour of his government by chastising the disobedient. Are we suffering for our sins? Then let us not complain, for we have other work to do. Instead of repining we must be repenting; and as an evidence that God is reconciled to us, we must be endeavouring to reconcile ourselves to his holy will. Are we "punished for our sins"? It is our wisdom, then, to submit, and to kiss the rod; for if we still walk contrary to God, he will punish us yet seven times more, for "when he judges he will overcome;" but if we accommodate ourselves to him, though we be "chastened of the Lord," we shall not be "condemned with the world." We must set ourselves to answer God's intention in afflicting us, which is, to bring sin to our remembrance, and to bring us home to himself (ver. 40). These are the two things which our afflictions should put us upon: 1. A serious consideration of ourselves, and a reflection upon our lives past: "Let us search and try our ways," search what they have been, and then try whether they have been right and good, or no; search as for a malefactor in disguise, that flies and hides himself, and then try whether guilty or not guilty. Let conscience be employed both to search and to try, and let it have leave to deal faithfully, to accomplish a diligent search, and to make an impartial trial. "Let us try our ways," that by them we may try ourselves, for we are to judge of our state not by our faint wishes, but by our steps; not by one particular step, but by our ways, the ends we aim at, the rules we go by, and the agreeableness of the temper of our minds and the tenor of our lives to those ends and those rules. When we are in affliction, it is seasonable to "consider our ways" (Hag. i. 5), that what is amiss may be repented of, and amended for the future, and so we may answer the intention of the affliction. We are apt, in times of public calamity, to reflect upon other people's ways, and lay blame upon them; whereas our business is to "search and try our own ways." We have work enough to do at home; we must each of us say, "What have I done? What have I contributed to the public flames?" That we may each of us mend one, and then we should all be mended. 2. A sincere conversion to God: "Let us 'turn again to the Lord,' to him who is turned against us, and whom we have turned from; to him let us turn by repentance and reformation, as to our Owner and Ruler. We have been with him, and it has never been well with us since we forsook him; let us, therefore, now turn again to him." This must accompany the former, and be the fruit of it. "Therefore," we must "search and try our ways," that we may turn from the evil of them to God. This was the method David took: (Ps. cxix. 59) "I thought on my ways, and turned my feet unto thy testimonies."—*Henry.*

CHAP. IV. TERRIBLE SUFFERING.—Ver. 3, 4. Little children were starved for want

15 All that pass [7]by [g]clap *their* hands at thee; [h]they hiss and [i]wag their head at the daughter of Jerusalem, *saying,* [k]*Is* this the city that *men* call The perfection of beauty, The joy of the whole earth?§

16 All [l]thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for: we have found, we have seen *it.*

17 The LORD hath [m]done *that* which he had devised: he hath fulfilled his word that he had commanded in the days of old: [n]he hath thrown down, and hath not pitied: and [o]he hath caused *thine* enemy to rejoice over thee; he hath set up the horn of thine adversaries.

18 Their heart cried unto the LORD, [p]O wall of the daughter of Zion, [q]let tears run down like a river day and night: give thyself no rest; let not the apple of thine eye cease.

19 Arise, cry out in the night;‖ in the beginning of the watches [r]pour out thine heart like water before the face of the LORD: lift up thy hands toward him for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O LORD, and [s]consider to whom thou hast done this. Shall the women eat their fruit, *and* children [8]of a span long? [t]shall the priest and the prophet be slain in the sanctuary of the LORD?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slain *them* in the day of thine anger; thou hast killed, *and* not pitied.

22 Thou hast called, as in a solemn day,¶ my terrors round about; so that in the day of the LORD's anger none escaped nor remained: those that I have swaddled and brought up hath mine enemy consumed.

CHAPTER III.

The prophet bewaileth his own calamities.

I *AM* the man* *that* hath seen affliction by the rod of his wrath.

2 He hath led me, and [a]brought *me into* darkness,† but not *into* light.

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7 *By the way.*
g Job xxvii. 22, 23. Nah. iii. 19.
h Jer. xix. 8. Mic. vi. 16. Zeph. ii. 15.
i Ps. xxii. 7. Is. xxxvii. 22.
k Ps. xlviii. 2; l. 2. Is. lxiv. 11.
§ Or, *The whole land* (see Ps. xlviii. 2). Jerusalem was the metropolis of the Jewish nation, and highly valued by them for the magnificence of the temple, and the presence of the true God there; whither the whole nation resorted to celebrate their solemn festivals, which were observed with all the magnificence of a religious joy. Their being deprived of those ornaments gave occasion to their enemies to insult over them (Ps. lxxix. 4).—LOWTH.
l Ps. xxii. 13; xxxv. 21; cix. 2.
m Lev. xxvi. 14, &c. Deut. xxxii. 15-27.
n Ez. v. 11; ix. 10.
o Deut. xxviii. 43, 44. Ps. lxxxix. 42.
p Hab. ii. 11.
q Ps. cxix. 136. Jer. ix. 1, 17, 18.
‖ This seems to refer to Jerusalem besieged. Ye who keep the night-watches, pour out your hearts before the Lord. Instead of calling the time of night, &c., or, when you call it, send up a fervent prayer to God for the safety and relief of the place.—CLARKE.
r 1 Sam. vii. 6. Job iii. 24.
s Ex. xxxii. 11. Is. lxiii. 16-19.
8 *Swaddled with their hands.*
t Ps. lxxviii. 64. Is. ix. 14-17.
¶ To complete their other calamities, the enemies of their nation, at the call of Providence, flocked from all around to profane the temple and terrify the worshippers, even as the people had been used to flock together to keep their solemn feasts.—SCOTT.

CHAP. III.

* The prophet speaks in the person and name of all the people.—DIODATI.
* Is. lix. 9. Jude 6, 13.
† "Darkness" is a common emblem of distress, as "light" is of prosperity.—BLAYNEY.
a Deut. xxix. 20. Is. lxiii. 10.
‡ *Turneth his hand.* —Repeats his blows. —BOOTHROYD.
o Ps. xxxi. 9, 10.
d Ps. xxii. 14; li. 8.
§ Greatly weakened his strength. —GILL.
‖ The meaning here appears to be, that God had involved him in such a depth of distress, that he was as incapable of extricating himself as those who had lain long in the dark mansions of the dead were of making their escape thence. —BLAYNEY.
e Job xix. 8.
f Is. lxiii. 17.
¶ That is, he hath taken all advantages against me to destroy me.—POOLE.
* Caused me to go back and fall a prey to the lurking enemy.—GILL.
5 Matt. xxiii. 38. Rev. xviii. 19.
h Job xvi. 12, 13.
† This is put for all the instruments of war; the Chaldeans were archers, and shot their arrows into the city.—GILL.
1 *Sons.*
i Matt. xxvii. 39-44. 1 Cor. iv. 9-13.
2 *Bitternesses.*
‡ Almost in all countries and in all languages, "bitterness" is a metaphor to express trouble and affliction. —CLARKE.
§ That is, he hath tormented me with such harsh afflictions, that I could not digest them with any patience (PROV. xx. 17).—DIODATI.
3 *Rolled me in the ashes.*
k Jer. viii. 15.
l Gen. xli. 30.
4 *Good.*
5 *Remember.*
m Jer. ix. 15.
n Job xxi. 6.
6 *Bowed.*
7 *Make to return to my heart.*
o Ps. lxxviii. 38.
‖ Or, because the Lord's mercies are not exhausted. —BLAYNEY.
p Ps. lxxvii. 8. Luke i. 50.
q Is. xxxiii. 2.
r Ex. xxxiv. 6, 7. Tit. i. 2.
s Ps. lxxiii. 26.
t Ps. xxxi. 24. 1 Pet. i. 21.
u Ps. xxv. 8. 1 Thes. i. 10.
x Ps. xxii. 26.

3 Surely [b]against me is he turned; he turneth his hand‡ *against me* all the day.

4 My [c]flesh and my skin hath he made old; [d]he hath broken my bones.§

5 He hath builded against me, and compassed *me* with gall and travail.

6 He hath set me in dark places, as *they that be* dead of old‖

7 He hath [e]hedged me about, that I cannot get out; he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my prayer.

9 He hath inclosed my ways with hewn stone; he hath [f]made my paths crooked.

10 He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.¶

11 He hath turned aside my ways,* and pulled me in pieces: [g]he hath made me desolate.

12 He hath [h]bent his bow,† and set me as a mark for the arrow.

13 He hath caused the [1]arrows of his quiver to enter into my reins.

14 I was [i]a derision to all my people, *and* their song all the day.

15 He hath filled me with [2]bitterness,‡ he hath made me drunken with wormwood.

16 He hath also broken my teeth§ with gravel-stones, he hath [3]covered me with ashes.

17 And [k]thou hast removed my soul far off from peace: [l]I forgat [4]prosperity.

18 And I said, My strength and my hope is perished from the LORD:

19 [5]Remembering mine affliction and my misery, [m]the wormwood and the gall.

20 My soul [n]hath *them* still in remembrance, and is [6]humbled in me.

21 This I [7]recall to my mind, therefore have I hope.

22 ¶ *It is* [o]*of* the LORD's mercies‖ that we are not consumed, [p]because his compassions fail not.

23 *They are* [q]new every morning: [r]great *is* thy faithfulness.

24 The LORD *is* [s]my portion, saith my soul; [t]therefore will I hope in him.

25 The LORD *is* [u]good unto them that wait for him, [x]to the soul *that* seeketh him.

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of them; we should study to make our sympathies with our afflicted friends turn to their consolation. Now the two most common topics of comfort in case of affliction are here tried, but are laid by because they would not hold. We commonly endeavour to comfort our friends by telling them, (1.) That their case is not singular, nor without precedent; there are many whose trouble is greater and lies heavier upon them than theirs does, but Jerusalem's case will not admit this argument: "'What thing shall I liken to thee,' or 'what shall I equal to thee that I may comfort thee?' What city, what country, is there whose case is parallel to thine? What witness shall I produce to prove an example that will reach thy present calamitous state? Alas! there is none, no sorrow like thine; because there is none whose honour was like thine." (2.) We tell them that their case is not desperate, but that it may easily be remedied; but neither will that be admitted here upon a view of human probabilities, for "thy breach is great, like the sea"—like the breach which the sea sometimes makes upon the land, which cannot be repaired, but still grows wider and wider. Thou art wounded, and "who shall heal thee?" No wisdom or power of man can repair the desolations of such a broken, shattered state. It is to no purpose, therefore, to administer any of these common cordials; therefore, 2. The method of cure prescribed is, to address themselves to God, and by a penitent prayer to commit their case to him, and to be instant and constant in such prayers; "'Arise' out of thy dust, out of thy despondency; 'cry out in the night,' watch unto prayer; when others are asleep, be thou upon thy knee, importunate with God for mercy; 'in the beginning of the watches,' of each of the four watches of the night (let thine 'eyes prevent' them, Ps. cxix. 148), then 'pour out thine heart like water before the Lord,' be free and full in prayer, be sincere and serious in prayer, open thy mind, spread thy case before the Lord; 'lift up thine hands toward him' in holy desire and expectation; beg for 'the life of thy young children;' these poor lambs, what have they done? (2 Sam. xxiv. 17.) Take with you words, take with you these words, 'Behold, O Lord, and consider to whom thou hast done this,' with whom thou hast dealt thus! Are they not thine own, the seed of Abraham thy friend, and of Jacob thy chosen? Lord, Take their case into thy compassionate consideration!"—*Henry.*

CHAP. III. CONSTRUCTION OF THIS CHAPTER.—Ver. 1. The construction of this chapter differs from that of those which have been considered. It consists of the same number of stanzas, according to the number of the letters in the Hebrew alphabet; but every stanza is divided into three parts, or verses, each of which begins with the same Hebrew letter; the first three verses with *Aleph*, the three next with *Beth*, &c.; and in one instance the order of the letters varies from that which is elsewhere observed. It also forms a distinct elegy, or lamentation, arranged differently from those which precede. The prophet speaks throughout the whole, lamenting his afflictions, seeking out consolatory topics, and giving counsel and encouragement to his fellow-mourners. Some, indeed, understand it to be the language of a chorus of Jews, speaking as one person; but so many passages evidently refer to Jeremiah's own personal trials, that this interpretation seems inadmissible. "The subject of the chapter is penitential meditations upon the prophet's own calamities, as well as those of the public; together with pious reflections upon the end which God proposes in sending afflictions, and the good use which men ought to make of such chastisements."—(*Lowth.*)—"I am the man that has seen this great affliction, which the Lord hath in just anger brought upon his people."—(*Bp. Hall.*)—Probably he spake in his own person, as one who, besides his peculiar afflictions, shared largely in those of his nation, and sympathised with them in those from which he was most exempted. He spake of himself as a public character, for the common benefit, being one of many who thus shared and mourned over the calamities of Israel.—*Scott.*

GOD'S MERCIES.—Ver. 22. Bad as things are, it is owing to the mercy of God that they are not worse. We are "afflicted by the rod of his wrath," but "it is of the Lord's mercies that we are not consumed." When we are in distress, we should, for the encouragement of our faith and hope, observe what makes for us as well as what makes against us. Things are bad, but they might have been worse, and therefore there is hope that they may be better. Observe here, 1. The streams of mercy acknowledged: "We are not consumed." Note, the Church of God is like Moses' bush—burning, yet "not consumed;" whatever hardships it has met with, or may meet with, it shall have a being in the world to the end of time. It is "persecuted" of men, "but not forsaken" of God; and therefore, though it is "cast down," it is "not destroyed" (2 Cor. iv. 9); corrected, yet "not consumed;" refined in the furnace as silver, but "not consumed" as dross. 2. These streams followed up to the fountain: "It is of the Lord's mercies." Here are mercies in the plural number, denoting the abundance and variety of those mercies. God is an inexhaustible "Fountain of mercy, the Father of mercies." Note, We all owe it to the sparing mercy of God "that we are not consumed;" others have been consumed round about us, and we ourselves have

26 *It is* good that *a man* should both hope and [y]quietly wait for the salvation of the LORD.

27 *It is* good for a man that he bear the yoke in his youth.

28 He sitteth alone, and keepeth silence,¶ because he hath borne *it* upon him.

29 He [z]putteth his mouth in the dust,* if so be there may be hope.

30 He giveth [a]*his* cheek to him that smiteth him: he is [b]filled full with reproach.

31 For the LORD will not cast off for ever:

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not [c]afflict [s]willingly, nor grieve the children of men.

34 To [d]crush under his feet† all the prisoners of the earth,

35 To turn aside the right of a man before the face of [g]the most High,

36 To subvert a man in his cause, [e]the LORD [h]approveth not.

37 ¶ Who *is* he *that* saith, and it cometh to pass, *when* the LORD commandeth *it* not?

38 [f]Out of the mouth of the most High proceedeth not evil and good?‡

39 Wherefore doth [g]a living man [2]complain, [h]a man for the punishment of his sins?

40 Let us [i]search and try our ways, and [k]turn again to the LORD.§

41 Let us [l]lift up our heart with *our* hands unto God in the heavens.

42 We have [m]transgressed, and have rebelled: [n]thou hast not pardoned.

43 Thou hast [o]covered with anger,‖ and persecuted us: [p]thou hast slain, thou hast not pitied.

44 Thou hast [q]covered thyself with a cloud,¶ that *our* prayer should not pass through.

45 Thou hast made us *as* the offscouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 Fear and a snare is come upon us, desolation and destruction.

B.C. 588—B.C. 588.

[y] Gen. xlix. 18.

¶ The discipline of afflictions makes a man serious and thoughtful, it disposes him to reflect upon himself and his ways, and instructs him to acquiesce in the disposals of Providence.—LOWTH.

[z] Job xlii. 5, 6. Rom. iii. 19.

* He shall humble himself before God, keeping his mouth from murmuring, and confess his sin and unworthiness (Job xlii. 6), to try by all such means as are appointed by God to appease his wrath.—DIODATI.

[a] Is. l. 6. Luke vi. 29.

[b] Ps. lxix. 9, 20.

[c] Is. xxviii. 21. Heb. xii. 9, 10.

[s] *From his heart.*

[d] Is. li. 22, 23.

† In this and the two next verses certain acts of tyranny, malice, and injustice are specified, which men often indulge themselves in the practice of, one towards another; but which the Divine goodness is far from countenancing or approving by any similar conduct. — BLAYNEY.

[g] *A superior.*

[e] Is. lix. 15. Hab. i. 13.

[h] *Seeth not.*

[f] Prov. xxix. 26.

‡ "Do not calamities, as well as prosperity, come from God's will and disposal?" (see Is. xlv. 7; Am. iii. 6.) —LOWTH.

[i] Prov. xix. 3.

[2] *Murmur.*

[k] Is. li. 20. Heb. xii. 5-12.

[l] Ps. cxix. 59. 1 Cor. xi. 28.

[k] Deut. iv. 30. Acts xxvi. 20.

§ The prophet now points out the method of reconciliation to Jehovah, by reformation and prayer; and complains of the afflictions he endured, arising from those of his people. — BOOTHROYD.

[l] Ps. xxv. 1.

[m] Dan. ix. 5-14. Luke xv. 18, 19.

[n] Jer. v. 7, 9, 29.

[o] Ps. xliv. 19.

‖ *Thou hast covered* — i.e., overwhelmed us with thy wrath. *Thou hast slain, thou hast not pitied* — thou hast pursued us to a fatal ruin, without shewing us any pity. —POOLE.

[p] 2 Chr. xxxvi. 16, 17.

[q] Ps. xcvii. 2.

¶ The same sense is elsewhere expressed by God's hiding his face.—LOWTH.

[r] Ps. cxix. 136.

[3] *My soul.*

* That is, I do even consume and wear out myself with weeping. *The daughters* — viz., my people's desolate cities and communities.—DIODATI.

[4] *More than all.*

† Their laying a stone upon the entrance of that dark cavern resembled the burying me alive (comp. Dan. vi. 17; Matt. xxvii. 60).—LOWTH.

‡ A metaphor taken from a person ready to be drowned, to denote imminent danger and distress (see Ps. lxix. 1, 2; cxxiv. 4, 5). —BLAYNEY.

[s] 2 Chr. xxxiii. 11, 12.

[t] 2 Chr. xxxiii. 13, 19.

[u] Ps. lv. 1.

[x] Ps. cxiv. 18.

[y] Is. xli. 10, 14. Rev. i. 17; ii. 10.

[z] Ps. xxxv. 1.

[a] Gen. xlviii. 16.

[b] Gen. xxxi. 42.

[c] Jer. xviii. 18.

[d] Ps. cxxxix. 2.

§ That is, Behold at all times, whether they sit down or rise up, I am made the object of their merriment.—BLAYNEY.

[e] 2 Tim. iv. 14. Rev. xviii. 6.

‖ The word translated *sorrow of heart* is found nowhere else in holy writ, which makes a certain particular explication of it to be difficult. It probably means such perplexity and breakings of mind as commonly attend a state of great affliction.—POOLE.

[f] Deut. xxvii. 15-26. 1 Cor. xvi. 22.

[g] Ps. lxxxiii. 15.

¶ "Thou wilt pursue them with destruction." These are all declaratory, not imprecatory.—CLARKE.

CHAP. IV.

[a] Ez. vii. 19-22.

[b] Luke xxi. 5, 6.

48 Mine [r]eye runneth down with rivers of water for the destruction of the daughter of my people.

49 Mine eye trickleth down, and ceaseth not, without any intermission,

50 Till the LORD look down, and behold from heaven.

51 Mine eye affected [3]mine heart,* [4]because of all the daughters of my city.

52 Mine enemies chased me sore, like a bird, without cause.

53 They have cut off my life in the dungeon, and cast a stone upon me.†

54 Waters flowed over mine head;‡ *then* I said, I am cut off.

55 ¶ I [s]called upon thy name, O LORD, out of the low dungeon.

56 Thou [t]hast heard my voice; [u]hide not thine ear at my breathing, at my cry.

57 Thou [x]drewest near in the day *that* I called upon thee: [y]thou saidst, Fear not.

58 O LORD, [z]thou hast pleaded the causes of my soul; [a]thou hast redeemed my life.

59 O LORD, thou hast seen my wrong; [b]judge thou my cause.

60 Thou hast seen all their vengeance, *and* all their imaginations against me:

61 Thou hast heard their reproach, O LORD, *and* all their imaginations against me;

62 The lips of those that rose up against me, [c]and their device against me all the day.

63 Behold [d]their sitting down, and their rising up; I *am* their musick.§

64 [e]Render unto them a recompence, O LORD, according to the work of their hands.

65 Give them sorrow of heart,‖ [f]thy curse unto them.

66 [g]Persecute and destroy them¶ in anger from under the heavens of the LORD.

CHAPTER IV.

1 *Zion's pitiful state bewailed;* 13 *she confesseth her sins.* 21 *Edom threatened.*

[a]HOW is the gold become dim! *how* is the most fine gold changed! [b]the stones of

been in the consuming, and yet "we are not consumed;" we are out of the grave, we are out of hell.

THE YOKE IN YOUTH.—Ver. 27. "It is good for a man that he bear the yoke in his youth." Many of the young men were carried into captivity: to make them easy in it, he tells them that it was good for them to "bear the yoke" of that captivity, and they would find it so, if they would but accommodate themselves to their condition, and labour to answer God's ends in laying that heavy yoke upon them. It is very applicable to the yoke of "God's commands; it is good for" young people to take that yoke upon them "in their youth;" we cannot begin too soon to be religious; it will make our duty the more acceptable to God, and easy to ourselves, if we engage in it when we are young. But here it seems to be meant of the yoke of "affliction;" many have found it good to bear this in youth, it has made them humble and serious, and has weaned them from the world, who otherwise would have been proud and unruly, and "as a bullock unaccustomed to the yoke."

UNREASONABLENESS OF COMPLAINT.—Ver. 39. "What! shall a living man complain, a man for the punishment of his sins?" The reasons here urged are very cogent: 1. We are "men;" let us herein shew ourselves men. Shall "a man complain"? And again, "a man!" We are men, and not brutes, reasonable creatures, who should act with reason, who should look forward; and both ways may fetch considerations enough to silence our complaints. We are men, and not children that cry for everything that hurts them; we are men, and not gods; subjects, not lords. We are not our own masters, not our own carvers. We are bound, and must obey, must submit; we are men, and not angels, and therefore cannot expect to be free from troubles as they are; we are not inhabitants of that world where there is no sorrow, but this, where there is nothing but sorrow; we are men, and not devils, are not in that deplorable, helpless, hopeless state that they are in, but have something to comfort ourselves with which they have not. 2. We are "living" men; through the good hand of our God upon us, we are alive yet, though dying daily; and shall "a living man complain"? No, he has more reason to be thankful for life than to complain of any of the burdens and calamities of life. Our lives are frail and forfeited, and yet we are alive. Now "the living, the living, they" should "praise" and not complain (Is. xxxviii. 19). While there is life there is hope, and therefore, instead of complaining that things are bad, we should encourage ourselves with the hope that they will be better. 3. We are "sinful" men, and that which we complain of is the just "punishment of our sins;" nay, it is far less than our iniquities have deserved. We have little reason to complain of our trouble, for it is our own doing. We may thank ourselves our own wickedness corrects us (Prov. xix. 3). We have no reason to quarrel with God, for he is righteous in it; he is the Governor of the world, and it is necessary that he should maintain the honour of his government by chastising the disobedient. Are we suffering for our sins? Then let us not complain, for we have other work to do. Instead of repining we must be repenting; and as an evidence that God is reconciled to us, we must be endeavouring to reconcile ourselves to his holy will. Are we "punished for our sins"? It is our wisdom, then, to submit, and to kiss the rod; for if we still walk contrary to God, he will punish us yet seven times more, for "when he judges he will overcome;" but if we accommodate ourselves to him, though we be "chastened of the Lord," we shall not be "condemned with the world." We must set ourselves to answer God's intention in afflicting us, which is, to bring sin to our remembrance, and to bring us home to himself (ver. 40). These are the two things which our afflictions should put us upon: 1. A serious consideration of ourselves, and a reflection upon our lives past: "Let us search and try our ways," search what they have been, and then try whether they have been right and good, or no; search as for a malefactor in disguise, that flies and hides himself, and then try whether guilty or not guilty. Let conscience be employed both to search and to try, and let it have leave to deal faithfully, to accomplish a diligent search, and to make an impartial trial. "Let us try our ways," that by them we may try ourselves, for we are to judge of our state not by our faint wishes, but by our steps; not by one particular step, but by our ways, the ends we aim at, the rules we go by, and the agreeableness of the temper of our minds and the tenor of our lives to those ends and those rules. When we are in affliction, it is seasonable to "consider our ways" (Hag. i. 5), that what is amiss may be repented of, and amended for the future, and so we may answer the intention of the affliction. We are apt, in times of public calamity, to reflect upon other people's ways, and lay blame upon them; whereas our business is to "search and try our own ways." We have work enough to do at home; we must each of us say, "What have I done? What have I contributed to the public flames?" That we may each of us mend one, and then we should all be mended. 2. A sincere conversion to God: "Let us 'turn again to the Lord,' to him who is turned against us, and whom we have turned from; to him let us turn by repentance and reformation, as to our Owner and Ruler. We have been with him, and it has never been well with us since we forsook him; let us, therefore, now turn again to him." This must accompany the former, and be the fruit of it. "Therefore," we must "search and try our ways," that we may turn from the evil of them to God. This was the method David took: (Ps. cxix. 59) "I thought on my ways, and turned my feet unto thy testimonies."—*Henry.*

CHAP. IV. TERRIBLE SUFFERING.—Ver. 3, 4. Little children were starved for want

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of the Chaldeans, by the river Chebar; [f]and the hand of the LORD was there upon him.

4 ¶ And I looked, and, behold, [g]a whirlwind† came out of the north, [h]a great cloud, and a fire ‡infolding itself, and a brightness *was* about it, and out of the midst thereof as the [i]colour of amber,‡ out of the midst of the fire.

5 Also out of the midst thereof *came* [k]the likeness of four living creatures. And this *was* their appearance; they had the likeness of a man.

6 And [l]every one had four faces, and [m]every one had four wings.

7 And their feet *were* [4]straight feet;§ and the sole of their feet *was* [n]like the sole of a calf's foot: and they sparkled like the colour of burnished brass.

8 And *they had* [o]the hands of a man under their wings on their four sides; and they four had their faces and their wings.

9 Their wings *were* [p]joined one to another; they turned not when they went; they went every one straight forward.

10 As [q]for the likeness of their faces, they four had [r]the face of a man and [s]the face of a lion on the right side; and they four had [t]the face of an ox on the left side; they four also had [u]the face of an eagle.

11 Thus *were* their faces: [x]and their wings *were* [5]stretched upward; two *wings* of every one *were* joined one to another, [y]and two covered their bodies.

12 And [z]they went every one straight forward:‖ [a]whither the spirit was to go, they went; *and* they turned not when they went.

13 As for the likeness of the living creatures, [b]their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures [c]ran and returned as the appearance of a flash of lightning.

15 ¶ Now, as I beheld the living creatures, behold [d]one wheel upon the earth by the living creatures, [e]with his four faces.¶

[f] 1 Kings xviii. 46.
[g] Is. xxi. 1.
† *Whirlwind*, or tempest, so called from the violence with which it rushes on, and agitates and scatters the objects with which it is brought into contact, was a fit emblem to represent the Divine judgments.—DR HENDERSON.
[h] Ex. xxiv. 16, 17.
[3] *Catching itself.*
[i] Rev. i. 15.
‡ By "amber," the ancients often meant a mixed metal of gold and silver, which was much celebrated for its beautiful lustre, and which, when exposed to the fire, becomes more bright and shining.—PARKHURST.
[k] Rev. iv. 6.
[l] 10, 15.
[m] Ex. xxv. 20.
[4] *A straight foot.*
§ Since the soles of the feet resembled those of a calf, it is evident the feet could not have projected horizontally like human feet, but must have formed a continuation of the legs, stretching down vertically. *Straight*, therefore, must be intended to denote a perpendicular, and not a horizontal direction. The feet must have been two in number, like those of man; otherwise the number four would have been expressed, as it is with respect to the faces and the wings.—DR HENDERSON.
[n] Lev. xi. 3, 47.
[o] Is. vi. 6.
[p] 11.
[q] Rev. iv. 7.
[r] Is. xlvi. 8.
[s] Jud. xiv. 18.
[t] Prov. xiv. 4.
[u] Dan. vii. 4.
[x] x. 16, 19.
[5] *Divided above.*
[y] Is. vi. 2.
[z] x. 22.
‖ Their proceeding directly on, in the same undeviating position, seems to shew their steadiness in performing the Divine will, which advances right onward to its destined goal.—NEWCOME.
[a] Heb. i. 14.
[b] Ps. civ. 4. Rev. iv. 5; x. 1; xviii. 1.
[c] Dan. ix. 21. Matt. xxiv. 27, 31.
[d] x. 9, 13-17. Dan. vii. 9.
[e] Rev. iv. 7.
¶ One wheel intersected another at right angles, like the two colures; and the four spherical portions thus formed seemed to be called the four faces or sides (ver. 16, 17). The Jews call this vision "the chariot."—BOOTHROYD.

16 The appearance of the wheels and their work *was* like unto [f]the colour of a beryl:* and they four had one likeness: and their appearance and their work *was* as it were [g]a wheel in the middle of a wheel.

17 When they went, they went upon their four sides; *and* [h]they turned not when they went.†

18 As for their rings, [i]they were so high that they were dreadful;‡ and their rings *were* [k]full of eyes§ round about them four.

19 And [l]when the living creatures went, the wheels went by them; and when the living creatures were lifted up from the earth, the wheels were lifted up.

20 Whithersoever [m]the spirit was to go, they went, thither *was their* spirit to go; and the wheels were lifted up over against them:‖ [n]for the spirit of the living creature *was* in the wheels.

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

22 And [o]the likeness of the firmament upon the heads of the living creature *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their wings, like the noise of great waters, [p]as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings.

25 And there was a voice from the firmament that *was* over their heads when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads *was* [q]the likeness of a throne, [r]as the appearance of a sapphire-stone:¶ and upon the likeness of the throne *was* the likeness as [s]the appearance of a man above upon it.

[f] Dan. x. 6.
* Rather a "chrysolite," so named from its fine gold yellow colour, called by modern jewellers "the topaz."—PARKHURST.
[g] Job ix. 10. Rom. xi. 33. Eph. iii. 10.
[h] Is. lv. 11.
† They never went backward (chap. x. 11); to signify that Providence doeth nothing in vain, but always accomplishes its end (Is. iv. 11).—LOWTH.
[i] Job xxxvii. 22-24. Ps. xcvii. 2-5.
‡ The appearance even of a water-wheel, some sixty or a hundred feet in height, revolving, is decidedly awful; the destruction of all on whom it comes seems inevitably certain: the exertion of a power sufficient for its stoppage hopeless; and, if the pigmy work of mortal hands may thus affect, how awful must that vaulted circle be which pictures forth the ceaseless action of the Eternal!—M'FARLAN.
[k] Zech. iv. 10. Rev. iv. 6, 8.
§ The eyes denote God's all-seeing providence. The cherubim also were full of eyes (chap. x. 12).—NEWCOME.
[l] Ps. civ. 20.
[m] 12.
‖ Or, "beside them."—LOWTH.
[n] Zech. vi. 1-8.
[o] Ex. xxiv. 10. Rev. iv. 3, 6; xxi. 11.
[p] Job xxxvii. 4, 5. Ps. xxix. 3-9.
¶ Ps. xlv. 6. Heb. i. 8. Rev. iv. 2, 3.
[r] Ex. xxiv. 10. Is. liv. 11.
¶ God is described in Scripture as "dwelling in light, and clothing himself with it" (Ex. xxiv. 10; Rev. iv. 2, 3; Ps. civ. 2). So the throne of God here described was made up of light, resembling the colours and brightness of a sapphire.—LOWTH.
[s] Gen. xxxii. 24-30. Rev. i. 13; xiv. 14.

Jews seem to have been left some time without prophets, or visions from God, that might supply the want of the more ordinary means of instruction (Jer. xxix.); but at length the Lord raised them up a prophet in their captivity.—Ezekiel was among the other captives by the river Chebar (which probably was some river that ran into the Euphrates), where they might be stationed by the victors to cultivate waste lands, or to carry on some manufacture for their benefit. Here he saw the heavens opened, and the extraordinary appearance of the firmament made way for the visions of the God of Israel. Thus the word of the Lord came to him expressly, with clearness and conviction, so that he could neither doubt of its Divine authority, mistake its import, or question his appointment to the prophetical office. Some suppose that the personal Word, or Son of God, came and spake to him, in a distinct and audible voice, as doubtless he afterwards did.—This revelation was accompanied with "the hand of the LORD upon him." This may denote a Divine power overcoming his reluctance to the arduous work, encouraging him to enter on it, and qualifying him for it; or, that he was so impressed by the power of God, as to have his senses closed to external objects, and his mind prepared to contemplate the heavenly visions.

THE SUBLIME VISION.—Ver. 5-14. Out of the midst of the glorious vision the prophet saw the likeness of four living creatures. These seem to have been emblems, or a hieroglyphical representation, of the holy angels, the attendants on the King of glory, and the ministers of his providence. They were *four*, probably to denote that they were employed in all the four quarters of the world, or to the four winds of heaven. Their appearance in the likeness of a man denoted that they were intelligent and rational creatures, of which that form is to us the token. But each of them had four faces, which seem to be emblematic of their endowments and characters. The face of a "man" implied that they possessed knowledge, foresight, prudence, compassion, and philanthropy; that of a "lion" intimated their boldness and force in executing the will of God; that of an "ox" denoted strength, unwearied diligence, and perseverance; and that of an "eagle," spiritual sagacity and heavenly affections, by which they soared aloft above all created objects to the uncreated Source of holiness and felicity.—"Compare Revelation iv. 6, where our translation renders the word ζῶα *beasts*, whereas it should be rendered *living creatures*, the better to distinguish them from the antichristian beast, always expressed in that book by θηρίον."—"In that text the four living creatures denote some part of the Christian Church, as appears by comparing the place with Rev. v. 8, 9."—(*Lowth.*)—Indeed, it seems capable of full proof, that the ministers of the gospel are hieroglyphically described by the apostle; and this being evident, some learned men have concluded, probably on insufficient grounds, that Ezekiel's vision had a similar meaning. But the four faces which each of these living creatures had are divided, one to each, among the living creatures which the apostle saw; and this difference may imply, that the endowments which are divided in various proportions among the holiest men on earth are all conjoined in the holy angels.—These living creatures were also represented with four wings each, being emblematical of the activity and celerity with which they executed the Divine mandates, as their hands, "under their wings," were of their skilfulness or dexterity in all their services, of which, at the same time, they made no ostentation. "The hand being peculiar to mankind, among all living creatures, and the chief instrument of all artificial operations."—(*Lowth.*)—Their wings being joined together might denote the perfect unanimity which prevails among them; and their going straight forward without turning, their steadiness and constancy in obedience.—"They needed not to turn their bodies, that their faces might stand the way they were to go; for, go which way they would, they had a face that looked that way. This signifies that nothing ever diverted them from fulfilling God's commands."—(*Lowth.*)—Their wings, "stretched upward," represented their promptitude to execute their Maker's orders, as those with which they covered their bodies did their conscious imperfection and meanness in his glorious presence. Their straight feet might be emblematical of simplicity and uprightness; as the sole of their feet divided like that of the calf or other *clean* animals, might be of their perfect purity and holiness; and their "sparkling like the colour of burnished brass" seems to represent their superior excellency and dignity. They were also represented as going whither the Spirit was to go; which might signify the subserviency of their ministrations in the providential government of the world to the great concerns of religion and the prosperity of the Church. Their appearance was like burning coals of fire and the appearance of lamps; which might denote their ardent zeal and love, connected with equal knowledge and wisdom. The lamps, or lights, going up and down among the living creatures might intimate that the Fountain of light communicated to them severally, as he pleased; and the bright fire issuing forth, as lightning, might be an emblem of the terrible effects of their ministry on the objects of the Divine vengeance; or it might signify the same as their running and returning as a flash of lightning, with inexpressible velocity.—*Scott.*

27 And I saw as the colour of amber, as the appearance of fire round about within it;* from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. [t]This *was* the appearance of the likeness of the glory of the LORD. And when I saw *it*, I fell upon my face, and I heard a voice of one that spake.

CHAPTER II.

1 *Ezekiel's commission.* 6 *His instructions.* 9 *The roll of his heavy prophecy.*

AND he said unto me, Son of man,* stand upon thy feet, and I will speak unto thee.

2 And [a]the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

3 And he said unto me, Son of man, [b]I send thee to the children of Israel, to [1]a rebellious nation that hath rebelled against me: they and their fathers have transgressed against me, *even* unto this very day.

4 For *they are* [2]impudent† children, and stiff-hearted. I do send thee unto them; and thou shalt say unto them, Thus saith the Lord GOD.

5 And they, [c]whether they will hear, or whether they will forbear,‡ (for they *are* a rebellious house,) yet shall know that there hath been a prophet among them.

6 ¶ And thou, son of man, [d]be not afraid of them, neither be afraid of their words, though [3]briers and thorns *be* with thee,§ and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

7 And [e]thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they *are* [4]most rebellious.

8 But thou, son of man, hear what I say unto thee: [f]Be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.

9 ¶ And when I looked, behold, [g]an hand *was* sent unto me; and, lo, [h]a roll of a book *was* therein;

10 And he [i]spread it before me: and it *was* written within and without:‖ and *there was* written therein [k]lamentations, and mourning, and woe.

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* The appearance "of amber and of fire" round "about the throne," and within it, and in every part of his manifested presence, being connected with the rainbow, a well-known emblem of the covenant of grace, represented his mercy and covenanted love to his people, as harmonising with his awful justice and holiness, and shewed that he administered all the affairs of his kingdom with reference to his new covenant.—SCOTT.

[t] Ex. xxxiii. 18-23. Num. xii. 6-8.

CHAP. II.

* This phrase is peculiar to the prophets Ezekiel and Daniel. According to the Hebrew doctors, it was designed to remind these prophets of their weakness and frailty, that they were but men, and not angels. —BOOTHROYD.

[a] Num. xi. 25, 26. Joel ii. 28, 29.

[b] Is. vi. 8-10. Jer. i. 7.

[1] *Rebellious nations.*

[2] *Hard of face.*

† *Impudent*—that is to say, such as are not ashamed of anything, nor know not how to blush (Jer. vi. 15; viii. 12).—DIODATI.

[c] Acts xiii. 46. Rom. iii. 3.

‡ If they heard and repented, they would acknowledge and adore the goodness of God in sending them a prophet; if they rejected him, they should prove the truth of his mission by the accomplishment of the judgments upon them which he pronounced.—HAWEIS.

[d] Is. li. 12. Eph. vi. 19.

[3] *Rebels.*

§ Though thou art likely to be torn by briers and thorns, and to be stung by scorpions; *i.e.*, though thou exposest thyself to injurious and malignant treatment.—NEWCOME.

[e] Jer. i. 7, 17. Jon. iii. 2.

[4] *Rebellion.*

[f] Lev. x. 3. 1 Pet. v. 3.

[g] Dan. x. 16-18.

[h] Heb. x. 7. Rev. x. 8-11.

[i] Is. xxx. 8-11.

‖ When the matter exceeded the quantity of skin calculated on, the writing was sometimes continued to the outer side. This expresses a redundancy of lamentation, &c.—PICT. BIBLE.

[k] Is. iii. 11. Rev. viii. 13.

CHAP. III.

[a] 1 Tim. iv. 15. Rev. x. 9, 10.

[b] Jer. xxiv. 1-7.

* This must have passed in vision, but the meaning is plain. Receive my word. Let it enter into thy soul; digest it; let it be thy nourishment; and let it be thy meat and drink to do the will of thy Father who is in heaven.—CLARKE.

[c] Jer. xxv. 17. Acts xxvi. 19.

† This circumstance of Ezekiel's eating the roll plainly belongs to his first vision, during which he ate the roll; and therefore his eating was visionary, not real.—WATERLAND.

[d] Job xxxii. 18, 19. John vii. 38.

[e] Ps. cxix. 11. John vi. 53-63.

[f] Ps. cxix. 97, 103. Prov. ii. 10, 11.

[g] Matt. x. 5, 6; xv. 24. Acts i. 8.

[h] Jon. iii. 2-4. Acts xxvi. 17, 18.

[1] *Deep of lip, and heavy of tongue,* or *of language.*

‡ It would be a great addition to the burden of thy office, if thou wert sent as a prophet to a foreign nation, and to a people whose language thou couldst not understand, nor they thine, as Jonah was.—LOWTH.

[2] Or, *If I had sent thee to them, would they not have hearkened?*

[i] Jer. xxv. 3, 4. Luke xiii. 34.

§ The Jews laboured under no physical incapacity to understand the prophet, but were morally disinclined to listen to the Divine message by whomsoever it might be delivered.—DR HENDERSON.

[k] Is. iii. 9.

[3] *Stiff of forehead and hard of heart.*

[1] Ex. iv. 15, 16.

‖ The meaning of the word is doubtful; perhaps a hard stone, called *smiris*, used for engraving, polishing, and cutting other hard stones.—PARKHURST.

[m] 1 Kings xviii. 12. Acts viii. 39.

[n] Ps. lxxii. 18, 19. Rev. v. 11-14.

[o] 2 Sam. v. 24.

[4] *Kissed.*

[p] x. 16, 17.

CHAPTER III.

1 *Ezekiel eateth the roll.* 15 *God sheweth him the rule of prophecy:* 22 *and shutteth and openeth the prophet's mouth.*

MOREOVER, he said unto me, Son of man, [a]eat that thou findest; eat this roll, and [b]go speak* unto the house of Israel.

2 So [c]I opened my mouth, and he caused me to eat that roll.†

3 And he said unto me, Son of man, cause thy belly to eat, [d]and fill thy bowels with this roll that I give thee. [e]Then did I eat *it;* and [f]it was in my mouth as honey for sweetness.

4 ¶ And he said unto me, Son of man, [g]go, get thee unto the house of Israel, and speak with my words unto them.

5 For [h]thou *art* not sent to a people [1]of a strange speech,‡ and of an hard language, *but* to the house of Israel;

6 Not to many people of a strange speech, and of an hard language, whose words thou canst not understand: [2]surely, had I sent thee to them, they would have hearkened unto thee.

7 But the house of Israel [i]will not hearken unto thee; for they will not hearken unto me:§ for [k]all the house of Israel *are* [3]impudent and hard-hearted.

8 Behold, [1]I have made thy face strong against their faces, and thy forehead strong against their foreheads.

9 As an adamant,‖ harder than flint, have I made thy forehead: fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

10 Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord GOD, whether they will hear, or whether they will forbear.

12 Then [m]the spirit took me up, and I heard behind me a voice of a great rushing, *saying,* [n]Blessed *be* the glory of the LORD from his place.

13 *I heard* also [o]the noise of the wings of the living creatures that [4]touched one another, [p]and

THE WHEELS OF PROVIDENCE.—Ver. 16. The dispensations of Providence are compared to "wheels," either the wheels of a chariot, in which the conqueror rides in triumph, or rather the wheels of a clock or watch, which all contribute to the regular motion of the machine. We read of "the course or wheel of nature" (James iii. 6), which is here set before us under the direction of the God of nature. "Wheels," though they move not of themselves as "the living creatures" do, are yet made movable, and are almost continually kept in action. Providence, represented by these "wheels," produces changes; sometimes one spoke of the wheel is uppermost and sometimes another; but the motion of the wheel on its own axle-tree, like that of the orbs above, is very regular and steady. The motion of the wheels is circular; by the revolutions of Providence things are brought to the same posture and pass which they were in formerly; for "the thing that is, is that which has been, and there is no new thing under the sun" (Eccl. i. 9, 10). The "wheel" is said to be "by the living creatures," who attended it to direct its motion; for the angels are employed as the ministers of God's Providence, and have a greater hand in directing the motions of second causes to serve the Divine purpose than we think they have. "Their appearance and their work" are likewise said to be "as it were a wheel in the middle of a wheel." Observe here again, "Their appearance" to the prophet is designed to set forth what "their work" really is; men's "appearance and their work" often differ, but the "appearance" of God's providence and its "work" agree; if they seem to differ, it is through our ignorance and mistake.—*Henry.*

CHAP. II. THE PROPHET'S NAME—"SON OF MAN." The title here given to Ezekiel, as often afterwards, is very observable; God, when he speaks to him, calls him "Son of man" (ver. 1, 3), "Son of Adam, Son of the earth." Daniel is once called so (Dan. viii. 17), and but once; the compellation is used to no other of the prophets, but to Ezekiel all along. We may take it, 1. As a humble, diminishing title; lest Ezekiel should be lifted up with the abundance of the revelations, he is put in mind of this, that still he is a "son of man"—a mean, weak, mortal creature. Among other things made known to him, it was necessary he should be made to know this, that he was a "son of man," and therefore that it was wonderful condescension in God, that he was pleased thus to manifest himself to him. Now he is among the living creatures, the angels, yet he must remember that he is himself a man, a dying creature. "What is man, or the son of man," that he should be thus visited, thus dignified? Though God had here a splendid retinue of holy angels about his throne, who were ready to go on his errands, yet he passes them all by, and pitches on Ezekiel, a "son of man," to be his messenger to the "house of Israel," for we "have this treasure in earthen vessels," and God's messages sent us by men like ourselves, whose terror shall not "make us afraid," nor "their hand be heavy upon us." Ezekiel was a priest, but the priesthood was brought low, and the honour of it laid in the dust; it therefore became him, and all of his order, to humble themselves, and to lie low, as sons of men, common men. He was now to be employed as a prophet, God's ambassador, and a ruler over the kingdoms (Jer. i. 10), a post of great honour; but he must remember that he is a "son of man," and whatever good he did, it was not by any might of his own, for he was a "son of man," but in the strength of Divine grace, which must therefore have all the glory.—*Henry.*

CHAP. III. EATING OF THE ROLL.—Ver. 1-3. The Lord Christ, the eternal Word, from his throne, here continues to speak to his prophet. He ordered him to eat what he found; that is, to receive into his mind and heart the revelations made to him, without objecting to any part of them. He was to receive the truths of God as the food of his soul, and to feed upon them by faith and with a spiritual relish; and whatever he *thus* found would prove wholesome and nutrimental. When he had eaten the roll of the book, he was ordered to go and speak to the house of Israel. Accordingly he opened his mouth, and the Lord fed him with the roll, as an emblem that he communicates his truth to all whose hearts are prepared to receive it. He must also meditate upon every part of this roll, that his judgment might be formed on it, his memory stored with it, and his affections regulated by it, as the stomach digests, and the bowels assimilate the food for the nourishment of our bodies. Accordingly he did so; and the roll, though written within and without with lamentations, and mourning,

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the noise of the wheels over against them, and a noise of a great rushing.

14 So [q]the spirit lifted me up, and took me away, and I went [5]in bitterness, in the heat of my spirit; [r]but the hand of the LORD was strong upon me.

15 ¶ Then I came to them of the captivity at Tel-abib,¶ that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them seven days.*

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

17 Son of man, I have made thee [s]a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

19 Yet [t]if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, [u]he shall die in his iniquity; [x]but thou hast delivered thy soul.

20 Again, [y]When a righteous *man* doth turn from his [6]righteousness, and commit iniquity, and I lay a stumblingblock before him,† he shall die; [z]because thou hast not given him warning, he shall die in his sin, [a]and his righteousness which he hath done shall not be remembered; [b]but his blood will I require at thine hand.

21 Nevertheless, [c]if thou warn the righteous *man*,‡ that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; [d]also thou hast delivered thy soul.

22 ¶ And [e]the hand of the LORD was there upon me; and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

23 Then I arose, and went forth into the plain: and, behold, [f]the glory of the LORD stood there, as the glory which I saw by the river of Chebar: and I fell on my face.

24 Then [g]the spirit entered into me, and set me upon my feet, and spake with me, and said unto me, Go, shut thyself within thine house.§

25 But thou, O son of man, behold, [h]they shall put bands upon thee,‖ and shall bind thee with them, and thou shalt not go out among them:

26 And [i]I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb,¶ [k]and shalt not be to them [7]a reprover; [l]for they *are* a rebellious house.

27 But when I speak with thee, [m]I will open thy mouth, and thou shalt say unto them, [n]Thus saith the Lord GOD, He that heareth, let him hear; and he that forbeareth, let him forbear; for they *are* a rebellious house.

CHAPTER IV.

By the type of a siege is shewed the time from Jeroboam's defection to the captivity.

THOU also, son of man, [a]take thee a tile, and lay it before thee, and pourtray upon it the city, [b]*even* Jerusalem:

2 And [c]lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set [1]*battering*-rams against it round about.

3 Moreover, take thou unto thee [2]an iron pan, and set it *for* a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. [d]This *shall be* a sign to the house of Israel.

4 Lie thou* also [e]upon thy left side, [f]and lay the iniquity of the house of Israel upon it: *according* to the number of the days† that thou shalt lie upon it [g]thou shalt bear their iniquity.

5 For [h]I have laid upon thee the years of their iniquity, according to the number of the days, [3]three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah [4]forty days: I have appointed thee [5]each day for a year.

7 Therefore thou shalt [i]set thy face toward the siege of Jerusalem, [k]and thine arm *shall be* uncovered, and thou shalt prophesy against it.

8 And, behold, [1]I will lay bands upon thee,‡ and thou shalt not turn thee [6]from one side to

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[q] xxxvii. 1.

[5] *Bitter in hot anger.*

[r] 1 Kings xviii. 46.

¶ This is generally supposed to be the name of the place which was the principal residence of the captive Israelites upon the banks of the Chebar. The meaning of the word in the original is, "a heap of corn;" and St Jerome so translates it. The place might have been called so from its fertility.—CALMET.

* When the prophet arrived at Tel-abib, instead of finding the Jews engaged with different occupations, he beheld them sitting on the banks of the river—no doubt in the attitude of grief on account of their banishment from Jerusalem (comp. Ps. cxxxvii. 1). Partly from a kindred feeling, and partly to shew his sympathy with them, he took his place among them in the same attitude, disconsolate for the space of seven days.—DR HENDERSON.

[s] Cant. iii. 3; v. 7. Acts xx. 28-31.

[t] Prov. xxix. 1. 1 Thes. iv. 6.

[u] 2 Thes. i. 8, 9. Heb. x. 26, 27.

[x] Is. xlix. 4, 5. Acts xiii. 45, 46.

[y] Ps. cxxv. 5. Heb. x. 38.

[6] *Righteousness.*

† *A stumblingblock*—viz., some casualty, danger, or occasion of death and ruin, into which he shall run himself.—DIODATI.

[z] Lev. xix. 17. Matt. xviii. 15.

[a] Matt. xii. 43-45. Rom. ii. 7, 8.

[b] Heb. xiii. 17.

[c] 1 Thes. iv. 6-8. Tit. ii. 15.

‡ Hence we may learn that the office of a pastor is twofold—to collect the sheep that are astray, and to restrain those within the bounds of innocence and safety who are collected.—CALMET.

[d] 1 Tim. iv. 16.

[e] i. 3.

[f] Acts vii. 55.

[g] Dan. x. 8-10, 19.

§ Thus giving him to understand, that in the work he had to do he must look for no sympathy and support from man, but must be alone with his God, reverently hearing his word, and receiving strength from his hand.—FAIRBAIRN.

[h] Mark iii. 21.

‖ The binding of the prophet by the people is not to be understood literally, but is spoken allegorically of the influence which their rebellious conduct would exert upon his spirit, filling him with despondency, and thus disqualifying him from frankly and faithfully bearing his testimony against them. Nothing is more dispiriting to a minister than to see his people indisposed to profit by his labours.—DR HENDERSON.

[i] Ps. ii. 15.

¶ Not literally, but silence should be charged upon him by the Lord, that he should be as if his tongue cleaved to the roof of his mouth.—GILL.

[k] Hos. iv. 17.

[7] *A man reproving.*

[l] Is. i. 2.

[m] Ex. iv. 11, 12.

[n] Matt. xi. 15.

CHAP. IV.

[a] 1 Sam. xv. 27, 28.

[b] Am. iii. 2.

[c] Luke xix. 42-44.

[1] *Chief leaders.*

[2] *A flat plate*, or *slice.*

[d] Luke ii. 34. Heb. ii. 4.

* In his own house (chap. iii. 24). This was to be his posture in the exercise of his prophetical office. It may be supposed that the prophet did not retain it without intermission, but only during a part of each day, when the people were likely to observe his conduct.—NEWCOME.

[e] 5, 8.

[f] 2 Kings xvii. 21-23.

† Signifying, that as the prophet in the sign, so God in very deed, had patiently borne with them.—POOLE.

[g] Heb. ix. 28. 1 Pet. ii. 24.

[h] Is. liii. 6.

[3] Beginning, 1 Kings xii. 33; ending, B.C. 584, Jer. lii. 30.

[4] Beginning, 2 Kings xxiii. 3, 23; ending, Jer. lii. 30.

[5] *A day for a year, a day for a year.*

[i] vi. 2.

[k] Is. lii. 10.

[l] iii. 25.

‡ Seems to shew the firmness of the Chaldeans in carrying on the siege till they took the city.—NEWCOME.

[6] *From thy side to thy side.*

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and woe, was in his mouth as honey for sweetness. The revelation of future events, and the meditation on the truths of God's word, were very pleasant; and perhaps the first thoughts of being honoured as a prophet were agreeable; but when he afterwards considered what predictions and denunciations he was to deliver to the people—that these would increase their condemnation, and that he would be hated and persecuted on this account—his spirit was much embittered.—*Scott.*

THE PROPHET—A WATCHMAN.—Ver. 17. "Son of man, I have made thee a watchman to the house of Israel." The vision he saw astonished him; he knew not what to make of that, and therefore God used this plain comparison, which served better to lead him to the understanding of his work, and so to reconcile him to it. He sat among the captives and said little, but God comes to him and tells him that will not do; he is "a watchman," and has something to say to them; he is appointed to be as "a watchman" in the city, to guard against fire, robbers, and disturbers of the peace; as "a watchman" over the flock, to guard against thieves and beasts of prey; but especially as "a watchman" in the camp, in an invaded country or a besieged town—that is, to watch the motions of the enemy, and to sound an alarm upon the approach, nay, upon the first appearance of danger. This supposed "the house of Israel" to be in a military state, and exposed to enemies who are subtile and restless in their attempts upon it; yea, and each of the particular members of that house to be in danger, and concerned to stand upon their guard. Note, Ministers are "watchmen on the church's walls" (Is. lxii. 6); "watchmen that go about the city" (Cant. iii. 3). It is a toilsome office; watchmen must keep awake be they ever so sleepy, and keep abroad be it ever so cold; they must stand all weathers "upon the watch-tower" (Isa. xxi. 8; Gen. xxxi. 40). It is a dangerous office, sometimes they cannot keep their post, but are in peril of death from the enemy, who gain their point if they kill the sentinel; and yet they dare not quit their post upon pain of death from their general. Such a dilemma are the Church's watchmen in; men will curse them if they be faithful, and God will curse them if they be false. But it is a needful office; "the house of Israel" cannot be safe without watchmen, and yet, "except the Lord keep" it, "the watchmen waketh but in vain" (Ps. cxxvii. 1, 2).—*Henry.*

THE WATCHMAN'S DUTIES.—Ver. 19. The watchmen were stationed to keep a constant look out, that they might discern the enemy or danger at a distance, and warn the people to avoid or repel them; but if they neglected to watch or to give warning, they would be chargeable with the murder of such as perished through their negligence. In like manner, a sentinel in the army, though often exposed to danger from the enemy, is in greater danger from his commander, if he desert his post, or do not attend to his duty. But if the watchman give notice of the approaching danger, and the people neglected to profit by the warning, they might, indeed, be cut off, but he would be guiltless. Thus the Lord had appointed the prophet to observe and to report to his people the dangers to which their sins exposed them. This he was required to do by hearing the word of the Lord, and warning them from him. And if he did not fairly report to the wicked the sentence of death and destruction which the Lord had passed upon them, warning them to repent and turn from their wicked ways, that they might save their lives, they would then be cut off by Divine judgments in their sins, and the prophet would be condemned as their murderer. But if he gave the wicked fair warning, and they still went on in their sins and perished, he would be free from guilt, and not be considered as accessory to their ruin. So that there were sufficient reasons why he should be very faithful, though exposed to much contempt and persecution, and apparently unsuccessful, as this would be the only way in which he could avoid being involved in the guilt and ruin of his people. "The wicked man shall die in a state of sin, and be condemned to those punishments to which death translates sinners (John viii. 24). Thou shalt be justly accountable for the loss of his soul, just as a man's blood is laid to the charge of him that is any ways accessory to his death."—(*Lowth.*)—*Scott.*

CHAP. IV. SYMBOLS OF THE SIEGE OF JERUSALEM—THE TILE AND THE NAUSEOUS DIET.—Ver. 1-8. This seems to have been a real transaction, and not a vision; and all objections to this construction, taken from the uneasiness of the prophet in the situation here described, arise from forgetfulness of the power of God, who can render his servants easy in any situation.—He was ordered to draw a picture of Jerusalem on a tile (an emblem of the meanness to which sin had reduced that holy city, and the speedy destruction that awaited it), that so, by a general likeness, every spectator might know what city was intended. He was then directed to place around it the similitude of those engines and works that were used in sieges, and to take an iron pan, or a circular piece of iron, to place round the city as a wall; denoting the fortifications of Jerusalem, and the obstinate defence that would be made by its inhabitants. He himself represented the besiegers by setting his face against the picture of the city. For three hundred and ninety days he was ordered to lie on his left side. These days denoted so many years, and may be calculated from the establishment of idolatry by Jeroboam in

another, till thou hast ended the days of thy siege.

9 ¶ Take thou also unto thee [m]wheat, and barley, and beans, and lentiles, and millet, and [7]fitches, and put them in one vessel,§ and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side; three hundred and ninety days shalt thou eat thereof.

10 And thy meat which thou shalt eat *shall be* [a]by weight, twenty shekels a day: from time to time shalt thou eat it.

11 Thou shalt drink also water by measure,‖ the sixth part of an hin: from time to time shalt thou drink.

12 And thou shalt eat it *as* barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight.

13 And the LORD said, [o]Even thus shall the children of Israel eat their defiled bread¶ among the Gentiles, whither I will drive them.

14 Then said I, [p]Ah Lord GOD! behold, [q]my soul hath not been polluted; for from my youth up, even till now, [r]have I not eaten of that which dieth of itself, or is torn in pieces: neither came there [s]abominable* flesh into my mouth.

15 Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith.

16 Moreover, he said unto me, Son of man, behold, [t]I will break the staff of bread in Jerusalem: and they shall [u]eat bread by weight, and with care; and they shall drink water by measure, and with astonishment:

17 That they may want bread and water, and be astonied one with another, [x]and consume away for their iniquity.

CHAPTER V.

1 *Under the type of hair, 5 is shewed the judgment of Jerusalem for their rebellion, 12 by famine, sword, and dispersion.*

AND thou, son of man, take thee a sharp knife, [a]take thee a barber's razor, and cause *it* to pass upon thine head, and upon thy beard:* [b]then take thee balances to weigh, and divide the *hair*.

2 Thou [c]shalt burn with fire a third part in the midst of [d]the city, [e]when the days of the siege are fulfilled; and thou shalt take a third part, *and* smite about it with a knife; and a third part thou shalt scatter in the wind: and [f]I will draw out a sword after them.

3 Thou shalt also take thereof [g]a few in number, and bind them in thy [1]skirts.

4 Then [h]take of them again, and cast them into the midst of the fire, and burn them in the fire; *for* thereof [i]shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD, [k]This *is* Jerusalem:† [l]I have set it in the midst of the nations and countries *that are* round about her.

6 And [m]she hath changed my judgments into wickedness more than the nations, and my statutes more than the countries that *are* round about her; [n]for they have refused my judgments and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD, Because ye multiplied‡ more than the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, [o]neither have done according to the judgments of the nations that *are* round about you;

8 Therefore thus saith the Lord GOD, Behold, I, [p]*even* I, *am* against thee, and will execute judgments in the midst of thee [q]in the sight of the nations.

9 And I will do in thee [r]that which I have not done, and whereunto I will not do any more the like,§ because of all thine abominations.

10 Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers: and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, [s]*as* I live, saith the Lord GOD, Surely, because [t]thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore [u]will I also diminish *thee;* [x]neither shall mine eye spare, neither will I have any pity.

12 ¶ A [y]third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part

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[m] 13, 16.

7 Or, *spelt.*

§ By this mixture it is intended to shew the distressed situation of the city of Jerusalem during the approaching siege. The use of mixed corn is generally a proof of scarcity; but when beans and lentiles are added, it is a mark of severe distress.—LOWTH.

[a] Lev. xxvi. 26. Deut. xxviii. 51, &c.

‖ When cities are reduced to straits by all supplies from without being cut off by the besieging army, it is customary to place the inhabitants upon short allowance. The quantity both of bread and water here specified was the smallest conceivable for the bare sustenance of life. The shekel being only the weight of about ten ounces, and the sixth part of a hin, a pint and a half English measure, the pressure must have been extreme. The scarcity would be so great that the utmost management would be required in order to make the stinted quantity of provisions hold out.—DR HENDERSON.

[o] Dan. i. 8. Hos. ix. 3, 4.

¶ The pollution here mentioned was not only in itself disgusting, but particularly odious to the Jews, as being positively condemned by the law (Lev. v. 3; vii. 21; Deut. xxiii. 12).—BP. HALL.

[p] Jer. i. 6.

[q] Acts x. 14.

[r] Ex. xxii. 31. Lev. xvii. 15.

[s] Lev. xix. 7. Is. lxvi. 17.

* The Hebrew word, rendered here *abominable*, is properly used of such meats as are forbidden by the law (Lev. vii. 18; xix. 7).—LOWTH.

[t] Ps. cv. 16. Is. iii. 1.

[u] Lev. xxvi. 26. Ps. lx. 3.

[x] Lev. xxvi. 39.

CHAP. V.

[a] Is. vii. 20.

* A symbol of violent and humiliating treatment. For the priests were enjoined to nourish their hair, and avoid baldness, in token of their peculiar consecration to the Lord (Lev. xxi. 5). Therefore, to have this hair, which was at once the natural ornament of the head and the symbol of its sacredness, cut off by an instrument of war, plainly bespoke a work of severe and desolating judgment.—FAIRBAIRN.

[b] Dan. v. 27.

[c] Jer. xv. 2; xxxviii. 2.

[d] iv. 1, 2.

[e] iv. 3-8.

[f] Lev. xxvi. 33. Am. ix. 2-4.

[g] 2 Kings xxv. 12. Luke xiii. 23, 24.

[1] *Wings.*

[h] 2 Kings xxv. 25. Jer. xli.-xliv.

[i] Jer. iv. 4.

[k] Luke xxii. 19, 20. 1 Cor. x. 4.

† The Lord here explained this sign to be (that is, *to represent*) Jerusalem. He had placed that city in the midst of the most populous and prosperous nations then on earth, as the place of his temple, and the centre of his worship; that his perfections, truths, laws, and ordinances, might be known through the Jews to others, for the glory of his name. Thus she was at the head among the cities and nations of the earth.—SCOTT.

[l] Deut. iv. 6. Mic. v. 7.

[m] Deut. xxxii. 15-21. Rom. i. 23-25.

[n] Ps. lxxviii. 10. Zech. vii. 11.

‡ Because you have multiplied *your sins* more than the nations.—VULGATE.

[o] 2 Kings xxi. 9-11.

[p] Lev. xxvi. 17, &c. Matt. xxii. 7.

[q] Deut. xxix. 22-28. Jer. xxii. 8, 9.

[r] Dan. ix. 12. Matt. xxiv. 21.

§ The destruction of Jerusalem by Nebuchadnezzar was a terrible example of Divine vengeance; and the calamities which the city and nation suffered from Titus and Adrian were still more signal.—CALMET.

[s] Num. xiv. 28-35. Heb. vi. 13.

[t] 2 Kings xxi. 4, 7. Jer. vii. 9-11.

[u] Rom. xi. 12.

[x] Mal. iii. 17. Rom. viii. 32; xi. 21.

[y] Jer. xv. 2. Zech. xiii. 7-9.

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the kingdom of Israel, to the final desolations of the whole land by Nebuzar-adan, in the twenty-third year of Nebuchadnezzar, which the best chronologers compute to have been exactly three hundred and ninety years (Jer. lii. 30). In the siege of Jerusalem, and the ruin of the nation, they bare the punishment of their iniquity committed during those years; and Ezekiel, by lying so long on his left side, as a sign to them, typically bore it for them.—When he had accomplished those days, he was ordered to lie forty more on his right side, which represented the forty years that intervened betwixt Josiah's reformation and the same final desolations of the land, and were the more immediate cause of that catastrophe.—Some think that these four hundred and thirty days relate also to the days of the siege, deducting some time for the departure of the besiegers, when they went to fight with the Egyptians; but this is uncertain.—The prophet was thus required to set himself against Jerusalem, and to make bare, or stretch out, his arm, to represent the force and fury with which the Chaldeans would conduct the siege. By this sign he prophesied against it, and the Lord would lay bands on him; that is, he would powerfully enable, and even constrain him, to lie quietly in the posture appointed him till the days were accomplished. Ver. 9-17. To shew how the Jews would be reduced to feed on such things, as at other times they would have nauseated, and that they would be constrained to disregard the distinction betwixt clean and unclean meats, he was ordered to use human dung as fuel in baking the cakes, and to do it in the sight of the people that they might know it.—The prophet seems not to have objected to any other part of the Lord's injunctions except this. He did not urge that the representation of the siege would expose him to contempt; that it would subject him to reproach thus to appear as the enemy of Jerusalem; that the allotted provisions were so coarse and scanty, that his health would be ruined by living so long on them, or that the posture in which he was to lie would be very painful and distressing. In all these respects he unreservedly acquiesced. But supposing that by this last appointment he should contract ceremonial defilement, he objected that he had never been used to pollute his soul by eating anything unclean from his youth up to that day. And though his scruple was groundless, yet the Lord condescended to allow him to use cow's dung for fuel instead of human dung. By the subsequent explication it appears, that though the hardships to be endured by the captives might be included, yet that the famine, which raged in Jerusalem during the siege, was principally intended. Then the Lord would break the staff of bread, which is the chief support of life; and their bread and water being measured to them in very small quantities, they must eat and drink with astonishment, perceiving how fast their scanty stock of provisions wasted, and how soon they were likely to perish miserably by hunger.—*Scott.*

CHAP. V. ANOTHER SYMBOL—THE RAZOR AND HAIR.—Ver. 1-4. This command seems to have been given about the same time as the foregoing. The barber's razor was to be used in shaving his head and beard; the sharp knife or sword, in smiting a division of the hair: or it may be rendered, "take thee a sharp knife, *even* take thee a barber's razor;" the former may be understood of any sort of sharp instrument, the latter describing the kind. Jerusalem had been the head of the nation of Israel, and the most favoured city upon earth: her numerous inhabitants were her ornament and strength, as the hair is the ornament of the head, and the beard is the token of manhood. But the city was to be desolated and levelled with the ground: as the head is bared when the hair and beard are shaven off. Then her ornament and strength were taken away: and as the shaving of the Nazarite disannulled his vow, so perhaps this indicated that the token of her consecration to God was destroyed by her sins. This shewed the severity of the judgments of God; and the weighing of the hair intimated the strict justice and exact wisdom in which the inhabitants of Jerusalem were consigned to their several punishments. The third part of the hair, which was burned with fire in the midst of the city (that is, the picture of the city, before mentioned) at the end of the siege (or the days which the prophet lay before it), denoted that a third part of the Jews, who had taken refuge in Jerusalem, would perish by famine, pestilence, or conflagrations during the siege, or when it was terminated; the third part, smitten with a knife or sword, represented those who were slain by the besiegers in attempting to escape; and the third part scattered in the wind, represented those who fled or were carried captives into other countries, who would be pursued by the justice of God and the cruelty of their enemies into every place. A few hairs which the prophet bound in his skirts, as if they were to be preserved, of which some were afterwards cast into the fire, signified the remnant who were left in the land under Gedaliah, and seemed to have acquired a settlement; till the murder of Gedaliah, and the flight of the rest into Egypt, overturned the whole design. Most of them perished miserably: and the Chaldeans, exasperated by their defection to the Egyptians, seem to have treated the other Jews with greater severity on their account, and to have utterly desolated the land.—*Scott.*

shall fall by the sword round about thee; [z]and I will scatter a third part into all the winds; [a]and I will draw out a sword after them.

13 Thus [b]shall mine anger be accomplished, and [c]I will cause my fury to rest upon them, [d]and I will be comforted:‖ and they shall know that I the LORD have [e]spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover, [f]I will make thee waste, and a reproach among [g]the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a reproach and a taunt, [h]an instruction¶ and an astonishment, unto the nations that *are* round about thee, [i]when I shall execute judgments in thee in anger and in fury, and in furious rebukes. I the LORD have spoken *it*.

16 When I shall send upon them [k]the evil arrows of famine,* which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your staff of bread:

17 So will I send upon you famine and evil beasts, and they shall bereave thee; [l]and pestilence and blood† shall pass through thee; [m]and I will bring the sword upon thee. [n]I the LORD have spoken *it*.

CHAPTER VI.

1 *The judgment of Israel for their idolatry.* 8 *A remnant shall be spared.* 11 *The faithful are exhorted to lament their calamities.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward [a]the mountains of Israel, and prophesy against them,

3 And say, [b]Ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD [c]to the mountains and to the hills,* to the rivers and to the valleys, Behold, I, *even* I, will bring a sword upon you, [d]and I will destroy your high places;

4 And your altars shall be desolate, and your [1]images shall be broken; [e]and I will cast down your slain *men* before your idols.

5 And I will [2]lay the dead carcases of the children of Israel before their idols;† and I will scatter your bones round about your altars.

6 In all your dwelling-places [f]the cities shall be laid waste, [g]and the high places shall be desolate; that [h]your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and [i]your works may be abolished.‡

7 And the slain shall fall in the midst of you; [k]and ye shall know that I *am* the LORD.§

8 ¶ Yet [l]will I leave a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countries.

9 And they that escape of you shall remember me‖ among the nations whither they shall be carried captives, because I am broken with their whorish heart, which hath departed from me, and with their eyes, which go a whoring after their idols: [m]and they shall loathe themselves for the evils which they have committed in all their abominations.

10 And [n]they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD, [o]Smite with thine hand, and stamp with thy foot, and say, [p]Alas for all the evil abominations of the house of Israel! for they shall [q]fall by the sword, by the famine, and by the pestilence.

12 He that is [r]far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is besieged shall die by the famine: [s]thus will I accomplish my fury upon them.

13 Then shall ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree,¶ and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So [t]will I stretch out my hand upon them, and make the land desolate; yea, [3]more desolate than the wilderness toward [u]Diblath, in all their habitations: and they shall know that I *am* the LORD.

CHAPTER VII.

1 *Israel's final desolation.* 16 *The mournful repentance of them that escape.* 20 *The sanctuary given up to be defiled.* 23 *Under the type of a chain is shewed their miserable captivity.*

MOREOVER, the word of the LORD came unto me, saying,

2 Also, thou son of man, thus saith the Lord

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[z] Jer. ix. 16.
[a] Lev. xxvi. 33. Am. ix. 4.
[b] Jer. xxv. 12. Dan. ix. 2; xi. 36.
[c] xxiii. 25.
[d] Is. i. 24. Zech. vi. 8.
‖ *And I will be comforted.* — Their sins were so provoking, and God's anger so kindled against them, that he could not rest or enjoy comfort, speaking after the manner of men, until he had thus punished them.—BOOTHROYD.
[e] Is. ix. 7; lix. 17.
[f] Lev. xxvi. 31, 32.
[g] 8.
[h] Deut. xxix. 24-28. Is. xxvi. 9.
¶ They shall learn from such an example of vengeance to hear me, and be afraid of my judgments.—LOWTH.
[i] Is. lxvi. 15, 16.
[k] Deut. xxxii. 23, 24. Lam. iii. 12.
* A grievous famine, which, like unto deadly arrows, shall pierce through their souls.—BP. HALL.
[l] xxxviii. 22.
† *Blood* signifies any unusual sort of death, and denotes here such a pestilence as will destroy multitudes (comp. chap. xiv. 19); or it may be equivalent to the sword which is joined with the pestilence (ver. 12; see chap. xxxviii. 22).—LOWTH.
[m] xxiii. 47.
[n] xxxvii. 14.

CHAP. VI.

[a] Josh. xi. 21.
[b] Jer. xxii. 29. Mic. vi. 2.
[c] Jer. ii. 20.
* They are personified in order to give greater effect to the discourse. Though the Babylonians were themselves idolaters, and there was, in many respects, an affinity between their idolworship and that of the Hebrews, who had borrowed it from them, yet such should be the strength of hostile feeling by which the invading army would be actuated, and such their cupidity for the gold and silver with which the wooden idols were covered, that they would hew them down, and involve them and their worshippers in one common destruction.—DRHENDERSON.
[d] Lev. xxvi. 30. Is. xxvii. 9.
1 *Sun-images.*
[e] Lev. xxvi. 30.
2 Chr. xxxiv. 5.
2 *Give.*
† This passage seems to imply that God would permit the Chaldeans to slay the Jews at the feet of their idols, where they should fly for refuge.—CALMET.
[f] Is. xxxii. 13, 14; lxiv. 10.
[g] Lev. xxvi. 30. Hos. x. 8.
[h] Is. ii. 18, 20. Mic. v. 13.

[i] Ps. cxv. 8. Is. i. 31.
‡ The destruction that was to overtake the places of idol-worship was to be complete. The idols are here said to be the "works" of the Hebrews, because they were fabricated by their hands.—DR HENDERSON.
[k] Ex. xiv. 4, 18. Ps. lxxxiii. 17, 18.
§ *Ye shall know that I am the Lord.* — The judgments God intended to bring on the Jews would make the most hardened and stupid sinners sensible that this was his hand.—LOWTH.
[l] Is. vi. 13. Rom. ix. 27; xi. 5, 6.
‖ The Lord did not intend that the nation of Israel should be utterly destroyed by these judgments. A small remnant should be reserved in mercy, though all had deserved to perish; these should "escape the sword" which would be drawn out after the captives, and at length be led to remember God, and their obligations to him and rebellion against him.-SCOTT.
[m] Lev. xxvi. 39. Is. lxiv. 6.
[n] Jer. v. 12-14. Dan. ix. 12.
[o] Num. xxiv. 10. Is. lviii. 1.
[p] Jer. xxx. 7.
[q] Jer. xv. 2, 3.
[r] Dan. ix. 7.
[s] Is. xl. 2. Lam. iv. 11, 22.
¶ These were the noted places for idolatrous worship (see Jer. ii. 20; Hos. iv. 13). The offering sacrifice in groves and shady places was another ancient rite of idolatry, upon which account groves and images are often joined together by the sacred writers.—LOWTH.
[t] Is. ix. 12, 17, 21; xxvi. 11.
2 *Desolate from the wilderness.*
[u] Num. xxxiii. 46, *Almon-diblathaim.* Jer. xlviii. 22, *Beth-diblathaim.*

UNEXAMPLED PUNISHMENT.—Ver. 10. "The fathers shall eat the sons, and the sons shall eat the fathers," through the extremity of the famine, or compelled to do it by their barbarous conquerors. Some shall be taken away by the plague (ver. 12): the "pestilence shall pass through thee" (ver. 17), sweeping all before it, as the destroying angel; others "shall be consumed with famine," shall gradually waste away as men in a consumption. "'I will increase it, and will break your staff of bread;' will take away the necessary supports of life, will disappoint you of all that which you depend upon, so that there is no remedy, but you must fall to the ground." Life is frail, is weak, is burdened, so that, if it have not daily bread for its staff to lean upon, it cannot but sink, and is soon gone, if that staff be broken. Others "shall fall by the sword round about" Jerusalem, when they sally out upon the besiegers; it is a "sword," which God "will bring" (ver. 17). The sword of the Lord, that used to be drawn for Jerusalem's defence, is now drawn for its destruction. Others are devoured by "evil beasts," which will make a prey of those that fly for shelter to the deserts and mountains; they shall meet their ruin where they expected refuge, for there is no escaping the judgments of God (ver. 17). And, *lastly*, those who escape shall be "scattered into" all parts of the world, "into all the winds" (so it is expressed, ver. 10, 12), intimating that they should not only be dispersed, but hurried, and tossed, and driven to and fro, as "chaff before the wind." Nay, and Cain's curse (to be fugitives and vagabonds) is not the worst of it neither; their restless life shall be cut off by a bloody death: "I will draw out a sword after them," which shall follow them wherever they go.—*Henry.*

CHAP. VI. APPROPRIATE PUNISHMENT OF IDOLATRY.—Ver. 3-6. The idols and all their appurtenances should be destroyed. The "high places," which were on the tops of mountains, these shall be levelled "and made desolate," they shall not be beautified, shall not be frequented as they had been; the "altars," on which they offered sacrifice and burnt incense to strange gods, "shall be broken" to pieces and "laid waste;" the "images" and "idols" shall be defaced, "shall be broken and cease," and be cut down, and all the fine costly works about them shall be abolished. Observe here, 1. That war makes woeful desolations, which those persons, places, and things that were esteemed most sacred, cannot escape, for "the sword devours one as well as another." 2. That God sometimes ruins idolaters even by the hands of idolaters, for such the Chaldeans themselves were; but, as if the deity were a local thing, the greatest admirers of the gods of their own country were the greatest despisers of the gods of other countries. 3. It is just with God to make that a desolation which we make an idol of, for he is a jealous God and will not bear a rival. 4. If men do not, as they ought, destroy idolatry, God will, first or last, find out a way to do it. When Josiah had destroyed the high places, altars, and images, with the sword of justice, they set them up again; but God will now destroy them with the sword of war, and let us see who dares re-establish them.

PENITENCE.—Ver. 9. "They shall loathe themselves for the evils which they have committed in all their abominations." Thus God will give them grace to qualify them for pardon and deliverance. His goodness takes occasion from their badness to appear the most illustrious. Note, 1. True penitents see sin to be an abominable thing, that "abominable thing which the Lord hates," and which makes sinners, and even their services, odious to him (Jer. xliv. 4; Isa. i. 11). It defiles the sinner's own conscience, and makes him, unless he be past feeling, an abomination to himself. An idol is particularly called "an abomination" (Isa. xliv. 19). Those gratifications which the hearts of sinners were set upon as delectable things, the hearts of penitents are turned against as detestable things. 2. There are many "evils committed in these abominations," many included in them, attendant on them, and flowing from them; many transgressions in one sin (Lev. xvi. 21). In their idolatries they were sometimes guilty of whoredom, as in the worship of Peor; sometimes of murder, as in the worship of Moloch: these were "evils committed in their abominations." Or, it denotes the great malignity there is in sin; it is an abomination that has abundance of evil in it. 3. Those that truly loathe sin cannot but loathe themselves because of sin; self-loathing is evermore the companion of true repentance. Penitents quarrel with themselves, and can never be reconciled to themselves, till they have some ground to hope that God is reconciled to them; nay, *then* they shall lie down in their shame when he is pacified toward them (Ezek. xvi. 1).—*Henry.*

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GOD unto the land of Israel, [a]An end, the end is come[*] upon the four corners[†] of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will [1]recompense upon thee all thine abominations.

4 And [b]mine eye shall not spare thee, neither will I have pity: [c]but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee;[‡] and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD, [d]An evil, an only evil, behold, is come.[§]

6 An [e]end is come, the end is come: it [2]watcheth for thee; [f]behold, it is come.

7 The [g]morning is come unto thee, O thou that dwellest in the land: [h]the time is come, [i]the day of trouble *is* near, and not[‖] the [3]sounding again of the mountains.

8 Now will I shortly [k]pour out my fury upon thee, and accomplish mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense [4]thee according to thy ways and thine abominations *that are* in the midst of thee; and ye shall know that I *am* [1]the LORD that smiteth.

10 Behold the day, [m]behold, it is come; the morning is gone forth; the rod hath blossomed; [n]pride hath budded.

11 [o]Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their [5]multitude, nor of any of [6]theirs; neither *shall there be* wailing for them.

12 The time is come, the day draweth near: [p]let not the buyer rejoice, nor the seller mourn; for wrath *is* upon all the multitude thereof.

13 For [q]the seller shall not return to that which is sold, although [7]they were yet alive:¶ for the vision *is* touching the whole multitude thereof, *which* shall not return; neither shall any strengthen himself [8]in [9]the iniquity of his life.

14 They [r]have blown the trumpet, even to make all ready; but none goeth to the battle: [s]for my wrath *is* upon all the multitude thereof.

CHAP. VII.

[a] Gen. vi. 13. Deut. xxxii. 20.

[*] *An end, the end is come.*—These repetitions are not in vain; they set out, first, the zeal, intention, and speed of the speaker; secondly, the evidence, certainty, and weight of the thing spoken of; thirdly, they serve to make the deeper impression. —GREENHILL.

[†] *Upon the four corners.*—This is not a partial calamity; it shall cover and sweep the whole land. The cup of your iniquity is full, and my forbearing is at an end.—CLARKE.

[1] *Give.*

[b] Jer. xiii. 14.

[c] Jer. xvi. 18. Heb. x. 30.

[‡] *Shall be in the midst of thee.*—"Shall ever be before thee, and openly known to others also;" or, in a more literal sense, "shall reach thy very heart."—POOLE.

[d] Dan. ix. 12. Matt. xxiv. 21.

[§] That evil is come upon thee which alone shall make a despatch of thee; there shall need no other to second it.—BISHOP HALL.

[e] Jer. xliv. 27.

[2] *Awaketh against thee.*

[f] 2 Pet. ii. 5.

[g] Gen. xix. 15, 24.

[h] Zeph. i. 14-16. 1 Pet. iv. 17.

[i] Is. xxii. 5.

[‖] Not such a joyful sound as useth to echo from the mountains, by which the treaders of the grapes express their satisfaction at the time of vintage, which the Hebrew word properly signifies.—LOWTH.

[3] *Echo.*

[k] Ps. lxxix. 6.

[4] *Upon thee.*

[l] Is. ix. 13.

[m] 1 Thes. v. 3.

[n] Prov. xiv. 3.

[o] Is. v. 7.

[5] *Tumult.*

[6] *Their tumultuous persons.*

[p] Is. xxiv. 1, 2.

[q] Lev. xxv. 24-28.

[7] *Their life* were *yet among the living.*

¶ By the privilege of the law (see Lev. xxv. 13), he who had sold his heritage had a right to re-enter upon it at the year of jubilee. But here the prophet informs the sellers, that even if they should outlive the general calamity, yet, being in captivity, they could not enjoy the benefit of the law, nor return any more to their possessions.—LOWTH.

[8] *Whose life is in his iniquity.*

[9] *His iniquity.*

[r] Jer. iv. 5.

[s] Is. xxiv. 1-7.

[t] Deut. xxxii. 23-25.

[u] Doves are found in the valleys on account of the waters they find there, in which they delight. —HARMER.

[1] *Go into water.*

[2] Gen. xv. 12.

[x] Prov. xi. 4. Matt. xvi. 26.

[2] *For a separation,* or *uncleanness.*

[y] Job xx. 12-23. Luke xii. 19, 20.

[†] Their silver and their gold shall not remove the distresses of famine during the siege; because they have employed them to adorn their idols, the iniquitous causes of their fall. —BOOTHROYD.

[3] *Their iniquity is their stumblingblock.*

[z] 1 Chr. xxix. 1, 2.

[‡] As for his beautiful and glorious temple, he placed it in great majesty among them, as that which might well be their best and greatest ornament; but, &c. (see chap. v. 11.) — BP. HALL.

[a] 2 Chr. xxxiii. 4-7.

[4] *Made it unto them an unclean thing.*

[§] *I have set it far from them.*—I have parted between them, sent them from the temple, and their gold and silver from them.—POOLE.

[b] 2 Chr. xxxvi. 18, 19.

[c] Ps. xxxiv. 16.

[5] *Burglars.*

[‖] To denote that the people will be led away captive in chains. — BOOTHROYD.

[d] Is. i. 15.

[e] Jer. vi. 12.

[6] *They shall inherit their holy places.*

[7] *Cutting off.*

[f] Is. lvii. 21.

[g] Deut. xxxii. 23.

[h] Jer. xxxvii. 17.

¶ Seek to know how long these calamities shall continue. Distress shall lead them to consult the prophets, whose message they had despised. — BOOTHROYD.

[i] Ps. lxxiv. 9.

[k] Jer. xviii. 18.

[l] Jer. lii. 3 11.

[m] Is. iii. 11.

15 The [t]sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them shall escape, and shall be on the mountains like doves of the valleys,[*] all of them mourning, every one for his iniquity.

17 All hands shall be feeble, and all knees shall [1]be weak *as* water.

18 They shall also gird *themselves* with sackcloth, [u]and horror shall cover them; and shame *shall be* upon all faces, and baldness upon all their heads.

19 They [x]shall cast their silver in the streets, and their gold shall be [2]removed: their silver and their gold shall not be able to deliver them in the day of the wrath of the LORD; [y]they shall not satisfy their souls,[†] neither fill their bowels, because [3]it is the stumblingblock of their iniquity.

20 ¶ As for the [z]beauty of his ornament, he set it in majesty;[‡] [a]but they made the images of their abominations *and* of their detestable things therein: therefore have I set it far from them.[§]

21 And [b]I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall pollute it.

22 My [c]face will I turn also from them, and they shall pollute my secret *place;* for the [5]robbers shall enter into it, and defile it.

23 ¶ Make a chain;[‖] [d]for the land is full of bloody crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, [e]and they shall possess their houses: I will also make the pomp of the strong to cease; and [6]their holy places shall be defiled.

25 [7]Destruction cometh; [f]and they shall seek peace, and *there shall be* none.

26 [g]Mischief shall come upon mischief, and rumour shall be upon rumour; [h]then shall they seek a vision of the prophet:¶ [i]but the law shall perish from the priest, and counsel from the [k]ancients.

27 The [l]king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: [m]I

[t] Deut. xxxii. 23-25.

[*] Doves are found in the valleys on account of the waters they find there, in which they delight. —HARMER.

[1] *Go into water.*

[u] Gen. xv. 12.

[x] Prov. xi. 4. Matt. xvi. 26.

[2] *For a separation,* or *uncleanness.*

[y] Job xx. 12-23. Luke xii. 19, 20.

[†] Their silver and their gold shall not remove the distresses of famine during the siege; because they have employed them to adorn their idols, the iniquitous causes of their fall. —BOOTHROYD.

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[h] Jer. xxxvii. 17.

¶ Seek to know how long these calamities shall continue. Distress shall lead them to consult the prophets, whose message they had despised. — BOOTHROYD.

[i] Ps. lxxiv. 9.

[k] Jer. xviii. 18.

[l] Jer. lii. 3 11.

[m] Is. iii. 11.

CHAP. VII. THE END.—Ver. 2-6. "Now is the end come upon thee; the end" which all their wickedness had a tendency to, and which God had often told them it would come to at last, when by his prophets he asked them, "What will ye do in the end thereof? The end," which all the foregoing judgments had been working toward, as means to bring it about; their ruin shall now be completed, or, "the end," that is, the period of their state, the final destruction of their nation; as the deluge was "the end of all flesh" (Gen. vi. 13). They had flattered themselves with hopes that they should shortly "see an end" of their troubles; "Yea," says God, "'an end is come,' but a miserable one, not 'the expected end'" (which is promised to the pious remnant among them, Jer. xxix. 11), "'it is the end, that end' which you have been so often warned of; 'that last end' which Moses wished you to 'consider' (Deut. xxxii. 29), and which because Jerusalem remembered not, therefore she came down wonderfully'" (Lam. i. 9). This end was long in coming, but "now it is come." Though the ruin of sinners comes slowly, it comes surely. "'It is come,' it watches for thee, ready to receive thee." This perhaps looks further, to the last destruction of that nation by the Romans, which that by the Chaldeans was an earnest of; and still further, to the final destruction of the world of the ungodly. "The end of all things is at hand," and Jerusalem's last end was a type of "the end of the world" (Matt. xxiv. 3). Oh that we could all see that end of time and days were near, and the end of our own time and days much nearer, that we may secure a happy lot "in the end of the days"! (Dan. xii. 13.) This "end comes upon the four corners of the land;" the ruin, as it shall be final, so it shall be total; no part of the land shall escape—no, not that which lies most remote. Such will the destruction of the world be, all these things shall be dissolved; such will the destruction of sinners be, none can avoid it. "O that the wickedness of the wicked" might "come to an end," before it bring them to "an end."

ABUSE OF ORDINANCES PUNISHED BY THEIR REMOVAL.—Ver. 20. The phrase, "As for the beauty of his ornament," seems to refer to that "holy and beautiful house," where "they and their fathers praised God" (Isa. lxiv. 11). It was called the "beauty of holiness," and that is the beauty of its ornament; it was also adorned with gold and gifts. As for this, "he set it in majesty;" everything was contrived to make it magnificent, that it might help to make the people of Israel the more illustrious among their neighbours: "He built his sanctuary like high palaces" (Ps. lxxviii. 69); it was a "glorious high throne from the beginning" (Jer. xvii. 12). But the great dishonour they had done to God in profaning his sanctuary: they "made the images of their" counterfeit deities, which they set up in rivalship with God, and which are here called "their abominations" and "their detestable things" (for so they were to God, and so they should have been to them), and these "they set up" in God's temple, than which a greater affront could not be put upon him; and therefore it is here threatened that they shall be deprived of the temple, and it shall be no succour to them: "Therefore have I set it far from them," sent them far from it, so that it is out of the reach of their services, and they out of the reach of its influences. Note, God's ordinances, and the privileges of a profession of religion, will justly be taken away from those that despise and profane them. Nay, they shall not only be kept at a distance from the temple, but the temple itself shall be involved in the common desolation (ver. 21); the Chaldeans, who are "strangers," and therefore have no veneration for it, who are "the wicked of the earth," and therefore have an antipathy to it, shall "have it for a prey" and for "a spoil;" all the ornaments and treasures of it shall fall into their hands, who will make no difference between that and other plunder. This was a grief to the saints in Zion, who complained of nothing so much as of that which "the enemy did wickedly in the sanctuary" (Ps. lxxiv. 3); but it was the punishment of the sinners in Zion, who by profaning the temple with "strange gods," provoked God to suffer it to be profaned by "strange nations," and to "turn his face from them that did it," as if he had not seen them and their crimes; and from them that deprecated it, as not regarding them and their prayers. Let the soldiers do as they will; let them "enter into the secret place," into the holy of holies, as robbers, let them strip it, let them pollute it, its defence is departed—and then, farewell all its glory. Note, Those are unworthy to be honoured with the form of godliness who will not be governed by the power of godliness.—*Henry.*

NO DELIVERANCE FOR THE WICKED.—Ver. 26. Since they had disappointed God's expectations from them, God would disappoint their expectations from him. For, 1. They shall not have "the deliverance out of their troubles" that they expect. They shall "seek peace;" they shall desire it, and pray for it, they shall endeavour it, and expect it, but "there shall be none;" their attempts both to court their enemies, and to conquer them, shall be in vain, and their troubles shall grow worse and worse. 2. They shall not have the direction in the trouble that they expect. "They shall seek a vision of the prophet," shall desire, for their support under their troubles, to be assured of a happy issue out of them. They did not desire a vision to reprove them for

will do unto them after their way, and [s]according to their deserts will I judge them; [n]and they shall know that I *am* the LORD.

CHAPTER VIII.

1 *Ezekiel's vision of the image of jealousy, 7 and of the chambers of imagery.*

AND it came to pass [a]in the sixth year, in the sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, [b]that the hand of the Lord GOD fell there upon me.

2 Then [c]I beheld, and lo a likeness as the appearance of fire:* from the appearance of his loins, even downward, fire; and from his loins, even upward, as the appearance of brightness, as the colour of amber.

3 And [d]he put forth the form of an hand, and took me by a lock of mine head; and [e]the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem, to the door of the inner gate that looketh toward the north; where *was* the seat of the image of jealousy, which provoketh to jealousy.†

4 And, behold, the glory of the God of Israel *was* there, according to the vision that I saw in the plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way toward the north. So I lifted up mine eyes the way toward the north, and behold northward at the gate of the altar this image of jealousy in the entry.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, [f]that I should go far off from my sanctuary?‡ But turn thee yet again, *and* thou shalt see [g]greater abominations.

7 ¶ And he brought me to the door of the court; and, when I looked, behold a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and, when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw; and, behold, [h]every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about.

11 And there stood before them [i]seventy men of the ancients of the house of Israel,§ and in the midst of them stood Jaazaniah the son of [k]Shaphan, with every man his censer in his hand: and a thick cloud of incense went up.

12 Then said he unto me, Son of man, [l]hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, [m]The LORD seeth us not; the LORD hath forsaken the earth.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see [n]greater abominations that they do.

14 Then he brought me to the door of the gate of the LORD's house which *was* toward the north; and, behold, there sat women weeping for Tammuz.‖

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? Turn thee yet again, *and* thou shalt see greater abominations than these.

16 And he brought me into the inner court of the LORD's house; and, behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and [o]*there* faces toward the east;¶ and they worshipped the sun toward the east.

17 ¶ Then he said unto me, Hast thou seen *this*, O son of man? [1]Is it a light thing to the house of Judah that they commit the abominations which they commit here? [p]for they have filled the land with violence, and have returned to provoke me to anger: and, lo, they put the branch to their nose.*

18 Therefore [q]will I also deal in fury: mine eye shall not spare, neither will I have pity; and though they cry† in mine ears with a loud voice, *yet* will I not hear them.

CHAPTER IX.

1 *A vision, whereby is shewed the preservation of some, 5 and the destruction of the rest.* 8 *God cannot be entreated for them.*

HE cried* also in mine ears with a loud voice, saying, [a]Cause them that have charge over the city† to draw near, even every man *with* his destroying weapon in his hand.

2 And, behold, six men came from the way of [b]the higher gate, which [1]lieth toward the north, and every man a [2]slaughter-weapon in his hand; [c]and one man among them *was* clothed with

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[s] *With their judgments.*
[n] Ps. lx. 16.

CHAP. VIII.
[a] i. 2; xx. 1.
[b] i. 3; iii. 12, 14, 22.
[c] Dan. vii. 9, 10. Rev. i. 14, 15.
* The appearance of this human form was distinguished by a brilliancy such as the prophet had seen in his first vision (chap. i. 4); and the person referred to was doubtless the angel of the covenant.—DR HENDERSON.
[d] Dan. v. 5; x. 10, 18.
[e] 2 Kings ii. 16. Acts viii. 39.
† This is a prelude to the visions which describe the various idolatries of the house of Israel, where, in the noblest stretch of an inspired imagination, idolatry is itself personified and made an idol, and the image sublimely called "the image of jealousy;" which the prophet explains by observing, that "it was that which provoked God to jealousy." He then proceeds to the various scenery of the inspired vision.—WARBURTON.
[f] Deut. xxxi. 16-18. 2 Chr. xxxvi. 14-17.
‡ That he "should go far off from his sanctuary" was the inevitable result of such an abomination, as is stated in ver. 6; and the moment of his departure must also be the signal for the execution of vengeance.—FAIRBAIRN.
[g] 11, 14, 16.
[h] Ex. xx. 4. Lev. xi. 41-44.

[i] Ex. xxiv. 1, 9. Num. xi. 16, 25.
§ These rites were celebrated by the Sanhedrim, or the elders of Israel (ver. 11). Now it appears, from the best accounts we have of the mysteries, that none but princes, rulers, and the wisest of the people, were admitted to their most secret celebrations. The paintings and imagery on the walls of this subterraneous apartment answer exactly to the descriptions which the ancients have given us of the mystic cells of the Egyptians.—WARBURTON.
[k] 2 Kings xxv. 22.
[l] 6, 15, 17.
[m] Job xxii. 12, 13.
[n] Jer. ix. 3.
‖ This was the Phœnician superstition. It was derived from the Egyptians, and afterwards the Phœnicians improved it.—WARBURTON.
[o] Deut. iv. 19.
¶ These twenty-five men are supposed to have been priests, who, having stationed themselves in the inner court, close to the porch, and entrance into the holy sanctuary, turned their backs on the temple of God to worship the rising sun. The holy of holies was at the west end of the sanctuary, which was westward of the altar; so that they could not worship the sun with their faces to the east, without turning their backs on the Lord and his holy place.—SCOTT.
[1] *Is there any thing lighter than to commit, &c.?*
[p] Gen. vi. 11. 2 Kings xxi. 16.
* The text seems plainly to allude to the Magian fire-worshippers, who, as Strabo tells us, when they were praying before the sacred fire, held a little bunch of twigs in their hand.—WARBURTON.
[q] v. 11-13; ix. 5, 10.
† *Though they cry.*—The prophet doth not give it the name of praying, but it is a cry, a loud cry, after the manner of other idolaters, who think to be heard for the noise they make. *I will not hear them.*—Yet doth not this at all prejudice the truth or the mercy of God to those that pray, nor may it discourage from the duty, but it should awaken us that we pray with heart, and not only cry loud with voice.—POOLE.

CHAP. IX.
* *He cried*—i.e., God, who had hitherto spoken to him (comp. ch. viii. 4).—BOOTHROYD.
[a] Ex. xii. 23. 2 Kings x. 24.
† *Cause them that have charge over the city.*—By those six men with destroying weapons the Chaldeans are represented, who had received commission to destroy the city; and when the north is mentioned in such cases, Chaldea and the Chaldean armies are generally intended.—CLARKE.
[b] 2 Kings xv. 35.
[1] *Is turned.*
[2] *Weapon of his breaking in pieces.*
[c] Lev. xvi. 4.

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sin, or to warn them of danger, but to promise them deliverance. Such messages they longed to hear; but "the law shall perish from the priest," he shall have no words either of counsel or comfort to say to them: they would not hear what God had to say to them by way of conviction, and therefore he has nothing to say to them by way of encouragement. "Counsel shall perish from the ancients;" the elders of the people, that should advise them what to do in this difficult juncture, shall be infatuated and at their wits' end. It is bad with a people when those that should be their counsellors know not how to consider within themselves, consult with one another, or counsel them.—*Henry.*

CHAP. VIII. HIDDEN CHAMBERS OF IMAGERY.—Ver. 7-12. When the prophet had been conducted to some door of the court of the temple, he found a wall, which seems to have been built in order to conceal the idolatries secretly practised by the elders in the chambers of the temple, which had been converted into a sort of chapel for that purpose. But when he had examined this wall, he discovered a hole: and being ordered to dig or to work at it to make it larger, he found a door that had been walled up, by which he was commanded to enter. There he saw all kinds of reptiles and unclean beasts, such as the Egyptians used to worship; and the idols, that Israel or Judah had ever worshipped, painted all around upon the wall; and before them seventy men of the elders of Israel (according to the number of the Sanhedrim, or great council of the nation) were collected together. One of them he knew to be Jaazaniah (who perhaps was president of the council, or a very eminent man among them), and there were they, as consecrated priests of this rabble of dunghill gods, every man with his censer in his hand, lavishly burning incense and presenting their adorations. This, indeed, was shewn to the prophet "in a vision;" but such was the actual conduct of the rulers and elders of Judah, in their dark recesses in the chambers of the temple, which they secretly appropriated to their images; and as some think, in the private chambers of their own houses also. For they concluded that the Lord did not see them, and that he had forsaken the earth, or "the land." He did not deliver the people out of their difficulties, because they continued in sin, and had not sought him with sincere repentance, faith, and prayer, but merely in hypocrisy; and they concluded that he either could not or would not help them, and that they were authorised to seek help from some other quarter, as Saul did to his own destruction. Nay, they seem to have questioned the existence, or the omnipresence and omniscience, of JEHOVAH: they concluded that no good would come from waiting on him, nor any harm from forsaking him; and they determined to seek help from those idols whose licentious characters and worship they loved, in proportion as they hated the holy character, worship, and service of God!—*Scott.*

SENSUAL IDOLATRY.—Ver. 14. "Women weeping for Tammuz." An abominable thing, indeed, that any should choose rather to serve an idol in tears than to serve the true God "with joyfulness and gladness of heart"! Yet such absurdities as these are they guilty of who "follow after lying vanities," and "forsake their own mercies." Some think it was for Adonis, an idol among the Greeks—others for Osiris, an idol of the Egyptians—that they shed these tears. The image, they say, was made to weep, and then the worshippers wept with it. They bewailed the death of this Tammuz, and anon rejoiced in its returning to life again. These mourning women "sat at the door of the gate of the Lord's house," and there shed their idolatrous tears, as it were, in defiance of God and the sacred rites of his worship; and some think, with their idolatry, prostrating themselves also to corporeal whoredom; for these two commonly went together; and they that dishonoured the Divine nature by the one, were justly "given up to vile affections" and a reprobate sense, to dishonour the human nature, which nowhere ever sunk so far below itself as in these idolatrous rites.

GREAT PROVOCATION.—Ver. 17. "Hast thou seen this, O son of man," and couldst thou have thought ever to see such things done in the temple of the Lord? Now, 1. He appeals to the prophet himself concerning the heinousness of the crime. 2. He aggravates it from the fraud and oppression that were to be found in all parts of the nation: "They have filled the land with violence." It is not strange if they that wrong God thus make no conscience of wronging one another, and, with all that is sacred, trample likewise upon all that is just. And their wickedness in their conversations made even the worship they paid to their own God an abomination (Isa. i. 11, &c.)

linen, with a writer's inkhorn [3]by his side: and they went in, and stood beside the brasen altar.

3 And [d]the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house:‡ and he called to the man clothed with linen, which *had* the writer's inkhorn by his side;

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and [4]set a mark upon the foreheads of the men [e]that sigh and that cry for all the abominations that be done in the midst thereof.

5 ¶ And to the others he said in mine [5]hearing, [f]Go ye after him through the city, and smite; let not your eye spare, neither have ye pity:

6 Slay [6]utterly old *and* young,§ both maids, and little children, and women; but come not near any man upon whom *is* the mark; [g]and begin at my sanctuary. Then they began at the ancient men which *were* before the house.

7 And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

8 ¶ And it came to pass, while they were slaying them, and I was left, [h]that I fell upon my face, and cried,‖ and said, Ah Lord GOD! wilt thou destroy all the residue of Israel in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, [i]The iniquity of the house of Israel and Judah *is* exceeding great, [k]and the land is [7]full of blood,¶ and the city full of [8]perverseness: for they say, [l]The LORD hath forsaken the earth, and the LORD seeth not.

10 And as for me also, mine eye shall not spare, neither will I have pity; [m]*but* I will recompense their way upon their head.*

11 And, behold, the man clothed with linen, which *had* the inkhorn by his side, [9]reported the matter, saying, I have done as thou hast commanded me.

CHAPTER X.

1 *The vision of the coals of fire to be scattered over the city.*
8 *The vision of the cherubims.*

THEN I looked, and, behold, in the firmament that *was* [a]above the head of the cherubims there appeared over them as it were a sapphire-stone, [b]as the appearance of the likeness of a throne.

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[3] *Upon his loins.*
[d] x. 4, 18.
‡ This denoted that the Lord was about to leave his place, his mercy-seat, to denounce judgment on the people as from his tribunal, to withdraw from his temple and from Jerusalem, and to give them up to the profanations and ravages of their enemies. —SCOTT.
[4] *Mark a mark.*
[e] Ps. cxix. 53, 136. 2 Cor. xii. 21.
[5] *Ears.*
[f] Deut. xxxii. 39-42.
[6] *To destruction.*
§ This denunciation was executed by the Chaldeans (see 2 Chr. xxxvi. 17). —LOWTH.
[g] Jer. xxv. 29. Luke xii. 47.
[h] Deut. ix. 18. Josh. vii. 6.
‖ So terrible was the sight, that the prophet himself for the moment forgets the assurance that had been given by the act of sealing a preserved remnant; and overcome by his intense feelings, falls down and exclaims, "Ah! Lord God, wilt thou destroy all the residue of Israel in the pouring out of thy fury upon Jerusalem?" A cry for mercy which has no other effect than to call forth a fresh declaration from the Lord, of the greatness of the people's guilt, and of the necessity of vengeance being executed against it.—FAIRBAIRN.
[i] Deut. xxxi. 29. Is. i. 4; lix. 2-8.
[k] 2 Kings xxi. 16. Luke xi. 50.
[7] *Filled with.*
¶ Blood is sometimes taken in the Scriptures in a comprehensive sense, as including all heinous sins.—POCOCK.
[8] *Wresting of* judgment.
[l] Ps. xciv. 7. Is. xxix. 15.
[m] Deut. xxxii. 41. Is. lxv. 6.
* When men have arrived at a certain degree of wickedness—when they have lost all fear of God, and everything is in the utmost disorder—God is, as it were, obliged to execute justice, and his mercy gives way to his vengeance.—OSTERVALD.
[9] *Returned the word.*

CHAP. X.

[a] Ps. lxviii. 17, 18. 1 Pet. iii. 22.
[b] Gen. xviii. 2, 17, 22, 31.
[c] ix. 2, 3, 11.
[d] i. 15-20.
‡ *The hollow of thine hand.*
[e] Ps. xviii. 12, 13. Rev. viii. 5.
* *Coals of fire; scatter them, &c.*—These were to signify the burning of the city by the Chaldeans.—CLARKE.
[f] xxiv. 9-14. Is. xxx. 30.
† The right side is the south; for the east is the front or forepart, according to the Hebrews. The cherubs had moved from the situation mentioned. —BOOTHROYD.
[g] ix. 3.
‡ This bright cloud seems to be an attendant upon that glory which was represented in this vision to Ezekiel (ch. viii. 4; x. 1).—LOWTH.
[h] i. 28; ix. 3.
[2] *Was lifted up.*
[i] Ex. xix. 16, 19. Rev. x. 3, 4.
§ The rustling made by the wings of the cherubim, as they moved, was loud like thunder, reverberating in the outer court of the temple. All was prognostic of the awful change which was to take place in Jerusalem.—DR HENDERSON.
[k] 2.
[3] *Sent forth.*
[l] i. 13.
[m] xii. 23-28. Matt. xxiv. 34, 35.
[n] i. 8. Is. vi. 6.
[o] i. 15-17.
[p] Dan. x. 6. Rev. xxi. 20.
‖ The works of God, however they may sometimes appear diversified to the weak sight of mortals, are always equally and uniformly directed by a consistent wisdom, and always effectual to their proper ends. —BISHOP HALL.
[q] Ps. xxxvi. 6. Rom. xi. 33.
[r] i. 17.
[s] Matt. viii. 3-10.
[4] *Flesh.*
[t] Rev. iv. 6, 8.
[5] *They were called in my hearing, Wheel,* or *Galgal.*
[u] 1 Kings vii. 29, 36. Rev. iv. 7.
¶ Not the wheels, but the living creatures; the face of a cherub being here substituted for that of an ox in the former vision (chap. i. 10). It is generally thought that the cherubim in the temple were delineated with the countenances of oxen. Yet the oxen and cherubim are separately mentioned in one place (1 Kings vii. 29).—SCOTT.

2 And he spake [c]unto the man clothed with linen, and said, [d]Go in between the wheels, *even* under the cherub, and fill [1]thine hand with [e]coals of fire* from between the cherubims, and [f]scatter *them* over the city. And he went in in my sight.

3 Now the cherubims stood on the right side† of the house when the man went in; [g]and the cloud filled the inner court.‡

4 Then [h]the glory of the LORD [2]went up from the cherub, *and stood* over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of the LORD's glory.

5 And the sound of the cherubims' wings was heard *even* to the outer court, as [i]the voice of the Almighty God when he speaketh.§

6 And it came to pass, [k]*that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

7 And *one* cherub [3]stretched forth his hand from between the cherubims [l]unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen; who took *it*, [m]and went out.

8 ¶ And there appeared in the cherubims [n]the form of a man's hand under their wings.

9 And when I looked, [o]behold the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* [p]as the colour of a beryl-stone.

10 And *as for* their appearances, they four had one likeness,‖ [q]as if a wheel had been in the midst of a wheel.

11 When they went, [r]they went upon their four sides; they turned not as they went, but to the place [s]whither the head looked they followed it; they turned not as they went.

12 And their whole [4]body, and their backs, and their hands, and their wings, and the wheels, [t]*were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, [5]it was cried unto them in my hearing, O wheel!

14 And [u]every one had four faces:¶ the first face *was* the face of a cherub, and the second

They "return to provoke me" (they repeat the provocation, do it, and do it again), "and lo, they put the branch to their nose;" a proverbial expression, denoting perhaps their scoffing at God, and having him in derision; they snuffed at his service, as men do when they "put a branch to their nose." Or it was some custom used by idolaters in honour of the idols they served. We read of garlands used in their idolatrous worships (Acts xiv. 13), out of which every zealot took a branch, which they smelled to as a nosegay.—*Henry.*

CHAP. IX. THE MAN WITH THE INKHORN.—Ver. 1, 2. Many interpreters explain this to mean Christ, our High Priest and King, who presides over all the desolations on earth, in order to preserve his chosen people; and who seals them by his Spirit, and writes their names in his book of life. But if this were the Word, and Son of God, what shall we make of the "likeness of a man" upon the throne, from whence these orders were issued? It seems, therefore, more agreeable to the context to suppose that Christ the King of Israel, from the throne, gave these orders; and that the man with the inkhorn represented an angel, or the angels that were employed to protect the pious remnant of the Jews from the Chaldeans; and his priestly garment n ight denote that their preservation was owing to the priesthood and sacrifice of him that was to come (Rev. xv. 5, 6). These persons went into the court of the temple, nd stood beside the brasen altar. "To denote that the men ordained to destruction w re offered up as so many sacrifices, to make atonement to God's justice."—(*Lowth.*) *Scott.*

THE SLAUGHTER.—Ver. 5-7. Note, If the servants of God's house defile it with the idolatries, God will justly suffer the enemies of it to defile it with their violences (Ps. lxxix. 1). But these acts of necessary justice were really, whatever they were ceremonially, rather a purification than a pollution of the sanctuary; it was "putting away evil from among them." Whatever sin has gone before, judgment will follow after; and though "judgment begins at the house of God," yet it shall not end there. The holy city shall no more be a protection to the wicked people than the holy house was to the wicked priest. They also observed their orders; and, 1. "They began at the" elders, "the ancient men that were before the house," and slew them first, either those seventy ancients who worshipped idols in their chambers (chap. viii. 12), or those twenty-five who "worshipped the sun between the porch and the altar," who might more properly be said to be "before the house." Note, Ringleaders in sin may expect to be first met with by the judgments of God; and the sins of those who are in the most eminent and public stations call for the most exemplary punishments.—*Henry.*

CHAP. X. THE CHERUBIM.—Ver. 5. The cherubims made a dreadful sound with their wings. The vibration of them, as of the strings of musical instruments, made a curious melody; bees, and other winged insects, make a noise with their wings. Probably this intimated their preparing to remove, by stretching forth and lifting up their wings, which made this noise as it were to give warning of it. This noise is said to be as "the voice of the Almighty God when he speaks," as the thunder, which is called "the voice of the Lord" (Ps. xxix. 3), or "as the voice of the Lord" when he spake to Israel on mount Sinai; and "therefore" he then gave the law with abundance of terror, to signify with what terror he would reckon for the violation of it, which he was now about to do. This noise of their "wings was heard even to the outer court," the court of the people; for the Lord's voice in his judgments "cries in the city," which those may hear that do not, as Ezekiel, see the visions of them.

MYSTERIES OF PROVIDENCE.—Ver. 9-17. Observe here, 1. That this world is subject to turns and changes and various revolutions; the course of affairs in it is represented by "wheels," sometimes one spoke is uppermost, and sometimes another; they are still ebbing and flowing like the sea, waxing and waning like the moon (1 Sam. ii. 4, &c.) 2. That there is an admirable harmony and uniformity in the various occurrences of Providence. "As for the wheels," though they moved several ways, yet "it was cried to them, O wheel;" they were all as one, being guided by one Spirit to one end, for God works all according to the counsel of his own will, which is one, for his own glory, which is one. And this makes the disposals of Providence truly admirable, and to be looked upon with wonder. As the works of his creation, considered separately, were "good," but altogether very "good," so the wheels of Providence, considered by them

face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were [x]lifted up. [y]This *is* the living creature that I saw by the river of Chebar.

16 And [z]when the cherubims went, the wheels went by them; and when the cherubims lifted up their wings to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lifted up themselves *also:* [a]for the spirit [6]of the living creature *was* in them.

18 Then [b]the glory of the LORD departed from off the threshold of the house,* [c]and stood over the cherubims.†

19 And [d]the cherubims lifted up their wings,‡ and mounted up from the earth in my sight: when they went out, the wheels also *were* beside them; and *every one* stood at the door [e]of the east gate of the LORD's house; [f]and the glory of the God of Israel *was* over them above.

20 This *is* [g]the living creature that I saw under the God of Israel by the river of Chebar; [h]and I knew that they *were* the cherubims.

21 Every one [i]had four faces apiece, and every one four wings; [k]and the likeness of the hands of a man *was* under their wings.

22 And [l]the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: [m]they went every one straight forward.

CHAPTER XI.

The princes' presumption; 4 their sin and judgment. 14 Of God's saving a remnant, &c.

MOREOVER, [a]the spirit lifted me up, and brought me unto the east gate of the LORD's house,* which looketh eastward: and behold at the door of the gate five and twenty men;† among whom I saw [b]Jaazaniah the son of Azur, and [c]Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, [d]these

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[x] Hos. ix. 12.
[y] i. 5, 13, 14; xliii. 3.
[z] i. 19-21.
[a] i. 12, 20, 21.
[6] *Of life.*
[b] Ps. lxxviii. 60, 61. Matt. xxiii. 37-39.
* Then the Lord removed the testimony of his presence from the temple, and forsook even the very threshold thereof, and stood on high over the cherubim, as signifying that, for the great abominations of Israel, he had withdrawn himself from them.—BISHOP HALL.
[c] 2 Kings ii. 11. Ps. xviii. 10.
† Not on the mercy-seat, for thither he returned not, but over the cherubim, or living creatures, seen in the vision, which were under the throne in the firmament of heaven.—GILL.
[d] i. 17-21; xi. 22, 23.
‡ They lifted up their wings, mounted with the wheels from the earth, and abode over the east gate of the temple, as about entirely to remove from it.—SCOTT.
[e] xliii. 4.
[f] i. 26-28.
[g] i. 22-28; iii. 23.
[h] 1 Kings vi. 29-35; vii. 36.
[i] i. 8-10. Rev. iv. 7.
[k] 8.
[l] i. 10.
[m] Hos. xiv. 9.

CHAP. XI.

[a] Acts viii. 39. 2 Cor. xii. 1-4.
* Where the Divine glory had then placed itself (chap. x. 19).—LOWTH.
† It is uncertain whether they were the twenty-five men before mentioned, as they were not worshipping idols, but consulting about public affairs. Whether they belonged to the Sanhedrim, or great council of the nation, or not, they were princes or nobles, who had great influence in the measures of government. Some writers inform us, that Jerusalem was divided into twenty-four districts, over each of which there was a prince, or president, and one that was over them all was the ruler of the city.—SCOTT.
[b] 2 Kings xxv. 23.
[c] 13.
[d] Esth. viii. 3. Ps. ii. 1, 2. Is. lix. 4.

[1] It is *not* for us *to build houses near.*
‡ Caldrons were long boilers, used at the foot of mount Olivet, and other places, to cook the peace-offerings of the temple.—BURCLIFFE.
[e] Num. xi. 25, 26. Acts x. 44.
§ Ye have advanced the assertion mentioned ver. 3; you have rightly said what you say: "The city is the caldron, and we are the flesh," shall be fulfilled, but not as you understand it. Many of you will perish in the city. For those it will be the caldron, and they will be the flesh boiled in it. But yourselves shall not be the flesh in the caldron: but you shall be taken out and elsewhere cut in pieces.—BOOTHROYD.
[f] John ii. 24, 25; xxi. 17. Rev. ii. 23.
[g] Mic. iii. 2, 3.
[h] 2 Kings xxv. 18-22. Jer. lii. 24-27.
[i] Ps. cvi. 30. Rom. xiii. 4. Jude 15.
[k] 2 Kings xxv. 19-21. Jer. xxxix. 6.
‖ Hamath, where the sons of Zedekiah and all the princes were slain (Jer. lii. 9, 10). This was on the border of the land (Num. xxxiv. 8, 11).—GILL.
[l] Ps. ix. 16. Jer. ix. 24.
[m] iii. 7-10.
[2] *Which have not walked.*
[n] Lev. xviii. 3, 24-28. 2 Chr. xiii. 9.
¶ Have defiled yourselves with their idolatries (see chap. viii. 10, 14, 16).—LOWTH.
[o] Num. xiv. 35-37. Acts xiii. 11.
* One of the princes of the people before mentioned. The prophet saw this in a vision, though, doubtless, the occurrence then took place.—GILL.
[p] Deut. ix. 18, 19. Josh. vii. 6-9.
[q] Am. vii. 2, 5.
[r] Jer. xxiv. 1-5.

are the men that devise mischief, and give wicked counsel in this city;

3 Which say, [1]*It is* not near; let us build houses: this *city is* the caldron,‡ and we *be* the flesh.

4 ¶ Therefore prophesy against them, prophesy, O son of man.

5 And [e]the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD, Thus have ye said,§ O house of Israel: [f]for I know the things that come into your mind, *every one of* them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD, [g]Your slain, whom ye have laid in the midst of it, they *are* the flesh, and this *city is* the caldron: [h]but I will bring you forth out of the midst of it.

8 Ye have feared the sword; and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the hands of strangers, [i]and will execute judgments among you.

10 Ye shall [k]fall by the sword: I will judge you in the border‖ of Israel; [l]and ye shall know that I *am* the LORD.

11 This [m]*city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel:

12 And ye shall know that I *am* the LORD: [2]for ye have not walked in my statutes, neither executed my judgments, [n]but have done after the manners of the heathen¶ that *are* round about you.

13 ¶ And it came to pass, [o]when I prophesied, that Pelatiah the son of Benaiah died:* [p]then fell I down upon my face, and cried with a loud voice, and said, [q]Ah Lord GOD! wilt thou make a full end of the remnant of Israel?

14 ¶ Again the word of the LORD came unto me, saying,

15 Son of man, [r]thy brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel

selves, are wonderful, but put them together, and they are very wonderful; "O wheel!" 3. That the motions of Providence are steady and regular, and whatever the Lord pleases that he does, and is never put upon new counsels. "The wheels turned not as they went," and the "living creatures went straight forward" (ver. 22). Whatever difficulties lay in their way, they were sure to get over them, and were never obliged to stand still, turn aside, or go back. So perfectly known to God are all his works, that he is never put upon new counsels. 4. That God makes more use of the ministration of angels in the government of this lower world than we are aware of: "The four wheels were by the cherubims, one wheel by one cherub, and another wheel by another cherub." What has been imagined by some concerning the spheres above, that every orb has its intelligence to guide it, is here intimated concerning the wheels below, that every wheel has its cherub to guide it. We think it a satisfaction to us if, under the wise God, there are wise men employed in managing the affairs of kingdoms and churches; whether there be so or no, it appears by this that there are wise angels employed, "a cherub to every wheel." 5. That all the motions of Providence, and all the ministrations of angels, are under the government of the great God. They are all "full of eyes;" those eyes of the Lord which run to and fro through the earth, and which the angels have always an eye to. The "living creatures" and "the wheels" concur in their motions and rests; for "the Spirit of life," as it may be read, or "the Spirit of the living creatures is in the wheels." The Spirit of God directs all the creatures, both upper and lower, so as to make them serve the Divine purpose. Events are not determined by the "wheel of fortune," which is blind, but by the "wheels of Providence," which are full of eyes.—*Henry.*

CHAP. XI. RINGLEADERS IN APOSTASY.—Ver. 2. "These are the men that devise mischief;" under pretence of concerting measures for the public safety, they harden people in their sins, and take off their fear of God's judgments which they are threatened with by the prophets; they "give wicked counsel in this city," counselling them to restrain and silence the prophets, to rebel against the king of Babylon, and to resolve upon holding "the city" out to the last extremity. Note, It is bad with a people when the things that belong to their peace are hid from the eyes of those who are intrusted with their counsels. And when mischief is done, God knows at whose door to lay it, and, in the day of discovery and recompense, will be sure to lay at the right door, and will say, "These are the men that devised it," though they are great men, and pass for wise men, and must not now be contradicted or controlled. They are indicted for words spoken at their council-board, which he "that stands in the congregation of the mighty" would take cognisance of; (ver. 3) they said to this effect, "'It is not near;' the destruction of our city, that has been so often threatened by the prophets, 'is not near,' not so near as they talk of." They are conscious to themselves of such an enmity to reformation, that they cannot but conclude it will come at last; but they have such an opinion of God's patience (though they have long abused it), that they are willing to hope it will not come this great while.

DEATH OF PELATIAH.—Ver. 13. Where we may observe, 1. With what "power" Ezekiel prophesied, or rather, what a Divine power went along with it: "It came to pass, when I prophesied, that Pelatiah the son of Benaiah died;" he was mentioned (ver. 1) as a principal man among the twenty-five princes that made all the mischief in Jerusalem. It should seem this was done in vision now, as the slaying of the ancient men (chap. ix. 6), upon occasion of which Ezekiel prayed (ver. 8) as he did here; but it was an assurance that when this prophecy should be published, it should be done in fact. The death of Pelatiah was an earnest of the complete accomplishment of this prophecy. Note, God is pleased oftentimes to single out some sinners, and to make them monuments of his justice, for warning to others of what is coming; and some that thought themselves very safe are snatched away suddenly, and drop down dead in an instant, as Ananias and Sapphira at Peter's feet when he prophesied. 2. With what "pity" Ezekiel prayed: Though the sudden death of Pelatiah was a confirmation of Ezekiel's prophecy, and really an honour to him, yet he was in deep concern about it, and laid it to heart as if he had been his relation or friend. "He fell on his face, and cried with a loud voice," as one in earnest; "'Ah Lord God! wilt thou make a full end of the remnant of Israel?' Many are swept away by the judgments we have been under; and shall the remnant which have escaped the sword die thus by the immediate hand of heaven? Then thou wilt indeed make a full end." Perhaps it was Ezekiel's infirmity to bewail the death of this wicked prince thus, as it was Samuel's to mourn so long for Saul; but thus he shewed how far he was from desiring the woeful day he foretold. David lamented the sickness of those that hated and persecuted him; and we ought to be much affected with the sudden death of others, yea, though they are wicked.—*Henry.*

BLESSING PROMISED TO THE RESTORED CAPTIVES.—Ver. 17-20. The Lord further promised to the captives, that they, or their posterity, should be restored to their own land, and become decidedly set against idolatry and other abominable wickedness. Few, however, of them seem at this time to have been true believers; but God engaged to prepare them for the blessings which he intended for them, by "giving them one heart, and by putting a new spirit within them." The *one heart* may either mean that oneness of judgment, disposition, and affection, which the grace of God produces in his people, or that singleness of heart which distinguishes them from others. The

wholly, *are* they unto whom the inhabitants of Jerusalem have said, [s]Get you far from the LORD; [†] [t]unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them [u]as a little sanctuary in the countries where they shall come. [‡]

17 Therefore say, Thus saith the Lord GOD, I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof, [§] and all the abominations thereof, from thence.

19 And [x]I will give them one heart, and [y]I will put a new spirit within you; [z]and I will take the stony heart out of their flesh, and will give them an heart of flesh;

20 That [a]they may walk in my statutes, and keep mine ordinances, and do them: [b]and they shall be my people, and I will be their God.

21 But *as for them* [c]whose heart walketh after the heart of their detestable things [‖] and their abominations, [d]I will recompense their way upon their own heads, saith the Lord GOD.

22 ¶ Then did [e]the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel *was* over them above

23 And [f]the glory of the LORD went up from the midst of the city, and stood upon the mountain which *is* on the east side of the city.

24 ¶ Afterwards [g]the spirit took me up, and brought me in a vision by the Spirit of God [h]into Chaldea, to them of the captivity: [i]so the vision that I had seen went up from me.

25 Then [k]I spake unto them of the captivity all the things that the LORD had shewed me.

CHAPTER XII.

1 *The type of Ezekiel's removing,* 8 *sheweth the captivity of Zedekiah.*
17 *Ezekiel's trembling sheweth the Jews' desolation.*

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, [*] which have eyes to see, and see not; they have ears to hear, and hear not: for they *are* a rebellious house.

3 Therefore, thou son of man, prepare thee [1]stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight: [s]it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day [†] in their sight, as stuff for removing: and thou shalt go forth at even in their sight, as [2]they that go forth into captivity.

5 [3]Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face, [‡] that thou see not the ground; [b]for I have set thee *for* a sign [§] unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I [4]digged through the wall with mine hand; I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel, [c]the rebellious house, said unto thee, [d]What doest thou?

10 Say thou unto them, Thus saith the Lord GOD, [e]This burden *concerneth* the prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them; they shall [5]remove, *and* go into captivity.

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face, that he see not the ground with *his* eyes.

13 My [f]net also will I spread upon him, [‖] and he shall be taken in my snare: [g]and I will bring him to Babylon, *to* the land of the Chaldeans; yet shall he not see it, though he shall die there.

14 And [h]I will scatter toward every wind all

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[s] Is. lxv. 5; lxvi. 5. John xvi. 2.

† These words are an insult of the inhabitants of Jerusalem upon the captives, suggesting that they were great sinners, and for their sins were taken away from their own land, and carried to Babylon; and that they deserved to be excommunicated from the house and people of God, and were so; and, indeed, this is a kind of form of excommunication of them. *Unto us is this land given in possession.*—You have forfeited your right to it, and are disinherited; we are sole heirs, and in the possession of it, and shall ever continue in it.—GILL.

[t] xxxiii. 24.

[u] Ps. xxxi. 20. Prov. xviii. 10.

‡ Though they were at a distance from the great sanctuary, the temple the inhabitants of Jerusalem boasted of, yet the Lord would make up the want of that to them with himself.—GILL.

§ The idols, which had been the cause of God's anger. The Jews who returned from the captivity did not relapse into idolatry.—CALMET.

[x] Deut. xxx. 6. John xvii. 21-23.

[y] Ps. li. 10. Rom. xii. 2. Gal. vi. 15.

[z] Is. xlviii. 4. Rom. ii. 4, 5.

[a] Ps. cv. 45. Luke i. 6, 74, 75.

[b] Jer. xxxii. 38. Heb. viii. 10.

[c] Jer. xvii. 9. Heb. iii. 12, 13.

‖ The prophet speaketh of idols, called here "their detestable things," as ver. 18. The prophet mentions "the heart of their detestable things," as if their idols had understanding, and appetites, because their worshippers applied to them as such, and because evil spirits who were worshipped in and by them, were pleased with the devotions in that manner paid to them.—LOWTH.

[d] Jer. xxix. 16-19.

[e] i. 19, 20; x. 19.

[f] Zech. xiv. 4.

[g] 2 Kings ii. 16.

[h] Ps. cxxxvii. 1.

[i] Gen. xvii. 22. Acts x. 16.

[k] iii. 4, 17, 27.

CHAP. XII.

[*] Jerome remarks upon this place, that the words of this chapter were addressed to the Jews of the captivity, who were then regretting that they had listened to the prophecies of Jeremiah, since Jerusalem was still standing, of which he had predicted the fall; and the object of it seems to have been to shew that they who were left behind to endure the miseries of a siege, and the insults of a conqueror, would be in a worse condition than those who were already captives.—CALMET.

1 *Instruments.*

[s] Deut. v. 29. Luke xiii. 3, 9, 34.

† This is as they do in the caravans: they carry out their baggage in the daytime, and the caravan loads in the evening; for in the morning it is too hot to set out in a journey for that day, and they cannot well see in the night.—CHARDIN.

2 *The goings forth of captivity.*

3 *Dig for thee.*

‡ Covering the face was a token of shame and grief. Persons condemned to death had their faces covered. David had his face covered when he fled from Absalom (2 Sam. xv. 30).—CALMET.

[b] Is. viii. 18; xx. 2-4.

§ Language by signs is common in the East, so that when the prophets spoke by actions, they did what was a customary manner of conveying information, and they had the advantage of being in daily use among the people to whom they were addressed.—C. TAYLOR.

4 *Digged for me.*

[c] ii. 5-8.

[d] xvii. 12; xxiv. 19.

[e] Is. xiii. 1; xiv. 28. Mal. i. 1.

5 *By removing go into captivity.*

[f] Job xix. 6. Ps. xi. 6. Luke xxi. 35.

‖ His enemies shall encompass him and stop his flight, as when a wild beast is entangled in a net.—LOWTH.

[g] 2 Kings xxv. 1-7. Jer. xxxiv. 3.

[h] 2 Kings xxv. 4, 5.

hearts of the Jews had been divided among different idols, and they had endeavoured to worship both Jehovah and their idols, to serve him and their sins; but this change would cause them to serve him singly, wholly, and devotedly, and to renounce all idols, rivals, or worldly lusts. A new spirit would also be given them—that is, a new temper and disposition—a new light in the understanding, and direction to the judgment; a new purity in their memories, imaginations, and affections; new desires, hopes, fears, joys, and sorrows; a new tenderness in the conscience, and submission in the will—the effect of the regenerating Spirit of God, for "that which is born of the Spirit is spirit"—altogether spiritual, according to the law, truth, and image of God; disposed to repentance, faith, love, conscientious obedience, and holy worship.—At the same time the Lord would take away the stony heart out of their flesh, or from their corrupt nature; for "that which is born of the flesh is flesh," carnal and enmity to God. The stony heart denotes the natural insensibility, obduracy, and obstinacy of fallen man. The carnal heart, like a stone, cannot be made to feel. Judgments, mercies, warnings, examples, are alike unavailing. The terrors from mount Sinai, the love of Christ, and the sweet promises of the gospel, fail of producing suitable affections. Men live unconcerned amidst the dead and dying; they accumulate loads of guilt like mountains, and are neither dismayed nor humbled, and they often are as unfeeling to the miseries of others as to their own danger. They are dead, insensible, and like a stone, that feels nothing from the hardest blow. But renewing grace creates a susceptibility of proper feeling in the soul and conscience: then a sinner learns to fear God, to stand in awe of his word, and to flee from his wrath. Then the mercies of God excite his gratitude, and the promises encourage his hope; he is humbled for his transgressions of the law; and unites love and gratitude with still deeper humiliation, by his knowledge of the gospel.—*Scott.*

CHAP. XII. ANOTHER SYMBOL—THE PROPHET'S REMOVAL OF HIS FURNITURE.—Ver. 1-7. Ezekiel seems not, for the present, to have had any more visions of the Divine glory, but to have received the revelations of the Lord's will in the more ordinary manner of other prophets.—Even the captives, among whom he dwelt, were a rebellious house like their brethren in Judah, who would not use their senses and faculties, or avail themselves of the instructions of God's Word and providence, for their advantage. After all they had heard and experienced, they still expected that Jerusalem would be preserved from the Chaldeans; they deemed themselves unhappy in bondage, and hoped to be speedily restored to their country: this led them to neglect the duties of their situation, to listen to false prophets, to reject the word of God, and thus to rebel both against his commandments and providence. To certify them, therefore, of the vanity of their hopes, the prophet was ordered to make ready his furniture for removing to another habitation, in the sight of the people, and then to carry it, or some part of it, to a distant place—in hopes (speaking after the manner of men) "that the people would consider, though they were a rebellious house." Thus he was directed to spend the day about his furniture, and in the evening to go forth as one that was afraid of being carried away captive; and to render his conduct more significant, he was to dig or break through the wall of his house, and to go forth by that opening, carrying part of his property or some provisions with him, as desirous to escape the enemy; and to cover his face, not only as in distress, but to disguise himself for fear of being detected. Having received such orders, he punctually obeyed them; and thus set before the eyes of the captive Jews the plundering of Jerusalem of all its treasures, and the removal of them and of the inhabitants to Babylon; the vain endeavour of the Jews to escape, and to carry off their property; and especially the conduct and fate of king Zedekiah.

EXPLANATION OF THE SYMBOL.—Ver. 8-16. Either the people had ridiculed the prophet's conduct, or they had contemptuously disregarded it. He was therefore commanded to inform them, that this burden or prophetic sign of impending judgments respected Zedekiah the prince in Jerusalem, under whose shadow they hoped to live among the nations, as well as all those of the families of Israel who yet remained in their own land. As Ezekiel had removed his furniture, and changed his habitation, so would their property and persons be removed into another land, and the king himself would flee from the conquerors in the dusk of the evening, with a burden on his shoulder and a covering on his face, in order to disguise himself; whilst his attendants would break through the wall to forward his escape. But the Lord would spread his net for him, and take him in his snare; for the Chaldeans would overtake him, and carry him to Babylon: yet he should not see that city, though he should die there. Jeremiah had predicted that his eyes should see the eyes of the king of Babylon (Jer. xxxiv. 3); and here Ezekiel foretold that he should not see Babylon, and Josephus says that he thought these two prophecies inconsistent with each other, and therefore believed neither of them; but both were exactly accomplished, when he was brought to Nebuchadnezzar at Riblah, and there had his eyes put out, and was carried to

that *are* about him to help him, and all his bands; [i]and I will draw out the sword after them.

15 And [k]they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countries.

16 But I [l]will leave [6]a few men of them from the sword, from the famine, and from the pestilence; [m]that they may declare¶ all their abominations among the heathen whither they come; [n]and they shall know that I *am* the LORD.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Son of man, [o]eat thy bread with quaking,* and drink thy water with trembling and with carefulness;

19 And say unto the people of the land, Thus saith the Lord GOD of the inhabitants of Jerusalem, *and* of the land of Israel, They shall eat their bread [p]with carefulness, and drink their water with astonishment, that her land may be desolate from [7]all that is therein, [9]because of the violence of all them that dwell therein.

20 And the cities *that are* inhabited shall be laid waste, and the land shall be desolate; and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb *that* ye have in the land of Israel, saying, [r]The days are prolonged, and every vision faileth?†

23 Tell them therefore, Thus saith the Lord GOD, [s]I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision‡ nor flattering divination within the house of Israel.

25 For I *am* the LORD: [t]I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for [u]in your days, [x]O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say,§ The vision that he seeth *is* for many days *to come*, and he prophesieth of the times *that are* far off.

28 Therefore say unto them, Thus saith the Lord GOD, [r]There shall none of my words be prolonged any more; but the word which I have spoken shall be done, saith the Lord GOD.

CHAPTER XIII.

1 *Lying prophets reproved, and their daubing with untempered mortar.* 17 *False prophetesses also reproved, with their impostures.*

AND the word of the LORD came unto me, saying,

2 Son of man, [a]prophesy against the prophets of Israel that prophesy, and say thou unto them that [1]prophesy out of their own hearts,* Hear ye the word of the LORD;

3 Thus saith the Lord GOD, [b]Woe unto the foolish prophets, that [2]follow their own spirit, and [3]have seen nothing!†

4 O Israel, thy prophets are like the foxes‡ in the deserts.

5 Ye have not gone up into the [4]gaps, neither [5]made up the hedge for the house of Israel [c]to stand in the battle in the day of the LORD.

6 They [d]have seen vanity and [e]lying divination, [f]saying, The LORD saith; and the LORD hath not sent them: and they have [g]made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The LORD saith *it;* albeit I have not spoken?

8 Therefore thus saith the Lord GOD, because ye have spoken vanity, and seen lies, therefore, [h]behold, I *am* against you, saith the Lord GOD.

9 And [i]mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the [6]assembly of my people, [k]neither shall they be written in the writing of the house of Israel, neither shall they enter into the land of Israel; [l]and ye shall know that I *am* the Lord GOD.

10 Because, even because they have seduced my people, saying, [m]Peace; and *there was* no peace; and one built up [7]a wall, and, lo, others daubed it with untempered *mortar:*§

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[i] Lev. xxvi. 33.
[k] Ex. xiv. 18. Ps. ix. 16.
[l] Is. i. 9. Matt. vii. 14; xxiv. 22.
[6] *Men of number.*
[m] Lev. xxvi. 40, 41. Dan. ix. 5-12.
¶ *Declare* — viz., that confessing their idolatries and sins, they may be witnesses of God's justice against these crimes. —DIODATI.
[n] Deut. xxix. 24-28.
[o] Lev. xxvi. 26, 36. Ps. lxxx. 5.
* By this action the prophet is directed to represent the terror, want, and misery of the Israelites in the siege.—CALMET.
[p] 1 Kings xvii. 10-12.
[7] *The fulness thereof.*
[q] Gen. vi. 11-13. Ps. cvii. 34.
[r] Is. v. 19. Jer. v. 12, 13.
† Words of the same import with those at ver. 27, and chap. xi. 3; both of them the words of infidels, who turn the grace of God to wantonness, and take encouragement from his patience and long-suffering to despise his threatenings, as if they would never be fulfilled (comp. Is. v. 19; Amos. v. 18).—WATERLAND.
[s] Is. xxviii. 22.
‡ The false prophets, who foretold peace and safety, shall see their prophecies so confuted by the events, quite contrary to what they foretold, that they will never pretend any more to publish new prophecies (comp. chap. xiii. 23).—LOWTH.
[t] Num. xiv. 28-34. Is. lv. 11.
[u] Jer. xvi. 9 Mark xiii. 30, 31.
[x] 2, 3.

§ Some of the less judicious and the more credulous are abused by these sort of men. *Say*—think, and hope, and so discourse it, that the prophet is a good man and true prophet, but surely his visions look to after-times; we do not think his visions vain, but we hope they are not to come on us, and in our days. Now these God will have his prophet to instruct in this matter, which he doth in the next verse.—POOLE.

[7] Jer. iv. 7. Matt. xxiv. 42 51. Luke xxi. 34-36. 1 Thes. v. 2, 3. Rev. iii. 3.

CHAP. XIII.
[a] Lam. iv. 13. 2 Pet. ii. 1-3.
[1] *Are prophets out, &c.*
* This whole chapter is levelled against those vain visions and flattering divinations with which the people had suffered themselves to be imposed upon.—HENRY.
[b] Matt. xxiii. 13-29. 1 Cor. ix. 16.
[2] *Walk after.*
[3] Things which *they have not seen.*
† Who give their own vain imaginations for prophecies, and boast of visions which they have not seen.—CALMET.
‡ The pretended prophets are compared to foxes; not, as Bochart and some others interpret, because of their burrowing and undermining the walls of vineyards, but because of their crafty and voracious disposition. The animal has long been proverbial for these qualities; nor could any creature more aptly symbolise those insidious and greedy upstarts who deceived the Jewish people. They appear, from the prophecies of Jeremiah, to have abounded at the time both in Judea and among the exiles. — DR HENDERSON.
[4] *Breaches.*
[5] *Hedged the hedge.*
[c] Job xl. 9. Is. xxvii. 4. Rev. xvi. 14; xx. 8, 9.
[d] 2 Pet. ii. 18.
[e] Jer. xiv. 14. Zech. x. 2.
[f] Jer. xxiii. 31, 32.
[g] Prov. xiv. 15. Mark xiii. 6, 22, 23. 2 Thes. ii. 11.
[h] Jer. l. 31, 32. Nah. ii. 13.
[i] Jer. xxviii. 15-17. Rev. xix. 20.
[6] *Secret,* or *council.*
[k] Ex. xxxii. 32, 33. Neh. vii. 62, 64. Ps. lxix. 28. Is. iv. 3.
[l] 1 Kings xxii. 24, 25. Jer. xxiii. 20.
[m] Is. lvii. 21. Jer. xxiii. 17. Mal. iii. 15.
[7] *A slight wall.*
§ One laid false grounds of comfort, and the other flourished them over with unsound and plausible pretences.—BISHOP HALL.

Babylon. The Lord, moreover, declared, that all the Jews who adhered to Zedekiah and survived the taking of the city, should be scattered through the nations, and be pursued by his judgments; and by the accomplishment of these predictions, they should be convinced that he was the eternal JEHOVAH, the Creator and Lord of all. Yet he would leave a remnant of them, that should escape all the divers kinds of death which cut off the rest, and who might declare among the heathen all their abominations.—*Scott.*

DELUSIVE PROVERB.—Ver. 22. The people said, "'The days are prolonged,' the judgments are not come when they were expected to come, but seem to be still put off *de die in diem—from day to day,* and therefore we may conclude, that 'every vision fails,' because it should seem that some do; that, because the destruction is not come yet, it will never come; we will never trust a prophet again, for we have been worse frighted than hurt." And another saying they had, which, if it would not conquer their convictions, yet would cool their affections, and abate their concern, and that was, "'The vision' is 'for' a great while 'to come,' it refers to events at a vast distance, 'and he prophesies of' things, which, though they may be true, are yet very 'far off,' so that we need not trouble our heads about them (ver. 27); we may die in honour and peace before these troubles come." And if indeed the troubles had been thus adjourned, they might have made themselves easy, as Hezekiah did, "Is it not well, if peace and truth shall be in my days?" But it was a great mistake, and they did but deceive themselves into their own ruin; and God is here much displeased at it; for, 1. It was wretched abuse of the patience of God, who, because for a time he kept silence, was thought to be "altogether such a one as themselves" (Ps. l. 21). That "forbearance of God," which should have "led them to repentance," hardened them in sin. They were willing to think their works were not "evil, because sentence against" them was "not executed speedily;" and therefore concluded the "vision" itself "failed," because the "days were prolonged." 2. It received countenance from the false prophets that were among them, as should seem from the notice God takes (ver. 24) of the "vain visions" and "flattering divinations," even "within the house of Israel," to whom "were committed the oracles of God."—*Henry.*

CHAP. XIII. FALSE PROPHETS.—Ver. 1-4. The Lord had before intimated his displeasure against the false prophets (chap. xii. 24); but Ezekiel was here ordered more fully and directly to enter his protest against them, as the other prophets had done.—"The true prophets often denounce God's judgments against the false ones; laying to their charge many misdemeanours in their private conversation; and upbraiding them for unfaithfulness in the office they undertook, of guiding and directing men's consciences."—(*Lowth.*)—Some of the false prophets lived in Judah, and others of them among the captives in Chaldea. They vaunted themselves to be, and were considered by many as, the prophets of Israel; but they were the ruin of the people who confided in them. Ezekiel was therefore required to prophesy against them, not so much in expectation of bringing them to repentance, as in order to undeceive those whom they deluded. They had the character of being very discerning men, and were, no doubt, proud of their wisdom: but they were "foolish" prophets; because they followed their own fancies, and had received no revelations from God, though they audaciously ventured to speak in his name. Israel, therefore, must be informed that their favourite prophets were like foxes in the deserts; that is, crafty, ravenous, and mischievous; always scheming something for their own interest, or shifting about to save themselves, without regard to the welfare of the people. Thus they spoiled the Lord's vineyard, and devoured his flock; as the foxes from the desert marred the vineyards, and did mischief in the sheepfolds of Canaan.

FALSE SECURITY.—Ver. 10-16. The peculiar guilt of these prophets consisted in their seducing the worshippers of God into idolatry and iniquity, and encouraging them to harden themselves in impenitence, by assuring them of peace and prosperity at the very time when Divine judgments were about to be poured out upon them. In this manner, perhaps, some one of them courted the favour of the people; and the rest, finding him caressed and followed, supporting his false predictions by their confident assertions and vain reasonings. Thus they acted as if a man were to build a wall with loose stones or bricks of earth without cement; and others should labour to give it an appearance of stability, by daubing it over with mortar made of bad materials, and not properly mixed or tempered: and they should then expect that such a wall would protect them, or that a house built of such walls would serve for a secure habitation. The people supposed themselves safe from the assaults of the Chaldeans; because they vainly presumed, that, as the people of God, he was engaged by covenant to preserve them—not considering that they had forfeited the blessing by their crimes; and the prophets laboured to varnish over these presumptuous expectations by a variety of specious pretensions. But the Lord by his prophet assured them, that this worthless wall should certainly fall down, notwithstanding all their

11 Say unto them which daub *it* with untempered *mortar*, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus saith the Lord GOD, I will even rend *it* with a stormy wind in my fury;‖ and there shall be an overflowing shower in mine anger, and great hailstones in *my* fury, to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *mortar*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall, and [n]ye shall be consumed in the midst thereof; and ye shall know that I *am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with untempered *mortar;* and will say unto you, [o]The wall *is* no *more*, neither they that daubed it;¶

16 *To wit*, the prophets of Israel, which prophesy concerning Jerusalem, and which [p]see visions of peace for her, [q]and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise, thou son of man, [r]set thy face against [s]the daughters of thy people, which [t]prophesy [u]out of their own heart; and prophesy thou against them,

18 And say, Thus saith the Lord GOD, Woe to the *women* that [x]sew pillows to all [s]armholes,* and make kerchiefs upon the head of every stature,† to [y]hunt souls! Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye pollute me‡ among my people for handfuls of barley, and for pieces of bread, [z]to slay the souls that should not die, and [a]to save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD, Behold, I *am* against your pillows, wherewith ye there hunt the souls [9]to make *them* fly, and I will tear them from your arms, [b]and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver

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‖ Under these metaphors is foretold the destruction of Jerusalem by the Chaldean army; and thus the Chaldee paraphrase expounds it: I will bring a mighty king with the force of a whirlwind, and destroying people as it were an overflowing storm, and powerful princes like great hailstones.—LOWTH.

[n] Jer. viii. 12.

[o] Neh. iv. 3. Ps. lxii. 3. Is. xxx. 13.

¶ When these events should take place, the false prophets would be reproached and taunted with their folly and presumption, till the Lord had accomplished his wrath upon them: and then those who trusted them would be reminded by God and his prophets that "the wall was no more, neither they that daubed it."—CLARKE.

[p] Jer. vi. 14; xxviii. 9.

[q] Is. xlviii. 22; lvii. 20, 21.

[r] xx. 46.

[s] Is. iii. 16, &c.; iv. 4.

[t] Jud. iv. 4. Luke ii. 36. 2 Pet. ii. 1.

[u] Rev. ii. 20.

[x] 10, 16. 2 Tim. iv. 3.

[s] *Elbows.*

* That is, speak pleasing and plausible words to all hearers, and fit every man's humour with their flattering divinations. — BP. HALL.

† They did this to persons of every age and stature, without distinction. —LOWTH.

[y] Eph. iv. 14. 2 Pet. ii. 14.

‡ Will ye profane my name by making use of it to give credit to your dreams and lies?—LOWTH.

[z] Rom. xiv. 15. 1 Cor. viii. 11.

[a] Jer. xxiii. 14, 17.

[9] *Into gardens.*

[b] 2 Tim. iii. 8, 9.

§ In terrifying them with those evils which shall not come, and encouraging wicked men, by pretending to secure them against those evils which shall surely fall upon them.—BISHOP HALL.

[1] *That I should save his life*; Heb. *by quickening him.*

[c] Gen. iii. 4, 5. 2 Pet. ii. 18, 19.

‖ *By promising him life.*—Your flatteries persuade the worst to think they are in a good way, need not repent and return, and so, their hearts hardened in wickedness, their hands do work it. God would convince and turn the wicked, but you confirm them that they return not from sin; you assure them, but it is with lying words, that they shall not die by pestilence, nor famine, nor sword, but live and prosper. —POOLE.

[d] Matt. xxiv. 24. 1 Cor. xi. 19. Rev. xii. 9, 11.

¶ The Divine judgments should overtake these impudent pretenders to revelation, and thus put an end to their nefarious artifices, and their bad influence over the people.—DR HENDERSON.

my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the righteous sad, whom I have not made sad;§ and strengthened the hands of the wicked, that he should not return from his wicked way, [1]by [c]promising him life;‖

23 Therefore ye shall see no more vanity, nor divine divinations: [d]for I will deliver my people out of your hand;¶ and ye shall know that I *am* the LORD.

CHAPTER XIV.

Hypocrites reproved, who enquire of God with idolatry in their heart.

THEN came certain of the elders of Israel unto me, and sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, [a]these men have set up their idols in their heart, [b]and put the stumblingblock of their iniquity before their face: [c]should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD, Every man of the house of Israel that setteth up his idols in his heart,* and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet, [d]I the LORD will answer him that cometh according to the multitude of his idols;

5 That [e]I may take the house of Israel in their own heart,† because they are all [f]estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD, [g]Repent, and turn [1]*yourselves* from your idols; and [h]turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumblingblock of his iniquity before his face, [i]and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by myself:‡

8 And [k]I will set my face against that man, and will make him [1]a sign and a proverb, and [m]I

CHAP. XIV.

[a] Jer. xvii. 1, 2, 9. Eph. v. 5.

[b] 1 Pet. ii. 8. Rev. ii. 14.

[c] Ps. lxvi. 18. Luke xx. 8.

* Have given up their hearts to idolatry.—BP. HALL.

[d] 1 Kings xxi. 20-25. Is. iii. 11.

[e] Zech. vii. 11-14. 2 Thes. ii. 9-11.

† That I may convince them; catch, surprise them in their own consciences; when they perceive that I am acquainted with their secret idolatries.—NEWCOME.

[f] Deut. xxxii. 15, 16. Col. i. 21. Heb. iii. 12.

[g] Is. lv. 6, 7. Matt. iii. 8-10. Acts iii. 19.

[h] Is. ii. 20. Rom. vi. 21.

[i] Is. lviii. 1, 2. Jer. xxxvii. 1-3.

‡ I shall discover to him, by my own true prophet, what shall be the fruit of his ways. So, while the false prophets were assuring them of peace and prosperity, God's prophets were predicting the calamities that afterwards fell upon them.—CLARKE.

[k] Lev. xvii. 10; xx. 3-6.

[l] Num. xxvi. 10.

[m] Lev. xx. 3. Num. xix. 20.

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daubing. A tremendous shower of rain and hail would wash away all the untempered mortar, and then the stormy wind would rend the wall itself. This storm, arising from his righteous indignation, would level the wall to the ground and destroy its foundations, and consume those who builded it, or sheltered themselves under it, in its own destruction. That is, the Lord would send the Chaldeans to besiege and destroy Jerusalem, and desolate Judah; they would come with such force and fury as the Jews could by no means withstand; and their success would confute the lying predictions of the prophets, and subvert the false hopes of the people. When these events should take place, the false prophets would be reproached and taunted with their folly and presumption, till the Lord had accomplished his wrath upon them; and then they who trusted them would be reminded by God and his prophets, that "the wall was no more, neither they who daubed it."—The latter part of the eleventh verse may be rendered thus:—"I will rend great hailstones; they shall fall; and the storm of a whirlwind shall rend it."

SEDUCTRESSES.—Ver. 17-23. As the Lord endued some women with the spirit of prophecy, so there were others who pretended to it from secular motives. But the prophet was ordered to set his face against them too, and to charge them with prophesying out of their own hearts. As a token of the peace and security which they promised, they sewed pillows to their own armholes, or elbows (ver. 20), and to theirs who consulted them, intimating that they might indulge and repose themselves in security, for no enemy would disturb them.—The meaning of the kerchiefs or coverings which they put "upon the head of every stature" (or of persons of every age indiscriminately) is not so evident. Some think that they were ornaments with which they decorated those who consulted them, in token of victory and triumph; others suppose that this was spoken figuratively, for their hoodwinking them, or keeping them in the dark by their delusions; but probably it was some superstitious observance, a kind of amulet or charm that they employed to entice the people into their snares. For they thus hated their souls, and, as it seems probable, not only promised the nation deliverance from the Chaldeans, but professed to protect, by some spell or charm, the lives of those who applied to them; nay, even to save their souls, by some absolution or indulgence which they vended.—*Scott.*

CHAP. XIV. WARNING AGAINST IDOLATRY.—Ver. 1-5. It is uncertain whether these elders of Israel were the leading persons among the captives, or, as some conjecture, certain elders from Jerusalem, who had come to Babylon about business, and who took that opportunity of seeing and hearing the prophet. They came, however, and sat before him to hear his word, and to make inquiries concerning the affairs of the nation. Probably they appeared very grave and devout, and gave great attention to his discourse; and perhaps he was ready to shew them respect and favour. But the Lord saw through their disguises, and revealed their true character. Notwithstanding fair appearances, their hearts were set upon their abominable and filthy idols—they preferred the service of them to the holy worship of God, so that these were the stumblingblocks over which they fell into all kinds of iniquity; and yet, instead of casting them behind their backs, they set them up before their faces, determined to cleave to them at all events.—"They are not only idolaters in their hearts, but they have actually set up idols and worshipped them."—(*Lowth.*) Could it then consist with the glory of God to give a favourable answer to the inquiries of such hypocrites? On the contrary, the prophet was instructed plainly to inform them, that the Lord had determined to answer all Israelites, without respect of rank or station, who came with idolatrous hearts to enquire of him, according to the multitude of their idols—either denouncing vengeance upon them proportioned to their aggravated crimes, or giving them up to be deluded to their ruin. Thus he would ensnare them in their own counsels, leave them to manifest the concealed wickedness of their hearts, shew the world their abominable dispositions, and render them contemptible and miserable, seeing they were all totally alienated from him through an infatuated attachment to idolatry.—"That I may deal with them according to their deserts, and thereby convince them that I am a searcher of hearts, and know the secret wickedness of their thoughts."—(*Lowth.*)—"He shall be led with lies, according as he delighted therein."—*Scott.*

THREATENED JUDGMENTS.—Ver. 13. "Four sore judgments" are here specified: 1. "Famine." The denying and withholding of common mercies is itself judgment enough; there needs no more to make a people miserable. God needs not bring the staff of oppression, it is but "breaking the staff of bread," and the work is soon done. He "cuts off man and beast" by cutting off the provisions which nature makes for both in the annual products of the earth. God "breaks the staff of bread" when, though we have bread, yet we are not nourished and strengthened by it: (Hag. i. 6) "Ye eat, but ye have not enough." 2. Hurtful "beasts, noisome" and noxious, either as poisonous or as ravenous; God can make these "to pass through the land, to increase in all parts of it, and to bereave it, not only of the tame cattle, preying upon their

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will cut him off from the midst of my people; and ye shall know that I *am* the LORD.

9 And [b]if the prophet be deceived when he hath spoken a thing, I the LORD have deceived that prophet; [c]and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And [p]they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him:*

11 That the house of Israel may go no more astray from me,§ [q]neither be polluted any more with all their transgressions; but [r]that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, [s]when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send famine upon it, [t]and will cut off man and beast from it:

14 Though these three men,‖ [u]Noah, [x]Daniel, and [y]Job, were in it, they should [z]deliver *but* their own souls by their righteousness, saith the Lord GOD.

15 ¶ If I cause noisome beasts to pass through the land, and they [2]spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* [3]in it, [a]*as* I live, saith the Lord GOD, [b]they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate.

17 ¶ Or *if* I bring a sword upon that land,¶ and say, Sword, go through the land; [c]so that I cut off man and beast from it:

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they only shall be delivered themselves.

19 ¶ Or *if* I send a pestilence into that land, [d]and pour out my fury upon it in blood,* to cut off from it man and beast:

20 Though Noah, Daniel, and Job, *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousness.

[b] Ps. lxxxi. 11, 12. Is. lxiii. 17.
[c] Is. v. 25; x. 4.
[p] Gen. iv. 13. Gal. vi. 5.
§ The result of such severe punishment would be the recovery of the Israelites from their addictedness to idolatry, to be again a holy people to Jehovah, who would then renew his ancient relationship to them as their God.—DR HENDERSON.
[q] xxxvi. 25-29.
[r] xxxiv. 30. Heb. viii. 10. Rev. xxi. 7.
[s] Is. xxiv. 20. Dan. ix. 5, 10-12.
[t] Gen. vi. 7. Jer. vii. 20.
‖ All these persons were eminent for piety.—WARD.
It means, the intercession of the holiest men should not avert my judgments. CLARKE.
[u] Gen. vi. 8. Heb. xi. 7.
[x] Dan. ix. 21; x. 11.
[y] Job xlii. 8.
[z] Prov. xi. 4. 2 Pet. ii. 9.
[2] *Bereave.*
[3] *In the midst of it.*
[a] Num. xiv. 28, 29.
[b] Gen. xviii. 23-33. Job xxii. 30.
¶ If I deliver it into the hands of a cruel and bloody enemy (see chap. v. 12; vii. 15; xxi. 9, 16). The conqueror's sword is often called the sword of the Lord in the prophets, because they are the executioners of God's judgments (see Is. x. 15. Jer. xxv. 9; xlvii. 6).—LOWTH.
[c] Jer. xxxiii. 12. Zeph. i. 3.
[d] Rev. xvi. 3-6.
* With great destruction of men's lives, as the Chaldee paraphrase explains it (comp. chap. xxxviii. 22).—LOWTH.

[4] *Also when.*
† If it is just with respect to other countries that the good alone should escape punishment, how much more with respect to Jerusalem, after such repeated instructions and admonitions?—NEWCOME.
[e] Am. iv. 6-12. Rev. vi. 4-8.
[f] Is. vi. 13. Mic. v. 7.
[g] Jer. xxxi. 17-21.
‡ Ye shall be made sensible of their guilt and reformation.—NEWCOME.
[h] Jer. iii. 21-25.
§ *Their ways and their doings* were not those by which they had provoked the Lord to punish the nation, but the fruits of righteousness—the good works to the practice of which they had been recovered by the rigorous discipline through the course of which they had been brought. While they justified God in all the calamities which he had inflicted upon them, their being spared was a proof of his great mercy, and a pledge that, if their brethren in the captivity followed their example, by renouncing idolatry, they also should be dealt with in mercy.—DR HENDERSON.
[i] Gen. xviii. 22-33. Dan. ix. 14.

CHAP. XV.
[5] Ps. lxxx. 16. John xv. 6.
* Wood is very rare in the East: they are reduced, therefore, to adopt twigs, leaves, &c. Amongst these, D'Arvieux notices vine twigs as used for the purpose of fuel.—FRAGMENTS TO CALMET.
[b] Is. i. 31. Heb. xii. 29.
† A fit representation of the present state of Judea, when both its extremities were consumed by the ravages of a foreign enemy, and the midst of it, where the capital city stood, is ready to be destroyed—just as the fire still spreads toward the middle part of a stick, when once both ends are lighted.—LOWTH.
[1] *Will it prosper?*
[2] *Made* fit.
[e] Is. v. 1-6, 24, 25.
[d] Lev. xx. 3, 6.
[e] Is. xxiv. 18.
[f] Ps. ix. 16.
‡ *Desolate*—uncultivated: men and beast being cut off (see chap. xiv. 15, 21).—GILL.

CHAP. XVI.
* Jerusalem is represented under the image of an exposed infant, whom God preserved from destruction, brought up, espoused, and exalted to sovereignty. But she proved faithless and abandoned; and therefore God threatens her with severe vengeance, but graciously promises that hereafter he will fulfil his early covenant with her. The images are adapted to a people immersed in sensuality.—NEWCOME.

21 For thus saith the Lord GOD, [4]How much more† when I send [e]my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?

22 ¶ Yet, [f]behold, therein shall be left a remnant that shall be brought forth, *both* sons and daughters; behold, they shall come forth unto you, and [g]ye shall see their way and their doings:‡ and [h]ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you, when ye see their ways and their doings:§ and ye shall know [i]that I have not done without cause all that I have done in it, saith the Lord GOD.

CHAPTER XV.

3 By the unfitness of the vine branch for any work, 6 is shewed Jerusalem's rejection.

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine-tree more than any tree, or *than* a branch which is among the trees of the forest?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, [a]it is cast into the fire for fuel;* [b]the fire devoureth both the ends of it,† and the midst of it is burnt. [1]Is it meet for *any* work?

5 Behold, when it was whole, it was [2]meet for no work: how much less shall it be meet yet for *any* work, when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus saith the Lord GOD, [c]As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem.

7 And [d]I will set my face against them; [e]they shall go out from *one* fire, and *another* fire shall devour them: [f]and ye shall know that I *am* the LORD, when I set my face against them.

8 And I will make the land desolate,‡ because they have committed a trespass, saith the Lord GOD.

CHAPTER XVI.

1 By a wretched infant is shewed the original state of Jerusalem 6 God's love to her. 35 She is threatened with severe judgments.

AGAIN the word of the LORD came unto me, saying,*

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flocks and herds, but of their people, devouring men, women, and children, so "that no man may pass through because of the beasts;" none dare travel even in the high-roads, for fear of being pulled in pieces by lions or other beasts of prey, as the children of Beth-el by two bears. Note, When men revolt from their allegiance to God, and rebel against him, it is just with God that the inferior creatures should rise up in arms against man (Lev. xxvi. 22). 3. "War:" God often chastises sinful nations by bringing a sword upon them, the sword of a foreign enemy, and he gives it its commission, and orders what execution it shall do. Ver. 17. He says, "Sword, go through the land." It is bad enough if the sword do but enter into the borders of a land, but much worse when it "goes through" the bowels of a land. By it God "cuts off man and beast," horse and foot; what execution the sword does, God does by it, for it is his sword, and it acts as he directs. 4. "Pestilence:" a dreadful disease, which has sometimes depopulated cities. By it God "pours out his fury in blood;" that is, in death. The pestilence kills as effectually as if the blood were shed by the sword, for it is poisoned by the disease; "the sickness" we call it. See how miserable the case of mankind is, that lies thus exposed to deaths in various shapes! See how dangerous the case of sinners is, against whom God has so many ways of fighting!—*Henry.*

NOAH, DANIEL, AND JOB.—Ver. 13-21. The faith, obedience, and prayers of Noah prevailed to the saving of his house, though not of the old world; and he was assured that the earth should not be deluged a second time. Job's sacrifice and intercession in behalf of his friends was accepted; and Daniel had prevailed with God for the discovery of Nebuchadnezzar's dream, by which his companions and the wise men of Babylon were preserved from death. Yet, if these three eminent saints of different ages had all lived at once, and united in intercession for a land which was ripe for judgment, they would not have prevailed. But their righteousness would either have exempted them from temporal calamities or converted them into blessings. Not that it could be the ground of their acceptance; but their righteous conduct would evince them to be justified persons and partakers of God's grace and favour, and thus ensure his protection and their everlasting salvation, according to the tenor of the new covenant. There is abundant encouragement, during the time of the Lord's patience and mercy, to use means for the conversion of children, relatives, and neighbours; yet, when that time expires, and the days of vengeance arrive, no intercession can prevail for the impenitent; nor can any righteous man deliver his nearest relations from destruction.—*Scott.*

CHAP. XV. EMBLEM OF THE VINE-WOOD.—The Church and nation of Israel had often been compared to a vine. Now a vine is most valuable, if it be fruitful; otherwise it is almost as unsightly and worthless as a bramble: other fruit-trees may be of some use for timber, but the vine is of no value except for its fruit. "What is the vine-tree more than another tree, or even than a branch of the trees of the forest?" Wood could not be taken from it for any work—not even for a pin or peg, to hang a vessel on. Only some part of other trees are used for fuel; but the ends and the middle, the whole of the vine when cut down, as well as the prunings of it from year to year, are consigned to the fire, and nobody attempts to reserve any part of it for other uses. And if it be useless before it be cast into the fire, what can it be good for when almost consumed? The nation of Israel, of which the inhabitants of Jerusalem were the chief, was, in respect of other nations, as the vine in respect of the trees of the forest. Other nations were renowned for arts and arms, and became eminent and formidable, and the Lord used them in his providence as he saw good; but Israel was "his vine," from which he looked for the fruits of spiritual worship and holy obedience. They, however, proved unfruitful, or brought forth poisonous berries like the wild vine. He would therefore, at present, make no use of them, except as fuel to the fire of his indignation, that his justice might be glorified in their punishment. By the ruin of the ten tribes, and the preceding judgments executed upon Judah, both ends of the vine were already burned, and the Lord meant not to preserve the middle.—*Scott.*

CHAP. XVI. PROLONGED ALLEGORY—THE INFANT'S ANCESTRY, BIRTH, AND EXPOSURE.—Ver. 3-5. The subsequent allegory or parable immediately related to the nation of Israel; but as that was the visible Church of God, and a type of his true people, it has generally been accommodated to the case of individual believers; yet, unless

2 Son of man, [a]cause Jerusalem to know her [b]abominations,

3 And say, Thus saith the Lord GOD unto Jerusalem, [c]Thy [1]birth and thy nativity *is* of the land of Canaan;† thy father *was* an [d]Amorite, and thy mother an [e]Hittite.

4 And *as* [f]*for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water [2]to supple *thee:* thou wast not salted at all,‡ [g]nor swaddled at all.

5 None [h]eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field,§ to the loathing of thy person, in the day that thou wast born.

6 ¶ And when I passed by thee, and saw thee [3]polluted in thine own blood, I said unto thee, *when thou wast* in thy blood, [i]Live; yea, I said unto thee, *when thou wast* in thy blood, Live.

7 I have [4]caused thee to multiply as the bud of the field, and thou hast increased and waxen great, and thou art come to [5]excellent ornaments: *thy* breasts are fashioned, and thine hair is grown, [k]whereas thou *wast* naked and bare.

8 Now when I passed by thee, and looked upon thee, behold, thy time *was* the time of love;‖ and I spread my skirt over thee,¶ and covered thy nakedness: yea, [l]I sware unto thee, and entered into a covenant with thee, saith the Lord GOD, and thou becamest mine.

9 Then washed I thee with water; yea, I throughly washed away thy [6]blood from thee, and I anointed thee with oil.

10 I [m]clothed thee also with [n]broidered work, and shod thee with badgers' skin, and [o]I girded thee about with fine linen, and I [p]covered thee with silk.*

11 I decked thee also with ornaments, and [q]I put bracelets upon thy hands, and [r]a chain on thy neck.

12 And I put a jewel on thy [7]forehead,† and ear-rings in thine ears, [s]and a beautiful crown upon thine head.

13 Thus wast thou decked with gold and silver; and thy raiment *was of* fine linen, and silk, and broidered work: [t]thou didst eat fine flour, and honey, and oil;‡ [u]and thou wast exceeding beautiful, [x]and thou didst prosper into a kingdom.

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[a] Is. lviii. 1. Hos. viii. 1.
[b] viii. 9-17.
[c] Josh. xxiv. 14. Is. i. 10.
[1] *Cutting out*, or *habitation*.
† It would dishonour Abraham to say that you sprung from him; you are rather Canaanites than Israelites. *Thy father was an Amorite, and thy mother an Hittite.*—These tribes were the most famous, and probably the most corrupt of all the Canaanites.—CLARKE.
[d] Gen. xv. 16. Deut. xx. 17.
[e] Ezra ix. 1.
[f] Gen. xv. 13. Ex. i. 11-14; ii. 23, 24.
[2] *When I looked* upon thee.
‡ Galen says, that by rubbing a small quantity of salt upon a new-born infant, the skin is rendered thicker and more solid.—NEWCOME.
[g] Luke ii. 7, 12.
[h] Ex. ii. 6. Is. xlix. 15.
§ Every one knows the barbarous custom which prevailed among the ancients of exposing their children, on account of poverty or some natural defect. This inhuman practice was not permitted among the Hebrews, but Ezekiel alludes to it here as a thing common and well known amongst other nations.—CALMET.
[3] Or, *trodden under foot.*
[i] Ex. xix. 4-6. Rom. ix. 15.
[4] *Made thee a million.*
[5] *Ornament of ornaments.*
[k] Hos. ii. 3, 9, 10.
‖ *Time of love.*—God visited them in Egypt, and displayed the richest love and kindness towards them. He delivered them, and at Horeb entered into covenant with them, so that they became his acknowledged and professed people.—BOOTHROYD.
¶ That is, "I took thee under my protection," or, "I espoused thee" (see Ruth iii. 9).—HEWLETT.
[l] Ex. xix. 4-8; xxiv. 1-8.
[6] *Bloods.*
[m] Is. lxi. 3, 10. Luke xv. 22.
[n] Ex. xxviii. 5. 1 Pet. iii. 3, 4.
[o] Ex. xxxix. 27, 28. Rev. vii. 9-14.
[p] Prov. xxxi. 22. Rev. xviii. 12.
* *Covered thee with silk.*—A silken covering or veil. *I put bracelets upon thy hands.*—This practice was very ancient (see Gen. xxiv. 22). *A chain on thy neck.*—Solomon saith his beloved's neck was comely with chains of gold (Cant. i. 10).—GREENHILL.
[q] Gen. xxiv. 22, 47, 53.
[r] Prov. iv. 9.
[7] *Nose.*
† *A jewel on thy forehead.*—"Upon thy nose."—This is one of the most common ornaments among ladies in the East.—CLARKE.
[s] Lev. viii. 9. Rev. iv. 4, 10.
[t] Deut. viii. 8; xxxii. 13, 14.
‡ Which did not a little contribute to her beauty and comeliness (see Dan. i. 15).—GILL.
[u] Ps. xlviii. 2. Is. lxiv. 11.
[x] Gen. xvii. 6. 2 Sam. viii. 15.

[7] Deut. iv. 6-8, 32-38.
[1] 1 Cor. iv. 7.
§ Hast yielded over thyself to the spiritual fornications of all the nations round about thee.—BP. HALL.
[a] 2 Chr. xxviii. 24. Hos. ii. 8.
‖ *The like things shall not come, neither shall it be so.*—"Whither thou shouldest not have come, nor should this have been done."—BOOTHROYD.
[b] Ex. xxxii. 1-4.
[2] *A male.*
[c] Is. xliv. 19, 20; lvii. 7, 8.
[d] Deut. xxxii. 14-17. Hos. ii. 8-13.
[3] *A savour of rest.*
[e] Gen. xvii. 7.
[f] 2 Kings xvi. 3.
[1] *To devour.*
[g] Jer. ii. 34.
[h] Lev. xviii. 21; xx. 1-5.
[i] Jer. ii. 2.
[k] Jer. xiii. 27. Matt. xi. 21.
[l] 2 Kings xxiii. 5-7.
[2] *Brothel-house.*
[m] Ps. lxxviii. 58.
¶ These and the following expressions allude to the practices of common harlots who used to frequent the most public places to allure passengers to them (see Gen. xxxviii. 21; Prov. ix. 14, 15). Idolatry being in this chapter and elsewhere compared to the rage of the lust (see Is. lvii. 5; Jer. ii. 23, 24; iii. 2).—LOWTH.
[n] Prov. ix. 14. 15.
[o] Rev. xvii. 1-5, 12, 13, 16.
[p] Ex. xxxii. 4.
* Who were a people of all others the most superstitious and given to idolatry.—GILL.

14 And [7]thy renown went forth among the heathen for thy beauty: for it *was* perfect [z]through my comeliness, which I had put upon thee, saith the Lord GOD.

15 ¶ But thou didst trust in thine own beauty, and playedst the harlot§ because of thy renown, and pouredst out thy fornications on every one that passed by: his it was.

16 And [a]of thy garments thou didst take, and deckedst thy high places with divers colours, and playedst the harlot thereupon: *the like things* shall not come, neither shall it be *so.*‖

17 Thou [b]hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of [8]men, [c]and didst commit whoredom with them;

18 And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

19 My [d]meat also which I gave thee, fine flour, and oil, and honey, *wherewith* I fed thee, thou hast even set it before them for [9]a sweet savour: and *thus* it was, saith the Lord GOD.

20 Moreover, thou hast taken [e]thy sons and thy daughters, whom thou hast born unto me, [f]and these hast thou sacrificed unto them [1]to be devoured. [g]*Is this* of thy whoredoms a small matter,

21 That thou hast slain my children, and delivered them to cause them [h]to pass through *the fire* for them?

22 And in all thine abominations and thy whoredoms [i]thou hast not remembered the days of thy youth, when thou wast naked and bare, *and* was polluted in thy blood.

23 And it came to pass, after all thy wickedness, [k](woe, woe unto thee! saith the Lord GOD,)

24 *That* [l]thou hast also built unto thee an [2]eminent place, [m]and hast made thee an high place in every street.¶

25 Thou hast built thy high place [n]at every head of the way, [o]and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whoredoms.

26 Thou hast also committed fornication [p]with the Egyptians thy neighbours,* great of flesh; and hast increased thy whoredoms, to provoke me to anger.

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this be done with great caution, we shall draw very wrong conclusions from it. For every one must perceive the absurdity of supposing that true believers, after conversion, actually run into all the enormous wickedness here described, so as to exceed in every abomination the worst enemies of religion. The prophet was commanded to remind Jerusalem of her base and mean original. It is evident that the allegory at first relates to the whole nation of Israel; though afterwards a distinction is made between Jerusalem and Samaria. Jerusalem, though afterwards the holy city, was originally built by the Canaanites, and generally inhabited to the Jebusites (who were descended from Canaan, Gen. x. 15, 16), till David took it. Yet Jerusalem's birth and nativity of the land of Canaan refers rather to the inhabitants than to the city itself. Abraham and Sarah, the ancestors of Israel, had originally been idolaters, as the Hittites and Amorites were; and their posterity, when they had expelled these nations, and possessed their land, seemed to be their descendants, as resembling them in character and conduct: "Thou boastest to be the seed of Abraham; but thou art degenerate, and followest the abominations of the wicked Canaanites, as children do the manners of their fathers." The nativity of Israel, as a distinct people, may be dated from the time when the family of Jacob was multiplied into a nation. But at this period they were reduced to abject slavery, and cruelly oppressed; they drudged in the brick-kilns, and were covered with the clay; their male children were ordered to be slain or exposed; they were *apparently* deserted of God, and in general forgetful of him, and polluted with the idolatries, superstitions, and vices of their oppressors. Thus the new-born nation (so to speak) was like an infant that was cruelly cast out and exposed (according to the barbarous custom of ancient times), that had none to wash, cleanse, clothe, or do anything for it; but was left, as unpitied and loathed, to perish on the day on which it was born. This was an apt representation of the wretched and perilous condition of Israel in Egypt, and it is also a striking emblem of our original state of sin and misery.

THE FOUNDLING NURTURED AND ESPOUSED.—Ver. 6-8. Whilst this perishing infant lay defiled, and trampled on in its blood—a loathsome as well as a miserable object—the Lord passed by, beheld it with compassion, and said to it, "Live." Nothing in the character of Israel deserved his favour or attracted his esteem, but everything was suited to excite his abhorrence and to merit his indignation; yet from mere compassion and goodwill he preserved the nation. He spake with power; and by his word he restrained the rage of their Egyptian oppressors, and at length redeemed Israel from bondage. By his blessing they had multiplied exceedingly in Egypt: at length they were brought forth with an outstretched arm, and formed into a powerful nation under rulers and princes of their own. The Lord also *adorned* them by giving them his righteous laws and statutes, and setting up his tabernacle, and manifesting his power and presence among them by the ark of the covenant, the pillar of fire and cloud, the solemnities of mount Sinai, and the miracles which he wrought for them. Thus the outcast infant grew up to be a marriageable woman, of comely form and excellently decorated—that is, Israel was prepared to be admitted into covenant with God, and espoused to him to bring up children to him. This he had in view from the first, when he passed by, and saw the perishing outcast, it was "a time of love;" he intended first to be a father, and then a husband unto her: so that "he spread his skirt over her," and espoused her to himself, covering the shame of her former destitute condition, taking her under his immediate protection, and ennobling her by this high and honourable relation. This covenant was confirmed with an oath, or engagement to fidelity, and thus Israel became the Lord's peculiar people.—*Scott.*

THE WIFE'S TREACHERY—SPIRITUAL UNFAITHFULNESS.—Ver. 15-28. Idolatry is here all along represented (as often elsewhere) under the similitude of whoredom and adultery. 1. Because it is the violation of a marriage-covenant with God, forsaking him and embracing the bosom of a stranger; it is giving that affection and that service to his rivals which are due to him alone. 2. Because it is the corrupting and defiling of the mind, and the enslaving of the spiritual part of the man, and subjecting it to the power and dominion of sense, as whoredom is. 3. Because it debauches the conscience, sears and hardens it; and those who by their idolatries dishonour the Divine nature, and change the truth of God into a lie, and his glory into shame, God justly punishes by giving them over to a reprobate mind, to dishonour the human nature with vile affections (Rom. i. 23, &c.) It is a besotting, bewitching sin, and

27 Behold, therefore [q]I have stretched out my hand over thee, [r]and have diminished thine ordinary *food*,† [s]and delivered thee unto the will of them that hate thee, [t]the [3]daughters of the Philistines, which are ashamed of thy lewd way.

28 Thou [u]hast played the whore also with the Assyrians, because thou wast unsatiable; yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea; and yet thou wast not satisfied herewith.‡

30 How [x]weak is thine heart, saith the Lord GOD, seeing thou doest all these *things*, [y]the work of an imperious whorish woman;

31 [4]In that thou buildest thine eminent place in the head of every way, and [z]makest thine high place in every street; and hast not been as an harlot, [a]in that thou scornest hire;

32 *But as* [b]a wife that committeth adultery, *which* taketh strangers instead of her husband!

33 They [c]give gifts to all whores; [d]but thou givest thy gifts to all thy lovers,§ and [5]hirest them, that they may come unto thee on every side for thy whoredom.

34 And the contrary is in thee from *other* women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

35 ¶ Wherefore, [e]O harlot, hear the word of the LORD:‖

36 Thus saith the Lord GOD, [f]Because thy filthiness was poured out, [g]and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, [h]and by the blood of thy children, which thou didst give unto them;

37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated; ¶ I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

38 And I will judge thee, [6]as women that break wedlock and [i]shed blood are judged; and I will give thee blood in fury and jealousy.

39 And I will also give thee into their hand,

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[q] Is. v. 25.

[r] Deut. xxviii. 43-57.

† I will abandon you like an adulteress. The law commanded that certain things should be given by husbands to their wives (see Ex. xxi. 10); God says that he will take away all these things from his faithless spouse. —CALMET.

[s] Jer. xxxiv. 21. Rev. xvii. 16.

[t] 2 Kings xxiv. 2. Is. ix. 12.

[3] Or, *cities*.

[u] Jud. x. 6.

‡ Not satisfied with adopting the idolatries of Egypt, the Jews practised those of the more distant Assyrians and Babylonians. They were perfectly insatiable in their lust. Their idolatry was an amalgamation of all the different forms which obtained in the countries around them. — DR HENDERSON.

[x] Prov. ix. 13. Jer. ii. 12, 13.

[y] Is. iii. 9. Rev. xvii. 1-6.

[4] *In thy daughters is thine eminent*, &c.

[z] Hos. xii. 11.

[a] Is. iii. 3.

[b] Jer. ii. 25. 2 Cor. xi. 2.

[c] Deut. xxiii. 17, 18. Hos. ii. 12.

[d] Is. lvii. 9. Hos. viii. 9, 10.

§ The Jews are often upbraided for making leagues with idolaters, and courting their favours by presents, and by complying with their idolatries (see Is. xxx. 6; lvii. 5).—LOWTH.

[5] *Bribest*.

[e] Is. i. 21. Jer. iii. 6-8. Rev. xvii. 5.

‖ Her indictment and notoriety of all the charges against her we have heard —her crimes she was guilty of, with the aggravations of them. Now follows sentence of condemnation against her. *Hear the word* of just condemnation which thou must submit to, though thou refusedst the word of counsel and precept.—POOLE.

[f] Lam. i. 9.

[g] Gen. iii. 10, 11. Rev. iii. 18.

[h] Jer. ii. 34.

¶ Comp. ver. 41. Such were Edom, Moab, and Ammon; who always bore a spite to the Jews, and insulted over their calamities (ch. xxv. 3, 8, 12).—LOWTH.

[6] *With judgments of women*, &c.

[i] Gen. ix. 6. Ex. xxi. 12.

[k] Is. xxvii. 9.

[7] *Instruments of thine ornament*.

* The ordinary punishment for adultery was stoning (John viii. 5). So the walls of the city of Jerusalem were beaten down with stones, flung out of battering - engines (see Jer. xxxiii. 4). —CALMET.

[l] Deut. xiii. 16. Mic. iii. 12.

[m] Deut. xiii. 11; xxii. 21, 24.

[n] Is. i. 25, 26; ii. 18. Zech. xiii. 2.

[o] Is. i. 24. Zech. vi. 8.

† *My jealousy shall depart from thee.*—I will no more concern myself for thee, nor be troubled at thy carriage, whatever it be, since thou art no more mine.—POOLE.

[p] Is. xl. 1, 2; liv. 9, 10.

[q] Rom. ii. 8, 9.

[r] 1 Sam. xxiv. 13.

‡ Thy notorious sin shall be the ordinary byword of the world, who shall say, As is the mother Canaan, so is the daughter Judah. —BISHOP HALL.

[s] 1 Kings xxi. 26. Ezra ix. 1.

§ Like her in wickedness and sin; as she, so thou hast cast off thy God, and all that appertain unto him.—BP. HALL.

[t] Deut. v. 9; xii. 31. Is. i. 4, *marg.*

[u] Jer. iii. 8-11.

‖ Or the ten tribes of Israel. She, and those her daughter cities, that lie to the north; and thy younger sister that dwelleth to the south is Sodom, and the cities appertaining unto her.—BP. HALL.

[8] *Thy sister lesser than thou.*

[x] Gen. xiv. 8. Hos. xi. 8.

[9] *That was loathed as a small* thing.

[y] Matt. xi. 24. Acts vii. 52.

[z] Deut. xxxii. 15. Luke xii. 16-20.

¶ In places where there is least work the worst sins do most prevail; and idleness, therefore, is by the prophet reckoned one of the three great sins of Sodom, parents of the rest. It seldom happens, in any way of life, that a sluggard and a profligate do not go together, or that he who is idle is not also dissolute.—BARROW.

[a] Lev. xviii. 22. Deut. xxiii. 17.

[b] Gen. xix. 24. 2 Pet. ii. 6.

[c] Luke xii. 47, 48. Rom. iii. 9-20.

and [k]they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take [7]thy fair jewels, and leave thee naked and bare.

40 They shall also bring up a company against thee, and they shall stone thee with stones,* and thrust thee through with their swords.

41 And they shall [l]burn thine houses with fire, [m]and execute judgments upon thee in the sight of many women: [n]and I will cause thee to cease from playing the harlot, and thou shalt give no hire any more.

42 So [o]will I make my fury toward thee to rest, and my jealousy shall depart from thee,† and I will be quiet, [p]and will be no more angry.

43 Because thou hast not remembered the days of thy youth, but hast fretted me in all these *things;* behold, therefore [q]I also will recompense thy way upon *thine* head, saith the Lord GOD: and thou shalt not commit this lewdness above all thine abominations.

44 ¶ Behold, [r]every one that useth proverbs‡ shall use *this* proverb against thee, saying, [s]As *is* the mother, *so is* her daughter.

45 Thou *art* thy mother's daughter,§ [t]that loatheth her husband and her children; and thou *art* the sister of thy sisters, which loathed their husbands and their children: your mother *was* an Hittite, and your father an Amorite.

46 And thine [u]elder sister *is* Samaria,‖ she and her daughters that dwell at thy left hand: and [8]thy younger sister, that dwelleth at thy right hand, *is* Sodom and [x]her daughters.

47 Yet hast thou not walked after their ways, nor done after their abominations; but, [9]as *if that were* a very little *thing*, thou wast corrupted more than they in all thy ways.

48 *As* I live, saith the Lord GOD, [y]Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, pride, [z]fulness of bread, and abundance of idleness¶ was in her and in her daughters, neither did she strengthen the hand of the poor and needy.

50 And they were haughty, [a]and committed abomination before me: [b]therefore I took them away as I saw *good*.

51 Neither hath [c]Samaria committed half of

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when men are given up to it they seldom recover themselves out of the snare. 4. Because it is a shameful, scandalous sin, for those that have joined themselves to the Lord, to join themselves to an idol. Now observe here, What were the causes of this sin? How came the people of God to be drawn away to the service of idols? How came a virgin so well taught, so well educated, to be debauched? Who would have thought it? But (1.) They grew proud: (ver. 15) "'Thou trustedst to thy beauty,' and didst expect that that should make thee an interest, and didst 'play the harlot because of thy renown.'" They thought, because they were so complimented and admired by their neighbours, that, further to ingratiate themselves with them, and return their compliments, they must join with them in their worship, and conform themselves to their usages. Solomon admitted idolatry to gratify his wives and their relations. Note, Abundance of young people are ruined by pride, and particularly pride in their beauty. *Rara est concordia formæ atque pudicitiæ—Beauty and chastity are seldom associated.* (2.) They forget their beginning: (ver. 22) "'Thou hast not remembered the days of thy youth,' how poor, and mean, and despicable thou wast, and what great things God did for thee, and what lasting obligations he laid upon thee thereby." Note, It would be an effectual check to our pride and sensuality to consider what we are, and how much we are beholden to the free grace of God. (3.) They were weak in understanding and in resolution: (ver. 30) "How weak is thy heart, seeing thou doest all these things." Note, The strength of men's lusts is an evidence of the weakness of their hearts; they have no acquaintance with themselves, nor government of themselves. She is weak, and yet "an imperious whorish woman." Note, Those that are most foolish are commonly most imperious, and think themselves fit to manage others when they are far from being able to manage themselves. —*Henry.*

SENTENCE AGAINST THE ADULTERESS.—Ver. 35-43. The adulteress having been arraigned, and her guilt undeniably proved, the Judge proceeded to denounce sentence. For the enormous idolatries, cruelty, and persecution of Jerusalem and Judah, the Lord had determined to gather the surrounding nations (both those with whom they had formed alliances, as the Egyptians and Assyrians, and such as had always been inimical to it, as Edom, Ammon, Moab, and Philistia), to inflict or to witness his judgments upon them. Before them he resolved to expose the crimes of the Jews, to strip them of all their privileges, and to put them to shame and contempt: as if a woman should be stripped naked and publicly exposed, a punishment in some places inflicted on profligate women. Thus would he condemn them as women used to be condemned for adultery, and for murdering their children; and he would execute the sentence with jealous indignation. He would give Jerusalem into the hand of the Chaldeans, who would throw down the city and temple which the Jews had polluted by idolatry, who would level their cities and high places with the ground, and who would slay, plunder, and enslave the people, and drive the remnant of them as naked captives before them. Thus they would serve Jerusalem as men used to deal with adulteresses, whom they stoned, slew with the sword, or otherwise put to death: they would burn all her palaces and edifices with fire, and make her an example to other cities and nations, as the death of an adulteress warned other women not to copy her crimes. Then would the fury of the Lord rest on Jerusalem; in this manner he would terminate her idolatries, and disable the Jews from building or endowing any more idol-temples: so should his justice be satisfied, and his jealousy subside; and having executed his purposes of vengeance he would be quiet, and cease from his indignation. —This intimates that, after the destruction of Jerusalem, the Lord would yet have mercy on the remnant of the nation. He would, however, certainly execute this vengeance upon them for their ingratitude, because they had grieved and provoked their benefactor by their crimes, and in order to destroy idolatry from among them. —*Scott.*

JERUSALEM LIKE SODOM.—Ver. 49. "This was the iniquity of Sodom" (it is implied, "and this is *thine* iniquity too"), "pride, fulness of bread, and abundance of idleness;" their "going after strange flesh," which was Sodom's most flagrant wickedness, is not mentioned, because notoriously known; but those sins which did not look so black, but opened the door and led the way to these more enormous crimes, and began to fill that measure of her sins which was filled up at length by their unnatural filthiness. Now these initiating sins were, 1. *Pride*, in which the heart lifts up itself above and

thy sins: but thou hast multiplied thine abominations more than they, and hast justified thy sisters* in all thine abominations which thou hast done.

52 Thou also,† which hast judged thy sisters, bear thine own shame, for thy sins that thou hast committed more abominable than they: [d]they are more righteous than thou; yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters.

53 When I shall [e]bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then *will I bring again* the captivity of thy captives in the midst of them;‡

54 That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them.

55 When thy sisters, Sodom and her daughters, shall return to her former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

56 For thy sister Sodom was not [1]mentioned by thy mouth in the day of thy [2]pride,

57 Before [f]thy wickedness was discovered, as at the time of *thy* [g]reproach of the daughters of [3]Syria,§ and all *that are* round about her, the daughters of the Philistines, which [4]despise thee round about.

58 [5]Thou hast borne thy lewdness and thine abominations, saith the LORD.

59 For thus saith the Lord GOD, [h]I will even deal with thee as thou hast done, [i]which hast despised the oath in breaking the covenant.

60 ¶ Nevertheless, [k]I will remember my covenant with thee in the days of thy youth, and [l]I will establish unto thee an everlasting covenant.

61 Then thou shalt [m]remember thy ways, and be ashamed, when thou shalt receive thy sisters,‖ thine elder and thy younger: and I will give them unto thee for daughters, [n]but not by thy covenant.

62 And [o]I will establish my covenant with thee; [p]and thou shalt know that I *am* the LORD:

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* Made thy sisters' wickedness to seem small in comparison of thine.—LOWTH.

† *Thou also.*—Jerusalem, and all the Jews with her. *Hast judged* — hast pretended it was wonder a people should sin as Samaria; or hast once condemned their apostasy, whilst thou stoodest; or hast judged their punishment just, that they deserved all they suffered. *Bear*—shalt surely be loaded with punishment. *Thine own shame*—that shall be thy shame as well as smart.—POOLE.

[d] Gen. xxxviii. 26. 1 Kings ii. 32.

[e] Job xlii. 10. Ps. xiv. 7; cxxvi. 1.

‡ Here a most unexpected change in the scene takes place. Instead of expatiating further on the calamities to be inflicted upon the guilty, all at once a gracious promise of restoration is introduced.—DR HENDERSON.

[1] *For a report*, or *a hearing.*

[2] *Pride*, or *excellencies.*

[f] Ps. l. 21. Hos. ii. 10. 1 Cor. iv. 5.

[g] 2 Kings xvi. 5-7. Is. vii. 1.

[3] *Aram.*

§ "As in the time of thy reproach from the daughters of Syria, and from all that were round about her;" that is, when defeats and distresses were brought on thee by the Syrians and Philistines.-BOOTHROYD.

[4] *Spoil.*

[5] *Thy lewdness, &c., thou hast borne them.*

[h] Is. iii. 11. Rom. ii. 8, 9.

[i] Ex. xxiv. 1-8. Deut. xxix. 10-15.

[k] Lev. xxvi. 42, 45. Ps. cvi. 45.

[l] Is. lv. 3.

[m] Job xlii. 5, 6. Jer. xxxi. 18-20.

‖ Thou who didst not blush whilst thou wast false to thine husband, shalt now with a deep shame remember and detest thy lewdness, when thou shalt admit thy sisters into communion with thee, or own them as members of the Church of Christ.—POOLE.

[n] Jer. xxxi. 31. Heb. viii. 13.

[o] Dan. ix. 27.

[p] Joel iii. 17.

[q] xxxvi. 31, 32.

CHAP. XVII.

[a] Jud. ix. 8-15. 2 Sam. xii. 1-4.

* *A parable.*—The original, *mashal*, signifies a sentence, a speech, axiom, metaphor, or allegory, which hath choiceness in it, and is worthy of memory. Parables are useful, 1. To veil Divine things, and keep them secret from the knowledge of profane and wicked spirits (as Matt. xiii. 13-15).—2. To help the memory. Parables are taken from things obvious to the senses, and so make a stronger impression upon the memory; as similes are better remembered than naked truths.GREENHILL.

[b] Deut. xxviii. 49. Jer. iv. 13. Hos. viii. 1.

[1] *Embroidering.*

[c] 2 Kings xxiv. 10-16. Jer. xxii. 23-28.

† It seems there is a foundation in nature for joining the eagle and the cedars together. "We employed the rest of the day," says La Roque (speaking of the spot where the cedars of Lebanon grew), "in attentively surveying the beauties of this place, in measuring some of the cedars, and in cutting off many of their branches with their cones; which we sent away with a number of large eagles' feathers, which were found in the same place."—HARMER.

[2] *Put it in a field of seed.*

[d] Is. xv. 7; xliv. 4.

‡ Pharaoh, king of Egypt. This prince was also great and powerful, but less so than the king of Babylon.—CALMET.

[3] *Field.*

§ If Zedekiah had maintained his allegiance to Nebuchadnezzar, there was nothing to threaten a reverse in the affairs of his government, but, on the contrary, the prospect of increasing prosperity. By his perfidy, however, the hopes of the nation were entirely blasted, and its destruction effected.—DR HENDERSON.

[e] Num. xiv. 41. Is. viii. 9, 10.

[f] Jer. xxxvii. 10.

[g] Hos. xiii. 15. Matt. xxi. 19.

63 That thou mayest [q]remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

CHAPTER XVII.

1 *By two eagles and a vine,* 11 *is shewed God's judgment upon Zedekiah for his revolting from Babylon to Egypt.* 22 *A promise of Christ's kingdom.*

AND the word of the LORD came unto me, saying,

2 Son of man, [a]put forth a riddle, and speak a parable* unto the house of Israel;

3 And say, Thus saith the Lord GOD, [b]A great eagle with great wings, long-winged, full of feathers, which had [1]divers colours, [c]came unto Lebanon, and took the highest branch of the cedar:†

4 He cropped off the top of his young twigs, and carried it into a land of traffick; he set it in a city of merchants.

5 He took also of the seed of the land, and [2]planted it in a fruitful field; [d]he placed *it* by great waters, *and* set it *as* a willow-tree:

6 And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs.

7 There was also another great eagle‡ with great wings and many feathers; and, behold, this vine did bend her roots toward him, and shot forth her branches toward him, that he might water it by the furrows of her plantation.

8 It was planted in a good [3]soil by great waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine.§

9 Say thou, Thus saith the Lord GOD, [e]Shall it prosper? shall he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, [f]even without great power, or many people to pluck it up by the roots thereof.

10 Yea, behold, *being* planted, shall it prosper? [g]shall it not utterly wither when the east wind

against both God and man; pride was the first sin that turned angels into devils, and the "garden of the Lord" into a "hell upon earth." It was the *pride* of the Sodomites that they despised "righteous Lot," and would not bear to be reproved by him, and this ripened them for ruin. 2. *Gluttony*, here called "fulness of bread." It was God's great mercy that they had plenty, but their great sin that they abused it,—glutted themselves with it, ate to excess, and drank to excess, and made that the gratification of their lusts which was given them to be the support of their lives. 3. *Idleness*, "abundance of idleness," a dread of labour, and a love of ease. Their country was fruitful, and the abundance they had they came easily by, which was a temptation to them to indulge themselves in sloth, which disposed them to all that abominable filthiness which kindled their flames. Note, Idleness is an inlet to much sin; the men of Sodom, who were idle, were *wicked*, and "sinners before the Lord exceedingly" (Gen. xiii. 13). The standing waters gather filth, and the sitting bird is the fowler's mark. When David "rose from off his bed at evening," he saw Bathsheba. *Quæritur, Ægisthus quare sit factus adulter? In promptu causa est; desidiosus erat—What made Ægisthus an adulterer? Indolence.* 4. *Oppression;* neither did she "strengthen the hands of the poor and needy." Probably it is implied that she *weakened* their hands, and *broke* their arms. However, it is bad enough that, when she had so much wealth, and, consequently, power, and interest, and leisure, she did nothing for the relief of the poor, in providing for whose wants those that themselves are "full of bread" may employ their time well; they need not be so abundantly idle as too often they are. These were the sins of the Sodomites, and these were Jerusalem's sins. Their *pride*, the cause of their sins, is mentioned again (ver. 50), "they were haughty;" with the horrid effects of their sins, their "abominations" which they "committed before God." Men arrive gradually at the height of impiety and wickedness: *Nemo repentè fit turpissimus—No man reaches the height of vice at once.* But where pride has got the ascendant in a man, he is in the highroad to all abominations. The sins of Jerusalem exceeded those of Sodom and Samaria; they were more heinous in the sight of God, either in themselves, or by reason of several aggravations: "'Thou hast not only walked after their ways,' and trod in their steps, but hast quite *outdone* them in wickedness (ver. 47). Thou thoughtest it 'a very little thing' to do as they did; didst laugh at them as *sneaking* sinners and *silly* ones; thou wouldst be more *cunning*, more *daring* in wickedness; wouldst triumph more boldly over their convictions, and bid more open defiance to God and religion."—*Henry.*

CHAP. XVII. THE EAGLE AND THE VINE.—Ver. 1-10. Zedekiah knew not when he was well off, but grew impatient of the disgrace of being a tributary to the king of Babylon, and, to get clear of it, entered into a private league with the king of Egypt. He had no reason to complain that the king of Babylon put any new hardships upon him, or improved his advantages against him, that he oppressed or impoverished his country, for, as the prophet had said before (ver. 6), to aggravate his treachery, he shews again (ver. 8) what a fair way he was in to be considerable: he "was planted in a good soil by great waters," his family was likely enough to be built up, and his exchequer to be filled, in a little time, so that, if he had dealt faithfully, he might have been "a goodly vine." But there was "another great eagle" that he had an affection for, and put a confidence in, and that was the "king of Egypt" (ver. 7). These two great potentates, the kings of Babylon and Egypt, were but two great eagles, "birds of prey." This great eagle of Egypt is said to have "great wings," but not to be "long winged" as the king of Babylon, because, though the kingdom of Egypt was strong, yet it was not of such a vast extent as that of Babylon was. The great eagle is said to have "many feathers," much wealth, and many soldiers, which he depended upon as a substantial defence, but which really were no more than so "many feathers." Zedekiah, promising himself liberty, made himself a vassal to the king of Egypt, foolishly expecting ease by changing his master. Now "this vine" did secretly and underhand "bend her roots toward" the king of Egypt, that great eagle, and after a while did openly "shoot forth her branches toward him," gave him an intimation how much she coveted an alliance with him, "that he might water it by the furrows of her plantation," whereas it was "planted by great waters," and did not need any assistance from him. This is expounded, ver. 15. Zedekiah rebelled against the king of Babylon in "sending his ambassadors into Egypt," that they might "give him horses and much people," to enable him to contend with the king of Babylon. God threatens Zedekiah with the utter destruction of him and his kingdom, and, in displeasure against him, passes that doom upon him for his treacherous revolt from the king of Babylon. This is represented in the parable (ver. 9, 19), by the "plucking up of this vine by the roots, the cutting off the fruit," and "the withering of the leaves," the leaves "of her spring," when they are in their greenness (Job viii. 12), before they begin in autumn to wither of themselves. The project shall be blasted, it shall "utterly wither," the affairs of this perfidious prince shall be ruined past retrieve; as a vine when the east wind blasts it, so that it shall be fit for nothing but the fire (*as*

toucheth it?‖ it shall wither in the furrows where it grew.

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Say now to the rebellious house, [h]Know ye not what these *things mean?* tell *them*, [i]Behold, the king of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, [k]and led them with him to Babylon;

13 And hath taken of the king's seed, and made a covenant with him, and hath [4]taken an oath of him: he hath also taken the mighty of the land:

14 That the kingdom might be base,¶ that it might not lift itself up, [5]*but* that [l]by keeping of his covenant it might stand.

15 But [m]he rebelled against him, [n]in sending his ambassadors into Egypt, that they might give him horses and much people:* shall he prosper? shall he escape that doeth such *things?* [o]or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, [p]whose oath he despised, and whose covenant he brake, [q]*even* with him in the midst of Babylon he shall die.

17 Neither [r]shall Pharaoh, with *his* mighty army and great company, make for him in the war, by casting up mounts,† and building forts, to cut off many persons:

18 Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD, *As* I live, [s]surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And [t]I will spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon, and will plead with him there for his trespass that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered toward all winds; and ye [u]shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD, I will also take of the highest branch‡ of the high cedar, and will set *it;* I will crop off from the top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent:

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‖ The prophet compares the army of Nebuchadnezzar to a parching wind that blasts the fruits of the earth, withers the leaves of the trees, and makes everything look naked and bare (see chap. xix. 12; Is. xxvii. 8).—LOWTH.

[h] Ex. xii. 26. Deut. vi. 20. Josh. iv. 6, 21.

[i] 2 Kings xxiv. 10-16. Jer. xxii. 24-28.

[k] Is. xxxix. 7. Jer. lii. 31-34.

[4] *Brought him to an oath.*

¶ Have no political consequence, and at last sink into a miserable government under Gedaliah.—CLARKE.

[5] *To keep his covenant, to stand to it.*

[l] Jer. xxxviii. 17-21.

[m] 2 Kings xxiv. 20.

[n] Deut. xvii. 16. Is. xxxi. 1-3. Jer. xxxvii. 5-7.

* Cavalry for war. Egypt was a country which abounded in horses, of which there was a great scarcity in Judea.—LOWTH.

[o] Ps. lv. 23.

[p] Ex. xx. 7. Josh. ix. 20. Ps. xv. 4. Zech. v. 3, 4. Mal. iii. 5. Rom. i. 31. 1 Tim. i. 10. 2 Tim. iii. 3.

[q] Jer. xxxii. 4, 5; xxxiv. 3-5.

[r] Is. xxxvi. 6. Lam. iv. 17.

† See Jer. xxxii. 24. It appears from Ezekiel (chap. xxx. 21), that there was a battle in which Pharaoh was beaten.—CALMET.

[s] Deut. v. 11. Jer. vii. 9-15.

[t] Josh. x. 16-18. 2 Sam. xviii. 9. Ec. ix. 12. Luke xxi. 35.

[u] Is. xxvi. 11.

‡ I will at the last workout the delivery and redemption of my people; out of the seed of David will I raise up the Messiah, and set him on high in my holy Church.—BP. HALL.

[x] Ps. xcii. 12, 13. Is. xxvii. 6. John xii. 24; xv. 5-8.

§ And all the people of the earth shall know that I have brought down the proud and mighty tyrants of the world, and have exalted this meek and despised Saviour of mankind above every name that is named in heaven and earth.—BP. HALL.

[y] 1 Sam. ii. 7, 8. Is. ix. 6, 7.

[z] Matt. xxiv. 35.

CHAP. XVIII.

* The Scripture takes notice of a certain "measure of iniquity," which is filling up from one generation to another, till, at last, it renders a nation or family ripe for destruction. And though these persons on whom the vengeance falls suffer no more than their own personal sins deserved, yet, because the sins of former generations, which they equal, if not exceed, make it time for God to destroy them utterly, the punishments due to the sins of many ages and generations are said to fall upon their heads.—SHERLOCK.

[a] Num. xvi. 22. Heb. xii. 9.

[b] Rom. vi. 23. Gal. iii. 10-13, 22.

[c] Ps. xv. 2-5. Rev. xxii. 14.

[1] *Judgment and justice.*

[d] Deut. iv. 19. Ps. cxxiii. 1, 2.

† In prayer and adoration. — NEWCOME.

[e] Lev. xviii. 19, 20. 1 Cor. vi. 9-11. Gal. v. 19-21. Heb. xiii. 4.

‡ Not embezzling it or keeping it beyond the time fixed by the law of God (Deut. xxiv. 12, 13; Ex. xxii. 26).—GILL.

[f] Deut. xv. 7-11; 2 Cor. viii. 7-9.

§ *Usury.*—The original word signifies "to bite," so termed because it bites into and devours the principal. Usury signifies with us exacting unlawful interest for money, and taking the advantage of a man's necessities to advance him cash on exorbitant profit.—CLARKE.

[g] Neh. v. 15. Is. xxxiii. 15.

[h] Deut. i. 16, 17. Jer. xxii. 15, 16.

[i] Deut. vi. 1, 2. John xiv. 21.

[k] Luke x. 27-29.

‖ Be delivered from famine, pestilence, and sword (see *good days*, Ps. xxxiv. 12, 13).—POOLE.

[2] *Breaker up of an house.*

[3] *To his brother besides any of these.*

¶ *That doeth the like.* — These thirteen points concern his social and civil relations.—CLARKE.

[l] Matt. vii. 21-27. Rev. xxii. 14.

23 In the mountain of the height of Israel will I plant it; [x]and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

24 And all the trees of the field shall know§ that I the LORD [y]have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: [z]I the LORD have spoken, and have done *it*.

CHAPTER XVIII.

1 *God disalloweth the parable of sour grapes.* 25 *He defendeth the equity of his dealings,* 31 *and exhorteth to repentance.*

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge?*

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, [a]all souls are mine; as the soul of the father, so also the soul of the son is mine: [b]the soul that sinneth, it shall die.

5 ¶ But [c]if a man be just, and do [1]that which is lawful and right,

6 *And* hath not eaten upon the mountains, [d]neither hath lifted up his eyes† to the idols of the house of Israel, [e]neither hath defiled his neighbour's wife, neither hath come near to a menstruous woman,

7 And hath not oppressed any, *but* hath restored‡ to the debtor his pledge, hath spoiled none by violence, [f]hath given his bread to the hungry, and hath covered the naked with a garment;

8 He *that* hath not given forth upon usury,§ neither hath taken any increase, *that* [g]hath withdrawn his hand from iniquity, [h]hath executed true judgment between man and man,

9 Hath [i]walked in my statutes, and hath kept my judgments, to deal truly; he *is* just, [k]he shall surely live, saith the Lord GOD.‖

10 ¶ If he beget a son *that is* a [2]robber, a shedder of blood, and *that* doeth [3]the like¶ to *any* one of these *things*,

11 And [l]that doeth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbour's wife.

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we had it in that parable, chap. xv. 4) it shall wither even "in the furrows where it grew," though they were ever so well watered. It shall be destroyed "without great power, or many people to pluck it up;" for what need is there of raising the militia to pluck up a vine? Note, God can bring great things to pass without ado; he needs not "great power" and "many people" to effect his purposes; a handful will serve if he pleases. He can without any difficulty ruin a sinful king and kingdom, and make no more of it than we do of rooting up a tree that cumbers the ground.

EMBLEM OF FUTURE MERCY.—Ver. 22. The house of David is to be revived in a "tender one cropped from the top of his young twigs." Zerubbabel was so; that which was hopeful in him was but the "day of small things" (Zech. iv. 10), yet before him "great mountains" were "made plain." Our Lord Jesus was "the highest Branch of the high cedar," the *furthest* of all from *the root*—for soon after he appeared the "house of David" was all cut off and extinguished—but the nearest of all to heaven, for his kingdom was not of this world. He was "taken from the top of the young twigs," for he is "the Man, the Branch, a tender" Plant, and a "Root out of a dry ground." This branch is planted "in a high mountain" (ver. 22), in the "mountain of the height of Israel" (ver. 23); thither he brought Zerubbabel in triumph; there he raised up his Son Jesus, sent him to gather the "lost sheep of the house of Israel" that were "scattered upon the mountains;" set him "his King" upon "his holy hill of Zion;" sent forth the gospel from "mount Zion," the word of the Lord from Jerusalem; there, in the "height of Israel," a nation which all its neighbours had an eye upon as *conspicuous* and *illustrious*, was the Christian Church first planted; the Churches of Judea were the most primitive Churches. The unbelieving Jews did what they could to prevent its being planted there; but who can pluck up what God will plant? From thence it spreads far and wide. The Jewish state, though it began very low in Zerubbabel's time, was set as a tender branch, which might easily be plucked up, yet took root, spread strangely, and after some time became very considerable; those of other nations, "fowl of every wing," put themselves under the protection of it. The Christian Church was at first like a grain of mustard-seed, but became, like this tender branch here, a great tree; its beginning small, but its latter end increasing to admiration.—*Henry.*

CHAP. XVIII. THE PROVERB.—Ver. 2. "The fathers have eaten sour grapes, and the children's teeth are set on edge;" that is, we are punished for the sins of our ancestors, which is as great an absurdity in the Divine *regimen* as if the children should have their teeth "set on edge," or stupefied, by the "fathers' eating sour grapes;" whereas, in the order of natural causes, if men eat or drink anything amiss, they only themselves shall suffer by it. Now, 1. It must be owned that there was some occasion given for this proverb. God had often said that he would "visit the iniquity of the fathers upon the children," especially the sin of idolatry, intending thereby to express the evils of sin, or of that sin, his detestation of it, and just indignation against it, and the heavy punishments he would bring upon idolaters, and that parents might be restrained from sin by their affection to their children, and that children might not be drawn to sin by their reverence for their parents. He had likewise often declared by his prophets, that, in bringing the present ruin upon Judah and Jerusalem, he had an eye to the sins of Manasseh and other preceding kings; for, looking upon the nation as a body politic, and punishing them with national judgments for national sins, and admitting the maxim of the law, that a "corporation never dies," reckoning with them now for the iniquities of former ages was but like making a man, "when he is old," to "possess the iniquities of his youth" (Job xiii. 26). And there is no unrighteousness with God in doing so. But, 2. They intended it as a reflection upon God, and an impeachment of his equity in his proceedings against them. Thus far that is right which is implied in this proverbial saying, That they who are guilty of wilful sin "eat sour grapes;" they do that which they will feel from, sooner or later.

12 Hath [m]oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lifted up his eyes to the idols, [n]hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations; he shall surely die; [o]his [4]blood shall be upon him.

14 ¶ Now, lo, *if* he beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like,*

15 *That* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife,

16 Neither hath oppressed any, hath not [5]withholden the pledge, neither hath spoiled by violence, [p]*but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; [q]he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, [r]even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father?† When the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The [s]soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: [t]the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 ¶ But [u]if the wicked will turn from all his sins that he hath committed, [x]and keep all my statutes, and do that which is lawful and right, [y]he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: [z]in his righteousness that he hath done he shall live.

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[m] Hos. xii. 7. Jam. ii. 6.

[n] Lev. xviii. 22, 29-30.

[o] Lev. xx. 11-13. Acts xviii. 6.

[4] *Bloods.*

* The third case is likewise that of a son, not, like the former, of a righteous man, but of the unrighteous person whose character had just been depicted. This son is supposed to be shocked at the sight of his father's depravity, and to be influenced, by a due regard to the consequences, to avoid the sins which his parent had committed. It is expressly declared that he should not be punished for the crimes of his father, but that the father only, being the guilty party, should suffer.—DR HENDERSON.

[5] *Pledged the pledge, or taken to pledge.*

[p] Prov. xxii. 9.

[q] Matt. xxiii. 29.

[r] John viii. 21, 24.

† The people whom Ezekiel addressed presumptuously complained that they were punished for the sins of their forefathers, though in truth they had merited their captivity by persisting in evil. God, therefore, very consistently with his former declarations, here announces by the prophet his purpose to make such distinction between the righteous and the wicked, that each man should be sensible of having deserved his sufferings. And he assures the people, with especial reference to eternal punishment, that "the soul that sinned should die," and that "the son should not bear the iniquity of his father;" that each should be responsible only for his own conduct.—GRAY.

[s] Deut. xxiv. 16.

[t] Matt. xvi. 27. Rev. ii. 23.

[u] Prov. xxviii. 13. Acts iii. 19.

[x] Ps. cxix. 80, 112. Luke i. 6.

[y] Rom. viii. 13.

[z] Rom. ii. 6, 7. 1 John iii. 7.

[a] Ex. xxxiv. 6, 7. Jer. xxxi. 20.

‡ However long a man may have obeyed the law, when he comes to be a violator of it, an idolater, a robber, an adulterer, &c., his past obedience or righteousness shall not save him, but he shall suffer for his delinquency. —BOOTHROYD.

[b] Prov. xiv. 32. John viii. 21, 24.

[c] Deut. xxxii. 4. Rom. ii. 5, 6.

[d] Ps. l. 21. Jer. xvi. 10-13.

[e] Is. lv. 7. Matt. xxi. 28-32.

[f] Acts ii. 40. 1 Tim. iv. 16.

§ He shall be pardoned, escape punishment, it shall be well with him; and this is the constant method of God's proceedings with his people; he calls them to himself by promises of pardon, he never frights them from him by threatening to punish others' faults on their backs. Leave your own, and you shall never suffer for others' sins.-POOLE.

[g] Ez. xii. 14. Rev. xx. 12.

[h] Matt. xvi. 27. 2 Cor. v. 10, 11.

‖ This verse contains a personal application of the argument, asserting Jehovah's determination to deal with the Jews individually according to their deserts, and calling upon them, in the prospect of his judgment, to sincere repentance and thorough reformation. If these did not ensue, they had nothing in prospect but utter destruction. —DR HENDERSON.

[6] Others.

[i] Ps. li. 10. Jer. xxxii. 39.

[k] Deut. xxx. 15, 19. Prov. viii. 36.

[l] Lam. iii. 33.

[7] Others.

CHAP. XIX.

[a] Jer. ix. 10, 17, 18.

* *Take thou up a lamentation.*—Compose a funeral dirge. Shew the melancholy fate of the kings who proceeded from Josiah.—CLARKE.

[b] 2 Chr. xxxv. 25. Lam. iv. 20.

23 Have I any pleasure at all that the wicked should die? saith the Lord GOD; *and* [a]not that he should return from his ways, and live?

24 ¶ But when the righteous turneth away‡ from his righteousness, and committeth iniquity, *and* doeth according to all the abominations that the wicked *man* doeth, shall he live? All his righteousness that he hath done shall not be mentioned: [b]in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, The way of the LORD is not equal. Hear now, O house of Israel, [c]Is not my way equal? [d]are not your ways unequal?

26 When a righteous *man* turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die.

27 Again, [e]when the wicked *man* turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, [f]he shall save his soul alive.§

28 Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the LORD is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore [g]I will judge you, O house of Israel, [h]every one according to his ways,‖ saith the Lord GOD. Repent, and turn [6]*yourselves* from all your transgressions; so iniquity shall not be your ruin.

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed; and [i]make you a new heart and a new spirit: [k]for why will ye die, O house of Israel?

32 For [l]I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn [7]*yourselves*, and live ye.

CHAPTER XIX.

1-9 *A lamentation for the princes of Israel, under the parable of lions' whelps taken in a pit;* 10-14 *for Jerusalem, by a wasted vine.*

MOREOVER, [a]take thou up a lamentation* for [b]the princes of Israel.

The grapes may look well enough in the temptation, but they will be bitter as bitterness itself in the reflection. They will set the sinner's "teeth on edge;" when conscience is awaked, and sets the sin in order before them, it will spoil the relish of their comforts, as when the teeth are "set on edge."—*Henry.*

ITS DISUSE.—Ver. 3, 4. In the most solemn manner the Lord assured the people that he would bring this proverb into entire disuse, by exposing their crimes to public view at the time when he executed vengeance upon them. It was absurd, as well as profane, to suppose that he would punish the innocent instead of the guilty; seeing he had, as Creator, a sovereign right and power to deal with all men as he pleased. The life or soul of one man was as much regarded by him as that of another: he had the soul of the father as absolutely at his disposal as that of the son; and he could have no motive for letting the one escape with impunity, in order to punish the other in his stead. But "The soul that sinneth, it shall die." According to the law, death, temporal and eternal, is the wages of every sin; and the *impenitent* sinner remains under this condemnation notwithstanding the gospel. Some commentators explain this of the temporal death which was about to come on the wicked Jews, by sword, famine, and pestilence, and they would confine the whole chapter to these events. But it cannot be proved that every righteous man escaped those temporal judgments, or that all who survived them were righteous; without which the whole interpretation must fall for want of a foundation (chap. xxi. 3, 4). Many, indeed, of the pious Jews had "their lives given to them for a prey;" but even what Jeremiah, Baruch, and others, endured in the siege and after the taking of Jerusalem, nearly equalled the *external* sufferings of many wicked men among them; and none of those who survived the siege escaped captivity or exile.—*Scott.*

GOD'S ANXIETY FOR MAN'S SALVATION.—Ver. 30-32. (1.) Here are four necessary duties that we are called to, all amounting to the same. 1. We must "repent;" we must change our mind and change our ways, we must be sorry for what we have done amiss, and ashamed of it, and go as far as we can toward the undoing of it again. 2. We must "turn ourselves from all our transgressions," and again, "Turn yourselves," face about; turn "from sin," nay, turn against it as the enemy you loathe, turn to God as the Friend you love. 3. We must "cast away from us all our transgressions," we must abandon and forsake them with a resolution never to return to them again; give sin a bill of divorce, break all the leagues you have made with it, throw it overboard as the mariners did Jonah, for it has raised the storm; cast it out of the soul, and crucify it as a malefactor. 4. We must "make us a new heart and a new spirit." This was the matter of a promise (chap. xi. 19), here it is the matter of a precept; we must do our endeavour, and then God will not be wanting to us to give us his grace. St Austin well explains this precept: *Deus non jubet impossibilia, sed jubendo monet et facere quod possis et petere quod non possis—God does not enjoin impossibilities, but by his commands admonishes us to do what is in our power, and to pray for what is not.* (2.) Here are two good arguments used to enforce these calls to repentance. 1. It is the only way, and it is a sure way, to prevent the ruin which our sins have a direct tendency to; "So iniquity shall not be your ruin;" which implies that, if we do not repent, iniquity will be our ruin, here and for ever, but that if we do we are safe, we are snatched as brands from the burning. 2. If we repent not, we certainly perish, and our blood will be upon our own heads. "Why will ye die, O house of Israel?" What an absurd thing it is for you to choose death and damnation rather than life and salvation. Note, The reason why sinners die is, because they "will die;" they will go down the way that leads to death, and not come up to the terms on which life is offered; herein sinners, especially sinners of the house of Israel, are most unreasonable, and act most unaccountably.—*Henry.*

CHAP. XIX. FAITHFUL WARNINGS.—Ver. 2-9. The inquiry and answer must not be understood of the mother of Zedekiah, or of the other branches of Josiah's family, but of the Jewish Church and nation; which is represented under the image of a lioness, because of the cruelty and oppression which generally prevailed; for the rulers and people of Judah seemed to have lost their humanity, and to have been transformed into savage beasts. The lioness lay down among lions—that is, the Jews formed alliances with the heathens, and learned their manners. Thus she brought up her whelps with lions—that is, the sons of Josiah, though descended from so good a father, yet learned from the people and princes, and the surrounding nations, to be ambitious, oppressive, and rapacious, like the tyrants and conquerors of the Gentiles. When Josiah was slain, the people of the land made Jehoahaz king in his stead; and this lion's whelp, being advanced to royal authority, became a young lion, and soon learned to use his power in oppression and cruelty. But Pharaoh-necho and his allies came against him, and took him as a wild beast in a pit, and he was carried thence in chains into Egypt, where he died. And when the people saw there were no hopes of his return they submitted to Jehoiakim, whom Pharaoh had appointed to be king. Thus

2 And say, What *is* thy mother? [c]A lioness:† she lay down among lions, she nourished her whelps among [d]young lions.

3 And she brought up one of her whelps: [e]it became a young lion, and it learned to catch the prey; it devoured men.

4 The nations also heard of him; [f]he was taken in their pit, and they brought him with chains into the land of Egypt.

5 Now, when she saw that she had waited,‡ *and* her hope was lost, then she took [g]another of her whelps, *and* made him a young lion.

6 And [h]he went up and down among the lions, he became a young lion, and learned to catch the prey, *and* devoured men.

7 And he knew their [1]desolate palaces, and he laid waste their cities; [i]and the land was desolate, and [k]the fulness thereof, by the noise of his roaring.

8 Then [l]the nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward in [2]chains, [m]and brought him to the king of Babylon: they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy [n]mother *is* [o]like a vine in thy [3]blood,§ planted by the waters: [p]she was fruitful, and full of branches, by reason of many waters.

11 And [q]she had strong rods for the sceptres of them that bare rule, and [r]her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the east wind dried up her fruit; her strong rods were broken and withered, [s]the fire consumed them.

13 And now she *is* planted in the wilderness, [t]in a dry and thirsty ground.

14 And fire is gone out‖ of a rod of her branches, *which* hath devoured her fruit, so that [u]she hath no strong rod *to be* a sceptre to rule. [x]This *is* a lamentation, and shall be for a lamentation.

CHAPTER XX.

1 *God refuseth to be consulted by the elders of Israel.* 4 *The story of their rebellions.* 33 *He threateneth to rule them with rigour, but promiseth to gather them.*

AND it came to pass [a]in the seventh year,* in the fifth *month*, the tenth *day* of the

B.C. 594—B.C. 593.

[c] Nah. ii. 11, 12. Zeph. iii. 1-4.

† Judea was among the nations, like a lioness among the beasts of the forest. She had strength and sovereignty.—NEWCOME.

[d] Ps. lviii. 6. Is. v. 29; xi. 6-9.

[e] 2 Chr. xxxvi. 1, 2.

[f] 2 Chr. xxxvi. 4. Jer. xxii. 11, 12.

‡ How long the Jews waited for the restoration of their king from Egypt we know not; but either having heard of his death, or despairing of such restoration, they proceeded to elect another—viz., Jehoiachin, the whelp here referred to. This prince, it would appear, gave early indications of a warlike disposition, which caused Nebuchadnezzar to send and convey him captive to Babylon (2 Chr. xxxvi. 10).—DR HENDERSON.

[g] 2 Kings xxiii. 34-37.

[h] 2 Chr. xxxvi. 5. Jer. xxvi.; xxxvi.

[1] *Widows.*

[i] Prov. xix. 12; xxviii. 3, 15, 16.

[k] Am. vi. 8.

[l] 2 Kings xxiv. 1-6.

[2] *Hooks.*

[m] 2 Chr. xxxvi. 6. Jer. xxii. 18, 19.

[n] Hos. ii. 2, 5.

[o] Matt. xxi. 33-41.

[3] *Quietness*, or *likeness.*

§ The prophet, in chap. xvi., had once and again used the same expression, "in thy blood," for denoting the earliest stage of existence. In his peculiar phraseology, it was all one with saying, "When thou wert in the very infancy of thy being," even then the mother of the royal house was like a vine planted beside waters, full of strength and vigour; she could look for great things for her offspring. — FAIRBAIRN.

[p] Num. xxiv. 6, 7. Ps. lxxx. 8-11.

[q] Gen. xlix. 10. Num. xxiv. 7-9.

[r] Dan. iv. 11, 20, 21.

[s] Deut. xxxii. 22.

[t] Ps. lxiii. 1. Hos. ii. 3.

‖ *And fire is gone out.*—A destruction is risen from among themselves, even from the treachery of Zedekiah, which hath utterly destroyed the remainder of her hopes, so that now there is no more likelihood of any of the royal blood being exalted to the government. — BP. HALL.

[u] Gen. xlix. 10.

[x] Luke xix. 41. Rom. ix. 2-4.

CHAP. XX.

[a] i. 2; viii. 1.

* *In the seventh year* of Jehoiachin's captivity (comp. ch. i. 2; viii. 1). All the prophecies recorded from the eighth chapter to this probably belong to the sixth year of the captivity.—LOWTH.

† *To enquire of me?*—We are not told what their inquiry was, but from what is said, it must have been something improper, if not sinful.—BOOTHROYD.

[b] Ps. l. 15-21. Prov. xv. 8.

‡ *I will not be enquired of*—I will not hear you; I will have nothing to do with you.—CLARKE.

[1] Or, *plead for them.*

[c] Ex. vi. 6, 7; xix. 4-6; Deut. vii. 6.

[2] *Sware, and so,* 6.

§ That is, sware: this being a gesture used in swearing (Gen. xiv. 22; Ex. vi. 8; Dan. xii. 7).—BISHOP HALL.

[d] Ex. iii. 8.

[e] Ex. iii. 6, 16; xx. 2, 3.

[f] Gen. xv. 13, 14. Ex. iii. 8, 17; xiv.; xv.

‖ After the manner of man God speaks, as if he had been the spy to go from place to place to search out the best, and to appoint it for them; it was his wise and good providence which assigned this land to them.—POOLE.

[g] Is. ii. 20, 21; xxxi. 7.

[h] Lev. xvii. 7; xviii. 3.

¶ This circumstance is not mentioned by Moses—their idolatry, after he had sent Moses and Aaron to them.—CLARKE.

[i] Deut. ix. 7. Is. lxiii. 10.

[k] Ex. xxxii. 4-6.

[l] v. 13; vii. 8.

[m] Ex. xxxii. 12. Deut. xxxii. 26, 27.

* I did not punish them, lest the heathen should dispute my promise or ability to save.—CLARKE.

[n] Josh. ii. 10. 1 Sam. iv. 8.

[o] Deut. iv. 8. Ps. cxlvii. 19, 20.

[3] *Made them to know.*

† Lev. xviii. 5. Enjoy a long life and every temporal blessing; eternal life, though not promised, would also have been the lot of the true Israelite.—NEWCOME.

[p] Gen. ii. 3. Mark ii. 27, 28.

[q] Ex. xxxi. 13-17.

[r] Ex. xix. 5, 6. John xvii. 17-19.

month, *that* certain of the elders of Israel came to enquire of the LORD, and sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD, Are ye come to enquire of me?† [b]*As* I live, saith the Lord GOD, I will not be enquired of by you.‡

4 ¶ Wilt thou [1]judge them, son of man? wilt thou judge *them?* cause them to know the abominations of their fathers;

5 And say unto them, Thus saith the Lord GOD, [c]In the day when I chose Israel, and [2]lifted up mine hand§ unto the seed of the house of Jacob, [d]and made myself known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, [e]I *am* the LORD your God;

6 In the day *that* I lifted up mine hand unto them, [f]to bring them forth of the land of Egypt into a land that I had espied for them,‖ flowing with milk and honey, which *is* the glory of all lands:

7 Then said I unto them, [g]Cast ye away every man the abominations of his eyes, and [h]defile not yourselves with the idols of Egypt:¶ I *am* the LORD your God.

8 But [i]they rebelled against me, and would not hearken unto me: [k]they did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; [l]then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But [m]I wrought for my name's sake,* that it should not be polluted before the heathen, among whom they *were*, [n]in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

10 Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness;

11 And [o]I gave them my statutes, and [3]shewed them my judgments, which *if* a man do, he shall even live in them.†

12 Moreover also, [p]I gave them my sabbaths, [q]to be a sign between me and them, that they might know that [r]I *am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man

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he became their young lion, and used his power for eleven years most cruelly; desolating the palaces, cities, and country, by the terror of his oppressions. At length he drew on him the hatred and vengeance of the king of Babylon, and the neighbouring nations, and he was taken prisoner, and ended his life miserably; so that the terror of his roaring no more disturbed the mountains of Israel. Ver. 10-13. The Jewish nation and their princes are here represented under the emblem of a vine with many branches.—This expression, "in thy blood," is obscure, and differently interpreted. Some say that blood was commonly put at the roots of vines, to enrich the soil and render them more fruitful; or, "in thy quietness;" "Thy mother is like a vine, in the time of her first peaceable plantation."—(*Bp. Hall.*)—So long as Judah continued to behave peaceably the nation flourished; nay, so long as Zedekiah and his subjects quietly submitted to Nebuchadnezzar they enjoyed many blessings which they forfeited by revolting. This vine was planted by many waters, became fruitful, had many branches, and amongst them strong rods for sceptres; that is, powerful princes had reigned over them, under whom Judah appeared very considerable among the neighbouring kings and nations. But at length the Lord, in anger, had plucked it up, thrown it on the ground, and left it, with all its strong rods, to wither and be burned. That is, the strength and prosperity of the kingdom were decayed and come to nothing. The remnant of this vine was now planted in a barren and dry land; her branches were continually consumed, her princes were slain, and carried away captive, and there were none left except a succession of inexperienced, feeble, and worthless princes, who were speedily about to be entirely deprived of the throne.—*Scott.*

CHAP. XX. GOD'S PURPOSE OF MERCY TO ISRAEL.—Ver. 5. Be it spoken, be it written, to the immortal honour of free grace, that then and there, 1. He chose Israel to be a peculiar people to himself, though their condition was bad, and their character worse, that he might have the honour of mending both. He *therefore* chose them because they were "the seed of the house of Jacob," the posterity of that prince with God, "that he might keep the oath which he had sworn unto their fathers" (Deut. vii. 7, 8). 2. He "made himself known to them" by his name *Jehovah* (a new name, Exod. vi. 3), when, by reason of their servitude, they had almost lost the knowledge of that name by which he was known to their fathers—*God Almighty.* Note, As the foundation of our blessedness is laid in God's choosing us, so the first step towards it is God's "making himself known to us." And whatever distance we are at, whatever distress we are in, he that made himself known to Israel even "in the land of Egypt," can find us out, and follow us with the gracious discoveries and manifestations of his favour. 3. He made over himself to them as their God in covenant; "I lifted up my hand unto them," saying it, and confirming it with an oath, "'I am the Lord your God,' to whom you are to pay your homage, and from whom and in whom you are to expect your bliss." 4. He promised to bring them out of Egypt, and make good what he promised. He "lifted up his hand"—that is, he sware unto them that he would deliver them; and they being very unworthy, and their deliverance very unlikely, it was requisite that the promise of it should be "confirmed by an oath." Or, he "lifted up his hand"—that is, he put forth his almighty power to do it; he did it with an "outstretched arm" (Ps. cxxxvi. 12) 5. He assured them that he would put them in possession of the land of Canaan. He *therefore* brought them out of Egypt, "that he might bring them into a land that he had spied" out "for them;" a second garden of Eden, which was "the glory of all lands;" so he found it, the climate temperate, the soil fruitful, the situation pleasant, and everything agreeable (Deut. viii. 7; xi. 12). However, so he made it, by setting up his sanctuary in it.

ISRAEL'S INGRATITUDE.—Ver. 8. "They rebelled against God;" not only refused to comply with his particular precepts, but shook off their allegiance, and in effect told him that they would be at liberty to worship what God they pleased. And even then

do, he shall even live in them; [s]and my sabbaths they greatly polluted: then I said, I would pour out my fury upon them in the wilderness, to consume them.

14 But [t]I wrought for my name's sake,‡ that it should not be polluted before the heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and honey, which *is* the glory of all lands;

16 Because they despised my judgments and walked not in my statutes, but polluted my sabbaths: [u]for their heart went after their idols.

17 Nevertheless [x]mine eye spared them§ from destroying them, [y]neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness,‖ Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols:

19 I *am* [z]the LORD your God; [a]walk in my statutes, and keep my judgments, and do them;

20 And [b]hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said, I would pour out my fury upon them, to [c]accomplish my anger against them in the wilderness.

22 Nevertheless¶ [d]I withdrew mine hand, and [e]wrought for my name's sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness,* [f]that I would scatter them among the heathen, and disperse them through the countries;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and [g]their eyes were after their fathers' idols.

25 Wherefore [h]I gave them also statutes *that were* not good, and judgments whereby they should not live:

26 And I polluted them in their own gifts, [i]in that they caused to pass through *the fire* [k]all that openeth the womb,† that I might make them desolate, to the end that they might know that I *am* the LORD.

27 ¶ Therefore, son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD, Yet in this your fathers have blasphemed me, in that they have [l]committed a trespass against me.

28 *For* [l]when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill,‡ and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then I said unto them, What *is* the high place whereunto ye go? And the name thereof is called Bamah unto this day.§

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD, [m]Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute yourselves with all your idols, even unto this day: [n]and shall I be enquired of by you, O house of Israel? *As* I live, saith the Lord GOD, I will not be enquired of by you.

32 And that which cometh into your mind shall not be at all,‖ that ye say, We will be as the heathen, as the families of the countries, [o]to serve wood and stone.

33 ¶ *As* I live, saith the Lord GOD, [p]surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you:

34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched-out arm, and with fury poured out.

35 And [q]I will bring you into the wilderness of the people, [r]and there will I plead with you face to face.

36 Like [s]as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to [t]pass under the

[s] Ex. xvi. 27, 28. Num. xv. 31-36.

[t] Eph. i. 6, 12.

‡ Here the contrast between the Divine character and that of the Israelites in the wilderness stands out most prominently. Though so recently delivered from Egyptian slavery, and with the prospect of the promised land before them, they nevertheless proved refractory and rebellious. Had it not been for the Divine long-suffering, they must have perished in the wilderness. —DR HENDERSON.

[u] Ex. xxxii. 1-8. Num. xxv. 2.

[x] 1 Sam. xxiv. 10. Ps. lxxviii. 37, 38.

§ *Mine eye spared them.*—"He spared them as a people, but doomed them to die in the desert."—BOOTHROYD.

I did not consume them, but I disinherited them. —CLARKE.

[y] Jer. iv. 27. Nah. i. 8, 9.

‖ From this we learn that the sons were not better than the fathers; even they followed strange gods, and violated the law given unto them; yet did Jehovah spare them.-BOOTHROYD.

[z] Ex. xx. 2, 3. Deut. v. 6, 7; vii. 4-6.

[a] Deut. iv. 1; v. 1, 32, 33; vi. 1, 2. Tit. ii. 11-14.

[b] Ex. xx. 11; xxxi. 13-17. Jer. xvii. 22, 24, 27.

[c] Lam. iv. 11. Dan. xi. 36.

¶ *Nevertheless*; Heb. *And.* — God seems to take to himself the posture of one that was just going to smite, yet draws back that he might spare, and act like his own infinite goodness, not suitable to the sin of this generation.—POOLE.

[d] Ps. lxxviii. 38. Lam. ii. 8.

[e] Ps. xxv. 11. Is. xlviii. 9-11.

* Although God spared them, he foretold in the desert that a time would come when they should be led into captivity for their idolatries (see Lev. xxvi. 33, and Deut. xxix. 1, &c.) —BOOTHROYD.

[f] Lev. xxvi. 33. Deut. xxviii. 64-68; xxxii. 26, 27.

[g] Deut. iv. 19. Am. ii. 4.

[h] Deut. iv. 27, 28. Is. lxvi. 4.

[i] Lev. xviii. 21. 2 Chr. xxviii. 3.

[k] Luke ii. 23.

† The Israelites had provoked God many ways, and more especially by their frequent idolatries; and therefore God gave them up to the vilest and most deplorable idolatry of all—namely, that of offering up their children as burnt-offerings to Moloch. — VITRINGA.

[l] *Trespassed a trespass.*

[l] Josh. xxiii. 3, 4, 14. Neh. ix. 22-26.

‡ As soon as the people were settled in Canaan, where they should have applied themselves to obey the commandments of God, they began to look out for high hills, or shady groves, on which to offer their sacrifices, as more solemn or more retired; and there they presented their oblations, instead of bringing them to the court of the tabernacle, as if they had intended a provocation rather than an acceptable service. This may be understood either of the high places where they worshipped God in a prohibited manner, or of those where they were guilty of idolatry.—SCOTT.

§ The very word told them their wickedness: that they acted against the express will of God, and framed themselves to the idolatries of the nations.—POOLE.

[m] Num. xxxii. 14. Jud. ii. 19.

[n] 1 Sam. xxviii. 5, 6. Matt. xxv. 11, 12.

‖ We find by the Scripture history, that the Jews had all along a fond desire of worshipping the gods of their neighbours, and could not bear that imputation of singularity which their peculiar way of worship exposed them to. They thought likewise by this means to live more undisturbedly among the heathens, whither they were led captive. God tells them here, that he will prevent this purpose of theirs from taking effect. —LOWTH.

[o] Deut. iv. 28. Rev. ix. 20.

[p] Lam. ii. 4. Dan. ix. 11, 12.

[q] Hos. ii. 14. Rev. xii. 14.

[r] Jer. ii. 9, 35. Mic. vi. 1, 2.

[s] Ex. xxxii. 7, &c. 1 Cor. x. 5-10.

[t] Lev. xxvii. 32. Matt. xxv. 32, 33.

when God came down to deliver them, and sent Moses for that purpose, yet they would not "forsake the idols of Egypt;" which perhaps made them speak so affectionately of the "onions of Egypt" (Num. xi. 5), for among other things the Egyptians worshipped an onion. It was strange that all the plagues of Egypt would not prevail to cure them of their affection to the "idols of Egypt." For this, God said he would "pour out his fury upon them," even while they were yet "in the midst of the land of Egypt." Justly might he have said, "Let them die with the Egyptians." This magnifies the riches of God's goodness, that he was pleased to work so great a salvation for them, even then when he saw them "ripe for ruin." Well might Moses tell them, it is "not for your righteousness" (Deut. ix. 4, 5)—the wonderful deliverance which God wrought for them notwithstanding. Though they forfeited the favour while it was in the bestowing, and when God "would have healed them" then their "iniquity was discovered" (Hos. vii. 1), yet "mercy rejoiced against judgment," and God did what he designed purely "for his own name's sake" (ver. 9). When nothing in us will furnish him with a reason for his favours, he furnishes himself with one. God "made himself known" to them "in the sight of the heathen," when he ordered Moses publicly to say to Pharaoh, "Israel is 'my son, my first-born,' let them go, 'that they may serve me.'" Now, if he should have left them to perish for their wickedness, as they deserved, the Egyptians would have reflected upon him for it, and his name would have been polluted, which ought to be sanctified, and shall be so. Note, The Church is secured, even when it is corrupt, because God will secure his own honour.

THE HOLY SABBATH.—Ver. 12. "I gave them my sabbaths to be a sign between me and them." The institution of the Sabbath was a sign of God's goodwill to them, and their observance of it a sign of their regard to him: "that they might know that I am the Lord that sanctify them." By this God made it to appear that he had distinguished them from the rest of the world, and designed to model them for a peculiar people to himself; and by their attendance on God in solemn assemblies on Sabbath-days, they were made to increase in the knowledge of God, in an experimental knowledge of the powers and pleasures of his sanctifying grace. Note, 1. Sabbaths are privileges, and are so to be accounted; the Church acknowledges it as a great favour, in that chapter which is parallel to this, and seems to have a reference to this (Neh. ix. 14): "Thou madest known unto them thy holy sabbaths." 2. Sabbaths are signs; it is a sign that men have a sense of religion, and that there is some good correspondence between them and God, while they make conscience of keeping holy the Sabbath-day. 3. Sabbaths, if duly sanctified, are the means of our sanctification; if we do the duty of the day, we shall find, to our comfort, "it is the Lord that sanctifies us," makes us *holy*—that is, truly *happy*—here, and prepares us to be *happy*—that is, perfectly *holy*—hereafter.—*Henry.*

SIN ITS OWN PUNISHMENT.—Ver. 26. Spiritual judgments are the most dreadful; and these God punished them with. The *statutes* and *judgments* which the heathen observed in the worship of their idols were "not good," and in practising them they "could not live;" and God "gave them" up to those; he made their sin to be their punishment; gave them up to a "reprobate mind," as he did the Gentile idolaters (Rom. i. 24, 26); gave them up to their own hearts' lusts (Ps. lxxxi. 12), punished them for those superstitious customs which were against the written law, by giving them up to those which were against the very light and law of nature; he left them to themselves, to be guilty of the most impure idolatries, as in the worship of Baal-peor (he "polluted them," he permitted them to pollute themselves, "in their own gifts," ver. 26), and of the most barbarous idolatries, as in the worship of Moloch, when they "caused their children," especially their first-born (which God challenged a particular property in: "the first-born of thy sons shalt thou give unto me"), to pass "through the fire," to be sacrificed to their idols; that thus he might "make them desolate," not only that he might justly do it, but that he might do it by their own hands; for this must needs be a great weakening to their families, and a diminution of the honour and strength of their country. Note, God sometimes makes sin to be its own punishment, and yet is not the author of sin; and there needs no more to make men miserable than to give them up to their own vile appetites and passions. Let them be put into the hand of their own counsels, and they will ruin themselves, and "make themselves desolate."

FINAL DELIVERANCE TO THE PEOPLE.—Ver. 33-40. (1.) God will "gather them" in

rod, and [z]I will bring you into [5]the bond of the covenant :¶

38 And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and [x]they shall not enter into the land of Israel ;* [y]and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD, Go ye,† serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: [z]but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, [a]there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the [6]first-fruits of your oblations, with all your holy things.‡

41 I will accept you with your [7]sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; [b]and I will be sanctified in you before the heathen.

42 And [c]ye shall know that I *am* the LORD, [d]when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, [e]when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover, the word of the LORD came unto me, saying,§

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the south field;

47 And say to the forest of the south, Hear the word of the LORD; Thus saith the Lord GOD, Behold, [f]I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: [g]the flaming flame shall not be quenched, and all faces [h]from the south to the north‖ shall be burnt therein.

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[z] Lev. xxvi. 25. Ps. lxxxix. 30-32.

[5] *A delivering.*

¶ The Jews should be brought, by means of the rigorous discipline which they should undergo, to a due sense of their obligations to obey the Divine law. By the ancient covenant they should again be bound to the service of Jehovah. See, for the accomplishment of the prophecy, Neh. ix. 9.—DR HENDERSON.

[z] Num. xiv. 30. 1 Cor. x. 5.

* The language here implies that the great body of the nation should be recovered from idolatry, and return to their native land, and that only a portion would continue in a state of rebellion against Jehovah, and consequently remain in exile.—DR HENDERSON.

[7] Ps. ix. 16.

† A permission full of indignation and of rebuke.—LOWTH.

[a] Prov. xxi. 27. Rev. iii. 15, 16.

[b] Is. lvi. 7. Rom. xii. 1. Heb. xiii. 15.

[6] *Chief.*

‡ The prophet here expresses the Christian worship by those religious oblations which were proper to his own time; as the other prophets frequently describe the state of the Christian Church by representations taken from the Jewish temple and service (Is. xix. 19; lvi. 7; lx. 7; lxvi. 23).—LOWTH.

[7] *Saviour of rest.*

[b] Is. v. 16. Luke ii. 14. 1 Pet. iii. 15.

[c] John xvii. 3. 1 John v. 20.

[d] xxxvi. 24; xxxvii. 21, 25.

[e] Ps. cxv. 1. Eph. i. 6. 1 Tim. i. 16.

§ The next chapter should have begun here; as what is contained in the second and following verses of that chapter is an explanation of what is included in the latter part of this.—GROTIUS.

[f] Deut. xxxii. 22. Is. xxx. 33.

[g] Is. lxvi. 24. Mark ix. 43-49.

[h] Is. xxiv. 1-6.

‖ From one end of the land to the other. The length of Judah lay north and south.—POOLE.

* Deut. xxix. 24-28. Is. xxvi. 11.

[h] John xvi. 25. Acts xvii. 18.

¶ They make this an argument for disregarding what I say, that I use so many similitudes and metaphorical expressions, that they cannot discover my meaning (ch. xii. 9). Whereupon God commands him, in the next chapter, to speak the same thing in plain terms.—LOWTH.

CHAP. XXI.

[a] Eph. vi. 19.

[b] Deut. xxxii. 2.

[c] Jer. xxvi. 11, 12. Acts vi. 13, 14.

[d] Jer. xxi. 13.

[e] Deut. xxxii. 41, 42. Is. x. 5.

[f] Ec. ix. 2. Jer. xv. 2-4.

* The words, "I will cut off from thee the righteous and the wicked," cannot mean, that every individual would be slain; but all would be cut off from the land of Israel, though not out of the land of the living. Many of the pious Jews were preserved from death during these judgments, but probably not all, nor they only; yet they were all "cut off from the land of Israel," so that not one remained in it; for all the survivors were either carried captive to Babylon, or migrated into Egypt and other countries.—SCOTT.

[g] Num. xiv. 21-23. Deut. xxix. 24-28.

[h] Is. xlv. 23.

† Heave, groan, and sigh, till the girdle of the loins is broke; and by these motions and gestures shew the miserable state of this people, and how much thou art affected with it.—GILL.

[i] Ex. xv. 15.

[k] Luke xxi. 26 Heb. xii. 12.

[l] Lev. xxvi. 36. Is. xiii. 7.

[l] *Go into water.*

[m] 1 Pet. iv. 7.

[n] Is. xxvii. 1.

[o] Is. v. 12 14. Luke xxi. 34, 35.

[z] It is *the rod of my son, it despiseth every tree.*

[p] 2 Sam. vii. 14. Ps. lxxxix. 26-32, 38-45.

‡ It makes no distinction between the sceptre and common wood; between the branches of the royal family, whom I honoured with the title of my sons (Ps. lxxxix. 26), and the meanest of the people.—LOWTH.

[q] Jer. xxv. 9, 33.

[r] Jer. xxv. 34. Mic. i. 8.

48 And [i]all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD! they say of me, [k]Doth he not speak parables?¶

CHAPTER XXI.

1 *Ezekiel prophesieth the sword of the Lord against the land of Israel, sighing bitterly for a sign.* 8 *Another prophecy of a bright and sharp sword.* 25 *The fall of the profane prince of Israel, &c.*

AND the word of the LORD came unto me, saying,

2 Son of man, [a]set thy face toward Jerusalem, [b]and drop *thy word* toward the holy places, and prophesy [c]against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD, [d]Behold, I *am* against thee, and [e]will draw forth my sword out of his sheath, and will cut off from thee [f]the righteous and the wicked.*

4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the north;

5 That [g]all flesh may know that I the LORD have drawn forth my sword out of his sheath: [h]it shall not return any more.

6 Sigh therefore, thou son of man, with the breaking of *thy* loins;† and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh; [i]and every heart shall melt, and [k]all hands shall be feeble, and every spirit shall [l]faint, and all knees shall [l]be weak *as* water: behold, [m]it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again the word of the LORD came unto me, saying,

9 Son of man, prophesy, and say, Thus saith the LORD; Say, A sword, a sword is [n]sharpened, and also furbished:

10 It is sharpened to make a sore slaughter; it is furbished that it may glitter: [o]should we then make mirth? [z]it contemneth [p]the rod of my son,‡ *as* every tree.

11 And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, [q]to give it into the hand of the slayer.

12 Cry and [r]howl, son of man; for it shall be

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mercy "out of the countries whither they were scattered," to be monuments of mercy, as the incorrigible were gathered to be vessels of wrath. Not one of God's jewels shall be lost in the lumber of this world. (2.) He will "bring them to the land of Israel," which he had promised to "give to their fathers;" and the discontinuance of their possession shall be no defeasance of their right; it is the "land of Israel" still, and thither God will bring them safe again. (3.) He will re-establish his ordinances among them, will set up his sanctuary in his "holy mountain," which is here called "the mountain of the height of Israel;" for though the mount Zion was none of the highest mountains, yet the temple there was one of the *highest honours of Israel.* It is promised, that they who preserved their integrity, and would not serve idols in other lands, shall return to their prosperity, and shall serve the true God in their own land, "all of them in the land shall serve me." Note, It is the true happiness of a people, and a sure token for good to them, when there is a prevailing disposition in them to serve God. Whereas God had forbidden the idolaters to bring their gifts to his altar, of these he will "require offerings and first-fruits," and will accept them. What he does not *require* he will not *accept*, but what is done with a regard to his precepts he will be well pleased with. He will "accept them with their sweet savour," or "savour of rest," as being very grateful to him, and what he takes a complacency in; whereas, to hypocritical worshippers, he says, "I will not smell in your solemn assemblies." (4.) He will give them true repentance for their sins (ver. 43). When they find how gracious God is to them, they will be overcome with his kindness, and blush to think of their bad behaviour towards so *good a God;* "there, 'in my holy mountain,' when you come to enjoy the privileges of that again, 'there' shall ye 'remember your doings' wherein ye have been defiled." Note, The more conversant we are with God's holiness, the more we shall see of the odious nature of sin. There "ye shall loathe yourselves in your own sight." Note, Ingenuous evangelical repentance makes people loathe themselves for their sins.—*Henry.*

CHAP. XXI. SIGHING OF THE PROPHET.—Ver. 6, 7. To give these awful predictions the greater emphasis, the prophet was ordered to sigh deeply and frequently in the presence of the elders, or of the captive Jews; as if his heart would break, or his loins were racked with pain, like the anguish of a woman in travail (as afterwards he was ordered to cry and howl for the same reason). And when the people inquired of him the cause or meaning of his bitter sighs and groans, he was ordered to answer them, that they were extorted by the tidings, which they would soon hear, of the invasion of Judah, and of the siege and destruction of Jerusalem; for these events, which were just at hand, would greatly distress and intimidate the whole company, and deprive them of all courage, strength, and spirits.—*Scott.*

THE SWORD.—Ver. 9-11. Observe, how the "sword" is described: 1. It is "sharpened," that it may cut and wound, and make a "sore slaughter." The wrath of God will put an edge upon it, and whatever instruments God shall please to make use of in executing his judgments, he will fill them with strength, courage, and fury, according to the service they are employed in. Out of the mouth of Christ goes a "sharp sword" (Rev. xix. 15). 2. It is "furbished," that "it may glitter," to the terror of those against whom it is drawn. It shall be a kind of "flaming sword." If it have rusted in the scabbard for want of use, it shall be rubbed and brightened; for though the glory of God's justice may seem to have been eclipsed for a while, during the day of his patience and the delay of his judgments, yet it will shine out again and be made to glitter. 3. It is a victorious sword, nothing shall stand before it. "It contemneth the rod of my son as every tree. Israel," said God once, "is my son, my first-born." The government of that people was called a "rod, a strong rod." We read (chap. xix. 11), of the "strong rods" they had "for sceptres;" but when the sword of God's justice is drawn, it "contemns this rod," makes nothing of it, though it be a "strong rod," and the "rod of his son." it is no more than "any other tree." When God's professing people are revolted from him, and in rebellion against him, his sword "despises" them.

EMPHATIC WARNING.—Ver. 9. The prophet must be very serious in denouncing these judgments. He must say, "A sword, a sword." Let him not study for fine words and a variety of quaint expressions. When the town is on fire, people do not so give notice of it, but cry, with a frightful, doleful voice, *Fire, fire.* So must the prophet cry, "A

upon my people, it *shall be* upon all the princes of Israel: [3]terrors, by reason of the sword, shall be upon my people: smite therefore upon *thy* thigh.

13 [4]Because *it is* a trial, and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesy, and smite *thine* [5]hands together,§ and let the sword be doubled the third time, the sword of the slain: it *is* the sword of the great *men that are* slain, which [a]entereth into their privy chambers.‖

15 I have set the [6]point of the sword [t]against all their gates, that *their* heart may faint, and *their* ruins be multiplied: ah! *it is* made bright, *it is* [7]wrapped up¶ for the slaughter.

16 Go thee one way or other,* [u]*either* on the right hand, [8]*or* on the left, whithersoever thy face *is* set.

17 I will also smite mine hands together, [x]and I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also, thou son of man, [y]appoint thee two ways,† that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to [z]Rabbath of the Ammonites, and to Judah in Jerusalem the defenced.

21 For the king of Babylon stood at the [9]parting of the way, at the head of the two ways, to use divination: he made *his* [1]arrows bright, he consulted with [2]images, he looked in the liver.‡

22 At his right hand was the divination for Jerusalem, to appoint [3]captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering*-rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them as a false divination in their sight, [4]to them that have sworn oaths: but he will [a]call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD, Because ye have made your iniquity to be remembered, in that [b]your transgressions are discovered, so that in all your doings your sins do appear; because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.§

25 ¶ And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end;

26 Thus saith the Lord GOD, Remove the diadem, and take off the crown: this *shall* not *be* the same: [c]exalt *him that is* low, and abase *him that is* high.

27 [5]I will overturn, overturn, overturn it: and it shall be no *more*, [d]until he come whose right it is; and I will give it *him*.

28 ¶ And thou, son of man, prophesy, and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach;‖ even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they see vanity unto thee, whiles they divine a lie unto thee,¶ to bring thee upon the necks of *them that are* slain, of the wicked, [e]whose day is come, when their iniquity *shall have* an end.

30 [6]Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee; I will blow against thee in the fire of my wrath, and deliver thee into the hand of [7]brutish men, [f]*and* skilful to destroy.

32 Thou shalt be for fuel to the fire: [g]thy blood shall be in the midst of the land; [h]thou shalt be no *more* remembered:* for I the LORD have spoken *it*.

CHAPTER XXII.

1 *A catalogue of sins in Jerusalem, and dispersion of the Jews.* 17 *God will burn them as dross in his furnace.* 23 *The general corruption of all orders of men.*

MOREOVER, the word of the LORD came unto me, saying,

2 Now, thou son of man, wilt thou [1]judge, wilt thou judge the [2]bloody city? [a]yea, thou shalt [3]shew her all [b]her abominations.

3 Then say thou, Thus saith the Lord GOD, The city sheddeth blood in the midst of it, that her time may come, [c]and maketh idols against herself to defile herself.

4 Thou art become guilty in thy blood that thou hast shed; and hast defiled thyself in thine idols

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[3] *They are thrust down to the sword with my people.*
[4] *When the trial* hath been, *what then? shall they not also belong to the despising rod?*
[5] *Hand to hand.*
§ A sign of grief (chap. vi. 11); of rage (Num. xxiv. 10); of astonishment (chap. xxii. 13). But many think it here a gesture of encouragement to the victorious Chaldeans.—NEWCOME.
[a] 1 Kings xxii. 25.
‖ *Their privy chambers.* — Into their bowels and souls, the fear of it should possess them.—GREENHILL.
[6] *Glittering,* or *fear.*
[t] Jer. xvii. 27.
[7] *Sharpened.*
¶ *Wrapped up*—and hath been carefully kept in the scabbard, that it might keep its edge, and not be blunted.—POOLE.
* O sword, take thy own course; O ye slaughter-men, ye Babylonian soldiers, all is open before you, go which way you will; I have brought you to waste the land from south to north; begin where you will, and proceed as you will, none shall be able to resist you.—POOLE.
[u] Gen. xiii. 9.
[8] *Set thyself, take the left hand.*
[x] Deut. xxviii. 63. Zech. vi. 8.
[7] Jer. i. 10.
† *Appoint thee two ways.*—Describe or paint two roads diverging from one. God foreshews his prophet that the king of Babylon, coming with his army into Syria, and finding that the Ammonites had entered into a confederacy with Egypt as well as Zedekiah, was in doubt against which of the two people he should first make war; and committed the decision of this matter to his arts of divination, described ver. 21.—LOWTH.
[y] Deut. iii. 11. 2 Sam. xii. 26.
[9] *Mother of, &c.*
[1] *Knives.*
[2] *Teraphim.*
‡ Of a beast slain; a calf, kid, or lamb. If it was wanting, or any part of it, or diseased in various ways, or wounded in the opening, &c., it foreboded misfortunes. A double liver, &c., portended joy and happiness.—GILL.
[3] Battering-*rams:* Heb. *rams.*

[4] *For the oaths made unto them.*
[z] Num. v. 15. Rev. xvi. 19.
[b] Is. iii. 9. Jer. ii. 34. Mic. iii. 10-12.

§ Because your sins cry to heaven for vengeance, ye shall fall into the hands and power of the king of Babylon.—LOWTH.
[c] 1 Sam. ii. 7, 8. Luke i. 52.
[5] *Perverted, perverted, perverted, will I make it.*
[d] Gen. xlix. 10. Num. xxiv. 19.
‖ In ver. 19, 20, Rabbath, the chief city of the Ammonites, was mentioned, as being in equal danger with Jerusalem. God here directs the prophet to resume the subject of Rabbath, and to declare the ruin of it.—POOLE.
¶ The diviners of the Ammonites encouraged them with vain predictions of victory and triumph, to trample on the Jews when suffering the punishment of their sins. It was not, therefore, proper that the sword of vengeance should return into its scabbard, till they, too, were punished. The Lord would on this account judge and execute vengeance on them in their own land, where the nation first received its existence. He would pour his vengeance on them as water: his wrath would burn against them as fire, made more vehement by being blown; he would deliver them into the hands of men who were cruel and bloody like wild beasts, and used their understandings only for destruction.—SCOTT.
[e] Job xviii. 20. Ps. xxxvii. 13.
[6] *Cause it to return.*
[7] *Burning.*
[f] Is. xiv. 4-6. Jer. iv. 7. Hab. i. 6-10.
[g] Is. xxxiv. 3-7.
[h] Zeph. ii. 9.
* See chap. xxv. 10. The Jewish nation still subsists. The Ammonites are lost in the mass of mankind, and have been long forgotten.—NEWCOME.

CHAP. XXII.
[1] Or, *plead for.*
[2] *City of bloods.*
[a] Is. lviii. 1. 1 Tim. v. 20.
[3] *Make her know.*
[b] xvi.; xxiii.
[c] 2 Kings xxi. 2-9. Jer. ii.; iii.

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sword, a sword;" and (ver. 14) "Let the sword be doubled" the "third time" in thy preaching. God speaks once; yea, twice; yea, thrice. It were well if men, after all, would perceive and regard it. It shall be "doubled the third time" in God's providence; for it was Nebuchadnezzar's third descent upon Jerusalem that "made a full end" of it. Ruin comes gradually, but at last comes effectually, upon a provoking people. Yet this is not all; the prophet is not only as a herald-at-arms to proclaim war, and to cry, "A sword, a sword," once and again, and a third time, but, as a person nearly concerned, he must "cry and howl" (ver. 12), must sadly lament the desolations that the sword would make, as one that did himself not only sympathise with the sufferers, but feel from the sufferings. Again (ver. 14), "Prophesy, and smite thy hands together," wring "thy hands," as lamenting the desolation; or, Clap "thy hands," as by the prophecy instigating and encouraging those that were to be the instruments of it, or as one standing amazed at the suddenness and severity of the judgment.

AUGURY.—Ver. 19-22. This represents the conduct of Nebuchadnezzar; for that prince would march his army from Babylon, intending to destroy both Rabbath and Jerusalem, but undetermined which he should first attack, so that when he came to the parting of the roads neither his policy nor his resentment would decide the matter, but he had recourse to divination. This was an appeal to some superior power to determine for him, conducted with many superstitious and idolatrous rites. Three kinds of augury or divination seem to have been used on this occasion. "They wrote on several arrows the names of the cities they intended to assault, and then putting them all together promiscuously in a quiver, they drew them out thence as lots are drawn; and that city whose name was writ on the arrow first drawn was the city they first made war upon." (*Jerome in Lowth.*) "He mingled his arrows." The teraphim, or little images that were carried with them, were consulted as oracles. Some artificial answer was supposed to be returned by them; and, having offered sacrifices, the priests or augurs examined the intestines, especially the liver, from the state of which, in different animals, whether mutilated or complete, sound or unsound, or from its colour, they decided, according to the rules laid down among them. The Lord, however, so overruled it, that all these inquiries concurred in determining Nebuchadnezzar to march against Jerusalem rather than Rabbath; and when this was settled he appointed captains, and prepared everything for the siege of that city.—*Scott.*

MESSIAH'S KINGDOM.—Ver. 27. Attempts to re-establish the government would be blasted, and come to nothing, Gedaliah's particularly, and Ishmael's, who was "of the seed-royal" (to which the Chaldee paraphrase refers this), neither of them shall be able to make anything of it. "I will overturn, overturn, overturn," first one project, and then another; for who can build up what God will throw down? This monarchy shall never be restored, till it is fixed for perpetuity in the hands of the Messiah. There "shall be no more" kings of the house of David after Zedekiah, till Christ comes, "whose right the kingdom is," who is that Seed of David in whom the promise was to have its full accomplishment, "and I will give it him." He shall have "the throne of his father David" (Luke i. 32). Immediately before the coming of Christ, there was a long eclipse of the royal dignity, as there was also a failing of the spirit of prophecy, that his shining forth in the fulness of time, both as King and Prophet, might appear the more illustrious. Note, Christ has an incontestable title to the dominion and sovereignty both in the Church and in the world. The kingdom is "right."—*Henry.*

CHAP. XXII. CATALOGUE OF SINS.—Ver. 1-16. Let us take a view of all the particular sins which Jerusalem here stands charged with; and they are all exceeding sinful. 1. Murder: "The city sheds blood," not only in the suburbs, where the strangers dwell, but "in the midst of it," where one would think the magistrates would, if anywhere, be vigilant. Even there people were murdered, either in duels or by secret assassinations or poisonings, or in the courts of justice under colour of law, and there was no care taken to discover and punish the murderers, according to the law (Gen. ix. 6), no, nor so much as the ceremony used to expiate an uncertain murder (Deut. xxi. 1), and so the guilt and pollution remains upon the city. Thus "thou" art "become guilty in thy blood that thou hast shed." This crime is insisted most upon, for it was Jerusalem's measure-filling sin more than any other: it is said to be that "which the Lord would not pardon" (2 Kings xxiv. 4). 2. Idolatry; "She makes idols against herself to destroy herself." And again, "Thou hast defiled thyself

which thou hast made; and thou hast caused thy days to draw near, and art come *even* unto thy years: therefore [d]have I made thee a reproach unto the heathen, and a mocking to all countries.

5 *Those that be* near,[*] and *those that be* far from thee, shall mock thee, *which art* [4]infamous *and* much vexed.

6 Behold, the princes of Israel,[†] every one were in thee to their [5]power to shed blood.

7 In thee have they set light by father and mother; in the midst of thee have they [e]dealt by [6]oppression with the stranger; in thee have they vexed the fatherless and the widow.

8 Thou hast [f]despised mine holy things, and hast profaned my sabbaths.

9 In thee are [7]men that carry tales[‡] to shed blood; and in thee they eat upon the mountains; in the midst of thee [g]they commit lewdness;

10 In thee have they discovered their father's nakedness; in thee have they humbled her that was set apart for pollution.

11 And [8]one hath committed abomination with his neighbour's wife; and [9]another hath [1]lewdly defiled his daughter-in-law; and another in thee hath humbled his sister, his father's daughter.[§]

12 In thee have they [h]taken gifts to shed blood; [i]thou hast taken usury and increase, and thou hast [k]greedily gained of thy neighbours by extortion, [l]and hast forgotten me, saith the Lord GOD.[‖]

13 Behold, therefore, I have smitten mine hand at [m]thy dishonest gain which thou hast made, and at thy blood which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands be strong, in the days that I shall deal with thee? [n]I the LORD have spoken *it*, and will do *it*.

15 And I will [p]scatter thee among the heathen, and disperse thee in the countries, and will consume thy filthiness out of thee.

16 And thou shalt [2]take thine inheritance in thyself in the sight of the heathen, and [q]thou shalt know that I *am* the LORD.

17 ¶ And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become dross:[¶] all they *are* brass, and tin, and iron, and lead, in the midst of the furnace; they are *even* the [3]dross of silver.

19 Therefore thus saith the Lord GOD, Because ye are all become dross, behold, therefore [r]I will gather you into the midst of Jerusalem.

20 [4]*As* they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt *it;* so will I gather *you* [s]in mine anger and in my fury, and I will leave *you there*, and melt you.

21 Yea, I will gather you, [t]and blow upon you in the fire of my wrath, [u]and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and [x]ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, [y]Thou[*] *art* the land that is not cleansed, nor rained upon in the day of indignation.

25 *There is* a conspiracy of her prophets[†] in the midst thereof, like a roaring lion ravening the prey: [z]they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

26 Her [a]priests have [5]violated my law, and have [b]profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have [c]hid their eyes from my sabbaths, and [d]I am profaned among them.

27 Her princes[‡] in the midst thereof *are* like wolves ravening the prey, to shed blood, *and* to destroy souls, to get dishonest gain.

28 And her prophets have daubed them with untempered *mortar*,[§] seeing vanity, and divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used [6]oppression, and exercised robbery, and have vexed the poor and needy; yea, they have [e]oppressed the stranger [7]wrongfully.

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[d] Lev. xxvi. 32.
[*] *Those that be near* —as the Idumeans or Edomites, who insulted over Jerusalem when it was taken, Ammonites, and Moabites, and Philistines. *Those that be far from thee* — the barbarous Medes, Iberians, Hyrcanians, &c., to whom thou shalt be carried captive, whose land is far off. *Infamous* — of a most infamous name. *Much vexed* — afflicted, impoverished, and ruinated above what was ever done to any city.—POOLE.
[4] *Polluted of name, much in vexation.*
[†] These were probably the members of the great Sanhedrim, or the king's counsellors and chief officers of state (see Jer. xxvi. 10; xxxvi. 12).—LOWTH.
[5] *Arm.*
[e] Ex. xxii. 21, 22. Prov. xxii. 22, 23.
[6] *Deceit.*
[f] Lev. xix. 30. Am. viii. 4-6.
[7] *Men of slanders.*
[‡] Lit. *men of traffic* —those who went about for purposes of trade, pedlars; and as such generally propagated reports, the phrase came to be used in the sense of *talebearers*. Those here referred to appear to have been what in the present day we call *informers*.—DR HENDERSON.
[8] Jud. xx. 6.
[9] *Every one.*
[1] *Every one.*
[l] *By lewdness.*
[§] Nothing near in kindred, nothing loathsome in nature, can stand in the way of your lust.—M'FARLAN.
[h] Ex. xxiii. 7, 8.
[i] Ex. xxii. 25, 26. Deut. xxiii. 19.
[k] Prov. i. 19. Luke xix. 8. 1 Cor. vi. 10.
[l] Deut. xxxii. 18.
[‖] The forgetfulness of God is the source of the greatest disorders; for as St Jerome well observes, the remembrance of God excludes all sin. Men rush into crimes in proportion as they forget God.—CALMET.
[m] Num. xxiv. 10.
[n] Prov. xxviii. 3. Jer. vii. 9-11.
[o] 1 Sam. xv. 29. Mark xiii. 31.
[p] Lev. xxvi. 33. Deut. iv. 27.
[q] *Be profaned in thyself.*
[4] Ps. lxxxiii. 18.

[¶] The house of Israel is in my sight like silver alloyed with several baser metals. I am about to act towards them as a refiner, who purifies and separates the metals in the fire.—CALMET.
[3] *Drosses.*
[r] Mic. iv. 12. Matt. xiii. 30, 40-42.
[4] According *to the gathering.*
[s] Jer. iv. 11, 12, 30.
[t] Deut. iv. 24; xxxii. 22. Zeph. i. 18.
[u] Ps. lxviii. 2. Jer. ix. 7.
[x] Hos. v. 10. Rev. xvi. 1.
[y] 2 Chr. xxxvi. 14-16. Is. i. 5; ix. 13. Zeph. iii. 2.
[*] *Thou*—the land of Israel. *Is not cleansed, nor rained upon.*—Though God's judgments have been as violent storms and floods, though they have been as hottest fires, yet neither thy filth hath been carried away, nor thy dross melted out of thee by them, still remainest thou both. Therefore is *indignation* kindled against thee, and thou shalt be deprived of the dews of heaven, the rain that should cool thy thirsty land shall be withholden, yea rain that should make the ground fruitful shall not descend.—POOLE.
[†] That is, of the false prophets. These are often reproved for making a gain of their profession (see Jer. vi. 13; Mic. iii. 5, 11).—LOWTH.
[z] Jer. ii. 30, 34. Matt. xxiii. 14.
[a] 1 Sam. ii. 12-17, 22. Mal. i. 6-8.
[5] *Offered violence to.*
[b] Lev. xxii. 2, &c. 1 Sam. ii. 15, 29.
[c] xx. 12, 13.
[d] Rom. ii. 24.
[‡] These are as bad as the priests; they are rapacious, and grievously oppress the people by unjust impositions, in order to increase their revenues.—CLARKE.
[§] Have soothed them in their sins; and in a base flattery have spoken plausible things to them, no less false than pleasing.—BP. HALL.
[6] *Deceit.*
[e] Ex. xxii. 21. Lev. xix. 33, 34.
[7] *Without right.*

in thine idols which thou hast made." 3. Disobedience to parents: "In thee have" the children "set light by their father and mother," mocked them, cursed them, and despised to obey them, which was a sign of more than ordinary corruption of nature as well as manners, and a disposition to all manner of disorder (Isa. iii. 5). They that set light by their parents are in the highway to all wickedness. 4. Oppression and extortion. To enrich themselves, they wronged the poor: "They dealt by oppression" and "deceit with the stranger," taking advantage of his necessities, and his ignorance of the laws and customs of the country. 5. Profanation of the Sabbath and other holy things. This commonly goes along with the other sins for which they here stand indicted: "Thou hast despised mine holy things," holy oracles, holy ordinances; the rites which God appointed were thought too plain, too ordinary—they despised them, and therefore were fond of the customs of the heathen. Note, Immorality and dishonesty are commonly attended with a contempt of religion and the worship of God: "Thou hast profaned my sabbaths." There was not in Jerusalem that face of Sabbath-sanctification that one would have expected in the "holy city." Sabbath-breaking is an iniquity that is an inlet to all iniquity. Many have owned it to contribute as much to their ruin as anything. 6. Uncleanness and all manner of seventh-commandment sins, fruits of those vile affections to which God in a way of righteous judgment gives men up, to punish them for their idolatry and profanation of holy things. Jerusalem had been famous for its purity, but now "in the midst of thee they commit lewdness;" it goes barefaced, though in the most scandalous instances, as that of a man's having his father's wife, which is the "discovery of the father's nakedness," and is a sin not "to be named among Christians" without the utmost detestation (1 Cor. v. 1), and was made a capital crime by the law of Moses (Lev. xx. 11). 7. Unmindfulness of God was at the bottom of all this wickedness: "'Thou hast forgotten me,' else thou wouldst not have done thus." Note, Sinners do that which provokes God, because they "forget" him: they forget their descent from him, dependence on him, and obligations to him; they forget how valuable his favour is, which they make themselves unfit for.—*Henry.*

AWFUL DEGENERACY.—Ver. 18-22. Israel, compared with other nations, had been as the gold and silver compared with the baser metals. But they were now become as the dross or scum of silver, the refuse that is consumed in the furnace, or thrown away, when the silver is refined. Or they were become as brass, tin, iron, and lead, or a mixture of such metals as are comparatively of small value. These may mean different characters among them, all far beneath what Israelites ought to have been, and at best only equal to the heathen. The Lord intended, therefore, to gather them into Jerusalem, as metals are cast into the furnace; to make the fire exceeding hot under them by blowing it; and to leave them there to be melted and proved; that if there were any gold or silver, it might be separated and refined, and that the dross and base metal might be consumed. The wrath of God kindled and blew this fire, which consisted of the judgments inflicted on the Jews by the Chaldeans, by whom Jerusalem was entirely destroyed, and all orders and characters of men were either slain or reduced to a wretched captivity.—The destruction of Jerusalem by the Romans, and the long-continued calamities of the Jews since that event, seem also to have been intended by the Spirit of prophecy, though the Chaldean invasion was primarily foretold.

UNIVERSAL APOSTASY.—Ver. 26. The whole company of the priests were become like Hophni and Phinehas: they wrested the law of God from its true meaning, that it might seem to sanction their enormities; or they contemptuously broke it for their own ungodly gain! They profaned the temple by their crimes, where the sacrifices and oblations were offered or used by them in a most unholy manner. They disregarded the distinction between holy and profane, and betwixt clean and unclean, both in respect of times, meats, persons, and actions, making everything bend to their interest. They connived at, and joined in, the profanation of the Sabbaths; and their sacred function was so disgraced by their crimes, that the name of God was greatly profaned by them. Ver. 27, 28. The prophets employed all their ingenuity to varnish over the crimes of the princes, who were like ravening wolves, and took bribes to shed innocent blood. By these means the prophets shared the dishonest gain with the princes, or availed themselves of their authority to gratify their avarice or revenge; and thus from them robbery and oppression were diffused through the land. Ver. 30. Jeremiah and some few others endeavoured to bring the people to repentance, and to avert Divine judgments by their prayers: but they were greatly despised; their efforts were generally and pertinaciously opposed, and almost entirely unsuccessful, and their prayers were discouraged. There was not one, however, that possessed authority or influence, who made a good use of it. Neither the king nor any of his nobles; neither the high priest nor any of the chief priests; not one of the scribes, the members of the Sanhedrim, or the magistrates; nor of those who possessed credit and influence. None of them all employed their abilities and authority to stop

30 And I sought for a man among them, that should make up the hedge,‖ and stand in the gap before me for the land, that I should not destroy it; but I found none.

31 Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath: [f]their own way have I recompensed upon their heads, saith the Lord GOD.

CHAPTER XXIII.

1 *The whoredoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers;* 36 *their adulteries reproved,* 45 *and their judgments declared.*

THE word of the LORD came again unto me, saying,

2 Son of man, there were two women, the daughters of one mother;

3 And they committed [a]whoredoms in Egypt; they committed whoredoms in their youth:* there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of them *were* Aholah the elder, and Aholibah her sister; and [b]they were mine, and they bare sons and daughters. Thus *were* their names; Samaria *is* [1]Aholah, and Jerusalem [2]Aholibah.

5 And [c]Aholah played the harlot when she was mine; and she doted on her lovers, [d]on the Assyrians *her* neighbours,

6 *Which were* clothed with blue,† captains and rulers, all of them desirable young men, horsemen riding upon horses.

7 Thus she [§]committed her whoredoms with them, with all them *that were* [4]the chosen men of Assyria, and with all on whom she doted: [e]with all their idols she defiled herself.‡

8 Neither left she her whoredoms *brought* from Egypt:[§] for in her youth they lay with her, and they bruised the breasts of her virginity, and poured their whoredom upon her.

9 Wherefore [f]I have delivered her into the hand of her lovers, into the hand of the Assyrians, upon whom she doted.

10 These discovered her nakedness: they took her sons and her daughters, and slew her with the sword: and she became [5]famous‖ among women; for they had executed judgment upon her.

11 And when her sister Aholibah saw *this,* [6]she was more corrupt in her inordinate love than she, and in her whoredoms more than [7]her sister in *her* whoredoms.

12 She doted upon the Assyrians *her* neighbours, captains and rulers clothed most gorgeously, horsemen riding upon horses, all of them desirable young men.

13 Then I saw that she was defiled, [§]*that* they *took* both one way;

14 And *that* she increased her whoredoms: for when she saw men [h]pourtrayed upon the wall,¶ the images of the Chaldeans pourtrayed with [i]vermilion,

15 Girded [k]with girdles upon their loins, exceeding in dyed attire upon their heads, [l]all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And [§]as soon as she saw them with her eyes, she doted upon them, [m]and sent messengers unto them into Chaldea.

17 And the [9]Babylonians came to her into the bed of love, and they defiled her with their whoredom; and she was polluted with them, [n]and her mind was [l]alienated from them.

18 So she [o]discovered her whoredoms, and discovered her nakedness; then [p]my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she [q]multiplied her whoredoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.*

20 For she doted upon their paramours,† whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD, Behold, [r]I will raise up thy lovers against thee, from whom thy mind is alienated, [s]and I will bring them against thee on every side;

23 The [t]Babylonians, and all [u]the Chaldeans, [x]Pekod, and Shoa, and Koa, *and* all the [y]Assyrians with them: all of them desirable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee [z]with chariots, waggons, and wheels, and with an assembly of people, *which* shall set against thee

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‖ *Make up the ledge.*—That was broken down by the transgressions of the people, who exceeded all bounds of law and justice. *And stand in the gap.*—"In the gap" that sin had made, at which the Lord was entering as a man of war to destroy the transgressors. GILL.

[f] Rom. ii. 8, 9.

CHAP. XXIII.

[a] Lev. xvii. 7. Josh. xxiv. 14.

* The time when the Israelites were in Egypt, or were lately departed out of it, is called their "youth" in the prophets, because that was the time when God first owned them for his people (see ver. 19; ch. xvi. 8, 22; Jer. ii. 2; Hos. ii. 15).—LOWTH.

[b] Ex. xix. 5, 6. Ps. xlv. 11-16.

[1] That is, *His tent* or *tabernacle.*

[2] That is, *My tabernacle in her.*

[c] 1 Kings xv. 26, 30.

[d] 2 Kings xv. 19. Hos. v. 13.

† The Chaldeans, the Assyrians, and the Persians chiefly admired the colour of purple and hyacinth. Dresses of these colours were reserved for the prince and the great lords, and one of the most distinguished rewards for merit and service was the permission to wear them (see Nahum ii. 3).—CALMET.

‡ *Bestowed her whoredoms upon them.*

[4] *The choice of the children of Asshur.*

[e] Ps. cvi. 39. Hos. v. 3; vi. 10.

‡ From the reference to idols at the end of this verse, it is manifest that the alliances with the Assyrians were not merely of a political nature.—DR HENDERSON.

§ All the precautions taken by Moses, all the zeal of Joshua and his successors, were insufficient to root out the propensity to idolatry which the Jews had imbibed in Egypt.—CALMET.

[f] 1 Chr. v. 26. Rev. xvii. 12, 13, 16.

[5] *A name.*

‖ *Became famous.*—As she had been formerly renowned among the heathen for her beauty, so now she was everywhere talked of as a remarkable instance of God's vengeance, and set forth as an example to other cities and nations, to deter them from the like abominations.—LOWTH.

Famous, in the time of our translators, signified notorious, and was often used by them in a bad sense.—HEWLETT.

[6] *She corrupted her inordinate love more than, &c.*

[7] *The whoredoms of her sister.*

§ 2 Kings xvii. 18, 19. Hos. xii. 1.

[h] Is. xlvi. 1. Jer. l. 2.

¶ Such as Bel, Nebo, and Merodach, mentioned Is. xlvi. 1; Jer. l. 2. The deified men worshipped by the Chaldeans. These the inhabitants of Chaldea had represented on the walls of Jerusalem; and the Jews desired to possess the idols, that they might pay them Divine honours.—NEWCOME.

[i] Jer. xxii. 14.

[k] Is. xxii. 21.

[l] Jud. viii. 18.

§ *At the sight of her eyes.*

[m] 2 Pet. ii. 14.

[9] *Children of Babel.*

[n] 2 Sam. xiii. 15.

[l] *Loosed,* or *disjointed.*

[o] Is. iii. 9. Hos. vii. 1.

[p] Deut. xxxii. 19. Ps. cvi. 40.

[q] Am. iv. 4.

* When the Divine displeasure was manifested against Judah by the first invasion on the part of Nebuchadnezzar, instead of rejecting her false confidences, abandoning her idolatries, and returning to the worship and service of her covenant-God, she indulged the gratification of her lustful propensities in the most open and shameless manner — having recourse anew to the grossest idolatries of the Egyptians which she had cherished at the earliest period of her history.—DR HENDERSON.

† The Egyptians are meant, whose idolatry was very gross.—CALMET.

[r] Is. x. 5. Hab. i. 5-10.

[s] Jer. xii. 9-12.

[t] 2 Kings xxv. 1-3.

[u] Job i. 17. Is. xxiii. 13.

[x] Jer. l. 21.

[y] Gen. ii. 14; xxv. 18. Ezra vi. 22.

[z] Jer. xlvii. 3. Nah. ii. 3, 4.

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the progress of wickedness, and to bring the principal offenders to justice; or endeavoured by their labours and examples to promote a reformation, or to interpose by their prayers to avert Divine judgment. The lord (speaking after the manner of men) sought for some Moses, Phinehas, or Samuel, to stand in the gap on this occasion; but as he found none, the destruction of Jerusalem was inevitable.—*Scott.*

CHAP. XXIII. AHOLAH.—Ver. 5. "Aholah played the harlot when she was mine." Though the ten tribes had deserted the house of David, yet God owned them for *his* still; though Jeroboam, in setting up the golden calves, "sinned, and made Israel to sin," yet, as long as they worshipped the God of Israel only, though by images, he did not quite cast them off. But the way of sin is down-hill. Aholah played the harlot, brought in the worship of Baal (1 Kings xvi. 31), set up that *other* god, that dunghill-god, in competition with Jehovah (1 Kings xviii. 21), as a vile adulteress "dotes on her lovers," because they are well-dressed, and make a figure, because they are young and handsome (ver. 6), "clothed with blue, captains and rulers, desirable young men," genteel, and that pass for men of honour. So she doted upon her neighbours, particularly the Assyrians, who had extended their conquests near them; she admired their idols, and worshipped them, admired the pomp of their courts and their military strength, and courted alliances with them upon any terms, as if their own God were not sufficient to be depended upon. We find one of the kings of Israel giving a "thousand talents" to the "king of Assyria" to engage him in his interest (2 Kings xv. 19). She doted on the "chosen men of Assyria," as worthy to be trusted and employed in the service of the state (ver. 7), and "on all their idols with which she defiled herself." Note, Whatever creature we "dote upon," pay homage to, and put a confidence in, we make an idol of that creature; and whatever we "make an idol" of we "defile ourselves with." And now again, the conviction looks back as far as the original of their nation; "Neither left she her whoredoms which she brought from Egypt" (ver. 8). Their being idolaters in Egypt was a thing never to be forgotten; that they should be "in love" with Egypt's idols, even then when they were continually "in fear" of Egypt's tyrants and task-masters! But (as some have observed), therefore, at that time, when Satan boasted of his having "walked through the earth" as all his own, to disprove his pretensions, God did not say, Hast thou considered "my people Israel in Egypt"? (for they were become idolaters, and were not to be boasted of) but "Hast thou considered my servant Job in the land of Uz?" And this corrupt disposition in them, when they were first formed into a people, is an emblem of that original corruption which is born with us, and is woven into our constitution—a strong bias toward the world and flesh, like that in the Israelites toward idolatry; it was "bred in the bone" with them, and was charged upon them long after, that they "left not their whoredoms brought from Egypt;" it would never "out of the flesh," though Egypt had been a house of bondage to them; thus the corrupt affections and inclinations which we brought into the world with us, we have not lost, nor got clear of, but still retain them, though the iniquity we were born in was the source of all the calamities which human life is liable to.—*Henry.*

AHOLIBAH.—Ver. 11-21. All the time that the kingdom of Israel was ripening for judgments, and even after it was ruined, Judah was growing more and more corrupt, and devoted to idols: and in the reign of Ahaz, afterwards in that of Manasseh and Amon, and at last after the death of Josiah, the Jews were more mad upon their idols than the Israelites had been; so that the efforts of their pious princes to reform them only tended to shew the inveteracy of the disease, which increased amidst the most powerful remedies used to abate it. They, too, connected themselves with the Assyrians, and were enamoured of them and their idols; and then with the Chaldeans, and followed their idols; still retaining also their attachment to the Egyptians and their idols. Thus they were like those abandoned women who have cast off all regard to decency, duty, or consequences; and are given up in the most infatuated manner to their unbridled inordinate passions, and ready to prostitute themselves to every man they see; and their conduct was represented by these allusions, to shew how loathsome and hateful idolatry is in the sight of God. But after a short time they were as much alienated from the Chaldeans as they had been attached to them (as is frequently the case between bad women and their paramours); and this made way for their tempters to become their executioners. For though they were alienated from

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buckler, and shield, and helmet, round about: and [a]I will set judgment before them, and they shall judge thee according to their judgments.

25 And [b]I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy nose‡ and thine ears; and thy remnant shall fall by the sword: they shall take thy sons and thy daughters; and [c]thy residue shall be devoured by the fire.

26 They shall also [d]strip thee out of thy clothes, and take away thy [2]fair jewels.

27 Thus [e]will I make thy lewdness to cease from thee, and thy whoredom *brought* from the land of Egypt; so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD, Behold, I will deliver thee into the hand *of them* [f]whom thou hatest,§ into the hand *of them* from whom thy mind is alienated:

29 And they shall [g]deal with thee hatefully, and shall take away all thy labour, and shall leave thee naked and bare; and the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy whoredoms.

30 I will do these *things* unto thee, because [h]thou hast gone a whoring after the heathen, *and* because thou art polluted with her idols.

31 Thou hast [i]walked in the way of thy sister; therefore will I give [k]her cup into thine hand.‖

32 Thus saith the Lord GOD, Thou shalt [l]drink of thy sister's cup deep and large: [m]thou shalt be laughed to scorn and had in derision; it containeth much.

33 Thou shalt be [n]filled with drunkenness and sorrow,¶ [o]with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even [p]drink it, and suck *it* out, and thou shalt break the sherds thereof, [q]and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD, [r]Because thou hast forgotten me, [s]and cast me behind thy back, [t]therefore bear thou also thy lewdness and thy whoredoms.

36 ¶ The LORD said moreover unto me, Son of man, [u]wilt thou [3]judge Aholah and Aholibah? yea, [x]declare unto them their abominations;

37 That they have committed adultery, [y]and blood *is* in their hands, and with their idols have they committed adultery, and [z]have also caused their sons, whom they bare unto me, to pass for them through *the fire*, to devour *them*.

38 Moreover, this they have done unto me: [a]they have defiled my sanctuary in the same day, [b]and have profaned my sabbaths.

39 For when they had slain their children to their idols, then [c]they came the same day into my sanctuary* to profane it; and, lo, [d]thus have they done in the midst of mine house.

40 And furthermore, that [e]ye have sent for men [4]to come from far, unto whom a messenger *was* sent; and, lo, they came: for whom thou didst wash thyself, paintedst thine eyes, and [f]deckedst thyself with ornaments,

41 And satest upon a [5]stately bed, and [g]a table prepared before it, [h]whereupon thou hast set mine incense and mine oil.

42 And [i]a voice of a multitude being at ease *was* with her: and with the men of the [6]common sort *were* brought [7]Sabeans† from the wilderness, which put bracelets upon their hands, and beautiful crowns upon their heads.

43 Then said I unto *her that was* old in adulteries, Will they now commit [8]whoredoms with her, and she *with them*?

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: so went they in unto Aholah and unto Aholibah, the lewd women.

45 ¶ And the righteous men, they shall judge them‡ [k]after the manner of adulteresses, and after the manner of women that shed blood; because they *are* adulteresses, and blood *is* in their hands.

46 For thus saith the Lord GOD, I will bring up a company upon them, and will give them [9]to be removed and spoiled.

47 And [l]the company shall stone them with stones,§ and [l]despatch them with their swords: they [m]shall slay their sons and their daughters, [n]and burn up their houses with fire.

48 Thus will [o]I cause lewdness to cease out of the land, [p]that all women may be taught not to do after your lewdness.

49 And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; [q]and ye shall know that I *am* the Lord GOD.

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[a] 2 Sam. xxiv. 14. Jer. xxxix. 5, 6.

[b] Ex. xxxiv. 14.

‡ This refers to the severe vengeance which enraged jealous husbands sometimes took on their adulterous wives, or to the ignominious and terrible punishment that was publicly inflicted on them; and it implied that God would employ the Chaldeans to destroy the king, princes, priests, and prophets of Judah, and, as it were, first to mutilate, and then put to death, this infamous adulteress with her whole family.—SCOTT.

[c] Rev. xviii. 8.

[d] Jer. xiii. 22. Rev. xvii. 16.

[2] *Instruments of thy decking.*

[e] Is. xxvii. 9. Zech. xiii. 2.

[f] Jer. xxi. 7-10.

§ The Chaldeans, that were thy lovers formerly; but since thou hast broken thy league and friendship with them, thy love is turned to hatred. This shall prompt them to take a full revenge on thy perfidiousness.—LOWTH.

[g] Deut. xxviii. 47-51.

[h] Ps. cvi. 35-38. Jer. ii. 18-20.

[i] Jer. iii. 8-11.

[k] Jer. vii. 14, 15. Dan. ix. 12.

‖ I will make thee taste deep of those grievous judgments which thy sister Israel hath tasted of.—BISHOP HALL.

[l] Ps. lx. 3. Matt. xx. 22, 23.

[m] Deut. xxviii. 37. Mic. vii. 8.

[n] Jer. xxv. 27. Hab. ii. 16.

¶ God's judgments are often compared to a cup of intoxicating liquors, because they astonish men, and bereave them of common judgment and discretion, and likewise expose them to the scorn and contempt of their enemies (see Jer. xxv. 15, &c.; xlviii. 26. Hab. ii. 16).—LOWTH.

[o] Is. li. 17, 22.

[p] Ps. lxxv. 8.

[q] Rev. xviii. 7.

[r] Jer. ii. 32. Rom. i. 28.

[s] 1 Kings xiv. 9. Neh. ix. 26.

[t] Lev. xxiv. 15. Num. xiv. 34.

[u] Jer. i. 10. 1 Cor. vi. 2, 3.

[3] *Plead for.*

[x] Mic. iii. 8-11. Matt. xxiii. 13-35.

[y] 2 Kings xxiv. 4. Luke xiii. 34.

[z] Lev. xviii. 21; xx. 2-5.

[a] 2 Kings xxi. 4, 7.

[b] Neh. xiii. 17, 18.

[c] Is. iii. 9. John xviii. 28.

* So callous and daring were the Jews in their idolatry, that on the very day on which they had burned their children to Moloch in the valley of Gehenna, they hypocritically presented themselves as worshippers in the temple of Jehovah (comp. Jer. vii. 9, 10).—DR HENDERSON.

[d] 2 Chr. xxxiii. 4-7. Jer. xxiii. 11.

[e] Is. lvii. 9.

[4] *Coming.*

[f] Prov. vii. 10.

[5] *Honourable.*

[g] Is. lxv. 11. Mal. i. 7.

[h] Jer. xliv. 17. Hos. ii. 8, 9.

[i] Ex. xxxii. 6, 18, 19.

[6] *Multitude of men.*

[7] *Drunkards.*

† The same word occurs Joel iii. 8; Is. xlv. 14; in which places it is supposed to denote the inhabitants of Arabia Felix, who were the posterity of Seba, mentioned Gen. x. 7.—LOWTH.

[8] *Her whoredoms.*

‡ The prophets are said to execute those judgments which they foretell. So Ezekiel says of himself, that he was sent "to destroy the city" (chap. xliii. 3); that is, to prophesy its destruction. To the same sense we read Hos. vi. 5, "I have hewed them by the prophets; I have slain by the words of my mouth" (see Is. vi. 10; Jer. i. 10).—LOWTH.

[k] Lev. xx. 10; xxi. 9. John viii. 7.

[9] *For a removing and spoil.*

[l] Jer. xxxiii. 4, 5.

§ Which was the punishment of adulterers and idolaters (Deut. xiii. 10; xxii. 24). This seems to refer to the Chaldean army casting out stones from their slings and engines into the city of Jerusalem, when they besieged it, by which they killed some, and beat down the houses, which fell upon others and destroyed them.—GILL.

[l] *Single them out.*

[m] 2 Chr. xxxvi. 17-19.

[n] Deut. xiii. 16. Jer. xxxix. 8; lii. 13. Zeph. i. 3.

[o] Mic. v. 11-14.

[p] Deut. xiii. 11. 1 Cor. x. 6-11.

[q] Ps. ix. 16.

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the Chaldeans, they continued to provoke the Lord by their vile idolatries and heathen alliances, especially with the Egyptians; so that he was at length entirely alienated from them.—*Scott.*

INCREASING SIN.—Ver. 38. Every contempt put upon that which is holy reflects upon him who is the Fountain of holiness, and from a relation to whom whatever is called "holy" has its denomination. God had set up "his sanctuary" among them, but they "defiled it," by making it a house of merchandise, a den of thieves; nay, and much worse, there they set up their idols, and worshipped them, and there they shed the blood of God's prophets. God had "revealed to them his holy Sabbaths," but they "profaned" them, by doing all manner of servile work therein; or, perhaps, by sports and recreations on that day, not only practised, but allowed and encouraged, by authority. They "defiled the sanctuary" on "the same day" that they "profaned the Sabbath." To defile the sanctuary was bad enough on *any day*, but to do it on *the Sabbath-day* was an aggravation. We commonly say, *the better day, the better deed;* but here, the better day, the *worse deed*. God takes notice of the circumstances of sin, which add to the guilt. He shews (ver. 39) what was their profanation, both of the sanctuary and of the Sabbath. "They slew their children," and sacrificed them "to their idols," to the great dishonour both of God and of human nature; and then came, *the same day*, their hands imbrued with the blood of their children, and their clothes stained with it, to attend in "God's sanctuary"—not to ask pardon for what they had done, but to present themselves before him, as other Israelites did, expecting acceptance with him, notwithstanding these villanies they were guilty of; as if God either did not know their wickedness, or did not hate it. Thus they "profaned the sanctuary," as if that were a protection to the worst of malefactors; for thus they did "in the midst of his house." Note, It is a profanation of God's solemn ordinances, when those that are grossly and openly profane and vicious, impudently and impenitently so intrude upon the services and privileges of them. "Give not that which is holy unto dogs. Friend, how camest thou in hither?"—*Henry.*

PUNISHMENT.—Ver. 45. "The righteous men, they shall judge them." Some make the instruments of their destruction to be the "righteous men" that "shall judge them;" the Assyrians that destroyed Samaria, the Chaldeans that destroyed Jerusalem. Those were comparatively "righteous," had a sense of justice between man and man, and "justly" resented the treachery of the Jewish nation; however, they executed God's judgments, which, we are sure, are all "righteous." Others understand it of the prophets, whose office it was, in God's name, to "judge" them, and to pass sentence upon them. This judgment being given by the righteous men, the righteous God will award execution. See here, 1. What the execution will be (ver. 46, 47): the same as before (ver. 23, &c.) God will "bring a company" of enemies "upon them," who shall be made to serve his holy purposes, even then when they are serving their own sinful appetites and passions. These enemies shall easily prevail, for God will "give them" into their hands "to be removed and spoiled;" this company shall "stone them with stones" as malefactors; shall "single them out," and "despatch them with their swords;" and, as was sometimes done in severe executions (witness that of Achan), they shall "slay their children, and burn their houses." 2. What will be the effects of it. (1.) Thus they shall suffer for their sins: Their "lewdness shall be recompensed upon them" (ver. 49); and they shall "bear the sins of their idols" (ver. 35, 49). Thus God will assert the honour of his broken law and injured government, and let the world know what a just and jealous God he is (2.) Thus they shall be broken off from their sins: "I will cause lewdness to cease out of the land" (ver. 27, 48). The destruction of God's city, like the death of God's saints, shall do that for them which ordinances and providences before could not do—it shall quite take away their sin; so that Jerusalem shall rise out of its ashes a new lump, as gold comes out of the furnace, purified from its dross. (3.) Thus other cities and nations will have fair warning given them to keep themselves from idols; that "all women may be taught not to do after your lewdness." This is the end of the punishment of malefactors, that they may be made examples to others, who will see and fear. "Smite the scorner and the simple will beware." The judgments of God upon some are designed to "teach others," and happy they who receive instruction from them not to tread in the steps of sinners, lest they be taken in their snares; those who would be taught this must "know God is the Lord" (ver. 49), that he is the Governor of the

CHAPTER XXIV.

1 By a boiling pot, 6 is shewed Jerusalem's destruction. 15 By Ezekiel's not mourning for his wife, 19 is shewed the Jews' calamity to be beyond all sorrow.

AGAIN, in the [a]ninth year,* in the tenth month, in the tenth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, Write thee the name of the day, *even* of this same day: the king of Babylon set himself against Jerusalem this same day.

3 And [b]utter a parable unto [c]the rebellious house, and say unto them, Thus saith the Lord GOD, Set on a pot, set *it* on, and also pour water into it:†

4 Gather the pieces thereof into it, *even* every good piece, the thigh, and the shoulder; fill *it* with the choice bones.

5 Take the choice of the flock, and [1]burn also the bones‡ under it, *and* make it boil well, and let them seethe the bones of it therein.

6 ¶ Wherefore thus saith the Lord GOD, [d]Woe to the bloody city, to the pot whose scum *is* therein, and whose scum is not gone out of it! bring it out piece by piece; let no lot fall upon it.

7 For [e]her blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground, to cover it with dust;§

8 That [f]it might cause fury to come up to take vengeance; [g]I have set her blood upon the top of a rock, that it should not be covered.

9 Therefore thus saith the Lord GOD, [h]Woe to the bloody city! I will even make the pile for fire great.

10 Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burnt.

11 Then set it empty upon the coals thereof, that the brass of it‖ may be hot, and may burn, and [i]*that* the filthiness of it may be molten in it, *that* the scum of it may be consumed.

12 She hath [k]wearied *herself* with lies, and [l]her great scum went not forth out of her: her scum *shall be* in the fire.

13 In [m]thy filthiness *is* lewdness: [n]because I have purged thee, and thou wast not purged, thou shalt not be purged from thy filthiness any more, [o]till I have caused my fury to rest upon thee.‡

14 I [p]the LORD have spoken *it:* it shall come to pass, and I will do *it;* I will not go back, neither will I spare, neither will I repent: [q]according to thy ways, and according to thy doings, shall they judge thee, saith the Lord GOD.

15 ¶ Also the word of the LORD came unto me, saying,

16 Son of man, behold, I take away from thee the desire of thine eyes [r]with a stroke;¶ yet neither shalt thou mourn nor weep, neither shall thy tears [2]run down.

17 [3]Forbear to cry, [s]make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not *thy* [4]lips, and eat not the bread of men.

18 So I spake unto the people in the morning; [t]and at even my wife died: and I did in the morning as I was commanded.

19 ¶ And the people said unto me, [u]Wilt thou not tell us what these *things are* to us, that thou doest *so?**

20 Then I answered them, The word of the LORD came unto me, saying,

21 Speak unto the house of Israel, Thus saith the Lord GOD, Behold, [x]I will profane my sanctuary, [y]the excellency of your strength, [z]the desire of your eyes, and [5]that which your soul pitieth; and [a]your sons and your daughters whom ye have left shall fall by the sword.

22 And ye shall do as I have done: ye shall not cover *your* lips, nor eat the bread of men.

23 And your tires *shall be* upon your heads, and your shoes upon your feet: ye shall not mourn nor weep; [b]but ye shall pine away for your iniquities, [c]and mourn one toward another.

24 Thus [d]Ezekiel is unto you a sign: according to all that he hath done shall ye do; and when this cometh, [e]ye shall know that I *am* the Lord GOD.

25 Also, thou son of man, *shall it* not *be*, in the day† when I take from them [f]their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, [g]their sons and their daughters.

CHAP. XXIV.

[a] 2 Kings xxiv. 12.

* This prophecy was "in the ninth year" of Zedekiah, about Thursday the 30th of January, A.M. 3414, the very day in which the king of Babylon commenced the siege of Jerusalem. —CLARKE.

[b] Ps. lxxviii. 2. Mic. ii. 4.

[c] Is. i. 2; lxiii. 10. Acts vii. 51.

† If this figure should appear to any one undignified, let him remember that it bears allusion to the sacred rites of the temple, and therefore nothing low or mean was associated with it in the ideas of the Jews, to whom the prophecy was directed. —LOWTH.

[1] *Heap.*

‡ *Burn also the bones.*—"Pile also the bones." This was to shew how many of the common people would be destroyed by the Chaldeans.—BOOTHROYD.

Make it boil well.—Let its contentions, divided counsels, and disunion, be the means of increasing its miseries.—CLARKE.

[d] Mic. vii. 2. Matt. xxiii. 35.

* 1 Kings xxi. 19. Is. iii. 9.

§ The words allude to the command of the law (Lev. xvii. 13), that they cover the blood of any beast or other living creature that was slain with dust; which precept was intended not only to prevent their eating of blood, but also to give men a sort of horror at the sight of bloodshed. —LOWTH.

[f] Deut. xxxii. 21, 22. 2 Chr. xxxvi. 16, 17.

[g] Deut. xxix. 22-28. Jer. xxii. 8, 9.

[h] Hab. ii. 12. Rev. xvi. 6, 19.

‖ *That the brass of it.*—The burning of the brass denotes that the judgments of God would fall upon the city as well as upon the inhabitants.—NEWCOME.

[i] Is. iv. 4; xxvii. 9. Mic. v. 11-14.

[k] Is. xlvii. 13. Jer. ii. 13. Hos. xii. 1.

[l] Gen. vi. 5-7; viii. 21. Is. i. 5.

[m] 2 Cor. vii. 1.

[n] Is. ix. 13 17. Jer. vi. 28-30.

[o] Rom. ii. 8, 9.

[p] Num. xxiii. 19. Is. lv. 11.

[q] Matt. xvi. 27. Rom. ii. 5, 6.

[r] Job xxxvi. 18.

¶ The prophet's wife was taken away suddenly, and at once, as some persons are struck with death at once, by an apoplexy or palsy. The Targum renders it, "with the pestilence;" it was what the Jews call death by the hand of heaven, by the immediate hand of God; and it may be without any intervening disease.—GILL.

[2] *Go.*

[3] *Be silent.*

[s] Jer. xvi. 4-7.

[4] *Upper lip* and so, 22.

[t] 1 Cor. vii. 29, 30.

[u] xvii. 12.

* The people perceived evidently that the strange conduct of Ezekiel under the circumstances of the case was symbolical, and asked to be informed what bearing the symbol had upon their condition.—DR HENDERSON.

[x] vii. 20-22.

[y] Ps. xcvi. 6.

[z] Ps. xxvii. 4.

[5] *The pity of your soul.*

[a] xxiii. 25, 47.

[b] Lev. xxvi. 39.

[c] Is. lix. 11.

[d] Is. viii. 18. Luke xi. 29, 30.

[e] vi. 7; vii. 9, 27.

† *In the day,* as occurring in verses 25 and 26, refers to that in which the temple was destroyed and the fugitive had made his escape: in ver. 27 it refers to that on which he arrived at the Chebar with the melancholy news. From the occurrence of the former event until the latter should take place, the prophet ceased from his public labours, meanwhile leaving his predictions to produce their natural effect; but then he was again to stand forth, and pointedly to appeal to the issue in proof of his Divine commission. We may easily conceive of the impression which such an appeal was calculated to make on the minds of the Jews (comp. chap. xxxiii. 21, 22).—DR HENDERSON.

[f] Ps. xlviii. 2; l. 2.

[g] Deut. xxviii. 32. Jer. xi. 22.

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world, a God that judges in the earth, and with whom there is "no respect of persons." —*Henry.*

CHAP. XXIV. PROPHETIC PICTURE OF THE SIEGE OF JERUSALEM.—Ver. 1, 2. The prophet resided many hundred miles from Jerusalem; yet, on the very day when the siege of that city was formed, the Lord revealed it to him, and ordered him to make such a memorial of it as would afterwards give authority to his declaration—that it was in truth the word of God. Ver. 3-5. To represent to the rebellious Jews the certain event of the siege, the prophet was ordered to speak a parable to them; for the Lord gave repeated orders (as in haste to be obeyed) to set on a pot, and pour water into it. Into this they were directed to gather the pieces of an animal, or of several animals—the choice of the flock—especially the choice pieces and bones. This represented Jerusalem besieged by the Chaldeans: all ranks of men were gathered into it, by taking refuge within the walls, especially the nobles and princes; and thus they were retained in the city to their destruction. "And this parable, Though they seem resolved not to take heed to what thou deliverest, either in plain words or in figurative expressions.—'Burn also the bones,' &c. The bones of those who had been unjustly slain in the midst of the city (chap. xi. 6, 7), whose blood cries for vengeance against it, and kindles God's anger like fire."—(*Lowth.*) Ver. 6-8. Jerusalem, that bloody city, was the pot, and the wickedness committed in it the scum. The judgments of God upon the Jews caused this scum to arise, by exciting convictions and discovering their crimes. Under these dispensations they should have put away their transgressions, as the scum which arises by the heat of the fire is taken off from the top of the pot. But they grew worse and worse; their sins remained unrepented and unpardoned, and therefore their miseries would continue and increase. All the besieged would endure lingering and dire calamities, till it came to the turn of each to perish, or to fall into the hands of the besiegers: multitudes would die during the siege, by the sword, by famine, and pestilence; no lot would fall upon them which should be slain, and which spared, but they would be involved in one common ruin; and all who survived the siege would either be slain or enslaved by the conquerors, or driven as wretched exiles to wander and perish in other countries; for the guilt of Jerusalem's murders and other iniquities remained in the midst of her. Indeed, the murderers had avowed their crimes: the blood shed by them was, as it were, set on the top of a rock, a conspicuous place, into which it would not sink, and where it could not be concealed; and they disdained even to cover it with dust, or to bestow the least pains to hide it. Ver. 9-11. The great pile for fire represented the power, courage, violence, and indignation of the Chaldeans, which would exceedingly distress the Jews, and both prevent their escape and accelerate their ruin. The command to heap on wood, &c., denoted the commission given the besiegers to conduct the assault with increasing vigour, and to treat the Jews with marked severity: so that they would be wasted in the city like flesh in the boiling pot; and all their previous calamities would prepare them for a prey to the Chaldeans, as the meat is stewed and seasoned for relishing food. For they would in this manner glut their revenge, cruelty, and avarice, as if enjoying the pleasures of a feast; and they would pursue the poor remains of the people with unrelenting rage, as men burn the bones when they have eaten the flesh from off them. But as the pot was still polluted with the scum or rust of the metal (with the relics of their idolatry and iniquity), it must also be heated, burned, and even melted by the fire, till wholly purified: that is, Jerusalem would be entirely levelled with the ground, as nothing short of this could purify it from its abominations; and then afterwards it would be rebuilt, free from those defilements—a holy city as in former ages.

DEATH OF THE PROPHET'S WIFE.—Ver. 16-18. This was the last message which the prophet carried to the captives, respecting the destruction of Jerusalem and the temple; and it was introduced by a very afflictive dispensation to himself. The Lord informed him previously that he would "take away the desire of his eyes with a stroke;" that is, his wife, whom he greatly loved, and whom we may suppose to have been in every respect worthy of his endeared affection, and a great comfort to him amidst his heavy trials; yet the Lord would take her from him by a sudden stroke, without any intervening sickness, which would aggravate the pain of this great affliction. Yet he was commanded to avoid every outward expression of sorrow; he was not allowed to shed tears, or to make any outcry, or to use any of the customary tokens of mourning; he was required to wear his turban or bonnet, and his shoes, as usual; and not to cover his lips, the sign of silent distress. He was not allowed to eat the bread which was commonly sent on such occasions to the mourners by their friends, as supposing their minds too full of perturbation to make provision for themselves, and perhaps consisting of such things as were deemed to correspond with their afflicted state, or suited to minister to their comfort. Accordingly, by the grace of God, he was enabled to acquiesce in the Divine will, in this trying dispensation; and after having received this distressing information, he went to speak to the people, and probably to notify to them the

26 *That* [h]he that escapeth in that day shall come unto thee, to cause *thee* to hear *it* with *thine* ears?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them; and they shall know that I *am* the LORD.

CHAPTER XXV.

1 *God's vengeance on the Ammonites declared for their malevolence to the Jews,* 8 *upon Moab and Seir,* 12 *upon Edom,* 15 *and upon the Philistines.*

THE word of the LORD came again unto me, saying,

2 Son of man, [a]set thy face against* [b]the Ammonites, and prophesy against them;

3 And say unto the Ammonites,† Hear the word of the Lord GOD; Thus saith the Lord GOD, Because [c]thou saidst, Aha, against my sanctuary, when it was profaned; and against the land of Israel, when it was desolate; and against the house of Judah, when they went into captivity;

4 Behold, therefore I will deliver thee to the [1]men [d]of the east‡ for a possession, and they shall set their palaces in thee, and make their dwellings in thee: [e]they shall eat thy fruit, and they shall drink thy milk.

5 And I will make Rabbah [f]a stable for camels,§ and the Ammonites a couching-place for flocks; [g]and ye shall know that I *am* the LORD.

6 For thus saith the Lord GOD, Because [h]thou hast clapped *thine* [2]hands, and stamped with the [3]feet, and [i]rejoiced in [4]heart with all thy despite against the land of Israel;

7 Behold, therefore [k]I will stretch out mine hand upon thee, [l]and will deliver thee for [5]a spoil to the heathen; and I will cut thee off from the people, and I will cause thee to perish out of the countries:‖ I will destroy thee; and thou shalt know that I *am* the LORD.

8 ¶ Thus saith the Lord GOD, Because that [m]Moab and [n]Seir do say, Behold, [o]the house of Judah *is* like unto all the heathen;

9 Therefore, behold, I will open the [6]side¶ of Moab from the cities, from his cities *which are* on his frontiers, the glory of the country, [p]Beth-jeshimoth, [q]Baal-meon, and Kiriathaim,

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[h] 1 Sam. iv. 12-18.

CHAP. XXV.

[a] vi. 2.

* Look thou towards the coast of the Ammonites, and in this posture do thou prophecy against them.—BP. HALL.

[b] Gen. xix. 38. Zeph. ii. 8-11.

† The events of this chapter were five years after the destruction of Jerusalem.—USHER.

[c] Prov. xvii. 5. Mic. vii. 8.

[1] *Children.*

[d] Num. xxiii. 7.

‡ It may mean the Arabians, for, when the inhabitants were carried captive beyond the Euphrates, the Arabs rushed into the country to occupy it.—CALMET.

[e] Jud. vi. 3-6. Is. lxii. 8, 9.

[f] Is. xxxii. 14.

§ Creatures much used by the Arabians, who, pitching their tents in the royal cities, would convert the houses and palaces into stables.—GILL.

[g] Ps. lxxxiii. 18. Is. xxxvii. 20.

[h] Job xxvii. 23. Lam. ii. 15.

[2] *Hand.*

[3] *Foot.*

[i] Prov. xxiv. 17. Ob. 12.

[4] *Soul.*

[k] Zeph. i. 4.

[l] Am. i. 14.

[5] *Meat.*

‖ The Ammonites, once a powerful people, have for many ages been utterly extinct; whereas the Jews, although dispersed, are to be found in every region. They nevertheless survived a long period; they existed in large numbers so late as the second century of the Christian era.—DR JOHN CAMPBELL.

[m] Num. xxiv. 17, 18. Is. xv.; xvi.

[n] Deut. ii. 5. Is. lxiii. 1-6.

[o] Is. xxxvi. 13-20.

[6] *Shoulder.*

¶ The original rather signifies *the shoulder*, the strongest frontier place. The places here named were strong frontiers of Moab.—CLARKE.

[p] Josh. xiii. 20.

[q] Num. xxxii. 37.

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7 *Against the children of Ammon.*

[r] Ps. lxxxiii. 3-6.

[s] Jude 15.

[t] Jer. ix. 25, 26.

[u] 2 Chr. xxviii. 17.

[8] *Revenging, revengement.*

[x] Is. lxiii. 1-6 Mal. i. 3, 4.

[y] Gen. xxxvi. 11. Ob. 9.

[9] *Shall fall by the sword unto Dedan.*

[z] Gen. xxvii. 29.

[z] Fulfilled when Judas Maccabæus overthrew and conquered them (1 Mac. v. 3).—GILL.

[a] Heb. x. 30, 31.

† Having taken its course through the countries to the east and south of the Dead Sea, the threatening now crosses over along the south of Judea to the country of the Philistines, situated along the coast of the Mediterranean. The inhabitants of this region, being the near neighbours of the Jews, had been their indomitable enemies from the time they entered Canaan. Hence the reference to *the ancient hatred.*—DR HENDERSON.

[1] *With perpetual hatred.*

‡ Nebuchadnezzar punished them because they had assisted the Tyrians during the time he was besieging their city. *Cherethims*—see 2 Sam. viii. 18. *Remnant of the sea-coasts.*—The different seigniories of the Philistines inhabited the coast of the Mediterranean, from Judea to Egypt.—CLARKE.

[b] 1 Sam. xxx. 14.

[2] *Haven of the sea.*

[3] *Vengeances.*

CHAP. XXVI.

[a] Jer. xxxix. 2.

* The eleventh year mentioned here is the very year of the taking of Jerusalem. It was the eleventh year of the reign of Zedekiah, and of the captivity of Jehoiachin. The particular month is not mentioned.—LOWTH.

[b] Ps. xl. 15.

[c] Lam. i. 1. Acts ii. 5-10.

[d] Jer. xlix. 1.

† When Jerusalem was sacked, the spoil of the city, and probably some of the captives, were carried thither for sale (see chap. xxvii. 13; comp. Joel iii. 4, 5, 6).—LOWTH.

[e] Nah. ii. 13.

[f] Mic. iv. 11. Zech. xiv. 2.

10 Unto the men of the east [7]with the Ammonites, and will give them in possession, that the Ammonites [r]may not be remembered among the nations.

11 And [8]I will execute judgments [t]upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD, [u]Because that Edom hath dealt against the house of Judah by [8]taking vengeance, and hath greatly offended, and revenged himself upon them;

13 Therefore thus saith the Lord GOD, [x]I will also stretch out mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from [y]Teman; and they [9]of Dedan shall fall by the sword.

14 And I will lay my vengeance upon Edom [z]by the hand of my people Israel:* and they shall do in Edom according to mine anger, and according to my fury; [a]and they shall know my vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD, Because the Philistines† have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* [1]for the old hatred;

16 Therefore thus saith the Lord GOD, Behold, I will stretch out mine hand upon the Philistines,‡ and I will cut off the [b]Cherethims, and destroy the remnant of the [2]sea-coasts.

17 And I will execute great [3]vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

CHAPTER XXVI.

1 *Tyrus, for insulting over the distress of Jerusalem is threatened.* 7 *Nebuchadrezzar's power against her.* 15 *Consternation and mourning for her fall.*

AND it came to pass in [a]the eleventh year,* in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, [b]Aha, she is broken *that was* [c]the gates of the people; [d]she is turned unto me; I shall be replenished, *now* she is laid waste:†

3 Therefore thus saith the Lord GOD, Behold, [e]I *am* against thee, O Tyrus, and will cause [f]many

affliction that was coming upon him, and the manner in which he was ordered to behave under it; for at even his wife died, and the next morning he was enabled openly to conform his conduct to the Divine command, though it would probably expose him to the censure of being insensible and devoid of tender affections. Some of the people would inquire the prophet's meaning, in derision or censoriousness; but others would suppose that he thus intended to fix their attention on his instructions; and their inquiry gave him an opportunity of delivering the message of God to them. —*Scott.*

CHAP. XXV. DESTRUCTION OF THE NEIGHBOURING ENEMIES OF JERUSALEM.—Ver. 3-7. The enmity of the Ammonites, Moabites, and Edomites against the Jews, seems to have originated from ancient competitions, and from covetous desires of their possessions; but it was augmented by their hatred of God and of his worship. They therefore rejoiced over the profanation and destruction of the temple, as well as over the miseries of the people and the desolation of the land; and they expressed their insulting triumph in the most indecent manner, as if they meant to encourage the Chaldeans in the work of carnage and destruction. The Lord therefore reminded them (for it is probable that these predictions would be sent to them or heard of by them) that he was about to deliver them also into the hands of their enemies to be destroyed. It is likely that Nebuchadnezzar subjugated the Ammonites some time after the destruction of Jerusalem; that the Arabians and other nations to the east of Judah took possession of their cities, and enjoyed the fruit of the land; and that they made Rabbah their headquarters, and there kept their camels and folded their flocks, of which they possessed vast multitudes. The Ammonites have long since perished from being a distinct nation; and the performance of these predictions was suited to convince the survivors that JEHOVAH was indeed the only living and true God. "By the 'men of the east' must be meant the Chaldeans. Ammon is reckoned among these countries which God foretold by Jeremiah should be delivered into the hands of the king of Babylon."—(*Lowth.*) Ver. 10, 11. "To the sons of the east, with the sons of Ammon I have even given it for a possession, in order that the sons of Ammon may no longer be remembered among the nations. And I will," &c. The ruin of Moab would deprive the Ammonites of every resource, and be one means of their sinking into neglect and oblivion. Thus both Ammon and Moab, who were nearly related, and generally supported each other, would be desolated together by the same powerful enemies. Ver. 14. "By the hand," &c. Judas Maccabæus, and afterwards Hyrcanus vanquished the Edomites, and at length reduced them entirely into subjection to the Jews; and thus that revengeful nation was made to know the vengeance of God by the hand of his people Israel. Ver. 15. The Philistines were a remnant of the old inhabitants of Canaan; and from the days of Joshua they had hated Israel, and had been for ages very formidable enemies; but, having been at length reduced, they were not able to express their hatred till the Jews were subdued by the Chaldeans; and then they assisted them to cut off the fugitives. Ver. 16. "Cherethims," &c. Either the Cherethims were a tribe of the ancient Canaanites bordering on the Philistines, or this is merely another name by which the Philistines were known. "The remnant" seems to mean the inhabitants of Ashdod, which had been almost destroyed.

PRACTICAL OBSERVATIONS.—The hatred which ungodly men bear to true religion is so excessive, that they can rejoice in the desolations of the Church and the calamities of her children, even when ruin impends over them from the same quarter!—Though God acts with perfect wisdom and justice in permitting the profanation of his sanctuary, and the troubles of his professed worshippers, being influenced by abhorrence of their sins, and zeal for his own glory, yet their enemies are induced by far other motives when they triumph and insult over them in such circumstances. They who rejoice at the calamities of their neighbours, out of avarice, ambition, resentment, or malignity, will be exposed to judgments for it; but they who rejoice with great delight in the afflictions of God's people, out of hatred to his truth and worship, may expect that he will stretch forth his hands against them, as his personal enemies.—*Scott.*

CHAP. XXVI. THE DOOM OF TYRE.—Ver. 3-6. This chapter and the two following contain a very copious prophecy against Tyre, which was one of the most ancient cities in the world, and for many ages one of the most flourishing; being the centre of commerce betwixt the east and the west, and the grand emporium of the earth. Such predictions have generally been accomplished in a gradual manner: and whilst some more signal and near event was particularly foretold, they contained also expressions which related to more remote futurity. It had been foretold by Isaiah, that Tyre, after having been destroyed by the Chaldeans, would at length recover her prosperity, and that the Tyrians would be converted to Christianity. The total and final ruin of that city could not be effected till those prophecies had been fulfilled; yet that also was clearly predicted, and has accordingly been exactly accomplished.

B.C. 588—B.C. 588.

nations to come up against thee, [g]as the sea causeth his waves to come up.

4 And they shall [h]destroy the walls of Tyrus, and break down her towers: [i]I will also scrape her dust from her,‡ [k]and make her like the top of a rock.

5 It shall be *a place for* [l]the spreading of nets in the midst of the sea:§ for I have spoken *it*, saith the Lord GOD; [m]and it shall become a spoil to the nations.

6 And her daughters which *are* in the field shall be slain by the sword; [n]and they shall know that I *am* the LORD.

7 ¶ For thus saith the Lord GOD, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, [o]a king of kings, from the north, with horses, and with chariots, and with horsemen, and companies, and much people.

8 He shall slay with the sword thy daughters in the field; and [p]he shall make a fort against thee, and [1]cast a mount against thee, and lift up the buckler against thee.‖

9 And he shall set [q]engines of war against thy walls, and with his axes he shall break down thy towers.

10 By reason of the abundance of his horses their dust shall cover thee: thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter into thy gates, [2]as men enter into a city wherein is made a breach.

11 With the hoofs of his horses shall he tread down all thy streets: he shall slay thy people by the sword, and thy strong garrisons shall go down to the ground.

12 And they shall [r]make a spoil of thy riches,¶ and make a prey of thy merchandise; and they shall break down thy walls, and destroy [3]thy pleasant houses: and they shall lay thy stones, and thy timber, and thy dust, in the midst of the water.

13 And I will cause [s]the noise of thy songs to cease; and the sound of thy harps shall be no more heard.

14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon; thou shalt be built no more:* [t]for I the LORD have spoken *it*, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD to Tyrus, Shall not the isles [u]shake at the sound of thy fall,† when the wounded cry, when the slaughter is made in the midst of thee?

16 Then [x]all the princes of the sea‡ shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall [y]clothe themselves with [4]trembling; they shall [z]sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

17 And they shall [a]take up a lamentation for thee, and say to thee, [b]How art thou destroyed *that wast* inhabited of [5]seafaring men, the renowned city, which wast [c]strong in the sea, she and her inhabitants, which cause their terror *to be* on all that haunt it!

18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD, When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee;§

20 When [d]I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; [e]and I shall set glory in the land of the living;

21 I will make thee [6]a terror, and thou *shalt be* no *more:* [f]though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

CHAPTER XXVII.

1 *The riches and large abundance of Tyrus.* 26 *Her great and irrecoverable fall.*

THE word of the LORD came again unto me, saying,

2 Now, thou son of man, [a]take up a lamentation* for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* a merchant of the people for many isles, Thus saith the Lord GOD, O Tyrus, thou hast said, I *am* [1]of perfect beauty.

4 Thy borders *are* in the [2]midst of the seas, thy builders have perfected thy beauty.

5 They have [3]made all thy *ship*-boards of fir-trees of Senir;† they have taken cedars from Lebanon to make masts for thee.

6 *Of* [b]the oaks of Bashan have they made

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[g] Luke xxi. 25.
[h] Is. xxiii. 11.
[i] Lev. xiv. 41.
‡ I will leave thee nothing; thou shalt be scraped, and brushed, and swept, that not so much as dust shall remain to thee. *And make her like the top of a rock.* —As bare as was the rock on which thy city is built before wealth, buildings, beauty, and strength were brought to it by man's industry.—POOLE.
[k] xxiv. 7, 8. Rev. xviii. 10.
§ The whole village of Tyre consists of fifty or sixty poor families, who live on the produce of their little ground and a trifling fishery. —VOLNEY'S TRAV.
[m] xxix. 19.
[n] xxv. 7, 11, 14, 17.
[o] xvii. 14-16.
[p] 2 Sam. xx. 15. Jer. lii. 4.
[1] *Pour out the engine of shot.*
‖ In the practice of this manœuvre the men approached towards the wall with their bucklers lifted up above their heads, and so closely pressed together as to form a shield impenetrable to the darts of the besieged.—CALMET.
[q] 2 Chr. xxvi. 15.
[2] *According to the enterings of a city broken up.*
[r] Matt. vi. 19, 20.
¶ Though the Tyrians had carried off their most valued treasures, so that Nebuchadnezzar, when he took the city, after thirteen years' siege, was greatly disappointed as to the value of the plunder; yet there could not but be great quantities of spoil left in so rich a city.—SCOTT.
[3] *Houses of thy desire.*
[s] Is. xxii. 2. Jam. v. 1-5.
* This is true of Old Tyre; it has been built no more: New Tyre, taken by Alexander, was built upon an island. Nebuchadnezzar quite destroyed Old Tyre, and the ruins were made use of by Alexander to effect the destruction of New Tyre.—NEWCOME.
[t] Num. xxiii. 19. Matt. xxiv. 35.

[u] Is. ii. 19. Heb. xii. 26, 27.
† The destruction of Tyre necessarily produced a great effect on surrounding nations. It was so unlooked for, that none apprehended it; and when it took place, it was a blow which shook the nations like an earthquake. Nothing like it had ever occurred since commerce was known among mankind. Its extinction, for the time, involved extensive ruin to multitudes in other nations, who had traded with Tyre. A considerable period was required to restore matters to something like order, and to open up new channels of trade.—DR JOHN CAMPBELL.
[x] Is. xiv. 9-13; xxiii. 1-8. Rev. xviii. 11-19.
‡ All the princes and rich merchants of Sidon, Carthage, and other maritime cities, that maintained a trade with Tyre, and got great wealth by that means.—NEWCOME.
[y] Ps. xxxv. 26; cxxxii. 18. 1 Pet. v. 5.
[4] *Tremblings.*
[z] Is. xlvii. 1; lii. 2.
[a] Jer. vi. 26; vii. 29.
[b] 2 Sam. i. 19, 25-27. Is. xiv. 12.
[5] *The seas.*
[c] Josh. xix. 29. Is. xxiii. 4, 8.
§ This may mean literally, that the sea should come up and cover the ruins of the city (see ver. 12).—LOWTH.
Or, that the Babylonians should break in like a deluge upon the city, and swallow it up.—BP. HALL.
[d] Is. xiv. 11-19. Luke x. 15.
[e] Is. iv. 5. Zech. ii. 8.
[6] *Terrors.*
[f] Ps. xxxvii. 36. Rev. xviii. 21.

CHAP. XXVII.
[a] Jer. vii. 29. Am. v. 1, 16.
* This alludes to the mournful ditties used at funerals, wherein the mourning women recounted everything that was valuable or praiseworthy belonging to the deceased, and then lamented his loss (Jer. ix. 17, 18). In like manner those that traded with Tyre should mourn over her, and lament the loss of her riches and greatness (comp. chap. xxvi. 16, 17; and see ver. 32 of this chapter).—LOWTH.
[1] *Perfect of beauty.*
[2] *Heart.*
[3] *Built.*
† A part of the ridge of mount Hermon, in the eastern half-tribe of Manasseh (Deut. iii. 9; 1 Chr. v. 23).—NEWCOME.
[b] Is. ii. 13.

We may therefore interpret these verses as a summary prediction of those events which would take place during a long succession of ages; and thus we at this day possess a fuller demonstration that Ezekiel wrote by Divine inspiration than his contemporaries had; for what man could have thought of so entire a destruction of such a flourishing city as is here predicted, and has accordingly happened?—The Lord, being against Tyre, declared that he would cause several nations to come up against her. This may mean the Chaldean army, composed of troops from several nations; but it seems rather to intend the Chaldeans, Macedonians, and other nations, who successively weakened, and at length totally desolated Tyre. These would bear down all before them, like an inundation of the sea: and not only destroy her walls and towers, but even reduce the ground, on which the city stood, to a bare and barren rock, a place for the spreading of nets, like some rocks found in the midst of the seas. The spoil and trade of Tyre would also be divided among many nations; and the dependent towns and villages in the adjacent country would fall before her by the sword of the conquerors.—*Scott.*

CONSTERNATION AT THE FALL OF TYRE.—Ver. 15-21. See what a consternation all the neighbours are in upon the fall of Tyre. This is elegantly expressed here, to shew how astonishing it should be: 1. "The islands" shall "shake at the sound of thy fall" (ver. 15). As when a great merchant breaks, all that he deals with are shocked by it, and begin to look about them; perhaps they had effects in his hands which they are afraid they shall lose. Or, when they see one fail and become bankrupt of a sudden, in debt a great deal more than he is worth, it makes them afraid for themselves, lest they should do so too. Thus "the isles," which thought themselves safe in the embraces of the sea, when they see Tyrus fall, shall "tremble," and "be troubled," saying, "What will become of us?" And it is well if they make this good use of it, to take warning by it not to be secure, but to stand in awe of God and his judgments. The sudden fall of a great tower shakes the ground round about it; thus all the islands in the Mediterranean Sea shall feel themselves sensibly touched by the destruction of Tyre, it being a place they had so much knowledge of, such interest in, and such a correspondence with. 2. The "princes of the sea" shall be affected with it, who ruled in those islands; or, the rich merchants, who live like princes (Isa. xxiii. 8), and the masters of ships, who command like princes, these shall condole the fall of Tyre in a most compassionate and pathetic manner (ver. 16). "They shall come down from their thrones," as neglecting the business of their thrones, and despising the pomp of them; they shall "lay away their robes" of state, "their broidered garments," and shall "clothe themselves" all over with "tremblings," with sackcloth that will make them shiver. Or they shall, by their own act and deed, make themselves to tremble upon this occasion; they shall "sit upon the ground" in shame and sorrow; they shall "tremble every moment" at the thought of what has happened to Tyre, and for fear of what may happen to themselves; for what island is safe if Tyre be not? They shall "take up a lamentation for thee," shall have elegies and mournful poems penned upon the fall of Tyre: (ver. 17) "How art thou destroyed!" (1.) It shall be a "great surprise" to them, and they shall be affected with wonder, that a place so well fortified by nature and art, so famed for politics, and so full of money, which is the sinews of war, and that held out so long and with so much bravery, should be taken at last: (ver. 21) "I will make thee a terror." Note, It is just with God to make those a terror to their neighbours, by the suddenness and strangeness of their punishment, who make themselves a terror to their neighbours by the abuse of their power. Tyre had "caused her terror" (ver. 17), and now is made a terrible example. (2.) It shall be a "great affliction" to them, and they shall be afflicted with sorrow (ver. 17); they shall "take up a lamentation for Tyre," as thinking it a thousand pities that such a rich and splendid city should be thus laid in ruins. —*Henry.*

CHAP. XXVII. MERCHANDISE OF TYRE.—Ver. 5-9. In the subsequent description of the navigation and commerce of Tyre, the critics and antiquaries have found much employment, but a few brief hints must suffice in this place. The whole is suited to give us the most enlarged idea of the wealth, luxury, and extensive commerce of this renowned city, and to render the prediction of its ruin and its accomplishment the more affecting and instructive. The Tyrians or Phœnicians (for Tyre was the prin-

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thine oars; [4]the [5]company of the Ashurites‡ have made thy benches *of* ivory, *brought* out of [c]the isles of Chittim.

7 Fine [d]linen, with broidered work from Egypt, was that which thou spreadest forth to be thy sail;§ [6]blue and purple from the isles of [e]Elishah was that which covered thee.

8 The inhabitants of [f]Zidon and [5]Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of [h]Gebal,‖ and the wise *men* thereof, were in thee thy [7]calkers: all the ships of the sea with their mariners were in thee to occupy thy merchandise.

10 They [i]of Persia, and [k]of Lud, and of Phut, were in thine army, thy men of war: they hanged the shield and helmet in thee; they set forth thy comeliness.

11 The men of Arvad, with thine army, *were* upon thy walls round about, and the Gammadims were in thy towers: they hanged their shields upon thy walls round about; they have made thy beauty perfect.

12 Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead, they traded in thy fairs.

13 [l]Javan,¶ [m]Tubal, and Meshech, they *were* thy merchants: they traded the persons of men and vessels of brass in thy [8]market.

14 They of the house of [n]Togarmah* traded in thy fairs with horses, and horsemen, and mules.

15 The men of [o]Dedan† *were* thy merchants; many isles *were* the merchandise of thine hand: they brought thee *for* a present horns of ivory and ebony.

16 [p]Syria *was* thy merchant by reason of the multitude of [9]the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and [1]agate.

17 Judah, and the land of Israel, they *were* thy merchants: they traded in thy market wheat of Minnith, and Pannag, and honey, and oil, and [2]balm.

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches; in the wine of Helbon,‡ and white wool.

19 [q]Dan also and Javan, [3]going to and fro, occupied in thy fairs: bright iron, cassia, and calamus, were in thy market.

20 Dedan *was* thy merchant in [4]precious clothes for chariots.

21 [r]Arabia, and all the princes of [s]Kedar, they [5]occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

22 The merchants of Sheba and Raamah,§ they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and [t]Canneh, and [u]Eden, the merchants of [x]Sheba, [y]Asshur, *and* Chilmad, *were* thy merchants.

24 These *were* thy merchants in [6]all sorts *of things*, in blue [7]clothes, and broidered work, and in chests of rich apparel, bound with cords, and made of cedar,‖ among thy merchandise.

25 The ships of Tarshish did sing of thee in thy market: and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters:¶ the east wind hath broken thee in the [8]midst of the seas.

27 Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, that *are* in thee, [9]and in all thy company, which *is* in the midst of thee, [z]shall fall into the [1]midst of the seas in the day of thy ruin.*

28 The [2]suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads;† they shall wallow themselves in the ashes:

31 And [a]they shall make themselves utterly bald for thee, and gird them with sackcloth; and [b]they shall weep for thee with bitterness of heart *and* bitter wailing.

32 And in their wailing they shall [c]take up a lamentation for thee, and lament over thee, *saying*, [d]What *city is* like Tyrus, like [e]the destroyed in the midst of the sea?

33 When thy wares went forth‡ out of the

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[4] *They have made thy hatches of ivory well trodden.*

[5] *Daughter.*

‡ The Assyrians have made the seats of ivory for the rowers in a very costly manner.—LOWTH.

[c] Gen. x. 4. *Kittim.* Num. xxiv. 24.

[d] Prov. vii. 16. Is. xix. 9.

§ Michaelis calls this chapter the most ancient monument of mercantile history.—NEWCOME.

[6] Or, *purple and scarlet.*

[e] Gen. x. 4. 1 Chr. i. 7.

[f] Gen. x. 15, *Sidon*; xlix. 13.

[g] Gen. x. 18, Jer. xlix. 23, *Arpad.*

[h] Josh. xiii. 5. Ps. lxxxiii. 7.

‖ *Gebal*—the name of a Phenician city situated on a rising ground near the sea, between Beirut and Tripolis, and inhabited by ship-builders, who, according to Strabo, were originally fugitives from Zidon. It was called Byblos by the Greeks, who celebrated it as the birth-place of Adonis.—DR HENDERSON.

[7] Or, *stoppers of chinks.* Heb. *strengtheners.*

[i] Dan. v. 28.

[k] Gen. x. 6, 13, 22. Is. lxvi. 19.

[l] Gen. x. 2, 4. 1 Chr. i. 5, 7.

¶ Greece (Dan. viii. 21). It was so called from Javan, the son of Japhet (Gen. x. 2), from whom the Greeks are called Ions in their own tongue.—MICHAELIS.

[m] Gen. x. 2. 1 Chr. i. 5.

[8] *Merchandise.*

[n] Gen. x. 3. 1 Chr. i. 6.

* *Togarmah* — the Sarmatians.—CLARKE.

[o] Gen. x. 7; xxv. 3. 1 Chr. i. 9, 32.

† *Dedan* — now Daden, on the west coast of the Persian Gulf, convenient for a trade with India and its islands, whence come "ivory and ebony."—COMPREHEN. COMM.

[p] Gen. x. 22, *Aram*; xxviii. 5.

[9] *Thy works.*

[1] *Chrysoprasse.*

[2] Or, *roain.*

‡ *Helbon* — Aleppo, the wines of which were held in such high estimation that the Persian monarchs would drink no other.—DR HENDERSON.

[q] Jud. xviii. 29.

[3] *Meuzal.*

[4] *Clothes of freedom.*

[r] 1 Kings x. 15. Acts ii. 11.

[s] Gen. xxv. 13. 1 Chr. i. 29.

[5] Were *the merchants of thy hand.*

§ *Sheba and Raamah*—countries in Arabia, abounding in spices, gold, and precious stones. These articles the inhabitants obtained in part from India, and transported them in caravans to Tyre. It was from that region that the queen came to behold the magnificence of Solomon.—DR HENDERSON.

[t] Gen. x. 10, *Calneh.* Is. x. 9, *Calno.*

[u] Gen. ii. 8. Am. i. 5.

[x] Gen. xxv. 3.

[y] Gen. x. 22. Ps. lxxxiii. 8, *Asser.*

[6] *Excellent things.*

[7] *Foldings.*

‖ Carefully packed in chests of cedar, to give these clothes a fine scent, and to preserve them from decay.—LOWTH.

¶ All of a sudden Tyre is metaphorically introduced as a ship foundered at sea. The instrument employed in effecting her destruction was "the east wind," which, blowing in a violent storm from Lebanon, is the most vehement of all in the Mediterranean (comp. Ps. xlviii. 7). Of course the reference is to Nebuchadnezzar, who is represented under this figure.—DR HENDERSON.

[8] *Heart.*

[9] *Even with all.*

[z] xxvi. 14, 21.

[1] *Heart.*

* This specification has the finest effect. The destruction was to be utter and irrecoverable.—DR HENDERSON.

[2] Or, *waves.*

‡ A custom used in the Eastern countries in times of mourning and sorrow. *Bald*—shaving their heads or tearing off their hair as mourners in distress.—GILL.

[a] Lev. xxi. 5. Is. xxii. 12.

[b] Is. xvi. 9; xxii. 4. Mic. i. 8.

[c] xxvi. 17.

[d] Lam. ii. 13. Rev. xviii. 18.

[e] xxvi. 4, 5.

‡ Thou wert the magazine and staple of victual and merchandise, which thou didst transport by sea, and distribute them to divers nations.—DIODATI.

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cipal city of Phenicia), were accounted the inventors of navigation, and it is certain that they carried it to greater perfection than any of the ancients. We are here informed that the planks for their shipping, or the decks of their ships, were of fir, brought from Shenir or Mount Hermon; their masts were made of the cedars of Lebanon; their oars (for oars, as well as sails, were used in most, if not all, of the ships of the ancients) were of the oaks of Bashan; so that the land of Israel supplied the Tyrians with timber for ships, though the Israelites built but few themselves. The Tyrians were also furnished with benches of ivory, or inlaid with ivory, by the company of the Ashurites. As ivory was brought out of the interior parts of Asia, and as Chittim signifies the countries adjacent to the Mediterranean sea, it is probable either that some Europeans imported the ivory, and sold the benches, when made, to the Tyrians, or that artificers came to Tyre to manufacture them. But it does not appear how the Assyrians could be said to make these benches, and the clause is rendered by some, *of box-wood inlaid with ivory.* The fine linen of Egypt (which was renowned throughout the world), and richly embroidered too, was used by the Tyrians for their *flags* or *colours*, as the original may be rendered; for it can scarcely be conceived that their sails were generally formed of such rich materials, though such extravagance might occasionally be used in an ostentatious display of wealth and magnificence. Their clothes, or the tents and canopies upon the decks of their galleys, were formed of cloth of blue and purple from the isles of the Egean sea, or the Grecian colonies near the coast of Asia Minor. Purple was called the Tyrian colour; yet they were not contented with their own manufactures, but luxuriously used that which was brought from far and at a great price. They had mariners from Zidon, the mother-city, and from Arvad, an island in Phenicia, who did the laborious work on board their ships; whilst the Tyrians, being very skilful in navigation, acted only as pilots, or occupied the more honourable departments. Ver. 13-25. We have here a particular account of the nations or cities that traded with Tyre, and the commodities which they brought to her markets. Thus Tarshish, or Tartessus in Spain (as it is supposed), exchanged various metals (which were either the produce of that country or fetched from others) for the rich luxuries of the eastern world. It is probable that the tin was brought from Britain (out of Cornwall), which was first known to the ancients as yielding great quantities of that metal.—The different parts of Greece, or the regions about the Euxine and Caspian seas, sold slaves and vessels of brass to the Tyrians. Togarmah, or Phyrigia, Cappadocia, or some of the regions in Asia Minor, supplied them with horses and mules, and with servants skilful in managing them. The inhabitants of Dedan, supposed to be in Arabia, traded with them, and many isles or countries of Europe bought of the Tyrians the goods which they brought them; especially their *horns of ivory*, or rather *horns, ivory, and ebony, i.e.*, the horns of some curious animals; ivory, which is the teeth of elephants; and ebony, a very hard and valuable wood. These they brought for a present to the Tyrians, or rather as the price of the goods which they purchased.—"Many isles *bought* the merchandise of thy hand," &c. The Syrians bought the manufactures which the Tyrians made in abundance, and paid for them with precious stones and other articles of luxury. The land of Judah and Israel had no precious stones or metals to exchange (though it was the glory of all lands), but it supplied them with what was more valuable, namely, abundance of good wheat, honey, oil, and balm used in medicine. (It is uncertain whether *Pannag* be the name of a place, or of some valued production of Canaan.)—Damascus changed the wine of Helbon and white wool, which were both in great repute, for the useful manufactures of Tyre. The inhabitants of Dan and Javan (probably not the city Dan in the coasts of Israel, nor any part of Greece as before, but cities in the east) brought polished iron or steel, with rich spices to Tyre, to exchange for the commodities of the western world; as another Dedan (probably in Idumea) did rich clothes, to ornament or line their chariots.—Some districts of Arabia supplied Tyre with cattle; others with spices, gold, and precious stones.—The inhabitants of Mesopotamia, Media, and the adjacent regions, traded with Tyre, bringing chests of all kinds of rich apparel. In short, all the ships which sailed on the sea, and which were generally called "the ships of Tarshish," celebrated the praises of Tyre. That city was replenished with all kinds of riches, and made glorious with all earthly decorations and magnificence.—Upon a review of this account of the commerce of Tyre, it is plain that that city traded with every part of the then known world, either immediately, or through the medium of other nations. Ver. 26-36.

seas, thou filledst many people; thou didst enrich the kings of the earth with the multitude of thy riches, and of thy merchandise.

34 In the time *when* thou shalt be broken by the seas in the depths of the waters, thy merchandise, and all thy company in the midst of thee, shall fall.

35 All [f]the inhabitants of the isles shall be astonished at thee, and [g]their kings shall be sore afraid, they shall be troubled in *their* countenance.

36 The merchants among the people shall hiss at thee;[§] [h]thou shalt be [8]a terror, and [t]never *shalt be* any more.

CHAPTER XXVIII.

1 *God's judgment upon the prince of Tyrus for his impious pride.*
20 *The judgment of Zidon, &c.*

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD, [a]Because thine heart *is* lifted up, and thou hast said, [b]I *am* a god, [c]I sit *in* the seat of God, in the [1]midst of the seas; [d]yet thou *art* a man, and not God, though thou set thine heart as the heart of God:

3 Behold, [e]thou *art* wiser than Daniel;[*] there is [f]no secret that they can hide from thee:

4 With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

5 By [2]thy great wisdom, *and* by thy traffick, hast thou increased thy riches, [g]and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD, [h]Because thou hast set thine heart as the heart of God;[†]

7 Behold, therefore [i]I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God? but [k]thou *shalt be* a man, and no god,[‡] in the hand of him that [3]slayeth thee.

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[f] Is. xxiii. 6.
[g] Rev. xviii. 9, 10.
[§] *Shall hiss at thee*—by way of insulting and derision (see 1 Kings ix. 8), as men are apt to despise those in adversity, whom they courted and respected in prosperity. But the Chaldee paraphrase renders it, "They shall be astonished;" and this sense agrees better with the lamentations of the sea-faring men mentioned in the foregoing verses.—LOWTH.
[h] xxvi. 14, 21.
[8] *Terrors.*
[t] Shalt *not be for ever.*

CHAP. XXVIII.
[a] Deut. viii. 14. Prov. xvi. 18.
[b] Gen. iii. 5. Rev. xvii. 3.
[c] Is. xiv. 13, 14. Dan. iv. 30, 31.
[1] *Heart.*
[d] Ps. lxxxii. 6, 7. Is. xxxi. 3.
[e] Dan. ii. 48.
[*] The fame of Daniel's wisdom was quickly spread over Chaldea upon his being advanced to several posts of honour and dignity by Nebuchadnezzar (see Dan. ii. 48). The Phenicians, of whom the Tyrians were a colony, valued themselves for their wisdom and ingenuity as being the inventors of navigation, of letters, and sciences (compare Zech. ix. 2).—LOWTH.
[f] 1 Kings iv. 29-32. Ps. xxv. 14.
[2] *The greatness of thy wisdom.*
[g] Deut. vi. 11, 12. 1 Tim. vi. 17.
[h] Ex. ix. 17. 1 Cor. x. 22.
[†] That is—In thy own imagination thou supposest thyself to be invincible, and secure against all enemies, as God is.—BOOTHROYD.
[i] Is. xxiii. 8, 9. Am. iii. 6.
[k] Ps. lxxxii. 7. Is. xxxi. 3.
[‡] A cutting taunt or sarcasm—What will become of thy godship then? Wilt thou then dream of immortality and almighty power, when thine enemy is cutting thy throat? *Thou shalt be a man*—appear then to thyself and others to be a mortal, weak, conquered man, who dieth a sacrifice to the conqueror's pride and cruelty.—POOLE.
[3] *Wounderh.*

[l] Lev. xxvi. 41. Jer. vi. 10.
[§] Thou shalt die by such a remarkable judgment as God usually inflicts upon notorious offenders; thou shalt come to the same ill end as befalls the other enemies of God and of his truth.—LOWTH.
[m] Prov. xxi. 30. Luke ii. 40.
[n] Gen. ii. 8; iii. 23, 24. Rev. ii. 7.
[4] *Ruby.*
[5] *Chrysolite.*
[6] *Chrysoprase.*
[‖] "And of gold was the workmanship of thy tabrets and thy pipes; because of thee, in the day when thou wast born, they were prepared"—*i.e.*, to celebrate the joyful event of thy birth. The musical instruments might have been bound and ornamented with gold; or the name of this precious metal might have been used to express their excellence and splendour.—NEWCOME.
[o] Ex. xxv. 18-20.
[¶] The prophet describes the prince of Tyre by images taken from the temple. The cherubs were a part of the ark, and therefore anointed (Ex. xxv. 18, 21; xxx. 26). Their wings covered the mercy-seat. The prophet pursues the image: Such was thy eminence, that thou wast placed like the cherubs in the temple of God, on his holy mountain, and dwelt as if amid the splendours of the high priest's breastplate. Thinking himself to be more than mortal, is expressed by his being as Adam was in Paradise, or as the cherubs were in a place not to be approached.—BOOTHROYD.
[p] Is. xiv. 12-15. 2 Thes. ii. 4.
[q] Rev. xviii. 16.
[r] Gen. vi. 5, 6. Prov. xiv. 34.
[s] Gen. iii. 24. Lev. xviii. 24-28.
[*] His eyes were dazzled by his outward lustre, so that he could not see things in their true light.—GILL.
[t] Job xl. 11, 12.
[u] Rev. xviii. 21.
[7] *Terrors.*

10 Thou shalt die [l]the deaths of the uncircumcised[§] by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD, Thou sealest up the sum, [m]full of wisdom, and perfect in beauty.

13 Thou hast been [n]in Eden the garden of God; every precious stone *was* thy covering, the [4]sardius, topaz, and the diamond, the [5]beryl, the onyx, and the jasper, the sapphire, the [6]emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee[‖] in the day that thou wast created.

14 Thou *art* [o]the anointed cherub that covereth;[¶] and I have set thee *so:* thou wast [p]upon the holy mountain of God; thou hast walked up and down in the midst of [q]the stones of fire.

15 Thou *wast* perfect in thy ways from the day that thou wast created, [r]till iniquity was found in thee.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: [s]therefore I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.

17 Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness:[*] [t]I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee; and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

19 All they that know thee among the people shall be astonished at thee: [u]thou shalt be [7]a terror, and never *shalt* thou *be* any more.

20 ¶ Again the word of the LORD came unto me, saying,

Tyre is here poetically described as a ship at sea, and wrecked through the mismanagement of her pilots and rowers. When the rulers of Tyre provoked Nebuchadnezzar to make war upon them, and when they pertinaciously resolved to withstand that haughty conqueror, they rowed this gallant ship into perilous waters; and when the city was taken, it was "broken by the east wind in the midst of the seas." The same was the case in the time of Alexander the Great, and in those subsequent disasters which terminated in the total ruin of Tyre. Thus the inhabitants and riches of Tyre, like the crew and cargo of a broken ship, sunk into the midst of the seas. The cry of the leading men in Tyre, when they saw that the city must be taken (like that of pilots when they perceive that the ship must sink), would be heard in the extreme parts of the city, or even on the adjacent continent. All the rowers and mariners of the ships that had used to trade to Tyre would come on shore to witness the fatal catastrophe, and would express their extreme sorrow by every significant token; and with great astonishment and deep regret contrast the former prosperity of Tyre, when kings and nations were enriched by her, with her present condition, now that she was utterly broken and ruined.—*Scott.*

CHAP. XXVIII. PRIDE OF TYRE.—Ver. 2-5. Ethbaal, or Ithobalus, was the prince or king of Tyre at the time when this prophecy was spoken, and when the city was taken by Nebuchadnezzar. He seems to have been a man of eminent abilities, and under his government the Tyrians for a time prospered exceedingly. But, being lifted up with the most excessive pride, he arrogated Divine honours to himself, as many vainglorious monarchs have done. His sovereignty over the seas was so uncontrolled, and his authority was so firmly established, that he seemed to himself to reign as a god "in the midst of the seas;" and to be placed on the throne of God, rather than on that of a man. Yet was he a poor, frail, mortal man, and not God, though he affected to be absolute, independent, and honoured as a deity. Daniel, who was at this time not more than thirty-six years of age, being employed in the court of the king of Babylon, had become exceedingly renowned for his wisdom in all the concerns of government, as well as in interpreting dreams and resolving difficult questions; but the king of Tyre supposed himself to be wiser than he, and that no secret could be hid from him. He was perhaps a man of learning, and understood many abstruse subjects; or he had discovered the secret machinations of his enemies, which he ascribed to his own discernment, and supposed that nothing could elude his penetration. But the chief use of his wisdom was to increase his revenues and treasures, by protecting the trade and wealth of his subjects. This he ascribed to his own wise counsels; and thus his riches tended in every way to enhance his pride and self-sufficiency.

SPLENDOUR OF TYRE.—Ver. 12-15. The prophet was directed to conclude the prediction against Tyre with a lamentation, or poetical elegy, over this haughty monarch, which would be the more remarkable as he was at that time at the height of pride and prosperity. Ithobalus's opinion of his own dignity, and his ostentation of magnificence, are described in very remarkable language. He vainly thought himself to be the sum of all excellency; that his abilities, personal accomplishments, authority, and splendour comprised the fulness of wisdom and the perfection of beauty; and that they were *his* by an unalienable tenure, securely sealed up among his treasures. He thought his dignity as great, and his advantages as many, as those of Adam "in Eden, the garden of God." His crown was formed, and his garments decorated with abundance of precious stones: of these nine are mentioned, which were set in gold, and were the same as nine of those that were placed in the breastplate of the high priest, whom some think he meant to vie with in this particular. Tabrets, and other musical instruments, had been prepared *for* him with exquisite skill; either to celebrate his coronation, the day when he was created king, or his birth, and afterwards his birthday as it annually returned. Perhaps he had been anointed king, according to the custom in Israel: it was his office to cover or protect his people, and for this purpose God had raised him to his throne; but he forgot his dependence on him, deemed himself able to do it by his own power, and shone in his own eyes as an angel in heaven, or a deity. This refers to the cherubim that covered the mercy-seat, which were anointed with the holy ointment along with the ark of the covenant, &c.; or to those who guarded the entrance of Eden, and kept every way the tree of life. In this conceit of his own excellency, and counting himself equal to the inhabitants of heaven, the holy mountain of God, he walked up and down, surrounded and decorated with precious stones, sparkling like fire. Indeed, the affairs of Tyre had been managed by him with great prudence and success, from the beginning of his reign, till the detection of his iniquity brought down the wrath of God upon him, and then he was infatuated to his ruin.—The expressions used in this poetical description of the excessive pride of this monarch seem to allude to the fall of angels, and to that of Adam in Paradise; and they intimated that his ruin would be owing to the same cause, and attended with similar effects to him. He is likewise supposed to have been

21 Son of man, set thy face against Zidon,† and prophesy against it,

22 And say, Thus saith the Lord GOD; Behold, I *am* against thee, O Zidon; and I will be glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

23 For [x]I will send into her pestilence, and blood into her streets;‡ and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

24 ¶ And there shall be no more [y]a pricking brier§ unto the house of Israel, nor *any* grieving thorn of all *that are* round about them that despised them; and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD, [z]When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, [a]then shall they dwell in their land that I have given to my servant Jacob.

26 And [b]they shall dwell [s]safely therein, and shall [c]build houses, and plant vineyards; yea, they shall dwell with confidence, [d]when I have executed judgments upon all those that [g]despise them round about them; and they shall [e]know that I *am* the LORD their God.

CHAPTER XXIX.

1 *The judgment of Pharaoh for his treachery to Israel.* 8 *The desolation of Egypt.* 17 *Egypt Nebuchadrezzar's reward, &c.* 21 *Israel shall flourish again.*

IN the [a]tenth year,* in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

2 Son of man, [b]set thy face against [c]Pharaoh king of Egypt, and prophesy against him, and [d]against all Egypt:

3 Speak, and say, Thus saith the Lord GOD, Behold, [e]I *am* against thee, Pharaoh king of Egypt, [f]the great dragon that lieth in the midst of his rivers, which hath said, [g]My river *is* mine own, and I have made *it* for myself.

4 But [h]I will put hooks in thy jaws, and I will cause [i]the fish† of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

5 And [k]I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the [l]open fields; thou shalt not be brought together, nor gathered: [l]I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

6 And all the inhabitants of Egypt shall [m]know that I *am* the LORD, because they have been [n]a staff of reed‡ to the house of Israel.

7 When they took hold of thee by thy hand, thou didst break, and rend all their shoulder; and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

8 ¶ Therefore thus saith the Lord GOD, Behold, [o]I will bring a sword upon thee, and [p]cut off man and beast out of thee.§

9 And the land of Egypt shall be desolate and waste; and they shall know that I *am* the LORD: because he hath said, The river *is* mine, and I have made *it*.

10 Behold, therefore I *am* against thee, and against thy rivers, and [q]I will make the land of Egypt [2]utterly waste *and* desolate, [3]from the tower of [4]Syene even unto the border of Ethiopia.‖

11 No [r]foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited [s]forty years.

12 And I will make the land of Egypt [t]desolate in the midst of the countries *that are* desolate, and her cities among the cities *that are* laid waste shall be desolate forty years: [u]and I will scatter the Egyptians among the nations, and will disperse them through the countries.¶

13 ¶ Yet thus saith the Lord GOD, [x]At the end of forty years will I gather the Egyptians from the people whither they were scattered:

14 And I will bring again the captivity of

B.C. 588—B.C. 589.

† One of the most ancient cities of the universe, and most northern of the tribe of Asher—thought to be called after Sidon, one of the sons of Canaan (Gen. x. 15). It long excelled Tyre, as a great maritime city. The city was built on an inaccessible rock, strong by art and nature, and environed by the sea.—WELLS.

[x] Jer. xv. 2.

‡ This was literally fulfilled in Zidon, either by Nebuchadnezzar and the Chaldean army, which besieged it on every side; or by Artaxerxes Ochus, the Persian, who took it, and destroyed it.—GILL.

[y] Num. xxxiii. 55. Josh. xxiii. 13.

§ Nothing to excite Israel to idolatry when restored from their captivity. Perhaps there is an allusion to Jezebel, daughter of Ethbaal, king of Sidon, and wife to Ahab king of Israel, who was the greatest curse to Israel, and the universal restorer of idolatry in the land (see 1 Kings xvi. 31). Sidon being destroyed, there would come no encourager of idolatry from that quarter.—CLARKE.

[z] Lev. xxvi. 44, 45. Deut. xxx. 3, 4.

[a] Jer. xxiii. 8.

[b] Lev. xxv. 18, 19. Jer. xxiii. 6-8.

[s] *With confidence.*

[c] Is. lxv. 21, 22. Am. ix. 13, 14.

[d] Is. xiii.-xxi. Jer. xlvi.-li.

[g] *Spoil.*

[e] Ex. xxix. 46.

CHAP. XXIX.

[a] i. 2; viii. 1.

* Of Zedekiah's captivity and Jeconiah's reign.—GILL.

[b] xxi. 2; xxv. 2.

[c] Jer. xliv. 30.

[d] Is. xviii.; xix. 1-17; xx.

[e] Ps. lxxvi. 7.

[f] Ps. lxxiv. 13, 14. Rev. xii.; xiii. 2, 4, 11.

[g] Deut. viii. 17. Is. x. 13, 14.

[h] xxxviii. 4.

[i] Hab. i. 14, 15.

† His people, who should cleave to him.—GILL.

[k] xxxii. 4-6.

[l] *Face of the field.*

[l] 1 Sam. xvii. 44. Rev. xix. 17, 18.

[m] Ex. ix. 14.

[n] 2 Kings xviii. 21.

‡ An inefficient and faithless ally. The Israelites expected assistance from them when Nebuchadnezzar came against Jerusalem; and they made a feint to help them, but retired when Nebuchadnezzar went against them. Thus were the Jews deceived and ultimately ruined (see ver. 7).—CLARKE.

[o] Jer. xlvi. 13, &c.

[p] Gen. vi. 7. Ex. xii. 12.

§ See chap. xiv. 17. This is to be understood of Nebuchadnezzar's conquest of Egypt, who, taking advantage of Amasis' revolt against Apries, overran that country, and made a prey of the whole kingdom (see ver. 19; and chap. xxxii. 13).—LOWTH.

[q] xxx. 12.

[2] *Wastes of waste.*

[3] *From Migdol to Syene.*

[4] *Seveneh.*

‖ From one of the ends of Egypt to the other (see Ez. xxx. 6). It hath been commonly thought, by reason of the likeness of the name, that it was the city of Siene, standing upon the confines of Egypt and Ethiopia, where there might be some tower, to mark the falling of shadows in the solstice, or longest summer's day, as there was also a well for the same purpose. But because (to include all Egypt) the prophet here sets down two oppositebounds, from north to south, and that Siene and the borders of Ethiopia made but one, viz., the southern, Sevench must needs be the northern.—DIODATI.

[r] Jer. xliii. 11, 12.

[s] 2 Chr. xxxvi. 21.

[t] Jer. xxv. 15-19.

[u] Jer. xlvi. 19.

¶ Some were carried to Babylon, others to Pontus.—BP. NEWTON.

[x] Is. xix. 22, 23.

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a type of the Roman Antichrist, of whom similar things are spoken in the New Testament; and almost the whole of this description may be accommodated to that proud enemy of God and his truth.—But indeed the character, pretensions, and fall of one man, who has been intoxicated with power and pride, so resembles those of others of the same spirit, that it is not always easy to determine whether the coincidence arises from this circumstance, or whether the one was intended to be a type of the other.

TRAFFIC OF TYRE.—Ver. 16-19. The policy of the king of Tyre had employed such methods of extending commerce as led to much violence and oppression, and various transgressions of the Divine law. And therefore, though he thought his city and throne sacred as "the mountain of God," being consecrated by his own divinity, yet the Lord would cast him out of it as profane and abominable; he would destroy him from the midst of his ostentatious magnificence, as he had cast down the angels that sinned from their glorious state in heaven; and he should no longer think himself the protecting deity of Tyre. Seeing his heart "was lifted up" by his endowments and prosperity, and he had corrupted his wisdom by employing it in base projects to increase his magnificence, the Lord would cast him to the ground, and render him a deplorable spectacle, and an instructive warning to other kings that should behold his fall. He had accounted his palaces to be "sanctuaries," or temples to his own divinity, in which he sat as in the seat of God, but he had defiled them by his crimes, and the iniquity allowed in his traffic; therefore they would be consumed with a fire kindled by his own folly, and he should perish with them amidst many spectators, for a terror and a warning to them, and never be restored. The infamous traffic of Antichrist, in the Church of God and about holy things, will certainly expose him to similar or more terrible destruction.—*Scott.*

CHAP. XXIX. PHARAOH-HOPHRA.—Ver. 3-5. Pharaoh-hophra, or Apries, king of Egypt, was here represented by a great dragon, or crocodile, lying in the midst of his rivers. The river Nile, and the streams and canals which communicated with it, rendered Egypt peculiarly prosperous and wealthy; and that river abounds with crocodiles, which are very voracious, and domineer over the other inhabitants of the river, as if they were the sole proprietors, and placed there to devour all the rest. Such was Pharaoh-hophra: he was a man of a very haughty, tyrannical, and cruel disposition; and having prospered for several years, he grew exceedingly arrogant; and, as Herodotus informs us, he boasted "that no god could deprive him of his kingdom." This impiety was as absurd as if the crocodile should think that the river was his own, and that he made it for himself. But the Lord was able to deal with this unruly monster, who lay fearless in his rivers, and set the universe at defiance: he meant to destroy him and his forces, as if he had dragged the crocodile forth with a hook, and all the fish of the river had stuck to his scales, and they had been all cast together upon a dry and desert place, to be devoured by the wild beasts and the birds of prey. —Bochart observes, that the word "Pharaoh" signifies a *crocodile* in Arabic. The Egyptians, in process of time, wearied with the tyranny and cruelty of Hophra, revolted from him, and under Amasis they routed and destroyed his army, and all that adhered to him; at length he too fell into the conqueror's hands, and was strangled by him; and thus Amasis succeeded to the throne. after Egypt had suffered most dreadful miseries by these intestine dissensions.

DOOM OF EGYPT.—Ver. 8-13. The preceding figurative prediction related principally to the king of Egypt; what follows chiefly respected the nation: that foretold the ruin of Hophra and his party by civil wars; this relates to the desolations occasioned by the victorious arms of Nebuchadnezzar some years after. It is probable that the people had approved of the proud and imperious language of their king, and so were punished as accomplices in his crime.—The Lord caused Nebuchadnezzar to invade Egypt, and gave him such success, that he put a stop to their commerce and intercourse with their neighbours, nay, to their agriculture and journeying, and even reduced the country to a desert "from 'the tower of Syene,' or rather 'from Migdol to Syene,' 'even to the borders of Ethiopia;'" from the entrance into Egypt out of Asia, to Ethiopia; from one end of the land to the other. History informs us that Nebuchadnezzar conquered Egypt, and, carrying multitudes of prisoners thence, dispersed them in different parts of his dominions; and doubtless numbers perished or took shelter in other nations at the same time. But we are not sufficiently informed of the transactions of those ages to shew the exact fulfilment of this part of the prophecy, as it hath been done in other instances. It was, however, predicted that the land would continue desolate, and the inhabitants dispersed, till forty years were expired—the end of which term nearly coincided with the ruin of the Babylonish monarchy; and it is probable that Cyrus permitted the captive Egyptians to return and re-people their own land, as well as the captive Jews.

EGYPT THE BASEST OF NATIONS.—Ver. 14, 15. From a few years after the time that this prophecy was delivered, to the present day, Egypt has been governed by foreigners, and been tributary to other nations. It was long the most renowned kingdom in the world; but it had first oppressed, and then seduced and deceived the people of God; and this sentence was therefore denounced against it. After the ruin of the Babylonish monarchy, it was subdued by the Persians, and though it frequently revolted, they always recovered the dominion over it. It afterwards fell under the dominion of the Macedonians; then it became subject to the Romans, and at length a province of

Egypt, and will cause them to return *into* the land of [y]Pathros,* into the land of their [5]habitation; and they shall be there a [6]base kingdom.

15 It shall be [z]the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more [a]rule over the nations.

16 And it shall be no more [b]the confidence of the house of Israel, which [c]bringeth *their* iniquity to remembrance,† when they shall look after them: [d]but they shall know that I *am* the Lord GOD.

17 ¶ And it came to pass in [e]the seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

18 Son of man, [f]Nebuchadrezzar king of Babylon caused his army to serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled;‡ yet had he no wages, nor his army, for Tyrus, for the service that he had served against it:

19 Therefore thus saith the Lord GOD, Behold, [g]I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall take her multitude, and [7]take her spoil, and take her prey; and it shall be the wages for his army.

20 I have given him the land of Egypt *for* his [8]labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

21 ¶ In that day will [h]I cause the horn of the house of Israel to bud forth,§ and I will give thee the opening of the mouth in the midst of them; and they shall know that I *am* the LORD.

CHAPTER XXX.

1 *The desolation of Egypt and her helpers.* 20 *The arm of Babylon shall be strengthened to break the arm of Egypt.*

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD, Howl ye, Woe worth the day!*

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day;† it shall be [a]the time of the heathen.

4 And [b]the sword shall come upon Egypt, and great [1]pain shall be in Ethiopia, when the slain

B.C. 589—B.C. 572.

[y] Gen. x. 14. 1 Chr. i. 12. *Pathrusim.*

* *Pathros.* — The port called Thebais. —BOCHART.

[5] *Birth.*

[6] *Low.*

[z] Zech. x. 11.

[a] Nah. iii. 8, 9.

[b] Is. xxx. 1-6. Jer. ii. 18, 19, 36.

[c] Num. v. 15. Ps. xxv. 7.

† The leagues of Israel with Egypt provoked God to call to mind their other iniquities.—POOLE.

[d] xxviii. 22-24, 26.

[e] i. 1, 2.

[f] Jer. xxvii. 6.

‡ Those who are not accustomed to carry the palanquin literally peel the skin off the shoulder during the first day; thus the burden-bearers at the siege of Tyre had their shoulders peeled by hard labour. — ROBERTS.

[g] Jer. xliii. 10-13.

[7] *Spoil her spoil, and prey her prey.*

[8] *Hire.*

[h] 1 Sam. ii. 10.

§ The enlargement of Jehoiakim may be referred to (see 2 Kings xxv. 27); or Zerubbabel, who was born at Babylon, of the house of David. Daniel was also advanced to authority (Dan. ii. 48, 49). These marks of favour bestowed upon the Jews were preludes to their general restoration. Whatever event is foretold, Ezekiel lived to be animated by it in his prophetical office, as appears from the following clause. — NEWCOME.

CHAP. XXX.

* "To worth," or "wurth," is a Saxon verb, signifying *to be.* It is now only retained in "woe worth"—*i.e.*, *woe be*, a denunciation, or exclamation of sorrow.—DR JOHNSON.

† The judgments to be inflicted should be so tremendous in their character, that they were calculated to produce feelings of the greatest alarm, not in the minds of the Egyptians only, but in other heathen nations. They were to overtake all the enemies of God and of his people. — DR HENDERSON.

[a] Ps. cx. 6. Rev. xix. 13-21.

[b] Is. xix. 2.

[1] *Fear.*

[c] Is. xvi. 7.

[d] Is. xx. 4.

[2] *Phut.*

[3] *Children.*

[e] Jer. xliv. 27.

[f] Job ix. 13.

[4] *From Migdol to Syene.*

‡ Egypt was exceedingly populous and more filled with cities than any other nation in the world at that time, which would render her desolation in this respect the more extraordinary.-SCOTT.

[5] Deut. xxii. 22.

[5] *Broken.*

[h] Is. xviii.; xx. 3-5. Zeph. ii. 12.

§ Jerome informs us, that vessels navigated the Nile as far as the cataracts at Syene, on the borders of Ethiopia.—CALMET.

[i] Is. xxxii. 9-11. 1 Thes. v. 2, 3.

[k] Is. xix. 17.

[l] Am. iv. 2.

[m] Deut. xxviii. 50.

[n] Rev. xiv. 20.

[o] Rev. xvi. 12.

[6] *Drought.*

‖ That country which is most fruitful by reason of the abundance of waters shall become barren and desolate, as if it were scorched up with the sun; or, I will make the waters thereof to be no safeguard for it (Jer. l. 38). *By the hand of strangers.*—A prophecy accomplished according to the letter, for, from that time to this, Egypt hath always been under strange princes.—DIODATI.

[p] Jud. ii. 14. Is. xix. 4.

[7] *The fulness thereof.*

[q] Ex. xii. 12. Is. xix. 1. Zech. xiii. 2.

[r] Is. xix. 13. Hos. ix. 6. *Memphis;* Heb. *Moph.*

¶ *Noph*, or Memphis, was one of the principal cities of Egypt, a seat of their kings, where their sepulchres stood. On this account it is frequently mentioned in Scripture (see Is. xix. 13; Jer. ii. 16; xliv. 1). In Hosea it is called Moph (chap. ix. 6), which is near in sound to Memphis.—LOWTH.

[s] Zech. x. 11.

* A natural prince of the Egyptian race to rule over it. It shall be subject to foreigners.-SECKER.

[t] Is. xix. 16.

[8] Or, *Tanis.*

[u] Jer. xlvi. 25.

[x] Ps. xi. 6.

[9] *Pelusium.*

shall fall in Egypt, and they shall take away her multitude, [c]and her foundations shall be broken down.

5 [d]Ethiopia, and [2]Libya, and Lydia, and all the mingled people, and Chub, and the [3]men of the land [e]that is in league, shall fall with them by the sword.

6 Thus saith the LORD, [f]They also that uphold Egypt shall fall; and the pride of her power shall come down: [4]from the tower of Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countries *that are* desolate, and [5]her cities‡ shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, [g]when I have set a fire in Egypt, and *when* all her helpers shall be [5]destroyed.

9 In that day shall [h]messengers go forth from me in ships,§ to make the [i]careless Ethiopians afraid, and [k]great pain shall come upon them, as in the day of Egypt: for, [l]lo, it cometh.

10 Thus saith the Lord GOD, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, [m]the terrible of the nations, shall be brought to destroy the land: and they shall draw their swords against Egypt, [n]and fill the land with the slain.

12 And [o]I will make the rivers [6]dry,‖ and [p]sell the land into the hand of the wicked; and I will [q]make the land waste, and [7]all that is therein, by the hand of strangers: I the LORD have spoken *it.*

13 Thus saith the Lord GOD, [q]I will also destroy the idols, and I will cause *their* images to cease out of [r]Noph;¶ and [8]there shall be no more a prince of the land of Egypt:* and I will [t]put a fear in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in [8]Zoan, and [u]will execute judgments in No.

15 And I [x]will pour my fury upon [9]Sin, the strength of Egypt; and I will cut off the multitude of No.

16 And I will set fire in Egypt: Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

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that empire. The Saracens next subdued it, then the Mamalukes, and lastly the Turks, to whom it remains in the most abject servitude at this day. Thus, for above two thousand years, Egypt hath continued a base and tributary kingdom, not able to exalt itself above the nations as formerly; nor have the inhabitants, during all these ages, been permitted to live under princes of their own race. So that when at any time they have attempted to shake off the yoke, the short space during which they aimed at independence was as nothing to this long term of years; and even then they were rather unsuccessfully struggling for liberty than actually enjoying it. This is a most astonishing accomplishment of a most singular prophecy; for who could have conceived that so renowned and powerful a country should remain for such a succession of ages under subjection to foreigners?

TYRE AND EGYPT.—Ver. 17-20. Nebuchadnezzar besieged Tyre thirteen years before he took it. During the siege his soldiers had endured great hardship; their heads had been made bald by constantly wearing their helmets, and their shoulders had been peeled by carrying materials to form the works; and the king must have been at incalculable expense in the undertaking; yet, when the Tyrians found that their city must fall, they sent away their most valuable effects, either to the city on the island, or to their colonies, or else they destroyed them, so that the plunder of the city was not sufficient to defray the charges of the siege, or to recompense the labours of the army. But the Lord considered Nebuchadnezzar and the Chaldeans as his servants, to execute his predicted vengeance on the Tyrians; and he purposed to give them a suitable recompence. He would therefore employ them in the conquest of Egypt, which, being weakened by civil wars, would be an easy prey, and abundantly enrich them with its spoil. This prophecy was a confirmation of the preceding, which had been delivered almost seventeen years before.—*Scott.*

CHAP. XXX. PRIDE OF EGYPT LAID LOW.—Egypt pretended to uphold Jerusalem when that was tottering, but proved a deceitful reed; and now they that pretended to uphold Egypt shall prove no better. Those that deceive others are commonly paid in their own coin—they are themselves deceived. 1. Does Egypt think herself upheld by the absolute authority and dominion of her king? The "pride of her power" shall "come down" (ver. 6). The power of the king of Egypt was his "pride;" but that shall be broken and humbled. 2. Is the multitude of her people her support? These shall "fall by the sword," even "from the tower of Syene," which is in the utmost corner of the land, from that side of it by which the enemy shall enter. Both the "countries" and the "cities," the husbandmen and the merchants, shall be desolate (ver. 7), as before (chap. xxix. 12). Even "the multitude of Egypt" shall be made to cease (ver. 10). That "populous" country shall be "depopulated." The land shall be even "filled with the slain" (ver. 11). 3. Is the river Nile her support, and the several channels of it a defence to her? "I will make the rivers dry" (ver. 12), so that those natural fortifications which were thought *impregnable*, because *impassable*, shall stand them in no stead. 4. Are her idols a support to her? Those shall be destroyed, those imaginary upholders shall appear more than ever to be imaginary, for so images are when they pretend to be deliverers and strongholds: (ver. 13) "I will cause their images to cease out of Noph." 5. Is her royal family her support? "There shall be no more a prince in the land of Egypt;" the royal family shall be extirpated and extinguished, which had continued so long. 6. Is her courage her support, and does she think to uphold herself by the bravery of her men of war, who have now of late been inured to service? That shall fail: "I will put a fear in the land of Egypt." 7. Is the rising generation her support; is she upheld by her children, and does she think herself happy, because she has her quiver full of them? Alas! "The young men shall fall by the sword" (ver. 17), and "the daughters shall go into captivity" (ver. 18); and so she shall be robbed of all her hopes.—God shall inflict these desolating judgments on Egypt: (ver. 8) "They shall know that I am the Lord," and greater than all gods, than all "their" gods, when I have "set a fire in Egypt."

APPROACHING OVERTHROW OF PHARAOH.—Ver. 21-26. The prophet declares that the extent of his territories shall be abridged, his wealth and power shall be diminished, and he shall become less able than ever to help either himself or his friend. 1. This was in part done already: "I have broken the arm of Pharaoh" some time ago. One arm of that kingdom might well be reckoned "broken," when the king of Babylon routed the forces of Pharaoh-necho at Carchemish (Jer. xlvi. 2), and made himself master of "all that pertained to Egypt from the river of Egypt to Euphrates" (2 Kings xxiv. 7). Egypt had been long in gathering strength, and extending its dominions; and therefore, that there may be a proportion observed in Providence, it loses its strength "slowly" and "by degrees." It was soon after the king of Egypt slew good king Josiah, and in the same reign, that its "arm" was thus "broken," and it received that fatal blow which it never recovered. Before Egypt's heart and neck was broken, its arm was; God's judgments come upon a people by steps, that they may meet him

17 The young men of [1]Aven and of [2]Phi-beseth shall fall by the sword: and these *cities* shall go into captivity.

18 At [y]Tehaphnehes also [z]the day shall be [3]darkened, when [a]I shall break there the yokes of Egypt; and [b]the pomp of her strength shall cease in her: as for her, [c]a cloud shall cover her, and her daughters shall go into captivity.

19 Thus [d]will I execute judgments in Egypt; and they shall know that I *am* the LORD.

20 ¶ And it came to pass in the eleventh year,† in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

21 Son of man, [e]I have broken the arm of Pharaoh king of Egypt; and, lo, [f]it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD, Behold, [g]I *am* against Pharaoh king of Egypt, and will break his arms, the strong, [h]and that which was broken; and [i]I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countries.

24 And [k]I will strengthen‡ the arms of the king of Babylon, [l]and put my sword in his hand: but I will break Pharaoh's arms, and [m]he shall groan before him with the groanings of a deadly-wounded *man*.

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I *am* the LORD.

CHAPTER XXXI.

1 *A recital unto Pharaoh of the glory of Assyria,* 10 *and the fall thereof for pride.* 18 *The like destruction to Egypt.*

AND it came to pass [a]in the eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [b]speak unto Pharaoh* king of Egypt, and to his multitude, [c]Whom art thou like in thy greatness?

B.C. 572—B.C. 588.

1 *Heliopolis, On.*
2 *Pubastum.*
y Jer. ii. 16, *Tahapanes;* xliii. 7-9; xlvi. 14, *Tahpanhes.*
z Ex. x. 15, 22, 23. Matt. xxiv. 29.
3 *Restrained.*
a Is. ix. 4; x. 27; xiv. 25.
b Is. xiv. 11.
c Is. xix. 1.
d Num. xxxiii. 4. Rom. ii. 5, 6.
† *The eleventh year* of Jeconiah's captivity, three months and two days before Jerusalem was taken (Jer. lii. 4). *In the first month*—the fourth day of our April.—POOLE.
e Ps. xxxvii. 17.
f Jer. xxx. 13. Rev. xviii. 21.
g Jer. xliv. 30; xlvi. 25.
h 2 Kings xxiv. 7. Jer. xlvi. 1-12.
i Jer. xlvi. 21-25.
k Neh. vi. 9. Is. xlv. 1, 5.
‡ *Will strengthen.*—Give the first strength, and continue it with new supplies, so that with strength from God he shall proceed. *Put my sword in his hand.*—His strength shall have a weapon suited and proportioned to it; and what will be hard, where God's sword and his strength are engaged to effect it? *He* (Hophra) *shall groan*—not only as the stoutest must when nature breaks, but cry out and sigh, or howl, not becoming a brave man. *Before him* (king of Babylon) *with the groanings of a deadly-wounded man.*—Who hath given him his deadly wound, under which he roars while he hath any strength, and groans when his voice fails him. It speaks sore griefs, and deep sense of them (as Ex. ii. 24; Jud. ii. 18; Job xxiv. 12).—POOLE.
l Deut. xxxii. 41, 42. Is. x. 5, 6.
m Job xxiv. 12. Jer. li. 52.

CHAP. XXXI.

a Jer. lii. 5, 6.
b Jer. i. 5, 17. Rev. x. 11.
* *Pharaoh*—Apries, or Hophra. *To his multitude*—his numerous subjects, with the power and the riches they glory in. *Whom art thou like in thy greatness?*—Bethink thyself, what king of all before thee art thou equal with, or else greater? On what surer and more immovable foundation doth thy greatness stand, that thou dreamest of a perpetual quiet and flourishing state, in the midst of all thy sins and wickednesses!—POOLE.
c Is. xiv. 13, 14.

3 Behold, [d]the Assyrian *was* [e]a cedar in Lebanon [1]with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs.

4 The waters [2]made him great,† the deep [3]set him up on high with her rivers running round about his plants, and sent out her [4]little rivers unto all the trees of the field.

5 Therefore [f]his height was exalted‡ above all the trees of the field, and his boughs were multiplied, and his branches became long, because of the multitude of waters, when [5]he shot forth.

6 All the fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; [g]nor any tree in the garden of God was like unto him in his beauty.

9 I have [h]made him fair by the multitude of his branches; so that [i]all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD, Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, [k]and his heart is lifted up in his height;

11 I have therefore delivered him into the hand of [l]the mighty one of the heathen;§ [6]he shall surely deal with him: [m]I have driven him out for his wickedness.

12 And [n]strangers, the terrible of the nations,‖ have cut him off, and have left him: [o]upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are [p]gone down from his shadow, and have left him.

13 Upon [q]his ruin shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To [r]the end that none of all the trees by the waters exalt themselves¶ for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all

4 Nah. iii. 1. Zeph. ii. 13.
e Is. x. 33, 34. Dan. iv. 10, 20-23.
1 *Fair of branches.*
2 *Nourished him.*
† *The waters made him great.*—As trees flourish by a riverside (comp. ch. xvii. 5), so the traffic of the several branches of the river Tigris, upon which Nineveh was situated, made that city and kingdom rich and populous, and she imparted her wealth and stores among the neighbouring provinces (see Nah. ii. 6).—LOWTH.
3 *Brought him up.*
4 *Conduits.*
f Ps. xxxvii. 35, 36. Is. x. 8-14.
‡ Nothing can exceed the force and beauty of this picture of growing prosperity. Every circumstance is added to give it effect.—BOOTHROYD.
5 *It sent* them *forth.*
g Ps. xxxvii. 35. Is. xxxvi. 4-18.
h Ex. ix. 16. Ps. lxxv. 6, 7.
i Jud. ix. 8-20. Is. lv. 12, 13.
k Prov. xvi. 18. Is. xiv. 13-15.
l Jer. xxv. 9. Dan. v. 18, 19.
§ Nebuchadrezzar, who, in the first year of his reign, rendered himself master of Nineveh.—CLARKE.
6 *In doing he shall do unto him.*
m Lev. xviii. 24-28; xx. 22, 23.
n Hab. i. 6-11.
‖ Comp. chap. xxviii. 7; xxx. 11. The armies of the kings of Babylon and Media shall utterly destroy him and his empire, and leave him without life or strength, like a tree that is cut down, dried up, and withered.—LOWTH.
o Is. xxxiv. 5-7.
p Dan. iv. 12-14. Rev. xviii. 16.
q Is. xviii. 6. Rev. xix. 17, 18.
r Deut. xiii. 11. Dan. v. 22, 23.
¶ I have set forth this spectacle of my judgments upon Ashur, to teach all princes that are grown great through my blessings not to raise themselves against me in pride, seeing they are mortal by nature, and I can bring down their estates as much as I have raised them.—DIODATI.

repenting. When the arm of Egypt is broken, "it shall not be bound up to be healed," for none can heal the wounds that God gives but he himself. Those whom he "disarms," whom he "disables," cannot again hold "the sword." 2. This was to be done again; one arm was broken before, and something was done toward the setting of it, toward the healing of the deadly wound that was given to the beast. But now, (ver. 22) "I am against Pharaoh, and will break both his arms; both the strong," and that "which was broken" and set again. Note, If lesser judgments do not prevail to humble and reform sinners, God will send greater. Now, God will "cause the sword to fall out of his hand," which he caught hold of, as thinking himself strong enough to "hold it." It is repeated, (ver. 24) "I will break Pharaoh's arms." He had been a cruel oppressor to the people of God formerly, and of late the "staff of a broken rod" to them; and now God, by breaking his arms, reckons with him for *both*. God justly breaks that power which is abused either to put wrongs upon people, or to put cheats upon them.—*Henry.*

CHAP. XXXI. THE ASSYRIAN KINGDOM.—Ver. 3-9. The Assyrian monarchy was one of the most ancient and prosperous that we read of in history. It seems to have attained its summit of greatness under Shalmaneser and Sennacherib. But it is not certainly known when and by whom it was destroyed. Probably it was reduced about the time that Nebuchadnezzar began his reign at Babylon, by him and Cyaxares king of Media. Nineveh, the capital of that monarchy, which was one of the most extensive cities ever built, was then taken, and from that time began to decay, until it was at length so entirely desolated, that modern travellers are not agreed as to where it was situated. These events will be more particularly considered upon several passages in the prophecies of Jonah, Nahum, and Zephaniah. But here the prophet mentioned the fall of the Assyrian monarchy, as a fact which was well known to have lately taken place.—The Assyrian king had been highly exalted in his kingdom; and his great power and extensive dominions, with the protection he afforded to his friends, resembled the spreading branches, the thick shade, and the high stature, of a very flourishing cedar on mount Lebanon. The fruitful lands of Assyria; the large revenues which the king drew from vast multitudes all over his extensive territories; his extensive commerce, through the river Tigris, with the countries bordering on the Indian Ocean—or, in a word, the various sources of his wealth and prosperity resembled the rivers and streams, which cause the trees planted by them to grow exceedingly. By these means this empire and its head were exalted above all the kingdoms of the earth; their power became more formidable, and their vassals more numerous, than those of any other people: so that cities, provinces, and nations courted their alliance, took shelter under their powerful protection, and increased and prospered under it, as the fowls of the air amidst the boughs, and the beasts of the field under the covert, of the widespreading lofty cedar. Thus the monarch became renowned and honourable; and this cedar in Lebanon grew more lofty than any "cedar in the garden of God," or in Eden, or any of the kingdoms or independent states, which might be compared to fir-trees, and chestnut-trees, or any other stately and beautiful trees. Perhaps the ascendancy acquired by the Assyrian monarchs over the kings of Judah likewise may be alluded to by the expression, that "no tree in the garden of God was like unto him in his beauty." However, they were so prospered in the providence of God, that all other kings and princes envied them their great success and renown.

ITS OVERTHROW.—Ver. 14-17. The Lord destroyed the Assyrian monarchy, for a warning to all other kings and nations not to be ambitious of dominion, or proud of pre-eminence, or secure in prosperity; and not to depend on themselves, or forget God as the Author of their advantages; for the rivers, whence they drank waters, came originally from that Ocean.—All the monarchs of Assyria, or the last king and all his proud princes, and all those in every age who had domineered over their neighbours and despised God, had been delivered to death, and their bodies were gone under the earth, amidst the rest of the children of men, even like the meanest of them, who without funeral pomp, are thrown into the pit; and this was the end of their greatness to which many of them had been hurried by a violent and premature death.—Indeed, when the Assyrian monarch went down to the grave, the Lord so ordered it that there was a great mourning for him.—"The deep, that nursed up this fair tree, is described as mourning at its downfall; as if the floods had stopped their usual course on purpose

that drink water: for they are all [s]delivered unto death, to [t]the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

15 Thus saith the Lord GOD, In the day when he went down to the grave* [u]I caused a mourning: I covered the deep for him,† and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to [7]mourn for him, and all the trees of the field fainted for him.

16 I [x]made the nations to shake at the sound of his fall, [y]when I cast him down to hell with them that descend into the pit: [z]and all the trees of Eden,‡ the choice and best of Lebanon, all that drink water, [a]shall be comforted in the nether parts of the earth.

17 They also [b]went down into hell with him, unto *them that be* slain with the sword; and *they* [c]*that were* his arm, *that* [d]dwelt under his shadow in the midst of the heathen.

18 ¶ To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: [e]thou shalt lie in the midst of the uncircumcised with *them that be* slain by the sword. [f]This *is* Pharaoh, and all his multitude, saith the Lord GOD.

CHAPTER XXXII.

1 *A lamentation for the fearful fall of Egypt.* 11 *The sword of Babylon shall destroy it.*

AND it came to pass [a]in the twelfth year,* in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, [b]take up a lamentation for Pharaoh king of Egypt, and say unto him, [c]Thou art like a young lion† of the nations, [d]and thou *art* as a [1]whale in the seas; and thou camest forth with thy rivers,‡ and troubledst the waters with thy feet, and fouledst their rivers.

3 Thus saith the Lord GOD, [e]I will therefore spread out my net over thee with a company of many people; and they shall bring thee up in my net.

4 Then [f]will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

B.C. 588—B.C. 587.

[s] Ps. lxxxii. 7. Heb. ix. 27.

[t] Ps. lxiii. 9, 10.

* This and the following verse are an elegant description of that consternation that seized the king of Assyria's allies at the suddenness of his downfall—the same metaphor being still pursued.—LOWTH.

[u] Nah. ii. 8-10. Rev. xviii. 9-11.

† I caused the deep to mourn; or, I caused it to cover itself in token of grief.—GROTIUS.

[7] *Be black.*

[x] Hag ii. 7. Heb. xii. 26, 27.

[y] Is. xiv. 15.

[z] Is. xiv. 8. Hab. ii. 17.

‡ *All the trees of* Eden.—All kings, and particularly the greatest and richest, called here "the choice and best of Lebanon." *All that drink water*—did enjoy great power, riches, and worldly glory.—POOLE.

[a] xxxii. 31.

[b] Ps. ix. 17.

[c] Nah. iii. 17, 18.

[d] Lam. iv. 20. Dan. iv. 11, 12.

[e] 1 Sam. xvii. 26, 36. Jer. ix. 25, 26.

[f] Ps. lii. 7. Matt. xxvi. 26-28.

CHAP. XXXII.

[a] i. 2; xxix. 1, 17.

* *Twelfth year*—of the captivity of Jeconiah, about a year and a half after the taking of Jerusalem.—GILL.

[b] Jer. ix. 18.

[c] Gen. xlix. 9. Num. xxiv. 9.

† *Thou art like a young lion; a whale.*—Thou mayest be likened to two of the fiercest animals in the creation: to a lion, the fiercest on the land; to a crocodile, the fiercest in the waters. It may, however, point out the hippopotamus, as there seems to be a reference to his mode of feeding. He walks deliberately into the water over head, and pursues his way in the same manner, still keeping on his feet, and feeding on the plants, &c., that grow at the bottom. Thus he fouls the water with his feet.—CLARKE.

[d] Ps. lxxiv. 13, 14. Is. xxvii. 1; li. 9.

[1] *Dragon.*

‡ Thou didst raise mighty armies, and lead them out against thy neighbours (see chap. xxix. 3). By "the waters" in the next clause are intended the neighbouring people, kings, and kingdoms, whose peace and enjoyments were disturbed by the invasion of the Egyptian monarch.—POOLE.

[e] Jer. xvi. 16.

[f] 1 Sam. xvii. 44-46. Ps. cx. 5, 6.

§ With thy projection, or thy carcase.—CAPELLUS.

[g] Is. xxxiv. 3, 7. Rev. xiv. 20.

[2] *Of thy swimming.*

[3] *Extinguish thee.*

[h] Ex. x. 21-23. Is. xiii. 10.

‖ Compare this sublime passage with chap. xxxi. 15. The downfall and destruction of kingdoms is denoted by the strong figurative language of these verses. Kings and rulers are expressed by the sun, moon, and stars (compare Is. xiii. 10; xxxiv. 4; Joel ii. 31).—NEWCOME.

[4] *Light of the light in heaven.*

[5] *Them dark.*

¶ Pharaoh is represented in these two verses as himself a great light of heaven, a star of the first magnitude, at the fall of which the whole heavenly host are put into disorder, and veiled in darkness—a poetical representation, of course, to shew the terrible sensation that would naturally be caused in the political heavens by the fall of so great a monarchy: trouble and confusion would seize many a heart.—FAIRBAIRN.

[6] *Provoke to anger, or grief.*

[i] Jer. xxv. 15-27.

[k] Jer. xliii. 10. xlvi. 13, 25, 26.

* Horses, a famous booty for the Chaldeans, and with which Egypt abounded; oxen and sheep, which used to graze by the side of the Nile.—GILL.

[7] *Desolate from the fulness thereof.*

[l] Ex. vii. 5. Ps. lx. 16; lxxxiii. 17.

† Probably of the twelfth month (see ver. 1).—CALMET.

5 And I will lay thy flesh upon the mountains, and fill the valleys with thy height.§

6 I will also [g]water with thy blood the land [2]wherein thou swimmest, *even* to the mountains; and the rivers shall be full of thee.

7 And when I shall [3]put thee out, [h]I will cover the heaven, and make the stars thereof dark;‖ I will cover the sun with a cloud, and the moon shall not give her light.

8 All the [4]bright lights of heaven will I make [5]dark over thee, and set darkness upon thy land, saith the Lord GOD.¶

9 I will also [6]vex the hearts of many people, [i]when I shall bring thy destruction among the nations, into the countries which thou hast not known.

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at *every* moment, every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD, [k]The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed.

13 I will destroy also all the beasts thereof* from beside the great waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their waters deep, and cause their rivers to run like oil, saith the Lord GOD.

15 When I shall make the land of Egypt desolate, and the country shall be [7]destitute of that whereof it was full, when I shall smite all them that dwell therein, [l]then shall they know that I *am* the LORD.

16 This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt, and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month,† *that* the word of the LORD came unto me, saying,

to lament his fate. The forest of Lebanon sympathised with his misfortunes—that is, all his confederates and allies."—(*Lowth.*) His fall affected many nations and provinces, and vast multitudes of people, who had lived under his government, and contributed to his greatness. A stop was put by his death to their enriching commerce, and to all the business connected with the government of so vast an empire; and all who grew rich by collecting the revenue, or by honourable and lucrative offices, would doubtless lament his fall.—This seems to be meant by the Lord's "covering the deep, and restraining the floods," as in mourning for him; which denotes a stagnation of that profitable circulation, which there must be in a prosperous empire, betwixt all parts of it and the seat of government. Especially the Assyrian nobles and people—the Lebanon where this cedar grew—doubtless deplored the loss of that empire which they had so long possessed, and fainted for grief and for apprehensions of the fatal effects that might follow this catastrophe.—*Scott.*

CHAP. XXXII. LAMENTATION FOR PHARAOH.—Ver. 11-16. The *instances* of the *desolation* appear here very *frightful;* much the same with what we had before (chap. xxix. 10-12; xxx. 7). *First,* The *multitude* of Egypt shall be *destroyed;* not decimated, some picked out to be made examples, but all *cut off.* Note, The numbers of sinners, though they be a *multitude,* will neither secure them against God's power, nor entitle them to his pity. *Secondly,* The pomp of Egypt shall be spoiled; the pomp of their court, what they have been proud of. Note, In renouncing the pomps of this world we did ourselves a great kindness, for they are things that are soon spoiled, and that cheat their admirers. *Thirdly,* The cattle of Egypt, that used to feed by the rivers, shall be *destroyed* (ver. 13); either cut off by the sword, or carried off for a prey. Egypt was famous for horses, which would be an acceptable booty to the Chaldeans. The rivers shall be no more frequented as they have been by man and beast, that came thither to drink. *Fourthly,* The "waters of Egypt," that used to flow briskly, shall now grow deep, and slow, and heavy, and shall "run like oil" (ver. 14); a figurative expression, signifying that there should be such universal sadness and heaviness upon the whole nation, that even the rivers should go softly and silently like mourners, and quite forget their rapid motion. *Fifthly,* The whole country of Egypt shall be stripped of its wealth; it shall be "destitute of that whereof it was full" (ver. 15), corn and cattle, and all the pleasant fruits of the earth; when those are "smitten that dwell therein," the ground is *untilled,* and that which is gathered becomes an easy prey to the invader. Note, God can soon empty those of this world's goods that have the greatest fulness of those things, and are full of them; that enjoy most, and have their hearts set upon those enjoyments. The Egyptians were *full of* their pleasant and plentiful country, and its rich productions. Every one that talked with them might perceive how much it filled them. But God can soon make their "country destitute of that whereof it is full;" it is therefore our wisdom to be full of "treasures in heaven."

DESTRUCTION OF OTHER HEATHEN KINGDOMS.—Ver. 22-32. Let us see who they are that are "gone to the grave" before Egypt, that "lie uncircumcised, slain by the sword," with whom she must now take up her lodging. 1. There lie the Assyrian empire, and all the princes and mighty men of that monarchy, (ver. 22) "Asshur is there, and all her company;" all the countries that were tributaries to, and had dependence upon that crown. That mighty potentate, who used to lie in state, with his guards and grandees about him, now lies in obscurity, with his "graves about him," and his soldiers in them, unable any longer to do him service or honour; they are "all of them slain—fallen by the sword;" the number of their months was "cut off in the midst," and, being "bloody and deceitful men," they were not suffered to "live out half their days." Their "graves were set in the sides of the pit," all in a row, like beds in a common chamber (ver. 23). All their company is such as were "slain, fallen by the sword;" a vast congregation there is of such, who had "caused terror in the land of the living." 2. There lies the kingdom of Persia, which, perhaps, within the memory of man at that time, had been wasted and brought down; "there is Elam and all her multitude," the king of Elam and his numerous armies (ver. 24, 25). They also had "caused their terror in the land of the living," had made a fearful noise and bluster among the nations in their day. But Elam has now a grave by herself, and the graves of the common people "round about her, fallen by the sword;" she has "her bed in the midst of the slain," that went down *uncircumcised, unsanctified,* unholy, and not

18 Son of man, [m]wail for the multitude of Egypt, and [n]cast them down,‡ *even* her, and the daughters of the famous nations, [o]unto the nether parts of the earth, with them that go down into the pit.§

19 Whom dost thou pass in beauty? [p]go down, and be thou laid [q]with the uncircumcised.‖

20 They shall fall in the midst of *them that are* slain by the sword; [s]she is delivered to the sword: [r]draw her and all her multitudes.

21 The [s]strong among the mighty shall speak to him out of the midst of hell¶ with them that help him: they are [t]gone down, they lie uncircumcised, slain by the sword.

22 [u]Asshur *is* there, and all her company: his graves *are* about him: all of them slain, fallen by the sword:

23 Whose graves are set in the sides of the pit,* and her company is round about her grave; all of them slain, fallen by the sword, which caused [y]terror in [z]the land of the living.

24 There *is* [y]Elam, and all her multitude round about her grave; all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terror in the land of the living; yet have they borne their shame with them that go down to the pit.

25 They have [z]set her a bed† in the midst of the slain with all her multitude: her graves *are* round about him; [a]all of them uncircumcised, slain by the sword; though their terror was caused in the land of the living, yet have they borne their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

26 There *is* [b]Meshech, Tubal, and all her multitude: her graves *are* round about him; all of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.

27 And they [c]shall not lie with the mighty *that are* fallen of the uncircumcised, which are gone down to hell with [1]their weapons of war: and they have laid their swords under their heads; [d]but their iniquities shall be upon their bones, though *they were* the terror of the mighty in the land of the living.

28 Yea, [e]thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* Edom, her kings, and all her princes, which with their might are [2]laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

30 There *be* the princes of the north,‡ all of them, and all [f]the Zidonians, which are gone down with the slain: with their terror they are ashamed of their might; and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

31 Pharaoh shall see them, and [g]shall be comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

32 For [h]I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised§ with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

CHAPTER XXXIII.

1 *By the duty of a watchman Ezekiel is admonished of his duty.* 10 *God sheweth the justice of his ways.* 30 *The Jews reproved.*

AGAIN the word of the LORD came unto me,[a] saying,

2 Son of man, speak to the children of thy people, and say unto them, [1]When [a]I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:†

3 If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then [2]whosoever [b]heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, [c]his blood shall be upon his own head.

5 He heard the sound of the trumpet, and took not warning; his blood shall be upon him: [d]but he that taketh warning shall deliver his soul.

6 But if the watchman see the sword come, [e]and blow not the trumpet, and the people be not warned; if the sword come and take *any* person from among them, he is taken away in his iniquity;‡ but [f]his blood will I require at the watchman's hand.

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[m] Is. xvi. 9. Luke xix. 41.
[n] Jer. l. 10.
‡ The prophets are said to do what they foretell (see chap. xliii. 3; Jer. l. 10).—SECKER.
[o] Ps. xxx. 9; lxiii. 9. Is. xiv. 15.
§ The expressions denote utter destruction, and are parallel to those elsewhere used, of being brought down to hell, to the grave, or into silence (chap. xxxi. 14; Is. xiv. 15).—LOWTH.
[p] Is. xiv. 9-15.
[q] 1 Sam. xvii. 26, 36. Jer. ix. 25, 26.
‖ Strong and goodly as thou art, go down into the dust, and be laid together with thy godless and lewd companions of the profane heathen.—BP. HALL.
[s] *The sword is laid.*
[r] Ps. xxviii. 3. Prov. xxiv. 11.
[t] Is. i. 31; xiv. 9. Luke xvi. 23, 24.
¶ The whole of these lofty figures portend violence and destruction to Egypt. "Hell" signifies the state of the dead, where deceased tyrants, with their subjects, are sublimely represented as coming to meet the king of Egypt with his auxiliaries, upon their arrival at the same place.—DR JOHN CAMPBELL.
[u] Num. xvi. 30-34. Ps. ix. 17.; lv. 15.
[v] Num. xxiv. 24. Ps. lxxxiii. 8-10, *Asshur.*
* Upon the Hill of Offence, near Jerusalem, the sepulchres exhibit a series of subterranean chambers hewn with marvellous art, each containing one or many repositories for the dead, like cisterns carved in the rock upon the sides of those chambers.—CLARKE.
[y] *Dismaying.*
[z] Job xxviii. 13. Ps. xxvii. 13.
[y] Gen. x. 22. Dan. viii. 2.
[z] Ps. cxxxix. 8. Rev. ii. 22.
† *A bed.*—The cell which receives the sarcophagus is called "a bed."—LOWTH.
Others think the funeral bier is meant.—HEWLETT.
[a] 2 Sam. i. 20. 1 Chr. x. 4.
[b] Gen. x. 2. 1 Chr. i. 5.
[c] Job iii. 13-15. Is. xiv. 18, 19.
[1] *Weapons of their war.*
[d] Job xx. 11. Ps. xlix. 14.
[e] Dan. ii. 34, 35.

[2] *Given, or put.*
‡ By "the princes of the north" may be understood the Tyrians and their allies (ch. xxvi. 16), joined here with the Zidonians, their neighbours.—CALMET.
[f] Gen. x. 15. Jer. xxv. 22.
[g] Lam. ii. 13.
[h] Zeph. iii. 6-8. 2 Cor. v. 11.
§ *Uncircumcised*—slain with the sword, occurring here so frequently, appears to signify want of burial. There is no doubt the Persians executed enormous slaughter on the Egyptians and their neighbours; and, from the reckless character of Cambyses, they were likely to want burial. Circumcision was the appointed manner of admitting to life, so burial to the state of the dead.—M'FARLAN.

CHAP. XXXIII.

[a] An entirely new department of Ezekiel's labours begins here. After a period of suspended animation, the Divine Spirit again returns to breathe in his soul, and prompts him to a new discharge of his prophetical function. Hitherto it has been chiefly the comminatory part that he has fulfilled, now it is to be the consolatory.—FAIRBAIRN.
[1] *A land when I bring a sword upon her.*
[a] Lev. xxvi. 25. Jer. xii. 12.
† It was customary to have a watchman stationed on a tower or mountain whence he could command an extensive view, so that, when the country was threatened with invasion, he might, by blowing a trumpet or lighting a beacon, give timely warning (comp. Is. xxi. 6-10; Hab. ii. 1).—DR HENDERSON.
[2] *He that hearing heareth.*
[b] Prov. xxix. 1. Jer. vi. 17.
[c] Lev. xx. 9, 11. Acts xviii. 6.
[d] Ex. ix. 19-21. Acts ii. 37-41.
[e] Is. lvi. 10, 11.
‡ This death has not happened by chance, but I shall, by my secret providence, have executed my judgment upon him; yet will I hold the watchman guilty, as having failed in his duty, either through negligence or disloyalty.—DIODATI.
[f] Gen. ix. 5.

in covenant with God. 3. There lies the Scythian power, which about this time was busy in the world. Meshech and Tubal, those barbarous northern nations, had lately made a descent upon the Medes, and "caused their terror" among them, lived among them upon free quarters for some years, making everything their own that they could lay their hands on; but at length Cyaxares, king of the Medes, drew them by a wile into his power, cut off abundance of them, and obliged them to quit his country (ver. 26). There lie Meshech and Tubal, and all their multitude; there is a burying-place for them with their chief commander in the midst of them, "all of them uncircumcised, slain by the sword." These Scythians, dying ingloriously as they lived, are not laid, as the other nations spoken of before, in the bed of honour; (ver. 27) "they shall not lie with the mighty," shall not be buried in state, as those are, even by consent of the enemy, that are slain in the field of battle, that "go down to their graves with their weapons of war" carried before the hearse, or trailed after it, that have particularly "their swords laid under their heads," as if they could sleep the sweeter in the grave when they laid their heads on such a pillow. These Scythians are not buried with these marks of honour, but "their iniquities shall be upon their sons;" they shall, for their iniquity, be left unburied, though they were the "terror" even "of the mighty in the land of the living." 4. There lies the kingdom of Edom, which had flourished long, but, about this time, at least before the destruction of Egypt, was made quite desolate, as was foretold (chap. xxv. 13). Among the sepulchres of the nations, "there is Edom" (ver. 29). There lie, not dignified with monuments or inscriptions, but mingled with common dust, "her kings and all her princes," her wise statesmen (which Edom was famous for), and her brave soldiers; these "with their might are laid by them that were slain by the sword;" their *might* could not prevent it—nay, their might helped to procure it, for that both encouraged them to engage in war, and incensed their neighbours against them, who thought it necessary to curb their growing greatness. 5. There lie the "princes of the north, and all the Zidonians." These were as well acquainted with maritime affairs as the Egyptians were, who relied much upon that part of their strength, but they are "gone down with the slain" (ver. 30), down to the pit.—*Henry.*

CHAP. XXXIII. THE WATCHMAN'S DUTY.—Ver. 2-9. The prophet had before been thus shewn the important responsibility of his prophetical office; but after the most awful part of his predictions was accomplished, he was again reminded of it, and ordered to declare it to the people, that they might be taught to approve his faithfulness, and that he might be warned to persevere in it. They were called "the children of *his* people," as if God would disown them because of their wickedness. The instruction is the same as before, but the illustrations are more full and explicit. The Lord himself had sent the sword upon the land; and the recent transactions in Judah, where such numbers had been taken away in their sins, notwithstanding all the warnings given them, tended to render these topics more affecting. The repetition of this and similar warnings, after Jerusalem was taken and destroyed, shewed that they did not refer merely to the circumstances of those times, but were applicable to individuals in every place, especially to those who are favoured with the oracles of God. "He sheweth that the people ought continually to have governors and teachers who may have a care over them, and warn them ever of the dangers which are at hand. The wicked shall not escape punishment though the watchman be negligent; but if the watchman blow the trumpet, and then he will not obey, he shall deserve double punishment."

SOLEMN WARNING.—Ver. 12, 13. The same truths are here again stated that have before been considered, but with some variation of expression; especially it is here added, that if "the righteous man trust to his own righteousness," and to the promises of life made to the righteous, and commit iniquity, his righteousness will not profit him. Men who think themselves righteous, and are so accounted by others, but who are not truly humble and spiritual, will, in one way or other, "trust to their own righteousness." Some will so confide in their own supposed good works as to neglect or despise the salvation of the gospel; and yet, while they trust to their own righteousness to justify them, the iniquities which they commit will most certainly condemn them. Others think that, as they are clear in their views, bold in their profession of the gospel, zealous for its doctrines, and do much to promote them, it would be unbelief to doubt of their being true Christians, though they indulge their darling sins in secret, or grasp at

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7 So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me.§

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, [g]that wicked *man* shall die in his iniquity; but his blood will I require at thine hand.

9 Nevertheless, [h]if thou warn the wicked of his way to turn from it; [i]if he do not turn from his way, he shall die in his iniquity; but [k]thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, how should we then live?

11 Say unto them, [l]*As* I live, saith the Lord GOD, [m]I have no pleasure in the death of the wicked;‖ but that the wicked turn from his way and live: [n]turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

12 Therefore, thou son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression: as for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness; neither shall the righteous be able to live for his *righteousness* in the day that he sinneth.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.

14 Again, when I say unto the wicked, [o]Thou shalt surely die; [p]if he turn from his sin, and do [q]that which is lawful and right;

15 *If* the wicked [q]restore the pledge,¶ [r]give again that he had robbed, [s]walk in the statutes of life, without committing iniquity; [t]he shall surely live, he shall not die.

16 None [u]of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the LORD is not equal: but, as for them, their way is not equal.

§ An application of the reference to the watchman to the prophet's own case. His appointment, however, was much more solemn, since it had not been derived from the people, but from God. To him he was responsible for the fidelity with which he discharged the duties of his prophetical office.—DR HENDERSON.

[g] Acts xx. 26, 27.
[h] Acts xiii. 40. Gal. v. 19 21; vi. 7, 8.
[i] Prov. xxix. 1. Acts xiii. 46.
[k] 2 Cor. ii. 15-17.
[l] Num. xiv. 21, 28. Is. xlix. 18.
[m] Lam. iii. 33. Luke xv. 20-32.

‖ These are most comfortable words; for now we may be sure that, when we will leave our sins and wickedness, and turn unto him with all our hearts earnestly, then he will turn himself unto us, and will shew himself a loving Father. And to the intent we should believe this, he sweareth an oath. We ought to believe God without an oath, yet he sweareth, to make us more sure. —LATIMER.

[n] Prov. viii. 36. Is. lv. 6, 7. Jer. xxxi. 18-20. Acts iii. 19.
[o] Jer. xviii. 7, 8. Luke xiii. 3-5.
[p] Is. lv. 7. Hos. xiv. 1.
[q] *Judgment and justice.*
[r] Ex. xxii. 26, 27.

¶ His neighbour's raiment which he has taken as a pledge for money lent him; and which, according to the law, was to be restored before sunset (Ex. xxii. 25-27), which wicked men did not regard. *Give again that he had robbed*—to him whom he had robbed, as a thief was obliged to do, four or five fold, according to the law (Ex. xxii. 1); which, when a man did voluntarily, from the convictions of his own mind, and not by force of the civil magistrate, was a sign of true repentance (see Luke xix. 8). *Without committing iniquity.*—Without committing grosser sins, as before, and without making a trade of sin, and living in it. —GILL.

[s] Lev. vi. 2-5. Luke xix. 8.
[t] Lev. xviii. 5. Luke i. 6.
[u] Rom. ii. 7. Rev. xxii. 12-14.
[v] Is. xliii. 25. 1 John ii. 1-3.
[x] 2 Pet. ii. 20-22.

[y] While an apostate shall meet with the reward of his apostasy, the penitent offender shall obtain pardon. The man who trusts to some supposed righteousness, and becomes guilty of open transgression, for this he shall die; while he who takes the warning of God, and shews his repentance by deeds, shall assuredly live. —BOOTHROYD.

[z] Matt. xvi. 27. John v. 29.
[a] 2 Kings xxv. 4. Jer. xxxix. 2-8.
[b] Is. li. 2. Acts vii. 5.

† If out of Abraham alone could come so numerous an issue as could conquer and people all this country, how much more may we hope, that are left in great number, that we may be restored to our former estate, which is beaten down by the Chaldeans, and once again repossess and be masters of the country?—DIODATI.

[b] John viii. 33, 39. Rom. iv. 12; ix. 7.
[c] Gen. ix. 4. Acts xv. 20, 21, 29.
[d] Deut. iv. 19.

‡ On the ground of their wicked character, Ezekiel utterly repudiates the legitimacy of their claim. *To eat with the blood*, means to eat flesh that had not been separated from the blood, which was contrary to the law (Lev. xix. 26).—DR HENDERSON.

[e] Gen. xxvii. 40.
[f] Lev. xviii. 26, 30. 1 Pet. iv. 3.
[g] Jer. v. 8, 9.
[h] Lev. xviii. 25, 26.
[i] Jer. xv. 2-4.
[4] *To devour him.*
[k] 1 Sam. xiii. 6.
[l] Is. vi. 11.
[5] *Desolation and desolation.*
[m] Ex. xiv. 18.
[n] 2 Kings xvii. 9-18.
[6] Or, *of thee.*

§ Instead of seriously laying to heart the words of the Lord, delivered by his servant the prophet, the Jews on the Chebar made him the object of merriment and derision. While pretending to be deeply affected by his messages, and encouraging each other to listen to them, their hearts were as completely as ever estranged from their covenant - God. —DR HENDERSON.

18 When [x]the righteous turneth from his righteousness,* and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby.

20 Yet ye say, The way of the LORD is not equal. O ye house of Israel, [y]I will judge you every one after his ways.

21 ¶ And it came to pass in the twelfth year of our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem came unto me, saying, [z]The city is smitten.

22 Now the hand of the LORD was upon me in the evening, afore he that was escaped came, and had opened my mouth, until he came to me in the morning; and my mouth was opened, and I was no more dumb.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel speak, saying, [a]Abraham was one,† and he inherited the land: [b]but we *are* many; the land is given us for inheritance.

25 Wherefore say unto them, Thus saith the Lord GOD, [c]Ye eat with the blood, and [d]lift up your eyes toward your idols, and shed blood: and shall ye possess the land?‡

26 Ye [e]stand upon your sword, ye [f]work abomination, [g]and ye defile every one his neighbour's wife: [h]and shall ye possess the land?

27 Say thou thus unto them, Thus saith the Lord GOD, *As* I live, [i]surely they that *are* in the wastes shall fall by the sword; and him that *is* in the open field will I give to the beasts [4]to be devoured; and they that *be* in the forts, and [k]in the caves, shall die of the pestilence.

28 For [l]I will lay the land [5]most desolate, and the pomp of her strength shall cease; and the mountains of Israel shall be desolate, that none shall pass through.

29 Then [m]shall they know that I *am* the LORD, when I have laid the land most desolate, [n]because of all their abominations which they have committed.

30 ¶ Also thou son of man, the children of thy people still are talking [6]against thee§ by the walls, and in the doors of the houses, and speak

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immoderate or unlawful advantages. Thus they count themselves righteous persons, favourites of Heaven, and interested in the promises of life; and yet they commit iniquity, and practically fall into the old detestable aphorism, "Let us sin on, that grace may abound." Others, having for a time made a plausible profession of religion, conclude themselves certainly converted, and then venture into sin upon the supposition that God wilt not damn them for it; and quiet their consciences by abusing the doctrine of final perseverance, and the examples of some believers, of whom it is recorded in Scripture, that they fell into the same sins. It is possible for a true believer to be caught in any of these nets for a time; the only question is, whether he will or will not eventually be delivered from them, though by sharp rebukes and corrections, and thus return to God with weeping and supplication.—*Scott.*

EQUITY OF GOD.—Ver. 17. Now lay all this together, and then judge whether the "way of the Lord be not equal;" whether this will not justify God in the destruction of sinners, and glorify him in the salvation of penitents. The conclusion of the whole matter is (ver. 20), "'O ye house of Israel,' though you are all involved now in the common calamity, yet there shall be a distinction of persons made in the spiritual and eternal state, and 'I will judge you every one after his ways.'" Though they were sent into captivity by the lump, good fish and bad enclosed in the same net, yet there he will separate between the precious and the vile, and will render to every man according to his works. Therefore, God's way is equal and unexceptionable; but as for the "children of thy people," God turns them over to the prophet, as he did to Moses (Exod. xxxii. 7), "They are 'thy people,' I can scarce own them for mine; as for them 'their way is unequal;'" this way they have got of quarrelling with God and his prophets is absurd and unreasonable. In all disputes between God and his creatures, it will certainly be found that he is in the right and they are in the wrong.

TIDINGS OF THE SIEGE OF JERUSALEM.—Ver. 21, 22. Here we have, 1. The tidings brought to Ezekiel of the burning of Jerusalem by the Chaldeans. The city was burnt in the eleventh year of the captivity, and the fifth month (Jer. lii. 12, 13). Tidings hereof were brought to the prophet by one that was an eyewitness of the destruction, in the twelfth year and the tenth month, which was a year and almost five months after the thing was done. We may well suppose that, there being a constant correspondence, at this time more than ever, kept up between Jerusalem and Babylon, he had heard the news long before; but this was the first time he had an account of it from a refugee, from one who *escaped*, who could be *particular*, and would be *pathetic* in the narration of it. And the sign given him was, the coming of such a one to him as had himself narrowly escaped the flames: (chap. xxiv. 26) "He that escapeth in that day shall come unto thee," to "cause thee to hear it with thine ears," to hear it more distinctly than ever, from one that could say, *Quæque ipse miserrima vidi—These miserable scenes I saw.* 2. The Divine impressions and influences he was under, to prepare him for those heavy tidings: "The hand of the Lord was upon me before he came, and had opened my mouth" to speak to the house of Israel what we had in the former part of this chapter; and now "he was no more dumb," he prophesied now with more freedom and boldness, being by the event proved a true prophet, to the confusion of those that contradicted him. All the prophecies, from chap. xxiv. to this chapter, having relation purely to the nations about, it is probable that the prophet, when he received them from the Lord, did not deliver them by word of mouth, but in *writing;* for he could not *say to the Ammonites, Say unto Tyrus, Say unto Pharaoh*, &c., so and so, but by letters directed to the person concerned; as Zacharias, when he could not speak, wrote; and herein he was as truly executing his prophetic office as ever. Note, Even *silenced* ministers may be doing a great deal of good by writing letters and making visits. But now the prophet's "mouth is opened," that he may "speak to the children of his people." It is probable that he had, during these three years, been continually speaking to them as a friend, putting them in mind of what he had formerly delivered to them, but that he never spake to them as a prophet, by inspiration, till now, when the "hand of the Lord came upon him," renewed his commission, gave him fresh instructions, and "opened his mouth," furnished him with power to speak to the people, "as he ought to speak."—*Henry.*

HYPOCRISY.—Ver. 30-33. Whilst the prophet was affectionately seeking the good of his people, they were continually talking of him, or against him, wherever they met together. He was their constant topic, and it was their recreation to animadvert on

one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

31 And they come unto thee [7]as the people cometh, and [8]they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth they [9]shew much love, [o]*but* their heart goeth after their covetousness.

32 And, lo, thou *art* unto them as [1]a very lovely song [p]of one that hath a pleasant voice, and can play well on an instrument: ‖ for they hear thy words, but they do them not.

33 And [q]when this cometh to pass, (lo, it will come,) then [r]shall they know that a prophet hath been among them.

CHAPTER XXXIV.

1 *The shepherds of Israel reproved.* 7 *God's judgment against them.* 11 *His providence over his flock.* 20 *The kingdom of Christ.*

AND the word of the LORD came unto me,* saying,

2 Son of man, prophesy against [a]the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord GOD unto the shepherds, [b]Woe *be* to the shepherds of Israel† that do feed themselves! should not the shepherds [c]feed the flocks?

3 Ye [d]eat the fat,‡ and ye clothe you with the wool, [e]ye kill them that are fed: *but* ye feed not the flock.

4 The [f]diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up *that which was* broken, neither have ye brought again that which was driven away, neither have ye [g]sought that which was lost; [h]but with force and with cruelty have ye ruled them.§

5 And [i]they were scattered, [1]because *there is* no shepherd: [k]and they became meat to all the beasts of the field, when they were scattered.

6 My sheep [l]wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, [m]and none did search or seek *after them.*

7 ¶ Therefore, [n]ye shepherds, hear the word of the LORD;‖

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7 *According to the coming of the people.*
8 *My people sit before thee.*
9 *Make loves,* or *jests.*
o Luke xii. 15-21. Eph. v. 5.
1 *A song of loves.*
p Mark vi. 20. John v. 35.
‖ Hebrew singers accompany themselves upon the harp, as the Greeks did upon the lyre. — WILLIAMS.
q 1 Sam. iii. 19, 20.
r Luke x. 11.

CHAP. XXXIV.

* As this prophecy speaks of the crimes of the governors, it was delivered at or before the news that Jerusalem was conquered. — MICHAELIS.
a John x. 1, 2, 12.
b Matt. xxiv. 48-51. Rom. xvi. 18.
† Not the priests and Levites only, but the king and other heads of the people are meant. They regarded their own interest, and not that of the flock. —BOOTHROYD.
c John xxi. 15-17.
d Is. lvi. 11, 12.
‡ *The fat*—rather the milk, which insatiably and without measure you devour; you exhaust their purses and weaken their estates by tributes, exacted by extortions. So the temporal rulers and the spiritual rulers had their methods and arts to milk them dry: these lived on the sins of the people.—POOLE.
e Is. i. 10-15.
f Is. lvi. 10. Matt. ix. 36.
§ Luke xv. 4-6.
h Ex. i. 13, 14. 2 Cor. i. 24.
§ Careful shepherds treat with tenderness the sickly and diseased of their flock, but these Jewish rulers treated their subjects with neglect and cruelty.—DR HENDERSON.
i Jer. xxiii. 2.
1 *Without a shepherd.*
k John x. 12. Acts xx. 29-31.
l Jer. xiii. 16.
m Jer. v. 1.
n Mal. ii. 1.
‖ However these kings might flatter themselves that their evil deeds might pass with impunity, Jehovah here declares that he would call them to account for their wickedness. The judgments denounced against them took full effect when Jerusalem was captured.—DR HENDERSON.

o 2 Pet. ii. 13. Jude 12.
p Jer. xxi. 13. 1 Pet. iii. 12.
q Jer. xiii. 18-20. Heb. xiii. 17.
r Jer. xxix. 6.
s Ps. lxxii. 12-14.
t Gen. vi. 17.
u Ps. xxiii. 1-3. John. x. 16.
2 *According to the shepherd's seeking of, &c.*
z Jer. xiii. 16. Acts ii. 19-21.
y Ps. cvi. 47.
¶ Fetch them from those several lands whereinto they were driven by their miserable captivity.—BISHOP HALL.
a Mic. vii. 14, 15.
b Ps. xxiii. 1. John x. 9.
b Jer. xxxiii. 12, 13.
c Ps. xxiii. 2.
d Is. xl. 11; lxi. 1-3. Luke xv. 4-7.
e Am. iv. 1-3.
* *The fat*—the powerful and rich, who, by oppressing and devouring my people, grew fat, proud, troublesome, and dangerous to the poor sheep. *The strong*—by their authority I gave, and by the encroachments they have made to increase their power. *I will feed them with judgment.*—It is an irony: I will feed them, but with wormwood and gall, my sore but just judgments and displeasure.—POOLE.
f Is. xlix. 26.
g Matt. xxv. 32, 33.
3 *Small cattle of lambs and kids.*
4 *Great he-goats.*
† Between the weak and the strong cattle—i.e., between the rich and the poor, as the Chaldee paraphrase explains the sense upon ver. 20.—LOWTH.
h Gen. xxx. 15.
i Mic. ii. 2.
k Matt. xv. 6-9.
‡ Oppress the poor by taking from them that little they have. The allusion is to beasts in pasture which tread down and defile what they do not eat, leaving it unfit for others; and to cattle at ponds, which, having drunk, foul the rest with their feet —a practice said to be common with camels.—GILL.

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but [o]the shepherds fed themselves, and fed not my flock:

9 Therefore, O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD, Behold, [p]I *am* against the shepherds; [q]and I will require my flock at their hand, [r]and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more: [s]for I will deliver my flock from their mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD, Behold, [t]I, *even* I, will both [u]search my sheep, and seek them out.

12 [2]As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered [x]in the cloudy and dark day.

13 And [y]I will bring them out from the people,¶ and gather them from the countries, and will bring them to their own land, [z]and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will [a]feed them in a good pasture, and upon the high mountains of Israel shall their fold be: [b]there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and [c]I will cause them to lie down, saith the Lord GOD.

16 I will [d]seek that which was lost, and bring again that which was driven away, and will bind up *that which was* broken, and will strengthen that which was sick: [e]but I will destroy the fat* and the strong; [f]I will feed them with judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD, Behold, [g]I judge between [3]cattle and cattle, between the rams and the [4]he-goats.†

18 *Seemeth it* [h]a small thing unto you [i]to have eaten up the good pasture, but ye must [k]tread down‡ with your feet the residue of your pastures?

him, or to ridicule him. But he would perhaps never have known it had not the Lord seen it good that he should reprove them in *his* name for it.—They invited each other to come and hear the word of the Lord from him, and they came and sat before him with the same apparent seriousness as the most pious people could do. They gave him a patient, and apparently an attentive hearing; yea, they professed much love to him and his doctrine; but their hearts were possessed by covetousness. Their leading affections and desires went forth after riches: they loved their money more than either God or man, the prophet, his word, or their own souls; and therefore they would not part with one gainful sin for all that he could say, but would rather cavil at it or ridicule it.—*Scott.*

CHAP. XXXIV. UNFAITHFUL SHEPHERDS.—Ver. 2-6. Jerusalem was destroyed, the land desolated, and the Lord's flock scattered or destroyed, and the wicked shepherds were about to be called to account as the principal criminals who had occasioned so great an evil. "The shepherds of Israel" signify their rulers and teachers; their kings and princes, priests and prophets, scribes and elders. The duty of the shepherd is to feed the flock, and to make that his principal object; but they were only careful to feed themselves. They had eaten the fat or the milk of the flock, clothed themselves with the wool, and killed the fattest of the sheep, without regarding what became of the rest. They made every advantage they could from their offices; they exacted their tributes and taxes, their tithes and perquisites, with great earnestness; and they oppressed and even destroyed the people to enrich themselves, but they bestowed no pains to provide for the welfare of the state, or the souls of those intrusted to them.—They resembled those shepherds who utterly neglect the weak and sickly of the flock, and leave them to die without attempting their recovery; who, if any have their bones broken or are wounded, do not bind them up; and if any are driven away by robbers or wild beasts, or wander from the fold, never seek to bring them back, but treat them with great cruelty, and are more like ravening wolves than careful, tender shepherds. Thus the rulers of Israel had neglected to rescue the oppressed, to relieve the destitute, to remedy grievances, to provide properly for the public safety, to redeem those that had been driven into captivity, or to encourage the return of such as had taken refuge among idolaters. Their teachers, also, were equally negligent of their souls. They neither encouraged the weak and wavering, nor attempted to remove their error, ignorance, or wickedness by wholesome instructions, counsels, and examples, nor reclaimed those that were turned aside to idolatry; but they employed their power in exacting upon the people, and made their sacred office a pretence for the most cruel oppressions and persecutions. By these means the people were scattered from the temple, abhorring the sacrifices of the Lord; and from Jerusalem and Judah, to escape the tyranny of their rulers; and so became as "sheep without a shepherd." And by the impolicy, impiety, and wickedness of their leaders, and the fatal effects of their bad use of their authority, they were at length given up to be a prey to the Assyrians and Chaldeans, and other nations, to be destroyed or carried into captivity; so that in the event the land was utterly desolated, and the Lord's flock, his visible Church, was left to wander on the dark mountains of the heathen, and was scattered over the face of the earth.—This was equally applicable to the rulers, priests, and scribes in the days of Christ, and to the subsequent doom and condition of the Jewish nation.—*Scott.*

GOD—THE GREAT SHEPHERD.—Ver. 11-16. (1.) God will "gather" his sheep together that were "scattered," and bring them back to the fold that had "wandered" from it. "'I, even I,' who alone can do it, will do it, and will have all the glory of it. 'I will both search my sheep, and seek them out,' as a 'shepherd' does, and bring them back, as he does the stray sheep, upon his shoulders, 'from all the places where they have been scattered in the cloudy and dark day.'" There are cloudy and dark days, windy and stormy ones, which scatter God's sheep; which send them hither and thither to divers and distant places in quest of secrecy and safety. But, 1. Wherever they are the eye of God will "find them out," for his eyes run to and fro through the earth in favour of them. "I will seek out my sheep," and not one that belongs to the fold, though driven ever so far off, shall be lost. The Lord knows them that are his; he "knows their work," and "where they dwell" (Rev. ii. 13), and where they are hidden. 2. When his time is come, his arms will fetch them home: (ver. 13) "I will bring them out from the people." God will both incline their hearts to come by his grace, and will by his providence open a door for them, and remove every difficulty that lies in the way. They shall not return one by one, clandestinely stealing away, but they shall return in a body. "'I will gather them from the countries' into which they are dispersed; not only the most considerable families of them, but every particular person. 'I will seek that which was lost, and bring again that which was driven away.'" This was done when so many thousand Jews returned triumphantly out of Babylon, under the conduct of Zerubbabel, Ezra, and others. When those that have gone astray from God into the paths of sin are brought back by repentance; when those that erred come to

and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them, [1]Behold, I, *even* I, will judge between the fat cattle and between the lean cattle.

21 Because [m]ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad;

22 Therefore will I save my flock, and they shall no more be a prey;[§] and I will judge between cattle and cattle.

23 And I will set up one Shepherd over them, and he shall feed them, *even* [n]my servant David;[‖] he shall feed them, and he shall be their shepherd.

24 And [o]I the LORD will be their God, and my servant David [p]a prince among them: I the LORD have spoken *it*.

25 And [q]I will make with them a covenant of peace, and will cause the evil beasts[¶] to cease out of the land; [r]and they shall dwell safely in the wilderness, and sleep in the woods.

26 And I will make them, and the places round about my hill, a blessing; and I will cause the shower to come down in his season: there shall be [s]showers of blessing.

27 And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I *am* the LORD, [t]when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And [u]I will raise up for them a plant [5]of renown,* and they shall be no more [6]consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall [x]they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And [y]ye my flock, the flock of my pasture, *are* men, *and* I *am* your God, saith the Lord GOD.

B.C. 587—B.C. 587.

[1] Matt. xxv. 31-46.
[m] Dan. viii. 3-10.
§ The salvation of the better part of the Jewish nation was primarily to be effected by the sifting process to which they were to be subjected in Babylon. At their restoration, they should be delivered at once from the power of the heathen, and from the tyrannical rule of their own kings. —DR HENDERSON.
[n] Is. xi. 1. Rev. xxii. 16.
‖ David had been dead 400 years; no king of his name ever arose since. This was some typical person, and that was Christ.—CLARKE.
[o] Ex. xxix. 45, 46. Zech. xiii. 9.
[p] Josh. v. 13-15. Is. ix. 6, 7.
[q] Is. lv. 3. Heb. xiii. 20.
¶ *Evil beasts.*-During the Babylonish captivity evil beasts had exceedingly increased, through seventy years' desolation in Judea, but, on the replanting and increasing of men, these were diminished, and destroyed at last; thus literally. But mystically, under the bondage of Satan, worse beasts destroyed men; these Christ, who turns back that captivity, will destroy.—POOLE.
[r] Ps. iv. 8.
[s] Deut. xxviii. 12. Mal. iii. 10.
[t] Lev. xxvi. 13.
[u] Is. liii. 2. Zech. vi. 12.
[5] *For renown.*
* By "the plantation for a name," or renown, that the Lord promises to raise up, is not to be understood Israel itself, but something for Israel's benefit, something that would give them a name of honour among the nations, and take away for ever the reproach of poverty and want. It simply means, that the Lord would secure for them a flourishing and prosperous condition, under the image of "a place well planted with fruitful trees, rising aloft and growing through the goodness of God, so that the Israelites should be replenished with the means of nourishment, and be no more impoverished with want."—FAIRBAIRN.
[6] *Taken away.*
[x] Is. viii. 9, 10.
[y] Ps. lxxviii. 52.

CHAP. XXXV.

[a] Gen. xxxii. 3. Deut. ii. 5.
* Idumea; see Deut. ii. 5, where God says, that he has "given mount Seir unto Esau for a possession." The prophet goes on to shew, that the same reason which will operate in favour of the Jews will not operate in favour of the heathen, especially not in favour of the Edomites, for they shewed no mercy, and therefore deserved to receive none; and because they had a perpetual hatred, were to be made a perpetual desolation.—NEWCOME.
[b] Jer. xxi. 13. Nah. ii. 13.
[c] Jer. vi. 12; xv. 6.
[1] *Desolation and desolation.*
[d] Ex. ix. 14.
[2] *Hatred of old.*
† See chap. xxv. 12. The enmity of the Edomites and the Jews had begun, as it were, in the womb of their common mother. This was afterwards aggravated by other griefs; and though Jacob's prudent calmness softened it for a time, yet their descendants did not fail to perpetuate their quarrel, which was always certain to be revived whenever an occasion offered. The last strong proof of this enmity was given by the Edomites at the siege of Jerusalem, when they afflicted the Jews, already oppressed by the Chaldeans. —CALMET.
[3] *Poured out the children.*
[4] *Hands.*
[e] Is. lxiii. 2-6. Rev. xvi. 5-7.
[f] *Desolation and desolation.*
[g] Is. xxxiv. 2-7.
[g] Zeph. ii. 9. Mal. i. 3, 4.
‡ These two nations, Israel and Judah, and their countries, wasted by the Assyrian and Babylonian, shall be mine, and we will possess it; whereas, however this land is abused, it is the Lord's peculiar, and therefore out of thy reach, and free from any challenge of thine.—BP. HALL.
[6] Or, *though*, &c.
[h] Ps. cxxxvii. 7. Matt. vii. 2.
[i] Ps. lxxviii. 17, 18.
[7] *Devour.*
[8] *Magnified.*
[k] Job xxxv. 16.
[l] Ex. xvi. 12.

CHAPTER XXXV.

The judgment of mount Seir.

MOREOVER, the word of the LORD came unto me, saying,

2 Son of man, set thy face against [a]mount Seir,* and prophesy against it,

3 And say unto it, Thus saith the Lord GOD, Behold, O mount Seir, [b]I *am* against thee, [c]and I will stretch out mine hand against thee, and I will make thee [1]most desolate.

4 I will lay thy cities waste, and thou shalt be desolate; [d]and thou shalt know that I *am* the LORD.

5 Because thou hast had a [2]perpetual hatred,† and hast [3]shed *the blood of* the children of Israel by the [4]force of the sword in the time of their calamity, in the time *that their* iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, [e]I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee.

7 Thus will I make mount Seir [5]most desolate, and cut off from it him that passeth out, and him that returneth.

8 And I will [f]fill his mountains with his slain *men:* in thy hills, and in thy valleys, and in all thy rivers, shall they fall that are slain with the sword.

9 I will make thee [g]perpetual desolations, and thy cities shall not return; and ye shall know that I *am* the LORD.

10 Because thou hast said, These two nations,‡ and these two countries, shall be mine, and we will possess it; [6]whereas the LORD was there:

11 Therefore, *as* I live, saith the Lord GOD, [h]I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them; [i]and I will make myself known among them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us to [7]consume.

13 Thus with your mouth ye have [8]boasted against me, and have [k]multiplied your words against me: [l]I have heard *them*.

the acknowledgment of the truth; when God's "outcasts" are gathered and restored, and religious assemblies that were dispersed rally again, upon the ceasing of persecution; and when the churches have rest and liberty—then this promise has a further accomplishment. (2.) God will "feed" his people as the "sheep of his pasture," that had been famished. God will bring the returning captives safe to their own land, "will feed them upon the mountains of Israel," and that is a "good pasture" and a "fat pasture." There shall their "feeding" be, and there shall be "their fold;" and it is a "good fold."—*Henry.*

DAVID'S SON.—Ver. 23-31. "Christ is elsewhere styled David, as being the person in whom all the promises made to David are fulfilled.—The expression may also allude to David's first employment,—of a shepherd."—(*Lowth.*)—This is evidently a prophecy of Christ, and of the most glorious times of his Church on earth. The Lord saved his ancient flock from oppressors and false teachers, and at length raised up amongst them, and set over them and his Church, that one good Shepherd, whom he had promised from the beginning. He was called David because he was descended from and typified by that favoured king of Israel; and because he was a ruler and teacher of his people after God's own heart (Ps. lxxviii. 71, 72). The word "David" signifies "beloved;" and he is the well-beloved Son of the Father, in whom he is well pleased. In him the Lord is indeed the God and portion of his chosen flock, and this his Servant and Son is a Prince among them, being "head over all things to his Church." Through the blood of his cross the covenant of peace is made with all his willing subjects, who are the sheep of his pasture; and it is established on better promises than that made with the nation of Israel.—The Lord also promised to raise up to them "a plant of renown:" this also means Christ; who, though infinitely excellent in himself, and adored by holy angels, was "as a tender plant out of a dry ground," in his incarnation, humiliation, and death; but springing up in his resurrection, ascension, and heavenly glory, he became greatly renowned on earth, by the spread of the gospel through the nations. And being indeed the tree of life, bearing all the fruits of salvation, he yields spiritual food to the souls of his people, on which they "feed in their hearts by faith with thanksgiving." So that the true Israel shall not be destroyed by famine, or made ashamed among the heathen; as the nation of Israel has been. This could have but a typical accomplishment in the return of the Jews from captivity under Zerubbabel, and their subsequent prosperity. Even the success of the gospel in primitive times, and the preservation of the Church hitherto, form only partial completions of it.—*Scott.*

CHAP. XXXV. JUDGMENT OF MOUNT SEIR.—Ver. 2-5. The descendants of Esau inhabited mount Seir; and as they inherited his enmity against Jacob, on account of the birthright and blessing, so they seem to have been considered as in some respects the representatives of the enemies of the Church in every age. Ver. 6. "Since thou hast loved cruelty, and taken delight in shedding blood, vengeance shall pursue thee, and thou shalt fall into the hands of those that will be as eager to shed thine: the words imply more than they express."—(*Lowth.*) The blood of the Israelites, shed from hatred of God and his people, is especially meant. Ver. 9. "Cities," &c.—The cities of Judah and Israel at that time lay desolate; but they were about to be rebuilded and replenished; the flourishing cities of Edom, on the contrary, would speedily be destroyed, and never return to their former condition (Mal. i. 3, 4).—"The Nabatheans, having driven the Edomites out of their ancient habitations, in the time of the Babylonish captivity, they settled themselves in the southern part of Judea, where they were afterwards conquered by Hyrcanus, and obliged to embrace the Jewish religion, and so became at length incorporated with that nation."—(*Prideaux.*) Ver. 10. The Edomites expected to get possession of the countries both of the Israelites and Jews, as living in the neighbourhood, or as allies for some time of the Chaldeans; and perhaps they were encouraged by some vague tradition concerning that land having been promised to the posterity of Abraham and Isaac; and concerning Esau the elder brother having been supplanted by Jacob. This expectation seems to have excited their ardour in seeking the ruin of the Jews, and in rejoicing over it. But the Lord, the Proprietor of the land, had dwelt there, in his temple, and by his ark and visible glory: he had given abundant proofs of his power, in putting the descendants of Jacob in possession of it, and maintaining them in it; and though he had now for

14 Thus saith the Lord GOD, [m]When the whole earth rejoiceth, I will make thee desolate.

15 As [n]thou didst rejoice[‡] at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and [o]all Idumea, *even* all of it; and they shall know that I *am* the LORD.

CHAPTER XXXVI.

The land of Israel is comforted, &c.

ALSO, thou son of man, prophesy unto [a]the mountains of Israel, and say, Ye mountains of Israel, [b]hear the word of the LORD:

2 Thus saith the Lord GOD, [c]Because the enemy hath said against you, Aha, [d]even the ancient high places[*] are [e]ours in possession:

3 Therefore prophesy and say, Thus saith the Lord GOD, [1]Because [f]they have made *you* desolate, and [g]swallowed you up on every side, that ye might be a possession unto the residue[†] of the heathen, [h]and ye are [2]taken up in the lips of talkers, [i]and *are* an infamy of the people:

4 Therefore, ye mountains of Israel, hear the word of the Lord GOD; Thus saith the Lord GOD [k]to the mountains and to the hills, to the [3]rivers and to the valleys, [l]to the desolate wastes and to the cities that are forsaken, which became [m]a prey and derision to the residue of the heathen that *are* round about;

5 Therefore thus saith the Lord GOD, [n]Surely in the fire of my jealousy[‡] have I spoken [o]against the residue of the heathen, and [p]against all Idumea, which have [q]appointed my land into their possession [r]with the joy of all *their* heart, [s]with despiteful minds, to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto [t]the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord GOD, Behold, I have spoken in my jealousy, and in my fury, because [u]ye have borne the shame of the heathen:

7 Therefore thus saith the Lord GOD, [x]I have lifted up mine hand, Surely [y]the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, [z]ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are [a]at hand to come.

9 For, behold, [b]I *am* for you, and [c]I will turn unto you, and ye shall be tilled and sown:

10 And [d]I will multiply men upon you, all the house of Israel, *even* all of it: and the cities shall be inhabited, and [e]the wastes shall be builded:

11 And I will multiply upon you man and beast; and they shall increase and bring fruit: [f]and I will settle you after your old estates, and [g]will do better *unto you* than at your beginnings; [h]and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon you, *even* my people Israel; and [i]they shall possess thee, and thou shalt be their inheritance, and thou shalt [k]no more henceforth bereave them *of men.*

13 Thus saith the Lord GOD, Because they say unto you, Thou *land* devourest up men, and hast bereaved thy nations;[§]

14 Therefore thou shalt devour men [1]no more, neither [4]bereave thy nations any more, saith the Lord GOD.

15 Neither will I [m]cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover, the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, [n]they defiled it by their own way,[‖] and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore [o]I poured my fury upon them for the blood that they had shed[¶] upon the land, and for their idols *wherewith* they had polluted it:

19 And I scattered them among the heathen, and they were dispersed through the countries: [p]according to their way, and according to their doings, I judged them.

20 And when they entered unto the heathen, whither they went, [q]they profaned my holy name,[*] when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

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[m] Is. xiv. 7, 8; lxv. 13-15.

[‡] *Thou didst rejoice.*—Thou tookest pleasure in the ruin of my people; for this thy sin I will ruin thee, and then do to thee as thou didst; I will retaliate, and rejoice in thy ruin: thou helpedst to make Jerusalem desolate, I will make thee so; thou criedst to ruin them all, to destroy all the land; all thy land shall be ruined, and by these judgments I will be known to be the Lord.—POOLE.

[n] Prov. xvii. 5.

[o] Is. xxxiv. 5, 6. Mark iii. 8.

CHAP. XXXVI.

[a] vi. 2, 3; xxxiii. 28.

[b] Jer. xxii. 29.

[c] xxv. 3.

[d] Deut. xxxii. 13.

[*] *The ancient high places.*—These were either the ancient fortresses that were erected on the hills, and that commanded the rest of the country; or else it is a reference to the sacred mountain on which Jerusalem was built, as well as those which surrounded it.—HEWLETT.

[e] Is. xxxvii. 24.

[1] *Because, for because.*

[f] Jer. xxxix.; xli.; lii.

[g] Ps. xxxv. 25.

[†] *The residue.*—The nations which remained unconquered by the Babylonians.—NEWCOME.

[h] Deut. xxviii. 37.

[2] *Made to come upon the lip of the tongue.*

[i] Ps. lxix. 12. Matt. xxvii. 39-44.

[k] Deut. xi. 11.

[3] *Bottoms, or dales.*

[l] 2 Chr. xxxvi. 17-21. Is. vi. 11.

[m] Ps. lxxix. 4.

[n] Is. lxvi. 15, 16.

[‡] In that fervent zeal and concern that I have for my own honour, which is blasphemed among the heathen (see chap. xxxv. 12, 13).—LOWTH.

[o] Jer. xxv. 9, 15-29.

[p] Is. xxxiv.; lxiii. 1-6.

[q] Ps. lxxxiii. 4-12.

[r] Prov. xvii. 5.

[s] Am. i. 11.

[t] 4, 5.

[u] Ps. lxxix. 10, 12.

[x] Deut. xxxii. 40.

[y] Jer. xxv. 9.

[z] Ps. lxxxv. 12.

[a] Phil. iv. 5. Heb. x. 37. Jam. v. 8, 9.

[b] Ps. xlvi. 11. Rom. viii. 31.

[c] Hos. ii. 21-23.

[d] Is. xlix. 17-23. Zech. viii. 3-6.

[e] Is. li. 3; lii. 9; lxi. 4.

[f] Jer. xxxi. 38-40; Ob. 19-21.

[g] Jer. xxiii. 5-8. Joel iii. 18-21.

[h] Hos. ii. 20. 1 John v. 20.

[i] Ob. 17-21.

[k] Num. xiii. 32.

[§] The neighbouring people raised this ill character upon the land of Judea, because of the severe judgments of the sword, pestilence, and famine, which had destroyed the greatest part of the inhabitants. The expression alludes to that evil report which the spies brought upon it (Num. xiii. 32), that it was a land that did eat up its inhabitants, as if the air had been unwholesome, or the country always afflicted by some judgment from heaven.—LOWTH.

[1] Is. lx. 21. Am. ix. 15.

[4] *Cause to fall.*

[m] Is. liv. 4; lx. 14. Mic. vii. 8-10.

[n] Lev. xviii. 24-28. Ps. cvi. 37, 38.

[‖] The prophet here depicts the abominable character of his countrymen, which was the cause of their removal. Even among the heathen at first their practices were so far from conciliating their good opinion, that they tended rather to prejudice them.—DR HENDERSON.

[o] Is. xlii. 25. Jer. vii. 20.

[¶] The blood of their sons and of their daughters, whom they offered to their idols (see chap. xvi. 36). They had also shed innocent blood in their cities (chap. vii. 23; ix. 9).—CALMET.

[p] Rom. ii. 6. Rev. xx. 12-15.

[q] Is. lii. 5. Rom. ii. 24.

[*] They caused my holy name to be scorned and evil spoken of, in that it was said of these so wicked and lewd persons, Lo, these are the select people of the Lord, and those that were inhabitants of his holy land.—BP. HALL.

their sins given them into the hands of the Chaldeans, yet he reserved that holy land for their posterity, and the Edomites would not be able to deprive them of it. Ver. 12, 13. The Edomites not only coveted the fertile inheritance of Israel, and entertained a family and national antipathy against them, but they hated and despised them because of their relation to JEHOVAH. When they therefore saw the land desolated, and the people destroyed or carried captive, they reviled "the mountains of Israel," and thus blasphemed God, as if he had been unable to keep possession; and they boasted and gloried, as if the God of Israel had been overcome, as well as the nation of Israel. —*Scott.*

CHAP. XXXVI. PROMISE OF RICH BLESSING.—Ver. 8-15. (1.) The rightful owners should return to the possession of the mountains of Israel: "My people Israel are at hand to come" (ver. 8). Though they are at a great distance from their own country, though they are dispersed in many countries, and though they are detained by the power of their enemies, yet they shall "come again to their own border" (Jer. xxxi. 17). The time is "at hand" for their return. Though there were above forty years of the seventy (perhaps fifty) yet remaining, it is spoken of as "near," because it is "sure," and there were some among them that should live to see it. A "thousand years" are with God but as "one day." The mountains of Israel are now desolate, but God will "cause men to walk upon them" again, "even his people Israel;" not as travellers passing over them, but as inhabitants, not tenants, but freeholders. 2. They should afford a plentiful, comfortable maintenance for their owners, at their return. When the land had "enjoyed her Sabbaths" for so many years, it should be so much the more fruitful afterwards, as we should be after rest, especially a Sabbath-rest: "Ye shall be tilled and sown" (ver. 9), and shall "yield your fruit to my people Israel." (3.) The people of Israel should have not only a comfortable sustenance, but a comfortable settlement in their own land: the "cities shall be inhabited, the wastes shall be builded" (ver. 10); and "I will settle you after your old estates" (ver. 11). Their own sin had "unsettled them," but now God's favour shall resettle them. When the prodigal son is become a penitent, he is settled again in his father's house, according to his former estate: "Bring hither the best robe," and put it on him. Nay, "I will do better unto you now than at your beginnings." (4.) The people, after their return, should be "fruitful and multiply, and replenish the land," so that it should not only be inhabited again, but as thickly inhabited and as well peopled as ever. God will bring back to it "all the house of Israel, even all of it;" observe what an emphasis is laid upon that (ver. 10)—all "whose spirits God stirred up to" return.—*Henry.*

THE DIVINE PITY.—Ver. 21. Let us now see how God would retrieve his honour, secure it, and advance it, by working a great reformation upon them, and then working a great salvation for them. He would have "scattered them" among the heathen, were it not that he "feared the wrath of the enemy" (Deut. xxxii. 26, 27). But though they were unworthy of his compassion, yet he had pity for his own holy name, and a thousand pities it was that *that* should be trampled upon and abused. He looked with compassion on his own honour, which lay bleeding among the heathen, on that jewel which was trodden into the dirt, which "the house of Israel," even in the land of their captivity, "had profaned" (ver. 21). In pity to that, God brought them out from the heathen, because their sins were more scandalous there than they had been in their own land. Therefore "I will gather you out of all countries, and bring you into your own land" (ver. 24). "Not for your sakes," because you are worthy of such a favour—for you are most unworthy—but "for my holy name's sake" (ver. 22), that "I may sanctify my great name" (ver. 23). Observe, by the way, God's *holy* name is his *great* name; his holiness is his greatness—so he reckons it himself; nor doth anything make a man truly great but being truly *good*, and partaking of God's *holiness*. God will *magnify* his name as a *holy* name, for he will *sanctify* it: "I will *sanctify* my name, which you have profaned." When God performs that which he hath sworn by his holiness, then he *sanctifies* his name. The effect of this shall be very happy: "The heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes" and yours. When God *proves* his own holy name, and his saints *praise* it, then he is "sanctified in them," and this contributes to the propagating of the knowledge of him. Observe, God's reasons of mercy are all fetched from within himself; he will bring his people out of Babylon, not for their sakes, but "for his own name's sake."

THE NEW HEART.—Ver. 25-27. In allusion to the divers washings and sprinklings of the ritual law, the Lord promised "to sprinkle clean water on his people, and make them clean from all their filthiness and idols." Clean water is the universal purifier of our persons, garments, houses, streets, and cities; and under both the Old Testament, and the Christian dispensation, it hath been used as the emblem of the cleansing of our polluted souls from sin. But no water, however clean, or in what mode soever it be applied, can do more than take away "the filth of the flesh" except as it is used

21 ¶ But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD, I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; [r]and the heathen shall know that I *am* the LORD, saith the Lord GOD, [s]when I shall be sanctified in you before [t]their eyes.

24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean: † from all your filthiness, and from all your idols, will I cleanse you.

26 A [u]new heart also will I give you, and a new spirit will I put within you; and I will take away [v]the stony heart out of your flesh, ‡ and I will give you an heart of flesh.

27 And [x]I will put my Spirit within you, and [y]cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

28 And ye shall dwell in the land that I gave to your fathers; [z]and ye shall be my people, and I will be your God.

29 I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.

32 Not [a]for your sakes do I *this*, § saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord GOD, In the day that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, ‖ This land that was desolate is become [b]like the garden of Eden: and the waste, and desolate, and ruined cities, *are become* fenced, *and* are inhabited.

36 Then the heathen, that are [l]eft round about you, shall [c]know that I the LORD build the ruined *places, and* plant that that was desolate: [d]I the LORD have spoken *it*, and I will do *it*.

37 Thus saith the Lord GOD, [e]I will yet *for* this be enquired of by the house of Israel, to do *it* for them; ¶ I will increase them with men like a flock.

38 As the [g]holy flock,* as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men; and they shall know that I *am* the LORD.

CHAPTER XXXVII.

1 *By the resurrection of dry bones, the revival of the lost hope of Israel is prefigured.* 15 *The union of Israel with Judah, &c.*

THE [a]hand of the LORD was upon me, and [b]carried me out in the Spirit of the LORD,* and set me down in the midst of the valley which *was* full of bones,

2 And caused me to pass by them round about: and, behold, *there were* very many in the open [l]valley; and, lo, [c]*they were* very dry

3 And he said unto me, Son of man, [d]can these bones live? And I answered, [e]O Lord GOD, thou knowest. †

4 Again he said unto me, Prophesy upon these bones, ‡ and say unto them, [f]O ye dry bones, hear the word of the LORD.

5 Thus saith the Lord GOD unto these bones, Behold, [g]I will cause breath to enter into you, and ye shall live:

6 And [h]I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and [i]ye shall know that I *am* the LORD.

7 So I prophesied as I was commanded: and as I prophesied, [k]there was a noise, and behold

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[r] Ex. xv. 14-16. Ps. cii. 13-16.
[s] xxviii. 22.
[t] Or, *your*.
† Allusion is here made to the purifications which were effected in the Jewish Church, by sprinkling pure water upon persons under legal pollution; these were types of baptism, and of that penitence which cleanses us from our sins, through the blood of Jesus Christ, and by the invisible aspersion of his Holy Spirit and grace.—CALMET.
[u] Ps. li. 10. John iii. 3-5. 2 Cor. iii. 18.
[v] Matt. xiii. 5, 20, 21. 2 Cor. iii. 3.
† I will take away your perverse and rebellious disposition; I will give you a tenderness of heart, and an aptness to be wrought upon, by the motions of my Spirit.—BISHOP HALL.
[x] Rom. viii. 9, 14-16. Gal. v. 5, 22, 23.
[y] Jer. xxxi. 33. Tit. ii. 11-14.
[z] Jer. xxxii. 38. Zech. xiii. 9.
[a] Dan. ix. 18, 19. 2 Tim. i. 9.
§ It is manifest from the whole tenor of the language employed by the prophet, that temporal and spiritual blessings are beautifully intermixed with each other. The Israelites are again reminded that it was not for any good thing in them meriting the Divine favour, that such blessings were to be conferred upon them. Looking back on their rebellious conduct, they should discover nothing but what was calculated to fill them with shame and confusion of face. Merit, therefore, was entirely out of the question.—DR HENDERSON.

‖ So great should be the change that would take place in their outward circumstances, that it could not fail to attract the attention of by-passers. The transformation only could be compared to such a change as must take place were the land to be converted into the garden of Eden.—DR HENDERSON.

[b] Gen. ii. 8, 9; xiii. 10.
[c] Mic. vii. 15-17.
[d] Num. xxiii. 19. Matt. xxiv. 35.
[e] Ps. cii. 17. Is. lv. 6, 7.
¶ By these words God hath given us to understand, that, whatsoever blessing he hath promised, we must pray unto him for it, otherwise we shall not have it.—BEVERIDGE.
[g] *Flock of holy things.*
* Namely, which was brought into Jerusalem at the three solemn feasts for sacrifices in innumerable quantity.—DIODATI.

CHAP. XXXVII.
[a] Rev. i. 10.
[b] 1 Kings xviii. 12. Acts viii. 39.
* That the matters narrated in this chapter were transacted in vision we are here expressly told. Whether the valley specified was that in which Ezekiel had already had visions by the river Chebar (ch. i. 1; iii. 22-24) we are not informed; but it most likely was, as he must in that case have had literally presented to his view his captive countrymen in their condition of utter hopelessness.—DR HENDERSON.
[l] *Champaign.*
[c] Ps. cxli. 7.
[d] John vi. 5, 6.
[e] Deut. xxxii. 39. John v. 21.
† This is only an act of thy power and good pleasure. Raising the dead to life again is peculiarly ascribed to God, as being properly the work of Omnipotence, and a sort of new creation (see Deut. xxxii. 39; 1 Sam. ii. 6; John v. 21; Rom. iv. 17; 2 Cor. i. 9).—LOWTH.
‡ Declare to your miserable countrymen the gracious designs of the Lord; shew them that their state, however deplorable, is not hopeless.—CLARKE.
[f] Is. xxvi. 19. John v. 25, 28, 29.
[g] Gen. ii. 7. John xx. 22. Eph. ii. 5.
[h] 8-10.
[i] Deut. xxix. 6. Is. xlix. 23.
[k] 1 Kings xix. 11-13. Acts ii. 2, 37.

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for an outward sign of the inward and spiritual grace of the gospel.—Water is especially the sacramental sign of the sanctifying influences of the Holy Spirit, yet this is always connected with the atoning blood of Christ. When the latter is applied to the conscience, through faith, to cleanse it from dead works, the former is always applied to all the powers of the soul to purify them from the love and pollution of sin; and thus the sinner is "washed, and sanctified, and justified in the name of our Lord Jesus, and by the Spirit of our God. Accordingly, it is here promised that the Lord would cleanse both the land and the souls of the people from the guilt and pollution of their wickedness and idols; from the filthiness before-mentioned (ver. 17), which had made them loathsome to him, and rendered a separation necessary. What next follows has been before explained; but it is here added, that the Lord "would put his own Spirit within them." Having prepared their hearts by his grace, he would dwell in them by his Spirit; and thus holy affections and dispositions being produced, preserved, and continually invigorated by his blessed influence, they would walk in his statutes, and observe and keep his commandments. These blessings would be given them for this purpose, and the Lord would thus efficaciously cause them to do so.—But of whom was this spoken? Doubtless many of the Jews who returned from Babylon were thus renewed and sanctified; yet numbers of them continued strangers to such special blessings, though preserved from outward idolatry. These promises, indeed, are pleaded by all true believers in every age, and fulfilled to them; and this may be called the *spiritual meaning*. But the context speaks so expressly and repeatedly of the house of Israel being restored to the land which the Lord had given to their fathers, that, in the *prophetical meaning*, I apprehend it greatly confirms the opinion of those who suppose that, after the Jews shall be converted to Christ, they shall also be restored to their own land. Then these promises will be fulfilled to them in their fullest meaning, and the subsequent part of the prophecy will be literally accomplished, in the sight of all the nations; and the Jews are no doubt preserved a distinct people on purpose to make way for this great display of the Lord's power and truth, and thus to demonstrate to all the world the Divine original of the Holy Scriptures.—*Scott.*

PRAYER AND ITS FRUITS.—Ver. 37. See how emphatically it is expressed: "Be it known to you," it is "not for your sakes;" which intimates that we are apt to entertain a high conceit of our own merits, and are with difficulty persuaded to disclaim a confidence in them. But, one way or other, God will make all his favourites to know and own that it is his grace, and not their goodness—his mercy, and not their merit—that made them so; and that therefore not unto them, not unto them, but unto him, is all the glory due. They must "repent" of the "sin" of their own "evil ways." They must own that the mercies they receive from God are not only not "merited," but that they are a thousand times "forfeited;" and therefore they must be so far from boasting of their good works, that they must be "ashamed" and "confounded" for their "evil ways," and then they are best prepared for mercy. Yet let them know that they must "desire" and "expect" it (ver. 37). "I will yet for this be inquired of by the house of Israel." God hath spoken and he will do it, and he will be "sought unto" for it. He requires that his people should "seek unto him," and he will incline their hearts to do it, when he is coming toward them in the ways of mercy. 1. They must "pray" for it, for by prayer God is "sought unto," and "inquired after." What is the matter of God's "promises" must be the matter of our "prayers." By asking for the mercy promised we must give glory to the Donor, express a value for the gift, own our dependence, and put honour upon prayer, which God has put honour upon. Christ himself must "ask," and then God will "give him the heathen for his inheritance:" must "pray the Father," and then he will "send the Comforter;" much more must we "ask," that we may "receive." 2. They must "consult" the oracles of God, and thus also God is "sought unto," and "inquired after." The mercy must be not an act of providence only, but a "child of promise;" and therefore the promise must be looked at, and prayer made for it, with an eye of faith fastened upon the promise, which must be both the guide and the ground of our expectations. Both these ways we find God inquired of by Daniel, in the name of the "house of Israel," when he was about to do those great things for them; he consulted the oracles of God, for he "understood by books"—the book of the prophet Jeremiah—both "what" was to be expected, and "when;" and then he "set his face" to seek God by prayer (Dan. ix. 2, 3). Note, Our communion with God must be kept up by the Word and prayer in all the operations of his providence concerning us, and in both he must be "inquired of."—*Henry.*

CHAP. XXXVII. THE VALLEY OF DRY BONES.—Ver. 1-10. The predictions of the preceding chapter, taken in their fullest sense, seemed very unlikely, and almost impossible to be fulfilled, considering the ruined and dispersed state of Judah and Israel. The prophet was therefore shewn in a vision, by what power, and in what

a shaking,§ and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but *there was* no breath in them.‖

9 Then said he unto me, Prophesy unto the [z]wind, prophesy, son of man, and say to the wind, Thus saith the Lord GOD, [l]Come from the four winds, O breath, and breathe upon these slain, that they may live.

10 So I prophesied, as he commanded me, and [m]the breath¶ came into them, and they lived, and stood up upon their feet, an exceeding great army.

11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, [n]Our bones are dried,* and our hope is lost: we are cut off for our parts.

12 Therefore prophesy, and say unto them, Thus saith the Lord GOD, Behold, O my people, [o]I will open your graves, and cause you to come up out of your graves, [p]and bring you into the land of Israel:

13 And [q]ye shall know that I *am* the LORD, when I have opened your graves, O my people, and brought you up out of your graves,

14 And [r]shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that [s]I the LORD have spoken *it*, and performed *it*, saith the LORD.

15 ¶ The word of the LORD came again unto me, saying,

16 Moreover, thou son of man, [t]take thee one stick, and write upon it,† [u]For Judah, and for the children of Israel his companions: then take another stick, and write upon it, [x]For Joseph, the stick of Ephraim, and *for* all the house of Israel his companions:

17 And join them one to another into one stick; and they shall become one in thine hand.

18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord GOD,

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§ Such a noise or commotion as we may suppose the bones of a human body would make upon their meeting together again, after having been severed one from another.—LOWTH.

‖ Their hideous appearance now assumed one of beauty; but still they were without life. On this the prophet was charged to invoke the wind to breathe into them; and to convey the idea of complete reviviscence, the breath was commanded to come from all quarters of the heavens. The scene closes with a resurrection of the bones in the shape of living men.—DR HENDERSON.

[z] Or, *breath.*

[l] Cant. iv. 16. John iii. 8.

[m] Ps. civ. 30. Rev. xi. 11; xx. 4, 5.

¶ *The breath* — meaning that vital principle which unites body and soul together, and is mentioned as distinct from the four winds in the following words.—BOOTHROYD.

[n] Num. xvii. 12, 13. Ps. lxxvii. 7-9.

* Namely, we are destroyed beyond hope of restoration; we are in Babylon like dried bones in sepulchres (Ps. cxli. 7).—DIODATI.

[o] Hos. vi. 2; xiii. 14.

[p] Ezra i.; ii. Am. ix. 14, 15.

[q] Ps. cxxvi. 2, 3.

[r] Is. xxxii. 15. Joel ii. 28, 29.

[s] xxxvi. 36.

[t] Num. xvii. 2, 3.

† The custom of writing upon wood was practised among other nations. The early Greeks preserved the laws of Solon at Athens, on billets of wood called axones. The custom has also existed in our own and other northern countries. —PICT. BIBLE.

[u] 2 Chr. x. 17.

[x] 1 Kings xii. 16-20. 2 Chr. x. 19.

[y] Zech. x. 6. Eph. ii. 13, 14.

‡ *The stick of Joseph*—*i.e.*, the kingdom of Israel, consisting of the ten tribes, of which Ephraim was the chief. *Stick of Judah* — kingdom of Judah.

[y]Behold, I will take the stick of Joseph,‡ which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and make them one stick, and they shall be one in mine hand.

20 And the sticks whereon thou writest shall be [z]in thine hand before their eyes.

21 ¶ And say unto them, Thus saith the Lord GOD, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land:

22 And [a]I will make them one nation§ in the land upon the mountains of Israel; [b]and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

23 Neither [c]shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: [d]but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall [e]they be my people, and I will be their God.

24 And David my servant *shall be* king over them; and they all shall have [f]one shepherd: [g]they shall also walk in my judgments, and observe my statutes, and do them.

25 And [h]they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein; *even* they, and their children, and their children's children, for ever:‖ and my servant David *shall be* their prince for ever.

26 Moreover, [i]I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, [k]and will set my sanctuary in the midst of them for evermore.

27 My [l]tabernacle also shall be with them; yea, [m]I will be their God, and they shall be my people.

28 And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

§ And I will unite my Church all the world over in one; and one king, even the Messiah, whom I shall send, shall be king to them all; and they shall no more be so divided in profession, as if they were different kingdoms, ruled by divers sovereigns, but in the main substance of religion shall be one.—BP. HALL.

[a] Gen. xlix. 10. Jer. xxiii. 5, 6.

[b] Is. ii. 18. Hos. xiv. 8. Zech. xiii. 1, 2.

[c] xxxvi. 24, 29.

[d] Gen. xvii. 7, 8. Ps. lxviii. 20, 35.

[e] Zech. xiii. 7. John x. 11, 14-16.

[f] Deut. xxx. 6. Jer. xxxii. 39.

[g] Jer. xxxii. 41.

‖ This cannot possibly be interpreted of any events which took place before the coming of Christ; and after his coming, the Jews were soon driven from their own land, and have never regained possession of it. Yet the language is so expressive, that it must mean that the Jews and Israelites shall dwell in Canaan, under the rule of David or Christ, from the period predicted, throughout all generations, to the end of the world. Events yet in futurity will more fully elucidate the prophecy to those who shall witness its accomplishment.—SCOTT.

[h] Gen. xvii. 7. 2 Sam. xxiii. 5.

[k] Ps. lxviii. 18. 2 Cor. vi. 16.

[i] John i. 14. Col. ii. 9, 10.

[m] Lev. xxvi. 12. Hos. ii. 23.

way, they would be performed. Under the influence of the prophetic Spirit he was carried, in a vision, into the midst of a valley full of human bones; like those places in which great battles had been fought, and vast multitudes slain, who had been left unburied till the flesh was all consumed, and the bones were dried, divided, and scattered about. When he had gone round and carefully surveyed these bones, and found them "very many and very dry"—and marrow from within, as well as the flesh from without, being utterly wasted—the Lord inquired of him, "Whether these dry bones could live?" To which he answered, with a proper mixture of humility and faith, "LORD, thou knowest." No created power could restore them to life: but, if God should please to put forth his power, they might be raised from the dead, and live.—The Lord then ordered him to "prophesy upon these bones;" to predict their resurrection, to call upon them to hear his word, and to speak over them the promises that follow, concerning their being reunited and restored to life, that they might know his power and Godhead. This would appear even a more hopeless service than to prophesy the restoration of Israel to their ancient prosperity, or to preach to the most hardened sinners: yet he started no objections, but obeyed his orders. And whilst he was speaking, he seemed, in vision, to hear a noise, and to see a great commotion among the bones; for, behold, they were, so to speak, every one of them in quest of its kindred bone, and, under the Divine direction and influence, each speedily found its proper place, and was jointed to those bones that belonged to the same body, till the whole were formed into a vast number of complete skeletons; and then sinews, flesh, and skin covered them, and they became entire human bodies, but without life.

THE DIVINE POWER.—Ver. 9. The prophet was next ordered to "prophesy to the wind," and to command it, in the name of the Lord GOD, to blow from the four quarters of the heaven upon these slain men, that they might live; and whilst he obeyed his orders they were restored to life, and he was surrounded with a vast army. The wind seems to have been the emblem of the Spirit of God, the author and giver of life; and the same original word signifies both *wind*, *breath*, and *the Spirit*. This, therefore, represented the prophet's calling upon God by his Spirit to quicken these dead bodies, that by his power they might become living men. The whole vision was an instructive emblem of the power of God operating by means, which of themselves must be entirely inefficacious, and thus producing most stupendous effects. Ver. 11. The dry bones, indeed, aptly represented the ruined and desperate condition of both Israel and Judah: yet the language which the Jews employed was that of unbelief mingled with impatience; second causes seemed to give them no prospect of deliverance, and they overlooked the great First Cause of all: they therefore considered the state of the nation to be as desperate as that of these dead bones. Ver. 12-14. When Cyrus issued his proclamation, the Lord, as it were, opened the graves of the house of Israel; and when he stirred up their spirits to embrace the proffered liberty, he put his Spirit into them that they might live; and their re-establishment in their own land evinced the truth of God in the prediction, and his power in its accomplishment.—"That principle of life expressed by breath or spirit; not excluding that new Spirit of grace, which God will at that time plentifully bestow upon them.—The principle of grace is often spoken of as a higher principle of life, and the earnest of our heavenly happiness."—(*Lowth.*)—The vision was evidently intended, in its primary meaning, to encourage the desponding Jews, and to predict both their restoration after their captivity, and also their recovery from their present long-continued dispersions. But it was also a clear intimation of the resurrection of the dead; and it likewise represents the power and grace of God in the conversion of the most hopeless sinners to himself.—*Scott.*

UNION—THE TWO STICKS.—Ver. 15-22. This is here illustrated by a sign. The prophet was to take "two sticks," and write upon one, "For Judah," including Benjamin, those of the "children of Israel" that were "his companions;" upon the other, "For Joseph," including the rest of the tribes (ver. 16). These two sticks must be so framed as to fall into "one in his hand" (ver. 17). The people took notice of this, and desired as to fall into "one in his hand" (ver. 17). The people took notice of this, and desired him "to tell them the meaning of it," for they knew he did not play with sticks for his diversion, as children do. Those that would know the meaning should ask the meaning of the Word of God which they read and hear, and of the instituted signs by which spiritual and Divine things are represented to us; the ministers' "lips" should "keep the knowledge" hereof, and the people should "ask it at their mouth" (Mal. ii. 7). It is a necessary question for grown people, as well as children, to ask, "What mean ye by this service," by this sign? (Exod. xii. 26.) The meaning was, that Judah and Israel should become "one in the hand of God" (ver. 19). 1. They shall be one—one nation (ver. 22). They shall have no separate interests, and consequently no divided affections. There shall be no mutual jealousies and animosities; no "remembrance," "no remains" of their former discord. But there shall be a perfect harmony between them, a good understanding one of another, a good disposition one to another, and a readiness to all good offices and services for one another's credit and comfort. They had been two sticks crossing and thwarting one another, nay, beating and bruising one another; but now they shall become one, supporting and strengthening one another. *Vis unita fortior*—"Force added to force is proportionally more efficient." "Behold, how good and how pleasant a

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CHAPTER XXXVIII.

1 *The army of Gog.* 8 *His evil attempts.* 14 *God's judgment against him.*

AND the word of the LORD came unto me, saying,

2 Son of man, [a]set thy face against [b]Gog, the land of [c]Magog, [1]the chief prince of [d]Meshech and Tubal, and prophesy against him,

3 And say, Thus saith the Lord GOD, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal;

4 And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts *of armour, even* a great company *with* bucklers and shields, all of them handling swords:

5 [e]Persia, Ethiopia, and [2]Libya with them; all of them with shield and helmet:

6 [f]Gomer,* and all his bands; the house of [g]Togarmah of the north quarters, and all his bands; *and* many people with thee.

7 Be thou prepared,† and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.

8 ¶ After many days‡ thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, [h]and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee.

10 Thus saith the Lord GOD, It shall also come to pass, *that* at the same time shall things come into thy mind,§ and thou shalt [3]think an evil thought:

11 And thou shalt say, I will go up to the land of unwalled villages; [i]I will go to them that are at rest, that dwell [4]safely, all of them dwelling without walls, and having neither bars nor gates,

12 To [5]take a spoil, and to take a prey; to [k]turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattle and goods, that dwell in the [6]midst of the land.

13 [l]Sheba, and Dedan, and the merchants of Tarshish,‖ [m]with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?

14 ¶ Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord GOD, [n]In that day when my people of Israel [o]dwelleth safely, shalt thou not know *it*?¶

15 And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army:

16 And thou shalt come up against my people of Israel, [p]as a cloud to cover the land; [q]it shall be in the latter days, and I will bring thee against my land, [r]that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes.

17 Thus saith the Lord GOD, *Art* thou he [s]of whom I have spoken in old time* [7]by my servants the prophets of Israel, which prophesied in those days *many* years, that I would bring thee against them?

18 And it shall come to pass at the same time when Gog shall come against the land of Israel, saith the Lord GOD, [t]*that* my fury shall come up in my face.

19 For [u]in my jealousy, *and* in the fire of my wrath, have I spoken, [x]Surely in that day there shall be a great shaking† in the land of Israel;

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the [8]steep places shall fall, and every wall shall fall to the ground.

21 And [y]I [z]will call for a sword against him‡ throughout all my mountains, saith the Lord GOD: [z]every man's sword shall be against his brother.

CHAP. XXXVIII.

[a] vi. 2; xxv. 2.

[b] Rev. xx. 8.

[c] Gen. x. 2. 1 Chr. i. 5.

[1] *Prince of the chief of.*

[d] Is. lxvi. 19.

[e] xxvii. 10.

[2] *Phut.*

[f] Gen. x. 2. 1 Chr. i. 5.

* Gomer was Japheth's son, and Togarmah the son of Gomer. These are thought to be they that inhabit Asia Minor. The Persians from the east, the Ethiopians from the south, the Moors from the west, and the Phrygians from the north, shall join with them in this onset.—BP. HALL.

[g] Gen. x. 3. 1 Chr. i. 6. Dan. xi. 40.

† *Be thou prepared.*—This is an ironical exhortation to Gog to make all possible preparation, and to use every precaution to defend himself and his army, and to ensure victory; and it intimates that God will thus gain the greater honour by his defeat.—LOWTH.

‡ After the Ottoman empire has stood a long time; when the many days shall be ended that Israel shall be without a king and a prince, &c. (Hos. iii. 4.)—GILL.

[h] Jer. xxiii. 6.

§ The Lord foresees, from ages and generations, every thought, good or bad, that will ever come into the mind of any of his creatures, and every purpose of their hearts; and all these infinitely numerous apparent contingencies form a part of his immense and glorious plan!—SCOTT.

[3] *Conceive a mischievous purpose.*

[i] Jud. xviii. 7, 27. Zech. ii. 4, 5.

[4] *Confidently.*

[5] *Spoil the spoil, and to prey the prey.*

[k] Is. i. 24, 25. Zech. xiii. 7.

[6] *Navel.*

[l] xxvii. 12, 15, 20.

‖ These were great traders. These merchants, as soon as they heard of this intended invasion, came into Gog's camp, as to a market, to buy both persons and goods which should come into the conqueror's power.—LOWTH.

[m] Jer. l. 17; li. 38.

[n] Is. iv. 2.

[o] Zech. ii. 5, 8.

¶ The object of Jehovah in bringing Gog into Palestine was signally to illustrate his own Divine power in his destruction. It should be made manifest to the nations that there was still a God in Israel able to interpose and save.—DR HENDERSON.

[p] 9.

[q] Deut. xxxi. 29. Is. ii. 2. Dan. ii. 28; x. 14.

[r] Ex. xiv. 4. Matt. vi. 9, 10.

[s] Ps. cx. 5, 6. Dan. xi. 40-45.

* The enemy, here said to be foretold of old by the prophets, is probably described under the names of such nations as were the chief enemies to the Jews in the particular times of each prophet. To particular prophecies of this nature we may add those prophecies which speak of some great and general destruction of God's enemies before the day of judgment, or consummation of all things. Such are Ps. cx. 5, 6; Is. xxvi. 20, 21; xxxiv. 1; Jer. xxx. 7, 10; Joel iii. 9, 14; Ob. ver. 15.—LOWTH.

[7] *By the hands of my.*

[t] Deut. xxxii. 22. Ps. lxxxix. 46.

[u] Deut. xxix. 20. Is. xlii. 13.

[x] Hag. ii. 6, 7, 21, 22. Heb. xii. 26.

† *A great shaking*—or earthquake, as the context proves (see ver. 20). The defeat and overthrow of Gog and his army will be effected by some signal interposition of heaven, symbolised by an earthquake (see Rev. xx. 9).—DAVIDSON.

[8] *Towers*, or *stairs.*

[y] Ps. cv. 16.

‡ Call for the Christian kings to assist the Jews against the Turks.—GILL.

[z] Jud. vii. 22. 2 Chr. xx. 23.

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thing it is" to see Judah and Israel, that had long been at variance, now "dwelling together in unity." Then they shall become acceptable to their God, amiable to their friends, and formidable to their enemies (Isa. xi. 13, 14).—*Henry.*

CHAP. XXXVIII. GOG.—Ver. 2. "The prophecy contained in this and the following chapter, without question, relates to the latter ages of the world, when the whole house of Israel shall return into their own land. 'Gog, the land of Magog;' or 'of the land of Magog.' Magog was the son of Japheth, from whence the Scythians are generally supposed to be derived. The Mogul Tartars are still called so. By Gog and Magog may most probably here be meant the Turks. The land of Canaan has been for several years in the possession of the Turks. The people here called Gog, and their allies, will attempt to recover it again out of the hand of the Jews. This may probably occasion the war and victory here spoken of. The Septuagint takes the word *Rosh*, commonly translated *chief*, for a proper name; so they render the sentence thus: 'The prince of Rosh, Meshech, and Tubal.' ROSH, taken as a proper name, signifies those inhabitants of Scythia, from whence the *Russians* derive their name and original."—(*Lowth.*) It is not, indeed, agreed what people or transactions are here predicted; but it seems evident that they are not yet accomplished. Nothing occurred in the wars waged by the Syro-Grecian kings against the Jews after the captivity, or in their conflicts with Antiochus Epiphanes, that answers to these predictions; and it is foretold that these events would be fulfilled in "the latter days." It is therefore probably supposed that the accomplishment will be posterior to the conversion of the Jews and their restoration to their own land; and that the Turks, Tartars, or Scythians, from the northern parts of Asia, perhaps uniting with the inhabitants of some more southern regions, will make war upon the Jews, and be cut off in the manner here predicted. Gog and Magog are mentioned by St John (Rev. xx. 8, 9). It is probable that the inhabitants of the same regions are intended; but different events are evidently predicted, for that assault of Gog and Magog will follow the millennium, and happen just before the general judgment; but this rather refers to the times that will introduce the millennium. Gog seems to be the name of the prince, Magog of his land or people.—*Scott.*

OVERTHROW OF GOG.—Ver. 14-23. It is here foretold that this furious, formidable enemy should be utterly cut off in this attempt upon Israel, and that it should issue in his own ruin. This is supposed by many to have its accomplishment in the many defeats given by the Maccabees to the forces of Antiochus, and the remarkable judgements of God executed upon his own person, for he died of sore diseases. But these things are here foretold, as usual, in figurative expressions, which we are not to look for the literal accomplishment of, and yet they might be fulfilled nearer the letter than we know of. 1. God will be "highly displeased" with this bold invader: "When he comes up" in pride and anger "against the land of Israel," and thinks to carry all before him with a high hand, then "God's fury shall come up in his face;" which is an allusion to the manner of men whose colour rises in their faces when some high affront is offered to them, and they are resolved to shew their resentment of it. God will speak against them in his "jealousy" for his people, and in "the fire of his wrath" against his and their enemies. See how God's permitting sin, his laying occasions of sin before men, and his making use of it to serve his own purposes, consist with his hatred of sin and his displeasure against it. 2. His forces shall be put into the greatest "confusion" and "consternation" imaginable. "There shall be a great shaking" of them "in the land of Israel," a universal concussion, such as shall affect the "fishes and fowls," the "beasts and creeping things," and much more "the men that are upon the face of the earth," who sooner receive impressions of fear; there shall be such an earthquake as shall "throw down" the "mountains," those natural heights, and the "steep places," towers, and "walls," those artificial heights, they shall all "fall to the ground." Some understand this of the fright which the land of Israel should be put into by the "fury of the enemy." 3. He shall be "routed" and utterly "ruined;" both "earth" and "heaven" shall be armed against him. (1. The earth shall muster up its forces to destroy him. If the people of Israel have not strength and courage to resist him, God "will call for a sword against him.' And he has swords always at command that are "bathed in heaven" (Isa. xxxv. 5). Throughout all the mountains of Israel, where he hoped to meet with spoil to enrich him, he shall meet with swords to destroy him, and, rather than fail, "every man's sword shall be against his brother," as in "the day of Midian" (Ps. lxxxiii. 9). The great men of Syria shall undermine and overthrow one another, shall accuse one another, shall fight duels with one another. Note, God can, and often does, make the destroyers of his people to be their own destroyers, and the destroyers of one another. However, he will himself be their Destroyer, will take the work into his own hand, that it may be done thoroughly: "I will plead against him with pestilence and blood." Note, Whom God *acts* against he *pleads* against; he shews them the ground of his controversy with

22 And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire, and brimstone.§

23 Thus will I [a]magnify myself, and sanctify myself; [b]and I will be known in the eyes of many nations; and they shall know that I *am* the LORD.

CHAPTER XXXIX.

1 *God's judgments upon Gog.* 8 *Israel's victory.* 17 *The feast of the fowls and beasts.*

THEREFORE, thou [a]son of man, prophesy against Gog, and say, Thus saith the Lord GOD, [b]Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal:

2 And [c]I will turn thee back, and [1]leave but the sixth part of thee,* [d]and will cause thee to come up from the [2]north parts, and will bring thee upon the mountains of Israel:

3 And [e]I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

4 Thou shalt [f]fall upon the mountains of Israel, thou, and all thy bands, and the people that *is* with thee: [g]I will give thee unto the ravenous birds of every [3]sort, and *to* the beasts of the field [4]to be devoured.

5 Thou shalt fall upon the [5]open field; for I have spoken *it*, saith the Lord GOD.

6 And [h]I will send a fire on Magog, and among them that dwell [6]carelessly [i]in the isles;† and they shall know that I *am* the LORD.

7 So [k]will I make my holy name known in the midst of my people Israel; [l]and I will not *let them* pollute my holy name any more: and the heathen shall know that I *am* the LORD, [m]the Holy One in Israel.

8 ¶ Behold, [n]it is come, and it is done, saith the Lord GOD; [o]this *is* the day whereof I have spoken.

9 And they that dwell in the cities of Israel [p]shall go forth, [q]and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the [7]hand-staves, and the spears, and they shall [8]burn them with fire seven years:‡

10 So that they shall take no wood out of the field,§ neither cut down *any* out of the forests; for they shall burn the weapons with fire: and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the [9]*noses* of the passengers:‖ and there shall they bury Gog, and all his multitude; and they shall call *it*, The valley of [1]Hamon-gog.

12 And seven months shall the house of Israel be burying of them, that they may cleanse the land.

13 Yea, all the people of the land shall bury *them:* and it shall be to them a renown,¶ [r]the day that I shall be glorified, saith the Lord GOD.

14 And [s]they shall sever out men of [2]continual employment, passing through the land, to bury with the passengers those that remain upon the face of the earth, [t]to cleanse it: after the end of seven months shall they search.

15 And the passengers *that* pass through the land, when *any* seeth a man's bone, then shall he [3]set up a sign by it,* till the buriers have buried it [u]in the valley of Hamon-gog.

16 And also the name of the city *shall be* [4]Hamonah. Thus shall they cleanse the land.

17 ¶ And, thou son of man, thus saith the Lord GOD, [x]Speak unto [5]every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side [y]to my [6]sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood.†

18 Ye shall [z]eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, and of [7]goats,‡ [a]of bullocks, all of them [b]fatlings of Bashan.§

19 And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus [c]ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 And [d]I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, [e]and my hand that I have laid upon them.

22 So the house of Israel shall [f]know that I *am* the LORD their God from that day and forward.

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§ Compare Rev. xx. 8, 9. It is plain that the extraordinary circumstances mentioned ver. 19-22 remain to be accomplished in the future enemies of the Jews, when God's people are reinstated in his favour.—NEWCOME.

[a] xxxvi. 23.

[b] Ps. lx. 16; Rev. xv. 3, 4; xix. 1-6.

CHAP. XXXIX.

[a] xxxviii. 2, 3.

[b] Nah. ii. 13; iii. 5.

[c] Ps. lxviii. 2. Is. xxxvii. 29.

1 *Strike thee with six plagues*; or, *draw thee back with an hook of six teeth.*

* I will leave in thy country but one in six, and I will bring forth thy people with thee in so great numbers, that five of six shall march on this expedition. This runs more compliant with what follows. *Will cause thee to come up.*—By his all-wise providence, God will dispose things so that Gog shall deliberately choose this expedition; so God will bring him, as ch. xxxviii. 4 (see ch. xxxviii. 4, 8, 15, 21).—POOLE.

[d] Dan. xi. 40.

2 *Sides of the north.*

[e] Ps. xlvi. 9. Jer. xxi. 4, 5.

[f] xxxviii. 21.

[g] Jer. xv. 3. Rev. xix. 17-21.

3 *Wing.*

4 *To devour.*

5 *Face of the field.*

[h] Am. i. 4, 7, 10.

6 *Confidently.*

[i] Ps. lxxii. 10.

† In the maritime regions, bordering perhaps on the Mediterranean (see ch. xxxviii. 13).—NEWCOME.

All countries lying upon the sea-coast are called islands in the Hebrew language.—LOWTH.

[k] xxxviii. 16, 23.

[l] xxxvi. 20, 21, 36.

[m] Is. xii. 6; lv. 5; lx. 9, 14.

[n] Is. xxxiii. 10-12. Rev. xvi. 17.

[o] 2 Pet. iii. 8.

[p] Is. lxvi. 24. Mal. i. 5.

[q] Josh. xi. 6. Ps. xlvi. 9. Zech. ix. 10.

7 *Javelins.*

8 *Make a fire of them.*

‡ Meaning, perhaps, in general, "many years." The Hebrews frequently so use the number "seven."—GROTIUS.

§ The quantity of these weapons will afford sufficient fuel for that time. It must be remembered, that much fuel is not required in the warm climates of the East.—CALMET.

9 Or, *mouths.*

‖ So as all the passengers shall stop their noses by reason of the noisome stench of the dead bodies.—BP. HALL.

1 That is, *The multitude of Gog.*

¶ Namely, this great heap of carcases and bones will be as a trophy and monument of the glorious victory which I shall have obtained for them.—DIODATI.

[r] Ps. cxxvi. 2, 3.

[s] Num. xix. 11-13.

2 *Continuance.*

[t] 12.

3 *Build.*

* Should any one accidentally discover a bone, he was not to touch it, lest he should be defiled, but was to set a mark by it, that it might be removed by the proper person appointed for the purpose.—DR HENDERSON.

[u] 11.

4 That is, *the multitude.*

[x] Gen. xxxi. 54. Is. lvi. 9. Jer. xii. 9.

5 *The fowl of every wing.*

[y] Is. xxxiv. 6. Jer. xlvi. 10.

6 Or, *slaughter.*

† This bold imagery is founded on the custom of invitations to feasts after sacrifices (see Gen. xxxi. 54; 1 Sam. xvi. 3; Zeph. i. 7). Compare Is. xxxiv. 6, which Ezekiel seems to have imitated; and Rev. xix. 17, 18, where we find Ezekiel's animated address to the birds of prey, and even some of his expressions. The prophet has indulged the bent of his genius in a sublime amplification.—NEWCOME.

[z] Rev. xix. 17, 18.

7 *Great goats.*

‡ *Of rams, of lambs, and of goats.*—Kings, princes, and tyrants, are expressed by rams goats, and bullocks.—NEWCOME.

[a] Ps. lxviii. 30. Is. xxxiv. 7.

[b] Deut. xxxii. 14. Ps. xxii. 12.

§ *Fatlings of Bashan.*—A country in Israel, very fruitful and full of pastures, where much fat cattle were bred; to which these great personages in Gog's army are compared, for their bulk, strength, and wealth.—GILL.

[c] Hag. ii. 22. Rev. xix. 18.

[d] Ex. ix. 16; xiv. 4. Is. xxvi. 11.

[e] Ex. vii. 4. 1 Sam. v. 7, 11.

[f] Jer. xxiv. 7. John xvii. 3.

them, that their mouths may be stopped, and he may be clear when he judges. (2.) The artillery of Heaven shall also be drawn out against them: "I will rain upon him an overflowing rain." He comes like a storm upon Israel. But God will come like a storm upon him, will rain upon him "great hailstones," as upon the Canaanites (Josh. x. 11), fire and brimstone, as upon Sodom, and a "horrible tempest" (Ps. xi. 6). Thus the Gog and Magog in the New Testament shall be devoured with "fire from heaven," and cast into the "lake of brimstone" (Rev. xx. 9, 10). That will be the everlasting portion of all the impenitent, implacable enemies of God's Church and people.—*Henry.*

CHAP. XXXIX. THE ARMY OF GOG SLAIN.—Ver. 9-16. The language here used seems to imply that the army of Gog will be cut off by miracle, as that of Sennacherib had been; for the people are described as going forth not to fight and conquer, but merely to gather the spoil. The immense destruction of the invaders is illustrated by the (perhaps hyperbolical) circumstance of the weapons found among the slain serving for fuel during seven years, at least to the inhabitants of the adjacent cities. But when it is considered how little fuel comparatively is needed in warm climates, we may even conceive of this being literally fulfilled. The Israelites, however, will neither reserve these weapons for their own use, nor form them into trophies of their victory, but use them for fuel; "in token that such a lasting peace should ensue, that there should be no more need of warlike preparations."—(*Lowth.*)—It is supposed that this prediction will be fulfilled just before the millennium, at which happy period "men shall everywhere beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not rise against nation, neither shall they learn war any more." Gog will expect to seize the whole land of Israel for his army and people; but the Lord will only give them a place of graves in some part of it, and not even that, till their bodies have lain some time unburied. The multitudes of the slain will infect the air with their stench, and cause the travellers to stop their noses; or they will lie in the way, and obstruct those that are passing on the road. So that the Israelites must bury them, though they had neither trouble nor peril in vanquishing them. This will be the work of seven months to all the people of the land; that is, of all such as can be spared from other needful employments. But it will be necessary in order to cleanse the land.—No doubt the prophet referred to the ceremonial law in this passage, though that law will not be regarded when this prediction shall be fulfilled; but it will be also needful to cleanse the land from the natural defilement, which might otherwise cause an infection.—This labour of Israel will bring great honour to them, as well as redound to the glory of God.—"The valley near the sea (of Gennesareth) is called 'the valley of the passengers,' because it was a great road by which the merchants and traders from Syria and other eastern countries went into Egypt."—All the people shall be employed seven months in burying the dead; and after they are ended, particular persons appointed for that purpose shall make a clear riddance.—*Scott*

RESTORATION OF JACOB.—Ver. 25-29. "Now will I bring again the captivity of Jacob." 1. "Why now?" Now God "will have mercy upon the whole house of Israel." (1.) Because it is time for him to stand up for his own glory, which suffers in their sufferings: "Now will I be jealous for my holy name," that that may no longer be reproached. (2.) Because they now repent of their sins: "They have borne their shame, and all their trespasses." When sinners repent, and take shame to themselves, God will be reconciled, and put honour upon them. It is particularly pleasing to God that these penitents look a great way back in their penitential reflections, and are ashamed of all their trespasses which they were guilty of, "when they dwelt safely in their land, and none made them afraid." 2. "What then?" When God has gathered them out of their enemies' hands, and brought them home again, (1.) Then God will have "the praise of it:" I will be "sanctified in them in the sight of many nations." As God was reproached in the reproach they were under during their captivity, so he will be "sanctified" in their reformation, and the making of them a holy people again, and will be glorified in their restoration, and the making of them a happy, glorious people again. (2.) Then they shall have "the benefit of it; they shall know that I am the Lord their God." Note, The providences of God concerning his people, that are designed for their good, have the grace of God going along with them, to teach them to eye God as "the Lord," and "their God" in all, and then they do them good. They shall see him as the Lord and their God. [1.] In their calamities: that it was he

23 ¶ And [g]the heathen shall know that the house of Israel went into captivity for their iniquity:‖ because they trespassed against me, therefore [h]hid I my face from them, and [i]gave them into the hand of their enemies; so fell they all by the sword.

24 According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD, [k]Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel,¶ [l]and will be jealous for my holy name;

26 After that they have borne their shame,* and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies' lands, [m]and am sanctified in them in the sight of many nations;

28 Then [n]shall they know that I *am* the LORD their God, [s]which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there.

29 Neither will I hide my face any more from them: for I have poured out my Spirit† upon the house of Israel, saith the Lord GOD.

CHAPTER XL.

1 *The time, manner, and end of Ezekiel's vision.* 39 *The eight tables,* 44 *the chambers for the singers.* 48 *The porch of the house.*

IN the five and twentieth year of our captivity, in the beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the self-same day [a]the hand of the LORD was upon me, and brought me thither.

2 In [b]the visions of God brought he me into the land of Israel, and set me upon a very high mountain, [1]by which *was* as the frame of a city on the south.

3 And he brought me thither, and, behold, *there was* a man, [c]whose appearance *was* like the appearance of brass,* [d]with a line of flax in his hand, and a measuring-reed; and he stood in the gate.

4 And the man said unto me, Son of man, [e]behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee *art* thou brought hither: [f]declare all that thou seest to the house of Israel.†

5 And behold a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits *long*, by the cubit and an hand-breadth:‡ so he measured the breadth of the building, one reed; and the height, one reed.

6 ¶ Then came he unto the gate [2]which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, *which was* one reed broad, and the other threshold *of the gate, which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad; and between the little chambers *were* five cubits; and the threshold of the gate, by the porch of the gate within, *was* one reed.

8 He measured also the porch of the gate within, one reed.

9 Then measured he the porch of the gate,§ eight cubits; and [g]the posts thereof, two cubits; and the porch of the gate *was* inward.

10 And [h]the little chambers‖ of the gate eastward *were* three on this side, and three on that side; they three *were* of one measure: and the posts had one measure on this side and on that side.

11 And he measured the breadth of the entry of the gate, ten cubits; *and* the length of the gate, thirteen cubits.

12 The [3]space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side; and the little chambers *were* six cubits on this side, and six cubits on that side.

13 He measured then the gate from the roof of *one* little chamber to the roof of another: the breadth *was* five and twenty cubits,¶ door against door.

14 He made also posts of threescore cubits, even unto the post of [i]the court round about the gate.

15 And from the face of the gate of the entrance unto the face of the porch of the inner gate *were* fifty cubits.

B.C. 587—B.C. 574.

[g] Jer. xxii. 8, 9. Lam. ii. 15-17.

‖ The scottish heathen thought meanly of the God of Israel, and reckoned they came into captivity because the people of some greater god had by the power of their god prevailed against Israel's God and his people; but, by this overthrow given to Gog, they shall see it was not impotence in Israel's God, but iniquity in Israel's people, that brought them into captivity. —POOLE.

[h] Deut. xxxi. 17, 18. Is. viii. 17.

[i] Deut. xxviii. 30. Jud. ii. 14; iii. 8.

[k] Is. lvi. 8. Jer. xxiii. 3. Am. ix. 14.

¶ This prophecy may, in some degree, have been fulfilled in the return of the Jews from the Babylonish captivity, but seems still to look farther, even to the general restoration of the whole nation, which most of the prophets foretell shall come to pass in the latter days (comp. chap. xi. 17; xx. 41; xxviii. 25; xxxvi. 24; xxxvii. 21; xxxviii. 8). —LOWTH.

[l] Joel ii. 18. Zech. i. 14; viii. 2.

* The shame and reproach due to their sins.—LOWTH.

[m] Lev. x. 3. Is. v. 16.

[n] Hos. ii. 20.

[s] *By my causing of them,* &c.

† Which is a spirit of sanctification, to make them holy, and a spirit of strength to confirm them in holiness, and of adoption, to sweeten obedience to them: they shall not, they will not, depart from me, according to the promises (chap. xi. 19, 20; xxxvi. 25-27; xxxvii. 23-28; Jer. xxxi. 31, &c., and xxxii. 37-40). —POOLE.

CHAP. XL.

[a] i. 3; iii. 14, 22; xi. 24; xxxvii. 1. Rev. i. 10.

[b] i. 1; viii. 3.

[1] *Upon.*

[c] i. 7, 27. Dan. x. 5, 6. Rev. i. 15.

* The state of believers here referred to, one of great spiritual glory in the Church, as is signified by the aspect of the person employed to communicate the vision, of brass resembling enduring fire, taken in Scripture for a dispensation of the Spirit of the most glorious character. Christ alone baptizeth with the Spirit and with fire (Luke iii.) Such his aspect upon the apostles at pentecost (Acts ii.), &c.—M'FARLAN.

[d] xlvii. 3. Is. viii. 20; xxviii. 17.

[e] ii. 7, 8; iii. 17; xliii. 10, 11; xliv. 5. Matt. x. 27.

[f] Is. xxi. 10. Jer. xxvi. 2.

† Compare chap. xliii. 10; xliv. 5. The temple now represented was designed, partly to assure the people, that their temple should be restored, and partly to serve them as a model by which they should rebuild it at their return from captivity. The Jewish writers confirm this opinion, when they tell us, "that the children of the captivity, when they returned from Babylon, followed the platform of that temple which Ezekiel described, as far as their circumstances would allow."—LIGHTFOOT.

‡ *By the cubit and an hand-breadth.*—Each cubit containing a cubit and a hand-breadth, called the "great cubit" (ch. xli. 8), and supposed equal to half a yard. The cubit used in Chaldea, where the prophet lived, was five hand-breadths. —CUMBERLAND.

[2] *Whose face was the way toward the east.*

§ This portico looked inward, *i.e.*, into the first court, the court of the women, or of Israel. It was eight cubits, or four yards wide. *And the pillars.*—These were side pillars of stone, which supported the lintels, and were each one cubit broad.—BOOTHROYD.

[g] xlv. 19.

[h] 7.

‖ *The little chambers.*—These rooms were for the use of the porters that took care of the several gates that led to the temple (1 Chr. ix. 18, 23, 24; xxvi. 12, 13). —LOWTH.

[3] *Limit,* or *bound.*

¶ The chambers were each six cubits; to these twelve add ten, the width of the gateway, and three cubits for the breadth of the walls, on which the roof-beams rested, and the whole will be twenty-five cubits.—BOOTHROYD.

[i] viii. 7; xlii. 1. Ex. xxvii. 9.

who "caused them to be led into captivity," and therefore they must not only submit to his will, but endeavour to answer his end in it. [2.] In their comfort: that it is he who has "gathered them to their own land," and left none of them among the heathen. Note, By the variety of events that befall us, if we look up to God in all, we may come to acquaint ourselves better with his attributes and designs. (3.) Then God and they will "never part." [1.] God will "pour out his Spirit" upon them, to prevent their departures from him, and returns to folly again, and to keep them close to their duty. And then, [2.] He will "never hide his face any more from them," will never suspend his favour as he had done.—*Henry.*

CHAP. XL. THE VISION OF THE TEMPLE.—Ver. 2. The vision contained in the remainder of this book is allowed by commentators to be one of the most obscure in the sacred Scripture—so that it is not fully agreed what city, temple, and land were intended; or whether it had reference to former or to future times; whether it be understood literally or figuratively; whether it relate to the Church on earth, or that in heaven. Some think the following description of the temple was intended to shew what Solomon's temple had been; others explain it of the second temple, and of the city, after they were rebuilded, and arrived at their greatest prosperity. There can, indeed, be little doubt that the grand outlines of the description were taken from Solomon's temple, with all the additions made to its courts and out-buildings in after-ages; and that in many particulars it may be considered as a model of it, when destroyed by Nebuchadnezzar. We may also suppose that Zerubbabel, Joshua, and the other Jews, had respect to it, as far as circumstances would permit, in rebuilding the temple after the captivity. There are, however, several circumstances which conclusively shew that something vastly superior to either the first or second temple was intended, and that the external description must be considered as a figure and emblem of spiritual blessings. This will appear, in many particulars, as we proceed, but especially the dimensions of the temple, city, and land; and the division of the land to the prince, priests, and tribes; and the river of water springing from the threshold of the temple, enlarging till it reached the Dead Sea, and sweetening its waters; with the trees growing on the banks of the river, bearing fruit every month, cannot be literally interpreted, or made to accord with anything which has yet taken place.—"The general scope of Ezekiel's temple is, by giving a promise of restoring Solomon's, to preserve the Jews from defiling themselves with idolatry during their captivity; and when the time of that should be expired, to encourage them to go home and rebuild their temple, and observe the laws and ordinances prescribed by Moses, for performing God's worship there, which yet was never to be equal to Solomon's in every respect, before the Messiah should come, whose Church should resemble Solomon's temple, in symmetry and beauty, in firmness and duration, in a regular, orderly, and decent worship of the true God, and in the manifestation of the Divine presence—at first by the miraculous gifts of the Holy Ghost, and ever since by the inward assistances, comforts, and protection of the same Spirit."—(*Lowth.*) The state of the Church, however, in that happy period which we are taught to expect, seems to be emblematically predicted.—"Nothing is more usual than for the prophets to describe the state of the Christian Church by representations taken from the Jewish temple and service."—(*Lowth.*) If we would judge of the propriety with which those glorious days were predicted under such allusions, we must place ourselves in the situation of the pious Jews, when in captivity, who favoured the very dust and stones of their city and temple, and who could not well detach their ideas of the Church's prosperity from that of the external splendour of the sanctuary, or conceive of more glorious times for the worship of God, abstracted from the expectation of a larger temple or city. It is probable that the more immediate accomplishment of the prophecy will be subsequent to the conversion of the Jews, their restoration to their own land, the destruction of Gog and Magog, and the pouring out of the Spirit mentioned in the close of the foregoing chapter; and it will perhaps continue through the thousand years during which Satan will be chained up in the bottomless pit. But whether there will be any external forms analogous to those here predicted cannot be determined, though, in some respects, it seems very improbable. It is, however, absurd to attempt laying down rules for church government, discipline, or modes of worship, from so obscure a vision; seeing men of lively imaginations and contrary sentiments may, perhaps with equal plausi-

16 And *there were* [4]narrow windows to [k]the little chambers, and to their posts within the gate round about, and likewise to the [5]arches; and windows *were* round about [6]inward; and upon *each* post *were* [l]palm-trees.

17 Then brought he me into [m]the outward court,* and, lo, [n]*there were* chambers, and a pavement made for the court round about: [o]thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates, over against the length of the gates, *was* the lower pavement.†

19 Then he measured the breadth, from the forefront of the lower gate [p]unto the forefront of the inner court [7]without, an hundred cubits eastward and northward.

20 ¶ And [q]the gate of the outward court [8]that looked toward the north, he measured the length thereof, and the breadth thereof.‡

21 And [r]the little chambers thereof *were* three on this side, and three on that side; and the posts thereof, and the [9]arches thereof, were [s]after the measure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

22 And their windows, and their arches,§ and their [t]palm-trees, *were* after the measure of the gate that looketh toward the east; [u]and they went up unto it by seven steps; and the arches thereof *were* before them.

23 And [x]the gate of the inner court *was* over against the gate toward the north, and toward the east; [y]and he measured from gate to gate‖ an hundred cubits.

24 ¶ After that he brought me toward the south, [z]and behold a gate toward the south: [a]and he measured the posts thereof, and the arches thereof, according to these measures.

25 And *there were* [b]windows in it, and in the arches thereof round about, like those windows; [c]the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* [d]seven steps to go up to it, and the arches thereof *were* before them; and it had [e]palm-trees, one on this side, and another on that side, upon the posts thereof.¶

27 And *there was* a gate [f]in the inner court toward the south: [g]and he measured from gate to gate toward the south an hundred cubits.

B.C. 574—B.C. 574.

[4] *Closed.*
[k] 7, 12.
[5] *Galleries,* or *porches.*
[6] *Within.*
[l] 1 Kings vi. 29, 32, 35. 2 Chr. iii. 5.
[m] x. 5; xlii. 1; xlvi. 21. Rev. xi. 2.
* There were two courts belonging to Solomon's temple, the outward for the people, the inward for the priests (mentioned 2 Kings xxi. 5). Herod added a third, the court of the Gentiles, when he rebuilt the temple.—LOWTH.
[n] 1 Kings vi. 5. 1 Chr. ix. 26.
[o] xlii. 3; xlv. 5.
† *The lower pavement.*—This was called "the lower pavement," with respect to the several ascents which were still to go up, the nearer you came to the temple.—LIGHTFOOT.
[p] xlvi. 1, 2.
[7] *From without.*
[q] 6.
[8] *Whose face* was.
‡ Namely, after he had measured the gate, the court, and the portico, on the east side, he turned to the north side, in all measures proportionable to the east.—DIODATI.
[r] 7, 10-16, 29, 33, 36, 37.
[9] *Galleries,* or *porches.*
[s] 8, 10, 13, 15.
§ *Their arches*—viz., being gone up those steps they went directly into the entry which had arches on both sides, and in the middle spaces of them were the doorkeepers' chambers.—DIODATI.
[t] 1 Kings vi. 29, 32, 35; vii. 36.
[u] 6, 26, 31, 34. Heb. vi. 1.
[x] 19, 27, 28, 44.
[y] Ez. xxvii. 9-18.
‖ There were gates also multiplied on the way to this temple, leading the worshippers, at every little interval, to look to Christ as the only door into the true sheepfold; as the one who alone can open so that none can shut; as the opener of the only way of accepted access to Almighty God.—M'FARLAN.
[z] xlvi. 2.
[a] 21, 25, 29, 33.
[b] John xii. 46.
[c] 21, 33.
[d] 2 Pet. iii. 13.
[e] 16, 22. Ps. xcii. 12, 13.
¶ Namely, these fronts or half-columns had palms upon their capitals instead of leaves, and there was a branch of palm on each side, which did always cast out its sprigs or tops to make the volutes or scrolls on both sides.—DIODATI.
[f] 23, 32.
[g] 19, 23, 47.

* There were outer and inner courts, to shew at once the glorious majesty of the Almighty, and that his people must advance in holiness if they would approach him nearly; the steps also shew the elevating power of his grace.—M'FARLAN.
[h] 32, 35.
† After he had measured the inner court, he took the dimensions of the south gate itself, and the chambers thereto belonging, and found them of the same dimensions with the former.—LOWTH.
[i] 7, 10, 12. 1 Chr. xxviii. 11, 12.
[k] 16, 22, 25.
[l] 21, 25, 33, 36.
[1] *Breadth.*
[m] 26, 34.
[n] 22, 26, 34, 37.
[o] 28-31, 35.
‡ The east and north gate had the same dimensions with the south gate, described ver. 28, 29, 31.—BOOTHROYD.
[p] 21, 25, 36.
[q] 6, 22, 26, 31, 37, 49.
[r] 27, 32; xliv. 4; xlvii. 2.
[s] 21, 29, 33.
[t] 31, 34.
[u] 19; xli. 10, 11. 1 Kings vi. 8.
[x] Lev. i. 9; viii. 21, Heb. x. 22.
[y] xli. 22; xliv. 16. Luke xxii. 30.
§ The tables for the slaughter of these victims are placed here at the very entrance of the inner temple, to shew us that by Christ alone we have access to the holiest of all; and there are several walls, and gates, and steps, and guard-houses, to be passed before arriving at them, to shew that Christ's sacrifice only avails those who are in earnest to leave corruption and the world behind them, as they enter by him into the service of the Holy One; and that no power whatever shall be permitted to deprive any such of the full enjoyment of his redeeming work.—M'FARLAN.
[z] Lev. i. 3, &c.
[a] Lev. iv. 13, &c. 2 Cor. v. 21.
[b] Lev. v. 6, &c.; vi. 6; vii. 1, 2.
[2] *At the step,* 34.

28 And he brought me to the inner* court by the south gate: and he measured the south gate [h]according to these measures;†

29 And [i]the little chambers thereof, and the posts thereof, and the arches thereof, according to these measures: [k]and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* [l]five and twenty cubits long, and five cubits [l]broad.

31 And the arches thereof *were* toward the outer court; [m]and palm-trees *were* upon the posts thereof: and the going up to it *had* [n]eight steps.

32 ¶ And he brought me [o]into the inner court toward the east: and he measured the gate according to these measures.‡

33 And the little chambers thereof, and the posts thereof, and the arches thereof, *were* according to these measures; and *there were* windows therein, and in the arches thereof round about: [p]*it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court; and palm-trees *were* upon the posts thereof, on this side, and on that side: and the going up to it *had* [q]eight steps.

35 ¶ And he brought me [r]to the north gate, and measured *it* according to these measures;

36 The [s]little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And [t]the posts thereof *were* toward the outer court; and palm-trees *were* upon the posts thereof on this side, and on that side: and the going up to it *had* eight steps.

38 And [u]the chambers, and the entries thereof, *were* by the posts of the gates, [x]where they washed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two [y]tables§ on that side, to slay thereon [z]the burnt-offering, and the sin-offering, and [b]the trespass-offering.

40 And at the side without, [2]as one goeth up to the entry of the north gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four

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bility, accommodate it to their systems.—In general, the vision seems to have been intended, both to remind the Jews of what they had lost by their sins, and so to lead them to repentance, and to encourage their hopes of the final prevalence of that cause which was at that time so greatly depressed. *A very*, &c.—"Mount Moriah is called 'a very high mountain,' because it represents the seat of the Christian Church, foretold by the prophets, that it should be 'established on the top of the mountains.' "—"Mount Moriah lay southward of the hill of Zion, though northward of the lower part of the city, commonly called Jerusalem."—(*Lowth.*) The very high mountain, however, is not said to have been *Moriah* or Zion.—*Scott.*

ITS PARTS AND MEASUREMENT.—The measuring-reed which was in the hand of the surveyor-general was mentioned before (ver. 3). Here we are told (ver. 5) what was the exact length of it, which must be observed, because the house was measured by it. It was six "cubits long," reckoning, not by the common cubit, but the "cubit of the sanctuary," the sacred cubit, by which it was fit that this holy house should be measured, and that was a hand-breadth, four inches longer than the common cubit; the common cubit was eighteen inches, this twenty-two. Yet some of the critics contend, that this "measuring-reed" was but six common cubits in length, and one hand-breadth added to the whole. The former seems more probable. Here is an account—I. Of the "outer wall" of the house, which compassed it round, which was three yards thick, and three yards high; which denotes the separation between the Church and the world on every side, and the Divine protection which the Church is under. If a wall of this vast thickness will not secure it, God himself will be "a Wall of fire round about it;" whoever attack it, it is at their peril. II. Of the several gates, with the chambers adjoining to them. Here is no mention of the outer court of all, which was called the "court of the Gentiles;" some think, because in gospel-times there should be such a vast confluence of Gentiles to the Church, that their court should be left "unmeasured," to signify that the worshippers in that court should be "unnumbered" (Rev. vii. 9, 11, 12). 1. He begins with the "east gate," because that was the usual way of entering into the lower end of the temple; the holy of holies being at the "west" end, in opposition to the idolatrous heathen that worshipped toward the "east." 2. The gates that looked toward the "north" (ver. 20), and toward the "south" (ver. 24), with their appurtenances, are much the same with that toward the "east, after the measure of the first gate" (ver. 21). But the description is repeated very particularly. And thus largely was the structure of the tabernacle related in Exodus, and of the temple in the books of Kings and Chronicles, to signify the special notice God "does take," and his ministers "should take," of all that belong to his Church. His delight is in them, his eye is upon them; he knows all that are his—all his living temples, and all that belongs to them. Observe, (1.) This temple had not only a gate toward the "east," to let into it the "children of the east" that were famous for their wealth and wisdom; but it had a gate to the "north," and another to the "south," for the admission of the poor and less civilised nations. The new Jerusalem has twelve "gates," three towards each quarter of the world (Rev. xxi. 13); for many shall come from all parts, to "sit down" there (Matt. viii. 11). (2.) To those gates they went up "by steps, seven steps" (ver. 22-26), which, as some observe, may remind us of the necessity of advancing in grace and holiness, adding one grace to another; going from step to step, "from strength to strength," still pressing forward toward perfection; upward, upward, toward heaven, the temple above.

ITS TABLES AND CHAMBERS.—Ver. 39-49. In these verses we have an account, 1. Of the tables that were in the porch of the gates of the "inner court." We find no description of the altars of burnt-offerings in the midst of that court till chap. xliii. 13. But because the one altar under the law was to be exchanged for a multitude of tables under the gospel, here is *early notice* taken of the tables, at our entrance into the inner court; for, till we come to partake of the "table of the Lord," we are but professors at large; our admission to that is our entrance into the "inner court." But in this gospel-temple we meet with no altar, till after the glory of the Lord has taken possession of it, for Christ is "our Altar," that sanctifies every gift. Here were "eight tables" provided, whereon to "slay the sacrifices" (ver. 41). We read not of any tables for this purpose, either in the tabernacle or in Solomon's temple. But here they are provided, to intimate the multitude of spiritual sacrifices that should be brought to God's house in gospel-times, and the multitude of hands that should be

tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices.*

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

43 And within *were* [3]hooks,‖ an hand broad, fastened round about: and [c]upon the tables *was* the flesh of the offering.

44 ¶ And without [d]the inner gate *were* the [e]chambers of the singers in the inner court, which *was* at the side of the north gate; and their prospect *was* toward the south; one at the side of the east gate *having* the prospect toward the north.

45 And he said unto me, This chamber,¶ whose prospect *is* toward the south, *is* for the priests, [f]the keepers of the [4]charge of the house.

46 And the chamber whose prospect *is* toward the north *is* for the priests,* [g]the keepers of the charge of the altar: these [h]*are* the sons of Zadok, among the sons of Levi, [i]which come near to the LORD to minister unto him.

47 So he measured the court, [k]an hundred cubits long, and an hundred cubits broad, foursquare; and the altar *that was* before the house.

48 ¶ And he brought me to the [l]porch of the house, and measured *each* post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

49 The length† of the porch *was* twenty cubits, and the breadth eleven cubits; and *he brought me* by [m]the steps whereby they went up to it: and *there were* [n]pillars by the posts, one on this side, and another on that side.

CHAPTER XLI.

The measures, parts, chambers, and ornaments of the temple.

AFTERWARD [a]he brought me [b]to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the [1]door* *was* ten cubits; and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured [c]the length thereof, forty cubits, and the breadth, twenty cubits.

3 Then went he inward, and measured the post of the door two cubits, and the door six cubits, and the breadth of the door seven cubits.

4 So he measured the length thereof, [d]twenty cubits, and the breadth, twenty cubits, before the temple:† and he said unto me, [e]This *is* the most holy *place.*

5 After he measured the wall of the house six cubits; and the breadth of *every* [f]side-chamber four cubits, round about the house on every side.

6 And the side-chambers *were* three, [2]one over another, and [3]thirty in order; [g]and they entered into the wall which *was* of the house for the side-chambers round about, that they might [4]have hold, but they had not hold in the wall of the house.‡

7 And [5]*there was* an enlarging§ and a winding about still upward to the side-chambers; for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

8 I saw also the height of the house‖ round about: the foundations of the side-chambers *were* [h]a full reed of six great cubits.

9 The thickness of the wall, which *was* for the side-chamber without, [i]*was* five cubits; and *that* [k]which *was* left *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward *the place that was* left,¶ one door toward the north, and another door toward the south: [l]and the breadth of the place that was left *was* five cubits round about.

12 Now the building that *was* before [m]the separate place, at the end toward the west, *was* seventy cubits broad; and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long; and the separate place, and the building, with the walls thereof, an hundred cubits long;

14 Also the breadth of the face of the house,*

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[3] *End-irons*, or *the two hearthstones.*

‖ Hooks for hanging up the beasts for sacrifice, in order to the flaying of them; or, as some think the meaning of the Hebrew word to be, edges to the tables, to prevent the instruments of sacrifice from slipping off. — LIGHTFOOT.

[c] Lev. i. 6, 8; viii. 20.

[d] 23, 27.

[e] 7, 10, 29. 1 Chr. vi. 31, 32.

¶ *Chamber*, may here stand for chambers, in the plural. *Keepers of the charge of the house.*—They took care of the holy vessels, and kept constant watch and ward (see 1 Chr. ix. 23. Ps. cxxxiv. 1). —GILL.

[f] Lev. viii. 35. Rev. i. 6.

[4] *Ward*, or *ordinance.*

* Another wing or row of chambers on the south side of the inner court is for the descendants of the family of Aaron, whose office it is to attend upon the service of the altar, and keep the fire burning thereon perpetually (Lev. vi. 12, 13).—LOWTH.

[g] xliv. 15. Lev. vi. 12, 13.

[h] xliii. 19; xliv. 15, 16; xlviii. 11.

[i] Lev. x. 3. Eph. ii. 13.

[k] 19, 23, 27.

[l] 1 Kings vi. 3.

† Correspondent to the breadth of the temple, before which this porch was. *By the steps*; Ital., *Besides the space of the steps whereby they went up to it*—*i.e.*, not comprehending within this breadth the space which these steps took up, they being on the outside of the portico. *Pillars*—viz., made by Solomon (1 Kings vii. 21; 2 Chr. iii. 15). —DIODATI.

[m] 31, 34, 37.

[n] 1 Kings vii. 15-21. Rev. iii. 12.

CHAP. XLI.

[a] xl. 3, 17.

[b] 1 Kings vi. 2. Zech. vi. 12, 13.

[1] *Entrance.*

* Or entrance filled up by the folding gates. *The sides.*—The walls on each side the doorway were five cubits. This portico of the temple, or most holy place, was of the same dimensions as that of Solomon's temple (1 Kings vi. 20).—BOOTHROYD.

[c] 1 Kings vi. 2, 17. 2 Chr. iii. 3.

[d] 1 Kings vi. 20. Rev. xxi. 16.

† Or, according to the breadth of the temple; that is, corresponding to it.—LOWTH.

[e] Ex. xxvi. 33, 34. Heb. ix. 3, 8.

[f] 6, 7; xlii. 3-14. 1 Kings vi. 5, 6.

[2] *Side-chamber over side-chamber.*

[3] *Three and thirty times*, or *feet.*

[g] 1 Kings vi. 6, 10.

[4] *Be holden.*

‡ Though the beams of the chamber were admitted into the outer wall, they rested on the projections of the inner wall; either from reverence to the sacred place, or to secure it from fire.—NEWCOME.

[5] It was *made broader, and went round.*

§ *An enlarging*—viz., a void space left within those buttresses for a staircase, made snail-fashion, whereby they went up to these three stories of chambers, which were between the two buttresses, in each of which there was a door to go from one chamber to the other (ver. 11). —DIODATI.

‖ *Of the house*—of the chambers, or the three stories of them; it is not the temple. The lowest chamber had properly a foundation laid on the earth, but the floor of the middle and highest story must be accounted here a foundation; so from the ground to the ceiling of the first room was six great cubits; from the first beams, joists, and boards, to the second, six great cubits; and from the third floor to the roof of the chamber, a like number; to which, if we add one cubit for thickness of each of the three roofs or floors, you have twenty-one cubits for height—ten yards and a half high.—POOLE.

[h] xl. 5.

[i] 5.

[k] xlii. 1, 4.

¶ The doors of the side-chambers opened into this void space or gallery, one northward and another southward.—NEWCOME.

[l] 9; xlii. 4.

[m] 13-15; xlii. 1, 10.

* The whole temple, with the porch and walls, was a hundred cubits in length westward.—LOWTH.

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employed in offering up those sacrifices. 2. The use that some of the "chambers," mentioned before, were put to. (1.) Some were for the "singers" (ver. 44). It should seem, they were first provided for before any other that attended this temple service; to intimate, not only that singing of psalms should still continue a gospel-ordinance, but that the gospel should furnish all that embrace it with abundant matter for joy and praise, and give them occasion to "break forth into singing," which is often foretold concerning gospel-times (Ps. xcvi. 1; xcviii. 1). Christians should be singers. "Blessed are they that dwell in God's house," they will be "still praising him." (2.) Others of them were for "the priests;" both those that kept "the charge of the house," to cleanse it, and to see that none came into it to pollute it, and to keep it in good repair, and those that "kept the charge of the altar," that "came near to the Lord to minister to him." God will find convenient lodging for all his servants. Those that do the work of his house shall enjoy the comforts of it. 3. Of the inner court; the court of the priests, which was fifty yards square. The altar that "was before the house" was placed in the midst of this court, over against the three gates, which, standing in a direct line with the three gates of the outer court, when the gates were set open, all the people in the outer court might through them be spectators of the service done at the altar. Christ is both our Altar and our Sacrifice, to whom we must look with an eye of faith in all our approaches to God, and he is Salvation in the midst of the earth (Ps. lxxiv. 12), to be looked unto from all quarters. 4. Of the porch of the house. The "temple" is called "the house," emphatically, as if no other house were worthy to be called so.—*Henry.*

CHAP. XLI. ARCHITECTURE AND FURNITURE OF THE TEMPLE.—Ver. 1. "By the posts are meant the door-cases on each side of the entrance. These were six cubits thick on the north and south sides—the same thickness had the upper lintel over the door.—The word rendered "tabernacle," sometimes signifies *covering.*—In this signification it may not be unfitly applied to the upper lintel, which is a kind of covering to the door."—(*Lowth.*) Some understand the verse of pent-houses, in the front of the porch, on each side, six cubits wide, with a covering of the same dimensions. Ver. 2. The door out of the porch into the sanctuary seems to have been wider than that out of the court into the porch; but the whole length of the porch is still made out to be twenty cubits, perhaps including the side walls. The dimensions of the first sanctuary, and of the most holy place, accord with those in Solomon's temple. Ver. 3. The partition wall between the sanctuary and the holy of holies is supposed to have been two cubits in thickness; the breadth of the wall on each side the gate seven cubits; and the entrance six cubits in width. Ver. 5, 6. *Six cubits.*—"The thickness of the wall from the foundation; the first story of the side-chambers."—(*Lowth.*) The lower side-chambers in Solomon's temple were five cubits wide.—"At five cubits' height from the ground, the wall which supported these outward chambers abated of its thickness one cubit; and there was a rest or ledge of one cubit's breadth, on which the ends of each story were fastened; but they were not fastened in the main wall of the house." —(*Lowth.*) Ver. 7. "So much of breadth was added to the side-chambers as was taken out of the thickness of the wall; so that the middle story was one cubit, and the upper story two cubits, larger than the lower rooms.—And winding stairs, which enlarged as the rooms did, went up between each two chambers, from the bottom to the top; and there were two doors at the top of each pair of stairs, one opening into one room, and the other into that over against it.—By 'the house' is meant these chambers three stories high" (ver. 9.)—(*Lowth.*) Ver. 8. This may mean that the prophet, from the upper chamber, had a view of the height of these buildings, which surrounded the temple; and, considering the rests as a part of the foundation on which they were supported, it was a full reed, or six large cubits (chap. xl. 3). Ver. 10. A different word is here used for *chambers* than before; and some suppose that another row of buildings, at twenty cubits' distance from the side-chambers, is intended. There was a row of chambers joined to the temple, and another row of buildings parallel with them, with a passage of ten or eleven yards in breadth between them, besides the place that was left, before spoken of (ver. 9).—But the description, and the various explanations of different commentators, are very obscure; and probable conjecture seems all that can be attained to on the subject. Ver. 11. "The doors of the lower rooms opened into the void space between the chambers."—(*Lowth.*) This was the

and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the [6]galleries thereof on the one side, and on the other side, an hundred cubits, with [n]the inner temple, and the porches of the court;

16 The door-posts, and the [o]narrow windows, and the galleries round about on their three stories, over against the door, [7]ceiled with wood round about, and [8]from the ground up to the windows, and the windows *were* covered;[†]

17 To that above the door, even unto the inner house, and without, and by all the wall round about, within and without, by [9]measure.

18 And *it was* made [p]with cherubims[‡] and [q]palm-trees, so that a palm-tree *was* between a cherub and a cherub; [r]and *every* cherub had two faces;

19 So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door[§] *were* cherubims and palm-trees made, and *on* the wall of the temple.

21 The [1]posts of the temple *were* squared, *and* the face of the sanctuary; the appearance *of the one* as the appearance *of the other*.

22 The [s]altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof, *were* of wood: and he said unto me, [t]This *is* the table that *is* before the LORD.‖

23 And [u]the temple and the sanctuary had two doors.

24 And the doors had two leaves *apiece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door*.¶

25 And *there were* made on them, on the doors of the temple, [x]cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks[*] upon the face of the porch without.

26 And *there were* [y]narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

B.C. 574—B.C. 574.

[6] Or, *several walks, or walks with pillars.*
[n] 17; xli. 15.
[o] 26; xl. 16, 25. 1 Cor. xiii. 12.
[7] *Ceiling of wood.*
[8] *The ground unto the windows.*
† With lattices, or curtains, or both.—NEWCOME.
[9] *Measures.*
[p] 1 Kings vi. 29-32; vii. 36.
‡ On the inside of the house, the walls were adorned with carved work of cherubim and palm-trees, as in Solomon's temple (see 1 Kings vi. 29).—LOWTH.
[q] xl. 16, 22. Rev. vii. 9.
[r] i. 10; x. 14, 21. Rev. iv. 7-9.
§ *The door.*—Some think it is the great east gate; I think rather here is an enallage, or change of number, *door* for *doors*, and that every porch was so beautified (see chapter xl. 16, 22, 26, 34). These beautiful sculptures were round about the walls of the temple, and oracle too, although not expressed here.—POOLE.
[1] *Post.*
[s] Ex. xxx. 1-3. 2 Chr. iv. 19.
[t] xxiii. 41; xliv. 16. Rev. iii. 20.
‖ Compare chapter xliv. 16. The words "altar" and "table" are used promiscuously; see Heb. xiii. 10, where, by "altar" the apostle means "table."—NEWCOME.
[u] 1 Kings vi. 31-35. 2 Chr. iv. 22.
¶ The two doors doubled may signify that it is by the joint operation of the Son and Spirit that we enter into the kingdom of heaven.—M'FARLAN.
[x] 18-20.
* *Thick planks*—viz., the heads of the beams of the floor of the portico, which was before the temple, did jet out in the void space of the freeze, above the architrave wrought in triglyphes, or modiglions, and mensolas, according to the ancient manner of architecture. In following ages, the same form hath been observed, but all hath been made of stone.—DIODATI.
[y] 16; xl. 16.

CHAP. XLII.
[a] xl. 3, 24; xli. 1.
[b] xl. 20. Rev. xi. 2.
[c] 4; xli. 9, 12-15.
[d] xli. 10.
[e] xl. 17, 18. 2 Chr. vii. 3.
[f] xli. 15, 16.
[g] Matt. vii. 14. Luke xiii. 24.
[h] The ceiling of the uppermost chambers was not so high as the ceiling of the lower, and these were also lower than the vaults below them. *For the galleries*; Ital. *for the pilasters*—that is to say, the pilasters and half columns which were set to the outside of these chamber walls, were of a lesser proportion, and not so massy as those beneath; wherefore, according to reason, they ought not to be so high.—DIODATI.
[1] *Did eat of these.*
[2] And *the building* consisted *of the lower and the middlemost.*
[i] xli. 6. 1 Kings vi. 8.
[3] *From the place of.*
[4] *He that brought me.*
[5] *He came.*
[k] 1, 13; xli. 13-15.
[l] 2-8.
† *The way*—the walk (ver. 4). *Like the appearance*—exactly uniform with the fabric, on the north side. *All their goings out*—every window and door. *Were both according to their fashions*—framed in the same manner. *According to their doors*—according to the number of the doors in the one was the number of the other, all in all things exactly alike.—POOLE.
‡ *Toward the south.*—The like ought to be understood of the northern ones. *Before the wall.*—The Heb. word is of a very doubtful and obscure signification: it may signify straight; and it seems this closure was made like a wall breast high, or to some leaning place where one stood upright.—DIODATI.
[1] 9.
[m] Ex. xxix. 31. Lev. vi. 14-16, 26.
§ The shewbread, the remainder of the meat offering, sin-offering, and trespass-offering, are expressly called the most holy things (Lev. vi. 14, 17; xxiv. 9. Num. xviii. 9); and are distinguished from the holy things, such as are the peace-offerings, first-fruits, and tithes (Lev. xxi. 22). These were to be eaten within the precincts of the temple by the same laws.—LOWTH.

CHAPTER XLII.

1 *The priests' chambers:* 13 *the use thereof.* 15 *The outward court measured.*

THEN [a]he brought me forth into [b]the outer court, the way toward the north; and he brought me into the [c]chamber that *was* over against the separate place, and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north door, and the breadth *was* fifty cubits.

3 Over against [d]the twenty *cubits* which *were* for the inner court, and over against [e]the pavement which *was* for the outer court, *was* [f]gallery against gallery in three *stories*.

4 And before the chambers *was* a walk of ten cubits breadth inward, [g]a way of one cubit; and their doors toward the north.

5 Now the upper chambers *were* shorter:* for the galleries [1]were higher than these, [2]than the lower, and than the middlemost of the building.

6 For they *were* in [h]three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitened more than the lowest and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, toward the outer court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the outer court *was* fifty cubits: and, lo, before the temple *were* an hundred cubits.

9 And [3]from under these chambers *was* [4]the entry on the east side, as [5]one goeth into them from the outer court.

10 The chambers *were* in the thickness of the wall of the court toward the east, [i]over against the separate place, and over against the building.

11 And [k]the way† before them *was* like the appearance of the chambers which *were* toward the north, as long as they, *and* as broad as they; and all their goings out *were* both according to their fashions, and according to their doors.

12 And according to the doors of the chambers that *were* toward the south‡ [l]*was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entereth into them.

13 ¶ Then said he unto me, The north chambers *and* the south chambers, which *are* before the separate place, [m]they *be* holy chambers,§ where

case both of those chambers which were on the south side, and those on the north side of the temple. Ver. 12. It has been supposed that there was a row of buildings on the south and north sides of the temple (besides the side-chambers), with a space of twenty cubits between; and perhaps some building was erected on the west end of the temple, seventy cubits wide and ninety long, with a wall five cubits thick. Some, however, understand the verse of *a wall*, which was continued from east to west, on the outside of all the buildings before mentioned, by the sides of the temple, to the extent of ninety cubits, and at the west end, to seventy cubits.—From north to south is called its *breadth*, as it corresponded with the width of the temple; from east to west its length, as it was parallel with the length of the temple. *From*, &c. "He measured from the ground up to the windows of the temple, which were placed above the side-chambers. The windows were covered, either because the side-chambers hindered their being seen in the inner court; or else they were covered on the inside with curtains drawn before them."—(*Lowth.*) Ver. 17. "The windows were placed above the height of the door, at the east end of the temple; and were continued at measured distances, at the same height along the wall, on both sides to the wall of the inner sanctuary; in which there were no windows."—(*Lowth.*) The windows on the out-buildings seem likewise to be included, which were placed at regular distances, and made in exact proportion. Ver. 18-20. "The cherubim had four faces: but only two of these appeared in the carved work; the other two faces, that of an ox or eagle, being supposed to be hid in the plain or surface of the wall."—(*Lowth.*) The two faces, which were most conspicuous, seem to be intended. Ver. 21. "The lintels both of the temple and the inner sanctuary were not arched, but square; with a flat beam laid on the top of the side-posts."—(*Lowth.*) Ver. 22. "The altar of wood" must signify that on which incense was burned.—The dimensions are here much larger than those mentioned in Exodus; but that made by Solomon is supposed to have been larger than that made by Moses. Both of these, however, were covered with gold; and it is very remarkable, that in this temple described by Ezekiel, there is not the least mention made of gold or silver, though there was such a profusion of these metals, both in the tabernacle made by Moses, and in Solomon's temple. Does not this imply, that a glory of a more spiritual nature was intended under these emblems? Thus the glory of the second temple was greater than that of the first, because honoured by the personal presence of Immanuel.—*Scott.*

CHAP. XLII. CHAMBERS ROUND ABOUT THE TEMPLE.—Ver. 1-14. We shall only observe, in general, 1. That about the temple, which was the place of public worship, there were private chambers, to teach us that our attendance upon God in solemn ordinances will not excuse us from the *duties of the closet*. 2. That these chambers were *many*: there were three *stories* of them, and though the higher stories were not so large as the lower, yet they served as well for retirement. There were *many*, that there might be conveniences for all such devout people as Anna the prophetess, who "departed not from the temple night or day" (Luke ii. 37). "In my Father's house are many mansions;" in his house on earth there are so; multitudes by faith have taken lodgings in his sanctuary, and yet *there is room*. 3. That before these chambers there were "walks of five yards broad," in which those that had lodgings in these chambers might meet for conversation, might walk and talk together for their mutual edification, might communicate their knowledge and experiences. For we are not to spend all our time between the church and the chamber, though a great deal of time may be spent to very good purpose in both; but man is made for society, and Christians for the communion of saints; and the duties of that communion we must make conscience of, and the privileges and pleasures of that communion we must take the comfort of.

THEIR USE.—Ver. 13, 14. Here is the use of these chambers appointed. 1. They were "for the priests" that approach unto the Lord, that they may be always near their business, and may not be non-residents; *therefore* they are called *holy chambers*, because they were for the use of them that ministered in holy things, during their ministration. Those that have public work to do for God and the souls of men, have need to be much *in private*, to fit themselves for it. Ministers should spend much time in their chambers, in reading, meditation, and prayer, that their "profiting may appear;" and they ought to be provided with conveniences for this purpose. 2. There

the priests that [n]approach unto the LORD shall eat the most holy things: there shall they lay [o]the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering; for the place *is* holy.

14 When the priests enter therein, then shall [p]they not go out of the holy *place* into the outer court, but there they shall lay their garments wherein they minister; for they *are* holy; [q]and shall put on other garments, and shall approach to *those things* which *are* for the people.

15 ¶ Now, when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect *is* toward the east, and measured it round about.

16 He measured the east [6]side‖ with the measuring-reed, five hundred reeds, with the measuring-reed round about.

17 He measured the north side, five hundred reeds, with the measuring-reed round about.

18 He measured the south side, five hundred reeds, with the measuring-reed.

19 He turned about to the west side, *and* measured five hundred reeds, with the measuring-reed.

20 He measured it by the four sides: it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary¶ and the profane place.

CHAPTER XLIII.

1 *The glory of God returneth into the temple.* 7 *God's promise to dwell there if the people put away their sins.* 13 *Of the altar, &c.*

AFTERWARD he brought me to the gate, *even* [a]the gate that looketh toward the east:*

2 And, behold, [b]the glory of the God of Israel [c]came from the way of the east; [d]and his voice *was* like a noise of many waters: and [e]the earth shined with his glory.

3 And *it was* according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came [1]to destroy the city:† and the visions *were* like the vision that I saw by [f]the river Chebar; and I fell upon my face.

4 And the glory of the LORD [g]came into the house, by the way of the gate whose prospect *is* toward the east.

5 So [h]the spirit took me up, [i]and brought me into the inner court; and, behold, the glory of the LORD filled the house.‡

6 And [k]I heard *him* speaking unto me out of the house; and [l]the man stood by me.

7 ¶ And he said unto me, Son of man, [m]the place of my throne, and the place of the soles of my feet, [n]where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel [o]no more defile, *neither* they, nor their kings, by their whoredom, nor by the carcases of their kings in their high places.

8 In their setting of their threshold by my thresholds,§ and their post by my posts, [2]and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in thine anger.

9 Now [p]let them put away their whoredom, and [q]the carcases‖ of their kings, far from me, [r]and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, [s]shew the house to the house of Israel,¶ [t]that they may be ashamed of their iniquities; and let them measure the [3]pattern.

11 And if they be ashamed of all that they have done, [u]shew them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, [x]and do them.

12 This *is* the law of the house; [y]Upon the top of the mountain the whole limit thereof round about *shall be* most holy. Behold, this *is* the law of the house.

13 ¶ And these *are* [z]the measures of the altar after the cubits: [a]The cubit *is* a cubit and an hand-breadth; even the [4]bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the [5]edge thereof round about *shall be* a span; and this *shall be* the higher place of the altar.

14 And from the bottom *upon* the ground *even* to the lower settle* *shall be* two cubits, and the breadth one cubit; and from the lesser settle *even* to the greater settle *shall be* four cubits, and the breadth *one* cubit.

B.C. 574—B.C. 574.

[n] xl. 46. Lev. x. 5. Num. xvi. 5, 40.
[o] Lev. ii. 3, 10. Num. xviii. 9, 10.
[p] xliv. 19. Ex. xxviii. 40-43.
[q] Is. lxi. 10. Rom. iii. 22; xiii. 14.
[6] *Wind.*
‖ These are the measures of the holy mountain or area upon which the temple stood; it is an exact square. Capellus is of opinion, that instead of "five hundred reeds," we ought to read "five hundred cubits;" and this reading is supported by the Septuagint, by St Jerome, by the Jewish authors themselves, by all the interpreters, and by the actual size of the holy mountain. The smaller cubit is probably here intended.—CALMET.
¶ By the "sanctuary" is here meant, the whole compass of ground which was the precincts of the temple, elsewhere called the "holy mountain" (see chap. xliii. 12); in comparison of which Jerusalem itself, although upon several accounts styled "the holy city," was esteemed but as profane or unconsecrated ground (see chap. xlviii. 15).—LOWTH.

CHAP. XLIII.

[a] xl. 6.
* What is here described took place in vision, just as we are to understand what is said of the removal of the visible symbol of the Divine presence (chap. xi. 23).—DR HENDERSON.
[b] i. 28. Is. vi. 3. John xii. 41.
[c] xi. 23.
[d] Rev. i. 15
[e] Is. lx. 1-3. Hab. iii. 3. Rev. xviii. 1.
[1] *To prophesy that the city should be destroyed.*
† When I was transported in vision to Jerusalem, to foretell the destruction of the city.—CALMET.
[f] i. 3; iii. 23.
[g] x. 18, 19.
[h] 1 Kings xviii. 12. Acts viii. 39.
[i] Cant. i. 4. 2 Cor. xii. 2-4.

‡ The glory, or the symbol of the Divine presence, entered into the temple and settled there, as it did when it was finished by Solomon (1 Kings viii. 10, 11).—LOWTH.

[k] Lev. i. 1. Rev. xvi. 1.
[l] xl. 3.
[m] Is. vi. 1. Rev. xxii. 3.
[n] Ex. xxix. 45. Matt. xxviii. 20.
[o] Hos. xiv. 8. Zech. xiii. 2.
§ They had brought their images even into the sanctuary itself; so that the thresholds and pillars of the places erected for idolatry stood close by, or over against the threshold, pillars, and posts of the temple; and there was but a wall between the glorious God and these his contemptible and detestable rivals.—SCOTT.
[2] *For* there was but *a wall between me and them.*
[p] Hos. ii. 2. Col. iii. 5-9.
[q] xxxvii. 23.
‖ By the idols set up by their kings in the high places (Jer. xvi. 18).—LOWTH.
We may understand by "carcases," bodies offered to idols.—BISHOP HALL.
[r] xxxvii. 26-28.
[s] Ex. xxv. 40.
¶ *Shew the house to the house of Israel.*—Shew them this holy house where the Holy Ghost dwells, that they may be ashamed of their iniquities. Their name, their profession, their temple, their religious services, all bound them to a holy life; all within them, all without them, should have been holiness unto the Lord. But, alas! they have been bound by no ties, and they have sinned against all their obligations; nevertheless, let them measure the pattern, let them see the rule by which they should have walked; and let them measure themselves by this standard, and walk accordingly.—CLARKE.
[t] Rom. vi. 21.
[3] *Sum, or number.*
[u] xl.-xlii.
[x] John xiii. 17.
[y] Ps. xciii. 5. Joel iii. 17. Rev. xxi. 27.
[z] Ex. xxvii. 1-8.
[a] xl. 5.
[4] *Bosom.*
[5] *Lip.*
* The "settle" means the imbenching or narrowing. The altar was made narrower as it came nearer to the top. On this lower settle or ledge the priests walked round the altar.—NEWCOME.

the priests were to deposit "the most holy things," those parts of the offerings which fell to their share; and there they were "to eat them," they and their families in a religious manner; for "the place is holy;" and thus they must make a difference between those feasts upon the sacrifice and other meals. 3. There (among other uses) they were to lay their vestments, which God had appointed them to wear when they ministered at the altar; their linen ephods, coats, girdles, and bonnets. We read of the providing of priests' garments after their return out of captivity (Neh. vii. 70, 72). When they had ended their service at the altar, they must lay by those garments, to signify that the use of them should continue only during that dispensation; but they must "put on other garments," such as other people wear, when they "approached to these things which were for the people," to do that part of their service which related to the people, to teach them the law, and to answer their inquiries.

THEIR DIMENSIONS.—Ver. 15-20. We have attended the measuring of this mystical temple, and are now to see how far the holy ground on which we tread extends; and that also is here measured, and found to take in a great compass. Observe, 1. What the dimensions of it were. It extended each way 500 reeds, each reed above three yards and a half, so that it reached every way about an English measured mile, which, the ground lying square, was above four miles round. Thus large were the suburbs (as I may call them) of this mystic temple; signifying the great extent of the Church in gospel-times, when all nations should be *discipled*, and the kingdoms of the world made Christ's kingdoms. 2. Why the dimensions of it were made thus large. It was to *make a separation*, by putting a very large distance *between the sanctuary* and *the profane place;* and *therefore* there was a *wall* surrounding it, to keep off those that were unclean, and to separate between the "precious and the vile." Note, A *difference is to be put* between common and sacred things, between God's name and other names, between his day and other days, his book and other books, his institutions and other observances; and a *distance to be put* between our worldly and religious actions, so as still to go about the worship of God with a *solemn pause.—Henry.*

CHAP. XLIII. GOD'S GLORY IN THE NEW TEMPLE.—Ver. 2-5. "The word 'Behold,' is an expression of joy and admiration; as if the prophet had said, Behold a wonderful and joyful sight! The glory of the God of Israel, which had so long departed from this place, is now returned to it, and the same way by which it departed."—(*Lowth.*) It is not recorded that the glory of God visibly took possession of the second temple; as it had done of the tabernacle, and afterwards of Solomon's temple when consecrated. It therefore seems necessary to look beyond the return of the Jews from Babylon, and the rebuilding of the temple, for the fulfilment of these predictions. Indeed, the personal presence of Immanuel at the second temple rendered it more glorious than that built by Solomon (Hag. ii. 9); yet this part of the vision rather relates to the times which are supposed to be predicted in the whole of this description—namely, those that shall succeed the conversion of the Jews, and their restoration to their own land. The prophet saw the glory of the God of Israel coming "from the east." Christ is "the Sun of righteousness:" and the sun ariseth in the east; so did he arise in the eastern regions, and thence his light hath been communicated to the western world. It is not intimated that a dark cloud attended this visible glory, as under former dispensations; for the full light of the gospel dispels the darkness which before rested on heavenly things. It was, however, attended by a voice like the noise of many waters; which may denote the efficacy of the gospel in alarming and converting sinners, or the terrible denunciations of the Lord's vengeance on all opposers of his people, whom he will overwhelm as by the roaring and vehemence of some great inundation. "The earth also shined with his glory;" for the light of Divine truth, displaying the glory of God in Jesus Christ, shall illuminate all the nations when those times shall arrive.—*Scott.*

POLLUTION OF THE PREVIOUS HOUSE.—Ver. 7-9. "They and their kings" had brought contempt on the religion they professed, and their relation to God "by their" spiritual "whoredom," their idolatry, and by worshipping images, which they called "their kings"—for so Moloch signifies; or lords, for so Baal signifies—but which were really the "carcases of kings," not only lifeless and useless, but loathsome and abominable as dead carcases, "in their high places" set up in honour of them. They had defiled God's name by "their abominations." And what were they? It was

15 So [6]the altar *shall be* four cubits; and from [7]the altar and upward *shall be* [b]four horns.

16 And the altar *shall be* [c]twelve *cubits* long, twelve broad, [d]square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long, and fourteen broad in the four squares thereof; [e]and the border about it *shall be* half a cubit; and the bottom thereof *shall be* a cubit about; [f]and his stairs shall [g]look toward the east.†

18 ¶ And he said unto me, Son of man, thus saith the Lord GOD, These *are* the ordinances of the altar in the day when they shall make it, [h]to offer burnt-offerings thereon, and to sprinkle blood thereon.‡

19 And thou shalt give to [i]the priests the Levites that be of the seed of Zadok, [k]which approach unto me, to minister unto me, saith the Lord GOD, [l]a young bullock for a sin-offering.

20 And thou shalt [m]take of the blood thereof, and put *it* on the four horns of it, [n]and on the four corners of the settle, and upon the border round about: [o]thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall [p]burn it in the appointed place§ of the house, without the sanctuary.

22 And on the second day thou shalt offer [q]a kid‖ of the goats without blemish for a sin-offering; [r]and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them,¶ and they shall offer them up *for* a burnt-offering unto the LORD.

25 [s]Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock, without blemish.

26 Seven days shall they purge the altar, and purify it; and they* shall [8]consecrate themselves.

B.C. 574—B.C. 574.

[6] *Harel*, that is, *the mountain of God.*
[7] *Ariel*, that is, *the lion of God.*
[b] Ex. xxvii. 2. Lev. ix. 9.
[c] Ex. xxvii. 1.
[d] Ex. xxxviii. 1, 2.
[e] Ex. xxv. 25. 1 Kings xviii. 32.
[f] Ex. xx. 26.
[g] viii. 16.
† To the end that the priest who officiated might have his face turned toward the west, where the sanctuary was; see the contrary done by idolaters (Ezek. viii. 16).—DIODATI.
[h] Ex. xl. 29. Lev. i. 5-17; xvi. 19.
‡ The manner of purifying and consecrating this altar is in a few particulars different from what we read of the consecration of the altar made for the tabernacle (Ex. xxix. 36, &c.) — BOOTHROYD.
[i] Is. lxi. 6. Jer. xxxiii. 18-22.
[k] Num. xvi. 5, 40; xviii. 5.
[l] Ex. xxix. 10, 11. Lev. iv. 3, &c.
[m] Ex. xxix. 12, 36. Lev. viii. 15.
[n] 16, 17.
[o] Lev. xvi. 19. Heb. ix. 21-23.
[p] Lev. iv. 12, 21. Heb. xiii. 11, 12.
§ During the voyage in the wilderness, the carcases of these sacrifices, after the blood of them was spilt, and the fat offered, were burnt without the camp (Ex. xxix. 14; Lev. iv. 12). After the temple was built, it seems that it was done in some place within the great enclosure of it; which, notwithstanding, is specified elsewhere. *Without the* — viz., in some corner of the Gentiles' court (see Ex. xlii. 20).—DIODATI.
[q] Ex. xxix. 15-18. Lev. viii. 18-21.
‖ This is over and above the sacrifices of consecration prescribed.—GILL.
[r] 20, 26.
¶ Upon the victims, according to the law in Lev. ii. 13. —LOWTH.
[s] Ex. xxix. 35-37.
* *They*, the priests in course, *shall purge the altar*—the same with what is said of the priests; they and the altar were thus consecrated and dedicated unto God, to be his in a peculiar manner.—POOLE.
[8] *Fill their hands.*

[t] Lev. ix. 1.
[b] *Thank-offerings.*
[u] Rom. xii. 1. Eph. i. 6.

CHAP. XLIV.
[a] Acts xxi. 28-30.
[b] xliii. 1.
[c] Ex. xxiv. 10. Is. vi. 1-5.
[d] 2 Chr. xxiii. 13.
* The governor or king, or any magistrate, may be meant. The kings had a place answering to this (see 2 Chr. vi. 13; xxiii. 15; xxxiv. 31).—LOWTH.
[e] Zech. vi. 12, 13.
[f] Ex. xxiv. 9-12. 1 Cor. x. 18.
[g] xlvi. 2, 8 10.
[h] xl. 20, 40.
[i] Is. vi. 3, 4. Hag. ii. 7. Mal. iii. 1.
[k] Num. xvi. 42-45. Ps. lxxxix. 7.
[l] *Set thine heart.*
[1] Deut. xii. 32. Matt. xxviii. 20.
† *The ordinances*—the prescribed rules for persons and things in and about the temple; these ordinances are called laws in this verse. *Mark well*—set thy mind, that thou mayst comprehend them all. *The entering in*—not so much the gates and porches, through which the entrance is to the house, as the persons who may and who may not enter. *The sanctuary* — taken here largely for the holy courts, rather than for the house itself. —POOLE.
[m] ii. 5-8.
[n] 1 Pet. iv. 3.
[o] Acts xxi. 28.
‡ *Children of a stranger.*
[p] Deut. x. 16. Acts vii. 51. Col. ii. 11-13.
† In setting up idols within the precincts of mine own house, and appointing idolatrous priests to officiate there (see ch. xliii. 8).-LOWTH.
[q] Lev. iii. 16. Mal. i. 12-14.
[r] Lev. iii. 13-17; xvii. 11.
§ *The fat and the blood.*—These never went into common use; they were wholly offered to God. The blood was poured out, the fat consumed.—CLARKE.
[s] Gen. xvii. 14.
[t] Num. xviii. 3.

27 And when these days are expired, it shall be, [t]*that* upon the eighth day, and *so* forward, the priests shall make your burnt-offerings upon the altar, and your [9]peace-offerings; and [u]I will accept you, saith the Lord GOD.

CHAPTER XLIV.

1 *The east gate assigned only to the prince.* 9 *Idolaters incapable of the priest's office.* 17 *Ordinances for the priests.*

THEN he brought me back the way of the gate [a]of the outward sanctuary which [b]looketh toward the east, and it *was* shut.

2 Then said the LORD unto me, This gate shall be shut, it shall not be opened, and no man shall enter in by it; [c]because the LORD, the God of Israel, hath entered in by it, therefore it shall be shut.

3 *It is* [d]for the prince;* [e]the prince, he shall sit in it [f]to eat bread before the LORD; [g]he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me [h]the way of the north gate before the house: and I looked, and, behold, [i]the glory of the LORD filled the house of the LORD; [k]and I fell upon my face.

5 And the LORD said unto me, Son of man, [l]mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee [1]concerning all the ordinances† of the house of the LORD, and all the laws thereof; and mark well the entering in of the house, with every going forth of the sanctuary.

6 And [m]thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord GOD, O ye house of Israel, [n]let it suffice you of all your abominations,

7 In that [o]ye have brought *into my sanctuary* [2]strangers, [p]uncircumcised in heart,‡ and uncircumcised in flesh, to be in my sanctuary, to pollute it, *even* my house, [q]when ye offer my bread, [r]the fat and the blood,§ and they have [s]broken my covenant, because of all your abominations.

8 And [t]ye have not kept the charge of mine

[9] *Thank-offerings.*
[u] Rom. xii. 1. Eph. i. 6.

CHAP. XLIV.
[a] Acts xxi. 28-30.
[b] xliii. 1.
[c] Ex. xxiv. 10. Is. vi. 1-5.
[d] 2 Chr. xxiii. 13.
* The governor or king, or any magistrate, may be meant. The kings had a place answering to this (see 2 Chr. vi. 13; xxiii. 15; xxxiv. 31).—LOWTH.
[e] Zech. vi. 12, 13.
[f] Ex. xxiv. 9-12. 1 Cor. x. 18.
[g] xlvi. 2, 8 10.
[h] xl. 20, 40.
[i] Is. vi. 3, 4. Hag. ii. 7. Mal. iii. 1.
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† In setting up idols within the precincts of mine own house, and appointing idolatrous priests to officiate there (see ch. xliii. 8).-LOWTH.
[q] Lev. iii. 16. Mal. i. 12-14.
[r] Lev. iii. 13-17; xvii. 11.
§ *The fat and the blood.*—These never went into common use; they were wholly offered to God. The blood was poured out, the fat consumed.—CLARKE.
[s] Gen. xvii. 14.
[t] Num. xviii. 3.

"in setting their threshold by my thresholds, and their post by my posts," adding their own inventions to God's institutions, and urging all to a compliance with them, as if they had been of equal authority and efficacy. "Teaching for doctrines the commandments of men" (Isa. xxix. 13); or, rather, setting up altars to their idols, even in the courts of the temple, than which a more impudent affront could not be put upon the Divine Majesty. Some give the sense of it: Though their houses joined close to God's house, their posts and thresholds to his, so that they were, in a manner, his next neighbours, "there was but a wall between me and them" (so it is in the margin), so that it might have been expected they should have acquainted themselves with him, and been in care to please him, yet they were not so much as neighbourly. Note, It often proves too true, "The nearer the church, the further from God."—*Henry.*

THE ALTAR AND ITS DEDICATION.—Ver. 13-17. The bottom of the altar, which lay on the ground, seems to have extended a full cubit beyond the rest of it; and a border of a span breadth was placed around it, as some think, to keep the blood of the sacrifices from running upon the pavement, and to confine it to the channel by which it was carried off. This was the "higher place," or ground, compared with the rest of the court, being raised one cubit above it. From this bottom to the lower settle was two cubits.—The settles seem to have been ledges of a cubit in breadth on each side of the altar, on which the priests might walk to perform what was needful to be done. From the lower settle to the higher was four cubits. The lower settle, or in-benching, is called "the lesser;" and "the higher," the "greater:" yet it does not appear that the higher was broader than the lower, and the extent of it must have been less; but it would be most conspicuous, on account of its height, and so more noticed. Above this upper settle the altar was raised four cubits, and on the corners four horns were fixed. The upper part of the altar was twelve cubits square; but the lower settle, measuring at the outside, was fourteen; for the two settles deducted two cubits on each side from the dimensions of the bottom.—God commanded in the law, that the priests should not ascend by "stairs," or steps, to the altar; and the original here only means "ascents," probably by a sloping gradual rising.—This ascent is directed to be placed at the east side of the altar, that they who went up should look toward the west, and upon the temple; and should turn their backs to the rising sun, in opposition to the rites of those idolaters who worshipped the rising sun. Dr Lightfoot remarks, out of the Jewish writers, that within two cubits of the top, or place where the hearth was, there was another narrowing of a cubit in breadth, where the priests stood to officiate.—The description of this altar materially differs from the account given of that which was made when Solomon built the temple.—That was, indeed, nearly the same height as this, but it was twenty cubits square; and nothing is said about any settles or in-benchings; but the reader is led to suppose that it was as wide at the top as at the bottom; and the altar erected after the captivity was set upon his basis, probably on the very foundation of the altar made by Solomon, and of the same dimensions.—These considerations confirm the supposition, that the state of the Church, or of Israel, when converted to Christ, and restored to their own land, is predicted, under emblems taken from the ceremonies of the Mosaical dispensation. But, perhaps, the precise meaning of each particular will not be understood till explained by the fulfilment. Ver. 18-27. These rules for the dedication of the altar, and consecration of the priests, in some things agreed with, in others differed from, those prescribed by Moses.—*Scott.*

CHAP. XLIV. THE GATE.—Ver. 1-3. "He brought me to the gate of the outer sanctuary, which looked eastward: and that gate which I had seen formerly open (as that by which the glory of God visibly entered into the temple) was now shut.—Then said the Lord unto me, this gate shall continue shut, and no ordinary person shall ever enter by it; because the Lord God of Israel hath honoured and hallowed it, by entering in thereby."—(*Bp. Hall.*)—Some suppose, that by the prince the high priest is meant; and others the civil governor, as Zerubbabel, or Nehemiah. But as no such rules were laid down in the Mosaic law, or prescribed concerning Solomon's temple, so there appear no traces of their having been observed under the second temple.—The prince, in many of the preceding prophecies, evidently means Christ; and, whatever be prophetically intended, the injunction may remind us, that none can enter heaven, the true sanctuary, as Christ did; namely, by virtue of his own excellency, and his personal holiness, righteousness, and strength. He who is the brightness of JEHOVAH'S glory entered this way; but it is now shut to the whole human race; and we all must enter as sinners, by faith in his blood, and by the communication of his grace.—The prince, having entered by the portico of this gate, would there sit to eat bread before the Lord, and then return to his palace by the same way (chap. xlvi. 8, 9). This may signify the Saviour's meeting his people, and communing with them in his ordinances, and especially at his table; and coming to them and returning to his heavenly palace, so to speak, by a way of his own; as the kings of the house of David did from the palace to the temple and back again.

SACRED MINISTERS.—Ver. 10-14. Even those Levites who were also priests as descended from Aaron had often led the Jews into idolatry by their example and influence; and yet, in general, they had been permitted to perform the most honourable parts of their sacred function; but in the times predicted, such persons would deservedly be disgraced, and punished by degradation to the meaner and more laborious

holy things; but ye have set keepers of my [s]charge in my sanctuary for yourselves.

9 ¶ Thus saith the Lord GOD, [u] No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And [x]the Levites that are gone away‖ far from me, when Israel went astray, which went astray away from me after their idols; they shall even [y]bear their iniquity.

11 Yet they shall¶ be ministers in my sanctuary, [z]*having* charge at the gates of the house, and ministering to the house: they [a]shall slay the burnt-offering and the sacrifice for the people, [b]and they shall stand before them to minister unto them.

12 Because [c]they ministered unto them before their idols, and [4]caused the house of Israel to fall into iniquity; [d]therefore have I lifted up mine hand against them, saith the Lord GOD, [e]and they shall bear their iniquity.

13 And [f]they shall not come near unto me, to do the office of a priest unto me,* nor to come near to any of my holy things, in the most holy *place;* but they shall [g]bear their shame, and their abominations which they have committed:

14 But I will make them [h]keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, [i]the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall come near to me to minister unto me, and [k]they shall stand before me to offer unto me [l]the fat and the blood, saith the Lord GOD:

16 They shall enter into my sanctuary, and they shall come near [m]to my table,† to minister unto me, and they shall [n]keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, [o]they shall be clothed with linen garments;‡ and no wool shall come upon them whiles they minister in the gates of the inner court, and within.

18 They shall have linen [p]bonnets upon their heads, and shall have [q]linen breeches upon their loins; they shall not gird *themselves* [5]with any thing that causeth sweat.

19 And when they go forth into the outer court, *even* into the outer court to the people, [r]they shall put off their garments wherein they ministered, and lay them in the holy chambers, and they shall put on other garments; and they shall not [s]sanctify the people with their garments.

20 Neither shall they shave their heads,§ nor suffer their locks to grow long; they shall only poll their heads.

21 Neither [t]shall any priest drink wine when they enter into the inner court.

22 Neither shall they take for their wives a widow,‖ nor her that is [6]put away; but they shall take maidens of the seed of the house of Israel, or a widow [7]that had a priest before.

23 And they shall [u]teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And [x]in controversy¶ they shall stand in judgment; *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes [y]in all mine assemblies; [z]and they shall hallow my sabbaths.

25 And they shall [a]come at no dead person to defile themselves: but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they may defile themselves.

26 And [b]after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance; [c]I *am* their inheritance:* and ye shall give them no possession in Israel; I *am* their possession.

29 They shall [d]eat the meat-offering, and the sin-offering, and the trespass-offering; and every [8]dedicated thing in Israel shall be theirs.

30 And the [9]first of all the first-fruits of all *things*, and every oblation of all, of every *sort* of your oblations, shall be the priest's: ye shall also give unto the priest the first of your dough, [e]that he† may cause the blessing to rest in thine house.

31 The priests shall not eat of any thing that is dead of itself, or torn, whether it be fowl or beast.

B.C. 574—B.C. 574.

[s] *Ward, or ordinance.*
[u] Ps. l. 16. John iii. 3-5. Tit. i. 5-9.
[x] 2 Kings xxiii. 8, 9. Jer. xxiii. 11.
‖ Those who had practised idolatry should not be admitted to the privileges of their pious fathers. They should bear the punishment of their iniquity so far as to be deprived of the honour of administering at the altar, and should only be door-keepers and servants to others. —BOOTHROYD.
[y] Gen. iv. 13. Is. liii. 11.
¶ *They shall.*—This is by figure taken from the example of Josias (2 Kings xxiii. 9). The meaning is, from priests they shall be degraded to be plain Levites, serving the priests and people in the meanest offices belonging to Levites; of which see 1 Chr. xxiii. 28, 29. Whereby is meant the sanctification and re-establishment of all the ministry of the Church. *Minister unto them*—viz., to the people (see 2 Chr. xxxv. 5, 13). —DIODATI.
[z] 1 Chr. xxvi.
[a] 2 Chr. xxix. 34.
[b] Num. xvi. 9; xviii. 6.
[c] 1 Sam. ii. 29, 30.
[4] *Were for a stumbling-block of iniquity unto, &c.*
[d] Deut. xxxii. 40-42. Rev. x. 5, 6.
[e] 10, 13.
[f] Num. xviii. 3.
* They shall not offer sacrifice at my altar, or come into the temple to perform any part of the priestly office there. So Josiah discharged the priests that had been guilty of idolatry from attending upon the service of the altar (2 Kings xxiii. 9.)—LOWTH.
[g] xxxii. 30; xxxvi. 7.
[h] Num. xviii. 4.
[i] 1 Tim. iii. 3-10. 2 Tim. ii. 2.
[k] Deut. x. 8.
[l] Lev. iii. 16, 17.
[m] Mal. i. 7, 12.
† *Come near to my table.*—To place the shew-bread there, and to burn incense on the golden altar in the holy of holies.—CLARKE.
[n] Deut. xxxiii. 8-10.
[o] Ex. xxxix. 27-29. Rev. xix. 8.
‡ The Ephod, mitre, breeches, and girdle, which was the habit of the ordinary priests, were all of fine linen, contrived. "for glory and beauty" (Exod. xxviii. 40).—LOWTH.
[q] Ex. xxviii. 40; 41. 1 Cor. xi. 4-10.
[5] Ex. xxviii. 42.
[6] *In sweating-places*; Heb. *in*, or *with sweat.*

[r] Lev. vi. 10, 11.
[s] Ex. xxx. 29. Matt. xxiii. 17-19.
§ See Lev. xxi. The ministers of the sacred things shall not shave their heads so as to make them bare, nor yet shall they wear their hair long and disordered; but, avoiding the vanity of either extreme, they shall only cut their hair. —SPENCER.
[t] 1 Tim. iii. 3, 8. Tit. i. 7, 8.
‖ This law we find in Lev. xxi. 13, 14, but it is there spoken of the high priest only; here it is applied to all the priests in general.—LOWTH.
[6] *Thrust forth.*
[7] *From a priest.*
[u] Deut. xxxiii. 10. 2 Tim. ii. 24, 25.
[x] Deut. xvii. 8-13.
¶ *In controversy*—in doubts about lawful and unlawful, in pretences of right and wrong, in all contests. *They shall stand in judgment*—if the controversy be brought to them, they shall hear and consider. *Shall judge it*—shall determine, end the controversy, and reconcile parties. *According to my judgments*—not as they favour and affect, or disaffect and hate, but according to what God hath by his laws in that behalf directed.—POOLE.
[y] Lev. xxiii.
[z] xxii. 26.
[a] Lev. xxi. 1-6; Matt. viii. 21, 22.
[b] Num. xix. 11-13. Heb. ix. 13, 14.
[c] Num. xviii. 20.
* The portion, both of the land and of its increase, which were presented as a holy oblation to God, were by him given to the priests for their maintenance. Thus they would have no inheritance distinct from the portion which God reserved for himself. They would be maintained, so to speak, at his table, and would forfeit their support if his worship should be forsaken.—SCOTT.
[d] Lev. vi. 14-18, 26-29.
[8] *Devoted.*
[9] *Chief.*
* Prov. iii. 9, 10. Mal. iii. 10, 11.
† *That he*—the priest—may bless and pray for thee.—POOLE.

services—such as the work of porters, or flaying the sacrifices. Few, if any, of those who before the captivity had been criminal in this respect, witnessed the restoration of the temple-service, nor does it appear that their descendants were thus degraded on account of the idolatry of their ancestors; and after the captivity it is not recorded that any of the priests were guilty of leading the people to worship idols. But a thorough reformation of the whole Church, or the prevalence of pure religion among the converted Jews, is evidently predicted under allusion to Mosaic institutions. Thus, perhaps, those ministers who have countenanced antichristian idolatries, or who have been heretical in their doctrines, or scandalous in their lives, may be excluded from the sacred service, and otherwise punished and disgraced, when the times here predicted shall arrive; yet, being brought to repentance, they may be employed in the worship of God, and admitted to perform more ordinary services. Or, in general, effectual means will be used to prevent the exceedingly great scandal and mischief of an unregenerate and ungodly ministry. Ver. 15, 16. Zadok was made high priest by Solomon when Abiathar was degraded for rebellion, according to the sentence denounced against the family of Eli. "Zadok" signifies *righteous;* and it is probable that his posterity in general supported the worship of JEHOVAH, when the other priests went astray from him; and therefore the priesthood was to be established among them, and they would be honoured by exclusively performing those services in which the priests had the nearest access to God. They typified faithful, holy, and conscientious ministers of Christ; and it is here predicted, under this allusion, that such ministers shall greatly abound, and be encouraged in this happy period. It is observable, that the table in the sanctuary is mentioned rather than the altar of incense; perhaps intimating the change in the external institutions of Divine worship that would take place before the accomplishment of the prophecy. It is not easy to determine whether any external regulations, in respect of Divine ordinances, answering to these predictions, will be made among the converted Jews, when reinstated in their own land.

LAW OF THE NEW PRIESTHOOD.—Ver. 17-20. The garments of the priests are here referred to, though with some variations. The prescribed attire seems to denote, that everything should be so devised as to render Christians and ministers most unencumbered, and prepared for their work; and that they should avoid all appearance of evil, and whatever may prove offensive and disgustful in their deportment and ministrations. The putting off of their garments, that they might not sanctify the people with them, may refer to the superstitions in use among Papists and others, which suppose some sanctifying efficacy inherent in the garments or relics of holy men. "They shall not tie them to an expectation of sanctity to be derived from them." —(*Bp. Hall.*) All these superstitions will at length be abolished; and yet a decent distinction will be preserved between things sacred and common. The way, also, in which the priests were directed to wear their hair, in the medium between opposite extremes, might denote the attention that should be paid to gravity and decorum in their external appearance, as well as the simplicity and spirituality of their hearts. Ver. 22. According to the law, the high priest was not allowed to marry either a widow or a divorced person; but here all the priests are forbidden to marry any widow, except the widow of a priest. This regulation plainly intimates the superior sanctity of the times referred to. It is observable, that marriage is always considered as consistent with the most sacred characters, and in the most holy persons, under every dispensation of the Church, and even in its highest state of earthly purity. Ver. 23, 24. The priests and Levites, under the Mosaic dispensation, frequently acted as magistrates; in allusion to which it is perhaps here intimated that controversies will, in the times predicted, be generally decided by arbitration—by reference to ministers, and according to the law of God, and not by litigations before human tribunals, according to the laws of man. The particular mention of hallowing the Sabbath, in this emblematical prophecy of a future prosperous state of religion, implies the importance, as well as the perpetual obligation, of that sacred institution: when true piety most prevails, it will be most honoured by ministers and people.—*Scott.*

CHAP. XLV. THE SACRED TERRITORY.—Ver. 1-8. The division of the land appointed in these verses and in the forty-eighth chapter, entirely differs from that which took place in the days of Joshua; and nothing at all answerable to it seems to have

CHAPTER XLV.

1 The portion of land for the sanctuary, 6 for the city, 7 and for the prince, &c.

MOREOVER, when ye [1]shall [a]divide by lot* the land for inheritance, [b]ye shall offer an oblation unto the LORD, [2]an holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand. This *shall be* holy in all the borders thereof round about.

2 Of this there shall be for the sanctuary [c]five hundred *in length*, with five hundred *in breadth*,† square round about; and fifty cubits round about for the [3]suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: [d]and in it shall be the sanctuary *and* the most holy *place*.

4 The [e]holy *portion* of the land shall be for the priests, the ministers of the sanctuary, [f]which shall come near to minister unto the LORD; and it shall be a place for their houses,‡ and an holy place for the sanctuary.

5 And [g]the five and twenty thousand of length, and the ten thousand of breadth, shall also the Levites, the ministers of the house, have for themselves, [h]for a possession for twenty chambers.§

6 ¶ And ye shall appoint the possession of [i]the city five thousand broad, and five and twenty thousand long, over against the oblation of the holy *portion:* it shall be for the whole house of Israel.‖

7 ¶ And *a portion shall be* [k]for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west side westward, and from the east side eastward; and the length *shall be* over against one of the portions, from the west border unto the east border.

8 In the land shall be his possession in Israel: 'and my princes shall no more oppress my people;¶ and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord GOD, [m]Let it suffice you, O princes of Israel: [n]remove violence and spoil, and execute judgment and justice, take away your [4]exactions from my people, saith the Lord GOD.

10 Ye shall have [o]just balances, and a just ephah, and a just bath.

11 The [p]ephah and the bath shall be of one measure,* that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer; the measure thereof shall be after the homer.

12 And [q]the shekel *shall be* twenty gerahs: twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oil,† the bath of oil, *ye shall offer* [r]the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one [5]lamb out of the flock, out of two hundred, [s]out of the fat pastures‡ of Israel, for a meat-offering, and for a burnt-offering, and for [6]peace-offerings, [t]to make reconciliation for them, saith the Lord GOD.

16 All the people of the land [7]shall give this oblation [8]for the prince in Israel.§

17 And it shall be [u]the prince's part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel: [x]he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the [9]peace-offerings, to make reconciliation for the house of Israel.

18 Thus saith the Lord GOD, [y]In the first *month*, in the first *day* of the month, thou shalt take a young bullock without blemish, [z]and cleanse the sanctuary:

19 And the priest shall take of the blood of the sin-offering, and put *it* upon the posts of the house, [a]and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

B.C. 574—B.C. 574.

1 *Cause the land to fall.*

[a] Num. xxxiv. 13. Josh. xiv. 2.

* The land was so divided by Joshua on the entrance of the people. The Levites were very numerous: in the time of David they amounted to thirty-eight thousand men, and, consequently, as large a space of ground was allotted to them as belonged to the temple and the whole priestly order.—DR JOHN CAMPBELL.

[b] Lev. xxv. 23. Prov. iii. 9, 10.

2 *Holiness.*

[c] xlii. 16-20.

† If we understand these dimensions of cubits, it exactly agrees with the opinion of the Jews, that the temple stood in an area of 500 cubits square. A square figure is the emblem of solidity.—LOWTH.

3 *Void places.*

[d] xlviii. 10.

[e] xlv. 28.

[f] xliii. 19. Num. xvi. 5.

‡ The priests were divided into four and twenty courses (1 Chr. xxiv.), who performed the public worship by turns; so the houses were for them to live in who were not in their course of waiting.—LOWTH.

[g] xlviii. 10, 13, 20.

[h] 1 Chr. ix. 26-33. Neh. x. 38, 39.

§ According to most commentators, rows of chambers, or ranges of building. The Septuagint reads, "cities to inhabit;" such cities as were allotted to them by Moses (Num. xxxv. 2).—LOWTH.

[i] xlviii. 15-18, 20-35.

‖ The capital city, to which all the tribes shall resort upon the solemn festivals, and shall have twelve gates, according to the number of the tribes of Israel (ch. xlviii. 31).—LOWTH.

[k] Ps. ii. 8, 9. Is. ix. 5, 6.

[l] Is. xl. 3-5; lx. 17, 18.

¶ *My princes shall no more oppress my people.*—By exorbitant taxes, to maintain wicked courts, or subsidize other powers to help to keep up a system of tyranny on the earth. The former princes even robbed the temple of God, to give subsidies to other states.—CLARKE.

[m] 1 Pet. iv. 3.

[n] Ps. lxxxii. 2-5. Is. i. 17.

4 *Expulsions.*

[o] Lev. xix. 35, 36. Prov. xvi. 11.

[p] Is. v. 10.

* The bath for things liquid; the ephah for things dry; the bath containing about seven gallons and a half.—CUMBERLAND.

[q] Ex. xxx. 13. Lev. xxvii. 25.

† Now, forasmuch as oil was always offered with the meat-offering, here is direction what quantity shall be used at each offering. *The bath of oil*—which contained about twenty-four gallons, or very near it. *The tenth part*—so the quantity of oil, by this account, will be two gallons, three pints, and a little more. *The cor*—which is here said to be *an homer:* these were two names of one and the same measure, and described by the baths it contained.—POOLE.

[r] 11.

5 *Kid.*

* Prov. iii 9, 10. Mal. i. 8, 14.

‡ Namely, out of the watered and most fruitful pastures. So he seems to intimate that, according to the proportion of the lesser goodness of pastures, the offering might also be diminished.—DIODATI.

6 Or, *thank-offerings.*

[t] Lev. i. 4. Dan. ix. 24.

7 *Shall be for.*

8 *With.*

§ The plain and summary meaning of this verse is, that this daily sacrifice should be as for the people and the prince, so should it be provided by a common purse of prince and people; all should contribute to this charge.—POOLE.

[u] Ps. lxviii. 18. John i. 16.

[x] Ps. xxii. 15-26. 1 Cor. v. 7, 8.

9 *Thank-offerings.*

[y] Num. xxviii. 11-15. Matt. vi. 33.

[z] Lev. xvi. 16, 33. Heb. ix. 22-25.

[a] Lev. xvi. 18-20.

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occurred when the Jews returned from Babylon; but whether it will be in any measure literally fulfilled at their future restoration to their own land, or whether it *figuratively* describes the regulations which shall at length take place in the affairs of the Church, needs not to be positively determined. It seems evident that our translators did right in adding the word *reeds* to the numbers mentioned in this admeasurement, referring to the reed that was in the hand of Ezekiel's Divine Conductor, which was about four yards long; for the length and breadth of the sanctuary are stated the same as before. So that, unless the text be there totally changed, without any authority, this passage, as well as that, must be understood of reeds; and, except when the suburbs are mentioned, the word "cubit" does not once occur in either place. "According to this measure (of cubits), the portion here set out will be almost seven miles square; whereas, if we measure by reeds, it will arise to six times as much, and can only be understood in a mystical sense."—(*Lowth.*) This surely is not a sufficient reason for altering the original text; for a great part of the vision, on any supposition, can only be thus interpreted. There are, however, those who make these measures immensely larger; but I neither understand their rules of computation, nor the grounds on which they proceed. It is, indeed, evident that the land of Canaan could by no means admit of so large a proportion being allotted to the sanctuary, with the priests and Levites, &c.; but it is probable this was intended to intimate the immensely large extent of the Christian Church above that of Israel, especially in those glorious times which are doubtless emblematically predicted. Supposing, therefore, that *reeds* are intended, this holy oblation would constitute a square, on the lowest computation, of above forty miles on each side. On the north end of this square, a portion, of above sixteen miles in width, and above forty in length, is appointed for the priests, for their houses and possessions; but in the midst of this portion, the area of the sanctuary, about a mile square, was to be enclosed by a wall. Next to this, on the south, the other Levites were to receive their portion of the same dimensions with that of the priests and the sanctuary. And south of this the portion for the city was to be marked out, of the same length, but only half the width, of the portions allotted to the priests and Levites. These three portions constitute the square of twenty-five thousand reeds; and that set apart for the Prince (the breadth of which is not mentioned) extended in length equal to the breadth of the before-mentioned portions—from north to south, on both the east and the west sides of the square. In the predicted period, the worship and ministers of God will be liberally and conveniently provided for; the princes will be both able and willing to defray the expenses of government without oppressing their subjects, and will rule over them with equity and clemency, as the vicegerents of Christ; and the people will submit to them conscientiously, and live in peace, prosperity, and godliness. These things seem to be represented in language taken from the customs of the times in which the prophet wrote.—*Scott.*

JUSTICE.—Ver. 10. "Ye shall have just balances" in which to weigh both money and goods; a "just ephah" for dry measure for corn and flour, a "just bath" for the measure of liquids, wine and oil; and the "ephah" and "bath" shall be "one measure," the tenth part of a "chomer" or "cor" (ver. 11). So that the ephah and bath contained (as the learned Dr Cumberland has computed) seven wine gallons and four pints, and something more. An omer was but the tenth part of an ephah (Exod. xvi. 36), and the hundredth part of a "chomer" or "homer," and contained about six pints. The "shekel" is here settled (ver. 13); it is twenty "gerahs," just half a *Roman* ounce; in our money 2*s.* 4½*d.*, and almost the eighth part of a farthing, as the aforesaid learned man exactly computes it. By the shekels, the "maneh" or pound was reckoned, which, when it was set for a mere weight (says Bishop Cumberland), without respect to coinage, contained just 100 shekels, as appears by comparing 1 Kings x. 17, where it is said "three manehs" or "pounds of gold, went to one shield," with the parallel place, 2 Chron. ix. 16, where it is said, 300 "shekels of gold went to one shield." But when the "maneh" is set for a sum of money or coin, it contains but sixty shekels, as appears here; where twenty shekels, twenty-five shekels, and fifteen shekels—which, in all, make sixty—shall be the "maneh." But it is thus reckoned, because they had one piece of money that weighed twenty shekels, another twenty-five, another fifteen, all which made up one pound, as a learned writer here observes. Note, It concerns God's Israel to be very honest and just in all their dealings, very punctual and exact in rendering to all their due, and very cautious to do wrong to none, because otherwise they spoil the acceptableness of their profession with God, and the reputation of it before men.—*Henry.*

SACRED ORDINANCES.—Ver. 14, 15. The oblation of the sixtieth part of the wheat, barley, and oil, and of one lamb out of two hundred, may be considered as the stock for the daily sacrifices, and the fund from which the ordinary expenses of the sanctuary were to be defrayed. The word rendered "reconciliation" signifies *atonement* or *expiation*—that which *covereth* or *blotteth out* the guilt of sin. Ver. 16. "The prince shall join with the people in making these oblations; whereas those that follow in the next

20 And so thou shalt do the seventh *day* of the month for [b]every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

21 In the first *month*, in the fourteenth day of the month,‖ [c]ye shall have the passover, a feast of seven days; unleavened bread shall be eaten.

22 And upon that day shall [d]the prince prepare for himself, and for all the people of the land, a [e]bullock *for* a sin-offering.

23 And seven days of the feast he shall prepare [f]a burnt-offering to the LORD, [g]seven bullocks and seven rams without blemish daily the seven days; and a kid of the goats daily *for* a sin-offering.

24 And he shall prepare a [h]meat-offering of an ephah for a bullock, and an ephah for a ram, and an hin of oil for an ephah.

25 In [i]the seventh *month*, in the fifteenth day of the month, shall he do the like in the feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oil.

CHAPTER XLVI.

Ordinances for the prince and the people.

THUS saith the Lord GOD, The gate of the inner court that looketh toward the east* [a]shall be shut the [b]six working days; but [c]on the sabbath it shall be opened, and in the day of the new moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering, and his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth; [d]but the gate shall not be shut until the evening.

3 Likewise [e]the people of the land shall worship at the door of this gate† before the LORD, in the sabbaths, and in the new moons.

4 And [f]the burnt-offering that the prince shall offer unto the LORD in the sabbath-day *shall be* six lambs without blemish, and a ram without blemish.

5 And [g]the meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs [i]as he shall be able to give, and an hin of oil to an ephah.

6 And in the day of the new moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram; and for the lambs according as his hand shall attain unto, and an hin of oil to an ephah.

8 And when the prince shall enter, [h]he shall go in by the way of the porch of *that* gate,‡ and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall [i]come before the LORD in the solemn feasts, [k]he that entereth in by the way of the north gate to worship shall go out by the way of the south gate;§ and he that entereth by the way of the south gate shall go forth by the way of the north gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And [l]the prince in the midst of them,‖ when they go in, shall go in; and when they go forth, shall go forth.¶

11 And [m]in the feasts, and in the solemnities, [n]the meat-offering shall be an ephah to a bullock, and an ephah to a ram, and to the lambs as he is able* to give, and an hin of oil to an ephah.

12 Now when the prince shall prepare [o]a voluntary burnt-offering,† or peace-offerings voluntarily unto the LORD, *one* shall then [p]open him the gate that looketh toward the east, and he shall prepare his burnt-offering and his peace-offerings, [q]as he did on the sabbath-day: then he shall go forth; and after his going forth *one* shall shut the gate.

13 Thou shalt [r]daily prepare a burnt-offering unto the LORD *of* a lamb [z]of the first year without blemish; thou shalt prepare it [3]every morning.

14 And thou shalt prepare a meat-offering for it every morning, [s]the sixth part of an ephah, and the third part of an hin of oil, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance, unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oil, every morning, *for* [t]a continual burnt-offering.

16 ¶ Thus saith the Lord GOD, [u]If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons'; it *shall be* their possession by inheritance.

B.C. 574—B.C. 574.

[b] Lev. iv. 27, &c. Ps. xix. 12.

‖ This was the feast of the passover, and of unleavened bread; and in the next verse that of booths is enjoined. However the divisions of the land may vary, still all is Levitical.—BOOTHROYD.

[c] Ex. xii. Lev. xxiii. 5-8.

[d] Matt. xx. 28; xxvi. 26-28.

[e] Lev. iv. 14. 2 Cor. v. 21.

[f] Num. xxviii. 15-31.

[g] Num. xxiii. 1, 2. Heb. x. 8-12.

[h] Num. xxviii. 12-15.

[i] Lev. xxiii. 33-43. Deut. xvi. 13-15.

CHAP. XLVI.

* It was the east gate of the court next to the temple, or which did lead into the inmost court, where the altar of burnt-offering stood. *Shall be shut.*—This explains that of ch. xliv. 2. *The six working days*—or every day that is a working day. *On the Sabbath.*—On that holy rest the prospect into the temple and to the altar shall be free. *It shall be opened.*—The priests should open it.—*The new moon.*—This one festival is named, but all the rest are included. This gate was to be shut only on working days; therefore to be open on all holy days, which were days of holy service to God.—POOLE.

[a] xliv. 1, 2.

[b] Gen. iii. 19. Ex. xx. 9.

[c] Is. lxvi. 23. Heb. iv. 9, 10.

[d] 12.

[e] Luke i. 10. Heb. x. 19-22.

† During the continuance of the tabernacle, they that would offer any sacrifice were required to bring it to the door of the tabernacle of the congregation, and there lay their hands upon the head of it (Lev. i. 3, 4); and after the temple was built, they came to the north or south gate of the inner court, according as the sacrifice was to be slain on the north or south side of the altar, and there presented their sacrifice.—LIGHTFOOT.

[f] Num. xxviii. 9, 10.

[g] Num. xxviii. 12.

[i] *The gift of his hand.*

[k] Col. i. 18.

‡ To go in at the eastern gate was the privilege only of the prince and the priests; the people were to enter in by the north or south gates, as it is said in the following verse.—LOWTH.

[l] Ex. xxiii. 14-17; xxxiv. 23.

[k] Phil. iii. 13, 14. Heb. x. 35.

§ The words imply the reason why the people were not to come in at the east gate: because, there being no passage or thoroughfare out of the temple westward, if they had entered in at the east gate, they must have returned back the same way they came in, which would have been turning their back upon God and the place of his residence.—LOWTH.

[l] 2 Sam. vi. 14-19. Matt. xviii. 20.

‖ The prince shall observe the same times of my service with my people, both for his coming in and for his going forth.—BISHOP HALL.

¶ Although the prince's place under God laid upon him the principal charge in providing the means of maintaining God's service in the nation, still he was to enter and issue from the house of God with the rest of the people, excepting when, as became his place, he had some special offering to present.—M'FARLAN.

[m] Lev. xxiii. Num. xv.; xxviii.; xxix.

[n] 7.

* *As he is able*—viz., the prince, for it belonged to him to furnish offerings for the feast-days.—DIODATI.

[o] Lev. i. 3; xxiii. 38. 1 Kings iii. 4.

† See Lev. xxii. 18, 21. The gate, which was shut the whole week, shall be open to the prince when he makes a voluntary offering.—CALMET.

[p] xliv. 3.

[q] xlv. 17.

[r] Ex. xxix. 38-42. Dan. viii. 11-13.

[z] *A son of his year.*

[3] *Morning by morning.*

[s] Num. xxviii. 5.

[t] Heb. vii. 27; ix. 26; x. 1-10.

[u] Gen. xxv. 5, 6. John viii. 35, 36.

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verse are to be at the sole expense of the prince."—(*Lowth.*) Ver. 17. If Christ be meant by the Prince, as some think, this signifies that he alone is the atoning sacrifice for the sins of his people, and whatever oblations they present, or whatever services they acceptably perform, must be offered in his name. The feasts here specified were typical of Christ and his salvation, and represented the sacred seasons and instituted ordinances in the Church by which they are commemorated, and the blessings of them applied to the soul, especially the preaching of the gospel, the Lord's day, and the Lord's supper.—*Scott.*

CHAP. XLVI. THE SERVICE OF THE HOUSE.—Every "morning," as duly as the "morning" came, they must offer a lamb for a "burnt-offering" (ver. 13). It is strange that no mention is made of the "evening-sacrifice;" but Christ being come, and having offered himself now "in the end of the world" (Heb. ix. 26), we are to look upon him as the "Evening-sacrifice," about the time of the offering up of which he died. 2. On the Sabbath-days, whereas by the law of Moses four lambs were to be offered (Num. xxviii. 9), it is here appointed that (at the prince's charge) there shall be "six lambs" offered, and a ram besides (ver. 4), to intimate how much we should abound in Sabbath-work now, in gospel-time, and what plenty of the spiritual sacrifices of prayer and praise we should offer up to God on that day; and if "with such sacrifices God is well pleased," surely we have a great deal of reason to be so. 3. On the new moons, in the beginning of their months, there was, over and above the usual Sabbath-sacrifices, the additional offering of a young bullock (ver. 6). Those who do much for God and their souls, statedly and constantly, must yet, upon some occasions, do yet more. 4. All the sacrifices were to be "without blemish;" so Christ, the great sacrifice, was (1 Pet. i. 19), and so Christians, who are to present themselves to God as living sacrifices, should aim and endeavour to be, "blameless, and harmless, and without rebuke." 5. All the sacrifices were to have their meat-offerings annexed to them; for so the law of Moses had appointed, to shew what a good table God keeps in his house, and that we ought to "honour him" with the fruit of our ground as well as with the fruit of our cattle, because in both he has "blessed us" (Deut. xxviii. 4). In the beginning, Cain offered the one, and Abel the other. Some observe that the "meat-offerings here" are much larger in proportion than they were by the law of Moses. Then it was "three tenth-deals to a bullock," and "two to a ram" (so many tenth parts of an ephah), and half a hin of oil at the most (Num. xv. 6-9); but here, for every bullock and every ram, a whole ephah, and a whole hin of oil (ver. 7). These unbloody sacrifices shall be more abounded in; or, in general, it intimates that as now, under the gospel, God abounds in the gifts of his grace to us more than under the law, so we should abound in the returns of praise and duty to him. But it is observable that, in the meat offering "for the lambs," the prince is allowed to offer "as he shall be able to give" (ver. 5, 7, 11), "as his hand should attain unto."

LAW OF POSSESSION.—Ver. 16-18. We have here a law for the limiting of the power of the prince in the disposing of the crown-lands. 1. If he have a "son" that is a favourite, or has merited well, he may, if he please, as a token of his favour, and in recompense for his services, settle some parts of his land upon him and his heirs for ever, provided it do not go out of the family. There may be a cause for parents, when their children are grown up, to be more kind to one than to another, as Jacob gave to Joseph one portion "above his brethren" (Gen. xlviii. 22). 2. Yet if he have a "servant" that is a favourite, he may not in like manner settle lands upon him; but if he see cause, he may give him lands to the year of jubilee, and then they must return to the family again. The servant might have the rents, issues, and profits, for such a term, but the inheritance, the *Jus proprietarium—the right of proprietorship*—shall remain in the prince and his heirs. It was fit that a difference should be put between a child and a servant, like that John viii. 35: "The servant" abides not in the house for ever, as the son does. 3. What estates he gives his children must be of his own. "He shall not take of the people's inheritance," under pretence of having many children to provide for; he shall not find ways to make them forfeit their estates, or to force them to sell them, and so "thrust his subjects out of their possession:" but let him and his sons be content with their own. It is far from being a prince's honour to increase the wealth of his family and crown, by encroaching upon the rights and properties of his subjects; nor will he himself be a gainer by it at last, for he will be

17 But if he give a gift of his inheritance to one of his servants, then it shall be his [x]to the year of liberty; after it shall return to the prince: but his inheritance shall be his sons' for them.

18 Moreover, [y]the prince shall not take‡ of the people's inheritance by oppression, to [z]thrust them out of their possession: *but* he shall give his sons' [a]inheritance out of his own possession; that [b]my people be not scattered every man from his possession.

19 ¶ After he brought me through [c]the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and, behold, there *was* a place on the two sides westward.

20 Then said he unto me, This *is* the place where the priests shall [d]boil the trespass-offering and the sin-offering, where they shall [e]bake the meat-offering; that they bear *them* not out§ into the outer court, [f]to sanctify the people.

21 Then he brought me forth into the outer court, and caused me to pass by the four corners of the court; and, behold, [4]in every corner of the court *there was* a court.

22 In the four corners of the court *there were* courts [5]joined of forty *cubits* long, and thirty broad: these four [6]corners *were* of one measure.

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.‖

24 Then said he unto me, These *are* the places of them that boil, [g]where the ministers of the house shall boil the sacrifice of the people.

CHAPTER XLVII.

1 *The vision of the holy waters:* 6 *the virtue of them.*
13 *The borders of the land, &c.*

AFTERWARD he brought me again unto [a]the door of the house; and, behold, [b]waters issued* out from under the threshold of the house eastward: for the forefront of the house *stood* toward the east, and the waters came down from under, from the right side of the house, at the south *side* of the altar.

B.C. 574—B.C. 574.

[x] Lev. xxv. 10.
[y] Ps. lxxii. 2-4; lxxviii. 72. Is. xl. 3, 4.
‡ *Shall not take.*—Seize and escheat as forfeited (like as Ahab dealt with Naboth, or David with Mephibosheth), to give to others, or keep for himself. *By oppression*—whether fraudulent or violent oppression, whether under colour of justice or against all rules of law. *To thrust them out*—that he may put in his own creatures or children. *He shall give his sons*—provide for his own out of what is his own. *That my people be not scattered*—that they may keep together in their own land.—POOLE.
[z] 1 Kings xxi. 19. Mic. iii. 1-3.
[a] Ps. lxviii. 18. John x. 28.
[b] xxxiv. 3-6, 21.
[c] xl. 44-46.
[d] 1 Sam. ii. 13-15.
[e] Lev. ii. 4-7; vii.
§ That they bear them not into the outer court, where the people are allowed to assemble, since this privilege of these holy services rests in their own persons.—BP. HALL.
[f] xliv. 19.
[4] *A court in a corner of a court; and a court in a corner of a court.*
[5] *Made with chimneys.*
[6] *Cornered.*
‖ Uncovered apartments, where were kept fires for dressing those parts of the peace-offerings which were made in the temple by individuals, through a principle of devotion. On these their families and their friends feasted, and portions were sent to the poor, the widows, and the orphans.—CLARKE.
[g] John xxi. 15-17. 1 Pet. v. 2.

CHAP. XLVII.

[a] xli. 2, 23-26.
[b] John vii. 37-39.
* There was a great quantity of water necessary for the uses of the temple, for washing the bodies of those that officiated, as well as the sacrifices which they offered; this was conveyed in pipes under ground from the fountain Etam. These waters gave occasion to the vision here related.—LIGHTFOOT.

2 Then brought he me out of the way of the gate [c]northward, and led me about the way without unto the outer gate by the way that looketh eastward; and, behold, there ran out waters on the right side.

3 And when [d]the man† that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; [e]the waters [1]*were* to the ancles.

4 Again he measured a thousand, and brought me through the waters; [f]the waters *were* to the knees. Again he measured a thousand, and brought me through; the waters *were* to the loins.

5 Afterwards he measured a thousand; *and it was* a river that I could not pass over: for the waters were risen,‡ [g]waters [2]to swim in, a river that could not be passed over.

6 ¶ And he said unto me, Son of man, [h]hast thou seen *this?* Then he brought me, and caused me to return to the brink of the river.

7 Now, when I had returned, behold, at the [3]bank of the river *were* very [i]many trees§ on the one side and on the other.

8 Then said he unto me, These waters issue out toward the east country, [k]and go down into the [4]desert, and go into the sea; *which being* brought forth into the sea, [l]the waters shall be healed.‖

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the [5]rivers shall come, [m]shall live; and there shall be [n]a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh.

10 And it shall come to pass, *that* the [o]fishers shall stand upon it, from [p]En-gedi even unto En-eglaim; they shall be a *place* to spread forth nets: their fish shall be according to their kinds, as the fish of [q]the great sea, exceeding many.

11 But the miry places thereof, and the marishes thereof, shall not be healed; they shall be [r]given to salt.

[c] xl. 44.
[d] Zech. ii. 1. Rev. xxi. 15.
† *The man*—namely, the Son of God, who appeared to the prophet in human shape. *To the ancles.*—This signifies the progress and increases of God's grace in the world and in every particular believer, out of small beginnings (see Matt. xiii. 31, 32).—DIODATI.
[e] Luke xxiv. 49. Acts ii. 4, 33.
[1] *Of the ancles.*
[f] Acts xix. 10-20. Col. i. 6.
‡ *The waters were risen.*—These "waters" beautifully represent the gradual progress of the gospel (see Is. ii. 2-4). Christ and his apostles often taught in the second temple (compare the allegory with Joel iii. 18; Zech. xiv. 8; Is. lv. 1; John vii. 38). In the country of Judea, waters and trees were common emblems of pleasure, prosperity, and happiness (see ver. 7).—NEWCOME.
[g] Dan. ii. 34, 35. Matt. xiii. 31, 32.
[2] *Of swimming.*
[h] Zech. iv. 2.
[3] *Lip.*
[i] Gen. ii. 9, 10. Rev. xxii. 2.
§ The numerous trees on the banks of the river are symbolical of the greatest prosperity. What had previously presented only a scene of barrenness was now to be remarkable for the abundance of fruit which it yielded.—DR HENDERSON.
[k] Is. xli. 17-19; xlix. 9, 10.
[4] *Plain.*
[l] 2 Kings ii. 19-22.
‖ This finely represents the tendency of the gospel to heal the corruptions of human nature.—NEWCOME.
[5] *Two rivers.*
[m] John vi. 63; xiv. 6, 19. Rom. viii. 2. Is. xlix. 12; lx. 3-10.
[n] John xxi. 3-11.
[o] 2 Chr. xx. 2.
[p] Num. xxxiv. 6. Josh. xxiii. 4.
[q] Ps. cvii. 34.

but a poor prince, when the people are "scattered every man from his possession," when they quit their native country, being forced out of it by oppression, choosing rather to live among strangers that are free people, and where what they have they can call their own, be it ever so little. It is the interest of princes to rule in the hearts of their subjects, and then all they have is, in the best manner, at their service. It is better for themselves to gain their affections by protecting their rights, than to gain their estates by invading them.—*Henry.*

PLACE OF PREPARING SOME SACRIFICES.—Ver. 19-24. "The flesh of the sacrifices, which were to be eaten, was to be boiled, except the flesh of the passover.—There was a place in the inner court for boiling the trespass and sin-offerings, and boiling-places for the peace-offerings, which, perhaps, were dressed by the Levites, whereas the former were boiled by the priests in the court belonging to them."—"The Hebrew word *Keturah*, translated *joined*, is rendered in the margin *made with chimneys*, which well agrees with the description."—(*Lowth.*)—"About the walls of these little courts, which were as kitchens, were little chambers for the cooks."—*Scott.*

CHAP. XLVII. THE SACRED STREAM.—Ver. 1-5. This part of the vision *must* be understood *figuratively;* and this consideration is important, in forming a determination concerning the import of the whole vision.—Doubtless both Solomon's temple and the second temple were well supplied with water, conveyed thither in order to wash the sacrifices, and for similar purposes, and to preserve everything clean and wholesome; but *these* waters flowed originally *from* the temple, not as a common sewer, but as a delightful fertilising river. The prophet had before surveyed the doors of the house, but he now *first* discovered a very small stream of waters (so the word signifies) springing forth from under the threshold of the house eastward, at his right hand, and at the south side of the altar. These waters, no doubt, were an emblem of the "gospel preached with the Holy Ghost sent down from heaven" to render it effectual; and conveying with it all spiritual blessings to the souls of believers, and to the nations of the earth.—"The gradual rise of the waters denotes the large effusion of the Spirit, which was very remarkable at the first publication of the gospel, and in its wonderful increase from small beginnings; and will be so again when God shall 'pour out the Spirit of grace' upon the Jews, in order to their conversion. The supplies of grace are often represented, in the holy writers, under the metaphor of a river, and streams watering the dry and thirsty earth, both cleaning and making fruitful the ground where they pass. The metaphor is probably taken from the river that watered paradise."—(*Lowth.*)—When the prophet had been shewn the source of these waters, he was led by his conductor to observe their progress and increase; and, as the east gate was shut, he was brought out from the temple northward.—When his conductor, with the line in his hand, had measured the length of a thousand cubits from the source, he led the prophet across the waters, which only reached to his ankles; but, continuing to try their depth every thousand cubits, he found them grow still deeper every time, till they could no longer be forded, but were become a river impassable except by swimming.—This was an emblem of the progress of Christianity, from small beginnings to a vast increase; and the latter part of the representation may relate to the times when the gospel shall fill the earth, and produce the most extensive and important good effects on the state of mankind in every nation.—*Scott.*

ITS HEALING PROPERTIES.—Ver. 9. Great plenty of fish that should be in this river; every living, moving thing shall be found here, shall "live here," shall come on and prosper, shall be the best of the kind, and shall increase greatly, so that there shall be "a very great multitude of fish, according to their kinds, as the fish of the great sea, exceeding many." There shall be as great plenty of the river fish, and as vast shoals of them, as there is of salt-water fish (ver. 10). There shall be great numbers of Christians in the Church, and those multiplying like fishes in the rising generations, and "the dew of their youth." In the creation, the "waters brought forth" the fish "abundantly" (Gen. i. 20, 21), and they still *live* in and by the waters that produced them; so believers are "begotten by the word of truth" (James i. 18), and "born by it" (1 Peter i. 23), that river of God; by it they live, from it they have their maintenance and subsistence; in the waters of the sanctuary they are as in their element; out of them they are as fish "upon dry ground;" so David was, when he thirsted and panted for God, for the living God. Where the fish are known to be in abundance thither will the fishers flock, and there they will "cast their nets;" and therefore, to intimate the replenishing of these waters, and there being made every way useful, it is here foretold that the fishers shall stand upon the banks of this river, from "En-gedi," which lies on the border of the Dead Sea, to "En-eglaim," another city which joins to that sea, and all along shall "spread their nets." The Dead Sea, which before was shunned as noisome and noxious, shall be frequented; gospel-grace makes those persons and places which were unprofitable and good for nothing, to become serviceable to God and man. Trees were on the banks of this river; "many trees on the one side and on the other" (ver. 7) made the prospect very pleasant and agreeable to the eye; the shelter of these trees also would be a convenience to the fishery. But that is not all (ver. 12); they "are trees for meat," and the "fruit" of them "shall not be consumed," for it shall produce fresh fruit "every month." The "leaf" shall be "for medicine," and it "shall not fade." This part of the vision is copied out into St John's vision very exactly (Rev. xxii. 2) where, on either side of the river, is said to

12 And [a]by the river, upon the bank thereof, on this side and on that side, shall [b]grow all trees for meat, [c]whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth [7]new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for [8]medicine.

13 ¶ Thus saith the Lord GOD, [d]This *shall be* the border whereby ye shall inherit the land, according to the twelve tribes of Israel: [e]Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another; *concerning* the which I [9]lifted up mine hand to give it unto your fathers: and this land shall [f]fall unto you for inheritance.

15 And this *shall be* the border of the land toward the north side, from the great sea, the way of [g]Hethlon, as men go to [h]Zedad;

16 [i]Hamath, [k]Berothah, Sibraim, which *is* between the border of [l]Damascus and the border of Hamath; [1]Hazar-hatticon, which *is* by the coast of Hauran.

17 And the border from the sea shall be [m]Hazar-enan, the border of Damascus, and the north northward, and the border of Hamath. And *this is* the north side.

18 And the east side ye shall measure [2]from Hauran, and from Damascus, and [n]from Gilead, and from the land of Israel *by* [o]Jordan from the border unto the east sea. And *this is* the east side.

19 And the south side southward, from [p]Tamar *even* to the waters of [3]strife *in* Kadesh, the [4]river to the great sea. And *this is* the south side [5]southward.

20 The west side also *shall be* the great sea from the border, till a man come over against Hamath. This *is* the west side.

21 So shall ye divide this land unto you according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* [q]ye shall divide it by lot for an inheritance unto you, [r]and to the strangers¶ that sojourn among you, which shall beget children among you; and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel.*

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

B.C. 574—B.C. 574.

[a] Ps. xcii. 12.
[b] *Come up.*
[c] Job viii. 16.
[7] *Principal.*
[8] *Bruises and sores.*
[d] Num. xxxiv. 2-12.
[e] Gen. xlviii. 5. Jer. iii. 18.
[9] *Sworn.*
[f] Prov. xvi. 33.
[g] xlviii. 1.
[h] Num. xxxiv. 8.
[i] Am. vi. 2, 14.
[k] 2 Sam. viii. 8, *Berothai.*
[l] Gen. xiv. 15. Acts ix. 2.
[1] *The middle village.*
[m] Num. xxxiv. 9.
[2] *From between.*
[n] Gen. xxxi. 23, 47, *Galeed.*
[o] Gen. xiii. 10. Job xl. 23.
[p] xlviii. 28.
[3] *Meribah.*
[4] *Valley.*
[5] *Toward Teman.*
[q] 13, 14.
[r] Is. lvi. 6, 7. Acts ii. 5-11.

¶ To those of another people who come to dwell with you and become proselytes. This is different from the Mosaic statutes; and how far it was observed after the captivity I know not. The Idumeans were incorporated with the Jews, and most probably many of the neighbouring nations, after their return. —BOOTHROYD.

* A joint participation in the inheritance of the land, between the Hebrews and such foreigners as might sojourn among them, was something altogether new in the history of the covenant-people. Its object seems to have been gradually to wean them from that exclusiveness of spirit which naturally marked their character, and thus to pave the way for the introduction of the gospel dispensation, which, as it respects spiritual blessings, considers all men without distinction as upon a level before God, and excludes none who submit to its terms from the enjoyment of the privileges of the Divine kingdom.-DR. HENDERSON.

CHAP. XLVIII.

[a] Ex. i. 1-5. Rev. vii. 4-8.
[b] Num. xxxiv. 7-9.
* The meaning seems to be, there shall be a line from the Mediterranean Sea, drawing along by way of Hethlon, passing by Hazar-enan (which bordereth upon the land of Damascus) unto Hamath, where the north-east corner of the land of Israel shall be.—DIODATI.
[1] *One* portion.
[c] Gen. xxx. 3-6. Matt. xx. 15, 16.
[d] Gen. xxx. 12, 13. Josh. xix. 24-31.
[e] Gen. xxx. 7, 8. Josh. xix. 32-39.
[f] Gen. xxx. 22-24. Josh. xiii. 29-31.
[g] Josh. xvi.; xvii. 8-10, 14-18.
[h] Gen. xxix. 32. Josh. xiii. 15-23.
[i] Gen. xxix. 35. Josh. xv.; xix. 9.
† From the first verse to the seventh, the situation of seven of the twelve tribes is described, which were placed on the north side of the holy portion, the length of Judea, from north to south, being divided into twelve equal parts (see chap. xlvii. 14); beside the allotment for the holy portion, and for the prince; and the city and temple being placed where they stood formerly, there must be seven shares on the north side of that allotment, and but five on the south side. But for the fuller explaining this difficulty, we may reasonably conclude that Judah's portion lay nearest to that which was allotted for the priests and sanctuary, to be a barrier and defence to them against the invasion of Gog and Magog, or any other enemies.—LOWTH.
[k] xlv. 1-5.
[l] Is. xii. 6. Rev. xxi. 3, 22; xxii. 3.
‡ A portion of land, 25,000 cubits in length by 10,000 broad, in the centre of which was the temple, which must be destined for the use of the priests, the Levites, and the prince.—CLARKE.
[m] Num. xxxv. 1-8. Matt. x. 10.
[n] 8.
[2] Or, *The sanctified* portion shall be *for the priests.*
[o] xl. 46.
[3] Or, *ward*, or *ordinance.*
[p] xliv. 10.
[q] Lev. xxvii. 21.
§ *Most holy*—viz., belonging only to the priests, who were to enjoy it in the presence of God; in the exercise of their function in the temple, as they did the most holy parts of the offerings (Lev. ii. 3).—DIODATI.

CHAPTER XLVIII.

1, 23 *The portions of the twelve tribes,* 8 *and of the sanctuary.* 30 *The gates of the city.*

NOW these *are* [a]the names of the tribes. [b]From the north end* to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath, (for these are his sides east *and* west,) [1]a *portion for* [c]Dan.

2 And by the border of Dan, from the east side unto the west side, a *portion for* [d]Asher.

3 And by the border of Asher, from the east side even unto the west side, a *portion for* [e]Naphtali.

4 And by the border of Naphtali, from the east side unto the west side, a *portion for* [f]Manasseh.

5 And by the border of Manasseh, from the east side unto the west side, a *portion for* [g]Ephraim.

6 And by the border of Ephraim, from the east side even unto the west side, a *portion for* [h]Reuben.

7 And by the border of Reuben, from the east side even unto the west side, a *portion for* [i]Judah.†

8 And by the border of Judah, from the east side unto the west side, shall be [k]the offering which ye shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east side unto the west side: and [l]the sanctuary shall be in the midst of it.

9 The oblation‡ that ye shall offer unto the LORD *shall be* of five and twenty thousand in length, and of ten thousand in breadth.

10 And for them, *even* [m]for the priests, shall be *this* holy oblation; toward the north five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length: [n]and the sanctuary of the LORD shall be in the midst thereof.

11 [2]*It shall be* for the priests *that are* sanctified of [o]the sons of Zadok, which have kept my [3]charge, which went not astray when the children of Israel went astray, [p]as the Levites went astray.

12 And *this* oblation of the land that is offered shall be unto them [q]a thing most holy,§ by the border of the Levites.

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grow the "tree of life," which "yielded her fruit every month," and "the leaves" were "for the healing of the nations." Christians are supposed to be these trees, ministers especially; "trees of righteousness, the planting of the Lord" (Isa. lxi. 3), set by "the rivers of water," the waters of the sanctuary (Ps. i. 3), grafted into Christ, the Tree of Life, and, by virtue of their union with him, made trees of life too, "rooted" in him (Col. ii. 7). There is a great variety of these trees, through the diversity of gifts with which they are endued by that "one Spirit" who "works all in all." They grow on "the bank" of the river, for they keep close to holy ordinances, and through them derive from Christ sap and virtue. They are "fruit-trees," designed as the fig-tree and the olive, with their fruits to "honour God and man" (Judges ix. 9). —*Henry.*

HEALING PREVENTED BY UNBELIEF.—Ver. 11. The grace of God makes dead sinners *alive*, and living saints *lively;* everything is made fruitful and flourishing by it. But its effect is according as it is received, and as the mind is prepared and disposed to receive it; for (ver. 11) the marshes and "miry places thereof," that are settled in the *mire* of their own sinfulness, and will not be healed or settled in the *moisture* of their own righteousness, and think they need no healing, their doom is, "they shall not be healed;" the same gospel which to others is a savour of life unto life, shall to them be a savour of death unto death, "they shall be given to salt," that is, to perpetual barrenness (Deut. xxix. 23). They that will not be watered with the grace of God and made fruitful, shall be abandoned to their own hearts' lusts, and left for ever unfruitful. "He that is filthy, let him be filthy still." "Never fruit grow on thee more for ever." "They shall be given to *salt*," that is, to be monuments of Divine justice, as Lot's wife that was turned into a pillar of salt to season others.—*Henry.*

CHAP. XLVIII. NEW SCHEME OF TERRITORIAL DIVISION.—Ver. 1-29. In this distribution of the land we may observe, 1. That it differs very much from the division of it in Joshua's time, and agrees not with the order of their birth, or their blessing by Jacob or Moses. Simeon here is not *divided* in Jacob, nor is Zebulon a *haven of ships;* a plain intimation that it is not so much to be understood *literally* as *spiritually*, though the mystery of it is very much hidden from us. In gospel-times old things are passed away, "behold all things are become new." The Israel of God is cast into a new method. 2. That the tribe of Dan, which was last provided for in the first division of Canaan (Josh. xix. 40), is first provided for here. Thus, in the gospel, the last shall be first (Matt. xix. 30). God, in the dispensations of his grace, does not follow the same method that he does in the disposals of his providence. But Dan had now his portion thereabouts, where he had only one city before, northwards, on the border of Damascus, and furthest of all from the sanctuary, because that tribe had revolted to idolatry. 3. That all the ten tribes, which were carried away by the king of Assyria, as well as the two tribes which were long after carried to Babylon, have their allotment in this visionary land, which some think had its accomplishment in the particular persons and families of those tribes which returned with Judah and Benjamin, of which we find many instances in Ezra and Nehemiah; and it is probable that there were returns of many more afterward at several times, which are not recorded. And the Jews having Galilee, and other parts that had been the possessions of the ten tribes, put into their hands, in common with them, they enjoyed them. Grotius says, If the ten tribes had repented and returned to God, as the "chief fathers of Judah and Benjamin did, and the priests and Levites" (Ezra i. 5), they should have fared as those two tribes did, but they forfeited the benefit of this glorious prophecy by sin. 4. That every tribe in this visionary distribution had its particular lot assigned it by a Divine appointment; for it was never the intention of the gospel to pluck up the hedge of property, and lay all in common. It was in the way of charity, not of legal right, that the first Christians had all things common. 5. That the tribes lay *contiguous;* by *the border* of one tribe was *the portion* of another, all in a row, in exact order, so that, like stones in an arch, they fixed, and strengthened, and wedged in one another. "Behold, how good and how pleasant a thing it is for brethren" thus "to dwell together!"

PROPORTIONS OF THE NEW CITY.—Ver. 30-35. Concerning this city observe, 1. The *measures* of its outlets, and the grounds belonging to it, for its several conveniences; each way its appurtenances extended 4,500 *measures*, 18,000 in all. But what these measures were it is uncertain. It is never said, in all this chapter, whether so many

13 And over against the border of the priests‖ the Levites *shall have* [r]five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And [s]they shall not sell of *it*, neither exchange, nor alienate the first-fruits of the land: [t]for *it is* holy unto the LORD.

15 ¶ And the five thousand *that are* left in the breadth, over against the five and twenty thousand, shall be [u]a profane *place* for the city, for dwelling, and for suburbs: and the city shall be in the midst thereof.

16 And these *shall be* the measures thereof;¶ the north side four thousand and five hundred, and the south side four thousand and five hundred, and on the east side four thousand and five hundred, and the west side four thousand and five hundred.

17 And the suburbs of the city shall be toward the north two hundred and fifty, and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and fifty.

18 And the residue in length, over against the oblation of the holy *portion*, *shall be* ten thousand eastward, and ten thousand westward; and it shall be over against the oblation of the holy *portion;* and the increase thereof shall be for food unto them [x]that serve the city.*

19 And they that serve the city [y]shall serve it out of all the tribes of Israel.†

20 All the oblation *shall be* five and twenty thousand by five and twenty thousand:‡ ye shall offer the holy oblation [z]four-square, with the possession of the city.

21 ¶ And [a]the residue *shall be* for the prince,§ on the one side and on the other of the holy oblation, and of the possession of the city, over against the five and twenty thousand of the oblation toward the east border, [b]and westward over against the five and twenty thousand toward the west border, over against the portions for the prince; and it shall be the holy oblation: and the sanctuary of the house *shall be* in the midst thereof.

B.C. 574—B.C. 574.

‖ Or, just by the border of the priests. The words import that the border of the Levites ran parallel to that of the priests.—LOWTH.

[r] Deut. xii. 19. Luke x. 7.
[s] Lev. xxvii. 10, 28, 33.
[t] Lev. xxiii. 20. Mal. iii. 8-10.
[u] xxii. 26; xlii. 20.

¶ This square is altogether typical, and represents the perfect construction and ordering of the body and state of the Church (as Rev. xxi. 16).—DIODATI.

[x] Josh. ix. 27. Ezra ii. 43-58.
* *Unto them that serve the city.*—For the city officers, so that they may live by the city whose life is spent for the city, that the labourer may, as he is worthy of it, receive his wages.—POOLE.
[y] 1 Kings iv. 7-23. Neh. xi.

† Whether profitable or laborious service, it shall be equally divided.—POOLE.

‡ This square is composed of five rectangles, each side of which would measure about four miles and one quarter, substituting cubits for reeds.—NEWCOME.

[z] Heb. xii. 27. Rev. xxi. 16.
[a] xxxvii. 24. Hos. i. 11.

§ From the plan, the portion for the prince consisted of one part on the east, and another on the west of the holy portion—BOOTHROYD.

[b] 8-10.

‖ That we may clearly understand this, we must remember that the portion of Judah was laid from west to east, next to the holy portion, and the portion of Benjamin is, in ver. 23, laid likewise from west to east, next to the possession of the city. So that on each side the extent of Judah and Benjamin ran out to twenty-three miles and three-quarters farther than the holy portion and possession of the city did; and all the land contained between the borders of Judah and Benjamin were the prince's right, both the twelve miles and half broad, twenty-three and three-quarters long on the west, and the same proportion on the east; and this is the sum of the 22d verse.—POOLE.

[c] Gen. xxxv. 16-19. Josh. xviii. 21-28.
[d] *One* portion.
[d] Gen. xxix. 33; xlix. 5-7. Josh. xix. 1-9.
[e] Gen. xxx. 14-18. Josh. xix. 17-23.
[f] Gen. xxx. 19, 20. Josh. xix. 10-16.
[g] Gen. xxx. 10, 11. Josh. xiii. 24-28.
[h] 2 Chr. xx. 2.
[i] *Meribah-kadesh.*
[i] Gen. xv. 18.
[k] xlvii. 15, 19, 20.
[l] Num. xxxiv. 2, 13. Josh. xiii-xxi.

¶ Some think this division will yet literally take place after the Jews' return to their own country. The mystical sense seems to be, that the Christian Church is denoted by the twelve tribes (see Luke xxii. 30), and the division of the land may imply, that all true Christians shall be equally sharers in gospel privileges.—LOWTH.

[m] Rev. xxi. 16.
* The gates of the city, &c. (see ver. 15). The city was to be a perfect square, each side measuring 4,500 cubits; and each side of this square had three gates called after the tribes of Israel.—BOOTHROYD.

[n] Is. xxvi. 1, 2.
* Gen. xxii. 14.
† *The Lord is there.* It would have been better to have retained the original words, "Yehovah Shammah." This is an allusion to the shechinah, or symbol of the Divine presence, which was in the *first*, but most certainly was *not* in the *second* temple; but Ezekiel tells us that the Divine presence should be in the city of which he speaks, and should be there so fully and so powerfully, that it should give name to the city itself; and that the very name, Jehovah Shammah, should remind all men of the supereminently glorious Being, who had condescended to make this city his habitation.—CLARKE.

22 Moreover, from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.‖

23 ¶ As for the rest of the tribes, from the east side unto the west side, [c]Benjamin *shall have* [4]a *portion.*

24 And by the border of Benjamin, from the east side unto the west side, [d]Simeon *shall have* a *portion.*

25 And by the border of Simeon, from the east side unto the west side, [e]Issachar a *portion.*

26 And by the border of Issachar, from the east side unto the west side, [f]Zebulun a *portion.*

27 And by the border of Zebulun, from the east side unto the west side, [g]Gad a *portion.*

28 And by the border of Gad, at the south side southward, the border shall be even [h]from Tamar *unto* the waters of [5]strife *in* Kadesh, *and* to [i]the river toward [k]the great sea.

29 This *is* [l]the land which ye shall divide by lot unto the tribes of Israel for inheritance,¶ and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* [m]the goings out of the city* on the north side, four thousand and five hundred measures.

31 And [n]the gates of the city *shall be* after the names of the tribes of Israel: three gates northward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south side four thousand and five hundred measures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulun.

34 At the west side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *measures:* [o]and the name of the city from *that* day *shall be*, The LORD *is* there.†

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reeds, as our translation determines, by inserting that word, each reed containing six cubits and a span (chap. xl. 5); and why should the measurer appear with the measuring-reed in his hand of that length, if he did not measure with *that*, except where it is expressly said he measured by cubits? Or whether, as others think, it is so many cubits, because those are mentioned chap. xlv. 2, and chap. xlvii. 3. Yet that makes me incline rather to think that, where cubits are not mentioned, it must be intended so many lengths of the measuring-reed. 2. The *number* of its gates: it had twelve gates in all, three on each side, which was very agreeable when it lay four-square; and these twelve gates inscribed to the twelve tribes. Because the city was to be served "out of all the tribes of Israel" (ver. 19), it was fit that each tribe should have its gate; and Levi being here taken in, to keep to the number twelve, Ephraim and Manasseh are made one in Joseph. On the north side were the gates of Reuben, Judah, and Levi; on the east, the gates of Joseph, Benjamin, and Dan; on the south, the gates of Simeon, Issachar, and Zebulun; and on the west, the gates of Gad, Asher, and Naphtali. Conformable to this, in St John's vision, the new Jerusalem (for so the holy city is called there, though not here) had "twelve gates," three of a side, and on them are written "the names of the twelve tribes of the children of Israel" (Rev. xxi. 12, 13). Note, Into the Church of Christ, both militant and triumphant, there is a free access by faith for all that come of every tribe, from every quarter. Christ has "opened the kingdom of heaven to all believers." Whoever will may come, and "take of the water of life," of the tree of life, "freely."—*Henry.*

PRACTICAL OBSERVATIONS.—When true converts enter the Church by faith in Jesus Christ, all their former sins are blotted out, every stigma is removed, all distinctions are swallowed up, and the vilest of them are admitted to a full participation of all the privileges of the children of God, and made heirs according to the hope of eternal life. Yet on earth some of them must be placed more advantageously than others for their spiritual improvement; and in proportion to their degrees of grace and fruitfulness on earth, so will be their capacity for, and enjoyment of, the glory and felicity of heaven.—Our inheritance, as the spiritual priests of the living God, cannot be forfeited or exchanged, nor should we desire to change the temporal portion which our gracious Lord hath allotted us. Especially it behoves the ministers of Christ to be contented in their places, and with such things as they have; and as they must by no means waste or alienate the revenues appropriated to the maintenance of religion, so the Lord will call those to a strict account who plunder them, or make the concerns of religion to subserve their love of filthy lucre.—In the visible Church on earth, there will still be some part profane; even believers must spend part of their time in those employments which do not immediately belong to religion; and though these must be performed from pious motives, and in a conscientious manner, yet they should be kept distinct from spiritual concerns.—All that belong to the Israel of God should serve the common cause, in their proper places, and according to their abilities; and they who occupy themselves in so good a work should not be left destitute of such things as are needful for them.—The way of access into the Church is open on every side, that sinners may enter by faith, from all the quarters of the globe, and from all the tribes of the earth; and all that belong to the true Church below shall find at last admission into the holy city above, for all things are so regulated and established by the power, truth, and love of God, that no believer shall ever be ashamed of his confidence.—Through the whole extent of the Church, even when it shall fill the earth, the Lord will vouchsafe his gracious presence and blessing. May we be found citizens of this holy city, and act consistently with that character, and have the benefit and comfort of the Lord's presence with us in life, death, and for evermore!—*Scott.*

THE
BOOK OF DANIEL.

DANIEL was one of the Hebrew captives, connected, perhaps, with the royal family, and was distinguished very early at the court of Babylon for his profound sagacity and religious consistency. He "was skilful in wisdom, and cunning in knowledge," and as a mark of honour, his name, according to a prevalent custom, was changed to Belteshazzar. Ezekiel says satirically of the king of Tyre, "Thou art wiser than Daniel" (xxviii. 2, 3); and the queen-mother says he was famed for an "excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and dissolving of doubts;" nay, that "his wisdom was like the wisdom of the gods" (v. 11, 12). Such was Daniel's firmness, that he would not defile himself with the king's meat over which a pagan invocation had been pronounced. He told the disturbed and angry monarch both his dream and its interpretation, and became, in consequence, the head of all the wise men—one of the governors who sat in the king's gate. He foretold the fearful insanity of Nebuchadnezzar, and read at once to Belshazzar the ominous handwriting on the wall. Under Darius the Mede he would not deny his God, and in spite of the royal edict, he prayed three times a day, with his windows opened towards Jerusalem. Thrown into the den of lions by the conspiracy of the envious courtiers, he was miraculously preserved. The heart of Daniel was filled with a genuine patriotism; he studied the prophecies of Jeremiah, and prayed and laboured for his people. He lived to see the first year of Cyrus, and was finally assured by JEHOVAH that he should "stand in his lot at the end of the days."

The Book of Daniel, besides what it tells of his own personal history, contains a series of remarkable predictions. These predictions refer to great political changes in the ancient empires—all of them preparing the way for the birth of Messiah. They have been minutely fulfilled, and after the predicted period of seventy weeks Christ came. Our Lord calls him "Daniel the prophet" (Matt. xxiv. 15). Indeed, his predictions are clear in themselves, and have been so strikingly verified in history, that some infidels have been driven to allege that they are forgeries written after the events took place. A portion of the book is composed in Chaldee—from chap. ii. 4 to the end of chap. vii.—the language of the people among whom he prophesied. The book of the "man greatly beloved" is full of cheering instruction—shewing that God presides over nations and wields their destiny—that the king's heart is in His hand, and that the great civil changes in Babylon, Persia, Greece, and Rome, were all moulded so as to be the pioneers of the advent of the Prince of Peace, who shall attain ultimate and universal sovereignty. "His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (vii. 14).—J. E.

CHAPTER I.

1 *Jehoiakim's captivity.* 8 *Daniel, Hananiah, Mishael, and Azariah, refusing the king's meat, thrive upon pulse and water.*

IN the [a]third year of the reign of Jehoiakim* king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.

2 And [b]the LORD gave Jehoiakim king of Judah into his hand, [c]with part of the vessels of the house of God, which he carried into the land of [d]Shinar, to the house of his god; [e]and he brought the vessels into the treasure-house† of his god.

3 ¶ And the king spake unto Ashpenaz, the master of his eunuchs, that he should bring [f]*certain* of the children of Israel, and of the king's seed, and of the princes;

4 Children [g]in whom *was* no blemish, but well-favoured, [h]and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as *had* [i]ability in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans.

5 And the king appointed them [k]a daily provision of the king's meat, and of the wine [l]which he drank: so nourishing them three years, that at the end thereof they might [l]stand before the king.

B.C. 607—B.C. 606.

CHAP. I.

[a] 2 Chr. xxxvi. 5, 7.
* At this time Jehoiakim became tributary to the king of Babylon, and consequently the seventy years of captivity and vassalage to Babylon began.—LOWTH.
[b] Deut. xxviii. 49-52.
[c] 2 Chr. xxxvi. 7.
[d] Gen. x. 10.
[e] 1 Sam. v. 2. Hab. i. 16.
† The treasury was a place in ancient temples, appropriated for the reception of spoils and trophies that were consecrated to the deity to which the temple belonged.—WINTLE.
[f] 2 Kings xx. 17, 18.
[g] Lev. xxi. 18-21. Acts vii. 20.
[h] Acts vii. 22.
[i] Prov. xxii. 29.
[k] 2 Kings xxv. 30.
[l] *Of his drink.*
[l] Luke i. 19.

[m] Matt. xxiv. 15.
‡ Signifying "God my judge." *Hananiah*, "the grace of the Lord." *Mishael*, probably, "asked of God;" and *Azariah*, "the Lord is a help."—GILL.
[n] 3, 10, 11.
[o] Gen. xli. 45.
§ It was customary among the Eastern nations, for the kings to distinguish their favourites by new names, when they conferred on them new dignities; and the Mogul still adheres to the custom.—GRAY.
[p] iii. 12-30.
[q] Ps. cxii. 106, 115. 1 Cor. viii. 27.
[r] Lev. xi. 45-47. Ps. cvi. 28.
‖ The defilement here alluded to might arise either from the food being prohibited in the law of Moses, or else from its being what was offered to the idols of the Chaldees, or, at least, entreated to be blessed in their name (see 1 Cor. viii. 10; Ez. iv. 13).—WINTLE.
[s] Gen. xxxii. 28. Ps. cvi. 46.
[t] John xii. 42, 43.
[u] *Sadder.*
[v] *Term*, or *continuance.*
[w] *The steward.*
¶ *Melzar*—an officer under Ashpenaz, who could accommodate himself to Daniel's proposal with less danger than Ashpenaz himself.—CLARKE.
[x] *Of pulse that we may eat.*
* Various sorts of grain were dried and prepared for food by the people of the East, as wheat, barley, rice, and pulse. Of some of these was the parched corn mentioned in Scripture, and the chief food of the labourers and poorer sort of people.—WINTLE.

6 Now among these were, of the children of Judah, [m]Daniel,‡ Hananiah, Mishael, and Azariah;

7 Unto whom [n]the prince of the eunuchs [o]gave names:§ for he gave unto Daniel *the name* of Belteshazzar; and to [p]Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abed-nego.

8 ¶ But Daniel [q]purposed in his heart that he would not [r]defile‖ himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself.

9 Now [s]God had brought Daniel into favour and tender love with the prince of the eunuchs.

10 And the prince of the eunuchs said unto Daniel, [t]I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces [2]worse liking than the children which *are* of your [3]sort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to [4]Melzar,¶ whom the prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, ten days; and let them give us [5]pulse to eat,* and water to drink.

13 Then let our countenances be looked upon

CHAP. I. DANIEL AND HIS COMPANIONS.—Ver. 3-7. It is evident that Daniel and his companions were carried captive with Jehoiakim, though it be not here mentioned: for this was previous to the captivity of Jehoiachin.—The Eastern monarchs have in every age been accustomed to employ eunuchs in their palaces and about their persons; and, as these frequently were advanced to the highest dignities, the orignal is sometimes used in general for a courtier, or officer in the palace. It is probable, however, that Daniel and his companions were eunuchs.—The master of the eunuchs, on this occasion, received orders from Nebuchadnezzar to select from the young men of Israel, and especially from those of royal and noble birth, such as were unblemished in their outward form, and of comely figure, who had good capacities, and had received the rudiments of a good education; and whose prudence, good sense, and learning, might render them fit to occupy some station at court. It was then, as well as at present, deemed a branch of magnificence to be served by foreigners: perhaps the king had observed several of the young Jews to be very ingenious and of promising abilities; and he desired to avail himself of the talents both of his native subjects and of those whom he had acquired by conquest. These young men were to be instructed in the language and learning of the Chaldeans, and in every science that could qualify them for service. Three years were allotted to finish their education; and to encourage them to be diligent and obsequious, they were to be supplied with viands and wines every day from the king's own table. This education would tend, and probably was meant, to detach them from the interests of their people and religion, and to attach them to those of their new masters.—Amongst the number selected, there were four, more distinguished and conscientious than the rest: their names were all compounded with the original words for God, or Lord: *Daniel*, signifying *God my Judge; Hananiah, the grace of the* LORD; and *Azariah, the* LORD *is a help.*—It is not agreed what ishael signifies; but it is compounded with EL, the name of God. But the master of the eunuchs changed these names for others compounded with the names of the idols of Babylon; as intimating the change he expected or desired in their religion. The word rendered "children" is frequently used for young persons when come to maturity; and it is the common opinion, that Daniel was at this time twenty years of age. Indeed, we must suppose, from the narrative, that both he and his companions were, at least, seventeen or eighteen.—As these young men were of the seed-royal, it is probable that some of them were descended from Hezekiah: and thus the prophecy concerning his posterity was exactly fulfilled.—*Scott.*

THEIR RELIGIOUS ABSTINENCE.—Ver. 8-16. Perhaps it was not in itself unlawful for them to "eat of the king's meat," or to "drink of his wine." But, 1. They were scrupulous concerning the meat, lest it should be sinful. Sometimes such meat would be set before them as was expressly forbidden by their law, as swine's flesh; or they were afraid lest it should have been offered in sacrifice to an idol, or blessed in the name of an idol. The Jews were distinguished from other nations very much by their meats (Lev. xi. 45, 46); and these pious young men, being in a strange country, thought themselves obliged to keep up the honour of their being a "peculiar people." Though they could not keep up their dignity as princes, they would not lose it as Israelites; for on that they most valued themselves. 2. They were jealous over themselves, lest, though it should not be sinful in itself, it should be an "occasion of sin" to them; lest, by indulging their appetites with these dainties, they should grow sinful and voluptuous, and in love with the pleasures of Babylon: they had learned David's prayer, "Let me not eat of their dainties" (Ps. cxli. 4); and Solomon's precept, "Be not desirous of dainties, for they are deceitful meat" (Prov. xxiii. 3); and accordingly they form their resolution. Note, It is very much the praise of all, and especially of young people, to be dead to the delights of sense, not to covet them, not to relish them, but to look upon them with indifference. Those that would excel in wisdom and piety must learn betimes to "keep under the body, and bring it into subjection." 3. However, they thought it unseasonable now, when Jerusalem was in distress, and they themselves in captivity. They had no heart "to drink wine in bowls," so much were they "grieved for the affliction of Joseph." Though they had *royal blood* in their veins, yet they did not think it proper to have *royal dainties* in their mouths when they were thus brought low. Note, It becomes us to be *humble* under *humbling* providences.

THEIR INTELLECTUAL AND SPIRITUAL PROGRESS.—Ver. 17. Concerning Daniel and his fellows, we have here—1. Their great attainments in learning. They were very sober and diligent, and studied hard; and we may suppose their tutors, finding them

before thee, and the countenance of the children that eat of the portion of the king's meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days.

15 At the end of ten days [u]their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

16 Thus Melzar took away the portion of their meat,† and the wine that they should drink, and gave them pulse.

17 ¶ As for these four children, [x]God gave them [y]knowledge and skill in all learning and wisdom: and [6]Daniel had [z]understanding in all visions and dreams.

18 Now, at the end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: [a]therefore stood they before the king.

20 And [b]in all matters of [7]wisdom *and* understanding, that the king enquired of them, he found them [c]ten times better than all [d]the magicians *and* astrologers‡ that *were* in all his realm.

21 And [e]Daniel continued *even* unto the first year of king Cyrus.

CHAPTER II.

1 *Nebuchadnezzar forgetteth his dream,* 14 *which is revealed to Daniel.* 31 *The dream,* 36 *and interpretation.*

AND [a]in the second year* of the reign of Nebuchadnezzar, [b]Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled, [c]and his sleep brake from him.

2 Then the king [d]commanded to call the magicians, and the astrologers, and the sorcerers, and the Chaldeans, for to show the king his dreams. So they came and stood before the king.

3 And the king said unto them, [e]I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the Chaldeans† to the king [f]in Syriack, [g]O king, live for ever: [h]tell thy servants the dream, and we will shew the interpretation.

5 The king answered and said to the Chaldeans, The thing is gone from me: if ye will not make known unto me the dream, with the interpretation thereof, [i]ye shall be [l]cut in pieces, and your houses shall be [k]made a dunghill:‡

6 But if ye shew the dream, and the interpretation thereof, [l]ye shall receive of me gifts and [l]rewards, and great honour: therefore shew me the dream, and the interpretation thereof.

7 They answered again, and said, [m]Let the king tell his servants the dream, and we will shew the interpretation of it.

8 The king answered and said, I know of certainty that ye would [3]gain the time,§ because ye see the thing is gone from me.

9 But if ye will not make known unto me the dream, [n]*there is but* one decree for you; [o]for ye have prepared lying and corrupt words to speak before me, till [p]the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the king's matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth; [q]and there is none other that can shew it before the king, except the gods,‖ [r]whose dwelling is not with flesh.

12 For [s]this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; [u]and they sought Daniel and his fellows to be slain.¶

14 ¶ Then Daniel [4]answered with counsel and wisdom to Arioch the [5]captain of the king's guard, which was gone forth to slay the wise *men* of Babylon:

15 He answered and said to Arioch the king's captain, Why *is* the decree *so* hasty from the king? Then Arioch made the thing known to Daniel.

15 Then Daniel went in, and desired of the king* that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to [x]Hananiah, Mishael, and Azariah, his companions:

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[a] Deut. xxviii. 1-14. Prov. x. 22.

† Which he could not but take well, for hereby he gained the costly provision of four men for the space of three years to his own use and profit. Hence observe, that courtiers are no losers by the favours they procure for God's servants. They are most willing to serve God's servants when they can therein also serve themselves by it.—POOLE.

[x] 1 Kings iv. 29-31. Ps. cxix. 98-100.

[y] Acts vii. 22.

[6] *He made Daniel understand.*

[z] Num. xii. 6. 1 Cor. xii. 7-11.

[a] Prov. xxii. 29.

[b] 1 Kings iv. 29-34.

[7] *Wisdom of understanding.*

[c] Num. xiv. 22.

[d] ii. 2-11, 21-23.

‡ Probably philosophers and astronomers.—CLARKE.

[e] vi. 28; x. 1. He lived to see that glorious time of the return of his people from the Babylonian captivity, though he did not die then. So *till* is used in Ps. cx. 1; cxii. 8.

CHAP. II.

[a] 2 Chr. xxxvi. 7.

* Of his reigning alone, as the Babylonians reckoned, or the fourth of his reign jointly with his father, as the Jews reckoned.—NEWTON.

[b] Gen. xli. 1.

[c] Esth. vi. 1.

[d] Deut. xviii. 10.

[e] Gen. xli. 15.

† These people were so accustomed to prognosticate from the study of the heavenly motions, that the word *Chaldean* is used by the Greeks and Latins as synonymous with astrologer.—LOWTH.

[f] Gen. xxxi. 47.

[g] 1 Sam. x. 24.

[h] Is. xliv. 25.

[i] 1 Sam. xv. 33.

[l] *Made pieces.*

[k] Deut. xiii. 16.

‡ Nothing could be more outrageous than the demand of the king, while it was eminently fitted to set at nought all pretenders to a wisdom superior to that of mortals. The passage strikingly illustrates the character of ancient despotisms. Nothing can exceed the ferocious arrogance and arbitrary violence of the king, who was governed by no consideration of either law or justice; he knew no other rule of action than whim, pride, or passion, and he made nothing of the destruction of human life.—DR JOHN CAMPBELL.

[l] Num. xxii. 7.

[l] *Fee.*

[m] Ec. x. 4.

[3] *Buy.*

§ *That ye would gain the time.*—The king meant either that they wished to prolong the time, that he might recollect it, or get indifferent about it; or that they might invent something in the place of it; or make their escape to save their lives, after having packed up their valuables.—CLARKE.

[n] Esth. iv. 11.

[o] Is. xliv. 25.

[p] v. 28, 31.

[q] Ex. viii. 19.

‖ The Chaldeans, with other Gentiles, did believe more gods than one, and the supreme deity or deities did not meddle with the affairs of men, but had the cognisance by inferior or intermediate demons. So Plato and many of them held. The meaning, then, is this: Seeing there are some things that God, who knoweth all things, will not communicate the knowledge of to men, and hath not done it to us, it is therefore a singular and unreasonable thing the king should require it of us, and that so suddenly, and upon such penalties.—POOLE.

[r] Ps. lxviii. 18.

[s] Ps. lxxvi. 10.

[s] Esth. iii. 12-15.

[u] vi. 12.

¶ This was unjust, that Daniel and his fellows should have their share in the punishment, and yet be excluded from the other part which was the reward; the reason why they were not called was because of their youth, which the Chaldeans despised.—POOLE.

[4] *Returned.*

[5] Or, *chief marshal;* Chal. *chief of the executioners,* or *slaughter-men.*

* Daniel had confidence that Jehovah, whom he served, both could and would make this dream known unto him; but while he sought from the king some time, he sought from God this secret.—BOOTHROYD.

[x] iii. 12.

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of an uncommon capacity, took a deal of pains with them, but, after all, their achievements are ascribed to God only: it was he that "gave them knowledge and skill in learning and wisdom;" for "every good and perfect gift is from above, from the Father of lights;" it is the Lord our God that "gives men power to get" this wealth; the mind is furnished only by him that formed it. The great learning which God gave these four children was, 1. A *balance for their losses;* they had, for the iniquity of their fathers, been deprived of the honours and pleasures that would have attended their noble extraction; but, to make them amends for that, God, in giving them learning, gave them better honours than those they had been deprived of. 2. A *recompense for their integrity;* they kept to their religion, even in the minutest instances of it, and would not so much as defile themselves with the king's meat or wine, but became, in effect, Nazarites; and now God rewarded them for it with an eminency in learning; for God "gives to a man that is good in his sight, wisdom, and knowledge, and joy" with them (Eccl. ii. 26). To Daniel he gave a double portion, he had "understanding in visions and dreams;" he knew how to interpret *dreams* as Joseph, not by rules of art—such are pretended to be given by the oneirocritics—but a Divine sagacity and wisdom which God gave him. Nay, he was endued with a *prophetical spirit,* by which he was enabled to converse with God, and to receive the notices of Divine things in dreams and visions (Num. xii. 6).—*Henry.*

CHAP. II. THE KING'S DREAM.—Ver. 2, 3. Solomon speaks of a "multitude of dreams," strangely incoherent, in which "there are divers vanities" (Eccl. v. 7). This dream of Nebuchadnezzar's had nothing in the thing itself but what might be paralleled in many a common dream, in which are often represented to men things as foreign as this here; but there was something in the impression it made upon him, which carried with it an incontestable evidence of its Divine original, and its prophetic significancy. Note, The greatest of men are not exempt from—nay, they lie most open to—those cares and troubles of mind, which disturb their repose in the night, while the *sleep* of the *labouring man* is *sweet* and sound, and the sleep of the sober, temperate man, free from confused dreams; the abundance of the rich will not suffer them to sleep at all for care, and the excesses of gluttons and drunkards will not suffer them to sleep quietly for dreaming. But this recorded here was not from natural causes. Nebuchadnezzar was a troubler of God's Israel, but God here troubled him; for he that made the soul can "make his sword to approach to it." He had his guards about him, but they could not keep trouble from his spirit. We know not the uneasiness of many that live in great pomp, and one would think in pleasure too. We look into their houses, and are tempted to *envy them,* but, could we look into their *hearts,* we should *pity them* rather.—*Henry.*

FAILURE OF THE MAGI.—Ver. 5-13. Nothing could be more unreasonable than this demand of Nebuchadnezzar, or more tyrannical and cruel than the sentence annexed to it. The whole narration displays the arrogance, impetuosity, and violence of his character, and illustrates the evil tendency and fatal effect of arbitrary power, constant homage and flattery, and uninterrupted prosperity on the mind of fallen man. Being eager to recover the recollection of his dream, he required of the wise men what was impossible, except by revelation from God! And he threatened them with the most terrible death—with the deepest ignominy to their characters and family—if they did not immediately perform what he required; but if they did, he promised to reward them in the most liberal and honourable manner. When they reasonably desired to be informed of the dream, and promised to give the interpretation by the rules of their art (which they never could have performed), he construed this into a fraudulent intention of gaining time and opportunity for the execution of some corrupt design. Perhaps, being terrified by his dream, he expected some sudden revolution, and he might even suspect them of having formed some bad designs against him; so that he supposed they waited till the time was changed, and the event had deprived him of the power of punishing them: but he was determined to know it directly, or to execute his barbarous intentions. If they could discover the dream, it would give a sanction to their interpretation of it; but otherwise, he should conclude them to be base impostors. The resolute conduct of the king led the Chaldeans and magicians not only to confess the impotency of their arts, and to remonstrate that no king ever made such a demand on any who professed these sciences, but to declare that the discovery

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18 That they would desire mercies [6]of the God of heaven[†] concerning this secret; that [7]Daniel and his fellows should not perish with the rest of the wise *men* of Babylon.

19 ¶ Then [y]was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven.

20 Daniel answered and said, Blessed be the name of God for ever and ever: [z]for wisdom and might are his:[‡]

21 And [a]he changeth the times and the seasons: [b]he removeth kings, and setteth up kings: [c]he giveth wisdom unto the wise, and knowledge to them that know understanding:

22 He [d]revealeth the deep and secret things: [e]he knoweth what *is* in the darkness, [f]and the light dwelleth with him.

23 I [§]thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, [h]and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the king's matter.

24 ¶ Therefore Daniel went in unto [i]Arioch, whom the king had ordained to destroy the wise *men* of Babylon: he went and said thus unto him, [k]Destroy not the wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch [l]brought in Daniel before the king in haste, and said thus unto him, [8]I have found a man[§] of the [9]captives of Judah that will make known unto the king the interpretation.

26 The king answered and said to [m]Daniel, whose name *was* Belteshazzar, [n]Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded [o]cannot the wise *men*, the astrologers, the magicians, the soothsayers, shew unto the king;

28 But there is [p]a God in heaven that revealeth secrets, and [1]maketh known to the king Nebuchadnezzar what shall be [q]in the latter days.[‖] Thy dream, and the visions of thy head upon thy bed, are these;

29 (As for thee, O king, thy thoughts [2]came *into thy mind* upon thy bed what should come to pass hereafter; and he that revealeth secrets maketh known to thee what shall come to pass:

30 But as for me, [r]this secret is not revealed to me for *any* wisdom that I have more than any living, but for [3]*their* sakes that shall make known the interpretation to the king, [s]and that thou mightest know the thoughts of thy heart.)

31 ¶ Thou, O king, [4]sawest, and behold a great image. This great image, whose brightness *was* excellent, stood before thee, [t]and the form thereof *was* terrible.

32 This image's [u]head *was* of fine gold, his [x]breast and his arms of silver, his [y]belly and his [5]thighs of brass,

33 His [z]legs of iron, his feet part of iron and part of clay.[¶]

34 Thou sawest till that a stone was [a]cut out [6]without hands,[*] [b]which smote the image upon his feet *that were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that [c]no place was found for them: and the stone that smote the image [d]became a great mountain, [e]and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation thereof before the king.

37 Thou, O king, *art* a king of kings:[†] for [f]the God of heaven hath given thee a kingdom, power, and strength, and glory.

38 And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. [g]Thou *art* this head of gold.

39 And after thee shall arise [h]another kingdom inferior to thee,[‡] and [i]another third kingdom of brass, which shall bear rule over all the earth.

40 And [k]the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all *things;* and as iron that breaketh all these, shall it break in pieces and bruise.

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[6] *From before God.*

[†] The danger equally threatened Daniel and his friends, therefore it was fit they should join in prayer for the averting of it.—Lowth.

[7] Or, *they should not destroy Daniel, &c.*

[y] 2 Kings vi. 8-12.

[z] Job xii. 16-22.

[‡] *Wisdom and might are his.*—He knows all things, and can do all things.—Clarke.

[a] Ec. iii. 1-8.

[b] 1 Sam. ii. 7, 8.

[c] Prov. ii. 6, 7.

[d] Is. xli. 22, 26.

[e] Ps. cxxxix. 11, 12.

[f] Ps. civ. 2. 1 Tim. vi. 16.

[§] Ps. i. 14. Matt. xi. 25.

[h] Gen. xviii. 17. John xv. 15.

[i] 15.

[k] Acts xxvii. 24.

[l] Prov. xxiv. 11, 12.

[8] *That I have, &c.*

[§] Daniel undertook to do it of his own accord (ver. 24). But this officer, according to the manner of courtiers, takes this opportunity of ingratiating himself to the king, as if the discovery of Daniel's abilities in this kind was owing purely to his diligence.—Lowth.

[9] *Children of the captivity, &c.*

[m] v. 12.

[n] 1 Sam. xvii. 33.

[o] Job v. 12, 13. Is. xliv. 25.

[p] Ps. cxv. 3.

[1] *Hath made known.*

[q] Num. xxiv. 14.

[‖] *The latter days*—very often signify the times of the Messiah, called the last times or age of the world; and so the expression may be understood here, for the prophecy contained in this vision reaches to the times when the kingdom of the Messiah shall be set up (see ver. 44; comp. chap. x. 14).—Lowth.

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[2] *Came up.*

[r] Acts iii. 12.

[3] *The intent, that the interpretation may be made known to.*

[s] 47.

[4] *Wast seeing.*

[t] Matt. iv. 8.

[u] Is. xiv. 4. Rev. xvii 4.

[x] viii. 3, 4.

[y] viii. 5-8.

[5] *Sides.*

[z] vii. 7, 8, 19-26.

[¶] In this vision of the image composed of four metals, the foundation of all Daniel's prophecies is laid. It represents a body of four great nations, which should reign over the earth successively—viz., the people of Babylonia, the Persians, the Greeks, and the Romans. And by a stone cut out without hands, which fell upon the feet of the image, and brake all the four metals to pieces, and "became a great mountain, and filled the whole earth," it further represents, that a new kingdom should arise after the four, and conquer all those nations, and grow very great, and last to the end of all ages.—Newton.

[a] Zech. iv. 6. 2 Cor. v. 1. Heb. ix. 24.

[6] *Which was not in hands,* 45.

[*] The Jews unanimously concur, that by the "stone" is here meant the Messiah. This denotes the advancement and increase of Christ's kingdom, that it should, from small beginnings, proceed to fill the whole earth, as if a stone by degrees should grow to a mountain. Mr Mede hath very judiciously observed, that this kingdom is described here under two states, one the kingdom of the stone, the other the kingdom of the mountain.—Lowth.

[b] Ps. ii. 8-12. Is. lx. 12. Rev. xvii. 14.

[c] Ps. xxxvii. 10, 36. Rev. xx. 11.

[d] Is. ii. 2, 3.

[e] Ps. xxii. 27. Is. xi. 9. Rev. xi. 15.

[†] *A king of kings.*—Nebuchadnezzar was thus called, we may suppose, because he had kings for his tributaries and vassals. Bruce informs us that the kings of Abyssinia still retain this title.—Hewlett.

[f] 2 Chr. xxxvi. 23. Prov. viii. 15.

[g] 32.

[h] Is. xliv. 28.

[‡] The silver kingdom—Medes and Persians (see ver. 32). The arms and shields of the Persians were frequently ornamented or cased with silver.—Hales.

[i] Zech. vi. 3-6.

[k] John xi. 48.

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was beyond the reach of all human or created penetration, and only known and discoverable by the gods, whose dwelling was not with flesh, or among men. This they spake of *their* gods; but the only living and true God, who alone could reveal the secrets contained in this dream, indeed condescends to dwell among men; and he actually made known the dream to Daniel, and so shewed the difference betwixt Jehovah and his prophets, and the idols and magicians of Babylon.—*Scott.*

Prayer of Daniel and his Friends.—Ver. 18. Daniel was particular in this prayer, but had an eye to, and a dependence upon, the general mercy of God; "that they would desire mercies of the God of heaven concerning this secret." We ought in prayer to look up to God as the "God of heaven," a God above us, and who has dominion over us, to whom we owe adoration and allegiance—a God of power, who "can do everything." Our Saviour has taught us to pray to God as "our Father in heaven." And whatever good we may pray for, our dependence must be upon the "mercies of God" for it, and an interest in those *mercies* we must *desire;* we can expect nothing by way of *recompense* for our *merits,* but all as the *gift* of God's *mercies.* They desired mercy "concerning this secret." Note, Whatever is the matter of our care must be the matter of prayer; we must desire mercy of God concerning *this* thing and *the other* thing, that occasions us *trouble* and *fear.* God gives us leave to be humbly free with him, and in prayer to enter into the detail of our wants and burthens. "Secret things belong to the Lord our God;" and therefore, if there be any mercy we stand in need of that *concerns a secret,* to him we must apply ourselves. —*Henry.*

The Image.—Ver. 38, 39. The Chaldean monarchy, over which Nebuchadnezzar was the only king of great renown, was represented in the vision by "the head of gold;" for *monarchies under a succession of princes of the same nation,* and not *individual monarchs,* are meant by kings in the general language of prophecy. The vast riches, magnificence, and prosperity of the Chaldean monarchy, and of Babylon, its renowned metropolis, gave it that pre-eminence over the succeeding empires which gold has above other metals: perhaps more liberty and peace were enjoyed under it than under those which followed. "The head" of the image, being the emblem of this monarchy, seems only to denote its priority in order of time; but the term of its continuance was far shorter than that of any of the others. Some make the Assyrian empire, as swallowed up in the Chaldean, to be included under this part of the vision; but that was past, and therefore not the proper subject of prophecy.—The transient dream, which so soon vanished and was forgotten, and the lifeless image, were both emblems of the emptiness and vanity of all earthly glory. The breast, and the two arms of silver of the image, represented that monarchy which succeeded to the Chaldean; and this was the kingdom of the Medes and Persians, the united power and authority of which might be denoted by the two arms, shoulders, &c.—This was inferior to the Chaldean monarchy, as silver is to gold, perhaps in wealth, splendour, and prosperity; at least it was so in the characters of the kings; for the Persian monarchs, from the death of Cyrus to the subversion of the monarchy, were perhaps as vile a set of men as ever disgraced human nature.—The third kingdom, represented by the belly and thighs of the image, formed of brass, must be that of the Macedonians, or Grecians, which succeeded to the Persian monarchy. This was established by the conquests of Alexander the Great, and continued under his successors. It had less external magnificence than those which preceded; and it was founded and supported by force of arms, many of which were anciently made of brass: but it was more extensive than either of the others, including many dominions in Europe, as well as those of the Persians in Asia and Africa, and many regions further to the east than they had ever penetrated. It was therefore foretold, that this kingdom would bear rule over all the earth; which may also allude to the vainglorious boast of Alexander, that he had subdued the whole world.—"The Persians were not inferior in dignity, power, and riches; but were worse, touching ambition, cruelty, and all kind of vice; shewing that the world would grow worse and worse, till it was restored by Christ." Ver. 40-43. These verses evidently describe the Roman empire as succeeding to that of the Macedonians. It was as strong as iron, and, like iron, it brake and subdued all before it. No people ever made such extensive conquests, through so many ages, as the Romans did: in the former part of their prosperity they were remarkable only for valour, hardiness, frugality, and poverty, of which iron is a proper emblem. The two consuls by which they were long governed, and the eastern and western empires into which their dominions were at length divided, might be denoted by the two legs and feet on which the image stood; and the ten toes, into which the feet divided, represented the ten kingdoms, into which, at length, the whole empire was broken. The civil wars which weakened the state, and the conjunction of the Romans with the conquered nations, and afterwards with the Goths, Vandals, and other barbarians who subverted the empire, was denoted by the compounding of the iron with the potter's clay, which cannot unite or strengthen each other. Thus the Roman empire decayed in strength,

41 And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay; *so* the kingdom shall be partly strong, and partly [7]broken.

43 And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men:[§] but they shall not cleave [8]one to another, even as iron is not mixed with clay.

44 And in [9]the days of these kings shall the God of heaven set up a kingdom, [1]which shall never be destroyed: and the [1]kingdom shall not be left to other people, *but* it shall [m]break in pieces[‖] and consume all these kingdoms, and it shall stand for ever.

45 Forasmuch as thou sawest that the stone was cut out of the mountain [2]without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath [n]made known to the king what shall come to pass [3]hereafter: and the dream *is* certain,[¶] and the interpretation thereof sure.

46 ¶ Then the king Nebuchadnezzar [o]fell upon his face, and worshipped Daniel, and commanded that they should offer an oblation [p]and sweet odours unto him.*

47 The king answered unto Daniel, and said, Of a truth *it is*, that your God *is* [q]a God of gods, and [r]a Lord of kings, and [s]a revealer of secrets, seeing thou couldest reveal this secret.

48 Then the king made Daniel a great man, and gave him many great gifts, and made him [t]ruler over the whole province of Babylon, [u]and chief of the governors over all the wise *men* of Babylon.

49 Then Daniel requested of the king, and [x]he set Shadrach, Meshach, and Abed-nego, over the affairs of the province of Babylon:† but Daniel [y]*sat* in the gate of the king.‡

B.C. 603—B.C. 580.

[7] Or, *brittle.*
§ *With the seed of men*—i.e., by marriage, but they shall never solder well together, because ambition is of stronger force than affinity and consanguinity in rulers.—POOLE.
[8] *This with this.*
[9] *Their days.*
[1] Ps. cxlv. 13. Ex. xxxvii. 25.
[1] *Kingdom thereof.*
[m] Ps. ii. 9. Is. lx. 12. 1 Cor. xv. 24, 25.
‖ The preaching and influence of Christianity shall destroy idolatry universally.—CLARKE.
[2] *Which was not in hands.*
[n] Rev. i. 19; iv. 1.
[3] *After this.*
¶ *The dream is certain*—i.e., this dream is no ordinary dream, but an oracle of God; it is sent from heaven, and gives a perfect scheme and prophetical history of things to come, about the special providence of God in changing governors and governments, with particular regard to his Church under them; and above all, about the kingdom of Christ, and the growth of it, maugre all the enterprises of pagan and antichristian Rome.—POOLE.
[o] Acts xiv. 13. Rev. xix. 10.
[p] Ezra vi. 10.
* To make a present of perfumes was deemed a mark of reverence and honour in the remotest times among the Orientals. Such an offering was made to Daniel with a view to do him great honour; and to sprinkle the apartments and persons of the guests with rose-water and other aromatics still continues in the East to be a mark of respectful attention (see Matt. xxvi. 7; Mark xiv. 3).—BURDER'S ORIENT. CUST.
[q] Deut. x. 17. Josh. xxii. 22.
[r] Ps. ii. 10, 11. Prov. viii. 15, 16.
[s] Gen. xli. 39. Am. iii. 7.
[t] vi. 1, 2.
[u] v. 11.
[x] Prov. xxviii. 12.
† The whole monarchy was divided into several provinces, having deputy-governors; Babylon was the chief, containing the metropolis.—GILL.
[y] Esth. ii. 19, 21. Am. v. 15.
‡ *Sat in the gate of the king.*—"Gate," among the Orientals, is used as we use the word court. The Arabs so use it in speaking of the court of the Caliphs; so we speak, after the Turks, of the Ottoman court, as the Ottoman court or gate.—JENKS.

CHAP. III.

B. C. 580.

* The Babylonians were addicted to the erection of stupendous images. One historian states, that Xerxes took a statue of gold, forty feet high, out of the temple of Belus, in Babylon, when he demolished it. The image was probably placed upon a pedestal, and both may have been measured. The plain of Dura is believed to have been near the Tigris, in Mesopotamia, where a town called Dura, or Doura, still exists.—DR JOHN CAMPBELL.
[a] Acts xix. 34, 35. Rom. i. 21-23.
[1] *With might.*
[2] *They command.*
[b] Esth. viii. 9.
† This form of speech was designed to set forth the largeness and extent of the Babylonish empire, which had subjects of so many different languages. The same phrase was afterwards used under the Medes and Persians (ch. vi. 25; Esth. i. 22; iii. 12; viii. 9).—LOWTH.
[3] *Singing; Chal. symphony.*
[c] Ex. xx. 5.
[d] Mark vi. 27.
‡ This is the first place in the Old Testament where we meet with the division of time into hours. The Greeks ascribe the invention of hours to Anaximander or Anaximenes, who probably learned it from the Chaldeans.—LOWTH.
[e] Jer. xxix. 22.
[f] 1 John v. 19.
[g] Ezra iv. 12-16.
[h] vi. 6, 21.
[i] Ps. xciv. 20.
[k] Ex. xv. 20, 21.

CHAPTER III.

1 *Nebuchadnezzar dedicateth a golden image in Dura.* 8 *Shadrach, Meshach, and Abed-nego are accused for not worshipping the image.* 24 *Their miraculous deliverance.*

NEBUCHADNEZZAR the king made an image of gold,* whose height *was* threescore cubits, *and* the breadth thereof six cubits: he set it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar the king had set up.

3 Then [a]the princes, the governors, and captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, were gathered together unto the dedication of the image that Nebuchadnezzar the king had set up; and they stood before the image that Nebuchadnezzar had set up.

4 Then an herald cried [1]aloud, To you [2]it is commanded, [b]O people, nations, and languages,†

5 *That* at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, [3]dulcimer, and all kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up:

6 And whoso [c]falleth not down and worshippeth, shall [d]the same hour‡ be cast into the midst of [e]a burning fiery furnace.

7 Therefore at that time, [f]when all the people heard the sound of the cornet, flute, harp, sackbut, psaltery, and all kinds of musick, all the people, the nations, and the languages, fell down *and* worshipped the golden image that Nebuchadnezzar the king had set up.

8 ¶ Wherefore at that time certain Chaldeans came near, [g]and accused the Jews.

9 They spake, and said to the king Nebuchadnezzar, [h]O king, live for ever.

10 Thou, O king, [i]hast made a decree, that every man that shall hear the sound of [k]the

even when it was growing more extensive: at length it began evidently to decline, till it was divided into many subordinate kingdoms. This is also represented by the Romans mingling themselves with the seed of men, or of other nations, by alliances and intermarriages, which tended to the subversion of the empire. Yet this monarchy still subsists in the toes, or kingdoms into which it was broken, and of which we shall hereafter have occasion to speak more particularly. "The chief power in these ten kingdoms shall be partly *secular*, and partly *ecclesiastical;* and the encroaching of the ecclesiastical power upon the secular shall be the occasion of frequent clashings between them, to the weakening of both parties, and endangering their breaking to pieces."—(*Lowth.*)—These four monarchies (probably the mightiest which ever appeared on earth) have certainly been far more celebrated than any others. The history of them, in fact, comprises the grand transactions of mankind from the days of Daniel to this present time. The Church of God, likewise, has had vastly more concern with these than with any other empires; the countries belonging to them have hitherto been the chief seat of the Redeemer's kingdom, which will be rendered universal by the total subversion of the last of them.—*Scott.*

THE NEW KINGDOM—ITS DURATION.—Ver. 44. It is a kingdom that knows no decay, is in no danger of destruction, and will not admit any succession or revolution. It shall "never be destroyed" by any foreign force invading it, as many other kingdoms are; fire and sword cannot waste it; the combined powers of earth and hell cannot deprive either the subjects of their prince, or the prince of his subjects; nor shall this kingdom be left to other people, as the kingdoms of the earth are. As Christ is a monarch that has no successor, for he himself shall reign for ever, so his kingdom is a monarchy that has no revolution. The kingdom of God was, indeed, taken from the Jews, and given to the Gentiles (Matt. xxi. 43); but still it was Christianity that ruled the kingdom of the Messiah. The Christian Church is still the same; it is fixed on a rock, much fought against, but never to be prevailed against by the gates of hell.

ITS VICTORIES.—Ver. 45. It is a kingdom that shall be victorious over all opposition. It shall "break in pieces and consume all those kingdoms," as the "stone cut out of the mountain without hands" brake in pieces the image (ver. 44, 45). The kingdom of Christ shall wear out all other kingdoms, shall outlive them, and flourish when they are sunk with their own weight, and so wasted that their place "knows them no more." All the kingdoms that appear against the kingdom of Christ shall be broken with a "rod of iron as a potter's vessel" (Ps. ii. 9); and in the kingdoms that submit to the kingdom of Christ, tyranny and idolatry, and everything that is their reproach, as far as the gospel of Christ gets ground, shall be broken. The day is coming when Jesus Christ shall have "put down all rule, principality, and power," and have made "all his enemies his footstool," and then this prophecy will have its full accomplishment, and not till then (1 Cor. xv. 24, 25). Our Saviour seems to refer to this, Matt. xxi. 44, where, speaking of himself as the stone set at nought by the Jewish builders, he saith, "On whomsoever *this stone* shall fall, it will grind him to powder."—*Henry.*

CHAP. III. THE IMPIOUS DECREE.—Ver. 1-7. It is not certain at what time the events of this chapter occurred. The Septuagint, indeed, says that it was in the eighteenth year, that is, after Nebuchadnezzar's prophetical dream. Some think that Nebuchadnezzar had a reference in this image to that which he had seen, as if he would have one wholly of gold, and not be contented with being represented by the head of gold. It seems more probable that the impression of his dream was worn off, and his ambition and arrogance still further increased by success; that his attachment to idolatry was augmented by his victories over the people of JEHOVAH; and that this image was formed from the spoils of the conquered nations. It was of an enormous size, and must have cost immense treasure. The height of it was about thirty yards, but this being ten times its breadth or thickness, and out of all proportion, favours the conclusion that the pedestal also on which it stood was taken in under the admeasurement. It was perhaps made hollow, but with plates of solid gold; and it was set up in an extensive plain near Babylon, which could contain a vast concourse of people, and was probably erected in honour of Bel, the chief idol of Babylon. Having completed the image, in order to render the worship of it more noticed, and to make the greater ostentation of his own magnificence and authority, Nebuchadnezzar summoned all his officers, civil and military, from every part of his extensive dominions, to attend on its dedication. When met together upon the plain, they were ordered by proclamation to fall down and worship this new-made deity, of whatever nation they were: the signal for this act of adoration, by the striking up of all kinds of musical instruments at once, might be intended to allure them by soothing strains to join in the worship, and inspire fervour into their supposed devotion. But to secure uniformity in this vast company, it was also proclaimed, that every one who refused compliance should immediately be cast into a burning fiery furnace. It does not appear that any were obliged to attend who did not hold places under government; others would doubtless be there, and then they must comply; but *these* were constrained to be present, at a vast trouble and expense, from every part of the empire, so that it was a sort of *religious test*, by which they were to approve themselves proper persons to be employed in the king's service; and, as it is common on such occasions, there was a general conformity observed.

cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, shall fall down and worship the golden image:

11 And whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace.§

12 There are [1]certain Jews, whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego: these men, O king, have [4]not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up.

13 ¶ Then Nebuchadnezzar, [m]in *his* rage and fury,‖ commanded to bring Shadrach, Meshach, and Abed-nego. [n]Then they brought these men before the king.

14 Nebuchadnezzar spake, and said unto them, *Is it* [5]true, O Shadrach, Meshach, and Abed-nego, do not ye serve [o]my gods, nor worship the golden image which I have set up?

15 Now, if ye be ready, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made, [p]*well:* but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; [q]and who *is* that God that shall deliver you out of my hands?

16 Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, [r]we *are* not careful to answer thee in this matter.

17 If it be *so*, [s]our God, whom we serve, is able to deliver us from the burning fiery furnace; and he will deliver *us* out of thine hand,¶ O king.

18 But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then [t]was Nebuchadnezzar [6]full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: *therefore* [u]he spake, and commanded that they should heat the furnace [x]one seven times more than it was wont to be heated.

20 And he commanded the [7]most mighty men that *were* in his army [y]to bind Shadrach, Meshach, and Abed-nego, *and* to cast *them* into the burning fiery furnace.

21 Then these men were bound in their [8]coats,

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§ This mode of putting to death was not unusual in the East in more modern times. Chardin, in his Travels, after speaking of the most common modes of punishing with death, says, "But there is still a particular way of putting to death such as have transgressed in civil affairs, either by causing a dearth, or by selling above the tax by a false weight, or who have committed themselves in any other manner. The cooks are put upon a spit and roasted over a slow fire (see Jer. xxix. 22); bakers are thrown into a hot oven. During the dearth in 1668 I saw such ovens heated on the royal square in Ispahan, to terrify the bakers, and deter them from deriving advantage from the general distress.—CHARDIN.

[1] 1 Sam. xviii. 7. Prov. xxvii. 4.
[4] *Set no regard upon thee.*
[m] Gen. iv. 5. Esth. iii. 5, 6.

‖ This king could brook no opposition to his will; and the conclusion of his address shews that he supposed himself to be more than a man. *And who is that God?*—He had forgotten the God of Daniel, or else now defied him.—BOOTHROYD.

[n] Matt. x. 18. Acts v. 25-27.
[5] *Of purpose.*
[o] Is. xlvi. 1. Jer. l. 2.
[p] Ex. xxxii. 32. Luke xiii. 9.
[q] Ex. v. 2. Matt. xxvii. 43.
[r] Matt. x. 19. Luke xxi. 14, 15.
[s] Gen. xvii. 1. Ps. lxviii. 20.

¶ As we are firmly persuaded of his power to deliver us, so we trust in his mercy and goodness that he will deliver us out of this imminent danger. This they speak out of a well-grounded hope, not from a certain foresight of being delivered, for such an assurance would have defeated the worth of their courage and constancy in despising the dangerwhich threatened them.-LOWTH.

[t] Prov. xxi. 24. Acts v. 33.
[6] *Filled.*
[u] Ex. xv. 9, 10.
[x] Lev. xxvi. 21, 24, 28.
[7] *Mighty of strength.*
[y] Acts xii. 4, 5; xvi. 23, 24.
[8] *Mantles.*
[9] *Turbans.*
[1] *Word.*
[4] *Spark.*
His pride was wounded, and he resolved to take ample vengeance on these disobedient Jews. The bravest of his troops were selected to bind them, and throw them into the furnace; but in the discharge of this duty they lost their own lives.—BOOTHROYD.

[2] 2 Cor. i. 8-10; iv. 17. 1 Pet. iv. 12.
[a] Acts v. 23-25; xii. 18.
[3] *Governors.*
[4] *There is no hurt in them.*
[b] John xix. 7, 8.
† *Is like the Son of God.*—A most improper translation. What notion could this idolatrous king have had of the Lord Jesus Christ? for so the place is understood by thousands. It rather signifies "a son of the gods," *i.e.*, a divine person or angel; and so the king calls him in ver. 28—"God hath sent his angel, and delivered his servants." And though even from this some still contend that it was the "Angel of the covenant," yet the Babylonish king knew just as much of the one as he did of the other. No other ministration was necessary; a single angel from heaven was quite as sufficient to answer this purpose as that which stopped the mouth of the lions when Daniel was cast into their den. —CLARKE.

[5] *Door.*
[c] Ii. 47.
[d] Acts ii. 6-12.
[e] Is. xliii. 2. Heb. xi. 34.
[f] Matt. x. 30.
[g] Gen. ix. 26.
[h] Acts v. 19.
[i] Jer. xvii. 7, 8. 2 Cor. i. 9, 10.
‡ *Have changed the king's word.*—Have rendered his command of none effect, God himself having suspended the execution of it. —LOWTH.

[6] *A decree is made by me.*
[7] *Error.*
[k] 15, 17, 28.
[8] *Made pieces.*
[l] Deut. xxxii. 31.
[m] 1 Sam. ii. 30. John xii. 26.
[9] *Made to prosper.*
§ *Then the king promoted Shadrach, Meshach, and Abed-nego.*—He restored them to the offices which they held before the charge of disobedience and treason was brought against them. —CLARKE.

their hosen, and their [9]hats, and their *other* garments, and were cast into the midst of the burning fiery furnace.

22 Therefore because the king's [1]commandment was urgent, and the furnace exceeding hot, the [2]flame of the fire slew those men [a]that took up Shadrach, Meshach, and Abed-nego.

23 And these three men, Shadrach, Meshach, and Abed-nego, [z]fell down bound into the midst of the burning fiery furnace.

24 ¶ Then Nebuchadnezzar the king was [a]astonied, and rose up in haste, *and* spake, and said unto his [3]counsellors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king.

25 He answered and said, Lo, I see four men loose, walking in the midst of the fire, and [4]they have no hurt; and the form of the fourth is like [b]the Son of God.†

26 ¶ Then Nebuchadnezzar came near to the [5]mouth of the burning fiery furnace, *and* spake, and said, Shadrach, Meshach, and Abed-nego, [c]ye servants of the most high God, come forth, and come *hither*. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

27 And [d]the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, [e]upon whose bodies the fire had no power, [f]nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

28 *Then* Nebuchadnezzar spake, and said, [g]Blessed *be* the God of Shadrach, Meshach, and Abed-nego, who [h]hath sent his angel, and delivered his servants [i]that trusted in him, and have changed the king's word,‡ and yielded their bodies, that they might not serve nor worship any god except their own God.

29 Therefore [6]I make a decree, That every people, nation, and language, which speak [7]any thing amiss against [k]the God of Shadrach, Meshach, and Abed-nego, shall be [8]cut in pieces, and their houses shall be made a dunghill; [l]because there is no other God that can deliver after this sort.

30 ¶ Then [m]the king [9]promoted Shadrach, Meshach, and Abed-nego,§ in the province of Babylon.

COURAGEOUS REFUSAL OF THE THREE CHILDREN.—Ver. 16-18. This answer hath a peculiar beauty and propriety. The accused persons uttered no outrageous language against the idols of Babylon or the iniquity of this sanguinary edict, and they used no soothing address, mean supplications, or flattering expressions, to mollify the king's displeasure; but they calmly assured the king that they were no way perplexed about the answer they should return to him; they had made up their minds; they wanted no time for deliberation; they were not anxious about the consequences, but they were ready, in a few words, to state their determination. If it were so, that he should cast them into the furnace, that God whom they worshipped was able to deliver them. Of this it seems they had some expectation, either because of the numbers who would witness the contest betwixt JEHOVAH and this haughty idolater, or because of the bold defiance of God which he had uttered. If, therefore, the Almighty saw good, he would deliver them out of the hand of the king; but if he should not please thus miraculously to interpose, they were not solicitous about the event, but would have him to know, that they would on no account at any time worship any of his gods, or now adore his golden image.—*Scott.*

THE FURNACE.—Ver. 24-27. When the three children were cast bound in the midst of that devouring fire, we might well conclude that we should hear no more of them, that their very bones would be calcined; but, to our amazement, we here find that Shadrach, Meshach, and Abed-nego are yet alive. 1. Nebuchadnezzar finds them walking in the fire. "He was astonished, and rose up in haste." Perhaps the slaying of the men that executed his sentence was that which astonished him, as well it might, for he had reason to think his own turn would be next; or it was some unaccountable impression upon his own mind that "astonished" him, and made him "rise up in haste," and go to the furnace to see what was become of those he had cast into it. In his astonishment he calls his counsellors about him, and appeals to them whether "we did not cast three men bound into the fire." It seems it was done by order, not only of the king, but of the council. They durst not but concur with him, which he forced them to do, that they might share with him in the guilt and odium. "True, O king," say they; "we did order such an execution to be done, and it was done." "But now" (says the king), "I have been looking into the furnace, and 'I see four men loose, walking in the midst of the fire.'" 1. They were "loosed" from their bonds: the fire that did not so much as singe their clothes, burnt the cords wherewith they were tied, and set them at liberty: thus God's people have their hearts enlarged, through the grace of God, by those very troubles with which their enemies designed to straiten and hamper them. 2. They "had no hurt," made no complaint, felt no pain or uneasiness in the least: the flame did not scorch them; the smoke did not stifle them; they were alive and as well as ever in the midst of the flames. See how the God of nature can, when he pleases, control the powers of nature to make them serve his purposes. Now was fulfilled, in the letter, that gracious promise (Isa. xliii. 2), "When thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee." By faith they "quench the violence of the fire, quench the fiery darts of the wicked." 3. They "walked in the midst of the fire;" the furnace was large, so that they had room to walk; they were unhurt, so that they were able to walk; their minds were easy, so that they were disposed to walk as in a paradise or garden of pleasure. "Can a man walk upon hot coals and his feet not be burnt?" (Prov. vi. 28.) Yes, they did it with as much pleasure as the king of Tyrus "walked up and down in the midst of his stones of fire," his precious stones that sparkled as fire (Ezek. xxviii. 14). 4. There was a fourth seen with them in the fire, whose form, in Nebuchadnezzar's judgment, was "like the Son of God;" he appeared as a Divine Person, a Messenger from heaven, not as a Servant, but as a Son; "like an angel" (so some), and angels are called "sons of God" (Job xxxviii. 7). But some think it was the eternal Son of God, the Angel of the covenant, and not a created angel. He "appeared" often in our nature before he "assumed" it for good and all; and never more seasonably, nor to give a more proper indication and presage of his great errand into the world in the fulness of time, than now, when, to deliver his chosen out of the fire, he came and walked with them in the fire. Note, Those that suffer for Christ have his gracious presence with them in their sufferings—even in the fiery furnace, even in the valley of the shadow of death—and therefore even there they need "fear no evil."—*Henry.*

B.C. 570—B.C. 570.

CHAPTER IV.

1 *Nebuchadnezzar's dream.* 19 *Daniel interpreteth it.* 28 *The story of the event.*

NEBUCHADNEZZAR* the king, [a]unto all people, nations, and languages, that dwell in all the earth; [b]Peace be multiplied unto you.

2 [1]I thought it good to shew the signs and wonders [c]that the high God hath wrought toward me.

3 How [d]great *are* his signs! and how mighty *are* his wonders! [e]his kingdom *is* an everlasting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar [f]was at rest† in mine house, and flourishing in my palace:

5 I saw [g]a dream which made me afraid, and the thoughts upon my bed, and the visions of my head, troubled me.

6 Therefore made I a decree [h]to bring in all the wise *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the astrologers, the Chaldeans, and the soothsayers: and I told the dream before them; [i]but they did not make known unto me the interpretation thereof.

8 But at the last Daniel came in before me, (whose name *was* [k]Belteshazzar, according to the name of my god,‡ [l]and in whom *is* the spirit of the holy gods,)§ and before him I told the dream, *saying,*

9 O Belteshazzar, [m]master of the magicians, because I know that [n]the spirit of the holy gods *is* in thee, and [o]no secret troubleth thee, [p]tell me the visions of my dream that I have seen, and the interpretation thereof.

10 Thus *were* the visions of mine head in my bed: I [2]saw, and behold [q]a tree‖ in the midst of the earth, and the height thereof *was* great.

11 The tree grew, and was strong, and the height thereof [r]reached unto heaven, and the sight thereof to the end of all the earth:

12 The leaves thereof *were* fair, and the fruit thereof much,¶ and in it *was* meat for all: [s]the beasts of the field had [t]shadow under it, and [u]the fowls of the heaven dwelt in the boughs thereof, and all flesh was fed of it.

13 I saw [x]in the visions of my head upon my bed, and, behold, [y]a watcher and [z]an holy one* came down from heaven:

14 He cried [3]aloud, and said thus, [a]Hew down the tree, and cut off his branches, shake off his leaves, and scatter his fruit: [b]let the beasts get away from under it, and the fowls from his branches:

15 Nevertheless, [c]leave the stump of his roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, and *let* his portion *be* with the beasts in the grass of the earth:

16 Let his heart [d]be changed from man's, and let a beast's heart† be given unto him; and let [e]seven times pass over him.

17 This matter *is* [f]by the decree of the watchers, and the demand by the word of [g]the holy ones; to the intent [h]that the living may know that [i]the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it [k]the basest of men.‡

18 This dream I king Nebuchadnezzar have seen. Now thou, O Belteshazzar, declare the interpretation thereof, [l]forasmuch as all the wise *men* of my kingdom are not able to make known unto me the interpretation: [m]but thou *art* able; for the spirit of the holy gods *is* in thee.

19 ¶ Then [n]Daniel (whose name *was* Belteshazzar) [o]was astonied for one hour, and his thoughts troubled him. The king spake, and said, Belteshazzar, [p]let not the dream, or the interpretation thereof, trouble thee. Belteshazzar answered and said, My lord, [q]the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The [r]tree that thou sawest,§ which grew, and was strong, whose height reached unto the heaven, and the sight thereof to all the earth:

21 Whose leaves *were* fair, and the fruit thereof much, and in it *was* meat for all; under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation:

CHAP. IV.

* *Nebuchadnezzar —unto all people.*— This is a regular decree, and is one of the most ancient on record, and no doubt was copied from the state papers of Babylon. Daniel has preserved it in the original language.—WINTLE.

[a] Esth. iii. 12. Acts ii. 6.

[b] Ezra iv. 17; v. 7. Eph. i. 2.

[1] *It was seemly before me.*

[c] Ps. lxvi. 16.

[d] Ps. lxxvii. 19.

[e] Ps. cxlv. 13.

[f] Ps. xxx. 6, 7.

† After having subdued Syria, Phœnicia, Judea, Egypt, and Arabia. —CLARKE.

[g] Job vii. 14.

[h] Gen. xli. 7, 8.

[i] Is. xliv. 25.

[k] Is. xlvi. 1.

‡ *According to the name of my god —i.e.*, Bel; for he still calls him his god, and did perhaps consider him as in reality the same as the God of Daniel.—BOOTHROYD.

[l] Is. lxiii. 11.

§ Or, "of the holy God." The words admit of a singular sense. It must be presumed that this king had now the one true God in his mind (see ch. ii. 11; v. 11).—WINTLE.

[m] ii. 48; v. 11.

[n] Gen. xli. 38. 1 Sam. iv. 8.

[o] Gen. xl. 6-8; xli. 8.

[p] Gen. xli. 15, &c. Jud. vii. 13-15.

[2] *Was seeing.*

[q] Ps. xxxvii. 35, 36. Is. x. 33, 34.

‖ An emblem of a powerful prince, well settled and strongly supported in his power and government; so the Assyrian monarch (Ez. xxxi. 3-9).—GILL.

[r] Gen. xi. 4. Deut. ix. 1.

¶ *The fruit thereof much.*—This notes the public good and benefit of magistracy: so that it is better living under tyranny than anarchy, as Calvin saith. —POOLE.

[s] Jer. xxvii. 6, 7. Ez. xvii. 23.

[t] Lam. iv. 20.

[u] Matt. xiii. 32. Luke xiii. 19.

[x] vii. 1.

[y] Ps. ciii. 20.

[z] Deut. xxxiii. 2. Ps. lxxxix. 7.

* *A watcher and an holy one.*—These are both angels, but, according to the Chaldean oracles, of different orders.—CLARKE.

[3] *With might.*

[a] Matt. iii. 10; vii. 19. Luke iii. 9.

[b] Jer. li. 6, 9. Ez. xxxi. 12.

[c] Ez. xxix. 14.

[d] Luke viii. 27-29.

† Be deprived of the use of reason; governed by animal senses; senseless, stupid, and savage. —GILL.

[e] Rev. xii. 14.

[f] 1 Kings xxii. 19, 20. 1 Tim. v. 21.

[g] Is. vi. 3, 8. Rev. iv. 8.

[h] Ps. lxxxiii. 17, 18. Ez. xxv. 17.

[i] Jer. xxvii. 5-8.

[k] 1 Sam. ii. 8. Ps. cxiii. 7, 8.

‡ This regards Nebuchadnezzar, with respect either to his present condition, whose pride and cruelty rendered him as despicable in the sight of God, as his high estate made him appear honourable in the eyes of men, and therefore was justly doomed to so low a degree of abasement; or else it may be understood of his wonderful advancement and restoration, after he had been degraded from his dignity, and sent to herd with the beasts of the field; God thereby asserting that prerogative of his, of "bringing low and lifting up," and of "raising the beggar from the dunghill, to set him among princes" (1 Sam. ii. 8, 9; Ps. cxiii. 7, 8).—LOWTH.

[l] Gen. xli. 8, 15. Is. xlvii. 12-14.

[m] 1 Kings xiv. 2. Am. iii. 7.

[n] ii. 26; v. 12.

[o] Jer. iv. 19. Hab. iii. 16.

[p] 1 Sam. iii. 17.

[q] 2 Sam. xviii. 32. Jer. xxix. 7.

[r] Ez. xxxi. 3, 16.

§ The interpretation is very particular, and shews how God orders and disposes the events of men and things. Daniel's concluding advice is at once a proof of his piety and loyalty. —BOOTHROYD.

CHAP. IV. THE ROYAL DREAM—THE GREAT TREE.—Ver. 10-18. As the king lay asleep, he dreamed that he saw a tree in the centre of the earth (conceiving of it as of a wide extended plain), of so enormous a height and size, that its top reached to heaven, and it was visible to the extremity of the earth. This tree was covered with an exuberance of beautiful leaves, and loaded with immense quantities of fruit; its branches formed a covert for the beasts of the field, and places for the nests of the fowls of the air, and all the inhabitants of the earth fed upon its fruit. This represented the exceedingly prosperous condition of Nebuchadnezzar, the height of his exaltation, the extent of his dominions and renown, the splendour of his kingdom, the multitude of his subjects who received protection from him, and the peace and plenty which they enjoyed under his administration. He then saw a watcher and a holy One, either a holy angel, or a Divine person, who was called a watcher, as watching over the affairs of men (ver. 23, 24), who spake with great authority and energy, and as one giving orders to his servants to hew down the tree, &c.; yet, when the branches, leaves, and fruit should be destroyed or scattered, and the beasts and fowls driven away, the stump of the tree was to be preserved in the earth, as if girt round with iron and brass, being overgrown with grass, and wet with the dew of heaven. Here a transition was made from the tree to Nebuchadnezzar, who was represented by it—the tree being lost sight of, a person came in its stead (as the imagination in dreams frequently passes from one thing to another, in a wild and incoherent manner). This person was represented as living on the grass of the field, as wetted with the dew of heaven, as having his portion with the beasts, and as having lost the heart or disposition of a man—being estranged from the pursuits, employments, and manners of life peculiar to the human species, and fitted to associate with the beasts of the field. Thus he would continue, till seven times or years passed over him; and then this condition would be terminated, and he restored to his former capacities and situation. All this would take place by the decree of the watchers, and by the demand of the holy ones which some understand of the holy angels, the ministers of Providence, who obtain from God this decree, and commission to carry it into execution for the manifestation of the Divine glory in abasing this proud man. Others, by "holy ones," understand the saints of God, true believers, in answer to whose earnest prayers for deliverance from oppression, this decree was made. But some think that the "Holy, Holy, Holy, LORD God of hosts," the triune JEHOVAH, was meant by the watchers and the holy ones; and indeed Daniel's interpretation gives great sanction to this opinion, as he says that "this was the decree of the Most High" (ver. 23, 24). By his appointment this event would take place, and be notified to all that lived on the earth, that they might know that the Most High was the ruler in the kingdom of men; that he was above the mightiest monarchs, and disposed of them and their dominions as he pleased; and that he frequently placed over them the meanest and basest of men.

ITS INTERPRETATION.—Ver. 20-26. The application of the dream to Nebuchadnezzar was very obvious. He was the flourishing tree; which in various respects was emblematical of his power, fame, wealth, and prosperity. The hewing down also of this tree, with the circumstances attending it, shewed his loss of these advantages, through that judgment of God that was coming upon him; for being smitten with a most extraordinary madness, and becoming for a time like a brute, he would be utterly incapable of all the functions of government—and being consequently set aside, others would assume the direction of public affairs—and no remedy being found for his malady, and he discovering in everything the propensities of an animal, he would be driven from the dwellings of men, and left to associate with the beasts, feeding with them upon grass, and exposed, without shelter or covering, to the inclemencies of the weather. This would continue for seven times, or years, till at length he would be made to know that the Most High ruled in the kingdom of men, and gave it to whom he pleased.—It is observable that Daniel omitted the last expression used by the king —"And setteth up over it the basest of men"—thinking perhaps the application mortifying enough without repeating it.—He also shewed him that the kingdom would be ensured to him, after he was convinced that however high any of the kings of the earth might be exalted, the heavens, or the God of heaven, alone ruled with independent and absolute authority.—This dream and its interpretation would become known in the court of Nebuchadnezzar; and as Daniel was in great authority there, when the former part of it received so remarkable an accomplishment, he would use his influence to lead all parties concerned to expect the fulfilment of the latter part also; and thus God wonderfully inclined their hearts to wait for that event, managing the affairs of the empire by a regency, and not advancing any other person to the throne, that it might be open for Nebuchadnezzar's restoration, when he recovered the use of his rational powers.—*Scott.*

ITS FULFILMENT.—Ver. 31-33. When Nebuchadnezzar was strutting, and vaunting himself, and adoring his own shadow; "while the" proud "word was in the king's mouth," the powerful word came from Heaven, by which he was immediately deprived

22 It *is* [a]thou, O king, that art grown and become strong: for [b]thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king [c]saw a watcher and an holy one coming down from heaven, and saying, Hew the tree down, and destroy it;‖ yet leave the stump of the roots thereof in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be wet with the dew of heaven, [x]and *let* his portion *be* with the beasts of the field, till seven times pass over him;

24 This *is* the interpretation, O king, and this *is* [y]the decree of the most High, which is come upon my lord the king:

25 That they shall [z]drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

26 And whereas they commanded to leave the stump of the tree roots; thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule.

27 Wherefore, O king, let my counsel be acceptable unto thee, and [a]break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a [4]lengthening of thy tranquillity.

28 ¶ All this came upon the king Nebuchadnezzar.

29 At the end of twelve months he walked [5]in the palace of the kingdom of Babylon.

30 The king spake, and said, Is not this [b]great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?¶

31 While the word *was* in the king's mouth, there [c]fell a voice from heaven, *saying*, O king Nebuchadnezzar, to thee it is spoken; [d]The kingdom is departed from thee:

32 And they shall drive thee from men, and thy dwelling *shall be* with the beasts of the field: they shall make thee to eat grass as oxen, and

B.C. 570—B.C. 569.

[a] 2 Sam. ii. 7. Matt. xiv. 4.
[b] Jer. xxvii. 6-8.
[c] 13-17.
‖ Though the tree was to be hewn down, &c., "the stump of his roots," which was to be left in the earth, was to be secured "with a band of iron and brass, in the tender grass of the field." The words of menace which follow are applicable only to a man, and plainly shew that the whole vision was typical of some dreadful calamity, to fall for a time, but for a time only, on some one of the sons of men. — HORSLEY.
[x] v. 21.
[y] Is. xlvi. 10, 11.
[z] Mark v. 2-5.
[a] Ez. xviii. 27-32. Acts viii. 22.
[4] *Healing of thine error.*
[5] *Upon.*
[b] Gen. xi. 2-9. Rev. xvi. 19; xvii. 5.
¶ The moment chosen for the king's humiliation was one in which his soul was filled with pride and self-idolatry. Nothing more arrogant could have escaped from his lips, and no voice more terrible have been addressed to his ear. Although the city had existed many ages before, he had surpassed all his predecessors in enlarging, beautifying, and improving it, till it became the wonder of the world for its temples, palaces, and architectural glories. The king's success was employed to feed the fires of his own imperial arrogance, to the utter exclusion of all remembrance of his mortality, and accountability to a higher Power. How he came to be driven from men, and to herd with the beasts of the field, we have no means of ascertaining; the fact, however, is certain. The monarch was bereft of reason, after which he was utterly neglected by his relatives, and those who, for the time being, exercised authority; and for seven long years he was living in this deplorable condition. — DR. JOHN CAMPBELL.
[c] Matt. iii. 17. John xii. 28.
[d] 1 Sam. xiii. 14; xv. 23.
[e] Ps. lxxv. 7. Jer. xxvii. 5.
[e] Compare ver. 25. The plain interpretation of Nebuchadnezzar's case, stripped of the prophetic figurative language, appears to be, that he should be punished with madness—should fancy himself a beast, and live like a beast, but after some time should recover his reason, and resume the government. — NEWTON.
[f] Ps. l. 14.
[g] Jer. x. 10. John v. 26. Rev. iv. 10.
[h] Mic. iv. 7. Luke i. 33. Rev. xi. 15.
[i] 1 Sam. iii. 18.
[k] Acts v. 39.
[l] Rom. ix. 19, 20.
[m] Deut. xxxii. 4.
† The chapter is one peculiarly adapted to benefit the rulers of mankind. The lesson is beautifully stated by the monarch himself, after his return to reason, and to rule. With what meekness he confesses, that "those that walk in pride He is able to abase"!—DR JOHN CAMPBELL.

CHAP. V.
B.C. 538.
[a] Is. xxii. 12-14.
[b] In Scripture, the name of son is indifferently given to sons and grandsons, and even to great-grandsons. Nebuchadnezzar was certainly the grandfather of Belshazzar. — GREENFIELD.
† These vessels were carried by Nebuchadnezzar into the temple of his own god (chap. i. 2), and set apart, as it seems, for religious uses. So this farther profanation of them was contrary to the rules of their own religion, and may be supposed to have been done out of a drunken frolic by Belshazzar.-LOWTH.
[b] 4, 23.
‡ Without question, the vessels and other furniture, with which Solomon adorned the temple, were extraordinary magnificent, since Nebuchadnezzar thought them worth carrying to Babylon, to furnish the temple he had built there for his god Belus, a structure that might be esteemed one of the wonders of the world.—LOWTH.

seven times shall pass over thee, [e]until thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.

33 The same hour was the thing fulfilled upon Nebuchadnezzar; and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' *feathers*, and his nails like birds' *claws*.*

34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and [f]I blessed the most High, and I praised and honoured [g]him that liveth for ever, [h]whose dominion *is* an everlasting dominion, and his kingdom *is* from generation to generation:

35 And all the inhabitants of the earth *are* reputed as nothing: [i]and he doeth according to his will in the army of heaven, and *among* the inhabitants of the earth; and [k]none can stay his hand, or say unto him, [l]What doest thou?

36 At the same time my reason returned unto me; and, for the glory of my kingdom, mine honour and brightness returned unto me: and my counsellors and my lords sought unto me; and I was established in my kingdom; and excellent majesty was added unto me.

37 Now I Nebuchadnezzar praise, and extol, and honour the King of heaven, [m]all whose works *are* truth, and his ways judgment: and those that walk in pride he is able to abase.†

CHAPTER V.

1 *Belshazzar's impious feast.* 5 *An handwriting troubleth him.* 25 *Daniel interpreteth the writing.*

BELSHAZZAR the king [a]made a great feast to a thousand of his lords, and drank wine before the thousand.

2 Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father* Nebuchadnezzar had taken out of the temple which *was* in Jerusalem;† that the king and his princes, his wives and his concubines, might [b]drink therein.

3 Then they brought the golden vessels that were taken out of the temple of the house of God which *was* at Jerusalem;‡ and the king and his

1. Of his honour as a king; "The kingdom is departed from thee." When he thought he had erected impregnable bulwarks for the preserving of his kingdom, now, in an instant, it is "departed from him;" when he thought it was so guarded that none could take it from him, behold, it departs of itself. As soon as he becomes utterly incapable to manage it, it is of course taken out of his hands. 2. He is deprived of his honour as a man; he loses his reason, and by that means loses his dominion; "They shall drive thee from men." And it was fulfilled; he was "driven from men the same hour." On a sudden he fell stark mad, distracted in the highest degree that ever any man was. His understanding and memory were gone, and all the faculties of a rational soul broken, so that he became a perfect brute in the shape of a man. He went naked, and on all four, like a brute; did himself shun the society of reasonable creatures, and ran wild into the fields and woods, and was driven out by his own servants, who, after some time of trial, despairing of his return to his right mind, abandoned him, and looked after him no more. He had not the spirit of a beast of prey (that of the royal lion), but the abject and less honourable species, for he was made to "eat grass as oxen;" and, probably, he did not speak with human voice, but lowed like an ox. Some think that his body was all covered with hair; however, "the hair" of his head and beard, being never cut or combed, grew like "eagles' feathers," and "his nails like birds' claws." Let us pause a little and view this miserable spectacle, and let us receive instruction from it. (1.) Let us see here what a mercy it is to have the use of our reason, how thankful we ought to be for it, and how careful we ought to be not to do anything which may either provoke God, or may have a natural tendency to put us "out of the possession of our own souls." Let us learn how to value our own reason, and to pity the case of those that are under the prevailing power of melancholy or distraction, or are delirious, and to be very tender in our censures of them and conduct toward them, for it is a temptation common to men, and a case which, some time or other, may be our own. (2.) Let us see here the vanity of human glory and greatness: Is this Nebuchadnezzar the great? What! this despicable animal, that is meaner than the poorest beggar! Is this he that looked so glorious on his throne, so formidable in the camp, that had politics enough to subdue and govern kingdoms, and now has not so much sense as to keep his own clothes on his back? "Is this the man that made the earth to tremble, that did shake kingdoms?" (Isa. xiv. 16) Never let the "wise man" then "glory in his wisdom," or "the mighty man in his strength." (3.) Let us see here how God "resists the proud," and delights to abase them and put contempt upon them. Nebuchadnezzar would be "more than a man," and therefore God justly makes him "less than a man," and puts him upon a level with the beasts that set up for a rival with his Maker.—*Henry.*

THE KING'S DELIVERANCE.—Ver. 34-37. At the end of the predicted season Nebuchadnezzar was suddenly restored to the perfect use of his reason. He lifted up his eyes to heaven, as a rational creature, and in adoration of the glorious majesty of God, who there reigned over all the kings of the earth: and (instead of raging like a wild bull in a net, as so proud a man under so mortifying a dispensation would have been apt to do) he blessed and praised the most high God; acknowledging the justice, wisdom, and mercy of his dealings with him; thanking him for sparing and recovering him; and giving him honour and worship, as the living and true God, the universal, almighty, and everlasting Sovereign, in comparison of whom all the inhabitants of the earth, even the mightiest monarchs and conquerors, are reputed as nothing—who doeth according to his own will both in the glorious armies of heaven, and among the inhabitants of the earth; and as none can withstand his power, or defeat his counsels, so none may find fault with anything he doeth, or call him to account, seeing he hath an unalienable right to do what he will, and cannot deviate from the most perfect wisdom, justice, truth, and goodness.—*Scott.*

CHAP. V. BELSHAZZAR'S FEAST.—Ver. 1-4. Belshazzar signifies, *Bel is his riches;* he was the grandson of Nebuchadnezzar, and not his immediate successor. He reigned seventeen years, and was all that while engaged in unsuccessful war with Cyrus and the Medes and Persians, having succeeded to it along with his kingdom. Cyrus had driven the Chaldean armies out of the field, and at this time besieged Babylon; but the king and people—confiding in their impregnable fortifications, the abundance of provisions stored up in the city, and the extent of cultivated lands within the walls—derided his attempts. Cyrus had already formed his plan, and had privately made preparation for draining off the waters of the Euphrates into adjacent lakes and reservoirs, that he might march his army on its channel into the city; and he waited for this feast as the proper time for the execution of his design. It was a stated festival, probably observed in honour of some idol, on which it was customary for the people of all ranks to give a full loose to their appetites, in every kind of indulgence; and Cyrus reasonably expected on that occasion to find them off their guard, and in the utmost confusion; nor was he disappointed. For, regardless of so potent and vigilant

princes, his wives and his concubines, drank in them.

4 They drank wine, and praised the gods [c]of gold, and of silver, of brass, of iron, of wood, and of stone.

5 ¶ In [d]the same hour came forth fingers of a man's hand, and [e]wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote.

6 Then [f]the king's [1]countenance [2]was changed, and his thoughts troubled him, [g]so that the [3]joints of his loins were loosed, [h]and his knees smote one against another.

7 The king cried [4]aloud [i]to bring in the astrologers, the Chaldeans, and the soothsayers. *And* the king spake, and said to the wise *men* of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall [k]be clothed with [5]scarlet, and *have* a chain of gold[§] about his neck, and shall be [l]the third ruler in the kingdom.

8 Then came in all the king's wise *men:* [m]but they could not read the writing,[‖] nor make known to the king the interpretation thereof.

9 Then was king Belshazzar greatly troubled, and his [6]countenance was changed in him, and his lords were astonied.

10 ¶ *Now* the queen, by reason of the words of the king and his lords, came into the banquet-house; *and* the queen spake, and said, [n]O king, live for ever: [o]let not thy thoughts trouble thee, nor let thy countenance be changed:

11 There is a man in thy kingdom[¶] in whom *is* the spirit of the holy gods; and in the days of thy [7]father, [p]light and understanding, and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar thy [8]father, the king, I *say*, thy father, made master of the magicians, astrologers, Chaldeans, *and* soothsayers;

12 Forasmuch as [q]an excellent spirit,[*] and knowledge, and understanding, [9]interpreting of dreams, and shewing of hard sentences, and [1]dissolving of [2]doubts,[†] were found in the same Daniel, [r]whom the king named Belteshazzar: now let Daniel be called, and he will shew the interpretation.

13 Then was Daniel brought in before the king. *And* the king spake, and said unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my [3]father brought out of [s]Jewry?

14 I have even heard of thee, [t]that the spirit of the gods *is* in thee, and *that* light, and understanding, and excellent wisdom, is found in thee.

15 And now the wise *men*, the astrologers, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof: but they could not shew the interpretation of the thing:

16 And I have heard of thee, that thou canst [4]make interpretations, and dissolve doubts: now, if thou canst read the writing, and make known to me the interpretation thereof, [u]thou shalt be clothed with scarlet, and *have* a chain of gold about thy neck, and shalt be the third ruler in the kingdom.

17 ¶ Then Daniel answered and said before the king, [x]Let thy gifts be to thyself,[‡] and give thy [5]rewards to another; yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honour:

19 And for the majesty that he gave him, all people, nations, and languages, trembled and feared before him: whom he would he slew,[§] and whom he would he kept alive, and whom he would he set up, and whom he would he put down.

20 But [y]when his heart was lifted up, and his mind hardened [6]in pride, he was [7]deposed from his kingly throne, and they took his glory from him:[‖]

21 And [z]he was driven from the sons of men; and [8]his heart was made like the beasts, and his dwelling *was* with the wild asses: they fed him with grass like oxen, and his body was wet with the dew of heaven; [a]till he knew that the most high God ruled in the kingdom of men, and *that* he appointeth over it whomsoever he will.

22 And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this;[¶]

23 But hast [b]lifted up thyself against [c]the Lord of heaven; and they have brought the vessels of

B.C. 538—B.C. 538.

[a] Ps. cxv. 4-8.
[d] Ps. lxxviii. 30, 31. 1 Thes. v. 2, 3.
[e] Col. ii. 14. Rev. xx. 12-15.
[f] Job xv. 20-27. Ps. lxxiii. 18-20.
[1] *Brightnesses.*
[2] *Changed it.*
[g] Ps. lxix. 23. Is. xxi. 3, 4.
[3] *Girdles;* Chal. *bindings*, or *knots.*
[h] Nah. ii. 10.
[4] *With might.*
[i] Gen. xli. 8.
[k] Gen. xli. 42-44.
[5] *Purple.*
§ Gold chains are, in Abyssinia, a mark of dignity bestowed by the sovereign on the most meritorious persons in the army. It is usual to accompany this gift with a splendid suit of clothes, an Egyptian and Persian custom (see Gen. xli. 42; Esth. viii. 15).—BRUCE.
[l] Esth. x. 2, 3.
[m] Gen. xli. 8. Is. xlvii. 9, 12-15.
‖ *But they could not read the writing.*—It was probably writ in the old Hebrew letters, now called the Samaritan character, which the Chaldeans were unacquainted with.—LOWTH.
[6] *Brightness.*
[n] 1 Kings i. 31.
[o] Gen. xxxv. 17, 18. 1 Sam. iv. 20-22.
¶ Some persons are apt to wonder that Daniel was unknown to Belshazzar, which others have accounted for from the abandoned and indolent character of the king; but there is a further reason, which Mr Harmer has hinted from Sir J. Chardin, namely, that he was displaced at the death of a prior king; since in the East, when a king dies, the physicians and astrologers are removed, the one for not having driven away death, the other for not having predicted it. But after all Daniel was not perhaps totally unknown, at least by report, to this king; however, he was probably of no esteem, or employed in no considerable department in the state, in the early part of his reign, and therefore was not readily recollected by him.—WINTLE.
[7] *Grandfather.*
[p] 2 Sam. xiv. 17.
[8] *Grandfather.*
[q] Ps. xvi. 3.
* She meant, a superior spirit to all the wise men for natural knowledge and political wisdom.—GILL.
[9] *Of an interpreter of, &c.*
[1] *Of a dissolver, &c.*
[2] *Knots.*
† Literally, "of knots," as in the margin. It appears from Sir John Chardin, that this phrase is still in use in Persia: a patent given to him by the king of Persia speaks of "superintendents, who unloose all sorts of knots."—CALMET.
[r] iv. 8, 19.

[3] *Grandfather.*
[s] John vii. 1, 3, *Judea.*
[t] 11, 12.
[4] *Interpret.*
[u] Acts viii. 18.
[x] 2 Kings v. 16, 26.
‡ Daniel was unconcerned about the rewards offered; and as a faithful servant of the God of Israel, he reminds him of the honour and greatness of his father, and of his affliction because of his pride; and then addresses him on his presumption in profaning the holy vessels, and insulting the Majesty of heaven, in consequence of which the hand was sent to write his doom.—BOOTHROYD.
[5] *Fee,* as ii. 6.
§ *Whom he would he slew.*—The genuine character of a despot, whose will is the only rule of his conduct.—CLARKE.
[y] Ex. ix. 17; xviii. 11. Job xv. 25-27.
[6] *To deal proudly.*
[7] *Made to come down.*
‖ Or, "his glory was taken from him," according to the Hebrew phraseology.—LOWTH.
[z] Job xxx. 3-7.
[8] *He made his heart equal, &c.*
[a] Ex. ix. 14-16.
[b] Is. xxxvii. 23.
[c] Gen. xiv. 19.
¶ Sins against knowledge, experience, and example have the highest aggravation. Thy father was punished for his pride most dreadfully, and thou knewest it, and behold thou art worse than he. God punisheth others for example and warning to us, that we may hear and fear, and do no more wickedly; but thou, O king Belshazzar, art more wicked than thy father; he was restored, but thou art utterly destroyed. And now he goes on to tell for what.—POOLE.

an enemy at the gates, Belshazzar set his subjects the example of riot and excess, and they copied it. He entertained a thousand of his nobles at his own table, and it was considered as a great condescension that he would eat and drink with them, for these princes did not generally mix with their subjects. Whilst they were thus regaling themselves with generous wines, he proposed to fetch the sacred vessels of the temple to drink out of, in contempt of JEHOVAH and his worshippers.—The seventy predicted years of the captivity, from Jehoiakim's first reduction, drew near to an end, and Belshazzar might intend this to shew his disregard of the prophecies respecting the restoration of the Jews. The vessels seem hitherto to have remained unmolested in the treasury of the temple of Belus; some, indeed, think that they had been dedicated to that idol, and used in his worship, but this does not appear from the history. Belshazzar, however, at this time determined to appropriate them to his own use, and to pollute them by idolatry and intemperance; for whilst the company drank out of these sacred vessels, they celebrated the praises of their images, which were mere lifeless gold or silver, &c.; probably singing songs of their pretended exploits, and to their honour; pouring out libations to them; and ascribing all the victories of their ancestors and the greatness of their city to their assistance, especially praising them as the authors of their success against the worshippers of JEHOVAH.—*Scott.*

THE WRITING ON THE WALL ILLEGIBLE TO THE MAGI.—Ver. 5-9. There appeared the "fingers of a man's hand, writing on the plaster of the wall," before the king's face; the angel Gabriel, say the Rabbins, directing these fingers, and writing by them. "That divine hand" (says a rabbin of our own, Dr Lightfoot), "that had written the two tables for a law to his people, now writes the doom of Babel and Belshazzar upon the wall." Here was nothing sent to frighten them, which made a noise, or threatened their lives; no claps of thunder, or flashes of lightning; no destroying angel with his sword drawn in his hand; only a pen in the hand, writing upon the wall, "over against the candlestick," where they might all see it by the light of their own candle. Note, God's written Word is sufficient to put the proudest, boldest sinners into a fright when he is pleased to give it the setting-on. The king saw "the part of the hand that wrote," but saw not the person whose hand it was, which made the thing more frightful. The wise men of Babylon are immediately called in, to see what they can make of this writing upon the wall. The king "cried aloud," as one in haste, as one in earnest, to bring the whole college of magicians, to try if they can "read this writing," and "shew the interpretation of it;" for the king and all his lords cannot pretend to it—it is out of their sphere. The study of Divine revelation (such as they had, or thought they had), and converse with the world of spirits, were by the heathen confined to one profession, and none other meddled with it; but what is written to us by the finger of God is legible to all. Whoever will may read the mind of God in the Scriptures.—*Henry.*

THE QUEEN-MOTHER.—Ver. 10-12. The queen, here spoken of, was not the queen-consort, as Belshazzar's wives and concubines were present at the feast, but the queen-mother Nitocris, the widow of Evil-Merodach, the son of Nebuchadnezzar, and the father of Belshazzar, is generally supposed to be meant. She was a woman of great capacity and reputation, and her active and prudent management had been for some time the chief stay of the empire. She had not attended this riotous banquet, but hearing the tidings of the handwriting she came into the room, and, after the customary salutation, exhorted the king to resume his courage, and not to yield to terror or despondency; for though the wise men of Babylon could not read the writing, he had a man in his kingdom who could. And she observed that, if he were called, he would certainly read and interpret the handwriting.

INTERPRETATION AND FULFILMENT OF THE WRITING.—Ver. 25-31. The literal meaning of the words written seems to be: "He hath numbered, he hath numbered; he hath weighed, and they divide it." This Daniel interpreted to signify that God had certainly numbered the years or days of the Chaldean monarchy, and of Belshazzar's life, and they were now fully accomplished. The measure of his days was finished, and that of his iniquity was filled, so that God would no more spare him. *Tekel, He hath weighed;* this signified that the king was weighed in the impartial balances of Divine justice, and found deserving of the deepest condemnation, as base metal and counterfeit money are detected by the scales, being weighed and found deficient. *Peres* is the same as *Upharsin*, without the prefix and the determination, and signifies *they divide*

his house before thee, and thou and thy lords, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver, and gold, of brass, iron, wood, and stone, [d]which see not, nor hear, nor know: and the God [e]in whose hand thy breath *is*, [f]and whose *are* all thy ways, [g]hast thou not glorified.

24 Then [h]was the part of the hand sent from him; and this writing was written.

25 ¶ And this *is* the writing that was written, MENE, MENE, TEKEL, UPHARSIN.*

26 This *is* the interpretation of the thing: MENE; God [i]hath numbered thy kingdom, and finished it.

27 TEKEL; [k]Thou art weighed in the balances, and art found wanting.

28 PERES;† [l]Thy kingdom is divided, and given to the Medes and Persians.

29 Then commanded Belshazzar, and they [m]clothed Daniel with scarlet,‡ and *put* a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

30 ¶ In that night was Belshazzar the king of the Chaldeans slain.

31 And [n]Darius the Median took the kingdom, [o]*being* [1]about threescore and two years old.

CHAPTER VI.

1 *Daniel's preferment.* 16 *He is cast into the den of lions,* 18 *and miraculously saved.*

IT pleased [a]Darius to set over the kingdom [b]an hundred and twenty princes,* which should be over the whole kingdom;

2 And over these three presidents, of whom Daniel *was* first;† [c]that the princes might give accounts unto them, and the king should have no damage.

3 Then this Daniel [d]was preferred above the presidents and princes, because [e]an excellent spirit *was* in him; and the king thought to set him over the whole realm.

4 ¶ Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he *was* faithful, neither was there any error or fault found in him.

5 Then said these men, [f]We shall not find any occasion against this Daniel, [g]except we find *it* against him concerning the law of his God.‡

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[d] Ps. cxv. 4-7. Is. xlvi. 6, 7.
[e] Gen. ii. 7. Job xii. 10. Ps. civ. 29.
[f] Prov. xx. 24. Jer. x. 23.
[g] Rom. i. 21-23.
[h] 5.
* *Mene, Mene, Tekel, Upharsin.*—The first word written was repeated to denote certainty; the second shewed that the king was not worthy of a throne; and the last told him to whom his kingdom should devolve. Isaiah, Habakkuk, and Jeremiah, had all predicted the fall of Babylon; and, at length, it was conquered (comp. Is. xlv. 12; Jer. xxv. 1, &c.; li. 11, &c.)—BOOTHROYD.
[i] Is. xiii.; xiv. Acts xv. 18.
[k] Ps. lxii. 9. Jer. vi. 30.
† The verb *paras*, from whence "peres" is derived as an appellative, signifies to divide or break; it is likewise the proper name of the Persians, who were to be sharers in the division of the Babylonish empire. "Upharsin," in ver. 25, literally signifies "and they divide."—LOWTH.
Is. xiii. 17; xxi. 2; xlv. 1, 2.
[m] 7, 16.
‡ The coming out from the presence of princes in a dress presented to the wearer as a mark of distinction, is an honour still practised in the East. They are conferred sometimes merely as an honour, and sometimes as an ensign of office.—HARMER.
[n] ix. 1.
[o] He as *the son of*, &c.
[1] Or, *now.*

CHAP. VI.
* v. 31.
[a] Ex. xviii. 21, 22.
* As soon as Darius had taken the kingdom of Babylon, he divided it into 120 provinces, and to these seven more were added afterwards through the victories of Cyrus and Cambyses, and Darius Hystaspes (Esth. i. 1).—GILL.
† He had been appointed one of the principal officers of state by Belshazzar, and was confirmed in his offices by Darius. Darius did not reside at Babylon, but at Ecbatane in Media; whither he sent for Daniel, that he might be always near him, and where it is likely he received this new advancement.—LOWTH.
[c] Matt. xviii. 23.
[d] Prov. xxii. 29.
[e] Gen. xli. 38-41. Prov. iii. 3, 4.
[f] Esth. iii. 8. John xix. 6, 7.
‡ Daniel's integrity was his stronghold; and never was a loftier tribute paid to the rectitude of a public servant. His religion operated with such power as to exclude everything in his conduct which might furnish a handle to accuse him; it became, therefore, necessary to devise means of turning that religion itself into a crime.—DR JOHN CAMPBELL.

[1] *Came tumultuously.*
[g] Neh. ii. 3. Acts xxiv. 2, 3.
[h] 2, 3.
[i] Ps. lxxxiii. 1-3. Mark xv. 1.
[2] *Interdict.*
§ *Whosoever shall ask a petition.*—This was probably to flatter the king's vanity, and make him a god in semblance for thirty days, so that the whole empire should make prayer and supplication to him, and pay him Divine honours; but the real object was to destroy Daniel.—ROSENMULLER.
[k] iii. 6, 11.
[l] Esth. viii. 10.
[m] Esth. i. 19; viii. 8.
[3] *Passeth not.*
[n] Ps. lxii. 2, 10; cxviii. 9.
[o] 2 Chr. vi. 38. Heb. iv. 16.
‖ When the Jews were in distant countries, in prayer they turned their faces towards Jerusalem; and when in Jerusalem, towards the temple.—CLARKE.
[p] Ezra ix. 5. Luke xxii. 41.
[q] Ps. lv. 17. Acts x. 9.
¶ Namely, the morning, noon, and evening, which were the three hours of the Jews' daily prayers (see Ps. lv. 17).—DIODATI.
[r] Ps. xxxiv. 1. Col. iii. 17.
[s] Neh. vi. 11. Matt. x. 28-33.
[t] Ps. x. 9; xxxvii. 32, 33.
[u] Acts xvi. 19-24; xxiv. 2-9.
[x] Esth. i. 19.
[y] v. 13.
[z] Esth. iii. 8. Acts xvii. 7.
[a] Luke xxiii. 13-24. John xix. 7-12.
[b] Esth. viii. 8.
[c] Prov. xxix. 25.

6 Then these presidents and princes [1]assembled together to the king, and said thus unto him, [g]King Darius, live for ever.

7 [h]All the presidents of the kingdom, the governors, and the princes, the counsellors, and the captains, [i]have consulted together to establish a royal statute, and to make a firm [2]decree, that whosoever shall ask a petition§ of any god or man for thirty days, save of thee, O king, [k]he shall be cast into the den of lions.

8 Now, O king, [l]establish the decree, and sign the writing, that it be not changed, [m]according to the law of the Medes and Persians, which [3]altereth not.

9 Wherefore king Darius [n]signed the writing and the decree.

10 ¶ Now when Daniel knew that the writing was signed, he went into his house; and, [o]his windows being open in his chamber toward Jerusalem,‖ [p]he kneeled upon his knees [q]three times a day,¶ and prayed, and [r]gave thanks before his God, [s]as he did aforetime.

11 Then these men [t]assembled, and found Daniel praying and making supplication before his God.

12 Then [u]they came near, and spake before the king concerning the king's decree; Hast thou not signed a decree, that every man that shall ask *a petition* of any god or man within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said, [x]The thing *is* true, according to the law of the Medes and Persians, which altereth not.

13 Then answered they, and said before the king, [y]That Daniel, which *is* of the children of the captivity of Judah, [z]regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day.

14 Then the king, when he heard *these* words, [a]was sore displeased with himself, and set *his* heart on Daniel to deliver him; and he laboured till the going down of the sun to deliver him.

15 Then these men assembled unto the king, and said unto the king, [b]Know, O king, that the law of the Medes and Persians *is*, That no decree nor statute which the king establisheth may be changed.

16 Then [c]the king commanded, and they brought Daniel, and cast *him* into the den of lions.

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it; but the similarity between *Peres* and the original word for Persians seems also referred to; and it was therefore interpreted to mean that his kingdom was taken from him, and given to the Medes and Persians, who would possess it between them. It is remarkable that Daniel never exhorted Belshazzar to repentance, for he knew that his doom was fixed. Whilst these things were transacting in the palace, two divisions of Cyrus's army had marched on the channel of the river into the city, from each end of it, and finding the gates of brass, intended to bar the entrance from the river into the streets, left open, through the carelessness and intoxication of the besieged, they met and marched into the heart of the city without opposition, and surprised the palace before the alarm was given. So that having broken in and slain Belshazzar, and proclaimed peace and safety to all who laid down their arms, a general submission followed, and the city was taken, and the empire reduced, almost without further bloodshed.—*Scott.*

CHAP. VI. DANIEL'S PROMOTION AT COURT.—Ver. 1-3. We are here told concerning Daniel. 1. What a *great man* he was. When Darius, upon his accession to the crown of Babylon by conquest, new-modelled the government, he made Daniel prime minister of state, set him at the helm, and made him first commissioner both of the *treasury* and of the *great seal*. Darius' dominion was very large; all he got by his *con*quests and *ac*quests was, that he had so many more countries to take care of. No more can be expected from himself than what one man can do, and therefore others must be employed under him. He "set over the kingdom an hundred and twenty princes," and appointed them their districts, in which they were to administer justice, preserve the public peace, and levy the king's revenue. Note, Inferior magistrates are ministers of God to us for good as well as the sovereign, and therefore we must submit ourselves both to the king as supreme, and to the *governors* that are *constituted* and *commissioned* by him (1 Pet. ii. 13, 14). Over these princes there was a *triumvirate*, or *three presidents*, who were to take and state the public accounts, to receive appeals from the princes, or complaints against them in case of maladministration, "that the king should have no damage;" that he should not sustain loss in his revenue, and that the power he delegated to the princes might not be abused to the oppression of the subject, for by that the king (whether he thinks so or no) receives real *damage*, both as it alienates the affections of his people from him, and provokes the displeasure of his God against him. Of these three Daniel was the chief, because he was found to go beyond them all in all manner of princely qualifications. He was "preferred above the presidents and princes;" and so wonderfully well pleased the king was with his management, that "he thought to set him over the whole realm," and let him place and displace at his pleasure.

HIS PIOUS CONSISTENCY.—Ver. 9. (1.) He "prayed in his house," sometimes himself alone, and sometimes with his family about him, and made a solemn business of it. Cornelius was a man that "prayed in his house" (Acts x. 30). (2.) In every prayer he "gave thanks:" when we pray to God for the mercies we want, we must praise him for those we have received. Thanksgiving must be a part of every prayer. (3.) In his prayer and thanksgiving he had an eye to God as *his God*, his in covenant; and set himself as in his presence. He did this "before his God," and with a regard to him. (4.) When he *prayed* and *gave thanks* he "kneeled upon his knees," which is the most proper gesture in prayer, and most expressive of humility, and reverence and submission to God. Kneeling is a begging posture, and we come to God as beggars, beggars for our lives, whom it concerns to be importunate. (5.) He "opened the window of his chamber," that the sight of the visible heavens might affect his heart with an awe of that God who dwells above the heavens. But that was not all; he "opened them toward Jerusalem," the holy city, though now in ruins, to signify the affection he had for its very *stones* and *dust* (Ps. cii. 14), and the remembrance he had of its concerns daily in his prayers. Thus, though he himself lived great in Babylon, yet he testified his concurrence with the meanest of his brethren, the captives, in remembering Jerusalem, and preferring it before his "chief joy" (Ps. cxxxvii. 5, 6). (6.) He did this "three times a day," three times every day, according to the example of David (Ps. lv. 17), "Morning, evening, and at noon, I will pray." It is good to have our *hours of prayer*, not to bind but to mind conscience. (7.) He did this so openly and avowedly, that all who knew him, knew it to be his practice; and he thus shewed it,

Now the king spake, and said unto Daniel, [d]Thy God, whom thou servest continually, he will deliver thee.

17 And [e]a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords;* that the purpose might not be changed concerning Daniel.

18 ¶ Then the king went to his palace, and passed the night fasting: neither were [f]instruments of musick brought before him; [f]and his sleep went from him.

19 Then the king arose very early in the morning, and went in haste unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel: *and* the king spake and said to Daniel, O Daniel, servant of the living God,† [g]is thy God, whom thou servest continually, [h]able to deliver thee from the lions?

21 Then said Daniel unto the king, O king, live for ever.

22 My God hath sent his angel, [i]and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt.‡

23 Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, [k]because he believed in his God.

24 ¶ And the king commanded, and they brought those men which had accused Daniel, and they cast *them* into the den of lions, them, their children, and their wives:§ and [l]the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.‖

25 ¶ Then king Darius wrote unto all people, nations, and languages, that dwell in all the earth; [m]Peace be multiplied unto you.

26 I make a decree, That in every dominion of my kingdom men [n]tremble and fear before the God of Daniel: [o]for he *is* the living God, and stedfast for ever, [p]and his kingdom *that* which shall not be destroyed, and his dominion *shall be even* unto the end.

27 He delivereth and rescueth, [q]and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the [5]power of the lions.

28 So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.¶

B.C. 537—B.C. 537.

[d] Job v. 19. Ps. xci. 14-16.
[e] Matt. xxvii. 60-66. Acts xvi. 23, 24.
* The stone is sealed, not only with the king's signet, but with the signet also of his lords, that so it might not be in the power of either to change the purpose concerning Daniel. This deliverance, therefore, appeared to be the sole work of God, and not of man; and as by this accrued the greater glory to God, so it effectually established the honour and safety of his prophet.—Wogan.
[f] Or, *table.*
[f] Esth. vi. 1.
† *Servant of the living God.*—This was a commendation both of Daniel and his God, though he served both very coarsely. *Is thy God able to deliver thee?*—Is he omnipotent? surely if ever he will put forth his power, it will be in thy case, for thou servest him continually; thou wilt not be frightened from his service by savage beasts, by ramping and roaring lions; now it will appear what thy God will do for his servant. Ah, poor king! God is a better Master to his servants than thou art, even to Daniel. —Poole.
[g] iii. 15, 17, 28, 29.
[h] Gen. xviii. 14. Num. xi. 23; xiv. 15.
[i] 2 Tim. iv. 17. Heb. xi. 33.
‡ Though I disobeyed thy decree, it was not done out of contumacy or stubbornness, but purely to preserve a good conscience, which is the only true principle of loyalty and obedience (see Rom. xiii. 5).—Lowth.
[k] 1 Chr. v. 20. Mark ix. 23.
§ It was perfectly just that the men should suffer that death to which they had endeavoured to subject the innocent, but it was savage cruelty to destroy the women and children who had no part in the transgression.—Clarke.
[l] iii. 22.
‖ This was a plain proof that their not devouring Daniel was not through fulness or want of appetite, which, according to Josephus, his enemies suggested.—Gill.
[m] Ezra iv. 17. 2 Pet. i. 2.
[n] Ps. ii. 11. Heb. xii. 29.
[o] Acts xvii. 25. 1 Thes. i. 9.
[p] Ps. xxix. 10. Matt. vi. 13.
[q] Deut. iv. 34.
[5] *Hand.*
¶ Who, upon Darius' death, took possession of the whole monarchy of the Medes and Persians, called from him the Persian monarchy (see Ezra i. 2).—Lowth.

CHAPTER VII.

1 Daniel's vision of the four beasts, 9 and of God's kingdom. 15 The interpretation thereof.

IN the first year of Belshazzar* king of Babylon, Daniel [1]had a dream, and visions of his head upon his bed: then [a]he wrote the dream, *and* told the sum of the [2]matters.

2 Daniel spake, and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

3 And [b]four great beasts† came up from the sea, diverse one from another.

4 The first *was* [c]like a lion, and had eagle's wings: I beheld till the wings thereof [d]were plucked, [3]and it was lifted up from the earth, and made stand upon the feet as a man, [e]and a man's heart was given to it.

5 And behold another beast, a second, like to a bear, and it raised up [4]itself on one side, and *it had* three ribs in the mouth of it between the teeth of it: and they said thus unto it, [f]Arise, devour much flesh.

6 After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it.

7 After this [g]I saw in the night visions, and behold a fourth beast, dreadful and terrible,‡ and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it *was* diverse from all the beasts that *were* before it; [h]and it had ten horns.

8 I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn *were* [i]eyes like the eyes of man, and [k]a mouth speaking great things.

9 ¶ I beheld [l]till the thrones were cast down, and [m]the Ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool: [n]his throne *was like* the fiery flame, [o]*and* his wheels *as* burning fire.

CHAP. VII.
B.C. 555.
* The remaining part of this book consists of Daniel's visions during an interval of time—of twenty-one or twenty-two years—from the first of Belshazzar to the third of Cyrus (ch. x.).—Wintle.
[1] *Saw.*
[a] Is. viii. 1; xxx. 8. Hab. ii. 2.
[2] *Words.*
[b] ii. 32, 33, 37-40.
† Although the dream of Nebuchadnezzar concerning the image, and this of Daniel's beasts, agree in their general sense and interpretation, yet there are circumstances added to the latter, as well as some points more plainly illustrated than they were in the former. Nebuchadnezzar saw his kingdom flourishing; Daniel saw it when its wings were plucked, and its end approaching. Other particulars will be readily observed by the attentive reader in the subsequent parts of the vision. —Wintle.
[c] Deut. xxviii. 49, 50. Ez. xvii. 3.
[d] Jer. l. 30-32.
[3] Or, *wherewith.*
[e] iv. 32, 36, 37.
[4] *One dominion.*
[f] Is. xiii. 17, 18. Jer. l. 21-32.
[g] 2, 13.
‡ *A fourth beast, dreadful and terrible.*—This is now allowed on all hands to be the Roman empire: it was "dreadful and terrible, and strong exceedingly; it devoured and brake in pieces, and stamped the residue," that is, the remains of the "former kingdoms, with the feet of it." —Clarke.
[h] ii. 41, 42. Rev. xii. 3.
[i] viii. 23-25. Rev. ix. 7.
[k] 2 Tim. iii. 2. Rev. xiii. 1, 5, 6.
[l] 1 Cor. xv. 24. Rev. xix. 18-21.
[m] 13, 22.
[n] 2 Thes. i. 7, 8. 2 Pet. iii. 7-10.
[o] Ps. civ. 3, 4. Ez. i. 13-21; x. 2-7.

not because he was *proud of it* (in the place where he was there was no room for that temptation, for it was not reputation, but reproach, that attended it), but because he was *not ashamed* of it. Though Daniel was a *great man*, he did not think it below him to be thrice a day upon his knees before his Maker, and to be his own chaplain; though he was an *old man* he did not think himself *past it*, nor, though it had been his practice from his youth up, was he weary of this well-doing.—*Henry.*

The Lions' Den.—Ver. 18-23. No doubt Daniel spent a far more pleasant night among the lions, whilst employed in fervent prayer, and admiring, grateful praise, than either the king or his malicious persecutors. As for the former, he was so grieved and ashamed of his folly, so affected with the consideration of having cast his faithful servant into the den of lions, and so anxious about the event, that he spent the night fasting, and without any of his ordinary recreations, nor could he close his eyes to sleep; and as soon as the morning allowed him, he repaired to the den, having yet some hope that Daniel had been miraculously preserved. The decree having been now complied with, we may suppose that he ordered the stone to be removed; and then, through fear and conscious misconduct, he dolefully ventured to speak to Daniel as if yet alive, inquiring whether the living God, whom he served continually, had shewn himself able to deliver him. Some, indeed, think that he saw Daniel before he spake, but the contrary seems more probable; and his expectation of a miracle shews that he had strong convictions of the power of Israel's God, though worldly motives retained him among the worshippers of idols. To this inquiry Daniel, being safe and easy both in body and mind, answered with the utmost composure, without any complaint of unkindness, but with a respectful expression of his goodwill.—*Scott.*

CHAP. VII. Four Beasts—Four Empires.—Ver. 4-8. The Chaldean empire, as advanced to its summit of prosperity under Nebuchadnezzar, and as declining under Belshazzar, was intended by the first beast. The lion was an emblem of Nebuchadnezzar's courage and success in acquiring dominion over his neighbours; and perhaps of his superior generosity and magnanimity with which he ruled over the nations. The eagle's wings denoted the rapidity and unabated vigour with which he prosecuted his victories. But as the prophet saw this, he observed, "that the wings thereof were plucked." After the death of Nebuchadnezzar, the Chaldeans made no more conquests. Whilst Daniel beheld how the first beast was weakened, he saw another beast come up out of the sea, to subvert and supplant him. This represented the kingdom of the Medes and Persians. Its emblem was "a bear;" less noble and courageous, but more voracious and savage than a lion. This beast raised up itself on one side; for the Medes and Persians extended their conquests almost wholly to the west of their own countries; or, "it raised up one dominion," that is, the Medes and Persians united to form one kingdom; or the Persians, who were the inferior people, would acquire the chief dominion. It had also three ribs between its teeth; this is interpreted of the three kingdoms of Babylon, Lydia, and Egypt, which the Persians conquered, and grievously oppressed; thus taking the prey, as it were, out of the mouth of the Chaldeans. This bear having disappeared, the prophet saw an extraordinary leopard rise up in its stead. This was the emblem of the Grecian or Macedonian empire, which, for the time, was the most renowned in the world. It was erected by Alexander the Great on the ruins of the Persian monarchy, and it continued in four divisions under his successors. The leopard, being exceedingly fierce and swift, represented that kingdom, and especially Alexander its founder. But the swiftness of a quadruped was not an adequate emblem of the rapidity with which he made his conquests; as he subdued nations more speedily than others could march their armies through them. The leopard had therefore four wings of a fowl upon his back. When Alexander died, his kingdom was, after many contests among his captains, divided into four parts—Egypt, Syria, Macedonia, and Thrace, with some regions of Asia Minor. This fourth beast evidently accords with the legs and feet of iron, which were seen by Nebuchadnezzar in his visionary image, and which were at length divided into ten toes. It far exceeded in power, fierceness, and destructive rage, all that had gone before it, as well as in the extent and long duration of its dominions; and no animal could be found so terrible and furious as to lend it a suitable name. This was doubtless an emblem of the Roman state—the invincible fortitude hardiness, and force of which, perhaps, were never equalled. By wars and

10 A fiery stream issued and came forth from before him: [p]thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: [q]the judgment was set, and the books were opened.§

11 I beheld then, because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time.

13 I saw in the night visions, and, behold, [r]*one* like the Son of man came with the clouds of heaven, and came to [s]the Ancient of days, and they brought him near before him.

14 And there was given him dominion, and glory, and a kingdom, [t]that all people, nations, and languages, should serve him: his dominion *is* [u]an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was grieved in my spirit in the midst of *my* [5]body, and the visions of my head troubled me.‖

16 I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things.

17 These [x]great beasts, which are four, *are* four kings,¶ *which* shall arise [y]out of the earth.

18 But the saints of the [6]most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of [z]the fourth beast, which was diverse from all [7]the others, exceeding dreadful, whose teeth *were of* iron, and his nails *of* brass; *which* devoured, brake in pieces, and stamped the residue with his feet;

20 And [a]of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell; even *of* that horn that had eyes, and a mouth that spake very great things, [b]whose look *was* more stout than his fellows.

21 I beheld, and [c]the same horn made war with the saints, and prevailed against them;*

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[p] Deut. xxxiii. 2. Matt. xxv. 31.

[q] Ps. xcvi. 11-13. Rev. xx. 11-15.

§ This cannot refer to the last final judgment, but to one in God's providence, by which the last empire is judged, and the kingdom given to the Son of man.—Boothroyd.

[r] Is. ix. 6, 7. Matt. xxiv. 30.

[s] 9, 22.

[t] Ps. lxxii. 17. Rev. xi. 15.

[u] Is. ix. 7. Ob. 21.

[5] *Sheath.*

‖ Daniel seems to have bent beneath the burden of these stupendous communications. Awed and dazzled by their magnificence, he yet understood them not, and was anxious to obtain a glimpse of their import.—Dr Jn. Campbell.

[x] ii. 37-40; viii. 19-22.

¶ The first, the Babylonian, is the lion with eagle's wings, to shew its strength and rapid conquests (comp. Jer. iv. 7; xlviii. 40; Ez. xvii. 3-12). The second was like a bear, the Persian empire, which occasioned much slaughter. Sir Isaac Newton supposes that the three tusks signify the three parts—Babylon, Lydia, and Egypt—which it conquered. The third, like a leopard, with wings and four heads, was the Macedonian, which Alexander founded. The wings represented the rapidity of his conquests, and the four heads the division of his empire into four kingdoms, under Cassander, Symmachus, Ptolemy, and Seleucus. The fourth was represented by a terrible beast, &c., but its form is not described. This was the Roman empire. —Boothroyd.

[y] Ps. xvii. 14. John xviii. 36.

[6] *High ones*—that is, *things*, or *places*.

[z] ii. 40-44.

[7] *Those.*

[a] viii. 9-11.

[b] xi. 36, 37.

[c] viii. 12, 24.

* So Antichrist is described as making war with the saints, and overcoming them for a time (see Rev. xi. 7, 9; xiii. 7; xvii. 14). —Lowth.

[d] 2 Thes. ii. 8.

[e] Rev. i. 6.

[f] Luke ii. 1.

[g] Rev. xii. 3.

† The papal power being an ecclesiastical and spiritual, as well as a civil and temporal authority. —Newton.

[h] 2 Thes. ii. 4.

‡ By appointing fasts and feasts, canonising saints, granting pardons and indulgences for sins, and instituting new modes of worship, imposing new articles of faith, enjoining new rules of practice, and reversing at pleasure the laws both of God and men. —Newton.

[i] Rev. xi. 2, 3.

[k] Ps. cxlv. 13.

[l] Ps. ii. 6-12.

[8] *Rulers.*

22 Until [d]the Ancient of days came, and [e]judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be [f]the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And [g]the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them; and he shall be diverse from the first,† and he shall subdue three kings.

25 And he [h]shall speak *great* words against the most High, and shall wear out the saints of the most High, and think to change times and laws:‡ and they shall be given into his hand, until [i]a time and times and the dividing of time.

26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end.

27 And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, [k]whose kingdom *is* an everlasting kingdom, [l]and all [8]dominions shall serve and obey him.

28 Hitherto *is* the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

CHAPTER VIII.

1 *Daniel's vision of the ram and he-goat.* 13 *The two thousand three hundred days of suspension and sacrifice.*

IN [a]the third year of the reign of king Belshazzar* a vision appeared unto me, *even unto* me Daniel, after that which appeared unto me at the first.

2 And [b]I saw in a vision; (and it came to pass, when I saw, that I *was* at [c]Shushan *in* the palace, which *is* in the province of [d]Elam:)† and I saw in a vision, and I was by the river of Ulai.

3 Then I lifted up mine eyes, and saw, and behold, there stood before the river a ram which had *two* horns: and the *two* horns *were* high; but

CHAP. VIII.
B. C. 553.

[a] vii. 1.

* We now come once more to Hebrew, the Chaldee part of the book being finished. As the Chaldeans had a particular interest, both in the history and prophecies, from chap. ii. 4 to the end of chap. vii., the whole is written in Chaldee; but, as the prophecies which remain concern times posterior to the Chaldean monarchy, and principally relate to the Church and people of God generally, they are written in the Hebrew language — this being the tongue in which God chose to reveal all his counsels given under the Old Testament relative to the New. — Newton.

[b] Num. xii. 6. Heb. i. 1.

[c] Esth. ii. 8; iv. 16.

[d] Gen. x. 22; xiv. 1.

† Elam, in its larger sense, probably comprehended the whole country on each side of the river Ulai, or Eulæus, the one part being called Elymais, the other Susiana. Shushan, the metropolis, according to Pliny, was placed on this river, or rather surrounded by it, and seems to have been the capital of both parts.—Wintle.

conquests, the Romans bare down all opposition, and reduced almost every kingdom or state in the known world into some kind or degree of dependence; drew all the spoil and wealth of many conquered nations to enrich their proud capital; and tyrannised over all that did not quietly yield obedience to their authority.

The Ancient of Days.—Ver. 9-14. The prophet continued to contemplate the scene, till at length all these thrones were cast down; and the Ancient of days, or the eternal God, who existed before time was, even from everlasting, was emblematically represented as placed on his throne. "His garment white as snow" was the emblem of his most perfect justice and holiness; "the hair of his head like the pure wool" denoted his unerring wisdom and awful majesty; "his throne like the fiery flame" signified his terrible vengeance on the wicked; and "his wheels" (on which it was fixed as a chariot) "as burning fire," shewed that his providence would execute the awful sentence of his justice on his enemies. This was also denoted, and its terror illustrated, by "the fiery stream that came forth from before him." An immense multitude of angels ministered unto him, and unnumbered millions of his creatures were gathered before his tribunal; for the judgment was set, and the books were opened; the book of his law, and of these prophecies, and the register of the offences of the criminals to be judged together, &c.

The Mystic Horn—Popery.—Ver. 23-27. The monstrous power of the Church and bishop of Rome has been far more different from every other species of tyranny, than the Roman empire was from all other monarchies; and his power subdued three of the ten kingdoms. This little horn would "speak great things against the most High;" and let it be noted how much stress is laid on this circumstance: and we have noticed, and shall have frequent occasion to mention, some of the blasphemous and impious words of the Roman Antichrist. He would also "wear out the saints of the most High." The persecutions of Antiochus Epiphanes were only for a few years; whereas those of the pope and his instruments have continued through many centuries, and, though now somewhat suspended, are probably not terminated; so that their duration and severity have worn out the saints of God more than any other ever did.—He would also *think*, or devise "to change times and laws." It could not be considered as anything very singular for a king to alter the laws in his own dominions, or as to secular matters, and no change greatly for the worse could be made in the religious laws and customs of the idolatrous nations; but that the little horn should presume to change the laws respecting religion (not excepting the laws of God, and this through the dominions of the other ten horns, as well as in his own petty kingdom would be wonderful indeed! But the close connection of this little horn with the other ten horns—its influence over them, and their destruction, as well as his, in consequence of this connection—evidently shews that this was what the prophet beheld with astonishment. And hath not the papal power arrogated the prerogative of making times holy or unholy, contrary to the Word of God? He hath commanded men everywhere to abstain from meat, and cease from work, when God required no such thing; and has multiplied his holy days, till scarcely four of the six working days have been left for man's labour; at the same time he hath licensed intemperance and excess on his festivals and carnivals, and authorised licentious diversions on the Lord's own holy day.—*Scott.*

CHAP. VIII. Vision of the Ram and the He-Goat.—Ver 1-8. (1.) Daniel saw a "ram" with two horns. This was the second monarchy of which the kingdoms of Media and Persia were the "two horns." (2.) He saw this "ram pushing" all about him with his horns; "westward," toward Babylon, Syria, Greece, and the lesser Asia; "northward," toward the Lydians, Armenians, and Scythians; and "southward," toward Arabia, Ethiopia, and Egypt; for all these nations did the Persian empire, one time or other, make attempts upon for the enlarging of their dominion. And at last it became so powerful, that "no beasts might stand before him." (3.) He saw this "ram" overcome by a "he-goat." This was Alexander the Great, the son of Philip, king of Macedonia; he came from "the west," from Greece, which lay *west* from Persia; he fetched a great compass with his army, he came "upon the face of the whole earth;" he did, in effect, conquer the world, and then sat down, and wept, because there was not another world to be conquered. This "he-goat" (a creature famed for comeliness in going, Prov. xxx. 31) went on with incredible swiftness, so that he "touched not the ground," so lightly did he move; he rather seemed to fly above the ground than to go upon the ground; or, "none touched him in the earth," he met with little or no opposition. This "he-goat," or buck, had a "notable horn between his eyes," like a unicorn. He had strength, and knew his own strength: he *saw* himself a match for all his neighbours. Alexander pushed his conquests on so fast, and with so much fury, that none of the kingdoms he attacked had courage to make a stand, or give check to the progress of his victorious arms. In *six years* he made himself master of the greatest part of the then known world. Well might he

one *was* higher than [1]the other, and the higher came up last.

4 I saw the ram [e]pushing westward, and northward, and southward; so that no beasts might stand before him, neither *was there any* that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he-goat‡ came from the west, on the face of the whole earth, and [2]touched not the ground; and the goat *had* [3]a notable horn between his eyes.

6 And he came to the ram that had *two* horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he-goat waxed very great: [f]and, when he was strong, the great horn was broken; and for it came up four notable ones, toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant *land*.

10 And it waxed great,§ *even* [4]to the [g]host of heaven; and it cast down *some* of the host and of the stars to the ground, and stamped upon them.

11 Yea, [h]he magnified *himself* even [5]to [i]the prince of the host,‖ and [6]by him [k]the daily *sacrifice* was taken away, [l]and the place of his sanctuary was cast down.

12 And an host was [m]given *him* against the daily *sacrifice* by reason of transgression, [n]and it cast down the truth to the ground; and it practised, and prospered.

13 ¶ Then I heard one saint speaking, and another saint said unto that certain *saint* which spake, [o]How long *shall be* the vision *concerning* the daily *sacrifice*, [p]and the transgression [7]of desolation, to give both the sanctuary and the host [q]to be trodden under foot?

14 And he said unto me, [r]Unto two thousand and three hundred [8]days; then shall the sanctuary be [9]cleansed.

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[1] *The second.*
[e] Is. xlv. 1-5. Jer. l.; li.
‡ It is also remarkable that Alexander's son by Roxana was named "the son of the goat;" and some of his successors are represented on their coins with goat's horns.—NEWTON.
[2] *None touched* him *in the earth.*
[3] *An horn of sight.*
[f] 2 Chr. xxvi. 16. Ez. xxviii. 9.
§ Or, "against the host of heaven." This part of the prophecy relates mostly to the persecution and oppression of the people of God. *The host of heaven* are the people and great men of the Jews.—NEWTON.
[4] *Against.*
[g] Is. xiv. 13.
[h] 2 Thes. ii. 4.
[5] *Against.*
[i] Josh. v. 14, 15.
‖ *Even to the prince of the host.*—Not only against the high priest Onias, whom he put from his priesthood, and sold the high priesthood (2 Mac. iv.), but against God himself, which shewed his daring insolence, and God's patience and permission for the sins of his people. *By him the daily sacrifice was taken away*—for he so persecuted the people of God, that he forced them to omit the worship of God. *The place of his sanctuary was cast down.*—He took away the use of the temple as to the holy service and sacrifices, commanding that it should not be called the temple of God, but of Jupiter Olympus, whose image he set up in it, and gave the priesthood to wicked men, as Jason and Menelaus.—POOLE.
[6] *From.*
[k] Ex. xxix. 38-42.
[l] Luke xxi. 5, 6, 24.
[m] Rev. xiii. 7.
[n] Ps. cxix. 142.
[o] Ps. lxxiv. 9, 10.
[p] Matt. xxiv. 15.
[7] *Making desolate.*
[q] Heb. x. 29.
[r] Rev. xi. 2, 3.
[8] *Evening, morning.*
[9] *Justified.*

[s] Matt. xiii. 36.
[t] Josh. v. 14.
[u] Acts ix. 7.
[x] Luke i. 19, 26.
[y] Zech. ii. 4.
¶ *And I heard a man's voice, which called, and said, Gabriel, make this man to understand the vision.*—And I heard the voice of him, who was the word of his father, speaking in the tone of a man, betwixt the banks of Ulai; which called and said, Gabriel, it is the pleasure of him who is the God of spirits, that thou make this man to understand the vision.—BP. HALL.
[z] Ez. ii. 1; vi. 2.
[a] Hab. ii. 3.
* *For at the time of the end shall be the vision*—or, "to the time of the end;" *i.e.*, there is a precise time appointed for the accomplishment of the vision, when it shall certainly be fulfilled (see ver. 19; comp. chap. ix. 27; xi. 35, 36. Hab. ii. 3).—LOWTH.
[b] Luke ix. 32.
[c] Ez. ii. 2.
[d] Rev. i. 1.
[e] Rev. x. 7; xi. 18.
† That is, of Alexander's successors.—HALES.
[1] *Accomplished.*
[f] Deut. xxviii. 50.
‡ The classical reader will doubtless recollect numberless instances of that peculiar trait in the person of a Roman citizen, which the prophets Moses and Daniel have conveyed by the term of "a fierce countenance."—ZOUCH.
[2] 2 Thes. ii. 9-11.
[b] Rev. xiii. 3-9.
[i] Rev. xiii. 10.
[2] *People of the holy ones.*
[3] *Prosperity.*
[k] Rev. xvii. 14.
§ *And the vision of the evening and the morning.*—"The vision" of the two thousand three hundred mornings and evenings mentioned in the fourteenth verse.—LOWTH.
[l] Rev. x. 4.
‖ The "shutting up of the vision" implies that it should not be understood for some time; and we cannot say that it was sufficiently understood so long as Antiochus Epiphanes was taken for the "little horn." The vision, being "for many days," must necessarily infer a longer term than the calamity under Antiochus, of three years, or three years and a half. Such a vision could not be called long to Daniel who had seen so much longer before. Two thousand three hundred years, may properly enough be said to be "for many days."—NEWTON.
[m] Hab. iii. 16.

15 ¶ And it came to pass, when I, *even* I Daniel, had seen the vision, and [s]sought for the meaning, then, behold, there stood before me [t]as the appearance of a man.

16 And [u]I heard a man's voice between *the banks of* Ulai, which called, and said, [x]Gabriel, [y]make this *man* to understand the vision.¶

17 So he came near where I stood; and when he came, I was afraid, and fell upon my face: but he said unto me, [z]Understand, O son of man; for [a]at the time of the end *shall be* the vision.*

18 Now, as he was speaking with me, [b]I was in a deep sleep on my face toward the ground: but [c]he touched me, and set me upright.

19 And he said, Behold, [d]I will make thee know what shall be in [e]the last end of the indignation: for at the time appointed the end *shall be*.

20 The ram which thou sawest having *two* horns *are* the kings of Media and Persia.

21 And the rough goat *is* the king of Grecia: and the great horn that *is* between his eyes *is* the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom,† when the transgressors are [1]come to the full, [f]a king of fierce countenance,‡ [g]and understanding dark sentences, shall stand up.

24 And his power shall be mighty, [h]but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and [i]shall destroy the mighty and the [2]holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify *himself* in his heart, and by [3]peace shall destroy many: he shall also [k]stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning§ which was told *is* true: [l]wherefore shut thou up the vision;‖ for it *shall be* for many days.

27 And I Daniel [m]fainted, and was sick *certain* days: afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood *it*.

be called a "notable horn," for his name still lives in history, as the name of one of the most celebrated commanders in war that ever the world knew. Alexander's victories and achievements are still the entertainment of the ingenious. This "he-goat" came to the "ram that had two horns." Alexander, with his victorious army, attacked the kingdom of Persia—an army consisting of no more than 30,000 foot, and 5000 horse. He "ran unto him" to surprise him ere he could get intelligence of his motions, "in the fury of his power" he came "close to the ram." Alexander, with his army, came up with Darius Codomanus, then emperor of Persia, being "moved with choler against him." It was with the greatest violence that Alexander pushed on his war against Darius, who, though he brought vast numbers into the field, yet, for want of conduct, was an unequal match for him, so that Alexander was too hard for him whenever he engaged him; "smote him, cast him down to the ground," and "stamped upon him;" which three expressions, some think, refer to the three famous victories that Alexander obtained over Darius, at Granicus, at Issus, and at Arbela, by which he was at length totally routed, having, in the last battle, had 600,000 men killed, so that Alexander became absolute master of all the Persian empire—"brake his two horns," the kingdoms of Media and Persia.

ANTIOCHUS.—Ver. 22-26. Now observe here, of Antiochus, 1. His character: he shall be a "king of fierce countenance," insolent and furious, neither fearing God nor regarding man; "understanding dark sentences," or, rather, "versed in dark practices," the "hidden things of dishonesty;" he was master of all the arts of dissimulation and deceit, and knew the "depths of Satan" as well as any man. He was "wise to do evil." 2. His success: he shall make dreadful havoc of the nations about him; "his power shall be mighty," bear down all before it, but not "by his own power," but partly by the assistance of his allies, Eumenes and Attalus, partly by the baseness and treachery of many of the Jews, even of the priests that came into his interests, and especially by the Divine permission. It was not by his own power, but by a power given him from above, that he "destroyed wonderfully," and thought he made himself a great man by being a great destroyer. 3. The methods by which he will gain this success: not by true courage, wisdom, or justice, but by his "policy" and "craft," by fraud and deceit, and serpentine subtilty; he shall "cause craft to prosper." 4. The mischief that he shall do to religion: "he shall magnify himself in his heart," and think himself fit to prescribe and give law to everybody, so that he shall "stand up against the Prince of princes," against God himself; he will profane his temple and altar, prohibit his worship, and persecute his worshippers. See what a height of impudence some men's impiety brings them to; they openly bid defiance to God himself, though he is the King of kings! 5. The ruin that he shall be brought to at last: "he shall be broken without hand," without the hand of man; he shall not be slain in war, nor shall he be assassinated, as tyrants commonly were, but he shall fall into the hands of the living God, and die by an immediate stroke of his vengeance. He, hearing that the Jews had cast the image of Jupiter Olympus out of the temple, where he had placed it, was so enraged at the Jews, that he vowed he would make Jerusalem a "common burying-place," and determined to march thither immediately; but no sooner had he spoken these proud words, than he was struck with an incurable plague in his bowels, worms bred so fast in his body that whole flakes of flesh sometimes dropped from him, his torments were violent, and the stench of his disease such that none could endure to come near him. He continued in this misery very long; at first, he persisted in his menaces against the Jews, but at length, despairing of his recovery, he called his friends together, and acknowledged all those miseries to have fallen upon him for the injuries he had done to the Jews, and his profaning the temple at Jerusalem; then he wrote courteous letters to the Jews, and vowed that if he recovered, he would let them have the free exercise of their religion. But, finding his disease grow upon him, when he could no longer endure his own smell, he said, "It is meet to submit to God, and for man which is mortal not to set himself in competition with God;" and so died miserably in a strange land, on the mountains of Pacata near Babylon.—So Usher's Annals, A.M. 3840 about 160 years before the birth of Christ.—*Henry.*

CHAP. IX. DANIEL'S PRAYER.—Ver. 3. Now observe, 1. The intenseness of his mind in this prayer: "I set my face unto the Lord God to seek him;" which denotes

CHAPTER IX.

3 Daniel confessing his sins, 16 prayeth for the restoration of Jerusalem. 20 Gabriel informeth him of the seventy weeks.

IN the first year of Darius* the son of Ahasuerus, of the seed of the Medes, [1]which was made king over the realm of the Chaldeans;

2 In the first year of his reign, I Daniel [a]understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years† in the desolations of Jerusalem.

3 ¶ And [b]I set my face unto the Lord God, to seek by prayer and supplications,‡ [c]with fasting, and sackcloth, and ashes:

4 And I prayed unto the LORD my God, and [d]made my confession, and said, O Lord, [e]the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments;

5 We [f]have sinned,§ and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgments:

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

7 O Lord, [g]righteousness [2]*belongeth* unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, *that are* near, and *that are* far off,‖ through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.

8 O Lord, [h]to us *belongeth* confusion of face, to our kings, to our princes, and to our fathers, [i]because we have sinned against thee.

9 To the Lord our God *belong* mercies and forgivenesses, [k]though we have rebelled against him;

10 Neither have we obeyed the voice of the LORD our God, to walk in his laws, [l]which he set before us by his servants the prophets.

11 Yea, [m]all Israel have transgressed thy law, even by departing, that they might not obey thy voice; therefore [n]the curse is poured upon us, and the oath that *is* written in the law of Moses the servant of God, because we have sinned against him.

12 And he hath [o]confirmed his words, which he spake against us, and against our judges that judged us,¶ by bringing upon us a great evil: for [p]under the whole heaven hath not been done as hath been done upon Jerusalem.

13 As *it is* written in the law of Moses, all this evil is come upon us: [q]yet made we not our prayer before the LORD our God, [r]that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD [s]watched upon the evil,* and brought it upon us: for [t]the LORD our God *is* righteous in all his works which he doeth: for we obeyed not his voice.

15 And now, O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand,† and hast [3]gotten thee renown, as at this day; we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and [u]for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and [x]cause thy face to shine upon thy sanctuary *that is* desolate, [y]for the Lord's sake.‡

18 O my God, [z]incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not [4]present our supplications before thee for our righteousnesses, but for thy great mercies.

19 O Lord, hear; [a]O Lord, forgive; O Lord, hearken and do; defer not, for [b]thine own sake, O my God:§ [c]for thy city and thy people are called by thy name.

20 ¶ And whiles I was speaking, and praying, and [d]confessing my sin, and the sin of my people Israel, and presenting my supplication

B.C. 538—B.C. 538.

CHAP. IX.

* *Darius.*—This is the same person who is called Cyaxares, the son of Astyages, by the heathen historians, with whom Josephus agrees. Astyages had the name of Ahasuerus among the Jews, as appears by a passage in Tobit (chap. xiv. 15), where the taking of Nineveh is ascribed to Nebuchadnezzar and Ahasuerus, who were the same with Nabopollassar, Nebuchadnezzar's father, and Astyages (see Ezra iv.)—LOWTH.

[1] *In which he, &c.*

[a] 2 Tim. iii. 15-17. 2 Pet. i. 19-21.

† Which were now very far advanced. This first year of Darius was the sixty-eighth of the captivity.—WINTLE.

[b] Ez. xxxvi. 37.

‡ *To seek by prayer and supplications.*—The promises of God are generally conditional; and the promise of restoring the Jews after seventy years' captivity, had this condition particularly expressed, that they should "call upon him, and pray unto him," and then he would "hearken unto them" (Jer. xxix. 12).—LOWTH.

[c] Ezra viii. 21. Jon. iii. 6-9.

[d] 1 John i. 8-10.

[e] Ex. xxxiv. 6, 7. Jer. xxxii. 17-19.

[f] Is. lxiv. 5-7. Jer. iii. 25.

§ The several expressions strongly denote the prophet's deep sense of the accumulated sins of the Jews, and of the justice of God in treating them as he had done (comp. 1 Kings viii. 47).—BOOTHROYD.

[g] Deut. xxxii. 4. Ps. li. 4, 14.

[2] *Thou hast, &c.*

‖ *And unto all Israel, that are near, and that are far off.*—Some of the Jews were carried captive, or went voluntary exiles, upon foreseeing the calamities which were coming upon their country, into the neighbouring countries of Edom, Moab, and Ammon, as others went down into Egypt (see Jer. xliii.; xliv.) Those were not removed to such a distance from their own country as those that were carried to Babylon.—LOWTH.

[h] § 7.

[i] Lam. iii. 42.

[k] Ps. cvi. 43-45.

[l] Neh. ix. 13-17. Heb. i. 1.

[m] Is. i. 4-6. Jer. viii. 5-10.

[n] Deut. xxxii. 19, &c.

[o] Is. xliv. 26. Rom. xv. 8.

¶ Judges here signify any princes or rulers (comp. Job xii. 17; Ps. ii. 10; cxlviii. 11; Prov. viii. 16).—LOWTH.

[p] Lam. ii. 13. Matt. xxiv. 21.

[q] Jer. ii. 30.

[r] Jer. xxxi. 18. John viii. 32.

[s] Jer. xxxi. 28.

* *Watched upon the evil*—viz., his providence hath been attentive to bring it in the prefixed time and instant (see Jer. i. 12; xxxi. 28; xlv. 27; 2 Pet. ii. 3).—DIODATI.

[t] Neh. ix. 33.

† A form of supplication used in several places of Scripture, whereby devout persons entreat God to continue his favours, by recounting his former mercies towards them (see Ex. xxxii. 11, 13; Neh. ix. 10; Jer. xxxii. 20).—LOWTH.

[3] *Made thee a name.*

[u] Ps. cvi. 6, &c.

[x] Num. vi. 23-26. Ps. cxix. 135.

[y] John xvi. 24. 2 Cor. i. 20.

‡ *For the Lord's sake*—for the sake of the Messiah, known by the title of the "Lord" among the Jews (see Ps. cx. 1); and called "Messiah the Prince" (ver. 25). All God's promises are fulfilled in and for the sake of Christ (2 Cor. i. 20).—LOWTH.

[z] 2 Kings xix. 16.

[4] *Cause to fall.*

[a] Num. xiv. 19.

[b] Ez. xxxvi. 22. Eph. i. 6, 12.

§ *Defer not, for thine own sake, O my God.*—The seventy years of our captivity are nearly expired; defer not, then, I beseech thee, the accomplishment of the promise which thou hast made to restore us to our own country, and the free exercise of our religion. So remarkable a turn of providence will greatly redound to the honour of thy name (see Ps. lxxix. 9, 10; cii. 15, 16).—LOWTH.

[c] Is. lxiii. 16-19.

[d] Ec. vii. 20. Rom. iii. 23.

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the fixedness of his thoughts, the firmness of his faith, and the fervour of his devout affections in the duty. We must in prayer set God before us, and set ourselves as in his presence; to him we must "direct our prayer," and must "look up." Probably in token of his setting his face toward God, he did, as usual, set his face toward Jerusalem, to affect his own heart the more with the "desolations" of it. 2. The mortification of his body in this prayer; in token of his deep humiliation before God for his own sins, and the sins of his people, the sense he had of his unworthiness; when he prayed he "fasted," put on "sackcloth," and lay in "ashes," the more to affect himself with the desolations of Jerusalem, which he was praying for the repair of, and to make himself sensible that he was now about an extraordinary work.

HIS CONFESSION.—Ver. 7-11. He puts shame upon the whole nation, from the highest to the lowest, and if they will say Amen to his prayer, as it was fit they should, if they would come in for a share in the benefit of it, they must all put their hand upon their mouth, and their mouth in the dust, "to us belongs confusion of faces as at this day" (ver. 7); we lie under the shame of the punishment at this day, and we ought to accommodate ourselves to it, and to accept of the punishment of our iniquity, for shame is our due. If Israel had retained their character, and had continued a holy people, they had been "high above all nations in praise, and name, and honour" (Deut. xxvi. 19). But now they have "sinned and done wickedly," confusion and disgrace belongs to them, to "the men of Judah, and the inhabitants of Jerusalem;" the inhabitants both of the country and the city, for they have been all alike guilty before God; it belongs to "all Israel," both to the two tribes that are near by the rivers of Babylon, and to the ten tribes that are afar off in the land of Assyria. Confusion belongs not only to the common people of our land, but to "our kings, our princes, and our fathers" (ver. 8), who should have set a better example, and have used their authority and influence for the checking of the threatening torrent of vice and profaneness.

HIS SUPPLICATION.—Ver. 16. Now what are his petitions, what are his requests? 1. That God would turn away his wrath from them—that is it which all the saints dread and deprecate more than anything—O let "thine anger be turned away from thy Jerusalem, thy holy mountain" (ver. 16). He does not pray for the turning again of their captivity—let the Lord do with them as seemeth good in his eyes—but they pray first for the turning away of God's wrath: take away the cause, and the effect will cease. 2. That he would lift up the light of his countenance upon them: (ver. 17) "Cause thy face to shine upon thy sanctuary that is desolate"—that is, return in mercy to us, and shew that thou art reconciled to us, and then all shall be well. Note, The shining of God's face upon the desolations of the sanctuary, is all in all toward the repair of it; and upon that foundation it must be rebuilt. If, therefore, its friends would begin their work at the right end, they must first be earnest with God in prayer for his favour, and recommend his desolate sanctuary to his smiles: "Cause thy face to shine," and then "we shall be saved" (Ps. lxxx. 3). 3. That he would forgive their sins, and then hasten their deliverance: (ver. 19) "O Lord, hear; O Lord, forgive." That the mercy prayed for may be granted in mercy, let the sin that threatens to come between it and us be removed: "O Lord, hearken and do." Not hearken and *speak* only, but hearken and *do*—do that for us which none else can—and that speedily: "Defer not, O my God." Now he sees the appointed day approaching, he could in faith pray that God would make haste to them and not defer. David often prays, "Make haste, O God, to help me."—*Henry.*

THE ANSWER.—Ver. 24-27. We have in this and the following verses one of the most undeniable prophecies of Christ, and of his coming and salvation, that is found in the whole Old Testament; and they contain the true reason why the Jews hesitate to call Daniel a prophet, as this prediction demonstrates that Jesus was the promised Messiah, and that they are guilty of the most obstinate unbelief in expecting another Messiah so many centuries after the time fixed for his coming, and after the actual accomplishment of the other parts of the same prophecy. There are, however, difficulties in expounding the passage, which have occasioned a variety of opinions among commentators, who all agree in the great outlines. It is universally allowed that the seventy weeks here mentioned mean seventy weeks of years, or what would be equivalent to seventy returns of the sabbatical year—that is, four hundred and ninety years. This period was *determined*, or decided on; and during this term the Jews would enjoy the peculiar privileges of God's people, and Jerusalem being rebuilded, would retain the name of the holy city; but about the expiration of these years, a sacrifice would be offered, making effectual atonement for sin, superseding the necessity of the repeated legal sacrifices and sin-offerings; as well as for the reconciliation and sanctification of the true people of God: an "everlasting righteousness" would also be introduced for the complete justification of every believer: the time allotted for the law and the prophets would expire; the kingdom of God would be preached; and all the visions and prophecies of the Scriptures concerning Christ would receive their

before the LORD my God [e]for the holy mountain of my God;[||]

21 Yea, whiles I *was* speaking in prayer, even [f]the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, [g]touched me about the time of the evening oblation.[¶]

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to [5]give thee skill and understanding.

23 At the beginning of thy supplications the [6]commandment came forth, and I am come to shew *thee;* for thou *art* [7]greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy weeks are determined[*] upon thy people, and upon thy holy city, to [8]finish the transgression, and to [9]make an end of sins, and [h]to make reconciliation for iniquity, and [i]to bring in everlasting righteousness, and to seal up the vision and [1]prophecy, [k]and to anoint the most Holy.[†]

25 Know therefore and understand, *that* from the going forth of the commandment to [2]restore and to build Jerusalem, unto [l]the Messiah [m]the Prince,[‡] *shall be* seven weeks, and threescore and two weeks: the street shall [3]be built again, and the [4]wall, even in [5]troublous times.

26 And after threescore and two weeks shall Messiah be cut off, [6]but not for himself: and the people of the prince that shall come [n]shall destroy the city and the sanctuary; [o]and the end thereof *shall be* with a flood, and unto the end of the war [7]desolations are determined.

27 And he shall [p]confirm the covenant with many for one week: and in the midst of the week he shall [q]cause the sacrifice and the oblation to cease, and for the overspreading of abominations[§] he shall make *it* desolate, [r]even until the consummation, and that determined shall be poured upon the desolate.

CHAPTER X.

1 *Daniel, having humbled himself, seeth a vision;* 10 *being troubled with fear, he is comforted by an angel.*

IN the third year[*] of [a]Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing *was* true, [b]but the time appointed *was* [1]long: and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three full weeks.

3 I [c]ate no [2]pleasant bread, neither came flesh nor wine in my mouth, [d]neither did I anoint myself at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the first month, [e]as I was by the side of the great river, which *is* [f]Hiddekel;[†]

5 Then I lifted up mine eyes, and looked, [g]and behold [3]a certain man clothed in linen, whose loins *were* girded with fine gold of [h]Uphaz:

6 His body also *was* like the beryl, and [i]his face as the appearance of lightning, and his eyes as lamps of fire, and [k]his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude.

7 And I Daniel [l]alone saw the vision: for the men that were with me saw not the vision; [m]but a great quaking fell upon them, so that they fled to hide themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for my [4]comeliness was [n]turned in me into corruption, and I retained no strength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then [o]was I in a deep sleep on my face, and my face toward the ground.

10 ¶ And, behold, [p]an hand touched me,[‡] which [5]set me upon my knees and *upon* the palms of my hands:

11 And he said unto me, O Daniel, a man [6]greatly beloved, understand the words that I speak unto thee, and stand [7]upright: for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling.

12 Then said he unto me, [q]Fear not, Daniel; for [r]from the first day that thou didst set thine heart to understand, and [s]to chasten thyself before thy God, thy words were heard, and I am come for thy words.

13 But [t]the prince of the kingdom of Persia[§]

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[e] Is. lxii. 6, 7.

[||] The temple on the rocky mountain Zion (see ver. 16).—WINTLE.

[f] Luke i. 19, 26.

[g] Is. vi. 6, 7.

[¶] He touched Daniel about the time of the evening oblation, the hour when it had been offered while the temple was standing, or at three o'clock in the afternoon, about which hour Christ our sacrifice expired. Probably, Daniel had spent all the former part of the day in fasting, prayer, and religious exercises, and was about to conclude for the present; but, whilst he was thus earnestly engaged, the angel "touched him," and excited his attention; informing him that he was commissioned to instruct him in the most important matters connected with the subject of his prayers.—SCOTT.

[5] *Make thee skilful of understanding.*

[6] *Word.*

[7] A man *of desires.*

[*] Gabriel here shews the prophet the time of redemption from another captivity, commencing with the going forth of the edict to restore and rebuild Jerusalem, and terminating with the death of Messiah the Prince, and the total abolition of the Jewish sacrifices.—CLARKE.

[8] *Restrain.*

[9] *Seal up.*

[h] Rom. v. 10.

[i] 1 Cor. i. 30.

[1] *Prophet.*

[k] Luke iv. 18.

[†] The anointing here refers to our Lord's inauguration as King, when, having finished the work of teaching and suffering, he ascended on high, and sat down on the throne, where he reigns as King, and must reign till all his enemies are made his footstool.—BOOTHROYD.

[2] *Build again Jerusalem.*

[l] John i. 41.

[m] Is. ix. 6.

[‡] The name *Messiah* was probably taken from this place of the prophet Daniel.—BARROW.

[3] *Return and be builded.*

[4] *Breach*, or *ditch.*

[5] *Strait of times.*

[6] *And shall have nothing.*

[n] Matt. xxiii. 38; xxiv. 2.

[o] Matt. xxiv. 6-14.

[7] *It shall be cut off by desolations.*

[p] Is. liv. 3.

[q] Heb. x. 4-22.

[§] He shall cause the sinful city Jerusalem to be overrun with the abominable legions of the Roman conquerors, to the utter desolation thereof.—BISHOP HALL.

[r] Rom. xi. 26.

CHAP. X.

[*] *In the third year*—i.e., after the death of Darius, and two years after his decree for the release of the captive Jews. Daniel must have been at least ninety when he was favoured with this vision.—BOOTHROYD.

[a] Is. xliv. 28.

[b] xii. 4, 9.

[1] *Great.*

[c] Is. xxiv. 6-11.

[2] *Bread of desires.*

[d] 2 Sam. xix. 24. Matt. vi. 17.

[e] Ez. i. 3.

[f] Gen. ii. 14.

[†] *Hiddekel*—or, Tigris, was near Shushan, where it is probable Daniel at that time resided (ch. viii. 2; Gen. ii. 14; Ez. i. 3).—POOLE

[g] Josh. v. 13. Rev. i. 13-15.

[3] *One man.*

[h] Jer. x. 9.

[i] Matt. xvii. 2. Rev. i. 14-16.

[k] Rev. i. 15; x. 1.

[l] Acts ix. 7.

[m] Gen. iii. 10.

[4] *Vigour.*

[n] Gen. xxxii. 25.

[o] Luke ix. 32.

[p] Jer. i. 9. Rev. i. 17.

[‡] *An hand touched me.*—Nothing was apparent or palpable but a hand. "A hand" had written Belshazzar's fate upon the wall; and *an hand* is frequently mentioned when the power or majesty of God is intended. Perhaps by *hand* God himself may be meant.—CLARKE.

[5] *Moved.*

[6] *Of desires.*

[7] *Upon thy standing.*

[q] Matt. xxviii. 5, 10.

[r] Acts x. 4, 30, 31.

[s] Lev. xvi. 29, 31.

[t] 20.

[§] The Persians, upon the solicitation of the enemies of the Jews, had put a stop to the building of the temple all the time of Daniel's humiliation.—LOWTH.

accomplishment, in this Holy One of God, being anointed by the Holy Ghost, and in all respects perfected and exalted as the Messiah. The former verse gives a general view of the subject, but these are more particular. The prophet was called on to observe and understand, that "from the going forth of the commandment to restore Jerusalem, unto the Messiah, would be seven weeks, and sixty-two weeks;" during the seven weeks the streets and walls of the city would be rebuilded, amidst much opposition, and in very turbulent times; and "after" the expiration of the sixty-two weeks (making sixty-nine in all), or in the seventieth week, the Messiah would be cut off by a violent death, but not for any offence of his own: and then the people of a prince that should come would destroy both Jerusalem and the temple, and bear down all before them like a deluge of waters; for "unto the end" of that war "desolations" of the most dreadful kind "were determined upon."—*Scott.*

THE SEVENTY WEEKS.—Ver. 24. The difficulties that arise about these seventy weeks are, 1. Concerning the time when they commence, and whence they are to be reckoned. They are here dated "from the going forth of the commandment to restore and to build Jerusalem" (ver. 25). I should most incline to understand this of the edict of Cyrus, mentioned (Ezra i. 1), for by it the people were "restored;" and though express mention be not made there of the building of Jerusalem, yet that is supposed in the building of the temple, and was foretold to be done by Cyrus (Isa. xliv. 28). He shall "say to Jerusalem, Thou shalt be built." That was, both in prophecy and in history, the most famous decree for the building of Jerusalem—nay, it should seem, this "going forth of the commandment" (which may as well be meant of God's command concerning it as of Cyrus's) is the same with that going forth of the commandment mentioned (ver. 23), which was "at the beginning of Daniel's supplications." And it looks very graceful, that the seventy weeks should begin immediately upon the expiration of the seventy years. And there is nothing to be objected against this, but that by this reckoning the *Persian monarchy*, from the taking of Babylon by Cyrus to Alexander's conquest of Darius, lasted about 130 years; whereas by the particular account given of the reigns of the Persian emperors, it is computed that it continued 230 years. So Thucydides, Xenophon, and others reckon. Those who fix it to that *first* edict set aside these computations of the heathen historians as uncertain, and not to be relied upon. But others, willing to reconcile them, begin at the 490 years, not at the edict of Cyrus (Ezra i. 1), but at the *second* edict for the building of Jerusalem, issued out by Darius Nothus above 100 years after (mentioned Ezra vi.) Others fix on the seventh year of Artaxerxes Mnemon, who sent Ezra with a commission (Ezra vii. 8-12). The learned Mr Poole, in his Latin Synopsis, has a vast and most elaborate collection of what has been said, *pro* and *con*, concerning the different beginnings of these weeks, with which the learned may entertain themselves. 2. Concerning the period of them: and here likewise interpreters are not agreed. Some make them to end at the death of Christ, and think the express words of this famous prophecy will warrant us to conclude, that from this very hour when Gabriel spake to Daniel, at the time of the evening oblation, to the hour when Christ died, which was towards evening too, it was exactly 490 years; and I am willing enough to be of that opinion.—*Henry.*

CHAP. X. VISION OF CHRIST.—Ver. 5, 6. That glorious person whom Daniel saw in vision could be no other than Christ himself, the eternal Word. He was by the side of the river Hiddekel, probably walking there, not for diversion, but devotion and contemplation, as Isaac walked in the field, to meditate; and, being a person of distinction, he had his servants attending him at some distance. There he "looked up," and saw "one Man," one alone, "a certain Man," even "the Man Christ Jesus;" it must be he, for he appears in the same resemblance wherein he appeared to St John in the isle of Patmos (Rev. i. 13-15). His dress was priestly, for he is the high priest of our profession, "clothed in linen," as the high priest himself was on the day of atonement, that great day; "his loins were girded" (in St John's vision his "paps" were "girded) with a golden girdle," of the finest gold, that of Uphaz, for everything about Christ is the best in its kind. The "girding of the loins" denotes his ready and diligent application to his work as his Father's servant, in the business of our redemption. His "shape" was "amiable, his body like the beryl," a precious stone of a sky-colour; his "countenance" was "awful," and enough to strike a terror on the beholders, for his face was "as the appearance of lightning," which dazzles the eyes, both "frightens" and "threatens;" his "eyes" were bright and sparkling, "as lamps of fire;" his "arms and feet" shone "like polished brass." His "voice" was loud and strong, and very piercing, "like the voice of a multitude."—*Henry.*

PROPHETIC COMMUNICATION.—Ver. 20, 21. The angel [illegible] inquired whether Daniel well understood for what purpose he came to him. Thus reminding him, that he was sent to instruct him concerning the things which would befall his people; but when he had executed his commission, he would return back, and continue to counteract the devices of the Persian kings against the Jews, even till that monarchy should



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Daniel in the Den of Lions.

withstood me one and twenty days: but, lo, [a]Michael, [8]one of the chief princes, came to help me; and I remained there with the kings of Persia.

14 Now I am come to make thee understand what shall befall thy people [x]in the latter days: for yet the vision *is* for *many* days.‖

15 And when he had spoken such words unto me, I set my face toward the ground, and I became dumb.

16 And, behold, *one* [y]like the similitude¶ of the sons of men [z]touched my lips: then I opened my mouth, and spake, and said unto him that stood before me, O my lord, by the vision [a]my sorrows are turned upon me, and I have retained no strength.

17 For how can [9]the servant of this my lord [b]talk with this my lord?* for as for me, straightway there remained no strength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he strengthened me,

19 And said, O man greatly beloved, fear not: peace *be* unto thee; [c]be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, [d]Let my lord speak; for [e]thou hast strengthened me.

20 Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, [f]the prince of Grecia shall come.

21 But [g]I will shew thee that which is noted in the scripture of truth: and *there is* none that [h]holdeth with me in these things, but Michael your prince.†

CHAPTER XI.

1 *The overthrow of Persia by the king of Grecia.* 5 *Leagues and conflicts between the kings of the north and of the south.*

ALSO I,* [a]in the first year of Darius the Mede, *even* I, stood to confirm and to strengthen him.

2 And now [b]will I shew thee the truth.† Behold, there shall stand up yet [c]three kings in Persia; and the fourth shall be far richer than *they* all: [d]and by his strength through his riches he shall [e]stir up all against the realm of Grecia.

3 And [f]a mighty king shall stand up, that shall rule with great dominion, and [g]do according to his will.

4 And when [h]he shall stand up, his kingdom shall be broken, [i]and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall [k]be plucked up, even for others besides those.

5 ¶ And the [l]king of the south shall be strong, [m]and *one* of his princes; and he shall be strong above him, and have dominion; his dominion *shall be* a great dominion.

6 And in the end of years they shall [1]join themselves together; for the king's daughter of the south‡ shall come to the [n]king of the north to make [2]an agreement: but she shall not retain the power of the arm; neither shall he stand, nor his arm: but she shall be given up, and they that brought her,§ and [3]he that begat her, and he that strengthened her in *these* times.

7 But out of a branch of her roots shall *one* [o]stand up in his estate, which shall come with an army, and shall enter into the fortress of the king of the north, and shall deal against them, [p]and shall prevail;

8 And shall also carry captives into Egypt [q]their gods, with their princes, *and* with [4]their precious vessels of silver and of gold; and he shall continue *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his sons shall [5]be stirred up,‖ and shall assemble a multitude of great forces: and *one* shall certainly come, [r]and overflow, and pass through; then shall he return, and be stirred up, *even* [s]to his fortress.

11 And the [t]king of the south shall be [u]moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great multitude; but [x]the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, [y]his heart shall be lifted up; and he shall cast down *many* ten thousands: but he shall not be strengthened *by it*.

13 For [z]the king of the north shall return, and shall set forth a multitude greater than the

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[a] Jude 9.
[8] *The first.*
[x] Deut. iv. 30. 2 Tim. iii. 1.
‖ *For yet the vision is for many days.* — There are many things which remain yet to be revealed, and the time of the accomplishment is very distant. —CLARKE.
[y] Ez. i. 26. Rev. i. 13.
¶ *Like the similitude, &c.*—I think Gabriel is here meant, who appeared to Daniel in a human form; and so in ver. 18 (see also chap. ix. 21). —CLARKE.
[z] Is. vi. 7. Jer. i. 9. Luke i. 64.
[a] Ec. i. 18.
[9] *This servant of my lord.*
[b] Gen. xxxii. 30. John i. 18.
* How can thy servant, a poor mortal man, maintain a discourse with a person of your rank and dignity?—NOLDIUS.
[c] Josh. i. 6, 7, 9. 2 Tim. ii. 1.
[d] 1 Sam. iii. 9, 10.
[e] Phil. iv. 13.
[f] viii. 5-8.
[g] Is. xliii. 8, 9.
[1] *Strengtheneth himself.*
† *Michael your prince.*—Jesus Christ alone is the Champion and Protector of his Church, and that all-sufficient, when all the princes of the earth besides deserted or opposed it.—POOLE.

CHAP. XI.
* This verse should be joined with the last of the preceding chapter—"There is no one that supporteth me in these things but Michael your prince, whom I, in the first year of Darius the Mede, stood to confirm and to strengthen."—BOOTHROYD.
[a] v. 31.
[b] John x. 35. Rev. xxi. 5.
† *I will shew thee the truth, &c.*—I will shew thee the succession of the Persian and Grecian empire, in plain and naked truth, not in symbolical or figurative representations, as it was shewed before. —LOWTH.
[c] Ezra iv. 5, 6.
[d] Ps. lxxiii. 6.
[e] vii. 5.
[f] viii. 5-8, 21.

[g] 16, 36.
[h] Ps. xxxvii. 35, 36. Luke xii. 20.
[i] Ec. iv. 8. Matt. xii. 25.
[k] Jer. xviii. 7; xxxi. 40.
[l] 8, 9, 11, 14.
[m] 3, 4.
[1] *Associate themselves.*
‡ Berenice, daughter of Ptolemy Philadelphus, king of Egypt, was married to Antiochus Theos, king of Syria. These two sovereigns had a bloody war for some years; and they agreed to terminate it by the above marriage, on condition that Antiochus would put away his wife Laodice and her sons, which he did; and Berenice, having brought an immense dowry, all things appeared to go on well for a time.—CLARKE.
[n] 7, 13, 15, 40.
[2] *Rights.*
§ *And they that brought her.* — Her Egyptian women, striving to defend their mistress, were many of them killed. *And he that begat her*— Or, rather, as the margin, "He whom she brought forth;" the son being murdered, as well as the mother, by order of Laodice. *And he that strengthened her.* —Probably, her father Ptolemy, who was excessively fond of her, and who died a short time before. —CLARKE.
[3] *Whom she brought forth.*
[o] Ps. xlix. 10-13; cix. 8.
[p] Ps. lv. 23. Ez. xvii. 18.
[q] Gen. xxxi. 30. Hos. viii. 6.
[4] *Vessels of their desire.*
[5] Or, *war.*
‖ *But his sons shall be stirred up, &c.*—The sons of the king of the north shall endeavour to vindicate and avenge the cause of their father and their country. The sons of Seleucus Callinicus were Seleucus and Antiochus. The former, who succeeded his father, was indeed "stirred up, and assembled a multitude of great forces," in order to recover his father's dominions, but was poisoned by two of his generals, after an inglorious reign of two or three years. —CLARKE.
[r] Is. viii. 7, 8. Jer. xlvi. 7, 8.
[s] 7, 39.
[t] 5, 9.
[u] Ps. lxxvi. 10.
[x] Ps. xxxiii. 16, 17. Jer. xxvii. 6.
[y] Deut. viii. 14. Acts xii. 22, 23.
[z] 6, 7.

terminate; by which means many fatal effects would be prevented, and many troubles averted. And when that commission was executed, the prince of Grecia would come, or the Macedonian empire under Alexander and his successors would be established, and the chief danger and trouble to the Jews would arise from that quarter. But he would proceed more fully to open and enlarge upon the prophecies of the former Scriptures to the same effect; or rather to shew what was written in the book of God's secret purposes, of which all prophecies are as an abstract.—"God's decrees are spoken of as if they were committed to writing, and registered in a book."—(*Lowth.*)—But Daniel might be assured that he had not one friend in the court of Persia, who would concur with the angel, to forward the prophet's designs in behalf of his people, but Michael their prince; and that he must depend on him alone to disappoint the devices which were forming against them. This forms the introduction to the prophecies in the next chapters, which were not proposed as emblems, but in plain language. A great deal is advanced by respectable expositors on these verses about tutelary and guardian angels presiding over different countries, as if they strove one against another, each for his favourite country. This may, indeed, consist with either *paganism* or *popery*, but it is utterly incompatible with *Christianity*. The passage is allowed to be difficult; but perhaps careful consideration may allow the interpretation above given to be satisfactory. Daniel was chief president in Persia; yet not one of the princes or counsellors of that empire cordially united with him in doing good to the Jews: he must, therefore, look above to Michael their Prince, and his mighty angels, who would at length effect a revolution, by turning the dominion from Persia to Greece, which would be more favourable to the Jews than Persia in after-times was.—*Scott.*

CHAP. XI. ALEXANDER'S CONQUESTS.—Ver. 2-4. "The memorable events which were revealed to Darius, in the vision of the ram and the he-goat, are here again more clearly and explicitly revealed, in his last vision, by an angel, so that this latter prophecy may, not improperly, be said to be a comment and explanation of the former."—(*Ep. Newton.*)—The three kings of Persia here mentioned were Cambyses the son of Cyrus, Smerdis the Magian, who falsely pretended to be another of his sons, and Darius Hystaspes, who married Cyrus' daughter. Xerxes, the son of this Darius, was the fourth king in Persia after Cyrus, who, having inherited or acquired immense riches beyond conception, stirred up all his subjects and allies to invade Greece. For this expedition he collected the largest army that is read of in history, consisting, of all sorts, of more than five millions of men; besides the Carthaginians and others, whom he excited to war against the Grecians in other quarters. But though this tremendous invasion exceedingly wasted Greece, yet it was resisted by a very small number of the inhabitants with the most determined valour, and the most decided success. The Persian troops were shamefully routed and dispersed; incredible numbers perished; and Xerxes returned home in disgrace, and almost unattended. This was one of the most memorable expeditions recorded in history, and it gave rise to those long wars, and that inveterate hatred betwixt the Grecians and Persians, which ended in the subversion of the Persian empire by Alexander. So that the prophecy, touching upon the principal events, passes over the nine subsequent Persian kings to the time of Alexander, as less worthy of notice, and contrasts his successful expedition against Persia, with Xerxes' unsuccessful invasion of Greece. Alexander is here called "a mighty king, that should stand up and rule with great dominion, and do according to his will;" which implies not only his extensive conquests and absolute authority, but his capricious tyranny, which cost some of his most faithful followers their lives when they ventured to oppose his inclinations. But when he had acquired the summit of success, power, and renown, he was suddenly cut off as we have seen, and his dominions were divided into four parts, not to his posterity, but to his captains.—*Scott.*

ANTIOCHUS EPIPHANES—HIS ELEVATION.—Ver. 21-25. By a trick he got his elder brother's son, Demetrius, to be sent a hostage to Rome, in exchange for him, contrary to the cartel; and his elder brother being made away with by Heliodorus (ver. 20), he took the kingdom. The states of Syria did not "give it him," because they knew it belonged to his elder brother's son, nor did he get it by the sword, but "came in peaceably," pretending to reign for his brother's son, Demetrius, then a hostage at Rome.

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former, and shall certainly come [6]after certain years with a great army, and with much riches.

14 And in those times there shall many stand up against the king of the south: also the [7]robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and [a]cast up a mount, and take the [8]most fenced cities; and the arms of the south [b]shall not withstand, neither [9]his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him [c]shall do according to his own will, and none shall stand before him; and he shall stand in the [1]glorious land, which by his hand shall be consumed.

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, [2]corrupting her; but she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the isles,¶ and shall take many: but a prince for his own behalf shall cause [3]the reproach offered by him to cease; without his own reproach he shall cause *it* to turn upon him.

19 Then he shall turn his face toward the fort of his own land: [d]but he shall stumble, and fall, and not be found.

20 Then shall stand up in his [4]estate a raiser of taxes* *in* the glory of the kingdom: but within few days he shall be destroyed, neither in [5]anger, nor in battle.

21 And in his [6]estate shall stand up [e]a vile person,† to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And [f]with the arms of a flood shall they be overflown from before him, and shall be broken; yea, [g]also the prince of the covenant.

23 And after the league *made* with him he shall work deceitfully: for he shall come up, and shall become strong with a small people.

24 He shall enter [7]peaceably even upon the fattest places of the province; and he shall do *that* which his fathers have not done, nor his fathers' fathers: [h]he shall scatter among them the prey, and spoil, and riches: *yea*, and he shall forecast his devices against the strong holds, even for a time.

25 And he shall stir up his power and his courage‡ against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow; and many shall fall down slain.

27 And both these kings' hearts *shall be* to do mischief, and they shall speak lies at one table; but it shall not prosper: for [i]yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great riches; and his heart *shall be* against [k]the holy covenant; and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south: but it shall not be as the former, or as the latter.

30 ¶ For [l]the ships of Chittim shall come against him; therefore he shall be grieved, and return, [m]and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.

31 And arms shall stand on his part,§ and they shall pollute the sanctuary of strength, and shall take away the daily *sacrifice*, and they shall place [n]the abomination that [8]maketh desolate.

32 And such as do wickedly against the covenant shall he [9]corrupt by flatteries: but [o]the people that do know their God [p]shall be strong and do *exploits*.

33 And they that understand‖ among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, *many* days.

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[6] *At the end of times, even years.*
[7] *Children of robbers.*
[a] Jer. vi. 6; xxxiii. 4.
[8] *City of munitions.*
[b] Josh. i. 5. Prov. xxi. 30, 31.
[9] *The people of his choices.*
[c] 3, 36.
[1] *Goodly land;* Heb. *land of ornament.*
[2] *To corrupt.*

¶ Antiochus, having fitted out a formidable fleet, "turned his face unto the isles" of the Mediterranean, subdued most of the maritime places on the coasts of Asia, Thrace, and Greece, and "took" Samos, Eubœa, and "many" other islands.—NEWTON.

[3] *His reproach.*
[d] Job xx. 8.
[4] Or, *place.*
* Or rather, "one that causeth an exactor to pass over the glory of the kingdom." Seleucus Philopater succeeded his father Antiochus the Great in the throne of Syria, but he performed nothing worthy of the empire of Syria and of his father. The tribute of a thousand talents, which he was obliged to pay annually to the Romans, was indeed a sore burden to him and his kingdom; and he was little more than "a raiser of taxes" all his days. He was tempted even to commit sacrilege; for, being informed of the money that was deposited in the temple of Jerusalem, he sent his treasurer Heliodorus to seize it. This was literally "causing an exactor to pass over the glory of the kingdom," when he sent his treasurer to plunder that temple.—CLARKE.
[5] *Angers.*
[6] *Place.*
[e] 1 Sam. iii. 13.
† He is called here "a vile person," not for any want of wit or parts, but for the extravagance of his life and actions.—LOWTH.
[f] Is. viii 7, 8.
[g] viii. 11, 25.
[7] *Into the peaceable and fat,* &c.
[h] Jud. ix. 4. Prov. xvii. 8.
‡ Antiochus, in the fifth year of his reign, despising the youth of Ptolemy and the inertness of his tutors, and believing the Romans to be too much employed in the Macedonian war to give him any interruption, resolved to carry hostilities into the enemies' country, instead of waiting for them in his own, and marched with a powerful army against Egypt. The two armies engaged between Pelusium and mount Casius, and Antiochus obtained the victory. The next campaign he had still greater success, routed the Egyptians, took Pelusium, ascended as far as Memphis, and made himself master of all Egypt except Alexandria.—NEWTON.
[i] Hab. ii. 3. Acts i. 7; xvii. 31.
[k] viii. 24.
[l] Gen. x. 4.
[m] Rev. xii. 12.
§ The last attack of Antiochus on the city and people of the Jews has been already noticed. Another power was introduced at the 30th verse, in the term, "ships of Chittim;" and to this the narrative most probably now turns, and will be found applicable to the affairs and consequences of this fourth beast, or kingdom, to the end of the book, although there are various opinions concerning the application of this part of the prophecy.—WINTLE.
[n] Matt. xxiv. 15. Luke xxi. 20.
[8] *Astonisheth.*
[9] *Cause to dissemble.*
[o] Jer. xxxi. 34. John xvii. 3.
[p] Mic. v. 7-9; vii. 15-17. 2 Tim. ii. 1-3.
‖ Applicable to Mattathias, priest of Modin, and Eleazar, one of the chief scribes (1 Macc. ii. 1; 2 Macc. vi. 16).—GILL.

But with the help of Eumenes and Attalus, neighbouring princes, he gained an interest in the people, and "by flatteries obtained the kingdom," established himself in it, and crushed Heliodorus, who made head against him "with the arms of a flood." They that opposed him were "overflown" and "broken before him;" even "the prince of the covenant," his nephew, the rightful heir, whom he pretended to "covenant with," that he would "resign" to him whenever he should return. But "after the league made with him, he shall work deceitfully," as one whose avowed maxim it is, that princes ought not to be bound by their word any longer than it is for their interest. And with "a small people," that at first cleave to him, he shall "become strong," and "he shall enter peaceably upon the fattest places" of the kingdom of Syria, and, very unlike his predecessors, shall "scatter" among the people the "prey, and the spoil, and riches," to insinuate himself into their affections; but at the same time he shall "forecast his devices against the strongholds," to make himself master of them, so that his generosity shall last but for a time. When he has got the garrison into his hands, he "will scatter his spoil" no more, but rule by force, as those commonly do that come in by fraud He that comes in "like a fox" reigns "like a lion."

HIS PERSECUTION OF THE JEWS.—Ver. 28. (1.) He had a rooted antipathy to the Jews' religion. "His heart" was "against the holy covenant;" and (ver. 30) "he had indignation against the holy covenant," that covenant of peculiarity by which the Jews were "incorporated" a people distinct from all other nations, and dignified above them. (2.) He carried on his malicious designs against the Jews by the assistance of some perfidious apostate Jews. He kept up "intelligence with them that forsook the holy covenant" (ver. 30); some of the Jews that were false to their religion, and introduced the customs of the heathen, with whom they made a covenant.—See the fulfilling of this 1 Macc. 11-15, where it is expressly said, concerning those renegade Jews, that they "made themselves uncircumcised, and forsook the holy covenant." We read (2 Macc. iv. 9), of Jason, the brother of Onias the high priest, who, by the appointment of Antiochus, set up a school at Jerusalem, "for the training up of youth in the fashions of the heathen;" and (2 Macc. iv. 23, &c.) of Menelaus, who fell in with the interests of Antiochus, and was the man that helped him into Jerusalem, now in his last return from Egypt. We read much in the Book of Maccabees of the mischief done to the Jews by these treacherous men of their own nation, Jason and Menelaus, and their party. These upon all occasions he made use of; "such as do wickedly against the covenant," such as throw up their religion, and comply with the heathen, he shall "corrupt with flatteries," to harden them in their apostasy, and to make use of them as decoys to draw in others (ver. 32). (3.) He profaned the temple: "Arms stand on his part" (ver. 31), not only his own army, which he now brought from Egypt, but a great party of deserters from the Jewish religion that joined with them; and they "polluted the sanctuary of strength," not only the holy city, but the temple. The story of this we have 1 Macc. i. 21, &c. He "entered proudly into the sanctuary," took "away the golden altar, and the candlestick," &c.; and therefore (ver. 25), "there was a great mourning in Israel; the princes and elders mourned," &c. And (2 Macc. v. 15, &c.) "Antiochus went into the most holy temple, Menelaus, that traitor to the laws, and his own country, being his guide." Antiochus, having resolved to bring all about him to be of his religion, "took away the daily sacrifice" (ver. 31). (4.) He persecuted those who retained their integrity. Though there were many who "forsake the covenant," and "do wickedly" against it, yet there is a people who do "know their God," and retain the knowledge of him, and "they shall be strong, and do exploits" (ver. 32). When others yield to the tyrant's demands, and surrender their consciences to his impositions, they *bravely* keep their ground, resist the temptation, and make the tyrant himself ashamed of his attempt upon them. Good old Eleazar, one of the principal scribes, when he had swine's flesh thrust into his mouth, bravely spit it out again, though he knew he must be tormented to death for so doing, and was so (2 Macc. vi. 19). The mother and her seven sons were put to death for adhering to their religion (2 Macc. vii.) This might well be called *doing exploits;* for to choose suffering rather than sin is a *great exploit.* And it was *by faith*, by being *strong in faith*, that they *did* those *exploits*—that "they were tortured, not accepting deliverance," as the apostle speaks, probably with reference to that story (Heb. xi. 35). Or, it may refer to the military courage of Judas Maccabæus, and others in opposition to them. Note, The right knowledge of God is, and will be, the strength of the soul; and, in the strength of that, gracious souls *do exploits.* They that know his name will put their trust in him, and by that trust will do *great things.—Henry.*

HIS MISERABLE END.—Ver. 45. Here is a prediction of the fall and ruin of Antiochus (as before, chap. viii. 25). When he is in the height of his honour, flushed with victory, and laden with spoils, "tidings out of the east," and "out of the north" (out of the north-east), shall trouble him. Or, he shall have intelligence both from the eastern and northern parts, that the king of Parthia is invading his kingdom. This obliged him to drop the enterprises he had in hand, and to go against the Persians and Parthians that were revolting from him. And this *vexed* him; for now he thought utterly to have ruined and extirpated the Jewish nation, when that expedition called him off in which he perished. Now here is, 1. The last effort of his rage against the Jews. When he finds himself perplexed and embarrassed in his affairs, he shall "go forth with great fury, to destroy and utterly to make away many." The story of this we have 1 Macc. iii. 27, &c. What a rage Antiochus was in when he heard of the

34 Now, when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.

35 And *some* of them of understanding shall fall, to try [1]them, and to purge, and to make *them* white, [q]*even* to the time of the end: because *it is* yet for a time appointed.

36 And the king¶ shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against [r]the God of gods, and shall prosper [s]till the indignation be accomplished: [t]for that that is determined shall be done.

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of [2]forces: and [u]a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and [3]pleasant things.

39 Thus shall he do in the [4]most strong holds with a strange god, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for [5]gain.

40 And at the time of the end shall the king of the south push at him: and the king of the north* shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.

41 He shall [x]enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall [6]stretch forth his hand also upon the countries; and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east† and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many.

45 And he shall plant the tabernacles of his palaces between the seas [y]in the glorious holy mountain: yet he shall come to his end, and none shall help him.

CHAPTER XII.

1 Michael shall deliver Israel from their troubles.
5 Daniel is informed of the times.

AND at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble,* such as never was since there was a nation *even* to that same time: and at that time [a]thy people shall be delivered, every one *that shall be* found [b]written in the book.

2 And many of them that sleep in the dust of the earth shall awake,† [c]some to everlasting life, and some to shame *and* [a]everlasting contempt.

3 And they that be [1]wise shall [8]shine‡ as the brightness of the firmament; and they that [f]turn many to righteousness as the stars for ever and ever.

4 But thou, O Daniel, shut up the words, and seal the book, *even* to the time of the end: [g]many shall run to and fro, and knowledge shall be increased.

5 ¶ Then I Daniel looked, and, behold, there stood [h]other two, the one on this side of the [2]bank of the river, and the other on that side of the bank of the river.

6 And *one* said to the man clothed in linen, which *was* [3]upon the waters of the river, [i]How long *shall it be* to the end of these wonders?

7 And I heard the man clothed in linen,§ which *was* [4]upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, [k]that *it shall be* for a time, times, and [5]an half; and when he shall have accomplished to scatter the power of the holy people, all these *things* shall be finished.

8 And I heard, but I understood not: then said I, O my lord, [l]what *shall be* the end of these *things?*

9 And he said, Go thy way, Daniel: for the words *are* [m]closed up and sealed till the time of the end.

10 Many [n]shall be purified, and made white, and tried; [o]but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time *that* the daily *sacrifice* shall be taken away, and [6]the abomination that [7]maketh desolate set up, *there shall be* [p]a thousand two hundred and ninety days.

12 [q]Blessed *is* he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end *be:*‖ [8]for thou shalt rest, and [r]stand in thy lot at the end of the days.

B.C. 534—B.C. 534.

1 *By them.*
¶ Hab. ii. 3. Rev. xiv. 15; xvii. 17.
¶ Under the name "king" must be understood the Roman state, under what kind of government soever.—MEDE.
r Deut. x. 17.
s Rev. xi. 2, 3; xii. 14; xiii. 5.
t Ps. xxxiii. 10, 11. Prov. xix. 21.
2 *Munitions;* Heb. *Mauzzim,* or *god's protectors.*
u Rev. xiii. 12-17; xvii. 1-5; xviii. 12.
3 *Things desired.*
4 *Fortresses of munitions.*
5 *A price.*
* *And the king of the north.*—The Turks, who were originally Scythians, seized on the remains of the Greek empire, and in process of time rendered themselves masters of the whole. They are represented as coming like a whirlwind with chariots and with horsemen—their armies being chiefly composed of cavalry. *And with many ships.*—With these they got possession of many islands and maritime countries, and were so powerful in their fleets that they entirely defeated the Venetians; and at last their fleets became of the utmost consequence to them in besieging, and, at last taking Constantinople, in A.D. 1453, which they hold to the present day. So they entered into the countries, and overflowed, rendering themselves masters of all Asia-Minor and of Greece.—CLARKE.
x Ez. xxxviii. 8-13.
6 *Send forth.*
† Not yet fulfilled. If understood of Antiochus, it might refer to the news he received, that the eastern provinces, and the king of Armenia on the north, were making preparations against him.—PRIDEAUX.
y Ps. xlviii. 2. 2 Thes. ii. 4.

CHAP. XII.

* The last struggle of Antichrist, short and sharp, and the last persecution of the saints, and the pouring out of God's wrath upon all the antichristian states.—GILL.
a Ez. xxxvii. 21-28.
b Ex. xxxii. 32, 33. Ps. lxix. 28.
† *And many of them that sleep,* &c.—These expressions can, with truth and propriety, be applied only to the general resurrection of the just and unjust; and though it may be said, "many of them that sleep in the dust of the earth shall awake," yet that is no objection to the truth here delivered; for, as Theodoret observed long ago, the prophet had said "many" for "all," as St Paul does in Rom. v. 15, 19. The proper conclusion of all is the general resurrection, and the consequent happiness of the wise and good; (ver. 3) "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."—NEWTON.
c Matt. xxv. 46.
d Is. lxvi. 24.
1 Or, *Teachers.*
e Prov. iv. 18. 1 Cor. xv. 41, 42.
‡ *And they that be wise,* &c.—This words allude to chap. xi. 33, 35, and import, that they who have been the great "lights" of the world, and have instructed others by their doctrine, and confirmed them in the truth by their sufferings and example, shall have an eminently glorious reward at the day of judgment. So the martyrs are described as having a share in "the first resurrection" (Rev. xx. 5). Our Saviour's words plainly allude to this text (Matt. xiii. 43).—LOWTH.
f John iv. 36. Phil. ii. 15, 17.
g Is. xi. 9.
h x. 5, 6.
2 *Lip.*
3 *From above.*
i Rev. vi. 10.
§ And I heard Christ, the great Angel of the covenant, the eternal Son of God, answer him again; who, lifting up both his hands towards heaven, the place of his throne, sware by himself, and his eternal Father, and blessed Spirit.—BP. HALL.
4 *From above.*
k Rev. xi. 2, 3.
5 *A part.*
l x. 14.
m Is. viii. 16. Rev. x. 4.
n Ez. xxxvi. 25. Tit. ii. 14.
o 1 Sam. xxiv. 13. Rom. xi. 8-10.
6 *To set up the abomination.*
7 *Astonisheth.*
p Rev. xi. 2, 3.
q Rom. xi. 15. Rev. xx. 4.
‖ Be content with that state and condition which God shall appoint thee, till the finishing of all these wonderful events.—LOWTH.
8 *And thou,* &c.
r Jude 14, 15.

successes of Judas Maccabæus, and the orders he gave to Lysias to destroy Jerusalem! Then "he planted the tabernacles of his palace," or "tents of his court, between the seas," between the Great Sea and the Dead Sea. He set up his royal pavilion at Emmaus, near Jerusalem, in token that though he could not be present himself, yet he gave full power to his captains to prosecute the war against the Jews with the utmost rigour. He placed his tent there, as if he had taken possession "of the glorious holy mountain," and called it *his own.* Note, When impiety grows very impudent, we may see its ruin near. 2. His exit: "He shall come to his end, and none shall help him." God shall cut him off in the midst of his days, and none shall be able to prevent his fall. This is the same with that which was foretold chap. viii. 25, "He shall be broken without hand;" where we took a view of his miserable end. Note, When God's time is come to bring proud oppressors to their end, none shall be *able* to help them, nor perhaps *inclined* to help them; for those that covet to be *feared by all* when they are in their grandeur, when they come to be in distress will find themselves *loved by none;* none will lend them so much as a hand, or a prayer to help them, and if the Lord do not help, who shall? Of the kings that came after Antiochus nothing is here prophesied, for that was the most malicious, mischievous enemy to the Church; that was a type of the son of perdition, whom the Lord shall consume with the breath of his mouth, and destroy with the brightness of his coming, and none shall help him. —*Henry.*

CHAP. XII. MICHAEL.—Ver. 1. Michael signifies, *Who is like God;* and this name, with the title of "the great prince which standeth for the children of thy people," most clearly points out the Divine Saviour, and cannot properly be understood of a created angel. If the words, "at that time," be referred to Antiochus' persecution, Christ stood up in his providence merely to deliver the Jews from their persecutors; if to the destruction of Jerusalem by the Romans, his standing up may be understood of his incarnation, for the redemption of his people, and of the introduction of the gospel-dispensation, just before those calamities began: but if we interpret "at that time" to refer to the ruin of the eastern and western Antichrists, as just before predicted, then Christ will stand up in his glorious power, to terminate the afflictions of his people, and to make his cause triumphant over all opposition.

THE RESURRECTION.—Ver. 2, 3. The awaking of those "that sleep in the dust" is very different from "the resurrection of the souls" mentioned by St John; and the language so accords with that of the New Testament respecting the general resurrection that it must be expounded of it as the closing event of all, when "that which is determined shall be done."—The word rendered "many" may signify *the multitude, &c.;* or, if we retain our translation, we may consider it as similar to that of St Paul, "by one man's disobedience, *many* were made sinners." No doubt, then, the resurrection of the dead, the day of judgment, and the eternal state of retribution, are here predicted; and that everlasting shame and contempt, as well as torment and misery, which will be the lot of the wicked. But besides the happiness of the righteous, which is mentioned in general terms, those things are added which seem restrictively to mark out faithful ministers. They *are wise,* both for their own salvation, and to win souls; wise teachers of Divine truth, "and shall shine as the brightness of the firmament." "They turn many unto righteousness," or justify many, teaching them

THE BOOK OF HOSEA.

THE MINOR PROPHETS.

THE twelve minor prophets were anciently reckoned as one book. They are called minor, not as if they were of less moment in themselves, or as if their authors enjoyed a less amount of inspiration, but simply because the books are less in size.

HOSEA lived among the ten tribes, and prophesied for a very lengthened period to Ephraim or Israel, and was contemporary with Isaiah. The nation had nigh filled up the measure of its iniquity, and the soul of the prophet is poured out in earnest expostulations. Their sins and idolatries are rebuked with terrible severity, and all the while there is a deep vein of tenderness in the prophet's rebukes. His style is abrupt and vehement, full of metaphor, and rushing impetuously from one figure to another. The future times of the gospel are occasionally portrayed as times of unity and joy.

JOEL appears to have been contemporary with Isaiah. His prophecies possess a singular force and originality, either as he depicts the miseries of his country, or portrays an invasion of locusts, and sketches their number, voracity, and desolating power. But acceptance is graciously promised to penitence—to such as rend their hearts, and not their garments, and turn unto the Lord. The great and distinctive blessing predicted is the full and joyous outpouring of the Spirit—a promise realised on the day of Pentecost. "This," said the apostle Peter, referring to the scene before him, "is that which was spoken by the prophet Joel" (Acts ii. 16, 17).

AMOS prophesied also to the ten tribes of Israel. As himself says, he was "no prophet nor a prophet's son;" that is, he had enjoyed no previous culture in the schools of the prophets, but was called at once and as he was to the sacred office, from being "a herdsman and a gatherer of sycamore fruit." He lived during the reign of Jeroboam II., and was therefore so far contemporary with Hosea. The sins of the people, the vices of his age, are specially reprobated by him. Terrible fulminations are uttered against other nations, but his heart concentrates its anxieties on his own people. The style is simple, but powerful, neither rustic nor awkward, as some have imagined. The future reign of Messiah filled his spirit with joy, when the ruins of David's tabernacle should be repaired, and unprecedented peace and prosperity should be enjoyed. There is an approach in Amos to what is called a strophe—a repetition of a sentiment at fixed intervals—as in the words which frequently occur, "For three transgressions and for four."

The prophecy of OBADIAH consists but of one chapter, and nothing is known of the author. The fragment seems to have been composed during the captivity, and describes the awful judgments hanging over Edom. The style is pointed, vigorous, and compact, and the oracle ends in hope: "Saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

JONAH, "the son of Amittai, the prophet of Gath-hepher," flourished about the period of Jeroboam II. of Israel, and had predicted the temporary prosperity and enlargement of the country under that sovereign (2 Kings xiv. 25). The Book of Jonah records his commission to Nineveh; his refusal to obey it; his flight, his danger, and his miraculous deliverance; his journey to the Assyrian metropolis; the startling effect produced by his message, and his own peevish and inconsistent conduct in the extraordinary crisis. Guided by the New Testament, we must pronounce the book a true history, and not an allegory shadowing out some important lesson. The book shews that the long-suffering of God is great, even toward a pagan and wicked city, and our Lord alludes to the men of Nineveh who repented at the preaching of Jonas, as rising up in the judgment, and condemning the unbelievers of his own day, who enjoyed higher opportunities, and were surrounded by ampler evidences, but neither improved the one, nor were convinced by the other. What a contrast the tender mercy of God presents to the selfish caprice of the prophet! Jonah, lest he should be thought a false prophet, would have preferred to see the sentence executed on Nineveh, and was prepared to witness the awful catastrophe; but the Divine Being is rich in mercy, and He spared for a season "that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand."

MICAH was a contemporary of Isaiah, as he prophesied "in the days of Jotham, Ahaz, and Hezekiah, kings of Judah." Samaria, as well as Jerusalem, is comprehended in the sphere of his visions. His oracles are full of warning and instruction—a spirit of profound and pious reasoning and expostulation, and of earnest dependence on the Divine blessing, pervades them. Some of the images of Isaiah are reproduced by him. The birth of Messiah of a virgin, and in Bethlehem, is distinctly predicted (v. 2, 3). The rhythm is full and varied, as the reader may feel even in the English version—see vi. 6, 7, 8, as an example.

The prophecy of NAHUM is one continuous poem, filled with vivid and impressive imagery. The great theme is the overthrow of Nineveh, and these predictions may have been made in the reign of Hezekiah. The whole military array of the siege and battle-field are strikingly portrayed by the seer, whose style is characterised by a magnificence scarcely inferior to that of the prophet Isaiah. Nahum belonged to Elkoshai, a village of Galilee.

"The burden which HABAKKUK the prophet did see," seems to have seized him with deep excitement and agitation. He describes in awful colours the invasion and terrors of the Chaldee army, and he inveighs with a faithful intensity against the sins and provocations of the people. The ode in the third chapter reaches the sublime. It is a peerless production in its rapidity and boldness, its daring conceptions, and the nobleness of its mighty and musical clauses. Of the author nothing certain is known—though he may have been contemporary with Jeremiah.

ZEPHANIAH prophesied "in the days of Josiah, son of Amon, king of Judah." The earlier chapters of the book predict severe and alarming judgment on the Jewish people, and also on other nations, such as the Philistines, Ethiopians, and Assyrians. The priests, prophets, and judges of his age are not spared in his righteous indignation. The captivity is foretold, but so also is the restoration. "Sing," he exclaims, "O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy." "I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." The pious part of the nation must have been gladdened by those pleasures of hope.

HAGGAI prophesied after the return of the Jews from Babylon, and his great object was to encourage them in the re-erection of the temple; for they paused during some years in the sacred work. His exhortations were successful, and the building was recommenced "in the four and twentieth day of the sixth month, in the second year of Darius the king." The great promise in the Book of Haggai is, that the glory of the second temple should far excel that of the first—not in architecture or external grandeur, but because the "DESIRE OF ALL NATIONS" should walk and worship in its courts. The style is neither elevated nor vehement, but there is a calm, earnest, and dignified eloquence.

ZECHARIAH, "the son of Barachiah, the son of Iddo," seems to have been one of the captives who returned to Jerusalem under the edict of Cyrus. He entered on his prophetic office "in the eighth month, in the second year of Darius." His book is filled with a series of visions, conveying solemn truth for that time and for all times—rejoicing not only over the rebuilding of Jerusalem, but over the advent of Messiah, "whose name is the BRANCH"—GOD'S SHEPHERD and GOD'S FELLOW—he whom men are to pierce, and over whom they are to mourn, when the "Spirit of grace and of supplications" is poured out upon them. He depicts, also, the conversion of the Gentile nation, and the glory and the eminent holiness of the latter day. Christ's last entry into Jerusalem forms the subject of one of his predictions (ix. 9). The style somewhat resembles that of Haggai, and is richly interspersed with lucid statements of evangelical truth.

MALACHI was the last of the prophets, and predicts that his successor should be Elijah, or John the Baptist, four hundred years afterwards. He severely rebukes the people for lukewarmness and indifference, and the priests for their rapacity and selfishness. He predicts the coming of the Baptist as the herald of Messiah, "the messenger of the covenant," who was to visit his own temple. References to Malachi are found in the New Testament—Matt. xi. 10; Mark i. 2; Luke vii. 27, and in other places. The style is plain and didactic, with occasional bursts of poetic rapture, as in i. 10, 11; iii. 13. Christ is pictured as the SUN OF RIGHTEOUSNESS, rising with healing in his wings (iv. 2).
—J. E.

CHAPTER I.

1 *Hosea, to shew God's judgment for spiritual whoredom, taketh Gomer, 4 and hath by her Jezreel, &c.*

B.C. 785—B.C. 785.

THE word of the LORD that came unto Hosea the son of Beeri, in the days of Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.

2 The beginning of the word of the LORD by Hosea.* And the LORD said to Hosea, Go, take

CHAP I.
* To speak "to Hosea" (ver. 1), and "by Hosea," in this verse, are phrases of different import. To speak *to* expresses, that to him the discourse was immediately addressed. To speak *by*, that through him it was addressed to others.—HORSLEY.

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the way in which sinners are justified and sanctified by faith in Christ; and, in recompense of their diligence and faithfulness, they shall be "as stars for ever and ever."—*Scott.*

PATIENCE, PEACE, AND HOPE.—Ver. 13. Daniel was now very old, and had been long engaged both in an intimate acquaintance with heaven, and in a great deal of public business on this earth. And now he must think of bidding farewell to this present state: "Go thou thy way till the end be." 1. It is good for us all to think much of *going away* from this world; we are still *going*, and must be *gone* shortly, gone the way of all the earth. "'Go thou thy way,' thou hast finished thy testimony, done thy work, and accomplished as a hireling thy day; therefore now, 'Go thy way,' and leave it to others to take thy room." 2. When a good man "goes his way" from this world, he enters into *rest*: "'Thou shalt rest' from all thy present toils and tosses, and shalt not see the evils that are coming on the next generation." Never could a child of God say more pertinently than in his dying moments, "Return unto thy rest, O my soul." 3. Time and days will have an end; not only *our* time and days will end very shortly, but all times and days will have an end at length; yet a little while, and time shall be no more, but all its revolutions will be numbered and finished. 4. Our rest in the grave will be but "till the end of the days;" and then the *peaceful rest* will be happily disturbed by a *joyful resurrection*. Job foresaw this when he said of the dead, "Till the heavens be no more," they "shall not awake, nor be raised out of their sleep;" implying that then they shall (Job xiv. 12). 5. We must every one of us "stand in our lot at the end of the days." In the judgment of the great day we must have our allotment according to what we were, and what we did, in the body—either, "Come, ye blessed," or "Go, ye cursed;" and we must "stand for ever in that lot." It was a comfort to Daniel, it is a comfort to all the saints, that, whatever their lot is in the days of time, they shall have a happy lot "in the end of the days," shall have their "lot among the chosen." 6. A believing hope and prospect of a blessed lot in the *heavenly Canaan*, at "the end of the days," will be an effectual support to us when we

unto thee a wife of whoredoms, and children of whoredoms: [a]for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took Gomer† the daughter of Diblaim; which conceived, and bare him a son.

4 And the LORD said unto him, [b]Call his name Jezreel; for yet a little *while*, and I will [1]avenge the blood of Jezreel upon the house of Jehu,‡ and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that day, that I will break the bow§ of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter. And *God* said unto him, Call her name [2]Lo-ruhamah: for I will [3]no more have mercy upon the house of Israel; but I will utterly take them away.

7 But [c]I will have mercy upon the house of Judah, and [d]will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

8 ¶ Now, when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said *God*, Call his name [4]Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet [e]the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: [f]and it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, [g]*Ye are* the sons of the living God.

11 Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head,‖ and they shall come up out of the land: for great *shall be* the day of Jezreel.

CHAPTER II.

1 *The idolatry of the people.* 6 *God's judgments against them.* 14 *His promises of reconciliation with them.*

SAY ye unto your brethren, [1]Ammi; and to your sisters, Ruhamah.

B.C. 785—B.C. 785.

[a] Ex. xxxiv. 15, 16. 2 Chr. xxi. 13.

† *He went and took Gomer.*—All this appears to be a real transaction, though having a typical meaning. If he took an Israelite, he must necessarily have taken an idolatress, one who had worshipped the calves of Jeroboam at Dan or at Bethel. —CLARKE.

[b] Is. vii. 14; ix. 6.

[1] *Visit.*

‡ *I will avenge the blood of Jezreel upon the house of Jehu*—*i.e.*, the blood of the holy seed, the faithful servants of God, shed by the idolatrous princes of Jehu's family in persecution, and the blood of children shed in their horrible rites upon the altars of their idols. —HORSLEY.

§ The bow, being in those times of great use in war, was figuratively and proverbially taken for all sorts of military arms and instruments, and also for all strength of war.—POCOCK.

[2] *Not having obtained mercy.*

[3] *Not add any more to have.*

[c] 2 Kings xix. 35.

[d] Is. vii. 14; xii. 2. Jer. xxiii. 5, 6.

[4] *Not my people.*

[e] Gen. xiii. 16. Heb. xi. 12.

[f] Rom. ix. 25, 26.

[g] John i. 12.

‖ This may refer to Zerubbabel, after the return from Babylon, or Christ. —CLARKE.

CHAP. II.

[1] *My people.*

* *Plead with your mother*—*i.e.*, Samaria.—WILLIAMS.

[a] Is. l. 1. Jer. iii. 6-8.

[b] Jer. iii. 1, 9, 13. Ez. xvi. 20.

[c] Ez. xvi. 4-8, 22.

[d] Is. lvii. 3. John viii. 41.

† As an injured husband has no regard for the children his wife has brought by another man, so neither will I take pity of thy children which are trained up to practise thy idolatries.—LOWTH.

‡ By "lovers" are meant both the idols with whom the Israelites committed spiritual fornication, and also the idolatrous nations whose alliance they courted; and, in order to procure it, practised their idolatries. They ascribed all the plenty they enjoyed to the idols which they worshipped; they placed their confidence in the confederacies which they had made with the neighbouring idolaters, and believed that the peace which they enjoyed was chiefly owing to their alliance.—LOWTH.

[2] *Drinks.*

[3] *Wall a wall.*

§ The word here signifies, gaps in a bramble hedge or stone fence, made by clambering over repeatedly in the same place. The text alludes to a double enclosure, first of loose stones, and secondly of an outside bramble hedge.—HORSLEY.

[e] Deut. vi. 10-12.

[f] Jud. ix. 27. Luke xv. 13.

[4] *New wine.*

[5] Wherewith *they made Baal.*

[6] *Take away.*

[7] *Folly*, or *villany.*

‖ *Her lewdness.*—Perhaps "shame" might be a better word. Shame is, indeed, the word in the *Bishops' Bible.* —HORSLEY.

Or, as in the margin, her folly or villany.—POCOCK.

[g] Ps. l. 22.

[h] Is. xxiv. 7-11. Rev. xviii. 22, 23.

¶ The observation of several of these festivals was retained in the worship of the golden calves (see 1 Kings xii. 32; Am. viii. 5). God here threatens them they should cease in captivity, since they had so much abused them. —LOWTH.

[8] *Make desolate.*

2 Plead with your mother,* plead; for [a]she *is* not my wife, neither *am* I her husband: [b]let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts;

3 Lest I strip her naked, and set her as in the day that she [c]was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the [d]children of whoredoms.†

5 For their mother hath played the harlot; she that conceived them hath done shamefully; for she said, I will go after my lovers,‡ that give *me* my bread and my water, my wool and my flax, mine oil and my [2]drink.

6 ¶ Therefore, behold, I will hedge up thy way with thorns, and [3]make a wall, that she shall not find her paths.§

7 And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find *them:* then shall she say, I will go and return to my first husband; [e]for then *was it* better with me than now.

8 For she did not know that I gave [f]her corn, and [4]wine, and oil, and multiplied her silver and gold, [5]*which* they prepared for Baal.

9 Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof, and will [6]recover my wool and my flax *given* to cover her nakedness.

10 And now will I discover her [7]lewdness‖ in the sight of her lovers, [g]and none shall deliver her out of mine hand.

11 I will also [h]cause all her mirth to cease, her feast-days,¶ her new moons, and her sabbaths, and all her solemn feasts.

12 And I will [8]destroy her vines and her fig-trees, whereof she hath said, These *are* my

are going our way out of this world, and will furnish us with living comforts in dying moments.—*Henry.*

CHAP. I. THE AUTHOR.—Ver. 1. This is the general title of the book: Hosea wrote *The word that came to him from the* LORD. His name is the same as *Joshua*, or *Jesus*, except as these are compounded with the first syllable of the word JEHOVAH. It signifies *salvation.*—All the kings of Judah that succeeded each other during Hosea's ministry are mentioned, but Jeroboam king of Israel alone, under whose reign he began to prophesy; for after Jeroboam's death the affairs of Israel fell into the utmost confusion. If we suppose that the prophet exercised his ministry for a few of the last years of Jeroboam, and of the first of Hezekiah, we shall find that he laboured in the work nearly seventy years, and must have lived to a very great age. No information is given of the time in which he delivered any one of his predictions.

HIS FIRST COMMISSION.—Ver. 2, 3. The prophet was called to enter on his prophetical office in a very remarkable manner. When he was, as it seems, a very young man, he was commanded by the Lord to marry *a wife of whoredoms*, one notorious for that vice, and whose children would be considered as children of whoredoms. This was intended to be an emblem of the Lord's dealings with the idolatrous Israelites whom he had espoused to himself. And accordingly Hosea married Gomer the daughter of Diblaim.—It hath been much disputed whether this was done in reality or in vision; or whether it were anything more than a parable that he spake to the people. But it seems to be taking an unauthorised liberty with Scripture to explain *narrative* into *vision* or *parable* without absolute necessity, or any intimation of it in the text. If we consider it as a reality, many difficulties remain to be obviated. It is argued, that it would have been inconsistent with the prophet's character to marry a notoriously bad woman; and therefore some have conjectured that she was previously reformed (as Rahab the harlot had been before she was married to Salmon); others imagine that she bare a good character when the prophet married her, but afterwards became *a wife of whoredoms*, and her children were brought under the suspicion of being *children of whoredoms;* and this is more plausible than the former, which by no means accords to the thing signified. But, perhaps, it may be shewn that it was not unlawful or immoral for the prophet to marry a licentious woman on such an occasion. Some restrictions were laid upon the priests in these respects, but he was not concerned in them; Gomer was an Israelite, and not included in the prohibitions of intermarrying with Gentiles. The rule in the New Testament, of believers marrying only *in the Lord*, was doubtless always obligatory as to the spirit of it in ordinary cases, because most important consequences depend on it; but (like the laws against the marriages of near relations) though generally and highly expedient, it cannot be deemed of immutable and indispensable obligation; for cases may be imagined in which it must be violated, or other *moral* laws of God be broken. The express command of God would suffice to authorise any deviations from ordinary rules, which were not of immutable and moral obligation; and it is impossible that he should actually command an immoral action, though he might command what *otherwise* might be wrong for a man to do, as the extirpation of the Canaanites, men, women, and children. So that it might not only be lawful for the prophet thus to marry, but his bounden duty, and to bear the heavy cross that it would lay on him.—*Scott.*

CHAP. II. THE PUNISHMENT OF SPIRITUAL UNFAITHFULNESS.—Ver. 3-5. "Lest I strip her naked." This comes in here not by way of sentence passed upon her, but by way of warning given to her, that she may prevent it: "Let her put away her whoredoms, that I may not strip her naked"—so it may be read—intimating that God waits to shew mercy to sinners, if they would but qualify themselves for that mercy. It is here threatened that God will deal with her as the just and jealous husband at length does with an adulterous wife, that has filled his house with a *spurious* brood, and will not be reclaimed: he turns her and her children out of doors, and sends them a-begging. 1. She shall be *stripped:* "Lest I strip her" of all her ornaments which she is proud of, and with which she courts her lovers; "strip her" and set her "as in the day that she was born," send her as naked out of the world as she came into it—this death does (Job i. 21). "I will strip her," and so expose her to *cold*, and expose her to *shame;* and justly is she exposed to shame that "did shamefully." The day when God brought them out of Egypt, where they were no better than slaves and beggars, was "the day in which they were born." 2. She shall be *starved;* shall be deprived not only of her honours, but of her comforts and necessary supports. She shall be famished, shall be made "as a wilderness," and "a dry land," and "slain with thirst." She that boasted so much of her bread and water, her oil and her drinks, which her lovers had *given her*, shall not have so much as *necessary food.* The land shall not afford subsistence for the inhabitants, for want of the rain of heaven; or, if it do, it shall be taken from them by the enemy, so that the rightful owners shall perish for want of it.—*Henry.*

PROMISE OF BLESSING TO RESTORED ISRAEL.—Ver. 14-17. The preceding prophecies were fulfilled in the captivities of Israel and Judah (and perhaps in the present dispersion of the Jews). But when these judgments had prepared the way, the Lord intended to deal with them in a more gentle manner. He would *allure*, or persuade, them to return to him, by invitations and hopes of reconciliation and felicity: he would thus draw them off from carnal pleasures and confidences, and make all their former delusions to vanish; so that they would see themselves in a barren wilderness, and exposed to inevitable ruin, except the Lord helped them, as was the case with their fathers in the wilderness; and when they should thus be reduced to despair of help, he would speak comfortably to them, and encourage them to trust in his mercy, grace, and providence. Thus he would, from that destitute and forlorn condition, restore them to the possession of their former privileges—as if fruitful vineyards were suddenly given in a barren wilderness, and the valley of *Achor*, or *trouble* (where Achan was

rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them.

13 And [i]I will visit upon her the days of Baalim, wherein [k]she burnt incense to them, and she decked herself with her ear-rings and her jewels, and she went after her lovers, and [l]forgat me, saith the LORD.

14 ¶ Therefore, behold, I will allure her,* and bring her into the wilderness, and speak [9]comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of Achor [m]for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.

16 And it shall be at that day, saith the LORD, *that* thou shalt call me [1]Ishi, and shalt call me no more [2]Baali.†

17 For I will take away the names of Baalim out of her mouth, [n]and they shall no more be remembered by their name.

18 And in that day [o]will I make a covenant for them with the beasts of the field,‡ and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow, and the sword, and the battle, out of the earth, and will make them to lie down safely.

19 And [p]I will betroth thee unto me for ever; yea, I will betroth thee unto me [q]in righteousness, and in judgment, and in loving-kindness, and in mercies:

20 I will even betroth thee unto me in faithfulness; [r]and thou shalt know the LORD.

21 And it shall come to pass in that day, [s]I will hear,§ saith the LORD: I will hear the heavens, and they shall hear the earth;

22 And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.‖

23 And I will sow her unto me in the earth; [t]and I will have mercy upon her that had not obtained mercy; and I will say to *them which were* not my people, Thou *art* my people; and they shall say, [u]*Thou art* my God.

CHAPTER III.

1 *By the prophet taking unto him an adulteress, 4 is shewed the desolation of Israel before their restoration.*

THEN said the LORD unto me, Go yet, love a woman beloved of *her* friend, yet an

B.C. 785—B.C. 785.

[i] Ex. xxxii. 34.
[k] Jer. vii. 9.
[l] Deut. viii. 11-14.
* The form of speech alludes, in part, to what their idols did of old; they did allure them away from God; now the Lord shall outbid all their lovers, and gain their heart from them.—HUTCHESON.
[9] *Friendly*; Heb. *to her heart.*
[m] Ez. xxxvii.11-14. John x. 9.
[1] *My husband.*
[2] *My lord.*
† *Ishi*; *Baali.*—"Ishi," my husband, is an appellation of love; "Baali," my lord, of subjection and fear. "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (see 2 Tim. i. 7; Jer. xxiii. 27).—HORSLEY.
[n] Jer. x. 11.
[o] Ps. xci. 1-13.
‡ That is, I will cause that they shall not do any injury, but shall be as harmless as if they were bound by a covenant or league of peace. These expressions are figurative, and relate to the times of the gospel (comp. Matt. xvi. 17, 18; Luke x. 19).—POCOCK.
[p] Is. liv. 5. 2 Cor. xi. 2. Eph. v. 25-27.
[q] Is. xlv. 23-25. Rom. iii. 25, 26.
[r] Matt. xi. 27. Col. i. 10.
[s] Matt. vi. 33. Rom. viii. 32.
§ *I will hear*—viz., I will cause my blessing to glide along, according to the order which I have set in the creatures, which I will re-establish for the salvation of my Church; and by this order of nature ought chiefly to be meant that of God's grace.—DIODATI.
‖ *And they shall hear Jezreel.*—This new state of the Church, increased by a numerous accession both of Jews and Gentiles, is fitly called by the name of Jezreel, the word importing both the seed and the arm of God.—LOWTH.
[t] Rom. xi. 30-32. 1 Pet. ii. 9, 10.
[u] Ps. xxii. 27. Rom. iii. 29.

CHAP. III.
[a] Deut. vii. 6, 7.
[2] As the Israelites were beloved by the Lord, while they were looking after other gods.—CLARKE.
[b] Is. xlv. 22.
[c] Am. ii. 8. 1 Cor. x. 7, 21.
[1] *Grapes.*
† *Fifteen pieces.*—He paid one-half in money, and the rest in grain.—BOOTHROYD.
[2] *Lethech.*
[d] John xix. 15.
[e] Luke xxi. 24.
[3] *A standing*, or *statue*, or *pillar.*
[f] Jer. l. 4, 5.
[g] Is. lv. 3, 4.
‡ *David their king*—must mean Messiah (comp. Acts xiii. 34-36). He is frequently spoken of by the prophets as heir to the name and throne of David (see Jer. xxx. 9; Is. lv. 4, 5; Ez. xxxiv. 23, 24; xxxvii. 24, 25; Luke i. 32, 33).—DAVIDSON.
"They shall obey the Messiah, the son of David their king."—TARGUM.
[h] Ez. xvi. 63.
[i] Rom. xi. 25-31.

CHAP. IV.
[a] Is. i. 18.
[b] John viii. 55. Rom. i. 28.
[1] *Bloods.*
* This may refer to the drought foretold by Amos (iii. 2), or to the locusts mentioned chap. v. 7. There shall be such a scarcity, that even the fish of the sea shall not supply the wants of this rebellious people.—BOOTHROYD.
† To "strive" or contend with the priest, the authorised interpreter of the law, and the typical intercessor between God and the people, was the highest species of contumacy and disobedience, and by the law was a capital offence (see Deut. xvii. 12).—HORSLEY.
[2] *Cut off.*
[c] Is. i. 3; iii. 12.
[3] *Cut off.*
‡ *Knowledge.*—The ignorance of the true principles of religion which prevails among the people of the ten tribes, is the occasion of those sins which draw down such heavy judgments upon them. The Levites, who are placed in every tribe by God's appointment for the better instructing of the people, are turned out of their possessions by Jeroboam and his successors, and none left to teach them their duty (see 2 Chron. xi 14).—LOWTH.
[d] Prov. i. 30-32. Matt. xxiii. 16-26.
[e] Mal. ii. 1-3. Matt. xxi. 41-45.
[f] 1 Sam. ii. 28-36; iii. 12 14.
[g] 1 Sam. ii. 30. Phil. iii. 19.

adulteress, [a]according to the love of the LORD toward the children of Israel, who [b]look to other gods, and [c]love flagons of [1]wine.

2 So I bought her to me for fifteen *pieces*† of silver, and *for* an homer of barley, and an [2]half homer of barley.

3 And I said unto her, Thou shalt abide for me many days: thou shalt not play the harlot, and thou shalt not be for *another* man; so *will* I also *be* for thee.

4 For the children of Israel shall abide many days [d]without a king, and without a prince, and [e]without a sacrifice, and without [3]an image, and without an ephod, and *without* teraphim.

5 Afterward shall the children of Israel return, and [f]seek the LORD their God, [g]and David their king;‡ and shall fear [h]the LORD and his goodness [i]in the latter days.

CHAPTER IV.

1 *God's judgments against the sins of the people, 6 and of the priests. 15 Judah is exhorted to take warning by Israel's calamity.*

HEAR the word of the LORD, ye children of Israel: [a]for the LORD hath a controversy with the inhabitants of the land, because *there is* no truth, nor mercy, [b]nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and [1]blood toucheth blood.

3 Therefore shall the land mourn,* and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven; yea, the fishes of the sea also shall be taken away.

4 Yet let no man strive, nor reprove another: for thy people *are* as they that strive with the priest.†

5 Therefore shalt thou fall in the day, and the prophet also shall fall with thee in the night, and I will [2]destroy thy mother.

6 ¶ [c]My people are [3]destroyed for lack of knowledge:‡ [d]because thou hast rejected knowledge, [e]I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, [f]I will also forget thy children.

7 As they were increased, so they sinned against me: [g]*therefore* will I change their glory into shame.

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stoned), in which Israel had fallen before his enemies, would be for a door of hope—preparing them for mercy, by humbling them, and leading them to renounce their idols, and seek help from God alone. This valley was also one of the first acquisitions of Israel in Canaan, and an encouraging earnest of their possessing the whole.—Thus being delivered from all their enemies and sorrows, they would sing praises with joyful hearts, as their fathers had done before, when they saw the Egyptians dead upon the sea-shore. From that time they would be more cordially attached to the Lord than ever; no longer calling him *Baali*, or *my Lord and Master*, alluding to the authority, rather than the affection of a husband; but *Ishi*, which is the language of cordial affection, in a woman speaking to her husband. For the abuse of the word *Baalim* in the worship of their idols should lead to a total disuse of it, so that it should no more be remembered or employed by them. Ver. 18-20. When the people were weaned from idols, and attached in love and faithfulness to the worship of the Lord, he would then not only renew *his* covenant with them, but he would make a covenant in their behalf with the beasts of the field, &c.; that is, he would take care that no creature should do them any harm, and that all should concur in doing them good. Their land was occupied by the beasts of the field during the captivity, when it had been desolated by war; but he would afterwards rid the country of these creatures, and defend it from invaders, and make it a quiet and secure habitation for them. Nay, he would betroth them to himself, as their husband, their kind friend, protector, and companion, in the most solemn and public manner.—*Scott.*

MY PEOPLE—MY GOD.—Ver. 23. And they shall say, "Thou art my God," whom I will serve and worship, and to whose honour I will be entirely and for ever devoted. Note, 1. The sum total of the happiness of believers is the mutual relation that is between them and God—that he is theirs, and they are his: this is the crown of all the promises. 2. This relation is founded in free grace: we have not *chosen him*, but he hath *chosen us*. He first saith, They are "my people," and makes them willing to be so in the day of his power, and then they avouch him to be theirs. 3. As we need desire no more to make us happy, but to be the people of God, so we need desire no more to make us easy and cheerful but to have him to assure us that we are so, to say unto us, by his Spirit witnessing with ours, "Thou art my people." 4. Those that have *accepted* of the Lord for their God, must *avouch* him to be so, must go to him in prayer, and tell him so, "Thou art my God," and must be ready to make profession before men. 5. It adds to the comfort of our covenant with God, that in it there is a communion of saints, who, though they are many, yet here they are one. It is not, I will "say to them, Ye are my people," but "thou" art; for he looks upon them as all "one in Christ," and as such, in him, he speaks to them and covenants with them. And they also do not say, Thou art "our God," for they look upon themselves as one body, and desire with one mind and one mouth to glorify him, and therefore say, "Thou art my God."—*Henry.*

CHAP. III. CONTENTS.—Some think that this chapter refers to Judah, the two tribes, as the adulteress the prophet married (chap. i. 3) represented the "ten tribes;" for this was not to be divorced, as the ten tribes were, but to be left desolate for a long time, and then to return, as the two tribes did; but these are called the "children of Israel," which was the ten tribes, and therefore it is more probable that of them this parable, as well as that before, is to be understood. "Go," and repeat it, says God to the prophet; "Go yet again." Note, For the conviction and reduction of sinners, it is necessary that "precept be upon precept, and line upon line." If they will not believe one sign, try another (Exod. iv. 8, 9).—*Henry.*

CHAP. IV. MURDER THE RESULT OF SIN.—Ver. 2. Sin is a violent thing, and its power exorbitant; when men's hearts are "fully set in them to do evil" (Eccl. viii. 11), "what will be restrained from them!" (Gen. ix. 6.) When they break out thus, "blood touches blood," abundance of murders are committed in all parts of the country, and, as it were, in a constant series and succession. *Cædes aliæ aliis sunt contiguæ—Murders touch murders;* a stream of blood runs down among them, even royal blood. It was about this time that there was so much blood shed in grasping at the crown; Shallum slew Zachariah, and Menahem slew Shallum, Pekah slew Pekahiah, and Hoshea slew Pekah; and the like bloody work, it is likely, there was

8 They [h]eat up the sin of my people, and they [4]set their [i]heart on their iniquity.

9 And there shall be, like people, like priest: and I will [5]punish them[§] for their ways, and [6]reward them their doings.

10 For they shall eat, and not have enough; [k]they shall commit whoredom, and shall not increase; because they have [l]left off to take heed to the LORD.

11 Whoredom, and wine, and new wine, take away the heart.

12 ¶ My people ask counsel at their stocks, and their staff declareth unto them: for the spirit of whoredoms hath caused *them* to err, and they have [m]gone a whoring from under their God.

13 They [n]sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks, and poplars, and elms, because the shadow thereof *is* good: [o]therefore your daughters shall commit whoredom, and your spouses shall commit adultery.

14 [7]I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery;‖ for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand shall [8]fall.

15 ¶ Though thou, Israel, play the harlot, *yet* let not Judah offend; and come not ye unto [p]Gilgal, neither go ye up [q]to Beth-aven,¶ nor swear, The LORD liveth.

16 For Israel slideth back as a backsliding heifer: now the LORD will feed them as a lamb in a large place.

17 [r]Ephraim *is* joined to idols: let him alone.

18 Their drink is [9]sour; they have [s]committed whoredom continually: her [1]rulers *with* shame do love, Give ye.

19 The wind hath bound her up in her wings,* [t]and they shall be ashamed because of their sacrifices.

CHAPTER V.

1 *God's judgments against the priests, the people, and the princes of Israel, for their manifold sins,* 15 *until they repent.*

HEAR ye this, O priests; and hearken, ye house of Israel; and give ye ear, O house of the king; [a]for judgment *is* toward you, because ye have been a snare on Mizpah,* and a net spread upon [b]Tabor.

2 And the revolters are profound to make slaughter,† [1]though I *have been* [2]a rebuker of them all.

3 I [c]know Ephraim, and Israel is not hid from me:‡ for now, O Ephraim, [d]thou committest whoredom, *and* Israel is defiled.

4 [3]They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, [e]and they have not known the LORD.

5 And the pride of Israel doth testify[§] to his face: therefore shall Israel and Ephraim [f]fall in their iniquity; [g]Judah also shall fall with them.

6 They shall [h]go with their flocks and with their herds to seek the LORD; but [i]they shall not find *him:* [k]he hath withdrawn himself from them.

7 They have [l]dealt treacherously against the LORD; for they have begotten strange children: now shall [m]a month devour them with their portions.

8 Blow ye the cornet in [n]Gibeah, *and* the trumpet in [o]Ramah: cry aloud *at* [p]Beth-aven, after thee, O Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel [q]have I made known that which shall surely be.

10 The princes of Judah were like them that remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* [r]oppressed *and* broken in judgment, because [s]he willingly walked after the commandment.

12 Therefore *will* I *be*‖ unto Ephraim as a moth, and to the house of Judah as [4]rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the Assyrian, and sent to king Jareb:¶ [t]yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I, will tear and go away; I will take away, and [u]none shall rescue *him.*

15 ¶ I will go *and* return to* my place, till they [5]acknowledge their offence, and seek my face: [x]in their affliction they will seek me early.

B.C. 780—B.C. 780.

[h] Lev. vii. 6, 7.
[4] *Lift up their soul to, &c.*
[i] Is. lvi. 11. Tit. i. 11. 2 Pet. ii. 3.
[5] *Visit upon.*
§ As they are alike in sinning, so shall they be in punishment.—LOWTH.
[6] *Cause to return.*
[k] ix. 11-17.
[l] Ps. xxxvi. 3. Ez. xviii. 24, 26.
[m] Lev. xvii. 7.
[n] Jer. iii. 6, 13.
[o] 2 Sam. xii. 10-12. Rom. i. 23-28.
[7] *Shall I not, &c.*
‖ To punish these enormities, the Lord determined to leave their daughters and wives to disgrace and distress them, by committing whoredom and adultery; nor would he inflict on them any immediate judgment for these crimes, which would eventually embolden them to proceed, and others to imitate them, and so to become the scourges of their idolatrous fathers and husbands.—SCOTT.
[8] *Be punished.*
[p] Am. iv. 4.
[q] 1 Kings xii. 28.
¶ The same as Bethel, but so called from the idolatry practised there. It means, "house of iniquity," and not "house of God," as it had been called.—BOOTHROYD.
[r] xiii. 2.
[9] *Gone.*
[s] 2 Kings xvii. 7.
[1] *Shields.*
* This is an admirable image of a people torn by a conqueror from their native land, scattered in exile to the four quarters of the world, and living thenceforward without any settled residence of their own, liable to be moved about at the will of arbitrary masters, like a thing tied to the wings of the wind, obliged to go with the wind whichever way it sets, but never suffered for a moment to lie still.—HORSLEY.
[t] Is. xlii. 17.

CHAP. V.
[a] xiii. 8.

*Both a mountain and city, situated beyond Jordan, in the mountains of Gilead (Jud. xi. 29).—CLARKE.
[b] Jer. xlvi. 18.
† *Are profound to make slaughter.*—The ringleaders in idolatry and other wickedness, lay deep designs to ensnare men's lives (comp. chap. iv. 4; vi. 9).—LOWTH.
[1] Or, *and, &c.*
[2] *A correction.*
[c] Heb. iv. 13. Rev. iii. 15.
‡ These revolters neither are nor can be so deep as to conceal themselves, their designs, contrivances, and practices, from me: I thoroughly "know Ephraim." The revolters are also called *Israel* in this verse, who "is not hid from me." It is an elegant repetition of the same thing in different words.—POOLE.
[3] 1 Kings xiv. 14.
[3] *They will not give.* Or, *Their doings will not suffer* them.
[d] John viii. 55. 1 John ii. 3, 4.
§ *Doth testify*—viz., their impudent boldness in sinning and contemning of God makes them notoriously guilty, and altogether inexcusable.—DIODATI.
[e] Prov. xiv. 32.
[f] 2 Kings xvii. 19.
[g] Prov. xv. 8.
[h] Prov. i. 28. John vii. 34.
[i] Cant. v. 6. Luke v. 16.
[k] Is. xlviii. 8.
[l] Ez. xii. 28.
[m] Jud. xix. 12-15.
[n] 1 Sam. xv. 34.
[o] Josh. vii. 2. 1 Kings xii. 29.
[p] Is. xlvi. 10. John xvi. 4.
[q] Deut. xxviii. 33.
[r] Mic. vi. 16.
‖ *Will I be*—viz., I will cause them by little and little to consume themselves with disorders and inward evils, until they be quite overthrown.—DIODATI.
[4] *A worm.*
¶ The Assyrian king, or the king of Jareb, a place; for this does not appear to be the name of the king of Assyria himself, though Pul, Tiglath-Pileser, and Salmaneser might have more names than one.—GILL.
[t] Jer. xxx. 15.
[u] Is. v. 29. Am. ii. 14.
* *Return to*—viz., I will take away the presence of my grace from them, as if I did shut myself up in my heaven.—DIODATI.
[5] *Be guilty.*
[x] Jud. x. 10-16. Ps. l. 15.

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among other contenders; so then the land was "polluted with blood" (Ps. cvi. 38), "it was filled with blood from one end to the other" (2 Kings xxi. 16).—*Henry.*

INCREASING DEGENERACY.—Ver. 7-11. In proportion as the priests increased in numbers and prosperity, they grew notorious for wickedness; the Lord would therefore render the honour which had been conferred on them an occasion of their deeper disgrace, by exposing their crimes, and inflicting ignominious punishment upon them. They did not attempt to reform the people, but were well pleased to have the sin-offerings multiplied; for they feasted on the flesh, and had many perquisites from them, and they therefore delighted in the iniquity of the people, as increasing their incomes. Thus absolutions, indulgences, and dispensations have long enriched the Romish clergy; and *spiritual* courts have prosecuted such offenders as could afford to pay fines and fees, apparently for no other reason; and many such things have been and are perpetrated by the professed ministers of religion! As these priests were the patterns of the people in their crimes, they would be involved with them in punishment without distinction. At length they would be reduced to pinching famine and unsatisfied hunger; their multiplying of wives and concubines (contrary to the original law of marriage), and their other scandalous lewdness, would prevent the increase of their families; and seeing they had *left off* to take heed to the Lord, manifold evils would come upon them. This shews that the priests of Aaron's family were chiefly intended; for the priests of the calves, and those of Baal, had not at any time taken heed to the Lord. Indeed, the whoredom and intemperance, both of priests and people, deprived them of understanding and judgment, and rendered their hearts and consciences unfeeling and utterly unfit for anything good.—*Scott.*

SPIRITUAL INFATUATION.—Ver. 12. "My people ask counsel at their stocks," their wooden gods; they apply themselves to them for advice and direction in what they should do, and for information concerning the event. They "say to a stock, Thou art my father" (Jer. ii. 27); and if it were indeed a "father," it were worthy of "this honour;" but it was a great affront to God, who was indeed their father, and whose lively oracles they had among them with which they had liberty to consult at any time, thus to "ask counsel at their stocks." And they expect that their "staff" should "declare to them" what course they should take, and what the event should be. It is probable that this refers to some wicked methods of divination used among the Gentiles, and which the Jews learned from them, by a "piece of wood" or by "a staff," like Nebuchadnezzar's divining by "his arrows" (Ezek. xxi. 21).—*Henry.*

CHAP. V. PERSONS ADDRESSED.—Ver. 1. All orders and degrees of men are cited to appear and answer to such things as shall be laid to their charge. "Hear ye this, O priests," whether "in holy orders," as those in Judah, and perhaps many in Israel too; for in the ten tribes there were divers cities of priests and Levites, who, it is probable, stayed in their own lot after the revolt of the ten tribes, and did so much of their office as might be done at a distance from the temple; or "pretending holy orders," as the priests of the calves, who, some think, are included here. Hearken, "ye house of Israel," the common people, and "give ear, O house of the king," let them all take notice, for they have all contributed to the national guilt, and they shall all share in the national judgments. Note, If neither the sanctity of the priesthood nor the dignity of the royal family will prevail to keep out sin, it cannot be expected that they should avail to keep out wrath. If the "priests" and the "house of the king," though they bear such noble characters, sin like others, their noble characters will not excuse them, but they must smart like others. Nor shall it be any plea for "the house of Israel," that they were misled by the priests and princes, but they shall receive their doom with them, and neither their meanness nor their multitude shall be their exemption.—*Henry.*

DIVINE JUDGMENTS.—Ver. 11, 12. The Israelites suffered exceedingly from the exactions and oppressions of their rulers, and of victorious invaders. This was permitted in order to punish them for their willing and persevering obedience to the laws of Jeroboam and his successors, which required them to worship the golden calves at Dan and Bethel, and to conform to other established idolatries, in express contradiction to the law of God. He would therefore, insensibly yet assuredly, waste their strength and prosperity, as a moth eats holes in a garment; and, as Judah had proved equally submissive to the will of their idolatrous kings, he would consume them as rottenness and

B.C. 780—B.C. 780.

CHAPTER VI.

1 *An exhortation to repentance.* 4 *A complaint of their untowardness and iniquity.*

COME, [a]and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 After two days* will he revive us: in the third day he will raise us up, and [b]we shall live in his sight.

3 Then shall we know,† [c]*if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter *and* former rain unto the earth.

4 ¶ O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your [1]goodness *is* as a morning cloud, and as the early dew it goeth away.

5 Therefore have I hewed *them* by the prophets; [d]I have slain them by the words of my mouth: [2]and thy judgments *are as* the light *that* goeth forth.

6 For [e]I desired mercy, and not sacrifice;‡ [f]and the knowledge of God more than burnt-offerings.

7 But they, [3]like men, have transgressed the covenant: there§ have they dealt treacherously against me.

8 Gilead *is* a city of them that work iniquity, *and is* [4]polluted with blood.

9 And as troops of robbers wait for a man, *so* the company of priests murder in the way [5]by consent: for they commit [6]lewdness.

10 I have seen an horrible thing in the house of Israel: [g]there *is* the whoredom of Ephraim, Israel is defiled.

11 Also, O Judah, he hath set an harvest for thee, [h]when I returned the captivity of my people.

CHAPTER VII.

1 *A reproof of manifold sins.* 11 *God's wrath against the people for their hypocrisy.*

WHEN [a]I would have healed Israel, then [b]the iniquity of Ephraim was discovered,* and the [1]wickedness of Samaria: for they commit falsehood; and the thief cometh in, *and* the troop of robbers [2]spoileth without:

2 And they [3]consider not in their hearts *that* [c]I remember all their wickedness: now their own doings have beset them about; they [d]are before my face.

3 They make† the king glad with their wickedness, and the princes with their lies.

4 They *are* all adulterers, as an oven heated by the baker, [4]*who* ceaseth from [5]raising after he hath kneaded the dough, until it be leavened.

5 In the day of our king the princes have made *him* sick with [6]bottles of wine; he stretched out his hand [e]with scorners.

6 For they have [7]made ready their heart like an oven, whiles they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire.

7 They are all hot as an oven, and have devoured their judges: all their kings are fallen; [f]*there is* none among them that calleth unto me.

8 Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned.‡

9 Strangers have devoured his strength, and he knoweth *it* not; yea, gray hairs are [8]here and there upon him, yet he knoweth not.

10 And [g]the pride of Israel testifieth to his face: [h]and they do not return to the LORD their God, [i]nor seek him for all this.

11 ¶ Ephraim also is like a silly dove§ without heart: they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them; [k]I will bring them down as the fowls of the heaven; I will chastise them, as their congregation hath heard.

13 [l]Woe unto them! for they have [m]fled from me; [9]destruction unto them! because they have transgressed against me: though I have redeemed them, yet they have [n]spoken lies against me.

14 And [o]they have not cried unto me with their heart, when they howled upon their beds; they assembled themselves for corn and wine, *and* they rebel against me.

15 Though I have [1]bound *and* strengthened their arms, yet do they [p]imagine mischief against me.

16 They [q]return, *but* not to the most High; they are like a deceitful bow: their princes shall

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CHAP. VI.

[a] Is. lv. 7. Jer. l. 4, 5.

* *Two days.*—For a short time. This I take to be the sense, that after the second millennium, or the Lord's two days, and at the beginning of the third, will be the time of the Jews' conversion and restoration, reckoning from the last destruction of them by the Romans.—GILL.

[b] Gen. xvii. 18. John xiv. 19.

† *Then shall we know.*—"If" is not in the original; but it is thus read, "And we shall know, and we shall follow on to know." The word signifies to prosecute and persecute, to follow one as eagerly as a man which persecutes another, and persecutes him, as Paul did the saints, with all intention and affection.—BURROUGHES.

[c] Prov. ii. 1-5. John vii. 17.

[1] *Mercy*, or *kindness.*

[d] Heb. iv. 12.

[2] *That thy judgments might be as, &c.*

[e] 1 Sam. xv. 22.

‡ *For I desired mercy, and not sacrifice*—*i.e.*, according to the Hebrew idiom, *rather than* sacrifice: I am better pleased with true goodness than with the most exact observance of the external forms of religion, unless they proceed from a sincere principle of obedience (see Mic. vi. 6-8). The Jews are accustomed to express comparisons by negatives, or rejecting the things less worthy (comp. Joel ii. 13; John vi. 27).—LOWTH.

[f] 1 John ii. 3, 4.

[3] *Like Adam.*

§ *There.*—Even in these circumstances, *i.e.*, with all the advantages of prophetic teaching; in spite of all admonition and reproof.—HORSLEY.

[4] *Cunning for blood.*

[5] *With* one *shoulder*; or, *to Sechem.*

[6] *Enormity.*

[g] Jer. iii. 6-11. Ez. xxiii. 5-11.

[h] Ps. cxxvi. 1, 4. Zeph. ii. 7.

CHAP. VII.

[a] Jer. ii. 9. Matt. xxiii. 37.

[b] Is. xxviii. 1-3. Mic. vi. 16.

* When God was just averting his judgment from Israel, the people gave him new provocations, especially the inhabitants of Samaria, the principal seat of the kingdom (see ver. 5).—LOWTH.

[1] *Evils.*

[2] *Stripped.*

[3] *Say not so.*

[c] 1 Cor. iv. 5. Rev. xx. 12, 13.

[d] Jer. xvi. 17.

† *They make*—viz., all their wickednesses are made occasions of mirth and pastime even by the judges and magistrates themselves: a sign of an extreme corruption.—DIODATI.

[4] *The raiser will cease.*

[5] *Waking.*

[6] *Heat through wine.*

[e] Ps. lxix. 12.

[7] *Applied.*

[f] Is. xliii. 22.

‡ All along the Black Sea, from the Mæotic lake to the Caspian Sea, in Chaldea, and in Mesopotamia, except in towns, the people often make their bread about an inch thick; this they lay on a corner of the hearth, and cover it with hot embers and ashes; in a quarter of an hour they turn it.—POCOCK.

[8] *Sprinkled.*

[g] v. 5.

[h] Prov. xxvii. 22.

[i] Ps. xiv. 2. Rom. iii. 11.

§ *Ephraim also is like a silly dove, &c.*—*i.e.*, without understanding (see Jer. v. 21). As "a silly dove," affrighted at her nest, flies to one place and to another for safety, and there often falls into some net or snare, and meets with greater danger than she would have found at home; so Ephraim, being troubled with the great evils which he felt or feared at home, forsook God and his protection, and called on Egypt and Assyria for aid, but instead of it, met with greater harm.—POCOCK.

[k] Ez. ix. 12.

[l] Ez. xvi. 23. Rev. viii. 13.

[m] Job xxii. 17. Ps. cxxxix. 7-10.

[9] *Spoil.*

[n] Is. lix. 13. Mal. iii. 13-15.

[o] Ps. lxxviii. 34-37.

[1] *Chastened.*

[p] Ps. ii. 1.

[q] Jer. iii. 10.

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worms do the wood. Ver. 13, 14. When Israel and Judah, at different times, found themselves pressed by enemies and dangers, instead of humbling themselves before God and seeking his help, they sought the protection of the Assyrians, and sent to king Jareb (perhaps another name for Pul, or Tiglath-pilezer), but instead of healing their wounds or doing them any service, they helped to make them incurable. This obstinacy provoked the Lord to become their open enemy, and to destroy them, as a fierce young lion would tear and carry away the helpless cattle, whilst none of their idols or allies could rescue them from his hands. "Jareb" signifies *he shall plead.* The king of Assyria, perhaps, undertook to be arbitrator between Judah and Israel, and to meditate a peace.—*Scott.*

CHAP. VI. MERCY.—Ver. 1-3. God had torn and smitten them, and their enemies were his instruments; and from his mercy, truth, and power alone, they hoped for deliverance; he alone could, and they trusted he would, heal their distempers and bind up their wounds Instead, therefore, of fleeing from him as an enemy, they encouraged each other to apply to him as their physician. For some time they would have to wait for his interposition; the nation of Israel was, as it were, dead, but, after *two days*, that is, on *the third day*, the Lord would revive them, and they would live in his sight, as his people upon their return from the Babylonish captivity, after the appointed time of its continuance.—The language is generally supposed to be prophetic of the resurrection of Christ on the third day, with whom, as her surety, the whole Church virtually arose from the dead, to live unto God; with him the hopes of all believers revived: his power, as risen, quickens their souls when dead in sin; and his resurrection was the earnest of the resurrection of their bodies unto everlasting life. In the persevering exercise of faith, and by waiting on the Lord, in every means of becoming acquainted with him and his perfections, truth, and will, they would obtain an experimental knowledge of his mercy and faithfulness, and a comforting knowledge of their own pardon and acceptance.

SHORT-LIVED PIETY.—Ver. 4, 5. Neither Ephraim nor Judah would wait for and on the Lord; and he spake as one that was at a loss what to do with them. He was not willing wholly to give them up; yet he did not deem it honourable to save them from ruin in their present state of mind, and all means used to reform them had proved ineffectual. Whilst they were smarting under the rod or filled with terror; or when their reforming kings were exerting their pious endeavours, or the prophets were labouring among them, they seemed favourably disposed to repent and return to the Lord; but this their goodness (unlike the morning light, or the stated rain) vanished like the empty morning cloud and the early dew, and produced no abiding effect on their conduct; and when the causes of these transient impressions ceased, they relapsed into idolatry and iniquity, and were as vile as ever. In the night of adversity, they seemed religious; but the rising sun of returning prosperity dispersed all these promising appearances.—*Scott.*

CHAP. VII. THE CAKE NOT TURNED.—Ver. 8-10. Ephraim (or the kingdom of the ten tribes) had intimately connected himself with the surrounding nations, by alliances, intermarriages, and communion in idolatry; yet he still pretended to worship JEHOVAH. Thus he became *a cake not turned*, half burnt, and half dough, and none of it fit for use; a motley mixture of idolatry and the worship of God. But he was eager in iniquity, and lukewarm in religion, and partial in every attempt to reform. The strange gods and heathen alliances weakened him continually, and the neighbouring nations, by hostile invasions, devoured his strength; yet he perceived no danger, and never suspected the cause of his decay—namely, that the hand of God was lifted up against him. In short, he had as evident tokens of approaching ruin, as gray hairs are of old age, and of the decay of the constitution: and the prophets evidently saw these symptoms, and pointed them out to him, but he took no notice. This arose from his *pride*, which openly testified against him; seeing neither judgments, warnings, nor mercies, could induce him to return and seek the Lord.—*Scott.*

FEIGNED RELIGION.—They pretended "devotion," but it was not sincere (ver. 14). When the hand of God was gone forth against them, they made some sort of application to him. "When he slew them, then they sought him. Lord, in trouble have they visited thee;" but it was all in hypocrisy. When they were under personal troubles, and called upon God in secret, they were not sincere in that; "They have not cried unto me with their heart, when they howled upon their beds." These made a "great noise," and said a deal, and yet did not "cry to God," because their hearts were not "right with him," not subjected to his will, devoted to his honour, or employed in his service. To pray, is to "lift up the soul" to God; this is the essence of prayer. If that be not done, "words," though ever so well worded, "are but wind;" but if there be that, it is an acceptable prayer, though the "groanings cannot be uttered." Note, Those do not pray to God at all that do not pray "in the spirit." Nay, God, is so

fall by the sword for the rage of their tongue. [r]This *shall be* their derision in the land of Egypt.

CHAPTER VIII.

1, 12 Destruction is threatened for Israel's impiety, 5 and idolatry.

SET the trumpet to thy mouth: *he shall come* as an eagle against the house of the LORD, because they have [a]transgressed my covenant, and trespassed against my law.

2 Israel shall cry unto me, My God, we know thee.*

3 Israel hath [b]cast off *the thing that is* good: the enemy shall pursue him.

4 They have [c]set up kings, but not by me; they have made princes, and [d]I knew *it* not: of their silver and their gold have they made them idols, [e]that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; [f]mine anger is kindled against them: how long *will it be* ere they attain to innocency?

6 For from Israel *was* it also:† the workman made it; therefore it *is* not God: but [g]the calf of Samaria shall be broken in pieces.

7 For they have [h]sown the wind, and they shall reap the whirlwind: it hath no stalk; the bud shall yield no meal: if so be it yield, the strangers shall swallow it up.

8 Israel [i]is swallowed up: now shall they be among the Gentiles as a [k]vessel wherein *is* no pleasure.‡

9 For they are gone up to Assyria, a wild ass alone by himself: Ephraim hath hired [l]lovers.

10 Yea, though they have hired among the nations, [l]now will I gather them, and they shall [2]sorrow a little for the burden of [m]the king of princes.

11 Because Ephraim hath made many altars to sin, [n]altars shall be unto him to sin.§

12 I have [o]written to him the great things of my law, [p]*but* they were counted as a strange thing.

13 They sacrifice flesh *for* the sacrifices of mine offerings, and eat *it;* [q]*but* the LORD accepteth them not: [r]now will he remember their iniquity, and visit their sins: they shall return to Egypt.

B.C. 760—B.C. 760.

[g] Ez. xxiii. 32.

CHAP. VIII.

[h] Is. xxiv. 5. Ez. xvi. 59.

* *Know thee*—*i.e.*, acknowledge thee.—DAVIDSON. The same sentiment from the same sort of persons, under the same feelings, as that in the gospel of St Matthew (vii. 22).—CLARKE.

[b] Ps. xxxvi. 3. 1 Tim. v. 12.

[c] 2 Kings xv. 13-25.

[d] Luke xiii. 25, 27.

[e] Ez. xviii. 31.

[f] Deut. xxxii. 22.

† That is, it is the invention of Israel, and set up and regarded by Israel, as their fathers set up the golden calf in the desert; and this, like that, shall be broken in pieces.—BOOTHROYD.

[g] Jer. xliii. 12, 13.

[h] Prov. xxii. 8. Gal. vi. 7, 8.

[i] 2 Kings xvii. 1-6.

[k] Rom. ix. 22.

‡ *As a vessel wherein is no pleasure*—as worthless and useless, cast out of doors; or if of any use, yet in basest and most contemptible: so shall these captives be among the nations whom they must serve.—POOLE.

[l] *Loves.*

[l] Ez. xvi. 37.

[2] *Begin.*

[m] Is. xxxvi. 13. Dan. ii. 37.

[n] Deut. iv. 28.

§ Or a punishment for his sin. He shall fall from one degree of wickedness and idolatry to another; and his sin shall bring with it its own punishment.—LOWTH.

[o] Deut. iv. 6-8. Rom. iii. 1, 2.

[p] Ps. l. 17. Jer. vi. 16, 17.

[q] Prov. xxi 27. Is. i. 11-15.

[r] Ex. xx. 5. Rev. xvi. 19.

[s] Deut. xxxii. 18.

[t] Is. xxii. 8-11.

‖ *I will send a fire upon his cities*—*i.e.*, an enemy that should set fire to their cities, particularly Jerusalem, their chief city, and burn the temple of the Lord, the palaces of their kings and nobles, and all the fine houses of the great men; which was done many years after this prophecy, by Nebuchadnezzar king of Babylon (Jer. lii. 13).—GILL.

CHAP. IX.

[a] Is. xxii. 12. Am. vi. 6. Jam. v. 1.

[b] v. 4, 7.

[1] *In*, &c.

[c] Lev. xx. 22-24. Deut. iv. 26, 27.

[d] Deut. xxviii. 68. Is. xi. 15, 16.

[2] *Wine-fat.*

[e] Is. lvii. 6. Jer. vi. 20.

[f] Num. xix. 11. Neh. viii. 9-12.

* In their captivity there was no house of the Lord for them to bring it into; or else their sacrifices were reckoned by the Lord as no other than common bread.—GILL.

[3] *Spoil.*

† Memphis, or Moph, in the Hebrew, was a chief city or metropolis of Egypt, called Noph in Is. xix. 13; Jer. ii. 16; Ez. xxx. 13, &c. Some suppose it to be the place now called Cairo.—POCOCK.

[4] *Their silver shall be desired, the nettle shall*, &c.; Heb. *the desire of.*

‡ The general sense of this passage is very clear. It describes the extreme devastation of the country by the Assyrian conquest, under the image of weeds growing up in the dwellings deserted by their owners, and stripped of their costly and elegant furniture.—HORSLEY.

[5] Is. xxvi. 11.

§ *The prophet is a fool*—refers to false prophets, who, when the day of God's visitation shall come on Israel in a way of wrath and vengeance, will appear, both to themselves and others, to be fools, for prophesying good things to them, when evil was at hand.—GILL.

[6] *Man of the spirit.*

[h] 1 Kings xvii. 1; xxii. 28. 2 Kings iv. 1-7.

[6] *Against.*

‖ *As in the days of Gibeah.*—The men of Gibeah are described in the same characters as those of Sodom are (comp. Judges xix. 22 with Gen. xix. 4); to which they added the villany of forcing the Levite's concubine (Jud. xix. 25).—LOWTH.

[i] Num. xv. 39.

14 For Israel hath [s]forgotten his Maker, and buildeth temples; [t]and Judah hath multiplied fenced cities: but I will send a fire upon his cities,‖ and it shall devour the palaces thereof.

CHAPTER IX.

The distress and captivity of Israel for their sins, especially their idolatry.

[a]REJOICE not, O Israel, for joy, as *other* people: for thou hast [b]gone a whoring from thy God; thou hast loved a reward [1]upon every corn-floor.

2 The floor and the wine-press shall not feed them, and the new wine shall fail in her.

3 They [c]shall not dwell in the LORD's land: [d]but Ephraim shall return to Egypt, and they shall eat unclean *things* in Assyria.

4 They shall not offer [2]wine-*offerings* to the LORD, [e]neither shall they be pleasing unto him: their sacrifices *shall be* unto them [f]as the bread of mourners; all that eat thereof shall be polluted: for their bread for their soul shall not come into the house of the LORD.*

5 What will ye do in the solemn day, and in the day of the feast of the LORD?

6 For, lo, they are gone because of [3]destruction: Egypt shall gather them up, Memphis† shall bury them: [4]the pleasant *places* for their silver, nettles shall possess them: thorns *shall be* in their tabernacles.‡

7 The days of visitation are come, the days of recompence are come; [g]Israel shall know *it:* the prophet *is* a fool,§ the [5]spiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim *was* [h]with my God: *but* the prophet *is* a snare of a fowler in all his ways, *and* hatred [6]in the house of his God.

9 They have deeply corrupted *themselves*, as in the days of Gibeah:‖ *therefore* he will remember their iniquity, he will visit their sins.

10 I found Israel like grapes in the wilderness; I saw your fathers as the first-ripe in the fig-tree at her first time: *but* they went to Baal-peor, and separated themselves unto *that* shame; [i]and *their* abominations were according as they loved.

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far from approving it, and accepting of it, that he calls it "howling." Some think it intimates the "noisiness" of their prayers (they cried to God as they used to cry to Baal, when they thought he must be awaked), or the brutish, violent passions which they vented in their prayers; they snarled at the stone, and howled under the whip, but regarded not the hand; or it denotes that their hypocritical prayers were so far from pleasing God, that they were offensive to him: he was "angry at their prayers;" the "songs of the temple shall be howlings" (Amos viii. 3). God will be so far from pitying them, that he will justly "laugh" at "their calamity," who have so often laughed at his authority.—*Henry.*

CHAP. VIII. DISAPPOINTMENT AND FOLLY.—Ver. 7. Their disappointment in their idols is illustrated by a similitude which speaks both that and the destruction which God brought upon them for their idolatry. 1. They got no good to themselves by worshipping idols: "They have sown the wind." They have put themselves to a great deal of trouble and expense to make and worship their idols; have made a business of it, as much as the husbandman does of sowing his corn, in expectation of reaping some mighty advantage from it, and that they should be as prosperous and victorious as the neighbouring nations were, that worshipped idols. But it is all a cheat; it is like "sowing the wind," which can yield no increase; they "labour in vain, labour for the wind" (Eccl. v. 16). They take great pains to no purpose, and "weary themselves for very vanity" (Hab. ii. 13). They that make an idol of this world, do so; they "set their eyes on that which is not," which, like the wind, makes a great noise, but has nothing substantial in it. 2. They brought ruin upon themselves by it; they shall "reap the whirlwind;" a great "whirlwind" (so the word signifies), which shall hurry them away, and dash them to pieces. They not only have not their false gods "for them," but they set the true God "against them;" their favour will stand them in no more stead than "the wind," but his wrath will do them more mischief than a "whirlwind." As a man sows, so shall he reap. "If it may be supposed that a man should sow the wind, and cover it with earth, or keep it there for a while penned up, what could he expect but that it should be enforced by its being shut up, and the accession of what might increase in strength to break forth again in greater quantities with greater violence?"—So Dr Pocock. They promise themselves plenty, peace, and victory by worshipping idols, but their expectations come to nothing; what they sow never comes up; it has "no stalk," no blade, or, if it have, "the bud shall yield no meal;" it shall be as the thin ears in Pharaoh's dream, that were blasted with the "east wind," and there was nothing in them; or, "if it yield," if they do prosper for a while in their idolatrous courses, "the strangers shall swallow it up," it shall be so far from doing them any service, that it shall be but as a bait to invite strangers to "invade" them, and as a spoil to enrich those strangers, and enable them to do so much the more mischief. Note, The service of idols is an "unprofitable" service, and the works of darkness "unfruitful;" nay, in the end they will be pernicious (Rom. vi. 21); "the end of those things is death." They that "sow iniquity," reap "vanity;" nay, they that "sow to the flesh, reap corruption;" the hopes of sinners will be cheats, and their gains will be snares.—*Henry.*

CHAP. IX. NO PLEASURE IN SIN.—Ver. 1-3. "Thou shalt not rejoice for joy," &c. Perhaps the Israelites were joyfully celebrating some public success, or gathering in their vintage or harvest, when the prophet published this message to them. They had no right to rejoice, as Judah had, where were still considerable remains of true religion; or even as other nations, which had not forsaken God in so aggravated a manner, or been guilty of such deep contempt, or so base and ungrateful an apostasy, as they had. Their prosperity, therefore, would be more transient and ruinous than that of other nations; for, like an adulterous woman, they had violated their covenant with God, and preferred the most worthless idols to him. They loved even to receive the fruits of the earth, as from these their paramours; as festivals in honour of their idols were more suited to their state of heart, than presenting the sacrifices of thanksgivings to God, and honouring him with their substance (chap. ii. 12). He therefore would visit them with famine; so that their corn-floor and wine-press would not suffice for their support, instead of supplying their luxurious revels; and the "new wine would 'lie' to her," by disappointing her expectations—that is, those of the nation, considered as a harlot. Nay, the people would not be allowed to inhabit the Lord's favoured and good land, where he deigned to dwell among his worshippers: some of them would migrate into Egypt, either in the time of famine, or when pressed by the Assyrians; the rest would be carried into Assyria, and there be constrained to live on food that was ceremonially unclean, or even refuse and vile, being pressed with extreme necessity.

NO PROFIT IN SIN.—Ver. 11-14. "Ephraim" signifies "fruitfulness;" and the vast number to which this tribe had increased was its peculiar glory. By this distinction,

11 *As for* Ephraim, their glory shall fly away like a bird, from the birth and from the womb, and from the conception.

12 Though they bring up their children, [k]yet will I bereave them, *that there shall* [l]not *be* a man *left:* yea, [m]woe also to them when I depart from them!

13 Ephraim, as I saw Tyrus, *is* planted in a pleasant place: but Ephraim shall bring forth his children to the murderer.

14 Give them,¶ O LORD: what wilt thou give? give them [7]a miscarrying womb and dry breasts.

15 All their wickedness *is* in Gilgal; for there [n]I hated them:* for the wickedness of their doings [o]I will drive them out of mine house, I will love them no more: all their princes *are* revolters.

16 Ephraim is smitten, their root is dried up,† they shall bear no fruit; yea, though they bring forth, yet will I slay *even* [8]the beloved *fruit* of their womb.

17 [p]My God will cast them away, because they did not hearken unto him; [q]and they shall be wanderers among the nations.‡

CHAPTER X.

Israel is reproved and threatened for their impiety and idolatry.

ISRAEL *is* an empty vine, he bringeth forth fruit unto himself: according to the multitude of his fruit he hath increased the altars; according to the goodness of his land they have made goodly images.

2 Their heart is divided;* now shall they be found faulty: [a]he shall [1]break down their altars, he shall spoil their images.

3 For now they shall say, We have no king, because we feared not the LORD; what then should a king do to us?

4 They have spoken words, [b]swearing† falsely in making a covenant: thus judgment springeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria shall fear because of [c]the calves of Beth-aven:‡ [d]for the people thereof shall mourn over it, and [2]the priests thereof *that* rejoiced on it, [e]for the glory thereof, because it is departed from it.

B.C. 760—B.C. 740.

[k] Deut. xxxii. 25. Jer. xv. 7.

[l] Num. xxvi. 65. Jud. iv. 16.

[m] Deut. xxxi. 17. 2 Kings xvii. 18, 23.

¶ *Give them, &c.*—These seem to be the words of the prophet, praying that God would appoint abortion and barrenness, rather than that they would bring up their children for the sword. —BOOTHROYD.

[7] *A womb that casteth the fruit.*

[n] Lev. xxvi. 30. Ez. xxiii. 18.

* The word "there" is emphatical. In that very place where heretofore I shewed them such tokens of my love and gracious presence, *even there* I have since hated them, or now hate them.—POCOCK.

[o] 1 Kings ix. 7-9. Jer. xxxiii. 24-26.

† *Their root is dried up*—they shall never more be a kingdom. And they never had any political form from their captivity by the Assyrians to the present day.—CLARKE.

[8] *The desires.*

[p] Dan. vi. 22. John xx. 17, 28.

[q] Deut. xxxii. 26. John vii. 35.

‡ *And they shall be wanderers among the nations.*—And so they became, and so they continue to this day; "wandering among the nations, so as scarce to be found out, having no settled place of their own, nowhere that they can be called a people, or are as such acknowledged.—POCOCK.

CHAP. X.

* *Their heart is divided*—they wish to serve God and Mammon, Jehovah and Baal; but this is impossible. —CLARKE.

[a] Zech. xiii. 2.

[1] *Behead.*

[b] 2 Tim. iii. 3.

† *Swearing*—viz., to God, and promising him conversion and service; or, to their king, binding themselves to be faithful to him; or, to the king of Assyria, being subject to him (2 Kings xvii. 3, 4). *Thus judgment*—viz., God's punishments shall multiply like hemlock, or other poisonous herbs which grow abundantly in the fields. — DIODATI.

[c] 2 Chr. xiii. 8.

‡ The calf of Bethel (Jer. iv. 15) shall be carried away as a present to Shalmaneser (ver. 6), when he made the king and kingdom tributary (2 Kings xvii. 3).—LOWTH.

[d] Rev. xviii. 11-19.

[2] *Chemarim.*

[e] Acts xix. 27.

[f] Is. xlvi. 1, 2. Is. xliv. 9-11.

[g] Jer. vii. 24.

[h] 1 Kings xxi. 1.

[i] 2 Kings xv. 30.

[8] *Her king is cut off.*—Many kings of Samaria have rapidly passed away by assassination, and Hoshea shall soon be "cut off" by the king of Assyria.—NEWCOME.

[8] *The face of the water.*

[1] iv. 15.

[m] Deut. ix. 21.

[n] Is. xxxii. 13.

[o] Jud. xx. 17-48.

[p] Gen. viii. 21.

[q] Deut. xxviii. 63.

‖ The "two iniquities" are the calves of Dan and Bethel. — BOOTHROYD.

[r] xi. 4.

[4] *The beauty of her neck.*

[s] Ps. cxxvi. 5, 6.

¶ Employ yourselves in works of justice and righteousness, and by God's mercy you may still hope to reap the fruits of your repentance and reformation. *Break up your fallow ground, &c.*—You have lain a long while uncultivated, so it is time for you to repent, and bring forth the fruits of good living; and you shall not fail of God's blessing upon your sincere endeavours to make you more and more fruitful.—LOWTH.

[t] Jer. iv. 3, 4.

[u] Luke xiii. 24, 25.

[x] Is. xlv. 8.

[y] Gal. vi. 7, 8.

[z] Prov. xviii. 20, 21.

[a] Am. vii. 9-17.

CHAP. XI.

* *When Israel*—viz., in its first beginnings; when it first began to be a nation in Egypt (Jer. ii. 2; Ezek. xvi. 22). —DIODATI.

[a] Ex. iv. 22, 23. Matt. ii. 15.

6 It shall be also [f]carried unto Assyria *for* a present to king Jareb: Ephraim shall [g]receive shame, and Israel shall be [h]ashamed of his own counsel.

7 *As for* [i]Samaria, her [k]king is cut off[§] as the foam upon [3]the water.

8 The [l]high places also of Aven, [m]the sin of Israel, shall be destroyed: [n]the thorn and the thistle shall come up on their altars; and they shall say to the mountains, Cover us; and to the hills, Fall on us.

9 O Israel, thou hast sinned from the days of Gibeah: there they stood: [o]the battle in Gibeah against the children of iniquity [p]did not overtake them.

10 *It is* [q]in my desire that I should chastise them; and the people shall be gathered against them, when they shall bind themselves in their two furrows.‖

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth to tread out *the corn;* [r]but I passed over upon [4]her fair neck: I will make Ephraim to ride; Judah shall plow, *and* Jacob shall break his clods.

12 [s]Sow to yourselves in righteousness,¶ reap in mercy; [t]break up your fallow ground: for *it is* [u]time to seek the LORD, till he come and [x]rain righteousness upon you.

13 Ye have [y]plowed wickedness, ye have reaped iniquity; ye have [z]eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men.

14 Therefore shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces upon *her* children.

15 So [a]shall Beth-el do unto you because of your great wickedness: in a morning shall the king of Israel utterly be cut off.

CHAPTER XI.

1 *The ingratitude of Israel unto God for his benefits.*
5 *Their judgment.*

WHEN Israel *was* a child,* then I loved him, and [a]called my son out of Egypt.

2 *As* they called them, so they went from

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the Ephraimites seem to have been greatly elated, but it was about to fly away, speedily and irrecoverably, as a bird let loose. Their children would die as soon as they were born, or be still-born or abortions; by which the nation would be gradually enfeebled and diminished; and of the small number that should grow up to maturity, the Lord would so bereave them by various judgments, that there should scarcely be any left of them; for nothing but misery could ensue, when God had been provoked to depart from them in anger, and to deprive them of his gracious presence and protection. Indeed Ephraim had been as prosperous and replenished, and as pleasantly situated, as even the flourishing city of Tyre, which excited the admiration of all beholders; but from this time they would bring forth and educate children merely to be butchered by their enemies. So that the prophet scarcely knew what to ask in their behalf; or could only entreat the Lord to give them a "miscarrying womb and dry breasts," as a less calamity than bringing forth children for the murderer, or to be trained up in idolatry. Nor would God any more love them, or specially favour them, seeing all their princes were revolters, rebels, and apostates. Indeed, the calamities were begun; their root was dried up, and their fruit would wither. When the Israelites were sentenced to fall in the wilderness, their children were preserved to inherit the promised land; but as Ephraim was to be finally rejected, even the beloved fruit of the womb would be slain with their parents, as those of the Canaanites had been.—*Scott.*

CHAP. X. PREVAILING SIN AND ITS PUNISHMENT.—Ver. 5-8. The idols they had made, and the altars they set up in honour of them, should be broken down, and spoiled, and carried away as common plunder, by the victorious enemy. He "shall break down their altars." God shall do it by the hand of the Assyrian, the Assyrian shall do it by order from God; "he shall spoil their images" (ver. 2). Note, What men make idols of, it is just with God to "break down" and "spoil." But the calf at Bethel was the sovereign idol; that was it which the inhabitants of Samaria doted most upon. Now it is here foretold that that should be destroyed, "The glory of it is departed from it" (ver. 5), when it is thrown down and defaced no more to be worshipped. But that is not all—"It shall also be carried to Assyria" (as some think the calf at Dan was some time before), "for a present to king Jareb." It was carried to him as a rich booty, for it was a golden calf, and probably adorned with the gifts and offerings of its worshippers; and as a trophy of victory over their enemies; and what more glorious trophy could they bring than this, or more incontestable proof of an absolute conquest? Thus it is said, "The sin of Israel shall be destroyed" (ver. 8)—that is, the idols which they made the matter of their sin; it is said of them, "They became a sin to all Israel" (1 Kings xii. 30).

SPIRITUAL SOWING AND REAPING.—Ver. 12, 13. If we "sow in righteousness, we shall reap in mercy;" which agrees with that promise, If we "sow to the Spirit, we shall of the Spirit reap life everlasting." We shall reap "according to the measure of mercy," so the word is; it shall be a great reward, according to the "riches of mercy;" such a reward not as becomes such mean creatures as we are to receive, but as becomes a God of infinite mercy to give—a reward, *not of debt,* but of *grace.* We reap not in merit, but in mercy. It is what is sown, God giveth a body as it has pleased him. We have "plowed wickedness, and reaped iniquity," and the time past of our life may suffice that we have done so (ver. 13). You have taken a great deal of pains in the service of sin, have laboured at it in the very fire, and will you grudge to bear the burden and heat of the day in God's service, and in doing that which will be for your own advantage? You have done much to damn your souls, will you not undo it again, and do something to save them? We never got anything in the service of sin. They have "plowed wickedness," that is, they have done the drudgery of sin; and they have "reaped iniquity," that is, they have got all that is to be got by it, they have carried it on to the *harvest,* and what the better? It is all a cheat; "they have eaten the fruit of lies"—that is, fruit that is but a lie, which looks fair but is rotten within; the works of darkness are unfruitful works (Eph. v. 11; Rom. vi. 21). Even the gains of sin yield the sinner no satisfaction. As our comforts, so our confidences in the service of sin will certainly fail us. "Thou didst trust in thy ways, in the multitude of thy mighty men"—that is, thou hast stayed thyself upon creatures, thy own power and policy, and therefore hast ventured to plow wickedness, and thy hopes have deceived thee; come, therefore, and seek the Lord, and thy hope in him shall not deceive thee.—*Henry.*

CHAP. XI. ISRAEL'S YOUTH.—Ver. 1. In the infancy of the nation, when Israel was weak and enslaved in Egypt, the Lord manifested his special love of him, acknowledged him for his son, and called him out of Egypt by the hand of Moses and Aaron. As this was typical of the true Israel's conversion from the bondage of sin and Satan to the liberty of God's children, through his peculiar love to them, so it also prefigured the bringing up of the only-begotten Son of God out of Egypt, whither he had been

them: they sacrificed unto Baalim, and [b]burnt incense to graven images.

3 I taught Ephraim also to go, taking them by their arms; but they knew not that [c]I healed them.

4 I drew them† with cords of a man, with bands of love: and I was to them as they that [1]take off the yoke on their jaws, [d]and I laid meat unto them.

5 ¶ He shall not return‡ into the land of Egypt, but the Assyrian shall be his king, [e]because they refused to return.

6 And the sword shall abide on his cities, and shall consume his branches, and devour *them*, because of their own counsels.

7 And my people [f]are bent to backsliding from me: though [g]they called them to the most High, none at all would exalt *him*.

8 [h]How shall I give thee up, Ephraim? *how* shall I deliver thee, Israel? how shall I make thee as Admah? *how* shall I set thee as Zeboim? Mine [i]heart is turned within me, my repentings are kindled together.

9 I will [k]not execute the fierceness of mine anger, I will not [l]return to destroy Ephraim: [m]for I *am* God, and not man; [n]the Holy One in the midst of thee: and I will not enter into the city.

10 They shall [o]walk after the LORD;§ he shall roar like a lion: when he shall roar, then the children shall tremble from the west.

11 They shall tremble as a bird out of Egypt, and as a dove out of the land of Assyria: and I will place them in their houses, saith the LORD.

12 Ephraim compasseth me about with lies, and the house of Israel with deceit: but Judah yet ruleth with God,‖ and is faithful with the [2]saints.

CHAPTER XII.

1 *A reproof of Ephraim, Judah, and Jacob.* 3 *An exhortation to repentance.*

EPHRAIM [a]feedeth on wind,* and followeth after the east wind: he daily increaseth lies and desolation; and they do make a covenant with the Assyrians, and oil is carried into Egypt.

2 The LORD hath also [b]a controversy with Judah, and will [1]punish Jacob according to his ways; [c]according to his doings will he recompense him.

3 ¶ He took his brother by the heel in the womb,† and by his strength he had power with God:

4 Yea, he had power over the angel, and prevailed; he wept, and made supplication unto him: he found him *in* Beth-el, and there he spake with us;

5 Even the LORD God of hosts; The LORD [d]*is* his memorial.

6 Therefore turn thou to thy God: keep mercy and judgment, [e]and wait on thy God continually.

7 ¶ *He is* [2]a merchant,‡ the balances of deceit *are* in his hand: [f]he loveth to [3]oppress.

8 And Ephraim said, Yet I am become rich, I have found me out substance: [4]*in* all my labours they shall find none iniquity in me [5]that *were* sin.

9 And I, *that am* the LORD thy God from the land of Egypt, will [g]yet make thee to dwell in tabernacles, [h]as in the days of the solemn feasts.

10 I have also spoken by the prophets; and I have [i]multiplied visions, and [k]used similitudes, by the [6]ministry of the prophets.§

11 *Is there* [l]iniquity *in* Gilead?‖ surely they are vanity: they sacrifice bullocks in Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 And [m]Jacob fled into the country of Syria; and Israel served for a wife, and for a wife he kept *sheep*.

13 And by a prophet the LORD brought Israel out of Egypt, and by a prophet was he preserved.

14 Ephraim provoked *him* to anger [7]most bitterly: [n]therefore shall he leave his [8]blood upon him, [o]and his reproach shall his Lord return unto him.

CHAPTER XIII.

1 *Ephraim's glory, by reason of idolatry, vanisheth.* 5 *God's anger for their unkindness.* 9 *A promise of God's mercy.* 15 *A judgment for rebellion.*

WHEN Ephraim spake trembling, [a]he exalted himself in Israel;* but when [b]he offended in Baal, he died.

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[b] Is. lxv. 7. Jer. xviii. 15.
[c] Ex. xxiii. 25. Is. xxx. 26. Jer. viii. 22.
† "As beloved children are drawn, I drew them by the strength of love."—*Chald. Paraphrase. That take off the yoke*, &c.; "that raised the yoke on their cheek."—This was done to ease the neck of the labouring beast, and denotes that God had given them rest and ease.—BOOTHROYD.
[1] *Lift up.*
[d] John vi. 32-58.
‡ *Return* — viz., the body of this nation shall not go for safety into Egypt, which is a friend's country, but they shall go into captivity to Assyria, an enemy's land; and herein will I enforce them to obey my command (Deut. xvii. 16).—DIODATI.
[e] Jer. viii. 4-6. Zech. i. 4-6.
[f] Ps. lxxviii. 57, 58.
[g] 2 Chr. xxx. 1-11.
[h] Jer. ix. 7. Luke xix. 41, 42.
[i] Lam. i. 20.
[k] Ex. xxxii. 10-14. Ps. lxxviii. 38.
[l] 1 Sam. xxvi. 8.
[m] Num. xxiii. 19. Mic. vii. 18-20.
[n] Is. xii. 6. Zeph. iii. 15-17.
[o] John viii. 12.
§ *They shall walk after the Lord.*—They shall refrain from idolatry when Jehovah shall display his power in delivering them. These words may be understood as a prophecy of the conversion of the remainder of Israel to Christ, and the settling of them in a spiritual kingdom.—FOCOCK.
‖ Alluding to Jacob (Gen. xxxii. 24), where, after having wrestled with the angel, his name was changed to Israel—"one that rules with God."—CLARKE.
[2] *Most holy.*

CHAP. XII.
[a] Jer. xxii. 22.
* *Ephraim feedeth on wind*, &c.—A proverbial expression to signify labour in vain, or pursuing such measures as will bring damage rather than benefit.—LOWTH.
[b] Mic. vi. 2.
[1] *Visit upon.*
[c] Matt. xvi. 27. Rom. ii. 6.
† God's favour to Jacob displayed itself when he was less than an infant, for, before he was born, he took his brother by the heel; and, in his adult vigour, he was endued with such strength as to prevail against an angel.—HORSLEY.
[d] Ex. iii. 15.
[e] Ps. cxxx. 5-7. Is. xl. 31.
[2] *Canaan.*
‡ Ephraim prospered as a merchant. The word is "Canaan." The inhabitants of Canaan, or Phœnicia, were much employed in commerce; hence the word "Canaan" signifies *a trader*; and the Israelites conducted trade upon Canaanitish principles, covetously and iniquitously; using false balances, cheating by various artifices, and "loving to oppress" the poor.—SCOTT.
[f] Am. ii. 7.
[3] *Deceive.*
[4] *All my labours suffice me not*; he shall have *punishment of iniquity in whom is sin.*
[5] *Which.*
[g] Heb. xi. 9-13.
[h] Lev. xxiii. 40-43. John vii. 2.
[i] Num. xii. 6. Acts ii. 17, 18.
[k] Ez. iv.; v.; xv.; xx. 49.
[6] *Hand.*
§ *I have also spoken*, &c.—In other words, I have employed types, or parables, to convey in a sensible manner to their thoughts my purposes towards them.—CHANDLER.
[l] 1 Kings xvii. 1.
‖ Do ye think that there was more iniquity in the Gileadites, that are already carried away captive, than in you? Surely the rest of Israel is in the same case; they all lie open to the same judgment. They sacrifice to their idols in Gilgal also.—BISHOP HALL.
[m] Gen. xxviii.; xxix.
[7] *With bitternesses.*
[n] Ez. xxiv. 7, 8.
[8] *Bloods.*
[o] Deut. xxviii. 37.

CHAP. XIII.
[a] Num. xiii. 8, 16.
* He was in great power, authority, and dignity. He became great in God's sight; he rose in the Divine esteem in proportion as he sunk in his own.—CLARKE.
[b] 1 Kings xvi. 29.

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driven by Herod's cruelty; that he might in the Lord's land perform the whole work of our redemption. The prophecy is applied by St Matthew to our Lord's return out of Egypt, and the literal sense of the words does more properly belong to him than to Israel; which is observable in many other prophecies, which can but improperly be applied to those of whom they were first spoken, and, taking them in their true and genuine sense, are only fulfilled in Christ.—(*Lowth.*)

DIVINE MERCY.—Ver. 8-11. "Strict justice" demanded that Israel should be rendered as Admah and Zeboim, which were destroyed with Sodom and Gomorrah by fire from heaven, so that none escaped, and the place where they had stood was rendered ever after a monument of Divine vengeance. But "mercy" objected to this righteous severity, for how could the Lord give up his Israel to such universal and dire destruction? Speaking after the manner of men, his bowels were moved, and his heart pained and even turned within him at the thought; so that his repentings, or disposition to relent and mitigate the sentence, were excited along with his holy indignation. He would not therefore execute the fierceness of his anger, in so undistinguishing a manner, nor return by one stroke after another utterly to destroy Ephraim. For being God and not man, of infinite perfection in wisdom and mercy, as well as in justice and holiness, he knew how to moderate and regulate his indignation, and to glorify all his attributes in his dealings with them. He had dwelt in the midst of them, as the Holy One of Israel; and it would not consist with his glory to destroy them as he had done Sodom, without leaving any remnant, or to make them perpetual desolations: he would not enter Samaria, or their other cities, in this tremendous manner; some of the people should survive the catastrophe, and be incorporated among the Jews, or otherwise be brought into the Church, who in future times would walk after the Lord.—*Scott.*

CHAP. XII. EFFECTUAL PRAYER—JACOB WRESTLING WITH THE ANGEL.—Ver. 3-6. Having mentioned Jacob (including the whole nation descended from that patriarch), the prophet shewed how contrary their conduct, in trusting to an arm of flesh, was to that of their believing progenitor. As a token that he would afterwards struggle hard for the birthright and the blessing of God, he even in the womb took his brother by the heel, as if contending for the privilege of primogeniture; and afterwards, being strong in faith, he had power as a prince with God, when he prevailed with him for deliverance from the armed force of his enraged brother. He was at this time in no condition to resist, and he had no place to flee unto, and he sought no other succour than that of God. But he wrestled with him, and had power over him whom Moses called "a man," as he appeared in human form, but who was "the Angel" of God's presence, the eternal Son of God, yea, GOD, with whom by his strength he prevailed; and he would not depart until he blessed him. His wrestling was only the sign of that spiritual conflict by which he obtained this honourable victory, even fervent prayer; for he wept for the sins that had first enraged his brother's anger, and for the sorrows with which he was then oppressed, and made supplication to him, even to the "Angel," for deliverance from his brother.—This very person called "a man" by Moses (who yet records that the name of the place was called "Peniel," or "the face of God"), and by Hosea, GOD and the ANGEL, yea, "the" LORD GOD "of hosts," found Jacob at Bethel, and there spake to him, and to his remotest posterity with him. And who could this be to whom these several titles belonged, but he, who appeared then in the form of God, afterwards took on him the form of a servant, and was made in the likeness of a man?—The Lord spake twice to Jacob in Bethel, but the first time especially seems intended; when God appeared from above the ladder to him as he lay asleep beneath, having fled from the face of Esau; when he gave most gracious promises to him and his posterity; when Jacob called the place Bethel, or "the house of God," and made a solemn vow to him. Afterwards he appeared to him at Peniel; and at length again he sent him to Bethel, to pay his vow that he had made in the day of his distress. But his descendants, regardless of all vows, warnings, and obligations, set up even at Bethel their golden calf, and turned that house of God into a house of vanity by their vile idolatry.—*Scott.*

CHAP. XIII. TRANSIENT GOODNESS.—Ver. 3. God tells them what they shall be disappointed, and "driven away in their wickedness." This is illustrated by four similitudes; they shall be, 1. As the "morning cloud," which promises showers of rain to the parched ground. 2. As the "early dew," which seems to be an earnest of such showers, but both "pass away," and the day proves as dry and hot as ever; so fleet and transitory their profession of piety was (chap. vi. 4), and so had they disappointed God's expectation from them; and therefore it is just that so their prosperity should be, and so their expectations from their idols should be disappointed, and so will all theirs be that make an idol of this world. 3. They are "as the chaff," light and worthless; and they shall be driven "as the chaff is driven with the whirlwind out of the floor" (Ps. i. 4; xxxv. 5; Job xxi. 18). Nay, 4. They are "as the smoke,"

2 And [c]now they [1]sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let [2]the men that sacrifice kiss the calves.†

3 Therefore they shall be [d]as the morning cloud, and as the early dew that passeth away, [e]as the chaff *that* is driven with the whirlwind out of the floor, and as the smoke out of the chimney.‡

4 Yet [f]I *am* the LORD thy God from the land of Egypt, and thou shalt know no god but me; [g]for *there is* no saviour besides me.

5 ¶ I did know thee in the wilderness, in the land of [3]great drought.

6 According to their pasture,§ so were they filled: they were filled, and their heart was exalted; [h]therefore have they forgotten me.

7 Therefore I will be unto them as a lion; as a leopard by the way will I observe *them.*

8 I will meet them as a bear *that is* bereaved *of her whelps,* and will rend the caul of their heart, and there will I devour them like a lion: the [4]wild beast shall tear them.

9 ¶ O Israel, [i]thou hast destroyed thyself; [k]but in me [5]*is* thine help.

10 [l]I will be thy king: where *is any other* that may save thee in all thy cities?‖ and thy judges of whom thou saidst, Give me a king and princes?

11 I gave thee a king in mine anger, and took *him* away in my wrath.

12 The iniquity of Ephraim *is* bound up:¶ his sin *is* hid.

13 The sorrows of a travailing woman shall come upon him: he *is* an unwise son; for he should not stay [6]long in *the place of* the breaking forth of children.

14 I will ransom them from the [7]power of the grave; I will redeem them from death: [m]O death, I will be thy plagues;* O grave, I will be thy destruction: repentance shall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, an east wind shall come, the wind of the LORD shall come up from the wilderness, and [n]his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all [8]pleasant vessels.

16 Samaria shall become desolate; for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

CHAPTER XIV.

1 *Call to repentance.* 4 *A promise of God's blessing.*

O ISRAEL, [a]return unto the LORD thy God; for [b]thou hast fallen by thine iniquity.

2 Take with you words, and turn to the LORD: say unto him, [c]Take away all iniquity, [d]and [1]receive *us* graciously: so will we render the calves of our lips.*

3 Asshur shall not save us; we will not ride upon horses; neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

4 ¶ I will [e]heal their backsliding, [f]I will love them freely: [g]for mine anger is turned away from him.

5 I will be as the dew† unto Israel: he shall [2]grow as the lily, and [3]cast forth his roots as Lebanon.‡

6 His branches shall [4]spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They that dwell under his shadow shall return; they shall revive *as* the corn, and [5]grow as the vine: the [6]scent thereof *shall be* as the wine of Lebanon.§

8 Ephraim *shall say,* What have I to do any more with idols? I have heard *him,* and observed him: I *am* like a green fir-tree: from me *is* thy fruit found.‖

9 Who *is* [h]wise, and he shall understand these *things?* prudent, and he shall know them? [i]for the ways of the LORD *are* right, [k]and the just shall walk in them: but the transgressors shall fall therein.

B.C. 725—B.C. 725.

[a] Rom. ii. 5. 2 Tim. iii. 13.
[1] *Add to sin.*
[2] *The sacrifices of men.*
† To kiss an idol was an act of the most solemn adoration (1 Kings xix. 18; Job xxxi. 27).—HORSLEY.
[d] vi. 4.
[e] Ps. lxxxiii. 12-17.
‡ *Smoke out of the chimney.*—There is no evidence that the ancients had chimneys; rather understand a hole or opening to let the smoke escape.—KITTO.
[f] Ex. xx. 2.
[g] Is. xliii. 11-13. Acts iv. 12.
[3] *Droughts.*
§ Namely, through too much fatness and plenty they are become fierce and untamed (Deut. viii. 12; xxxii. 15).—DIODATI.
[h] Deut. vi. 10-12.
[4] *Beast of the field.*
[i] 2 Kings xvii. 7-17. Prov. vi. 32.
[k] Deut. xxxiii. 26. Eph. i. 3 5.
[5] *In thy help.*
[l] Ps. xliv. 4. John i. 49.
‖ God promises to be their immediate protector upon their repentance. But the words may better be translated, "Where is thy king now, that he may save thee?" &c. In this sense the Seventy understand the words, and several other interpreters.—LOWTH.
¶ As indictments drawn up and tied together against the day of trial; or as bills and bonds tied up, that they may be ready against the day of account, when all must be paid (see Job xiv. 17).—POOLE.
[6] *A time.*
[7] *Hand.*
[m] Is. xxvi. 19. 1 Cor. xv. 52-57. Rev. xx. 13, 14.
* The apostle's triumphant exclamation in the passage referred to in the margin is an indirect allusion to this text of Hosea.—HORSLEY.

[n] Job xviii. 16-19. Is. xiv. 21, 22.
[8] *Vessels of desire.*

CHAP. XIV.

[a] Is. lv. 6, 7. Acts xxvi. 18.
[b] Ez. xxviii. 14-16.
[c] Tit. ii. 14. Heb. x. 4. 1 John i. 7.
[d] Eph. i. 6, 7; ii. 7, 8. 2 Tim. i. 9.
[1] *Give good.*
* "The fruit of our lips."—Instead of the sacrifice of "calves," or bullocks, we will offer to thee the sacrifice of praise and thanksgiving, which is the fruit of our lips, and our reasonable service.—HEWLETT.
[e] Is. lvii. 18. Jer. xvii. 14.
[f] Rom. iii. 24. Eph. ii. 4-9.
[g] Num. xxv. 4, 11. 2 Cor. v. 19 21.
† *I will be as the dew.*—In some countries, especially the Eastern, the dew is a great deal more plentiful than with us, and for several months together supplies the place of rain. It hath been generally esteemed, therefore, a very great blessing, and is often in Scripture so represented (Gen. xxvii. 28; Deut. xxxiii. 13; 2 Sam. i. 21).—STENNETT.
[2] *Blossom.*
[3] *Strike.*
‡ *Cast forth his roots as Lebanon.*—Like the cedars there, which, as the word here used signifies, *struck* their roots firm in that mountain, and stood strong and stable, let what winds and tempests soever blow.—GILL.
[4] *Go.*
[5] *Blossom.*
[6] *Memorial.*
§ Niebuhr says, that "the wine of mount Lebanon, long since celebrated by the prophet Hosea, is still excellent."—HORSLEY.
‖ All thy goodness springs from the principle of grace which I have planted in thy soul.—CLARKE.
[h] Prov. i. 5, 6; iv. 18.
[i] Deut. xxxii. 4.
[k] Ps. lxxxiv. 5, 7.

noisome and offensive (see Isa. lxv. 5); and they shall be driven away "as the smoke out of the chimneys," that is soon dissipated and disappears (Ps. lxviii. 2). Note, No solid, lasting comfort is to be expected anywhere but in God.

VICTORY OVER DEATH.—Ver. 14. "I will ransom them from the power of the grave." Though Israel, according to the flesh, be abandoned to destruction, God has mercy in store for his spiritual Israel. It is promised, 1. That the "captives" shall be "delivered, shall be ransomed from the power of the grave." Their deliverance shall be "by ransom:" and we know who it was that paid their ransom, and what the ransom was, for it was the Son of man, that "gave his life a ransom for many" (Matt. xx. 28). It is he that thus *redeemed* them. Those who, upon their repenting and believing, are, for the sake of Christ's righteousness, acquitted from the guilt of sin, and saved from *death* and hell, which are the "wages of sin," are those "ransomed of the Lord," that shall, in the great day, be brought out of the grave in triumph, and it shall be as impossible for the bands of death to hold them as it was to hold their Master. 2. That the *conqueror* shall be *destroyed.* "O death, I will be thy plague." Jesus Christ was the Plague and Destruction of *death* and the *grave,* when by *death* he destroyed him that had the power of death, and when in his own resurrection he triumphed over the grave: but the complete destruction of them will be in the resurrection of believers at the great day, when death shall for ever be swallowed up in victory, and it is the last enemy that shall be destroyed. But the word which we translate *I will,* may as well be rendered, *Ubi nunc—Where now are thy plagues?* And so the apostle took it: "'O death, where is thy plague,' or *sting,* with which thou hast so long *pestered* the world? 'O grave, where is thy victory,' or thy *destruction,* wherewith thou hast destroyed mankind?" Christ has abolished death, has broken the power of it, and altered the property of it, and so enabled us to triumph over it.—*Henry.*

CHAP. XIV. PRAYER AND PENITENCE.—Ver. 2. Two things we are here directed to petition for. 1. To be acquitted from guilt. When we return to the Lord, we must say to him, Lord, "take away all iniquity." They were now smarting for sin, under the load of affliction, but are taught to pray, not as Pharaoh, Take away *this death,* but *Take away this sin.* Note, When we are in affliction, we should be more concerned for the forgiveness of our sins than for the removal of our trouble. "*Take away* iniquity, lift it off as a *burden* we are ready to *sink under,* or as the *stumblingblock,* which we have often *fallen over.* Lord, take it away, that it may not appear against us, to our confusion and condemnation. Take it *all* away by a free and full remission, for we cannot pretend to strike any of it off by a satisfaction of our own." When God pardons sin, he pardons *all* that *great debt;* and when we pray against sin, we must pray against it *all,* and not except any. 2. To be accepted as righteous in God's sight: "'Receive us graciously.' Let us have thy favour and love, and have thou respect to us and to our performances. 'Receive our prayer graciously;' be well pleased with that *good* which by thy grace we are enabled to do." *Take good,* so the word is—Take it to bestow upon us; so the margin reads it, *Give good.*—This follows upon the petition for the taking away of iniquity; for till iniquity is taken away, we have no reason to expect any good from God; but the taking away of iniquity makes way for the conferring of good, *removendo prohibens—by taking that out of the way which hindered. Give good*—they do not say *what good,* but refer themselves to God; it is not good of the world's *shewing* (Ps. iv. 6), but good of *God's giving.* "Give *good*—that good which we have forfeited, and which thou hast promised, and which the necessity of our case calls for." Note, God's gracious acceptance, and the blessed fruits and tokens of that acceptance, are to be earnestly desired and prayed for by us in our returning to God.—*Henry.*

REVIVAL.—Ver. 4-8. These verses contain promises in answer to the preceding prayers, whenever Israel should be excited to present them. God would heal Israel's backsliding, or their manifold apostasies and idolatries; he would recall them from their wanderings, pardon their guilt, subdue their evil propensities, speak peace to their consciences, renew their souls, and establish them in holiness; and all this would flow from his free, unmerited, mercy and favour. Thus he would shew that his righteous anger was turned from them, and that he was perfectly reconciled. Then he would be to them as the refreshing, fructifying dew, which silently distils on the plants and flowers all over the earth. Israel would become a holy people, growing fast, like the lily, which is noted for its beautiful whiteness. Yet as this is only a fading flower, he would also send abroad his roots like a cedar in Lebanon; his branches would become spreading and beautiful as those of the olive-tree, and the savour of his graces would resemble the smell of the odoriferous plants of Lebanon. Thus he would be a most stately, fruitful, and delightful tree, uniting the greatest variety of excellences: multitudes from all parts of the earth would come to dwell under his shadow, and be converted to the Lord.—*Scott.*

THE BOOK OF JOEL.

CHAPTER I.

1 Joel, declaring sundry judgments of God, exhorteth to observe them, 8 and to mourn. 14 He prescribeth a fast.

THE word of the LORD that came [a]to Joel the son of Pethuel.

2 Hear this, ye old men,[*] and give ear, all ye inhabitants of the land. [b]Hath this been in your days, or even in the days of your fathers?

3 Tell [c]ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 [1]That which [d]the palmer-worm hath left hath [e]the locust eaten; and that which the locust hath left hath [f]the canker-worm eaten; and that which the canker-worm hath left hath [g]the caterpillar eaten.

5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth.

6 For [h]a nation is come up upon my land,[†] strong, and without number, [i]whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and [2]barked my fig-tree: he hath made it clean bare, and cast *it* away; the branches thereof are made white.

8 ¶ [k]Lament like a virgin girded with sackcloth for [l]the husband of her youth.

9 The meat-offering[‡] and the drink-offering is cut off from the house of the LORD; the priests, the LORD'S ministers, mourn.

10 The [m]field is wasted, the land mourneth; for the corn is wasted: the new wine is [3]dried up, the oil languisheth.

11 Be ye ashamed, O ye husbandmen:[§] howl, O ye vine-dressers, for the wheat and for the barley; [n]because the harvest of the field is perished.

12 The [o]vine is dried up, and the fig-tree languisheth; [p]the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field, are withered: because [q]joy is withered away from the sons of men.

13 Gird yourselves, and lament, ye priests; howl, ye ministers of the altar; come, lie all night in sackcloth, [r]ye ministers of my God: [s]for the meat-offering and the drink-offering is withholden from the house of your God.

14 ¶ [t]Sanctify ye a fast,[‖] call a [4]solemn assembly, gather the elders, *and* all the inhabitants of the land, *into* the house of the LORD your God, and [u]cry unto the LORD.

15 [x]Alas for the day! for [y]the day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

16 Is not the meat cut off before our eyes, *yea*, [z]joy and gladness from the house of our God?

17 The [5]seed is rotten under their clods, the garners are laid desolate, the barns are broken down;[¶] for the corn is withered.

18 How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, [a]to thee will I cry: for the fire hath devoured the [6]pastures of the wilderness,[*] and the flame hath burnt all the trees of the field.

20 The beasts of the field cry also unto thee;[†] for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.[‡]

CHAPTER II.

The terribleness of God's judgment, &c.

BLOW ye the [1]trumpet in Zion, and sound an alarm [a]in my holy mountain; [b]let all the inhabitants of the land tremble: [c]for the day of the LORD cometh,[*] for *it is* nigh at hand.

2 A day of darkness and of gloominess, a day of clouds and of thick darkness, [d]as the morning spread upon the mountains; [e]a great people and a strong: [f]there hath not been ever the like, neither shall be any more after it, *even* to the years of [2]many generations.

3 A fire devoureth before them, and behind

B.C. 800—B.C. 800.

CHAP. I.

[a] Acts ii. 16.

[*] *Ye old men*—viz., who, by reason of your old age, have in your days seen and heard many things.—DIODATI.

[b] Deut. iv. 32-35. Matt. xxiv. 21.

[c] Deut. vi. 7.

[1] *The residue of the palmer-worm.*

[d] Am. iv. 9.

[e] Ex. x. 12-15. Rev. ix. 3-7.

[f] Nah. iii. 15-17.

[g] Is. xxxiii. 4.

[h] Prov. xxx. 25-27.

[†] As the prophet applies the term "a nation" to the locusts, and Solomon calls the ants "a people" (Prov. xxx. 25), so Homer has "the nations of swarming bees," and "the numerous nations of swarming flies;" and Orpheus expressly mentions "an innumerable nation of locusts."—PARKHURST.

[i] Prov. xxx. 14. Rev. ix. 8.

[2] Laid *my fig-tree for a barking.*

[k] Is. xxiv. 7-12. Jam. iv. 8, 9.

[l] Prov. ii. 17.

[‡] The earth yieldeth not so much as wherewith to make a meat-offering or drink-offering unto the Lord: the corn and the wine, and the oil are utterly consumed; so that the priests, the Lord's ministers, have just cause to mourn. So also verses 10-13.—DR. HALL.

[m] Lev. xxvi. 20.

[3] *Ashamed.*

[§] Your being disappointed of your expectations and the fruits of your labour is enough to cover you with shame and confusion (comp. Jer. xiv. 3), especially when you consider these calamities as the just effects of the Divine indignation.—LOWTH.

[n] Is. xvii. 11.

[o] 10.

[p] Num. xiii. 23.

[q] Is. xvi. 10.

[r] Is. lxi. 6. 1 Cor. iv. 1.

[s] Lev. ii. 8-10.

[t] 2 Chr. xx. 3, 4.

[‖] *Sanctify ye a fast, &c.*—"Appoint ye a fast, proclaim a solemn day." The prophet points out the way of diminishing and removing the Divine judgments, calling the people to humiliation and repentance.—BOOTHROYD.

[4] Day of *restraint.*

[u] Jon. iii. 8.

[x] Jer. xxx. 7.

[y] Ps. xxxvii. 13. Luke xix. 41-44.

[z] Deut. xvi. 10-15.

[5] *Grains.*

[¶] The receptacles for the fruits of the earth are not repaired, because there is nothing to treasure up in them.—NEWCOME.

[a] Ps. l. 15. Mic. vii. 7. Phil. iv. 6, 7.

[6] *Habitations.*

[*] For the scorching drought hath devoured all the herbage of the wilderness, and the fiery beams have burnt up all the trees of the field.—BISHOP HALL.

[†] The rivers of water were all dried up, so that even the beasts seemed, by their doleful outcries, to join the prophet in beseeching God to deliver them from their distresses; and thus they shamed those Jews who refused to call upon him.—SCOTT.

[‡] *The pastures of the wilderness.*—The wilderness is sometimes opposed to the hills or mountains; and then it signifies the plains and places for pasture (see Is. lxiii. 13; Jer. ix. 10).—LOWTH.

CHAP. II.

[1] Or, *cornet.*

[a] Ps. lxxxvii. 1.

[b] Ps. cxix. 120.

[c] Ez. vii. 5-7.

[*] *The day of the Lord cometh.*—The time fixed by him to punish a wicked people, and to pour out his wrath and vengeance on them.—GILL.

[d] Am. iv. 13.

[e] i. 6.

[f] Ex. x. 6, 14. Dan. xii. 1.

[2] *Generation and generation.*

CHAP. I. GOD'S ARMY OF DESTROYERS.—Ver. 4. We are not told, in the history of the Old Testament, when this happened, but we are sure that no word of God fell to the ground; and though a devastation of these insects is primarily intended here, yet it is expressed in such language as is very applicable to the destruction of the country by a foreign enemy invading it, because, if the people were not humbled and reformed by that lesser judgment which devoured the land, God would send this greater upon them, which would devour the inhabitants; and by the description of that they are bid to take it for a warning. If this nation of worms does not *reduce* them, another nation shall come to *ruin* them. Observe, 1. What these animals are that are sent against them—"locusts" and "caterpillars, palmer-worms" and "canker-worms." We cannot now describe how these differed one from another; they were all little insects, any one of them despicable, and which a man might easily crush with his foot or with his finger; but when they came in vast swarms, or shoals, they were very formidable, and ate up all before them. Note, God is Lord of hosts, has all creatures at his command, and, when he pleases, can humble and mortify a proud and rebellious people by the weakest and most contemptible creatures. Man is said to be a *worm*, and by this it appears that he is "less than a worm;" for, when God pleases, worms are *too hard* for him, plunder his country, eat up that for which he laboured, destroy the forage, and cut off the subsistence of a potent nation. The weaker the instrument is that God employs, the more is his power magnified. 2. What force and fury they came with. They are here called "a nation," because they are embodied, and act by consent, and as it were with a common design; for though "the locusts have no king, yet go they forth all of them by bands" (Prov. xxx. 27); and it is there mentioned as an instance of their *wisdom*. It is prudence for those that are weak severally to unite and act conjointly. They are *strong*, for they are "without number." The "small dust of the balance" is light, and easily blown away, but a heap of dust is *weighty;* so a worm can do little (yet one worm served to wither Jonah's gourd), but numbers of them can do wonders. They are said to have the "teeth of a lion," of a "great lion," because of the great and terrible execution they do. Note, Locusts become as lions, when they come armed with a Divine commission. We read of the locusts out of the bottomless pit, that "their teeth were as the teeth of lions" (Rev. ix. 8). 3. What mischief they do. They *eat up* all before them; what one leaves the other devours; they destroy not only the grass and corn, but the trees; ver. 7, the "vine is laid waste." These vermin eat the leaves which should be a shelter to the fruit while it ripens, and so that also perishes and comes to nothing. They eat the very *bark* of the *fig-tree*, and so kill it. Thus the "fig-tree does not blossom," nor is there "fruit in the vine."—*Henry.*

CHAP. II. THE LOCUSTS.—Ver. 2-10. They are a "great people, and a strong." Any one that sees the vast numbers that there shall be of locusts and caterpillars destroying the land will say (as we are all apt to be most affected with what is present), "Surely, never was the like before, nor ever will be the like again." Note, Extraordinary judgments are rare things, and seldom happen, which is an instance of God's patience. When God had drowned the world once, he promised never to do it again. The army is here described to be, 1. Very bold and daring; they "are as horses," as war-horses, that rush into the battle, and "are not affrighted" (Job xxxix. 22); and "as horsemen" carried on with martial fire and fury, "so they shall run." Some of the ancients have observed that the *head of a locust* is very like the head of a horse. 2. Very loud and noisy; "like the noise of chariots," of many chariots, when driven furiously over rough ground, "on the tops of the mountains." Hence is borrowed part of the description of the *locusts* which St John saw rise out of the bottomless pit (Rev. ix. 7, 9), "The shapes of the locusts were like unto horses prepared to the battle; and the sound of their wings was as the sound of chariots, of many horses running to the battle." Historians tell us that the noise made by swarms of locusts in those countries that are infested with them, has sometimes been heard six miles off. The noise is likewise compared to that of a "roaring fire;" it is like the "noise of a flame" that "devours the stubble;" which noise is the more terrible, because that which it is the indication of is *devouring.* Note, When God's judgments are abroad, they make a great noise; and it is necessary for the awakening of a secure and stupid world. 3. They are very regular, and keep ranks, in their march. Though numerous and greedy

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them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like [g]the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained; all faces shall gather [3]blackness.[†]

7 They shall [h]run like mighty men; they shall [i]climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the [4]sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows[‡] like a thief.

10 The [k]earth shall quake before them; the heavens shall tremble: [l]the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall [m]utter his voice before his army;[§] for his camp *is* very great: for *he is* strong that executeth his word: for [n]the day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, [o]Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning;

13 And [p]rend your heart,[‖] and not your garments, and turn unto the LORD your God: [q]for he *is* gracious and merciful, slow to anger, and of great kindness, [r]and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a blessing behind him, *even* a meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly;

[g] Nah. iii. 2, 3.

[3] *Pot.*

[†] The inhabitants of the land shall be in great pain and anguish under the apprehension of their coming; they shall be seized with such a dread and fear as shall make their visage look black and ghastly, like persons who are dying (comp. Jer. viii. 21; Nah. ii. 10).—LOWTH.

[h] Ps. xix. 5.

[i] 2 Sam. v. 8.

[4] *Dart.*

[‡] *They shall enter in at the windows.*—Where they can find the first entrance, there they will through, and nothing shall keep them out. *Like a thief.* — Suddenly, unexpectedly, to spoil, at least, if not to kill and destroy: locusts and soldiers will do this.-POOLE.

[k] Ps. cxiv. 7.

[l] Luke xxi. 25, 26.

[m] 2 Sam. xxii. 14, 15.

[§] Like a leader or general, he can command this his army, and make the meanest parts of creation the instruments of his vengeance. — LOWTH.

[n] Am. v. 18, 20.

[o] Deut. iv. 29, 30.

[p] Ps. li. 17.

[‖] *Rend your heart.*—Lay them open, that they may be thoroughly cleansed; remove iniquity from your heart, as the Chaldee paraphrast. *And not your garments*—as hypocrites do, who, in sudden or great troubles, easily stoop to tear a loose garment, but hardly are brought to rend their hearts; what God expecteth most they cannot be persuaded to, but what he careth least for they are ready to do. Be not such hypocrites before God, who cannot be mocked, nor spare them who dare do it; let your garments escape if you please; but your hearts, break them, circumcise them (Deut. x. 16).—POOLE.

[q] Ex. xxxiv. 6, 7. Rom. v. 20, 21.

[r] Ps. cvi. 45. Jer. xviii. 7, 8.

¶ The porch was the ordinary place where the people prayed when incense was offered (Luke i. 10); and the priests, having offered, came toward the porch from the altar, and there prayed for and with the people, and blessed them: for which end, it seems, the people waited for Zacharias (Luke i. 21, 22).—HUTCHESON.

[s] Ex. xxxii. 12, 13. Is. xxxvii. 20.

[t] Ez. xxxvi. 4-7.

[u] Is. xlii. 13.

[x] Ez. xxxiv. 29.

[*] *Into a land*—viz., that multitude of insects shall be carried away out of your land, and, like a great army, the body of it shall be driven into the wilderness—the vanguard into the lake of Sodom, towards the east, and the rereward into the Mediterranean Sea, towards the west.—DIODATI.

[†] That a strong and pestilential smell arises from the putrid heaps of locusts, whether driven upon land, or cast up from the sea, in which they have perished, appears from the testimony of many writers. Among various other authorities to the same effect, St Jerome is quoted by Bochart as saying, that, in his time, those troops of locusts which covered Judea, were cast by the wind into the sea; and that, when the waters threw them up, their smell caused a pestilence. Thevenot says of them, "They live not above six months: and when dead, the stench of them so corrupts and infects the air, that it often occasions dreadful pestilences." — NEWCOME.

[5] *Magnified to do.*

[y] Deut. iv. 32. Jer. xxxiii. 3.

[‡] As the locusts had done great things in destroying the fruits of the earth, "the Lord would do great things" in rendering the fields and pastures abundantly fruitful.—SCOTT.

[§] As the cattle had their share in the dearth (chap. i. 18, 20), so now they shall receive comfort in the return of plenty.—LOWTH.

[z] Is. xli. 16. Zech. ix. 9. Luke i. 46, 47.

[a] 1 Tim. iv. 3-5.

[b] Gen. xxxiii. 11. Is. xxv. 1.

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet:

17 Let the priests, the ministers of the LORD, weep between the porch and the altar,[¶] and let them say, [s]Spare thy people, O LORD, [t]and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD [u]be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; [x]and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land [*] barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour shall come up,[†] because he hath [5]done great things.

21 ¶ Fear not, O land; be glad and rejoice: [y]for the LORD will do great things.[‡]

22 Be not afraid, ye beasts of the field:[§] for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and [z]rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, [a]and praise the name of the LORD your God, [b]that hath dealt wondrously with you; and my people shall never be ashamed.

of spoil, yet they are "as a strong people set in battle array;" "they shall march every one on his ways," straight forward, as if they had been trained up by the discipline of war to keep their post, and observe their right-hand man. "They shall not break their ranks, nor one thrust another." Their number and swiftness shall breed no confusion. See how God can make creatures to act by rule that have no reason to act by, when he designs to serve his own purposes by them. And see how necessary it is that those who are employed in any service for God should observe order, and keep ranks, should diligently go on in their own work, and not stand in one another's way. 4. They are very *swift;* they "run like horsemen," run "like mighty men," they "run to and fro in the city," and "run upon the wall." When God "sends forth his command on earth," his word "runs very swiftly" (Ps. cxlvii. 15). Angels have wings, and so have locusts, when God makes use of them.—*Henry.*

OUTPOURING OF THE SPIRIT.—Ver. 28-32. The apostle Peter quoted almost the whole of this passage in addressing the Jews on the day of Pentecost, as a prediction of those events which then began to take place. It stands in the history (Acts ii. 16-21) nearly according to the Septuagint, yet with some immaterial variations. The apostle also cites it as predicting the conversion of the Gentiles (Rom. x. 11-21). After the events before more expressly foretold, or "in the latter days," the times of the Messiah, the LORD promised to "pour out his Spirit upon all flesh."—"Though the Jews only are enumerated, there is a latent reference to the effusion of the Spirit on the Gentiles also, in the times of gospel-dispensation."—(*Bp. Newcome.*)—This promise began to be accomplished on the day of Pentecost, when the Holy Spirit was poured out on the apostles, and on the assembled multitude, of whom great numbers were converted; and it was continued in the converting grace and supernatural gifts conferred on the Jews and Gentiles through many nations. Then the sons and daughters of the Jews became prophets, and exercised many miraculous powers; both old and young men were favoured with prophetic dreams and visions; and even servants and handmaidens, though in a state of slavery, were made partakers of the sanctifying grace and the extraordinary gifts of the Holy Spirit. But it is predicted that, about that time, God would begin to shew signs of his awful displeasure against the Jewish nation; and that extraordinary appearances in the heavens and upon the earth would be presages of the approaching destruction of Jerusalem and the Jewish Church and state, which would be attended with immense bloodshed, terrible conflagrations, and pillars of smoke, such as ascend from the flames of burning cities. Then would the sun and moon be darkened, or be turned into blood. This foretold either the tremendous appearances in the heavens which preceded these calamities, or the total unhinging of the Jewish constitution, the subversion of all rule and authority in Church and state, and those horrid intestine convulsions and massacres which made way for the final destruction of the city and temple; by the just judgment of God, who, on that great and terrible day of vengeance, poured his wrath on the devoted Jews by the hands of the Romans. But, in the midst of all these calamities, there would be deliverance and salvation for all who should "call upon the name of the LORD."—"This St Paul explains of those who give themselves up unto Christ, and profess themselves his disciples."—(*Lowth.*)—"Neither is there any way or means to escape the terribleness of this judgment, but by believing in the Lord Christ and calling upon his name. For in the Church of God only shall salvation be had, and deliverance from the wrath to come, which salvation shall lie open, both to the believers of the Gentiles and to the remnant of those Jews whom the Lord shall call."—(*Bp. Hall.*)—It is evident, that what is here spoken of, "calling on the name of Christ." And it is remarkable that those who embraced Christianity, and "honoured the Son even as they honoured the Father," separated from the unbelieving Jews before the siege of Jerusalem, and were preserved from the miseries here predicted; while the unbelieving Jews, while they professed to "call on the name of the LORD," were overwhelmed by them; for "he that honoureth not the Son, honoureth not the Father." He "that hath not the Son, hath not the Father;" and the Supreme Being, which is worshipped by those who refuse adoration to EMMANUEL, is not the true God, "the God of Abraham," "the God and Father of our Lord Jesus Christ," but an idol, the creature of vain man's reasonings and imaginations. "In the remnant," &c. This seems more immediately to point out the Jews who embraced Christianity in the primitive times; yet it may also include all, whether Jews or Gentiles, to the end of time, who shall be called to the fellowship of our Lord Jesus Christ.—*Scott.*

CHAP. III. SCOPE OF THE PROPHECY.—Ver. 1, 2. "The following prophecy relates to the latter times of the world, when, upon their conversion, God shall deliver the Jews from their oppressors, and restore them to their own land.—Since all nations are summoned to answer the impeachment here mentioned, we may suppose the word *Israel* to comprehend the faithful in all ages; and then we may observe that the judg-

27 And ye shall know that [c]I *am* in the midst of Israel, and [d]*that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, [e]*that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30 And [f]I will shew wonders in the heavens‖ and in the earth, blood, and fire, and [g]pillars of smoke.

31 The [h]sun shall be turned into darkness, and the moon into blood,¶ before [i]the great and the terrible day of the LORD come.

32 And it shall come to pass, [k]*that* whosoever shall call on the name of the LORD shall be delivered:* [l]for in mount Zion and in Jerusalem† shall be deliverance, as the LORD hath said, [m]and in the remnant whom the LORD shall call.

CHAPTER III.

1 *God's judgments against the enemies of his people.*
18 *His blessing upon the church.*

FOR, behold, in those days,* and in that time, [a]when I shall bring again the captivity of Judah and Jerusalem,

2 I will [b]also gather all nations, and will bring them down into the valley of Jehoshaphat, and [c]will plead with them there for my people, and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? [d]will ye render me a recompence? and if ye recompense me, [e]swiftly *and* speedily will I return your recompence upon your own head;

5 Because [f]ye have taken my silver and my gold, and have carried [g]into your temples my goodly [l]pleasant things:

6 The children also of Judah, and the children of Jerusalem, [h]have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, [i]I will raise them out of the place whither ye have sold them, [k]and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

9 ¶ Proclaim ye this among the Gentiles; Prepare war,† [l]wake up the mighty men, let all the men of war draw near, let them come up:

10 Beat [m]your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I *am* strong.

11 [n]Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy [o]mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat; [p]for there will I sit to judge all the heathen round about.

13 Put ye in the sickle;‡ for the harvest is ripe: come, get you down; for the press is full, the fats overflow: for their wickedness *is* great.

14 Multitudes,§ multitudes in the valley of decision:‖ [q]for the day of the LORD *is* near in the valley of decision.

15 The [r]sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall [s]roar out of Zion, and utter his voice from Jerusalem; [t]and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, [u]and the strength of the children of Israel.

17 So [x]shall ye know that I *am* the LORD your God dwelling in Zion, [y]my holy mountain; then shall [z]Jerusalem be holy, and [a]there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water [b]the valley of Shittim.¶

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[a] Is. xii. 6. Zeph. iii. 17. Rev. xxi. 3.
[d] Is. xlv. 5, 18.
[e] Prov. i. 23. John vii. 39.
[f] Acts ii. 19, 20. Rev. vi. 12-17.
‖ Very great slaughter, and the burning of many towns, and even of a part of Jerusalem itself, preceded the destruction of the city and the temple, and the total subversion of the Jewish polity, by the Romans. — NEWCOME.
[g] Gen. xix. 28. Rev. xviii. 9, 18.
[h] Matt. xxiv. 29. Rev. vi. 12, 13.
¶ That is, into the colour of blood.—HARMER.
[i] Mal. iv. 1, 5.
[k] Acts ii. 21. Rom. x. 11-14.
* This St Paul (Rom. x. 13) explains of those who give themselves up to Christ, and profess themselves his disciples, that being the most effectual means of escaping the judgments coming upon the unbelieving Jews, and likewise of being delivered from the wrath to come (see Luke xxi. 22; 1 Thes. ii. 16).—LOWTH.
[l] John iv. 22. Rom. xi. 26.
† *In mount Zion and in Jerusalem.*—Understand these words figuratively of the Church of God, which, having been first seated in mount Zion and Jerusalem, and thence extended all the world over (Luke xxiv. 47), carried the name thereof along with it.—POCOCK.
[m] John x. 16. Acts ii. 39. Rom. viii. 28.

CHAP. III.

* *In those days, &c.*—The time called "the last days" (ch. ii. 28; comp. Acts ii. 17), comprehending all the time between the first and second appearance of the Messiah (Is. ii. 2). *Bring again the captivity*—in the latter times of the world.—LOWTH.
[a] Deut. xxx. 3.
[b] Zeph. iii. 8. Rev. xvi. 14, 16.
[c] Is. lxvi. 16.
[d] Ez. xxv. 12-17.
[e] Deut. xxxii. 35.
[f] 2 Kings xii. 18.
[g] 1 Sam. v. 2-5.
[l] *Desirable.*

[b] Deut. xxviii. 32, 68. Ez. xxvii. 13.
[l] Is. xlix. 12.
[k] Jud. i. 7.
† *Proclaim; prepare war.*—This is a challenge, publicly proclaimed, to the enemies of Israel and of the Church, to excite themselves and each other to a combined assault. Let not only such as had been trained up to arms, and were warriors inured to battle, draw near; but let the husbandmen change their instruments of tillage into swords and spears; let the feeble and timid assume courage and affect strength; and let the heathen collect all their forces to battle against the worshippers of Jehovah.—SCOTT.
[l] Is. viii. 9, 10. Ez. xxxviii. 7.
[m] Is. ii. 4.
[n] Ez. xxxviii. 9-18.
[o] Ps. ciii. 20.
[p] Ps. ii. 8, 9.
‡ *Put ye in the sickle.*—This is addressed to the Israelites, who are the instruments of God's vengeance. They are to cut down, as the people were ripe for destruction.—BOOTHROYD.
§ O what multitudes, what infinite multitudes of wicked sinners, shall then and there be adjudged!—BISHOP HALL.
‖ *The valley of decision* is the same with the valley of Jehoshaphat abovementioned, the place where the great cause shall be decided between God and his enemies.—LOWTH.
[q] Ps. xxxvii. 13.
[r] Matt. xxiv. 29.
[s] Is. xlii. 13.
[t] Ez. xxxviii. 19.
[u] 1 Sam. xv. 29.
[x] ii. 27.
[y] Dan. xi. 45.
[z] Is. iv. 3.
[a] Is. xxxv. 8; iii. 1.
[b] Num. xxv. 1.
¶ This was in the plains of Moab, beyond Jordan (Num. xxxiii. 49; Josh. iii. 1); but, as no stream of water could reach this plain from the temple, the language must be symbolical, as the valley of Jehoshaphat. Shittim may signify thorns, and may figuratively represent the most uncultivated and ferocious inhabitants of the earth receiving the gospel of Christ, and being civilised and saved by it.—CLARKE.

ments denounced against the Church's enemies are chiefly for their hatred and cruelty against his servants."—(*Lowth.*)—The restoration of the Jews, and the final decisive victory of true religion over all opposers, are the events more especially foretold. It does not appear that these predictions at all referred to any of the judgments executed on the enemies of the Jews after the Babylonish captivity; but it is evident that they are not yet fully accomplished, and that they coincide with various other prophecies. The preceding chapter led us, in the series of prophecy, to the establishment of Christianity, the destruction of Jerusalem, and the dispersion of the unbelieving Jews. This was called "the captivity of Judah and Jerusalem," from which God will bring them back by their conversion to Christ; and this event will be attended or followed by the more complete calling of the Gentiles into the Church. At that period the Lord will gather, in his providence, all the nations which continue at enmity with his people, that, by warring against them, they may bring destruction on themselves.—The valley of Jehoshaphat may either mean the valley in which the Lord destroyed the numerous enemies of that prince (2 Chron. xx.); or, alluding to the word *Jehoshaphat*, which signifies *the* LORD *hath judged*, it may refer to the judgment which God will denounce and execute on his enemies. Then and there he will plead the cause of his people, and avenge them upon those who had scattered them amongst the nations, and seized upon their land.—*Scott.*

THE VALLEY OF DECISION.—Ver. 14. "Multitudes, multitudes in the valley of decision," the same which before was called the "valley of Jehoshaphat," or of "the judgment of the Lord," for the "day of the Lord is near" in that valley. Note, 1. The judgment-day, that day of the Lord, has all along been looked upon, and spoken of, as "nigh at hand." Enoch said, "Behold, the Lord comes," as if the Judge were then standing before the door; because it is certain that that day will come, and will come according to the appointment, and a "thousand years with God are but as one day;" things are ripening apace for it; we ought always to be ready for it, because "our" judgment is at hand. 2. The day of judgment will be the "day of decision," when every man's eternal state will be determined, and the controversy that has been long depending between the kingdom of Christ and that of Satan, shall be finally decided, and an end put to the struggle. "The valley of the distribution of judgment" (so the Chaldee), when "every man shall receive according to the things done in the body." "The valley of thrashing;" so the margin, carrying on the metaphor of the "harvest." The proud enemies of God's people will then be crushed and broken to pieces, and made as the "dust of the summer thrashing-floors." 3. Innumerable multitudes will be gathered together to receive their final doom in that day. As in the destruction of Gog we read of the valley of "Hamon-gog," and the city of "Hamonah" (Ezek. xxxix. 15, 16), both signifying the "multitude" of the vanquished enemies; it is the word here used, "Hamonim, Hamonim," expressed by way of admiration. O what vast multitudes of sinners will Divine justice be glorified in the ruin of at that day! "A multitude of living," says one of the rabbins, "and a multitude of dead," for Christ shall come to judge both "the quick and the dead."

ABUNDANCE OF SPIRITUAL BLESSING.—Ver. 18. (1.) The "streams" of this plenty overflow the land and enrich it; "The mountains shall drop new wine," and "the hills shall flow with milk;" such great abundance shall they have of suitable provision, both for "babes" and "strong men." It speaks the abundance of vineyards, and all fruitful trees; and the abundance of cattle in the pastures that fill them with milk. And, to make the corn-land fruitful, the "rivers of Judah shall flow with water," so that the country shall be like the garden of Eden, well watered everywhere, and greatly "enriched" (Ps. lxv. 9). But this seems to be meant spiritually; the graces and comforts of the new covenant are compared to "wine and milk" (Isa. lv. 1), and the Spirit to "rivers of living water" (John vii. 38). And these gifts abound much more under the New Testament than they did under the old; when believers receive "grace for grace from Christ's fulness," when they are enriched with "everlasting consolations," and "filled with joy and peace in believing," then "the mountains drop new wine," and "the hills flow with milk. Drink ye," drink abundantly, O beloved. When there is a plentiful effusion of the Spirit of grace, then the "rivers of Judah flow with water," and make glad, not only "the city of our God" (Ps. xlvi. 4), but the whole land. (2.) The "fountain" of this plenty is in the "house of God," whence the streams take their rise; as those "waters of the sanctuary" (Ezek. xlvii. 1), from "under the threshold of the house," and the river of life "out of the throne of God and the Lamb" (Rev. xxii. 1). The Psalmist, speaking of Zion, says, "All my springs are in thee" (Ps. lxxxvii. 7). Those that take temporal blessings to be meant in the former part of the verse, yet by this "fountain" out of "the house of the Lord" understand the grace of God, which, if we abound in temporal blessings, we have so much the more need of, that we may not abuse them. Christ himself is this Fountain; his merit and grace cleanse us, refresh us, and make us fruitful. This here is said to water "the valley of Shittim," which lay a great way off from the temple at

them a flame burneth: the land *is* as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

4 The appearance of them *is* as the appearance of horses; and as horsemen, so shall they run.

5 Like [g]the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

6 Before their face the people shall be much pained; all faces shall gather [3]blackness.†

7 They shall [h]run like mighty men; they shall [i]climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks:

8 Neither shall one thrust another; they shall walk every one in his path: and *when* they fall upon the [4]sword, they shall not be wounded.

9 They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows‡ like a thief.

10 The [k]earth shall quake before them; the heavens shall tremble: [l]the sun and the moon shall be dark, and the stars shall withdraw their shining:

11 And the LORD shall [m]utter his voice before his army;§ for his camp *is* very great: for *he is* strong that executeth his word: for [n]the day of the LORD *is* great and very terrible; and who can abide it?

12 ¶ Therefore also now, saith the LORD, [o]Turn ye *even* to me with all your heart, and with fasting, and with weeping, and with mourning;

13 And [p]rend your heart,‖ and not your garments, and turn unto the LORD your God: [q]for he *is* gracious and merciful, slow to anger, and of great kindness, [r]and repenteth him of the evil.

14 Who knoweth *if* he will return and repent, and leave a blessing behind him, *even* a meat-offering and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, sanctify a fast, call a solemn assembly;

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[g] Nah. iii. 2, 3.

[3] *Pot.*

† The inhabitants of the land shall be in great pain and anguish under the apprehension of their coming; they shall be seized with such a dread and fear as shall make their visage look black and ghastly, like persons who are dying (comp. Jer. viii. 21; Nah. ii. 10).—LOWTH.

[h] Ps. xix. 5.

[i] 2 Sam. v. 8.

[4] *Dart.*

‡ *They shall enter in at the windows.*—Where they can find the first entrance, there they will through, and nothing shall keep them out. *Like a thief.* — Suddenly, unexpectedly, to spoil, at least, if not to kill and destroy: locusts and soldiers will do this.-POOLE.

[k] Ps. cxiv. 7.

[l] Luke xxi. 25, 26.

[m] 2 Sam. xxii. 14, 15.

§ Like a leader or general, he can command this his army, and make the meanest parts of creation the instruments of his vengeance. — LOWTH.

[n] Am. v. 18, 20.

[o] Deut. iv. 29, 30.

[p] Ps. li. 17.

‖ *Rend your heart.*—Lay them open, that they may be thoroughly cleansed; remove iniquity from your heart, as the Chaldee paraphrast. *And not your garments*—as hypocrites do, who, in sudden or great troubles, easily stoop to tear a loose garment, but hardly are brought to rend their hearts; what God expecteth most they cannot be persuaded to, but what he careth least for they are ready to do. Be not such hypocrites before God, who cannot be mocked, nor spare them who dare do it; let your garments escape if you please; but your hearts, break them, circumcise them (Deut. x. 16).—POOLE.

[q] Ex. xxxiv. 6, 7. Rom. v. 20, 21.

[r] Ps. cvi. 45. Jer. xviii. 7, 8.

¶ The porch was the ordinary place where the people prayed when incense was offered (Luke i. 10); and the priests, having offered, came toward the porch from the altar, and there prayed for and with the people, and blessed them: for which end, it seems, the people waited for Zacharias (Luke i. 21, 22).—HUTCHESON.

[s] Ex. xxxii. 12, 13. Is. xxxvii. 20.

[t] Ez. xxxvi. 4-7.

[u] Is. xlii. 13.

[x] Ez. xxxiv. 29.

* *Into a land*—viz., that multitude of insects shall be carried away out of your land, and, like a great army, the body of it shall be driven into the wilderness—the vanguard into the lake of Sodom, towards the east, and the rereward into the Mediterranean Sea, towards the west.—DIODATI.

† That a strong and pestilential smell arises from the putrid heaps of locusts, whether driven upon land, or cast up from the sea, in which they have perished, appears from the testimony of many writers. Among various other authorities to the same effect, St Jerome is quoted by Bochart as saying, that, in his time, those troops of locusts which covered Judea, were cast by the wind into the sea; and that, when the waters threw them up, their smell caused a pestilence. Thevenot says of them, "They live not above six months: and when dead, the stench of them so corrupts and infects the air, that it often occasions dreadful pestilences." — NEWCOME.

[5] *Magnified to do.*

[y] Deut. iv. 32. Jer. xxxiii. 3.

‡ As the locusts had done great things in destroying the fruits of the earth, "the Lord would do great things" in rendering the fields and pastures abundantly fruitful.—SCOTT.

§ As the cattle had their share in the dearth (chap. i. 18, 20), so now they shall receive comfort in the return of plenty.—LOWTH.

[z] Is. xli. 16. Zech. ix. 9. Luke i. 46, 47.

[a] 1 Tim. iv. 3-5.

[b] Gen. xxviii. 14. Is. xiv. 1.

16 Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet:

17 Let the priests, the ministers of the LORD, weep between the porch and the altar,¶ and let them say, [s]Spare thy people, O LORD, [t]and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where *is* their God?

18 ¶ Then will the LORD [u]be jealous for his land, and pity his people.

19 Yea, the LORD will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith; [x]and I will no more make you a reproach among the heathen:

20 But I will remove far off from you the northern *army*, and will drive him into a land* barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea: and his stink shall come up, and his ill savour shall come up,† because he hath [5]done great things.

21 ¶ Fear not, O land; be glad and rejoice: [y]for the LORD will do great things.‡

22 Be not afraid, ye beasts of the field:§ for the pastures of the wilderness do spring, for the tree beareth her fruit, the fig-tree and the vine do yield their strength.

23 Be glad then, ye children of Zion, and [z]rejoice in the LORD your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first *month*.

24 And the floors shall be full of wheat, and the fats shall overflow with wine and oil.

25 And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you.

26 And ye shall eat in plenty, and be satisfied, [a]and praise the name of the LORD your God, [b]that hath dealt wondrously with you; and my people shall never be ashamed.

of spoil, yet they are "as a strong people set in battle array;" "they shall march every one on his ways," straight forward, as if they had been trained up by the discipline of war to keep their post, and observe their right-hand man. "They shall not break their ranks, nor one thrust another." Their number and swiftness shall breed no confusion. See how God can make creatures to act by rule that have no reason to act by, when he designs to serve his own purposes by them. And see how necessary it is that those who are employed in any service for God should observe order, and keep ranks, should diligently go on in their own work, and not stand in one another's way. 4. They are very *swift;* they "run like horsemen," run "like mighty men," they "run to and fro in the city," and "run upon the wall." When God "sends forth his command on earth," his word "runs very swiftly" (Ps. cxlvii. 15). Angels have wings, and so have locusts, when God makes use of them.—*Henry.*

OUTPOURING OF THE SPIRIT.—Ver. 28-32. The apostle Peter quoted almost the whole of this passage in addressing the Jews on the day of Pentecost, as a prediction of those events which then began to take place. It stands in the history (Acts ii. 16-21) nearly according to the Septuagint, yet with some immaterial variations. The apostle also cites it as predicting the conversion of the Gentiles (Rom. x. 11-21). After the events before more expressly foretold, or "in the latter days," the times of the Messiah, the LORD promised to "pour out his Spirit upon all flesh."—"Though the Jews only are enumerated, there is a latent reference to the effusion of the Spirit on the Gentiles also, in the times of gospel-dispensation."—(*Bp. Newcome.*)—This promise began to be accomplished on the day of Pentecost, when the Holy Spirit was poured out on the apostles, and on the assembled multitude, of whom great numbers were converted; and it was continued in the converting grace and supernatural gifts conferred on the Jews and Gentiles through many nations. Then the sons and daughters of the Jews became prophets, and exercised many miraculous powers; both old and young men were favoured with prophetic dreams and visions; and even servants and handmaidens, though in a state of slavery, were made partakers of the sanctifying grace and the extraordinary gifts of the Holy Spirit. But it is predicted that, about that time, God would begin to shew signs of his awful displeasure against the Jewish nation; and that extraordinary appearances in the heavens and upon the earth would be presages of the approaching destruction of Jerusalem and the Jewish Church and state, which would be attended with immense bloodshed, terrible conflagrations, and pillars of smoke, such as ascend from the flames of burning cities. Then would the sun and moon be darkened, or be turned into blood. This foretold either the tremendous appearances in the heavens which preceded these calamities, or the total unhinging of the Jewish constitution, the subversion of all rule and authority in Church and state, and those horrid intestine convulsions and massacres which made way for the final destruction of the city and temple; by the just judgment of God, who, on that great and terrible day of vengeance, poured his wrath on the devoted Jews by the hands of the Romans. But, in the midst of all these calamities, there would be deliverance and salvation for all who should "call upon the name of the LORD."—"This St Paul explains of those who give themselves up unto Christ, and profess themselves his disciples."—(*Lowth.*)—"Neither is there any way or means to escape the terribleness of this judgment, but by believing in the Lord Christ and calling upon his name. For in the Church of God only shall salvation be had, and deliverance from the wrath to come, which salvation shall lie open, both to the believers of the Gentiles and to the remnant of those Jews whom the Lord shall call."—(*Bp. Hall.*)—It is evident, that what is here spoken of, "calling on the name of JEHOVAH," is repeatedly in the New Testament applied to "calling on the name of Christ." And it is remarkable that those who embraced Christianity, and "honoured the Son even as they honoured the Father," separated from the unbelieving Jews before the siege of Jerusalem, and were preserved from the miseries here predicted; while the unbelieving Jews, while they professed to "call on the name of the LORD," were overwhelmed by them; for "he that honoureth not the Son, honoureth not the Father." He "that hath not the Son, hath not the Father;" and the Supreme Being, which is worshipped by those who refuse adoration to EMMANUEL, is not the true God, "the God of Abraham," "the God and Father of our Lord Jesus Christ," but an idol, the creature of vain man's reasonings and imaginations. "In the remnant," &c. This seems more immediately to point out the Jews who embraced Christianity in the primitive times; yet it may also include all, whether Jews or Gentiles, to the end of time, who shall be called to the fellowship of our Lord Jesus Christ.—*Scott.*

CHAP. III. SCOPE OF THE PROPHECY.—Ver. 1, 2. "The following prophecy relates to the latter times of the world, when, upon their conversion, God shall deliver the Jews from their oppressors, and restore them to their own land.—Since all nations are summoned to answer the impeachment here mentioned, we may suppose the word *Israel* to comprehend the faithful in all ages; and then we may observe that the judg-

27 And ye shall know that [c]I *am* in the midst of Israel, and [d]*that* I *am* the LORD your God, and none else: and my people shall never be ashamed.

28 ¶ And it shall come to pass afterward, [e]*that* I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:

29 And also upon the servants and upon the handmaids in those days will I pour out my Spirit.

30 And [f]I will shew wonders in the heavens‖ and in the earth, blood, and fire, and [g]pillars of smoke.

31 The [h]sun shall be turned into darkness, and the moon into blood,¶ before [i]the great and the terrible day of the LORD come.

32 And it shall come to pass, [k]*that* whosoever shall call on the name of the LORD shall be delivered:* [l]for in mount Zion and in Jerusalem† shall be deliverance, as the LORD hath said, [m]and in the remnant whom the LORD shall call.

CHAPTER III.

1 *God's judgments against the enemies of his people.*
18 *His blessing upon the church.*

FOR, behold, in those days,* and in that time, [a]when I shall bring again the captivity of Judah and Jerusalem,

2 I will [b]also gather all nations, and will bring them down into the valley of Jehoshaphat, and [c]will plead with them there for my people, and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.

4 Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? [d]will ye render me a recompence? and if ye recompense me, [e]swiftly *and* speedily will I return your recompence upon your own head;

5 Because [f]ye have taken my silver and my gold, and have carried [g]into your temples my goodly [1]pleasant things:

6 The children also of Judah, and the children of Jerusalem, [h]have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, [i]I will raise them out of the place whither ye have sold them, [k]and will return your recompence upon your own head:

8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the LORD hath spoken *it*.

9 ¶ Proclaim ye this among the Gentiles; Prepare war,† [l]wake up the mighty men, let all the men of war draw near, let them come up:

10 Beat [m]your ploughshares into swords, and your pruning-hooks into spears: let the weak say, I *am* strong.

11 [n]Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy [o]mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoshaphat; [p]for there will I sit to judge all the heathen round about.

13 Put ye in the sickle;‡ for the harvest is ripe: come, get you down; for the press is full, the fats overflow: for their wickedness *is* great.

14 Multitudes,§ multitudes in the valley of decision:‖ [q]for the day of the LORD *is* near in the valley of decision.

15 The [r]sun and the moon shall be darkened, and the stars shall withdraw their shining.

16 The LORD also shall [s]roar out of Zion, and utter his voice from Jerusalem; [t]and the heavens and the earth shall shake: but the LORD *will be* the hope of his people, [u]and the strength of the children of Israel.

17 So [x]shall ye know that I *am* the LORD your God dwelling in Zion, [y]my holy mountain; then shall [z]Jerusalem be holy, and [a]there shall no strangers pass through her any more.

18 ¶ And it shall come to pass in that day, *that* the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the LORD, and shall water [b]the valley of Shittim.¶

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[e] Is. xii. 6. Zeph. iii. 17. Rev. xxi. 3.
[d] Is. xlv. 5, 18.
[e] Prov. i. 23. John vii. 39.
[f] Acts ii. 19, 20. Rev. vi. 12-17.
‖ Very great slaughter, and the burning of many towns, and even of a part of Jerusalem itself, preceded the destruction of the city and the temple, and the total subversion of the Jewish polity, by the Romans. — NEWCOME.
[g] Gen. xix. 28. Rev. xviii. 9, 18.
[h] Matt. xxiv. 29. Rev. vi. 12, 13.
¶ That is, into the colour of blood.—HARMER.
[i] Mal. iv. 1, 5.
[k] Acts ii. 21. Rom. x. 11-14.
This St Paul (Rom. x. 13) explains of those who give themselves up to Christ, and profess themselves his disciples, that being the most effectual means of escaping the judgments coming upon the unbelieving Jews, and likewise of being delivered from the wrath to come (see Luke xxi. 22; 1 Thes. ii. 16).—LOWTH.
[l] John iv. 22. Rom. xi. 26.
† *In mount Zion and in Jerusalem.*—Understand these words figuratively of the Church of God, which, having been first seated in mount Zion and Jerusalem, and thence extended all the world over (Luke xxiv. 47), carried the name thereof along with it.—POCOCK.
[m] John x. 16. Acts ii. 39. Rom. viii. 28.

CHAP. III.

* *In those days, &c.*—The time called "the last days" (ch. ii. 28; comp. Acts ii. 17), comprehending all the time between the first and second appearance of the Messiah (Is. ii. 2). *Bring again the captivity*—in the latter times of the world.—LOWTH.
[a] Deut. xxx. 3.
[b] Zeph. iii. 8. Rev. xvi. 14, 16.
[c] Is. lxvi. 16.
[d] Ez. xxv. 12-17.
[e] Deut. xxxii. 35.
[f] 2 Kings xii. 18.
[g] 1 Sam. v. 2-5.
[1] *Desirable.*

[b] Deut. xxviii. 32, 68. Ez. xxvii. 13.
[i] Is. xlix. 12.
[k] Jud. i. 7.
† *Proclaim; prepare war.*—This is a challenge, publicly proclaimed, to the enemies of Israel and of the Church, to excite themselves and each other to a combined assault. Let not only such as had been trained up to arms, and were warriors inured to battle, draw near; but let the husbandmen change their instruments of tillage into swords and spears; let the feeble and timid assume courage and affect strength; and let the heathen collect all their forces to battle against the worshippers of Jehovah.—SCOTT.
[l] Is. viii. 9, 10. Ez. xxxviii. 7.
[m] Is. ii. 4.
[n] Ez. xxxviii. 9-18.
[o] Ps. ciii. 20.
[p] Ps. ii. 8, 9.
‡ *Put ye in the sickle.*—This is addressed to the Israelites, who are the instruments of God's vengeance. They are to cut down, as the people were ripe for destruction.—BOOTHROYD.
§ O what multitudes, what infinite multitudes of wicked sinners, shall then and there be adjudged!—BISHOP HALL.
‖ *The valley of decision* is the same with the valley of Jehoshaphat abovementioned, the place where the great cause shall be decided between God and his enemies.—LOWTH.
[q] Ps. xxxvii. 13.
[r] Matt. xxiv. 29.
[s] Is. xlii. 13.
[t] Ez. xxxviii. 19.
[u] 1 Sam. xv. 29.
[x] ii. 27.
[y] Dan. xi. 45.
[z] Is. iv. 3.
[a] Is. xxxv. 3; iii. 1.
[b] Num. xxv. 1.
¶ This was in the plains of Moab, beyond Jordan (Num. xxxiii. 49; Josh. iii. 1); but, as no stream of water could reach this plain from the temple, the language must be symbolical, as the valley of Jehoshaphat. Shittim may signify thorns, and may figuratively represent the most uncultivated and ferocious inhabitants of the earth receiving the gospel of Christ, and being civilised and saved by it.—CLARKE.

ments denounced against the Church's enemies are chiefly for their hatred and cruelty against his servants."—(*Lowth.*)—The restoration of the Jews, and the final decisive victory of true religion over all opposers, are the events more especially foretold. It does not appear that these predictions at all referred to any of the judgments executed on the enemies of the Jews after the Babylonish captivity; but it is evident that they are not yet fully accomplished, and that they coincide with various other prophecies. The preceding chapter led us, in the series of prophecy, to the establishment of Christianity, the destruction of Jerusalem, and the dispersion of the unbelieving Jews. This was called "the captivity of Judah and Jerusalem," from which God will bring them back by their conversion to Christ; and this event will be attended or followed by the more complete calling of the Gentiles into the Church. At that period the Lord will gather, in his providence, all the nations which continue at enmity with his people, that, by warring against them, they may bring destruction on themselves.—The valley of Jehoshaphat may either mean the valley in which the Lord destroyed the numerous enemies of that prince (2 Chron. xx.); or, alluding to the word *Jehoshaphat*, which signifies *the* LORD *hath judged*, it may refer to the judgment which God will denounce and execute on his enemies. Then and there he will plead the cause of his people, and avenge them upon those who had scattered them amongst the nations, and seized upon their land.—*Scott.*

THE VALLEY OF DECISION.—Ver. 14. "Multitudes, multitudes in the valley of decision," the same which before was called the "valley of Jehoshaphat," or of "the judgment of the Lord," for the "day of the Lord is near" in that valley. Note, 1. The judgment-day, that day of the Lord, has all along been looked upon, and spoken of, as "nigh at hand." Enoch said, "Behold, the Lord comes," as if the Judge were then standing before the door; because it is certain that that day will come, and will come according to the appointment, and a "thousand years with God are but as one day;" things are ripening apace for it; we ought always to be ready for it, because "our" judgment is at hand. 2. The day of judgment will be the "day of decision," when every man's eternal state will be determined, and the controversy that has been long depending between the kingdom of Christ and that of Satan, shall be finally decided, and an end put to the struggle. "The valley of the distribution of judgment" (so the Chaldee), when "every man shall receive according to the things done in the body." "The valley of thrashing;" so the margin, carrying on the metaphor of the "harvest." The proud enemies of God's people will then be crushed and broken to pieces, and made as the "dust of the summer thrashing-floors." 3. Innumerable multitudes will be gathered together to receive their final doom in that day. As in the destruction of Gog we read of the valley of "Hamon-gog," and the city of "Hamonah" (Ezek. xxxix. 15, 16), both signifying the "multitude" of the vanquished enemies; it is the word here used, "Hamonim, Hamonim," expressed by way of admiration. O what vast multitudes of sinners will Divine justice be glorified in the ruin of at that day! "A multitude of living," says one of the rabbins, "and a multitude of dead," for Christ shall come to judge both "the quick and the dead."

ABUNDANCE OF SPIRITUAL BLESSING.—Ver. 18. (1.) The "streams" of this plenty overflow the land and enrich it; "The mountains shall drop new wine," and "the hills shall flow with milk;" such great abundance shall they have of suitable provision, both for "babes" and "strong men." It speaks the abundance of vineyards, and all fruitful trees; and the abundance of cattle in the pastures that fill them with milk. And, to make the corn-land fruitful, the "rivers of Judah shall flow with water," so that the country shall be like the garden of Eden, well watered everywhere, and greatly "enriched" (Ps. lxv. 9). But this seems to be meant spiritually; the graces and comforts of the new covenant are compared to "wine and milk" (Isa. lv. 1), and the Spirit to "rivers of living water" (John vii. 38). And these gifts abound much more under the New Testament than they did under the old; when believers receive "grace for grace from Christ's fulness," when they are enriched with "everlasting consolations," and "filled with joy and peace in believing," then "the mountains drop new wine," and "the hills flow with milk. Drink ye," drink abundantly, O beloved. When there is a plentiful effusion of the Spirit of grace, then the "rivers of Judah flow with water," and make glad, not only "the city of our God" (Ps. xlvi. 4), but the whole land. (2.) The "fountain" of this plenty is in the "house of God," whence the streams take their rise; as those "waters of the sanctuary" (Ezek. xlvii. 1), from "under the threshold of the house," and the river of life "out of the throne of God and the Lamb" (Rev. xxii. 1). The Psalmist, speaking of Zion, says, "All my springs are in thee" (Ps. lxxxvii. 7). Those that take temporal blessings to be meant in the former part of the verse, yet by this "fountain" out of "the house of the Lord" understand the grace of God, which, if we abound in temporal blessings, we have so much the more need of, that we may not abuse them. Christ himself is this Fountain; his merit and grace cleanse us, refresh us, and make us fruitful. This here is said to water "the valley of Shittim," which lay a great way off from the temple at

19 [c]Egypt shall be a desolation, and [d]Edom shall be a desolate wilderness, [e]for the violence *against* the children of Judah, because they have shed innocent blood in their land.

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[c] Is. xi. 15.
[d] Is. xxxiv. 1, &c.
[e] Ps. cxxxvii. 7.
[f] Ex. xxxvii. 25.
[g] Is. iv. 4.
[2] Or, *even I the LORD that dwelleth.*

20 But [f]Judah shall dwell for ever, and Jerusalem from generation to generation.

21 For [g]I will cleanse their blood *that* I have not cleansed: [2]for the LORD dwelleth in Zion.

THE BOOK OF AMOS.

CHAPTER I.

1 God's judgments upon Syria, 6 the Philistines, 9 Tyrus, 11 Edom, 13 and Ammon.

THE words of Amos, who was among the herdmen of [a]Tekoa, which he saw* concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake.

2 And he said, [b]The LORD will roar from Zion,† and utter his voice from Jerusalem; and [c]the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

3 ¶ Thus saith the LORD, For three transgressions of Damascus, and for four, I will not turn away *the punishment* thereof; because they have thrashed Gilead‡ with thrashing instruments of iron:

4 But [d]I will send a fire into the house of Hazael, which shall devour the palaces of Benhadad.

5 I will [e]break also the bar§ of Damascus, and cut off the inhabitant from [1]the plain of Aven, and him that holdeth the sceptre from [2]the house of Eden: and the people of Syria shall go into captivity unto Kir,‖ saith the LORD.

6 ¶ Thus saith the LORD, For [f]three transgressions of Gaza,¶ and for four, I will not turn away *the punishment* thereof; because they carried away captive the whole captivity, to deliver *them* up to Edom:

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof:

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CHAP. I.

[a] 2 Sam. xiv. 2.
* *Which he saw*—which came to him in a vision.—BOOTHROYD.
[b] Prov. xx. 2.
† Where he shall give tokens of his especial residence. God's anger, when he speaks to us by his judgments, is fitly compared to the roaring of a lion (see Jer. xxv. 30; Joel iii. 16).—LOWTH.
[c] Is. xxxiii. 9.
‡ That is, the inhabitants of it. This country lay beyond Jordan, and was inhabited by the Reubenites and Gadites, and the half tribe of Manasseh, who were used in a very cruel manner by Hazael, king of Syria, as was foretold by Elisha (2 Kings viii.12), not literally, as in 2 Sam. xii. 31, but by him they were beset, oppressed, and crushed, as the corn of the thrashing-floor. —GILL.
[d] Jud. ix. 19, 20, 57. Jer. xvii. 27.
[e] Is. xliii. 14.
§ That is, force the gates. — WILLIAMS.
[1] *Bikath-aven.*
[2] *Beth-eden.*
‖ "Kir," in Media, is meant: (see Isa. xxii. 6).—GILL.
[f] 3, 9, 11.
¶ *Gaza.*—It was one of the five communalities, or principalities of the Philistines, by which are meant all the rest. *The whole* — viz., without any distinction of quality, sex, or age, &c. Or, in perpetual and irrevocable slavery (see 2 Chron. xxi. 16, 17; Joel iii. 6). — DIODATI.
[g] Is. xx. 1.
[h] Ps. lxxxi. 14.
* To turn the hand is the same as to inflict punishment (see Ps. lxxxi. 14; Is. i. 25; Zech. xiii. 7).—LOWTH.
[i] Is. xiv. 29-31.
† This destructive "fire" or siege, by Nebuchadnezzar, lasted thirteen years, and ended in the destruction of this ancient city. It was finally ruined by Alexander, and is now only a place for a few poor fishermen to spread their nets upon.—CLARKE.
[k] Ez. vii. 9.
‡ *I will send a fire.* — Nebuchadnezzar subdued the Edomites (Jer. xxv. 9, 21; xxvii. 3, 6). Judas Maccabeus obtained a great victory over them (1 Mac. v. 3), probably after they had left the Nabatheans in consequence of a sedition, and had settled to the south of Judah; for it seems that the Babylonian conquests had compelled them to take refuge in that part of Arabia. Afterwards Hyrcanus reduced them under subjection, and permitted them to remain in their country, on condition that they conformed to the Jewish laws. Teman and Bozrah were cities of Idumea.—NEWCOME.
[1] Is. v. 8.
§ This was the capital city of the Ammonites, who were conquered by Nebuchadnezzar (Jer. xxvii. 5, 6).—NEWCOME.
[m] Job xxxix. 25.
[n] Ps. lxxxiii. 15.
[o] Jer. xlix. 3.

8 And [g]I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon; and I will [h]turn mine hand* against Ekron; [i]and the remnant of the Philistines shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD, For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:

10 But I will send a fire† on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD, For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he [k]kept his wrath for ever:

12 But I will send a fire‡ upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD, For three transgressions of the children of Ammon, and for four, I will not turn away *the punishment* thereof; because they have ripped up the women with child of Gilead, that they might [1]enlarge their border:

14 But I will kindle a fire in the wall of Rabbah,§ and it shall devour the palaces thereof, [m]with shouting in the day of battle, [n]with a tempest in the day of the whirlwind:

15 And [o]their king shall go into captivity, he and his princes together, saith the LORD.

Jerusalem, on the other side of Jordan, and was a dry and barren valley; which intimates that gospel-grace, flowing from Christ, shall reach far, even to the Gentile world, to the most remote regions of it, and shall make them to abound in the fruits of righteousness, which had long lain as the barren wilderness. This "grace" is a "fountain" overflowing, ever flowing, from which we may be continually "drawing," and yet need not fear its being "drawn dry." This fountain comes "out of the house of the Lord;" for those that would partake of the promised graces and comforts must diligently and constantly attend upon instituted ordinances: and "from the house of the Lord" above, from his temple in heaven, flows all that good which here we are daily tasting the streams of, but hope to be "shortly," hope to be "eternally," drinking at the fountain-head of.—*Henry.*

CHAP. I. THE AUTHOR.—Ver. 1. The person by whom this prophecy was sent was Amos, "who was among the herdmen of Tekoa," and was one of them. Some think he was a "rich dealer" in cattle: the word is used concerning the king of Moab (2 Kings iii. 4). "He was a sheep-master:" it is probable that he got money by that business, and yet he must quit it, to follow God as a prophet. Others think he was a "poor keeper" of cattle, for we find (chap. vii. 14, 15), that he was withal a "gatherer of wild figs," a poor employment, by which we may suppose he could but just get his bread, and that God took him, as he did David, from "following the flock," and Elisha, from "following the plough." Many were trained up for great employments, in the quiet, innocent, contemplative business of "shepherds." When God would send a prophet to reprove and warn his people, he employed a "shepherd," a herdsman, to do it, for they had made themselves "as the horse and mule that have no understanding"—nay, worse than the "ox that knows his owner." God sometimes "chooses the foolish things of the world to confound the wise" (1 Cor. i. 27). Note, Those whom God has endued with abilities for his service ought not to be "despised" or "laid aside" for the meanness either of their original, or of their beginnings. Though Amos himself is not ashamed to own that he was a "herdsman," yet others ought not to upbraid him with it, or think the worse of him for it.—*Henry.*

INDICTMENT AGAINST THE NATION.—Ver. 3-5. The prophet first began with denouncing judgments against the several oppressors of his people. Damascus was the capital of Syria. *Three and four*, or *seven, transgressions*, do not mean an exact number of offences, but intimate that in many things the persons spoken of had provoked the wrath of God, and were ripe for vengeance; and one offence is mentioned as more aggravated than the others, which was the immediate cause of their calamities. This, in the case of the Syrians, was their oppression of the inhabitants of Gilead beyond Jordan, whom they treated with as great cruelty as if they had thrashed them with thrashing instruments of iron; or perhaps they actually tortured, in this inhuman manner, such of them as fell into their hands. "This alludes to the thrashing wain, described by Isaiah, chap. xli. 15. It moved on serrated wheels, and at once forced out the grain, and cut the straw."—(*Bp. Newcome.*) "Hence the word is used for the weak being crushed by the mighty."—(*Lowth.*) Therefore, the wrath of God as a consuming fire would enter *the house*, or *among the descendants*, of Hazael king of Syria, and consume those palaces that Benhadad his predecessor had erected at Damascus, or those which his son Benhadad should inhabit. The Lord would also break down the bar of that city, open her gates to the besiegers, cut off the inhabitants of the open country, wrest the sceptre from the hands of the reigning family, and carry the people captive into Kir, in the land of Media.

OPPRESSORS CUT OFF.—Ver. 6-8. Gaza, Ashdod, Ashkelon, and Ekron were the principal cities of Philistia: probably Gath was at this time in the possession of the kings of Judah.—The Philistines had added to their other crimes a recent instance of cruel revenge against the people of God. On some occasion they had taken captive a multitude of Jews or Israelites, and had sold the whole company as slaves to the Edomites, who would be sure to treat them with the utmost rigour. The Lord would therefore no longer delay to punish them according to their deserts, but would destroy their cities, dethrone their princes, and extirpate the remnant of the nation.—This was executed afterwards by the Assyrians, Jews, and Chaldeans. Ver. 9, 10. The Tyrians had forgotten the brotherly covenant that had subsisted between David and Solomon, kings of Judah, and Hiram king of Tyre, and other treaties of amity, which had been entered into for their reciprocal advantage, and they had been guilty of great cruelty to the nation, after the example of the Philistines. This provoked God to send

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CHAPTER II.

1 God's wrath against Moab, 4 Judah, 6 and Israel. 9 God complaineth of his people's unthankfulness.

THUS saith the LORD, [a]For three transgressions of Moab,* and for four, I will not turn away *the punishment* thereof; because he burnt the bones of the king of Edom into lime:†

2 But I will send a fire upon Moab, and it shall devour the palaces of [b]Kirioth,‡ and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet.

3 And I will cut off the judge§ from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD, [c]For three transgressions of Judah,‖ and for four, I will not turn away *the punishment* thereof; [d]because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked:

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD, [e]For three transgressions of Israel, and for four, I will not turn away *the punishment* thereof; [f]because they sold the righteous for silver, and the poor for a pair of shoes;¶

7 That pant after the dust of the earth* on the head of the poor, [g]and turn aside the way of the meek: and a man and his father will go in unto the *same* [1]maid, [h]to profane my holy name:

8 And they lay *themselves* down upon clothes laid to pledge† [i]by every altar, and they drink the wine of the condemned *in* the house of their god.

9 ¶ Yet destroyed I the Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

10 Also [k]I brought you up from the land of Egypt, [l]and led you forty years through the wilderness, [m]to possess the land of the Amorite.

11 And [n]I raised up of your sons for prophets, and of your young men for Nazarites. [o]*Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink; [p]and commanded the prophets, saying, Prophesy not.

13 Behold, I am pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the swift,‡ and the strong shall not strengthen his force, neither shall the mighty deliver [2]himself:

15 Neither shall he stand that handleth the bow; and *he that is* swift of foot shall not deliver *himself:* neither shall he that rideth the horse deliver himself.

16 And *he that is* [3]courageous among the mighty shall flee away naked in that day, saith the LORD.

CHAPTER III.

1 The necessity of God's judgments against Israel. 9 The publication and causes thereof.

HEAR this word that the LORD hath spoken against you, O children of Israel, [a]against the whole family [b]which I brought up from the land of Egypt, saying,

2 You [c]only have I known* of [d]all the families of the earth; [e]therefore I will [1]punish you for all your iniquities.

3 Can two walk† together, except they be agreed?

4 Will a lion roar in the forest when he hath no prey? will a young lion [2]cry out of his den if he have taken nothing?

5 Can a bird fall in a snare upon the earth where no gin *is* for him? shall *one* take up a snare from the earth, and have taken nothing at all?

6 Shall a trumpet be blown in the city,‡ and the people not [3]be afraid? shall there be evil in a city, [4]and the LORD hath not done *it*?§

7 Surely the Lord GOD will do nothing, [f]but he revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but prophesy?

9 ¶ [g]Publish in the palaces at Ashdod, and in

CHAP. II.

[a] Num. xxii.-xxv.

* The land of the Moabites lay to the east of the Dead Sea.—CLARKE.

† *Into lime.*—The Chald. version says, "To plaister the walls of his house (the king of Edom's) with it." Sir Paul Ricaut says, that the walls of Philadelphia, in Natolia, were made of the bones of the besieged by the prince who took it by storm.—GILL.

[b] Jer. xlviii. 24, 41.

‡ A principal city, and thought to have been the royal city of Moab (Jer. xlviii. 24 41).—KIMCHI.

§ *The judge.*—This word denotes the supreme magistrate or governor (see Deut. xvii. 9), and is here equivalent to the king (compare Mic. v. 1).—LOWTH.

[c] Deut. xxxii. 15-27.

‖ This people lived in continual hostility to their God, from the days of David to the time of Uzziah, under whom Amos prophesied.—CLARKE.

[d] Lev. xxvi. 14, 15. Jud. ii. 17-20.

[e] 2 Kings xvii. 7-18. Hos. vii. 7-10.

[f] Is. v. 22, 23. Joel iii. 3, 6.

¶ They perverted the cause of the righteous, and gave an unjust sentence against him for a bribe of the smallest value (comp. chap. v. 11, 12; viii. 6).—LOWTH.

* They bruise the head of the poor in the dust of the earth.—NEWCOME.

[g] Is. x. 2.

[1] *Young woman.*

[h] Lev. xx. 3. Rom. ii. 24.

† *Lay upon clothes — to pledge, &c.* — This was contrary to the law (Exod. xxii. 26, 27), which required that the garments or beds which the poor had pledged should be restored before the setting of the sun.—BOOTHROYD.

[i] Is. lvii. 7. 1 Cor. viii. 10.

[k] Ex. xii. 51. Neh. ix. 8-12.

[l] Num. xiv. 34.

[m] Num. xiv. 31-35.

[n] 1 Sam. iii. 20.

[o] Is. v. 3, 4.

[p] Matt. xxi. 34-38.

‡ Neither agility of man or horse, nor vigour, numbers, or valour, would deliver the people from the judgments which were coming upon them; few would escape, and those few would be destitute fugitives in other countries, or naked captives in the hands of their enemies.—SCOTT.

[2] *His soul,* or *life.*

[3] *Strong of his heart.*

CHAP. III.

[a] Jer. viii. 3.

[b] ii. 10.

[c] Ex. xix. 5, 6.

* The more and the greater are the benefits of God towards a people, so much the more shameful is their ingratitude in despising God, and their sin the greater and more heinous.—DANÆUS.

[d] Gen. x. 32. Acts xvii. 26.

[e] Ez. ix. 6.

[1] *Visit upon.*

† *Can two walk,* &c.—They could not reasonably expect to continue in friendship and peace with God, and under his protection, while their conduct was directly contrary to his holy law.—SCOTT.

[2] *Give forth his voice.*

‡ "Shall a trumpet be blown in the city," to summon the inhabitants to the walls, yet the people find no cause of the fear of an enemy? no more would God, by his prophets, denounce these imminent judgments, if there were not just cause to expect and fear their speedy execution.—BP. HALL.

[3] *Run together.*

[4] Or, *and shall not the LORD do* somewhat?

§ *Shall there be evil in a city, and the Lord hath not done it?*—Every evil of affliction or of trouble is said to be the Lord's doing, because it cannot be done without the Lord. Wicked men, in all their plots, and in all their successes, are either the rod of God to chasten his people for their sins, or else, they are as God's furnace, to try his people's graces, and purge them from their sins. Thus the hand of the Lord is in all our sorrows.—CARYL.

[f] Gen. vi. 13; xviii. 17. John xv. 15.

[g] 2 Sam. i. 20.

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those judgments upon them, which were afterwards inflicted by Nebuchadnezzar and Alexander the Great. Ver. 11, 12. Edom, or Esau, was Jacob's brother; yet the Edomites were more cruel to the descendants of Jacob than any of the strangers by whom they were surrounded! After the example of their progenitor, they pursued the Israelites with the sword.—*Scott.*

CHAP. II. MANY SINS.—Ver. 6-8. After the prophet had given a general warning to the surrounding nations and to Judah, he more particularly, in the name of God, addressed the Israelites, to whom he was specially sent. They also had filled up, or were about to fill up, the measure of their sins, and the Lord would not avert from them the merited punishment. Several atrocious crimes were charged on them, some of which were sanctioned by the authority and example of the rulers. The smallest bribe, even the value of a pair of shoes, would induce the magistrates to give up a poor man to the will of his merciless oppressor, to be cast into prison, reduced to slavery, or put to death, though his cause and character were most evidently righteous—nay, perhaps for that very reason! The least property of a poor man, though scarcely more valuable than the dust of the earth that fell on his head, excited their covetousness, and they panted after it till they got it from him; or, as some render the clause, "They tread down the heads of the poor into the dust of the earth." Thus they perverted the cause of such as were too weak, timid, or gentle to resist their oppressions. At the same time, they were equally regardless of the Divine law, and even of common decency, in their sensual indulgences; for both the father and his son would cohabit with the same woman, to the scandal of religion—when the Gentiles themselves would not allow a man to marry his father's wife.—Instead of restoring, according to the law, the garments of the poor, when taken as pledges, they made use of them, especially when they prostrated themselves before their idols; when they feasted, or slept, or committed abomination before their altars; and the wine which they poured out as libations, or drank in their idolatrous feasts, was received as a bribe for the condemnation of innocent persons, or as a fine unjustly levied from them! The word rendered "their god" may be translated "their gods." Either the golden calves, or other idols, are evidently meant.

GREAT PROVOCATION.—Ver. 9-12. The peculiar favours that the Lord had shewn to Israel aggravated the guilt of their iniquities and idolatries. He had destroyed before their fathers the gigantic Amorites and the other formidable inhabitants of the land, on purpose to put them in possession of it. Not only were some individuals among these nations of vast stature and strength, but the whole collective body of them resembled a deep-rooted and strong oak, which the Lord, for Israel's benefit, destroyed, root, branch, and fruit together. This was only the continuation of his former favours to that nation, in delivering them from the Egyptians, and preserving them in the wilderness. He had also greatly honoured them, and provided for their spiritual good, in raising up prophets from among their sons to instruct them in his service; and he had continued this favour to the kingdom of the ten tribes, even after their revolt from the family of David and separation from the temple and worship at Jerusalem. He had likewise raised up, among their young men, Nazarites, to be examples of self-denial and devotedness to God. But instead of profiting by these undeniable and extraordinary benefits, they tempted the Nazarites to break their vows.—*Scott.*

CHAP. III. PRIVILEGE AND PUNISHMENT.—Ver. 2. "You only have I known of all the families of the earth." Note, God's Church in the world is a family dignified above "all the families of the earth." Those that know "God," are "known of him;" in Judah "is God known," and therefore Judah is more than any people known of God. God has "known" them; he has chosen them, covenanted with them, and conversed with them as his acquaintance. Now, one would think it should follow, "Therefore I will spare you, will connive at your faults, and excuse you." No, "Therefore, I will punish you for all your iniquities." Note, The distinguishing favours of God to us, if they do not serve to "restrain" us from sin, shall not serve to "exempt" us from punishment; nay, the nearer any are to God in profession, and the kinder notice he has taken of them, the more surely, the more quickly, and the more severely will he reckon with them, if they, by a course of wilful sin, profane their character, disgrace their relation to him, violate their engagements, and put a slight upon the favours and honours with which they have been distinguished. "Therefore" they shall be "punished," because their sins dishonour him, affront him, and grieve him more than the sins of others, and because it is necessary that God should vindicate his own honour, by making it appear that he hates sin, and hates it most in those that are nearest to him. If they be but "as bad as others," they shall be punished "worse than others," because it is justly expected that they should be so much "better than others." "Judgment begins at the house of God," begins "at the sanctuary."—*Henry.*

CAUSE FOR ALARM.—Ver. 4-8. These animated interrogations were intended to con-

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the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of Samaria, and behold the great tumults in the midst thereof, and the [5]oppressed in the midst thereof.

10 For they know not to do right,‖ saith the LORD, who store up violence and [6]robbery in their palaces.

11 Therefore thus saith the Lord GOD, [h]An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD, As the shepherd [7] taketh out of the mouth of the lion two legs, or a piece of an ear; [i]so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and [8]in Damascus *in* a couch.

13 Hear ye, [k]and testify in the house of Jacob, saith [l]the Lord GOD, the God of hosts,

14 That [m]in the day that I shall [9]visit the transgressions of Israel upon him, I will also visit the altars of Beth-el; ¶ and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter-house with the [n]summer-house; and the houses of ivory *shall perish, and the great houses shall have an end, saith the LORD.

CHAPTER IV.

1 *Amos reproveth Israel for oppression,* 4 *for idolatry,* 6 *and for their incorrigibleness.*

HEAR this word, ye kine of Bashan,* that *are* in [a]the mountain of Samaria, [b]which oppress the poor, which [c]crush the needy, which say to their masters, Bring, and let us drink.

2 The Lord GOD, [d]hath sworn by his holiness, that, lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.

3 And ye shall go out at the breaches, every *cow at that which is* before her; and ye shall cast [1]*them* into the palace, saith the LORD.

4 ¶ Come to Beth-el, and transgress;† at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after [2]three years:

5 And [3]offer a sacrifice of thanksgiving with leaven, and proclaim *and* publish the free-offerings; [e]for [4]this liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you cleanness of teeth‡ in all your cities, and want of bread in all your places: [f]yet have ye not returned unto me, saith the LORD.

7 And also [g]I have withholden the rain from you, when *there were* yet three months to the harvest: and I caused it to rain upon one city,§ and caused it not to rain upon another city: one piece was rained upon, [h]and the piece whereupon it rained not withered.

8 So two *or* three cities wandered unto one city, to drink water; [i]but they were not satisfied: [k]yet have ye not returned unto me, saith the LORD.

9 I have smitten you [l]with blasting and mildew: when your gardens, and your vineyards, and your fig-trees, and your olive-trees, increased, the palmer-worm devoured *them:*‖ yet have ye not returned unto me, saith the LORD.¶

10 I have sent among you the pestilence, after the manner of Egypt: [m]your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew Sodom and Gomorrah,* and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, [n]prepare to meet thy God,† O Israel.

13 For, lo, [o]he that formeth the mountains, [p]and createth the [5]wind, [q]and declareth unto man what *is* his thought, [r]that maketh the morning darkness, [s]and treadeth upon the high places of the earth, [t]The LORD, The God of hosts, *is* his name.

CHAPTER V.

1 *A lamentation for Israel.* 4 *An exhortation to repentance.* 21 *God rejecteth their hypocritical service.*

HEAR ye this word which I take up against you, *even* a lamentation,* O house of Israel.

2 The [a]virgin of Israel is fallen; she shall no more rise: [b]she is forsaken upon her land; *there is* none to raise her up.

3 For thus saith the Lord GOD, [c]The city that went out *by* a thousand shall leave an hundred, and that which went forth *by* an hundred shall leave ten, to the house of Israel.

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[5] *Oppressions.*
‖ *For they know not to do right*—*i.e.*, they will not know nor learn to do right (see Jer. v. 4; viii. 7; ix. 3).—LOWTH.
[6] *Spoil.*
[h] Is. vii. 17, &c.
[7] *Delivereth.*
[i] 1 Kings xx. 30.
[8] *On the bed's feet.*
[k] Deut. viii. 19. Acts ii. 40.
[l] Josh. xxii. 22. Is. i. 24.
[m] Ex. xxxii. 34.
[9] *Punish Israel for his transgressions.*
¶ *I will also visit the altars of Beth-el,* &c.—I will reckon with Israel for his idolatries in Dan and Beth-el, and for those altars which he hath erected there, and will cause those mis-erected altars to be beaten down to the ground (see 1 Kings xii. 29, 32).—BP. HALL.
[n] Jud. iii. 20.
* Such houses were probably called "ivory houses," just as the emperor Nero's palace, mentioned by Suetonius, was named "golden," because it was "overlaid with gold."—PARKHURST.

CHAP. IV.

* *Kine of Bashan.*—The luxury and insolence of oppressors is often compared to the wantonness of full-fed cattle (see Ps. xxii. 12; lxviii. 30). Bashan was remarkable for the richness of its pastures, and its breed of cattle (Num. xxxii. 4; Deut. xxxii. 14; Ezek. xxxix. 18).—LOWTH.
[a] 1 Kings xvi. 24.
[b] Ex. xxii. 21-27. Prov. xxii. 22, 23.
[c] Deut. xxviii. 33.
[d] Ps. lxxxix. 35.
[1] Or, *away the things of the palace.*
† A permission spoken by way of sarcasm and irony, sharply upbraiding them as incorrigible, and not to be reformed by all the reproofs and admonitions that had been given them, like that of Ezekiel (chap. xx. 39), "Go ye, serve every one his idols."—LOWTH.
[2] *Three years of days.*
[3] *Offer by burning.*
[e] Hom. i. 28.
[4] *So ye love.*

‡ *Cleanness of teeth.*—From want of food (Lev. xxvi. 26; Deut. xxviii. 38; 1 Kings xvii. 1; xviii. 2; 2 Kings iv. 38; vi. 25-29; viii. 1).—SCOTT.
[f] Is. ix. 13; xxvi. 11; Jer. viii. 5-7.
[g] Lev. xxvi. 18-21. Jam. v. 17.
§ *I caused it to rain upon one city,* &c.—This may import, that God punished Israel with drought, at precisely the same time when he sent rain upon the cities of Judah; making that remarkable difference between Israel and Judah which he did formerly between Egypt and the land of Goshen.—LOWTH.
[h] Joel i. 10-18.
[i] Ez. iv. 16.
[k] Jer. xxiii. 14.
[l] Deut. xxviii. 22.
‖ The palmer-worm and other devouring insects, occasioned by the drought before mentioned (comp. Joel i. 4).—LOWTH.
¶ *Yet have ye not returned unto me.*—Yet this starving people repented not of their idolatries, nor cast off their idols; left not their sins of oppression and cruelty, &c. (Joel ii. 12, 13); what you did like returning was partial and hypocritical, and not lasting.—POOLE.
[m] Lev. xxvi. 25. Jer. xviii. 21.
* *As God overthrew Sodom and Gomorrah.*—We nowhere else read of such fire from heaven, yet it is possible some such judgment might fall on some of their cities, and not be recorded.—POOLE.
[n] Is. xlvii. 3. Matt. xxv. 1-13.
† *Prepare to meet thy God.*—If you humble yourselves, and so return, it will be mercy to you; but if you proudly and sinfully refuse to return, know ye that you must perish, for you can never make good your cause against God, and yet you must meet him, for he will, ere he hath done with you, end the controversy.—POOLE.
[o] Job xxxviii. 4-11.
[p] Ps. cxlvii. 18.
[5] *Spirit.*
[q] Dan. ii. 28. John ii. 25.
[r] Ex. x. 22.
[s] Deut. xxxiii. 29.
[t] Is. xlvii. 2.

CHAP. V.

* The text alludes to the lamentations made at funerals (see ver. 16; Jer. ix. 17; Ez. xix. 2; xxvii. 2). So the prophet bemoans the state of the kingdom of Israel as dead and irrecoverably lost.—LOWTH.
[a] Is. xxxvii. 22.
[b] Jer. iv. 20.
[c] Deut. iv. 27. Rom. ix. 27.

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vince the people that they had cause for alarm, and should earnestly seek to avert the threatened wrath of God. The lion in the forest and the young lion in the den are observed to roar over their prey, or are urged by hunger for want of it, when they have it in view, or are devouring it, and not at other times: In like manner the Lord would not have "roared out of Zion," had he not marked out the idolatrous Israelites as the objects of his righteous indignation, which was about to seize upon them with irresistible force. Birds are not caught in a snare by chance; but it is laid for them, and generally not taken up till some of them be ensnared; so the calamities which befell the people were the effect of the Lord's purpose of punishing them for their sins, and would not be removed till they had effected their reformation or their ruin. The trumpet announcing the approach of the enemy would excite the people to run together and concert measures for their security; and ought not Israel to take the alarm at the terrifying messages delivered to them in the name of God? They would not surely ascribe their troubles to any other cause; for, was there any evil or calamity in a city that was not from him, and the effect of his wrath?—*Scott.*

CHAP. IV. WANTON RULERS.—Ver. 1-3. The cattle of Bashan were remarkable for their size, fatness, and wantonness, and the wealthy, luxurious, and profligate rulers and nobles of Samaria seem to have been intended, though some interpret it of the haughty matrons. But the princes might be described as *kine* rather than *bulls*, to reprove their effeminacy and cowardice when assaulted by their enemies, whilst they crushed and trampled upon their unresisting brethren and sold them for slaves, saying to the masters who bought them, "Bring us wine, that we may drink." Having made the iniquitous bargain, perhaps on low terms, they required from the purchaser in this *slave-trade*, to be treated with wine. But the Lord had sworn by his own holiness, that they and their posterity should be dragged out of their habitations, as helpless fishes are drawn by the hook out of the water to be destroyed. The wall of Samaria would be broken down by the besiegers; then every one of these oppressors would endeavour to escape by that breach which was nearest to his station; they would cast away the treasures which they had hoarded in their palaces; or they would throw them down there, that they might be the more unencumbered in fleeing from the enemy, and yet they would not be able to escape.—*Scott.*

DIVINE POWER.—Ver. 13. If he be such a God as he is here described to be, it is folly to contend with him, and our duty and interest to make our peace with him; it is good having him our friend, and bad having him our enemy. 1. He "formed the mountains," made the earth, the strongest, stateliest parts of it, and by the word of his power still upholds it and them. 2. He "creates the wind;" the power of the air is derived from him, and directed by him; he brings the wind out of his treasures, and orders from what point of the compass it shall blow; and he that made it rules it, even "the winds and the seas obey him." 3. He "declares unto man what is his thought;" he makes known his counsel by his servants the prophets to the children of men; the thought of his justice against impenitent sinners, and the thought of good he thinks toward those that repent. He can also "make known," for he perfectly "knows," the thought that is in man's heart; he "understands it afar off," and in the day of conviction will set the evil thoughts among the other sins of sinners "in order before them." 4. He often "makes the morning darkness," by thick clouds overspreading the sky immediately after the sun rose bright and glorious; so, when we look for prosperity and joy, he can dash our expectations with some unlooked-for calamity. 5. He "treads upon the high places of the earth;" is not only higher than the highest, but has dominion over all, tramples upon proud men, and upon the idols that were worshipped in the highest places. 6. "Jehovah, the God of hosts, is his name," for he has his being of himself, and is the Fountain of all being, and all the hosts of heaven and earth are at his command. Let us humble ourselves before this God, prepare to meet him, and give all diligence to make him "our God," for happy the people whose God he is, who have all this power engaged for them.—*Henry.*

CHAP. V. EXHORTATION.—Ver. 4-6. Notwithstanding all these denunciations, the Israelites would have nothing to blame for their ruin except their own "obstinacy" in rebellion. Still the Lord assured them, that, if they would seek him, they should live and be preserved from their enemies: that is, if they sought his favour and protection

B.C. 787—B.C. 787.

4 ¶ For thus saith the LORD unto the house of Israel, [d]Seek ye me, [e]and ye shall live:

5 But seek not Beth-el, nor enter into Gilgal, and pass not to Beer-sheba:† for Gilgal shall surely go into captivity, and Beth-el shall come to nought.

6 [f]Seek the LORD, and ye shall live; lest he break out like fire in the house of Joseph, and devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who ‡turn judgment to wormwood,‡ and [g]leave off righteousness in the earth.

8 *Seek him* that [h]maketh the seven stars and Orion, [i]and turneth the shadow of death into the morning, and [k]maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth; [l]The LORD *is* his name:

9 That strengtheneth the [1]spoiled§ against the strong, so that the spoiled shall come against the fortress.

10 They hate him that rebuketh in the gate, and they [m]abhor him that speaketh uprightly.

11 Forasmuch therefore as your [n]treading *is* upon the poor,‖ and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions and your mighty sins: [o]they afflict the just, they take a [2]bribe, [p]and they turn aside the poor in the gate *from their right.*

13 Therefore [q]the prudent shall keep silence¶ in that time; for it *is* an evil time.

14 [r]Seek good, and not evil, that ye may live; and so the LORD, the God of hosts, shall be with you, as ye have spoken.

15 [s]Hate the evil, and love the good, and [t]establish judgment in the gate: it may be that the Lord GOD of hosts will be gracious unto [u]the remnant of Joseph.

16 Therefore the LORD, the God of hosts, the Lord, saith thus, Wailing *shall be* in all streets: and they shall say in all the highways, Alas! alas! and they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: for [x]I will pass through thee, saith the LORD.

[d] Deut. xxx. 1-8. Matt. vii. 8.
[e] Ps. xxii. 26. Is. lv. 3.
† A place in the further part of the land of Israel, which formerly belonged to Judah, and where idolatrous worship was now practised (see chap. viii. 14); here Abraham, Isaac, and Jacob had dwelt.—GILL.
[f] Ez. xxxiii. 11.
‡ *Who turn judgment to wormwood.*—Ye that pervert the law, which was designed to protect innocence, and under colour of it exercise the greatest oppression.—LOWTH.
Signifying that it is a bitter and deadly thing to pervert justice.—HUTCHESON.
[g] Ps. xxxvi. 3. Zeph. i. 6.
[h] Job xxxviii. 31, 32.
[i] Ps. cvii. 10-14. Matt. iv. 16.
[k] Ps. cv. 28. Is. lix. 10.
[l] iv. 13.
[1] *Spoil.*
§ *That strengtheneth the spoiled.*—He could even give strength to a few plundered and dispirited captives to vanquish the mightiest conquerors, or to take the most strongly fortified cities. What, then, had his enemies to expect, but inevitable destruction?—SCOTT.
[m] Jer. xvii. 16, 17. John iii. 20; viii. 45-47.
[n] Is. lix. 13, 14.
‖ *Your treading is upon the poor, &c.*—They continually trampled down the poor, and robbed them of the burdens of wheat which they had gleaned, bought, or earned for the support of their families; and left them to starve, whilst they were framing splendid palaces and pleasant vineyards for themselves.—SCOTT.
[o] Acts iii. 13, 14. Jam. v. 6.
[2] *Ransom.*
[p] Is. x. 2. Mal. iii. 5.
[q] Mic. vii. 5-7. Matt. xxvii. 12-14.
¶ A chosen silence towards vile corrupters of law and justice, who will nothing mend, though reproved; or a silence before God, owning his justice in punishing such sinners.—POOLE.
[r] Ps. xxxiv. 12-16. Is. i. 16, 17.
[s] Rom. vii. 15, 16, 22; viii. 7; xii. 9. 1 Thes. v. 21, 22.
[t] 2 Chr. xix. 6-11. Jer. vii. 5-7.
[u] 2 Kings xv. 29. Jer. xxxi. 7.
[x] Ex. xii. 12, 23. Joel iii. 17.

[y] Is. xxviii. 15-22. Jer. xvii. 15.
[z] Is. ix. 19. Joel i. 15.
[a] Snakes are frequently found in old walls of brick and clay, as well as of mud, and accidents frequently happen from them in India.—WARD.
† It is remarkable that Israel should have continued the observance of religious solemnities amidst such depravity, as if the character of the worshipper had nothing to do with the acceptance of his sacrifices. The people are therefore cautioned against a reliance on hypocritical services when the heart was not right with God. Reform, both individual and national, and among both great and small, could alone bring deliverance.—DR JOHN CAMPBELL.
[a] Prov. xxi. 3.
[3] *Roll.*
[4] *Siccuth your king.*
[b] Lev. xviii. 21. 1 Kings xi. 33.
‡ The heathens had images that represented the heavenly bodies (see 2 Kings xxiii. 11; 2 Chr. xxxiv. 4); so the image of Chiun represented the star of Saturn, as that of Moloch did the sun.—LOWTH.

CHAP. VI.
[a] Luke vi. 24. Jam. v. 5.
[1] *Secure.*
* *Woe to them that are at ease in Sion;* or, *are secure*, as the margin reads—who live fearless of God's judgments, and resolve to indulge themselves in their voluptuousness, notwithstanding the evident tokens of God's displeasure against the whole nation, both Israel and Judah.-LOWTH.
[2] *First-fruits.*
[b] Jer. ii. 10, 11.
[c] Gen. x. 10. Is. x. 9, *Calno.*
[c] Num. xxxiv. 8.
[3] 1 Thes. v. 3. 2 Pet. iii. 4.
[3] Or, *habitation.*
† *Beds of ivory*—*i.e.*, sofas adorned or inlaid with ivory. In Homer we read of "a couch wreathed with ivory and silver;" and "a bed variegated with gold, silver, and ivory."—PARKHURST.

18 Woe unto you that [y]desire the day of the LORD! to what end *is* it for you? [z]the day of the LORD *is* darkness, and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.*

20 *Shall* not the day of the LORD *be* darkness, and not light? even very dark, and no brightness in it?

21 ¶ I hate, I despise your feast-days, and I will not smell in your solemn assemblies.†

22 Though ye offer me burnt-offerings, and your meat-offerings, I will not accept *them;* neither will I regard the peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But [a]let judgment [3]run down as waters, and righteousness as a mighty stream.

25 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne [4]the tabernacle of your [b]Moloch and Chiun your images, the star of your god,‡ which ye made to yourselves:

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* The God of hosts.

CHAPTER VI.

1 *The wantonness of Israel,* 12 *and their incorrigibleness,* 7, 14 *shall be plagued with desolation.*

WOE [a]to them *that are* [1]at ease in Zion,* and trust in the mountain of Samaria, *which are* named [2]chief of the nations, to whom the house of Israel came!

2 [b]Pass ye unto [c]Calneh, and see; and from thence go ye to [d]Hamath the great: then go down to Gath of the Philistines: *be they* better than these kingdoms? or their border greater than your border?

3 Ye that [e]put far away the evil day, and cause the [3]seat of violence to come near;

4 That lie upon beds of ivory,† and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall;

5 That chant to the sound of the viol, *and*

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by repentance, faith, and prayer, and by returning to his worship and service; and any individuals who thus sought him would save their souls alive, and might perhaps be rescued from the general ruin of the nation. But they must not imagine, that going to worship the calves at Beth-el, or Gilgal, or Beer-sheba (which probably was in the hands of the kings of Israel at that time), would avail them anything. All the worship and sacrifices presented in those places were an abomination; and they must protest against them, and seek the Lord according to his Word. For Beth-el and Gilgal, and their inhabitants, idols, priests, and worshippers, would fall into the hands of the enemies, and none of them would be able to avert or to quench the fire of God's indignation, which was about to devour the house of Joseph, or the kingdom of Israel, of which Ephraim and Manasseh formed a principal part. "Beth-el shall become 'Aven,'" or "vanity."—The house of God was become the house of idols, and would soon be utterly ruined. "The idol you worship will not be able to deliver you, but will itself be involved in the common calamity."—(*Lowth.*)—*Scott.*

NO ESCAPE FROM GOD.—Ver. 19. (1.) The prophet shews the folly of those who "impudently" wished for "any of God's judgments," and made a jest of any of the terrors of the Lord: "'To what end is it for you,' that the day of the Lord should come? You will find it both 'certain' and 'sad;' not a thing to be bantered, for it is neither a thing to be 'questioned' whether it will come or no, nor a thing to be 'turned off' with a slight when it does come. 'The day of the Lord is darkness, and not light' (ver. 18). 'Shall it not be so?' (ver. 20.) Do not your own consciences tell you that it will be so, that it will be 'very dark,' and 'no brightness in it?'" Note, The "day of the Lord" will be a dark, dismal, gloomy day to all impenitent sinners; the "day of judgment" will be so, and sometimes the day of their present trouble. And when God makes a day dark, all the world cannot make it light. (2.) He shews the folly of those who "impatiently" wished for a "change of God's judgments," in hopes that the next will be better and more tolerable. They desire "the day of the Lord," in hopes to "mend themselves" (though their hearts and life be not amended), or, however, to "know the worst." But the prophet tells them that they know not what they ask (ver. 19). It is "as if a man did flee from a lion," and a "bear met him," a beast of prey more cruel and ravenous than a lion. Or as if a man, to escape all dangers abroad, "went into the house for security," and "leaned his hand on the wall" to rest himself, and there a "serpent bit him." Note, Those who are not "reformed" by the judgments of God, will be "pursued" by them; and if they escape one, another stands ready to seize them: "fear and the pit and snare" surround them (Isa. xxiv. 17, 18). It is madness, therefore, "to defy the day of the Lord."—*Henry.*

IDOLATRY.—Ver. 25-27. The generation of Israel, to whom the prophet spake, only copied the crimes of their forefathers, even from the time of their leaving Egypt. For almost forty years, during their continuance in the wilderness, the prescribed sacrifices to the Lord were greatly neglected or interrupted; and yet, with great toil and expense, they carried along with them shrines or models of the tabernacles, in which their idols had been worshipped, with images in them, as learned men suppose. Moloch is a name familiar to the student of Scripture, but nothing satisfactory can be known of "Chiun," or "the star of their god;" perhaps some of the planets or constellations were worshipped under this name, and the image of it might be decorated or distinguished by the figure of a star. Some remains of this idolatry probably existed in the time of Amos.—"Hazael carried away many Israelites captives to Damascus; but the king of Assyria carried the ten tribes captives as far as Media, at a much greater distance than Babylon. The captivity of the ten tribes would be far worse than that of the two remaining, and with less hopes of returning to their own country."—(*Lowth.*) Though the ten tribes might be especially addressed, it is plain that all the descendants of those Israelites who came out of Egypt were concerned in the expostulation and the prediction.—*Scott.*

CHAP. VI. LUXURY.—1. The people were extravagant in their furniture; nothing would serve them but "beds of ivory," to sleep upon, or to sit on at their meat, when "sackcloth and ashes" had better become them. 2. They were lazy, and humoured themselves in the love of ease; they did not only "lie down," but "stretched themselves" upon their couches, when they should have "stirred up themselves" to their business; they were "willingly slothful," and took a pride in doing nothing; they

invent to themselves instruments of musick, like David;

6 That drink wine in bowls, and anoint themselves with the chief ointments:‡ [f]but they are not grieved for the [4]affliction of Joseph.

7 ¶ Therefore now [g]shall they go captive with the first that go captive, and the banquet of them that stretched themselves shall be removed.

8 The Lord GOD hath [h]sworn by himself, saith the LORD, the God of hosts, [i]I abhor the excellency of Jacob, and hate his palaces: [k]therefore will I deliver up the city, with [5]all that is therein.

9 And it shall come to pass, if there remain ten men in one house, that they shall die.

10 And a man's uncle shall take him up, and he that burneth him,§ to bring out the bones out of the house, and shall say unto him that *is* by the sides of the house, *Is there* yet *any* with thee? And he shall say, No. Then shall he say, Hold thy tongue; [l]for we may not make mention of the name of the LORD.‖

11 For, behold, the LORD commandeth, and [m]he will smite the great house with [6]breaches, and the little house with clefts.

12 ¶ Shall horses run upon the rock? ¶ will *one* plow *there* with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock:

13 Ye [n]which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

14 But, behold, [o]I will raise up against you a nation, O house of Israel, saith the LORD, the God of hosts; and they shall afflict you [p]from the entering in of Hamath unto the [7]river of the wilderness.

CHAPTER VII.

1 *The judgments of the grasshoppers,* 4 *and of the fire, are diverted by the prayer of Amos.* 16 *Amaziah's judgment.*

THUS hath the Lord GOD shewed unto me; and, behold, he formed [1]grasshoppers in the beginning of the shooting up of the latter growth; and, lo, *it was* the latter growth after the king's mowings.*

2 And it came to pass, *that* when they had made an end of eating the grass of the land, then I said, O Lord GOD, forgive, I beseech thee: [2]by whom shall Jacob arise? [a]for he *is* small.†

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‡ From the description here given of the feasts of the Hebrews, they had arrived at a state of luxury in the time of Amos. — PICT. BIBLE.

[f] Gen. xxxvii. 25-28. 1 Cor. xii. 26.
[4] *Breach.*
[g] Deut. xxviii. 41. Luke xxi. 24.
[h] Heb. vi. 13-17.
[i] Lev. xxvi. 11. Ps. lxxviii. 59.
[k] Mic. i. 6-9.
[5] *The fulness thereof.*

§ The Jews did not ordinarily burn the dead; but yet it seems they should not, in this time of judgment, be able to follow their usual custom. — BOOTHROYD.

[l] Ez. xx. 39.

‖ This obscure verse (10) seems to describe the effects of famine and pestilence, during the siege of Samaria. The carcase shall be burnt, and the bones shall be removed, with no ceremony of funeral rites, and without the assistance of the nearest kinsmen. Solitude shall reign in the house; and if one is left, he must be silent and retired, lest he be plundered of his scanty provisions.— NEWCOME.

[m] Zech. xiv. 2. Luke xix. 44.
[6] *Droppings.*

¶ *Shall horses run upon the rock? &c.*— Is it possible that horses should run upon the steep and craggy cliffs? or can it be that the husbandman should drive his plough through those hard rocks? so impossible is it that ye Israelites should continue to prosper while ye remain thus sinful; for ye have corrupted judgment and justice, and made it hateful and deadly to the innocent.— BISHOP HALL.

[n] Ex. xxxii. 18, 19. Rev. xi. 10.
[o] Is. viii. 4-8.
[p] Num. xxxiv. 8. 1 Kings viii. 65.
[7] *Valley.*

CHAP. VII.

[1] *Green worms.*

* By the "king's mowings" we may understand this first crop, a portion of which the king probably claimed, as being the better hay. —CLARKE.

[2] *Who* of (or, for) *Jacob shall stand.*
[a] Ps. xliv. 22-26. Is. xxxvii. 4.

† After the death of Jeroboam the Second, the kingdom was so reduced, that it depended on strangers for support.— CALMET.

[b] 6. Deut. xxxii. 36. Ps. cvi. 45.
[c] Rev. iv. 1.
[d] Ex. ix. 23, 24. Is. xxvii. 4.

‡ This represents a sorer judgment than the former, and, in the opinion of most expositors, denotes the invasion of Tiglath-Pileser, king of Assyria, who carried a great part of Israel away captive (2 Kings xv. 29), and so was properly represented by a raging fire, which consumed the sea by turning it into vapours, and then devoured a great part of the land.-LOWTH.

[e] Jud. ii. 18. Ps. xc. 13. Jon. iv. 2.
[f] Jer. i. 11-13. Zech. v. 2, 5.
[g] Mic. vii. 18. Nah. i. 8, 9.
[h] Gen. xxvi. 23-25. Lev. xxvi. 30, 31.

§ All places by them dedicated to idolatries, under pretence of imitating Isaac and their other forefathers, who formerly had sacrificed and served God in those places which afterwards were, by a most strict command, reduced to one only place. — DIODATI.

[i] 2 Kings xv. 8-10.

‖ In an open and barefaced manner he traduces the prophet as a stirrer up of sedition: the same crime was objected to Jeremiah (Jer. xxvi. 9, 10); to Christ (Luke xxiii. 2); and to St Paul (Acts xxiv. 5). — LOWTH.

[k] 2 Kings xvii. 6.
[l] 1 Sam. ix. 9. Is. xxx. 10.
[m] Luke viii. 37, 38. Acts xvi. 39.
[3] *Sanctuary.*

¶ A place consecrated by the king to the worship of the calves (1 Kings xii. 19), to which he bears a singular devotion; and often makes his residence in it, as in one of his royal houses: wherefore it is not safe nor fitting for thee to prophesy against him here.— DIODATI.

[4] *House of the kingdom.*
[n] Zech. xiii. 5. 1 Cor. i. 27.
[5] *Wild figs.*

* Namely, a kind of wild figs, called Egyptian figs.—DIODATI.

[6] *From behind.*
[o] Jer. i. 7. Ez. ii. 3, 4. Acts i. 8.
[p] 1 Sam. xv. 16. Jer. xxviii. 15-17.
[q] Deut. xxii. 2.

3 [b]The LORD repented for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD [c]shewed unto me; and, behold, the Lord GOD [d]called to contend by fire, and it devoured the great deep, and did eat up a part.‡

5 Then said I, O Lord GOD, cease, I beseech thee: by whom shall Jacob arise? for he *is* small.

6 [e]The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me; and, behold, the LORD stood upon a wall *made* by a plumb-line, with a plumb-line in his hand.

8 And the LORD said unto me, [f]Amos, what seest thou? And I said, A plumb-line. Then said the LORD, Behold, I will set a plumb-line in the midst of my people Israel: [g]I will not again pass by them any more.

9 And [h]the high places of Isaac§ shall be desolate, and the sanctuaries of Israel shall be laid waste; and [i]I will rise against the house of Jeroboam with the sword.

10 ¶ Then Amaziah, the priest of Beth-el, sent to Jeroboam king of Israel, saying, Amos hath conspired against thee‖ in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, [k]and Israel shall surely be led away captive out of their own land.

12 Also Amaziah said unto Amos, [l]O thou seer, [m]go, flee thee away into the land of Judah, and there eat bread, and prophesy there:

13 But prophesy not again any more at Beth-el: for it *is* the king's [3]chapel,¶ and it *is* the [4]king's court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no prophet, neither *was* I a prophet's son; but I *was* [n]an herdman, and a gatherer of [5]sycamore fruit:*

15 And the LORD took me [6]as I followed the flock, and the LORD said unto me, [o]Go, prophesy unto my people Israel.

16 Now therefore [p]hear thou the word of the LORD: Thou sayest, Prophesy not against Israel, [q]and drop not *thy word* against the house of Isaac.

17 Therefore thus saith the LORD, Thy wife shall be an harlot in the city, and thy sons and

"abounded in superfluities" (so the margin reads it), when many of their poor brethren wanted necessaries. 3. They were nice and curious in their diet, must have everything of the best, and abundance of it: they eat "the lambs out of the flock" (lambs by wholesale), and the "calves out of the midst of the stall," the fattest they could lay their hands on; and these, perhaps, not out of their own "flock" and their own "stall," but taken by oppression from the poor. 4. They were merry and jovial, and diverted themselves at their feasts with music and singing; they "chant to the sound of the viol," sing and play in concert, and they "invent" new-fashioned "instruments of music," striving herein, more than in anything else, to excel their ancestors; they set their wits on work to contrive how to please their fancy. Some men never shew their ingenuity but in their luxury; on that they bestow all their faculty of invention and contrivance. They invent "instruments of music, like David;" entertain themselves with that which formerly used to be the entertainment of kings only. Or, it intimates their profaneness in their mirth; they mimicked the temple-music, and made a jest of that, because, it may be, it was "old-fashioned," and they took a pride in bantering it, as the Babylonians did when they urged the captives to sing them the "songs of Zion." Such was Belshazzar's profaneness when he drank wine in temple-bowls, and such theirs that sing vain and loose songs in psalm-tunes, on purpose to ridicule a Divine institution. 5. They drink to excess, and never think they can pour down enough; they "drink wine in bowls," not in glasses or cups (as Jer. xxxv. 5); they hate to be stinted, and must have large draughts, and "therefore" make use of vessels, that they can steal a draught out of. 6. They affect the strongest perfumes; they "anoint themselves with the chief ointments," to please the smell, and to make them more in love with their own bodies, and to guard against those presages of putrefaction which they carry about with them while they live. They had no concern at all for the interests of the Church of God, and of the nation, that were sinking, and going to decay: "They are not grieved for the affliction of Joseph," the Church of God, including both the kingdoms of Judah and Israel (which are called "Joseph," Ps. lxxx. 1), was in distress, invaded, insulted, and broken in upon. It is all one to them whether the nation sink or swim, so that they can but lie at ease, and live in pleasure. Particular persons that belonged to Joseph were in affliction, and they "took" no "cognisance" of their case, of the wrongs and hardships they sustained, and the troubles they were in, nor took any "care" to relieve them and right them; contrary to the temper of holy Job, who, when he was in prosperity, "wept with him" that "was in misery," and his "soul" was "grieved for the poor" (Job. xxx. 25).—*Henry.*

CHAP. VII. THE PLUMB-LINE.—Ver. 7-9. The Lord next appeared to Amos upon a wall, that had been formed by a plumb-line: this might represent the Church of Israel, as originally formed according to those rules which God, in infinite wisdom, justice, truth, and goodness, had prescribed by Moses. The plumb-line in his hand implied that he was examining with exactness how far the people had deviated from their rule and original constitution, being about to judge and punish them according to their sins. This vision seems to have discouraged the prophet's intercession: he saw their idolatries and iniquities to be so many and heinous, and the judgments predicted against them to be so righteous, that he could say nothing to it. But the Lord having called his strict attention to the vision, shewed him that he was about to proceed against Israel in exact justice; that the threatened punishment should not be remitted; that the strongholds, cities, and idolatrous temples should be desolated; and that this would begin in the destruction of the family of Jeroboam, by the sword of a conspirator.

THE SIN AND DOOM OF AMAZIAH.—Ver. 10, 11. Amaziah, the chief priest, or president over the idolatrous worship at Beth-el, was greatly displeased with Amos for declaring these visions at that place; and especially for the last, which he had not prayed to be averted. Probably he feared lest it should set the people against the worship of the golden calves, undermine his credit and interests, and even alienate them from the established government. He therefore sent word to Jeroboam (who seems to have been then at Samaria), accusing the prophet of having conspired against him, and of exciting the people to revolt and rebellion: so that the land was not able to bear all his words, and would certainly be greatly injured, unless he were silenced and punished. But he offered no proof of this conspiracy, except Amos'

thy daughters shall fall by the sword, and thy land shall be divided by line; and thou shalt die in a polluted land: [r]and Israel shall surely go into captivity forth of his land.

CHAPTER VIII.

1 *By a basket of summer fruit is shewed Israel's end.* 4 *Oppression reproved.* 11 *A famine of God's word threatened.*

THUS hath the Lord GOD shewed unto me; and behold a basket of summer fruit.*

2 And he said, [a]Amos, what seest thou? And I said, A basket of summer fruit. Then said the LORD unto me, [b]The end is come upon my people of Israel; [c]I will not again pass by them any more.

3 And the songs of the temple [1]shall be howlings in that day, saith the Lord GOD: *there shall be* [d]many dead bodies in every place; [e]they shall cast *them* forth [2]with silence.

4 ¶ [f]Hear this, O ye that swallow up the needy, even to make the poor of the land to fail,

5 Saying, [g]When will the [3]new moon [h]be gone,† that we may sell corn? and the sabbath, that we may [4]set forth wheat, making the ephah small, and the shekel great, and [5]falsifying the balances by deceit?

6 That we may [i]buy the poor for silver, and the needy for a pair of shoes; *yea,* and sell the refuse of the wheat?

7 The LORD hath [k]sworn by the excellency of Jacob,‡ Surely [l]I will never forget any of their works.

8 Shall not [m]the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a flood; and it shall be cast out and drowned, as *by* the flood of Egypt.§

9 And it shall come to pass in that day, saith the Lord GOD, [n]that I will cause the sun to go down at noon, [o]and I will darken the earth in the clear day:

10 And I will turn your feasts into mourning, and all your songs into lamentation: and I will bring up sackcloth upon all loins, and baldness upon every head; and I will make it [p]as the mourning of an only *son,* and the end thereof as [q]a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famine in the land, not a famine of bread, nor a thirst for water, [r]but of hearing the words of the LORD:

12 And they shall wander from sea to sea,‖ and from the north even to the east; they [s]shall run to and fro to seek the word of the LORD, and shall not find *it.*

13 In that day shall the fair virgins and young men faint for thirst.¶

14 They that swear by the sin of Samaria, and say, Thy god, O Dan, liveth; and, The [6]manner of Beer-sheba liveth; even they [t]shall fall, and never rise up again.

CHAPTER IX.

1 *The certainty of the desolation.* 11 *The restoration of the tabernacle of David.*

[a]I SAW the LORD standing upon the altar; and he said, Smite the [1]lintel of the door, that the posts may shake: and [2]cut them in the head, all of them; and I will slay the last of them with the sword: he that fleeth of them [b]shall not flee away; and he that escapeth of them shall not be delivered.

2 Though they [c]dig into hell, thence shall mine hand take them; though they [d]climb up to heaven, thence will I bring them down:

3 And though they hide themselves in the top of Carmel,* I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them:

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and I will [e]set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt,† [f]and all that dwell therein shall mourn; and it shall rise up wholly like a flood, and shall be drowned, as *by* the flood of Egypt.

6 *It is* he that buildeth his [3]stories in the heaven,‡ and hath founded his [4]troop in the earth; he that [g]calleth for the waters of the sea, and poureth them out upon the face of the earth; [h]The LORD *is* his name.

7 *Are* [i]ye not as children of the Ethiopians unto me, O children of Israel? saith the LORD.

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[r] Lev. xxvi. 33-39.

CHAP. VIII.

* *Behold a basket of summer-fruit,* &c.—The basket of ripe "summer fruit" which Amos saw in this fourth vision, was to denote that Israel's sins were now ripe for judgment; as the time of judgment is elsewhere expressed by an harvest or a vintage (see Joel iii. 13). The two Hebrew words for "summer fruit" and "an end" have an affinity in sound, which gives occasion to a play on the words not unusual in Scripture.—LOWTH.

[a] Jer. i. 11-14. Zech. i. 18-21.

[b] Jer. i. 12.

[c] vii. 8.

1 *Shall howl.*

[d] Jer. ix. 21, 22.

[e] Jer. xxii. 18, 19.

2 *Be silent.*

[f] Is. i. 10. Jer. v. 21.

[g] Is. i. 13, 14. Col. ii. 16.

3 *Month.*

[h] Mal. i. 13.

† They could not bear the usual restraints imposed by the law; and in their dealings were guilty of fraud.—BOOTHROYD.

4 *Open.*

5 *Perverting the balances of deceit.*

[i] Lev. xxv. 39-42. Neh. v. 1-5.

[k] Deut. xxxiii. 26-29. Luke ii. 32.

‡ *By the excellency of Jacob.*—By himself, who is truly the glory of Jacob, or Israel (see Ps. lxviii. 34), whatever other excellency or advantage they may make the subject of their glory (see chap. vi. 8).—LOWTH.

[l] Ex. xvii. 16. Is. xliii. 25.

[m] Ps. cxiv. 3-7. Jer. iv. 24-26.

§ *As by the flood of Egypt.*—Or, rather, the river of Egypt. The inhabitants of the land shall be wholly cast out of their possessions, or the land itself shall be swallowed up by the invading Assyrians, as Egypt is by the inundation of the Nile.—LOWTH.

[n] Is. lix. 9, 10. Matt. xxiv. 29.

[o] Ex. x. 21-23. Luke xxiii. 44.

[p] Zech. xii. 10. Luke vii. 12, 13.

[q] Job iii. 5.

[r] Is. v. 6. Matt. ix. 36.

‖ Search all places for a prophet, from the Sea of Tiberias or Galilee, or from the Dead Sea, or the Red Sea, south, to the great sea, west—the Mediterranean. *And from the north,* &c.—Describing the borders of Canaan (Num. xxxiv. 3-12).—GILL.

[s] Dan. xii. 4. Matt. xi. 25-27.

¶ *In that day shall the fair virgins and young men faint for thirst*—after the word; for want of that corn and wine, which make young men and maids cheerful (Zech. ix. 17), but, being destitute of them, should be covered with sorrow, overwhelmed with grief, and ready to sink and die away.—GILL.

6 *Way.*

[t] Deut. xxxiii. 11. Is. xliii. 17.

CHAP. IX.

* Is. vi. 1. John i. 18, 32. Rev. i. 17.

1 *Chapiter,* or *knop.*

2 *Wound.*

[b] Is. xxiv. 17, 18; xxx. 16.

[c] Ps. cxxxix. 7-9. Is. ii. 19.

[d] Is. xiv. 13-16. Luke x. 18.

* There were great caves formed by nature in the tops of some mountains, where men used to secure themselves in the time of danger. Such was the cave in a mountain in the wilderness of Ziph (1 Sam. xxiii. 14).—LOWTH.

[e] Lev. xvii. 10. Ps. xxxiv. 15, 16.

† The power and sure vengeance of the Deity are very sublimely described in this and the four preceding verses.—NEWCOME.

[f] Jer. xii. 4. Hos. iv. 3.

3 *Spheres;* Heb. *ascensions.*

‡ An awful description of God's irresistible power, discovering itself in the works of creation, particularly in his appointing several regions of the air, as so many apartments that lead to the highest heavens, the seat of his own glory (see Ps. civ. 3).—LOWTH.

4 *Bundle.*

[g] Gen. vii. 11-19. Jer. v. 22.

[h] Ex. iii. 14, 15.

[i] Jer. ix. 25, 26.

predictions of approaching judgments; and in reporting his words he bare false witness against him; for he had not said, that "Jeroboam should die by the sword," but that the Lord "would rise against his house with the sword," which took place after Jeroboam's death, in the murder of his son Zachariah by Shallum, who succeeded him. Ver. 15-17. Amos answered Amaziah with great boldness, yet with modesty and propriety. He declared that he had not formerly been a prophet, nor was his father a prophet; nor had he been educated in the schools of the prophets. But he had been a herdman, and a gatherer of a fruit (a wild fig) which grew on some kind of sycamore trees, and was used for food by the poor people, or perhaps for the cattle. In these rural occupations he had been inured to hard labour and homely fare; and he had followed them contentedly, till the Lord, by express revelation, commanded him to go and prophesy to his people. Yet Amaziah, in direct opposition to the Divine mandate, forbade his prophesying against Israel, or dropping a word against that people at Beth-el. The prophet was therefore commissioned to denounce sentence against him: that his wife, either through extreme indigence or licentiousness, should become a harlot in the streets of Beth-el; that his children should be slain by the sword of war or of the murderer; that his estate should be divided by line among those who seized on it; that he should die in a heathen land; and that Israel would surely go away into captivity.—*Scott.*

CHAP. VIII. THE BASKET OF SUMMER FRUIT.—Ver. 1-3. Under the emblem of a basket of summer fruit, which must be used immediately or it will perish, the speedy approach of the predicted judgments upon Israel was denoted, for which they were fully ripe. This may be supposed to have begun in the murder of Zachariah the son of Jeroboam: as the subsequent contests between the successive usurpers of the throne made way for the Assyrian invasions, which terminated in the entire ruin of the kingdom of Israel. These approaching events would turn the songs, that were used in the temple of Beth-el, &c., or those of their idol-temples, or in the palace, into howlings of terror and despair. Numbers would die in every place by the sword, pestilence, and famine, whose bodies the survivors would cast forth without the customary solemnities of burial; as hardened in grief, and regardless of their nearest friends and relatives, through anxious concern for their own safety.

OPPRESSION OF THE POOR.—Ver. 4-10. The rich and powerful were exceedingly addicted to injustice and oppression, as well as ringleaders in impiety and idolatry; and the approaching calamities would fall more heavily on them than on others. They ought, therefore, to consider how they might escape, or how they could endure such miseries; instead of oppressing the poor, as if they would devour and extirpate them by their exactions. It seems that commerce was suspended, even in Israel, on the new-moons, and Sabbath-days, which they observed with some forms of devotion: but this was a weariness; and the covetous oppressors were ready to say to themselves, and to each other, "When will this tedious day be over? When will this task of religion be done?" They wanted to return to worldly pursuits; they were in haste to set forth corn to sale, in order to increase their riches. In managing this traffic, which so nearly concerned the labouring poor, they made the "ephah," or "bushel," too small, and thus cheated in the quantity of what they sold; and they weighed the silver, with which they were paid, by too heavy a weight, and thus cheated in the sum which they took for it; nay, they used artifice in the act of weighing, and imposed in that way also on their customers; and they even took advantage of the people's necessities, to sell the refuse-corn, which was scarcely fit for use. By these methods the poor became their debtors, and they obtained permission to sell them for slaves; which they inhumanly took advantage of, when they gained but a very trivial sum by depriving them of liberty (chap. ii. 6). But the Lord sware by himself, who was the real excellency, or most honourable distinction of his people, that he would never forget or omit to punish any of their works.—*Scott.*

CHAP. IX. DIVINE WRATH.—Ver. 1-4. The altar, on which the prophet in vision saw the Lord standing and giving orders for the destruction of the temple and the worshippers, is generally understood of the altar at Beth-el; for the sacrifices offered there to the golden calf chiefly provoked God to take vengeance on Israel. He therefore, from thence commissioned the Assyrians to smite the lintel of the door, and cause its posts and pillars to shake; to destroy that temple and put an end to that idolatry; and mortally to wound the king, princes, priests, and people, who worshipped there: for he was determined to slay the last of them by the sword of his vengeance, from which there should be no method of escape.—But, as the vision seems to coincide with some predictions of the Lord's departure from the temple at Jerusalem, so it may be questioned, whether that event were not also intended by the Spirit of prophecy.—The devoted objects, however, of the Divine indignation would find no place of refuge from their omnipresent and omnipotent avenger. Could they even dig to the centre

[k]Have not I brought up Israel out of the land of Egypt? and the Philistines from Caphtor, and the Syrians from Kir?§

8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, [l]and I will destroy it from off the face of the earth; [m]saving that I will not utterly destroy the house of Jacob, saith the LORD.‖

9 For, lo, I will command, and I will [5]sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least [6]grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I [n]raise up the tabernacle of David that is fallen, and [7]close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

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[k] Ex. xii. 51. Hos. xii. 13.

§ The sense seems to be, Trust not in your ancestors, who were so highly favoured by me. Your vices have made you vile in my sight. Trust not in my deliverance of you from the land of Egypt. Other nations have been transplanted into fertile countries as well as you, and particularly your neighbouring enemies.—NEWCOME.

[l] Gen. vi. 7; vii. 4.

[m] Jer. v. 10. Rom. xi. 1-7, 28, 29.

‖ *Saving that I will not utterly destroy*, &c.—God still promises to preserve a remnant in the midst of his heaviest judgments, that he may perform to them the promises made to their fathers (see Jer. xxx. 11; Joel ii. 32; Rom. xi. 28, 29).—LOWTH.

[5] *Cause to move.*

[6] *Stone.*

[n] Is. ix. 6, 7. Jer. xxiii. 5, 6.

[7] *Hedge*, or *wall.*

12 That they may possess the remnant of Edom, and of all the heathen, [8]which [o]are called by my name, saith the LORD that doeth this.

13 Behold, the days come, saith the LORD, that the plowman shall overtake the reaper, and the treader of grapes him that [9]soweth seed; and the mountains shall drop [1]sweet wine, and all the hills shall melt.

14 And [p]I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them;* and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.¶

15 And I will plant them upon their land, and [q]they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

[8] *Upon whom my name is called.*

[o] Is. xlii. 7.

[9] *Draweth forth.*

[1] *New wine.*

[p] Ps. liii. 6. Joel iii. 1, 2.

¶ And together with plenty of all outward blessings, it prefigures the abundance of God's spiritual graces, and the great harvest of the Church, of which our Saviour himself speaks (Matt. ix. 37), in such figurative expressions as were familiar to the Oriental writers.—POOLE.

[q] Is. lx. 21. Jer. xxiv. 6.

THE BOOK OF OBADIAH.

1 *The destruction of Edom,* 3 *for their pride,* 10 *and wrong unto Jacob.* 17 *The salvation and victory of Jacob.*

THE vision of Obadiah. Thus saith the Lord GOD concerning Edom,* [a]We have heard a rumour from the LORD, [b]and an ambassador is sent among the heathen, [c]Arise ye, and let us rise up against her in battle.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The [d]pride of thine heart hath deceived thee, thou that dwellest in the clefts† of the rock, whose habitation *is* high; that [e]saith in his heart, Who shall bring me down to the ground?

4 Though thou exalt *thyself* as the eagle, and though thou set thy nest [f]among the stars, thence will I bring thee down, saith the LORD.

5 If thieves came to thee, [g]if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? [i]if the grapegatherers came to thee, would they not leave [1]*some* grapes?

B.C. 587—B.C. 587.

CHAP. I.

* Edom, which is the same as Idumea, originally comprised the country lying between the Asphaltite Lake and the Elætic Gulf on the Red Sea. The ancient inhabitants were early conquered, and expelled by the descendants of Esau — an event which fulfilled the prophecies in Gen. xxvi., xxvii. — DR JOHN CAMPBELL.

[a] Jer. xlix. 14, 15. Matt. xxiv. 6.

[b] Is. xviii. 2, 3.

[c] Jer. vi. 4, 5.

[d] Prov. xvi. 18.

† *Dwellest in the clefts.*—The country comprised a series of narrow valleys, running in various directions, amid precipitous rocks of considerable elevation, among which towered Mount Hor; and it was thus obstructed in its approach, and so strongly entrenched in natural fortifications, as to be almost impregnable (Ps. lx. 9).—LA TROBE.

[e] Is. xlvii. 7, 8.

[f] Is. xiv. 12-15. Jer. xlix. 9.

[g] Is. xiv. 12. Rev. xviii. 10.

[i] Deut. xxiv. 21.

[1] *Gleanings.*

6 How [k]are *the things* of Esau searched out! ‡ *how* are his hidden things sought up!

7 All the men of thy confederacy have brought thee *even* to the border: the [2]men that were at peace with thee have deceived thee, *and* prevailed against thee; [3]*they that eat* thy bread have laid a wound under thee: *there is* none understanding in him.

8 Shall I not in that day, saith the LORD, [l]even destroy the wise *men* out of Edom,[§] and understanding out of the mount of Esau?

9 And [m]thy mighty *men*, [n]O Teman, shall be dismayed, to the end that every one of the [o]mount of Esau may be cut off by slaughter.

10 ¶ For *thy* [p]violence against thy brother Jacob shame shall cover thee, [q]and thou shalt be cut off for ever.

11 In the day that thou stoodest on the other side, [r]in the day that the strangers carried away [4]captive his forces, and foreigners entered into his gates, and [s]cast lots upon Jerusalem, even thou *wast* as one of them.

[k] Is. xlv. 3. Matt. vi. 19, 20.

‡ But as for thine enemies, the Chaldees, they shall ransack and rifle all the things of Edom, and shall search out all thy hidden commodities, and carry them away at once. —BISHOP HALL.

[2] *Men of thy peace.*

[3] The men *of thy bread.*

[l] Job v. 12-14.

§ *Wise men out of Edom.*—Idumea (or Uz) was regarded by the Jews in the same light of elegance as Greece was by the Romans, and Teman as the Athens of Arabia Petræa.—GOOD.

[m] Ps. lxxvi. 5, 6.

[n] Gen. xxxvi. 11.

[o] Deut. ii. 5.

[p] Gen. xxvii. 41.

[q] Ez. xxv. 13, 14.

[r] 2 Kings xxiv. 10-16.

[4] *His substance.*

[s] Nah. iii. 10.

of the earth, or descend to the place of condemned spirits, his hand would there arrest them; could they climb up into heaven, his arm would cast them down; should they hide themselves in the rocks, at the summit of mount Carmel, he would search them out, and drag them from their recesses; or should they endeavour to elude his search by diving to the bottom of the ocean, he would order the serpent, or some destructive sea-monster, to bite or devour them there. The executioners of his vengeance would pursue them into every place whither they fled from them; and even the remnant, that would be dispersed as captives and slaves in the land of their enemies, would be followed by the murdering sword, as the Lord would watch over them for evil, and not for good.—The contrast between *hell* and *heaven*, shews that the *unseen world*, and not *the grave*, is here meant.

GLORIOUS PROMISE.—Ver. 11, 12. This passage is quoted by the apostle James, in the sense, though not in the exact words of the Septuagint, which varies considerably from the present Hebrew text. The foregoing prophecy evidently included the rejection of the Jews and their dispersion by the Romans, with which the establishment of Christ's kingdom was connected. The palace of David became *a tabernacle*, by the defection of the ten tribes, and by subsequent calamities; but this tabernacle fell down at the Babylonish captivity, and it lay in ruins till the coming of Christ; so that these expressions may denote the mean estate of David's family, the degeneracy of Judah, and the low ebb of true religion. But by the incarnation and birth of Christ, the seed of David, and in consequence of his death, resurrection, ascension, and heavenly exaltation, that *tabernacle* was again erected, its breaches were closed, its ruins repaired, and it was advanced to far greater prosperity than in the days of David and Solomon. The kingdom of the Son of David became conspicuous, glorious, and extensive; it acquired the ascendancy over its enemies, many of whom became the subjects of Christ; and this was the case among the heathen nations in general: they were called by the grace and by the name of Christ, who is the Lord JEHOVAH here spoken of, that predicted and performed all these things; for the Gentile converts, as well as other Christians, were called by the name of Christ, and called upon his name.—*Scott.*

CHAP. I. PROPHECY AGAINST EDOM.—Edom is the nation against which this prophecy is levelled, and which, some think, is put for all the enemies of Israel, that shall be brought down first or last. The rabbins by Edom understand Rome—Rome Christian they understand it of—and have an implacable enmity to it as such; but if we understand it of Rome antichristian, we shall find the passages of it applicable enough. And though Edom was mortified in the times of the Maccabees, as it had been before by Jehoshaphat, yet its destruction seems to have been typical, as their father Esau's rejection, and to have had further reference to the destruction of the enemies of the gospel Church, for so shall all God's enemies perish; and we find (Isa. xxxiv. 5) the "sword of the Lord" coming down "upon Idumea," to signify the general day of God's recompenses for the controversy of Zion (ver. 8). Some have well observed, that it could not but be a great temptation to the people of Israel, when they saw themselves, who were the children of beloved Jacob, in trouble, and the Edomites, the seed of hated Esau, not only prospering, but triumphing over them in their troubles; and therefore God gives them a prospect of the destruction of Edom, which should be total and final, and of a happy issue of their own correction.—*Henry.*

FUTURE BLESSINGS.—Ver. 17-21. When this prophecy was delivered, mount Zion either lay desolate, or was about immediately to be desolated, while the enemies of the Jews had dominion over them. "But upon mount Zion shall be those that escape" (or, an escaping), "and it shall be holy."—(*Bp. Newcome.*) Thus it was foretold that there would be deliverance and holiness at Jerusalem, and the house of Jacob would again occupy their ancient possessions. Then Israel and Judah would become as a flame, to consume the Edomites as stubble, till they were utterly destroyed; and the remnant of the people, that were at that time captives, would not only possess the land

12 But [5]thou shouldest not have [t]looked on the day of thy brother in the day that he became a stranger; neither shouldest thou have [u]rejoiced over the children of Judah in the day of their destruction; neither shouldest thou have [6]spoken proudly in the day of distress.

13 Thou shouldest not have entered into the gate of my people in the day of their calamity; yea, thou shouldest not have [x]looked on their affliction in the day of their calamity, nor have laid *hands* on their [7]substance in the day of their calamity:

14 Neither shouldest thou have stood in the cross-way,‖ to cut off those of his that did escape; neither shouldest thou have [8]delivered up those of his that did remain in the day of distress.

15 For [y]the day of the LORD¶ *is* near upon all the heathen: as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head.

16 For [z]as ye have drunk upon my holy mountain, *so* shall all the heathen drink continually; yea, they shall drink, and they shall [9]swallow down, and they shall be as though they had not been.

17 ¶ But upon mount Zion shall be [1]deliverance, and [2]there shall be holiness; and the house of Jacob shall possess their possessions.*

18 And the house of Jacob [a]shall be a fire, and [b]the house of Joseph a flame, and the house of Esau [c]for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau: for the LORD hath spoken *it*.

19 And *they of* the south† shall possess the mount of Esau; and *they of* the plain the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria; and Benjamin *shall possess* Gilead.

20 And the captivity of this host of the children of Israel *shall possess* that of the Canaanites, *even* unto [d]Zarephath;‡ and the captivity of Jerusalem, which *is* in Sepharad, shall possess the cities of the south.

21 And saviours shall come up on mount Zion to judge the mount of Esau; [e]and the kingdom shall be the LORD'S.

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[5] *Do not behold.*
[t] Ps. xxii. 17.
[u] Prov. xvii. 5.
[6] *Magnified thy mouth.*
[x] 2 Sam. xvi. 12.
[7] Or, *forces.*
‖ By stopping these passes, they threw the poor fugitives back into the teeth of their enemies. They had gone so far in this systematic cruelty as to deliver up the few that had taken refuge among them. —CLARKE.
[8] *Shut up.*
[y] Ps. cx. 5, 6.
¶ "The day of the LORD" was then at hand, in which he would judge all those nations that had injured his people, and retaliate their oppressions upon them. The Jews had drunk the cup of God's indignation, even on mount Zion; and the heathen should drink continually and abundantly of the same cup, until they were utterly destroyed. The ruin of the several nations which bordered on Israel, and had fought against him, was predicted; but they were types of the enemies of the Christian Church, who will be utterly destroyed in due season.—SCOTT.
[z] Ps. lxxv. 8, 9.
[9] *Sup up.*

[1] *They that escape.*
[2] *It shall be holy.*
* It is remarkable that after the return of the Jews from the Babylonish captivity, they were greatly befriended by the Persian kings, and by Alexander the Great and his successors; so that, whilst they ravaged the neighbouring nations, the Jews were unmolested.—CALMET.
[a] Is. xxxi. 9.
[b] Ez. xxviii. 18, 19.
[c] Ps. lxxxiii. 6-15.
† Edom lay to the south; the Philistines to the west; Ephraim to the north; and Gilead to the east.—NEWCOME.
[d] 1 Kings xvii. 9. Luke iv. 26, *Sarepta.*
‡ *Zarephath*, Sarepta, a city of the Zidonians (1 Kings xvii. 9)—*i.e.*, they should possess the whole city of Phœnicia, called here that of the Canaanites.—CLARKE.
[e] Ps. ii. 6-9. Dan. vii. 14, 27. Luke i. 32.

THE BOOK OF JONAH.

CHAPTER I.

1 *Jonah, sent to Nineveh, fleeth to Tarshish.* 4 *He is overtaken by a tempest,* 11 *thrown into the sea,* 17 *and swallowed by a fish.*

NOW the word of the LORD came unto [a]Jonah the son of Amittai, saying,

2 Arise, go to Nineveh, that great city,* and cry against it; [b]for their wickedness is come up before me.

3 But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to [c]Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.

4 ¶ But the LORD [1]sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was [2]like to be broken.

5 Then the mariners were afraid, and [d]cried every man unto his god, and cast forth the wares that *were* in the ship into the sea, to lighten *it* of them: but Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.

6 So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? arise, call upon thy God, [e]if so be that God will think upon us, that we perish not.

7 And they said every one to his fellow, Come, and let us cast lots, that we may know for whose

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CHAP. I.
[a] Matt. xii. 39. Luke xi. 29, 30, 32, *Jonas.*
* *Nineveh, that great city.*—This was the capital of Assyria. It was founded by Asshur, son of Shem, or more probably by Nimrod, son of Cush; for in Gen. x. 11, Moses seemed to refer to Nimrod, who was mentioned before. Nineveh was one of the most ancient, famous, potent, and extensive cities of the world. It is very difficult to assign the time of its foundation, but it cannot have been long after the building of Babel. It stood on the banks of the Tigris, and, in the time of the prophet Jonah, its circuit was three days' journey.—TAYLOR'S CALMET.
[b] Gen. xviii. 20, 21. Jam. v. 4.
[c] Josh. xix. 46. Acts ix. 36.

[1] *Cast forth.*
[2] *Thought to be broken.*
[d] 1 Kings xviii. 26. Is. xliv. 17-20.
[e] 2 Sam. xii. 22. Joel ii. 14.

of Canaan, but the adjoining districts, which they would take out of the hands of those who now oppressed them. The remaining tribes would possess the country which had belonged to those who continued in their dispersions, to the utmost borders of the promised land, and even beyond them. Thus Judah would possess mount Seir to the south; and another company, the land of the Philistines, towards the west; and others would recover possession of mount Ephraim and Samaria, though at that time possessed by strangers. Benjamin would inherit Gilead beyond Jordan, which the Ammonites had seized on; and the residue of the ten tribes would gain possession of all the country formerly inhabited by the Canaanites, even to Zarephath, or Sarepta, which bordered on Zidon. It is not agreed what is meant by Sepharad; but some think that it was the name of a city in Edom, which the remnant of those who were led captive from Jerusalem would possess with the cities of the south. For saviours, or deliverers, would be raised up on mount Zion, to judge and execute vengeance on the Edomites; and the kingdom, or dominion, would *actually* be possessed and exercised by JEHOVAH, for the benefit of his worshippers. This prophecy was accomplished when the Jews returned to their own land by Cyrus' decree; when the temple was rebuilded, and the worship of God restored; when Jerusalem was re-established in prosperity, and the land replenished with inhabitants; when the Jews, under the Maccabees, and other leaders, entirely subjugated the Edomites, and incorporated the remnant of them amongst themselves as proselytes; and in their subsequent prosperity, till the days of Christ. No mention is made of the Philistines by Christ or his apostles. They seem before that time to have been extirpated from the land. But the salvation and holiness of the gospel, its success and spread, by the faithful preaching of the word and the conversion of the Gentiles, were also intended; especially the future restoration of the Jews, the destruction of antichristian opposers, and that prosperous state of the Church, to which all the prophets evidently bear witness. Then, and not till then, in the full sense of the words, shall "the kingdom be the LORD'S."—*Scott.*

CHAP. I. JONAH AND NINEVEH.—Ver. 1, 2. God put honour upon JONAH in giving him a commission to go and prophesy against Nineveh. "Jonah" signifies a *dove;* a proper name for all God's prophets, all his people, who ought to be "harmless as doves," and to "mourn as doves," for the sins and *calamities* of the land. His father's name was "Amittai"—*My truth;* for God's prophets should be "sons of truth." To him "the word of the Lord came," to him *it was* (so the word signifies), for God's word is a *real* thing. Men's words are but *wind*, but God's words are *substance*. He had been before acquainted with the "word of the Lord," and knew his voice from that of a stranger. The orders now given him were, "Arise, go to Nineveh, that great city." Nineveh was at this time the metropolis of the Assyrian monarchy, an eminent city (Gen. x. 11), *a great city, that* great city, forty-eight miles in compass. Some make it much more. Great is the number of the inhabitants, as appears by the multitude of infants in it (chap. iv. 11). Great in wealth—there was no end of its store (Nah. ii. 9). Great in power and dominion—it was the city that for some time "ruled over the kings of the earth." But *great cities*, as well as great men, are under God's government and judgment. A *great city*, and yet a heathen city, without the knowledge and worship of the true God. How many *great cities* and great nations are there that "sit in darkness," and "in the valley of the shadow of death"! This great city was a wicked city; "their wickedness is come up before me" (their *malice*, so some read it); "their wickedness was presumptuous," and they sinned with "a high hand." It is sad to think what a great deal of sin is committed in great cities, where there are many sinners, who are not only all *sinners*, but making "one another sin."—*Henry.*

JONAH'S FLIGHT.—Ver. 3. Jonah, instead of rising to "go to Nineveh," "rose up to flee to Tarshish," to the sea, not bound for any port, but desirous to get away "from the presence of the Lord;" and if he might but do that, he cared not whither he went; not as if he thought he could go any whither from under the eye of God's inspection, but from his "special presence," from the spirit of prophecy, which, when it put him upon this work, he thought himself haunted with, and coveted to get out of the "hearing of." Some think Jonah went upon the opinion of some of the Jews, that the spirit of prophecy was confined to the land of Israel (which, in Ezekiel and Daniel, was effectually proved to be a mistake), and therefore he hoped he should get clear of it, if he could but get out of the borders of that land. 1. Jonah would not go to Nineveh to cry

cause this evil *is* upon us. So they cast lots,† [f]and the lot fell upon Jonah.

8 Then said they unto him,‡ Tell us, we pray thee, for whose cause this evil *is* upon us; what *is* thine occupation? and whence comest thou? what *is* thy country? and of what people *art* thou?

9 And he said unto them, I *am* an Hebrew; and I fear the LORD, [g]the God of heaven, [h]which hath made the sea and the dry *land*.

10 Then were the men [3]exceedingly afraid, and said unto him, Why hast thou done this?§ (for the men knew that [i]he fled from the presence of the LORD, because he had told them.)

11 ¶ Then said they unto him, What shall we do unto thee, that the sea may be [4]calm unto us? (for the sea wrought, and was tempestuous.)

12 And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest *is* upon you.

13 Nevertheless the men [5]rowed hard to bring *it* to the land; but they could not: for the sea wrought, and was tempestuous against them.

14 Wherefore [k]they cried unto the LORD, and said, We beseech thee, O LORD, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: [l]for thou, O LORD, hast done as it pleased thee.

15 So they took up Jonah, and cast him forth into the sea; and the sea [6]ceased from her raging.

16 Then the men [m]feared the LORD exceedingly, and offered [n]a sacrifice unto the LORD, and [o]made vows.‖

17 ¶ Now [p]the LORD had prepared a great fish to swallow up Jonah. And Jonah was [q]in the [7]belly of the fish three days and three nights.

CHAPTER II.

1 *The prayer of Jonah.* 10 *He is delivered from the fish.*

THEN Jonah [a]prayed unto the LORD his God out of the fish's belly,

2 And said,* I cried by reason of mine affliction unto the LORD, and he heard me; [b]out of the belly of [1]hell cried I, *and* thou heardest my voice.

3 For thou hadst cast me into the deep, in the [2]midst of the seas; and the floods compassed me about: [c]all thy billows and thy waves passed over me.

4 Then I said, I am cast [d]out of thy sight; yet I will look again toward thy holy temple.

5 The [e]waters compassed me about *even* to the soul: the depth closed me round about, the weeds were wrapped about my head.

6 I went down to the [3]bottoms of the mountains; the earth with her bars *was* about me for ever: [f]yet hast thou brought up my life from [4]corruption, O LORD my God.

7 When my soul fainted within me [g]I remembered the LORD; and my prayer came in unto thee, into thine holy temple.

8 They that observe lying vanities forsake their own mercy.

9 But [h]I will sacrifice unto thee with the voice of thanksgiving; [i]I will pay *that* that I have vowed. [k]Salvation *is* of the LORD.

10 ¶ And the LORD spake unto the fish,† and it vomited out Jonah upon the dry *land*.

CHAPTER III.

1 *Jonah, sent again, preacheth to the Ninevites.* 5 *Upon their repentance,* 10 *God spareth them.*

AND the word of the LORD came unto Jonah the second time, saying,

2 Arise, go unto [a]Nineveh, that great city, and [b]preach* unto it the preaching that I bid thee.

3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. (Now Nineveh was [1]an exceeding great city of three days' journey.)

4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

5 ¶ So the people of Nineveh [c]believed God,† [d]and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.

6 For [e]word came unto the king of Nineveh; and he arose from his throne, and he laid his robe from him, [f]and covered *him* with sackcloth, and sat in ashes.

7 And he caused *it* to be proclaimed and [2]published through Nineveh, by the decree of

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† This was a usual method of referring things to the appointment or discovery of Providence (see 1 Sam. x. 20, 21; xiv. 42, 44; Prov. xvi. 33; Acts i. 26).—LOWTH.

[f] Num. xxxii. 23. 1 Cor. iv. 5.

‡ *Then said they unto him.*-When the lot pointed out Jonah, these mariners all are satisfied that he was the man, that Heaven had determined that grand inquiry, and accordingly they treat with him.—POOLE.

[g] Ps. cxxxvi. 26. Rev. xi. 13.

[h] Neh. ix. 6. Acts xiv. 15.

[3] *Afraid with great fear.*

§ *Why hast thou done this?*-You have been guilty of great profanation to disobey his command, whom yourself acknowledge to be Lord and Maker of all things.—LOWTH.

[i] 3. Job xxvii. 22.

[4] *Silent from us.*

[5] *Digged.*

[k] Ps. cvii. 28.

[l] Ps. cxv. 3. Matt. xi. 26. Eph. i. 9, 11.

[6] *Stood.*

[m] Dan. iv. 34-37. Acts v. 11.

[n] Gen. viii. 20.

[o] Gen. xxviii. 20.

‖ *And offered a sacrifice unto the Lord, and made vows.*—The words may be translated to a plainer sense—thus, "And offered sacrifice unto the Lord;" *i.e.*, they made vows to do it as soon as they had opportunity.—LOWTH.

[p] Gen. i. 21.

[q] Matt. xii. 40. Luke xi. 30.

[7] *Bowels.*

CHAP. II.

[a] Ps. l. 15. Jam. v. 13.

* *Then Jonah prayed-And said.*-Those devout thoughts which he had at that time he afterwards digested into the following prayer, and added a thanksgiving for his deliverance at the end of it. So several of David's psalms were probably composed after his trouble was over, but in a manner suitable to the thoughts he had at the time of his affliction, and with a grateful sense of God's mercies for his deliverance out of it (Ps. liv.; cxx.)—LOWTH.

[b] Ps. lxxxvi. 13.

[1] Or, *the grave.*

[2] *Heart.*

[c] Ps. xlii. 7.

[d] Jer. vii. 15.

[e] Ps. xl. 2.

[3] *Cuttings off.*

[f] Ps. xvi. 10. Acts xiii. 33-37.

[4] *The pit.*

[g] Is. l. 10. Lam. iii. 21-26.

[h] Ps. cxvi. 17, 18. Heb. xiii. 15.

[i] Deut. xxiii. 18. Ec. v. 4, 5.

[k] Is. xiv. 17. John iv. 22.

† God's almighty power is represented in Scripture as bringing things to pass by his bare will and command (see Gen. i. 3.; Rom. iv. 17).—LOWTH.

CHAP. III.

[a] Zeph. ii. 13-15.

[b] Jer. xv. 19-21. Ez. iii. 17.

* *Preach.*—The Hebrew, is "cry" (or proclaim) "unto it the proclamation." The primitive idea of preaching is taken from the office of a public crier (Is. xl. 2, 6). Jonah was not sent to deliver orations, but a proclamation.—WILLIAMS.

[1] *A city great of God.*

[c] Ex. ix. 18-21. Luke xi. 32.

† *The people of Nineveh believed God.*—The fame of the wonderful works God had wrought for the Jews was spread over the eastern parts of the world. This might make the Ninevites hearken to a man of that nation, that came to them as sent by God. And it is likely that he gave them an account of the miraculous circumstances which attended his own mission. But without question, a sense of their own guilt, and their deserving whatever punishment Heaven could inflict, was a principal reason that moved them to have regard to his message.—LOWTH.

[d] 2 Chr. xx. 3. Ezra viii. 21.

[e] Jer. xiii. 18.

[f] Esth. iv. 1-4.

[2] *Said.*

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against it, either because it was a long and dangerous journey thither, and in a road he knew not, or because he was afraid it would be as much as his life was worth to deliver such an ungrateful message to that great and potent city. He "consulted with flesh and blood," and declined the embassy, because he could not go with safety; or, because he was jealous for the prerogatives of his country, and not willing that any other nation should share in the honour of Divine revelation, he feared it would be the beginning of the removal of the kingdom of God from the Jews to another nation, that would bring forth more of the fruits of it. He owns himself (chap. iv. 2), that the reason of his aversion to this journey was, "because he foresaw" that the Ninevites would repent, and God would forgive them and take them into favour, which would be a slur upon the people of Israel, who had been so long a peculiar people to God.

THE STORM.—Ver. 4 6. During the time which was occupied in this rebellious project, Jonah seems to have received no more impulses of the prophetic Spirit, but to have been left to great insensibility of conscience. A storm of wind was therefore commissioned to arrest the ship, and it was in the utmost danger of being wrecked. It seems that the tempest was of an extraordinary nature. The affrighted mariners, therefore, having some sense of a superior power, but no right knowledge of the true God, and being of different countries, cried every one to the idol that he had been used to worship for deliverance from death. At the same time they cast overboard their merchandise or tackling to lighten the ship, and preserve it from sinking. Yet during all this confusion and hurry Jonah lay asleep below deck, and heard nothing of the matter, having perhaps had little sleep for some time, through fatigue and uneasiness. This caused the shipmaster to address him as a very stupid and indolent person, and to reprove him for sleeping when all their lives were in such imminent peril, and to require him to arise and call upon the God he had been used to worship, if so be he might be induced to regard, compassionate, and deliver them.—Thus he who, as the messenger of JEHOVAH, ought to have been reproving the Ninevites, received a just and severe reproof from an idolatrous mariner!

THE PROPHET'S DANGER AND PRESERVATION.—Ver. 11-16. The mariners, perceiving that the tempest continued to increase, and not knowing how to act, inquired of Jonah himself, as JEHOVAH'S prophet, What they ought to do in this emergency? And he, convinced of his sin and folly, submitting to the justice of God, and expecting death for his crime, and perhaps receiving some intimation of the Divine will, counselled to cast him into the sea, and thus the tempest would cease, for he knew that it was raised on his account. He would not, however, cast himself overboard, for that would have been an act of suicide. But the men, probably affected by the candid confession and the disinterested conduct of Jonah, and fearing to lay hands on the Lord's servant, used every effort to get into port, that, putting him on shore, they might preserve his life and their own also. When they found their endeavours to be in vain (as "the sea grew more and more tempestuous"), they prayed (not every one to his god as before, but) to JEHOVAH, entreating him that they might not perish for taking away Jonah's life, nor be deemed guilty of murdering the innocent, as his sovereign appointment had laid them under the necessity of doing this for their own preservation. After this appeal, they cast Jonah overboard, and, as the storm immediately ceased, they were so impressed with what they had seen and heard, that they exceedingly feared the power, and reverenced the authority of JEHOVAH, and worshipped his name; and either at that time, or as soon as they could, they offered to him sacrifices of thanksgiving for their deliverance, and made vows of becoming his servants and worshippers. Ver. 17. As it was the will of God to chastise Jonah, but not to cut him off, he had prepared a great fish near the ship to receive him into his stomach. Christ hath called it a *whale*, and repeatedly authenticated the whole narration, and probably some of that species have throats wide enough to shallow a man, though others may not. The whole affair was miraculous: the preservation of Jonah from suffocation in the belly of the whale could only be effected by a continued exertion of almighty power; and the most daring infidel will scarcely venture to say that God *could not* prepare such a great fish for this purpose, and effect Jonah's deliverance in such a manner.—In this situation Jonah remained for three days and three nights; at least (according to the Hebrew phraseology), one whole day and night and a part of two others. In this he was a type of Christ, as dead and buried, and rising again on the third day. "The precise time was thus determined, to prefigure the period of our Lord's continuance in the grave."—(*Bp. Newcome.*)—*Scott.*

CHAP. II. JONAH'S PRAYER.—We cannot be in any place where we are excluded from the mercy-seat of God; and sharp afflictions are often sent to excite those to earnest cries for mercy who were negligent in prosperity, and under the rebukes of his word.—Even believers may be reduced by sin, fear, temptation, affliction, and a sense of Divine wrath, to a situation that bears some resemblance to the depths of hell: but their discouragements will differ from despair, in that they will never totally cease to seek help from God; and faith and hope will still struggle against the gloomy suggestions of unbelief.—*Scott.*

CHAP. III. PREACHING OF JONAH.—Ver. 3. When he came to Nineveh, he found his diocese large—it was an "exceeding great city of three days' journey;" a city "great to God," so the Hebrew phrase is, meaning no more than as we render it,

the king and his [3]nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water:

8 But let man and beast be covered with sackcloth, and [g]cry mightily unto God; yea, [h]let them turn‡ every one from his evil way, and from the violence that *is* in their hands.

9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?

10 ¶ And [i]God saw their works, that they turned from their evil way; [k]and God repented of the evil that he had said that he would do unto them; and he did *it* not.

CHAPTER IV.

1 *Jonah, repining at God's mercy, 4 is reproved by the type of a gourd.*

BUT it displeased Jonah exceedingly, and he was very angry.

2 And [a]he prayed unto the LORD, and said, I pray thee, O LORD, *was* not this my saying when I was yet in my country? therefore I fled before unto Tarshish: for I knew that [b]thou *art* a gracious God,* and merciful, slow to anger, and of great kindness, and repentest thee of the evil.

3 Therefore now, O LORD, [c]take, I beseech thee, my life from me: [d]for *it is* better for me to die than to live.

4 ¶ Then said the LORD, Doest thou well† to be angry?

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[3] *Great men.*
[g] Ps. cxxx. 1, 2.
[h] Is. i. 16-19; lv. 6, 7.
‡ *Let them turn, &c.*—Natural religion instructed them that their earnest prayers, without true amendment, would not avail them before God; nor would their repentance be thought sincere, unless they returned to the true owners what they had gained by violence and injustice.—LOWTH.
[i] Jer. xxvi. 18 20. Luke xv. 20.
[k] Jer. xviii. 8. Joel ii. 13.

CHAP. IV.

[a] 1 Kings xix. 4. Jer. xx. 7.
[b] Ex. xxxiv. 6, 7. Num. xiv. 18, 19.
* *A gracious God, and merciful.*—This he knew from his own experience, for which he had reason to be thankful, and from the proclamation of God, in Ex. xxxiv. 6, to which he seems to have respect; and a glorious one it is, though Jonah seems to taunt and upbraid the Lord with his grace and mercy to men, as if it was a weakness and infirmity in him, whereas it is his highest glory (Ex. xxxiii. 18, 19). He seems to speak of him, and represent him, as if he was all mercy, and nothing else; which is a wrong representation of him, for he is righteous as well as merciful; and, in the same place where he declares himself to be so, he declares that he will by no means clear the guilty.—GILL.
[c] Num. xi. 15; xx. 3. Jer. xx. 14-18.
[d] Job vii. 15, 16. Ec. vii. 1.
† *Doest thou well*—or, Thou hast great cause to be angry; an ironical reproof.—DIODATI.

‡ The original word signifies an artificial covert, as a tent or booth; and also a natural one, as in Jer. xxv. 38; Job xxxviii. 40.—NEWCOME.

[e] Ps. ciii. 10-14.
[1] *Palmerist.*
§ The margin has it "silent." Thus, when there is a lull of an easterly wind, and the sun pours his fierce rays on the traveller's head, there is the silence of death, and nature seems ready to expire.—ROBERTS.
[f] Gen. iv. 5-14.
[2] *Spared.*
‖ *Hast had pity*—that is to say, Thou wouldest have spared, and dearly preserved it.—DIODATI.
[5] Is. i. 18.
[h] iii. 2, 3.
¶ If we compute these at a fifth part of the inhabitants, the city will have contained six hundred thousand persons.—NEWCOME.

5 So Jonah went out of the city, and sat on the east side of the city, and there made him a booth,‡ and sat under it in the shadow, till he might see what would become of the city.

6 And [e]the LORD God prepared a [1]gourd, and made *it* to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceeding glad of the gourd.

7 But God prepared a worm, when the morning rose the next day, and it smote the gourd that it withered.

8 And it came to pass, when the sun did arise, that God prepared a vehement east wind;§ and the sun beat upon the head of Jonah, that he fainted, and wished himself to die, and said, *It is* better for me to die than to live.

9 And God said to Jonah, Doest thou well to be angry for the gourd? And he said, [f]I do well to be angry, *even* unto death.

10 Then said the LORD, Thou hast [2]had pity‖ on the gourd, for the which thou hast not laboured, neither madest it grow; which came up in a night, and perished in a night:

11 And [g]should not I spare [h]Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand;¶ and *also* much cattle?

THE BOOK OF MICAH.

CHAPTER I.

1 *Micah sheweth the wrath of God against Jacob for idolatry.*
10 *He exhorteth to mourning.*

THE word of the LORD that came to [a]Micah the Morasthite, in the days of [b]Jotham, Ahaz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria and Jerusalem.

B.C. 750—B.C. 750.

CHAP. I.

[a] Jer. xxvi. 18.
[b] 2 Chr. xxvii.-xxxii. Is. i. 1.
* *O earth*—should be here translated "O land," the country of the Hebrews being only intended.—CLARKE.
[c] Ps. l. 7.
[d] Ps. xxviii. 2. Jon. ii. 7.
† *From his holy temple.*—Either from his temple at Jerusalem, or else from heaven (Ps. xi. 4; Hab. ii. 20).—POOLE.
[e] Is. xxvi. 21. Ez. iii. 12.

2 ¶ Hear, all ye people; hearken, O earth,* and all that therein is: [c]and let the Lord GOD be witness against you, [d]the Lord from his holy temple.†

3 For, behold, the LORD [e]cometh forth out of his place, and will come down, and tread upon the high places of the earth.

"exceeding great;" this honour that language does to the great God, that great things derive their *denomination* from him. The greatness of Nineveh consisted chiefly in the extent of it; it was much larger than Babylon; such a city, says Diodorus Siculus, as no man ever after built. It is here said to be of "three days' journey;" for the compass of the walls, as some relate, was 480 furlongs, which, allowing eight furlongs to a mile, makes sixty miles, which may well be reckoned "three days' journey;" for a footman—twenty miles a *day*. Or, walking slowly and gravely, as Jonah must when he went about preaching, it would take him up at least *three days* to go through all the principal streets and lanes of the city, to proclaim his message, that all might have notice of it. When he came thither he *lost no time.*—*Henry.*

ITS RESULTS.—Ver. 5-9. There were no outward indications of the overthrow of Nineveh, and Jonah wrought no miracle in confirmation of his prediction; yet the Ninevites believed it to be the word of God, and that it would be verified, probably through a conviction excited in their minds of the greatness of their guilt, and from a recollection of the many wonderful judgments that Israel's God had inflicted on his enemies. They therefore dreaded the threatened vengeance, yet had some hope of escaping it, and, without delay, they used every means which they could devise, in order to appease the wrath of God. For, when the preaching of Jonah was made known to the king, he was so alarmed, that he laid aside all his ensigns of royalty, put on sackcloth, and sat among ashes; and, with the concurrence of his nobles, and the approbation of his subjects, he ordered a fast to be proclaimed and observed with the greatest strictness. Not only were the people required to abstain wholly from food, but the very cattle were to be kept from all provender and water, that their mournful lowings might add to the solemnity of the awful occasion. All the inhabitants likewise, from the least to the greatest, were commanded to wear sackcloth; nay, the very cattle that appeared in the streets were thus covered, instead of wearing their former gaudy trappings.—*Scott.*

CHAP. IV. THE PROPHET'S PEEVISHNESS.—Ver. 1-3. Jonah thinks he has reason to complain of that, when it is done, which he was before afraid of;—so hard is it to get a root of bitterness plucked out of the mind when once it is fastened there. And why did Jonah expect that God would spare Nineveh? "Because I knew that thou wast a gracious God," indulgent and easily pleased, that "thou wast slow to anger and of great kindness, and repentest thee of the evil." All this is very true, and Jonah could not but know it by God's proclamation of his name and the experiences of all ages; but it is *strange*, and very *unaccountable*, that that which all the saints had made the matter of their joy and praise, Jonah should make the matter of reflection upon God, as if that were an imperfection of the Divine nature, which is indeed the greatest glory of it—that God is "gracious and merciful." The servant that said, "I knew thee to be a hard man," said that which was *false*, and yet, had it been *true*, it was not the proper matter of a complaint; but Jonah, though he says what is *true*, yet, speaking it by way of reproach, speaks very *absurdly.*—*Henry.*

JONAH'S GOURD.—Ver. 5-8. Doubtless Jonah might have been hospitably entertained at Nineveh, and allowed to live according to his own rules, had he been disposed to be friendly; and he might have been usefully employed in confirming the inhabitants in their good purposes, and in instructing them in the truths and worship of God. But though he had received an intimation that the city would be spared, he seems not to have believed it; and he would neither venture himself in the city, nor have any fellowship with the inhabitants, as if he meant, notwithstanding their repentance, to shake off the dust of his feet for a testimony against them. He therefore left the city, and made a booth or tent to dwell in, till he should see the event. It pleased God, however, very graciously and miraculously to prepare a large gourd, which, with rapid growth and luxuriant foliage, was speedily ready to afford him a refreshing shadow from the heat of the sun, from which it seems his tent could not defend him. This tended to appease his grief and calm his spirits; nay, he was exceedingly glad on account of this *personal* accommodation, whilst the repentance and preservation of a great city made him very angry and peevish! To check this disproportionate joy, and to make way for his further humiliation and instruction, the Lord caused a worm to destroy the root of the gourd, so that the next day it withered; and a sultry east wind increasing the burning heat of the morning sun, Jonah was so oppressed that he fainted, grew more impatient than ever, and wished again for death as the most desirable deliverance from his misery.—*Scott.*

CHAP. I. THE AUTHOR.—The prophet is Micah the Morasthite. His name "Micah" is a contraction of Micaiah, the name of a prophet some ages before, in Ahab's time (1 Kings xxii. 8). His surname, "the Morasthite," signifies that he was born or lived

4 And the mountains shall be molten under him,‡ and the valleys shall be cleft, as wax before the fire, *and* as the waters *that are* poured down [1]a steep place.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? [f]*is it* not Samaria? and what *are* the high places of Judah? [g]*are they* not Jerusalem?

6 Therefore I will make Samaria as an heap of the field, *and* as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with the fire, and all the idols thereof will I lay desolate: for she gathered *it* of the hire of an harlot, and they shall return to the hire of an harlot.

8 Therefore I will wail and howl; I will go stripped and naked: I will make a wailing like the dragons, and mourning as the [2]owls.§

9 For her wound *is* incurable; for it is come unto Judah: [h]he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ [i]Declare ye *it* not at Gath,‖ weep ye not at all: in the house of [3]Aphrah [k]roll thyself in the dust.

11 Pass ye away,¶ thou [4]inhabitant of Saphir, having thy shame naked: the inhabitant of Zaanan came not forth in the morning of [5]Beth-ezel; he shall receive of you his standing.

12 For the inhabitant of Maroth [6]waited [1]carefully for good; [m]but evil came down from the LORD unto the gate of Jerusalem.

13 O thou inhabitant of [n]Lachish, bind the chariot to the swift beast: [o]she *is* the beginning of the sin to the daughter of Zion; [p]for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents [7]to Moresheth-gath:* the houses of [8]Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring an heir unto thee, O inhabitant of Mareshah: he shall come unto [q]Adullam the glory of Israel.

B.C. 750—B.C. 750.

‡ An allusion to God's coming upon mount Sinai, when thunder and lightning shook the mountain, and violent rains, which accompanied this tempest, made the hills look as if they were melted down. (Comp. Jud. v. 4, 5; Ps. lxviii. 8; xcvii. 5; Is. lxiv. 1, 2. Hab. iii. 6, 9, 10.)—LOWTH.

[1] *A descent.*

[f] 1 Kings xiii. 32. Am. viii. 14.

[g] 2 Kings xvi. 10-12. 2 Chr. xxviii. 2-4.

[2] *Daughters of the owl.*

§ Or ostriches, for so the ancient interpreters generally render it. It is affirmed, by travellers of good credit, that ostriches make a fearful screeching, lamentable noise.—POCOCK.

[h] Is. xxxvii. 22-36.

[i] 2 Sam. i. 20.

‖ *Declare ye it not at Gath.*—See 2 Sam. i. 20. The people are counselled not to make known their calamity by any public expression of sorrow, as weeping, &c., lest their enemies should rejoice at it.—POCOCK.

[3] That is, *dust. Ophrah.*

[k] Job ii. 8.

¶ *Pass ye away*—viz., into captivity, laden with reproaches. *Thou inhabitant*—or people of that city. *Standing*, Ital. *his defence*—Heb. *his presenting:* for the Hebrews, when they would say, defend one, did say, present himself for one (see Ex. xxxii. 25; Num. xiv. 9; Is. xxii. 8).—DIODATI.

[4] *Inhabitress.*

[5] *A place near.*

[6] *Was grieved.*

[1] 1 Sam. iv. 13.

[m] Is. xiv. 7.

[n] Josh. xv. 39.

[o] Ex. xxxii. 21.

[p] 2 Kings viii. 18.

[7] *For.*

* Therefore shalt thou be fain to give vain presents unto the Philistines to help thee: thou shalt have recourse to those false and lying succours, which have been ever deceitful to the kings of Judah, and so shall be still unto thee.—BP. HALL.

[8] *A lie.*

[q] Josh. xv. 35.

16 Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle; for they are gone into captivity from thee.

CHAPTER II.

1 *Against oppression.* 4 *A lamentation.* 7 *A reproof of injustice and idolatry.* 12 *A promise of restoring Jacob.*

WOE [a]to them that devise iniquity, and work evil upon their beds![*] when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet fields, and take *them* by violence; and houses, and take *them* away: [b]so they [1]oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD, Behold, against [c]this family do I devise an evil, [d]from which ye shall not remove your necks; neither shall ye go haughtily: [e]for this time *is* evil.

4 ¶ In that day [f]shall *one* take up a parable† against you, [g]and lament with [2]a doleful lamentation, *and* say, We be utterly spoiled; [h]he hath changed the portion of my people: how hath he removed *it* from me! turning away he hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in [i]the congregation of the LORD.

6 [3]Prophesy ye not, *say they to them that* prophesy: [k]they shall not prophesy to them, *that* they shall not take shame.

7 ¶ O *thou that art* [1]named The house of Jacob, [m]is the Spirit of the LORD straitened? *are* these his doings? [n]do not my words do good to him that walketh [4]uprightly?

8 Even of late my people is risen up as an enemy:‡ ye pull off the robe [5]with the garment from them that pass by securely as men averse from war.

9 The women of my people§ have ye cast out from their pleasant houses; from their children have ye taken away [o]my glory for ever.

10 Arise ye, and depart; [p]for this *is* not *your* rest: because it is polluted, [q]it shall destroy *you*, even with a sore destruction.

11 If a man, walking in the spirit and falsehood, do lie, *saying*, I will prophesy unto thee of

CHAP. II.
B.C. 730.

[a] Prov. vi. 12-19.

* *Work evil upon their beds!*—The rulers, magistrates, and wealthiest of the people, devised evil in their hearts on their beds, forming their schemes of oppression and robbery during the night, and arising early to carry them into execution; having power to overcome all opposition to their iniquities, and to bear them out in them.—SCOTT.

[b] Ex. xxii. 21-24.

[1] *Defraud.*

[c] Jer. viii. 3.

[d] Am. ii. 14-16.

[e] Eph. v. 16.

[f] Mark xii. 12.

† Men shall take up a parable—a doleful song, with parabolical and figurative expressions.—POCOCK.

[g] 2 Sam. i. 17.

[2] *A lamentation of lamentations.*

[h] Is. lxiii. 17, 18.

[i] Deut. xxiii. 2, 3, 8.

[3] *Prophesy not as they prophesy.*

[k] Ps. lxxiv. 9.

[l] John viii. 39, 40.

[m] 2 Cor. vi. 12.

[n] Ps. xix. 7-11.

[4] *Upright.*

‡ Now of late my people, as if they needed no enemy, are turned enemies to each other: ye strip the garments from the backs of travellers that pass by securely, without any thought of such cruel and hostile measures.—BP. HALL.

[5] *Over against a garment.*

§ *The women of my people, &c.*—Ye are the cause of the women and their children being carried into captivity, separated from their pleasant habitations, and from my temple and ordinances, and from the blessings of the covenant, which it is my glory to give, and theirs to receive.—CLARKE.

[o] Ps. lxxii. 19.

[p] Heb. iv. 1-9.

[q] Ez. xxxvi. 12-14.

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at Moresheth, which is mentioned here, ver. 14, or Mareshah, which is mentioned ver. 15, and Josh. xv. 44. The place of his abode is mentioned, that any one might inquire in that place, at that time, and might find there was, or had been, such a one there, who was generally reputed to be a prophet. The date of his prophecy is in the reigns of three kings of Judah, Jotham, Ahaz, and Hezekiah. Ahaz was one of the worst of Judah's kings, and Hezekiah one of the best: such variety of times pass over God's ministers, times that "frown" and times that "smile," to each of which they must study to accommodate themselves, and to arm themselves against the temptations of both.—*Henry.*

COMING JUDGMENTS.—Ver. 10-16. The prophet seems here to have had in prospect both the ruin of Samaria, and the desolations of Israel by Shalmaneser, and the invasion of Judah by Sennacherib, kings of Assyria. The successes of idolaters against JEHOVAH'S worshippers ought not to be declared at Gath, lest the Philistines should rejoice. In their presence the Israelites ought not to weep at all. "The word 'Aphrah' signifies 'dust;' and the prophet, it is likely, puts it here for Ophrah, in the tribe of Benjamin (Josh. xviii. 23), that the name may better suit their condition."—In the distressed cities or towns of Israel and Judah, the inhabitants would be called to roll themselves in the dust. "Saphir" signifies "fair" or "beautiful" (some think Samaria was intended), but its inhabitants would be stripped of their comely ornaments, torn from their habitations, and led away as naked slaves. "Zaanan" (Josh. xv. 37). "Zaanan" signifies "a place of flocks;" "Beth-ezel," a "house that is near:" the inhabitants of the former would not go forth to assist the latter under their distresses; but the enemy would soon fix his station among them, and they would share the fate of their neighbours, and the invaders would obtain a large compensation for their encamping before the city.—"Maroth" signifies "bitterness," but some think that "Ramoth" was meant, which signifies "exaltations." The inhabitants carefully looked out for and expected better tidings or better times; but evil came from the Lord upon them, and even proceeded to the gates of Jerusalem. Lachish was a city of Judah, but it bordered on Israel; and, having learned their idolatries, it communicated them to the inhabitants of other cities, and even to those of Jerusalem. Therefore the city would certainly be taken and plundered by the Assyrians, and the inhabitants would be glad to flee away in chariots drawn by horses, dromedaries, or the fleetest animals; and they would give presents to Moresheth-gath, some town belonging to the Philistines, to shelter them from the invaders.—"Achzib" signifies "a lie;" and thus that city would deceive the expectation of the kings of Israel. The Lord would also bring the Assyrians, or their colonies, to be the heirs of Mareshah, which signifies "an heir," or "an inheritance;" and they would also seize upon Adullam, and mar all the glory of Israel.—"The honourable men shall be forced to hide themselves in the cave of Adullam, as David did when he fled from Saul."—(*Lowth.*) The nation might therefore prepare (as a mother) to shew every token of distress and mourning over her children, brought up delicately and greatly delighted in (casting off her ornaments, and cutting off her hair, as the eagle moults its feathers), for they would all in a short time be carried into captivity.

PRACTICAL OBSERVATIONS.—They who would escape the Lord's indignation must hearken diligently to the reproofs and warnings, as well as the doctrines and encouragements of the sacred oracles.—The Lord will bear witness "against," as well as denounce judgment "upon," the workers of wickedness; and his holy temple will not protect hypocrites, but enhance their condemnation. When he comes forth from his place, to execute judgment, the haughty and powerful of the earth will tremble and fall before him; for how can sinners endure that presence, before which the elements shall melt, and the whole creation shall vanish away?—But our transgressions alone render his presence terrible to us; and, if sin be pardoned and subdued, we have nothing to fear at death or in the day of judgment.—*Scott.*

CHAP. II. VAIN THOUGHTS.—Ver. 7. (1.) What an affront they hereby put upon God, the God of the holy prophets: "'Is the Lord's Spirit straitened?' In silencing the Lord's prophets, you do what you can to silence his Spirit too; but do you think you can do it? Can you make the Spirit of God your Prisoner and your Servant? Will you prescribe to him what he shall say, and forbid him to say what is displeasing to you? If you silence the prophets, yet cannot the Spirit of the Lord find out other ways to reach your consciences? Can your unbelief frustrate the Divine counsels?" (2.) What a scandal it was to their profession as Jews: "You are 'named the house of Jacob,' and it is your honour; but 'are these his doings?' Are these the doings of your father Jacob? Do you herein tread in his steps? No; if you were indeed 'his children,' you would do his works, but now you seek to kill and silence 'a man that tells you the truth,' in God's name: "this did not Abraham'" (John viii. 39, 40); this did not Jacob.

THE BREAKER.—Ver. 13. "The breaker is come up before them," to break down all opposition, and clear the road for them; and under his guidance "they have broken

wine and of strong drink;‖ [r]he shall even be the prophet of this people.

12 ¶ I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of [s]Bozrah,¶ as the flock in the midst of their fold: they shall make great noise by reason of *the multitude of* men.

13 The [t]breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and [u]their king shall pass before them, and the LORD on the head of them.

CHAPTER III.

1 *Micah reproveth the cruelty of the princes,* 5 *and the falsehood of the prophets.* 8 *He sheweth their ill-grounded security.*

AND I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel; [a]*Is it* not* for you to know judgment?

2 Who [b]hate the good, [c]and love the evil; who pluck off their skin from off them, and their flesh from off their bones;

3 Who also eat the flesh† of my people, and flay their skin from off them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.‡

4 Then shall they [d]cry unto the LORD, but he will not hear them: [e]he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD [f]concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him:

6 Therefore night *shall be* unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and [g]the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their [1]lips: for *there is* [h]no answer of God.§

8 ¶ But truly [i]I am full of power‖ by the Spirit of the LORD, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin.

B.C. 730—B.C. 710.

‖ A man habitually influenced by the Spirit of lies, who, for the sake of wine and sensual indulgence, would encourage the people to hope for impunity in sin, and abundance of everything requisite for the gratification of their passions, would be more welcome to them, and more congenial to their sentiments and conduct, than the holy servants of God were; and therefore they would, as a just judgment, be left to be deceived by such prophets.—SCOTT.

[r] 2 Thes. ii. 11.
[s] Gen. xxxvi. 33.
¶ A place famous for flocks and pastures; signifying that they should be taken care of by the great and good Shepherd.—GILL.
[t] Zech. xii. 8.
[u] John x. 27-30.

CHAP. III.

B. C. 710.

[a] Deut. i. 13-17. 1 Cor. vi. 5.
* *Is it not*—*i.e.*, Ought not you, who are judges of Israel, to know what is right and what is wrong?—WILLIAMS.
[b] Luke xix. 14. Acts vii. 51, 52.
[c] Ps. xv. 4. Rom. i. 32.
† *Also eat the flesh*—*and flay*—like cannibals, which still more sets forth their savageness, inhumanity, barbarity, and cruelty. *Chop them*, &c.,—as cooks break the bones to get at the marrow, &c.—GILL.
‡ Hyperbolical expressions, denoting the rapaciousness with which the rulers plundered and oppressed the common people.—HEWLETT.
[d] Prov. vii. 28. Matt. vii. 22.
[e] Deut. xxxi. 17, 18.
[f] Jer. xiv. 14, 15. Matt. xv. 14.
[g] Is. lix. 10.
[1] *Upper lip.*
[h] 1 Sam. xiv. 37. Am. viii. 11.
§ Men used to cover their mouth, or their face, when they were under any great affliction (see Ez. xxiv. 17). This likewise shewed that they were utterly silenced, and had nothing to say, either by way of revelation from God, or in behalf of themselves (Job xl. 4).—LOWTH.
[i] Is. xi. 2, 3. Matt. vii. 29.
‖ *But truly I am full of power*, &c.—Full of the Spirit of God, and, by virtue of that, "full of power," freely and without partiality, to utter the Divine message; and "of judgment," by which to discern between right and wrong; and "of might," to utter his commission without fear of men or their greatness.—POCOCK.

[k] Jer. xxii. 13-17. John xi. 50.
¶ *Judge for reward*—*i. e.*, take bribes for the perversion of justice.—CLARKE.
* *Teach for hire.*—Which was contrary to the will of God, who made ample provision for the priests.—DAVIDSON.
[l] Is. xlviii. 2. Matt. iii. 9. Rom. ii. 17.
[2] *Saying.*
[m] Am. ix. 10.

CHAP. IV.

* The times of the Messias are usually expressed in the prophets "by the last days."—LOWTH.
[a] Is. ii. 3. Zech. viii. 20-23.
[b] Ps. cx. 2. Is. xlii. 1-4.
† Both by the power of his word, which is compared to a two-edged sword in Scripture, and by the remarkable judgments he will exercise upon those who are incorrigible (see Luke xix. 27; Rev. xix. 15; Ps. cx. 6).—LOWTH.
[c] Is. xi. 6-9. Hos. ii. 18.
[1] *Scythes.*
[d] Ps. lxxii. 7. Is. ix. 7.
[e] Is. xxxvi. 16. Zech. iii. 10.
‡ *Every man under his vine.*—This beautiful addition to the prophecy as it stands in Isaiah, denotes the sweet harmony which in those happy days shall prevail among Christians, in communing with God and with each other; their perfect security and peaceful industry; their thankful and comfortable use of temporal plenty, and the abundance of their spiritual consolations.—SCOTT.
[f] Is. liv. 14. Jer. xxiii. 5, 6.
[g] Is. i. 20; xl. 5.
[h] Ex. iii. 14, 15. Ps. xlviii. 14.
[i] Ps. ii. 6.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity.

10 They [k]build up Zion with blood, and Jerusalem with iniquity.

11 The heads thereof judge for reward,¶ and the priests thereof teach for hire,* and the prophets thereof divine for money: [l]yet will they lean upon the LORD, [2]and say, *Is* not the LORD among us? [m]none evil can come upon us.

12 Therefore shall Zion for your sake be plowed *as* a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest.

CHAPTER IV.

1 *The glory,* 3 *peace,* 11 *and victory of the church.*

BUT in the last days* it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, [a]and say, Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: [b]for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and rebuke strong nations afar off;† and [c]they shall beat their swords into ploughshares, and their spears into [1]pruning-hooks: nation shall not lift up a sword against nation, [d]neither shall they learn war any more.

4 But [e]they shall sit every man under his vine,‡ and under his fig-tree; and [f]none shall make *them* afraid: [g]for the mouth of the LORD of hosts hath spoken *it.*

5 For all people will walk every one in the name of his god, and we will walk in [h]the name of the LORD our God for ever and ever.

6 ¶ In that day, saith the LORD, will I assemble her that halteth, and I will gather her *that is* driven out, and her that I have afflicted;

7 And I will make her that halted a remnant and her *that was* cast far off a strong nation; [i]and

up, and have passed through the gate," the door of escape out of their captivity, and are "gone out by it" with courage and resolution, having Omnipotence for their vanguard. Their king shall pass before them," to lead them the way, even Jehovah (he is their King) "on the head of them," as he was on the head of the armies of Israel, when they followed the pillar of cloud and fire through the wilderness, and when he appeared to Joshua as "Captain of the Lord's hosts." Christ is the Church's King; he is Jehovah; he heads them; passes before them; brings them out of the land of their captivity; brings them into the land of their rest. He is the "breaker" that broke in upon the powers of darkness, and broke through them; that rent the vail, and opened the kingdom of heaven to all believers. The learned Bishop Pearson applies it to the resurrection of Christ, by which he obtained the power and became the Pattern of our resurrection. "The breaker is gone up before us" out of the grave, and has carried away its gates, as Samson did Gaza's, bar and all, and by that breach we go out. The learned Dr Pocock mentions it as the sense which some of the ancient Jews gave of it, that the "breaker" is Elias, and their "king" the "Messiah," the Son of David; and he thinks we may apply it to Christ and his forerunner, "John the Baptist." John was the "breaker," he broke the ice, prepared the way of the Lord by the baptism of repentance; in him the gospel began, from his time "the kingdom of heaven suffered violence;" and so the Christian Church is introduced, with "Messiah the Prince" before it, on the head of it, going forth "conquering and to conquer."—*Henry.*

CHAP. III. FALSE PROPHETS.—Ver. 5-7. The false prophets likewise were highly criminal, and indeed the cause of the general wickedness of the nation. They flattered the people into a delusive expectation of peace in their evil ways; yet they were ready to bite and devour such as opposed them, and even to declare war against those who would not satisfy their avarice and rapacity, being "greedy dogs that could never have enough;" so that their peaceable and soft language was restricted to their prophesyings before those who paid well for them. Therefore the approaching distresses should confute their prognostications, and prevent them from pretending to any more visions. The sun of their prosperity, reputation, and hope, would suddenly be darkened, and leave them in misery, contempt, and despair. God would shame and silence all such seers and diviners; and they should cover their lips as mourners or unclean persons, confessing that they could obtain no answer from God to their anxious inquiries concerning the end of their calamities.

THEIR SIN AND DOOM.—Ver. 8-12. It is probable that Micah was greatly opposed by the wicked princes and false prophets; but he knew, and confidently declared, that he spake by the authority of God and the inspiration of his Spirit; that he was abundantly endued with honesty, wisdom, and energy, to deliver his faithful message, whether they would hear it or not; and that he was especially commissioned to declare unto his people the number and heinousness of their sins. He therefore entreated the rulers of the people to attend, and not to persist in fighting against God. They had, indeed, abhorred all justice, and perverted equity; they had beautified the city with magnificent houses, and fortified it with walls, and perhaps repaired or added buildings to the temple; but it was done with money that had been the wages of murder and oppression. The magistrates, priests, and prophets, were alike mercenary and avaricious; yet they presumed upon their external privileges, the temple of God, and their formal worship; so that, when they were warned of approaching judgments, they inquired whether the LORD were not among them, and were confident no evil would befall them. To punish, therefore, their hypocrisy and iniquity, the city would certainly be desolated, and become heaps of rubbish; and the mountain where the temple stood would be rendered as waste and unfrequented as the forests and deserts. This prophecy was delivered in the reign of Hezekiah, and probably in the beginning of it. —*Scott.*

CHAP. IV. UNIVERSAL PEACE.—Ver. 3. A disposition to mutual peace and love should be the happy effect of the setting up of the kingdom of the Messiah: "They shall beat their swords into ploughshares;" angry, passionate men, that have been fierce and furious, shall be wonderfully sweetened, and made mild and meek (Tit. iii. 2, 3). They who, before their conversion, "did injuries," and would "bear none," after their conversion can "bear injuries," but will "do none." As far as the gospel prevails, it makes men "peaceable," for such is the wisdom "from above," it is "gentle and easy to be entreated;" and if nations were but leavened by it, there would be universal peace. When Christ was born, there was universal peace in the Roman empire; those that were first brought into the gospel-church were all of "one heart and of one soul" (Acts iv. 32). And it was observed of the primitive Christians how well "they loved one another;" in heaven this will have its full accomplishment. It is promised, 1. That none shall be "quarrelsome;" the art of war, instead of being "improved" (which some reckon the glory of a kingdom), shall be forgotten and laid

the LORD shall reign over them in mount Zion from henceforth, even for ever.

8 ¶ And thou, O tower of the flock,§ [k]the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

9 Now, why dost thou cry out aloud? *is there* no king in thee? is thy counsellor perished? [l]for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city,‖ and thou shalt dwell in the field, and thou shalt go *even* to Babylon; [m]there shalt thou be delivered; there the LORD shall [n]redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and [o]let our eye look upon Zion.

12 But [p]they know not the thoughts of the LORD, neither understand they his counsel: [q]for he shall gather them as the sheaves into the floor.¶

13 Arise [r]and thrash, O daughter of Zion; for I will make thine horn iron,* and I will make thy hoofs brass; and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto [s]the Lord of the whole earth.

CHAPTER V.

1 *The birth of Christ foretold.* 4 *His kingdom,* 8 *and conquest over his enemies.*

NOW gather thyself in troops, O daughter of troops: he hath laid siege against us;* they shall smite the [a]Judge of Israel with a rod upon the cheek.

2 But thou, Beth-lehem [b]Ephratah, *though* thou be little among the [c]thousands of Judah, [d]*yet* out of thee shall he come forth unto me [e]*that is* to be ruler in Israel; [f]whose goings forth *have been* from of old, from [1]everlasting.

3 Therefore will he [g]give them up, until the time *that* she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall stand and [2]feed in the strength of the LORD, [h]in the majesty of the name of the LORD his God; and they shall abide: for now [i]shall he be great unto the ends of the earth.

5 And [k]this *man* shall be the peace, [l]when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we rise against him seven shepherds,† and eight [3]principal men.

6 And they shall [4]waste the land of Assyria‡ with the sword, and the land of Nimrod [5]in the entrances thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders.

7 And [m]the remnant of Jacob shall be in the midst of many people [n]as a dew from the LORD,§ as the showers upon the grass, that [o]tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And [p]I will cut off witchcrafts out of thine hand; and thou shalt have no *more* soothsayers:

13 Thy [q]graven images also will I cut off, and thy [6]standing images out of the midst of thee; and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities.

15 And [r]I will execute vengeance in anger and fury upon the heathen,‖ such as they have not heard.

CHAPTER VI.

1 *God's controversy for the unkindness,* 6 *the ignorance,* 10 *the injustice,* 16 *and the idolatry of the people.*

HEAR ye now what the LORD saith; Arise,* contend thou [1]before the mountains, and let the hills hear thy voice.

B.C. 710—B.C. 710.

§ Meaning, probably, mount Zion. It was customary, in extensive pastures, to have a frame erected of considerable height to watch the flock. Zion is here considered as the watch-tower of the kingdom.—WILLIAMS.

[k] 2 Sam. v. 7.
Zech. ix. 12.
[l] Is. xxvi. 17.
‖ The Jews' captivity is expressed by their "going out of the city, and dwelling in the field;" because their city and temple being destroyed, they should live in an obscure state, without any visible form of government or worship. The same condition is elsewhere expressed by their living "in the wilderness" (see Hos. ii. 14). So the Church under persecution is described as "flying into the wilderness" (Rev. xii. 14).—LOWTH.
[m] Is. xlv. 13.
[n] Ps. cvi. 10.
[o] Ob. 12.
[p] Is. lv. 8.
[q] Is. xxi. 10. Rev. xiv. 14-20.
¶ "For he assembleth them as a sheaf on the floor;" when they have answered his purpose, they shall be in their turn punished. — BOOTHROYD.
[r] Is. xli. 15, 16.
* Thou shalt have power, authority, and unconquerable strength; for thy enemies shall be no more against thee than the corn against oxen shod with brass, or a puny animal against the horn of a fierce bull tipped with iron.—CLARKE.
* Zech. iv. 14.

CHAP. V.

* This verse is to be understood of some foreign invasion of Judea by a nation that had numerous troops, and may relate to the conquest of Judea by the Babylonians. *The daughter of troops* is a phrase of the same kind with the "daughter of affliction"—*i.e.*, one that is surrounded with affliction; so the "son of death" is one condemned to die (1 Sam. xx. 31; Ps. cii. 20).—LOWTH.
[a] 1 Sam. viii. 5, 6. Am. ii. 3.
[b] Gen. xxxv. 19.
[c] Ex. xviii. 21, 25. Deut. i. 15.
[d] Is. xi. 1. Luke ii. 4-7.
[e] Gen. xlix. 10. John xix. 14-22.
[f] Prov. viii. 22, 23. John i. 1-3; viii. 58.
[1] *The days of eternity.*
[g] 1 Kings xiv. 16.
[2] *Rule.*
[h] Ex. xxiii. 21. John x. 38.

[i] Ps. lxxii. 8, 17.
[k] Is. ix. 6, 7. John xvi. 33.
[l] Is. vii. 17.
† The chiefs of the Medes and Babylonians are intended who attacked and took Nineveh, and laid the land waste, and occasioned deliverance to the Israelites from their oppressions.—BOOTHROYD.
[3] *Princes of men.*
[4] *Eat up.*
‡ *Assyria, Nimrod*—are selected as the ancient great enemies of Israel, to represent the adversaries of the Messiah in the first age. —DAVIDSON.
[5] *With her own naked swords.*
[m] Ez. xiv. 22. Rom. xi. 5, 6.
[n] Deut. xxxii. 2. Matt. xxviii. 19.
§ In their captivity, the Jews spread the knowledge of the one true God (see Dan. ii. 47; iii. 29; iv. 34, &c.) In their present dispersion, they are witnesses of the truth of our Lord's predictions. —BOOTHROYD.
[o] Is. lv. 10, 11. Acts xvi. 9, 10.
[p] Is. ii. 6-8; viii. 19, 20. Rev. xix. 20.
[q] Is. xvii. 7, 8.
[6] *Statues.*
[r] Ps. cxlix. 7. 2 Thes. i. 8.
‖ When I have purged my people from their corruptions, I will severely vindicate their cause, to the utter destruction of all their unbelieving enemies.—LOWTH.

CHAP. VI.

* O Micah, debate thou God's cause against this rebellious and ungrateful people, as it were in judgment; calling all the creatures to be judges, seeing their consciences are more insensible than theirs.—DIODATI.
[1] *With.*

aside as useless; they "shall not learn war any more" as they had done, for they shall have no need to "defend" themselves, nor any inclination to "offend" their neighbours: "Nation shall no longer lift up sword against nation;" not that the gospel will make men cowards, but it will make men peaceable. 2. That all shall be "quiet," both from evil and from the "fear of evil" (ver. 4). "They shall sit" safely, and none shall disturb them; they shall sit securely, and shall not disturb themselves; every man "under his vine, and under his fig-tree," enjoying the fruit of them, and needing no other shelter than the leaves of them. "None shall make them afraid;" not only there shall be nothing that is likely to frighten them, but they shall not be disposed to fear; under the dominion of Christ, as that of Solomon, there shall be "abundance of peace." Though his followers have trouble in the world, in him they "enjoy great tranquillity." If this seem unlikely, yet we may depend upon it, for "the mouth of the Lord has spoken it," and no word of his shall fall to the ground; what he has spoken by his word, he will do by his providence and grace. He that is the "Lord of hosts" will be the "God of peace;" and those may well be easy whom the "Lord of hosts," of all hosts, undertakes the protection of. The Churches shall be constant in their duty, and so shall make a good use of their tranquillity, and shall not provoke the Lord to deprive them of it (ver. 5). When "the churches have rest," they shall be edified, and confirmed, and comforted, and shall resolve to be as firm to their God as other nations are to theirs, though they be no gods. Where we find the foregoing promises (Isa. ii. 2, &c.), it follows (ver. 5), "O house of Jacob, come ye, and let us walk in the light of the Lord," and here, "We will walk in the name of the Lord our God."—*Henry.*

CHAP. V. BETHLEHEM.—Ver. 2. The house of David would be reduced very low; yet the city of David would certainly be honoured by the nativity of the Messiah. *Ephratah* distinguishes Bethlehem in Judah from another place of the same name, in a different part of the land (Josh. xix. 15, 16); and therefore Matthew here quotes the passage according to the meaning, not verbally: "And thou, Bethlehem, in the land of Judah." This city had been reduced to be small amongst the flourishing cities of that numerous tribe, and its many thousands under their princes, yet the birth of Christ would so dignify it, that it would by no means be the least honourable of them; for he would come forth thence to be ruler in Israel, upon the throne of David for evermore. Or the clause may be read interrogatively, "Art thou little among the thousands of Judah?" The words, "unto me," may either refer to the Lord, and then they mean that the birth of Christ was intended for the glory of the Father; or to the Church, as represented by the prophet, and then they signify that the Son of God became incarnate for the salvation of his people.

BIRTH OF MESSIAH.—Ver. 3, 4. *Nevertheless* (as the word *therefore* may be translated), the Jews for their sins would be given up to be harassed by the Assyrians, Chaldeans, Syrians, and Romans, until the time when the virgin, that was to travail with child, should bring forth this Great Deliverer. Then the chosen remnant of the Jews would be restored to the privileges of true Israelites; or the chosen remnant of the Gentiles would be converted, and united as brethren with the believers of Israel to be one fold, under one Shepherd; and he, uniting tenderness and power, would govern, guard, and provide for his Church of harmless, defenceless, and persecuted disciples, "in the majesty of the name of the LORD his God;" exercising the perfections, performing the works, and displaying the glories of God through his human nature.—*Scott.*

PROTECTION.—Ver. 7. "Then shall we raise against him seven shepherds and eight principal men," a competent number of persons, proper to oppose the enemy, and make head against him, and protect the Church of God in peace; men that shall have the care and tenderness of "shepherds," and the courage and authority of "principal men," or "princes of men." "Seven" and "eight" are a certain number for an uncertain. Note, When God has work to do, he will not want fitting instruments to do it with; and when he pleases, he can do it by "a few;" he needs not raise thousands, but seven or eight principal men may serve the turn, if God be with them. Magistrates and ministers are "shepherds" and "principal men."—*Henry.*

BLESSED RESULT OF THE CONVERSION OF THE JEWS.—Ver. 7-9. The remnant of Israel, that was converted to Christ in the primitive times, namely, the apostles, evangelists, and first teachers and professors of the gospel, were scattered among many nations, as the drops of dew or the showers of rain on the earth, which cause the grass to grow in those places, where no human culture is employed, and without waiting for the help of man. Thus they went into the cities and villages of the Gentiles, not as sent for by them, or commissioned by human authority, or depending on the power or wisdom of man, but as immediately employed, qualified, and prospered by God; and by their doctrine, prayers, and examples, they were the instruments of rendering those barren deserts fruitful in a large increase of spiritual worshippers, and holy servants of God our Saviour.—*Scott.*

2 Hear ye, O mountains, the LORD's controversy, and ye strong foundations of the earth: for the LORD hath a controversy with his people, and he will plead with Israel.

3 O my people, [a]what have I done unto thee?† and [b]wherein have I wearied thee? [c]testify against me.

4 For I brought thee up out of the land of Egypt, [d]and redeemed thee out of the house of servants; and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what Balak king of Moab consulted, and what [e]Balaam the son of Beor answered him from [f]Shittim unto Gilgal;‡ that ye may [g]know the righteousness of the LORD.

6 ¶ [h]Wherewith shall I come before the LORD, *and* [i]bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old?

7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of [k]rivers of oil? shall I give my first-born *for* my transgression, the fruit of my [2]body *for* the sin of my soul?

8 He hath shewed thee, O man, what *is* good; and what doth the LORD require of thee, but to do justly, and to [1]love mercy, and to [3]walk humbly with thy God?

9 The [m]LORD's voice crieth unto the city, and *the man of* wisdom§ shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ Are there yet [n]the treasures of wickedness in the house of the wicked, and the [4]scant measure *that is* abominable?

11 Shall I [5]count *them* pure with the wicked balances, and with the bag of deceitful weights?

12 For the rich men thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee,‖ [o]in making *thee* desolate because of thy sins.

14 Thou shalt [p]eat, but not be satisfied; and thy casting down¶ *shall be* in the midst of thee; and thou shalt take hold, but shalt not deliver; and *that* which thou deliverest will I give up to the sword.

15 Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but shalt not drink wine.

16 ¶ For [6]the statutes of [q]Omri are kept, and all the works of the house of Ahab, and ye walk in their counsels; [r]that I should make thee a [7]desolation, and the inhabitants thereof an hissing: [s]therefore ye shall bear the reproach of my people.

B.C. 710—B.C. 710.

[a] Jer. ii. 5, 31.

† The people were here called upon to declare what had aggrieved them, that they were become weary of God's worship, and prone to idolatry. Had he ever oppressed them with burdensome or unreasonable services? or had he refused to supply their wants and protect them? If they had anything to urge against his commandments, institutions, or dispensations, let them testify against him.—SCOTT.

[b] Is. xliii. 22, 23.

[c] Rom. iii. 4, 5, 19.

[d] Deut. vii. 8.

[e] 2 Pet. ii. 15. Jude 11.

[f] Josh. x. 42, 43.

‡ From the encampment at Shittim (Num. xxv. 1), on the w y to that at Gilgal (Josh. iv. 19), Balaam gave different answers in the interval between these places in the journey, which he undertook in conjunction with Balak.—NEWCOME.

[g] Ps. xxxvi. 10. Rom. iii. 25, 26.

[h] Matt. xix. 16. Rom. x. 2, 3.

[i] Ps. xxii. 29. Eph. iii. 14.

[k] Job xxix. 6.

[2] *Belly.*

[l] Luke vi. 36. Eph. iv. 32. Col. iii. 12.

[3] *Humble* thyself *to walk.*

[m] Is. xxiv. 10-12.

§ *The man of wisdom.* — He that is truly wise will easily discover God's authority in such a message. Wisdom, in the Hebrew, is here put for the wise man.—LOWTH.

[n] Prov. x. 2. Jam. v. 1-4.

[4] *Measure of leanness.*

[5] Or, *be pure with,* &c.

‖ The punishment wherewith I will afflict thee shall waste thy strength like a consuming sickness, which preys upon the vitals.—LOWTH.

[o] Lam. iii. 11. Hos. xiii. 16.

[p] Lev. xxvi. 26.

¶ *Thy casting down.*—Thy miserable depression shall extend to thy very centre. *And thou shalt take hold.*—Shalt grasp at every means of safety without being able to deliver thyself. *And that which thou deliverest*—*i.e.*, those whom thou dost preserve from any present affliction shall perish with the sword.—HOLDEN.

[6] *He doth much keep the,* &c.

[q] Hos. v. 11.

[r] 1 Kings ix. 8. Jer. xviii. 15, 16.

[7] *Astonishment.*

[s] Is. xxv. 8.

CHAP. VII.

* The Turks and Persians eat a great quantity of fruit before it is ripe; of this they are fond, and it rarely injures them.—CHARDIN.

† As the early fig of excellent flavour cannot be found in the advanced season of summer, or the choice cluster of grapes after vintage, so neither can the good and upright man be discovered by diligent searching in Israel. This comparison is beautifully implied. — NEWCOME.

[a] 1 Sam. xxiv. 11. Jer. xvi. 16.

‡ *With both hands* — i.e. earnestly, greedily, to the uttermost of their power.—CLARKE.

[1] *The mischief of his soul.*

[b] Hos. ix. 7, 8. Am. viii. 2.

[c] Gen. ix. 22-24. Luke xii. 53.

§ *Therefore*—since times are so calamitous, and all sorts of men are so perfidious, since no sure comfort or relief from those that are nearest relations, and should be dearest friends—*I will look,* as one set in a watch-tower looks round about, and diligently observes all that stirreth; so will the prophet, speaking in the person of the faithful, the Israel of God; so did they who in Israel and Judah feared the Lord, and walked with him—*unto the Lord,* the God of mercy, power, truth, and wisdom, who can and will help.—POOLE.

[d] Ps. xxvii. 12-14. Is. xxv. 9.

[e] Ps. l. 15; lxv. 2.

[f] Mal. iv. 2. John viii. 12.

[g] Lev. xxvi. 41. Luke xv. 18, 19.

[h] Ps. xliii. 1.

[i] Ps. xxxvii. 6.

[k] Ps. cxv. 2. Dan. iii. 15.

CHAPTER VII.

1 The church, complaining of her small number, 3 and the general corruption, 5 putteth her confidence in God.

WOE is me! for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage: *there is* no cluster to eat; my soul desired the first ripe fruit,*

2 The good *man* is perished out of the earth;† and *there is* none upright among men: they all lie in wait for blood; they [a]hunt every man his brother with a net.

3 ¶ That they may do evil with both hands‡ earnestly, the prince asketh, and the judge *asketh* for a reward; and the great *man,* he uttereth [1]his mischievous desire: so they wrap it up.

4 The best of them *is* as a brier; the most upright *is sharper* than a thorn hedge: [b]the day of thy watchmen *and* thy visitation cometh; now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom.

6 For [c]the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law; a man's enemies *are* the men of his own house.

7 Therefore§ I will look unto the LORD; I will [d]wait for the God of my salvation: [e]my God will hear me.

8 ¶ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, [f]the LORD *shall be* a light unto me.

9 I will [g]bear the indignation of the LORD, because I have sinned against him, [h]until he plead my cause, and execute judgment for me: [i]he will bring me forth to the light, *and* I shall behold his righteousness.

10 Then *she that is* mine enemy shall see *it,* and shame shall cover her which said unto me, [k]Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

CHAP. VI. A DISTRESSED CONSCIENCE.—Ver. 6-8. The words contain the supposed inquiries of the alarmed but ignorant Jews or Israelites, who heard of the Lord's controversy with them. They were afraid of his vengeance, and perceived the necessity of coming and bowing down before him as the most high God; but they did not understand how to seek acceptance with him. The burnt-offerings and sin-offerings prescribed by the law might perhaps be deemed insufficient; but would he be pleased with more numerous and costly oblations? Would thousands of rams atone for their sins? Would immense quantities of oil, even "rivers, ten thousand rivers," suffice for an oblation, suited to his greatness, and worthy of his acceptance? Or would a human sacrifice best appease his wrath (as the idolaters judged respecting their deities)? Should they give their children, their first-born, to atone for their transgressions—the fruit of their bodies to expiate the guilt of their souls? These absurd, impossible, or abominable proposals, represent the effects of ignorant, unhumbled terror upon the sinner's conscience; which is the root of superstition, in all its frivolous, cruel, and impious devices to appease God, to quiet conscience, and merit happiness, without repentance, faith in Christ, or the sanctification of the Spirit. But to such an earnest and ignorant inquirer the prophet answered, that the Lord had "shewed him what was good;" that is, in the holy Scriptures (and not in this verse only, as some explain it); and, therefore, if he would come before him with acceptance, it must be in the prescribed way. The holy law was *good,* as the standard of duty; the sacrifices and legal purifications were *good,* as shadows of Christ, and of his blood and sanctifying grace; as appointed means of the sinner's expressing his repentance and faith, and seeking forgiveness and acceptance; but "the testimony of Jesus is the spirit of prophecy," and the chief subject of revelation; and what was there in the Lord's requirements from his worshippers that was unreasonable or hard? He only commanded them to do justly, rendering to God and man what was their due, and acting with honesty, integrity, and fidelity, without injuring, defrauding, deceiving, or oppressing any, or tempting them to sin: "to love mercy," taking pleasure in exercising compassion, forgiveness, and kindness, after the example of the Lord's goodness and mercy to them; and "to walk humbly with their God," in a teachable, dependent, submissive, patient, thankful spirit, as his creatures, as penitent sinners, and as conscious of great unworthiness, depravity, weakness, and folly; of innumerable wants, and of entire meanness and insignificance in his sight. All this is implied in, and may fairly be inferred from, this passage; and we can never suppose that the prophet meant in a single verse to abrogate the ceremonial law, to supersede the necessity of a believing dependence on the promised Redeemer and his predicted atonement, or to establish another method of justification, in contradiction to the whole Scriptures; yet this is evidently the drift of some men's reasonings from this noted text, which only shew how little they understand what is meant by "walking 'humbly' with our God."—*Scott.*

CHAP. VII. SCARCITY OF GOOD MEN.—Ver. 2. There were so few "good people" to be found, even among those that were called "God's people;" and this was their "reproach." "The good man is perished out of the earth," or "out of the land," the land of Canaan. It was a "good land," and "a land of uprightness" (Isa. xxvi. 10), but there were few "good men" in it—"none upright" among them. The "good man" is a "godly man," and a "merciful man;" the word signifies *both.* Those are completely "good men" that are devout toward God, and compassionate and beneficent toward men; that "love mercy," and "walk with God." These "are perished;" those few honest men that some time ago enriched and adorned our country, are now dead and gone, and there are none risen up "in their stead," that tread in their steps; honesty is banished, and there is no such thing as a good man to be met with. Those that were of religious education are "degenerated," and become as bad as the worst; "the godly man ceases."

GOD OUR REFUGE.—Ver. 7. "Therefore I will look unto the Lord." When a child of God has ever so much occasion to cry, "Woe is me" (as the prophet here, ver. 1), yet it may be a comfort to him that he has a God to "look to," a God to "come to," to fly to, in whom he may rejoice and have satisfaction. All may "look bright" above him, when all looks "black" and "dark" about him. The prophet had been complaining that there was no comfort to be *had,* no confidence to be *put* in friends and relations on earth, and this drives him to his God; "Therefore I will look unto the

11 *In* the day that thy walls are to be built, *in* that day shall the decree be far removed.

12 *In* that day *also* he‖ shall come even to thee from Assyria, and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 [2]Notwithstanding [1]the land shall¶ be desolate because of them that dwell therein, for the fruit of their doings.

14 ¶ [3]Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 [m]According to the days of thy coming out of the land of Egypt will I shew unto him marvellous *things*.

16 ¶ The nations shall see, and be confounded at all their might: they shall lay *their* hand upon *their* mouth, their ears shall be deaf.*

17 They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: [n]they shall be afraid of the LORD our God, and shall fear because of thee.

18 ¶ Who *is* [o]a God like unto thee, [p]that pardoneth iniquity, and [q]passeth by the transgression of the remnant of his heritage? [r]he retaineth not his anger for ever, because [s]he delighteth *in* mercy.

19 He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea.

20 Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old.

B.C. 710—B.C. 710.

‖ By the single person, "he," is meant the people, or the dispersion of Israel. The words imply that the Jews should return from their several dispersions, where they were scattered; although not till after the land, for the evil of their doings, should have been desolate, according to the marginal reading of the next verse.—LOWTH.

[2] *After that the land hath been.*

[1] Lev. xxvi. 33-39. Luke xxi. 20-24.

¶ This should be translated in the preter tense, "though the land HAD been desolate;" *i.e.*, "the land of Israel had been desolate during the captivity, which captivity was the fruit of the evil doings of them that had dwelt therein."—CLARKE.

[3] *Rule.*

[m] Ps. lxviii. 22.

* As men seldom fail to hear the first report of what they desire, and as seldom open their ears to that they like not; so shall it be here: though they will not speak of it, nor desire others should speak of it, yet they should, to their great grief, see their poor captives raised out of depth of shame to the height of honour, from a contemptible remnant to a mighty nation.—POOLE.

[n] Ex. xv. 14-16.

[o] Deut. xxxiii. 26.

[p] Ex. xxxiii. 18, 19. Is. lv. 7.

[q] Am. vii. 8.

[r] Ps. ciii. 9.

[s] Is. lxii. 5.

THE BOOK OF NAHUM.

CHAPTER I.

The majesty of God in goodness to his people, and severity against his enemies.

THE [a]burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 God *is* jealous, and the LORD revengeth; the LORD [b]revengeth, and [1]*is* furious; the LORD will take vengeance on his adversaries, and he [c]reserveth *wrath* for his enemies.

3 The LORD *is* [d]slow to anger, and [e]great in power, [f]and will not at all acquit *the wicked:* the LORD *hath* [g]his way in the whirlwind and in the storm, and the clouds *are* the dust of his feet.

4 He rebuketh the sea, and maketh it dry,* and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

5 The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein.

B.C. 713—B.C. 713.

CHAP. I.

[a] Is. xiii. 1.

[b] Rom. xii. 19.

[1] *That hath fury.*

[c] Rom. ii. 5, 6.

[d] Ex. xxxiv. 6, 7.

[e] Eph. i. 19, 20.

[f] Num. xiv. 18.

[g] Ex. xix. 16-18.

* The rivers and the sea itself are dried up at his rebuke, as the Red Sea and Jordan were of old (comp. Is. l. 2; Hab. iii. 8); and the most pleasant and fruitful countries, such as Bashan, Carmel, and Lebanon, are parched up with drought when he is displeased (see Is. xxxiii. 9; xxxv. 2; Mic. vii. 14).—LOWTH.

[h] Ps. ii. 12.

[2] *Stand up.*

[i] Ps. cxxvi.

[k] 2 Tim. ii. 12

† Here may be an allusion to the manner in which Nineveh was taken. "The Euphrates overflowed its banks, deluged a part of the city, and overturned twenty stadia of the wall; in consequence of which, the desponding king burnt himself, his palace, and treasures."—DIODORUS SICULUS.

[l] Prov. iv. 19.

[m] 1 Sam. iii. 12.

‡ While they combine themselves, and plot together in wickedness, as thorns are folded up together in a hedge; and while they are consorting together in their excess and drunkenness, then, even then, shall the judgment of God fall upon them and devour them, as the fire consumes the dry stubble.—BP. HALL.

[n] Ps. lxviii. 2.

§ *Though they be*—viz., the height which this empire shall have attained to, shall be like unto the ripeness of corn, or grass of the fields, which seemeth to call upon the sickle and scythe to cut and mow it down. *Though I have.*—God turneth his speech to the Church.—DIODATI.

6 Who [h]can stand before his indignation? and who can [2]abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

7 The [i]LORD *is* good, a strong hold in the day of trouble; [k]and he knoweth them that trust in him.

8 But with an overrunning flood† he will make an utter end of the place thereof, and [l]darkness shall pursue his enemies.

9 What do ye imagine against the LORD? [m]he will make an utter end: affliction shall not rise up the second time.

10 For while *they be* folden together *as* thorns,‡ and while they are drunken *as* drunkards, [n]they shall be devoured as stubble fully dry.

11 There is *one* come out of thee that imagineth evil against the LORD, a wicked counsellor.

12 Thus saith the LORD, Though *they be*§ quiet, and likewise many, yet thus shall they be cut

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Lord." The less reason we have to delight in any creature, the more reason we have to delight in God. If princes are not to be trusted, we may say, "Happy is the man that has" the God of Jacob for his help, and "happy am I," even in the midst of my present "woes," if he be my help. If men be "false," this is our comfort, that God is "faithful;" if relations be unkind, he is and will be gracious. Let us therefore look above and beyond them, and overlook our disappointment in them, and "look unto the Lord."

GOD'S UNPARALLELED MERCY.—Ver. 18-20. We may well say, "Who is a God like unto thee?" Our holy wonder of pardoning mercy will be a good evidence of our interest in it. To "take to ourselves the comfort" of that mercy, and all the grace and truth that go along with it. God's people here, as they "look back" with thankfulness upon God's pardoning their sins, so they look "forward" with assurance upon what he would yet further do for them. His mercy "endures for ever," and therefore as he has "shewed mercy," so he will. 1. He will "renew his favours" to us, "he will turn again, he will have compassion," he will "again" have compassion upon us as formerly he had; his compassions shall be "new every morning:" he seemed to be departing from us in anger, but he will turn again and pity us. He will turn us to himself, and then will "turn to us, and have mercy upon us." 2. He will "renew us," to prepare and qualify us for his favour; "he will subdue our iniquities;" when he takes away the guilt of sin, that it may not damn us, he will break the power of sin, that it may not have dominion over us; that we may not fear sin, or be led captive by it. Sin is an enemy that fights against us, a tyrant that oppresses us; nothing less than almighty grace can "subdue" it, so great is its power in fallen man, and so long has it kept possession. But if God forgive the sin that has been committed by us, he will subdue the sin that dwells in us, and in that there is none like him in forgiving; and all those whose sins are pardoned, earnestly desire and hope to have their corruptions mortified, and "their iniquities subdued," and please themselves with the hopes of it.—*Henry.*

CHAP. I. THREATENED JUDGMENTS AGAINST NINEVEH.—Ver. 2-6. The Assyrians had desolated the kingdom of Israel; they often harassed that of Judah, and perhaps at this time menaced its ruin; and they triumphed as if their idols had overcome the God of Israel. The prophet therefore began this "burden of Nineveh," by declaring that God was jealous of his glory, and revenged himself with fury, or great severity, on those that despised or blasphemed him, or injured his worshippers; and that "he reserved for his enemies;" the word *wrath* is not in the original, nor could words express the punishment that he reserved in due time to inflict upon them. Indeed the Lord was "great in power" and always able to execute his purposes; but he would by no means acquit the wicked, or obstinate impenitent offenders. His dispensations were indeed very mysterious; and when he came to execute vengeance, his way was through whirlwinds, storms, and black clouds, as if they were the dust of his feet. He would shew similar tokens of his power and indignation, as he had done of old, when the sea was divided, and Jordan dried up before him; when the mountains trembled, and their productions were withered at his presence; even the earth, yea, the whole world, would at last be burned up before him, and all its inhabitants destroyed. What man or kingdom, therefore, could withstand him when his fury should be poured out like fire, and the rocks should be cast down before him?—This was a most suitable introduction to predictions of vengeance on proud Nineveh, and her king and inhabitants. Ver. 9, 10. Sennacherib (as well as Shalmaneser and his predecessors) devised to destroy the worshippers of God, which was considered as designing evil against JEHOVAH himself, being the result of proud enmity to him and defiance of him. He would therefore utterly destroy Nineveh and the Assyrian empire; and the calamity should be so complete, that it would not be necessary to repeat it. Whilst they formed powerful confederacies, and raised numerous armies, to execute their mischievous counsels, "being folden together as thorns;" and while they were perplexed in their counsels, and indecisive in their measures, like a drunken man; or while indulging in excess and intoxication, they would be suddenly and totally consumed, as the dry stubble is by the fire.—It is recorded that Nineveh was taken by the Babylonians and Medes when the city was full of riot and intemperance, by reason of a feast which the king and his nobles celebrated. Ver. 11-13. This wicked

down, when he shall pass through. Though I have afflicted thee, °I will afflict thee no more.

13 For now ᵖwill I break his yoke from off thee, and ᵍwill burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be sown:‖ ʳout of the house of thy gods will I cut off the graven image, and the molten image: ˢI will make thy grave; ᵗfor thou art vile.¶

15 Behold ᵘupon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, ³keep thy solemn feasts, ˣperform thy vows: for ⁴the wicked shall no more pass through thee; he is utterly cut off.

CHAPTER II.

The fearful and victorious armies of God against Nineveh.

HE that dasheth in pieces is come up before thy face: ᵃkeep the munition, watch the way, make *thy* loins strong, fortify *thy* power mightily.

2 For the LORD ᵇhath turned away the excellency of Jacob, as the excellency of Israel: ᶜfor the emptiers have emptied them out, and marred their vine branches.

3 The shield of his mighty men is made red,* the valiant men *are* ¹in scarlet: the chariots *shall be* with ²flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: ³they shall seem like torches, they shall run like the lightnings.

5 He shall recount his ⁴worthies: ᵈthey shall stumble in their walk;† they shall make haste to the wall thereof, and the ⁵defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be ⁶dissolved.

7 And Huzzab shall be ⁷led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of ᵉdoves, tabering upon their breasts.

8 But Nineveh *is* ⁸of old ᶠlike a pool of water; yet they shall flee away. ᵍStand, stand,‡ *shall they cry*, but none shall ⁹look back.

B.C. 713—B.C. 713.

° Is. xxx. 19.
ᵖ Is. ix. 4.
ᵍ Ps. cvii. 14.
‖ *No more of thy name be sown.*—This may relate to the individual mentioned (ver. 11), indicating that he should leave no posterity behind him, or else it may respect the great body of the Assyrian people, and signify that they should no more send colonies, and establish themselves under the protection of their empire, in different parts of the world. —HEWLETT.
ʳ Is. xlvi. 1, 2.
ˢ 2 Chr. xxxii. 21.
ᵗ 1 Sam. iii. 13.
¶ We may supply the sense from the former sentence.* The house of thine idol shall become thy grave, when thou shalt be dishonourably slain by thine own sons (2 Kings xix. 37), as a just punishment for thy blasphemies against the God of Israel.—LOWTH.
ᵘ Luke ii. 10.
³ *Feast.*
ˣ Ps. cxvi. 12-14.
⁴ *Belial.*

CHAP. II.

ᵃ Joel iii. 9-11.
ᵇ Is. x. 5-12.
ᶜ Ps. lxxx. 12, 13.
* This describes the uniform of those who fought against Nineveh: they bore red shields, and were dressed in scarlet.—BOOTHROYD.
¹ *Dyed scarlet.*
² *Fiery.*
³ *Their show.*
⁴ *Gallants.*
ᵈ Is. v. 27.
† There shall be such a throng, and they will go on so fiercely, that they shall hardly be able to keep their ranks. —DIODATI.
⁵ *Covering*, or *coverer.*
⁶ *Molten.*
ᶠ *Discovered.*
ᵉ Luke xxiii. 27.
⁸ *From the days* that *she* hath been.
ᶠ Rev. xvii. 1, 15.
ᵍ Is. xlviii. 20.
‡ When her inhabitants are fleeing, though called to stand; yet such shall be the terror, that none shall hearken or look back.-BOOTHROYD.
⁹ Or, *cause* them *to turn.*

¹ *And* their *infinite store, &c.*
² *Vessels of desire.*
§ *She is empty, and void, and waste.* —"Nineveh is left without one monument of royalty, without any token whatever of its splendour or wealth: the place is not known where they were: it is, indeed, a desolation: its very ruins are perished, and it is less than the wreck of what it was."—KEITH.
ʰ Joel ii. 6.
ⁱ Is. v. 29.
‖ What is become of Nineveh, the seat of such a powerful, terrible, and violent empire! —DIODATI.
ᵏ Is. xxxi. 4.
ˡ Ps. xvii. 12.
ᵐ Ez. v. 8.
¶ The Lord, being against the wickedness of their kings and rulers, and their subjects, would certainly consume their power, destroy their posterity, spoil them of their prey, and silence the voice of their ambassadors, whom they sent to insult, menace, and exact upon the conquered nations; or to blaspheme God and revile his people, as Rabshakeh had done. And then the nations would rejoice at their fall. —SCOTT.
ⁿ Josh. xi. 9.
° Is. xxxvii. 36-38.
ᵖ Is. xlix. 24, 25.
ᵠ 2 Kings xviii. 27.

CHAP. III.

ᵃ Ez. xxiv. 6-9.
¹ *City of bloods.*
* *The bloody city!* —Nineveh was such, planning schemes of blood, and aiming, by the slaughter of human beings, to establish universal monarchy.-COBBIN.
ᵇ Is. xlii. 24.
† *The noise of a whip, &c.* — Vengeance is near thee; I do already hear the noise of the Babylonian whips in the hands of the charioteers, driving furiously against thee.—BP. HALL.
° Is. xlvii. 9, 12.
‡ The allusion seems to be to philters and other tricks used by harlots to beset young men, and bewitch and captivate them. —GILL.
ᵈ Ez. xxiii. 25.
ᵉ Is. xlvii. 2, 3.
§ Alluding to the barbarous custom of ancient nations to strip and march all their captives, male and female, in a state of nudity. —WILLIAMS.
ᶠ Num. xvi. 34.

9 Take ye the spoil of silver, take the spoil of gold; ¹for *there is* none end of the store *and* glory out of all the ²pleasant furniture.

10 She is empty, and void, and waste;§ and the heart melteth, and the knees smite together, and much pain *is* in all loins, ʰ*and* the faces of them all gather blackness.

11 Where *is* ⁱthe dwelling of the lions,‖ and the feeding-place of the young lions, where the lion, *even* the old lion, walked, *and* the lion's whelp, and ᵏnone made *them* afraid?

12 The lion did tear in pieces enough for his whelps, and strangled for his lionesses, ˡand filled his holes with prey, and his dens with ravin.

13 Behold, ᵐI *am* against thee,¶ saith the LORD of hosts, and ⁿI will burn her chariots in the smoke, °and the sword shall devour thy young lions; ᵖand I will cut off thy prey from the earth, and ᵠthe voice of thy messengers shall no more be heard.

CHAPTER III.

The miserable ruin of Nineveh.

WOE ᵃto the ¹bloody city!* it *is* all ᵇfull of lies *and* robbery; the prey departeth not;

2 The noise of a whip,† and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots.

3 The horseman lifteth up both the bright sword and the glittering spear: and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses; they stumble upon their corpses;

4 Because of the multitude of the whoredoms of the well-favoured harlot, ᶜthe mistress of witchcrafts,‡ that selleth nations through her whoredoms, and families through her witchcrafts.

5 Behold, ᵈI *am* against thee, saith the LORD of hosts; ᵉand I will discover thy skirts§ upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

7 And it shall come to pass, ᶠ*that* all they that

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counsellor, who devised evil against the Lord, seems to mark out Sennacherib, who came from Nineveh to utter blasphemies by the mouth of Rabshakeh, and who devised to destroy Jerusalem; for this completed the provocation that brought the vengeance of God on Nineveh and on the Assyrian empire. The Lord therefore declared, that though the army of Sennacherib was quiet, fearing nothing from the dismayed Jews, and though they were very numerous, yet the destroying angel, when he passed through them, would cut them down, as the scythe of the mower does the tender grass. Ver. 14. The Lord had given orders that Sennacherib's army should be cut off; but he himself was reserved for execution by the hands of his own sons. Esarhaddon his son, indeed, succeeded him, and reigned prosperously many years; but the Assyrian empire was subverted soon after, and probably that family was extinct, at least their power was annihilated; and no more of that seed was permitted to be sown or to grow upon the earth.—*Scott.*

CHAP. II. WAR AGAINST NINEVEH.—Ver. 1-10. (1.) The "shields of his mighty men are made red," and probably their other arms and array; as if they were already tinctured with the blood they had shed, or intended hereby to signify they would put all to the sword. They hung out a red flag in token that they would give no quarter. (2.) "The valiant men are in scarlet;" not only "red" clothes, to intimate what bloody work they designed to make, but "rich" clothes, to intimate the wealth of the army, and that is the sinews of war. (3.) "The chariots" shall be "with flaming torches in the day of his preparation;" when they are making their approaches they shall fly as swift as lightning, the wheels shall strike fire upon the stones, and those that drive them shall drive furiously with a flaming indignation, as Jehu drove. Or, they carried "flaming torches" with them in the open chariots, when they made their approach in the night, as Gideon's soldiers carried lamps in their pitchers, to be both a guide to themselves and a terror to their enemies, and with them to set all on fire wherever they went. (4.) "The fir-trees shall be terribly shaken;" the great men of Nineveh, that overtop their neighbours, as the stately firs do the shrubs; or, the very standing trees shall be made to shake by the violent concussions of the earth, which that great army shall cause. (5.) The chariots of war shall be very terrible. "They shall rage in the streets"—that is, those that drive them shall rage; you would think the chariots themselves raged. They shall be so numerous, and drive with so much fury, that even "in the broad ways," where, one would think, there should be room enough, they shall "jostle one another;" and these iron chariots shall be made so bright, that in the beams of the sun "they shall seem like torches" in the night. They shall "run like the lightnings," so swiftly, so furiously. Nebuchadnezzar's commanders are here called his "worthies," his "gallants" (so the margin reads it), his "heroes." Those "he shall recount," and order them immediately and without fail to render themselves at their respective posts, for he is entering upon action, is resolved to take the field immediately, and to open the campaign with the siege of Nineveh. "His worthies shall remember" (so some read it), they shall be mindful of the duty of their place, and the charge they have received, and shall thereby be made so intent upon their business that they "shall stumble in their walks," shall make more haste than good speed. They "stumble," but shall not "fall;" for "they shall make haste to the wall thereof," shall open the trenches, and the "defence," or the covered way shall be prepared (something to shelter them from the darts of the besieged); and they shall so closely carry on the siege, and with so much vigour, that at length the "gates of the rivers shall be opened." Those gates of Nineveh, which opened upon the river Tigris (on which Nineveh was built), shall be first forced by, or betrayed to, the enemy, and by those gates they shall enter. And then the "palace shall be dissolved," either the king's house, or the house of Nisroch his god. The same word signifies both a "palace" and a "temple."—*Henry.*

CHAP. III. SIEGE OF NINEVEH.—Ver. 8-19. The prophet shews them that all those things which they reposed a confidence in should fail them. 1. Did the men of Nineveh trust to their own magnanimity and bravery? Their hearts should sink and fail them, "They shall be hid," shall abscond for "shame," being in disgrace; abscond for "fear," being in distress and danger, and not able to face the enemies, "because of" whose "strength" and "terror," having no strength of their own, they shall "seek strength," shall come sneaking to their neighbours, to beg their assistance in a time of need. Thus God can "cut off the spirit" of princes, and "take away their heart." 2. Did they depend upon their barrier, the garrisons and "strong holds" they had, which were regularly fortified and bravely manned? Those shall prove but paper walls, and "like the first ripe figs," which, if you give the tree but a little shake, will "fall into the mouth of the eater" that gapes for them; so easily will their strongholds be made to surrender to the advancing enemy upon the first summons. Note, Strongholds, even the strongest, are no fence against the judgments of God when they come with

look upon thee shall flee from thee, and say, [e]Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than [2]populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 [h]Ethiopia and Egypt *were* her strength, and *it was* infinite; [i]Put and Lubim were [3]thy helpers.

10 Yet *was* she carried away, she went into captivity: [k]her young children also were dashed in pieces at the top of all the streets; and they [l]cast lots‖ for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be drunken;¶ [m]thou shalt be hid, [n]thou also shalt seek strength because of the enemy.

12 All [o]thy strong holds *shall be like* fig-trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater.*

13 Behold, [p]thy people in the midst of thee *are* women:† [q]the gates of thy land shall be set wide open unto thine enemies: the fire shall devour [r]thy bars.

B.C. 713—B.C. 713.

[e] Jer. li. 41-43. Rev. xviii. 16-19.
[2] *Nourishing;* Heb. *No Amon.*
[h] Is. xx. 5.
[i] Gen. x. 6, *Phut.* 1 Chr. i. 8.
[3] *In thy help.*
[k] Is. xiii. 16. Hos. xiii. 16.
[l] Joel iii. 3, Ob. 11.
‖ *Cast lots.*—This refers to the custom of casting lots among the commanders; for the prisoners which they had taken are here referred to. *Bound in chains.*—Reserved to grace the triumph of the victor.—CLARKE.
¶ *Drunken*—drunken with the cup of God's wrath. All the ancients give the verb this sense. *Seek strength*—"seek a refuge."—BOOTHROYD.
[m] Luke xxiii. 30. Rev. vi. 15-17.
[n] Jer. iv. 5; viii. 14.
[o] Hab. i. 10. Rev. vi. 13.
* So should the strongholds fall into the hands of the enemy.—LOWTH.
[p] Is. xix. 16.
† *Are women*—They lost all courage, and made no resistance.—BP. HALL.
[q] Ps. cvii. 16.
[r] Ps. cxlvii. 13.
[2] 2 Chr. xxxii. 3, 4, 11.
‡ *Draw thee waters for the siege.*—Go to, then; furnish thyself with provisions for a siege; fill thy cisterns with water; fortify thy strongholds; make ready store of bricks, to repair thy battered walls.—BP. HALL.
[t] Is. viii. 9.
[u] Zeph. ii. 13.
[x] Joel i. 4.
§ As that is destroyed by rain or fire, or rather as that destroys all herbs, plants, and trees it falls upon.—GILL.
[y] Ex. x. 13-15.
[z] Gen. xv. 5.
[a] Rev. ix. 7.
‖ The chiefs of Nineveh were many, but both they and the captains would be as grasshoppers, which are benumbed by cold, and by heat are excited to fly away.—BOOTHROYD.
¶ The king's ministers, counsellors, and officers, gave themselves up to sloth and ease.—GILL.
[b] Ez. xxxi. 3, &c.
[4] *Valiant ones.*
[c] Is. xiii. 14.
[5] *Wrinkling.*
[d] Jer. x. 22.
[e] Is. xiv. 8, &c.
[f] Is. x. 6-14.

14 [s]Draw thee waters for the siege,‡ [t]fortify thy strong holds: go into clay, and tread the mortar, make strong the brick-kiln.

15 There [u]shall the fire devour thee; the sword shall cut thee off; [x]it shall eat thee up like the canker-worm:§ make thyself many as the canker-worm, [y]make thyself many as the locusts.

16 Thou hast multiplied thy merchants [z]above the stars of heaven: the canker-worm spoileth, and fleeth away.

17 Thy [a]crowned *are* as the locusts, and thy captains as the great grasshoppers,‖ which camp in the hedges in the cold day; *but* when the sun ariseth they flee away, and their place is not known where they *are.*

18 Thy shepherds¶ slumber, [b]O king of Assyria: thy [4]nobles shall dwell *in the dust:* [c]thy people is scattered upon the mountains, and no man gathereth *them.*

19 *There is* no [5]healing of thy bruise; thy wound is grievous; all that hear [d]the bruit of thee [e]shall clap the hands over thee: for [f]upon whom hath not thy wickedness passed continually?

THE BOOK OF HABAKKUK.

CHAPTER I.

Habakkuk is shewed the fearful vengeance of the Chaldeans.

THE [a]burden* which Habakkuk the prophet did see.

2 O LORD, how long shall I cry, and thou wilt not hear! *even* cry out unto thee *of* violence, [b]and thou wilt not save!

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.†

4 Therefore [c]the law is slacked, and judgment doth never go forth:‡ for the wicked doth compass about the righteous; therefore [1]wrong judgment proceedeth.

B.C. 626—B.C. 626.

[a] CHAP. I.
Is. xxii. 1.
* *The burden.*—"The prophecy."—BOOTHROYD.
[b] Ps. xxii. 1, 2.
† Or, *there is strife, and contention carries it.*—They that are best skilled in the arts of contention carry the cause.—LOWTH.
[c] Mark vii. 9.
‡ Or, *doth not go forth to perfection*—is never rightly and duly administered.—LOWTH.
[1] *Wrested.*
[d] Acts vi. 13, 14.
§ *Their judgment.*—The decisions and regulations of the Chaldeans would be framed entirely according to their own caprice, and to confirm their own authority, without any regard to the good of the conquered nations: they would regard their prosperity and dignity as proceeding from their own courage and conduct, and glory in them on that ground; and they would not consider themselves as accountable to any superior for the use which they made of them.—SCOTT.

5 ¶ Behold ye among the heathen, and regard, and wonder marvellously; [d]for I will work a work in your days, *which* ye will not believe, though it be told *you.*

6 For, lo, I raise up the Chaldeans, *that* bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling-places *that are* not theirs.

7 They *are* terrible and dreadful: their judgment§ and their dignity shall proceed of themselves.

commission. The rich man's wealth is his "strong city" and a "high wall," but only "in his own conceit" (Prov. xviii. 10). They are supposed to make their "strongholds" as strong as possible, and are challenged to do their utmost to make them tenable and serviceable to them against the invader. "Draw thee water for the siege," lay in great quantities of water, that that which is so necessary to the support of human life may not be wanting; it is put here for all manner of provision, with which Nineveh is ironically bid to furnish herself in expectation of a siege. 3. Did they put a confidence in the multitude of their inhabitants? Were their number and valour reckoned their strongest walls and fortifications? Alas! these shall stand them in no stead, they shall but sink the sooner under the weight of their own numbers. "Thy people in the midst of thee are women;" they have no conduct, no courage, they shall be fickle, feeble, faint-hearted, as women commonly are in such times of danger and distress. They shall be at "their wits' end," adding to their griefs and fears by the power of their own imagination, and utterly unable to do anything for themselves; the valiant men shall become cowards. O *verè Phrygiæ, neque enim Phryges—Phrygian dames, not Phrygian men.* Though they "make themselves many," as the "canker-worm and as the locust," that come in vast swarms—"though thou hast multiplied thy merchants above the stars of heaven"—though thy exchange be thronged with wealthy traders, who, having so much money to stand up in defence of, and so much to lay out in the means of their defence, should, one would think, give the enemy a warm reception—yet "their" hearts shall fail them too. Though they be numerous as "caterpillars," yet the "fire" and "sword" shall eat them up easily and irresistibly as the "canker-worm." They are as "numerous" as those wasting insects," but their enemies shall be "mischievous" like them. He adds, "the canker-worm spoils, or spreads herself," and "flies away." Both the merchants and the enemies were compared to "canker-worms." The enemies shall spoil Nineveh, and carry away the spoil, without opposition, or any hope of recovering it. Note, It is rare to find even those that have shared with us in our joys willing to share with us in our griefs too. The "canker-worms" will continue upon the field while there is anything to be had, but they are gone when all is gone. Those that men have "got by," they do not care to "lose by." Nineveh's merchants bid her farewell in her distress.—*Henry.*

CHAP. I. THE PROPHET'S COMPLAINT.—Ver. 2-4. "It is but a vexation to me, O Lord, to see that iniquity which I cannot reform. I see everywhere cruelty and oppression; and when I reprove them, there are those which raise up strife and contention against me."—(*Bp. Hall.*)—It appears that the prophet had long lamented the abounding and increasing wickedness of his people, and prayed that God would put some effectual stop to it; but it continued to prevail, and he was tempted to conclude that his prayers were disregarded. He also complained that the Lord constrained him to behold violence and iniquity, whilst the poor were crushed and cruelly plundered by the powerful. He inquired why his lot was cast in such evil times, that he was forced to dwell among robbers and oppressors, and to witness discords and virulent contentions? These things were become so common, and the rulers were so addicted to bribery, that the law lay dormant, and the execution of it was entirely relaxed; so that wicked men circumvented and defrauded the righteous with impunity: for either no sentence could be obtained, or it proved an iniquitous decision. Such was the wretched condition of Judah, and it was the consequence of idolatry, impiety, or hypocrisy in religion.

HIS APPEAL TO GOD.—Ver. 12-17. The prophet again poured out his complaints before God, in the prospect of the dreadful calamities which were coming on his people from the Chaldeans. As an Israelite, and as representing that nation, he addressed God, the everlasting JEHOVAH, as his God, his eternal and unchangeable Portion, and the glorious Object of his adoration; "his Holy One," who was perfect in justice, truth, goodness, and purity: he was therefore assured that he and his people should not die, or be utterly cut off by their enemies. The Lord had, indeed, ordained and established the Chaldean in power, to judge his people, to distinguish between hypocrites and believers, to punish the one, to correct the other for their good, and thus to reform the nation. But he was of purer eyes than to behold iniquity without abhorrence; and

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8 Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; [a]they shall fly as the eagle *that* hasteth to eat.

9 They shall come all [f]for violence: their faces shall sup[‖] up *as* the east wind, and they shall gather the captivity as the sand.

10 And they shall [g]scoff at the kings, and the princes *shall be* a scorn unto them: [h]they shall deride every strong hold; for they shall heap dust, and take it.

11 Then shall *his* mind change, and he shall pass over, and offend, [i]*imputing* this his power unto his god.

12 ¶ *Art* [k]thou not from everlasting, O LORD my God, [l]mine Holy One? we shall not die. O LORD, [m]thou hast ordained them for judgment; and, O [2]mighty God, thou hast [3]established them for correction.

13 *Thou art* [n]of purer eyes than to behold evil, and canst not look on [4]iniquity: [o]wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when [p]the wicked devoureth *the man that is* more righteous than he?

14 And makest men as the fishes of the sea, as the [5]creeping things, *that have* no ruler over them?

15 They take up all of them with the angle, they catch them in their net, and gather them in their [6]drag; therefore they rejoice and are glad.

16 Therefore they sacrifice unto their net,[¶] and burn incense unto their drag; because by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore empty their net,[*] and not spare continually to slay the nations?

CHAPTER II.

2 *Habakkuk is informed that he must wait by faith.*
5 *The judgment upon the Chaldeans.*

I WILL stand upon my watch,[*] and set me upon the [1]tower, and will watch to see what he will say [2]unto me, and what I shall answer when I am reproved.

2 And the LORD answered me, and said, Write the vision, and [a]make *it* plain upon tables,[†] that he may run that readeth it.

3 For the vision *is* yet for an appointed time,[‡] but at the end it shall speak, and not lie: though it tarry, wait for it; because [b]it will surely come, it will not tarry.

4 Behold, his soul *which* is lifted up is not upright in him: [c]but the just shall live by his faith.

5 ¶ [3]Yea also, because he transgresseth by wine, *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these [d]take up a parable against him, and a taunting proverb against him, and say, [4]Woe to him that increaseth *that which is* not his! how long? and to him that ladeth himself with thick clay![§]

7 Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because [e]thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's [5]blood, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Woe to him [f]that coveteth an evil covetousness to his house,[‖] that he may set his nest on high, that he may be delivered from the power of evil!

10 Thou hast consulted shame to thy house by cutting off many people, and hast [g]sinned *against* thy soul.

11 For the stone shall cry out[¶] of the wall, and the beam out of the timber shall answer it.

12 ¶ Woe to him that buildeth a town with [6]blood, and stablisheth a city by iniquity!

13 Behold, *is it* not of the LORD of hosts that the people shall labour in the very fire, and the people shall weary themselves [7]for their vanity?[*]

14 For [h]the earth shall be filled with the

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[a] Luke xvii. 37.
[f] Jer. v. 15-17.
[‖] *Shall sup*, &c.—*i.e.*, they would devour all before them, as the unwholesome east wind blasts and withers the productions of the earth.—SCOTT.
[g] 2 Chr. xxxvi. 6, 10.
[h] Jer. lii. 4-7.
[i] Dan. v. 4.
[k] Mic. v. 2.
[l] Is. xlix. 7.
[m] Ps. xvii. 13.
[2] *Rock.*
[3] *Founded.*
[n] 1 Pet. i. 15, 16.
[4] *Grievance.*
[o] Ps. lxxiii. 3.
[p] 2 Sam. iv. 11.
[5] *Moving.*
[6] *Flue-net.*
[¶] They boast themselves in their strength, and deify themselves for their valour.—NEWCOME.
[*] *Shall they therefore empty their net?*—Carry away the riches and treasures of their conquests (see 2 Kings xxiv. 13), in order to undertake more; just as fishermen empty their nets to fill them again.—LOWTH.

CHAP. II.

[*] It was the business of a watchman in the time of war to descry from an eminent station what messengers were coming, and to make known the message as soon as possible (see 2 Kings ix. 17, &c.) The prophet puts himself in such a posture, that he may receive God's answer to the foregoing complaints.—LOWTH.
[1] *Fenced place.*
[2] *In me.*

[*] 1 Cor. xiv. 19.
[†] Things were written on tables of wood, stone, or brass, on purpose to preserve the knowledge of them to posterity; these tables were hung up in public places, for the cognisance of every person that frequented those places; as laws and treaties were wont to be posted up in temples and market houses, where was the greatest concourse of people.—CHANDLER.
[‡] For this vision is not presently to be fulfilled, but hath a time set and determined, wherein it shall be accomplished; at the expiring whereof it shall be manifestly verified to the world.—BP. HALL.
[b] Luke xviii. 7, 8. 2 Pet. iii. 3.
[c] John iii. 36. Rom. i. 17.
[3] *How much more.*
[d] Num. xxiii. 7, 18. Is. xiv. 4-19.
[4] Or, *Ho, he.*
[§] *And to him that ladeth himself with thick clay.*—His gold and silver, which is nothing originally but earth or clay, shall turn to no benefit, but be rather his burden: adding weight to his sins and punishment.—LOWTH.
[e] Is. xxxiii. 1, 4. Jer. xxvii. 7.
[5] *Bloods.*
[f] Gen. xiii. 10-13.
[‖] *An evil covetousness to his house.*—Nebuchadnezzar wished to aggrandise his family, and make his empire permanent: but both family and empire were soon cut off by the death of his son, Belshazzar, and the consequent destruction of the Chaldean empire.—CLARKE.
[¶] Num. xvi. 38. Is. xxxiii. 11.
[¶] *For the stone shall cry out, &c.*—If other witnesses of his guilt should be wanting, or men should not venture to give their evidence against him, the very stone and timber of the city and palaces, which he had erected with the spoils of the oppressed nations, would concur in crying to God for vengeance upon him, and in testifying his guilt.—SCOTT.
[6] *Bloods.*
[7] Or, *in vain.*
[*] The sentence might be better translated thus:—"The people shall labour for that which shall be" (fuel) "for the fire, and the people shall wearythemselves for a thing of nought; *i.e.*, all the pains the Chaldeans have taken in enlarging and beautifying their city shall be lost in the flames, which shall consume their stately buildings.—LOWTH.
[h] Ps. xxii. 27.

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therefore he would by no means countenance injustice, treachery, or tyranny. Why, then, would he look on, and keep silence as an unconcerned spectator, whilst these wicked idolaters devoured those that were more righteous than themselves? Why did he so prosper the cruel and rapacious as to enable them to prey upon their inferiors, as the sea monsters and large fishes do upon the multitude of the smaller fishes; or as reptiles are destroyed by more powerful creatures, having none to rule over them or protect them? Indeed, men become the prey of their own species, as fishes are taken by the fishermen, without being able to make any effectual resistance; whilst some were drawn out by the angle, others by the cast-net, or the draw-net. Thus the victorious Chaldeans would prey upon the helpless Jews, and rejoice in their miseries and their own successful wickedness; and ascribe their victories to means and instruments, to their sword, courage, and conduct, by which they lived in plenty and luxury; and not to the living God, who alone giveth men power to grow rich and great. And this would increase their propensity to vain glory or vain idolatry; in which they would act as absurdly as if the fisherman should offer sacrifice or burn incense to his net, when he had taken a large draught of fishes, or grew rich by his occupation. But would the Lord permit them thus to gather and hoard up wealth by fraud and rapine, and to destroy whole nations (especially his own nation) to aggrandise themselves!—*Scott.*

CHAP. II. THE VISION.—Ver. 1-4. Here, 1. The prophet humbly "gives his attendance" upon God: "'I will stand upon my watch,' as a sentinel on the walls of a besieged city, or in the borders of an invaded country, that is very solicitous to gain intelligence. I will look up, will look round, will look within, and 'watch to see what he will say unto me,' will listen attentively to the words of his mouth, and carefully observe the steps of his providence, that I may not lose the least hint of instruction or direction. 'I will watch to see what he will say in me'" (so it may be read), "what the Spirit of prophecy in me will dictate to me, by way of answer to my complaints." Even in an ordinary way, God not only speaks "to us" by his Word, but speaks "in us" by our own consciences, whispering to us, "This is the way, walk in it;" and we must attend to the voice of God in both. The prophet's standing upon "his tower," or high place, speaks his "prudence," in making use of the helps and means he had within his reach, to know the mind of God, and to be instructed concerning it. Those that expect to hear from God must withdraw from the world, and get above it—must raise their attention, fix their thought, study the Scriptures, consult experiences and the experienced, continue instant in prayer, and thus "set themselves upon the tower." His "standing upon his watch" speaks his "patience," his constancy, and resolution; he will wait the time, and weather the point, as a watchman does, but he will have an answer; he will know what God will "say to him," not only for his own satisfaction, but to enable him as a prophet to give satisfaction to others, and answer their expectations, when he is "reproved," or "argued" with.—*Henry.*

PRIDE AND ITS OVERTHROW.—Ver. 12-14. Nebuchadnezzar was very proud of great Babylon, which he had builded for himself; but this work was performed at the expense of immense bloodshed, and the iniquity thus contracted brought down the wrath of God on his posterity. He had exposed himself and his soldiers to vast fatigue, hardship, and peril in his wars; and he had wearied his subjects and vassals, as if they had laboured in the fire, whilst they builded the walls, castles, temples, and palaces of Babylon: and all this was, in fact, for very vanity. For that city would soon be taken by the Medes and Persians; the monarchy and royal family would be ruined, the seat of empire removed, and Babylon itself at length entirely destroyed. Indeed, it was the righteous purpose of God to permit the Chaldeans and their associates to be thus harassed and wearied, in order to punish their idolatry, and their oppression of his worshippers: and he intended to destroy that city, in order to shew his glory to the whole earth, by redeeming Israel and replenishing Jerusalem; that there the Redeemer might appear, and that his gospel might spread from thence, to fill the earth with the knowledge of the glorious perfections, truth, and salvation of the Lord, with the worship of his name, and obedience to his will, even as the waters deeply and entirely overspread the whole channel of the seas. This universal spread of the gospel will follow the ruin of the New Testament Babylon; that city which hath been builded with blood and iniquity, and where the people have been left to labour in the fire, and to weary themselves for the veriest vanities, in idolatries, superstitions, will-worship, and fruitless efforts to preserve a usurped authority. It is therefore evident that these events also were intended. "God's providence in governing the world shall conspicuously appear in the downfall of the Babylonian empire; especially as it is described by the prophets, as an earnest and type of the fall of mystical Babylon, which will be a decisive stroke, that will thoroughly vindicate oppressed truth and innocence."—(*Lowth.*)

ADORATION.—Ver. 20. Opposed to these false and imaginary objects of worship, JEHOVAH was here revealed as dwelling in his sanctuary among his people; that is, in Christ, in his Church, and amidst his worshippers in heaven and earth. "The true God has his throne in heaven, whence he will answer the prayers of his servants, though the temple at Jerusalem should be destroyed."—(*Lowth.*) He is the sovereign Lord of all, to whom all worship, honour, and obedience are due: let all the earth keep silence before him, not daring to oppose his truth or provoke his wrath; but sub-

knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Woe unto him that giveth his neighbour drink,† that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakedness!

16 Thou art filled with shame for glory: drink thou also, [i]and let thy foreskin be uncovered: the cup of the LORD's right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the violence of Lebanon shall cover thee, and the spoil of beasts, *which* made them afraid, because of men's blood, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven image that the maker thereof hath graven it; the molten image, and a teacher of lies,‡ [k]that the maker of his work trusteth therein, to make [l]dumb idols?

19 Woe unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach! Behold, [m]it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it.

20 But [n]the LORD *is* in his holy temple: let all the earth keep silence before him.

CHAPTER III.

1 *Habakkuk in his prayer trembleth at God's majesty.*
17 *The confidence of his faith.*

A [a]PRAYER of Habakkuk the prophet upon Shigionoth.[s]

2 O LORD, I have heard thy [1]speech, *and* was afraid: O LORD, [2]revive thy work [b]in the midst of the years, in the midst of the years make known; [c]in wrath remember mercy.

3 ¶ God came from [3]Teman,† and the Holy One from mount [d]Paran. [e]Selah. [f]His glory covered the heavens, [g]and the earth was full of his praise.

4 And *his* brightness was as the light; he had horns *coming* out of his hand: and there *was* the hiding of his power.

5 Before him went the pestilence, and [4]burning coals went forth at his feet.

6 He stood, [h]and measured the earth: he beheld, [i]and drove asunder the nations; and [k]the everlasting mountains were scattered, the perpetual hills did bow: [l]his ways *are* everlasting.

7 I saw the tents of [5]Cushan‡ in affliction: *and* the curtains of the land of [m]Midian did tremble.

8 Was [n]the LORD displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses, *and* thy chariots [6]of salvation?

9 Thy bow was made quite naked,§ *according* to the oaths of the tribes, *even thy* word. Selah. Thou didst cleave [7]the earth with rivers.

10 The mountains saw thee, *and* they trembled; the overflowing of the water passed by: [o]the deep uttered his voice, *and* lifted up his hands on high.

11 The sun *and* moon stood still in their habitation: at the light of [p]thine arrows‖ they went, *and* at the shining of thy glittering spear.

12 Thou [q]didst march through the land in indignation, thou didst [r]thrash the heathen in anger.

13 Thou wentest forth for the salvation of thy people,¶ *even* for salvation [s]with thine anointed; thou woundedst* the head out of the house of the wicked, by [s]discovering the foundation unto the neck. Selah.

14 Thou didst strike through with his staves the head of his villages; they came out as a whirlwind to scatter me: [t]their rejoicing *was* as to devour the poor secretly.

15 Thou didst walk through the sea with thine horses, *through* the heap of great waters.

16 When I heard, [u]my belly trembled;† my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.

17 ¶ Although the fig-tree shall not blossom, neither *shall* fruit *be* in the vines; the labour of the olive shall fail, and the fields shall yield no

B.C. 626—B.C. 626.

† Grotius justly observes, that these two verses contain an allegory. The Chaldeans gave to the neighbouring nations the cup of idolatry and of deceitful alliance; and in return they received from Jehovah the cup of his fury.—NEWCOME.

[i] Is. xlvii. 3.

‡ The image teaches lies, or gives false notions of the Deity.—SECKER.

[k] Ps. cxv. 4-8.
[l] 1 Cor. xii. 2.
[m] Is. xlvi. 6.
[n] Ps. cxv. 3.

CHAP. III.

[a] Ps. lxxxvi.; xc., *titles.*

[s] Compare the title of Ps. vii. It is called a prayer, because it begins in the form of a supplication, although the following parts are rather in the nature of a hymn or thanksgiving.—LOWTH.

[1] *Report*, or *hearing.*

[2] *Preserve alive.*

[b] Dan. ix. 2.

[c] Ex. xxxii. 10-12.

[3] *The south.*

† *God came from Teman.*—Either a city of Idumea or the south (Deut. xxxiii. 2). God's coming denotes the manifestation of himself, the displays of his power. *The Holy One from mount Paran.*—A part of Arabia Petræa (Gen. xxi. 21). The prophet refers to God's appearance at the giving of the law; for Paran is the same as the desert of Sin, in which was mount Sinai.—BOOTHROYD.

[d] Gen. xxi. 21.

[e] Ps. iii. 2, 4.

[f] Ex. xix. 16-20; xx. 18.

[g] Is. vi. 3.

[4] *Burning diseases.*

[h] Deut. xxxii. 8.

[i] Josh. xi. 18-23.

[k] Ps. cxiv. 4-7.

[l] Is. li. 6, 8.

[5] *Ethiopia.*

‡ *Cush* is Arabic. The Arabians dwelt in tents. When the Lord appeared on mount Sinai, the Arabs of the Red Sea abandoned their tents, being terror-struck; and the Midianites also were seized with fear.—CLARKE.

[m] Num. xxxi. 2, &c.

[n] Ex. xiv. 21, 22.

[6] Were *salvation.*

§ The Oriental bows were wont to be carried in a case hung to the girdle; hence the phrase of making the bow naked.—CHARDIN.

[7] *The rivers of the earth.*

[o] Is. xliii. 20.

[p] Josh. x. 11.

‖ The instruments of destruction which God employed are metaphorically called his arrows and spear.—NEWCOME.

[q] Josh. vi.-xii.

[r] Mic. iv. 12, 13.

¶ The Lord, at that time, and frequently in after-ages, marched through the land of Canaan in indignation, to crush and scatter its heathen inhabitants, and to deliver his people from their oppressions. Thus he rescued them by the judges, and at length by "David his anointed," all whose victories were typical of Christ and his salvation.—SCOTT.

[s] Ps. lxxxix. 19-21.

* *Woundedst*—viz., Thou destroyedst Pharaoh, king of that wicked country Egypt, with all his army, even as a house overthrown to the very ground.—DIODATI.

[s] *Making naked.*

[t] Ex. i. 10-16.

[o] Ps. cxix. 120.

† This refers to what the prophet had heard of the Chaldean invasion, which had thrown him into the greatest agitation. His body trembled and was convulsed; his voice faltered; his bones were in pain and weakness, as if decayed through disease; and he trembled in the inmost recesses of his heart, anxiously inquiring what refuge he could flee to, or what means he could use, to be safe and at rest in the approaching day of trouble, when the king of Babylon would come up, and invade, or cut in pieces, the people with his troops.—SCOTT.

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mitting quietly to his rebuke, humbly adoring his perfections, accepting of his salvation, and obeying his will without objecting, murmuring, or disputing. "It alludes to such a silence as is kept in courts of justice when a judge pronounces the sentence."—(*Lowth.*)—*Scott.*

CHAP. III. DIVINE GLORY.—Ver. 3, 4. God appeared in his glory, so as he never did before or since: "He came from Teman, even the Holy One from mount Paran." This refers to the visible display of the glory of God when he gave the law upon mount Sinai, as appears by Deut. xxxiii. 2, whence these expressions are borrowed. Then "the Lord came down" upon mount Sinai in a cloud (Exod. xix. 20), and his glory was "as the devouring fire;" not only to enforce the law he then gave them, but to "avow" the deliverance he had wrought for them, and to "magnify" it, for the first word he said there was, "'I am the Lord thy God, that brought thee out of the land of Egypt.' I that appear in this glory, am the Author of that work." Then "his glory covered the heavens," which shone with the reflection of that glorious appearance of his; the "earth also" was "full of his praise," or of his "splendour," so some read it. People at a distance saw the "cloud" and "fire" on the top of mount Sinai, and "praised" the God of Israel, or the "earth was full" of those works of God, which were to be "praised." His "brightness was as the light," as the light of the sun when he goes forth in his strength; "he had horns," or "bright beams" (so it should be rendered) "coming out of his side" or "hand;" rays of glory were darted forth around him; and with some rays borrowed thence it was that Moses' face shone when "he came down from" that "mount" of glory. Some by the horns, the "two horns" (for the word is dual) "coming out of his hand," understand the "two tables of the law," which, perhaps, when God delivered them to Moses, though they were tables of stone, had a glory round them; those books were gilt with beams, and so it agrees with Deut. xxxiii. 2. "From his right hand went a fiery law for them." It is added, "And there was the hiding of his power;" there was his hidden power, in the rays that came out of his hand; the operations of his power, compared with what he could have done, were rather the "hiding" of it than the "discovery" of it; the "secrets" of his "power," as well as of his "wisdom," are "double to that which is seen" (Job xi. 6).—*Henry.*

NATURE BOWING TO GOD.—Ver. 9, 10. "The question asked, in a very bold and poetical manner, in the eighth verse, is answered in the ninth; that God displayed his power to deliver his people, according to his faithful word."—(*Bp. Newcome.*) The Lord appeared as a mighty warrior to fight for Israel, and made his bow (here put for all the weapons of war) quite naked, as openly prepared for the assault. This accorded to his oath and word of promise to Abraham, Isaac, and Jacob, in behalf of their descendants, the tribes of Israel, to give them the land of Canaan. Therefore the Lord "did cleave," or divide, "the rivers of the earth," to open them a passage to their promised inheritance; and the mountains, as if conscious of JEHOVAH'S presence with his people, trembled and quaked. The overflowing waters of the Red Sea, or of Jordan, removed to make way for them; and, being piled up as walls or mountains, they seemed to celebrate the praises of their Creator's power, and to lift up their hands in admiration and adoration of him—a most emphatic, sublime, and bold poetical figure!—Some, however, understand the last clause in the ninth verse, of the rivers of waters miraculously flowing from the rock, when smitten by the rod of Moses, and following the camp of Israel, during their wanderings in the wilderness. Ver. 11. The sacred poet and prophet, in the midst of his rapturous praises, cannot be supposed to have attended to exactness of method. He therefore suddenly passed from the power of God, displayed in dividing the sea and Jordan, to that shewn when the sun and moon were stayed in their course, whilst Joshua was fighting with the Canaanites. They stood still in their tabernacle, the firmament of heaven. They stopped, and again moved; they shone, and then set, as best coincided with the Lord's plan when he fought for Israel: for his arrows and the "lightning of his spear," his manifested power, truth, and love to his people, shone so bright as to eclipse their feeble beams.—*Scott.*

JOY IN GOD.—Ver. 18. "Yet will I rejoice in the Lord," I shall have him to rejoice in, and will rejoice in him. "Destroy the vines and the fig-trees," and you make "all the mirth" of a carnal heart "to cease" (Hos. ii. 11, 12). But those who, when they were full, *enjoyed God in all*, when they are emptied and impoverished can *enjoy all in God*; and can sit down upon a melancholy heap of the ruins of all their creature-comforts, and even then can sing to the praise and glory of God, as the "God of their salvation." This is the principal ground of our joy in God, that he is the "God of our salvation," our eternal salvation, the salvation of the soul; and if he be so, we may "rejoice in him" as such in our greatest distresses, since by them our salvation cannot be *hindered*, but may be *furthered*. Note, Joy in God is never out of season, nay, it is in a special manner seasonable when we meet with losses and crosses in the world, that it may then appear our hearts are not set upon these things, nor our happiness bound up in them. See how the prophet triumphs in God, "The Lord God is my strength" (ver. 18). He that is the "God of our salvation" in another world will be "our strength" in this world, to carry us on in our journey thither, and help us over the difficulties and oppositions we meet with in our way. Even then, when provisions are cut off, to make it appear that "man lives not by bread alone," we may have the want

meat; the flock shall be cut off from the fold, and *there shall be* no herd in the stalls:

18 Yet [x]I will rejoice in the LORD, I will joy in [y]the God of my salvation.

B.C. 626—B.C. 626.

[x] Is. xli. 16.
[y] Luke ii. 30.
† *He will make my feet like hinds' feet*—that I may escape to God my refuge, to that safe mountain of salvation; that I may at last flee from Babylon to Judea, to Jerusalem. —POOLE.

19 The LORD God *is* my strength, and he will make my feet like hinds' *feet*,† and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.

THE BOOK OF ZEPHANIAH.

CHAPTER I.

God's severe judgments against Judah for divers sins.

THE word of the LORD which came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah,* in the days of Josiah the son of Amon, king of Judah.

2 I will utterly consume all *things* from off the [1]land, saith the LORD.

3 I will [a]consume man and beast;† I will consume the fowls of the heaven, and the fishes of the sea, and the [2]stumblingblocks with the wicked; [b]and I will cut off man from off the land, saith the LORD.

4 I will also [c]stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off [d]the remnant of Baal from this place, *and* the name of [e]the Chemarims with the priests;

5 And them that worship the host of heaven upon the house-tops; and them that worship [f]*and* that swear [3]by the LORD, and that swear by Malcham;‡

6 And them that are [g]turned back from the LORD; [h]and *those* that have not sought the LORD, nor enquired for him.§

7 Hold thy peace at the presence of the Lord GOD; [i]for the day of the LORD *is* at hand: [k]for the LORD hath prepared a sacrifice, he hath [4]bid his guests.

8 And it shall come to pass in the day of the LORD'S sacrifice, that I will [5]punish the princes, and the king's children, and all *such as are* clothed with strange apparel.‖

B.C. 630—B.C. 630.

CHAP. I.

* From the distinct reference by Zephaniah to his ancestors for four generations, it is probable that they were persons of distinction. — DAVIDSON.

1 *Face of the land.*

[a] Jer. iv. 23-29. Hos. iv. 3.

† What is said in Hosea of a great drought may be applied to this place; and what is here said may be added to what is said there.—WELLS.

2 *Idols.*

[b] Ex. xiv. 13-21; xv. 6-8.

[c] Ex. xv. 12.

[d] 2 Chr. xxxiv. 5.

[e] Hos. x. 5. *marg.*

[f] Deut. x. 20.

[3] Or, *to.*

‡ Malcham is the same with Moloch, to whom the people of Judah continued to offer their children, as Jeremiah upbraids them (chap. vii. 31; xix. 5), notwithstanding the reformation made by Josiah (2 Kings xxiii. 10). —NEWCOME.

[g] Ps. xxxvi. 3. 2 Pet. ii. 18-22.

[h] Is. xliii. 22. Rom. iii. 11.

§ Both those that are apostates to idolatry, and such as live without any sense of religion, and without God in the world.—LOWTH.

[i] Is. ii. 12. 2 Pet. iii. 10-12.

[k] Ez. xxxix. 17-20. Rev. xix. 17, 18.

[4] *Sanctified*, or *prepared.*

[5] *Visit upon.*

‖ There were peculiar vestments belonging to the worship of each idol (see 2 Kings x. 22). So in after-times there were peculiar habits belonging to the priests of Saturn, and the priestesses of Ceres.—LOWTH.

[l] 1 Sam. ii. 15, 16. Acts xvi. 19.

[m] Jer. xxxix. 3.

¶ "A cry" of the enemy rushing into the city at different gates, and in different quarters, on the people, from the hills; and a howling of the people, as terrified or slaughtered by them.—SCOTT.

[n] Jer. xxv. 34. Jam. v. 1.

[o] Jer. xvi. 16, 17.

[p] Am. vi. 1.

[6] *Curded*, or *thickened.*

[q] Job xxi. 15.

* *The great day*—not the day of general judgment, but the day in which the great God will bring his great armies against Judah and Jerusalem, and do great things by those armies. *Of the Lord* — appointed, foretold, and now actually brought on them by the Lord. *It is near*—very near; it is doubled to shew the nearness of it, and to assure us it is so.—POOLE.

[r] Is. xxii. 4, 5.

[s] Job iii. 4-8.

[t] Jer. vi. 1.

† The topic of approaching calamity from Jehovah is often insisted on in the prophets; but nowhere probably with such beautiful amplification as in these three verses.—NEWCOME.

[u] Jer. ii. 17, 19.

[x] 2 Kings ix. 33-37. Jer. ix. 21, 22.

9 In the same day also will I punish all those that leap on the threshold, [l]which fill their masters' houses with violence and deceit.

10 And it shall come to pass [m]in that day, saith the LORD, *that there shall be* the noise of a cry¶ from the fish gate, and an howling from the second, and a great crashing from the hills.

11 [n]Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

12 And it shall come to pass at that time, [o]*that* I will search Jerusalem with candles, and punish [p]the men *that are* [6]settled on their lees; that say in their heart, [q]The LORD will not do good, neither will he do evil.

13 Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit *them;* and they shall plant vineyards, but not drink the wine thereof.

14 The great day* of the LORD *is* near, *it is* near, and hasteth greatly, [r]*even* the voice of the day of the LORD: the mighty man shall cry there bitterly.

15 That day *is* a day of wrath, a day of trouble and distress, a day of wasteness and desolation, [s]a day of darkness and gloominess, a day of clouds and thick darkness,

16 A [t]day of the trumpet and alarm† against the fenced cities, and against the high towers.

17 And I will bring distress upon men, that they shall walk like blind men, [u]because they have sinned against the LORD: [x]and their blood shall be poured out as dust, and their flesh as the dung.

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of bread supplied by the graces and comforts of God's Spirit; and with the supplies of them—1. We shall be strong for our spiritual warfare and work: "The Lord God is my strength," the strength of my heart. 2. We shall be swift for our spiritual race: "He will make my feet like hinds' feet," that with enlargement of heart I may run the way of his commands, and outrun my troubles. 3. We shall be successful in our spiritual enterprises: "He will make me to walk upon my high places"—that is, I shall gain my point, shall be restored unto my own land, and tread upon the high places of the enemy (Deut. xxxii. 13; xxxiii. 29). Thus the prophet that began his prayer with fear and trembling concludes it with joy and triumph; for prayer is heart's-ease to a gracious soul. When Hannah had prayed, "she went her way and did eat, and her countenance was no more sad." This prophet finding it so, publisheth his experience of it, and puts it into the hand of the chief-singer, for the use of the Church, especially in the day of her captivity. And though then the harps were hung upon the willow-trees, yet in hopes they would be resumed, and their right hand retrieve its cunning which it had forgot, he set his song upon Shigionoth (ver. 1), wandering tunes, according to the variable songs;" and upon Neginoth (ver. 19), "the stringed instruments." He that is afflicted and has prayed aright, may then be so easy, may then be so merry as to sing psalms.—*Henry.*

CHAP. I. THE BOOK.—Ver. 1. Here is, The title-page of this book, in which we observe, 1. What authority it has, and who gave it that authority: it is from Heaven, and not of men. It is "the word of the Lord." 2. Who was the instrument of conveying it to the Church. His name, "Zephaniah," which signifies the *servant of the Lord*, for God "revealed his secrets to his servants the prophets." The pedigree of other prophets, whose extraction we have an account of, goes no further back than their father, except Zecharias, whose grandfather also is named. But this of Zephaniah goes back four generations, and the highest mentioned is "Hizkiah;" it is the very same name in the original with that of Hezekiah, king of Judah (2 Kings xviii. 1), and refers, probably, to him; if so, our prophet, being lineally descended from that pious prince, and being of the royal family, could with better grace reprove the folly of the "king's children" (as he does, ver. 8). 3. When this prophet prophesied: "in the days of Josiah, king of Judah," who reigned well, and in the twelfth year of his reign began vigorously, and carried on a work of reformation, in which he destroyed idols and idolatry. Now it does not appear whether Zephaniah prophesied in the beginning of his reign; if so, we may suppose his propheseying had a great and good influence in that reformation. When he, as God's messenger, *reproved* the idolatries of Jerusalem, Josiah, as God's vicegerent, *removed* them; and reformation is likely "then" to go on and prosper, when both magistrates and ministers do their part toward it. If it were toward the latter end of his reign that he prophesied, we sadly see how a corrupt people relapse into their former distempers. The idolatries Joshua had abolished, it should seem, returned in his own time, when the heat of the reformation began a little to abate and wear off. What good can the best reformers do with a people that "hate" to be "reformed," as if they "longed" to be "ruined"?—*Henry.*

THE DAY OF GOD.—Ver. 7, 8. The people were ordered to keep silence, and not murmur or object to the execution, that was to take place in the approaching day of the Lord; for the slaughter of the wicked would be a sacrifice to his justice, which he had invited the Chaldeans and their confederates to feast upon.—"This alludes to the custom of those that offered sacrifice, which was to invite their friends to partake of the feast which accompanied it."—(*Lowth.*) In that day the princes and even the king's children would be punished. For though Josiah set his sons a good example, and doubtless gave them good instructions, yet they were very wicked, and shared abundantly in the public calamities. Jehoahaz died a captive in Egypt; Jehoiakim by a violent death; and Zedekiah, having seen his sons slaughtered, had his eyes put out, was carried to Babylon, and died there. Such of the Jews also would be punished as were weary of the dress of their country, and clothed themselves with the strange apparel of idolaters, as desirous of being in all respects conformed to them.—"The text may likewise be explained of such men as wore women's apparel, and such women as wore that belonging to men; which was contrary to an express law, and was a rite observed in the worship of some idols."—(*Lowth.*) "The courtiers did imitate

18 Neither their silver nor their gold shall be able to deliver them [y]in the day of the LORD's wrath: but the whole land shall be devoured by [z]the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.

CHAPTER II.

1 *An exhortation to repentance.* 4 *The judgment of Israel's several enemies.*

GATHER yourselves together, yea, gather together, O nation not [1]desired;*

2 Before the decree bring forth, *before* the day pass as the chaff, [a]before the fierce anger of the LORD come upon you, before the day of the LORD's anger come upon you.

3 [b]Seek ye the LORD, [c]all ye meek of the earth, which have wrought his judgment; [d]seek righteousness, seek meekness: it may be ye shall be [e]hid in the day of the LORD's anger.

4 ¶ For [f]Gaza shall be forsaken,† and Ashkelon a desolation: they shall drive out Ashdod at the noonday, and Ekron shall be rooted up.

5 Woe unto the inhabitants of the sea-coasts, the nation of the [g]Cherethites! the word of the LORD *is* against you; O Canaan, the land of the Philistines,‡ I will even destroy thee, that there shall be no inhabitant.

6 And the sea-coast shall be dwellings *and* cottages for shepherds, and folds for flocks.§

7 And the coast shall be for [h]the remnant of the house of Judah; they shall feed thereupon:‖ in the houses of Ashkelon shall they lie down in the evening; for the LORD their God shall visit them, and [i]turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified *themselves* against their border.

9 Therefore, *as* I live, saith the LORD of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and salt-pits, and a perpetual desolation: the residue of my people shall spoil them, and the remnant of my people shall possess them.

10 This shall they have for their pride, because they have reproached [k]and magnified *themselves* against the people of the LORD of hosts.

B.C. 630—B.C. 630.

[y] Job xxi. 30.
[z] Deut. xxxii. 21-25. 1 Cor. x. 22.

CHAP. II.

1 *Desirous.*
* The Greek and the Chaldee interpret it, "O nation that will not receive instruction," and is not to be amended but by the discipline of God's judgments. —LOWTH.
[a] Ps. ii. 12; l. 22. Luke xiii. 24-28.
[b] Is. lv. 6, 7. Matt. vii. 7, 8.
[c] Ps. xxii. 26. Matt. v. 5.
[d] Phil. iii. 13, 14. 1 Pet. i. 22.
[e] Gen. vii. 15, 16. Ex. xii. 27.
[f] Jer. xlvii. Am. i. 6-8.
† *Gaza shall be forsaken.*—This prophecy is against the Philistines. They had been greatly harassed by the kings of Egypt, but were completely ruined by Nebuchadnezzar, who took all Phœnicia from the Egyptians; and, about the time of his taking Tyre, devastated all the seignories of the Philistines.—CLARKE.
[g] Ez. xxv. 16; *Cherethims.*
‡ The Canaanites, properly so called, are the same with the Philistines, and seated in that part of Palestine (see Joshua xiii. 3). —LOWTH.
§ This confirms the former, tells us what shall be in those parts; instead of cities full of rich citizens, there shall be cottages for shepherds watching over their flocks.—POOLE.
[h] Is. xi. 11. Hag. i. 12.
‖ *Thereupon, &c.*—These words allude to the foregoing verse. As the cities of Gaza, Ashkelon, &c., were places for the wild Arabs, or for other wandering tribes, to pitch their tents and feed their flocks, so they shall hereafter become the settled habitations of the Jews (comp. Is. lxv. 10). This promise was partly fulfilled after the return of the Jews from Babylon, and may hereafter receive a further completion (see Ob. ver. 19).—LOWTH.
[i] Ps. cxxvi. 1-4. Ez. xxxix. 25.
[k] Ex. ix. 17. Ez. xxxviii. 14-18.

[1] Deut. xxxii. 38. Zech. xiii. 2.
[2] *Make lean.*

¶ The prophet here foretells the gradual fall of idolatry; and its deep, and, at length, deadly wound by the spreading of the gospel.—NEWCOME.
[m] Ps. lxxxiii. 8, 9. Is. xi. 11.
[n] Nah. iii. 18, 19. Zech. x. 10, 11.
[3] *Pelican.*
[4] *Knops, or chapiters.*
* Or, according to the marginal reading, the "knops, or chapiters." Sir John Chardin gives an instance of birds lodging on the capitals of forsaken temples and palaces, in his description of the magnificent pillars at Persepolis: "The storks make their nests on the tops of those columns with great boldness, and in no danger of being disturbed."—HARMER.
[o] Is. xiv. 4, 5. Rev. xviii. 10-19.
[p] 1 Kings ix. 7, 8. Job xxvii. 23.

CHAP. III.

1 *Gluttonous;* Heb. *crave.*
* *Her that is filthy and polluted.*—Rather, "rebellious and polluted"—*i.e.,* Jerusalem, which is here severely reproved and threatened for her sins.—HOLDEN.
[a] Ps. lxxviii. 22. Jer. xvii. 5, 6.
[b] Is. xxix. 13. Heb. x. 22.
† *She drew not near to her God.*—Did not worship him; did not walk in his ways. —CLARKE.
‡ Jerusalem was become filthy and polluted; she was gluttonous, luxurious, and infamous for all kinds of abominable wickedness, especially for oppression and violence.—SCOTT.
[c] Deut. xxxii. 4. Is. xiv. 21.
[d] Gen. xviii. 25. Job xxxiv. 17-19.
§ The expression, "every morning," alludes to the custom of administering justice in the morning (see Ps. ci. 8; Jer. xxi. 12).—LOWTH.
[e] Luke xii. 2. Rom. ii. 5.
[f] Jer. xxv. 18-26. Nah. ii., iii.
[g] Is. lxiii. 8. Luke xix. 42 44.
‖ *Receive instruction*—"take notice of my judgments on other nations."—GILL.
[h] Gen. vi. 12.
[i] Ps. cxxx. 5, 6. Jam. v. 7, 8.

11 The LORD *will be* terrible unto them: [1]for he will [2]famish all the gods¶ of the earth; and *men* shall worship him, every one from his place, *even* all the isles of the heathen.

12 ¶ Ye Ethiopians also, ye *shall be* slain by my sword.

13 And [m]he will stretch out his hand against the north, and destroy Assyria; and [n]will make Nineveh a desolation, *and* dry like a wilderness.

14 And flocks shall lie down in the midst of her, all the beasts of the nations: both the [3]cormorant and the bittern shall lodge in the [4]upper lintels of it;* *their* voice shall sing in the windows; desolation *shall be* in the thresholds: for he shall uncover the cedar-work.

15 This *is* the rejoicing city that dwelt carelessly, that said in her heart, I *am*, and *there is* none besides me: [o]how is she become a desolation, a place for beasts to lie down in! [p]every one that passeth by her shall hiss, *and* wag his hand.

CHAPTER III.

1 *Jerusalem reproved for divers sins.* 8 *Israel exhorted to wait for restoration.*

WOE to [1]her that is filthy and polluted,* to the oppressing city!

2 She obeyed not the voice; she received not correction; [a]she trusted not in the LORD; [b]she drew not near to her God.†

3 Her princes within her *are* roaring lions;‡ her judges *are* evening wolves; they gnaw not the bones till the morrow.

4 Her prophets *are* light *and* treacherous persons: her priests have polluted the sanctuary, they have done violence to the law.

5 The [c]just LORD *is* in the midst thereof; [d]he will not do iniquity: every morning§ doth he [e]bring his judgment to light, he faileth not; but the unjust knoweth no shame.

6 I have [f]cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant.

7 I said, [g]Surely thou wilt fear me, thou wilt receive instruction;‖ so their dwelling should not be cut off, howsoever I punished them: but they rose early, *and* [h]corrupted all their doings.

8 ¶ Therefore [i]wait ye upon me, saith the LORD,

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the strange apparel of other nations, to win their favour thereby, and to appear glorious in the eyes of all others."

EXPOSURE.—Ver. 12. The Lord determined to detect, expose, and punish those secret idolatries, iniquities, and impieties, which had escaped all human observation. He would search every retired corner, as men search with candles for stolen goods; and no concealed abomination would then escape conviction or punishment. Or, "No corner would escape the Chaldeans, who should diligently search the houses and plunder the wealth of them." They especially would be punished who were become daring through long-continued impunity and prosperity; as wine grows stronger and more heady when it hath long settled on the lees: who had run into infidelity or atheism, and despised alike the promises and threatenings of God, saying in their hearts, that he would neither do good to his worshippers, nor punish his enemies.—"The thoughtless tranquillity of the rich is compared to the fixed unbroken surface of fermented liquors."—(*Bp. Newcome.*)—*Scott.*

CHAP. II. SUMMONS TO JUDGMENT.—Ver. 1-3. This exhortation to repentance plainly intimated that the preceding denunciations of desolating judgments were "absolute," only because the Lord foreknew that the nation would generally continue impenitent. Judah was addressed as "a nation not desired;" God had delighted in his people; but he now no longer "desired" them; nay, he abhorred their odious crimes. Or it may be rendered, "not desirous"—that is, wholly careless respecting the favour or wrath of God. They were, however, ordered to gather together in a solemn assembly, to fast, and pray, and humble themselves before God; or (as some render it), "to examine themselves," that they might discover and repent of their sins. This must be done without delay; for "the decree" or sentence against them was about "to bring forth" those desolations, which would put it out of their power to assemble. The day allotted them for this purpose would soon pass, as the chaff driven by the wind; and the fierce anger of God, in the day of his wrath, would speedily overtake them. But if the nation in general still neglected this duty, yet let the remnant of the meek and lowly, the humble, teachable, and peaceable, seek the Lord in fervent prayer. Though they were poor, despised, and afflicted, yet they had obeyed his commandments and adhered to his worship; or, being truly penitent, they were now disposed to do so.—*Scott.*

RUIN OF NINEVEH.—Ver. 12-15. Observe, 1. How flourishing Nineveh's estate had formerly been: "This is the rejoicing city that dwelt carelessly." Nineveh was so "strong" that she feared no "evil," and therefore "dwelt carelessly," and set danger at defiance; she was "so rich," that she thought herself sure of all "good," and therefore was a "rejoicing city," full of mirth and gaiety; and she had such a dominion that she admitted no rival, but said in her heart, "'I am, and there is none beside me' that can compare with me—no city in the world that can pretend to be equal with me." God can with his judgments frighten the most secure, humble the most haughty, and mar the mirth of those that most "laugh now." 2. How complete Nineveh's ruin shall now be: it shall be made "a desolation." Such a heap of ruins shall this once pompous city be, that it shall be a receptacle for beasts, such a wilderness that "flocks shall lie down in it"—nay, such a waste, desolate, frightful place, that wild beasts, the "beasts of the nations," all kinds of beasts, shall take up their abode there; the melancholy birds, as the "cormorant and bittern," shall make their nests in what remains of the houses, as they sometimes do in old ruinous buildings that are uninhabited and unfrequented. The lintels or chapiters of the pillars, the "windows" and "thresholds," and all the fine "cedar-work," curiously engraven, shall lie exposed; and on them these rueful, ominous birds shall perch, and their "voice shall sing." How are the songs of mirth turned into hideous, horrid noises! What little reason have men to be proud of stately buildings, and rich furniture, when they know not what all the pomp of them may come to at last.—*Henry.*

CHAP. III. THE DIVINE PRESENCE.—Ver. 5. They had the tokens of God's presence among them, and all the advantages that could be, of knowing his will, with the strongest inducements possible to do it, and yet they persisted in their disobedience. 1. They had the honour and privilege of the Shechinah, God's dwelling in their land, so as he dwelt not with any other people: "The just Lord is in the midst of thee,"

until the day that I [k]rise up to the prey; for my determination *is* to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: [l]for all the earth shall be devoured with the fire of my jealousy.

9 For then¶ will I turn to the people a pure [s]language, [m]that they may all call upon the name of the LORD, to serve him with one [s]consent.

10 From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed,* shall bring mine offering.

11 In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride;† and thou shalt no more be haughty [t]because of my [n]holy mountain.

12 I will also leave in the midst of thee an afflicted and poor people, [o]and they shall trust in the name of the LORD.

13 ¶ The [p]remnant of Israel shall [q]not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid.

14 ¶ Sing, O daughter of Zion;‡ shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, *even* the LORD, *is* in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not; *and to* Zion, Let not thine hands be [u]slack.

17 The LORD thy God in the midst of thee *is* mighty; he will save, he [r]will rejoice over thee with joy; [s]he will [6]rest in his love;§ he will joy over thee with singing.

18 I will [t]gather *them that are* sorrowful‖ for the solemn assembly, *who* are of thee, *to whom* the reproach of it *was* a burden.

19 Behold, at that time I will undo all that afflict thee; [u]and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you: [x]for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

B.C. 630—B.C. 630.

[k] Is. xlii. 13, 14.
[l] Deut. xxxii. 21, 22.
¶ After which I will restore peace to my people; and will so work with them, that, abandoning all false worship and idolatry, they shall, with pure hearts and lips, confess me the Lord Christ. — BP. HALL.
[2] *Lip.*
[m] Ps. xxii. 27. Rev. xi. 15.
[3] *Shoulder.*
* My suppliants among my dispersed. —BOOTHROYD.
† I will purge out of thee those hypocrites who continued in their sins and relied upon their outward privileges, such as being of the stock of Abraham, or having the temple of the Lord placed among them, as if these would secure them from guilt or punishment, and thereupon despised the Gentiles as not worthy of the same favours with themselves. — LOWTH.
[4] Or, *in my, &c.*
[n] Ps. lxxvii. 1, 2.
[o] Is. l. 10. Rom. xv. 12. 1 Pet. i. 21.
[p] Is. x. 20-22. Mic. iv. 7.
[q] Is. xi. 6-9.
‡ These hymns of joy properly belong to the times of the gospel, and especially to the triumphant state of the Church yet to come (compare Is. xii. 6; liv. 1; Zech. ii. 10; ix. 9). — WELLS.
[5] *Faint.*
[r] Is. lxii. 4, 5. Jer. xxxii. 41.
[s] Gen. i. 31; ii. 2. John xiii. 1.
[6] *Be silent.*
§ *He will rest in his love* — continue in his love without any variation or change; nothing shall separate from it, it shall always remain the same; he will take up his contentment and satisfaction in it; he will solace himself with it; it will be a pleasing thing to him to love his people and to shew it to them; he will take the utmost complacency and delight in expressing his love, by words and deeds, unto them. — GILL.
[t] Jer. xxiii. 3. Ez. xxxiv. 13.
‖ This may refer to those who, during the captivity, mourned for their former religious solemnities, and who were reproached by their enemies, because they could not enjoy their religious solemnities (see Ps. cxxxvii.). — CLARKE.
[u] Ez. xxxiv. 16.
[x] Is. lx. 15.

THE BOOK OF HAGGAI.

CHAPTER I.

Haggai, reproving the people's negligence, 7 inciteth them to build the house, 12 and promiseth God's assistance therein.

IN the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD [1]by [a]Haggai the prophet [b]unto Zerubbabel* the son of Shealtiel, [2]governor of Judah, and to [c]Joshua the son of [d]Josedech, the high priest, saying,

2 ¶ Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that the LORD's house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you,† O ye, to dwell in your ceiled houses, and this house *lie* waste?

5 Now therefore thus saith the LORD of hosts, [3]Consider your ways.

6 Ye have sown much, and bring in little; [e]ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag with holes.

B.C. 520—B.C. 520.

CHAP. I.
[1] *By the hand of, &c.*
[a] Ezra vi. 14.
[b] ii. 2, 4. 1 Chr. iii. 17, 19. *Salathiel.*
* *Zerubbabel.*—He was grandson of Jechoniah, king of Judah (Matt. i. 12). *Joshua, son of Josedech.*—Josedech was the son of Seraiah the high priest when Jerusalem was taken, who was slain at Riblah (1 Chr. iv. 14; 2 Kings xxv. 18-21). — BOOTHROYD.
[2] *Captain*
[c] Ezra ii. 2; v. 2, *Jeshua.*
[d] 1 Chr. vi. 14, 15, *Jehozadak.*
† *Is it time for you.* —You have found means and opportunity to build fine houses for yourselves, though ye are content to let the house of God lie in ruins. — LOWTH.
Houses with ceilings were then a luxury. — WILLIAMS.
[3] *Set your heart on, &c.*
[e] Lev. xxvi. 26.

to "take cognisance" of all thou dost amiss, and "give countenance" to all thou dost well; he is in the midst of thee as a "holy God," and therefore thy pollutions are the more offensive (Deut. xxiii. 14); he is in the midst of thee as a "just God," and therefore will punish the affronts you put upon him, and the wrongs and injuries you do to one another. 2. They had God's own example set before them, in the discovery he made of himself to them, that they might conform to it: "he will not do iniquity," and therefore you should not, for this was the great rule of their institution, "Be ye holy, for I am holy." God will be true to you, be not you then false to him. 3. He sent to them his prophets, rising up early and sending them; "every morning doth he bring his judgment to light," as duly as the morning comes; "he faileth not," he shews them plainly what the good is he requires of them, and puts them in mind of it; he "wakeneth morning by morning" (Is. l. 4), wakens his prophets with the rising sun, to bring to light the things which belonged to their peace. So that, upon the whole matter, what more could have been done to his vineyard to make it fruitful? (Is. v. 4.)

HEATHEN CONVERTS.—Ver. 10. "From beyond the rivers of Ethiopia"—that is, from Egypt, so described Is. xviii. 1, or from some other very remote country, "my suppliants, even the daughter of my dispersed, shall bring mine offering." Those that by reason of their "distance" had almost forgotten God and their obligations to him, shall be put in mind of him, as the prodigal son was of his father's house, in the far country. Those that by reason of their "dispersion" under the tokens of his displeasure might be afraid of coming to him, yet even they shall be gathered under his wings: the "daughter of his dispersed" that is "afar off," will be found among those whom "the Lord our God shall call;" and, though they are dispersed, he will own them for his; his calling them "my dispersed" puts honour upon them, sufficient to balance all the disgrace of their dispersion. These shall come, 1. With their humble petitions: they are "my suppliants." Note, True converts are "suppliants" to God: they do not plead, but "make supplication to their judge" (Job ix. 15), and wherever they are, though "beyond the rivers of Ethiopia," a great way off from his house of prayer, he has his eye upon them, and his ear open to them, they are "his suppliants." 2. With their spiritual sacrifices, "they shall bring mine offering"—shall bring themselves as spiritual sacrifices to God (Rom. xii. 1). The conversion of the Gentiles is called "the offering up of the Gentiles" (Rom. xv. [illegible]) and with themselves, they shall bring the gospel sacrifices, of prayer, and praise, and alms, with which God is well pleased.

GOD'S DELIGHT IN HIS PEOPLE.—Ver. 17. "He will rejoice over thee with joy," will not only be well pleased with thee, upon thy repentance and reformation, and take thee into favour, but will take a complacency in thee, as the bridegroom doth in his bride, or the bride in her ornaments (Is. lxii. 3-5). The conversion of sinners and the consolation of saints is the joy of angels, for it is the joy of God himself. The Church should be the "joy of the whole earth" (Ps. xlviii. 2), for it is the "joy of the whole heaven." He will "rest in his love," will be "silent in his love;" so the word is: Will not rebuke thee as I have done, for thy sins; will acquiesce in thee and in my relation to thee. I know not where there is the like expression of Christ's love to his Church, unless in that Song of Songs, Cant. iv. 5—"Thou has ravished my heart, my sister, my spouse, with one of thine eyes." Oh the condescensions of Divine grace!—The great God not only loves his saints, but *he loves to love them;* is pleased that he has pitched upon these objects of his love. He "will joy over them with singing." He that is grieved for the sin of sinners rejoiceth in the graces and services of the saints, and is ready to express that joy, by singing over them. "The Lord taketh pleasure in them that fear him," and in them Jesus Christ will shortly be glorified and admired.—*Henry.*

CHAP. I. GOD'S JUDGMENTS ON THE NATION.—Ver. 1-11. The cause of the withering and failing of the corn in the field was *visible*—it was for want of rain; but, beside that, there was a secret blast and curse attending that which they brought home. 1. When they had it *in the barn*, they were not sure of it. "I did blow upon it, saith the Lord of hosts," and that withered it, as buds are sometimes blasted in the spring by a *nipping frost*, which we see the *effects of*, but know not the *way of*. "I did blow it away;" so the margin reads it. When men have heaped wealth together, God can scatter it with the breath of his mouth as easily as we can "blow away" a

7 ¶ Thus saith the LORD of hosts, [f]Consider your ways.

8 Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, [g]and I will be glorified, saith the LORD.

9 Ye looked‡ for much, and, lo, *it came* to little; and when ye brought *it* home, I did [4]blow upon it. Why? saith the LORD of hosts. [h]Because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore§ [i]the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And [k]I called for a drought upon the land,‖ and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon *that* which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.

12 ¶ Then¶ [l]Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God, and the words of Haggai the prophet, (as the LORD their God had sent him,) and the people did [m]fear before the LORD.

13 Then spake Haggai [n]the LORD'S messenger in the LORD'S message unto the people, saying, [o]I *am* with you, saith the LORD.

14 ¶ And the LORD stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the LORD of hosts, their God,

15 In the four and twentieth day of the sixth month, in the second year of Darius the king.

CHAPTER II.

1 *The prophet encourageth the people to the work by promise of greater glory to the second temple than was in the first.* 10 *He sheweth that their sins hindered the work.*

IN [a]the seventh *month*, in the one and twentieth *day* of the month, came the word of the LORD by [1]the prophet Haggai, saying,

B.C. 520—B.C. 520.

[f] Ps. cxix. 59, 60.

[g] Ex. xxix. 43.

‡ *Ye looked*—viz., you hoped for a great harvest, by reason of the fair likelihood there was of it, but your hopes were in vain. *I did blow*—viz., I brought it to nothing through my curse. *Ye run.*—Every one is most careful of building up his own house, and looking to his own particular businesses.—DIODATI.

[4] *Blow it away.*

[h] Matt. x. 37, 38.

§ *Therefore* — for your great intolerable neglect of God, his house and worship. *The heaven*; Heb. *heavens. Is stayed* — shut up, sealed, prohibited. God, whose they are, hath forbidden them; they drop not one pearl of dew; and the earth must be barren, when dry without the fructifying influences of heaven.—POOLE.

[i] Deut. xxviii. 23.

[k] 2 Kings viii. 1.

‖ This verse is a particular narrative of what was more generally expressed in the former verse, and all things mentioned herein are very plain.—POOLE.

¶ *Then*—so soon as they heard this convincing and awakening sermon. *Obeyed the voice of the Lord*—acknowledged that it was the sovereign Lord who spake, who ought to be obeyed, because he is the Lord. *Their God*—and therefore they ought to do his will, that they might receive the blessings which he, as their God, had promised to them. *The words of Haggai.*—This interprets the former, the voice of the Lord was the words of Haggai, he added nothing of his own to them.—POOLE.

[l] Ezra v. 2. Is. lv. 10, 11.

[m] Prov. i. 7. Is. l. 10. Heb. xii. 28.

[n] Mal. iii. 1. 2 Cor. v. 20.

[o] 2 Chr. xv. 2. Ps. xlvi. 7, 11.

CHAP. II.

[a] 10, 20; i. 15.

[1] *The hand of the*, &c.

[b] Ezra i. 8; ii. 63.

[c] See Ezra iii. 12. Some of the oldest men who returned might remember the first temple. The foundation of the second temple was laid in the second year of Cyrus, fifty-three years after the destruction of the first, and this prophecy was uttered fifteen years after the foundations of the second temple were laid.—LOWTH.

2 Speak now to Zerubbabel the son of Shealtiel, [b]governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this house in her first glory?* and how do ye see it now? *is it* not in your eyes in comparison of it as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD; and be strong, O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the LORD, and work: [c]for I *am* with you, saith the LORD of hosts.

5 *According to* the word that I covenanted with you when ye came out of Egypt,† [d]so my Spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts, Yet once,‡ it *is* a little while,§ [e]and I will shake the heavens, and the earth, and the sea, and the dry *land;*

7 And I will shake all nations, [f]and the Desire of all nations shall come: and I will fill this house with glory, saith the LORD of hosts.

8 The silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The [g]glory of this latter house shall be greater than of the former, saith the LORD of hosts; and in this place will I [h]give peace, saith the LORD of hosts.

10 ¶ In [i]the four and twentieth *day* of the ninth *month*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, Ask now the priests *concerning* the law, saying,

12 If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No.

13 Then said Haggai, If *one that is* unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, [k]So *is* this people, and so *is* this nation before me,‖

[d] Num. xi. 25-29. Is. lxiii. 11-14.

‡ *Once*—if referred to the gospel state, has a definite sense and application. God had before, at the giving of the law, and the establishment of the Jews in Canaan, shook the heavens and earth; and now once be engages to produce a like revolution in the spiritual world.—BOOTHROYD.

§ *It is a little while.*—An expression signifying that a comparatively short time would transpire before the great revolution announced would be effected. Periods are short or long according to the events which must intervene.—DAVIDSON.

[e] Joel ii. 30-32. Luke xxi. 25-27.

[f] Gen. iii. 15; xxii. 18; xlix. 10.

[g] Ps. xxiv. 7-10. 1 Tim. iii. 16.

[h] Is. ix. 6, 7; lvii. 18-21. Mic. v. 5.

[i] i. 1, 15.

[k] Prov. xv. 8. Tit. i. 15.

‖ In like manner, saith God, the inward contempt and disregard of my worship, which this people discover by their backwardness to carry on the building of my temple, makes everything they undertake, and even the sacrifices they offer on my altar, hateful and unacceptable. — LOWTH.

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feather. Note, We can never be sure of anything in this world; it is exposed, not only when it is *in the field* but when it is *housed;* for there "moth and rust corrupt" (Matt. vi. 19). And if we would have the comfort and continuance of our temporal enjoyments, we must make God our Friend; for if he bless them to us, they are blessings indeed, but if he blow upon them, we can expect no good from them, they "make themselves wings and fly away." 2. When they had it *upon the board,* it was not that to them that they expected; "'Ye eat, but ye have not enough,' either because the meat is washy and 'not satisfying,' or because the stomach is greedy and not 'satisfied;' 'you eat,' but you have no good digestion, and so are not nourished by it, nor does it answer the end; or you have not enough, because you are not content, nor think it enough. 'Ye drink,' but are not cooled and refreshed by it; 'ye are not filled with drink;' you are stinted, and have not enough to quench your thirst. The 'new wine is cut off from your mouth' (Joel i. 5); nay, and you 'drink your water' too by 'measure, and with astonishment;' you have no comfort of it, because you have no plenty of it, but are still in fear of falling short." 3. That which they had *upon their backs,* did them no good there: "'Ye clothe you, but there is none warm,' your clothes soon wear out, and wax old, and grow thin, because God 'blows upon them;'" contrary to what Israel's did in the wilderness, when God "blessed them." It is God that "makes our garments warm upon" us, when he "quiets the earth" (Job xxxvii. 17). 4. That which they had *in their bags,* which was not laid out, but laid up, they were not sure of; he that "earns wages" by hard labour, and has it paid him in ready current money, "puts it into a bag with holes;" it drops through and wastes away insensibly. Everything is so scarce and dear, that they spend their money as fast as they get it. Those that lay up their treasure on earth, "put it into a bag with holes;" they lose it as they go along, and they that come after them pick it up. But if we lay up our treasure in heaven, we provide for ourselves "bags that wax not old" (Luke xii. 33).—*Henry.*

NEGLECT OF GOD'S HOUSE.—Ver. 5-11. "Consider the plagues of God upon you for preferring your policy to his religion; and because you seek not him first of all."—The Lord next called the people to "consider their ways;" that is, not only their conduct and motives by way of self-examination, but also the state of their affairs, by which they would perceive that their conduct was as impolitic as it was irreligious. They well knew that their crops of corn had been very scanty in proportion to the land tilled or the seed sown. They had not a sufficiency of meat or drink, either through scarcity or for want of a blessing; their clothes soon wore out, and did not defend them from the cold; and the hard-earned wages of the labourer or mechanic seemed to be put into a bag with holes, they were so soon gone, through dearness of provisions and a variety of expenses. It was therefore expedient for them to review their conduct; and this would shew them that they should immediately (though to the neglect of their own concerns) go to mount Lebanon and prepare timber, and set about the building of the temple; and God would graciously take pleasure in it, as the centre of his worship and the type of Christ, though far inferior in magnificence to Solomon's temple; yea, he would deem himself glorified by it. They must know, that when they had used all proper means, had every probability, and had entertained the most sanguine expectations of a large increase, they were strangely disappointed; and even what they had brought home was unaccountably wasted, as if the Lord had blown upon it and driven it away. And wherefore was this? Truly, because they neglected the temple and left it in ruins, whilst they eagerly employed themselves in building and decorating their own houses; and therefore they were visited by drought and famine, and various diseases both of man and beast.—*Scott.*

CHAP. II. COMING OF THE MESSIAH.—Ver. 5-9. Messiah would come at the appointed time; he, "the Desire of all nations," whom all nations ought to desire, and in due time would desire; he, in whom all the nations of the earth were to be blessed, and of whose coming a general expectation would prevail, as of some most desirable event; he would come, and his presence, who is the glory of the Lord and the true temple, "in whom all the fulness of the Godhead dwells bodily," would fill that house with glory, and render it far more glorious than the Shechinah (or visible glory) rendered Solomon's temple. The Lord could, if he so pleased, enrich that house with silver and gold beyond the former temple; for all the treasures of the earth are his; but as a more spiritual dispensation was about to be introduced, he had a greater and a more spiritual glory to confer upon it, in the presence of Immanuel his Incarnate Son. Thither he would come as the Prince of peace; there he would preach, and confer peace; and in the meantime God would give peace to those who worshipped there, in anticipation of the blessings of Messiah's reign. The second temple could not excel the first in glory in any other respect than this: it was, indeed, considerably beautified, decorated, and enriched in after-ages, but nothing equal to the splendour of the temple in the days of Solomon: and the Jews allow that the ark of the covenant, the visible glory, and some other things which distinguished the former temple, were wanting in this. But they cannot find anything that is worthy to be mentioned in which it was more glorious, though they have been excited to rack their invention to the utmost for that purpose. For as the second temple hath been destroyed above seventeen hundred years, if nothing else can be adduced, in which its glory exceeded that of Solomon's temple, it must be allowed that the presence of the promised Messiah was intended; and if this be yielded, it will undeniably follow that Jesus of Nazareth

saith the LORD; and so *is* every work of their hands; [l]and that which they offer there *is* unclean.

15 And now, I pray you, consider from this day and upward, [m]from before a stone was laid upon a stone in the temple of the LORD;

16 Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press, there were *but* twenty.

17 I smote you [n]with blasting, and with mildew, and [o]with hail, [p]in all the labours of your hands; [q]yet ye *turned* not to me, saith the LORD.¶

18 [r]Consider now from this day and upward, from the four and twentieth day of the ninth *month*, [s]*even* from the day that the foundation of the LORD's temple was laid, consider *it*.

19 Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth: [t]from this day will I bless *you*.

20 ¶ And again the word of the LORD came unto Haggai, [u]in the four and twentieth *day* of the month, saying,

21 Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth;*

22 And I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, [x]every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, [y]and will make thee as a signet: [z]for I have chosen thee, saith the LORD of hosts.†

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[l] Ezra iii. 2, 3.
[m] Ezra iii. 10; lv. 24.
[n] Deut. xxviii. 22.
[o] Ex. ix. 18-29.
[p] Ps. lxxviii. 46.
[q] 2 Chr. xxviii. 22. Is. xlii. 25.
¶ For the Lord had been so offended with their carnal and selfish negligence of his temple, that he disappointed them in all their works, and visited them with various calamities, which they ascribed to second causes, and so did not repent or return to his service.—SCOTT.
[r] Deut. xxxii. 29. Luke xv. 17-20.
[s] Ezra v. 1, 2.

[t] Gen. xxvi. 12. Lev. xxvi. 3, &c.
[u] 10.
* *I will shake the heavens and the earth.*—This earthquake is different from that in ver. 6, 7, which evidently respected Judah or the Jewish state, and was properly religious in its character. This tremendous shaking shall destroy "the throne, and the strength of the kingdoms of the heathen," or nations destitute of the true religion, or opposed to it.—DAVIDSON.
[x] Jud. vii. 22. Is. ix. 19.
[y] Cant. viii. 6. John vi. 27.
[z] Is. xliii. 10. Matt. xii. 18.
† This could not be fulfilled in Zerubbabel, who did not in all likelihood live many years after the finishing of the temple; and, to be sure, did not see any of these great changes here foretold; and, therefore, the Messias must be here described under the name of Zerubbabel, as he elsewhere is under that of David.—LOWTH.

THE BOOK OF ZECHARIAH.

CHAPTER I.

1 *Zechariah exhorteth to repentance.* 12 *Comfortable promises made to Jerusalem.*

IN the eighth month,* in the second year of Darius, came the word of the LORD unto [a]Zechariah the son of Barachiah, the son of [b]Iddo the prophet, saying,

2 The LORD hath been [1]sore displeased with your fathers.

3 Therefore say thou unto them, Thus saith the LORD of hosts, [c]Turn ye unto me, saith the LORD of hosts, [d]and I will turn unto you, saith the LORD of hosts.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts, [e]Turn ye now from your evil ways, and *from* your evil doings: [f]but they did not hear, nor hearken unto me, saith the LORD.

5 [g]Your fathers, where *are* they?† and the prophets, do they live for ever?

6 But my words and my statutes, which I commanded my servants the prophets, did they not [2]take hold of your fathers? and they returned and said, [h]Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

7 ¶ Upon the four and twentieth day of the

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CHAP. I.
* *In the eighth month.* — Corresponding with the latter part of October, and the beginning of November. The work in the house of God had been already resumed this same year, on the twenty-fourth day of the sixth month—*i.e.*, the beginning of September, in pursuance of a Divine message delivered by the prophet Haggai (Hag. i. 14, 15).—BLAYNEY.
[a] Ezra v. 1.
[b] Neh. xii. 4, 16.
[1] *With displeasure.*
[c] Deut. iv. 30, 31.
[d] Jer. xxix. 12-14.
[e] Is. i. 16-19. Jer. vii. 3-7. Ez. xviii. 30-32. Matt. iii. 8-10.
[f] Jer. xi. 6-8.
[g] Acts xiii. 36.
† *Your fathers, where are they, &c.*—This question implies that their "fathers" had been cut off by famine, by war, and pestilence, or else had died and were buried in a foreign land, where they had been carried captive, as the prophets had said; and even these prophets had died before their predictions had been fulfilled.—CLARKE.
[2] *Overtake.*
[h] Lam. iv. 11, 12. Ez. xxxvii. 11.

was he: and thus they must condemn their own obstinate rejection of him, concerning whom all their own prophets spoke. For in this alone did the glory of the latter house exceed that of the former, that the Desire of all nations, the Lord of glory, came to it personally, and in human nature. So that this prophecy is alone sufficient to decide the controversy with them, seeing they allow the Divine inspiration of Haggai. Some, indeed, speak as if Herod the Great entirely pulled down this temple and builded another; but the account of Josephus on that subject is not consistent with itself and with other writers, and seems rather penned in the style of panegyric than of history: and, however Herod repaired, beautified, and enlarged the outbuildings of the temple, it never was the general opinion of the Jews themselves that he demolished the second temple, but that it continued the same till its destruction by the Romans. With that event the old dispensation ended; for the Desire of all nations was come, and he erected his spiritual temple, as it were, upon the ruins of it. The word rendered *come*, is plural, and it is with probability supposed that the substantive should be plural also, "The desires of all the nations shall come." Some learned men, therefore, have argued, that the *precious* or *desirable* things, namely, the riches of the nations, are meant; and that it is a forced construction to interpret the passage of the Messiah. "The objections to this interpretation are, the great solemnity of the introduction, and the impropriety of the language, 'The desirable things of all nations *shall come*,' when it should rather be said, 'The desirable things of all nations *shall be brought*.' The word is used plurally, with the force of the singular, like *delicice*, or *spes*, in Latin (Dan. ix. 23), *vir desideriorum*, 'greatly beloved.' Cant. v. 16, we have—and *ipse totus desideria*, for *desiderabilis*." (There is a plural Hebrew noun of the same root as that here made use of applied by the Spouse to her beloved, or by the Church to Christ.—It is rendered "altogether lovely," but is more literally, *altogether loveliness*.) "It may well be doubted whether the second temple could exceed that of Solomon's in the splendour and costliness of its ornaments. Prideaux values the gold, with which the holy of holies alone was overlaid, at four millions three hundred and twenty thousand pounds sterling." "It seems to me that, supposing the Messiah to be prophesied of, greater precision in the language would not have been used, for this would have led the Jews to expect a demolition of the temple then building, and the erection of another in its stead. No nominal distinction between Zerubbabel's and Herod's temple seems to have been ever made by the Jews; but, in popular language, these structures, though really different, were spoken of as the same. On one occasion Josephus himself mentions only two buildings of the temple—a former in the time of Solomon, and a latter in that of Cyrus. In *Chronicon Hebræum*, &c., Vespasian is said to have destroyed the temple four hundred and forty years after it was rebuilt."—(*Bp. Newcome.*) No more than seven years were spent in building Solomon's temple, and only four in building the second temple, from the time when the Jews resumed the work; it is, therefore, most evident that Herod never pulled down the temple in order to erect a new one. There was a temple for the worship of JEHOVAH according to the law, during all the forty-six years which were spent in repairing or rebuilding it. One part must, therefore, have been taken down at once, as far as needful for the purpose, and no more; but the old foundation, and many parts of the structure, no doubt, remained. Whoever compares the sixth chapter of the first of Kings, even with the most splendid accounts of the second temple, however adorned with costly stones, &c., must perceive that the former being overlaid in every part with pure gold, gave it a glory *of this kind*, which was incomparably beyond that of the second temple, in its highest magnificence: and the prophecy clearly means, that the glory of the second temple should exceed the glory which the first had at any time been favoured with. Nothing but the presence of the incarnate Son of God could fulfil this prediction.—*Scott.*

CHAP. I. THE AUTHOR.—Ver. 1. *Barachiah.* Matt. xxiii. 34-36. It is the general opinion of expositors that our Lord, in the passage referred to, means Zechariah the son of Jehoiada. Yet some reasons may be alleged, which at least render it probable that the prophet Zechariah was intended. For why should "the son of Jehoiada" be called "the son of Barachias"?—Chrysostom, indeed, asserts that Jehoiada was also called Barachiah, which signifies "one that blesses the LORD," as "Jehoiada does one that confesses him:" but there is not the smallest proof in Scripture that he was ever so called; and if the son of Jehoiada be meant, an alteration of the text in Matthew must be admitted, which is not advisable, unless absolutely unavoidable. Zechariah was a young man when he began to prophesy (chap. ii. 4): he might live long after the temple was finished, and after the death of Zerubbabel and Joshua.—Zechariah, of Iddo, is mentioned among the priests, in the days of Joiakim, the son of Joshua (Neh. xii. 16); and tradition reports that Zechariah was of the sacerdotal line. It is not peculiarly improbable that the Jews, exasperated by his faithful expostulations, should murder him in the inner court of the temple, and the canon of Scripture, being previously closed, could not record it, any more than the martyrdom of those who suffered under Antiochus Epiphanes. The silence of Josephus proves nothing, as he uniformly, when he can, passes over, or palliates, whatever he thinks dishonourable to his people. The transaction might, however, be well known in our Lord's time, by tradition or authentic history. But, especially, let it be considered how far it might have been previously expected, that the murder of one who suffered before the persecuting reigns of

eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah the son of Barachiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees that *were* in the bottom; and behind him *were there* red horses, [3]speckled, and white.

9 Then said I, O my lord, what *are* these? And [i]the angel that talked with me said unto me, I will shew thee what these *be*.

10 And the man that stood‡ among the myrtle-trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

11 And they [k]answered the angel of the LORD that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and, behold, all the earth[§] sitteth still, and is at rest.

12 ¶ Then the angel of the LORD answered and said, O LORD of hosts, [l]how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years?

13 And the LORD answered the angel that talked with me [m]*with* good words, *and* comfortable words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts, [n]I am jealous for Jerusalem and for Zion with a great jealousy.

15 And [o]I am very sore displeased‖ with the heathen *that are* at ease: [p]for I was but a little displeased,¶ and they helped forward the affliction.

16 Therefore thus saith the LORD, [q]I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line* shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts, My cities† through [4]prosperity shall yet be spread abroad; and [r]the LORD shall yet comfort Zion, and shall yet [s]choose Jerusalem.

18 ¶ Then lifted I up mine eyes, and saw, and behold four horns.

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[3] Or, *bay.*

[i] Gen. xxxi. 11. Dan. viii. 16.

‡ The great Angel of the covenant, Christ Jesus.—BP. HALL.

[k] Ps. lxviii. 17. Matt. xxiv. 30, 31.

§ *All the earth*—viz., all other nations are in peace and prosperity, only thy people cannot recover themselves of their late calamities. *Is at rest*—or, is inhabited.—DIODATI.

[l] Ps. lxxiv. 10. Is. lxiv. 9-12.

[m] Is. xl. 1, 2. Zeph. iii. 14-20.

[n] Is. ix. 7; xlii. 13; lxiii. 15. Hos. xi. 8.

[o] Is. xlvii. 7-9. Rev. xviii. 7, 8.

‖ *I am very sore displeased*, &c.—God was "displeased" with the instruments of his vengeance, for their extreme cruelty to the Jews, and with the nations who insulted over them in their distress.—NEWCOME.

[p] Is. liv. 8. Heb. xii. 6, 7.

¶ *For I was but a little displeased*, &c.—I made the Babylonians instruments of my vengeance upon the Jews, but they exceeded their commission, and acted as they were prompted by their own ambition and cruelty (compare Is. xlvii. 6).—LOWTH.

[q] Is. liv. 8-10. Jer. xxxi. 22-25.

* *A line*—*i.e.*, the architect's measuring-line for laying out the building (see chap. ii. 1. Jer. xxxi. 39).—BLAYNEY.

† *My cities—shall yet be spread abroad.*—The whole land of Judea shall be inhabited, and the ruined cities restored.—CLARKE.

[4] *Good.*

[r] Is. xlix. 13; liv. 8. Zeph. iii. 15-17.

[s] Ps. cxxxii. 13, 14. Is. xii. 8, 9.

[i] Dan. xii. 7. Hab. iii. 14.

‡ To denote such as should "come to fray them," or frighten away the beasts with the horns, and to "cast out" or break to pieces "the horns of the Gentiles;" *i.e.*, to take away their power, to cause them to cease from disturbing the Jews any more in the building of the temple.—WELLS.

19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have [t]scattered Judah, Israel, and Jerusalem.

20 And the LORD shewed me four carpenters.‡

21 Then said I, What come these to do? And he spake, saying, [u]These *are* the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, [x]which lifted up *their* horn over the land of Judah to scatter it.

CHAPTER II.

1 *God, in his care of Jerusalem, sendeth to measure it.*
6 *The redemption of Zion.*

I LIFTED up mine eyes again, and looked, and behold [a]a man with a measuring-line in his hand.*

2 Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.

3 And, behold, [b]the angel that talked with me† went forth, [c]and another angel went out to meet him,

4 And said unto him,‡ Run, speak to this [d]young man,§ saying, Jerusalem shall be inhabited *as* towns without walls‖ for the multitude of men and cattle therein:

5 For I, saith the LORD, will be unto her [e]a wall of fire round about, and will be [f]the glory in the midst of her.

6 ¶ Ho, ho, *come forth*, and flee from the land of the north,¶ saith the LORD: for I have [g]spread you abroad as the four winds of the heaven, saith the LORD.

7 Deliver thyself, O Zion, [h]that dwellest *with* the daughter of Babylon.

8 For thus saith the LORD of hosts, [i]After the glory* hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth [k]the apple of his eye.

9 For, behold, I will shake mine hand upon them, [l]and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

10 ¶ Sing [m]and rejoice, O daughter of Zion:

[t] iv. 1, 5; v. 5.

† *The angel that talked with me*—see chap. i. 9. *Another angel*—in another clause, should be rather "the other angel;" that is, the angel "with the measuring-line in his hand."—LOWTH.

[u] i. 8, 10, 11.

‡ When the angel who had talked with Zechariah went forth, the other angel, with the measuring-line, went out to meet him, "to whom he," the first angel, said, "Run," &c.—SCOTT.

[a] Jer. i. 6. 1 Tim. iv. 12.

§ Zechariah was probably at this time between twenty and thirty years of age.—BLAYNEY.

‖ The inhabitants should be so many as to be obliged to live beyond the walls, as we learn from Josephus that they actually did.—BOOTHROYD.

[e] Ps. xlvi. 7-11. Is. lx. 18, 19.

[f] Is. lx. 19. Luke ii. 32. Rev. xxii. 3.

¶ This beautiful apostrophe is addressed to such of the Jews as continued still to dwell in Babylon, and the adjacent country lying north of Jerusalem, exhorting them not only to come, but to make their escape with all possible speed from a land which God was about to make the scene of his vengeance.—BLAYNEY.

[g] Deut. xxviii. 64. Jer. xv. 4.

[h] Is. lii. 2.

[i] Is. lx. 7-14.

* *After the glory*, &c.—"After promising glory to you," &c.—BOOTHROYD.

Toucheth the apple of his eye.—They touched him in the most tender part, and would surely excite his keenest resentment.—SCOTT.

[k] Deut. xxxii. 10.

[l] Is. xiv. 2. Jer. xxvii. 7.

[m] Is. xi. 9. Phil. iv. 4.

Ahaz, Manasseh, and Jehoiakim (during which more innocent blood was shed, and more prophets were slaughtered, than in all preceding ages), should be mentioned as the last of the righteous persons, whose blood would be required of the generation which crucified the Messiah. The blood shed "after the death" of Zechariah, son of Jehoiada, especially filled up the measure of national wickedness, and brought on Judah the Babylonish captivity; yet on this supposition it is wholly passed over by our Lord. But if Zechariah the prophet were meant, and if he were murdered after the captivity, as the other Zechariah had been before, the whole appears natural, and probably he might be the last eminent person who thus suffered.

VISION—MAN UPON THE RED HORSE.—Ver. 8-11. The prophet saw in a vision, by night (as denoting, perhaps, the afflicted state of the Jews at that time), a "man," one in human form, even the Son of God, who afterwards became "man" for our salvation; and he sat like a warrior upon a red horse, as about to execute vengeance on the enemies of his people. He was stationed "in the bottom," or in a low valley (denoting both the humility and low estate of the Church), "among myrtle-trees," an apt emblem of true believers; and behind him were other horses with riders upon them. These seem to have been emblematic of the angels, as ministers of providence under Christ, who waited on him, being ready to execute his commands; and the diverse colours of their horses may denote the different dispensations of wrath or mercy, or both blended together, which they superintended. When the prophet saw these things, he inquired of one who communed with him, what they meant? He is called "the angel:" it is, however, evident, that he seems to have been the same before and afterwards called "the man;" for the man, who stood among the myrtle-trees, informed the prophet, that these were they whom JEHOVAH had commissioned to go throughout the earth, and to examine the state of it. And immediately the other angel, as having returned from executing this commission, shewed this angel that all the earth was still and at rest; so that the person called "the man" is also spoken of as "the angel of the LORD." The Persian king reigned peaceably over his vast dominions. Even the Chaldeans at that time lived quietly under him, and other nations were remarkably at rest, whilst the Church was in great affliction and abasement. Having given this answer, they seem to have waited for another commission. "'The man,' or 'angel,' denotes the *Logos*, or Son of God, appearing as the captain of God's hosts, or armies (Josh. v. 13, 14). They answer this man, or angel, as if he were their superior or commander."—(*Lowth.*) —"I had a vision by night: Christ, the Angel of the covenant, represented himself to me, as a man riding on a red horse; and behind him were several angels, ready to attend his commands. And the great Angel of the covenant (as taking the answer out of the mouth of that angel that spake to me) answered and said, These are ministering spirits, whom the Lord hath sent to take a view of all the parts of the world."—(*Bp. Hall.*) "The Persian empire, and the other nations connected with Judea, enjoyed peace at that time; but the state of the Jews was unsettled, which circumstance gives occasion to the following intercession."—(*Bp. Newcome.*) "All the enemies of the Persian empire in general, and of the Jews in particular, are quiet; so that this seems a proper time for setting forward the building of the temple, which has been so long interrupted."—(*Lowth.*)—*Scott.*

CHAP. II. DIVINE PROTECTION TO THE CHURCH.—Ver. 5. The Church is "as safe" and "great" as the "presence of God" can make it. 1. It shall be safe, for God himself will be a "wall of fire round about it." Jerusalem had no walls about it at this time, but lay naked and exposed. Formerly, when it had walls, the enemies not only broke them, but broke them down; but now "God will be unto her a wall of fire." Some think it alludes to shepherds that made fires about their flocks, or travellers that made fires about their tents, in desert places, to frighten wild beasts from them. God will not only "make a hedge" about them, as he did about Job (chap. i. 10); not only walls and bulwarks about them (Isa. xxvi. 1)—those may be battered down; not only be as the mountains round about them (Ps. cxxv. 2)—mountains may be got over; but he will be a "wall of fire" round them, which can neither be broken through, nor scaled, nor undermined, nor the foundations of it sapped, nor can it be attempted or approached without danger to the assailants. God will not only make a wall of fire about her, but he will himself be such a wall; for "our God is a consuming fire" to his and his Church's enemies. He is a "wall of fire," not on one side only, but "round about" on every side.—*Henry.*

BLESSING OF CHRISTIAN TIMES.—Ver. 10-13. This seems to be an express prediction of the coming of Christ in human nature to dwell in the midst of his Church. The daughter of Zion, the inhabitants of Jerusalem, were called on to rejoice and sing, because he would come and dwell among them, for he was "the glory of his people Israel." But he was also to be "a light to the Gentiles;" and many nations "in that day" would renounce their idolatry, and join themselves to the Lord as his worshippers, among whom he would dwell; and by this the Jews would know that the Lord of

for, [n]lo, I come, and I will dwell in the midst of thee, saith the LORD.

11 And [o]many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee; and [p]thou shalt know that the LORD of hosts hath sent me unto thee.

12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

13 [q]Be silent, O all flesh, before the LORD, [r]for he is raised up out of his holy habitation.

CHAPTER III.

Under the type of Joshua, the restoration of the church is promised.

AND he shewed me [a]Joshua the high priest standing before the angel of the LORD, [b]and Satan standing at his right hand to resist him.

2 And [c]the LORD said unto Satan, [d]The LORD rebuke* thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this [e]a brand plucked out of the fire?

3 Now Joshua was clothed with filthy garments,† and stood before the angel.

4 And he answered and spake unto those that stood before him, saying, [f]Take away the filthy garments from him. And unto him he said, Behold, [g]I have caused thine iniquity to pass from thee, [h]and I will clothe thee with change of raiment.

5 And I said, Let them set a fair mitre upon his head.‡ So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

6 ¶ And the angel of the LORD [i]protested unto Joshua, saying,

7 Thus saith the LORD of hosts, If thou wilt walk in my ways, and if thou wilt keep my [1]charge, then thou shalt also judge my house, and shalt also keep my courts, and [k]I will give thee [2]places to walk among these that stand by.

8 ¶ Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they *are* men [3]wondered at: for, behold, I will bring forth my servant [l]The BRANCH.

9 For behold [m]the stone that I have laid before Joshua; upon one stone *shall be* seven eyes:§ behold, I will engrave the graving thereof, saith the LORD of hosts, and I will [n]remove the iniquity of that land in one day.

10 In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig-tree.

CHAPTER IV.

1 *By the golden candlestick is foreshewn Zerubbabel's success.*
11 *By the two olive-trees, the two anointed ones.*

AND the angel that talked with me came again,* and waked me, as a man that is wakened out of his sleep,

2 And said unto me, What seest thou? And I said, I have looked, and behold [a]a candlestick† all *of* gold, with [1]a bowl upon the top of it, and his [b]seven lamps thereon, and [2]seven pipes to the seven lamps which *are* upon the top thereof:

3 And two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

4 So I answered and spake to the angel that talked with me, saying, [c]What *are* these, my lord?

5 Then the angel that talked with me answered and said unto me, [d]Knowest thou not what these be?‡ And I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, [e]Not by [3]might, nor by power, but by my Spirit, saith the LORD of hosts.

7 Who *art* thou, [f]O great mountain? before Zerubbabel *thou shalt become* a plain:§ and he shall bring forth the head-stone *thereof with* shoutings, *crying,* [g]Grace, grace, unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel [h]have laid the foundation of this house; his hands shall also finish it; [i]and thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath [k]despised the day of small things? for they shall rejoice, [l]and shall see the plummet in the hand of Zerubbabel *with* those seven;‖ [m]they *are* the eyes of the LORD which run to and fro through the whole earth.

11 ¶ Then answered I, and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick, and upon the left *side* thereof?

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[n] Ps. xl. 7. Is. xl. 9-11. Mal. iii. 1.
[o] Ps. xxii. 27-30. Is. ii. 2-5. 1 Pet. ii. 9.
[p] John xvii. 21, 23.
[q] Ps. xlvi. 10. Rom. iii 19.
[r] Ps. lxxviii. 65. Is. xxvi. 20, 21.

CHAP. III.

[a] Ezra v. 2. Hag. ii. 4.
[b] Rev. xii. 9, 10.
[c] Rom. xvi. 20. 1 John iii. 8.
[d] Luke ix. 42. Jude 9.
* The term for "rebuke" properly means, to curb, check, or restrain; and when proceeding from God, is a word of serious import. It is applied not merely to verbal reproof, or to slight animadversions of justice, but to the severest inflictions of Divine vengeance, and the most terrific displays of Divine power.—STONARD.
[e] Rom. xi. 4, 5.
† These "garments" were emblematic of his sinfulness, and that of the people whom he represented; and as he was not properly habited to appear before the Lord, this seemed to give the enemy an advantage.—SCOTT.
[f] Phil. iii. 7-9. Rev. vii. 14.
[g] John i. 29. Heb. viii. 12.
[h] Rom. iii. 22. 1 Cor. vi. 11.
‡ As the new garments put upon Joshua were such as belonged to the high priest, and were contrived for glory and beauty (Ex. xxviii. 2); so the mitre was the proper ornament for his head.—LOWTH.
[i] Jer. xi. 7.
1 *Ordinance.*
[k] Heb. xii. 22, 23. Rev. v. 9-14.
2 *Walks.*
3 *Of wonder.*
[l] Is. liii. 2. Luke i. 78.
[m] Acts iv. 11. Rom. ix. 33.
§ To shew my watchful providence over this and all other places devoted to my service; and withal the wisdom and other graces which shall be eminent in the Messiah, the chief Corner-stone of all the mystical Churches of God. The eye is the emblem of Providence; the number seven denotes perfection.—STOKES.

[n] Eph. ii. 16, 17. Col. i. 20, 21.

CHAP. IV.

* *Came again.* — This is the fourth time of Christ's revealing his mind to this prophet by vision. *Waked me*—either roused him out of a drowsy fit and bodily sleep, or out of an ecstasy or wonder, that surprising him, he was as if asleep; or shaked him out of a sluggish negligence, or an observance of these things.—POOLE.
[a] Ex. xxxvii. 17. Rev. i. 12, 20; ii. 1.
† *Candlestick*—"Chandelier." *All of gold, with a bowl,* &c.—The chandelier represented the temple which was then erecting; and as the chandelier was supplied with oil by the olive-trees, without the labour of men, so also the temple should not be completed by human aid, but by Divine power, and especially the spiritual temple.—BOOTHROYD.
1 *Her bowl.*
[b] Ex. xxv. 37. Rev. iv. 5.
2 *Seven several pipes to the lamps.*
[c] Rev. vii. 13, 14.
[d] Mark iv. 13.
‡ Capellus observes, that this is said, not to upbraid the dulness of the prophet, but to excite his attention.—NEWCOME.
[e] 1 Cor. ii. 4, 5. 1 Pet. i. 12.
3 *Army.*
[f] Dan. ii. 34, 35. Rev. xvi. 20.
§ *Thou shalt become a plain.*—Removing mountains and levelling them into plains are proverbial expressions to denote the overcoming the greatest difficulties, and removing all obstacles that lie in our way (see Is. xl. 4; Matt. xxi. 21). So the angel here encourages Zerubbabel to go on with his undertaking, assuring him that nothing shall be able to withstand him.—LOWTH.
[g] Rom. xi. 6. Eph. ii. 4-8.
[h] Ezra iii. 10.
[i] Is. xlviii. 16. John xvii. 21.
[k] Dan. ii. 34, 35. 1 Cor. i. 26-29.
[l] Am. vii. 7, 8.
‖ An emblem of God's infinite providence and care, which extends itself over all things, and especially over his own people.—STOKES.
[m] Prov. xv. 3. Rev. v. 6.

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hosts had sent him to them. Let the reader attentively mark the language: "Many nations shall be joined to Jehovah; and they shall be my people, and I will dwell," &c. —It is evident that Jehovah here speaks; yet he adds, "*Thou* shalt know that Jehovah of hosts hath sent me *unto thee.*"—It is the singular number. The prophet should know that Jehovah of hosts had sent that person to *him,* who spake in the name of the Lord; not the people, that Jehovah had sent the prophet to them. It seems impossible that this language should be mistaken, except it be disregarded. Few passages, even in the New Testament, more clearly speak of distinct persons, in the unity of the Godhead, than this does.—*Scott.*

CHAP. III. JOSHUA THE HIGH PRIEST.—Ver. 1-4. The prophet next saw "Joshua the high priest standing before the angel of the Lord" (or the *Angel*-JEHOVAH), as a criminal upon his trial; or rather as Israel's representative, officiating in his ministry, and seeking a blessing upon his afflicted people. While he thus stood before Christ, Satan appeared at his right hand, as his adversary and accuser, to resist him, and to shew cause why he should not be accepted in his services, or why he should be condemned, by which the subtle and malicious endeavours of the devil to discourage the servants of God from their work, or to defeat the success of it, were meant. But the LORD, the Angel-JEHOVAH, Christ, before whom Joshua stood, said to Satan, "JEHOVAH rebuke thee, even the LORD who hath chosen Jerusalem, rebuke thee," &c. It could not be denied that Joshua, and the other priests, and the people, were in many things very faulty; but Satan's accusations arose from enmity to God and his cause, and not from any dislike to their unworthiness, and therefore he ought to be rebuked and silenced.—*Scott.*

CHAP. IV. THE VISION OF THE GOLDEN CANDLESTICK.—Ver. 2, 3. This candlestick of pure gold (alluding to that in the sanctuary) represented the Church of God, formed of the excellent of the earth, and fitted for receiving and communicating the light of truth and holiness in this dark world. The lamps of the candlestick in the sanctuary were supplied by the priests in the ordinary manner, but this was supplied in a supernatural way, for there was a bowl or common reservoir placed on the top of the candlestick, at an equal distance from each of the seven lamps, and from this bowl were seven pipes, through which the oil gradually ran of itself, to supply each of them as it was wanted. At the same time two olive-trees were growing, one on each side of the bowl; and a branch of each of them, being nearest to it, distilled of its own accord abundance of the finest oil, of a golden colour, through a golden pipe into the bowl, from which the lamps were replenished through the seven pipes (ver. 11, 12). Beyond doubt, this represented the abundance of Divine grace, for the illumination and sanctification of the ministers and members of the Church, which is treasured up in Christ, to be from him dispensed through his ordinances to every individual in all parts of the world, as occasions and circumstances may require, and which cannot be procured or precluded by any human power, but is communicated according to the methods which he had established and revealed in his Word.—*Scott.*

THE POWER OF GOD'S SPIRIT.—Ver. 6. It was by the "Spirit of the Lord of hosts" that the people were excited and animated to build the temple; and "therefore" they are said to be "helped by the prophets of God," because they, as the Spirit's mouth, "spake" to their hearts (Ezra v. 2). It was by the same Spirit that the heart of Darius was inclined to favour and further that good work, and that the sworn enemies of it were infatuated in their counsels, so that they could not hinder it as they designed. Note, The work of God is often carried on very successfully, when yet it is carried on very silently, and without the assistance of human force; the gospel-temple is built, not by might or power (for "the weapons of our warfare are not carnal"), but by the "Spirit of the Lord of hosts," whose work on men's consciences is mighty to the pulling down of strongholds; thus the excellency of the power is of God, and not of man. When instruments fail, let us therefore leave it to God to do his work himself by his own Spirit.—*Henry.*

FURTHER EXPLANATIONS OF THE CANDLESTICK.—Ver. 11-14. The prophet was still ignorant of the meaning of the two olive-trees, especially of those branches from which the oil was more immediately conveyed to the lamps; and upon inquiry he learned that "they were the two anointed ones, which stood before the Lord of the

12 And I answered again, and said unto him, What *be these* two olive branches, which, [4]through the two golden pipes, empty the golden *oil* out of themselves?

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, [n]These *are* the two [5]anointed ones, [o]that stand by [p]the Lord of the whole earth.

CHAPTER V.

1 By the flying roll is shewed the curse of thieves and of false swearers. 5 Babylon's ruin.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a [a]flying roll; [b]the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* [c]the curse that goeth forth over [d]the face of the whole earth:* for [1]every one that [e]stealeth shall be cut off *as* on this side, according to it; and every one that [f]sweareth shall be cut off *as* on that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief,† and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 ¶ Then [g]the angel that talked with me went forth, and said unto me, [h]Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? And he said, This *is* an ephah‡ that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted up a [2]talent of lead: and this *is* a woman that sitteth in the midst of the ephah.

8 And he said, [i]This *is* Wickedness. And he cast it into the midst of the ephah;§ and he cast [k]the weight of lead upon the mouth thereof.

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; (for they had wings like the wings of a stork;) and they lifted up the ephah between the earth and the heaven.

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[4] *By the hand of.*
[5] Heb. i. 8, 9; vii. 1, 2.
[n] *Sons of oil.*
[o] Deut. x. 8.
[p] Josh. iii. 11.

CHAP. V.

[a] Zeph. i. 14. 2 Pet. ii. 3.
[b] Rev. xviii. 5.
[c] Deut. xxviii. 15, &c. Gal. iii. 10-13.
[d] Luke xxi. 35.
* The roll contained the curse which impended over the rebellious people. It was written on both sides, like that of Ezekiel; on one side were contained the judgments against stealing, and on the other those against false swearing, which appear to have been prevalent crimes at that period. While people seek wealth by fraud, perjury, and other crimes, they open their doors to admit the curse which never fails to follow. The little that a righteous man hath is truly better than the riches of many wicked. Well said one of the wisest and best of men, "Nothing was ever lost by praying, or gained by stealing." —DR JOHN CAMPBELL.
[1] *Every one of this* people *that stealeth, holdeth* himself *guiltless, as it* doth.
[e] Ex. xx. 15. 1 Cor. vi. 7-9.
[f] Lev. xix. 12. Matt. v. 33 37.
† By this is signified God's determinate counsel and purpose, not to suffer the thief or the false swearer to go unpunished. The roll will meet with them — the curse will light upon them one time or other, and destroy them root and branch.—BEVERIDGE.
[g] ii. 3; iv. 5.
[h] 1.
‡ *This is an ephah* —a vessel in the form of an ephah, but much more capacious, as it could contain a woman.—BOOTHROYD.
[2] *Weighty piece.*
[i] Matt. xxiii. 32.
§ To signify, that, when a people have filled up the measure of their iniquity, they sink under the weight of their sins, and cannot escape the judgment of God. —LOWTH.
[k] Prov. v. 22.
[l] Dan. ix. 26, 27.

CHAP. VI.

* *Four chariots.*— A chariot is in itself no unfit emblem of government. But a chariot of war very aptly represents a conquering nation, rushing furiously on, and overturning all before it. Such were the four formidable empires before mentioned. —BLAYNEY.
[a] Rev. xii. 3; xvii. 3.
† To signify the bloody cruelties of the Babylonish empire, especially toward the Jews (see chap. i. 15; Jer. li. 34; Hab. i. 6-10; ii. 12. Comp. chap. i. 8; Rev. vi. 4).—LOWTH.
[b] Rev. vi. 5, 6.
‡ Black is the colour of mourning (comp. Rev. vi. 5); so this denotes the sad and mournful estate of the Jews under the successors of Cyrus in the Persian empire, when their enemies forged calumnies against them, and thereby put a stop to the building of the temple (see Ezra iv. 4, 5, &c.; Neh. iv. 1, 2, 4, &c.; ix. 36, 37), and the whole nation was in danger of being destroyed by the interest of Haman in the Persian court.—LOWTH.
[c] Rev. xix. 11; xx. 11.
[d] Dan. ii. 33, 40, 41.
[1] *Strong.*
[e] v. 5, 6, 10.
[f] Ps. civ. 3, 4.
[2] *Winds.*
[g] 1 Kings xxii. 19.
[h] Is. liv. 5.
§ *Behold, these that go toward the north country have quieted my spirit,* &c. —The Persians, by conquering the Babylonians, have appeased my wrath, by executing upon them that vengeance which they have deserved for their cruelty toward my people.—LOWTH.
‖ A plate or crown of gold was an ornament placed upon the mitre of the high priest (see Ex. xxviii. 36; xxix. 6; Lev. viii. 9). Two such crowns are here ordered to be made, and to be placed upon the head of Joshua, to signify that the Messiah, "the Branch" spoken of in the next verse, of whom Joshua was a type, should be both a king and a priest, and have a right to wear the crown of both. —LOWTH.
[i] Is. xxxii. 1, 2. Heb. vii. 4, 24.
[k] Ps. lxxx. 15-17. Luke i. 78.
[3] *Branch up from under him.*

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

CHAPTER VI.

1 The vision of the four chariots. 9 By the crowns of Joshua are shewed the church and kingdom of Christ.

AND I turned, and lifted up mine eyes,* and looked, and, behold, there came four chariots* out from between two mountains; and the mountains *were* mountains of brass.

2 In the first chariot *were* [a]red horses,† and in the second chariot [b]black horses,‡

3 And in the third chariot [c]white horses, and in the fourth chariot [d]grisled and [1]bay horses.

4 Then I answered and said [e]unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, [f]These *are* the four [2]spirits of the heavens, which [g]go forth from standing before [h]the Lord of all the earth.

6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.

7 And the bay went forth, and sought to go, that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit§ in the north country.

9 ¶ And the word of the LORD came unto me, saying,

10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

11 Then take silver and gold, and make crowns,‖ and set *them* upon the head of Joshua the son of Josedech, the high priest;

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, [i]Behold the man [k]whose name *is* The BRANCH; and he shall [3]grow up

whole earth." Zerubbabel and Joshua, the anointed ruler and high priest of Judah, who stood before the Lord, and were his instruments in the work of the temple, were *the anointed ones* intended: but they were only types and shadows (as the temple itself was) of him that was to come.—*Scott.*

CHAP. V. THE FLYING ROLL.—Ver. 1-4. The preceding visions were replete with encouragement to the pious rulers and people of Judah; but these bear a gloomy aspect, both towards obstinate sinners and towards the whole nation in process of time.—The prophet's attention was called to a flying roll. He saw several skins of parchment, or other such materials, joined together and written upon, flying in the air; which seemed to him to be above ten yards long and five yards wide: and his Divine Instructor informed him, that they represented the curse which would go through the whole *land* against wicked persons. The Lord would bring it forth as the rule of judgment, and he would deal with every one according to it. So that the thief, being condemned by one part of it, would be cut off according to it; the perjured person being condemned by another part of it, would be cut off according to it; and in like manner with other criminals. For the curse would enter into the house of the thief, the perjured person, &c., and abide there, till it had destroyed all the riches, comfort, and credit of him and his family; even as if it had consumed the stones and timber of his habitation. The large size of the roll might intimate, that it not only contained all the curses written in the law and denounced by the prophets, but also an account of all the sins of those against whom it was sent forth: its *flying* might signify, that it continually hovered over, and would speedily light on, the heads of the impenitent; and the two crimes of theft and false swearing might be mentioned as a compendium of the two tables of the law.

THE WOMAN IN THE EPHAH.—Ver. 5-11. On the top of the ephah was suspended a talent of lead, as a ponderous cover for it. In the ephah sat a woman, the emblem of the Jewish nation: and the angel cast something into the measure, which he told the prophet was *wickedness;* denoting that he kept an exact account of their sins, and would put them all, with the nation, into the measure, and only bear with the people till that should be full; for the emblem requires, and the language implies, that the wickedness put into the ephah should be distinct from the woman. At length the weight of lead was cast on the mouth of the ephah, by which the woman that sat in it, and the wickedness cast into it, would both be so closed up, as no more to be extricated. This seems to mean the condemnation of the nation, after the Jews had filled up the measure of their iniquities by crucifying Christ and rejecting his gospel. The two women with wings like a stork, and the wind in their wings, seem to have been emblematic of the Roman armies and their rapid conquests, coming speedily, at the call of Christ, to execute his righteous sentence on that devoted nation.—*Scott.*

CHAP. VI. THE FOUR CHARIOTS.—Ver. 1-8. Angels are called the Lord's chariots. By them he goes forth to execute his providential will on earth. The chariot with red horses may represent the execution of his vengeance, by raising up bloody conquerors to waste guilty nations; that with black horses the dreadful judgments of famine and pestilence, which often follow the desolations of war: the white horses may signify the removal of those judgments, by returning peace, health, and plenty; and the grisled and bay may denote dispensations mingled with wrath and mercy, or those lighter judgments that are more common in the world. Accordingly, the angel interpreted the vision to signify "the four spirits of the heavens;" that is, celestial spirits sent forth from God to execute his purposes in the different parts of the earth. The red had already gone forth, and were executing their commission, in the wars by which the Persian kings wasted the Chaldeans and other nations in those parts; the black were about to follow them into the north country; and then the white would go forth after them. But the grisled were about to go toward the south, into Egypt, and other countries to the south of Judah; yet the bay which were connected with them sought to go to and fro through the earth, and obtained permission so to do.

JOSHUA THE HIGH PRIEST.—A TYPE OF CHRIST.—Ver. 12, 13. Joshua was directed, by this typical action, to behold the "Man, whose name is the BRANCH;" the Divine Saviour, who would in due time assume human nature, as a Branch from the root of Jesse. He would certainly grow up out of his place, from a virgin of the family of

out of his place, and [1]he shall build the temple of the LORD:

13 Even he shall build the temple of the LORD; and he shall [m]bear the glory, and shall sit and rule upon his throne; and he shall be [n]a priest upon his throne: [o]and the counsel of peace shall be between them both.

14 And the¶ crowns shall be to [p]Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

15 And they *that are* far off shall come and build in the temple of the LORD; and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

CHAPTER VII.

1 *The captives enquire after the set fasts.* 4 *Zechariah reproveth their hypocritical fasting.*

AND it came to pass in the fourth year* of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in *Chisleu;

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, [b]to [1]pray before the LORD,

3 *And* to speak unto the priests† which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?

6 And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*?‡

7 [2]*Should ye* not *hear* the words which the LORD hath cried by [3]the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:

10 And [c]oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you [d]imagine evil against his brother in your heart.§

11 But they refused to hearken, and pulled away the shoulder,‖ and [4]stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant-stone,¶ lest they should hear the law, and the words which the LORD of hosts hath sent in his Spirit by [5]the former prophets: [e]therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

14 But I [f]scattered them with a whirlwind among all the nations whom they knew not: thus [g]the land was desolate after them, that no man passed through nor returned; for they laid the [6]pleasant land desolate.

CHAPTER VIII.

1 *Jerusalem's restoration.* 9 *The people are encouraged to build the temple by God's favour.*

AGAIN the word* of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts, I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD, [a]I am returned unto Zion, and will [b]dwell in the midst of Jerusalem: and Jerusalem shall be called, A city of truth; and the mountain of the LORD of hosts, The holy mountain.

4 Thus saith the LORD of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for [1]very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be [2]marvellous† in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts, Behold, I will save my people from the east‡ country, and from the [3]west country;

8 And I will bring them, and they shall dwell

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[1] Matt. xvi. 18. John ii. 19-21.
[m] Ps. xlv. 3, 4. Rev. xix. 11-16.
[n] Gen. xiv. 18.
[o] Ps. lxxxv. 9-11.
¶ *And the*—viz., After thou hast thus prophesied of Christ, setting these two material crowns upon the head of Joshua, lay them up again in the temple in their names, as an offering offered by them (peradventure, with some inscription or remembrance of their names), to be a sacred memorial of these my promises. *Helem, Hen.*—It is likely these are the same as were before called Heldai and Josiah (ver. 10).—DIODATI.
[p] 10.

CHAP. VII.

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* *In the fourth year.*—When the Jews had now been two years in building the temple, and probably it was in good forwardness. *Of king Darius*—son of Hystaspes, about A.M. 3487, as Archbishop Usher in his Annals. *In Chisleu.*—Part of our November and December, when half the time of building the temple was spent.—POOLE.
[a] Neh. i. 1.
[b] viii. 21.
[1] *Entreat the face of*, &c.
† Who were to be consulted in matters of religion (Mal. ii. 7). *And to the prophets*—who were then in being, as Haggai, Zechariah, and Malachi.—GILL.
‡ The sense of these two verses is much the same with that of St Paul (1 Cor. viii. 8); namely, that eating or abstaining from meat is in its own nature indifferent; nor is it acceptable to God any further than as it is subservient to the true ends of religion.—BLAYNEY.
[2] Are *not* these *the words?*
[2] *The hand of*, &c.
[c] Ex. xxii. 21-24. 1 Cor. vi. 10.
[d] Prov. iii. 29.
§ Religion, from the first, was a thing of the heart, and it referred not less to men's fellow-creatures than to the Lord of all. The prophet, therefore, enjoins them to execute judgment, and shew mercy and compassion every man to his brother. The widow and the orphan were the particular objects of Divine protection, and blessings were always promised to those who proved their friends, while their enemies were menaced with judgments. When the earth shall be filled with truth and righteousness, love and compassion will everywhere be displayed, and the poor amongst men will find their account in the universal diffusion of the common salvation.—DR JN. CAMPBELL.
‖ *Pulled away the shoulder*—Or, withdrew "the shoulder," as beasts that refuse the yoke (comp. Neh. ix. 29; Hos. iv. 16).—BOOTHROYD.
[4] *Made heavy.*
¶ Bochart shews that this means a hard stone used to polish gems.—NEWCOME.
[5] *The hand of the.* &c.
[e] 2 Chr. xxxvi. 16. 1 Thes. ii. 15, 16.
[f] Lev. xxvi. 33. Deut. iv. 27.
[g] 2 Chr. xxxvi. 21. Dan. ix. 16-18.
[6] *Land of desire.*

CHAP. VIII.

* *The word.*—It appears by ver. 19 that this is a continuation of God's answer to the question concerning the said fasts.—DIODATI.
[a] Jer. xxx. 10, 11.
[b] Is. xii. 6. Joel iii. 17, 21. Col. ii. 9.
[1] *Multitude of days.*
[2] *Hard*, or *difficult.*
† And do not startle at it, saith the Lord of hosts, for though this may seem a strange and wonderful thing in the apprehension of this poor remnant of the people that are now returned out of the land of their captivity, yet nothing should seem impossible to me, saith the Lord of hosts.—STOKES.
‡ *East; west.*—This cannot be understood of bringing those Jews that remained in Babylon and other places to their own land; for Babylon lay north of Judea (see chap. vi. 6, 8), and as yet there were no Jews in the western part of the world; but now they are chiefly in the east and west, from whence they will be gathered at the time of their general conversion.—GILL.
[3] *Country of the going down of the sun.*

David, in the city of Bethlehem, where he would be born; and, then, from small beginnings, he would grow up to extraordinary greatness and honour. He, and he only, would build the true temple of the Lord (of which Solomon's temple, and that which Zerubbabel and Joshua were building, were types), consisting of the whole company of redeemed sinners, quickened and converted by Divine grace, and made "an habitation of God through the Spirit." He would bear, and be able to sustain, the exceeding weight of that glory which would redound to him, as having planned and erected this spiritual edifice. For, after his humiliation on earth, he would be advanced in human nature to the mediatorial throne, "angels, principalities, and powers being made subject to him;" "all power in heaven and earth being given to him;" and all the fulness of the Godhead dwelling in him, in order to the completion of this great design; of which he will have the whole glory from all the company of the redeemed, and from the angels in heaven, to all eternity. On this throne he would be established, till all enemies should be put under his feet. And he would be a priest as well as a king upon his throne.—*Scott.*

CHAP. VII. HYPOCRITICAL FASTING.—Ver. 5. They had not an eye to God in their fasting: "Did ye at all fast unto me, even to me?" He appeals to their own consciences—they will witness against them—that they had not been sincere in it; much more will God, who is greater than the heart, and knows all things. You know very well that "you did not at all fast to me; in fasting did you fast to me?" There was the carcase, and form of the duty, but none of the life, and soul, and power of it. Was it "to me," even "to me"? The repetition intimates what a great deal of stress is laid upon this as the main matter, in that and other holy exercises, that they be done "to God," even "to him," with an eye to his word as our rule, and his glory as our end; in them, seeking to please him and to obtain his favour, and studious by the sincerity of our intentions to approve ourselves to him. When this was wanting, every fast was but a jest. To fast, and not fast "to God," was to mock him and provoke him, and could not be pleasing to him. Those that make fasting a cloak for sin, as Jezebel's fast, or by it make their court to men for their applause, as the Pharisees, or that rest in outward expressions of humiliation, while their hearts are unhumbled, as Ahab, do they "fast to God, even to him? Is this the fast that God has chosen?" (Isa. lviii. 5.)

PUNISHMENT THE EFFECT OF SIN.—Ver. 14. "Therefore came great wrath from the Lord of hosts." God was highly displeased with them, and justly; he required nothing of them but what was reasonable in itself and beneficial to them; and yet they refused, and in a most insolent manner too. What master could bear to be so abused by his own servant? Such an implacable enmity to the gospel as this was to the law and the prophets, was that which brought "wrath to the uttermost" upon the last generation of the Jewish Church (1 Thes. ii. 16). Great sins against "the Lord of hosts," whose authority is incontestable, bring "great wrath from the Lord of hosts," whose power is irresistible. And the effect was, 1. As they had turned a deaf ear to God's word, "so" God turned a deaf ear to their prayers. "As he cried" to them in their prosperity, to leave their sins, "and they would not hear," but persisted in their iniquities; so "they cried to him" in the day of their trouble, to remove his judgments, and he would not hear, but lengthened out their calamities. 2. As they flew off from their duty and allegiance to God, and were of desultory and unsettled spirits, so God "dissipated" them, and threw them about as chaff before "a whirlwind; he scattered them among all the nations whom they knew not," and whom, therefore, they could not expect to receive any kindness from. 3. As they violated all the laws of their land, so God took away all the glories of it. "Their land was desolate after them, and no man passed through or returned." All that country that was the kingdom of the two tribes, after the dispersion of the remaining Jews, upon the slaughter of Gedaliah, was left utterly uninhabited.—*Henry.*

CHAP. VIII. THE COVENANT RENEWED.—Ver. 8. God would renew his covenant with them, would be faithful to them, and make them so to him. "They shall be my people, and I will be their God." That is the foundation and crown of all these promises, and is inclusive of all happiness. They shall obey God's laws, and God will secure and advance all their interests. This contract shall be made, shall be new

in the midst of Jerusalem; [c]and they shall be my people, and I will be their God, in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, Let your hands be strong, ye that hear in these days[§] these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days [4]there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

11 But now[‖] I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For [d]the seed *shall be* [5]prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people [e]to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts, As I thought[¶] to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not;

15 So again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do, [f]Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and [g]love no false oath: for all these *are* [h]*things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, The fast of the fourth *month*,[†] and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful [6]feasts; therefore love the truth and peace.

B.C. 518—B.C. 518.

[c] Lev. xxvi. 12.

§ *These days* stand opposed to "the day that the foundation of the house of the Lord of hosts was laid," which was two years before. And the people are exhorted to proceed vigorously with the building, inasmuch as they now heard repeated, by the mouth of the prophets, the same things which had prevailed on them at first to engage in it.—BLAYNEY.

[4] *The hire of man became nothing, &c.*

‖ *But now*—viz., Seeing you have cheerfully gone on to the re-edifying of my temple.—DIODATI.

[d] Gen. xxvi. 12. Lev. xxvi. 4, 5.

[5] *Of peace.*

[e] Is. lxi. 7. Matt. vi. 33.

¶ As I resolved to punish your fathers for their sins, and put my decrees in execution (compare Jon. iii. 10), so now I have determined to be favourable to you, and protect you from all your enemies (compare Jer. xxxi. 28).—LOWTH.

[f] Lev. xix. 11. Ps. xv. 2.

* Let those who have the public administration of justice make it their chief intent to uphold truth and integrity, and maintain public peace, by giving every man his due. The judges used to execute their office at the gates of the city (see Deut. xxi. 19).—LOWTH.

[g] Jer. iv. 2. Mal. iii. 5.

[h] Ps. v. 5, 6; x. 3. Jer. xliv. 4.

† *The fast of the fourth month*—viz., the month Tammuz, which answers to June: this fast was kept on the ninth day of the month, on account of the city of Jerusalem being broken up on that day (as it is said, 2 Kings xxv. 3, 4; Jer. xxxix. 2; and lii. 6, 7. *And the fast of the fifth*—the month Ab, which answers to July, on the tenth of which the city was burnt (Jer. lii. 12, 13). *And the fast of the seventh*—the month Tisri, which answers to September: on the third of this month a fast was kept on account of the murder of Gedaliah (see chap. vii. 5). *And the fast of the tenth*—the month Tebet, which answers to December; on the tenth day of which Jerusalem was besieged by Nebuchadnezzar.—GILL.

[6] *Solemn*, or *set times.*

[7] *Continually*: Heb. *going.*

† These expressions allude to the Jews going up in companies to Jerusalem at their solemn feasts (comp. Is. ii. 2, 3; Mic. iv. 1, 2).—LOWTH.

[i] Num. xiv. 14-16. 1 Cor. xiv. 25.

CHAP. IX.

* *The burden of the word of the Lord*—is a burdensome prophecy, threatening ruin and destruction (see Jer. xxiii. 33; Nahum i. 1).—LOWTH.

† *Hadrach* is the name of a valley near Damascus.—BOOTHROYD.

‡ *And Damascus shall be the rest thereof.*—God's anger rests on those whom he punishes (Ez. v. 13; xvi. 42; xxiv. 13). And his rod or his arm rests upon his enemies (Ps. cxxv. 3; Is. xxx. 32).—NEWCOME.

§ Tyre was the most celebrated place in the world for trade and riches, "the mart of nations," conveying the commodities of the East to the West, and of the West to the East.—NEWTON.

[a] Prov. x. 2. Joel iii. 6.

‖ After the capture of Tyre, the conqueror ordered it to be set on fire. Fifteen thousand of the Tyrians escaped in ships, and, exclusively of multitudes that were cruelly slain, thirty thousand were sold into slavery.—KEITH.

[1] *Bloods.*

¶ The idolatrous and abominable practices of the Philistines shall cease. The metaphor is taken from beasts of prey, who gorge themselves with blood.—NEWCOME.

[b] Is. xlix. 22, 23; lx. 14-16.

* Rapt into future times, he seems to have been present at the glorious scene. Standing upon mount Olivet, he hears the hosannas of the disciples, and beholds the procession approach toward the gates of Jerusalem; he turns himself to the city, and breaks forth in transport, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem."—BP. HORNE.

20 Thus saith the LORD of hosts, *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying, Let us go [7]speedily to pray before the LORD, and to seek the LORD of hosts;‡ I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts, In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for [i]we have heard *that* God *is* with you.

CHAPTER IX.

1 *God defendeth his church.* 9 *Zion is exhorted to rejoice for the coming of Christ.*

THE burden of the word of the LORD* in the land of Hadrach,† and Damascus *shall be* the rest thereof:‡ when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.§

4 Behold, [a]the LORD will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.‖

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectations shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a bastard shall dwell in Ashdod; and I will cut off the pride of the Philistines.

7 And I will take away his [1]blood out of his mouth,¶ and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God; and he shall be as [b]a governor in Judah, and Ekron as a Jebusite.

8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes.

9 ¶ Rejoice greatly, O daughter of Zion;*

made, "in truth" and "in righteousness." Some think that the former speaks God's part of the covenant: he will be "their God in truth," he will make good all his promises of favour to them. The latter, it is thought, speaks man's part of the covenant: they shall be his people in "righteousness," they shall be a "righteous" people, and shall abound in the "fruits of righteousness," and shall not, as they have done, deal treacherously and unjustly with their God (see Hos. ii. 19, 20). God will never leave nor forsake them in a way of mercy, as he has promised them; and they shall never leave or forsake him in a way of duty, as they have promised him. These promises were fulfilled in the flourishing state of the Jewish Church for some ages, betwixt the captivity and Christ's time; they were to have a further and a fuller accomplishment in the gospel-church, that "heavenly Jerusalem," which is from above, is free, and is the "mother of us all;" but the fullest accomplishment of all will be in the future state.—*Henry.*

VAST ACCESSION OF CONVERTS.—Ver. 20-23. The Jews, when prosperous in their own land, were exceedingly prone to embrace the idolatries of the surrounding nations: what then could be more improbable, or more contrary to general observation, than that, after they had been crushed and enslaved by successive conquerors, they should at length become teachers of true religion to their oppressors and to the nations of the earth? Yet this is expressly foretold, with emphatical repetition and variation of circumstances!—The term *Jew*, or *Judean*, became the more general national appellation from the Babylonish captivity; and we have had repeated occasions to remark, that the prophets foretold the conversion of the Gentiles, in language taken from the stated religious worship of their own times. It is, therefore, here evidently foretold, that at least ten times as many Gentiles would be converted to the true religion as there were Jews, properly so called, among them at the time when the prophecy should begin to be fulfilled.—The astonishing interposition of God in behalf of his people, at Babylon and Susa, &c. (Esther iii.-ix.; Dan. ii.-vi.), and the translation of the Scriptures into Greek, and the wide dispersion of them in that language, no doubt had considerable effects; but effects far beneath the language here used. For this certainly can mean nothing less than that many powerful nations, of all languages, would renounce idolatry, become the worshippers of the God of the Jews, and learn the way of salvation from them, with the grand peculiarities of their religion; and that they would look up to the Jews, as a people peculiarly blessed by the presence and favour of God, and press with great earnestness to share their privileges. This and much more is foretold; and accordingly it is an undeniable fact that Greece and Rome, Egypt, and vast multitudes in Assyria, Persia, renowned countries both in the east and the west, by the propagation of the gospel, renounced their idols, became the worshippers of JEHOVAH, and took the Jewish Scriptures as his sacred oracles. In process of time, whole nations embraced Christianity; and all the knowledge of the true God and of true religion in the world is derived from Judah, by the Saviour, the glory of Israel and the light of the Gentiles, through the writings and preachings of Jewish prophets, apostles, and evangelists: nor is there the least genuine knowledge of God in the world at this day which may not be traced back to that source, and that method of communication.—*Scott.*

CHAP. IX. MERCY TO ISRAEL IN THE PUNISHMENT OF ISRAEL'S FOES.—Ver. 1-8. God's house lies in the midst of an enemy's country, and his Church is as a lily among thorns, and therefore God's power and goodness are to be observed in the special preservation of it. The "camp of the saints," being a "little flock" in comparison with the numerous armies of the powers of darkness that are set against it round about, would certainly be swallowed up, if the angels of God did not encamp about it, as they did about Elisha, to deliver it (Rev. xx. 9; Ps. xxxiv. 7). When the times are unusually perilous, when armies are marching and counter-marching, and all bearing illwill to Zion, then Providence will, as it were, *double its guards* upon the Church of God, "because of him that passes by, and because of him that returns," that, whether he return a conqueror or conquered, he may do it no harm. And as none that "pass by" shall hurt them, "so no oppressor shall pass through them any more;" they shall have no enemy within themselves to rule them with rigour, and "to make their lives bitter" to them "with sore bondage," as of old in Egypt. This was fulfilled when, for some time after the struggles of the Maccabees, Judea was a free and flourishing

shout, O daughter of Jerusalem: [c]behold, thy King cometh unto thee: he *is* just, and [2]having salvation; [d]lowly, and riding upon an ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and [e]he shall speak peace unto the heathen; and [f]his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, [3]by the blood of thy covenant I have sent forth thy prisoners† out of the pit wherein *is* no water.

12 ¶ [g]Turn you to the strong hold, [h]ye prisoners of hope: even to-day do I declare *that* I will render double unto thee;

13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and [i]his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them; and [k]they shall devour, and subdue with [4]sling-stones; and they shall drink, *and* make a noise as through wine; and they shall [5]be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God [l]shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown,‡ lifted up as an ensign upon his land.

17 For [m]how great *is* his goodness, and how great *is* his beauty! Corn shall make the young men [6]cheerful, and new wine the maids.§

CHAPTER X.

1 *God is to be sought unto, and not idols.* 3 *The restoration of Judah prophesied.*

ASK ye of the LORD rain* in the time of the latter rain; *so* the LORD shall make [1]bright clouds, and give them showers of rain, to every one grass in the field.

2 For [a]the [2]idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock,† they [3]were troubled, because *there was* no shepherd.

3 ¶ Mine [b]anger was kindled against the shepherds, and I [4]punished the goats: for the LORD of hosts hath [c]visited his flock the house of Judah, and hath made them as his goodly horse‡ in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together.

5 And they shall be as mighty *men*, which tread down *their enemies* in the mire of the streets in the battle: and they shall fight, [d]because the LORD *is* with them, and the riders on horses shall be confounded.

6 And [e]I will strengthen the house of Judah, and [f]I will save the house of Joseph, and I will bring them again to place them; [g]for I have mercy upon them: and they shall be as though I had not cast them off: [h]for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; [i]their heart shall rejoice in the LORD.

8 I will hiss for them,§ and gather them; [k]for I have redeemed them: and they shall increase as they have increased.

9 And I will [l]sow them among the people: and they shall [m]remember me‖ in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria: and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

11 And he shall pass through the sea with affliction,¶ and shall smite the waves in the sea, and all the deeps of the river shall dry up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And [n]I will strengthen them in the LORD; and they shall [o]walk up and down in his name,* saith the LORD.

B.C. 487—B.C. 487.

[a] Ps. ii. 6; xlv. 1; ex. 1-4.
[2] *Saving himself.*
[d] Luke xix. 30-35. John xii. 14-16.
[e] Ps. lxxii. 3, 7, 17.
[f] Ps. ii. 8-12; lxxii. 8-11. Is. ix. 6, 7.
[3] *Whose covenant is by blood.*
† *I have sent forth thy prisoners.* — As for thee, O Zion, whose covenant with me is made, and confirmed by the precious blood of the Messiah, I do herein give thee a type of thy future deliverance from all thy spiritual miseries, in that I have brought forth thy captives out of the miserable captivity at Babylon. — BP. HALL.
[g] Is. lii. 2. Jer. l. 4, 5, 28.
[h] Jer. xxxi. 17. Ez. xxxvii. 11.
[i] Ps. xviii. 14; xlv. 3-5; lxxvii. 17.
[k] Mic. v. 8.
[4] *The stones of the sling.*
[5] *Fill both the bowls, &c.*
[l] Ps. c. 3.
‡ They shall be advanced to honour, as the precious stones of a royal crown, or as an ensign, which is lifted up with honour over the heads of the people. — BISHOP HALL.
[m] Ps. cxiv. 7, 8.
[6] *Grow*, or *speak.*
§ The sense is, that, by the Divine blessing, "the young men" who reap the corn, and the maidens who gather in the vintage, shall both thrive in their respective occupations. — BLAYNEY.

CHAP. X.

* *Ask ye of the Lord rain, &c.*—The promise of future plenty suggests the mention of the means by which it might then be procured—viz., supplication to Jehovah, and not to idols.—NEWCOME.
[1] *Lightnings.*
[b] Is. xlvi. 5-7.
[2] *Teraphims.*

† Therefore both they and you were driven into captivity, as sheep are driven away and scattered, without a shepherd to guide or protect them (comp. Jer. l. 17; Ez. xxxiv. 5). — LOWTH.
[3] *Answered that there, &c.*
[b] Is. lvi. 9-12. Jer. x. 21.
[4] *Visited upon.*
[c] Ex. iv. 31. 1 Pet. ii. 12.
‡ *And hath made them as his goodly horse.* — Having cut off the shepherds and the goats, the Lord had in mercy visited the remnant of the flock, and was about to renew their courage and strength for conflict and victory, even as the "goodly horse" is prepared for the battle. — SCOTT.
[d] Josh. x. 14, 42. Matt. xxviii. 20.
[e] Ps. lxxxix. 21, 22. Is. xli. 10.
[f] Jer. iii. 18. Rom. xi. 25, 26.
[g] Is. xiv. 1. Hos. xiv. 4-8.
[h] Is. xli. 17-20. Ez. xxxvi. 37.
[i] John xvi. 22.
§ I will summon them from distant countries by a certain signal, as a shepherd calls his flock together with his whistle (compare Is. v. 26; vii. 18), which shall assemble them together, in order to bring them back into their own country (ver. 10). — LOWTH.
[k] Is. xliv. 22.
[l] Dan. iii.-vi. Acts xiii., xiv., &c.
[m] Deut. xxx. 1-4.
‖ *They shall remember me.*—There they shall think of me, and long for me, and desire to return to Jerusalem, and to my temple. *In far countries*—whithersoever they were driven in the farthest parts of the Persian empire.—POOLE.
¶ *And he shall pass through the sea with affliction.*—The allusion, both in this prophecy and the one referred to in Isaiah, is to the passage of the Israelites through the Red Sea, and over Jordan, when they came out of Egypt: by which is implied, at least, that God would interpose with a no less miraculous exertion of power for the future restoration of his people.—BLAYNEY.
[n] Is. xlv. 24.
[o] Gen. v. 24.
* Shall manage all their affairs, civil and military, secular and ecclesiastical, by authority, power, and wisdom from above, to the glory of our God and Redeemer. — POOLE.

state; or perhaps when Alexander the Great, struck with an awe of Jaddus the high priest, favoured the Jews, and took them under his protection, at the same time when he wasted the neighbouring countries.—*Henry.*

THE MEEK AND LOWLY JESUS.—Ver. 9, 10. "It is plain from the Gospels that the Jews, in Christ's time, understood this prophecy of the Messias. For when our Lord applied it to himself, by entering into Jerusalem upon an ass, it so affected the multitude that they spread their garments and palm branches in the way; nay, his disciples took occasion from this sight to rejoice and praise God with a loud voice."—(*Lowth.*) All the preceding deliverances of the Jews were types of the blessings to be conferred on the Church under the reign of the Messiah, or introductory to them. The daughter of Zion was therefore called on to rejoice greatly, and shout for joy, because her long-expected King was about to come unto her. When he appeared, he would be perfectly just and holy in his character and public administration; yea, he would honour the Divine law and justice in the salvation of his people. Though the most honourable and mighty of all the kings and conquerors that ever appeared on earth, he would display none of that magnificence and grandeur by which they generally are distinguished. On the contrary, humility and lowliness would mark his deportment; poverty and outward meanness his circumstances; and contempt and insult would be his lot on earth. On the single occasion, in which he would at all assume the character of a king—on the memorable occasion, when he would enter Jerusalem amidst the hosannas of the multitude (who would soon after as loudly demand his crucifixion)—he would for once ride, not on a stately steed, gorgeously caparisoned, or in a triumphal car, but on an unbroken untractable creature, an ass's colt! a proper emblem of the ungovernable nature of those over whom he came to reign, but whom his powerful grace renders submissive and obedient, even as his miraculous energy made this animal go on undismayed and guidable, amid the clamorous joy of the surrounding multitudes. Even this ass's colt was not his own, *as man*, but borrowed; nor was it fitly prepared to be ridden on, but merely with the clothes of the disciples cast loosely upon it. In every respect the Divine majesty and dignity of this King were contrasted with the unexampled manner in which he was received into the holy city that was typically the capital of his mighty kingdom.—*Scott.*

CHAP. X. PROMISE OF SPIRITUAL BLESSINGS.—Ver. 1. The spiritual blessings promised in the preceding chapter had been shadowed forth under allusions to temporal plenty; and the people were therefore reminded that they must ask them from God. As rain is essential to the fruitfulness of the earth, they were directed to pray for it in its ordinary seasons; and so the Lord would make bright clouds, either such as are forerunners of rain, or such as are bright by the lightnings which accompany it; and then every field would produce grass, or other vegetables, in plenty. This may be considered as an exhortation to the people and the preachers of the gospel, to seek the fructifying influences of the Holy Spirit by faith and prayer, without which no means can be successful. Ver. 5-12. These verses are in some things similar to those considered in the former chapter: yet there are expressions that can scarcely be applied to either of the events there mentioned. Under Judas Maccabæus, the Jews became very formidable, and trod down the forces of Antiochus as the mire in the streets; and because the Lord was with them, his cavalry could not stand against them. Thus the house of Judah was strengthened and delivered, and re-established in their civil and religious privileges, and many of the dispersed Israelites were joined to them. This might also be applied to the success of the apostles and evangelists in their spiritual warfare: but what follows induces me to conclude that the recovery of the Jews, and the whole remnant of the house of Israel, from their present dispersion, and future events for which that nation is reserved, were predicted; and that it can only be *accommodated* to any of the past affairs of the Jews or of the Church. A time is coming when the Lord will have mercy on them, and hear their prayers; he will *again* place them in their own land, and be as though he had not cast them off. Then power and gladness will be given to their tribes; and they and their children shall rejoice in God. He will call them together by his word, as the shepherd doth his dispersed flock by his well-known whistle: he will gather them as his redeemed people, and increase them as he had done in former ages. He, indeed, intended to scatter them as seed through the nations of the earth, alluding to their present dispersed state, in which they are nevertheless marvellously preserved a distinct people. In this dispersion they would at length remember him, and turn again and live before him with their children; then he would bring them from the lands in which they had been in bondage and captivity, as he had of old brought them out of Egypt and Assyria, or Chaldea; and he would replace them in their own land, which would be so replenished, that room would not be found for them. At this approaching time, they will experience the same marvellous protection and assistance against the enemies who oppose their return or settlement as their fathers had done, when they passed through the Red

CHAPTER XI.

1 *The destruction of Jerusalem.* 10 *The staves, Beauty and Bands.*

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir-tree;* for the cedar is fallen; because the [1]mighty are spoiled: howl, O ye oaks of Bashan; for the [2]forest of the vintage is come down.

3 ¶ *There is* a voice of the howling of the shepherds;† for their glory is spoiled: a voice of the roaring of young lions; [a]for the pride of Jordan is spoiled.

4 ¶ Thus saith [b]the LORD my God, [c]Feed the flock of the slaughter;‡

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, [d]Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For [e]I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them.*

7 And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called [3]Bands; and I fed the flock.

8 Three shepherds also I cut off in one month; [f]and my soul loathed them, [g]and their soul also abhorred me.

9 Then said I, I will not feed you:§ that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of [4]another.

10 ¶ And I took my staff, *even* [h]Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock that waited upon me [i]knew that it *was* the word of the LORD.

12 And I said unto them, If [5]ye think good, give *me* my price; and if not, forbear. [k]So they weighed for my price thirty *pieces* of silver.‖

13 And the LORD said unto me, [l]Cast it unto the potter: [m]a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.¶

14 Then I cut asunder mine other staff, *even* [6]Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd:*

16 For, lo, I will raise up a shepherd in the land, *which* shall not visit those that be [7]cut off, neither shall seek the young one, nor heal that that is broken, nor [8]feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd† that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

CHAPTER XII.

1 *Jerusalem a cup of trembling,* 3 *and a burdensome stone to her adversaries.* 6 *The victorious restoring of Judah.*

THE burden* of the word of the LORD for Israel, saith the LORD, [a]which stretcheth forth the heavens, and layeth the foundation of the earth, and [b]formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of [1]trembling† unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

3 ¶ And in that day will I make Jerusalem a burdensome stone‡ for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite§ every horse with astonishment, and his rider with madness; and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf: and they shall

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CHAP. XI.

* *Fir-tree—cedars—oaks.*—Under these emblems the great and powerful are represented; and by the fall of these "cedars" their subversion and ruin are predicted (comp. Ezek. xvii. 8-23; Jer. xlix. 19). These verses may refer to the havoc made among them by Epiphanes; or, rather, from what follows, to the destruction by the Romans.—BOOTHROYD.

[1] *Gallants.*

[2] *Defenced forest.*

† *Shepherds; lions.*—These often denote rulers and ambitious leaders. *Pride of Jordan*—Perhaps signifies the trees on its banks, the refuge of beasts of prey (comp. Jer. xlix. 19). The figure may suggest, that the great men of Judea would find no asylum from the fierce power of the Romans.—DAVIDSON.

[a] Jer. xlix. 19.

[b] Is. xlix. 4, 5.

[c] Is. xl. 9-11.

‡ *Feed the flock of the slaughter.*—This people resemble a flock of sheep fattened for the shambles; "feed," instruct this people, who are about to be slaughtered.—CLARKE.

[d] Deut. xxix. 19.

[e] Is. xxvii. 11.

[3] Or, *Binders.*

[f] Lev. xxvi. 11, 30, 44. Hos. ix. 15.

[g] Is. xlix. 7. Luke xix. 14. John vii. 7.

§ *I will not feed you*—I will instruct you no longer; some of you are appointed to death by famine; others to be cut off by the sword; and others of you to such desperation, that ye shall destroy one another.—CLARKE.

[4] *His fellow,* or *neighbour.*

[h] Ps. l. 2. Ez. vii. 20-22. Rom. ix. 3-5.

[i] Lev. xxvi. 38, &c. Luke xxiv. 49-53.

[5] It be *good in your eyes.*

[k] Matt. xxvi. 15. Luke xxii. 3-6.

‖ This was the price of a slave (Ex. xxi. 32), and was meant to shew how little they cared for him or his service.—NEWCOME.

[l] Matt. xxvii. 3-10. Acts i. 18, 19.

[m] Acts iv. 11.

¶ This whole visionary transaction was designed to be an exact representation of the betraying of the Messiah by Judas; the price put upon him by the chief priests, to whom the money was returned, and the use to which it was applied (Matt. xxvii. 6, 10). The Jews themselves expound this prophecy of the Messiah.—LOWTH.

[6] *Binders.*

* *The instruments of a foolish shepherd.*—Such as a bag without bread, a scrip without measure, and a staff without a hook, &c., things that were needless and of no use; to point out the Jewish pastors who took no care of the flock, but devoured them, or ruled them with force and with cruelty.—CLARKE.

[7] *Hidden.*

[8] *Bear.*

† *Idol shepherd*—worthless shepherd.—BOOTHROYD. Literally, the shepherd of nothing, *i.e.*, no true shepherd, good for nothing, for "an idol is nothing in the world" (1 Cor. viii. 4).—GILL.

CHAP. XII.

* *Burden.*—So this prophecy is styled, as being burdensome to the enemies of Jerusalem (Is. xiii. 1).—HOLDEN.

[a] Ps. civ. 25, 26. Is. xlii. 5; xliv. 24.

[b] Gen. ii. 7. Num. xvi. 22.

[1] *Slumber,* or *poison.*

† *I will make Jerusalem a cup of trembling.*—The nations that besiege "Jerusalem" shall be in the same condition as those that are overcome by intoxicating liquors, and thereby bereaved of their strength and understanding (comp. Is. li. 17, 22).—LOWTH.

‡ Jerome says that the young men took up large round stones as an exercise of their strength, some raising them as high as the knee, some as high as the breast, and others above the head.—BOOTHROYD.

§ *I will smite*—viz., I will take away all strength and understanding from mine enemies (Ps. lxxvi. 6, 7).—DIODATI.

Sea from their affliction in Egypt, and through Jordan into the promised land; and all the power and pride of their antichristian assailants will be destroyed, like those of Pharaoh and Sennacherib. Thus being strengthened by the Lord, they will walk up and down in his name, trusting and rejoicing in him, and celebrating the praises of his glorious perfections and wonderful works.—*Scott.*

CHAP. XI. BEAUTY AND BANDS.—Ver. 10. "I took my staff, even Beauty, and cut it in sunder," in token of this, that he would be no longer a Shepherd to them; as the lord high steward determines his commission by breaking his white staff, and as Moses breaking the tables of the law, put a stop, for the present, to the treaty between God and Israel. The breaking of this staff signified the breaking of God's "covenant" which he had "made with all the people;" the covenant of pecularity made with all the tribes of "Israel," and all other people, who, by being proselyted to their religion, were incorporated into their nation. The Jewish Church was now stripped of all its glory, its crown was profaned, and cast to the ground, and all its honour laid in the dust; for God is departed from it, and will no more own it for his. The former spake the ruin of "their church" by breaking the covenant between God and them—that defaced their "beauty;" this speaks the ruin of "their state," by breaking the brotherhood between Judah and Israel, by reviving animosities and contention among them, such as were of old between Judah and Israel, the uniting of whom as "one stick in the hand of the Lord" was one of the blessings promised after their return out of captivity (Ez. xxxvii. 19). But that union shall now be dissolved, they shall be crumbled into parties and factions, exasperated one against another; and their kingdom being thus "divided" shall be "brought to desolation."—*Henry.*

PROPHETIC PURCHASE OF A FIELD.—Ver. 12-14. This evident prophecy of a transaction recorded in the New Testament is expressed with much obscurity, as, indeed, might previously have been expected. It is probable that the prophet performed some symbolical action of this kind before the rulers and priests, as a type of Christ, and as shewing by what means the Jews would seal their own condemnation—he demanding his wages for feeding the flock, if they thought good to give him it; and he received thirty pieces of silver, probably shekels of about the value of half-a-crown or three shillings each. These the Lord directed him to cast unto the potter, disdaining that he or his shepherd should be valued at so paltry a sum: and accordingly the prophet cast them to the potter in the house of the Lord—either the potter came thither for that purpose, or he was at work near the temple. This predicted the bargain of the chief priests with Judas for that very sum to betray Christ into their hands, the traitor's returning the money in horror of conscience, and their determining to purchase with it a potter's field to bury strangers in.—*Scott.*

CHAP. XII. JERUSALEM A BURDENSOME STONE.—Ver. 3. All "the people of the earth" are here supposed to be "gathered together against it"—some one time, and some another. There has been a succession of enemies, from age to age, making war upon the Church; but, though they were all at once in a confederacy against it, and had formed a resolution to "cut off the name of Israel, that it should be no more in remembrance" (Ps. lxxxiii. 4), they will find it a task too hard for them. They that are for keeping up and advancing the kingdom of sin in the world look upon Jerusalem, even the Church of God, as the great obstacle to their designs, and they must have it out of the way; but they will find it heavier than they think it is, so that they cannot remove it. God will have a Church in the world, in spite of them: it is "built upon a rock," and is as "mount Zion that abides for ever."—*Henry.*

TIME OF GENERAL PENITENCE.—Ver. 9-14. "God's signal interposition in behalf of Judah and Jerusalem, after their future restoration, having been foretold, the prophet proceeds to foretell their conversion to Christianity."—(*Bp. Newcome.*) At the time when the Lord was about to destroy the enemies of the Jews, he intended to prepare them for that favour by "pouring upon the house of David and the inhabitants of Jerusalem"—that is, both upon the rulers and common people—"the Spirit of grace and of supplications." The Holy Spirit is infinitely gracious and merciful: he is most freely bestowed upon sinners; and he is the author of all grace or holiness. He is also the Spirit of supplications: he shews them their ignorance, indigence, guilt, pollution, misery, and danger; he leads them to understand and believe the truths and promises of Scripture; and he excites hope and spiritual desires, and thus inwardly constrains them to pour out their hearts in earnest prayer.—Then (says the speaker, JEHOVAH, who alone can give the Holy Spirit) "they shall look on *me,* whom they have pierced" (John xix. 37). The ancestors of that generation of Jews caused Christ to be nailed to the cross, and pierced by the soldier's spear; for they employed the Romans to execute the sentence which they had denounced, exclaiming, "His blood be on us and on our children!" And their posterity have ever since been consenting to this deed by their obstinate unbelief. But, at the predicted period, they will know who this crucified

devour all the people round about, on the right hand and on the left: and [c]Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, [d]do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is [2]feeble among them at that day shall be as David;‖ and [e]the house of David *shall be* as God, [f]as the angel of the LORD before them.

9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10 ¶ And I will pour¶ upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and [g]of supplications; and [h]they shall look upon me whom they have pierced, and [i]they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

12 And the land shall mourn, every family apart; the family of the house of David apart,* and their wives apart; the family of the house of Nathan apart, and their wives apart;

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

CHAPTER XIII.

1 *Jerusalem's purgation from idolatry and false prophesy.* 7 *The death of Christ.*

IN that day there shall be [a]a fountain opened* to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:†

5 But he shall say, I *am* no prophet,‡ I *am* an husbandman; for man taught me to keep cattle from my youth.

6 And *one* shall say unto him, [b]What *are* these wounds in thine hands? Then he shall answer, *Those* with which [c]I was wounded *in* the house of my friends.

7 ¶ Awake, O sword, against my Shepherd, and against the man *that is* my fellow, saith the LORD of hosts: [d]smite the Shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire,§ and will refine them as silver is refined,‖ and will try them as gold is tried: [e]they shall call on my name, and I will hear them: I will say, [f]It *is* my people; and they shall say, The LORD *is* my God.

CHAPTER XIV.

1 *The destroyers of Jerusalem destroyed.* 3 *The coming of Christ, and the graces of his kingdom.*

BEHOLD, the day of the LORD cometh,* and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jeru-

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[c] Neh. xi. Ez. xlviii. 30-35.

[d] Job xix. 5. Ps. xxxv. 26.

[2] *Abject.* Heb. *fallen.*

‖ *As David*—courageous, valiant, victorious. *As God*—or, "like the angels," as this word is rendered (Ps. viii. 5), for knowledge, purity, and readiness to do the will of God. *As the angel of the Lord*—Christ, who is at the head of his people, and goes before them as their leader and commander, and captain of their salvation.—GILL.

[e] Ps. ii. 6, 7. Mic. v. 2-4. Matt. i. 23.

[f] Gen. xxii. 15-17. Ex. xxiii. 20, 21.

¶ *I will pour*, &c.—This was fulfilled on the day of Pentecost (Acts ii. 17, 18). *House of David*—or, some of that house, and on many who resided at Jerusalem, who were led to believe on and obey the Saviour. *Look upon me.*—Look with confidence and respect, as the word signifies, on him whom they had pierced by crucifying him. In him they shall trust for salvation. *Mourn for him*—"Mourn" for having pierced him; mourn for this deed, crucifying the Lord of glory; for they had no need to "mourn for him" who had triumphed over death, and was now enthroned at the right hand of the Majesty on high; but had just cause to mourn for the wicked deed of rejecting him so long, and joining to cut him off from among men.—BOOTHROYD.

[g] Jer. xxxi. 9. Eph. vi. 18.

[h] Ps. xxii. 16, 17. John i. 29.

[i] Jer. vi. 26. Matt. xxvi. 75.

* *David*, may mean the royal line. *Nathan*, that of the prophets. *Levi*, high priests, priests, and other Levites. *Shimei* (or "Simeon," *Sept.*), the scribes and Pharisees, and their descendants. Some suppose the family here meant was eminent in bringing up persons to the knowledge of the law.—WELLS.

CHAP. XIII.

[a] John i. 29. Tit. iii. 5-7. 1 John i. 7.

* *A fountain opened—for sin and uncleanness.*—The blood of Christ, which cleanseth from all sin (1 John i. 7), is manifestly here intended, the Jews being, upon their conversion and repentance, to be admitted to all the privileges of the Christian covenant.—BLAYNEY.

† Such as Elijah wore, to deceive the people and pass for true prophets, as if they were very humble and self-denying men.—GILL.

‡ *He shall say, I am no prophet*, &c.—To save themselves from punishment, each of these false prophets shall profess husbandry, and say, that his employment from a child had been to look after cattle, or to till the ground.—LOWTH.

[b] 1 Kings xviii. 28. Rev. xiii. 16, 17.

[c] Ps. xxii. 16. John xix. 14-16.

[d] Is. liii. 4-10. Dan. ix. 24-26.

§ *And I will bring the third part through the fire*—"I will" cause them to undergo great afflictions, till at last they shall repent of their unbelief of Christ and of his gospel, and truly turn unto me by faith in Christ, and so may be then compared to gold or silver refined by the fire.—WELLS.

‖ The allusion to the refiner seems to be a second metaphor; the trial should be severe as the heathen ordeal; the purification resulting from it should be like the refinement of the precious metals.—CORBIN.

[e] Is. lviii. 9. Hos. ii. 21-23. Acts ii. 21.

[f] Is. xliv. 1-6. Hos. ii. 23. Matt. xxii. 29.

CHAP. XIV.

* This appears to be a prediction of that war in which Jerusalem was finally destroyed, and the Jews scattered all over the face of the earth, and of the effects produced by it.—CLARKE.

Jesus was; and then they shall by faith look to him and mourn over him, as pierced and slain "by them:" this reflection will melt their hearts into extreme sorrow and compunction; they will repent of that national sin, and of all their personal transgressions, as men are used bitterly to lament the death of an only or a first-born son; for they will perceive that they had wickedly slain the hope and glory of their nation. This will be a general mourning of the whole people, like that which was occasioned by the death of Josiah, who was slain in the valley of Megiddon. All the people shall mourn with godly sorrow, which will not only be expressed in public, but in their families and in private; and even husbands and wives will separately in retirement give vent to their grief, and humble themselves before God for all their sins. And as their rulers, priests, scribes, and people, had concurred in the crucifixion of Christ, so all orders of men will concur in this repentance. The family of David the king—that of Nathan, the most eminent prophet in David's reign—that of Levi, or the priests and ministers of religion—and that of Shimei, who perhaps was some noted scribe—might be mentioned, as representing the different orders of men among them.—*Scott.*

CHAP. XIII. FALSE PROPHETS.—Ver. 4-6. Among those who will disavow their being prophets, some will be found "with wounds in their hands;" which may refer to marks imprinted in their hands, as a badge of their being devoted to some idol; to the wounds that men have sometimes given themselves by voluntary austerities; or to some punishment that had been inflicted on them for their impostures. These they ascribe to other causes, as having been the effect of accident, or correction, when at home with their friends. As a most remarkable prophecy of Christ follows in the next verse, some expositors explain this also of him, and the wounds that he received in his hands when crucified. The Jews were professedly the friends of the promised Messiah, and he had acted in the most friendly manner to the nation; but they put him to death by a blind and malevolent perversion of the law enacted against deceivers and false prophets.

CHRIST'S SUFFERINGS.—Ver. 7. The sword of Divine justice had lain asleep, as it were, during the long season of God's forbearance, but he now commanded it to awake, in order to execute vengeance upon *his* Shepherd, whom he had appointed to feed his flock; it was commissioned to awake against "the man," one in human nature, the Redeemer now considered as incarnate; yet this was no ordinary man, much less an enemy, but "the fellow," the companion, equal, compeer of the Lord of hosts, the Son of the Father "the Word that was with God, and was God." It was "to smite this Shepherd" without sparing him, which may refer to the whole of Christ's sufferings, in which men and evil spirits were no more than the executioners of that wrath of God, that he suffered for our sins; yet it seems especially to relate to his agonies in the garden and his exclamation on the cross, when he endured unspeakable anguish from the immediate hand of the Father, who "was pleased to bruise him, and to put him to grief," till Divine justice was fully satisfied. When the Shepherd should thus be smitten for the sins of the flock, the sheep would be scattered, as the disciples were when Christ was apprehended (Matt. xxvi. 31-56), and then the Lord would "turn his hand upon the little ones;" to take care of the helpless company that would be exposed like little children to the rage of their persecutors, when their Lord was taken from them.—*Scott.*

CHAP. XIV. THE ROMAN INVASION.—Ver. 1-3. "The Romans, being lords of the known world, had the strength of all nations united in their forces."—(*Lowth.*) *Half.* "The Hebrew word may be rendered a portion."—"The Romans spared the young and useful part of the Jews. However, these were either condemned to the mines in Egypt, or exposed to the sword and to the wild beasts in the provincial theatres, or sold for slaves. The forty thousand, who were permitted to go where they pleased, were Idumeans."—(*Bp. Newcome.*)—All these were "cut off from the city." Some expositors, on this and other grounds, suppose that all the predictions of this chapter relate to events yet future; but probably they begin with the catastrophe of Jerusalem's destruction by the Romans, and so gradually extend to those events that shall hereafter take place in respect of the Jews, the Church of Christ, and their enemies. The time when the Romans marched their armies, composed of many nations, to besiege Jerusalem, was the day of the Lord Jesus, on which he came to "destroy those that would not have him to reign over them." When the Romans had taken the city, all the outrages were committed and the miseries endured which are here predicted. A large proportion of the inhabitants were destroyed, or taken captives, and sold for slaves, &c., and multitudes were driven away, to be pursued by various perils and miseries; numbers, having been converted to Christianity, became citizens of the heavenly Jerusalem, and thus were "not cut off from the city of God." But it is probable that the remnant of Jews, who survived this almost exterminating destruction, and their descendants, who have for so many centuries been preserved a distinct people in order to their future restoration, are intended.

A PECULIAR DAY.—Ver. 6-9. In "that day," under the Christian dispensation, for a long season, the light would neither be clear nor dark; it would be greatly obscured by ignorance, heresy, superstition, and idolatry, yet not wholly extinguished; and the state of the Church would be much deformed by sin and calamities, yet some holiness and consolation would be found. This period could neither be called a clear, bright

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salem to battle; [a]and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity,[†] and the residue of the people shall not be cut off from the city.

3 ¶ [b]Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

4 And [c]his feet shall stand in that day upon the mount of Olives,[‡] which *is* before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south.

5 And ye shall flee *to* the valley of [1]the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as [d]ye fled from before the earthquake in the days of Uzziah king of Judah: [e]and the LORD my God shall come, [f]*and* all the saints with thee.

6 And it shall come to pass in that day, *that* the light shall not be [2]clear, *nor* [3]dark:

7 But [4]it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening-time it shall be light.

8 And it shall be in that day, *that* [g]living waters[§] shall go out from Jerusalem; half of them toward the [5]former sea, and half of them toward the hinder sea: in summer[‖] and in winter shall it be.

9 And the LORD shall be King over all the earth: in that day shall there be one LORD, [h]and his name one.

10 All the land shall be [6]turned as a plain[¶] from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and [7]inhabited in her place, [i]from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's wine-presses.

11 And *men* shall dwell in it, and [k]there shall be no more utter destruction; but Jerusalem [8]shall be safely inhabited.

[a] Matt. xxiv. 15, 16. Luke xix. 43.

† God shall preserve the other half of the citizens from being cut off by the enemy. Josephus says there were forty thousand of the inhabitants suffered to go whither they would.—LOWTH.

[b] Is. lxiii. 1-6.

[c] Ez. xi. 23. Acts i. 11, 12.

‡ Where he often was in the days of his flesh, and from whence he ascended to heaven (Luke xxi. 37; xxii. 29; Acts i. 12); but here he did not appear at the time of the destruction of Jerusalem: wherefore this must refer to a time to come; and seeing it is certain that he will "stand" on the latter day on the earth, at the time of the resurrection, and will come down from heaven in like manner as he went up; it seems very probable that he will descend upon that very spot of ground from whence he ascended (Job xix. 25-27; Acts i. 11, 12.)—GILL.

[1] *My mountains.*

[d] Am. i. 1.

[e] Is. lxiv. 1-3. 2 Thes. i. 8.

[f] 1 Thes. iii. 13. 2 Thes. i. 7-10.

[2] *Precious.*

[3] *Thickness.*

[4] *The day shall be one.*

[g] Ez. xlvii. 1-12. John vii. 38.

§ By "living waters" there is good reason to believe are meant the gifts and graces of the gospel dispensation (see Is. xii. 3; xliv. 3; lv. 1; Jer. ii. 13; Ez. xlvii. 1, &c. Joel iii. 18; John v. 10; vii. 38, 39). That these benefits will be diffused more extensively by the restoration of the Jews, is intimated not obscurely (Rom. xi. 15).—BLAYNEY.

[5] *Eastern.*

‖ *In summer.*—In those countries most springs failed during the summer season.—NEWCOME.

[h] Jer. xxiii. 6. Matt. i. 23; xxviii. 19.

[6] Or, *compassed.*

¶ Or, shall be "compassed," as in the margin. Jehovah shall encompass the whole land for the purpose of protection, as a plain is encompassed by mountains. Geba is in Benjamin, north of Jerusalem (Josh. xxi. 17); Rimmon, in Judah, to the south (xv. 32).—NEWCOME.

[7] *Shall abide.*

[i] 2 Chr. xxv. 23.

[k] Is. lx. 18.

[8] *Shall abide.*

* These verses seem to predict the tremendous judgments which will be inflicted on those who shall oppose the settlement of the Jews in their own land; but, whether they are to be understood literally or not, the event must determine. They will all, however, be subdued by Judah "fighting at Jerusalem," and by their fierce contentions with each other; and all that appertain to them will share in "the plague," while restored Israel, whom they shall assault, will be enriched by their spoil. But it may also be interpreted of the destruction of all antichristian powers, which shall precede the glorious millennium.—SCOTT.

12 ¶ And this shall be the plague[*] wherewith the LORD will smite all the people that have fought against Jerusalem: [1]Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* [m]a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

14 [n]And Judah also shall fight at Jerusalem: and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague[†] of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 ¶ And it shall come to pass, *that* every one *that is* left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.[‡]

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that *have* no *rain*, there shall be the plague wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.

20 ¶ In that day [o]shall there be upon the [9]bells of the horses, [p]HOLINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.[§]

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be [q]no more the Canaanite [r]in the house of the LORD of hosts.

[m] Jud. vii. 22. 2 Chr. xx. 22-24.

[n] xii. 5-7.

† *The plague.*—God shall not only destroy his enemies (ver. 12), but even all the instruments they made use of for to afflict the Church. *As this plague*—which is set down (ver. 12).—DIODATI.

‡ That is, they shall join in the solemn acts of Christian worship. The prophets often describe the state of the gospel by the usages of their own times.—LOWTH.

[o] Ob. 17. Mal. i. 11.

[9] *Bridles.*

[p] Ex. xxviii. 36. 1 Cor. iii. 16, 17.

§ The meanest utensil in the house of God (see Neh. x. 39) shall be as the vessels of silver and gold used in solemn sacrifices.—NEWCOME.

[q] Is. xxxv. 8. John ii. 15, 16.

[r] 1 Tim. iii. 15. Heb. iii. 6.

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day, cheered and illumined by the shining of a summer's sun; nor would it be dark, as if the sun were set, or totally eclipsed; but it would contain a great mixture of truth and error, of holiness and sin, of happiness and misery. Yet it would form one day, and never be interrupted by a night of total darkness. It would also be known unto the Lord as to the degree of its light, and the term of its continuance; and he would watch over, and take care of his cause and people all the time of it. But his people would hardly know whether to call it day or night, or a compound of both; yet at length, towards the evening of the world, the Sun of Righteousness would break forth, and shine with unclouded splendour, dispelling the gloom of ignorance, heresy, idolatry, and superstition, and illuminating the Church and the earth with knowledge, righteousness, peace, and consolation.

PUNISHMENT OF SPIRITUAL INDIFFERENCE.—Ver. 16-19. The feast of tabernacles was typical of Christ's dwelling in our nature as in a tabernacle, and of the Christian's contempt of the world, and joy in the Lord, as a stranger and pilgrim on earth. To keep the feast of tabernacles, therefore, seems to mean that the persons intended would be converted to Christ, and join with pleasure in his ordinances, continually and with perseverance. The remnant of the nations that had just before been fighting against Jerusalem or the Church—the subjects of the eastern and western antichrists, and the Gentiles—will in great numbers be converted to pure Christianity, and become the spiritual worshippers and obedient servants of the Lord. But such as persist in idolatry and opposition to true religion will be visited with drought and famine, which probably implies both temporal and spiritual judgments. And, as Egypt seldom has any rain, and another method must be taken to visit her with famine, so no situation or circumstances shall preserve any people from these judgments, who refuse to worship the Lord alone because of their attachment to old superstitions and idolatries: they must, therefore, either be converted or destroyed.—"The Jews have a tradition that the defeat of Gog and Magog, which seems to be the same discomfiture which is here described, shall fall out on the feast of tabernacles; or, as others say, the seven months' cleansing of the land shall be finished at that time."—(*Lowth.*) In the upper parts of Egypt they seldom have any rain; but near the Mediterranean Sea it sometimes rains plentifully, which is considered as a detriment, and not an advantage.—*Scott.*

UNIVERSAL HOLINESS.—Ver. 20. (1.) The "furniture of their horses" shall be consecrated to God; "upon the bells of the horses" shall be engraven, "Holiness to the Lord," or upon the "bridles" of the horses, or the "trappings." The horses used in war shall no longer be used against God and his people, as they have been, but for him and them. Even their "wars" shall be "holy wars;" their troopers serving under God's banner. Their great men, who "ride in state" with a pompous retinue, shall reckon it their greatest ornament to honour God with their honours. "Holiness to the Lord" shall be written on the harness of their chariot-horses, as great men have sometimes their coat-of-arms with their motto painted on their coaches; every gentleman shall take the high priest's *motto* for his, and glory in it, and make it a *memento* to himself not to do anything unworthy of it. Travellers shall have it on their "bridles" with which they guide their horses, as those who desire always to be put in mind of it, by having it continually before them, and to guide themselves in all their motions by this rule. "The bells of the horses," which are designed to quicken them in their journey, and to give notice of their approach, shall have "Holiness to the Lord" upon them, to signify that this is that which we ought to be "influenced" by ourselves, and "make profession" of to others, wherever we go. (2.) The "furniture of their houses," too, shall be consecrated to God, to be employed in his service. The furniture of the "priests' houses," or apartments adjoining to the "house of the Lord." The common drinking-cups they used shall be "like the bowls before the altar," that were used either to receive the blood of the sacrifices, or to present the wine and oil in, which were for the "drink-offerings."—*Henry.*

THE
BOOK OF MALACHI.

CHAPTER I.

1 Malachi complaineth of Israel's unkindness, 6 irreligion, 12 and profaneness.

THE burden* of the word of the LORD to Israel by Malachi.

2 I have loved you, saith the LORD: yet ye say, Wherein hast thou loved us? *Was* not Esau Jacob's brother? saith the LORD: [a]yet I loved Jacob,

3 And I [b]hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.†

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, [c]They shall build, but I will throw down; and they shall call them, The border of wickedness, and, [d]The people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, [e]The LORD will be magnified [1]from the border of Israel.

6 ¶ A son honoureth *his* father,‡ and a servant his master: if then I *be* a father, where *is* mine honour? [f]and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name?

7 [2]Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* contemptible.§

8 And if ye offer the blind [3]for sacrifice, *is it* not evil? and if ye offer the lame and sick, *is it* not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now, I pray you, [g]beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.

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CHAP. I.

* The "burden" may be taken here in its larger sense, as the "message" or import of the word of the Lord.—POCOCK.

[a] Gen. xxv. 23; xxvii. 27-30, 33.

[b] Gen. xxix. 30,31.

† The sense is, I made his inheritance desolate, a place for the occupation of serpents. —HOLDEN.

[c] Job ix. 4. Prov. xxi. 30.

[d] Is. xi, 14.

[e] Ps. xxxv. 26, 27; lxxxiii. 17, 18. Ez. xxxviii. 16, 23.

[1] *Upon;* Heb. *from upon.*

‡ God had all along shewn such fatherly affection and care to Israel, above all other nations, that they could not but acknowledge him their Father by a peculiar right; and he had, by his especial protection and government of them, so shewn himself their lord and master, that they could not deny his peculiar claim to that appellation. Upon this their outward profession he founds his appeal, reprehending them for holding back from him that honour and reverence, which not their duty only, but ordinary custom, required them to pay.—POCOCK.

[f] Luke vi. 46. John xiii. 13-17.

[2] *Bring unto my.*

§ They said, in effect, that the altar of Jehovah was vile and contemptible, by offering on it torn, blind, lame, and sick victims.—NEWCOME.

[3] *To sacrifice.*

[g] 2 Chr. xxx. 27. John ix. 31.

‖ I have not dealt thus with you, but have abundantly recompensed your services. Which of you is there, among all the Levites of the temple, that hath "shut the doors" of my temple unrewarded? which of you is there, that hath so much as kindled a fire on mine altar "for nought"? yet ye have had no regard to me again. I will be affected to you accordingly: behold, I have no pleasure in you.—BP. HALL.

[h] Is. i. 11-15. Jer. vi. 20.

¶ A time would come when the Levitical priests would be rejected with their offerings; and the Gentile nations called to know, honour, and serve God acceptably.—BOOTHROYD.

[i] Ps. xxii. 27-31. Acts xv. 17, 18.

[k] Is. lx. 6. Heb. xiii. 15, 16.

* But as for you, "ye have profaned" and abused my name: in that ye have entertained base conceits of my sacrifices, and have held the oblations offered unto me as meat vile and contemptible, and unworthy of any other respect than scorn. —BP. HALL.

[l] Dan. v. 3, 4.

[m] Is. i. 12; lvii. 6. Matt. vi. 1, 2, 5, 16.

[4] *In whose flock is.*

[n] Deut. xxviii. 58.

[o] Ps. lxviii. 35.

CHAP. II.

[a] Luke xvii. 18. Rev. xiv. 7.

[b] Hos. iv. 7-10. Luke xxiii. 28-30.

* *Curse your blessings.*—This may be done by removing them, or depriving of the comfort and blessing of them, or making them snares to the enjoyers.—HUTCHESON.

[c] iii. 9.

[1] *Reprove.*

10 Who *is there* even among you that would shut the doors *for nought?*‖ neither do ye kindle *fire* on mine altar for nought. [h]I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand.

11 For from the rising of the sun, even unto the going down of the same,¶ [i]my name *shall be* great among the Gentiles; and in every place [k]incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it,* in that ye say, [1]The table of the LORD *is* polluted; and the fruit thereof, *even* his meat, *is* contemptible.

13 Ye said also, Behold, what a weariness *is it!* and ye have snuffed at it, saith the LORD of hosts: and ye brought *that which was* torn, and the lame, and the sick; thus ye brought an offering: [m]should I accept this of your hand? saith the LORD.

14 ¶ But cursed *be* the deceiver, [4]which hath in his flock a male, and voweth, and sacrificeth unto the LORD a corrupt thing: [n]for I *am* a great King, saith the LORD of hosts, and [o]my name *is* dreadful among the heathen.

CHAPTER II.

1 He reproveth the priests for neglecting their covenant, 11 and the people for idolatry, 14 adultery, 17 and infidelity.

AND now, O ye priests, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, [a]to give glory unto my name, saith the LORD of hosts, I will even send a curse upon you, [b]and I will curse your blessings;* yea, [c]I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will [1]corrupt your seed and

CHAP. I. INSINCERE PROFESSION.—Ver. 6-8. It was allowed by all that a son ought to honour the person, and respect the reputation and authority, of his father. A servant also was used to fear the displeasure, and reverence the will and commands, of his master; and men would condemn him that neglected the duty of this relation. But God had always been a father to Israel, not only as the author and preserver of their natural lives, or their benefactor in temporal things, but in respect of their religious advantages and the typical adoption that belonged to them. Yet where were the honour, reverence, submission, and regard to his will and glory which that relation required? They also called him their Lord and Master, but they neither aimed to please, nor feared to offend him; they neither respected his authority nor obeyed his commands.—This was especially the case with the priests.

DIFFUSION OF THE GOSPEL AMONG THE GENTILES.—Ver. 9-11. The Jews seem to have been at this time under Divine rebukes; and the priests were appointed to burn incense and make intercession in behalf of the nation. Let them, therefore, beseech the Lord to be gracious to Israel, according to the duty of their office; but as these judgments came upon the nation for their sins, or those into which they led the people, could they expect that God would regard their persons, or answer their prayers? For they had no love to the Lord or his service, but merely to the emoluments of the sacerdotal office; so that none of them would open the doors of the temple, or keep up the fire on the altar, or do anything that they could help, except some extra emolument were annexed to it God had provided sufficiently for their maintenance; but their love of filthy lucre was insatiable, and he had no pleasure in such mercenary services. He would therefore soon terminate that dispensation, and the priesthood which they so profaned, and deprive the nation of their idolised and abused privileges; but he would cause his name to be adored among the Gentiles all over the earth; and in every place their spiritual worship should ascend as incense and a pure offering into his presence, through the intercession of the great High Priest whom he had appointed; so that whilst the Jews, especially the priests, had despised, and would more despise his name, it should be rendered great and honoured among the heathen, in all parts of the earth. "Surely the doors shall be closed against you, neither shall ye kindle the fire of my altar in vain."—(*Bp. Newcome.*) Thus the verse may be considered as a prophecy of the abolition of the Levitical priesthood; and an introduction to a prediction concerning the conversion of the nations, and the spiritual priesthood, in the subsequent verse. But then the text must be altered on slender authority, and without necessity; for our version gives an important and instructive view of the subject. "We have here a prophecy of the conversion of the Gentiles; and, as usual, under Jewish images." —(*Bp. Newcome.*) None of the Jews so much profaned that great name of the Lord as the priests did, who ought to have most hallowed it. They treated his sacrifices and oblations as polluted, and all the gains that regularly accrued from his service contemptible. Perhaps they thought anything was good enough to set upon the table of shewbread, and scorned to eat that which was removed from it, as if it had been polluted: they complained and shewed by their very looks, that the services to which they were continually called were intolerably wearisome, and they snuffed with contempt at the portion of the sacrifices allotted to them by the law. They therefore allowed the people to bring blemished sacrifices, who, being also weary of these expensive institutions, readily brought such as God could not consistently accept at their hands. Indeed, if any were in reality so poor, that they could not procure the appointed sacrifices for the payment of their vows, they might be borne with; but that man would surely incur the awful curse of God who attempted to impose on him by vain pretences, when he had a proper sacrifice, and yet paid his vow with one that was corrupt and worthless. Even the heathens had heard so much of the power and majesty of Israel's King, that they trembled at his name, and could Israelites expect to despise it with impunity? Animals, which must not be sacrificed in payment of a vow, might be presented as a freewill-offering.—*Scott.*

CHAP. II. DUTY OF THE PRIESTHOOD.—Ver. 4-9. The Lord made a covenant with the tribe of Levi and the family of Aaron about the priesthood, as well as one with the nation of Israel, about the land of Canaan, &c.; and afterwards one with David about the kingdom. And the Levites would know at length that God had sent these orders, that this covenant might be confirmed to them by means of their repentance and reformation. The whole tribe of Levi and family of Aaron were here spoken of as a single person, with whom the covenant of life and peace had been made; which would be enjoyed in the favour of God and the comfort of his service. This appointment was a gracious recompence of their piety and reverential fear of God, for, when this trust was committed to them, many of them were well acquainted with the law given by Moses, and ready to speak of it to the people; their worship and conversation were sincere and faithful, and free from iniquity or hypocrisy; they walked before God, as at peace with him, and as following after equity and peace with men; and they were instrumental in converting numbers from their sins to the worship and service of God. They were not *mere* sacrificers, as their posterity had become: but they were sensible that the priest ought ever to be ready to speak upon any part of sacred knowledge, and, as the messenger of God, to instruct the people from his Word. But their posterity had departed from this good way.—*Scott.*

MARRIAGE IN THE LORD.—Ver. 15. The raising up of a "godly seed," which shall be

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spread dung upon your faces,† *even* the dung of your solemn feasts; and *one* shall take you away with it.

4 And [d]ye shall know that I have sent this commandment unto you, [e]that my covenant might be with Levi, saith the LORD of hosts.

5 My covenant was with him of life and peace; and I gave them to him *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of truth was in his mouth, and iniquity was not found in his lips: [f]he walked with me in peace and equity,‡ [g]and did turn many away from iniquity.

7 For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he *is* [h]the messenger§ of the LORD of hosts.

8 But ye are departed out of the way; ye have caused many to [2]stumble‖ at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts:

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law.

10 Have we not [i]all one father? [k]hath not one God created us? why do we deal treacherously every man against his brother, [l]by profaning the covenant of our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath [m]profaned the holiness of the LORD which he [3]loved, and hath married the daughter of a strange god.

12 The LORD will [n]cut off the man that doeth this, the master and the scholar,¶ out of the tabernacles of Jacob, [o]and him that offereth an offering* unto the LORD of hosts.

13 ¶ And this have ye done again, covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good-will at your hand.

† Your holiest sacrifices shall be as loathsome in my sight as dung; and I will reject you with as much contempt as if I threw the very dung of your sacrifices in your faces.—POCOCK.

[d] Luke x. 11.

[e] Matt. iii. 12. John xv. 2.

[f] Gen. v. 21-24.

‡ He directed all his actions by the rule of my laws (comp. Gen. v. 22; vi. 9); and he discharged his duty with fidelity, and without any disturbance or offence, and was a means of converting sinners from the error of their ways.—LOWTH.

[g] Dan. xii. 3. Luke i. 16, 17.

[h] John xx. 21. 2 Cor. v. 20.

§ *For he is the messenger* — interpreter, ambassador, or legate, "of the Lord of hosts" with the people, liger among them, and who therefore ought to be advised with about his Lord's mind.—POOLE.

[2] *Fall in the law.*

‖ *To stumble*—viz., by your evil example, or for want of instruction, or giving them occasion to disdain God's service, by reason of the minister's wickedness (see 1 Sam. ii. 17; Jer. xviii. 15).—DIODATI.

[i] John viii. 39, 53, 56. Heb. xii. 9.

[k] Acts xvii. 25, 26

[l] Ex. xxxiv. 10-16.

[m] Ex. xix. 5, 6.

[3] *Ought to love.*

[n] Lev. xviii. 29.

¶ *The master and the scholar.*—He that persuades and instructs others that these marriages are lawful, and he that follows such advice. The Hebrew reads, "He that wakes and he that answers." It seems to be a proverbial expression, denoting a "master and a scholar" (comp. Is. l. 4).—LOWTH.

[o] Gen. iv. 3-5.

* Although he should think to pacify God with offerings, yet God will not accept them, or spare him.—BISHOP HALL.

[p] Gen. xxxi. 50. Jud. xi. 10.

† They kept their wives till they had passed their youth; and then they put them away, that they might get young ones in their place.—CLARKE.

[4] *Excellency.*

[q] Gen. ii. 7. John xx. 22.

[5] *Seed of God.*

[6] *Unfaithfully.*

‡ Howsoever ye may unjustly pretend God's allowance of this common dismission of your wives upon every slight occasion, he professeth to hate these your causeless repudiations of them; and whosoever doth this, what colour soever he sets upon it, yet doth but cloak a violence and wrong, which God will revenge.—BISHOP HALL.

[r] Prov. xxviii. 13. Mic. vii. 2, 3.

[s] Is. i. 14. Ez. xvi. 43.

[t] Ec. viii. 11. 2 Pet. iii. 3, 4.

§ The prosperity of the wicked implied, as they thought, either that their works were pleasing to God, or else that he disregarded human affairs, and would never call men to account for their actions.—LOWTH.

CHAP. III.

[a] Matt. xi. 10, 11. John i. 6, 7.

[b] Is. xl. 3-5. John i. 15-23. Acts xiii. 24.

[c] Ps. cx. 1. Luke ii. 21-32.

[d] Gen. xlviii. 15, 16.

* *Who may abide*—viz., his presence and preaching shall be accompanied with a most powerful virtue of God's Spirit; and with most severe judgments, to destroy all rebels, and to cleanse his Church (Is. iv. 4; Matt. iii. 10, 11, 12). *Fuller's soap;* Ital. *fuller's grass* — which was very ordinarily used to whiten wool, and cleanse it.—DIODATI.

[1] *Ancient.*

[e] Heb. x. 30, 31. Jam. v. 8, 9.

[f] Ps. l. 7.

14 Yet ye say, Wherefore? Because [p]the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously:† yet *is* she thy companion, and the wife of thy covenant.

15 And did not he make one? Yet had he the [4]residue of [q]the Spirit. And wherefore one? That he might seek a [5]godly seed. Therefore take heed to your spirit, and let none deal [6]treacherously against the wife of his youth.

16 For the LORD, the God of Israel, saith that he hateth putting away:‡ for *one* [r]covereth violence with his garment, saith the LORD of hosts; therefore take heed to your spirit, that ye deal not treacherously.

17 ¶ Ye have [s]wearied the LORD with your words: yet ye say, Wherein have we wearied *him?* When ye say, Every one that doeth evil *is* good in the sight of the LORD, and he delighteth in them; or, [t]Where *is* the God of judgment?§

CHAPTER III.

1 *Of the messenger, majesty, and grace of Christ.* 7 *Of the rebellion,* 8 *sacrilege,* 13 *and infidelity of the people.*

BEHOLD, [a]I will send my messenger, [b]and he shall prepare the way before me: [c]and the Lord, whom ye seek, shall suddenly come to his temple, [d]even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who may abide the day of his coming?* and who shall stand when he appeareth? for he *is* like a refiner's fire, and like fuller's soap:

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in [1]former years.

5 And [e]I will come near to you to judgment; and I will be [f]a swift witness against the sorcerers, and against the adulterers, and against

"accounted to the Lord for a generation," is one great end of the institution of marriage; but that is a good reason why the "marriage-bed" should be kept "undefiled," and the "marriage-bond" inviolable. Husbands and wives must "therefore" live in the fear of God, that their seed may be a "godly seed;" else were they "unclean," but "now they are holy, as children of the covenant," the marriage-covenant, which was a type of the covenant of grace, and the conjugal union, when thus preserved entire, of the mystical union between Christ and his Church, in which he seeks and secures to himself a "godly seed."

IMPIETY.—Ver. 17. "Ye have wearied the Lord with your words." They thought to evade the convictions of the word, and to justify themselves by cavilling with God's proceedings; but their defence was their offence, and their vindication of themselves was the aggravation of their crime; they affronted the Lord with their words, and repeated them so often, and persisted so long in their contradictions, that they even "wearied him" (see Isa. vii. 13). They made him weary of doing them good as he had done, and stopped the current of his favours; or, they represented him as weary of governing the world, and willing to quit it, and lay aside the care of it. Note, It is a wearisome thing, even to God himself, to hear people insist upon their own justification in their corrupt and wicked practices, and to plead their atheistical principles in vindication of them. But as if God by his prophet had done them wrong, see how impudently they ask, "Wherein have we wearied him?" What are those vexatious words whereby we have wearied him? Note, Sinful words are more offensive to the God of heaven than they are commonly thought to be.—*Henry.*

CHAP. III. CHRIST'S FORERUNNER.—Ver. 1. Now here we have a prophecy of the appearing of his forerunner, John the Baptist, which the prophet Isaiah had foretold (chap. xl. 3), as the "preparing" of the "way of the Lord," to which this here seems to have a reference, for the words of the latter prophets confirmed those of the former: "Behold, I will send my messenger," or, "I do send him," or, "I am sending" him. "I am determined to send him; he will now shortly come, and will not come 'unsent,' though, to a careless generation, he comes 'unsent for.'" Observe, 1. He is "God's messenger;" that is his office; he is "Malachi" (so the word is), the same with the name of this prophet; he is "my angel, my ambassador." John Baptist had his commission "from heaven, and not of men." All held John Baptist for a prophet, for he was God's messenger, as the prophets were, and came on the same errand to the world that they were sent upon—to call men to repentance and reformation. 2. He is "Christ's harbinger." He shall "prepare the way before me," by calling men to those duties which qualify them to receive the comforts of the Messiah and his coming.—*Henry.*

CHRIST'S COMING.—Ver. 5, 6. The coming of Christ would be followed by the condamnation and punishment of the Jewish nation. He would come among them as a witness to testify that their works were evil; and thus he would "speedily" convict the sorcerers, and other notorious criminals, of which the bulk of the nation at that time principally consisted, and then he would bring them to condign punishment. The prevalence of these and similar crimes, indeed, caused the Jews to reject Christ and his holy gospel, and thus brought on the ruin of the nation.—JEHOVAH, being immutable in his nature and purposes, would not consume the nation, till the Messiah was come; but then his immutable justice, holiness, and truth required him to punish them for their enormous wickedness. The people might, indeed, imagine that, in the days of the Messiah, the Lord would deal with them more leniently; as if he had not continued the same holy and just God as when he gave the law (thus many nominal Christians seem to suppose, that God, under the gospel, is too merciful to punish sinners; or, at least, that he makes "far more allowances for sin" than formerly); but, as his immutable perfection had hitherto led him, amidst all the provocations of Israel, to perform his promises to their fathers, so the same immutable perfection would still induce him, when the Messiah was come, to magnify his law, to glorify his justice, and to honour his truth and holiness, by the condign punishment of all the impenitent and unbelieving.—*Scott.*

CONNECTION OF SERVICE WITH BLESSING.—Ver. 10. "Let God be first served, and then 'Prove me herewith, saith the Lord of hosts,' whether I will not 'open the windows of heaven.'" They said, "Let God give us our plenty again, as formerly, and try us whether we will not then bring him his tithes and offerings, as we did formerly." "No," saith God, "do you first bring in all your tithes as they become due, and all the arrears of what is past, and try me, whether I will not then restore you your plenty." Note, Those that will deal with God must "deal upon trust," and we may all venture to do so; for, though many have been losers for him, never any were losers by him in the end. It is fit we should "venture first," for his reward is "with him," but his work is "before him;" we must first do the work which is "our part," and then "try him," and trust him for the reward. Elijah put the widow of Zarephath into this method, when he said (1 Kings xvii. 13), "Make me a little cake first," and then "prove me," whether there shall not be enough afterwards "for thee and thy son." That which discourages people from the expenses of charity is the weakness of their faith concerning the gains and advantages of charity—they cannot think that they shall get by it; but it is a reasonable demand that God here makes—"Prove me now," is anything to be got by charity? "*Come and see.*" Nothing venture, nothing win. Trust upon honour.—*Henry.*

CHRISTIAN FELLOWSHIP AND PRAYER.—Ver. 13-16. Many bold infidels and impious persons were found among the Jews, who spake stout words against God, and justified them. They thought all their time and expense in his service lost: they attended his ordinances with many expressions of self-denial and humiliation, but they derived no profit from them; and they concluded that those haughty rebels, who cast off all

false swearers, and against those that [a]oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right*, and [g]fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not;† therefore ye sons of Jacob are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them*. [h]Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?

8 ¶ Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.‡

9 Ye *are* cursed with a curse: for ye have robbed me, *even* this whole nation.

10 Bring ye all the tithes into the store-house, that there may be meat in mine house, [i]and prove me now herewith, saith the LORD of hosts, if I will not [k]open you the windows of heaven, and pour you out a blessing, [l]that *there shall* not *be room* enough *to receive it*.

11 And I will rebuke the devourer§ for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And [m]all nations shall call you blessed: for ye shall be a delightsome land,‖ saith the LORD of hosts.

13 ¶ Your [n]words have been stout against me, saith the LORD: yet ye say, What have we spoken *so much* against thee?

14 Ye have said, [o]It *is* vain to serve God; and what profit *is it* that we have kept his ordinance, and that we have walked mournfully¶ before the LORD of hosts?

15 And now we call the proud happy; yea, they that work wickedness are set up; yea, *they that* tempt God are even delivered.

B.C. 397—B.C. 397.

[a] *Defraud.*
[g] Gen. xx. 11. Rom. iii. 18.
† *I change not.*—This is added to give assurance that what had been now foretold would be accomplished.-BOOTHROYD.
[h] Deut. xxx. 1-4. Is. lv. 6, 7.
‡ Because they pleaded ignorance of this sin charged upon them, God instructs them wherein their guilt lay—viz., in detaining their tithes, the first-fruits of their ground and cattle, and other offerings, expressly set apart for God's use in the law of Moses, and which they had lately entered into a solemn engagement to observe (see Neh. x. 32, &c.)—LOWTH.
[i] Matt. vi. 33.
[k] Deut. xxviii. 12. 2 Kings vii. 2, 19.
[l] Lev. xxvi. 10. John xxi. 6-11.
§ Locusts, and suchlike devouring insects (comp. Amos iv. 9), blighting winds, &c.—LOWTH.
[m] Deut. iv. 6, 7. Luke i. 48.
‖ *Ye shall be a delightsome land*—of delights, or desirable for its pleasantness; a land so good, man would desire it; and when purged, it will be a land the Lord will delight in, and give it the name Hephzibah.—POOLE.
[n] Ex. v. 2. Is. v. 10. 2 Thes. ii. 4.
[o] Ps. lxxiii. 8-11. Zeph. i. 12.
¶ *Walked mournfully*; Heb. *in black garments* (Job xxx. 23; Ps. xxxviii. 6).—He seems to have relation to those facts which are set down (Zech. vii. 3).—DIODATI.

[p] Gen. xxii. 12. Ps. xxxiii. 18.
* Or, "spake one to another;" the word *often* is not in the Hebrew. By their pious discourses, they confirmed each other in goodness, and armed themselves against those impressions which the foregoing wicked suggestions might make upon their minds.—LOWTH.
[q] Job xix. 23-25. Matt. xii. 35-37.
† The "book of remembrance" is a beautiful allusion to the records kept by kings (see Esth. vi. 1).—NEWCOME.
[r] Cant. ii. 16. Jer. xxxi. 33.
[s] *Special treasure.*
‡ Or, "special treasure," as in the margin. The meaning is, that although God suffer his "jewels" and "peculiar treasure" to lie for a while mingled with the rubbish and dross, without distinction, yet a day shall come when he will sever what is precious from what is vile; "the vessels of mercy" from "the vessels of wrath."—POCOCK.
[t] Ps. ciii. 8-13. Matt. xxv. 34.
[u] Gen. xviii. 25. Matt. xxv. 46.
[v] Josh. xxiv. 15. Acts xvi 17

CHAP. IV.

* That is, it shall try every man's work, searching it as thoroughly as fire does things that are put into it.-SECKER.
[a] 2 Sam. xxiii. 4.
[b] Ps. ciii. 3.
[c] iii. 1. Is. xl. 3.
† Our Saviour interpreted this Elias to be John the Baptist (Matt. xi. 14; xvii. 12, 13).—LOWTH.
‡ The passage may be translated, "he shall turn the heart of the fathers with the children," &c.; *i.e.*, he shall do his part to cause a national reformation, to convert fathers and children, all together, from their corrupt practices.—CHANDLER.
[d] Deut. xxix. 19, &c. Zech. v. 3.
§ *With a curse.*—*Cherem*, utter extinction.—CLARKE.

16 ¶ Then they [p]that feared the LORD spake often one to another:* and the LORD hearkened, and heard *it;* and [q]a book of remembrance† was written before him for them that feared the LORD, and that thought upon his name.

17 And [r]they shall be mine, saith the LORD of hosts, in that day when I make up my [s]jewels;‡ [s]and I will spare them, as a man spareth his own son that serveth him.

18 Then shall ye return, and [t]discern between the righteous and the wicked; [u]between him that serveth God, and him that serveth him not.

CHAPTER IV.

1 *God's judgment on the wicked, 2 and his blessing on the good.*
5 *He telleth of Elijah's coming and office.*

FOR, behold, the day cometh that shall burn as an oven;* and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name shall [a]the Sun of righteousness arise with [b]healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do *this*, saith the LORD of hosts.

4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

5 ¶ Behold, [c]I will send you Elijah† the prophet before the coming of the great and dreadful day of the LORD:

6 And he shall turn the heart of the fathers to the children,‡ and the heart of the children to their fathers, lest I come [d]and smite the earth with a curse.§

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religion, and tempted God by their presumptuous wickedness, were the more prosperous and happy persons. There was, however, also a remnant of humble, pious believers, who met together from time to time, that they might confer on religious subjects, animate one another to their duty, and inquire what might be done to check the progress of impiety. Of these, and their pious designs and discourses, the Lord took special notice, and, as it were, kept a register.—*Scott.*

CHAP. IV. THE SUN OF RIGHTEOUSNESS.—"To you that fear my name shall the Sun of righteousness arise, with healing in his wings." The day that comes, as it will be a stormy day to the wicked, a day in which God will reign upon them "fire and brimstone, and a horrible tempest," as he did on Sodom (Ps. xi. 6); a "day of clouds and thick darkness" (Amos v. 18-20), so it will be a fair and bright day to those who fear God, and reviving as the rising sun is to the earth; and particular notice is taken of the rising of the sun upon Zoar, when that was mercifully distinguished from the cities of the plain, whom the fires "consumed" (see Gen. xix. 23). So, to you that fear God is comfort spoken; when the hearts of others "fail for fear," let them "lift up their heads for joy," for "their redemption draws nigh" (Luke xxi. 28). But by the "Sun of righteousness" here we are certainly to understand Jesus Christ, who would undertake to secure the believing remnant, in the day of the general destruction of the Jews, from falling with the rest, and to comfort them in that day of distress and perplexity with his consolations; he directed them that were in Judea to "flee to the mountains" (Matt. xxiv. 16), and they did so, and were all safe and easy in Pella. But it is to be applied more generally, 1. To the coming of Christ in the flesh, to seek and save them that were lost; then the "Sun of righteousness" arose upon this dark world. Christ is the "Light of the world," the true Light, the "great Light" that makes day, and rules the day (John viii. 12) as the sun; he is the "Light of men" (John i. 4); is to men's souls as the sun is to the visible world, which without the sun would be a dungeon; so would mankind be darkness itself without the "light of the glory of God" shining "in the face of Christ." Christ is the Sun that has life in himself, and is the Fountain of light (Ps. xix. 4-6), he is the "Sun of righteousness," for he is himself a righteous Savour. "Righteousness" is both the light and the heat of this Sun, the word of his righteousness is so, it guides, instructs, and quickens; so is the "everlasting righteousness" he has brought in; he is "made of God to us righteousness," he is the "Lord our righteousness," and therefore is fitly called the "Sun of righteousness;" through him we are justified and sanctified, and so are brought to "see light." The Sun of righteousness, in the fulness of time, "arose" upon the world, and with him "light came into the world" (John iii. 19), a "great light" (Matt. iv. 16). In him the "day-spring from on high visited us," to give light to them that sit in darkness (Luke i. 78, 79). Righteousness sometimes signifies "mercy" or "benignity," and it was in Christ that the "tender mercy of our God" visited us. 2. It is applicable to the graces and comforts of the Holy Spirit, brought into the souls of men. Grotius understands it of Christ's giving the Spirit to those that are his, to shine in their hearts, and to be a "Comforter" to them, a "Sun" and a "Shield." Those that are possessed and governed by a holy "fear of God," and a dread of his majesty, shall have his "love" also "shed abroad in their hearts by the Holy Ghost; and then the sun may be said to "arise" there, and to bring forth a "delightful day" and a "fruitful spring" along with it. 3. Christ's second coming will be a glorious and welcome sun-rising to all that "fear his name;" it will be that "morning" of the resurrection, in which the "upright" shall have "dominion" (Ps. xlix. 14). That day which to the wicked will "burn as an oven," will to the righteous be bright as the morning; and it is what they wait for. "more than they that wait for the morning."—*Henry.*

LAST WORDS OF THE OLD TESTAMENT.—Ver. 4-6. "Because the time was come that the Jews should be destitute of prophets till the time of Christ, that they might with more fervent mind desire his coming; the prophet exhorteth them to exercise themselves diligently in studying the law of Moses in the mean season, whereby they might continue in the true religion, and also be armed against all temptations." These verses intimate that the Jews were to expect no more prophets till the forerunner of Christ appeared among them. They were therefore to attend to the law of Moses, and wait the Messiah's coming by the light of that dispensation. At length Elijah would come (that is, John Baptist) to introduce that glorious and terrible day of Christ. And his ministry would tend to turn the hearts of the fathers "with" the children to the Lord, to reconcile their discordant parties, by directing them all to Christ; or restore the degenerate children to the temper of their pious forefathers, that they might be owned as their posterity. And except this change took place, the Lord would come and smite the land with a curse. With this awful sentence the Old Testament concludes. "He sheweth, wherein John Baptist's office should stand—in the turning of men to God, and joining of the father and children in one unity of faith; so that the father shall turn to the religion of his son that is converted to Christ, and the son shall embrace the faith of the the fathers, Abraham, Isaac, and Jacob." John Baptist in many things resembled Elijah, the intrepid, self-denying, and zealous reformer of Israel, in the days of Ahab. He came "in the spirit and power of Elijah," who was considered as the chief of the prophets, after Moses. "The utter destruction of the Jewish nation is here threatened, upon their rejecting the preaching of John Baptist, and refusing to hearken to his testimony concerning the Messias."—(*Loseth.*)—*Scott.*

THE LORDS PRAYER

IN FOURTEEN LANGUAGES

HEBREW

Avīnū
asher bashshāmayim, yithkaddēsh shemēkhā; Tāvō malkuthekha; yehi retsōnekha kevashshāmayim kevā-ārets. Tēn lānū hayōm lekhem khukkēnū. Uselakh lānū eth-khovothēnū ka-asher anakhnū solekhim lekhovēnū. Ve al tevi-ēnū lemassāh, akh hatsilēnū merāā, ki lekhā hammamlākhāh ve haggevūrāh ve hattiph-eretz le-ōlāmim
AMEN!

FRENCH

Notre
Père qui es
aux cieux, ton nom
soit sanctifié; ton règne
vienne; ta volonté soit faite
sur la terre comme au ciel; donne-
nous aujourd'hui notre pain quo-
tidien; pardonne-nous nos péchés;
comme aussi nous pardonnons a
ceux qui nous ont offensés; et ne
nous induis point dans la tenta-
tion; mais délivre-nous du malin;
car a toi appartient la regne,
la puissance, et la gloire
à jamais.
AMEN.

GERMAN

Unser
Vater in
dem Himmel, Dein
Name werde geheiliget.
Dein Reich komme. Dein
Wille geschehe auf Erden wie im
Himmel. Unser taglich Brod gieb
uns heute. Und vergieb uns unere
Schulden, wie wir unsern Schuldi-
gern vergeben. Und fuhre uns
nicht in Versuchung, sondern
erlose uns von dem Uebel. Denn
dein ist das Reich, und die
Kraft und die Herrlichkeit
in Ewig'keit.
AMEN.

SPANISH.

Padre
nuestro que
estas en los cielos,
santificado sea tu nombre.
Venga tu reino; sea hecha tu
voluntad, como en el cielo, asi
tambien en la tierra. Dànos hoy
nuestro pan cotidiano. Y perdon
anos nuestras deudas como tam-
bien nosotros perdonamos á nues-
tros deudores. Y no nos metas en
tentacion, mas libranos de mal;
porque tuyo es el reino y
la potencia, y la gloria
por todos los siglos.
AMEN.

DUTCH

Onze
Vader die
in de Hemelen
zijt, uw naam worde
geheiligd, uw Koningrijk
komme, uw Wille geschiede gelijk
in den hemel zoo ook op de aarde.
Geef ons heden ons dagelijksch
brood, vergeef ons onze schulden.
gelijk ook wij vergeven onzen
schuldenaren, en leid ons niet
in verzoeking, maar verloss ons
van den booze, want uw is
het Koningrijk, de Kracht
en de Heerlijkheid in
de Eeuwigheid.
AMEN.

ITALIAN.

Padre
nostro che sei
ne' cieli, sia santificato
il tuo nome. Il tuo regno
venga. La tua volonta sia fatta
in terra come in cielo Daci oggi il
nostro pane cot diano. E rimettici
i nostri debiti come noi ancora li
rimettiamo a nostri debitori. E
non indurci in tentazione, ma
liberaci dal maligno; perciocchè
tuo è il regno, e la potenza
e la gloria, in
sempiterno.
AMEN.

SWEDISH

Fader
vår som är i
Himmelen! Helliget
warde ditt Namn! Till-
komme ditt Rike; skee din
Wilja så i jordenne som i Him
melen: Gif oss idag vårt dagliga
bröd, och förlät oss vara skulder
sasom och vi förlåta dem som oss
skyldig äro, och leed oss ikke ind i
frestelse, utan fria oss af ondt.
Ty Rike ar ditt och
Kraft ooh Harlighet
i Evighet.
AMEN.

WELSH

Ein Tad,
yr hwn wyt yn y
nefoedd, sancteiddier
dy Enw. Deled dy deyrnas
Gwneler dy ewyllys, megys yn
y nef, felly ar y ddaear hefyd.
Dyro i ni heddywein bara beunyd
diol. A maddeu i ni ein dyledion,
fel y maddeu wn ninnau i'n dyled
wyr. Ac nac arwain ni i brofed
igaeth; eithr gwared ni rhag
drwg. Canys eiddot ti yw
y deyrnas, a'r nerth,
a'r gogoniant, yn
oes oesoedd.
AMEN.

DANISH

Vor
Fader, du
som er i Himmelene!
Helliget vorde dit Navn;
Komme dit Rige; Skee din Villie
som i Himmelene, saa og paa Jor-
den; Giv os i Dag vort daglige
Brød; og forlad os vor Skyld, saa
som vi og forlade vore Skyldnere,
og inleed os ikke i Fristelse, men
frie os fra det Onde; thi
dit er Riget, og Kraf-
ten, og Herligheden
i Evighed.
AMEN.

CHINESE.

Wutang
Fu tsaitien
che, yuen 'rh ming
chiug shing rh tsai wang
lin chi, 'rh chi ping hing yu
ti ju yu tien jen. Tsz, wotang kin
jih jih so yung li ang; mien wo fu
tsai ju wotang mien fu tsai yu
wotangeche ye. Puh yin wotang
tsin yu hwoh, nai kiu wotang chu
hiung ngoh. Kai kwoh che
k'uen che, keih yung
che, kiai shuh 'rh
yu shi shijen.
AMEN.

GREEK

Pater
hemōn, ho
hopūios eisai eis teūs
ouranūus! as hagiasthe tō
onlmá sou. As ēothe hē Basileia
sou, as ginē tō Thelēma sou, kathōti
eis tōn ouranōn, outo kái epánō eis
tēn gēn; tō Psōmion hemōn to kathē
merinōn dōs eis hemās sémeron.
Kái sugchōrēsōn sas tà chréē hemōn,
ōs Kai hemeis sugchōroūmen toūs
Chereōphiletas hemom. Kai me mas
pheres eis peirasmon, all' ekseleuhē-
rōsōn mas apo tou ponērou, diōti sou
einai he Basileia Kai hē dunamis,
kai e docksa, eis tous alōnas.
AMEN.

LATIN

Pater
noster, qui es in
cœlis, sanctificetur
nomen tuum. Adveniat
regnum tuum; fiat voluntas
tua, ut in cœlo, sic etiam in terra. Pa-
nem nostrum quotidianum da nobis
hodie. Et remitte nobis debita nos-
tra, sicut et nos remittimus debi-
toribus nostris. Et ne nos inducas
in tentationem, sed libera nos ab
illo improbo, quia tuum est
regnum, et potentia, et
gloria, in secula.
AMEN.

HINDOSTANI

Ai
hamare
Bap, jo asman
par hai, tere nam ki
tagdas ho. Teri badshahiut
awe. Teri murad jaisi asman
par par zamin par bhi bar awe
Hamare rozine kiroti aj ham ko
bakhsh. Aurjis tarah ham apne
garzdaronko bakhshte hain, tu
apmedain ham ko bakhsh de. Aur
hamen azmaish men na dal, balki
burai se bacha. Kyunki badshahat
arrquadrat aur jalal, hamesha
teri hi'ham.
AMIN.

THE

NEW TESTAMENT

OF

OUR LORD AND SAVIOUR JESUS CHRIST,

TRANSLATED OUT OF

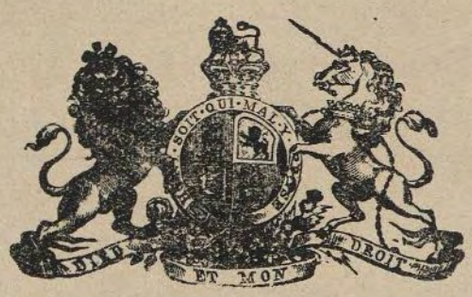
THE ORIGINAL GREEK;

AND WITH

THE FORMER TRANSLATIONS DILIGENTLY COMPARED AND REVISED

By His Majesty's Special Command.

APPOINTED TO BE READ IN CHURCHES.



THE GOSPEL ACCORDING TO
ST MATTHEW.

MATTHEW, MARK, AND LUKE.

The Gospels are the inspired records of the birth, life, actions, character, sufferings, death, resurrection, and ascension of Jesus Christ. Each of the evangelists had a different end in view, and the structure of his Gospel is moulded in unison with his design. The simplicity of those narratives is proof of their inspiration. The portions of Christ's career to be selected, and the light in which to place them, could have been taught them only by the Spirit of God. Uninspired men would have composed larger narratives by far, and allowed notes little of the human element to enter into them; but in these Gospels we have nothing of the author's, no boastings over Christ's goodness, no reflections on the treachery of Judas, no maledictions heaped upon his enemies. The conception of such a character as Christ, so pure, so perfect, without flaw and without excess, is not in man. It is the portraiture of no ideal, but the honest, unvarnished history of Jesus of Nazareth—what He said and what He did, how He felt and how He walked, how He bled and died—without sin, and yet a true man—the Son of Mary, and the Son of God.

The first three Gospels have much in common, but there is no proof that any of the evangelists used the work of the others, or that they took or selected their narrative from some common and original document. Each of them, as we have said, proposed a special end to himself, and wrote his biography with that view. Thus Matthew is different in material from Mark, and both are different from Luke.

The object of MATTHEW was to convince his Jewish countrymen that Jesus of Nazareth was the promised Messiah. Such an end could be gained only by shewing them that the prophecies of their own Scriptures had been fulfilled in him. Therefore, on the conclusion of the more striking statements and sections of his Gospel, he introduces a quotation from the Old Testament—the usual introduction being, "that it might be fulfilled." Thus it is in the earlier chapters, where his birth of a virgin is spoken of—where Bethlehem is stated as the place of his nativity—and where John the Baptist is described as his herald. He taught by parables, for so it had been foretold (xiii. 34, 35); and he wrought a certain class of miracles, for so it had been predicted (viii. 17). Galilee enjoyed his first labours, for so Isaiah had sung (iv. 14); and he rode upon a colt into the city, for so Zechariah had pictured him (xxi. 4, 5). Such is the general aim of the first Gospel—to shew that the ancient prophecies had received a minute and surprising fulfilment in Jesus, and that He is, and must be, the predicted Saviour, of whose advent the nation had been so long warned, and whom they had for ages so ardently expected. To work out such a purpose, it was not necessary to follow the strict order of time, and sayings and actions are occasionally grouped together in some portions. The Gospel was probably written a very few years after the ascension, about the year 38 or 40.

MARK was not one of the twelve, but the old belief of the Church was, that he wrote his Gospel with the sanction of the Apostle Peter, and wrote it probably at Rome. It is in no sense an abridgment of Matthew, as some have thought; for its sections, which correspond to similar ones in Matthew, are fuller, more minute and graphic in structure. The Gospel of Mark deals not in discourses, but in actions—does not portray the preaching so much as the untiring beneficence of Christ. There are some Latin words in it, and several Jewish customs are explained in it.

LUKE, the author of the third Gospel, was probably a proselyte of Antioch. He professes to have made accurate investigation into all the facts which he records, and he speaks of "many" who had taken in hand to write biographies of Christ. The Gospel of Luke is more in the form of a regular biography than the two preceding ones, and its exordium is conceived in classic style. He also narrates many events, and several parables, not found in Matthew and Mark. Its spirit is catholic rather than national, for he exhibits Christ not simply as the Messiah of the Jews, but as the willing Saviour of the world—a feature seen in his genealogy, which is traced not to Abraham, but up to Adam, as also in several of the parables not contained in the other evangelists. The Gospel of Luke was supposed by the early Church to have had the sanction of the Apostle Paul. See under ACTS.—J. E.

CHAPTER I.

1 *The genealogy of Christ.* 18 *His conception and birth.* 21, 23 *His names.*

THE book of the generation of Jesus Christ, the son of David, the son of Abraham.*

2 [a]Abraham begat Isaac, and [b]Isaac begat Jacob, and [c]Jacob begat Judas and his brethren,†

3 And [d]Judas begat Phares and Zara of Thamar, and [e]Phares begat Esrom, and Esrom begat [f]Aram,

4 And Aram begat [g]Aminadab, and Aminadab begat [h]Naasson, and Naasson begat Salmon,

5 And [i]Salmon begat Booz of Rachab, and [k]Booz begat Obed of Ruth, and [l]Obed begat Jesse,

6 And [m]Jesse begat David the king, and David the king begat [n]Solomon of her *that had been the wife* of Urias,

7 And Solomon‡ begat [o]Roboam, and Roboam begat [p]Abia, and Abia begat [q]Asa,

8 And Asa begat [r]Josaphat, and Josaphat begat [s]Joram, and Joram begat [t]Ozias,

9 And Ozias begat [u]Joatham, and Joatham begat [x]Achaz, and Achaz begat [y]Ezekias,

10 And Ezekias begat [z]Manasses, and Manasses begat [a]Amon, and Amon begat [b]Josias,

11 And Josias begat [c]Jechonias and his brethren, about the time they were carried away to Babylon:

12 And after they were brought to Babylon, Jechonias begat Salathiel, [d]and Salathiel begat Zorobabel:

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor,

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob,

16 And Jacob begat Joseph the husband of

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CHAP. I.

* Matthew, being a Jew himself, and writing his gospel for the use of Jews, satisfies them, at the very beginning, as to these two particulars, shewing, in this chapter, his legal descent from David, and, in the next, his birth at Bethlehem.—LIGHTFOOT.

[a] Gen. xxi. 2, 3.
[b] Gen. xxv. 26.
[c] Gen. xxix. 32-35.

† *And his brethren.* — Here the twelve patriarchs are mentioned to shew that all the tribes of Israel, though not returned from the captivity, had an equal interest in the promised blessing.—SLADE.

[d] Gen. xxxviii. 29, 30; xlvi. 12.
[e] Gen. xlvi. 12.
[f] Ruth iv. 19.
[g] Ruth iv. 19, 20.
[h] Num. i. 7; x. 14.
[i] Ruth iv. 21.
[k] Ruth i. 4.
[l] Luke iii. 32.
[m] Ruth iv. 22.
[n] 2 Sam. xii. 24, 25.

‡ *Solomon.* — This evangelist follows not the natural generation, as St Luke doth, but shews how Christ is descended from David, Solomon, and other kings, to be their legitimate successor according to the law.—DIODATI.

[o] 1 Kings xi. 43.
[p] 2 Chr. xii. 16.
[q] 1 Kings xv. 8-23.
[r] 2 Chr. xvii.; xx.
[s] 2 Kings viii. 16.
[t] 2 Kings xv. 1-6.
[u] 2 Chr. xxvi. 21.
[x] Is. vii. 1-13, *Ahaz.*
[y] 2 Kings xvi. 20.
[z] 2 Kings xx. 21.
[a] 2 Kings xxi. 19-26.
[b] 1 Kings xiii. 2.
[c] 2 Kings xxiii. 31-37.
[d] Ezra iii. 2; v. 2.

CHAP. I. GENEALOGY OF JESUS.—Ver. 2-17. Various difficulties have been started in respect of this genealogy; but a few general remarks may suffice to shew them to be comparatively of small consequence. It is evident that the genealogy of Joseph, and not of Mary, is given in these verses. That of Mary is traced back to Adam by St Luke, as will be shewn hereafter. Joseph was supposed by the Jews to be the father of Jesus, and he was his father-in-law; it was therefore proper that his descent from David should be ascertained. Probably this genealogy was copied from the public registers of the nation, which were well known; and this may account for some omissions and variations which are found in it on comparing it with the history of the Old Testament. The other children of Abraham are not mentioned with Isaac, nor is Esau, who was the twin-brother of Jacob, and elder than he; for their descendants were not interested in the covenants of promise. But the children of Judah are mentioned, as their posterity constituted the chosen people of God; and Zara, twin-brother of Phares, is inserted, because part of the tribe of Judah descended from him. The names of four women are found in it, being all remarkable characters; Thamar, of whom, by incest with her father-in-law, the greatest part of the tribe of Judah was descended; Rachab, or Rahab, who seems to have been the same that had been a harlot, and an inhabitant of Jericho, but through faith was preserved from the destruction of that city, for no other woman of that name is mentioned in Scripture; Ruth, the Moabitess; and Bathsheba, who had been the wife of Uriah, with whom David had committed adultery. This might intimate that Christ was made in the likeness of sinful flesh, and came to save the Gentiles and the vilest of sinners. Three kings, the immediate descendants of Athaliah, by Joram, the son of Jehoshaphat—viz., Ahaziah, Joash, and Amaziah—are passed over without notice. Perhaps it was found so in the genealogies; and they that compiled them, aiming to reduce the number of genealogies from David to the captivity to fourteen, as well as that from Abraham to David, thought these descendants of that wicked woman, by an unhallowed fatal marriage, might most properly be omitted. But some think that Matthew was directed to leave them out for similar reasons.—In some manuscripts it is found, "Josiah begat Jehoiakim, and Jehoiakim Jeconias;" and it is certain that Jeconias was *grandson* to Josiah, and the father or grandfather of Salathiel. Nor does it appear that he had any brethren, for his uncle Zedekiah succeeded him, when he was carried to Babylon.—From Jeconiah, who was carried captive, to Joseph the husband of Mary, were also fourteen generations; and at that time the illustrious house of David was so reduced, that its rights, in the line of Solomon, centred in a poor carpenter; at least, he was that descendant whom the Lord chose to stand in the place of a legal father to the promised Messiah, that so this expected Prophet, Priest, and King might spring up "as a tender plant out of a dry ground."—The marginal references contain nearly all the information which can be obtained on the subject of this genealogy.—It is probable that some names are omitted between Salmon and David; and either the marginal addition of Jakim, or Jehoiakim, must be admitted, or Jechoniah, in the twelfth verse, must be considered as the son of Jechoniah mentioned in the eleventh, for otherwise the fourteen generations are not completed.—"Perhaps interpreters might save themselves the trouble of giving a reason of many things contained in this catalogue, by saying, St Matthew here recites it as he found it in the authentic copies of the Jews, who doubtless had preserved some known and approved genealogy of their descent from Abraham, the father of their nation, in whom they so much gloried, and from whose loins they expected the promised Messiah."—(*Whitby.*)—*Scott.*

JESUS—HIS NAME.—Ver. 21. "She shall bring forth a Son;" what he shall be is intimated, 1. In the name that should be given to her Son, "Thou shalt call his name Jesus, a Saviour." Jesus is the same name with Joshua, the termination only being changed for the sake of conforming it to the Greek. Joshua is called *Jesus* (Acts vii. 45; Heb. iv. 8), from the Seventy. There were two of that name under the Old Testament, who were both illustrious types of Christ: Joshua, who was Israel's captain at their first settlement in Canaan; and Joshua, who was their high priest at their second settlement after the captivity (Zech. vi. 11, 12). Christ is our Joshua; both the "Captain of our salvation," and the "High Priest of our profession," and in both our Saviour—a Joshua who comes in the stead of Moses, and does that for us which "the law could

Mary,[§] of whom was born Jesus, who is called Christ.

17 So all the generations, from Abraham to David, *are* fourteen generations; and from David, until the carrying away into Babylon, *are* fourteen generations; and from the carrying away into Babylon unto Christ, *are* fourteen generations.

18 ¶ Now [e]the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together,[‖] she was found with child [f]of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.[¶]

20 But while he thought on these things, behold, [g]the angel of the Lord appeared unto him in a dream, saying, [h]Joseph, thou son of David, fear not to take unto thee Mary thy wife: for [i]that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and [k]thou shalt call his name JESUS;[*] [l]for he shall save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, [m]a virgin shall be with child, and shall bring forth a son, and they shall [n]call his name Emmanuel, which, being interpreted, is, [o]God with us.)

24 Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife;

25 And knew her not till [p]she had brought forth her first-born son: [q]and he called his name JESUS.

CHAPTER II.

1 *The wise men, coming to Christ, worship him.*
13 *Joseph fleeth into Egypt.*

NOW when Jesus was born in [a]Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east[*] to Jerusalem,

2 Saying, Where is he that is [b]born King of the Jews? for we have seen [c]his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.[†]

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§ The betrothed husband of Mary (see ver. 18). The titles of husband and wife are so given in Scripture (Gen. xxix. 21).—BEAUSOBRE.

[e] Luke i. 27, &c.

‖ *Before they came together.*—From the solicitude in the East to ascertain the chastity of females, the husband and wife lived some time after marriage without cohabiting together. The espoused virgin commonly remained at her father's, or with her relations, till the time required to prove her chastity was expired.—LOCHEAD.

[f] Gen. iii. 15.

¶ That is, to give her a bill of divorce privately into her hand or into her bosom, before two witnesses only. This he was minded to do, saith the text, "because he was a just man;" *i.e.*, a strict observer of the rites of his nation.—WHITBY.

[g] Jud. xiii. 3, 8, 9.

[h] Is. vii. 2, 13. Luke ii. 4.

[i] Jer. xxxi. 22.

[k] Luke i. 31; ii. 21.

[*] The name Jesus is the same as Saviour. It is derived from the verb signifying *to save*. In Hebrew it is the same as Joshua. It was a very common name among the Jews, "He shall save." On this account the name was given to him.—BARNES.

[l] Jer. xxiii. 6. Ez. xxxvi. 25-29. Dan. ix. 24. Col. i. 20-23. Heb. vii. 25.

[m] Is. vii. 14.

[n] Is. vii. 14; viii. 8, *Immanuel.*

[o] John i. 14.

[p] Ex. xiii. 2.

[q] Luke ii. 21.

CHAP. II.

[a] Mic. v. 2.

[*] *Wise men from the east.*—Men of wisdom and learning in things natural and divine. They are spoken of in Dan. v. 11, as magicians, astrologers, Chaldeans, soothsayers. The east probably means from Chaldea.—SLADE.

[b] Ps. ii. 6. Is. ix. 6, 7. Zech. ix. 9.

[c] Num. xxiv. 17.

† *And all Jerusalem with him.*—The citizens of Jerusalem had witnessed so many of Herod's cruelties, whenever a competitor was suspected, that they seem to have dreaded new scenes of confusion and bloodshed; and thus were troubled at that event which should have given them the highest satisfaction.—SCOTT.

[d] 2 Chr. xxxvi. 14. Ezra x. 5.

[e] 2 Chr. xxxiv. 13. Ezra vii. 11, 12.

[f] Mal. ii. 7.

[g] Gen. xxiv. 19. Josh. xix. 15.

[h] Gen. xlix. 10. Num. xxiv. 19.

[1] *Feed.*

‡ *Enquired of them diligently—i.e.*, got exact information from them; this is the signification of the word.—SCOTT.

[i] 2 Sam. xvii. 14. 1 Kings xix. 2.

§ *That I may come and worship him.*—His intention, however, was not to worship, but to destroy him.—WHITBY.

[k] Deut. xxxii. 43. Ps. lxvii. 4.

[l] Luke ii. 26-32.

‖ They "worshipped him;" *i.e.*, they prostrated themselves before him, which was and still is the custom in the East. They also offered presents to him; and it is well known that without a present no great man was at that time, or is now, approached.—PORTEOUS.

[2] Or, *offered.*

¶ The providence of God was wonderfully seen in these presents, by their providing for the sustenance of Joseph and Mary and Jesus, in that exile which they were soon after to endure.—POOLE.

[m] Gen. xx. 6, 7. Job xxxiii. 15-17.

[n] x. 23. Rev. xii. 6, 14.

[*] *Flee into Egypt.*—Egypt is situated to the south-west of Judea. It was at this time a Roman province; there were many Jews there, a temple, and synagogues: Joseph would be among his own countrymen, and yet beyond the reach of Herod.—BARNES.

[o] Josh. iii. 13, 17. Dan. iii. 25, 26.

[p] Ex. i. 22; ii. 2, 3.

† *Departed.*—This happened after Mary's purification, for as soon as all the ceremonies of it were ended, they went into Galilee (Luke ii. 39).—DIODATI.

[q] Acts xii. 1, &c.

[r] Gen. xlix. 7.

‡ *And slew all the children*—*i.e.*, all the male children; this is implied in the original.—BARNES.

4 And when he had gathered all [d]the chief priests and [e]scribes of the people together, [f]he demanded of them where Christ should be born.

5 And they said unto him, [g]In Bethlehem of Judea: for thus it is written by the prophet,

6 And thou, Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come [h]a Governor, that shall [1]rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently[‡] what time the star appeared.

8 And he sent them to Bethlehem, and said, [i]Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.[§]

9 ¶ When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 When they saw the star, [k]they rejoiced with exceeding great joy.

11 And when they were come into the house, [l]they saw the young child with Mary his mother, and fell down and worshipped him:[‖] and when they had opened their treasures, they [2]presented unto him gifts;[¶] gold, and frankincense, and myrrh.

12 And being [m]warned of God in a dream that they should not return to Herod, they departed into their own country another way.

13 ¶ And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, [n]Arise, and take the young child and his mother, and flee into Egypt,[*] and be thou there [o]until I bring thee word: [p]for Herod will seek the young child to destroy him.

14 When he arose, he took the young child and his mother by night, and departed[†] into Egypt;

15 And was there [q]until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, [r]and slew all the children[‡] that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the

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not do, in that it was weak." Joshua had been called *Oshea*, but Moses prefixed the first syllable of the *Jehovah*, and so made it *Jehoshua* (Num. xiii. 16), to intimate that the Messiah, who was to bear that name, should be *Jehovah;* he is therefore "able to save to the uttermost," neither is there "salvation in any other." 2. In the reason of that name: "For he shall save his people from their sins," not the nation of the Jews only (he came to "his own," and they "received him not"), but all who were given him by "the Father's choice," and all who have given themselves to him by "their own." He is a King who "protects" his subjects, and, as the Judges of Israel of old, "works salvation" for them. Note, Those whom Christ saves he saves "from their sins;" from the guilt of sin by the "merit of his death;" from the dominion of sin by the "Spirit of his grace." In saving them from sin he saves them from wrath and the curse, and all misery here and hereafter.—*Henry.*

CHAP. II. THE WISE MEN.—Ver. 1. This we are sure of, 1. That they were Gentiles, and not belonging to the commonwealth of Israel. The Jews regarded not Christ, but these Gentiles inquired him out. Note, Many times those who are nearest to the means are furthest from the end (chap. viii. 11, 12). The respect paid to Christ by these Gentiles was a happy presage and specimen of what would follow, when those who were "afar off" should be "made nigh by Christ." 2. That they were *scholars:* they dealt in arts, curious arts. Good scholars should be good Christians, and *then* they complete their *learning* when they "learn Christ." 3. That they were "men of the east," who were noted for their *soothsaying* (Is. ii. 6). Arabia is called the land of "the east" (Gen. xxv. 6), and the *Arabians* are called "Men of the east" (Jud. vi. 3). The presents they brought were the products of that country; the Arabians had done homage to David and Solomon as types of Christ. Jethro and Job were of that country. More than this we have not to say of them. The traditions of the Romish Church are frivolous—that they were in number three (though one of the ancients says that they were fourteen), that they were kings, and that they lie buried in Cologne, thence called the *three kings of Cologne;* we covet not to be wise above what is written.

THE STAR.—Ver. 2. The wise men in their country, which was in the "east," had seen an "extraordinary star," such as they had not seen before, which they took to be an indication of an extraordinary person born in the land of "Judea," over which land this star was seen to hover, in the nature of a comet or a meteor rather, in the lower regions of the air. This differed so much from anything that was common, that they concluded it to signify something uncommon. Note, Extraordinary appearances or God in the creatures should put us upon inquiring after his mind and will therein. Christ foretold "signs in the heavens." The birth of Christ was notified to the Jewish shepherds by "an angel," to the Gentile philosophers by a "star;" to whom God spake in their own language, and in the way they were best acquainted with. Some think that that very light which the shepherds saw shining round about them the night after Christ was born, was the very same which, to the wise men who lived at such a distance, appeared as a star; which we cannot easily admit, because the star they had seen in the "east" they saw a great while after, leading them to the house where Christ lay; it was a candle set up on purpose to guide them to Christ. Some think this star put them in mind of Balaam's prophecy, that a star should come out of Jacob, pointing at a "sceptre," that shall "rise out of Israel" (Numb. xxiv. 17).—*Henry.*

MASSACRE OF THE CHILDREN IN BETHLEHEM.—Ver. 16-18. Herod, after waiting for some time, found that the wise men did not return to him; and he supposed their conduct to arise from suspicion or contempt, and deemed himself greatly affronted by it. Thus his jealousy, disappointment, and indignation, concurred in working him up to a degree of rage which bordered on madness; and determining to make sure, as he thought, of the destruction of his hated competitor, he sent forth, as it is probable, some of the soldiers that composed his guard, and slew all the male children that were found in Bethlehem and the dependent villages, which were under two years of age; taking large measure enough, but having respect to the time at which the wise men informed him they had first seen the star. Thus the date of Christ's birth was publicly marked, and all others, that could pretend to be the Messiah, as born at Bethlehem about the same time, were cut off. This event formed another accomplishment of the



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time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet,§ saying,

18 In [a]Rama was there a voice heard, lamentation, and weeping, and great mourning, [t]Rachel weeping *for* her children, and would not be comforted, because they are not.

19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: [u]for they are dead which sought the young child's life.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign‖ in Judea in the room of his father Herod, [x]he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

23 And he came and dwelt in a city called [y]Nazareth: that it might be fulfilled which was spoken by the prophets, [z]He shall be called a Nazarene.

CHAPTER III.

John preacheth. 4 *His apparel, meat, and baptism.* 7 *He reprehendeth the Pharisees,* 13 *and baptizeth Christ in Jordan.*

IN [a]those days came [b]John the Baptist, [c]preaching in [d]the wilderness* of Judea,

2 And saying, [e]Repent ye: [f]for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, §Prepare ye the way of the Lord, make his paths straight.

4 And the same John had [h]his raiment of camel's hair, and a leathern girdle about his loins; and [i]his meat was locusts† and wild honey.

5 ¶ Then went out to him Jerusalem, and all Judea, and all the region round about Jordan,

6 And [k]were baptized‡ of him in Jordan, confessing their sins.

7 ¶ But when he saw many of [l]the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore [m]fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to *our* father:§ for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit [n]is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: [o]but he that cometh after me is mightier than I, [p]whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

12 Whose [q]fan *is* in his hand, and [r]he will throughly purge his floor, [s]and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

13 ¶ Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him,‖ saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering, said unto him, Suffer *it to be so* now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, [t]and he saw the Spirit of God descending like a dove, and lighting upon him:

17 And lo a voice from heaven, saying, [u]This is my beloved Son, in whom I am well pleased.¶

CHAPTER IV.

1 *Christ fasteth, is tempted, and overcometh.* 17 *He beginneth to preach, and calleth some to be his disciples.*

THEN [a]was Jesus led up of the Spirit into the wilderness, [b]to be tempted of the devil.

2 And when he had [c]fasted forty days* and forty nights, he was afterward an hungered.

3 And when the tempter came to him, he said, [d]If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written,

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§ Then was fulfilled again and more literally, the prophecy of Jeremiah.—OWEN.

[a] Jer. xxxi. 15, *Ramah.*

[t] Gen. xxxv. 16-20.

[u] Ex. iv. 19. 1 Kings xi. 21, 40.

‖ Being declared king by the will of his father Herod, but afterwards Augustus brought him to an inferior title of ethnarch, or governor of the nation, and took away half his kingdom from him.—DIODATI.

[x] Gen. xix. 17 21. 1 Sam. xvi. 2.

[y] John xviii. 5, 7; xix. 19.

[z] Ps. lxix. 9, 10. Is. liii. 1.

CHAP. III.

[a] Luke iii. 1, 2.

[b] Mark i. 4.

[c] Is. xl. 3-6.

[d] Luke vii. 24.

* *In the wilderness* — mentioned Jud. i. 16, and Ps. lxiii., title. It lay east from Jerusalem along the Jordan and the Dead Sea. Not a region uninhabited, but woody, mountainous, and thinly inhabited. Something synonymous with "highlands."—CAMPBELL.

[e] Luke xiii. 3, 5.

[f] Luke vi. 20.

[g] Is. lvii. 14, 15.

[h] 2 Kings i. 8.

[i] xi. 18. Lev. xi. 22.

† Locusts and grasshoppers are among the things allowed by the law to be eaten (Lev. xi. 22), and are at this day eaten in Asia by the poorer sort of people.—CAMPBELL.

[k] Mark i. 8, 9.

‡ Baptism was a symbol of purification among the Jews and other ancient nations. It was especially required of heathen proselytes to the Jewish religion. This ancient rite, therefore, was with great propriety renewed to the Jews themselves, preparatory to the new covenant of the gospel, analogous to the former of the law.—HALES.

[l] Mark vii. 3-5.

[m] Gal. v. 22, 23. Eph. v. 9.

§ The Jews prided themselves on being the children of Abraham, and thought themselves sure, on that account, of the blessings of God. The Baptist assures them that such an honour would stand them in no stead, unless they shewed themselves worthy of the privileges of their birth; and unless, like Abraham, they trusted in God, and manifested that trust by an obedience to his will.—SLADE.

[n] Ps. lxxx. 15, 16. Is. v. 2-7.

[o] Luke i. 17. John i. 15.

[p] Mark i. 7. Luke vii. 6, 7.

[q] Is. xli. 16. Jer. iv. 11.

[r] Mal. iii. 2, 3; iv. 1. John xv. 2.

[s] xiii. 30, 43.

A.D. 27.

‖ *John forbade him*—refused him. *I have need.*—It is more fit that *I* should be baptized with *thy* baptism, the Holy Ghost, than that thou shouldest be baptized in water by me. I am a sinner, and unworthy to administer this to the Messiah.—BARNES.

[t] Is. xi. 2. John i. 31-34.

[u] Mark i. 11. Luke iii. 22.

¶ Here we have three Persons most clearly distinguished—God the Holy Ghost visibly descended; Christ, on whom he descended, was praying among the people; and, as these two in their bodily shapes could not but be seen, so the third Person, who was not seen, was yet distinctly heard, saying, "This is my beloved Son," &c.—HOWELL.

CHAP. IV.

[a] Mark i. 12, 13. Luke iv. 1, &c.

[b] Gen. iii. 15.

[c] Ex. xxiv. 18. 1 Kings xix. 8.

* As Moses and Elijah, the two great prophets under the law, had done.—CLARKE.

[d] Luke iv. 3, 9.

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prophecy of Jeremiah, which we have already considered. Rachel, who lay buried betwixt Rama and Bethlehem, might be poetically represented on this occasion to weep inconsolably for the slaughter of her children. Doubtless, many of the descendants of Joseph and Benjamin were murdered, as well as those of Judah, in this massacre. It may be observed that the Evangelist does not say "that it might be fulfilled," but "then was fulfilled;" for which an apt accommodation may suffice. Imagination can better conceive than the pen can describe the horrors of such a brutal scene, and the anguish of the tender mothers over their infant offspring, torn from their arms, and butchered before their eyes. It is, doubtless, almost impossible to conceive of any wickedness more completely diabolical.—*Scott.*

CHAP. III. JOHN THE BAPTIST.—Ver 1. Some think that John entered on his public ministry about his thirtieth year; but others, who assign a longer time to his ministry before the baptism of Christ, must conclude that he began to preach at an earlier age, as Christ, who was only six months younger, was baptized when thirty years old. John had spent his youth in retirement, and doubtless in contemplation, and such devout exercises as were suited to prepare him for his extraordinary work; he had attained an uncommon degree of deadness to the world, of holy fortitude, zeal, humility, and devotedness to God, and of every grace and gift which could qualify him for usefulness; and his mortified spirit and conduct were peculiarly suited to that severe ministry of the law, and that work of humiliation and reformation by which he was to prepare the Jews for receiving their expected Messiah. But as he was a priest, and the son of so distinguished a person as Zacharias—as his birth had been so miraculous and greatly noticed, and himself so very excellent and remarkable a person—so he could not be very obscure in his retirement. Probably his reputation was considerable before he entered on his public work, which might conduce to the exceeding popularity of his ministry. He was called the Baptist, or the *Baptizer*, because he admitted the Jews into the number of his disciples by the external rite of baptism, as a sign or profession of repentance. He did not go up to Jerusalem, but opened his ministry in the wilderness, or the least populous part of the country. He came preaching, or as a herald proclaiming the near approach of the Messiah, their expected king.—"By 'those days' is meant, at that time when Jesus remained as yet an inhabitant of Nazareth."—(*Beza.*)—*Scott.*

JOHN'S BAPTISM.—Ver. 6. Those that received his doctrine, and submitted to his discipline, were baptized of him in Jordan, thereby professing their repentance, and their belief that the kingdom of the Messiah was at hand. 1. They testified their repentance by "confessing their sins:" a general confession, it is probable, they made to John, that they were sinners, that they were polluted by sin, and needed cleansing; but to God they made a confession of particular sins, for he is the party offended. The Jews had been taught to justify themselves; but John teacheth them to accuse themselves, and not to rest, as they used to do, in the general confession of sin, made for all Israel once a year upon the day of atonement, but to make a particular acknowledgment, every one of the plague of his own heart. Note, A penitent confession of sin is required, in order to peace and pardon; and those only are ready to receive Jesus Christ as their righteousness, who are brought with sorrow and shame to own their guilt (1 John i. 8). 2. The benefits of the "kingdom of heaven" now "at hand," were thereupon sealed to them by baptism. He washed them with water in token of this, that from all their iniquities God would cleanse them. It was usual with the Jews to baptize those whom they admitted proselytes to their religion, especially those who were only proselytes of the gate, and were not circumcised as the proselytes of righteousness were. Some think it was likewise a custom for persons of eminent religion, that set up for leaders, by baptism to admit pupils and disciples. Christ's question concerning John's baptism—Was it "from heaven" or "of men"?—implied that there were baptisms of men who pretended not to a Divine mission: with this usage John complied, but his was from heaven, and was distinguished from all others with this character—it was the "baptism of repentance" (Acts xix. 4). All Israel were baptized into Moses (1 Cor. x. 2). The ceremonial law consisted in divers washings or baptisms (Heb. ix. 10); but John's baptism refers to the remedial law, the law of repentance and faith. He is said to baptize them in Jordan, that river which was famous for Israel's passage through it, and Naaman's cure; yet it is probable John did not baptize in that river at first, but afterwards, when the people that came to his baptism were numerous, he removed to Jordan. By baptism he obliged them to live a holy life, according to the profession they took upon themselves. Note, Confession of sin must always be accompanied with holy resolutions, in the strength of Divine grace, not to return to it again.

DESCENT OF THE SPIRIT ON JESUS AT HIS BAPTISM.—Ver. 16. He "descended on him like a dove:" whether it was a real living dove, or, as was usual in visions, the representation or similitude of a dove, is uncertain. If there must be a bodily shape (Luke iii. 22), it must not be that of a man—for the being seen "in fashion as a man" was

[o]Man shall not live by bread alone,[†] but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple,

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written,[‡] [f]He shall give his angels charge concerning thee; and in *their* hands they shall bear thee up, [g]lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, [h]Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence,[§] [i]Satan: for it is written, [k]Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

12 ¶ Now, when Jesus had heard that John was [l]cast into prison, he departed into Galilee;

13 And [l]leaving Nazareth, he came and dwelt in [m]Capernaum, which is upon the sea-coast, in the borders of [n]Zabulon and [o]Nephthalim:

14 That [p]it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, [q]Galilee of the Gentiles;[‖]

16 The people [r]which sat in darkness saw great light; and to them which sat in the region [s]and shadow of death light is sprung up.

17 ¶ From that time Jesus began to preach, and to say, Repent: for the [t]kingdom of heaven is at hand.

18 ¶ And Jesus, walking by the [u]sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

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[o] Deut. viii. 3.

[†] *Man shall not live by bread alone*—i.e., the preservation of our life does not depend so much on food or other ordinary means, but that God can sustain it without that.—MARTIN.

[‡] The tempter, perceiving that Christ relied on the authority of Scripture, now enforces his temptation with Scripture, misapplied and misunderstood. In answer to this, our Saviour exposes his misapplication of Scripture, by another text which forbids a presumptuous trial of God's protection.—SHERLOCK.

[f] Ps. xci. 11, 12.

[g] Job i. 10; v. 23. Ps. xxxiv. 7, 20.

[h] Ex. xvii. 2, 7. Deut. vi. 16.

[§] *Get thee hence.*—These temptations, and this one especially, our Saviour met with a decided rebuke. This was a bolder attack than any which had been offered. Others had been but an address to his necessities, and an offer of the protection of God in great danger; in both cases plausible, and in neither a direct violation of the law of God. Here was a higher attempt, a more decided and deadly thrust at the piety of the Saviour. It was a proposition that the Son of God should *worship* the devil, instead of honouring and adoring him who made heaven and earth; that he should bow down before the Prince of wickedness, and give him homage. *It is written*—in Deut. vi. 13. Satan asked him to worship him. This was expressly forbidden; and Jesus therefore drove him from his presence.—BARNES.

[i] Job i. 6, 12; ii. 1, Ps. cix. 6.

[k] Deut. vi. 13, 14. Josh. xxiv. 14.

[l] *Delivered up.*

[l] Luke iv. 30, 31.

[m] Mark i. 21.

[n] Josh. xix. 10-16. *Zebulun.*

[o] Josh. xix. 32-39, *Naphtali.*

[p] Luke xxii. 37.

[q] Josh. xx. 7. 1 Kings ix. 11.

[‖] *Galilee of the Gentiles.*—This northern part of Galilee was so called, either on account of its being extremely populous, or from its being inhabited by Gentiles as well as Jews.—WELLS.

[r] Ps. cvii. 10-14. Is. xlii. 7.

[s] Job iii. 5.

[t] xiii.11,19; xxv.1.

[u] Deut. iii. 17, *Chinnereth.*

19 And he saith unto them, Follow me, and [x]I will make you fishers of men.

20 And [y]they straightway left *their* nets, and followed him.

21 And going on from thence, he saw [z]other two brethren, James *the son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

23 ¶ And Jesus went about all Galilee, [a]teaching in their synagogues, and preaching [b]the gospel of the kingdom, and healing all manner of sickness, and all manner of disease, among the people.

24 And his fame went throughout all Syria: and they brought unto him [c]all sick people that were taken with divers diseases and torments, and those which were [d]possessed with devils, and those which were [e]lunatick, and [f]those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and *from* [g]Decapolis,[¶] and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan.

[x] Mark i. 17, 18.

[y] Mark x. 28-31.

[z] Mark i. 19.

[a] Ps. lxxiv. 8.

[b] Mark i. 14.

[c] viii. 14, 15.

[d] Mark v. 2-18. Acts x. 38.

[e] xvii. 15.

[f] viii. 6, 13; ix. 2-8.

[g] Mark v. 20.

[¶] *Decapolis.*—This was a small country situated between Syria and Galilee of the Gentiles (ver.15), in which there were in all but ten cities; whence it was called by the name of Decapolis, which signifies ten cities, and of which the ancient and celebrated town of Damascus was the capital.—MARTIN.

CHAPTER V.

3 Who are blessed. 14 The apostles are a light to the world. The law expounded.

AND seeing the multitudes, he went up into a mountain; and when he was set,[*] his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: [a]for theirs is the kingdom of heaven.

4 Blessed *are* [b]they that mourn: for they shall be comforted.

5 Blessed *are* [c]the meek: for they shall inherit the earth.

6 Blessed *are* [d]they which do hunger and thirst after righteousness:[†] for they shall be filled.

CHAP. V.

[*] It was the manner of the Jewish doctors to sit down when they taught (Luke iv. 16-20).—WHITBY.

[a] Mark x. 14. Jam. ii. 5.

[b] Ps. vi. 1-9. Is. xxv. 8.

[c] Num. xii. 3. Is. xi. 4.

[d] Ps. xlii. 1, 2.

[†] Those that are perishing for want of righteousness; that feel that they are lost sinners, and strongly desire to be holy, shall be filled. Never was there a desire to be *holy*, which God was not willing to gratify. And the gospel of Christ has made provision to satisfy all who truly desire to be holy—BARNES.

peculiar to the Second Person; none, therefore, was more fit than the shape of one of the fowls of heaven (heaven being now opened), and of all fowl none was so significant as the dove. The Spirit of Christ is a dove-like Spirit; not like "a silly dove, without heart" (Hos. vii. 11), but like an innocent dove without gall. "The Spirit descended," not in the shape of an eagle, which is, though a royal bird, yet a bird of prey, but "in the shape of a dove," than which no creature is more harmless and inoffensive. Such was the Spirit of Christ: "he shall not strive, nor cry;" such must Christians be, "harmless as doves."—*Henry.*

CHAP. IV. TEMPTATION OF JESUS.—Ver. 1, 2. After the glorious things recorded in the close of the foregoing chapter, we might have expected that Jesus would have been openly acknowledged as the Messiah by the whole Jewish nation; but a very different scene here opens to our view. Immediately after the descent of the Holy Spirit upon him, "he was led up by the Spirit into the wilderness, to be tempted of the devil." He might be disposed for retirement, in order to pour out his soul in prayer and praise, and by fasting and holy exercises to prepare for his most arduous work; yet was he especially led forth to the conflict with the devil, the false accuser, the adversary of God and man. Many expositors think that this took place in a desert near Jordan, within the promised land: and tradition favours the opinion; yet it is more probable that it was in the wilderness of Sinai, where Moses, and after him Elijah, fasted forty days and nights. Christ went forth to be tempted—as our surety, our champion, our David, he went to meet that great "Goliath, who had so long defied the armies of the living God," and had never found one able wholly to prevail against him; and in his success the interests of all his people were involved. Satan assaulted the first Adam in paradise, and prevailed with him to eat the forbidden fruit, when he might, without offence, have regaled his appetite with rich variety; but the second Adam met the enemy in a howling wilderness, and thus gave him his full advantage; and he was pleased to sustain by miracle an entire fast of forty days and nights, that nothing might interrupt the interesting conflict. Satan could not but know that this was "the Holy One of God," and for what end he came into the world; but from that furious enmity with which he constantly opposes the purposes of God, though always baffled, he was desirous of assaulting him. Perhaps he had some presumptuous expectation of success: he knew that, as man, Jesus was like unto us in all things, except sin; and if he could gain the least advantage, the whole plan of redemption would be frustrated. As he had therefore put it into the heart of Herod to attempt murdering Jesus in his infancy, so he now attempted to draw him into sin; and if he could not do this, yet he should have the hellish pleasure of giving him uneasiness. For "he suffered, being tempted:" in proportion to his perfect holiness, his feelings would be the more distressing by the detestable suggestions of the enemy.—*Scott.*

CHRIST'S EARLY MINISTRY.—Ver. 23-25. See here, what an industrious preacher Christ was: he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom." Observe, 1. *What* Christ preached—"the gospel of the kingdom." "The kingdom of heaven," that is, of grace and glory, is emphatically *the kingdom, the kingdom* that was now to come; the kingdom which shall survive, as it doth surpass, all the kingdoms of the earth. *The gospel* is the charter of that kingdom, containing the King's coronation oath, by which he has graciously obliged himself to pardon, protect, and save the subjects of that kingdom; it contains also their oath of allegiance, by which they oblige themselves to observe his statutes and seek his honour: this is "the gospel of the kingdom." 2. *Where* he preached—"in the synagogues;" not there only, but there chiefly, because those were "the places of concourse," where "Wisdom" was to "lift up her voice" (Prov. i. 21); because they were "places of concourse" for religious worship, and there, it was to be hoped, the minds of the people would be prepared to receive "the gospel;" and there the Scriptures of the Old Testament were read, the exposition of which would easily introduce "the gospel of the kingdom." 3. *What pains he took* in preaching: he "went about all Galilee teaching." He might have issued out a proclamation to summon all to come to him; but, to shew his humility, and the condescensions of his grace, he goes to them: for he "waits to be gracious," and comes "to seek and save." Josephus says, there were above two hundred cities and towns in Galilee, and all, or most of them, Christ visited. He "went about doing good." Never was there such an itinerant preacher, such an indefatigable one, as Christ was: he went from town to town, to beseech poor sinners to be reconciled to God. This is an example to ministers, to lay themselves out to do good, and to "be instant," and constant, "in season and out of season," to preach the word. 4. What a powerful physician Christ was: he "went about" not only *teaching*, but *healing*, and both with his word, that he might magnify that above all his name. "He sent his word and healed them." Now observe, What diseases he cured—all without exception. He "healed all manner of sickness, and all manner of disease." There are diseases which are called *the reproach of physicians*, being obstinate to all the methods they can prescribe; but even those were the glory of this Physician, for "he healed them" all, however inveterate. His word was the true *panpharmacon—all-heal.*—*Henry.*

CHAP. V. THE SERMON ON THE MOUNT.—Ver. 1. We have here a general account of this sermon. 1. *The Preacher* was our Lord Jesus, the Prince of preachers, the great Prophet of his Church, who "came into the world," to be "the Light of the world." The prophets and John had "done virtuously" in preaching, "but" Christ "excelled them all." He is the Eternal Wisdom, "that lay in the bosom of the Father, before all worlds," and perfectly knew his will (John i. 18); and he is the Eternal Word, by whom he "has in these last days spoken to us." The many miraculous cures wrought by Christ in Galilee, which we read of in the close of the foregoing chapter, were intended to make way for this sermon, and to dispose people to receive

A.D. 31—A.D. 31.

7 Blessed *are* [e]the merciful: for they shall obtain mercy.

8 Blessed *are* [f]the pure in heart: for they shall see God.

9 Blessed *are* [g]the peace-makers: for they shall be called the children of God.

10 Blessed *are* [h]they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.

11 Blessed are ye, [i]when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely for my sake.

12 Rejoice, and be exceeding glad; for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶ Ye are [k]the salt of the earth:‡ but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are [l]the light of the world. [m]A city that is set on a hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, [n]and glorify your Father which is in heaven.

17 ¶ Think not that I am come [o]to destroy the law§ or the prophets: I am not come to destroy, [p]but to fulfil.

18 For verily I say unto you, [q]Till heaven and earth pass, one jot or one tittle‖ shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of [r]these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called [s]great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall [t]exceed *the righteousness*¶ of the scribes and Pharisees, [u]ye shall in no case enter into the kingdom of heaven.

21 ¶ Ye have heard that it was said [1]by them of old time, [x]Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:*

[e] Prov. xi. 17.
[f] Ex. xxxvi. 25-27.
[g] Acts vii. 26.
[h] Mark x. 30.
[i] Luke vii. 33, 34.
[k] Lev. ii. 13.
‡ *Salt of the earth.*—The meaning of this metaphor seems to be, ye are appointed to purge the world by the savour of your good conversation from the corruption in which it lies, but if you yourselves become corrupt, you can expect nothing but to be rejected by me.—SLADE.
[l] John v. 35. Rom. ii. 19.
[m] Rev. xxi. 14, &c.
[n] John xv. 8.
[o] Luke xvi. 17.
§ Our Saviour was just entering on his work. It was important for him to state what he came to do. By his setting up to be a teacher in opposition to the scribes and Pharisees, some might charge him with an intention to destroy their law and abolish the customs of the nation. He therefore told them that he did not come for that end, but really to fulfil or accomplish what was in the law and the prophets.—BARNES.
[p] Rom. viii. 4.
[q] Rev. xx. 11.
‖ Alluding probably to the little strokes or dashes, by which the difference was made, in Hebrew and Syriac writing, between letters almost alike.—LIGHTFOOT.
[r] Luke xi. 42.
[s] Luke i. 15.
[t] 2 Cor. v. 17.
¶ *The righteousness*—which was all set upon vain ceremonies, arbitrary disciplines, false shows, and dead works, without God's spirit. *Enter*—viz., you shall not be true members of my spiritual kingdom which I have established in my Church, nor attain to the kingdom of heavenly glory.—DIODATI.
[u] Rev. xxi. 27.
[1] *To them.*
[x] Deut. v. 17.
* The paraphrase is, Whosoever shall unlawfully kill another shall be obnoxious to the judgment, and be capitally punished in the common courts of judicature. But I say unto you, that it was the design of God in this precept, to prohibit extravagant passions and abusive language, as well as the most fatal effects of them in destroying the lives of each other; so that whosoever shall, without just cause, be angry with his brother, so as secretly to wish him evil, shall be obnoxious to the judgment, or shall be liable to a worse punishment from God than any that your common courts of judicature can inflict.—DODDRIDGE.

[y] 1 Sam. xx. 30.
[2] *Vain fellow.*
† A stronger expression than Raca; the original importing wicked or reprobate.—LIGHTFOOT.
[z] Gen. l. 15. Lev. vi. 2-6. Lam. iii. 20.
[a] 1 Cor. xi. 28.
[b] Ps. xxxii. 6. Is. lv. 6, 7.
[c] Luke xii. 59; xvi. 26. 2 Thes. i. 9.
[d] Ex. xx. 14. Lev. xx. 10.
[e] Ex. xx. 17.
[f] Mark ix. 43-48.
[3] *Do cause thee to offend.*
‡ Every one must understand that the eye to be plucked out, is the eye of concupiscence; that the hand to be cut off, is the hand of violence and vengeance; *i.e.*, these passions are to be checked and subdued, let the conflict cost what it may.—BP. PORTEOUS.
[g] Rom. viii. 13.
[h] Prov. v. 8-14.
[i] Ex. xx. 7. Ps. l. 14; lxxvi. 11.
§ Christ here proceeds to correct another false interpretation of the law. The law respecting oaths is found in Lev. xix. 12; and Deut. xxiii. 22. By those laws, men were forbid to perjure themselves, or to forswear, *i.e.*, swear falsely. *Perform unto the Lord.*—Perform literally, really, and religiously, what is promised in an oath. *Thine oaths.*—An oath is a solemn affirmation, or declaration, made with an appeal to God for the truth of what is affirmed, and imprecating his vengeance, and renouncing his favour, if what is affirmed is false. A false oath is called perjury; or, as in this place, forswearing.—BARNES.

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and [y]whosoever shall say to his brother, [2]Raca, shall be in danger of the council; but whosoever shall say, Thou fool,† shall be in danger of hell fire.

23 Therefore, if thou bring thy gift to the altar, and there [z]rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, [a]and then come and offer thy gift.

25 Agree with thine adversary quickly, [b]whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, [c]Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶ Ye have heard that it was said by them of old time, [d]Thou shalt not commit adultery:

28 But I say unto you, [e]That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart.

29 And [f]if thy right eye [3]offend thee,‡ [g]pluck it out, and cast *it* from thee: [h]for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 And if thy right hand offend thee, cut it off, and cast *it* from thee; for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

31 It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶ Again, ye have heard that it hath been said by them of old time, [i]Thou shalt not forswear thyself,§ but shalt perform unto the Lord thine oaths:

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instructions from one in whom there appeared so much of a Divine power and goodness; and, probably, this sermon was the summary, or rehearsal, of what he had preached up and down in the synagogues of Galilee. His text was, "Repent, for the kingdom of heaven is at hand." This is a sermon on the former part of that text, shewing what it is to *repent:* it is to reform, both in judgment and practice; and he here tells us wherein, in answer to that question (Mal. iii. 7), "Wherein shall we return?" He afterwards preached upon the latter part of the text, when in divers parables he shewed what the kingdom of heaven is like (chap. xiii.) 2. *The place* was a mountain in Galilee. As in other things, so in this, our Lord Jesus was but ill accommodated; he had no convenient place to preach in, any more than "to lay his head" on. While the scribes and Pharisees had Moses' chair to sit in, with all possible ease, honour, and state, and there corrupted the law; our Lord Jesus, the great Teacher of truth, is driven out to the desert, and finds no better pulpit than *a mountain* can afford; and not one of the *holy mountains* neither, not one of "the mountains of Zion," but a common *mountain;* by which Christ would intimate that there is no such distinguishing holiness in places now, under the gospel, as there was under the law, but that it is "the will of God that men should pray" and preach *everywhere*, anywhere, provided it be decent and convenient. Christ preached this sermon, which was an exposition of the law, upon *a mountain*, because upon *a mountain* the law was given; and this was also a solemn promulgation of the Christian law. But observe the difference: when *the law was given* the Lord *came down* upon the *mountain;* now the Lord *went up:* then, he spake *in thunder and lightning;* now, *in a still small voice;* then, the people were ordered to keep their distance; now, they are invited to draw near—a blessed change! If God's grace and goodness are (as certainly they are) his glory, then the glory of the gospel is the glory that excels, for "grace and truth came by Jesus Christ" (2 Cor. iii. 7; Heb. xii. 18, &c.) 3. *The auditors* were *his disciples*, who "came unto him;" came at his call, as appears by comparing Mark iii. 13; Luke vi. 13. To them he directed his speech, because they followed him for love and learning, while others attended him only for cures. *He taught them*, because they were willing to be *taught* ("the meek will he teach his way"); because they would *understand* what he taught, which to others was foolishness; and because they were to teach others; and it was therefore requisite that they should have a clear and distinct knowledge of these things themselves. The duties prescribed in this sermon were to be conscientiously performed by all those that would "enter into that kingdom of heaven" which they were sent to set up, with hope to have the benefit of it. 4. *The solemnity* of his sermon is intimated in that word, "when he was set." Christ preached many times occasionally, and by interlocutory discourses; but this was a set sermon, καθισαντος αυτου, when he had placed himself so as to be best heard. He sat down as a Judge or Lawgiver. It intimates with what sedateness and composure of mind the things of God should be spoken and heard. *He sat*, that "the Scriptures might be fulfilled" (Mal. iii. 3), "he shall sit as a refiner," to purge away the dross, the corrupt doctrines of the sons of Levi. "He sat as in the throne, judging right" (Ps. ix. 4); for "the word he spake shall judge us." That phrase, "he opened his mouth," is only a Hebrew periphrasis of speaking (as Job iii. 1). Yet some think it intimates the solemnity of this discourse; the congregation being large, he raised his voice, and spake louder than usual. He had spoken long "by his servants the prophets," and "opened their mouths" (Ezek. iii. 27; xxiv. 27; xxxiii. 22); but now "he opened his" own, and spake with freedom, "as one having authority."—*Henry.*

THE BEATITUDES.—Ver. 3-11. Expositors generally observe, that these beatitudes, as they are called, were calculated to rectify the mistaken notions and expectations of the Jews, respecting the Messiah's kingdom; but as all their prejudices originated from those corrupt propensities, which were common to them with other men, so these maxims of heavenly wisdom are equally adapted to remove our false notions of excellency, honour, and felicity. All men seek happiness; but none, except those who are taught by the Spirit of God, according to his word, know in what it consists, or how it may be obtained and enjoyed. The beatitudes may therefore be considered as the Christian paradoxes; for they place happiness in such dispositions and circumstances, as men generally deem incompatible with it. All the declarations of Scripture, shewing who are blessed or happy, have reference to our state and character as sinners; but some point out those privileges by which we become entitled to happiness (Ps. xxxii. 1), and others those dispositions, or that conduct, which are conducive to the enjoyment of it. Such short aphorisms require peculiar care in explaining them; and they commonly admit of limitations, according to other parts of Scripture. In general, it may be observed, that the beatitudes do not refer to *natural* dispositions, that may bear some resemblance to those intended; but to *holy* dispositions, produced by Divine grace rectifying the obliquities of fallen nature; and that where one of them *really* exists, all the others do, though perhaps not equally prominent.—*Scott.*

PERFECTION.—Ver. 48. Our Saviour concludes this subject with this exhortation,

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34 But I say unto you, [k]Swear not at all: neither by [l]heaven; for it is God's throne:‖

35 Nor by [m]the earth;¶ for it is his footstool: neither by Jerusalem; for it is [n]the city of the great King.

36 Neither [o]shalt thou swear by thy head,* [p]because thou canst not make one hair white or black.

37 But [q]let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these [r]cometh of evil.†

38 ¶ Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:‡

39 But I say unto you, [s]That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.§

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also.

41 And whosoever shall compel thee to go a mile, go with him twain.‖

42 Give [t]to him that asketh thee; and from him that would borrow of thee turn not thou away.

43 ¶ Ye have heard that it hath been said, [u]Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That [x]ye may be the children of your Father which is in heaven: [y]for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the [z]publicans the same?

47 And if ye salute your brethren only, [a]what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, [b]even as your Father which is in heaven is perfect.

CHAPTER VI.

1 *Of alms,* 5 *prayer,* 14 *forgiveness,* 16 *fasting,* 19 *our treasure,* 25 *and against worldly care.*

TAKE heed that ye do not your [1]alms before men,* to be seen of them; otherwise ye have no reward [2]of [a]your Father which is in heaven.

2 Therefore, [b]when thou doest *thine* alms, [3]do not sound a trumpet before thee, as the hypocrites do [c]in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, [d]let not thy left hand know what thy right hand doeth;†

4 That thine alms may be in secret: and thy Father, which seeth in secret, himself shall reward thee openly.

5 ¶ And [e]when thou prayest, thou shalt not be as the hypocrites *are:* [f]for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6 But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

7 But when ye pray, use not vain [g]repetitions, as the heathen *do:* for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of before ye ask him.

9 After [h]this manner therefore pray be: Our Father, [i]which art in heaven, [k]Hallowed be thy name.

10 [l]Thy kingdom come.‡ [m]Thy will be done in earth, [n]as *it is* in heaven.

11 [o]Give us this day our daily bread.

12 And [p]forgive us our debts, as we forgive our debtors.

13 And [q]lead us not into temptation; but deliver us from evil: For [r]thine is the kingdom,§ and the power, and the glory, for ever. Amen.

14 ¶ For if ye forgive men their trespasses your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶ Moreover, [s]when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

17 But thou, when thou fastest, anoint thine head,‖ and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy

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[k] Deut. xxiii. 21. Ec. ix. 2. Jam. v. 12.
[l] Is. lvii. 15; lxvi. 1.
‖ *Neither by heaven; for it is God's throne.*—This was a pagan oath, for the heathen swore by the throne of their kings (Judith i. 12). —COBBIN.
[m] Ps. xcix. 5.
¶ *Nor by the earth*—*i.e.*, say some, the land of Judah, which the Jews were accustomed to call the earth.—COBBIN.
For it is his footstool — referring to Is. lxvi. 1. So the pagans swore by the footstools of their gods.—MARTIN.
[n] Ps. xlviii. 2; lxxxvii. 2.
[o] xxiii. 16-21.
* *By thy head.*—The Jews had taken this oath from the Greeks, owing to the great trade which they had with them since the reign of Alexander the Great, and this manner of swearing was customary among the Romans. —MARTIN.
[p] Luke xii. 25.
[q] 2 Cor. i. 17-20. Jam. v. 12.
[r] John viii. 44. Eph. iv. 25.
† It proceeds from an evil mind, produces an evil custom, is of an evil example, and tends to an evil end. —BEVERIDGE.
‡ Exod. xxi. 24; Deut. xix. 21; Lev. xxiv. 20. In these places a rule was given to regulate the decision of judges, but the Jews made it a rule to take private revenge.—BARUCH.
[s] Lev. xix. 18. Prov. xx. 22.
§ *Turn to him the other also.*—This is considered a proverbial expression, indicative of great patience and forbearance (see Is. i. 6; Lam. iii. 30).—WILLIAMS.
‖ The meaning is rather than contend and quarrel with such a person, comply for the sake of peace.—GILL.
[t] Is. lviii. 6-12. Dan. iv. 27.
[u] Mark xii. 31-34. Rom. xiii. 8-10.
[x] Luke vi. 35. 1 John iii. 9, 10.
[y] Job xxv. 3. Ps. cxlv. 9.
[z] Luke xv. 1; xviii. 13.
[a] 1 Pet. ii. 2.
[b] Eph. v. 1, .

CHAP. VI.
1 *Righteousness.*
* Our Lord had spoken of the doctrine and precepts of the Jewish teachers, and now reproves their practices, shewing that his disciples, and especially instructors of others, ought to excel them in that respect also.—MACKNIGHT.
2 *With.*
[3] v. 43.

[b] Job xxxi. 16-20.
§ *Cause not a trumpet to be sounded.*
[c] Mark xii. 39. Luke xi. 43.
[d] Mark i. 44.
† A proverbial expression, implying that in almsgiving all unnecessary discourses should be avoided. — MANT'S BIBLE.
[e] Luke xviii. 1.
[f] Mark xii. 38.
[g] xxvi. 42, 44. Dan. ix. 18, 19.
[h] Luke xi. 1, 2.
[i] Is. lvii. 15; lxvi. 1.
[k] Neh. ix. 5. Ps. lxxii. 18, 19.
[l] Ps. ii. 6-12.
‡ The next clause is connected with this, and expresses the nature of this kingdom and its government. The subjects of it are to do God's will as made known by Christ. The order of the Greek is, "As in heaven, so upon the earth."—BOOTHROYD.
[m] Ps. xl. 8. Mark iii. 35.
[n] Neh. ix. 6.
[o] Ex. xvi. 16-35. Job xxiii. 12.
[p] Ex. xxxiv. 7. Ps. cxxx. 3, 4.
[q] Gen. xxii. 1. Deut. viii. 2, 16.
[r] Ex. xv. 18. 1 Tim. i. 17; vi. 15-17.
§ *The kingdom* of universal nature, and the fulness of Almighty *power, and the glory* of infinite perfection; and to thee be the praise of all ascribed for ever. — DODDRIDGE.
[s] 2 Sam. xii. 16, 21. Neh. i. 4.
‖ *Anoint thine head.*—The Jews and all neighbouring nations were much in the habit of washing and anointing their bodies. This washing was performed at every meal; and, where it could be effected, the head, or other parts of the body, was daily anointed with sweet or olive oil.—BARNES.
Anointing and washing were signs of cheerfulness and joy (see Ruth iii. 3. 2 Sam. xii. 20).—GILL.
The general meaning is, "dress thyself, as on other days, according to the custom of the country."—PEARCE.

"Be ye therefore perfect, as your Father which is in heaven is perfect." Which may be understood, 1. In general, including all those things wherein we must be "followers of God as dear children." Note, It is the duty of Christians to desire, and aim at, and press towards a perfection in grace and holiness (Phil. iii. 12-14). And therein we must study to conform ourselves to the example of our heavenly Father (1 Pet. i. 15, 16). Or, 2. In this particular before mentioned, of "doing good to our enemies" (see Luke vi. 36). It is God's perfection to *forgive injuries* and to *entertain strangers*, and to do good to the evil and unthankful, and it will be ours to be like him. We that owe *so much*, that owe *our all* to the Divine bounty, ought to copy it out as well as we can. —*Henry.*

CHAP. VI. THE LORD'S PRAYER.—*The petitions* are six: the three first relating more immediately to God and his honour, the three last to our own concerns, both temporal and spiritual; as in the ten commandments, the four first teach us our duty toward God, and the six last our duty toward our neighbour. The method of this prayer teaches us to seek first the "kingdom of God and his righteousness," and then to hope that "other things shall be added." 1. "Hallowed be thy name." It is the same word that in other places is translated "sanctified." But here the old word "hallowed" is retained, only because people were used to it in the Lord's Prayer. In these words, we give glory to God; it may be taken not as a petition, but as an adoration; as that "the Lord be magnified," or "glorified," for God's holiness is the greatness and glory of all his perfections. We must begin our prayers with praising God, and it is very fit he should be first served, and that we should give glory to God, before we expect to receive mercy and grace from him. Let him have the praise of his perfections, and then let us have the benefit of them. 2. "Thy kingdom come." This petition has plainly a reference to the doctrine which Christ preached at this time, which John Baptist had preached before, and which he afterwards sent his apostles out to preach—"the kingdom of heaven is at hand." The kingdom of your Father which is in heaven, the kingdom of the Messiah, this is at hand, pray that it may come. Note, We should turn the word we hear into prayer, our hearts should echo to it; does Christ promise, "Surely I come quickly," our hearts should answer, "Even so come." Ministers should pray over the Word: when they preach, "the kingdom of God is at hand," they should pray, "Father, thy kingdom come." What God has promised we must pray for—for promises are given, not to supersede, but to quicken and encourage, prayer—and when the accomplishment of a promise is near and at the door, when the kingdom of heaven is at hand, we should then pray for it the more earnestly; "thy kingdom come." 3. "Thy will be done in earth as it is in heaven." We pray that God's kingdom, being come, we and others may be brought into obedience to all the laws and ordinances of it. By this let it appear that Christ's kingdom is come, "let God's will be done;" and by this let it appear that it is come as a "kingdom of heaven," let it introduce a "heaven upon earth." We make Christ but a titular Prince, if we call him King, and do not do his will: having prayed that he may rule us, we pray that we may in everything be ruled by him. Observe the thing prayed for, "thy will be done:" "Lord, do what thou pleasest with me and mine (1 Sam. iii. 18). I refer myself to thee, and am well satisfied that all thy counsel concerning me should be performed." 4. "Give us this day our daily bread." Every word here has a lesson in it: (1.) We ask for "bread"—that teaches us sobriety and temperance; we ask for "bread," not dainties, not superfluities—that which is wholesome, though it be not nice. (2.) We ask for "our" bread—that teaches us honesty and industry; we do not ask for the bread out of other people's mouths, not "the bread of deceit" (Prov. xx. 13), not "the bread of idleness" (Prov. xxxi. 27), but the bread honestly gotten. (3.) We ask for our "daily" bread—which teaches us not to "take thought for the morrow" (chap. vi. 34), but constantly to depend upon Divine providence, as those that live from hand to mouth. (4.) We beg of God to "give" it us, not sell it us, nor lend it us, but "give" it. The greatest of men must be beholden to the mercy of God for their "daily bread." (5.) We pray, "Give it to 'us;'—not to me only, but to others in common with me." This teaches us charity, and a compassionate concern for the poor and needy. It intimates also, that we ought to pray with our families: we and our households eat together, and therefore ought to pray together. (6.) We pray that God would give it us "this day"—which teaches us to renew the desire of our souls toward God, as the wants of

Father, which seeth in secret, shall reward thee openly.

19 ¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up¶ for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For [t]where your treasure is, there will your heart be also.

22 ¶ The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

24 ¶ No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought* for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. [u]Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you [x]by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider [y]the lilies of the field,† how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That [z]even Solomon, in all his glory, was not arrayed like one of these.

30 Wherefore, if God so clothe the grass‡ of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, [a]O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek;) for your heavenly Father knoweth that ye have need of all these things.

33 But [b]seek ye first [c]the kingdom of God, and his righteousness; [d]and all these things shall be added unto you.

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¶ Namely, contrariwise purchase with great fervency spiritual and heavenly goods, and endeavour to abound in them in this world (doing good to the poor and needy), and to obtain the assured fulness thereof in the kingdom of heaven (1 Tim. vi. 19; 1 Pet. i. 4).—DIODATI.

[t] Is. xxxiii. 6.

* The true sense is, take no *anxious* thought; indulge no *perplexing* care; no such care as may argue an unreasonable *distrust* of Providence, or may *rend* and *tear* your minds with distressing, with pernicious solicitude. — HERVEY.

It is certain that the word here used generally means an excessive anxiety (Luke x. 41; xii. 11; xxi. 34; Phil. iv. 6), and indeed, almost every other place where it is used.—DODDRIDGE.

[u] Luke xii. 23.

[x] Ps. xxxix. 6.

[y] Luke xii. 27.

† There is reason to suppose that the "lily of the fields" mentioned by our Saviour is the *Amaryllis lutea*, or autumnal Narcissus. This flower is described by travellers as appearing in profusion in the fields of the countries in the Levant, and covering them in autumn with a vivid golden brilliancy, so as to admit of a peculiarly apt comparison with Solomon in all his glory.—SMITH.

[z] 1 Kings x. 5-7.

‡ *If God so clothe the grass.* — The grass of the field here, apparently, is to be understood to include the lilies of which our Lord had been speaking; consequently, herbs in general. *Cast into the oven.*—The scarcity of fuel in those parts led them to use, for heating their ovens, withered stalks of herbs and flowers, which, if cut one day in the hot climate of Judea, would be fit for fuel the next. Modern travellers inform us that this practice still continues in the East. —HARMER.

[a] Mark iv. 40.

[b] 1 Kings iii. 11-13. Prov. ii. 1-9.

[c] Acts xx. 25.

[d] Ps. xxxiv. 9, 10. Rom. viii. 31, 32.

* John xiv. 27. Acts xiv. 22.

CHAP. VII.

[a] Is. lxvi. 5.

* *Judge not.*—The word imports a kind of curious inquiry into other men's faults, that we may the more severely censure and subject them to a sinister interpretation. —TRAPP.

[b] 2 Sam. xii. 5, 6. Ps. l. 16-21.

† This expression is taken from a proverb common among the Jews at that time.—HAMMOND.

[c] Ps. ii. 9-13. Luke iv. 23. Acts xix. 15.

‡ Take heed of rash judgments, but likewise use discretion, and holy spiritual judgments, in not presenting the holy and precious celestial truth to men that are profane and openly rebellious, lest you provoke them to blasphemy and contempt, or aggravate their rage against you.—DIODATI.

[d] 1 Kings iii. 5. Mark xi. 24.

[e] Prov. viii. 17. Cant. iii. 2.

[f] Luke xi. 9, 10; xiii. 25.

[g] 2 Chr. xxxiii. 1, 2, 19.

[h] Luke xi. 11-13.

§ This command has been usually called the *Saviour's golden rule*—a name given to it on account of its great value. It has been well said, that this law is what the balance-wheel is to machinery: it would prevent all irregularity of movement in the moral world, as that does in a steam-engine. It is easily applied, its justice is seen by all men, and all must acknowledge its force and value.—BARNES.

[i] Is. i. 17, 18. 1 Tim. i. 5.

[k] Ez. xviii. 27-32. Luke xiv. 33.

‖ By a gate the Jews understand that which leads men into the sense and knowledge of any doctrine (comp. Acts xiv. 27; 1 Cor. xvi. 9; and Col. iv. 3). Lightfoot supposes that in this and the next verse there is an allusion to the public and private ways, which, according to their lawyers, were, for a private, four cubits in breadth, and for a public one, sixteen. The strait gate or door he supposes means a little door within a large one.—BOOTHROYD.

[l] Gen. vi. 5. 12. Rom. iii. 9-19.

[m] Prov. vii. 27. 2 Thes. i. 8, 9.

[l] *How.*

[n] Mark xii. 38. 2 Pet. iii. 17.

34 Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. [e]Sufficient unto the day *is* the evil thereof.

CHAPTER VII.

1 *Christ reproveth rash judgment,* 6 *forbiddeth to cast holy things to dogs,* 7 *exhorteth to prayer,* 13 *to enter in at the strait gate,* 15 *to beware of false prophets,* 21 *and not to be hearers only, but doers of the word.*

[a] JUDGE not,* that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3 And why beholdest thou the mote that is in thy brother's eye, [b]but considerest not the beam that is in thine own eye?†

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam *is* in thine own eye?

5 Thou hypocrite, [c]first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶ Give not that which is holy unto the dogs,‡ neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶ Ask, [d]and it shall be given you; [e]seek, and ye shall find; [f]knock, and it shall be opened unto you:

8 For [g]every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

9 [h]Or what man is there of you, whom, if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: § [i]for this is the law and the prophets.

13 ¶ Enter ye in [k]at the strait gate: ‖ [l]for wide *is* the gate, and broad *is* the way, [m]that leadeth to destruction, and many there be which go in thereat:

14 [l]Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.

15 ¶ [n]Beware of false prophets, which come

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our bodies are renewed; as duly as the day comes, we must pray to our heavenly Father, and reckon we could as well go a day without meat, as without prayer. 5. "And forgive us our debts, as we forgive our debtors." This is connected with the former; "and forgive," intimating, that unless our sins be pardoned, we can have no comfort in life, or the supports of it. (1.) A petition: "Father in heaven, forgive us our debts," our debts to thee. Our hearts' desire and prayer to our heavenly Father every day should be, that he would "forgive us our debts;" that the obligation to punishment may be cancelled and vacated, that we may "not come into condemnation;" that we may be discharged, and have the comfort of it. (2.) An argument to enforce this petition: "as we forgive our debtors." This is not a plea of merit, but a plea of grace. Note, Those that come to God for the forgiveness of their sins against him, must make conscience of forgiving those who have offended them, else they curse themselves when they say the Lord's Prayer. 6. "And lead us not into temptation, but deliver us from evil." This petition is expressed, (1.) Negatively: "Lead us not into temptation." Having prayed that the guilt of sin may be removed, we pray, as is fit, that we may never return again to folly—that we may not be tempted to it. It is not as if God tempted any to sin; but, Lord, do not let Satan loose upon us; chain up that "roaring lion," for he is subtile and spiteful; Lord, do not leave us to ourselves (Ps. xix. 13), for we are very weak. (2.) Positively: "But deliver us from evil"—ἀπὸ τοῦ πονηροῦ—"from the evil one," the devil, the tempter—"keep us, that either we may not be assaulted by him, or we may not be overcome by those assaults;" or, "from the evil thing," sin, the worst of evils—an evil, an only evil—that evil thing which God hates, and which Satan tempts men to do and destroys them by.—*Henry.*

CHAP. VII. PRAYER.—Ver. 7-10. Here is a precept in three words to the same purport, "Ask, Seek, Knock"—that is, in one word, "Pray, pray often, pray with sincerity and seriousness; pray, and pray again; make conscience of prayer, and be constant in it; make a business of prayer, and be earnest in it. 'Ask,' as a beggar asks alms." They that would be rich in grace must betake themselves to the poor trade of begging, and they shall find it a thriving trade. "'Ask:' represent your wants and burdens to God, and refer yourselves to him for support and supply, according to his promise. 'Ask,' as a traveller asks the way: to pray is to 'inquire of God' (Ezek. xxxvi. 37). 'Seek,' as for a thing of value that we have lost, or as the merchantman that 'seeks goodly pearls.' 'Seek by prayer' (Dan. ix. 3). 'Knock,' as he that desires to enter into the house knocks at the door." We would be admitted to converse with God, would be taken into his love, and favour, and kingdom: sin has shut and barred the door against us; by prayer we knock—"Lord, Lord, open to us." Christ knocks at our door (Rev. iii. 20; Cant. v. 2), and allows us to knock at his, which is a favour we do not allow to common beggars. Seeking and knocking imply something more than asking and praying. 1. We must not only "ask," but "seek:" we must second our prayers with our endeavours; we must, in the use of the appointed means, "seek" for that which we "ask" for, else we tempt God. When the dresser of the vineyard asked for a year's respite for the barren fig-tree, he added, "I will dig about it" (Luke xiii. 7, 8). God gives knowledge and grace to those that search the Scriptures, and wait at wisdom's gates; and power against sin to those that avoid the occasion of it. 2. We must not only "ask," but "knock;" we must come to God's door, must "ask" importunately; not only pray, but plead and wrestle with God; we must "seek" diligently, we must continue knocking; must persevere in prayer, and in the use of means; must endure to the end in the duty.

THE GOLDEN RULE.—Ver. 12. The meaning of this rule lies in three things: 1. We must do that to our neighbour which we ourselves acknowledge to be fit and reasonable: the appeal is made to our own judgment, and the discovery of our judgment is referred to that which is our own will and expectation, when it is our own case. 2. We must put other people upon the level with ourselves, and reckon we are as much

to you in sheep's clothing, but inwardly they [o]are ravening wolves.

16 Ye shall know them by their fruits. [p]Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree[¶] bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit; neither *can* a corrupt tree bring forth good fruit.

19 Every tree that [q]bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore [r]by their fruits ye shall know them.

21 ¶ Not every one that saith unto me, Lord, Lord,* shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day,† Lord, Lord, [s]have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you:‡ depart from me, ye that work iniquity.

24 ¶ Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto [t]a wise man, [u]which built his house upon a rock;

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: [x]for it was founded upon a rock.

26 And every one that heareth these sayings of mine, [y]and doeth them not, shall be likened unto a foolish man, which built his house upon the sand;§

27 And [z]the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 ¶ And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

A.D. 31—A.D. 31.

[o] Is. lvi. 10, 11. Acts xx. 29-31.

[p] Luke vi. 43-45. Jam. iii. 12.

¶ *A corrupt tree.*—"An evil tree." The Greek word does not always signify corrupt or rotten, but of a bad kind, like the rejected fishes (ch. xviii. 48). —CAMPBELL.

[q] Is. v. 5-7. Luke iii. 9; xiii. 6-9. John xv. 2, 6.

[r] Acts v. 38.

* From these verses it is clear that some who received the gifts of the Spirit were in reality wicked men, and workers of iniquity. Though they professed the name and taught the doctrine of our Lord, yet he never approved of them.—BOOTHROYD.

† *In that day*—*i.e.*, in the last day, the day of judgment, the time when the principles of all pretenders to prophecy and piety shall be tried.—BARNES.

[s] Num. xxiv. 4. Luke xiii. 26. John xi. 51.

‡ Namely, I did never accept nor approve of you as my true servants.—DIODATI.

[t] Ps. cxi. 10. Prov. x. 8. Jam. iii. 13-18.

[u] 1 Cor. iii. 10, 11.

[x] Ps. cxxv. 1, 2. 1 Pet. i. 5. 1 John ii. 19.

[y] Luke vi. 49. Jam. ii. 20.

§ This similitude shews the difference between true godliness and formal or hypocritical; for they seem all one in outward appearance, but when they come to trial, the true remains firm against all opposition, but the other moulders away and falls to nothing.—DIODATI.

[z] Heb. x. 26-31. 2 Pet. ii. 20-22.

CHAP. VIII.

[a] v. 1.

[b] Mark i. 40, &c. Luke v. 12, &c.

[c] 2 Sam. iii. 29. 2 Kings v. 1, 27.

* *A leper.*—From the nature of this loathsome disease, its cure, even in cases not hopeless, could only be effected by slow degrees; so that the instantaneous healing of a leper, and that by a touch, was an unequivocal miracle.—WATSON.

[d] 2 Kings v. 11.

[e] Gen. i. 3. Ps. xxxiii. 9.

[f] 2 Kings v. 14. Luke xvii. 14, 15.

† *See thou tell no man.*—This command is to be understood as extending only to the time until he had made the proper representation to the priest. It was his duty to *hasten* to him immediately, not to delay by talking about it, but as the *first* thing, to obey the laws of God, and make proper acknowledgments to him by an offering. The place where this cure was wrought was in Galilee, a distance of forty or fifty miles from Jerusalem; and it was his duty to make haste to the residence of the priest, and obtain his sanction to the reality of the cure. Perhaps, also, Christ was apprehensive that the report would go *before* the man, if he delayed; and the priest, through opposition to Jesus, might pronounce it an imposition.—BARNES.

[g] Mark ii. 1. Luke vii. 1.

[h] Mark xv. 39.

[i] Mark v. 23, 24.

[k] Num. xx. 8.

[l] Job xxxviii. 34, 35. Ps. cxix. 98.

[m] Eph. vi. 5, 6.

[n] Mark vi. 6.

[o] Luke v. 20; vii. 50.

[p] Luke xiii. 29.

‡ "Lie down" literally. Allusion is here made to a nuptial banquet, where the guests are entertained by the master of the feast. The Jews at this time followed the custom, so familiar to the Greeks and Romans, of lying down in a recumbent posture at their meals, instead of sitting at them.—WHITBY.

[q] Luke xiii. 28.

[r] Acts iii. 25.

CHAPTER VIII.

2 *Christ cleanseth the leper, 5 healeth the centurion's servant, 19 sheweth how he is to be followed, 24 stilleth the tempest on the sea, 28 driveth devils out of two men possessed, 31 and suffereth them to go into the swine.*

WHEN he was [a]come down from the mountain, great multitudes followed him.

2 And, [b]behold, there came [c]a leper,* and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus [d]put forth *his* hand, and touched him, saying, [e]I will; be thou clean. And [f]immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man;† but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

5 ¶ And when Jesus was [g]entered into Capernaum, there came unto him [h]a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, [i]I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof; [k]but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, [l]Go, and he goeth; and to another, Come, and he cometh; and to my servant, [m]Do this, and he doeth *it*.

10 When Jesus heard *it*, [n]he marvelled, and said to them that followed, Verily I say unto you, [o]I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and [p]shall sit down‡ with Abraham, and Isaac, and Jacob, [q]in the kingdom of heaven:

12 But [r]the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth.

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obliged to them, as they to us. We are as much bound to the duty of justice as they, and they as much entitled to the benefit of it as we. 3. We must, in our dealings with men, suppose ourselves in the same particular case and circumstances with those we have to do with, and deal accordingly. If I were making such a one's bargain, labouring under such a one's infirmity and affliction, how would I desire and expect to be treated? And this is a just supposition, because we know not how soon their case may really be ours; indeed, we may fear lest God, by his judgments, should do to us as we have done to others, if we have not done as we would be done by.

THE GREAT TEACHER.—Ver. 28, 29. (1.) "They were astonished at his doctrine:" it is to be feared that few of them were brought to follow him; but, for the present, they were filled with wonder. Note, It is possible for people to admire good preaching, and yet to remain in ignorance and unbelief; to be astonished, and yet not sanctified. (2.) The reason was because he taught them "as one having authority, and not as the scribes." The scribes pretended to as much authority as any teachers whatsoever, and were supported by all the external advantages that could be obtained, but their preaching was mean, and flat, and jejune: they spake as those that were not themselves masters of what they preached; the word did not come from them with any life or force; they delivered it as a schoolboy says his lesson, but Christ delivered his discourse as a judge gives his charge. He did indeed, *dominari inconcionibus—deliver his discourses with a tone of authority;* his lessons were laws; his word a word of command. Christ, upon the mountain, shewed more true authority than the scribes in Moses' seat. Thus when Christ teaches by his Spirit in the soul, he teaches with authority. He says, "Let there be light, and there is light."—*Henry.*

CHAP. VIII. THE CENTURION'S FAITH.—Ver. 8, 9. When we remember that Christ appeared in all respects as a poor Jew, "who had not where to lay his head;" and that this man was a Roman, to whom the Jews were subject, and one that lived in affluence; we shall perceive that his humble reverence of Christ was in every respect extraordinary. He added, that it was in no wise necessary for Jesus thus to demean himself, for he could remove the disease by a word spoken at a distance. This he illustrated by his own case: he was only an inferior officer, subject to the authority of his tribune and general; yet, having a company of soldiers under his command, he found them prompt to obey his orders, whether delivered on the spot, or sent to them at a distance; and in like manner his servant implicitly obeyed his word: much more, then, would diseases obey the command of him who was the King of glory and the Lord of all. We can hardly conceive of a higher expression of confidence in the power of Christ, as the Son of God, and as possessed of unlimited authority, than this was.—"If I, who am subject to the power of another, have so much power over my servants, that they instantly do whatever I would have them; how much more shall all things which thou requirest be done at thy command, who art subject to the power of none!"—*Scott.*

POVERTY OF CHRIST.—Ver. 20. It is strange in itself, that the Son of God, when he came into the world, should put himself into such a very low condition, as to want the convenience of a certain resting-place, which the meanest of the creatures have. If he would "take our nature upon him," one would think he should have taken it in its best estate and circumstances: no, he takes it in its worst. See here, *First*, How well provided for the inferior creatures are: "The foxes have holes;" though they are not only not useful, but hurtful to man, yet God provides holes for them in which they are earthed: man endeavours to destroy them, but thus they are sheltered; their holes are their castles. "The birds of the air," though they take no care for themselves, yet are taken care of, and "have nests" (Ps. civ. 17); *nests* in the field; some of them *nests* in the house; in God's courts (Ps. lxxxiv. 3). *Secondly*, How poorly the Lord Jesus was provided for. It may encourage us to trust God for necessaries, that the beasts and birds have such good provision; and may comfort us, if we want necessaries, that our Master did so before us. Note, Our Lord Jesus, when he was here in the world, submitted to the disgraces and distresses of extreme poverty; "for our sakes he became poor," very poor. He had not a settlement, had not a place of repose, not a house of his own to put his head in, not a pillow of his own to lay his head on. He and his disciples lived upon the charity of well-disposed people, that "ministered to him of their substance" (Luke viii. 2). Christ submitted to this, not only that he might in all respects humble himself, and fulfil the Scriptures, which spake of him as "poor and needy," but that he might shew us the vanity of worldly wealth, and teach us to look upon it with a holy contempt; that he might purchase better things or us, and so "make us rich" (2 Cor. viii. 9).—*Henry.*

THE STORM.—Ver. 23-27. Christ having entered the ship, or boat, which the disciples had provided, set sail, being accompanied by some other small vessels; but, instead of the fair voyage which probably they expected, they were overtaken with a terrible storm, so that the ship was speedily covered with the waves, and apparently ready to sink; yet, amidst all this confusion and distress, Jesus lay fast asleep. His human nature, like to ours in everything but sin, was wearied with incessant fatigue; and he willingly yielded to sleep, foreseeing the storm, that his power might thus be more noticed. But the disciples, trembling lest they should be swallowed up by the waves, and having no resource but in his power, came and awoke him, saying, "Lord, save us, we perish." Considering all that they had heard and seen of his power, this was only weak faith; and their fears were evidences of much remaining unbelief. It

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the self-same hour.

14 ¶ And when Jesus was come [s]into Peter's house, he saw his [t]wife's[§] mother laid, and sick of a fever.

15 And he [u]touched her hand, and the fever left her: and she arose, [x]and ministered unto them.

16 ¶ When the even was come, [y]they brought unto him many that were possessed of devils; [z]and he cast out the spirits with *his* word, [a]and healed all that were sick:

17 That [b]it might be fulfilled which was spoken by Esaias the prophet, saying, [c]Himself took our infirmities, and bare *our* sicknesses.‖

18 ¶ Now, when Jesus [d]saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, [e]I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but [f]the Son of man¶ hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, [g]Follow me; [h]and let the dead bury their dead.*

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves:† but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, [i]save us: we perish.

26 And he saith unto them, [k]Why are ye fearful, O ye of little faith? Then he arose, [l]and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

28 ¶ And when he was come to the other side, into the country of the [m]Gergesenes,‡ there met him two possessed with devils, [n]coming out of the tombs, exceeding fierce, [o]so that no man might pass by that way.

29 And, behold, they cried out, saying, [p]What have we to do with thee, Jesus, [q]thou Son of God? art thou come hither to [r]torment us before the time?§

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine; and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told everything, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus; and when they saw him, they besought *him* that he would depart out of their coasts.

CHAPTER IX.

2 *Christ cureth the palsy,* 9 *calleth Matthew,* 10 *eateth with publicans and sinners.*

AND [a]he entered into a ship, and passed over, and came into [b]his own city.*

2 And, behold, they brought to him a man sick of the palsy, lying on a bed:† and Jesus, seeing their faith, said unto the sick of the palsy, [c]Son,‡ [d]be of good cheer; thy sins be forgiven thee.§

3 And, behold, certain of the scribes said within themselves, [e]This *man* blasphemeth.‖

4 And Jesus, [f]knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, *Thy* sins be forgiven thee; or to say, [g]Arise, and walk?

6 But that ye may know [h]that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) [i]Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

A.D. 31—A.D. 31.

[s] Mark i. 29.
[t] 1 Cor. ix. 5.
§ For Peter had a wife (1 Cor. ix. 5).—DIODATI.
[u] 2 Kings xiii. 21. Is. vi. 7.
[x] Luke iv. 39.
[y] Mark ii. 3.
[z] Mark i. 25 27, 34. Acts xix. 13-16.
[a] xiv. 14. Ex. xv. 26.
[b] ii. 15, 23.
[c] Is. liii. 4.
‖ We may consider this prophecy as twice fulfilled; when, by taking away their diseases, he took away the temporal punishment of their sins; and when, by suffering on the cross, he procured a full remission of their guilt.—WHITBY.
[d] Mark i. 35-38. Luke iv. 42, 43.
[e] Luke xiv. 25-27, 33; xxii. 33, 34.
[f] Ps. xl. 17; lxix. 29.
¶ This title of "Son of man" is in all the gospels found under the peculiar circumstances of being applied by Christ to himself, but of never being used of him, or toward him, by any other person.—PALEY.
[g] iv. 18-22. John i. 43.
[h] Luke xv. 32.
* It is probably a proverbial expression, Let worldly-minded men mind worldly things.—PEARCE.
† A strong current is caused in the lake of Gennesareth by the river Jordan passing through the midst of it; and when this is opposed by contrary winds, which blow here with the force of a hurricane from the south-east, sweeping from the mountains into the lake, a boisterous sea is instantly raised, which the small vessels of the country are ill qualified to resist.—CLARKE.
[i] 2 Chr. xiv. 11; xx. 12. Jon. i. 6.
[k] Is. xli. 10-14. Mark iv. 40.
[l] Job xxxviii. 8-11. Ps. lxv. 7.
[m] Gen. x. 16; xv. 21; Deut. vii. 1.
‡ This country is called "the country of the Gadarenes" by St Mark (v. 1) and St Luke (viii. 26), because it lay contiguous to, or between, the two cities of Gergesa and Gadara, both within the district of Decapolis. Josephus informs us, that Gadara was a very rich city, and of chief note on that side of the country; also that Gergesa was a place of some importance.—WELLS.

[n] Mark v. 2-5. Luke viii. 27, 29.
[o] Jud. v. 6.
[p] 2 Sam. xvi. 10; xix. 22. Joel iii. 4.
[q] Mark iii. 11. Luke iv. 41.
[r] 2 Pet. ii. 4. Jude 6.
§ *Before the time*—Refers to the appointed season when fallen angels, evil spirits, and wicked men, were to receive their final doom (Rev. xx., xxi., xxii.)—WILLAN.

CHAP. IX.

[a] Luke viii. 37. Rev. xxii. 11.
[b] iv. 13.
* Capernaum is so called, because it was at this time Christ's usual place of residence (chap. iv. 13).—DAVIDSON.
† *Lying on a bed.*—This was a portable bed, probably a mattress, or perhaps a mere blanket spread to lie on, supported so as to be easily borne.—BARNES.
[c] Mark v. 34. John xxi. 5.
‡ *Son* was a title of condescension and tenderness, by which superiors addressed their inferiors.—DODDRIDGE.
[d] Ps. xxxii. 1, 2.
§ *Thy sins be forgiven thee*—or, are forgiven thee. The words were an affirmative, not a prayer. As a prayer, the scribes would have made no objection to them. No mere inspired man ever spoke thus, and yet Jesus claimed the power to pardon, as the Son of man upon earth—*i.e.*, as Messiah in his humble state. Is he not therefore Divine?—DAVIDSON.
[e] Mark xiv. 64.
‖ *This man blasphemeth.*—Because they thought he ascribed that to himself which was peculiar to God; and so he did, and yet did not blaspheme; because he himself was God, of which he quickly gave convincing proofs.—GILL.
[f] Mark ii. 8.
[g] Is. xxxv. 5, 6.
[h] Mark ii. 7, 10.
[i] Luke xiii. 11-13.

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was impossible that the vessel which carried him could sink: and in his Divine nature he was as able to restrain the winds and waves, when his human nature lay asleep, as to cure the paralytic by a word spoken at a distance. Having, therefore, first rebuked them as men *of little faith*, he next, with the authority of the Lord and Governor of the creation, rebuked the winds and waves (as a master would rebuke a company of unruly servants); and at his omnipotent word the winds suddenly ceased to blow, the tempestuous sea (contrary to its nature) immediately became smooth, and a great calm succeeded. This filled the disciples with the greatest astonishment; and they said to each other, "What manner of person is this?" No doubt, he is more than man; for with Divine "authority he commands even the winds and waves, and they obey him"!

THE DEMONS AND THE SWINE.—Ver. 30-32. Swine were unclean animals by the Mosaic law, and the very touch of them defiled a man; yet the Gadarenes fed them in great numbers to sell to their Gentile neighbours. The evil spirits, therefore, being reluctant to quit the region where their influence had been so entire, formed a subtle plan of prejudicing the inhabitants against Jesus, that they might be induced to reject his instructions. Aware of the value they put upon the swine because of their gains, they requested permission to possess those animals; and he, probably to punish the avarice of the Gadarenes, to give a decisive proof of the reality of possessions, and to shew the destructive rage and power of evil spirits, as well as the limits assigned to their influence, permitted them. Immediately, therefore, they impelled the swine to such fury, that the whole herd rushed from a precipice into the sea, and was drowned. Ver. 33, 34. It must be supposed that the keepers were exceedingly affrighted, as well as astonished, at this strange event; and they reporting it in the city Gadara, the inhabitants in general came to Jesus; yet not to receive instruction, or implore protection, or crave miraculous assistance. Probably, their guilty consciences made them dread his power, and the loss of the swine, no doubt, highly displeased them; but not venturing to attempt violence against so extraordinary a person, they presented one single request to him, namely, "that he would depart out of their coasts;" which was in fact to say, "What have we to do with thee, Jesus, thou Son of God?" and proved them to be under the power of Satan as much as the demoniacs had been, but in another and more criminal sense.—"Where men live like swine, there doth not Christ tarry, but devils."—(*Beza.*)—*Scott.*

CHAP. IX.—FORGIVENESS AND HEALING.—Ver. 2. "Son, be of good cheer, thy sins be forgiven thee." This was a sovereign cordial to a sick man, and was enough to "make all his bed in his sickness;" and to make it easy to him. We read not of anything said to Christ; probably the poor sick man could not speak for himself, and they that brought him chose rather to speak by actions than words: they set him before Christ; that was enough. Note, It is not vain to present ourselves and our friends to Christ as the objects of his pity. Misery cries as well as sin, and mercy is no less quick of hearing than justice. Here is in what Christ said, 1. A kind compellation; *Son.* Note, Exhortations and consolations to the afflicted speak to them as to sons, for afflictions are fatherly discipline (Heb. xii. 5). 2. A gracious encouragement; "'Be of good cheer.' *Have a good heart on it;* cheer up thy spirits." Probably the poor man, when let down among them all in his bed, was put out of countenance, was afraid of a rebuke for being brought in so rudely; but Christ does not stand upon ceremony; he bids him "be of good cheer," all would be well—he should not be laid before Christ in vain. Christ bids him "be of good cheer;" and then cures him. He would have those to whom he deals his gifts to be cheerful in seeking him, and in trusting in him; to be of good courage. 3. A good reason for that encouragement; "Thy sins are forgiven thee." Now this may be considered as an introduction to the cure of his bodily distemper: "Thy sins are *pardoned*, and therefore thou shalt be healed." Note, As sin is the cause of sickness, so the remission of sin is the comfort of recovery from sickness; not but that sin may be pardoned, and yet the sickness not removed; not but that the sickness may be removed, and yet the sin not pardoned; but if we have the comfort of our reconciliation to God, with the comfort of our recovery from sickness, this makes it a mercy indeed to us, as to Hezekiah (Isa. xxxviii. 17).—*Henry.*

CALL OF MATTHEW.—Ver. 9. Matthew here gives an account of the manner in which he was called to follow Christ. He was also called Levi, it being common for men to be known by more names than one: and probably Matthew was his name when a publican, for he always calls himself by it; and Levi, that given him by way of honourable distinction, when he became a follower of Christ, for the other evangelists generally call him so. Thus Saul, when he became an apostle, was named Paul. Matthew was originally a publican, or a collector of the taxes and customs. These were generally farmed out to the best bidder by public sale; and they who hired the revenues of a large district, were used to let them out in subdivisions to inferior publicans, who were assisted by the Roman soldiery in collecting them.—The Jews

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8 But when the multitudes saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ And as Jesus passed forth from thence, he saw a man, [k]named Matthew, sitting at the receipt of custom:¶ and he saith unto him, [l]Follow me. And he arose, and followed him.

10 ¶ And it came to pass, [m]as Jesus sat at meat in the house, behold, [n]many publicans and sinners* came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, [o]they said unto his disciples, [p]Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, [q]They that be whole† need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice:‡ for I am not come [r]to call the righteous, [s]but sinners to repentance.

14 ¶ Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?§

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, [t]when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of [l]new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles;‖ else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

18 ¶ While he spake these things unto them, behold, there came a certain ruler, and [u]worshipped him, saying, [x]My daughter is even now dead: but [y]come and lay thy hand upon her, and she shall live.

19 And Jesus arose and followed him, and *so did* his disciples.

20 ¶ (And, behold, a woman, which was diseased with [z]an issue of blood twelve years, came behind *him*,¶ and [a]touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about; and when he saw her, he said, [b]Daughter, be of good comfort; [c]thy faith hath made thee whole. And the woman was made whole from that hour.)

23 ¶ And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,*

24 He said unto them, [d]Give place; for the maid is [e]not dead, but sleepeth. [f]And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And [2]the fame hereof went abroad into all that land.

27 ¶ And when Jesus departed thence, [g]two blind men followed him, crying, and saying, [h]*Thou* son of David,† [i]have mercy on us.

28 And when he was come into the house,‡ the blind men came to him: and Jesus saith unto them, [k]Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then [l]touched he their eyes, saying, [m]According to your faith be it unto you.

30 And [n]their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.§

31 But they, when they were departed, [o]spread abroad his fame in all that country.

32 ¶ As they went out, behold, they brought to him [p]a dumb man possessed with a devil.

33 And when the devil was cast out, [q]the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.‖

34 But the Pharisees said, He casteth out devils through the prince of the devils.

35 And [r]Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease, among the people.

36 ¶ But when he saw the multitudes, he was moved with compassion¶ on them, because they [s]fainted, and were scattered abroad, [s]as sheep having no shepherd.

37 Then saith he unto his disciples, [t]The harvest truly *is* plenteous, [u]but the labourers *are* few:*

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[k] Mark ii. 14, &c.
¶ "At the toll office," probably a temporary stall, or movable booth; we have not any reason to think it was a house.—CAMPBELL.
[l] 1 Kings xix. 19-21.
[m] Mark ii. 15, 16.
[n] John ix. 31.
* *Sinners.*—Men of unlawful callings were considered by the Jews as profane. Dicers, usurers, plunderers, hogdealers, &c.—LIGHTFOOT.
[o] Mark ii. 16.
[p] Is. lxv. 5.
[q] Ps. vi. 2. Jer. xvii. 14. Hos. xiv. 4.
† He means not the Pharisees, who had great need of, and were called to, repentance (Luke xvi. 15; xviii. 9-12; Matt. iii. 8-10; Rev. iii. 17), but the sincerely pious, as Job, Zacharias, and Elizabeth.—ELSLEY.
‡ *Mercy and not sacrifice*—(Hos. vi. 6) i.e., rather than sacrifice.—SLADE.
[r] Mark ii. 17. Luke xv. 3-10.
[s] Is. lv. 6, 7. Luke xxiv. 47.
§ It is probable that this question was put to him when John was in prison; and his disciples, involved in deep grief on account of it, observed days of fasting. Fasting was the natural expression of sorrow, and they wondered that the followers of Jesus did not join with them in lamenting the captivity of him who was the forerunner and baptizer of their Lord.—BARNES.
[t] Luke xxiv. 13-21. John xvi. 6, 20-22.
[l] *Raw*, or *unwrought cloth.*
‖ The bottles of the ancients being made of leather, they were liable to burst, when old and dry, by the fermentation of new wine.—PEARCE.
[u] Mark v. 22. Luke xvii. 15, 16.
[x] Mark v. 23. Luke vii. 2.
[y] John xi. 21, 32.
[z] Lev. xv. 25, &c.
¶ The woman, it is probable, was sensible that her distemper was a legal uncleanness, and therefore came behind him by stealth.—STANHOPE.
[a] Mark v. 28. Acts v. 15.

[b] Mark v. 34. Luke viii. 48.
[c] Mark x. 52. Luke vii. 50.
* According to the custom of the Jews when preparing for the funeral of a person deceased.—PEARCE.
[d] 1 Kings xvii. 18-24.
[e] John xi. 4, 11-13.
[f] Ps. xxii. 6, 7. Is. xlix. 7.
[2] *This fame.*
[g] Mark viii. 22. Luke vii. 21.
[h] Mark x. 47, 48. Rom. ix. 5.
† Hence they firmly believed Christ was the Messiah, for the son of David was a known character of the Messiah among the Jews.—GILL.
[i] Mark ix. 22.
‡ He went into a house probably to avoid the tumult and publicity of the street. He sought privacy, and was unwilling to make any commotion.—BARNES.
[k] Mark ix. 23, 24. John iv. 48-50.
[l] John ix. 6, 7.
[m] xv. 28.
[n] Ps. cxlvi. 8. John ix. 7, 26.
§ *See that no man know it.*—Our Lord gave this decided and authoritative charge, not only to avoid all appearance of ostentation, but also that he might not needlessly excite the opposition of his enemies, or furnish them with plausible accusations against him; and that the people might not be induced to make commotions, as owning him for the Messiah, and desirous of making him a king.—SCOTT.
[o] Mark i. 44, 45.
[p] xii. 22, 23. Mark ix. 17-27.
[q] Mark vii. 32-37.
‖ Here are four miracles, chiefly of the highest kind, wrought in the course of one afternoon: the infirm woman; the raising of Jairus' daughter from the dead; the cure of the two blind men; and the ejecting of the evil spirit.—LIGHTFOOT.
[r] Mark i. 39. Luke iv. 43, 44.
¶ Not so much for their corporeal labour in following of him, as because he knew them desirous to hear God's word, which was not preached to them by their ordinary teachers and pastors.—DIODATI.
[s] *Were tired and lay down.*
[s] Is. lvi. 9-11. Jer. l. 6. Zech. xiii. 7, 8.
[t] Mark xvi. 15.
[u] 1 Cor. iii. 9.
* Many remain to be instructed; but there are few to instruct them.—BP. MANN.

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were very averse to the Roman government, out of mistaken principles of conscience, as well as from love to independence; and they generally deemed it very criminal for their countrymen to follow this employment, so that nothing but the love of gain could induce them to engage in it. In general they were men of bad moral character; and many of them increased the odium against the order, by exacting more than their due, and enforcing their demands by military violence. The office, therefore, rendered a man infamous; though they were not all so avaricious and iniquitous as this seemed to imply. Matthew was of this ensnaring and disgraceful occupation; and was sitting in his office, receiving the taxes and customs imposed on goods that were landed and embarked, when Jesus spoke to him. His hands were full of business, perhaps his head of calculations, and his heart of covetousness; for it is not certain that he had previously paid any regard to the doctrine of Christ. But when our Lord commanded him to follow him, such a power accompanied the word, as influenced him to renounce immediately his lucrative employment, and to become his constant attendant, that he might be made a preacher of the gospel. So that he arose without delay and, leaving his business to his partners or assistants, he went after Jesus, and never returned to his former occupation.—*Scott.*

CHRIST'S SYMPATHY.—Ver. 22. Jesus *puts gladness into the woman's heart* by that word, "Daughter, be of good comfort." She feared being chidden for coming clandestinely, but she is encouraged. 1. He calls her *daughter*, for he spoke to her with the tenderness of a father, as he did "to the man sick of the palsy" (ver. 2), whom he called *son*. Note, Christ has comforts ready for "the daughters of Zion" that are of a sorrowful spirit, as Hannah was (1 Sam. i. 15). Believing women are Christ's *daughters*, and he will own them as such. 2. He bids her "be of good comfort:" she has reason to be so, if Christ own her for a *daughter*. Note, The saints' consolation is founded in their adoption. His bidding her *be comforted* brought comfort with it, as his saying *Be ye whole* brought health with it. Note, It is the will of Christ that his people should be comforted, and it is his prerogative to command comfort to troubled spirits. He "creates the fruit of his lips, peace" (Isa. lvii. 19).—*Henry.*

THE SYNAGOGUE.—Ver. 35. The temple was the centre of the Jewish worship, and no sacrifices might be offered elsewhere; but in process of time it was found necessary to have other places set apart for public prayer and instruction. For these purposes synagogues were built, and after the captivity they became general in all the cities and villages; and probably they were proportionably more numerous than churches and chapels are with us. The word *synagogue* signifies *gathering together*; or, *a congregation*, or *the place of a congregation*. Learned men think that forms of worship were statedly used on certain days in the week, as well as on the Sabbath-days; and the Scriptures, divided into portions, were constantly read in them; so that they were very useful in keeping the people from idolatry. The Levites and scribes might commonly officiate in them, but this service was not restricted to them. They had stated rulers and officers, but no regular pastors or teachers; so that competent persons occasionally gave exhortations as they were disposed or desired to do it, and the case was the same in other nations where the Jews resided. Christ, therefore, went round the country teaching in the synagogues, and no one attempted to interrupt or hinder him.—*Scott.*

THE PLENTIFUL HARVEST.—Ver. 37. People desired good preaching, but there were few good preachers. There was a great deal of work to be done, and a great deal of good likely to be done, but there wanted hands to do it. 1. It was an encouragement that the harvest was so plenteous. It was not strange that there were multitudes that needed instruction, but it was, what doth not often happen, that they who needed it desired it, and were forward to receive it. They that were ill taught were desirous to be better taught; people's expectations were raised, and there was such a moving of affections as promised well. Note, It is a blessed thing to see people in love with good preaching. The valleys are then covered over with corn, and there are hopes it may be well gathered in. That is a gale of opportunity that calls for a double care and diligence in the improvement of; a harvest-day should be a busy day. 2. It was pity when it was so that the labourers should be so few; that the corn should shed and spoil, and rot upon the ground for want of reapers; loiterers many, but labourers very few. Note, It is ill with the Church when good work stands still, or goes slowly on, for want of good workmen; when it is so, the labourers that are have need to be very busy.—*Henry*

38 Pray ye therefore [x]the Lord of the harvest, [y]that he will send forth labourers into his harvest.

CHAPTER X.

The apostles are sent to do miracles, and to preach.

AND when he had called unto *him* his twelve disciples, he gave them power* [1]*against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The first,† [a]Simon, who is called Peter, and [b]Andrew his brother; [c]James *the son* of Zebedee, and [d]John his brother;

3 [e]Philip, and Bartholomew; [f]Thomas, and [g]Matthew the publican; [h]James *the son* of Alpheus, and [i]Lebbeus, whose surname was Thaddeus;

4 [k]Simon the Canaanite, [l]and Judas Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, [m]Go not into the way of the Gentiles, and into *any* city of the Samaritans‡ enter ye not:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 [n]Heal the sick, cleanse the lepers, raise the dead, cast out devils: [o]freely ye have received, freely give.

9 [2]Provide neither gold, nor silver, nor brass in your purses;

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet [3]staves: [p]for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy;§ and there abide till ye go thence.

12 And when ye come into an house, [q]salute it.

13 And if the house be [r]worthy, let your peace come upon it; but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, [s]shake off the dust of your feet.‖

15 Verily I say unto you, [t]It shall be more tolerable for the land of Sodom and Gomorrha¶ [u]in the day of judgment, than for that city.

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore [x]wise as serpents, [y]and [4]harmless as doves.

17 But [z]beware of men; [a]for they will deliver you up to the [b]councils, and they will [c]scourge you in their synagogues:

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But [d]when they deliver you up, [e]take no thought how or what ye shall speak; for [f]it shall be given you in that same hour what ye shall speak.*

20 For it is not ye that speak, [g]but the Spirit of [h]your Father which speaketh in you.

21 And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.†

23 But [i]when they persecute you in this city, flee ye into another:‡ for verily I say unto you, Ye shall not [5]have gone over the cities of Israel, [k]till the Son of man be come.§

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. [l]If they have called the Master of the house [6]Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the house-tops.‖

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a [7]farthing?¶ [m]and one of them shall not fall on the ground without your Father.

30 But the very hairs* of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

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[x] John xx. 21.
[y] Mic. v. 7.

CHAP. X.

* It is an instance of Divine power to which no other prophet, true or false, ever pretended. In this, as in many other respects, he stands unrivalled and alone. — BP. PORTEUS.

[1] Or, *over.*

† He is called "first," not as being so in dignity, but as being first called (see chap. iv. 18; Mark i. 16).—WHITBY.

[a] Mark i. 16, 17.
[b] Mark i. 29.
[c] Mark iii. 17.
[d] Luke xxii. 8.
[e] Mark iii. 18.
[f] Luke vi. 15.
[g] Acts i. 13.
[h] Mark iii. 18.
[i] Mark iii. 18.
[k] Mark iii. 18.
[l] Mark iii. 19.
[m] John vii. 35.

‡ *Samaritans.* — The inveterate enmity which the Jews bore to the Samaritans made the conversion of the latter improper at this time, as it would have laid a great stumblingblock in the way of the conversion of the Jews, as preaching now to the Gentiles would also have done.—BENSON.

[n] Mark xvi. 18.
[o] Acts iii. 6.
[2] Or, *Get.*
[3] Gr. *a staff.*
[p] Luke x. 7.

§ Anciently they had not houses of entertainment, as we have, but it was common for persons of humane dispositions, such as our Lord here calls "worthy persons," to entertain strangers according to their ability (see Jud. xix. 15-21).—MACKNIGHT.

[q] Luke x. 5, 6.
[r] Ps. xxxv. 13.
[s] Neh. v. 13.

‖ *Shake off the dust of your feet.* — By this action they signified that they would have nothing more to do with them or say to them, and that they looked upon them as impure and unholy as any heathen city or country.—GILL.

[t] Mark vi. 11.

¶ *Sodom and Gomorrha.*—"The people of those cities never sinned against such extraordinary light, and such singular favours, as they will do who reject the gospel now to be preached to them with great plainness and power by you, and attested by such miracles,—BENSON.

[u] 2 Pet. ii. 9; iii. 7.
[x] Gen. iii. 1, 13.
[y] 2 Cor. viii. 20.
[4] Or, *simple.*
[z] Mic. vii. 5.
[a] Mark xiii. 9.
[b] xxvi. 59. John xi. 47.
[c] 2 Cor. xi. 24, 25.
[d] Mark xiii. 11. Luke xii. 11.
[e] Phil. iv. 6.
[f] Ex. iv. 12, 15. Jer. i. 7-9.

* What they should say was not to be dictated by their own spirit or natural understanding, but by the Spirit of God.—GILL.

[g] 2 Sam. xxiii. 2. Mark xii. 36.
[h] Luke xii. 30-32.

† That is, to the end of life, be it longer or shorter. He that bears all these unspeakable sufferings, and who does not shrink and apostatise, will give decisive evidence of attachment to me, and shall enter into heaven (see Rev. iii. 21, 22).—BARNES.

[i] Luke iv. 29-31. John x. 39-42.

‡ *Flee ye into another.*—Not so much for their own safety, but for the further spreading of the gospel.—GILL.

[5] Or, *end,* or *finish.*
[k] Mark xiii. 26. Luke xviii. 8.

§ That is, in fleeing from persecutors, from one city to another, you shall not have gone to every city in Judea till the destruction of Jerusalem, and the end of the Jewish economy. By *the coming of the Son of man* — *i.e.,* of *Christ*—is probably meant the destruction of Jerusalem, which happened about thirty years after this was spoken. The words are often used in this sense (see Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27, 32).—BARNES.

[l] Mark iii. 22. Luke xi. 15.
[6] Or, *Beelzebul.*

‖ *The house-tops.*—The houses of the Jews had flat roofs, from which they made proclamations to the people.—SLADE.

[7] *Halfpenny farthing, the tenth of the Roman penny.*

¶ About three farthings of our money.—SCHLEUSNER.

[m] Ps. civ. 27-30.

* *The very hairs,* &c. — A proverbial expression, shewing God's perfect knowledge and care of all his creatures.-GILL.

CHAP. X. THE APOSTLES.—Ver. 1-4. It is thought that the apostles had been called to a constant attendance on Christ a considerable time before, as persons intended for some important service. At length they were solemnly appointed, and endued by their Lord with the power of casting out unclean spirits, and healing diseases in his name, to confirm their doctrine, and sent forth, by two and two, into different parts of the land, to prepare the people to receive him. The word *apostle* signifies *a messenger*, and as such it is given to Christ himself (Heb. iii. 1). They were his *messengers*, sent forth to proclaim his kingdom; and after his resurrection, they were the chosen witnesses of that event. They were twelve in number, probably with reference to the twelve tribes of Israel. We have here a catalogue of their names, in which some few things require consideration. Simon is first mentioned, both in this and other places; his original name signifies *hearing*. But our Lord, when Simon first came to him, named him Cephas, or Peter, from the word which signifies a *rock*, or a *stone;* denoting that he would prove a firm and steadfast man, and stable in professing and supporting the truth of the gospel. He is first mentioned, not as having authority over the other apostles, which some vainly pretend, but because he was the elder of the first two brothers who were called to a constant attendance on Christ, and because his abilities, zeal, and disposition combined in rendering him a principal and conspicuous character among them. His brother Andrew was sent out along with him. James, whom Herod slew (Acts xii. 1, 2), and John the Evangelist, his brother, were sent forth together; they were the second pair who were called to follow Christ. Philip and Bartholomew, of whom we know less, were sorted together. Thomas, who is commonly called Didymus, or the *twin*, was joined with Matthew, the converted publican. James, the son of Alpheus, who wrote the epistle, was joined with Lebbeus, or Thaddeus, the same person who is elsewhere called Jude, or Judas; the names here given him are supposed to signify *hearty* or *cordial*, to distinguish him from the other Judas, who was a hypocrite. The latter was joined with Simon the Canaanite, or the man of Cana, as some explain it; though others suppose the word to be equivalent to *Zelotes*, or the *zealous*, by which he is elsewhere distinguished (Acts i. 13). The other Judas is always called Iscariot, which is generally supposed to mean "the man of Carioth;" but some think that it is derived from a word signifying *suspension*, and that it refers to the manner of his death. Some think that Bartholomew was the same whom St John calls Nathaniel.—*Scott.*

THEIR COMMISSION.—Ver. 7. "As ye go, preach." They were to be itinerant preachers. Wherever they come they must proclaim the beginning of the gospel, saying, "The kingdom of heaven is at hand." Not that they must say nothing else, but this must be their text; on this subject they must enlarge; let people know that the kingdom of the Messiah, who is the Lord from heaven, is now to be set up according to the Scriptures, from whence it follows that men must "repent" of their sins, and forsake them, that they might be admitted to the privileges of that kingdom. It is said (Mark vi. 12), they went out and preached that men should repent, which was the proper use and application of this doctrine, concerning the approach of the "kingdom of heaven." They must, therefore, expect to hear more of this long-looked-for Messiah shortly, and must be ready to receive his doctrine, to believe in him, and to submit to his yoke. The preaching of this was like the morning light, to give notice of the approach of the rising sun. How unlike was this to the preaching of Jonah, which proclaimed ruin at hand! (Jon. iii. 4.) This proclaims salvation at hand, "nigh them that fear God; mercy and truth meet together" (Ps. lxxxv. 9, 10); that is "the kingdom of heaven at hand;" not so much the personal presence of the king—that must not be doted upon—but a spiritual kingdom which is to be set up, when his bodily presence is removed, in the hearts of men.—*Henry.*

PERSECUTION.—Ver. 21, 22. The apostles might imagine that their harmless, holy, and prudent conduct, their beneficent miracles, and the glad tidings of the Messiah's advent, would conciliate them favour from great numbers. But, on the contrary, Christ assured them that they would experience the most rancorous enmity even from near relations; for the gospel, being contrary to the prejudices, pride, and lusts of men, interfering with their worldly interests and projects, and opposed by those evil spirits which work in the children of disobedience, would certainly occasion vehement convulsions in cities and nations, and excite the jealousy of rulers; throw men into different parties, and produce violent controversies, and at length furious persecutions

32 Whosoever therefore shall [n]confess me before men, [o]him will I confess also before my Father which is in heaven.

33 But whosoever shall [p]deny me† before men, him will I also deny before my Father which is in heaven.

34 Think not [q]that I am come to send peace on earth: I came not to send peace, but a sword.‡

35 For I am come [r]to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law.

36 And a man's foes *shall be* they of his own household.

37 He [s]that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is [t]not worthy of me.§

38 And he that [u]taketh not his cross, and followeth after me, is not worthy of me.

39 He that [x]findeth his life shall lose it; and he that loseth his life for my sake shall find it.

40 ¶ He [y]that receiveth you, receiveth me; [z]and he that receiveth me, receiveth him that sent me.

41 He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward;‖ and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward.

42 And whosoever shall give to drink unto [a]one of these little ones¶ [b]a cup of cold *water* only in the name of a disciple, verily I say unto you, [c]he shall in no wise lose his reward.

CHAPTER XI.

2 *John sendeth his disciples to Christ.* 20 *Christ upbraideth the unthankfulness and impenitence of Chorazin, Bethsaida, and Capernaum;* 25 *and praiseth his Father's wisdom in revealing the gospel to the simple.*

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities.

2 ¶ Now, [a]when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, [b]Art thou he that should come, or do we look for another?

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[n] Ps. cxix. 46.
[o] Sam. ii. 30. Rev. iii. 5.
[p] Mark viii. 38. Luke ix. 26; xii. 9.
† We must be ashamed neither of the person, the character, the doctrines, nor the requirements of Christ. If we are—if we deny him in these things before men, or are unwilling to express our attachment to him in every way possible—then it is *right* that he should *disown all connection with us*, or deny us before God. And he *will* do it.—BARNES.
[q] Jer. xv. 10.
‡ These words mean, that dissensions were likely to arise on account of his doctrines, from the ignorance and wickedness of mankind. This interpretation agrees with what follows (ver. 35).—SLADE.
[r] Mark xiii. 12. Luke xxi. 16.
[s] Luke xiv. 26.
[t] Luke xx. 35. Rev. iii. 4.
§ That is, when our nearest and dearest relations come in competition with our belief in Christ, our affection to them and our deference to their opinions must give way to our love of our Redeemer, and our attachment to our Maker.—BP. PORTEUS.
[u] Mark viii. 34. John xix. 17.
[x] Luke xvii. 33. Rev. ii. 10.
[y] Luke ix. 48. John xiii. 20; xx. 21.
[z] John v. 23. 2 John 9.
‖ From the prophet himself in interpreting the Scriptures to him, &c., and future blessedness.—GILL.
[a] Mark ix. 42. Luke xvii. 2.
¶ *Little ones.*—Not small in stature or age, but young in the knowledge of the gospel. Such are called *babes* (ch. xi. 25; 1 Cor. iii. 1, &c.).—PEARCE.
A cup of cold water—is regarded as a phrase used to express the least favour or benefit whatever.—GILL.
[b] Mark ix. 41; xii. 42, 43.
[c] Prov. xxiv. 14. Luke vi. 35.

CHAP. XI.
[a] Luke vii. 18-23.
[b] ii. 2-6. Gen. iii. 15.

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight,* and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached to them.

6 And [c]blessed is *he*, [d]whosoever shall not be offended in me.†

7 ¶ And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? [e]A reed shaken with the wind?

8 But what went ye out for to see? [f]A man clothed in soft raiment? Behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.‡

11 Verily I say unto you, Among them that are born of women there hath not risen [g]a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is [h]greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, [i]this is Elias, which was for to come.

15 He [k]that hath ears to hear, let him hear.

16 ¶ But whereunto shall I liken [l]this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.§

18 For [m]John came neither eating nor drinking, and they say, [n]He hath a devil.

19 The Son of man [o]came eating and drinking, and they say, Behold a man gluttonous, and a wine-bibber, [p]a friend of publicans and sinners: [q]but Wisdom is justified of her children.

* The miracles mentioned were to be wrought by the Messiah (comp. Is. xxxv. 4-6, and lxi. 1). They therefore formed the strongest proof that Jesus was he that cometh.—BOOTHROYD.
[c] v. 3. 12. Luke xi. 27, 28.
[d] Luke ii. 34.
† The term signifies more than to be offended: it implies "being so ensnared, as to fall off from the belief and profession of the gospel." The humble appearance of our Lord, and the nature of his kingdom, so contrary to the worldly views of the Jews, caused many thus to offend because of him.—BOOTHROYD.
[e] Gen. xlix. 4.
[f] iii. 4. 1 Cor. iv. 11.
‡ In Mal. iii. 1 it is, "before me." God being the first person. From this application, then, it appears, that Christ is one with God the Father, and that this coming of Christ into the world is the coming of God himself.—HAMMOND.
[g] 1 Sam. ii. 30.
[h] John vii. 39; x. 41. Rom. xvi. 25, 26.
[i] xvii. 10-13. Luke i. 17.
[k] Mark iv. 9, 23.
[l] xii. 34; xxiii. 36; xxiv. 34.
§ The allusion is to Jewish children, who, having seen their parents and friends at their festivals and weddings, some play upon the pipe, and others dance to them, mimicked the same in their diversions; and also having observed, at funerals, the mourning women, making their doleful ditties, and others answering to them, acted the part of these persons, expecting their fellows would make their responses, but did not. The scribes and Pharisees were neither pleased with Christ's free conduct and the good news he published, nor with the ministry of John, for he was too austere for them.—GILL.
[m] iii. 4. Luke i. 15. 1 Cor. ix. 27.
[n] Hos. ix. 7. Acts xxvi. 24.
[o] Luke v. 29, 30.
[p] Luke xv. 1, 2; xix. 7.
[q] Luke vii. 29, 35. 1 Cor. i. 24-29.

Then the enemies of the truth would forget the ties of consanguinity or affinity: brethren would apprehend and accuse one another, and procure each other's death; parents, regardless of natural affection, would prosecute their own children to death; and even children, in violation of all their duties and obligations, would rise up against their own parents to procure their execution: nay, the preachers and professors of Christianity would be hated by men of all nations, sects, and characters, for the sake of Christ; yea, by all men, except those who were won over to embrace the gospel. This would expose them to such dangers, hardships, and sufferings, as would violently tempt them to apostatise. But they who continued to cleave to the Lord, and held out to the end, would be preserved from all real damage, and recompensed with everlasting felicity, whilst apostates would be finally ruined and lost.—*Scott.*

REWARD OF CHRISTIAN KINDNESS.—Ver. 42. Kindnesses shewn to Christ's people and ministers shall not only be accepted, but richly and suitably rewarded. There is a great deal to be gotten by doing good offices to Christ's disciples. If it be done to the Lord, he will repay them again with interest, for he is "not unrighteous to forget any labour of love" (Heb. vi. 10). They shall "receive a reward," and in no wise "lose it." He does not say that they *deserve* a reward; we cannot merit anything as wages from the hand of God, but they shall "receive a reward" from the free gift of God; and they shall "in no wise lose it," as good services often do among men, because they who should reward them are either false or forgetful. The reward may be deferred—the full reward will be deferred till the resurrection of the just—but it shall in no wise be "lost," nor shall they be any "losers" by the delay.—*Henry.*

CHAP. XI. JOHN'S EMBASSY TO JESUS.—The question they had to propose to him was, "Art thou he that should come, or do we look for another?" This was a serious and important question: "Art thou the Messiah promised, or not? Art thou the Christ? Tell us." 1. It is taken for granted that the Messiah should come. It was one of the names by which he was known to the Old Testament saints, "He that cometh, or shall come" (Ps. cxviii. 26). He is now come, but there is another coming of his which we still expect. 2. They intimate that if this be not "he," they would "look for another." Note, We must not be weary of looking for him that is to come, nor ever say, We will no more expect him till we come to enjoy him. Though he tarry, wait for him, for he that shall come will come, though not in our time. 3. They intimate likewise, that if they be convinced that this is he, they will not be sceptics; they will be satisfied, and will look "for no other." 4. They therefore ask, "Art thou he?" John had said for his part, "I am not the Christ" (John i. 20). Now, (1.) Some think that John sent this question for his own satisfaction. It is true he had borne a noble testimony to Christ; he had declared him to be the "Son of God" (John i. 34), the Lamb of God (ver. 29), and he that "should baptize you with the Holy Ghost" (ver. 33), and "sent of God" (John iii. 34), which were great things. But he desired to be further and more fully assured that he was the Messiah that had been so long promised and expected. Note, In matters relating to Christ and our salvation by him, it is good to be sure. Christ appeared not in that external pomp and power in which it was expected he should appear; his own disciples stumbled at this, and perhaps John did so; Christ saw something of this at the bottom of this inquiry when he said, "Blessed is he who shall not be offended in me." Note, It is hard, even for good men, to bear up against vulgar errors. (2.) John's doubt might arise from his own present circumstances. He was a prisoner, and might be tempted to think, If Jesus be indeed the Messiah, whence is it that I, his friend and forerunner, am brought into this trouble, and am left to be so long in it, and he never looks after me, never visits me nor sends to me, inquires not after me, does nothing either to sweeten my imprisonment or hasten my enlargement?—*Henry.*

CHRIST'S ANSWER.—Ver. 6. To the question thus proposed our Lord answered rather by actions than by words: probably lest an explicit reply should give his enemies a handle against him. He therefore wrought many miracles in the presence of John's messengers, and ordered them to report to him what they had witnessed, as well as what they had heard; and especially to shew him that the poor and lowly had the gospel preached to them: they were evangelised, and received it, whilst the rich, learned, and powerful, rejected Christ and his doctrine. This exactly accorded to the prophecies concerning the Messiah, but was contrary to the conduct of deceivers, who, out of carnal policy, generally address themselves to the great and powerful. John had wrought no miracle; and this rendered Christ's miracles the more decisive evidence, especially as they were predicted by that very prophet who also foretold John's preparatory ministry—the contempt, opposition, and ill usage that the Messiah would meet with, and his humiliation, sufferings, and death.—*Scott.*

THE INVITATION OF MERCY.—Ver. 28. "Come unto me, all ye that labour." Observe, 1. The character of the persons invited: "all that labour and are heavy laden." This is a word in season to him that is weary (Isa. l. 4). Those who complain of the burden

20 ¶ Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Woe unto thee, Chorazin![‖] woe unto thee, [r]Bethsaida! [s]for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have [t]repented long ago in sackcloth and ashes.

22 But I say unto you. [u]It shall be more tolerable for [x]Tyre and Sidon at [y]the day of judgment than for you.

23 And thou, [z]Capernaum, which art exalted unto heaven, shalt be brought down to hell:[¶] for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment than for thee.

25 ¶ At that time Jesus answered and said, [*]I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent,[*] and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things [b]are delivered unto me of my Father: and [c]no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to whomsoever the Son will reveal *him*.

28 ¶ [d]Come unto me, all *ye* that labour and are heavy laden, and I will give you rest.

29 Take [e]my yoke upon you, and learn of me; [f]for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke *is* easy,[†] and my burden is light.

CHAPTER XII.

1 *The disciples pluck the ears of corn on the sabbath.* 31 *Blasphemy against the Holy Ghost shall not be forgiven.*

AT that time[*] Jesus [a]went on the sabbath-day through the corn; and his disciples were an hungered, and began [b]to pluck the ears of corn, and to eat.

2 But when the Pharisees saw *it*, they said unto him, [c]Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

3 But he said unto them, Have ye not read[†] what David did, when he was an hungered, and they that were with him;

4 How he entered into the house of God, and did eat [d]the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless?

6 But I say unto you, [e]That in this place is *one* greater[‡] than the temple.

7 But if ye had known what *this* meaneth, [f]I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For [g]the Son of man is Lord even of the sabbath-day.

9 ¶ And when he was departed thence, [h]he went into their synagogue:

10 And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal[§] on the sabbath-days? that they might accuse him.

11 And he said unto them, [i]What man shall there be among you that shall have one sheep, [k]and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then [l]is a man better than a sheep?[‖] Wherefore [m]it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; [n]and it was restored whole, like as the other.

14 ¶ Then the Pharisees went out, and [1]held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:[¶]

17 That [o]it might be fulfilled which was spoken by Esaias the prophet, [p]saying,

18 Behold [q]my servant, whom I have chosen; [r]my beloved, in whom my soul is well pleased: [s]I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A [t]bruised reed shall he not break, and

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‖ *Chorazin.*—A town of Galilee, on the western shore of the sea of Galilee. *Bethsaida.*—A city on its north-eastern shore.—CALMET.

[r] Mark vi. 45. Luke ix. 10.

[s] xii. 41, 42. Ex. iii. 6, 7.

[t] Job xlii. 6. Jon. iii. 5-10.

[u] Luke x. 14.

[x] Is. xxiii. Ez. xxvi. Zech. ix. 2, 3.

[y] xii. 36. 2 Pet. ii. 9. 1 John iv. 17.

[z] iv. 13; viii. 5.

¶ *Shalt be brought down to hell.*—This does not mean that all the *people* should go to hell; but that the city which had flourished so prosperously, should lose its prosperity, and occupy the *lowest place* among cities. The word *hell* is used here, not to denote a place of punishment in the future world, but a state of *desolation* and destruction *as a city.*—BARNES.

[a] John xi. 41.

[*] *Wise and prudent; babes.*—The wise and prudent are those filled with a high idea of their own worldly wisdom; the babes are the humble and modest.—SLADE.

[b] xxviii. 18. John iii. 35. Heb. ii. 8-10.

[c] Luke x. 22.

[d] Is. xiv. 22-25. Rev. xviii. 17.

[e] xvii. 5. 1 Cor. ix. 21. 2 Thes. i. 8.

[f] Luke ix. 54-56. 1 Pet. ii. 21-23.

† So easy is the yoke of Christ, that, to the faithful Christian, it is a pleasure rather than a trouble to bear it. He is a master who will never require of us more than he will give us grace to perform, nor lay a greater burden upon us than he will give us strength to bear.—BEVERIDGE.

CHAP. XII.

[*] *At that time.*—This history is not mentioned according to the order of time, as appears by the other two evangelists. *To pluck.*—According to the permission of the law (Deut. xxiii. 25).—DIODATI.

[a] Mark ii. 23-28. Luke vi. 1-5.

[b] Deut. xxiii. 25.

[c] Ex. xx. 8-11.

† Our Lord replies, that in cases of extreme necessity the severity of the Jewish law might be dispensed with and relaxed, as he proves by the instances which follow.—BP. PORTEUS.

[d] Ex. xxv. 30.

[e] Mal. iii. 1. John ii. 19-21. Col. ii. 9.

‡ Some MSS. read, "something greater, the Lord of the temple" (Mal. iii. 1). This is the first answer to the objection; and two others follow—that God prefers works of kindness to the observance of a positive law; and that the Son of man, as Lord of the Sabbath, has the power of dispensing with the strict observance of it when necessary.—BOOTHROYD.

[f] Is. i. 11-17. Hos. vi. 6. Mic. vi. 6-8.

[g] ix. 6. Mark ii. 28. Luke vi. 5. Rev. i. 10.

[h] Mark iii. 1-5.

§ The Pharisaical tradition did forbid the use of artificial and natural physic upon the Sabbath-day, unless it were in cases of extreme necessity; and now these do superstitiously and malignantly apply the same to miraculous cures and healings (Luke xiii. 14; John ix. 16).—DIODATI.

[i] Luke xiii. 15-17; xiv. 5.

[k] Ex. xxiii. 4, 5.

[l] vi. 26. Luke xii. 24.

‖ *A man better than a sheep.*—Of greater consequence or value. If you would shew an act of kindness to a brute beast on the Sabbath, how much more important is it to evince similar kindness to one made in the image of God! one for whom the Saviour came to die, and who may be raised up to everlasting life.—BARNES.

[m] Mark iii. 4.

[n] Luke xiii. 13.

[1] Or, *took counsel.*

¶ No satisfactory account can be given of this charge, than that knowing his time was not yet come, and he had so much work to do before his death, he used all prudent means to preserve his life, reserving himself for the further work which his Father left him to do. The publishing of his miracles would have made a great noise, and probably have more enraged the Pharisees against him; neither did he seek his own glory, but the glory of him that sent him.—POOLE.

[o] viii. 17.

[p] Is. xlii. 1-4.

[q] Is. xlix. 5, 6; liii. 13; liii. 11.

[r] iii. 17; xvii. 5.

[s] iii. 16. Is. xi. 2.

[t] xi. 28.

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of the ceremonial law, which was an intolerable yoke, and was made much more so by the tradition of the elders (Luke xi. 46); let them come to Christ, and they shall be made easy; he came to free his Church from this yoke, to cancel the imposition of those carnal ordinances, and to introduce a purer and more spiritual way of worship; but it is rather to be understood of the burden of sin, both the guilt and the power of it. Note, All those, and those only, are invited to rest in Christ, that are sensible of sin as a burden, and groan under it; that are not only convinced of the evil of sin, of their own sin, but are contrite in soul for it; that are really sick of their sins, weary of the service of the world and of the flesh; that see their state sad and dangerous by reason of sin, and are in pain and fear about it, as Ephraim (Jer. xxxi. 18-20), the prodigal (Luke xv. 17), the publican (Luke xviii. 13), Peter's hearers (Acts ii. 37), Paul (Acts ix. 4, 6, 9), the jailer (Acts xvi. 29, 30). This is a necessary preparative for pardon and peace. The Comforter must first convince (John xvi. 8); I have torn, and then will heal. The invitation itself: "Come unto me." That glorious display of Christ's greatness, which we had ver. 27, as Lord of all, might frighten us from him; but see here how he holds out "the golden sceptre," that we may touch the top of it, and may live. Note, It is the duty and interest of weary "and heavy laden" sinners "to come to Jesus Christ."—*Henry.*

CHAP. XII. PHARISAICAL BIGOTRY.—Ver. 1, 2. Christ, by justifying his disciples in plucking the ears of corn on the Sabbath-day, shews that "works of necessity" are "lawful" on that day. Now here observe, 1. What it was that the disciples did: They were following their Master one Sabbath-day through a corn-field; it is likely they were going to the synagogue (ver. 9)—for it becomes not Christ's disciples to take "idle walks" on that day—and "they were hungry;" let it be no disparagement to our Master's housekeeping. But we will suppose they were so intent upon the Sabbath-work that they forgot to eat bread; had spent so much time in their morning worship that they had no time for their morning meal, but came out fasting because they would not come late to the synagogue. Providence ordered it that they "went through the corn," and there they were supplied. 2. What was the offence that the Pharisees took at this: It was but a dry breakfast, yet the Pharisees would not let them eat that in quietness. They did not quarrel with them for taking another man's corn (they were no great zealots for justice), but for doing it "on the Sabbath-day;" for plucking and rubbing the ears of corn on that day was expressly forbidden by the tradition of the elders for this reason, because it was a "kind of reaping." Note, It is no new thing for the most harmless and innocent actions of Christ's disciples to be evil spoken of, and reflected upon as unlawful, especially by those who are zealous for their own inventions and impositions. The Pharisees complained of them to their Master for doing that which it was not "lawful to do." Note, Those are no friends to Christ and his disciples who make that to be unlawful which God has not made to be so.—*Henry.*

SIN AGAINST THE HOLY GHOST.—Ver. 31, 32. The words were addressed immediately, as a solemn warning, to the proud and malignant Pharisees. Our Lord first declared that "all manner of sin and blasphemy should be forgiven 'unto men;'" perhaps tacitly comparing the happy situation of men under a dispensation of mercy with that of apostate angels, for whom there is no forgiveness; but though this was a general rule, it admitted of one exception, for "the blasphemy against the Spirit should never be forgiven." Indeed, whoever should speak blasphemous words against the Son of man, the Messiah, might repent and be pardoned; but whoever should thus speak against the Holy Spirit could never be pardoned, either in this world or the next. It does not follow that any sin which is not forgiven here will hereafter be forgiven; the expression can, at most, only shew that some of the Jews had notions of this kind, as well as the Papists and other professed Christians; but the expression seems to be no more than a form of speech common among the Jews, when they asserted strongly that anything should never be done. The circumstances in which this declaration was made should carefully be adverted to. The Pharisees had spoken most blasphemous words against Christ and his miracles, which were, indeed, wrought by the power of the Holy Ghost, but not under the immediate dispensation of the Spirit. They had gone as far in impiety as they could, without finally excluding themselves from forgiveness. They had spoken blasphemy against the Son of man and ascribed his

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smoking flax* shall he not quench, [u]till he send forth judgment unto victory.†

21 And in his name shall the Gentiles trust.

22 ¶ Then [x]was brought unto him one possessed with a devil, blind and dumb: [y]and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all [z]the people were amazed, and said, [a]Is not this the son of David?‡

24 But [b]when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by [2]Beelzebub, the prince of the devils.

25 And [c]Jesus knew their thoughts, and said unto them, [d]Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, [e]by whom do your children cast *them* out?§ therefore they shall be your judges.

28 But if [f]I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me;‖ and he that gathereth not with me scattereth abroad.

31 Wherefore I say unto you, [g]All manner of sin and blasphemy shall be forgiven unto men: [h]but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, [i]it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O [k]generation of vipers, how can ye, being evil, speak good things? [l]for out of the abundance¶ of the heart the mouth speaketh.

35 A [m]good man, out of the good treasure of the heart, bringeth forth good things: [n]and an evil man, out of the evil treasure, bringeth forth evil things.

36 But I say unto you, That [o]every idle* word that men shall speak, they shall give account thereof in the day of judgment.

37 For by thy words thou shalt be [p]justified, and by thy words thou shalt be condemned.

38 ¶ Then certain of the scribes and of the Pharisees answered, saying, [q]Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 For [r]as Jonas was three days and three nights in the whale's belly, [s]so shall the Son of man be three days and three nights [t]in the heart of the earth.†

41 The [u]men of Nineveh shall rise in judgment with this generation, and shall condemn it: [x]because they repented at the preaching of Jonas; and, [y]behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When [z]the unclean spirit is gone out of a man, [a]he walketh through [b]dry places, [c]seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself [d]seven other spirits [e]more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

46 ¶ While he yet talked to the people, behold, *his* mother and his brethren‡ stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

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* The Jews used to employ flax, as we do cotton, for candles, or in lamps.—PEARCE.

[u] Is. xlii. 3, 4.

† That is, according to most interpreters, till he hath made his gospel and his righteous law victorious over all his enemies. To this sense the words, as they stand at Is. xlii. 4, "till he have set judgment in the earth," agree.—WHITBY.

[x] ix. 32.

[y] Mark vii. 35-37; ix. 17-26.

[z] ix. 33; xv. 30, 31.

[a] ix. 27; xv. 22.

‡ Or the Messiah? The Son of David is a character of the Messiah, well known among the Jews; because he was promised to David; was to be raised up of his seed, and to spring from his loins. This question they put, not as doubting it, but as inclining, at least, to believe it.—GILL.

[b] ix. 34.

[2] Gr. *Beelzebul*, and so 27.

[c] ix. 4. Ps. cxxxix. 2.

[d] Is. ix. 21. Mark iii. 23-26.

§ Our Lord replies to the malicious objection, 1. That it is a maxim of common sense, that if Satan cast out Satan, he opposes his own interest, and subverts his own kingdom; 2. That if he cast out demons by Beelzebub, then their sons, or kindred, or scholars, must do the same, who used his name in expelling demons (see Mark ix. 38; Luke ix. 49). They shall be your judges, and their testimony will be my apology.—BOOTHROYD.

[e] Mark xvi. 17. Luke xi. 20.

‖ *He that is not with me is against me.*—A proverbial expression. It is known, he says, that he who does not assist another in a contest, is certainly favourable to his enemy; consequently, my casting out devils shews that I am Satan's declared enemy.—HAMMOND.

[f] Is. i. 18; lv. 7. Ez. xxxiii. 11.

[g] Mark iii. 28-30. Luke xii. 10.

[h] Job xxxvi. 18. Mark iii. 29.

[i] iii. 7; xxiii. 33. Luke iii. 7.

[k] Luke vi. 45.

¶ *The abundance*—the covetousness, the exuberance; *i.e.*, when the heart is so fully charged, that it can no longer restrain, the mouth will declare the quality of the principles and passions by which it is so powerfully actuated; and thus, by the blasphemies uttered by the Pharisees, their true character was unveiled, and the full-charged wickedness of their hearts wholly laid open.—WATSON.

[m] xiii. 52. Eph. iv. 29.

[n] 34.

[o] Ec. xii. 14. Eph. v. 4-6.

* We are not to understand by the word here translated "idle," insignificant or trifling; but wicked, malicious, profane.—MANN.

[p] Jam. ii. 21-25.

[q] xvi. 1-4. Mark viii. 11, 12.

[r] Jon. i. 17.

[s] xvi. 21; xvii. 23. John ii. 19.

[t] Ps. lxiii. 9. Jon. ii. 2-6.

† Our Saviour was buried on the day of crucifixion (the Friday), lay in the earth the whole of the Sabbath (the Saturday), and rose on the third day, in the morning (the Sunday); he was "in the heart of the earth" a part of three days, or, in the Hebrew idiom, "three days and three nights."—WHITBY.

[u] Luke xi. 32.

[x] Jon. iii. 5-10.

[y] John iii. 31; iv. 12; viii. 53-58.

[z] Luke xi. 24. Acts viii. 13.

[a] Job i. 7; ii. 2. 1 Pet. v. 8.

[b] Is. xxxv. 6, 7; xli. 18.

[c] viii. 29. Luke viii. 28-32.

[d] Mark v. 9; xvi. 9.

[e] xxiii. 15.

‡ Nephews and cousins were thus called by the Jews; Abraham called Lot his brother (Gen. xiii. 8); Laban called Jacob his brother, though only his cousin.—BOOTHROYD.

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miracles to the power of the devil; but still they might be pardoned, and one further method would be used to convince them. In a short time Christ would be crucified, and then rise from the dead and ascend into heaven; when, being exalted to the right hand of the Father, he would send forth the Holy Spirit upon his apostles and disciples, enabling them to perform various wonderful works in his name, in proof of their testimony concerning his resurrection and ascension. He, therefore, who "then" should blaspheme this last and most complete attestation to Jesus, as the promised Messiah, and, from determined enmity to him and his kingdom, deliberately ascribe the operations of the Holy Spirit to Satan, would be given up to final obduracy and impenitency, and thus never be pardoned, but sink into final perdition. None, therefore, could commit this sin who did not witness the effects of the pouring out of the Holy Spirit on the apostles; nor were all degrees of opposition to, or perversion of, these operations thus finally destructive. Peter does not seem to have concluded that Simon Magus had sinned beyond the reach of mercy, when he offered to buy the power of conferring the Holy Ghost (Acts viii. 18-24). But it seems that some kinds of apostasy (when attended with very peculiar circumstances of aggravation, through love of this world and enmity to the truth) were equivalent to it. And in every age many provoke God to leave them to final impenitence; but there must be great opportunity of information, much inward conviction, determinate sinning against the light of a man's own conscience, deliberate enmity to the truth, and an obstinate opposition to it in defiance of evidence, to constitute this kind of impiety. They who most fear having committed it are generally at the greatest distance from it; while they who are thus given up are perhaps universally either callous in presumption or enmity, or absolutely and outrageously desperate, of which we sometimes meet with awful instances; but the trembling, contrite sinner has the witness in himself that neither of these is his case.—*Scott.*

JONAH AND NINEVEH.—Ver. 41. In the day of judgment, the repentance of the Ninevites will be mentioned as an aggravation of the sin, and consequently the condemnation, of those to whom Christ preached then, and of those to whom Christ is preached now; for this reason, because Christ is greater than Jonah. 1. Jonah was but a man, subject to like passions, to like sinful passions, as we are; but Christ is the Son of God. 2. Jonah was a stranger in Nineveh; he came among strangers that were prejudiced against his country; but Christ came to his own, when he preached to the Jews, and much more when he is preached among professing Christians, that are called by his name. 3. Jonah preached but one short sermon, and that with no great solemnity, but as he passed along the streets; Christ renews his calls, sat and taught, taught in the synagogues. 4. Jonah preached nothing but wrath and ruin within forty days, gave no instructions, directions or encouragements to repent; but Christ, beside the warning given us of our danger, has shewed wherein we must repent, and assured us of acceptance upon our repentance, because "the kingdom of heaven is at hand." 5. Jonah wrought no miracle to confirm his doctrine, shewed no goodwill to the Ninevites; but Christ wrought abundance of miracles, and all miracles of mercy.

QUEEN OF SHEBA.—Ver. 42. She came from a far country to hear the wisdom of Solomon; yet people will not be persuaded to come and hear the wisdom of Christ, though he is in everything greater than Solomon. 1. The queen of Sheba had no invitation to come to Solomon, nor any promise of being welcome; but we are invited to Christ, to sit at his feet and hear his word. 2. Solomon was but a wise man, but Christ is wisdom itself, "in whom are hid all the treasures of wisdom." 3. The queen of Sheba had many difficulties to break through; she was a woman unfit for travel, the journey long and perilous; she was a queen, and what would become of her own country in her absence? We have no such cares to hinder us. 4. She could not be sure that it would be worth her while to go so far on this errand. Fame uses to flatter men, and perhaps she might have in her own country or court wise men sufficient to instruct her; yet, having heard of Solomon's fame, she would see him; but we come not to Christ upon such uncertainties. 5. "She came from the uttermost parts of the earth," but we have Christ among us, and his word nigh us: "Behold he stands at the door, and knocks." 6. It should seem, the wisdom the queen of Sheba came for was only philosophy and politics; but the wisdom that is to be had with Christ is wisdom to salvation. 7. She could only *hear* Solomon's wisdom, he could not *give* her wisdom; but Christ will give wisdom to those who come to him—nay, he will himself be "made of God to them wisdom."

CHRIST'S SPIRITUAL RELATIONSHIP.—Ver. 46-50. His disciples that had left all to follow him, and embraced his doctrine, were dearer to him than any that were akin to him according to the flesh. They had preferred Christ before their relations, they left their father (Matt. iv. 22; x. 37), and now to make them amends, and to shew that there was no love lost, he preferred them before his relations; did not they hereby receive, in point of honour, a hundredfold? (Matt. xix. 29.) It was very endearing, and very encouraging, for Christ to say, "Behold my mother, and my brethren;" yet it was

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward [f]his disciples, and said, Behold my mother and my brethren!§

50 For whosoever shall do the will of my Father which is in heaven, [g]the same is my brother, [h]and sister, [i]and mother.

CHAPTER XIII.

1 Of the sower and the seed. 24 Divers other parables. 35 Why Christ spake in parables.

THE same day went Jesus out of the house, and [a]sat by the sea-side.

2 And [b]great multitudes were gathered together unto him, [c]so that he went into a ship, and sat;* and the whole multitude stood on the shore.

3 And he spake many things unto them [d]in parables, saying, Behold, [e]a sower went forth to sow:

4 And when he sowed, some *seeds* fell by [f]the way-side, and the fowls† came and devoured them up:

5 Some fell upon [g]stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and, because they had no root, they withered away:

7 And some fell [h]among thorns; and the thorns sprung up, and choked them:

8 But other fell into [i]good ground,‡ and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold.

9 Who hath ears to hear, let him hear.

10 ¶ And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12 For [k]whosoever hath, to him shall be given, and he shall have more abundance:§ but whosoever hath not, [l]from him shall be taken away even that he hath.

13 Therefore speak I to them in parables: because they seeing, see not;‖ and hearing, they hear not; neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's [m]heart is waxed gross,¶ and *their* [n]ears are dull of hearing, and [o]their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, [p]and I should heal them.

16 But [q]blessed *are* your eyes, for they see; and your ears, for they hear.

17 For verily I say unto you, [r]That many prophets and righteous *men* have desired to see *those things* which ye see, and have not seen *them;* and to hear *those things* which ye hear, and have not heard *them.*

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth [s]the word of the kingdom, [t]and understandeth *it* not, then cometh [u]the wicked *one,* and catcheth away that which was sown in his heart. [x]This is he which received seed by the way-side.

20 But he that [y]received the seed into stony places, the same is he that heareth the word, and [z]anon with joy receiveth it:

21 Yet hath he not [a]root in himself, but [b]dureth for a while; [c]for when tribulation or persecution ariseth because of the word, by and by he is [d]offended.

22 He also that received [e]seed among the thorns is he that heareth the word; and [f]the care of this world, and [g]the deceitfulness* of riches, [h]choke the word, and he becometh unfruitful.

23 But he [i]that received seed into the [k]good ground† is he that heareth the word, and understandeth *it;* which also [l]beareth fruit, and bringeth forth, [m]some an hundred-fold, some sixty, some thirty.

24 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed [n]good seed in his field;

25 But while men slept, his [o]enemy came and

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[f] xxviii. 7. Mark iii. 34.
§ Christ spake not this to teach men to dishonour their parents, or to lay by natural affection, but to let all know that regeneration puts men into a more honourable and happy relation to him than natural kindred.—Baxter.
[g] xxv. 40, 45. Ps. xxii. 22.
[h] Cant. iv. 9, 10. 1 Cor. ix. 5.
[i] John xix. 26, 27.

CHAP. XIII.

[a] Mark ii. 13; iv. 1.
[b] Gen. xlix. 10.
[c] Mark iv. 1.
* This was the Jewish custom in their schools and synagogues: the master sat to teach; and the scholars, or audience, stood around. — Lightfoot.
[d] Jud. ix. 8-20. Ps. xlix. 4.
[e] Mark iv. 2-9. Luke viii. 5-8.
[f] 18, 19.
† Where husbandmen are sowing, thousands of starlings will cover the ground in Palestine, and lay a heavy contribution on the grain thrown into the furrows, which are not covered by harrowing, as in Europe. — Buckingham.
[g] Ez. xi. 19. Zech. vii. 12.
[h] Gen. iii. 18. Jer. iv. 3, 4.
[i] Luke viii. 15. Rom. vii. 18.
‡ In sowing, by far the largest proportion of seed will fall into the good soil; but Christ did not intend to teach that these proportions would be exactly the same among those who heard the gospel. Parables are designed to teach some general truth; and the circumstances should not be pressed too much in explaining them — Barnes.
[k] Mark iv. 24, 25. Luke xix. 24-26.
§ This is an allusion to a common custom in all countries: he who possesses much, or is rich, to such a person presents are ordinarily given; and the poor man, that has little, may be easily made a prey of, and so lose his little.—Clarke.
[l] Is. v. 4-7. Mark xii. 9.

‖ *Seeing, see not,* &c. —Seeing the greatest miracles, they have not been convinced; and hearing the plainest doctrines, they would not be made to understand.—Clarke.
[m] Ps. cxix. 70.
¶ A gross or fat heart is a metaphor taken for that stupidity and sloth which is the result of sensual indulgence.—Watson.
[n] Zech. vii. 11. John viii. 43, 44.
[o] Is. xxix. 10-12. 2 Thes. ii. 10, 11.
[p] Is. lvii. 18. Hos. xiv. 4.
[q] Luke ii. 29, 30. John xx. 29.
[r] Luke x. 24. John viii. 56.
[s] Luke viii. 11.
[t] John iii. 19, 20. Acts xvii. 32.
[u] Mark iv. 15. Luke viii. 12.
[z] 4.
[y] 5, 6.
[z] Is. lviii. 2.
[a] Luke viii. 13. Eph. iii. 17.
[b] Rom. ii. 7.
[c] Luke ix. 23-25.
[d] xi. 6.
[e] Mark iv. 18. Luke viii. 14.
[f] Mark x. 23-25.
[g] Ps. lii. 7. Mark iv. 19.
* *Deceitfulness* — viz., covetousness, whereby men beyond measure desire the riches of this world, do too much abuse themselves thereby, being entangled in them.—Diodati.
[h] Luke viii. 14. Jude 12.
[i] Mark iv. 20. Luke viii. 15.
[k] Prov. i. 5, 6; ii. 2-6. Mark x. 15.
† *Into good ground* — i. e., those whose hearts are prepared by grace to receive it honestly, and to give it full opportunity to grow. In a rich and mellow soil —in a heart that submits itself to the full influence of truth, unchecked by cares and anxieties; under the showers and summer suns of Divine grace; with the heart spread open, like a broad luxuriant field, to the rays of the morning, and to evening dews—the gospel takes deep root, and grows; it has full room, and then and there only shews what it is.—Barnes.
[l] Ps. i. 1-3.
[m] 2 Cor. viii. 1, 2.
[n] Col. i. 5.
[o] 2 Cor. xi. 13-15.

not their privilege alone, this honour have all the saints. Note, All obedient believers are near akin to Jesus Christ. They wear his name, bear his image, have his nature, are of his family. He loves them, owns them, converses freely with them, as his relations. He bids them welcome to his table, takes care of them, provides for them, sees that they want nothing that is fit for them; when he died he left them rich legacies; now he is in heaven he keeps up a correspondence with them, and will have them all with him at last, and will in nothing fail to do the kinsman's part (Ruth iii. 13), nor will ever be ashamed of his poor relations, but will confess them before men, before the angels, and before his Father.—*Henry.*

CHAP. XIII. Parable of the Sower.—Ver. 4-23. Now observe the characters of these four sorts of ground: 1. The highway ground. They had pathways through their corn-fields (chap. xii. 1), and the seed that fell on them never entered, and so the birds picked it up. The place where Christ's hearers now stood represented the characters of most of them—the sand on the sea-shore, which was to the seed like the highway ground. Observe, *First,* What kind of hearers are compared to "the highway ground;" such as "hear the Word and understand it not;" and it is their own fault that they do not. They take no heed to it, take no hold of it; they do not come with any design to get good, as the highway was never intended to be sown. They "come before God as his people come, and sit before him as his people sit;" but it is merely for fashion-sake, to see and be seen; they mind not what is said, it comes in at one ear and goes out at the other, and makes no impression. *Secondly,* How they come to be unprofitable hearers: The "wicked one," that is, the devil, "cometh and catcheth away that which was sown."—Such mindless, careless, trifling hearers, are an easy prey to Satan; who, as he is the great murderer of souls, so is he the great thief of sermons, and will be sure to rob us of the Word, if we take not care to keep it; as the birds pick up the seed that falls on the ground that is neither ploughed before, nor harrowed after. 2. The *stony ground.* "Some fell upon stony places," which represents the case of hearers that go further than the former, who receive good impressions of the Word, but they are not lasting. Note, It is possible we may be a great deal better than some others, and yet not be so good as we should be. Now observe, concerning these hearers that are represented by the stony ground, *First,* How far they went: (1.) They "hear the Word;" they turn neither their backs upon it, nor a deaf ear to it. Note, Hearing the Word, though ever so frequently, ever so gravely, if we rest in that, will never bring us to heaven. (2.) They are "quick in hearing," swift to hear, "he anon receiveth it." Note, Hypocrites often get the start of true Christians in the shows of profession, and are often too hot to hold. (3.) They receive it with joy. Note, There are many that are very glad to hear a good sermon, that yet do not profit by it; they may be pleased with the Word, and yet not changed and ruled by it. (4.) They "endure for a while," like a violent motion, which continues as long as the impression of the force remains, but ceases when that has spent itself. *Secondly,* How they fell away, so that no fruit was brought to perfection; no more than the corn, that, having no depth of earth from which to draw moisture, is scorched and withered by the heat of the sun. And the reason is, (1.) They have "no root in themselves," no settled, fixed principles in their judgments, or firm resolutions in their wills, nor any rooted habits in their affections: nothing firm that will be either the sap or the strength of their profession. Note, It is possible there may be the green blade of a profession, where yet there is not the root of grace; hardness prevails in the heart, and what there is of soil and softness is only in the surface. (2.) Times of trial come, and then they come to nothing. "When tribulation and persecution arise because of the Word, he is offended;" it is a stumblingblock in his way which he cannot get over, and so he flies off, and this is all his profession comes to. Trials which shake some confirm others (Phil. i. 12). Observe how soon they fall away, by and by; as soon rotten as they were ripe; a profession taken up without consideration, is commonly let fall without it: "Light come, light go." 3. The thorny ground. "Some fell among thorns" (which are a good guard to the corn when they are in the hedge, but a bad inmate when they are in the field), "and the thorns sprung up;" which intimates that they did not appear, or but little, when the corn was sown, but afterwards they proved choking to it. This went further than the former, for it had root. Now what are these choking thorns? *First,* "The cares of this world." Care for another world would quicken the springing of this seed, but care for this world chokes it. Worldly cares are fitly compared to thorns, for they came in with sin, and are a fruit of the curse: they are good in their place to stop a gap, but a man must be well armed that deals much in them (2 Sam. xxiii. 6, 7): they are entangling, vexing, scratching, and "their end is to be burned" (Heb. vi. 8). These thorns choke the good seed. Note, Worldly cares are great hindrances to our profiting by the Word of God, and our proficiency in religion. *Secondly,* "The deceitfulness of riches." Those who, by their care and industry, have raised estates, and so the danger that arises from care

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sowed [p]tares‡ among the wheat, and went his way.

26 But [q]when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So [r]the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from [s]whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.§

30 Let both grow together until the harvest: and in the time of harvest I will say [t]to the reapers, Gather ye together first the tares, [u]and bind them in bundles to burn them: [x]but gather the wheat into my barn.

31 ¶ Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field:

32 Which indeed is the least of all seeds;‖ but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶ Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

34 All [y]these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That [z]it might be fulfilled¶ which was spoken by the prophet, saying, [a]I will open my mouth in parables; [b]I will utter things which have been kept secret [c]from the foundation of the world.

36 ¶ Then [d]Jesus sent the multitude away, [e]and went into the house; and his disciples came unto him, saying, [f]Declare unto us the parable of the tares of the field.

37 He answered and said unto them, [g]He that soweth the good seed [h]is the Son of man;*

38 The [i]field is the world; [k]the good seed are the children of the kingdom; but the tares are [l]the children of the wicked *one;*

39 The [m]enemy that sowed them is the devil; [n]the harvest is the end of the world; [o]and the reapers are the angels.

40 As therefore [p]the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, [q]and they shall gather out of his kingdom all [1]things that offend, [r]and them which do iniquity,

42 And shall [s]cast them into a furnace of fire:† there shall be [t]wailing and gnashing of teeth.

43 Then [u]shall the righteous shine forth as the sun in the kingdom of their Father. [x]Who hath ears to hear, let him hear.

44 ¶ Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man seeking goodly pearls;‡

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶ Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad§ away.

49 So shall it be at the end of the world: [y]the angels shall come forth, [z]and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe,‖ *which is* instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.¶

53 ¶ And it came to pass, *that* when Jesus had finished these parables, [a]he departed thence.

54 And [b]when he was come into his own country, [c]he taught them in their synagogue, insomuch that [d]they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

55 Is not this [e]the carpenter's son? [f]is not his

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[p] 38.

‡ Gr. "Darnel," not tares, for they are food for cattle, and easily distinguished from corn, being a kind of vetch; but this weed was only fit to be burnt, and resembled wheat.—CAMPBELL.

[q] Mark iv. 26-29.

[r] 1 Cor. iii. 5-9. Eph. iv. 11, 12.

[s] Rom. xvi. 17. Jam. iii. 15, 16.

§ The scope of the parable, and the design of our Lord in it, are to shew that a pure and perfect Church cannot be expected in the present state of things; and that saints should not be immoderately uneasy, but patiently bear such exercises, until Christ's time is come to relieve them, when the tares and chaff shall be separated from the wheat.—GILL.

[t] 39-43.

[u] 1 Sam. xxv. 29.

[x] Luke iii. 17.

‖ The least of such seeds as become large trees.—BROWNE.

[y] Mark iv. 33, 34.

[z] xxi. 4, 5.

¶ Christ answered to the typical Asaph as a teacher, and his shadowy ministry was directly fulfilled in Christ.—WATSON.

[a] Ps. lxxviii. 2.

[b] Ps. xlix. 4. Am. iii. 7. 2 Tim. i. 9, 10.

[c] John xvii. 24. Acts xv. 18.

[d] xiv. 22; xv. 39.

[e] ix. 28.

[f] xv. 15, 16. John xvi. 17-20.

[g] 24, 27.

[h] John xiii. 20. Acts i. 8.

* The Son of man, the Lord Jesus, sows the good seed—*i.e.*, preaches the gospel. This he did personally, and does now by his ministers, his providence, and his Spirit, by all the means of conveying truth to the mind. This seed was, by various means, to be carried over all the world. It was to be confined to no particular nation or people. The good seed was the children of the kingdom; *i.e.*, of the kingdom of God, or Christians. For these the Saviour toiled and died: they are the fruit of his labours. Yet amidst them were wicked men; and all hypocrites and unbelievers in the Church are the work of Satan. Yet they must remain together till the end, when they shall be separated, and the righteous saved, and the wicked lost. The one shall shine clear as the sun, the other be cast into a furnace of fire—a most expressive image of suffering.—BARNES.

[i] Luke xxiv. 47. Rev. xiv. 6.

[k] Is. liii. 10.

[l] Gen. iii. 15. John viii. 44.

[m] 2 Cor. ii. 17. Eph. ii. 2.

[n] xxiv. 3. Rev. xiv 15.

[o] Dan. vii. 10. Jude 14.

[p] 30.

[q] xviii. 7.

[1] Or, *scandals.*

[r] Rev. xxi. 27.

[s] Mark ix. 43-49. Rev. xiv. 10.

† The allusion is to the Oriental custom of burning alive, mentioned in Dan. iii. 11. — BLOOMFIELD.

[t] viii. 12.

[u] xxv. 34, 46. Rev. xxi. 3-5.

[x] 9.

‡ These were favourite stones in the East, and estimated at a high value; and the adjacent coasts of the Red Sea made this article of traffic familiar to the Jews. —WATSON.

§ Gr. "Corrupt," or "putrid;" it alludes to the drawing up some dead fish with the living. —DODDRIDGE.

[y] xxiv. 31.

[z] 2 Thes. i. 7-10. Rev. xx. 12-15.

‖ *Every scribe.* — The scribes, it will be remembered, were distinguished for their skill in the Jewish laws and religion, and were thus qualified for their profession as public teachers. Our Lord, by giving the appellation *scribes* to those to whom he had exclusively addressed some of these parables, intimated that he was training them up to fulfil the office of public teachers of his religion to the world.—WATSON.

¶ *Things new and old.*—As the Orientals never change their fashions, they are remarkable for hoarding large stocks of raiment as well as provisions. — WILLIAMS.

[a] Mark iv. 33-35.

[b] Mark vi. 1, 2. John i. 11.

[c] Ps. xxii. 22; xl. 9, 10.

[d] John vii. 15, 16. Acts iv. 13.

[e] Ps. xxii. 6. Mark vi. 3. Luke iii. 23.

[f] Luke i. 27; ii. 5-7.

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seems to be over, and they "continue hearers of the Word," yet are still in a snare. Observe, It is not so much riches, as "the deceitfulness of riches," that does the mischief: now they cannot be said to be deceitful to us unless we put our confidence in them, and raise our expectations from them, and then it is that they choke the good seed. 4. The good ground. "Others fell into good ground," and it is pity but that good seed should always meet with good soil; and then there is no loss; such are "good hearers of the Word." The hearers represented by the good ground are, *First*, Intelligent hearers; they "hear the Word and understand it;" they understand not only the sense and meaning of the words, but their own concern in them; they understand it as a man of business understands his business. *Secondly*, Fruitful hearers, which is an evidence of their good understanding, which "also beareth fruit." Fruit is to every seed its own body, a substantial product in the heart and life, agreeable to the seed of the Word received. We *then* bear fruit when we practise according to the Word; when the temper of our minds and the tenor of our lives are conformable to the gospel we have received, and we do as we are taught. *Thirdly*, Not all alike fruitful; "some an hundredfold, some sixty, some thirty." Note, Among fruitful Christians some are more fruitful than others: where there is true grace, yet there are degrees of it; some are of greater attainments in knowledge and holiness than others; all Christ's scholars are not in the same form. We should aim at the highest degree, to bring "forth an hundredfold," as Isaac's ground did (Gen. xxvi. 12), "abounding in the work of the Lord" (John xv. 8).—*Henry.*

PARABLE OF THE TARES AND WHEAT.—Ver. 36-43. After our Lord had spoken the preceding parables, he dismissed the multitude, and retired into a house; where his disciples applied to him to explain the parable of the tares, as that seems most of all to have perplexed them; and he answered, that "the Son of man," the Messiah, was the sower of the good seed—that is, personally, and by his ministers; and this implied, that he is the Lord and Proprietor of the field. This represented the world, throughout which the Word of God was to be preached under the gospel. The "good seed" (or those converts produced from it) are the "children of the kingdom," true believers, the royal subjects of Christ, and heirs of heaven: but the produce of the bad seed are the children of the wicked one—heretics, hypocrites, antichristians, antinomians, and enthusiasts of every description. As the parable of the sower represents what is wrong in the visible Church (even where the true gospel is faithfully preached), through the subtlety of Satan, and the depravity of the human heart; so that of the tares represents the fatal effects of false teachers and doctrine, drawing men off from the truth, or prejudicing them against it. These false and disgraceful characters are the genuine produce of false doctrine and distorted views of Christianity, which "Satan, transformed into an angel of light," by his ministers of various descriptions, propagates in the world; even as true believers are the produce of the real gospel attended by the influence of the Holy Spirit. The devil, the enemy of Christ and of men, sows this seed by his servants, in order to deceive souls and disgrace the gospel; he does it "by night," and privily; he is most successful when least suspected, and when ministers and Christians are most unwatchful. The produce of this corrupt seed is not immediately discovered, but gradually detected. And though gross transgressors, and such as openly oppose the fundamentals of the gospel, ought to be separated from the society of the faithful, yet many of the children of the kingdom are so defective, and many of the children of the wicked one so plausible, that an exact discrimination cannot be made by human discernment; and by attempting too much, true believers may be rejected, stumbled, or discouraged: much less must separation by persecution be attempted; by which far more of the wheat hath been eradicated than of the tares, ever since the officious servants, contrary to their Master's express command, have employed that unhallowed means. In general, they must be let alone till the harvest. This will be at the end of the world; for, though death will separate them as to their souls, yet the grand and public separation will be at the day of judgment. Then the holy angels will be employed as the reapers in this harvest by the Son of man, the incarnate Saviour and Judge, whose creatures, worshippers, and servants they are. These will gather together all the wicked in the world, and especially all heretical and hypocritical professors of the gospel, who have caused scandals and wrought iniquity, from every part of the Church, in order to their destruction, even as the tares are bound up in bundles to be burned; and they shall be cast into hell, as into a furnace

mother called Mary? [g]and his brethren, James, and Joses, and Simon, and Judas?

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there* because of their unbelief.

CHAPTER XIV.

1 *Herod's opinion of Christ.* 3 *Why John Baptist was beheaded.* 15 *The miracle of the five loaves;* 22 *and of walking on the sea.*

AT that time [a]Herod the [b]tetrarch* heard of the fame of Jesus,

2 And said unto his servants, This is John the Baptist: he is risen from the dead;† and therefore mighty works [1]do shew forth themselves in him.

3 ¶ For [c]Herod had laid hold on John, and bound him, and put *him* in prison for Herodias' sake, [d]his brother Philip's wife.

4 For John said unto him, [e]It is not lawful for thee to have her.

5 And [f]when he would have put him to death, he feared the multitude,‡ [g]because they counted him as a prophet.

6 But when Herod's birthday was kept, [h]the daughter of Herodias [i]danced [2]before them, and pleased Herod.

7 Whereupon [k]he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, [l]Give me here John Baptist's head in a charger.

9 And [m]the king was sorry:§ nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given *her*.

10 And he sent, [n]and beheaded John in the prison.

11 And his head was brought in a charger, [o]and given to the damsel: and she brought *it* to her mother.

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[g] Mark xv. 40, 47; xvi. 1. Luke xxiv. 10. John xix. 25. Gal. i. 19.

* It was neither fit nor convenient to perform any more works, since they were offended with what was done.—GILL.

CHAP. XIV.
A.D. 32.

[a] Mark vi. 14-16.

[b] Luke iii. 1.

* Signifies properly, "the ruler over a quarter of any region."—CAMPBELL.

† Herod, like most other persons of high rank at that time, was of the sect of the Sadducees, who denied the immortality of the soul, and the doctrine of a resurrection. His opinions, therefore, must have made him completely adverse to the idea of John the Baptist being risen from the dead. Yet the fears of Herod overruled all the prejudices of his sect, and raised up before his eyes the semblance of the murdered Baptist.—BISHOP PORTEUS.

1 Or, *are wrought by him.*

[c] iv. 12. Mark vi. 17.

[d] Luke iii. 1.

[e] 1 Kings xxi. 19. Prov. xxviii. 1. Is. viii. 20.

[f] Mark vi. 19, 20. Acts iv. 21.

‡ Apprehended a mutiny.—GUYSE.

[g] Mark xi. 30-32.

[h] xxii. 24.

[i] Esth. i. 10-12.

2 Gr. *in the midst.*

[k] Esth. v. 3, 6.

[l] 1 Kings xviii. 4, 13; xix. 2. 2 Kings xi. 1. Prov. i. 16.

[m] Mark vi. 20.

§ One reason might be, because it was an ill omen to shed blood on his birthday.—HAMMOND.

[n] 2 Chr. xxxvi. 16. Jer. ii. 30.

[o] Gen. xlix. 7. Jer. xxii. 17. Rev. xvi. 6.

[p] xxvii. 58-61. Acts viii. 2.

‖ He did the like on several occasions, because many things yet remained to be done by him, for the accomplishment of which he came into the world; and his time not being yet come (John xvii. 1, 4), he avoided putting himself into the hands of his enemies.—MARTIN.

[q] Mark vi. 34.

¶ The Jews had two evenings—the one commencing about three in the afternoon (the time of the evening sacrifice), the other about six, or sunset.—CAMPBELL.

[r] Mark viii. 3.

[s] 2 Kings iv. 42-44. Luke iii. 11. John xiii. 29. 2 Cor. viii. 2, 3.

[t] Mark vi. 37, 38. Luke ix. 13. John vi. 5-9.

[u] Mark vi. 41. Luke ix. 16. John xi. 41.

[x] Mark viii. 6. John vi. 11, 23. Acts xxvii. 35.

* He blessed, or gave thanks to God, as the giver of food to his creatures.—WATSON.

† Jewish loaves, like all the Oriental ones, were thin and brittle, and rather fit to be broken than cut.—ROSENMULLER.

[y] Mark vi. 42-44. John vi. 12-14.

[z] John vi. 10.

[a] Mark vi. 45.

‡ The disciples were loth to go, and would not have gone if he had not constrained them. They were loth to go to sea without him. They were loth to leave him alone without any attendance, or any ship to wait for him; but they did it in pure obedience.—HENRY.

[b] xiii. 36; xv. 39.

[c] Mark vi. 46. Luke vi. 12. Acts vi. 4.

[d] John vi. 15-17.

[e] Is. liv. 11. Mark vi. 48. John vi. 18.

[f] Luke xii. 38.

§ The Jewish division of the night was into three watches; but now the Roman distribution into four watches seems to have been adopted—from 6 to 9; 9 to 12; 12 to 3; and 3 to 6; this was the latter.—WATSON.

[g] Mark vi. 48.

12 And his disciples came and [p]took up the body, and buried it, and went and told Jesus.

13 ¶ When Jesus heard *of it*, he departed thence‖ by ship into a desert place apart: and when the people had heard *thereof*, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, [q]and was moved with compassion toward them, and he healed their sick.

15 And when it was evening,¶ his disciples came to him, saying, This is a desert place, and the time is now past; [r]send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, [s]They need not depart; give ye them to eat.

17 And they say unto him, [t]We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and, [u]looking up to heaven, [x]he blessed,* and brake,† and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: [y]and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were [z]about five thousand men, besides women and children.

22 ¶ And straightway [a]Jesus constrained his disciples to get into a ship,‡ and to go before him unto the other side, [b]while he sent the multitudes away.

23 And when he had sent the multitudes away, [c]he went up into a mountain apart to pray: and when the evening was come, [d]he was there alone.

24 But the ship was now in the midst of the sea, [e]tossed with waves: for the wind was contrary.

25 And in [f]the fourth watch§ of the night Jesus went unto them, [g]walking on the sea.

26 And when the disciples saw him walking

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of fire, where will be doleful lamentations and gnashing of teeth in rage and despair. When the tempters and the tempted, the deceivers and the deceived, and those that have associated together, and encouraged each other in delusion and iniquity, shall be consigned to the same punishment, and with desperate enmity shall charge their destruction upon each other, then these tares will, as it were, "be bound in bundles to be burned." But at that time the righteous, the children of the kingdom, will shine forth in the image of Christ, with the lustre of the unclouded noonday sun, in the kingdom of their Father—being made unspeakably glorious, excellent, wise, and happy.

THE CARPENTER'S SON.—Ver. 55. On this occasion our Lord observed, that a prophet was not without honour, except in his own country, and among his own relations; they who had most known and conversed with the man were least disposed to respect the prophet. He is thought to take too much upon him, in authoritatively addressing their consciences: they are displeased with his pretensions; and the credit that he acquired, and various circumstances of no importance respecting his former occupations and appearance, recur to their memory, and prejudice them against all he says. The unbelief of the Nazarenes, however, precluded them from sharing the benefit of our Lord's power and grace: few came to him for healing, and he deemed it not consistent with his wisdom and dignity to obtrude his miracles and presence upon them; so he retired, and left them to their prejudices; and, as far as we can find, he went among them no more.—*Scott.*

CHAP. XIV. HEROD'S FATAL OATH.—Ver. 8-11. Salome retired to consult her mother how the most advantage might be made of the oath; and, revenge getting the better of all other passions, Herodias persuaded and urged her daughter (who must have been reluctant to give up all those objects which would be desirable to her youthful mind) to demand the head of John the Baptist without delay, in a charger, or a large dish! When Herod heard this strange request, he was sorry; probably not so much from desire of preserving John's life, as fear of consequences, checks of conscience, and, as some think, considering the execution as a bad omen on his birthday. But though he was in some sense sorry that the demand had been made so suddenly, and on this occasion, yet, pleading his oath, and his regard for his guests, he commanded his immediate execution. Herod's oath was rash and profane in the extreme; and when it was found to involve such consequences, it became absolutely unlawful to observe it: he ought to have repented of his impiety, and with abhorrence to have rejected Salome's application. Nor was it very honourable to his guests to suppose that they would be offended if he refused to murder this holy man, through a rash engagement at a banquet in their presence. Had Salome demanded the execution of some esteemed chieftain among them, who had displeased Herodias, they would, doubtless, have arisen to oppose the demand: but, probably, John was obnoxious to many of them, as well as to Herodias. Accordingly, he was suddenly and speedily dismissed to his eternal rest; and his head, reeking in its blood, was brought as a strange present to Salome, and by her given to her mother, who is reported to have treated it with indignant barbarity. This horrid spectacle could gratify the malevolence even of a female! and it was customary for the heads of criminals to be thus brought to those who condemned them, in order to certify that they were really put to death. Thus, by a mysterious providence, this most eminent man of God was cut off, in the prime of life, and fitness for usefulness, to gratify the malice of an incestuous adulteress, to recompense the vain exhibition of a giddy young female, by the orders of a rash, perhaps intoxicated prince, and to humour the companions of his revels! But they could not long enjoy this impious and cruel triumph.—*Scott.*

MIRACULOUS BANQUET.—Ver. 14-21. Though the disproportion was so great, yet there was enough and to spare. 1. There was enough: "they did all eat, and were filled." Note, Those whom Christ feeds, he fills; so runs the promise (Ps. xxxvii. 19). "They shall be satisfied." As there was enough for all, "they did all eat," so there was enough for each, "they were filled;" though there was but a little, there was enough, and that is as good as a feast. Note, The blessing of God can make a little go a great way; as, if God blasts what we have, "we eat, and have not enough" (Hag. i. 9). 2. There was to spare; "they took up of the fragments that remained, twelve baskets full," one basket for each apostle: thus what they gave they had again, and a great deal more with it; and they were so far from being nice, that they could make this broken meat serve another time, and be thankful. This was to manifest and magnify the miracle, and to shew that the provision Christ makes for those who are his is not bare and scanty, but rich and plenteous; "bread enough, and to spare" (Luke xv. 17), an overflowing fulness. Elisha's multiplying the loaves was somewhat like this, but far short of it: and then it was said, "They shall eat and leave" (2 Kings iv. 43). It is the same Divine power, though exerted in an ordinary way, which multiplies "the seed sown in the ground" every year, and makes "the earth yield her increase;" so that what was brought out by handfuls is brought home in sheaves. "This is the Lord's doing;" it is "by Christ" that all natural things consist, and "by the word of his power" that they are upheld.—*Henry.*

JESUS WALKING ON THE SEA.—Ver. 25-27. The fourth watch of the night began three hours before sunrise; and, during these three hours, Jesus came to the disciples perhaps after daybreak.—"Note, That to walk on the sea is made the property of

on the sea, they were troubled,‖ saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, [h]Be of good cheer: [i]it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou,¶ bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, [k]he walked on the water, to go to Jesus.

30 But when he saw the wind [3]boisterous, he was afraid; and, beginning to sink,* he cried, saying, [l]Lord, save me.

31 And immediately Jesus [m]stretched forth *his* hand, [n]and caught him, and said unto him, [o]O thou of little faith, wherefore didst thou doubt?

32 And when they were [p]come into the ship, the wind ceased.

33 Then they that were in the ship came and [l]worshipped him, saying, [r]Of a truth thou art the Son of God.†

34 ¶ And when they were gone over, they came into the land of [s]Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might [t]only touch the hem of his garment: and as many as touched were made [u]perfectly whole.

CHAPTER XV.

1 *God's commandments, and men's traditions.* 11 *What defileth a man.*

THEN came to Jesus scribes and Pharisees, which were of Jerusalem,* saying,

2 Why do thy disciples [a]transgress the tradition of the elders? for they wash not their hands† when they eat bread.

3 But he answered and said unto them, [b]Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, [c]Honour thy father and mother: and, [d]He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, [e]*It is* a gift,‡ by whatsoever thou mightest be profited by me,

6 And [f]honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition.

7 *Ye* hypocrites, [g]well did Esaias prophesy of you,§ saying,

8 This people [h]draweth nigh unto me with their mouth, and honoureth me with *their* lips; [i]but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines‖ the commandments of men.

10 ¶ And he called the multitude, and said unto them, Hear, and understand:

11 Not [k]that which goeth into the mouth defileth a man; [l]but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, [m]Every plant,¶ which my heavenly Father hath not planted shall be rooted up.

14 [n]Let them alone: [o]they be blind leaders of the blind. [p]And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter, and said unto him, [q]Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, [r]that whatsoever entereth in at the mouth goeth into the belly, [s]and is cast out into the draught?

18 But [t]those things which proceed out of the mouth come forth from the heart; and they defile the man.

19 For [u]out of the heart proceed evil thoughts,* murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* [x]which defile a man: [y]but to eat with unwashen hands defileth not a man.†

21 ¶ Then Jesus went thence, [z]and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out

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‖ *They were troubled.*—They were afraid. The sight was remarkable. It was sufficient to awe them. In the dark night, amidst the tumultuous billows, appeared the form of a man. They thought it was a spirit, an apparition. It was a common belief among the ancients, that the spirits of men after death frequently appeared to the living.—BARNES.

[h] John xvi. 33. Acts xxiii. 11.

[i] Luke xxiv. 38, 39. John vi. 20.

¶ "If it be thou" is equivalent to "since it is thou thyself," and expresses full conviction. And his appeal to Christ for help while sinking also shews that he had no doubt as to the person he was addressing. But he doubted, in the sense of hesitating, whether to regard the violence of the waves, or the power of Christ, like a balance vibrating with opposite impulses, as the word intimates.—WATSON.

[k] Mark ix. 23. Luke xvii. 6.

[3] Or, *strong.*

* Perhaps Peter presumed on being able to swim, which art, for wise reasons, now failed him.—DODDRIDGE.

[l] Ps. lxix. 1, 2. Lam. iii. 54-57.

[m] Ps. cxxxviii. 7. Acts iv. 30.

[n] Gen. xxii. 14. Mark xvi. 7.

[o] Mark iv. 40; xvi. 14.

[p] Ps. cvii. 29, 30.

[q] Luke xxiv. 52.

[r] Ps. ii. 7. Luke iv. 41. John i. 49.

† *The Son of God.*—The true Messiah, the Redeemer of Israel.—CLARKE.

[s] Luke v. 1.

[t] Mark iii. 10.

[u] John vii. 23.

CHAP. XV.

* Those of Jerusalem were the chief, men of the greatest learning and abilities, and most expert in their religion and customs. These were sent from the Sanhedrim, or came of themselves.—GILL.

[a] Mark vii. 2.

† The custom of washing their hands before their meals was so strictly commanded among the Jews at this time, that to neglect it was to be held guilty of a heavy and capital crime. "He that taketh meat with unwashen hands," says one of their rabbies, "is worthy of death."—HAMMOND.

[b] Mark vii. 6-8, 13.

[c] Deut. v. 16. Prov. xxiii. 22.

[d] Ex. xxi. 17. Prov. xx. 20.

[e] Prov. xx. 25.

‡ "Devoted be everything of mine by which thou mightest be profited; he shall not then honour his father or his mother."—BOOTHROYD.

[f] 1 Tim. v. 3, 4, 8. 16.

[g] Mark vii. 6.

§ *Well did Esaias prophesy of you*—i.e., use words which are applicable to you.—PEARCE.

[h] Is. xxix. 13.

[i] Prov. xxiii. 26. Acts viii. 21.

‖ *Teaching for doctrines.*—While they teach doctrines that are human injunctions.—DODDRIDGE.

[k] Luke ix. 38-41.

[l] Ps. lii. 2-4. Is. lix. 13-15.

[m] Ps. xcii. 13. John xv. 2.

¶ "Plants" here signify "doctrine," by a metaphor common to the Hebrew writers, who compare the human mind to a field, and precepts and doctrines to seeds and plants.—BLOOMFIELD.

[n] Hos. iv. 17.

[o] Is. xlii. 19. Luke vi. 39.

[p] Jer. v. 31.

[q] Mark iv. 34.

[r] Mark vii. 19, 20.

[s] 2 Kings x. 27.

[t] Prov. vi. 12.

[u] Gen. vi. 5; viii. 21. Prov. iv. 23.

* *Evil thoughts*—Literally, *wicked dialogues:* for in all evil surmisings the heart holds a conversation or dialogue with itself.—CLARKE.

[x] 1 Cor. iii. 16, 17. Rev. xxi. 8, 27.

[y] xxiii. 25, 26. Luke xi. 38-40.

† *Defileth not a man.*—Jesus does not forbid this custom of washing; he only means, that they should not make it a matter of religion, and put it on a level with the higher duties to God.—SLADE.

[z] Mark vii. 24.

God, 'who alone spreadeth the heavens, and treadeth upon the waves of the sea.'" (Job ix. 8.)—(*Whitby.*) "The picture of two feet walking on the sea was an Egyptian hieroglyphic for an impossible thing."—(*Doddridge.*) It was, no doubt, an attestation, that he was the God of nature, the Lord of the creation; and also an emblem of his power over all the troubles and persecutions which disquiet his Church.—The disciples, however, cried out for excess of terror, supposing that what they saw was either the apparition of some deceased person foreboding evil, or an apostate spirit coming to do them some mischief.—"That the Jews had an opinion of hurtful spirits walking in the night is evident from the Seventy, who render, 'from the pestilence walking in darkness,' *from the fear of the devils, that walk in the night.*"—(*Whitby.*) To allay their terror, Jesus spake to the disciples with his usual voice, assuring them that it was he, their Lord and friend.

PETER'S BOLDNESS.—Ver. 28-32. Peter, from the first, appears a man of integrity, who had very exalted thoughts of Christ, and a cordial affection to him; but of a sanguine temper, and not deeply acquainted with his own heart: he was therefore always most forward to speak, to propose, to object, or attempt. When he saw Christ walking on the sea, he found himself excited to a very high confidence, and he desired permission to come to him on the water, probably expecting a commendation of the strength of his faith. But our Lord, to shew him his weakness, and to teach all his disciples many useful lessons, bade him come; and Peter, without hesitation, attempted to walk on the unstable waves! and as long as his faith was fixed upon the Divine power of Christ, he was actually enabled to do it; but the boisterousness of the elements soon drew off his attention, and staggered his faith, and then he began to sink: yet still he relied on his Lord for deliverance in this extreme danger; and, in answer to his application, Jesus caught him by the hand, and brought him safe to the vessel; at the same time rebuking him, as one *of little faith.*—*Scott.*

CHAP. XV.—CORBAN.—Ver. 5. When their parents' necessities called for their assistance, they pleaded, that all they could spare from themselves and their children they had devoted to the treasury of the temple; "It is a gift, by whatsoever thou mightest be profited by me," and therefore their parents must expect nothing from them; suggesting withal, that the spiritual advantage of what was so devoted would redound to the parents, who must live upon that air. This, they taught, was a good and valid plea, and many undutiful, unnatural children made use of it, and they justified them in it, and said, "he shall be free;" so we supply the sense. Some go further, and supply it thus: "He doth well, his days shall be long in the land," and he shall be looked upon as having duly observed the fifth commandment. The pretence of religion would make his refusal to provide for his parents not only passable but plausible. But the absurdity and impiety of this tradition were very evident; for revealed religion was intended to improve, not to overthrow, natural religion, one of the fundamental laws of which is this of honouring our parents; and had they known what that meant, "I will have justice, and mercy, and not sacrifice," they had not thus made the most arbitrary rituals destructive of the most necessary morals. This was "making the command of God of no effect." Note, Whatever leads to, or countenances disobedience, does in effect make void the command; and they that take upon them to dispense with God's law do, in Christ's account, repeal and disannul it. To break the law is bad, but to "teach men so," as the scribes and Pharisees did, is much worse (chap. v. 19). To what purpose is the command given, if it be not obeyed? The rule is as to us of none effect, if we be not ruled by it. It is time for thee, Lord, to work, high time for the great Reformer, the great Refiner, to appear; for they have "made void thy law" (Ps. cxix. 126); not only sinned "against" the commandment, but, as far as in them lay, sinned "away" the commandment.—*Henry.*

THE HEART THE SOURCE OF SIN.—Ver. 15-20. Peter, in the name of all the apostles, desired of Christ an explication of the parable which he had spoken; for probably it seemed to them contrary to the Mosaic law, as well as to the traditions of the scribes. And Jesus (having reproved their dulness) proceeded to shew them that their food (if not unlawful or intemperate) could not by any contracted pollution defile them; for it entered not into the heart, and had no effect on the affections of the soul; but it went into the stomach, and all that was unsuitable to nourish the body was carried off by a regular process of nature, without communicating any sinful defilement. But those things which proceed out of the mouth come from the heart: when lies, impiety, blasphemy, or wickedness were uttered, corrupt nature expressed itself; and this defiled a man in the sight of God. Indeed, from the same corrupt source all kind of wickedness proceeded, such as polluting, malicious, proud, or covetous imaginations, and corrupt, perverse reasonings against God and true religion; and even murders, adulteries, and every species of lewdness, injustice, and impiety. These crimes were, indeed, perpetrated by the body, but they were conceived in the heart, and proved its



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Christ walking on the Sea.

A.D. 32—A.D. 32.

of the same coasts, and cried unto him, saying, [a]Have mercy on me, O Lord, *thou* [b]son of David;‡ [c]my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, [d]Send her away; for she crieth after us.

24 But he answered and said, [e]I am not sent but unto the lost sheep of the house of Israel.§

25 Then came she and [f]worshipped him, saying, [g]Lord, help me.

26 But he answered and said, [h]It is not meet to take the children' bread, and to cast *it* to dogs.

27 And she said, [i]Truth, Lord: [k]yet the dogs eat of the crumbs which fall from their master's table.

28 Then Jesus answered and said unto her, O woman, [l]great *is* thy faith: [m]be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

29 ¶ And Jesus departed from thence, [n]and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 And great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed,‖ and many others, and cast them down at Jesus' feet, and he healed them;

31 Insomuch that the multitude wondered, when they saw [o]the dumb to speak, [p]the maimed to be whole, [q]the lame to walk, and the blind to see: [r]and they glorified the God of Israel.

32 ¶ Then [s]Jesus called his disciples *unto him*, and said, [t]I have compassion on the multitude, because they continue with me now [u]three days,¶ [x]and have nothing to eat: and I will not send them away fasting, [y]lest they faint in the way.

33 And his disciples say unto him, [z]Whence should we have so much bread in the wilderness, as [a]to fill* so great a multitude?

34 And Jesus saith unto them, [b]How many loaves have ye? And they said, Seven, and a [c]few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, [d]and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did [e]all eat, and were filled: and they took up of the broken *meat* that was left [f]seven baskets† full.

38 And they that did eat were four thousand men, besides women and children.

39 And he sent away the multitude, and took ship, and came into the coasts of Magdala.‡

CHAPTER XVI.

4 The sign of Jonas. 5 The leaven of the Pharisees and of the Sadducees. 21 Christ foreshewth his death.

THE Pharisees also, with the Sadducees,* came, and tempting, desired him that he would shew them [a]a sign from heaven.

2 He answered and said unto them, [b]When it is evening, ye say, *It will be* fair weather; for the sky is red:

3 And in the morning, *It will be* foul weather to-day; for the sky is red and lowring. [c]O *ye* hypocrites, ye can discern the face of the sky; but can ye not *discern* [d]the signs of the times?†

4 A [e]wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it,‡ [f]but the sign of the prophet Jonas. [g]And he left them, and departed.

5 ¶ And when his disciples [h]were come to the other side, they had forgotten to take bread.

6 Then Jesus said unto them, [i]Take heed, and beware of [k]the leaven of [l]the Pharisees and of the Sadducees.

7 And [m]they reasoned§ among themselves, saying, [n]*It is* because we have taken no bread.

8 *Which* [o]when Jesus perceived, he said unto them, [p]O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do [q]ye not yet understand, neither remember [r]the five loaves of the five thousand, and how many baskets ye took up?

10 Neither [s]the seven loaves of the four thousand, and how many baskets ye took up?

11 How [t]is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, [u]but of the doctrine of the Pharisees and of the Sadducees.

13 ¶ When Jesus came into the coasts of [x]Cesarea Philippi, he asked his disciples, saying, [y]Whom do men say that I, the Son of man, am?

14 And they said, Some *say that thou art* [z]John the Baptist; some, [a]Elias; and others, Jeremias,‖ or one of the prophets.

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[a] Ps. iv. 1.
[b] John vii. 41, 42.
‡ This woman might be a proselyte, at least, of the gate, since she addressed our Lord by a known character among the Jews.—GUYSE.
[c] Mark vii. 25; ix. 17-22.
[d] Mark x. 47, 48.
[e] Luke xv. 4-6.
§ According to the analogy of the Jewish language, "am principally, or in the first place, sent to them."—CLARKE.
[f] xiv. 33.
[g] Mark ix. 22, 24.
[h] Mark vii. 27, 28. Acts xvii. 21, 22.
[i] Gen. xxxii. 10. Dan. ix. 18.
[k] Luke xvi. 21. Rom. iii. 29.
[l] Luke xvii. 5. 2 Thes. i. 3.
[m] Mark v. 34. Luke vii. 9, 50.
[n] Mark vii. 31.
‖ Means, sometimes, "disabled," but sometimes "men that had lost their limbs;" "those whose limbs had been amputated;" the recovery of such was among the most surprising of Christ's miracles. — HAMMOND.
[o] Mark vii. 37.
[p] Luke xiv. 13, 21.
[q] Acts iii. 2-11.
[r] Ps. l. 15, 23. Mark ii. 12.
[s] Mark viii. 1, 2. Luke vi. 13.
[t] Heb. iv. 15.
[u] Acts xxvii. 33.
¶ *Three days.*—In which time it is likely they had spent all their provision which they had brought with them. —DIODATI.
[x] Luke xii. 29, 30.
[y] 1 Sam. xiv. 28-31. Mark viii. 3.
[z] Num. xi. 21, 22. Mark vi. 37.
[a] Luke ix. 13. John vi. 8, 9.
* *To fill.* — The disciples not long before had seen the miracle of the five loaves and two fishes, yet notwithstanding they thought no more of it: for this vice is so rooted in the corruption of human nature, that the remembrance of benefits God bestows on us doth presently vanish into smoke. —DIODATI.
[b] xv. 9, 10.
[c] Luke xxiv. 41, 42.
[d] Luke xxii. 19. John vi. 11.
[e] Ps. cvii. 9. Luke i. 53.
[f] Mark viii. 8, 9, 19-21.
† *Baskets.*—A different word is here used from that in the preceding miracle (chap. xiv. 20). It properly means here hand-baskets. Those before named were suspended from the shoulder; these were carried in the hand, and were very probably smaller.—WILLIAMS.

‡ St Mark (chap. viii. 10) says, "into the parts of Dalmanutha." The country, into which Jesus came, lay between or adjoining to both of these towns, which were situated on the eastern coast of the sea of Galilee.—WELLS.

CHAP. XVI.
* These two sects, so opposed to each other (Acts xxiii. 7), easily united, every time an opportunity occurred, for shewing their enmity to Jesus Christ, as did Pilate and Herod (Luke xxiii. 12).—MARTIN.
[a] Mark viii. 11-13. John vi. 30, 31.
[b] Luke xii. 54-56.
[c] Luke xi. 44.
[d] 1 Chr. xii. 32.
† Can ye not learn from the predictions of the prophets, and from the things which ye see accordingly come to pass, the time and person of the Messiah?—CLARKE.
[e] Mark viii. 12, 38. Acts ii. 40.
‡ Christ did not intend to say that he would do no more miracles; for, on the contrary, he let not a day pass until his death, in which he did not perform them; but he simply refused to do for these wicked people any miracle which they might demand.—MARTIN.
[f] Jon. i. 17.
[g] Gen. vi. 3.
[h] Mark viii. 13, 14.
[i] Luke xii. 15.
[k] Ex. xii. 15-19.
[l] 1.
[m] Mark viii. 16-18.
§ *And they reasoned.*—The term leaven being very rarely used among the Jews to signify doctrine, the disciples, on that account, did not immediately apprehend their Master's meaning.—LIGHTFOOT.
[n] Acts x. 14.
[o] John ii. 24, 25.
[p] Mark xvi. 14.
[q] Mark vii. 18.
[r] Mark vi. 38 44. John vi. 9 13.
[s] Mark viii. 5-9, 17-21.
[t] Mark iv. 40.
[u] Acts xxiii. 8.
[x] Mark viii. 27.
[y] Luke ix. 18.
[z] Luke ix. 19.
[a] Mal. iv. 5.
‖ Jeremiah is particularly mentioned by name, because the ancient Jews considered him as the chief of the prophets.—BEAUSOBRE.

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desperate wickedness: this rendered men loathsome and filthy in God's sight; and not eating their meals with unwashen hands. Such things related only to natural decency, and were no part of religion.—*Scott.*

PRAYER OF THE SYROPHENICIAN WOMAN.—Ver. 22-28. "Then came she and worshipped him, saying, Lord help me." 1. She continued to pray. What Christ said silenced the disciples; you hear no more of them, they took the answer, but the woman did not. Note, The more sensibly we feel the burden, the more resolutely we should pray for the removal of it. "And it is the will of God that we should continue instant in prayer, should always pray and not faint." 2. She improved in prayer. Instead of blaming Christ, or charging him with unkindness, she seems rather to suspect herself, and lay the fault upon herself. Note, When the answers of prayer are deferred, God is thereby teaching us to pray more, and pray better. It is then time to inquire wherein we have come short in our former prayers, that what has been amiss may be amended for the future. Disappointments in the success of prayer must be excitements to do the duty of prayer. Christ in his agony "prayed more earnestly." 3. She waves the question, whether she was of those to whom Christ was sent or no: she will not argue that with him, though perhaps she might have claimed some kindred to the house of Israel; but, "Whether an Israelite or no, I come to the Son of David for mercy, and 'I will not let him go, except he bless me.'" If we cannot *reason* down our unbelief, let us *pray* it down. A fervent, affectionate, "Lord, help me," will help us over many of the discouragements which are sometimes ready to bear us down and overwhelm us. 4. Her prayer is very short, but comprehensive and fervent: "Lord, help me." Take this, (1.) As lamenting her case: "If the Messiah be sent only to the house of Israel, the 'Lord help me,' what will become of me and mine?" Note, It is not in vain for broken hearts to bemoan themselves; God looks upon them then (Jer. xxxi. 18). Or, (2.) As begging grace to assist her in the hour of temptation. She found it hard to keep up her faith when it was thus frowned upon, and therefore prays, "Lord, help me;" Lord, strengthen my faith now; "Lord, let thy right hand uphold me," while my soul is "following hard after thee" (Ps. lxiii. 8). Or, (3.) As enforcing her original request: "Lord, help me; Lord, give me what I come for." She believed that Christ could and would help her, though she was not of the house of Israel, else she would have dropped her petition. Still she keeps up good thoughts of Christ, and will not quit her hold. "Lord, help me," is a good prayer, if well put up; and it is pity that it should be turned into a by-word, and that we should take God's name in vain in it.—*Henry.*

CHAP. XVI. THE ROCK.—Ver. 18. Thou art *Peter*, which signifies a *stone*, or *rock;* Christ gave him that name when he first called him (John i. 42), and here he confirms it; "Peter, thou dost answer thy name, thou art a solid, substantial disciple, fixed and stayed, and one that there is some hold of." From the mention of this significant name, occasion is taken for this metaphor of "building upon a rock." 1. Some by this rock understand Peter himself as an apostle, the chief, though not the prince, of the twelve—senior among them, but not superior over them. The Church is built upon the foundation of the apostles (Eph. ii. 20). The first stones of that building were laid in and by their ministry; hence their names are said to be "written in the foundations" of the new Jerusalem (Rev. xxi. 14). Now Peter being that apostle by whose hand the first stones of the Church were laid, both in Jewish converts (Acts ii.), and in the Gentile converts (Acts x.), he might in some sense be said to be the rock on which it was built. *Cephas* was one that seemed to be a pillar (Gal. ii. 9). But it sounds very harsh to call a man that only lays the first stone of a building, which is a transient act, the foundation on which it is built, which is an abiding thing. Yet if it were so, this would not serve to support the pretensions of the bishop of Rome; for Peter had no such headship as he claims, much less could derive it to his successors, least of all to the bishops of Rome, who, whether they are so in place or no, is a

15 He saith unto them, [b]But whom say ye that I am?

16 And Simon Peter answered and said, [c]Thou art the Christ, the Son of [d]the living God.

17 And Jesus answered and said unto him, Blessed art thou, [e]Simon Bar-jona: [f]for flesh and blood hath not revealed *it* unto thee, [g]but my Father which is in heaven.

18 And I say also unto thee, That [h]thou art Peter, and [i]upon this rock [k]I will build [l]my church; [m]and the gates of hell¶ [n]shall not prevail against it.

19 And I will [o]give unto thee [p]the keys of the kingdom of heaven:* [q]and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

21 ¶ From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, [r]and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee.

23 But he turned, and said unto Peter, [s]Get thee behind me, Satan;† thou art an offence unto me: for [t]thou savourest not the things that be of God, but those that be of men.

24 ¶ Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25 For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it.

26 For [u]what is a man profited, if he shall [x]gain the whole world, and lose‡ his own soul? [y]or what shall a man give in exchange for his soul?

27 For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

28 Verily I say unto you, [z]There be some standing here which shall not [a]taste of death, till they see the Son of man coming in his kingdom.§

A.D. 32—A.D. 32.

[b] Mark viii. 29.
[c] Ps. ii. 7.
[d] Deut. v. 26.
[e] John i. 42; xxi. 15-17.
[f] Gal. i. 11, 12.
[g] John vi. 45.
[h] John i. 42.
[i] Is. xxviii. 16.
[k] Zech. vi. 12, 13.
[l] Acts ii. 47.
[m] Gen. xxii. 17. Is. xxviii. 6.

¶ *The gates of hell.*—The machinations and powers of the invisible world.—CLARKE.

[n] Is. liv. 17.
[o] Acts ii. 14, &c.; xv. 7.
[p] Is. xxii. 22.

* *The keys of the kingdom of heaven.*—By "the kingdom of heaven" we understand "the establishment of the gospel on earth." The key was a badge of high office and distinction in the regal governments of antiquity, and it was a custom with the Jews to accompany and denote promotion by the delivery of a key. "To confer the key" is a phrase equivalent to bestowing a situation of great distinction and trust (see Is. xxii. 22).—MALTBY.

[q] John xx. 23.
[r] John ii. 19-21. Acts ii. 23-32.
[s] Gen. iii. 1-6, 17.

† *Get thee behind me, Satan.*—The word Satan means literally an adversary, or one that opposes us in the accomplishment of our designs. It is applied to the devil commonly, as the opposer or adversary of man; and the meaning may be, that such sentiments as Peter expressed then were opposed to him and his plans. His interference was improper. His views and feelings stood in the way of the accomplishment of the Saviour's designs.—BARNES.

[t] Mark viii. 33. Rom. viii. 5-8.
[u] Job ii. 4.
[x] Job xxvii. 8. Luke xii. 20.

‡ *Lose*—should rather be rendered "forfeit."—CAMPBELL.

[y] Ps. xlix. 7, 8.
[z] Mark ix. 1. Luke ix. 27.
[a] John viii. 52. Heb. ii. 9.

§ The meaning of the verse is, they should not die "till they should see Christ's kingdom—*i.e.*, his Church, now small, feeble, and despised, greatly enlarged, established, and spreading with great rapidity and extent. All this was accomplished. All these apostles, except Judas, lived to see the wonders of the day of Pentecost; some of them, John particularly, saw the gospel established in a large part of the known world."—BARNES.

CHAPTER XVII.

1 *The transfiguration of Christ.* 14 *He healeth a lunatick:* 22 *foretelleth his own passion.* 24 *He payeth tribute.*

AND after six days Jesus taketh [a]Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was [b]transfigured before them:* and [c]his face did shine as the sun, and his [d]raiment was white as the light.

3 And, behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles;† one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, [e]This is my beloved Son, in whom I am well pleased;‡ hear ye him.

6 And when the disciples heard *it*, [f]they fell on their face, and were sore afraid.

7 And Jesus came and [g]touched them, and said, [h]Arise, and be not afraid.

8 And when they had lifted up their eyes, they saw no man, save Jesus only.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead.

10 ¶ And his disciples asked him, saying, [i]Why then say the scribes that Elias must first come?§

11 And Jesus answered and said unto them, Elias truly shall first come, [k]and restore all things.

12 But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then [l]the disciples understood that he spake unto them of John the Baptist.

14 ¶ And [m]when they were come to the multitude, there came to him a *certain* man, [n]kneeling down to him,‖ and saying,

15 Lord, [o]have mercy on my son; [p]for he is lunatick,¶ and sore vexed: for ofttimes he falleth into the fire, and oft into the water.

16 And I brought him to thy disciples, and they could not cure him.

[b] Mark v. 37. Luke viii. 51.
[b] Luke ix. 29. Rom. xii. 2.

* This seems to refer to the *morphe Theou*, the form of God, &c. (Phil. ii. 7), and may intimate, that the Divine rays, which the indwelling God let out on this occasion, made the glorious change from one of the forms into the other.—GUYSE.

[c] Ex. xxxiv. 29-35. Rev. i. 13-17; x. 1; xx. 11.
[d] Ps. civ. 2. Mark ix. 3.

† "Three booths." The word means "booths composed of the branches of trees," such as travellers construct on a pleasant spot, unmindful of time and business.—BLOOMFIELD.

[e] Mark i. 11; ix. 7. Luke iii. 22.

‡ *I am well pleased.*—I find my satisfaction.—MARTIN.

[f] Lev. ix. 24. Ez. iii. 23.
[g] Dan. viii. 18; ix. 21; x. 10, 18.
[h] Luke xxiv. 5. Acts ix. 6.
[i] Mal. iv. 5. Mark ix. 11. John i. 21.

§ This inquiry is grounded on the views which the scribes and Pharisees mistakenly entertained of Mal. iv. 5, 6; who, because the forerunner of the Messiah was to come in the spirit and power of Elias, supposed that Elijah would appear again.—COBBIN.

[k] Mal. iv. 6.
[l] xi. 14.
[m] Mark ix. 14.
[n] Mark i. 40.

‖ He fell down at his knees, embracing them.—WATSON.

[o] Mark v. 22, 23.
[p] Mark ix. 17, 18, 20-22.

¶ *A lunatick*—*i.e.*, one whose malady has paroxysms at certain seasons of the moon. This is the case in some kinds of madness and epilepsy.—SCOTT.

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question; but that they are not so in the truth of Christianity, is past all question. 2. Others, by this "rock" understand Christ: "'Thou art Peter,' thou hast the name of a *stone*, but 'upon this rock,' pointing to himself, 'I build my Church.'" Perhaps he laid his hand upon his breast, as when he said, "Destroy this temple" (John ii. 19), when he "spake of the temple of his body." Then he took occasion from the temple, where he was, so to speak of himself, and gave occasion to some to misunderstand him of that; so here he took occasion from Peter to speak of himself as the Rock, and gave occasion to some to misunderstand him of Peter. But this must be explained by those many scriptures which speak of Christ as the only Foundation of the Church (1 Cor. iii. 11; 1 Pet. ii. 6). Christ is both its Founder and its Foundation; he draws souls, and draws them to himself; to him they are united, and on him they rest and have a constant dependence. 3. Others by this "rock" understand this confession which Peter made of Christ, and this comes all to one with understanding it of Christ himself. It was a good confession which Peter witnessed, "Thou art Christ the Son of the living God:" the rest concurred with him in it. "Now," saith Christ, "this is that great truth 'upon which I will build my Church.'" (1.) Take away this truth itself, and the universal Church falls to the ground. If Christ be not the Son of God, Christianity is a cheat, and the Church is a mere chimera; "our preaching is vain, your faith is vain, and you are yet in your sins" (1 Cor. xv. 14-17). If Jesus be not the Christ, these that own him are not of the Church, but deceivers and deceived. (2.) Take away the faith and confession of this truth from any particular Church, and it ceases to be a part of Christ's Church, and relapses to the state and character of infidelity.—*Henry.*

CHAP. XVII. THE TRANSFIGURATION.—Ver. 2. The Light of the world shone forth from behind those clouds that commonly obscured his splendour. The fashion of his countenance was altered, and did shine like the sun; and his very raiment became white as snow, so as no fuller on earth could whiten it; yea, white as the light, and resplendent as lightning! This appearance of Christ, as man, would give the apostles some apprehension of the Divine glory which he had with the Father before his incarnation, and which was always inherent in him, though he saw good to veil it under external meanness. It would serve to interpret to them the meaning of their own confession, "Thou art the Son of the living God;" it was intended to support their faith at that approaching season when they would witness his crucifixion; and it would give them an idea of his heavenly glory after his ascension, and of the glory prepared for them also, when changed by his power to be like him, even in respect of his glorified body. Ver. 3. In addition to the personal glory which our Lord at this time manifested, there appeared Moses and Elijah conversing with him, on the subject of the painful and ignominious death which he was shortly to suffer at Jerusalem. The apostles, hearing at least part of this conversation, probably understood *from it*, that the persons whom they saw were Moses and Elijah. Elijah was taken up alive into heaven, and doubtless appeared in his glorified body; but whether the body of Moses was raised for this purpose, or how he came, are no proper subjects of inquiry. This was suited to give the apostles a realising apprehension of the invisible world, and of the present felicity of departed believers, to which they would immediately be admitted, if faithful unto death. These two eminent persons attended on Jesus as servants on their Lord, coming, as it were, on purpose to do him homage; glorious indeed, but with glory far beneath his, as the planets are less resplendent than the noonday sun, from whom they derive their lustre, and by whose beams they are eclipsed. Moses was the great lawgiver of Israel, and Elijah the chief of the prophets; but they both came, as it were, to lay down their commissions and their honours at the Redeemer's feet, in whose person, and obedience unto death, the moral law was magnified, the ceremonial types were fulfilled, the prophecies were accomplished, and the end of all preceding dispensations answered. Thus Moses and Elijah bare witness to the apostles, that Jesus was *their* Lord also; and that, by his coming, the time of the law and the prophets was terminated, and that of the gospel introduced. Ver. 4. With this glorious scene before their eyes, the apostles were heavy with sleep, either overpowered by the splendour, or drowsy through weariness; but when they were awaked, Peter, delighted and surprised to see his beloved Master appear in glory and receive such honour, instead of hearkening to the discourse, broke out into an exclamation, that "it was

17 Then Jesus answered and said, [q]O faithless and perverse generation,* [r]how long shall I be with you? how long shall I suffer you? Bring him hither to me.

18 And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour.

19 Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief:† for verily I say unto you, [s]If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.

21 Howbeit [t]this kind‡ goeth not out [u]but by prayer and fasting.

22 ¶ And, while they abode in Galilee, Jesus said unto them, The Son of man shall be [x]betrayed into the hands of men;

23 And [y]they shall kill him, and [z]the third day he shall be raised again. And they were exceeding sorry.

24 ¶ And when they were come to Capernaum, they that received [1]tribute-*money*§ came to Peter, and said, Doth not your Master pay tribute?

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.‖

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find [2]a piece of money: ¶ that take, and give unto them for me and thee.*

CHAPTER XVIII.

1 *Christ teacheth to be humble.* 7 *Touching offences,* 21 *and forgiving one another.*

AT the same time came the disciples unto Jesus, saying, Who is the greatest [a]in the kingdom of heaven?

2 And Jesus called [b]a little child unto him, and set him in the midst of them,

3 And said, [c]Verily I say unto you, [d]Except ye be converted,* [e]and become as little children, ye shall not [f]enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall [g]receive one such little child in my name [h]receiveth me.

6 But whoso shall [i]offend one of these [k]little ones which believe in me, it were better for him that a millstone† were hanged about his neck, and *that* he were drowned in the depth of the sea.

7 ¶ Woe unto the world because of offences! [l]for it must needs be that offences come; [m]but woe to that man by whom the offence cometh!

8 Wherefore, [n]if thy hand or thy foot offend thee, cut them off,‡ and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into [o]everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

10 ¶ Take heed that ye despise not one of these little ones: for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.§

11 For the Son of man is come to save that which was lost.

12 How think ye? [p]If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth [q]into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, [r]he rejoiceth more of that *sheep*, than of the ninety and nine which went not astray.

14 Even so [s]it is not the will of your Father which is in heaven, that [t]one of these little ones should perish.

15 ¶ Moreover, [u]if thy brother shall trespass against thee, [x]go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, [y]that in the mouth of two or three witnesses every word may be established.

17 And if he shall neglect to hear them, [z]tell

A.D. 32—A.D. 32.

[q] Mark ix. 19.

* Addressed to the disciples, to the father, to the whole multitude.—KYLE.

[r] Ex. x. 3; xvi. 28. Num. xiv. 11, 27.

† *Because of your unbelief,* Christ says; not because of the unbelief of the parent of the child and those that were with him, though that also was a reason, but because of their unbelief; being willing to convince them of their unbelief, as he had done the father of the child who had confessed it, and desired it might be removed from him. —GILL.

[s] Mark xi. 23. Luke xvii. 6.

[t] xii. 45.

‡ *Howbeit this kind, &c.*—This *kind*, means this kind of devils; this species of possession. Where they have had long possession — where they produce such painful, fixed, and alarming effects — they can be expelled only in connection with prayer and fasting.—BARNES.

[u] 1 Kings xvii. 20, 21. Dan. ix. 3.

[x] Acts vii. 52. 1 Cor. xi. 23.

[y] Ps. xxii. 15, 22, &c. Is. liii. 7, 10-12.

[z] Ps. xvi. 10. John ii. 19. Acts ii. 23-31.

[1] Gr. *didrachma*, in value fifteen-pence.

§ *Tribute-money*—Meaning the half-shekel which was paid every year by all Jews above twenty years of age to the temple, for buying the daily sacrifice, and other things necessary for the public worship (Exod. xxx. 13).—WHITBY.

‖ "Then, if this tribute be levied in the name of my Father, I, his Son, am exempted."—POOLE.

[2] Or, *stater, half an ounce of silver*, value 2s. 6d.

¶ This might have been dropped into the sea or the lake, and the fish have accidentally swallowed it; but this shews our Lord's perfect knowledge and power; knowledge penetrating into the bowels of this fish, and power in bringing it to Peter's hook though he was at a distance. —BOOTHROYD.

* *And for thee.*—Not for the other disciples, because Capernaum was the city in which Peter lived.—POOLE.

CHAP. XVIII.

[a] Mark x. 14, 15.

[b] 1 Kings iii. 7. Mark ix. 36, 37.

[c] John i. 51; iii. 3.

[d] Is. vi. 10.

* *Except ye be converted*—turned from these ambitious and carnal views. *As little children*—in lowliness and meekness, in a candid, teachable temper, and an indifference to the great things of the present life. —DODDRIDGE.

[e] Luke xviii. 15, 17.

[f] John iii. 5.

[g] Mark ix. 41.

[h] John xiii. 20. Gal. iv. 14.

[i] Acts ix. 5.

[k] Zech. xiii. 7.

† In ancient times, before the invention of wind and water mills, the stones were turned sometimes by slaves, but commonly by asses or mules. The upper stone, so turned, took the name of the "ass millstone." —CLARKE.

[l] Acts i. 16.

[m] Acts i. 18-20. 2 Pet. ii. 15-17.

[n] Deut. xiii. 6-8. Luke xviii. 22, 23.

‡ This command of Christ is not to be understood literally, as if it were our duty to maim our bodily members; but the exhortation is, to cut off all occasions that may betray us into sin; and to mortify our darling and beloved lusts, though as dear to us as our right eye.—BURKITT.

[o] Is. xxxiii. 14. Luke xvi. 24.

§ This is taken from the practice of earthly courts. To be admitted to the presence of a king, to have free access at all times, was deemed a mark of peculiar favour (1 Kings x. 8; Esth. i. 14). So, says our Saviour, we should not despise the most obscure Christians, for they are ministered to by the highest and noblest of beings—beings who are always enjoying the favour and friendship of God.—BARNES.

[p] Ps. cxix. 176.

[q] 1 Kings xxii. 17. Ez. xxxiv. 6, 12.

[r] Ps. cxlvii. 11. Zeph. iii. 17.

[s] John vi. 39, 40; x. 27-30.

[t] Is. xl. 11. Zech. xiii. 7.

[u] Luke xvii. 3, 4. 1 Cor. vi. 6-8.

[x] Lev. xix. 17. Ps. cxli. 5.

[y] Deut. xvii. 6. John viii. 17.

[z] Acts vi. 1-3. 1 Cor. vi. 1-4.

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most pleasant and desirable for them to continue there," and not to go down any more to meet those sufferings of which he was so reluctant to hear. Ver. 5-8. Whilst Peter was speaking, "a bright cloud overshadowed them;" an emblem of the Divine presence and glory, but so veiled as to suit their mortal state; yet it was not like the tremendous display from mount Sinai at the giving of the law, nor of the thick darkness by which the Lord took possession of the temple; but a *bright* cloud, denoting the introduction of a clearer and more encouraging discovery of the Divine glory by the gospel. From this cloud a voice was distinctly heard, which coincided with the testimony borne to Christ at his baptism.—*Scott.*

THE LUNATIC BOY.—See Mark ix. 17.

THE PIECE OF MONEY.—Ver. 27. The piece of money was just enough to pay the tax for Christ and Peter: "Thou shalt find *a stater*," the value of a Jewish shekel, which would pay the poll-tax for two, for it was half a shekel (Exod. xxx. 13). Christ could as easily have commanded a bag of money as a piece of money; but he would teach us not to covet superfluities, but having enough for our present occasions, therewith to be content, and not to distrust God, though we live but from hand to mouth. Christ made the fish his cash-keeper; and why may not we make God's providence our storehouse and treasury? If we have a competency for to-day, "let to-morrow take thought for the things of itself." Christ paid for himself and Peter, because it is probable that here he only was assessed, and of him it was at this time demanded; perhaps the rest had paid already, or were to pay elsewhere. Peter fished for his money, and therefore part of it went for his use. Those that are "workers together with Christ" in winning souls, shall be sharers with him in his glory, and shall shine with him. "Give it for thee and me." What Christ paid for himself was looked upon as a debt; what he paid for Peter was a courtesy to him.—*Henry.*

CHAP. XVIII. LITTLE CHILDREN.—Ver. 2. You must "become as little children." Note, Converting grace makes us like little children, not foolish as children (1 Cor. xiv. 20), nor fickle (Eph. iv. 14), nor playful (chap. xi. 16); but "as children we must desire the sincere milk of the Word" (1 Pet. ii. 2); as children, we must be careful for nothing, but leave it to our heavenly Father to care for us (chap. vi. 31); we must, as children, be harmless and inoffensive, and void of malice (1 Cor. xiv. 20), governable, and under command (Gal. iv. 2); and (which is here chiefly intended) we must be humble as little children, who do not take state upon them, nor stand upon the punctilios of honour—the child of a gentleman will play with the child of a beggar (Rom. xii. 16); the child in rags, if it have the breast, is well enough pleased with, and envies not the gaiety of, the child in silk; little children have no great aims at great places, or projects to raise themselves in the world; they "exercise not themselves in things too high for them;" and we should in like manner "behave, and quiet ourselves" (Ps. cxxxi. 1, 2). As children are little in body and low in stature, so we must be little and low in spirit, and in our thoughts of ourselves. This is a temper which leads to other good dispositions: the age of childhood is the learning age.

THEIR ANGELS.—Ver. 10. God's angels are theirs; for all his is ours, if we be Christ's (1 Cor. iii. 22). They are theirs; for they have a charge concerning them to minister for their good (Heb. i. 14), to pitch their tents about them, and bear them up in their arms. Some have imagined that every particular saint has a guardian angel; but why should we suppose that, when we are sure that every particular saint, when there is occasion, has a guard of angels! This is particularly applied here to the little ones, because they are most despised and most exposed. They have but little that they can call their own, but they can look by faith on the heavenly hosts, and call them theirs. While the great ones of the world have honourable men for their retinue and guards, the little ones of the Church are attended with glorious angels, which bespeaks not only their dignity, but the danger those run themselves upon who despise and abuse them. It is bad being enemies to those who are so guarded; and it is good having God for our God, for then we have his angels for our angels.—*Henry.*

OFFENCES.—Ver. 15-17. Contentions amongst Christians tend exceedingly to set the world against the gospel; and as they must arise, in this present state, among persons who are sanctified only in part, and who are liable both to give cause for anger, and to be angry without cause themselves; so our Lord next prescribed some rules for stopping the progress and preventing the consequences of them, which could seldom

it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.‖

18 Verily I say unto you, [a]Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, That if two of you¶ shall agree on earth as touching any thing that they shall ask, [b]it shall be done for them of my Father which is in heaven.

20 For where [c]two or three are gathered together in my name, [d]there am I in the midst of them.*

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which owed him ten thousand [1]talents:

25 But forasmuch as he had not to pay, his lord [e]commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and [2]worshipped him,† saying, Lord, [f]have patience with me, and I will pay thee all.

27 Then the lord of that servant was [g]moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which owed him an hundred [3]pence;‡ and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, [h]Have patience with me, and I will pay thee all.

30 And he would not; [i]but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

A.D. 32—A.D. 32.

‖ *As an heathen man and a publican.*—Let him be put out of the Church, and his company be avoided, as the Jews avoid that of a heathen and a Roman tax-gatherer.—MANN.

[a] John xx. 23. Acts xv. 28, 29.

¶ "Whatever even two of you shall ask in prayer, for direction and assistance from above, in forming your judicial determinations, it shall be granted you."—BP. PORTEUS.

[b] John xiv. 13, 14; xvi. 23, 24.

[c] John xx. 19, 26. 1 Cor. v. 4.

[d] Ex. xx. 24. Rev. i. 11-13.

* Two or three of his true disciples may be thus met together in ten thousand different places all over the earth, at the same time. This must therefore be allowed to be a direct assertion of his omnipresent Deity, and cannot on any other supposition be rendered consistent with propriety.—SCOTT.

[1] *A talent is 750 ounces of silver, which, after five shillings the ounce, is £187. 10s.*

[e] 2 Kings iv. 1. Neh. v. 5, 8.

[2] Or, *besought.*

† The form of lowly submission from the servant to his master, which is here described, is still practised in the East among the Arabs, where inferiors, in paying respectful deference to their superiors, fall down before them, and kiss their feet, their knees, or their garments.—SHAW.

[f] Luke vii. 42.

[g] Neh. ix. 17. Hos. xi. 8.

[3] *The Roman penny is the eighth part of an ounce, which, after five shillings the ounce, is sevenpence halfpenny* (xx. 2).

‡ A very small sum compared with what had been forgiven to the first servant. Our Saviour by this meant to teach that the offences which our fellow-men commit against us are very small and insignificant compared with our offences against God.—BARNES.

[h] Philem. 18, 19.

[i] 1 Kings xxi. 27-29; xxii. 27.

[k] Luke vi. 35, 36. Eph. v. 1, 2.

[l] 2 Thes. i. 8, 9. Rev. xiv. 10, 11.

§ The word in the original properly signifies "examiner," particularly one who had it in charge to examine by torture. Hence it came to signify jailer; for on such, in those days, this charge commonly devolved.—CAMPBELL.

[m] Prov. xxi. 13. Luke vi. 37, 38.

[n] Prov. xxi. 2. Zech. vii. 12.

CHAP. XIX.

[a] Mark x. 1.

* *Beyond Jordan*—*i.e.*, to that country which was called "beyond Jordan" and bordered on Judea, coming still nearer and nearer to Jerusalem, where, he had told his disciples a little while ago, he must come and suffer and die. Rather it should be rendered "on this side Jordan," as also in John i. 28; for the coasts of Judea were on this side. (See Deut. iv. 49).—GILL.

[b] xv. 30, 31.

[c] Mark xii. 13-15.

[d] Mal. ii. 14-16.

[e] Mark xii. 10, 26. Luke vi. 3.

[f] Gen. i. 27; v. 2. Mal. ii. 15.

† Made them, one male, the other female, and joined them together as man and wife.—MANN.

[g] Gen. ii. 21-24. Ps. xlv. 10.

[h] Gen. xxxiv. 3. Deut. iv. 4.

[i] 1 Cor. vi. 16; vii. 2, 4.

[k] Prov. ii. 17. Mal. ii. 14.

[l] Deut. xxiv. 1-4. Is. l. 1.

[m] Mal. ii. 16.

[n] Ps. xcv. 8. Zech. vii. 12. Mal. ii. 13.

‡ Our Lord then shewed them that this was not a *command*, but a *permission*: they were "suffered" without punishment by the magistrate to put away their wives; because they were so hard-hearted, that they would otherwise have used them ill, or even murdered them.—HALES.

[o] Mark x. 11, 12.

[p] 2 Chr. xxi. 11.

[q] Gen. ii. 18.

§ If matrimony beareth so strict a bond, it is better to abstain from it, than to come into such a case of necessity to suffer so many things in a woman as may cause a man to repent that ever he was married to her; words of persons which were as yet too carnal, and accustomed to this liberty.—DIODATI.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldest not thou also have had compassion on thy fellow-servant, [k]even as I had pity on thee?

34 And his lord was wroth, [l]and delivered him to the tormentors,§ till he should pay all that was due unto him.

35 So likewise shall my heavenly Father [m]do also unto you, if ye [n]from your hearts forgive not every one his brother their trespasses.

CHAPTER XIX.

2 *Christ healeth the sick;* 3 *answereth the Pharisees touching divorcement;* 16 *and sheweth how to attain everlasting life.*

AND it came to pass, [a]*that*, when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan;*

2 And [b]great multitudes followed him; and he healed them there.

3 ¶ The Pharisees also came unto him, [c]tempting him, and saying unto him, [d]Is it lawful for a man to put away his wife for every cause?

4 And he answered and said unto them, [e]Have ye not read, [f]that he which made *them* at the beginning, made them male and female;†

5 And [g]said, For this cause shall a man leave father and mother, and shall [h]cleave to his wife: [i]and they twain shall be one flesh?

6 Wherefore they are no more twain, but one flesh. What therefore [k]God hath joined together, let not man put asunder.

7 They say unto him, [l]Why did Moses then command to give a writing of divorcement, [m]and to put her away?

8 He saith unto them, Moses, [n]because of the hardness of your hearts, suffered you to put away your wives:‡ but from the beginning it was not so.

9 And I say unto you, [o]Whosoever shall put away his wife, [p]except *it be* for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery.

10 His disciples say unto him, [q]If the case of the man be so§ with *his* wife, it is not good to marry.

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fail of being effectual, if honestly followed. In case a man should be injured by a brother, a professed Christian, he ought not to go and complain of it to others (as is commonly done, perhaps, upon rumour), to inflame his own resentment and wound his neighbour's reputation; but he ought to go privately, and in a gentle, yet plain and convincing manner to state the matter, and shew him the injustice and unreasonableness of his conduct. If this produces a proper effect (as it generally will with a true Christian), and he sees and acknowledges his fault, then the offending brother is won over, and, instead of an open breach, a cordial reconciliation takes place, and love is continued and increased. But if this private application fails of success, and the offender persists in his injury, and refuses reasonable terms of agreement, the offended party is next ordered to take with him one or two other Christian friends, who may hear and bear witness to the facts that are alleged, and the terms of accommodation which are proposed, that they may be reported to the Church on more unexceptionable testimony; and if these witnesses determine the person to be faulty, and approve of the concessions required, and he refuses to hearken to them, and persists in his injury, it will then be necessary to declare the matter more openly, not *to the world* but *to the Church* (*i.e.*, the teachers and professors of the gospel), that the injurious party may be solemnly censured and reproved by them. And if he still refuses to submit, he ought thenceforth to be considered as a heathen or publican; and should be shunned by all pious Christians, that he may be ashamed, and excluded from their communion till he gives tokens of repentance. It would be absurd to restrict these rules to any particular form of church government and discipline, yet they certainly suppose the existence of government and discipline among Christians, and the exclusion of disorderly persons from those societies to which they immediately belong; and they are capable of being reduced to practice under different forms of church government, though they are in a great measure neglected by all.

FORGIVENESS OF OFFENCES.—Ver. 33-35. Our Lord frequently addressed men according to what they thought of themselves, and not according to their real character. The servant in this parable bears no one mark of a humble penitent; and none but humble penitents are true believers, or really pardoned, though many others think themselves so. The general tenor of Scripture excludes the supposition that God actually forgives men, and then afterwards imputes guilt to them to their final condemnation. But men will at last be dealt with, not according to their confidence, but according as their conduct toward their offending brethren has evidenced the reality of their faith and love, or the contrary. This is our Lord's own inference from it: whatever men's profession may be, God will deliver them, as *wicked servants*, to the tormentors, to be punished according to their sins with exact justice, if they do not, *from their hearts*, which he especially regards, forgive their brethren their trespasses. No doubt, if true believers are betrayed into any degree of this unchristian spirit, they will experience frowns, rebukes, and chastenings; but to suppose that a real Christian can be of this revengeful temper, directly militates against the design of the parable and of the whole Scripture, and is calculated to encourage selfish, malignant, and hard-hearted professors of evangelical doctrine, who are the scandal of the gospel, and are as unlike Christ as the vilest libertine or drunkard in the world.—*Scott.*

CHAP. XIX. MARRIAGE AND DIVORCE.—Ver. 3-8. "The school of Hillel taught that a man might put away his wife for any cause.—The son of Sirach saith, If she go not as thou wouldst have her, cut her off from thy flesh, give her a bill of divorce, and let her go (Ecclus. xxv. 26). Josephus saith, The law runs thus, He that would be disjoined from his wife, for any cause whatsoever, as many such causes there are, let him give her a bill of divorce; and he confesseth that he himself put away his wife, after she had born him three children, because he was not pleased with her behaviour. But the school of Shammah determined, on the contrary, that the wife was only to be put away for adultery."—(*Whitby.*)—These Pharisees had probably heard that Jesus opposed their decisions concerning divorces, and they were desirous of drawing something from him which they could represent as contrary to the law of Moses. With this insidious design they questioned him, "Whether it were lawful for a man to put away his wife for every cause?" that is, on account of anything in her temper or person, or for any infirmity which rendered her disagreeable. To this he replied by referring to the history of the creation, and the original institution of marriage, intimating

11 But he said unto them, [r]All *men* cannot receive this saying, save *they* to whom it is given.

12 For there are some eunuchs, which were so born from *their* mother's womb; and there are some eunuchs, which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*.

13 ¶ Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.[‖]

15 And he laid *his* hands on them, and departed thence.

16 ¶ And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have [s]eternal life?

17 And he said unto him, Why callest thou me good? *there is* none good but one, *that is*, God:[¶] but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, [t]Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19 [u]Honour thy father and *thy* mother: and, [x]Thou shalt love thy neighbour as thyself.

20 The young man saith unto him, [y]All these things have I kept[*] from my youth up: [z]what lack I yet?

21 Jesus said unto him, If thou wilt be perfect,[†] go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and [a]come *and* follow me.

22 But when the young man heard that saying, [b]he went away sorrowful: for he had great possessions.

23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, [c]It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed,[‡] saying, [d]Who then can be saved?

26 But Jesus beheld *them*, and said unto them, With men this is impossible; [e]but with God all things are possible.

27 ¶ Then answered Peter, and said unto him, Behold, [f]we have forsaken all,[§] and followed thee; what shall we have therefore?

28 And Jesus said unto them, Verily I say unto you, That ye which have followed me [g]in the regeneration, when the Son of man shall sit in the throne of his glory, [h]ye also shall sit upon twelve thrones, judging [i]the twelve tribes of Israel.

29 And [k]every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 But [l]many *that are* first shall be last,[‖] and the last *shall be* first.

CHAPTER XX.

1 *Of the labourers in the vineyard.* 20 *Christ teacheth his disciples to be lowly.*

FOR the kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire [a]labourers into his vineyard.

2 And when he had agreed with the labourers for [l]a penny a day, he sent them into his vineyard.

3 And he went out about [b]the third hour,[*] and saw others [c]standing idle in the market-place,[†]

4 And said unto them, [d]Go ye also into the vineyard; [e]and whatsoever is right I will give you. And they went their way.

5 Again he went out about the [f]sixth and ninth hour, and did likewise.

6 And about [g]the eleventh hour[‡] he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?[§]

7 They say unto him, [h]Because no man hath hired us. He saith unto them, [i]Go ye also into the vineyard; and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, [k]they received every man a penny.

A.D. 33—A.D. 33.

[r] 1 Cor. vii. 7, 9, 17, 35.

‖ Whatever these words may signify mystically, the literal meaning of them is, that little children may be admitted into the dispensation of the Messiah, and, by consequence, that they may be baptized.—BURNET.

[s] Dan. xii. 2.

¶ *There is none good but one, that is, God.*—Jesus did not at all, by these words, deny that *he himself* partook of the nature of God; but the young man who asked the question did not know that Jesus was God, and therefore it was proper to remind him that the title of *good* strictly belonged to none but God.—SLADE.

[t] Ex. xx. 12-17. Deut. v. 16-21.

[u] Lev. xix. 3.

[x] Lev. xix. 18.

[y] Mark x. 20.

* It is plain he did not understand the spiritual meaning and extent of the law according to our Lord's explication of it in his sermon on the mount, or he would not have pleaded his exact obedience to it. But the Jews in general seem to have thought that, if they refrained from gross crimes, sacrifices might atone for smaller neglects or offences.—DODDRIDGE.

[z] Mark x. 21. Luke xviii. 22.

† *If thou wilt be perfect*—"complete;" so that nothing shall be wanting in thee in order to attain eternal life, fully renounce the world, and become a spiritual man.—WATSON.

[a] Mark ii. 14.

[b] Mark vi. 26.

[c] Jer. xiii. 23.

‡ *Exceedingly amazed*—still clinging to the notions of an earthly monarchy. That such a kingdom of heaven should exclude the rich and great, might naturally exceedingly surprise them.—WATSON.

[d] Luke xiii. 23, 24. Rom. x. 13.

[e] Gen. xviii. 14. Zech. viii. 6.

[f] Deut. xxxiii. 9.

§ *We have forsaken all.*—Probably nothing but their fishing-nets, small boats, and cottages; but these were their all, their living, their home; and, in forsaking them, they had as really shewn their sincerity as though they had possessed the gold of Ophir, and dwelt in the palaces of kings, and had forsaken all.—BARNES.

[g] Acts iii. 21. 2 Pet. iii. 13.

[h] Luke xxii. 28-30. 1 Cor. vi. 2, 3.

[i] Lev. xxiv. 5. Rev. xxi. 12-14.

[k] Mark x. 29, 30.

[l] Mark x. 31. Luke vii. 29, 30.

‖ That is, many of the Jews, to whom the blessings of the kingdom are first to be offered, shall be the last to partake of them; and many of the Gentiles, to whom they are to be offered after the Jews, shall first enjoy them.—WHITBY.

CHAP. XX.

[a] Mark xiii. 34.

[l] xviii. 28, *margin.*

[b] Mark xv. 25. Acts ii. 15.

* That is, about nine o'clock in the morning. The Jews began their day about six o'clock in the morning, and reckoned twelve hours in it.—PEARCE.

[c] Ez. xvi. 49.

† *In the market-place.*—A place where the markets, judgments, and orations were held, and all the public business was transacted—where especially the idle, and those who were out of employment, assembled in order to procure employment, particularly at the third hour.—BLOOMFIELD.

[d] Luke xix. 7-10. Rom. vi. 16-22.

[e] Col. iv. 1.

[f] Mark xv. 33, 34. Luke xxiii. 44-46.

[g] Ec. ix. 10.

‡ *The eleventh hour*—five in the afternoon; and they who were then hired would have to toil but one hour, till six o'clock, at which time the day closed.—WATTS.

§ *Why stand ye,* &c.—Before a large mosque in Hamadan is a maidan or square which serves as a market-place. Here we observed, every morning before the sun rose, that a numerous band of peasants were collected with spades in their hands, waiting, as they informed us, to be hired for the day to work in the surrounding fields: this struck me as a happy illustration of our Saviour's parable.—MORIER.

[h] Acts xiv. 16. Rom. x. 14-17.

[i] Luke xiv. 21-23.

[k] Luke xxiii. 43. Rom. iv. 3-6.

that this was the standard by which such transactions ought to be regulated, as every deviation was an abuse consequent on man's depravity. The Creator first formed Adam, and from his side took the rib whence the woman was made. From this one man and one woman the whole human species descended; and when the Lord brought the woman, Adam acknowledged her as a part of himself; and it was added (either by Adam as immediately inspired, or by Moses), that "for this cause," in all future ages, "a man should leave father and mother," foregoing many of the comforts, and relinquishing many of the duties of these endeared relations, and cleave to his wife as a part of himself. Thus these *two* would constitute, as it were, one body, never more to be separated, except by God himself, who in this appointment of marriage hath joined them together, but to have ever after the same interests, and to share each other's comforts or sorrows, even as the members of the same body do.—When marriage was instituted, sin and death had not entered: the sinful cause of separation afterwards mentioned, and the natural dissolution of the union, were therefore not referred to; but they have since been specified, and resemble the cutting off of a mortified limb, and the separation of the parts of the body by death. In all other respects the union is to be considered as indissoluble.

THE YOUNG MAN.—Ver. 16-22. Our Lord, to discover to him and others the evil that lurked under these plausible appearances, told him that he yet *lacked one thing;* and that, if he would *be perfect*, he must go and sell his estate, distribute the money among the poor, and come and follow him; and then he should have a better treasure in heaven. This was acting like a skilful physician, who was aware of the patient's disorder, and determined to apply the medicine directly to it. It served at once to prove him far distant from the righteousness of the law, and from the temper required by the gospel. Not to mention the supreme love of God, had he loved his neighbour as himself, and believed Jesus to speak by Divine authority, he would readily have disposed of his wealth, at his command, in relieving the afflicted, when at the same time it would have ensured his own felicity; and had he been a humble sinner, earnestly seeking mercy and eternal life, as the gift of God through the divine Saviour, he would readily have left all, to have followed him; but the event proved, that his wealth was dearer to him than either God or his neighbour; than Christ, a heavenly treasure, or even his own soul. Doubtless it was his duty to yield a prompt obedience to this command; yet our Lord knew that he would not, and it is evident he intended it as a touchstone by which to discover him to himself; for when he heard that saying, all his pleasing prospects at once vanished, and he departed sorrowful, "for he had great possessions."—*Scott.*

CHAP. XX. PARABLE OF THE VINEYARD—Ver. 1-16. This parable was intended to illustrate the equity of the Lord's dealings, even when "the first are placed last, and the last first" (chap. xix. 30). "In this respect" the kingdom of heaven resembles a householder, when he hires labourers to work in his vineyard. He goes very early in the morning, according to the custom, to hire labourers; and bargaining with certain persons at the usual price of *a denarius* a day (about sevenpence halfpenny), he sends them immediately to work. But he goes afterwards also, about nine o'clock, about noon, about three in the afternoon, and at an hour before sunset, and finds persons unemployed, whom he sends into his vineyard, with a general assurance that he would give them whatever was right or equitable. When even is come, he gives order to his steward to pay the labourers; and as they, who were sent to the work at the latest hour, were called first, and received a full day's pay, the others, especially they who had gone to work early in the morning, expect to receive more, and being disappointed, they murmur, as if injustice were done them: but the master vindicates himself, shewing that they were not injured by his rewarding the others above their deserts; that they had their whole due, whilst the others had more than theirs; that it was reasonable for him to dispose of his own property and manage his own concerns as he saw good; that their objections arose from envy and selfishness, excited by his goodness; and that he certainly should continue his bounty to the others, notwithstanding their murmurs and complaints. And then our Lord assured the disciples, that "the last should be first, and the first last;" for "many be called, but few chosen."—In interpreting the parable, the grand scope ought principally to be adverted to. The visible Church, as represented by a vineyard, the employment of their servants and their

10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

11 And when they had received *it*, they murmured‖ against the goodman of the house,

12 Saying, These last have wrought *but* one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

13 But he answered one of them, and said, Friend, [l]I do thee no wrong: didst not thou agree with me for a penny?

14 Take *that* thine *is*, and go thy way: I will give unto this last even as unto thee.

15 Is it not lawful for me to do what I will with mine own? [m]Is thine eye evil,¶ [n]because I am good?

16 So [o]the last shall be first,* and the first last: [p]for many be called, but few chosen.

17 ¶ And Jesus, going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 Behold, we go up to Jerusalem; [q]and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and [r]they shall condemn him to death,

19 And shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him:*† [s]and the third day he shall rise again.

20 ¶ Then [t]came to him [u]the mother of Zebedee's children with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, [x]the one on thy right hand, and the other on the left, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of [y]the cup‡ that I shall drink of, and to be [z]baptized with the baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with:§ but to sit on my right hand, and on my left, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

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‖ That this was the case with the Jews on the admission of the Gentiles into the Church is manifest from a variety of scriptures (Acts xi. 2, 3; xiii. 45, &c.; xvii. 5, 13; Rom. xi. 28).—BOOTHROYD.

[l] Gen. xviii. 25. Job xxxiv. 8-12.

[m] Mark vii. 22. Jam. v. 9.

¶ *Evil*—viz., envious. He takes the eye for the judgment or understanding, as if he should say, Art thou envious because I am liberal to such as are not worthy of it? (Deut. xv. 9. Prov. xxiii. 6.)—DIODATI.

[n] Jon. iv. 1-4.

[o] Mark x. 31. John xii. 19-22.

* *So the last shall be first, &c.*—*i.e.*, as the first, and the first as the last; without distinction with respect to reward.—HEWLETT.

[p] Luke xiv. 24. 2 Thes. ii. 13, 14.

[q] Ps. ii. 1-3. Is. liii. Acts ii. 23.

[r] Mark xiv. 64, 65. Luke xxii. 71.

† This is the third express declaration of his death which Jesus made to his disciples (see chap. xvi. 21; xvii. 22); but he now for the first time told them of the mode of his death — that he should be delivered to the Gentiles, to be mocked, scourged, and crucified. It should be observed, how much more full and distinct his discovery of these events became, in proportion as the period when they were to happen drew nigh.—STANHOPE.

[s] Is. xxvi. 19. Hos. vi. 2. 1 Cor. xv. 4.

[t] Mark x. 35.

[u] Mark xv. 40, *Salome.*

[x] 1 Kings ii. 19. Mark xvi. 19.

[y] Ps. lxxv. 8. Jer. xxv. 15, &c.

‡ The master of the family distributed the portion of meat and drink to each, in allusion to which custom, Almighty God, as one common Father and Master, is viewed in the dispensations of Providence, as appointing to every one his respective share of good and evil.—MANN.

[z] Mark x. 38.

§ This prediction was accomplished respecting these two disciples: St James was put to death by the malice of Herod (Acts xii. 1, 2); and St John was scourged and imprisoned by the council at Jerusalem (Acts v. 21, 40), afterwards banished into the isle of Patmos (Rev. i. 9), and, as has always been reported in the Church, suffered at last a most cruel death.—STANHOPE.

‖ Ye know that in the kingdoms of this world men strive ambitiously to get dominion over one another; and those who are greatest in riches and power have the greatest honour and respect paid them by others. But among you I will have things ordered by other measures: he that desires to be great and honourable among you, let him seek to deserve his honour by meekness and lowliness; and let him exercise his power, not in domineering over any, but in assisting and doing good to all.—CLARKE.

[a] Ps. xlix. 7. Is. liii. 10, 11.

[b] Rom. v. 15-19. 1 John ii. 2.

¶ "A redemption price." The apostle useth a word which signifieth a price paid instead of another (1 Tim. ii. 6), so as there is no further satisfaction or price to be paid for any.—POOLE.

* *O Lord, thou Son of David.*—To call Jesus "the Son of David," was to acknowledge him as the Messiah.—MANN.

[c] Ez. xxxvi. 37. Acts x. 29.

[d] Ps. cxix. 18. Eph. i. 17-19.

[e] Ps. cxlv. 8. Luke vii. 13.

[f] Mark vii. 33. Luke xxii. 51.

25 But Jesus called them *unto him*, and said, Ye know that the princes of the Gentiles exercise dominion over them,‖ and they that are great exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister;

27 And whosoever will be chief among you, let him be your servant:

28 Even as the Son of man came not to be ministered unto, but to minister, [a]and to give his life a ransom [b]for many.¶

29 ¶ And as they departed from Jericho, a great multitude followed him.

30 And, behold, two blind men sitting by the wayside, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.*

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32 And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33 They say unto him, [d]Lord, that our eyes may be opened.

34 So [e]Jesus had compassion *on them*, and [f]touched their eyes: and immediately their eyes received sight, and they followed him.

CHAPTER XXI.

1 *Christ rideth into Jerusalem upon an ass;* 12 *and driveth the buyers and sellers out of the temple.*

AND when they drew nigh unto Jerusalem, and were come to Bethphage,* unto [a]the mount of Olives,† then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass‡ tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any *man* say ought unto you, ye shall say, [b]The Lord hath need of them: [c]and straightway he will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 Tell ye the daughter of Sion, Behold, [d]thy King cometh unto thee, meek, and [e]sitting upon an ass, and a colt the foal of an ass.

6 And the disciples went, [f]and did as Jesus commanded them.

CHAP. XXI.

* A village near Jerusalem, on the mount of Olives. The latter received its name from its olive-trees; it was separated from Jerusalem by the brook Kedron.—WELLS.

[a] Zech. xiv. 4.

† So called from the abundance of olive-trees that grew upon it.—GILL.

‡ In the East, this beast was, and still is, used by princes and chief persons.—NIEBUHR.

[b] 1 Chr. xxix. 14-16. Ps. xxiv. 1.

[c] 1 Sam. x. 26. 1 Kings xvii. 9.

[d] Gen. xlix. 10. Is. ix. 6, 7.

[e] Deut. xvii. 16. Jud. v. 10.

[f] Gen. vi. 22. Ex. xl. 16.

wages, with other particulars, are only circumstances: the main scope of the parable respects the dealings of God with men according to the gospel, and vindicates him from the charge of injustice and partiality.—"As some careful householder, that has hired labourers, at a set rate, into his vineyard, calling in other workmen at the latter end of the day, is pleased to give an equal retribution to those that came latest into the vineyard with those that came at first—making good his promise and agreement with the first, while he is bountiful unto the latter—cannot be challenged to have done any wrong to the first in his liberality to the last; even so God, the great Master of this earthly family, having called some more early to the service and profession of his name, some later, if he shall give a like gracious remuneration to all, cannot justly be excepted against; since, if some have cause to magnify his bounty, yet no man has cause to complain."—(*Bp. Hall.*) Some expositors refer the different hours of the day to several periods in the history of Israel, and others to the time when the Jews, and afterwards the Gentiles, were brought into the Christian Church; but it is very difficult to make the circumstances accord to these events. With more plausibility they may be applied to the conversion of sinners at the earlier and later stages of human life; for thus indeed one man serves the Lord longer than another. Yet this must not be strained too far; for it would be absurd to suppose that any real Christians, at the great day of account, will murmur at the appointments of the Judge, or boast of their own services. It is, therefore, rather a description of the state of the visible Church, and an illustration of the maxim, "the last shall be first, and the first last," in all its references. The Lord punishes none above their deserts, and recompenses, one way or other, every service that is performed for him: he does no injustice to any by shewing extraordinary grace to some; and he will, at the close of the day, if not before, convince all the world of his own equity, truth, and goodness, and of the pride, ignorance, and selfishness of these murmurers. He will prove his right to do what he will with his own, to the full satisfaction of his friends, and the final confusion of every one whose "eye is evil because he is good." He will fulfil his largest promises to each believer, in whatever period of the Church, or in whatever time of his life, he becomes a labourer in the vineyard; and he will shew, that in real grace, as well as in privilege and consolation, many that are latest converted exceed those who have been longer in the service of Christ. But the concluding sentence evidently shews that professors of religion in general were especially intended, and that they were addressed according to "their own opinion of themselves," and not according to the "real state of their souls."

MOTHER OF ZEBEDEE'S CHILDREN.—Ver. 20-23. Perhaps Zebedee, the father of James and John, was dead before this time, or he was not so constant a follower of Christ as his wife was; so that she is mentioned as "the mother of Zebedee's children." At their desire, in their name, and with them, she prostrated herself before Christ, and besought him to grant her one request, seeming to expect that he would engage his word before the petition was made; and when required to propose it, she asked that her two sons might have the chief places of honour and authority in his kingdom. Our Lord had been discoursing of his sufferings, *death*, and resurrection; but the apostles were too prejudiced in that particular to understand his meaning. They were, however, continually expecting that he would appear in his glory; and probably Salome had respect to the twelve thrones which he had promised to the apostles; the two principal of which she wished to engage for her sons, being emboldened to make such a request by the special favour which our Lord had shewn to them. But Jesus told her and them, that they knew not the nature or consequences of their request; for the chief preferments which he had to bestow would expose those who obtained them to the largest share of suffering. He therefore demanded, whether they were able to drink of his cup, and to be baptized with his baptism.—*Scott.*

BLIND MEN.—See Mark x. 46-52.

CHAP. XXI. CHRIST'S TRIUMPHAL PROCESSION INTO JERUSALEM.—Ver. 8-11. When our Lord's intentions of entering Jerusalem in this humble kind of triumph became known, the multitudes that attended him (being doubtless increased by continual accessions) began to spread the way on which he was to pass with their garments, and to strew on each side green branches cut from the trees, or to carry palms in their hands, as was usually done at the feast of tabernacles. Thus they shewed their joy

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7 And [g]brought the ass, and the colt, and [h]put on them their clothes, and they set *him* thereon.

8 And a very great multitude spread their garments in the way;[§] [i]others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cried, saying, Hosanna[‖] to the son of David: Blessed *is* he that cometh in the name of the Lord; Hosanna in the highest.

10 And when he was come into Jerusalem, [k]all the city was moved, saying, [l]Who is this?

11 And the multitude said, [m]This is Jesus the prophet [n]of Nazareth of Galilee.

12 ¶ And Jesus [o]went into the temple[¶] of God, [p]and cast out all them that sold and bought in the temple, and overthrew the tables of the [q]money-changers,[*] and the seats of them that sold [r]doves,[†]

13 And said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves.[‡]

14 And [s]the blind and the lame came to him in the temple; and he healed them.

15 ¶ And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, [t]Hosanna to the son of David; [u]they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, [x]Out of the mouth of babes and sucklings thou hast perfected praise?

17 ¶ And he left them, and went out of the city into Bethany; and he lodged there.

18 Now in the morning as he returned into the city, he hungered.

19 And when he saw a fig-tree in the way, he came to it, and found nothing thereon,[§] but leaves only, and said unto it, [y]Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, [z]How soon is the fig-tree withered away!

21 Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree, but also, if ye shall say unto this mountain,[‖] Be thou removed, and be thou cast into the sea; it shall be done.

22 And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

23 ¶ And when he was come into the temple, the chief priests and the elders of the people[¶] came unto him as he was teaching, and said, [a]By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things.

25 The [b]baptism of John, whence was it?[*] from heaven, or of men? And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, [c]Why did ye not then believe him?

26 But if we shall say, Of men; we fear the people: [d]for all hold John as a prophet.

27 And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things.

28 ¶ But [e]what think ye? [f]A *certain* man had two sons; and he came to the first, and said, [g]Son, go work to-day in my vineyard.

29 He answered and said, [h]I will not; but afterward [i]he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, [k]I *go*, sir; and went not.

31 Whether of them twain [l]did the will of *his* father? They say unto him, [m]The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

32 For John [n]came unto you in the way of righteousness,[†] and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

33 ¶ Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it,[‡] and built a tower, and let it out to husbandmen, and went into a far country:

34 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it.

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[g] Mark xi. 4-8.
[h] 2 Kings ix. 13.
[§] *Spread their garments in the way, &c.*—The strewing of clothes, flowers, and branches before kings was a usual ceremony in the East (see, among other passages, 2 Kings ix. 13).—WHITBY.
[i] Lev. xxiii. 40.
[‖] An abbreviation of two Hebrew words signifying "save now" (see Ps. cxviii. 25), and were a customary acclamation of the people on common occasions.—PEARCE.
[k] Ruth i. 19. 1 Sam. xvi. 4.
[l] Cant. iii. 6. Is. lxiii. 1.
[m] Deut. xviii. 15-19.
[n] John i. 45, 46.
[o] Mal. iii. 1, 2.
[¶] *Into the temple.*—The original word comprehends the whole building with its courts, as distinguished from the temple strictly so called, which included the sanctuary and the holy of holies, into which our Lord did not enter.—WATSON.
[p] Mark xi. 15. Luke xix. 45, 46.
[q] Deut. xiv. 24-26.
[*] *And overthrew the tables of the money-changers.*—Meaning those who furnished the Jews who had come from foreign parts with money for their bills, or with the current money of Judea for that of their own country, or changed larger pieces of money into smaller.—WHITBY.
[r] Lev. i. 14; xv. 14, 29.
[†] The keepers and sellers of pigeons were looked upon as men of infamous character among the Jews, and held in no better estimation than thieves, gamblers, and the like.—FERDINANDUS POLONUS.
[‡] More properly robbers. This has reference to the custom of robbers, who shelter themselves in the dens and caves which abound in Judea.—SMALLBROOK.
[s] Is. xxxv. 5, 6.
[t] John vii. 42.
[u] Jon. iv. 1.
[x] Ps. viii. 2.
[§] The law of Moses (at Deut. xxiii. 24, 25) permitted the Jews, when passing through a vineyard or field of corn, to gather food for immediate use; and this law was extended to olives, figs, and all other eatable fruits.—PEARCE.
[y] Luke xix. 42-44.
[z] Is. xl. 6-8. Mark xi. 20, 21.
[‖] Removing mountains, and rooting up mountains, are phrases very generally used to signify the removing and conquering great difficulties; getting through perplexities. So many of the Rabbins are termed "rooters up of mountains," because they are dexterous in removing difficulties, solving cases of conscience, &c.—CLARKE.
[¶] Meaning the magistrates, who, from their age and gravity, were chosen in every city, and invested with authority in public matters.—BEAUSOBRE.
[a] Ex. ii. 14. Acts iv. 7; vii. 27.
[b] Mark i. 1-11.
[*] This question was very proper, as the true answer to it would be in fact an answer to that put to our Lord. If John was a prophet, and acted by a Divine commission, then the testimony he bore to Christ shewed that he also had Divine authority for what he did.—BOOTHROYD.
[c] Luke xx. 5. John iii. 18.
[d] Mark vi. 20.
[e] Luke xiii. 4.
[f] Luke xv. 11-32.
[g] Mark xiii. 34. 1 Cor. xv. 58.
[h] Jer. xliv. 16. Eph. iv. 17-19.
[i] 2 Chr. xxxiii. 10-19. Is. i. 16-19.
[k] Ez. xxxiii. 31. Rom. ii. 17-25.
[l] Ez. xxxiii. 11.
[m] Job xv. 6. Luke vii. 40-42.
[n] Is. xxxv. 8. Jer. vi. 16.
[†] *John came in the way of righteousness*—*i.e.*, in the right way, or *teaching* the way to be righteous; to wit, by repentance. Publicans and harlots heard him, and *became* righteous; but *they* did not. They *saw* it; but, as in a thousand other cases, it did not produce the proper effect on them, and they would not repent.—BARNES.
[‡] Harmer has brought many proofs that it was and is the practice in various countries in the East to dig their wine-presses in the ground, and line them with stone-work. *A tower*—for defence against robbers (comp. Is. v. 1).—BOOTHROYD.

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and attempted to honour him, by such methods as were used upon the accession of kings to the throne, or on the triumphal return of victors to their capital cities. It was owing in great measure to the miracle of Lazarus' resurrection, which took place not long before, that the people came thus to meet Christ, and welcome him to Jerusalem; and he was pleased to accede to it, both as an open avowal of his character, and in order to accelerate his crucifixion, now that his time was come. The multitudes on this occasion acknowledged him as the Messiah, who was come in the name of Jehovah, to assume the kingdom over Israel; and with loud acclamations they cried, Hosanna to the Son of David! "Hosanna" signifies "Save I pray," and may be deemed nearly equivalent to "God save the king." They wished prosperity and blessings on him and on his kingdom, with "peace in heaven, and glory in the highest;" either the peculiar favour and friendship of Heaven, to render his kingdom glorious above all other kingdoms, or that God might through him be at peace with Israel, and be glorified with the most exalted praises of men and angels. Some of the multitude might use one expression, and some another, but all meaning the same for substance; namely, to welcome him as the promised Messiah, and to wish peace and prosperity to his kingdom (chap. xxiii. 39). Part of them were true disciples; numbers might be favourably disposed, and act under an immediate impulse; and many might scarcely advert to the meaning of their own words, only joining with the rest, as it is customary on such occasions. No wonder, therefore, that when his disciples and favourers were intimidated, and retired, and persons of another character came to head the multitude, they as loudly cried out, "Crucify him, crucify him!" They were, perhaps, disappointed as to their expectations of a temporal kingdom immediately to be set up; and they might be willing to atone with their rulers for their former offence, by joining them against Jesus. For it gave the latter great umbrage to see the city in such commotion, and everybody inquiring who this was, and ready to receive Jesus of Nazareth as a prophet, and as their promised Messiah.—*Scott.*

THE MERCHANDISE IN THE TEMPLE.—Ver. 12. The abuse was, buying and selling, and changing money in the temple. Note, Lawful things, ill-timed and ill-placed, may become sinful things. That which was decent enough in another place, and not only lawful but laudable on another day, "defiles the sanctuary," and "profanes the Sabbath." This buying and selling, and changing money, though secular employments, yet had the pretence of being *in ordine ad spirituali—for spiritual purposes.* They sold beasts for sacrifice, for the convenience of those that could more easily bring their money with them than their beasts; and they changed money for those that wanted the half-shekel, which was their yearly poll, or redemption-money; or, upon the bills of return; so that this might pass for the outward business of the house of God; and yet Christ will not allow of it. Note, Great corruptions and abuses come into the Church by the practices of those whose "gain is godliness;" that is, who make worldly gain the end of their godliness, and counterfeit godliness as their way to worldly gain (1 Tim. vi. 5); "from such turn away."

THE FIG-TREE CURSED.—1. This cursing of the barren fig-tree represents the state of hypocrites in general; and so it teaches us, (1.) That the fruit of fig-trees may justly be expected from those that have the leaves. Christ looks for the power of religion from those that make profession of it; the savour of it from those that have the show of it; grapes from the vineyard that is planted in a fruitful hill: he hungers after it, his "soul desires the first ripe fruits." (2.) Christ's just expectations from flourishing professors are often frustrated and disappointed; he comes to many, seeking fruit, and finds leaves only, and he discovers it. Many have a name to live, and are not alive indeed; dote on the form of godliness, and yet deny the power of it. (3.) The sin of barrenness is justly punished with the curse and plague of barrenness: "Let no fruit grow on thee henceforward for ever." (4.) A false and hypocritical profession commonly withers in this world, and it is the effect of Christ's curse; the fig-tree that had no fruit, soon lost its leaves. Hypocrites may look plausible for a time, but having no principle, "no root in themselves," their profession will soon come to nothing. 2. It represents the state of the nation and people of the Jews in particular; they were a fig-tree planted in Christ's way, as a Church. Now, observe, (1.) The disappointment they gave to our Lord Jesus. He came among them, expecting to find some fruit, something that would be pleasing to him; he hungered after it; not that he "desired a gift," he needed it not, "but fruit that might abound to a good account;" but his

35 And the husbandmen took his servants, and beat one, and killed another, and stoned another.

36 Again, he sent other servants more than the first: and they did unto them likewise.

37 But [o]last of all he sent unto them his son, saying, [p]They will reverence my son.

38 But when the husbandmen saw the son, they said among themselves, [q]This is the heir; come, let us kill him,§ and let us seize on his inheritance.

39 And they caught him, and cast *him* out of the vineyard, [r]and slew *him*.

40 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen?

41 They say unto him, [s]He will miserably destroy those wicked men,‖ and will let out *his* vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them, [t]Did ye never read in the scriptures, [u]The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

43 Therefore say I unto you, [x]The kingdom of God shall be taken from you,¶ and given to [y]a nation bringing forth the fruits thereof.

44 And [z]whosoever shall fall on this stone shall be broken: [a]but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief priests and Pharisees had heard his parables, [b]they perceived that he spake of them.

46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

CHAPTER XXII.

2 *The marriage of the king's son.* 11 *The wedding garment.*
15 *Of paying tribute.* 23 *Of the resurrection.*

AND Jesus answered, [a]and spake unto them again by parables, and said,

2 The kingdom of heaven is like unto a certain king which made a marriage* for his son,

3 And sent forth his servants to call them that were bidden to the wedding: and they would not come.

4 Again, he sent forth other servants, saying, Tell them which are bidden,† Behold, I have prepared my dinner: my oxen and *my* fatlings *are* killed, and all things *are* ready; come unto the marriage.

5 But they made light of *it*, and went their ways, one to his farm,‡ another to his merchandise:

6 And the remnant took his servants, and entreated *them* spitefully, and slew *them*.

7 But when the king heard *thereof*, [b]he was wroth: and he sent forth [c]his armies,§ and destroyed those murderers, and burned up their city.

8 Then saith he to his servants, [d]The wedding is ready, [e]but they which were bidden were not worthy.

9 [f]Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

10 So those servants went out into the highways, and gathered together all, as many as they found, [g]both bad and good: [h]and the wedding was furnished with guests.

11 ¶ And when the king came in to see the guests, he saw there a man [i]which had not on a wedding garment:

12 And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless.

13 Then said the king to the servants, [k]Bind him hand and foot, and take him away, and cast *him* into [l]outer darkness; [m]there shall be weeping and gnashing of teeth.

14 For [n]many are called, but few *are* chosen.

15 ¶ Then went the Pharisees, and took counsel how they might entangle him in *his* talk.

16 And they sent out unto him their disciples, with the Herodians,‖ saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any *man;* for thou regardest not the person of men.

17 Tell us therefore, [o]What thinkest thou? [p]Is it lawful to give tribute¶ unto [q]Cesar, or not?

18 But Jesus perceived their wickedness, and said, Why tempt ye me, *ye* hypocrites?

19 Shew me the tribute-money. And they brought unto him a penny.*

20 And he saith unto them, Whose *is* this image and [l]superscription?

21 They say unto him, Cesar's. Then saith he unto them, [r]Render therefore unto Cesar the

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[o] Mark xii. 6. Luke xx. 13.
[p] Is. v. 4. Jer. xxxvi. 3.
[q] Gen. xxxvii. 18-20. Ps. ii. 2-8.
§ Thus the Jews, after all the indignities which they had offered to God's messengers the prophets, were to add this at last, to fill up the measure of their iniquity, that they should also put to death the Son of God, casting *him* out of the Church who was the foundation of it, and the author of all God's blessings to it. — CLARKE.
[r] Acts ii. 23; iv. 10; vii. 52.
[s] Deut. xxviii. 59-68. Is. v. 5-7.
‖ Luke xx. 16, their answer seemeth to be quite contrary to this. But it is likely that they first answered as St Matthew saith here, and that afterwards, when they saw the parable was made against them, they changed their language. DIODATI.
[t] 16.
[u] Ps. cxviii. 22, 23. Is. xxviii. 16.
[x] Luke xvii. 20, 21. John iii. 3, 5.
¶ This is one of the clearest predictions of the rejection of the Jews, and of the call of the Gentiles, to be found in the gospel histories. — CAMPBELL.
[y] Ex. xix. 6.
[z] Ps. ii. 12.
[a] Ps. ii. 9.
[b] Mark xii. 12.

CHAP. XXII.

[a] Mark iv. 33, 34.
* *Made a marriage* —a marriage feast, as the Greek word signifies, and as must be understood from the sequel of the parable. These feasts continued for several days (Jud. xiv. 10, 12). WHITBY.
† It was the custom among the ancients for the guests to be twice invited, or rather first invited, that they might prepare themselves, and then summoned a short time previous to the banquet, that they might be there at the proper time. —GROTIUS.

‡ *To his farm.*— He shews that they preferred the goods and commodities of this world before heavenly and spiritual things. — DIODATI.
[b] Luke xix. 42-44. 1 Thes. ii. 16.
[c] Is. x. 5-7. Jer. li. 20-23. Luke xix. 27.
§ This points out, in the plainest terms, the Roman armies under Vespasian and Titus, which, not many years after this was spoken, besieged Jerusalem, destroyed the city, and slaughtered an immense number of its inhabitants. — BP. PORTEUS.
[d] 4.
[e] Luke xx. 35. Acts xiii. 46.
[f] Prov. i. 20-23. Is. lv. 1-3, 6, 7. Mark xvi. 15, 16. Luke xiv. 21-24; xxiv. 47. Acts xiii. 47. Eph. iii. 8.
[g] 1 Cor. vi. 9-11. 2 Cor. xii. 21. 1 John ii. 19. Rev. ii. 14, 15, 20-23.
[h] Rev. v. 9; vii. 9; xix. 6-9.
[i] 2 Kings x. 22. Is. lii. 1. Zech. iii. 3, 4. Luke xv. 22. Gal. iii. 27. Eph. iv. 24. Col. iii. 10, 11.
[k] Dan. iii. 20. John xxi. 18. Acts xxi. 11.
[l] 2 Thes. i. 9. 2 Pet. ii. 4, 17. Jude 6, 13.
[m] Ps. xxxvii. 12; cxii. 10. Luke xiii. 28. Acts vii. 54.
[n] Luke xiii. 23, 24.
‖ The best founded opinion respecting these seems to be, that they did not form any distinct religious sect, though probably Sadducees in opinion, as was Herod, but were rather a political party or association, composed of the courtiers, ministers, domestics, and partisans and adherents generally, of Herod. — BLOOMFIELD.
[o] Jer. xlii. 2, 3, 20. Acts xxviii. 22.
[p] Deut. xvii. 14, 15. Ezra iv. 13; vii. 24. Neh. v. 4; ix. 37. Acts v. 37. Rom. xiii. 6, 7.
¶ *Tribute.*—The poll-tax, which was a mark of the subjection of Judea, as a province, to the Roman power. — WATSON.
[q] Luke ii. 1. John xix. 12-15. Acts xvii. 7; xxv. 8.
* *They brought unto him a penny.*— Worth sevenpence halfpenny of our money. This was the sort of money the tribute was paid in. — GILL.
Their having that coin about them, and using it, was proof that they themselves held it lawful to pay the tribute; and their pretensions, therefore, were mere hypocrisy. - BARNES.
[l] Or, *inscription.*
[r] Prov. xxiv. 21. Luke xxiii. 2. Rom. xiii. 7.

expectations were frustrated—he found nothing but leaves; they called "Abraham their father, but did not do the works of Abraham;" they professed themselves expectants of the promised Messiah, but, when he came, they did not receive and entertain him. (2.) The doom he passed upon them, "that never any fruit should grow upon them," or be gathered from them, as a Church or as a people, "from henceforward for ever." Never any good came from them (except the particular persons among them that believed), after they rejected Christ; they became worse and worse; blindness and hardness happened to them, and grew upon them, till they were unchurched, unpeopled, and undone, and their place and nation rooted up.—*Henry.*

THE TWO SONS.—Ver. 28-32. The chief pretenders to religion, and apparent supporters of it, among the Jews, were more inveterate enemies to the truth than the vilest profligates in the nation. This Jesus shewed in a parable. The father of these two sons represents God, as the Creator and Benefactor of all men, and as the special friend of the Jewish nation. The first of the two sons represented the profligate and openly wicked Jews, who were at length brought to repentance, and became Christ's disciples; and the second son represented the priests, scribes, and Pharisees, who had a form of godliness, but proved the greatest enemies to the gospel. Our Lord, therefore, asked their opinion of these two sons, which of them did the will of their father? And when they could not but acknowledge that the latter was the more obedient of the two, he applied it to the publicans and harlots, whom they despised and despaired of, but who actually would enter into his kingdom before them.—*Scott.*

PARABLE OF THE WICKED HUSBANDMEN.—See Mark xii. 1.

CHAP. XXII. PARABLE OF THE MARRIAGE FEAST.—Ver. 1-10. The abundant and rich provision which the Lord hath made for our perishing souls in the gospel, is represented by a royal feast, made on so important and joyful an occasion as the marriage of the king's son. John Baptist, the apostles, and seventy disciples, who first announced the arrival of the promised Messiah, were the servants that went to call to the feast those who had been bidden long before, even the Jews who expected the coming of the Messiah, to save and bless them: yet they would not come to him when he appeared, being prejudiced against his holy doctrine and lowly character. The other servants, sent with the second invitation, when all things were ready, seem to mean the apostles and preachers of the gospel, after Christ's ascension into heaven; who shewed to the Jews *first* the nature of the gospel, and the preparation made for it. But the persons thus favoured having no value for the king or his son, or desire for the feast, or gratitude for the special honour shewn them, treated these urgent and repeated invitations with supercilious contempt; making light of them, and going to their different employments and interests. And, as the servants may be supposed to have remonstrated with the remnant on the impropriety and criminality of their conduct, they were enraged, and shewed their enmity against the king, by abusing, wounding, or killing them. This represents the final rejection of Christ and the gospel by the Jewish nation; and the contempt and cruelty with which they treated the apostles and other ministers of Christ, with the vile motives and extreme wickedness of their conduct. When the king heard this, he resolved to send them no more invitations; but in due time he made war upon them, destroyed the murderers, and burned their city. Thus the Lord sent the Roman armies to execute vengeance on the Jewish nation, and to desolate Jerusalem, for their obstinate contempt of his gospel, and the cruelties exercised toward the ministers of Christ, which completed their guilt in crucifying him.—As, however, the persons first invited would not come, and proved themselves unworthy of the favour shewn them, the king determined to find other guests to partake of his royal banquet. He therefore sent his servants into the public roads, ordering them to invite all that they met with, of every rank, description, and character. Accordingly they collected together a sufficient number to furnish the wedding with guests. This represented the successful preaching of the gospel to the Gentiles, and their admission to all the privileges of the Lord's people. "Not all the whole company of them that are called by the voice of the gospel are the true Church of God; for the most part of them had rather follow the commodities of this life; and some do most cruelly persecute those that call them. But they are the true Church, who obey when they are called; such as, for the most part, they are whom the world despiseth." Ver. 11-14. The preceding part of the parable represented the



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Behold, I stand at the Door.

things which are Cesar's; [a]and unto God the things that are God's.

22 When they had heard *these words*, they marvelled, and left him, and went their way.

23 ¶ The same day came to him [b]the Sadducees, which say that there is no resurrection, and asked him,

24 Saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

25 Now there were with us seven brethren:† and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother:

26 Likewise the second also, and the third, unto the [2]seventh.

27 And last of all the woman died also.

28 Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

29 Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

30 For [u]in the resurrection they neither marry, nor are given in marriage, but are [x]as the angels of God in heaven.

31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,

32 I am the God of Abraham,‡ and the God of Isaac, and the God of Jacob? [y]God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were astonished at his doctrine.

34 ¶ But when the Pharisees§ had heard that he had put the Sadducees to silence, they were gathered together.

35 Then one of them, *which was* a lawyer,§ asked *him a question*, tempting him, and saying,

36 Master, [z]which *is* the great commandment in the law?

37 Jesus said unto him, [a]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38 This is the first and great commandment.

39 And the second *is* like unto it, [b]Thou shalt love thy [c]neighbour as thyself.

40 On these two commandments hang all the law and the prophets.‖

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[a] Dan. iii., 16-18. Mal. i. 6. Acts iv. 19. 1 Pet. ii. 13-17.

[b] Acts iv. 1; v. 17; xxiii. 6-8.

† It is probable that they stated a case as difficult as possible, and though no such case might have occurred, yet it was supposable, and in their view it presented a real difficulty. The difficulty arose from the fact, that they supposed that substantially the same state of things takes place in the other world as here; that husbands and wives must be reunited; and they professed not to be able to see how *one* woman could be the wife of seven men.—BARNES.

[2] Gr. *seven.*

[u] Mark xii. 24, 25. Luke xx. 34-36. John v. 22, 29. 1 Cor. vii. 29-31. 1 John iii. 1, 2.

[x] Ps. ciii. 20. Zech. iii. 7.

‡ "I *am* the God of Abraham," &c., not "I *was* the God;" an intimation that Abraham, Isaac, &c., were still living, and that he was still their God, in their present separate state of existence.—HALES.

[y] Mark xii. 26, 27. Luke xx. 37, 38.

§ He is called a scribe, Mark xii. 8; but in Luke xi. 44-46 they are distinguished. Some think the former were teachers of the law in the synagogues, and the latter private instructors.—BOOTHROYD.

[z] Hos. viii. 12. Mark xii. 28-33.

[a] Deut. vi. 5; x. 12; xxx. 6.

[b] Lev. xix. 18. Luke x. 27, 28.

[c] Luke x. 29-37.

‖ Importing that in these two commandments is compendiously contained all that the law and the prophets require, in reference to our duty to God and man.—WHITBY.

¶ That is, under the influence of the Holy Spirit, as appears from St Mark, who expresses it, "for David himself, by the Holy Ghost, said," &c.—WATSON.

[d] Ps. cx. 1. Acts ii. 34.

[e] John xx. 28. 1 Cor. i. 2.

[f] Gen. iii. 15. Ps. ii. 8, 9; xxi. 9.

[g] John viii. 58. Rom. i. 3, 4; ix. 5.

* In their answer they must either have contradicted this declaration of David, or else they must have condemned themselves for their unbelief.—MANN.

CHAP. XXIII.

[a] Mark vii. 14. Luke xx. 45.

[b] Neh. viii. 4-8. Mal. ii. 7.

* Are your lawful rulers, having authority over you, succeeding Moses and the seventy elders (Num. xi. 16).—HAMMOND.

† The Jewish phylacteries were little boxes or rolls of parchment, in which were written certain words of the law. These they wore on their foreheads, or on the wrist of the left arm. The passages written on them were Ex. xiii. 2-10, 11-16; Deut. vi. 4.—PATRICK.

‡ *And greetings in the markets.*—They used to stroll about the markets, being public places, where there was a great concourse of people, on purpose to be taken notice of before multitudes, with singular marks of respect; as stretching out the hand, uncovering the head, and bowing the knee.—GILL.

[c] John xiii. 13, 14. 1 Cor. i. 12, 13; iii. 3-5.

[d] Mal. i. 6. Rom. viii. 14-17.

[e] Mark x. 43, 44. Luke xxii. 26, 27.

[f] Job xxii. 29. Ps. cxxxviii. 6.

[g] Is. ix. 14, 15; xxxiii. 14.

§ *Hypocrites.*—The word hypocrites, in its most exact application, signifies "players;" who, according to the unnatural custom of the ancients, acted a part under a mask.—MORE.

[h] Luke xi. 52. John vii. 46-52.

‖ *Shut up the kingdom.*—Ye obstruct the entrance into the kingdom of heaven by your example, pretending to be guides to others, and yourselves refusing to enter—by your doctrine in cavilling at my words—by your authority in persecuting those who embrace the gospel.—WHITBY.

41 ¶ While the Pharisees were gathered together, Jesus asked them,

42 Saying, What think ye of Christ? whose son is he? They say unto him, *The son* of David.

43 He saith unto them, How then doth David in spirit¶ call him Lord, saying,

44 The [d]LORD said unto [e]my Lord, Sit thou on my right hand, [f]till I make thine enemies thy footstool?

45 If David then call him Lord, [g]how is he his son?

46 And no man was able to answer him a word; * neither durst any *man*, from that day forth, ask him any more *questions*.

CHAPTER XXIII.

1 *The scribes' and Pharisees' good doctrine, but evil examples of life.*
34 *The destruction of Jerusalem foretold.*

THEN spake Jesus [a]to the multitude, and to his disciples,

2 Saying, [b]The scribes and the Pharisees sit in Moses' seat:*

3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

4 For they bind heavy burdens, and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

5 But all their works they do for to be seen of men: they make broad their phylacteries,† and enlarge the borders of their garments,

6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7 And greetings in the markets,‡ and to be called of men, Rabbi, Rabbi.

8 But be not ye called Rabbi: for [c]one is your Master, *even* Christ; and all ye are brethren.

9 And call no *man* your father upon the earth: [d]for one is your Father, which is in heaven.

10 Neither be ye called masters: for one is your Master, *even* Christ.

11 But [e]he that is greatest among you shall be your servant.

12 And [f]whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

13 ¶ But [g]woe unto you, scribes and Pharisees, hypocrites!§ [h]for ye shut up the kingdom‖ of

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replenishing of the Church with professed Christians: this shews the difference between nominal and real disciples. According to the custom of those times, when princes had large wardrobes from which on some occasions they furnished numbers with suitable apparel, it must be supposed, that wedding garments were offered to each guest when they entered the banqueting house; for it could not be expected, that travellers were properly habited for the royal entertainment, to which they were so unexpectedly invited. One man, however, either proud of his own apparel, or despising the feast, obtained admission without the wedding garment, and continued unnoticed till the king came in to see his guests: when, being questioned how he came there, he was speechless (which he could not have been, had not a garment been offered him): and he was therefore ordered to be excluded and punished, as a despiser of the king and the royal banquet, by being thrown, bound hand and foot, into some dark dungeon without the palace; where weeping and extreme vexation would be his portion, whilst the guests were enjoying the feast.—This denotes that some who are not true believers appear willing and welcome guests at the gospel-feast, and intrude into its most sacred ordinances. It is not material whether we understand the wedding garment to mean the imputed righteousness of Christ or the sanctification of the Spirit; for, both are alike necessary, and they always go together. No man can obtain either of these blessings, except from Christ: yet they, who remain unrighteous and unholy, besides all their other crimes, are chargeable with refusing the blessing when offered them. Such persons often impose on ministers and Christians; but when the King shall come to scrutinise the whole multitude of his guests he will detect their hypocrisy, silence their excuses, and expose their wickedness.

PAYMENT OF TRIBUTE.—See Luke xx. 21.

REFUTATION OF THE SADDUCEES.—Ver. 23-33. Our Lord first declared that they greatly erred, because they understood not the Scriptures, nor the power of God, to raise the dead incorruptible and fitted for a far different life than this. Among other egregious errors, the Sadducees took no notice of a state of *punishment* in the future world; but spake as if those who believed the resurrection thought all men (at least all Jews) to be of one character, and to go to one place.—But our Lord further informed them, that marriage was only intended for this present world, to replenish the earth, and to repair the ravages that death continually makes among its inhabitants; but that in the future state, as there would be no death, so no marriage; for all the righteous would be made like unto the angels, as the children of God as well as the children of the resurrection. There the very body will be made spiritual, and all the employments and pleasures will be pure, intellectual, and angelic.—Having refuted this cavil, our Lord next proceeded to establish the truth of the doctrine which they opposed, from that part of the Scripture which they professed to believe: he therefore referred them to the words of God to Moses, when he spake to him from the burning bush. The patriarchs had been dead a considerable time before this: yet the Lord there declared himself to be their God; but he is not the God of the dead who have sunk into non-existence, but of the living who are capable of enjoying his favour. This argument seems at first sight more immediately to prove, that the souls of the patriarchs were in existence and felicity, than to evince the resurrection of their bodies: but if we consider, that man is constituted of soul and body, we shall perceive that it proves both; for if Jehovah gave himself, by an everlasting covenant, to be the God and portion of any person, it implied that he would finally render him happy in body and soul, by bringing him to the complete enjoyment of his presence and favour; and this could not be done unless the body was restored from the grave.—*Scott.*

CHAP. XXIII. PHARISAISM.—Ver. 1-4. Our Lord seems to have continued still in the temple, and to have addressed himself to the disciples and the multitude in the presence of the scribes and Pharisees. These were the stated teachers and rulers of the nation. In these respects they sat in Moses' seat, for they explained the law of Moses to the people, and enforced obedience to it. Whatever, therefore, *from this source* they inculcated, the people ought to attend to and practise. This limitation must be admitted; otherwise, their traditions and perversions of the law, and even their opposition to Christ, would have been included, for they taught these to the people. But he evidently meant, that whatever they enforced or required according

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heaven against men: for ye neither go in *yourselves,* neither suffer ye them that are entering to go in.

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses,¶ and for a pretence make long prayer: therefore ye shall receive the greater damnation.

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

16 Woe unto you, *ye* blind guides! which say, Whosoever shall swear by the temple,* [i]it is nothing; but whosoever shall swear by the gold of the temple, [k]he is a debtor.

17 *Ye* fools, and blind! for whether is greater, the gold, [l]or the temple that sanctifieth the gold?

18 And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is [l]guilty.

19 *Ye* fools, and blind! for whether *is* greater, the gift, [m]or the altar that sanctifieth the gift?

20 Whoso† therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, [n]and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth [o]by the throne of God, and by him that sitteth thereon.

23 Woe unto you, scribes and Pharisees, hypocrites! [p]for ye pay tithe of mint, and anise, and cummin,‡ and have omitted [q]the weightier *matters* of the law, judgment, mercy, and faith: [r]these ought ye to have done, and not to leave the other undone.

24 *Ye* blind guides, which strain at a gnat,§ and swallow a camel.

25 Woe unto you, scribes and Pharisees, hypocrites! [s]for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 *Thou* blind Pharisee, [t]cleanse first that *which is* within the cup and platter, that the outside of them may be clean also.

27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited [u]sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

28 Even so [x]ye also outwardly appear righteous unto men, [y]but within ye are full of hypocrisy and iniquity.

29 Woe unto you, scribes and Pharisees, hypocrites! because [z]ye build the tombs of the prophets, and garnish the sepulchres of the righteous,‖

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in [a]the blood of the prophets.

31 Wherefore ye be witnesses unto yourselves,¶ [b]that ye are the children of them which killed the prophets.

32 Fill ye up then [c]the measure of your fathers.

33 *Ye* serpents, *ye* generation of vipers, [d]how can ye escape the damnation of hell?

34 ¶ Wherefore, behold, I send unto you [e]prophets, [f]and wise men, and [g]scribes; and *some* of them [h]ye shall kill and crucify;* and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city:

35 That [i]upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, All these things shall come upon this generation.

37 O Jerusalem, Jerusalem, [k]*thou* that killest the prophets, and stonest them which are sent unto thee, [l]how often would I have gathered thy children together, [m]even as a hen gathereth† her chickens under *her* wings, [n]and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

¶ They made a prey of weak, superstitious women, who, being widows, had no protectors, and had property at their own disposal. —WATSON.

Long prayer. — They sometimes continued three hours in prayer.— WHITBY.

* They taught that men were not bound by an oath, when they "sware by the temple" or "by the altar;" yet were guilty of perjury if they sware falsely by the gold in the sacred treasury, or by the oblations. This decision led the people to a stupid veneration for the latter, in preference to the former, and served the interests of the priests and scribes. —SCOTT.

[i] Mark vii. 10-13.

[k] Gal. v. 3.

[l] Ex. xxx. 26-29. Num. xvi. 38, 39.

[l] Or, *debtor,* or *bound.*

[m] Ex. xxix. 37.

† *Whoso*—viz., all your distinctions are frivolous and false, for the altar and the gift have an inseparable relation one to the other; the altar being appointed only for gifts, and the gifts being not holy without the altar.—DIODATI.

[n] 1 Kings viii. 13, 27. 2 Chr. vi. 2; vii. 2.

[o] Ps. xi. 4. Is. lxvi. 1.

[p] Luke xi. 42.

‡ These were all herbs of little value, and it was a question whether they should be tithed.— BARNES.

[q] 1 Sam. xv. 22. Hos. vi. 6.

[r] v. 19, 20.

§ That is, to strain off their liquor, lest they should swallow a gnat. The expression is clearly proverbial, and denotes, that while they were scrupulous about trifles, they without scruple practised the greatest sins.— —BOOTHROYD.

[s] Mark vii. 4.

[t] Is. lv. 7. Jer. iv. 14. Ez. xviii. 31.

[u] Num. xix. 16.

[x] 1 Sam. xvi. 7. Ps. li. 6.

[y] Mark vii. 21-23.

[z] Luke xi. 47, 48.

‖ He condemns them in that they build monuments in memory of the prophets, yet have their doctrine in no esteem.—DIODATI.

[a] 2 Chr. xxxvi. 15, 16. Jer. ii. 30.

¶ *Ye be witnesses unto yourselves.* — The emphasis here lies in the words, "unto yourselves." In spite of all this pretence to piety, under cloak of all this profession, they knew in their consciences, were witnesses to themselves, that it was mere hypocrisy, and that they really approved of the conduct of those who slew the prophets. *Children of them.*—Not simply descended from them, but possessing their spirit; and in similar circumstances would have done as they did.— BARNES.

[b] Acts vii. 51, 52.

[c] Gen. xv. 16.

[d] Heb. ii. 3.

[e] Acts xi. 27.

[f] Prov. xi. 30.

[g] xiii. 52.

[h] John xvi. 2.

* They fulfilled this prediction by stoning St Stephen (Acts vii. 59); cutting off St James with the sword (Acts xii. 2); scourging St Peter and the other apostles (Acts v.); and persecuting St Paul and St Barnabas from city to city (Acts xiv. 5, 6.)— WHITBY.

[i] Gen. ix. 5, 6. 2 Kings xxi. 16.

[k] Mark xii. 3-6.

[l] 2 Chr. xxxvi. 15, 16. Ps. lxxxi. 8-11.

[m] Deut. xxxii. 11. Ruth ii. 12.

† *Even as a hen gathereth.*—The metaphor which our Lord here useth is a very agreeable one. When the hen sees a bird of prey coming, she makes a noise to assemble her chickens, that she may cover them with her wings from danger. The Roman eagle is about to fall on the Jewish state: nothing can prevent this but their conversion to God through Christ. Jesus cries throughout the land, publishing the gospel of reconciliation; they would not assemble, and the Roman eagle came and destroyed them. — CLARKE.

[n] Is. l. 2. Hos. xi. 2, 7. Luke xiv. 17-20.

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to the law of Moses or the writings of the prophets, was to be obeyed. "All that they require from the books of Moses, or the law of God (*Theophylact*), which interpretation must be allowed of. Because Christ elsewhere requires his disciples to 'beware of the leaven,' that is, the doctrine of the scribes and Pharisees, because they taught 'for doctrines the commandments of men,' and by their traditions 'made void the law of God;' and were 'blind leaders of the blind.' "—(*Whitby.*) No argument can fairly be formed on this, to prove that men are obliged to follow the instructions, or obey the commands of any teachers or rulers, further than they consist with the Word of God; yet, on the other hand, their bad characters should not induce men to disobey their lawful commands, or to reject their scriptural instructions. But, corrupt as the doctrine of the scribes was, their works were still worse, and therefore the people were in no respect to imitate them, as they did not even practise their own injunctions. Indeed, by enforcing, under severe penalties, great exactness in ceremonial observances, and in their traditional restrictions and austerities, as well as in moral duties, they bound up very heavy burdens to lay on the shoulders of the people; but they found out methods of dispensing with whatever was uneasy to themselves, or compounding for it, so that they would not put a finger to assist in moving the load which they imposed on others.—*Scott.*

PROSELYTISM.—Ver. 15. Their cursed impiety, in abusing their proselytes when they were made: "Ye make him the disciple of a Pharisee presently, and he sucks in all a Pharisee's notions; and so 'ye make him twofold more the child of hell than yourselves.'" Note, 1. Hypocrites, while they fancy themselves heirs of heaven, are, in the judgment of Christ, the children of hell. The rise of their hypocrisy is from hell, for the devil is the father of lies, and the tendency of their hypocrisy is toward hell; that is the country they belong to, the inheritance they are heirs to: they are called "children of hell," because of their rooted enmity to the kingdom of heaven, which was the principle and genius of Pharisaism. 2. Though all that maliciously oppose the gospel are children of hell, yet some are twofold more so than others—more furious, and bigoted, and malignant. 3. Perverted proselytes are commonly the greatest bigots; the scholars outdid their masters. (1.) In fondness of ceremony: the Pharisees themselves saw the folly of their own impositions, and in their hearts smiled at the obsequiousness of those that conformed to them; but their proselytes were eager for them. Note, weak heads commonly admire those shows and ceremonies which wise men (however for public ends they countenance them) cannot but think meanly of. (2.) In fury against Christianity: the proselytes readily imbibed the principles which their crafty leaders were not wanting to possess them with, and so became extremely hot against the truth. The most bitter enemies the apostles met with in all places were the Hellenist Jews, who were mostly proselytes (Acts xiii. 45; xiv. 2, 19; xvii. 5; xviii. 6). Paul, a disciple of the Pharisees, was "exceedingly mad against the Christians" (Acts xxvi. 11), when his master, Gamaliel, seems to have been more moderate.—*Henry.*

HYPOCRISY.—Ver. 25-28. These scribes and Pharisees, who "trusted in themselves that they were righteous, and despised others," and proudly rejected the salvation of Christ, were mere hypocrites. They acted as absurdly as a man would do, who should carefully wash the outside of his cup or dish, and yet leave the inside filthy and nauseous with the remains of his former excesses. They were careful to maintain a decent exterior, and to practise outward duties, as far as human inspection could reach; but they paid no attention to the state of their imaginations or affections; so that avarice, pride, and sensuality reigned with uncontrolled dominion in their hearts, and induced them covertly to grasp at wealth by extortion, and to spend it in inordinate self-indulgence. Indeed, they only resembled the sepulchres of rich persons, which, being painted and decorated, appeared beautiful to the beholder; yet they contained nothing but dead men's bones, putrid corpses, and such things as were loathsome and polluting. Thus, they appeared righteous to their neighbours, but God saw and abhorred their inward and secret wickedness, though varnished over by hypocrisy.—*Scott.*

CHRIST'S TENDERNESS.—Christ's design is to gather poor souls, gather them in from their wanderings, gather them home to himself as the Centre of unity; for "to him must the gathering of the people be." He would have taken the whole body of the Jewish nation into the Church, and so gathered them all (as the Jews used to speak of proselytes) "under the wings of the Divine Majesty." It is here illustrated by an humble similitude—"as a hen" clucks "her chickens together." Christ would have gathered them, *First,* With such a tenderness of affection as the hen does, which has, by instinct, a peculiar concern for her young ones. Christ's gathering of souls comes from his love (Jer. xxxi. 3). *Secondly,* For the same end. "The hen gathered her chickens under her wings" for protection and safety, and for warmth and comfort; poor souls have in Christ both refuge and refreshment. The chickens naturally run to the hen for shelter, when they are threatened by the birds of prey: perhaps Christ

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CHAPTER XXIV.

1 *The destruction of the temple foretold.* 29 *Of Christ's coming to judgment.*

AND Jesus went out, and departed from the temple:* and his disciples came to *him*, for to shew him the buildings of the temple.

2 And Jesus said unto them, See ye not all these things? Verily I say unto you, [a]There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives,† the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* [b]the sign of thy coming, and of [c]the end of the world?

4 And Jesus answered and said unto them, [d]Take heed that no man deceive you:

5 For many shall come [e]in my name, saying, I am Christ; and shall deceive many.

6 And ye shall hear of wars, and rumours of wars; see that ye be not troubled: for all *these things* must come to pass, [f]but the end is not yet.‡

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be [g]famines, and pestilences, and earthquakes, in divers places.

8 All [h]these *are* the beginning of sorrows.§

9 Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And [i]many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound,‖ the love of many shall wax cold.

13 But he that shall endure unto the end, the same shall be saved.

14 And [k]this gospel of the kingdom shall be preached in all the world, for a witness¶ unto all nations; [l]and then shall the end come.

15 When [m]ye therefore shall see the abomination* of desolation, spoken of [n]by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)

16 Then let them which be in Judea flee into the mountains:

17 Let him which is on the house-top not come down to take anything out of his house:

18 Neither let him which is in the field return back to take his clothes.†

19 And woe unto them that are with child,‡ and to them that give suck, in those days!

20 But pray ye that your flight be not in the winter, [o]neither on the sabbath-day:

21 For [p]then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And [q]except those days should be shortened, there should no flesh be saved: but [r]for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here *is* Christ, or there; believe *it* not.

24 For [s]there shall arise false Christs, and false prophets, [t]and shall shew great signs and wonders; insomuch that, if *it were* possible, they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers;§ believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also [u]the coming of the Son of man be.

28 For wheresoever the carcase is, there will the eagles be gathered together.‖

29 ¶ Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

30 And then shall appear [x]the sign of the Son of man¶ in the heaven: [y]and then shall all the tribes of the earth mourn, and they shall [z]see the Son of man coming in the clouds of heaven with power and great glory.

31 And [a]he shall send his angels with [l]a great sound of a trumpet, and they shall [b]gather together his elect from the four winds, from one end of heaven to the other.

32 ¶ Now learn [c]a parable of the fig-tree:

CHAP. XXIV.

* *Departed from the temple.*—He had delivered the preceding discourses in the court of the temple: he now departs from it, to enter it no more, taking only, as it would seem, his disciples with him.—WATSON.

[a] 1 Kings ix. 7, 8. Jer. xxvi. 18.

† *Upon the mount of Olives.*—From that mount there was a magnificent view of the whole city.—BARNES.

[b] 32, 33.

[c] xiii. 39, 40. Heb. ix. 26.

[d] Mark xiii. 5, 6, 22. Eph. iv. 14.

[e] John v. 43. Acts v. 36, 37.

[f] Dan. ix. 24-27.

‡ *But the end is not yet.*—The end of the Jewish economy, the destruction of Jerusalem, will not immediately follow.—BARNES.

Many such calamities must happen before the final and utter destruction of the Jewish nation.—CLARKE.

[g] Is. xxiv. 19-23.

[h] Lev. xxvi. 18-29. Is. ix. 12, 17; x. 4.

§ *The beginning of sorrows.*—Calamities are yet to come before the end.—BARNES.

[i] Mark xiii. 22. Acts xx. 30.

‖ *Iniquity shall abound.*—Not outrages and mock trials, as some suppose, for this is to repeat the sentiment in ver. 10; but the abounding corruption of manners for which that age was so remarkable.—WATSON.

[k] ix. 35; x. 7. Acts xx. 25.

¶ *For a witness*—that I am the Christ. *And then shall the end come*—viz., of the Jewish Church and polity.—WHITBY.

[l] Ez. vii. 5-7, 10.

[m] Mark xiii. 14. Luke xix. 43.

* The Roman armies are meant. They were an abomination to the Jews, because they bore images on their standards.—BOOTHROYD.

[n] Dan. ix. 27; xii. 11.

† *To take his clothes.*—His upper garment or cloak, which, according to custom, he left at home when he went into the field (see Mark xiii. 16).—PEARCE.

‡ For neither will such persons be in a condition to fly, nor will they be able to endure the distress and hardships of a siege. This woe was sufficiently fulfilled in the cruel slaughters which were made both of women and children, and particularly in that grievous famine which so miserably afflicted Jerusalem during the siege.—NEWTON.

[o] Ex. xvi. 29. Acts i. 12.

[p] Ps. lxix. 22-28. Is. lxv. 12-16.

[q] Mark xiii. 20.

[r] Is. vi. 13. Zech. xiii. 8, 9; xiv. 2.

[s] 2 Pet. ii. 1-3; iii. 17.

[t] Deut. xiii. 1, 2. 2 Thes. ii. 9-11.

§ Concealed in some house, or some retired part of the city. Many would, doubtless, pretend that the Messiah was *concealed* there, and, either for the purpose of encouraging or deceiving the people, would pretend that they had discovered him.—BARNES.

[u] Mal. iii. 2; iv. 5.

‖ Meaning, that as the eagles collect wherever they find their prey, so shall the Roman armies follow the call of Divine vengeance. This expression contains a beautiful allusion to the eagles of the Roman standards.—NEWCOME.

[x] Dan. vii. 13. Mark xiii. 4.

¶ *The sign of the Son of man.*—In that day in which he is come, as Christ himself says, "in his kingdom" (Matt. xvi. 28), can be no other than that of his vengeance against the Jews, in which the temple was overthrown even to the foundations, and with it the Mosaic economy terminated, on the abolition of which depended the entire establishment of the kingdom of the Son of man.—MARTIN.

[y] Zech. xii. 10. Rev. i. 7.

[z] Mark xiii. 26. xiv. 62-64.

[a] Mark xvi. 15, 16.

[l] Or, *a trumpet and a great voice.*

[b] Is. xi. 12; xlix. 18. Mark xiii. 27.

[c] Mark xiii. 28, 29.

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refers to that promise (Ps. xci. 4); "He shall cover thee with his feathers." There is "healing under Christ's wings" (Mal. iv. 2); that is more than the hen has for her chickens.—*Henry.*

CHAP. XXIV. SIGNS OF CHRIST'S COMING.—Ver. 3. After our Lord had removed with his disciples to the mount of Olives, where they had the temple full in view, they privately asked him some questions concerning the events which he had mentioned; but their meaning is not very clear and explicit. Perhaps they had a general idea that he would go from them for a time before he set up his kingdom; that he would at length come in a very glorious manner, according to several intimations which he had given them; that he would then execute the predicted vengeance on his enemies, destroy the temple, terminate that dispensation, and introduce his own glorious reign as the Messiah. Some expositors suppose this to be the meaning of the phrase translated, *the end of the world.* But it is difficult to determine what opinions the disciples then held concerning that subsequent dispensation: and perhaps they scarcely knew the precise meaning of their own questions; for their views were as yet very dark and confused. Some suppose that they thought that the day of judgment and the end of the world would be immediately connected with the destruction of Jerusalem and the temple; and that our Lord did not see good explicitly to undeceive them. Indeed, this is not improbable; for the latter part of the chapter is couched in language very applicable to those events; and it is proper for prophecy to be in some measure obscure till it is accomplished. The general import, however, of their inquiry was, when the events before intimated would take place? and what signs would indicate their approach? "Being asked by the disciples, when those things, which he had intimated concerning the desolation of the temple, should take place; he set before them the order of the times, first concerning the Jews, till the destruction of Jerusalem, and then concerning men in general, till the end of the world."—(*Tertullian.*)—*Scott.*

FALSE CHRISTS.—Ver. 5. There should appear "false Christs coming in Christ's name," assuming to themselves the name peculiar to him, and saying, "I am Christ, pseudo-Christs" (ver. 24). There was at that time a general expectation of the appearing of the Messias; they spoke of him as "he that should come;" but when he did come, the body of the nation rejected him; which those who were ambitious of making themselves a name took advantage of, and set up for Christs. Josephus speaks of several such impostors between this and the destruction of Jerusalem; one Theudas, that was defeated by Cuspius Fadus; another by Felix, another by Festus. Dosetheus said he was the Christ foretold by Moses, *Origen adversus Celsum* (see Acts v. 36, 37; xxi. 28). Simon Magus pretended to be "the great power of God" (Acts viii. 10). In after-ages there have been such pretenders; one about a hundred years after Christ, that called himself *Bar-cohobas—The son of a star*, but proved *Bar-cosba—The son of a lie.* About fifty years ago, Sabbati-Levi set up for a Messiah in the Turkish empire, and was greatly caressed by the Jews; but in a short time *his folly was made manifest:* see Sir Paul Rycant's *History.*—*Henry.*

ABOMINATION OF DESOLATION.—Ver. 15-18. *An abomination* is the scriptural term for idols and idolatry, and in various ways these tended to *desolate* the Church; but "the abomination of desolation" here signifies the Roman armies, with their idolatrous standards, encamping on the holy ground, which was supposed to extend to some furlongs' distance from Jerusalem on every side. This approach of the Roman armies to besiege that city was thus pointed out to the Christians as the signal for them to retire to a place of safety; and they were exhorted *to apply their minds*, that they might understand what they read. When this token of approaching desolation was seen, they must without delay shift for their lives, by leaving Judea, and taking shelter in the surrounding mountains; and be so earnest in doing this, that if a man were walking on the flat roof of his house when the signal was observed, he ought not to go into his house to carry away with him any part of his property, but to go down the nearest way (which generally was on the outside), and flee for safety; nay, a man at work in the field without his upper garment must not go and fetch it, lest the delay should cost him his life. "By the special providence of God, after the Romans under Cestius Gallus made their first advance toward Jerusalem, they suddenly withdrew again, in an unexpected, and, indeed, an impolitic manner; at which Josephus testifies his surprise, since the city might then have easily been taken. By this means they gave, as it were, a signal to the Christians to retire; which, in regard to this admonition they did, some to Pella, and others to mount Libanus, and thereby preserved their lives."—(*Doddridge.*) "These admonitions were not lost upon the disciples: for we learn from the best ecclesiastical historians, that, when the Roman armies approached Jerusalem, all the Christians left that devoted city, and fled to Pella, a mountainous country, and to other places beyond Jordan. And Josephus also informs us, that when Vespasian was drawing his forces toward Jerusalem, a great multitude fled from Jericho into the *mountainous country*, for their security."—(*Bp. Porteus.*)

When his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, [d]when ye shall see all these things, [e]know that [2]it is near, *even* at the doors.

34 Verily I say unto you, This generation shall not pass, till all these things be fulfilled.

35 [f]Heaven and earth shall pass away, but [g]my words shall not pass away.

36 ¶ But of that day and hour knoweth no *man*, no, not the angels of heaven, but my Father only.*

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark,

39 And [h]knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 Then shall two be in the field; [i]the one shall be taken, and the other left.

41 Two *women shall be* grinding at the mill; the one shall be taken, and the other left.

42 ¶ Watch therefore; [k]for ye know not what hour your Lord doth come.

43 But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore [l]be ye also ready: for in such an hour as ye think not the Son of man cometh.

45 Who then is a faithful and wise servant, whom his lord hath made ruler over his household, [m]to give them meat in due season?

46 [n]Blessed *is* that servant whom his lord, when he cometh, shall find so doing.†

47 Verily I say unto you, [o]That he shall make him ruler over all his goods.

48 But and [p]if that evil servant shall [q]say in his heart, [r]My lord delayeth his coming;

49 And shall begin [s]to smite *his* fellow-servants, [t]and to eat and drink with the drunken;

50 The lord of that servant shall [u]come in a day when he looketh not for *him*, and in an hour that he is not aware of,

51 And shall [3]cut him asunder,‡ [x]and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

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[d] 3.
* Ez. vii. 2. &c. Heb. x. 37.
[2] Or, *he*.
[f] Ps. cii. 26. Is. xxxiv. 4. Rev. vi. 14.
[g] Num. xxiii. 19. 1 Pet. i. 25.
* Our Lord foretold the time and the most remarkable particulars; and it is not reasonable to suppose he knew not the predicted day, whether we refer it to the day of the punishment of the Jews, or the day of judgment. Macknight's view gives us plain and easy sense. As to the very day and hour it was granted to no one to make known, neither to the angels in heaven, nor to the Son; but the Father only had reserved this time and season in his own power (comp. Zech. xiv. 7; Acts i. 7).—BOOTHROYD.
[h] Jud. xx. 34. Luke xix. 44.
[i] 2 Chr. xxxiii. 12, 13, 19, 23, 24.
[k] Mark xiii. 33-35.
[l] xxv. 10, 13.
[m] xxv. 35-40.
[n] xxv. 34.
† The design of this parable is to shew that the disciples should act as if they were each moment expecting their Lord's return.—BARNES.
[o] xxv. 21, 23.
[p] xviii. 32.
[q] Deut. ix. 4.
[r] 2 Pet. iii. 3-5.
[s] Is. lxvi. 5.
[t] Rom. xvi. 18.
[u] Rev. iii. 3.
[3] Or, *Cut him off*.
‡ *Cut him asunder*—viz., from all communion of his house and from his favour (Deut. xxix. 21). *With the hypocrites*.—Who, having been till then mixed with the true believers, and hidden under fair vizards, like unto that disloyal servant, under the cloak of being Christ's minister, shall be punished with eternal punishments (Matt. xxv. 32).—DIODATI.
[x] Luke xii. 46.

CHAP. XXV.

[a] Phil. ii. 15, 16.
[b] John iii. 29.
[c] 1 Cor. x. 1-5.
[d] Is. xlviii. 1, 2. Heb. xii. 15.
* Ps. xiv. 7. Rom. viii. 9. 2 Cor. i. 22.
* In many parts of the East, instead of torches they carry a pot of oil in one hand, and a lamp which is supplied from it in the other.—CHARDIN.
† *The bridegroom tarried*—that is, while they waited for him. It was uncertain at what time he would come. He delayed longer than they expected. *All slumbered and slept*,—Waiting till near midnight, they fell into repose. This circumstance is not to be pressed to prove that all Christains will be asleep, or cold and careless, when the Lord Jesus will come. It will not be true. Many may be so; but many also will be looking for his coming. This circumstance is designed simply to shew more clearly the duty of being ready.—BARNES.
[f] Cant. iii. 1; v. 2. Jon. i. 5, 6.
[g] Ps. l. 3-6. Jude 14, 15.
[h] Is. xxv. 9. Am. iv. 12. Rev. xix. 7-9.
[i] Luke xii. 35. 2 Pet. iii. 14.
[1] Or, *going out*.
[k] Rev. i. 7; xxii. 12, 20.
‡ The concluding verse explains the leading design of the parable. Though the whole parable may primarily refer to the state of Christians, when Jerusalem was destroyed, it may refer also to the duty of professors at all times, to be watchful and especially to be upright and sincere.—BOOTHROYD.
[l] Luke xii. 36, 37. Col. i. 12. 1 Pet. i. 13.
[m] Ps. i. 6; v. 5. Luke xiii. 26-30.
[n] Mark xiii. 34. Luke xix. 12, 13.
§ *Into a far country*.—This describes the Saviour leaving the earth, after he had risen from the dead, and going up again into heaven, from whence he will return to judge the world.—SLADE.
[o] Luke xvi. 1-12. Rom. xii. 6, &c.
‖ *Five talents*—if of gold, worth £36,000; of silver, £2250.—PRIDEAUX.

CHAPTER XXV.

1 *The parable of the ten virgins,* 14 *and of the talents.*
31 *The description of the last judgment.*

THEN shall the kingdom of heaven be likened unto ten virgins, [a]which took their lamps, and went forth to meet [b]the bridegroom.

2 And [c]five of them were wise, and five *were* foolish.

3 They that *were* [d]foolish took their lamps, and took no oil with them:

4 But the wise took *oil* in their vessels with their lamps.

5 While the bridegroom tarried,† [f]they all slumbered and slept.

6 And at midnight there was a cry made, [g]Behold, the bridegroom cometh; [h]go ye out to meet him.

7 Then [i]all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oil; for our lamps are [1]gone out.

9 But the wise answered, saying, *Not so*, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

10 And while they went to buy, [k]the bridegroom came;‡ and [l]they that were ready went in with him to the marriage: and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, [m]I know you not.

13 Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

14 ¶ For *the kingdom of heaven is* [n]as a man travelling into a far country,§ *who* called his own servants, [o]and delivered unto them his goods.

15 And unto one he gave five talents,‖ to another two, and to another one; to every man according to his several ability; and straightway took his journey.

16 Then he that had received the five talents

FIDELITY.—Ver. 45-51. The exhortation applies to all the professed servants of Christ, but to ministers especially, who are watchmen by office, as well as "stewards of the mysteries of God." Who, then, is that faithful and prudent steward, that is qualified to be placed over the household of faith, to dispense to each individual his portion in due season, warning, instructing, encouraging, or reproving, according to every man's character, wants, and conduct, by the rule of God's Word, for the honour of his name, and from disinterested love to souls? The servant that shall be found diligently and humbly employed in this work when his Lord shall come will be most happy; for he will be highly honoured and advanced in his glorious kingdom. But if a man, professing to be the servant of Christ, be an unbeliever, actuated by avarice, ambition, or sensuality—if he supposes that his Lord will never come to call him to an account, or that he shall have time enough to get ready before he comes—and shall thus be emboldened to domineer and tyrannise over his fellow-servants, as a rapacious oppressor or cruel persecutor—or shall indulge in luxury and excess—the Lord of that servant will come to take vengeance on him when he least expects it; by some tremendous judgment he will cut him off, separating his body and soul; and he will, after death, appoint him his portion with hypocrites, to whom belongeth greater damnation, and there he will for ever weep and gnash his teeth in anguish and despair.—Whatever reference might here be intended to the case of apostates and heretics, in the primitive times, luxurious, sensual, domineering, and unprincipled ministers of Christianity, are, doubtless, immediately intended.—"Mahommed mentions seven caverns in hell, the deepest and most wretched of which is to be inhabited by hypocrites."—(*Doddridge.*)—*Scott.*

CHAP. XXV. PARABLE OF THE TEN VIRGINS.—Ver. 1-13. The circumstances of the parable were taken from the customs of the Jews, in celebrating nuptials. The bridegroom used to go in the evening to fetch home his bride by the light of lamps: these were carried by bridesmaids, which, some say, were never fewer than ten; and when they arrived at his house, there was a feast prepared for them and the company. Christ is the bridegroom of the Church: they who profess his gospel are as the companions of his bride, who wait for his coming; and their continuance in this world constitutes the time of their waiting. We must not, however, suppose that all *nominal* Christians are intended. They only are meant who make a credible profession of the gospel, and act in such a manner as to give real Christians so favourable an opinion of them as to admit them into their society. Of the ten here mentioned, "five were wise, and five were foolish." The latter had lamps, but no oil in their vessels to replenish them with—that is, they had religion enough to make a plausible appearance, but their hearts were not truly sanctified, and stored with holy affections and dispositions, by the new-creating Spirit of God. Indeed, they had not been careful in this respect, when they first sought admission among true Christians. But the wise had "oil in their vessels," as well as the external lamp of profession. The delay of the bridegroom represents the intermediate space between the real or supposed conversion of these professed believers and the coming of Christ; their slumbering and sleeping intimates the comparative unwatchfulness and inattention even of many real Christians, as well as of hypocrites, when thoughts of death and judgment are excluded for a season; and it shews that the difference between the two characters often consists more in the state of their hearts than in their external conduct. The coming of the bridegroom "at midnight," with a loud summons to the virgins to meet him, represents the unexpected manner in which Christ calls men out of the world, and in which he will come to judgment, and the surprise thus occasioned to hypocrites. The conduct of the virgins, when they heard this summons, denotes the earnest inquiries into the state of their souls, and the endeavours to get all ready, to which the apprehensions of immediate death or judgment excite professors of the gospel. This, at length, discovered the difference between the wise and the foolish virgins. The latter, when they came to trim their lamps, found that they were *going out*, nor had they any oil with which to feed them. Thus the hypocrite's religion serves him to make a show with whilst he lives; but when he comes to die, and most wants its support and benefit, it goes out, and leaves him to darkness and despair. But the wise virgins, when they came to trim their lamps, had oil ready with which to replenish them. Thus true Christians, notwithstanding comparative inattention, are habitually ready for all events.—The application of the foolish virgins to the wise for some of their oil shews that numbers are at last convinced of their sad mistake, and earnestly apply to ministers or believers for their prayers and assistance in their dire extremity; or it might prophetically expose the vanity of the popish doctrine, concerning works of supererogation, human merits, and priestly absolutions. The answer of the wise virgins implies, that the best Christians know they have nothing to spare, and can give others no effectual help. This conclusion of the parable shews the wisdom and happy effects of being ready, and the folly and misery of an unprepared state, and of carnal and presumptuous procras-

went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one went and digged in the earth,¶ and hid his lord's money.

19 After [p]a long time* the lord of those servants cometh, and [q]reckoneth with them.

20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents more.

21 His lord said unto him, [r]Well done, *thou* good and faithful servant; thou hast been faithful over a few things, [s]I will make thee ruler over many things: enter thou into the joy of thy lord.†

22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.‡

24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine.

26 His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my money to the exchangers,§ and *then* at my coming I should have received mine own with usury.

28 Take therefore the talent from him, and give *it* unto him which hath ten talents.

29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, shall be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

31 ¶ When [t]the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:‖

A.D. 33—A.D. 33.

¶ *Digged in the earth*, &c.—This represents the conduct of those who neglect the abilities that God has given, and fail to do what he has required. This is done often.—BARNES.

[p] xxiv. 48.

* *After a long time*, &c.—By the return of the lord of those servants to reckon with them, is denoted the return of Christ to call men to an account for the manner in which they have improved their talents (see Rom. xiv. 12; 2 Cor. v. 10; 1 Thes. iv. 16; Acts i. 11; xvii. 31). *Reckon with them.*—To reckon, is to settle accounts. Here it means to inquire into their faithfulness, and to reward or punish them accordingly.—BARNES.

[q] Luke xvi. 1, 2, 19. Rom. xiv. 7-12.

[r] 2 Chr. xxxi. 20, 21. Luke xvi. 10.

[s] Luke xii. 44. Rev. ii. 10, 26-28.

† The word translated "joy," is applied particularly to a feast. The metaphor is still used of representing the joys of heaven by a feast; and the master, in reward for his servant's good conduct, invites him to feast with him.—WHITBY.

‡ The case of the servant who had received two talents, and the gracious acceptance and recompence with which he met, exactly correspond with the other; and we are thus taught, that inferior endowments and advantages, when faithfully improved, will be as graciously accepted as those which are greater.—SCOTT.

§ Meaning, that he ought to have turned it to profit by some honest way of trade. He uses this expression to upbraid the folly and sloth of the servant.—LIGHTFOOT.

[t] Mark viii. 38; xiv. 62.

‖ *The throne of his glory.*—This means, in the language of the Hebrews, his glorious or splendid throne. It is not to be taken literally, as if there would be a material throne or seat of the King of Zion. It expresses the idea that he will come as a King and Judge to assemble his subjects before him, and to appoint them their rewards.—BARNES.

32 And before him shall be gathered all nations; and [u]he shall separate them one from another, as a shepherd divideth *his* sheep from the goats:

33 And he shall set the sheep on [x]his right hand, but the goats on the left.¶

34 Then shall [y]the King say unto them on his right hand, [z]Come, ye blessed of my Father, [a]inherit the kingdom prepared for you from the foundation of the world:

35 For [b]I was an hungered, and ye gave me meat: I was [c]thirsty, and ye gave me drink: [d]I was a stranger, and ye took me in:

36 [e]Naked, and ye clothed me: I [f]was sick, and ye visited me:* [g]I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed *thee?* or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee?*

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.†

41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into [h]everlasting fire, [i]prepared for the devil and his angels:

42 For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me.

46 And these shall go away into everlasting punishment: but the righteous into life eternal.‡

[u] Ps. i. 5; l. 3-5. Ez. xxxiv. 17-22.

[x] Gen. xlviii. 13, 14, 17-19.

¶ Here seems to be an allusion to the received custom of the Jews in capital causes, of placing criminals who were acquitted on the right hand of the Sanhedrim, and those who were to receive the sentence of condemnation on the left hand.—WHITBY.

[y] Ps. ii. 6; xxiv. 7-10. Is. ix. 7.

[z] Gen. xii. 2, 3. Deut. xi. 26-28.

[a] Luke xii. 32. Rom. viii. 17.

[b] Deut. xv. 7-11. Prov. iii. 9, 10.

[c] Prov. xxv. 21. Rom. xii. 20.

[d] Gen. xviii. 2-8; xix. 1-3. Acts xvi. 15.

[e] Job xxxi. 19, 20. Luke iii. 11.

[f] Ez. xxxiv. 4. Jam. i. 27; v. 14, 15.

* *Ye visited me*—ye looked after me. This seems to be the exactest sense of the original, which, in general, signifies to take the oversight and care of anything that requires diligent inspection and attendance; and it strongly intimates that such an attendance on the poor in their illness is a very acceptable charity; and this is what many may have an opportunity of doing who have very little money to spare.—DODDRIDGE.

[g] Phil. iv. 10-14. Heb. x. 34; xiii. 3.

† For you have done it for my sake, and in regard of me (Matt. x. 40, 42), and that all believers are one and the same spiritual body with Christ their head.—DIODATI.

[h] Mark ix. 43-48. 2 Thes. i. 9.

[i] John viii. 44. Rom. ix. 22, 23.

‡ The very same word is used to express the misery of sinners and the happiness of the righteous; if the former have room to hope that *aionion* punishment means a limited duration of suffering, the latter must have reason to dread that *aionion* life may mean a limited period of enjoyment, for it is extremely improbable that the same term should mean infinitely more in the last clause than it did in the preceding.—RYLAND.

CHAPTER XXVI.

3 *The rulers conspire against Christ.* 14 *Judas selleth him.* 17 *Christ eateth the passover.* 47 *He is betrayed by Judas.*

AND it came to pass, [a]when Jesus had finished all these sayings, he said unto his disciples,

CHAP. XXVI.
[a] xix. 1.

dination. The wise virgins, being ready, were admitted to the marriage feast; but the door was immediately shut; and the others, coming afterwards, were denied admission, and disowned by the bridegroom, as persons with whom he had no acquaintance. Our Lord then made the same application of it that he had before done of the subject in the former chapter.

PARABLE OF THE TALENTS.—See Luke xix. 12.

THE JUDGMENT.—Ver. 34-40. The King, not only of the Jews or of the Church, but of the whole world (as our Lord on this occasion called himself), will address the company at his right hand, as "the blessed of his Father;" his chosen, redeemed, regenerate, adopted, and beloved children, whom he hath determined to render most blessed for evermore. He will call them "to come to him," that they may behold and share his glory, and concur with him in the judgment about to be given upon the wicked; and that they may "inherit the kingdom," or that confluence of all honours, riches, felicities, and pleasures "which had been prepared for them from the foundation of the world," in the counsels of God's everlasting love and mercy. And in order to shew that they are indeed the persons for whom this inheritance was prepared, he will next make known their good works, as the effect of their faith and love. They had on earth proved themselves his cordial friends; insomuch that they had given him meat when he was hungry, and drink when he was thirsty; when he was a stranger and destitute, they had hospitably entertained him; when in want of raiment, they had clothed him; when sick, they had visited and tended upon him; and when in prison, through oppression and persecution, they had owned him, and had come to inquire into his wants, and to administer to his comfort.—On hearing this, the righteous are represented as inquiring when they had ever seen him in such circumstances, and relieved him in this manner; for they will not be conscious of having done any service worthy of this honourable notice and abundant recompence. To which the King will answer, that "Inasmuch as they did it to the least of 'these his brethren,'* (the poor afflicted Christians whom they relieved for his sake, who will be present to bear grateful testimony to their labour of love and expensive kindness, and whom the King of glory will condescend to own as his brethren), "they did it unto him." It is impossible that human language can express greater encouragement to self-denying, assiduous, laborious, and expensive charity to poor Christians, for the sake of our common Lord, than is contained in this declaration. We must not, however, suppose that acts of liberality, from whatever motive, will constitute a man's title to eternal felicity; and there cannot be a more fatal delusion than this too common, but groundless inference, from this and a few similar texts. For many who are liberal, humane, and compassionate in some instances, live habitually in the practice of those sins, of which it is expressly said, that "they who do such things shall not inherit the kingdom of God." And as none but believers are the brethren of Christ, so love to Christ must be the motive of the liberality and kindness here spoken of. So that these actions will be produced as evidences of the excellency and efficacy of justifying faith and the love of Christ, of a person's having been a real believer, and not a mere professor; and to shew that there is a propriety in the Lord's honouring him in heaven, who thus proved himself his zealous friend on earth. —*Scott.*

FINAL DESTINY.—Ver. 46. "The wicked shall go away into everlasting punishment." Sentence will then be executed speedily, and no reprieve granted, nor any time allowed to move in arrest of judgment. The execution of the wicked is first mentioned; for first the tares are gathered and burned. Note, 1. The punishment of the wicked in the future state will be an everlasting punishment, for that state is an unalterable state. It can neither be thought that sinners should change their own natures, nor that God should give his grace to change them, when in this world the day of grace was misspent, the Spirit of grace resisted, and the means of grace abused and baffled. 2. The wicked shall be made to go away into that punishment; not that they will go voluntarily, as, they are "driven" from light into darkness; but it bespeaks an irresistible conviction of guilt, and a final despair of mercy.—*Henry.*

CHAP. XXVI. THE ALABASTER-BOX.—Ver. 6, 7. In this passage of story we have the singular kindness of a good woman to our Lord Jesus in anointing his head. It was "in Bethany," a village hard by Jerusalem, and "in the house of Simon the

A.D. 33—A.D. 33.

2 Ye know that after two days is *the feast of* the passover,* and the Son of man is betrayed to be crucified.

3 ¶ Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him*.

5 But they said, Not on the feast-*day*, lest there be an uproar among the people.

6 ¶ Now, when Jesus was in Bethany, in the house of [b]Simon the leper,

7 There [c]came unto him a woman having an alabaster-box of [d]very precious ointment, and poured it on his head, as he sat *at meat*.†

8 But when his disciples saw *it*, they had indignation, saying, To what purpose *is* this waste?

9 For this ointment might have been sold for much, and given to the poor.

10 When Jesus understood *it*, he said unto them, [e]Why trouble ye the woman?‡ for she hath wrought [f]a good work upon me.

11 For ye have the poor always with you; [g]but me ye have not always.

12 For in that she hath poured this ointment on my body, she did *it* for my burial.§

13 Verily I say unto you, [h]Wheresoever this gospel shall be preached in the whole world, [i]*there* shall also this, that this woman hath done, be told for a memorial of her.‖

14 ¶ Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces *of* silver.¶

16 And from that time [k]he sought opportunity to betray him.

17 ¶ Now the first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, [l]Where wilt thou that we prepare for thee to eat the passover?

18 And he said, [m]Go into the city to such a man, and say unto him, The Master saith, [n]My time is at hand; I will keep the passover at thy house with my disciples.

19 And the disciples did as Jesus had appointed them; and they made ready the passover.

20 Now, when the even was come, he sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, That one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, He that dippeth *his* hand with me in the dish,* the same shall betray me.

24 The [o]Son of man goeth as it is written of him: [p]but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.†

25 Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ And as they were eating, [q]Jesus took bread, and [l]blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; [r]this is my body.

27 And [s]he took the cup, and gave thanks, and gave *it* to them, saying, [t]Drink ye all of it:‡

28 For this is [u]my blood of the new testament, which is [x]shed for many for the remission of sins.

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

30 And when they had sung an [2]hymn, they went out into the mount of Olives.

31 Then saith Jesus unto them, All ye shall be offended§ because of me this night: for it is written, [y]I will smite the Shepherd, [z]and the sheep of the flock shall be scattered abroad.

32 But after [a]I am risen again, I will go before you into Galilee.

33 Peter answered and said unto him, Though all *men* shall be offended because of thee, *yet* will I never be offended.

34 Jesus said unto him, Verily I say unto thee, That this night, before the cock crow,‖ thou shalt deny me thrice.

35 Peter said unto him, [b]Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

36 ¶ Then cometh Jesus with them unto [c]a place called Gethsemane,¶ and saith unto the disciples, Sit ye here, while I go and pray yonder.

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* This feast began on the 14th day of the first full moon, in the month Nisan, and, properly speaking, lasted only one day; but the seven days of unleavened bread immediately followed, so that the entire festival lasted eight days; the whole being sometimes called "the feast of the passover," and "the days of unleavened bread" (Luke xxii. 1, 7).—PEARCE.

[b] Mark xiv. 3.
[c] John xii. 2, 3.
[d] Ex. xxx. 23-33. Ps. cxxxiii. 2.

† The ancients were much in the habit of anointing or perfuming their bodies, and the nard was esteemed one of the most precious perfumes. John says there was a pound of this (chap. xii. 3). Judas said it might have been sold for 300 pence, £9, 13s. 9d. (John.)—BARNES.

[e] Job xlii. 7. Luke vii. 44-50.

‡ *Trouble ye the woman*—*i.e.*, disturb her mind by insinuations, as if she had done wrong. *A good work on me.*—She has done it with a mind grateful and full of love to me. The work was good also, as it was preparative to his death.—BARNES.

[f] Neh. ii. 18.
[g] John xiii. 33; xiv. 19; xvi. 5, 28.

§ *For my burial*—*i.e.*, a preparation for my burial. The different rites of embalming in the East with spices, unguents, &c., are well known, and are here alluded to. The Greek word does not express the act of burying, but of preparing the body for the tomb.—HEWLETT.

[h] Mark xiii. 10. Luke xxiv. 47.
[i] Ps. cxii. 6.

‖ *A memorial.*—Anything to produce *remembrance*. This should be told to her honour and credit, as a memorial of her piety and self-denial; and it is right that the good deeds of the pious should be recorded, and be had in recollection. —BARNES.

¶ For 30 shekels—about £3, 10s. 8d. of our money. It appears from Ex. xxi. 32, that this was the price to be paid for a slave or servant when killed by a beast;—so vilely was He esteemed who shed his precious blood for man; and so true it is, that Christ took upon him the form of a servant.—HAMMOND.

[k] Mark xiv. 11. Luke xxii. 6.
[l] Luke xxii. 8, 9.
[m] Mark xiv. 13-16. Luke xxii. 10-13.
[n] Luke xxii. 53. John vii. 6.

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* In Barbary, and probably in the East, when the food is any liquid substance, after having broken their bread into small pieces, they dip their hands and their morsels together in it.—SHAW.

[o] Ps. xxii. 1-21. Is. l. 5, 6; liii.
[p] Mark xiv. 21. John xvii. 12.

† That is, it would have been better for him if he had not been born; or it would be better *now* for him if he was to be as if he had not been born, or if he was annihilated. This was a proverbial mode of speaking among the Jews in frequent use.—BARNES.

[q] Luke xxiv. 30. 1 Cor. xi. 23-25.
[l] Many Greek copies have *gave thanks*.
[r] Ex. v. 4, 5. Luke xxii. 19.
[s] Mark xiv. 23, 24.
[t] Ps. cxvi. 13. Cant. v. 1.

‡ We should observe, that the command for *all* to drink of the cup was positive and express, and directly opposed to the practice in the Romish Church of giving the cup to the clergy only, and denying it to the laity.—TOMLINE.

[u] Ex. xxiv. 7, 8.
[x] Rom. v. 15, 19. Heb. ix. 22, 28.
[2] Or, *psalm*.

§ *Shall be offended.*—Shall *fall away* from me, and be afraid to own me.—SLADE.

[y] Is. liii. 10. Zech. xiii. 7.
[z] Job vi. 15-23.
[a] Mark ix. 9, 10.

‖ *Before the cock crow.*—St Mark's words are, "Before the cock crow twice." The Jews reckoned the first cockcrowing about midnight; the second, more properly called so, about break of day. St Matthew's words are to be referred to the latter, which St Mark calls the second cockcrowing.—WHITBY.

[b] Prov. xxviii. 14. Rom. xi. 20.
[c] Luke xxii. 39. John xviii. 1.

¶ A garden at the foot of the mount of Olives.—CLARKE.

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leper." Probably, he was one who had been miraculously cleansed from his leprosy by our Lord Jesus, and he would express his gratitude to Christ by entertaining him; nor did Christ disdain to converse with him, to come in to him, and sup with him. Though he was cleansed, yet he was called *Simon the leper*. Those who are guilty of scandalous sins will find that, though the sin be pardoned, the reproach will cleave to them, and will hardly be wiped away. The woman that did this is supposed to have been Mary, the sister of Martha and Lazarus; and Dr Lightfoot thinks it was the same that was called *Mary Magdalene*. She had a "box of ointment very precious," which she "poured upon the head" of Christ as he sat at meat. This, among us, would be a strange sort of compliment. But it was then accounted the highest piece of respect, for the smell was very grateful, and the ointment itself refreshing to the head. David had his "head anointed" (Ps. xxiii. 5; Luke vii. 46). Now this may be looked upon, 1. As an act of faith in our Lord Jesus, the Christ, the Messiah, the Anointed. To signify that she believed in him as God's anointed, whom he had set King, she anointed him, and made him her King. They shall "appoint themselves one head" (Hos. i. 11). This is "kissing the Son." 2. As an act of love and respect to him. Some think that this was she who "loved much" at first, and "washed Christ's feet with her tears" (Luke vii. 47), and that she had not left her first love, but was now as affectionate in the devotions of a grown Christian as she was in those of a young beginner. Note, Where there is true love in the heart to Jesus Christ, nothing will be thought too good, no, nor good enough, to bestow upon him.—*Henry*.

TREACHERY OF JUDAS.—Ver. 14-16. Observe, 1. What Judas promised: "'I will deliver him unto you;' I will let you know where he is, and undertake to bring you to him, at such a convenient time and place, that you may seize him without noise, or danger of an uproar." In their conspiracy against Christ, this was it they were at a loss about (ver. 4, 5). They durst not meddle with him in public, and knew not where to find him in private. Here the matter rested, and the difficulty was insuperable, till Judas came, and offered them his service. Note, Those that give up themselves to be led by the devil, find him readier than they imagine to help them at a dead-lift, as Judas did the chief priests. Though the rulers, by their power and interest, could kill him when they had him in their hands, yet none but a disciple could betray him. Note, The greater profession men make of religion, and the more they are employed in the study and service of it, the greater opportunity they have of doing mischief, if their hearts be not right with God. If Judas had not been an apostle, he could not have been a traitor; if men had not known the way of righteousness, they could not have abused it. "I will deliver him unto you." He did not offer himself, nor did they tamper with him, to be a witness against Christ, though they wanted evidence (ver. 59). And if there had been anything to be alleged against him, which had but colour of proof that he was an impostor, Judas was the likeliest person to have attested it; but this is an evidence of the innocency of our Lord Jesus, that his own disciple, who knew so well his doctrine, and manner of his life, and was false to him, could not charge him with anything criminal, though it would have served to justify his treachery. 2. What he asked in consideration of his undertaking: "What will ye give me?" This was the only thing that made Judas betray his Master; he hoped to get money by it: his Master had not given him any provocation, though he knew from the first that he "had a devil;" yet, for aught that appears, he shewed the same kindness to him that he did to the rest, and put no mark of disgrace upon him that might disoblige him: he had placed him in a post that pleased him, and made him purse-bearer; and though he had embezzled the common stock (for he is called "a thief," John xii. 6), yet we do not find he was in any danger of being called to account for it; nor does it appear that he had any suspicion that the gospel was a cheat; no, it was not the hatred of his Master, nor any quarrel with him, but purely the love of the money; that, and nothing else, made Judas a traitor. "What will ye give me?" Why, what did he want? Neither bread to eat, nor raiment to put on; neither necessaries nor conveniences. Was he not welcome wherever his Master was? Did he not fare as he fared? Had he not been but just now nobly entertained at a supper in Bethany, in the house of Simon the leper, and a little before, at another, where no less a person than Martha herself waited at table? And yet this covetous wretch could not be content, but comes basely cringing to the priests with, "What will ye give me?" Note, It is not the *lack* of money, but the *love* of money, that is the root of all evil, and particularly of apostasy from

A.D. 33—A.D. 33.

37 And he took with him Peter and the two sons of Zebedee, and began to be [d]sorrowful and very heavy.

38 Then saith he unto them, [e]My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

39 And he went a little farther, [f]and fell on his face,* [g]and prayed, saying, [h]O my Father, [i]if it be possible, [k]let this cup pass from me: nevertheless, [l]not as I will, but as thou *wilt*.

40 And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, [m]What! could ye not watch with me one hour?†

41 [n]Watch and pray, that ye [o]enter not into temptation:‡ [p]the spirit indeed *is* willing,§ but the flesh *is* weak.

42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43 And he came and found them asleep again: for their eyes were heavy.‖

44 And he left them, and went away again, and prayed the third time, saying the same words.

45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take *your* rest: behold, [q]the hour is at hand, and the Son of man is betrayed into the hands of sinners.¶

46 Rise, let us be going: behold, he is at hand that doth betray me.

47 ¶ And while he yet spake, [r]lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests, and elders of the people.

48 Now he that betrayed him gave them a sign, saying, [s]Whomsoever I shall kiss, that same is he; hold him fast.

49 And forthwith he came to Jesus, and said, Hail, Master; [t]and kissed him.

50 And Jesus said unto him, Friend,* wherefore art thou come? Then came they and laid hands on Jesus, and took him.

51 And, behold, one of them which were with Jesus stretched out *his* hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

52 Then said Jesus unto him, Put up again thy sword into his place: for all [u]they that take the sword shall perish with the sword.†

53 Thinkest thou that I cannot now pray to my Father, [x]and he shall presently give me more than twelve legions of angels?

54 But [y]how then shall the scriptures be fulfilled, that thus it must be?

55 In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

56 But all this was done,‡ [z]that the scriptures of the prophets might be fulfilled. [a]Then all the disciples forsook him, and fled.

57 ¶ And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the scribes and the elders were assembled.

58 But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

59 Now the chief priests, and elders, and all the council, [b]sought false witness against Jesus,§ to put him to death;

60 But found none: yea, though many false witnesses came, *yet* found they none. At the last came two false witnesses,

61 And said, This *fellow* said, [c]I am able to destroy the temple of God,‖ and to build it in three days.

62 And the high priest arose, and said unto him, Answerest thou nothing? what *is it which* these witness against thee?

63 But [d]Jesus held his peace.¶ And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be [e]the Christ, the Son of God.

64 Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter shall ye see the Son of man sitting on [f]the right hand of power, and coming in the clouds of heaven.

65 Then the high priest rent his clothes, saying, [g]He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66 What think ye? They answered and said, [h]He is guilty of death.

67 Then [i]did they spit in his face,* and buffeted him; and others smote *him* with [3]the palms of their hands.

[d] Mark xiv. 33, 34.
[e] Job vi. 2-4. Is. liii. 10.
[f] Gen. xvii. 3. Ez. i. 28.
* *Fell on his face.*—The Jews usually prayed standing (Mark xi. 25; Luke xviii. 11, 13); but on extraordinary occasions they profoundly humbled themselves and bowed their face to the earth.—MARTIN.
[g] Mark xiv. 35, 36.
[h] John xi. 41; xii. 27.
[i] Mark xiii. 22.
[k] John xviii. 11.
[l] 2 Sam. xv. 26.
[m] Jud. ix. 38. 1 Sam. xxvi. 15, 16.
† *Could ye not watch with me one hour?*—*i.e.*, a short time.—WILLIAMS.
[n] Mark xiii. 33-37.
[o] Luke viii. 13. 1 Cor. x. 13.
‡ He means, not that they may be preserved from circumstances of trial and danger, but that they might not fall under their power —WATSON.
[p] Ps. cxix. 35-37. Is. xxvi. 8, 9.
§ *The spirit indeed is willing.*—"Bold," according to the Greek; shewing the intrepidity of the spiritual and regenerate man. *But the flesh is weak.*—The remains of imperfection and corruption, which are yet in believers, and against which it is necessary to be on the guard.—MARTIN.
‖ *Were heavy.*—Not so much with natural sleepiness as with extreme grief (Luke xxii. 45).—DIODATI.
[q] Mark xiv. 41, 42.
¶ *Of sinners.*—Our Lord thereby signified that he was to be consigned to the heathen, whom the Jews called, by way of eminence, "sinners," because idolaters (see Gal. ii. 15). —CAMPBELL.
[r] Luke xxii. 47, 48.
[s] 2 Sam. iii. 27. Ps. xxviii. 3.
[t] Gen. xxvii. 26. Prov. xxvii. 6.
* *Friend.* — He calls him so by *irony*, upbraiding him with his ingratitude.—DIODATI.
[u] Gen. ix. 6. Ps. lv. 23.
† Our Saviour probably meant here to signify to his disciples that such weapons as the sword are not those by which the Messiah's cause was to be defended. It seems to have been a proverbial expression.—CAMPBELL.
[x] 2 Kings vi. 17. Dan. vii. 10.
[y] Ps. xxii.; lxix. Is. liii. Dan. ix. 24.
‡ That is, all these things were foreseen by the providence of God, and have a visible tendency to prove the truth of the prophecies concerning my death.—MANN.
[z] Is. xliv. 26. Acts ii. 23.
[a] Mark xiv. 50-52.
[b] Deut. xix. 16-21. Ps. xxvii. 12.
§ *Sought false witness against Jesus.*—As conscious that they could procure no other, and as desirous of giving their proceedings an appearance of law and justice; that so a capital sentence having been pronounced against him by the council, they might apply to the Roman governor to have it put into execution. —SCOTT.
[c] Jer. xxvi. 8-11, 16-19.
‖ Our Saviour meant, not the material fabric of the temple (John ii. 21), but the frame of his bodily constitution, which, though they might destroy it by putting him to death, would nevertheless be restored to life again in three days. But, as he used a figurative expression, the Jews made this malicious and perverse application of it in the literal sense.—MANN.
[d] Ps. xxxviii. 12-14. Is. liii. 7.
¶ *Jesus held his peace.*—Was silent. He knew that the evidence did not even appear to amount to anything worth a reply (see Is. liii. 7).—BARNES.
[e] Ps. ii. 6, 7. Is. ix. 6, 7.
[f] Ps. cx. 1. Heb. i. 3; xii. 2.
[g] 1 Kings xxi. 10-13. John x. 33, 36.
[h] Lev. xxiv. 11-16. John xix. 7.
[i] Num. xii. 14. Deut. xxv. 9.
* *Then did they spit in his face*—not the court, but the servants of the high priest and the officers that had Jesus in hold (see Luke xxii. 63), who, seeing him condemned as guilty of death, thought they might insult him at pleasure and use him in the most indecent and barbarous manner.—GILL.
[3] Or, *rods.*

Christ; witness Demas (2 Tim. iv. 10). Satan tempted our Saviour with this bait, "All this will I give thee" (chap. iv. 9); but Judas offered himself to be tempted with it; he asks, "What will ye give me?" as if his Master was a commodity that stuck on his hands.—*Henry.*

THE LORD'S SUPPER.—See Luke xxii. 19.

THE AGONY IN THE GARDEN.—Ver. 36-39. The words used on this occasion are the most expressive imaginable, and denote the greatest dejection, amazement, anguish, and horror of mind, that can be conceived—the state of one surrounded with sorrows, overwhelmed with miseries, and almost swallowed up with consternation and dismay. In this frame of mind, he went a little way from the disciples, and first kneeling down, but afterwards prostrating himself on the earth, he prayed to his Father, that if it were "possible, that cup might pass from him." Some refer this to the present anguish and horror which he felt in his soul, and not to his approaching crucifixion; but whatever we understand by it, it expressed his strong aversion to suffering, save when the glory of God and the good of man required it; and it shewed that he had all the innocent feelings of our nature in the most exquisite degree; that had it been *possible*—that is, consistent with the justice, truth, holiness, and mercy of God—to have had his sufferings mitigated or remitted, he would have desired it, as much as we should in similar circumstances; and the retraction in the subsequent clause shewed his perfect resignation and willingness to bear that unspeakable load, which must otherwise have sunk us into everlasting destruction. We find from St Luke, that when Jesus was at prayer, an angel was sent to encourage and strengthen his mind for the conflict; and that (though the night was cold) his whole frame was agitated to such a degree, "that his sweat became as great drops of blood falling to the ground." It therefore occurs here to inquire into the cause or causes of our Lord's agony. He had doubtless a clear and full view of all the sufferings which he was to undergo, with all their various aggravations; but he had had the same all along, yet he had acted and spoken with the most entire serenity, even to the very moment of this extraordinary scene. Many of his disciples, in different ages, have met the most excruciating tortures, which human, or rather diabolical, ingenuity and cruelty could devise, without any such perturbation; being supported by inward peace, consolation, and joyful hope; and doubtless Christ was as much superior to them all, in fortitude and constancy, as the heavens are above the earth. We must therefore conclude that there were some ingredients mingled in his cup which were not in theirs, and some in theirs which were not in his. To mention the treachery and fate of Judas, or the misconduct of Peter and the other apostles, or the unbelief of the Jews, as causes of this surprising effect, must fail to give the reflecting mind any satisfactory view of the subject. We must also exclude from this case many of those things that cause the most exquisite misery to the human mind of which it is capable; for there could be in the mind of the holy Jesus no horrors of a guilty conscience, no conflict of sinful passions, no despair as to the final event of his sufferings. It is not, indeed, possible for us fully to understand or explain this subject; yet we may point out the light which the Scriptures afford us upon it. Christ sustained the character of our surety, who undertook to be answerable for our sins: accordingly "our iniquities were laid upon him," and "he was made sin for us," and suffered for sins, the just for the unjust; and the Scripture ascribes his heaviest sufferings to the immediate hand of God: "It pleased the LORD to bruise him . . . he made his soul a sacrifice for sin." The sword of Divine justice was commanded to awake against the Shepherd, and smite him; and "God spared not his own Son." We may from these and similar scriptures conclude, that the human nature of Christ was on this occasion left wholly destitute of all consolatory communications from the Holy Spirit, though supported by its union with the Deity to endure the unknown anguish without sinking under it; that he had the fullest discovery to his mind of the infinite evil of sin, and of that immensity of guilt which he was to expiate; that he had the most awful view of the Divine justice and holiness, and the vengeance deserved by the sins of men; and that such a sense of the Divine wrath oppressed his inmost soul, as no tongue can express, or imagination conceive.

CHRIST BEFORE THE TRIBUNAL.—Ver. 63-68. Our Lord remained silent before this iniquitous tribunal, not merely from perfect meekness and patience, but as our surety, that we might have an effectual plea before the tribunal of God. The high priest, therefore, at length solemnly adjured him by the living God, to declare whether he

68 Saying, Prophesy unto us, [k]thou Christ, Who is he that smote thee?†

69 ¶ Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with [l]Jesus of Galilee.

70 But [m]he denied before *them* all, saying, I know not what thou sayest.

71 And [n]when he was gone out into the porch, another *maid* saw him, and said unto them that were there, [o]This *fellow* was also with Jesus of Nazareth.

72 And again he denied [p]with an oath, [q]I do not know the man.

73 And after a while came unto *him* they that stood by, and said to Peter, [r]Surely thou also art *one* of them; for thy speech bewrayeth thee.‡

74 Then began he to curse and to swear,§ *saying,* I know not the man. And immediately the cock crew.

75 And Peter [s]remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. [t]And he went out, and wept bitterly.

CHAPTER XXVII.

1 *Christ delivered to Pilate.* 3 *Judas hangeth himself.* 33 *Christ is crucified.*

WHEN the morning was come, [a]all the chief priests and elders of the people took counsel against Jesus to put him to death.

2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate* the governor.

3 ¶ Then [b]Judas, which had betrayed him, when he saw that he was condemned, [c]repented himself,† and brought again the thirty pieces of silver to the chief priests and elders,

4 Saying, I have sinned, in that I have betrayed [d]the innocent blood. And they said, What *is that* to us? see thou *to that.*

5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

6 And the chief priests took the silver pieces, and said, [e]It is not lawful for [f]to put them into the treasury, because it is the price of blood.

7 And they took counsel, and bought with them the potter's field,‡ to bury strangers in.

8 Wherefore that field was called, The field of blood, unto this day.

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[k] Mark xv. 18, 19. John xix. 2, 3, 14, 15.

† *Who is he that smote thee?*—For they had covered his face, or blindfolded him, as the other evangelists say. They pretended that, if Christ could not divine, after having his eyes bandaged, who it was that struck him, it was a proof that he was a false Messiah, and an impostor; because there was a tradition among the Jews that the Messiah would himself see everything, and know everything immediately, and that without the aid of his eyes (John i. 49).—MARTIN.

[l] John i. 46; vii. 41, 52.

[m] Ps. cxix. 115-117. Prov. xxviii. 26.

[n] Mark xiv. 68, 69.

[o] 61.

[p] Ex. xx. 7. Is. xlviii. 21.

[q] Luke xxii. 34.

[r] Luke xxii. 59, 60.

‡ The accent, we may suppose, would be strongly marked in so remote, rude, and agricultural a province as Galilee.—BLOOMFIELD.

§ *To curse and to swear.*—To *anathematise* himself; for this was, among the Jews, a form of imprecation which they employed to affirm more strongly what they said (see Rom. ix. 3).—MARTIN.

[s] Luke xxii. 61, 62.

[t] Luke xxii. 32. Rom. vii. 18-20.

CHAP. XXVII.

[a] Ps. ii. 2. Mark xv. 1.

* Pontius Pilate had been appointed procurator of Judea about six years before this by Tiberius Cesar, the Roman emperor.—HALES.

[b] Mark xiv. 10, 11, 43-46.

[c] Job xx. 5, 15-29.

† *Repented himself.*—Not of the sin, as committed against God and Christ, but as it brought a load of present guilt and horror upon his mind, and exposed him to everlasting punishment. It was not such a repentance by which he became wiser and better, but an excruciating, tormenting pain in his mind by which he became worse.—GILL.

[d] Jer. xxvi. 15. Jon. i. 14.

[e] Luke vi. 7-9. John xviii. 28.

[f] Deut. xxiii. 18. Is. lxi. 8.

‡ This field is now shewn beyond the valley of Hinnom; from the veneration it has obtained among the Christians, it is called "the holy field."—WELLS.

§ The words here quoted are not to be found in the prophecy of Jeremiah. Words similar to these are recorded in Zech. xi. 12, 13; and from that place this quotation has been doubtless made.—WATSON.

[g] Zech. xi. 12, 13.

[h] Ex. xxi. 32. Lev. xxvii. 2-7.

[i] *Bought of the children of Israel.*

[i] Mark xv. 2. Luke xxiii. 3.

‖ *Thou sayest*—*i.e.*, according to the Hebrew idiom, It is as thou sayest.—BENSON.

[k] Ps. xxxviii. 13, 14. Is. liii. 7.

¶ *He answered nothing.*—The retired and humble manner in which Christ had lived, answered this accusation sufficiently; Pilate also well knew that this was only a pretext invented by his enemies to proceed against him.—MARTIN.

[l] John xviii. 35. Acts xxii. 24.

* *And he answered him to never a word.*—According to the prediction (Is. liii. 7). *The governor marvelled greatly*—at the patience and fortitude of Jesus.—GILL.

[m] Mark xv. 6, 8. Luke xxiii. 16, 17.

† *Barabbas.*—A robber, imprisoned for having been concerned in an insurrection or sedition in the city, in which murder had been committed (Mark xv. 7; Luke xxiii. 19; John xviii. 40).—PEARCE.

[n] Mark xv. 9-12.

[o] Luke xxiii. 18-20.

[p] Job xxxi. 31. Ps. xxii. 8, 9.

‡ *And washed his hands.*—Pilate was reluctant to condemn Jesus to be crucified; but the Jews were so bent upon it, that he concluded it would be hazardous to stand out against them, lest they should excite an insurrection, or accuse him to the emperor as disaffected to his authority. His government was also very odious to the Jews, and he was afraid of exasperating them.—BISHOP PORTEUS.

9 (Then was fulfilled that which was spoken by Jeremy the prophet,§ saying, [g]And they took the [h]thirty pieces of silver, the price of him that was valued, whom they [i]of the children of Israel did value,

10 And gave them for the potter's field, as the Lord appointed me.)

11 ¶ And [i]Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.‖

12 And when [k]he was accused of the chief priests and elders, he answered nothing.¶

13 Then saith Pilate unto him, [l]Hearest thou not how many things they witness against thee?

14 And he answered him to never a word;* insomuch that the governor marvelled greatly.

15 ¶ [m]Now at *that* feast the governor was wont to release unto the people a prisoner, whom they would.

16 And they had then a notable prisoner, called Barabbas.†

17 Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, [n]or Jesus which is called Christ?

18 For he knew that for envy they had delivered him.

19 ¶ When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him.

20 But the chief priests and elders persuaded the multitude that they [o]should ask Barabbas, and destroy Jesus.

21 The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

22 Pilate saith unto them, [p]What shall I do then with Jesus which is called Christ? *They* all say unto him, Let him be crucified.

23 And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.

24 ¶ When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands‡ before the

was the Christ, the Son of the living God, or not? This was the customary method at that time of putting men upon their oath, to which the criminals or witnesses were required to answer as in the presence of God. When the matter, therefore, was thus proposed, our Lord saw good to answer, that indeed he had declared the real truth; and that, notwithstanding his present despised condition, they would see him, as the Son of man, "sitting on the right hand of power, and coming in the clouds of heaven." This is generally interpreted, with reference to the prophecy of Daniel, of his exaltation at the right hand of the Father, which was manifested by the pouring out of the Spirit on his disciples, and the vengeance executed by his power on Jerusalem; but his final coming to judgment seems also to have been intended; and the members of the council were warned that they would at length be constrained to stand before his awful tribunal.—*Scott.*

PETER'S FALL.—See Mark xiv. 66.

CHAP. XXVII. REMORSE AND SUICIDE OF JUDAS.—Ver. 3-5. Being left by God, Satan, who before had tempted Judas to presumption, now urged him to despair. Yet before his last fatal determination, perhaps hoping to obtain a reversal of Christ's condemnation, he went to the chief priests and elders, to return the wages of his iniquity. They were at that time in the precincts of the temple: whether they held their council there, and had not yet delivered up Jesus to Pilate, or whether they had gone thither after he was delivered up to be crucified, in order to perform some hypocritical task of devotion. In their presence, however, Judas acknowledged that he had sinned, in that he had betrayed an innocent person into their hands, who was by that means likely to be put to death; and he was now fully sensible, that his conduct had been peculiarly base and criminal. This was a most honourable testimony to Christ's character; but though this crime lay with intolerable weight on the conscience of Judas, and he confessed it to man, and dared not to keep the infamous wages of his crime, yet it does not appear that he was at all sensible of the guilt of his hypocrisy, and all the other wickedness committed during the whole course of his past life. But the rulers were too malignant and hardened to be any ways affected by this interesting circumstance; and they coldly declared, that the opinion and conduct of so vile a wretch concerned not them; let him look to that himself, for they were determined to put Jesus to death. This completed Judas' despair; and, casting down the money, he departed, and immediately "went and hanged himself." It seems evident that he was his own executioner, by "strangling himself;" and this account may be reconciled with that of Peter, as recorded in the Acts, by supposing that he suspended himself in such a place and manner, that the rope, or wood to which it was fastened, brake, and that he fell from a great height, and so burst asunder; this coming to pass by the special purpose of God, to render his body a more terrible spectacle to all beholders, and to cause his death to be the more remarked. It admits of little doubt but that Judas' death preceded that of his injured Lord, so speedily did Divine vengeance overtake him. Yet the rulers took no notice even of this alarming circumstance.

JESUS BEFORE PILATE.—Ver. 11-18. "Little did the governor imagine who it was that then stood before him! Little did he suspect that he himself must one day stand before the tribunal of that very person whom he was then about to judge as a criminal!"—(*Bp. Porteus.*) The rulers of the Jews, knowing how jealous the Romans were of their authority, accused Jesus of advancing claims to the kingdom. Pilate, therefore, "asked him, saying, Art thou the King of the Jews?" to which he answered in the affirmative. Yet as Pilate had doubtless heard of the inoffensive demeanour of Jesus and his few followers, he probably thought his pretensions more worthy of derision than opposition. His persecutors, therefore, fearing that they should not carry their point, were earnest in laying many things to his charge, which only convinced Pilate that they envied his authority and reputation among the people, as eclipsing their own. Yet when Pilate inquired whether Jesus had nothing to say in answer to all these accusations, he remained silent! He had no guilt to confess, yet he would not exculpate himself, for he submitted to condemnation that he might die as a sacrifice for our sins. This silence, which doubtless was distinguished by a mild and sedate dignity of aspect, the reverse of the sullenness of an obstinate criminal, astonished Pilate. He believed him to be perfectly innocent, and yet he would use neither arguments nor entreaties to rescue himself from that terrible death with which he was



Photograph from Original Painting by P. R. Morris, A.R.A.

Christ in the Garden of Gethsemane.

multitude saying, I am innocent of the blood of this just person; see ye *to it.*

25 Then answered all the people, and said, [q]His blood *be* on us, and on our children.

26 ¶ Then released he Barabbas unto them: and when he had scourged Jesus,[§] he delivered *him* to be crucified.

27 Then the soldiers of the governor took Jesus into the [2]common hall, and gathered unto him the whole band *of soldiers.*

28 And they stripped him, and put on him a scarlet robe.

29 ¶ And when they had [r]platted a crown of thorns, they put *it* upon his head, and a reed in his right hand:[‖] and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

30 And [s]they spit upon him, and took the reed, and smote him on the head.

31 And after that they had mocked him, they took the robe off from him, and put his own raiment on him, [t]and led him away to crucify *him.*

32 And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross.[¶]

33 ¶ And when they were come unto a place called [u]Golgotha, that is to say, A place of a skull,

34 They [x]gave him vinegar to drink mingled with gall:[*] and when he had tasted *thereof,* he would not drink.

35 And [y]they crucified him, and [z]parted his garments, casting lots: [a]that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots.

36 And, sitting down, they watched him there;

37 And set up over his head [b]his accusation written, THIS IS JESUS THE KING OF THE JEWS.[†]

38 Then were there two thieves crucified with him; one on the right hand, and another on the left.

A.D. 33—A.D. 33.

[q] Num. xxxv. 33. Deut. xix. 10, 13.

§ It was the custom of the Romans to scourge those who were destined for crucifixion, as appears from several passages in their writings.—PEARCE.

[2] Or, *governor's house.*

[r] Ps. xxxv. 15, 16. Heb. xii. 2, 3.

‖ *And a reed in his right hand*—or cane, such as men walk with; and this may be confirmed from the barbarous use which they afterwards made of it, by smiting him on the head with it.—GILL.

[s] Job xxx. 8-10. Mic. v. 1.

[t] xxi. 39. Is. liii. 7. John xix. 16, 17.

¶ It was the custom that the person who was to be crucified should bear his own cross. This it appears that our Saviour for some time did (John xix. 17; Heb. xii. 2); but, the burden being found too great for him, they compel this Simon to bear it, either for him, or together with him.-WHITBY.

[u] Mark xv. 22. Luke xxiii. 27-33.

[x] Ps. lxix. 21.

[*] "Gall" is properly a bitter secretion from the liver; but the word is also used to denote anything exceedingly bitter, as wormwood, &c. The drink, therefore, was vinegar, rendered bitter by the infusion of wormwood or some other very bitter substance. The effect of this, it is said, was to stupefy the senses.—BARNES.

[y] Ps. xxii. 16. John xx. 20, 25, 27.

[z] Mark xv. 24. Luke xxiii. 34.

[a] Ps. xxii. 18.

[b] Mark xv. 7.

† The inscription used to be carried before, or put upon the criminal as he was led to execution; but here it was set upon the cross, and perhaps nailed to it; to which the apostle seems to allude (Col. ii. 14).—GILL.

[s] xxvi. 61.

[d] xvi. 4. Luke xvi. 31.

[e] John ix. 24; xi. 47.

[f] ii. 2. Luke xix. 38.

[g] Ps. iii. 2; xiv. 6. Is. xxxvi. 15, 18.

[h] John iii. 16, 17; v. 17-25; x. 30, 36.

[i] Mark xv. 25, 33, 34.

‡ That this general darkness was not natural, is apparent; for our Saviour suffered at the time of the Jewish passover, when the moon was at full; but natural eclipses of the sun, it is well known, happen at the time of the new moon. This remarkable darkness must have been very awful and affecting, extending over all the land of Israel, where Christ had preached and performed many miracles. It continued three hours, and manifestly denoted the Divine displeasure against the Jewish people, for an action in which they and their rulers were guilty.—LARDNER.

[k] Mark xv. 34.

§ This is a taunt of the bystanders, pretending to mistake Eli, "My God," for the name of Elias.—ROSENMULLER.

[l] Mark xv. 37.

[m] Ps. xxii. 14, 15. Is. liii. 9-12.

[n] Ex. xxvi. 31-37. Lev. xvi. 2, 12-15.

‖ This indicated, that the Mosaic dispensation was now virtually abolished, the types of the Levitical priesthood accomplished, the way into the holiest laid open, and the distinction between Jew and Gentile terminated, through that oblation which had just been offered.—SCOTT.

[o] Is. xxvi. 19. Hos. xiii. 14.

[p] Dan. xii. 2. 1 Cor. xi. 30; xv. 51.

¶ The sepulchres of the Jews were always out of their cities.—NEWCOME.

[q] xxvi. 63. Luke xxii. 70. John xix. 7.

39 ¶ And they that passed by reviled him, wagging their heads,

40 And saying, Thou [c]that destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, [d]come down from the cross.

41 Likewise also the chief priests, mocking *him,* with the scribes and elders, said,

42 He [e]saved others; himself he cannot save. If he be [f]the King of Israel, let him now come down from the cross, and we will believe him.

43 He [g]trusted in God; let him deliver him now, if he will have him: for he said, [h]I am the Son of God.

44 The thieves also, which were crucified with him, cast the same in his teeth.

45 Now [i]from the sixth hour there was darkness over all the land‡ unto the ninth hour.

46 And about the ninth hour [k]Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

47 Some of them that stood there, when they heard *that,* said, This *man* calleth for Elias.[§]

48 And straightway one of them ran, and took a spunge, and filled *it* with vinegar, and put *it* on a reed, and gave him to drink.

49 The rest said, Let be, let us see whether Elias will come to save him.

50 ¶ Jesus, [l]when he had cried again with a loud voice, [m]yielded up the ghost.

51 And, behold, [n]the vail of the temple was rent in twain from the top to the bottom;[‖] and the earth did quake, and the rocks rent;

52 And the graves were opened; and [o]many bodies of the saints which [p]slept arose,

53 And came out of the graves after his resurrection, and went into the holy city,[¶] and appeared unto many.

54 Now, when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, [q]Truly this was the Son of God.

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threatened! Pilate was, however, still desirous of releasing him, and, as it had become a custom to pardon some condemned Jew at the feast of the passover to please the people, Pilate supposed that this custom would give him the occasion, for he concluded that the multitude in some degree favoured him; so that when they required him to indulge them as usual, he proposed none but Jesus and Barabbas; and as Barabbas was a noted criminal, who had been guilty of murder as well as robbery, he doubtless concluded, that they would unanimously prefer Jesus to him.

THE CRUCIFIXION.—Ver. 35. The soldiers proceeded to crucify Jesus. This was performed in the following manner:—The sufferer was stripped almost naked, and extended on the wood of the cross as it lay on the ground; his arms were then stretched out on the transverse beam, and fastened to it by spikes driven through the hands; and the feet were fastened to the upright part of the cross, by spikes driven through both of them together. Then the cross was erected, and the foot of it, going into a hole for that purpose, with a violent jerk, often dislocated some of the bones of the crucified person; who being suspended in this dreadful posture, hung in most exquisite torture, till at length loss of blood and excess of pain ended his life. It is plain that Jesus hung in this manner for six hours before he expired; yet it was thought wonderful that he died so soon, as many lived a whole day and night in this anguish, unless some method were taken to shorten their pains. When the soldiers (four of whom were employed in it) had completed their cruel business, they proceeded to part the clothes among them as their recompence; and finding the upper garment worn by Jesus to be made of one piece, they cast lots for it; and thus several prophecies concerning the Messiah received their accomplishment in Jesus.

THE SUPERNATURAL DARKNESS.—Ver. 45. It is here supposed that Christ was nailed to the cross at the third hour, or by nine o'clock in the morning; but this darkness did not begin before the sixth hour or noon, and it lasted till the ninth hour, or three o'clock in the afternoon. As the moon was then at the full, it could not be an eclipse from a natural cause; and probably it reached no further than the Holy Land, at least the language of the evangelists implies no more. The sun, however, seems to have been entirely obscured, and his beams intercepted; whence arose a most extraordinary and awful gloom. This was an apt emblem of the state of the spiritual world, when the Sun of righteousness and the Light of men was under an eclipse; his soul being full of darkness and horror, his character wounded with reproaches and loaded with infamy, and his body ready to expire with tortures. It was also an awful indication of the frown of Heaven on the Jews and their rulers, who were guilty of this most enormous crime, from which the sun seemed to hide his astonished face, refusing his light to that land where it was committed.—Some infidels have greatly exulted because Josephus and the pagan writers have not mentioned this phenomenon; but none have attempted to deny it, and every writer notices and records what he sees proper. Josephus and the pagan authors were, in general, as little disposed to bear a favourable testimony to Christianity as modern infidels are; the former could not but have heard of it, and his silence may be considered as the effect of his inability to deny the fact, and his unwillingness to admit the proper conclusion; but the heathen authors would probably treat the report with contempt and neglect, as unworthy of regard.—*Scott.*

RENDING OF THE VAIL.—See Mark xv. 38.

ALARMING PHENOMENA.—Ver. 51, 52. (1.) This "earthquake" signified the mighty shock, nay, the fatal blow, now given to the devil's kingdom. So vigorous was the assault Christ now made upon the infernal powers, that (as of old, "when he went out of Seir, when he marched through the field of Edom") the "earth trembled" (Jud. v. 4; Ps. lxviii. 7, 8). God shakes all nations when the Desire of all nations is to come; and there is a "yet once more," which perhaps refers to this shaking (Hag. ii. 7, 21). (2.) The "rocks rent;" the hardest, firmest part of the earth was made to feel the mighty shock. Christ had said that if the children should cease to cry "Hosanna, the stones would immediately cry out;" and now, in effect, they did so, proclaiming the glory of the suffering Jesus, and themselves more sensible of the wrong done him than the hard-hearted Jews were, who yet will shortly be glad to find a "hole in the rocks, and a cleft in the ragged rocks," to hide them from the face of him that sitteth on the throne (see Rev. vi. 16; Is. ii. 21). But when God's "fury is poured out like fire, the rocks are thrown down by him" (Nah. i. 6). Jesus Christ is "the Rock;" and the rending of "these" rocks signified the rending of "that" rock; 1. That in the clefts of it we may be "hid," as Moses in the cleft of the rock at Horeb, that there we may "behold the glory of the Lord," as he did (Exod. xxxiii. 22). Christ's dove is said to be "hid in the clefts of the rock" (Cant. ii. 14)—that is, as some make the allusion, sheltered in the wounds of our Lord Jesus, the Rock rent. 2. That from the clefts of it rivers of living water may flow, and follow us in this wilderness, as from the rock which "Moses smote" (Exod. xvii. 6), and which God clave (Ps. lxxxviii. 15); and that Rock was Christ (1 Cor. x. 4). When we celebrate the memorial of Christ's death, our hard and rocky hearts must be "rent"—the heart, and not the garments. That heart is harder than a rock that will not "yield," that will not "melt" where Jesus Christ is "evidently set forth crucified." (3.) The "graves were opened." This matter is not related so fully as our curiosity would wish; for the Scripture was not intended to gratify that. It should seem the same earthquake that rent the rocks "opened the graves," and many bodies of "saints which slept arose." Death to the saints is but the

55 And [r]many women were there beholding afar off, which followed Jesus* from Galilee, ministering unto him:

56 Among which was Mary Magdalene, and [s]Mary the mother of [t]James and Joses, [u]and the mother of Zebedee's children.

57 ¶ When the even was come, [x]there came a rich man of [y]Arimathea,† named Joseph, who also himself was Jesus' disciple:

58 He went to Pilate, [z]and begged the body of Jesus.‡ Then Pilate commanded the body to be delivered.

59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it§ [a]in his own new tomb, which he had hewn out in the rock: and he rolled [b]a great stone to the door of the sepulchre, and departed.

61 And there was [c]Mary Magdalene, and the other Mary, sitting over against the sepulchre.

62 ¶ Now the next day, that followed [d]the day of the preparation, [e]the chief priests and Pharisees came together unto Pilate,

63 Saying, Sir, we remember that [f]that deceiver said, while he was yet alive, [g]After three days I will rise again.

64 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: [h]so the last error shall be worse than the first.

65 Pilate said unto them, Ye have a watch; go your way, [i]make *it* as sure as ye can.

66 So they went, and made the sepulchre sure, [k]sealing the stone,‖ and setting a watch.

CHAPTER XXVIII.

1 *Christ's resurrection.* 9 *He appeareth to the women,* 16 *and to his disciples,* 19 *and sendeth them to teach.*

IN [a]the end of the sabbath,* as it began to dawn toward the first *day* of the week, came [b]Mary Magdalene, and the other Mary, to see the sepulchre.

A.D. 33—A.D. 33.

[r] Luke xxiii. 27, 28, 48, 49.

* Rather, "which had followed Jesus;" that is, when he last came from Galilee up to Jerusalem.—PEARCE.

[s] Mark xv. 47.

[t] xiii. 55. Mark xv. 40; xvi. 1.

[u] xx. 20, 21.

[x] Mark xv. 42, 43. Luke xxiii. 50, 51.

[y] 1 Sam. i. 1.

† It seems to be understood that this is the place which still goes under the name of Rama, lying in the usual road taken by pilgrims from Joppa or Jaffa to Jerusalem. It is still a considerable town, containing about three thousand inhabitants.—WELLS.

[z] Mark xv. 44-46. Luke xxiii. 52, 53.

‡ *Begged the body of Jesus.*—It was not lawful with the Jews to suffer their criminals to hang all night on the tree (Deut. xxi. 23). They usually buried them ignominiously; but, at the request of a family, would often permit a regular funeral.—LIGHTFOOT.

§ *And laid it.*—By the burying of Christ his death and resurrection are the more clearly manifested. *New tomb*—where never man was yet laid, as St John saith, lest men should say it was not the body of Christ which was there raised again.—DIODATI.

[a] Is. liii. 9.

[b] xxviii. 2. Mark xvi. 3, 4.

[c] 56.

[d] xxvi. 17. Mark xv. 42.

[e] Ps. ii. 1-6. Acts iv. 27, 28.

[f] Luke xxiii. 2.

[g] xvi. 21; xvii. 23; xx. 19; xxvi. 61.

[h] xii. 45.

[i] xxviii. 11-15.

[k] Dan. vi. 17.

‖ A custom mentioned in Dan. vi. 17. The seal used in this case was either that of Pilate or some public seal, so that the stone could not be removed but by the authority which the seal represented. A band of leather or cord was in such cases used, to each end of which the seal was attached.—WATSON.

CHAP. XXVIII.

[a] Mark xvi. 1, 2. John xx. 1.

* This could only be spoken of Saturday evening, for the Sabbath ended at sunset.—CAMPBELL.

[b] xxvii. 56, 61.

[c] Acts xvi. 26.

[1] *Had been.*

† *A great earthquake.*—Not after they arrived, but before.—WATSON.

[d] Luke xxiv. 2-5. John xx. 1, 12, 13.

[e] Dan. x. 5, 6.

[f] Mark xvi. 5.

[g] xxvii. 65, 66.

[h] Job iv. 14.

‡ *Men.*—Probably by terror they fainted, or were thrown into a swoon. At this time it is probable that the Lord Jesus arose; and hence he was not seen by them when he came forth. At what *precise time* of the night this was, we are not certainly informed. The narrative, however, leads us to suppose that it was not long before the women came to the sepulchre, or near the break of day.—BARNES.

[i] John xx. 13-15.

[k] Luke xxiv. 12.

§ Where he had many disciples destined to be witnesses of his resurrection (1 Cor. xv. 6).—GROTIUS.

[l] 2 Cor. xiii. 11, *Gr.*

[m] John xx. 17.

[n] John xx. 28.

‖ From the garden to Jerusalem, to tell the disciples that they had seen the Lord, and that he had ordered them to go into Galilee.—BOOTHROYD.

[o] xxvii. 65, 66.

¶ *This saying is reported.*—This account of the disappearance of the body of Jesus from the sepulchre is commonly given. *Until this day.*—The time when Matthew wrote this gospel, *i.e.*, about thirty years after the resurrection.—BARNES.

[p] Mark xvi. 14.

[q] xxvi. 32.

* This was probably, as is said by constant tradition, mount Tabor, that on which he was transfigured before them.—GROTIUS.

2 And, behold, [c]there [1]was a great earthquake:† [d]for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.

3 His [e]countenance was like lightning, and [f]his raiment white as snow:

4 And for fear of him [g]the keepers did [h]shake, and became as dead *men.*‡

5 And the angel answered and said unto the women, Fear not ye: for I know that [i]ye seek Jesus, which was crucified.

6 He is not here: for he is risen, as he said. [k]Come, see the place where the Lord lay:

7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee;§ there shall ye see him: lo, I have told you.

8 And they departed quickly from the sepulchre with fear and great joy, and did run to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Jesus met them, saying, [l]All hail. And they came [m]and held him by the feet, and [n]worshipped him.

10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

11 ¶ Now, when they were going,‖ behold, [o]some of the watch came into the city, and shewed unto the chief priests all the things that were done.

12 And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers,

13 Saying, Say ye, His disciples came by night, and stole him *away* while we slept.

14 And if this come to the governor's ears, we will persuade him, and secure you.

15 So they took the money, and did as they were taught: and this saying is commonly reported¶ among the Jews until this day.

16 ¶ Then [p]the eleven disciples [q]went away into Galilee, into a mountain* where Jesus had appointed them.

"sleep" of the body, and the "grave" the bed it "sleeps in;" they awoke by the power of the Lord Jesus, and (ver. 53) came "out of the graves after his resurrection, and went into Jerusalem, the holy city, and appeared unto many."—*Henry.*

JOSEPH THE COUNSELLOR.—See Mark xv. 42.

BURIAL OF CHRIST.—See John xix. 38.

CHAP. XXVIII. THE RESURRECTION.—Ver. 1-8. "Christ having put death to flight in the sepulchre, riseth by his own power, as straightway the angel witnesseth."—(*Beza.*) The Lord Jesus expired on the afternoon preceding the Sabbath: his body lay in the grave the remainder of that day, during all the Sabbath, and part of the day after, which began at sunset; so that he arose early in the morning on the third day. "In the end of the Sabbath," or "after that the Sabbath was ended," and the day dawned on the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre, and to examine whether it remained in the same state in which it had been left on the evening of his burial, knowing nothing of the guard that had been placed there. Probably the women mentioned by the other evangelists followed some time after with the spices. But before any of them arrived most astonishing events had taken place: a great earthquake had announced the approaching resurrection of Jesus, and probably thrown the soldiers into consternation; and then an angel, appearing in a most glorious form, rolled away the stone from the door of the sepulchre, and sat down on it, which affrighted the soldiers, so that they became senseless, as if they had been dead; but it is probable that, at length coming to themselves, they recovered courage enough to flee from the terrifying scene. In the meantime, the Lord arose from the dead, re-uniting his human soul to his body by his own Divine power, and leaving the sepulchre as a mighty conqueror over death and the grave. When the women, therefore, came to the sepulchre, they found the stone rolled from the door. It is probable that Mary Magdalene immediately returned to the city to inform the apostles, whilst the other women examined the sepulchre, and at length saw a vision of angels, one of whom addressed them in the most encouraging manner, bidding them not fear, for as they came to seek and honour Jesus who had been crucified, they had abundant cause for confidence and joy, seeing he was indeed risen, and inviting them to examine the place where he had lain, calling him THE LORD—that is, the Lord of angels as well as men. He then commanded them to go with all speed to inform the disciples of these particulars, that they might share the comfort of these glad tidings, and prepare to meet him in Galilee, where the whole company would have the inexpressible satisfaction of beholding him; and as he, an angel of God, had expressly told them these things, they must not doubt the truth of them, how extraordinary soever they might appear, or neglect to report them for fear of being deemed credulous visionaries. Upon this they immediately departed, with mingled affections of terror and joy, but the latter seems to have been the most prevalent; and they ran with haste to carry word to his disciples.—*Scott.*

THE GREAT COMMISSION.—Ver. 19-20. The apostles and preachers of the gospel were ordered to baptize those who embraced the gospel into the *name* (not *names*) of the Father, and of the Son, and of the Holy Ghost. This is a most irrefragable proof of the doctrine of the Trinity; that is, of the deity of the Son, and of the distinct personality and deity of the Holy Spirit; for it would be absurd to suppose that a mere man, or creature, or a mere *modus* or quality of God, should be joined with the Father in the *one name*, into which all Christians are baptized. To be baptized into the name of any one implies a professed dependence on him, and devoted subjection to him; to be baptized, therefore, "into the name of the Father, and of the Son, and of the Holy Ghost," implies a professed dependence on these three Divine Persons jointly and equally, and a devoting of ourselves to them as worshippers and servants. This is proper and obvious, upon the supposition of the mysterious unity of three co-equal Persons in the unity of the Godhead; but not to be accounted for upon any other principles. Christianity is the religion of a sinner, who relies for salvation from wrath and sin, and all evil, on the mercy of the Father, through the person and atonement of the incarnate Son, and by the sanctification of the Holy Spirit; and who, in consequence, gives up himself to be the worshipper and servant of the triune JEHOVAH, in all his ordinances and commandments; that, according to the ancient and excellent doxology, "Glory may be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be." Baptism is an outward sign of that inward washing, or sanctification of the Spirit, which seals and evidences the believer's justification. When an adult is baptized, he avows his acceptance of this salvation, and makes this surrender of himself to the service of God his Saviour. When we bring our infant offspring to be baptized, we express our earnest desire that they may share the same benefits, and be the redeemed worshippers and servants of God the Father, Son, and Holy Spirit; we renew our own profession of faith, and devotedness to this one God in three Persons; and we pledge ourselves to God and his Church to use proper means to "bring up our children in the nurture and admonition of the Lord," in hope of their being made partakers of the inward and spiritual grace of baptism. As far as these things are attended to, they have a most salutary effect both on parents and children; and this ordinance helps to keep up the remembrance of the principal doctrines of Christianity in all places where it is used. There can be no reasonable doubt but that the apostles and primitive Christians always administered

17 And when they saw him, they [r]worshipped him: but some doubted.

18 ¶ And Jesus came and spake unto them, saying, [s]All power is given unto me in heaven and in earth.

19 Go ye therefore, and teach all nations,† [t]baptizing them in [u]the name of the Father, and of the Son, and of the Holy Ghost;

20 Teaching [x]them to observe all things whatsoever I have commanded you: and, lo, [y]I am with you alway, *even* [z]unto the end of the world. [a]Amen.

A.D. 33—A.D. 33.

[r] Ps. ii. 12.
[s] Ps. ii. 6-9.
† *Teach all nations.*—Make disciples of all nations; which means, instruct them in the faith, and persuade them to the belief and reception of it.—WATSON.
[t] Acts ii. 38, 41.
[u] Gen. i. 26.
[x] Deut. v. 32.
[y] Ex. iii. 12.
[z] xxiv. 3.
[a] 1 Kings i. 36.

THE GOSPEL ACCORDING TO ST MARK.

CHAPTER I.

1 *John the Baptist's office.* 9 *Jesus is baptized,* 12 *tempted,* 14 *preacheth,* 16 *calleth Peter and others,* 32 *and cureth many.*

THE [a]beginning of the gospel of Jesus Christ,* [b]the Son of God;†

2 As it is written in the prophets, [c]Behold, I send my messenger before thy face, which shall prepare thy way before thee.‡

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 John [d]did baptize in the wilderness, and preach the baptism of repentance [1]for the [e]remission of sins.

5 And there went out unto him all the land of Judea, and they of Jerusalem, and were all [f]baptized of him in the river of Jordan, [g]confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, [h]There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.§

8 I indeed [i]have baptized you with water: but [k]he shall baptize you with the Holy Ghost.

9 ¶ And it came to pass in those days, [l]that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens [2]opened, and the Spirit, like a dove, descending upon him:

11 And [m]there came a voice from heaven, *saying,* [n]Thou art my beloved Son, in whom I am well pleased.

12 ¶ And immediately [o]the Spirit driveth‖ him into the wilderness.

13 And he was there in the wilderness forty days [p]tempted of Satan; and was with the wild beasts: [q]and the angels ministered unto him.

14 Now, after that John was put in prison, Jesus came into Galilee, [r]preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled,¶ and [s]the kingdom of God is at hand: repent ye, and believe the gospel.

16 ¶ Now, as he walked by the sea of Galilee, he saw [t]Simon, and Andrew his brother, casting a net into the sea: (for they were fishers.)

17 And Jesus said unto them, Come ye after me, and I will make you to become [u]fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw [x]James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

21 And they went into Capernaum;* and

A.D. 26—A.D. 27.

CHAP. I.
[a] Luke ii. 10, 11. Acts i. 1, 2.
* *Jesus Christ.*—Jesus signifies "Saviour;" and Christ having the same sense as Messiah, signifies "anointed."—MANT'S BIBLE.
Messiah was the name by which the expected messenger who was to save Israel was known among the Jews; Christ, the Greek name, both signifying anointed.—COBBIN.
[b] Ps. ii. 7.
† *The Son of God.*—That truth is the foundation on which the gospel is built, and which it is written to demonstrate; for, if Jesus be not the Son of God, our faith is vain.—HENRY.
[c] Mal. iii. 1. Matt. xi. 10.
‡ When a man of rank has to pass through a town or village, a messenger is despatched to tell the people to prepare the way, and to await his orders. Sometimes sweep the road, others spread garments, others form arches and festoons on the way.—ROBERTS.
[d] Matt. iii. 1, 2, 6, 11.
[1] Or, *unto.*
[e] Acts xxii. 16.
[f] John i. 28.
[g] Lev. xxvi. 40. Josh. vii. 19.
[h] Matt. iii. 11, 14.
§ St Matthew gives the words "to bear." The meaning of both is, "whose servant I am not worthy to be." The shoes worn in Palestine were sandals, tied with thongs on the feet.—LE CLERC.
[i] Matt. iii. 11.
[k] Prov. i. 23. Is. xxxii. 15.
[l] Matt. iii. 13-15.
[2] *Cloven,* or *rent.*
[m] Matt. iii. 17.
[n] Ps. ii. 7. Is. xlii. 1.
[o] Matt. iv. 1, &c.
‖ The word *driveth* does not mean that he was compelled forcibly against his will to go there, but that he was inclined to go there by the Spirit, or was led there. The Spirit of God, for important ends, caused him to go.—BARNES.
[p] Heb. ii. 17, 18.
[q] 1 Kings xix. 5-7.
[r] Is. lxi. 1-3. Matt. iv. 23.
¶ The time which the wisdom of God predetermined, and which the ancient prophets expressly foretold, to bring in and establish the kingdom of the Messiah, is now accomplished; God is about to make the last revelation of his will to mankind.—CLARKE.
[s] Matt. iii. 2.
[t] Matt. x. 2.
[u] Ez. xlvii. 10.
[x] x. 35; xiv. 33.
* After having preached in the synagogue of Nazareth, and being thrust out of that city, he went to Capernaum (Luke iv. 16-31). The next verse St Matthew places at the end of the sermon on the mount (chap. vii. 28, 29).—BOOTHROYD.

baptism in this very form; and it would be strange to infer their disobedience to so express a command of Christ from the brevity with which such matters are recorded in the Acts of the Apostles. Indeed, it would be a most daring presumption in any man to alter it, as if he knew better than the Lord himself in what manner to administer the ordinance.—When our Lord had appointed baptism, and directed the apostles in respect of the subsequent instruction of their converts (which demands our most careful and obedient consideration, as his parting command to his ministers), being about to depart from them as to his visible presence, he said, "Lo, I *am* with you always, even to the end of the world." He did not say, *to death,* or *to eternity*—for that might have been restricted personally to the apostles—but *to the end of the world;* which includes all succeeding ministers, congregations, and disciples, in every age and nation, even to the consummation of all things. He is with us, in the power of his protecting providence, by the influences of his teaching, sanctifying, and comforting Spirit, and in the communication of all spiritual blessings from the favour of his omnipresent Deity; and we should realise him with us, in secret and in social worship, and in our public assemblies.—*Scott.*

CHAP. I. PREACHING OF JOHN.—Ver. 3-6. In John's "preaching" and "baptizing" there was the "beginning" of the "gospel doctrines and ordinances," and the first fruits of them. 1. He preached the "remission of sins," which is the great gospel-privilege; shewed people their "need" of it, that they were "undone" without it, and that it might be obtained. 2 He preached "repentance," in order to it; he told people that there must be a renovation of their hearts, and a reformation of their lives, that they must forsake their sins and turn to God; and upon those terms, and no other, their sins should be forgiven. "Repentance for the remission of sins" was what the apostles were commissioned to "preach to all nations" (Luke xxiv. 47). 3. He preached Christ, and directed his hearers to "expect him" speedily to appear, and to "expect great things" from him. The preaching of Christ is pure gospel, and that was John Baptist's preaching (ver. 7, 8). Like a true gospel minister he preaches, (1.) The great *pre-eminence* Christ is "advanced to;" so high, so great is Christ, that John, though one of the greatest that was born of women, thinks himself unworthy to be employed in the meanest office about him, even to "stoop down," and "untie his shoes." Thus industrious is he to give honour to him, and bring others to do so too. (2.) The great *power* Christ is *invested* with: He "comes after me" in time, but he is "mightier than I," mightier than the mighty ones of the earth, for he is able to "baptize with the Holy Ghost;" he can *give* the Spirit of God, and by him *govern* the spirits of men. (3.) The great "promise" Christ makes in his gospel to those who have *repented,* and have had their sins forgiven them: they shall be "baptized with" the Holy Ghost, shall be *purified* by his graces, and *refreshed* by his comforts. And, *lastly,* All those who received his doctrine, and submitted to his institution, he "baptized with water."

JOHN'S BAPTISM.—See Matt. iii. 11, &c.

CHRIST'S BAPTISM.—Ver. 9-12.—1. See how *humbly* he *owned* God by coming to be "baptized of John;" and thus "it became him to fulfil all righteousness." Thus he "took upon him the likeness of sinful flesh," that though he was perfectly pure and unspotted, yet he was *washed,* as if he had been *polluted;* and thus "for our sakes he sanctified himself, that we also might be sanctified," and be baptized with him (John xvii. 19). 2. See how *honourably* God owned him, when he submitted to John's "baptism." Those who *justify God,* as *they* are said to do who were "baptized with the baptism" of John, he will "glorify" (Luke vii. 29, 30). (1.) He "saw the heavens opened;" thus he was owned to be the Lord from heaven, and had a glimpse of the glory and joy that were "set before him," and *secured* to him, as the recompence of his undertaking. Matthew saith, "The heavens were opened to him." Mark saith, "He saw them opened." Many have the heavens opened to receive them, but they do not see it; Christ had not only a clear foresight of his sufferings, but of his glory too. (2.) He "saw the Spirit, like a dove, descending upon him." Note, *Then* we may see heaven opened to us, when we perceive the Spirit "descending" and working upon us. God's good work in us is the surest evidence of his goodwill toward us, and his preparations for us. (3.) He heard a voice which was intended for his encouragement to proceed in his undertaking, and therefore it is here expressed as

straightway on the sabbath-day [y]he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority,[†] and not as the scribes.

23 ¶ And there was in their synagogue [z]a man with an unclean spirit;[‡] and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, [a]the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him,[§] and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? [b]for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

29 And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 ¶ And at even, when the sun did set,[‖] they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils;[¶] [c]and suffered not the devils to [3]speak, because they knew him.

35 And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, [d]All *men* seek for thee.

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[y] Matt. iv. 23. Luke iv. 16; xiii. 10.

[†] As one who had an immediate authority from God to dictate to them. *And not as the scribes.*—Their established teachers, who dealt in precarious traditions and fanciful allegories, the amusement of light minds, but utterly unfit to alarm the conscience and captivate the heart. —DODDRIDGE.

[z] vii. 25; ix. 25. Matt. xii. 43.

[‡] It is probable that this man had lucid intervals, or he would not have been admitted into the synagogue. While there, one of his fits came on, and he suddenly cried out. —BARNES.

[a] Ps. xvi. 10. Dan. ix. 24.

[§] Had shaken or convulsed him. It appears from Luke iv. 35, that "he hurt him not."—PEARCE.

[b] Luke iv. 36.

[‖] The reason why they brought the diseased persons at even, and when the sun did set, seems to have been that then the Sabbath was past, and no objection could be made to their bringing them to be healed.—PEARCE.

[¶] Hence it is evident that the devils cast out were not diseases; as also appears from iii. 11, 15; v. 12; vi. 12.—WHITBY.

[c] Luke iv. 41. Acts xvi. 16, 17.

[3] *Say that they knew him.*

[d] Zech. xi. 11. John iii. 26; xi. 48; xii. 19.

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[*] Luke iv. 43.

[*] The meaning of this verse is, "Since multitudes press to hear the word, let us go into the neighbouring towns also, for I was sent by God, not to preach at Capernaum only, but throughout Judea.—BARNES.

[e] Lev. xiii.; xiv. Num. xii. 10-15.

[5] 2 Chr. vi. 13. Matt. xvii. 14.

[h] Gen. xviii. 14. 2 Kings v. 7.

[†] There was an acknowledgment of the almighty power of Jesus, and an appeal to his benevolence. *Mak me clean.*—Canst heal me of this loathsome and offensive disease, in the eye of the law justly regarded as *unclean*, and render me *legally* clean, and restore me to the privileges of the congregation.—BARNES.

[i] Matt. ix. 36. Luke vii. 12, 13.

[k] Gen. i. 3. Ps. xxxiii. 9.

[‡] Here was a most manifest proof of his Divine power. None but God can work a miracle. Yet Jesus does it by his *own will*—by an exertion of his own power. He was therefore Divine.—BARNES.

[l] Matt. xv. 28. John iv. 50-53.

[§] His enemies among the Jews would have laid hold of him, and taken away his life; at least, they would have disturbed his ministry, and obstructed the work on which he was employed. That this was the ground of his caution and reserve, will appear among other passages, from John vii. 1.—LOCKE.

[m] Matt ix. 31. Luke v. 15.

[‖] *And began to publish it.* — Contrary to the charge Christ gave him, though this might be done by him, not out of disobedience to Christ, but out of a transport of joy for the mercy received, and perhaps with a good intention to spread the fame and glory of his Saviour. —GILL.

[n] ii. 1, 2, 13.

CHAP. II.

[a] i. 45. Matt. ix. 1.

[b] vii. 24. John iv. 47. Acts ii. 6.

[c] i. 33, 37, 45; iv. 1, 2.

[d] vi. 34. Matt. v. 2. Luke viii. 1, 11.

[*] *Preached the word unto them.*—The word of God; the revelation or doctrine which he came to deliver, called *the word*; and *the word of God*, because it was spoken or revealed by God (comp. Acts vi. 2-7). —BARNES.

[e] Matt. ix. 2. Luke v. 18.

[f] Gen. xxii. 12. John ii. 25.

38 And he said unto them, [e]Let us go into the next towns, that I may preach there also: for therefore came I forth.[*]

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

40 ¶ And there came [f]a leper to him, beseeching him, and [g]kneeling down to him, and saying unto him, [h]If thou wilt,[†] thou canst make me clean.

41 And Jesus, [i]moved with compassion, put forth *his* hand, and touched him, and saith unto him, [k]I will;[‡] be thou clean.

42 And as soon as he had spoken, [l]immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 And saith unto him, See thou say nothing to any man:[§] but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

45 But he went out, [m]and began to publish *it*[‖] much, and to blaze abroad the matter, insomuch that Jesus [n]could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAPTER II.

1 *Christ healeth one sick of the palsy,* 14 *calleth Matthew,* 15 *and eateth with publicans and sinners.*

AND [a]again he entered into Capernaum after *some* days; [b]and it was noised that he was in the house.

2 And [c]straightway many were gathered together, insomuch that there was no room to receive *them;* no, not so much as about the door: [d]and he preached the word unto them.[*]

3 ¶ And they come unto him, [e]bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus [f]saw their faith, he said unto

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directed "to him, Thou art my beloved Son." God lets him know, [1.] That he "loved him" never the *less* for that "low" and "mean" estate to which he had now "humbled himself." "Though thus emptied and made of no reputation, yet he is my 'beloved Son' still.' [2.] That he "loved him" much the *more* for that *glorious* and *kind* undertaking in which he had now "engaged himself." God is "well pleased" in him, as Referee of all matters in controversy between him and man; and so well pleased in him, as to be well pleased "with us" in him.

TEMPTATION OF JESUS.—See Matt. iv. 1.

CHRIST'S COMMAND OVER SATAN.—Ver. 25, 26. (1.) Jesus *commands.* As he taught, so he healed, "with authority." Jesus "rebuked him;" he chid him and threatened him, imposed silence upon him: "Hold thy" peace; *φιμωθητι—be muzzled.* Christ has a muzzle for that unclean spirit, when he *fawns* as well as when he *barks;* such acknowledgments of him as this was, Christ *disdains,* so far is he from *accepting* them. Some confess Christ to be the "Holy One of God," that under the cloak of that profession they may carry on malicious, mischievous designs; but their confession is doubly an abomination to the Lord Jesus, as it sues in his name for a licence to sin, and shall therefore be put to silence and shame. But this is not all, he must not only "hold his peace," but he must "come out of the man;" this was it he dreaded—his being restrained from doing further mischief. But, (2.) The unclean spirit *yields,* for there is no remedy; he "tore him," put him into a *strong convulsion,* that one could have thought he had been pulled in pieces; when he would not *touch* Christ, in fury at him he grievously disturbed this poor creature. Thus, when Christ by his grace delivers poor souls out of the hands of Satan, it is not without a grievous toss and tumult in the soul; for that spiteful enemy will *disquiet* those whom he cannot *destroy.* He "cried with a loud voice," to frighten the spectators, and make himself seem terrible, as if he would have it thought that though he was conquered, he was but just conquered, and that he hoped to rally again, and recover his ground.

HEALING OF PETER'S MOTHER-IN-LAW.—Ver. 30-32. Observe, 1. When Christ had done that which "spread his fame" throughout all parts, he did not then sit still, as some think that they may *lie in bed* when their *name is up.* No, he continued to "do good," for that was it he aimed at, and not his own honour. Nay, those who are in reputation had need be busy and careful to keep it up. 2. When he "came out of the synagogue," where he had taught and healed with a Divine authority, yet he conversed familiarly with the poor fishermen that attended him, and did not think it below him. Let the same mind, the same lowly mind, be in us, that was in him. 3. He went into Peter's house, probably invited thither to such entertainment as a poor fisherman could give him, and he accepted of it. The apostles left all for Christ; so far as that what they had should not hinder them from him; yet not so, but that they might use it for him. 4. He cured his mother-in-law, who was sick. Wherever Christ comes, he comes to do good, and will be sure to pay richly for his entertainment. Observe how complete the cure was: when "the fever left her," it did not, as usually, leave her *weak,* but the same hand that *healed* her *strengthened* her, so that she was able to "minister" to them; the cure is in order to that—to fit for action, that we may minister to Christ, and to those that are *his* for his sake

CURE OF THE LEPER.—Ver. 41-45. Affectionate professions of faith in Christ, and resignation to him, are the most prevailing petitions for mercy from him, and shall speed accordingly. 1. Christ was "moved with compassion." This is added here, in Mark, to shew that Christ's power is employed by his pity for the relief of poor souls; that his reasons are fetched from within himself, and we have nothing in us to recommend us to his favour, but our *misery* makes us the objects of his *mercy.* And what he doth for us he doeth with all possible tenderness. 2. He "put forth his hand, and touched him." He "exerted" his power, and directed it to "this" creature. In healing souls Christ "toucheth them" (1 Sam. xx. 26). When the queen toucheth for the evil, she saith, *I touch, God heals;* but Christ *toucheth and healeth too.* 3. He said, "I will; be thou clean." Christ's power was put forth in and by "a word," to signify in what way Christ would ordinarily work spiritual cures: "He sends his Word, and heals" (Ps. cvii. 20; John xvii. 17; xv. 3). The poor leper put an "if" upon the will of Christ: "If thou wilt;" but that *doubt* is soon put *out of doubt.* "I will." Christ most readily "wills" favours to those that most readily *refer themselves* to his will. He was confident of Christ's "power:" Thou "canst make me clean;" and Christ will shew how much his power is drawn out into act by the faith of his people, and therefore speaks the word as one having authority, "Be thou clean." And power accompanied this word, and the cure was perfect in an instant; "immediately his leprosy" vanished, and there remained no more sign of it.—*Henry.*

CHAP. II. CURE OF THE PARALYTIC.—Ver. 3-12. We find from Luke, that certain Pharisees and scribes had come from all the cities and towns, far and wide, and even from Jerusalem; doubtless to watch our Lord, and to seek for matter of accusation

the sick of the palsy, Son, thy [e]sins[†] be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus [h]speak blasphemies? who can forgive sins but God only?

8 And immediately, when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, [k]*Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, [l]Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and [m]glorified God, saying, We never saw it on this fashion.

13 ¶ And he went forth again by the sea-side;[‡] [n]and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the *son* of [o]Alpheus sitting at the [l]receipt of custom, and said unto him, [p]Follow me. And he arose and followed him.

15 And it came to pass, that, [q]as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?[§]

17 When Jesus heard *it*, he saith unto them, [r]They that are whole have no need of the physician,[‖] but they that are sick: [s]I came not to call the righteous, but sinners to repentance.

18 And [t]the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber[¶] fast while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of [z]new cloth[*] on an old garment; else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

23 ¶ And it came to pass, that he went through the corn-fields on the sabbath-day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day [u]that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

26 How he went into the house of God, in the days of Abiathar[†] the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, [x]The sabbath was made for man, and not man for the sabbath:[‡]

28 Therefore [y]the Son of man is Lord also of the sabbath.

CHAPTER III.

1 *The withered hand healed.* 13 *The apostles chosen.* 22 *The scribes convinced of blasphemy.* 31 *Who are Christ's relations.*

AND he entered again into the synagogue; and there was a man there which had [a]a withered hand.*

2 And they watched him, whether he would heal him on the sabbath-day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, [b]Is it lawful to do

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[e] Job xxxiii. 17-26. Ps. xxxii. 1-5; xc. 7, 9; ciii. 3.

[†] *Thy sins.*—He comes first to the cause of all our plagues, which being taken away, the effect ceaseth — viz., the fruit or effect of sin.—DIODATI.

[h] xiv. 64. Matt. ix. 3; xxvi. 65.

[i] Ps. cxxx. 4. Is. xliii. 25.

[k] 5.

[l] i. 41. John v. 8-10; vi. 63.

[m] Matt. xv. 31. Luke v. 26; xiii. 13.

[‡] *By the sea-side*—*i.e.*, by the sea of Tiberias, on the shore of which Capernaum was situated.—BARNES.

[n] iii. 7, 8, 20, 21; iv. 1. Prov. i. 20-22.

[o] iii. 18. Luke vi. 15. Acts i. 13.

[l] *Place where the custom was received.*

[p] i. 17-20. Matt. iv. 19-22.

[q] Matt. ix. 10, 11. Luke v. 29, 30; xv. 1.

[§] Publicans and sinners, and those of the worst sort as here, so often in Jewish are ranked together, the Jews making no difference between them (Luke vii. 34; xv. 2).—GILL.

[r] Matt. ix. 12, 13. Luke v. 31, 32.

[‖] Those who are truly in health have no need of a physician; but those who are really ill, or those who are well only in imagination, must have more need of him than others. Such were the scribes and the other seemingly righteous men of the synagogue (Luke xvi. 15; xviii. 9; John ix. 41; Rev. iii. 17). But as Jesus Christ did not mean to say that these righteous had no need of him and his grace, since there is no one that does not stand in need of it, and, as in a certain sense, it is more necessary for those who entertain a good opinion of themselves, than for those who see their unworthiness, it is better to translate the original here by, "do not care for a physician, and have nothing to do with him," as Luke xv. 7; 1 Cor. xii. 21.—MARTIN.

[s] Matt. xviii. 11. Luke xv. 10.

[t] Matt. ix. 14-17. Luke v. 33-39.

[¶] Thus the Greek phrase is literally translated. It means the bridemen, the young men who used to be attendant at marriages on the bride and bridegroom.—CAMPBELL.

[z] *Raw*, or *unwrought.*

[*] *A piece of new cloth* — "unfulled," *i.e.*, unfinished cloth, a proper type of a new disciple.—WILLIAMS.

The word here translated "new," in the original means rude, undressed, or not fulled or cleansed by the cloth-dresser. In this state, if applied to an old garment, and if wet, it would contract and draw off a part of the garment to which it was attached, and thus make the rent worse than it was. So, says he, my new doctrines do not match with the old rites of the Pharisees.—BARNES.

[u] Ex. xx. 10; xxxi. 15. Num. xv. 32-36.

[†] In 1 Sam. xxi. it is said that Ahimelech was then "the priest," meaning the high priest. Abiathar was the son of this Ahimelech, was then present with him, and perhaps acted as his deputy. He became high priest on his father's death, and was a very distinguished person in the days of David, having fled to him with the ephod.—GROTIUS.

[x] Ex. xxiii. 12. Neh. ix. 13, 14.

[‡] And therefore works of necessity are not forbidden on that day, such as are for the necessary comfort, support, and preservation of life.—GILL.

The Sabbath was not *first* instituted, and man created to observe it; but man was *first* created, and the Sabbath instituted for his benefit.—BOOTHROYD.

[y] Matt. xii. 8. Luke vi. 5.

CHAP. III.

[a] 1 Kings xiii. 4, 6. John v. 3.

[*] Probably paralytic.—WATSON.

[b] ii. 27, 28. Matt. xii. 10-12. Luke vi. 9.

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against him. And whilst he was instructing the people, four persons came, bringing on a bed a man so enfeebled by the palsy, that he could not be otherwise conveyed. Probably he despaired of a cure from any other quarter, but, expecting it from Jesus, he was desirous of being carried to him, and his friends were equally willing to assist him, though it would be laborious to them, and painful to him. And when they could not come into the presence of Christ, because of the multitude, being unwilling to postpone the case, lest his departure should again deprive them of the opportunity, they conveyed the bed to the top of the house. Probably this was low, and perhaps only one story high, and there was some way up on the outside; but though there might be also an opening in the roof, yet it seems not to have been wide enough to let the bed through. They therefore uncovered the roof, and even *broke up* what was in the way. Thus they let him down through the tiling in his couch, and brought him into the presence of Jesus. Some think, judging from the sight of the houses, and acquaintance with the customs in those Eastern countries, that he was let down through the battlements, on the outside of the house, into the courtyard; but the language of the evangelists seems incapable of this meaning; and any injury done to the roof, by breaking it up, might be repaired at a small expense. When, however, Jesus saw their faith (in these evident effects of it, as well as by his intimate knowledge of their hearts), he did not at first remove the man's disorder; but, addressing him in the most condescending and affectionate manner, authoritatively pronounced his sins forgiven. This afforded the scribes the occasion for which they were waiting; and though they did not openly declare their sentiments, they inwardly thought him guilty of blasphemy, in presuming to do that which was the prerogative of God only. But our Lord soon shewed them that he possessed Divine perfection and authority, for "he perceived in his spirit," or by his own inward knowledge of their hearts, *the thoughts* or *reasonings* which inwardly employed them; and he inquired, "Whether it were easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, take up thy bed and walk?" Divine authority was requisite actually to forgive sins; and Omnipotence was needful for the immediate and complete removal of that terrible disorder. Having, therefore, put the matter upon that issue, he proved his authority, as the Son of man, even on earth in his state of humiliation, to forgive sins, by commanding the paralytic to arise, and take up his bed and carry it to his house: and such power accompanied his word, that the man was enabled to do this in the sight of the multitude; so that they were all astonished, gave praise to God on his behalf, and acknowledged that they had never seen it on this fashion before. Thus the man, in his miraculous cure, possessed the fullest evidence that his sins were pardoned; every one who saw him carry his bed had a demonstration of the Divine power and authority of Christ; others were encouraged to apply to him for health and salvation; God was glorified; and the malignant scribes were put to shame and silence.—"Christ, by healing the paralytic, demonstrates, that man must by faith in him alone recover all the strength which he has lost."—(*Beza.*)—*Scott.*

CALL OF MATTHEW.—See Matt. ix. 9.

PLUCKING THE EARS OF CORN.—See Matt. xii. 1.

THE SABBATH.—Ver. 27. Let us consider whom the Sabbath was "made for: it was made for man, and not man for the Sabbath." This we had not in Matthew. The Sabbath is a sacred and divine institution; but we must receive and embrace it as a privilege and a benefit, not as a task and a drudgery. *First*, God never designed it to be an *imposition* upon us, and therefore we must not make it so to ourselves. *Man was not made for the Sabbath*, for he was made a day before the Sabbath was instituted. Man was made *for God*, and for his honour and service, and he must rather die than deny him; but he was not *made for the Sabbath*, so as to be tied up by the law of it from that which is necessary to the support of his life. *Secondly*, God did design it to be an *advantage* to us, and so we must make it and improve it. He made it *for man*. 1. He had *some* regard to our *bodies* in the institution, that they might rest, and not be tired out with the constant business of this world (Deut. v. 14): *that thy man-servant and thy maid-servant may rest.* Now he that intended the *Sabbath rest* for the *repose* of our bodies, certainly never intended it should restrain us, in a case of necessity, from fetching in the necessary *supports* of the body; it must be construed so as not to contradict itself—for *edification*, and not for *destruction*. 2. He had *much more* regard to our *souls*. The *Sabbath* was made a day of rest only in order to its being a day of holy work, a day of communion with God, a day of praise and thanksgiving; and the rest from worldly business is *therefore* necessary, that we may closely apply ourselves to this work, and spend the whole time in it, in public and in private; but then time is allowed us for that which is necessary to the fitting of our bodies for the service of our souls in God's service, and the enabling of them to *keep pace* with them in that work.—*Henry.*

CHAP. III. HEALING OF THE MAN WITH THE WITHERED HAND.—Ver. 6. Christ

good on the sabbath-days, or to do evil?† to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the [1]hardness of their hearts, he saith unto the man, [c]Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they [2]pressed upon him for to touch him, [d]as many as had plagues.‡

11 And [e]unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art [f]the Son of God.§

12 And he straitly charged them that they should not make him known.

13 ¶ And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14 And he ordained‖ twelve, that they should be with him, and that he might send them forth to preach,

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he surnamed Peter;

17 And James the *son* of Zebedee, and John the brother of James; (and he surnamed them Boanerges, which is, The sons of thunder;)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alpheus, and Thaddeus, and Simon the Canaanite,

19 And Judas Iscariot, which also betrayed him: and they went [3]into an house.

A.D. 31—A.D. 31.

† It seems to have been a maxim with the Jews, that not to do good when we have an opportunity was to do evil; not to save life was to kill, or to be guilty of murder. If a man has an opportunity of saving a man's life when he is in danger, and does not do it, he is evidently guilty of his death. On this principle our Saviour puts this question to the Jews, whether it was better for him, having the power to heal this man, to do it, or to suffer him to remain in this suffering condition. And he illustrates it by an example, shewing that in a matter of much less importance — that respecting their cattle — they would do on the Sabbath just as he would if he should heal this man. The same remark may apply to all opportunities of doing good. "The ability to do good imposes an obligation to do it."—Cotton Mather.

[1] *Blindness.*

[c] 1 Kings xiii. 6. Matt. xii. 13.

[2] *Rushed.*

[d] v. 29. Gen. xii. 17. Luke vii. 2.

‡ Metaphorically meant every sort of grief, calamity, punishment, &c.; and especially the more violent diseases, leprosy, bloody flux, &c.—Bloomfield.

[e] i. 23, 24; v. 5, 6.

[f] i. 1.

§ This signified something different from the Messiah, or the introductory words to this gospel would be an absurd tautology, "The beginning of the gospel of Jesus Christ, the Son of God:" it would then be, "The beginning of the gospel of Christ, the Christ." The words are expressive of a distinct and higher conception, relating not to office only, but also to nature.—Watson.

‖ *He ordained* or set apart. Literally, made, appointed. *Twelve*, "as the representatives of the spiritual Israel" (see Rev. xxi. 14).—Olshausen.

That they should be with him.—Constant attendance upon his ministry was not required of the other disciples, but the apostles were to be fitted for their office by remaining with him, and enjoying private as well as public instruction.—Owen.

[3] *Home.*

¶ The press was so great, and their importunities so urgent, either to hear him preach, or have their sick healed, that Christ and his disciples had neither room nor opportunity to eat some food for the refreshment of nature when they needed it.—Gill.

[4] *Kinsmen.*

[5] 2 Kings ix. 11.

[a] They mean, He has forgotten himself and his own health; he is so vehement in discharging his office, and in preaching, that he is transported beyond himself, and his understanding disturbed, so that he takes not the necessary care of his food and sleep.—Lightfoot.

[h] Ps. xxii. 6.

[i] Ps. xlix. 4.

[k] Matt. xii. 25-30.

[l] Gen. xiii. 7, 8.

[m] Matt. xii. 31, 32.

† That sin consisted in charging Jesus with being in league with the devil, or accusing him of working his miracles, not by the Spirit or power of God, but by the aid of the prince of the devils. It was therefore a direct insult, abuse, or evil speaking, against the Holy Ghost—the Spirit by which Jesus worked his miracles. That this was what he intended by this sin, at that time, is clear, "*Because* they said, he had an unclean spirit."—Barnes.

[n] xii. 49.

‡ Hence Theophylact taxes her "of vainglory and of guilt in endeavouring to draw him from teaching the Word;" Tertullian pronounceth her guilty of "incredulity;" Chrysostom, "of vainglory, infirmity, and madness," for this very thing (Hom. 27, in Matt., tom. ii. p. 191).—Whitby.

[o] Ps. xxii. 22. Cant. iv. 9, 10.

[p] Matt. vii. 21.

CHAP. IV.

[a] ii. 13. Matt. xiii. 1, 2.

20 ¶ And the multitude cometh together again, so that they could not so much as eat bread.¶

21 And when his [4]friends heard *of it*, they went out to lay hold on him: for they said, [g]He is beside himself.*

22 ¶ And the scribes which came down from Jerusalem said, [h]He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them [i]in parables, [k]How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if [l]a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, [m]All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme;

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness,† [n]but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

31 ¶ There came then his brethren and his mother,‡ and, standing without, sent unto him, calling him.

32 And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, [o]Behold my mother and my brethren!

35 For whosoever shall [p]do the will of God, the same is my brother, and my sister, and mother.

CHAPTER IV.

3 *The parable of the sower;* 14 *the meaning thereof.* 26 *Of the seed growing secretly;* 30 *and of the mustard-seed.*

AND [a]he began again to teach by the sea-side: and there was gathered unto him a great

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dealt very kindly with the patient; he bid him stretch forth his hand, and it was immediately "restored." Now, 1. Christ has hereby taught us to go on with resolution in the way of our duty, how violent soever the opposition is, that we meet with in it. We must deny ourselves sometimes in our ease, pleasure, and convenience, rather than give offence even to those who cautiously take it; but we must not deny ourselves the satisfaction of serving God, and doing good, though offence may unjustly be taken at it. None could be more tender of giving offence than Christ; yet, rather than send this poor man away uncured, he would venture offending all the scribes and Pharisees that compassed him about. 2. He hath hereby given us a *specimen* of the cures wrought by his grace upon *poor souls;* our hands are spiritually *withered*, the powers of our souls weakened by sin, and disabled for that which is good. The great healing-day is the *Sabbath*, and the healing-place the *synagogue;* the healing-power is that of Christ. The gospel command is like this recorded here, and the command is as rational and just as this; though our hands are withered, and we cannot of ourselves *stretch them forth*, we must attempt it, must, as well as we can, *lift them up* to God in prayer, *lay hold* on Christ and eternal life, and employ them in good works; and if we do our endeavour, power goes along with the word of Christ—he effects the cure. Though our hands be *withered*, yet, if we will not offer to *stretch them out*, it is our own fault that we are not healed; but, if we do, and are healed, Christ and his power and grace must have all the glory.—*Henry.*

Appointment of the Apostles.—See Matt. x. 2.

Boanerges.—Ver. 17. The surname of *Boanerges*, or *sons of thunder*, given to James and John, doubtless related to the energy and efficacy with which they addressed men's consciences, to awaken their fears, and to shew them their need of mercy and salvation.—"Christ seems to have given them this name, from a foresight of the heat and zeal of their temper, of which they quickly gave an instance, in their desire to call down fire from heaven to consume the Samaritans. Hence we find in the Acts, Peter and *John* are the chief speakers and actors in the defence and propagation of the gospel; and the zeal of *James* and Peter seems to be the reason why the one was slain by Herod, and the other imprisoned, in order to the like execution."—(*Whitby.*) It is evident that John, as well as James, was naturally of a warm and sanguine disposition; but when this was greatly sanctified, it constituted that fervent, zealous, and affectionate temper, which appears in his writings. Yet they, who speak of his *loving* spirit (I suppose, because he so much inculcates *love*), as if he had been more lenient, indulgent, and incapable of giving pain by sharp reproofs and awful warnings than the other apostles, seem to have totally mistaken his character; for no part of the Scripture is more suited to give offence to all unsound professors of Christianity than his first epistle, or even to put inconsistent or negligent Christians to a stand, and make them question their own sincerity.—*Scott.*

Sin against the Holy Ghost.—See Matt. xii. 31.

Christ's Spiritual Kindred.—Ver. 31-35. Here is, 1. The *disrespect* which Christ's *kindred, according to the flesh*, shewed to him, when he was preaching (and they knew very well that he was then in his element); they not only *stood without*, having no desire to come in and hear him, but they sent in a message to *call him out to them*, as if he must leave his work to hearken to their *impertinences*. 2. The *respect* which Christ shewed to his spiritual kindred upon this occasion. Now, as at other times, he put a *comparative neglect* upon his mother, which seemed purposely designed to obviate and prevent the extravagant respect which men in after-times would be apt to pay her. *Our* respect ought to be guided and governed by Christ; now, the virgin Mary, or Christ's mother, is not equalled with, but postponed to, ordinary believers, on whom Christ here puts a *superlative* honour. He looked upon those that "sat about" him, and pronounced those of them that not only heard, but did, the will of God, to be to him as "his mother, and sister, and brother;" as much esteemed, loved, and cared for, as his nearest relations. This is a good reason why we should "honour those that fear the Lord," and choose them for our people; why we should be not hearers of the Word only, but doers of the work, that we may share with the saints in this honour. Surely it is good to be akin to those who are thus nearly allied to Christ, and to have fellowship with those that have fellowship with Christ; and woe to those who hate and persecute Christ's kindred, that are "his bone and his flesh," every one "resembling the children of a King" (see Judg. viii. 18, 19); for he will with jealousy plead their cause, and avenge their blood.—*Henry.* See also Matt. xii. 46.

CHAP. IV. Parable of the Sower.—See Matt. xiii. 1.

Usefulness.—Ver. 21-25. It concerns those who hear the word of the gospel, to mark what they hear, and to "make a good" use of it, because their *weal* or *woe* depends upon it. What he had said before he saith again, "If any man hath ears to hear, let him hear." Let him give the gospel of Christ a fair hearing; but that is not

multitude, [b]so that he entered into a ship, and sat in the sea;* and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them [c]in his doctrine,†

3 Hearken; Behold, [d]there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the wayside,‡ [e]and the fowls of the air came and devoured it up.

5 And some fell on [f]stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when [g]the sun was up, it was scorched; and, because it had no root, it withered away.

7 And some [h]fell among thorns,§ and the thorns grew up and choked it, and it yielded no fruit.

8 And other [i]fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, [k]He that hath ears to hear, let him hear.

10 ¶ And when he was alone, they that were about him, with the twelve, asked of him the parable.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without,‖ all *these* things are done in parables:

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; ¶ lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?*

14 ¶ The sower soweth [l]the word.

15 And these are they by the wayside, where the word is sown; but, when they have heard, Satan† cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground;‡ who, when they have heard the word, immediately receive it with gladness;

17 And [m]have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

A.D. 31—A.D. 31.

[b] Luke v. 1-3.

* That is, in a boat upon the sea, at a little distance from the shore.—DODDRIDGE.

[c] xii. 38. Matt. vii. 28.

† *In his doctrine*—*i.e.*, in his teaching. *Hearken.*—This admonition shews the importance of what he was about to say. This is repeated in varied form in ver. 9.—OWEN.

[d] Matt. xiii. 3, 24-26. Luke viii. 5-8.

‡ *By the wayside*—*i.e.*, the hard path or headland which the plough had not touched, and where there was no opportunity for it to sink into the earth.—BARNES.

[e] Gen. xv. 11. Matt. xiii. 4, 19.

[f] Ez. xi. 19; xxxvi. 26. Matt. xiii. 5, 6.

[g] Cant. i. 6. Is. xxv. 4. Jon. iv. 8.

[h] Gen. iii. 17, 18. Jer. iv. 3.

§ *Among thorns*—*i.e.*, in a part of the field where the thorns and shrubs had been imperfectly cleared away, and not destroyed. They grew with the grain, crowded it, shaded it, exhausted the earth, and thus choked it.—BARNES.

[i] Matt. xiii. 8, 23. Luke viii. 8, 15.

[k] vii. 14, 16. Matt. xi. 15; xiii. 9; xv. 10.

‖ To those who were not admitted to the intimacy and private instruction with which the apostles and some other disciples were favoured.—BOOTHROYD.

This appellation the Jews were accustomed to give to the heathens.—WHITBY.

¶ It is not meant that our Saviour spake to them in parables with the design that they should not perceive nor understand; but he foreknew that this would be the case, by reason of their obstinate prejudices against him and his doctrine; and therefore he would not suffer them to know the mystery of the kingdom of God.—PEARCE.

* As ye understand not the meaning of so easy a similitude as this, how will ye understand the meaning of other harder parables?—CLARKE.

[l] ii. 2. Col. i. 5, 6. 1 Pet. i. 23-25.

† Satan, or the devil (Luke viii. 12), the one eminently *wicked*, the accuser, the tempter. He is represented by the fowls that cam and picked up the seed by the wayside.—BARNES.

‡ Denoting those who hear the gospel, who are caught with it as something new or pleasing, who profess themselves greatly delighted with it, and who are full of zeal for it. Yet they have no root in themselves. They are not true Christians. Their hearts are not changed. They have not seen their guilt and danger and the true excellency of Christ. They are not *really* attached to the gospel; and when they are tried, and persecution comes, they *fall*, as the rootless grain withers.—BARNES.

[m] Job xix. 28; xxvii. 8-10.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some an hundred.

21 ¶ And he said unto them, Is a candle brought to be put under a [1]bushel, or under a bed? and not to be set on a candlestick?

22 For [n]there is nothing hid, which shall not be manifested;§ neither was any thing kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he saith unto them, [o]Take heed what ye hear. With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

25 For he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath.

26 ¶ And he said, [p]So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.‖

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 And he said, [q]Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard-seed, which, when it is sown in the earth, is less than all¶ the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And [r]with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto

[1] See Matt. v. 15, *marg.*

[n] Ps. xl. 9, 10; lxxviii. 2-4.

§ He means that the things which he now tells them privately ought to manifest themselves publicly by their effects in their life and doctrine; and though it was necessary at present to conceal some things from the multitude, because their prejudices made them now incapable of receiving them, yet the time was coming when all these things must be published openly and plainly before all the world.—CLARKE.

[o] Prov. xix. 27. Luke viii. 18.

[p] Matt. iii. 2; iv. 17.

‖ Compare Matt. vii. 6. This kind of construction is common in the Hebrew. As vegetation is carried on by the prolific power of the elements, constantly, though imperceptibly, so should the gospel spread and increase in the world, and in its influence on the minds of believers.—BOOTHROYD.

[q] Lam. ii. 13. Matt. xi. 16.

¶ *Least of all* (literally, *less than all*) *seeds* is here opposed to *greatest of all* (literally, *greater than all*) *herbs* in the next clause. Here lies the point of the parable, by which is represented the wide propagation and spread of the gospel from a very small beginning.—OWEN.

[r] Matt. xiii. 34, 35.

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enough, it is added, "Take heed what ye hear," and give a due regard to that which ye do hear; "Consider what ye hear," so Dr Hammond reads it. Note, What we hear doth us no good unless we consider it; those especially that are to teach others, must themselves be very observant of the things of God, must take notice of the message they are to deliver, that they may be exact. We must likewise "take heed what we hear," by *proving* all things, that we may "hold fast that which is good." We must be *cautious*, and stand upon our guard, lest we be imposed upon. To enforce this caution, consider 1. As we deal with God, God will deal with us. So Dr Hammond explains these words, "'With what measure ye mete, it shall be measured to you.' If ye be faithful servants to him, he will be a faithful Master to you: 'with the upright he will shew himself upright.'" 2. As we improve the talents we are intrusted with, we shall increase them; if we make use of the knowledge we have for the glory of God and the benefit of others, it shall sensibly grow, as stock in trade doth by being turned: "Unto you that hear, shall more be given; to you that have, it shall be given." If the disciples *deliver* that to the Church which they have "received of the Lord," they shall be *led* more into the "secret of the Lord." Gifts and graces multiply by being exercised, and God has promised to bless the "hand of the diligent." 3. If we do not *use*, we *lose* what we have; "From him that hath not," that doeth no good with what he hath, and so hath it in vain, is as if he had it not, "shall be taken even that he hath." Burying a talent is the betraying of a trust, and amounts to a forfeiture; and gifts and graces *rust* for want of *wearing*.—*Henry.*

RELIGION A PROGRESSIVE PRINCIPLE.—Ver. 26-29. This parable, which is not found in any other of the gospels, represents the manner in which the kingdom of God gains ground in the world. *In this respect*, he who faithfully and diligently preaches "the word of the truth of the gospel," may be likened to a husbandman, that sows his seed with suitable care and attention, and then leaves it; as knowing that he can do nothing more towards a crop. Accordingly he sleeps by night, and rises in the morning to attend on his other business; not being solicitous about the seed, as if the increase depended on his constant attention. In the meantime it springs up, and by imperceptible degrees grows to maturity; and he is so far from managing the process, that he cannot comprehend it; for the earth, made fruitful by the Creator's power and goodness, and receiving the influence of the sun, rain, and varying seasons, as ordered by him, spontaneously produceth the increase. A small blade first appears; and, during the changes of the weather, it sometimes appears more flourishing, and at others it seems to wither: yet at length it ears, fills, and ripens, and the husbandman gathers in the crop, which God hath given him as the increase of his seed sown.—Thus ministers sow the good seed of the Word, and use other appointed means of obtaining success, "but God alone gives the increase." The minister therefore should diligently do his duty, but with resignation, composure, and dependence on God. When he has the opportunity of watching the effects of his own labours, he finds his hopes and fears continually fluctuate: he meets with disappointments which he can by no means prevent, and success where he had given up the hope of it; but much of the good done will generally be unknown at the time, and perhaps become visible after his death. However, the labour of that man who is faithful and diligent will not be in vain: the seed will find hearts prepared by the grace of God to receive it; under the influences of the Spirit it will bring up, and from convictions of sin and inquiries after salvation, it will grow up into a more solid judgment, greater experience, humility, and simplicity; and thus proceed to increasing fruitfulness in good works. In this manner souls will be prepared for heaven; and when their measure of services and trials are completed, and they are made ready for the glory and felicity intended for them, the Lord will gather them as the wheat of his harvest into his garner; and they, who have been the instruments of their conversion and sanctification, will at last glorify God for the blessed increase of their patient labours, which perhaps at the time they concluded to be almost entirely unsuccessful.—*Scott.*

INCIDENTS OF THE VOYAGE.—Ver. 35-41. Observe, 1. It was "the same day" that he had preached out of a ship, "when the even was come." When he had been "labouring in the word and doctrine" all day, instead of reposing himself, he exposeth himself, to teach us not to think of a constant remaining rest till we come to heaven. The end of a toil may perhaps be but the beginning of a toss. But observe, the ship that Christ made his pulpit is taken under his special protection, and, though in danger, cannot sink. What is used for Christ, he will take particular care of. 2. He himself

them: and [s]when they were alone, he expounded all things to his disciples.

35 And the same day,* when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship.† And there were also with him other little ships.

37 And [t]there arose a [u]great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, [x]carest thou not that we perish?

39 And he arose, and [y]rebuked the wind, and said unto the sea, Peace, be still.‡ And the wind ceased, and there was a great calm.

40 And he said unto them, [z]Why are ye so fearful? how is it that ye have [a]no faith?

41 And they feared exceedingly, and said one to another, [b]What manner of man is this, that even the wind and the sea obey him?

CHAPTER V.

1 *Christ casteth out the legion of devils,* 25 *healeth the bloody issue,* 35 *and raiseth Jairus' daughter.*

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him [a]out of the tombs a man [b]with an unclean spirit,

3 Who had *his* dwelling among the tombs;* and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any *man* tame him.

5 And always, night and day,† he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, [c]he ran and worshipped him,

7 And cried with a loud voice, and said, [d]What have I to do with thee, Jesus, *thou* [e]Son of the most high God? [f]I adjure thee by God, [g]that thou torment me not.

8 (For he said unto him, [h]Come out of the man, *thou* unclean spirit.)

9 And he asked him, What *is* thy name?‖ And he answered, saying, My name *is* [i]Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there, nigh unto the mountains, a great herd of swine feeding.

12 And [k]all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and [l]the herd ran violently§ down a steep place into the sea, (they were about two thousand,) and were choked in the sea.

14 And [m]they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see [n]him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began [o]to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil [p]prayed him that he might be with him.

19 Howbeit Jesus suffered him not; but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee,‖ and hath had compassion on thee.

20 And he departed, and began to publish in [q]Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 ¶ And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.

22 And, behold, there cometh one of the [r]rulers

A.D. 31—A.D. 31.

[s] vii. 17-23. Matt. xiii. 36, &c.

* In the original, "In that day," meaning, probably, on some day about the same time of his teaching. St Matthew (ch. viii. 23) represents what follows as happening at a different time from the preceding events.—GROTIUS.

† *Took him even as he was in the ship.*—Instantly, without making any preparation for the voyage, without providing any food or raiment. He was sitting in a ship or boat instructing the people. In the same boat, probably ill fitted to encounter a storm on the lake, they sailed. This would render the danger more imminent, and the subsequent miracle more striking.—BARNES.

[t] Matt. viii. 24. Luke viii. 23.

[u] Job. i. 12, 19. Ps. cvii. 23-31.

[x] Ps. x. 1, 2; xxii. 1, 2; lxxvii. 7-10.

[y] ix. 25. Nah. i. 4. Luke iv. 39.

‡ *Peace, be still.*—There is something exceedingly authoritative and majestic in this command of our Lord. Standing amidst the howling tempest, on the heaving sea, and in the darkness of the night, by his own power he stills the waves, and bids the storm subside. None but the *God* of the storms and the billows could awe, by a word, the troubled elements, and send a universal peace and stillness among the winds and waves. He *must*, therefore, be Divine.—BARNES.

[z] Ps. xlvi. 1-3 Is. xliii. 2, 3.

[a] Matt. vi. 30; xvi. 8.

[b] Matt. viii. 27.

CHAP. V.

[a] Is. lxv. 4. Luke viii. 27.

[b] i. 26; iii. 30; vii. 25.

* *Among the tombs.*—Which very likely were on the mountains, and cut out of them; it being usual to cut their sepulchres out of rocks.—GILL.

† *Night and day.*—These words give emphasis to *always*, the idea being that he never left these mountains and solitary places, that he had no lucid intervals, during which he visited the dwellings of men. He was a confirmed and raging maniac, which shews the greatness of his cure. *Crying*—*i.e.*, uttering howls of rage and shrieks of anguish, as he was tormented or excited to new acts of violence by the demon within him. *Cutting himself*, &c.—He mangled and tore his flesh with sharp, flinty stones, as no knife would of course be given to such a man.—OWEN.

[c] Ps. lxvi. 3. Acts xvi. 17.

[d] Hos. xiv. 8. Luke iv. 34.

[e] iii. 11; xiv. 61. John xx. 31.

[f] 1 Kings xxii. 16. Matt. xxvi. 63.

[g] Gen. iii. 15. Heb. ii. 14.

[h] i. 25; ix. 25, 26. Acts xvi. 18.

‡ Christ asketh his name, to make the greatness of this man's misery apparent, and to shew the wonder of his deliverance. *Legion.*—A Roman name for a great company of armed men; although it is very unlikely that there should be just as many spirits as there were soldiers in a legion.—DIODATI.

[i] Matt. xxvi. 53.

[k] Job i. 10, 11. 1 Pet. v. 8.

[l] John viii. 44. Rev. ix. 11.

§ *And the herd ran violently*, &c.—The Ethiopic: "The herd grew mad, and was carried headlong into the sea." The sense is, that the devils having entered into them, it had a like effect on them, as on the man possessed: they ran mad, and were hurried on by the devils to the rocks on the sea-shore; where, falling down the precipice, they were all lost.—GILL.

[m] Matt. viii. 33. Luke viii. 34.

[n] Is. xlix. 24, 25.

[o] Gen. xxvi. 16.

[p] Ps. cxvi. 12.

‖ Christ wished some report of his works to extend to the Gentiles, to prepare their minds for the admission of the Divine doctrine which was to be announced to them.—MALDONATI.

[q] vii. 31.

[r] Luke xiii. 14.

proposed putting to sea at night, because he would lose no time: "Let us pass over to the other side;" for we shall find, in the next chapter, he has work to do there. Christ went about doing good, and no difficulties in his way could hinder him: thus industrious we should be in serving him and our generation according to his will. 3. They did not put to sea till "they had sent away the multitude"—that is, had given to each of them that which they came for, and answered all their requests; for he sent none home complaining that they had attended him *in vain*. Or, they sent them away *with a solemn blessing;* for Christ came into the world, not only to pronounce, but to *command*, and to *give*, the blessing. 4. They took him "even as he was"—that is, in the same dress that he was in when he preached, without any cloak to throw over him, which he ought to have had, to keep him *warm*, when he went to sea at night, especially after preaching. 5. The storm was so great, that the ship was "full of water," not by springing a leak, but perhaps partly with the shower—for the word here used signifies a *tempest of wind with rain;* however, the ship being little, the waves beat into it so that "it was full."—*Henry.*

CHRIST IN THE STORM.—See Matt. viii. 23.

CHAP. V. THE DEMONIAC.—Ver. 1-10. "No man could bind him," as it is requisite, both for their own good, and for the safety of others, that those who are distracted should be. Not only cords would not hold him, but "chains" and "fetters of iron" would not. Very deplorable is the case of such as "need to be" thus "bound," and of all miserable people in this world they are most to be pitied; but his case was worst of all, in whom the devil was so strong, that he could not be bound. This sets forth the sad condition of those souls in which the devil has dominion—those *children of disobedience*, in whom that unclean spirit works. Some notoriously wilful sinners are like this madman; all are herein *like the horse and the mule*, that they need to be *held in with bit and bridle;* but some are like the *wild ass*, that will not be so held. The commands and curses of the law are as "chains" and "fetters," to restrain sinners from their wicked courses; but they "break those bands in sunder," and it is an evidence of the power of the devil in them. He was a terror and torment to himself and to all about him. The devil is a *cruel* master to those that are *led captive* by him, a perfect tyrant: this wretched creature was "night and day in the mountains and in the tombs, crying, and cutting himself with stones," either bemoaning his own deplorable case, or in a rage and indignation against Heaven. Men in frenzies often wound and destroy themselves: what is a man when reason is dethroned, and Satan enthroned? The worshippers of Baal in their fury "cut themselves," like this madman in his. The voice of God is, "Do thyself no harm;" the voice of Satan is, "Do thyself all the harm thou canst:" yet God's word is despised, and Satan's regarded. Perhaps his "cutting of himself with stones" was only cutting his feet with the sharp stones he ran barefoot upon.

THE DEMONS.—Ver. 9. "My name is Legion, for we are many." A "legion" of soldiers among the Romans consisted, some say, of six thousand men, others, of twelve thousand and five hundred; but the number of a legion with them, like that of a regiment with us, was not always the same. Now, this intimates that the devils, the infernal powers, are, 1. *Military* powers: a legion is a number of soldiers in arms. The devils war against God and his glory, Christ and his gospel, men and their holiness and happiness. They are such as we are to "resist," and "wrestle against" (Eph. vi. 12). 2. That they are *numerous*, he *owns*, or rather he *boasts*—"We are many;" as if he hoped to be "too many" for Christ himself to deal with. What multitudes of apostate spirits were there, and all enemies to God and man, when here were a legion posted to keep garrison in one poor, wretched creature, against Christ! Many there are that rise up against us. 3. That they are "unanimous:" there are "many" devils, and yet but "one legion," engaged in the same wicked cause; and therefore that cavil of the Pharisees, which supposed Satan to cast out Satan, and to be divided against himself, was altogether groundless. It was not *one* of this legion that betrayed the rest, for they all said, as one man, "What have I to do with thee?" 4. That they are very *powerful:* who can stand before a "legion"? We are not a match for our spiritual enemies, in our own strength; but "in the Lord, and in the power of his might," we shall be able to "stand against them," though there are legions of them. 5. That there is *order* among them, as there is in a "legion:" there are "principalities and powers, and rulers of the darkness of this world," which supposes that there are those of a lower rank—the *devil* and his angels; the *dragon* and his; the prince of the devils and his subjects—which makes those enemies the more formidable.

THE DEMONS AND THE SWINE.—See Matt. viii. 30.

THE WOMAN'S FAITH.—Ver. 28. She said within herself, though it doth not appear that she was encouraged by any preceding instance to say it, "If I may but touch his clothes, I shall be whole." She believed that he cured, not as a Prophet, by virtue *derived* from God, but as the Son of God, by a virtue *inherent* in himself. Her case

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RUINS OF CAPERNAUM.



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BETHSAIDA AND SEA OF GALILEE.

of the synagogue, Jairus by name; and when he saw him, [s]he fell at his feet,

23 And [t]besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and [u]lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* [x]went with him; and much people followed him, and thronged him.

25 ¶ And a certain woman, which had [y]an issue of blood twelve years,

26 And [z]had suffered many things¶ of many physicians, and had spent all that she had, and was [a]nothing bettered,* but rather grew worse,

27 When she had heard of Jesus, came in the press behind, and touched his garment:†

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the [b]fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And Jesus, immediately knowing in himself that [c]virtue‡ had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, [d]Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman, fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, [e]thy faith hath made thee whole; [f]go in peace, and be whole of thy plague.

35 ¶ While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; [g]why troublest thou the Master any further?

36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, [h]only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult,§ and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is [i]not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them‖ that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha-cumi; which is, being interpreted, [k]Damsel, (I say unto thee,) arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it;¶ and commanded that something should be given her to eat.

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[s] Matt. ii. 11. Luke v. 8.

[t] vii. 25-27; ix. 21, 22. Luke iv. 38.

[u] vi. 5, 6, 13. Matt. viii. 3. Luke iv. 40.

[x] Luke vii. 6. Acts x. 38.

[y] Lev. xv. 20, 25-27.

[z] Job xiii. 4. Jer. viii. 22; xxx. 13.

¶ *Had suffered many things.*—Had resorted to many things painful, by the direction of the physicians, in order to be healed.—BARNES.

[a] Ps. cviii. 12.

* *Was nothing bettered.*—A learned physician observes, that all the diseases mentioned in the Evangelists, said to be cured by Christ, were incurable by the art of medicine: he undertakes to prove it, and seems to have done it.—GILL.

† *Touched his garment.*—See notes at Matt. ix. 20. Believing that he surrounded himself with his healing influence to all who should approach in faith, she came behind, and silently, because her case admitted of no explanation, and being by the law unclean, any avowal of it would have caused the bystanders to drive her away; she simply touched the fringe of our Lord's garment in token of faith, and thus trusted to be healed, not without Christ's knowing it, but unknown to the crowd.—WATSON.

[b] Lev. xx. 18.

[c] Luke vi. 19; viii. 46. 1 Pet. ii. 9, *Gr.*

‡ *That virtue.*—Literally, *that the power* (*i.e.*, the healing or miraculous power) *had gone forth from him; i.e.*, had been called into exercise and put forth. The power to work miracles was inherent in Jesus, and was not the result of some special grace conferred in each instance by God, as was true of the prophets and apostles.—OWEN.

[d] Luke viii. 45; ix. 12.

[e] x. 52. Luke vii. 50; viii. 48; xvii. 19; xviii. 42.

[f] 1 Sam. i. 17; xx. 42. 2 Kings v. 19.

[g] Luke vii. 6, 7. John xi. 21, 32, 39.

[h] 2 Chr. xx. 20. Matt. ix. 28, 29.

§ It is still the custom in the East for multitudes to assemble in a place where a person had lately expired, and to bewail him in a noisy manner, which is deemed an honour to the deceased. Sir John Chardin says, that the concourse of people on these occasions is sometimes incredible.—HARMER.

[i] Dan. xii. 2. 1 Cor. xi. 30.

‖ That is, St Peter, St James, and St John (ver. 37). Our Saviour takes with him as many witnesses as were sufficient to confirm the fact, and no more, lest he should seem to be desirous of vainglory.—WHITBY.

[k] Gen. i. 3. Ps. xxxiii. 9.

¶ To avoid untimely persecution.—BAXTER.

CHAP. VI.

[a] John vii. 15. Acts iv. 13, 14.

[b] Is. xlix. 7; liii. 2, 3.

* The ancient Jews were bound to teach their children a trade.—CLARKE.

[c] 1 Cor. ix. 5. Gal. i. 19.

[d] John xiv. 22. Jude 1.

[e] liii. 13. Acts i. 13.

[f] Jer. xii. 6. Luke iv. 24.

† This was a familiar proverb with the Jews and other nations, and is to be taken in a comparative sense, and with some limitations, as marking what is apt to take place in the ordinary course of things.—BEAUSOBRE.

[g] Matt. iv. 23. Luke iv. 31, 44.

[h] Ex. iv. 14, 15. Ec. iv. 9, 10.

‡ This was a kind arrangement, that each one might have a companion; and that they might visit more places, and also accomplish more labour than if they were altogether.—BARNES.

[i] Luke x. 17-19.

§ In all this Christ had regard to the custom of the people of the East, who, by way of precaution, took all these things among their packages, when they took long journeys.—MARTIN.

They were to make no provisions for their support, nor feel any solicitude in respect to it, but to go forth, trusting in that God in whose service they were engaged.—OWEN.

CHAPTER VI.

1 *Christ is contemned of his countrymen.* 45 *He walketh on the sea.*

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, [a]From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the [b]carpenter,* the son of Mary, the brother of James, [c]and Joses, and of [d]Juda, and [e]Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, [f]A prophet is not without honour,† but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them.*

6 And he marvelled because of their unbelief. [g]And he went round about the villages, teaching.

7 ¶ And he called *unto him* the twelve, and began to send them forth by [h]two and two;‡ and gave them [i]power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:§

9 But *be* shod with sandals; and not put on two coats.

was such as she could not in modesty tell him publicly, as others did their grievances, and therefore a private cure was what she wished for, and her faith was suited to her case. *She came in the* crowd *behind* him, and with much ado got to "touch his garment," and immediately she felt the cure wrought. The flux of blood was *dried up,* and she felt herself perfectly well all over her, as well as ever she was in her life, in an instant —*all at once; as for God, his work is perfect.* Note, Those whom Christ heals of the disease of sin, that bloody issue, cannot but experience in themselves a universal change for the better.—*Henry.*

RAISING OF THE DAUGHTER OF JAIRUS.—Ver. 35-43. The preceding transaction would occasion delay, and increase the anxiety of Jairus; but his trial was much greater, when messengers came from his house to inform him that his daughter was dead; and to observe to him, that it was needless to give the *Teacher* any further trouble. When Jesus heard this, he exhorted Jairus not to fear his daughter's recovery, but to believe assuredly that he was able to restore her. He then dismissed the multitude, and even all his disciples, except Peter, James, and John; that he might be attended by a competent number of witnesses, and yet keep at the utmost distance from ostentation, in that display of his power which he was about to make. When he arrived at the house, he found the family in great distress and confusion; the mourners and minstrels were already called in, as it was customary on such occasions; and while some played mournful tunes, others vented the most doleful lamentations. But Jesus reproved them, bidding them not weep, and assuring them that she was not dead, so as to continue long in that state; but was only fallen into a sleep, from which he was about to awake her. But they, knowing that she was really dead, treated his words with contempt, and indecently laughed him to scorn; though they must often have heard of his miracles, and were acquainted with the wisdom and holiness of his character! He therefore put them all out of the room, after he had drawn from them this attestation of the certainty of her death; and, having none with him but the parents of the damsel and his three apostles, he took hold of her hand, and said aloud, as having power over death and the spirits of the dead, "Talitha-cumi," or, "Damsel, arise;" and immediately she arose and walked, to the inexpressible astonishment of the spectators, and doubtless the exceeding joy and gratitude of her before afflicted parents. Our Lord then commanded them not to mention the circumstance to any person; as it was sure to be sufficiently known, and, in fact, the fame of it soon spread abroad very widely. He also directed them to give her something to eat, by which it appeared, that she was recovered to complete health; and it was intimated, that her life must be preserved as before, by ordinary means, being the same as that of others here on earth, and not like that to which we shall be restored by the general resurrection.—*Scott.*

CHAP. VI. DISPARAGEMENT OF JESUS.—Ver. 1-4. They studied to disparage him, and to raise prejudices in the minds of the people against him, notwithstanding. All this "wisdom," and all these "mighty works," shall be of no account, because he had had a home education, had never travelled, nor been at any university, or bred up at the feet of any of their doctors. "Is not this the carpenter?" In Matthew they upbraid him with being the carpenter's son, his supposed father Joseph being of that trade. But, it seems, they could say further, "Is not this the carpenter?"—our Lord Jesus, it is probable, employing himself in that business with his father, before he entered upon his public ministry, at least, sometimes in journey-work. 1. He would thus *humble himself,* and make himself of no reputation, as one that had taken upon him the form of a servant, and came to minister. Thus low did our Redeemer stoop, when he came to redeem us out of our low estate. 2. He would thus teach us to *abhor idleness,* and to find *ourselves something to do* in this world; and rather to take up with mean and laborious employments, and such as no more is to be got by than a bare livelihood, than indulge ourselves in sloth. Nothing is more pernicious for young people than to get *a habit of sauntering.* The Jews had a good rule for this—that their young men, who were designed for scholars, yet were bred up to some trade, as Paul was a tent-maker, that they might have some business to fill up their time with, and, if need were, to get their bread with. 3. He would thus put an honour upon despised mechanics, and encourage those who eat the labour of their hands, though great men look upon them with contempt. Another thing they upbraided him with, was, the meanness of his relations: "'He is the son of Mary;' his 'brethren' and

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10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And [k]whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, [l]It shall be more tolerable for Sodom [1]and Gomorrha in the day of judgment than for that city.

12 And they went out, and [m]preached that men should repent.

13 And they [n]cast out many devils, and anointed with oil‖ many that were sick, and healed *them.*

14 ¶ And king Herod heard *of him;* (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That [o]it is Elias. And others said, That it is a prophet, or as one of the prophets.¶

16 But when Herod heard *thereof,* he said, It is John, whom I beheaded: he is risen from the dead.

17 For [p]Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother [q]Philip's wife; for he had married her.

18 For John had said unto Herod, [r]It is not lawful for thee to have thy brother's wife.

19 Therefore [s]Herodias had [2]a quarrel against him, and would have killed him; but she could not:

20 For Herod [t]feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things,* [u]and heard him gladly.

21 And when a convenient day† was come, that Herod, on [x]his birthday, made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when [y]the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.‡

24 And she went forth, and said unto her mother, What shall I ask? And she said, [z]The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me, by and by in a charger, the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately [b]the king sent [3]an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it,* [c]they came and took up his corpse, and laid it in a tomb.

30 ¶ And [d]the apostles gathered themselves together unto Jesus,§ and told him all things, [e]both what they had done, and what they had taught.

31 And he said unto them, [f]Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many [g]knew him, and ran a-foot thither‖ out of all cities, and outwent them, and came together unto him.

34 ¶ And Jesus, when he came out, [h]saw much people, and was moved with compassion toward them, [i]because they were as sheep not having a shepherd:¶ [k]and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed;

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, [l]Give ye them to eat. And they say unto him, [m]Shall we go and buy two hundred [4]pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, [n]Five, and two fishes.

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[k] Neh. v. 13. Matt. x. 14.

[l] Ez. xvi. 48-51. Matt. xi. 20-24.

[1] Gr. *or.*

[m] Ez. xviii. 30. Matt. iii. 2, 8.

[n] 7.

‖ Anointing with oil was used by the apostles, not as means of healing, for then the cures would not have been miraculous, as they evidently were; but oil being a known symbol of health and joy, the apostles used it, in the name of the Lord (Jam. v. 14), as an external sign of what he would do, in that, as certainly as their bodies were anointed with it, their health should be restored. And this shews the vanity of Popish pretences to the sacrament of extreme unction, which they use for the remission of the sins of dying persons, that their souls may be saved in the world they are going to; whereas the apostles used it only as a signal of restoring the sick to health.—GUYSE.

[o] Mal. iv. 5, *Elijah.*

¶ "One of the old prophets" (Luke ix. 8), particularly the prophet Jeremiah.—WHITBY.

[p] Matt. iv. 12. Luke iii. 19, 20.

[q] Luke iii. 1.

[r] Lev. xviii. 16; xx. 21.

[s] Gen. xxxix. 17-20. 1 Kings xxi. 20.

[2] Or, *an inward grudge.*

[t] Exod. xi. 3. Kings xxi, 20.

* *He did many things*—but he did not do the thing which was demanded of him—to break off from his sins. He attempted to make a compromise with his conscience. He still loved his sins, and did *other* things which he supposed might be accepted, in the place of putting away, as he ought, the wife of his brother—the polluted and adulterous woman with whom he lived.—BARNES.

[u] Ps. cvi. 12, 13.

† *Convenient day*—for the murderous design of Herodias. She probably planned the dance, and all the circumstances which attended it. Many commentators translate this *a festival day,* but such is not its meaning here, although the day was convenient or opportune, from its being a great feast-day. *Lords*—literally, *magnates, great men.* High civil officers are referred to. *High captains*—literally, *chiliarchs,* or captains of a thousand. It here designates any officer of high military rank. *Chief estates*—literally, *first ones,* referring to magistrates and persons of wealth and distinction, like our aristocratic expression, *first families.*—OWEN.

[x] Gen. xl. 20. Esth. i. 3-7.

[y] Esth. i. 10-12. Is. iii. 16, &c.

‡ A way of speaking used by princes when they give full power to persons to ask what they will of them, and to express their great munificence and liberality (Esth. v. 3, 6).—GILL.

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[3] Ps. xxvii. 2. Prov. xxvii. 3, 4.

[z] Matt. xiv. 9; xxvii. 3-5.

[b] Matt. xiv. 10.

[3] *One of his guard.*

[c] 1 Kings xiii. 29, 30.

[d] Luke ix. 10; x. 17.

§ They had been sent forth by "two and two" (ver. 7), and now were all returned, and, consequently, gathered together (Luke ix. 10).—PEARCE.

[e] Acts xx. 18-21. 1 Tim. iv. 12-16.

[f] Matt. xiv. 13. John vi. 1.

[g] Matt. xv. 29-31.

‖ Our Lord sailed near the coast to the desert place mentioned, and did not cross the lake.—BOOTHROYD.

[h] Matt. xiv. 14. Rom. xv. 2, 3.

[i] Num. xxvii. 17. Jer. l. 6.

¶ *As sheep not having a shepherd.*—Christ observed that they were hungering and thirsting after the word of righteousness, and had no faithful spiritual pastors to feed them with knowledge and understanding, for the scribes and Pharisees were blind guides and shepherds that could not understand; so that the people were ready to perish for lack of knowledge, not having any spiritual comfort and refreshment under their ministry; and hence they followed Christ wherever he went with great zeal and fervency, earnestly desiring the bread of life.—GILL.

[k] Is. lxi. 1-3.

[l] Matt. xiv. 16. Luke ix. 13.

[m] 2 Kings vii. 2.

[4] Matt. xviii. 28, *marg.*

[n] Matt. xiv. 17. Luke ix. 13.

'sisters' are here 'with us;' we know his family and kindred;" and therefore, though they were "astonished" at his doctrine, yet they were "offended" at his person, were prejudiced against him, and looked upon him with contempt; and for that reason would not receive his doctrine, though ever so well recommended. May we think that, if they had not known his pedigree, but he had dropped among them from the clouds, without father, without mother, and without descent, they would have entertained him with any more respect? Truly, no; for in Judea, where this was not known, that was made an objection against him: (John ix. 29). "As for this fellow, we know not from whence he is." Obstinate unbelief will never want excuses.

A GUILTY CONSCIENCE.—Ver. 14. (1.) Where there is an *idle faith,* there is commonly a *working fancy.* The people said, It is a prophet risen from the dead; Herod said, It is "John Baptist risen from the dead." It seems by this that the "rising of a prophet from the dead," to do "mighty works," was a thing expected, and was thought neither impossible nor improbable, and it was now readily suspected when it was *not true;* but afterward, when *it was true* concerning Christ, and a truth undeniably evidenced, yet then it was obstinately gainsaid and denied. Those who most wilfully disbelieve the truth are commonly most credulous of errors and fancies. (2.) They who fight against the cause of God will find themselves baffled even when they think themselves conquerors; they cannot gain their point, for the word of the Lord endures for ever. They who rejoiced when the witnesses were slain, fretted as much when, in three or four days, they "rose again" in their successors (Rev. xi. 10, 11). The impenitent, unreformed sinner, that escapeth the sword of Jehu, shall Elisha slay. (3.) A guilty conscience needs no accuser or tormentor but itself. Herod charges himself with the murder of John, which, perhaps, no one else durst dare charge him with: *I beheaded him;* and the terror of it made him imagine that Christ was John risen. He feared John while he lived, and now, when he thought he had got clear of him, fears him ten times worse when he is dead. One might as well be haunted with ghosts and furies, as with the horrors of an accusing conscience; those, therefore, who would keep an undisturbed peace, must keep an undefiled conscience (Acts xxiv. 16). (4.) There may be the terrors of strong conviction, where there is not the truth of a saving conversion. This Herod, who had this notion concerning Christ, afterward sought to kill him (Luke xiii. 31), and did set him at nought (Luke xxiii. 11); so that he will not be persuaded, though it be "by one risen from the dead"—no, not by a John the Baptist risen from the dead.

HEROD'S FATAL OATH.—See Matt. xiv. 8.

MIRACLE OF INCREASE.—See Matt. xiv. 14.

THE BANQUET ITSELF.—Ver. 36. (1.) The provision was *ordinary.* Here were no rarities, no varieties, though Christ, if he had pleased, could have furnished his table with them; but thus he would teach us to be content with food convenient for us, and not to be desirous of dainties. If we have for necessity, it is no matter though we have not for delicacy and curiosity. God, in love, gives "meat for our hunger;" but, in wrath, gives "meat for our lusts" (Ps. lxxviii. 18). The promise to them that fear the Lord is, that verily they shall be fed; he doth not say they shall be *feasted.* If Christ and his disciples took up with mean things, surely we may. (2.) The guests were *orderly;* for they "sat down by companies upon the green grass" (ver. 39), they "sat down in ranks by hundreds and by fifties" (ver. 40), that the provision might the more easily and regularly be distributed among them; for God is the God of order, and not of confusion. Thus care was taken that every one should have enough, and none be overlooked, nor any have more than was fitting. (3.) A blessing was craved upon the meat: "He looked up to heaven, and blessed." Christ did not call one of his disciples to crave a blessing, but did it himself (ver. 41); and by virtue of this blessing the bread strangely multiplied, and so did the fishes, for "they did all eat, and were filled," though they were to the number of "five thousand" (ver. 42-44). This miracle was significant, and shews that Christ came into the world to be the great Feeder as well as the great

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, [o]by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, [p]he looked up to heaven, and [q]blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets* full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

45 And [r]straightway† he constrained his disciples to get into the ship, and to go to the other side before [s]unto [s]Bethsaida, while he sent away the people.

46 And when he had sent them away, he [t]departed into a mountain to pray.‡

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And [u]he saw them toiling in rowing: (for the wind was contrary unto them:) and about [x]the fourth watch of the night [y]he cometh unto them, walking upon the sea, and [z]would have passed by them.

49 But when they saw him walking upon the sea, they [a]supposed it had been a spirit, and cried out:

50 (For they all saw him, and were troubled:) and immediately he talked with them, and saith unto them, Be of good cheer: [b]it is I; be not afraid.

51 And he went up unto them into the ship; [c]and the wind ceased:§ [d]and they were sore amazed in themselves beyond measure, and wondered.

52 For [e]they considered not *the miracle*‖ of the loaves: for [f]their heart was hardened.¶

53 ¶ And when they had passed over, they came into [g]the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they [h]knew him,*

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, [i]they laid the sick in the streets, and besought him that they might touch if it were but [k]the border of his garment: and as many as touched [6]him were made whole.

A.D. 32—A.D. 32.

[o] Luke ix. 14, 15.
[p] Matt. xiv. 19. John xi. 41; xvii. 1.
[q] Deut. viii. 10. Luke xxiv. 30.
* *Twelve baskets.* —Baskets belonging to the disciples, in which they carried their provisions, or perhaps belonging to some of the multitude. *Fragments.* —Broken pieces of the bread that remained.—BARNES.
[r] Matt. xiv. 22. John vi. 15-17.
† "Straightway" means immediately—*i.e.*, as soon as the fragments were gathered up. To "constrain" means to *compel*. It here means to *command*; there was no need of *compulsion*. They were at this time on the east side of the lake of Gennesaret. —BARNES.
[s] *Over against Bethsaida.*
[s] Luke x. 13.
[t] Matt. xiv. 23.
‡ The effect of the miracle on the multitudes was so great (John vi. 15), that they believed him to be that prophet which should come into the world—*i.e.*, the *Messiah*, the king that they had expected—and they were about to take him by force and make him a king. To avoid this, Jesus got away from them as privately as possible. He went into a solitary mountain alone. In view of the temptation, when human honours were offered to him, and almost forced upon him, he retired for private prayer.—BARNES.
[u] Is. liv. 11. Jon. i. 13. Matt. xiv. 24.
[x] 1 Sam. xi. 11. Luke xii. 38.
[y] Job ix. 8. Ps. xciii. 4; civ. 3.
[z] Gen. xxxii. 26. Luke xxiv. 28.
[a] Job iv. 14-16. Matt. xiv. 25, 26.
[b] Matt. xiv. 27.
[c] Ps. cvii. 28-30.
§ *The wind ceased.* —Here was another stupendous miracle. As soon as Jesus came on board, the tempest was lulled, and they almost immediately came to the desired port (John vi. 21).—OWEN.
[d] iv. 41; v. 42.
* Matt. xvi. 9-11.
‖ These miracles seemed new and strange unto them, because they had not well considered the former ones.—DIODATI.
[f] iii. 5; xvi. 14.
¶ *Was hardened*—or blinded, not by sin or against Christ, much less in a judicial way; but there was a great deal of dulness and stupidity, and want of attention in them. —GILL.
They were inapt to learn, and slow to receive conviction.—WATSON.
[g] Matt. xiv. 34-36.
[h] Ps. ix. 10.
* *They knew him.* —They recollected him, for he had been there before, and worked miracles.—BARNES.

[i] Acts v. 15.
[k] Num. xv. 38, 39. Deut. xxii. 12.
[6] Or, *it.*

CHAP. VII.

1 *The Pharisees find fault with the disciples for eating with unwashen hands.* 14 *Meat defileth not a man.*

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.*

2 And when they saw some of his disciples eat bread with [1]defiled (that is to say, with unwashen) hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands [2]oft, eat not, holding [a]the tradition of the elders.

4 And *when they come* from the market,† [b]except they wash, they eat not. And many other things there be which they have received to hold, *as* the washing of cups, and [3]pots, brasen vessels, and of [4]tables.‡

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, [c]Well hath Esaias prophesied of you hypocrites, as it is written, This people [d]honoureth me with *their* lips, but their heart is far from me.

7 Howbeit, in vain do they worship me, teaching *for* doctrines the [e]commandments of men.

8 For, laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, [f]Full well ye [5]reject the commandment of God, that ye may keep your own tradition.

10 For Moses said,§ [g]Honour thy father and thy mother; and, [h]Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban,‖ that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more¶ to do ought for his father or his mother;

13 Making [i]the word of God of none effect

* Luke ix. 14, 15.
[p] Matt. xiv. 19. John xi. 41; xvii. 1.
[q] Deut. viii. 10. Luke xxiv. 30.
* *Twelve baskets.* —Baskets belonging to the disciples, in which they carried their provisions, or perhaps belonging to some of the multitude. *Fragments.* —Broken pieces of the bread that remained.—BARNES.
[r] Matt. xiv. 22. John vi. 15-17.
† "Straightway" means immediately—*i.e.*, as soon as the fragments were gathered up. To "constrain" means to *compel*. It here means to *command*; there was no need of *compulsion*. They were at this time on the east side of the lake of Gennesaret. —BARNES.
[s] *Over against Bethsaida.*
[s] Luke x. 13.
[t] Matt. xiv. 23.
‡ The effect of the miracle on the multitudes was so great (John vi. 15), that they believed him to be that prophet which should come into the world—*i.e.*, the *Messiah*, the king that they had expected—and they were about to take him by force and make him a king. To avoid this, Jesus got away from them as privately as possible. He went into a solitary mountain alone. In view of the temptation, when human honours were offered to him, and almost forced upon him, he retired for private prayer.—BARNES.
[u] Is. liv. 11. Jon. i. 13. Matt. xiv. 24.
[x] 1 Sam. xi. 11. Luke xii. 38.
[y] Job ix. 8. Ps. xciii. 4; civ. 3.
[z] Gen. xxxii. 26. Luke xxiv. 28.
[a] Job iv. 14-16. Matt. xiv. 25, 26.
[b] Matt. xiv. 27.
[c] Ps. cvii. 28-30.
§ *The wind ceased.* —Here was another stupendous miracle. As soon as Jesus came on board, the tempest was lulled, and they almost immediately came to the desired port (John vi. 21).—OWEN.
[d] iv. 41; v. 42.
* Matt. xvi. 9-11.
‖ These miracles seemed new and strange unto them, because they had not well considered the former ones.—DIODATI.
[f] iii. 5; xvi. 14.
¶ *Was hardened*—or blinded, not by sin or against Christ, much less in a judicial way; but there was a great deal of dulness and stupidity, and want of attention in them. —GILL.
They were inapt to learn, and slow to receive conviction.—WATSON.
[g] Matt. xiv. 34-36.
[h] Ps. ix. 10.
* *They knew him.* —They recollected him, for he had been there before, and worked miracles.—BARNES.

[i] Acts v. 15.
[k] Num. xv. 38, 39. Deut. xxii. 12.
[6] Or, *it.*

CHAP. VII.

* *Which came from Jerusalem* —*i.e.*, who had their residence in Jerusalem. They were doubtless men eminent for learning and ability. Those who had followed him on a previous occasion (see Matt. xii. 2, 4) were probably persons of less note, belonging to Galilee.—OWEN.
[1] Or, *common.*
[2] Or, *diligently*; Gr. *with the fist.*
[a] Matt. xv. 2-6.
† Or public place where people assemble themselves; they imagined that they might in such places have contracted a defilement.—PEARCE.
[b] Job ix. 30, 31. Ps. xxvi. 6.
[3] Gr. *Sextarius*, about a pint and a half.
[4] Or, *beds.*
‡ *Tables.* — This word means, in the original, beds or couches. It refers not to the tables on which they ate, but to the couches on which they reclined at their meals. —BARNES.
[c] Is. xxix. 13.
[d] Ez. xxxiii. 31.
[e] Deut. xii. 32.
[f] Is. xxiv. 5. Dan. vii. 25; xi. 36.
[5] Or, *frustrate.*
§ This passage of Scripture proveth that the law is not abrogated; so far as the commandment belongeth to good manners and the well ordering of a man's life. — DIODATI.
[g] Ex. xx. 12. Deut. v. 16.
[h] Ex. xxi. 17. Lev. xx. 9. Prov. xx. 20.
‖ *Corban.*—A Hebrew word signifying an offering, oblation, gift to God.—OWEN.
¶ Ye pronounce that he is no more bound to do anything for his father and mother. —PEARCE.
[i] Is. viii. 20. Jer. viii. 8, 9.

Healer; not only to restore, but to preserve and nourish spiritual life; and in him there is enough for all that come to him, enough to fill the soul, to fill the treasures; none are sent empty away from Christ but those that come to him full of themselves. (4.) Care was taken of the fragments that remained, with which they filled "twelve baskets." Though Christ had bread enough at command, he would hereby teach us, not to make waste of any of God's good creatures, remembering how many there are that do want, and that we know not but we may some time or other want such fragments as we throw away.

JESUS WALKING ON THE SEA.—Ver. 47-50 (see also Matt. xiv. 25). Christ made them a kind visit upon the water. He could have checked the winds where he was, or have sent an angel to their relief; but he chose to help them in the most endearing manner possible, and therefore came to them himself. 1. He did not come till the "fourth watch of the night," not till after three o'clock in the morning; but then he came. Note, If Christ's visits of his people be deferred long, yet at length he will come; and their extremity is his opportunity to appear for them so much the more seasonably. Though the salvation tarry, yet we must wait for it; "at the end it shall speak," in the fourth watch of the night, "and not lie." 2. He came walking upon the waters. The sea was now tossed with waves, and yet Christ came, walking upon it; for though the "floods lift up their voice, the Lord on high is mightier" (Ps. xciii. 3, 4). No difficulties can obstruct Christ's gracious appearances for his people, when the set time is come. He will either find, or force, a way through the most tempestuous sea, for their deliverance (Ps. xlii. 7, 8). 3. He "would have passed by them;" that is, he set his face, and steered his course, as if he would have gone further, and took no notice of them; this he did to awaken them to call to him. Note, Providence, when it is acting designedly and directly for the succour of God's people, yet sometimes seems as if it were *giving them the go-by*, and regarded not their case. They thought that "he would," but we may be sure that he would not "have passed by them." 4. They were frightened at the sight of him, supposing him to have been an apparition: "They all saw him, and were troubled," thinking it had been some demon or evil genius that haunted them, and raised this storm. We often perplex and frighten ourselves with phantasms, the creatures of our own fancy and imagination.—*Henry.*

CHAP. VII. PHARISAICAL CEREMONIES.—Ver. 3, 4. This evangelist gives a more particular account of these traditional washings than Matthew did. The Pharisees and other Jews used not to eat, except they washed their hands *oft* or *diligently* "with their fist," or "to the wrist," or "to the elbow" (some understand it one way, and some another), being afraid of having inadvertently contracted defilement. When they returned from the markets or places of public resort, they would not eat except they washed, or were *baptized*, as it is in the original; and they had received, and very tenaciously held many such things, as the *washing*, or *baptism*, of cups, pots, and even of their *tables*, or rather *beds*, the couches on which they reclined to meat. If we suppose that they *always* bathed the whole body, after they returned from the market, which is not very probable; we cannot conceive that they plunged their couches in water also. As the Pharisees only blamed Christ's disciples for eating with unwashen hands, so it seems undeniable that, by the words *baptize* and *baptism*, a partial application of water was intended, in this, as well as in several other places.—"A man shall wash his hands in the morning, so that it shall suffice him for the day, and he shall not need to wash his hands as oft as he eats; which holds, if he do not avert his mind another way (that is, go abroad, or meddle with business, or go to the market, &c.), but if he do so, he is bound to wash his hands as oft as there is need of washing."—(*Maimonides in Hammond.*) This washing is called *being baptized*, not the hands being baptized, but the persons being baptized. It is intimated here that these observances were not peculiar to the Pharisees, but general among the Jews, through the influence of the scribes and elders; and this shews the conduct of our Lord and his disciples, in this protest, the more remarkable. The rites of the ceremonial law they strictly observed; and they paid the required tribute, lest they should give offence; but as the traditions of the elders undermined the authority of the Divine law, our Lord himself openly refused to comply with them, and taught his disciples to do the same.—*Scott.*

CORBAN.—See Matt. xv. 5.

THE HEART THE SOURCE OF SIN.—See Matt. xv. 15.

THE SYROPHENICIAN WOMAN'S PRAYER.—See Matt. xv. 22.

through your tradition, which ye have delivered: and many such like things do ye.

14 ¶ And when he had called all the people *unto him*, he said unto them, Hearken unto me every one *of you*, and understand:

15 There is nothing from without a man, that entering into him can defile him: [k]but the things which come out of him, those are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entered into the house from the people, his disciples asked him concerning the parable.*

18 And he saith unto them, [l]Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;

19 Because [m]it entereth not into his heart,† but into the belly, and goeth out into the draught, purging all meats?

20 And he said, That which cometh out of the man, that defileth the man.

21 For from within, [n]out of the heart of men, proceed [o]evil thoughts, adulteries, fornications, murders,

22 Thefts, covetousness, wickedness, deceit, lasciviousness, [p]an evil eye, blasphemy, [q]pride, [r]foolishness:‡

23 All these evil things come from within, and [s]defile the man.

24 ¶ And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, [t]and would have no man know *it:*§ but he could not be hid.

25 For a *certain* woman, [u]whose young daughter had an unclean spirit, heard of him, and came and [x]fell at his feet:

26 (The woman was a [6]Greek, [y]a Syrophenician‖ by nation;) and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, [z]Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: [a]yet the dogs under the table eat of the children's crumbs.

A.D. 32—A.D. 32.

[k] Prov. iv. 23. Matt. xv. 16-20.

* *The parable*—the obscure and difficult remarks which he had made in ver. 15. The word *parable*, here, means obscure and difficult saying. They could not understand it. They had probably imbibed many of the popular notions of the Pharisees, and they could not understand why a man was not defiled by external things. — BARNES.

[l] Is. xxviii. 9, 10.

[m] Matt. xv. 17.

† *Entereth not into his heart*—does not reach or affect the mind, the soul, and consequently cannot pollute it. Even if it should affect the body, yet it cannot the soul, and consequently cannot need to be cleansed by a religious ordinance. The notions of the Pharisees, therefore, are not founded on reason, but are mere superstition.—BARNES.

[n] Gen. vi. 5. Job xiv. 4. Ps. lviii. 2, 3.

[o] Prov. xv. 26. Is. lix. 7. Matt. ix. 4.

[p] Deut. xxviii. 54, 56. Prov. xxiii. 6.

[q] Ps. x. 4. Ob. 3, 4. 2 Cor. x. 5.

[r] Prov. xii. 23. Ec. vii. 25.

‡ Put for all foolish and ungoverned passions.—MANN.

[s] 1 Cor. iii. 17. Tit. i. 15.

[t] Is. xlii. 2. Matt. ix. 28.

§ *Would have no man know it.* — To avoid the designs of the Pharisees, he wished to be retired. —BARNES.

[u] ix. 17-23.

[x] Luke xvii. 16.

[6] Or, *Gentile*.

[y] Matt. xv. 22.

‖ The country about Tyre and Sidon was called Syro-Phœnicia. — BENSON.

[z] Matt. xv. 23-28. Rom. xv. 8.

[a] Ps. cxiv. 16. Is. xlv. 22; xlix. 6.

¶ *Laid upon the bed.*—This was an evidence of her cure, as was the position of the demoniac, "sitting at the feet of Jesus, clothed and in his right mind" (see v. 15), an evidence to the Gadarenes of his wonderful cure. She had doubtless exhibited the same violence, which had previously rendered the demoniac of Gadara an object of terror to all around him, but the paroxysm had now wholly ceased, and she lay in the enjoyment of quiet rest upon her bed.—OWEN.

[b] Matt. iv. 25.

[c] Matt. ix. 32, 33. Luke xi. 14.

* He was a stammerer, or tongue-tied; or else it means that he was totally speechless, as may be collected from the words of the Jews (ver. 37), "He maketh the dumb to speak."—HAMMOND.

† To shew that he neither used incantations nor medicaments. — ROSENMULLER.

[d] John xi. 41.

[e] v. 41; xv. 34.

[f] Luke vii. 14. John xi. 43.

[g] Ps. xxxiii. 9. Is. xxxii. 3, 4.

‡ *All things well.*—As if they had said, Besides the other works which he hath wrought, this also shews that he doth all things well.—DIODATI.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.¶

31 ¶ And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of [b]Decapolis.

32 And they [c]bring unto him one that was deaf, and had an impediment in his speech;* and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears,† and he spit, and touched his tongue;

34 And, [d]looking up to heaven, he sighed, and saith unto him, [e]Ephphatha, that is, [f]Be opened.

35 And [g]straightway his ears were opened and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*

37 And were beyond measure astonished, saying, He hath done all things well:‡ he maketh both the deaf to hear, and the dumb to speak.

CHAPTER VIII.

1 *Christ feedeth the people miraculously.* 10 *He refuseth to give a sign to the Pharisees.*

IN those days the multitude being very great, and having nothing to eat,* Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat;

3 And if I send them away fasting to their own houses, [a]they will faint by the way: for divers of them came from far.

4 And his disciples answered him, [b]From whence can a man satisfy these *men* with bread here in the wilderness?†

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground:‡ and he took the seven loaves, [c]and gave thanks, and brake, and gave to his

CHAP. VIII.

* This is not, perhaps, to be taken literally, but only that during that time they had been deprived of their ordinary regular food. They had only a very scanty supply, and on the third day even that began to fail. — BARNES.

[a] Jud. viii. 4-6. 1 Sam. xiv. 28 31.

[b] vi. 52. 2 Kings iv. 42 44; vii. 2.

† Such a question, after what the apostles had witnessed of his power and kindness, shews strongly their little, or rather want of, faith (comp. Matt. xv. 32-39). In this, as in the former miracle, there must have been a real creation of bread and fishes, to supply such a multitude.—BOOTHROYD.

‡ The orderly preparation for the repast, which was the same as before (Matt. xiv. 19), made the miracle more prominent and impressive. As the five thousand sat down by hundreds and by fifties, it is probable that the four thousand sat in the same general order.—OWEN.

[c] vi. 41-44. Matt. xv. 36. Luke xxiv. 30.

THE TRIAL OF HER FAITH.—Ver. 27, 28. Jesus said unto her, "'Let the children first be filled;' let the Jews have all the miracles wrought for them that they have occasion for, who are in a particular manner God's chosen people; and let not that which was intended for them be thrown to those who are not of God's family, and who have not that knowledge of him, and interest in him, which they have, and who are as *dogs in comparison with them*, vile and profane, and who are as *dogs to them*, snarling at them, spiteful toward them, and ready to worry them." Note, Where Christ knows the faith of poor supplicants to be strong, he sometimes delights to try it, and put it to the stretch. But his saying, "Let the children first be filled," intimates that there was mercy in reserve for the Gentiles, and not far off; for the Jews began already to be surfeited with the gospel of Christ, and some of them had desired him to "depart out of their coasts." The children begin to play with their meat, and their leavings, their loathings, would be a feast for the Gentiles. The apostles went by this rule, "Let the children first be filled;" let the Jews have the first offer; and if their full souls loathe this honeycomb, "Lo, we turn to the Gentiles!" Note the turn she gave to this word of Christ, which made against her, and her improvement of it, to make for her. She said, "'Yes, Lord,' I own it is true that the 'children's bread' ought not to be cast to the dogs, but they were never denied the 'crumbs' of that bread—nay, it belongs to them, and they are allowed a place 'under the table,' that they may be ready to receive them. I ask not for a *loaf*, no, nor for a *morsel*, only for a 'crumb;' do not refuse me that." This she speaks, not as undervaluing the mercy, or making light of it in itself, but magnifying the abundance of miraculous cures with which she heard the Jews were feasted, in comparison with which a single cure was but as a crumb. Gentiles do not come in crowds as the Jews do; "I come alone." Perhaps she heard of Christ feeding five thousand lately at once, after which, even when they had gathered up the fragments, there could not but be some crumbs left for the dogs.

CURE OF THE DEAF MUTE.—Ver. 34-36. Jesus said, *Ephphatha;* that is, *Be opened.* This was nothing that looked like *spell* or *charm*, such as they used who had "familiar spirits," who "peeped and muttered" (Isa. viii. 19). Christ speaks as one having authority, and power went along with the word. "Be opened" served both parts of the cure: "Let the *ears* be *opened*, let the *lips* be *opened;* let him hear and speak freely, and let the restraint be taken off;" and the effect was answerable: (ver. 35) "Straightway his ears were opened, and the string of his tongue loosed," and all was well; and happy he who, as soon as he had his hearing and speech, had the blessed Jesus so near him to converse with. Now this cure was, 1. A proof of Christ's being the Messiah; for it was foretold that by his power the "ears of the deaf should be unstopped," and the "tongue of the dumb" should be made to "sing" (Isa. xxxv. 5, 6). 2. It was a specimen of the operations of his gospel upon the minds of men. The great command of the gospel, and grace of Christ to poor sinners, is *Ephphatha—Be opened.* Grotius applies it thus, that the internal impediments of the mind are removed by the Spirit of Christ, as those bodily impediments were by the word of his power. He "opens the heart," as he did Lydia's, and thereby opens the ear to receive the Word of God, and opens the mouth in prayer and praises.—*Henry.*

CHAP. VIII. MIRACULOUS BANQUET.—See Matt. xiv. 14 and Mark vi. 36.

THE LEAVEN OF THE PHARISEES AND OF HEROD.—Ver. 15. Observe here, 1. What the caution was: "'Take heed,' *beware*, lest ye partake of the 'leaven of the Pharisees,' lest ye embrace the tradition of the elders, which they are so wedded to, lest ye be proud and hypocritical, and ceremonious, like them." Matthew adds, "and of the Sadducees;" Mark adds, "and of Herod;" whence some gather, that Herod and his courtiers were generally Sadducees, that is, Deists, men of no religion. Others give this sense, the Pharisees demanded a "sign from heaven;" and Herod was long *desirous* to see some miracle wrought by Christ (Luke xxiii. 8), such as he should prescribe; so that the leaven of both was the same; they were unsatisfied with the signs they had, and would have others of their own devising. "Take heed of *this leaven*" (saith Christ); "be convinced by the miracles ye have seen, and covet not to see more." 2. How they misunderstood this caution. It seems, at their putting to sea this time, they had "forgotten to take bread," and "had not in their ship more than one loaf" (ver. 14). When, therefore, Christ bade them "beware of the leaven of the Pharisees," they understood it as an intimation to them not to apply to any of the Pharisees for relief when they came to the other side, for they had lately been offended at them for eating with "unwashen hands." They "reasoned among themselves" what should be the meaning of this caution, and concluded, "'It is because we have no bread;' he saith this to reproach us for being so careless as to go to sea, and go among strangers, with but one loaf of bread; he doth in effect, tell us, we must be brought to *short allowance*, and must eat our bread by weight." They *reasoned it*—διελογίζοντο, they *disputed* about it; one said, "It was owing to you;" and the other said, "It was

disciples to set before *them;* and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them.*

8 So they did eat, and were filled:§ and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

10 ¶ And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.‖

11 And the Pharisees came forth, and began to question with him, [d]seeking of him a sign from heaven, tempting him.

12 And [e]he sighed deeply in his spirit,¶ and saith, Why doth this generation seek after a sign? Verily I say unto you, [f]There shall no sign be given unto this generation.

13 And he left them, and, entering into the ship again, departed to the other side.

14 ¶ Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of [g]the leaven of the Pharisees, and *of* the leaven of Herod.*

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it,* he saith unto them, Why reason ye because ye have no bread?† [h]perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember,

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

22 ¶ And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought?

A.D 32—A.D. 32.

§ If the Israelites were fed with manna in the desert, and with corn in Canaan, both were done by the same power and bounty. If the disciples were fed by the loaves multiplied, and we are fed by grain multiplied in the earth, both are the act of one Omnipotence.—BISHOP HALL.

‖ In Matt. xv. 39 Jesus is said to come "into the coasts or borders of Magdala;" and hence some MSS. have Magdala here. It is most probable that Dalmanutha was some village on the shore belonging to Magdala, or not far from that city; so that both Matthew and Mark are correct in the account they give.—BOOTHROYD.

[d] Luke xi. 16. John iv. 48; vi. 30.

[e] iii. 5; vii. 34; ix. 19. Is. liii. 3.

¶ *Sighed deeply in his spirit.*—His soul, his heart, was deeply affected at their wickedness and hypocrisy. The word "spirit" here means human soul. He drew groans deeply from his breast.—BARNES.

[f] Matt. xii. 39, 40. Luke xi. 29, 30.

[g] Ex. xii. 18-20. 1 Cor. v. 6-8.

* St Matthew, at chap. xvi. 6, calls it "the leaven of the Sadducees;" whence it may be concluded that the party of Herod, or the Herodians, were Sadducees.—PEARCE.

† Why are your minds so full of solicitous thoughts upon your having forgotten to bring bread with you? Will you never be taught, by the great and repeated miracles which I have wrought before your eyes, to understand my power, and to rely upon me? or do you never regard or remember what you see?—CLARKE.

[h] vi. 52; xvi. 14.

[i] Jud. ix. 36. Is. xxix. 18.

† Not that the Lord (who, as he was true God, could do all things in a moment) had any need to take time, or go several times about his miracles, but all this was done as he pleased, to cause (as it is likely) his power to be the more distinctly known, and also to instruct men in the degrees and progresses of their spiritual illumination, to give God the glory wholly, both for the beginning and for the accomplishment.—DIODATI.

[k] Prov. iv. 18. Matt. xiii. 12.

§ *Neither go into the town,* &c.—The question arises in some minds, how he could tell it to any one in the town, if he did not enter into it, according to the first clause of the command. But this difficulty arises from overlooking the Greek idiom, which answers here to the idea, "Go not into the town and tell it to any there." The word "town" is repeated for the sake of emphasis.-OWEN.

‖ *Peter answereth.*—As the oldest and leading disciple, he responded for the rest. We are not to suppose that he was the only one of the twelve who had attained to the conviction that Jesus was the Messiah. They had often, doubtless, talked among themselves of the wondrous miracles and sublime teachings of their Master, and had long ere this attained to the full conviction that he was the Christ promised and foretold in the Old Testament.—OWEN.

[l] Matt. xvi. 16. John i. 41, 49.

[m] Hosea vi. 2. Jon. i. 17.

[n] iv. 38. Matt. xvi. 22.

[o] Gen. iii. 4-6. Job ii. 10.

[p] Matt. vi. 31, 32. Rom. viii. 5-8.

¶ How justly do we deserve the rebuke of our Lord, who, while he speaks to Peter with such abhorrence, after all the encomiums he had just been giving him, shews us with what indignation we should reject every motion that would lead us to prefer our own ease, or temporal interest, to the glory of God and the happiness of man!—DODDRIDGE.

[q] Num. xiv. 24. 1 Kings xiv. 8.

[r] Matt. x. 39; xvi. 25. Luke ix. 24.

[s] Matt. v. 10-12. Luke vi. 22, 23.

[t] Ps. xlix. 7, 8. 1 Pet. i. 18, 19.

* The lowly condition and sufferings of Jesus were now fully disclosed. If his followers should yield to a feeling of shame, at his rejection by the great and honourable of earth, and should fear to profess their attachment to him, of them would he also be ashamed in the day of his power and exaltation.—OWEN.

[u] Deut. xxxiii. 2. Dan. vii. 10.

24 And he looked up, and said, [l]I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up;‡ and he was restored, [k]and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town,§ nor tell *it* to any in the town.

27 ¶ And Jesus went out and his disciples into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say,* Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth‖ and saith unto him, [l]Thou art the Christ.

30 And he charged them that they should tell no man of him.

31 ¶ And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, [m]and after three days rise again.

32 And he spake that saying openly. And [n]Peter took him, and began to rebuke him.

33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, [o]Get thee behind me, Satan: for thou [p]savourest not the things that be of God, but the things that be of men.¶

34 ¶ And when he had called the people *unto him,* with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and [q]follow me.

35 For whosoever [r]will save his life shall lose it; but whosoever shall lose his life [s]for my sake and the gospel's, the same shall save it.

36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?

37 Or [t]what shall a man give in exchange for his soul?

38 Whosoever therefore shall be ashamed of me,* and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, [u]when he cometh in the glory of his Father, with the holy angels.

CHAPTER IX.

2 *Jesus transfigured.* 30 *He foretelleth his death and resurrection;* 33 *and giveth divers instructions to his disciples.*

AND he said unto them, Verily I say unto you, That there be some of them that stand

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owing to you that we are so ill provided for this voyage." Thus, distrust of God makes Christ's disciples quarrel among themselves. 3. The reproof Christ gave them for their uneasiness in this matter, as it argued a disbelief of his power to supply them, notwithstanding the abundant experience they had had of it: "Do ye not remember 'how many baskets full ye took up' of the fragments?" Yes, they did remember, and could tell that they took up *twelve* baskets full one time, and *seven* another; "Why then," saith he, "'how is it that ye do not understand?' As if he that multiplied *five* loaves, and *seven,* could not multiply one." They seemed to suspect that that one was not matter enough to work upon, if he should have a mind to entertain his hearers a third time; and if that was their thought, it was indeed a very senseless one, as if it were not all alike to the Lord to save by many or few, and as easy to make one loaf to feed five thousand as five.—*Henry.*

RESTORATION OF SIGHT TO A BLIND MAN.—Ver. 22-26. St Mark alone records this miracle. This blind man was conducted by his friends to Jesus, when he was come to Bethsaida; yet he seems not to have been an inhabitant of that city. Our Lord, however, was pleased to restore him to sight in an unusual method, perhaps in order gradually to increase his faith, and to raise his expectation; but it also illustrated the manner in which he often enlightens the souls of men. He took the blind man by the hand, and led him out of the town, not only that he might work the miracle in a more private manner, but probably to mark his disapprobation of the unbelief and wickedness of the inhabitants. He then spat on his eyes and laid his hands on him (as intimating that the power came from him, whatever external sign was used), and inquired if he could see anything? and the man answered, that "he saw men, as trees, walking." He could see the people walking at a distance, and their motion satisfied him that they were men, or else he would not have been able to distinguish them from the trees which he dimly saw at the same time. Our Lord having again laid his hands upon his eyes, and made him look up, his sight was completely restored; and he then ordered him to return home, and not enter into Bethsaida, or tell any one there of his being cured, as they were unworthy to receive any more attestations of Divine power and goodness, having already withstood so many.—*Scott.*

PETER'S CONFESSION.—See Matt. xvi. 18.

VALUE OF THE SOUL.—Ver. 36, 37. When the devil is drawing away disciples and servants after him, he conceals the worst of it, tells them only of the pleasure, but nothing of the peril of his service—"Ye shall not surely die;" but what there is of trouble and danger in the service of Christ, he tells us of it before; tells us we shall *suffer,* perhaps we shall *die,* in the cause, and represents the discouragements not *less,* but *greater,* than commonly they prove, that it may appear he *deals fairly* with us; and is not afraid that we should know the worst, because the *advantages* of his service abundantly suffice to *balance* the *discouragements,* if we will but impartially set the one over against the other. In short, 1. We must *not dread the loss of our lives,* provided it be *in the cause of Christ:* "Whosoever will save his life," by declining Christ, and refusing to come to him, or by disowning and denying him after he has in profession come to Christ, he shall *lose it,* shall lose the comfort of his natural life, the root and fountain of his spiritual life, and all his hopes of eternal life; such a bad bargain will he make for himself. But whosoever "shall lose his life" shall be truly willing to lose it, shall venture it, shall lay it down when he cannot keep it without denying Christ; he shall *save it,* he shall be an unspeakable gainer, for the loss of his life shall be made up to him in a better life. It is looked upon to be some kind of recompense to those who lose their lives in the service of their prince and country, to have their memories honoured and their families provided for: but what is that to the recompense which Christ makes in eternal life to all that die for him? 2. We must *dread the loss of our souls,* yea, though we should "gain the whole world" by it. "For what shall it profit a man, if he should gain the whole world," and all the wealth, honour, and pleasure in it, by denying Christ, and "lose his own soul"? "True it

here, which shall not taste of death,* till they have seen [a]the kingdom of God come with power.

2 ¶ And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain apart by themselves: and he was [b]transfigured before them.

3 And [c]his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

4 And there appeared unto them Elias with Moses:† and they were talking with Jesus.

5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles;‡ one for thee, and one for Moses, and one for Elias.

6 For he wist not what to say; for they were sore afraid.

7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, [d]This is my beloved Son: hear him.

8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

9 And as they came down from the mountain, he charged them that they should tell no man what things they had seen,§ [e]till the Son of man were risen from the dead.

10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

11 ¶ And they asked him, saying, Why say the scribes that Elias must first come?

12 And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that [f]he must suffer many things, and be set at nought.

13 But I say unto you, That Elias is indeed come, [g]and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

15 And straightway all the people, when they beheld him, were greatly amazed,‖ and, running to *him*, saluted him.

16 And he asked the scribes, What question ye [1]with them?

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath [h]a dumb spirit;¶

18 And wheresoever he taketh him, he [2]teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

19 He answereth him, and saith, [i]O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed, foaming.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, [k]have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, all things *are* possible to him that believeth.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; [l]help thou mine unbelief.*

25 When Jesus saw that the people came running together, [m]he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, [n]I charge thee, come out of him,† and enter no more into him.

26 And *the spirit* cried,‡ and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.

27 But Jesus [o]took him by the hand, and lifted him up; and he arose.

28 And when he was come into the house, his disciples asked him privately, [p]Why could not we cast him out?

29 And he said unto them, This kind can come forth by nothing, but [q]by prayer and fasting.

A.D. 32—A.D. 32.

CHAP. IX.

* Which shall live to see the kingdom of the Messiah begin to be gloriously established, by the terrible destruction of his enemies, and by the wonderful success and propagation of the gospel, with great and glorious manifestations of the Divine power. —CLARKE.

[a] Luke xxii. 30. John xxi. 23.

[b] Is. xxxiii. 17. Matt. xvii. 2.

[c] Ps. civ. 1, 2. Matt. xxviii. 3.

† The reason why Moses and Elijah appeared might be to intimate that both the law and the prophets bore testimony to the ministry of Christ, as the law was given by Moses, and as Elijah was one of the greatest of the prophets. — BOOTHROYD.

‡ The word denotes booths composed of branches of trees, such as travellers are accustomed to construct when they meet with a pleasant spot, unmindful of time and business. So Peter, forgetful of the cares and troubles of this life, and absorbed in the splendour of the appearance, wished to fix his habitation there, &c.— BLOOMFIELD.

[d] Ps. ii. 7. Matt. iii. 17.

§ This vision was designed particularly to confirm them in the truth that he was the Messiah. While he was with them, it was unnecessary that they should relate what they had seen. When he was crucified, they would need this evidence that he was the Christ. Then they were to use it. There were three witnesses of it—as many as the law required; and the proof that he was the Messiah was clear. Besides, if they had told it then, it would have provoked the Jews, and endangered his life.—BARNES.

[e] viii. 31. Matt. xii. 40.

[f] Ps. xxii. 1, &c. Is. liii. 1, &c.

[g] Matt. xiv. 3-11. Luke iii. 19, 20.

‖ Perhaps some remains of the glory remained on his countenance after his transfiguration, as was the case with Moses on descending from mount Sinai (Ex. xxxiv. 29). — PEARCE.

[1] *Among yourselves.*

[h] Matt. xii. 22. Luke xi. 14.

¶ He was deaf as well as dumb (ver. 25), and in Matt. xvii. 15 is called a lunatic, in the original sense of that term, meaning that he was subject to fits at short periods, according to the changes of the moon. He was a most pitiable object, and being an only son, it is natural that the father should be much concerned for him. — BOOTHROYD.

[2] *Dasheth.*

[i] Num. xiv. 11, 22, 27. Deut. xxxii. 20.

[k] v. 19. Matt. xv. 22-23; xx. 34.

[l] Luke xvii. 5. Eph. ii. 8.

* This struggle in the father's heart, between solicitude for the preservation of his child and a kind of involuntary distrust of Christ's power to heal him, is here expressed with an air of reality which could hardly be counterfeited.—PALEY.

[m] i. 25-27; v. 7, 8.

[n] Luke viii. 29.

† This command addressed to the evil spirit is very full and explicit. It gives emphasis to our Lord's power, as compared with the want of power in the disciples, to cast out the demon. The words, "and enter no more into him," are used by our Lord in no other similar instance. The whole narration shews the malignant tenacity with which the demon retained possession of the child. —OWEN.

‡ *The spirit cried*, &c.—It was a cry of rage uttered through the organs of the man. *Rent him sore*—*i.e.*, threw him into violent spasms or convulsions.-OWEN.

[o] i. 31, 41; viii. 23. Is. xli. 13.

[p] Matt. xvii. 19, 20.

[q] 1 Kings xviii. 20-22. 2 Kings iv. 33, 34.

is," said Bishop Hooper, the night before he suffered martyrdom, "that *life is sweet and death is bitter*, but *eternal death is more bitter, and eternal life is more sweet.*" As the happiness of heaven, with Christ, is enough to countervail the loss of life itself for Christ, so the gain of all the world, *in sin*, is not sufficient to countervail the ruin of the soul *by sin.—Henry.*

CHAP. IX. THE TRANSFIGURATION.—See Matt. xvii. 2.

THE LUNATIC BOY.—Ver. 17-27. On our Lord's inquiring of the scribes the subject about which they questioned his disciples, one of the multitude addressed him on behalf of his son; who, as he stated the case, was possessed with an evil spirit, which deprived him of speech and hearing; and often seized him with violence, dashing him upon the ground, and causing him to foam at the mouth, and gnash with his teeth in a most horrid manner; so that he pined away, as with wasting sickness. It hath often been observed, that this accords with the case of persons afflicted with the epilepsy; and hence some have ventured to assert, that it was no real possession: but does it not better become our ignorance, concerning the real causes of such dreadful maladies, to allow that at least the symptoms are aggravated by diabolical agency, than to suppose that Christ, by word and deed, gave the most explicit sanction to a vulgar error, and taught men to ascribe effects to the malice and power of apostate spirits which they had no agency in producing. Such irreverence to the Word of God, and to the Redeemer's sacred character, is generally the fruit of pride and determined infidelity, in which Satan has far more influence than these men are willing in anything to allow him. In this calamity the afflicted father had applied to the apostles to cast out the evil spirit, and they had tried, but without success; and it is probable that their failure in this instance gave the scribes an occasion of questioning them concerning Jesus, and endeavouring to shew that he was not the Messiah, or even a true prophet. Perhaps this conversation led the father also to conclude, that Jesus himself was not able to relieve his son. Our Lord therefore answered *him*, yet with reference to the scribes, the multitude, and even to the disciples, who in different degrees were chargeable with very criminal unbelief; and he reproved them as a *faithless* generation, because they had not more enlarged apprehensions of his power and authority, notwithstanding all the miracles which he had wrought among them; and he inquired how long he was to be with them, to display his glory? and how long he must bear with their perverseness and incredulity, before they would be convinced that he was the Son of God, and that nothing was impossible to his omnipotence? This is the evident meaning of the interrogations, as they stand here connected. He then ordered the demoniac to be brought: upon which the evil spirit exerted his utmost malice and power, as if he would set Christ at defiance; and dashed the young man on the ground, tearing him, and constraining him to wallow or roll upon the earth, and foam in a dreadful manner. With this spectacle before his eyes, our Lord inquired, how long the youth had been thus afflicted? This question was probably intended to shew the inveteracy of the case, to put the man's faith to a sharp trial, and eventually to illustrate the greatness of his own power. The father accordingly answered, that he had been so tormented from his childhood; and though he had hitherto been marvellously preserved, yet he had often been cast by the evil spirit into the fire and into the water, apparently with the purpose of destroying him. So that the case had baffled every attempt hitherto made for his relief; but if Jesus *could* do anything, he entreated him to have compassion on them, and exert his extraordinary power in their behalf. Our Lord then assured him, that in case "he could believe," and steadfastly expect help from his power, the deliverance would certainly follow; seeing all things were possible to him that believed. The event being thus suspended on the father's faith, so that the son could not fail of a cure except through his default, the former, feeling a vehement struggle in his mind between faith and unbelief, and fearing lest he should throw an impediment in the way, immediately cried out with great earnestness, and with a flow of tears, "Lord, I believe; help thou mine unbelief." He could scarcely believe that Jesus could cast out this powerful and obstinate evil spirit; and yet he concluded, that he could enable him *to believe*, and inwardly assist him against unbelief! In effect he said, "Lord, I do believe, and expect help from thee alone; but I am not able to exclude all doubting about it: but do thou first help me against my unbelief, and then deliver my afflicted child from his deplorable calamity." Where do we ever read of such an address to any prophet or apostle? And who does not perceive that such a request must have been highly reprehensible, if made to a mere man or creature? By this time the multitude began to assemble, that they might witness the event; and our Lord was therefore pleased to rebuke the unclean spirit, and to charge him to come out of the young man, and to enter no more into him. This command the demon was unable to resist: but it filled him with rancour and torment, so that, crying out in a dreadful manner, he grievously tare the youth before he left him; insomuch that the spectators supposed him to be dead: but when Jesus took him by the hand, he arose, and was found to be perfectly recovered.—*Scott.*

CHARITY.—Ver. 39. "Jesus said, 'Forbid him not,' nor any other that do likewise." This was like the check Moses gave to Joshua: "Enviest thou for my sake?" Note, That which is good, and doeth good, must not be prohibited, though there may be some defect or irregularity in the manner of doing of it. "Casting out devils," and so destroying Satan's kingdom, doing this *in Christ's name*, and so owning him to be

30 ¶ And they departed thence, and passed through Galilee; and he would not that any man should know *it*.§

31 For he taught his disciples, and said unto them, [r]The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ And he came to Capernaum: and, being in the house, he asked them, What was it that ye disputed among yourselves by the way?

34 But they held their peace: for by the way they had disputed among themselves who *should be* the greatest.‖

35 And he sat down, and called the twelve, and saith unto them, [s]If any man desire to be first, *the same* shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall [t]receive me, receiveth not me, but him that sent me.

38 ¶ And John answered him, saying, [u]Master, we saw one casting out devils in thy name,¶ and he followeth not us; and we forbade him, because he followeth not us.

39 But Jesus said, Forbid him not: for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

40 For he that is not against us is on our part.

41 For whosoever shall give you a cup of water* to drink in my name, [x]because ye belong to Christ, verily I say unto you, he shall not lose his reward.

42 And whosoever shall [y]offend one of *these* little ones that believe in me, [z]it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

43 And if thy hand [3]offend thee, cut it off:† it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched;

44 Where [a]their worm dieth not, and [b]the fire is not quenched.

45 And if [c]thy foot offend thee, cut it off: it

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§ He chose to conceal himself from the multitude, for his thoughts and discourse were employed upon his sufferings; and, to pursue these reflections and instructions, he desired leisure and privacy.—NEWCOME.

[r] Matt. xvi. 21. Luke ix. 44.

‖ The Church of Rome affirms that Peter was made the prince of the apostles prior to the date of this conference. If so, how could this dispute have arisen? and how does the language of our Lord to the twelve accord with such an assumption?—EDITOR.

[s] x. 42-45. Prov. xiii. 10.

[t] Luke x. 16. John v. 23.

[u] Num. xi. 26-29. Luke ix. 49, 50.

¶ Perhaps this was one of St John the Baptist's disciples, to whom the gift of miracles might be granted, in order to prepare the way for the Messiah.—WHITBY.

* In our temperate climate we scarcely understand the full force of this expression of our Saviour; but in hot Eastern climates, a cup of cold water is often a very essential relief and refreshment. In some parts of the East, considerable pains and expense have been bestowed on contrivances to supply travellers with water, and these are always considered as works of peculiar benevolence.—HARMER.

[x] John xix. 25, 26. Rom. viii. 9.

[y] Matt. xviii. 6, 10. Luke xvii. 1, 2.

[z] Matt. xxv. 45, 46. Acts ix. 4.

[3] Or, *cause thee to offend*; and so, 45, 47.

† The meaning of all these instances is the same. Temptations to sin, attachments and employments of any kind that cannot be pursued without leading us into sin, be they ever so dear to us, must be abandoned, or the soul must be lost. *It is better to enter into life halt or maimed, or having one eye*, &c.—It is not meant by this that when the body shall be raised it will be maimed and disfigured in this manner; it will be perfect (see 1 Cor. xv. 42-44).—BARNES.

[a] Is. lxvi. 24.

[b] Is. xxxiii. 14. Matt. iii. 12.

[c] 43, 44.

[d] Luke xvi. 24-26.

‡ In the valley of Hinnom, the worm died when its food failed, and the fire went out; but in that place, of which this was but an emblem, the worm never dies, and the fire is not quenched. Some consider by *worm* is meant a guilty conscience, and by *fire* the torture of the mind. It represents the most exquisite punishment (comp. Is. lxvi. 24; Ec. vii. 17).—BOOTHROYD.

[e] 43, *marg.*

[f] Lev. ii. 13. Ez. xliii. 24.

CHAP. X.

[a] Mal. ii. 16. Matt. v. 31, 32.

* "Trying him" on a question on which the doctors were much divided.—MARTIN.

[b] Is. viii. 20. Luke x. 25, 26.

† The state of the times, and the custom of surrounding countries, rendered it, in the estimation of Moses, inexpedient to debar the Israelites from the power of divorce. Marriage was treated by him as a civil institution, and thus he granted indulgences, which Christ, who came to magnify and restore the law to its spirituality and power, and to annul dead and useless forms, very properly revoked. The words, *because of the hardness*, would be more correctly translated, *in reference to*, or *having regard to the hardness*; *i.e.*, seeing your hardness of heart, he permitted divorces to be granted more freely than he otherwise would have done.—OWEN.

[c] Gen. i. 27; ii. 20-23; v. 2.

[d] Rom. vii. 1-3. 1 Cor. vii. 10-13.

[e] Matt. v. 31, 32; xix. 9.

‡ The law of Moses is silent on this practice; but in the time of our Lord some wives took this unwarrantable liberty of giving their husbands a bill of divorce. Josephus informs us that Salome divorced her husband Costabaras; and Herodias acted in like manner to Philip, and married Herod. The Roman ladies acted in the same manner towards their husbands at the same period (Juven. Sat. vi. 222-230).—LIGHTFOOT.

is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched;

46 Where [d]their worm dieth not, and the fire is not quenched.‡

47 And if thine eye [e]offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire;

48 Where their worm dieth not, and the fire is not quenched.

49 For every one shall be salted with fire, [f]and every sacrifice shall be salted with salt.

50 Salt *is* good: but if the salt have lost his saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

CHAPTER X.

2 *Touching divorcement.* 13 *Little children brought to Christ.* 23 *The danger of riches.*

AND he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.

2 ¶ And the Pharisees came to him, and asked him, [a]Is it lawful for a man to put away *his* wife? tempting him.*

3 And he answered and said unto them, [b]What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put *her* away.

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept:†

6 But from the beginning of the creation [c]God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What [d]therefore God hath joined together, let not man put asunder.

10 And in the house his disciples asked him again of the same *matter*.

11 And he saith unto them, [e]Whosoever shall put away his wife, and marry another, committeth adultery against her.

12 And if a woman shall put away her husband,‡ and be married to another, she committeth adultery.

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sent of God, and giving honour to him as the Fountain of grace, preaching down sin, and preaching up Christ, are good things, very good things, which ought not to be forbidden to any, merely because they "follow not with us." If Christ be preached, Paul therein doth, and will rejoice, though he be eclipsed by it (Phil. i. 18). Two reasons Christ gives why such should not be forbidden. 1. Because we cannot suppose that any man, who makes use of Christ's name in working miracles, should blaspheme his name as the scribes and Pharisees did. There were those, indeed, that did "in Christ's name cast out devils," and yet in other respects were "workers of iniquity;" but they did not "speak evil of Christ." 2. Because those that differed in communion, while they agreed to fight against Satan under the banner of Christ, ought to look upon one another as on the same side, notwithstanding that difference. "He that is not against us is on our part." As to the great controversy between Christ and Beelzebub, he had said, "He that is not with me is against me" (Matt. xii. 30). He that will not own Christ, owns Satan. But among those that own Christ, though not in the same circumstances, that follow him, though "not with us," we must reckon, that, though these differ from us, they are not against us, and therefore are "on our part," and we must not be any hinderance to their usefulness.—*Henry.*

SELF-DENIAL.—Ver. 43-50. These solemn warnings, as here introduced, seem especially to relate to the ambition and carnal expectations of the apostles, which misled them into so many mistakes, in judgment and practice. All such evil propensities must be mortified and cut off, in order to their entering into life, however painful the operation might be. The expressions are here more strong and varied than in any of the parallel passages. The hand, the foot, and the eye are separately mentioned, as illustrative of the supposed value of the sacrifices to be made, and of the resolution, self-denial, and wisdom required in order to make them. It is repeatedly said, "*Their* worm never dieth," as well as that "the fire is never quenched." Doubtless, remorse of conscience and keen self-reflection constitute this never-dying worm: so that the expression is alike contrary to the idea of annihilation, and final restitution to happiness; for on either of these suppositions, *their* worm would die, and their torturing consciences would cease.—*Scott.*

CHAP. X. MARRIAGE AND DIVORCE.—See Matt. xix. 3.

CHRIST'S LOVE FOR LITTLE CHILDREN.—Ver. 16. He received the children, and gave them what was desired. "He took them up in his arms," in token of his affectionate concern for them—"put his hands upon them," as was desired, and "blessed them." See how he outdid the desires of these parents; they begged he would touch them, but he did more. 1. He "took them in his arms." Now the Scripture was fulfilled (Isa. xl. 11), "He shall gather the lambs in his arms, and carry them in his bosom." Time was, when Christ himself was taken up in old Simeon's arms (Luke ii. 28). And now he took up these children, not complaining of the burden (as Moses did, when he was bid to *carry Israel*, that peevish child, "in his bosom, as a nursing father bears the sucking child" Num. xi. 12), but pleased with it. If we in a right manner bring our children to Christ, he will take them up, not only in the arms of his power and providence, but in the arms of his pity and grace (as Ezek. xvi. 8); underneath them are the *everlasting arms*. 2. He "puts his hands upon them," denoting the bestowing of his Spirit upon them (for that is the hand of the Lord), and his setting them apart for himself. 3. He "blessed" them with the spiritual blessings he came to give. Our children are happy, if they have but the "Mediator's blessing" for their portion. It is true, we do not read that he baptized these children—baptism was not fully settled as the door of admission into the Church till after Christ's resurrection; but he asserted their visible church membership, and by another sign bestowed those blessings upon them which are now appointed to be conveyed and conferred by baptism, the seal of the promise, which is "to us" and "to our children."

CHRIST AND THE YOUNG MAN.—Ver. 17-22. (1.) Christ gave him a command of trial, by which it would appear whether he did in sincerity aim at eternal life, and press towards it; he seemed to have his heart much upon it, and if so, he is what he should be; but has he, indeed, his heart upon it? Bring him to the touchstone. 1. Can he find in his heart to "part with his riches" for the service of Christ? He hath a good estate, and now, shortly, at the first founding of the Christian Church, the necessity of the case will require that those who have "lands, sell them, and lay the money at the apostles' feet;" and how will he dispense with that? (Acts iv. 34.)

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13 ¶ And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.§

14 But when Jesus saw *it*, he was much displeased, and said unto them, [f]Suffer the little children to come unto me, and forbid them not: [g]for of such is the kingdom of God.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God‖ as a little child, he shall not enter therein.

16 And [h]he took them up in his arms, put *his* hands upon them, and blessed them.

17 ¶ And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, [i]Why callest thou me good? *there is* none good but one, [k]*that is*, God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus, beholding him, loved him,¶ and said unto him, [l]One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have [m]treasure in heaven: and come, [n]take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches [o]enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that [p]trust in riches* to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure,† saying among themselves, [q]Who then can be saved?

27 And Jesus, looking upon them, saith, With men *it is* impossible, but not with God: [r]for with God all things are possible.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, [s]for my sake, and the gospel's,

30 But he shall receive [t]an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, [u]with persecutions; and in the world to come [x]eternal life.

31 But many *that are* first shall be last; and the last first.

32 ¶ And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall [y]condemn him to death, and shall deliver him to the Gentiles:

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; [z]and the third day he shall rise again.‡

35 ¶ And [a]James and John, the sons of Zebedee, come unto him, saying, Master, [b]we would that thou shouldest do for us whatsoever we shall desire.

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.§

38 But Jesus said unto them, [c]Ye know not what ye ask: can ye drink of the cup that I drink of? and be [d]baptized with the baptism that I am baptized with?

39 And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of

§ The disciples probably thought, that as their Master came into the world to instruct men in the most momentous concerns, it could not be proper for so great a Prophet, the Messiah, the Son of God, to condescend to spend his valuable time in laying hands on young children. —JORTIN.

[f] Gen. xvii. 7, 10-14. Deut. iv. 37.

[g] Ps. cxxxi. 1, 2. Matt. xviii. 4.

‖ *The kingdom of God.*—The gospel. The new dispensation by the Messiah, *or the reign of God through a Mediator. As a little child.*—With the temper and spirit of a child, teachable, mild, humble, and free from prejudice and obstinacy. *Shall not enter therein.*—Shall not be a Christian, shall not be a *real* member of the family of Christ on earth, though he may be a *professor*, and shall never enter heaven. —BARNES.

[h] Gen. xlviii. 14-16. Is. xl. 11.

[i] Matt. xix. 17.

[k] 1 Sam. ii. 2. Ps. xxxvi. 7, 8.

¶ *Jesus—loved him.*—What occurred afterwards shewed that the young man did not love the Saviour, or was not a true disciple. So that this expression denotes simply natural affection, or means that Jesus was pleased with his amiableness, his morality, and his *external* regard for the law of God. At the same time, this was entirely consistent with deep sorrow, that he would not give his heart to God, and with deep abhorrence of such a love of the world as to blind the mind to the beauty of true religion, and to lead to the rejection of the Messiah and the destruction of the soul.—BARNES.

[l] Luke x. 42; xviii. 22.

[m] Matt. vi. 19-21. Luke xvi. 9.

[n] Matt. xvi. 24. Luke ix. 23.

[o] Matt. xviii. 3. John iii. 5.

[p] Job xxxi. 24, 25. Ps. xvii. 14.

* These words, given by St Mark only, and not by the other evangelists, give a clear interpretation of the whole passage. — NEWCOME.

† They had been in the habit of believing that the rich and powerful would most assuredly share in the glory and emoluments of the Messianic kingdom, the spiritual nature of which they had not yet fully apprehended. The difficulty lay not in the want of provision for their salvation, on the part of God, but in putting their trust in riches.—OWEN.

[q] Luke xiii. 23.

[r] Job xlii. 2.

[s] Matt. v. 10, 11.

[t] 2 Chr. xxv. 9.

[u] Matt. v. 11, 12.

[x] John x. 28.

[y] Matt. xxvi. 66.

[z] Ps. xvi. 10. Hos. vi. 2. Matt. xii. 39.

‡ It is to be noted with what particularity and accuracy Jesus foretold the manner of his own death. To mere human forethought he was much more likely to fall a victim to some sudden outburst of Jewish rage, and be stoned to death, as was Stephen, or thrown down some precipice, as the people of Nazareth once attempted to do to him (Luke iv. 29). Both Mark and Luke add the vile indignity, that he was to be spitted upon, which was also verified in the event.—OWEN.

[a] i. 19, 20; v. 37; ix. 2; xiv. 33.

[b] 2 Sam. xiv. 4-11. 1 Kings ii. 16, 20.

§ Pride is the inmost coat, which we put off last, and put on first. Who can wonder to see some sparks of weak and worldly desires in the most holy of men, when the blessed apostles were not free from some ambitious thoughts, while they sat at the feet, yea, in the bosom, of their Saviour? —BISHOP HALL.

[c] 1 Kings ii. 22. Jer. xlv. 5.

[d] Luke xii. 50.

After a while, tribulation and persecution will arise because of the Word; and he must be forced to sell his estate, or have it taken from him, and how will he like that? Let him know the worst now; if he will come up to these terms, let him quit his pretensions; as good at first as at last. "Sell whatsoever thou hast" over and above what is necessary for thy support: probably, he had no family to provide for; let him therefore be a "father to the poor," and make them his heirs. Every man, according to his ability, must relieve the poor, and be content, when there is occasion, to straiten himself to do it. Worldly wealth is given us, not only as *maintenance* to bear our charges through this world, according to our place in it, but as a *talent*, to be used and employed for the glory of our great Master in the world, who hath so ordered it, that the poor we should have always with us as his receivers. 2. Can he find in his heart to go through the hardest costliest services he may be called to as a disciple of Christ, and depend upon him for a recompence *in heaven?* He asks Christ what he shall do, more than he has done, to obtain *eternal life?* and Christ puts it to him, whether he has, indeed, that firm belief of, and that high value for, eternal life, that he seems to have. Doth he really believe there is a treasure in heaven sufficient to make up all he can leave, or lose, or lay out, for Christ? Is he willing to deal with Christ *upon trust?* Can he give him credit for all he is worth; and be willing to bear a present cross, in expectation of a future crown? (2.) Upon this he flew off. "He was sad at that saying;" was sorry that he could not be a follower of Christ upon any easier terms than leaving all to follow him; that he could not *lay hold* on eternal life, and *keep hold* of his temporal possessions too. But, since he could not come up to the terms of discipleship, he was so fair as not to pretend to it; "He went away grieved." Here appeared the truth of that (Matt. vi. 24), "Ye cannot serve God and mammon;" while he held to mammon, he did in effect *despise* Christ, as all those do who prefer the world before him. He bids for what he has a mind for in the market, yet goes away grieved, and leaves it, because he cannot have it at his own price. Two words to a bargain. Motions are not marriages. That which ruined this young man was, "he had great possessions:" thus the *prosperity of fools destroy them*, and those who spend their days in wealth are tempted to say to God, "Depart from us;" or to their hearts, "Depart from God."

DANGER OF RICHES.—Ver. 25. "It is easier for a camel to go through the eye of a needle, than for a rich man," that "trusts in riches," or inclines to do so, to enter into the "kingdom of God." The disproportion here seems so great (though the more so, the more it answers the intention), that some have laboured to bring the camel and the eye of the needle a little nearer together. 1. Some imagine there might be some wicket gate, or door, to Jerusalem, commonly known by the name of "the needle's eye," for its straitness, through which a camel could not be got, unless he were unloaded, and made to kneel, as those camels, Gen. xxiv. 11. So a rich man cannot get to heaven unless he be willing to part with the burden of his worldly wealth, and stoop to the duties of a humble religion, and so enter in "at the strait gate." 2. Others suggest that the word we translate a "camel" sometimes signifies a *cable rope*, which, though not to be got through a needle's eye, yet is of greater affinity to it. A rich man, compared with the poor, is as a cable to a single thread, stronger, but not so pliable, and it will not go through the "needle's eye" unless it be untwisted. So the rich man must be loosed and disentangled from his riches, and then there is some hope of him, that thread by thread he may be got through the eye of the needle, otherwise he is good for nothing but to cast anchor in the earth.—*Henry.*

ZEBEDEE'S CHILDREN.—See Matt. xx. 20.

BLIND BARTIMEUS.—Ver. 46-52. St Matthew mentions two blind men who received sight on this occasion; probably the other was excited to apply by Bartimeus' example, and was not so remarkable a person. Both Matthew and Mark record the miracle as wrought when Jesus "went out of Jericho;" but Luke says it took place "when he was come nigh to Jericho," and he afterwards records an event which took place in that city. He seems, however, only to mean that the miracle was performed near Jericho: for it is not improbable that Jesus stayed some days in that neighbourhood; and this occurred as he went out of the city during that time, though he returned thither again. Our Lord, attended by his disciples and surrounded by the multitude, came to a place where a man, well known in those parts, sat by the wayside begging. This person had previously heard of him and his miracles, and had been led to believe that he was the promised Messiah, by comparing these reports with what he had read while he had his eyesight, or heard from the Scriptures on that subject. Inquiring, therefore, what the concourse of people meant, he learned that Jesus of Nazareth was passing by; and immediately he conceived hope of recovering his sight by miracle. Accordingly, he began without delay or hesitation, to cry out, "Jesus, thou son of David, have mercy upon me." Our Lord might, perhaps, be then engaged in discourse with his attendants, and as Bartimeus was a mean person, and his application rude and clamorous, many present charged him to hold his peace,

the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40 But [e]to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.‖

42 But Jesus called them *to him*, and saith unto them, Ye know that they which [l]are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man [f]came not to be ministered unto, but to minister, [g]and to give his life a ransom for many.

46 ¶ And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway-side begging.¶

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, *thou* son of David, have mercy on me.

48 And [h]many charged him that he should hold his peace: [i]but he cried the more a great deal, *Thou* son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, [k]Be of good comfort, rise; he calleth thee.

50 And he, [l]casting away his garment,* rose, and came to Jesus.

51 And Jesus answered and said unto him, [m]What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; [n]thy faith hath [2]made thee whole. And immediately he received his sight, and followed Jesus in the way.

CHAPTER XI.

1 *Christ rideth with triumph into Jerusalem.* 12 *He curseth the fruitless fig-tree.*

AND when they came nigh to Jerusalem, unto Bethphage and Bethany,* at the mount of Olives, he sendeth forth two of his disciples,

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* Matt. xx. 23. John xvii. 2, 24.

‖ At what they conceived to be an underhand effort to rob them of the honours to which they also aspired. In this they shewed their own ambitious spirit nearly as much as did the two offending brethren. They were not grieved at the desire for pre-eminence of James and John, as would have been proper, but *highly irritated* and *vexed*, as the word more literally signifies. Perhaps they had heard only a portion of the conversation, and were yet ignorant of the reply made by Jesus to the two disciples.—OWEN.

[l] Or, *think good.*

[f] Matt. xx. 28. Luke xxii. 26, 27.

[g] Is. liii. 10-12. 1 Tim. ii. 4-6.

¶ Matthew mentions two blind men; but as Bartimeus was probably the best known, Mark and Luke only mention him; and another reason might be, that he became and continued a disciple of Christ. — BOOTHROYD.

[h] Matt. xix. 13. Luke xviii. 39.

[i] Gen. xxxii. 24-28. Matt. xv. 23-28.

[k] John xi. 28.

[l] Phil. iii. 7-9.

* His cloak or loose upper garment, that he might make the greater haste to come to Jesus. — PEARCE.

[m] 2 Chr. i. 7. Luke xviii. 41-43.

[n] Matt. ix. 22, 28-30. Luke vii. 50.

[2] Or, *saved thee.*

CHAP. XI.

* Bethany lay next Jericho, and Bethphage at the foot of the mount of Olives, next to Jerusalem. — CHANDLER.

† No animal previously used in any way was employed for sacred uses even among the heathen.—CLARKE.

[a] Ps. xxiv. 1. Acts x. 36.

[b] 1 Chr. xxix. 12-18. Acts i. 24.

[c] 2 Kings ix. 13. Matt. xxi. 7, 8.

‡ In a country dry and mountainous, like that of Judea, it is convenient to travel upon asses, and it appears from the Old Testament, that, anciently, even the most distinguished persons commonly availed themselves of these animals (Judg. v. 10; x. 4; 2 Sam. xvii. 23); nevertheless, as Christ wished on this occasion to be mounted on an ass's colt, that there might be nothing in this rural triumph but what was extremely simple, and which might not accord with the lowness of his condition, it was necessary that, in his time, there might be but few persons, except of the common orders, who rode upon asses. —BARNES.

[d] Ps. cxviii. 25, 26. Matt. xxi. 9.

[e] Mal. iii. 1. Matt. xxi. 10-14.

§ This was not done through vain curiosity, but in order to ascertain, by personal inspection, what abuses had crept into the temple worship, and what portions of the sacred house and its courts had been profaned by money-changers, and others of similar stamp. Why he deferred driving out the money-changers until the next day we are not informed. Perhaps it was not the hour of the day when they were gathered in full number around their tables; or he administered a rebuke, which, not proving effectual, was followed on the next day by their expulsion, as here related.—BARNES.

[f] Matt. xxi. 19.

[g] Ruth ii. 3. 1 Sam. 6-9.

‖ This is clearly a reason why figs might be expected; at least some not fully ripe, which might be eaten. According to the law (Deut. xxiii. 24, &c.), the Jews considered that every traveller had a right to eat of any fruits, though not to pluck and carry any away. Now, as the figs had not been gathered, if the tree had produced any, as it was full of leaves, our Lord might expect to find some; but as there were none, it was clearly a barren one, and hence he cursed it, or devoted it to destruction (Matt. xxi. 18-21).—WATSON.

[h] Is. v. 5, 6. Matt. iii. 10; vii. 19.

¶ Shewing thereby his displeasure against such as bear a great show without any fruit.—DIODATI.

[i] Matt. xxi. 12-16. Luke xix. 45, 46.

[k] Deut xiv. 25, 26.

2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat;† loose him, and bring *him*.

3 And if any man say unto you, Why do ye this? say ye [a]that the Lord hath need of him; [b]and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met; and they loose him.

5 And certain of them that stood there said unto them, What do ye, loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, [c]and cast their garments on him; and he sat upon him.‡

8 And many spread their garments in the way; and others cut down branches off the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, [d]Hosanna; Blessed *is* he that cometh in the name of the Lord:

10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest.

11 And [e]Jesus entered into Jerusalem, and into the temple: and when he had looked round about§ upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow, when they were come from Bethany, he was hungry:

13 And [f]seeing a fig-tree afar off having leaves, he came, if [g]haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.‖

14 And Jesus answered and said unto it, [h]No man eat fruit of thee hereafter for ever.¶ And his disciples heard *it*.

15 ¶ And they come to Jerusalem: [i]and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew [k]the tables of the money-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry *any* vessel through the temple.

17 And he taught, saying unto them, Is it not

He was, however, too much in earnest to be thus silenced, and to lose his opportunity; on the contrary, he cried out a great deal more earnestly and incessantly than before, "Thou son of David, have mercy upon me." At length our Lord stood still, and ordered the blind man to be conducted to him; and they who informed him, encouraged him to expect a cure, as Jesus called for him. Accordingly he cast away his upper garment, as in haste, and wanting to be rid of every encumbrance; and thus he came to Jesus, who asked him, "What he would that he should do unto him?" He well knew what he wanted; but he chose to hear it from his own lips, as the language of faith, dependence, and expectation. When, therefore, the man had answered, "Lord, that I might receive my sight;" Jesus bade him "go his way," or depart in peace; for his faith, by leading him to seek help from him, had been the means of his being restored to sight, and even of his salvation. Immediately he received sight; but instead of departing, he joined the multitude, and followed Jesus in the way, full of joy and gratitude, and glorifying God for the mercy which he had received; and all the people joined him in praising the Lord for what had been done. —*Scott.*

CHAP. XI. CHRIST'S TRIUMPHAL PROCESSION.—Ver. 1-11. (1.) The *outside* of this triumph was very *mean;* he rode upon an "ass's colt," which, being an *ass*, looked contemptible, and made no figure; and being but a "*colt*, whereon never man sat," we may suppose was rough and untrimmed, and not only so, but rude and ungovernable, and would disturb and disgrace the solemnity. This *colt* was borrowed too. Christ went upon the water in a *borrowed* boat, ate the Passover in a *borrowed* chamber, was buried in a *borrowed* sepulchre, and here rode on a *borrowed* ass. Let not Christians scorn to be beholden one to another, and, when need is, to go a borrowing; for our Master did not. He had no rich trappings; they threw their clothes upon the colt, and so he "sat upon him." The persons that attended were mean people; and all the show they could make was, by "spreading their garments in the way," and "strewing branches of trees in the way," as they used to do at the feast of tabernacles. All these were marks of his humiliation; even when he would be taken notice of, he would be taken notice of for his meanness; and they are instructions to us, not to "mind high things," but to "condescend to them of low estate." How ill doth it become Christians to *take state*, when Christ was so far from affecting it! (2.) The *inside* of this triumph was very *great;* not only as it was the fulfilling of the scripture (which is not taken notice of here, as it was in Matthew), but as there were several rays of Christ's glory shining forth in the midst of all this meanness. 1. Christ shewed his knowledge of things distant, and his power over the wills of men, when he sent his disciples for the colt. By this it appears that he can "do every thing," and "no thought can be withholden from him." 2. He shewed his dominion over the *creatures* in riding on *a colt that was never backed.* The subjection of the inferior part of the creation to man is spoken of with application to Christ (Ps. viii. 5, 6; compared with Heb. ii. 8); for to him it is owing, and to his mediation, that we have any remaining benefit by the grant God made to man, of a sovereignty in this lower world (Gen. i. 28). And perhaps Christ, in riding the ass's colt, would give a shadow of his power over the spirit of man, who is born as "the wild ass's colt" (Job xi. 12). (3.) The colt was brought from a place "where two ways met," as if Christ would shew that he came to direct those into the right way who had *two ways* before them, and were in danger of taking the wrong. (4.) Christ received the joyful *hosannas* of the people; that is, both the *welcome* they gave him, and their *good wishes* to the prosperity of his kingdom.

MERCHANDISE IN THE TEMPLE.—See Matt. xxi. 12.

WITHERING OF THE FIG-TREE.—See Matt. xxi. 17.

A FORGIVING SPIRIT ESSENTIAL TO FORGIVENESS.—Ver. 25, 26. When we are at prayer, we must remember to pray for others, particularly for our enemies, and those that have wronged us; now we cannot pray sincerely that God would do them good, if we bear malice to them, and wish them ill. If we have injured others, before we pray we must go and "be reconciled to them" (Matt. v. 23). But if they have injured us, we go a nearer way to work, and must immediately from our hearts *forgive* them. 1. Because this is a *good step* towards obtaining the *pardon* of our own sins: *Forgive*, that "your Father may forgive you;" that is, "that you may be

written, My house shall be called of all nations the house of prayer? but ye have made it [1]a den of thieves.*

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was [m]astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ And in the morning, as they passed by, [n]they saw the fig-tree dried up from the root.

21 And Peter, calling to remembrance, saith unto him, Master, behold, the fig-tree which thou cursedst is withered away.

22 And Jesus answering, saith unto them, Have [1]faith in God.

23 For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; [o]and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

24 Therefore I say unto you, [p]What things soever† ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

25 And when ye stand‡ praying, forgive, if ye have ought against any;§ that your Father also which is in heaven may forgive you your trespasses.

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

27 ¶ And they come again to Jerusalem; and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, [q]By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask of you one [2]question, and answer me, and I will tell you by what authority I do these things.

30 The [r]baptism of John,‖ was *it* from heaven, or of men? answer me.

31 And they reasoned with themselves, saying,

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[1] Jer. vii. 11. Hos. xii. 7. John ii. 16.

* It is probable that all this worldly traffic was carried on in the court of the Gentiles, which was treated as a common place, in pure enmity to Gentiles, even though worshippers of the same God.—WATSON.

[m] Matt. vii. 28. Luke iv. 32.

[n] Job xviii. 16, 17; xx. 5-7. Is. v. 24.

[1] Or, *the faith of God.*

[o] Matt. xiv. 31. Rom. iv. 18-25.

[p] Matt. vii. 7-11; xviii. 19; xxi. 22.

† By this he gives no toleration to ask whatsoever shall come in our fancy; for prayer must be regulated by faith, and faith must not wander out of the limits of the Word (Jam. i. 6; 1 John v. 14, 15).—DIODATI.

‡ This seems to have been a frequent posture in prayer among the Jews (Zech. iii. 1; Luke xviii. 11; Rev. xi. 4).—SCOTT.

§ Our Saviour had given the same injunction at Matt. vi. 14, 15. He implies, that whenever the Christian prays, he must not only have a steadfast faith in the power, wisdom, and goodness of God, but his heart must likewise be full of tenderness, compassion, and forgiveness towards his fellow-creatures.—MANN.

[q] Ex. ii. 14. Num. xvi. 3, 13.

[2] Or, *thing.*

[r] i. 1-11; ix. 13. Matt. iii.

‖ *The baptism of John*, &c.—*i.e.*, the ministry of John, of which baptism, upon repentance and faith in the immediate advent of the Messiah, was so prominent a part; which ministry John fulfilled under the profession of Divine authority. The way in which our Lord put the case was as though he said, "You affect to determine who are true and false prophets. Now, John professed to be a prophet; was his authority from Heaven or of men? was he a real, or only a pretended messenger from God?"—CLARKE.

[s] Matt. xi. 7-14. John i. 15, 29, 34, 36.

¶ They feared that the people would stone them (Luke). Such an unpopular sentiment, as to profess that all that John did was imposture, would have probably ended in tumult, perhaps in their death.—BARNES.

* *We cannot tell*—literally, we do not know. Our Lord's reply, "Neither tell I you," verbally conforms to their inward thoughts, "We will not tell," thus shewing his knowledge of the insincerity of their answer. But, according to their own avowal, how unfit were they to sit in judgment upon the character and claims of Jesus, while confessing themselves to be so profoundly ignorant of the true character of John! Our Lord very properly refused to answer the questions of such men.—OWEN.

[t] Job v. 13. Prov. xxvi. 4, 5.

CHAP. XII.

* Matthew saith he sent his servants, by which name are signified the prophets; yet this is no way repugnant to that, seeing the Lord sent to his people sometimes one prophet, sometimes many: we may therefore, by this account of one, understand the whole number of them.—DIODATI.

† *Again he sent*, &c.—Though the whole line of Jewish history, with the exception of the 400 years immediately preceding the advent of Christ, prophets had been sent to that nation. With them also had been deposited the Scriptures of the Old Testament, written by holy men, as they were moved by the Holy Ghost. Thus God was continually keeping before them his demands, and calling upon them to return to their duty, and put away from themselves their wicked doings.—OWEN.

[a] Ps. ii. 7.

[b] Ps. ii. 12.

[c] Lev. xxvi. 15-18.

[d] Ps. cxviii. 22, 23.

[e] Num. xxiii. 23.

If we shall say, From heaven; he will say, [s]Why then did ye not believe him?

32 But if we shall say, Of men; they feared the people:¶ for all *men* counted John, that he was a prophet indeed.

33 And they answered and said unto Jesus, We cannot tell.* And Jesus answering, saith unto them, [t]Neither do I tell you by what authority I do these things.

CHAPTER XII.

1 *The parable of the vineyard.* 13 *Touching the payment of tribute,* 18 *and the resurrection.* 41 *The widow and her two mites.*

AND he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about *it*, and digged *a place for* the wine-fat, and built a tower, and let it out to husbandmen, and went into a far country.

2 And at the season he sent to the husbandmen a servant,* that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him*, and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

5 And again he sent† another; and him they killed, and many others; beating some, and killing some.

6 Having yet therefore [a]one son, his wellbeloved, he sent him also last unto them, saying, [b]They will reverence my son.

7 But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the lord of the vineyard do? [c]He will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture, [d]The stone which the builders rejected is become the head of the corner:

11 This [e]was the Lord's doing, and it is marvellous in our eyes?

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qualified to receive forgiveness, that he may forgive you without injury to his honour, as it would be, if he should suffer those to have such benefit by his mercy, as are so far from being conformable to the pattern of it." Because the want of this is a certain bar to the obtaining of the pardon of our sins; "'If ye do not forgive' those who have injured you, if ye hate their persons, bear them a grudge, meditate revenge, and take all occasions to speak ill of them, 'neither will your Father forgive your trespasses.'" This ought to be remembered in prayer, because one great errand we have to the throne of grace is, to pray for the pardon of our sins: and care about it ought to be our daily care, because prayer is a part of our daily work. Our Saviour often insists on this, for it was his great design to engage his disciples to love one another.

THE DILEMMA.—Ver. 30-33. (1.) If they own the baptism of John to be *from Heaven*, as really it was, they *shame themselves;* for Christ will presently turn it upon them, "Why did ye not then believe him," and receive his baptism? They could not bear that Christ should say this, but they could bear it that their own consciences should say so, because they had an art of stifling and silencing them, and because what conscience said, though it might gall and grate them a little, would not *shame them;* and then *they* would do well enough who looked no further than Saul's care when he was convicted, "Honour me now before this people" (1 Sam. xv. 30). (2.) If they say "'It is of men,' he was not sent of God, but his doctrine and baptism were inventions of his own," they *expose themselves*, the people will be ready to do them a mischief, or, at least, clamour upon them; for "all men counted John that he was a prophet indeed," and therefore they could not bear that he should be reflected on. Note, There is a carnal slavish fear, which not only wicked subjects but wicked rulers likewise are liable to, which God makes use of as a means to keep the world in some order, and to suppress *violence*, that it shall not always "grow up into a rod of wickedness."—*Henry.*

CHAP. XII. PARABLE OF THE WICKED HUSBANDMEN.—Christ had formerly in parables shewed how he designed to set up the gospel church, now he begins in parables to shew how he would lay aside the Jewish Church, which it might have been grafted into the *stock of*, but was built upon the *ruins of*. We may observe here, 1. They that enjoy the privileges of the visible Church have a vineyard let out to them, which is capable of great improvement, and from the occupiers of which rent is justly expected. When God "shewed his word unto Jacob, his statutes and judgments unto Israel" (Ps. cxlvii. 19), when he set up his temple among them, his priesthood, and his ordinances, then he "let out" to them the "vineyard" he had "planted," which he "hedged," and in which he "built a tower" (ver. 1). Members of the Church are God's tenants, and they have both a good landlord and a good bargain, and may live well upon it, if it be not their own fault. 2. Those whom God lets out his vineyard to he sends his servants to, to put them in mind of his just expectations from them (ver. 2). He was not *hasty* in his demands, nor *high*, for he did not send for the rent till they could make it *at the season;* nor did he put them to the trouble of making money of it, but was willing to take it *in specie*. 3. It is sad to think what base usage God's faithful ministers have met with, in all ages, from those that have enjoyed the privileges of the Church, and have not brought forth fruit answerable. The Old Testament prophets were persecuted even by those that went under the name of the Old Testament Church. They "beat them, and sent them empty away" (ver. 3)—that was bad; they "wounded them," and "sent them away shamefully entreated" (ver. 4)—that was worse; nay, at length they came to such a pitch of wickedness, that they "killed" them (ver. 5). 4. It was no wonder if those who abused the prophets abused Christ himself. God did, at length, send them his Son, his "well-beloved:" it was therefore so much the greater kindness in him to send him, as in Jacob to send Joseph to visit his brethren (Gen. xxxvii. 14). And it might be expected, that he whom their Master "loved" they also should respect and love (ver. 6). "'They will reverence my son,' and, in reverence to him, will pay their rent." But, instead of "reverencing" him because he was the son and heir, they "therefore" hated him (ver. 7). Because Christ, in calling to repentance and reformation, made his demands with more authority than the prophets had done, they were the more enraged against him, and determined to put him to death, that they might engross all church power to themselves, and that all the respect and obedience of the people might be paid to them only. "'The inheritance shall be ours,' we will be lords paramount, and bear all the sway." There is an "inheritance," which, if they had duly "reverenced the Son," might have been theirs—a heavenly inheritance; but they slighted that, and would have their inheritance in the wealth, and pomp, and powers of this world. So they "took him, and killed him:" they had not done it yet, but they would do it in a little time; and they "cast him out of the vineyard," they refused to admit his gospel when he was gone; it would by no means agree with their scheme, and so they threw it out with

12 And they sought to lay hold on him, but feared the people: for they knew that he had spoken the parable against them: and they left him, and went their way.‡

13 ¶ And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, [f]we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me [i]a penny, that I may see *it*.

16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.§

17 And Jesus answering, said unto them, [g]Render to Cesar the things that are Cesar's, [h]and to God the things that are God's. And they marvelled at him.

18 ¶ Then come unto him the Sadducees, which [i]say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, [k]If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 Now [l]there were seven brethren:‖ and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering, said unto them, [m]Do ye not therefore err, [n]because ye know not the scriptures, [o]neither the power of God?¶

25 For when they shall rise from the dead, they neither marry, nor are given in marriage; [p]but are as the angels which are in heaven.

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‡ The chief priests and elders came from the Sanhedrim to examine and confute his pretensions. The first sentence he spoke on John's mission silenced them; and the following parables shewed so effectually their sin as the depositaries of God's law and promises, and the impending punishment, that they left him unmolested, and went their way. —MACKNIGHT.

[f] John vii. 18. 2 Cor ii. 17; iv. 2.

[i] Matt. xviii. 28, *marg.*

§ Compare Matt. xxii. 15-22, and notes. *Cesar's.*—According to their own maxims, the conclusion of Christ was proper. They held that "wherever the money of any king was current, the inhabitants owned that king for their lord." Hence they ought to render to Cesar the things that are Cesar's, &c.—BOOTHROYD.

[g] Prov. xxiv. 21. Rom. xiii. 7.

[h] Prov. xxiii. 26. Acts iv. 19, 20.

[i] Acts iv. 1, 2; xxiii. 6-9.

[k] Gen. xxxviii. 8. Deut. xxv. 5-10.

[l] Matt. xxii. 25-28. Luke xx. 29-33.

‖ They now proceed to state a case, in which this law of Moses was applicable. It was a singular one, but yet not at all improbable. It is not necessary, however, to regard it as an actual fact, but one supposed for the sake of illustration.—OWEN.

[m] Is. viii. 20. Jer. viii. 7-9.

[n] Job xix. 25-27. Dan. xii. 2.

[o] x. 27. Gen. xviii. 14.

¶ *Nor the power of God.*—They probably denied, as many have done since, that God could gather the scattered dust of the dead, and remould it into a body. On this ground they affirmed that the doctrine could not be true—opposing reason to revelation, and supposing that Infinite Power could not reorganise a body that it had at first organised, and raise a body from its own dust which it had at first raised from nothing.—BARNES.

[p] Matt. xxii. 30. Luke xx. 35, 36.

[q] Gen. xvii. 7, 8. Is. xli. 8-10.

[r] Rom. iv. 17; xiv. 9.

* St Matthew quotes this passage from Deut. vi. 4, 5, short; St Mark, doubtless as our Lord spoke it, in full. The former wrote for the Jews, to whom the catchwords would suggest the whole passage.—WATSON.

† That is, there is nothing in religion of a higher obligation than these two precepts. All the duties of religion must be governed by these two principles. Beyond them there is nothing greater, nothing to limit or restrain them; but by them must everything else be limited and restrained. — SHERLOCK.

[s] Deut. iv. 39; v. 7.

‡ *Is more than all.*—Is of more importance and value. —BARNES.

[t] Matt. xii. 20. Gal. ii. 19, 20.

§ That is, having an understanding as correct, and inclinations as pure as he professed by his answer, he was not very far from relishing the doctrine of Christ against which all the other scribes were so prejudiced, and thus in a short time receiving the gospel which is called here, as it often is elsewhere, the kingdom of heaven. —BARNES.

[u] Job xxxii. 15, 16. Matt. xxii. 46.

[x] 2 Sam. xxiii. 2. Neh. ix. 30.

[y] Ps. cx. 1. Acts ii. 34-36.

‖ They could not answer him. Nor is there any way of answering the question but by the admission that the Messiah was divine as well as human. That he had an existence at the time of David, and was his lord and master, his God and King, and that, as man, he was descended from him.—BARNES.

[z] Matt. x. 17; xxiii. 1-7.

[a] Matt. vi. 5. Jam. ii. 2, 3.

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, [q]I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He [r]is not the God of the dead, but the God of the living: ye therefore do greatly err.

28 ¶ And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel:* the Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This *is* the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.†

32 And the scribe said unto him, Well, Master, thou hast said the truth: [s]for there is one God; and there is none other but he:

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more than all‡ whole burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, [t]Thou art not far from the kingdom of God.§ [u]And no man after that durst ask him *any question*.

35 ¶ And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

36 For David himself said [x]by the Holy Ghost, [y]The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son?‖ And the common people heard him gladly.

38 ¶ And he said unto them in his doctrine, [z]Beware of the scribes, [a]which love to go in long clothing, and *love* salutations in the marketplaces.

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disdain and detestation. 5. For such sinful and shameful doings nothing can be expected but a fearful doom (ver. 9). "What shall therefore the Lord of the vineyard do?" It is easy to say what, for nothing could be done more provoking. (1.) He will "come and destroy the husbandmen" whom he would have saved. When they only denied the fruit, he did not *distrain* upon them for the rent, nor *disseize* them and *dispossess* them for *nonpayment;* but when they killed his servants and his Son, he determined to destroy them; and this was fulfilled when Jerusalem was laid waste, and the Jewish nation extirpated and made a desolation. (2.) He will "give the vineyard to others." If he have not the rent from them, he will have it from another people, for God will be no loser by any. This was fulfilled in the taking in of the Gentiles, and the abundance of fruit which the "gospel brought forth in all the world" (Col. i. 6). Note, If some from whom we expected well prove bad, it doth not follow but that others will be better. Christ encouraged himself with this in his undertaking: "Though Israel be not gathered," not gathered to him, but gathered against him, "yet shall I be glorious" (Is. xlix. 5, 6), as a "Light to lighten the Gentiles."

PAYMENT OF TRIBUTE.—See Luke xx. 21.

REFUTATION OF THE SADDUCEES.—See Matt. xxii. 23.

THE GREAT COMMAND.—Ver. 29-31. (1.) The great commandment of all, which is indeed inclusive of all, is, that of "loving God with all our hearts:" 1. Where this is the commanding principle in the soul, there is a disposition to every other duty. Love is the leading affection of the soul: the love of God is the leading grace in the renewed soul. 2. Where this is not, nothing else that is good is done, or done aright, or accepted, or done long. Loving God with all our heart will effectually take us off from, and arm us against, all those things that are rivals with him for the throne in our souls, and will engage us to everything by which he may be honoured, and with which he will be pleased; and no commandment will be grievous where this principle commands, and has the ascendant. Now here in Mark our Saviour prefixes to this command the great doctrinal truth upon which it is built (ver. 20). "Hear, O Israel, The Lord our God is one Lord;" if we firmly believe this, it will follow, that we shall love him "with all our heart." He is Jehovah, who has all amiable perfections in himself; he is "our God," to whom we stand related and obliged, and therefore we ought to "love him," to set our affections on him, let out our desire toward him, and take a delight in him; and he is "one Lord," therefore he must be loved with our "whole heart;" he has the sole "right to us," and therefore ought to have the sole "possession of us." If he be one, our hearts must be one with him, and since there is no God besides, no rival must be admitted with him upon the throne. 2. The second great commandment is, to "love our neighbour as ourselves" (ver. 31), as truly and sincerely as we love ourselves, and in the same instance, and we must shew it by "doing as we would be done by." And we must therefore love God better than ourselves, because he is Jehovah, a being infinitely better than we are, and must love him with "all our heart," because he is "one Lord," and there is no other like him; so we must "love our neighbour as ourselves," because he is of the same nature with ourselves.—*Henry.*

THE WIDOW'S MITE.—Ver. 42-44. Many would have been ready to censure this "poor widow," and to think she did ill; why should she give to others, when she had little enough for herself? Charity begins at home; or, if she would give it, why did she not bestow it upon some poor body that she knew? What occasion was there for her bringing it to the "treasury" to be disposed of by the chief priests, who, we have reason to fear, were partial in the disposal of it? It is so rare a thing to find any that would not blame this widow, that we cannot expect to find any that will imitate her; and yet our Saviour commends her, and therefore we are sure that she did very well and wisely. If Christ saith, "Well done," no matter who saith otherwise; and we must hence learn, 1. That *giving alms* is an excellent, good thing, and highly pleasing to the Lord Jesus; and if we be humble and sincere in it, he will graciously accept of it, though in some circumstances there may not be all the discretion in the world. 2. Those that have but a *little*, ought to give alms out of *their little;* those that live by their labour, from hand to mouth, must *give to those that need* (Eph. iv. 28). 3. It is very good for us to straiten and deny ourselves, that we may be able to give the more to the poor; to deny ourselves not only superfluities, but even conveniences, for the sake of charity. We should in many cases pinch ourselves, that we may supply the necessities of others; this is loving our neighbours as ourselves. 4. Public charities should be encouraged, for they bring upon a nation public blessings; and though there may be some mismanagement of them, yet that is not a good reason why we should not bring in our *quota* to them. 5. Though we can give but a *little* in charity, yet, if it be according to our ability, and be given with an upright heart, it shall be accepted of Christ, who requires *according to what a man has, and not according to what he has not;* two mites shall be put upon the score, and brought to account, if given in a right manner, as if it had been two pounds. 6. It is much to the praise of charity, when we give not only *to our power*, but *beyond our power*, as

39 And [b]the chief seats in the synagogues, and the uppermost rooms at feasts;

40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ And Jesus sat over against the treasury,¶ and beheld how the people cast money into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two mites, which make a farthing.

43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury:*

44 For all *they* did [c]cast in of their abundance; but she of her want did cast in all that she had, *even* [d]all her living.

CHAPTER XIII.

1 *The destruction of the temple.* 9 *Persecutions for the gospel.* 14 *Great calamities to the Jews.* 24 *Of Christ's coming to judgment;* 32 *the hour of it uncertain.*

AND as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*

2 And Jesus answering, said unto him, Seest thou these great buildings? [a]there shall not be left one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately,

4 Tell us, when shall these things be?* and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them, began to say, [b]Take heed lest any *man* deceive you:

6 For [c]many shall come in my name, saying, I am *Christ;* [d]and shall deceive many.

7 And [e]when ye shall hear of wars, and rumours of wars, be ye not troubled: for *such things* [f]must needs be; but the end *shall* not *be* yet.

8 For [g]nation shall rise against nation,† and kingdom against kingdom; and there shall be earthquakes in *divers* places, and there shall be famines and troubles: [h]these *are* the beginnings of sorrows.

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[b] Luke xi. 43. 3 John 9.

¶ The place where the chests stood, into which money was put for various uses. There were thirteen chests in the temple, six of which were for voluntary oblations, or free-will-offerings, &c.—GILL.

* That is, more in proportion to her means, and therefore more that was acceptable to God. He does not mean that this was more in value than all which the others had put in, but it shewed more love to the sacred cause, more self-denial, and of course more sincerity in what she did. This is the rule by which God will recompense us (comp. 2 Cor. viii. 12).—BARNES.

[c] 1 Chr. xxix. 2-17. 2 Chr. xxiv. 10-14.

[d] Luke viii. 43.

CHAP. XIII.

[a] 1 Kings ix. 7, 8. Mic. iii. 12.

* It is clear that these words refer to the destruction of the temple, of which Jesus had just been discoursing.-LIGHTFOOT.

[b] Jer. xxix. 8.

[c] Jer. xxiii. 21-25.

[d] Matt. xxiv. 23, 24.

[e] Ps. xlvi. 1-3. Is. viii. 12.

[f] 2 Sam. xiv. 14. Matt. xviii. 7.

[g] 2 Chr. xv. 6. Is. xix. 2. Hag. ii. 22.

† At Cæsarea the Jews and Syrians contended about the right to the city, and twenty thousand of the Jews were slain. At this blow the whole nation of the Jews was exasperated, and carried war and desolation through the Syrian cities and villages. Sedition and civil war spread throughout Judea. Italy was also thrown into civil war by the contests between Otho and Vitellius for the crown.—BARNES.

[h] Matt. xxiv. 8.

[i] Matt. x. 18. Luke ix. 5.

[k] Ex. iv. 10-12. Jer. i. 6-9.

[l] Is. l. 4. John iii. 27.

[m] 2 Sam. xxiii. 2. 1 Cor. ii. 13.

[n] Ez. xxxviii. 21. Mic. vii. 4-6.

‡ Those who thus apostatise from professed attachment to me shall betray others who really love me. This they would do to secure their own safety, by revealing the names and habitations, or places of concealment, of others. They would break over the most tender ties to surrender Christians to punishment. So great would be their hatred of Christianity, that it would overcome all the natural endearments of kindred and home. This, in the persecution of Christians, has been often done; and nothing shews more fully the deep and deadly hatred of the human heart to the gospel.—BARNES.

[o] Matt. v. 11, 12.

[p] Matt. x. 22.

[q] Dan. viii. 13. Matt. xxiv. 15, &c.

§ *Abomination of desolation—i.e.*, the abomination which causeth desolation. This is too strong a term to be applied to anything short of the Roman army, on its mission to ravage and desolate Jerusalem (see Luke xxi. 20). In order to appreciate fully the appositeness of this expression, we must remember that in front of the Roman legions were borne their ensigns, consisting of eagles and images of the emperor, to which divine honours were often paid by the army. No greater abomination could meet the eye of a Jew, than ensigns to which such idolatrous worship was paid.—OWEN.

[r] Luke xxi. 21-24.

‖ This command was expressive of the greatest haste. The danger was too near to admit of any delay. No time was to be lost in fleeing to a place of safety. It was of more importance to save their lives, than to load themselves down with valuables from the house, and thus retard their flight.—OWEN.

[s] Is. i. 9; vi. 13.

¶ We frequently find, in the New Testament, those who are called to the knowledge and belief of the Christian faith, called the elect (1 Pet. ii. 9, &c.)—WHITBY.

[t] Deut. xiii. 1-3.

9 But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, [i]for a testimony against them.

10 And the gospel must first be published among all nations.

11 But when they shall lead *you*, and deliver you up, [k]take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, [m]but the Holy Ghost.

12 Now [n]the brother shall betray the brother to death,‡ and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.

13 And [o]ye shall be hated of all *men* for my name's sake: [p]but he that shall endure unto the end, the same shall be saved.

14 ¶ But when ye shall see [q]the abomination of desolation,§ spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) [r]then let them that be in Judea flee to the mountains:

15 And let him that is on the house-top not go down into the house, neither enter *therein*, to take anything out of his house:‖

16 And let him that is in the field not turn back again for to take up his garment.

17 But woe to them that are with child, and to them that give suck, in those days!

18 And pray ye that your flight be not in the winter.

19 For *in* those days shall be affliction, such as was not from the beginning of the creation, which God created, unto this time, neither shall be.

20 And except that the Lord had shortened those days, no flesh should be saved: but [s]for the elect's sake,¶ whom he hath chosen, he hath shortened the days.

21 And then, [t]if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:

22 For false Christs and false prophets shall

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the Macedonian Churches, whose "deep poverty abounded to the riches of their liberality" (2 Cor. viii. 2, 3). When we can cheerfully provide for others out of our own necessary provision, as the widow of Sarepta for Elijah, and Christ for his five thousand guests, and trust God to provide for us some other way, *this is thankworthy.—Henry.*

CHAP. XIII. SIGNS OF CHRIST'S COMING.—See Matt. xxiv. 3.

FALSE CHRISTS.—See Matt. xxiv. 5.

COMING PERSECUTION.—Ver. 9-12. Observe, What the trouble is which they must expect: 1. They shall "be hated of all men;" trouble enough! The thoughts of "being hated" are grievous to a tender spirit, and the fruits of that hatred must needs be a constant vexation; those that are *malicious*, will be *mischievous*. It was not for anything amiss in them, or done amiss by them, that they were "hated," but for Christ's name's sake, because they were called by his name, called upon his name, preached his name, and wrought miracles in his name. The world hated them because he loved them. 2. Their own "relations" shall "betray them," those to whom they were most nearly allied, and on whom, therefore, they depended for protection: "They 'shall betray you,' shall inform against you, and be your prosecutors." If a father has a child that is a Christian, he shall become void of natural affection; it shall all be swallowed up in bigotry, and he shall betray his own child to the persecutors, as if he were a worshipper of other gods (Deut. xiii. 6). 3. Their "church rulers" shall inflict "their censures" upon them; "You shall be 'delivered up' to the great Sanhedrim at Jerusalem, and to the inferior courts and consistories in other cities, and shall be 'beaten in the synagogues' with forty stripes at a time, as offenders against the law which was read in the synagogue." It is no new thing for the Church's artillery, through the treachery of its officers, to be turned against some of its best friends. 4. "Governors" and "kings" shall use their power against them. Because the Jews have not power to put them to death, they shall incense the Roman powers against them, as they did Herod against James and Peter; and they shall "cause you to be put to death," as enemies to the empire. They must resist unto blood, and still resist.

ABOMINATION OF DESOLATION.—See Matt. xxiv. 15.

END OF ALL THINGS.—Ver. 24-27. Here Jesus foretells, 1. The final dissolution of the present frame and fabric of the world; even of that part of it which seems least liable to change, the upper part, the purer and more refined part: "The sun shall be darkened," and the "moon" shall no more "give her light," for they shall be quite outshone by the glory of the Son of man (Is. xxiv. 23). The "stars of heaven," that from the beginning had kept their place and regular motion, shall fall as leaves in autumn; and the "powers that are in heaven," the heavenly bodies, the fixed stars, "shall be shaken." 2. The visible appearance of the Lord Jesus, to whom the judgment of that day will be committed. "Then shall they see the Son of man coming in the clouds." Probably he will come over that very place where he sat when he said this; for the clouds are in the lower region of the air. He shall come with "great power and glory," such as will be suited to the errand on which he comes. "Every eye shall then see him." 3. The gathering together of all the elect to him. He shall "send his angels," and "gather together his elect" to him, to meet him in the air (1 Thess. iv. 17). They shall be fetched from one end of the world to the other, so that none shall be missing from that "general" assembly; they shall be fetched "from the uttermost part of the earth," most remote from the place where Christ's tribunal shall be set, and shall be brought to the "uttermost part of heaven." So sure, so swift, so easy shall their conveyance be, that there shall none of them miscarry, though they were to be brought from the uttermost part of the earth one way, to the uttermost part of the heaven another way. A faithful Israelite shall be carried safely, though it were from the utmost border of the land of bondage to the utmost border of the land of promise.

MEANING OF THE CLAUSE "NEITHER THE SON."—Ver. 32. There were those, in the primitive times, who taught from this text, that there were some things that Christ, as man, was *ignorant* of, and from thence were called *Agnoetæ*. They said, "It was no more absurd to say so, than to say that his human soul suffered grief and fear;" and many of the orthodox fathers approved of this. Some would evade it, by saying that Christ spake this in a way of prudential economy, to divert the disciples from further inquiry; but to this one of the ancients answers, *It is not fit to speak too nicely in this matter*—so Leontius in Dr Hammond. "It is certain (saith Archbishop Tillotson) that Christ, as God, could not be ignorant of anything; but the Divine wisdom which dwelt in our Saviour did communicate itself to his human soul according to the Divine pleasure, so that his human nature might sometimes not know some things; therefore Christ is said to grow in wisdom (Luke ii. 52), which he could not be said to do, if the human nature of Christ did necessarily know all things by virtue of its union with the

rise,* and shall shew signs and wonders, to seduce, [a]if *it were* possible, even the elect.

23 But [x]take ye heed: [y]behold, I have foretold you all things.

24 ¶ But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see [z]the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together [a]his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now [b]learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29 So ye, in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, [c]That this generation shall not pass, till all these things be done.

31 [d]Heaven and earth shall pass away: [e]but my words shall not pass away.

32 ¶ But of that day, and *that* hour, knoweth no man, no, not the angels which are in heaven, [f]neither the Son,† but the Father.

33 Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 [g]Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning;

36 Lest, coming suddenly, [h]he find you sleeping.

37 And what I say unto you, [i]I say unto all, Watch.

CHAPTER XIV.

1 *A conspiracy against Christ.* 3 *A woman poureth ointment on his head.* 10 *Judas selleth,* 43 *and betrayeth him.* 66 *Peter thrice denieth him.*

AFTER two days was *the feast of* [a]the passover, and of unleavened bread:* and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.

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2 But they said, [b]Not on the feast-*day*, [c]lest there be an uproar of the people.

3 ¶ And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster-box of ointment of [1]spikenard, very precious; and she brake the box,† and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred [2]pence, and have been given to the poor. [d]And they murmured against her.

6 And Jesus said, [e]Let her alone; why trouble ye her?‡ she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: [f]but me ye have not always.

8 She [g]hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, [h]Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for [i]a memorial of her.

10 ¶ And [k]Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard *it*, they were glad, and promised§ to give him money. And [l]he sought how he might conveniently betray him.

12 ¶ And the first day‖ of unleavened bread, when they [3]killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover?

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

14 And wheresoever he shall go in, say ye to the goodman of the house, [m]The Master saith, Where is the guest-chamber, where I shall eat the passover with my disciples?

15 And [n]he will shew you a large [o]upper room furnished *and* prepared:¶ there make ready for us.

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

17 And in the evening he cometh with the twelve.

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* This is added to shew the necessity of great watchfulness against these impostors. Men would arise whose pretensions to the Messiahship would be supported by wonderful deeds and manifestations. Many would become their followers—"Behold here the Messiah," would be the language of multitudes. In such a time of public excitement and anxiety to find deliverance from the Romans, the elect themselves would be strongly tempted to become their followers.—OWEN.

[a] John x. 27, 28. 2 Thes. ii. 8-14.

[x] Matt. vii. 15. 2 Pet. iii. 17.

[y] Is. xliv. 7, 8. John xiv. 29.

[z] Dan. vii. 13, 14. Matt. xvi. 27.

[a] Is. lxv. 9. Luke xviii. 7.

[b] Matt. xxiv. 32, 33. Luke xxi. 29-31.

[c] Matt. xvi. 28. Luke xxi. 32.

[d] Is. li. 6. Matt. v. 18. Rev. xx. 11.

[e] Num. xxiii. 19. Ps. xix. 7. Is. xl. 8.

[f] Rev. i. 1.

† That is, the Son of man, the Messiah, considered as the servant and messenger of the Father, and as receiving commands and authority from him. The knowledge of Jesus, considered in his human capacity, was not infinite; and it appears from Luke ii. 52, that he "increased" in wisdom as in stature.—LIGHTFOOT.

[g] 33.

[h] Cant. iii. 1. Is. lvi. 10. Luke xxi. 34.

[i] Luke xii. 41-46.

CHAP. XIV.

[a] Ex. xii. 6-20.

* *Of unleavened bread.*—The seven days immediately following the passover were called days of unleavened bread, because during that time the Jews ate that kind of bread. It is here connected with the passover, because the eating the paschal lamb was the commencement of the days of unleavened bread.—OWEN.

[b] Prov. xix. 21. Lam. iii. 37.

[c] Luke xx. 6. John vii. 40; xii. 19.

[1] *Pure nard,* or *liquid nard.*

† It is probably meant, that she brake the cement with which the box was closed up. It is still usual in the East to send wine, rosewater, &c., to great distances, in bottles stopped with cotton and closed with wax.—CHARDIN.

[2] Matt. xviii. 28, *marg.*

[d] Ex. xvi. 7, 8. Deut. i. 27.

[e] Job xlii. 7, 8. Is. liv. 17.

‡ Thus Jesus, seeing at once the piety of her heart, and the purity of her intentions, with that sweetness of temper which was natural to him, not only accepted her humble offering with complacency, but generously defended her against the illiberal cavil.—BP. PORTEUS.

[f] John xvi. 5, 28; xvii. 11. Acts iii. 21.

[g] 1 Chr. xxviii. 2, 3. Ps. cx. 3.

[h] Matt. xxvi. 12.

[i] Num. xxxi. 54. Zech. vi. 14.

[k] Matt. xxvi. 14-16. John xiii. 2, 30.

§ They did not pay it to him then, lest he should deceive them. When the deed was done, and before he was made sensible of its guilt, they paid him (see Matt. xxvii. 3; Acts i. 18).—BARNES.

[l] Luke xxii. 5, 6.

‖ This was the 14th day of the month Nisan, and was called the first day of unleavened bread, because it constituted a day of preparation for the passover, which was celebrated on the evening of that day (*i.e.*, the evening ushering in the 15th day, which it commenced according to the Jewish mode of reckoning time). At or before noon of the 14th day, the Jews began their preparation by putting from their houses all leaven, and getting all things in readiness to slay the paschal lamb, which was done a little before sunset between the two evenings.—OWEN.

[3] *Sacrificed.*

[m] xi. 3. John xi. 28.

[n] Ps. cx. 3. Prov. xvi. 1. John ii. 24.

[o] Acts i. 13; xx. 8.

¶ The word thus translated seems probably to mean, having couches round the table, spread with carpets or other coverings, for the reception of the guests.—LIGHTFOOT.

Divinity." Dr Lightfoot explains it thus: Christ calls himself the Son, as Messiah. Now the Messiah, as such, was the Father's servant (Isa. xlii. 1), sent and deputed by him, and as such a one, he refers himself often to his Father's will and command, and owns he "did nothing of himself" (John v. 19); in like manner he might be said to "know nothing of himself." The revelation of Jesus Christ was what "God gave unto him" (Rev. i. 1). He thinks, therefore, that we are to distinguish between those excellences and perfections of his which resulted from the personal union between the Divine and human nature, and those which flowed from the anointing of the Spirit. From the former flowed the infinite dignity of his person, and his perfect freedom from all sin; but from the latter flowed his power of working miracles, and his foreknowledge of things to come.—*Henry.*

FIDELITY.—See Matt. xxiv. 45.

CHAP. XIV. THE ALABASTER-BOX.—See Matt. xxvi. 6.

TREACHERY OF JUDAS.—See Matt. xxvi. 14.

THE LAST PASSOVER.—Ver. 12-21. (1.) Christ ate the passover at the *usual time,* when the other Jews did, as Dr Whitby has fully made out, and not, as Dr Hammond would have it, the night before. It was on the first day of that feast, which (taking in all the eight days of the feast) was called, "The feast of unleavened bread," even that day "when they killed the passover." (2.) He directed his disciples how to find the place where he intended to eat the passover; and hereby gave such another proof of his infallible knowledge of things distant and future (which to us seem altogether *contingent*), as he had given when he sent them for the ass on which he rode in triumph (chap. xi. 6). "'Go into the city' (for the 'passover' must be 'eaten' in Jerusalem), and 'there shall meet you a man bearing a pitcher of water' (a servant sent for water to clean the rooms in his master's house); 'follow him, go in' where he 'goes,' inquire for his master, 'the goodman of the house,' and desire him to shew you a room." No doubt, the inhabitants of Jerusalem had rooms fitted up, to be *let out* for this occasion to those that came up out of the country to keep the passover, and one of those Christ made use of; not any friend's house, nor any house he had formerly frequented, for then he would have said, "Go to such a friend," or, you know where we used to be, go thither and prepare." Probably, he went where he was not known, that he might be *undisturbed* with his disciples. Perhaps he notified it by *a sign,* to conceal it from Judas, that he might not know till he came to the place. (3.) He ate the passover in an *upper room, furnished—laid with carpets;* so Dr Hammond: it would seem to have been a very handsome *dining-room.* Christ was far from affecting anything that looked stately in eating his common meals; on the contrary, he chose that which was homely, sat down on the grass; but when he was to keep a sacred feast, in honour of that he would be at the expense of as good a room as he could get. God looks not at *outward pomp,* but he looks at the tokens and expressions of *inward reverence* for a Divine institution, which, it is to be feared, those want, who, to save charges, deny themselves decencies in the worship of God. (4.) He ate it "with the twelve," who were his family, to teach those who have the charge of families, not only families of *children,* but families of *servants,* or families of *scholars,* or *pupils,* to keep up religion among them, and worship God with them. If Christ came "with the twelve," then Judas was with them, though he was at this time contriving to betray his Master; and it is plain by what follows, that he was there: he did not absent himself, lest he should have been suspected; had his *seat* been *empty* at this feast, they would have said, as Saul of David, "He is not clean, surely he is not clean" (1 Sam. xx. 26). Hypocrites, though they know it is at their peril, yet crowd into special ordinances to keep up their repute, and palliate their secret wickedness. Christ did not *exclude* him from the feast, though he *knew* his wickedness, for it was not as yet become public and scandalous. Christ, designing to put the *keys of the kingdom of heaven* into the hands of men who can but judge according to outward appearance, would hereby both direct and encourage them, in their admissions to his table, to be satisfied with a justifiable profession, because they cannot discern the *root of bitterness* till it *springs up.*

IS IT I?—Ver. 19. (1.) The disciples began to be "sorrowful." As the remembrance of our former falls into sin, so the fear of the like again doth often much embitter the comfort of our spiritual feasts, and damp our joy. Here were the *bitter herbs,* with which this *passover feast* was taken. (2.) They began to be *suspicious* of themselves

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18 And as they sat and did eat, Jesus said, Verily I say unto you, [p]One of you which eateth with me shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said*, *Is* it I?

20 And he answered and said unto them, [q]*It is* one of the twelve, that dippeth with me* in the dish.

21 The Son of man indeed goeth, as it is written of him; [r]but woe to that man by whom the Son of man is betrayed! [s]good were it for that man if he had never been born.

22 ¶ And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: [t]this is my body.†

23 And he took the cup, and [u]when he had given thanks, he gave *it* to them: [x]and they all drank of it.

24 And he said unto them, [y]This is my blood‡ of the new testament, [z]which is shed for many.

25 Verily I say unto you, [a]I will drink no more of the fruit of the vine, until that day that I drink it [b]new in the kingdom of God.

26 ¶ And when they had sung an [4]hymn, they went out into the mount of Olives.

27 And Jesus saith unto them, [c]All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep shall be scattered.

28 But [d]after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, [e]Although all shall be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, *even* in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. [f]Likewise also said they all.

32 ¶ And [g]they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy;

34 And saith unto them, [h]My soul is exceeding sorrowful unto death: tarry ye here, [i]and watch.

35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

36 And he said, [k]Abba,§ Father, [l]all things *are* possible unto thee; [m]take away this cup from me: [n]nevertheless not what I will, but what thou wilt.

37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? [o]couldest not thou watch one hour?

38 [p]Watch ye, and pray, lest ye enter into temptation: [q]the spirit truly *is* ready, but the flesh *is* weak.

39 And again [r]he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again; (for their eyes were heavy;) [s]neither wist they‖ what to answer him.

41 And he cometh the third time, and saith unto them, [t]Sleep on now, and take *your* rest: it is enough, [u]the hour is come; behold, [x]the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ And immediately, [y]while he yet spake, cometh Judas, one of the twelve, [z]and with him a great multitude¶ with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him had given them [a]a token, saying, [b]Whomsoever I shall kiss, that same is he; take him, [c]and lead *him* away safely.

45 And as soon as he was come, he goeth straightway to him, and saith, [d]Master, Master; and kissed him.

46 And [e]they laid their hands on him, and took him.

47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, [f]Are ye come out, as against a thief,* with swords and *with* staves to take me?

49 I was daily with you in the temple teach-

[p] Ps. xli. 9. John vi. 70, 71; xiii. 21.
[q] Matt. xxvi. 47. Luke xxii. 47.
* In the East, persons never eat together from one dish, except when a strong attachment subsists betwixt two or more persons of the same caste. The same custom perhaps existed among the Jews, and if so, it more strongly marks the perfidy of Judas.—WARD.
[r] Ps. cix. 6-20. Matt. xviii. 7.
[s] Matt. xxvi. 24, 25.
[t] Gen. xli. 26, 27. Zech. v. 7, 8.
† *This is my body*—"This represents my body. This broken bread shews the manner in which my body will be broken; or this will serve to call my dying sufferings to your remembrance." It is not meant that his body would be literally broken as the bread was, but that the bread would be a significant emblem or symbol to recall to their remembrance his sufferings.—BARNES.
[u] Luke xxii. 17. Rom. xiv. 6.
[x] Matt. xxvi. 27.
[y] Ex. xxiv. 8.
‡ *This is my blood*—*i.e.*, a symbolical representation of my blood. *Of the new testament*—that by which the new covenant (*i.e.*, the gospel dispensation) is ratified and sanctioned. This is called a "new" testament or covenant, in contradistinction from the Mosaic covenant or Jewish economy, which was entered into at mount Sinai, and ratified with the blood of sacrificial victims. So the new or Christian dispensation, with its promised blessings and conditions, was to be ratified with the blood of Christ, represented by the cup of which the disciples were directed to drink.—OWEN.
[z] Rev. v. 8-10; vii. 9-17.
[a] Ps. civ. 15.
[b] Joel iii. 18. Zech. ix. 17.
[4] Or, *psalm*.
[c] Matt. xxvi. 31. John xvi. 1, 32.
[d] Matt. xvi. 21; xxvi. 32.
[e] Matt. xxvi. 33 35.
[f] Ex. xix. 8. Deut. v. 27-29.
[g] Matt. xxvi. 36. John xviii. 1.

[h] Is. liii. 3, 4, 12. John xii. 27.
[i] Eph. vi. 18, 19.
[k] Matt. vi. 9.
§ "Abba" is the Chaldee for father. The word "father" seems here added to explain the meaning of "Abba."—LIGHTFOOT.
[l] Gen. xviii. 14.
[m] Luke xxii. 41, 42.
[n] Ps. xl. 8.
[o] Jer. xii. 5. Heb. xii. 3.
[p] Matt. xxiv. 42.
[q] Rom. vii. 18-25.
[r] Matt. xxvi. 42-44. 2 Cor. xii. 8.
[s] Gen. xliv. 16. Rom. iii. 19.
‖ *Neither wist they*, &c.—They were too confused at their being again found sleeping, during this hour of their Master's distress, to make any reply. They had no excuse to offer, and remained silent under his reproof.—OWEN.
[t] 1 Kings xviii. 27.
[u] John vii. 30; viii. 20; xvii. 1.
[x] Matt. xxvi. 2.
[y] Matt. xxvi. 47.
[z] Ps. ii. 1, 2; xxii. 11-13.
¶ A tumultuous band of men, and not an orderly, well-disciplined cohort of Roman soldiers, are referred to. The chief priests would not lack instruments in the rabble to do their vile work. *With swords and staves*—as they might be able, on so short notice, to arm themselves, as if to arrest a desperate thief (ver. 48). *From the chief priests*, &c. — This band acted, therefore, under the authority of the Sanhedrim.—OWEN.
[a] Ex. xii. 13. Phil. i. 28.
[b] Ps. lv. 20, 21. Prov. xxvii. 6.
[c] 1 Sam. xxiii. 22, 23. Acts xvi. 23.
[d] Is. i. 3. Mal. i. 6.
[e] Lam. iv. 20. Acts ii. 23.
[f] 1 Sam. xxiv. 14, 15.
* Rather, a robber. This was the manner in which they would have sought to take a highwayman of desperate character, and armed to defend his life. It adds not a little to the depth of his humiliation that he consented to be hunted down thus by wicked men, and to be treated as if he had been the worst of mankind.—BARNES.

they said, "one by one, Is it I? And another said, Is it I?" They are to be commended for their *charity*, that they were more jealous of themselves than of *one another*. It is the law of charity to "hope the best" (1 Cor. xiii. 5, 7), because we assuredly *know*, therefore we may justly *suspect*, more evil by ourselves than by our brethren. They are also to be commended for their acquiescence in what Christ said: they trusted more to *his words* than to *their own hearts*; and therefore do not say, "I am sure 'it is not I,'" but, "'Lord, is it I?' see if there be such a *way of wickedness in us*, such a *root of bitterness*, and discover it to us, that we may pluck up that *root*, and stop up that *way*."

THE LORD'S SUPPER.—See Luke xxii. 19.

THE AGONY IN THE GARDEN.—See Matt. xxvi. 36.

THE SLEEPY DISCIPLES.—Ver. 40, 41. See how the infirmities of Christ's disciples *return* upon them notwithstanding their resolutions, and *overpower* them notwithstanding their resistance; and what clogs those bodies of ours are to our souls, which should make us long for that blessed state in which they shall be no more our incumbrance. This second time he spake to them as before, but "they wist not what to answer him;" they were ashamed of their drowsiness, and had nothing to say in excuse for it; or they were so overpowered with it, that, like men between sleeping and waking, they knew not where they were or what they said. But the "third time" they were bid to "sleep" if they could. "'Sleep on now, and take your rest,' I have now no more occasion for your watching; you may sleep if you will, for me." "It is enough;" we had not that word in Matthew, "You have had warning enough to keep awake, and would not take it, and now you shall see what little reason you had to be secure." ΑΠΕΧΕΙ, I *discharge you* from any *further attendance;* so some understand it. "Now 'the hour is come' in which I knew you would all forsake me, even take your course;" as he said to Judas, "What thou doest, do quickly." The "Son of man" is now "betrayed into the hands of sinners," the chief priests and elders, those *worst* of sinners, because they made a profession of sanctity. "Come, 'rise up,' do not lie dozing there. 'Let us go' and meet the enemy, for 'lo, he that betrayeth me is at hand,' and I must not now think of making an escape." When we see trouble at the door, we are concerned to stir up ourselves to get ready for it.

THE CAPTURE OF JESUS.—Ver. 43-48. We have here the *seizing* of our Lord Jesus by the officers of the chief priests. This was what his enemies had long aimed at; they had often sent to "take him," but he had escaped out of their hands, because "his hour was not come;" nor could they now have taken him, had he not freely surrendered himself. He began first to suffer *in his soul*, but afterward suffered in his body, that he might satisfy for sin, which begins in the heart, but afterward makes the members of the body *instruments of unrighteousness*. 1. Here is a band of rude miscreants employed to "take" our Lord Jesus, and make him a prisoner; "a great multitude with swords and staves." At the head of this rabble is Judas, "one of the twelve," one of those that had been many years intimately conversant with our Lord Jesus, had prophesied in his name, and in his name cast out devils, and yet "betrayed" him. "How art thou fallen, O Lucifer!" 2. Men of no less figure than the "chief priests, and the scribes," and "the elders" sent them, and set them on work, who pretended to expect the Messiah, and to be ready to welcome him; and yet, when he "is come," and has given undeniable proofs that he is he that "should come," because he doth not make court to them, nor countenance and support their pomp and grandeur, because he appears not as a temporal Prince, but sets up a spiritual kingdom, and preaches repentance, reformation, and a holy life, they set themselves against him, and, without giving the credentials he produces an impartial examination, resolve to run him down. 3. Judas betrayed him "with a kiss;" abusing the freedom Christ used to allow his disciples of kissing his cheek at their return, when they had been any time absent. He called him, "Master, Master, and kissed him;" he said, "Rabbi, Rabbi," as if he had been now more respectful to him than ever. It is enough to put one for ever out of conceit with being called of man, "Rabbi, Rabbi" (Matt. xxiii. 7), since it was with this compliment that Christ was betrayed. He bade them take him, and "lead him away safely." 4. They arrested him, and made him their prisoner (ver. 46). "They laid their hands on him," rude and violent hands, and "took him" into custody, triumphing, it is likely, that they had done that which had been often before attempted in vain.—*Henry*.

CHRIST BEFORE CAIAPHAS.—See Matt. xxvi. 63.

PETER'S FALL.—Ver. 66-72. We have here the story of Peter's denying Christ. 1. It began in *keeping at a distance* from him: Peter followed "afar off," and now was "beneath in the palace," at the lower end of the hall. Those that are *shy* of Christ are in a fair way to *deny* him. 2. It was occasioned by his associating with the high priest's servants, and sitting among them. They that think it dangerous to be in company with Christ's disciples, because thence they may be drawn in to "suffer for him," will find it much more dangerous to be in company with his enemies, because there they may be drawn in to "sin against him." 3. The temptation was, his being charged as a disciple of Christ: "Thou also wast with Jesus of Nazareth." "This is

ing, and ye took me not: [g]but the scriptures must be fulfilled.

50 And [h]they all forsook him, and fled.

51 And there followed him a certain young man, having a linen cloth† cast about *his* naked *body;* and the young men laid hold on him:

52 And he left the linen cloth,‡ and fled from them naked.

53 ¶ And [i]they led Jesus away to the high priest: and with him were assembled all the chief priests, and the elders, and the scribes.

54 And [k]Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 And the chief priests and all the council [l]sought for witness against Jesus, to put him to death; and found none.

56 For many bare false witness against him; but their witness agreed not together.§

57 And there arose certain, [m]and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three days I will build another [n]made without hands.

59 But [o]neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?

61 But [p]he held his peace, and answered nothing. Again, the high priest asked him, and said unto him, [q]Art thou the Christ, [r]the Son of the Blessed?‖

62 And Jesus said, [s]I am: and ye shall see [t]the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

63 Then the high priest [u]rent his clothes, and saith, What need we any further witnesses?

64 Ye [x]have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

65 And [y]some began to spit on him, and to cover his face,¶ and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

66 ¶ And as Peter was beneath in the palace, there cometh [z]one of the maids of the high priest:

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with [a]Jesus of Nazareth.

68 But [b]he denied, saying, I know not,* neither understand I what thou sayest. And he went out into the porch; [c]and the cock crew.

69 And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: [d]for thou art a Galilean,† and thy speech agreeth *thereto.*

71 But [e]he began to curse and to swear, *saying,* I know not this man of whom ye speak.

72 And [f]the second time the cock crew. And [g]Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. [h]And [5]when he thought thereon, he wept.

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[g] Ps. xxii. 1-21; lxix. Is. liii.

[h] Job xix. 13, 14. Ps. xxxviii. 11.

† Travellers state that in Arabia and Palestine the poorer people have nothing but a blanket or sheet wrapped round them. The young man here described was dressed in this manner.—HARMER.

‡ In attempting to lay hold on him, they grasped only the loose folds of the linen cloth. Letting this remain with them, he fled away and escaped, either not being pursued, or taking advantage of his knowledge of the place, in the darkness of the night, to elude his pursuers.—OWEN.

[i] Is. liii. 7.

[k] 1 Sam. xiii. 7. Matt. xxvi. 58.

[l] 1 Kings xxi. 10, 13. Ps. xxvii. 12.

§ They differed about facts, times, and circumstances, as all false witnesses do. Two witnesses were required by their law, and they did not dare to condemn him without conforming, in appearance at least, to the requirements of the law.—BARNES.

[m] xv. 29.

[n] Dan. ii. 34, 45.

[o] 56.

[p] Ps. xxxix. 1, 2, 9. Is. liii. 7.

[q] Matt. xi. 3-5. Luke xxii. 67-70.

[r] Ps. ii. 7. Is. ix. 6, 7.

‖ That is, the Son of God; for nothing is more common in the books of the Jews than the word "Blessed" standing alone for that of God.—MARTIN.

[s] Matt. xxvi. 64; xxvii. 11.

[t] Ps. cx. 1. Dan. vii. 13, 14.

[u] Is. xxxvi. 22. Jer. xxxvi. 23, 24.

[x] 1 Kings xxi. 9, 13. Luke xxii. 71.

[y] Job xxx. 10. Is. l. 6. m. 14; liii. 3.

¶ In a case of condemnation the whole head was covered with a sack; but here there appears to have been only a handkerchief or bandage over the eyes.—BLOOMFIELD.

[z] John xviii. 15-18.

[a] Matt. xxi. 11. John i. 45-49.

[b] John xiii. 36-38.

* See Matt. xxvi. 72, 74, where this constitutes his second and third denial. It appears from Mark, that his first denial embraced also all knowledge of his Master. Thus his denials, from beginning to end, went beyond what was necessary for his exculpation, for he was only charged with being a follower of Jesus, whereas he denied that he ever knew him. *Neither understand I, &c.*—He professed such profound ignorance of Jesus, that he declares himself unable to enter at all into the meaning of her charge.—OWEN.

[c] 30.

[d] Jud. xii. 6. Acts ii. 7.

† *For thou art a Galilean.*—His broad dialect betrayed him. It is evident that Peter failed to convince these persons of his not belonging to the party of Jesus, and that, in their estimation, he was guilty of falsehood. It is hardly supposable that he did not shew signs of conscious guilt, when thus repeatedly charged with being one of Jesus' followers.—OWEN.

[e] 2 Kings viii. 13-15. Jer. xvii. 9.

[f] Matt. xxvi. 34, 74.

[g] Ps. cxix. 59, 60. Ez. xxxvi. 31.

[h] Ez. vii. 16. Matt. xxvi. 75.

[5] *He wept abundantly;* or, *he began to weep.*

CHAP. XV.

* This was not long after he had been condemned by the Sanhedrim. Peter's last denial was probably not far from three o'clock, or near the break of day. As soon as it was light, they consulted together for the purpose of taking his life. The sun rose at that season of the year, in Judea, not far from five o'clock; and the time when they assembled was not long after Peter's denial.—BARNES.

[a] Matt. xx. 18, 19. Luke xviii. 32, 33.

[b] Matt. ii. 2. Luke xxiii. 3.

[c] Matt. xxvi. 62; xxvii. 13. John xix. 10.

† This seems not to have been the custom of the Jews, but introduced by the Roman governor as an act of grace, for the purpose of gaining popularity. The custom obtained among some other nations.—HAMMOND.

[d] Matt. xxvii. 16. Luke xxiii. 18, 19, 25.

[e] Matt. xxvii. 17.

CHAPTER XV.

1 *Jesus brought bound, and accused before Pilate,* 15 *is delivered to be crucified,* 27 *hangeth between two thieves,* 42 *and is honourably buried.*

AND straightway in the morning* the chief priests held a consultation with the elders and scribes, and the whole council, and bound Jesus, and carried *him* away, [a]and delivered *him* to Pilate.

2 And Pilate asked him, [b]Art thou the King of the Jews? And he, answering, said unto him, Thou sayest *it.*

3 And the chief priests accused him of many things; but he answered nothing.

4 And Pilate asked him again, saying, [c]Answerest thou nothing? behold how many things they witness against thee.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 ¶ Now at *that* feast he released unto them one prisoner, whomsoever they desired.†

7 And [d]there was *one* named Barabbas, *which lay* bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude, crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, [e]Will ye that I release unto you the King of the Jews?

10 For he knew that the chief priests had delivered him for envy.

one of them, for thou art a Galilean," one may know that by thy speaking broad. It doth not appear that he was *challenged* upon it, or in danger of being *prosecuted* as a criminal for it, but only *bantered* upon it, and in danger of being ridiculed as a fool for it. While the chief priests were abusing the Master, the servants were abusing the disciple. Sometimes the cause of Christ seems to fall so much on the losing side, that everybody has a stone to throw at it, and even the *abjects gather themselves together against* it. When Job was on the dunghill, he was had in derision of those that were the "children of base men" (Job xxx. 8). Yet, all things considered, the temptation could not be called *formidable;* it was only a *maid* that casually cast her eye upon him, and, for aught that appears, without design of giving him any trouble, said, "Thou art one of them;" to which he needed not to have made any reply, or might have said, "And if I be, I hope that is no treason." 4. The sin was very great; he "denied Christ before men," at a time when he ought to have confessed and owned him, and to have appeared in court a witness for him. Christ had often given notice to his disciples of his own sufferings; yet, when they came, they were to Peter as great a surprise and terror as if he had never heard of them before. 5. His repentance was very speedy. He repeated his denial thrice, and the third was worst of all, for then he "cursed" and "swore" to confirm his denial; and that third blow, which, one would think, should have *stunned him,* and knocked him down, *startled him,* and roused him up. Then the "cock crew" the second time, which put him in mind of his Master's words, the warning he had given him, with that particular circumstance of the "cock crowing twice." By recollecting that, he was made sensible of his sin, and the aggravations of it; and when he thought thereon, he wept.—*Henry.*

CHAP. XV. JESUS BEFORE PILATE.—See Matt. xxvii. 11.

JESUS MOCKED.—Ver. 16-20. Pilate, to gratify the gay humour of his Roman soldiers, delivered him to them, to be abused and spitefully treated, while they were preparing for the execution. They called together *the whole regiment* that was then in waiting, and they went into an inner hall, where they ignominiously abused our Lord Jesus as a King, just as in the high priest's hall his servants had ignominiously abused him as a Prophet and Saviour. 1. Do kings wear robes of purple or scarlet? They "clothed him with purple." This abuse done to Christ in his apparel should be an intimation to Christians not to make the putting on of apparel "their adorning" (1 Pet. iii. 4). Shall a purple or scarlet robe be matter of pride to a Christian, which was matter of reproach and shame to Christ? 2. Do kings wear *crowns?* They "platted a crown of thorns," and "put it on his head." A crown of straw or rushes would have been banter enough; but this was pain also. He wore the crown of thorns which we had deserved, that we might wear the crown of glory which he merited. Let us be *taught* by these *thorns,* as Gideon taught the men of Succoth, to hate sin and be uneasy under it, and to be in love with Jesus Christ, who is here a Lily among thorns. If we be at any time afflicted with a "thorn in the flesh," let it be our comfort that our great High Priest is touched with the feeling of our infirmities, having himself known what "thorns in the flesh" meant. 3. Are kings attended with the acclamations of their subjects, "O king, live for ever"? That also is mimicked; they saluted him with "'Hail, King of the Jews;' such a Prince, and such a people, even good enough for one another." 4. Kings have *sceptres* put into their hand, marks of dominion, as the crown is of dignity; to resemble that, they put a "reed in his right hand." Those who despise the authority of the Lord Jesus, as not to be observed and obeyed; who regard not either the precepts of his word, or the threatenings of his wrath, do, in effect, "put a reed in his hand;" nay, and, as those here, "smite him on the head" with it, such is the indignity they do him. 5. Subjects, when they swear allegiance, were wont to *kiss* their sovereign; and this they offered to do, but, instead of that, "spit upon him." 6. Kings used to be addressed upon the *knee,* and this also they brought into the jest—they "bowed the knee, and worshipped him;" this they did in scorn, to make themselves and one another laugh. We were by sin become liable to "everlasting shame and contempt," to deliver us from which our Lord Jesus submitted to this shame and contempt for us. He was thus mocked, not in *his own clothes,* but in another's, to signify that he suffered not for his own sin; the crime was ours, the shame his.

THE CRUCIFIXION.—See Matt. xxvii. 35.

11 But the chief priests moved the people,‡ that he should rather release Barabbas unto them.

12 And Pilate answered and said again unto them, What will ye then that I shall do *unto him* [f]whom ye call the King of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, [g]Why, what evil hath he done?§ [h]And they cried out the more exceedingly, Crucify him.

15 And *so* Pilate, [i]willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 ¶ And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.

17 And [k]they clothed him with purple,‖ and platted a crown of thorns, and put it about his *head*,

18 And began to salute him, [l]Hail, King of the Jews!

19 And [m]they smote him on the head with a reed, and did spit upon him, and, bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, [n]and led him out to crucify him.

21 And [o]they compel one Simon [p]a Cyrenian, who passed by, coming out of the country, the father of Alexander [q]and Rufus,¶ to [r]bear his cross.

22 And they bring him unto the place [s]Golgotha, which is, being interpreted, The place of a scull.

23 And they gave him to drink wine mingled with myrrh: but he received *it* not.

24 And when they had [t]crucified him,* [u]they parted his garments, casting lots upon them, what every man should take.

25 And it was [x]the third hour; and they crucified him.

26 And [y]the superscription of his accusation was written over, [z]THE KING OF THE JEWS.

27 And [a]with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 ¶ And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

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‡ *Moved the people;* more literally, *excited, instigated.*—An active and urgent influence is denoted by the word.—OWEN.

[f] Ps. ii. 6, 7. Is. ix. 6, 7.

[g] Is. liii. 9. Matt. xxvii. 4, 19, 24, 54.

§ *Why, what evil hath he done?* literally (why so), *for what evil hath he done?* Pilate still continued to urge upon them the release of Jesus, on the ground of his innocence of the charges made against him. According to Luke (xxiii. 22), he did this three times. What overwhelming proof is thus furnished, from every point in which Christ's trial is viewed, of his entire innocence of the charges! *But they cried out the more.* —His reluctance to grant their request only served to exasperate and excite them to demand more fiercely his crucifixion.—OWEN.

[h] Ps. lxix. 4. Is. liii. 3.

[i] Prov. xxix. 25. Is. lvii. 11.

[k] Matt. xxvii. 28-30. John xix. 2-5.

‖ A scarlet or purple (see John xix. 2) cloak was put upon Jesus, as the mock emblem of royalty. It was probably a cast-off garment of Pilate, or some other officer of high rank.—OWEN.

[l] Gen. xxxvii. 10, 20. John xix. 14, 15.

[m] Job xxx. 8-12. Ps. xxii. 6, 7.

[n] Matt. xxvii. 31. John xix. 16.

[o] Matt. xxvii. 32. Luke xxiii. 26.

[p] Acts ii. 10; vi. 9; xi. 20; xiii. 1.

[q] Rom. xvi. 13.

¶ These were persons then well known, and perhaps of eminence among Christians. Some have thought they are the persons mentioned in Acts xix. 33, and Rom. xvi. 13.—GILL.

[r] Luke xiv. 27. John xv. 18-20.

[s] Matt. xxvii. 33. Luke xxiii. 27-33, *Calvary.*

[t] Deut. xxi. 23. 1 Pet. ii. 24.

* That is, when they nailed him to the cross. To crucify implies the whole time from a person's being nailed to the cross until he expires.—BOOTHROYD.

[u] Ps. xxii. 18.

[x] Matt. xxvii. 45. John xix. 14.

[y] Deut. xxiii. 5. Ps. lxxvi. 10.

[z] Ps. ii. 6. Zech. ix. 9.

[a] Matt. xxvii. 38. John xix. 18.

† They not only instigated the rabble to mock him in his helpless agony, but joined in the abuse. This debasing of themselves to a level with the common people, in witnessing the execution and mocking at his sufferings, shews how intense was their hatred to him. *Mocking.* — "They spake among themselves with the scribes." They spake in tones loud enough to be heard by him, and thus armed their scoffs with the most pointed sting. It would be difficult to find elsewhere such refinement of malice and cruelty. OWEN.

[b] John xii. 23, 24. 1 Pet. iii. 17, 18.

[c] Is. xliv. 6. Zeph. iii. 15. John i. 49.

[d] Matt. xxvii. 44. Luke xxiii. 39-43.

[e] Ps. cv. 28. Is. l. 3, 4. Am. viii. 9, 10.

[f] Ps. xxii. 1. Matt. xxvii. 46.

‡ St Matthew gives the words "Eli, Eli" in the Hebrew, exactly the same as they occur at Ps. xxii. 1. St Mark gives them according to the Syro-Chaldaic dialect, which was in common use at the time of our Saviour.—LIGHTFOOT.

[g] Ps. xxvii. 9. Lam. v. 20.

[h] Matt. xvii. 11-13; xxvii. 47-49.

[i] Matt. xxvii. 50. Luke xxiii. 46.

[k] Ex. xxvi. 31-34.

§ *Centurion.*—Captain of a hundred soldiers. He was here placed over the band that attended the crucifixion.—BARNES.

‖ *Which stood over against him*—*i.e.*, in full sight of him; the natural position of one presiding over such an execution. This is added to shew that all the circumstances of the crucifixion took place full in his sight, and that his testimony in favour of Jesus was the result of what he himself had seen.—OWEN.

[l] Ps. xxxviii. 11.

[m] Matt. xxviii. 1.

[n] Matt. xiii. 55. John xix. 25.

[o] xvi. 1.

[p] Matt. xxvii. 57, 62. Luke xxiii. 50-54.

¶ This explanation of the term "the preparation" is added by St Mark for the information of the Gentiles, for whom principally he wrote.—GROTIUS.

[q] Luke ii. 25, 38; xxiii. 51.

[r] Is. liii. 9.

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests, mocking,† said among themselves, with the scribes, [b]He saved others; himself he cannot save.

32 Let [c]Christ the King of Israel descend now from the cross, that we may see and believe. [d]And they that were crucified with him reviled him.

33 ¶ And when the sixth hour was come, there was [e]darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, [f]Eloi, Eloi,‡ lama sabachthani? which is, being interpreted, My God, my God, [g]why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, [h]he calleth Elias.

36 And one ran and filled a spunge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And [i]Jesus cried with a loud voice, and gave up the ghost.

38 And [k]the vail of the temple was rent in twain from the top to the bottom.

39 ¶ And when the centurion,§ which stood over against him,‖ saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

40 There were also [l]women looking on afar off: among whom was [m]Mary Magdalene, and [n]Mary the mother of James the less and of Joses, [o]and Salome;

41 (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

42 ¶ And now, [p]when the even was come, (because it was the preparation, that is, the day before the sabbath,)¶

43 Joseph of Arimathea, an honourable counsellor, [q]which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and, calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, [r]and laid

SUPERNATURAL DARKNESS.—See Matt. xxvii. 45.

CHRIST'S COMPLAINT.—Ver. 34. Jesus did not complain of his disciples' forsaking him, but of his Father's. 1. Because this "wounded his spirit;" and that is a thing "hard to bear" (Prov. xviii. 14); this brought the waters into his soul (Ps. lxix. 1-3). 2. Because in this especially he was "made sin for us;" our iniquities had deserved indignation and wrath upon the soul (Rom. ii. 7), and therefore Christ, being made a *Sacrifice*, underwent as much of it as he was capable of; and it could not but bear hard indeed upon him who had "laid in the bosom" of the Father from eternity, and was "always his Delight." These symptoms of Divine wrath, which Christ was under in his sufferings, were like that fire from heaven which had been sent sometimes, in extraordinary cases, to consume the sacrifices (as Lev. ix. 24; 2 Chron. vii. 1; 1 Kings xviii. 38); and it was always a token of God's acceptance. The fire that should have fallen upon the *sinner*, if God had not been *pacified*, fell upon the *Sacrifice*, as a token that he was so; therefore it now fell upon Christ, and extorted from him this *loud* and *bitter* cry. When Paul was to be *offered*, as a sacrifice for "the service of saints," he could *joy* and *rejoice* (Phil. ii. 17); but it is another thing to be offered as a sacrifice for the "sins of sinners."

RENDING OF THE VAIL.—Ver. 38. Just at that instant that Christ died upon "mount Calvary," the vail of the "temple" was "rent in twain from the top to the bottom." This spake a great deal: 1. Of terror to the unbelieving Jews; for it was a presage of the utter destruction of their Church and nation, which followed not long after; it was like the cutting asunder of the "staff of beauty" (for this vail was exceedingly splendid and glorious, Exod. xxvi. 31), and that was done at the same time when they gave for his price "thirty pieces of silver" (Zech. xi. 10, 12), to "break the covenant which he had made with that people." Now it was time to cry "Ichabod: the glory is departed from Israel." Some think that that story which Josephus relates of the temple door opening of its own accord, with that voice, "Let us depart hence," some years before the destruction of Jerusalem, is the same with this; but that is not probable: however, this had the same signification, according to that (Hos. v. 14), "I will tear, and go away." 2. It speaks a deal of comfort to all believing Christians, for it signified the consecrating and laying open to us of a "new and living way into the Holiest," by the "blood of Jesus."

JOSEPH THE COUNSELLOR.—Ver. 42-46. Let us observe who it was that begged the body, and took care for the decent interment of it; it was "Joseph of Arimathea," who is here called an "honourable counsellor," a person of character and distinction, and in an office of public trust; some think *in the state*, and that he was one of Pilate's privy council; his post rather seems to have been *in the church*. He was one of the *great Sanhedrim* of the Jews, or one of the high priest's council. He was *ευσχημων βουλευτης—a counsellor that conducted himself in his place as did become him.* Those are truly honourable, and those only, in places of power and trust, who make conscience of their duty, and whose deportment is agreeable to their preferment. But here is a more shining character put upon him: he was one that "waited for the kingdom of God," the kingdom of grace on earth, and of glory in heaven, the kingdom of the Messiah. Note, Those who "wait for the kingdom of God," and hope for an interest in the privileges of it, must shew it by their forwardness to own Christ's cause and interest, even then when it seems to be crushed and run down. Observe, Even among the "honourable counsellors," there were some, there was *one* at least, that waited for the kingdom of God, whose faith will condemn the unbelief of all the rest. This man God raised up for this necessary service, when none of Christ's disciples could, or durst, undertake it, having neither purse, nor interest, nor courage for it. "Joseph went in boldly unto Pilate;" though he knew how much it would affront the chief priests, who had loaded him with so much reproach, to see any honour done him, yet he "put on courage;" perhaps at first he was a little afraid, but *τολμησας —taking heart on it*—he determined to shew this respect to the remains of the Lord

him in a sepulchre which was [s]hewn out of a rock, [t]and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary *the mother* of Joses, beheld where he was laid.

CHAPTER XVI.

1 *Christ's resurrection.* 9 *He appeareth to Mary Magdalene and others;* 15 *sendeth forth the apostles,* 19 *and ascendeth into heaven.*

AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, had bought* sweet spices, that they might come and anoint him.

2 And [a]very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away; for it was very great.†

5 And [b]entering into the sepulchre, they saw [c]a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, [d]Be not affrighted. [e]Ye seek [f]Jesus of Nazareth, which was crucified: [g]he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter‡ that he goeth before you into Galilee: [h]there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any *man;*§ for they were afraid.

A.D. 33—A.D. 33.

[s] Is. xxii. 16.
[t] Matt. xxvii. 60. John xi. 38.

CHAP. XVI.

* *Had bought*—viz., in the three last hours of the day in which our Lord was crucified (Luke xxiii. 56). *Anoint;* Ital. *Embalm*—which God's providence would not suffer: to shew, that only through the holiness and perfect righteousness of Christ, his body had been kept from corruption (Ps. xvi. 10).—DIODATI.

[a] Luke xxiv. 1. John xx. 1.

† *For it was very great.*—This is an elliptical form of expression. They were very solicitous about removing the stone, and rejoiced to find it removed, "for it was very great."—GROTIUS.

[b] Luke xxiv. 3.
[c] Dan. x. 5, 6. Luke xxiv. 4, 5.
[d] Matt. xxviii. 4, 5. Rev. i. 17, 18.
[e] Ps. cv. 3, 4. Prov. viii. 17.
[f] John xix. 19, 20. Acts ii. 22, 23.
[g] Luke xxiv. 4-8, 20-27. John ii. 19-22.

‡ It has been thought that St Peter is thus particularly mentioned, in order to give him consolation, and to shew that he had not forfeited his title to be one of Christ's disciples after his denial of him.—WHITBY.

[h] Matt. xxviii. 10, 16, 17. Acts xiii. 31.

§ *Neither said they any thing to any man*—whom they might meet on their way to the city. The gates were by this time thronged with persons going forth on their daily routine of business, yet to none of these did the women divulge the strange things which they had seen and heard. Their message was to "the disciples and Peter," and they dared not to disobey. The words, "they were afraid," are to be referred to their state of mind, under the dread vision which their eyes had beheld, and which impelled them to silence respecting an event, which otherwise they would have proclaimed to every one they met.—OWEN.

[i] John xx. 19. Rev. i. 10.
[k] Luke xxiv. 10. John xx. 14-18.
[l] Luke viii. 2.
[m] Ex. vi. 9. Luke xxiv. 11, 23 25.

‖ In another dress, different from that in which the disciples had been used to see him before his crucifixion.—PEARCE.

[n] Luke xvi. 31.
[o] Luke xxiv. 36-43.
[l] Or, *together.*
[p] Matt. xxviii. 19.
[q] Luke viii. 12.
[r] John iii. 18. 19.

¶ These miracles were wrought by our Lord's disciples. See Acts v. 16; viii. 7; xvi. 18, for casting out demons; and for speaking in new languages, Acts ii. 4; x. 46; xix. 6; and 1 Cor. xiv. 18. Paul took up a serpent without injury (Acts xxviii. 5). Laying hands on the sick was usual (Acts v. 15; xxviii. 8). We have no instance recorded of their drinking poison without receiving injury, but doubtless even this might occur.—BOOTHROYD.

[s] Luke x. 17.
[t] Gen. iii. 15.
[u] Matt. xxviii. 18-20.
[x] Luke xxiv. 50, 51.
[y] Ps. cx. 1.

9 ¶ Now, when *Jesus* was risen early [i]the first *day* of the week, [k]he appeared first to Mary Magdalene, [l]out of whom he had cast seven devils.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, [m]believed not.

12 ¶ After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told *it* unto the residue; [n]neither believed they them.

14 ¶ Afterward [o]he appeared unto the eleven as they sat [l]at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, [p]Go ye into all the world, and preach the gospel to every creature.

16 He [q]that believeth, and is baptized, shall be saved; [r]but he that believeth not shall be damned.

17 And these signs shall follow them that believe:¶ [s]In my name shall they cast out devils; they shall speak with new tongues;

18 They [t]shall take up serpents; and if they drink any deadly thing, it shall not [u]hurt them; they shall lay hands on the sick, and they shall recover.

19 ¶ So then, [u]after the Lord had spoken unto them, [x]he was received up into heaven, [y]and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with *them,* and confirming the word with signs following. Amen.

THE GOSPEL ACCORDING TO ST LUKE.

CHAPTER I.

1 *Luke's preface.* 5 *The conception of John Baptist,* 26 *and of Christ.* 57 *The nativity and circumcision of John.* 67 *The prophecy of Zacharias.*

FORASMUCH as many have taken in hand to set forth* in order a declaration of [a]those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning† were eyewitnesses, [b]and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, [c]most excellent Theophilus,

4 [d]That thou mightest know the certainty of those things wherein thou hast been instructed.

A.M. 3998—A.M. 3998.

CHAP. I.

* It appears from ver. 4 that St Luke had in view certain writings, by no means accurate, which some individuals had published, of the life of Christ, consisting either of what they had themselves seen, or heard from others; and in which they related many doubtful and uncertain things.—MARTIN.

[a] Acts i. 1-3.

† *From the beginning.*—From the time that Christ first proclaimed his glad tidings.—CLARKE.

[b] Acts xxvi. 16.
[c] Acts i. 1.
[d] John xx. 31.

Jesus, let the worst come to the worst. What a surprise it was to Pilate to hear that he was *dead* (perhaps expecting that he would have saved himself, and come down from the cross), especially that he was *already dead*—that one, who seemed to have more than ordinary vigour, should so soon yield to death. Every circumstance of Christ's dying was marvellous; for from first to last his name was called *Wonderful.*—*Henry.*

CHAP. XVI. THE RESURRECTION.—See Matt. xxviii. 1.

PETER COMFORTED.—Ver. 7. The woman must be sure to tell Peter. This is particularly taken notice of by this evangelist, who is supposed to have written by Peter's direction. If it were told the disciples, it would be told Peter, for, as a token of his repentance for disowning his Master, he still associated with his disciples; yet he is particularly named, "Tell Peter;" for, 1. It will be good news to him, more welcome to him than to any of them; for he is in sorrow for sin, and no tidings can be more welcome to true penitents than to hear of the resurrection of Christ, because he rose again for "their justification." 2. He will be afraid lest the joy of this good news do not belong to him. Had the angel said only, "Go tell his disciples," poor Peter would have been ready to sigh and say, "But I doubt I cannot look upon myself as one of them, for I disowned him, and deserve to be disowned by him." To obviate that, "Go to Peter by name, and tell him, he shall be as welcome as any of the rest to *see* him in Galilee." Note, A sight of Christ will be very welcome to a true penitent, and a true penitent shall be welcome to a sight of Christ, for there is joy in heaven concerning him.

THE GREAT COMMISSION.—See Matt. xxviii. 19.

CONFIRMATORY MIRACLES.—Ver. 17, 18. Some particular signs are mentioned: 1. They shall "cast out devils." This power was more common among Christians than any other, and lasted longer, as appears by the testimonies of Justin Martyr, Origen, Irenæus, Tertullian, Minutius Felix, and others, cited by Grotius on this place. 2. They shall "speak with new tongues," which they had never learned or been acquainted with; and this was both a *miracle* (a miracle *upon the mind*) for the confirming of the truth of the gospel, and a *means* of spreading the gospel among those nations that had not heard it.—*Henry.*

CHAP. I. RELATION OF LUKE'S GOSPEL TO THE PRECEDING ONES.—Ver. 1-4. Matthew and Mark are supposed to have written before Luke; but they could not be called *many;* and the former of them at least wrote from his personal knowledge, as well as under the guidance of the Holy Spirit; while the persons here mentioned had written from *report.* We must therefore understand the evangelist of some compilations that have long been lost: yet the persons who made them seem to have meant honestly; and those heretical gospels, which were propagated during the primitive times, were not intended. We hence, however, learn that several persons had undertaken to publish orderly narratives of those things which were most surely believed by Chris-

A.M. 3998—A.M. 3998.

5 ¶ [1] THERE was, in the days of Herod the king of Judea, a certain priest named Zacharias, [e]of the course of Abia: and his wife *was* of the daughters of Aaron,‡ and her name *was* Elisabeth.

6 And they were both righteous before God, [f]walking in all the commandments and ordinances of the Lord blameless.

7 And [g]they had no child, because that Elisabeth was barren; and they both were *now* [h]well stricken in years.

8 And it came to pass, that, while [i]he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, [k]his lot was§ to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there [l]appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; [m]and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.‖

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be [n]great in the sight of the Lord,¶ and shall drink neither wine nor strong drink; and he shall be [o]filled with the Holy Ghost, even from his mother's womb.

16 And [p]many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias,* to turn the hearts of the fathers to the children,† and the disobedient [2]to the wisdom of the just; [q]to make ready a people prepared for the Lord.

18 ¶ And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering, said unto him, [r]I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb,‡ and not able to speak, until the day that these things shall be performed, [s]because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple; for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months,§ saying,

25 Thus [t]hath the Lord dealt with me in the days wherein he looked on *me*, [u]to take away my reproach among men.

26 ¶ And in the sixth month [x]the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To [y]a virgin espoused to a man, whose name was Joseph, of the house of David; and the virgin's name *was* Mary.

28 And the angel came in unto her, and said, [z]Hail, *thou that art* [3]highly favoured, [a]the Lord *is* with thee: [b]blessed *art* thou among women.

29 And when she saw *him*, [c]she was troubled at his saying,‖ and cast in her mind [d]what manner of salutation this should be.

30 And the angel said unto her, [e]Fear not, Mary; for thou hast found favour with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, [f]and shalt call his name JESUS.

32 He shall be great, and shall be called [g]the Son of the Highest; and the Lord God shall [h]give unto him the throne of his father David:

33 And he shall reign over [i]the house of Jacob for ever; and of his kingdom there shall be no end.

34 Then said Mary unto the angel, [k]How shall this be, seeing I know not a man?

35 And the angel answered and said unto her,

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[1] Before the account called Anno Domini, the sixth year.

[e] 1 Chr. xxiv. 10.

† *Of the daughters of Aaron.*—It was lawful for a priest to marry into any of the tribes of Israel (see Ezra ii. 61; 2 Chr. xxii. 11); but more commendable to take one of the line of the priests. — LIGHTFOOT.

[f] 1 Kings ix. 4.

[g] Gen. xv. 2, 3.

[h] Gen. xvii. 17.

[i] Ex. xxviii. 1, 41.

[k] Ex. xxxvii. 25.

§ Each course served a week at Jerusalem; and the course was divided into seven classes, so that each class had its day of attendance at the temple. *Temple.*—The holy place, or sanctuary, where the altar of incense stood before the vail (Ex. xxx. 1-8; xl. 26). — BOOTHROYD.

[l] ii. 10.

[m] Gen. xvii. 19; xviii. 14. Ps. cxiii. 9.

‖ This name signifies in Hebrew "the grace or mercy of God," and is used to express joy and rejoicing. The words which follow in the next verse have manifestly a reference to the peculiar import of this name. —GROTIUS.

[n] Gen. xii. 2. Josh. iii. 7; iv. 14.

¶ *Great in the sight of the Lord*—not in birth and blood, in worldly riches and grandeur, but in gifts and grace, in his work, office, and usefulness, and in the esteem of God, and even of men too.—GILL.

[o] Zech. ix. 15. Acts ii. 4, 14-18.

[p] Is. xl. 3-5. Dan. xii. 3.

* That is, he should resemble Elias or Elijah in his retired and austere manner of life, and by his zeal in censuring vice, even on the throne; therefore Malachi designated him by the name of Elijah (Mal. iv. 5).—MARTIN.

† *To turn the hearts of the fathers to the children.*—In Mal. iv. 6 it is added, "and the heart of the children to their fathers." The true meaning is, that John the Baptist, who is meant by Elias, should be an instrument in turning fathers with their children and children with their fathers to the Lord; that he should be a means of converting both fathers and children, one as well as another; and to gather persons of every age and station.—GILL.

[2] Or, *by.*

[q] 1 Sam. vii. 3. 1 Chr. xxix. 18.

[r] Dan. ix. 21-23.

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‡ The word in the original signifies "deaf" as well as "dumb;" and it seems plain that he was as unable to hear as he was to speak; for his friends were forced to make signs to him, that he might understand them (ver. 62).—GUYSE.

[s] Gen. xviii. 10-15. 2 Kings vii. 19, 20.

§ These "five months" might be any part of the time; and she might do this to avoid encountering the railleries and gazings of the vulgar, as her age was advanced, or to prevent any accidents.—BLOOMFIELD.

[t] Gen. xxi. 1, 2; xxv. 21.

[u] Gen. xxx. 23.

[x] 19.

[y] Gen. iii. 15. Is. vii. 14.

[z] Dan. ix. 21-23; x. 19.

[3] *Graciously accepted*; or, *much graced.*

[a] Jud. vi. 12. Is. xliii. 5.

[b] Jud. v. 24. Prov. xxxi. 29-31.

[c] Mark xvi. 5, 6.

‖ *Troubled at his saying.*—Disturbed or perplexed at what he said. It was so unexpected, so sudden, so extraordinary, and was so high an honour, that she was filled with anxious thoughts, and did not know what to make of it. *Cast in her mind.*—Thought, or revolved in her mind. *What manner of salutation.*—What this salutation could mean.—BARNES.

[d] Jud. vi. 13-15.

[e] Is. xli. 10, 14; xliii. 1-4; xliv. 2.

[f] Matt. i. 21, 25.

[g] Mark v. 7. John vi. 69. Acts xvi. 17.

[h] 2 Sam. vii. 12, 13. Ps. cxxxii. 11.

[i] Rom. ix. 6.

[k] Jud. xiii. 8-12.

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tians, or most fully proved to them, as having been really spoken and done; for the expression may be explained either of the evidence by which they were attested, or the assurance with which they were credited. These writers had collected their information from the testimony of those who had from the first been eyewitnesses of Christ's miracles, life, death, resurrection, and ascension, and who were ministers of the gospel, to declare them unto others: the apostles seem especially intended. But these histories had not been compiled with sufficient accuracy, and the evangelist was led to consider it as a service allotted him, to form a more exact and regular work of this kind; as he had accurately investigated the subject, and acquired a complete acquaintance with it, from the beginning of the gospel, in the conception and birth of John the Baptist. The word rendered "from the beginning" sometimes signifies *from above;* and some suppose that St Luke intended to intimate that he had his information from God by immediate inspiration. We can, indeed, entertain no doubt but that he wrote under the *superintending* inspiration of the Holy Spirit; yet it does not seem that much stress can be laid upon this word, which is often used in another sense; nor is it necessary to contend that he had his knowledge from above, without the intervention of means or ordinary methods of information. This history he addressed to Theophilus, for his more full instruction in Christianity. Theophilus signifies *a lover of God:* he appears to have been a person of rank and authority, for the title, "most excellent," is the same in the original that is elsewhere addressed to the Roman governors. The title was given to Theophilus with greater propriety; but St Paul's using it to Felix and Festus more fully proves that Christianity does not forbid us to give this kind of customary honour to persons in authority, whatever their character or religion may be. The word rendered *instructed* signifies *catechised*, and relates to the initiatory instruction in the first principles of Christianity, in which the converts were afterwards to be more fully taught and established. "St Luke thought not what was delivered by word of mouth only, even by the eyewitnesses and ministers of the Word, sufficient to give Theophilus a knowledge of the certainty of these things, without writing the gospel. He held it not unlawful or unfit for a layman, or any Christian, to read the Scriptures; nor such a one insufficient, by thus reading, to understand the things in which he had been instructed."—(*Whitby.*)—*Scott.*

ZACHARIAS AND ELISABETH.—Ver. 5-7. Now that which is observed concerning Zacharias and Elisabeth is, 1. That they were a very religious couple. "They were both righteous before God;" they were so in his sight, whose judgment, we are sure, is "according to truth;" they were sincerely and really so. They are righteous, indeed, that are so "before God," as Noah in his generation (Gen. vii. 1). They *approved* themselves *to him*, and he was graciously pleased to accept them. It is a happy thing when those that are joined to each other in marriage are both "joined to the Lord;" and it is especially requisite that the priests, the Lord's ministers, should with their yoke-fellows be "righteous before God," that they may be "examples to the flock," and rejoice their hearts. "They walked in all the commandments and ordinances of the Lord blameless." (1.) Their being "righteous before God" was evidenced by the course and tenor of their conversations; they shewed it, not by their talk, but by their *works*—by the way they walked in, and the rule they walked by. (2.) They were *of a piece* with themselves; for their devotions and their conversations agreed. They walked not only in the "ordinances" of the Lord, which related to Divine worship, but in the "commandments" of the Lord, which have reference to all the instances of a good conversation, and must be regarded. (3.) They were universal in their obedience; not that they never did in anything *come short* of their duty, but it was their constant care and endeavour to *come up to* it. (4.) Herein, though they were not *sinless*, yet they were "blameless:" nobody could charge them with any open, scandalous sin; they lived *honestly* and *inoffensively*, as ministers and their families are in a special manner concerned to do, that the ministry be not blamed in *their* blame. 2. That they had been long "childless." "Children are an heritage of the Lord;" but there are many of his heirs in a married state that yet are denied this "heritage." They are valuable desirable blessings; yet many there are who are "righteous before God," and if they had children would bring them up in his fear, who yet are not thus blessed, while the "men of this world" are "full of children" (Ps. xvii. 14), "and send forth their little ones like a flock" (John xxi. 11). Elisabeth was "barren," and they began to despair of ever having children, for they were both now "well stricken in years," when the women that have been most fruitful *leave off bearing*. Many eminent persons were born of mothers that had long been childless, as Isaac, Jacob, Joseph, Samson, Samuel, and so here John Baptist—to make their birth the more remarkable, and the blessing of it the more valuable to their parents; and to shew that when God keeps his people long waiting for mercy, he sometimes is pleased to recompense them for their patience by *doubling* the worth of it when it comes.

THE VIRGIN MARY.—Ver. 26. We have here an account given of the mother of our Lord, of whom he was to be born, whom, though we are not to pray to, yet we ought

A.M. 3998—A.M. 3998.

[1]The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also [m]that holy thing, which shall be born of thee, shall be called [n]the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: ¶ and this is the sixth month with her, who was called barren.

37 For [o]with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

39 ¶ And Mary arose in those days, and went into the hill-country with haste, into a city of Juda;*

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth [p]was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, [q]Blessed *art* thou among women, and blessed *is* the fruit of thy womb.

43 And whence *is* this to me, that the mother of [r]my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she [4]that believed: † for there shall be a performance of those things which were told her from the Lord.

46 ¶ And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in [s]God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth [t]all generations shall call me blessed. ‡

49 For he that is mighty hath done to me great things; [u]and holy *is* his name.

50 And [x]his mercy *is* on them that fear him from generation to generation.

51 He hath shewed strength with his arm: § he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from *their* seats, and exalted them of low degree.

53 He hath [y]filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of *his* mercy;

55 As he spake to our fathers, ‖ to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 ¶ Now Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And [z]her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and [a]they rejoiced with her. ¶

59 And it came to pass, that on the eighth day* they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, [b]Not *so;* but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, † and wrote, saying, His name is John. ‡ And they marvelled all.

64 And his mouth was opened immediately, and his tongue *loosed,* and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these [5]sayings were noised abroad throughout all the hill-country of Judea.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! [c]And the hand of the Lord was with him.

67 ¶ And his father Zacharias was [d]filled with the Holy Ghost, and prophesied, § saying,

68 Blessed *be* the Lord God of Israel; for [e]he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70 As he spake by the mouth of his holy prophets, which have been since the world began; ‖

[1] Matt. i. 20.
[m] Job xiv. 4; xv. 16. Ps. li. 5.
[n] Ps. ii. 7.
¶ The case of Elisabeth is mentioned to inspire Mary with confidence, and to assure her that what was now promised would be fulfilled. It was almost as improbable that Elisabeth should have a child at her time of life, as it was that Mary should under the circumstances promised.—BARNES.
[o] Gen. xviii. 14. Job xlii. 2.
* Supposed to be Hebron, this being one of the cities given to the priests, in the tribe of Judah (Josh. xxi. 10, 13); and also said expressly to lie in the mountains or hills (Josh. xi. 21; xv. 48, 54).—WELLS.
[p] Acts ii. 4; iv. 8; vi. 3; vii. 55.
[q] Jud. v. 24.
[r] Ps. cx. 1.
[4] *Which believed that there shall be, &c.*
† *Blessed is she that believed.*—That is, Mary, who believed what the angel spoke to her. She was blessed, not only in the *act* of believing, but because the thing promised would certainly be fulfilled.—BARNES.
[s] Is. xii. 2, 3. xlv. 21, 22.
[t] Gen. xxx. 13.
‡ How must her meek and humble spirit have been offended and shocked, could she have foreseen the idolatrous adoration of the Church of Rome, which not only "calls her blessed," but places her upon an equality with the blessed Lord of heaven and earth; nay, in some sense makes her superior to our Saviour, by beseeching her to "command her Son" to grant their requests!—WALDO.
[u] Exod. xv. 11. 1 Sam. ii. 2.
[x] Ex. xxxiv. 6, 7. Ps. lxxxv. 9.
§ That is, in ancient times God has frequently given memorable instances of his power and wisdom, in bringing to nought the devices of proud and designing men, and causing things, beyond all expectation, to promote the advantage of the modest and humble.—CLARKE.
[y] 1 Sam. ii. 5. Ps. cvii. 8, 9.
‖ *As he spake to our fathers.*—In accomplishment of his promises, which he had graciously made to their fathers, especially to Abraham, with relation to himself and his posterity; and that Seed in particular, "in whom all the nations of the earth should be blessed."—SCOTT.
[z] Ruth iv. 14-17. Ps. cxiii. 9.
[a] Gen. xxi. 6. Is. lxvi. 9, 10.
¶ *Rejoiced with her.*—Because sterility was a reproach, and her neighbours and cousins now rejoiced with their relative, from whom that reproach was now rolled away.—CLARKE.
* See Lev. xii. 1-3. They gave the name to the child at the time of the circumcision, the name of Abram having been changed at the first institution of this rite (Gen. xvii. 5, 10).—LIGHTFOOT.
[b] 2 Sam. xii. 25. Is. viii. 3. Matt. i. 25.
† *A writing-table.*—The word signifies a little table, such as they used to write not only upon, but *in*, and was sometimes of brass, sometimes of wood, and sometimes of wax, on which they wrote with a style or pen.—GILL.
‡ *His name is John.*—He meant that his name was already given to him by the angel (ver. 13). "John" signifies the grace, gift, or mercy of the Lord.—CRUDEN.
[5] Or, *things.*
[c] Gen. xxxix. 2. Acts xi. 21.
[d] Joel ii. 28. 2 Pet. i. 21.
§ *And prophesied.*—Meaning, not merely that he poured forth an extemporary hymn of praise; but that in inspired strains he spake of things to come.—WATSON.
[e] xix. 44. Eph. i. 7.
‖ All the prophets, from Adam downwards, spake of the salvation and deliverance from the power of Satan, to be accomplished by Christ, as foretold at Gen. iii. 15.—LIGHTFOOT.

to praise God for. 1. Her name was *Mary*, the same name with *Miriam*, the sister of Moses and Aaron; the name signifies *exalted*, and a great elevation it was to her indeed, to be thus *favoured* above all the daughters of the house of David. 2. She was a daughter of the royal family lineally descended from David, and she herself and all her friends knew it, for she went under the title and character of the "house of David," though she was poor and low in the world; and she was enabled by God's providence, and the care of the Jews, to preserve their genealogies, to *make it out*, and, as long as the promise of the Messiah was to be fulfilled, it was *worth keeping;* but for those now who are brought low in the world to have descended from persons of honour, is not worth mentioning. 3. She was *a virgin*, a pure, unspotted one, but *espoused* to one of the same royal stock—like her, however, of low estate; so that upon both accounts there was (as it was fit there should be) an equality between them: his name was Joseph; he also was "of the house of David" (Matt. i. 20). Christ's mother was a *virgin*, because he was not to be born by ordinary generation, but miraculously; it was necessary that he should be so, that though he must partake of the nature of man, yet not of the corruption of that nature; but he was born of a *virgin espoused*, made up to be married, and contracted, to put honour upon the married state, that that might not be brought into contempt (which was an ordinance in innocency) by the Redeemer's being born of a virgin. 4. She lived in Nazareth, a "city of Galilee," a remote corner of the country, and in no reputation for religion or learning, but which bordered upon the heathen, and therefore was called "Galilee of the Gentiles." Christ's having his relations resident there, intimates favour in reserve for the Gentile world. And Dr Lightfoot observes, that Jonah was by birth a Galilean, and Elijah and Elisha very much conversant in Galilee, who were all famous "prophets of the Gentiles.' The angel was sent to her to Nazareth. Note, No distance or disadvantage of place shall be a prejudice to those whom God has favours in store for. The angel Gabriel carries his message as cheerfully to Mary at Nazareth in Galilee, as to Zacharias in the temple at Jerusalem.—*Henry.*

SONG OF MARY.—Ver. 46-55. Mary, being greatly animated and enlarged with holy affections by Elisabeth's address, and likewise under the immediate influence of the Spirit of prophecy, brake out, as in a transport of joy, admiration, and gratitude; declaring that her soul did most ardently extol and praise the Lord, and dictate to her tongue, whilst she celebrated his perfections and extolled his wonderful works; yea, her spirit within her exulted and rejoiced in God her Saviour. By this it is evident that she knew herself to be a sinner, who needed a Saviour, and who could no otherwise rejoice in God than as she was interested in his salvation through the promised Messiah.—It is also supposed that "by God her Saviour," she meant that Divine Person who was about to receive his human nature from her. She however added, that the Lord had graciously condescended to regard the *low condition* of his handmaiden, who was very poor, obscure, and despised in the world, though descended from the stock of David; when the Messiah might have been expected to assume his human nature from one of more illustrious station, and more honoured among men. It was therefore greatly to be admired, that so mean a person should be so distinguished, that every generation to the end of time would deem her happy beyond all other women: for the Almighty God, who disposeth of his favours as he seeth good, had done great things for her, such as had never before been heard of, or experienced; and as his name was holy, and his perfections infinite, so she could not doubt of his accomplishing his promises, and fulfilling his work of mercy, purity, and righteousness, which he had thus begun. Indeed, his mercy had always been extended towards his humble worshippers and servants, in every generation, and would be to the end of the world; and was only withheld from the proud, impenitent, and unbelieving. He had in former ages often shewn his power in protecting and delivering his people, and in scattering the numerous armies, or formidable confederacies, of his haughty enemies; confounding them even in those sagacious schemes which they had framed according to the imagination of their hearts. Thus he had dethroned proud and prosperous monarchs, as Pharaoh, Sennacherib, Nebuchadnezzar, and Belshazzar: and had exalted such persons as were of low estate and humble minds, as Joseph, David, and Daniel. He had also been used to feast the poor and hungry with the bounty of his providence, whilst the rich were impoverished and reduced to deep distress: and this was an emblem of the methods of his grace, in abasing the proud and exalting the humble; and in feasting, enriching, and comforting those who hungered and thirsted for spiritual blessings; whilst the self-wise and self-righteous were left destitute of all real good, and sent away without any communications of light, peace, or holiness, to their souls. Thus he had in former ages helped and succoured in extreme distress his people Israel, when they humbly cried to him: and thus he was about to help them at that time, by fulfilling his promises concerning the Messiah, when they were sunk very deep in depravity, and in abject slavery to their enemies. This would be done out of regard to his *mercy*, according to his former unmerited kindness to that

71 That [f]we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, [g]and to remember his holy covenant,

73 The [h]oath which he sware to our father Abraham,¶

74 That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, [i]shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord* to prepare his ways;

77 To [k]give knowledge of salvation unto his people, [6]by the remission of their sins,

78 Through [l]the tender mercy of our God; whereby the day-spring from on high hath visited us,

79 To [m]give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

CHAPTER II.

1 *Augustus taxeth all the Roman empire.* 6 *Christ's nativity;* 21 *his circumcision.* 28, 36 *Simeon and Anna prophesy of Christ.*

AND it came to pass in those days, that there went out a decree from [a]Cesar Augustus, that all the world should be [1]taxed.

2 (*And* this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And [b]Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David;)

5 To be taxed with Mary his espoused wife, being great with child.

6 ¶ And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And [c]she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.*

8 ¶ And there were in the same country shepherds abiding in the field, keeping [2]watch† over their flock by night.

9 And, lo, the angel of the Lord came upon them, [d]and the glory‡ of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, [e]I bring you good tidings of great joy,§ which shall be [f]to all people.

11 For [g]unto you is born this day, in the city of David, a Saviour, [h]which is Christ the Lord.

12 And this *shall be* a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel [i]a multitude of the heavenly host praising God, and saying,

14 [k]Glory to God in the highest, [l]and on earth peace, [m]good will toward men.‖

15 And it came to pass, as the angels were gone away from them into heaven, the [3]shepherds said one to another, [n]Let us now go even unto Bethlehem,¶ and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and [o]found Mary and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, [p]glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 ¶ And when eight days were accomplished for the circumcising of the child, [q]his name was called JESUS, which was so named of the angel before he was conceived in the womb.

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[f] Deut. xxxiii. 29. Jer. xxiii. 6.
[g] Ps. cv. 8. Ez. xvi. 8. 60.
[h] Gen. xxii. 16. Deut. vii. 8. 12.
¶ The oath referred to is that in Gen. xxii. 16, &c., which terminates in the assurance that, in the seed of Abraham—that is, the Messiah—"all the nations of the earth should be blessed;" which blessedness Zacharias, under the prophetic Spirit, interprets, in the next verses, to consist in being delivered out of the hands of our spiritual enemies, and serving God without dread, in holiness and righteousness all the days of our lives.—WATSON.
[i] vii. 28.
* John is here said to be "the prophet of the Highest," and to go before the face of "the Lord." But it was Christ, before whose face he was sent as a messenger, and whose prophet he was. Therefore Christ is "the Highest," and "the Lord."—JONES.
[k] Mark i. 3, 4. John i. 7-9.
6 *For.*
[l] Is. lxiii. 7.
[m] Matt. iv. 16.

CHAP. II.

Before the account called Anno Domini, the fifth year.
[a] Acts xi. 28; xxv. 11, 21.
[1] Or, *enrolled.*
[b] i. 26, 27; iii. 23.
[c] Is. vii. 14.

* Justin Martyr, born himself in that country, a Samaritan, and sufficiently near the time, says the inn and cave, or stable, were in the suburbs without the town.—ELSLEY.
2 Or, *the night-watches.*
† It is sufficiently known that the night was divided into several watches, enumerated by St Mark (xiii. 35), the evening, midnight, cock-crowing, and morning; the first ending at nine in the evening, the second at twelve, the third at three, the fourth at six in the morning, as the day is divided into the third, sixth, ninth, and twelfth hours.—ELSLEY.
[d] Ex. xl. 34, 35. Is. vi. 3; xl. 5; lx. 1.
‡ *The glory*—viz., an admirable and heavenly light which was ordinarily wont to accompany the apparitions of angels.—DIODATI.
[e] Is. xl. 9; xli. 27; lxi. 1.
§ Solemnly declare it, and you have reason to bid it welcome; for it shall bring joy "to all people," and not to the people of the Jews only: "that unto you is born this day" at this time, "a Saviour," the Saviour that has been so long expected, "which is Christ the Lord." Jesus is the Christ, the Messiah, the Anointed; he is the Lord, Lord of all, is a sovereign Prince; nay, he is God, for the Lord in the Old Testament answers to Jehovah. He is a Saviour, and he will be a Saviour to those only that accept of him for their Lord.—HEWLETT.
[f] Gen. xii. 3. Ps. lxvii. 1, 2.
[g] Is. ix. 6. Matt. i. 21. Gal. iv. 4, 5.
[h] Gen. iii. 15; xlix. 10. Ps. ii. 2.
[i] Gen. xxviii. 12.
[k] Ps. lxix. 34, 35.
[l] Is. ix. 6, 7.
[m] John iii. 16.
‖ *Goodwill toward men*—i.e., the goodwill of God to man, shewn in the incarnation of Christ, is glory to God in the highest, and the foundation of our peace upon earth.—SLADE.
3 Gr. *men the shepherds.*
[n] Ex. iii. 3. Ps. cxi. 2.
¶ *Unto Bethlehem.*—The city of David, where the angel had told them they would find the Saviour. These shepherds appear to have been pious men. They were waiting for the coming of the Messiah. On the first intimation that he had actually appeared, they went with haste to find him. So all men should, without delay, seek the Saviour. When told of him by the servants of God, they should, like these shepherds, forsake all, and give no rest to their eyes until they have found him.—BARNES.
[o] xix. 32.
[p] Ps. lxxii. 17-19.
[q] Matt. i. 21, 25.

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nation; and in accomplishment of his promises which he had graciously made to their fathers; especially to Abraham, with relation to himself and his posterity; and that Seed, in particular, "in whom all the nations of the earth should be blessed."

BIRTH OF JOHN THE BAPTIST.—Ver. 57-66. The neighbours and relations of Elisabeth had no doubt previously heard of her pregnancy; but when the Lord had magnified his mercy, in making her the joyful mother of a hopeful son, they rejoiced with her, and cordially congratulated her on so unexpected a blessing. On the eighth day, many of them met together to attend on the circumcision of the child according to the law; and as it was customary to give children their names at that time (perhaps with reference to Abram's being called Abraham when circumcision was appointed), some of them proposed that the child should be called Zacharias. We find no instance in Scripture of any one called after the name of his father; but it seems that it was then become customary, and they meant it out of respect to Zacharias, especially as he was advanced in years. But Elisabeth would by no means agree to this, declaring that he should be called John; at which they expressed their surprise, as none of the family bare that name. Zacharias, being deaf and dumb, probably spent his time in retirement and devotion, patiently expecting the termination of his chastisement; and having given Elisabeth some intimation of the heavenly vision, he seems hitherto to have left the whole matter to her. But the difference of opinion between her and her friends caused them, "by signs," to apply to him to determine it; and he, in the same manner, desiring a written tablet, wrote that the child's name was John, that being a settled point, which was by no means to be disputed.—*Scott.*

CHAP. II. THE ROMAN CENSUS.—Ver. 2. "It is added, that this was 'the first enrolling,' to distinguish it from another (Acts v. 37), the same which Josephus and Eusebius speak of, and place under Cyrenius also; but differing from this here. As for Cyrenius having rule over Syria at this time, that is to be taken in a looser, not stricter sense. Not that Cyrenius was there now the standing governor under the Romans, but sent by the emperor, particularly on this occasion, to take an inventory of this part of the empire. So saith Suidas, out of some ancient author: Cæsar Augustus, desiring to know the strength and state of his dominions, sent twenty chosen men, one into one part, another into another, to take this account, and Publius Sulpitius Quirinius had Syria for his province."—(*Hammond.*) Justin Martyr calls this Cyrenius the first procurator of Cæsar in Judea—namely, on this account, that he was sent to make this survey, in Judea and Syria, even during the life of Herod the Great.—(*Beza.*) Saturninus was the resident governor of Syria at this time, and Tertullian says, that this survey was intrusted to him: and it is doubted by some learned men, whether the word rendered *governor* is ever used in that sense which the above interpretation requires. "When Judea was put under a Roman procurator, then taxes were first paid to the Romans, and Publius Sulpitius Quirinius, who is in Greek called Cyrenius, was governor of Syria: so that there were two distinct particular actions in this matter, done at two distinct and different times—the first, the making the survey, and the second the levying the tax thereupon. And what is in the first verse of the second chapter of St Luke is to be understood in the former; and what is in the second verse only of the latter. And this reconciles that evangelist with Josephus; for it is manifest from that author, that Cyrenius was not governor of Syria, or any tax levied upon Judea, till Archelaus was deposed. And therefore the making of this description cannot be that which was done while Cyrenius was governor of Syria; but the levying the tax thereon certainly was."—(*Prideaux.*) "This was the first enrolment made by Quirinius, governor of Syria."—(*Lardner.*) This very learned author, who has fully discussed the subject, supposes that there were two enrolments made by Quirinius; and that he is called the governor of Syria, though not then advanced to that dignity, because he was afterwards thus distinguished; and there seems no objection to this conclusion, except the testimony of Tertullian, above mentioned, which is far from being entitled to implicit credence.—The second enrolment, or the levying of the taxes on the Jews, after the deposition of Archelaus, excited most dreadful commotions, and was an introduction to those seditions and insurrections which at length brought destruction on Jerusalem, and unspeakable calamities on the Jews.

THE SHEPHERDS.—Ver. 8. The angel was not sent to the chief priests or the elders—they were not prepared to receive these tidings—but to a company of poor shepherds, that were, like Jacob, plain men, dwelling in tents, not like Esau, cunning hunters. The patriarchs were shepherds; Moses and David particularly were called from keeping sheep to rule God's people; and by this instance God would shew that he had still a favour for those of that innocent employment. Tidings were brought to Moses of the deliverance of Israel out of Egypt, when he was keeping sheep; and to these shepherds, who, it is probable, were devout, pious men, the tidings were brought of a greater salvation. Observe, 1. They were not sleeping in their beds when this news was brought them (though many had very acceptable intelligence from

22 And when [r]the days of her purification, according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord;*

23 (As it is written in the law of the Lord, [s]Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice, according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons.

25 ¶ And, behold, there was a man in Jerusalem, whose name *was* Simeon; and the same man *was* just and devout, waiting for the consolation of Israel:† and the [t]Holy Ghost was upon him.

26 And [u]it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen [x]the Lord's Christ.‡

27 And he came [y]by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, [z]and blessed God, and said,

29 Lord, [a]now lettest thou thy servant depart in peace, according to thy word:

30 For [b]mine eyes have seen thy salvation,

31 Which thou hast prepared§ before the face of all people;

32 A [c]light to lighten the Gentiles, [d]and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the fall [e]and rising again of many in Israel; and [f]for a sign which shall be spoken against;

35 (Yea, [g]a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.‖

36 ¶ And there was one Anna, [h]a prophetess, the daughter of Phanuel, of the tribe of [i]Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she *was* a widow of about fourscore and four years, which departed not from the temple, [k]but served *God* with fastings and prayers night and day.

38 And she, coming in that instant, [l]gave thanks likewise unto the Lord, and spake of him to all them that [m]looked for redemption in [4]Jerusalem.

39 ¶ And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit,¶ filled with wisdom; and [n]the grace of God was upon him.

41 ¶ Now his parents [o]went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old,* they went up to Jerusalem, after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not *of it.*

44 But they, supposing him to have been in the company,† went a day's journey; and they sought him among *their* kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors,‡ both hearing them, and asking them questions.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about [p]my Father's business?§

50 And they understood not the saying which he spake unto them.‖

51 And he went down with them, and came

A.M. 4000—A.M. 4000.

[r] Lev. xii. 2-6.

* The priest received him as God's representative; and Mary's appearance with her first-born son, the true Messiah, was the first time of his coming into his temple, as was foretold (Mal. iii. 1).—GILL.

[s] Ex. xiii. 2, 12-15; xxxiv. 19.

† That is, waiting for the Messiah, who is called "the consolation of Israel," because he would give comfort to them by his appearing. The name was often applied to the Messiah before he actually appeared. It was common to swear, also, by "the consolation of Israel;" *i.e.*, by the Messiah about to come.—BARNES.

[t] Num. xi. 25, 29. 2 Pet. i. 21.

[u] Ps. xxv. 14. Am. iii. 7.

[x] Ps. ii. 2, 6. Is. lxi. 1. Dan. ix. 24.

‡ *The Lord's Christ.*—The Lord's anointed.—HEWLETT.

Refers to Ps. ii. 2, because he was anointed by Jehovah the Father, and with Jehovah the Spirit; with the Holy Ghost—the oil of gladness, to be prophet, priest, and king, in the Lord's house.—GILL.

[y] Acts viii. 29; x. 19; xi. 12; xvi. 7.

[z] Ps. xxxii. 11; cv. 1-3.

[a] Gen. xv. 15. Ps. xxxvii. 37.

[b] Gen. xlix. 18.

§ *Prepared.*—That is to say, ordained from everlasting to make him known in the appointed time to all nations, without any difference, and to make them partakers of it.—DIODATI.

[c] Is. ix. 2; xlii. 6, 7; xlix. 6.

[d] Ps. lxxxv. 9. Is. iv. 2; xlv. 25.

[e] Acts ii. 36-41; iii. 15 19; vi. 7.

[f] Ps. xxii. 6-8; lxix. 9-12.

[g] Ps. xlii. 10. John xix. 25.

‖ The ministry, miracles, and death of Jesus will discover or bring to light the thoughts, designs, and dispositions of all kinds of characters.—BOOTHROYD.

[h] Ex. xv. 20.

[i] Gen. xxx. 13, *Asher.*

[k] Ps. xxii. 2.

[l] 2 Cor. ix. 15.

[m] xxiv. 21.

[4] Or, *Israel.*

¶ *Strong in spirit.*—His rational soul became strong and vigorous. *The grace.*—The love and favour of God.—CLARKE.

[n] Ps. xlv. 2. John i. 14. Acts iv. 33.

A.D. 8.

[o] Ex. xxiii. 14-17.

* The usual age when the Jews began more fully to instruct their children, and to inure them to fasting, and probably first brought them to the passover. At thirteen, they were amenable to the law.—LIGHTFOOT.

† We are assisted in our view of this subject by the large companies which attend the heathen festivals. Ten or twenty thousand sometimes travel together to one ceremony, and it is almost impossible for friends and relations to avoid being separated; hence, in returning, though they may lose sight of each other by the way, they do not give themselves any trouble, as they consider it to be a matter of course to be thus separated.—ROBERTS.

‡ The doctors sat on benches of a semicircular form, raised above their auditors and disciples, the learners sitting at their feet (Acts xxii. 3).—DODDRIDGE.

[p] Ps. xl. 8. Mal. iii. 1, 2.

§ The words in the original admit of being translated, "in my Father's house;" meaning, in the temple, the house of God, my proper home.—HAMMOND.

‖ It is remarkable that they did not understand Jesus in this; but it shews how slow persons are to believe. Even his parents, after all that had taken place, did not seem to comprehend that *he* was to be the Saviour of men; or, if they did, they understood it in a very imperfect manner.—BARNES.

Heaven in slumbering upon the bed), but abiding in the fields, and watching. Those that would hear from God must stir themselves. They were broad awake, and therefore could not be deceived in what they saw and heard, so as those may who are half asleep. 2. They were not now employed in acts of devotion, but in the business of their calling: they were keeping watch over their flock, to secure them from thieves and beasts of prey, it probably being in the summer-time, when they kept their cattle out all night, as we do now, and did not house them. Note, We are not out of the way of Divine visits when we are sensibly employed in an honest calling, and abide with God in it.—*Henry.*

THE ANGELIC ANTHEM.—Ver. 13, 14. This great and precious blessing to mankind, this glorious new-born Prince and Saviour, they might find "wrapped in swaddling-clothes, and lying in a manger;" and they might surely know him by this sign, for no other babe could be found in so mean a situation. No sooner had the angel finished this address to the poor shepherds, than he was visibly joined by a multitude of the heavenly host or of the *angelic armies;* who, being filled with inexpressible admiration of the love of God, and the display of all his glorious perfections in this surprising transaction, audibly celebrated his praises with triumphant acclamations, saying, "Glory to God in the highest," &c.: implying that this was the grand display of the Divine glory, and superior to all that they had ever witnessed. They therefore called on all the inhabitants of the highest heavens to praise God in their loftiest strains of adoration, for now peace was prepared for the earth, which had so long lain in a state of rebellion, enmity, discord, and misery: peace, inward and outward, with God and with each other, would be found on earth, through the gracious work of the Divine Peacemaker, whom the Father, out of mere goodwill to fallen man, had provided and sent among them.—This seems the purport of these angelic praises; but the abrupt, sententious manner, in which they were delivered, whilst it rendered them more suited to their fervent acclamations, increases the difficulty of unfolding the full meaning of each expression.

SIMEON.—Ver. 25-32. The Jewish priests and scribes remained ignorant of the birth of their promised Messiah till some time after this. But there was a small remnant who had more spiritual views and hopes, and to them the Lord gave intimations of what had taken place. Among these was Simeon, concerning whom many vain conjectures have been formed by those who want to represent the eminent believers mentioned in the Bible as persons that stood high in the world's esteem, but of whom we know no more than is here recorded. He was a man of remarkable *equity* and *piety*, who expected the coming of the Messiah, as "the consolation of Israel," and the source of all their hopes and comforts. Simeon was likewise endued with the Spirit of prophecy (which had begun to be restored, after a suspension of about four hundred years from the days of Malachi), and by immediate inspiration he was assured that he should not die till he had seen the Lord's Christ, or Anointed, the promised Messiah. Thus, under the guidance of the Holy Spirit, he came to the temple at the very time when Joseph and Mary presented Jesus there, and so he witnessed the first accomplishment of a remarkable prophecy concerning him. Seeing, therefore, the infant Redeemer, and knowing him by the revelation of the Holy Spirit, he took him in his arms, and blessed God for his mercies to him and to his people; expressing himself willing, nay, desirous, to die, seeing the Lord now let him depart in peace, having favoured him with the sight of "his salvation." The Lord Jesus was thus called, because the whole salvation of a sinner centres in his person, as "God manifest in the flesh;" all the purposes and promises of salvation had reference to him; he purchased all the blessings of it by his blood; they are all treasured up in him, and dispensed by him to believers; and they are all applied through the operation of the Holy Spirit, who is given to us through his intercession.—Thus Simeon acknowledged Jesus "as God's Salvation, which he had prepared before the face of all people."—*Scott.*

ANNA.—Ver. 36. She was a constant resident in, or at least attendant on, the temple. Some think she had lodgings in the courts of the temple, either in an alms-house, being maintained by the temple charities, or as a prophetess, she was lodged there, as in a proper place to be consulted, and advised with by those that desired to know the mind of God. Others think her not "departing from the temple" means no more but that she was constantly there at the time of Divine service; when any good work was to be done, she was ready to join with it. It is most probable she had an apartment of her own among the out-buildings of the temple; and besides her constant attendance on the public worship, abounded in private devotions, for she "served God with fastings and prayers night and day:" having no secular business to employ herself in, or being past it, she gave up herself wholly to her devotions, and not only fasted twice in the week, but always lived a mortified life, and spent that time in religious exercises which others spent in eating, and drinking, and sleeping.—*Henry.*

THE CHILD JESUS.—Ver. 41-52. These verses contain all that the Spirit of God has seen good to record concerning the childhood and youth of the Divine Saviour, though we should have expected a more adequate gratification of our curiosity on so extraordinary a subject. Joseph, his supposed father, and Mary his mother, used to go up to Jerusalem every year at the feast of the passover. Perhaps Joseph went up at the other great feasts; but though the women were not required, yet Mary, and many others, who loved the ordinances of God, used to attend at the feast of the passover. And when Jesus was twelve years old, he went up with them; for it seems to have

to Nazareth, and was subject unto them: but his mother [q]kept all these sayings in her heart.

52 And [r]Jesus increased in wisdom and [s]stature, [s]and in favour with God and man.

CHAPTER III.

1 *John's preaching and baptism;* 15 *his testimony of Christ.* 19 *Herod imprisoneth John.* 21 *Christ is baptized;* 23 *his genealogy.*

NOW, in the fifteenth year of the reign of [a]Tiberius Cesar, [b]Pontius Pilate being governor of Judea,* and [c]Herod being tetrarch of Galilee, and [d]his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 [e]Annas and Caiaphas being the high priests,† [f]the word of God came unto John, the son of Zacharias, in the wilderness.

3 And he came into all the country about Jordan, [g]preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, [h]Prepare ye the way of the Lord, make his paths straight.‡

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And [i]all flesh§ shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you [k]to flee from the wrath to come?

8 Bring forth therefore [l]fruits [l]worthy of repentance; and begin not to say within yourselves, [m]We have Abraham to *our* father: for I say unto you, That God is able [n]of these stones to raise up children unto Abraham.

9 And [o]now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, [p]He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans‖ to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, [q]Exact no more than that which is appointed you.

14 And [r]the soldiers likewise demanded of him, saying, and what shall we do? And he said unto them, [2]Do violence to no man, neither [s]accuse *any* falsely;¶ [t]and be content with your [3]wages.

15 ¶ And as the people were in [4]expectation, and all men [5]mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, [u]I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: [x]he shall baptize you with the Holy Ghost, [y]and with fire:*

17 Whose [z]fan *is* in his hand,† and he will throughly purge his floor, [a]and will gather the wheat into his garner; [b]but the chaff he will burn with fire unquenchable.

18 And many other things, in *his* exhortation, preached he unto the people.

19 ¶ But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

21 ¶ Now, when all the people were baptized, it came to pass, [c]that Jesus also being baptized, [d]and praying, [e]the heaven was opened,

22 And the Holy Ghost descended in a bodily shape, like a dove, upon him; and a voice came from heaven, which said, [f]Thou art my beloved Son; in thee I am well pleased.

23 ¶ And Jesus himself began to be about thirty years of age,‡ being (as was supposed)§ the son of Joseph, which was *the son* of Heli,

24 Which was *the son* of Matthat, which was *the son* of Levi, which was *the son* of Melchi, which was *the son* of Janna, which was *the son* of Joseph,

25 Which was *the son* of Mattathias, which was *the son* of Amos, which was *the son* of Naum,

A.M. 4000—A.D. 26.

[q] Gen. xxxvii. 11. Dan. vii. 28.
[r] 1 Sam. ii. 26.
[s] Or, *age.*
[s] Prov. iii. 3, 4.

CHAP. III.
A.D. 26.
[a] ii. 1.
[b] Gen. xlix. 10. Acts iv. 27.
* After the death of Herod the Great, Archelaus succeeded to Judea; but he was deposed by Augustus, and thenceforth Judea was governed by his procurators. Pilate was the fourth procurator in succession, and held that office about ten years. He was appointed about ten years before John the Baptist began his ministry. —WATSON.
[c] xxiii. 6-11.
[d] Matt. xiv. 3. Mark vi. 17.
[e] John xi. 49-51. Acts iv. 6.
† Annas had been high priest, but Caiaphas was then in that office (John xi. 49; xviii. 13, 24). Some think that they are thus styled because the power which the Jews possessed was lodged in their hands; and others, that Annas was only Sagan, or deputy, to Caiaphas (Acts iv. 6).—BOOTHROYD.
[f] Jer. i. 2. Ez. i. 3. Jon. i. 1.
[g] Matt. iii. 6, 11. John i. 31-33.
[h] Is. lxii. 10. Mal. iv. 5. John i. 26-36.
‡ The quotation is from Is. xl. 3. As applied to John, it means, that he was sent to remove obstructions, and to prepare the people for the coming of the Messiah; like a herald going before an army on the march, to make preparations for their coming.—BARNES.
[i] Ps. xcviii. 2, 3. Is. xlix. 6; lii. 10.
§ Persons of all nations should know and enjoy that great and glorious salvation which God was then bringing into the world by Jesus Christ.—GUYSE.
[k] 1 Thes. i. 10. Heb. vi. 18.
[l] Is. i. 16-18. 2 Cor. vii. 10, 11.
[l] Or, *meet for.*
[m] Is. xlviii. 1, 2.
[n] Josh. iv 3-8. Gal. iii. 28, 29.
[o] Is x. 33, 34. Ez. xv. 2-4.
[p] John xiii. 29. Acts x. 2, 4.
‖ The publicans or their masters farmed the revenue, and exacted more than their due.—ELSLEY.
[q] Ps. xviii. 23. Is. i. 16, 17.
[r] Matt. viii. 5.
[2] *Put no man in fear.*
[s] Ex. xx. 16.
¶ From the advice here given to the Roman soldiers and publicans, we learn what crimes of violence and extortion were usually committed by them.—MANN.
[t] 1 Tim. vi. 8 10.
[3] *Allowance.*
[4] *Suspense.*
[5] *Reasoned,* or *debated.*
[u] Matt. iii. 11.
[x] Prov. i. 23.
[y] Is. iv. 4.
* *The Holy Ghost, and with fire.*—These were not two different things any more than the Spirit and water (John iii. 5); but John added the word "fire" to that of the "HolyGhost," the better to represent the pure and animating light which the spirit of Jesus Christ would henceforth shed upon his Church, and the sacred warmth which he would kindle in their hearts. —MARTIN.
[z] Jer. xv. 7.
† *Whose fan is in his hand.*—The separation of the wheat from the chaff, by a winnowing process, is here employed as a figure, to illustrate the searching power of truth and the final separation of the righteous and the wicked. The "fan" was a winnowing shovel, with which the grain, as it came from the threshing-floor, was thrown up against the wind, in order that the chaff might be blown aside and the wheat cleansed.—OWEN.
[a] Mic. iv. 12.
[b] Ps. i. 4.
[c] Matt. iii. 13-15.
[d] John xii. 27, 28.
[e] Matt. iii. 16, 17.
[f] Ps. ii. 7.
‡ *About thirty years of age.*—An age at which the priests under the law, whoever typical of Christ, entered on their work (Num. iv. 23; 1 Chr. xxiii. 3).—GILL.
§ For Jesus was not really the son of Joseph, as St Luke had before explained in his account of the miraculous conception.—DR JOHN CAMPBELL.

been the custom for young persons to accompany their parents at that age. When the days of unleavened bread were expired, they set out on their return home: and as great numbers came to Jerusalem from every part of the country, they journeyed in a great company; so that they departed without the child Jesus, who tarried behind, being engaged with the sacred ordinances and conversation which attended the observation of the festival. Perhaps there was some culpable inattention in Joseph and Mary, for they took it for granted that he was in the company, among some of their neighbours and relations, who, doubtless, greatly delighted in his conversation; so that they travelled a whole day's journey before they missed him. But when they could not find him, they returned to Jerusalem, with great anxiety, and under many apprehensions; and at length (after two days spent in journeying and returning), on the third day, probably towards night, they found him, not in the house of any acquaintance, nor in such places as young people generally frequent, but in some court or chamber of the temple, sitting amongst the doctors or teachers of the law; diligently hearkening to their discussions and instructions, modestly proposing questions to them on various subjects, and pertinently answering such inquiries as were put to him; and this he did with such wisdom and propriety, that all who heard him were astonished and delighted with him.—*Scott.*

CHAP. III. JOHN THE BAPTIST.—See Matt. iii. 1; and Mark i. 3.

JOHN'S FAITHFUL PREACHING.—Ver. 11-14. Now John gives answer to each, according to their place and station. 1. He tells the *people* their duty, and that is to be charitable: "He that has two coats," and consequently one to spare, let him "give," or "lend" at least, "to him that has none," to keep him warm. Perhaps he saw, among his hearers, some that were overloaded with clothes, while others were ready to perish in rags, and he puts those who had superfluities upon contributing to the relief of those that had not necessaries. The gospel requires *mercy,* and not sacrifice; and the design of it is, to engage us to do all the good we can. "Food and raiment" are the two supports of life; he that hath "meat" to spare, let him give to him that is destitute of "daily food," as well as he that has clothes to spare: what we have, we are but stewards of, and must use it according as our Master directs. 2. He tells the *publicans* their duty, the collectors of the emperor's revenue: "Exact no more than that which is appointed you." They must do justice between the government and the merchant, and not oppress the people in levying the taxes, nor any way make them heavier or more burdensome than the law had made them. They must not think that, because it was their office to take care that the people did not defraud the prince, they might, therefore, by the power they had, bear hard upon the people; as those that have ever so little a branch of power are apt to abuse it; "No, keep to your 'book of rates,' and reckon it enough that you collect for Cæsar the things that are Cæsar's, and do not enrich yourselves by taking more." The public revenues must be applied to the public service, and not to gratify the avarice of private persons. Observe, He does not direct the publicans to quit their places, and to go no more to the receipt of custom; the employment is in itself lawful and necessary, but let them be just and honest in it. 3. He tells the *soldiers* their duty: (1.) They must not be injurious "to the people" among whom they were quartered, and over whom, indeed, they were set; "Do violence to no man." Your business is to keep the peace, and prevent men's doing violence to one another; but do not you "do violence" to any; "shake no man" (so the word signifies); "do not put people into fear; for the sword of war, as well as that of justice, is to be a terror only to evil-doers, but a protection to those that do well. Be not rude in your quarters." (2.) They must not be injurious to their "fellow-soldiers;" for some think that caution, not to "accuse falsely," has special reference to them. "Be content with your wages. While you have what you agreed for, do not murmur that it is no more." It is discontent with what they have, that makes men oppressive and injurious; they that never think they have enough themselves will not scruple any the most irregular practices, to make it more, by defrauding others. It is a rule to all servants, that they "be content with their wages;" for they that indulge themselves in discontents expose themselves to many temptations, and it is wisdom to make the best of that which is.

JOHN'S BAPTISM.—See Matt. iii. 11.

JOHN'S TESTIMONY TO JESUS.—Ver. 17. They thought that a wonderful power went along with John; but what was that, compared with the power which Jesus would come clothed with? 1. John can do no more than "baptize with water," in token of this, that they ought to purify and cleanse themselves; but Christ can, and will, "baptize with the Holy Ghost;" he can give the Spirit, to cleanse and purify the heart, not only as "water" washes off the "dirt" on the outside, but as "fire" purges out the "dross" that is within, and "melts down" the metal, that it may be cast into a "new mould." 2. John can only preach a "distinguishing doctrine," and by word and sign "separate between the precious and the vile;" but Christ hath his "fan in his

which was *the son* of Esli, which was *the son* of Nagge,

26 Which was *the son* of Maath, which was *the son* of Mattathias, which was *the son* of Semei, which was *the son* of Joseph, which was *the son* of Juda,

27 Which was *the son* of Joanna, which was *the son* of Rhesa, which was *the son* of Zorobabel, which was *the son* of Salathiel, which was *the son* of Neri,

28 Which was *the son* of Melchi, which was *the son* of Addi, which was *the son* of Cosam, which was *the son* of Elmodam, which was *the son* of Er,

29 Which was *the son* of Jose, which was *the son* of Eliezer, which was *the son* of Jorim, which was *the son* of Matthat, which was *the son* of Levi,

30 Which was *the son* of Simeon, which was *the son* of Juda, which was *the son* of Joseph, which was *the son* of Jonan, which was *the son* of Eliakim,

31 Which was *the son* of Melea, which was *the son* of Menan, which was *the son* of Mattatha, which was *the son* [g]of Nathan, which was *the son* of David,[‖]

32 Which [h]was *the son* of Jesse, [i]which was *the son* of Obed, which was *the son* of Booz, which was *the son* of Salmon, which was *the son* of Naasson,

33 Which was *the son* of [k]Aminadab, which was *the son* of Aram, which was *the son* of [l]Esrom, which was *the son* of [m]Phares, which was *the son* [n]of Juda,

34 Which was *the son* of Jacob, [o]which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of [p]Thara, which was *the son* of Nachor,

35 Which was *the son* of [q]Saruch, which was *the son* of Ragau, which was *the son* of [r]Phalec, which was *the son* of [s]Heber, which was *the son* of [t]Sala,

36 Which was *the son* of Cainan, which was *the son* of Arphaxad,[¶] which was *the son* of [u]Sem, which was *the son* of [x]Noc, which was *the son* of Lamech,

37 Which was *the son* of [y]Mathusala, which was *the son* of Enoch, which was *the son* of Jared, which was *the son* of Maleleel, which was *the son* of Cainan.

A.D. 26—A.D. 26.

[g] 2 Sam. v. 14.

[‖] It is seen that the genealogy of our Saviour, here given by St Luke, is entirely different, as far as David, from that given by St Matthew (chap. i.) Among the various methods of explaining this which have been proposed, the most probable is, that, whereas St Matthew traced the genealogy through Joseph the husband of his mother, so St Luke here traces it through Mary his mother. It is certain that Heli was not the natural father of Joseph, for St Matthew expressly tells us, that "Jacob begat Joseph:" it is therefore inferred that Heli was the father of Mary, and only father-in-law of Joseph. But it was never usual with the Jews to mention the names of females in their genealogies; on this account, Mary is not mentioned here by St Luke, but is only intimated or included when the line is commenced from her father Heli. The true purport of this genealogy becomes more evident, if we consider, as seems to be intended, the word Jesus to be understood at every step. Thus it is to be supplied, Jesus (as was supposed) the son of Joseph, Jesus the son of Heli, Jesus the son of Matthat, &c., Jesus the son of Adam, Jesus the son of God.—LIGHTFOOT.

[h] Ruth iv. 13-22. 1 Chr. ii. 13-15.

[i] Num. vii. 12.

[k] 1 Chr. ii. 9, 10. *Amminadab, Ram, Hezron.*

[l] Gen. xlvi. 12.

[m] Ruth iv. 12.

[n] Gen. xlix. 8-10. *Judah.*

[o] Gen. xxi. 3.

[p] Gen. xi. 24-32.

[q] Gen. xi. 18-21. *Serug, Reu.*

[r] Gen. x. 25, *Peleg.*

[s] Gen. xi. 16, 17. *Eber.*

[t] Gen. x. 24.

[¶] *Of Arphaxad.*—The setting down of Cainan between Sala and Arphaxad being contrary to Moses' history, and being also rejected by the best antiquity, as a scrivener's error, caused by some copies of the Greek translation, this Cainan should be here left out.—DIODATI.

[u] Gen. v. 32.

[x] Gen. vi. 8-10, 22.

[y] Gen. v. 6-28.

[g] Gen. iv. 25, 26.

[a] Gen. i. 26, 27.

[a] Matthew gives us the regal line of Christ, shewing him to be heir to the throne of his father David. Luke gives the natural line of Christ; and as Matthew traces his genealogy down from Abraham in a descending line to Joseph, the husband of Mary, the mother of Jesus, Luke traces it upwards, in an ascending line, from Mary by Joseph, even up to Adam, to whom the Messiah was first promised, and who was a type of the second Adam, from whom he descended, though not by ordinary generation—nay, even to God himself. Christ, according to his Divine nature, was the only-begotten of the Father; and, as to his human nature, had a body prepared by him, and in the fulness of time was "God manifest in the flesh."—GILL.

38 Which was *the son* of Enos, which was *the son* of Seth, [z]which was *the son* of Adam, which was *the son* [a]of God.*

CHAPTER IV.

1 *Christ's temptation and victory.* 14 *He beginneth to preach.* 16 *The people of Nazareth admire him.* 33 *He cureth divers sick.*

AND [a]Jesus, being [b]full of the Holy Ghost, returned from Jordan, [c]and was led by the Spirit* into the wilderness,

2 Being forty days [d]tempted of the devil.† And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, [e]If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, [f]That man shall not live by bread alone, but by every word of God.

5 And the devil, [g]taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, [h]All this power will I give thee, and the glory of them, for that is delivered unto me; [i]and to whomsoever I will I give it.

7 If thou therefore wilt [l]worship me, all shall be thine.

8 And Jesus answered and said unto him, [k]Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him [l]only shalt thou serve.

9 And he [m]brought him to Jerusalem, and set him [n]on a pinnacle of the temple, and said unto him, [o]If thou be the Son of God, cast thyself down from hence:

10 For it is written, [p]He shall give his angels charge over thee, to keep thee;

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, It is said, [q]Thou shalt not tempt the Lord thy God.

13 And [r]when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus [s]returned in the power of the Spirit‡ into Galilee: and there went out a fame of him through all the region round about.

CHAP. IV.

[a] Matt. iv. 1.

[b] Is. xi. 2-4.

[c] 1 Kings xviii. 12.

* *By the Spirit*—viz., by the Holy Ghost, by which he was always accompanied.—DIODATI.

[d] Gen. iii. 15.

† Perhaps, during the course of these forty days, Satan tempted him invisibly, by presenting evil suggestions to his mind; and, after these failed in their effect, the tempter came to him in an apparent visible form.—LIGHTFOOT.

[e] Matt. iv. 3.

[f] Ex. xxiii. 25. Deut. viii. 3.

[g] 1 Cor. vii. 31.

[h] John viii. 44.

[i] John xiv. 30. Rev. xiii. 7.

[l] *Fall down before me.*

[k] Matt. iv. 10.

[l] 1 Sam. vii. 3. Ps. lxxxiii. 18.

[m] Job ii. 6. Matt. iv. 5.

[n] 2 Chr. iii. 4.

[o] Matt. iv. 6; viii. 29.

[p] Ps. xci. 11, 12. Heb. i. 14.

[q] Deut. vi. 16. Ps. cvi. 14.

[r] John xiv. 30. A.D. 30.

[s] Matt. iv. 12. Acts x. 37, 38.

‡ Under the powerful guidance of the Holy Spirit.—CLARKE.

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hand," with which he can, and will, perfectly part between the wheat and the chaff; he will "throughly purge his floor," it is "his own," and therefore he will "purge" it, and will cast out of his Church the unbelieving impenitent Jews, and confirm in his Church all that faithfully follow him. 3. John can only "speak comfort" to those that receive the gospel, and, like other prophets, "say to the righteous" that "it shall be well with them;" but Jesus Christ will "give them comfort." John can only promise them that they shall be safe; but Christ will make them so, he will "gather the wheat into his garner;" good, serious, solid people he will gather now into his Church on earth, which shall be made up of such, and he will shortly gather them into his Church in heaven, where they shall be for ever sheltered.—*Henry.*

GENEALOGY IN LUKE.—Ver. 23-38. Jesus is here said to have begun to be about thirty years of age at his baptism; or perhaps to have begun, or entered upon, his public ministry by being baptized of John, when he was about thirty years old. This single expression of an inspired writer outweighs all the specious conjectures of learned men concerning the duration of our Lord's ministry; and if he was crucified in the year A.D. 33, it must have lasted longer than they generally allow; but the word *about*, and the *decimal number*, concur in warranting an opinion, that he was rather above thirty at this time.—There seems no reason to doubt, that the following is the genealogy of Jesus in the line of Mary: but as the names of men alone, or chiefly, stood in public registers, so the name of Joseph, not that of Mary, must have been inserted. It is therefore added, that Jesus was *supposed* to be the son of Joseph, which may refer to the legal constitution, as well as to the common opinion of the Jews, as he was born of Mary after she was married to Joseph. Joseph's father was called Jacob (Matt. i. 16); but marrying the daughter of Heli, and being perhaps adopted by him, he was called his son, and as such his name seems to have been inserted in the public registers; and so the pedigree is carried backward in the line of Nathan to David, and from him to Adam, who was the Son of God as created by him in his own image, though he soon lost it by sin. Some of the same names indeed occur which are in Joseph's genealogy; but as different persons often bear the same name, it seems needless to perplex ourselves about so common a case. Indeed, Joseph could not, in the male line, be descended both from Solomon and Nathan. Yet the arguments urged to prove that this is Joseph's genealogy, not Mary's, seem formed on the supposition that the female line was excluded.—Cainan (ver. 36) is not found in the Hebrew text of the Bible in any of the genealogies, but only in the Septuagint, whence it seems to have been inserted in the registers: these, it is probable, the evangelists transcribed, as sufficiently exact for their purpose, and as more generally suited to command attention than if they had altered them, and even rendered them more accurate.—*Scott.*

CHAP. IV.—TEMPTATION OF JESUS.—See Matt. iv. 1.

CHRIST PREACHING.—Ver. 14-17. Observe, 1. The opportunity he had for it: "He came to Nazareth" when he had gained a reputation in other places, in hopes that thereby something, at least, of the contempt and prejudice with which his countrymen would look upon him, might be worn off. There he took occasion to preach, (1.) In the "synagogue," the proper place, where it had been "his custom" to attend when he was a private person. We ought to attend on the public worship of God as we have opportunity. But now that he was entered upon his public ministry, there he preached. Where the multitudes of fish were, there this wise Fisherman would cast his net. (2.) On the Sabbath-day, the proper time, which the pious Jews spent, not in a mere ceremonial rest from worldly labour, but in the duties of God's worship; as of old they frequented the schools of the prophets on the "new moons" and the "Sabbaths." Note, It is good to keep Sabbaths in solemn assemblies. 2. The call he had to it: (1.) He "stood up to read." They had in their synagogues seven readers every Sabbath, the first a priest, the second a Levite, and the other five, Israelites of that synagogue. We often find Christ "preaching" in other synagogues, but never "reading," except in the synagogue of Nazareth, of which he had been many years a member; now he offered his service as he had perhaps often done; he read one of the lessons out of the prophets (Acts xiii. 15). Note, the reading of the Scripture is very proper work to be done in religious assemblies; and Christ himself did not think it any disparagement to him to be employed in it. (2) The "book of the prophet

A.D. 30—A.D. 31.

15 And he taught in their synagogues, [t]being glorified of all.

16 ¶ And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath-day, and stood up§ for to read.

17 And there was delivered unto him [u]the book of the prophet Esaias: and when he had opened the book, he found the place where it was written,

18 The [x]Spirit of the Lord *is* upon me, because he hath [y]anointed me [z]to preach the gospel to the poor; he hath sent me [a]to heal the broken-hearted, [b]to preach deliverance to the captives, [c]and recovering of sight to the blind, to set at liberty them that are bruised,

19 [d]To preach the acceptable year of the Lord.‖

20 And he closed the book, and he gave *it* again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the [e]gracious words¶ which proceeded out of his mouth. And they said, [f]Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, [g]Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, [h]No prophet is accepted in his own country.

25 But I tell you* of a truth, [i]many widows were in Israel in the days of Elias, [k]when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, [l]save unto Sarepta, *a city* of Sidon, unto a woman *that was* a widow.

27 And many lepers were in Israel in the time of [m]Eliseus† the prophet; and none of them was cleansed, saving [n]Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,‡

29 And rose up, and thrust him out of the city, and led him unto the [2]brow of the hill whereon their city was built, that they might cast him down headlong.

30 But he, [o]passing through the midst of them, went his way,

31 And [p]came down to Capernaum, a city of Galilee, and [q]taught them on the sabbath-days.

32 And they were astonished at his doctrine: for his word was with power.§

33 ¶ And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, [3]Let *us* alone; [r]what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; [s]the Holy One of God.

35 And [t]Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had [u]thrown him in the midst, he came out of him, and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word‖ *is* this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ And he arose out of the synagogue, and entered into Simon's house: and Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, [x]and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶ Now, [y]when the sun was setting, all they that had any sick with divers diseases brought them unto him; [z]and he laid his hands on every one of them, and healed them.¶

41 And devils also came out of many, [a]crying out, and saying, [b]Thou art Christ, the Son of God. And he, rebuking *them*, suffered them not [c]to [4]speak:* for they knew that he was Christ.

42 And [d]when it was day, he departed, and went into a desert place; and the people sought him, and came unto him, [e]and stayed him, that he should not depart from them.

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[t] Is. lv. 5. Matt. ix. 8.
§ It was a received custom, that the reading of the Scriptures should be performed—the minister and the people standing.—WETSTEIN.
[u] Acts vii. 42; xiii. 15, 27.
[x] Ps. xlv. 7. Is. xi. 2-5; xlii. 1-4.
[y] Ps. ii. 2, 6, *marg.* Dan. ix. 24.
[z] Is. xxix. 19. Zech. xi. 11.
[a] Ps. xxxiv. 18; li. 17. Is. lvii. 15.
[b] Ps. cvii. 10-16. Is. xlii. 7; xlv. 13; lii. 2, 3.
[c] Is. xlii. 16-18; lx. 1, 2. Mal. iv. 2.
[d] Num. xxxvi. 4.
‖ This is an allusion to the year of Jubilee, which was a time of liberty for slaves, remission of engagements to debtors, and of return for the poor to their ancient patrimony (Lev. xxv. 8, 9, &c.)—BLOOMFIELD.
[e] Ps. xlv. 2, 4. Prov. x. 32.
¶ *Gr.* "the graceful words"—literally, "words of grace"—may refer both to the manner and matter of the discourse.—ELSNER.
[f] Matt. xiii. 55, 56.
[g] Rom. ii. 21, 22.
[h] Matt. xiii. 57.
* Our Lord shews, by instances, that a prophet not being acceptable in his own country, or to his own countrymen, was sent to others, or others came to him and received Divine favours; intimating that their unbelief would lead him to act in a like manner. (See 1 Kings xvii. 7-16, 45; Jam. v. 17; and 2 Kings v. 14, &c.)—BOOTHROYD.
[i] Is. lv. 8.
[k] 1 Kings xvii. 1, *Elijah.* Jam. v. 17.
[l] 1 Kings xvii. 9, &c., *Zarephath.* Ob. 20.
[m] 1 Kings xix. 19-21, *Elisha.*
† *Eliseus.*—The Greek mode of pronouncing Elisha.—MANT.
[n] Job xxi. 22.
‡ *Filled with wrath.*—They took this for blasphemy, for they were sensible that Christ threatened that the grace of God should be transported elsewhere.—DIODATI.

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[2] Or, *edge.*
[o] John x. 39.
[p] Matt. iv. 13. Mark i. 21.
[q] Matt. x. 23. Acts xiii. 50-52; xvii. 1-3; xviii. 4.
§ He spake with authority (Matt. vii. 29), and added miracles also to confirm the truth of what he said.—HAMMOND.
[3] *Away.*
[r] Matt. viii. 29. Mark v. 7.
Ps. xvi. 10. Dan. ix. 24.
[s] Ps. l. 16. Zech. iii. 2.
[u] Mark ix. 26. Rev. xii. 12.
‖ That is to say, doctrine accompanied with so many miracles. Or this kind of operative word, which is so effectual that it presently produceth its effects.—DIODATI.
[x] viii. 24.
[y] Matt. viii. 16, 17.
[z] Matt. iv. 23, 24. Mark iii. 10.
¶ All that were brought to him he healed. This was proof of two things: first, his great benevolence; and, secondly, of his Divine mission. He might have established the latter by miracles that would do no good. None of his miracles were performed, however, merely to make a display of power, unless the cursing of the barren figtree be an exception (comp. Mark xi. 11-14).—BARNES.
[a] Mark i. 23.
[b] Matt. viii. 29.
[c] Mark i. 34. Acts xvi. 16-18.
[4] *Say that they knew him to be Christ.*
* The reason is given in the next clause, "because they knew him." The time had not yet come for the open proclamation of him as Messiah. Had it been done, the jealousy and hostility of the priests and rulers would have been so excited as to interfere at once with his labours. It is worthy of note, that these demons not only recognised and acknowledged his Messiahship, but at his command came forth in silence, thus shewing conclusively, that they were not, as some assert, mere personifications of diseases.—OWEN.
[d] Mark i. 35.
[e] John iv. 40.

Esaias was delivered to him," either by the ruler of the synagogue or by the minister mentioned ver. 20, so that he was no intruder, but duly authorised *pro hac vice—on this occasion.* The second lesson for "that" day being in the prophecy of Esaias, they gave him that volume to read in. 3. The text he preached upon: He "stood up to read," to teach us reverence in "reading" and "hearing" the Word of God. When Ezra opened the book of the law, "all the people stood up" (Neh. viii. 5); so did Christ here, when he read in the book of the prophets. Now the book being "delivered to him," (1.) He "opened" it. The books of the Old Testament were in a manner "shut up" till Christ opened them (Isa. xxix. 11). Worthy "is the Lamb that was slain, to take the book, and open the seals;" for he can open not the book only but the understanding. (2.) He "found" the place which was appointed to be read "that day" in course, which he needed not to be directed to; he soon found it, and read it, and took it for his text; now his text was taken out of Isa. lxi. 1, 2, which is here quoted at large (ver. 18, 19). There was a providence in it, that that portion of Scripture should be read that day, which speaks so very plainly of the Messiah, that they might be left inexcusable who "knew him not," though they heard "the voices of the prophets" read "every Sabbath-day," which bare witness of him (Acts xiii. 27). This text gives a full account of Christ's undertaking, and the work he came into the world to do.—*Henry.*

CHRIST'S REJECTION AT NAZARETH.—Ver. 23-32. As the thoughts of the Nazarenes were fully known to our Lord, he told them that he was aware they were disposed to use the common proverb, "Physician, heal thyself," with relation to him; intimating, that if indeed he were able to perform cures, he ought to have begun with healing the diseases of his old neighbours; or, at least, that he ought now to do such miracles among them as he had wrought at Capernaum, if he expected any regard from them. Thus they wanted to dictate to him, or to cavil at his ministry, because he did not comply with their humour or pay court to them; nay, they spake as if they had a just claim to his miraculous cures in preference to others. He therefore now first applied to them that proverb which hath already been considered; for, having known him in a situation, externally, perhaps, inferior to their own, they could not endure to be warned and instructed *by him,* or admit of his superiority over them. But he further observed, that he had a right to dispense his favours as he saw good; and that in working miracles at other places, rather than at Nazareth, he did the same as the ancient prophets had done; for, in the terrible famine which took place in the days of Elijah, that prophet was not sent to relieve any of the poor destitute widows of Israel, but only to one who was of Gentile extraction; and, in like manner, Elisha cleansed none of the lepers of Israel, but only exerted his miraculous power upon Naaman a Syrian. So that, if he had not only given Capernaum the preference to Nazareth, but had even neglected them and conferred his favours on the Gentiles, they could not have objected to his conduct without condemning these two prophets. But though their prejudices and unbelief were the real reasons that they were not favoured equally with other cities, yet this declaration of our Lord, that he had a right to work his miracles where he pleased, exceedingly enraged them, as if it had been an inexcusable injustice! They therefore forgot the holiness of the day, and the religious purposes for which they were assembled, and, rising up with one consent, they thrust him out of the synagogue, and even out of the city, hurrying him away to the brink of a precipice, that they might cast him down and dash him to pieces. But he miraculously eluded their attempt, and, passing unobserved through the midst of them, went to Capernaum, where he proceeded to teach the people with surprising authority and energy.—"When they heard Christ declaring them *unworthy* of the benefit of those miracles which he had done at Capernaum, and plainly intimating that this gospel should chiefly be received among the Gentiles, they, in a furious zeal, seek to destroy him."—(*Whitby.*) "The inhabitants of the cities in which our Lord's miracles were principally wrought were *unworthy* of them" (chap. x. 13-15; Matt. xi. 21-23); but their prejudices were not so strong as those of the Nazarenes, nor were they disposed to persecute him, and there were more believers among them than at Nazareth. But, in fact, the indignation shewn on this occasion was excited by the doctrine of the Divine sovereignty. "May I not do what I will with my own?" May I not confer *unmerited favours* on whom I will, without doing injustice to those who do not share them? The doctrine, which is supported against all objections by these questions, offended the men of Nazareth, as it ever did, and ever will, offend those who "have not submitted to the righteousness of God."—*Scott.*

HEALING OF PETER'S MOTHER-IN-LAW.—See Mark i. 30.

CHRIST'S COMMAND OVER SATAN.—See Mark i. 25.

CHAP. V. MIRACULOUS DRAUGHT OF FISHES.—Ver. 1-10. The draught of fish they caught was so much beyond what was ever known, that it amounted to a miracle. They "enclosed a great multitude of fishes," so that "their net brake," and yet, which is strange, they did not lose their draught; it was so great a "draught," that they had

43 And he said unto them, [f]I must preach the kingdom of God to other cities also: for [g]therefore am I sent.

44 And [h]he preached in the synagogues of Galilee.

CHAPTER V.

1 *Christ teacheth out of Peter's ship.* 4 *A miraculous draught of fishes.* 12 *The leper cleansed.* 18 *The palsy healed.* 27 *Matthew called.*

AND it came to pass, that, [a]as the people pressed upon him to hear the word of God, he stood by [b]the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were [c]washing *their* nets.

3 And he entered into one of the ships, [d]which was Simon's,* and prayed him that he would thrust out a little from the land. And [e]he sat down, and taught the people out of the ship.

4 Now, when he had left speaking, he said unto Simon, [f]Launch out into the deep, and let down your nets for a draught.

5 And Simon answering, said unto him, Master, [g]we have toiled all the night, and have taken nothing:† [h]nevertheless, at thy word I will let down the net.

6 And when they had this done, [i]they inclosed a great multitude of fishes; and their net brake.‡

7 And they beckoned unto *their* partners, which were in the other ship, [k]that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, [l]he fell down at Jesus' knees, saying, [m]Depart from me; for [n]I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; [o]from henceforth thou shalt catch men.§

11 And when they had brought their ships to land, [p]they forsook all, and followed him.

12 ¶ And it came to pass, when he was in a certain city,‖ behold a man full of leprosy; who, seeing Jesus, fell on *his* face, and besought him, saying, Lord, [q]if thou wilt,¶ thou canst make me clean.

A.D. 31—A.D. 31.

[f] John ix. 4. 2 Tim. iv. 2.

[g] Is. xlii. 1-4; lxi. 1-3.

[h] Matt. iv. 23.

CHAP. V.

[a] Matt. xi. 12. Mark iii. 9; v. 24.

[b] Num. xxxiv. 11, *Chinnereth.* Josh. xii. 3, *Chinnereth.*

[c] Matt. iv. 21. Mark i. 19.

[d] Matt. iv. 18. John i. 41, 42.

* *Which was Simon's*—Simon Peter's. *Prayed him*—asked him. *He sat down.*—This was the common posture of Jewish teachers. They seldom or never spoke to the people *standing* (comp. Matt. v. 1).—BARNES.

[e] Matt. xiii. 1, 2. Mark iv. 1, 2.

[f] Mark xvii. 27. John xxi. 6.

[g] Ps. cxxvii. 1. John xxi. 3.

† This renders the subsequent miracle more unequivocal and illustrious, inasmuch as it shews that the fish did not then abound in that part of the sea, or kept themselves close in their haunts.—WATSON.

[h] 2 Kings v. 10-14. Ez. xxxvii. 4-7.

[i] 2 Kings iv. 3-7. Ec. xi. 6.

‡ Their net was breaking; was so near it, that, without help, it would have been broken.—PEARCE.

[k] Acts xi. 25, 26. Rom. xvi. 24.

[l] Matt. ii. 11. John xi. 32.

[m] Ex. xx. 19. Jud. xiii. 22. Dan. x. 16.

[n] Job xlii. 5, 6. Matt. viii. 8.

[o] Ez. xlvii. 9, 10. Mark i. 17.

§ *From henceforth thou shalt catch men.*—That is, make disciples of Christ; and their success was not only to be great, but miraculous, and to be owing to the same Divine power, working in the depths of the human heart which had wrought in the depths of the sea, and brought the fish into the net of the apostles.—WATSON.

[p] Matt. iv. 20. Mark i. 18-25.

‖ It was when he came down from the mount (Matt. viii. 1), and was about to enter into Capernaum.—WHITBY.

[q] Gen. xviii. 14. Matt. viii. 8, 9.

¶ *If thou wilt.*—This was an exhibition of great faith, and also an acknowledgment of his dependence on the *will* of Jesus, in order to be healed. So every sinner must come. He must feel that Jesus *can* save him. He must also feel that he has no claim on him; that it depends on his sovereign will; and must cast himself at his feet with the feelings of the leper.—BARNES.

* In touching the leper, he shewed his power to suspend the ceremonial law, which forbade the touching of such a person (Lev. v. 3); as he afterwards healed on the Sabbath, the Lord of which he claimed to be (xii. 8), when reproved as a Sabbath-breaker by the cavilling and hypocritical Pharisees.—OWEN.

[r] Gen. i. 3, 9. Matt. ix. 29, 30.

* Matt. xv. 30, 31.

[t] Matt. xiv. 23. John vi. 15.

[u] xi. 52-54; xv. 2.

[x] Matt. xi. 5.

† By "them" must not be understood the Pharisees and lawyers, who are nowhere said to have been healed, but rather the sick of that town, such as had been brought to Christ.—BLOOMFIELD.

‡ The roof being laid with light materials, as reeds or canes covered with lime, might easily be opened without any danger to those in the room below, or any damage which might not soon be repaired at trifling expense.—WATSON.

[y] Ps. xc. 7, 8. Matt. ix. 2.

[z] Ex. xxxiv. 6, 7. Is. xliii. 25; xliv. 22.

[a] Is. liii. 11. Matt. ix. 6. John v. 22, 23.

§ Our Lord was guilty of no blasphemy, when, either to this poor paralytic, or to that contrite woman who washed his feet with her tears, he vouchsafed to pronounce these comfortable words, "Thy sins are forgiven." He was himself vested with his Father's authority, was himself God as well as man, and Maker and Governor of the world (John i. 3).—OGDEN.

[b] Ps. l. 23; ciii. 1-3; cvii. 20-22.

[c] Matt. ix. 8; xii. 23. Mark ii. 12.

13 And he put forth *his* hand, and touched him,* saying, [r]I will; be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: [s]and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And [t]he withdrew himself into the wilderness, and prayed.

17 And it came to pass on a certain day, as he was teaching, [u]that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and [x]the power of the Lord was *present* to heal them.†

18 ¶ And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling,‡ with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, [y]Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? [z]Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he, answering, said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath [a]power§ upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go unto thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, [b]glorifying God.

26 And they were all amazed, [c]and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

27 ¶ And after these things he went forth,

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not hands sufficient to draw it up; but they were fain to beckon to their partners, who were at a distance, out of call, to come and help them. But the greatest evidence of the vastness of the draught was, that they filled both the ships with fish to that degree that they overloaded them, and they "began to sink," so that the fish had like to have been lost again with their own weight; as many an overgrown estate, raised out of the water, returns to the place whence it came. Suppose these ships were but five or six tons apiece, what a vast quantity of fish must there be to "load"—nay, to "overload," them both! Now, by this vast draught of fishes, 1. Christ intended to shew his "dominion" in the "seas" as well as on the "dry land;" over its "wealth" as over its "waves." Thus he would shew that he was that "Son of man" under whose feet all things were put, and particularly the "fish of the sea," and "whatsoever passes through the paths of the seas" (Ps. viii. 8). 2. He intended hereby to confirm the doctrine he had just now preached out of Peter's ship. We may suppose that the people on shore, who heard the sermon, having a notion that the Preacher was a Prophet sent of God, carefully attended his motions afterward, and stayed halting about there to see what he would do next; and this miracle immediately following, would be a confirmation to their faith of his being at least "a Teacher come from God." 3. He intended hereby to repay Peter for the loan of his boat; for Christ's gospel now, as his ark formerly in the house of Obed-Edom, will be sure to make rich amends for its kind entertainment. None shall "shut a door" or "kindle a fire" in God's house "for nought" (Mal. i. 10). Christ's recompences for services done to his name are abundant; they are superabundant. 4. He intended hereby to give a specimen to those who were to be his ambassadors to the world of the success of their embassy, that though they might for a time, and in one particular place, "toil," and "catch nothing," yet they should be instrumental to bring in many to Christ, and enclose many in the gospel net.

PETER'S CONFESSION.—Ver. 8. This word of Peter's came from the same principle with theirs who, under the Old Testament, so often said that they did "exceedingly fear and quake" at the extraordinary displays of the Divine glory and majesty. It was the language of Peter's humility and self-denial, and had not the least tincture of the devil's dialect. "What have we to do with thee, Jesus, thou Son of God?" 1. His acknowledgment was very just, and what it becomes us all to make: "I am a sinful man, O Lord." Note, Even the "best men" are "sinful men," and should be ready on all occasions to own it, and especially to own it to Jesus Christ; for to whom else, but to him who came into the world to "save sinners," should "sinful men" apply themselves? 2. His inference from it was what "might have been" just, though really it was not so: If I be a "sinful man," as indeed I am, I ought to say, "'Come to me, O Lord,' or let me come to thee, or I am undone, 'for ever undone.'" But considering what reason "sinful men" have to tremble before the holy Lord God, and to dread his wrath, Peter may be well excused if, in a sense of his own sinfulness and vileness, he cried out on a sudden, "Depart from me." Note, Those whom Christ designs to admit to the most *intimate acquaintance* with him, he first makes sensible that they deserve to be set at the *greatest distance* from him. We must all own ourselves "sinful men," and that therefore Jesus Christ might justly "depart from us;" but we must "therefore fall down at his knees," to pray to him that he would not depart; for "woe unto us" if "he leave us," if the Saviour depart from the sinful man.—*Henry.*

HEALING OF THE LEPER.—See Mark i. 40.

CURE OF THE PARALYTIC.—See Mark ii. 3.

CALL OF MATTHEW.—See Matt. ix. 9.

NEW CLOTH ON THE OLD GARMENT.—Ver. 36-38. *No man*, &c. Perhaps the impropriety of attempting a coalition between the religion of the Pharisees, and even that of John's disciples, when they did not become the disciples of Jesus, may be intended. True religion has been for substance the same, since the revelation of a Saviour to fallen man. Even the ritual law and the whole Mosaic dispensation were intended to answer special purposes for a season (Rom. v. 20); and the traditions of the elders, with the ceremonies of the law, and many uncommanded plausible austerities, formed the religion of the strictest sect of the Jews, in our Lord's days, to which many of John's disciples (as distinct from Christ's) seem, in great measure, to have conformed. But Jesus came to introduce another and better dispensation than even that of Moses, which was "waxing old, and ready to vanish away;" as well as to vindicate the moral

and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, [d]Follow me.

28 And he [e]left all, rose up, and followed him.

29 ¶ And Levi made him a great feast in his own house: and there was a great company of publicans, and of others, that sat down with them.

30 But their scribes and Pharisees‖ murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering, said unto them, [f]They that are whole need not a physician; but they that are sick.

32 I [g]came not to call the righteous,¶ but sinners to repentance.

33 ¶ And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make [h]the children of the bride-chamber fast while the [i]bridegroom is with them?

35 But the days will come, [k]when the bridegroom shall be taken away from them, [l]and then shall they fast in those days.

36 ¶ And he spake also a parable unto them; No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also, having drunk old *wine*, straightway desireth new; for he saith, The old is better.*

CHAPTER VI.

1 *Concerning the disciples plucking the ears of corn on the sabbath.*
13 *Christ chooseth the twelve,* 17 *healeth divers diseases,* 20 *and preacheth.*

AND it came to pass on the second sabbath after the first, that he went through the corn-fields; [a]and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, [b]Why do ye that which is not lawful to do on the sabbath-days?

3 And Jesus, answering them, said, Have ye not read so much as this, what David did, when himself was an hungered, and they which were with him;

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, [c]That the Son of man is Lord* also of the sabbath.

6 ¶ And it came to pass also on another sabbath, that he entered into the synagogue and taught: and [d]there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath-day; [e]that they might find an accusation against him.

8 But he knew their thoughts,† and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing; [f]Is it lawful on the sabbath-days to do good, or to do evil? [g]to save life, or to destroy *it?*

10 And looking round about upon them all, he said unto the man, [h]Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

12 ¶ And it came to pass in those days, that he went out into a mountain to pray, and [i]continued all night in prayer‡ to God.

13 And when it was day, he called *unto him* his disciples: and of them he chose [k]twelve, whom also he named [l]Apostles;§

14 Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 [m]Matthew and [n]Thomas, [o]James the *son* of [p]Alpheus, and [q]Simon called Zelotes,‖

16 And [r]Judas *the brother* of James, and [s]Judas Iscariot, which also was the traitor.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples,

A.D. 31—A.D. 31.

[d] Matt. iv. 19-21; viii. 22; xvi. 24.

[e] 1 Kings xix. 19-21. Matt. xix. 22-27.

‖ That is, the scribes or lawyers of the Jews who inhabited that place. —HAMMOND.

[f] Jer. viii. 22. Matt. ix. 12, 13.

[g] Is. lv. 6, 7; lvii. 15. Matt. xviii. 11.

¶ The word "righteous" (in the proverb, "the whole") refers to those who are so in their own estimation, like the Pharisees. By "sinners" (in the proverb, "the sick") are meant those who feel their lost and ruined condition, and gladly avail themselves of any spiritual remedy which may be provided. Such persons Christ declares that he came to call to repentance. The gospel was provided for sinners. The strictly or legally righteous need no gospel. They are justified by their perfect obedience to God's law. The self-righteous Pharisees, claiming to be legally just, did not, on their own profession, need the gospel.—OWEN.

[h] Jud. xiv. 10, 11. Ps. xlv. 14.

[i] Ps. xlv. 10-16. Is. liv. 5.

[k] Dan. ix. 26. Zech. xiii. 7.

[l] Matt. vi. 17, 18. Acts xiii. 2, 3.

* The meaning of this proverb seems to be:—You, Pharisees, wish to draw my disciples to the austere and rigid duties of the ceremonial law—to fasting and painful rites. But they have come under a milder system. They have tasted the gentle and tender blessings of the gospel. They have no relish for your stern and harsh requirements. To insist now on their observing them, would be like telling a man who had tasted of good, ripe, and mild wine, to partake of that which is sour and unpalatable. At the proper time all this will be regarded; but at present, to teach them to fast when they see no occasion for it, when they are full of joy at the presence of their Master, would be like putting a piece of new cloth on an old garment, or new wine into old bottles, or drinking unpleasant wine after one had tasted that which was pleasant.—BARNES.

CHAP. VI.

[a] Deut. xxiii. 25.

[b] Matt. xii. 2. John v. 9-11, 16.

[c] Matt. xii. 5-8. Rev. i. 10.

* *Is Lord*—viz., having power to measure or moderate the observation of the Sabbath.—DIODATI.

[d] 1 Kings xiii. 4. John v. 3.

[e] Matt. xxvi. 59, 60.

† He knew their thoughts — their dark malicious designs—by the question which they proposed to him, whether it was lawful to heal on the Sabbath-days (Matt. xii. 10). In reply to their question, Jesus asked them whether they would not release a sheep on the Sabbath-day, if it was fallen into a pit; and also asked them whether it was better to do good than to do evil on that day? implying that to omit to do good was, in fact, doing evil.—BARNES.

[f] Matt. xii. 12, 13. John vii. 19-23.

[g] ix. 56.

[h] Ex. iv. 6, 7. 1 Kings xiii. 6.

[i] Gen. xxxii. 24-26. Ps. xxii. 2.

‡ Gr. in a "prosucha," or "oratory"—a small building erected for retirement and devotion. —DRUSIUS.

[k] Matt. xix. 28. Rev. xii. 1.

[l] Eph. ii. 20.

§ All these apostles were taken from humble life; not from the class that we should have called gentlemen, but fishermen; not from the schools of philosophy, but from the seat of labour; to teach us that worldly dignity entitles no man to rank in the Church of God.—BENNETT.

[m] v. 27. *Levi.* Matt. ix. 9.

[n] John xi. 16.

[o] Acts xv. 13.

[p] Matt. x. 3. Acts i. 13.

[q] Matt. x. 4.

‖ This epithet was perhaps added to his name on account of his uncommon zeal in matters of religion.—BENSON.

[r] Matt. x. 3. *Lebbeus, Thaddeus.*

[s] Matt. xxvi. 14-16.

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law, from the corrupt glosses and traditions of the Pharisees. He would not, therefore, allow his disciples to attempt a coalition between his religion and that of the Pharisees. Fasting, as far as obligatory and useful, would form a part of the new dispensation, and not be disgraced by the superstition, hypocrisy, and spiritual pride which then attended it. But, as things then were, it would be as absurd to retain any part of the old system, and to graft Christianity upon it, as to put new, undressed cloth on an old worn-out garment, or new fermenting wine into old leather bottles. Thus the Jews, "going about to establish their own righteousness," and to shore up the old building by props and buttresses, refused to build on the foundation which God himself had laid. And this attempt at a coalition between the old and new dispensations, or rather between the religion of the Pharisees and that of Jesus, was the grand fault of the Judaising teachers of Christianity, against whom St Paul so zealously contended, especially in his epistle to the Galatians. They wanted to mend the Pharisaical religion, which was an old worn-out garment, with the gospel; and to put the new wine of the gospel into the old bottles of the antiquated ceremonies of the Mosaic law, and the traditions of the elders.—As this interpretation has never before been proposed, as far as I know, I suggest it with much diffidence; having never been satisfied with the interpretation generally given.—*Scott.*

CHAP. VI. SECOND SABBATH AFTER THE FIRST.—Ver. 1-11. Some render the original words, "the second prime Sabbath;" supposing that the day of Pentecost was meant, and that it fell on the Sabbath-day. The three great feasts were, in many respects, observed as Sabbaths; for the first day of unleavened bread began in the evening, after the close of the fourteenth day of the first month, about the time when the passover was eaten. But when either the first day of unleavened bread, or the day of Pentecost, or the first day of the feast of tabernacles, fell on a Sabbath, it was reckoned peculiarly sacred. When the first day of unleavened bread fell thus, it was called "the first prime Sabbath;" the Pentecost falling thus was called "the second prime Sabbath;" and the first day of the feast of tabernacles, in this case, was called "the third prime Sabbath." This is the opinion of Grotius, Hammond and many learned expositors.—But others render the words, "the first Sabbath after the second day of unleavened bread." From this day, seven weeks were numbered, and then the Pentecost, or the feast of weeks, was observed. "The first Sabbath, from the second day of unleavened bread, was called *deuteroproton;* the second, *deuterodeuteron*, the second Sabbath from that day; the third, *deuterotriton*, the third Sabbath from that second day; and so on till they came to the seventh Sabbath from that day—that is the forty-ninth day, which was the day of Pentecost.—Epiphanius expressly says, our Lord's disciples did this on the Sabbath following the first day of unleavened bread."—(*Whitby.*) If this interpretation be adopted, the ears of corn plucked by the disciples must have been *barley*, for the wheat was not ripe till some time after. And though the offering of wave-loaves for the first-fruits, at the feast of Pentecost (Lev. xxiii. 17), shews that some of the harvest was then gathered in; yet it does not follow but that some might remain in the fields unreaped at the same time.—It should be observed, that in case there was no likelihood of any barley being fit to cut at the time when the passover would otherwise have been celebrated, a moon, or month, was intercalated, and so the beginning of the first month was fixed to the subsequent new moon; and by the passover all the other feasts were regulated.—These are the most probable opinions on this subject, which is evidently of greater difficulty than importance.

PHARISAIC BIGOTRY.—See Matt. xii. 1.

THE SABBATH.—See Mark ii. 27.

HEALING OF THE WITHERED HAND.—See Mark iii. 1.

APPOINTMENT OF THE APOSTLES.—See Matt. x. 2.

SERMON ON THE PLAIN.—Ver. 20. "The question" (namely, whether this be the same sermon with that on the mount) "is of some concern for the right understanding of the words: for if the sermon be the same in both Gospels, and it were only spoken once by Christ, though it be set down twice by the evangelists, the words of one evangelist must be interpreted in a sense agreeable to the other, or else they cannot both be true. Whereas, if our Lord spake the words recorded by St Luke, at any other time and place than the discourse related by St Matthew was delivered at, we may give different interpretations to their words: and that this was so seems

and a great multitude of people out of all Judea and Jerusalem, and from the sea-coast of Tyre and Sidon, [t]which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude [u]sought to touch him: [x]for there went virtue out of him, and healed *them* all.

20 ¶ And he lifted up his eyes on his disciples, and said,¶ Blessed *be ye* poor: [y]for yours is the kingdom of God.

21 Blessed *are ye* that hunger now:* for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil,† [z]for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy; for, behold, [a]your reward *is* great in heaven: [b]for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you when all men shall speak well of you! for [c]so did their fathers to the false prophets.

27 ¶ But I say unto you which hear, [d]Love your enemies, [e]do good to them which hate you,

28 Bless them that curse you,‡ and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek, offer also the other; and him that taketh away thy cloak, forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.§

31 And [f]as ye would that men should do to you, do ye also to them likewise.

32 For [g]if ye love them which love you, [h]what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope

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[t] Matt. xiv. 14.
[u] 2 Kings xiii. 21.
[x] viii. 45, 46.

¶ This, though containing many like remarks, is not the same sermon as in Matthew: that was delivered on a mountain—this in a plain; that sitting—this standing: and there is a great difference in the expression when the parallel passages are compared. — DODDRIDGE.

[y] Matt. v. 3, 10.

* It is probable, that many present were kept at a great distance from their necessary food by attention on our Lord's instructions: and thus their natural hunger might be the effect of their "hungering after righteousness;" which would ensure their being satisfied, in due time, with Divine consolations and a holy felicity. —SCOTT.

† May have respect to the greater sort of excommunication, called "Shamnatha and Cherem," by which a person was devoted to destruction.—GILL.

[z] Matt. x. 18, 22, 39.
[a] Matt. v. 12.
[b] 2 Kings vi. 31. Neh. ix. 26.
[c] 1 Kings xxii. 6-8, 24-28. Is. xxx. 10.
[d] Ex. xxiii. 4, 5. Ps. vii. 4.
[e] Acts x. 38. Gal. vi. 10. 3 John 11.

‡ The meaning here is, "speak suitably to." Any formal expression of blessing on such an occasion would not only be unnatural and improper, but almost ludicrous. Our Lord recommended something like the maxim of Solomon, "A soft answer turneth away wrath" (Prov. xv. 1). He exhorteth his disciples not to suffer the violence of the wicked to make them forget the sanctity of their principles, or to compromise the dignity and innocence of their character.—HEWLETT.

§ If any honest man has borrowed your money, or taken your goods upon trust, and is not able to return or pay for them, do not arrest the poor insolvent debtor, and throw him into prison, nor be severe in demanding what cannot be had.—GUYSE.

[f] Matt. vii. 12. Jam. ii. 8-16.
[g] Matt. v. 46, 47.
[h] 1 Pet. ii. 19.

‖ Namely, with an intent to lose whatsoever ye lend, if your neighbour's want do require it: and that you cannot get it again without violating the laws of charity, and giving scandal and offence. Or without any respect to yourselves, to expect a recompence or an equal courtesy for requital. Others translate it, Not any way losing all manner of hope, viz., of a just retribution from God, if not from man. *Ye shall be*—viz., you shall shew yourselves to be such in effect.—DIODATI.

[i] Matt. v. 44, 45. John xiii. 35.
[k] Deut. xix. 16-21.
[l] Matt. vii. 3-5.
[m] 2 Sam. xii. 5-7.
[n] Ps. xcii. 12-14. Is. v. 4.

¶ Or, the tree is not good which bringeth forth evil fruit. And this is a reason of the precedent exhortation; as if he should say, to bear the fruit of judging thy brother uprightly, cleanse thyself from thine own vices. — DIODATI.

[l] *A grape.*
[o] Ps. xii. 2-4; lii. 2-4. Jer. ix. 2-5.
[p] Is. lv. 3. Matt. xi. 28. 1 Pet. ii. 4.
[q] Matt. vii. 24, 25. John viii. 52.
[r] Matt. xi. 29, 30. Heb. v. 9.

* Jesus closes the sermon by a beautiful comparison, illustrating the benefit of attending to his words. It was not sufficient to hear them; they must be obeyed. Palestine was, to a considerable extent, a land of hills and mountains. Like other countries of that description, it was subject to sudden and violent rains. No comparison could, to a Jew, have been more striking. So tempests and storms of affliction and persecution beat around the soul. Suddenly, when we think we are in safety, the heavens may be overcast, the storm may lower, and calamity beat upon us. In a moment, health, friends, comforts, may be gone. How desirable, then, to be possessed of something that the tempest cannot extend to! Such is an interest in Christ; attention to his words, reliance on his promises, confidence in his protection, and a hope of heaven through his blood. Earthly calamities do not reach these; and, possessed of religion, all the storms and tempests of life may beat harmlessly around us.—BARNES.

to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again;‖ and your reward shall be great, [i]and ye shall be the children of the Highest: for he is kind unto the unthankful and *to* the evil.

36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For [k]with the same measure that ye mete withal, it shall be measured to you again.

39 And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And [l]why beholdest thou the mote that is in thy brother's eye, [m]but perceivest not the beam that is in thine own eye?

42 Either, how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For [n]a good tree bringeth not forth corrupt fruit;¶ neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. for of thorns men do not gather figs, nor of a bramble-bush gather they [l]grapes.

45 A good man, out of the good treasure of his heart, bringeth forth that which is good; [o]and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever [p]cometh to me, and [q]heareth my sayings, and [r]doeth them,* I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehe-

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highly probable. 1. Because St Luke omits so many things recorded by St Matthew, as parts of this discourse, namely, from the thirteenth to the thirty-ninth verse of the fifth chapter, all the sixth chapter; and from the seventh to the sixteenth verse of the seventh chapter: that is, he omits the greatest part of the sermon, and also adds many woes. 2. St Matthew doth sufficiently inform us, that his sermon was delivered before the healing of the leper: for 'as Christ came down from the mount, the leper came to him' (Matt. viii. 2); whereas St Luke gives us the story of the leper first, and the history of Christ's sermon after. St Luke reckons Matthew among those whom Christ had chosen to be of the twelve; and he adds, that Christ went down with them, and preached the following sermon; whereas the sermon mentioned by St Matthew was preached long before his calling to be one of Christ's disciples.—Lastly, St Matthew's sermon was preached on *the mount* by our Lord calling his disciples to him; whereas St Luke informs us that our Lord came down with his disciples from a mount, and stood in the plain, and from thence preached what he recorded.—Here being but four of the eight beatitudes mentioned (Matt. v.), and not one of these being delivered in the same words which are there used; as it is certain this must be another sermon than that on the mount, and spoken to other auditors, so it is only probable, not necessary, that they should bear the same sense."—(*Whitby.*) The thirty-ninth, fortieth, and forty-fifth verses are not found in the sermon on the mount, but for substance in other parts of St Matthew's Gospel. Some, however, think, that the circumstance of a plain being here mentioned, and a mountain by St Matthew, is not of much weight: our Lord, say they, might come "down from the mountain with his disciples, and, finding a large multitude assembled in the plain, he might reascend the mountain so far as to be placed advantageously for being heard by the people, and his disciples go and seat themselves around him." Both the evangelists agree that a mountain was near; both agree that Christ had been healing considerable numbers just before he delivered this discourse. St Luke says that he had been praying all night in the mountain—we may naturally suppose in the higher and more retired part of it—that he then came down, and healed the numerous afflicted persons; and that seeing the multitudes, he proceeded to teach them. And after both sermons we find him entering into Capernaum, and healing the centurion's servant. Thus different persons view the subject very differently; but the circumstance of St Matthew's Gospel recording the sermon on the mount, not only before his own appointment to the apostolical office, but before he relates how he was called from the receipt of custom to follow Christ, seems of great weight; and several passages appear to require so different an interpretation than that which had been given of what are thought parallel passages in St Matthew, that I scarcely know how to expound them, without adopting Dr Whitby's conclusion, though I would by no means be confident in so controverted a point.—It seems probable that the sermon recorded by St Luke, being delivered at another time, and to another audience, than the sermon on the mount, our Lord saw good to inculcate the same general and important truths, with such variations as his perfect knowledge of his hearers required.—*Scott.*

BEATITUDES.—See Matt. v. 3.

GENUINE AND PERMANENT PIETY.—Ver. 47-49. Those only make sure work for their souls and eternity, and take the course that will stand them in stead in a trying time, who do not only come to Christ as his scholars, and "hear his sayings," but do them; who think, and speak, and act in everything according to the established rules of his holy religion. They are like a "house built on a rock;" these are they that *take pains* in religion, as they do that "build on a rock;" that *begin low*, as they do that "dig deep;" that found their hope upon Christ, who is the Rock of ages (and other foundation can no man lay); these are they who *provide for hereafter*, who get ready for the worst, who lay up in store a good foundation for the "time to come," for the "eternity to come" (1 Tim. vi. 19). They who do thus, do well for themselves; for, 1. They shall keep their integrity in times of temptation and persecution, when others

mently upon that house, and could not shake it; for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that, without a foundation, built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

CHAPTER VII.

1 *The centurion's faith.* 11 *Christ raiseth the widow's son,* 19 *answereth John's messengers,* 24 *and giveth testimony of him.* 36 *Mary Magdalene anointeth Christ's feet.*

NOW, [a]*when* he had ended all his sayings in the audience of the people, [b]he entered into Capernaum.

2 And a certain [c]centurion's servant, who was dear unto him, [d]was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews,* [e]beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was [f]worthy for whom he should do this:

5 For [g]he loveth our nation, [h]and he hath built us a synagogue.

6 Then [i]Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, [k]trouble not thyself; [l]for I am not worthy that thou shouldest enter under my roof:

7 Wherefore neither thought I myself worthy† to come unto thee: [m]but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto [l]one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it.*

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, [n]found the servant whole that had been sick.

11 ¶ And it came to pass the day after, that [o]he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now, when he came nigh to the gate of the city, behold, there was a dead man carried out,‡ [p]the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, [q]Weep not.

14 And he came and touched the [2]bier: and they that bare *him* stood still. And he said, [r]Young man,§ I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. [s]And he delivered him to his mother.

16 And there came a fear on all: and [t]they glorified God, saying, That [u]a great prophet is risen up among us; and, That [x]God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 ¶ And the disciples of John shewed him of all these things.

19 And John calling *unto him* two of his disciples, sent *them* to Jesus, saying, [y]Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in the same hour he cured many of *their* infirmities and [z]plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus, answering, said unto them, Go your way, and tell John‖ what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, [a]the dead are raised, [b]to the poor the gospel is preached.

23 And [c]blessed is *he,* whosoever shall not be offended¶ in me.

24 ¶ And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see?* [d]A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which

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CHAP. VII.

[a] Matt. vii. 28, 29.
[b] Matt. viii. 5-13.
[c] Matt. xxvii. 54.
[d] John iv. 46, 47; xi. 2, 3.
* Perhaps of the synagogue he had built (ver. 5). — PEARCE.
[e] Matt. viii. 5.
[f] Matt. x. 11, 13.
[g] 1 Kings v. 1. 2 Chr. ii. 11, 12.
[h] 1 Chr. xxix. 3. Ezra vii. 27, 28.
[i] Matt. xx. 28. Acts x. 38.
[k] viii. 49.
[l] Gen. xxxii. 10. Prov. xxix. 23.
† It would be difficult to find elsewhere such a beautiful instance of humility and strong faith in the power of Christ. This Roman centurion, rich, influential, powerful, was so struck with the dignity and moral excellence of our Saviour, that, regardless of his lowly condition in life, he openly professed his own unworthiness to receive from him even a personal visit. Such also was his confidence in the power of Christ to heal whomsoever he would, that he deemed it only necessary for him to speak the word, and it would be done. It is hardly to be wondered, that our Lord marvelled at such humility and faith.—OWEN.
[m] Exod. xv. 26. 1 Sam. ii. 6.
[l] *This man.*
[n] Matt. viii. 13; xv. 28.

[o] Acts x. 38.
‡ The burying-grounds were out of the city, but, as there is reason to believe, not far from the city gate. — BLOOMFIELD.
[p] Gen. xxii. 2, 12. 2 Sam. xiv. 7.
[q] Jer. xxxi. 15, 16.
[2] *Coffin.*
[r] 1 Kings xvii. 21. Job xiv. 12, 14.
§ It has been noticed, that in the 12th verse and this, four circumstances are mentioned, better calculated to excite compassion than the most laboured composition. The person dead was a son, an only son, his mother a widow, and he in the prime of his days.—BOOTHROYD.
[s] 1 Kings xvii. 23, 24. 2 Kings iv. 34.
[t] Matt. ix. 8; xv. 31.
[u] John i. 21, 25; vi. 14; ix. 17.
[x] xix. 44. Ex. iv. 31. Ps. lxv. 9.
[y] Gen. iii. 15. Is. vii. 14; ix. 6, 7.
[z] 1 Kings viii. 37. Ps. xc. 7-9.
‖ John did not send this message with a design to satisfy any scruples of his own; but entirely for the sake and conviction of those disciples who brought the message, in order to confirm them in the belief of Jesus, and in right notions respecting him. This was the more necessary, because their intemperate zeal and partial respect for their master, John, had hitherto made them averse to Jesus, and envious at his honour and miracles; and John, in compassion to their infirmities, condescends to have their scruples propounded in his own name.—STANHOPE.
[a] viii. 53-55.
[b] Zeph. iii. 12.
[c] Is. viii. 14, 15.
¶ The word *offence* signifies a *stumblingblock.* This verse might be rendered, "Happy is he to whom I shall not prove a stumblingblock!" — *i. e.,* Happy is he who shall not take offence at my poverty and lowliness of life, so as to reject me and my doctrine. Happy is he who can, notwithstanding that poverty and obscurity, see the evidence that I am the Messiah, and follow me.—BARNES.
* When John preached in the wilderness, and great multitudes of you ran to his ministry and baptism, what did you go thither for? or what did ye expect to meet with there? Did ye crowd at such a rate to hear a man as wavering in his doctrine as a reed that is tossed to and fro with every wind? He was no such giddy person, but steadily persisted in one and the same testimony concerning me.—GILL.
[d] Gen. xlix. 4.

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fall from their own steadfastness, as the seed on the stony ground, they shall "stand fast in the Lord." 2. They shall keep their comfort, and peace, and hope, and joy, in the midst of the greatest distresses. The *storms* and *streams* of affliction shall not shock them, for their feet are "set upon a rock," a rock "higher than they." 3. Their everlasting welfare is secured. In death and judgment they are safe. Obedient believers are "kept by the power of Christ, through faith, unto salvation," and shall never perish.—*Henry.*

CHAP. VII. THE CENTURION'S FAITH.—See Matt. viii. 8.

THE WIDOW OF NAIN.—Ver. 11-17. It does not appear that our Lord ever went to Nain, except on this occasion. It is supposed to have been distant about twelve or thirteen miles from Capernaum; and he seems to have taken this journey on purpose to perform the compassionate miracle here recorded. For when he came with many attendants to the entrance of the city, he met a company of people carrying a dead man out to bury him. He was the only son of a widow woman, who, it may well be supposed, had been the support and comfort of her declining years, and every circumstance tending to render her affliction peculiarly distressing; and as the funeral was attended by great numbers, the miracle that ensued would he more fully attested, and generally known. When our Lord, therefore, saw the afflicted widow following the corpse of her beloved son, "he had compassion on her," and bade her weep no more, as he was come to her relief; he then touched the bier on which the body lay, for they who carried it stood still—perhaps with some degree of expectation, as the rumour of his other miracles must have reached them. Upon which he said, as one possessed of Divine authority and power, "Young man, I say unto thee, Arise;" and immediately he that had been dead sat up, and began to speak, and Jesus delivered him to his mother, that he might still live to be a comfort to her. The evangelist hath left us to conceive of the emotions of her heart on this occasion, to which no words could possibly do justice; but he informs us that an awe and fear of Christ's Divine power fell upon the spectators, and they glorified God for his mercy, and thanked him for having visited his people, and raised up such a prophet amongst them. But though the rumour of this extraordinary miracle spread even in Judea, and through all the adjacent regions, yet we do not find that any one expected a similar miracle in the case of Jairus' daughter (chap. viii. 41-56).—"What can exceed the beautiful simplicity of these verses? In particular, that simple, yet touching, enumeration which occurs in the twelfth verse, is a pure classical beauty. Common writers either overlook such circumstances, and fail to arrange them in the delicate order which gives them their effect, or they dwell so much on them as to excite weariness and disgust. A similar instance occurs in the contrast towards the close of this chapter (ver. 44-46). Few minds are so acute in their first perceptions as thus to catch every circumstance which properly enters into a parallel or a contrast, and to exclude all fanciful agreements and oppositions; and few who catch them can thus exhibit them without parade. This clearness of conception, united with such simple and unembarrassed communication, is, I conceive, true classical excellence."

JOHN'S EMBASSY TO JESUS.—See Matt. xi. 2.

CHRIST AT MEAT IN THE PHARISEE'S HOUSE.—Ver. 37-39. Whilst our Lord sat at the Pharisee's table, a woman of the city, who was of known bad character, having formerly been a harlot, as it is generally supposed, came into the room. Tradition reports that this was Mary Magdalene, but there is no other proof of it: and, indeed, what is said of Mary Magdalene, or Mary of Magdala, in other places, renders it improbable; as she is spoken of rather as one who had been remarkably *afflicted,* than peculiarly *wicked.* However that may be, this woman appears to have heard Christ's instructions with great attention, and to have been brought to a deep conviction of her guilt and danger, and to unfeigned repentance; and, being thus prepared to receive the truth, she seems to have perceived him to be the promised Messiah, a spiritual Redeemer, the Saviour of lost sinners. She therefore wanted to hear more of his encouraging instructions, and also to express her love and gratitude to him: and in the fulness of her heart she followed him into the Pharisee's house, having taken with her an alabaster-box of valuable ointment, which probably she had been accustomed before to use for far other purposes. Coming thus behind him as he reclined at meat, his presence and conversation so affected her with a remembrance of her former sins, and with a sense of his grace and mercy, that she wept abundantly: and as his feet were bare (his sandals having been put off), she *rained tears* plenteously upon them, wiping them at the same time with her neglected dishevelled tresses; and kissing them in the most humble, respectful, and affectionate manner, she anointed them with the ointment. But when the Pharisee saw this interesting scene, instead of rejoicing in these tokens of her repentance, he confined his thoughts entirely to her former scandalous character, and he began to form a disadvantageous opinion of Jesus, because he allowed such a woman to approach him; for he said in his heart, that if he were a

are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to sēe? A prophet? Yea, I say unto you, [e]and much more than a prophet.†

27 This is *he* of whom it is written, [f]Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, [g]Among those that are born of women there is not a greater prophet than John the Baptist; [h]but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, [i]justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers [3]rejected the counsel of God [4]against themselves, being not baptized of him.

31 ¶ And the Lord said, [k]Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, [l]He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners!‡

35 But [m]Wisdom is justified of all her children.

36 ¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 And, behold, a woman in the city,§ [n]which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 And stood at his feet behind *him* weeping, and began to wash his feet‖ with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee, which had bidden him, saw *it*, he spake within himself, saying, [o]This man, if he were a prophet, [p]would have known who and what manner of woman *this is* that toucheth him; ¶ for she is a sinner.

40 And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty.

42 And [q]when they had nothing to pay, [r]he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he* to whom he forgave most.* And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet:† but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou [s]gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

48 And he said unto her, Thy sins are forgiven.‡

49 And they that sat at meat with him began to say within themselves, [t]Who is this that forgiveth sins also?§

50 And he said to the woman, [u]Thy faith hath saved thee; [x]go in peace.

CHAPTER VIII.

1 *Women minister unto Christ.* 4 *The parable of the sower,* 16 *and of the candle.* 26 *The legion of devils cast out.*

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God;* and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza, Herod's

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[e] Matt. xi. 9-14. John iii. 26, &c.

† *More than a prophet.*—Sustaining a character more elevated and sacred than the most distinguished of the ancient prophets. Those had been regarded as the most eminent of the prophets who had most clearly predicted the Messiah. Isaiah had been distinguished above all others for the sublimity of his writings and the clearness with which he had foretold the coming of Christ. Yet John surpassed even him. He lived in the time of the Christ. He predicted his coming with still more clearness. He was the instrument of introducing him to the nation. He was therefore first among the prophets.—BARNES.

[f] Is. xl. 3. Mal. iii. 1; iv. 5, 6.

[g] iii. 16. John v. 35.

[h] Matt. xi. 11. Eph. iii. 8, 9.

[i] Jud. i. 7. Ps. li. 4. Rom. iii. 4-6.

[3] *Frustrated.*

[4] Or, *within.*

[k] Lam. ii. 13.

[l] Matt. x. 25.

‡ *A friend of publicans and sinners.*—Words uttered with ill intent by them, but how precious in the high and heavenly sense in which they are true. His association with this class of men was a crime, in their estimation, worse even than gluttony or drunkenness. But in the light of the blessed gospel, and in view of his Divine mission to save lost sinners, there is no point in his life where he appears more transcendently glorious than when he thus mingles with outcast men, and calls them to repentance. THE SINNER'S FRIEND; this will be the brightest gem in his mediatorial crown. —OWEN.

[m] Prov. viii. 32-36. Hos. xiv. 9. Matt. xi. 19.

§ Either of Nain or Capernaum. The former is the last-mentioned place. This is clearly a different incident from that related Matt. xxvi. 7, &c.; Mark xiv. 3; John xii. 3. The place, time, and circumstances are all different.—ELSLEY.

[n] Matt. xxi. 31. John ix. 24, 31.

‖ Neither the Jews nor Romans wore stockings; and they always put off their shoes or sandals at meals. They lay on couches covered with stuffs, the quality whereof was suitable to the circumstances of the entertainer. —BENSON.

[o] John vii. 12, 40-41, 47-52.

[p] Is. lxv. 5. Matt. ix. 12, 13.

¶ It is probable that the woman had been a heathen, a Gentile sinner: for the touch of a Jew, however sinful, would not have been objected to.—BOOTHROYD.

[q] Ps. xlix. 7, 8.

[r] Ps. xxxii. 1-5.

* He saw not the point of our Lord's parable. By thus saying, therefore, he condemned himself, and prepared the way for our Lord's reproof.—BARNES.

† To guests (at least who were received with peculiar joy and affection) it was customary to furnish water for the feet, to give the kiss of welcome, and to anoint the head. As Simon had done none of these to our Lord, he shewed that he viewed him only as an indifferent person. Washing the feet always preceded anointing.—WATSON.

[s] Gen. xxix. 11. Matt. xxvi. 48.

‡ Our Lord had shewn that he knew the thoughts of Simon's heart; and as a prophet he might declare the pardon of this woman as a penitent; but he now assures her of the fact, "Thy sins are forgiven."—WHITBY.

[t] Matt. ix. 3. Mark ii. 7.

§ A very pertinent question. Who *could* he be but God? Man could not do it; and there is no wonder that they were amazed.—BARNES.

[u] Matt. ix. 22.

[x] Ec. ix. 7.

CHAP. VIII.

* *Kingdom of God*—viz., the doctrine of the gospel, whereby God reigneth in the midst of us. *With him*—viz., preaching and declaring the gospel.—DIODATI.

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prophet, he would have known her character, and consequently would have driven her from his presence, as he and his brethren the Pharisees would have done.—It is surprising that so many persons (among whom have been several remarkable for learning and diligent investigation) should have supposed that St Luke here records the same event which the other evangelists relate concerning Mary, the sister of Lazarus.—"This woman was a woman of that city, either of Nain or Capernaum, the only cities mentioned here; whereas Mary, the sister of Lazarus, was of the village of Bethany. —After the collation here mentioned, our Lord 'went through every city and village, preaching the kingdom of God' (chap. viii. 1): whereas, after he raised Lazarus, 'Jesus walked no more openly' (John xi. 54). And, Mary's unction was made for Christ's interment, and but six days before his last passover, when he continued in Bethany and Jerusalem."—(*Whitby.*)—"This was in one of the Pharisees' houses, not in Simon the leper's, nor in Bethany. The Pharisee objected against Christ for this—not Judas, or one of the disciples; and the objection was not the unnecessary expense, as there, but that Christ would let a sinner be so kind to him, if he knew it; or if he did not, that he was no prophet. And then the discourse betwixt Christ and Simon is far distant from that in the other gospels, of anointing him for his burial; which also contains another circumstance in it, that that of Mary's was immediately before his death, Judas going out immediately to betray him."—(*Hammond.*) To this it may be added, that it is hardly conceivable a supper should have been made for Jesus, after Lazarus was raised from the dead, at which Lazarus was a guest, and Martha waited; and which was evidently done in honour of Christ; while yet the person who entertained the company should doubt of his being a prophet, because the sister of Lazarus his guest, and of Martha who waited, was permitted to touch him! And it is equally inconceivable that the Jews should throng to the house of Martha and Mary to comfort them concerning their brother, if the character of Mary had been so infamous, that it was enough to induce suspicion against one who was so eminent for his miracles and doctrine, that he permitted her to touch him!—There is every reason to think that Mary, the sister of Lazarus and Martha, was like her brother and sister in all respects, a person of approved character, even among such as did not receive Jesus as the Messiah; and though the circumstances of the alabaster-box, the anointing of our Lord's feet and wiping them with her hair, and the leper being called Simon as well as the Pharisee, seem, at the first glance, to give some plausibility to the opinion, yet the more carefully the connection of the narrative, the time, the place, the discourse, the woman's motive, the commendation bestowed on each, and, indeed, the whole account, is considered, the fuller must be the reader's conviction, that two different persons and transactions are intended.—St John, indeed, records, that Mary anointed Christ's feet; but St Luke never intimates that this woman anointed *his head*, as two evangelists do of Mary. This was more suited to the respectful and affectionate freedom of one long honoured with the Saviour's friendship, than with the weeping, trembling diffidence of a new convert, whose life had been notoriously scandalous.

THE WOMAN ACCEPTED.—Ver. 44-50. Our Lord, having approved of Simon's answer, proceeded to apply it to the case in question; and turning to the weeping penitent, he asked, Whether he did not observe that woman? Simon had, indeed, noticed her with disdain, and thought that her presence even polluted his house; but he had not duly considered her tears of godly sorrow, and her expressions of grateful love. Our Lord, therefore, in the most beautiful manner, contrasted her conduct with that of the Pharisee. The latter had not even treated him with ordinary respect: when he came into his house, he had not so much as brought him water with which to wash his feet; he had not welcomed him with a friendly kiss, nor given him oil, which was cheap and plentiful, to anoint his head, according to the customs on such occasions: but this despised woman had washed his feet with her tears, and wiped them with her hair; she had incessantly kissed his feet from her first entrance into the room, and had anointed them with the most costly and fragrant ointment. Therefore, though her sins had been very many and aggravated, even more and greater than Simon supposed, yet they were all forgiven, "for she loved much."—*Scott.*

CHAP. VIII. CHUZA.—Ver. 1-3. Some have conjectured that Chuza, Herod's steward, was the nobleman, or courtier, whose son Jesus had cured. Doubtless it was by his consent that his wife accompanied Jesus, when journeying to preach the gospel. As our Lord chose to be "poor for our sakes," and did not work miracles for his own support, so these pious women, who had been under the greatest obligations to him in respect both to their souls and bodies, being in good circumstances, were glad to communicate from their substance to the maintenance of him and his disciples, as well as personally to attend him; and he was pleased to stoop thus low, for an example to his servants and disciples in similar circumstances. It does not appear that any *men* shared this honour "of ministering to Christ of their substance."—*Scott.*

PARABLE OF THE SOWER.—See Matt. xiii. 1.

steward, and Susanna, and many others, which ministered unto him of their substance.

4 ¶ And when much people were gathered together, and were come to him out of every city, he spake by a parable:

5 A [a]sower went out to sow his seed:† and as he sowed, some fell by the wayside; and it was trodden down, and the fowls‡ of the air devoured it.

6 And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns; and the thorns sprang up with it, and choked it.

8 And [b]other fell on good ground, and sprang up, and bare fruit [c]an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 ¶ And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries§ of the kingdom of God: but to others in parables; [d]that seeing they might not see, and hearing they might not understand.

11 ¶ Now the parable is this; [e]The seed is the word of God.

12 Those [f]by the wayside‖ are they that hear: [g]then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, [h]receive the word with joy; [i]and these have no root, [k]which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares, and riches, and pleasures of *this* life, [l]and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, [m]keep *it*, and [n]bring forth fruit with patience.¶

16 ¶ No man, when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed;* but setteth *it* on a candlestick, that they which enter in may see the light.

17 For [o]nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

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* Matt. xiii. 24-26, 37.

† The image here is taken from an employment known to all men, and therefore intelligible to all. Nor can there be a more striking illustration of preaching the gospel than placing the seed in the ground to spring up hereafter and bear fruit. *Sower.*—One who sows or scatters seed; a farmer. It is not improbable that one was near the Saviour when he spoke this parable.—BARNES.

‡ There not, the traveller, says, "There are so many sparrows in Persia, that they destroy all things; and scarecrows are so far from frightening them, that they will perch upon them." He adds, "that when they see flocks of birds coming, the peasants run and shout, and smack their whips, to drive them further, and this they do every morning and evening."—BURDER.

[b] Matt. xiii. 8, 23. John i. 12, 13.

[c] Gen. xxvi. 12.

§ *The mysteries.*—The hidden manner of God's dispensing his grace, which to others is more obscurely revealed in parables. — HAMMOND.

[d] Deut. xxix. 4. Is. vi. 9, 10; xlv. 18.

[e] Is. viii. 20. Matt. xiii. 19.

[f] Prov. i. 24-26, 29. Matt. xiii. 19.

‖ The hardness and insensibility of the heart is well represented by a hard-trodden wayside, on which the seed falls with no impression. These careless, insensible hearers of God's Word constitute the great majority of those who sit under the gospel. The faint impressions made upon them by the Word pass away and are lost through the agency of Satan, who is ever at hand to catch away that which is sown in the heart.—OWEN.

[g] 2 Thes. ii. 9-14. Rev. xii. 9.

[h] Ps. cvi. 12-14. Is. lviii. 2.

[i] Job xix. 28. Prov. xii. 3, 12.

[k] Hos. vi. 4. John ii. 23-25.

[l] John xv. 6.

[m] Job xxiii. 11, 12. Prov. iii. 1.

[n] Matt. xxiv. 13. Rom. ii. 7; vi. 22.

¶ By constancy in suffering, and perseverance in doing well.—STANHOPE.

* Meaning, that everything is to be put to its proper use. The use of hearing and reading the Word of God, is to improve by what we learn; and if our hearts and lives be not improved thereby, we shall be condemned for neglecting the opportunities which God is pleased to afford us for that purpose.—MANN.

[o] Matt. x. 26. 1 Cor. iv. 5.

[l] *Thinketh that he hath.*

† The words may be thus paraphrased: He that heartily receives the truth, and faithfully improves his light to the good of others, shall have a still further increase of understanding and assistances for his own and their advantage; but whosoever thinks lightly of the truth, and does not concern himself about making a right use of it for the profiting of others, shall lose even the good notions he before had, and be left to give them up for their opposite errors, being neither established in them, nor savingly benefited by them, as before he might seem to have been. — GUYSE.

[p] Matt. xxv. 40, 45. John xv. 14, 15.

[q] Matt. vii. 21-26. John vi. 28, 29.

[r] Ps. lxix. 1, 2, Lam. iii. 54-56.

[s] Ps. lxv. 7; civ. 6-9. Is. l. 2.

‡ *Then he arose.*—He could have wrought this great miracle in a recumbent position, but it was more suitable to his dignity as Lord of nature that he should rise and assume an attitude of command. *And there was a great calm.*—The passage quoted by Longinus, "Let there be light, and there was light," as a remarkable instance of the sublime, is not more entitled to this distinction than these words before us. At his simple command "Peace, be still" (Mark iv. 39), suddenly, as if all nature was hushed to repose, "the wind ceased, and there was a great calm."—OWEN.

[t] Matt. vi. 30.

[u] Matt. viii. 28, &c., *Gergesenes.*

[x] Mark v. 2-5.

[y] Matt. viii. 29.

[z] 37, 38.

[a] Mark v. 8.

[b] Matt. xxvi. 53.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he [l]seemeth to have.†

19 ¶ Then came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, [p]My mother and my brethren are these [q]which hear the word of God, and do it.

22 ¶ Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, [r]Master, Master, we perish! Then [s]he arose,‡ and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, [t]Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

26 ¶ And they arrived at [u]the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there [x]met him out of the city a certain man which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, [y]he cried out, and fell down before him, and with a loud voice said, [z]What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had [a]commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

30 And Jesus asked him, saying, What is thy name? And he said, [b]Legion: because many devils were entered into him.

CHRIST'S SPIRITUAL KINDRED.—See Mark iii. 31.

CHRIST IN THE STORM.—See Matt. viii. 23.

THE DEMONIAC AND THE DEMONS.—See Mark v. 1-9; and Matt. viii. 30.

EFFECT OF CASTING OUT THE DEVILS.—Ver. 34. Let us now see what the effect of this miracle was, of casting the legion of devils out of this man. 1. What effect it had upon the people of that country, who had lost their swine by it. "The swineherds went, and told it both in city and country," perhaps with a design to incense people against Christ; they told "by what means he that was possessed of the devils was healed" (ver. 36), that it was by sending the devils into the swine, which was capable of an invidious representation, as if Christ could not have delivered the man out of their hands, but by delivering the swine into them. "The people came out to see what was done," and to inquire into it; and "they were afraid" (ver. 35), they "were taken with great fear" (ver. 37); they were surprised and amazed at it, and knew not what to say to it; they thought more of the destruction of the swine than of the deliverance of their poor afflicted neighbour, and of the country from the terror of his frenzy, which was become a public nuisance; and therefore "the whole multitude besought Christ to depart from them," for fear he should bring some other judgment upon them; whereas, indeed, none need to be afraid of Christ that are willing to forsake their sins, and give up themselves to him. But Christ took them at their word: "He went up into the ship, and returned back again." Those lose their Saviour, and their hopes in him, that love their swine better. 2. What effect it had upon the poor man who had recovered himself by it. He "desired" Christ's company as much as others "dreaded" it: he besought Christ that "he might be with him," as others were, "that had been healed by him of evil spirits and infirmities" (ver. 2); that Christ might be to him a Protector and Teacher, and that he might be to Christ for a name and a praise. He was loath to stay among those rude and brutish Gadarenes, that desired Christ to depart from them. "O gather not my soul with these sinners!' But Christ would not take him along with him, but sent him home, to publish among those that knew him the great things God had done for him, that so he might be a blessing to his country, as he had been a burden to it. We must sometimes deny ourselves the satisfaction even of spiritual benefits and comforts, to gain an opportunity of being serviceable to the souls of others. Perhaps Christ knew that, when the resentment of the loss of their swine was a little over, they would be better disposed to consider the miracle, and therefore left the man among them to be a standing monument, and a monitor to them of it.—*Henry.*

CHRIST'S SPIRITUAL RELATIONSHIP.—See Matt. xiii. 55.

THE HIDDEN CURE.—Ver. 44. Here is a *secret application* made to Christ by a woman ill of a "bloody issue," which had been the consumption of her body, and the consumption of her purse too; "for she had spent all her living upon physicians," and was never the better (ver. 43). The nature of her disease was such, that she did not care to make a public complaint of it (it was agreeable to the modesty of her sex to be very shy of speaking of it), and, therefore, she took this opportunity of coming to Christ "in a crowd;" and the more people were present, the more likely she thought it was that she should be "concealed." Her "faith" was very "strong," for she doubted not but that by the "touch" of the "hem of his garment" she should derive from him healing virtue sufficient for her relief, looking upon him to be such a full Fountain of mercies, that she should "steal" a cure, and he not "miss it." Thus many a poor soul is "healed," and "helped," and "saved" by Christ, that is "lost in a crowd," and that nobody takes notice of. The woman found an immediate change for the better in herself, and that her disease was cured (ver. 44). As believers have comfortable communion with Christ, so they have comfortable communications from him *incognito*—"secretly, meat to eat" that the "world knows not" of, and "joy" that a "stranger does not intermeddle with." Here is a *discovery* of this secret cure, to the glory both of the Physician and the patient. 1. Christ takes notice that there is a cure wrought: "Virtue is gone out of me" (ver. 46). Those that have been healed by virtue derived from Christ must "own" it, for he "knows it." He speaks of it here, not in a way of "complaint," as if he were hereby either "weakened" or "wronged," but in a way of "complacency;" it was his delight that "virtue" was gone out of him to do any good, and he did not grudge it to the meanest—they were as welcome to it as to the light and heat of the sun; nor had he the less virtue "in him" for the going out of

31 And [c]they besought him that he would not command them to go out into the deep.[§]

32 And there was there [d]an herd of many swine feeding on the mountain: and they [e]besought him that he would suffer them to enter into them. And [f]he suffered them.

33 Then went the devils out of the man, and entered into the swine: [g]and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, [h]they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, [i]sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about [k]besought him to depart from them:[‖] for they were taken with great fear. And he went up into the ship, and returned back again.

38 Now the man, out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house,[¶] and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned,* [l]the people *gladly* received him: for they were all [m]waiting for him.

41 ¶ And, behold, [n]there came a man named Jairus, and he was a ruler of the synagogue; [o]and he fell down at Jesus' feet, [p]and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, [q]and she lay a dying. (But as he went the people thronged him.

43 ¶ And a woman, [r]having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

44 Came [s]behind *him*,† and [t]touched the border of his garment: and [u]immediately her issue of blood stanched.

A.D. 31—A.D. 31.

[c] Job i. 11; ii. 5. Phil. ii. 10, 11.

§ Gr. *abyss.* In Mark, "out of the country;" but this might be added, and must denote some place of confinement or misery. —BOOTHROYD.

This expression is, in Rev. xx. 3, rendered "into the bottomless pit."—GUYSE.

[d] Lev. xi. 7. Is. lxv. 4; lxvi. 3.

[e] Job i. 11. Ps. lxii. 11.

[f] 1 Kings xxii. 22. Job i. 12; ii. 6.

[g] John viii. 44.

[h] Matt. viii. 33. Mark v. 14.

[i] Mark v. 15. Acts xxii. 3.

[k] Deut. v. 25. 1 Sam. vi. 20.

‖ The stupendous miracle, attended with such a destruction of property, so aroused the city, that its inhabitants poured forth to meet Jesus, and united in beseeching him to depart out of their coasts—a most remarkable indifference to their highest interests, to urge the departure of one whom they must have known, by what they had heard of his doctrines, instructions, and miracles, as well as by this cure of the wretched demoniacs, to have both the will and power to do them good. Their infatuation is but the type, however, of thousands who, in every age, have virtually prayed the Saviour to depart from them, even when, by the subduing influences of his Spirit, he was ready to make their hearts the seat of his abode.—OWEN.

¶ Christ knew that he could do him better service absent than present. *And shew*—Christ would have this wonderful thing published, the better to testify this people's ingratitude, who desired him to go out of their borders (ver. 37; Matt. viii. 34; Mark. v. 17). —DIODATI.

* To Capernaum, as appears from Matt. ix. 1, 18; Mark v. 22, &c.—BOOTHROYD.

[l] Mark vi. 20; xii. 37. John v. 35.

[m] Prov. viii. 34. Acts x. 33.

[n] Matt. ix. 18-25. Mark v. 22.

[o] xvii. 16. Rev. v. 8.

[p] Matt. viii. 7, 8. Mark v. 23.

[q] Job iv. 20. Ps. xc. 5-8; ciii. 15, 16.

[r] Lev. xv. 25, &c. Matt. ix. 20-22.

[s] viii. 33.

† In the crowd that pressed upon him. This was done to avoid being noticed. It was an act of faith. She was full of confidence that Jesus was *able* to heal; but she trembled on account of her conscious unworthiness, thus illustrating the humility and confidence of a sinner coming to God for pardon and life.—BARNES.

[t] Deut. xxii. 12. Mark v. 27, 28; vi. 56.

[u] Ex. xv. 26. Mal. iv. 2.

[x] 1 Pet. ii. 9, *marg.*

[y] Ps. lxvi. 16.

[z] Matt. viii. 13.

[a] Exod. iv. 18. 1 Sam. i. 17.

[b] Matt. ix. 23-26.

[c] Is. vii. 12.

‡ Our Lord immediately addressed him with encouraging words, and reassured his faith, now so severely tried. The word rendered *heard*, is literally *having overheard*, which implies that the message was delivered to the ruler in low, subdued tones of grief. *Only believe.*—Here lay the ruler's danger. Jesus had equal power to raise from the dead as from a bed of sickness, but, in either case, faith, as a pre-requisite, was required of the father, and lest it should fail in this great trial of it, these words of exhortation and encouragement were addressed to him.—OWEN.

[d] Is. l. 10.

[e] 1 Kings xvii. 19-23. 2 Kings iv. 4-6, 34-36.

[f] Mark v. 37-40.

[g] Gen. xxiii. 2; xxvii. 34, 35.

[h] Mark v. 38, 39. John xi. 4, 11-13.

[i] Job xvii. 2. Is. liii. 3.

[k] Mark xv. 44, 45.

[l] John v. 28, 29.

[m] 1 Kings xvii. 21-23.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: [x]for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and, falling down before him, [y]she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: [z]thy faith hath made thee whole; [a]go in peace.)

49 ¶ While [b]he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; [c]trouble not the Master.

50 But when Jesus heard *it*,‡ he answered him, saying, Fear not: [d]believe only, and she shall be made whole.

51 And when he came into the house, [e]he suffered no man to go in, [f]save Peter, and James, and John, and the father and the mother of the maiden.

52 And [g]all wept, and bewailed her: but he said, Weep not; [h]she is not dead, but sleepeth.

53 And they [i]laughed him to scorn, [k]knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, [l]Maid, arise.

55 And [m]her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAPTER IX.

1 *Christ sendeth out his apostles.* 7 *Herod is desirous to see him.* 12 *Christ feedeth five thousand.* 28 *His transfiguration.* 37 *He healeth the lunatick.*

THEN he called his twelve disciples together, and [a]gave them power* and authority over all devils, and to cure diseases.

2 And he sent them [b]to preach the kingdom of God,† and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither

CHAP. IX.

[a] Matt. x. 1; xvi. 19.

* *Gave them power, &c.*—Christ not only had power in himself to work miracles, but he could impart it to others. This was in itself a stupendous miracle. The apostles received the gift, as one of the credentials of their divine mission. —OWEN.

[b] Matt. iii. 2; x. 7; xiii. 19.

† Namely, the gospel, whereby God erecteth his kingdom amongst men. —DIODATI.

virtue "from him," for he is an "overflowing" Fountain. 2. The poor patient owns her case, and the benefit she had received (ver. 47). "When she saw that she was not hid, she came and fell down before him." Note, The consideration of this, that we cannot be "hid from Christ," should engage us to "pour" out "our hearts before" him, and to shew before him our sin, and all our trouble. "She came trembling," and yet "her faith saved her" (ver. 38). Note, There may be "trembling," where yet there is saving faith. "She declared before all the people for what cause she had touched him," because she believed that a touch would cure her, and it did so. Christ's patients should communicate their experiences to one another. 3. The great Physician confirms her cure, and sends her away with the comfort of it: (ver. 48) "Be of good comfort: thy faith hath made thee whole." Jacob got the blessing from Isaac clandestinely, and by a wile; but when the fraud was discovered, Isaac ratified it designedly; it was obtained "*surreptitiously and underhand*," but it was secured and seconded *aboveboard;* so was the cure here. He is "blessed," and he "shall be blessed;" so here, she "is" healed, and she "shall be" healed.—*Henry.*

RESTORATION OF THE DAUGHTER OF JAIRUS.—Ver. 49-55; see also Mark v. 35. Let us notice the "preparatives" for the raising of her to life again: 1. The "choice" Christ made of witnesses that should see the miracle wrought. A "crowd" followed him, but perhaps they were rude and noisy; however, it was not fit to let such a multitude come into a gentleman's house, especially now that the family was all in sorrow; "therefore" he sent them back, and not because he was afraid to let the miracle pass their scrutiny; for he raised Lazarus and the widow's son "publicly." He took none with him but Peter, and James, and John, that triumvirate of his disciples that he was most intimate with, designing these three, with the parents, to be the only spectators of the miracle, there being a competent number to attest the truth of it. 2. The "check" he gave to the mourners: "They all wept and bewailed her;" for, it seems, she was a very agreeable, hopeful child, and dear not only to the parents, but to all the neighbours. But Christ bade them "not weep; for she is not dead, but sleepeth." He means, as to her peculiar case, that she was not dead for good and all, but that she should now shortly be raised to life, so that it would be to her friends as if she had been but a few hours asleep. But it is applicable to all that die in the Lord; therefore we should not sorrow for them as those that have "no hope," because death is but a "sleep" to them, not only as it is a "rest" from all the "toils" of the "days of time," but as there will be a "resurrection," a waking and rising again to all the "glories" of the "days of eternity." This was a comfortable word which Christ said to these mourners, yet they wickedly ridiculed it, and "laughed him to scorn" for it: here was "a pearl cast before swine." They were ignorant of the Scriptures of the Old Testament, who bantered it as an absurd thing to call death a "sleep;" yet *this* good came out of *that* evil, that hereby the truth of the miracle was evinced, for they "knew that she was dead," they were certain of it, and therefore nothing less than a "Divine power" could restore her to life. We find not any answer that he made them; but he soon "explained himself," I hope to their conviction, so that they would never again laugh at any word of his. But he "put them all out" (ver. 54); they were unworthy to be the witnesses of this work of wonder; they who, in the midst of their mourning, were so merrily disposed as to laugh at him for what he "said," would, it may be, have found something to laugh at in what he "did," and, therefore, are justly shut out. "He took her by the hand" (as we do by one that we wake out of sleep, and help up), and he called, saying, "Maid, arise." Thus the "hand of Christ's grace" goes along with the "calls of his word," to make them effectual. Here that is expressed which was only implied in the other evangelists, That "her spirit came again;" her soul returned again, to animate her body.

PRACTICAL OBSERVATIONS.—The ministers of Christ should copy his example of assiduity and earnestness in preaching the glad tidings of the kingdom of God, and in submitting to any hardship or degradation in outward circumstances which may conduce to the success of the gospel; and they who have profited by their labours, ought to imitate these pious women, and to use their substance in ministering unto Christ, by supporting his indigent servants and disciples as occasion may require, and according to their ability.—*Scott.*

bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And [c]whosoever will not receive you, when ye go out of that city, [d]shake off the very dust from your feet for [e]a testimony against them.‡

6 And they departed, and went through the towns, [f]preaching the gospel, and healing every where.

7 ¶ Now [g]Herod the tetrarch§ heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, [h]John have I beheaded: but who is this of whom I hear such things? [i]And he desired to see him.

10 And [k]the apostles, when they were returned, told him all that they had done. And [l]he took them, and went aside privately into a desert place belonging to the city, called [m]Bethsaida.‖

11 And the people, [n]when they knew *it*, followed him: [o]and he received them, and spake unto them [p]of the kingdom of God, and healed them that had need of healing.

12 ¶ And when the day began to wear away, then came the twelve, and said unto him, [q]Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals; [r]for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 (For they were about five thousand ¶ men.) And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves, and the two fishes; and, looking up to heaven, [s]he blessed them,* and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: [t]and there was taken up of fragments that remained to them twelve baskets.†

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[c] Matt. x. 14, 15.
[d] Neh. v. 13.
[e] v. 14.

‡ Thereby signifying and declaring that, since God has by you offered to them the gracious means of salvation, and they have wilfully rejected it, and judged themselves unworthy of it, he can have nothing more to do with them but must leave them to his just judgments. CLARKE.

[f] Mark vi. 12, 13; xvi. 20.

[g] Job xviii. 11, 12, Ps. lxxiii. 19.

§ *Tetrarch.*—This word properly signifies one who rules over the fourth part of a country, but we must take it here in a more general sense, and simply for a *sovereign*. For the states of Herod the Great had not been divided after his death into four tetrarchies, but only into three; one of which was given by the Emperor Augustus to Archelaus; another to Herod Antipas, who is the one here mentioned; and the third to Philip; all three sons of Herod (Luke iii. 1).—MARTIN.

[h] 7.
[i] xiii. 31, 32.
[k] Zech. i. 10, 11.
[l] Matt. xiv. 13, &c.
[m] Matt. xi. 21.

‖ Namely, into the territories thereof, called Bethsaida, which was situate upon the lake of Genesareth.-POOLE.

[n] Matt. xiv. 13.
[o] Is. lxi. 1.
[p] Matt. xxi. 31, 43.
[q] Matt. xv. 23, 32.
[r] Ps. lxxviii. 19, 20.

¶ In Matt. xiv. 21 is added, "besides women and children."—WHITBY.

[s] Matt. xv. 36.

* *He blessed them* —that is, the loaves. Perhaps, therefore, it is most proper to infer that he both blessed God as the donor, and the loaves in order to multiply them. —COBBIN

[t] 2 Kings iv. 44

† The basket here spoken of was the Jewish travelling basket, which of course would be large enough to contain provisions for a traveller for several days if it was necessary. This shews the superabundance of food, and the completeness of the miracle. The quantity which remained was far greater than that which they had on hand before the repast.—OWEN.

‡ This folly was common amongst the Jews, to believe that the souls of such as were dead (according to Pythagoras' opinion) were infused into other bodies.—DIODATI.

[u] Matt. xvi. 16, 17. Matt. viii. 29.
[x] Gen. iii. 15. Zech. xiii. 7.
[y] Matt. x. 38, 39; xvi. 22-25.
[z] Tit. ii. 12.
[a] Acts xx. 23, 24. Heb. xi. 35.
[b] Ps. xlix. 6-8. Matt. xvi. 26.
[c] Matt. xiii. 48-50. 1 Cor. ix. 27.
[d] Ps. xxii. 6-8. Matt. x. 32, 33.
[e] Matt. vii. 22, 23. Rev. xxi. 8.
[f] Dan. vii. 10. 2 Thes. i. 8-10.
[g] John viii. 51, 52. Heb. ii. 9.
[h] Mark xiv. 25.
[i] Matt. xvii. 1.

§ Matthew says six days; but Luke includes the day on which the discourse recorded in the preceding chapter was delivered, and that on which the fact here mentioned took place.—BENSON.

[l] *Things.*
[k] Matt. xvii. 2.

‖ "To fulfil the death," gives a strong peculiarity to this passage. To depart from life is the common lot; but to fulfil his decease was peculiar to Christ, because his death was the grand subject of prophecy.-WATSON.

¶ *Heavy with sleep.* —Borne down with sleep — oppressed, overcome with sleep. It may seem remarkable that they should fall asleep on such an occasion; but we are to bear in mind that it was in the night, and that they were probably weary with the toils of the day. Besides, they did not *fall asleep* while the transfiguration lasted. While Jesus was praying, or perhaps after he closed, they fell asleep. *While* they were sleeping, his countenance was changed, and Moses and Elias appeared. The first that *they* saw of it was after they awoke, being probably awakened by the shining of the light around them. —BARNES.

18 ¶ And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist; but some *say*, Elias; and others *say*, that one of the old prophets is risen again.‡

20 He said unto them, But whom say ye that I am? Peter answering, said, [u]The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing;

22 Saying, [x]The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

23 ¶ And he said to *them* all, [y]If any *man* will come after me, let him [z]deny himself, and take up his cross daily, and follow me.

24 For [a]whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25 For [b]what is a man advantaged, if he gain the whole world, and lose himself, or [c]be cast away?

26 For [d]whosoever shall be ashamed of me, and of my words, [e]of him shall the Son of man be ashamed, [f]when he shall come in his own glory, and *in his* Father's, and of the holy angels.

27 But I tell you of a truth, there be some standing here, which shall not [g]taste of death, till they [h]see the kingdom of God.

28 ¶ And it came to pass [i]about an eight days§ after these [l]sayings, he took Peter, and John, and James, and went up into a mountain to pray.

29 And as he prayed, [k]the fashion of his countenance was altered, and his raiment *was* white *and* glistering.

30 And, behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his decease which he should accomplish‖ at Jerusalem.

32 But Peter and they that were with him were heavy with sleep:¶ and when they were awake they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good

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A GUILTY CONSCIENCE.—See Mark vi. 14.

MIRACLE OF INCREASE.—See Matt. xiv. 14.

BANQUET ITSELF.—See Mark vi. 36.

PETER'S CONFESSION.—See Matt. xvi. 16.

GLORY OF CHRIST'S COMING.—Ver. 26. As Christ had, so his cause has, a state of "humiliation" and of "exaltation." They, and they only, that are willing to suffer with it when it suffers, shall reign with it when it reigns; but those that cannot find in their hearts to share with it in its "disgrace," and to say, "If this be to be vile, I will be yet more vile," shall certainly have no share with it in its triumphs. Observe here, how Christ, to support himself and his followers under present disgraces, speaks *magnificently* of the lustre of his second coming, in prospect of which he "endured the cross, despising the shame." 1. He shall come "in his own glory." This was not mentioned in Matthew and Mark. He shall come in the glory of the Mediator, "all that glory" which the Father "restored to him," which he had with God before the worlds were, which he had *deposited* and *put in pledge*, as it were, for the accomplishing of his undertaking, and demanded up again when he had gone through it: "Now, O Father, glorify thou me" (John xvii. 4, 5). He shall come in "all that glory" which the Father "conferred upon him" when "he set him at his own right hand," and "gave him to be Head over all things to the Church;" in all the glory that is due to him as the Asserter of the glory of God, and the Author of the glory of all the saints. This is "his own glory." 2. He shall come "in his Father's glory." The Father will judge the world by him, having committed all judgment to him, and therefore, will publicly own him in the judgment as the "Brightness of his glory," and the "express image" of his person. 3. He shall come in "the glory of the holy angels." They shall all *attend* him and *minister* to him, and add everything they can to the lustre of his appearance. What a figure will the blessed Jesus make in that day! Did we believe it, we should never be ashamed of him or his words now.—*Henry.*

TRANSFIGURATION.—See Matt. xvii. 1.

LUNATIC BOY.—See Mark ix. 17.

CHRIST'S REBUKE OF AMBITION.—Ver. 46-48. This passage we had before, and, the more is the pity, shall meet with the like again. Observe here, 1. Ambition of honour, and strife for superiority and precedency, are sins that most easily beset the disciples of our Lord Jesus, for which they deserve to be severely rebuked; they flow from corruptions, which they are highly concerned to subdue and mortify. They that expect to be "great" in this world commonly aim high, and nothing will serve them short of being "greatest;" this exposes them to a great deal of temptation and trouble, which they are safe from that are content to be "little," to be "least," to be "less than the least." 2. Jesus Christ is perfectly acquainted with the thoughts and intents of our hearts. He "perceived their thoughts;" they are *words* to him, and *whispers* are loud cries. It is a good reason why we should keep up a strict government of our thoughts, because Christ takes a strict cognisance of them. 3. Christ will have his disciples to aim at that honour which is to be obtained by a quiet and condescending humility, and not at that which is to be obtained by a restless and aspiring ambition. Christ "took a child, and set him by him" (for he always expressed a tenderness and kindness for little children), and he proposed "this child" to them for an example. (1.) Let them be of the *temper* of this child—*humble*, and *quiet*, and *easy* to itself; let them not affect worldly pomp, or grandeur, or high titles, but be as dead to them as this child; let them bear no more malice to their rivals and competitors than this child did; let them be willing to be "the least," if that would contribute anything to their usefulness, to stoop to the meanest office whereby they might "do good." (2.) Let them assure themselves that this was the way to preferment, for this would recommend them to the esteem of their brethren; they that loved Christ would "therefore receive" them "in his name," because they did most resemble him; and they would likewise recommend themselves to his favour, for Christ would take the kindnesses done to them as done to himself; "Whosoever shall receive one such child," a preacher of the gospel that is of such a disposition as this, he placeth his respect aright and "receiveth me;" and "whosoever receiveth me" in such a minister, "receiveth him that sent me;" and what greater honour can any man attain to in this world, than to be received by men as a messenger of God and Christ, and to have God and Christ own themselves received and welcomed in him? This honour have all the

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for us to be here: [l]and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, [m]This is my beloved Son; [n]hear him.*

36 And when the voice was past, Jesus was found alone. And they kept *it* close, and told no man in those days any of those things which they had seen.

37 ¶ And it came to pass, that on the next day, when they were come down from the hill, much people met him.

38 And, behold, a man of the company cried out, saying, Master, I beseech thee, look upon my son; for he is mine only child:

39 And, lo, a spirit taketh him,† and he suddenly crieth out; and it teareth him that he foameth again; and, bruising him, hardly departeth from him.

40 And I besought thy disciples to cast him out; and they could not.

41 And Jesus, answering, said, [o]O faithless and perverse generation!‡ [p]how long shall I be with you, [q]and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare *him*. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God. But, while they wondered every one at all things which Jesus did, he said unto his disciples,

44 Let these sayings sink down into your ears: [r]for the Son of man shall be delivered into the hands of men.

45 But they understood not this saying,§ and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

46 ¶ Then there arose a reasoning among them, which of them should be greatest.‖

47 And Jesus, [s]perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, [t]Whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me: for he¶ that is least among you all, the same shall be great.

49 ¶ And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: [u]for he that is not against us is for us.

51 ¶ And it came to pass, when the time was come that he should be received up,* he stedfastly set his face to go to Jerusalem,

52 And [x]sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

53 And they did not receive him,† because his face was as though he would go to Jerusalem.

54 And when his disciples James and John saw *this*, they said, Lord, [y]wilt thou that we command [z]fire to come down from heaven, and consume them, even as Elias did?

55 But he turned, and rebuked them, and said, [a]Ye know not what manner of spirit ye are of.

56 For the Son of man is not come to destroy men's lives, but to save *them*.‡ And they went to another village.

57 ¶ And it came to pass, that, as they went in the way, a certain *man* said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

59 And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, [b]Let the dead bury their dead; [c]but go thou and preach the kingdom of God.

61 And another also said, Lord, I will follow thee; but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man, having put his hand to the plough,§ and looking back, is fit for the kingdom of God.

[l] Matt. xvii. 4.
[m] Matt. iii. 17. John iii. 16, 35, 36.
[n] Deut. xviii. 18, 19. Is. lv. 3, 4.
* It was probably at the same moment of time when the voice came that Moses and Elias disappeared; and thus it shewed the period of the abolition of the law, and of obedience to Jesus Christ — "Hear him!"-MACKNIGHT.
† Matthew tells us that he was a lunatic (xvii. 15); and Mark, that he had a dumb spirit (ix. 16, &c.) The symptoms are all those of a person subject to epileptic fits.—BOOTHROYD.
[o] Mark ix. 19. John xx. 27.
‡ *O faithless and perverse generation.*—A way of speaking which is never used of the disciples, and, indeed, could not be properly said of them; for though they often appeared to be men of little faith, yet not "faithless;" nor were they so rebellious, stubborn, and perverse, as here represented, though there was a great deal of perverseness in them; but the characters better suit the body of the Jewish nation, who, on account of the incredulity of this man, and those that were present, being of the same temper with them, are exclaimed against in words which were long ago spoken of their ancestors (Deut. xxxii. 5), whence they seem to be taken. —GILL.
[p] Ex. x. 3; xvi. 28. Num. xiv. 11.
[q] Acts xiii. 18. Rom. ii. 4.
[r] xxiv. 6, 7, 44. Matt. xvi. 21.
§ They understood the words, but knew not how to reconcile them with their own traditions, that the Messiah should live for ever; or with the great things, in a temporal view, which they expected from him. — WHITBY.
‖ *Who should be the greatest*—may be translated, "who was the greatest," that the disciples were disputing about their present relative rank, which they thought would remain the same, when the kingdom of God should be fully set up. But if this was so, the dispute would yet be virtually, "who should be the greatest."—OWEN.
[s] vii. 39, 40. Ps. cxxxix. 2, 23.
[t] Matt. x. 40-42. Mark ix. 37.

¶ *For he*—that is to say, I give you these documents, because that true greatness before God consists in the sincere and innocent humility, like unto that of this little child.—DIODATI.
[u] Matt. xii. 30. Mark ix. 39-41.
* *Should be received up.*—The word here translated "received up," means, literally, a removal from a lower to a higher place; and here it means evidently the solemn ascension of Jesus to heaven. It is often used to describe that great event (see Acts i. 11, 22; Mark xvi. 19; 1 Tim. iii. 16). The time appointed for him to be on the earth was about expiring, and he resolved to go to Jerusalem and die.—BARNES.
[x] vii. 27; x. 1. Mal. iii. 1.
† But the Samaritans had also their solemn feasts in opposition to those held at Jerusalem. To travel, therefore, into Judea, with the declared purpose of there solemnising this festival, was held to be an affront to the Samaritan modes of worship.—STANHOPE.
[y] 2 Sam. xxi. 2. 2 Kings x. 16, 31.
[z] 2 Kings i. 10-14.
[a] Num. xx. 10-12.
‡ Thus we evidently see, in the words and behaviour of Christ, a direct condemnation of all violence and persecution on account of difference in religious opinion.—JORTIN.
[b] xv. 32.
[c] John xxi. 15-17. 2 Cor. v. 16-18.
§ The first member of this sentence is a proverbial expression for the character of a person, who, when he is engaged in a work of importance, allows his attention to be distracted by things foreign to his business. — CAMPBELL.

humble disciples of Jesus Christ, and thus they shall be truly great that are least among them.

INCIVILITY OF THE SAMARITANS.—Ver. 53. Let us consider the *rudeness* of the Samaritans in a *certain village* (not named, nor deserving to be so), who would not "receive him," nor suffer him to bait in their town, though his way lay through it. Observe here, 1. How *civil* he was to them: "He sent messengers before his face," some of his disciples, that went to take up lodgings, and to know whether he might have leave to accommodate himself and his company among them; for he would not come to give *offence*, or if they took any umbrage at the number of his followers. He sent some to "make ready" for him, not for state, but convenience, and that his coming might be no surprise. 2. How *uncivil* they were to him. They did not "receive him," would not suffer him to come into their village, but ordered their watch to keep him out. He would have *paid* for all he *bespoke*, and been a generous guest among them; would have done them good, and preached the gospel to them, as he had done some time ago to another city of the Samaritans (John iv. 41); he would have been, if they pleased, the greatest Blessing that ever came to their village, and yet they forbade him entrance. Such treatment his gospel and ministers have often met with. Now the reason was, "because his face was as though he would go to Jerusalem;" they observed, by his motions, that he was steering his course that way. The great controversy between the Jews and the Samaritans was about the place of worship—whether Jerusalem or mount Gerizim near Sychar (see John iv. 20). And so hot was the controversy between them, that the "Jews would have no dealings with the Samaritans," nor they with them (John iv. 9). Yet we may suppose that they did not deny other Jews lodging among them; no, not when they went up to the feasts; for if that had been their constant practice, Christ would not have attempted it; and it would have been a great way about for some of the Galileans to go to Jerusalem any other way than through Samaria. But they were particularly incensed against Christ, who was a celebrated Teacher, for owning and adhering to the temple at Jerusalem, when the priests of that temple were such bitter enemies to him, which, they hoped, would have driven him to come and worship at *their* temple, and bring that into reputation; but when they saw that he would go forward to Jerusalem notwithstanding this, they would not shew him the common civility which, probably, they used formerly to shew him in his journey thither.

SINFUL EXCUSES.—Ver. 57-62. Observe, 1. The excuse he made: "'Lord, suffer me first to go and bury my father.' I have an aged father at home, who cannot live long, and will need me while he does live; let me go and attend to him until he is dead, and I have performed my last office of love to him, and then I will do anything." We may here see three temptations, by which we are in danger of being drawn and kept from following Christ, which, therefore, we should guard against. (1.) We are tempted to *rest* in a *discipleship at large*, in which we may be *at a loose end*, and not to come *close*, and give up ourselves to be *strict* and *constant*. (2.) We are tempted to *defer* the doing of that which we know to be our duty, and to put it off to some other time. When we have got clear of such a care and difficulty, when we have despatched such a business, raised an estate to such a pitch, then we will begin to think of being religious; and so we are cozened of all our time by being cozened of the present time. (3.) We are tempted to think that our duty to our relations will excuse us from our duty to Christ; it is a plausible excuse indeed, "'Let me go, and bury my father;' let me take care of my family and provide for my children, and then I will think of serving Christ;" whereas the "kingdom of God and the righteousness thereof" must be sought and minded "in the first place." 2. Christ's answer to it; "'Let the dead bury their dead.' Suppose (which is not likely) that there were none but the dead to bury their dead, or none but those who are themselves aged and dying, who are *as good as dead*, and fit for no other service, yet thou hast other work to do; 'go thou, and preach the kingdom of God.'" Not that Christ would have his followers or his ministers to be *unnatural;* our religion teaches us to be kind and good in every relation, to *shew piety at home*, and to *requite our parents;* but we must not make these offices an excuse from our duty to God. If the nearest and dearest relation we have in the world stand in our way to keep us from Christ, it is necessary that we have a zeal that will make us forget "father and mother," as Levi did (Deut. xxxiii. 9). This disciple was called to be a minister, and, therefore, must not "entangle himself" with the "affairs of this world" (2 Tim. ii. 4). And it is a rule that, whenever Christ calls to any duty, we must not "consult with flesh and blood" (Gal. i. 15, 16). No excuses must be admitted against a present obedience to the call of Christ. Here is another that is willing to follow Christ, but he must have a *little time* to *talk with his friends* about it. Observe, 1. His request for a dispensation. He said, "'Lord, I will follow thee;' I design no other, I am determined to do it; but 'let me first go bid them farewell that are at home.'" This seemed reasonable; it was what Elisha desired when Elijah called him, "Let me kiss my father and my mother;" and it was allowed him;

CHAPTER X.

1 *The seventy disciples sent forth, and admonished.*
41 *Martha reprehended.*

AFTER these things the Lord appointed other seventy also,* and sent them two and two before his face into every city and place whither he himself would come.

2 Therefore said he unto them, [a]The harvest truly *is* great,† but [b]the labourers *are* few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

3 Go your ways: behold, [c]I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes; and salute no man by the way.

5 And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if [d]the son of peace‡ be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house remain, eating and drinking such things as they give: [e]for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, eat such things as are set before you:

9 And heal the sick that are therein; and say unto them, [f]The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city,§ which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, [g]That it shall be more tolerable in that day for Sodom, than for that city.

13 ¶ Woe [h]unto thee, Chorazin! woe unto thee, Bethsaida! [i]for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago [k]repented, sitting in sackcloth and ashes.

14 But it shall be more tolerable for Tyre and Sidon at the judgment, than for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 He that [l]heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.

17 ¶ And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.‖

18 And he said unto them, [m]I beheld Satan as lightning fall from heaven.

19 Behold, [n]I gave unto you power to tread on serpents and scorpions,¶ and over all the power of the enemy; [o]and nothing shall by any means hurt you.

20 Notwithstanding, [p]in this rejoice not, that the spirits are subject unto you; but rather rejoice, because [q]your names are written in heaven.

21 ¶ In that hour [r]Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent,* and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

22 All [s]things are delivered to me of my Father: [t]and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him.*

23 ¶ And he turned him unto *his* disciples, and said privately, [u]Blessed *are* the eyes which see the things that ye see:

24 For I tell you, that many prophets and kings have desired to see those things which ye see,† and have not seen *them;* and to hear those things which ye hear, and have not heard *them.*

25 ¶ And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26 He said unto him, What is written in the law? how readest thou?

27 And he, answering, said, [x]Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; [y]and thy neighbour as thyself.

28 And he said unto him, Thou hast answered right: [z]this do, and thou shalt live.

29 But he, willing to justify himself, said unto Jesus, [a]And who is my neighbour?

30 And Jesus, answering, said, A certain *man* went down from Jerusalem to Jericho,‡ and fell among thieves, which stripped him of his raiment,

A.D. 32—A.D. 32.

CHAP. X.

* As our Saviour seems to have chosen the number of his apostles corresponding to the twelve patriarchs, so he may have appointed these seventy with reference to the seventy elders of Israel (Ex. xxiv. 9). —BEAUSOBRE.

[a] Matt. ix. 37, 38.

† By the harvest here, he meant that the multitude of people that flocked to his ministry was great. The people expected the Messiah. They were prepared to receive the gospel. But the labourers were few. Few were engaged in instructing the multitude. He directed them, therefore, to pray to the Lord of the harvest to send forth reapers. God is the proprietor of the great harvest of the world, and he only can send men to gather it in. —BARNES.

[b] Matt. xx. 1. Phil. ii. 25, 30.

[c] Ps. xxii. 12-16.

[d] 1 Sam. xxv. 17.

‡ In the Hebrew idiom, a man who has any good or bad quality is called the son of it, as here, "son of peace." Wise men are the "children of wisdom" (Matt. xi. 19; Luke vii. 35). In like manner, what a man is doomed to, he is called the son of, as, Eph. ii. 3, "children of wrath." Judas is called "son of perdition" (John xvii. 12; 2 Thes. ii. 3).—BOOTHROYD.

[e] Deut. xii. 12, 18, 19. 1 Cor. ix. 4-15.

[f] Dan. ii. 44.

§ The Jews taught, uniformly, that the dust of the Gentiles was impure, and was to be shaken off. To shake off the dust from the feet, therefore, was a significant act, denoting that they regarded them as impure, profane, and heathenish, and unworthy of their instruction, and that they declined all further connection with them. It is recorded that this was actually done by some of the apostles (see Acts xiii. 51; xviii. 6).—BARNES.

[g] Lam. iv. 6.

[h] Matt. xi. 20-22.

[i] Ez. iii. 6, 7. Rom. ix. 29-33.

[k] Job xlii. 6. Is. lxi. 3. Dan. ix. 3.

[l] Matt. x. 40.

‖ This was the grand distinction between the miracles of our Lord and those of his servants: One was wrought by an original, the other by a derived power.—WATSON.

[m] John xii. 31. 1 John iii. 8.

[n] Ps. xci. 13. Is. xi. 8. Ez. ii. 6.

¶ May be literally understood, as in Mark xvi. 18, and Acts xxviii. 3, 5; or figuratively, of the devil and his emissaries.—GILL.

[o] Rom. viii. 31-39. Heb. xiii. 5, 6.

[p] Matt. vii. 22, 23; x. 1; xxvi. 24.

[q] Ex. xxxii. 32. Ps. lxix. 28.

[r] xv. 5, 9. Is. liii. 11. Zeph. iii. 17.

* Christ rejoiced not in the destruction of the wise and prudent, but in the display of the riches, freeness, and sovereignty of God's grace to others, in such a manner as reserves to himself the entire glory of our salvation, and hides pride from the eyes of man.—GUYSE.

[s] Matt. xi. 27. John iii. 35.

[t] John i. 18.

[u] Matt. xiii. 16, 17.

† They wished to see the times of the Messiah. They looked to it as a time when the hopes of the world would be fulfilled, and the just be happy (see John viii. 56; 1 Pet. i. 10-12; Heb. xi. 13). "Abraham rejoiced to see my day, and he saw it, and was glad." So Isaiah and the prophets looked forward to the coming of the Messiah as the consummation of their wishes, and the end of the prophecies (Rev. xix. 10). The object always dearest to the hearts of all righteous men is, to witness the coming and advancement of the kingdom of Christ. —BARNES.

[x] Deut. vi. 5.

[y] Lev. xix. 18.

[z] Lev. xviii. 5.

[a] Matt. v. 43, 44.

‡ The road from Jerusalem to Jericho lay through a desert, according to Jerome, and was much infested with robbers. Hence the scene of the parable is natural, and it is not improbable that the incidents were taken from real actions. The priest and the Levite displayed an unfeeling heart, especially towards one of their own nation.—BOOTHROYD.

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but the ministry of the gospel is *preferable*, and the service of it more urgent than that of the prophets; and, therefore, here it would not be allowed.—*Henry.*

CHAP. X. MISSION OF THE SEVENTY DISCIPLES.—Ver. 1. Observe, Their number; they were seventy. As in the choice of twelve apostles, Christ had an eye to the twelve patriarchs, the twelve tribes, and the twelve princes of those tribes, so here he seems to have an eye to the "seventy" elders of Israel. So many went up with Moses and Aaron to the mount, and "saw the glory of the God of Israel" (Exod. xxiv. 1, 9); and so many were afterward chosen to be assisting to Moses in the government, in order to which, the spirit of prophecy came unto them (Num. xi. 24, 25). The "twelve wells of water," and the "seventy palm-trees" that were at Elim, were a figure of the "twelve apostles" and the "seventy disciples" (Exod. xv. 27). They were seventy elders of the Jews, that were employed by Ptolemy, king of Egypt, in turning the Old Testament into Greek, whose translation is thence called the *Septuagint.* The great Sanhedrim consisted of this number. Now, 1. We are glad to find that Christ had so many followers fit to be sent forth; his labour was not altogether in vain, though he met with much opposition. Note, Christ's interest is a *growing* interest, and his followers, like Israel in Egypt, though *afflicted*, shall *multiply.* These "seventy," though they did not attend him so closely and constantly as the "twelve" did, yet they were the constant hearers of his doctrine, and witnesses of his miracles, and believed in him. Those three mentioned in the close of the foregoing chapter might have been of these seventy, if they would have applied themselves in good earnest to their business. These seventy were those whom Peter speaks of as "the men which companied with us all the time that the Lord Jesus went in and out among us," and were part of the one hundred and twenty there spoken of (Acts i. 15, 21). Many of those that were the companions of the apostles, whom we read of in the Acts and the Epistles, we may suppose, were of these seventy disciples. 2. We are glad to find there was work for so many ministers, hearers for so many preachers: thus the grain of mustard-seed began to *grow*, and the savour of the leaven to diffuse itself in the meal in order to the leavening of the whole.—*Henry.*

PARABLE OF THE GOOD SAMARITAN.—Ver. 30-37. This has generally been called *a parable*, but it is related as *a fact*, and probably was so. It is said that a great number of priests and Levites resided at Jericho, who would frequently journey to Jerusalem, and back again; and, as the road lay through a desert, it was greatly infested by robbers. Now a certain man, supposed to be a Jew, being on the road to Jericho, fell into the hands of these plunderers, who stripped and wounded him, and left him half-dead. Whilst he lay in this deplorable condition, a priest happened to be going on the road; yet neither natural compassion nor regard to the duties of religion induced him to assist his countryman, who lay perishing for want of help; but, either pretending urgent business, or fearing lest he too should fall among the thieves, he "passed by on the other side," regardless of his groans and misery. A Levite also, who travelled that way, came indeed and looked on him, but gave him no help. At length a Samaritan in his journey came to the place; and when he saw the poor man's perilous and pitiable case, he forgot his strong national and religious prejudices, as well as the contempt and hatred with which the Jews in general treated the Samaritans. Being moved with compassion, he disregarded the hinderance, trouble, danger, and expense that must be incurred by helping him; he poured the wine and oil, that he carried for his own refreshment, into his bleeding wounds, and bound them up with such linen as he had about him. Having then placed him on the beast on which he rode, he conveyed him to an inn, and there took care of him during the night, as his surgeon and nurse, even as if he had been his friend and brother; and on the morrow, when his business required him to depart, he gave the host what money he could spare, and promised to repay him whatever he should further expend in taking care of him. The direct scope of this parable, or narrative, is evidently fixed by the context; it is a beautiful illustration of the law of loving our neighbour as ourselves, without regard to nation, party, or any other distinction. The Samaritan alone had acted according to the commandment, and the whole was admirably suited to lead the scribe to understand the subject. Had a Jew been introduced as thus relieving a distressed Samaritan, prejudice might have prevented his cordial approbation; but his feelings were so interested in the case of the Jew, that he could not but allow, that

and wounded *him*, and departed, leaving *him* half dead.

31 And [b]by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

32 And likewise a Levite,[§] when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, [c]he had compassion *on him*,

34 And went to *him*, and [d]bound up his wounds, pouring in oil and wine,[‖] and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow, when he departed, he took out two pence,[¶] and gave *them* to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

36 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

37 And he said, [e]He that shewed mercy on him. Then said Jesus unto him, [f]Go, and do thou likewise.

38 ¶ Now it came to pass, as they went, that he entered into a certain village:* and a certain woman, named Martha, received him into her house.

39 And she had a sister called Mary, [g]which also sat at Jesus' feet,[†] and heard his word.

40 But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered and said unto her, Martha, Martha, [h]thou art careful and troubled about many things;

42 But [i]one thing is needful: and Mary hath [k]chosen that good part, which shall not be taken away from her.

CHAPTER XI.

2 *Christ teacheth to pray.* 14 *He casteth out a dumb devil.* 37 *He reproveth the Pharisees, scribes, and lawyers.*

AND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, [a]teach us to pray, as John also taught his disciples.

A.D. 32—A.D. 33.

[b] Ruth ii. 3, *marg.* 2 Sam. i. 6.

§ *And likewise a Levite.*—By Levites were principally meant such descendants of Levi as were employed in the lower offices of the temple, in subordination to the priests, who likewise, being of the family of Aaron, had descended from Levi by Kohath (1 Chr. xxiii. 6-32).—GUYSE.

[c] Ex. ii. 6. 1 Kings viii. 50.

[d] Is. i. 5, 6. Mark xiv. 8.

‖ Oil and wine, beaten together, appear to have been used formerly as a common medicine for fresh wounds.—HARMER.

¶ Roman denarii, both worth about 1s. 3d. of our money.—GILL.

[e] Matt. xx. 28. 2 Cor. viii. 9.

[f] John xiii. 15-17. 1 Pet. ii. 21.

* This was Bethany (John xi. 18; xii. 2). Doddridge supposes that our Lord was returning from the feast of tabernacles, and going to pay his last visit to Galilee, when this occurred.—WHITBY.

[g] Deut. xxxiii. 3. Prov. viii. 34.

† *Sat at Jesus' feet.*—Mary was a disciple of his as well as Martha; for it was usual for disciples, or the scholars of the wise men, to sit at the feet of their masters. *His word*—or discourse.—GILL.

[h] 1 Cor. vii. 32-35. Phil. iv. 6.

[i] Ps. xxvii. 4; lxxiii. 25. Ec. xii. 13.

[k] Deut. xxx. 19. Josh. xxiv. 15, 22.

CHAP. XI.

[a] Ps. xix. 14.

* The word "Father" introduces the prayer, because it includes the two general qualities which ought to serve for the basis of all our prayers; the first is that tender, reverential love which we ought to have for God—such as the love of children for their fathers; and the second, a perfect confidence in the love which God has for us, such as the confidence which children have in their fathers.—MARTIN.

[b] Ps. xl. 4.

[c] Lev. x. 3. 1 Kings viii. 43.

† *Hallowed be thy name.*—The "name" of God means here God himself, his person and attributes; and to hallow his name, signifies to think of him as a holy being, and to behave towards him accordingly.—SECKER.

[d] Is. ii. 2-5.

‡ *Thy kingdom come.*—The word "kingdom" here means *reign*. The petition is the expression of a wish that God may reign everywhere; that his laws may be obeyed; and especially, that the gospel of Christ may be advanced everywhere, till the world shall be filled with his glory.—BARNES.

[e] Ps. ciii. 20.

[f] Ex. xvi. 15-22. Prov. xxx. 8.

[1] *For the day.*

[g] Ps. xxv. 11, 18; xxxii. 1-5.

[h] Eph. iv. 31, 32.

§ That commits an offence against us.—WHITBY.

[i] Matt. vi. 13.

[k] Gen. xlviii. 16.

[2] *Out of his way.*

‖ It is usual in the East, among persons in the lower ranks of life, for the whole family to sleep in the same room, on separate beds or mattresses laid on the ground.—HARMER.

[l] Ps. l. 15; cxviii. 5. Matt. vii. 7, 8.

[m] Ps. xxvii. 4, 8.

[n] 2 Cor. vi. 2.

[3] Gr. *give.*

¶ Bochart tells us that the body of a white scorpion is like an egg; and in Judea the size is not very different from that of an egg, as the scorpions about Jerusalem, and indeed throughout all Syria, are particularly large.—PEARCE.

[o] Is. xliv. 3, 4.

[p] Matt. xii. 24-30.

[4] Gr. *Beelzebul.*

* The sense is this: there is not a demon which he casts out in which he is not aided thereto by Beelzebub, the prince of devils. He is therefore an impostor, doing nothing wonderful, except by the agency of his master the devil. It is worthy of note, that they did not deny the reality of his miracles. This they could not do. As they were believers in only one God, if they did not attribute the works of Christ to him, they had no resource left but to charge upon him collusion with the great adversary.—OWEN.

[q] Matt. ix. 4. Mark iii. 23-26.

[r] 2 Chr. x. 16-19.

2 And he said unto them, When ye pray, say, Our Father* [b]which art in heaven, [c]Hallowed be thy name.† [d]Thy kingdom come.‡ [e]Thy will be done, as in heaven, so in earth.

3 [f]Give us [1]day by day our daily bread.

4 And [g]forgive us our sins; [h]for we also forgive every one that is indebted to us.§ And [i]lead us not into temptation; [k]but deliver us from evil.

5 And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6 For a friend of mine [2]in his journey is come to me, and I have nothing to set before him?

7 And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed;‖ I cannot rise and give thee.

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9 And I say unto you, [1]Ask, and it shall be given you; [m]seek, and ye shall find; [n]knock, and it shall be opened unto you.

10 For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened.

11 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12 Or if he shall ask an egg, will he [3]offer him a scorpion?¶

13 If ye then, being evil, know how to give good gifts unto your children; how much more shall *your* heavenly Father [o]give the Holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, [p]He casteth out devils through [4]Beelzebub* the chief of the devils.

16 And others, tempting *him*, sought of him a sign from heaven.

17 But he, [q]knowing their thoughts, said unto them, [r]Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

"he who shewed mercy on him" was neighbour to him, and fulfilled the duty of that relation. Our Lord then sent him to imitate the Samaritan's conduct; and this conclusion was calculated, by shewing him the extent and spirituality of the law, to convince him that he could not in this way obtain eternal life, as well as to direct his subsequent conduct.—*Scott.*

FAMILY OF BETHANY.—See John chap. xi.

THE ONE THING NEEDFUL.—Ver. 42. Christ reproves Martha, both for the *intenseness* of her care—"'Thou art careful and troubled,' divided and disturbed, by thy care;" and for the *extensiveness of it*—"'about many things,' thou dost *grasp* at many *enjoyments*, and so art troubled at many *disappointments*. Poor Martha! thou hast many things to fret at, and that puts thee out of humour, whereas less ado would serve." Note, Inordinate care and trouble about many things in this world are a common fault among Christ's disciples; they are very displeasing to Christ, and that for which they often come under the rebukes of Providence. If they fret for no just cause, it is just with him to order something to fret at. That which aggravated the sin and folly of her care was, that "but one thing is needful." It is a *low* construction which some put upon this, that, whereas Martha was in care to provide "many" dishes of meat, there was occasion but for one—one would be enough. "There is need but of one thing." If we take it so, it furnishes us with a rule of *temperance*, not to affect varieties and dainties, but to be content to sit down to "one" dish of meat, to "half of one" (Prov. xxiii. 1-3). It is a *forced* construction which some of the ancients put upon it. "But oneness is needful," in opposition to distractions. There is need of "one heart" to attend upon the Word, not divided and hurried to and fro, as Martha's was at this time. "The one thing needful" is certainly meant of that which Mary made her choice—"sitting at" Christ's feet to hear his word. She was troubled about "many things," when she should have applied herself to one; godliness *unites* the heart, which the world had *divided*.—*Henry.*

CHAP. XI. REQUEST OF THE DISCIPLES. Ver. 1. Now, 1. Their request is, "'Lord, teach us to pray;' give us a rule or model by which to go in praying, and put words into our mouths." Note, It becomes the disciples of Christ to apply themselves to him for instruction in prayer. "Lord, teach us to pray," is itself a good prayer, and a very needful one, for it is a hard thing to *pray well;* and it is Jesus Christ only that can *teach us*, by his Word and Spirit, *how to pray*. "Lord, teach me what it is to pray; Lord, excite and quicken me to the duty; Lord, direct me what to pray for; Lord, give me praying graces, that I may serve God acceptably in prayer; Lord, teach me to pray in proper words; give me a mouth and wisdom in prayer, that I may speak as I ought; 'teach me what I shall say.'" 2. Their plea is, "'As John also taught his disciples.' He took care to instruct his disciples in this necessary duty, and we would be taught as they were, for we have a better Master than they had." Dr Lightfoot's notion of this is, that whereas the Jews' prayers were generally adorations, and praises of God, and doxologies, John taught his disciples such prayers as were more filled with petitions and requests; for it is said of them that they did *make prayers* (chap. v. 33). The word signifies such prayers as are properly petitionary. "Now, Lord, teach us those, to be added to those benedictions of the name of God which we have been accustomed to from our childhood." According to this sense, Christ did there teach them a prayer consisting wholly of petitions, and even omitting the doxology which had been affixed; and the *Amen* which was usually said in the "giving of thanks" (1 Cor. xiv. 16), and in the Psalms, is added to doxologies only. This disciple needed not to have urged John Baptist's example: Christ was more ready to teach than ever John Baptist was, and particularly taught to pray better than John did, or could, teach his disciples.

THE LORD'S PRAYER.—See Matt. vi.

PRAYER.—See Matt. vii. 7.

HYPOCRISY AND ITS RESULTS.—Ver. 24-26. Here we have, 1. The condition of a *formal hypocrite*, his *bright side*, and his *dark side;* his heart still remains the *devil's house*. He calls it his own, and he retains his interest in it; and yet, (1.) - unclean spirit is gone out." He was not *driven out* by the power of converting grace, there was none of that *violence* which the kingdom of heaven suffers; but he *went out*, withdrew for a time, so that the man seemed not to be under the power of Satan as

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18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, [s]by whom do your sons cast *them* out? therefore [t]shall they be your judges.

20 But if I with [u]the finger of God† cast out devils, no doubt [x]the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He [y]that is not with me is against me; and he that gathereth not with me scattereth.

24 When [z]the unclean spirit‡ is gone out of a man, [a]he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, [b]he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: [c]and the last *state* of that man is worse than the first.

27 ¶ And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, [d]Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, [e]Yea, rather, blessed *are* they that hear the word of God, and keep it.

29 ¶ And when the people were gathered thick together, he began to say, [f]This is an evil generation: they seek a sign;§ and there shall no sign be given it, but the sign of Jonas the prophet.

30 For [g]as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The [h]queen of the south shall [i]rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, [k]a greater than Solomon *is* here.‖

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it:¶ for they repented at the preaching of Jonas; and, behold, [l]a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under [5]a bushel, but on a candlestick, that they which come in may see the light.

34 The [m]light of the body is the eye:* therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 [n]Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when [6]the bright shining of a candle doth give thee light.

37 ¶ And as he spake, a certain Pharisee besought him to dine† with him: and he went in, and sat down to meat.

38 And when the Pharisee saw *it*, [o]he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, [p]Now do ye Pharisees make clean the outside of the cup and the platter; [q]but your inward part is full of ravening and wickedness.

40 *Ye* fools, [r]did not he that made that which is without make that which is within also?

41 But rather give alms [7]of such things as ye have; and, behold, [s]all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint‡ and rue, and all manner of herbs, [t]and pass over judgment and the love of God: these ought ye to have done, [u]and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not,§

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[s] Matt. xii. 27, 28.
[t] Job xv. 6. Rom. iii. 19.
[u] Ex. viii. 19. Matt. xii. 28.
† This seems to be an allusion to Ex. viii. 19, when the magicians were outdone by Moses.—GUYSE.
[x] Dan. ii. 44.
[y] Matt. xii. 30. Rev. iii. 15, 16.
[z] Matt. xii. 43-45.
‡ *When the unclean spirit, &c.*—The design of this parable is to teach men in every age that resisting convictions, and treating Divine things with indifference or contempt, will generally be followed by increased obduracy of heart and wickedness of conduct (see 2 Pet. ii. 20). To interpret a parable, it is unnecessary, and would often be improper, to assign a moral meaning to every particular circumstance. It seems the Jews believed that evil spirits frequented deserts when not employed in injuring mankind. This sentiment was a sufficient foundation for our Lord's parable.—LOCHEAD.
[a] Job i. 7. 1 Pet. v. 8.
[b] Ps. xxxvi. 3. Matt. xii. 44, 45.
[c] Zeph. i. 6. John v. 14.
[d] i. 28, 42 48.
[e] Ps. i. 1-3; cxii. 1; cxix. 1-6.
[f] Is. lvii. 3, 4. Acts vii. 51, 52.
§ With a cavilling and unbelieving spirit, and not as sincere and humble inquirers after truth. It is to be noted that our Lord does not censure them for requiring evidence of his Messiahship (Matt. xvi. 2, 3, where *signs of the times* is put for the evidence furnished by the miracles of Jesus), but for closing their eyes to that which had been so abundantly given, and demanding further and still more convincing proof.—OWEN.
[g] Jon. i. 17; ii. 10; iii. 2, &c.
[h] 1 Kings x. 1, 2. Matt. xii. 42.
[i] Is. liv. 17. Jer. iii. 11.
[k] Is. lx. 6, 7. Col. i. 15-19.
‖ Gr. *More than a Solomon is here*—more of wisdom, and more heavenly doctrine than ever he taught.—HAMMOND.
¶ *Shall condemn it*—viz., their example shall serve to aggravate this people's rebellion, and make it wholly inexcusable (Jer. iii. 11; Ez. xvi. 51; Rom. ii. 27).—DIODATI.
[l] Jon. i. 2, 3; iv. 1-4, 9.
[5] Matt. v. 15, *marg.*
[m] Ps. cxix. 18.
* The design of this verse is to illustrate and enforce the preceding sentiment. As the eye of the body is to a man physically considered, so is the eye of reason or the mind to the moral man. If that become diseased by being set upon worldly things, it does not discern heavenly things clearly, and soon becomes entirely blinded.—OWEN.
[n] Prov. xvi. 25.
[6] *A candle by its bright shining.*
† The word here used in the original signifies the first meal in the day. The Jews were accustomed to have only two meals—the breakfast (or dinner), which was the slightest, about twelve o'clock; and the supper, which was the principal meal, after the heat of the day was past.—PEARCE.
[o] Matt. xv. 2, 3.
[p] Matt. xxiii. 25.
[q] Gen. vi. 5.
[r] Gen. i. 26, 27.
[7] *As you are able.*
[s] Acts x. 15.
‡ Words uttered on a different occasion from those recorded in Matthew: these in the house of a Pharisee, and they in the temple.—GILL.
[t] Deut. x. 12, 13.
[u] Ec. vii. 18.
§ Refers to the manner in which the Pharisees succeeded in hiding their real character; so that, as men coming unawares upon an unapparent grave, were, according to Jewish notions, defiled, those, who not being acquainted with the real wickedness of the Pharisees, were drawn into an acquaintance with them, which speedily seduced and corrupted them also.—WATSON.

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formerly, nor so followed with temptations. Satan is *gone*, or has "turned himself into an angel of light." 2. The "house is swept" from common pollutions, by a forced confession of sin, as Pharaoh's; a feigned contrition for it, as Ahab's; and a partial reformation, as Herod's. There are those that have "escaped the pollutions of the world," and yet are still under the power of the "god of this world" (2 Pet. ii. 20). The house is *swept*, but it is not *washed;* and Christ hath said, "If I wash thee not, thou hast no part with me;" the house must be *washed*, or it is "none of his." Sweeping takes off only the loose dirt, while the sin that *besets* the sinner—the beloved sin—is untouched. It is swept from the filth that lies open to the eye of the world, but it is not searched and ransacked for secret filthiness (Matt. xxiii. 25). It is *swept*, but the "leprosy is in the wall," and will be, till something more be done. 3. The house is *garnished* with common gifts and graces. It is not *furnished* with any true grace, but *garnished* with the pictures of all graces. Simon Magus was *garnished* with faith; Balaam with good desires; Herod with respect for John; the Pharisees with many external performances. It is garnished, but is like a "potsherd covered with silver dross;" it is all paint and varnish, not real, not lasting. The house is *garnished*, but the property is not altered; it was never surrendered to Christ, nor inhabited by the Spirit. Let us therefore take heed of resting in that which a man may have, and yet come short. 2. Here is the condition of a *final apostate*, into whom the devil returns after he had *gone out*. "Then goeth he and taketh seven other spirits more wicked than himself;" a certain number for an uncertain, as "seven devils" are said to be cast out of Mary Magdalene: "seven wicked spirits" are opposed to the "seven spirits of God" (Rev. iii. 1); these are said to be more wicked than himself. It seems, even devils are not all alike wicked; probably, the degrees of their wickedness, now that they are *fallen*, are as the degrees of their holiness were, while they stood. When the devil would do mischief most effectually, he employs those that are more mischievous than himself. These *enter in* without any difficulty or opposition, they are welcomed, and they *dwell there;* there they *work*, there they *rule;* and the "last state of that man is worse than the first." Note, (1.) Hypocrisy is the high-road to apostasy. If the heart remains in the interest of sin and Satan, the shows and shadows will "come to nothing;" those that have not set that right, will not long be steadfast; where secret haunts of sin are kept up under the cloak of a visible profession, conscience is debauched, God is provoked to withdraw his restraining grace, and the *close* hypocrite commonly proves an *open* apostate. (2.) The last state of such is "worse than the first," in respect both of sin and punishment. Apostates are usually the worst of men, the most vain and profligate, the most bold and daring.

THE SINGLE EYE.—Ver. 34. If this eye of the soul be *single*, if it see *clear*, see things as they are, and judge impartially concerning them—if it aim at *truth* only, and seek it for its own sake, and have not any sinister by-looks and intentions, the "whole body"—that is, the whole soul—is "full of light;" it receives and entertains the gospel, which will bring along with it into the soul both *knowledge* and *joy:* this denotes the same thing with that of the good ground "receiving the Word," and "understanding" it. If our understanding admit the gospel in its full light, it fills the soul, and it has enough to *fill* it. And if the soul be thus *filled* with the light of the gospel, "having no part dark;" if all its powers and faculties be subjected to the government and influence of the gospel, and none left unsanctified, then "the whole soul shall be full of light," full of holiness and comfort: "it was darkness" itself, but is now light in the Lord, "as when the bright shining of a candle doth give thee light" (ver. 36). Note, The gospel will come into those souls whose doors and windows are thrown open to receive it; and where it comes it will bring light with it.—*Henry.*

FOLLY OF MERE PROFESSION.—Ver. 40. Now observe here the absurdity they were guilty of: "'Ye Pharisees make clean the outside' only; ye wash your hands with water, but do not 'wash your hearts from wickedness'—those are full of covetousness and malice, *covetousness* of men's goods, and malice against good men." Those would never be reckoned *cleanly* servants, that wash only "the outside of the cup" their master drinks out of, or "the platter" he eats out of, and take no care to make the *inside clean*, which immediately *affects* the meat and drink, and mingles with them all the filth that may adhere. The frame and temper of the mind, in every religious service, are the *inside* of the cup and platter: the impurity of that *infects* the services; and therefore, to keep ourselves free from scandalous enormities, and yet to live under the dominion of spiritual wickedness, is as great an affront to God, as it would be for a servant that gives the cup into his master's hand, clean wiped from all the dust on the outside, but *within* full of cobwebs and spiders. "Ravening" and "wickedness," that is, *reigning worldliness* and *reigning spitefulness*, which men think they can find some cloak and cover for, are the dangerous, damning sins of many who have made the "outside of the cup" clean from the more gross, and scandalous, and inexcusable sins of whoredom and drunkenness. A particular instance of the absurdity of it: "'Ye fools, did not he that made that which is without make that which is within

and the men that walk over *them* are not aware *of them.*

45 Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, [x]Woe unto you also, *ye* lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: [y]for they indeed killed them, and ye build their sepulchres.

49 Therefore also said [z]the wisdom‖ of God, I will send them prophets and apostles, [a]and *some* of them they shall slay and persecute:

50 That [b]the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel, unto the blood of Zacharias,¶ which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! [c]for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye [§]hindered.

53 And as he said these things unto them, the scribes and the Pharisees began [d]to urge *him* vehemently,* and to provoke him to speak of many things;

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAPTER XII.

1 *To avoid hypocrisy and fearfulness in publishing Christ's doctrine.* 13 *To beware of covetousness,* 22 *and over-carefulness.* 41 *The faithful and wise steward.*

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, [a]Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For [b]there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore, [c]whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.

4 And I say unto you, my friends, [d]Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: [e]Fear him, which after he hath killed, hath [f]power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings,* [g]and not one of them is forgotten before God?

7 But [h]even the very hairs of your head are all numbered. Fear not therefore: ye are of more value† than many sparrows.

8 Also I say unto you, [i]Whosoever shall confess me before men, him shall the Son of man also [k]confess before the angels of God:

9 But [l]he that denieth me‡ before men, [m]shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost,§ it shall not be forgiven.

11 And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For [n]the Holy Ghost shall teach you in the same hour‖ what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, [o]Man, [p]who made me a judge or a divider over you?¶

15 And he said unto them, [q]Take heed, and beware of covetousness: [r]for a man's life consisteth not in the abundance of the things which he possesseth.

16 And he spake a parable unto them, saying, [s]The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying,

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[x] Is. x. 1. Matt. xxiii. 2-4.

[y] Matt. xxi. 35-38. Heb. xi. 36-38.

[z] Prov. viii. 1-12. 1 Cor. i. 30.

‖ Therefore God, in the all-wise dispensations of his providence, determined to send, &c. —CLARKE.

[a] Matt. xxiii. 6. Acts vii. 57-60.

[b] Gen. ix. 5, 6. Rev. xviii. 20-24.

¶ *Zacharias.*—Zechariah, the son of Jehoiada, the priest, was slain in the court of the house of the Lord (2 Chr. xxiv. 20-22); who, as Abel was the first, is the last of the righteous men whose death is related in the Scriptures, and for whose blood vengeance was required, as for Abel's.—GILL.

[c] Matt. xxiii. 13. John vii. 47-52.

§ Or, *forbade.*

[d] Ps. xxii. 12, 13. Is. ix. 12.

* *To urge him vehemently*—to press upon him violently. They were enraged against him. They therefore pressed upon him; asked him many questions; sought to entrap him, that they might accuse him. *Provoke him,* &c.—This means that they put many questions to him about various matters, without giving him proper time to answer. They proposed questions as fast as possible, and about as many things as possible, that they might get him in the hurry to say something that would be wrong, that they might thus accuse him. This was a remarkable instance of their cunning, malignity, and unfairness.—BARNES.

CHAP. XII.

[a] Matt. xvi. 6-12. 1 Cor. v. 7, 8.

[b] Ec. xii. 14. Matt. x. 26. 1 Cor. iv. 5.

[c] Job xxiv. 14, 15. Ec. x. 12, 13, 20.

[d] Is. li. 7, 8, 12, 13. Jer. i. 8, 17.

[e] Prov. xiv. 26. Jer. x. 7.

[f] Ps. ix. 17. 2 Pet. ii. 4. Rev. xx. 14.

* It is thought that sparrows were the birds used in the temple for cleansing the lepers (Lev. xiv. 4), and therefore sold for that purpose.—LIGHTFOOT.

[g] Ps. l. 10, 11.

[h] 1 Sam. xiv. 45. Matt. x. 30.

† *Of more value than* (literally, differ from, the comparison as to value being implied) *many sparrows*—and by implication, of greater worth, in the sight of God, than all the brute creation, or even the material universe.—OWEN.

[i] 1 Sam. ii. 30. Ps. cxix. 46.

[k] Jude 24, 25.

[l] Matt. x. 33. Acts iii. 13, 14.

‡ *He that denieth me,* &c.—Whosoever prefers his worldly interest to his duty to God, sets a greater value on earthly than on heavenly things, and prefers the friendship of men to the approbation of God.—CLARKE.

[m] Matt. vii. 23. 1 John ii. 23, 28.

§ It appears plain by the connection in which the words stand in Matthew, that by the sin against the Holy Ghost, our Lord meant, maliciously and obstinately ascribing to the devil the miraculous operations of the Holy Ghost, amidst the clear discovery and full display of that power.—FOLLER.

[n] Ex. v. 11, 12. Acts iv. 8.

‖ *In the same hour.*—Instantly, immediately. *What ye ought to say.*—What will be proper to be said for the honour of Christ, the defence of the gospel, and the confusion of your enemies.—GILL.

[o] Rom. ii. 1, 3; ix. 20.

[p] Ex. ii. 14. John xviii. 36.

¶ Christ answers in the words used by Moses Ex. ii. 14. (They are the same in the Greek.) Yet it is not improbable that he was cautious of displeasing the contending parties. —HAMMOND.

[q] Josh. vii. 21. Ps. lxii. 10.

[r] Ps. xxxvii. 16. Prov. xv. 16.

[s] Gen. xxvi. 12-14. Job xii. 6.

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also?' Did not that God, who in the law of Moses appointed divers ceremonial washings with which you justify yourselves in these practices and impositions, appoint also that ye should cleanse and purify your hearts?" He who made laws for that which is *without,* did not he, even in those laws, further intend something within, and by other laws shew how little he regarded the "purifying of the flesh," and the "putting away of the filth" of that, if the heart be not made clean?

THE KEY OF KNOWLEDGE.—Ver. 52. (1.) They had not, according to the duty of their place, faithfully expounded to the people those scriptures of the Old Testament which pointed at the Messiah, which, if they had been led into the right understanding of by the lawyers, they would readily have embraced him and his doctrine; but instead of that, they had perverted those texts, and had cast a mist before the eyes of the people by their corrupt glosses upon them, and this is called "taking away the key of knowledge:" instead of using that key for the people, and helping them to use it aright, they hid it from them; this is called in Matthew, "shutting up the kingdom of God against men" (Matt. xxiii. 13). Note, Those who take away the key of knowledge shut up the kingdom of heaven. (2.) They themselves did not embrace the gospel of Christ, though, by their acquaintance with the Old Testament, they could not but know that the time was fulfilled, and the kingdom of God was at hand; they saw the prophecies accomplished in that kingdom which our Lord Jesus was about to set up, and yet would not themselves "enter into it." Nay, (3.) Them that without any conduct or assistance of theirs were entering in, they did all they could to *hinder* and discourage, by threatening to cast them out of the synagogue, and otherwise terrifying them. It is bad for people to be averse to revelation, but much worse to be adverse to it.—*Henry.*

CHAP. XII. GOD'S PROVIDENCE.—Ver. 6. The lives of good Christians and good ministers are the particular care of the Divine providence. To encourage us in times of difficulty and danger, we must have recourse to our first principles, and build upon them. Now a firm belief of the doctrine of God's universal providence, and the extent of it, would be satisfying to us, when at any time we are in peril, and would encourage us to trust to God in the way of duty. 1. Providence takes cognisance of the "meanest creatures," even of "the sparrows." "Though they are of such small account that 'five' of them are sold for 'two farthings,' yet not one of them is 'forgotten of God,' but is provided for, and notice is taken of its death. Now, 'ye are of more value than many sparrows,' and therefore ye may be sure ye 'are not forgotten,' though imprisoned, though banished, though forgotten by your friends; much more 'precious in the sight of the Lord is the death of saints' than the death of sparrows." 2. Providence takes cognisance of the *meanest interest* of the disciples of Christ. "'Even the very hairs of your head are all numbered;' much more are your sighs and tears numbered, and the drops of your blood, which ye shed for Christ's name's sake. An account is kept of all your losses, that they *may be,* and without doubt they shall be, recompensed unspeakably to your advantage.

SIN AGAINST THE HOLY GHOST.—See Matt. xii. 31.

CONSUMMATE FOLLY OF WORLDLINESS.—Ver. 19-21. "Then 'I will say to my soul,' upon the credit of this security, whether God say it or no, 'Soul,' mark what I say, 'thou hast much goods laid up for many years' in these barns; now 'take thine ease,' enjoy thyself, 'eat, drink, and be merry.'" Here also appears his folly, as much in the enjoyment of his wealth as in the pursuit of it. 1. It was folly for him to put off his comfort in his abundance till he had compassed his projects concerning it. When he has built bigger barns, and filled them (which will be a work of time), then he will *take his ease:* and might he not as well have *done that now?* Grotius here quotes the story of Pyrrhus, who was projecting to make himself master of Sicily, Africa, and other places, in the prosecution of his victories: Well, saith his friend Cyneas, and what must we do then? *Postea vivemus,* saith he, *Then we will live: At hoc jam licet,* saith Cyneas, *We may live now, if we please.* 2. It was folly for him to be confident that his goods were "laid up for many years," as if his bigger barns would be *safer* than those he had; whereas, in an hour's time, they might be burnt to the ground, perhaps by lightning, which there is no defence against, and all that was laid up in them. A few years may make a great change: "moth and rust may corrupt, or thieves break through and steal." 3. It was folly for him to count upon certain "ease," when he had laid up abundance of the wealth of this world, whereas there are many things that may make people uneasy in the midst of their greatest abundance. One dead fly may spoil a whole pot of precious ointment, and one thorn a whole bed of down. Pain and sickness of body, disagreeableness of relations, and especially a guilty conscience, may rob a man of his ease, who has ever so much of the wealth of this world. 4. It was folly for him to think of making no other use of his plenty than to "eat" and "drink," and to be "merry;" to indulge the flesh, and gratify the sensual appetite, without any thought of doing good to others, and being

What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul,* [t]Soul, thou hast much goods laid up for many years; [u]take thine ease, eat, drink, *and* be merry.

20 But God said unto him, [x]*Thou* fool,† this night [1]thy soul shall be required of thee: [y]then whose shall those things be which thou hast provided?

21 So *is* [z]he that layeth up treasure for himself, and is not [a]rich toward God.

22 ¶ And he said unto his disciples, Therefore I say unto you, [b]Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The [c]life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. [d]How much more are ye better than the fowls?

25 And [e]which of you, with taking thought, can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, [f]why take ye thought for the rest?

27 Consider the lilies,‡ how they grow: they toil not, they spin not; and yet I say unto you, [g]that Solomon, in all his glory, was not arrayed like one of these.

28 If then God so clothe the grass, [h]which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, [i]O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, [2]neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and [k]your Father knoweth that ye have need of these things.

31 But [l]rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, [m]little flock; for [n]it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms;§ [o]provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins‖ be girded about, and [p]*your* lights burning;

36 And ye yourselves like unto [q]men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately.

37 [r]Blessed *are* those servants, whom the lord, when he cometh, shall find watching: verily I say unto you, That he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch,¶ and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 [s]Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, [t]Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, [u]Who then is that faithful and wise steward, whom *his* lord shall make [x]ruler over his household,* [y]to give *them their* portion of meat in due season?

43 Blessed *is* that servant, [z]whom his lord, when he cometh, shall find so doing.

44 Of a truth I say unto you, [a]That he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the men-servants and maidens,† [b]and to eat and drink, and to be drunken;

46 The [c]lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will [3]cut him in sunder, [d]and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.‡

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. [e]For unto whomsoever much is given, of him shall be much required: and to

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* *To my soul*—or, to his sensual appetite, which he sought to indulge and gratify, for he was wholly a sensual and carnal man.—GILL.

[t] Prov. xviii. 11. Jam. v. 1-3.

[u] Job xxi. 11-13. 1 Cor. xv. 32.

[x] Jer. xvii. 11.

† The truth suggested by these words lies level to every capacity, that the impenitent sinner is liable to be surprised by death every day, every hour, every moment, and in a thousand different ways. And then what becomes of this unhappy man? If under a danger of this nature he can be easy, careless, cheerful, in good humour, and given up to mirth and joy, what name can be bestowed on this indolent security? None will suit it but folly or frenzy.—JORTIN.

[1] *Do they require thy soul.*

[y] Prov. xi. 4. 1 Tim. vi. 7.

[z] Matt. vi. 19, 20. Jam. v. 1-3.

[a] Jam. ii. 5.

[b] Matt. vi. 25, &c. 1 Cor. vii. 32.

[c] Gen. xix. 17.

[d] Job xxxv. 11.

[e] Matt. v. 36; vi. 27.

[f] 1 Pet. v. 7.

‡ Watch the growing of the lily. It toils not, and it spins not; yet night and day it grows. With a beauty which the most splendid monarch of the East never knew, it expands its blossom, and fills the air with fragrance. Yet this beauty is of short continuance. Soon it will fade, and the beautiful flower will be cut down and burned. God so little regards the bestowment of beauty and ornament as to give the highest adorning to this which is soon to perish. When he thus clothes a lily, a fair flower soon to perish, will he be unmindful of his children?—BARNES.

[g] 1 Kings x.

[h] Is. xl. 6, 7.

[i] viii. 25.

[2] Or, *live not in careful suspense.*

[k] Matt. vi. 1.

[l] Jer. xxxiv. 2, 10.

[m] Is. xl. 11; xli. 14, *marg.*

[n] Matt. xi. 26, 27. Eph. i. 5-9.

§ A Hebrew mode of expression. So far from doubting of God's providential care (ver. 29), venture to sell what ye have, to give alms; at least, venture to give alms out of the main stock.—GROTIUS.

[o] Hag. i. 6. Matt. vi. 19-21.

‖ *Let your loins*, &c.—This alludes to the ancient manner of dress. They wore a long flowing robe as their outer garment. When they laboured, or walked, or ran, it was necessary to *gird* or tie this up by a *sash* or girdle about the body, that it might not impede their progress. Hence, to gird up the loins means to be *ready*, be active, be diligent (comp. 2 Kings iv. 29; ix. 1; Jer. i. 17; Acts xii. 8).—BARNES.

[p] Matt. v. 16; xxv. 4-10. Phil. ii. 15.

[q] Gen. xlix. 18.

[r] Matt. xxv. 20-23.

¶ This included all the time from nine in the evening till three in the morning, and was as if he had said, "whether he come early or late."—DODDRIDGE.

[s] Matt. xxiv. 42, 44.

[t] Mark xiii. 37. 1 Pet. iv. 7; v. 8.

[u] Matt. xxv. 20-23.

[x] 1 Tim. iii. 15; v. 17.

* These words are directed to the pastors of the Church and teachers of God's word and ministry of his grace (Matt. xvi. 19), whereof the two principal virtues are also pointed at—viz., faithfulness in the substance of the ministry, and prudence in the manner of exercising it to salvation and edifying.—DIODATI.

[y] Jer. xxiii. 4.

[z] 37.

[a] Dan. xii. 2, 3. Rev. iii. 21.

† Or rather, as the Greek signifies, "boys and girls"—domestic slaves, who were under the discipline and government of the house-steward.—HEWLETT.

[b] Is. lvi. 10-12.

[c] Rev. xvi. 15.

[3] *Cut him off.*

[d] Ps. xi. 6.

‡ This seems an allusion to the law which made a distinction between sins committed through ignorance, and presumptuous sins (Lev. v. 15; Num. xv. 29); as also to another law, concerning the number of stripes given to a malefactor, to be according to the nature of the crime.—HENRY.

[e] Matt. xxv. 14-29.

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put thereby into a better capacity of serving God and his generation; as if we *lived to eat*, and did not *eat to live*, and the happiness of man consisted in nothing else but in having all the gratifications of sense wound up to the height of pleasurableness. 5. It was the greatest folly of all to say all this to his "soul." If he had said, *Body*, "take thine ease, for thou hast goods laid up for many years," there had been sense in it; but the soul, considered as an immortal spirit, separable from the body, was no way interested in a barn full of corn, or a bag full of gold. If he had had the *soul of a swine*, he might have *blessed it* with the satisfaction of *eating* and *drinking*; but what is this to the "soul of a man," that has exigencies and desires which these things will in no ways satisfy? It is the great absurdity which the children of this world are guilty of, that they portion their souls in the wealth of the world and the pleasures of sense.

SINFULNESS OF UNDUE ANXIETY.—Ver. 22-30. God, who provides for the inferior creatures, may be depended upon to provide for good Christians. "Trust God for *meat*, for he 'feeds the ravens;' they 'neither sow nor reap,' they take neither care nor pains beforehand to provide for themselves, and yet they are *fed*, and never perish for want. Now consider 'how much better ye are than the fowls,' than the ravens. Trust God for clothing, for he clothes the lilies; they make no preparation for their own clothing, they 'toil not,' they 'spin not,' the root in the ground is a naked thing, and without ornament, and yet, as the flower grows up, it appears wonderfully *beautified*. Now, if God has so clothed the flowers, which are fading, perishing things, 'shall he not much more clothe' you with such clothing as is fit for you, and with clothing suited to your nature, as theirs is?" When God fed Israel with "manna" in the wilderness, he also took care for their clothing; for though he did not furnish them with new clothes, yet (which came all to one) he provided that those they had should not "wax old upon them" (Deut. viii. 4). Thus will he clothe his spiritual Israel; but then, let not them be of "little faith." Note, Our inordinate cares are owing to the weakness of our faith; for a powerful practical belief of the all-sufficiency of God, his covenant relation to us as a Father, and especially his precious promises, relating both to this life and that to come, would be mighty, through God, to the pulling down of the strongholds of these disquieting, perplexing imaginations. Our cares are fruitless, vain, and insignificant, and therefore it is folly to indulge them; they will not gain us our wishes, and therefore ought not to hinder our repose. "'Which of you, by taking thought,' can 'add to his stature one cubit,' or one inch? can add to 'his age' one year, or one hour? Now if ye be 'not able to do that which is least,' if it be not in your power to alter your statures, why should you perplex yourselves about other things, which are as much out of your power, and about which it is as necessary that we refer ourselves to the providence of God?" Note, As in our *stature*, so in our *state*, it is our wisdom to take *it as it is*, and make the best of it; for fretting and vexing, carping, and caring, will not mend it. An inordinate solicitous pursuit of the things of this world, even necessary things, very ill becomes the disciples of Christ; "Whatever others do, 'seek not ye what ye shall eat, or what ye shall drink;' do not ye afflict yourselves with perplexing cares, nor weary yourselves with constant toils; do not ye hurry hither and thither with inquiries, 'what ye shall eat or drink,' as David's enemies that 'wandered up and down for meat' (Ps. lix. 15), or as the eagle that 'seeks the prey afar off' (Job xxxix. 29). Let not the disciples of Christ thus 'seek' their food, but ask it of God day by day."—*Henry.*

SAYINGS OF CHRIST.—Ver. 49-53. The introduction of the gospel would resemble the kindling of a fire, which would occasion very destructive and widespreading desolations. Not that this is the tendency of Christianity, which is most pure, peaceable, and loving; but it would be the effect of the opposition raised against it by the pride and lusts of men, and of the abuses which many would make of it. Hence would arise furious persecutions, bitter contentions, and multiplied divisions, usurpations, and oppressions; and these things, with the resistance made to them, would diffuse manifold calamities and evils all over the earth.—Infidels have confidently adduced these effects of Christianity as so many objections to its Divine original, wilfully forgetting that "thus it was written, and thus it must be." The prediction of these effects, which a superficial observer would never have expected from so benign a religion, forms an additional demonstration that it is from God; and every man who is experimentally acquainted with the human heart will readily account for them, without charging the

whom men have committed much, of him they will ask the more.

49 ¶ I am [f]come to send fire on the earth; and what will I if it be already kindled?

50 But [g]I have a baptism§ to be baptized with; [h]and how am I [4]straitened till it be accomplished!

51 Suppose [i]ye that I am come to give peace on earth?‖ I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law.

54 ¶ And he said also to the people, [k]When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

55 And when *ye see* the south wind blow,¶ ye say, There will be heat; and it cometh to pass.

56 *Ye* hypocrites, ye can discern the face of the sky and of the earth; but how is it [l]that ye do not discern this time?

57 Yea, and [m]why even of yourselves judge ye not what is right?*

58 ¶ When thou goest with thine adversary to the magistrate, *as thou art* in the way, [n]give diligence that thou mayest be delivered from him, lest he hale thee to the judge, [o]and the judge deliver thee to the officer, and the officer cast thee into prison.

59 I tell thee, [p]thou shalt not depart thence, till thou hast paid the very last [5]mite.

CHAPTER XIII.

1 *Christ preacheth repentance upon the punishment of the Galileans and others.* 6 *The parable of the fruitless fig-tree.* 24 *The strait gate.*

THERE were present at that season some that told him of [a]the Galileans, whose blood Pilate had mingled with their sacrifices.*

2 And Jesus, answering, said unto them, [b]Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

3 I tell you, Nay: but, [c]except ye repent, [d]ye shall all likewise perish.†

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were [1]sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶ He spake also this parable: A certain *man* had a fig-tree planted in his vineyard: [e]and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these [f]three years I come seeking fruit on this fig-tree, and find none: [g]cut it down; [h]why cumbereth‡ it the ground?

8 And he, answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung *it:*

9 And if it bear fruit, *well;* and if not, *then* after that thou shalt cut it down.

10 ¶ And [i]he was teaching in one of the synagogues on the sabbath.

11 And, behold, there was a woman which had [k]a spirit of infirmity [l]eighteen years, and was [m]bowed together, and could in no wise lift up *herself.*

12 And when Jesus saw her, he called *her to him,* and said unto her, Woman, thou art [n]loosed from thine infirmity.

13 And he laid *his* hands on her: [o]and immediately she was made straight, and glorified God.§

14 And the ruler of the synagogue answered [p]with indignation, because that Jesus had healed on the sabbath-day,‖ and said unto the people, [q]There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

15 The Lord then answered him, and said, [r]*Thou* hypocrite, [s]doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, [t]being a daughter of Abraham, [u]whom Satan hath bound, lo, these eighteen years, [x]be loosed from this bond on the sabbath-day?

17 And when he had said these things, [y]all his adversaries were ashamed: [z]and all the people rejoiced for all the glorious things that were done by him.

18 ¶ Then said he, [a]Unto what is the king-

A.D. 33—A.D. 33.

[f] Is. xi. 4. Joel ii. 30, 31.

[g] Matt. xx. 17-22. Mark x. 32-38.

§ This baptism refers, doubtless, to our Lord's sufferings, in which he was literally bathed in blood, both in the garden and on the cross.—WILLIAMS.

[h] Ps. xl. 8.

[4] *Pained.*

[i] Zech. xi. 7, 8.

‖ Here is a different subject introduced. I have come to send forth illuminating influences; but suppose ye that I am come to send blessings only? nay, but through the perverseness of men, and in opposition to my intention, and in despite of my authority and doctrine, "rather division."—WATSON.

[k] 1 Kings xviii. 44, 45.

¶ *South wind blow,* &c.—From the hot countries, Egypt, Ethiopia, and Arabia, which lay south of Judea.—GILL.

[l] Dan. ix. 24-26. Mal. iii. 1.

[m] Deut. xxxii. 29. Matt. xv. 10-14.

* *What is right?* — Or, "truth."—GILL.

[n] Gen. xxxii. 3-28. Ps. xxxii. 6.

[o] Job xxxvi. 17, 18. Ps. l. 22.

[p] Matt. xxv. 41, 46.

[5] Mark xii. 42, *marg.*

CHAP. XIII.

[a] Acts v. 37.

* These Galileans were very likely some of the followers of Judas Gaulonitis, or Judas of Galilee (see Acts v. 37), who endeavoured to draw off the Jews from the Roman government, and affirmed it was not lawful to give tribute to Cæsar; at which Pilate, being enraged, sent a band of soldiers, and slew these his followers, who were come up to the feast of the passover, as they were offering their sacrifices in the temple, and so mixed their blood with the passover lambs.—BARNES.

[b] Job xxii. 5-16.

[c] Matt. iii. 2, 10-12.

[d] Matt. xii. 45; xxii. 7; xxiii. 35-38.

† This threat has in it somewhat of the nature of a prediction; for great numbers of impenitent Jews, at the siege of Jerusalem, perished in a similar manner.—WATSON.

[1] Or, *debtors.*

[e] Matt. xxi. 34-40.

[f] Lev. xix. 23; xxv. 21.

[g] Dan. iv. 14.

[h] Ex. xxxii. 10.

‡ *Cumbereth* here means, to render *barren,* or *sterile.* By taking up the juices of the earth, this useless tree rendered the ground sterile, and prevented the growth of the neighbouring vines. It was not merely *useless,* but was doing mischief, which may be said of all sinners, and all hypocritical professors of religion.—BARNES.

[i] iv. 15, 16, 44.

[k] Job ii. 7.

[l] Mark ix. 21. John v. 5, 6.

[m] Ps. xxxviii. 6; xlii. 5, *marg.*

[n] 16.

[o] Ps. ciii. 1-5; cvii. 21, 22.

§ *Glorified God.*—Praised God; gave thanks to him for healing her. They who are restored to health from sickness, owe it to God; and they should give their spared lives to his service, and render praise to him that he has spared them.—BARNES.

[p] John v. 15, 16. Rom. x. 2.

‖ It was doubtless by design that our Lord wrought so many miracles on the Sabbath-day; not that he meant to lessen their reverence for the day, but to correct their superstitious notions, who, because they were forbidden secular labour on that day, converted it, in a great measure, into a day of idleness and indulgence; whereas, to a good man, especially in this age of Christian activity, between devotion and benevolence, it affords equal employment to any day in the week. Such it did to our Lord himself.—WILLIAMS.

[q] Ex. xx. 9; xxiii. 12. Lev. xxiii. 3.

[r] Job xxxiv. 30. Acts viii. 20-23.

[s] John vii. 21-24.

[t] Acts xiii. 26. Rom. iv. 12-16.

[u] John viii. 44. 2 Tim. ii. 26.

[x] Mark ii. 27.

[y] Ps. xl. 14; cix. 29. 2 Tim. iii. 9.

[z] John xii. 17, 18. Acts iii. 9-11; iv. 21.

[a] Lam. ii. 13.

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least blame on the gospel; nay, he will see that they are occasioned by its excellency, and must follow from it, whilst men continue proud, carnal, selfish, and alienated from God. To this prediction our Lord added, "and what will I, if it be already kindled?" This seems to refer to the malignant opposition of the scribes and Pharisees, and the ferment that his ministry had excited; but though the fire was indeed already kindled, did he wish that he had not been so open in his instructions, and sharp in his reproofs? Did they suppose that he was disappointed or disconcerted? Did they imagine that he meant to desist? This was by no means the case; on the contrary, he earnestly desired that this fire should be more completely kindled by the full and extensive publication of his gospel. But before that could take place, "He had a baptism to be baptized with," far different from that of water and of the Holy Spirit, by which he had been admitted to the exercise of his prophetical office; for he must endure the most extreme sufferings, shed his blood, and pour out his soul unto death, before he could enter upon his work within the vail, as the High Priest of his Church, and be put in possession of the mediatorial throne. "But how was he straitened till this was accomplished!" It did not consist with the plan laid down for the performance of this work, to preach the gospel more openly or extensively till this baptism was completed; in the meantime, he was exceedingly straitened and limited in the exercise of his ardent love and zeal, and even longed for that awful and important crisis.—*Scott.*

CHAP. XIII. PRESENT PROVIDENCES NOT THE TEST OF PIETY.—Ver. 1-5. "Now suppose ye that 'those eighteen' who met with their death from the tower of Siloam, while, perhaps, they were expecting their cure from the pool of Siloam, were 'debtors' to Divine justice 'above all men that dwelt at Jerusalem? I tell you, Nay.'" Whether it made for us or against us, we must abide by this rule, that we cannot judge of men's "sins" by their "sufferings" in this world; for many are thrown into the furnace as gold, to be purified, not as dross and chaff, to be consumed. We must therefore not be harsh in our censures of those that are afflicted more than their neighbours, as Job's friends were in their censures of him, lest we add sorrow to the sorrowful; nay, "lest we condemn the generation of the righteous" (Ps. lxxiii. 14). If we will be judging, we have enough to do to judge ourselves; nor, indeed, can we "know love or hatred by all that is before us," because "all things come alike to all" (Ecc. ix. 1, 2). And we might as justly conclude that the "oppressors," and Pilate among the rest, "on whose side are power" and success, are the greatest saints, as that the "oppressed," and those Galileans among the rest, who are all in tears, and they have no comforter, no, not the priests and Levites that attended the altar, are the "greatest sinners." Let us, in our censures of others, do as we would be done by, for as we do we shall be done by; "Judge not, that ye be not judged" (Matt. vii. 1).

THE BARREN FIG-TREE.—Ver. 6-9. This parable seems to have been added to enforce the preceding warning. A fig-tree planted in a vineyard would have every advantage of culture; in three years' time the young trees were expected to bear; but the owner of this tree is represented as coming three other years to seek fruit, and as not finding any. It might, therefore, be concluded to be a barren tree, not fit to occupy the room, or appropriate the nourishment and culture which might be more profitably employed. The dresser of the vineyard, however, entreated that it might be spared for one more year, during which space he would use proper means for rendering it fruitful; then, perhaps, it would produce fruit, but otherwise it ought to be cut down.—The Jewish nation seems to have been primarily intended: the Lord had long borne with their unfruitfulness amidst manifold advantages, and the time of his vengeance approached. They would, however, be spared a little longer, that the apostles and preachers of the gospel might make another vigorous and zealous effort to bring them to repentance, faith, and holiness; and if this failed, they must be given up to ruin. For Jerusalem would be destroyed, the ceremonial worship terminated, and the unbelieving Jews cast out of the Church, to make way for the calling of the Gentiles. But the parable is equally applicable to the case of all those individuals who continue unfruitful under the means of grace; though they are spared from time to time through the long-suffering of the Lord, they will at length be cut down by death, and cast into hell, except they repent, and bring forth fruits meet for repentance.—Many expositors speak as if Christ himself was represented by "the dresser of

dom of God like? and whereunto shall I resemble it?

19 It is like a grain of mustard-seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it.

20 ¶ And again he said, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

22 And he went through the cities and villages, teaching, and journeying toward Jerusalem.

23 ¶ Then said one unto him, Lord, [b]are there few that be saved?¶ And he said unto them,

24 [c]Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When [d]once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, [e]Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

26 Then shall ye begin to say, [f]We have eaten and drunk in thy presence,[*] and thou hast taught in our streets.

27 But he shall say, I tell you, I know you not whence ye are: [g]depart from me, all *ye* workers of iniquity.

28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in [h]the kingdom of God, and [i]you *yourselves* thrust out.

29 And they shall come from the east, and *from* the west,[†] and from the north, and *from* the south, and shall sit down in the kingdom of God.

30 And, behold, [k]there are last which shall be first, and there are first which shall be last.[‡]

31 ¶ The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

32 And he said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third *day* [l]I shall be perfected.[§]

33 Nevertheless, I must walk to-day, and to-morrow, and the *day* following: [m]for it cannot be that a prophet perish out of Jerusalem.

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[b] Matt. vii. 14; xix. 25; xx. 16; xxii. 14.

¶ This question seems to be propounded agreeably to the opinion of the Jews, that all Israelites should have their portion in the world to come. This matter was much disputed among their doctors, so that, perhaps, the question was not captiously proposed, but for the real satisfaction of the inquirer.—WHITBY.

[c] Gen. xxxii. 25, 26. Matt. xi. 12.

[d] Ps. xxxii. 6. Is. lv. 6.

[e] Matt. vii. 21, 22; xxv. 11, 12.

[f] Is. lviii. 2. 2 Tim. iii. 5.

[*] Perhaps some of the 9000 whom he had fed by miracle may at last be in this miserable number (John vi. 26). It may also be applicable to those who unbelievingly have partaken of the Lord's Supper.—DODDRIDGE.

[g] Ps. xxviii. 3; cxix. 115.

[h] 2 Thes. i. 5. 2 Pet. i. 11.

[i] Rev. xxi. 8; xxii. 15.

[†] *From the east and west, north and south* — *i.e.*, from every quarter, all parts. *Shall sit down*; literally, *shall recline*—as at a banquet, the blessings of the Messianic reign being represented by a magnificent feast, at which these converts from heathenism are to recline with the patriarchs and founders of the Jewish nation.—BARNES.

[k] Matt. iii. 9, 10. Mark x. 31.

[‡] Many of the Jews, to whom the blessings of the kingdom are first offered, shall be the last to partake of them; and many of the Gentiles, to whom they are to be offered after the Jews, shall first enjoy them.—WHITBY.

[l] John xvii. 4, 5; xix. 30, *Gr.* Heb. ii. 10; v. 9.

§ This may refer to his finishing the work of redemption, and being, by death, consecrated to his office as the great High Priest and Captain of our salvation, as the same word is used in Heb. ii. 10; v. 9; vii. 28.—BENSON.

[m] Matt. xx. 18. Acts xiii. 27.

[n] Neh. ix. 26. Jer. ii. 30.

[o] Deut. xxxii. 29. Is. xlviii. 17-19; l. 2.

[p] Deut. xxxii. 11, 12. Ps. xvii. 8; xxxvi. 7.

‖ *And ye would not!*—He had for ages, by his prophets, repeatedly invited the children of Jerusalem, or the Jews, to take shelter under his almighty wings, before he came to call them by his personal ministry, "but they would not come;" so that their ruin was wholly owing to their obstinate unbelief and rebellion.—SCOTT.

¶ *Behold, your house is—desolate.*—"Behold now the time of mercy is past; and the final desolation of the city and temple, with the terrible destruction of the Jewish people, is irreversibly decreed by God.—CLARKE.

[q] Hos. iii. 4, 5. John vii. 34-36.

[r] Ps. cxviii. 26. Zech. xii. 10.

34 O Jerusalem, Jerusalem, which [n]killest the prophets, and stonest them that are sent unto thee; [o]how often would I have gathered thy children together, [p]as a hen *doth gather* her brood under *her* wings, and ye would not!‖

35 Behold, your house is left unto you desolate:¶ and verily I say unto you, [q]Ye shall not see me, until *the time* come when ye shall say, [r]Blessed *is* he that cometh in the name of the Lord.

CHAPTER XIV.

7 Christ teacheth humility, 12 and to feed the poor. 16 The parable of the great supper. 25 Who cannot be Christ's disciples.

AND it came to pass, as he went into the house of one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.[*]

2 And, behold, there was a certain man before him which had the dropsy.

3 And Jesus, answering, spake unto [a]the lawyers and Pharisees, saying, [b]Is it lawful to heal on the sabbath-day?

4 And they held their peace.[†] And he took *him*, and healed him, and let him go;

5 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And [c]they could not answer him again to these things.

7 ¶ And he [d]put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

8 When thou art bidden of any *man* to a wedding, sit not down in the highest room,[‡] lest a more honourable man than thou be bidden of him;

9 And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

10 But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

11 For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

CHAP. XIV.

[*] The design of this ruler, as well as of the whole sect to which he belonged, was to find something in the actions or words of our Lord for which they might accuse and condemn him.—BOOTHROYD.

[a] xi. 44, 45.

[b] Matt. xii. 10. Mark iii. 4.

[†] *They held their peace.*—They were silent. They *could* not say it was not lawful, for the law did not forbid it. If it had, they would have said it. Here was the time for them to make objections if they had any, and not after the man was healed. And as they *made* no objections *then*, they could not with consistency afterwards. They were, therefore, effectually silenced and confounded by the Saviour.—BARNES.

[c] Acts vi. 10.

[d] Jud. xiv. 12. Prov. viii. 1.

[‡] As the Jews lay at their meals, the chief place was to lie down first on the couch, so that all the rest must lie below them (see Prov. xxv. 6, 7).—WHITBY.

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the vineyard;" and, indeed, the long-suffering of God with sinners is the effect of his mediation; yet he seems rather to be the owner of the vineyard, who sentenceth the barren trees to be cut down; and the language used seems to describe the fervent prayers and zealous labours of faithful ministers, who earnestly desire to prevent the ruin of the people.—*Scott.*

QUESTION AS TO THE NUMBER OF THE SAVED.—Ver. 23. We have here, 1. A question put to our Lord Jesus; who it was that put it we are not told, whether a friend or a foe, for he gave both a great liberty of questioning him, and returned answers to the thoughts and intents of the heart. The question was, "Are there few that be saved?" (ver. 23.) "'If the saved be few?' Master, I have heard thou shouldest say so; Is it true?" (1.) Perhaps it was a *captious* question; he put it to him, tempting him, with a design to ensnare him and lessen his reputation. If he should say that many would be saved, they would reproach him as too loose, and making salvation cheap; if few, they would reproach him as precise and strait-laced. The Jewish doctors said, That "all Israel should have a place in the world to come;" and would he dare to contradict that? (2.) Perhaps it was a *curious* question, a nice speculation, which he had lately been disputing upon with his companions, and they all agreed to refer it to Christ. Note, Many are more inquisitive respecting who shall be saved and who not, than respecting what they shall do to be saved. It is commonly asked, "May such and such be saved?" But it is well that we may be saved without knowing that. (3.) Perhaps it was an *admiring* question; he had taken notice how strict the law of Christ was, and how bad the world was, and comparing these together, cries out, "How few are there that will be saved!" Note, We have reason to wonder, that of the many to whom the Word of salvation is sent, there are so few to whom it is indeed a saving word. (4.) Perhaps it was an *inquiring* question: "If there be few that be saved," what then? What influence should this have upon me? Note, It concerns us all seriously to improve the great truth of the fewness of those that are saved. 2. Christ's answer to this question, which directs us what use to make of this truth. Our Saviour did not give a direct answer to his inquiry, for he came to "guide" men's "consciences," not to "gratify" their "curiosity." Ask not, "How many shall be saved?" But, be they more or fewer, "Shall I be one of them?" Not, "What shall become of such and such, and 'what shall this man do?'" But, "What shall I do, and what shall become of me?"—*Henry.*

CHRIST'S TENDERNESS.—See Matt. xxiii. 37.

CHAP. XIV. HUMILITY.—Ver. 7-11. The scribes and Pharisees seem not to have attended even to that semblance of humility, under which numbers vail their ambition that they may more successfully gratify it, but they openly contended for precedency probably on the score of their reputation for wisdom, learning, or piety, or on account of their rank and authority; and they chose out for themselves the chief seats, thus claiming the highest respect as justly due to them. This disgraceful competition, however, though it rose from the same source, was a mere shadow of that spiritual pride and ambition, which has excluded numbers from the kingdom of Christ, produced the most lamentable effects in the visible Church, and done immense injury even to many true Christians and ministers. Our Lord, therefore, in a mild yet decisive manner, reproved the vainglory of the guests, by a parable, addressed as it were to each of them, the substance of which was taken from the Scriptures. If any of them should be invited to a marriage (which was the principal festive occasion), let him not aspire to the highest place, lest a more honourable person should be present, whom the master of the feast should deem entitled to the precedency. In this case, being required to give place to his superior, and the intermediate places being occupied, he would be sent with disgrace to take the lowest seat. On the contrary, let him sit down at first in the lowest place, as claiming no honour and pre-eminence; and then the master of the house might think it proper to desire him to go up higher, which would procure him respect and deference among the other guests. Thus the Christian should deem it honour enough for him, a poor sinful and rebellious creature, to be admitted among the redeemed in the lowest form; and not contend for eminent stations, authority, or reputation, for such ambition only tends to disgrace. But he ought, in unaffected humility, to take the lowest station, or the meanest service, preferring others to himself; and in due time he will in this manner obtain the honour



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From a Painting by Anton Dietrich.

The Good Samaritan.

12 ¶ Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends,§ nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, [e]and a recompence be made thee.

13 But when thou makest a feast, [f]call the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: [g]for thou shalt be recompensed at [h]the resurrection of the just.‖

15 ¶ And when one of them that sat at meat with him heard these things, he said unto him, [i]Blessed *is* he that shall eat bread¶ in the kingdom of God.

16 Then said he unto him, [k]A certain man made a great supper, and bade many:*

17 And sent his servant at supper time to say to them that were bidden, [l]Come; for all things are now ready.

18 And they [m]all with one *consent* began to make excuse. The first said unto him, [n]I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, [o]I have married a wife, and therefore I cannot come.

21 So that servant came, and shewed his lord these things. Then the master of the house, being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, [p]and yet there is room.

23 And the Lord said unto the servant, [q]Go out into the highways and hedges,† and compel *them* to come in, that my house may be filled.

24 For I say unto you, That none of those men which were bidden shall taste of my supper.

25 ¶ And there went great multitudes with him: and he turned, and said unto them,

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§ It is not to be supposed that Christ here forbids his disciples to invite their kinsfolk and friends in participation of mutual charity and friendship; he only forbids them to do so from the prospect of a compensation, and instructs them to prefer the exercise of charity towards those from whom no recompense can be expected.—WHITBY.

[e] Zech. vii. 5-7. Matt. v. 46; vi. 1-4.

[f] Deut. xiv. 29. 2 Sam. vi. 19.

[g] Prov. xix. 17.

[h] xx. 35, 36. Dan. xii. 2, 3.

‖ Notice will then be taken of the good works of the saints, and particularly of their acts of beneficence to the poor members of Christ. —GILL.

[i] Matt. viii. 11; xxv. 10.

¶ That shall be a subject of this kingdom, and, as a guest, share in its blessings. —BOOTHROYD.

[k] Prov. ix. 1, 2. Is. xxv. 6.

* *Bade many*—Invited many before hand. There is little difficulty in understanding this parable. The man who made the supper is without doubt designed to represent God; the supper, the provisions which he has made for the salvation of men; and the invitation, the offers which he made to men, particularly to the Jews, of salvation. —BARNES.

[l] Matt. xi. 27-29; xxii. 3, 4.

[m] Is. xxviii. 12, 13. Jer. v. 4; vi. 10, 16.

[n] Matt. xxiv. 38.

[o] 1 Cor. vii. 29-31.

[p] John xiv. 2.

[q] Ps. xcviii. 3. Is. xl. 10; lxvi. 19, 20.

† It is common in the East for travellers, not intending to tarry in a place, to take their refreshment under a hedge by the roadside, and it was such as these that were to be invited to the neglected feast. The term "compulsion" here signifies merely persuasion, entreaty urgently pressed. This parable has been often used, with great propriety, in relation to the gospel; when the Jews rejected it, it was offered to the Gentiles.—DR JOHN CAMPBELL.

[r] Deut. xiii. 6-8. Ps. lxxiii. 25, 26.

‡ Strictly speaking, to hate our nearest relatives, and our own lives, would be unnatural wickedness, and equally contrary to the dictates of humanity and the genius of the gospel. But, it is well known, that one thing is said to be loved and another hated in Scripture, when the former is much preferred, and especially when, out of regard to it, the latter is neglected and forsaken (compare Gen. xxix. 31; Deut. xxi. 15-17; Mal. i. 3; Rom. ix. 13; and Matt. vi. 24).—DODDRIDGE.

[s] Gen. xi. 4-9. Prov. xxiv. 27.

§ Probably alluding to the elegant turrets often erected in the gardens of the East, where persons of rank and fortune spend a considerable portion of their time. —HARMER.

[t] Josh. xxiv. 19-24.

[u] Matt. xxvii. 3-8.

‖ Thus, if a man should profess himself a follower of Christ, without considering what losses, trials, self-denial, or sufferings it might expose him to, or how he might be enabled to endure them, his constancy would at length fail; all he had given up or endured would be in vain; and his apostasy would render him contemptible and miserable.—SCOTT.

[x] 1 Kings xx. 11. 2 Kings xviii. 20-22.

[y] xviii. 22, 23, 28-30. John xii. 26.

[z] Matt. v. 13. Col. iv. 6. Heb. vi. 4-8.

CHAP. XV.

[a] Ez. xviii. 27, 28. Matt. xxi. 28-31.

* Gr. *tax-gatherers and heathens*—persons who neither believed in Christ nor in Moses. —CLARKE.

[b] Matt. ix. 11. Acts xi. 3.

26 If [r]any *man* come to me, and hate‡ not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

27 And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you, [s]intending to build a tower,§ sitteth not down first and [t]counteth the cost, whether he have *sufficient* to finish *it?*

29 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,

30 Saying, [u]This man began to build, and was not able to finish.‖

31 Or what king, [x]going to make war against another king, sitteth not down first, and consulteth, whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, [y]whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ Salt *is* good: [z]but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill; *but* men cast it out. He that hath ears to hear, let him hear.

CHAPTER XV.

1 *The parable of the lost sheep;* 8 *of the piece of silver;* 11 *of the prodigal son.*

THEN [a]drew near unto him all the publicans and sinners* for to hear him.

2 And [b]the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them.

3 ¶ And he spake this parable unto them, saying,

4 What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

that cometh from God; and he will have the approbation of angels and men at the day of judgment. For it is a universal rule of God's government, of his dealings with every individual in respect of the various incidents and actions of their lives, that "he abases those who endeavour to exalt themselves, and advances those who abase themselves;" as conscious of their actual and comparative vileness and worthlessness, and as willing to be little, despised, neglected, and subjected to others.—*Scott.*

PARABLE OF THE MARRIAGE FEAST.—See Matt. xxii. 1.

SELF-DENIAL.—Ver. 26. Mention is not made here of *houses* and *lands;* philosophy will teach a man to look upon those with contempt; but Christianity carries it higher. 1. Every good man loves "his relations;" and yet, if he be a disciple of Christ, he must comparatively "hate them," must love them "less than Christ," as Leah is said to be "hated" when Rachel was better loved. Not that their persons must be in any degree hated, but our comfort and satisfaction in them must be lost and swallowed up in our love to Christ, as Levi's was, when he "said to his father, I have not seen him" (Deut. xxxiii. 9). When our duty to our parents comes in competition with our evident duty to Christ, we must give Christ the preference. If we must either "deny Christ," or be "banished" from our families and relations (as many of the primitive Christians were), we must rather lose their society than his favour. 2. Every man loves "his own life," no man ever yet "hated it;" and we cannot be Christ's disciples if we do not love him better than our own lives, so as rather to have our lives "embittered" by cruel "bondage," nay, and "taken away" by cruel "deaths," than to dishonour Christ or depart from any of his truths and ways. The experience of the pleasures of the "spiritual life," and the believing hopes and prospects of "eternal life," will make this "hard saying" easy.

PREPARATION FOR SELF-DENIAL.—Ver. 28. When we take upon us a profession of religion, we are like a man that undertakes to "build a tower," and, therefore, must consider the "expense of it." "Which of you, intending to build a tower," or stately house for himself, "sitteth not down first, and counteth the cost?" And he must be sure to count upon a great deal more than his workmen will tell him it will lay him in. Let him compare the charge with his purse, lest he make himself to be laughed at, by "beginning to build" what he "is not able to finish." Note, 1. All that take upon them a profession of religion undertake to "build a tower," not as the tower of Babel, in opposition to Heaven, which, therefore, was left unfinished, but in obedience to Heaven, which therefore shall have its "top-stone brought forth." Begin low, and lay the foundation deep, lay it on the rock; and make sure work, and then aim as high as heaven. 2. Those that intend to build this tower, must "sit down and count the cost;" let them consider it "will cost them" the mortifying of their sins, even the most beloved lusts; it will cost them a life of self-denial and watchfulness, and a constant course of holy duties; it "may," perhaps, "cost them" their reputation among men, their estates and liberties, and all that is dear to them in this world, even life itself. And if it cost us all this, what is it in comparison with what it cost Christ to purchase the advantages of religion for us, which come to us without money and without price? 3. Many that begin to "build this tower" do not "go on with it," nor persevere in it, and it is their folly: they have not courage and resolution, have not a rooted, fixed principle, and so bring nothing to pass. It is true, we have none of us in ourselves "sufficient to finish" this tower, but Christ hath said, "My grace is sufficient for thee," and that grace shall not be wanting to any of us, if we seek for it, and make use of it.—*Henry.*

CHAP. XV. THE LOST SHEEP.—Ver. 3-7. The lost sheep in this emblem represents the sinner as departed from God, and exposed without help to manifold dangers and certain ruin, if not brought back to him, yet as utterly indisposed to return. Christ is the Owner, or Shepherd, of his chosen and purchased flock, and counts them his property, even when in their sinful state. As a man would leave the rest of his flock in the pastures of the wilderness, being comparatively safe, to go and seek one lost sheep; so Christ is particularly earnest in bringing home sinners to his Church from their perilous wanderings; and he considers this as much his work, as taking care of those who are already brought back. The owner of the flock sought the lost sheep till he found it, and then laid it on his shoulders rejoicing; thus Christ by his Word and Providence seeks out the lost sinner, and by his Spirit overcomes his unwillingness to return to God; by his power he delivers him from the bondage of sin and Satan, and carries him above the temptations of this evil world; and he rejoices in thus bringing him back to the favour and service of God, by repentance, faith, and true conversion. As he who had found his lost sheep might be supposed to call on his friends and neighbours to rejoice with him on that account, rather than because the other ninety-nine had not strayed: so our Lord declared, that "there is joy in heaven over one sinner that repenteth;" the Lord himself rejoices, and all his holy worshippers rejoice with him on that account; even "more than over ninety and nine just persons who need no repentance." This may be differently explained. Angels are perfectly righteous, and need no repentance. Yet the repentance of a sinner on earth, taken in connection with its causes and consequences, redounds more to the glory of God, and therefore causes more joy in heaven than the continuance of angels in their primitive state of rectitude. Some believers have been preserved from that degree of out-

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5 And when he hath found *it*, he layeth *it* on his shoulders, rejoicing.

6 And when he cometh home, he calleth together *his* [c]friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.

7 I say unto you, That likewise [a]joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons,† [e]which need no repentance.

8 ¶ Either what woman, having ten [l]pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10 Likewise, I say unto you, [f]There is joy in the presence of the angels‡ of God over [g]one sinner that repenteth.

11 ¶ And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, [h]give me the portion of goods that falleth *to me*. And he divided unto them *his* living.§

13 And not many days after, the younger son gathered all together, and took his journey into a far country, and there [i]wasted his substance with riotous living.

14 And when he had spent all, there [k]arose a mighty famine in that land; and he began to be in want.

15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks‖ that the swine did eat: and no man gave unto him.

17 And [l]when he came to himself,¶ he said, [m]How many hired servants of my father's have bread enough, and to spare, and I perish with hunger!

18 I [n]will arise, and go to my father, and will say unto him, Father, [o]I have sinned against Heaven, and before thee,

19 And am [p]no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, [q]and fell on his neck, and kissed him.

21 And the son said unto him, [r]Father, I have sinned [s]against Heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe,* and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

23 And bring hither the fatted calf,† and kill *it;* and let us eat, and be merry:

24 For [t]this my son was dead, and is alive again; [u]he was lost, and is found. And they began to be merry.

25 Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.†

26 And he called one of the servants, and asked what these things meant.‡

27 And he said unto him, [x]Thy brother is come; [y]and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 And he was angry, and would not go in: [z]therefore came his father out, and entreated him.

29 And he, answering, said to *his* father, Lo, these many years do I serve thee; neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:§

30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, [a]Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: [b]for this thy brother was dead, and is alive again; and was lost, and is found.

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[c] John iii. 29. 1 Thes. ii. 19.

[d] Matt. xviii. 13.

† This is spoken after the manner of men, who rejoice more sensibly over the recovery of what they thought was lost, than in that which may be of greater value, but which has not been exposed to danger. —WHITBY.

[e] Prov. xxx. 12. Rom. vii. 9.

[l] A *drachma*, here translated *a piece of silver*, is the eighth of an ounce, and equal to the Roman penny (Matt. xviii. 28, *marg.*)

[f] Matt. xviii. 10, 11.

‡ If they rejoice, also, it shews how desirable is the repentance of a sinner. They know of how much value is an immortal soul. They see what is meant by eternal death, and they do not feel too much, or have too much anxiety about the soul that can never die. O that men saw it as they see it! and O that they would make an effort, such as angels see to be proper, to save their souls from eternal death!—BARNES.

[g] 2 Chr. xxxiii. 13-19. Matt. xviii. 14.

[h] Deut. xxi. 16, 17. Ps. xvi. 5, 6.

§ The division of property among the Jews gave the elder son twice as much as the younger. In this case it seems the younger son received only money or movable property, and the elder chose to remain with his father, and dwell on the paternal estate. The lands and fixed property remained in their possession.—BARNES.

[i] Prov. v. 8-14.

[k] Ez. xvi. 27.

‖ The word in the original seems to mean the pod or fruit of the Carob-tree, which, in southern countries, is still used for the feeding of swine, and is eaten by the poorer sort of people. It is called St John's bread, from the opinion that the Baptist used it in the wilderness. —CAMPBELL.

[l] Ps. lxxiii. 20. Ec. ix. 3.

¶ *He came to himself.*—This is a very expressive phrase. It is commonly applied to one who has been deranged, and when he recovers, we say he has come to himself. In this place it denotes that the folly of the young man was a kind of derangement—that he was insane. So it is true of every sinner. Madness is in their hearts (Ec. ix. 3); they are estranged from God, and led, by the influence of evil passions, contrary to their better judgment, and the decisions of a sound mind.—BARNES.

[m] Lam. i. 7.

[n] 1 Kings xx. 30, 31. Ps. cxvi. 3-7.

[o] Lev. xxvi. 40, 41. Ps. xxxii. 3-5.

[p] Gen. xxxii. 10.

[q] Gen. xxxiii. 4.

[r] Jer. iii. 13.

[s] Ps. li. 4.

* *The best robe.*—This shews that God will do those that are his more good than they durst ever hope for.—DIODATI.

† In allusion to the feasts and liberal entertainments of friends, whereof the fatted calf made a considerable part (Gen. xviii. 7, 8; 1 Sam. xxviii. 24, 25; Am. vi. 4; Mal. iv. 2).—GILL.

[t] Matt. viii. 22.

[u] Matt. xviii. 11-13.

‡ It is still the custom in the East, on occasions of great rejoicing, to hire not only bands of music, but also bands of dancers, as a token of joy, and for the entertainment of those present.—CALMET.

[x] Acts ix. 17.

[y] 23.

[z] Jon. iv. 4, 9.

§ This complaint was unreasonable, for his father had divided his property, and he might have had his portion, and his father had uniformly treated him with kindness. But it serves to illustrate the conduct of the scribes and Pharisees, and the folly of their complaint. —BARNES.

[a] 25. Rom. ix. 4.

[b] Eph. ii. 1-10.

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ward vice and impiety, to which others have been left; but the conversion of the latter, being more unexpected and surprising, as well as the more signal display of Divine power and mercy, may be considered as exciting far louder acclamations of joy and praise than that of such as *comparatively* "needed no repentance."—Every Christian, in his turn, has occasioned this joy in heaven; but it is the cause of renewed joy, when another and another is brought to repentance.—*Scott.*

THE LOST PIECE OF SILVER.—Ver. 8. (1.) The loser is here supposed to be "a woman," who will more passionately grieve for her loss, and rejoice in the finding of what she lost, than perhaps a man would do, and therefore it the better serves the purpose of the parable. She hath "ten pieces of silver," and out of them loses only one. Let this keep up in us high thoughts of the Divine goodness, notwithstanding the sinfulness and misery of the world of mankind, that there is nine to one—nay, in the foregoing parable there are ninety-nine to one of God's creation that retain their integrity, in whom God is praised, and never was dishonoured. O the numberless beings—for aught we know, numberless worlds of beings—that never were lost, or stepped aside from the laws and ends of their creation! (2.) That which is lost is a piece of silver (δραχμην) the "fourth part of a shekel." The soul is silver of intrinsic worth and value, not of base metal, as iron or lead, but of silver; the mines of which are royal mines. The Hebrew word for silver is taken from the desirableness of it. It is "silver coin;" for so the "drachma" was; it is stamped with God's image and superscription, and therefore must be rendered to him. Yet it is comparatively but of small value; it was but sevenpence halfpenny; intimating, that if sinful men be left to perish, God would be no loser This silver was lost in the dirt; a soul plunged in the world, and overwhelmed with the love of it, and care about it, is like a piece of money in the dirt; any one would say, it is a thousand pities it should lie there. (3.) Here is a great deal of care and pains taken in quest of it: The woman "lights a candle," to look behind the door, under the table, and in every corner of the house, "sweeps the house," and "seeks diligently till she find it." This represents the various means and methods God makes use of to bring lost souls home to himself; he hath lighted the candle of the gospel, not to shew himself the way to us, but to shew us the way to him, to discover us to ourselves; he hath swept the house by the convictions of the Word; he seeks diligently—his heart is upon it—to bring lost souls to himself.—*Henry.*

THE PRODIGAL SON.—Ver. 13-16. The younger son is then described as journeying with all his property into a far country, as if he meant to traffic with it: but in fact that he might receive no more counsel nor control from his father: this represents the prosperous sinner's increasing impiety and disregard of God; and the prodigal's "wasting his substance in riotous living" shadows forth the abuse that men make of the bounty of Providence, by spending it on their lusts, and the manner in which they often ruin their health, and shorten their lives, by excess. The prodigal is next described as having "spent all;" and a famine at the same time prevailing in the land, he was soon deserted by his companions and flatterers, and began to be destitute. This shews the wasting transient nature of ungodly pleasure and prosperity, and the tendency of sin to produce misery; and also that the Lord often visits the sinner with additional afflictions, especially when he purposes to bring him to repentance. But the prodigal was yet too stout-hearted to return home, disgraced and impoverished, and submit to his offended father; and therefore he hired himself as a servant to a person in that distant country, who, deeming him fit for no other service, "sent him into his fields to feed swine." This was a mean employment in itself, but among the Jews, to whom those animals were ceremonially unclean, it might be considered as the greatest debasement imaginable, especially to one who had been brought up in affluence; yet, as if the hardship and disgrace had been too little, he was not allowed to satisfy the cravings of his appetite with the husks, or coarse wild-fruits, on which the swine fed, though, for want of other food, he earnestly desired it: so that he was reduced to the extreme danger of perishing by hunger. Thus the sinner, when suffering under the effects of his transgressions, instead of repenting and humbling himself before God, often plunges still deeper into the basest crimes, and sells himself to Satan, that most cruel of masters, to work iniquity of the worst kind; and yet he sometimes can scarcely obtain the meanest sustenance, and grows more and more despicable and miserable, having nothing but destruction before his eyes.

HIS RETURN AND WELCOME.—Ver. 20-24. When he was yet at a distance, his father (who is represented as regretting his absence, and desiring his return) saw and knew him; and, forgetting all his son's provocations, yea, and overlooking his own years and dignity, being full of compassion, he "*ran*, and fell on his neck and kissed him;" expressing his joy at his arrival, and his entire reconciliation to him. Whilst the son, being the more ashamed of his own misconduct by his father's kindness, acknowledged his guilt and unworthiness in the words which he had premeditated; save that he omitted the latter clause, either interrupted by his father, or not counting it necessary, seeing he was welcomed as a son.—Thus the penitent sinner quits the bondage of Satan, and returns to God by faith and prayer, amidst a variety of fears and difficulties; and the Lord readily meets him with unexpected tokens of his forgiving love. These tend still farther to humble his heart, though they inspire him with more confidence of hope in the mercy of his gracious Lord.—"After sin is pardoned, it becomes the sinner ingenuously to confess and acknowledge it."—(*Whitby.*)—Whilst the prodigal was confessing his guilt, the father ordered his servants to bring "the best robe," that

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CHAPTER XVI.

1 *Of the unjust steward.* 14 *The hypocrisy of the covetous Pharisees reproved.* 19 *The rich man and Lazarus the beggar.*

AND he said also unto his disciples, There was a certain rich man [a] which had a steward; and the same was accused unto him that he had [b]wasted† his goods.

2 And he called him, and said unto him, [c]How is it that I hear this of thee? [d]give an account of thy stewardship; for thou mayest be no longer steward.

3 Then the steward [e]said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4 I am resolved‡ what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of [f]his lord's debtors *unto him*, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred [1]measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred [2]measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8 And the lord commended the unjust steward,§ because he had done wisely: for [g]the children of this world are in their generation wiser‖ than [h]the children of light.

9 And I say unto you, [i]Make to yourselves friends of the [3]mammon of unrighteousness; that, when ye fail, they may receive you [j]into everlasting habitations.

10 He that is [k]faithful in that which is least, is faithful also in much: and [l]he that is unjust in the least, is unjust also in much.

11 If therefore ye have not been faithful in the unrighteous [4]mammon,¶ who will commit to your trust the true *riches?*

12 And if ye have not been faithful in [m]that which is another man's, who shall give you that which is your own?

13 No servant can serve two masters: for either he will [n]hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

14 ¶ And the Pharisees also, who were covetous, heard all these things: and they derided him.

15 And he said unto them, [o]Ye are they which justify yourselves before men; but [p]God knoweth your hearts: [q]for that which is highly esteemed among men is abomination in the sight of God.

16 The law and the prophets *were* until John:* since that time [r]the kingdom of God is preached, and every man presseth into it.†

17 And [s]it is easier for heaven and earth to pass, [t]than one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from *her* husband, committeth adultery.

19 ¶ There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named [u]Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and [x]was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

23 And in hell he lifted up his eyes, being in torments, and [y]seeth Abraham afar off, and Lazarus in his bosom.

24 And he cried, and said,‡ Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

25 But Abraham said, [z]Son, [a]remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can [b]they pass to us, that *would come* from thence.§

27 Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

28 For I have five brethren; that he may testify unto them, lest [c]they also come into this place of torment.

CHAP. XVI.

* *A certain rich man.* — Represents God. *A steward.*— Represents those who are intrusted with the bounties of Providence, and who abuse them.—GUYSE.

[b] 19; xv. 13, 30.

† *Had wasted.*— Rather, he was wasting or dissipating, as the original means.—HEWLETT.

[c] Gen. iii. 9-11.

[d] Ec. xi. 9, 10. Matt. xii. 36.

[e] xviii. 4. Esth. vi. 6.

‡ *I am resolved.*— He thought of his condition. He looked at the plans which occurred to him. He had been dishonest, and knew he must lose his place. It would have been better to have considered before this, and resolved on a proper course of life, and to be faithful to his trust. And his perplexity here teaches us that dishonesty will sooner or later lead us into difficulty; and that the path of honesty is not only the right path, but is the path that is filled with most comfort and peace.-BARNES.

[f] vii. 41, 42. Matt. xviii. 24.

[1] The word *Batus* in the original containeth nine gallons three quarts (Ez. xlv. 10-14).

[2] A *measure* contains about fourteen bushels and a pottle. *Gr.*

§ The steward is not only expressly called "unjust," but his injustice was branded by his dismission. What his master praised was his wisdom and foresight, his subtle and ingenious management in securing to himself friends. He punished his dishonesty, but acknowledged his art and cunning.-NEWCOME.

[g] xx. 34. Ps. xvii. 14. Phil. iii. 19.

‖ They are usually so. Hence we should learn to be as prudent in our spiritual concerns as the men of the world are in their worldly. — BOOTHROYD.

[h] John xii. 36. 1 John iii. 10.

[i] xi. 41; xiv. 14. Prov. xix. 17.

[3] *Riches.*

[j] 2 Cor. iv. 17, 18. Jude 21.

[k] 11, 12; xix. 17.

[l] John xii. 6.

[4] Or, *riches.*

¶ See ver. 9.— The false riches of this world, as placed in opposition to the true riches of the next.—MANN.

[m] xix. 13-26. Ez. xvi. 16-21.

[n] xiv. 26.

[o] x. 29; xi. 39, 40. Jam. ii. 21-25.

[p] 1 Sam. xvi. 7. 2 Chr. vi. 30.

[q] Ps. x. 3. Prov. xvi. 5. 1 Pet. iii. 4.

* *Until John*— viz., in the time of John things began to be fulfilled (*i.e.*, in me) which were foretold by the law and the prophets.— DIODATI.

[r] ix. 2; x. 9, 11. Matt. iii. 2.

† Men have been earnest about it; they have come pressing to obtain the blessing, as if they would take it by violence. There is allusion here to the manner in which cities were taken. Besiegers pressed upon them with violence, and demolished the walls. With such earnestness and violence, he says, men had pressed around him and John, since they began to preach. There is no allusion here to the manner in which individual sinners seek salvation; but it is a simple record of the fact that multitudes had thronged around him and John to hear the gospel. —BARNES.

[s] xxi. 33. Ps. cii. 25-27. Is. li. 6.

[t] Is. xl. 8. Rom. iii. 31. 1 Pet. i. 25.

[u] John xi. 1.

[x] Ps. xci. 11, 12. Heb. i. 14.

[y] xiii. 28. Matt. viii. 11, 12.

‡ The following conversation between the rich man and Abraham is not to be literally understood, as if, in fact, such discourse had passed between them: it is only a representation, by borrowed language, of the happy and miserable state of things, and of the sense which the righteous and wicked have of them in the other world.— GUYSE.

[z] 25.

[a] Lam. i. 7.

[b] xii. 59.

§ The patriarch uses two arguments, the one that it is not reasonable, the other that it is not possible, for his request to be granted; and from this representation, we learn that the states of men are fixed at death. — BOOTHROYD.

[c] Ps. xlix. 12, 13.

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he might be clothed as it became his beloved son to be; and to "put a ring on his hand, and shoes on his feet;" and then to prepare a feast for him and them, that they might rejoice together over one who had been as dead, and lost to his family and friends, but was now returned alive and well.—*Scott.*

CHAP. XVI. THE UNRIGHTEOUS MAMMON.—Ver. 9. Note, 1. The things of this world are the "mammon of unrighteousness," or the false "mammon;" not only because often got by fraud and unrighteousness, but because those who trust to it for satisfaction and happiness will certainly be deceived; for riches are perishing things, and will disappoint those that raise their expectations from them. 2. Though this "mammon of unrighteousness" is not to be *trusted to* for happiness, yet it may and must be *made use of* in subserviency to our pursuit of that which is our happiness. Though we cannot find true satisfaction in it, yet we may "make to ourselves friends" with it, not by way of *purchase* or *merit*, but *recommendation;* so we may make God and Christ our friends, the good angels and saints our friends, and the poor our friends; and it is a desirable thing to be *befriended* in the account and state to come. 3. At death we must all fail. Death eclipses us. A tradesman is said to *fail* when he becomes a *bankrupt;* we must all thus fail shortly; death shuts up the shop, seals up the hand. Our comforts and enjoyments on earth will *all fail* us; flesh and heart fail. 4. It ought to be our great concern to make it sure to ourselves, that, *when we fail* at death, we may be "received into everlasting habitations" in heaven. The "habitations" in heaven are "everlasting;" not "made with hands," but "eternal" (2 Cor. v. 1). Christ is gone before, to prepare a place for those that are his, and is there ready to "receive them;" the bosom of Abraham is ready to receive them, and when a *guard of angels* carries them thither, a *choir of angels* is ready to receive them there. The poor saints that are gone before to glory will receive those that in this world distributed to their necessities. 5. This is a good reason why we should use what we have in the world for the honour of God, and the good of our brethren, that thus we may with them "lay up in store a good bond," a good security, a good foundation "for the time to come," for an eternity to come.

THE RICH MAN.—Ver. 19. It is no sin to be rich, no sin to wear purple and fine linen, nor to keep a plentiful table, if a man's estate will afford it. Nor are we told that he got his estate by fraud, oppression, or extortion, no, nor that he was drunk, or made others drunk; but, 1. Christ would hereby shew that a man may have a great deal of the wealth, and pomp, and pleasure of this world, and yet lie and perish for ever under God's wrath and curse. We cannot infer from men's living great, either that God loves them *in* giving them so much, or that they love God *for* giving them so much; happiness consists not in these things. 2. That plenty and pleasures are a very *dangerous*, and to many a *fatal* temptation to luxury and sensuality, and forgetfulness of God and another world. This man might have been happy, if he had not had great possessions and enjoyments. 3. That the indulgence of the body, and the ease and pleasure of that, are the ruin of many a soul, and the interests of it. It is true, eating good meat and wearing good clothes are lawful; but it is as true, that it often becomes the food and fuel of pride and luxury, and so turns into sin to us. 4. That feasting ourselves and our friends, and, at the same time, forgetting the distresses of the poor and afflicted, are very provoking to God, and damning to the soul. The sin of this rich man was not so much his dress or his diet, but his providing for himself only.

LAZARUS.—Ver. 20. Here is a godly man, and one that will be for ever happy, in the depth of adversity and distress. "There was a certain beggar" named "Lazarus;" a beggar of that name, eminently devout, and in great distress, was probably well known among good people at that time: a beggar, suppose such a one as Eleazer, or Lazarus. Some think Eleazer a proper name for any poor man; for it signifies the *help of God*, which they must fly to, that are destitute of *other helps*. This poor man was reduced to the last extremity, as miserable as you can likely suppose a man to be in this world as to outward things.

LESSON.—The Scripture is now the ordinary way of God's making known his mind to us, and it is sufficient; and it is presumption for us to prescribe any other way, nor have we any ground to expect or pray for the grace of God to work upon us in any other way abstracted from that, and when that is rejected and set aside. This that

29 Abraham saith unto him, They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will [d]repent.

31 And he said unto him, If they hear not Moses and the prophets, [e]neither will they be persuaded though one rose from the dead.‖

CHAPTER XVII.

1 *To avoid giving offence.* 3 *One to forgive another.* 11 *The ten lepers.* 20 *Of the kingdom of God, and the coming of the Son of man.*

THEN said he unto the disciples, It is impossible but that offences will come: but woe *unto him* through whom they come!*

2 It were [a]better for him that a millstone† were hanged about his neck, and he cast into the sea, than that he should offend [b]one of these little ones.

3 ¶ Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.

4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 ¶ And the apostles said unto the Lord, [c]Increase our faith.

6 And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree,‡ Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.§

7 But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 So likewise ye, [d]when ye shall have done all those things which are commanded you, say, We are unprofitable servants:‖ we have done that which was our duty to do.

11 ¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus, Master, [e]have mercy on us.

14 And when he saw *them*, he said unto them, [f]Go shew yourselves unto the priests.¶ And it came to pass, that, as they went, they were cleansed.

15 And [g]one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16 And fell down on *his* face at his feet, giving him thanks: [h]and he was a Samaritan.

17 And Jesus, answering, said, Were there not ten cleansed? [i]but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way, [k]thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharisees [l]when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with [1]observation:

21 Neither shall they say, Lo here! or, lo there! for, behold, [m]the kingdom of God is [2]within you.

22 ¶ And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see *it*.

23 And they shall say to you, See here! or, see there! go not after *them*, nor follow *them*.

24 For as the lightning, that lighteneth out† of the one *part* under heaven, shineth unto the other *part* under heaven; so shall also the Son of man be in his day.

25 But first must he suffer many things, and be [n]rejected of this generation.

26 And [o]as it was in the days of Noe, so shall it be also in [p]the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark; and the flood came, and destroyed them all.

28 Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.*

30 Even thus† shall it be [q]in the day when the Son of man is revealed.

31 In that day, he which shall be upon the house-top, and his stuff in the house, let him not

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[d] xiii. 3, 5. Rev. xvi. 9, 11.
[e] John xi. 43-53; xii. 10, 11.
‖ For where unbelief proceeds, as frequently it does, from a vitiated and corrupted mind, which hates to be reformed; which rejects the evidence because it will not admit the doctrine; in such a case, all proofs will be alike, and it will be lost labour to afford new evidence, since it is not the want of evidence that causes the unbelief.—SHERLOCK.

CHAP. XVII.

* He who draws others into sin is awfully guilty. No man can be more guilty. No wickedness can be more deeply seated in the heart than that which attempts to mar the peace, defile the purity, and destroy the souls of others. And yet in all ages there have been multitudes, who, by persecution, threats, arts, allurements, and persuasion, have endeavoured to seduce Christians from the faith, and to lead them into sin.—BARNES.
[a] Matt. xviii. 6. Mark ix. 42.
† The great size of these stones gave rise to the proverbial expression here made use of, to denote complete and irremediable destruction. As there could be no escape from death, to one plunged into the depths of the sea, with such an enormous stone attached to his neck, so irretrievable ruin, of a far more dreadful kind, would come upon one who should offend or cause to fall into sin one of the humblest of Christ's children.—OWEN.
[b] Is. xl. 11. Zech. xiii. 7. John xxi. 15.
[c] Mark ix. 24. 2 Cor. xii. 8-10.
‡ This tree is most difficult to root up, from the largeness of its root.—SHAW.
§ *And it should obey you.*—The meaning is, that ever so little faith should conquer the greatest difficulties.—DODDRIDGE.
[d] Job xxii. 2, 3. Ps. xvi. 2, 3.
‖ If the utmost which any man can do is no more than what his duty obliges him to, the best have no merit to plead for themselves, much less to transfer to others; and the Romish doctrine of supererogation, which implies that one man can make up for the deficiencies of another in virtue and religion, must fall to the ground.—MANN.

[e] xviii. 38, 39. Matt. ix. 27.
[f] v. 14. Lev. xiii. 1, &c.
¶ The Saviour, by sending the lepers to the priests, not only honoured the Divine law which had prescribed this conduct, but secured to himself the testimony of the appointed judge and witness of the cure. As this disease was considered to be both inflicted and healed by the hand of God himself, Jesus left a witness in the conscience of the priest, that he was all he pretended to be. The majesty of the Saviour was, by the same means, admirably combined with the display of his glory. The cure was wrought while the subjects of it were at a distance from the author, and could not immediately vent the fulness of their hearts in bursts of praise. It was, therefore, manifest that Jesus was not courting popular applause by miracles that were in themselves well calculated to make the world ring with his fame.—BENNETT.
[g] xvii. 18. 2 Chr. xxxii. 24-26.
[h] ix. 52 56.
[i] Gen. iii. 9. Ps. cvi. 13.
[k] vii. 50; viii. 48. Matt. ix. 22.
[l] x. 11; xvi. 16. Acts i. 6, 7.
[1] Or, *outward show.*
[m] Rom. xiv. 17. Col. i. 27.
[2] Or, *among you.*
[n] 1 Sam. viii. 7. Matt. xxi. 42.
[o] Gen. vii. 7-23, *Noah.* Heb. xi. 7.
[p] 22, 24; xviii. 8.
* God destroyed Sodom on account of its great wickedness. He took vengeance on it for its sins; and the example of Sodom is set before men, to deter them from committing great transgressions, and as a full proof that God will punish the guilty (see Jude 7; also Is. i. 9; Jer. l. 40).—BARNES.
† Destruction came upon the old world, and upon Sodom suddenly, when they were engaged in other things, and little expecting this. So suddenly and unexpectedly, says he, shall destruction come upon the Jewish people.—BARNES.
[q] 24; xxi. 22, 27. Matt. xxiv. 3, 27-31.

our Saviour here said was soon after verified in the unbelieving Jews, who would not hear Moses and the prophets, Christ and the apostles, and then would not be persuaded, "though Lazarus rose from the dead" (and perhaps it was with some eye to him that Christ named this poor man Lazarus); nay, they consulted to put him to death, and did put him that raised him to death, and would not be persuaded by him neither, though he also "rose from the dead." When Eutychus was raised to life, the people that were present continued to hear Paul preach, but did not turn to inquire of him (Acts xx. 10, 11). Let us not, therefore, desire visions and apparitions, nor seek to the dead, but "to the law and to the testimony" (Isa. viii. 19, 20), for that is "the sure word of prophecy," which we may depend upon.—*Henry.*

CHAP. XVII. FORGIVENESS OF OFFENCE.—See Matt. xviii. 21.

HUMILITY.—Ver. 7, 8. Christ's servants do not so much as merit his thanks for any service they do him; "'Doth he thank that servant?' Doth he reckon himself indebted to him for it? No, by no means." No good works of ours can merit anything at the hand of God. We expect God's favour, not because we have by our services made him a Debtor to us, but because he has by his promises made himself a Debtor to his own honour, and that we may plead with him, but cannot sue for a *quantum meruit*—*according to merit.* Whatever we do for Christ, though it should be more, perhaps, than some others do, yet it is no more than is our duty to do. Though we should "do all things that are commanded us," and, alas! in many things we come short of that, yet there is no work of *supererogation*, it is but what we are bound to by that first and great commandment, of "loving God" with "all our heart and soul," which includes the utmost. The best servants of Christ, even when they do the best services, must humbly acknowledge that they are "unprofitable servants;" though they are not those unprofitable servants that bury their talents, and shall be cast into "utter darkness;" yet, as to Christ, and any advantage that can accrue to him by their services, they are "unprofitable:" our "goodness extendeth not unto God," nor "if we are righteous is he the better" (Ps. xvi. 2. Job xxii. 2; xxxv. 7). God cannot be a *Gainer* by our services, and, therefore, cannot be made a *Debtor* by them. He has no need of us, nor can our services make any addition to his perfections; it becomes us, therefore, to call ourselves "unprofitable servants," but to call his service a profitable service, for God is happy without us, but we are undone without him.—*Henry.*

INGRATITUDE—THE TEN LEPERS.—Ver. 11-19. At some place on the confines of Galilee and Samaria these lepers met Christ in his last circuit. They were companions in distress, and therefore they associated together, though one of them was a Samaritan. Having heard of our Lord's miracles, they earnestly begged of him to compassionate their case and cleanse their leprosy, from a general belief of his power to perform the miracle, though most of them seem to have been destitute of saving faith. Jesus, therefore, sent them to the priests, some of whom probably lived in that neighbourhood: and being cleansed by the mighty power of Christ, when at a distance from him, they ascertained their cure before the priests, and returned home. But one of them, even the Samaritan, being more deeply affected with the mercy vouchsafed him, came back to Jesus, glorifying the God of Israel; and, returning thanks to his gracious Benefactor, he cast himself prostrate at his feet. This gave our Lord occasion to remark, as with surprise, that this stranger alone had returned to give glory to God, whilst the nine others who had been cleansed, though they were Jews, had failed of rendering him this tribute of gratitude! The Samaritan alone seems to have believed in Jesus, as the Messiah, the Saviour of sinners; and this faith, united with a consciousness of his own unworthiness, produced this difference in his conduct. He was therefore dismissed, with the assurance, that his faith had saved him: the others obtained the outward cure—he only got the spiritual blessing.

LOT'S WIFE, &c.—Ver. 32-37. Lot's wife left Sodom; yet lost her life by looking back to those possessions and connections which she was called to forsake: and thus

come down to take it away: and he that is in the field, let him likewise not return back.

32 [r]Remember Lot's wife.‡

33 Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it.

34 I tell you, [s]in that night there shall be [t]two *men* in one bed; the one shall be taken, and the other shall be left.

35 Two *women* shall be grinding together; the one shall be taken, and the other left.

36 [s]Two *men* shall be in the field; the one shall be taken, and the other left.

37 And they answered and said unto him, Where, Lord? And he said unto them, [u]Wheresoever the body *is*, thither will the eagles[§] be gathered together.

CHAPTER XVIII.

1 *The importunate widow.* 9 *The Pharisee and publican.* 15 *Children brought to Christ.* 28 *All to be left for Christ's sake.*

AND he spake a parable unto them *to this end*, [a]that men ought always *to* pray, and not to faint;

2 Saying, There was in a [1]city a judge, [b]which feared not God, neither regarded man:

3 And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.*

4 And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5 Yet [c]because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

6 And the Lord said, Hear what the unjust judge saith.†

7 And shall not God [d]avenge his own elect,‡ [e]which cry day and night unto him, though he bear long with them?§

8 I tell you that he will avenge them speedily. Nevertheless, [f]when the Son of man cometh, shall he find faith on the earth?

9 ¶ And he spake this parable unto certain [g]which trusted in themselves [2]that they were righteous, [h]and despised others:

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[r] Gen. xix. 17, 26. Heb. x. 38, 39.

‡ Remember, by the example of Lot's wife, the folly of looking back at small and temporal things, when your life and happiness, your greatest and most lasting concerns, are at stake. —CLARKE.

[s] Matt. xxiv. 40,41.

[t] Ps. xxvi. 9. Rom. xi. 4-7.

[u] This verse is wanting in most of the Greek copies.

[u] Job xxxix. 29, 30. Rev. xix. 17, 18.

§ The ensign of the Roman army was the eagle. — GILL.

The meaning is, wherever the impenitent and unbelieving Jews are, the vengeance of God will pursue them, and the Roman eagles shall, as it were, fly upon them as a hopeless prey. —DODDRIDGE.

CHAP. XVIII.

[a] Gen. xxxii. 9-12. Ps. lv. 16, 17.

[1] *Certain city.*

[b] Ex. xviii. 21, 22. Job xxix. 7-17.

* Administer justice to me against mine adversary. — WHITBY.

[c] Jud. xvi. 16. 2 Sam. xiii. 24-27.

† If such a man be induced to do justice, will not God do it to persons whom he loves, and who love and serve him? Will not he listen to their cries? The next verse supports this sense of the text.—BOOTHROYD.

[d] 1 Sam. xxiv. 12-15. Jer. xx. 11-13.

‡ Christians chosen out of the world, through faith in Christ, to be the Church and people of God.—WHITBY.

[e] Ps. lxxxviii. 1. 1 Tim. v. 5.

§ "Although he defers long to avenge them, and greatly tries their patience, yet he will avenge them." He tries their faith, he suffers their persecutions and trials to continue a long time; and it almost appears as if he would not interpose. Yet he will do it, and will save them. — BARNES.

[f] Matt. xxiv. 9-13, 24.

[g] Prov. xxx. 12. John ix. 28, 34.

[2] Or, *as being righteous.*

[h] Acts xxii. 21, 22.

‖ The Jews used to pray standing. Under the term praying, they included thanksgiving. The Pharisee probably stood in the court of the Israelites; the publican in that of the Gentiles.—GROTIUS.

[i] Matt. iii. 7-10.

[k] Num. xxiii. 4. 2 Kings x. 16.

[l] Ps. xxv. 7, 11; xli. 4; li. 1-3.

[m] Ps. cxliii. 2. Is. xlv. 25.

¶ *Justified.*—Accounted as a righteous person in the sight of God.—GILL.

[n] Ex. xviii. 11. Job xxii. 29.

[o] Gen. xvii. 10-14. Deut. xxix. 11.

* Here there can be no doubt that they were little children in the literal, strictest sense; and hence we learn that these form a part of Christ's kingdom (see Matt. xix. 14, note). — BOOTHROYD.

[p] Matt. xviii. 3, 4. 1 Cor. xiv. 20.

[q] Ps. cxxxi. 1, 2.

[r] Acts ii. 37; xvi. 30.

† To "have eternal life," means to be saved. The happiness of heaven is called life, in opposition to the pains of hell, called death, or an eternal dying (Rev. ii. 2; xx. 14). The one is real life, answering the purposes of living—living to the honour of God, and in eternal happiness; the other is a failure of the great ends of existence—prolonged, eternal suffering—of which temporal death is but the feeble image. — BARNES.

[s] Ex. xx. 12-17. Deut. v. 16-21.

‡ Christ instanced only in these duties of the second table, that he might convince the ruler of his defect even in them, and so might shew him that he was far from having duly kept the whole law. —GUYSE.

[t] Matt. xix. 20, 21.

§ Thus the mask drops, the mar. of perfect virtue vanishes, and the worldly minded sinner stands exposed; he that came to be admired remaining a beacon to be shunned by all future generations. — BENNET.

10 Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11 The Pharisee stood‖ and prayed thus with himself, God, I thank thee, that I am not [i]as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12 I [k]fast twice in the week, I give tithes of all that I possess.

13 And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, [l]God be merciful to me a sinner.

14 I tell you, this man went down to his house [m]justified¶ *rather* than the other: for [n]every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

15 ¶ And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, they rebuked them.

16 But Jesus called them *unto him*, and said, [o]Suffer little children* to come unto me, and forbid them not: [p]for of such is the kingdom of God.

17 Verily I say unto you, [q]Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.

18 ¶ And a certain ruler asked him, saying, Good Master, [r]what shall I do to inherit eternal life?†

19 And Jesus said unto him, Why callest thou me good? none *is* good, save one, *that is*, God.

20 Thou knowest the commandments, [s]Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother.‡

21 And he said, [t]All these have I kept from my youth up.

22 Now, when Jesus heard these things, he said unto him, Yet lackest thou one thing; sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

23 And when he heard this, he was very sorrowful: for he was very rich.§

24 And when Jesus saw that he was very

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she was made a perpetual warning to men in every age not to indulge a wish for those sinful interests which religion bids them renounce, lest they should be drawn aside to destruction. Our Lord further reminded the disciples, that in the day when he should be revealed to execute vengeance on the Jews, those professed Christians, who had sought to preserve their lives by forsaking their religion, would perish miserably; whilst those who were willing to lose their lives for his sake should be marvellously protected. Providence would, indeed, singularly interpose, "in that night," in the depth of the distress coming on the Jews, to preserve the remnant of believers that were living among them: insomuch that, when two persons were sleeping or working together in the same place, the Romans would seize upon or kill the one, and the other would escape in some unexpected manner. The whole passage may be accommodated to the day of judgment, and the eternal state of men in every age: but many expressions forbid us to give that as the primary interpretation of it.—*Scott.*

CHAP. XVIII. BLESSEDNESS OF IMPORTUNITY—PARABLE OF THE UNJUST JUDGE.—Ver. 1. This parable has its key hanging at the door; the drift and design of it are *prefixed.* Christ spake it with this intent, to teach us that "men ought always to pray, and not to faint." It supposes that all God's people are *praying* people; all God's children keep up both a *constant* and an *occasional* correspondence with him, send to him *statedly*, and upon *every emergency.* It is our privilege and honour that we *may* pray; it is our duty, we *ought to pray*, we sin if we neglect it. It is to be our constant work; we ought *always* to pray, it is that which *the duty of every day requires;* we must pray, and never grow weary of praying, nor think of leaving it off till it comes to be swallowed up in everlasting praise. But that which seems particularly designed here is, to teach us constancy and perseverance in our requests for some spiritual mercies that we are in pursuit of, relating either to ourselves or to the Church of God. When we are praying for strength against our spiritual enemies—our lusts and corruptions, which are our worst enemies—we must continue instant in prayer, must pray and "not faint," for we shall not "seek God's face in vain;" so we must, likewise, in our prayers for the deliverance of the people of God out of the hands of their persecutors and oppressors.—*Henry.*

PARABLE OF THE PHARISEE AND THE PUBLICAN.—Ver. 9-14. Our Lord stated that two men went up to the temple to perform their devotions—the one a Pharisee, one of that sect who were looked upon as examples of piety; the other a publican, one of those who were regarded as the vilest of sinners. The Pharisee, full of self-confidence, stood boldly "by himself," at a distance from other worshippers, that he might be noticed, or that he might not be polluted, by them. In this situation he addressed God, thanking him that he was not as other men, or as *the rest of men*, were; enumerating some vices from which he was free, and some supposed duties in which he was exact, and viewing the publican at a distance with contempt and abhorrence. A humble believer, indeed, will say, "God, I thank thee that I am not like other men;" meaning that the whole difference between him and the vilest of those who disgrace civil society, or were cut off from it by the hand of the executioner, is owing wholly to providential restraints, or to the sanctifying grace of God; but, at the same time, he has very many sins to confess with deep humiliation: he feels himself a guilty, polluted, weak, foolish, indigent creature; he does not readily conclude any one to be viler than he is, all circumstances considered; he pities and prays for the most abandoned, and hopes that they are penitent whenever there are favourable appearances; and he knows that he is still liable to be tempted to the most atrocious crimes, unless the Lord uphold him. Whereas "God, I thank thee," was but a word of course in the Pharisee's mouth. He spake as if he had not been a sinner in any respect, and as if he were in no danger at all of falling into temptation and sin. He mentioned the publican as one for whom there was no pardon, or as if it had been impossible that he should repent; and he could not expatiate on his own goodness without contrasting it with the publican's supposed extortion and injustice. Indeed, there was neither confession nor petition in his prayer; but he was, in his own opinion, "rich, increased with goods, and had need of nothing. But a man may be exempt from the gross crimes of robbery, extortion, and adultery, and yet be covetous, unmerciful, contentious, revengeful, proud, envious, deceitful; in short, like Satan in all the leading features of his character. He may use uncommanded austerities, fast twice a week, or more frequently, be scrupulously honest in some particulars even to minuteness; and yet be destitute of judgment, mercy, and the love of God; nay, he may be a vile hypocrite, a perjurer, and even a sensualist; he may not be "like the publican," and yet far viler than he.—But the publican "stood afar off," in some corner of the place, as unworthy to come near the other worshippers, and especially to approach *that holy man*, the Pharisee; and though his burdened conscience and inward distress constrained him to pray, yet he presumed not to lift up his eyes unto heaven, but with downcast looks, as one overwhelmed with shame, and smiting upon his breast, as full of self-

sorrowful, he said, [u]How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for [x]a camel to go through a needle's eye,‖ than for a rich man to enter into the kingdom of God.

26 And they that heard *it* said, Who then can be saved?

27 And he said, [y]The things which are impossible with men are possible with God.

28 ¶ Then Peter said, [z]Lo, we have left all, and followed thee.

29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

30 Who shall not receive manifold more in this present time,¶ and in the world to come life everlasting.

31 ¶ Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.*

32 For he shall be [a]delivered unto the Gentiles, and shall be [b]mocked, and spitefully entreated, and spitted on:

33 And they shall scourge *him*, and put him to death; [c]and the third day he shall rise again.

34 And they understood none of these things:† and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ And it came to pass, that as he was come nigh unto Jericho, a certain blind man‡ sat by the wayside begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, [d]Jesus, *thou* son of David, have mercy on me.

39 And they which went before rebuked him, that he should hold his peace: but he cried so much the more, *Thou* son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him: and when he was come near, he asked him,

41 Saying, [e]What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

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[u] Deut. vi. 10-12.

[x] Matt. xxiii. 24.

‖ This was a proverb in common use among the Jews, and still common among the Arabians. To denote that a thing was impossible, or exceedingly difficult, they said that a camel or an elephant might as soon walk through a needle's eye. In the use of such proverbs, it is not necessary to understand them literally, but only to denote the extreme difficulty of the case.—BARNES.

[y] Gen. xviii. 14. Jer. xxxii. 17.

[z] Matt. iv. 19-22. Phil. iii. 7-9.

¶ From the joys of a good conscience, the comforts of the Holy Spirit, the sense of God's favour, the affections of other pious Christians, and the hope of everlasting treasures in heaven.—WHITBY.

* Among other things, he says he shall be "spitefully entreated" — *i. e.*, treated with *spite* or malice — malice implying contempt. These sufferings of our Saviour, and this treatment, and his death, had been predicted in many places (see Is. liii.; Dan. ix. 26, 27).—BARNES.

[a] Matt. xxvii. 2. Acts iii. 13, 14.

[b] Is. l. 6; liii. 14; lii. 3.

[c] Matt. xxvii. 63, 64. 1 Cor. xv. 3, 4.

† They knew not how to reconcile what he said with their apprehensions of his temporal kingdom, and their traditions that the Messiah should not die (John xii. 34).—WHITBY.

‡ Matt. xx. 30 speaks of two, and Mark tells us one was called Bartimeus. The most noted beggar is here only mentioned.—GUYSE.

[d] Is. ix. 6, 7; xi. 1. Jer. xxiii. 5, 6.

[e] 1 Kings iii. 5, &c. Phil. iv. 6.

[f] viii. 48; xvii. 19.

§ *Thy faith hath saved thee.*—Thy *confidence*, or *belief* that I could cure, has been the means of obtaining this blessing. Faith had no power to open the eyes, but it led them to Jesus; it shewed that they had just views of his power: it was connected with the cure. So faith has no power to save from sin; but it leads the poor, lost, blind sinner to him who *has* power; and in this sense it is said we are saved by faith. His touching their eyes was merely a sign that the power of healing proceeded from him.—BARNES.

[g] Is. xliii. 7, 8, 21. Gal. i. 24. 1 Pet. ii. 9.

CHAP. XIX.

* This means, perhaps, *he was passing* through Jericho when Zaccheus saw him. His house was in Jericho.-BARNES.

[a] xxiii. 8. John xii. 21.

[b] 1 Kings x. 27. Is. ix. 10.

† It resembles the mulberry-tree in its leaves, and the fig-tree in its fruit. Its fruit resembles the fig in shape and size, and its taste that of the wild fig. These sycamores were very common in Egypt, and also in Judea.—CALMET.

[c] Ec. ix. 10. 2 Cor. vi. 1, 2.

[d] Gen. xviii. 3-5; xix. 1-3. Ps. ci. 2, 3.

[e] Acts ii. 44-46; iv. 34, 35.

[f] iii. 14.

[g] Ex. xxii. 1-4. Lev. vi. 1-6.

‡ When a tax was levied, the publicans are supposed to have fixed the proportion according to each man's estate; hence many frauds and exactions.—LIGHTFOOT.

[h] John iv. 38-42. Acts xvi. 30-32.

[i] Matt. i. 21; ix. 12, 13; x. 6.

[k] Acts i. 6. 2 Thes. ii. 1-3.

§ This parable is plainly formed from the tributary kings of that age, who received their crowns from the Roman emperor. Thus Herod went to Rome to obtain the kingdom of Judea from Anthony (*Jos. Ant.*, xiv. 25, 26), and again to have it confirmed to him by Augustus.—ELSLEY.

[l] Matt. xxv. 14. John xii. 26.

[m] Matt. xxv. 15. Rom. xii. 6-8.

‖ *Mina*, here translated "pound," is twelve ounces and a half, or about three pounds two shillings and sixpence.

‖ *Gr.* "ten minæ." The mina was equal to sixty shekels. Valuing the shekel, therefore, at half-a-crown, the ten minæ would amount to £75 of our money.—HEWLETT.

42 And Jesus said unto him, Receive thy sight: [f]thy faith hath saved thee.§

43 And immediately he received his sight, and [g]followed him, glorifying God. And all the people, when they saw *it*, gave praise unto God.

CHAPTER XIX.

1 *The publican Zaccheus.* 11 *The ten pieces of money.* 29 *Christ rideth into Jerusalem,* 41 *and weepeth over it.* 45 *He purgeth the temple.*

AND *Jesus* entered and passed through* Jericho.

2 And, behold, *there was* a man named Zaccheus, which was the chief among the publicans, and he was rich.

3 And [a]he sought to see Jesus who he was; and could not for the press, because he was little of stature.

4 And he ran before, and climbed up into [b]a sycamore-tree† to see him: for he was to pass that *way*.

5 And when Jesus came to the place, he looked up, and saw him, and said unto him, [c]Zaccheus, make haste, and come down; [d]for to-day I must abide at thy house.

6 And he made haste, and came down, and received him joyfully.

7 And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8 And Zaccheus stood, and said unto the Lord, [e]Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man [f]by false accusation, [g]I restore *him* fourfold.‡

9 And Jesus said unto him, [h]This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10 For [i]the Son of man is come to seek and to save that which was lost.

11 ¶ And as they heard these things, he added, and spake a parable, because he was nigh to Jerusalem, and because [k]they thought that the kingdom of God should immediately appear.

12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.§

13 And he called [l]his ten servants, and [m]delivered them ten [l]pounds,‖ and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this *man* to reign over us.

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abhorrence at the recollection of his crimes, only said; "God be merciful to me a sinner." These emphatical words, which in the original imply the idea of atonement as the ground of forgiveness, when really the language of the heart, express humiliation for sin, repentance, submission to God's righteousness, faith, and hope of pardon and acceptance. Thus the publican left his cause with God, and returned home to his house. But our Lord assured those "who trusted in themselves," that he was justified, or counted a righteous person before God, "rather than," or in preference to "the other." The Pharisee, relying on the merit of his own goodness, and puffed up with an opinion of his singular holiness, remained under the condemnation of the law, and a stranger to the grace of the gospel; but the publican, by confessing his guilt and crying for mercy as a sinner, became partaker of the blessings of the new covenant of mercy and grace.—*Scott.*

LITTLE CHILDREN.—See Matt. xviii., and Mark x. 13.

THE RULER.—Ver. 18. See Matt. xix. 16, and Mark x. 17.

DANGER OF RICHES.—See Mark x. 25.

CHRIST'S SUFFERINGS FORETOLD BY HIMSELF.—Ver. 31. Two things are here which we had not in the other evangelists: 1. The *sufferings* of Christ are here spoken of as the "fulfilling of the Scriptures," with which consideration Christ reconciled himself to them, and would reconcile them: "All things that are written by the prophets concerning the Son of man," especially the hardships he should undergo, "shall be accomplished." Note, The Spirit of Christ, in the Old Testament prophets, "testified beforehand his sufferings," and "the glory that should follow" (1 Pet. i. 11). This proves that the Scriptures are the "Word of God," for they had their exact and full accomplishment; and that Jesus Christ was "sent of God," for they had their accomplishment "in him;" this was "he that should come," for, whatever was *foretold* concerning the Messiah, was verified in him; and he would submit to anything for the fulfilling of Scripture, that not one jot or tittle of that should fall to the ground. This makes the "offence of the cross to cease," and puts an honour upon it. "Thus it was written, and thus it behoved Christ to suffer," thus it became him. 2. The ignominy and disgrace done to Christ in his sufferings are here most insisted upon. The other evangelists had said that he should be "mocked:" but here it is added, "He shall be spitefully treated"—*he shall be loaded with contumely and contempt*, shall have all possible reproach put upon him.—*Henry.*

HEALING OF BLIND MAN.—See Mark x. 46.

CHAP. XIX. ZACCHEUS.—Ver. 1-10. Zaccheus seems to have farmed the taxes of a certain district: so that he was "the chief among the publicans," or, the ruler of them; having many others under him, who either rented of him smaller portions, or were employed as his servants to collect the taxes. It is probable that he possessed considerable property before he engaged in this employment, as large securities were required of those who farmed the revenue under the Roman governors; but he had doubtless greatly increased his wealth by his lucrative occupation. It does not appear that he had previously any serious concern about religion; and his contrivance to get a sight of Jesus was probably the result of curiosity, which the miracle just before wrought on Bartimeus could not fail to increase. In what manner the words of our Lord affected his mind we cannot tell; but without all doubt they were attended with a Divine influence, to humble and change his heart, and to make way for true repentance and living faith; he therefore gladly welcomed Christ, and doubtless was further instructed, convinced, and determined by his discourse. Whilst the Pharisees and others, as usual, murmured at our Lord's inviting himself to be the guest of a man whose employment and character were infamous, in preference to any of the priests or Levites who resided there; Zaccheus stood forth in the midst of the company, and, avowing the change which had taken place in his judgment and disposition, he professed his purpose of immediately devoting half his wealth to charitable uses, and of making fourfold restitution to all those whom he had wronged. The publicans were

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15 And it came to pass, that, when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: because thou hast [n]been faithful in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord, thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 And another came, saying, Lord, behold, *here is* thy pound, which I have kept laid up in a napkin:

21 For [o]I feared thee, [p]because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth¶ will I judge thee, *thou* wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

23 Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with [q]usury?

24 And he said unto them that stood by, [r]Take from him the pound, and give *it* to him that hath ten pounds.

25 (And they said unto him, [s]Lord, he hath ten pounds.)

26 For I say unto you, [t]That unto every one which hath shall be given; [u]and from him that hath not, even that he hath shall be taken away from him.

27 But those [x]mine enemies,* which would not that I should reign over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, [y]he went before, ascending up to Jerusalem.

29 And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives,† he sent two of his disciples,

30 Saying, Go ye into the village over against *you;* in the which, at your entering, ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him hither.*

31 And if any man ask you,‡ Why do ye loose *him?* thus shall ye say unto him, Because [z]the Lord hath need of him.

32 And they that were sent went their way, and found even as he had said unto them.

33 And as they were losing the colt, the owners thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

36 And as he went, they spread their clothes in the way.§

37 And when he was come nigh, even now at the descent of the mount of Olives, [a]the whole multitude of the disciples began to rejoice and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, [b]Blessed *be* the king that cometh in the name of the Lord; [c]peace in heaven‖ and [d]glory in the highest.

39 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

40 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

41 ¶ And when he was come near, he beheld the city, and wept over it,¶

42 Saying, [e]If thou hadst known, even thou, at least [f]in this thy day, [g]the things *which belong* unto thy peace! but now they are hid from thine eyes.

43 For the days shall come upon thee, that thine enemies shall cast a trench* about thee, and compass thee round, and keep thee in on every side,

44 And shall lay thee even with the ground, and thy children within thee; and they shall

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[n] xvi. 10; xxii. 30. Rev. ii. 26-29.

[o] Ex. xx. 19, 20.

[p] 1 Sam vi. 19-21. 2 Sam. vi. 9-11.

¶ By your own statement, or your own views of my character. If you knew that this was my character, and knew that I should be rigid, firm, and even severe, it would have been the path of wisdom in you to have made the best use of the money in your power. But as you knew my character beforehand, and was well acquainted with the fact that I should demand strictly the complying with your obligation, you have no right to complain if you are condemned accordingly. We are not to suppose that God is *unjust* or *austere;* but what we are to learn from this is, that as man knows that God will be just, and will call him to a strict account in the day of judgment, he ought to be prepared to meet him, and that he cannot then complain if God should condemn him.—BARNES.

[q] Deut. xxiii. 19, 20.

[r] xii. 20; xvi. 2.

[s] 2 Sam. vii. 19. Is. lv. 8, 9.

[t] Matt. xiii. 12; xxv. 28, 29. Mark iv. 25.

[u] 1 Sam. ii. 30; xv. 28. Matt. xxi. 43.

[x] Num. xiv. 36, 37. Ps. ii. 3-5.

* When Archelaus had received the royal authority, he took ample vengeance on his enemies; and so, our Lord intimates, would vengeance be taken on his enemies.—BOOTHROYD.

[y] Mark x. 32-34. John xviii. 11.

† On the eastern declivity of the mountain were the villages of Bethphage and Bethany. Mark and Luke say that he came near to both those places. He came nearest to Bethphage, and sent his disciples to the village over against them, to Bethany. Bethany was the place where Lazarus dwelt, whom he raised from the dead (John xi.); where Martha and Mary dwelt; and where Mary had anointed him with ointment against the day of his burying (John xii. 1-7).—BARNES.

‡ The persons to whom these disciples were sent were probably acquainted with the miracles of Jesus, and favourably disposed towards him. He had attracted great notice in that region, particularly by raising Lazarus from the dead, and most of the people regarded him as the Messiah.—BARNES.

[z] Ps. xxiv. 1; l. 10-12. Matt. xxi. 2, 3.

§ This was done as a token of respect (2 Kings ix. 13). A usual ceremony in the East before kings.—WHITBY.

[a] Ex. xv. 1, &c. Jud. v. 1, &c.

[b] Ps. lxxii. 17-19. Zech. ix. 9.

[c] Eph. ii. 14-18. Col. i. 20.

‖ That is to say, Now God is appeased and reconciled to men by the Messias, for which all the glory is due to him, seeing his alone is the work and bounty. And also the angels, which before were enemies to man, by reason of sin, shall now be friendly and favourable unto him (see Col. i. 20).-DIODATI.

[d] Eph. i. 6, 12. 1 Pet. i. 12.

¶ It is thrice recorded of our blessed Saviour that he wept;—on this occasion, of his prophetic foresight of the destruction impending over Jerusalem; at the death of Lazarus (John xi. 35); and once again, when his own sufferings were the cause (Heb. v. 7).—NEWCOME.

[e] Deut. v. 29. Is. xlviii. 18.

[f] Is. lv. 6. John xii. 35, 36.

[g] Heb. iii. 7, 13, 15.

* When Titus attacked Jerusalem, the Jews defended themselves so obstinately, that he found there was no way to gain his purpose but to compass the city round with a trench and mound. By this means he kept the besieged in on every side, cut off from them all hope of safety by flight, and consumed them by famine.-JOSEPHUS.

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used to charge the people more than the real amount of their taxes; and then, if they refused to pay it, they "falsely accused them" to the Romans, as disobedient to their authority; and thus they obtained the assistance of the military to enforce their exorbitant demands: in every instance that Zaccheus had thus, or in any other manner, oppressed and injured any man, he was determined to make the utmost restitution required by the law in case of concealed theft. It has been argued, that he could not have got much of his wealth by extortion, or his estate would not have sufficed for such a restitution, after half of it had been given to the poor, especially if he reserved any part of it for himself; but it is more reasonable to suppose, that he did not give half to the poor till after restitution had been made, as he could not previously consider his riches *as his own*, even to give away. Perhaps he lay under a worse character than he really deserved: yet the transaction seems recorded as an illustrious triumph of mercy and grace; and the whole narration implies that he was before a bad man.—But Jesus, knowing the sincerity and humility of his professed subjection to the gospel, declared that "salvation was 'that day' come to his house;" he and his family had been estranged from it, but it was now come thither: "forasmuch as he also was a son of Abraham," not only according to the flesh, but as being now made partaker of Abraham's faith and privileges, and the promises made to him and his seed: for this was, indeed, the very end for which he, "the Son of man," was come into the world, even to seek out and save lost sinners.—"The name of Zaccheus (which is the same with Zaccai, Ezra ii. 9) shews that he was a Jew."—(*Doddridge.*)—*Scott.*

PARABLE OF THE TALENTS OR POUNDS.—Ver. 11-27. Now, in the account given up, observe, *First*, The "good account" which was given by "some" of the servants, and the master's approbation of them. Two such are instanced: 1. They had both made considerable improvements, but not both "alike"—one had gained "ten pounds" by his trading, and another "five." Those that are diligent and faithful in serving Christ are commonly blessed in being made blessings to the places where they live. They shall "see the travail of their soul," and not "labour in vain." And yet, all that are alike "faithful" are not alike "successful." And, perhaps, though they were both faithful, it is intimated that one of them took more pains, and applied himself more closely to his business, than the other, and sped accordingly. Blessed Paul was surely this servant that gained "ten pounds," double to what any of the rest did; for he "laboured more abundantly than they all," and "fully preached the gospel of Christ." 2. They both acknowledged their obligations to their master, for intrusting them with these abilities and opportunities to do him service: Lord, it is not "my" industry, but "thy" pound that has gained "ten pounds." Note, God must have all the glory of all our gains: "not unto us," but unto him, must be "the praises" (Ps. cxv. 1). Paul, who gained the "ten pounds," acknowledges, "'I laboured, yet not I. By the grace of God, I am what I am,' and do what I do; and 'his grace was not in vain'" (1 Cor. xv. 10). He will not speak of what he had done, but of what "God had done by him" (Rom. xv. 18). 3. They were both commended for their fidelity and industry: "Well done, thou good servant." And to the other he "said likewise." Note, They who do that which is good shall have "praise of the same." "Do well," and Christ will say to thee, "Well done;" and if he saith "Well done," the matter is not great who saith otherwise (see Gen. iv. 7). 4. They were "preferred" in proportion to the improvement they had made; "'Because thou hast been faithful in a very little,' and didst not say, 'As good sit still as go to trade with one pound—what can one do with so small a stock?' but did humbly and honestly apply thyself to the improvement of that, 'have thou authority over ten cities.'" Note, Those are in a fair way to rise, who are content to begin low. "He that has used the office of a deacon well, purchaseth to himself a good degree" (1 Tim. iii. 13). Two things are hereby promised the apostles: (1.) That when they have taken pains to "plant" many churches, they shall have the satisfaction and honour of presiding in them, and governing among them; they shall have great respect paid them, and have a great interest in the love and esteem of good Christians. "He that keepeth the fig-tree shall eat the fruit thereof;" and he that "laboureth in the word and doctrine" shall be "counted worthy of double honour." (2.) That, when they have served their generation according to the will of Christ, though they pass through this world despised and trampled upon, and perhaps pass out of it under disgrace and persecution, as the apostles did, yet in the other world they shall reign as kings with Christ, shall sit with him on his throne, shall have "power over the nations" (Rev. ii. 26). The happiness of heaven will be a much greater advancement to a good minister or Christian than it would be to a poor tradesman, that with much ado had cleared ten pounds, to be made governor of ten cities. He that had gained but "five pounds" had dominion over "five cities." This intimates that there are "degrees of glory" in heaven; every vessel will be alike "full," but not alike "large." And the degrees of glory there will be according to the degrees of usefulness here. *Secondly*, The "bad account" that was given by "one" of them, and the sentence passed upon him for his slothfulness and unfaith-

not [h]leave in thee one stone upon another; [i]because thou knewest not the time of thy visitation.

45 And he went into the temple, and began to cast out them that sold therein, and them that bought;

46 Saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves.†

47 And [k]he taught daily in the temple. But the chief priests, and the scribes, and the chief of the people, sought to destroy him;

48 And [l]could not find what they might do: for all the people [2]were very attentive to hear him.

CHAPTER XX.

1 *Christ avoucheth his authority.* 9 *The parable of the vineyard.* 20 *Of giving tribute to Cesar.* 27 *Of the resurrection.*

AND it came to pass, *that* on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the scribes came upon *him*, with the elders,

2 And spake unto him, saying, [a]Tell us, by what authority doest thou these things? or [b]who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing; and answer me:

4 The baptism of John,* was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, [c]Why then believed ye him not?

6 But and if we say, Of men; [d]all the people will stone us: [e]for they be persuaded that John was a prophet.

7 And they answered, That they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 ¶ Then began he to speak to the people this parable; A certain man [f]planted a vineyard, [g]and let it forth to husbandmen, and went into a far country for a long time.

10 And at the season† he [h]sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen [i]beat him, and sent *him* away empty.

A.D. 33—A.D. 33.

[h] Matt. xxiv. 2. Mark xiii. 2.

[i] 1 Pet. ii. 12.

† These words are not a part of the quotation, but are used by Christ in the way of accommodation from Jeremiah vii. 11. What was there said of the profanation of the temple by the idolatrous Jews was again verified in its desecration by these wicked traders and money-changers. *A den of thieves.* — Robbers and thieves have in every age betaken themselves to dens and caves, where they can enjoy their ill-gotten plunder in security. Hence the appropriateness of the expression as used here by our Lord.—OWEN.

[k] Matt. xxi. 23.

[l] Matt. xxii. 15, 16.

[2] Or, *hanged on him.*

CHAP. XX.

[a] Matt. xxi. 23-27. Mark xi. 28-33.

[b] Ex. ii. 14. John ii. 18. Acts iv. 7-10.

* This is put by a common figure of speech, for the whole of John's public ministry, especially his authority to preach and baptize. *Whence was it,* &c. — This question evinced the most profound wisdom, and had the effect to seal up their mouths, as though they were dumb. *From heaven*—*i.e.*, of heavenly origin, having the Divine authority and sanction. In like manner, *of men* is to be referred to human authority and sanction.—OWEN.

[c] John i. 15-18; iii. 26-36.

[d] Matt. xxi. 26, 46; xxvi. 5.

[e] Matt. xiv. 5. John x. 41.

[f] Ps. lxxx. 8-14. John xv. 1-8.

[g] Cant. viii. 11, 12.

† From this we learn that rent was paid, at least in some instances, in the produce of the vineyard or farm. —BOOTHROYD.

[h] Jud. vi. 8-10. Zech. i. 3-6; vii. 9-13.

[i] Neh. ix. 26. Acts vii. 52.

[k] 1 Thes. ii. 2. Heb. xi. 36, 37.

† This refers generally to the maltreatment of the prophets by the Jews; and perhaps, particularly, to Jeremiah, whom they beat; Isaiah, whom they killed; and Zechariah, the son of Jehoiada, whom they stoned.—GROTIUS.

[l] Matt. iii. 17. John iii. 16.

[m] Jer. xxxvi. 3, 7.

[n] Ps. ii. 1-6. Matt. ii. 2-16. Heb. i. 2.

[o] Gen. xxxvii. 18-20. John xi. 47-50.

[p] Heb. xiii. 12.

[q] Matt. xxi. 36-40.

[r] Ps. ii. 8, 9.

§ The chief priests and elders answer thus (see Matt. xxi. 41), not readily perceiving the tendency of the parable; but presently after, finding that they were themselves the persons whom Jesus represented under the similitude of the husbandmen, they began to recall their words, and said, "God forbid." —CLARKE.

[s] Mark iii. 5; x. 23.

[t] John xv. 25.

[u] Ps. cxviii. 22. Zech. iii. 9.

[x] Is. viii. 14, 15. Dan. ii. 34, 35.

[y] Matt. xxi. 45, 46. Mark xii. 12.

[z] Matt. xxvii. 2.

[a] 2 Cor. ii. 17. Gal. i. 10.

[b] Job xxxiv. 19. Acts x. 34, 35.

[1] *Of a truth.*

[c] Deut. xvii. 15. Matt. xxii. 17-21.

‖ *Tribute.* — This was the poll-tax levied upon Judea as a conquered province, to be paid to the Roman emperor. Besides this, there was the tax for the support of the kings, ethnarchs, tetrarchs, and other provincial rulers, and also the tax for the temple service (xvii. 24). These heavy taxes, made still more burdensome by the extortion and rapacity of tax-gatherers, reduced the people to despair, and eventually caused them, after many partial insurrections, to take up arms against their oppressors, which resulted in the destruction of their city and temple, and the downfall of the nation.—OWEN.

[d] Ps. xcv. 9. Matt. xvi. 1.

11 And again he sent another servant: and they beat him also, and [k]entreated *him* shamefully, and sent *him* away empty.

12 And again he sent a third: and they wounded him also, and cast *him* out.‡

13 Then said the lord of the vineyard, What shall I do? [l]I will send my beloved son: [m]it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is [n]the heir: come, [o]let us kill him, that the inheritance may be ours.

15 So [p]they cast him out of the vineyard, and killed *him*. [q]What therefore shall the lord of the vineyard do unto them?

16 He shall come and [r]destroy these husbandmen,§ and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he [s]beheld them, and said, [t]What is this then that is written, [u]The stone which the builders rejected, the same is become the head of the corner?

18 Whosoever [x]shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

19 ¶ And the chief priests and the scribes [y]the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them.

20 And they watched *him*, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so [z]they might deliver him unto the power and authority of the governor.

21 And they asked him, saying, Master, we know that thou [a]sayest and teachest rightly, neither [b]acceptest thou the person *of any*, but teachest the way of God [1]truly;

22 Is it [c]lawful for us to give tribute‖ unto Cesar, or no?

23 But he perceived their craftiness, and said unto them, [d]Why tempt ye me?

24 Shew me a penny. Whose image and superscription hath it? They answered and said, Cesar's.

fulness. 1. He owned that he had not "traded" with the pound with which he had been intrusted. "'Lord, behold, here is thy pound:' it is true I have not made it 'more,' but withal I have not made it 'less;' I have kept it safe 'laid up in a napkin.'" This represents the carelessness of those who have gifts, but never lay out themselves to do good with them; it is all one to them whether the interests of Christ's kingdom sink or swim, go backward or forward; for their parts, they will take no care about it, no pains, be at no expenses, run no hazard: those are the servants that lay up their pound "in a napkin;" who think it is enough to say that they have done no hurt in the world, but "did no good."—*Henry.*

CHRIST'S TRIUMPHANT PROCESSION.—See Matt. xxi. 8; and Mark xi. 1.

MERCHANDISE IN THE TEMPLE.—See Matt. xxi. 12.

PROPHECY OF THE DESTRUCTION OF JERUSALEM.—See Matt. xxiv.; and Mark xiii.

CHAP. XX. THE DILEMMA.—See Mark xi. 30.

PARABLE OF THE WICKED HUSBANDMEN.—See Mark xii. 1.

PAYMENT OF TRIBUTE.—Ver. 21. "Jesus perceived their craftiness" (ver. 23). Note, Those that are most crafty in their designs against Christ and his gospel cannot, with all their art, conceal them from his cognisance. He can see through the most political disguises, and so break through the most dangerous snare; for "surely in vain is the net spread in the sight of any bird." He did not give them a direct answer, but reproved them for offering to impose upon him ("Why tempt ye me?"), and called for a "piece of money," current money with the merchants ("Shew me a penny"), and asked them whose money it was; whose stamp it bore; who coined it. They owned, "It is Cesar's money." "Why, then," saith Christ, "you should first have asked whether it was lawful to *pay* and *receive* Cesar's money among yourselves, and to admit that to be the instrument of your commerce. But you, having granted that by a common consent, are condemned by your own act, and no doubt you ought to give tribute to him who furnished you with this convenience for your trade, protects you in it, and lends you the sanction of his authority for the value of your money. You must therefore 'render to Cesar the things that are Cesar's.' In civil things you ought to submit to the civil powers, and so, if Cesar protects you in your civil rights by laws and the administration of justice, you ought to 'pay him tribute;' but in sacred things God only is your King, you are not bound to be of Cesar's religion; you must 'render to God the things that are God's,' must worship and adore him only, and not any golden image that Cesar sets up;" and we must worship and adore him in such a way as he has appointed, and not according to the inventions of Cesar. It is God only that has authority to say, "My son, give me thy heart."

REFUTATION OF THE SADDUCEES.—See Matt. xxii. 23.

THE FUTURE LIFE.—Ver. 36. See what Christ here saith of it: 1. They "neither marry, nor are given in marriage." Those that are entered into the joy of their Lord are entirely taken up with that, and needs not the joy of the bridegroom in his bride. The love in that world of love is all seraphic, and such as eclipses and loses the purest and most pleasing loves we entertain ourselves with in this world of sense. Where the body itself shall be a spiritual body, the delights of sense are all vanished; and where there is a perfection of holiness, there is no occasion for marriage as a preservative from sin; into that "new Jerusalem" there enters nothing that defiles. 2. They cannot "die any more;" and this comes in as a reason why they do not "marry." In this dying world there must be marriage, in order to the filling up of the vacancies made by death; but where there are no burials, there is no need of weddings. This crowns the comfort of that world, that there is no more death there, which sullies all the beauty, and damps all the comforts, of this world. Here death reigns, but there it is for ever excluded. 3. They are "equal unto the angels." In the other evangelists it was said, they are "as the angels," but here they are said to be "equal to the angels"—*angels' peers;* they have of glory and bliss no way inferior to that of the holy angels. They shall see the same sight, be employed in the same work, and share in the same joys, with the holy angels. Saints, when they come to heaven, shall be *naturalised*, and though by nature strangers, yet, having "obtained this freedom" with a "great sum," which Christ paid for them, they have, in all respects, equal privileges with them that were free-born, the angels that are the natives and aborigines of that country. They shall be companions with the angels, and converse with those blessed spirits that love them dearly, and with an innumerable company, to whom they are now come in faith, hope, and love. 4. They are the "children of God," and so they are as the angels, who are called the "sons of God." In the "inheritance of sons," the "adoption of sons" will be completed. Hence believers are said to "wait for the adoption," even "the redemption of the body" (Rom. viii. 13). For, till the body is redeemed from the grave, the adoption is not completed. "Now are we the sons of God" (1 John iii. 2). We have the nature and disposition of sons, but that will not be *perfected* till we come to heaven. 5. They are the

25 And he said unto them, [e]Render therefore unto Cesar the things which be Cesar's, and [f]unto God the things which be God's.

26 And they could not take hold of his words before the people: and they marvelled¶ at his answer, and held their peace.

27 ¶ Then came to *him* certain of [g]the Sadducees, which deny* that there is any resurrection; and they asked him,

28 Saying, Master, Moses wrote unto us,† If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

29 There were therefore seven brethren: and the first took a wife, [h]and died without children.

30 And the second took her to wife, and he died childless.

31 And the third took her; and in like manner the seven also: and they left no children, and died.

32 Last of all the woman [i]died also.

33 Therefore [k]in the resurrection whose wife of them is she? for seven had her to wife.

34 And Jesus, answering, said unto them, The [l]children of this world [m]marry, and are given in marriage:

35 But they which shall be [n]accounted worthy to obtain that world, and the resurrection from the dead,‡ [o]neither marry, nor are given in marriage:

36 Neither [p]can they die any more: for [q]they are equal unto the angels; and are [r]the children of God, being the children of the resurrection.

37 Now, that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not [s]a God of the dead, but of the living: [t]for all live unto him.

39 Then certain of the scribes, answering, said, Master, thou hast well said.§

40 And after that [u]they durst not ask him any *question at all.*

41 ¶ And he said unto them, How say they that [x]Christ is David's son?

42 And David himself saith in the book of Psalms, [y]The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make [z]thine enemies thy footstool.

44 David therefore calleth him Lord, [a]how is he then his son?

A.D. 33—A.D. 33.

[e] Prov. xxiv. 21. Matt. xvii. 27.

[f] Acts iv. 19, 20; v. 29. 1 Cor. x. 31.

¶ *They marvelled.*—They had been foiled in their attempt. Though he had apparently decided in favour of the Herodians, yet his answer confounded both parties, and wholly prevented the use which they intended to make of it. It was so wise—it so clearly detected their wickedness, and foiled their aim—that they were confounded, and retired covered with shame.—BARNES.

[g] Matt. xvi. 1, 6. Acts iv. 1, 2; v. 17.

* The Hebrew signifies "to contend," and also "to contradict." Hence the Greek word signifying "to contradict," is taken to express the other sense of the Hebrew word "to contend."—HAMMOND.

† Compare Deut. xxv. 25. The sense of the passage is quoted, and not the very words. The Sadducees believed in the Pentateuch and in the prophets, but rejected all traditions. *Raise up seed.*—The first-born son, from this marriage with the widow of a deceased brother, was to succeed to his name and estate, and was to be regarded in all the civil relations of life as his son. This was to prevent the extinction of any family of the tribe or nation.—OWEN.

[h] Lev. xx. 20. Jer. xxii. 30.

[i] Jud. ii. 10. Ec. ix. 5. Heb. ix. 27.

[k] Matt. xxii. 24-28.

[l] xvi. 8.

[m] 1 Cor. vii. 2, &c. Eph. v. 31.

[n] Acts v. 41.

‡ Our Lord, agreeably to the Jewish style of that period, calls that only "a resurrection" which is a resurrection to glory.—CAMPBELL.

[o] Matt. xxii. 29, 30.

[p] Is. xxv. 8. 1 Cor. xv. 26, 42, 53, 54.

[q] Zech. iii. 7.

[r] Rom. viii. 17-23. 1 John iii. 2.

[s] Ps. xvi. 5-11. Heb. xi. 16.

[t] John vi. 57; xiv. 19. Rom. vi. 22, 23.

§ *Well said*—*i.e.*, "Beautifully," or "finely;" so the original signifies, which expresses his high satisfaction in the reply, much more strongly than the word "well."—DODDRIDGE.

[u] Prov. xxvi. 5. Matt. xxii. 46.

[x] Is. ix. 6, 7. Jer. xxiii. 5, 6.

[y] Ps. cx. 1. 1 Cor. xv. 25. Heb. i. 13.

[z] Ps. ii. 1-9; cix. 4-20.

[a] Is. vii. 14. Matt. i. 23. 1 Tim. iii. 16.

‖ The garments of the doctors were to be so long as to cover the whole body, even down to their heels, but were not to be any longer; but they did not always go by this rule, some had even a train after them.—GILL.

45 ¶ Then, in the audience of all the people, he said unto his disciples,

46 Beware of the scribes, which desire to walk in long robes,‖ and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

47 Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAPTER XXI.

5 The destruction of the temple and city is foretold.
25 The signs of the last day.

AND he looked up, and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow* casting in thither [1]two mites.†

3 And he said, [a]Of a truth I say unto you, that this poor widow hath cast in [b]more than they all.

4 For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in [c]all the living that she had.

5 ¶ And as some spake of the temple, how it was adorned with goodly stones‡ and gifts, he said,

6 *As for* these things which ye behold, the days will come, in the which [d]there shall not be left one stone upon another, that shall not be thrown down.

7 ¶ And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, [e]Take heed that ye be not deceived: for many shall come in my name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

9 But [g]when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; [h]but the end *is* not by and by.

10 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights§ [i]and great signs shall there be from heaven.

12 But [k]before all these, they shall lay their hands on you, and persecute *you,* delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

[a] Acts iv. 27; x. 34.

[b] Ex. xxxv. 21-29.

[c] Acts ii. 44, 45; iv. 34.

‡ According to Josephus, some of these stones were forty-five cubits long, five high, and six broad. These stones doubtless composed the wall built up from the bottom, on three sides of the hill Moriah, and filled in with earth, so as to form an area on which to rear the edifice. Among the costly gifts belonging to the temple, was a golden table given by Pompey, and several golden vines of great size, having clusters, as Josephus says, as tall as a man. The same Jewish historian says, that the marble of the temple was so white, that at a distance it appeared like a mountain of snow, and the gilding, when the sun shone upon it, was so dazzling and beautiful, that it caused those who forced themselves to look upon it to turn away their eyes, as they would have done at the sun's own rays.—OWEN.

[d] 1 Kings ix. 7-9. Is. lxiv. 10, 11.

[e] Jer. xxix. 8. Matt. xxiv. 23-25.

[f] John v. 43. Acts v. 36, 37.

[g] Ps. xxvii. 1-3; xlvi. 1, 2. Is. viii. 12.

[h] 8, 28.

§ Of these Josephus mentions various, as a comet hanging over the city like a fiery sword, &c. (*Bel.* vii. 12).—GILL.

[i] Matt. xxiv. 29, 30.

[k] Matt. x. 16-25. John xv. 20; xvi. 2.

"children of the resurrection," that is, they are made capable of the employments and enjoyments of the future state; they are "born to that world," belong to that family, had their education for it here, and shall there have their inheritance in it. They are the "children of God," being the "children of the resurrection." Note, God owns those only for his children that are the children of the resurrection, that are born from above, are allied to the world of spirits, and prepared for that world, who are the children of that family.

DAVID'S SON AND LORD.—Ver. 41-43. The scribes were *students* in the law, and *expositors* of it to the people; men in reputation for wisdom and honour: the generality of them were enemies to Christ and his gospel. 1. We have them here commending the reply which Christ made to the Sadducees concerning the resurrection (ver. 39), "Certain of the scribes said, Master, thou hast well said." Christ had the testimony of his adversaries that he said well; and *therefore* the scribes were his enemies, because he would not *conform* to the traditions of the elders; but yet, when he vindicated the fundamental practices of religion, and appeared in defence of them, even the scribes commended his performance, and owned that he said well. Many, that call themselves Christians, come short even of that spirit. 2. We have them here *puzzled* and run aground with a question concerning the Messiah. It was plain by many scriptures that Christ was to be the "Son of David"—even the blind man knew that (chap. xviii. 39); and yet it was plain that David called the Messiah *his Lord,* his Owner, and Ruler, and Benefactor: "The Lord said to my Lord." God said it to the Messiah (Ps. cx. 1). Now if he be *his Son,* why doth he call him *his Lord?* If he be *his Lord,* why do we call him *his Son?* This he left them to consider of, but they could not reconcile this seeming contradiction. Thanks be to God, we can: that Christ, as *God,* was David's Lord, but Christ, as *Man,* was David's Son. He was both the "Root" and the "Offspring of David" (Rev. xxii. 16). By his *human nature* he was the *Offspring of David,* a Branch of his family; by his *Divine nature* he was the *Root of David,* from whom he had his being and life, and all the supplies of grace.—*Henry.*

CHAP. XXI. WIDOW'S MITE.—See Mark xii. 42.

VARIOUS SIGNS OF CHRIST'S COMING.—See Matt. xxiv. and Mark xiii.

WARS.—Ver. 9, 10. They must expect to hear of great commotions in the nations, and many terrible judgments inflicted upon the Jews and their neighbours. 1. There shall be "bloody wars." "Nation shall rise against nation;" one part of the Jewish nation against another, or rather the whole against the Romans. Encouraged by the false Christs, they shall wickedly endeavour to throw off the Roman yoke, by taking up arms against the Roman powers; when they had rejected the liberty with which Christ would have made them free, they were left to themselves, to grasp at their civil liberty in ways that were *sinful,* and therefore could not be *successful.* 2. There shall be "earthquakes," great earthquakes, "in divers places," which shall not only frighten people, but destroy towns and houses, and bury many in the ruins of them. 3. There shall be "famines" and "pestilences," the common effects of war, which destroy the fruits of the earth, and, by exposing men to ill weather, and reducing them to ill diet, occasion infectious diseases. God has various ways of punishing a provoking people. The four sorts of judgments which the Old Testament prophets so often speak of, are threatened by the New Testament prophets too; for though spiritual judgments are more commonly inflicted in gospel-times, yet God makes use of temporal judgments also. 4. There shall be "fearful sights," and "great signs from heaven," uncommon appearances in the clouds, comets, and blazing stars, which frighten the ordinary sort of beholders, and have always been looked upon as *ominous,* and *portending* something *bad.*

DIVINE ASSISTANCE.—Ver. 14, 15. "I will give you a mouth and wisdom." This proves Christ to be God, for it is God's prerogative to "give wisdom," and he it is that

13 And [l]it shall turn to you for a testimony.‖
14 [m]Settle *it* therefore in your hearts, not to meditate before what ye shall answer:
15 For [n]I will give you a mouth and wisdom, [o]which all your adversaries shall not be able to gainsay nor resist.
16 And [p]ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; [q]and *some* of you shall they cause to be put to death.
17 And [r]ye shall be hated of all *men* [s]for my name's sake.
18 But [t]there shall not an hair of your head perish.¶
19 [u]In your patience possess ye your souls.
20 And [x]when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.*
21 Then let them which are in Judea [y]flee to the mountains; and let them which are [z]in the midst of it depart out: and let not them that are in the countries enter thereinto.
22 For these be the days of vengeance, that all things which are written may be fulfilled.
23 But [a]woe unto them that are with child, and to them that give suck, in those days! for there shall be [b]great distress in the land, and wrath upon this people.
24 And they shall fall by the edge of the sword, and shall be [c]led away captive into all nations: and [d]Jerusalem shall be trodden down of the Gentiles, [e]until the times of the Gentiles be fulfilled.
25 ¶ And there shall be [f]signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;
26 Men's [g]hearts failing them for fear, and for looking after those things which are coming on the earth: [h]for the powers of heaven shall be shaken.
27 And then shall they [i]see the Son of man coming in a cloud,† [k]with power and great glory.
28 And when these things begin to come to pass, then look up, and lift up your heads; for your [l]redemption draweth nigh.

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[l] Phil. i. 28. 1 Thes. iii. 3, 4. 2 Thes. i. 5.
‖ *For a testimony*—that is, it should be principally on these occasions that they should be his witnesses, sealing thus, by their constancy and by their blood, the testimony which Jesus Christ had charged them to render concerning him through all the earth (Acts i. 8).—MARTIN.
[m] Matt. x. 19, 20.
[n] Ex. iv. 11, 12. Prov. ii. 6. Jer. i. 9.
[o] Acts vi. 10; xxiv. 25.
[p] Jer. ix. 4. Mic. vii. 5, 6.
[q] Acts vii. 59. Rev. ii. 13; vi. 9.
[r] Matt. x. 22. John vii. 7.
[s] Matt. v. 11. John xv. 21.
[t] 1 Sam. xiv. 45. Matt. x. 30.
¶ A proverbial speech, signifying that they should have no hurt or damage by anything which their enemies should do against them. When, at the last, you come to cast up your accounts, you shall find you have lost nothing.—POOLE.
[u] Ps. xxvii. 13, 14. Rom. ii. 7.
[x] Dan. ix. 27. Matt. xxiv. 15.
* Signifying that there would be no deliverance to be expected, as was the case when the Assyrian army under Rabshakeh appeared against it; nor was the siege complete until it was destroyed, which was about four years after.—GILL.
[y] Matt. xxiv. 16-18. Mark xiii. 15, 16.
[z] Jer. vi. 1. Rev. xviii. 4.
[a] Matt. xxiv. 19.
[b] Matt. xxi. 41, 44.
[c] Deut. xxviii. 64-68.
[d] Rev. xi. 2.
[e] Rom. xi. 25.
[f] Is. xiii. 10, 13, 14.
[g] Lev. xxvi. 36. Deut. xxviii. 32-34.
[h] Matt. xxiv. 29.
[i] Dan. vii. 13.
† Seems to import his coming by the Roman army to besiege and destroy Jerusalem and the unbelieving Jews; for so Christ seems plainly to interpret this coming (Matt. xxiv. 27).—WHITBY.
[k] Matt. xxv. 31.
[l] Rom. viii. 23.

[m] Heb. x. 37.
[n] Matt. xvi. 28.
[o] Ps. cii. 26. Is. li. 6. 1 Pet. i. 25.
[p] Matt. xiii. 22.
[q] Ps. xxv. 3.
‡ The meaning of this verse is: "Be continually expecting these things. Do not forget them, and do not be secure and satisfied with this life, and the good things which it furnishes. Do not suffer yourselves to be drawn into the fashions of the world; to be conformed to its customs; to partake of its feasts and licentiousness; and so these calamities shall come upon you when you least expect them."—BARNES.
[r] Matt. xxiv. 42. 1 Cor. xvi. 13.
[s] Job xxvii. 10. Eph. vi. 18, 19.
§ *Escape.*—He intimates how hardly men shall escape those dangers that shall come upon them, and that God must use a special grace and favour to those that are his to free them therefrom. *To stand*—Ital. *to appear*; that is to say, to present yourselves securely, as being in his favour, without fear of being condemned, confounded, or overthrown by his glorious presence, like the wicked (Ps. i. 5; Eph. vi. 13).—DIODATI.
[t] Ps. i. 5. Mal. iii. 2. Eph. vi. 13, 14.

29 And he spake to them a parable; Behold the fig-tree, and all the trees;
30 When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.
31 So likewise ye, when ye see these things come to pass, know ye that [m]the kingdom of God is nigh at hand.
32 Verily I say unto you, [n]This generation shall not pass away till all be fulfilled.
33 [o]Heaven and earth shall pass away; but my words shall not pass away.
34 And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and [p]cares of this life, and *so* [q]that day come upon you unawares.‡
35 For as a snare shall it come on all them that dwell on the face of the whole earth.
36 [r]Watch ye therefore, and [s]pray always, that ye may be accounted worthy to escape§ all these things that shall come to pass, and to [t]stand before the Son of man.
37 And in the day-time he was teaching in the temple; and at night he went out, and abode in the mount that is called *the mount* of Olives.
38 And all the people came early in the morning to him in the temple, for to hear him.

CHAPTER XXII.

8 Judas moved to betray Christ. 7 The passover prepared. 19 The Lord's supper instituted.

NOW [a]the feast of unleavened bread* drew nigh, which is called the Passover.
2 And the chief priests and scribes sought how they might kill him; for they feared the people.
3 ¶ Then [b]entered Satan into Judas† surnamed Iscariot, being of the number of the twelve.
4 And he [c]went his way, and communed with the chief priests and captains, how he might betray him unto them.
5 And they were glad, and covenanted to give him money.
6 And he promised, and sought opportunity to betray him unto them [1]in the absence of the multitude.

CHAP. XXII.
[a] Ex. xii. 6-28.
* *The feast of unleavened bread.*—This feast lasted seven days, during which the Jews ate their bread without leaven, in commemoration of the haste in which they went out of Egypt—it being such that they had not time to leaven their dough, but took it, with their kneading-troughs, along with them as it was; and as figurative of the unleavened bread of sincerity and truth, with which the gospel feast is to be kept (see Ex. xii. 34; 1 Cor. v. 8).—GILL.
[b] John vi. 70, 71.
† That is, he stirred up the corruptions and covetousness of Judas.—GUYSE.
[c] Matt. xxvi. 14.
[1] Or, *without tumult.*

"made man's mouth." Note, *First*, A "mouth" and "wisdom" together completely fit a man both for services and sufferings; "wisdom" to know what to say, and a "mouth" wherewith to say it as it should be said. It is a great happiness to have both *matter* and *words* wherewith to honour God and do good; to have in the mind a *storehouse* well furnished with things *new and old*, and a *door of utterance* by which to *bring them forth*. *Secondly*, Those that plead Christ's cause may depend upon him to give them "a mouth and wisdom," which way soever they are called to plead it, especially when they are brought before magistrates for his name's sake. It is not said that he will send an angel from heaven to answer for them, though he could do that, but that he will give them a "mouth" and "wisdom" to enable them to answer for themselves; which puts a great honour upon them, which requires them to use the gifts and graces Christ furnishes them with, and redounds the more to the glory of God, who "stills the enemy and the avenger out of the mouths of babes and sucklings." *Thirdly*, When Christ gives to his witnesses a "mouth and wisdom," they are enabled to say that, both for him and themselves, which "all their adversaries are not able to gainsay or resist," so that they are silenced and put to confusion. This was remarkably fulfilled presently after the pouring out of the Spirit, by whom Christ gave his disciples this mouth and "wisdom" when the apostles were brought before the priests and rulers, and answered them so as to make them ashamed (Acts iv.-vi.)—*Henry.*

DOOM OF JERUSALEM.—Ver. 20-24. St Luke explains the language of the prophet Daniel, and that of the other evangelists, by saying, "When ye see Jerusalem compassed by armies;" instead of saying, "When ye see the abomination of desolation," &c. *Days of vengeance.*—Eleven hundred thousand Jews are recorded to have fallen in the siege of Jerusalem, besides a vast multitude in other places; nearly a hundred thousand were sold for slaves, and reduced to the most abject captivity in distant countries; the remains of that devoted nation have been dispersed as captives, or in a most dependent, oppressed condition, throughout the kingdoms of the earth; and yet have been preserved a distinct people for above one thousand seven hundred years! This unparalleled event was doubtless intended, among other reasons, that they might be undeniable witnesses, or monuments, of the truth of the Scriptures; of that part which they reject, as well as of that which they retain. Jerusalem has ever since been *trodden under foot*, or *governed with despotic sway*, by the Gentiles: by the Romans, Saracens, Mamelukes, Franks, and Turks, who possess it to this day. A law was made by the Roman victors, forbidding any Jew to dwell in their ancient inheritance, or to come within sight of Jerusalem: the foundations of the old city were ploughed up; a new city was at length builded by the conquerors, called Elia, and an idolatrous temple was erected in the place where the temple of JEHOVAH had stood. In the days of Constantine and afterward, the city was indeed possessed by Christians, among others; but they were chiefly the *Gentile* converts, and the Jews were driven thence with great severity.

SOBRIETY.—Ver. 34-36. Similar exhortations have been considered in the parallel Scriptures, which may be understood as addressed to the primitive Christians, who were waiting for those awful events which had been foretold; but they are equally applicable to those great concerns in which all men are interested.—Excess in eating, drinking, and other animal indulgences, hath a tendency, not only to oppress and disorder the body, but to stupefy and darken the powers of the understanding, and to render the affections carnal and torpid. So that these sensualities, as well as the cares attending the pursuit of wealth and worldly honours and distinctions, unfit men for religious duties, and make way for the day of evil coming upon them unawares. As the Roman armies invaded Judea, and besieged Jerusalem, when they were not expected; and the Jews were everywhere taken, as "a bird in the snare of the fowler;" so death surprises most "men that dwell on the face of the whole earth," in the same unprepared state; and so will the day of judgment. *Accounted worthy*, &c.—that is, meet persons to be thus delivered and accepted. This must be sought by constant earnest prayer, and must "therefore be the gift of God," and not the worthiness of man.—*Scott.*

CHAP. XXII. TREACHERY OF JUDAS.—See Matt. xxvi. 14.
THE LAST PASSOVER.—See Mark xiv. 12.
THE LORD'S SUPPER.—Ver. 19, 20. The *passover*, and the *deliverance* out of Egypt were *typical* and *prophetic signs* of a Christ to come, who should by dying deliver us from sin and death, and the tyranny of Satan; but they shall no more say, "The Lord liveth, that brought us up out of the land of Egypt." A much greater deliverance shall eclipse the lustre of that, and therefore the Lord's Supper is instituted to be a commemorative sign or memorial of a Christ already come, that *has* by dying delivered us; and it is his death that is in a special manner set before us in that ordinance. 1. The "breaking of Christ's body," as a "sacrifice for us," is here commemo

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7 ¶ Then came the day of unleavened bread, when the passover must be killed.

8 And he sent Peter and John, saying, [d]Go and prepare us the passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water;‡ follow him into the house where he entereth in.

11 And ye shall say unto the goodman of the house, [e]The Master saith unto thee, [f]Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he shall shew you [g]a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

14 And when the hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, [2]With desire I have desired to eat this passover with you before I suffer:

16 For I say unto you, [h]I will not any more eat thereof,§ [i]until it be fulfilled in the kingdom of God.

17 And he [k]took the cup, and [l]gave thanks, and said, Take this, and divide *it* among yourselves:‖

18 For I say unto you, [m]I will not drink of [n]the fruit of the vine, [o]until the kingdom of God shall come.

19 ¶ And [p]he took bread, and [q]gave thanks, and brake *it*, and gave unto them, saying, This [r]is my body, which is [s]given for you: [t]this do¶ in remembrance of me.

20 Likewise also the cup after supper, saying, [u]This cup *is* the new testament in my blood, which is shed for you.

21 ¶ But, behold, [x]the hand of him that betrayeth me *is* with me on the table.

22 And [y]truly the Son of man goeth,* as it was determined: [z]but woe unto that man by whom he is betrayed!

23 And they began to enquire among themselves, which of them it was that should do this thing.

24 ¶ And there was also a strife among them, which of them should be accounted the greatest.

[d] Matt. iii. 15. Gal. iv. 4, 5.

‡ This was a demonstration of Christ's foreknowledge and government of all events, as well as for the direction of the disciples.—GUYSE.

[e] Matt. xxi. 3. John xi. 28.

[f] Rev. iii. 20.

[g] Acts i. 13; xx. 8.

[2] *I have heartily desired.*

[h] 18-20.

§ He says to them, This is the last that I shall ever eat with you in the present world; I myself, who am the true Paschal Lamb, being now ready to be offered for you upon the cross: and all types and shadows shall henceforth be swallowed up in the real accomplishment of the things which were typified. —CLARKE.

[i] John vi. 27, 50-58. 1 Cor. v. 7, 8.

[k] Ps. xxiii. 5. Jer. xvi. 7.

[l] Deut. viii. 10. 1 Sam. ix. 13.

‖ It should be observed, that the command for all to drink of the cup was positive and express; and that it is directly opposed to the practice in the Romish Church, of giving the cup to the clergy only, and denying it to the laity. —SCOTT.

[m] Matt. xxvi. 29.

[n] Jud. ix. 13.

[o] Dan. ii. 44.

[p] Matt. xxvi. 26-28.

[q] John vi. 23.

[r] Gen. xli. 26, 27. Dan. iv. 22-24.

[s] John vi. 51.

[t] Ps. lxxviii. 4-6. Cant. i. 4.

¶ The Romanists say that it imports "sacrifice this." The Latins do not say *facere victimam*, but *victima*, understanding *sacra*. And you have "do this" of the cup (1 Cor. xi. 25).—WHITBY.

[u] Ex. xxiv. 8.

[x] Job xix. 19.

[y] Gen. iii. 15.

* *Goeth.*—Dies, or will die. The Hebrews often spoke in this manner of death (Ps. xxxix. 13; Gen. xv. 2). *As it was determined.*—In the Greek, "as it was marked out by a boundary;" *i.e.*, in the Divine purpose. It was the previous intention of God to give him up to die for sin, or it could not have been certainly predicted. It is also declared to have been by his determinate counsel and foreknowledge (Acts ii. 23).—BARNES.

[z] Ps. lv. 12-15.

[a] Matt. xx. 25-28.

† It was the vanity of many princes in those times to affect the title of Euergetes, or Benefactor.—GROTIUS.

[b] Matt. xxiv. 47.

[c] 2 Sam. ix. 9, 10; xix. 28.

[d] Ps. xlix. 14.

‡ The earnest address to Peter is so far from an argument in favour of his superiority or primacy in the Church, that it is obviously a reproof, and foreboding of his want of faith.—LIGHTFOOT.

[e] Am. ix. 9.

[f] Zech. iii. 2-4.

[g] 2 Tim. ii. 18.

§ *When thou art converted.*—The word "converted" means turned, changed, recovered. The meaning is, When thou art turned from this sin.—BARNES.

[h] Ps. xxxii. 3-6. John xxi. 15-17.

[i] Prov. xxviii. 26. Jer. x. 23; xvii. 9.

[k] Matt. xxvi. 34, 74. John xiii. 38.

‖ Did you want anything? Did not God fully provide for you? He refers to this to convince them that his words were true; that their past experience should lead them to put confidence in him and in God.—BARNES.

¶ This direction to buy a sword seems to have been a proverbial form of expression to provide against impending danger.—OWEN.

This whole speech is allegorical. My fellow-soldiers, you have hitherto lived in peace, but now a dreadful war is at hand; so that, omitting all other things, you must think only of arms. But when he prayed in the garden, and reproved Peter for smiting with the sword, he himself shewed what those arms were.—BEZA.

[l] Is. liii. 12. 2 Cor. v. 21.

[m] Matt. xxvi. 52-54. John xviii. 36.

* The disciples mistook our Saviour's meaning. He made use of a proverbial form of speech; they took him in a literal sense. He did not think fit to rectify their misapprehension, but replied, as a mild and humane master to a well-meaning servant of great stupidity, "It is very well."—BASNAGE.

[n] 1 Chr. iv. 10. Ps. xvii. 5. Prov. xxx. 8, 9.

[o] Matt. xxvi. 39. Mark xiv. 35.

25 And he said unto them, [a]The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors.†

26 But ye *shall* not *be* so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *is* not he that sitteth at meat? but I am among you as he that serveth.

28 Ye are they which have continued with me in my temptations:

29 And [b]I appoint unto you a kingdom, as my Father hath appointed unto me;

30 That ye may [c]eat and drink at my table in my kingdom, [d]and sit on thrones, judging the twelve tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desire *to have* you,‡ that he may [e]sift *you* as wheat:

32 But [f]I have prayed for thee, that [g]thy faith fail not: and when thou art converted,§ [h]strengthen thy brethren.

33 And he said unto him, Lord, [i]I am ready to go with thee, both into prison, and to death.

34 And he said, I tell thee, Peter, [k]the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.

35 ¶ And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing?‖ And they said, Nothing.

36 Then said he unto them, But now, he that hath a purse, let him take *it*, and likewise *his* scrip: and he that hath no sword, let him sell his garment, and buy one.¶

37 For I say unto you, that this that is written must yet be accomplished in me, [l]And he was reckoned among the transgressors: for the things concerning me have an end.

38 And they said, Lord, behold, here *are* two swords. And he said unto them, [m]It is enough.*

39 ¶ And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

40 And when he was at the place, he said unto them, [n]Pray that ye enter not into temptation.

41 And he was withdrawn from them about a stone's cast, [o]and kneeled down, and prayed,

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rated by the "breaking of bread;" and the sacrifices under the law were called the "bread of our God" (Lev. xxi. 6, 8, 17). "This is my body, which is given for you." And there is a feast upon that sacrifice instituted, in which we are to apply it to ourselves, and to take the benefit and comfort of it; this bread that was given for us, is given *to us* to be food to our souls; for nothing can be more *nourishing* and *satisfying* to our souls than the doctrine of Christ's making atonement for sin, and the assurance of our interest in that atonement; this bread that was "broken" and "given for us," to satisfy for the guilt of our sins, is "broken" and "given to us," to satisfy the desire of our souls. And this we do in "remembrance" of what he did for us, when he died for us; and for a *memorial* of what we *do*, in making ourselves "partakers of him," and joining ourselves to him in an everlasting covenant—like the stone Joshua set up for a "witness" (Josh. xxiv. 27). 2. The "shedding" of "Christ's blood," by which the atonement was made (for "the blood made atonement for the soul," Lev. xvii. 11), as represented by the wine in the cup; and that cup of wine is a sign and token of the New Testament, or new covenant, made with us. It *commemorates* the purchase of the covenant by the blood of Christ, and *confirms* the promises of the covenant, which are all "Yea" and "Amen" in him. This will be reviving and refreshing to our souls, as wine that "makes glad the heart." In all our commemorations of the shedding of Christ's blood, we must have an eye to it as shed for us; we needed it, we take hold of it; we hope to have benefit by it; "who loved me, and gave himself for me." And in all our regards to the New Testament, we must have an eye to the "blood of Christ," which gave life and being to it, and seals to us all the promises of it. Had it not been for the blood of Christ, we had never had the New Testament; and had it not been for the New Testament, we had never known the meaning of Christ's blood shed.

TRUE GREATNESS.—Ver. 24, 25. "They that exercise authority," and take upon themselves to bear sway and give law, are called "benefactors;" they call themselves so, and so their flatterers call them, and those that set themselves to serve their interests. It is pretended that they have *been* benefactors, and upon *that* account they should be admitted to *have rule;* nay, that in exercising authority they are benefactors; however they really serve themselves, they would be thought *to serve their country*. One of the Ptolemies was surnamed *Euergetes*—"The Benefactor." Now our Saviour, by taking notice of this, intimates:—1. That to *do good* is much more honourable than to "look great;" for these princes that were the "terror of the mighty," would not be called so, but rather the *benefactors of the needy*, so that, by their own confession, a benefactor to his country is much more valued than a ruler of his country. 2. That to *do good* is the surest way to be great, else they that aimed to be *rulers* would not have been so solicitous to be called "benefactors;" this, therefore, he would have his disciples believe, that their greatest honour would be to do all the good they could in the world. They would indeed be "benefactors" to the world, by bringing the gospel to it. Let them value themselves upon that title, which they would indeed be *entitled* to, and then they need not strive which should be the greatest, for they would be all "greater;" greater blessings to mankind than the kings of the earth that exercise lordship over them. If they have that, which is confessedly the "greater" honour of being benefactors, let them despise the lesser, of being rulers.—*Henry.*

PETER'S TEMPTATION.—Ver. 31. "The Lord said, Simon, Simon," observe what I say; "Satan hath desired to have you," to have you all in his hands, "that he may sift you as wheat." Peter, who used to be the *mouth* of the rest in speaking to Christ, is hear made the *ear* of the rest; and what is designed for warning to them all ("All you shall be offended because of me") is directed to Peter, because he was principally concerned, being in a particular manner struck at by the tempter: "Satan has desired to have you." Probably Satan had *accused* the disciples to God, as mercenary in following Christ, and aiming at nothing else therein but enriching and advancing themselves in this world, as he accused Job. "No," saith God, "they are honest men, and men of integrity." "Give me leave to try them," saith Satan, "and Peter particularly." He desired to have them, "that he might sift them," that he might shew them to be chaff, and not wheat. The troubles that were now coming upon them were "sifting"—would try what there was in them. But that was not all; Satan desired to sift them by his temptations, and endeavoured by those troubles to draw them into sin; to put

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42 Saying, Father, if thou be willing, remove this [p]cup from me; nevertheless, [q]not my will, but thine, be done.

43 And there appeared an angel unto him from heaven, strengthening him.

44 And, being in an agony, he prayed more earnestly: and [r]his sweat was as it were great drops of blood falling down to the ground.

45 And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow,

46 And said unto them, [s]Why sleep ye? rise and pray, lest ye enter into temptation.

47 ¶ And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, [t]betrayest thou the Son of man with a kiss?†

49 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?‡

50 ¶ And one of them smote a servant of the high priest, and cut off his right ear.

51 And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.§

52 Then [u]Jesus said unto the chief priests, and captains‖ of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves?

53 When [x]I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour,¶ and [y]the power of darkness.

54 ¶ Then took they him, and led *him*, and brought him into the high priest's house. And Peter followed afar off.

55 And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

56 But [z]a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

57 And [a]he denied him, saying, Woman, I know him not.*

58 And, after a little while, [b]another saw him, and said, Thou art also of them. And Peter said, Man, I am not.

59 And about the space of one hour after, another confidently affirmed, saying, Of a truth this *fellow* also was with him; for he is a Galilean.

60 And Peter said, Man, I know not what thou sayest. And immediately, while he yet spake, [c]the cock crew.

61 And the Lord [d]turned, and [e]looked upon Peter:† [f]and Peter remembered the word of the Lord, how he had said unto him, [g]Before the cock crow, thou shalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ And [b]the men that held Jesus [i]mocked him, and smote *him*.

64 And when they had [k]blindfolded him,‡ they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65 And many other things blasphemously spake they against him.

66 ¶ And as soon as it was day, the elders of the people, and the chief priests, and the scribes, came together, and led him into their council,

67 Saying, [l]Art thou the Christ? tell us. And he said unto them, [m]If I tell you, ye will not believe:

68 And [n]if I also ask *you*, ye will not answer me, nor let *me* go.

69 Hereafter [o]shall the Son of man sit on the right hand of the power of God.

70 Then said they all, Art thou then [p]the Son of God? And he said unto them, Ye say that I am

71 And they said, What need we any further witness? for we ourselves have heard of his own mouth.§

CHAPTER XXIII.

2 *Jesus is accused before Pilate,* 14 *who is desirous to release him.* 27 *The destruction of Jerusalem foretold.* 46 *Christ's death and burial.*

AND the whole multitude* of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We found this *fellow* perverting the nation, and [s]forbidding to give tribute to Cesar, saying [b]that he himself is Christ a King.

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[f] Is. li. 17, 22.
[q] Ps. xl. 8.
[r] Is. liii. 10.
[s] Jon. i. 6.
[t] 2 Sam. xx. 9, 10.
† Our Lord bestows on Judas no upbraiding appellation, but simply declares his knowledge that this seeming token of affection was used for the purpose of marking him out to those whom his relentless enemies sent to apprehend him.—NEWCOME.
‡ The apostles were not commonly armed. On this occasion they had provided two swords (ver. 38). In seasons of danger, when travelling through the country, they were under a necessity of providing means of defending themselves against the robbers that infested the country. This will account for their having any swords in their possession. These swords, Josephus informs us, the people were accustomed to carry under their garments, as they went up to Jerusalem.—BARNES.
§ He seems to have intended to shew by this action, that he who had power thus miraculously to heal, must have been taken willingly, and not for want of power to preserve himself.—WHITBY.
[u] Matt. xxvi. 55.
‖ These were inferior Jewish officers, who commanded the divisions of the priests and Levites, who attended the temple, and were themselves subject to a chief commander (see Acts iv. 1; v. 24).—BOOTHROYD.
[x] Matt. xxi. 12-15. John vii. 25, 45.
¶ Alluding, perhaps, to the hour of the night; the season most favourable to deeds of darkness. This is the time in which it is permitted to you to exercise your malice and execute your bloody designs against me, and in which Satan is permitted to assail me with the most furious temptations.—WHITBY.
[y] John xiv. 30.
[z] Matt. xxvi. 69. John xviii. 17.
[a] Matt. x. 33. Acts iii. 13, 14, 19.
* *I know him not.*—To not know or forsake, is the same thing as to deny; and that same which is spoken of Christ, may also be understood of his power and doctrine.—DIODATI.
[b] Matt. xxvi. 71, 72. John xviii. 25.
[c] Matt. xxvi. 74, 75. John xviii. 27.
[d] Mark v. 30.
[e] Job xxxiii. 27. Is. lvii. 15-18.
† What effect that look must have had on the heart and on the countenance of St Peter, every one may perhaps in some degree conceive; but it is utterly impossible for any words to describe, or, I believe, even for the pencil to express.—BP. PORTEOUS.
[f] Ez. xvi. 63.
[g] Matt. xxvi. 34, 75. John xiii. 38.
[h] Matt. xxvi. 59-68. Mark xiv. 55-65.
[i] Job xvi. 9, 10. Ps. xxii. 6, 7, 13.
[k] Jud. xvi. 21, 25.
‡ Having prevented his seeing, they ridiculed his pretensions of being the Messiah. If he was the Christ, they supposed he could tell who smote him. As he bore it patiently, and did not answer, they doubtless supposed they had discovered another reason to think he was an impostor.—BARNES.
[l] Matt. xi. 3-5.
[m] John v. 39-47.
[n] xx. 3-7, 41-44.
[o] Matt. xxvi. 64.
[p] Ps. ii. 7, 12.
§ That he styles himself the Son of God, and so blasphemes, by making himself equal with God (John v. 18; x. 33).—WHITBY.

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* It seems likely that the priests, elders, scribes, and captains of the temple, with their servants and dependants, made up the multitude here mentioned. The common people were, for the most part, favourers of Jesus, and for this reason the Jewish rulers caused him to be seized in the night, and "in the absence of the multitude" (xxii. 6).—PEARCE.
[s] Ps. xxxv. 11. Jer. xx. 10.
[b] Mark xiv. 61, 62. John xix. 12.

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them into a loss and hurry, as corn when it is sifted to bring the chaff uppermost, or rather to shake out the wheat and leave nothing but the chaff. Observe, Satan could not sift them unless God gave him leave; he "desired to have them," as he begged of God a permission to try and tempt Job.

AGONY IN THE GARDEN.—See Matt. xxvi. 36.

SLEEPY DISCIPLE.—See Mark xiv. 40.

THE KISS.—Ver. 48. Luke takes notice of the question Christ asked Judas, which we have not in the other evangelists, "Judas, betrayest thou the Son of man with a kiss?" What! Is that the signal! Must the Son of man be "betrayed," as if anything could be concealed from him, and a plot carried on against him unknown to him? Must one of his own disciples betray him, as if he had been a hard Master to them, or deserved ill at their hands? Must he be betrayed with a kiss? Must the badge of friendship be the instrument of treachery? Was ever a love-token so desecrated and abused? Note, Nothing can be a greater affront or grief to the Lord Jesus, than to be betrayed, and betrayed with a kiss, by those that profess relation to him, and an affection for him. Those do so, who, under pretence of zeal for his honour, persecute his servants; who, under the cloak of a seeming affection for the honour of free grace, give a blow to the root of holiness and strictness of conversation. Many instances there are of Christ's being betrayed with a kiss, by those who, under the form of godliness, fight against the power of it. It were well if their own consciences would put this question to them which Christ here puts to Judas, "Betrayest thou the Son of man with a kiss?" And will he not resent it? Will he not revenge it?

CAPTURE OF JESUS.—See Mark xiv. 43-48.

CHRIST BEFORE CAIAPHAS.—See Matt. xxvi. 63.

PETER'S FALL.—See Mark xiv. 66.

CHRIST'S LOOK TO PETER.—Ver. 61. (1.) It was a *convincing* look. Peter said that he did not *know Christ*. Christ "turned, and looked upon him," as if he would say, "Dost thou not know me, Peter? Look me in the face, and tell me so." (2.) It was a *chiding* look. We may suppose that he looked upon him, and *frowned*, or some way signified his displeasure. Let us think with what an angry countenance Christ justly looks upon us when we have sinned. (3.) It was an *expostulating*, upbraiding look; "What, Peter! art thou he that disownest me now, when thou shouldst come and witness for me? What! thou a disciple? Thou that wast the most forward to confess me to be the Son of God, and didst solemnly promise thou wouldst never disown me?" (4.) It was a *compassionate* look; he looked upon him with tenderness. Poor Peter! how weak is thine heart! "How art thou fallen and undone if I do not help thee!" (5.) It was a *directing* look. Christ *guided him with his eye*, gave him a wink to go out from that sorry company, to *retire*, and bethink himself a little, and then he would soon see what he had to do. (6.) It was a *significant* look; it signified the conveying of grace to Peter's heart, to enable him to repent; the crowing of the cock would not have brought him to repentance without this look, nor will the external means without special efficacious grace. Power went along with this look, to change the heart of Peter, and to bring him to himself, to his *right mind*.

INDIGNITIES HEAPED ON CHRIST.—Ver. 63, 64. We are here told, as before in the other gospels, how our Lord Jesus was *abused* by the servants of the high priest. "The abjects gathered themselves together against him," the rude and barbarous servants. They that "held Jesus," that had him in custody till the court sat, they "mocked him," and "smote him," they would not allow him to *repose* himself one minute, though he had had no sleep all night, nor to *compose* himself, though he was hurried to his trial, and no time given him to prepare for it. They made sport with him; this sorrowful night to him shall be a merry night to them; and the blessed Jesus, like Samson, is made the Fool in the play. They *hoodwinked* him, and then, according to the common play that young people have among them, they *struck him on the face*, and continued to do so till he named the person that smote him, intending thereby an affront to his prophetical office, and that knowledge of secret things, which he was said to have. We are not told that he said *anything*, but *bore everything;* hell was let loose, and he suffered it to do its worst. A greater indignity could not be done to the blessed Jesus, yet this was but one instance of many; for, "many other things blasphemously spake they against him." They that condemned him for a blasphemer, were themselves the vilest blasphemers that ever were.—*Henry.*

CHAP. XXIII. JESUS BEFORE PILATE.—See Matt. xxvii. 11.

JESUS SENT TO HEROD.—Ver. 7; see also Mark xv. 16. (1.) Pilate removed Christ and his cause to Herod's court. The accusers mentioned Galilee, the northern part of Canaan. "Why," saith Pilate, "is he of that country? Is he a Galilean?" (ver. 6.) "Yes," said they, "that is his headquarters; there he has spent most of his time." "Let us send him to Herod then," saith Pilate, "for Herod is now in town, and it is but fit he should have cognisance of his cause, since he belongs to Herod's jurisdic-

3 And Pilate asked him, saying, Art thou [c]the King of the Jews? And he answered him and said, Thou sayest *it*.

4 Then said Pilate to the chief priests and *to* the people, [d]I find no fault† in this man.

5 And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

6 When Pilate heard of Galilee, he asked whether the man were a Galilean.

7 And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod,‡ who himself also was at Jerusalem at that time.

8 ¶ And when Herod saw Jesus, he was exceeding glad: [e]for he was desirous to see him of a long *season*, because he had heard many things of him; [f]and he hoped to have seen some miracle done by him.

9 Then he questioned with him in many words; [g]but he answered him nothing.§

10 And the chief priests and scribes stood, [h]and vehemently accused him.

11 And [i]Herod with his men of war‖ [k]set him at nought, and mocked *him*, and arrayed him in a gorgeous¶ robe, and sent him again to Pilate.

12 ¶ And the same day [l]Pilate and Herod were made friends together; for before they were at enmity between themselves.

13 ¶ And Pilate, when he had called together the chief priests, and the rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined *him* before you, have found no fault in this man touching those things whereof ye accuse him:

15 No, nor yet Herod:* for I sent you to him; and, lo, nothing worthy of death‡ is done unto him.

16 [m]I will therefore chastise him, and release *him*.

17 (For of necessity he must release one unto them at the feast.)

18 And they cried out all at once, saying, [n]Away with this *man*, and release unto us Barabbas:

19 (Who for a certain [o]sedition made in the city, and for murder, was cast into prison.)

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[c] Mark xv. 18, 26. John i. 49.

[d] Matt. xxvii. 24. Mark xv. 14.

† *I find no fault.*—I see no evidence that he is guilty of what you charge him with. This was after Pilate had taken Jesus into the judgment-hall by himself, and examined him privately, and been satisfied in regard to the nature of his kingdom (see John xviii. 33-38). He was then satisfied that though he claimed to be a king, yet his kingdom was not of this world; and that his claims did not interfere with those of Cæsar.—BARNES.

‡ To Herod Antipas, the same who had beheaded John. On discovering that Jesus belonged to the district of Galilee, which formed part of Herod's government, Pilate referred the hearing of it to him. Herod, it is probable, was at this time at Jerusalem on account of the passover feast.—HAMMOND.

[e] Matt. xiv. 1. Mark vi. 14.

[f] 2 Kings v. 3-6, 11. Acts viii. 19.

[g] Ps. xxxviii. 13, 14; xxxix. 1, 2, 9.

§ He was conscious of his innocence. He knew that they could not prove these charges, and therefore he was silent.—BARNES.

Besides, he knew they were bent upon his death, and that, should he set aside these charges, as he easily could, they would invent new ones, and so increase their sin and their condemnation. — GILL.

[h] Acts xxiv. 5.

[i] Acts iv. 27, 28.

‖ *His men of war.* — His guard. — GUYSE.

[k] Ps. xxii. 6; lxix. 19, 20.

¶ *Gorgeous.*—The Italian, *white*; the Greek, *bright or resplendent* — that is to say, which came newly from fulling—a mockery grounded upon that, that white, as well as scarlet or purple (Mark xv. 17), was a colour for kings and men of great command, as Christ termed himself to be.—DIODATI.

[l] Ps. lxxxiii. 4-6.

[o] Who was a Jew, and acquainted with the customs of the nation.—GROTIUS.

‡ *Worthy of death.* Deserving of death. The charges are not proved against him. They had had every opportunity of proving them, first before Pilate, and then before Herod, unjustly subjecting him to trial before *two* men in succession, and thus giving them a double opportunity of condemning him; and yet, after all, he was declared by both to be innocent. There could be no better evidence that he was innocent.—BARNES.

[m] Matt. xxvii. 26.

[n] John xix. 15. Acts xxi. 36.

[o] 2, 5.

[p] Matt. xxvii. 22-25.

[q] Matt. xxvii. 26.

[l] *Assented.*

[r] Matt. xxvii. 26. Mark xv. 15.

‡ "Bearing his cross" (John xix. 17); afterwards, on finding him weak, and not well able to sustain it, "they laid hold upon one Simon," &c.—WHITBY.

[s] Matt. xxvii. 32. John xix. 17.

[t] Acts ii. 10; vi. 9; xiii. 1.

§ Towards the end of the siege, numbers of the Jews endeavoured to escape in the cavities under the mount of the temple, and to open to themselves a passage through the rock (Jos. Bell. Jud., lib. vii. c. 7).—LE CLERC.

‖ These malefactors were thieves and murderers, and authors of a commotion in the city, which is an additional proof that Christ was put to death by the Roman law; for the Jews never executed two criminals, unless for the same offence, in one day. — HAMMOND.

[2] *The place of a skull.*

[u] Deut. xxi. 23. Ps. xxii. 16.

[z] vi. 27, 28. Ps. cvi. 16-23.

[y] John xix. 11. Acts iii. 17.

¶ This is one of the most striking passages in the world. While they are actually nailing him to the cross, he seems to feel the injury these poor creatures did to their own souls more than the wounds they gave him, and, as it were, to forget his own anguish in a concern for their salvation. — DODDRIDGE.

[x] Ps. xxii. 18. John xix. 23, 24.

[y] Ps. xxii. 6-8. Is. xlii. 1.

20 Pilate therefore, willing to release Jesus, spake again to them.

21 But they cried, saying, [p]Crucify *him*, crucify him.

22 And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let *him* go.

23 And they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed.

24 And [q]Pilate [l]gave sentence that it should be as they required.

25 ¶ And he released unto them him that for sedition and murder was cast into prison, whom they had desired; [r]but he delivered Jesus to their will.

26 And as they led him away,‡ [s]they laid hold upon one Simon, [t]a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear *it* after Jesus.

27 ¶ And there followed him a great company of people, and of women, which also bewailed and lamented him.

28 But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

29 For, behold, the days are coming, in the which they shall say, Blessed *are* the barren, and the wombs that never bare, and the paps which never gave suck.

30 Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us.§

31 For if they do these things in a green tree, what shall be done in the dry?

32 ¶ And there were also two others, malefactors,‖ led with him to be put to death.

33 And when they were come to the place which is called [2]Calvary, there [u]they crucified him, and the malefactors; one on the right hand, and the other on the left.

34 ¶ Then said Jesus, [x]Father, forgive them, for [y]they know not what they do.¶ [z]And they parted his raiment, and cast lots.

35 ¶ And the people stood beholding: and the rulers also with them derided *him*, saying, He saved others; let him save himself, if he be [a]Christ, the chosen of God.

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tion. Pilate was already sick of the cause, and desirous to rid his hands of it, and that seems to be the true reason for sending him to Herod. But God ordered it so for the more evident fulfilling of the Scripture, as appears Acts iv. 26, 27, where that of David (Ps. ii. 2), "The kings of the earth and the rulers set themselves against the Lord and his Anointed," is expressly said to be fulfilled in Herod and Pontius Pilate. (2.) Herod was very willing to have the examining of him; (ver. 8) "When he saw Jesus, he was exceeding glad," and perhaps the more glad because he saw him a prisoner, saw him in bonds. He had "heard many things of him" in Galilee, where his miracles had for a great while been all the talk of the country; and he *longed to see him*, not for any affection he had for him or his doctrine, but purely out of curiosity; and it was only to gratify that, that he "hoped to have seen some miracle done by him," which would serve him to talk of as long as he lived. In order to this he "questioned with him in many things," that at length he might bring him to something in which he might shew his power. Perhaps he pumped him concerning things *secret*, or things *to come*, or concerning his curing of diseases. But Jesus "answered him nothing," nor would he gratify him so much as with the repetition of one miracle. The poorest beggar, that asked a miracle for the relief of his necessity, was *never denied;* but this proud prince, that asked a miracle merely for the gratifying of his curiosity, is denied He might have seen Christ and his wondrous works many a time in Galilee, and *would not*, and therefore it is justly said, Now he would see them, and *shall not;* they are hid from his eyes, because he knew not the day of his visitation. Herod thought, now that he had him in bonds, he might *command* a miracle; but miracles must not be made cheap, nor Omnipotence be at the beck of the greatest potentate. (3.) Herod was very *abusive* to him. He, with "his men of war," his attendants and officers, and great men, "set him at nought." They *made nothing* of him; so the word is. Horrid wickedness! To *make nothing* of him who *made all things*. They laughed at him as *a fool*, for they knew he had wrought many miracles to befriend others, and why would he not now work one to befriend himself? Or, they laughed at him as one that had lost his power, and was become weak as other men. Herod, who had been acquainted with John Baptist, and had more knowledge of Christ too, than Pilate had, was more *abusive* to Christ than Pilate was; for knowledge without grace does but make men the more *ingeniously* wicked. Herod arrayed Christ in a "gorgeous robe," some gaudy painted clothes, as a mock king; and so he taught Pilate's soldiers afterwards to do him the same indignity. He was ringleader in that abuse.

THE SENTENCE OF DEATH.—Ver. 25. The voices of the people and of the "chief priests prevailed," and were too hard for Pilate, and overruled him to go contrary to his convictions and inclinations. He had not courage to go against so strong a stream, but "gave sentence that it should be as they required" (ver. 24). Here is judgment *turned away backward*, and *justice standing afar off*, for fear of popular fury. "Truth is fallen in the street, and equity cannot enter" (Isa. lix. 14). "Judgment" was looked for, but "behold oppression; righteousness," but "behold a cry" (Isa. v. 7). This is repeated (ver. 25), with the aggravating circumstance of the release of Barabbas, "He released unto them him that for sedition and murder was cast into prison," who hereby would be hardened in his wickedness, and do the more mischief, because "him they had desired," being altogether such a one as themselves; but he "delivered Jesus to their will;" and he would not deal more barbarously with him than to deliver him to "their will," who *hated* him with a *perfect hatred*, and whose *tender mercies* were *cruelty*.

SYMPATHISIN WOMEN.—Ver. 27. "Daughters of Jerusalem, weep not for me." Not that they were to be blamed for weeping for him, but commended rather: those hearts were hard indeed that were not affected with such sufferings of such a person; but they must not weep only for him (those were profitless tears that they shed for him), but rather let them "weep for themselves and for their children," with an eye to the destruction that was coming upon Jerusalem, which some of them might live to see, and share in the calamities of, or at least their children would, for whom they ought to be solicitous. Note, When with an eye of faith we behold Christ crucified, we ought to weep, not for him, but for ourselves. We must not be affected with the death of Christ as with the death of a common person whose calamity we pity, or of a common friend whom we are likely to part with: the death of Christ was a thing

36 And the soldiers also [b]mocked him, coming to him, and offering him vinegar,

37 And saying, If thou be the king of the Jews, save thyself.*

38 And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ And [c]one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

40 But the other, answering, rebuked him, saying, [d]Dost not thou fear God, seeing thou art in the same condemnation?

41 And [e]we indeed justly; for we receive the due reward of our deeds: [f]but this man hath done nothing amiss.

42 And he said unto Jesus, [g]Lord, remember me [h]when thou comest into thy kingdom.†

43 And Jesus said unto him, Verily I say unto thee, [i]To-day shalt thou be [k]with me in paradise.

44 ¶ And [l]it was about the sixth hour, and [m]there was darkness over all the [3]earth until the ninth hour.

45 And the sun was darkened, [n]and the vail of the temple was rent in the midst.‡

46 ¶ And when Jesus had [o]cried with a loud voice, he said, [p]Father, into thy hands I commend my spirit:§ and having said thus, he gave up the ghost.

47 ¶ Now, when the centurion saw what was done, [q]he glorified God, saying, Certainly this was a righteous man.

48 And all the people‖ that came together to that sight, beholding the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.

50 ¶ And, behold, [r]*there was* a man named Joseph, a counsellor; *and he was* a good man, and a just:

51 (The same [s]had not consented to the counsel and deed of them:) *he was* of [t]Arimathea, a city of the Jews; who also himself [u]waited for the kingdom of God.

A.D. 33—A.D. 33.

[b] Ps. lxix. 21. John xix. 28-30.

* If Christ had designed only to confirm his doctrine, and not to make an atonement for sin, his delivering himself from the cross, after he was nailed to it, would have undoubtedly answered that end much more than his undergoing death itself could be supposed to do it.—GUYSE.

[c] Matt. xxvii. 44. Mark xv. 32.

[d] Ps. xxxvi. 1. Rev. xv. 4.

[e] Josh. vii. 19, 20. 2 Chr. xxxiii. 12.

[f] Matt. xxvii. 4, 19, 24, 54.

[g] Ps. cvi. 4, 5. John xx. 28.

[h] John i. 49. Rom. x. 9, 10.

† The mention of Christ's kingdom now, upon the cross, shews that the man had a true idea of the sense in which he was king of Israel.—LIGHTFOOT.

[i] Job xxxiii. 27-30. Ps. xxxii. 5.

[k] John xiv. 3; xvii. 24.

[l] Matt. xxvii. 45. Mark xv. 33.

[m] Ex. x. 21-23. Ps. cv. 28.

[3] Or, *land.*

[n] Lev. xvi. 12-16. 2 Chr. iii. 14.

‡ This was doubtless the vail, curiously wrought, which separated the holy from the most holy place, dividing the temple into two apartments. This was the time of day when the priest was burning incense in the holy place, and it is probable that he witnessed it. The most holy place has been usually considered as a type of heaven, and the rending of the vail to signify that the way to heaven was now open to all—the great High Priest, the Lord Jesus, being about to enter in as the Forerunner of his people.—BARNES.

[o] Matt. xxvii. 46-49.

[p] Ps. xxxi. 5.

§ Thus no man took his life: he had power to lay it down, and power to resume it. He cried with a loud voice, shewing that nature was not exhausted, and resigned his spirit into the hands of God.—ELSLEY.

[q] Matt. xxvii. 54.

‖ That is, great multitudes. The conviction produced by these prodigies prepared numbers for conversion on the descent of the Holy Ghost, a few weeks after, whilst these events were fresh in their minds.—CAMPBELL.

[r] Matt. xxvii. 57, 58.

[s] Gen. xxxvii. 21, 22; xlii. 21, 22.

[t] 1 Sam. i. 1.

[u] Gen. xlix. 18.

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[x] Is. liii. 9.

¶ This was so ordered, in the providence of God, doubtless, that there might be no suspicion about his identity when he rose; that it might not be alleged that another person had risen; or that he was raised by touching the bones of some prophet, as happened to the corpse that touched the bones of Elisha (2 Kings xiii. 21). Farther, by being buried here, an important prophecy was remarkably fulfilled (Is. liii. 9).—BARNES.

[y] Matt. xxvii. 62. John xix. 14, 31, 42.

CHAP. XXIV.

* Other women of Jerusalem, not the Galileans alone. Observe, in this respect, the connection of this verse with verses 55, 56 of the last chapter.—ELSLEY.

[a] Matt. xxvii. 60-66; xxviii. 2.

[b] Gen. xviii. 2. Matt. xxviii. 2-6.

† Angels, in the form of men. Matthew and Mark take notice but of one; but John makes mention of two, as here seen by Mary Magdalene, though in a different posture. They were sitting, the one at the head, the other at the feet, where the body of Jesus had lain; but when the rest of the women came they were risen up, and stood close by them on a sudden.—GILL.

[1] *Him that liveth.*

‡ Intimating that Christ, though he had been dead, was now living, and not to be sought for in a sepulchre.—GILL.

[c] John ii. 19-22; xii. 16; xiv. 26.

[d] Matt. xxviii. 7, 8. Mark xvi. 7, 8.

[e] viii. 2, 3. Mark xv. 40, 41; xvi. 9-11.

[f] Gen. xix. 14.

52 This *man* went unto Pilate, and begged the body of Jesus.

53 [x]And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.¶

54 And that day was [y]the preparation, and the sabbath drew on.

55 ¶ And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment.

CHAPTER XXIV.

1 *Christ's resurrection declared to the women.* 13 *He himself appeareth,* 36 *giveth a charge to the apostles,* 50 *and ascendeth.*

NOW, upon the first *day* of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others** with them.

2 And [a]they found the stone rolled away from the sepulchre.

3 And they entered in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, [b]two men† stood by them in shining garments:

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye [1]the living among the dead?‡

6 He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

7 Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.

8 And [c]they remembered his words,

9 And [d]returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was [e]Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the apostles.

11 And their words seemed to them as [f]idle tales, and they believed them not.

12 ¶ Then arose Peter, and ran unto the

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peculiar, it was his victory and triumph over his enemies, it was our deliverance, and the purchase of eternal life for us. And therefore weep not for him, but let us weep for our own sins, and the sins of our children, that were the cause of his death; and weep for fear (such were the tears here prescribed) of the miseries we shall bring upon ourselves, if we slight his love, and reject his grace, as the Jewish nation did, which brought upon them the ruin here foretold. When our dear relations die in Christ, we have no reason to weep for them who have put off the burden of the flesh, are made perfect in holiness, and are entered into perfect rest and joy; but for ourselves and our children, who are left behind in a world of sins, and sorrows, and snares.—*Henry.*

THE CRUCIFIXION.—See Matt. xxvii. 35.

RENDING OF THE VAIL.—See Mark xv. 38.

SUPERNATURAL DARKNESS.—See Matt. xxvii. 45.

THE PENITENT THIEF.—Ver. 42. Perhaps the thief actually more honoured Christ in this short space, than many do who live a number of years to profess faith in him; and, in short, here were evidently both the title to, and the meetness for, the inheritance of the saints in light. Our Lord, therefore, without delay, and in the most solemn manner, assured him that "on that very day he should be with him in paradise." *That day* was then spending apace, and many crucified persons used to hang longer on the cross, than from the time when they were suspended till the close of it; but our Lord predicted both his own death and that of the penitent thief, before the setting of the sun, and their immediate entrance into a state of happiness. Thus he triumphed over Satan upon the cross, and delivered the prey from the very jaws of that devouring lion, even in the crisis of his deepest humiliation. Thus he communicated life when he was in the very agonies of death; and he dispensed pardons and disposed of kingdoms, as from a glorious throne, even whilst hanging on the tree as a slave and a malefactor! But it is a single instance in Scripture, an act of grace well suited to honour the extraordinary occasion. It should indeed teach us to despair of none, and that none should despair of themselves; yet, lest it should be abused, it was contrasted by the awful case of the other thief, who died hardened in unbelief, with a crucified Saviour before his eyes, as a warning to presuming sinners, that, *in general, men die as they live.* The case of the penitent thief was extraordinary in all its circumstances: yet Jesus is still able to save to the uttermost all them that call upon him, in their latest extremity. But such a single instance can give no encouragement to those who sin on under the means of grace, and against the convictions of their own consciences, from presumptuous expectation of a deathbed repentance; and, if possible, it is still more absurd for men to adduce this instance in proof of their licentious views of salvation by faith alone, to the disparagement of holiness and of good works, as the necessary fruits of saving faith; when this man's faith was connected with real sanctification, and productive of good works, as far as ever the case could possibly admit of them.—*Scott.*

JOSEPH THE COUNSELLOR.—See Mark xv. 42.

CHAP. XXIV. THE RESURRECTION.—See Matt. xxviii. 1.

CLEOPAS.—Ver. 13-24. Cleopas is supposed to be the same with Alpheus, the father of two apostles, and also nearly related to our Lord himself (Mark iii. 18), and Emmaus was a village about eight miles distant from Jerusalem. These two disciples were conversing earnestly as they walked, concerning the crucifixion of Jesus, and the reports which they had heard of his resurrection; and probably consulting together what to expect, or to do, in such perplexing circumstances. Whilst thus employed, Jesus himself was pleased to join them, as if he had been a stranger travelling the same road, purposely assuming a different form than usual, and supernaturally influencing their sight, that they might not know him. Having therefore listened awhile to their earnest discourse, he at length inquired into the subject that engrossed their minds, and rendered them so sorrowful. This induced Cleopas to ask whether he were so entirely a stranger at Jerusalem that he had never heard of those extraordinary events which had just occurred? And they proceeded to inform him what had taken place, in respect of one Jesus of Nazareth, who was *at least* a prophet, whose miracles and powerful doctrine abundantly proved that he was great in the sight of God, as well as in the judgment of all the people. Yet at length the chief priests and rulers had apprehended him, and delivered him to the Roman governor, to be condemned to death, and had actually crucified him. But, as for them, they had confidently believed him to be the promised Messiah, who had so long been predicted, and was then expected to redeem Israel from bondage, and to rule over them in great prosperity; and therefore these events, so contrary to their expectations, had exceedingly distressed and perplexed them, seeing they could not understand how his crucifixion could consist with his *redeeming* his people. Indeed, he had spoken something about rising on the third day, which day was arrived; and some women of their company had exceedingly surprised them; for, having gone early to visit the sepulchre

sepulchre; and, stooping down, he beheld the linen clothes laid by themselves, and departed, wondering[§] in himself at that which was come to pass.

13 ¶ And, behold, two of them[‖] went that same day to a village called Emmaus,[¶] which was from Jerusalem *about* threescore furlongs.

14 And [g]they talked together of all these things which had happened.

15 And it came to pass, that, while they communed *together*, and reasoned, [h]Jesus himself drew near, and went with them.

16 But their eyes were holden* that they should not know him.

17 And he said unto them, What manner of communications *are* these that ye have one to another, as ye walk, and are sad?

18 And the one of them, whose name was [i]Cleopas,† answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, [k]Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people;

20 And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But [l]we trusted that it had been he which should have redeemed Israel:‡ and besides all this, to-day is the third day[§] since these things were done.

22 Yea, [m]and certain women also of our company made us astonished, which were early at the sepulchre;

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us [n]went to the sepulchre, and found *it* even so as the women had said; but him they saw not.

25 Then he said unto them, [o]O fools, and slow of heart to believe all that the prophets have spoken!

A.D. 33—A.D. 33.

§ *Wondering*, &c.—that the body should not be there, and yet the clothes should remain.—GILL.

‖ Cleopas was one of the two (ver. 18); but neither of the two was an apostle, as appears from ver. 33.—PEARCE.

¶ Lying westward from Jerusalem about seven or eight miles. This village was made afterwards a city and a Roman colony, and called Nicopolis.—WELLS.

[g] vi. 45. Deut. vi. 7.

[h] Matt. xviii. 20. John xiv. 18, 19.

* They were so oppressed by grief, and looked so inattentively on the stranger, that they did not perceive it was Jesus; but, on a more attentive view, they knew him again (ver. 31). So Hagar (Gen. xxi. 19).—LE CLERC.

Rather, God withheld their eyes from perceiving him (see Num. xxi. 31; 2 Kings vi. 17, 18, 20).—WHITBY.

[i] John xix. 25.

† This Cleopas was the brother of Joseph, and thus the reputed uncle of Christ. His son Simeon, says Eusebius, was, by the joint consent of the surviving apostles, made bishop of Jerusalem after James, as the nearest relation of our Lord (Euseb., lib. iii. c. 11).—HAMMOND.

[k] vii. 16. Matt. xxi. 11.

[l] i. 68; ii. 38. Ps. cxxx. 8.

‡ From the Roman yoke, and set up a temporal kingdom. Such were the hopes of our Lord's disciples; they dreamed of earthly things, until the Spirit corrected their mistakes, and taught them the spiritual nature of the gospel.—BOOTHROYD.

§ *To-day is the third day.*—Our Lord had often said that he would rise again the third day; and though Alpheus had little hope of this resurrection, yet he could not help recollecting the words he had heard, especially as they seemed to be confirmed by the relation of the women (ver. 22-24).—CLARKE.

[m] Matt. xxviii. 7, 8. Mark xvi. 9, 10.

[n] John xx. 1-10.

[o] Mark vii. 18; viii. 17, 18; ix. 19.

[p] Ps. xxii.; lxix. Is. liii. Zech. xiii. 7.

‖ According to what the prophets had said of him (Is. liii. 1, &c.; Dan. ix. 26). It is also manifest that Moses had written things which referred to Messiah.—CAMPBELL.

¶ Gen. iii. 15. Deut. xviii. 15.

[r] Gen. xix. 2. Mark vi. 48.

[s] ix. 16; xxii. 19. Acts xxvii. 35.

¶ *He took bread.*—This was the office of the head of the family, which Christ had always performed.—MARTIN.

[t] John xx. 13-16.

[2] *Ceased to be seen of them.*

* He vanished not as a spectre, nor as smoke, but, agility being a property of his risen body, he very suddenly and swiftly withdrew.—GILL.

[u] Ps. civ. 34. Is. l. 4. Jer. xv. 16.

[x] Acts xvii. 2, 3; xxviii. 23.

[y] xxii. 54-62.

† The apostle Paul refers to this (1 Cor. xv. 5).—DODDRIDGE.

[z] Mark xvi. 14. John xx. 19-23.

‡ Most probably by miraculously opening and shutting the door, as the angel did, Acts v. 19, 23; xii. 10; for the door of the house where they were assembled was doubtless secured by locks and bolts; for it was shut, saith John, for fear of the Jews (John xx. 19).—DAVIDSON.

[a] Matt. x. 13.

[b] Jer. iv. 14.

§ *Thoughts*—viz., strange and perplexed ones, doubting of the truth, and suspecting it to be some illusion.—DIODATI.

[c] John xx. 20, 25, 27. Acts i. 3.

[d] xxiii. 46. Num. xvi. 22.

‖ Luke has only mentioned one appearance of our Lord to all his disciples, while John has related three. The circumstance here related appears to be what John relates xxi. 13, and to have occurred in Galilee.—WHITBY.

26 [p]Ought not Christ to have suffered these things,‖ and to enter into his glory?

27 And [q]beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

28 And they drew nigh unto the village whither they went: and [r]he made as though he would have gone further.

29 But they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, [s]he took bread,¶ and blessed *it*, and brake, and gave to them.

31 And [t]their eyes were opened, and they knew him; and he [2]vanished out of their sight.*

32 And they said one to another, [u]Did not our heart burn within us, while he talked with us by the way, and while he [x]opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and [y]hath appeared to Simon.†

35 And they told what things *were done* in the way, and how he was known of them in breaking of bread.

36 ¶ And as they thus spake, [z]Jesus himself stood in the midst of them,‡ and saith unto them, [a]Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled? [b]and why do thoughts§ arise in your hearts?

39 Behold [c]my hands and my feet, that it is I myself: handle me, and see; [d]for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat?‖

they could not find his body; and they had also declared that they had seen a vision of angels, who assured them that he was alive; and some men of their company had also gone to the sepulchre, and found that the body was gone; but they had not seen him as risen from the dead.—This account seems to imply that these disciples came away before the women *who had seen Jesus* returned to the apostles; though some think that the contrary is intimated in the expression, "Him they saw not"—which may signify that the women reported that they had seen him, but that the disciples thought, *at most*, that it was only the appearance of an angel in *his* form (Acts xii. 15).—"But why would not Christ be as yet known by them? That they might more unreservedly express their sentiments; and that they might not rest on the bare authority of a teacher, but on the arguments which he was about to produce."—(*Beza.*)—*Scott.*

CHRIST'S MANIFESTATION OF HIMSELF.—Ver. 29-32. (1.) They began to suspect it was he, when, as they "sat down to meat," he undertook the office of the master of the feast, which he performed so like himself, and like what he used to do among his disciples, that by it they discerned him: "He took bread, and blessed it," and "brake, and gave to them." This he did with his usual air, both of authority and affection, with the same gestures and mien, with the same expressions, perhaps, in craving a blessing, and in giving the bread to them. This was not a *miraculous meal*, like that of the five loaves, nor a *sacramental* meal, like that of the eucharist, but a *common* meal, yet Christ here did the same as he did in those—to teach us to keep up our communion with God through Christ in common providences as well as in special ordinances; and to crave a blessing, and give thanks, at every meal; and to see our daily bread provided for us, and broken to us by the hand of Jesus Christ, the Master, not only of the great family, but of all our families. Wherever we *sit down to eat*, let us set Christ at the upper end of the table, take our meat as *blessed to us* by him, and "eat and drink" to his glory, and receive contentedly and thankfully what he is pleased to *carve out* to us, be the fare ever so coarse and mean: we may well receive it cheerfully, if we can by faith see it coming to us *from* Christ's hand, and with his blessing. (2.) Presently "their eyes were opened," and then they saw who it was, and "knew him" well enough. Whatever it was which had hitherto concealed him from them, it was now taken out of the way, the mists were scattered, the veil taken off, and they made no question but it was their Master: he might, for wise and holy ends, put on the shape of another, but no other could put on his—and therefore it must be he. See how Christ by his Spirit and grace makes himself known to the souls of his people. 1. He opens the Scriptures to them, for they are they which testify of him to those who *search them*, and search for him in them. 2. He meets them at his table, in the ordinance of the Lord's Supper, and commonly there makes further discoveries of himself to them—is "known to them in breaking of bread." But, 3. The work is completed by the opening of the eyes of their mind, and causing the scales to fall off from them, as from Paul's in his conversion. If he that gives the revelation do not give the understanding, we are in the dark still.—*Henry.*

CHRIST'S TRUE HUMANITY.—Ver. 36-43. Whilst the disciples were discoursing on these subjects, Jesus himself, in a miraculous manner, entered the room, and appeared in the midst of them; assuring them by his salutation *of peace*, or his entire reconciliation to them, though they had so lately forsaken him; and promising them spiritual peace and every blessing. Yet, after all the preparation which had been made, they were greatly alarmed at his presence, as if they had seen a spirit, or *an apparition resembling him.* He therefore expostulated with them on their unreasonable incredulity; inquiring why they thus troubled themselves, and indulged so many perplexing thoughts, seeing every circumstance so exactly accorded to his former declarations, and was so well suited to inspire them with joy and confidence. To remove all their doubts, he shewed them the wounds in his hands and feet, and allowed them to touch him, that they might be sure that it was not an apparition, but his body really risen from the dead. Yet they had been sunk so low in despondency by his crucifixion, that the fact, however evident, seemed to be too wonderful and joyful to be true; and they still feared lest it should prove an illusion. To obviate this still more, Jesus was pleased also to eat before them "a piece of a broiled fish, and of an honeycomb" (which some think was a kind of cake or bread in use among them); for *eating* might consist with, though it were not needful to, that kind of life to which he was risen. It is evident from the appeal of our Lord to the *senses* of the apostles, that no greater certainty can here be had of anything than the testimony of our eyes, ears, and other senses; and that it is unreasonable, in the highest degree imaginable, to require men to believe in direct opposition to them.—*Scott.*

LOVE TO JERUSALEM.—Ver. 47, 48. The apostles must "begin at Jerusalem;" there they must preach their first *gospel-sermon*, there the *gospel-church* must be first formed, there the gospel-day must dawn, and thence that light shall go forth which must take hold on the ends of the earth. And why must they begin there? *First*, Because "thus it was written," and, therefore, it "behoved them" to take this method.

42 And they gave him a piece of a broiled fish, and of an honeycomb.

43 And he took *it,* [e]and did eat before them.

44 And he said unto them, [f]These *are* the words¶ which I spake unto you, [g]while I was yet with you, [h]that all things must be fulfilled which were written in the law of Moses, and *in* the Prophets, and *in* the Psalms, concerning me.

45 [i]Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 And [k]that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

48 And ye are witnesses of these things.

49 ¶ And, behold, [l]I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.†

50 ¶ And he led them out as far as to Bethany, and he lifted up his hands, and blessed them.

51 And it came to pass, while he blessed them, [m]he was parted from them, and carried up into heaven.

52 And [n]they worshipped him, and returned to Jerusalem with great joy;

53 And were continually in the temple, praising and blessing God. Amen.

A.D. 33—A.D. 33.

[e] Acts. x. 41.
[f] ix. 22; xviii. 31, 32. Matt. xvi. 21.
¶ Compare ch. ix. 22, 44; xviii. 31-33.
Law of Moses.—The law of Moses, the Prophets, and the Psalms contained the whole of the Old Testament, according to the Jewish way of speaking.—BOOTHROYD.
[g] John xvi. 4, 5, 16, 17; xvii. 11-13.
[h] 26, 27, 46.
[i] Job xxxiii. 16. Ps. cxix. 18.
[k] Matt. iii. 2. Acts ii. 38; iii. 19.

* This is a remarkable circumstance, and shews the kindness of the risen Saviour, as well as tends to establish the truth of Christianity. In that city where he was crucified, our Lord raised the first Christian Church.—MACKNIGHT.
[l] Is. xliv. 3, 4. John xiv. 16, 17.
† The power which would be given them by the descent of the Holy Ghost. The power of speaking with tongues, of working miracles, and of preaching the gospel, with the attending blessing and aid of the Holy Ghost. This was accomplished in the gift of the Holy Spirit on the day of Pentecost (see Acts ii.)—BARNES.
[m] Mark xvi. 19.
[n] Matt. xxviii. 9.

THE GOSPEL ACCORDING TO ST JOHN.

The special design of the fourth Gospel is given toward its conclusion, and in these words—"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." This design is accurately and systematically carried out; the entire book turns on these points—Jesus is divine in Himself, and is also the divinely commissioned and qualified Redeemer. For this purpose are chosen, in the first half of the book especially, those incidents which, either in themselves, or through Christ's own statements, or through the expressed convictions of others, bring out the divinity and Messiahship of the Word made flesh. The probability is, that John, in composing his book, had the other Gospels before him, and presupposed his readers to have them too. For example, there is only a brief allusion to the Baptist's incarceration—"for John was not yet cast into prison"—an event fully detailed by the three preceding evangelists. Again, our Lord, in the discourses given by John, lays more stress upon his miracles than in any other of the Gospels; and yet, in this Gospel, very few of them are given, and generally only those of them that formed the occasion of some special and connected address or appeal. The last chapters of the book repeat Christ's long and impressive discourse in connection with the last supper, and having in it the distinctive promise of the gift of the Spirit the COMFORTER. The entire Gospel is peculiar: the disciple of love tells the ardour and kindness of the God of love; the Master unbosoms Himself within the sacred circle—speaks to the hearts of his friends on the deeper springs of spiritual experience—unfolds his own attachments, and shews the necessity of union with Himself as the one source of hidden and blessed life—delights to contemplate the Father in his unceasing love, and lift his hearers up to His bosom, as their present refuge and their ultimate and eternal place of repose. John was nearer his Lord in point of age and temperament than his colleagues were, and the spirit of his Lord breathes through all his pages. What a fountain of joy and consolation, of enthusiasm and courage, it has been to believers in every age! and it shews itself to be the composition of the "disciple whom Jesus loved." This book was probably published in Asia, some say in the year 69, others say in 97.—J. E.

CHAPTER I.

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter, &c.*

IN the beginning was [a]the Word, and the Word was with God,* and [b]the Word was God.

2 The same was in the beginning with God.

3 [c]All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And [d]the light shineth in darkness; and the darkness comprehended it not.†

6 ¶ There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, [e]that all *men* through him might believe.

8 He was not that Light,‡ but *was sent* to bear witness of that Light.

9 *That* was [f]the true Light, which lighteth every man that cometh into the world.

10 He was in the world, and the world was made by him, and the world [g]knew him not.§

11 He came unto his own, [h]and his own received him not.

12 But as many as received him, to them gave he [i]power to become the sons of God, *even* to them that believe on his name:

A.D. 26—A.D. 26.

CHAP. I.
[a] 1 John i. 1.
* The fair interpretation of being "with God," in the time and circumstances pointed out by the connection, is, that the Word existed in the eternal period before all creation, naturally and essentially ONE BEING with the Deity, yet possessing some species of relative distinction.—PYE SMITH.
[b] x. 30-33; xx. 28.
[c] Gen. i. 1, 26. Heb. i. 2, 3, 10-12.
[d] iii. 19, 20.
† The allusion seems to be to air so gross and foul as to extinguish any light (link or torch) that may be introduced into it.—WILLIAMS.

[e] Eph. iii. 9.
‡ John shone by reflection; Christ in himself, and by his life and doctrine, was the "true light."—SUTCLIFFE.
[f] Matt. vi. 23.
[g] Matt. xi. 27.
§ *Knew him not*—that is, owned him not, either as their Maker or Redeemer.—WHITBY.
[h] Luke xix. 14. Acts vii. 51, 52.
[i] Or, *the right*, or *privilege*.

"The word of the" Lord must "go forth from Jerusalem" (Isa. ii. 3. And see Joel ii. 32; iii. 16; Obad. 21; Zech. xiv. 8). *Secondly*, Because there the matters of fact on which the gospel was founded were transacted; and, therefore, there they were first attested, where, if there had been any just cause for it, they might be best contested and disproved. So strong, so bright is the first shining forth of the risen Redeemer, that it dares face those daring enemies of his that had put him to an ignominious death, and sets them at defiance. Begin at Jerusalem," that the chief priests may try their strength to crush the gospel, and may rage to see themselves disappointed. *Thirdly*, Because he would give us a further example of forgiving enemies. Jerusalem had put the greatest affronts imaginable upon him (both the rulers and the multitude), for which that city might justly have been excepted by name out of the act of indemnity; but no, so far from that, the first offer of gospel-grace is made to Jerusalem, and thousands there are in a little time brought to partake of that grace.

CHRIST'S FAREWELL BLESSING.—Ver. 50, 51. "He lifted up his hands, and blessed them." He did not go away in displeasure, but in love; he left a blessing behind him; "he lifted up his hands," as the high priest did when he blessed the people (see Lev. ix. 22). He blessed as one having authority, commanded by the blessings which he had purchased; he "blessed them" as Jacob blessed his sons. The apostles were now as the representatives of the twelve tribes, so that in blessing them he blessed all his spiritual Israel, and put his Father's name upon them. He blessed them as Jacob blessed his sons, and Moses the tribes, at parting, to shew that, having loved his own which were in the world, he loved them unto the end. "While he was blessing them, he was parted from them;" not as if he were taken away before he had said all he had to say, but to intimate that his being parted from them did not put an end to his blessing of them, for the intercession which he went to heaven to make for all his is a continuation of that blessing. He *began* to bless them on earth, but he went to heaven to *go on* with it.—*Henry.*

CHAP. I. THE LOGOS, OR WORD.—Ver. 1. The Chaldee paraphrase very frequently calls the Messiah *Memra—the Word of Jehovah*—and speaks of many things in the Old Testament, said to be done by "the Lord" as done by that "Word of the Lord;" even the vulgar Jews were taught that the "Word of God" was the same with God. The evangelist, in the close of his discourse (ver. 18), plainly tells us why he calls Christ *the Word*—"because he is the only begotten Son, which is in the bosom of his Father, and has declared him." *Word* is twofold; *word conceived*, and *word uttered*. The *ratio* and *oratio—intelligence* and *utterance*. 1. There is the *word conceived;* that is, *thought*, which is the first and only immediate product and conception of the soul (all the operations of which are performed by *thought*), and it is one with the soul. And thus the second Person in the Trinity is fitly called *the Word;* for he is the "first-begotten of the Father," that eternal essential Wisdom which "the Lord possessed," as the soul doth its thought, "in the beginning of his way" (Prov. viii. 22). There is nothing we are more sure of than *that we think*, yet nothing we are more in the dark about than *how we think:* who can declare the generation of *thought* in the soul? Surely, then, the generations and births of the eternal mind may well be allowed to be great mysteries of godliness, the bottom of which we cannot fathom, while yet we adore the depth. 2. There is the *word uttered*, and that is *speech*, the chief and most natural indication of the mind. And thus Christ is *the Word*, for "by him" God has "in these last days spoken to us" (Heb. i. 2), and has directed us to "hear him" (Matt. xvii. 5). He has made known God's mind to us, as a man's word or speech makes known his thoughts, as far as he pleases, and no further. Christ is called that *wonderful Speaker* (Dan. viii. 13), the "Speaker of things hidden" and "strange." He is *the Word* speaking *from* God to us, and *to God* for us. John Baptist was *the voice*, but Christ *the Word;* being *the Word*, he is *the Truth*, the *Amen*, the *faithful Witness* of the mind of God.

CHRIST THE CREATOR.—Ver. 3. This truth is here, 1. Expressly asserted: "All

13 Which were born, not of blood, [i]nor of the will of the flesh, nor of the will of man, but [k]of God.

14 ¶ And the Word was made flesh, and dwelt‖ among us, (and we beheld his glory, the glory as of [l]the only begotten of the Father,) [m]full of grace and truth.

15 ¶ John [n]bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for [o]he was before me.

16 And [p]of his fulness have all we received, [q]and grace for grace.¶

17 For [r]the law was given by Moses, *but* [s]grace and truth came by Jesus Christ.

18 No man hath [t]seen God at any time; [u]the only begotten Son, which is in the bosom* of the Father, [x]he hath declared *him*.

19 ¶ And this is the record of John, when the Jews† sent priests and Levites from Jerusalem to ask him, Who art thou?

20 [y]And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. [z]Art thou [2]that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us: what sayest thou of thyself?

23 He said, [a]I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.‡

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, [b]I baptize with water: but there standeth one among you, whom ye know not;§

27 He it is, [c]who, coming after me, is preferred before me, [d]whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara‖ beyond Jordan, where John was baptizing.

29 ¶ The next day John seeth Jesus coming unto him, and saith, [e]Behold the Lamb of God, [f]which [3]taketh away the sin of the world!

30 This is he of whom I said, After me cometh a man which is preferred before me; for he was before me.

31 And I knew him not:¶ but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ Again, the next day after, John stood,* and two of his disciples;

36 And looking upon Jesus as he walked, he saith, [g]Behold the Lamb of God!

37 And the two disciples heard him speak, [h]and they followed Jesus.

38 Then Jesus turned,† and saw them following, and saith unto them, [i]What seek ye? They said unto him, [k]Rabbi, (which is to say, being interpreted, Master,) where [4]dwellest thou?

39 He saith unto them, [l]Come and see. They came and saw where he dwelt, and abode with him that day: for it was [5]about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was [m]Andrew, Simon Peter's brother.

41 He [n]first findeth his own brother Simon, and saith unto him, We have found [o]the Messias, which is, being interpreted, the [6]Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, [p]Thou art Simon [q]the son of Jona: thou shalt be [r]called Cephas, which is, by interpretation, [7]A stone.‡

43 ¶ The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now [s]Philip was of [t]Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael,§ and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there

A.D. 26—A.D. 30.

[i] Gen. xxv. 22, 23. Rom. ix. 10-16.
[k] Tit. iii. 5.
‖ "He tabernacled." It is an allusion to the Shechinah, or Divine glory, which resided in the tabernacle.—GUYSE.
[l] Ps. ii. 7. Heb. i. 5.
[m] 2 Cor. xii. 9.
[n] Matt. iii. 11. Luke iii. 16.
[o] Prov. viii. 22.
[p] Matt. iii. 11, 14. Luke xxi. 15.
[q] Zech. iv. 7. 1 Pet. i. 2.
¶ *And grace for grace.*—The grace of God in the new covenant, instead of the grace of God in the old.—BEZA.
[r] Rom. iii. 19, 20. 2 Cor. iii. 7-10.
[s] Gen. iii. 15. Ps. lxxxv. 10.
[t] Col. i. 15.
[u] iii. 16-18. 1 John iv. 9.
* *In the bosom.*—To be, or lie in the bosom, is here a figurative expression, denoting a high degree of confidence, intimacy, and love.—HEWLETT.
[x] Gen. xvi. 13. Ex. iii. 4-6.
† *The Jews.*—The Sanhedrim, or public council of the Jews.—WHITBY.
[y] iii. 28-36. Matt. iii. 11. Mark i. 7, 8.
[z] vii. 40. Deut. xviii. 15-18.
[2] *A prophet.*
[a] Matt. iii. 3.
‡ At length he gives a positive answer, and he does it in the exact language of Isaiah, that if they would pay suitable attention to it, they might be able easily to judge what was his charge and occupation, and recognise that the Messiah was soon to be manifested.—MARTIN.
[b] Matt. iii. 11. Mark i. 8.
§ This testimony did St John give to the Saviour of the world in the presence of the priests, Levites, and people. Intent upon humbling himself that his great Lord and Master might be exalted, he declared himself a messenger only, sent to prepare his ways; and everything in him, and about him, spake the same language.—BISHOP HORNE.
[c] Acts xix. 4.
[d] Matt. iii. 11. Mark i. 7.
‖ The word *Bethabara* means "a place of passage;" and it is supposed that this village was situated on Jordan, over against Jericho, at the place where the Israelites, under Joshua, passed that river (Josh. iii. 16).—WELLS.
[e] Gen. xxii. 7, 8. Ex. xii. 3, &c.
[f] Is. liii. 11. Matt. xx. 28. 1 Cor. xv. 3.
[3] *Beareth.*

¶ Though I knew that the Messiah was about to appear, yet I had not a perfect knowledge that Jesus was he, until (ver. 33) it was revealed to me that he should be declared by the descent of the Spirit (see Matt. iii. 16).—MANN.
* *John stood*—teaching and baptizing the people.—GUYSE.
[g] Is. xlv. 22; lxv. 1, 2.
[h] Prov. xv. 23. Zech. viii. 21.
† Christ taketh notice, and knoweth well enough, who they are that follow him, although his back seems to be towards them; for his turning and seeing them follow importeth that he knew they were behind him.-HUTCHESON.
[i] Luke vii. 24-27. Acts x. 21, 29.
[k] Matt. xxiii. 7, 8.
[4] *Abidest.*
[l] Prov. viii. 17. Matt. xi. 28-30.
[5] *That was two hours before night.*
[m] vi. 8. Matt. iv. 18; x. 2.
[n] iv. 28, 29. 2 Kings vii. 9. Is. ii. 3, 5.
[o] iv. 25. Dan. ix. 25, 26.
[6] *Anointed.*
[p] ii. 24, 25; vi. 70, 71; xiii. 18.
[q] xxi. 15-17, *Jonas.* Matt. xvi. 17, *Barjona.*
[r] 1 Cor. i. 12; iii. 22; ix. 5; xv. 5.
[7] Or, *Peter.*
‡ This future name imports not only that he should be a lively stone in the spiritual building, the Church, but should have a considerable hand in that work, and abide firm and steadfast to Christ and his interest, notwithstanding his fall; and continue constant and immovable till death, as he did.—GILL.
[s] xiv. 8, 9.
[t] Matt. xi. 21. Mark vi. 45; viii. 22.
§ He was probably chosen an apostle by the name of Bartholomew, who is constantly, in the gospels, joined to Philip; and in John xxi. 2, Nathanael, of Cana in Galilee, is named with other disciples, who were all apostles.—HAMMOND.

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things were made by him." He was "with God," not only so as to be *acquainted* with the Divine counsels from eternity, but to be *active* in the Divine operations in the beginning of time. "Then was I by him" (Prov. viii. 30). God made the world *by a word* (Ps. xxxiii. 6), and Christ was *that Word*. By him, not as a subordinate instrument, but as a co-ordinate agent, God "made the world" (Heb. i. 2); not as the workman cuts by his axe, but as the body sees by the eye. 2. The contrary is denied; "Without him was not any thing made that was made," from the highest angel to the meanest worm. God the Father did nothing without him in that work. Now, (1.) This proves that *he is God;* for he that "built all things is God" (Heb. iii. 4). The God of Israel often proved himself to be God, with this, that he "made all things" (Isa. xl. 12, 28; xli. 4; and see Jer. x. 11, 12). (2.) This proves the excellency of the Christian religion: the Author and Founder of it is the same that was the Author and Founder of the world. How excellent must that constitution needs be, which derives its institution from him who is the Fountain of all excellency! When we worship Christ, we worship him to whom the patriarchs gave honour as the Creator of the world, and on whom all creatures depend. (3.) This shews how well qualified he was for the work of our redemption and salvation; help was laid upon one that was mighty indeed, for it was laid upon him that made all things; and he is appointed the Author of our bliss who was the Author of our being.

CHRIST—THE MAN.—Ver. 14. "The Word was made flesh." Forasmuch as the children who were to become the sons of God were partakers of flesh and blood, he also himself likewise "took part of the same" (Heb. ii. 14). The Socinians agree that Christ is both God and man, but they say that he *was Man*, and was *made God*, as Moses (Ex. vii. 1), directly contrary to John here, who saith, *He was God*, but, *He was made flesh* (compare ver. 1. with this). This speaks not only that he was really and truly man, but that he subjected himself to the miseries and calamities of the human nature. He was made *flesh*, the meanest part of man. Flesh speaks man *weak*, and he was crucified through *weakness* (2 Cor. xiii. 4). *Flesh* speaks man *mortal* and *dying* (Ps. lxxviii. 39), and Christ was "put to death in the flesh" (1 Pet. iii. 18). Nay, *flesh* speaks man *tainted with sin* (Gen. vi. 3), and Christ, though he was perfectly holy and harmless, yet appear "in the likeness of sinful flesh" (Rom. viii. 3), and was made "Sin for us" (2 Cor. v. 6). When Adam had sinned, God said to him, "Dust thou art;" not only because made out of the dust, but because by sin he was sunk into dust. His fall *turned him*, as it were, *all into body*, made him earthly: therefore he that was made a Curse for us, was made *flesh*, and condemned sin in the flesh (Rom. viii. 3).—Wonder at this, that the Eternal Word should be made flesh, when flesh was come into such an ill name; that he who made *all things* should himself be made flesh, one of the meanest things, and submit to that from which he was at the greatest distance.—*Henry.*

CHRIST'S BAPTISM.—See Matthew and Mark.

THE LAMB OF GOD.—Ver. 29. The emblem of a Lamb might denote the purity, gentleness, harmlessness of the Redeemer, and his valuableness and usefulness, living and dying; but especially his fitness to be a spotless sacrifice to God for the sins of his people. He is called "the Lamb of God;" as he was a sacrifice which God himself both required, provided, and accepted. As a lamb, he taketh away sin by being made an expiatory oblation, that justice might be satisfied, and yet the sinner pardoned. The lambs sacrificed according to the law were appropriated to the nation of Israel; but the atonement of Christ, being of infinite value, extends its efficacy to all nations, and to every generation of men. A lamb could not take away sin except by becoming a sacrifice: and why should John call Christ "the Lamb of God," in this connection, if he did not really atone for the sins of men, by bearing the punishment due to them?—*Scott.*

NATHANAEL.—Ver. 47. (1.) "Behold an Israelite indeed." It is Christ's prerogative to know what men are indeed; we can but hope the best. The whole nation were Israelites in name, but all are not Israel that are of Israel (Rom. ix. 6); but here was an Israelite indeed. 1. A sincere follower of the good example of Israel, whose character it was that he was a plain man, in opposition to Esau's character of a cunning man. He was a genuine son of honest Jacob—not only of his seed, but of his spirit. 2. A sincere professor of the faith of Israel; he was true to the religion he professed, and lived up to it; he was really as good as he seemed, and his practice of a piece

any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.‖

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, [u]Hereafter ye shall see heaven open, ¶ and the angels of God ascending and descending upon the Son of man.

CHAPTER II.

1 *Christ turneth water into wine;* 12 *departeth into Capernaum, thence unto Jerusalem;* 13 *and purgeth the temple.*

AND the third day there was a [a]marriage in [b]Cana of Galilee;* and the mother of Jesus was there.

2 And [c]both Jesus was called, and [d]his disciples, to the marriage.

3 And when [e]they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, [f]what have I to do with thee?† [g]mine hour is not yet come.

5 His mother saith unto the servants, [h]Whatsoever he saith unto you, do *it*.

6 And there were set there six water-pots of stone, [i]after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, [k]Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, [l]Draw out now, and bear unto the governor of the feast.‡ And they bare *it*.

9 When the ruler of the feast had tasted the water that was made wine,§ and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom,

A.D. 30—A.D. 30.

‖ These two qualities and that of Messiah are confounded throughout this chapter, because the Messiah could not be the "King of Israel" in the sense which the oracles marked out, if he had not been the real Son of God (see Mark i. 1; Heb. i. 8).—MARTIN.

[u] Ez. i. 1. Rev. iv. 1; xix. 11.

¶ Ye shall see the whole frame of nature subject to my commands, and be witnesses to such remarkable interpositions of Providence in my behalf, as will leave you no room to doubt of my mission from God.—MACKNIGHT.

CHAP. II.

[a] Gen. i. 27, 28. Prov. xviii. 22.

[b] Josh. xix. 28, *Kanah*.

* Called "of Galilee," to distinguish it from another town of the same name, mentioned at Josh. xix. 28. It lay in the tribe of Zebulun, not far from Nazareth.—WELLS.

[c] Luke vii. 34-36. 1 Cor. vii. 39; x. 31.

[d] Matt. x. 40-42; xxv. 40-45.

[e] Ps. civ. 15. Ec. x. 19. Is. xxiv. 11.

[f] Deut. xxxiii. 9. Luke ii. 49.

† The expression rendered, "What have I to do with thee?" was no more than a common expression of some gentle rebuke for intermeddling in another's province (2 Sam. xix. 22; xvi. 10; 2 Kings iii. 13).—LAW.

[g] xii. 23; xiii. 1. Ec. iii. 1.

[h] Gen. vi. 22. Jud. xiii. 14.

[i] Mark vii. 2-5. Eph. v. 26.

[k] Num. xx. 7.

[l] Prov. iii. 5, 6.

‡ The governor of the feast was either the chief guest, who sat at the upper end of the table, or one whose office, like the Symposiarchus among the Greeks, was to take care that there were neither any want, nor any irregularities or excess.—LIGHTFOOT.

§ If Jesus turned all this water into wine, it is not to be supposed that the whole of it was drunk at that time, but that a considerable quantity was left for the use of the family, and for an abiding proof of the miracle which had been wrought in this supernatural change upon the water.—GUYSE.

[m] Ex. iv. 9; vii. 19-21. Ec. ix. 7.

[n] xiv. 9-11, 13. Deut. v. 24.

[o] xx. 30, 31. 1 John v. 13.

[p] Matt. iv. 13.

‖ John mentions four passovers of Christ — viz., this here; the second, intimated v. 1; a third, vi. 4; and the last, xviii. 39. The other evangelists notice none but the last.—LIGHTFOOT.

[q] Zech. iv. 6. 2 Cor. x. 4.

[r] x. 29, 30; xx. 17. Luke ii. 49.

[s] Ps. lxix. 9.

¶ And seeing this so remarkably fulfilled in Jesus, they were confirmed in their belief that he could be no other than the true Messiah.—GUYSE.

[t] Matt. xii. 38; xvi. 1 4.

[u] Matt. xxvi. 60.

* It is more than probable that, in speaking these words, he pointed to his own body, or gave some other intimation by which a careful observer might discern his referring to it; and it seems as if the Jews themselves had either then, or afterwards, some notion of what he meant, though, to serve a turn, they put another construction upon it.—GUYSE.

[x] Matt. xii. 40.

† This temple had been built by Zerubbabel, after the return from the captivity in Babylon; but forty-six years had elapsed since Herod the Great, to make himself agreeable to the Jews, had made divers additions, and several splendid embellishments, to which the Jews had continued to add new ornaments.—MARTIN.

[y] 1 Cor. iii. 16.

‡ Thus the faith of our Lord's followers was originally founded, not on blind credulity, but on rational conviction; not on internal persuasion alone, but on clear and stupendous miracles; proofs submitted to their senses, and approved by their reason, which enthusiasm could not have counterfeited, and never would have required; and, at every step of its progress, as their faith was called to signalise itself by new exertions, and to sustain new trials, it was fortified by new proofs.—GRAVES.

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This [m]beginning of miracles did Jesus in Cana of Galilee, [n]and manifested forth his glory; [o]and his disciples believed on him.

12 ¶ After this he went down to [p]Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.

13 ¶ And the Jews' passover was at hand;‖ and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, [q]he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence: make not [r]my Father's house an house of merchandise.

17 And his disciples remembered that it was written, [s]The zeal of thine house hath eaten me up.¶

18 ¶ Then answered the Jews, and said unto him, [t]What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, [u]Destroy this temple,* [x]and in three days I will raise it up.

20 Then said the Jews, Forty and six years was this temple in building,† and wilt thou rear it up in three days?

21 But he spake of the [y]temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶ Now, when he was in Jerusalem at the passover, in the feast-*day*, many believed in his name, when they saw the miracles which he did.‡

24 But Jesus did not commit himself unto them, because he knew all *men*,

25 And needed not that any should testify of man: for he knew what was in man.

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with his profession. He is the Jew that is one inwardly (Rom. ii. 29), so he the Christian. (2.) He is one "in whom is no guile"—that is the character of an Israelite indeed, a Christian indeed. No guile towards men; a man without trick or design, a man that one may trust: no guile towards God, that is sincere in his repentance for sin; sincere in his covenanting with God; in whose spirit is no guile (Ps. xxxii. 2), he doth not say without guilt, but without guile. Though in many things he is foolish and forgetful, yet in nothing false, nor wickedly departing from God: there is no allowed, approved guilt in him; not painted, though he have his spots: behold this Israelite indeed. 1. Take notice of him, that you may learn his way, and do like him. 2. Admire him; behold and wonder. The hypocrisy of the scribes and Pharisees had so leavened the Jewish Church and nation, and their religion was so degenerated into formality, or state policy, that an Israelite indeed was a man wondered at; a miracle of Divine grace, like Job (Job i. 8).—*Henry.*

CHAP. II. THE MARRIAGE.—Ver. 1. The occasion was a "marriage;" probably, one or both of the parties were akin to our Lord Jesus. The "mother of Jesus" is said to be "there," and not to be "called," as Jesus and his disciples were, which intimates that she was there as one at home. Observe the honour which Christ hereby put upon the ordinance of marriage, that he graced the solemnity of it, not only with his presence, but with his first miracle; because it was instituted and blessed in innocency, because by it he would still "seek a godly seed," because it resembles the mystical union between him and the Church, and because he foresaw that in the papal kingdom, while the marriage ceremony would be unduly "dignified," and advanced into a "sacrament," the "married state" would be unduly "vilified," as inconsistent with any sacred function. There was a "marriage,"—a "marriage-feast," to grace the solemnity. Marriages were usually celebrated with festivals (Gen. xxix. 22; Judg. xiv. 10), in token of joy and friendly respect, and for the confirming of love. Christ and his mother and disciples were principal guests at this entertainment; "The mother of Jesus" (that was her most honourable title) "was there;" no mention being made of Joseph, we conclude him dead before this.

THE MIRACLE.—Ver. 9. The wine which was miraculously provided was of the best and richest wine, which was acknowledged by the governor of the feast; and that it was really so, and not his fancy, is certain, because he knew not whence it was (ver. 10). 1. It was certain that this was "wine." The "governor" knew that when he drank it, though he knew not "whence it was;" the servants knew whence it was, but had not yet tasted it. If the taster had seen the drawing of it, or the drawers had had the tasting of it, something might have been imputed to fancy; but now no room is left for suspicion. 2. That it was the best wine. Note, Christ's works commended themselves even to those that knew not their Author. The products of miracles were always the best in their kind. This wine had a *stronger body*, and *better flavour*, than ordinary. This the governor of the feast takes notice of to the bridegroom, with an air of pleasantness, as *uncommon*. (1.) The common method was otherwise. Good wine is brought out to the best advantage at the beginning of a feast, when the guests have their heads clear and their appetites fresh, and can relish it, and will commend it; but "when they have well drunk," when their heads are confused, and their appetites palled, good wine is but thrown away upon them—worse will serve them. See the vanities of all the pleasures of sense: they soon surfeit, but never satisfy; the longer they are enjoyed, the less pleasant they grow. (2.) This bridegroom obliged his friends with a reserve of the best wine for the grace-cup; "Thou hast kept the good wine until now;" not knowing whom they were indebted to for this good wine, he returns the thanks of the table to the bridegroom. "She did not know that I gave her corn and wine" (Hos. ii. 8).—*Henry.*

THE TEMPLE OF HIS BODY.—Ver. 18-22. Though we can scarcely conceive of an action more evidently of a Divine energy, or more undeniably right in itself than the driving of the traders from the temple; yet the Jews (probably the scribes, priests, and rulers) demanded of Jesus some sign, or attestation, from Heaven to his mission; seeing he presumed, in defiance of public authority, to act in this manner. In answer to this demand, he said, "Destroy this temple, and in three days I will rear it up again." Some think he pointed to his body at the time; but as his disciples did not understand him till long afterwards, this is not likely. His opponents, however, treated his

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CHAPTER III.

1 *Christ teacheth Nicodemus the necessity of regeneration.* 23 *The baptism, witness, and doctrine of John concerning Christ.*

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:*

2 The same came to Jesus by night, and said unto him, Rabbi, [a]we know that thou art a teacher come from God: [b]for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, [c]Except a man be born [l]again,† [d]he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be [e]born of water,‡ [f]and *of* the Spirit, he cannot enter into the kingdom of God.

6 That which is [g]born of the flesh is flesh; and [h]that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, [i]Ye must be born [2]again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: [k]so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, [l]We speak that we do know, and testify that we have seen; and [m]ye receive not our witness.

12 If I have told you earthly things,§ and ye believe not, how shall ye believe if I tell you *of* heavenly things?

13 And no man hath ascended up to heaven, [n]but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶ And as Moses‖ lifted up the serpent in the wilderness, [o]even so must the Son of man be lifted up;

15 That [p]whosoever believeth in him should not perish, but have eternal life.

16 ¶ For [q]God so loved the world, that he [r]gave his only begotten Son, [s]that whosoever believeth in him should not perish, but have everlasting life.

17 For [t]God sent not his Son into the world to condemn the world; [u]but that the world through him might be saved.

18 ¶ He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And [x]this is the condemnation, that light is come into the world, and men loved darkness rather than light, [y]because their deeds were evil.

20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be [3]reproved.

21 But he that doeth truth¶ cometh to the light, that his deeds may be made manifest, that they are wrought in God.

22 After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

23 ¶ And John also was baptizing in Ænon, near to Salim, because there was much water there; and they came, and were baptized:

24 For [z]John was not yet cast into prison.

25 ¶ Then there arose a question between *some* of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, [a]and all *men* come to him.

27 John answered and said, A man can [4]receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, [b]but that I am sent before him.

29 He that hath the bride is the bridegroom:* but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. [c]This my joy therefore is fulfilled.

30 He must increase, but I *must* decrease.

31 He that cometh from above is above all:

CHAP. III.

* Meaning a member of the great council, the Sanhedrim (Luke viii. 41; xviii. 18; John vii. 50).—BEAUSOBRE.

[a] Matt. xxii. 16. Mark xii. 14.

[b] vii. 31. Acts ii. 22.

[c] Eph. ii. 1. 1 John ii. 29.

[l] *From above.*

† Jesus, knowing the prejudices he laboured under, both as a Jew and a Pharisee, judged it necessary immediately to acquaint him with the absolute necessity of a thorough change, by Divine grace, both in heart and life; a change so great, as might appear like coming into a new world, and would bring the greatest and most learned men to the simplicity of little children. — DODDRIDGE.

[d] xii. 40. Matt. xiii. 11-16.

[e] Is. xliv. 3, 4. 1 John v. 6-8.

‡ "The Holy Ghost and fire" signify one thing, or the Spirit working like fire in purging dross, so the "water and Spirit" signifieth the Spirit working like water. Hence it is that (ver. 6) he repeats only "the Spirit," as including all that is here signified by the "water and Spirit." — HUTCHESON.

[f] 1 Cor. vi. 11.

[g] Gen. v. 3. Rom. vii. 5, 18, 25.

[h] Ez. xi. 19, 20. 1 Cor. vi. 17.

[i] Job xv. 14. Matt. xiii. 33 35.

[2] Or, *from above.*

[k] Is. lv. 9-13.

[l] Is. lv. 4.

[m] Is. l. 2.

§ When I tell you but what God doth here on earth on all that he will save, and illustrate it to you by a similitude which your senses do perceive, and it is a thing that your ceremonies signify, how shall you believe if I tell you the unseen things of heaven, if you believe not things so evident as these!—BAXTER.

[n] vi. 33, 38, 51, 62. 1 Cor. xv. 47.

‖ There is no evidence that this was intended to be a *type* of the Messiah; but it is used by Jesus as strikingly *illustrating* his work. Men are sinners. There is no cure by human means for the maladies of the soul. And as the people who were bitten might look on the image of the serpent, and be healed, so may sinners look to the Saviour, and be cured of all the moral maladies of our nature. — BARNES.

[o] xii. 32-34. Matt. xxvi. 54.

[p] Is. xlv. 22. Mark xvi. 16.

[q] Luke ii. 14. 1 John iv. 9, 10, 19.

[r] Mark xii. 6.

[s] Matt. ix. 13.

[t] Luke ix. 56.

[u] Is. xlv. 21-23. Luke ii. 10, 11.

[x] viii. 12. Matt. xi. 20-24.

[y] vii. 17. Is. xxx. 9-12.

[3] Or, *discovered.*

¶ *He that doeth truth.*—He who does right; or, he that obeys the truth. Truth here is opposed to error and to evil. The sinner acts from falsehood and error. The good man acts according to truth. The sinner believes a lie—that God will not punish; or that there is no God; or that there is no eternity, or no hell. The Christian believes all these, and acts as if they were true. This is the difference between a Christian and a sinner. — BARNES.

[z] Matt. iv. 12; xiv. 3. Luke iii. 19, 20.

[a] xi. 48; xii. 19. Acts xix. 26, 27.

[4] Or, *take unto himself.*

[b] i. 23. Mal. iii. 1.

* Christ, whose the Church is, by right of redemption, and by its having given up itself to him (2 Cor. viii. 5). He is the bridegroom of it (Matt. xxii. 2; 2 Cor. xi. 1; Eph. v. 23, 25, 26, &c.) I am but as one who is the friend of the bridegroom — one of the children of the bride-chamber (Matt. ix. 15), and have by my preaching prepared the people of the Jews for him; and instead of being troubled to hear that he is come, I rejoice greatly to hear his voice.—POOLE.

[c] Is. lxvi. 11.

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assertion with derision: forty-six years had elapsed from the time that Herod the king had begun to rebuild or repair the temple; and though a vast number of hands had been employed, it was not yet completed: and would he alone presume to rebuild it, if destroyed, in the short space of three days!—*Scott.*

CHAP. III. NICODEMUS.—He made this address "by night," which may be considered either, 1. As an act of *prudence* and *discretion*. Christ was engaged all day in *public* work, and he would not interrupt him then, nor expect his attendance then, but observed *Christ's hour*, and waited on him when he was *at leisure*. Note, Private advantages to ourselves and our own families must give way to those that are public and of more general use. The greater good must be preferred before the less. Christ had many enemies, and therefore Nicodemus came *incognito* to him, lest, if the chief priests had known it, they should have been the more enraged against Christ. 2. As an act of *zeal* and *forwardness*. Nicodemus was a man of business, and could not spare time all day to make Christ a visit, and therefore he would rather take time from the diversions of the *evening*, or the rest of the *night*, than not converse with Christ. When others were sleeping, he was getting knowledge, as David by meditation (Ps. lxiii. 6; cxix. 148). Probably it was the very next night after he saw Christ's miracles, and he would not slip the first opportunity of pursuing his convictions. He knew not how soon Christ might leave the town, nor what might happen betwixt that and another feast, and therefore would lose no time. In the night his converse with Christ would be more free, and less liable to disturbance. These were *Noctes Christianæ—Christian nights;* much more instructive than the *Noctes Atticæ—Attic nights*. Or, 3. As an act of *fear* and *cowardice*. He was afraid, or ashamed, to be *seen* with Christ, and therefore came *in the night*. When religion is out *of fashion*, there are many Nicodemites, especially among the rulers, who have a better affection to Christ and his religion than they would be known to have.

THE NEW BIRTH.—Ver. 3. (1.) We must *live a new life*. Birth is the beginning of life; to be "born again" is to begin anew, as those that have hitherto lived either much amiss, or to little purpose. We must not think to patch up the old building, but begin from the foundation. (2.) We must *have a new nature*, new principles, new affections, new aims. We must be born *from above*. *First*, We must be born *anew;* so the word is taken (Gal. iv. 9), and *ab initio*—"from the beginning" (Luke i. 3). By our *first birth* we were corrupt, shapen in sin and iniquity; we must, therefore, undergo a second birth, our souls must be *fashioned* and enlivened anew. *Secondly*, We must be born "from above" (so the word is used by the evangelist chap. iii. 31; xix. 11), and I take it to be especially intended here, not excluding the other; for to be born "from above," supposes being *born* again. But this new birth has its rise *from* heaven (chap. i. 13), and its tendency *to* heaven: it is to be born to a *Divine* and *heavenly* life, a life of communion with God and the upper world, and in order to this, it is to partake of a *Divine nature*, and bear the *image of the heavenly.—Henry.*

GOD'S LOVE.—Ver. 16. The whole design of man's redemption originated in the love of God to the world, even to the apostate race of men. This could not be *approbation* or *complacency*, for he judged them deserving of his final indignation, and meet objects of his holy abhorrence; and so vile, that he could not honourably shew them mercy, except by an expedient more suited to expose the desert of their rebellion than even the eternal punishment of the whole race would have been. The love of God to the world was therefore *goodwill, compassion, benevolence*. He so loved the world, that he not only purposed to pardon sin and to give heaven to those who repented, but (when the honour of his justice and holiness seemed to oppose the exercise of his mercy) "he gave his only begotten Son," the co-equal partaker of his Divine nature, a person of infinite dignity and excellency, and infinitely beloved by him, compared with whom all worlds were as nothing, "to be made flesh," that in our nature he might atone for our sins by his sufferings and death upon the cross; that this obstacle being removed, he might forgive, save, and bless with everlasting life, all those of every nation who believe in Christ, and who must otherwise have perished for ever. The world, or the race of men (as opposed to the one nation of Israel, for whose sake alone the Jews supposed that the Messiah would come), is therefore now borne with as under a dispensation of mercy; sinners in general are invited to partake of the blessing; believers, without exception, are saved. But as true faith springs from the new birth, and as the Spirit quickens whom he will, so we must here allow a limitation, as likewise in the intention of the Redeemer; for "known unto God are all his works from the beginning of the world."

SALVATION BY JESUS.—Ver. 35, 36. The Father loved and delighted in the Son, and in his mediatorial undertaking and work, because they so greatly glorified his name; and therefore he had intrusted to him, as Mediator, all authority and judgment, had committed to him everything relative to the government of the Church and of the world, and had determined that all fulness should dwell in him. Thus everlasting

he that is of the earth is earthly, and speaketh of the earth: [d]he that cometh from heaven is above all.†

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: [e]for God giveth not the Spirit by measure *unto him.*‡

35 The [f]Father loveth the Son, [g]and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; [h]but the wrath of God abideth on him.

CHAPTER IV.

1 *Christ talketh with a woman of Samaria;* 27 *his disciples marvel.* 31 *Christ's zeal for God's glory;* 43 *he departeth into Galilee, and healeth the ruler's son.*

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though [a]Jesus himself baptized not, but his disciples,)

3 He left Judea, and departed again into Galilee.

4 And he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar,* near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with *his* journey, sat thus on the well: *and* it was about the sixth hour.

7 There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? (for the Jews have no dealings† with the Samaritans.)

10 Jesus answered and said unto her, [b]If thou knewest the gift of God,‡ and who it is that saith to thee, Give me to drink; [c]thou wouldest have asked of him, and he would have given thee [d]living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob,§ which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him [e]shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.‖

16 Jesus saith unto her, Go, call thy husband,¶ and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, [f]I perceive that thou art a prophet.

20 Our [g]fathers worshipped in this mountain;* and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, [h]worship the Father.

22 Ye worship ye know not what: [i]we know what we worship: [k]for salvation is of the Jews.†

23 But the hour cometh, and now is, when the true worshippers shall worship the Father [l]in spirit and in truth: for [m]the Father seeketh such to worship him.

24 God *is* [n]a Spirit: and they that worship him [o]must worship *him* in spirit and in truth.

25 The woman saith unto him, I know that [p]Messias cometh, which is called Christ: [q]when he is come, he will tell us all things.‡

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[d] vi. 33, 51; xvi. 27, 28.

† If coming from above, or from heaven, meant only "receive a Divine commission," then John came from above, or from heaven, as well as Jesus (i. 6); and the evident contrast here intended is destroyed. The pre-eminence of Christ is stated as resting on this coming from above; on this account he is above all prophets and teachers, because he testifieth what he hath seen and heard.—WHITBY.

[e] i. 16; xv. 26; xvi. 7. Is. xi. 2-5.

‡ Jesus, as man, possessed the powers and inspiration of the Spirit in the fullest degree, and at all times; while others in limited measure, and only at particular times. Hence all that he said must be regarded as Divine.—MACKNIGHT.

[f] v. 20, 22, 23. Prov. viii. 30.

[g] xiii. 3. Ps. ii. 8.

[h] Ps. ii. 12. Rom. i. 18. Gal. iii. 10.

CHAP. IV.

[a] Acts x. 48. 1 Cor. i. 13-17.

* After the ruin of Samaria by Salmaneser, this place became the capital of the Samaritans. —CALMET.

† Trading dealings they had, but not friendly intercourse; for the Samaritans were of foreign origin, superstitious, and idolatrous (2 Kings xvii. 24, 33-41), had ill-treated the Jews (Ezra iv. 1-6; Neh. vi. 1-14), and opposed them with a temple on Gerizim, &c.—DODDRIDGE.

[b] iii. 16. Is. ix. 6.

‡ *The gift of God* —May either mean, in general, his free grace to sinners, or the gift of his own Son to be their Saviour, and procure for them all spiritual blessings.—SCOTT.

[c] 2 Chr. xxxiii. 12, 13, 18, 19.

[d] vii. 37-39.

§ *Art thou greater than our father Jacob*—Who was content to drink of this water; or wiser and more knowing than he, who could find out no better fountain of water in all these parts.—GILL.

[e] x. 10; xiv. 16-19. Rom. v. 21.

‖ She said this either with scorn, as supposing what he mentioned to be ridiculous and impossible; or with seriousness, as thinking that he spoke of some unknown benefits pertaining to the body.—GUYSE.

¶ We may admire the manner which our Saviour took to lead her to perceive that he was the Christ. His instructions she did not understand. He therefore proceeded to shew her that he was acquainted with her life and with her sins. His object, here, was to lead her to consider her own state and sinfulness. By shewing her, also, that he knew her life, though a stranger to her, he convinced her that he was qualified to teach her the way to heaven, and thus prepared her to admit that he was the Messiah (ver. 29).—BARNES.

[f] 2 Kings. v. 26; vi. 12.

[g] Gen. xii. 6, 7.

* The temple on this mountain was built by Sanballat for his son-in-law, Manasseh; it was destroyed by John Hyrcanus, the high priest; not known whether rebuilt, but still the Samaritans worshipped on the spot.—PICT. BIBLE.

[h] xiv. 6.

[i] 2 Chr. xiii. 10-12. Ps. cxlvii. 19.

[k] Gen. xlix. 10.

† *Salvation is of the Jews.*—They have the true religion, and the true form of worship; and the *Messiah*, who will bring salvation, is to proceed from them (see Luke ii. 30; iii. 6).—BARNES.

[l] Rom. i. 9; viii. 15, 26.

[m] Ps. cxlvii. 11. Prov. xv. 8.

[n] 2 Cor. iii. 17.

[o] 1 Sam. xvi. 7.

[p] i. 41, 42, 49.

[q] Deut. xviii. 15.

‡ It is certain, from hence, that the Samaritans had the same expectations of a Messiah that the Jews had, which they could nowhere clearly have had but from the prophets, from whence some have doubted whether they did absolutely reject all the other Scriptures besides the Pentateuch.—PRIDEAUX.

life could only be had by faith in him, and might assuredly be thus obtained; whereas every one, whether he were a disciple of the Pharisees or of John, or whatever his character or profession might be, who did not believe in the Son of God, could not see life or partake of salvation; but the wrath of God must for ever rest upon him, as it does on every sinner till he believe in Christ.—"Why do you endeavour to add anything to my condition? This is the lot of all men, that they cannot attain even the least thing of themselves, but, whatever they have of excellency, they must ascribe it to the bounty of God."—(*Beza.*)—*Scott.*

CHAP. IV. THE WOMAN OF SAMARIA.—Ver. 5-9. Sychar is supposed to have been the same place as Sichem or Shechem, and to have been so named from the drunkenness of the inhabitants; for such is the signification of the word. In a piece of ground that Jacob bequeathed to Joseph, there was a well, which tradition reported to have belonged to Jacob. At this place our Lord arrived "about noon" (for there seems no reason to suppose that John computed time differently than the other evangelists, chap. i. 32), and, being wearied with his journey, he sat down "thus" on the side of the well, or near to it, taking the poor accommodations as he found them, though the seat would be uneasy, and probably there was no shelter from the meridian sun. The Samaritans were not generally disposed to receive the Jews into their houses: he therefore did not attempt to go into the town, but sent the disciples to buy some necessary provisions, as if he intended, after making a homely meal by the well's side, to walk forward in the afternoon. In the meanwhile a woman came to draw water, and Jesus, being thirsty, condescended to become her supplicant for a draught of it, intending also by this method to engage her in conversation. Accordingly she expressed her surprise that he, whom she knew by his apparel to be a Jew, should ask water of her, a Samaritan. How could "he" think of becoming her petitioner? Or how could he expect any favour from her? For the inveteracy between the two nations and sects was so great, that they generally confined all their intercourse to matters of mere necessity, and mutually refused to ask or perform any actions of friendship or kindness. These words seem to be the Evangelist's observation, and not the reason assigned by the woman for her question.—"By the tradition of the Pharisees, the Jews might buy of the Samaritans, but they were not to borrow anything of them, or receive any kindness from them, or drink of their water, or eat of their morsels; for they bound them, under an anathema, not to eat of the fruit or morsel of a Cuthean, and held this as bad as eating swine's flesh. But Christ, despising such traditions as had no foundation either in the law of God or in equity, and tending to the impairing the laws of common friendship and humanity, asks drink of this Samaritan woman."—(*Whitby.*)—*Scott.*

LIVING WATER.—Ver. 14. Christ's gifts appear most valuable when they come to be compared with the things of this world, for there will appear no comparison between them. Whoever partakes of the Spirit of grace and the comforts of the everlasting gospel, 1. He shall "never thirst," he shall never want that which will abundantly satisfy his soul's desires; they are "longing," but not "languishing." A "desiring" thirst he has, nothing more "than" God, still more and more "of" God; but not a "despairing" thirst. 2. Therefore he shall never thirst, because this water that Christ gives, "shall be in him a well of water." "He" can never be reduced to extremity that has in himself a "fountain" of supply and satisfaction. (1.) "Ever ready," for it shall be "in him." The principle of grace planted "in him" is the spring of his comfort (see chap. vii. 38). A good man is "satisfied from himself," for Christ "dwells in his heart." The anointing abides in him; he needs not sneak to the world for comfort; the "work" and the "witness" of the Spirit in the heart furnish him with a firm foundation of hope and an overflowing fountain of joy. (2.) "Never failing," for it shall be in him a "well of water." He that has at hand but a bucket of water needs not thirst as long as that lasts, but that will soon be "exhausted;" believers have in them a "well of water," overflowing, ever flowing. The *principles* and *affections* which Christ's holy religion *forms* in the souls of those that are captivated to the power of it, are this "well of water." It is "springing up," ever in motion, which speaks the actions of grace strong and vigorous. If good truths *stagnate* in our souls like standing water, they do not answer the end of our receiving them. If there be a good treasure in the heart, we must thence bring forth good things.—*Henry.*

SPIRITUAL WORSHIP.—Ver. 24. God was about to be revealed as the Father of all believers in every nation, and he would seek out vast multitudes to worship him in spirit and truth. For as he is a Spirit, immaterial, holy, omnipresent, and intimately acquainted with the inmost soul of man; so they who acceptably "worship him must worship him in spirit and in truth." Splendid temples, costly vestments, multiplied sacrifices, and external ceremonies, with types and shadows, have nothing in them suited to his nature, and could only be appointed for a time to be figures of good

26 Jesus saith unto her, [r]I that speak unto thee am *he*.[§]

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the meanwhile his disciples prayed him, saying, Master, eat.

32 But he said unto them, [s]I have meat to eat‖ that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, [t]My meat is to do the will of him that sent me, [u]and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? ¶ Behold, I say unto you, Lift up your eyes, and look on the fields; for [x]they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that [y]both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, [z]One soweth, and another reapeth.

38 I [a]sent you to reap that whereon ye bestowed no labour: other men laboured,* and ye are entered into their labours.

39 ¶ And [b]many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and [c]he abode there two days.†

41 And [d]many more believed because of his own word;‡

42 And said unto the woman, Now we believe, not because of thy saying: [e]for we have heard *him* ourselves, [f]and know that this is indeed the Christ, the Saviour of the world.

A.D. 30—A.D. 30.

[r] ix. 37.

§ He spoke plainly, because he was with those with whom the Jews had no commerce, and who were not disposed, out of envy, as the Jews were, to seek his life, &c. —LOCKE.

[s] Job xxiii. 12. Ps. lxiii. 5.

‖ *I have meat to eat.*—Alluding to the conversion of so many Samaritans, which they knew not was now at hand. —CLAGETT.

[t] vi. 38.

[u] xvii. 4; xix. 30.

¶ It was, indeed, about four months to the time of the natural harvest; yet if they looked up, and observed the Samaritans coming to hear his doctrine, they would see that the fields were even then white unto a better harvest, which he was about to reap, in consequence of the seed he had just sown by conversing with the Samaritan woman. —WHITBY.

[x] Matt. ix. 37, 38.

[y] 1 Cor. iii. 5-9.

[z] Jud. vi. 3. Mic. vi. 15.

[a] Acts ii. 41; iv. 4, 32; v. 14.

* *Other men laboured.* — An allusion, perhaps, to the holy prophets, who had, through a succession of ages, gradually prepared the minds of men for the appearance and reception of the Messiah. — HEWLETT.

[b] x. 41, 42; xi. 45.

[c] Luke xix. 5-10. 2 Cor. vi. 1, 2.

† An indulgence to their ready acceptance of his doctrine; otherwise he forbade his apostles to go, or at least to stay, in any city of Samaria (Matt. x. 5, 6).—ELSLEY.

[d] Gen. xlix. 10.

‡ Being convinced by the excellency of his doctrines and precepts, and interpretation of the prophecies concerning himself.—CLAGETT.

[e] i. 45-49; xvii. 8.

[f] i. 29; iii. 14-18; vi. 68, 69.

§ *Into Galilee.* — viz., to Cana (ver. 46), and not into Nazareth, his own city, out of which he was driven (Luke iv. 29), nor to Capernaum, the place he had chosen for his ordinary abode (Matt. iv. 13, and ix. 1).—DIODATI.

[g] Matt. xiii. 57.

[h] Matt. iv. 23, 24. Luke viii. 40.

[i] ii. 13, &c.; iii. 2.

[k] ii. 1-11; xxi. 2. Josh. xix. 28.

[l] *Courtier*, or *ruler*.

‖ *A certain nobleman.*—One of the king's household—i.e., Herod's.—NEWCOME.

[l] Mark ii. 1-3.

[m] xi. 21, 32. Ps. xlvi. 1.

¶ The expression of his "coming down" to Capernaum is singularly illustrated by the present features of the country; for, in fact, the whole route from Cana, according to the position of the place now so called, is a continued descent towards Capernaum.—CLARKE.

The distance from Cana to Capernaum was about twenty-three miles.—HALES.

[n] ii. 18; xii. 37; xv. 24; xx. 29.

* The Samaritans had received him on account of his doctrine; but you must be induced to believe by the sight of miracles—justly reflecting on their doubts and suspicions.—BOOTHROYD.

[o] Ps. xl. 17.

[p] xi. 40.

[q] 1 Kings xvii. 23.

[r] Ps. xxxiii. 9.

[s] Luke xix. 9. Acts ii. 39.

† The conversion of this nobleman and his family is the more remarkable, because he is the first person of any quality and station who stands upon record for receiving the faith.— STANHOPE.

[t] ii. 1-11.

CHAP. V.

[1] *Gate.*

* It seems that these porches were the several entrances by which the unclean went down to the water to be washed, and where they might lay up their clothes. Perhaps there were different entrances, according to the different sort of uncleanness or disease; so that those who were similarly defiled might have the same place of descent into the pool. —LIGHTFOOT.

[a] Prov. viii. 34. Lam. iii. 26.

43 ¶ Now, after two days he departed thence, and went into Galilee:[§]

44 For Jesus himself testified, [g]that a prophet hath no honour in his own country.

45 Then, when he was come into Galilee, [h]the Galileans received him, [i]having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

46 So Jesus came again into [k]Cana of Galilee, where he made the water wine. And there was a certain [l]nobleman,‖ whose son was sick at Capernaum.

47 When [l]he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him [m]that he would come down¶ and heal his son: for he was at the point of death.

48 Then said Jesus unto him, [n]Except ye see signs and wonders, ye will not believe.*

49 The nobleman saith unto him, Sir, [o]come down ere my child die.

50 Jesus saith unto him, [p]Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, [q]Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* [r]at the same hour in the which Jesus said unto him, Thy son liveth: [s]and himself believed, and his whole house.†

54 This *is* again [t]the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAPTER V.

1 *Jesus, on the sabbath-day, cureth him that was diseased eight and thirty years.* 10 *The Jews cavil and persecute him for it.*

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem, by the sheep [1]*market*, a pool, which is called in the Hebrew tongue Bethesda, having five porches.*

3 In these lay a great multitude of impotent folk, of blind, halt, withered, [a]waiting for the moving of the water.

4 For an angel went down at a certain season

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things to come: the spirit or the soul of man, as influenced by the Holy Spirit, must worship God, and have communion with him, knowledge of his perfections, reverential fear, humiliation as creatures and sinners, hope in his mercy and truth, regard to his Word, love of his excellency, earnest desires after his favour and image, gratitude for his goodness, delight in his service, zeal for his glory, submission to his will, and cheerful dependence on his grace and providence. The spiritual affections, expressed in fervent prayers, supplications, praises, and thanksgivings, form that worship of an upright heart in which God delights, and is glorified. The redemption of Christ, the ministry of the Word, and the work of the Holy Spirit, concur in forming such worshippers, and rendering them accepted; and nothing can be pleasing to God which has not in it something of this nature—"not with carnal sacrifices, but with those 'spiritual sacrifices which are acceptable to God through Jesus Christ.' We must have just and awful thoughts of the Divine Majesty, often representing him to our thoughts as a God of infinite purity and justice, as well as of power and wisdom; one who is always present with us, and beholds all our secret thoughts and actions in order to a future recompence. We must endeavour to resemble him as much as may be in holiness and righteousness, in truth, in godliness, and in mercy. And we must worship God from spiritual principles, a sincere love, and filial reverence of him; and to spiritual ends, that we may promote his glory, and do what is pleasing in his sight; and after a spiritual manner, serving him with the whole heart, soul, and mind, and with a fervency of spirit."—(*Whitby.*)—The immediate and powerful influences of the Holy Spirit are indispensably necessary in forming such worshippers.—*Scott.*

MISSIONARY WORK.—Ver. 39. See here, *First*, How God is sometimes pleased to use very weak and unlikely instruments for the beginning and carrying on of a good work. A little maid directed a great prince to Elisha (2 Kings v. 2). *Secondly*, How great a matter a little fire kindles. Our Saviour, by instructing one poor woman, spread instruction to a whole town. Let not ministers be either *careless* in their preaching, or *discouraged in it*, because their hearers are *few* and *mean;* for, by doing good to *them*, good may be conveyed to *more*, and those that are more considerable. If they *teach every man his neighbour*, and *every man his brother*, a great number may learn at *second-hand*. Philip preached the gospel to a single gentleman in his chariot upon the road, and he not only received it himself, but carried it into his country, and propagated it there. *Thirdly*, See how good it is to speak *experimentally* of Christ and the things of God. This woman could say little of Christ, but what she did say she spake feelingly: "He told me all that ever I did." Those are most likely to do good that can tell what God has done "for their souls" (Ps. lxvi. 16). —*Henry.*

HEALING OF THE NOBLEMAN'S SON.—Ver. 46-54. When our Lord was come again to Cana, the son of a certain nobleman, or *courtier* (probably belonging to Herod's retinue), lay dangerously ill at Capernaum, which was several miles distant. This courtier, hearing that Jesus was returned, came in person to Cana, and most respectfully entreated him to go with him and heal his son, who lay at the point of death. Upon this the Lord rebuked the unteachableness of his countrymen, and their neglect of spiritual blessings, by observing they would not believe in him, except they continually witnessed his power in working miracles, and received the temporal benefit of them; whereas the Samaritans had believed his word without any miraculous confirmation of it. This reproof, of the truth and justice of which the courtier was probably convinced, only influenced him more earnestly to entreat Jesus to go with him ere his son died; for he believed he could recover him if upon the spot, though he does not then seem to have conceived that he could raise him from the dead, or heal him at a distance. But our Lord, in order to prove and increase his faith, ordered him to return home, as "his son lived," or "was recovered, and out of danger;" and though the man had no proof of this but the word of Jesus, and no instance of this kind seems at that time to have occurred, yet he was enabled to believe it. He therefore set off home without hesitation, and, being met by his servants, he found from them that his son was instantaneously relieved from his fever exactly at the time when Jesus had spoken the word: in consequence of this, both the courtier and his family became the avowed disciples of Christ. Some think that this was Chuza, Herod's steward (Luke viii. 3). Our Lord had wrought other miracles, but this was the second performed at Cana, and on his return from Jerusalem.—*Scott.*

CHAP. V. BETHESDA.—Ver. 2. The name, *Bethesda*, signifies *a house of mercy;* and it seems to have been given it on account of the miracles there wrought. The five porches, or porticoes, were probably built on the several sides of the pool, for the accommodation of those who walked there, to recreate themselves, or converse with their friends; but they became at length in great measure appropriated to the use of those diseased persons who came thither to be cured. Of these a great multitude were collected together; some of them being afflicted or disabled in one way, and some in

into the pool, and troubled the water: whosoever then [b]first,† after the troubling of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certain man was there, which had an infirmity‡ thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, [c]Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man,§ when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, [d]Rise, take up thy bed, and walk.

9 And [e]immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶ The Jews therefore said unto him that was cured, It is the sabbath-day; [f]it is not lawful for thee to carry *thy* bed.

11 He answered them, [g]He that made me whole, the same said unto me, Take up thy bed, and walk.‖

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was; for Jesus had conveyed himself away,¶ [2]a multitude being in *that* place.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, [h]lest a worse thing come unto thee.

15 The man departed, [i]and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day.*

17 ¶ But Jesus answered them, [k]My Father worketh hitherto, and I work.

18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath,† but said also that God was his Father, making himself equal with God.

19 ¶ Then answered Jesus, and said unto them, Verily, verily, I say unto you, [l]The Son can do nothing of himself, but what he seeth the Father do: [m]for what things soever he doeth, these also doeth the Son likewise.

A.D. 31—A.D. 31.

[b] Ps. cxix. 60.

† This circumstance plainly shews that the healing quality of the water was not natural, but one with which it was miraculously endowed.—PEARCE.

‡ *An infirmity*—a weakness. So the original word.—BENSON.

[c] Is. lxv. 1. Luke xviii. 41.

§ The answer of the man implied that he did wish it, but, in addition to all his other trials, he had no friend to aid him. This is an additional circumstance that heightened his affliction.—BARNES.

[d] Matt. ix. 6, 7.

[e] Mark i. 31, 42; v. 29, 41, 42.

[f] Ex. xx. 8-11. Is. lviii. 13.

[g] Mark ii. 9-11.

‖ The man's answer conveyed a weighty truth. It was really enough for him, or for any one, that a person who could work such an omnipotent cure, had authorised him to carry his bed on the Sabbath. And this was indeed the very ground which Christ himself took—that he, as Lord of the universe, was Lord also of the Sabbath-day.—JACOBUS.

¶ A metaphor from swimming—glided through the multitude, which closed like a stream of water.—ELSLEY.

[2] *From the multitude that was in.*

[h] Lev. xxvi. 23, 24, 27, 28. 2 Chr. xxviii. 22. Matt. xii. 45.

[i] Mark i. 45.

* The Jews persecuted Jesus, seeking to put him to death as a Sabbath-breaker; and it is likely that he was brought before the Sanhedrim, and spake what follows before that assembly. This view of the subject makes the discourse peculiarly interesting, and there is a dignity in it which, indeed, is inexpressible.—SCOTT.

[k] Gen. ii. 1, 2. Ps. lxv. 6.

† *Broken the sabbath*—As they imagined, for he had not really broken it; and if they had known what that means, that God "will have mercy and not sacrifice," they would have been convinced that he had not broken it by this act of mercy to a poor distressed object.—GILL.

[l] viii. 28; ix. 4; xiv. 10, 20.

[m] xiv. 16-23.

[n] Matt. iii. 17. 2 Pet. i. 17.

[o] Matt. xi. 27.

[p] Deut. xxxii. 39.

[q] xi. 25, 43, 44.

[r] Ps. ix. 7, 8.

‡ This demonstrates the equality, or sameness rather, of the godhead of the Son and the Father. If our Lord were God only by office and investiture, and not in the unity of the Divine essence, he would not be honoured "even as," *i.e.*, with the same honour as that wherewith the Father is honoured.—BENSON.

[s] Matt. xi. 27.

§ I tell you, if you hear my word obediently, and believe in God the Father, as sending me on the office of a Saviour, you shall have everlasting life by my merits and gift, and shall not be condemned.—BAXTER.

‖ Already translated from a state of condemnation to death, into a state of justification of life.—GUYSE.

[t] xiii. 1.

[u] Luke ix. 60.

[x] Col. iii. 3, 4.

[y] *See on* 22.

¶ Alluding to Dan. vii. 13, which the Jews interpret as their Messiah; and it seems to teach us that it suits the end of Divine Wisdom, that the Judge as well as the Saviour of men should himself be man.—DAVIDSON.

[z] Is. xxvi. 19.

[a] Luke xiv. 14.

[b] viii. 28, 42.

[c] Ps. xl. 8.

[d] Mark i. 11.

[e] iii. 26-36.

* He in the most express terms bore a faithful and honourable testimony to the truth, assuring you that he saw the Spirit in a visible form descend upon me.—DODDRIDGE.

† *But I receive not testimony from man*—that is, I need no human testimony.—CAMPBELL.

[f] Luke xiii. 34.

‡ John was now cast into prison; his ministry had ended, and Jesus gives us his eulogium. Lightfoot observes, that it was usual to call the rabbis *the candle of the law, the lamp of light.*—BOOTHROYD.

20 For [n]the Father loveth the Son, [o]and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For [p]as the Father raiseth up the dead, and quickeneth *them;* [q]even so the Son quickeneth whom he will.

22 For [r]the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all *men* should honour the Son, even as they honour the Father.‡ [s]He that honoureth not the Son, honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me,§ hath everlasting life, and shall not come into condemnation; but is passed from death unto life.‖

25 Verily, verily, I say unto you, [t]The hour is coming, and now is, [u]when the dead shall hear the voice of the Son of God; and they that hear shall live.

26 For as the Father hath life in himself, [x]so hath he given to the Son to have life in himself;

27 And [y]hath given him authority to execute judgment also, because he is the Son of man.¶

28 Marvel not at this: [z]for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have [a]done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I [b]can of mine own self do nothing: as I hear, I judge: and my judgment is just; [c]because I seek not mine own will, but the will of the Father which hath sent me.

31 ¶ If I bear witness of myself, my witness is not true.

32 There [d]is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and [e]he bare witness unto the truth.*

34 But I receive not testimony from man:† but these things I say, [f]that ye might be saved.

35 He was a burning and a shining light;‡ and ye were willing for a season to rejoice in his light.

another. Probably most of them were deemed incurable by ordinary methods, and therefore they were carried thither to wait and hope for a miraculous recovery. For it pleased God (in order to shew that he had not forsaken his people, but that he was about to visit them again in mercy) to send an angel, from time to time, to excite a visible and extraordinary commotion in the pool; and whenever this took place, it was found by experience, that the person who first bathed in the pool, after the troubling of the water, was perfectly cured, whatever disorder he had been afflicted with, but that others who bathed afterwards obtained no relief. Some have thought that this effect was produced only once a year, at the feast of the passover; and others, with more probability, that it occurred every Sabbath. But if the troubling of the water took place so regularly, that the time might be certainly foreknown, it does not appear that the diseased persons would have had any occasion previously to wait by the pool, as it would have sufficed for them to come at the appointed season.—"An angel went down, at some seasons appointed by God, though not fixed or foreknown by men."—(*Bp. Hall.*) The hypothesis of Dr Hammond (though favoured by some of the ancient fathers), which supposes that the washing of the numerous sacrifices and the entrails of them in this pool had given it a salutary virtue, and that the *angel* was no other than a *messenger* sent by the priests or rulers to stir up the water, that this efficacy might be more powerfully exerted, is so unscriptural and so irrational, that it is wonderful it should ever have been thought of a second time by any one to whose imagination it might once occur. To mention nothing else, what were the brasen sea and the lavers in the courts of the temple provided for, and always replenished with abundance of water, but that the sacrifices (as well as the priests and Levites) might be washed upon the spot, and not carried out of the holy place to a distant pool for that purpose?—It is probable that this miracle was not wrought for any length of time, and perhaps it ceased on this occasion.—This may account for the silence of Josephus.—*Scott*

THE MIRACULOUS CURE.—Ver. 8. "Rise, take up thy bed." 1. He is bidden to "rise and walk:" a strange command to be given to an *impotent* man, that had been long disabled; but this Divine word was to be the vehicle of a Divine power—it was a command to the disease to *be gone*, to nature to *be strong*, but it is expressed as a command to him to *bestir himself*. He must "rise and walk"—that is, attempt to do it, and in the *essay* he should receive strength to do it. The conversion of a sinner is the cure of a chronical disease; this is ordinarily done by the Word, a word of command—Arise, and walk; "turn and live; make ye a new heart"—which no more supposes a power in us to do it, without the grace of God, *distinguishing* grace, than this supposed such a power in the impotent man. But if he had not attempted to help himself, he had not been cured, and he must have *borne the blame;* yet it does not therefore follow, that, when he did rise and walk, it was by his own strength—no, it was by the power of Christ, and he must *have all the glory*. Observe, Christ did not bid him rise, and go into the waters, but "rise and walk." Christ did that for us which the law could not do, and set that aside. 2. He is bidden to "take up his bed." *First*, To make it to appear that it was a *perfect cure*, and purely miraculous; for he did not recover strength by degrees, but from the extremity of weakness and impotency he suddenly stepped into the highest degree of bodily strength, so that he was able to carry as great a load as any porter that had been as long *used* to it as he had been *disused*. He who this minute was not able to turn him in his bed, the next minute was able to carry his bed. The man sick of the palsy (Matt. ix. 6) was bidden to "go to his house," but probably this man had no house to go to—the hospital was his home—therefore he is bidden to "rise, and walk." *Secondly*, It was to *proclaim* the cure, and make it public.—*Henry.*

CHRIST'S SELF-VINDICATION.—Ver. 17, 18. In answer to the accusation brought against him, our Lord briefly observed, that "his Father worked hitherto, and he worked." Thus he called God his Father in a peculiar sense, and claimed the prerogative of acting as God the Father did, without being restricted by rules laid down for his creatures and subjects: for the miracle which had been performed was not wrought by human labour, but by the immediate energy of his Divine power. God finished the work of creation in six days, and rested on the seventh; but he incessantly worketh in upholding the universe, and in continuing the course of nature by his providential superintendency. In this work the Son concurs, by an union of will and operation

A.D. 31—A.D. 32.

36 ¶ But I have greater witness than *that* of John: for [g]the works which the Father hath given me to finish,[§] the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath [h]borne witness of me. [i]Ye have neither heard his voice at any time, nor seen his shape.

38 And [k]ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶ Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And [l]ye will not come to me, that ye might have life.

41 ¶ I receive not honour from men.‖

42 But I know you, [m]that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another,¶ [n]and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But [o]if ye believe not his writings, how shall ye believe my words?*

CHAPTER VI.

1 *Christ feedeth five thousand.* 15 *He withdraweth himself.* 22 *The people follow him, and are reproved for their fleshly hearts.* 66 *Many disciples leave him.*

AFTER these things* Jesus went over the sea of Galilee, [a]which is *the sea* of Tiberias.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And [b]the passover, a feast of the Jews, was nigh.

5 ¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?†

6 (And this he said to [c]prove him: for he himself knew what he would do.)

7 Philip answered him, Two hundred pennyworth‡ of bread is not sufficient for them, that every one of them may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley-loaves, and two small fishes: [d]but what are they among so many?

10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and [e]when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When [f]they were filled, he said unto his disciples, Gather up the fragments that remain, [g]that nothing be lost.

13 Therefore they gathered *them* together, [h]and filled twelve baskets§ with the fragments of the five barley-loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, [i]This is of a truth that Prophet‖ that should come into the world.

15 ¶ When Jesus therefore perceived that they would come and [k]take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was *now* come, his disciples went down unto the sea,

17 And entered into a ship,¶ [l]and went over the sea toward Capernaum: and it was now dark, and Jesus was not come to them.

18 And [m]the sea arose, by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus [n]walking on the sea,* and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then [o]they willingly received him into the ship:† and immediately the ship was at the land whither they went.

22 ¶ The day following, when the people, which stood on the other side of the sea, saw

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[g] xiv. 10, 11. Matt. xi. 4, 5.

§ The miracles which he hath commissioned me to perform must convince every unprejudiced mind.—BENSON.

[h] *See on* 32.

[i] *See on* i. 18.

[k] Deut. vi. 6-9. Col. iii. 16.

[l] Is. xlix. 7. Matt. xxii. 3.

‖ I do nothing from the desire of their applause, but, as a true prophet, to promote God's glory.—LIGHTFOOT.

[m] Rom. viii. 7. 1 John ii. 15; iii. 17.

¶ Which seek honour one of another, fearing the reproach of the Pharisees and elders, and being more influenced by this than the desire of God's approbation.—WHITBY.

[n] 1 Sam. ii. 30. Matt. xxv. 21, 23.

[o] Luke xvi. 29, 31.

* Their pretences for not believing in Christ were these two—their love to God and their reverence for the law of Moses. Christ shews, at ver. 42, that they could have no true love to God; and in this verse, that they had no real faith in Moses, for, if they had, they would have believed on him.—HAMMOND.

CHAP. VI.

* There is an interval of about a year between this and the discourse in the preceding chapter, during which time our Lord chose his twelve apostles, delivered the sermon on the Mount, &c. Meanwhile the twelve had finished their mission, and were now returned, and Jesus retires with them across the Lake. Herod was pronouncing Christ to be John the Baptist risen from the dead!—JACOBUS.

[a] xxi. 1.

[b] ii. 13; v. 1; xi. 55; xii. 1; xiii. 1.

† The account of the multiplication of the loaves given by St John is more circumstantial than that given by the other evangelists; and it is observable, that this is the only miracle which he relates in common with the rest.—HALES.

* Gen. xxii. 1. Deut. viii. 2, 16.

‡ The Roman penny being about sevenpence halfpenny of our money.

[d] 2 Kings iv. 42-44. Ps. lxxviii. 19, 20, 41.

[e] 1 Sam. ix. 13. Luke xxiv. 30.

[f] Neh. ix. 25. Matt. xiv. 20, 21.

[g] Prov. xviii. 9. Luke xv. 13; xvi. 1.

[h] 1 Kings xvii. 15, 16. 2 Kings iv. 2-7.

§ Equal in number to the apostles who ministered.—LIGHTFOOT.

[i] i. 21. Gen. xlix. 10. Deut. xviii. 15.

‖ The phrase is one by which the Messiah was commonly designated (see Luke vii. 19).—BLOOMFIELD.

[k] xii. 12, 13. Mark xi. 9, 10.

¶ The ship in which they came, and was probably waiting for them.—GILL.

[l] ii. 12; iv. 46. Mark vi. 45.

[m] Ps. cvii. 25; cxxxv. 7.

[n] Job ix. 8. Ps. xxix. 10; xciii. 4.

* What a series of sublime manifestations. In Job ix. 8, it is said that "God alone treadeth upon the waves of the sea." The Egyptian hieroglyphic for an impossibility was a man's feet resting upon the sea. Our Lord, in a variety of ways, manifested his Divine character. He had shewn his creative power in the miracle of the loaves and fishes, his omniscience in looking through the darkness of the night upon his disciples, and his ability to do what to the human mind was the symbol of impossibility, to walk upon the waves of the sea.—OWEN.

[o] Ps. xxiv. 7-10. Cant. iii. 4.

† *Then they received him willingly*—(Literally, "They were willing to receive him into the ship," as they had not been at first, on account of their fear), and immediately (hinting of his power, which had perfect control of the elements), by the calming of the sea, &c., as his providential favouring, the boat was at the land.—JACOBUS.

"upholding all things by the word of his power." His work also as Mediator was to be conducted by the same unremitted and uninterrupted action as that of sustaining the universe: this miracle was a part of it well suited to the Sabbath-day; and he claimed the prerogative of carrying on his holy work on that day as well as on others, even as the Father conducts his providential operations on every day alike.—Unless we suppose this to have been our Lord's meaning, there could be no argument in this plea; for the example of the Creator in "working hitherto," can be no reason why a creature, a servant, a mere man, should do as he pleased on the Sabbath-day. The Divine power of the miracle proved Jesus to be the Son of God; and he insisted on the prerogative of working with and like unto his Father, as he saw good, without giving any account of his conduct. These ancient enemies of Christ plainly understood him (though modern opposers of his deity cannot!), and were thus rendered more violent in their persecution; not only charging him with Sabbath-breaking, but with blasphemy, in calling God his *own* Father, "and making himself equal with God" in perfection and operation.—"If God my Father, working on the Sabbath, doth not violate the Sabbath; neither do I, when I work on the Sabbath, violate the Sabbath."—*Scott.*

CHAP. VI. MIRACULOUS BANQUET.—See Matt. xiv. 14; Mark vi. 35.

MISTAKEN ZEAL.—Ver. 15. Nothing would serve some of Christ's followers but they would make him "a king." Now, 1. This was *an act of zeal* for the honour of Christ, and against the contempt which the ruling part of the Jewish Church put upon him. They were concerned to see so great a Benefactor to the world so little esteemed in it; and therefore, since royal titles are counted the most illustrious, they would make him a king, knowing that the Messiah was to be a king; and if a prophet like Moses, then a sovereign prince and lawgiver, like him; and if they cannot set him up *upon the holy hill of Zion, a mountain* in Galilee shall serve for the present. Those whom Christ has feasted with the royal dainties of heaven, should, in return for his favour, make him *their* king, and set him upon the throne in their souls; let him that has *fed* us, *rule* us. But, 2. It was an *irregular* zeal: for, *First*, It was grounded upon a mistake concerning the nature of Christ's kingdom, as if it were to be *of this world*, and he must appear with outward pomp, a crown on his head, and an army at his foot; such a king as this they would make him, which was as great a disparagement to his glory as it would be to lacker gold, or paint a ruby. Right notions of Christ's kingdom would keep us to right methods for the advancing of it. *Secondly*, It was excited by the love of the flesh; they would make *him* their king who could feed them so plentifully without their toil, and save them from the curse of *eating their bread in the sweat of their face*. *Thirdly*, It was intended to carry on a *secular* design; they hoped this might be a fair opportunity of shaking off the Roman yoke, which they were weary of. If they had one to head them who could victual an army cheaper than another could provide for a family, they were sure of the sinews of the war, and could not fail of success, and the recovery of their ancient liberties. Thus is religion often prostituted to a secular interest, and Christ is served only to "serve a turn" (Rom. xvi. 18). *Vix quæritur* Jesus *propter* Jesum, *sed propter aliud*—"Jesus is usually sought after for something else, not for his own sake."—(*Augustine.*) Nay, *Fourthly*, It was a tumultuous, seditious attempt, and a disturbance of the public peace; it would make the country a seat of war, and expose it to the resentments of the Roman power. *Fifthly*, It was contrary to the mind of our Lord Jesus himself; for they would take him "by force," whether he would or no. Note, Those who force honours upon Christ, which he has not required at their hands, displease him, and do him the greatest dishonour. They that say, *I am of Christ*, in opposition to those that are of Apollos and Cephas (so making Christ the head of a party), take him by force to make him a king, contrary to his own mind. Here is an instance of the humility and self-denial of the Lord Jesus, that, when they would have made him a king, he "departed;" so far was he from countenancing the design, that he effectually quashed it. Herein he has left a testimony against ambition and affectation of worldly honour, to which he was perfectly mortified, and has taught us to be so.—*Scott.*

BREAD OF LIFE.—Ver. 35. Jesus is the "bread of life," that Bread of life, alluding to the tree of life in the midst of the garden of Eden, which was to Adam the seal of that part of the covenant, "Do this, and live," of which he might "eat, and live."

that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, [p]but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias,‡ nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping,§ and came to Capernaum, [q]seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, [r]Rabbi, when camest thou hither?

26 Jesus answered them, and said, [s]Verily, verily, I say unto you, [t]Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.‖

27 [1]Labour not for the meat which perisheth, but for that [u]meat which endureth unto everlasting life, which the Son of man shall give unto you: [x]for him hath God the Father sealed.¶

28 Then said they unto him, What shall we do, that we might work the works of God?*

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written [y]He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you [z]the true bread from heaven.

33 For† the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, [a]I am the bread of life: [b]he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All [c]that the Father giveth me shall come to me: and him that cometh to me [d]I will in no wise cast out.‡

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And [e]this is the Father's will which hath sent me, that of all which he hath [f]given me [g]I should lose nothing, [h]but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, [i]I am the bread which came down from heaven.§

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, [k]except the Father, which hath sent me, draw him:‖ [l]and I will raise him up at the last day.

45 It is written in the prophets, [m]And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father

47 Verily, verily, I say unto you, [n]He that believeth on me hath everlasting life.

48 [o]I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, [p]that a man may eat thereof, and not die.

51 I am the [q]living bread which came down from heaven. If any man eat of this bread, he shall live for ever: and the bread that I will give¶ is [r]my flesh, which I will give for the life of the world.

52 The Jews therefore [s]strove among themselves, saying, How can this man give us *his* flesh to eat?*

53 Then Jesus said unto them, Verily, verily, I say unto you, [t]Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

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[p] Matt. xiv. 22. Mark vi. 45.

‡ This was a city by the sea-side, built by Herod, and so called in honour of Tiberius Cæsar, though the Jews gave a different etymology of it. They say it is the same with Rakkath (Josh. xix. 35), and that it was a fortified place from the days of Joshua.—GILL.

§ Embarked in those other boats which had come from Tiberias.—BEAUSOBRE.

[q] vii. 11; xviii. 4, 5; xx. 15. Mark i. 37.

[r] i. 38, 49.

[s] iii. 3, 5.

[t] Ps. lxxviii. 37. Acts viii. 18-21.

‖ Our Lord knew what was in man, and that the motive of many that followed him was low and mercenary, desiring to live without labour. — BOOTHROYD.

[1] *Work not.*

[u] vi. 54.

[x] i. 33, 34. Is. xi. 1-3. Matt. iii. 17.

¶ It may be sufficient to say, that to seal is a general phrase for authorising by proper credentials; or for marking a person out as wholly devoted to the service of him whose seal he bears. — DODDRIDGE.

* *The works of God.*—Works pleasing to God, so as to secure his favour and eternal life.—BENSON.

[y] Neh. ix. 15. Ps. lxxviii. 24, 25.

[z] i. 9; xv. 1. 1 John v. 20.

† *For.*—The great difference between that manna and his bread is, that this is really from heaven, and has the wonderful property not merely of sustaining life, but of "giving life unto the world." It is like the living water, better than that from Jacob's well, and better than anything which they could boast from their ancestry — it would spring up to everlasting life. — JACOBUS.

[a] 1 Cor. x. 16-18; xi. 23-29.

[b] Matt. xi. 28. Rev. xxii. 17.

[c] xvii. 2, 6, 9, 11.

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[d] ix. 34. Is. i. 18. Luke xxiii. 40-43.

‡ "By no means cast out." The expression is extremely beautiful and emphatical. It represents an humble supplicant as coming into the house of a great person to cast himself upon his care. He might fear his petition would be rejected, and he *thrust* out of doors; but our Lord assures him to the contrary.—HUTCHESON.

[e] Luke xii. 32.

[f] *See on* 37.

[g] xvii. 12; xviii. 9; 1 Pet. i. 5. Jude 1.

[h] v. 28, 29.

[i] 48, 51.

§ When the Jews found that this much talked of bread of life meant nothing more than himself, and that he claimed to have come down from heaven, which they could not admit, they murmured; and began at once to cavil at his lowly origin among them. This, that was a proof of his grace—namely, his condescending to be a man among men—they turned to his reproach, and on this very ground rejected him. By our own sinful views we pervert all that belongs to him, and to his doctrine. It is a great hindrance to us, that only with carnal eyes we behold Christ. — CALVIN.

[k] iii. 3-7. Matt. xi. 25-27.

‖ By the influence of his Spirit in the heart, exciting such thoughts and dispositions as will lead the man to regard and rely on his Son for salvation (Is. liv. 13; Jer. xxxi. 34).—BOOTHROYD.

[l] 39, 40.

[m] Is. ii. 3; liv. 13. Jer. xxxi. 33. Mic. iv. 2.

[n] iii. 36. Rom. v. 9, 10. Col. iii. 3, 4.

[o] 1 Cor. x. 16, 17; xi. 24, 25.

[p] viii. 51; xi. 25, 26. Rom. viii. 10.

[q] iv. 10, 11; vii. 38. 1 Pet. ii. 4.

¶ He speaks in mysterious terms of the death which he was to suffer for the redemption of mankind.—BEAUSOBRE.

[r] Matt. xx. 28.

[s] vii. 40-43; ix. 16; x. 19.

* Our Lord refers in these verses to himself as a sacrifice for sin, and intimates that, unless they did, as it were, eat his flesh and drink his blood, or exercise a believing regard to his sacrifice, they could not enjoy a life of pardon and peace here, or eternal life hereafter.—CAMPBELL.

[t] iii. 3, 5; xiii. 8; xv. 4. Matt. xviii. 3.

Christ is the Bread of life, for he is the Fruit of the "tree of life." 1. He is the "living Bread" (so he explains himself, ver. 51); "I am the living Bread." Bread is itself a dead thing, and nourishes not but by the help of the faculties of a living body; but Christ is himself *living Bread*, and nourishes by his own power. Manna was a dead thing; if kept but one night, it putrefied, and bred worms; but Christ is ever-living, ever-lasting Bread, that never moulds or waxes old. The doctrine of Christ crucified is now as strengthening and comforting to a believer as ever it was, and his mediation still of as much value and efficacy as ever. 2. He "gives life unto the world" (ver. 33), spiritual and eternal life; the life of the soul in union and communion with God here, and in the vision and fruition of him hereafter; a life that includes in it all happiness. The *manna* did only preserve and support life, did not preserve and perpetuate life, much less restore it; but Christ *gives* life to those that were dead in sin. The manna was ordained only for the life of the Israelites, but Christ is given for the "life of the world;" none are excluded from the benefit of this Bread, but such as exclude themselves. Christ came to *put life* into the minds of men; principles productive of acceptable performances. He is the "Bread which came down from heaven;" this is often repeated here (ver. 33, 50, 51, 58). This denotes, (1.) The divinity of Christ's person. As God, he had a being in heaven, whence he came to take our nature upon him: "I came down from heaven;" whence we may infer his *antiquity*, he was in the beginning with God; his *ability*, for heaven is the firmament of power; and his *authority*, he came with a Divine commission. (2.) The Divine original of all that good which flows to us through him.

THE STORM.—See Matt. xiv. 25; Mark vi. 47.

EATING CHRIST'S FLESH, AND DRINKING HIS BLOOD.—Ver. 53. What is meant by *eating this flesh*, and *drinking this blood*, which is so necessary and beneficial? It is certain that it means neither more nor less than *believing* in Christ. As we partake of meat and drink by eating and drinking, so we partake of Christ and his benefits by faith; and *believing in Christ* includes these four things, which *eating and drinking* do: 1. It implies an *appetite* to Christ. This spiritual eating and drinking begins with *hungering* and *thirsting* (Matt. v. 6), earnest and importunate desires after Christ, not willing to take up with anything short of an interest in him: "Give me Christ, or else I die." 2. An *application* of Christ to ourselves. Meat *looked upon* will not nourish us, but meat *fed upon*, and so made *our own*, and, as it were, *one with us*. We must so accept of Christ as to appropriate him to ourselves: "My Lord and my God" (chap. xx. 28). 3. A *delight* in Christ and his salvation. The doctrine of Christ crucified must be *meat and drink* to us, most pleasant and delightful. We must feast upon the dainties of the *New Testament in the blood of Christ*, taking as great a complacency in the methods which infinite wisdom has taken to redeem and save us, as ever we did in the most needful supplies or grateful delights of nature. 4. A *derivation of nourishment* from him, and a dependence upon him for the support and comfort of our spiritual life, and the strength, growth, and vigour of the new man. To *feed upon Christ* is to do all *in his name*, in union with him, and by virtue drawn from him; it is to live upon him as we do upon our meat. How our bodies are nourished by our food we cannot describe, but that they are so we know and find; so it is with this spiritual nourishment. Our Saviour was so well pleased with this metaphor (as very significant and expressive), that when, afterward, he would institute some outward sensible signs, by which to represent our *communicating* of the benefits of his death, he chose those of *eating* and *drinking*, and made them *sacramental* actions. —*Henry.*

BACKSLIDING.—Ver. 66. (1.) See here the *backsliding* of these *disciples*: "Many of them went back" to their houses, and families, and callings, which they had left for a time to follow him; *went back*, one to his farm, and another to his merchandise; went back, as Orpah did, to their people, and to their gods (Ruth i. 15). They had entered themselves in Christ's school, but they *went back*, did not only play truant for once, but took leave of him and his doctrine for ever. Note, The apostasy of Christ's disciples from him, though really a strange thing, yet has been such a common thing, that we need not think strange at it. Here were *many* that *went back*. It is often so; when some backslide, many backslide with them; the disease is infectious. (2.) The occasion of this backsliding: "From that time," from the time that Christ preached this comfortable doctrine, that he is the "Bread of life," and those who by

54 Whoso [u]eateth my flesh, and drinketh my blood, [x]hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed,† and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, [y]dwelleth in me, and I in him.

57 As the living Father hath sent me, and [z]I live by the Father; so he that eateth me, [a]even he shall live by me.‡

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead. He that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, [b]This is an hard saying;§ who can hear it?‖

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?¶

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is [c]the Spirit that quickeneth;* the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, [d]that no man can come unto me, except it were given unto him of my Father.

66 ¶ From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? [e]thou hast the words of eternal life.†

69 And [f]we believe, and are sure, that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, [g]and one of you is a devil?

71 He spake of Judas Iscariot *the son* of Simon: for he it was that should betray him, being one of the twelve.

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[u] iv. 14. Ps. xxii. 26. Prov. ix. 4-6.

[x] *See on* 39, 40, 47.

† *Is meat indeed.*—Is truly food. My doctrine is truly that which will give life to the soul.—Barnes.

[y] xiv. 20, 23; xv. 4, 5; xvii. 21, 23.

[z] v. 26; xvii. 21.

[a] Gal. ii. 20. Col. iii. 3, 4.

‡ But to partake of the Messiah truly is to partake of himself, his pure nature, his righteousness, his Spirit; and to live, and grow, and receive nourishment from that participation of him; all which he expresses in a lively and comprehensive manner, by the phrase of eating his flesh and drinking his blood.—Lightfoot.

[b] Matt. xi. 6.

§ This doctrine of his is very hard and unintelligible, that he should be said really to have come down from heaven, and that his flesh should feed men to eternal life (ver. 51, 53, &c.)—Hammond.

‖ *Who can hear it?*—Who can understand it? or, who can hear it with patience? — Boothroyd.

¶ That is, prove to you a cause of stumbling, or of falling off from me.—Newcome.

[c] Rom. viii. 2.

* As in the human frame, it is the spirit which animates the whole, and the flesh, however organised, profits nothing; so my words are spirit, or to be understood in a spiritual sense, and then they will give life to the soul. The spirit is opposed to the letter (2 Cor. iii. 6) in the same sense.—Boothroyd.

[d] Eph. ii. 8, 9.

[e] v. 24, 39, 40. Acts iv. 12; v. 20.

† Peter here acknowledges the living and life-giving power which Christ claimed for his words. It is just because Christ's words are spirit and life, that we cannot go away from him. Because they pledge to us eternal life, and are the words upon which he has caused us to hope (Ps. cxix. 49), therefore we cannot leave him. "Who shall separate us from the love of Christ;" *i.e.*, the love which Christ has displayed to us, as it is revealed in the gospel? (Rom. viii. 35.)—Jacobus.

[f] Matt. xvi. 16. Mark i. 1.

[g] viii. 44. 1 John iii. 8.

CHAP. VII.

1 *Jesus reproveth his kinsmen;* 10 *goeth unto the feast of tabernacles;* 14 *teacheth in the temple.* 40 *Divers opinions of Christ.* 45 *The Pharisees are angry at their officers, and at Nicodemus.*

AFTER these things Jesus walked in Galilee:* for he would not walk in Jewry, [a]because the Jews sought† to kill him.

2 Now the Jews' feast of tabernacles was at hand.

3 His [b]brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.‡

4 For [c]*there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thyself to the world.

5 For neither did his brethren believe in him.§

6 Then Jesus said unto them, [d]My time is not yet come: but your time is alway ready.

7 The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

8 Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come.

9 When he had said these words unto them, he abode *still* in Galilee.

10 ¶ But when his brethren were gone up, [e]then went he also up unto the feast, not openly, but as it were in secret.‖

11 Then the Jews sought him at the feast, and said, Where is he?

12 And there was much murmuring¶ among the people concerning him: for some said, He [f]is a good man: others said, Nay; but he [g]deceiveth the people.

13 Howbeit no man spake openly of him* for fear of the Jews.

14 ¶ Now, about the midst of the feast, Jesus went up into the temple, and taught.

15 And the Jews marvelled, saying, [h]How knoweth this man [l]letters, having never learned?

16 Jesus answered them, and said, [i]My doctrine is not mine, [k]but his that sent me.

CHAP. VII.

* *Walked in Galilee.*—Went about preaching in the cities.—Whitby.

[a] v. 16-18. Matt. x. 23; xxi. 38.

† That is, the rulers of the Jews. It does not appear that the common people ever attempted to take his life.—Barnes.

[b] Matt. xii. 46, 47.

‡ That the disciples made and baptized in Judea (chap. iv. 2) might be the more confirmed in the faith of him.—Gill.

Perhaps these brethren were wearied of his company in Galilee, and this was, in effect, a desire that he would depart out of their coasts.—Henry.

[c] Prov. xviii. 1, 2. Matt. vi. 1, 2, 5, 16.

§ Not entirely, or sincerely; or they thought that he did these things through vainglory.—Grotius.

[d] ii. 4; viii. 20. Ps. cii. 13.

[e] Ps. xxvi. 8; xl. 8.

‖ It seems probable, from ver. 1, that the Jews had formed some treacherous design against him. Thus, though our Lord determined to go to the feast, in obedience to the Divine command, yet he went privately to avoid the danger; shewing in this manner, that he would not use a miraculous power to escape the design of his enemies, when human prudence would serve.—Clagett.

¶ *Much murmuring.*—Much private discourse of one man to another.—Whitby.

[f] Luke vi. 45. Acts xi. 24.

[g] Matt. xxvii. 63.

* Those who were most favourable to him durst not openly commend him for fear of the Jewish rulers.—Mann.

[h] Matt. xiii. 54. Mark vi. 2, 3.

[l] *Learning.*

[i] iii. 11, 31, 32; xvii. 8, 14.

[k] v. 23, 24, 30.

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faith feed *upon him* shall live *by him*, which, one would think, should have engaged them to cleave the more closely to him; from *that* time they withdrew. Note, The corrupt and wicked heart of man often makes that an occasion of offence which is, indeed, matter of the greatest comfort. Christ foresaw that they would thus take offence at what he said, and yet he said it. That which is the undoubted word and truth of Christ must be faithfully delivered, whoever are offended at it. Men's humours must be captivated to God's Word, and not *that* accommodated to men's humours. (3.) The degree of their apostasy: "They walked no more with him," returned no more to him, and attended no more upon his ministry. It is hard for those who have been "once enlightened," and have "tasted the good word of God, if they fall away, to renew them again to repentance" (Heb. vi. 4-6).

Judas—Traitor.—Ver. 70, 71. Those whose bodies were possessed by the devil are never called *devils* (*demoniacs*, but not *devils*); but Judas, into whose *heart* Satan entered, and filled it, is called a *devil*. Many that are *seeming* saints, are *real* devils. Judas had as fair an outside as many of the apostles; his venom was, like that of the serpent, covered with a fine skin. He "cast out devils," and appeared an enemy to the devil's kingdom, and yet himself a devil all the while. Not only he *will be* one shortly, but he *is one* now. It is *strange*, and to be wondered at; Christ speaks of it with wonder—"Have not I?" It is *sad*, and to be lamented, that ever Christianity should be made a cloak to diabolism! The disguises of hypocrites, however they may deceive men, and put a cheat upon them, cannot deceive Christ, for his piercing eye sees through them. He can call those *devils* that call themselves *Christians*, like the prophet's greeting to Jeroboam's wife, when she came to him in masquerade (1 Kings xiv. 6), "Come in, thou wife of Jeroboam." Christ's *Divine sight*, far better than any *double sight*, can see spirits. There are those who are chosen by Christ to special services, who yet prove false to him: "I have chosen you" to the *apostleship*, for it is expressly said, Judas was not chosen to eternal life (chap. xiii. 18), and yet one of *you* is a devil. Note, Advancement to places of honour and trust in the Church is no certain evidence of saving grace. "We have prophesied in thy name."—*Henry.*

CHAP. VII. Different Opinions of Christ.—Ver. 10-13. Attendance on the sacred festivals was a part of the obedience which the law required, to which our Lord willingly subjected himself; and this he perfectly obeyed. But this attendance also gave him the opportunity of teaching vast multitudes, and confirming his doctrine by miracles before them. Yet, in availing himself of these opportunities, a wise regard to circumstances was in all respects highly important. There is reason to conclude these brethren of our Lord afterwards became his disciples. As the Jews sought our Lord, it may be supposed that he constantly attended on the three great feasts, though we have not a particular account of it. Some of the people concluded, from his doctrine and miracles, that he must be a good and holy man; but others would not allow him even this inferior honour, concluding that he imposed on the people by some artifice which they were not able to detect; and they who favoured him dared not openly to avow their sentiments, lest the rulers should censure or excommunicate them. Perhaps the Galileans might also fear lest the Jews should inform against them. "They that thought contemptibly of Christ might have spoken their minds as freely as they pleased."—(*Doddridge.*) This has often been the case, and still is in very many places, even where Christianity is professed. "An example of horrible confusion in the very bosom of the Church! The pastors keep the people under oppression by fear and terror; the people seek Christ when he does not appear, and neglect him when he offereth himself to them. Some that know, rashly condemn him; and very few think rightly of him, and that in secret."—(*Beza.*) It may be added, that of those who favoured him, very few, indeed, had just views of his person, salvation, and kingdom.

Incorrect Opinions about Christ.—Ver. 25-30. Whilst the subject referred to in the preceding verses was under consideration, some of the citizens, who were acquainted with the designs of the council (of which they who came from other places were ignorant), inquired, whether this were not the person whom the rulers had resolved to put to death as a deceiver! and they were astonished that he was allowed to speak in so open a manner, and met with no interruption. Was it possible that the rulers should at length be persuaded that he was indeed the promised Messiah! They knew him to be an inhabitant of Nazareth, the son of Mary, the wife of Joseph; but when the Messiah came, no man would know whence he was. Doubtless they were ignorant of our Lord's descent from David, of his miraculous conception, and of his nativity at Bethlehem; and they rashly concluded that his parentage and birth did not answer to those predicted of the Messiah; yet they seem to have had some confused idea of the Divine original of that great Redeemer; and thence they concluded, that, when he came, no man would know whence he was. Had their prejudices allowed them to examine, they would have found their objections sufficiently answered by the circumstances of our Lord's nativity. Some think that the Messiah's birth of a virgin was

17 If [l]any man will do his will, he shall know of the doctrine, whether it be of God, or *whether* I speak of myself.

18 He that speaketh of himself seeketh his own glory:† but he that [m]seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 Did not Moses give you the law, and [n]*yet* none of you keepeth the law?‡ Why go ye about to kill me?

20 The people answered and said, [o]Thou hast a devil:§ who goeth about to kill thee?

21 Jesus answered and said unto them, I have done one work, and ye all marvel.

22 Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, [2]that the law of Moses should not be broken; are ye angry at me, because [p]I have made a man every whit whole on the sabbath-day?‖

24 Judge not according to the appearance, but judge righteous judgment.

25 Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

27 Howbeit we know this man whence he is:¶ but when Christ cometh, [q]no man knoweth whence he is.

28 Then cried Jesus in the temple, as he taught, saying, Ye both know me, and ye know whence I am: [r]and I am not come of myself, but he that sent me [s]is true, [t]whom ye know not.

29 But [u]I know him: [x]for I am from him,* and he hath sent me.

30 ¶ Then [y]they sought to take him: [z]but no man laid hands on him, because his hour was not yet come.†

31 And many of the people [a]believed on him, and said, [b]When Christ cometh, will he do more miracles that these which this *man* hath done?

32 ¶ The [c]Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests [d]sent officers to take him.

33 Then said Jesus unto them, [e]Yet a little while am I with you, and *then* I go unto him that sent me.‡

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[l] i. 46-49. Mic. iv. 2. Acts x. 1-6.

† And therefore speaks not those things which he knows will procure him hatred from men.—WHITBY.

[m] iii. 26-30. Ex. xxxii. 10-13.

[n] Matt. xxiii. 2-4. Gal. vi. 13.

‡ But how unfit are you to discern what doctrine is of God, who keep not the law of Moses, which you boast of: for that law forbiddeth murder, and yet you seek to murder me.—BAXTER.

[o] viii. 48, 52; x. 20. Matt. x. 25.

§ They supposed him distracted, and those distracted were generally taken for demoniacs.—BAXTER.

[2] *Without breaking the law of Moses.*

[p] v. 14-16.

‖ If the eighth day happened to be on the Sabbath, this rite was not deferred; and in this case the law of circumcision vacated the law of the Sabbath. The inference which our Lord draws from this is just and forcible.—CAMPBELL.

¶ But there is no such matter, and we ourselves can tell why he cannot be the Christ; for we know the parentage of this man, and whence he came.—CLAGETT.

All this was true with respect to Christ's Divine nature and office-authority, but not with respect to his human nature, the scripture having plainly foretold his tribe and family, and the place of his birth; and therefore these Jews reasoned fallaciously upon this head.—GUYSE.

[q] Is. xi. 1. Jer. xxiii. 5. Matt. ii. 5, 6.

[r] iii. 2; v. 43; viii. 16, 42; x. 36.

[s] iii. 33; v. 32. 1 John v. 10.

[t] viii. 19, 54, 55. Luke x. 22.

[u] viii. 55; x. 15; xvii. 25, 26.

[x] iii. 16, 17; xiii. 3.

* And thus have an original, of which ye know not.—WHITBY.

[y] viii. 37, 59.

[z] viii. 20. Ps. lxxvi. 10. Is. xlvi. 10.

† The time which God had appointed for his death.—MANN.

[a] vi. 14, 15.

[b] ix. 16; x. 41, 42.

[c] xi. 47, 48; xii. 19.

[d] 45, 46; xviii. 3.

[e] xii. 35, 36; xiii. 1, 3, 33.

‡ Your attempts to seize me are unavailing; I shall remain among you by the appointment of God, a little while, and then ascend to him who is in heaven.—GROTIUS.

[f] viii. 21-24; xiv. 3, 6.

[g] Is. xi. 12. Zeph. iii. 10.

[h] iii. 4, 9; vi. 41, 52, 60.

[i] Lev. xxiii. 36.

§ *In the last day.*—The eighth day of the festival. *That great day.*—The day of the holy convocation or solemn assembly (Lev. xxiii. 36). This seems to have been called the great day—1st, Because of the solemn assembly, and because it was the closing scene; 2d, Because, according to their traditions, on the previous days they offered sacrifices for the heathen nations as well as for themselves, but on this day for the Jews only.—LIGHTFOOT.

[k] 28; i. 23. Prov. i. 20.

[l] iv. 10; vi. 35. Is. lv. 1.

[m] v. 40; vi. 37. Is. lv. 3.

[n] vi. 55.

[o] Deut. xviii. 15.

‖ The belly, as being the principal part of the viscera, is oftenused in Scripture language for the affections, the mind, or the heart.—HEWLETT.

[p] xiv. 16, 17. Prov. i. 23. Is. xii. 3.

¶ One of the prophets risen from the dead, to make way for the coming of the Messiah.—CLAGETT.

[q] i. 41, 49; iv. 25, 29, 42.

[r] 53; i. 46.

[s] 27. Ps. cxxxii. 11. Is. xi. 1.

[t] 1 Sam. xvi. 1, 4, 11-13; xvii. 58.

[u] 12; ix. 16; x. 19.

* *A division.*—Literally, a schism. There were two parties, and now they began to take positive sides, so as to form two bodies; the supporters and the persecutors of ourLord.—BARNES.

[x] 30; viii. 20; xviii. 5, 6.

[y] 32. Acts v. 21-27.

[z] 26.

[a] ix. 27-34. 2 Kings xviii. 29, 32.

[b] 26, 50; xii. 42. Acts vi. 7.

[c] ix. 34, 40. Is. v. 21; xxviii. 14.

† With real contempt they style the followers of Jesus "this people," the common people, the dregs of them, the refuse of the earth.—GILL.

[d] iii. 1, 2; xix. 39.

[e] Deut. i. 17; xvii. 8-11; xix. 15-19.

[f] ix. 34. Ex. ii. 14.

[g] Job v. 12, 13. Ps. xxxiii. 10.

34 [f]Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto [g]the dispersed among the Gentiles, and teach the Gentiles?

36 What [h]*manner of* saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 In [i]the last day,§ that great *day* of the feast, Jesus stood [k]and cried, saying, [l]If any man thirst, [m]let him come unto me, and [n]drink.

38 [o]He that believeth on me, as the scripture hath said, out of his belly‖ shall flow rivers of living water.

39 (But [p]this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet *given;* because that Jesus was not yet glorified.)

40 ¶ Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.¶

41 Others said, [q]This is the Christ. But some said, [r]Shall Christ come out of Galilee?

42 Hath [s]not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, [t]where David was?

43 So [u]there was a division* among the people because of him.

44 And some of them would have taken him; [x]but no man laid hands on him.

45 ¶ Then came [y]the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46 The officers answered, [z]Never man spake like this man.

47 Then answered them the Pharisees, [a]Are ye also deceived?

48 Have [b]any of the rulers, or of the Pharisees, believed on him?

49 [c]But this people,† who knoweth not the law, are cursed.

50 Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

51 [e]Doth our law judge *any* man before it hear him, and know what he doeth?

52 They answered and said unto him, [f]Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 [g]And every man went unto his own house.

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referred to, and others, that a tradition of the Jews, that the Messiah, when he came, would for a long time be hidden, was meant: but it is more probable that an erroneous construction of some prophecies which relate to his eternal Deity, had drawn away their minds from the plainer and more express predictions on the subject. Our Lord, however, knowing this, proclaimed aloud, in reproof of their obstinate and ignorant opposition, that they indeed vainly imagined that they both knew him and his original, and were sure that he was not the Messiah.—*Scott.*

THE GRACIOUS INVITATION.—Ver. 37. Now observe, 1. "When" Jesus made this invitation: "on the last day" of the feast of tabernacles, "that great day." The "eighth day," which concluded that solemnity, was to be a "holy convocation" (Lev. xxiii. 36). Now on this day Christ published this gospel-call. Because, (1.) Much people were gathered together, and if the invitation was given to "many" it might be hoped that "some" would accept of it (Prov. i. 21). Numerous assemblies give opportunity of doing the more good. (2.) The people were now returning to their homes, and he would give them this to carry away with them, as his parting word. When a great congregation is to be dismissed, and is about to scatter, as here, it is affecting to think that, in all probability, they will never come all together again in this world; and therefore, if we can say or do anything to help them to heaven, that must be the time. It is good to be lively at the close of an ordinance. 2. "How" he made this invitation: "Jesus stood and cried;" which denotes, (1.) His great earnestness and importunity. His heart was upon it, to bring poor souls in to himself. The erection of his body and the elevation of his voice were indications of the intenseness of his mind. Love to souls will make preachers lively. (2.) His desire that all might take notice, and take hold of this invitation. He "stood, and cried," that he might the better be heard. 3. The invitation itself, which is, (1.) Very general: if "any man" thirst, whoever he be, he is invited to Christ. Be he high or low, rich or poor, young or old, bond or free, Jew or Gentile. (2.) Very *gracious:* "'If any man thirst, let him come to me and drink.' If any man desires to be truly and eternally happy, let him apply himself to me, and be ruled by me, and I will undertake to make him so."

AN UNEXPECTED EULOGY.—Ver. 46. "Never man spake like this man." Now, 1. This was a very great truth, that "never any man spake with" that wisdom, and power, and grace, that convincing clearness, and that charming sweetness, wherewith Christ spake; none of the prophets, no, not Moses himself. 2. The very officers that were sent to take him were taken with him, and acknowledged this. Though it is probable that they were men who had no quick sense of reason or eloquence, and, it is certain, had no inclination to think well of Jesus, yet so much *self-evidence* was there in what Christ said, that they could not but prefer him before all those that sat in Moses' seat. Thus Christ was preserved by the power God has upon the consciences even of bad men. 3. They said this to their lords and masters, who could not endure to hear anything that tended to the honour of Christ, and yet could not avoid hearing this. Providence ordered it so, that this should be said to them, that it might be a vexation in their sin, and an aggravation of their sin. Their own officers are witnesses against them, who could not be suspected to be biassed in favour of Christ. This testimony of theirs should have made them reflect upon themselves, with this thought, "Do we know what we are doing, when we are hating and persecuting one that speaks so admirably well?"—*Henry.*

CHAP. VIII. THE WOMAN CAUGHT IN ADULTERY.—Ver. 3-11. While our Lord was teaching the multitudes, his enemies concerted a plan for drawing him into a snare. A woman had been taken in adultery whose guilt was undeniable; they therefore pretended a deference to his judgment and authority, and brought the criminal to him, that he might decide what punishment should be inflicted on her, as Moses had commanded that such criminals should be stoned. The law doomed both the adulterer and adulteress *to be put to death,* but these persons shewed their partiality, by prosecuting

CHAPTER VIII.

2 Christ releaseth the woman taken in adultery. 12 He preacheth himself the light of the world, and justifieth his doctrine.

JESUS [a]went unto the mount of Olives.*

2 And [b]early in the morning he came again into the temple, and all the people came unto him; [c]and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery:† and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now [d]Moses in the law commanded us, that such should be stoned: [e]but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*

7 So, when they continued asking him, he lifted up himself, and said unto them, [f]He that is without sin among you, let him first cast a stone at her.‡

8 And again he stooped down, and wrote on the ground.

9 And they which heard *it,* [g]being convicted by *their own* conscience, went out one by one, beginning at the eldest,§ *even* unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, [h]where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, [i]Neither do I condemn thee: [k]go, and sin no more.

12 ¶ Then spake Jesus again unto them, saying, [l]I am the light of the world:‖ he that followeth me shall not walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

14 Jesus answered and said unto them, Though I bear record of myself, [m]*yet* my record is true:¶ for I know whence I came, and whither I go; [n]but ye cannot tell whence I come, and whither I go.

15 Ye judge after the flesh; [o]I judge no man.

16 And yet if I judge, my judgment is true; [p]for I am not alone,* but I and the Father that sent me.

17 It is also written in your law, [q]that the testimony of two men is true.

18 I am [r]one that bear witness of myself, [s]and the Father that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father? Jesus answered, [t]Ye neither know me nor my Father: if ye had known me, ye should have known my Father also.

20 These words spake Jesus in the treasury,† as he taught in the temple: [u]and no man laid hands on him; for his hour was not yet come.

21 Then said Jesus again unto them, [x]I go my way, and ye shall seek me,‡ [y]and shall die in your sins: [z]whither I go, ye cannot come.

22 Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23 And he said unto them, [a]Ye are from beneath; I am from above: ye are of this world; I am not of this world.

24 I said therefore unto you, that ye shall die in your sins: [b]for if ye believe not that I am *he,* ye shall die in your sins.

25 Then said they unto him, Who art thou? And Jesus saith unto them, Even *the same* that I said§ unto you from the beginning.

26 I have many things to say‖ and [c]to judge of you: [d]but he that sent me is true; and I speak to the world those things which I have heard of him.

27 They understood not that he spake to them of the Father.

28 Then said Jesus unto them, When ye have lifted up¶ the Son of man, [e]then shall ye know that I am *he,* and *that* I do nothing of myself; [f]but as my Father hath taught me, I speak these things.

29 And [g]he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

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CHAP. VIII.

* Matt. xxi. 1.

* Probably to Bethany, where he afterwards abode.—PEARCE.

[b] Ec. ix. 10. Jer. xxv. 3, 4.

[c] Matt. v. 1, 2.

† Perhaps in one of the booths, during the feast of tabernacles, at which time the hearts of some might be made too merry by plentifully eating and drinking.—GUYSE.

[d] Lev. xx. 10. Ez. xvi. 38-40.

[e] Matt. v. 17; xix. 6-8.

[f] Deut. xvii. 6, 7. Ps. l. 16-20.

‡ The first stone was thrown by the principal accuser; it was of great bulk and weight, and generally fatal (see Deut. xiii. 9; xvii. 7).—GROTIUS.

[g] Gen. xlii. 21. Ps. l. 21. Ec. vii. 22.

§ *Beginning at the eldest.*—From the most honourable to those of the least repute. This is undoubtedly the sense of the word.—CLARKE.

[h] Is. xli. 11, 12.

[i] Deut. xvi. 18.

[k] Prov. xxviii. 13. Is. i. 16-18.

[l] Is. ix. 2; xlii. 6, 7; xlix. 6; lx. 1-3.

‖ He gives us to understand that the world is in darkness, and that no man can see anything, how perfect and completed soever he be by nature, further than he is enlightened by the Holy Ghost.—DIODATI.

[m] Num. xii. 3. 2 Cor. xi. 31.

¶ This seems contradictory to what he says in chap. v. 31, and may be reconciled thus: there he speaks of himself as a man, and in the opinion of the Jews, who took him to be a mere man; and also, as alone and separate from his Father, as the context shews; therefore, his single testimony, and especially concerning himself, could not be admitted as authentic among men; but here he speaks of himself as a Divine person, and in conjunction with his Father, with whom he was equal, and therefore his testimony ought to be looked upon and received as firm and good.—GILL.

[n] ix. 29.

[o] Luke xii. 14.

[p] xvi. 32.

* You have not my bare word, but, therewith, the works of the power of my Father that sent me, and his attestation.—BAXTER.

[q] Deut. xvii. 6. 1 Kings xxi. 10.

[r] xiv. 6. Rev. i. 17, 18.

[s] Heb. ii. 4.

[t] Jer. xxii. 16.

† A certain part of the women's court, where the chests were placed for receiving the offerings of those who came to worship, and consequently was a place of great concourse.—BENSON.

[u] x. 39.

[x] 2 Kings ii. 16, 17. Matt. xxiii. 39.

‡ That is, you will seek the Messiah—you will desire his coming; but the Messiah that you expect will not come; and as you have rejected me, and there is no other Saviour, you must die in your sins. You will die unpardoned; and as you did not seek me where you might find me, you cannot come where I shall be.—BARNES.

[y] Ps. lxxiii. 19, 20. Prov. xiv. 32.

[z] xiii. 33.

[a] Rom. viii. 7, 8.

[b] Prov. viii. 36.

§ *That I said*—i.e., Even from the beginning of my vocation I told you that which I tell you still, that I am the Son of God, the Messias, the Saviour.—DIODATI.

‖ I could by many reasons convince your malice, and prove the truth of my word; but because you are unworthy of it by reason of your hardness, I will content myself with the witness my Father beareth of me, and mine own knowledge and conscience.—DIODATI.

[c] xii. 47-50.

[d] 2 Cor. i. 18.

¶ Crucified the Son of man, and filled up the measure of their iniquities. *Ye shall know that I am*—The Christ, by the signs that shall follow.—CLARKE.

[e] Acts ii. 41. Rom. i. 4.

[f] iii. 11.

[g] Is. xlii. 1, 6; xlix. 4-8; l. 4-9.

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the woman and letting the man escape. In a case nearly parallel, *stoning* was specified, and probably this had become the general punishment of all convicted of this crime. The scribes and Pharisees, however, concluded, from many parts of our Lord's doctrine, that he deemed himself authorised to alter or abrogate the appointments of Moses, and therefore they desired his opinion. But if he had ordered them to execute the law, they would doubtless have accused him to the Romans of assuming a judicial authority independent of their government; had he directed them to set her at liberty, they would have represented him to the people as an enemy to the law, and the patron of the most infamous characters; and had he referred them to the Roman authority, they would have accused him to the multitude, as a betrayer of their liberties. Indeed, they seem to have concluded that he must inevitably either render himself obnoxious to the Romans or unpopular among the Jews by his answer to this insidious question; and in either case it would have facilitated the execution of their purpose of putting him to death. But he saw the wickedness of their hearts, and therefore he stooped down as if he had not regarded them. Perhaps he wrote with his finger in the dust the sentence which he afterwards spake. Some think that he meant to teach them in this manner that they ought to decide such matters by the written word: and others, that he intimated that such base hypocrites "should be written in the earth" (Jer. xvii. 13). But these are vague conjectures.—"To be willing to be ignorant of what our great Master has thought fit to conceal, is no inconsiderable part of Christian learning."—(*Doddridge.*) His apparent backwardness, however, to interfere, rendered the scribes the more urgent; and therefore, at length, he abruptly ordered *that* man who was without sin among them, to begin the execution of the criminal by first casting a stone at her. It was appointed by the law, that the accuser should thus lead the way in putting the condemned person to death. The whole company that brought this woman were her accusers; but it would have been unsuitable for any one of them, who was conscious of secret wickedness, to have begun this severity, and therefore he ordered that person to do it who was conscious of his own innocence. A Divine power doubtless attended his word, and a new conviction of guilt seized on them, which for the present disarmed their malice; and perhaps fearing lest he should more openly and explicitly mention the particular crimes in which they severally lived, they took the opportunity, whilst he again stooped down, to withdraw silently and singly; the eldest of the company, being most deeply alarmed, departing first, and the others following his example. Thus they were sent away in disgrace, and self-condemned, so that Jesus was left alone—that is, none remained with him of that company, save the woman, who stood in the midst of the court where the people were assembled to attend on his doctrine; and there she waited to hear what sentence he would pass upon her. But, having baffled the designs of his enemies, he declined all interference with the magistrate's office, and gave her permission to depart, exhorting her, at the same time, not to repeat her crime, or return to any of her former wickednesses.—There is no decisive proof that she was a true penitent; for our Lord, in saying, "Neither do I condemn thee," spake only of condemnation to death according to the judicial law; and the exhortation, "Sin no more," was a direct and strong condemnation of her conduct; yet if these remarkable circumstances were the means of her being converted, pardoned, and saved, it would appear peculiarly suited to his design, who "came not to call the righteous, but sinners to repentance."—*Scott.*

CHRIST THE LIGHT OF THE WORLD.—Ver. 12. "Then spake Jesus again unto them." Though he had spoken a great deal to them to little purpose, and what he had said was opposed, yet he "spake again," for he "speaketh once, yea, twice." They had turned a deaf ear to what he said, and yet he "spake again to them," saying, "I am the light of the world." Note, Jesus Christ is the Light of the world. One of the rabbins saith, "Light" is the name of the Messiah, as it is written (Dan. ii. 22), "And light dwelleth with him." God is Light, and Christ is "the Image of the Invisible God;" God of gods, Light of lights. He was expected to be a "Light to lighten the Gentiles" (Luke ii. 32), and so the "Light of the world," and not of the Jewish Church only. The visible light of the world is the sun, and Christ is the "Sun of righteousness." One sun enlightens the whole world, so does one Christ, and there needs no more. Christ's being the Light speaks, 1. What he is in himself—most excellent and glorious. 2. What he is to the world—the Fountain of light, enlightening every man. What a dungeon would the world be without the sun! So would it be without Christ, by whom "light came into the world" (chap. iii. 19).

IMPUDENCE AND FALSEHOOD.—Ver. 33. "We were never in bondage to any man." Now observe, 1. How "false" this "allegation was." I wonder how they could have the confidence to say a thing, in the face of a congregation, which was so notoriously *untrue.* Was not the seed of Abraham in bondage to the Egyptians? Were they not often in bondage to the neighbouring nations in the time of the judges? Were they not seventy years captives in Babylon? Nay, were they not at this time tributaries to the Romans, and though not in a *personal,* yet in a *national* bondage to them, and

30 As he spake these words, [h]many believed on him.*

31 ¶ Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye [i]my disciples indeed;

32 And ye shall know the truth, [k]and the truth shall make you free.†

33 ¶ They answered him, We be Abraham's seed, and were never in bondage to any man:‡ how sayest thou, Ye shall be made free?

34 Jesus answered them, Verily, verily, I say unto you, [l]Whosoever committeth sin is the servant of sin.

35 And the servant abideth not in the house for ever:§ [m]*but* the Son abideth ever.

36 [n]If the Son therefore shall make you free,‖ ye shall be free indeed.

37 I know that ye are Abraham's seed; [o]but ye seek to kill me, [p]because my word hath no place in you.

38 I [q]speak that which I have seen with my Father; [r]and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our father. Jesus saith unto them, [s]If ye were Abraham's children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then said they to him, We be not born of fornication; [t]we have one Father, *even* God.

42 Jesus said unto them, If God were your Father, ye would love me:¶ [u]for I proceeded forth and came from God; [x]neither came I of myself, but he sent me.

43 Why do ye not understand my speech? *even* because [y]ye cannot hear my word.*

44 Ye are of *your* father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar,† and the father of it.

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[h] vi. 14; x. 42; xi. 45.

* The dignity and energy attending the words of our Lord on this occasion convinced many of his hearers that he was the Messiah, and therefore they professed to believe in him.—SCOTT.

[i] xv. 8. 1 Tim. v. 3-5.

[k] Ps. cxix. 45. Is. lxi. 1.

† From the yoke of bondage to sin and corruption (ver. 34).—WHITBY.

‡ A great falsehood, for they were so in Egypt, and to the Moabites, Ammonites, and Philistines, and to the Babylonians, and at this time under the Roman yoke, and paid tribute to Cæsar.—GILL.

[l] Prov. v. 22. Eph. ii. 2.

§ Ye think yourselves free, as being descended from Abraham, and living under the law of Moses. But Abraham and Moses were merely servants, and therefore their authority was only for a time, whereas the authority of the Son shall never have an end.—MANN.

[m] Rom. viii. 15-17. Gal. iv. 4-7.

[n] Ps. xix. 13. Is. xlix. 24, 25.

‖ As the Son and Heir abideth ever, so he has the right of giving freedom to slaves, and of advancing them as he pleases. Jesus intimates that he enjoyed this right, and happy are they who are made free by him.—BOOTHROYD.

[o] x. 31; xi. 53.

[p] Matt. xiii. 19-22. 1 Cor. ii. 14.

[q] iii. 32; xvii. 8.

[r] Matt. iii. 7.

[s] Matt. iii. 9. Rom. ii. 28, 29.

[t] Ex. iv. 22. Is. lxiii. 16.

¶ By this we learn that a Divine knowledge of the person and glory of Christ is the foundation of Christian piety.—SUTCLIFFE.

[u] xvii. 8, 25. Rev. xxii. 1.

[x] Gal. iv. 4. 1 John iv. 9, 10, 14.

[y] Jer. vi. 10. Rom. viii. 7, 8.

* Because your prejudices and lusts will not suffer you to attend to my doctrine.—MANN.

† By a lie the devil seduced our first parents, and brought death upon them, with all their posterity (Rom. v. 12).—BEAUSOBRE.

[a] Gal. iv. 16. 2 Thes. ii. 10.

[b] 2 Cor. v. 21. 1 Pet. ii. 22.

‡ The word "convinceth" is not proper in this place; it should be "convicteth." Our Lord, in order to shew that the unbelief of his hearers had no reasonable excuse, challenges them openly to convict him, if they could in any instance, of a deviation from truth or righteousness.—BENSON.

[b] Matt. xxi. 25. Mark xi. 31.

[c] 1 John iii. 10. 2 John 9.

[d] Matt. xv. 7. Jam. ii. 19.

§ In the ideas of a Jew, the imputation of being a Samaritan was the most reproachful possible. The term implied that he was an idolater and a schismatic, and included everything that was odious and despicable.—STANHOPE.

[e] Is. xlii. 21; xlix. 3. Phil. ii. 6-11.

‖ I do not covet honour, as false prophets do.—STANHOPE.

[f] vi. 50; xi. 25, 26.

[g] Ps. lxxxix. 48. Luke ii. 26.

¶ He shall not be subject to the pains of eternal death.—MANN.

[h] ix. 24.

[i] Heb. ii. 9.

[k] x. 33; xix. 7.

[l] Prov. xxv. 27.

[m] Ps. ii. 6-12; cx. 1-4. Dan. vii. 13, 14.

* *It is my Father that honoureth me.*—By a voice from heaven, both at his baptism and transfiguration, declaring him to be his beloved Son, and by the works and miracles he did by him.—GILL.

[n] Matt. xi. 27. Luke x. 22.

[o] 29, 51.

† By his "day," our Lord seems to mean the time when the promised Seed should come. *He saw it*—his faith was equivalent to seeing.—BENSON.

[p] Is. ix. 6. Rev. i. 11, 17, 18.

[q] Ex. iii. 14. Is. xliii. 13; xlvi. 9.

45 And [z]because I tell *you* the truth, ye believe me not.

46 Which of you [a]convinceth‡ me of sin? And if I say the truth, [b]why do ye not believe me?

47 [c]He that is of God heareth God's words: ye therefore hear *them* not, because ye are not of God.

48 ¶ Then answered the Jews, and said unto him, [d]Say we not well that thou art a Samaritan,§ and hast a devil?

49 Jesus answered, I have not a devil: [e]but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory:‖ there is one that seeketh and judgeth.

51 Verily, verily, I say unto you, [f]If a man keep my saying, he shall never [g]see death.¶

52 Then said the Jews unto him, [h]Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never [i]taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: [k]whom makest thou thyself?

54 Jesus answered, [l]If I honour myself, my honour is nothing: [m]it is my Father that honoureth me;* of whom ye say, that he is your God.

55 Yet ye have not known him; [n]but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, [o]and keep his saying.

56 Your father Abraham rejoiced to see my day;† and he saw *it*, and was glad.

57 Then said the Jews unto him, Thou are not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily, I say unto you, [p]Before Abraham was, [q]I am.

59 Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAPTER IX.

1 *He that was born blind is restored to sight.* 13 *He is brought to the Pharisees,* 34 *who excommunicate him.* 35 *Christ receiveth him, and he confesseth Christ.*

AND as *Jesus* passed by, he saw a man which was blind from *his* birth.

groaning to be made free? And yet, to confront Christ, they have the impudence to say, "We were never in bondage." Thus they would expose Christ to the illwill both of the Jews, who were very jealous for the honour of their liberty, and of the Romans, who would not be thought to *enslave* the nations they *conquered*. 2. How *foolish* the *application* was. Christ had spoken of a liberty wherewith the *truth* would make them free, which must be meant of a *spiritual* liberty, for truth, as it is the *enriching* so it is the *enfranchising* of the mind, and the *enlarging* of that from the captivity of error and prejudice; and yet they plead against the offer of *spiritual* liberty, that they were never in *corporal* thraldom; as if, because they were never in bondage to "any man," they were never in bondage to *any lust*.

GENUINE FREEDOM.—Ver. 36. "If the Son shall make you free, you shall be free indeed." Jesus Christ, in the gospel, offers us *our redemption;* he has authority and power to *make free*. 1. To *discharge prisoners*. This he does in *justification*, by making satisfaction for *our guilt*, on which the gospel-offer is grounded, which is to all a conditional *act of indemnity*, and to all true believers, upon their believing, an absolute *charter of pardon;* moreover, he makes satisfaction for *our debts*, for which we were by the law arrested and in execution. Christ, as our Surety, or rather our *Bail* (for he was not originally bound *with us*, but upon our insolvency bound *for us*), compounds with the Creditor, answers the demand of injured justice with more than an *equivalent*, takes the *bond* and *judgment* into his own hands, and gives them up *cancelled* to all that by faith and repentance give him (if I may so say) a *counter-security* to save his honour harmless, and so they are *made free;* and from the debt, and every part thereof, they are for ever acquitted, exonerated, and discharged, and a general release sealed of all actions and claims; while against those who refuse to come up to these terms, the securities lie still in the Redeemer's hands in full force. 2. He has a power to rescue *bond-slaves*, and this he does in *sanctification;* by the powerful arguments of his gospel, and the powerful operations of his Spirit, he breaks the power of corruption in the soul, rallies the scattered forces of reason and virtue, and fortifies God's interest against sin and Satan, and so the soul is made free. 3. He has a power to *naturalise strangers and foreigners*, and this he does in *adoption*. This is a further act of grace: we are not only forgiven and healed, but *preferred*. There is a charter of privileges as well as pardon; and thus the Son makes us free *denizens* of the kingdom of priests, the holy nation, the new Jerusalem. Those whom Christ makes free are "free indeed."

OUR FATHER ABRAHAM.—Ver. 53. (1.) They understood Christ of an immortality in this world, and that was a mistake. In the sense that Christ spoke, it was not true that Abraham and the prophets were dead, for God is still the God of Abraham, and the God of the holy prophets (Rev. xxii. 6). Now God is not the God of the dead, but of the living; therefore Abraham and the prophets are still alive, and, as Christ meant it, they had not seen nor tasted death. (2.) They thought none could be greater than Abraham and the prophets, whereas they could not but know that the Messiah would be greater than Abraham, or any of the prophets, who did virtuously, but he excelled them all; nay, they borrowed their greatness from him. It was the honour of Abraham that he was the father of the Messiah, and the honour of the prophets that they testified before-hand concerning him; so that he certainly obtained a far more excellent name than they. Therefore, instead of inferring from Christ's making himself greater than Abraham, that he had a devil, they should have inferred from his proving himself so, by doing the works which neither Abraham nor the prophets ever did, that he was the Christ; but their eyes were blinded.

ABRAHAM'S VISION OF CHRIST'S DAY.—Ver. 56. They that "received not the promises," yet "saw them afar off" (Heb. xi. 13). Balaam saw Christ, but not *now*, not *nigh*. There is room to conjecture that Abraham had some vision of Christ and his day, for his own private satisfaction, which is not, nor must be, recorded in his story; like that of Daniel's, which must be "shut up and sealed unto the time of the end" (Dan. xii. 4). Christ knew what Abraham saw better than Moses did. But there are divers things recorded, in which Abraham saw more of that which he longed to see, than he did when the promise was first made to him. He saw in Melchizedek one "made like unto the Son of God," and a priest for ever; he saw an appearance of Jehovah, attended with two angels, in the plains of Mamre. In the prevalency of his intercession for Sodom, he saw a specimen of Christ's intercession; in the casting out of Ishmael, and the establishment of the covenant with *Isaac*, he saw a figure of the gospel-day, which is Christ's day, for these things were an allegory; in offering Isaac, and the ram instead of Isaac, he saw a double type of the great Sacrifice.—*Henry.*

CHAP. IX. THE BLIND MAN.—Ver. 1. This man was "born blind," and it was worth while for him to be so, and to continue thus long dark, "that the works of God might be manifest in him." That is, *First*, That the *attributes of God* might be manifested in him; his justice in making sinful man liable to such grievous calami-

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2 And his disciples asked him, saying, Master, [a]who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, [b]Neither hath this man sinned, nor his parents:* [c]but that the works of God should be made manifest in him.

4 I [d]must work the works of him that sent me, [e]while it is day; the night cometh, when no man can work.

5 As [f]long as I am in the world, I am the light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he [i]anointed the eyes of the blind man with the clay,

7 And said unto him, [g]Go, wash in [h]the pool of Siloam, (which is, by interpretation, [i]Sent.)† He went his way therefore, and washed, [k]and came seeing.

8 ¶ The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others *said,* He is like him:‡ *but* he said, I am *he.*

10 Therefore said they unto him, [l]How were thine eyes opened?

11 He answered and said, [m]A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees§ him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, [n]This man is not of God,‖ because he keepeth not the sabbath-day. Others said, How can a man that is a sinner do such miracles? [o]And there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, [p]He is a prophet.

CHAP. IX.

[a] 34. Luke xiii. 2, 4.

[b] Job i. 8-12.

* His blindness was not designed for the punishment of any particular sin: but the infinite wisdom of God suffered this man to come into the world in this condition, that I might have an opportunity of working a notable miracle upon him, and of remarkably displaying the Divine power which confirms my doctrine.—CLARKE.

[c] Matt. xi. 5. Acts iv. 21.

[d] Luke xiii. 32-34. Acts iv. 20.

[e] Ec. ix. 10. Is. xxxviii. 18, 19.

[f] Is. xlii. 6, 7; xlix. 6; lx. 1-3.

[i] *Spread the clay upon the eyes of the blind man.*

[g] 2 Kings v. 10-14.

[h] Neh. iii. 15, *Siloah.*

[i] Rom. viii. 3. Gal. iv. 4.

† The name Siloam or Siloa signifies the same as Shiloh, the name by which our Saviour was spoken of in the prophecies. The meaning is, Which by its name may put you in mind of the Messiah (who is styled Shiloh, the Sent), by whom the miracle is wrought.—HAMMOND.

[k] Ex. iv. 11. Ps. cxlvi. 8.

‡ The circumstance of his having received his sight would give him an air of spirit and cheerfulness, and would render him something unlike what he was before.—DODDRIDGE.

[l] Ec. xi. 5. Mark iv. 27.

[m] Jer. xxxvi. 17, 18. Matt. i. 21, 25.

§ To the council of the Jews, which was composed chiefly of that sect, and is therefore frequently, by this evangelist, called the Pharisees (chap. i. 24; iv. 1; viii. 3; xi. 46). The providence of God on this occasion so ordered the course of things, that the members of it might hear from the mouth of the blind man a testimony which would either produce conviction in them, or would render their unbelief without excuse.—WHITBY.

[n] xiv. 11; xv. 24.

‖ Is not a prophet sent from God.—WHITBY.

[o] Luke xii. 51-53. Acts xiv. 4.

[p] Luke xxiv. 19. Acts ii. 22.

[q] Acts iii. 10; iv. 14.

¶ The Pharisees proposed *three* questions to the parents, by which they hoped to convict the man of falsehood. 1st, Whether he was their son? 2d, Whether they would affirm that he was *born* blind? And, 3d, Whether they knew by what means he now saw? They evidently intended to intimidate the parents, so that they might give an answer to *one* of these questions that would convict the man of deception.—BARNES.

[r] Luke vi. 22. Acts iv. 18; v. 40.

* This involved exclusion from all sacred meetings, was accompanied with curses and maledictions, and forbade every kind of intercourse with the person.—BLOOMFIELD.

† He is of sufficient age to give testimony. Among the Jews this age was fixed at thirteen years.—BARNES.

[s] 1 Sam. vi. 5-9. Is. lxvi. 5.

[t] Acts vi. 11-14.

‡ *We are Moses' disciples.*—We acknowledge the authority of the law of Moses, which Jesus has broken by healing on that day.—BARNES.

[u] Ps. xxii. 6. Is. liii. 2, 3.

§ *A marvellous thing.*—This is wonderful and amazing. *Know not from whence he is.*—That you cannot perceive that he who has wrought such a miracle *must* be from God.—BARNES.

[x] Is. xxix. 18, 19; xxxv. 5, 6.

[y] Job xxvii. 9.

‖ Doth not enable impostors or false teachers to work such miracles as these.—HAMMOND.

[z] Ps. xl. 8.

¶ By this they meant not original sin; but it was as if they should say, "Thou vile, sinful creature, who came into the world covered with sin, with the visible marks of having sinned, either in another body, or in the womb before birth, and therefore was born blind."—GILL.

[a] Gen. xix. 9.

[b] Prov. xxii. 10.

[2] *Excommunicated him.*

* That is, passed the sentence of excommunication upon him, which was the highest punishment in their power to inflict.—BENSON.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

19 And they asked them, saying, [q]Is this your son, who ye say was born blind? how then doth he now see?¶

20 His parents answered them, and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him; he shall speak for himself.

22 These *words* spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, [r]he should be put out of the synagogue.*

23 Therefore said his parents, He is of age,† ask him.

24 Then again called they the man that was blind, and said unto him, [s]Give God the praise: we know that this man is a sinner.

25 He answered and said, Whether he be a sinner *or no,* I know not: one thing I know, that, whereas I was blind, now I see.

26 Then said they to him again, What did he to thee? how opened he thine eyes?

27 He answered them, I have told you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28 Then they reviled him, and said, Thou art his disciple; [t]but we are Moses' disciples.‡

29 We know that God spake unto Moses: *as for* this *fellow,* [u]we know not from whence he is.

30 The man answered and said unto them, Why, herein is a marvellous thing,§ that ye know not from whence he is, [x]and *yet* he hath opened mine eyes.

31 Now [y]we know that God heareth not sinners:‖ but if any man be a worshipper of God, [z]and doeth his will, him he heareth.

32 Since the world began was it not heard that any man opened the eyes of one that was born blind.

33 If this man were not of God, he could do nothing.

34 They answered and said unto him, Thou wast altogether born in sins,¶ [a]and dost thou teach us? [b]And they [2]cast him out.*

ties; his ordinary power and goodness in supporting a poor man under such a grievous and tedious affliction; especially that his extraordinary power and goodness might be manifested in curing him. Note, The difficulties of Providence, otherwise unaccountable, may be resolved into this—God intends in them to *shew himself,* to declare his glory, to make himself to be taken notice of. Those who regard him not in the *ordinary* course of things, are sometimes alarmed by things *extraordinary.* How contentedly, then, may a good man be a *loser in his comforts,* while he is sure that thereby God will be, one way or other, *a gainer in his glory! Secondly,* That the counsels of God concerning the Redeemer might be manifested in him. He was "born blind," that our Lord Jesus might have the honour of "curing him," and might therein prove himself sent of God to be the Light of the world.

THE KIND OF EYE-SALVE EMPLOYED.—Ver. 6. Now Christ did this, 1. To magnify his power in making a blind man to see by that method which one would think more likely to make a seeing man blind. Daubing clay on the eyes would "close them up," but never "open them." Note, The power of God often works by contraries; and he makes men feel their own blindness before he gives them sight. 2. To give an intimation that it was his mighty hand, the very same that at first made man out of "the clay;" for by him God "made the worlds," both the great world, and man the little world. Man was "formed out of the clay," and moulded like the clay, and here Christ used the same materials to give sight to the body, that at first he used to give being to it. 3. To represent and typify the healing and opening the eyes of the mind by the grace of Jesus Christ. The design of the gospel is to "open men's eyes" (Acts xxvi. 18) Now the eye-salve that does the work is of Christ's preparing; it is made up, not as this, of his spittle, but of his blood, the blood and water that came out of his pierced side: we must come to Christ for "the eye-salve" (Rev. iii. 18). He only is *able,* and he only is *appointed,* to make it up (Luke iv. 18). The means used in this work are very weak and unlikely, and are made effectual only by the power of Christ.—*Henry.*

EXCOMMUNICATION.—Ver. 22, 23. Expulsion from the synagogue was a sort of excommunication, attended with many civil penalties and inconveniences. We may *account* for the parents of the man declining to say anything which might bring them into danger of so heavy a punishment; but their conduct cannot be excused, considering their obligations to Jesus, and the sensible evidence which they had of his power to protect and do them good. *Was the Christ.*—"Hence it appears, that though our Lord was cautious of professing himself to be the Christ in express terms, yet many understood the intimations he gave;—and also that the parents, and indeed the Sanhedrim, knew who it was that opened this man's eyes, though he himself was hitherto a stranger to him, and was not yet acquainted with the dignity of his person." (*Doddridge.*)—*Scott.*

CHRIST'S INTERVIEW WITH THE EXPELLED MAN.—Ver. 35. Christ here describes himself to this man by two things, which express his great favour to him. 1. "Thou hast seen him;" and he was much indebted to the Lord Jesus for opening his eyes, that he might "see him." Now he was made sensible, more than ever, what an unspeakable mercy it was to be cured of his blindness, that he might see the Son of God, a sight which rejoiced his heart more than that of the "light of this world." Note, The greatest comfort of bodily eyesight is, its serviceableness to our faith and the interest of our souls. How contentedly might this man have returned to his former blindness like old Simeon, now that his eyes had "seen God's salvation"! If we apply it to the opening of the eyes of the mind, it intimates that spiritual sight is given principally for this end, that we may see Christ (2 Cor. 4, 6). Can we say, that by faith we have seen Christ, seen him in his beauty and glory, in his ability and willingness to save; so seen him as to be satisfied "concerning him," to be satisfied "in him"? Let us give "him" the praise who opened our eyes. 2. It is "he that talketh with thee;" and he was indebted to Christ for condescending to do this. He was not only favoured with a sight of Christ, but was admitted into fellowship and communion with him. Great princes are willing to be seen by those whom yet they will not vouchsafe to *talk with.* But Christ, by his Word and Spirit, talks with those whose desires are toward him, and in talking with them, manifests himself to them, as he did to the two disciples, when he talked their hearts warm (Luke xxiv. 32). Observe, This poor man was solicitously *inquiring* after the Saviour, when at the same

35 ¶ Jesus heard that they had cast him out; and when he had found him, he said unto him, [c]Dost thou believe on the Son of God?†

36 He answered and said, Who is he, Lord, that I might believe on him?‡

37 And Jesus said unto him, [d]Thou hast both seen him, and it is he that talketh with thee.

38 And he said, Lord, I believe. And he worshipped him.

39 ¶ And Jesus said, For judgment§ I am come into this world; [e]that they which see not might see, and that they which see [f]might be made blind.

40 And *some* of the Pharisees which were with him heard these words, and said unto him, [g]Are we blind also?

41 Jesus said unto them, [h]If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

CHAPTER X.

1 *Christ is the door, and the good shepherd.* 19 *Divers opinions of him.* 22 *He proveth by his works that he is Christ.*

VERILY, verily, I say unto you, [a]He that entereth not by the door into the sheepfold,* but climbeth up some other way, the same is a thief and a robber.

2 But he that entereth in by the door is [b]the shepherd of the sheep.

3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, [c]and leadeth them out.

4 And when he putteth forth his own sheep, [d]he goeth before them,† and the sheep follow him: [e]for they know his voice.

5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This parable spake Jesus unto them; but they understood not what things they were which he spake unto them.

7 Then said Jesus unto them again, Verily, verily, I say unto you, [f]I am the door of the sheep.‡

8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, [g]and shall go in and out, and find pasture.

10 The thief cometh not, but for to steal,§ and to kill, and to destroy: [h]I am come that they might have life, and that they might have *it* more abundantly.

11 I am the good shepherd:‖ the good shepherd [i]giveth his life for the sheep.

12 But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth [k]the wolf¶ coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scatter-eth the sheep.

13 The hireling fleeth, because he is an hireling, and careth not for the sheep.

14 I am the [l]good shepherd, and know my *sheep*, and [m]am known of mine.

15 [n]As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16 And other sheep I have, which are not of this fold: them also I must bring, and [o]they shall hear my voice; [p]and there shall be one fold, *and* [q]one shepherd.

17 Therefore doth my Father love me, because I lay down my life, that I might take it again.

18 No man taketh it from me,* but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

19 ¶ There was a division therefore again among the Jews for these sayings.

20 And many of them said, He hath a devil, and is mad; why hear ye him?

21 Others said, These are not the words of him that hath a devil: [r]can a devil open the eyes of the blind?

22 ¶ And it was at Jerusalem the feast of the dedication, and it was winter.

23 And Jesus walked in the temple in Solomon's porch.†

24 Then came the Jews round about him, and said unto him, How long dost thou [l]make us to doubt? [s]If thou be the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believed not: [t]the works that I do in my Father's name, they bear witness of me:‡

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[c] xi. 27. Acts viii. 37; ix. 20.

† *On the Son of God.*—On the Messiah, sent into the world to be the Saviour of it.—WHITBY.

‡ As if he had said, I know that such a glorious person is expected; and if he be already come, only tell me where he is, and where I might meet with him, *that*, knowing him, *I might believe on him.* This implies that he had already some degree of faith. He was ready to receive what Jesus said.—HENRY.

[d] xiv. 21-23. Ps. xxv. 8, 9, 14.

§ On some, for their wilful blindness and obstinacy; and in mercy to others, to give them both the power of seeing naturally and spiritually.—BOOTHROYD.

[e] Matt. xi. 5. Luke i. 79; iv. 18; vii. 21.

[f] Is. vi. 9, 10.

[g] Matt. xv. 12-14.

[h] Prov. xxvi. 12. Is. v. 20, 21.

CHAP. X.

[a] Jer. xiv. 15. Ez. xiii. 2-6.

* He alludes to the sheepfolds which were hired by those who brought sheep to sell for sacrifice, and which the porter or keeper of the fold (ver. 3) would not open to any but the right owner of the sheep, when they were to be led out.—MANN.

[b] Ps. xxiii. 1. Ec. xii. 11.

[c] Ps. xxiii. 2, 3. Is. xl. 11.

[d] Deut. i. 30. Heb. vi. 20; xii. 2, 3.

† He doth guide, defend, and protect them; and, finally, he is always ready and vigilant upon all occasion of need (Mic. iv. 3). *Follow him*—viz., the faithful do voluntarily adhere unto him, knowing him by his word to be their faithful shepherd, and therefore loving him with all their hearts.—DIODATI.

[e] Cant. ii. 8; v. 2.

[f] Eph. ii. 18. Heb. x. 19-22.

‡ Because that by faith in Christ only, man obtaineth entrance into the communion of saints, into the favour and grace of God, and into the kingdom of heaven (John xiv. 6, 7).—DIODATI.

[g] Ps. xxiii. Is. xl. 11. Ez. xxxiv. 12-16.

§ The false teacher intends nothing but to make a prey of the people: I come for their eternal benefit and advantage, and so prove myself a true teacher.—STANHOPE.

[h] Matt. xviii. 11; xx. 28.

‖ Alluded to by the prophets (Is. xl. 11; Ez. xxxiv. 23; xxxvii. 24); who am ready, for the sake of my flock, to expose myself to every danger and suffering, and even to lay down my life for their sakes.—CLARKE.

[i] 1 Sam. xvii. 34, 35. Is. liii. 6.

[k] Matt. vii. 15.

¶ *The wolf*—viz., the false doctors, or all other kind of corrupters, and also the violent persecutors that seek to subvert the believer's faith, which every true shepherd ought to endeavour to maintain to the last.—DIODATI.

[l] 11.

[m] Is. liii. 11.

[n] Matt. xi. 27.

[o] Matt. xvii. 5.

[p] Ez. xxxvii. 22.

[q] Ec. xii. 11. 1 Pet. ii. 25.

* It would not be in the power of man to take my life away from me, if I did not of my own account lay it down: I can give myself up to be crucified, and then can rise to life again; to do thus, my Father hath appointed me; this is a prime part of my commission.—HAMMOND.

[r] Ex. iv. 11.

† In the porch or colonnade built on the place where that of Solomon had stood; it seems that in winter it was customary to walk here for the purpose of shelter.—WHITBY.

[l] *Hold us in suspense.*

[s] Luke xxii. 67-70.

[t] Acts ii. 22; x. 38.

‡ Besides his words, his doctrine and ministry, they had his miracles before them, which plainly shewed who he was; so that they need not have been in any doubt of mind, or suspense about him; nor had they any reason to complain of his hiding himself from them, or depriving them of the knowledge of him.—GILL.

time he *saw* him, and was talking with him. Note, Jesus Christ is often nearer the souls that seek him than they themselves are aware of. Doubtless Christians are sometimes saying, "Where is the Lord?" and fearing that they are cast out from his sight, when at the same time it is he that "talks with them," and "puts strength into them." 3. The poor man readily entertains this surprising revelation, and, in a transport of joy and wonder, he said, "Lord, I believe, and he worshipped him." (1.) He professed his faith in Christ; "Lord, I believe thee to be the Son of God." He would not dispute anything that "he" said, who had shewed such mercy to him, and wrought such a miracle for him, nor doubt of the truth of a doctrine which was confirmed by such signs. Believing with the heart, he thus confesses with the mouth; and now the bruised reed was become a cedar. (2.) He paid his homage to him. He "worshipped him," not only gave him the civil respect due to a great man, and the acknowledgments owing to a kind benefactor, but herein gave him *Divine honour*, and worshipped him as the "Son of God" manifested in the flesh. None but God is to be worshipped; so that, in worshipping Jesus, he owned him to be God. Note, True faith will shew itself in a humble adoration of the Lord Jesus. They who believe in him will see all the reason in the world to worship him. We never read any more of this man; but, it is very likely, from henceforth he became a constant follower of Christ.—*Henry.*

CHAP. X. PARABLE OF THE SHEPHERD.—Ver. 1-5. The faithful shepherds enter by the door into the sheepfold, but all who intrude into the pastoral office without these views, dispositions, and purposes (which are so many credentials from Christ, that he hath sent the man who possesses them), climb up by some other way, abusing human appointments, though good in themselves, and even Divine institutions, to subserve their love of ease, wealth, authority, or reputation; and employing the influence of rich and powerful connections, or that acquired by natural abilities and human learning, as a passport into stations in the Church, for which they have not one correspondent disposition or qualification. Such men, like the priests, scribes, and Pharisees, in our Lord's time, are thieves and robbers, who enter the fold in an unauthorised manner, to fleece or butcher, not to feed, the flock; who rob Christ of his honour, and starve the souls of his people, in order to enrich themselves and aggrandise their families. But to them who enter with a due regard to Christ, and with proper desires and intentions, "the porter openeth;" that is, God, in his providence and by his Spirit, makes way for them successfully to exercise their ministry; and the sheep of Christ, or true believers, hear their voice, and receive the truth from them. And, as in those eastern regions, the sheep, when led forth from the fold to the pasture, followed the shepherd when they heard his well-known voice, and saw him going before them; so these pastors get acquainted with the people committed to their care, and lead them by their instructions into the knowledge of the truth, and into the ways of peace and holiness: they walk before them by their example, and the people follow them with confidence, as they know and experience their doctrine to be good, and their exhortations salutary. But the sheep will not follow those who are strangers to them, to Christ, and to his truth, but will flee from them, fearing lest they should be deceived, and not finding their doctrine suited to their wants and experience, or level to their capacities.—*Scott.*

THE HIRELING.—Ver. 12. Not that those are hirelings who, while they "serve at the altar, live," and live comfortably "upon the altar;" the labourer is worthy of his meat; and a scandalous maintenance will soon make a scandalous ministry; but those are "hirelings" that love the "wages" more than the work, and "set their hearts" upon that, as the "hireling" is said to do (Deut. xxiv. 15; see 1 Sam. ii. 29; Isa. lvi. 11; Mic. iii. 5, 11). The *work* of their *place* is the least of their care; they "value not the sheep," are unconcerned in the souls of others, their business is to be their brothers' lords, not their brothers' *keepers* or *helpers;* they "seek their own things," and do not, like Timothy, "naturally care for the state of souls;" what can be expected but that they will flee when "the wolf comes"? He "careth not for the sheep," for he is one "whose own the sheep are not;" in one respect we may say of the best of the under-shepherds, that the sheep are "not their own;" they have no dominion over them, or property in them ("Feed my sheep," and "my lambs," saith Christ); but in respect of dearness and affection they should be "their own." Paul looked upon those as "his own," whom he called his "dearly beloved and longed for." Those who do not cordially espouse the Church's interests, and make them "their own," will not long be faithful to them.

THE GOOD SHEPHERD.—Ver. 15. "I lay down my life for the sheep." He not only ventured his life for them (in such a case, the hope of saving it may balance the fear of *losing* it), but he actually *deposited* it, and submitted to a necessity of dying for our redemption. Sheep appointed for the slaughter, ready to be sacrificed, were ransomed with the blood of the Shepherd. He laid down his life, not only for the

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26 But ye believe not; [u]because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice,[§] and I know them, and they follow me:

28 And [x]I give unto them eternal life; and [y]they shall never perish, neither shall any pluck them out of my hand.

29 My Father, which gave *them* me, [z]is greater than all; and none is able to pluck *them* out of my Father's hand.

30 [a]I and *my* Father are one.[‖]

31 ¶ Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?¶

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, [b]makest thyself God.

34 Jesus answered them, Is it not written in your law, I said,* Ye are gods?

35 If he called them gods, [c]unto whom the word of God came, and the scripture cannot be broken;

36 Say ye of him, whom the Father hath sanctified, and [d]sent into the world, Thou blasphemest; because I said, I am the Son of God?

37 If I do not the works of my Father, believe me not.

38 But if I do, though ye believe not me, [e]believe the works; [f]that ye may know and believe that the Father *is* in me, and I in him.

39 ¶ Therefore they sought again to take him:† but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John had first baptized; and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.‡

42 And [g]many believed on him there.

CHAPTER XI.

1 *Christ raiseth Lazarus.* 47 *The priests and Pharisees gather a council against him.*

NOW a certain *man* [a]was sick,* *named* [b]Lazarus, of [c]Bethany, the town of [d]Mary and her sister Martha.

2 (It was [e]*that* Mary which [f]anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest† is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but [g]for the glory of God, [h]that the Son of God might be glorified thereby.

5 Now Jesus [i]loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, [k]he abode two days‡ still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day?§ If any man walk in the day, [l]he stumbleth not,‖ because he seeth the light of this world.

10 But [m]if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he: and after that he saith unto them, Our friend Lazarus [n]sleepeth;¶ but I go, that I may [o]awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And [p]I am glad for your sakes that I was not there, [q]to the intent ye may believe; nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus,* unto his fellow-disciples, [r]Let us also go, that we may die with him.†

17 Then, when Jesus came, he found that he had *lain* in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, about [1]fifteen furlongs off.)

19 And many of the Jews‡ came to Martha and Mary, [s]to comfort them concerning their brother.

20 Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

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[u] Rom. xi. 7, 8.

§ His sheep being taught and drawn of God, heard, believed, and obeyed his word; they were known and approved by him, and they followed him as his approved disciples. —SCOTT.

[x] 1 John ii. 25. Jude 21.

[y] 1 Sam. ii. 9. Ps. xxxvii. 28.

[z] Ex. xviii. 11. Ps. cxlv. 3.

[a] i. 1, 2; v. 17, 23. 1 John v. 7, 20.

‖ This expression cannot be so well understood in English as in the original Greek. "I and the Father are one thing"—one substance, one essence; intimating that they are united into one Jehovah or God.—BEVERIDGE.

[b] v. 18. Phil. ii. 6.

* *I said.* — The Psalmist said, or God said by the Psalmist. *Ye are gods!*—This was said of magistrates on account of the dignity and honour of their office. —BARNES.

[c] Gen. xv. 1. Deut. xviii. 15, 18-20.

[d] Rom. viii. 3. Gal. iv. 4.

[e] v. 36. Acts ii. 22; iv. 8-12.

[f] xiv. 9-11, 20; xvii. 11, 21-23.

† They evidently understood him as claiming still equality with God, and under this impression Jesus left them. Nor can it be doubted that he intended to leave them with this impression; and if so, then he is Divine.—BARNES.

‡ Malice itself cannot find reason to suspect a collusion, when prophecies and miracles thus unite their testimony, and proclaim Jesus to be the Messiah. —HORNE.

[g] iv. 39, 41; viii. 30; xi. 45; xii. 42.

CHAP. XI.

[a] Gen. xlviii. 1. 2 Kings xx. 1-12.

* Is used also to express a severe sickness (Matt. x. 8. Luke iv. 40, &c.)—GROTIUS.

[b] Luke xvi. 20-25.

[c] Matt. xxi. 17. Mark xi. 1.

[d] Luke x. 38-42.

[e] Matt. xxvi. 6, 7. Mark xiv. 3.

[f] Luke vii. 37, 38.

† It seems that Lazarus was in a very singular manner loved by Christ as man, as John the beloved disciple was; and this is the rather put into the message by the sisters, to engage Jesus to come to his assistance.—GILL.

[g] Phil. i. 11. 1 Pet. iv. 11, 14.

[h] Phil. i. 20. 1 Pet. i. 21.

[i] xvi. 27; xvii. 26.

[k] Gen. xxii. 14. Is. xxx. 18; lv. 8, 9.

‡ Jesus did not come to Bethany, till Lazarus had been dead four days; not only that the miracle of his resurrection might be the greater, but also that pretence of his being only in a *deliquium* (or apparently dead) might be taken away.—WHITBY.

§ The Jews, at all times of the year, made the day and night equal. —BLOOMFIELD.

[l] Prov. iii. 23. Jer. xxxi. 9.

‖ That is, there is such a space, a determined time, which God has allotted me; during that time I stumble not, how many snares soever may be laid for me.—BENSON.

[m] Ps. xxvii. 2. Prov. iv. 18, 19.

[n] Deut. xxxi. 16. Matt. ix. 24.

¶ It is usual with the Hebrews to speak of death under the name of sleep, not only with reference to good men (Deut. xxxi. 16; 2 Sam. vii. 12; Ps. xiii. 3); but also to bad men (Ps. lxxvi. 5; Dan. xii. 2).—WHITBY.

[o] Dan. xii. 2.

[p] 35, 36.

[q] 1 John v. 13.

* The Jews, when travelling into foreign countries, or familiarly conversing with Greeks or Romans, assumed a Greek or Latin name of a like signification with their own. —BURDER.

[r] Matt. xxvi. 35.

† He probably says this with reference to the danger which they incurred (verse 8) of being stoned by the Jews, and thus dying like Lazarus. — HAMMOND.

[1] That is, *about two miles.*

‡ *Many of the Jews* —Probably their distant relatives or their friends. *To comfort.*—These visits of consolation were commonly extended to seven days. —LIGHTFOOT.

[s] Gen. xxvii. 35.

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good of the sheep, but "in their stead." Thousands of sheep have been offered in sacrifice for their shepherds, as sin-offerings, but here, by a surprising reverse, the Shepherd is sacrificed for the sheep. When David, the shepherd of Israel, was himself guilty, and the destroying angel drew his sword against the flock for his sake, with good reason did he plead, "These sheep, what evil have they done? Let thine hand be against me" (2 Sam. xxiv. 17). But the Son of David was sinless and spotless; and his sheep, what evil have they not done? Yet he saith, "Let thine hand be against me." Christ here seems to refer to that prophecy (Zech. xiii. 7), "Awake, O sword, against my Shepherd;" and though the smiting of the Shepherd be for the present the "scattering" of the flock, it is in order to the gathering of them in.

SAFETY OF THE SHEEP.—Ver. 27. (1.) Our Lord Jesus *takes cognisance* of his sheep: They "hear my voice," and I "know them." He distinguishes them from others (2 Tim. ii. 19), has a particular regard to every individual (Ps. xxxiv. 6); he knows their wants and desires; knows their souls in adversity, where to find them, and what to do for them. He knows others afar off, but knows them near at hand. (2.) He has provided a happiness for them, suited to them; "I give unto them eternal life" (ver. 28). The estate settled upon them is rich and valuable: it is life, eternal life. Man has a *living soul*, therefore the happiness provided is "life," suited to his nature. Man has an *immortal* soul, therefore the happiness provided is "eternal life," running parallel with his duration. "Life eternal" is the felicity and chief good of a *soul immortal.*—*Henry.*

CHAP. XI. THE FAMILY OF BETHANY.—Ver. 1-5. We have, in these verses, 1. A particular account of the parties principally concerned in this story (ver. 1, 2). They lived at *Bethany*, a village not far from Jerusalem, where Christ usually lodged when he came up to the feasts. It is here called the "town of Mary and Martha"—that is, the town where they dwelt, as Bethsaida is called the "city of Andrew and Peter" (chap. i. 44). For I see no reason to think, as some do, that Martha and Mary were owners of the town, and the rest were *their* tenants. 2. Here was a brother named *Lazarus:* his *Hebrew* name, probably, was *Eleazar*, which, being contracted, and a Greek termination put to it, is made *Lazarus*. Perhaps, in prospect of this history, our Saviour made use of the name of *Lazarus* in that parable wherein he designed to set forth the blessedness of the righteous in the bosom of Abraham immediately after death (Luke xvi. 22). 3. Here were two sisters, *Martha* and *Mary*, who seem to have been the housekeepers, and to have managed the affairs of the family, while perhaps Lazarus lived a retired life, and gave himself to study and contemplation. Here was a decent, happy, well-ordered family, and a family that Christ was very much conversant in, where yet there was neither husband nor wife (for aught that appears), but the house kept by a brother and his sisters, dwelling together in unity. 4. One of the sisters is particularly described to be "that Mary which anointed the Lord with ointment" (ver. 2). Some think she was that woman that we read of (Luke vii. 37, 38), who had been a "sinner," a bad woman. I rather think it refers to that anointing of Christ which this evangelist relates (chap. xii. 3), for the evangelists do never refer one to another, but John frequently refers in one place of his gospel to another. Extraordinary acts of piety and devotion, that come from an honest principle of love to Christ, will not only find acceptance with him, but gain reputation in the Church (Matt. xxvi. 13). This was she "whose brother Lazarus was sick;" and the sickness of those we love is our affliction.

DEATH OF LAZARUS.—Ver. 11. "Our friend Lazarus sleepeth." See here how Christ calls a believer, and a believer's death. *First*, He calls a believer his *friend*, "Our friend Lazarus." Note, 1. There is a covenant of friendship between Christ and believers, and a friendly affection and communion pursuant to it, which our Lord Jesus will own and not be ashamed of. *His secret is with the righteous.* 2. Those whom Christ is pleased to own as *his* friends, all his disciples should take for *theirs.* Christ speaks of Lazarus as their common friend—"Our friend." 3. Death itself does not break the bond of friendship between Christ and a believer. Lazarus is dead, and yet he is still "our friend." *Secondly*, He calls the death of a believer a *sleep*, "he sleepeth." It is good to call death by such names and titles as will help to make it more *familiar* and less *formidable* to us. The death of Lazarus was in a peculiar sense a *sleep*, as that of Jairus' daughter, because they were to be raised again *speedily;*

21 Then said Martha unto Jesus, Lord, [t]if thou hadst been here, my brother had not died.[§]

22 But I know, [u]that even now, whatsoever thou wilt ask of God, [x]God will give *it* thee.

23 Jesus saith unto her, [y]Thy brother shall rise again.

24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.[‖]

25 Jesus said unto her, [z]I am the resurrection, and [a]the life: [b]he that believeth in me, though he were dead, yet shall he live:

26 And [c]whosoever liveth, and believeth in me, shall never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, [d]which should come into the world.

28 And when she had so said, she went her way, and called Mary her sister secretly,[¶] saying, [e]The Master is come, and calleth for thee.

29 As soon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her,* saying, [f]She goeth unto the grave to weep there

32 Then when Mary was come where Jesus was, and saw him, [g]she fell down at his feet, saying unto him, Lord, [h]if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and [i]the Jews also weeping which came with her, [k]he groaned in the spirit,† and [2]was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 [l]Jesus wept.‡

36 Then said the Jews, Behold how he loved him!

37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again [m]groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh:[§] for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest [n]see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. [o]And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And [p]I knew that thou hearest me always: [q]but because of the people which stand by I said *it*, [r]that they may believe [s]that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice,‖ [t]Lazarus, come forth.

44 And [u]he that was dead came forth, bound hand and foot with grave-clothes; and his face was bound about with a napkin.[¶] Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 ¶ Then gathered the chief priests and the Pharisees a council, and said, [x]What do we?* for this man doeth many miracles.

48 If we let him thus alone, [y]all *men* will believe on him; [z]and the Romans shall come and take away both our place and nation.[†]

49 And one of them, *named* [a]Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 Nor consider that it is expedient[‡] for us, that one man should die for the people, and that the whole nation perish not.

51 And this spake he not of himself: but being high priest that year, [b]he prophesied that Jesus should die for that nation;

52 And [c]not for that nation only, but that also he should [d]gather together in one [e]the children of God [f]that were scattered abroad.

53 Then, from that day forth, they took counsel together for to [g]put him to death.

54 Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

AD. 33—A.D. 33.

[t] Ps. lxxviii. 19, 20, 41. Matt. ix. 18.

§ This speech expresses much faith, but with a mixture of weakness, as if the presence of Christ was necessary for the working a cure; whereas, he could as well have restored her brother to health, absent, as present, had it been his will; as he did the centurion's servant, and the nobleman's son of Capernaum.—GILL.

[u] Mark ix. 23, 24. Heb. xi. 17-19.

[x] Ps. ii. 8. Matt. xxviii. 18.

[y] 43, 44.

‖ *At the last day*—The day of judgment. Of this Martha was fully convinced. But this was not all which she desired. She in this manner delicately hinted, what she did not presume expressly to declare, her wish that Jesus might even *now* raise him up.—BARNES.

[z] Rom. v. 17 19. 1 Cor. xv. 20-26.

[a] Ps. xxxvi. 9. Acts iii. 15.

[b] Job xix. 25-27. Rom. viii. 10, 11.

[c] Rom. viii. 13. 1 John v. 10-12.

[d] Mal. iii. 1. Matt. xi. 3. 1 Tim. i. 15.

¶ *Secretly* — viz., Because of the Jews who were there.—DIODATI.

[e] xiii. 13.

* By this means they all became witnesses of the miracle which Jesus wrought.—CLARKE.

[f] Gen. xxxvii. 35. 1 Cor. ii. 15.

[g] Luke v. 8. Rev. v. 8, 14; xxii. 8.

[h] 21, 37.

[i] Rom. xii. 15.

[k] Mark xiv. 33-35. Heb. iv. 15; v. 7, 8.

† "He groaned in his human soul;" which shews that he had a real human soul, subject to passions, though sinless ones.—GILL.

[2] *He troubled himself.*

[l] Gen. xliii. 30.

‡ *Jesus wept.*—Sin and sorrow, death and tears, are constant companions. But though *we* weep at the grave, because we are conscious of our weakness and inability to recall our friends, or save ourselves from death, Jesus wept from tender sympathy, while he felt himself mighty to save to the uttermost. Jesus wept to think what sin had done to his friend.—BENNETT.

[m] Ez. ix. 4. Mark viii. 12.

§ The putrefaction of dead bodies is extremely rapid in hot countries.—NEWCOME.

[n] Ps. lxiii. 2. 2 Cor. iii. 18; iv. 6.

[o] Ps. cxxiii. 1. Luke xviii. 13.

[p] Matt. xxvi. 53. Heb. v. 7; vii. 25.

[q] xii. 29, 30.

[r] Matt. xii. 22-24.

[s] Rom. viii. 3. Gal. iv. 4.

‖ *A loud voice*; Gr. *A great voice*; Syr. *A high voice.*—This was distinctly asserting his power. He uttered a distinct, audible voice, that there might be no suspicion of charm or incantation. The ancient magicians and jugglers performed their wonders by whispering and muttering.—BARNES.

[t] 1 Kings xvii. 21, 22. Mark iv. 41.

[u] Gen. i. 3. 1 Sam. ii. 6. Ps. xxxiii. 9.

¶ If the Jews buried as the Egyptians did, the face was not covered with a napkin, but it only went round the forehead and under the chin.—DODDRIDGE.

[x] Acts iv. 16, 17; v. 24.

* That is, Why is nothing done? Why are we so dilatory? Why do we sit still and do nothing? or, What is to be done? *Doeth many miracles.*—This could not be denied by them, and should have been a reason why they should have acknowledged him to have been the Messiah.—GILL.

[y] Luke viii. 12; xi. 52. 1 Thes. ii. 15, 16.

[z] Deut. xxviii. 50-68. Zech. xiii. 7, 8.

† Meaning the temple, called the "holy place" (Acts vi. 13).—MANN.

[a] Luke iii. 2. Acts iv. 6.

‡ *It is expedient for us.*—It is better for us. Literally, "It is profitable for us." *That one man should die.*—Jesus they regarded as promoting sedition, and as exposing the nation, if he was successful, to the vengeance of the Romans (ver. 48). If he was put to death, they supposed the people would be safe.—BARNES.

[b] Num. xxiv. 2, 14-25. 1 Cor. xiii. 2.

[c] Ps. xxii. 15, 27. Is. xlix. 6.

[d] Gen. xlix. 10. Ps. cii. 22, 28.

[e] Acts xviii. 10.

[f] Ez. xi. 16, 17.

[g] Jer. xxxviii. 4, 15. Matt. xxvi. 59.

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and since we are sure to *rise again at last*, why should that make any great difference? And why should not the believing hope of that resurrection to eternal life make it as easy to us to put off the body and die, as it is to put off our clothes and go to sleep? A good Christian, when he *dies*, does but *sleep*: he *rests* from the labours of the day past, and is refreshing himself for the next morning. Nay, herein *death* has the advantage of *sleep*, that sleep is only the *parenthesis*, but death is the *period* of our cares and toils. The soul does not sleep, but becomes more active; but the body sleeps without any toss, without any terror, not distempered nor disturbed. The grave to the wicked is a prison, and its grave-clothes as the shackles of a criminal reserved for execution; but to the godly it is a bed, and all its bands as the soft and downy feathers of an easy, quiet sleep. Though the body *corrupt*, it will rise in the morning, as if it had never seen corruption: it is but putting off our clothes to be mended and trimmed up for the marriage-day, the coronation-day, to which we must rise (see Is. lvii. 2; 1 Thess. iv. 14) The Greeks called their burying-places *dormitories*.

CHRIST THE RESURRECTION AND LIFE.—Ver. 25. "I am the resurrection and the life," the Fountain of life, and the Head and Author of the resurrection. Martha believed that at his prayer God would *give* anything, but he would have her know that by his word he could *work* anything. Martha believed a resurrection at the *last day:* Christ tells her that he had that power lodged in his own hand, that the dead were to "hear his voice" (chap. v. 25); whence it was easy to infer, he that could raise a world of men that had been dead many ages, could doubtless raise one man that had been dead but *four days*. Note, It is an unspeakable comfort to all good Christians that Jesus Christ is the Resurrection and the Life, and will be so to them. *Resurrection* is a return to life: Christ is the Author of that return, and of that life to which it is a return We look for the *resurrection of the dead*, and the *life of the world to come*, and Christ is both—the Author and Principle of both, and the ground of our hope of both.

GRIEF OF MARY.—Ver. 31. They said, "She goeth unto the grave to weep there." Martha bore up better under this affliction than Mary did, who was a woman of a tender and sorrowful spirit—such was her natural temper. Those that are so, have need to watch against melancholy, and ought to be pitied and helped. Those comforters found that their formalities did her no service, but that she hardened herself in sorrow; and therefore concluded, when she went out, and turned that way, it was to "go to the grave," and "weep there." See, 1. What often is the *folly* and *fault of mourners:* they contrive how to aggravate their own grief, and to make bad *worse*. We are apt in such cases to take a strange *pleasure* in our own pain, and to say, *We do well* to be passionate in our grief, *even unto* death; we are apt to fasten upon those things that aggravate the affliction, and what good does it do to us when it is our duty to reconcile ourselves to the will of God in it? Why should mourners go to the grave to weep there, when they sorrow not as those that have no hope? Affliction of itself is grievous, why should we make it more so? 2. What is the *wisdom* and *duty* of comforters: and that is, to prevent as much as may be, in those who grieve inordinately, the revival of the sorrow, and to divert it.

SORROW OF THE MAN OF SORROWS.—Ver. 35. "Jesus wept." A very short verse, but it affords many useful instructions. 1. That Jesus Christ was really and truly man, and partook with the children, not only of *flesh* and *blood*, but of a human soul, susceptible of the impressions of joy, and grief, and other affections. Christ gave this proof of his humanity, in both senses of the word; that as a man he could weep, and as a merciful man he *would weep*, before he gave this proof of his divinity. 2. That he was "a man of sorrows," and "acquainted with grief," as was foretold (Isa. liii. 3). We never read that he laughed, but more than once we have him *in tears*. Thus he shews not only that a mournful state will consist with the love of God, but that they who sow to the Spirit must sow in tears. 3. Tears of compassion well become Christians, and make them most to resemble Christ. It is a relief to those who are in sorrow to have their friends sympathise with them, especially such a friend as the Lord Jesus. —*Henry*.

RESURRECTION OF LAZARUS.—Ver. 41-46. When the stone was removed, our Lord, with eyes lifted up to heaven, addressed himself to his Father, in a manner of which we have no other instance. The Jews, unable to deny the reality of his miracles, had repeatedly ascribed them to the power of the devil; he was therefore pleased to intro-

55 ¶ And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem [h]before the passover, [i]to purify themselves.§

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come‖ to the feast?

57 Now both the chief priests and the Pharisees had given a commandment,¶ that, if any man knew where he were, he should shew *it*, that they might take him.

CHAPTER XII.

1 *Jesus excuseth Mary anointing his feet.* 12 *He rideth into Jerusalem.*

THEN Jesus, six days before the passover,* came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

2 There they made him a supper; and [a]Martha served: but [b]Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment of spikenard, very costly, and [c]anointed the feet of Jesus, and wiped his feet with her hair: and the house was [d]filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simon's *son*, which should betray him,

5 Why was not this ointment sold for three hundred pence,† [e]and given to the poor?

6 This he said, not that he cared for the poor; but because he was a thief, and had [f]the bag, and bare what was put therein.

7 Then said Jesus, [g]Let her alone: [h]against the day of my burying hath she kept this.

8 For [i]the poor always ye have with you; [k]but me ye have not always.

9 ¶ Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 But the chief priests consulted that they might put Lazarus also to death;‡

11 Because that [l]by reason of him many of the Jews went away, and believed on Jesus.

12 ¶ On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

A.D. 33—A.D. 33.

[h] Ezra iii. 1, &c. Neh. viii. 1, &c.

[i] Gen. xxxv. 2. Ex. xix. 10, 14, 15.

§ It was required, too, of those who had become defiled in any manner, to purify themselves before they partook of the celebration of the paschal feast.—LIGHTFOOT.

‖ Do you suppose that, after this alarm, he will not have courage to come?—BENSON.

¶ *Had given a commandment* — or issued a proclamation.—BENSON.

CHAP. XII.

* From the account of Matthew, it should seem not to have been more than two days. It seems probable that, though Jesus came to Bethany six days before the passover, yet the entertainment might not be given till four days afterwards. — WILLIAMS.

[a] Matt. xxvi. 6. Luke x. 38-41.

[b] xi. 43, 44.

[c] Mark xiv. 3. Luke vii. 37, 38, 46.

[d] Cant. i. 3.

† *Three hundred pence.* — Roman pence, one of which is of the value of our money sevenpence halfpenny; so that three hundred pence amount to nine pounds, seven shillings, and sixpence. —GILL.

[e] Matt. xxvi. 9. Luke xviii. 22.

[f] Ezra viii. 24-34. 1 Thes. v. 22.

[g] Ps. cix. 31. Zech. iii. 2.

[h] Matt. xxvi. 12. Luke xxiii. 50-56.

[i] Deut. xv. 11. Matt. xxvi. 11.

[k] Acts i. 9-11.

‡ As it was determined to kill Jesus, so they consulted about the propriety of removing Lazarus first, that the number of his followers might be lessened, and that the death of Jesus might make less commotion. Unbelief stops at no crime. Lazarus was innocent. They could bring no charge against him. But they deliberately plotted *murder* rather than believe on the Lord Jesus Christ.—BARNES.

[l] Acts xiii. 45. Jam. iii. 14-16.

[m] Lev. xxiii. 40. Rev. vii. 9.

[n] Ps. lxxii. 17-19. Luke xix. 36-38.

[o] Is. xliv. 6. Zeph. iii. 15. Rev. xv. 3.

[p] Deut. xvii. 16. 1 Kings i. 33.

[q] Luke ix. 45; xviii. 34.

[r] Mark xvi. 19. Acts ii. 33, 36; iii. 13.

§ *Was glorified.*— Was raised from the dead, and had ascended to heaven.—BARNES.

[s] Luke xxiv. 6-8.

‖ *Bare record.*— Testified that he had raised him, and, as was natural, spread the report through the city. This excited much attention, and they came out in multitudes to meet one who had power to work such miracles.—BARNES.

[t] Ps. xxii. 27. 1 John ii. 2.

¶ There were at that time many Gentile inquirers after true religion. They used to frequent the synagogues as proselytes of the gate, and were not circumcised (mentioned Acts xvii. 4). It is probable, therefore, that these were Gentiles, and not Jews. — BLOOMFIELD.

* It should hence seem that there were two Bethsaidas: the one on the east of the lake of Gennesareth, the other must have been on the western border of the lake in Galilee. John seems to mark the distinction by calling it Bethsaida of Galilee.—LE CLERC.

[u] Matt. ii. 2; Luke xix. 2-4.

[x] Matt. x. 39. Mark viii. 35.

[y] Ec. ii. 17. Luke xiv. 26.

[z] Num. xiv. 24.

† As ye see, he continues, that the way by which I myself must attain to my kingdom is by suffering and death; so ye, and all who intend to be my disciples, must take notice, that the way by which ye likewise must attain eternal life, is the same way of suffering and affliction.—CLARKE.

[a] Ps. xvii. 15. 2 Cor. v. 8.

[b] 1 Sam. ii. 30. Prov. xxvii. 18.

[c] Matt. xxvi. 38, 39, 42. Heb. v. 7.

[d] xvii. 37.

[e] Matt. xxvi. 42. Mark xiv. 36.

13 Took [m]branches of palm-trees, and went forth to meet him, and cried, [n]Hosanna: Blessed *is* [o]the King of Israel that cometh in the name of the Lord.

14 And Jesus, when he had found a young ass, sat thereon; as it is written,

15 Fear not, daughter of Sion: behold, thy King cometh, [p]sitting on an ass's colt.

16 These things [q]understood not his disciples at the first: but [r]when Jesus was glorified,§ [s]then remembered they that these things were written of him, and *that* they had done these things unto him.

17 The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record.‖

18 For this cause the people also met him, for that they heard that he had done this miracle.

19 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, [t]the world is gone after him.

20 ¶ And there were certain Greeks¶ among them that came up to worship at the feast:

21 The same came therefore to Philip, which was of Bethsaida of Galilee,* and desired him, saying, Sir, [u]we would see Jesus.

22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24 Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 He [x]that loveth his life shall lose it; and he that [y]hateth his life in this world shall keep it unto life eternal.

26 If any man serve me, [z]let him follow me;† and [a]where I am, there shall also my servant be: if any man serve me, [b]him will *my* Father honour.

27 Now [c]is my soul troubled; and what shall I say? Father, save me from this hour: [d]but for this cause came I unto this hour.

28 [e]Father, glorify thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorify *it* again.

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duce this most astonishing miracle by an appeal to the God of heaven, as his Father; thus making it undeniably evident that he performed it by power from above; and that the Father bare witness to him, and authorised all those declarations of his own dignity and authority, which the Jews considered as blasphemy. He therefore praised and thanked the Father that he had heard him, in respect of the opportunity and circumstances which had been ordered in providence for the display of his power, by the miracle that he was about to perform. Indeed he was assured, that the Father always accepted and answered the prayers which, as Man and Mediator, he continually presented before him. But he made this public appeal for the benefit of those who stood by; that the event might convince them that God had sent him as his beloved Son into the world, to perform the works, and to teach the doctrines, which they had seen and heard.—*Scott.*

CHAP. XII. MARY'S LOVE.—Ver 3.—See also Matt. xxvi. 6.—Now by this her love to Christ appears to have been, 1. A *generous* love; so far from sparing necessary charges in his service, she is as ingenious to *create* an occasion of expense in religion as most are to avoid it. If she had anything more valuable than another, that must be brought out for the honour of Christ. Note, Those who love Christ truly, love him so much better than this world, as to be willing to lay out the best they have for him. 2. A *condescending* love; she not only bestowed her ointment upon Christ, but poured it upon him with her own hands, which she might have ordered one of her servants to have done; nay, she did not, as usual, anoint his *head* with it, but his *feet*. True love, as it does not spare charges, so it does not spare pains, in honouring Christ. Considering what Christ has done and suffered for us, we are very ungrateful if we think any service too hard to do, or too mean to stoop to, whereby he may *really* be glorified. 3. A *believing* love; there was faith working by this love, faith in Jesus as the Messiah, the Christ, the Anointed, who, being both Priest and King, was anointed as Aaron and David were. Note, *God's Anointed* should be *our Anointed*. Has God poured on him the oil of gladness above his fellows? Let us pour on him the ointment of our best affections above all competitors. By consenting to Christ as *our* King, we must comply with God's designs, appointing him *our Head*, whom he has appointed (Hos. i. 11).

CHRIST AND LAZARUS.—Ver. 9. The people came to see Lazarus and Christ together, which was a very inviting sight. Some came for the confirmation of their faith in Christ, to have the story perhaps from Lazarus' own mouth. Others came only for the gratifying of their curiosity, that they might say they had *seen a man* who had been dead and buried, and yet lived again: so that Lazarus served for a *show*, these holidays, to those who, like the Athenians, spent their time in hearing and seeing *new things*. Perhaps some came to put curious questions to Lazarus about the state of the dead, to ask what news from the other world; we ourselves have sometimes said, it may be, We would have gone a great way for one hour's discourse with Lazarus. But if any came on this errand, it is probable that Lazarus was silent, and gave them no account of his voyage: however, the Scripture is silent, and gives us no account of it; and we must not covet to be wise above what is written. But our Lord Jesus was present, who was a much fitter person for them to apply to than Lazarus; for if we hear not Moses and the prophets, Christ and the apostles, if we heed not what they tell us concerning another world, neither would we be persuaded though Lazarus rose from the dead. We have a more sure word of prophecy.

CHRIST'S TRIUMPHAL PROCESSION.—See Matt. xxi. and Mark xi.

BLESSED RESULTS OF CHRIST'S DEATH.—Ver. 24. "'Verily, verily, I say unto you,' you to whom I have spoken of my death and sufferings, that 'except a corn of wheat' fall, not only *to*, but *into*, 'the ground' and 'die,' and be buried and lost, it 'abideth alone,' and you never see any more of it; 'but if it die,' according to the course of nature (otherwise it would be a miracle), it 'bringeth forth much fruit;' God giving to every seed its own body." Christ is this corn of wheat, the most valuable and useful grain. Now, here is, 1. The intimation of Christ's humiliation intimated. He had never been the living, quickening Head and Root of the Church if he had not descended from heaven to this accursed earth, and ascended from earth to the accursed tree, and so accomplished our redemption. He must "pour out his soul unto death," else he cannot "divide a portion with the great" (Isa. liii. 12). He shall have a seed given him, but he must shed his blood to *purchase* them and *purify* them, must *win* them and *wear* them. It was necessary likewise as a qualification for that glory, which he was to have by the accession of multitudes to his Church; for if he had not by his sufferings made satisfaction for sin, and so brought in an everlasting righteousness, he had not been sufficiently provided for the entertainment of those that should come to him, and therefore must "abide alone." 2. The advantage of Christ's humiliation illustrated. He "fell to the ground" in his incarnation, seemed to be buried alive in this earth, so much was his glory veiled; but that was not all, "he

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 Jesus answered and said, This voice came not because of me, but for your sakes.‡

31 Now [t]is the judgment of this world: [g]now shall the prince of this world be cast out.

32 And I, [h]if I be lifted up from the earth, [i]will draw all *men* unto me.§

33 (This he said, signifying what death he should die.)

34 The people answered him, We have heard out of the law‖ that [k]Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? [l]who is this Son of man?

35 Then Jesus said unto them, Yet a little while is the light with you: [m]walk while ye have the light, [n]lest darkness come upon you:¶ for he that walketh in darkness knoweth not whither he goeth.

36 While ye have light, believe in the light, that ye may be [o]the children of light. These things spake Jesus, [p]and departed, and did hide himself from them.

37 ¶ But though he had done so many miracles before them, yet they believed not on him:

38 That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, [q]who hath believed our report? and to whom hath [r]the arm of the Lord been revealed?

39 Therefore [s]they could not believe, because that Esaias said again,

40 He hath blinded their eyes, and hardened their heart;* that they should not see with *their* eyes, nor understand with *their* heart, [t]and be converted, and I should [u]heal them.

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess *him*, lest they should be put out of the synagogue:

43 For [x]they loved the praise of men† more than [y]the praise of God.

44 ¶ Jesus cried, and said, [z]He that believeth on me, believeth not on me,‡ but on him that sent me.

45 And [a]he that seeth me, seeth him that sent me.

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‡ Not to answer or satisfy me, but to convince and confirm you. — HAMMOND.

[f] xvi. 8-11.

[g] Gen. iii. 15. Rev. xii. 9-11.

[h] Ps. xxii. 16-18. 1 Pet. ii. 24.

[i] Cant. i. 4. Hos. xi. 4.

§ The Gentiles also—men of all nations.—CHRYSOSTOM.

‖ Under the term "law" they included the prophets and all their scriptures. That Christ was to abide for ever, they gathered from the passages where his kingdom is represented to be everlasting, as Dan. vii. 14; Ez. xxxvii. 25; Is. xi. 7; and from God's promise to David (Ps. lxxxix. 36, 37). But had they sufficiently attended also to other passages, in which he is represented as a suffering Messiah (Ps. xxii. 18; xl. 6; Is. liii. 2, 12; Dan. ix. 26, &c.), they would have had their scruples removed, and would have believed what he so frequently foretold respecting himself.—WHITBY.

[k] 2 Sam. vii. 13. Ps. lxxii. 17-19.

[l] viii. 53-58. Matt. xvi. 13-16.

[m] Is. ii. 5. 1 Thes. v. 5-8. 1 John i. 6, 7.

[n] Jer. xiii. 16, 17.

¶ Darkness indeed came upon the Jews in a wonderful manner after the light of the gospel was taken from them, when they sinned against all laws, civil and sacred, and were given up by God to the deserved consequences of their blindness.—WHITBY.

[o] Luke xvi. 8.

[p] Matt. xxi. 17.

[q] Is. liii. 1. Rom. x. 16.

[r] Ps. xliv. 3.

[s] v. 44; vi. 44, 65.

* God neither blinds nor hardens any one by acting really or immediately on the mind or heart, but by withdrawing his grace, and giving them up to their prejudices and passions (Rom. i. 24, 28; xix. 18).—MARTIN.

[t] Acts iii. 19. Jam. v. 19, 20.

[u] Ps. vi. 2.

[x] Matt. vi. 2.

† That is, they chose rather to obtain worldly praise, and to preserve their worldly dignities, than to give glory to God by acknowledging Jesus for the Messiah. — BEAUSOBRE.

[y] 1 Sam. ii. 30. Matt. x. 40. Mark ix. 37.

‡ Not on me only, but also on "him that sent me," and set his seal to my testimony.— WHITBY.

[z] 2 Cor. iv. 6. Col. i. 15. Heb. i. 3.

[b] Ps. xxxvi. 9. Is. lx. 1. Mal. iv. 2.

[c] Is. xlii. 7. 16. Eph. v. 14.

[d] viii. 15, 16, 26.

[e] Matt. xviii. 11. 2 Pet. iii. 15.

§ The end of my present coming is not to condemn, but to save; my second coming will be to execute judgment. —MANN.

[f] Deut. xviii. 19. 1 Sam. viii. 7; x. 19.

[g] 1 Tim. i. 16. 1 John ii. 25.

CHAP. XIII.

[h] Matt. xxvi. 2. Luke xxii. 1.

* On the evening or first part of the paschal day—many hours before the paschal feast. — HAMMOND.

[i] Matt. xxvi. 45. Luke ix. 51.

[c] xvii. 5, 11, 13.

† Having given to them decisive and constant proofs of his love. This was done by his calling them to follow him; by patiently teaching them; by bearing with their errors and weaknesses; and by making them the heralds of his truth and the heirs of eternal life. *He loved them unto the end*—*i.e.*, he continued the proofs of his love until he was taken away from them by death.—BARNES.

[d] xvi. 27, 28; xvii. 5-8, 11-13.

‡ By the ceremony of washing his disciples' feet, our Lord signified the efficacy and value of his own precious blood, by which alone they, and all mankind, were to have all their sins purged and washed away for ever.—HURD.

[l] Gr. *He.*

[e] Jer. xxxii. 24, 25.

[f] Gen. xlii. 38.

[g] Is. iv. 4. Ez. xvi. 4-9; xxxvi. 25.

[h] Ps. xxvi. 6; li. 2, 7. Jer. iv. 14.

§ Peter seeing that so much depended upon it, and dreading the thoughts of being separated from Christ, begged that he might be cleansed throughout, and share in all his blessings.—GUYSE.

[i] Ec. vii. 20.

[k] Cant. iv. 7.

[l] xv. 3.

46 I [b]am come a light into the world, that whosoever believeth on me should not [c]abide in darkness.

47 And if any man hear my words, and believe not, [d]I judge him not: [e]for I came not to judge the world,[§] but to save the world.

48 He that [f]rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49 For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50 And I know that [g]his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAPTER XIII.

1 *Jesus washeth his disciples' feet, and exhorteth them to humility and charity.* 38 *He forewarneth Peter of his denial.*

NOW, before [a]the feast of the passover,* when Jesus [b]knew that his hour was come that he should [c]depart out of this world unto the Father, having loved his own† which were in the world, he loved them unto the end.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simon's *son*, to betray him,)

3 Jesus knowing that the Father had given all things into his hands, [d]and that he was come from God, and went to God;

4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

5 After that he poureth water into a bason, and began to wash the disciples' feet,‡ and to wipe *them* with the towel wherewith he was girded.

6 Then cometh he to Simon Peter: and [l]Peter said unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, [e]What I do thou knowest not now; but thou shalt know hereafter.

8 Peter saith unto him, [f]Thou shalt never wash my feet. Jesus answered him, [g]If I wash thee not, thou hast no part with me.

9 Simon Peter saith unto him, Lord, [h]not my feet only, but also *my* hands and *my* head.§

10 Jesus saith to him, He that is washed [i]needeth not, save to wash *his* feet, [k]but is clean every whit: and [l]ye are clean, but not all.

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died," this immortal seed submitted to the laws of mortality, he lay in the grave like seed under the clods; but as the seed comes up again green, and fresh, and flourishing, and with a great increase, so one *dying Christ* gathered to himself thousands of *living Christians*, and he became their Root. The salvation of souls hitherto, and henceforward to the end of time, is all owing to the dying of this *Corn of Wheat*. Hereby the Father and Son are glorified, the Church is replenished, the mystical body kept up, and will at length be completed.

CHRIST'S LOVE AND HEROISM.—Ver. 27. "For this cause came I unto this hour." Innocent nature got the *first word*, but Divine wisdom and love got the last. Note, They who would proceed regularly must go upon *second thought*. The complainant *speaks first;* but, if we would judge righteously, we must *hear the other side*. With the second thought he checked himself: "for this cause came I unto this hour;" he does not *silence* himself with this, that he *could not* avoid it, there was no remedy; but *satisfies* himself with this, that he *would not* avoid it, for it was pursuant to his own voluntary engagement, and was to be the crown of his whole undertaking; should he now fly off, it would frustrate all that had been done hitherto. Reference is here had to the Divine counsels concerning his sufferings, by virtue of which, thus it behoveth him to submit and suffer. Note, This should reconcile us to the darkest hours of our lives, that we were all along designed for them (see 1 Thess. iii. 3).—*Henry.*

UNBELIEF.—Ver. 37-41. The obstinate unbelief of the Jews, notwithstanding the numerous and signal miracles of Jesus, was an accomplishment of an ancient prophecy. It was predicted by Isaiah, as by one astonished, that few in comparison would believe the report of the Messiah's coming, because his external appearance would not coincide with their carnal expectations; and in the case of these few, the arm, or power of the Lord would be displayed, or made bare, to overcome their pride, enmity, and worldly prejudices, and to bring them to believe in their lowly and spiritual Redeemer. Or the inquiry might be, to whom the despised Messiah would be made known, as the arm or power of God to salvation? None, indeed, are of themselves inclined to welcome the salvation of God; but the Jews of that generation did everything that could be conceived to provoke him to withhold it from them, and to give them up to their own hearts' lusts. "Therefore they could not believe," for it was further predicted, that "God would blind their eyes," &c. They had long shut their own eyes, and hardened their own hearts; and so God would give up many of them to such *judicial* blindness as rendered their conversion and salvation impossible. The prophecy was not the *motive* or *the cause* of their wickedness; but it was the declaration of God's purpose, which could not be defeated; therefore, whilst this prophecy stood in Scripture against them, and others of like character, who hated the truth from love of sin, the event became certain; in which sense it is said, that they *could not* believe.—*Scott.*

CHAP. XIII. CHRIST'S LAST PASSOVER.—See Mark xiv. 12.

WASHING THE DISCIPLES' FEET—PETER.—Ver. 6-11. It is probable that Peter was one of the first whose feet Jesus attempted to wash; so that, after what had passed in respect of him, none else made any objection; and doubtless Jesus washed the feet of Judas the traitor, as well as those of the rest. Peter, conscious of his own sinfulness, and firmly believing his Lord to be "the Christ, the Son of the living God," inquired, with the utmost amazement, whether *He* could really mean to wash the feet of so mean and vile a sinner? intimating that it would be such a degradation as he could not bear to think of. To this Jesus replied, that though Peter did not then understand the import, or perceive the propriety, of his conduct; yet it would be explained to him in due time, and he would know and approve of his reasons for so doing. Peter, however, supposing himself actuated by a humble regard to his Master's honour, positively declared that He should never wash his feet; thus setting up his own will and wisdom in opposition to those of Christ! Yet when our Lord declared that, except he washed him, he could have no part in him or his salvation, Peter suddenly changed his mind, and desired him not only to wash his feet, but also his hands and his head. But our Lord intimated that this was not requisite; for the man who had been in the bath needed not to repeat his washing, except as his feet had contracted some occasional defilement, as in other respects he was every whit clean; and so were

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11 For he knew who should betray him; therefore said he, Ye are not all clean.

12 So, after he had washed their feet, and had taken his garments, and was set down again, he said unto them, [m]Know ye what I have done to you?

13 Ye call me Master and Lord: and ye say well; for *so* I am.

14 If I then, *your* Lord and Master, have washed your feet, [n]ye also ought to wash one another's feet.‖

15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, [o]The servant is not greater than his lord; neither he that is sent greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

18 ¶ I speak not of you all; [p]I know whom I have chosen:¶ but, that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

19 [2]Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*.

20 Verily, verily, I say unto you, [q]He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me.

21 When Jesus had thus said, [r]he was troubled in spirit,* and testified, and said, Verily, verily, I say unto you, That one of you shall betray me.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was [s]leaning on Jesus' bosom one of his disciples, [t]whom Jesus loved.†

24 Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25 He then, lying on Jesus' breast,‡ saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a [3]sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to [u]Judas Iscariot, *the son* of Simon.

27 And after the sop [x]Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag,§ that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor.

30 He then, having received the sop, went immediately out; and it was night.

31 ¶ Therefore, when he was gone out, Jesus said, [y]Now is the Son of man glorified, [z]and God is glorified in him.

32 If God be glorified in him, [a]God shall also glorify him in himself, and shall straightway glorify him.

33 Little children,‖ yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34 A [b]new commandment I give unto you, [c]That ye love one another; as I have loved you, that ye also love one another.

35 [d]By this shall all *men* know that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards.¶

37 Peter said unto him, Lord, [e]why cannot I follow thee now? I will lay down my life for thy sake.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, [f]The cock shall not crow,* till thou hast denied me thrice.

CHAPTER XIV.

1 *Christ comforteth his disciples; professeth himself the way, the truth, and the life.*

LET [a]not your heart be troubled: [b]ye believe in God, believe also in me.*

2 In [c]my Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

3 And if I go and prepare a place for you, [d]I will come again,† and receive you unto myself; that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 ¶ Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

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[m] Ex. xxiv. 19, 24. Matt. xiii. 51.

[n] Acts xx. 35. Phil. ii. 2-5.

‖ By which he does not mean barely that they should perform this single action; but as this was an instance of humility and condescension, and doing a good office to strangers and travellers, and was afterwards an expression of love to the saints (see 1 Tim. v. 10); so, he would teach them hereby to behave in a spirit of humility and condescension to one another, to do every kind and good office, and, by love, to serve one another in all things.—GILL.

[o] Matt. x. 24, 25. Luke vi. 40.

[p] 1 Cor. iv. 5. Heb. iv. 13.

¶ *I know whom I have chosen.*—I know that one of you will forsake and betray me, and I knew from the beginning that so it would be; hereby Ps. xli. 9 will be fulfilled.—CLARKE.

[2] *From henceforth.*

[q] xii. 44-48. 1 Thes. iv. 8.

[r] Matt. xxvi. 38. Mark iii. 5.

* *Was troubled in spirit.*—Principally at the thought of the great wickedness of his betrayer.—WHITBY.

[s] 2 Sam. xii. 3.

[t] xx. 2; xxi. 7, 24. Rev. i. 16-18.

† St John has five times mentioned himself under the description of "the disciple whom Jesus loved" (ch. xix. 26; xx. 2; xxi. 7, 20). He has also thrice recorded that he reclined on the bosom of Jesus at the last supper (ch. xiii. 23, 25; xxi. 26).—NEWCOME.

‡ *He then, lying on Jesus' breast.*—This is a different word from the one rendered (ver. 23) *leaning*. It means *falling back*, or *reclining* on the bosom of Jesus. When Peter spake, John *laid his head back* on the bosom of Jesus, so that he could speak to him privately, without being heard by others.—BARNES.

[3] Or, *morsel*.

[u] vi. 70, 71; xii. 4-6.

[x] Ps. cix. 6. Matt. xii. 45.

§ *The bag.*—The travelling bag in which they put their common property. *Have need of against the feast.*—The feast of the passover. This feast continued seven days; and they supposed that Jesus had directed him to make preparation for their wants on those days.—BARNES.

[y] Luke xii. 50.

[z] Is. xlix. 3-6.

[a] Is. liii. 10-12.

‖ May be expressed in English, "My dear children;" a term of affection which was, in ancient times, employed by masters toward their dependants (since they were regarded as parents), and especially by spiritual instructors towards their pupils (2 Kings ii. 12; 1 Cor. iv. 15).—BLOOMFIELD.

[b] Gal. vi. 2.

[c] Ps. xvi. 3.

[d] Gen. xlii. 7, 8.

¶ Meaning, that, after many years, St Peter should follow him in the likeness of his death, and thereby be made partaker also of his glory.—CLARKE.

This accordingly took place; for he was put to death by crucifixion in the reign of the Emperor Nero.—STANHOPE.

[e] Matt. xxvi. 31-35.

[f] Luke xxii. 34, 56-61.

* It is very common in the East to regulate the time in the night by the crowing of the cock—as, the midnight cock and the morning cock. The people attach a high value to those birds which crow with the greatest regularity; and some of them keep the time with astonishing precision.—ROBERTS.

CHAP. XIV.

[a] Job xxi. 4-6.

[b] v. 23.

* These words are a full proof of the Deity of Christ, since he is represented as equally the object of faith with God the Father, and lay a foundation for solid peace and comfort in a view of afflictions and persecutions in the world.—GILL.

[c] 2 Cor. v. 1.

[d] Matt. xxv. 32-34.

† This coming ultimately refers to Christ's solemn appearance at the last day to receive all his servants to glory.—DODDRIDGE.

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all the apostles, except Judas, who was a hypocrite and a traitor.—This shews, that this action of Christ was an intended emblem of that washing from sin, by his blood and grace, without which we can have no benefit from him, or part in him. The true believer is thus washed when he first receives Christ for his salvation: all his sins are completely pardoned; the sanctification of the Spirit pervades all his faculties, dispositions, affections, and conduct; and he is graciously considered as "clean every whit."—*Scott*.

CONDESCENSION.—Ver. 14, 15. Three things our Master hereby designed to teach us. 1. A *humble condescension*. We must learn of our Master to be "lowly in heart" (Matt. xi. 29), and walk with all lowliness; we must think meanly of ourselves, and respectfully of our brethren, and deem nothing below us but sin; we must say of that which seems mean, but has a tendency to the glory of God, and our brethren's good, as David (2 Sam. vi. 22), "If this be to be vile, I will be yet more vile." Christ had often taught his disciples humility, and they had forgotten the lesson; but now he teaches them in such a way as surely they could never forget. 2. A *condescension to be serviceable*. To wash one another's feet is to stoop to the meanest offices of love, for the real good and benefit one of another, as blessed Paul, who, though *free from all*, made himself *servant of all;* and the blessed Jesus, who "came not to be ministered unto, but to minister." We must not grudge to take *care* and *pains*, and to *spend time*, and to diminish ourselves for the good of others that we are not under any particular obligations to, even to our inferiors, and such as are not in a capacity of making us any requital. *Washing the feet* after travel contributes both to the *decency* of the person, and to his *ease*, so that to wash one another's feet is to consult both the *credit* and the *comfort* one of another; to do what we can, both to advance our brethren's reputation, and to make their minds easy (see 1 Cor. x. 24; Heb. vi. 10). The duty is *mutual:* we must both *accept* help from our brethren, and *afford* help to our brethren. 3. A *serviceableness* to the sanctification one of another. Ye "ought to wash one another's feet" from the pollutions of sin. Austin takes it in this sense, and many others. We cannot *satisfy* for one another's sins—that is peculiar to Christ—but we may help to *purify* one another from sin.

THE BELOVED DISCIPLE.—Ver. 23-25. Of all the disciples, John was *most fit to ask*, because he was the favourite, and sat next his Master: "There was leaning on Jesus' bosom, one of his disciples, whom Jesus loved." It appears that this was John, by comparing chap. xxi. 20. Observe, 1. The particular kindness which Jesus had for him; he was known by this periphrasis, that he was "the disciple whom Jesus loved." He loved them all (ver. 1), but John was particularly dear to him. His name signifies *gracious*. Daniel, who was honoured with the *revelations* of the Old Testament, as John of the New, was "a man greatly beloved" (Dan. ix. 23). Note, Among the disciples of Christ some are dearer to him than others. 2. His place and posture at this time. He was "leaning on Jesus' bosom." Some say that it was the fashion of those countries to sit at meat in a leaning posture, so that the second lay in the bosom of the first, and so on; which does not seem probable to me, for in such a posture as that they could neither eat nor drink conveniently; but whether that were so or no, John now "leaned in his bosom," and it seems to be an extraordinary expression of endearment used at this time. Note, There are some of Christ's disciples, whom he lays in his bosom, who have more free and intimate communion with him than others. The Father loved the Son, and laid him "in his bosom" (chap. i. 18), and believers are in like manner one with Christ (chap. xvii. 21). This honour all they shall have shortly in the bosom of Abraham. They who lay themselves at *Christ's feet*, he will lay them in *his bosom*.—*Henry*.

CHAP. XIV. THE HOUSE OF MANY MANSIONS.—Ver. 2. See under what notion the happiness of heaven is here represented; as "mansions," many mansions in Christ's Father's house. 1. Heaven is "a house," not a tent or tabernacle; it is a house not made with hands, "eternal in the heavens." 2. It is a "Father's house; my" Father's house; and his Father is "our" Father, to whom he was now ascending; so that in right of their elder Brother all true believers shall be welcome to that happiness as to "their home." It is his house, who is King of kings and Lord of lords, dwells in light, and inhabits eternity. 3. There are "mansions" there: that is, *First, Distinct* dwellings, an apartment for each; perhaps there is an allusion to the priests' chambers

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6 Jesus saith unto him, [c]I am the way, and the truth, and the life: [f]no man cometh unto the Father, but by me.

7 If ye had known me, ye should have known my Father also:‡ and [g]from henceforth ye know him, and have seen him.

8 ¶ Philip saith unto him, Lord, [h]shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me,§ Philip? [i]he that hath seen me hath seen the Father; and how sayest thou *then*, Shew us the Father?

10 [k]Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself: but the Father, [l]that dwelleth in me, he doeth the works.

11 Believe me that I *am* in the Father, and the Father in me: [m]or else believe me for the very works' sake.

12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; [n]because I go unto my Father.‖

13 And [o]whatsoever ye shall ask in my name, that will I do, [p]that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do *it*.

15 ¶ [q]If ye love me, keep my commandments:

16 And [r]I will pray the Father, and he shall give you [s]another Comforter,¶ that he may abide with you for ever;

17 *Even* [t]the Spirit of truth;* whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and [u]shall be in you.

18 I will not leave you [l]comfortless; I will come to you.

19 Yet a little while,† and the world seeth me no more; but ye see me: [x]because I live, ye shall live also.

20 At that day ye shall know that I *am* in my Father, and [y]ye in me, and I in you.‡

21 He that hath my commandments, and keepeth them, he it is that loveth me; and he [z]that loveth me shall be loved of my Father, and I will love him, [a]and will manifest myself to him.

22 Judas§ saith unto him, (not Iscariot,) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.‖

24 He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.

25 These things have I spoken unto you, being *yet* present with you.

26 But [b]the Comforter, *which is* the [c]Holy Ghost, whom the Father will send in my name,¶ [d]he shall teach you all things, and [e]bring all things to your remembrance, whatsoever I have said unto you.

27 ¶ [f]Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28 Ye have heard how I said unto you, I go away, and come *again* unto you. [g]If ye loved me, ye would rejoice, because I said, I go unto the Father: for [h]my Father is greater than I.*

29 And now I have told you before it come to pass, that, when it is come to pass, ye might believe.

30 Hereafter I will not talk much with you; for [i]the prince of this world cometh, and hath nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

CHAPTER XV.

The mutual love between Christ and his members, under the parable of the vine.

I AM the [a]true vine, and my Father is the [b]husbandman.

2 Every [c]branch in me that beareth not fruit he taketh away; [d]and every *branch* that beareth fruit he purgeth it, that it may bring forth more fruit.

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[*] Matt. xi. 27.
[f] Rom. xv. 16.
‡ *Ye should have known my Father also*—who is in me, and is made visible by his works done in me. And from the time I have been with you, ye have known him by his Word, and have seen him by his works.—WHITBY.
[g] xvi. 13-16; xvii. 6, 8, 26.
[h] Ps. xvii. 15.
§ He implies, that to discern nothing more than human in the Son, is not to know the Son; and to descry the Divine perfections under that veil of humanity, was to see the Father in the Son.—STANHOPE.
[i] Phil. ii. 6.
[k] i. 1-3.
[l] Ps. lxviii. 16-18. 2 Cor. v. 19.
[m] Matt. xi. 4, 5. Heb. ii. 4.
[n] vii. 39.
‖ The reason is added, which connects the sense, "because I go to the Father," to send the Holy Spirit to perform them.—WHITBY.
[o] Matt. vii. 7, 8. Mark xi. 24.
[p] Phil. ii. 9-11.
[q] Matt. x. 37. 1 Cor. xvi. 22.
[r] xvii. 9-11, 15, 20.
[s] Acts ix. 31; xiii. 52. Gal. v. 22.
¶ It imports, in Greek, an advocate, an exhorter(teacher, monitor), or a comforter.—ELSLEY.
[t] 1 John ii. 27.
* *The Spirit of truth.*—He is thus called here because he would teach them the truth, or would guide them into all truth (chap. xvi. 13). He would keep them from all error, and teach them the truth which, either by writing or preaching, they were to communicate unto others.—BARNES.
[u] Matt. x. 20. Gal. iv. 6.
[l] *Orphans.*
† *A little while.*—This was the day before his death. *Seeth me no more.*—No more until the day of judgment. The men of the world would not see him *visibly*: and they had not the eye of faith to discern him. *But ye see me.*—Ye shall continue to see me by faith, even when the world cannot. You will continue to see me by the eye of faith as still your gracious Saviour and Friend.—BARNES.
[x] Rom. v. 10. 1 Cor. xv. 20, 45.
[y] Rom. viii. 1. 2 Cor. v. 17.
‡ That there is an entire union between my Father and me, and between me and all the members of my Church.—STANHOPE.
[z] Is. lxii. 2-5. Zeph. iii. 17.

[a] Acts xviii.9-11. 2 Cor. iii. 18; xii. 8, 9.
§ This was Judas Lebbeus, whose surname was Thaddeus, the same with Jude the apostle, the author of the epistle which bears his name; and is said to be not Iscariot, to distinguish him from the betrayer.—GILL.
‖ By the Holy Spirit as (1 Cor. iii. 16; Eph. ii. 22).—WHITBY.
[b] 16.
[c] Ps. li. 11. Is. lxiii. 10, 11.
¶ The Holy Spirit is elsewhere said to be sent by the Son (chap. xv. 26; xvi. 7); and is styled by the Spirit, both of the Father and of the Son (Acts ii. 18, 33; Matt. x. 20; Rom. viii. 9; Gal. iv. 6, &c.)—STANHOPE.
[d] Ps. xxv. 8, 9.
[e] xii. 16.
[f] Num. vi. 26. Is. ix. 6, 7.
[g] Ps. xlvii. 5-7. Luke xxiv. 51-53.
[h] Is. xlii. 1. Matt. xii. 18.
* Christ says in one passage, "I and my Father are one;" and here, "My Father is greater than I." These and many other passages of a similar kind become perfectly consistent and intelligible, by referring them respectively to the Divine and human natures of Christ. The essential properties of our nature were not communicated to the other; Christ was at once Son of God and Son of man.—TOMLINE.
[i] Luke xxii. 53. Eph. ii. 2.

CHAP. XV.
[a] 1 John ii. 8.
[b] Cant. vii. 12. Is. xxvii. 2, 3.
[c] Matt. iii. 10.
[d] Is. xxvii. 9. Hos. vi. 3.

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that were about the temple. In heaven there are accommodations for *particular* saints; though all shall be swallowed up in God, yet our individuation shall not be lost there; every Israelite had his lot in Canaan, and every elder "a seat" (Rev. iv. 4). *Secondly, Durable* dwellings. The house itself is lasting; our estate in it is not for a term of years, but a perpetuity. Here we are as in an inn, in heaven we shall gain a settlement. The disciples had quitted their houses to attend Christ, who had not where to lay his head, but the mansions in heaven will make them amends. 4. There are "many" mansions, for there are "many sons" to be "brought to glory," and he exactly knows their number; nor will be straitened for room by the coming of more company than he expects. He had told Peter that he should follow him (chap. xiii. 36); but let not the rest be discouraged—in heaven there are mansions for them *all* (*Rehoboth*, Gen. xxvi. 22).—*Henry.*

CHRIST THE WAY, THE TRUTH, AND THE LIFE.—Ver. 4-6. Thomas observed, that as Jesus had not favoured them with any direct information concerning the place to which he was about to go, they could not possibly know by what way they should follow him. To this our Lord answered, by declaring himself to be "the Way, the Truth, and the Life." He is our "Way to the Father" and to heaven; in his person as "God manifest in the flesh," and as our Surety and Mediator, by his obedience and atoning sacrifice, and by his intercession as our Advocate before the throne. He is our great and only High Priest, who, by his sacrifice on the cross, made propitiation for the sins of the world; and by his resurrection, ascension, and intercession, give us access with confidence to God upon a throne of grace. He is "the Truth," not only as he is the substance of all typical shadows, and the accomplishment of all the prophecies and promises of a Saviour; but also as the great Prophet of the Church, whose doctrine is that truth, by believing which sinners come through him, "the Way," to the Father and to heaven. And he is "the Life" also, by whose life-giving Spirit the dead in sin are quickened, and so enabled to believe in him as "the Truth," and to come by him as "the Way" to the mercy-seat of God: nor can any man approach God as a Father who is not quickened by him as "the Life," and instructed by him as "the Truth," to come by him as "the Way:" all others will have to do with God merely as an offended Sovereign and an avenging Judge.

THE COMFORTER.—Ver. 15-17. Jesus next reminded the disciples, that, instead of yielding to inconsolable sorrow in the prospect of his removal, they ought to shew their love to him by a conscientious and diligent obedience to his commandments; and whilst they thus regarded his authority and glory on earth, he would attend to their interests in heaven, and, interceding with the Father, obtain for them "another Comforter." The word signifies an *Advocate*, a *Counsellor*, a *Monitor*, and a *Comforter*. Jesus had been their Advocate to plead their cause on earth, and he was going to be their Advocate with the Father; he had also counselled, admonished, exhorted, and comforted them: but he was about to be removed from them; and if he should continue on earth, his personal presence must be confined to one place, and was only suited to their state whilst few in number. But another Comforter, Counsellor, and Advocate would be given them in consequence of his return to the Father, who would abide with them individually during life, yea, for ever; and with his Church to the end of time: and his gifts and graces would both encourage their hearts, and make them a comfort to each other, and also plead their cause before the world. This character of another Comforter or Advocate, and the language here and elsewhere employed, evidently denote *personality;* and the office itself implies omnipresence, omniscience, omnipotence, and all Divine perfections. This other Comforter would be sent by the Father, and through the Son who is One with the Father; thus the trinity of Persons is evidently declared in this and other parallel passages, each Person distinct and Divine, yet but one God. This Comforter is called "The Spirit of truth;" being essential Truth, the Revealer of all Divine truth, as the Source of inspiration, and the great Teacher of truth in the hearts of believers.—*Scott.*

CHRIST'S LEGACY—PEACE.—Ver. 27. "Peace I leave with you." When Christ was about to leave the world, he *made his will:* his soul he committed to his Father, his body he bequeathed to Joseph to be decently interred, his clothes fell to the soldiers, his mother he left to the care of John; but what should he leave to his poor disciples, that left all for him? Silver and gold he had none; but he left them that which was infinitely better, "his peace." "'I leave you,' but I leave 'my peace' with you. I not only give you a title to it, but put you in possession of it." He did not part in anger, but "in love;" for this was his farewell, "Peace I leave with you," as a dying father leaves portions to his children; and this is a "worthy portion."—*Henry.*

CHAP. XV. THE TRUE VINE.—Ver. 1. The close of the former chapter intimates that our Lord and his disciples then arose from table, as about to leave the house and to retire to Gethsemane; yet probably they did not set out till he had finished his discourse, and the prayer with which he closed it. But some think that this and the

3 Now ye are clean* through the word which I have spoken unto you.

4 [e]Abide in me,† and [f]I in you. [g]As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: he that abideth in me, and I in him, [h]the same bringeth forth much fruit; for [1]without me ye can do nothing.

6 If a man abide not in me,‡ he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned.

7 If ye abide in me, and [i]my words abide in you, [k]ye shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; [l]so shall ye be my disciples.§

9 As the Father hath loved me, so have I loved you: [m]continue ye in my love.

10 If [n]ye keep my commandments, ye shall abide in my love;‖ [o]even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you,¶ and *that* your joy might be full.

12 ¶ This is my commandment, That ye love one another, as I have loved you.

13 [p]Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, [q]if ye do whatsoever I command you.

15 Henceforth [r]I call you not servants; for the servant knoweth not what his lord doeth: but I have called you [s]friends; for [t]all things that I have heard of my Father I have made known unto you.

16 Ye [u]have not chosen me, but I have chosen you,* and [x]ordained you, that ye should go and [y]bring forth fruit, and *that* your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 ¶ If the world hate you, ye know that it hated me before *it hated* you.

19 If ye [z]were of the world, the world would love his own: but [a]because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.†

20 Remember the word that I said unto you, The servant is not greater than his lord.‡ If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin;§ but now they have no [2]cloak for their sin.

23 [b]He that hateth me, hateth my Father also.

24 [c]If I had not done among them the works which none other man did, they had not had sin: [d]but now have they both seen and [e]hated both me and my Father.

25 But *this cometh to pass,* that the word might be fulfilled that is written in their law, [f]They hated me without a cause.‖

26 But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, [g]which proceedeth from the Father, he shall testify of me:

27 And [h]ye also shall bear witness, because ye have been with me from the beginning.

CHAPTER XVI.

Christ comforteth his disciples against tribulation, by the promise of the Holy Ghost.

THESE things [a]have I spoken unto you, that ye should not be offended.

2 They [b]shall put you out of the synagogues:* yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.†

4 But these things have I told you, [c]that, when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, [d]because I was with you.

5 But now [e]I go my way to him that sent me; and none of you asketh me, Whither goest thou?‡

6 But because I have said these things unto you, sorrow hath filled your heart.

7 Nevertheless I tell you the truth; [f]It is expedient for you that I go away: for if I go not

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* *Now ye are clean.* —The apostles, after Judas had left them, were all branches in some measure fruitful; and Jesus, without excepting any of them, declared that they were clean, through the efficacy of the doctrine which he had taught them, and their believing attention and obedience to it. —SCOTT.

* Cant. viii. 5. Jude 20, 21.

† The figure is pursued; and as the life and fruitfulness of the branch depend on its union with the stock, so their spiritual life on their faith in their Lord and Saviour.—BOOTHROYD.

[e] Col. i. 27.

[f] 2 Cor. xii. 8-10.

[g] Prov. xi. 30. Luke xiii. 6-9.

[h] *Severed from me.*

‡ Unfruitful professors of the gospel would not "abide in" Christ: their profession would therefore wither, and they would only be fit to be cast into the fire of hell, even as the withered branches of a vine are of no use, but men gather them and burn them as waste wood.—SCOTT.

[i] Deut. vi. 6. Col. iii. 16.

[k] Is. lviii. 8, 9. 1 John iii. 22.

[l] Matt. v. 44, 45. Luke vi. 35.

§ Your fruitfulness is that which alone brings glory to my Father, and which denominates you truly my disciples.—HAMMOND.

[m] Jude 20, 21.

[n] 1 Cor vii. 19.

‖ Shall enjoy the continuance of my love.—HAMMOND.

[o] Matt. iii. 15-17.

¶ Or, "that I may continue to have joy in you." — BOOTHROYD.

That the joy which my presence caused to you may not be diminished in my absence; or else, that I may always have reason to rejoice in you.—BEAUSOBRE.

[p] 1 John iv. 7-11.

[q] xiv. 21.

[r] Philem. 16.

[s] 14.

[t] Gen. xviii. 17-19.

[u] Luke vi. 13.

* By my sovereign and effectual grace, to the honourable office of my apostles and ambassadors. — DODDRIDGE.

[x] Is. xlix. 1-3.

[y] Prov. xi. 30.

[z] Luke vi. 32, 33. 1 John iv. 4, 5.

[a] 1 Pet. ii. 9-12. Rev. xii. 9, 17.

† A Christian may esteem it as one evidence of his piety that he is hated by wicked men. Often most decided evidence is given that a man is the friend of God, by the opposition excited against him by the profane, the Sabbath-breaker, and the dissolute (1 John iii. 13; John vii. 7). —BARNES.

‡ No servant can expect to be better treated than his master.—MACKNIGHT.

§ The peculiar sin of rejecting the Messiah (xvi. 9).—LIGHTFOOT.

Their sin would not have been so great (see chap. xvi. 9). They discover their sin as Sodom, and have no excuse for it.-BOOTHROYD.

[2] *Excuse.*

[b] 1 John ii. 23. 2 John 9.

[c] Matt. ix. 33.

[d] Matt. xxi. 32.

[e] Ex. xx. 5.

[f] Ps. vii. 4.

‖ Reader, do you hate him? If so, I ask you, Why? Wherein has he injured you? Or why should you think or speak reproachfully of the benevolent and pure Redeemer? —BARNES.

[g] viii. 42.

[h] Luke xxiv. 48.

CHAP. XVI.

[a] Matt. xi. 6. Rom. xiv. 21.

[b] 1 Cor. iv. 13.

* That is, excommunicate you, and treat you like the most wicked of men, and even put you to death.—MANN.

† Ignorant of the Father's will concerning the abolition of the Jewish economy and the establishment of the new dispensation; also because they do not know me to be the Messiah, and mistake the nature of my religion. —MACKNIGHT.

[c] Is. xli. 22, 23.

[d] Mark ii. 19.

[e] Heb. i. 3.

‡ Though, when I first mentioned my departure, some of you, out of curiosity, and with temporal views, asked me whither I was going (chap. xiii. 36), yet, upon telling you that it is to my Father's house, to prepare blessed mansions for you there, ye neither rejoice in it, nor readily understand my meaning (chap. xiv. 5), nor make any further inquiries about it.—GUYSE.

[f] Rom. viii. 28.

following chapters were spoken by the way, before they passed the brook Cedron. Perhaps the fruit of the vine, of which they had been partaking, or the sight of a spreading vine, gave occasion to this illustration of that union betwixt Christ and his disciples, which had before been mentioned (chap. xiv. 20). The nation of Israel, the worshippers of JEHOVAH, had frequently been represented as a vine; but Jesus declared that he was "the true Vine." For that nation had been only a type of the true Israel, the seed of Abraham; which consists of Christ, and believers as one with him. He therefore was the true Vine, the substance of that shadow; and all the fruitful branches of that vine, which had produced good fruit, had been rendered so by grace derived from him. His Father was the Husbandman who planted, watered, guarded, and took care of this vine, and all its branches; he had appointed the person of Christ as "God manifest in the flesh," and from the beginning had made known his purpose of sending him to redeem sinners. He had determined everything respecting his mediatorial work and its happy effects. He had constituted him the medium of communication, through which alone he would shew favour, and convey grace, to the apostate race of men. He took peculiar delight in his obedience and sacrifice, as man's Surety; and in giving him the Spirit without measure to furnish him for his work, and also that from his fulness all believers might receive grace sufficient to render them fruitful and holy; and he was well pleased with the care of his Church, and greatly valued its truth. The union of the Divine and human natures in the person of Christ, and the fulness of the Spirit in him, resembles the *root* of the vine, deriving the fertilising juices from a rich soil; and his mediatorial work, like the *stem*, conveys them to all believers, to render them fruitful.—*Scott.*

MUCH FRUIT.—Ver. 8. If we "bear much fruit," 1. "Herein" our "Father" will be "glorified." The fruitfulness of the apostles, as such, in the diligent discharge of their office, would be "to the glory of God" in the conversion of souls, and the offering of them up to him (Rom. xv. 9, 16). The fruitfulness of all Christians, in a lower and narrower sphere, is "to the glory of God." By the eminent good works of Christians many are brought to "glorify our Father which is in heaven." 2. "So shall we be" Christ's "disciples" indeed, approving ourselves so, and making it to appear that we are really what we call ourselves. "So shall" we both evidence our discipleship and adorn it, and be to our Master "for a name and a praise," and a glory, that is "disciples" indeed (Jer. xiii. 11). "So shall" we be owned by our Master in the great day, and have the reward of disciples, a share "in the joy of our Lord." And the "more fruit" we "bring forth," the more we abound in that which is good, the more he is "glorified."—*Henry.*

COMFORTER.—See chap. xiv. 15.

CHAP. XVI. IGNORANCE THE SOURCE OF PERSECUTION.—Ver. 3. "'These things will they do unto you,' not because you have done them any harm, but 'because they have not known the Father nor me.' Let this comfort you, that none will be your enemies but the worst of men." Note, 1. Many that pretend to know God are wretchedly ignorant of him. They that pretended to "do him service," thought they knew him, but it was a wrong notion they had of him. Israel transgressed the covenant, and yet cried, "My God, we know thee" (Hos. viii. 1, 2). 2. They that are ignorant of Christ cannot have any right knowledge of God. In vain do men pretend to know God and religion, while they slight Christ and Christianity. 3. Those are very ignorant, indeed, of God and Christ, that think it an acceptable piece of service to persecute good people. They that know Christ know that he "came not into the world to destroy men's lives, but to save them;" that he rules by the power of truth and love, not of fire and sword. Never was such a persecuting Church as that which makes "ignorance" the "mother of devotion."—*Henry.*

WORK OF THE SPIRIT.—Ver. 8-11. The principal meaning of the words seems to refer to the general *internal* operation of the Holy Spirit on the minds and hearts of men, in every age and country, when he leads them to believe in Jesus Christ for salvation. He deeply convinces them of many things, concerning the evil and desert of sin, and the sinfulness of numberless thoughts, words, actions, and omissions, which before they had scarcely thought of; especially he convicts and detects the sinfulness of their own conduct, their supposed virtues, and of their hearts; by discovering the glory of God to their souls, shewing them their obligations and relations to him, and turning

away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 And when he is come, [g]he will [1]reprove the world of sin,§ and of righteousness, and of judgment:

9 Of sin, because they believe not on me:

10 Of [h]righteousness, because I go to my Father, and ye see me no more:

11 Of [i]judgment, because the prince of this world is judged.

12 I have yet many things to say unto you, but ye cannot bear them now.

13 Howbeit when he, [k]the Spirit of truth, is come, [l]he will guide you into all truth:‖ for he shall not speak of himself;¶ but whatsoever he shall hear, *that* shall he speak: and [m]he will shew you things to come.

14 He shall glorify me; for he shall receive of mine, and shall shew *it* unto you.

15 [n]All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew *it* unto you.

16 [o]A little while, and ye shall not see me: and again [p]a little while, and ye shall see me; [q]because I go to the Father.

17 Then [r]said *some* of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again a little while, and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? [s]we cannot tell what he saith.

19 Now [t]Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me, and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, That ye shall weep and lament,* but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22 And [u]ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, [x]and your joy no man taketh from you.

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[g] Zech. xii. 10.

[1] *Convince.*

§ *Of sin.*—Of their sin in rejecting him, by enabling the apostles to work such miracles in his name as would be evidence the most convincing that he was the Messiah. *Of righteousness.*—Of the justice of his cause, and the perfection of his obedience to the Divine will. His going to the Father would be the proof of this. *Of judgment.*—Soon to be inflicted on an incredulous nation, and in defence of the gospel, casting down the strongholds of Satan, the prince of this world. —BOOTHROYD.

[h] Is. xlii. 21. Jer. xxiii. 5, 6.

[i] Matt. xii. 18, 36. Rom. ii. 3, 4, 16.

[k] 1 John iv. 6.

[l] 1 Cor. ii. 10-13. Eph. iv. 7-15.

‖ The apostles, assisted by the Spirit, thus writing all necessary truth; consequently, all things necessary to be believed or done are fully and clearly contained in the holy Scriptures. —WHITBY.

¶ He will reveal these things unto you, not as separate from, but as one with me and my Father, and entirely acquainted with our whole mind and will. —BROWN.

[m] Joel ii. 28. 2 Thes. ii. 3-12.

[n] Matt. xi. 27. Luke x. 22.

[o] xii. 35; xiii. 33; xiv. 19.

[p] Acts i. 3; x. 40, 41. 1 Cor. xv. 5-9.

[q] Mark xvi. 19. Heb. xii. 2.

[r] xiv. 5, 22. Luke ix. 45; xviii. 34.

[s] Matt. xvi. 9-11. Luke xxiv. 25.

[t] Ps. cxxxix. 1-4. Heb. iv. 13.

* The sufferings and death which I am about to undergo shall be matter of extreme sorrow to you, but the world will greatly exult upon that occasion. But your sorrow shall be short, and swallowed up in the joy of beholding me risen from the dead.—STANHOPE.

[u] 6, 20.

[x] Job xxxiv. 29.

† You shall have no occasion "to put questions," in order to receive information, but shall understand the whole of what relates to me and the gospel. — BOOTHROYD.

[y] xiv. 13, 14. Is. lxv. 24.

‡ You have not yet well learned, nor made use of grounding all your prayers to God, upon my merit and intercession as the only Mediator, by reason of your ignorance and weakness of faith.—DIODATI.

[z] xv. 11.

[2] *Parables.*

[a] Acts ii. 33-36.

§ I do not merely say that I will ask the Father on your account, and plead with him for the acceptance of your prayers, &c.—DODDRIDGE.

[b] xiv. 21, 23. Heb. xii. 6.

‖ For the heart of my Father himself is toward you, as a God of peace through my blood; and he, in the greatness of his love to you, will readily hear your prayers.—GUYSE.

[c] xvi. 15-17. 1 John iv. 19.

[d] iii. 13. Gal. iv. 4.

[e] xiv. 28. Luke ix. 51.

[3] Or, *parable.*

¶ Inasmuch as thou knowest our secret whisperings amongst ourselves, and so "needest not that any man should ask thee," thou knowest all that men desire unasked; by this we more firmly "believe that thou camest forth from God."—WHITBY.

[f] iv. 21, 23.

[g] Zech. xiii. 7. Matt. xxvi. 31.

[4] *Own home.*

[h] Luke ii. 14. Rom. v. 1, 2.

* That ye might be supplied with matter of consolation and firmness.—CLARKE.

[i] xv. 19-21. 2 Cor. vii. 4.

[k] 2 Cor. i. 3. 1 Thes. iii. 7.

[l] xii. 31. Rom. viii. 37.

CHAP. XVII.

[a] Mark xiv. 41.

[b] 1 Pet. i. 21.

* All the circumstances of glory attending and following the sufferings of Christ are to be looked upon as an answer to this prayer.—DODDRIDGE.

[c] Ps. ii. 6-12.

[d] 1 Tim. i. 16. 1 John i. 2.

[e] 1 Tim. vi. 15, 16.

[f] Is. xlviii. 16. 1 John iv. 14, 15.

23 And in that day ye shall ask me nothing.† Verily, verily, I say unto you, [y]Whatsoever ye shall ask the Father in my name, he will give *it* you.

24 Hitherto‡ have ye asked nothing in my name: ask, and ye shall receive, [z]that your joy may be full.

25 These things have I spoken unto you in [2]proverbs: but the time cometh, when I shall no more speak unto you in proverbs, [a]but I shall shew you plainly of the Father.

26 At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:§

27 For [b]the Father himself loveth you,‖ [c]because ye have loved me, [d]and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, [e]I leave the world, and go to the Father.

29 ¶ His disciples said unto him, Lo, now speakest thou plainly, and speakest no [3]proverb.

30 Now are we sure that thou knowest all things,¶ and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 Behold, [f]the hour cometh, yea, is now come, [g]that ye shall be scattered, every man to his [4]own, and shall leave me alone: and yet I am not alone, because the Father is with me.

33 These things I have spoken unto you, that [h]in me ye might have peace.* [i]In the world ye shall have tribulation: [k]but be of good cheer; [l]I have overcome the world.

CHAPTER XVII.

1 *Christ prayeth to his Father to glorify him,* 6 *and to preserve his apostles in unity and in truth.*

THESE words spake Jesus, and lifted up his eyes to heaven, and said, Father, [a]the hour is come; [b]glorify thy Son,* that thy Son also may glorify thee:

2 [c]As thou hast given him power over all flesh, that he should [d]give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee [e]the only true God, [f]and Jesus Christ, whom thou hast sent.

their reflections to the spirituality of the law, to the hateful nature of transgression, to their own past lives, to their present behaviour, and to their inward thoughts, desires, and motives. Thus the vail of ignorance, pride, and partiality being removed, they are brought without reserve to condemn themselves, and to plead guilty before God. He convinces them also concerning the nature of righteousness, and also the righteousness of God, in the sentence denounced against sinners: he leads them to realise and anticipate the day of judgment, and to seek deliverance from the condemnation to be then denounced against ungodly men. But especially, the Holy Ghost shews sinners the evil of unbelief, and neglect of Christ and his salvation. Perhaps they once thought this meritorious, at least supposed there was no great evil in it, but now they perceive that it arises from pride, love of sin, enmity to God, and the most rebellious state of the heart imaginable: they find that it implies the greatest contempt of the Divine authority, justice, truth, wisdom, and mercy, that can be conceived; that it is a rooted aversion to be reconciled unto God; and, in short, that unbelief is in some respects the source, and as it were the substance, of all other sins; the most affronting and ruinous of all the crimes of which men are or can be guilty; and ranks those who deliberately persist in it with those implacable enemies of God that hated and crucified the incarnate Redeemer, when he appeared on earth. In connection with these discoveries, the Holy Spirit discloses to those whom he influences, that righteousness of God which is revealed to faith, as the ground of a sinner's justification; even the obedience unto death of the Divine Redeemer, as our Surety. He convinces them concerning the suitableness and sufficiency of this righteousness for the end proposed; he makes them sensible, that in this way God is righteous in justifying sinners, as well as glorious in mercy, and in all other perfections. He discovers to them how the law is thus magnified, and how real faith in the righteousness of Christ must ever be accompanied with hatred of sin, with humility, love of God, and the beginning of all holy dispositions. He convinces them that Christ's ascension to the right hand of the Father fully proves the ransom accepted, and the righteousness finished, through which believers were to be justified; and therefore there is no need for him to appear again on earth till he shall come to judge the world. The Holy Spirit likewise gives men a realising apprehension of a future judgment (which few so believe as to be influenced in their daily conduct by the expectation of it), and convinces them of many things before unthought of, concerning the nature, measure, and consequences of that solemn season. He shews them that the prince of this world, who is already judged and condemned, will then be consigned, with all his angels, and all who adhere to him, in opposition to Christ, to everlasting punishment; but that all who truly believe in Christ, and become his disciples and servants, will then be adjudged righteous through his merits (their good works being adduced as evidences of their faith), and so be admitted into the regions of everlasting glory and felicity.—*Scott.*

NO SOLITUDE TO BELIEVERS.—Ver. 32. When they "are alone," they are "not alone," but "the Father is with them." 1. When solitude is *their choice*, when they are alone, as Isaac in the field, Nathanael under the fig-tree, Peter upon the house-top, meditating and praying, the Father is with them. They that converse with God in solitude are never less alone than when alone. A good God and a good heart are good company at any time. 2. When solitude is their affliction, their enemies lay them alone, and their friends leave them so; their company, like Job's, is "made desolate;" yet they are not so much alone as they are thought to be, "the Father is with them," as he was with Joseph in his bonds, and with John in his banishment. In their greatest troubles they are as one whom his father pities, as one whom his mother comforts. And while we have God's favourable presence with us, we are happy, and ought to be easy, though all the world forsake us.—*Henry.*

CHAP. XVII. CHARACTER OF CHRIST'S PRAYER.—Here we have the circumstances of this prayer (ver. 1). Many a solemn prayer Christ made in the days of his flesh (sometimes he continued all night in prayer); but none of his prayers are recorded so fully as this. Observe, 1. It was a prayer *after sermon;* when he had spoken from God to them, he turned to speak to God for them. Note, Those we *preach to,* we must *pray for.* He that was to prophesy upon the dry bones, was also to pray, "Come, O breath," and "breathe" upon them. And the word preached should be prayed over, for God "gives the increase." 2. It was a prayer *after sacrament:* afte-

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4 I have glorified thee on the earth:† I have [f]finished the work which thou gavest me to do.

5 And now, O Father, [h]glorify thou me with thine own self with the glory which I had with thee [i]before the world was.

6 ¶ I have manifested thy name unto the men which thou gavest me out of the world: [k]thine they were, and thou gavest them me; and [l]they have kept thy word.

7 Now [m]they have known that all things, whatsoever thou hast given me, [n]are of thee:‡

8 For I have given unto them the words which thou gavest me; and they have received *them*, and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world,§ [o]but for them which thou hast given me; for they are thine.

10 And [p]all mine are thine, and thine are mine; [q]and I am glorified in them.

11 And now [r]I am no more in the world, but these are in the world, and I come to thee. Holy Father, [s]keep through thine own name those whom thou hast given me, [t]that they may be one, as we *are*.

12 While I was with them in the world, [u]I kept them in thy name: those that thou gavest me I have kept, [x]and none of them is lost, but [y]the son of perdition; that the scripture might be fulfilled.

13 And now come I to thee; and these things I speak in the world, that they might have my joy‖ fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.¶

16 They are not of the world, even as I am not of the world.

17 [z]Sanctify them* through thy truth: [a]thy word is truth.

18 As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify myself,† [b]that they also might be [l]sanctified through the truth.

† He had glorified him by his perfect obedience, his holy doctrine, and numerous miracles; and he was about to glorify him by his expiatory sufferings: so that it might be said, that "he had finished his work" on earth; for he was assured of being carried honourably through that closing awful scene.—Scott.

[f] xiv. 31; xix. 30. Acts xx. 24.

[h] xiv. 9. Heb. i. 3, 10. Rev. v. 9-14.

[i] i. 1-3. Rev. xiii. 8.

[k] Rom. viii. 28-30. 2 Thes. ii. 13, 14.

[l] viii. 31, 32. Rev. ii. 13.

[m] vii. 16, 17.

[n] viii. 28.

‡ All things which I, as Mediator, have undertaken, taught and performed, are by thine appointment and commission, and are the fruits of thy infinite wisdom and sovereign grace.—Guyse.

§ Christ was so far from laying down his life for all in the world, that all in and of the world are secluded from any part in his intercession, except only the elect.—Hutcheson.

[o] 24.

[p] x. 30. 1 Cor. iii. 21-23.

[q] Acts xix. 17. Rev. v. 8-14.

[r] xiii. 1, 3. Heb. i. 3; ix. 24.

[s] x. 29, 30. 1 Pet. i. 5.

[t] x. 30. Eph. iv. 4.

[u] vi. 37, 39. Heb. ii. 13.

[x] xiii. 18; xviii. 9.

[y] vi. 70, 71. 2 Thes. ii. 3.

‖ The words "my joy" denote here not "the joy which I have," but "of which I am the object—the joy they will derive from me."—Campbell.

¶ This may mean, either from the evil one—that is, the devil; or from evil in general—that is, from apostasy, from sinking in temptation. Preserve them from that evil, or, give them such grace that they may endure all trials, and be sustained amidst them.—Barnes.

[z] viii. 32. Ps. xix. 7-9. Luke viii. 11, 15.

* *Sanctify them*—viz., purge them more and more from the corruption of sin and the world, by means of thy holy word, accompanied with the power of thy Spirit (Acts xv. 9; Eph. iv. 24; v. 26; 1 Pet. i. 22).—Diodati.

[a] viii. 40. Ps. cxix. 144, 151. 2 Tim. ii. 25.

† Or, "set myself apart as an offering holy to thee."—Doddridge.

[b] Tit. ii. 14.

[l] *Truly sanctified.*

20 ¶ Neither [c]pray I for these alone, but for them also which shall believe on me through their word;‡

21 That they all may be one; as thou, Father, *art* in me, and I in thee, that they also may be one in us: [d]that the world may believe that thou hast sent me.

22 And [e]the glory which thou gavest me I have given them; that they may be one, even as we are one:

23 I in them, and thou in me, that they may be [f]made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24 Father, [g]I will§ that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: [h]for thou lovedst me before the foundation of the world.

25 O [i]righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

26 And [k]I have declared unto them thy name, and will declare *it;* [l]that the love wherewith thou hast loved me may be in them, [m]and I in them.

[e] Eph. iv. 11.

‡ Let us here observe, that our Saviour not only prays for his apostles, but also for all such as should believe in him, and should receive their preaching. Hence we perceive how dear the faithful are to Christ, and how anxiously he desires to make them partakers of that glory which he now enjoys.—Osterwald.

[c] xiii. 35.

[d] Mark vi. 7. Eph. ii. 20.

[f] Eph. iv. 12-16. 1 Pet. v. 10.

[g] xiv. 3. 2 Cor. v. 8. Phil. i. 23.

§ Christ insists on it as his right, upon the foot of his purchase, and those covenant transactions which passed between him and his Father, on the behalf of those that were given to him.—Gill.

[h] Prov. viii. 22-31. [i] Is. xlv. 21. Rom. iii. 26.

[k] *See on* 6.

[l] xiv. 23; xv. 9. 2 Thes. ii. 16.

[m] Rom. viii. 10. Eph. iii. 17.

CHAPTER XVIII.

1 *Judas betrayeth Jesus.* 15 *Peter denieth him.*
28 *He is arraigned before Pilate.*

WHEN Jesus had spoken these words, he went forth* with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

2 And Judas also, which betrayed him, knew the place; for Jesus ofttimes resorted thither with his disciples.

3 [a]Judas then, having received a band† *of men* and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 Jesus therefore, [b]knowing all things that should come upon him, went forth, and said unto them, [c]Whom seek ye?

5 They answered him, [d]Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also, which betrayed him, stood with them.

6 As soon then as he had said unto them, I am *he*, [e]they went backward, and fell to the ground.‡

CHAP. XVIII.

* *He went forth*—From the guest-chamber in which he had partaken of the passover with his disciples.—Newcome.

[a] xiii. 2, 27-30. Matt. xxvi. 47, 55.

† Of Roman soldiers. During the passover feast, the governor of Judea used to station a party of soldiers before the temple to prevent disorder. On this occasion, a portion of these were employed to support Judas.—Beausobre.

[b] xiii. 1; xix. 28. Luke xviii. 31-33.

[c] Neh. vi. 11. Ps. iii. 6. 1 Pet. iv. 1.

[d] i. 46; xix. 19. Matt. ii. 23.

[e] 2 Kings i. 9-15. Ps. xxvii. 2.

‡ Such was the majesty with which he spake, and so great the Divine power which accompanied his words.—Clarke.

Christ and his disciples had eaten the passover and the Lord's Supper together, and he had given them a suitable exhortation, he closed the solemnity with this prayer; that God would preserve the good impressions of the ordinance upon them. 3. It was a family-prayer. Christ's disciples were his family, and, to set a good example before masters of families, he not only, as a son of *Abraham*, "taught his household" (Gen. xviii. 19), but, as a son of *David*, "blessed his household" (2 Sam. vi. 20), prayed for them, and with them. 4. It was a parting prayer; when we and our friends are parting, it is good to part with prayer (Acts xx. 36). Christ was parting by death, and that parting should be sanctified and sweetened by prayer. Dying Jacob blessed the twelve patriarchs, dying Moses the twelve tribes, and so, here, dying Jesus the twelve apostles. 5. It was a prayer that was a *preface to his sacrifice* which he was now about to offer on earth, specifying the favours and blessings designed to be purchased by the merit of his death for those that were his; like a *deed leading the uses of a fine*, and directing to what intents and purposes it shall be levied. Christ prayed then, as a priest now offering sacrifice, in the virtue of which all prayers were to be made. 6. It was a prayer that was a specimen of his intercession, which he ever lives to make for us within the vail. Not that in his exalted state he addresses himself to his Father by way of humble petition, as when he was on earth. No, his intercession in heaven is a presenting of his merit to his Father, with a suing out of the benefit of it for all his chosen ones.—*Henry.*

Let us Pray also.—Ver. 20-26. Blessed be God, that we sinners, in these remote regions and distant ages, are interested in this prayer of our Redeemer, if we, indeed, believe in him according to the word of his holy apostles! May we continually recollect that union and communion with the Father and the Son, by the indwelling of the Holy Spirit—and union, peace, and harmony with one another—formed the substance of our Redeemer's prayer for all his future disciples to the end of time. Let us, then, "endeavour to keep the unity of the Spirit in the bond of peace:" and let us pray for a larger portion of Divine illumination in behalf of ourselves and of all our brethren, that we may all be united in one mind and judgment. Let us also beg of God to bestow on us far more abundance of holy love, that we may amicably differ in opinion where we cannot see things exactly in the same light. Thus a spirit of mutual candour, forbearance, and active self-denying kindness, among all who love the Lord Jesus Christ in sincerity, might convince the world that we are of one heart and soul (though somewhat separated through external circumstances), and that we are all soldiers in one army (though not exactly marshalled and disciplined in the same manner); that we are, indeed, fighting against sin, the world, and the devil; and that we will not be seduced to turn our arms against each other (as hath too often been the case), to the joy and triumph of our insulting enemies. Thus we shall best manifest the truth and excellency of our religion, and the Divine authority of its great Author. Thus we shall experience more intimate union of soul, and more sweet and sanctifying communion with the God of our salvation, and with his saints. Thus we shall have a measure of the Redeemer's glory conferred on us, by being conformed to his image, united with his people, and hated by those only who hate him and the Father that sent him. Thus, at length, we shall surely be with him for ever, to behold his glory, and enjoy, as one with him, that love with which the Father loved him before the foundation of the world; and shall possess the most complete felicity, in the full knowledge of that glorious God whom the world hath not known; but in knowing whom, angels and archangels find blessedness, of which in our present state we can frame no adequate conception.—*Scott.*

CHAP. XVIII. Treachery of Judas.—See Matt. xxvi. 14.

Capture of Jesus.—See Mark xiv. 43.

Peter's Rashness.—Ver. 10, 11. He had "a sword;" it is not likely that he wore one constantly, as a gentleman, but they had two swords among them all (Luke xxii. 38), and Peter was intrusted with one, and he "drew it"—for now, if ever, he thought it was his time to use it—and "he smote one of the high priest's servants," who, it is likely, was one of the forwardest, and aiming, it is likely, to cleave him down the head, missed his blow, and only "cut off his right ear." "The servant's name," for the greater certainty of the narrative, is recorded; it "was Malchus," or "Malluch" (Neh. x. 4). 1. We must here acknowledge Peter's goodwill; he had an honest zeal for his

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7 Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.

8 Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way:

9 That the saying might be fulfilled[§] which he spake, [f]Of them which thou gavest me have I lost none.

10 Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.[‖]

11 Then said Jesus unto Peter, Put up thy sword into the sheath: [g]the cup which my Father hath given me, shall I not drink it?

12 ¶ Then the band, and the captain, and officers of the Jews, took Jesus, and [h]bound him,

13 And led him away to [i]Annas first:[¶] (for he was father-in-law to Caiaphas, which was the high priest that same year.[1])

14 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ And Simon Peter followed Jesus, and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door,[*] and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this man's disciples? He saith, [k]I am not.

18 And the servants and officers stood there, who had made a fire of coals; (for it was cold;) and they warmed themselves: and [l]Peter stood with them, and warmed himself.

19 ¶ The high priest then [m]asked Jesus of his disciples, and of his doctrine.

20 Jesus answered him, [n]I spake openly[†] to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by [o]struck Jesus with [2]the palm of his hand,[‡] saying, [p]Answerest thou the high priest so?

23 Jesus answered him, [q]If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?

24 (Now [r]Annas had sent him [s]bound unto Caiaphas the high priest.)

25 And Simon Peter stood and warmed himself: they said therefore unto him, Art not thou also *one* of his disciples? [t]He denied *it*, and said, I am not.

26 One of the servants of the high priest ([u]being *his* kinsman whose ear Peter cut off) saith, [x]Did not I see thee in the garden with him?

27 Peter then denied again; [y]and immediately the cock crew.[§]

28 ¶ Then led they Jesus from Caiaphas unto [3]the hall of judgment: and it was early; [z]and they themselves went not into the judgment-hall, lest they should be defiled;[‖] but that they might eat the passover.

29 Pilate then went out unto them, and said, What accusation bring ye against this man?

30 They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:[¶]

32 That the saying of Jesus might be fulfilled, which he spake, signifying [a]what death he should die.[*]

33 Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

34 Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

35 Pilate answered, Am I a Jew?[†] [b]Thine own nation, and the chief priests, have delivered thee unto me: [c]what hast thou done?

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§ By this means, that speech of his at chap. xvii. 12, 15, had another, besides the ordinary, completion, that no one of his disciples was cut off with him.—HAMMOND.

[f] xvii. 12.

‖ His name is mentioned by neither of the other evangelists, nor is it said by the other evangelists who was the disciple that gave the blow. It is probable that both Peter and the servant were alive when the other gospels were written.—BARNES.

[g] Ps. lxxv. 8. Ez. xxiii. 31.

[h] Gen. xxii. 9; xl. 3. Ps. cxviii. 27.

[i] Luke iii. 2. Acts iv. 6.

¶ He had been high priest before his son in law Caiaphas; and it seems to have been by his interest, that first Eliazer his own son, and then Caiaphas, who married his daughter, and probably had been his deputy, obtained that dignity: so that though he had resigned that office himself, yet the people paid so much regard to his experience that they brought Jesus first to him.—DODDRIDGE.

[1] *And Annas sent Christ bound unto Caiaphas the high priest*, 24.

* It was customary with the Hebrews to have female door-keepers.—GROTIUS.

[k] xxi. 15. Matt. xxvi. 33.

[l] Gen. xlix. 6. Ps. i. 1; xxvi. 4-10.

[m] Luke xi. 53, 54; xx. 20.

[n] vii. 14, 26; viii. 2; x. 23-39.

† *Openly.*—Boldly; not in any secret way as one would do who plotted against the government. He had taught in public, and all could know perfectly what his doctrines were—what were his aims and those of his adherents. In the synagogue and in the temple, where the Jews resorted always, he declared his views, and published them openly for all to hear. This was not the way of one who would carry on some conspiracy against the public good.—JACOBUS.

[o] Job xvi. 10; xxx. 10-12. Is. l. 5-7.

[2] Or, *a rod.*

‡ *With the palm of his hand.*—This may mean, "gave him a blow either with the open hand, or with a rod." The Greek does not determine which. In whatever way it was done, it was a violation of all law and justice. Jesus had shewed no disrespect for the office of the high priest; and if he had, *this* was not the proper way to punish it.—BARNES.

[p] Acts xxiii. 4, 5.

[q] 2 Cor. x. 1.

[r] Matt. xxvi. 57.

[s] 13.

[t] Gen. xviii. 15.

[u] 10.

[x] Prov. xii. 19. Matt. xxvi. 73.

[y] xiii. 38. Matt. xxvi. 34, 74, 75.

§ The Jews pretended that all the cocks used to be removed out of Jerusalem at the time of the passover: this is but a tradition, and, admitting its truth, some cock was perhaps accidentally left behind, or returned unobserved to this place.—DODDRIDGE.

[3] *Pilate's house.*

[z] Ps. xxxv. 16.

‖ The prætor's hall was full of Roman soldiers; and a legal pollution was contracted by the Jews, from their presence even among Gentiles, especially on occasions of peculiar purity, like the passover (Acts x. 28; xi. 3).—HAMMOND.

¶ It is supposed that the power of life and death was taken from the Jews when, on the banishment of Archelaus, Judea was reduced to a Roman province, and a Roman governor was placed over the inhabitants of Judea, under the title of procurator, subordinate to the government of Syria.—PEARCE.

[a] Deut. xxi. 23. Ps. xxii. 16.

* He had signified (chap. iii. 14; xii. 32) that he should die upon the cross, which was not a Jewish but a Roman punishment.—MANN.

† *Am I a Jew?*—That I should be able to judge of their expectations from the Messiah.—GUYSE.

[b] xix. 11.

[c] xix. 6. Acts xxi. 38.

Master, though now misguided; he had lately promised to venture his life for him, and would now make his words good. Probably it exasperated Peter to see Judas at the head of this gang; his baseness excited Peter's boldness, and I wonder that, when he did draw his sword, he did not aim at his head. 2. Yet we must acknowledge *Peter's ill conduct;* and though his good intention did excuse, yet it would not justify him. (1.) He had no warrant from his Master for what he did. Christ's soldiers must wait the *word of command*, and not outrun it; before they expose themselves to sufferings, they must see to it, not only that their cause be good, but their call clear. (2.) He transgressed the duty of his place, and *resisted the powers that were*, which Christ had never countenanced, but forbidden (Matt. v. 39), "that ye resist not evil." (3.) He opposed his Master's suffering, and, notwithstanding the rebuke he had for it once, is ready to repeat, *Master, spare thyself;* suffering be *far from thee;* though Christ had told him that he must and would suffer, and that his hour was now come; thus, while he seemed to fight for Christ, he fought against him. (4.) He broke the capitulation his Master had lately made with the enemy; when he said, "Let these go their way," he not only indented for their safety, but in effect *passed his word* for their *good behaviour*, that they should *go away* peaceably; this Peter heard, and yet would not be *bound by*. As we may be guilty of a sinful cowardice when we are called to appear, so we may be of a sinful forwardness when we are called to retire. (5.) He foolishly exposed himself and his fellow-disciples to the fury of this enraged multitude: if he had cut off Malchus' head when he cut off his ear, we may suppose the soldiers would have fallen upon all the disciples.

CHRIST BEFORE CAIAPHAS.—See Matt. xxvi. 63.

PETER'S FALL.—See Mark xiv. 66.

CHRIST BEFORE PILATE.—See Matt. xxvii. 11.

CHRIST'S SPIRITUAL KINGDOM.—Ver. 36. Observe, 1. An account of the nature and constitution of Christ's kingdom: it "is not of this world;" it is expressed negatively, what it is not, to rectify the present mistakes concerning it; but the positive is implied, it is *the kingdom of heaven*, and belongs to another *world;* he is *a king*, and has *a kingdom*, but "not of this world." *First*, Its rise is *not from this world;* the kingdoms of men arise "out of the sea and the earth" (Dan. vii. 3; Rev. xiii. 1, 11), but "the holy city comes down from God out of heaven" (Rev. xxi. 2). His "kingdom is not" by succession, election, or conquest, but by the immediate and special designation of the Divine will and counsel. *Secondly*, Its nature is not worldly; it is a "kingdom within men" (Luke xvii. 21), set up in their hearts and consciences (Rom. xiv. 17), its riches spiritual, power spiritual, and *all its glory within*. The ministers of state in Christ's kingdom have not "the spirit of the world" (1 Cor. ii. 12). *Thirdly*, Its guards and supports are not worldly; its weapons are spiritual; it needed not, nor used, secular force to maintain and advance it, nor was it carried on in a way hurtful to "kings or provinces;" it did not in the least interfere with the prerogatives of princes, or the property of their subjects; it tended not to alter any national establishment in secular things, nor opposed any kingdom but that of sin and Satan. *Fourthly*, Its tendency and design are not worldly. Christ aimed not, nor would allow his disciples to aim, at the pomp and power of "the great men of the earth." *Fifthly*, Its subjects, though they "are in the world," yet "are not of the world;" they "are called and chosen out of the world," are born from, and bound for, another world; they are neither the world's pupils nor its darlings; neither governed by its wisdom, nor enriched with its wealth. 2. An evidence of the spiritual nature of Christ's kingdom produced. If he had designed an opposition to the government, he would have fought them at their own weapons, and would have repelled force with force of the same nature; but he did not take this course; "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews," and my kingdom be ruined by them. He did not order them to fight; nay, he forbade them.—*Henry.*

THE IMPORTANT QUESTION.—Ver. 38. Pilate said, "What is truth?" and immediately "went out again." 1. It is certain that this was a good question, and could not be put to one that was better able to answer it. "Truth" is that "pearl of great price" which the human understanding has a desire to, and is in quest of; for it cannot rest but in that which is, or at least is apprehended to be, "truth." When we "search the Scriptures," and attend the ministry of the Word, it must be with this inquiry, "What is truth?" and with this prayer, "Lead me in thy truth, into all truth." 2. It is uncertain with what design Pilate asked this question *First*, Perhaps he spake it as a learner, as one that began to think well of Christ, and to look upon him with some respect, and desired to be informed what new notions he advanced, and what improvements he pretented to in religion and learning. But while he desired to "hear some new truth" from him, as Herod to see some miracle, the clamour and outrage of the priests' mob at his gate obliged him abruptly to let fall the discourse. *Secondly*, Some think he speaks it as a judge, inquiring further into the cause now brought before him; "Let me into this mystery, and tell me

36 Jesus answered, [d]My kingdom is not of this world.‡ If my kingdom were of this world, [e]then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest§ that I am a king. To this end was I born, and for this cause came I into the world, [f]that I should bear witness unto the truth.‖ [g]Every one that is of the truth heareth my voice.

38 Pilate saith unto him, [h]What is truth? And when he had said this, he went out again unto the Jews,¶ and saith unto them, [i]I find in him no fault *at all*.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

40 Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAPTER XIX.

1 *Christ is scourged, crowned with thorns, beaten, and crucified.* 28 *He dieth,* 38 *and is buried by Joseph and Nicodemus.*

THEN Pilate therefore took Jesus,* and [a]scourged *him*.

2 And [b]the soldiers platted a crown of thorns,† and put *it* on his head, and they put on him a purple robe,

3 And said, [c]Hail, King of the Jews! and they smote him with their hands.

4 ¶ Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, [d]Behold the man!

6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him:* for I find no fault in him.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8 ¶ When Pilate therefore heard that saying, he was the more afraid;‡

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee?

11 Jesus answered, [e]Thou couldest have no power *at all* against me, except it were given thee from above: therefore [f]he that delivered me unto thee hath the greater sin.

12 And [g]from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend:§ whosoever maketh himself a king speaketh against Cesar.

13 ¶ When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha.

14 And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, [h]Behold your King!

15 But they cried out, [i]Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led *him* away.

17 ¶ And [k]he, bearing his cross,‖ [l]went forth into a place called *the place* of a skull, which is called in the Hebrew, [m]Golgotha;

18 Where [n]they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ And Pilate [o]wrote a title, and put *it* on the cross. And the writing was, [p]JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written¶ [q]in Hebrew, [r]*and* Greek, *and* Latin.*

21 Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.

22 Pilate answered, [s]What I have written I have written.†

23 ¶ Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam,‡ [1]woven from the top throughout.

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[d] vi. 15; viii. 15. Is. ix. 6, 7.

‡ So Christ affirms the truth that he was a spiritual king, but denieth the false accusation that he meant to make himself a temporal one. *Of this world*—viz., it consists neither in the power of men, nor in a temporary defence of it.—DIODATI.

[e] 11.

§ *Thou sayest*—Signifies, "it is so:" it is a phrase of modest assent, concession, and affirmation.—BLOOMFIELD.

[f] viii. 14. Is. lv. 4. Rev. i. 5.

‖ This is the means and instrument of all my conquests and government, and every one that is acquainted with, and begotten by the Word of truth, heartily believes and embraces my testimony, and becomes a willing subject to me; while they that love falsehood reject me.—GUYSE.

[g] vii. 17; viii. 47. 1 Pet. i. 22, 23.

[h] Acts xvii. 19, 20, 32.

¶ Pilate waited for no answer to an inquiry which, in the exercise of his judicial office, did not concern him.—CLARKE.

[i] xix. 4, 6, 21, 22. Matt. xxvii. 18, 19, 24.

CHAP. XIX.

* Not himself, but ordered it to be done (1 Sam. xv. 33, and 2 Sam. xii. 9). What a judge orders to be done, he is said to do.—BOOTHROYD.

[a] Is. l. 6; liii. 5. Matt. xx. 19.

[b] Is. xlix. 7; liii. 3. Mark xv. 17-20.

† Hasselquist supposes that the plant called by the Arabians *nabka* was used to make this crown. It is very common in the East. It has many sharp spines, well adapted to give pain; and as its branches are soft and pliable, a crown might be easily made of them.—BOOTHROYD.

[c] Matt. xxvi. 49. Luke i. 28.

[d] Is. vii. 14; xl. 9. Lam. i. 12.

‡ He before feared to shed innocent blood, and now he became more afraid than ever to take his life; suspecting, probably, that the account which he heard of him might be true, and that he might be a Divine person.—BENSON.

[e] Gen. xlv. 7, 8. Ps. lxii. 11.

[f] Matt. xxvi. 65.

[g] Mark vi. 16-26. Acts xxiv. 24-27.

§ This was a powerful appeal to Pilate, for Tiberius Cæsar, the Roman emperor, was jealous of any opposition to his government, and punished with death all political crimes.—WHITBY.

[h] 3, 5, 19-22.

[i] Luke xxiii. 18. Acts xxi. 36.

[k] Matt. x. 38; xvi. 24.

‖ *Bearing his cross.*—Being compelled to drag it to the gate of the city nearest to Calvary, at which gate they met Simon of Cyrene, and, finding Jesus unable to proceed with it, they compelled this countryman to carry it the rest of the way (see Matt. xxvii. 32, 33).—WILLIAMS.

[l] Lev. xvi. 21, 22. 1 Kings xxi. 13.

[m] Matt. xxvii. 33, 34. Luke xxiii. 33.

[n] xviii. 32.

[o] Matt. xxvii. 37. Luke xxiii. 38.

[p] i. 45, 46, 49; xviii. 33.

¶ As the title was in three different languages, some suppose that a slight difference might be made by the translator into these languages, which will account for the variations in the different evangelists. But these variations might arise from the evangelists themselves giving the substance of it, as sufficient for their design.—BOOTHROYD.

[q] v. 2. Acts xxi. 40; xxii. 2; xxvi. 14.

[r] Acts xxi. 37. Rev. ix. 11.

* We learn from Josephus that it was usual about this period to set up public notices in different languages.—PALEY.

[s] Ps. lxv. 7; lxxvi. 10. Prov. viii. 29.

† A common mode of expression among the Jews, implying that the thing is done, and cannot be recalled.—LIGHTFOOT.

‡ Euthymius describes this coat as worked from the top. Isidorus Pelusiotes (lib. i. ep. lxxiv.) speaks of it as a very usual dress amongst the poorer sort in Galilee.—ELSLEY.

[1] Or, *wrought*.

'what the truth' of it is, the true state of this matter." *Thirdly*, Others think he speaks it as a scoffer, in a jeering way; "Thou talkest of 'truth;' canst thou tell 'what truth is,' or give me a definition of it?" Thus he makes a jest of the everlasting gospel, that great "truth" which "the chief priests" hated and persecuted, and which Christ was now witnessing to, and suffering for; and, like men of no religion, who take a pleasure in bantering all religions, he ridicules both sides; and therefore Christ made him no reply.—*Henry.*

CHAP. XIX. JESUS SCOURGED.—Ver. 1. "Pilate," seeing the people so outrageous, and being disappointed in his project of releasing him upon the people's choice, "took Jesus and scourged him;" that is, appointed the lictors that attended him to do it. Bede is of opinion that "Pilate scourged Jesus" himself with his own hands, because it is said, "He took him and scourged him," that it might be done favourably. Matthew and Mark mention his scourging *after* his condemnation, but here it appears to have been *before*. St Luke speaks of Pilate's offering to "chastise him, and let him go;" which must be before sentence. This scourging of him was designed only to pacify the Jews, and in it Pilate put a compliment upon them, that he would take their word against his own sentiments so far. The Roman scourgings were ordinarily very severe, not limited, as among "the Jews," to "forty stripes;" yet this pain and shame Christ submitted to "for our sakes."

SENTENCE OF DEATH.—See Luke xxiii. 24.

THE CRUCIFIXION.—See Matt. xxvii. 35.

THE INDICTMENT.—Ver. 19. It was written in *Hebrew*, and *Greek*, and *Latin*, which made it legible by all; they all understood one or other of these languages, and none were more careful to bring up their children to read than the Jews generally were. It likewise made it the more considerable; every one would be curious to inquire what it was which was so industriously published in the three most known languages. In the *Hebrew*, the oracles of God were recorded; in *Greek*, the learning of the philosophers; and in *Latin*, the laws of the empire. In each of these Christ is proclaimed king, in whom are hid all the treasures of "revelation, wisdom," and "power:" God so ordering it, that this should be written in the three then most known tongues; it was intimated thereby that Jesus Christ should be a "Saviour to all nations," and not to the Jews only; and also that every nation should hear "in their own tongue the wonderful works" of the Redeemer. *Hebrew*, *Greek*, and *Latin*, were the vulgar languages at that time in this part of the world; so that this is so far from intimating (as the Papists would have it) that the Scripture is still to be retained in these three languages, that, on the contrary, it teaches us that the knowledge of Christ ought to be diffused throughout every nation *in their own tongue*, as the *proper vehicle of it*, that people may converse as freely with the Scriptures as they do with their neighbours.

THE SEAMLESS VESTURE.—Ver. 23. It "was woven from the top throughout;" there was no curiosity therefore in the shape, but a contrived plainness. Tradition says his mother wove it him, and adds this further, that it was made for him when he was a child, and, like the Israelites' clothes in the wilderness, "waxed not old;" but that is a groundless fancy. "The soldiers" thought it pity to "rend it," for then it would unravel, and a piece of it would be good for nothing; they would "therefore cast lots for it." While Christ was in his dying agonies, they were merrily dividing his spoils. The preserving of Christ's "seamless coat" is commonly alluded to, to shew the care all Christians ought to take, that they rend not the Church of Christ "with strifes and divisions;" yet some have observed, that the reason why "the soldiers" would not rend Christ's "coat" was not out of any respect to Christ, but because each of them hoped to have it entire for himself. And so many cry out against schism, only that they may engross all the wealth and power to themselves. Those who opposed Luther's separation from the Church of Rome urged much the *tunica inconsutilis—the seamless coat;* and some of them laid so much stress upon it, that they were called the *Inconsutilistæ—The seamless.—Henry.*

MARY AT THE CROSS.—Ver. 25-27. The inward anguish, and the conflicting thoughts and affections with which the mind of Mary must have been agitated on this most distressing occasion, can never be described or imagined; but, considering all the expectations excited by the conception, birth, and infancy of Jesus, and all the

24 They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: [t]that the scripture might be fulfilled, which saith, [u]They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

25 Now there stood by the cross of Jesus [x]his mother, and his mother's sister, Mary the *wife* of [2]Cleophas,§ [y]and Mary Magdalene.

26 When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, [z]Woman, behold thy son!

27 Then saith he to the disciple, [a]Behold thy mother! And from that hour that disciple [b]took her unto his own *home*.

28 ¶ After this, [c]Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

29 Now there was set a vessel full of vinegar: and they filled a spunge with vinegar, and put *it* upon [d]hyssop,‖ and put *it* to his mouth.

30 When Jesus therefore had received the vinegar, he said, [e]It is finished: [f]and he bowed his head, and gave up the ghost.

31 ¶ The Jews therefore, [g]because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for [h]that sabbath-day was an high day,) besought Pilate that [i]their legs might be broken, and *that* they might be taken away.

32 Then came the soldiers, and brake the legs ¶ of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs:

34 But one of the soldiers with a spear pierced his side, and forthwith [k]came thereout blood and water.*

35 And he that saw *it* bare record, and his record is true; and he knoweth that he saith true, [l]that ye might believe.

36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken.

37 And again another scripture saith, [m]They shall look on him whom they pierced.

38 ¶ And after this, [n]Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus: † and Pilate gave *him* leave. He came therefore, and took the body of Jesus.

39 And there came also Nicodemus, (which at the first came to Jesus by night,) and brought [o]a mixture of myrrh and aloes, about an hundred pound *weight*.‡

40 Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified there was a garden; [p]and in the garden a new sepulchre, wherein was never man yet laid.

42 There laid they Jesus therefore, because of the Jews' preparation-*day*;§ for the sepulchre was nigh at hand.

CHAPTER XX.

11 *Jesus appeareth to Mary,* 19 *and to his disciples.* 24 *Thomas's incredulity,* 26 *and confession.*

THE first *day* of the week [a]cometh Mary Magdalene* early, when it was yet dark, unto the sepulchre, and seeth [b]the stone taken away from the sepulchre.

2 Then she runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun† Peter, and came first to the sepulchre.

5 And he stooping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself.‡

8 Then went in also that other disciple which came first to the sepulchre, [c]and he saw, and believed.

9 For as yet they knew not the scripture,§ [d]that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood‖ without at the sepulchre

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[t] x. 35; xii. 38, 39.
[u] Ps. xxii. 18. Is. x. 7.
[x] Luke ii. 35.
[2] *Cleopas.*
§ The mother of James the Less (Mark xv. 40), whose father was Alpheus or Cleophas (Matt. x. 3).—WHITBY.
[y] xx. 1, 11-18. Luke viii. 2.
[z] ii. 4.
[a] Gen. xlv. 8; xlvii. 12.
[b] 1 John iii. 18, 19.
[c] xiii. 1; xviii. 4, 32. Acts xiii. 29.
[d] Ex. xii. 22.
‖ The hyssop is a plant growing on the hills about Jerusalem, having branches spreading on the surface of the ground about a cubit in length. It appears there is a species of it which grows with a stem or branches, not unlike a reed.—ROSENMULLER.
[e] *Gr.* iv. 34. Gen. iii. 15. Ps. xxii. 15.
[f] Matt. xx. 28. Phil. ii. 8.
[g] Matt. xxvii. 62.
[h] Lev. xxiii. 7-16.
[i] Prov. xii. 10.
¶ The punishment of the cross was abolished by Constantine; and, in commending the edict which he published to this effect, a heathen writer notices this very custom of breaking the legs.—PALEY.
[k] Ps. li. 7. Ez. xxxvi. 25.
* Modern anatomists prove to us that the commentators are in error respecting the heart swimming in water, and that the blood and water must have flowed from the heart itself. The pericardium may also be pierced without the heart, and without causing death. This, however, was not likely with such an instrument as a spear, and the blood flowing with the water was evidence that the heart was pierced.—COBBIN.
[l] xiv. 29; xvii. 20, 21; xx. 31.
[m] Ps. xxii. 16, 17.
[n] Matt. xxvii. 57-60.

† His natural timidity seems to have been overcome by the prodigies attending Jesus' death, and he therefore went in "boldly" (Mark xv. 43) unto Pilate, and begged the body of Jesus. He had need of haste, for at six o'clock the Jewish sabbath began, and it would then have been unlawful to bury the corpse. As Jesus had been executed as a public malefactor, no one, unless he had special permission from the governor, could lawfully take his body down from the cross for burial.—JACOBUS.
[o] 2 Chr. xvi. 14. Cant. iv. 6, 14.
‡ According to Josephus, it was the custom of the Jews to employ large quantities of spices for embalming a dead body, when they wished to shew particular respect to the person deceased.—PEARCE.
[p] 2 Kings xxiii. 30.
§ They made so much haste, because they were afraid of being overtaken by the latter part of the day, properly called the preparation; at which time they left off all manner of work, at the least for the space of a whole hour.—DIODATI.

CHAP. XX.
[a] Matt. xxviii. 1. Luke xxiv. 1-10.
* With whom were Salome, and Joanna, and Mary the wife of Cleophas (see Matt. xxviii. 1; Mark xvi. 1; Luke xxiv. 10).—PEARCE.
[b] Matt. xxvii. 60, 64-66. Mark xv. 46.
† *Did outrun;* literally, *Ran before more quickly.*—Shewing probably that it was not with greater earnestness, but with greater speed. For the impulsive Peter rushed in, while John, either for reverence or for modesty, or for fear of pollution, did not at first enter. How lively and natural is this description. "What is not related is as full of truth as that which is."—JACOBUS.
‡ This was plainly the effect of care, thought, and composure; and clearly shewed that the body was not taken away in a hurry, since everything lay in such order and decency.—GILL.
[c] 25. 29; i. 50.
§ With what artlessness do the evangelists speak of themselves! They neither hide nor palliate their own faults and mistakes. They state facts as they occurred.—BOOTHROYD.
[d] Ps. xvi. 10; xxii. 15, 22. Is. xxv. 8.
‖ Mary Magdalene, to whom, as St Mark relates (ch. xvi. 9), our Lord first appeared (see ver. 16).—PEARCE.

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miracles, and other extraordinary circumstances of his public ministry, she could scarcely doubt, even when she saw him expire on the cross, but that he was the promised Messiah, the King of Israel. After Joseph's death, and our Lord's entrance on his ministry, it is probable that Mary had generally attended him: and being now present to behold his crucifixion, Jesus, amidst all his own sufferings, was tenderly mindful of her; and by turning her attention to John, the beloved disciple, as one who would be as a son to her, and by mentioning her to him as his *mother*, to whom he was to perform the duty of that relation for *his* sake, he influenced John to take her to his own home, to provide for her, and to treat her with all respect and affection as long as she lived. How long that was, or where John had a home, we are not informed.—*Scott.*

BLOOD AND WATER.—Ver. 34. "The blood and water" that flowed out of it were significant. They signified the two great benefits which all believers partake of through Christ—justification and sanctification; *blood* for *remission*, *water* for regeneration; *blood* for atonement, *water* for purification. "Blood and water" were used very much under *the law*. Guilt contracted must be expiated by *blood*; stains contracted must be done away by "the water of purification." These two must always go together. "Ye are sanctified, ye are justified" (1 Cor. vi. 11). Christ *has joined them together*, and we must not think to *put them asunder*. They both flow from "the pierced side" of our Redeemer. "To Christ crucified" we owe both merit for "our justification," and Spirit and grace for "our sanctification;" and we have as much need of the latter as of the former (1 Cor. i. 30).

CHRIST'S BURIAL.—Ver. 41. (1.) In a sepulchre in a garden Christ's body was laid. In the garden of *Eden* death and the grave first received their power, and now in the garden they are conquered, disarmed, and triumphed over. In a garden Christ began his passion, and from a garden he would rise, and begin his exaltation. (2.) He was buried in a "new sepulchre." This was so ordered, 1. For the honour of Christ; he was not a common person, and therefore must not mix with common dust. He that was born from a virgin-womb must rise from a virgin-tomb. 2. For the confirming of the truth of his resurrection, that it might not be suggested that it was not he, but some other that rose now, when many bodies of saints rose; or that he rose by the power of some other, as the man that was raised by the touch of Elisha's bones, and not by his own power. He that has "made all things new," has *new-made* the grave for us. "There laid they Jesus," that is, the *dead body* of Jesus. Some think the calling of that *Jesus*, intimates the inseparable union between the Divine and human nature. Even this *dead body was Jesus—a Saviour*—for his death is our life; Jesus is still the same (Heb. xiii. 8). There they laid him, because it was the preparation-day.—*Henry.*

CHAP. XX. THE RESURRECTION.—See Matt. xxviii. 1.

MARY MAGDALENE AT THE LORD'S GRAVE.—Ver. 11-17. Mary Magdalene, who had followed the apostles, oppressed with the most inconsolable sorrow, at length looked into the sepulchre, and there saw two angels (probably in the form of young men clothed in white) sitting at each end of it; and they immediately accosted her, inquiring the cause of her excessive sorrow! Yet she seems not to have greatly attended to them, perhaps in her confusion supposing them to have been disciples, who had come to view the sepulchre; and therefore she answered them in the words which she had used to the apostles.—But as she turned from them, Jesus himself was pleased to appear to her: yet, through excessive weeping, and not at all expecting to see him, she did not know him. And, supposing that it was the person employed by Joseph to take care of the garden, it occurred to her, that perhaps he had removed the body to some other place; and therefore she desired, that if he had, he would inform her, and she would take it away, and be at the expense and trouble of the burial.—It is observable, that, though speaking to a supposed stranger, she did not mention the name of Jesus; but said *him*, as if everybody must of course know whom she meant! —Jesus then called to her by name; and his voice and address made him known to her. Turning herself, therefore, with joy and amazement, she called him "Rabboni," which seems to signify, "Master," or "Teacher," with particular respect and application: but when she was about to spend time in further expressing her affection (Matt. xxviii. 9, 10), or perhaps to satisfy herself that it was not merely an apparition, Jesus

weeping: and, as she wept, she stooped down, *and looked* into the sepulchre,

12 And [e]seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

13 And they say unto her, [f]Woman, [g]why weepest thou? She saith unto them, [h]Because they have taken away my Lord, and I know not where they have laid him.

14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener,¶ saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, [i]Mary. [k]She turned herself, and saith unto him, [l]Rabboni; which is to say, Master.

17 Jesus saith unto her, Touch me not;* for I am not yet ascended to my Father: but go to my brethren, and say unto them, [m]I ascend unto my Father, and your Father; and *to* my God, and your God.

18 Mary Magdalene came and told the disciples that she had seen the Lord, and *that* he had spoken these things unto her.

19 ¶ Then the same day at evening, being the first *day* of the week, when the doors were shut† where the disciples were assembled for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace *be* unto you.

20 And when he had so said, [n]he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: [o]as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed on *them*,‡ and saith unto them, [p]Receive ye the Holy Ghost.§

23 [q]Whose soever sins ye remit, they are remitted unto them; *and* whose soever *sins* ye retain, they are retained.

24 ¶ But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days,‖ again his disciples were within, and Thomas with them. *Then* came Jesus, the doors being shut, and stood in the midst, and said, [r]Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger,¶ and behold my hands; and reach hither thy hand, and thrust *it* into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.*

29 Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

30 ¶ And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:

31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that [s]believing ye might have life through his name.†

CHAPTER XXI.

1 *Christ, appearing again,* 15 *giveth Peter a charge, whose death he foretells.*

AFTER [a]these things [b]Jesus shewed himself again to the disciples at [c]the sea of Tiberias; and on this wise shewed he *himself*.

2 There were together Simon Peter, and [d]Thomas called Didymus, and [e]Nathanael of [f]Cana in Galilee, and [g]the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, [h]I go a fishing.* They say unto him, We also go with thee. They went forth, and entered into a ship immediately; [i]and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore; [k]but the disciples knew not that it was Jesus.

A.D. 33—A.D. 33.

[e] Matt. xxviii. 3-5. Mark xvi. 5, 6.

[f] ii. 4; xix. 26.

[g] xvi. 6, 7, 20-22. Jer. xxxi. 16.

[h] 2.

¶ From the lowness of his voice, she could not distinguish him. — DODDRIDGE.

Or, from its not yet being daylight. —PEARCE.

[i] x. 3, 4. Gen. xxii. 1, 11.

[k] Gen. xlv. 12. Cant. ii. 8, &c.

[l] 1. 38, 49; iii. 2; vi. 25; xi. 28.

* Be not solicitous to touch or hold me now; thou wilt have sufficient time to converse with me, and be assured of the reality of my resurrection; for I shall not immediately ascend, but shall stay some time with you here on earth.—MANN.

[m] xiii. 1, 3; xiv. 2, 6, 28; xvi. 28.

† This does not mean that the doors were fastened, though that might have been the case, but only that they were closed. Jesus had been taken from them, and it was natural that they should apprehend that the Jews would next attempt to wreak their vengeance on his followers. Hence they met in the evening, and with closed doors, lest the Jews should bring against them the same charge of sedition that they had against the Lord Jesus.—BARNES.

[n] Luke xxiv. 39, 40. 1 John i. 1.

[o] Matt. xxviii. 18. Mark xvi. 15-18.

‡ It was customary for the prophets to use some significant act to represent the nature of their message (see Jer. xiii., xviii., &c.) In this case, the act of breathing was used to represent the nature of the influence that should come upon them, and the source of that influence. — BARNES.

[p] xiv. 16; xv. 26; xvi. 7. Acts ii. 4, 38.

§ He now gave them the Spirit, although the full effusion of it was reserved for the day of Pentecost.—NEWCOME.

[q] Matt. xvi. 19; xviii. 18.

‖ In the Jewish idiom, signifies "a week."—GUYSE.

[r] Is. xxvi. 12; xxvii. 5; liv. 10.

¶ He now made Thomas sensible that he knew, without information, all his unbelieving objections and demands, and at the same time offered him the fullest satisfaction which he could desire.-SCOTT.

* Thomas was satisfied that it was Jesus; and he broke out in this language of admiration, owning that he was his Lord and his God. These words are an exclamation; but in the style of the Jews they amount to a confession of his faith, and are equivalent to a direct assertion of his divinity. — BOOTHROYD.

[s] iii. 15, 16, 18, 36. 1 John ii. 23-25.

† This is a clue to the design which John had in view in writing this gospel. The whole scope or end of the book is to accomplish two objects: 1st, To prove that Jesus was the Messiah; and, 2d, That they who looked at the proof might be convinced, and have eternal life. This design is kept in view all through the book.—BARNES.

CHAP. XXI.

[a] xx. 19-29.

[b] Matt. xxvi. 32. Mark xvi. 7.

[c] vi. 1, 23.

[d] xx. 28.

[e] i. 45-51.

[f] ii. 1, 11. Josh. xix. 28, *Kanah*.

[g] Matt. iv. 21, 22.

[h] 2 Kings vi. 1-7. 1 Thes. ii. 9.

* Want of occupation was disreputable among the Jews; and probably the apostles were obliged, now that their Master was departed, to have recourse to their trades as a means of livelihood. —GROTIUS.

[i] Luke v. 5. 1 Cor. iii. 7.

[k] Luke xxiv. 15, 16, 31.

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prevented her by saying, "Touch me not," &c., thus intimating that she would have other opportunities: for, though he had repeatedly told his disciples that he was about to go to his Father, yet he was not yet ascended, or about to ascend immediately, but should continue with them a short time on earth, for their satisfaction and comfort. In the meanwhile she ought without delay to carry the joyful news of his resurrection to the disconsolate disciples, whom he acknowledged as his brethren, notwithstanding they had so lately forsaken him; and she was further to inform them that he was risen, in order "to ascend to his Father, and their Father, and to his God, and their God."—*Scott.*

UNBELIEF OF THOMAS.—Ver. 24. (1.) Thomas had either not heeded, or not duly regarded, what Christ had so often said, and that, too, according to the Old Testament, that he would "rise again the third day;" so that he ought to have said, "He is risen," though he had not seen him, nor spoken with any that had. (2.) He did not pay a just deference to the testimony of his fellow-disciples, who were men of wisdom and integrity, and ought to be credited. He knew them to be honest men: they all ten of them concurred in the testimony with great assurance, and yet he cannot persuade himself to say that "their record is true." Christ had chosen them to be his witnesses of this very thing to all nations, and yet Thomas, one of their own fraternity, will not allow them o be competent witnesses, nor trust them further than he can see them. It was not, however, their veracity that he questioned, but their prudence; he feared they were to credulous. (3.) He tempted Christ, and "limited the Holy One of Israel," when he would be convinced by "his own" method, or not at all. He could not be sure that the print of the nails, which the apostles told him they had seen, would admit the "putting of his finger" into them, or the wound in his side the "thrusting in of his hand;" nor was it fit to deal so roughly with a living body; yet Thomas ties up his faith to this evidence: either he will be humoured, and have his fancy gratified, or he will not believe (see Matt. xvi. 1; xxvii. 42). (4.) The open avowing of this in the presence of the disciples was an offence and discouragement to them. It was not only a sin, but a scandal. As one coward makes many, so does one unbeliever, one sceptic, "making his brethren's heart to faint like his heart" (Deut. xx. 8). Had he only thought this evil, and then laid his hand upon his mouth to suppress it, his error had "remained with himself;" but his proclaiming of his infidelity, and that so peremptorily, might be of ill consequence to the rest, who were as yet but weak and wavering.

HIS CONVICTION AND CONFESSION.—Ver. 28. (1.) Thomas is now fully satisfied of the truth of Christ's resurrection—that the same Jesus that was crucified is now alive, and this is he. His *slowness* and *backwardness* to believe may help to strengthen our faith; for hereby it appears that the witnesses of Christ's resurrection, who attested it to the world, and pawned their lives upon it, were not easy, credulous men, but cautious enough, who suspended their belief of it till they saw the utmost evidence of it they could desire. Thus "out of the eater came forth meat." (2.) He therefore believed him to be Lord and God, and we are to believe him so. 1. We must believe his Deity—that he is God; not a man made God, but God made man, as this evangelist had laid down his thesis at first (chap. i. 1). 2. His mediation—that he is Lord, the one Lord (1 Cor. viii. 6; 1 Tim. ii. 5). He is sufficiently authorised, as plenipotentiary, to settle the great concerns that lie between God and man. 3. He consented to him as *his* Lord, and *his* God. In faith there must be the consent of the will to *gospel-terms*, as well as the assent of the understanding to *gospel-truths*. We must accept of Christ to be that to us which the Father hath appointed him. *My Lord*, refers to *Adonai*—my foundation and stay; *My God*, to *Elohim*—my prince and judge. God having constituted him the umpire and referee, we must approve the choice, and entirely refer ourselves to him. This is the vital act of faith, he is mine (Cant. ii. 16).—*Henry.*

CHAP. XXI. THE DRAUGHT OF FISHES.—Ver. 1-14. This transaction seems to have occurred after the disciples had returned into Galilee, and before Jesus had met them on the mountain, according to his appointment.—Peter, being unemployed, and perhaps in want, proposed to go a-fishing, and his brethren accompanied him; but though they laboured during the whole night, the most proper time for fishing, they were entirely unsuccessful. This was a trial of their faith and patience, and also an emblem of the discouragements, which the most able, faithful, and laborious ministers often meet with in their work.—In the morning Jesus stood by the shore, near to the vessel, but he was pleased by some means to prevent their knowing him. As they drew near to land, he accosted them in a very friendly and familiar manner (for so the term rendered *children* seems to have been used in common discourse, and not as signifying a father's address to his family), and he asked them whether they had any meat. This might be understood either with reference to their success in fishing, or as an inquiry whether they had any provisions to dispose of. When they had answered in the nega-

5 Then Jesus saith unto them, [1]Children,[†] [l]have ye any meat? They answered him, No.

6 And he said unto them, [m]Cast the net on the right side of the ship, and ye shall find. [n]They cast therefore; and now they were not able to draw it for [o]the multitude of fishes.

7 Therefore [p]that disciple whom Jesus loved saith unto Peter, [q]It is the Lord. Now, [r]when Simon Peter heard that it was the Lord, he girt *his* fisher's coat *unto him,* (for he was naked,)[‡] and did cast himself into the sea.

8 And the other disciples came in a little ship, (for they were not far from land, but as it were two hundred [s]cubits,) dragging the net with fishes.

9 As soon then as they were come to land, [t]they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes,[§] an hundred and fifty and three: [u]and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples [x]durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus [y]then cometh, and taketh bread, and giveth them, and fish likewise.

14 This is now [z]the third time that Jesus shewed himself to his disciples after that he was risen from the dead.

15 ¶ So, when they had dined, Jesus saith to Simon Peter, Simon, [a]*son* of Jonas, [b]lovest thou me [c]more than these? He saith unto him, Yea, Lord; [d]thou knowest that I love thee. He saith unto him, [e]Feed[¶] my [f]lambs.

16 He saith to him again [g]the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed [h]my sheep.

17 He saith unto him [i]the third time,[*] Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, [k]Lord, thou knowest all things; [l]thou knowest that I love thee. Jesus saith unto him, [m]Feed my sheep.

18 Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: [n]but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither [o]thou wouldest not.

19 This spake he, signifying [p]by what death he should glorify God. And when he had spoken this, he saith unto him, [q]Follow me.[†]

20 Then Peter, turning about, [r]seeth the disciple whom Jesus loved following; [s]which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter, seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, [t]If I will that he tarry till I come,[‡] what *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, [u]what *is that* to thee?

24 This is the disciple which testifieth of these things, and wrote these things; and [x]we know that his testimony is true.

25 And [y]there are also many other things which Jesus did, the which, if they should be written every one, I suppose [z]that even the world itself[§] could not contain the books that should be written. Amen.

A.D. 33—A.D. 33.

1 Or, *Sirs.*

† *Children.*—This, as in John xiii. 33, was a term of affectionate address, used especially by superiors or elderly persons. — BLOOMFIELD.

l Ps. xxxvii. 3. Phil. iv. 11-13, 19.

m Matt. xvii. 27. Luke v. 4-6.

n Ps. viii. 8. Heb. ii. 6-9.

o Acts ii. 41; iv. 4.

p xiii. 23; xix. 26; xx. 2.

q Ps. cxviii. 23.

r Cant. viii. 7. Luke vii. 47.

‡ *He was naked.*—In a manner naked; having nothing on but the inner garment. Among the Jews they were said to be naked who had only an under garment on (comp. 1 Sam. xix. 24; 2 Sam. vi. 20; Is. xx. 2, 3; Acts xix. 16). - DODDRIDGE.

s Deut. iii. 11.

t 1 Kings xix. 5, 6. Luke xii. 29-31.

§ Modern travellers have found that the Sea of Tiberias abounds in fish, some of them very large.—HARMER.

u Luke v. 6-8. Acts ii. 41.

‖ *Dine.*—The word here used means food taken in a morning; so that it may signify here, not what we properly call dining, but eating a morning's meal.—GROTIUS.

x Gen. xxxii. 29, 30.

y Luke xxiv. 42, 43. Acts x. 41.

z xx. 19, 26.

a i. 42, *Jona.* Matt. xvi. 17, *Bar-jona.*

b 1 John iv. 19; v. 1.

c Matt. xxvi. 33.

d 2 Sam. vii. 20.

e Ps. lxxviii. 70-72. Jer. iii. 15.

¶ The word here rendered *feed* means the care afforded by furnishing *nutriment* for the flock. In the next verse there is a change in the Greek, and the word rendered *feed* denotes rather the *care, guidance,* and *protection* which a shepherd extends to his flock. By the use of both these words, it is supposed that our Saviour intended that a shepherd was both to offer the proper food for his flock, and to govern it; or, as we express it, to exercise the office of a pastor.—BARNES.

f Gen. xxxiii. 13.

g xviii. 17, 25.

h Ps. c. 3. Zech. xiii. 7.

i Matt. xxvi. 73, 74. Rev. iii. 19.

* By this threefold confession of his love to Christ, he is made so far to atone for his three denials. - WHITBY.

k Jer. xvii. 10.

l Josh. xxii. 22.

m xii. 8.

n Acts xii. 3, 4.

o xii. 27, 28.

p Phil. i. 20.

q Matt. x. 38.

† That is, Thou shalt follow me in sufferings, as before thou didst in discipleship. — HAMMOND.

r xx. 2.

s xiii. 23-26.

t Matt. xvi. 27.

‡ Some have supposed this to refer to the destruction of Jerusalem; others to the day of judgment; others to signify that he should not die a violent death. But the plain meaning is, "If I will that he should not *die at all,* it is nothing to thee." In this way the apostles evidently understood it, and hence raised a report that he should *not* die.—BARNES.

u Deut. xxix. 29.

x 1 John i. 1, 2.

y Job xxvi. 14.

z Am. vii. 10.

§ By these words, the evangelist intimates, that of the words and works of Christ, the number is excessively great; but what he has recorded may be sufficient to attain a proper knowledge of the true nature of Christ's person, &c. —TITTMAN.

tive, he directed them to cast the net on the *right* side of the ship, and then they would succeed better; and though he appeared as a stranger, and they, being weary with toiling all night, had probably desisted from fishing, yet they followed his directions, and enclosed so many fishes, that they were not able to draw the net into the vessel again. This unexpected success convinced John that it was "the Lord;" for probably it brought a former miracle of this kind to his remembrance. As soon as he had informed Peter of his opinion, the latter (full of love and gratitude to Jesus, who had so graciously forgiven his late base denial of him) entirely disregarded the net and the fishes, and, girding on his upper garment (having been stripped for his work), he leaped into the sea, and swam to shore, as they were not much above a hundred yards distant from it; but the other disciples abode in the vessel, to draw the net to land. When this was done, they found that Jesus had already made preparation for their refreshment after the labour of the night, probably by miracle; but he ordered them to bring also of the fish which they had then taken; and in doing this they found a great number of very large fishes; yet the net was wonderfully preserved from being broken—most likely it was borrowed. This draught of fishes might be sold for a considerable sum of money, which the apostles would have occasion for, on their return to Jerusalem, before the day of Pentecost. After they had secured the fishes, Jesus called them to come and partake of the repast prepared for them; and in his usual manner, he took the provisions and gave unto them; but they ventured not to ask him who he was, being satisfied it was their Lord, though he probably assumed for a time a different appearance than usual. This was the third time that he shewed himself after his resurrection to several of his disciples at once; for he had twice come among them at Jerusalem, when they were met together on the evening of the first day of the week.

THE MOMENTOUS QUESTION, AND ITS ANSWER.—Ver. 15-17. The case of Peter required a more particular address than that of the other apostles; in order that both he and others might derive the greater benefit from his fall and recovery. Our Lord, therefore, on this occasion (laying aside his disguise), inquired of him (by his original name, as if he had forfeited that of Peter through his instability), whether "he loved him *more than these*"? (The latter clause might be interpreted of his employment and gains as a fisherman, and be considered as a demand, whether he loved Jesus above all his secular interest?) But Peter's answer determines us to another interpretation: he had, before his fall, in effect, said that he loved his Lord more than any of the other disciples did; for he had boasted, that "though all men forsook him, yet would not he." And Jesus now asked of him, whether he would now stand to this, and aver that he loved him more than the disciples then present did. To this he answered modestly, by saying that Jesus knew that he loved him; without professing to love him more than others. Our Lord therefore renewed his appointment to the ministerial and apostolical office; at the same time commanding him "to feed his lambs," or his *little lambs,* even the least of them (for the word is a diminutive). This intimated to him, that his late experience of his own weakness ought to render him peculiarly condescending, compassionate, tender, and attentive to the meanest and feeblest believers, and to such as were harassed with temptations, or overtaken with a fault, or manifested many and great infirmities, as the shepherd takes the greatest care of the most weak and sickly members of his flock (Luke xxii. 32). In a short time afterwards our Lord repeated his question; but as Peter had dropped the latter part of it, he urged that no further, which proves the interpretation above given to be the true one; for that is not true love of Christ which is not decidedly superior to our love of earthly things. When Peter had again appealed to him that he knew he really did love him, Jesus ordered him to shew that love by feeding his sheep, or by diligently labouring to promote the edification of every description of believers, as well as to spread the knowledge of his salvation. But as Peter had *thrice* denied Christ, so he was pleased to repeat the same question a *third time:* this grieved Peter, as it reminded him that he had given sufficient cause for this repeatedly questioning the sincerity of his love to his Lord. Conscious, however, of his integrity, he more solemnly appealed to Christ (as knowing all things, even the secrets of his heart), that he knew that he loved him with a cordial affection, notwithstanding the inconsistency of his late behaviour. Our Lord then tacitly allowed the truth of this profession, and renewed his charge to him to feed his sheep.—*Scott.*

THE ACTS OF THE APOSTLES.

The ACTS OF THE APOSTLES was written by Luke, and forms a sequel to his Gospel. It is dedicated to the same person, who was probably an Italian; for, while explanations are attached by the historian to the mention of places in the East, it is different with regard to places in Italy—they are simply spoken of as if well known. The book consists of two leading divisions—the first recording the progress of the gospel among the Jews, and chiefly in Palestine; and the second beginning with the mission of Peter to Cornelius, then detailing the conversion of Saul, and describing the formation of Churches in heathen lands, chiefly through the labours of the Great Apostle of the Gentiles. Luke, the author, joined Paul at Troas on his journey into Macedonia. In chap. xvi. 10 he first uses the word "we," and continues to do so till the end of the book, shewing that he accompanied the apostle in his voyage to Rome. The book begins with an account of the ascension, and Christ's promise of the Spirit—a promise so gloriously fulfilled on the day of Pentecost. This great gift fitted the apostles to be the evangelisers of the world, and "they went forth everywhere preaching the Word." The Church grew and multiplied in defiance of keen hostility and bloody persecution. The unceasing labours of the Apostle Paul fill many chapters, which portray a mighty and dauntless spirit, raised up by Christ for his own work, unconsciously educated for it, and then yoked to it, and performing it with unwearied energy amidst unexampled dangers and difficulties. The great lesson of the book is, that Christ still works upon earth, though he has gone up to heaven—that He is not absent and far away above and beyond the stars, but with His Church, teaching, cheering, sustaining, and blessing it—so that "all things work together for good" to it, and it is assured of perpetual existence. The same features belong to the "Acts" as to the Gospels—simplicity of style and arrangement, with the absence of those tokens of intruding personality, and those elements of weakness which distinguished human authorship. The book was probably written during those two years of Paul's sojourn at Rome, with a reference to which it so abruptly concludes.—J. E.

CHAPTER I.

1 *A repetition of part of Christ's history.* 15 *Matthias chosen into the apostleship.*

THE [a]former treatise* have I made, [b]O Theophilus, of all that Jesus began both to do and teach,

2 Until the day in which he was taken up,† after that he [c]through the Holy Ghost had [d]given commandments unto the apostles whom he had chosen:

3 To whom also [e]he shewed himself alive after his passion by many infallible proofs, being seen of them [f]forty days, and [g]speaking of the things pertaining to the kingdom of God:

4 And, [1]being assembled together with *them*, commanded them that they should not depart from Jerusalem,‡ but wait for the promise of the Father, which, *saith he*, ye have heard of me.

5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.§

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time [h]restore again the kingdom to Israel?

7 And he said unto them, [i]It is not for you to know the times or the seasons, [k]which the Father hath put in his own power.‖

8 But [l]ye shall receive [2]power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and [m]unto the uttermost part of the earth.

9 And when he had spoken these things, while they beheld, he was taken up;¶ and [n]a cloud received him out of their sight.

10 ¶ And, while they looked stedfastly toward heaven as he went up, behold, two men* stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, [o]shall so come in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey.†

13 And when they were come in, they went up into an upper room,‡ where abode both [p]Peter, and James, and John, and Andrew, [q]Philip, and [r]Thomas, Bartholomew, and [s]Matthew, [t]James *the son* of [u]Alpheus, and [x]Simon Zelotes, and [y]Judas *the brother* of James.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

15 ¶ And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,)§

16 [z]Men *and* brethren, this scripture must needs have been fulfilled, [a]which the Holy Ghost, by the mouth of David, [b]spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of [c]this ministry.

A.D. 33—A.D. 33.

CHAP. I.

[a] Luke i.-xxiv.

* This former treatise is undoubtedly the gospel, which was written by St Luke, and dedicated by him to Theophilus.—DODDRIDGE.

[b] Luke i. 3.

† Denotes the ascension—a most indefinite term, had not the subject been most familiar to the writer and his correspondents.—DAVIDSON.

[c] Is. xi. 2, 3.

[d] Matt. xxviii. 19.

[e] Matt. xxviii. 9.

[f] Deut. ix. 9, 18. 1 Kings xix. 8.

[g] Dan. ii. 44, 45.

[1] *Eating together*, &c.

‡ That is, after their return from Galilee (Matt. xxviii. 7, 16; Mark xvi. 7).—NEWCOME.

§ There was an interval of ten days between our Lord's ascension and the day of Pentecost.—BEAUSOBRE.

[h] Gen. xlix. 10. Is. i. 26.

[i] Deut. xxix. 29. Dan. ii. 21.

[k] Matt. xx. 23.

‖ Our Saviour blames their curiosity about such things as are not necessary to be known; and yet, though he does not in his answer tell them what they desired to know, he tells them what is more expedient for them to know.—POOLE.

[l] Mic. iii. 8. Zech. iv. 6.

[2] *The power of the Holy Ghost coming upon you.*

[m] Ps. xxii. 27. Is. xlii. 10; xlix. 6.

¶ He was lifted up from the ground in a miraculous manner, and rose gradually higher and higher, till at length a bright cloud, conducted by the ministry of angels, who joyfully attended their returning Lord, received him out of their sight, and they saw him no more.—DODDRIDGE.

[n] Ex. xix. 9.

* Two angels in human form.—STANHOPE.

[o] Dan. vii. 13, 14.

† About 2000 cubits, or half a mile.—BEAUSOBRE.

‡ The room so designated was an upper chamber used for devotion; or to place the dead before burial; or occasionally for conversation, &c. Here it evidently means the place where they were assembled for devotion.—BARNES.

[p] Luke vi. 13-16. John i. 40-42.

[q] John i. 43-46.

[r] John xi. 16.

[s] Matt. ix. 9.

[t] xv. 13. Jam. i. 1.

[u] Mark iii. 18.

[x] Mark iii. 18, *the Canaanite.*

[y] Matt. x. 3, *Lebbeus, whose surname was Thaddeus.* Mark iii. 18, *Thaddeus.*

§ These were probably a small association of believers met together, not merely as believers in Christ, but as personally connected with the apostles, and with one another.—PALEY.

[z] xxii. 1; xxiii. 1, 6; xxviii. 17.

[a] 2 Sam. xxiii. 2.

[b] Ps. xli. 9; lv. 12-15.

[c] 2 Cor. iv. 1; v. 18. Eph. iv. 11, 12.

CHAP. I. THE PROMISE OF THE SPIRIT.—Ver. 4. Observe, 1. The command Jesus gives them to wait: this was to raise their expectations of something great; and something very great they had reason to expect from their exalted Redeemer. (1.) They must "wait till the time appointed," which is "now not many days hence." They that by faith hope promised mercies will come, must *with patience* wait till they do come—according "to the time, the set time." And when "the time draws nigh," as now it did, we must, as Daniel, look "earnestly for it" (Dan. ix. 3). (2.) They must "wait in the place appointed, in Jerusalem," for "there the Spirit must be first poured out," because Christ was to be as "King upon the holy hill of Zion," and because "the word of the Lord was to go forth from Jerusalem;" that must be the mother-Church. There Christ "was put to shame," and therefore there he will have "this honour done him;" and this favour is done to Jerusalem, to teach us to forgive our enemies and persecutors. The apostles were more exposed to danger at Jerusalem than they would have been in Galilee; but we may cheerfully trust God with our safety, when we keep in the way of our duty. The apostles were now to put on a public character, and therefore must venture in a public station: Jerusalem was the fittest candlestick for those lights to be set up in. 2. The assurance he gives them that they shall not wait in vain: the blessing designed them shall come, and they shall find it was worth waiting for; "You shall be baptized with the Holy Ghost"—that is, "'The Holy Ghost' shall be 'poured out' upon you more plentifully than ever." They had already been "breathed upon with the Holy Ghost" (John xx. 22), and they had found the benefit of it; but now they shall have larger measures of his gifts, graces, and comforts, and "be baptized with them."

THE ASCENSION.—Ver. 9. Observe, 1. Jesus began his ascension in "the sight of his disciples," even "while they beheld." They did not see him come up out of the grave, because they might see him after he was risen, which would be satisfaction enough; but they saw him go up toward heaven, and had actually their eye upon him, with so much care and intention of mind, they that could not be deceived. It is probable that he did not fly swiftly up, but moved upwards gently, for the further satisfaction of his disciples. 2. He finished it out of their sight in a cloud—either a *thick cloud*, for God said that he would "dwell in the thick darkness," or a *bright cloud*, to signify the splendour of his glorious body. It was a "bright cloud that overshadowed him" in his transfiguration, and most probably this was so (Matt. xvii. 5). This "cloud received him," it is probable, when he was gone about as far from the earth as the clouds generally are; yet it was not such a spreading cloud as we commonly see, but such as just served to enclose him. Now he "made the clouds his chariot" (Ps. civ. 3). God had often come down in a cloud, now he went up in one. Dr Hammond thinks that *the clouds receiving him* here were *the angels receiving him;* for *the appearance of angels* is ordinarily described by *a cloud*, comparing Exod. xxv. 22, with Lev. xvi. 2. By *the clouds* there is a sort of a communication kept up between the upper and lower world—in them the vapours are sent up from the earth, and the dews sent down from heaven; fitly, therefore, does *he ascend* in a cloud, who is "the Mediator between God and man," by whom God's mercies come down upon us, and our prayers come up to him. This was the last that was seen of him; the eyes of a great many "witnesses" followed him "into the cloud."—*Henry.*

PIOUS EXERCISE.—Ver. 14. Observe, 1. "They prayed and made supplication." All God's people are praying people, and "give themselves to prayer." It was now a time of trouble and danger with "the disciples" of Christ, they were as sheep in the midst of wolves; and, "Is any afflicted? let him pray;" that will silence cares and fears. They had new work before them, great work, and before they entered upon it, "they were instant in prayer to God" for his presence with them in it. Before they were first sent forth, Christ spent time in prayer for them, and now they in prayer for themselves. They were waiting for "the descent of the Spirit upon them," and therefore abounded thus in prayer. "The Spirit descended upon our Saviour" when he

18 Now [d]this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in their proper tongue, [e]Aceldama, that is to say, The field of blood.‖

20 For it is written [f]in the book of Psalms, [g]Let his habitation be desolate, and let no man dwell therein: and, [h]His [3]bishoprick let another take.

21 Wherefore of these men¶ which have companied with us all the time that the Lord Jesus went in and out among us,

22 [i]Beginning from the baptism of John, [k]unto that same day that he was taken up from us, must one be ordained to be [l]a witness with us of his resurrection.

23 And they appointed two, Joseph called [m]Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed, and said, Thou, Lord, which knowest the hearts of all *men*,* shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And [n]they gave forth their lots: and the lot fell upon [o]Matthias; and he was numbered with the eleven apostles.

CHAPTER II.

The apostles, filled with the Holy Ghost, speak divers languages.

AND when the day of Pentecost* was fully come, they were all with one accord in one place.

2 And [a]suddenly there came a sound from heaven, [b]as of a rushing mighty wind, and [c]it filled all the house where they were sitting.

3 And there appeared unto them [d]cloven tongues, [e]like as of fire, and it [f]sat upon each of them.

4 And they were all [g]filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

A.D. 33—A.D. 33.

[d] Matt. xxvii. 3-10.
[e] 2 Sam. ii. 16, *marg.*
‖ This interpretation of the word Aceldama, seems to be an addition made by the historian to the words of St Peter, as being necessary to explain them to a Greek reader.—Bisco.
[f] Luke xx. 42; xxiv. 44.
[g] Ps. lxix. 25; cix. 9-15.
[h] Ps. cix. 8.
[3] *Office*, or *charge*.
¶ Of those who had witnessed the life and works of Christ, and who were therefore qualified to discharge the duties of the office from which Judas fell. Probably Peter refers to the seventy disciples (Luke x. 1). —Barnes.
[i] Matt. iii.
[k] *See on* 2, 9.
[l] Heb. ii. 3.
[m] xv. 22.
* The reason why they appealed to him on this occasion *as the searcher of the heart*, was doubtless the great importance of the work to which the successor of Judas was to be called. One apostle of fair external character had proved a traitor; and with this fact full before them, they appealed to the Saviour himself to select one who would be true to him, and not bring dishonour on his cause.—Barnes.
[n] Lev. xvi. 8. Josh. xviii. 10. Jon. i. 7.
[o] 23.

CHAP. II.

* *Pentecost.* — A Greek name, which signifieth the fiftieth day; viz., after the passover. For as fifty days after the first passover celebrated in Egypt, God gave his law for a certain form of his service, and to govern the people whom he had gotten, as it appears by Ex. xii. 6, and xix. 1, 11; so fifty days after the slaying of Christ, the true Lamb of God, the Holy Ghost was sent to bring in the spiritual service and to govern the Church, after he had redeemed it by the spirit of grace and liberty.—Diodati.
[a] Is. lxv. 24. Mal. iii. 1.
[b] Ps. xviii. 10. John iii. 8.
[c] iv. 31.
[d] Gen. xi. 6, 7. 1 Cor. xii. 10.
[e] Is. vi. 5-7. Mal. iii. 2, 3.
[f] Is. xi. 2, 3. John i. 32, 33.
[g] Luke i. 15, 41, 67.

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1 *Voice was made.*
2 *Troubled in mind.*
† The assembly was composed of strangers from, at least, fourteen different nations. — Dick.
[h] 2 Kings xvii. 6.
[i] Gen. x. 22. Dan. viii. 2.
‡ *Elamites* — so called from Ham the son of Shem (Gen. x. 22). These, according to Josephus, were the founders of the Persians, or from whom they sprung; and so we find Elam and Media, and the kings of Elam, and the kings of the Medes, mentioned together in Scripture (Is. xxi. 2; Jer. xxv. 25).
[k] Gen. xxiv. 10. 1 Chr. xix. 6.
[l] 1 Pet. i. 1.
[m] xviii. 2.
[n] Rev. i. 4, 11.
[o] xviii. 23.
[p] xiii. 13; xiv. 24.
[q] Gen. xii. 10.
[r] Jer. xlvi. 9.
[s] Mark xv. 21.
[t] Esth. viii. 17. Zech. viii. 20-23.
[u] Tit. i. 5, 12.
[x] 1 Kings x. 15. Is. xiii. 20.
§ These must have been natives of Judea, who, hearing the apostles speak in foreign tongues, thought it a mere unmeaning noise.—Lightfoot.
[y] 1 Sam i. 14. Is. xxv. 6. Eph. v. 18.
[z] xiii. 16; xxi. 28.
[a] Joel ii. 28-32.
‖ The last days was a phrase commonly used to denote the times of the Messiah, when the gospel should be published, which is the last dispensation of Divine grace; but here it seems to have a more particular view to the days immediately preceding the destruction of the Jewish nation, or the last days of that people, when the extraordinary means, which were in vain employed for their conviction, would fully justify God in the severest vengeance he should execute upon that hardened people.—Gill.
[b] Ps. lxxii. 6. Is. xliv. 3. Zech. xii. 10.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now, when this [1]was noised abroad, the multitude came together, and were [2]confounded, because that every man heard them speak in his own language.†

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and [h]Medes, and [i]Elamites,‡ and the dwellers in [k]Mesopotamia, and in Judea, and [l]Cappadocia, in [m]Pontus, and [n]Asia,

10 [o]Phrygia, and [p]Pamphylia, in [q]Egypt, and in the parts of [r]Libya about [s]Cyrene, and strangers of Rome, [t]Jews and proselytes,

11 [u]Cretes, and [x]Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others, mocking,§ said, [y]These men are full of new wine.

14 ¶ But Peter, standing up with the eleven, lifted up his voice, and said unto them, [z]Ye men of Judea, and all *ye* that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by [a]the prophet Joel;

17 And it shall come to pass in the last days,‖ (saith God,) [b]I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants, and on my handmaidens, I will pour out in those days of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath: blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and

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was praying (Luke iii. 21). 2. "They continued in prayer," spent much time in it more than ordinary, prayed frequently, and were long in prayer. They never missed an hour in prayer; they resolved to persevere herein till "the Holy Ghost" came, according to the promise; "to pray, and not to faint." It was said (Luke xxiv. 53), "They were praising and blessing God;" here, "They continued in prayer and supplication;" for, as praise for the promise is a decent way of begging for the performance, and praise for former mercy of begging further mercy; so, in seeking to God, we give him the glory of the mercy and grace which we have found in him. 3. "They did this with one accord:" that intimates that they were together in holy love, and that there was no quarrel or discord among them; and those who so keep "the unity of the Spirit in the bond of peace," are best prepared to "receive the comforts of the Holy Ghost."—*Henry.*

CHAP. II. Pentecost.—Ver. 1. (1.) This feast of Pentecost was kept in remembrance of the giving of the law upon mount Sinai, from whence the incorporating of the Jewish Church was to be dated, which Dr Lightfoot reckons to be just one thousand four hundred and forty-seven years before this. Fitly, therefore, is the Holy Ghost given at that feast, in fire, and in tongues, for the promulgation of the evangelical law; not as that, to one nation, but to "every creature." (2.) This feast of Pentecost happened on the "first day of the week," which was an additional honour put on that day, and a confirmation of it to be the Christian Sabbath, "the day which the Lord hath made;" to be a standing memorial in his Church of those two great blessings—the resurrection of Christ, and the pouring out of the Spirit, both on that day of the week. This serves not only to justify us in observing that day under the style and title of "the Lord's Day," but to direct us in the sanctifying of it to give God praise particularly for those two great blessings.—*Henry.*

Gift of Tongues.—Ver. 2-4. While the assembled disciples were thus waiting the performance of the promise which their Lord had given them, there came a sound from heaven, resembling that of an impetuous wind, which rushed in and filled the house where they were sitting. This was an emblem of the invincible energy with which the Holy Spirit works upon the minds of men, bearing down all opposition before him in a manner that cannot be explained, but which is most manifest by its effects. At the same time there appeared the form of tongues, divided at the end of them, and resembling fire; one of which rested on each of the whole company; this was an emblem of the gift, at this time bestowed upon them, of speaking divers languages, which they had never learned, in the most fluent and proper manner; and the appearance as of fire, denoted the fervent zeal with which they were enabled to speak, and the effects which their words produced upon the minds of the hearers. The shape of the mitre, worn by bishops, is by some thought to have been derived from the supposed form of these divided tongues; but if they sat on every one present (as the original determines), and others besides the apostles were present, the ground of this distinction fails. Indeed, it is more likely that there appeared *several* divisions in the tongues, than merely *two*; as the former would be a more exact emblem of the gift conferred at the same time. At the time of this extraordinary appearance, the whole company were abundantly replenished with the gifts and graces of the Holy Spirit, so that they began to speak with other tongues, or in languages of which they had before been entirely ignorant; as also with more distinct views and lively affections, even as the Spirit suggested Divine truths to their minds, and enabled them to discourse upon them in a suitable manner. A more stupendous miracle than this can scarcely be imagined; as every one must see, who carefully considers the subject, and recollects with what difficulty an adult person acquires the accurate knowledge and pronunciation even of one language, so as to speak it with propriety and without hesitation. At the same time it was of the utmost importance to the end designed; for whilst it served to confirm the testimony of the witnesses of our Lord's resurrection, it qualified the apostles and first preachers of the gospel for their important service, to which their want of learning would have otherwise been an insurmountable hinderance. The diversity of languages introduced at Babel hath always been the great obstacle to the diffusion of useful knowledge and of true religion; such instruments, therefore, as the Lord saw good to employ in propagating the Christian religion among the nations, could have made no progress in their work without the knowledge of other languages besides their native dialect, as even the Jews dispersed in foreign countries generally spake the Greek tongue; but the deficiency being supplied in this miraculous manner, enabled them to shew the credentials of their commission from God, along with their ability for the service to which they were called, in every place whither they went.—"As the confusion of tongues in Babel spread idolatry throughout the world, and made men lose the knowledge of God and true religion; so God provided, by the gift of tongues in Zion, to repair the knowledge of himself among the nations."—(*Whitby.*) —*Scott.*

the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* [c]whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, [d]a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as yé yourselves also know:

23 Him, [e]being delivered by the determinate counsel and foreknowledge of God,¶ [f]ye have taken, and by wicked hands have crucified and slain:

24 Whom [g]God hath raised up, having [h]loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face;* for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also, my flesh shall rest in hope:

27 Because thou wilt not [i]leave my soul in hell, neither wilt thou suffer [k]thine Holy One [l]to see corruption.

28 Thou hast made known to me the ways of life;† thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, [s]let me freely speak unto you of [m]the patriarch [n]David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He, seeing this before, [o]spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, [p]whereof we all are witnesses.‡

33 Therefore being [q]by the right hand§ of God exalted, and [r]having received of the Father the promise of the Holy Ghost, [s]he hath shed forth this, which ye now see and hear.

34 For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou on my right hand,

35 Until I make [t]thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made [u]that same Jesus, whom ye have crucified, both Lord and Christ.‖

37 ¶ Now when they heard *this*, they were pricked in their heart,¶ and said unto Peter, and to the rest of the apostles, [x]Men *and* brethren, [y]what shall we do?

38 Then Peter said unto them, [z]Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins,* [a]and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* [b]as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, [c]Save yourselves from this untoward generation.†

41 ¶ Then they that [d]gladly received his word were baptized: and the same day there were [e]added *unto them* about three thousand souls.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and [f]in breaking of bread, and in prayers.

43 And [g]fear came upon every soul:‡ and many wonders and signs were done by the apostles.

44 And all that believed were together, and [h]had all things common;

45 And [i]sold their possessions and goods, and [k]parted them to all *men*, as every man had need.

46 And they, continuing [l]daily with one accord in the temple, and breaking bread [4]from house to house,§ did eat their meat with gladness and singleness of heart,

47 Praising God, and having favour with all the people. And [m]the Lord added to the church daily such as should be saved.

CHAPTER III.

1 *Peter and John restore a lame man;* 12 *ascribing the cure to the name of Jesus,* 19 *and exhorting to repentance.*

NOW Peter and John went up together into the temple at the hour of prayer, *being* the ninth *hour*.

2 And a certain man, [a]lame from his mother's womb, was carried, whom they laid daily at the gate of the temple [b]which is called Beautiful,* to ask alms of them that entered into the temple;

3 Who, seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, [c]fastening his eyes upon him, with John, said, [d]Look on us.

A.D. 33—A.D. 33.

[c] Joel ii. 32. Rom. x. 12, 13.
[d] Matt. xi. 2-6. John iii. 2.
[e] Ps. lxxvi. 10. Rev. xiii. 8.
¶ That the apostle might take away the offence of the cross of Christ, he declares unto them that he did not suffer by chance, but by the wise and holy providence of God, who had ordered, and by his prophets foretold, what he should suffer before he did enter into glory (Luke xxiv. 26). Yet this did no way excuse those who were instrumental in his death; for notwithstanding God's determinate counsel concerning it, he tells the Jews, "Ye have taken," &c. The determination of God, as it does not necessitate to, so it does not excuse any from sin.—POOLE.
[f] Matt. xxvii. 20-25.
[g] John ii. 19-21. Heb. xiii. 20.
[h] Ps. cxvi. 3, 4, 16.
* He set before him his Father's glory as his end in his whole undertaking.—HENRY.
[i] 1 Cor. xv. 55, *marg.*
[k] Ps. lxxxix. 19. 1 John ii. 20.
[l] Job xix. 25-27. Jon. ii. 6.
† *Made known to me the ways of life*—that is, raised me from the dead.—GILL.
[s] *I may.*
[m] Heb. vii. 4.
[n] 1 Kings ii. 10.
[o] xiii. 35.
[p] Luke xxiv. 46-48. John xv. 27.
‡ We stand here before you, and are ready to undergo any trial of our sincerity in this matter; we do not tell you of witnesses that live at a great distance, but we, whom you see and hear, testify what we have seen and heard.—STILLINGFLEET.
[q] Ps. cxviii. 16, 22, 23. Is. lii. 13.
§ A common expression among the Hebrews for his power.—BARNES.
[r] Luke xxiv. 49.
[s] Rom. v. 5.
[t] Gen. iii. 15. Ps. ii. 8-12. Is. xlix. 23.

[u] Ps. ii. 1-6. 2 Cor. v. 10.
‖ Hath instated him in the kingly office of the Messiah.—HAMMOND.
¶ The word denotes to pierce or penetrate with a needle, lancet, or sharp instrument, and then to pierce with grief or acute pain. It answers to our word "compunction."—BARNES.
[x] i. 16.
[y] xvi. 29-31; xxii. 10.
[z] Matt. xxi. 28-32. Luke xv. 1-10.
* *For the remission of sins.*—That ye may receive the pardon of all your sins, through faith in his atoning blood, which ye so lately shed. *Receive the gift of the Holy Ghost.*—Be partakers of the saving influences, and, many of you, of some miraculous powers of the Holy Ghost. I take the meaning of this passage to be, not that every individual of them should receive miraculous gifts, but that many of them should; and that all of them should have the Spirit, at least in his ordinary operations.—GUYSE.
[a] Is. xliv. 3, 4. Ez. xxxvi. 25-27.
[b] Joel ii. 32.
[c] 2 Cor. v. 20; vi. 17. Rev. iii. 17-19.
† Do not imitate the unbelieving, persecuting, hardened part of the Jews, lest ye perish with them.—BAXTER.
[d] Matt. xiii. 44-46. Gal. iv. 14, 15.
[e] Ps. lxxii. 16, 17; cx. 3.
[f] 1 Cor. x. 16, 17, 21.
[g] Hos. iii. 5.
‡ A general astonishment seized upon all when they saw these wonderful operations of the Holy Spirit.—HAMMOND.
[h] 2 Cor. ix. 6-15. 1 John iii. 16-18.
[i] Luke xii. 33, 34.
[k] Prov. xix. 17. Is. lviii. 7-12.
[l] Luke xxiv. 53.
[4] *At home.*
§ The meaning is, meeting together in their private assembly to receive the holy communion amongst themselves, after they had prayed in public with the Jews.—CLARKE.
Each family making entertainments for their brethren, especially for those who were sojourners in Jerusalem.—DODDRIDGE.
[m] Rom. viii. 30.

CHAP. III.

[a] iv. 22; xiv. 8. John ix. 1-3.
[b] 10.
* This gate was added by Herod to the court of the Gentiles. It was thirty cubits high, and fifteen broad, and made of Corinthian brass, more pompous in its workmanship and splendour than those that were covered with gold.—JOSEPHUS.
[c] xiv. 9, 10. Luke iv. 20.
[d] John v. 6.

PETER'S SERMON.—Ver. 14. We have here "the first fruits of the Spirit" in the sermon which Peter preached immediately, directed not to those of other nations in a strange language (we are not told what answer he gave to those that were amazed, and said, "What meaneth this?"), but to the Jews in the vulgar language, even to them that mocked, for he begins with the notice of that (ver. 15), and addresses his discourse (ver. 14) "to the men of Judea and the inhabitants of Jerusalem;" but we have reason enough to think *that the other disciples* continued to speak to those who understood them (and therefore flocked about them), in the languages of their respective countries, "the wonderful works of God." And it was not by Peter's preaching only, but that of all, or most of the rest of "the hundred and twenty, that three thousand souls were" that day converted, "and added to the Church;" but Peter's sermon only is recorded, to be an evidence for him that he was thoroughly recovered from his fall, and thoroughly restored to the Divine favour: he that had sneakingly denied Christ, now as courageously confesses him.—*Henry.*

ITS RESULT.—Ver. 37-40. The apostle's arguments were indeed absolutely conclusive, and his application highly interesting, though in other respects his discourse was peculiarly plain and simple. But when we consider the complicated evidence of our Lord's doctrine and miracles, and the obstinate unbelief of the Jews, we shall perceive that neither Peter's words, nor yet the miracles which they witnessed, would have produced such effects as followed, had not the Holy Spirit been also communicated to the audience, to remove the veil of pride, prejudice, and sinful affections from their minds. "The Comforter being come, he convinced them of sin, of righteousness, and of judgment." The apostle's words therefore, attended by his powerful influences, penetrated their hearts like arrows, or as a sharp sword; and, being filled with terror on account of their enormous guilt, in rejecting and crucifying the Lord of glory, they cried out to the apostles, in deep distress, as to their friends and countrymen, inquiring with great earnestness, What must we do? Was there any hope for them of escaping the vengeance of their exalted Messiah, whom they had so deeply injured? If there were, by what means could it be done? To this the apostle replied, by exhorting them to repent of that and all their other sins, and to openly avow their firm belief that Jesus was indeed the Messiah, by being baptized in his name.—*Scott.*

IMMENSE ACCESSION OF CONVERTS.—Ver. 41. Hereby there were added to the disciples to the number of about "three thousand souls that same day." All those that had received the Holy Ghost had their tongues at work to preach, and their hands at work to baptize; for it was time to be busy, when such a harvest was to be gathered in. The conversion of these three thousand with these words was a *greater work* than the feeding of four or five thousand with a few loaves. Now Israel began to multiply after the death of our Joseph. They are said to be "three thousand souls," which word is generally used for persons when women and children are included with men (as Gen. xiv. 21). "Give me the souls" (Gen. xlvi. 27), "seventy souls;" which intimates that those that were here baptized, were not so many men, but so many heads of families, as, with their children and servants baptized, might make up "three thousand souls." These were "added to them." Note, They who are joined to Christ are added to the disciples of Christ, and join with them. When we take God for our God, we must take his people to be our people.—*Henry.*

CHAP. III. THE MIRACLE.—Ver. 1-11. The events recorded in this and the following chapter, seem to have occurred soon after those that have been considered. The apostles and primitive believers generally attended the temple-worship at the hours of prayer, of which the third and the ninth, or nine o'clock in the morning and three in the afternoon, when the morning and evening sacrifices were offered with burning of incense, were the chief. The two apostles seem, however, at this time to have gone up to the temple alone; perhaps to seek an opportunity of preaching to the people, as well as offer their supplications before God. The lame man, healed at this time, was above

5 And he gave heed† unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; [e]but such as I have give I thee: [f]In the name of [g]Jesus Christ‡ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted *him* up; and immediately his feet and ancle-bones received strength.

8 And he, leaping up,§ stood, and walked, and entered with them into the temple, walking, and leaping, and [h]praising God.

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch‖ that is called Solomon's, greatly wondering.

12 ¶ And when Peter saw *it*, he answered unto the people, [i]Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power¶ or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; [k]whom ye delivered up, and denied him* in the presence of Pilate, when he was determined to let *him* go.

14 But ye denied [l]the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the [l]Prince of life, [m]whom God hath raised from the dead; whereof we are witnesses.

16 And his name, [n]through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance† ye did *it*, as *did* also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, [o]that your sins may be blotted out, [p]when the times of refreshing shall come, from the presence of the Lord:

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† *Gave heed*—with his eyes and mind too, being intent upon the apostles; this he was commanded to do, and it succeeds beyond all hopes. Thus we receive of God daily more than we can ask or think.—POOLE.

[e] Mark xiv. 8.

[f] ix. 34; xix. 13-16. Matt. vii. 22.

[g] x. 38. John xix. 19.

‡ Signifying that it was by command of Christ he said what follows; and by his power he wrought the cure which commenced upon it, even by the authority and virtue of him who was treated with so much contempt by the Jews, and had lately been crucified by them.—GILL.

§ Thus was fulfilled the prophecy of Isaiah (ch. xxxv. 6), "Then shall the lame man leap as an hart." And thus did the lame man manifest that he was perfectly cured, though in an instant, "walking, and leaping, and praising God," to whom alone he attributed that sudden and perfect, and therefore miraculous cure.—POOLE.

[h] Ps. ciii. 1, 2; cvii. 20-22.

‖ Which was covered over, and the outside of it was enclosed with a wall, which made it very convenient for shelter in the winter. This was on the outside of the temple eastward, and was a very magnificent structure.—SCOTT.

[i] xiii. 26. Rom. ix. 4; xi. 1.

¶ Peter humbleth himself to exalt Christ Jesus, and reproveth their folly who ascribe that to men's holiness which belongeth to God alone.—DIODATI.

[k] Matt. xxvii. 2, 18-25. Mark xv. 11.

* "Refused him;" so Acts vii. 35, and Heb. xi. 24, of Moses;—so Phavorinus and Suidas, "the Holy One and the Just" (Luke i. 35; iv. 34; Matt. xxvii. 19).—WHITBY.

[l] ii. 27; xxii. 14. Ps. xvi. 10.

[l] *Author.*

[m] ii. 24, 32.

[n] xix. 13-17. Matt. xxi. 21, 22.

† Chiefly shewn in mistaking the place of the birth of Christ to be in Nazareth, and his kingdom to be of this world. "Jesus of Nazareth, King of the Jews"—the title on the cross.—LIGHTFOOT.

[o] Deut. iv. 29-31. 1 Kings viii. 43-50.

[p] i. 6, 7; xvii. 26. Ps. lxxii. 6-10.

[q] xvii. 31. Matt. xvi. 27, 28.

[r] *See on* 19.

† Or, "consummation of all things." When the moral disorder shall be removed, and peace and righteousness shall prevail. The prophets had foretold that such a period would come under the reign of the Messiah (see Is. xi. 1, 9). In this verse it regards the accomplishment of all things foretold by the prophets; and when these have been accomplished, then cometh the end. Some render "renovation of all things."—BOOTHROYD.

[s] Luke xiii. 33; xxiv. 19. Rev. i. 1

[t] Is. lv. 3, 4.

[u] xiii. 38 41. Mark xvi. 16.

§ He is named after Moses, as prophecy in the intermediate time was rare (1 Sam. iii. 1), and he was the first after Moses who wrote his prophecy.—LIGHTFOOT.

[x] Gen. xii. 3. Rom. iv. 13.

[y] xxviii. 23-28. Matt. xv. 24.

[z] 15, 22.

[a] Ps. lxvii. 6, 7. Luke ii. 10, 11.

[b] Is. lix. 20, 21. Ez. xi. 19, 20.

CHAP. IV.

1 Or, *ruler.*

[a] xvii. 18, 31, 32.

* One of the doctrines which the Sadducees maintained was, that there was no resurrection of the dead. Hence they were particularly opposed to the apostles for preaching it, and because they gave so clear proof that Jesus had risen, and were thus spreading the doctrine of the resurrection among the people.—BARNES.

[b] 2 Cor. ii. 14-17. Phil. i. 12-18.

[c] Gen. xlix. 10.

† It was the great council of the Sanhedrim. The rulers are the chief priests, or the heads of the twenty-four courses who ministered in the temple (1 Chr. xxiv.)—ELSLEY.

‡ *Annas the high priest.*—So called, either because he had been an high priest, though he was not now, but Caiaphas, his son-in-law, or because he was the sagan of the high priest, and had all the other priests under his government; and is mentioned first because he was father-in-law to Caiaphas.—GILL.

[d] Ex. ii. 14. Matt. xxi. 23. Mark xi. 28.

[e] v. 28, 40.

[f] ii. 4. Matt. x. 19. Luke xii. 11, 12.

20 And [q]he shall send Jesus Christ, which before was preached unto you:

21 Whom the heaven must receive until [r]the times of restitution of all things,‡ which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, [s]A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; [t]him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, [u]*that* every soul, which will not hear that Prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from Samuel,§ and those that follow after, as many as have spoken, have likewise foretold of these days.

25 Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, [x]And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you [y]first, God, [z]having raised up his Son Jesus, [a]sent him to bless you, [b]in turning away every one of you from his iniquities.

CHAPTER IV.

1 *Peter and John imprisoned.* 8 *Their defence.* 18 *They are threatened.*

AND as they spake unto the people, the priests, and the [1]captain of the temple, and the Sadducees, came upon them,

2 Being grieved that they taught the people, and [a]preached through Jesus the resurrection from the dead.*

3 And they laid hands on them, and put *them* in hold unto the next day: for it was now eventide.

4 Howbeit [b]many of them which heard the word believed; and [c]the number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their rulers,† and elders, and scribes,

6 And Annas the high priest,‡ and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem.

7 And when they had set them in the midst, they asked, [d]By what power, or [e]by what name, have ye done this?

8 ¶ Then Peter, [f]filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed

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forty years old, and had been a cripple from his birth (chap. iv. 22).—The Beautiful gate of the temple was erected by Herod the Great: it was above fifteen yards high, and about eight yards wide, being formed of Corinthian brass, with the most exquisite workmanship: it is supposed to have separated the court of the Gentiles from the inner court. The purpose of the apostles, to work a miracle in this man's behalf, seems to have arisen from an immediate Divine suggestion to their mind. The declaration of Peter that he had no silver or gold to bestow upon him, as it was made after some of the possessions had been sold and intrusted to the disposal of the apostles, may be considered as a proof that they were not in the least enriched by the liberality of their brethren. But though he could not answer the man's expectations in this way, he was willing to help him, according to the ability committed to him. The circumstances attending this miracle need no comment: we, as it were, see the man making trial of his limbs, and the strength thus unexpectedly communicated to them, in every way that he could imagine; and expressing in the most lively manner his admiring gratitude to God, and his affection for the instruments of this mercy to him.

THE DISCOURSE.—Ver. 22-26. "One cannot imagine a more masterly address than this; to warn the Jews of the dreadful consequence of their infidelity, in the very words of Moses their favourite prophet; out of a pretended zeal for whom they were ready to reject Christianity, and to attempt its destruction."—(*Doddridge.*)—Samuel was the first prophet after Moses who was employed as a writer of the sacred oracles; and from him the schools of the prophets seem to have originated.—It is not necessary to prove that predictions concerning Christ are found in the writings of every one of the prophets, for the words imply a general, not a universal proposition: yet Jonah and Nahum alone appear to be exceptions, for Obadiah certainly is not. The Book of Jonah is a history, not a prophecy; and he was a remarkable type of Christ; and that of Nahum is "the burden of Nineveh," and relates to no other subject.—The persons to whom the apostle spake were the descendants of those to whom the prophets had been sent, and they had inherited from them the sacred oracles, as well as the advantages of the covenant first made with their fathers; especially that of the Messiah's arising from among them, who was that Seed of Abraham in whom all the nations of the earth were to be blessed. Indeed Abraham, Isaac, and Jacob, were prophets; and the Jews were their children, and heirs of the covenant made with them, unless (like profane Esau) they should despise and refuse their birthright and blessing. Therefore the first proposal of the gospel was ordered to be made to them. For God, having raised up his Son Jesus to be a Prophet, Priest, and Ruler, like to Moses, but unspeakably superior—and having raised him from the dead, and placed him upon his glorious throne—had sent him, by his gospel and by his Holy Spirit, to render them truly happy: not by advancing them to worldly authority and prosperity, as they had vainly expected, but by teaching, encouraging, and enabling them to turn away from all their sins, that they might walk before him as his accepted worshippers and adopted children, in the light of his countenance, and the enjoyment of his favour.—The last clause may be rendered "to bless you, in every one turning away from his iniquities." It is almost certain that Christ did not convert all present, much less every one of the nation; but the apostle might hope that he would.—*Scott.*

CHAP. IV. IMPRISONMENT OF THE APOSTLES.—Ver. 1-4. Miserable is *their* case, to whom the glory of Christ's kingdom is a grief; for since the glory of that kingdom is everlasting, it follows, of course, that their grief will be everlasting too. It grieved them that the apostles "preached through Jesus the resurrection from the dead." "The Sadducees" were grieved that "the resurrection from the dead" was preached, for they opposed that doctrine, and could not bear to hear of a *future state*, to hear it so well attested. *The chief priests* were grieved that *they preached the resurrection of the dead through Jesus*—that he should have the honour of it; and, though they professed to believe *the resurrection of the dead* against "the Sadducees," yet they would rather

done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of Israel, [g]that by the name of Jesus Christ of Nazareth, whom ye crucified, [h]whom God raised from the dead, *even* by him doth this man stand here before you whole.

11 This is [i]the stone which was set at nought of you builders,[§] which is become [k]the head of the corner.

12 Neither is there salvation in any other:[‖] for there is none other name [l]under heaven given among men whereby we must be saved.

13 ¶ Now, when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men,[¶] they marvelled; and [m]they took knowledge of them, that they had been with Jesus.

14 And, beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem; and we cannot deny *it*.

17 But, that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them [n]not to speak at all,* nor teach, in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God [o]to hearken unto you more than unto God, [p]judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So, when they had further threatened them, they let them go, finding nothing how they might punish them,† because of the people: [q]for all *men* glorified God for that which was done.

22 For the man was above forty years old on whom this miracle of healing was shewed.

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[g] ii. 22-24.
[h] xiii. 29-41. Matt. xxviii. 11-15.
[i] Ps. cxviii. 22, 23. Matt. xxi. 42-45.
§ The quotation is from Ps. cxviii. 22, where the reference is evidently to the Messiah, whose rejection is predicted under the imagery of a building-stone, disapproved by the builders, and thrown aside as worthless. *The same is become*, &c.—The stone (i.e., Christ) was rejected by the Jewish builders, but upon it, as "the head (stone) of the corner," or "chief corner-stone," the edifice of the Christian dispensation was to rest.—OWEN.
[k] Zech. iii. 9; iv. 6, 7. Eph. ii. 20-22.
‖ *Neither is there salvation*—for soul or body. *In any other*—person or thing. *For there is none other name.*—Because in distress men did usually call upon their false gods by name; as, "O Baal, hear us" (1 Kings xviii. 26). *Under heaven*—whether patriarch or prophet, priest or king; especially referring unto Moses, in whom they did trust; and therefore, under the gospel especially, we must lift up our hearts.—POOLE.
[l] Col. i. 23.
¶ A term much used by the Jews and Greeks for private, ignorant, inferior men.—LIGHTFOOT.
This, for three centuries, was the objection to Christians by all the heathens; Lucian Peregr. Celsus in Orig. contr. Celsum, &c.—WHITBY.
[m] Matt. xxvi. 57, 58, 71, 73.
[n] i. 8; v. 40.
* *To speak at all.*—Either openly or privately, opposing their authority to the resolved counsel of God.—DIODATI.
[o] Ex. i. 17. 1 Kings xii. 30.
[p] Ps. lviii. 1. John vii. 24. 1 Cor. x. 15.
† Rather, "not finding how they might punish them"—*i.e.*, being at a loss to find out a manner in which they might punish them, because of the people.—PEARCE.
[q] Matt. ix. 33: xv. 31. Luke v. 26.
[r] Ps. lv. 16-18. Jer. xx. 13. Luke vi. 11.
[s] 2 Kings xix. 15, 19. Ps. cxlvi. 5, 6.
‡ This ascription of praise seems to have been designed to mark their sense of his power to deliver them, and his right to dispose of them. They were employed in his service; they were encompassed with dangers; and they acknowledged him as their God, who had made all things, and who had an entire right to direct and to dispose of them for his own glory. In times of danger and perplexity, we should remember that God has a right to do with us as he pleases; and we should go cheerfully and commit ourselves into his hands.—BARNES.
[t] Ps. ii. 1-6.
[u] Ps. lxxxiii. 2-8. Rev. xix. 16-21.
[x] Rev. xi. 15; xii. 10.
[y] iii. 14. Job xiv. 4; xv. 14.
[z] Is. lxi. 1. Luke iv. 18. John x. 36.
[a] Gen. l. 20. Matt. xxvi. 24.
§ The many singular and circumstantial predictions respecting the person, sufferings, and death of our Lord, clearly shew the truth of Peter's assertion; and from this we may infer, that the purposes of God are perfectly consistent with the free agency of man, however impossible it may be for us to conceive or explain it. This must be admitted, if we regard the Holy Scriptures as a system of truth.—BOOTHROYD.
[b] Lam. iii. 50.
[c] Is. lviii. 1. Ez. ii. 6. Phil. i. 14.
[d] ii. 22, 43; v. 12, 15, 16; vi. 8.
[e] ii. 2; xvi. 25, 26.
[f] ii. 4.
[g] Is. lxv. 24. Matt. xviii. 19.
[h] i. 8, 22.
‖ That is, they placed the money received for their property at the disposal of the apostles, to distribute it as was necessary among the poor. This soon became a burdensome and inconvenient office, and they therefore appointed men who had especial charge of it (ch. vi. 1, 2, &c.)—BARNES.

23 ¶ And, being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, [r]they lifted up their voice to God with one accord, and said, [s]Lord, thou *art* God,‡ which hast made heaven, and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, [t]Why did the heathen rage, and the people imagine vain things?

26 The [u]kings of the earth stood up, and the rulers were gathered together against the Lord, and [x]against his Christ.

27 For of a truth, against [y]thy holy child Jesus, [z]whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together,

28 For [a]to do whatsoever thy hand and thy counsel determined before to be done.§

29 And now, Lord, [b]behold their threatenings: and grant unto thy servants, [c]that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal; [d]and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ And when they had prayed, [e]the place was shaken where they were assembled together; and [f]they were all filled with the Holy Ghost, and they [g]spake the word of God with boldness.

32 And the multitude of them that believed were of one heart and of one soul: neither said any *of them* that ought of the things which he possessed was his own; but they had all things common.

33 And [h]with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles' feet:‖ and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted,

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give up that important article than have it preached and proved to be "through Jesus." "They laid hands on them" (that is, their servants and officers did at their command), and "put them in hold," committed them to the custody of the proper officer "until the next day;" they could not examine them now, "for it was eventide," and yet would defer it no longer than *till next day*. See how God trains up his servants for sufferings by degrees, and by lesser trials prepares them for greater; now *they resist unto* bonds only, but afterwards *to blood.*—*Henry.*

EXAMINATION BEFORE THE COUNCIL.—Ver. 5-12. Caiaphas seems to have performed the ordinary functions of the high-priesthood, and Annas to have had the greater influence and authority in the council. The examination of Peter and John must have excited great attention, as all parties seem to have considered their interest, authority, reputation, and favourite system, to be in the most imminent danger. In the question which they asked, they virtually allowed that an extraordinary cure had been performed; but they wanted to know whether it were the effect of a Divine power, or of incantation by the use of some name, according to the notions which then prevailed; and Peter, "being filled with the Holy Ghost," felt none of those terrors which had formerly led him to deny his Lord, but spake before that great assembly with the utmost courage, liberty, and propriety (Luke xii. 11, 12; xxi. 12-15). He insisted that the action about which they were cited to answer as criminals was a good deed, an act of genuine mercy as well as of Divine power; and he would have all the priests, scribes, and rulers, and all the whole nation, to understand that it had been wrought by the name, or power, of Jesus the Nazarene, who was the Messiah.—*Scott.*

IMPRESSION MADE UPON THE COUNCIL.—Ver. 13. The judges "took knowledge of them, that they had been with Jesus;" they themselves, it is probable, had seen them with him in the temple, and now recollected that they had seen them; or some of their servants, or those about them, informed them of it, for they would not be thought themselves to have taken notice of such inferior people. But when they understood "that they had been with Jesus," had been conversant with him, attendant on him, and trained up under him, they knew what to impute their boldness to; nay, their boldness in Divine things was enough to shew with whom they had had their education. Note, Those that *have been with Jesus*, in converse and communion with him, have been attending on his Word, praying in his name, and celebrating the memorials of his death and resurrection, should conduct themselves in everything, so that those who converse with them may "take knowledge of them, that they have been with Jesus." And that makes them so holy, and heavenly, and spiritual, and cheerful; that has raised them so much above this world, and filled them with another. One may know that they have been in the mount by the shining of their faces.

MUTUAL ASSISTANCE AND CHARITY.—Ver. 32-35. (1.) They insisted not upon property, which even children seem to have a sense of, and a jealousy for, and which worldly people triumph in—as Laban (Gen. xxxi. 43), "All that thou seest is mine;" and Nabal (1 Sam. xxv. 11), "My bread and my water." These believers were so taken up with the hopes of an inheritance in the other world, that this was as nothing to them. "No man said that ought of the things which he possessed was his own." They did not take away property, but they were indifferent to it. They did not call what they had *their own*, in a way of pride and vainglory, boasting of it, or trusting in it. They did no call it *their own*, because they had, in affection, *forsaken all for Christ*, and were continually expecting to be stripped of all for their adherence to him. They did not say *that aught was their own;* for we can call nothing our own but sin; what we have in the world is more God's than our own: we have it from him, must use it for him, and are accountable for it to him. "No man said what he had was his own;" for he was *ready to distribute, willing to communicate*, and desired not to eat his morsel alone, but what he had to spare from himself and family, his poor neighbours were welcome to. They that had estates were not solicitous to lay up, but very willing to lay out, and would straiten themselves to help their brethren. No marvel that "they were of one heart and soul," when they sat so loose to the wealth of this world—for *meum, mine*, and *tuum, thine*, are the great makebates. Men's holding *their own*, and grasping at more than *their own*, are *the rise of wars and fightings*. (2.) They abounded in charity, so that, in effect, "they had all things common;" for "there was not any among them that lacked," but care was taken for their supply. Those that had been maintained upon the public charity, when they turned Christians, probably were excluded, and therefore it was fit that the Church should take care of them. As there were many *poor that received the gospel*, so there were some rich that were able to maintain them, and *the grace of God* made them willing. *Therefore* those *that gather much have nothing over*, because what *they have over*, they have for them who *gather little*, that they may have *no lack* (2 Cor. viii. 14, 15). The gospel hath laid "all things common," not so that the poor are allowed to rob the rich, but so that the rich are appointed to relieve the poor.—*Henry.*

The son of consolation,) a Levite, *and* of the country of Cyprus.¶

37 Having land, sold *it*, and brought the money, and laid *it* at the apostles' feet.

CHAPTER V.

1 *The death of Ananias and Sapphira.* 17 *The apostles imprisoned again, and delivered.*

BUT a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and [a]laid *it* at the apostles' feet.

3 But Peter said, Ananias, [b]why hath Satan filled thine heart to [1]lie to the Holy Ghost,* and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? [c]why hast thou conceived this thing in thine heart?† [d]thou hast not lied unto men, but unto God.

5 And Ananias, hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, [e]How is it that ye have agreed together to tempt the Spirit of the Lord?‡ Behold, [f]the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then [g]fell she down straightway at his feet, and yielded up the ghost:§ and the young men came in, and found her dead, and, carrying *her* forth, buried *her* by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all‖ with one accord in Solomon's porch.

A.D. 33—A.D. 33.

¶ We may observe that the two Apostles of the Gentiles have Gentile countries for their native soil; St Paul having been born in Cilicia, St Barnabas in Cyprus.—LIGHTFOOT.

CHAP. V.

[a] Matt. vi. 2, 3. Phil. ii. 3.

[b] 1 Kings xxii. 21, 22. Matt. iv. 3-11.

[1] Or, *deceive*.

* It is seen that, in this passage, lying to the Holy Ghost is stated to be the same thing as lying to God—a clear proof that the Holy Ghost is truly God, of the same substance with the Father and the Son.—BURNETT.

[c] Job xv. 35. Ps. vii. 14.

† The foundation of his crime was covetousness; the effect of that covetousness was a distrust of the maintenance which he was to enjoy in common with the whole Church; and the actual crime itself, which that covetous disposition led him to commit, was fraud; a fraudulent attempt to deceive the apostles and the whole Church, by throwing himself upon them to be maintained out of the public expense, whilst, at the same time, he privately retained that which ought to have been put into the public stock, in order to entitle him to receive his common proportion.—CLARKE.

[d] Exod. xvi. 8. 1 Sam. viii. 7.

[e] Gen. iii. 9-13. Luke xvi. 2.

‡ To try whether the apostles had the Spirit of the Lord or no; and whether the Spirit of the Lord that was in them was omniscient and omnipotent, would take any notice of it, and inflict punishment for it.—GILL.

[f] 2 Kings vi. 32. Rom. x. 15.

[g] 5.

§ It was in order to deter hypocrites and liars from joining the infant Church from mercenary motives, for the purpose of being maintained out of the common stock, that the Holy Spirit, as the Protector of the Church, took cognisance of their complicated crime, by means of that faculty of discerning spirits with which he endued St Peter, and himself punished both the offenders on the spot with death.—HALES.

‖ All the apostles and believers met together in the spacious building called Solomon's porch, and conversed and taught. — BOOTHROYD.

[h] Num. xvii. 12, 13. Luke xii. 1, 2.

[i] ii. 47; iv. 21.

[k] ii. 41, 47; iv. 4.

[l] 2 Sam. vi. 19. 1 Cor. xi. 11, 12.

[m] John xiv. 12.

[2] *In every street.*

¶ It is left here wholly uncertain whether it was the faith of believers, or the superstition of the Jews, which had such expectation from the shadow of St Peter, and whether any cures were really wrought in this manner or not. —WHITBY.

[n] Mark xvi. 17, 18. Jam. v. 16.

[o] Ps. ii. 1-3. John xi. 47-49; xii. 10, 11.

[p] xxiii. 6-8.

[3] Or, *envy*.

[q] Ps. xxxiv. 7. Is. lxi. 1.

[r] Is. lviii. 1. Jer. vii. 2; xx. 2, 3.

[s] Luke xxi. 37, 38. John viii. 2.

[t] Ps. cv. 22.

* That is, all the elders of the city of Jerusalem, and those of other cities, who had come up to the feast.—GROTIUS.

[u] Ps. ii. 4; xxxiii. 10. Dan. iii. 11-25.

[x] John xi. 47, 48; xii. 19.

† *They doubted.*—They were unsatisfied before, when they put the apostles into prison; but now they are amazed, and know neither what to say nor do. —DIODATI.

[y] 18-21.

‡ They might, peradventure, think it needless or impossible to bind them against their wills, who had opened the prison, and so miraculously came out. However, another more certain reason is given of it: "they feared the people;" they feared men more than God, who had done so great things amongst them.—POOLE.

§ Matt. xiv. 5; xxi. 26; xxvi. 5.

13 And [h]of the rest durst no man join himself to them: [i]but the people magnified them.

14 And [k]believers were the more added to the Lord, [l]multitudes both of men and women;)

15 Insomuch that [m]they brought forth the sick [2]into the streets, and laid *them* on beds and couches, that at the least the shadow of Peter passing by¶ might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were [n]healed every one.

17 ¶ Then [o]the high priest rose up, and [p]all they that were with him, (which is the sect of the Sadducees,) and were filled with [3]indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the [q]angel of the Lord by night opened the prison doors, and brought them forth, and said,

20 Go, [r]stand and speak in the temple to the people all the words of this life.

21 And when they heard *that*, [s]they entered into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the council together, and all the [t]senate of the children of Israel,* and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, [u]The prison truly found we shut with all safety, and the keepers standing without before the doors: but, when we had opened, we found no man within.

24 Now, when the high priest, and the captain of the temple, and the chief priests, heard these things, [x]they doubted† of them whereunto this would grow.

25 Then came one and told them, saying, [y]Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence:‡ (for [z]they feared the people, lest they should have been stoned:)

27 And when they had brought them, they set

CHAP. V. FATE OF ANANIAS AND SAPPHIRA.—Ver. 1-11. Ananias and Sapphira, seeing how those persons were respected who had parted with their whole substance to supply the wants of their poor brethren, agreed together to sell their land, to secrete a part of the money, and to give the rest to the apostles as the *whole price*. In doing this they perhaps expected to have a maintenance from the common stock, and yet to reserve a part of their substance to themselves: but the desire of reputation seems to have predominated. But Peter was immediately shewn the deception which they were practising, and charged it upon Ananias in express terms. His language on this occasion implied, that whatever Satan might *suggest*, he could not have filled the heart of Ananias with this wickedness, had he not been consenting. Or "Why hath Satan *emboldened* thy heart?" &c. (Esth. vii. 5; Ec. viii. 11; Heb.) The falsehood told to the apostles was a bold attempt to impose upon the Spirit of truth himself, who so manifestly spake and acted by them; and this was to lie unto God, and not unto men; which is a plain testimony to the Deity and personality of the Holy Ghost. The estate continued Ananias' property even after his profession of Christianity; the sale of it was not a matter of compulsion, but of voluntary choice; and even the money, after it was sold, was at his own disposal: whence it appears that this liberality was not expressly required of the primitive Christians, but was the result of their abundant zeal and love. So that the crime of Ananias did not so much consist in retaining part of the price of the land, as in endeavouring, in so solemn a transaction, to impose upon the apostles with a pertinacious lie, the result of avarice combined with ostentation. As his death was the immediate effect of Divine power, it struck terror into all who heard of it, and he was buried immediately in his own garments, without further preparation or mourning; as Sapphira was afterwards, when, persisting in the same horrid falsehood, she was struck dead by the awful judgment of God.—This apparent severity on two detected hypocrites was real mercy to vast numbers: it excited a reverential fear and a holy jealousy in the whole company; it doubtless induced them to strict self-examination, prayer, and circumspection, and a dread of hypocrisy, covetousness, or vainglory; it prevented the increase of scandals in the Church, and the intrusion of hypocrites; and thus it tended to render the gospel honourable in the eyes of the people.—We may also observe, that this event was an evidence of the apostles' integrity and veracity, even to their enemies.—*Scott.*

RELEASE FROM PRISON.—Ver. 19. "The angel of the Lord by night," in spite of all the locks and bars that were upon the prisoners, "opened the prison doors," and, in spite of all the vigilance and resolution of the keepers, that "stood without before the doors, brought forth" the prisoners, gave them authority to go out without crime, and led them through all opposition. This deliverance is not so particularly related as that of Peter (chap. xii. 7, &c.); but the miracle here was the very same. Note, There is no prison so dark, so strong, but God can both visit his people in it, and, if he pleases, fetch them out of it. The discharge of the apostles out of prison by an angel was a resemblance of Christ's resurrection and his discharge out of the prison of the grave, and would help to confirm the apostles' preaching of it. They are charged, and legally charged, to go on with their work, so as thereby to be discharged from the prohibition which the high priest laid them under; the angel bade them, "Go, stand and speak in the temple to the people all the words of this life" (ver. 20). When they were miraculously set at liberty, they must not think it was that they might save their lives by making their escape out of the hands of their enemies. No, it was that they might go on with their work with so much the more boldness.

BOLDNESS AND FIDELITY.—Ver. 29. "Peter and the other apostles" all spake to the same purport; whether severally examined or answering jointly, they spake as one and the same Spirit gave them utterance, depending upon the promise their Master had made them, that when they were brought before councils it should be "given them in that same hour what they should speak," and courage to speak it. 1. They *justified themselves* in their *disobedience* to the commands of the great Sanhedrim, great as it was: (ver. 29) "We ought to obey God rather than men." They do not plead the power they had to work miracles (they spake sufficiently for them, and therefore they humbly decline mentioning it themselves), but they appeal to a maxim universally owned, and which even natural conscience subscribes to, and which comes home to their case. God had commanded them to teach in the name of Christ, and therefore they ought to do it, though the chief priests forbade them. Those rulers set up in opposition to God, and have a great deal to answer for, who punish men for disobedience to them, in that which was their duty to God. 2. They *justify themselves* in doing what they could to fill Jerusalem with the doctrine of Christ, though in preaching him up they did indeed reflect upon those that maliciously ran him down; and if they thereby bring his blood upon them, they may thank themselves. It is charged upon them as a crime that they preached Christ and his gospel: "Now," say they, "we will tell you who this Christ is, and what his gospel is, and then do you

them before the council: and the high priest asked them,

28 Saying, [a]Did not we straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and [b]intend to bring this man's blood upon us.

29 ¶ Then Peter and the *other* apostles answered and said, [c]We ought to obey God rather than men.

30 The God of our fathers [d]raised up Jesus, whom [e]ye slew, and hanged on a tree:

31 Him hath God exalted with his right hand *to be* [f]a Prince and [g]a Saviour, for [h]to give repentance to Israel,§ and [i]forgiveness of sins.

32 And [k]we are his witnesses of these things; [l]and *so is* also the Holy Ghost, [m]whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were cut *to the heart*, and [n]took counsel to slay them.

34 Then [o]stood there up one in the council, a Pharisee, named [p]Gamaliel,‖ a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;

35 And said unto them, Ye men of Israel, [q]take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas,¶ [r]boasting himself to be somebody; [s]to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as [t]obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, [t]in the days of the taxing, and drew away much people after him: [u]he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, [x]Refrain from these men, and let them alone: [y]for if this counsel or this work be of men, it will come to nought:*

39 But [z]if it be of God, ye cannot overthrow it, lest haply ye be found even [a]to fight against God.

40 And to him they agreed: and when they had called the apostles, and [b]beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ And they departed from the presence of the council, [c]rejoicing that they were counted worthy to suffer shame for his name.

A.D. 33—A.D. 33.

[a] iv. 18-21.
[b] 1 Kings xviii. 17, 18. Am. vii. 10.
[c] *See on* iv. 19.
[d] xiii. 33.
[e] iv. 10, 11; xiii. 28, 29.
[f] Ps. ii. 6-12. Is. ix. 6. Ez. xxxiv. 24.
[g] Is. xliii. 3, 11. Matt. i. 21.
[h] Jer. xxxi. 31-33.
§ *To Israel.*—This word properly denotes the Jews; but his office was not to be confined to the Jews. Other passages shew that it would be also extended to the Gentiles. The reasons why the Jews are particularly specified here are, probably, 1. Because the Messiah was long promised to the Jewish people, and his first work was there; and also, 2. Because Peter was addressing Jews, and was particularly desirous of leading them to repentance.—BARNES.
[i] xiii. 38, 39. Mark ii. 10.
[k] i. 8; xiii. 31. Heb. ii. 3.
[l] John xv. 26. 1 Pet. i. 12.
[m] ii. 4, 38, 39.
[n] ix. 23. Gen. iv. 5-8.
[o] xxiii. 7-9.
[p] xxii. 3.
‖ Gamaliel was the tutor of St Paul (chap. xxii. 3), and was called Rabban Gamaliel, a title of the highest eminency, and given, as the Jews say, only to seven persons; which sufficiently shews the reputation he had among the people.—WHITBY.
[q] xix. 36. Matt. xxvii. 19.
¶ Lardner thinks that there were two impostors of this name, one before Judas of Galilee, while Archelaus was at Rome; and another under Claudius. Bishop Usher supposed that the Theudas of Luke is the same as Judas, who raised an insurrection in Galilee a little after the death of Herod, and who aimed at obtaining the sovereignty (see Bell. lib. ii. 4, LL.) Pearce has adopted this opinion; and as it was usual for the Jews to have two names, as we find from the apostles, I consider this the most probable opinion.—BOOTHROYD.
[r] viii. 9.
[s] xxi. 38.
[t] *Believed.*
[t] Luke ii. 1.
[u] Job xx. 5-9. Matt. xxvi. 52.
[x] John xi. 48.
[y] Neh. iv. 15. Prov. xxi. 30.
* Success is no certain criterion of the truth of any religious system; but the success of the gospel was supernatural, considering the circumstances of its original.—WHITE.
[z] vi. 10. Gen. xxiv. 50. Luke xxi. 15.
[a] xxiii. 9. Ex. x. 3-7. 1 Cor. x. 22.
[b] Matt. x. 17. Mark xiii. 9.
[c] xvi. 23-25. Is. lxi. 10. Luke vi. 22.

[d] iv. 20, 29. Gal vi. 14.

CHAP. VI.

[a] *Disciples* was a name common to all Christians, to all that believed in Christ, and was the name they went by before they were called Christians (chap. xi. 26).—GILL.
[b] 1 Cor. x. 10. Jam. iv. 5.
[b] ix. 29.
[c] Deut. xxiv. 19-21. Is. i. 17.
† *Daily ministration.*—The distribution of public charity, to prevent profuseness and ill husbandry in the poor, was made day by day, as occasion required.—GUYSE.
[d] xxi. 22.
[e] iv. 19.
[f] 1 Cor. xvi. 3.
[g] Gen. xli. 38, 39.
[h] Col. iv. 17.
‡ That they might not only express their solemn designation to the office, but might confer upon them such extraordinary gifts as would qualify them yet more abundantly for the full discharge of it.—DODDRIDGE.
[i] xii. 24; xix. 20. 2 Tim. ii. 9.
[k] xxi. 20, *Gr.*
[l] 2 Chr. xxix. 34.
[m] Eph. iv. 11.
§ *And power.*—The Divine energy, by which he was enabled to work great wonders.—CLARKE.
[n] ii. 17, 18; iv. 29, 30; viii. 6.
‖ *The Libertines.*—Great numbers of Jews taken captive by Pompey, and carried into Italy, were set at liberty, and obtained their freedom from their masters; and their children therefore would be *Libertini*, in the proper sense of that word.—DODDRIDGE.
[o] ii. 10; xi. 20.
[p] xviii. 24.
[q] xv. 23, 41.
[r] ii. 9; xvi. 6.
¶ Every considerable synagogue had an academy, where young persons exercised themselves under their rabbis in the study of traditions.—BEAUSOBRE.
[s] Rom. iii. 8.
[t] Lev. xxiv. 16.
[u] Ps. xxvii. 12.
[x] Is. lxvi. 1-6.

42 And daily in the temple, and in every house, [d]they ceased not to teach and preach Jesus Christ.

CHAPTER VI.

1 *Deacons chosen.* 9 *Stephen falsely accused of blasphemy.*

AND in those days, when the number of the disciples* was multiplied, [a]there arose a murmuring of the [b]Grecians against the Hebrews, because [c]their widows were neglected in the daily ministration.†

2 Then [d]the twelve called the multitude of the disciples *unto them*, and said, [e]It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, [f]look ye out among you seven men of honest report, [g]full of the Holy Ghost and wisdom, whom we may appoint over this business.

4 But we will [h]give ourselves continually to prayer, and to the ministry of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch;

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.‡

7 And [i]the word of God increased; and [k]the number of the disciples multiplied in Jerusalem greatly: and a great company of [l]the priests were obedient to the faith.

8 ¶ And Stephen, [m]full of faith and power,§ [n]did great wonders and miracles among the people.

9 ¶ Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines,‖ and [o]Cyrenians, and [p]Alexandrians, and of them of [q]Cilicia and of [r]Asia, disputing with Stephen.¶

10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then [s]they suborned men, which said, We have heard him speak [t]blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And [u]set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, [x]that this

judge whether we ought not to preach it; nay, and we shall take this opportunity to preach it to you, 'whether you will hear, or whether you will forbear.'"—*Henry.*

GAMALIEL.—Ver. 33-39. The rulers were *cut* by the words of Peter; they were convicted, tortured, enraged, and alarmed, but not humbled or changed: "they gnashed their teeth, as if one drew a saw."—(*Beza.*) And therefore they desperately counselled to put the whole company of the apostles to death. But Gamaliel (whose reputation is very great among the Jews to this day, and who seems to have been a man of great judgment and prudence in secular matters) advised them against so violent a measure. He seems at the time to have had some conviction of the truth of the gospel; but as he was Saul's tutor, who was a determined persecutor, it may be questioned whether he long retained his tolerating principles. However, he was a Pharisee, and, as such, a decided opposer of the Sadducean system; and from recent instances he shewed that the interposition of the council, in so decided a manner, was neither needful nor safe. According to his opinion, which was the verdict of common sense, and supported by the most conclusive arguments, the continuance of Christianity to this day—a religion neither supported by human authority, nor paying court to any of man's corrupt passions; nay, opposed by all the power, wealth, philosophy, learning, superstition, idolatry, false religion, vices, and popular prejudices of the whole world; and declaring exterminating war against all the corrupt propensities of the human heart, without favouring one more than another—and also the ruin of the Jewish Church and nation, as well as of other persecuting powers, are irrefragable demonstrations, that it was no work or counsel of men, but indeed a revelation from God; and that they who opposed it actually fought against him, and incurred his righteous displeasure for so doing.—*Scott.*

CHAP. VI. WORK OF THE APOSTLES.—Ver. 4. "We will give ourselves continually to prayer, and to the ministry of the Word." See here, 1. What are the two great gospel-ordinances—*the Word*, and *prayer*. By these two, communion between God and his people is kept up and maintained: by *the Word* he speaks to them, and by *prayer* they speak to him; and these have a mutual reference to each other. By these two the kingdom of Christ must be advanced and additions made to it; we must "prophesy upon the dry bones," and "then pray for a spirit of life" from God "to enter into them." By *the Word* and *prayer* other ordinances are sanctified to us, and sacraments have their efficacy. 2. What is the great business of gospel-ministers? "To give themselves continually to prayer, and to the ministry of the Word;" they must still be either fitting and furnishing themselves for those services, or employing themselves in them, either publicly or privately, in the stated times or out of them. They must be God's mouth to the people "in the ministry of the Word," and the people's mouth to God in *prayer*.

ORDINATION OF THE DEACONS.—Ver. 6. The people presented them to the apostles, who approved their choice, and ordained them. 1. "They prayed with them," and "for them," that God would give them more and more of "the Holy Ghost" and "of wisdom;" that he would qualify them for the service to which they were called, and own them in it, and make them thereby a blessing to the Church, and particularly "to the poor of the flock." All that are employed in the service of the Church ought to be committed to the conduct of the Divine grace by the prayers of the Church. 2. "They laid their hands on them," that is, "they blessed them in the name of the Lord;" for laying on hands was used in blessing. So Jacob blessed "both the sons of Joseph;" and, without controversy, "the less is blessed of the greater" (Heb. vii. 7). The deacons are blessed by the apostles, and the overseers of the poor by the pastors of the congregation. Having by prayer implored a blessing upon them, they did, by the laying on of hands, assure them that the blessing was conferred in answer to the prayer; and this was giving them authority to execute that office, and laying an obligation upon the people to be observant of them therein.

Jesus of Nazareth shall destroy this place, and shall [y]change the [1]customs which Moses delivered us.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.[*]

CHAPTER VII.

1 Stephen answereth to his accusation. 54 They stone him to death.

THEN said the high priest, Are these things so?[*]

2 And he said, [a]Men, brethren, and fathers, hearken; [b]The God of glory appeared unto our father Abraham, [c]when he was in Mesopotamia, before he dwelt in [d]Charran,

3 And said unto him, [e]Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then [f]came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And [g]he gave him none inheritance in it,[†] no, [h]not *so much as* to set his foot on: [i]yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, [k]That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat *them* evil four hundred years.[‡]

7 And [l]the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, [m]and serve me in this place.[§]

8 And he gave him [n]the covenant of circumcision: [o]and so *Abraham* begat Isaac, and circumcised him the eighth day; and [p]Isaac *begat* Jacob; and [q]Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, [r]sold Joseph into Egypt: [s]but God was with him,

10 And [t]delivered him[‖] out of all his afflictions, and [u]gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But [x]when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* [y]Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, [z]threescore and fifteen souls.[¶]

15 So [a]Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of [b]Emmor, *the father* of Sychem.

17 But when the time of the promise[*] drew nigh, which God had sworn to Abraham, [c]the people grew and multiplied in Egypt,

18 Till [d]another king arose, which knew not Joseph:

19 The same dealt subtilely[†] with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time [e]Moses was born, [f]and was [1]exceeding fair, and nourished up in his father's house three months:

21 And [g]when he was cast out, Pharaoh's daughter took him up, and nourished him [h]for her own son.

22 And Moses [i]was learned in all the wisdom of the Egyptians, and was mighty[‡] in words and in deeds.

23 And [k]when he was full forty years old, it came into his heart [l]to visit his brethren the children of Israel.

24 And [m]seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood how that [n]God by his hand would deliver them; but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, [o]ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong thrust him away, saying, [p]Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou diddest the Egyptian yesterday?

29 Then [q]fled Moses at this saying, and was a

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y Is. lxv. 15. Hos. iii. 4.

1 *Rites.*

* This was a proverbial expression, to denote the majesty and beauty of his countenance, arising from a transport of inward joy, the consciousness of innocence, and the expectation of glory, though he had so cruel a sentence and execution in view.—LENFANT.

CHAP. VII.

* *Are these things so?*—To wit, the charge alleged against him of blasphemy against Moses and the temple (chap. vi. 13, 14).—BARNES.

a xxii. 1; xxiii. 1.

b Ps. xxiv. 7, 10. Is. vi. 3.

c Josh. xxiv. 2.

d Gen. xi. 31; xii. 5; xxix. 4, *Haran.*

e Gen. xii. 1. Luke xiv. 33.

f Gen. xi. 31, 32. Is. xli. 2, 9.

g Gen. xxiii. 4. Ps. cv. 11, 12.

† *He gave him none inheritance in it.*—It is true that Abraham had a field, and the cave of Mach-pelah (Gen. xxiii. 9), but that was of no use to Abraham whilst alive, but to bury him in when dead; besides, it was not as an inheritance by God's gift, but it was purchased with his money.—POOLE.

h Deut. ii. 5.

i Gen. xii. 7. Ps. cv. 8-11.

k Gen. xv. 13.

‡ They were not evil-entreated four hundred years, but they were for so long a time sojourners in a strange land; first in Canaan, and afterwards in Egypt.—PEARCE.

l Gen. xv. 14-16. Ps. lxxiv. 12-14. Ex. iii. 12.

§ In this land (from Gen. xv. 16), rather than in mount Sinai, which was in Arabia (from Ex. iii. 12).—WHITBY.

m Gen. xvii. 9-14.

n Gen. xvii. 12.

o Gen. xxv. 21-26.

p Gen. xxix. 32-35. Ex. i. 1-4.

q Gen. xxxvii. 18-29. Ps. cv. 17, 18.

r Gen. xxxix. 2, 3, 5, 21-23.

s Gen. xlviii. 16. Ps. xxii. 24.

‖ *And delivered him, &c.*—That is, restored him to liberty from his servitude and humiliation, and raised him up to high honours and offices in Egypt. *Favour and wisdom.*—The favour was the result of his wisdom. His wisdom was particularly evinced in interpreting the dreams of Pharaoh (Gen. xli.)—BARNES.

t Gen. xli. 12-46. Prov. xvi. 7.

x Gen. xlii. 1, 2.

y Gen. xlv. 1-16.

z Gen. xlvi. 12, 26.

¶ In Genesis they are said to be seventy souls (Gen. xlvi. 27). But the Septuagint there make them seventy-five, and Stephen or Luke follow that version (Luke iii. 36), where Cainan is inserted, that is not in the Hebrew text, but in the Septuagint. Some, by excluding Joseph and his sons, who were in Egypt before, which reduced the number to sixty-four, and adding the sons of the eleven patriarchs, make the number seventy-five.—HENRY.

a Gen. xlvi. 3-7.

b Gen. xxxiv. 2, &c., *Hamor, Shechem.*

* Of the fulfilling of the promise, either of the increase of his seed, or of their deliverance out of bondage, for both were promised (Gen. xxii. 17), though at that very time there were the greatest endeavours to hinder either when God accomplished both.—POOLE.

c xiii. 17.

d Ex. i. 8.

† *Dealt subtilely.*—He acted deceitfully; he used fraud. The cunning or deceitful attempt that is referred to, is his endeavour to weaken and destroy the Jewish people by causing their male children to be put to death (Ex. i. 22).—BARNES.

e Ex. ii. 2-10.

f 1 Sam. xvi. 12.

1 *Fair to God.*

g Ex. ii. 2-10.

h Heb. xi. 24.

i 1 Kings iv. 29, 30. Dan. i. 17-20.

‡ *And was mighty.*—Was powerful, or was distinguished. This means that he was eminent in Egypt before he conducted the children of Israel forth. It refers to his addresses to Pharaoh, and to the miracles which he wrought before their departure.—BARNES.

k Ex. ii. 11, 12.

l Ex. iv. 18.

m John xviii. 10, 11, 25-27.

n xiv. 27; xv. 4, 7.

o Gen. xiii. 8.

p Matt. xxi. 23.

q Ex. iv. 19, 20, *Midian.*

CONVERSION OF MANY OF THE PRIESTHOOD.—Ver. 7. "A great crowd of priests" were, by the grace of God, helped over their prejudices, and "were obedient to the faith," so their conversion is described. 1. They embraced the doctrine of the gospel; their understandings were captivated to the power of the truths of Christ, and every opposing, objecting thought "brought into obedience" to him (2 Cor. x. 4, 5). The gospel is said to be "made known for the obedience of faith" (Rom. xvi. 26). Faith is an act of "obedience," for this is God's "commandment, that we believe" (1 John iii. 23). 2. They evinced the sincerity of their believing the gospel of Christ by a cheerful compliance with all the rules and precepts of the gospel. The design of the gospel is to refine and reform our hearts and lives. Faith gives law to us, and we must be obedient to it.—*Henry.*

CHAP. VII. STEPHEN'S DEFENCE.—Ver. 2. In general we may observe, 1. That in this discourse he appears to be a man ready and mighty in the Scriptures, and thereby thoroughly furnished for every good word and work. He can relate Scripture-stories, and such as were pertinent to his purpose, off hand, without looking in his Bible. He was "filled with the Holy Ghost," not so much to reveal to him new things, or open to him the secret counsels and decrees of God concerning the Jewish nation, with them to convict these gainsayers; no, but to bring to his remembrance the Scriptures of the Old Testament, and to teach him how to make use of them for their conviction. They that are full of the Holy Ghost will be full of the Scripture, as Stephen was. 2. That he quotes the Scriptures according to the Septuagint translation, by which it appears that he was one of the Hellenist Jews, who used that version in their synagogues. His following that occasions divers variations from the Hebrew original in this discourse, which the judges of the court did not correct, because they knew how he was led into them; nor is it any derogation to the authority of that Spirit by which he spake, for the variations are not material. We have a maxim, *Apices juris non sunt jura—Mere points of law are not law itself.*

For Explanations of the points of Jewish History touched upon by Stephen, see corresponding Passages in the Old Testament.

ITS EFFECT.—Ver. 54. As Caiaphas rent his clothes when Christ said, "Hereafter ye shall see the Son of man coming in glory" (Matt. xxvi. 64, 65), so these here "stopped their ears" when Stephen said, "I now see the Son of man standing in glory," both pretending that what was spoken was not to be heard with patience. Their stopping their ears was, 1. A manifest specimen of their wilful obstinacy; they were resolved they would not hear what had a tendency to convince them, which was what the prophets often complained of. They were "like the deaf adder, that will not hear the voice of the charmer" (Ps. lviii. 4, 5). 2. It was a fatal omen of that judicial hardness to which God would give them up. They stopped their ears, and then God, in a way of righteous judgment, stopped them. That was the work that was now in doing with the unbelieving Jews; "Make the heart of this people fat, and their ears heavy." Thus was Stephen's character of them answered, "Ye uncircumcised in heart and ears." 3. They "ran upon him with one accord;" the people and the elders of the people, judges, prosecutors, witnesses, and spectators, they all flew upon him, as beasts upon the prey. See how violent they were, and in what haste; they "ran upon him," though there was no danger of his outrunning them. And see how unanimous they were in this evil thing; they ran upon him "with one accord," one and all, hoping thereby to terrify him, and put him into confusion, envying him his composure and comfort in soul with which he wonderfully enjoyed himself in the midst of this hurry. They did all they could to ruffle him. 4. They "cast him out of the city and stoned him," as if he were not worthy to live in Jerusalem; nay, not worthy to live in this world, pretending herein to execute the law of Moses: (Lev. xxiv. 16) "He that blasphemeth the name of the Lord shall surely be put to death, all the congregation of Israel shall certainly stone him." And thus they had put Christ to death, when this same court had found him guilty of blasphemy, but that, for his greater ignominy, they were desirous that he should be crucified, and God overruled it for the fulfilling of the Scripture. The fury with which they managed the execution is intimated in that they cast him out of the city, as if they could not bear the sight of him; they treated him as an anathema, as the offscouring of all things. The witnesses against him were the leaders in the execution, according to the law: (Deut. xvii. 7) "The hands of the witnesses shall be

stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired,§ [r]there appeared to him, in the wilderness of mount Sina, an angel of the Lord [s]in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: [t]and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, [u]I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, [x]Put off thy shoes from thy feet: for the place where thou standest is holy ground.‖

34 [y]I have seen, I have seen¶ the affliction of my people which is in Egypt, and I have heard their groaning, [z]and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses whom they refused,* saying, Who made thee a ruler and a judge? [a]the same did God send *to be* a ruler and a deliverer, [b]by the hand of the angel which appeared to him in the bush.

36 He brought them out, [c]after that he had shewed wonders and signs in the land of Egypt, and in the Red sea, [d]and in the wilderness forty years.

37 ¶ This is that Moses which said unto the children of Israel, [e]A Prophet shall the Lord your God raise up unto you of your brethren [2]like unto me; [f]him shall ye hear.

38 This is he† that was [g]in the church in the wilderness [h]with the angel which spake to him in the mount Sina, and *with* our fathers: [i]who received the lively oracles to give unto us;

39 To [k]whom our fathers would not obey, [l]but thrust *him* from them, [m]and in their hearts turned back again into Egypt,

40 Saying [n]unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

41 And [o]they made a calf in those days, and offered sacrifice unto the idol, and [1]rejoiced in the works of their own hands.

42 Then God turned, [p]and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up‡ the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: [q]and I will carry you away beyond Babylon.

44 Our fathers had [r]the tabernacle of witness in the wilderness, as he had appointed, [3]speaking unto Moses, that he should make it according to the fashion that he had seen:

45 [s]Which also our fathers [4]that came after brought in with Jesus§ into the possession of the Gentiles, [t]whom God drave out before the face of our fathers, unto the days of David;

46 Who [u]found favour before God, [x]and desired to find a tabernacle for the God of Jacob.

47 But [y]Solomon built him an house.

48 Howbeit‖ the most High [z]dwelleth not in temples made with hands; as saith the prophet,

49 [a]Heaven *is* my throne, and earth *is* my footstool: [b]what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ Ye stiff-necked and uncircumcised in heart and ears, ye do always [c]resist the Holy Ghost: [d]as your fathers *did*, so *do* ye.

52 [e]Which of the prophets have not your fathers persecuted? and they have slain them [f]which shewed before of the coming of [g]the Just One; ¶ [h]of whom ye have been now the betrayers and murderers:

53 Who [i]have received the law by the disposition of angels, and have not kept *it*.

54 ¶ When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 But he, being [k]full of the Holy Ghost, [l]looked up stedfastly into heaven, [m]and saw the glory of God, and Jesus [n]standing on the right hand of God,

56 And said, Behold, [o]I see the heavens open-

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§ So long Moses lived a retired life; but at length he was called forth to be the deliverer and legislator of Israel. *Angel of the Lord.*—It is remarkable, that, both in Exodus and here, he who is first called the "angel of the Lord," is afterwards spoken of as Jehovah, who addressed Moses, saying "Put off," &c. (see also ver. 35.)—BOOTHROYD.

[r] Ex. iii. 1.
[s] Deut. iv. 20. Ps. lxvi. 12. Dan. iii. 27.
[t] Ex. iii. 3, 4.
[u] iii. 13. Gen. l. 24. Ex. iii. 6, 15.
[x] Ex. iii. 5. 2 Pet. i. 18.
‖ *Holy ground.*—For God's presence hallowed it.—DIODATI.
[y] Ex. iv. 31. Jud. ii. 18. Neh. ix. 9.
¶ The repetition of this word is in accordance with the usage of the Hebrew writers when they wish to represent anything emphatically.—BARNES.
[z] Gen. xl. 5. 7. Ex. iii. 8.
* A tacit comparison of the wickedness of those who refused Moses, to those who refused Christ.—WHITBY.
[a] Ps. lxxv. 7.
[b] *See on* 30.
[c] Ex. vii.-xiv.
[d] Ex. xvii.; xix. Num. ix. 15, &c.
[e] iii. 22. Deut. xviii. 15-19.
[2] *As myself.*
[f] iii. 23. Matt. xvii. 3-5.
† This Moses was the mediator between the angel of God and the Israelites; for he received from the former the laws which he gave to the latter (see Gal. iii. 19).—PEARCE.
[g] Ex. xix. 3-17. Num. xvi. 3, &c.
[h] *See on* 30, 35.
[i] Ex. xxi. 1, &c. Neh. ix. 13, 14.
[k] Ex. xx. 6-14.
[l] Jud. xi. 2.
[m] Ex. xvii. 3.
[n] Ex. xxxii. 1.
[o] Ex. xxxii. 2-8, 17-20. Ps. cvi. 19-21.

[p] Rom. i. 24-28. 2 Thes. ii. 10-12.
‡ Carried about with you one little tabernacle, repository, or shrine, in which was enclosed the image of Moloch, the idol of the children of Ammon (1 Kings xi. 7). *And the star.*—And in another shrine ye carried with you the figure of a star, representing your idol Remphan, and worshipped these false gods by the images which yourselves had made.—GUYSE.
[q] 2 Kings xvii. 6. Am. v. 27.
[r] Ex. xxxviii. 21. Num. xvii. 7, 8.
[3] *Who spake.*
[s] Josh. iii. 11-14. 1 Sam. iv. 4.
[4] *Having received.*
§ Joshua is here, and at Heb. iv. 8, called Jesus, each name signifying Saviour.—MANN.
[t] xiii. 19.
[u] xiii. 22. 1 Sam. xv. 28.
[x] 2 Sam. vii. 1-5. 1 Kings viii. 18, 19.
[y] 1 Kings v.; vi. 1, 37, 38. 2 Chr. ii.-iv.
‖ *Howbeit*—But. Why Stephen added this, is not very clear. He was charged with speaking against the temple. He had now shewn that he had due veneration for it, by his declaring that it had been built by the command of God. But he *now* adds, that God does not need such a temple. Heaven is his throne; the universe his dwelling-place; and *therefore* this temple might be destroyed. A new, glorious truth was to be revealed to mankind, that God was not *confined* in his worship to any age, or people, or nation.—BARNES.
[z] xvii. 24, 25. 2 Chr. ii. 5, 6.
[a] 1 Kings xxii. 19. Ps. xi. 4. Rev. iii. 21.
[b] Jer. vii. 4-11.
[c] vi. 10.
[d] 35, 39.
[e] 1 Sam. viii. 7, 8. Jer. xxvi. 15, 23.
[f] iii. 18, 24.
[g] iii. 14; xxii. 14. Zech. ix. 9.
¶ *The Just One*—"That Righteous One." Christ was by way of eminence called so, as being alone perfectly righteous. (Compare Is. liii. 2; Zech. ix. 9; Acts iii. 14).—DODDRIDGE.
[h] ii. 23; iii. 15.
[i] Ex. xix.; xx. Deut. xxxiii. 2.
[k] *See on* ii. 4.
[l] 2 Cor. xii. 2-4.
[m] Is. vi. 1-3. Ez. xi. 23, 24.
[n] John xiv. 3.
[o] x. 11, 16.

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first upon him, to put him to death," and particularly in the case of blasphemy (Lev. xxiv. 14; Deut. xiii. 9). Thus were they to confirm their testimony.

STEPHEN'S VISION.—Ver. 56. Jesus, being the Son of man, having taken our nature with him to heaven, and being there clothed with a body, might be seen with bodily eyes, and so Stephen saw him. When the Old Testament prophets saw the glory of God, it was attended with angels. The Shechinah or Divine presence in Isaiah's vision was attended with seraphim; in Ezekiel's vision, with cherubim; both signifying the angels, the ministers of God's providence. But here no mention is made of the angels, though they surround the throne and the Lamb; instead of them Stephen sees Jesus at the right hand of God, the great Mediator of God's grace, from whom more glory redounds to God than from all the ministration of the holy angels. The glory of God shines brightest in the face of Jesus Christ; for there shines the glory of his grace, which is the most illustrious instance of his glory. God appears more glorious with Jesus standing at his right hand, than with millions of angels about him. Now, 1. Here is a proof of the exaltation of Christ to the Father's right hand; the apostles saw him ascend, but they did not see him sit down, "a cloud received him out of their sight." We are told that he sat down on the right hand of God; but was he ever seen there? Yes, Stephen saw him there, and was abundantly satisfied with the sight. He saw Jesus at the right hand of God, noting both his transcendent dignity, and his sovereign dominion, his uncontrollable ability, and his universal agency; whatever God's right hand either gives to us, or receives from us, or does concerning us, it is by him; for he is the Right Hand. 2. He is usually said to "sit" there; but Stephen sees him "standing" there, as one more than ordinarily concerned at present for his suffering servant; he stood up as a Judge, to plead his cause against his persecutors; he is "raised up out of his holy habitation" (Zech. ii. 13), "comes out of his place to punish" (Isa. xxvi. 21) He stands ready to receive him and crown him, and, in the meantime, to give him a prospect of the joy set before him. 3. This was intended for the encouragement of Stephen; he sees Christ is for him, and then no matter who is against him. When our Lord Jesus was in his agony, an angel appeared to him, strengthening him; but Stephen had Christ himself appearing to him. Note, Nothing so comfortable to dying saints, nor so animating to suffering saints, as to see Jesus at the right hand of God; and, blessed be God, by faith we may see him there.

HIS PRAYER FOR HIS MURDERERS.—Ver. 60. *First*, He "kneeled down;" which was an expression of his humility in prayer. *Secondly*, He "cried with a loud voice;" which was an expression of his importunity. But why should he thus shew more humility and importunity in this request than in the former? The answer is this. None could doubt of his being in good earnest in his prayers for himself, and therefore there he needed not to use such outward expressions of it; but in his prayers for his enemies, because that is so much against the grain of corrupt nature, it was requisite he should give proofs of his being in earnest. "Lord, lay not this sin to their charge;" therein he followed the example of his dying Master, who prayed thus for his persecutors, "Father, forgive them;" and set an example to all following sufferers in the cause of Christ, thus to pray for those that persecute them. Prayer may preach; this did so to those who stoned Stephen: and "therefore" he kneeled down, that they might take notice he was going to pray, and cried with a loud voice, that they might take notice of what he said, and might learn, *First*, That what they did was a sin, a great sin, which, if Divine mercy and grace did not prevent, would be laid to their charge, to their everlasting confusion. *Secondly*, That notwithstanding their malice and fury against him, he was in charity with them, and was so far from desiring that God would avenge his death upon them, that it was his hearty prayer to God, that it might not in any degree be laid to their charge. A sad reckoning there would be for it; if they did not repent, it would certainly be laid to their charge; but he, for his part, did not desire the woeful day. Let them take notice of this, and when their thoughts were cool, surely they would not easily forgive themselves putting "him" to death, who could so easily forgive them. "The bloodthirsty hate the upright: but the just seek his soul" (Prov. xxix. 10). *Thirdly*, That, though the sin was very heinous, yet they must not despair of the pardon of it upon their repentance. If they would lay it to their hearts, God would not lay it to their charge. "Do you think, saith St Austin, that Paul heard Stephen pray this prayer? It is likely he did, saith he, and ridiculed it then (*audivit subsannans sed irrisit—he heard with scorn*), but afterward he had the benefit of it, and fared the better for it."—*Henry.*

HIS DEATH.—Ver. 60. "When he had said this, he fell asleep;" or, as he was saying this, the blow came that was mortal. Note, Death is but a sleep to good people; not the sleep of the soul (Stephen had given that up into Christ's hand) but the sleep of the body; it is its rest from all its griefs and toils, it is perfect ease and indolence. Stephen died as much in a hurry as ever any man did, and yet, when he died, he fell asleep; he applied himself to his dying work with as much composure of mind as if

ed, and [p]the Son of man* standing on the right hand of God.

57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord,

58 And cast *him* out of the city,† and [q]stoned *him:* and [r]the witnesses laid down their clothes at a young man's feet, whose name was Saul.

59 And they stoned Stephen, [s]calling upon *God,* and saying, [t]Lord Jesus, receive my spirit.‡

60 And he kneeled down, and cried with a loud voice, [u]Lord, lay not this sin to their charge. And, when he had said this, he fell asleep.

CHAPTER VIII.

1 *The church planted in Samaria,* 14 *is confirmed by Peter and John.* 26 *Philip sent to baptize an eunuch.*

AND [a]Saul was consenting unto his death.* And at that time [b]there was a great persecution against the church which was at Jerusalem; [c]and they were all scattered abroad throughout the regions of Judea and Samaria, [d]except the apostles.

2 And [e]devout men carried Stephen *to his burial,* and made great lamentation over him.

3 As for Saul, he made havock of the church, entering into every house, and haling men and women, committing *them* to prison.

4 Therefore [f]they that were scattered abroad went every where preaching the word.

5 ¶ Then Philip† went down to the city of Samaria, and [g]preached Christ unto them.

6 And the people [h]with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did.

7 For [i]unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with [k]palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 ¶ But there was a certain man, called Simon, which beforetime in the same city used sorcery,‡ and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom [m]they all gave heed, from the least to the greatest, saying, This man is [n]the great power of God.§

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when [o]they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself [p]believed also:‖ and when he was baptized, he continued with Philip, and wondered, beholding the [l]miracles and signs which were done.

14 ¶ Now, when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:¶

15 Who, when they were come down, [q]prayed for them, that they might receive the Holy Ghost.*

16 (For as yet [r]he was fallen upon none of them: only they were baptized in the name of the Lord Jesus.)

17 Then laid they *their* hands on them,† and [s]they received the Holy Ghost.

18 And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money,‡

19 Saying, [t]Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because [u]thou hast thought that the gift of God may be purchased with money.

21 Thou [x]hast neither part nor lot in this matter:§ [y]for thy heart is not right in the sight of God.

22 [z]Repent therefore of this thy wickedness, and pray God, [a]if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in [b]the gall of bitterness, and *in* [c]the bond of iniquity.‖

24 Then answered Simon, and said, [d]Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 ¶ And the angel of the Lord spake unto Philip, saying, [e]Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and, behold, [f]a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, [g]and had come to Jerusalem for to worship.

A.D. 33—A.D. 34.

[p] Matt. xvi. 27, 28.
* He alludes to Dan. vii. 13. Our Lord frequently calls himself "the Son of man," but it is rarely that we find him so called by others.—LIGHTFOOT.
[q] John x. 23-36.
[r] Deut. xiii. 9, 10; xvii. 7.
[s] Joel ii. 32. 1 Cor. i. 2.
[t] Ps. xxxi. 5.
‡ This is so express an act of worship addressed to Christ by St Stephen, that it can neither be denied nor evaded by any but such bigots in infidelity as stopped their ears and stoned St Stephen.—HALES.
[u] Matt. v. 44.

CHAP. VIII.
A.D. 34.

[a] vii. 58; xxii. 20.
* *Saul was consenting unto his death.*—This clause in the Vulgate Latin, Syriac, Arabic, and Ethiopic versions, stands at the close of the preceding chapter, which seems to be its proper place.—GILL.
[b] v. 33, 40; vii. 54.
[c] xi. 19-21.
[d] v. 18, 20. Heb. xi. 27.
[e] ii. 5; x. 2. Luke ii. 25.
[f] xiv. 2-7. Matt. x. 23. 1 Thes. ii. 2.
† Not the apostle of that name, but the deacon (chap. vi. 5). The apostles abode at Jerusalem; and if he had been an apostle, he would have had the power of imparting the Spirit as well as Peter and John.—BOOTHROYD.
[g] 35-37; v. 42; ix. 20; xvii. 2, 3.
[h] xiii. 44. Matt. xx. 15, 16.
[i] Matt. x. 1. Mark ix. 26; xvi. 17, 18.
[k] ix. 33, 34.
[l] iii. 6, 7; xiv. 8-10. Matt. xi. 5.
‡ The Magi, in the best sense, were Eastern philosophers, but the term was used to express sorceries of unlawful arts, to which some of them pretended, and applied their knowledge of nature to these impostures.—BENSON.
[m] Eph. iv. 14. Rev. xiii. 3.
[n] 1 Cor. i. 24.
§ Meaning, some minister of God, assisted by his mighty power.—WHITBY.
[o] 35-38; xvi. 14.
[p] Luke viii. 13. Jam. ii. 19-26.
‖ That Jesus was the true Messiah, and so made capable of baptism.—LIGHTFOOT.
[l] *Signs and great miracles.*
¶ Here we find St Peter sent by the other apostles, and by the Church, which is a proof that he was not, as the Romanists pretend, their head and superior; for he that sends is greater than he that is sent.—WHITBY.
[q] Matt. xviii. 19. Phil. i. 19.
* The extraordinary gifts of the Holy Ghost, as, to be able to speak with tongues, to prophesy, and work miracles.—GILL.
[r] x. 44-46; xi. 15-17; xix. 2.
† It hence appears that Philip, who was only a deacon, and a preacher of the gospel, had not the power of conferring the gifts of the Holy Spirit, and that this was a privilege which belonged at that time peculiarly to apostles.—BEAUSOBRE.
[s] Rom. i. 11.
‡ From this act of Simon's, of wishing to purchase spiritual gifts with money, all purchase of spiritual offices or places by such sordid means has been called simony.—WHITBY.
[t] Matt. xviii. 1-3.
[u] Deut. xv. 9. Prov. xv. 26.
[x] Josh. xxii. 25. Rev. xx. 6.
§ *In this matter.*—Greek, *In this word*—*i.e.*, thing. That which is referred to here is the religion of Christ. He was not a Christian. It is remarkable that Peter judged him so soon, and when he had seen but one act of his. But it was an act which satisfied him that he was a stranger to religion.—BARNES.
[y] 2 Chr. xxv. 2. John xxi. 17.
[z] ii. 38; iii. 19. Rev. ii. 21.
[a] Dan. iv. 27. 2 Tim. ii. 25.
[b] Deut. xxix. 18-20.
[c] Prov. v. 22. 2 Pet. ii. 4, 19.
‖ *And in the bond of iniquity.*—Referring to Prov. v. 22, or to Isaiah lviii. 6: and suggesting that he was held fast bound in the bonds of sin, and with the cords of iniquity, or was entirely under the government of his lusts.—GILL.
[d] Gen. xx. 7, 17.
[e] 1 Chr. xxii. 16.
[f] Ps. lxviii. 31. Is. xliii. 6.
[g] 1 Kings viii. 41.

he had been going to sleep; it was but closing his eyes, and dying. Observe, He fell asleep when he was praying for his persecutors; it is expressed as if he thought he could not die in peace till he had done that. It contributes very much to our dying comfortably, to die in charity with all men; we are then found of Christ in peace; let not the sun of life go down upon our wrath. He fell asleep; the vulgar Latin adds, "in the Lord;" in the embraces of his love. If he thus sleep, he shall do well; he shall awake again in the morning of the resurrection.—*Henry.*

CHAP. VIII. STEPHEN'S FUNERAL.—Ver. 2. It is an ill symptom if, when such men are taken away, it is not laid to heart. Those devout men paid these their last respects to Stephen, 1. To shew that they were not ashamed of the cause for which he suffered, nor afraid of the wrath of those that were enemies to it; for, though they now triumph, the cause is a righteous cause, and will be at last a victorious one. 2. To shew the great value and esteem they had for this faithful servant of Jesus Christ, this first martyr for the gospel, whose memory shall always be precious to them, notwithstanding the ignominy of his death. They study to do honour to him whom God put honour upon. 3. To testify their belief and hope of the *resurrection of the dead, and the life of the world to come.*

SAUL.—Ver. 3. Saul was a bred scholar, a gentleman, and yet did not think it below him to be employed in the vilest work of that kind. 1. He "entered into every house," making no difficulty of breaking open doors, night or day, and having a force attending him for that purpose. He entered into every house where they used to keep their meetings, or every house that had any Christians in it, or was thought to have. No man could be secure in his own house, though it is his castle. 2. He haled, with the utmost contempt and cruelty, both men and women, dragging them along the streets, without any regard to the tenderness of the weaker sex; he stooped so low as to take cognisance of the meanest that were leavened with the gospel, so extremely bigoted was he. 3. He committed them to prison, in order to their being tried and put to death, unless they would renounce Christ; and some, we find, were compelled by him to blaspheme (chap. xxvi. 11).—*Henry.*

SIMON MAGUS.—Ver. 18-24. When Simon saw the effects which followed from the laying on of their hands, he concluded that they could impart to him a similar power if they chose. This, he supposed, would admirably subserve his purposes of obtaining honour and wealth; for, by enabling men to speak foreign languages, without the trouble of learning them, and to cure diseases by a word, he should not only carry on a most lucrative trade, but be almost adored as a deity. Judging, therefore, of the apostles by himself, and seeing that they were poor men, he supposed that they would willingly confer this power on him for a sum of money, and ventured to make this infamous proposal to them. His ambitious mind could not be satisfied with the power of working miracles himself (though, indeed, this seems not to have been conferred on him), but he wanted the unrestricted power of communicating the Holy Spirit for the same purposes, to whom he pleased. Instead of deeming the lowest place among the people of God too great an honour for one whose sorcery, impiety, and blasphemy had been so atrocious, as he certainly would have done if he had been truly converted, he aspired, with horrible pride and ambition, at equality with the apostles in power and authority; whilst he meant to prostitute the sacred operations of the Holy Spirit to gratify his love of filthy lucre and of human applause, and would have seduced the apostles to concur in the detestable sacrilege! Whatever miraculous power of discerning men's spirits Peter might possess, and on some occasions exercise, he had no need of it in this case; but perceiving the extreme wickedness and hypocrisy of Simon, he expressed his abhorrence of his money and of his crime in the most decided manner. Let him take his treasure with him, if he could, into that perdition to which he was evidently hastening, for Peter would have none of it. This was not a wish that he might perish, but an awful warning that he was in most extreme danger of perdition.

28 Was returning, and sitting in his chariot, read [b]Esaias the prophet.

29 Then [i]the Spirit said[¶] unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, [k]Understandest thou what thou readest?*

31 And he said, [l]How can I, except some man should guide me? [m]And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, [n]He was led as a sheep to the slaughter; [o]and like a lamb dumb before his shearer, so [p]opened he not his mouth:

33 In [q]his humiliation† his judgment was taken away; [r]and who shall declare his generation? [s]for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and [t]preache unto him Jesus.‡

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 And Philip said, [u]If thou believest with all thine heart, thou mayest. And he answered and said, [x]I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water,§ both Philip and the eunuch; [y]and he baptized him.

39 And when they were come up out of the water, [z]the Spirit of the Lord caught away Philip, that the eunuch saw him no more: [a]and he went on his way rejoicing.

40 But Philip was found at [b]Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

CHAPTER IX.

1 *Saul, going towards Damascus, is called to the apostleship.* 23 *The Jews lay wait for him.* 36 *Tabitha raised.*

AND Saul, yet [a]breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest,*

2 And desired of him letters to Damascus to

A.D. 34—A.D. 35.

[b] xxviii. 25.
[i] x. 19; xi. 12. 1 Tim. iv. 1.
¶ *The Spirit said.*—By such a secret suggestion as inspired men could certainly distinguish to be a Divine revelation.—Willoughby.
[k] Matt. xiii. 19, 23, 51.
* This question, asked by a stranger, would have offended many great men; but the eunuch readily confessed his ignorance and his need of a teacher; and was willing to admit Philip into his chariot for this purpose. — Boothroyd.
[l] Ps. xxv. 8, 9; lxxiii. 16, 17, 22.
[m] 2 Kings v. 9.
[n] Is. liii. 7, 8.
[o] John i. 29.
[p] Ps. xxxix. 2, 9.
[q] Phil. ii. 8, 9.
† *In his humiliation.*—This varies from the Hebrew, but is copied exactly from the Septuagint, shewing that he was reading the Septuagint. The Hebrew is, "he was taken from prison, and from judgment." The word rendered "prison," denotes any kind of *detention*, or even oppression.—Barnes.
[r] Ps. xxii. 30.
[s] Ps. xxii. 15. Zech. xiii. 7.
[t] xix. 13. 1 Cor. i. 23; ii. 2.
‡ Proved to him, not only from that passage of Isaiah, but from other passages also of the Old Testament, that Jesus was the Son of God (ver. 37). — Pearce.
[u] Matt. xxviii. 19.
[x] Matt. xvi. 16. John vi. 68, 69.
§ *Went down both into the water.*—Hence we see what was the manner of baptizing with the ancients, for they plunged the whole body into water.—Calvin.
[y] John iii. 22, 23.
[z] 1 Kings xviii. 12.
[a] xiii. 52; xvi. 34.
[b] Josh. xv. 46, 47.

CHAP. IX.

[a] Ps. xxvii. 12.
* The Jewish Sanhedrim had not only the power of seizing and scourging offenders against their law within the bounds of their own country, but by the connivance and favour of the Romans, might send into other countries, where there were any synagogues that acknowledged a dependence in religious matters upon the council at Jerusalem, to apprehend them.—Cave.

[1] *Of the way.*
[b] Ps. civ. 2. 1 Tim. vi. 16. Rev. xxi. 23; xxii. 5.
[c] Gen. iii. 9.
[d] xxvi. 9.
[e] ii. 37; xvi. 30.
[f] Ps. xxv. 8, 9, 12; xcix. 12. Is. lvii. 18.
[g] Dan. x. 7.
† See Dan. x. 7. Now, Acts xxii. 9, it is said that they saw the light, but did not hear the voice. Wherefore we must say, that they heard Saul's voice, but not Christ's; or some confused sound; or the sound of the Hebrew words which the Lord used (Acts xxvi. 14), but not the meaning—as Matt. xxvii. 47.—Diodati.
[h] xiii. 11; xxii. 11.
[i] 2 Chr. xxxiii. 13, 13, 18, 19.
[k] Gen. xxii. 1.
[l] xi. 25; xxi. 39; xxii. 3.
‡ Tarsus, the native place of St Paul, situated at the north-east corner of the Mediterranean Sea, was a town of such note in the times of the Roman Empire, that it was not only made the capital of Cilicia, but was peculiarly honoured with the great privileges of a Roman colony, on which account we read (chap. xxii. 25) that St Paul pleaded the privilege of being a free-born Roman.—Wells.
[m] Deut. iv. 29. Job xxxiii. 18-28.
[n] 17, 18.
[o] xxvi. 10, 11. 1 Tim. i. 13-15.
[p] xxii. 16. 1 Cor. i. 2. 2 Tim. ii. 22.
[q] Jer. i. 5. John xv. 16. Rom. i. 1.
§ *A chosen vessel.*—The usual meaning of the word "vessel" is well known. In the Scriptures, it is used to denote the instrument or agent which God employs to convey his favours to mankind, and is thus employed to represent the ministers of the gospel, or the body of the minister (2 Cor. iv. 7; 1 Thes. iv. 4. Comp. Is. x. 5). Paul is called chosen, because Christ had selected him, as he did his other apostles, for this service. —Barnes.
[r] xxi. 19; xxii. 21; xxvi. 17-20.
[s] xxi. 11. Is. xxxiii. 1.
[t] Matt. v. 11; xxiv. 9.

the synagogues, that if he found any [1]of this way, whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus; and suddenly there shined round about him [b]a light from heaven:

4 And he fell to the earth, and heard a voice saying unto him, [c]Saul, Saul, why persecutest thou me?

5 And he said, Who art thou, Lord? And the Lord said, [d]I am Jesus, whom thou persecutest. *It is* hard for thee to kick against the pricks.

6 And he, trembling and astonished, said, [e]Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, [f]and it shall be told thee what thou must do.

7 And [g]the men which journeyed with him stood speechless, hearing a voice,† but seeing no man.

8 And Saul arose from the earth; and when his eyes were opened, [h]he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was [i]three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, [k]Behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for *one* called [l]Saul of Tarsus:‡ [m]for, behold, he prayeth,

12 And [n]hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, [o]how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that [p]call on thy name.

15 But the Lord said unto him, Go thy way: for he is [q]a chosen vessel§ unto me, [r]to bear my name before the Gentiles, and kings, and the children of Israel:

16 For [s]I will shew him how great things he must suffer [t]for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him,

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which he could not escape if he proceeded further in his present course. Peter added, that he made such a proposal because, being utterly ignorant of God and spiritual things, and awfully blinded by Satan, he had blasphemously thought that the free and most precious gift of God's Spirit might be bought and sold by a mercenary traffic. He was, therefore, evidently destitute of true faith, and had neither part nor lot in the blessings of the gospel, as his heart was not right in the sight of a holy God, nor was his profession of Christianity sincere.—*Scott.*

The Ethiopian Eunuch.—Ver. 27. (1.) He was a foreigner, "a man of Ethiopia;" there were two Ethiopias, one in Arabia, but that lay east from Canaan; it should seem this was of Ethiopia in Africa, which lay south, beyond Egypt, a great way off from Jerusalem; for "in Christ they that were afar off were made nigh," according to the promise, "that the ends of the earth should see the great salvation." The Ethiopians were looked upon as the meanest and most despicable of the nations, blackmoors, as if nature had stigmatised them; yet the gospel is sent to them, and Divine grace looks upon them, "though they are black, though the sun has looked upon them." 2. He was a person of quality, a great man in his own country, "an eunuch;" not in body, but in office; lord chamberlain or steward of the household; and, either by the dignity of his place, or by his personal character, which commanded respect, he was "of great authority," and bore a mighty sway "under Candace, queen of the Ethiopians," who probably was successor to the queen of Sheba, who is called "the queen of the south;" that country being governed by queens, to whom *Candace* was a common name, as *Pharaoh* to the kings of Egypt; "he had the charge of all her treasure;" so great a trust did she repose in him. "Not many mighty, not many noble are called;" but some are. 3. He was a proselyte to the Jewish religion; for "he came to Jerusalem for to worship."—*Henry.*

CHAP. IX. Saul's Conversion.—Ver. 3-22. When Saul drew near to Damascus, and doubtless pleased himself with the idea of the consternation which he was about to occasion, he was at once surrounded with a dazzling splendour, brighter than that of the meridian sun: and, falling to the ground with terror and amazement, he heard the voice of one calling to him by name repeatedly, and demanding why he persecuted him?—Saul, astonished by this expostulation, inquired who that glorious Lord was, who thus appeared and spake to him. To which it was answered that he was Jesus, whom he had no doubt often derided and blasphemed, and whom he now persecuted in his disciples. But as it would be hard or painful for a man to kick against the spikes, by which he could only wound himself; thus Saul could only injure and ruin himself by contending with one who possessed all power in heaven and earth. On hearing this Saul was most exceedingly terrified and astonished: probably he dreaded the immediate vengeance of that glorious Lord whom he had so deeply offended: his guilt was undeniable, his pleas were all silenced; and the concurring influence of the Holy Spirit enlightening, convincing, and humbling his heart, he submitted without reserve, and only desired to know what the Lord Jesus would have him to do. If mercy could be extended to him, he was prepared to submit to anything required of him. Accordingly, he was directed to go into the city and there to wait for further orders.—Saul's attendants, who at first fell to the ground as well as he, having recovered themselves, rose up, but stood speechless with terror and amazement: they, indeed, heard a voice, though they understood nothing of what was spoken, but they saw no man; whereas it is probable that Saul in vision saw Jesus in human form, as Stephen had done; and we find from the account which he afterwards repeatedly gave of this transaction, that much more passed between Jesus and him than is here recorded. Saul now arose from the earth: but though his eyes were open, he found that the splendour with which he had been surrounded had blinded him. This effect proved the whole transaction to have been a reality, and not merely an illusion of the imagination. He was therefore led to Damascus; and he entered that city a harmless lamb, though he had set out to journey thither with the fierceness of a tiger! We are not informed whether his attendants were or were not converted; but this silence seems to indicate that they were not. After his arrival in the city, terror, remorse, anxiety, prayer, and Divine visions, so occupied his mind, and his body also was so disordered, that he took no sustenance of any kind for three days; for it pleased the Lord to leave him so long to his reflections, before he sent him any relief, or further instruction.—

said, Brother Saul, [u]the Lord, *even* Jesus, that appeared unto thee in the way as thou camest, hath sent me, [x]that thou mightest receive thy sight, [y]and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales;‖ and he received sight forthwith, and arose, [z]and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

20 And [a]straightway he preached Christ in the synagogues, [b]that he is the Son of God.

21 But all that heard *him* were amazed, and said, [c]Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and [d]confounded the Jews which dwelt at Damascus, [e]proving¶ that this is very Christ.

23 ¶ And after that many days were fulfilled,* the Jews took counsel to kill him:

24 But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 Then the disciples took him by night, and let *him* down by the wall in a basket.

26 ¶ And when Saul was come to Jerusalem, [f]he assayed to join himself to the disciples: [g]but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them [h]how he had seen the Lord in the way, and that he had spoken to him, [i]and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians:† but they went about to slay him.

30 *Which* [k]when the brethren knew, they brought him down to Cesarea,‡ and sent him forth to Tarsus.

31 Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified; [l]and walking in the fear of the Lord, [m]and in the comfort of the Holy Ghost, [n]were multiplied.

32 ¶ And it came to pass, as Peter passed throughout all *quarters*, he came down also to [o]the saints which dwelt at Lydda.§

33 And there he found a certain man named Eneas, which had kept his bed eight years, [p]and was sick of the palsy.

34 And Peter said unto him, Eneas, [q]Jesus Christ maketh thee whole:‖ arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 ¶ Now there was at Joppa¶ a certain disciple named Tabitha, which, by interpretation, is called [2]Dorcas: this woman was [r]full of good works and alms-deeds which she did.

37 And it came to pass in those days, that [s]she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as [t]Lydda was nigh to Joppa,* and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not [3]delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats† and garments which Dorcas made while she was with them.

40 But Peter put them all forth, [u]and kneeled down, [x]and prayed; and, turning *him* to the body, said, Tabitha, arise. And [y]she opened her eyes: and when she saw Peter, she sat up.

41 And [z]he gave her *his* hand, and lifted her up; and when he had called the saints and widows,‡ [a]he presented her alive.

42 And it was known throughout all Joppa; [b]and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with [c]one Simon a tanner.

CHAPTER X.

1 *Cornelius sendeth for Peter.* 9 *Peter's vision.* 34 *He preacheth.* 44 *The Holy Ghost falleth on the hearers.*

THERE was a certain man in Cesarea called Cornelius, [a]a centurion of the band called the [b]Italian *band*.

A.D. 35—A.D. 38.

[u] Luke i. 16, 17, 76.
[x] 8, 9.
[y] ii. 4.
‖ The word translated "scales" is used nowhere else in the New Testament. It means properly the small crust or layer which composes a part of the covering of a fish, and also any thin layer or leaf exfoliated or separated—as scales of iron, bone, or a piece of bark, &c.—WEBSTER.
An effect similar to this is described in Tobit xi. 8, 13. It is evident that there was a miracle in the healing of Saul. The blindness was the natural effect of the light. The cure was by miraculous power. This is evident, because there were no means used that would naturally restore the sight.—BARNES.
[z] viii. 12, 13, 37, 38; xxii. 16.
[a] Gal. i. 23, 24.
[b] viii. 37. Ps. ii. 7, 12.
[c] iii. 10. Matt. xiii. 54, 55.
[d] Luke xxi. 15. 1 Cor. i. 27.
[e] xvii. 3; xviii. 5; xxviii. 23.
¶ *Proving.*—The Greek word signifieth to confirm a thing by comparing of reasons and authorities; and it is like that here is meant the comparing of ancient prophecies (see Acts xvii. 11, xxviii. 23).—DIODATI.
* That which here follows took place nearly three years after his conversion, and after he had come a second time to Damascus from Arabia, where he had gone (Gal. i. 17, 18).—PEARCE.
[f] iv. 23.
[g] Matt. x. 17-19.
[h] 1 Cor. xv. 8.
[i] iv. 13, 29. Eph. vi. 19, 20.
† Meaning the Hellenistical Jews, or Jews born and residing in countries where the Greek language was used, and who therefore used the Greek version of the Scriptures.—PEARCE.
[k] Matt. x. 23.
‡ There were two towns of this name—one, a coast town, spoken of chap. viii. 40; the other was called Cesarea Philippi, nigh mount Lebanon. *Tarsus*—The birthplace of St Paul, where, amongst his relations and acquaintance, they might hope he would be safe.—POOLE.

[l] Neh. v. 9, 15. Job xxviii. 28.
[m] John xiv. 16-18. Gal. v. 22, 23.
[n] vi. 7; xii. 24.
[o] Matt. xxvii. 52.
§ A city which lay on the west of Jerusalem, and thirty-two miles from it. It was famous for Jewish doctors.—GILL.
[p] Mark ii. 3-11.
[q] Matt. viii. 3.
‖ We should well observe what an important difference there is between the manner in which this miracle is wrought by St Peter, and that in which Christ performed his works of Divine power and goodness. The different characters of the servant and Son, the creature and the God, are everywhere apparent.—DODDRIDGE.
¶ *Joppa.*—The nearest seaport to Jerusalem; about forty miles from it.—PEARCE.
[2] *Doe*, or *Roe.*
[r] John xv. 5, 8. Tit. ii. 14.
[s] John xi. 3, 4, 36.
[t] 32, 35.
* About ten miles distant.—HALES.
[3] *Be grieved.*
† *Shewing the coats*, &c.—These words are generally understood as if the widows exhibited to Peter stocks of clothes provided for the poor. Some recent commentators, however, as Kuinoel (and formerly Cyprian), suppose that they shewed Peter their own garments, such as they had then on, and which had been made and given them by Tabitha.—BLOOMFIELD.
[u] vii. 60; xx. 36.
[x] 1 Kings xvii. 19 22. Matt. ix. 25.
[y] Mark v. 42.
[z] iii. 7. Mark i. 31.
‡ In primitive times, the widows formed a distinct part of the Christian Church.—CLARKE.
[a] xx. 12. Luke vii. 15.
[b] xi. 21. John xi. 4.
[c] x. 6, 32.

CHAP. X.
[a] Matt. xxvii. 45.
[b] xxvii. 1.

It is impossible to describe what Saul thought, felt, and experienced, during this awful and important interval. There is, however, abundant reason to conclude, that the Holy Spirit enlightened his mind at this time with a just view of the Divine law, in its spirituality and excellency; and thus shewed him the worthlessness of pharisaical righteousness, and his exceeding guilt, not only in persecuting the Messiah in his followers, but also in all his conduct, and the state of his heart. This seems to be intimated in several parts of his epistles, and indeed was essentially necessary to a right understanding of that gospel, which he was to spend the rest of his life in preaching.—Ananias had been a very devout person, according to the law of Moses, and was now become a disciple of Christ, and probably a preacher of the gospel; though it is not likely that he was one of the seventy disciples. To him the Lord Jesus appeared in a vision, and directed him to go to Saul of Tarsus, who was employed in fervent prayer, and was prepared by a coincident vision for his coming to restore his sight, of which he had lately been bereaved.—Saul, having been a strict Pharisee, had doubtless made long, formal, and constant prayers before this; but he now prayed as a sinner for salvation, and probably to that Saviour whom he had before persecuted. It was indeed most wonderful that he, who before breathed out threatenings and slaughter against the disciples of Jesus, should now pour out humble prayers to him; and it was a sufficient proof that he had submitted and was changed, and therefore ought to be encouraged. Ananias, however, was astonished at hearing the name of Saul in this connection; he considered the message on which he was sent as replete with peril; and he spake as if Jesus had been ignorant of Saul's previous conduct, or the intent of his journey to Damascus.—Our Lord silenced Ananias' objection, and commanded him to go without delay; as this violent persecutor was a vessel of election, whom the Lord had foreknown, and meant to employ; that being filled with the treasure of the gospel, he might convey his name and doctrine among the nations of the earth, and even to their kings, as well as to his people the Jews.—Ananias, thus admonished, obeyed Christ without further hesitation. He no longer considered Saul as a persecutor, but as a disciple; and, laying his hands upon him, he called him "Brother Saul." At the words of Ananias, however, there fell from the eyes of Saul, as it were, scales, which had occasioned his blindness. These had been an emblem of the benighted state of his soul, amidst the full light of the gospel; as the recovery of his sight, by the power and mercy of Christ, was of his spiritual illumination. When this token of reconciliation had been granted him, he arose, and, by receiving baptism, professed himself a disciple of the Lord Jesus; and, having thus obtained hope and peace, he took proper refreshment, and found his vigour and strength of body restored to him.—*Scott.*

DORCAS.—Ver. 39. The commendation of Tabitha was like her own virtues—not in word, but in deed. Here were no encomiums of her in orations, or poems inscribed to her memory; but "the widows shewed the coats and garments which she made" for them, and bestowed upon them "while she was with them." It was the comfort of Job, while he lived, that "the loins of the poor blessed him," because they were "warmed with the fleece of his sheep" (Job xxxi. 20). And here it was the credit of Tabitha, when she was dead, that the backs of the widows praised her for the garments which she made them. And those are certainly best praised "whose own works praise them in the gates," whether the words of others do or no. And it is much more honourable to clothe a company of decrepit widows with needful clothing for night and day, who will pray for their benefactors when they do not see them, than to clothe a company of lazy footmen with rich liveries, who perhaps behind their backs will curse them that clothe them (Eccl. vii. 21), and it is what all that are wise and good will take a greater pleasure in; for goodness is true greatness, and will pass better in the account shortly. What a grateful sense the poor had of her kindness: "They shewed the coats," not ashamed to own that they were indebted to her for the clothes on their backs. Their shewing the coats and garments which Dorcas made tended to the praise not only of her *charity*, but of her *industry*, according to the character of the virtuous woman, that she "lays her hands to the spindle," or at least to the *needle*, and then "stretches out her hand to the poor," and "reaches forth her hand to the needy," of what she has worked; and when God and the poor have thus had their due, "she makes herself coverings of tapestry," and "her" own "clothing is silk and purple" (Prov. xxxi. 19-22).—*Henry.*

CHAP. X. CORNELIUS.—Ver. 2. He was no idolater, no worshipper of false gods or images, nor allowed himself in any of those immoralities which the greater part of the Gentile world were given up to, to punish them for their idolatry. 1. He was possessed with a principle of regard to the true and living God: he was "a devout man, and one that feared God;" he believed in one God, the Creator of heaven and earth, and had a reverence for his glory and authority, and a dread of offending him by sin; and though he was a soldier, it was no diminution to the credit of his valour to tremble


JERUSALEM
(from the Ordnance Survey)
Scale English Yards
0 100 200 400 500 600 1000
Heights in English feet above the Mediterranean.
Tombs of the Judges
Tomb
Beth Zeth Shemesh
Beth
Ancient Tombs
Tombs of the Kings
Probable course of ancient Third Wall
From Jaffa
Calvary or Golgotha
Herods Gate
Hospice
Hospital
Fuller's Field
Mahometan Cemetery
Upper Pool of Gihon
Upper Conduit
Goliaths Castle
Pool of Hezekiah
Jaffa Gate
Tower of David
Christian Quarter
Armenian Convent
Jewish Quarter
Mount Zion
Zion Gate
Lower Pool of Gihon
From Gihon
Quarry
Hill of Evil Counsel
To Bethlehem
Aceldama
Valley of Hinnom
Valley of Jehoshaphat
Valley of the Kidron
Village of Siloam
Mt of Offence
Mount of Olives
Mount Scopus
To Anathoth
To Bethany
To Jericho
To Mar Saba & the Dead Sea
Gethsemane
Ch of the Ascension
Tomb of Jehoshaphat
Tomb of Absalom
Tomb of Zechariah
Tombs of the Prophets
Jewish Cemetery
Tomb of Isaiah
The stone of Zoheleth
Enrogel
Royal Gardens
Tombs of the Kings
Tombs of the Judges
Beth Zeth Shemesh
Ancient Tombs
Tomb
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Hospice
Hospital
Fuller's Field
Mahometan Cemetery
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Valley of the Kidron
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The stone of Zoheleth
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2411
1936

A.D. 41—A.D. 41.

2 *A* devout *man*, and [c]one that feared God with all his house, [d]which gave much alms to the people, [e]and prayed to God alway.

3 He saw in a vision evidently,* about the ninth hour of the day, [f]an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, [g]What is it, Lord? And he said unto him, [h]Thy prayers and thine alms are come up for a memorial before God.†

5 And now send men to Joppa, and call for *one* Simon, [i]whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: [k]he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, [l]and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, [m]he sent them to Joppa.‡

9 ¶ On the morrow, as they went on their journey, and drew nigh unto the city, [n]Peter went up upon the house-top to pray about the sixth hour.

10 And he became very hungry, and would have eaten: but, while they made ready, he fell into a trance,§

11 And [o]saw heaven opened, [p]and a certain vessel descending unto him, as it had been a great sheet‖ knit at the four corners, and let down to the earth;

12 Wherein [q]were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, [r]Rise, Peter; kill, and eat.¶

14 But Peter said, [s]Not so, Lord; [t]for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, [u]What God hath cleansed, *that* call not thou common.

16 This was done thrice:* and the vessel was received up again into heaven.

17 Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate,

18 And called, and asked whether Simon, which was surnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, [x]the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing; [y]for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek: [z]what *is* the cause wherefore ye are come?

22 And they said, [a]Cornelius the centurion, [b]a just man, and one that feareth God, and [c]of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And [d]the morrow after they entered into Cesarea. And Cornelius waited for them, [e]and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, [f]and fell down at his feet, and worshipped *him*.†

26 But Peter took him up, saying, [g]Stand up; I myself also am a man.‡

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; [h]but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for: [i]I ask therefore for what intent ye have sent for me?

30 And Cornelius said, Four days ago [k]I was fasting until this hour;§ and at the ninth hour I prayed in my house, [l]and, behold, a man stood before me in bright clothing,

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[c] Ps. cii. 15. Dan. vi. 26.
[d] Rom. xv. 26, 27. 2 Cor. ix. 8-15.
[e] Ps. xxv. 5, 8, 9. Dan. vi. 10, 16, 20.
* *Evidently*—viz., not in an ecstasy or rapture of the spirit, or in a dream, but waking, ocularly and sensibly. *The ninth*—i.e., three o'clock in the afternoon, which was one of the hours of daily prayers (Acts iii. 1). —DIODATI.
[f] xii. 7-11. Heb. i. 14.
[g] 1 Sam. iii. 10.
[h] 2 Chr. vi. 33. Ps. cxli. 2. Is. xliii. 26.
† Are remembered before God (comp. Is. xiv. 19). They were an evidence of piety towards God, and were accepted as such. Though he had not offered sacrifice according to the Jewish laws; though he had not been circumcised; yet, having acted according to the light which he had, his prayers were heard, and his alms accepted. This was done in accordance with the general principle of the Divine administration, that God prefers the offering of the heart to external forms; the expressions of love, to sacrifice without it.—BARNES.
[i] Mark iii. 16. John i. 42.
[k] John vii. 17. Rom. x. 14-17.
[l] Matt. viii. 9, 10. Luke iii. 14.
[m] Ps. cxix. 59, 60. Ec. ix. 10.
‡ It has been remarked, that from Joppa Jonah was sent to preach to the Gentiles at Nineveh, and that from the same place Peter was sent to preach to the Gentiles at Cesarea.—CLARKE.
[n] 1 Sam. ix. 25. Zeph. i. 5.
§ *A trance*—namely, a Divine and supernatural elevation of the mind, and abstraction thereof from the senses, and organs of the body, to be altogether attentive to the revelation which was presented unto him under the following shapes.—DIODATI.
[o] Ez. i. 1. Luke iii. 21.
[p] Gen. xlix. 10.
‖ Signifies any "large piece of linen" in which things are wrapped, and seems to have been an emblem of the gospel, as extending to all nations of men.—DODDRIDGE.
[q] Gen. vii. 8, 9.
[r] John iv. 31-34.
¶ Of that thou seest, without any exception, whether they be clean or (formerly) unclean creatures. The moral of which command is, that he might now converse with Jews and Gentiles indifferently, and preach unto these also the Word of life. —POOLE.
[s] Gen. xix. 18.
[t] Lev. xi.; xx. 25.
[u] Rom. xiv. 14-17.
* As Pharaoh's dream was doubled, to convey a certain assurance of the thing (Gen. xli. 32). —WHITBY.
[x] John xvi. 13.
[y] Is. xlviii. 16.
[z] Mark x. 51.
[a] 1-5.
[b] Hos. xiv. 9. Hab. ii. 4.
[c] Luke vii. 4, 5.
[d] 9.
[e] Is. ii. 3. Mic. iv. 2.
[f] Dan. ii. 46, 47.
† As Cornelius was a Roman, which nation did not use, like the Easterns, prostration to their superiors, St Peter concluded that he supposed him to be an angel, and paid Divine honours. —GROTIUS.
[g] Is. xli. 8; xlviii. 11.
‡ This is one part of St Peter's conduct, amongst many, which his pretended successors in the see of Rome have been very far from solicitous to imitate. —BISHOP HORNE.
[h] Is. lxv. 5. Luke viii. 11. Eph. iii. 6. 1 21.
[i] Neh. ix. 1-3.
§ In the Greek text it is, "From the fourth day unto this hour I was fasting," which looks as if he had been fasting four days, and was still fasting at that hour; but the sense which our version and others give is the truest: that four days ago, or reckoning four days back, Cornelius was fasting on that day, until such time in that day as now it was in this present day, which perhaps might be the ninth hour, or three o'clock in the afternoon.—GILL.
[l] Matt. xxviii. 3.

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before God. 2. He kept up religion in his family: he "feared God with all his house." He would not admit any idolaters under his roof, but took care that not himself only, but all his, should serve the Lord. Every good man will do what he can that those about him may be good too. 3. He was a very charitable man: he "gave much alms to the people," the people of the Jews, notwithstanding the singularities of their religion. Though he was a Gentile, he was willing to contribute to the relief of one that was a real object of charity, without asking what religion he was of. 4. He was much in prayer: he "prayed to God always." He kept up stated times for prayer, and was constant to them. Note, Wherever the fear of God rules in the heart, it will appear both in works of charity and of piety, and neither will excuse us from the other.

DEVOUT SOLDIERS.—Ver. 7. Observe, A devout centurion had devout soldiers. A little devotion commonly goes a great way with soldiers; but there would be more of it in the soldiers if there were but more of it in the commanders. Officers in an army, that have such a great power over the soldiers, as we find the centurion had (Matt. viii. 9), have a great opportunity of promoting religion, at least of restraining vice and profaneness, in those under their command, if they would but improve it. Observe, When this centurion was to choose some of his soldiers to attend his person, and to be always about him, he pitched upon such of them as were devout; they shall be preferred and countenanced, to encourage others to be so.—*Henry.*

PETER'S VISION.—Ver. 9-16. When the messengers of Cornelius drew near to Joppa, Peter had retired for prayer to some convenient solitude, which he had upon the top of the house, it being then about noon; for, like David and Daniel, he prayed at least three times a day. Whilst he was there he became uncommonly hungry, and would gladly have eaten; but before his ordinary repast was ready, he fell into a trance or *ecstasy*, in which his senses were closed to external objects, but invisible things were presented to his mind, as if he saw them with his eyes. In this state there appeared to him a great vessel, resembling a vast sheet or wrapper, of which the four corners were fastened together. This seemed to come down from heaven to the earth; and, upon further observing it, he found that it contained all kinds of living creatures. At the same time he heard a voice directing him to satisfy his hunger, by immediately killing and eating whatever he chose. To this he decidedly objected, though he supposed it to be the voice of the Lord, as he had always observed the ceremonial law in this matter with the most scrupulous exactness. To this objection it was replied, "What God hath cleansed, that call not thou common," or polluted. To impress his mind more deeply, and to shew the certainty of the inference to be drawn from it, the transaction was thrice repeated, and then the whole vision disappeared.—The same law which established the distinction between clean and unclean meats had also marked that between Jews and Gentiles, and restricted the intercourse between them; but the pride and bigotry of the Jews had carried the separation further than the law required, and even produced a contempt of the Gentiles, however friendly or conscientious. The law also concerning the distinction of meats and of animals had both been an emblem of, and a means of preserving a distinction between, clean and unclean persons. To inform a Jew that God had cleansed those animals that had been declared unclean, and that they were no longer to be deemed common, or rejected as such, was in fact to announce the abrogation of the Mosaic law, and the introduction of another and more enlarged dispensation; and it plainly intimated that uncircumcised Gentiles, whom God had cleansed by faith and grace, were to be received into the Church, without regard to the ceremonial law, or to their uncleanness according to it.

GOD'S IMPARTIALITY.—Ver. 34, 35. The circumstances of this transaction so impressed the apostle's mind, that he opened his discourse by allowing that he had been erroneously prejudiced in favour of the Jews and against the Gentiles; for he was now assured that "God was no respecter of persons." *To respect persons* is entirely different from *discriminating characters*, or *conferring unmerited favours on one man and not on another.* A judge *respects persons* if he condemns one and acquits another, or decides in favour of the injurious party, from partiality to his friend, or to one of his own nation, sect, or party; yet, in private life, he may send a present to what friend he pleases, or dispense his alms to what poor person he chooses, without giving others a ground for charging him with *respect of persons.* If the Lord had accepted a man's worship because he was a Jew, and rejected that of another man, of exactly the same dispositions and character because he was a Gentile, there would have been some cause to assert that he was "a respecter of persons;" but if he had favoured a proud, wicked, or hypocritical Jew, merely on account of his circumcision or relation to Abraham, and rejected a humble, pious, believing, sincere worshipper, because of his uncircumcision, or Gentile extraction, there would have been an evident ground for the charge. Yet the Jews, in general, carried so far their ideas of God's special favour to their nation as to involve these consequences. It does not, however, follow, that God will accept from any man that service which is destitute of *spiritual* good.—*Scott.*

31 And said, Cornelius, [m]thy prayer is heard, and thine alms [n]are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of *one* Simon a tanner by the sea-side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore [o]are we all here present before God, to hear all things that are commanded thee of God.

34 ¶ Then Peter opened *his* mouth, and said, [p]Of a truth I perceive that God is no respecter of persons:‖

35 But in every nation he that [q]feareth him, and worketh righteousness, [r]is accepted with him.¶

36 The [s]word which *God* sent unto the children of Israel, [t]preaching peace* by Jesus Christ; (he is Lord of all;)

37 That word, *I say*, ye know, [u]which was published throughout all Judea, and began from Galilee, after the baptism which John preached;

38 How [x]God anointed Jesus of Nazareth with the Holy Ghost, and with power; [y]who went about doing good,† and [z]healing all that were oppressed of the devil: [a]for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; [b]whom they slew, and hanged on a tree:

40 [c]Him God raised up the third day, and shewed him openly;

41 Not to all the people, but unto witnesses chosen before of God, [d]*even* to us, who did eat and drink with him after he rose from the dead.

42 And [e]he commanded us to preach unto the people, and to testify [f]that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To [g]him give all the prophets witness, that, through his name, [h]whosoever believeth in him shall receive remission of sins.

44 ¶ While Peter yet spake these words, [i]the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them [k]speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he [l]commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

CHAPTER XI.

1 *Peter accused for going to the Gentiles.* 19 *The gospel is spread.* 27 *Agabus prophesieth.*

AND [a]the apostles and brethren that were in Judea heard that [b]the Gentiles had also received the word of God.*

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, [c]Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter [d]rehearsed *the matter* from the beginning,† and expounded *it* by order unto them, saying,

5 I was in the city of Joppa praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners; [e]and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay, and eat.

8 But I said, Not so, Lord: for nothing [f]common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, [g]What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And [h]the Spirit bade me go with them, nothing doubting. Moreover, these six brethren

A.D. 41—A.D. 41.

[m] Is. xxxviii. 5.
[n] *See on* 4.
[o] Deut. v. 25-29. Prov. i. 5.
[p] Deut. x. 17. Ps. lxxxii. 1, 2.
‖ That is, God does not shew favour to the Jews because they were the children of Abraham, if, by rejecting the gospel, they cease to behave and act like Abraham; which, if the Gentiles, by receiving the gospel, do, they will be accounted children of Abraham, and heirs of the promises.—Bishop Horne.
[q] Job xxviii. 28. Ec. xii. 13.
[r] Gen. iv. 5-7. Hos. viii. 13.
¶ For this, when genuine, comprises the substance of true religion, and constitutes the evidence, though not the meritorious cause, of a man's acceptance; and, whatever yet may be wanting in his explicit knowledge and faith, will in due time be communicated.—Gill.
[s] Matt. x. 6. Luke xxiv. 47.
[t] Ps. lxxii. 1-3, 7.
* That is, pardon of sins, and reconciliation with God for those who believe in Jesus Christ.—Pearce.
[u] Luke iv. 14; xxiii. 5.
[x] Matt. xii. 28.
[y] 2 Chr. xvii. 9. Matt. xv. 21-31.
† Whose main business it was to travel from place to place to do good. He did not go for applause, or wealth, or comfort, or ease, but to diffuse happiness as far as possible. This is the simple but sublime record of his life. This, in few but in most affecting words, tells us all about the Saviour. It gives us a distinct portrait of his character, as he is distinguished from conquerors and kings, and false prophets and the mass of men.—Barnes.
[a] Mark v. 13-15. Luke iv. 33-36.
[b] John x. 32, 38; xvi. 32.
[c] Gal. iii. 13. 1 Pet. ii. 24.
[d] Rom. i. 4.
[e] Luke xxiv. 30, 41-43.
[f] Matt. xxviii. 19, 20. Mark xvi. 15.
[g] John v. 22-29. 2 Cor. v. 10.
[h] *See on* Luke xxiv. 25, 27, 44-46.
[i] Mark xvi. 16. Rom. viii. 1, 34.
[k] ii. 2-4; iv. 31.
[l] 1 Cor. xiv. 20-25.
‡ These words contain a plain and convincing demonstration of the error of the doctrine maintained by the Quakers, that water-baptism is unnecessary to those who have received the inward baptism of the Spirit; since the apostle here not only declares that water-baptism ought to be administered to these persons because they had already been baptized with the Holy Ghost, but also commands them to be baptized on this very account.—Whitby.
[a] John iv. 2. Gal. iii. 27.

CHAP. XI.

[a] Gal. i. 17-22.
[b] Am. ix. 11, 12. Mal. i. 11.
* So extraordinary an occurrence as that at Cesarea, the descent of the Holy Spirit on the Gentiles, and their reception into the Church, would excite attention, and be likely to produce much sensibility in regard to the conduct of Peter and those with him. It was so contrary to all the ideas of the Jews, that it is not to be wondered at that it led to contention.—Barnes.
[c] Luke xv. 2.
[d] Luke i. 3.
† A simple and unvarnished statement of facts is usually the best way of disarming prejudice and silencing opposition. In revivals of true religion, the best way of silencing opposition, and especially among Christians, is to make a plain statement of things as they actually occurred. Opposition most commonly arises from prejudice, or from false and exaggerated statements; and those can be best removed, not by angry contention, but by an unvarnished relation of the facts. In most cases prejudice will thus be disarmed, and opposition will die away, as was the case in regard to the admission of the Gentiles to the Church.—Barnes.
[e] Jer. i. 11-14. Am. vii. 4-7.
[f] Mark vii. 2.
[g] 1 Tim. iv. 5.
[h] John xvi. 13.

Baptism of Cornelius and his Company.—Ver. 44-48. Peter owns God's work in baptizing those on whom the Holy Ghost fell. Observe, 1. Though they had received the Holy Ghost, yet it was requisite they should be baptized; though God is not tied to instituted ordinances, we are; and no extraordinary gifts set us above them, but rather oblige us so much the more to conform to them. 2. Though they were Gentiles, yet, having received the Holy Ghost, they might be admitted to baptism. "Can any man," though ever so rigid a Jew, "forbid water, that these should not be baptized who have received the Holy Ghost as well as we"? The argument is conclusive: can we deny the sign to those who have received the thing signified? Are not those on whom God has bestowed the grace of the covenant plainly entitled to the seals of the covenant? Surely they that have "received the Spirit as well as we" ought to receive baptism as well as we; for it becomes us to follow God's indications, and to take those into communion with us whom he hath taken into communion with himself. God hath promised to pour his Spirit upon the seed of the faithful, upon their offspring; and who then can forbid water that they should not be baptized, who have "received the promise of the Holy Ghost as well as we"? Now it appears why the Spirit was given them before they were baptized—because otherwise Peter could not have persuaded himself to baptize them, any more than to have preached to them, if he had not been ordered to do it by a vision; at least, he could not have avoided the censure of "those of the circumcision that believed." Thus is there one unusual step of Divine grace taken after another to bring the Gentiles into the Church. How well is it for us that the grace of a good God is so much more extensive than the charity of some good men! 3. Peter did not then baptize them himself, but "commanded them to be baptized." It is probable that some of the brethren who came with him did it by his order, and that he declined it for the same reason that Paul did—lest those that were baptized by him should think the better of themselves for it, or he should seem to "have baptized in his own name."—*Henry.*

CHAP. XI. Peter's Vision.—See x. 9.

Early Missionaries.—Ver. 19. The first preachers of the gospel there were such as were dispersed from Jerusalem by persecution—that persecution which arose five or six years ago (as some compute), at the time of Stephen's death. "They travelled as far as Phenice" and other places, "preaching the Word." *Therefore* God suffered them to be persecuted, that thereby they might be dispersed in the world, sown as seed to God, in order to their bringing forth much fruit. Thus what was intended for the hurt of the Church was made to work for its good; as Jacob's curse of the tribe of Levi ("I will divide them in Jacob, and scatter them in Israel") was turned into a blessing. The enemies designed to scatter and lose them, Christ designed to scatter and use them. Thus the wrath of man is made to praise God.

Barnabas.—Ver. 22-24. Barnabas was glad for what he saw of the grace of God among them, and therefore was the more earnest with them to persevere. 1. "To cleave to the Lord." Note, Those that have "turned to the Lord" are concerned to "cleave unto the Lord," not to fall off from following him, not to flag and tire in following him. To cleave to the Lord Jesus, is to live a life of dependence upon him and devotedness to him; not only to hold him fast, but to hold fast by him, to "be strong in the Lord, and in the power of his might." 2. To cleave to him with purpose of heart, with an intelligent, firm, and deliberate resolution, founded upon good grounds, and fixed upon that foundation (Ps. cviii. 1). It is to bind our souls with a bond to be the Lord's, and to say, as Ruth, "Entreat me not to leave" him, or to return from following after him. Herein he gave a proof of his good character. "He was a good man, and full of the Holy Ghost, and of faith," and approved himself so upon this occasion. (1.) He shewed himself to be a man of a very sweet, affable, courteous disposition, that had himself, and could teach others, the art of obliging. "He was" not only a "righteous man," but a "good man," a good-tempered man. Ministers that are so recommend themselves and their doctrine very much to the good opinion of those that are without. He was a good man—that is, a charitable man; so he had approved himself when he sold an estate, and gave the money to the poor (chap. iv. 37). (2.) By this it appeared that he was richly endued with the gifts and graces of the Spirit. The goodness of his natural disposition would not have qualified him for this service, if he had not been "full of the Holy Ghost, and so, full of power, by the Spirit of the Lord."

accompanied me, and we entered into the man's house:

13 And [i]he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

14 Who shall tell thee words, whereby thou and [k]all thy house‡ shall be saved.

15 And as I began to speak, [l]the Holy Ghost fell on them, [m]as on us at the beginning.

16 Then remembered I the word of the Lord, [n]how that he said, John indeed baptized with water; [o]but ye shall be baptized with the Holy Ghost.

17 Forasmuch then [p]as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, [q]what was I, that I could withstand God?

18 When they heard these things, they held their peace, [r]and glorified God, saying, Then [s]hath God also to the Gentiles§ granted repentance unto life.

19 ¶ Now they which were scattered abroad, upon the persecution that arose about Stephen, travelled as far as [t]Phenice, and [u]Cyprus, and [x]Antioch, preaching the word [y]to none but unto the Jews only.

20 And some of them were men of Cyprus and [z]Cyrene,‖ which, when they were come to Antioch, spake unto [a]the Grecians, [b]preaching the Lord Jesus.

21 And [c]the hand of the Lord was with them:¶ [d]and a great number believed, and [e]turned unto the Lord.

22 ¶ Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch:

23 Who, when he came, and had [f]seen the grace of God,* was glad, and exhorted them all, that with purpose of heart they would [g]cleave unto the Lord.

24 For he was a good man, and [h]full of the Holy Ghost and of faith: [i]and much people was added unto the Lord.

25 Then departed Barnabas to Tarsus, for to seek Saul:†

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves [1]with the church, and taught much people. And the disciples [k]were called Christians first in Antioch.

27 ¶ And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them, [l]named Agabus, and signified by the Spirit that there should be [m]great dearth throughout all the world: which came to pass in the days of [n]Claudius Cesar.

29 Then the disciples, every man according to his ability, determined [o]to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders‡ by the hands of Barnabas and Saul.

CHAPTER XII.

1 *Herod persecuteth the Christians.* 20 *His pride, and miserable death.*

NOW, about that time, Herod the king [1]stretched forth *his* hands [a]to vex certain of the church.

2 And he killed [b]James, the brother of John,* with the sword.

3 And because he saw it pleased the Jews, [c]he proceeded further to take Peter also. (Then were the days of unleavened bread.)

4 And when he had apprehended him, [d]he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; [e]intending after Easter† to bring him forth to the people.

5 Peter therefore was kept in prison; but [2]prayer was [f]made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, [g]the same night Peter was sleeping between two soldiers, [h]bound with two chains: [i]and the keepers before the door kept the prison.

7 And, behold, [k]the angel of the Lord came upon *him*, [l]and a light shined in the prison: and he smote Peter on the side, and raised him up,‡ saying, [m]Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

A.D. 41—A.D. 43.

[i] xii. 11.
[k] Gen. xvii. 7. Is. lxi. 8, 9.
‡ *And all thy house.*—Thy family. This is a circumstance which is omitted in the account in chap. x. It is said, however, in chap. x. 2, that Cornelius feared God *with all his house.* And it is evident from chap. x. 48, that the family also received the ordinance of baptism, and was received into the Church.—BARNES.
[l] x. 45, 46; xix. 6.
[m] ii. 2-12; iv. 31.
[n] xix. 2-4.
[o] Prov. i. 23. Joel ii. 28.
[p] xv. 8, 9. Matt. xx. 14, 15.
[q] Job ix. 12-14. Dan. iv. 35.
[r] Is. lx. 21; lxi. 3.
§ *See on* 1.
§ The Jews entertained the most exalted ideas of themselves, and the lowest of all other nations, as if the Divine blessing were designed for themselves exclusively. They imagined that the Messiah was to make them a glorious people, and destroy or enslave all other nations; thus they had no idea that others could be saved, except by being made proselytes to their law. Hence it was that they were so much astonished that the Holy Ghost should fall on the Gentiles (chap. x. 45), and that God should grant unto them repentance unto life. Hence also the unbelieving Jews forbade the apostles "to speak to the Gentiles that they might be saved" (1 Thes. ii. 16), and cried out against St Peter, as one not fit to live, because he said that Christ would send him to the Gentiles (chap. xxii. 21, 22).—WHITBY.
[t] xv. 3; xxi. 2.
[u] iv. 36; xiii. 4.
[x] 26; xv. 22, 35.
[y] iii. 26; xiii. 46.
[z] ii. 10; vi. 9.
‖ *Cyrene.* — The metropolis of the Cyrenacca, a country of Africa.—CLARKE.
[a] vi. 1; ix. 29.
[b] viii. 5, 35. Eph. iii. 8.
[c] 2 Chr. xxx. 12. Luke i. 66.
¶ The meaning is, that God shewed them favour, and evinced his power in the conversion of their hearers.—BARNES.
[d] ii. 47. 1 Thes. i. 5.
[e] ix. 35; xxvi. 18.
[f] Mark ii. 5. Col. i. 6. 1 Thes. i. 3, 4.
* Had seen the happy effects of God's sanctifying Spirit among them—their exemplary manners, their eminent faith, with all its precious fruit.—BREWSTER.
[g] Deut. x. 20; xxx. 20.
[h] vi. 3, 5, 8. Rom. xv. 15.
[i] v. 14; ix. 31.
† The persecution raised against him obliged him to take refuge in his own city, where, as a Roman citizen, his person was in safety.—CLARKE.

A.D. 43.
[1] Or, *in the church.*
[k] Is. lxv. 15. 1 Cor. xii. 12.
[l] xxi. 10.
[m] Gen. xli. 30, 31. 2 Kings viii. 1.
[n] Luke ii. 1.
[o] iv. 34, 35. Ec. xi. 1, 2. Gal. ii. 10.
‡ *Elders.*—More aged converts and overseers of the flock.—BOOTHROYD.

CHAP. XII.
[1] *Began.*
[a] Matt. x. 17, 18. John xv. 20, 21.
[b] Matt. iv. 21, 22.
* Sons of Zebedee (Matt. x. 2). Thus fell the first of the apostles who gained the crown of martyrdom.—CAVE.
[c] Ps. lxxvi. 10.
[d] Matt. xxiv. 9. Luke xxi. 12.
[e] Lam. iii. 37.
† *After Easter*—or the passover. Perhaps there never was a more unhappy, not to say absurd translation, than that in our text.—CLARKE.
Even if Easter were observed at this time in the Christian Church, of which nothing is mentioned in the sacred records, Herod would certainly pay no regard to it: it is therefore surprising that the venerable translators of the Bible should have used that word instead of the passover in this connection.—SCOTT.
[2] *Instant and earnest prayer was made.*
[f] Is. lxii. 6, 7. Luke xviii. 1.
[g] Gen. xxii. 14. Deut. xxxii. 36.
[h] Jer. xl. 4. 2 Tim. i. 16.
[i] Matt. xxviii. 4.
[k] Ps. xxxiv. 7. Is. xxxvii. 36.
[l] 2 Sam. xxii. 29.
‡ The soldiers might be cast into a deep sleep, struck with blindness, or with astonishment and confusion.—GUYSE.
[m] Gen. xix. 15, 16

(3.) He was full of faith, full of the Christian faith himself, and therefore desirous to propagate it among others; full of the grace of faith, and full of the fruits of that faith that works by love. He was "sound in the faith," and therefore pressed them to be so.—*Henry.*

BAPTISM OF CORNELIUS.—See previous chapter.

THE NAME "CHRISTIAN."—Ver. 23, 24. Barnabas saw the grace of God in its happy effects on the conduct and disposition of these converted Gentiles, and this greatly rejoiced his benevolent mind. But he was aware that their faith would be assaulted by manifold temptations and persecutions, and that they would be discouraged through the prejudices of their Jewish brethren. He therefore exhorted, encouraged, and besought them, by every argument and motive that he could devise, to cleave to the Lord Jesus or abide with him by a continued exercise of faith, and a bold profession of his name, and obedience to his commandments, whatever they might be called to renounce, venture, or suffer for his sake, assured that he would not fail to accept, comfort, support, and reward them. For he was a *good man*, a person of remarkable affection, philanthropy, and genuine candour, as well as eminent for the miraculous gifts of the Holy Spirit, and the exercise of a vigorous faith in the midst of danger and persecution. So that, through his labours, and those of the other teachers, great accessions were made to the number of Christians at Antioch, and a flourishing Church was planted there, from which preachers were afterwards sent forth to evangelise the nations.

THE FAMINE FORETOLD BY AGABUS.—Ver. 27-30. These prophets were evidently endowed by the Holy Spirit with the power of foretelling future events; and were a superior order of extraordinary ministers, however the word may sometimes be used (chap. xxi. 10, 12).—The scarcity predicted by Agabus was to be throughout *all the world*, as the Roman empire was ostentatiously called. Some, indeed, would explain the original word, of the land of Judea and Galilee, &c.; but the expression seems incapable of that meaning; and the famine might be very general, and severely felt in the various provinces of the empire, though some places might be less straitened than others.—"Eusebius saith of this famine, that it oppressed almost the whole empire; and that it was recorded by historians most adverse to our religion; that is, by Suetonius, in the life of Claudius, who saith, it happened (*ob assiduas sterilitates*) through a long barrenness. Josephus saith that it raged so much in Judea, that many perished for want of victuals: and Don Cassius, that it was a very great famine."—(*Whitby.*)—*Scott.*

CHAP. XII. MARTYRDOM OF JAMES.—Ver. 2. James was slain "with the sword," his head was *cut off with a sword*, which was looked upon by the Romans to be a more disgraceful way of being beheaded than with an axe; so Lorinus. Beheading was not ordinarily used among the Jews; but when kings gave verbal orders for private and sudden executions, this manner of death was used, as most expeditious; and it is probable that this Herod killed James, as the other Herod killed John Baptist, privately *in the prison*. It is strange that we have not a more full and particular account of the martyrdom of this great apostle, as we had of Stephen. But even this short mention of the thing is sufficient to let us know, that the first preachers of the gospel were so well assured of the truth of it, that they sealed it with their blood, and thereby have encouraged us, if at any time we are called to it, *to resist unto blood too.* The Old Testament martyrs were "slain with the sword" (Heb. xi. 37), and Christ "came not to send peace, but a sword" (Matt. x. 34); in preparation for which we must arm ourselves *with the sword of the Spirit*, which is the Word of God, and then we need not fear *what* the sword of *men can do unto us.*—*Henry.*

PETER'S MIRACULOUS DELIVERANCE.—Ver. 5-11. The time of Peter's imprisonment gave the Church an opportunity, not of concerting measures for his rescue, but of pouring out their fervent prayers for the preservation of his useful life. Probably they met together in different places for that purpose; and one company succeeding to another, there was literally no intermission of their prayers for him, day or night. Yet *he* was free from anxiety about the event; and the night before his intended execution, whilst others were earnestly praying for his life, he went to sleep with the utmost composure; though his posture must have been very uneasy, being chained with two chains, one on each hand, to the two soldiers between whom he lay. Even

A.D. 44—A.D. 44.

10 When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city; which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself,§ he said, Now I know of a surety, [n]that the Lord hath sent his angel, [o]and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; [p]where many were gathered together praying.‖

13 And as Peter knocked at the door of the gate, a damsel came to [s]hearken, named Rhoda.¶

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, [q]Thou art mad. But she constantly affirmed that it was even so. Then said they, [r]It is his angel.*

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he, beckoning unto them with the hand to hold their peace, [t]declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 Now, as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and [u]commanded that *they* should be put to death. And he went down from Judea to Cesarea,† and *there* abode.

20 ¶ And Herod [4]was highly displeased with them of Tyre and Sidon: [v]but they came with one accord to him, and, having made Blastus [5]the king's chamberlain their friend, desired peace; because their country was nourished by the king's *country*.

21 And upon a set day Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately [x]the angel of the Lord smote him, [y]because he gave not God the glory:‡ and he was eaten of worms, and gave up the ghost.

24 ¶ But [z]the word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* [6]ministry, and took with them John, whose surname was Mark.

CHAPTER XIII.

1 *Paul and Barnabas go to the Gentiles.* 42 *The Gentiles believe.* 45 *The Jews blaspheme.*

NOW there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and [a]Lucius of Cyrene, and Manaen, [1]which had been brought up with [b]Herod the tetrarch, [c]and Saul.

2 As they ministered to the Lord, and fasted, [d]the Holy Ghost said, [e]Separate me Barnabas and Saul for the work whereunto I have called them.

3 And when [f]they had fasted and prayed, and laid *their* hands on them,* they sent *them* away.

4 ¶ So they, [g]being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to [h]Cyprus.

5 And when they were at Salamis,† they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos,‡ they found a certain sorcerer, [i]a false prophet, a Jew, [k]whose name *was* Barjesus:

7 Which was with the deputy of the country,§ Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul, (who also *is called* Paul,)‖ [l]filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, [m]*thou* child of the devil, *thou* enemy

§ This expression naturally means, when he had overcome his amazement and astonishment at the unexpected deliverance, so as to be capable of reflection. He had been amazed by the whole transaction; he thought it was a vision, and in the suddenness and rapidity with which it was done, he had no time for cool reflection. The events of Divine providence often overwhelm and amaze us.—BARNES.

[n] Dan. iii. 25.
[o] 2 Sam. xxii. 1.
[p] Is. lxv. 24. Matt. xviii. 19, 20.

‖ Hence it appears, that, in those times of peril and persecution, they held their sacred assemblies in the night; for St Peter came to them, and found them thus praying before daylight (verse 18).—WHITBY.

[s] *Ask who was there.*

¶ *Named Rhoda*—which signifies a rose in the Greek language: so the Jewish women often had their names in the Hebrew tongue from flowers and trees, as Susanna, from a lily or rose, which perhaps was the Hebrew name of this damsel; and Esther was called Hadassah, from the myrtle-tree.—GILL.

[q] Job ix. 16. Luke xxiv. 11.
[r] Matt. xviii. 10.

* The common interpretation, which supposes that they either thought it was an angel, who had assumed the form of Peter, or that it was his tutelary angel, is sufficiently well founded, for the Jews believed that such were appointed for all men, as did the Gentiles also.—BLOOMFIELD.

[t] Ps. lxvi. 16; cii. 20, 21; cxvi. 14, 15.
[u] Dan. ii. 11-13.

† Josephus relates that Herod went to Cesarea for the purpose of celebrating a solemnity in honour of Claudius Cesar.—WHITBY.

[4] *Bare a hostile mind, intending war.*
[v] Prov. xvi. 14. Ec. x. 4.
[5] *That was over the king's bed-chamber.*

[x] Ex. xii. 12, 23, 29. 1 Sam. xxv. 38.
[y] Ps. cxv. 1. Is. xxxvii. 23.

‡ The fidelity and accuracy of St Luke, as an historian, are confirmed by Josephus in every particular of this narration of the death of Herod, as to the place (Cesarea), the set day, the gorgeous dress, the acclamations of the assembly, the peculiar turn of the flattery, the manner in which it was received, and the sudden and critical attack of the disease.—PALEY.

[z] Prov. xxviii. 28.
[6] Or, *charge*.

CHAP. XIII.

[a] Rom. xvi. 21.
[1] Or, *Herod's foster-brother*.
[b] Matt. xiv. 1-10.
[c] viii. 1-3; ix. 1, &c.
[d] xvi. 6, 7.
[e] Num. viii. 11-14.
[f] 1 Tim. iv. 14; v. 22.

* Barnabas and Saul being called to be apostles already, this laying on of their hands upon them signifies, First, Their being set apart to this particular employment they were now to be sent about. Secondly, The approbation of the Church to that heavenly call they had. Thirdly, Their praying for God's blessing upon them, and success upon the work they went for.—POOLE.

[g] xx. 28.
[h] xi. 19.

† A chief city of Cyprus; and so Herodotus calls it Salamis of Cyprus. It was built by Teucer the son of Telamon, after his return from the Trojan war, and so called by him, from his native country, Salamine, in Greece. Here Solon, the famous philosopher, was born.—GILL.

‡ The chief city on the western side of Cyprus, and giving name to that tract of the island.—WELLS.

[i] Deut. xiii. 1-3. Ez. xiii. 10-16.
[k] Matt. xvi. 17.

§ *The deputy of the country.*—Whether he was proconsul or proprietor, it is in effect the same; for he it was that governed the island.—POOLE.

‖ *Paul.*—"Saul" was his Jewish name, "Paul" his name as a Roman citizen; so Silas is called Silvanus for the same reason (xvi. 37). From this time Luke employs the apostle's Roman name as a preacher to the Gentiles.—LIGHTFOOT.

[l] vii. 55. Mic. iii. 8.
[m] Gen. iii. 15.

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the great light, which attended the angel's entrance into the dungeon, did not immediately awake him; but when the angel, gently smiting his side, caused him to arise, he found his chains immediately loosed. Yet neither the voice of the angel, the light in the prison, the falling of the chains, nor the preparation of Peter to depart, was noticed by the keepers, who were supernaturally thrown into a deed sleep. Nay, Peter himself supposed that he only saw a vision, as he had sometimes before done; and that it was not a reality. The wards or watches here mentioned seem to have included the stated guard of the prison, as well as the other soldiers appointed to keep Peter: these two were rendered insensible to the whole transaction. The great iron gate separated the environs of the prison from the city, and was doubtless barred in the strongest manner; yet it opened of its own accord! When the angel had led Peter out of the reach of his keepers, and into a part of the city which he knew, he departed from him, and then he became sensible of the reality of his deliverance.

DEATH OF HEROD.—Ver. 23. Many heathen princes had received, nay, arrogated to themselves, Divine honours; but it was far more horrible impiety in Herod, who was acquainted with the Word and worship of the living God, to accept and be pleased with such idolatrous and sacrilegious adorations, without rebuking the blasphemy, and giving God the glory. Immediately, therefore, an angel smote him with an incurable disease, so that his bowels bred worms, which consumed them; and after lying for some time a most abject and loathsome spectacle, in excruciating pain, he died in the most degraded and wretched manner that can be conceived. Josephus ascribes his miserable end to the judgment of God on him for the impiety here recorded; but he suppresses some circumstances, probably from regard to his family; and it was reserved for an inspired writer to inform us that his disease arose from the stroke inflicted by an angel. It is, however, remarkable that the sacred historian does not represent the awful death of Herod as a judgment on him for persecuting the Church, though he had so inviting and so just an occasion of doing it; but, on the contrary, assigns another cause of that event. This is a striking contrast to the usual practice of enthusiasts, who generally, without adequate reason, take pleasure in representing all the calamities which befall those who even in a slight degree oppose them, as Divine judgments on them for so doing. Many persecutors have ended their days by a similar disease, which has rendered them as loathsome whilst alive as any putrid corpse can be, as well as filled them with the most intolerable pains.—After the death of Herod, the Word of God continued to grow and multiply, like seed, the produce of which is sown again next year, and so on, from year to year.—*Scott.*

CHAP. XIII. DESIGNATION OF EARLY MISSIONARIES.—Ver. 1-3. Whilst the office bearers in the Church were employed in the sacred ministry, and were observing a season of solemn fasting and prayer, in order seek a blessing on their labours, and direction concerning their future progress, they were ordered, by an immediate suggestion of the Holy Spirit, to separate Barnabas and Saul for the work unto which he had called them. This language evidently implies the personality and Deity of the Holy Spirit. The work intended was the preaching of the gospel to the Gentiles at large, of which Saul had some previous information when he was converted (chap. xxvi. 17, 18). The prophets and teachers, in laying their hands on them with fasting and prayer, acted by immediate orders from the Holy Spirit; thus giving a public testimony to their assurance of their Divine appointment to that service, and expressing fervent desires for their success in it. According to the next verse, they are said to have been sent forth by the Holy Ghost.—Barnabas and Saul had for a considerable time been ministers of the Word, so that this imposition of hands could not be for the purpose of ordaining them, nor does it appear that any spiritual gift or new authority was conferred by it. St Paul was "an apostle, not by man," &c.; his apostolical office could not then be conferred at this time; but his appointment by the Lord Jesus himself, as the apostle of the Gentiles, might thus be publicly acknowledged in the principal Church of Gentile converts. Barnabas also is afterwards spoken of as an apostle (chap. xiv. 4-14). Perhaps he was appointed by the Holy Spirit to that office on this occasion, with some reference to the martyrdom of James, by which the number of the apostles was diminished.

ELYMAS THE SORCERER.—Ver. 6-12. The apostles went through the large and populous island of Cyprus, preaching in most of the cities as they had opportunity (doubt-

A.D. 45—A.D. 45.

of all righteousness, [n]wilt thou not cease to pervert [o]the right ways of the Lord?

11 And now, behold, [p]the hand of the Lord *is* upon thee, and [q]thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12 Then the deputy, [r]when he saw what was done, believed, being astonished at the doctrine of the Lord.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia:¶ and John, departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in Pisidia,* and [s]went into the synagogue on the sabbath-day, and sat down.†

15 And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, *Ye* men *and* brethren, [t]if ye have any word of exhortation for the people, say on.

16 Then Paul stood up, and beckoning with *his* hand, said, Men of Israel, [u]and ye that fear God,‡ give audience.

17 The God of this people of Israel chose our fathers, [x]and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

18 And [y]about the time of forty years [2]suffered he their manners§ in the wilderness.

19 And when he had destroyed seven nations in the land of Chanaan, [z]he divided their land to them by lot.

20 And after that he gave *unto them* judges about the space of four hundred and fifty years, [a]until Samuel the prophet.

21 And afterward they desired a king: and God gave unto them [b]Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.‖

22 And when he had removed him, [c]he raised up unto them David to be their king; to whom also he gave testimony, and said, [d]I have found David the *son* of Jesse, a man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise, [e]raised unto Israel a Saviour, Jesus:

24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course,¶ he said, [f]Whom think ye that I am? I am not *he:* but, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, [g]and whosoever among you feareth God, [h]to you is the word of this salvation sent.*

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices† of the prophets [i]which are read every sabbath-day, [k]they have fulfilled *them* in condemning *him.*

28 And [l]though they found no cause of death *in him,*‡ yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, [m]they took *him* down from the tree, and laid *him* in a sepulchre.

30 But [n]God raised him from the dead:§

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, [o]how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, [p]Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, [q]*now* no more to return to corruption, he said on this wise,‖ I will give you the sure [3]mercies of David.

35 Wherefore he saith also in another *psalm,* Thou shalt not suffer thine Holy One [r]to see corruption:

36 For David, after he had [4]served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But [s]he, whom God raised again, saw no corruption.

38 ¶ Be it known unto you therefore, men *and* brethren, [t]that through this man is preached unto you the forgiveness of sins:¶

39 And [u]by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

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[n] Luke xi. 52. Gal. i. 7.
[o] John i. 23.
[p] Ex. ix. 3. Job xix. 21.
[q] Gen. xix. 11. John ix. 39.
[r] Matt. xxvii. 54. Luke vii. 16.
¶ Pamphylia was on the coast of the Mediterranean, in the lesser Asia, west of Cilicia; and Antioch, in Pisidia, was north-west of Pamphylia.—WELLS.
* *Antioch in Pisidia.*—So called to distinguish it from Antioch of Syria, from whence they were sent (ver. 1-3).—GILL.
[s] xvii. 2; xviii. 4; xix. 8.
† When they entered the synagogue, they sat down, which was customary with those who taught or preached.—LIGHTFOOT.
[t] Rom. xii. 8.
[u] Luke i. 50.
‡ *And ye that fear God.*—Not as distinguishing some among the Israelites from the rest, as if there were some of them that did not fear God; for by these are meant, not Jews by birth, but proselytes, devout and religious men from among the Gentiles, who were proselyted to the Jewish religion, and attended with them in their synagogues on religious worship.—GILL.
[x] Ex. i. 7-9. Deut. x. 22. Ps. cv. 24.
[y] Ex. xvi. 2, 35.
[2] *Bore,* or *fed them as a nurse heareth,* or *feedeth her children.*
§ This passage has been very variously rendered (see the margin). Syriac, "He *nourished* them," &c.; Arabic, "He blessed them, and nourished them," &c. The word is not elsewhere used in the New Testament. It properly means, to *tolerate* or *endure the conduct* of any one; implying that that conduct is evil, and tends to provoke to punishment. This is doubtless its meaning here.—BARNES.
[z] Num. xxvi. 53-56. Josh. xiv. 2.
[a] 1 Sam. iii. 20.
[b] 1 Sam. x. 1. 21-26; xi. 15; xv. 1.
‖ This includes the time of Samuel from the death of Eli.—GROTIUS.
[c] 1 Sam. xvi. 1, 13.
[d] 1 Sam. xiii. 14.
[e] Is. xliii. 11.

¶ Or "race;" the work of the ministry he was called to.—GILL.

[f] Matt. iii. 11. Mark i. 7.
[g] x. 35.
[h] Is. xlvi. 13. Luke i. 69, 77. Eph. i. 13.
* Paul, with great earnestness, presses upon them attention to the doctrine which he delivered, as announcing to them salvation. In Christ the promises and predictions of the prophets were fulfilled.—BOOTHROYD.
† The words or prophecies.—PYLE.
[i] xv. 21.
[k] Matt. xxvi. 54-56. Luke xxiv. 20.
‡ Matt. xxvii. 19. John xviii. 38.
‡ This is conclusively shewn by the trial itself. After all their efforts—after the treason of Judas—after their employing false witnesses—still no crime was laid to his charge. The Sanhedrim condemned him for blasphemy; and yet they knew that they could not substantiate this charge before Pilate, and they therefore endeavoured to procure his condemnation on the ground of sedition (comp. Luke xxii. 70, 71, with xxiii. 1, 2).—BARNES.
[m] Matt. xxvii. 57-60. John xix. 38-42.
[n] Matt. xxviii. 6.
§ Lest they should be offended at our Saviour's dying so shameful and cursed a death, and to take away the scandal of the cross, he shews that his resurrection was as glorious as his death could be ignominious, being by it *declared to be the Son of God with power* (Rom. i. 4).—POOLE.
[o] Gen. iii. 15.
[p] Ps. ii. 7.
[q] Rom. vi. 9.
‖ Isaiah said (lv. 3), "I will make an everlasting covenant with you, even the sure mercies of David"—that is, of Christ, the Son of David; for David, both in the language of Scripture and of the Jews, is frequently used as a type of Christ.—WHITBY.
[3] *Holy,* or *just things.*
[r] Ps. xlix. 9.
[4] *In his own age served the will of God.*
[s] 30.
[t] Dan. ix. 24.
¶ That this Jesus is the true Messiah, and that, by the sacrifice of his death, you have obtained the means of the full pardon of your sins.—PYLE.
[u] Is. liii. 11.

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less with some success, both among the Jews and the Gentiles), till they arrived at Paphos, on the opposite side of it. This city was celebrated for the temple there dedicated to Venus, and infamous for the licentiousness practised at it. Here the apostles met with a noted sorcerer or magician named Bar-jesus, or the son of Jesus or Joshua. This man being a Jew, pretended to be a prophet, and, confirming his pretensions by magical arts, was endeavouring to gain the attention of the proconsul of Cyprus (or the Roman governor appointed by the senate). The proconsul, however, was an intelligent and considerate person, who desired to know the truth in such interesting matters; and having heard of Saul and Barnabas, he invited them to come, and declare the Word of God unto him. But Bar-jesus (who was also called Elymas, from an Arabic word signifying *a sorcerer,* as it is generally supposed), foreseeing the ruin of his own character and influence, in case the proconsul should embrace the gospel, did all he could to oppose the apostles, and to prejudice him against their doctrine. It may be supposed, that he disputed against the truth of the facts which they testified, misrepresented the nature and tendency of their doctrine, insinuated many things in a subtle and malicious manner against their intentions, and to their disadvantage; and perhaps he performed some of his lying miracles to support his own pretensions against them. But Saul, under the immediate influence of the Holy Spirit, fixed his eyes upon him, as expressing his abhorrence of his crimes, declared him to be a man full of subtilty, malignity, and mischief; a child of the devil, that bare his image and supported his cause; and an enemy of all righteousness, notwithstanding his plausible pretences; at the same time sharply expostulating with him for thus pertinaciously misrepresenting and "vilifying the right ways of the Lord," that he might countenance his own vile impostures! He then denounced sentence upon him, as in the name of God, that he should be struck blind, so that, "for a season," he should be unable to see the light of the sun; though, in case he repented, the calamity might at length be removed, as a similar one had been in the case of the apostle himself. This sentence was immediately executed by the power of God; and being enveloped in darkness, and filled with horror and confusion, he sought some person to lead him out of the place—an apt emblem of the benighted state of his soul! This evident victory of the apostles over their opponent, being connected with the other evidences of the truth of the gospel, and made effectual by the power of the Holy Spirit, induced the proconsul to embrace and profess Christianity; for he was astonished both at the energy of the doctrine upon his heart and conscience, and at the power of God by which it was confirmed.—*Scott.*

PAUL—CHANGE OF NAME.—Ver. 9. "Saul, who also is called Paul." Saul was his name as he was "a Hebrew," and "of the tribe of Benjamin:" Paul was his name as he was a citizen of Rome. Hitherto we have had him mostly conversant among the Jews, and therefore called by his Jewish name; but now, when he is sent forth among the Gentiles, he is called by his Roman name, to put somewhat of a reputation upon him in the Roman cities; *Paulus* being a very common name among them. But some think, he was never called Paul till now that he was instrumental in the conversion of *Sergius Paulus* to the faith of Christ, and that he took that name *Paulus* as a memorial of that victory obtained by the gospel of Christ; as among the Romans, he that had conquered a country took his denomination from it, as *Germanicus, Britannicus, Africanus;* or rather, *Sergius Paulus* himself gave him the name *Paulus,* in token of his favour and respect to him, as Vespasian gave his name *Flavius* to Josephus the Jew.

PREACHING.—Ver. 15. They sent a messenger to them with this respectful message, "Men and brethren, if ye have any word of exhortation for the people, say on." It is probable that the rulers of the synagogue had met with them, and been in private conversation with them before; and if they had not an affection to the gospel, yet they had at least the curiosity to hear Paul preach; and therefore, not only gave him permission, but begged the favour of him, that he would speak a "word of exhortation to the people." Note, 1. The bare reading of the Scriptures in the public assemblies is not sufficient, but they should be expounded, and the people exhorted out of them. This is spreading the net, and assisting people in doing that which is necessary to the making of the Word profitable to them—that is, the applying of it to themselves. 2. Those that preside, and have power in public assemblies, should provide for a word of exhortation to the people, whenever they come together. 3. Sometimes a word of

40 Beware therefore, lest that come upon you which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: [r]for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 ¶ And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them [5]the next sabbath.*

43 Now, when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in [y]the grace of God.†

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold,‡ and said, [z]It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life,§ lo, we [a]turn to the Gentiles:

47 For [b]so hath the Lord commanded us, *saying*, [c]I have set thee to be a light of the Gentiles, [d]that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this,‖ they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women,¶ and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

51 But they shook off the dust of their feet against them, and came unto Iconium.*

52 And the disciples were filled with joy, and [e]with the Holy Ghost.

A.D. 46—A.D. 48.

[r] Is. lxv. 15. Dan. ix. 26, 27.

[5] *In the week between*; or, *sabbath between.*

* The *margin* has probably the correct rendering of the passage. The meaning of the verse is, that a wish was expressed that these doctrines might be repeated to them in the intermediate time before the next Sabbath.—BARNES.

[y] Rom. iii. 24. Tit. ii. 11.

† In the belief of the gospel, which exhibits the grace of God toward men. —BOOTHROYD.

‡ *Gr.* "Having great liberty of speech;" a strong, persuasive, and overpowering eloquence. —CLARKE.

[z] Matt. x. 6. Luke xxiv. 47. John iv. 22.

§ By this their contradicting and blaspheming, they shew as evidently that they are thus unworthy of everlasting life, as if a judge had determined so, or passed such a sentence upon his tribunal, or judgment-seat.—POOLE.

[a] xxviii. 28. Is. lv. 5.

[b] Matt. xxviii. 19. Luke xxiv. 47.

[c] Luke ii. 32.

[d] Ps. xxii. 27-29. Is. ii. 1-3; xxiv. 13-16.

‖ Heard that the gospel was to be preached to them. The doctrine of the Jews had been, that salvation was confined to themselves. The Gentiles rejoiced that from the mouths of Jews they now heard a different doctrine. *They glorified the word of the Lord.*—They "honoured" it as a message from God: they recognised and received it as the Word of God. The expression conveys the idea of "praise" on account of it, and of "reverence" for the message as the Word of God. —BARNES.

¶ Some women of quality, who were zealous proselytes of the gate.—GUYSE.

* *Iconium* — The chief city of Lycaonia.—WELLS.

[e] Gal. v. 22. Eph. v. 18-20.

CHAP. XIV.

[a] xiii. 51.

[b] xvii. 1, 2, 17.

[c] xiii. 43, 46; xvii. 4; xviii. 8.

[d] xviii. 12; xxi. 27.

* *Long time therefore abode they.*—To strengthen the new converts against the opposition they met with in the way of Christ, willingly partaking with them in their afflictions for Christ's sake. *Speaking boldly.*—With great courage, and humble confidence, as knowing in whom they had believed. *In the Lord.*—First, in the Lord's cause, a business which he had sent them about. Secondly, and in the Lord's strength, who enabled them in it.—POOLE.

[e] Eph. vi. 18-20. 1 Thes. ii. 2.

[f] Mark xvi. 20. Heb. ii. 4.

[g] xx. 24, 32. Rom. i. 16.

[h] v. 12-14; xix. 11, 12.

[i] Mic. vii. 6.

† So the gospel makes a separation, in a less or greater degree, wherever it comes. They followed the direction of Christ (Matt. x. 23).—BOOTHROYD.

[k] xvii. 5. Ps. ii. 1-3; lxxxiii. 5.

[l] Matt. v. 44. Luke vi. 28.

[m] xvi. 1, 2. 2 Tim. iii. 11.

‡ In this they acted in perfect consistency with the spirit of Christ's religion, which by no means obliges its professors to court unnecessary dangers, as well as agreeably to the directions of our Lord at Matt. x. 23, "When they persecute you in one city, flee ye into another."—STACK.

[n] II.

[o] viii. 4; xi. 19.

[p] John v. 5; ix. 1, 2.

[q] Matt. xv. 28. Mark i. 40, 41.

[r] Is. xxxv. 6.

[s] xii. 22; xxviii. 6.

§ It was often imagined, not only by the heathen poets, but also by their philosophers, that their gods appeared in a human shape, and never in any other form. —WHITBY.

[t] xix. 35.

‖ Mercury was reputed the god of eloquence, and the heathen writers frequently represent Jupiter as accompanied by him. Hence they call St Paul "Mercurius," because he was the chief speaker. —DODDRIDGE.

CHAPTER XIV.

1 *Paul and Barnabas are persecuted.* 8 *Paul, healing a cripple, they are reputed as gods.* 19 *Paul is stoned.* 21 *They pass through divers churches, and return to Antioch.*

AND it came to pass [a]in Iconium, that they [b]went both together into the synagogue of the Jews, and so spake, [c]that a great multitude both of the Jews and also of the Greeks believed.

2 But [d]the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren.

3 Long time therefore abode they* [e]speaking boldly in the Lord, [f]which gave testimony unto [g]the word of his grace, [h]and granted signs and wonders to be done by their hands.

4 But [i]the multitude of the city was divided:† and part held with the Jews, and part with the apostles.

5 And [k]when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* [l]despitefully, and to stone them,

6 They were ware of *it*, and fled unto [m]Lystra and Derbe,‡ cities of [n]Lycaonia, and unto the region that lieth round about:

7 And [o]there they preached the gospel.

8 ¶ And there sat a certain man at Lystra, impotent in his feet, [p]being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak; who stedfastly beholding him, and perceiving that [q]he had faith to be healed,

10 Said with a loud voice, [r]Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, [s]The gods are come down to us§ in the likeness of men.

12 And they called Barnabas, [t]Jupiter;‖ and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

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exhortation from a strange minister may be of great use to the people, provided he be well approved. It is likely Paul did "often preach in the synagogue," when he was not thus invited to it by the rulers of the synagogues; for he often preached "with much contention" (1 Thes. ii. 2). But these were more noble, more generous, than the rulers of the synagogues commonly were.

UNBELIEF OF THE JEWS—THE INBRINGING OF THE GENTILES.—Ver. 45-47. "Since you will not accept eternal life as it is offered, our way is plain—'Lo, we turn to the Gentiles.' If one will not, another will. If those that were first invited to the wedding-feast will not come, we must invite out of the highways and hedges these that will, for 'the wedding must be furnished with guests.' If he that is next of kin will not do the kinsman's part, he must not complain that another will" (Ruth iv. 4). They justify themselves in this by a Divine warrant: "'For so hath the Lord commanded us;' the Lord Jesus gave us directions to witness to him in Jerusalem and Judea first, and after that, 'to the utmost part of the earth,' to preach the gospel to 'every creature,' to 'disciple all nations.'" This is according to what is foretold in the Old Testament; when the Messiah, in the prospect of the Jews' infidelity, was ready to say, "I have laboured in vain," he was told, to his satisfaction, that though "Israel was not gathered," yet "he should be glorious;" that his blood should not be shed in vain, nor his purchase made in vain, nor his doctrine preached in vain, nor his Spirit sent in vain; "'For I have set thee,' not only raised thee up, but established thee, to be 'a Light of the Gentiles,' not only a shining Light for a time, but a standing Light, set thee for a Light, 'that thou shouldest be for salvation unto the ends of the earth.'" Note, Christ is not only the Saviour, but the Salvation, is himself our Righteousness, and Life, and Strength.

FEMALE PERSECUTORS.—Ver. 50. "They stirred up the devout and honourable women" against them. These, according to the genius of their sex, were zealous in their way, and bigoted; and it was easy, by false stories and misrepresentations, to incense them against the gospel of Christ, as if it had been destructive of all religion, of which really it is perfective. It is good to see "honourable women devout," and well affected to religious worship; the less they have to do in the world, the more they should do for their souls, and the more time they should spend in communion with God; but it is sad, when, under colour of devotion to God, they conceive an enmity to Christ, as those here did. What, "women" persecutors! Can they forget the tenderness and compassion of their sex? What, "honourable women"! Can they thus stain their honour, and disgrace themselves, and do so mean a thing? But, which is strangest of all, "devout women"! Will "they" kill Christ's servants, and "think therein they do God service"? Let those, therefore, that have "zeal," see that it be "according to knowledge."—*Henry.*

CHAP. XIV. ICONIUM.—Ver. 3, 4. The apostles deemed it necessary to continue at Iconium for a considerable time, boldly exercising their ministry in dependence on the Lord; in order to encourage and establish the new converts, that the opposition to which they were exposed might not subvert them; and God was pleased at this time to enable them to work many miracles, which perhaps they had not done in other places. Thus a considerable part of the inhabitants either embraced the gospel, or favoured the cause; and these counteracting the machinations of their opponents, the apostles were for a time protected.—"Our constancy ought to equal the obstinate perverseness of the wicked. We should not give place because of threatenings, no, nor even of open violence, except there be an evident necessity; and then, not for the sake of enjoying quiet, but that the gospel may be more extensively propagated."—(*Beza.*)

HEATHENISH SUPERSTITION.—Ver. 11-18. When the idolaters saw the astonishing effect upon the cripple follow upon the speaking of a word, they concluded, according to their fabulous traditions, that two of their deities had become visible in human form. The age and gravity of Barnabas suggested to them the opinion that he was Jupiter, their supreme deity; and Paul's promptitude in speaking led them to suppose that he was Mercury, the patron of eloquence, and the interpreter, as they imagined, of the gods. And so firmly were they persuaded of these things, that the priest of Jupiter, whose temple was near the gates of the city, was induced to bring oxen and garlands (either to decorate the sacrifices, or the intended objects of their worship); and they were about immediately to seek the favour of the apostles, by divine honours, and a propitiatory offering! But they, discovering the intention of the idolaters, were more discomposed by it than by all the persecution which they had experienced; and, to express their detestation of these idolatrous practices, they rent their clothes, and ran in among the people, expostulating with them about their conduct, protesting against the sacrilegious honours intended them; declaring that they were mere men, like themselves, liable to the same passions, infirmities, sufferings, and death; and reminding them that they came to preach to them, that they should relinquish such vanities

14 *Which* when the apostles, Barnabas and Paul, heard *of*, they rent their clothes,¶ and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, [u]and preach unto you, that ye should turn [x]from these vanities unto the living God, [y]which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.*

17 Nevertheless [z]he left not himself without witness, in that he did good, [a]and gave us rain from heaven, and fruitful seasons, [b]filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul,† [c]drew *him* out of the city, [d]supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had [1]taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* [e]exhorting them to continue in the faith, and that [f]we must through much tribulation enter into the kingdom of God.

23 And when [g]they had ordained‡ them elders in every church, and had prayed with fasting, [h]they commended them to the Lord, on whom they believed.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia;§

26 And thence sailed to Antioch, from whence they had been [i]recommended to the grace of God for the work which they fulfilled.

27 And when they were come, and had gathered the church together, [k]they rehearsed all that God had done with them, and how he had [l]opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

A.D. 46—A.D 51.

¶ To express their sense and detestation of such blasphemous proceedings (Matt. xxvi. 65).—HAMMOND.

[u] xvii. 16-18; xxvi. 17-20.

[x] Deut. xxxii. 21. Is. xliv. 9, 10.

[y] Gen. i. 1. Zech. xii. 1. Rev. xiv. 7.

* God so far suffered them "to walk in their own ways," that he gave them no positive revelation of his will, and the way in which he would be worshipped, as he had done to the Jews.—WHITBY.

[z] xvii. 27, 28. Rom. i. 19, 20.

[a] Lev. xxvi. 4. Job v. 10.

[b] Deut. viii. 12-14. 1 Tim. vi. 17.

† The devotees of the morning became the destroyers of the afternoon. The Jews from Antioch succeeded, in a brief space, to turn the current of popular admiration into popular hatred, in spite of the miracle which had been performed. These persecutors, without anything to support their assertions or insinuations, succeeded to madden the people to such an extent that they stoned Paul, as was supposed, to death. He was no longer to them Mercury, but a miscreant, to be visited with summary vengeance! Such is man.—DR JOHN CAMPBELL.

[c] Jer. xxii. 19.

[d] 1 Cor. xv. 31.

[1] *Made many disciples.*

[e] Jude 3, 20, 21.

[f] Matt. x. 21, 22.

[g] Mark iii. 14. Tit. i. 5.

‡ The Greek word properly signifies, to choose by stretching out the hand; and though the apostles appointed certain individuals to teach and instruct the people, the people signified their consent. It is well known to have been the primitive practice for the people to choose their pastor or bishop (see Doddridge and Knatchbull).—BOOTHROYD.

Elders. — These elders were their stated pastors.—SCOTT.

[h] xx. 32. 2 Tim. i. 12.

§ Attalia was a seaport with a good haven, in Pamphylia. It is said to have derived its title from king Attalus, its founder. It still retains its name with a slight variation, being now called Sattalia.—WELLS.

[i] 3 John 6-8.

[k] 1 Cor. xv. 10.

[l] 1 Cor. xvi. 9.

CHAPTER XV.

1 *Dissension about circumcision.* 6 *The apostles consult about it,* 22 *and send their determination to the churches.* 36 *Paul and Barnabas contend, and part.*

AND certain men, which came down from Judea, taught the brethren, *and said*, [a]Except ye be circumcised after the manner of Moses, [b]ye cannot be saved.*

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.†

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared [c]all things that God had done with them.

5 ¶ But there rose up certain of [d]the sect of the Pharisees which believed, saying, [e]That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And [f]the apostles and elders‡ came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago [g]God made choice among us, that the Gentiles [h]by my mouth should hear the word of the gospel, and believe.

8 And God, [i]which knoweth§ the hearts, bare them witness, [k]giving them the Holy Ghost, even as *he did* unto us;

9 And [l]put no difference between us and them, [m]purifying their hearts by faith.

10 Now therefore [n]why tempt ye God,‖ to put a yoke upon the neck of the disciples, [o]which neither our fathers nor we were able to bear?

11 But we believe [p]that, through the grace of the Lord Jesus Christ, we shall be saved, even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, [q]declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace,

CHAP. XV.

[a] Rom. iv. 9-12.

[b] Gal. ii. 3.

* These men were not only for retaining circumcision, which was now abolished, but they made it necessary to salvation, which was carrying the matter further than even the unbelieving Jews themselves did, at least some of them.—GILL.

† *Caused great joy unto all the brethren.* —The believing Jews in those parts; for in Phenice those which were scattered upon the death of Stephen had preached, and a great number were converted and believed in Christ who were Jews (chap. xi. 19); and in Samaria, Philip the evangelist had preached with much success (chap. viii. 5, 12).—GILL.

[c] 2 Cor. v. 19.

[d] xxi. 20.

[e] i. 24. Gal. v. 1-3.

[f] vi. 2. Heb. xiii. 7, 17.

‡ This was the first council of the Church assembled at Jerusalem to counteract and censure the first remarkable division that disturbed the harmony and concord which had hitherto prevailed in the infant Church.—HALES.

[g] i. 24; ix. 15; xiii. 2.

[h] i. 16; iii. 18.

[i] i. 24. 1 Kings viii. 39. Ps. xliv. 21.

§ *Which knoweth.* —And hath therefore seen that the purity of the converted Gentiles' conscience and faith, without the use of ceremonies, was equal to that of the believing Jews, who, by the use of the said ceremonies, were formerly prepared and instructed in it (see Acts x. 34, 35).—DIODATI.

[k] ii. 4; iv. 31.

[l] xiv. 1, 27. Rom. iii. 9, 22, 29, 30.

[m] x. 15, 28, 43. 1 Pet. i. 22.

[n] Ex. xvii. 2. Heb. iii. 8.

‖ Why do ye try the goodness and patience of God by opposing his will, who has sealed the Gentiles for his own by giving them the Spirit?—NEWCOME.

[o] Heb. ix. 9, 10.

[p] Rom. iii. 24.

[q] xiv. 27.

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and delusions, and worship the great Creator of the universe. This was very bold and decided language to zealous idolaters and their priests, in such a critical juncture: and it has been properly contrasted with the temporising conduct of heathen philosophers; who, being convinced of the folly and falsehood of the vulgar superstition, not only conformed to it, but instructed their disciples to do the same, as a part of their duty to the republic. Thus they made hypocrisy and dissimulation, in so important a matter, an essential part of their instructions, confirmed it by their example, and perpetuated, as much as they could, the most stupid idolatry, connected with the most abominable vices, from generation to generation!—*Scott.*

PAUL STONED.—Ver. 19. Now observe here, 1. How the people were incensed against Paul; not by any injury they pretended he had done them; if they took it for an affront that he would not let them misplace Divine honours upon him, when they considered themselves they would easily forgive him that wrong. But, "there came certain Jews from Antioch," hearing, it is likely, and vexed to hear, what respect was shewed to Paul and Barnabas at Lystra; and they incensed the people against them, as factious, seditious, dangerous persons, not fit to be harboured. See how restless the rage of the Jews was against the gospel of Christ; they could not bear that it should have footing anywhere. 2. To what degree they were incensed by these barbarous Jews: they irritated them to that degree, that the mob rose and "stoned Paul," not by a judicial sentence, but in a popular tumult; they threw stones at him, with which they knocked him down, and then "threw him out of the city," as one not fit to live in it, or drew him out upon a sledge, or in a cart, to bury him, "supposing he had been dead." So strong is the bent of the corrupt and carnal heart to that which is evil, even in contrary extremes, that, as it is with great difficulty that men are restrained from evil on one side, so it is with great ease that they are persuaded to evil on the other side. See how fickle and mutable the minds of carnal, worldly people are, that do not know and consider things! Those that but the other day would have treated the apostles as more than men, now treat them as worse than brutes, as the worst of men, as the worst of malefactors. To-day, "Hosanna"—to-morrow, "Crucify;" to-day, sacrificed to—to-morrow, sacrificed. We have an instance of a change the other way (chap. xxviii.) "This man is a murderer" (ver. 4); no doubt "he is a god" (ver. 6). Popular breath turns like the wind. If Paul would have been Mercury, he might have been enthroned, nay, he might have been enshrined; but if he will be a faithful minister of Christ, he shall be stoned, and thrown out of the city. Thus they who easily submit to strong delusions, hate to receive the truth in the love of it. 3. How he was delivered by the power of God: when he was "drawn out of the city, the disciples stood round about him" (ver. 20). It seems there were some here at Lystra that became disciples, that found the mean between deifying the apostles and rejecting them; and even these new converts had courage to own Paul when he was thus run down, though they had reason enough to fear that the same that stoned him would stone them for owning him.—*Henry.*

CHAP. XV. JUDAISING TEACHERS.—Ver. 1-6. The persons who taught the Gentile converts at Antioch, that they could not be saved, unless they were circumcised and observed the whole ceremonial law, came from Judea, and professed to speak the sentiments of the apostles and Church at Jerusalem; but they were false brethren, who came to spy out and destroy Christian liberty. Their doctrine could not but prove a great discouragement and temptation to the Gentile converts, and an immense hinderance to the success of the gospel; at the same time it tended to false sentiments concerning justification, and would eventually have been subversive of genuine Christianity. For these and similar reasons, Paul and Barnabas vigorously opposed them, and used all their authority, and every proper argument, to satisfy the minds of the people, and to silence the false teachers: yet this did not suffice; and, therefore, it was determined that they should go up to Jerusalem, and refer the matter to the apostles and elders; that by their authority and influence the controversy might be terminated, and the peace of the Church preserved.—*Scott.*

THE FIRST COUNCIL.—Ver. 6. "The apostles and presbyters came together to consider of this matter." They did not give their judgment *separately*, but "came together" to do it, that they might hear one another's sense in this matter; for in the multitude of counsellors there is safety and satisfaction. They did not give them

James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon¶ hath [r]declared how God at the first did visit the Gentiles, [s]to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will [t]build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof,* and I will set it up:

17 That [u]the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 [x]Known unto God are all his works from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain [y]from pollutions of idols, and *from* [z]fornication, and *from* [a]things strangled, and *from* blood.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

22 ¶ Then pleased it the apostles and elders, with the whole church,† [b]to send chosen men of their own company to Antioch with Paul and Barnabas; *namely,* Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And they wrote *letters* by them after this manner; The apostles, and elders, and brethren, *send* greeting unto [c]the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:‡

24 Forasmuch as we have heard [d]that certain which went out from us have troubled you with words, subverting§ your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, [e]to send chosen men unto you with our beloved Barnabas and Paul;

26 Men that have [f]hazarded their lives‖ for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by [1]mouth.

28 For [g]it seemed good to the Holy Ghost,¶ and

A.D. 52—A.D. 51.

¶ *Simeon*—*i.e.*, Simon Peter, who had spoken before. Simon and Simeon are one and the same name; the former is only a contraction of the latter in the Syriac language. Simeon was his pure Hebrew name, and James, speaking to an assembly of Hebrews, uses it.—GILL.

[r] Luke i. 68, 78.

[s] Is. xliii. 21. Rom. xi. 26.

[t] Ps. lxxxix. 35-49. Is. ix. 6, 7.

* *The ruins thereof;* Heb. *close up the breaches thereof.* — That is, it should be restored to its former prosperity and magnificence, an emblem of the favour of God, and of the spiritual blessings that should in future times descend on the Jewish people.—BARNES.

[u] Gen. xxii. 18; xlix. 10. Is. ii. 2, 3.

[x] xvii. 26. Is. xli. 22, 23; xliv. 7.

[y] Ex. xxxiv. 15, 16. Ez. xx. 30, 31.

[z] 2 Cor. xii. 21. Eph. v. 3.

[a] xxi. 25. Gen. ix. 4. Lev. iii. 17.

† The decree of the apostles and elders had the sanction of the *whole body of believers,* and they *jointly* selected and sent with Paul and Barnabas the messengers and following letter, which is written as the act of the whole Church.—BOOTHROYD.

[b] viii. 14.

[c] xi. 18; xiv. 27; xxi. 25.

‡ This decree is addressed to the Gentiles in three places only, where there were many Jews, but the spirit of it extended to all Gentile converts who lived with Jews, that social and brotherly intercourse might subsist between them: that the Gentile Christians might not be seduced to idolatry, by joining in some of the heathen rites, and that the Jews might not be averse to Christianity.—NEWCOME.

[d] Jer. xxiii. 16. Gal. ii. 4; v. 12.

§ *Subverting.* — Stirring them from their faith and quiet, and casting them into fear, perplexities, scruples, and disorders.—DIODATI.

[e] 22, 27.

[f] xiii. 50; xiv. 19. Phil. ii. 29, 30.

‖ *Men that have hazarded their lives,* &c.—See chap. xiv. This was a noble testimony to the character of Barnabas and Paul. It was a commendation of them to the confidence of the Churches, and an implied expression that they wished their authority to be regarded in the establishment and organisation of the Church. *For the name.*—In the cause of the Lord Jesus.—BARNES.

[1] Gr. *word.*

[g] John xvi. 13. 1 Pet. i. 12.

¶ To the "Holy Spirit," guiding us in the conclusions which we have formed concerning the matter proposed to us.—NEWCOME.

[h] Matt. xi. 30. Rev. ii. 24.

[i] 2 Cor. xi. 9. Jam. i. 27.

[k] 1, 10; xvi. 5. Phil. iii. 3.

[2] Or, *exhortation.*

[l] ii. 17, 18; xi. 27. Luke xi. 49.

* The word "prophet," as has been before remarked, is not only used for one who foretells things to come, but for a teacher who, by the immediate assistance of the Holy Spirit, instructs men in the way of salvation.—MANN.

[m] Is. xxxv. 3, 4. Eph. iv. 12, 13.

† Though, having performed his message, he was discharged, and might have returned; yet, for the further benefit of that Church, he continued at Antioch.—POOLE.

[n] xviii. 31. Matt. xxviii. 19, 20.

‡ Mark was nephew to Barnabas (Col. iv. 10), and this might induce him to overlook his desertion of them, as related chap. xiii. 13. — BOOTHROYD.

[o] vi. 1.

[p] xiii. 3; xiv. 26.

§ Hence some infer that Barnabas was in the wrong, he and Mark not being so recommended; but it must be observed that St Luke had, for the present, dropped the story of Barnabas, and was now going on with that of Paul and Silas.—CLARKE.

[q] xvi. 4, 5.

to us, to lay upon you no [h]greater burden than these necessary things;

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which [i]if ye keep yourselves, ye shall do well. Fare ye well.

30 So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle:

31 *Which* when they had read, [k]they rejoiced for the [2]consolation.

32 And Judas and Silas, [l]being prophets* also themselves, exhorted the brethren with many words, and [m]confirmed *them.*

33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles.

34 Notwithstanding, it pleased Silas to abide there still.†

35 Paul also and Barnabas continued in Antioch, [n]teaching and preaching the word of the Lord, with many others also.

36 ¶ And some days after, Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, *and see* how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.‡

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And [o]the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, [p]being recommended§ by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, [q]confirming the churches.

CHAPTER XVI.

1 *Paul circumciseth Timothy;* 14 *converteth Lydia;* 16 *casteth out a spirit of divination;* 19 *is imprisoned with Silas,* 35 *and released.*

THEN came he [a]to Derbe and Lystra: and, behold, a certain disciple was there, [b]named Timotheus,* the son of a certain woman, [c]which was a Jewess, and believed; [d]but his father *was* a Greek:

CHAP. XVI.

[a] xiv. 6, 8, 21.

[b] Rom. xvi. 21. 1 Tim. i. 2.

* *Timotheus.* — A name much used among the Greeks, and his father was a Greek.—GILL.

[c] 2 Tim. i. 5.

[d] xiv. 1.

judgment rashly, but considered of this matter. Though they were clear concerning it in their own minds, yet they would take time to consider of it, and to hear what was to be said by the adverse party Nor did the apostles give their judgment concerning it without the *elders,* the inferior ministers, to whom they thus condescended, and on whom they thus put an honour. Those that are most eminent in gifts and graces, and are in the most exalted stations in the Church, ought to shew respect to their juniors and inferiors; for though "days should speak," yet "there is a spirit" in man (Job xxxii. 7, 8). Here is a direction to the pastors of the Churches, when difficulties arise, to "come together" in solemn meetings for mutual advice and encouragement, that they may know one another's mind, and strengthen one another's hands, and may act in concert.—*Henry.*

OPINION OF THE APOSTLE JAMES.—Ver. 19-21. James' opinion, therefore, was, that the Gentile converts ought not to be molested about circumcision or the ritual law; but that it might be expedient and proper to point out to them some particulars, which they would do well to observe. He therefore proposed to write to them, that they should abstain from meats which had been offered to idols, and polluted in that abominable worship, that they might decidedly shew their entire renunciation and abhorrence of idolatry, and also to caution them against fornication. This was not in general held in such abhorrence among the Gentiles as it ought to be, and it was especially connected with their idolatrous feasts; the new converts might therefore be in danger of being seduced into it, to the dishonour of their profession, the injury of their own souls, and the great detriment of domestic comfort and union in the worship of God. This was no doubt a moral injunction, independent of the ceremonial law; and so was the prohibition to eat of things sacrificed to idols, as connected with its consequences, being in reality communion with idolaters in idolatry. And no doubt it is in force at this day, as a command of the moral law; and must be charged on the consciences of all such as live among idolaters. The subsequent injunctions are of another nature, and enforced by other reasons. The law of Moses had long been published in the several cities where the gospel was then planted, being read in their synagogues every Sabbath; the people, therefore, everywhere knew that the eating of blood was prohibited very strictly. This prohibition was given from reverence to the blood of the sacrifices, which being the life of the animal, was, as it were, the essence of the atonement, as typical of that of Christ. It would, therefore, have needlessly grieved and stumbled the Jewish converts, and prevented their friendly intercourse with their brethren, and further prejudiced the unconverted Jews against the gospel, if the Gentile converts had shewn so open a disregard to the solemn sacrifices which were still offered at the temple. This seems to have been the reason of this restriction.—*Scott.*

DISPUTE BETWEEN PAUL AND BARNABAS.—The best of men are but men, "subject to like passions" as we are, as these two good men had expressly owned concerning themselves (chap. xiv. 15); and now it appeared too true. I doubt there was (as usually there is in such contentions) *a fault on both sides;* perhaps Paul was too severe upon the young man, and did not allow his fault the extenuation it was capable of, did not consider what a useful woman his mother was in Jerusalem (chap. xii. 12), nor make the allowances he might have made to Barnabas' natural affection. But it was Barnabas' fault that he took that into consideration in a case wherein the interest of Christ's kingdom was concerned, and indulged it too much. And they were certainly both in fault to be so hot as to let the contention be so *sharp* (it is to be feared they gave one another some hard words), as also to be so stiff as each to stick so resolutely to his opinion, and neither to yield. It was a pity that they did not refer the matter to a third person; or that some friend did not interpose to prevent its coming to an open rupture. Is there never a wise man among them to interpose his good offices, and to accommodate the matter, and to put them in mind of the Canaanite and the Perizzite that were "now in the land;" and that not only Jews and heathens, but the false brethren among themselves, would warm their hands at the flames of the contention between Paul and Barnabas? We must own it was their infirmity, and it is recorded for our admonition.—*Henry.*

CHAP. XVI. TIMOTHY.—Ver. 1-3. Timothy had been piously educated, and acquainted with the Scriptures from his youth, and had doubtless been brought to

A.D. 53—A.D. 58.

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him [e]would Paul have to go forth with him; [f]and took and circumcised him,† because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 And as they went through the cities, [g]they delivered them the decrees,‡ for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 And [h]so were the churches established in the faith, and [i]increased in number daily.

6 Now, when they had gone throughout Phrygia and the region of Galatia, and were [k]forbidden of the Holy Ghost to preach the word in Asia,

7 After they were come to Mysia,§ they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they, passing by Mysia, came down to Troas.‖

9 ¶ And [l]a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, [m]Come over into Macedonia,¶ and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11 Therefore, loosing from Troas, we came with a straight course to Samothracia,* and the next *day* to Neapolis;†

12 And from thence to [n]Philippi,‡ which is [l]the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 And [o]on the [2]sabbath we went out of the city by a river-side, [p]where prayer was wont to be made, and we sat down, and spake unto the women which resorted *thither*.

14 ¶ And a certain woman named [q]Lydia, a seller of purple, of the city of [r]Thyatira, [s]which worshipped God, heard *us:* [t]whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And [u]when she was baptized, and her household, she besought *us*, saying, [x]If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 ¶ And it came to pass, [y]as we went to prayer, a certain damsel possessed with a spirit of [3]divination met us, which brought her masters much gain by soothsaying:

17 The same followed Paul and us, and cried, saying, [z]These men are the servants of the most high God, which shew unto us [a]the way of salvation.

18 And this did she many days. But Paul, being grieved, turned, and said to the spirit, [b]I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour.

19 ¶ And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the [4]market-place unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach [c]customs, which are not lawful for us to receive, neither to observe, being Romans.§

22 And the multitude rose up together against them; and [d]the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them, [e]they cast *them* into prison, charging the jailer to keep them safely:

24 Who, having received such a charge, thrust them into the inner prison,‖ [f]and made their feet fast in the stocks.

25 ¶ And at [g]midnight Paul and Silas prayed, and [h]sang praises unto God: [i]and the prisoners heard them.

26 And [k]suddenly there was a great earthquake,¶ so that the foundations of the prison were shaken: and immediately all the doors were opened. [i]and every one's bands were loosed.

27 And [m]the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself,* supposing that the prisoners had been fled.

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[e] xv. 37, 40.
[f] Gal. v. 2, 6.
† That he might not offend the Jews, and obstruct his own usefulness and that of Timothy in preaching the gospel, for they would conclude he was uncircumcised, his father being a Greek. —Newcome.
[g] xv. 6, 28, 29.
‡ *The decrees.* — Respecting the observation of the Jewish law by the Gentile converts (chap. xv. 28, 29).—Pyle.
[h] Is. vii. 9. Rom. xvi. 25.
[i] ii. 47; iv. 4.
[k] 2 Chr. vi. 7-9. Is. xxx. 21.
§ *Mysia.*—A country in Asia Minor. *Bithynia.*—Another country in Asia Minor.—Gill.
‖ Troas was a small country lying west of Mysia, with a seaport town of the same name. —Wells.
[l] xxii. 17-21; xxvii. 23, 24.
[m] viii. 26-31; xi. 13, 14.
¶ The Romans divided all the countries which, by heathen writers, are included under the general name of Greece, in an extended sense, into two provinces — namely, Macedonia and Achaia. Under the former, they included Macedonia proper, Thessaly, and Epirus; and under the latter, Greece properly so called, and the Peloponnesus.—Wells.
* An island of the Ægean Sea, near to Thrace; and Neapolis was a seaport town of Macedonia. —Boothroyd.
† *Neapolis.* — A seaport, reckoned at first to Thrace, and afterwards to Macedonia.-Wells.
[n] xx. 6.
‡ This city lay to the west of Neapolis; it took its name from Philip, the famous king of Macedon, who repaired and beautified it.—Pearce.
[1] *The first.*
[o] xiii. 14, 42. Luke xiii. 10.
[2] *Sabbath-day.*
[p] xxi. 5.
[q] 40.
[r] Rev. i. 11; ii. 18-24.
[s] John xii. 20.
[t] Ps. cx. 3. Is. l. 5.
[u] viii. 12, 38.
[x] Eph. i. 1.
[y] 13.
[3] Or, *Python.*
[z] Matt. viii. 29.
[a] Matt. xxii. 16. Luke i. 77, 79.
[b] Mark ix. 25, 26. Luke ix. 1.
[4] *Court.*
[c] xxvi. 3. Jer. x. 3.
§ There was at Philippi, as appears ver. 12, a colony of the Romans, and they were governed by their laws, by which they might make no innovation in religion without the consent of the senate, and afterwards of their emperors; which here these persecutors allege.—Poole.
[d] Matt. x. 17. 1 Thes. ii. 2.
[e] Luke xxi. 12. Eph. iii. 1; iv. 1.
‖ *The inner prison.* —Probably what we would call the dungeon; the darkest and most secure cell. *Made their feet fast in the stocks.*—The original word is supposed to mean two large pieces of wood pierced with holes like our stocks, and fitted to each other, that when the legs were in, they could not be drawn out. The holes being pierced at different distances, the legs might be separated or divaricated to a great extent, which must produce extreme pain. — Clarke.
[f] 2 Chr. xvi. 10, *Heb.* Job xiii. 27.
[g] Job xxxv. 10. Ps. xxii. 2.
[h] Matt. v. 10, 11.
[i] Ezra iii. 12, 13. Ps. lxxi. 7.
[k] Matt. xxviii. 2.
¶ The effects proved that it was an earthquake; yet it is manifest there was a peculiar Divine interposition, for how could an earthquake unloose all the bands of the prisoners?—Boothroyd.
[l] Ps. lxxix. 11. Is. xlii. 7; lxi. 1.
[m] 23, 24.
* *Would have killed himself*—for fear of suffering a more cruel death; for all jailers, who let any prisoner escape, were to suffer the same punishment that the prisoners were thought to have deserved; and self-murder was very ordinary amongst both the Romans and Grecians. — Poole.

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believe in Christ when Paul and Barnabas were before at Lystra.—As he bore an excellent character among his fellow-Christians, and was endowed with very promising abilities, St Paul chose him to accompany him in his travels and labours; but as his father was an uncircumcised Gentile, it was known that he had not been circumcised in his infancy, and he therefore judged it expedient for him to receive circumcision, previous to his entrance on his public ministry. Not that this was at all needful for him as a Gentile convert, or that the apostle thought the Jewish believers were bound to observe the ceremonial law; but lest the knowledge of his father, as a Gentile, should prejudice the Jews in the adjacent cities against Paul and his ministry, if they had supposed that he had taken an uncircumcised person to be his intimate companion and assistant; and likewise exclude Timothy from preaching in the synagogues, for which he seems to have been peculiarly qualified. He therefore thus far condescended to the prejudices of the Jews, though some time before, at Jerusalem, he would not agree to the circumcision of Titus, when it was considered as requisite to salvation.

Gospel Preached in Europe—Lydia.—Ver. 13-15. This is the first account transmitted to us of the gospel being preached in Europe, though the Church at Rome, it is probable, was planted before this time. There were Jews residing in most, if not all, the cities which the apostles and evangelists visited, though they appear to have been but few at Philippi. It seems they had not a synagogue with rulers; but there was a small oratory without the city, by the river-side, where a few people were accustomed to assemble for the worship of God on the Sabbath-days. Thither the apostle and his friends resorted, and took the opportunity of discoursing to the *women* concerning the gospel of Christ, for it does not appear that there were any *men* in the assembly. Among the rest there was a native of Thyatira, a city of Asia, who resided at Philippi, traffic in purple cloths, which were then in great estimation. She seems to have been of Gentile extraction, but proselyted to the Jewish religion; and the Lord was pleased to open her heart to attend on and believe the apostle's doctrine. This implies, that pride, prejudice, the love of sin, and the love of the world close the heart against the truth of God, till his grace makes way for their admission into the understanding and affections. Thus she was led to embrace the gospel, and was baptized with her household, the adult part of which no doubt were instructed in Christianity along with her. There is no proof that there were any children in her family, though it is probable there were. The Syriac version, indeed, renders it "the children of her house," but this only shows the sentiments of those who formed that early translation. After this she besought the apostle and his company to "lodge in her house," for probably they before were but poorly accommodated; and by her urgent invitations she overcame their reluctance to put her to so much trouble and expense.—*Scott.*

The Pythoness.—Ver. 16-18. As the apostle and his friends went from the house of Lydia to the oratory above mentioned, they were met by a female slave, who was influenced by an evil spirit to utter ambiguous predictions, or divinations, after the manner of the priestesses of the Pythian Apollo. Thus she had acquired great reputation as a kind of oracle or fortune-teller, for making strange discoveries, which were probably accompanied by various agitations and distortions of body, and a peculiar kind of voice and articulation; for these were common on such occasions. By this practice she brought her masters a considerable gain, and became exceedingly valuable to them. But being instigated by the evil spirit, who desired to discredit, and bring into suspicion the ministry and miracles of the apostle and his coadjutors, she cried aloud, that "they were the servants of the most High God, who came to shew men the way of salvation." For some days Paul waited, perhaps to see in what manner the Lord would silence so disgraceful a testimony to his truth: at length, being grieved by the damsel's perseverance, he cast out the evil spirit by the power of Christ, and she returned to the full possession of her faculties, so that she could utter no more divinations; perhaps she was converted to Christianity. Ver. 19-24. The owners of this damsel, being sensible that no further lucre could be made by her, were exceedingly exasperated by their loss; and when they had seized on Paul and Silas, and accused them before the magistrates, as disturbers of the peace, and teachers of unlawful customs, the multitude also, being enraged at the loss of their prophetess, joined in the tumultuous accusation. Whereas, had the apostle satisfactorily detected an artful impostor, they, who had been convinced of the cheat, would have been enraged at those who had duped them of their money, and not at him who had undeceived them.

The Philippian Jailer.—Ver. 25-28. It might have been expected that Paul and Silas would have vented their feelings in bitter lamentations and exclamations against the cruelty and injustice of the treatment which they had received. Yet at midnight, when their wounds and bruises must have become doubly painful, they first poured out their hearts in prayer, and doubtless remembered their persecutors, especially the jailer; and being thus filled with Divine consolation, they joyfully sang praises to God, and so loudly that the other prisoners heard them. At this very time the Lord was pleased to bear testimony to their innocency, by an extraordinary earthquake, which

28 But Paul [n]cried with a loud voice, saying, [o]Do thyself no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling,† [p]and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, [q]what must I do to be saved?

31 And they said, [r]Believe on the Lord Jesus Christ, and thou shalt be saved, [s]and thy house.

32 And [t]they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; [u]and was baptized,‡ he and all his,§ straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 ¶ And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, [x]They have beaten us openly uncondemned, being Romans, and have cast *us* into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, [y]and desired *them* to depart out of the city.

40 And they went out of the prison, and entered into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAPTER XVII.

1 *Paul preacheth at Thessalonica,* 10 *Berea,* 16 *and at Athens.* 34 *Some are converted.*

NOW, when they had passed through Amphipolis* and Apollonia, they came to Thessalonica, [a]where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath-days [b]reasoned with them out of the scriptures;

3 Opening and alleging† that [c]Christ must needs have suffered, and risen again from the dead; and that [d]this Jesus, [1]whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas; and of [e]the devout Greeks‡ a great multitude, [f]and of the chief women not a few.

5 ¶ But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of [g]Jason, and sought to bring them out to the people.

6 And when they found them not, [h]they drew Jason and certain brethren unto the rulers of the city, crying, [i]These that have turned the world upside down§ are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 ¶ And the brethren immediately sent away Paul and Silas by night unto [k]Berea: who, coming *thither,* [l]went into the synagogue of the Jews.

11 These were [m]more noble‖ than those in Thessalonica, in that [n]they received the word with all readiness of mind, [o]and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed; also of [p]honourable women which were Greeks, and of men, not a few.

13 ¶ But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.¶

14 And then immediately the brethren sent away Paul, to go as it were to the sea:* [q]but Silas and Timotheus abode there still.

15 And they that conducted Paul brought him unto [r]Athens:† and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.

16 ¶ Now, while Paul waited for them at Athens, [s]his spirit was stirred in him, when he saw the city [2]wholly given to idolatry.‡

17 Therefore disputed he in [t]the synagogue with the Jews, and with the devout persons, and

A.D. 53—A.D. 53.

[n] Lev. xix. 18. Ps. vii. 4.

[o] Ex. xx. 13. Ec. vii. 17.

† *And came trembling.*—Alarmed at the earthquake and amazed that the prisoners were still there, and probably not a little confounded at the calmness of Paul and Silas, and overwhelmed at the proof of the presence of God (comp. Jer. v. 22). *And fell down, &c.*—This was an act of profound reverence. It is evident that he regarded them as the favourites of God, and was constrained to recognise them in their character as religious teachers.—BARNES.

[p] Is. lx. 14. Rev. iii. 9.

[q] John vi. 27-29.

[r] Is. xiv. 22. Mark xvi. 16. Rom. v. 1, 2.

[s] Gen. xvii. 7. Rom. xi. 16.

[t] Mark xvi. 15. 1 Thes. ii. 8.

[u] Luke xix. 9. 1 Cor. i. 16.

‡ There is no proof that they went to a river to perform this rite; but there is reason to conclude that it was performed in the prison, from the next verse; and it requires many gratuitous suppositions to support the inference that it was performed by immersion.—BOOTHROYD.

§ From this and other passages (see ver. 15; chap. x. 48; 1 Cor. i. 16), it appears that the apostles baptized whole families at once; and as no mention is made in the Acts or the Epistles of adults only being baptized on any occasion, we conclude that they baptized children among others.—TOMLINE.

[x] Prov. xxviii. 1.

[y] Matt. viii. 34.

CHAP. XVII.

* Amphipolis, a city of Macedonia. Apollonia, also placed by Pliny in Macedonia.—GILL.

Thessalonica, the chief city of Macedonia; an excellent mart, and the most populous city of the country.—WELLS.

[a] xiv. 1; xv. 21.

[b] xxviii. 23. Is. i. 18.

† Evidently shewing them. The word signifies laying a thing open before the eyes of the spectators. — DODDRIDGE.

[c] Luke xxiv. 26, 27, 32.

[d] ii. 36; ix. 22.

[1] Or, *whom,* said he, *I preach.*

[e] xiii. 43.

‡ Religious Greeks; or, of those who worshipped God. Those are denoted who had renounced the worship of idols, and who attended on the worship of the synagogue, but who were not fully admitted to the privileges of Jewish proselytes. They were called by the Jews, "proselytes of the gate."—BARNES.

[f] xiii. 50.

[g] Rom. xvi. 21.

[h] xvi. 19, 20; xviii. 12, 13.

[i] 1 Kings xviii. 17, 18. Esth. iii. 8, 9.

§ Have unsettled things, and brought them into confusion; for to this they conceived that this introduction of new gods tended.—WHITBY

[k] xx. 4.

[l] xiv. 6, 7. 1 Thes. ii. 2.

[m] Prov. i. 5; ix. 9.

‖ Of a better and more generous disposition, as it is explained in what follows; for they acted in a more rational and becoming manner.—PEARCE.

[n] Job xxiii. 12.

[o] Ps. i. 2, 3. Is. viii. 20.

[p] 1 Cor. i. 26. Jam. i. 10.

¶ The common people, the natives of the place, against the apostles; suggesting that they were wicked men, and enemies to all laws human or divine, civil or religious.—GILL.

* As if towards the sea—*i.e.,* the better to elude the search of such as might follow or seize him, he set out from Berea with the appearance of going to some neighbouring seaport; but he changed his route, and went to Athens by land.—PEARCE.

[q] xix. 22.

[r] xviii. 1. 1 Thes. iii. 1.

† *Athens.*—A famous city of Attica, well known for the learning and wisdom of the ancient philosophers, who had their schools and universities in it.—GILL.

[s] Ex. xxxii. 19, 20. Num. xxv. 6-11.

[2] Or, *full of idols.*

‡ Pausanias affirms, "that there was no place where so many idols or images were to be seen;" and Petronius says, "that it was more easy to find a god at Athens than a man."—HAMMOND.

[t] xviii. 16.

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probably was felt all over the city, but which especially shook the foundations of the prison, burst open all the doors, and in a wonderful manner brake off the bonds and fetters of all the prisoners; and yet no person seems to have been hurt by it! This tremendous concussion awakened the jailer, who, supposing from the doors being open that the prisoners had fled, was about to murder himself. Ver. 29-34. The friendly conduct of Paul and Silas to the jailer, connected with the extraordinary interposition of God in their favour, seems to have been made effectual by the Holy Spirit, at once to convince him that these were indeed "the servants of the most high God," though he had probably before derided that pretension, and concurred with those who persecuted them on that account. Thus was he led to a conviction of his guilt, in treating them with cruelty and contempt, as well as to a sense of his former sins; and he began to tremble, lest he should immediately be destroyed by the righteous vengeance of God, and sink into misery in another world. Yet remembering that they came to shew men the way of salvation, he seems to have conceived hopes of that deliverance. Calling therefore for lights, in great haste and terror, he came in and fell down before Paul and Silas; and first (as a proof that he began to relent and be sorry for his sin) bringing them out of the stocks and the inner prison, he addressed them in the most respectful manner, and inquired, "What he must do that he might be *saved?*" The Lord so blessed the Word, that he was immediately humbled, softened, and changed from a lion, as it were, into a lamb; so that he first compassionately washed and dressed their stripes, and then professing faith in Christ, he was baptized in his name—though he might fear the heavy displeasure of the magistrates for thus embracing the cause which they had set themselves to oppose—and at the same time all his household was baptized likewise.—*Scott.*

CHAP. XVII. PERSECUTION AT THESSALONICA.—Ver. 5. Observe, 1. Who were the authors of their trouble: the "Jews which believed not," that were "moved with envy." The Jews were in all places the most inveterate enemies to the Christians, especially to those Jews that turned Christians, whom they had a particular spleen against, as deserters. Now see what that division was which Christ came to "send upon earth:" some of the Jews believed the gospel, and pitied and prayed for those that did not while those that did not, envied and hated those that did. 2. Who were the instruments of the trouble: the Jews made use of "certain lewd persons of the baser sort," whom they picked up, and got together, and who must undertake to give the sense of the city against the apostles. All wise and sober people looked upon them with respect, and valued them, and none would appear against them but such as were the scum of the city—a company of vile men, that were given to all manner of wickedness. Tertullian pleads this with those that opposed Christianity, that the enemies of it were generally the worst of men.

JEWS IN BEREA.—Ver. 11. "They searched the Scriptures daily whether those things were so." Their readiness of mind to receive the Word was not such as that they took things upon trust, swallowed them upon an implicit faith—no; but since Paul reasoned out of the Scriptures, and referred them to the Old Testament for the proof of what he said, they had recourse to their Bibles, turned to the places he referred them to read the context, considered the scope and drift of them, compared them with other places of Scripture, examined whether Paul's inferences from them were natural and genuine, and his arguments upon them cogent, and determined accordingly. Observe, 1. The doctrine of Christ does not fear a scrutiny: we that are advocates for his cause desire no more than that people will not say, "These things are not so," till they have first, without prejudice and partiality, examined "whether they be so," or no. 2. The New Testament is to be examined by the Old.—*Henry.*

IDOLATRY OF ATHENS.—Ver. 16, 17. Whilst Paul continued in this renowned city, the centre of polite learning, philosophy, and the fine arts, which was, as it were, the university of the Roman Empire and of the world, he took little notice of their sculpture and edifices, the fragments of which to this day are considered as the most perfect models in their kind, or of their paintings and exhibitions. He is generally allowed to have been a man of fine taste and cultivated genius; but his thoughts were too much occupied about more sublime and interesting subjects, to make observations on these elegant or magnificent trifles; for his spirit was agitated, grieved, sharpened, and filled with indignation and astonishment to see a city, that was deemed so

in the market [u]daily with them that met with him.

18 Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this [3]babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto [4]Areopagus,§ saying, [x]May we know what this new doctrine, whereof thou speakest, *is*?

20 For thou bringest certain strange things to our ears: we would know therefore [y]what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.)

22 ¶ Then Paul stood in the midst of [5]Mars hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your [6]devotions, I found an altar with this inscription, [‖]TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 God, [a]that made the world, and all things therein, seeing that he is Lord of heaven and earth, [b]dwelleth not in temples made with hands;

25 Neither [c]is worshipped with men's hands, as though he needed anything, [d]seeing he giveth to all life, and breath, and all things;

26 And [e]hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed,¶ and the bounds of their habitation;

27 That [f]they should seek the Lord, if haply they might feel after him, and find him, though [g]he be not far from every one of us:

28 For [h]in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.*

29 Forasmuch then as we are the offspring of God, [i]we ought not to think that the Godhead is like unto gold,† or silver, or stone, [k]graven by art and man's device.

30 And the times of this ignorance God winked at; [l]but now commandeth all men every where to repent:

31 Because [m]he hath appointed a day, in the

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[u] Prov. i. 20-22.
[3] Or, *base fellow.*
[4] Or, *Mars hill.* It was the highest court in Athens.
§ This was the highest court of justice at Athens, and had especially the cognisance of whatever respected religion.—BOOTHROYD.
[x] xxiv. 24.
[y] Mark ix. 10.
[5] *The court of the Areopagites.*
[6] Or, *gods that ye worship.*
[a] Ps. cxlvii. 20.
‖ It appears clearly from Lucian, that there was an altar at Athens (inscribed in the singular) "To the unknown God."—ELSLEY.
[b] Ps. cxlvi. 5, 6. Is. xl. 12, 28.
[b] 1 Kings viii. 27. Is. lxvi. 1.
[c] Job xxii. 2. Jer. vii. 20-23.
[d] Gen. ii. 7. Job xii. 10.
[e] Gen. iii. 20.
¶ That is, the times fore-allotted to each in their respective order. The expression signifies the wisdom, as well as the reality of the Divine disposition of events, as fixed by God in his eternal counsels, under the conduct of his Providence. This evidently struck at the root of the whole Epicurean system.—DODDRIDGE.
[f] Ps. xix. 1-6.
[g] 1 Kings viii. 27.
[h] 1 Sam. xxv. 29.
* This is known to be a line from Aratus, who lived B.C. 300, a poet of Cilicia, the native country of St Paul. It is also found in the hymn of Cleanthus to Jupiter, as the supreme god. For this hymn see Cudworth's "Intellectual System."—ELSLEY.
[i] Ps. xciv. 7-9. Is. xl. 12-18.
† The heathen deities were supposed by their votaries to have bodies, which, although immortal, were like ours, nourished with food and drink, might suffer weariness and pain, and needed to be refreshed by rest and sleep. The images, which they formed of gold, silver, and stone, were conceived to be true representations of them.—DICK.
[k] Ex. xx. 4; xxxii. 4. Is. xlvi. 5, 6.
[l] Matt. iii. 2.
[m] Matt. xxv. 31, &c. John v. 22, 23.

[7] *Offered faith.*
[n] Luke xxiv. 46-48.
‡ *Some mocked.*—Some of the philosophers derided him. It was believed by none of the Greeks; it seemed incredible; and they regarded it as so absurd as not to admit of an argument. It has not been uncommon for even professed philosophers to mock at the doctrines of religion, and to meet the arguments of Christianity with a sneer.—BARNES.
§ The members of this court, throughout Greece, were of the first class of citizens, and distinguished for their gravity, wisdom, and authority.—ELSLEY.

which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath [7]given assurance unto all *men*, [n]in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked:‡ and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite,§ and a woman named Damaris, and others with them.

CHAPTER XVIII.

3 *Paul laboureth with his hands; and, preaching at Corinth,* 9 *is encouraged in a vision.* 12 *He is accused before the deputy, but dismissed.* 24 *Of Apollos.*

AFTER these things Paul departed from Athens, and came to Corinth;

2 And found a certain Jew, named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,)* and came unto them.

3 And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tent-makers.)†

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul [a]was pressed in the spirit, [b]and testified to the Jews *that* Jesus [1]*was* Christ.

6 And when they opposed themselves, and blasphemed, [c]he shook *his* raiment,‡ and said unto them, [d]Your blood *be* upon your own heads; I *am* clean: [e]from henceforth I will go unto the Gentiles.

7 ¶ And he departed thence, and entered into a certain *man's* house, named Justus, *one* that [f]worshipped God, whose house joined hard to the synagogue.

8 And Crispus,§ the chief ruler of the synagogue, [g]believed on the Lord with all his house: and many of the Corinthians [h]hearing believed, and were baptized.

9 ¶ Then [i]spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For [k]I am with thee, and no man shall set

CHAP. XVIII.
* Suetonius, in the life of Claudius Cæsar, says, "He expelled the Jews from Rome, who were continually raising disturbances, Chresto being their leader." Christ is meant by this historian. The factious, unbelieving Jews disturbing the Christians, caused them to be banished from Rome.—BOOTHROYD.
† In the Talmud, every father is commanded to teach his son a trade, &c. One of these rabbis is surnamed the *shoemaker*, another the *baker*, &c. Tents of skins or silks were much used in those countries.—PEARCE.
[a] iv. 20; xvii. 16.
[b] ii. 36; ix. 22.
[1] Or, *is the Christ.*
[c] xiii. 51.
‡ As an expressive act of shaking off the guilt of their condemnation (comp. ch. xiii. 45). He shook his raiment, to shew that he was resolved henceforward to have nothing to do with them; perhaps, also, to express the fact that God would shake them off or reject them.—DODDRIDGE.
[d] xx. 26, 27.
[e] xiii. 46, 47.
[f] x. 2, 22; xiii. 43.
§ *Crispus.*—He is mentioned in 1 Cor. i. 14, as having been one of the few whom Paul baptized with his own hands. The conversion of such a man must have tended greatly to exasperate the other Jews, and to further the progress of the Christian faith among the Corinthians.—BARNES.
[g] x. 2; xvi. 14, 15.
[h] ii. 37-41. Mark xvi. 15, 16.
[i] xvi. 9; xxii. 18.
[k] Josh. i. 5, 9.

enlightened, entirely enslaved to the most stupid idolatry. It hath been asserted that there were more idols at Athens than in all the rest of Greece: the Athenians always imported the deities and superstitions of every nation along with their arts and learning, so that a satirist ludicrously observed, "It was easier to find a god than a man in that city." This fact most completely demonstrates the insufficiency of science and philosophy to guide men in matters of religion. The barbarous Scythians, the wild Indians, nay, the stupid Hottentots, have never deviated further from truth, or sunk into grosser darkness in respect of God and religion, than the ingenious and philosophical Athenians did.—*Scott.*

ITS FALSE PHILOSOPHY.—Ver. 18. Observe, 1. Who they were "that encountered him." (1.) "The Epicureans," who "thought God altogether such a one as themselves," an idle, inactive Being, that minded nothing, nor put any difference between good and evil; that would not own either that God made the world or that he governs it. (2.) "The Stoics," who thought themselves altogether as good as God, and indulged themselves as much in the pride of life as the Epicureans did in "the lusts of the flesh" and "of the eye." 2. What their different sentiments were of him; such there were as there were of Christ. (1.) "Some call him a babbler," and thought he spoke, without any design, whatever came uppermost, as men of crazed imaginations do. They looked upon him as an idle fellow, and regarded him, as we say, no more than a ballad-singer. (2.) "Others" called him "a setter forth of strange gods," and thought he spoke with design to make himself considerable by that means. And if he had "strange gods" to set forth, he could not bring them to a better market than to Athens. He did not, as many did, directly set forth new gods, nor avowedly; but they thought "he seemed to" do so, "because he preached unto them Jesus and the resurrection;" from his first coming among them he ever and anon harped upon these two strings, which are indeed the principal doctrines of Christianity—Christ and a future state; Christ our Way, and heaven our end; and though he did not call "these gods," yet they thought he meant to make them so.

PAUL'S DISCOURSE.—Ver. 22-31. We have here St Paul's sermon at Athens; divers sermons we have had, which the apostles preached to the Jews, or such Gentiles as had an acquaintance with, and veneration for, the Old Testament, and were worshippers of "the true and living God;" and all they had to do with them was to open and allege "that Jesus is the Christ;" but here we have a sermon to heathens, that worshipped false gods, and "were without the true God in the world," and to them the scope of their discourse was quite different from what it was to the other. In the former case, their business was to lead their hearers, by prophecies and miracles, to the knowledge of the Redeemer, and faith in him; in the latter, it was to lead them by the common works of Providence, to the knowledge of the Creator, and worship of him.—*Henry.*

CHAP. XVIII. PAUL'S OCCUPATION.—Ver. 3. Dr Lightfoot shews that it was the custom of the Jews to bring up their children to some trade, yea, though they gave them learning or estates. Rabbi Judah says, "He that teaches not his son a trade, is as if he taught him to be a thief." And another saith, "He that has a trade in his hand, is a vineyard that is fenced." An honest trade by which a man may get his bread is not to be looked upon by any with contempt. Paul, though a Pharisee, and brought up at the feet of Gamaliel, yet, having in his youth learned to make tents, did not by disuse lose the art. Though he was entitled to a maintenance from the churches he had planted, and from the people he preached to, yet he worked at his calling to get bread; which is more to his praise who did not ask for supplies, than to theirs who did not supply him unasked, knowing what straits he was reduced to. See how humble Paul was, and wonder that so great a man could stoop so low; but he had learned condescension of his Master, who came not to be ministered to, but to minister. See how industrious he was, and how willing to take pains.—*Henry.*

GALLIO.—Ver. 12-17. Gallio is supposed to have been brother to Seneca the renowned pagan moralist, and he bears a fair character in history. As the Jews were allowed the free exercise of their religion at Corinth, they supposed that he would have exerted his authority against those who innovated on their ancient customs: they therefore tumultuously seized on Paul, and dragged him to the Roman tribunal, and, with much contempt, accused him of inducing men to worship God in a manner

on thee to hurt thee; [l]for I have much people in this city.

11 And he [2]continued *there* a year and six months, teaching the word of God among them.

12 ¶ And when Gallio‖ was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, [m]This *fellow* persuadeth men to worship God contrary to the law.¶

14 And when Paul was now about to open *his* mouth, Gallio said unto the Jews, If it were a matter of wrong or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be [n]a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat: and Gallio cared for none of those things.

18 ¶ And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow.*

19 And he came to Ephesus,† and left them there:‡ but he himself entered into the synagogue, and reasoned with the Jews.

20 When they desired *him* to tarry longer time with them, he consented not;

21 But bade them farewell, saying, [o]I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, [p]if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and [q]gone up, and saluted the church, [r]he went down to Antioch.

23 And after he had spent some time *there,* he departed, and went over *all* [s]the country of Galatia and Phrygia in order, [t]strengthening all the disciples.

24 ¶ And a certain Jew, named [u]Apollos, born at Alexandria,§ an eloquent man, *and* [x]mighty in the scriptures, came to Ephesus.

A.D. 54—A.D. 56.

[l] xv. 14, 18. 1 Cor. vi. 9-11.

[2] *Sat* there.

‖ He was brother to the philosopher Seneca, and was a man of a mild disposition. This conduct shewed that he despised the Jews, and would not interfere in questions respecting their law. *Of doctrines.*—Of religious doctrines, whether true or false; and of *names,* as whether Jesus be the Christ, &c.—WHITBY.

[m] vi. 13; xxi. 28.

¶ Meaning either the law of the Romans, which forbade the bringing in of any new gods, without leave of the senate; or, rather, to the law of Moses.—GILL.

[n] xxvi. 3.

* Probably that of a Nazarite, who was to shave his head at the temple; but Jews at a distance dispensed with the strictness of the law. Why St Paul acted thus, see xvi. 3; 1 Cor. ix. 20.—BOOTHROYD.

† This was a celebrated city in Ionia, in Asia Minor, about forty miles south of Smyrna. It was chiefly famous for the temple of Diana, usually reckoned one of the seven wonders of the world.—BARNES.

‡ *Left them there.*—i.e., Aquila and Priscilla at Ephesus, to confirm the believing Ephesians.—POOLE.

[o] Deut. xvi. 1.

[p] xix. 21. Matt. xxvi. 39.

[q] xxv. 1, 9.

[r] xi. 19-27; xiii. 1; xiv. 26.

[s] xvi. 6.

[t] xiv. 22; xv. 32, 41. Ezra i. 6.

[u] xix. 1. 1 Cor. i. 12; iii. 5, 6.

§ The then metropolis of Egypt, and seat of its kings, built by Alexander the Great.—WELLS.

[x] vii. 22. Matt. xiii. 52.

[y] xiii. 10; xvi. 17.

‖ Gr. "Catechised," and so trained up by his parents in the knowledge of the gospel, called *the way of the Lord,* directing and leading to him as the only Saviour.—GILL.

[z] Rom. xii. 11.

[a] xix. 3. John i. 19-36.

¶ He taught that men were to receive the baptism of repentance for the remission of sins.—BOOTHROYD.

[b] 2, 3.

[c] viii. 31. Prov. i. 5.

[d] Col. iv. 10.

* Apollos helped them much by his eloquence, zeal, and constancy, which all are the gifts of God; but, especially, that they believed was through grace; for "faith is the gift of God" (Eph. ii. 8), and it was given unto them to believe (Phil. i. 29).—POOLE.

[e] John i. 12, 13.

[f] ix. 22. Luke xxiv. 27, 44.

§ *Is the Christ.*

CHAP. XIX.

* Having passed through those parts of Asia Minor which lay to the north of Ephesus—namely, Galatia and Phrygia (chap. xviii. 23)—he came to Ephesus, as he had promised in chap. xviii. 21.—PEARCE.

[a] ii. 17, 38, 39.

[b] 1 Sam. iii. 7. 1 Cor. vi. 19.

† The expression signifies, not that they had never heard of the Spirit of God, but only that they had not heard of the giving of it, which the apostle mentioned. So we read at John vii. 39, that "the Holy Ghost was not yet," where is not denied the existence of the Holy Ghost, but the plentiful effusion of it.—PEARSON.

‡ Hereby intimating to these ignorant disciples that, if they were baptized according to the rule of Christ, they could not be ignorant that there is a Holy Ghost, because the apostles were commanded to baptize "in the name of the Father, and of the Son, and of the Holy Ghost."—PEARSON.

[c] Matt. iii.

[d] i. 5; xi. 16.

[e] viii. 12, 16. Rom. vi. 3.

§ They were baptized into the faith and obedience of the Christian religion, and in the form appointed by the Lord Jesus, at Matt. xxviii. 19.—MANN.

[f] ii. 4; x. 45, 46.

[g] ix. 20-22.

[h] vii. 51; xviii. 6.

25 This man was [y]instructed‖ in the way of the Lord; and, being [z]fervent in the spirit, he spake and taught diligently the things of the Lord, [a]knowing only the baptism of John.¶

26 And he began to speak boldly in the synagogue: whom when [b]Aquila and Priscilla had heard, they took him unto *them,* and [c]expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, [d]exhorting the disciples to receive him: who, when he was come, helped them* much which had [e]believed through grace:

28 For he mightily [f]convinced the Jews, *and that* publickly, shewing by the scriptures that Jesus [§]was Christ.

CHAPTER XIX.

The Holy Ghost is given by Paul's hands.

AND it came to pass, that, while Apollos was at Corinth, Paul, having passed through the upper coasts,* came to Ephesus: and finding certain disciples,

2 He said unto them, [a]Have ye received the Holy Ghost since ye believed? And they said unto him, [b]We have not so much as heard whether there be any Holy Ghost.†

3 And he said unto them, Unto what then were ye baptized?‡ And they said, [c]Unto John's baptism.

4 Then said Paul, [d]John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this,* [e]they were baptized in the name of the Lord Jesus.§

6 And when Paul had laid *his* hands upon them, [f]the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, [g]disputing and persuading the things concerning the kingdom of God.

9 But when [h]divers were hardened, and believed not, but spake evil of that way before the

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contrary to their law. But when the apostle was about to plead his own cause, and to embrace the opportunity of declaring the gospel before Gallio, that magistrate refused to take any cognisance of such matters. Gallio's conduct in this transaction hath been considered in very different lights; some having severely condemned it, and others having highly approved it. Doubtless he acted properly, in refusing, *as a magistrate,* to give any assistance to persecutors, or to interfere with the determination of religious controversies; but there seems to have been a contemptuous disregard of all such topics as beneath his notice. He probably deemed both Jews and Christians to be ignorant and deluded fanatics, and that it was of no consequence who was right or wrong in disputes of such a nature. A mixture of philosophical scepticism, and of political contempt of religious matters compared with affairs of state, seems to have influenced his conduct.—*Scott.*

PAUL'S FIRST VISIT TO EPHESUS.—Ver. 19. Paul came at length to "Ephesus," which was the metropolis of the Lesser Asia, and a seaport. 1. "There he left Aquila and Priscilla," not only because they would be but burdensome to him in his journey, but because they might be serviceable to the interests of the gospel at Ephesus. Therefore he calls them his "helpers in Christ Jesus" (Rom. xvi. 3). 2. There he preached "to the Jews in their synagogue;" though he did but call there in his journey, yet he would not go without giving them a sermon; "he entered into the synagogue," not as a hearer, but as a preacher, for "there he reasoned with the Jews." Though he had abandoned the Jews at Corinth, who opposed themselves and blasphemed, yet he did not, for their sake, decline the synagogues of the Jews in other places, but still made the first offer of the gospel to them. We must not condemn a whole body or denomination of men for the sake of some that conduct themselves ill.—*Henry.*

APOLLOS AND AQUILA.—Ver. 24-28. Whilst Paul was thus employed, Apollos, a native of Alexandria in Egypt, a person of a ready and graceful elocution, and of great acquaintance with the Scriptures of the Old Testament, arrived at Ephesus. He had got some knowledge of the way of salvation by faith in the Messiah, as far as it could be learned from John's ministry, baptism, and testimony to Jesus, whom he pointed out, as "the Lamb of God," "the Son of God," "the Bridegroom of the Church," and the promised Messiah. It does not, however, appear that he had ever been among the Christians, nor is it known when and by whom he received Christian baptism; and there is no proof that he had at this time any miraculous powers. But being very zealous for the honour of God, and the interests of true religion, he went from place to place, diligently teaching the Jews what he knew of the necessity of repentance, and fruits meet for repentance, as a preparation for the blessings of the Messiah's kingdom. Of these subjects he boldly preached in the synagogue at Ephesus, in the hearing of Aquila and Priscilla: and, perceiving his ability, zeal, and piety, they said nothing to his disadvantage, though they found that he had very imperfect views of the subjects on which he spoke. On the contrary, they formed an acquaintance with him, and so shewed him more completely the doctrine of the gospel, and the things which had taken place in respect of Jesus Christ; and he, with the most amiable humility, received their instructions, and so obtained more accurate qualifications for his important work. At length he determined to go into Achaia and to Corinth; and by their recommendatory letters he was introduced to the Christians there; and proved very useful *to them,* and successful in convincing the Jews, in the most public manner, that Jesus was indeed their promised Messiah. *Believed through grace.* "The best comment on these words is what we are told elsewhere: 'Paul planted, Apollos watered; but God gave the increase.'"—(*Doddridge.*)—*Scott.*

CHAP. XIX. THE CONVERTS AT EPHESUS.—Ver. 1-7. After Christ's ascension no inquiry was made, that we read of, whether the converts had been baptized by John or no; and if but one of the three thousand who were baptized on the day of Pentecost had been John's disciple (and probably numbers were such), the baptism of John and that of Jesus must have been distinct ordinances. The difference between that introductory institution to the Christian dispensation, and the initiatory external seal of that dispensation, has been already considered. Some have indeed said, that if John's baptism and Christ's were different, our Lord had no communion with the New Testament Church in baptism, as he had with the Old Testament Church in circumcision. But he was made *under the law,* to fulfil its righteousness, as our Surety; and must therefore, both on that account, and as our example, obey every command, and attend on every institution of God then in force; but there was not the same reason for his joining in the ordinances of the gospel, which he appointed merely as our Lord and King. Doubtless he ate the passover with his disciples, yet it does not appear that he partook of the eucharist: it is not probable that he did; neither can it be supposed that he was "baptized into the name of the Father, of the Son, and of the Holy Ghost," which seems essential to Christian baptism. I apprehend therefore that these persons, being further instructed by Paul, were admitted into the Church by baptism, previously

multitude, [i]he departed from them, and separated the disciples, disputing [k]daily in the school of one Tyrannus.‖

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11 And [l]God wrought special miracles by the hands of Paul:

12 So [m]that from his body¶ were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ Then certain of the vagabond Jews, [n]exorcists,* took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We [o]adjure you by Jesus, whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked† and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and [p]the name of the Lord Jesus was magnified.

18 And many that believed came, and [q]confessed, and shewed their deeds.

19 Many of them also which [r]used curious arts‡ brought their books together, and burned them before all *men:* and they counted the price of them, and found *it* fifty thousand *pieces* of silver.

20 So [s]mightily grew the word of God and prevailed.

21 ¶ After these things were ended, Paul [t]purposed in the spirit,§ when he had passed through Macedonia and Achaia, [u]to go to Jerusalem, saying, After I have been there, [x]I must also see Rome.

22 So he sent into [y]Macedonia two of them [z]that ministered unto him, Timotheus and Erastus; *but* he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

A.D. 56—A.D. 59.

[i] xiv. 4; xvii. 4. Matt. xvi. 4.
[k] xx. 31.
‖ Perhaps a Gentile philosopher, or teacher. Paul always first preached to the Jews, and on their rejecting the gospel, he then spoke to the Gentiles.—PEARCE.
[l] v. 12; xiv. 3; xv. 12; xvi. 18.
[m] v. 15.
¶ The shadow of Peter passing by is supposed to have cured some; and, in like manner, Jesus honoured Paul by similar wonders being wrought by anything which had touched him.—BOOTHROYD.
[n] Matt. xii. 27. Luke xi. 19.
* Certain Jews who made a trade of strolling about with the pretence of curing possessed persons by magical arts.—PYLE.
[o] Josh. vi. 26. 1 Sam. xiv. 24.
† *Naked*—*i.e.*, without their upper garment, which was a gown or cloak.—PEARCE.
[p] Phil. i. 20; ii. 9-11. Heb. ii. 3, 9.
[q] Lev. xvi. 21. Ps. xxxii. 5.
[r] viii. 9-11; xiii. 6, 8. 1 Sam. xxviii. 7-9.
‡ Ephesus was celebrated for this sort of learning. Here Apollonius Tyaneus, in the beginning of Nero's reign, opened a school, and taught magic and suchlike things. Frequent mention is made of the Ephesian letters, which were no other than enchantments; and even Diana, the goddess of the Ephesians, is said to be a magician.—GILL.
[s] vi. 7; xii. 24. Is. lv. 11.
[t] xvi. 6-10; xx. 22. Rom. i. 13.
§ *Paul purposed in the spirit*—Resolved with himself, or purposed in his heart, as Dan. i. 8. Yet in this his determination he had the influence and guidance of the Holy Ghost, and that in a more than ordinary manner.—POOLE.
[u] xx. 16, 22; xxiv. 17, 18.
[x] xxiii. 11; xxviii. 16, 30, 31.
[y] xviii. 5. 2 Cor. i. 16.
[z] xiii. 5; xvi. 4.

[a] 27, 28.
[b] xvi. 16. Is. lvi. 11, 12.
[c] 1 Cor. xvi. 8, 9.
‖ We have here the noble testimony of a heathen to the zeal and success of the ministry of Paul. It is an acknowledgment that his labours had been most strikingly successful in turning the people from idolatry.—BARNES.
[d] xiv. 15; xvii. 29. Ps. cxv. 4-8.
[e] 35.
[f] Zeph. ii. 11.
[g] vii. 54; xvi. 19-24. Ps. ii. 2.
[h] xvii. 8; xxi. 30, 33.
[i] Rom. xvi. 23. 1 Cor. i. 14.
[k] xx. 4; xxvii. 2.
¶ Gaius of Derbe, now from Thessalonica (xx. 4). Aristarchus, also mentioned xx. 4; xxvii. 2; Col. iv. 10; Philem. 24. *Rushed into the theatre.*—The usual place of concourse, as appears from Diod. Siculus (L. xvi.), Plutarch, Arato, and others.—GROTIUS.
[l] 1 Cor. iv. 9. *Gr.*
[m] xiv. 14-18.
* For the purpose of making a public defence in favour of himself and his two friends, whom the people had dragged into the theatre.—MANN.
[n] 2 Sam. xviii. 3, 3; xxi. 17.
[o] xvi. 6. Prov. xvi. 7.
† In Rome the pontifices or chief priests presided at the public games; in the provinces, the priests or magistrates presided, and were called Asiarchæ, Syriarchæ, Bithyniarchæ, from the name of each province.—BENSON.
[p] 1 Tim. i. 20.
[q] xxii. 1; xxvi. 1, 2. Phil. i. 7.
[r] xvi. 20. Rom. ii. 22.
[s] Rev. xiii. 4.
‡ The public scribe or secretary—the officer whose employment was to read the writings that were connected with public business.—LIGHTFOOT.
[t] Gr. *the temple-keeper.*
[u] 2 Thes. ii. 10, 11.
[x] xiv. 12, 13.
§ *The image which fell down from Jupiter.*—Though the maker's name (Canetias) is upon record, yet it having lasted whilst the temple was six or seven times repaired, at least, if not renewed, and none ever remembering when it first was brought in amongst them, the crafty priests persuaded the credulous people that it was fallen from heaven, thereby getting more honour unto it, and profit to themselves.—POOLE.

24 For a certain *man*, named Demetrius, a silversmith, which made silver shrines for [a]Diana, [b]brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, [c]that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people,‖ saying [d]that they be no gods which are [e]made with hands:

27 So [f]that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, [g]they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And [h]the whole city was filled with confusion: and having caught [i]Gaius and [k]Aristarchus,¶ men of Macedonia, Paul's companions in travel, they rushed with one accord into [l]the theatre.

30 And when [m]Paul would have entered in unto the people,* [n]the disciples suffered him not.

31 And certain of [o]the chief of Asia,† which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew [p]Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made [q]his defence unto the people.

34 But when [r]they knew that he was a Jew, all with one voice, about the space of two hours, cried out, [s]Great *is* Diana of the Ephesians.

35 And when the town-clerk‡ had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is [l]a worshipper of the great goddess Diana, [t]and of the *image* which fell down from [u]Jupiter?§

36 Seeing then that these things cannot be

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to the communication of the Holy Spirit to them, by the imposition of the apostle's hands.—*Scott.*

SONS OF SCEVA.—Ver. 14. It is sad to see the house of Jacob thus degenerated, much more *the house of Aaron*, the family that was in a peculiar manner consecrated to God; it is truly sad to see any of that race in league with Satan. Their father was a "chief of the priests," head of one of the twenty-four courses of priests. One would think the temple would find both employment and encouragement enough for the sons of a chief priest, if they had been twice as many. But probably it was a vain, rambling, rakish humour that took them all to turn mountebanks, and wander all the world over to cure mad folks.—*Henry.*

BURNING OF THE BOOKS OF MAGIC.—Ver. 18-20. Many who had embraced the gospel before, or who were then led to believe it, came and confessed the sins which they had committed, especially in practising magic and sorcery, and shewed the arts which they had employed. Many also of those who had been more eminent for these impious and wicked arts, brought the books which treated on such subjects, and which were highly esteemed at Ephesus; and being determined no more to use them, or to make any gain of them, or to throw temptation in the way of others, but rather desirous of expressing their abhorrence of such practices, they publicly burned them. The sum at which they were valued, upon the lowest computation, amounted to above fifteen hundred pounds: some reckon it to have been almost seven thousand; the one supposing drachmas to be meant, the other shekels, of four times the value. This was a mighty triumph of the gospel over men's prejudices, favourite pursuits, and love of money, when they were thus at once induced to commit to the flames books which might have been sold for so large a sum, lest they should do further mischief to mankind.—I think it evident that these books did not merely contain an account of the tricks by which jugglers of any description imposed on men's senses; for in that case the persons concerned might have used the books to detect the artifices of such impostors; but they doubtless contained the rules and forms of those abominable incantations, by which an intercourse with evil spirits has continually been attempted or conducted.—*Scott.*

DEMETRIUS.—Ver. 24. Demetrius, a silversmith, a principal man, it is likely, of the trade, and one that would be thought to understand and consult the interests of it more than others of the company, complains against the apostle. Whether he worked in other sort of plate or no, we are not told; but the most advantageous branch of his trade was "making silver shrines for Diana." Some think these were medals stamped with the effigies of Diana, or her temple, or both; others think they were representations of the temple, with the image of Diana in it in miniature; all of silver, but so small that people might carry them about with them, as the Papists do their crucifixes. Those that came from far to pay their devotions at the temple of Ephesus, when they went home bought these little temples or shrines, to carry home with them, for the gratifying of the curiosity of their friends, and to preserve in their own mind the idea of that stately edifice. See how craftsmen, and crafty men too above the rank of silversmiths, make an advantage to themselves of people's superstition, and serve their worldly ends by it.

THE TUMULT.—Ver. 28-34. On this occasion they shewed, 1. A great displeasure against the gospel and the preachers of it: "They were full of wrath," *full of fury and indignation*, so the word signifies. The craftsmen went stark mad when they were told that their *trade* and their *idol* were both in danger. 2. A great jealousy for the honour of their goddess: "They cried out, 'Great is Diana of the Ephesians,' and we are resolved to stand by her, and live and die in the defence of her. Are there any that expose her to contempt, or threaten her destruction? Let us alone to deal with them. Let Paul say ever so much to prove 'that those are no gods which are made with hands,' we will abide by it, that, whatever comes of other gods and goddesses, 'Great is Diana of the Ephesians!' We must and will stand up for the religion of our country, which we have 'received by tradition from our fathers.'" Thus all people "walked every one in the name of their god," and thought well of their own; much more should the servants of the true God do so, who can say, "This God is our God for ever and ever." 3. A great disorder among themselves: "The whole city was full of confusion," the common and natural effect of an intemperate zeal for false religion; it throws all into confusion, dethrones reason, and enthrones passion; and

spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if [x]Demetrius, and the craftsmen which are with him, have a matter against any man, [2]the law is open,‖ and there are deputies; let them implead one another.

39 But if ye enquire any thing concerning other matters,¶ it shall be determined in a [3]lawful assembly.

40 For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAPTER XX.

1 *Paul goeth to Macedonia.* 7 *At Troas he celebrateth the Lord's supper, preacheth, and raiseth Eutychus, fallen from a window, to life.* 17 *At Miletus, Paul committeth the flock to the elders,* 36 *and prayeth with them.*

AND after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them,* and departed for to go into Macedonia.

2 And when he had gone over those parts, and had [a]given them much exhortation, he came into Greece,

3 And *there* abode three months: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These, going before, tarried for us† at Troas.

6 And we sailed away from Philippi after [b]the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.

7 ¶ And upon the first *day* of the week, when [c]the disciples came together [d]to break bread,‡ Paul preached unto them, ready to depart on the morrow; [e]and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in a window§ a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, [f]and fell on him, and, embracing *him,* said, [g]Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And [h]they brought the young man alive, and were not a little comforted.

13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

15 And we sailed thence, and came the next *day* over against Chios;‖ and the next *day* we arrived at Samos, and tarried at Trogyllium; and the next *day* we came to Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem [i]the day of Pentecost.

17 ¶ And from Miletus he sent to Ephesus, and called the elders of the church.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 [k]Serving the Lord with all humility of mind, and with many tears,¶ and temptations, which befell me [l]by the lying in wait of the Jews;

20 *And* how I kept back nothing that was [m]profitable *unto you,* but have shewed you, and

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[x] 24.

[2] Or, *the court-days are kept.*

‖ *The law is open*—which is fittest to determine all questions and controversies; for men would be partial to their own cause, and every one challenge to be in the right. *Deputies*—who, under the Roman emperors or consuls, had power to hear and determine of all matters. *Let them implead one another* — that so both parties may be heard.—POOLE.

¶ *Other matters*—Relating to the good government of the city, or maintaining the established religion, which ought not in such a confused manner to be treated of, but in an assembly called by lawful authority, which the Romans did usually call, at least, three times every month. —POOLE.

[3] *Ordinary.*

CHAP. XX.

[a] 7, 11; ii. 40.

* Some have thought that their lying in wait might be to rob him of the collections which he carried with him for the saints at Jerusalem, but most likely it was rather to take away his life, whom they hated for his zeal and diligence in the gospel. *He purposed to return.* — Shunning their treachery and plotting against him. He would not tempt God by running into dangers, though his cause were never so good. *Through Macedonia*—being the same way that he had come to Corinth.—POOLE.

† The word "us" here, shews that Luke had again joined Paul as his companion. In chap. xvi. 12, it appears that Luke was in Philippi, in the house of Lydia. Why he remained there, or why he did not attend Paul in his journey to Athens, Corinth, Ephesus, &c., is not known. It is evident, however, that he here joined him again.—BARNES.

[b] xii. 3. Ex. xii. 14, 15, 18-20; xiii. 6.

[c] 1 Cor. xi. 17-21, 33, 34.

[d] 11; ii. 42, 46. Luke xxii. 19.

‡ To partake of a feast of charity, which concluded with partaking of the Lord's supper. As Christians were not allowed to eat of what was offered to idols, the more wealthy made some provision for their poor brethren (see 1 Cor. xi. 20, and comp. with chap. xvi. 2).—BOOTHROYD.

[e] 9, 11, 31; xxviii. 23.

§ The window was left open, probably to avoid the malice of their enemies, who might be disposed otherwise to charge them with holding their assemblies in darkness for purposes of iniquity. The window was a mere opening in the wall to let in light, as there was no glass known at that time; and as the shutters of the window were not closed, there was nothing to prevent Eutychus from falling down. —BARNES.

[f] 2 Kings iv. 34, 35.

[g] Matt. ix. 24. John xi. 11, 40.

[h] 10.

‖ *Chios.*—An island in the Ægean Sea. *Samos.*—The like. *Trogyllium.*—A promontory in the Ægean Sea. *Miletus.*—Once the chief city of Ionia, famous as the birthplace of Thales.—GILL.

[i] ii. 1. 1 Cor. xvi. 8.

[k] xxvii. 23. John xii. 26. Rom. i. 1, 9.

¶ *With many tears.*—He shed tears of compassion over the ignorant and blind, hard and perverse. It grieved him to see how large a dominion the god of this world had, and what a little part was left for his dear Lord and Master Christ Jesus. *Temptations.* — Afflictions and troubles, which befell him for Christ and the gospel's sake; which are so called Jam. i. 2; 1 Pet. i. 6.—POOLE.

[l] 3; ix. 23-25. 2 Cor. xi. 26.

[m] 1 Cor. xii. 7. Phil. iii. 1.

men run together, not only not knowing one another's minds, but not knowing their own.—*Henry.*

THE TOWN-CLERK.—Ver. 35-41. At length the town-clerk, or scribe, some magistrate of great authority, was enabled to appease the tumult, after which he spoke to the people with great address and ingenuity. He seemed to allow the truth and importance of their absurd traditions and idolatries, though it may be doubted whether he really believed any of them. He observed, that it was universally allowed that their city deemed it her chief honour to support the temple and worship of Diana, and of her image, which immemorial tradition declared to have fallen down from Jupiter. As these things were undeniable, they ought to behave more quietly and cautiously. They had indeed apprehended two men, and were about to wreak their vengeance upon them; yet they had neither sacrilegiously robbed the temple of Diana, nor those of any other of their deities, nor had they uttered any blasphemies against their goddess. The apostle was not present, yet doubtless he too was meant; but while his doctrine undermined the foundations of idolatry, we may suppose that he never went out of his way to rail at any particular idol.—The town-clerk, or scribe, proceeded to shew, that if any persons were injured in their property or business, they might bring the matter before the proconsuls in a regular course of law, and thus obtain satisfaction. But if the complaint related to matters of religion, or other public interests, they ought to be decided in a regular meeting of the people, and not before the populace. So that, in fact, the law had been violated that day by these riotous proceedings, and the city and magistrates were liable to be called into question by the Romans for it, as they could assign no sufficient cause for the insurrection. By this politic harangue the multitude were prevailed with to disperse; and Paul and his friends were preserved from the most imminent danger.—*Scott.*

CHAP. XX. EUTYCHUS.—Ver. 9. Observe, 1. The infirmity with which he was overtaken. It is probable that his parents brought him, though but a boy, to the assembly, out of a desire to have him well instructed in "the things of God," by such a preacher as Paul. Parents should "bring their children to hear sermons as soon as they can hear with understanding" (Neh. viii. 2); even "the little ones" (Deut. xxix. 11). Now this youth was to be blamed, (1.) That he presumptuously "sat in the window," unglazed perhaps, and so exposed himself; whereas, if he could have been content to sit on the floor, he had been safe. Boys that love to climb, or otherwise endanger themselves, to the grief of their parents, consider not how much it is also an offence to God. (2.) That he slept, nay, he "fell into a deep sleep, when Paul was preaching;" which was a sign he had not duly "attended to the things that Paul spake of," though they were weighty things. The particular notice taken of his sleeping makes us willing to hope none of the rest slept, though it was sleeping-time, and after supper; but this youth fell fast asleep—he was *carried away with it,* so the word is; which intimates, that he strove against it, but was overpowered by it, and at last "sunk down with sleep." 2. The calamity with which he was seized herein: "He fell down from the third loft, and was taken up dead." Some think that the hand of Satan was in it, by the Divine permission, and that he designed it for a disturbance to this assembly, and a reproach to Paul and it. Others think that God designed it for a warning to all people to take heed of sleeping when they are hearing the Word preached; and certainly we are to make that use of it. 3. The miraculous mercy shewed him in his recovery "to life again" (ver. 10). It gave a present distraction to the assembly, and an interruption to Paul's preaching; but it proved an occasion of that which was a great confirmation to his preaching, and helped to set it home, and make it effectual. "Paul fell on the dead body, and embraced it," thereby expressing a great compassion to, and an affectionate concern for, this young man; so far was he from saying, "He was well enough served for minding so little what I said!" Before they parted, "they brought the young man alive" into the congregation, every one congratulating him upon his return to life from the dead, and "they were not a little comforted" (ver. 12).

PAUL'S COURSE.—Ver. 24. He cares not when the period of his life comes, nor how; be it ever so soon, ever so sudden, ever so sad, as to outward circumstances, so that he may but "finish his course with joy." 1. He looks upon his life as "a course, a race," so the word is. Our life is "a race set before us" (Heb. xii. 1). This intimates that we have our labours appointed us, for we were not sent into the world to be idle; and our limits appointed us, for we were not sent into the world to be here always; but to pass through the world, nay, to run through it; and it is soon run through; I may add, to *run the gauntlet* through it. 2. He counts upon the "finishing of his course," and speaks of it as sure and near, and that which he had his thoughts continually upon. Dying is the end of our "race," when we come off either with honour or shame. 3. He is full of care to finish it well, which implies a holy desire of obtaining, and a holy fear of coming short. "Oh that I may but finish my course with joy, and then all will be well, perfectly and eternally well!" 4. He thinks nothing too much to do, or too hard to suffer, so that he might but finish well, finish with joy. We must look upon it as the business of our life to provide for a joyful death, that we may not only die safely, but die comfortably.

PARTING PRAYER.—Ver. 36. "And when Paul had thus spoken, he kneeled down and prayed with them all." And no doubt it was a prayer every way suited to the

have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, [n]repentance toward God, and [o]faith toward our Lord Jesus Christ.

22 And now, behold, [p]I go bound in the spirit* unto Jerusalem, not knowing the things that shall befall me there:

23 Save that [q]the Holy Ghost witnesseth in every city, saying that bonds and afflictions [l]abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that† [r]I might finish my course with joy, [s]and the ministry, which I have received of the Lord Jesus, [t]to testify the gospel of the grace of God.

25 And now, behold, [u]I know that ye all, among whom I have gone [x]preaching the kingdom of God, shall [y]see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned‡ to declare unto you [z]all the counsel of God.

28 ¶ Take heed therefore unto yourselves, and to all the flock, [a]over the which the Holy Ghost hath made you overseers, [b]to feed the church of God, which he hath purchased with his own blood.

29 For I know this, that after my departing shall grievous [c]wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, [d]to draw away disciples after them.

31 Therefore [e]watch, and remember, that, by the space of three years, I ceased not to warn every one night and day with tears.

32 And now, brethren, [f]I commend you to God, [g]and to the word of his grace, which is able [h]to build you up, [i]and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.§

34 Yea, ye yourselves know, [k]that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak;‖ and to remember the words of the Lord Jesus, how

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[n] ii. 38; iii. 19. Rom. ii. 4.
[o] x. 43; xiii. 38, 39.
[p] xix. 21; xxi. 11-14.

* *Bound in the spirit.*—Under the strong impulse of the Spirit of God upon my mind.—DODDRIDGE.

[q] ix. 16; xxi. 4, 11. 2 Tim. ii. 12.
[l] *Wait for me.*

† *So that.*—This is my main object, to finish my course with joy. It is implied here. 1. That this was the great purpose which Paul had in view. 2. That if he should even lay down his life in this cause, it would be a finishing his course with joy. In the faithful discharge of duty, he had nothing to fear. Life would be ended with peace whenever his God should require him to finish his course.—BARNES.

[r] John xvii. 4. 1 Cor. ix. 24-27.
[s] i. 17; ix. 15. 2 Cor. iv. 1. Tit. i. 3.
[t] 21. Heb. ii. 3, 4.
[u] 38.
[x] viii. 12; xxviii. 31. Luke ix. 60.
[y] Gal. i. 22.

‡ The proper meaning of the word translated here, "I have not shunned" is to *disguise* any important truth; to *withdraw* it from public view; to *decline* publishing it from fear, or an apprehension of the consequences. Paul means that he had not *disguised* any truth; he had not *withdrawn* or kept it from open view, by any apprehension of the effect which it might have upon their minds.—BARNES.

[z] ii. 23. Matt. xxviii. 20.
[a] xiii. 2; xiv. 23. 1 Tim. iv. 14.
[b] Ps. lxxviii. 70-72.
[c] Zeph. iii. 3.
[d] v. 36, 37. Matt. xxiii. 15.
[e] Matt. xiii. 25. Rev. xvi. 15.
[f] Gen. l. 24.
[g] 24. Heb. xiii. 9.
[h] ix. 31. John xvii. 17.
[i] xxvi. 18. Heb. ix. 15.

§ The apostle had set a most noble example of industry and self-denial, as well as of liberality and kindness. *It is more blessed.*—These words are not found in any of the evangelists; and they contain one proof, that Jesus said and did many things which are not recorded by them.—BOOTHROYD.

[k] xviii. 3. 1 Cor. iv. 12.

‖ *To support the weak.*—To provide for the wants of the sick and feeble members of the flock, who are unable to labour for themselves. The *weak* here denote the poor, the needy, the infirm.—BARNES.

[l] Ps. xli. 1-3. Prov. xix. 17.
[m] 25.

he said, [l]It is more blessed to give than to receive.

36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him;

38 Sorrowing most of all for the words which he spake, [m]that they should see his face no more. And they accompanied him unto the ship.

CHAPTER XXI.

1 *Paul will not be dissuaded from going to Jerusalem.* 9 *Philip's daughters prophetesses.* 27 *Paul at Jerusalem is apprehended,* 31 *but is rescued by the chief captain.*

AND it came to pass, that, after we were gotten from them, and had launched, we came with a straight course unto Coos,* and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto [a]Phenicia, we went aboard, and set forth.

3 Now, when we had discovered [b]Cyprus, we left it on the left hand, and sailed into [c]Syria, and landed at [d]Tyre: for there the ship was to unlade her burden.

4 And finding disciples, we tarried there seven days; who [e]said to Paul through the Spirit,† that he should not go up to Jerusalem.

5 And when we had accomplished those days, we departed, and went our way; and they all brought us on our way,‡ with wives and children, till *we were* out of the city: and [f]we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and [g]saluted the brethren, and abode with them one day.

8 And the next *day* we that were of Paul's company departed, and came unto Cesarea; and we entered into the house of Philip the evangelist,§ (which was *one* of the seven,) and abode with him.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named [h]Agabus.

11 And when he was come unto us, [i]he took

CHAP. XXI.

* Leaving Miletus they reached Coos, then Rhodes, and landed at Patara, a seaport of Lycia. The two former places were islands in the Ægean Sea.—WELLS.

[a] xv. 3.
[b] iv. 36.
[c] xv. 23, 41; xviii. 18. Jud. x. 6.
[d] xii. 20. Ps. xlv. 12. Luke x. 13.
[e] xx. 22, 23.

† Some of them, who were endued with extraordinary gifts, told Paul by an immediate suggestion of the Spirit.—GUYSE.

‡ That is, the disciples, even all of them that dwelt in that city, with their whole families, their wives and children, accompanied the apostle, and those that were with him, through the streets of the city of Tyre, till they came out of it to the shore, where lay the ship they were to go aboard; which was a mark of their affection and respect to the apostle, as well as a token of their public spirit, that they were not ashamed of Christ and his ministers, nor of their profession of the gospel.—GILL.

[f] ix. 40; xx. 36.
[g] xviii. 22; xxv. 13. Heb. xiii. 24.

§ *Philip the evangelist*—being not a writer of a gospel, but a preacher of the gospel. *One of the seven*—deacons at Jerusalem (chap. vi. 5). Perhaps he was the same who taught the eunuch (chap. viii. 40), and afterwards settled at Cesarea. *Virgins which did prophesy*—not in public assemblies, for this was not allowed to women, but they had a gift of foretelling future events, as was promised such should have in gospel times (Joel ii. 28).—GILL.

[h] xi. 28.
[i] 1 Sam. xv. 27, 28. 2 Kings xiii. 15-19.

present mournful occasion. He committed them to God in his prayer, prayed that he would not leave them, but continue his presence with them. 1. It was a joint prayer; he not only "prayed for them," but prayed with them, "prayed with them all;" that they might put up the same petitions for themselves and one another that he put up to God for "them all;" and that they might learn what to ask of God for themselves when he was gone. Public prayers are so far from being intended to supersede our own secret prayers, and make them needless, that they are designed to quicken and encourage them, and to direct us in them. When we are alone, we should pray over the prayers that our ministers have put up with us. 2. It was a humble, reverent prayer. This was expressed by the posture they used: "he kneeled down and prayed with them;" which is the most proper gesture in prayer, and significant both of adoration and of petition, especially petition for the forgiveness of sin. St Paul used it much: "I bow my knees" (Eph. iii. 14). 3. It was a prayer after sermon; and we may suppose he prayed over what he had preached; he had committed the care of the Church at Ephesus to those elders, and now he prays that God would enable them faithfully to discharge this great trust reposed in them, and would give them those measures of wisdom and grace which it required; he prayed for the flock, and all that belonged to it, "that the great Shepherd of the sheep" would take care of them all, and keep them from being a prey "to the grievous wolves." Thus he taught those ministers to pray for those they preached to, "that they might not labour in vain." 4. It was a parting prayer, which might be likely to leave lasting impressions, as the farewell sermon did. It is good for friends, when they part, to part with prayer. They parted with tears, abundance of tears, and most affectionate embraces. "They all wept sore;" we have reason to think that Paul himself began; though he was determined to go, and saw his call clear to other work, yet he was sorry in his heart to leave them, and many a tear it cost him; he that was so often "in tears" while he was with them, no doubt shed many at parting, so watering what he had sown among them. But the notice is taken of their tears: "they all wept sore;" there was not a dry eye among them; and it is probable the affectionate expressions Paul used in prayer set them a-weeping.—*Henry.*

CHAP. XXI. PAUL'S JOURNEY.—Ver. 1-6. The words translated "after we had gotten from them," literally mean, "being torn from them," and denote that powerful reciprocal affection, which cemented the hearts of these Christian friends, and rendered their final separation at the call of duty so very painful, and the effect of so violent an effort.—Coos and Rhodes were well-known islands in the Ægean Sea; Patara was a city of Lycia, upon the continent of Asia. Perhaps the ship, in which Paul and his friends had passed thus far, was bound to this port: they, however, met with another, that was about to sail directly into Phenicia, in which they embarked; and, passing between the island of Cyprus and the coast of Syria, they landed at Tyre. Here they sought out the disciples of their Lord, and as the most dangerous part of their voyage was past, and time enough remained for their journey to Jerusalem before the Pentecost, they continued here a week; in order to spend one Lord's day with their brethren, as well as to confer together on the interesting subject of their common faith. Some disciples here also cautioned Paul not to go up to Jerusalem; they were shewn by the Spirit of prophecy, that he would meet with great sufferings and trials, if he went thither, and they supposed that he might lawfully decline the journey, and avoid the danger; but he judged otherwise.

AGABUS.—Ver. 7-14. The apostle and his friends finished their course by sea, by sailing from Tyre to Ptolemais, a city on the sea-coast of Galilee, so called because rebuilt by Ptolemy, king of Egypt; having before been called Accho. Here too they met with disciples, with whom they spent but one day, and on the next they journeyed by land to Cesarea. Philip, one of the seven first deacons, whose usefulness as an evangelist is before recorded, now resided in this city; and probably he had laboured there, and in the adjacent parts, during the intervening years. He had the peculiar honour of having four daughters, all endued with the gift of prophecy; and perhaps they gave intimations to Paul of his approaching trials. As, however, he and his friends stayed at Cesarea several days, Agabus, of whom we read before (chap. xi. 28), came from Judea, properly so called (for Cesarea lay in that part of the land which belonged to the kings of Israel, not in that belonging to the kings of Judah); and, with a significant emblem, he certified Paul by the Holy Spirit, that at Jerusalem he would

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Paul's girdle, and bound his own hands and feet, and said, [k]Thus saith the Holy Ghost, [l]So shall the Jews at Jerusalem bind the man that owneth this girdle, [m]and shall deliver *him* into the hands of the Gentiles.

12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13 Then Paul answered, [n]What mean ye to weep, and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, [o]The will of the Lord be done.

15 And after those days we took up our carriages, and went up to Jerusalem.‖

16 There went with us also *certain* [p]of the disciples of Cesarea, and brought with them one Mnason of [q]Cyprus, an old disciple,¶ with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us [r]unto James;* and [s]all the elders were present.

19 And when he had saluted them, [t]he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, [u]they glorified the Lord, and said unto him, Thou seest, brother, [x]how many thousands of Jews there are which believe; [y]and they are all zealous of the law;

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore?† the multitude must needs come together: for they will hear that thou art come.

23 Do therefore this that we say to thee: [z]We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them,‡ [a]that they may shave *their* heads: and all may know that those things, whereof they were informed concerning thee, are nothing; [b]but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

26 Then Paul took the men, and the next day purifying himself with them entered into the temple, [c]to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

27 ¶ And when the seven days were almost ended, the Jews which were of Asia,§ when they saw him in the temple, [d]stirred up all the people, [e]and laid hands on him,

28 Crying out, Men of Israel, help: This is the man that teacheth all *men* every where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him in the city [f]Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together; [g]and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And [h]as they went about to kill him, tidings came unto the chief captain of the band, [i]that all Jerusalem was in an uproar:

32 Who immediately [k]took soldiers and centurions, and ran down‖ unto them: and when they saw the chief captain and the soldiers, they left [l]beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be [m]bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.¶

35 And when he came upon the stairs, so it was, that he was borne of the soldiers [n]for the violence of the people.

36 For the multitude of the people followed after, crying, [o]Away with him.

37 ¶ And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?*

38 Art not thou that Egyptian,† which before

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[k] xvi. 6; xx. 23. Heb. iii. 7.
[l] xxiv. 27; xxvi. 29; xxviii. 20.
[m] xxviii. 17. Matt. xx. 18, 19.
[n] 1 Sam. xv. 14. Is. iii. 15.
[o] Gen. xliii. 14. 1 Sam. iii. 18.
‖ This was St Paul's fifth and last journey to Jerusalem, about twenty-five years from his conversion.—MANN.
[p] x. 24, 45.
[q] xi. 19; xv. 39.
¶ Probably he might have seen Christ in the flesh, and he is by some thought to be one of the seventy disciples.—GILL.
[r] xv. 13. Gal. i. 19; ii. 9. Jam. i. 1.
* Called the Less, and the Lord's brother or cousin. He was the resident pastor, and probably, from his age, might preside among the elders at Jerusalem.—BOOTHROYD.
[s] xv. 2, 6, 23; xx. 17.
[t] xiv. 27; xv. 4, 12.
[u] xi. 18. Ps. xxii. 23, 27; lxxii. 17-19.
[x] ii. 41; iv. 4; vi. 7. Matt. xiii. 31-33.
[y] xv. 1, 5, 24; xxii. 3.
† *What is it therefore?*—What is to be done? What is it proper to do, to avoid the effects of the evil report which has been circulated? *The multitude.*—The multitude of Jews. *Must needs come together.*—There will be inevitably a tumultuous assemblage. It will be impossible to prevent that. The reasons were, because their minds were exceedingly agitated that one of their own countrymen had, as they understood, been advising apostasy from the religion of their fathers. It was therefore the part of friendship to him, and to the cause, to devote some proper place to prevent, if possible, the anticipated excitement.—BARNES.
[z] xviii. 18. Num. vi. 2-7.
‡ This was customarily done by beneficent Jews, as appears by Maimonides, even if they were not themselves under the vow. Thus Agrippa, on coming to Jerusalem, offered sacrifices of thanksgiving, and ordered many Nazarites to be shaved on their heads, or to complete their vow, at his expense (Josephus, *Ant. Jud.* xix. 5).—GROTIUS.
[a] xviii. 18. Num. vi. 5, 9, 18.
[b] 1 Cor. ix. 20, 21.
[c] Num. vi. 13-20.
§ Where St Paul had preached so long, i.e., for three years (Acts xx. 31), with great opposition from the Jews (see xix. 9; xx. 19; 1 Cor. xvi. 9).—WHITBY.
[d] xiii. 50; xiv. 2, 5, 19; xvii. 5, 6, 13.
[e] v. 18; xxvi. 21. Luke xxi. 12.
[f] 2 Tim. iv. 20.
[g] vii. 57, 58; xvi. 19. Luke iv. 29.
[h] xxii. 22; xxvi. 9, 10. John xvi. 2.
[i] xvii. 5; xix. 40. 1 Kings i. 41.
[k] xxiii. 23, 24.
‖ *Ran down*—From the tower to the temple.—GILL.
[l] xviii. 17; xxii. 19. Is. iii. 15.
[m] 11; xii. 6; xx. 23; xxii. 25-29.
¶ Antonia. This was built on higher ground than the temple, and had the command of it. Josephus informs us that it had four towers, one of which was joined to the porticos of the temple, and had a double pair of stairs from it, by which the soldiers were accustomed to come down with their arms, and, on festival days, keep guard before the porticos.—BOOTHROYD.
[n] Gen. vi. 11, 12. Ps. lv. 9; lviii. 2.
[o] xxii. 22. Luke xxiii. 18.
* Implying that if he could, he might be permitted to speak to him. The Greek language was that which was then almost universally spoken, and it is not improbable that it was the native tongue of the chief captain. It is evident that he was not a Roman by birth, for he says (chap. xxii. 28) that he had obtained the privilege of citizenship by paying a great sum.—BARNES.
† The officer tells him, that he did not expect to hear him speak the Greek language; for, by the tumult that he had raised, he took him to be that Egyptian false prophet, who, a year or two ago, had excited a sedition in Judea, and was routed by Felix, as Josephus relates, but made his escape. The chief captain thought that he was now taken in a similar attempt.—PYLE.

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be seized as a malefactor by the Jews, who would cause him to be fettered, hand and foot, and delivered to the Gentiles, as the Lord Jesus had been. This prediction induced both the apostle's companions and the Christians of Cesarea earnestly to dissuade him from the intended journey, out of love to him, and the value which they set on his useful life and labours. But he considered himself bound in duty to accomplish the service with which he had been intrusted, of conveying the oblations of the Gentile converts to the Church at Jerusalem; and on this and other accounts, he was steadfastly purposed to proceed, whatever persecutions might await him. The prospect indeed of bonds and imprisonment could not move him, yet the affectionate entreaties of his friends exceedingly distressed his feeling mind; and he earnestly expostulated with them for thus weeping, and breaking his heart with their ill-timed sorrows, which unfitted him for his duty, when they ought to have encouraged him in it; for, by the grace of God, he was ready either to be bound, or put to death as a martyr, for the honour of his beloved Saviour, either now at Jerusalem, or whenever he should be called to do it. When, therefore, they saw him fixed in his purpose, they no more attempted to dissuade him from it, but submitted to the will of God as to the event, being satisfied that he could and would overrule it for good.—*Scott.*

CONVERTED JEWS.—Ver. 20. "Thou seest, brother, how many thousands of Jews there are which believe." They call him "brother," for they looked upon him as a joint commissioner with them in gospel-work, though they were of the circumcision, and he the apostle of the Gentiles—though they were conformists, and he a nonconformist—yet they were brethren, and owned the relation. Thou hast been in some of our assemblies, and seest how numerous they are—"how many myriads of Jews believe." The word signifies, not "thousands," but "ten thousands." Even among the Jews, who were most prejudiced against the gospel, there were great multitudes that received it, for the grace of God can break down the strongest holds of Satan. The number of the names at first was but "one hundred and twenty," yet now "many thousands." Let none, therefore, despise the day of small things; for though the beginning be small, God can make the latter end greatly to increase. Hereby it appeared that God had not quite "cast away his people" the Jews, for among them there was "a remnant," an "election" that "obtained" (see Rom. xi. 1, 5, 7), "many thousands that believed." And this account which they could give to Paul of the success of the gospel among the Jews, no doubt was as grateful to Paul as the account which he gave them of the conversion of the Gentiles was to them; for his heart's desire and prayer to God for the Jews was, "that they might be saved."

FALSE CHARGE AGAINST PAUL.—Ver. 28. He "has brought Gentiles also into the temple," into the inner court of the temple, which none that were uncircumcised were admitted under any pretence to come into. There was written upon the wall that enclosed this inner court, in Greek and Latin, "It is a capital crime for strangers to enter" (Joseph. *Antiq.* lib. 15, cap. 14). Paul was himself a Jew, and had right to enter into the court of the Jews. And they, seeing some with him there that joined with him in his devotions, concluded that Trophimus an Ephesian, who was a Gentile, was one of them. Why, did they see him there? Truly, no; but they had seen him with Paul in the streets of the city, which was no crime at all, and therefore they affirm that he was with Paul in the inner court of the temple, which was a heinous crime. They had "seen him with him in the city," and therefore they "supposed that Paul had brought him" with him "into the temple," which was utterly false.—*Henry.*

PAUL'S CLAIM OF VINDICATION.—Ver. 37-40. When the apostle was conveyed into the castle, out of the reach of the multitude, he desired leave of the tribune to speak to him, who was surprised to hear him readily use the Greek language, as he supposed him to have been an Egyptian, who some time before had made an insurrection in the city, and, leading forth a numerous banditti, had done great mischief: and when his followers were destroyed or dispersed, he had escaped; so that it was natural for Lysias to suppose Paul to be the same person, attempting to excite new disturbances. The apostle, however, assured him that he was a Jew, and a native of Tarsus, and so a citizen of an eminent city: he therefore begged of him that he might be permitted to address the multitude, in order to silence their clamours and rectify their misapprehensions, by which the tribune also would learn who he was, and what he had done. Accordingly, having got permission, he placed himself on the top of the stairs, and

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these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, [p]I am a man *which am* a Jew of Tarsus, *a city* in [q]Cilicia, [r]a citizen of no mean city: and, I beseech thee, [s]suffer me to speak unto the people.

40 And when he had given him licence, Paul stood [t]on the stairs, [u]and beckoned with the hand unto the people. And when there was made [x]a great silence, he spake unto *them* in the [y]Hebrew tongue, saying,

CHAPTER XXII.

1 *Paul declareth his conversion.* 25 *He escapeth scourging by pleading his privilege as a Roman.*

MEN, brethren, and fathers, hear ye my defence *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence:* and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city [a]at the feet of [b]Gamaliel,† *and* taught according to the perfect manner of the law of the fathers,‡ and [c]was zealous toward God, as ye all are this day.

4 And [d]I persecuted this way unto the death,§ binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished.

6 And it came to pass, [e]that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, [f]why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, [g]I am Jesus of Nazareth,‖ [h]whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; [i]but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and [k]there it shall be told thee of all things which are appointed for thee to do.

A.D. 60—A.D. 60.

[p] xxii. 3; xxiii. 34.
[q] vi. 9; xv. 23, 41.
[r] xvi. 37; xxii. 25-29; xxiii. 27.
[s] 1 Pet. iii. 15; iv. 15, 16.
[t] 2 Kings ix. 13.
[u] xii. 17; xiii. 16; xix. 33.
[x] xxii. 2.
[y] vi. 1; xxvi. 14. Luke xxiii. 38.

CHAP. XXII.

* *They kept the more silence.*—It being more grateful unto them to hear Paul speak in their mother tongue, especially they having so great a prejudice against all other nations and languages.—POOLE.

[a] Deut. xxxiii. 3. Luke ii. 46; viii. 35.
[b] v. 34.

† It was usual for the teacher to sit on an elevated chair, while the scholar sat on one lower, and of course beneath him.—PEARCE.

‡ Not the law which the Jewish fathers received from Moses, though Paul was instructed in this, but in the oral law, the Misna, or traditions of the elders, in which he greatly profited and exceeded others (Gal. i. 14).—GILL.

[c] xxi. 20. 2 Sam. xxi. 2.
[d] 19, 20; ix. 1, 2, 13, 14, 21.

§ Unto death, as to many who professed it. We read of Stephen as stoned; and doubtless many suffered so under their imprisonment as to occasion their death (see chap. ix. 1, &c.)—WHITBY.

* *See on* ix. 3-5.

[f] Is. xliii. 22-26. Matt. xxvii. 23.
[g] iii. 6. Matt. ii. 23.

‖ While he lived, this was mentioned as his reproach, and as evidence against his being a prophet (John vii. 52). But as he was best known from the place where he had resided, our Lord mentioned this that Saul might be under no mistake.—BOOTHROYD.

[h] xxvi. 14, 15. Zech. ii. 8.
[i] John xii. 29, 30.
[k] xxvi. 16-18.

[l] ix. 8, 9.
[m] viii. 2; xvii. 4. Luke ii. 25.

¶ *According to the law.*—This is added to distinguish him from a proselyte, and to let them know that he had received the gospel, not from a convert out of Gentilism (who, though they admitted, yet they had a greater jealousy over, and less kindness for), but from one like unto themselves in all things.—POOLE.

[n] ix. 17, 18. Philem. 16.
[o] ix. 15. Jer. i. 5.
[p] iii. 14; vii. 52. 2 Cor. v. 21.

* He is so called chap. iii. 14; vii. 52; James v. 6. The apostles, by giving him this character, virtually condemned the proceedings against him.—MANN.

[q] 1 Cor. xi. 23. Gal. i. 12.
[r] i. 8, 22; xxvii. 24. Luke xxiv. 47.
[s] Ps. cxix. 60. Jer. viii. 14.
[t] ii. 21; ix. 14. Rom. x. 12-14.
[u] x. 9, 10. 2 Cor. xii. 1-4.
[x] Matt. x. 14, 23. Luke xxi. 21.
[y] Ex. iii. 19. Ex. iii. 6, 7.

† *They know.*—Christians know; and they will therefore be not likely to receive to their fellowship their former enemy and persecutor.—BARNES.

[z] Rev. ii. 13; xvii. 6.
[a] Luke xi. 48. Rom. i. 32.

‡ All this shewed that though Paul was not engaged in stoning Stephen, yet he was with them in spirit, and fully accorded with what they did. These circumstances are mentioned here by him as *reasons* why he knew that he would not be received by Christians as one of their number, and why it was necessary, therefore, for him to turn to the Gentile world.—BARNES.

[b] ix. 15; xiii. 2, 46, 47; xviii. 6.

§ They cast off their clothes, as in the instance of St Stephen (chap. vii. 58).—WHITBY.

‖ It is mentioned in Ockley's History of the Saracens, that it is in modern times the practice of the Arabians to throw dust in the air when they would express their contempt of a person speaking, and their abhorrence of what he publicly pronounced.—PEARCE.

[c] xvi. 22, 23, 37. John xix. 1.

¶ This was done to no Roman citizen, but only to slaves, or those conquered people who were not submissive to their yoke. On this occasion Paul's privilege as a citizen secured him from this treatment.—BOOTHROYD.

[d] xvi. 37; xxv. 16.

11 And [l]when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, [m]a devout man according to the law,¶ having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, [n]Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers [o]hath chosen thee, that thou shouldest know his will, and see [p]that Just One,* and shouldest [q]hear the voice of his mouth.

15 For [r]thou shalt be his witness unto all men of what thou hast seen and heard.

16 And now, [s]why tarriest thou? arise, and be baptized, and wash away thy sins, [t]calling on the name of the Lord.

17 And it came to pass, that, when I was come again to Jerusalem, even [u]while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, [x]Make haste, and get thee quickly out of Jerusalem: [y]for they will not receive thy testimony concerning me.

19 And I said, Lord, they know† that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy [z]martyr Stephen was shed, I also was standing by, and [a]consenting unto his death, and kept the raiment of them that slew him.‡

21 And he said unto me, Depart: [b]for I will send thee far hence unto the Gentiles.

22 ¶ And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth; for it is not fit that he should live.

23 And as they cried out, and cast off *their* clothes,§ and threw dust into the air,‖

24 The chief captain commanded him to be brought into the castle, and bade [c]that he should be examined by scourging;¶ that he might know wherefore they cried so against him.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, [d]Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto

made a signal with his hand to the multitude that he wanted to speak to them; and, curiosity concurring with other motives, they observed a profound silence, whilst he addressed them in the Hebrew tongue, at least in that dialect of it which was generally used. "Four thousand," &c.—Josephus mentions thirty thousand men, whom this Egyptian (whose name is not known) had collected together; but it is probable that he "led forth" only four thousand, and the rest came to him in the wilderness; or only four thousand of the company were *murderers, sicarii*, from *sica*, a short sword, which they concealed under their garments till an occasion was afforded them of assassinating the objects of their vindictive cruelty.—*Scott.*

CHAP. XXII. PAUL'S CONVERSION.—See Acts ix. 1.

CLAMOUR AGAINST THE APOSTLE.—Ver. 22. "'Away with such a fellow' as this 'from the earth,' who pretends to have a commission to preach to the Gentiles; why, 'it is not fit that he should live.'" Thus the men that have been the greatest blessings of their age have been represented, not only as the burthens of the earth, but the plague of their generation. He that was worthy of the greatest honours of life is condemned as not worthy of life itself. See what different sentiments God and men have of good men, and yet they both agree in this, that they are not likely to live long in this world. Paul says of the godly Jews, that they were men "of whom the world was not worthy" (Heb. xi. 38); and "therefore" they must be removed, that the world may be justly punished with the loss of them. The ungodly Jews here say of Paul, that it was "not fit he should live;" and "therefore" he must be removed, that the world may be eased of the burthen of him, as of the "two witnesses" (Rev. xi. 10). They went stark mad against Paul, and against the chief captain for not killing him immediately, at their request, or throwing him as a prey into their teeth that they might devour him.

TORTURE THREATENED.—Ver. 25. "As they bound him with thongs," or leathern bands, to the whipping-post, as they used the vilest of malefactors in bridewell from whom they would extort a confession, he made no outcry against the injustice of their proceedings against an innocent man, but very mildly let them understand the illegality of their proceedings against him as a citizen of Rome; which he had done once before at Philippi, after he had been scourged (chap. xvi. 37), but here he makes use of it for prevention. He "said to the centurion that stood by," "You know the law; pray, 'is it lawful for you,' who are yourselves Romans, to 'scourge a man that is a Roman, and uncondemned?'" The manner of his speaking plainly speaks what a holy security and serenity of mind this good man enjoyed, not disturbed either with anger or fear in the midst of all those indignities that were done him, and the danger he was in. The Romans had a law (it was called *lex Sempronia*), that if any magistrate did chastise or condemn a freeman of Rome, *indicta causa—without hearing him speak for himself, and deliberating upon the whole of his case*, he should be *liable to the sentence of the people*, who were very jealous of their liberties. It is indeed the privilege of every man not to have wrong done him, except it be proved he has done wrong; as it is of every Englishman by *Magna Charta*, not to be dis-seized of his life or freehold, but by a verdict of twelve men of his peers. The chief captain was surprised at this, and put into a fright: he had taken Paul to be a vagabond Egyptian, and wondered he could speak Greek (chap. xxi. 37), but is much more surprised now he finds that he is as good a gentleman as himself. How many men of great worth and merit are despised because they are not known, are looked upon and treated as the "offscouring of all things," when those that count them so, if they knew their true character, would own them to be of "the excellent ones of the earth"! The "chief captain" had centurions, under-officers, attending him (chap. xxi. 32). One of these reports this matter to the chief captain: (ver. 26) "Take heed what thou doest, for this man is a Roman," and what indignity is done to him will be construed an offence against the majesty of the Roman people; as they loved to speak. They all knew what a value was put upon this privilege of the Roman citizens.—*Henry.*

him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom.* And Paul said, But I was *free*-born.†

29 Then straightway they departed from him which should have [1]examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

CHAPTER XXIII.

1 Paul pleadeth his cause. 7 Dissension among his accusers. 23 He is sent to Felix.

AND Paul, [a]earnestly beholding the council, said, [b]Men *and* brethren, [c]I have lived in all good conscience before God until this day.

2 And the high priest [d]Ananias commanded them that stood by him to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee,* *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten [e]contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest:† for it is written,‡ [f]Thou shalt not speak evil of the ruler of thy people.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men *and* brethren, I am a Pharisee, the son of a Pharisee: [g]of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the [h]Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.

9 And there arose a great cry: and the scribes *that were* of the Pharisees' part arose, and strove, saying, [i]We find no evil in this man: but if a spirit or an angel hath spoken to him,§ [k]let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

11 And the night following [l]the Lord stood by him, and said, Be of good cheer, Paul; [m]for as thou hast testified of me in Jerusalem, so [n]must thou bear witness also at Rome.

12 And when it was day, certain of the Jews banded together,‖ and bound themselves [1]under a curse, saying [o]that they would neither eat nor drink till they had killed Paul.

13 And they were more than forty [p]which had made this conspiracy.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the council signify to the chief captain, that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And [q]when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called [r]one of the centurions¶ unto *him*, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought *him* to the chief captain, and said, [s]Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath [t]something to say unto thee.

19 Then the chief captain [u]took him by the hand, and went *with him* aside privately, and asked *him*, [x]What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the council, [y]as though they would enquire somewhat of him more perfectly.

21 But do not thou yield unto them: [z]for there lie in wait for him of them more than forty men, which have bound themselves with [a]an oath, that they will neither eat nor drink till they have

A.D. 60—A.D. 60.

* It appears from the Roman history, that the right of citizenship was purchased at a high price under the first emperors. BEAUSOBRE.

† It is doubted whether Tarsus was a Roman colony, so as to entitle the citizens to the freedom of Rome; and it is therefore conjectured that some of St Paul's ancestors may have had the freedom of Rome conferred upon them in the civil wars for military services.—GROTIUS.

[1] Or, *tortured him.*

CHAP. XXIII.

[a] vi. 15; xxii. 5.
[b] xxii. 1.
[c] xxiv. 16. 2 Tim. i. 3. Heb. xiii. 18.
[d] xxiv. 1.

* And God did remarkably smite him, as, after his own house had been reduced to ashes, in a tumult begun by his own son, he was besieged and taken in the royal palace, where, having in vain attempted to hide himself in an old aqueduct, he was dragged out and slain, about five years after this, in the very beginning of the Jewish war. —DODDRIDGE.

[e] Deut. xxv. 1, 2. John vii. 51.

† Ananias had been dispossessed of his office, and Jonathan raised to that dignity. On the death of Jonathan, the office continued for some time vacant, and it was in this interval that Ananias undertook to fill it, but without any proper authority; so that, though he had been, he was not now in reality the high priest. —BOOTHROYD.

‡ I know that it is written in the Word of God (Ex. xxii. 28), which I desire at all times, and under the greatest provocations, to make my rule, "Thou shall not speak evil of the ruler of my people;" and I should be sorry that any should take encouragement from what I then said, to fail in paying due respect to magistrates, whatever their personal character may be.—DODDRIDGE.

[f] Ex. xxii. 28. Ec. x. 20.
[g] xxiv. 15, 21; xxvi. 6-8; xxviii. 20.
[h] iv. 1. Matt. xxii. 23, 24.
[i] xxv. 25.

§ In order to support their own party against the Sadducees, the Pharisees even admitted as truth St Paul's account of his miraculous conversion. He had previously mentioned that Jesus Christ had appeared to him when on his way to Damascus; and, though they might not be ready to admit the doctrine of Christ's resurrection, they could yet, consistently with their own principles, allow that the soul of Christ might appear to him; and they immediately caught at this, as furnishing a strong proof against the doctrine of the Sadducees, who neither believed in angel or spirit, while the Pharisees confessed both.—CLARKE.

[k] xi. 17. 1 Cor. x. 22.
[l] ii. 25; xviii. 9.
[m] xix. 21; xx. 22.
[n] Is. xlvi. 10. John xi. 8-10.

‖ It was a practice too common among the zealots of the Jews at that period, to cut off, without any judicial process, those whom they considered as transgressors of the law, and enemies of the people. That the chief priests and Sanhedrim approved of such practices, appears too plainly from the confident address of these Jews to them (ver. 14, 15), and their consent to the fact (ver. 20); thus plainly proving, by their lying and murderous dispositions, that they were the children of the devil (John viii. 44; see chap. xxv. 2, 3).—WHITBY.

[1] Or, *with an oath of execration.*

[o] 1 Sam. xiv. 24, 27, 28, 40-44.
[p] 2 Sam. xv. 12, 31.
[q] Job v. 13. Prov. xxi. 30. Lam. iii. 37.
[r] xxii. 26. Matt. viii. 8, 9.

¶ Observe that St Paul avails himself of all possible means of securing himself from danger, notwithstanding the intimation that had been made to him at ver. 11.—NEWCOME.

[s] xxvii. 1; xxviii. 17. Gen. xl. 14, 15.
[t] Luke vii. 40.
[u] Jer. xxxi. 32. Mark viii. 23; ix. 27.
[x] Neh. ii. 4. Esth. v. 3; vii. 2; ix. 12.
[y] Ps. xii. 2. Dan. vi. 5-12.
[z] ix. 23, 24.
[a] Rom. ix. 3.

CHAP. XXIII. THE HIGH PRIEST'S RAGE.—Ver. 2. (1.) The high priest was highly offended at Paul; some think, because he looked so boldly and earnestly at the council, as if he would face them down; others, because he did not address himself particularly to him as president, with some title of honour and respect, but spake freely and familiarly to them all, as men and brethren. His protestation of his integrity was provocation enough to one who was resolved to "run him down," and make him odious. When he could charge him with no crime, he thought it was crime enough that he asserted his own innocency. (2.) In his rage he ordered him to be smitten, so to put disgrace upon him, and to be smitten "on the mouth," as having offended with his lips, and in token of his enjoining him silence. This brutish and barbarous method he had recourse to, when he "could not answer the wisdom and spirit wherewith he spake."—*Henry.*

PHARISEE AND SADDUCEE IN COMBAT.—Ver. 6-10. The apostle personally knew many members of the Sanhedrim, and he was sensible that there were two parties among them of opposite principles, and very vehement in their contests with each other, though they were now agreed in persecuting him. As therefore they would pay no impartial attention to reason, or facts however authenticated, he attempted to divert their violence from himself upon each other. Accordingly, he cried aloud that he was a Pharisee, and the son of a Pharisee, had been educated in the opinions of that sect, and still maintained the principal doctrines which were controverted between them and the Sadducees; nay, that indeed he was called in question at that time, for professing the hope, and bearing testimony to the reality, of the resurrection of the dead. The principal fact which he attested, as the apostle of Christ, was his resurrection from the dead to be the first-fruits of his people; and all the doctrines of the gospel were intimately connected with that fundamental principle. The first persecution of the Church resulted from the testimony of the apostles to the resurrection of their crucified Lord. The Sadducees took the lead in it, because "they preached through Jesus the resurrection of the dead;" and the enmity of many in the council against Paul, at this time, was increased by their consciousness that his doctrine was wholly subversive of their favourite scheme: so that, in every way, he was called to account for preaching Jesus as risen, and the hope and doctrine of a future resurrection. This was therefore an evident truth: he was not obliged to bring forward all the doctrines which he professed, when not interrogated about them; and it seems to have been entirely justifiable in him, by this seasonable profession of his faith, to draw off the Pharisees from the side of his persecutors, and to induce them to afford him some protection amidst all this illegal violence. At the same time he shewed a most consummate sagacity, and a deep acquaintance with the human heart, and of that universal disposition which continually manifests itself, of favouring those who take our part in any contested point.

CONSPIRACY AGAINST PAUL.—Ver. 12-22. The Jews, perceiving that Lysias was resolved to protect Paul, unless legally convicted of some crime, began to fear that their malice would be disappointed. Therefore forty of the most zealous of them (probably not members of the council, nor yet persons of the lowest order), supposing that they should do God service by murdering his minister, conspired together, engaging by a solemn oath, and an anathema, or imprecation of Divine vengeance on themselves, if they tasted either meat or drink till they had slain Paul. Nay, so far from being ashamed of this most atrocious design of assassination, they gloried in it as highly meritorious; and knowing that many of the priests and elders of the council would favour the design (for the Sadducees seem to have been the more numerous in that assembly), they informed them of their whole plan, and assigned them the part which they should perform in order to accomplish it; whilst the guilt or odium of the measure, if there were any, would rest wholly on the conspirators. By what means Paul's nephew discovered this diabolical design is not known; but as so many persons were privy to it, and as the conspirators only wished to conceal it from Lysias till it was executed, they might not be all very cautious in speaking of it. Providence, however, took this method of detecting and disappointing it. Paul, though assured of protection, deemed it his duty to use every proper means for his own safety; and the conduct of Lysias toward the young man shewed much affability, good sense, generosity, and regard to truth and equity, which, *in a heathen*, formed a striking contrast to the insidious, violent, cruel, and iniquitous conduct of the Jewish priests and rulers, who were evidently ripe for vengeance.—*Scott.*

killed him: and now are they ready, looking for a promise from thee.*

22 So the chief captain *then* let the young man depart, and charged *him*, [b]*See thou* tell no man that thou hast shewed these things to me.†

23 And he called unto *him* [c]two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, [d]at the third hour of the night;

24 And provide *them* [e]beasts, that they may set Paul on, and bring *him* safe unto [f]Felix [g]the governor.‡

25 And he wrote a letter after this manner:

26 Claudius Lysias unto [h]the most excellent governor Felix *sendeth* [i]greeting.

27 This man [k]was taken of the Jews, and should have been killed of them:§ then came I with an army, and rescued him, [l]having understood that he was a Roman.

28 And [m]when I would have known the cause wherefore they accused him, I brought him forth into their council;

29 Whom I perceived to be accused of [n]questions of their law, [o]but to have nothing laid to his charge worthy of death or of bonds.

30 And when [p]it was told me how that the Jews laid wait for the man, I sent straightway to thee, [q]and gave commandment to his accusers also to say before thee‖ what *they had* against him. [r]Farewell.

31 Then the soldiers, [s]as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and [t]delivered the epistle to the governor, [u]presented Paul also before him.

34 And when the governor had read *the letter*, [x]he asked of what province he was.¶ And when he understood that *he was* of [y]Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

CHAPTER XXIV.

1 *Paul, accused by Tertullus,* 10 *answereth for himself.* 24 *He preacheth Christ to the governor and his wife.* 27 *Felix leaveth Paul in prison.*

AND after five days Ananias the high priest descended with the elders,* and *with* a certain [a]orator *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*,† saying, [b]Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, [c]most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man *a* pestilent *fellow*, [d]and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the [e]Nazarenes:‡

6 Who also hath gone about to profane the temple; whom we took, [f]and would have judged according to our law:

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,§

8 Commanding his accusers to come unto thee: by examining of whom thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 ¶ Then Paul, after that the governor [g]had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years [h]a judge‖ unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for [i]to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 [k]Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call [l]heresy, so worship I [m]the God of my fathers,¶ believing all things which are written [n]in the law and in the prophets:

15 And [o]have hope toward God, which they themselves also allow, [p]that there shall be a resurrection of the dead, both of the just and unjust.

16 And herein do I exercise myself, to have

A.D. 60—A.D. 60.

* Waiting for your consent to bring him down to them.—BARNES.

[b] Josh. ii. 14. Mark i. 44.

† The chief captain shews by this his care both for St Paul and the young man too; for, had it been known that he had discovered their conspiracy, they would have sought his life, and might divers ways have taken it away; and as for Paul, being disappointed in this, they would have made other attempts against him. —POOLE.

[c] 17.

[d] Matt. xiv. 25. Luke xii. 38.

[e] Neh. ii. 12. Esth. viii. 10. Luke x. 34.

[f] xxiv. 3, 10, 22-27; xxv. 14.

[g] Matt. xxvii. 2. Luke iii. 1.

‡ He was the brother of Pallas, the favourite of the Roman emperor Claudius; and through this influence he was made governor of Judea. History describes him as a monster of cruelty, avarice, and licentiousness. — BEAUSOBRE.

[h] xxiv. 3; xxvi. 25, *Gr.* Luke i. 3.

[i] xv. 23. Jam. i. 1. 3 John 14.

[k] 10; xxi. 31-33; xxiv. 7.

§ Was about to be killed by them. The life of Paul had been twice endangered in this manner (chap. xxi. 30; xxiii. 10). *With an army.*—With a band of soldiers (ver. 10). —BARNES.

[l] xxii. 25-29.

[m] xxii. 30.

[n] 6-9; xviii. 15; xxiv. 5, 6, 10-21.

[o] xxv. 7, 8, 11, 25.

[p] 16-24.

[q] xxiv. 7, 8; xxv. 5, 6.

‖ *Before thee*—viz., as before a higher judge than myself; for Lysias was under Felix, and by him appointed to be at Jerusalem. — DIODATI.

[r] xv. 29.

[s] Luke vii. 3. 2 Tim. ii. 3, 4.

[t] 25-30.

[u] xxviii. 16.

[x] xxv. 1. Esth. i. 1; viii. 9.

¶ Gr. *Of what heptarchy he was.*—He knew from the letter of Lysias that he was a Roman, but he was not informed of what place or province he was. This he doubtless did in order to ascertain whether he properly belonged to his jurisdiction. — BARNES.

[y] xv. 41; xxi. 39.

CHAP. XXIV.

* Came down with the elders to Cæsarea. To go from the capital city, Jerusalem, to any place is called going down; and to go to Jerusalem is called going up (chap. xxv. 1).—MANN.

[a] Is. iii. 3.

† Almost every word of this oration is false; the accusation of Paul, the encomium of the government of Felix, and the declaration of a lawful intention in what they had done and attempted. —DODDRIDGE.

[b] Ps. x. 3. Prov. xxvi. 28. Jude 16.

[c] xxvi. 25. Luke i. 3, *Gr.*

[d] 1 Sam. xxii. 7-9. Luke xxiii. 2, 5, 19, 25.

[e] Matt. ii. 23.

‡ This is the only passage in Scripture where Christians are called by this name, although the name had often been applied to Christ himself (see ch. ii. 22; iii. 6; iv. 10, &c.)— BEAUSOBRE.

[f] John xviii. 31.

§ Tertullus pretends that they would have judged Paul righteously, if Lysias had not interposed; but the truth was, that without regard to law or justice, they would have murdered him on the spot. — BARNES.

[g] xix. 33; xxi. 40.

[h] 1 Sam. ii. 25.

‖ Felix had been governor between five and seven years, as is pretty generally agreed. St Paul, on this account, addresses him with the greater confidence, as a judge qualified to know the Jewish opinions, customs, and laws; without frequent reference to which the apostle could not make his defence.—NEWCOME.

[i] xxi. 26.

[k] xxv. 7.

[l] 2 Pet. ii. 1.

[m] Ex. iii. 15. 2 Tim. i. 3.

¶ It has been very justly observed, that this was a very proper plea before a Roman magistrate, as it proved that he was under the protection of the Roman laws, since the Jews were so; whereas, had he introduced the worship of new gods, he had forfeited that protection.—DODDRIDGE.

[n] Matt. xxii. 40. Luke xvi. 16, 29.

[o] xxviii. 20.

[p] Dan. xii. 2. Matt. xxii. 31, 32.

THE CHIEF CAPTAIN'S LETTER.—Ver. 26. He gives a just and fair account of Paul's case: 1. That he was one "that the Jews" had a pique against—"they had taken him," and would "have killed him." And perhaps Felix knew the temper of "the Jews" so well, that he did not think much the worse of him for that (ver. 27). 2. That he had protected him because "he was a Roman:" "When they were about to kill him, 'I came with an army,' a considerable body of men, 'and rescued him;'" which action, for a citizen of Rome, would recommend him to the Roman governor. 3. That he could not understand the merits of his cause, nor what it was that made him so odious to "the Jews," and obnoxious to their illwill. He took the proper method to know—he "brought him forth into their council" (ver. 28), to be examined there; hoping that, either from their complaints, or his own confessions, he should learn something of the ground of all this clamour, but he found "that he was accused of questions of their law" (ver. 29), about "the hope of the resurrection of the dead" (ver. 6). This "chief captain" was a man of sense and honour, and had good principles in him of justice and humanity, and yet see how slightly he speaks of "another world," and "the great things of that world," as if "that" were a question which is of undoubted certainty, and which both sides agreed in, except the Sadducees, and as if "that" were a question only "of their law," which is of the utmost concern to all mankind! 4. That thus far he understood that there was "nothing laid to his charge worthy of death or of bonds," much less proved or made out against him. "The Jews" had, by their wickedness, made themselves odious to the world, had polluted their own honour, and profaned their own crown, had brought disgrace upon their Church, their law, and their holy place, and then they cried out against Paul, as having diminished the reputation of them; and was this a crime "worthy of death or of bonds"? 5. His referring Paul's case to Felix (ver. 30). "'When it was told me that the Jews laid wait for the man,' to kill him, without any legal process against him, 'I sent straightway to thee,' who art the most proper person to hear the cause, and give judgment upon it; and let 'his accusers' go after him, if they please, and 'say before thee what they have against him,' for, being bred a soldier, I will never pretend to be a judge, and so 'farewell.'"—*Henry.*

CHAP. XXIV. TERTULLUS.—Ver. 1-9. In order to render their cause more specious before the governor, they retained a noted orator as their counsel; but disingenuity and falsehood are more prominent in his speech than oratorical abilities. He, however, understood the art of flattery; and lavished high encomiums on Felix, who was a very bad character. He panegyrised him as the author of peace and prosperity to the nation, and as if they had been deeply indebted to his wise foresight, and beneficent plans, and prudent administration; and this in language which at least implied such a profane disregard to Divine Providence, as was not customary in the public discourses of the most eminent persons among idolaters. Yet we read of no benefit whatever, resulting from Felix's oppressive government, except that he freed the country from some daring gangs of robbers.—"All historians agree, that he was a man of so bad a character that his government was a plague to all the provinces over which he presided; and as to Judea, its state under Felix was so far from being what Tertullus here represents, that Josephus (besides what he says of the barbarous and cowardly assassination of Jonathan the high priest by his means) declares that the Jews accused him before Nero of insufferable oppressions; and would certainly have ruined him, if his brother Pallas had not interposed in his favour."—(*Doddridge.*) Tertullus, however, intimated that he would have enlarged still more in encomiums on Felix, had he not feared being tedious to him.—*Scott.*

PAUL'S RELIGION.—Ver. 14. Paul adheres to *the covenant*, and sets up no other in opposition to it. The "promise made unto the fathers," Paul preached as "fulfilled to the children" (chap. xiii. 32, 33), and so directed both his own devotions and those of others to God, as the "God of their fathers." He also refers to the practice of all

always a conscience void of offence toward God, and *toward* men.

17 Now, after many years,* I came [q]to bring alms to my nation, and [r]offerings.†

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19 Who ought to have been here before thee, and object,‡ if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the council,

21 Except it be for this one voice, that I cried standing among them, [s]Touching the resurrection of the dead I am called in question by you this day.

22 ¶ And when Felix heard these things, [t]having more perfect knowledge of *that* way,§ he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23 And he commanded a centurion to keep Paul, [u]and to let *him* have liberty, and that he should forbid none of [x]his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning [y]the faith in Christ.

25 And as he reasoned of [z]righteousness, temperance, and [a]judgment to come, Felix trembled,‖ and answered, [b]Go thy way for this time; [c]when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27 But after two years [d]Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

CHAPTER XXV.

1 *Paul, accused by the Jews before Festus,* 11 *appealeth unto Cesar.*

NOW, when Festus was come [a]into the province,* after three days [b]he ascended from Cesarea to Jerusalem.

A.D. 60—A.D. 62.

* Of absence from Jerusalem — about six.—PEARCE.

[q] Rom. xv. 25, 26. 2 Cor. viii.; ix.

[r] xxi. 26.

† *And offerings.*— Either for the day of Pentecost, according to the usages of that feast, or the offerings on account of the vow of the Nazarite (chap. xxi. 26).—GILL.

‡ As if he had said, let them object, if they can, any other fault: but if this be a fault, to hold the resurrection of the dead, I do acknowledge it, and there need no other proof concerning it: not that he held any evil to be in this opinion; but he speaks ironically, knowing that they durst not renew their quarrel about it.—POOLE.

[s] xxiii. 6; xxvi. 6-8.

[t] xxvi. 3.

§ The translation should rather be, "Felix, having heard these things, put them off to another time, saying, When I shall have acquired a more accurate knowledge of this sect, and when the tribune Lysias shall have come from Jerusalem, I will judge of your business."—CALMET.

[u] xxviii. 16, 31. Prov. xvi. 7.

[x] xxi. 8-14.

[y] 1 John v. 1.

[z] 2 Sam. xxiii. 3. Job xxix. 14.

[a] Ec. iii. 17; v. 8.

‖ *Felix trembled.*—How artfully does St Paul insinuate himself into the soul of this great sinner, and shake his conscience at the remembrance of his vices! By holding forth a beautiful picture of the necessary virtues, he left it to Felix to form the contrast, and to infer the blackness of his own vices. A masterly stroke! and it effectually succeeded.—HORNE.

[b] 1 Kings xxii. 26, 27. Jer. xxxvii. 17-21.

[c] Prov. vi. 4, 5. Is. lv. 6. Hag. i. 2.

[d] xxvi. 24, 25, 32.

CHAP. XXV.

[a] xxiii. 34.

* *Province*—so the Romans called any country which they had conquered with their arms, and unto which they sent a governor, which at this time was Festus, being now set over Judea in Felix's room. *Cesarea* had been the place of residence for the Roman governors, by reason of its strength and situation (chap. xxiii. 23).—POOLE.

[b] xviii. 22; xxi. 15.

* xxiii. 12-15. Ps. xxxvii. 32, 33.

† Purposing to lie in wait, that they might kill him on the way.—BOOTHROYD.

[d] xxiii. 30; xxiv. 8.

‡ *Which among you are able*—Enjoy all the advantages of just trial, and exhibit your accusations with all the learning and talent in your power. This was all that they could reasonably ask at his hands.—BARNES.

[e] 1 Sam. xxiv. 11, 12. Ps. vii. 3-5.

[f] As some copies read, *no more than eight or ten days.*

[g] Matt. xxvii. 19.

[h] Ezra iv. 15. Esth. iii. 8. Ps. xxvii. 12.

[i] Gen. xl. 15. Jer. xxxvii. 18.

[k] xii. 3; xxiv. 27. Mark xv. 15.

§ He proposed still to hear the cause, but asked Paul whether he was willing that it should be tried at Jerusalem. As the question which he asked Paul was one on which he was at liberty to take his own course, and as Paul had no reason to expect that his going to Jerusalem would facilitate the cause of justice, it is not remarkable that he declined the offer, as perhaps Festus supposed he would.—POOLE.

[k] xvi. 37, 38; xxii. 25-28.

[l] xxvi. 32.

[m] Ps. lxxvi. 10. Is. xlvi. 10, 11.

‖ *Agrippa* — was the son to that Herod who beheaded James and imprisoned Peter. He had received the title of King from the Roman emperors, and dominion over several districts, without the boundaries of the promised land, and also over a part of Galilee. He had also considerable authority at Jerusalem over the concerns of the temple, yet in subordination to the Roman governors.—SCOTT.

[n] 1 Sam. xiii. 10.

[o] xxiv. 27.

2 Then the high priest, and the chief of the Jews, informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, [c]laying wait† in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither.*

5 Let [d]them therefore, said he, which among you are able,‡ go down with *me*, and accuse this man, [e]if there be any wickedness in him.

6 And when he had tarried among them [f]more than ten days, he went down unto Cesarea; and the next day, [g]sitting on the judgment-seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, [g]and laid many and grievous complaints against Paul, which they could not prove:

8 While he answered for himself, [h]Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, [i]willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?§

10 Then said Paul, [k]I stand at Cesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. [l]I appeal unto Cesar.

12 ¶ Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? [m]unto Cesar shalt thou go.

13 And after certain days king Agrippa‖ and Bernice came unto Cesarea [n]to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, [o]There is a certain man left in bonds by Felix;

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his pious ancestors, "I worship" the same God that all "my fathers worshipped;" his religion was so far from being chargeable with novelty, that it gloried in its antiquity, and in an uninterrupted succession of its professors. Note, It is very comfortable in our worshipping God, to have an eye to him as the "God of our fathers." Our fathers trusted in him, and were owned by him, and he engaged to be "their God," and the "God of their seed." He approved himself *theirs*, and therefore if we serve him as they did, he will be ours.—*Henry.*

FELIX AND HIS WIFE.—Ver. 24-27. Felix seems to have been absent for a time from Cæsarea, and on his return he brought Drusilla with him. She was daughter to that Herod who beheaded James the brother of John, and sister to king Agrippa, who is afterwards mentioned: she was married to Azizus, king of the Emesenes, who had been circumcised in order to obtain her; but she had left her husband to cohabit with Felix, being a very profligate woman. Felix had heard many things concerning Jesus and the Christian religion; but he was curious to learn a more authentic and complete account of these matters from Paul; as Drusilla also seems to have been. The apostle was therefore sent for, that he might speak before the governor concerning the faith in Christ. What he said of his person, miracles, life, death, resurrection, salvation, and kingdom, we know not; but in order to shew his *noble* auditors the tendency of the gospel and its importance *to them*, as well as to others, he reasoned about the nature and obligations of justice, equity, sobriety, temperance, and a proper government of the appetites and passions; and concerning a future judgment, when every man, without distinction, must give an account of himself to God; and, if found guilty, be punished for his crimes in a most tremendous manner. This was a most suitable, bold, and faithful address of the prisoner to this powerful, oppressive, iniquitous, and adulterous judge, and his licentious paramour; and a proper method of shewing them their need of the repentance, forgiveness, and grace of the gospel. Whilst the licentious Jewess seems to have remained obdurate, Felix was so convicted in his own conscience, that he trembled before his prisoner, from dread of the wrath to come; but instead of inquiring "what he must do to be saved?" he abruptly ended the conference, intimating that he was too much engaged at that time to consider the subject any further; but that when he had leisure, he would again send for Paul and hear his doctrine. Thus his terrors and convictions soon subsided; his avarice and other corrupt passions retained their full dominion; and knowing that the Christians were eminently liberal, by general report, as well as by what he had heard of the alms and oblations sent by the apostle to Jerusalem, he hoped that they would buy his liberty with a considerable sum of money. He therefore kept him in prison, and frequently sent for him, and talked with him, but not concerning the faith of Christ: and at length, when succeeded by another governor, he left the apostle bound, in order to please the Jews by an act of injustice, and so prevent them from accusing him before the emperor. But in this he was disappointed: for they accused him of extortion and oppression, and he narrowly escaped punishment on that account. Neither the apostle nor his friends would concur in Felix's bribery and extortion, even to purchase his liberty: they would not "do evil that good might come."—*Scott.*

THE MORE CONVENIENT SEASON.—Ver. 25. Note, 1. Many lose all the benefit of their convictions for want of striking while the iron is hot: if Felix, now he trembled, had but asked, as Paul and the jailer did when they trembled, What shall I do? he might have been brought to the faith of Christ, and have been a Felix indeed—happy for ever; but, by dropping his convictions now, he lost them for ever, and himself with them. 2. In the affairs of our souls, delays are dangerous; nothing is of more fatal consequence than men's putting off their conversion from time to time; they will repent and turn to God, but not yet; the matter is adjourned to some more convenient season, when such a business or affair is compassed, when they are so much older; and when convictions cool and wear off, good purposes prove to no purpose, and they are more hardened than ever in their evil way. Felix put off this matter to a more convenient season, but we do not find that that more convenient season ever came; for the devil cozens us of all our time, by cozening us of the present time; the present season is, without doubt, the most convenient season: "Behold, now is the accepted time"—"To-day, if ye will hear his voice."—*Henry.*

CHAP. XXV. PAUL BEFORE FESTUS.—Ver. 9-11. Festus, though doubtless more and more convinced of Paul's innocence, was so desirous of obliging the principal persons among the Jews, that he proposed to Paul that he should go to Jerusalem and be tried there before him, in the presence of the council. How wonderful, then, was it that he did not before send for him to Jerusalem, at the request of the same persons! It may be supposed that Festus was not aware of a conspiracy formed against his life; but probably the apostle was fully informed of it, or at least was assured that no kind or degree of violence or deceit would be wanting to take away his life. Still, though assured by the Lord himself, that he should bear testimony to him at Rome, he used

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me,* desiring *to have* judgment against him.

16 To whom I answered, [p]It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, [q]and have licence to answer for himself concerning the crime laid against him.¶

17 Therefore, when they were come hither, without any delay on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had [r]certain questions against him of their own [s]superstition,* and of one Jesus, [t]which was dead, whom Paul affirmed to be alive.

20 And because I [2]doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul [u]had appealed to be reserved unto the [3]hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

23 And on the morrow, when Agrippa was come, and Bernice,† with great pomp, and was entered into the place of hearing, with the chief captains and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.‡

25 But when I found that he had [x]committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord.§ Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have somewhat to write.

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[p] 4, 5.

[q] Deut. xiv. 4; xix. 17, 18.

¶ To condemn any man *indicta causa,* without sufficient cause alleged and proved, is not only against the laws of the Romans but of the Jews (Deut. xvii. 4); nay, against the law of nature and of all nations. Yet malice had so far blinded the enemies of St Paul, that they go about such things as a heathen reproves and the very light of nature condemns.—POOLE.

[r] xviii. 15.

[s] xvii. 22, 23.

* It was customary for heathens to speak of the Jewish religion by this name. Thus Quinctilian calls Moses the author of the Jewish superstition. —BEAUSOBRE.

[t] 1 Cor. xv. 3, 4, 14-20. Rev. i. 18.

[2] Or, *was doubtful how to inquire of.*

[u] xxvi. 32.

[3] Or, *judgment.*

† She was Agrippa's own sister, widow of his uncle Herod, king of Chalcis, after whose death she lived with this brother in an incestuous manner. She was a second time married to Polemon, king of Cilicia, got divorced from him, and returned to her brother. She was also criminally intimate with Titus Vespasian. Drusilla, Felix's wife, was her sister.—JUV. TAC.

‡ Well might Paul be aghast, to be friendless in so great a multitude, and to be shewn and pointed at as a monster; being "made a spectacle unto the world, and to angels, and to men" (1 Cor. iv. 9). But he found surely the benefit and efficacy of that promise, "I am with you alway, even unto the end of the world" (Matt. xxviii. 20).—POOLE.

[x] xxiii. 9, 29. Luke xxiii. 4, 14, 15.

§ To his imperial majesty. The phrase signifies, the great lord of the empire; a title by which it is well known the emperor was now often spoken of.—DODDRIDGE.

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

CHAPTER XXVI.

1 *Paul, before Agrippa, declareth his life,* 12 *and his conversion.*
24 *Festus chargeth him with madness.*

THEN Agrippa said unto Paul, [a]Thou art permitted to speak for thyself. Then Paul stretched forth the hand,* and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews;

3 Especially *because I know* thee to be expert† in all customs and questions‡ which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My [b]manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, (if they would testify,) that after the most straitest [c]sect of our religion, I lived a Pharisee.

6 And now I stand and [d]am judged for the hope of [e]the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes,§ [f]instantly serving *God* [1]day and night, hope to come: [g]for which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to [h]the name of Jesus of Nazareth.‖

10 Which thing [i]I also did in Jerusalem: and many of [k]the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against *them.*

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and, being exceedingly [l]mad against them, I persecuted *them* even unto strange cities.¶

CHAP. XXVI.

[a] xxv. 16.

* This was the usual posture of orators or public speakers. The ancient statues are commonly made in this way, with the right hand extended. The dress of the ancients favoured this. The long and loose robe, or outer garment, was fastened usually with a hook or clasp on the right shoulder, and thus left the arm at full liberty.—BARNES.

† Agrippa, as being a Jew, educated under his father Herod Agrippa, who resided as king of Judea at Jerusalem, had now, by permission of the emperor, the direction of the sacred treasure, the government of the temple, and the right of nominating the high priest.—DODDRIDGE.

‡ *Questions.*—Points of controversy among them relating to their perpetual obligation and to the coming of the Messiah.—GUYSE.

[b] 2 Tim. iii. 10.

[c] xxiv. 5.

[d] xxiii. 6.

[e] Gen. xlix. 10. Deut. xviii. 15.

§ Although ten out of the twelve tribes never returned from the Babylonish captivity, yet there were a great number of individuals from those ten tribes who joined the two that returned.—BEAUSOBRE.

[f] Ps. cxxxiv. 1, 2. Luke ii. 36, 37.

[1] *Night and day.*

[g] 6.

[h] xxiv. 5.

‖ This was a title of contempt applied by the Jews to our Lord. St Paul probably used it in imitation of his Lord's humble manner of expressing himself, recorded at chap. xxii. 8.—NEWCOME.

[i] 1 Cor. xv. 9.

[k] Ps. xvi. 3. Eph. i. 1. Rev. xvii. 6.

[l] Luke vi. 11; xv. 17.

¶ *Strange cities.*—Places out of the jurisdiction of the Jews, such as Damascus, which he immediately mentions.—CLARKE.

all proper means for his own preservation; so far was he from thinking that the Divine decrees and man's free agency are incompatible, or that the purposes of God, *even when known,* render the use of means useless or needless. The Roman governors were the emperor's representatives; the apostle, therefore, as a Roman citizen, when standing at the tribunal of Festus, was in the place where "he ought to be judged;" but should he be sent to Jerusalem to be tried under the influence of the Jewish rulers, he would, independently of plots and conspiracies, be deprived of his privilege. Had any crime been charged upon him that deserved death, he might have waved this privilege; but as Festus well knew that this was not the case, yet was ready to give him into the hands of his enemies as a special favour by which he hoped to conciliate them, which no man had a right to do, the apostle felt himself authorised, and thought that Festus must see that he did right in appealing to Cesar, and demanding that the emperor himself should decide his cause.—Nero, who is still infamous for his excessive cruelty, was at that time the Roman emperor.—*Scott.*

A HEATHEN'S IDEA OF CHRISTIANITY.—Ver. 19. Festus says the Jews had "certain questions against Paul," instead of proofs and evidences against him. The worst they had to say against him was disputable whether it was a crime or no; moot-points, that would bear an endless debate, but had no tendency to fasten any guilt upon him; questions fitter for the schools than for the "judgment-seat." And they were questions "of their own superstition," so he calls their religion, or rather, so he calls that part of their religion which Paul was charged with doing damage to. The Romans protected their religion according to their law, but not their superstition, nor the tradition of their elders. But the great question, it seems, was "concerning one Jesus that was dead, whom Paul affirmed to be alive." Some think the superstition he speaks of was the Christian religion which Paul preached, and that he had the same notion of it that the Athenians had—that it was the introducing a new *dæmon,* even Jesus. See how slightly this Roman speaks of Christ, and of his death and resurrection; and of the great controversy between the Jews and the Christians, whether he were the Messiah promised or no; and the great proof of his being the Messiah, his resurrection from the dead, as if it were no more than this, There was one Jesus that was dead, and "Paul affirmed he was alive." In many causes issue is joined upon this question, whether such a person that has been long absent be living or dead, and proofs are brought on both sides; and Festus will have it thought that this is a matter of no more moment. Whereas this Jesus, whom he prides himself in being thus ignorant of, as if he were below his notice, is he that "was dead and is alive," and "lives evermore, and has the keys of hell and of death" (Rev. i. 18). What Paul affirmed concerning Jesus, that he is alive, is a truth of such vast importance, that if it be not true we are all undone.

AGRIPPA AND HIS QUEEN.—Ver. 23. "The next day" there was a great appearance "in the place of hearing." Paul and his cause being much *talked of,* and the more for their being much *talked against.* 1. Agrippa and Bernice took this opportunity to shew themselves in state, and to make a figure; and perhaps for that end desired the occasion, that they might see and be seen; for "they came with great pomp," richly dressed with gold and pearls, and costly array; with a great retinue of footmen in rich liveries, which made a splendid show, and dazzled the eyes of the gazing crowd. They came—"with great fancy," so the word is. And the pomp of this appearance would put one for ever out of conceit with pomp, when the pomp which Agrippa and Bernice appeared in was, (1.) Stained by their lewd characters, and all the beauty of it sullied; and all virtuous people that knew them could not but condemn them in the midst of all this pomp as vile persons (Ps. xv. 4). (2.) Outshone by the real glory of the poor prisoner at the bar. What was the honour of their fine clothes, compared with that of his wisdom, and grace, and holiness—his courage and constancy in suffering for Christ! His bonds in so good a cause were more glorious than their *chains of gold;* and his guards than their equipage. Who would be fond of worldly pomp that here sees so bad a woman *loaded with it,* and so good a man loaded with the reverse of it? 2. The "chief captain" and "principal men of the city" took this opportunity to pay their respects to Festus and to his guests: it answered the end of a ball at court, it brought the fine folks together in their fine clothes, and served for an entertainment.—*Henry.*

CHAP. XXVI. PAUL'S EARLY LIFE.—Ver. 5. Now, if Paul was a Pharisee, and lived a Pharisee, 1. Then he was a scholar, a man of learning, and not an ignorant, illiterate mechanic; the Pharisees knew the law, and were well versed in it, and in the traditional expositions of it. It was a reproach to the other apostles that they had not had an academical education, but were bred fishermen (chap. iv. 13). Therefore that the unbelieving Jews might be left without excuse, here is an apostle raised up, that had sat at the feet of their most eminent doctors. 2. Then he was a moralist, a man of virtue, and not a rake, or a loose, debauched, young man: if he lived like a Pharisee,

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12 Whereupon, as I went to Damascus with authority and commission* from the chief priests,

13 At midday, O king, I saw in the way a light from heaven, [m]above the brightness of the sun, shining round about me and them which journeyed with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, [n]Saul, Saul, why persecutest thou me? *It is* [o]hard for thee to kick against the pricks.†

15 And I said, Who art thou, Lord? And he said, [p]I am Jesus, whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, [q]to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 [r]Delivering thee from the people, and *from* [s]the Gentiles, unto whom now I send thee,

18 To [t]open their eyes, [u]*and* to turn *them* from darkness to light, [x]and *from* the power of Satan unto God, [y]that they may receive forgiveness of sins, [z]and inheritance among them which are [a]sanctified by faith that is in me.‡

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, [b]and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should [c]repent and turn to God, [d]and do works meet for repentance.§

21 For these causes the Jews caught me in the temple, and went about to kill *me.*

22 Having therefore [e]obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come;

23 That [f]Christ should suffer, *and* that he should be [g]the first that should rise from the dead, [h]and should shew light unto the people, and to the Gentiles.

24 ¶ And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth [i]the words of truth‖ and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, [k]believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, [l]Almost¶ thou persuadest me to be a Christian.

29 And Paul said, [m]I would to God, [n]that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, [o]except these bonds.

30 ¶ And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31 And when they were gone aside, they talked between themselves, saying, [p]This man doeth nothing worthy of death, or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not [q]appealed unto Cesar.

CHAPTER XXVII.

1 *Paul, shipping toward Rome, 9 foretelleth the danger of the voyage, 11 but is not believed. 41 They are shipwrecked; 44 yet all come safe to land.*

AND when it was determined that we* should sail into Italy, they delivered Paul, and certain other prisoners, unto *one* named Julius, [a]a centurion of [b]Augustus' band.

2 And, entering into a ship of Adramyttium, [c]we launched, meaning [d]to sail by the coasts of Asia; *one* [e]Aristarchus, a Macedonian of Thessalonica, being with us.

3 And the next *day* we touched at [f]Sidon.† And [g]Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we

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* With procuratory letters recommending him to the Jews abroad, and deputing him as their agent.—Poole.

[m] Is. xxiv. 23. Matt. xvii. 2.
[n] ix. 4, 5.
[o] 1 Cor. x. 22.

† The word translated "pricks," here means properly any sharp point which will pierce or perforate, as the sting of a bee, &c. But it commonly means an ox-goad, a sharp piece of iron stuck into the end of a stick, with which the ox is urged on. The expression, "to kick against the prick," or the goad, is derived from the action of a stubborn and unyielding ox kicking against the goad. And as the ox would injure no one by it but himself; as he would gain nothing; it comes to denote an obstinate andrefractory disposition and course of conduct, opposing motives to good conduct; resisting the authority of him who has a right to command; and opposing the leadings of Providence, to the injury of him who makes the resistance. — Barnes.

[p] Ex. xvi. 8. John xv. 20, 21.
[q] xiii. 1-4; xxii. 14, 15.
[r] Ps. xxxiv. 19. 2 Cor. i. 8-10.
[s] Rom. xi. 13. Gal. ii. 9.
[t] Ps. cxix. 18. Luke xxiv. 45.
[u] Is. ix. 2. Matt. iv. 16.
[x] Is. xlix. 24, 25. Col. i. 13.
[y] Ps. xxxii. 1, 2. 1 John i. 9; ii. 12.
[z] Eph. i. 11, 14. 1 Pet. i. 4.
[a] John xvii. 17. Heb. x. 14.

‡ The sense is, "That they may receive, by faith in me, forgiveness of sins, and inheritance among them which are sanctified."—Pearce.

[b] xxii. 17, 18.
[c] Matt. xxi. 30-32. Rom. ii. 4.
[d] Is. lv. 7. Matt. iii. 8. Luke iii. 8-14.

§ Such as became a true penitent; for as we must shew our faith by our works (Jam. ii. 18), so we must shew our repentance by our works also: for to say we are grieved for sin, and we hate sin, and yet to live in it, is but to deceive ourselves, and, what in us lay, to mock God.—Poole.

[e] 1 Sam. vii. 12.
[f] Ps. xxii.; lxix. Zech. xii. 10.
[g] Ps. xvi. 8-11.
[h] *See on* 18.

[i] Tit. i. 9; ii. 7, 8.

‖ *Truth.*—In accordance with the predictions of Moses and the prophets; and the facts which have occurred in the death and resurrection of the Messiah. *Soberness* — stands opposed here to madness or derangement—denotes sanity of mind. — Barnes.

[k] 22, 23.
[l] Ez. xxxiii. 31.

¶ *Almost.*-Except a very little. *Thou persuadest me.*-Thou hast nearly convinced me that Christianity is true, and persuaded me to embrace it. The arguments of Paul had been so rational—the appeal which he had made to his belief of the prophets had been so irresistible—that he had been nearly convinced of the truth of Christianity.— Barnes.

[m] Ex. xvi. 3.
[n] Jer. xliii. 17.
[o] xxv. 14. Eph. vi. 20.
[p] 2 Sam. xxiv. 17. 1 Pet. iii. 16.
[q] xxviii. 18, 19.

CHAP. XXVII.

* Hence the writer of this book was on board the ship with Paul.—Pearce.

[a] Matt. viii. 5-10. Luke vii. 2.
[b] xxv. 25.
[c] Luke viii. 22.
[d] xxi. 1-3.
[e] xx. 4. Col. iv. 10. Philem. 24.
[f] Gen. x. 15; xlix. 13. Zech. ix. 2.

† *Sidon.*—Once a famous city in Phœnicia, upon the northern border of the land of Israel; it was a maritime place, and noted for trade and navigation. It is thought to be built by Sidon, the first-born of Canaan (Gen. x. 15), from whom it took its name.—Gill.

[g] xxiv. 23.

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he was no drunkard or fornicator; and being a young Pharisee, we may hope he was no extortioner, nor had yet learned the arts which the crafty, covetous, old Pharisees had of devouring the houses of poor widows; but he was, "as touching the righteousness which is in the law blameless;" he was not chargeable with any instances of open vice and profaneness; and, therefore, as he could not be thought to have deserted his religion, because he did not know it, for he was a learned man, so he could not be thought to have deserted it because he did not love it, or was disaffected to the obligations of it, for he was a virtuous man, and not inclined to any immorality. 3. Then he was orthodox, sound in the faith, and not a deist or sceptic, or a man of corrupt principles, that led to infidelity; he was a Pharisee, in opposition to a Sadducee; he received those books of the Old Testament which the Sadducees rejected, believed a world of spirits, the immortality of the soul, the resurrection of the body, and the rewards and punishments of the future state, all which the Sadducees denied. They could not say he quitted his religion for want of a principle, or for want of a due regard to Divine revelation; no, he always had a veneration for the ancient "promise made of God unto the fathers," and built his hope upon it.

The Twelve Tribes.—Ver. 7. The people of Israel are called "the twelve tribes," because so they were at first; and though we read not of the return of the ten tribes in a body, yet we have reason to think many particular persons, more or less of every tribe, returned to their own land; perhaps, by degrees, the "greater part" of them that were carried away. Christ speaks of the "twelve tribes" (Matt. xix. 28). Anna was of the tribe of Asher (Luke ii. 36). James directs his epistles to the "twelve tribes scattered abroad" (Jam. i. 1). "Our twelve tribes, which make up the body of our nation, to which I and others belong. Now all the Israelites profess to believe in this promise, both of Christ and heaven, and 'hope to come' to the benefits of them. They all hope for a Messiah 'to come,' and we that are Christians hope 'in a Messiah already come;' so that we all agree to build upon the same promise. They look for the 'resurrection of the dead,' and 'the life of the world to come,' and that is what I look for. Why should I be looked upon as advancing something dangerous and heterodox, or as an apostate from the faith and worship of the Jewish Church, when I agree with them in this fundamental article? I hope to come to the same heaven at last that they hope to come to; and if we expect to meet so happily in our end, why should we fall out so unhappily by the way?"—*Henry.*

Paul's Conversion.—See Acts ix. 1.

Imputation of Madness.—Ver. 24-29. Whilst Paul was confirming his testimony to the resurrection and glory of Jesus, by the predictions of Scripture, and probably was preparing to adduce more particular proof from the prophets to each part of his doctrine, he was suddenly interrupted by Festus. He had never heard anything before upon these subjects; the resurrection of Jesus and the vision of Paul appeared to him incredible or ridiculous: probably he was astonished to hear him speak of his doctrine as of universal concernment, and aver that one who arose among the despised Jews was appointed to be the light of the Gentiles, even of the philosophical Greeks and Romans. He therefore interrupted the apostle, by saying in a loud voice, "Paul, thou art beside thyself," &c. He, perhaps, had observed that the apostle spent much time in reading; and he supposed that, having studied very closely about such abstract and visionary matters, his over-attention had deranged his intellects; so that he could neither deem him fit to be blamed nor credited, but to be an object of mere compassion.

Almost a Christian.—Ver. 28. The appeal to the Scriptures, joined to Paul's other arguments, had so great an effect upon Agrippa's mind, that he could not conceal his convictions, but openly declared that Paul had almost persuaded him to become a Christian. His understanding and judgment were for the time convinced; but his heart was not changed; and he was aware that the sacrifices to be made, and the cross to be sustained, would in such a case be very great; and though he was more candid and just in his government than others of his family, yet his conduct and temper were widely distant from the spirituality and humility of the gospel. The apostle, however, desirous to fix the impression upon his mind, replied in the genuine spirit of Christian love, that he earnestly wished and prayed, that both he and every one in the assembly, might not only be *almost*, but *altogether* established in the faith of the gospel, and partakers of all its substantial blessings and consolations; and, in short, entirely like him in everything, except in his bonds and imprisonment, which he would wish to bear alone. This most benevolent wish implied his full conviction of the truth of the gospel, the absolute necessity of faith in Christ in order to salvation, his opinion that Agrippa, Festus, and others present, did not then believe, and his fear that they would reject the gospel, to their final condemnation.—*Scott.*

CHAP. XXVII. Commencement of Paul's Voyage.—Ver. 1. Here we are told how Paul was shipped off for Italy; a long voyage, but there is no remedy. He has appealed to Cesar, and to Cesar he must go. "It was determined that we should sail into Italy;" for to Rome they must go by sea: it would have been a vast way about to go by land. Hence when the Roman conquest of the Jewish nation is foretold, it is said (Num. xxiv. 24), "Ships shall come from Chittim," that is, *Italy*, "and shall afflict Eber," that is, the Hebrews. "It was determined" by the counsel of God, before it was determined by the counsel of Festus, that Paul should go to Rome; for whatever man intended, God had work for him to do there. Now here we are told

sailed under [h]Cyprus, because the winds were contrary.

5 And when we had sailed over the sea of [i]Cilicia and [k]Pamphylia, we came to Myra, *a city* of Lycia.‡

6 And there [l]the centurion found a ship of [m]Alexandria sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed [n]under [1]Crete, over against Salmone;§

8 And, hardly passing it, came unto a place which is called The Fair Havens;‖ nigh whereunto was the city *of* Lasea.

9 ¶ Now, when much time was spent, and when sailing was now dangerous, because the fast¶ was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much [2]damage, not only of the lading and ship, but also of our lives.

11 Nevertheless the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.*

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of °Crete, and lieth toward the south-west and north-west.

13 And when [p]the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

14 But not long after there [3]arose against it [q]a tempestuous wind, called Euroclydon.†

15 And when the ship was caught, and could not bear up into the wind, [r]we let *her* drive.

16 And running under a certain island which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands,‡ strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

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[h] xi. 19, 20; xiii. 4; xv. 39; xxi. 3, 16.
[i] xv. 23, 41; xxi. 39; xxiii. 3.
[k] xiii. 13; xv. 38.

‡ Lycia was a province in the south-western part of Asia Minor, having Phrygia and Pisidia on the north, the Mediterranean on the south, Pamphylia on the east, and Caria on the west. —BARNES.

[l] 1.
[m] vi. 9; xviii. 24; xxviii. 11.
[n] 4.
[1] Or, *Candy*.

§ A city and promontory in Doris, in the Chersonese, or peninsula of Caria, famous for the marble statue of Venus, made by Praxiteles; it was over against the island of Crete, and is now called Capo Chio.—GILL.

‖ *The Fair Havens.* —This was on the south-eastern part of the island of Crete. It was probably not so much a harbour as an open kind of road, which afforded good anchorage for a time. —BARNES.

¶ The day of atonement, the grand fast of the Jews (Lev. xxiii. 27). To sail after the fast was proverbially dangerous among the ancient Jews.—SCHOETTGEN.

[2] Or, *injury*.

* The centurion judged that he who navigated the vessel, and the owner of it, understood such matters far better than the prisoner Paul.—SCOTT.

° 7.
[p] Job xxxvii. 17. Ps. lxxviii. 26.
[3] Or, *beat*.
[q] Ps. cvii. 25-27. Ez. xxvii. 26.

† Thought to be the same wind which is called "Typhon," a tempestuous sort of whirlwind or hurricane; a violent storm, though without thunder or lightning. The ancient versions read, "north-east wind;" if so, the Typhon never blew in the northern parts; it seems, by its name, to be an easterly wind.—GILL.

[r] Jam. iii. 4.

‡ There were two remarkable quicksands on the African coast, the Syrtis Major, and the Syrtis Minor—the former near the coast of Cyrene, the latter not far from Tripoli; but, from the direction in which the vessel was driven, they were in no danger from it; *i.e.* It means here, "they were afraid of falling into some shoals."—CLARKE.

20 And when [s]neither sun nor stars in many days appeared,§ and no small tempest lay on *us*, [t]all hope that we should be saved was then taken away.

21 ¶ But, after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: [u]for there shall be no loss of *any man's* life among you, but of the ship.

23 For [x]there stood by me this night the angel of God, [y]whose I am, [z]and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, [a]lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for [b]I believe God, that it shall be even as it was told me.

26 Howbeit we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria,‖ about midnight the shipmen deemed that they drew near to some country;

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have [c]fallen upon rocks, they cast four [d]anchors out of the stern,¶ [e]and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down [f]the boat into the sea, under colour as though they would have cast anchors out of the [g]foreship,

31 Paul [h]said to the centurion and to the soldiers, [i]Except these abide in the ship, ye cannot be saved.*

32 Then [k]the soldiers cut off the ropes of the boat, and let her fall off.†

33 And [l]while the day was coming on, Paul besought *them* all to take meat, saying, [m]This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat; [n]for this is for your health: °for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took

[s] Ex. x. 21-23. Ps. cv. 28.

§ At that time, the mariner's compass not being known, they had no means of directing their course, but by the observations they could take from the sun by the day, and stars by night.—MANN.

[t] Is. lvii. 10. Jer. ii. 25. Ez. xxxvii. 11.
[u] Job ii. 4.
[x] Dan. vi. 22. Heb. i. 14.
[y] Ex. xix. 5. Ps. cxxxv. 4.
[z] Ps. cxliii. 12. Dan. iii. 26, 28.
[a] Gen. xii. 2. Is. lviii. 11, 12.
[b] Num. xxiii. 19. 2 Chr. xx. 20.

‖ The Adriatic Sea, called by the Turks "the Gulf of Venice."—GILL.

[c] 17, 41.
[d] Heb. vi. 19.

¶ The large modern Egyptian ships, called saïques, always carry their anchors at their stern, and never at the prow. — CHARDIN.

° Deut. xxviii. 67. Ps. cxxx. 6.
[e] 16, 32.
[f] 41.
[g] 42, 43.
[h] Ps. xci. 11, 12. Jer. xxix. 11-13.

* God hath indeed assured me, that none of all our lives shall miscarry in this danger; but that God, who hath ordained our preservation, hath also ordained the means thereof, and therefore hath appointed that these mariners shall continue in the ship, if we will hope for safety.—BISHOP HALL.

[k] Luke xvi. 3. Phil. iii. 7, 9.

† It is evident that the mariners had not yet got on board the boat. They had let it down into the sea (ver. 30), and were about to go on board. By thus cutting the ropes which fastened the boat to the ship, and letting it go, they removed all possibility of their fleeing from the ship, and compelled them to remain on board.—BARNES.

[i] 29.
[l] 27.
[m] Mark viii. 2, 3. Phil. ii. 5.
[n] 1 Kings i. 52. Matt. x. 30.

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1. Whose custody he was committed to; to "one named Julius, a centurion of Augustus' band;" as Cornelius was of the Italian band or legion (chap. x. 1). He had "soldiers under him," who were a guard upon Paul, that he might not make his escape, and likewise to protect him, that he might have no mischief done him. 2. What bottom he embarked in; they went on board a ship of Adramyttium (ver. 2), a seaport of Africa, whence this ship brought African goods, and, as it should seem, made a coasting voyage from Syria, where those goods came to a good market. 3. What company he had in his voyage; there were some prisoners that were committed to the custody of the same centurion, who probably had appealed to Cesar too, or were upon some other account removed to Rome, to be tried there, or to be examined as witnesses against some prisoners there; perhaps some notorious offenders, like Barabbas, who were therefore ordered to be brought before the emperor himself. Paul was linked with these, as Christ with the thieves that were crucified with him, and was obliged to take his lot with them in this voyage; and we find in this chapter (ver. 42), that for their sakes he had like to have been killed, but for his sake they were preserved. Note, It is no new thing for the "innocent" to be "numbered among the transgressors." But he had also some of his friends with him, Luke particularly, the penman of this book, for he puts himself in all along, *We* sailed into Italy, and *We* launched (ver. 2). Aristarchus, a Thessalonian, is particularly named as being now in his company. Dr Lightfoot thinks Trophimus the Ephesian went off with him, but that he left him sick at Miletum (2 Tim. iv. 20), when he passed by those coasts of Asia mentioned here (ver. 2), and that there likewise he left Timothy. It was a comfort to Paul to have the society of some of his friends in this tedious voyage, with whom he might converse freely, though he had so much loose profane company about him.

THE HURRICANE.—Ver. 14. 1. There "arose against them a tempestuous wind," which was not only contrary to them, and directly in their teeth, so that they could not get forward, but a violent wind, which raised the waves, like that which was sent forth in pursuit of Jonah; though Paul was following God, and going on in his duty, and not as Jonah, running away from God and his duty. This wind the sailors called *Euroclydon*, a north-east wind, which upon those seas, perhaps, was observed to be in a particular manner troublesome and dangerous. It was a sort of a whirlwind, for the ship is said to be caught by it (ver. 15). It was God that "commanded this wind to rise," designing to bring glory to himself, and reputation to Paul, out of it; stormy winds being brought "out of his treasuries" (Ps. cxxxv. 7), they "fulfil his word" (Ps. cxlviii. 8). 2. The ship was "exceedingly tossed" (ver. 18); it was kicked like a football from wave to wave; its passengers (as it is elegantly described Ps. cvii. 26, 27) "mount up to the heavens, go down again to the depths, reel to and fro, stagger like a drunken man, and are at their wits' end." The ship could not possibly "bear up into the wind," could not make her way in opposition to the wind; and therefore they folded up their sails, which in such a storm would endanger them rather than do them any service, and so "let the ship drive, not whither it would, but whither it was impelled by the impetuous waves." 3. They saw neither sun nor stars for many days; this made the tempest more terrible, that they were "all in the dark;" and the use of the loadstone for the directing of sailors not being then found out (so that they had no guide at all, when they could see neither sun nor stars), made the case more hazardous. 4. They had abundance of *winter weather; no small tempest*, cold, rain, and snow, and all the rigours of that season of the year; so that they were ready to perish for cold; and all this continued many days.—*Henry*.

PAUL'S FAITH AND PRESENCE OF MIND.—Ver. 35. He was chaplain to the ship, and they had reason to be proud of their chaplain: "he gave thanks to God in presence of them all." We have reason to think he had often prayed with Luke and Aristarchus, and what others there were among them, that were Christians, "that they prayed daily together;" but whether he had before this prayed with the whole company promiscuously, is not certain. Now "he gave thanks to God in the presence of them all," that they were alive, and had been preserved hitherto, and that they had a promise that their lives should be preserved in the imminent peril now before them; "he gave thanks" for the provision they had, and begged a blessing upon it. "We must in everything give thanks; and must particularly have an eye to God in receiving our food, for "it is sanctified to us by the word of God and prayer," and is

bread, [p]and gave thanks‡ to God [q]in presence of them all; and when he had broken *it*, he began to eat.

36 Then were [r]they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship [s]two hundred threescore and sixteen [t]souls.

38 And when they had eaten enough, [u]they lightened the ship, and cast out the wheat§ into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40 And when they had [x]taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands,‖ [y]and hoised up the mainsail to the wind, and made toward shore.

41 And falling into a place where two seas met, [y]they ran the ship aground: and the forepart stuck fast, and remained unmoveable, but the hinder part was [z]broken with the violence of the waves.

42 And [a]the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, [b]willing to save Paul, kept them from *their* purpose, and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land:

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, [c]that they escaped all safe to land.

CHAPTER XXVIII.

1 *Paul is entertained by the barbarians.* 8 *He healeth many in the island.* 11 *They depart toward Rome.* 30 *He preacheth there two years.*

AND when they were escaped, then they knew that [a]the island was called Melita.*

2 And the barbarous people [b]shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3 And when Paul had gathered a bundle of sticks, and laid *them* on the fire, there came a viper† out of the heat, and fastened on his hand.

4 And when [c]the barbarians saw the *venomous* beast hang on his hand, they said among themselves, [d]No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and [e]felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but, after they had looked a great while, and saw no harm come to him, they changed their minds, and [f]said that he was a god.‡

7 In the same quarters were possessions of the chief man of the island,§ whose name was Publius; [g]who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and [h]prayed, and [i]laid his hands on him,‖ [k]and healed him.

9 So, when this was done, [l]others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours;¶ and when we departed, they laded *us* with such things as were necessary.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12 And landing at Syracuse,* we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli;†

14 Where [m]we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 And from thence, [n]when the brethren heard of us, they came to meet us as far as Appii Forum, and The Three Taverns; whom when Paul saw, [o]he thanked God, and took courage.

16 And when we came to [p]Rome, [q]the centurion delivered the prisoners to the [r]captain of the guard: [s]but Paul was suffered to dwell by himself with a soldier that kept him.‡

17 And it came to pass, that, after three days, Paul called the chief of the Jews§ together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

[p] 1 Sam. ix. 13. Matt. xv. 36.

‡ This was the usual custom among the Hebrews. Paul was among those who were not Christians; but he was not ashamed of the proper acknowledgment of God, and was not afraid to avowhis dependence on him, and to express his gratitude for his mercy.—BARNES.

[q] Ps. cxix. 46. Rom. i. 16.

[r] Prov. xxvii. 17.

[s] 24.

[t] Rom. xiii. 1.

[u] Job ii. 4. Jon. i. 5.

§ This vessel of Alexandria (ver. 6) seems to have been laden with wheat, to carry to Rome, as was frequently done.—BEAUSOBRE.

[x] *Cut the anchors, they left them in the sea.*

‖ In the original, "the bands of the rudders," the term "rudders" being plural. It appears from several passages in ancient authors, that some of the ships of the ancients had more rudders than one. By the term "bands" seem to be meant such ropes as were used for fastening the rudders in some particular position.—PEARCE.

[y] Is. xxxiii. 23.

[y] 26-29.

[z] 1 Kings xxii. 48. 2 Chr. xx. 37.

[a] Ps. lxxiv. 20.

[b] xxiii. 10, 24.

[c] Ps.cvii.30. Am. ix. 9.

CHAP. XXVIII.

[a] xxvii. 26, 44.

* The island of Melita, or Malta, is situated between Sicily and Africa; and supposed to have been named from the honey which it produces; or it might be from a Punic or Phœnician word, signifying "escape," from the shelter it afforded in storms to ships in danger from the African Syrtis.—LIGHTFOOT.

[b] xxvii. 3. Lev. xix. 18, 34.

† A poisonous serpent. The viper was, doubtless, in the bundle of sticks or limbs of trees which Paul had gathered, but was concealed, and was torpid. But when the bundle was laid on the fire, the viper became warmed by the heat, and ran out, and fastened on the hand of Paul.—BARNES.

[c] 2.

[d] Luke xiii. 2, 4.

[e] Num. xxi. 6-9. Mark xvi. 18.

[f] xii. 22. Matt. xxi. 9.

‡ Probably took him for Hercules, who was worshipped in the island, and to whom was attributed the power of curing the bite of venomous reptiles.—WHITBY.

§ The governor; for *Protos Melitaon* is the term used in an ancient inscription found in the island to denote the governor.-GROTIUS.

[g] Luke xix. 6-9. [h] ix. 40. 1 Kings xvii. 20-22.

[i] ix. 17, 18. Mark xvi. 18.

‖ A way ordinarily used by the apostles by Christ's command(Mark xvi. 18) to seal the effect of the prayer to him for whom they had prayed, and to shew the effectual application of God's power to his person.—DIODATI.

[k] Matt. x. 1, 8. Luke ix. 1-3.

[l] v. 12, 15. Matt. iv. 24.

¶ As men who were favoured of Heaven, and who had been the means of conferring important benefits on them in healing the sick, &c. Probably the word "honours" here means *gifts*, or marks of favour.—BARNES.

* *Syracuse*—A famous city in the isle of Sicily.—GILL.

† *Puteoli*—Now called Pozzuoli, a town not far from Naples.—D'OYLY.

[m] xxi. 4, 7, 8.

[n] x. 25. Ex. iv. 14. John xii. 13.

[o] 1 Cor. xii. 21, 22. 2 Cor. ii. 14.

[p] ii. 10; xviii. 2. Rom. i. 7-15.

[q] xxvii. 3, 31, 43.

[r] Gen. xxxvii. 36. 2 Kings xxv. 8.

[s] xxiv. 23; xxvii. 3. Gen. xxxix. 21-23.

† To whom he was bound by a chain, according to the custom of the Romans (ver. 20). St Paul frequently mentions this chain in his epistles (Col. iv. 18. Phil. i. 7, 13, 16. 2 Tim. ii. 9. Philem. 10, 13).—GROTIUS.

§ He sent to the principal men among them; for, though the Jews were expelled from Rome in the days of Claudius, they were now returned, and had the liberty of residing there; very likely by means of Poppea, Nero's concubine, who favoured the Jews.—GILL.

"to be received with thanksgiving." Thus the curse is taken off from it, and we obtain a covenant-right to it, and a covenant-blessing upon it (1 Tim. iv. 3-5). And "it is not by bread alone that man lives, but by the word of God," which must be met with prayer. "He gave thanks in presence of them all," not only to shew that he served a Master he was not ashamed of, but to invite them into his service too. If we crave a blessing upon our meat, and "give thanks" for it in a right manner, we shall not only keep up a comfortable communion with God ourselves, but credit our profession, and recommend it to the good opinion of others.

SAFETY OF ALL THE COMPANY.—Ver. 44. "So it came to pass," that through the good providence of God none of them miscarried, none of them were by accident turned off, but they "escaped all safe to land." See here an instance of the special providence of God in the preservation of people's lives, and particularly in the deliverance of many from "perils by water;" ready to sink, and yet kept from sinking, "the deep from swallowing them up," and "the water-floods from overflowing them;" the storm turned into a calm, they were rescued from the dreaded sea, and "brought to the desired haven." "O that men would praise the Lord for his goodness!" (Ps. cvii. 30, 31.) Here was an instance of the performance of a particular word of promise which God gave, "that all the persons in the ship should be saved for Paul's sake." Though there be great difficulty in the way of the promised salvation, yet it shall without fail be accomplished; and even the wreck of the ship may furnish out means for the saving of the lives; and when all seems to be gone, all proves to be safe; though it be "on boards and broken pieces of the ship."—*Henry.*

CHAP. XXVIII. MELITA.—Ver. 1, 2. The small island of Melita, so called from the honey (*mel*) with which it abounds, lies to the south of Sicily. It is now called Malta; for many ages it belonged to the Knights of Malta, and recent events have made its name familiar to most persons. Probably it was planted by a colony of the Phœnicians, and so the inhabitants were called *barbarians* by the Greeks and Romans, who gave this name to all the rest of the world. But the islanders were noted for their humanity and kindness to strangers: and their conduct to the shipwrecked company, in their urgent distress, correspond with that character. As they were all wet, cold, destitute, and almost ready to perish, they kindled a large fire, in some place that was sheltered from the weather, which was cold and rainy, and there entertained and refreshed them.

THE VIPER.—Ver. 3-6. The apostle knew how to accommodate himself to any circumstances: and, as the situation of the company required it, he readily assisted in making the fire. But in doing this, he was exposed to a more imminent danger than that which he had just escaped. The bite of a viper was supposed to be fatal; and as this viper was irritated by the heat, it might have been expected that it would immediately bite him. When therefore the islanders, who had some general notions of a superior Power engaged to punish atrocious criminals, saw this fierce and destructive animal fasten on his hand, they looked on him as a dead man; and, perceiving that he was a prisoner, they concluded that he had committed murder, and so had exposed himself to Divine vengeance; and that he had escaped from the sea, only that he might be punished in a more exemplary manner. But when, after a considerable time, they saw that no harm followed, they ran into the opposite extreme, and concluded that he was one of their deities, thus become visible among them. They did not, indeed, at this time know anything of the true God, whose invisible power had thus preserved the life of his servant; but the impression which these events made on their minds would conduce to render them afterwards more observant of his conversation and behaviour.

ARRIVAL OF PAUL AT ROME.—Ver. 15, 16. The apostle's approach toward Rome being known in that city, some of the Christians, there residing, came to meet and welcome him, though in bonds. They knew him especially as the Apostle of the Gentiles, and the epistle, which he had sometime before written to them, had no doubt impressed them with the highest veneration for his character. Appii Forum is computed to have been fifty-one miles from Rome, and The Three Taverns, thirty-three. This testimony of respect appears to have been very seasonable, for the circumstances in which the apostle was about to make his first visit to this renowned city, compared with the expectations which he had before expressed concerning

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against *it*, [t]I was constrained to appeal unto Cesar; [u]not that I had ought to accuse my nation of.

20 For [x]this cause therefore have I called for you, to see *you*, and to speak with *you:* because that [y]for the hope of Israel‖ I am bound with this chain.

21 And they said unto him, [z]We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest:¶ [a]for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom [b]he expounded and testified the kingdom of God,* persuading them concerning Jesus, [c]both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And [d]some believed† the things which were spoken, and some believed not.

A.D. 63—A.D. 63.

[t] xxvi. 32.

[u] Rom. xii. 19-21. 1 Pet. ii. 22, 23.

[x] 17; x. 29, 33.

[y] *See on* xxvi. 6, 7.

‖ For preaching the coming of the Messiah and a future state.—PYLE.

[z] Ex. xi. 7. Is. xli. 11; l. 8; liv. 17.

¶ What your belief is, or, what are the doctrines of the Christians respecting the Messiah.—BARNES.

[a] xxiv. 5, 6, 14. Luke ii. 34.

[b] xvii. 2, 3; xxvi. 22, 23.

* Testified that the kingdom of God, which they expected (Luke ii. 25, 38; xix. 11), was already come.—WHITBY.

And explaining the nature and privileges of the Redeemer's kingdom and salvation.—SCOTT.

[c] *See on* xxvi. 6.

[d] xiii. 43-50; xviii. 6-8. Rom. iii. 3.

† We cannot possibly have a stronger proof of candour, or less disposition to extol and magnify, than in this declaration of the effect of St Paul's preaching to the Jews from morning till evening, on his first arrival at Rome.—PALEY.

[e] Matt. xv. 7. Mark vii. 6.

[f] Deut. xxix. 4. Ps. lxxxi. 12.

‡ That is, [g]should heal their spiritual diseases (which would be the effect of their conversion). St Mark (chap. iv. 12) gives the words, "Lest they should be converted, and their sins should be forgiven them."—PEARCE.

[g] Ps. xcviii. 2, 3. Is. xlix. 6.

§ *The salvation of God.* — The knowledge of God's mode of saving men. *Is sent unto the Gentiles.* —Since you have rejected it, it will be offered to them. *They will hear it.*—Will embrace it.—BARNES.

[h] xi. 18; xviii. 6.

A.D. 65.

‖ According to Pearson, Paul came to Rome in the fifth year of Nero, and was set at liberty in the seventh. He employed this period in the great work of the ministry, and doubtless had some fruit among them, as he had among other Gentiles.—BOOTHROYD.

[i] Luke viii. 1.

[k] v. 42; xxiii. 11.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, [e]Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, [f]Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.‡

28 Be it known therefore unto you, that [g]the salvation of God§ is [h]sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

30 And Paul dwelt two whole years‖ in his own hired house, and received all that came in unto him,

31 [i]Preaching the kingdom of God, [k]and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

THE EPISTLE OF PAUL THE APOSTLE TO THE ROMANS.

THE EPISTLES.

A large portion of the New Testament consists of epistles, or letters, to communities or individuals. This inspired correspondence is fresh and full; for a letter usually wants the formality and elaborateness of a treatise. The writer pours out his heart as he illustrates doctrine, or solves difficulties, or gives requested counsels, or urges to the performance of such duties as Christ had enjoined on his followers. Salutations are also freely intermingled, and the tone and spirit are familiar and free. The Epistles of Paul are the most numerous, and they are followed by the Catholic Epistles. As to their places and dates, the epistles may be thus arranged:—

Epistle to the	*Places where written.*	*Year of Christ.*
Galatians,	Thessalonica, or Corinth,	51—53
1 Thessalonians,	Corinth,	52—54
2 Thessalonians,	Ibid.,	52—55
1 Corinthians,	Ephesus,	56
2 Corinthians,	Macedonia,	57—59
1 Timothy,	Ibid.,	56—59
Titus,	Colosse, or Macedonia,	56—59
Romans,	Corinth, or Ephesus,	58
James,	Judea,	61
Philemon,	Rome,	61—63
Colossians,	Rome,	61—62
Ephesians,	Ibid.,	61—62
Philippians,	Ibid.,	62
Hebrews,	Ibid.,	62—63
Jude,	Uncertain,	64
2 Timothy,	Rome,	61—62
1 Peter,	Babylon,	66
2 Peter,	Uncertain,	68
1, 2, and 3 John,	Ephesus,	70

THE EPISTLE TO THE ROMANS.

THE EPISTLE TO THE ROMANS was probably written at Corinth about 57 or 59. It contains solemn and weighty discussions, having reference to the way of a sinner's acceptance before God, and to such misconceptions of it and prejudices against it as haunted the Jewish mind, and had taken deep hold of the proud Jewish heart. The Jews imagined that their descent from Abraham, and their possession of covenant privileges, did in some way or other secure justification before God, or recommend them to the Divine favour. The apostle therefore proves that mankind lies under the curse equally, Jew as well as Gentile—that all have sinned—that the Gentile world, ignorant of the law, was sunk in depravity—and that the guilt of the Jews was aggravated by their knowledge of the law, and their wilful and conscious violation of its precepts. Salvation must therefore be wholly of grace, and in no sense of works. Justification brings peace and every blessing, and that justification by faith in the righteousness of Christ is followed by sanctification. The apostle then proceeds to speak of his countrymen, professes ardent anxiety for them, illustrates the sovereignty of God in their history, and rejoices over their future conversion. The duty of obedience to the civil government is then dwelt upon, and some cases of conscience peculiar to Jewish converts, in reference to meats, drinks, and holidays, are resolved. The remaining chapters are filled with miscellaneous matters, including many salutations. The argumentative part of the epistle is compact and conclusive—its statements of truth are lucid and pregnant, and usually traced up to first principles. But while the apostle mused the fire burned, and his logic, as it glowed into eloquence, threw off bursts of mighty emotion, excited by the thought of spiritual blessing, or the warm ties of personal and national attachment.—J. E.

visiting the Church there, were suited to damp his hopes of being countenanced or made useful; but this promising appearance inspired him with gratitude and confidence. When the company arrived at Rome, the other prisoners were committed to the custody of the imperial guards, to be lodged in prison; but through the account sent by Festus, and the report of Julius, Paul was exempted from this hardship, and was allowed to dwell in a lodging apart from other prisoners, and only guarded by a soldier, to whom it is supposed he was chained.

ARGUMENT WITH THE JEWS.—Ver. 23-29. The apostle proceeded in the same manner with the Jews in his lodgings, as he had before done in the synagogue, explaining the nature and privileges of the Redeemer's kingdom and salvation; testifying to the facts by which it was introduced; proving from the scriptures of the prophets, that Jesus was the promised Messiah, and persuading them to believe in him. Thus, in the earnestness of his zealous and benevolent soul, he spent the whole day; and though some were won over to the faith, yet it appears that most present rejected his testimony, and even disputed against such as believed. Therefore the apostle parted from them, by observing, that the Holy Spirit had well described their disposition, and awfully denounced their doom, by the prophet Isaiah. St Paul had observed, during the whole of his ministry, that the nation in general thus closed their eyes and ears to the truth; and he foresaw with great concern, that God was about to give them up to *judicial* blindness and obduracy for their sins. He would, however, assure them, that the Gentiles, to whom the salvation of God was sent by him, would hear and obey his word.—*Scott.*

LIBERTY TO PREACH AT ROME.—Ver. 30. Paul was "not ashamed of the gospel of Christ." Divine Providence gave him a liberty of speech—"no man forbidding him," giving him any check for what he did, or laying any restraint upon him; the Jews that used to forbid him to speak "to the Gentiles," had no authority here; and the Roman government as yet took no cognisance of the profession of Christianity as a crime. Herein we must acknowledge the hand of God, 1. Setting bounds to the rage of persecutors; where he does not turn the heart, yet he can tie the hand, and bridle the tongue. Nero was a bloody man, and there were many, both Jews and Gentiles,

CHAPTER I.

1 *Paul's calling commended.* 16 *What his gospel is.*
18 *God's anger at sin.* 21 *The Gentiles' sins.*

PAUL,* a servant of Jesus Christ, [a]called *to be* an apostle, separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning [b]his Son Jesus Christ our Lord, [c]which was made of the seed of David according to the flesh,

4 And [1]declared† *to be* [d]the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:‡

5 By whom we have received grace and apostleship,§ [2]for [e]obedience to the faith among all nations for his name;

6 Among whom [f]are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, [g]called *to be* saints: [h]Grace to you, and peace, from [i]God our Father, and the Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, [k]that your faith is spoken of throughout the whole world.

9 For [l]God is my witness, whom I serve [3]with my spirit in [m]the gospel of his Son, that without ceasing [n]I make mention of you always in my prayers;

10 Making request (if by any means now at length I might have a prosperous journey by the will of God) to come unto you.

11 For I long to see you, [o]that I may impart unto you some spiritual gift, to the end ye may be established;

12 That is, that I may be comforted together [4]with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) [p]that I might have some fruit [5]among you also, even as among other Gentiles.

14 I am debtor‖ both to the Greeks and to the Barbarians, both to the wise and to the unwise.

A.D. 60—A.D. 60.

CHAP. I.

* According to the ancient mode of writing epistles, Paul prefixes his name, instead of subscribing it as we do now.—STUART.

[a] Acts ix. 15. 2 Cor. i. 1; xi. 5.

[b] Ps. ii. 7; John xx. 28, 31.

[c] 2 Sam. vii. 12-16.

[1] Gr. *determined.*

† The word here translated "declared" imports, according to the sense of the original, as well as the connection, "defined" or "proved."—Jesus Christ *became* the son of David, but he did not *become* the Son of God, but was declared, defined, or demonstrated to be so.—HALDANE.

[d] John i. 18.

‡ That is, the resurrection of Christ was the great decisive evidence that he was the Son of God; it was the public acknowledgment by God of the validity of all the claims which Christ had made.—HODGE.

§ A Hebraism, signifying "the favour or honour of the apostleship."—PYLE.

[2] Or, *to the obedience of faith.*

[e] 2 Cor. x. 4-6.

[f] Eph. i. 11.

[g] Col. iii. 15.

[h] Col. i. 2.

[i] Matt. v. 16.

[k] xvi. 19.

[l] ix. 1.

[3] Or, *in my spirit.*

[m] Mark i. 1.

[n] Eph. i. 16-19.

[o] xv. 29.

[4] Or, *in you.*

[p] Is. xxvii. 6.

[5] Or, *in you.*

‖ I am in duty bound by my special commission to preach the gospel, as I have opportunity, to the Gentiles of all kinds, both to the Greeks, and to the rest, to whom the Greeks have given the name of "Barbarians;" both to "the wise" or learned, as the Greeks esteem themselves, and to the rest, esteemed by the Greeks, at least comparatively with themselves, "unwise," or unlearned.—WELLS.

[q] Ps. xl. 9, 10.

[r] Ps. cx. 2.

¶ It cannot be sufficiently admired how skilfully, to avoid offending those of his own nation, St Paul here enters into an argument so unpleasing to the Jews, as this of persuading them that the Gentiles had as good a title to be taken in, to be the people of God under the Messiah, as they themselves, which is the main design of this epistle.—LOCKE.

[s] Ps. lxxxiv. 7.

[t] Hab. ii. 4.

[u] ii. 5, 6.

[x] Luke xii. 46, 47.

[y] Ps. xix. 1-6. Acts xiv. 17.

[6] Or, *to them.*

[z] Gen. xxi. 33. Ps. xc. 2. Is. ix. 6.

* The first impressions made upon the mind, by a general survey of creation, is power—power without limits; power which we know operates undeviatingly and unwearicdly from age to age, and stands therefore as a mighty confirmation of the original doctrine always connected with the idea of God—his eternity.—MACKNIGHT.

[7] *That they may be.*

[a] Ps. l. 23. Hos. ii. 8.

[b] Gen. vi. 5. Ps. lxxxi. 12.

[c] Ps. cvi. 20. Jer. ii. 11.

[d] Deut. iv. 15-18. Is. xl. 18.

† They worshipped the crocodile, and scarabeens in Egypt, and serpents almost everywhere.—WATSON.

[e] 1 Cor. vi. 13, 18.

[f] 23.

‡ "The true God" is what the words mean. *Into a lie.*—"A lie" is equivalent to an idol, as in Jer. xiii. 25. *Worshipped and served.*—Worship relates to the verbal offering of praise and petitions, accompanied with reverential postures; service includes sacrifices, oblations, and ceremonies.—WATSON.

[g] Matt. vi. 24.

[8] Or, *rather.*

[h] *See on* 24.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For ¶[q]I am not ashamed of the gospel of Christ: [r]for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.¶

17 For therein is the righteousness of God revealed [s]from faith to faith: as it is written, [t]The just shall live by faith.

18 For [u]the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, [x]who hold the truth in unrighteousness;

19 Because [y]that which may be known of God is manifest [6]in them: for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [z]*even* his eternal power* and Godhead; [7]so that they are without excuse:

21 Because that, when they knew God, [a]they glorified *him* not as God, neither were thankful; [b]but became vain in their imaginations, and their foolish heart was darkened.

22 Professing themselves to be wise, they became fools,

23 And [c]changed the glory of the uncorruptible God into [d]an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.†

24 Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, [e]to dishonour their own bodies between themselves:

25 Who [f]changed the truth of God‡ into a lie, and worshipped and served [g]the creature [8]more than the Creator, who is blessed for ever. Amen.

26 For this cause God [h]gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another: men with men working that

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in Rome that hated Christianity; and yet so it was, unaccountably, that Paul, though a prisoner, was connived at in preaching the gospel, and it was not construed a breach of the peace. Thus God makes "the wrath of men to praise him, and restrains the remainder of it" (Ps. lxxvi. 10). Though there were so many that had it in their power to forbid Paul's preaching (even the common soldier that kept him might have done it), yet God so ordered it "that no man did forbid him." 2. See God here providing comfort for the relief of the persecuted. Though it was a very low and narrow sphere of opportunity that Paul was here placed in, compared with what he had been in, yet, such as it was, he was not molested or disturbed in it.—*Henry.*

CHAP. I. THE GOSPEL.—Ver. 1-4. Having mentioned the gospel of God, the apostle digresses, to give us an encomium of it. 1. The antiquity of it: it was "promised before;" it was no novel, upstart doctrine, but of ancient standing in the promises and prophecies of the Old Testament, which did all unanimously point at the gospel, the morning beams that ushered in the Sun of righteousness; this not by word of mouth only, but in the *Scriptures.* 2. The subject-matter of it: it is concerning Christ. The prophets and apostles all bear witness to him; he is the true Treasure hid in the field of the Scriptures. Observe, When Paul mentions Christ, how he heaps up his names and titles, "his Son Jesus Christ our Lord," as one that took a pleasure in speaking of him; and having mentioned him, he cannot go on in his discourse without some expressions of love and honour as here, where in one person he shews us his two distinct natures. (1.) His human nature: "made of the seed of David;" that is, born of the virgin Mary, who was of the house of David (Luke i. 27), as was Joseph his supposed father (Luke ii. 4). David is here mentioned, because of the special promises made to him concerning the Messiah, especially his kingly office (2 Sam. vii. 12; Ps. cxxxii. 11; compared with Luke i. 32, 33). (2.) His Divine nature; "declared to be the Son of God;" the Son of God by eternal generation, or, as it is here explained, "according to the Spirit of holiness." "According to the flesh"—that is, his human nature—"he was of the seed of David;" but "according to the Spirit of holiness"—that is, the Divine nature (as he is said to be "quickened by the Spirit" (1 Pet. iii. 18, compared with 2 Cor. xiii. 4)—he is the Son of God. The great proof or demonstration of this is, "his resurrection from the dead;" that proved it effectually and undeniably. The sign of the prophet Jonas, Christ's resurrection, was intended for the last conviction (Matt. xii. 39, 40). Those that would not be convinced by that would be convinced by nothing.—*Henry.*

PAUL NOT ASHAMED OF THE GOSPEL.—Ver. 16. However the noble, the learned, or the proud might despise the doctrines of the gospel, and especially that of salvation by faith in the merits of a Jew, who had been crucified as a deceiver by his own countrymen, yet St Paul was in no wise ashamed of it, but was ready to glory in his belief of it before all men; as he knew that the power of God attended and was displayed by that doctrine for the salvation of every believer from the power of his corrupt passions and habits, from the bondage of Satan, from the love of the world, and the fear of men, and from all sin and misery; so that, whilst Jewish rabbins and pagan philosophers had tried in vain to reform men's lives, the despised gospel of Christ, wherever it had been preached, had been rendered extensively successful for that purpose. This had first been evidenced among the Jews, in the conversion and holy lives of multitudes who had before been of very bad characters; and afterwards it had produced similar effects among the Gentiles, vast numbers of whom had been turned from their immoralities and idolatries to the holy worship and service of the true God. "It is the power of God unto salvation." "To whom? To all that believe. Now, it is plain that it is not merely the power of God manifested in outward miracles that is there spoken of; for miracles were wrought upon, and in the presence both of them that believe not, and them that did believe. The power of God there spoken of is a power felt only by them that believe; so that whatever the enemies of the free grace of God may suggest, it cannot be meant of those extraordinary manifestations of power in healing men's bodies, &c., but of that inward teaching and drawing of the Father, of which the prophets foretold, that it would be bestowed in a large manner in gospel-times."—(*Dr Maclaurin.*)

IDOLATRY.—Ver. 18-20. The pagans had not the light of revelation, but the works of creation preached to them; and that, "which might be known of God" was made manifest even among them; for God had shewed it to them from age to age, ever since the world was created. Even the wonderful formation of their own bodies and souls, as well as the various objects all around them, proclaimed these truths; so that, being endued with rational powers, they could not have failed of knowing him as their Creator, Benefactor, and Governor, and in respect of many of his attributes, had it not been for the depravity of their hearts. Indeed, God himself dwelleth in light inaccessible, and his essential glory must be invisible to mortal eye: yet "his invisible power and Godhead" are so clearly reflected from, and discernible in, the works which he hath made, that his eternal and underived existence, his omnipotence and other perfections, must be known from the beauty, excellency, variety, and immensity of his creatures, by all intelligent beings, except as their minds are debased and alienated from him by sin. Thus even idolaters and Gentiles are left without excuse: and their ungodliness and unrighteousness are evinced to be the effect of their depraved dispositions, rather than of their want of information. They all might have known more of

which is unseemly, and receiving in themselves [i]that recompence of their error which was meet.[§]

28 And even as they did not like to [g]retain God in *their* knowledge, God gave them over [k]to a [l]reprobate mind, to do those things which are not convenient;[‖]

29 Being [l]filled with all unrighteousness,[¶] fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; [m]whisperers,

30 [n]Backbiters, [o]haters of God, despiteful, proud, boasters, [p]inventors of evil things, [q]disobedient to parents,

31 [r]Without understanding, [s]covenant-breakers, [2]without natural affection, implacable, unmerciful:

32 Who, [t]knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but [3]have pleasure in them that do them.

CHAPTER II.

They that condemn sin in others, and yet sin, are inexcusable, whether Jews or Gentiles.

THEREFORE thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; [a]for thou that judgest doest the same things.

2 But we are sure that the [b]judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, [c]that thou shalt escape the judgment of God?

4 Or despisest thou the [d]riches of his goodness,* and [e]forbearance, and long-suffering; not knowing that the [f]goodness of God leadeth thee to repentance?

5 But, after thy hardness and impenitent heart, [g]treasurest up unto thyself wrath against the day of wrath and [h]revelation of the righteous judgment of God;†

6 Who [i]will render to every man according to his deeds:

7 To them who, by [k]patient continuance in well-doing, seek for glory, and honour, [l]and immortality, [m]eternal life;

8 But unto them that are contentious, and do not obey the truth, but [n]obey unrighteousness, [o]indignation and wrath.

9 Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile:

10 But [p]glory, honour, [q]and peace, [r]to every man that worketh good; to the Jew first, and also to the Gentile:

11 For [s]there is no respect of persons‡ with God.

12 For as many [t]as have sinned without law, shall also perish without law; and as many [u]as have sinned in the law, shall be judged by the law,

13 (For [x]not the hearers of the law *are* just before God, [y]but the doers§ of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, [z]are a law unto themselves:

15 Which shew the work of the law [a]written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while [b]accusing or else excusing one another,)

16 In the day when [c]God shall judge the secrets of men by Jesus Christ, according to my gospel.

17 Behold, thou art called a Jew, and restest in the law, and [d]makest thy boast of God,

18 And knowest *his* will, and approvest the things that are more excellent, [e]being instructed out of the law;[‖]

19 And art confident that thou thyself art a guide of the blind, [f]a light of them which are in darkness,

20 An instructor of the foolish, a teacher of babes, which hast [g]the form of knowledge and of the truth in the law.

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, [h]dost thou commit sacrilege?[¶]

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For [i]the name of God is blasphemed* among the Gentiles through you, as it is written.

25 For circumcision verily profiteth, if thou keep the law:† but if thou be a breaker of the law, thy circumcision is made uncircumcision.

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[1] 23, 24.

§ Those terrible and peculiar diseases by which God has been pleased to signalise his vengeance against such crimes in all ages.—WATSON.

[g] *Acknowledge.*

[k] Jer. vi. 30. Tit. i. 16.

[l] *Mind void of judgment.*

‖ The most abominable vices, as the following catalogue plainly shews. —PYLE.

[l] Mark vii. 21, 22. Rev. xxi. 8.

¶ The word in the original, in a limited sense, signifies "injustice." This was the public crime of the Romans, who built their empire on usurpation and rapine.—HALDANE.

[m] Ps. xli. 7.

[n] Prov. xxv. 23.

[o] Ps. lxxxi. 15.

[p] Ps. xcix. 8.

[q] Deut. xxi. 18-21.

[r] iii. 11.

[s] 2 Kings xviii. 14.

[2] Or, *unsociable.*

[t] ii. 1-5, 21-23.

[3] *Consent with them.*

CHAP. II.

[a] 21-23.

[b] Gen. xviii. 25. Is. xlv. 19, 21.

[c] Ps. lvi. 7.

[d] Ps. lxxxvi. 5.

* Here the apostle goes to the root of the error. The Jews drew this false hope of impunity, and complete exception from the threatenings of the law, from the goodness of God to them as a people. They thought to *say* within themselves, "We have Abraham to our father." The doctrine which in that age they endeavoured corruptly to maintain and diffuse was, that no Israelite could be finally lost. Thus did they encourage themselves in sin and hardness of heart.—WATSON.

[e] Ps. lxxviii. 38.

[f] Job xxxiii. 27-30. Ez. xvi. 63.

[g] Jam. v. 3.

[h] i. 18.

† That is, when the judgment of God, which is now hid, shall appear; which is said to be "righteous," because it will be carried on in a righteous manner, and proceed upon, and be executed according to, the strictest rules of justice and equity.—GILL.

[i] Ps. lxii. 12. Is. iii. 10, 11.

[k] Job xvii. 9.

[l] 1 Cor. xv. 53, 54.

[m] 1 John ii. 25.

[n] John iii. 18-21.

[o] Ps. xc. 11.

[p] Ps. cxii. 6-9. Prov. iii. 16, 17.

[q] Num. vi. 26.

[r] Ps. xv. 2.

[s] Deut. x. 17.

‡ To have respect to the appearance of persons, or to accept of persons, is the vice of an iniquitous judge, who in some way violates justice; but the Divine judgment cannot commit such a fault.—HALDANE.

[t] Matt. xi. 22, 24.

[u] Deut. xxvii. 26.

[x] Deut. xxx. 12-14. Matt. vii. 21-27.

[y] Luke x. 25-29. Gal. iii. 11, 12.

§ The Jewish doctors bolstered up their followers with an opinion that all that were Jews, how bad soever they lived, should have a place in the world to come. This the apostle hereopposes. It was a great privilege that they had the law, but not a saving privilege, unless they lived up to the law they had; which it is certain the Jews did not, and therefore they had need of a righteousness wherein to appear before God. —HENRY.

[z] i. 32.

[a] i. 18, 19.

[b] Gen. iii. 8-11. Ec. vii. 22.

[c] Gen. xviii. 25. Ps. xcviii. 9.

[d] Is. xlv. 25. Mic. iii. 11.

[e] Ps. xix. 8.

‖ *Gr.* "Being educated," or, "instructed from thy childhood out of the law" (2 Tim. iii. 15). —BEZA.

[f] Is. xlix. 6, 9, 10.

[g] vi. 17.

[h] Mal. i. 8, 14.

¶ Or, rob the temple, by converting to thy use things holy or dedicated to God (see Mal. iii. 8, &c.; Is. lii. 5; Ez. xxxiii. 23).—BOOTHROYD.

[i] Is. lii. 5.

* Lightly and irreverently spoken of. —WATSON.

† The sum of these three verses is, that the obedient Gentile shall condemn the disobedient Jew, and be sooner accepted by God, with whom there is no respect of persons, but with respect to their qualifications; that no church privileges, no external prerogatives, nor the highest profession of piety and holiness, without an humble, uniform, and sincere obedience, will be anything available to salvation.—BURKITT.

God than they did, had they been properly disposed; and some of them, when they had discovered the vanity of the popular idolatries, and acquired some just notions of God and his worship, continued to act in opposition to their knowledge, from worldly motives. Thus "they imprisoned the truth in unrighteousness:" it is in vain to attempt an excuse for them, and the Divine verdict brought in against them accords with the plainest dictates of justice and equity.

SENSUALITY.—Ver. 24-27. The race of men, having thus dishonoured God by wilful apostasy and idolatry, he left them, under the influence of Satan, to debase themselves by the most unnatural and abominable uncleanness. This did not so much result from the prevalence of animal inclinations (for the very brutes are kept from such excessive and unnatural practices), as from the lusts of their own hearts, which madly sought satisfaction in sensuality, when they had lost the favour of God and happiness in him. Thus they disgraced their bodies (which had been most curiously formed by the Creator to be the instruments of the soul in his worship and service), by using them to perpetrate with each other the most detestable pollutions. This was permitted *judicially;* because they had exchanged the truth of God which had been made known to them, respecting his nature, perfections, and worship, for the basest falsehoods and delusions of the devil, and the sophistical conclusions of their own vain reasonings; and in consequence they had rendered Divine honours to creatures, in preference to the infinite Creator, who is in himself "most blessed for evermore; whom all rational creatures ought to adore and bless; and whose praises are celebrated by all the inhabitants of heaven, while saints on earth repeat a cordial "Amen" to them.—*Scott.*

CHAP. II. IMPARTIAL RETRIBUTION.—Ver. 7-11. The apostle here gradually proceeds to a more explicit mention of the Jews, whom he especially intended to "conclude under sin." According to the whole tenor of Scripture, as well as the dictates of common sense, no sinner can *do well,* till he repents, submits to God, and seeks mercy from him. The Jew who did this must have respect to the types and promises of a Saviour, with which the law of Moses was replete, as well as to the preceptive part of it; and he alone, who did this, would perform any *spiritual* obedience. If, then, there was a man anywhere, who embraced by faith the revelation of glory, honour, and immortality through the promised Messiah, made in the Word of God, and was earnestly bent upon obtaining this blessing; if he sought the inheritance, by repenting, "ceasing to do evil, learning to do well," attending on the ordinances of God, obeying his commandments, and thus waiting patiently for the completion of the promises; and if he proved his sincerity, by patience under trials, and perseverance in well-doing amidst temptations and difficulties, this man would surely be made partaker of eternal life, according to the constitution of the most gracious covenant of God in Jesus Christ; whatever measure of explicit knowledge he might be favoured with, or under whatever dispensation he might live.

CONSCIENCE.—Ver. 15. Even the Gentiles, who had not the written law, when from natural principles they performed any of those duties which the law required, were in this respect a law to themselves; and by obeying thus far *their own rule,* came nearer to righteousness than the Jews who brake *their rule.* The fragments of the law, which had originally been written in the heart, exerting their influence by a natural sense of right and wrong, appeared in their works. Their consciences also testified to the propriety of this part of their conduct, and produced an inward satisfaction; whilst, at the same time, their secret thoughts, or their reasonings one with another, served to accuse, or excuse themselves, or each other, according to the conformity of their conduct to their own sentiments of right and wrong, or the contrary. If, then, the very Gentiles could not but condemn themselves, when they acted against their own consciences, how absurd and presumptuous must it be for a Jew to expect justification before God, by a law which he was continually transgressing!—This seems to be the apostle's argument.

DEPRAVITY OF THE JEWISH WORLD.—Ver. 17-24. In order to understand this chapter, it should be remembered, that the apostle is combating the prejudices and presumption of the Jews, to whom he expected the epistle would be shewn, and whose influence he knew would be employed to unsettle the minds of the believers at Rome. The Gentiles are therefore only introduced by way of illustrating the argument, and not in order to shew in what way they may be justified.—The apostle here immediately

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26 Therefore, if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, [k]judge thee, who by the letter and circumcision dost transgress the law?

28 For [l]he is not a Jew which is one outwardly; [m]neither *is that* circumcision which is outward in the flesh:

29 But he *is* a Jew which is one inwardly: and [n]circumcision *is that* of the heart,‡ [o]in the spirit, *and* not in the letter; [p]whose praise *is* not of men, but of God.

CHAPTER III.

1 *The Jews' prerogative.* 20 *None justified by the law, but all by faith.*

WHAT advantage then hath the Jew?* or what profit *is there* of circumcision?

2 Much every way: chiefly, [a]because that unto them were committed the oracles of God.

3 For what [b]if some did not believe? [c]shall their unbelief make the faith of God without effect?

4 [d]God forbid:† yea, [e]let God be true, [f]but every man a liar; as it is written, [g]That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 [h]But if our unrighteousness commend the righteousness of God, what shall we say? [i]*Is* God unrighteous who taketh vengeance? (I speak as a man)‡

6 God forbid: [k]for then how shall God judge the world?

7 For [l]if the truth of God hath more abounded through my lie unto his glory; [m]why yet am I also judged as a sinner?§

8 And not *rather*, (as we be slanderously reported, and as some affirm that we say,) Let us do evil, that good may come? whose damnation is just.

9 What then? [n]are we better *than they?* No, in no wise: for we have before [l]proved both Jews and Gentiles, [o]that they are all under sin;

10 As it is written,‖ [p]There is none righteous, no, not one:

11 There is none that understandeth, [q]there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their [r]throat *is* an open sepulchre: [s]with their tongues they have used deceit: the poison of asps *is* under their lips:

14 Whose mouth *is* full of cursing and bitterness:

15 [t]Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And [u]the way of peace have they not known:

18 There is [x]no fear of God before their eyes.

19 Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, [y]and all the world may become [2]guilty before God.

20 Therefore by the deeds of the law there shall [z]no flesh be justified in his sight: for by the law *is* the knowledge of sin.

21 But now [a]the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God [b]*which is* by faith of Jesus Christ [c]unto all¶ and upon all them that believe; for there is no difference:

23 For [d]all have sinned, and [e]come short of the glory of God:

24 Being justified freely* by his grace, [f]through the redemption that is in Christ Jesus;

25 Whom God hath [3]set forth *to be* a propitiation [g]through faith in his blood, [h]to declare his righteousness for the [4]remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness; [i]that he might be just, [k]and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works?† Nay; [l]but by the law of faith.

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[k] Ez. xvi. 43-52.
[l] Ps. lxxiii. 1. Matt. iii. 9.
[m] Jer. ix. 26. 1 Pet. iii. 21.
[n] Deut. x. 16.
‡ The true circumcision is "of the heart," the cutting off and putting away all its corrupt affections by the sanctification of grace "in the spirit," which does not mean the spirit or soul of man, which is expressed by "the heart" in the preceding clause, but in the spiritual sense of the law, and not "in the letter," its literal sense merely.—WATSON.
[o] vii. 6; xiv. 17.
[p] John v. 44.

CHAP. III.

* A Jew is introduced as speaking, and saying, "If a man may be a Jew by a good frame of mind, by a spiritual circumcision, what advantage hath the Jew?"—BOOTHROYD.
[a] Deut. iv. 7, 8. Is. viii. 20.
[b] Heb. iv. 2.
[c] Is. liv. 9, 10. Matt. xxiv. 35.
[d] Luke xx. 16. Gal. ii. 17.
† Let no such thing ever enter into the minds of any, that the truth of God can be, or will be made of none effect by the want of faith in man; let it be always asserted and abode by, that "God is true," faithful to his word, consistent in his promises, and will always fulfil his purposes, though "every man is a liar," vain, fallacious, and inconstant (referring to Ps. cxvi. 11).—GILL.
[e] Job xl. 8. 1 John v. 10, 20.
[f] Ps. lxii. 9.
[g] Job xxxvi. 3.
[h] 25, 26.
[i] Ps. lviii. 10, 11. Rev. xv. 3, 4.
‡ The phrase "to speak as a man" here means, to speak agreeably to the notions of the persons one is arguing with, and to argue from those notions.—PYLE.
[k] Gen. xviii. 25. Acts xvii. 31.
[l] Gen. xxxvii. 8, 9, 20. Ex. iii. 19.
[m] Acts ii. 23 25.
§ This is the same objection as before stated in other words by a particular illustration.—HALDANE.
[n] Is. lxv. 5. Luke vii. 39.
[l] Gr. *charged*.
[o] Gal. iii. 10, 22.

‖ These scriptures are connected from different parts of the Old Testament; but there are many editions of the Septuagint Greek in which they all stand together in the fourteenth Psalm.—DODDRIDGE.
[p] Ps. liii. 1-3.
[q] Job xxi. 15, 16.
[r] Ps. v. 9.
[s] Ps. xxxvi. 3. Matt. xii. 34, 35.
[t] Prov. i. 16.
[u] Luke i. 79.
[x] Gen. xx. 11. Luke xxiii. 40.
[y] ii. 1. Gal. iii. 10, 22.
[2] *Subject to the judgment of God.*
[z] Job xxv. 4. Ps. cxxx. 3.
[a] Is. xlv. 24. 1 Cor. i. 30.
[b] iv. 3-13.
[c] iv. 6, 11, 22. Jam. ii. 23.
¶ Prof. Stewart, "Offered to all, and bestowed on all who believe." The offer is general; but the blessing is enjoyed only by believers. *For there is no difference.*—The sense is, that as there is no difference in the state of men, all being sinners, so there is none as to the way of acceptance.—BOOTHROYD.
[d] i. 18-32.
* Heb. iv. 1.
* Freely, as to the motive of it, namely, by God's mere grace or favour, and as to the meritorious cause, through the redemption that is in Jesus Christ.—WELLS.
[f] Is. liii. 11.
[3] *Foreordained.*
[g] Is. liii. 11. John vi. 47, 53-58.
[h] Ps. xxii. 31. 1 John i. 10.
[4] *Passing over*, 23, 24.
[i] Deut. xxxii. 4. Is. xlii. 21.
[k] iv. 5. Gal. iii. 8-14.
† If works were admitted, in the smallest degree, to advance or to aid man's justification, in that proportion he might have ground for boasting.—HALDANE.
[l] Mark xvi. 16. John iii. 36.

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addressed himself to any Jew that was willing to take up the argument. He supposed him to rest his hope of acceptance on the law, and to boast of God, as standing in a covenant relation to him. He thought himself well acquainted with the will of God; and, as an expert casuist, he could "distinguish things which differed," and give the preference to such as were more excellent, having from his youth been instructed, or *catechised*, from the law.—*Scott.*

CHAP. III. JEWISH PRIVILEGE.—Ver. 2. Especially the oracles of God, the sacred writings of Moses and the prophets, were committed to them; and the written Word of God hath been continued among them through their several generations, to direct them how to seek acceptance with God, and to walk before him. In them the Messiah was promised, and the various particulars of his character, miracles, redemption and kingdom, were typified and predicted; among the Jews he made his appearance in the appointed time; in him the Scriptures were fulfilled before their eyes, and numbers of them had believed in, and found salvation by him. *Oracles*, &c.—Some think the Scriptures are thus called, with reference to the oracular answers which the high priest delivered when he consulted the Lord by the breastplate of Judgment; implying that they were as immediately and entirely the Word of God as the oracles thus delivered had been.—"This is so remarkable and important a testimony to the Divine inspiration of the Old Testament in general, that it can leave no doubt concerning the full persuasion of St Paul on this head."—(*Doddridge.*) *Committed*, &c.—Or, "they were intrusted with the oracles of God" (Gal. ii. 7; 1 Thess. ii. 4), *Gr.*—"The oracles of God were deposited with the Jews, not to keep to themselves, but to publish them to all the world besides. But because they did not this work sufficiently, it is Christ's appointment to the apostles, that they should disperse themselves unto all nations, and so bring them to the knowledge of his will."—(*Hammond.*) It behoves Christians in every age to remember that the Scriptures are thus intrusted to them also, in order that they may communicate the blessing to all around them, and to all who shall come after them, by every proper means, to the utmost of their ability.

DEPRAVITY.—Ver. 16, 17. It was expressly written of them, that in themselves, and by their works, there was not one of them righteous; that there were none of them who understood the character, truth, and will of God, or their own interest and duty, or who sought to know him, and find happiness in his favour; they had all forsaken the way of holy obedience, they were all become unprofitable, in respect of the great end of their creation and their peculiar advantages, so that none of them employed themselves in glorifying God and doing good to man. Their throats, by their insatiable luxury, or rather by their filthy communications, resembled the sepulchre when opened to receive the dead, or when emitting its nauseous and infectious vapours. Deceit and dissimulation seemed the main use of their tongues; their slanders, seductions, and flatteries were under their lips, as the fatal poison of asps; instead of pious and kind words, their mouths were filled with imprecations, perjuries, and bitter revilings; they were eager to shed blood, in revenge, ambition, or avarice; they knew not the ways in which godly men walk, at peace with God and their neighbours, and therefore they went on in those paths which lead to misery and ruin both to themselves and each other. In short, they had cast the fear of God behind their backs, and habitually disregarded his authority, threatenings, precepts, and judgments. A few exceptions, by *the mercy and grace of God*, there doubtless were to these general rules; and the apostle intended very soon to shew how these persons were made to differ; but these quotations were full to the point, to shew the Jews that they were as unable to justify themselves before God as the Gentiles. For if, in the days of David and Isaiah, this had been the general character of the people, the acceptance and holiness of any among them, must arise from some other cause than their national covenant and external privileges.

GRACE THROUGH CHRIST.—Ver. 21-26. The apostle having "concluded all men under sin," proceeds more explicitly to exhibit "the righteousness of God by faith," which had been manifestly declared by the preaching of the gospel. This was the righteousness which God had *appointed, provided*, and *introduced* in the person of his Son. It was "without the law," having no dependence on a man's personal obedience to the law, being entirely a distinct thing; no past obedience being supposed as having any influence in the sinner's justification, and his subsequent obedience being intended for other purposes. It had nothing to do with the ceremonial law (except as it was the substance of some of those shadows), for the Jews who accepted of this righteousness would place no dependence on these externals; and the Gentile was not required to be circumcised or to keep that law. Yet it had been witnessed by the law and the prophets; the ceremonies typified it; the very strictness of the moral law, and its awful curses, being compared with the promises of mercy to sinners, implied it; the promises and predictions of the Messiah bore witness to it; the faith and hope of ancient believers testified it; and the whole Old Testament, rightly understood, taught men to expect and depend on it. This "righteousness of God by faith in Jesus" is accounted or imputed to all believers without exception; yea, it is put on them as a robe; for the words "*unto* and *upon* all," seem to admit of no other construction. Nor is there, *in this respect*, any difference between one man and another, however otherwise distinguished; as all have sinned and come short of rendering to God the glory due unto him, all have lost his glorious image, and all have forfeited

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

29 *Is he* [m]the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* [n]one God which shall justify the circumcision by faith, and uncircumcision through faith.‡

31 [o]Do we then make void the law through faith? God forbid: yea, we establish the law.

CHAPTER IV.

1 *Abraham justified by faith,* 10 *before he was circumcised.* 13 *The promise is sure to all his spiritual seed.* 18 *The nature of that faith by which he was justified.*

WHAT shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham [a]were justified by works, he hath *whereof* to glory, [b]but not before God.*

3 For what saith the scripture? [c]Abraham believed God, and it was counted unto him for righteousness.

4 Now [d]to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but [e]believeth on him that justifieth the ungodly, [f]his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man, unto whom God [g]imputeth righteousness without works,

7 *Saying,* [h]Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man [i]to whom the Lord will not impute sin.

9 [k]*Cometh* this blessedness† then upon the circumcision *only,* or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, [l]a seal of the righteousness of the faith which *he had yet* being uncircumcised: that he might be [m]the father of all them that believe, though they be not circumcised; [n]that righteousness might be imputed unto them also:

12 And the father of circumcision to them who are not of the circumcision only,‡ but who also walk [o]in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 For the promise, that he should be the heir of the world, *was* not to Abraham, or to his seed, through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is [p]made void, and the promise made of none effect.

15 [q]Because the law worketh wrath:§ for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace;‖ to the end [r]the promise might be sure to all the seed: not to that only which is of the law, [s]but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, I have made thee a father of many nations,) [1]before him whom he believed, *even* God, [t]who quickeneth the dead, and calleth those things which be not as though they were:

18 Who [u]against hope believed in hope,¶ that he might become the father of many nations, according to that which was spoken, So shall thy seed be.

19 And [x]being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not* at the promise of God through unbelief; [y]but was strong in faith, giving glory to God;

21 And being fully persuaded, that what he had promised, [z]he was able also to perform.

22 And therefore [a]it was imputed to him for righteousness.†

23 Now, [b]it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, [c]if we believe on him that raised up Jesus our Lord from the dead;

25 Who was delivered for our offences, [d]and was raised again for our justification.

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[m] Gen. xvii. 7, 8. Is. xix. 23-25.

[n] Phil. iii. 3.

‡ That it may not be thought that God is variable in the action of justifying sinners, but that it might be known that he is one—i.e., unchangeable, he shews that both the circumcised Jews and uncircumcised Gentiles are justified by the same God in Christ, and by the same way and manner — viz., by and through faith. — POOLE.

[o] Ps. cxix. 126. Gal. ii. 21.

CHAP. IV.

[a] iii. 20-28. Phil. iii. 9.

[b] Gen. xii. 12. Gal. iii. 22.

* The most simple and satisfactory interpretation of this verse is the following: "If Abraham was justified by works, he hath whereof to glory; but he hath not whereof to glory before God, and therefore he was not justified by works."—HODGE.

[c] Gen. xv. 6. Gal. iii. 6-8. Jam. ii. 23.

[d] ix. 32; xi. 6, 35.

[e] 24; iii. 26-30. John v. 24.

[f] *See on* 3.

[g] 11, 24. Dan. ix. 24. 1 Cor. i. 30.

[h] Ps. xxxii. 1, 2. Is. xl. 1, 2.

[i] Is. liii. 10-12. 1 Pet. ii. 24.

[k] iii. 29, 30; xv. 8-19. Is. xlix. 6.

† It is on all hands confessed, "that faith was reckoned to Abraham for righteousness;" now, therefore, the question is, whether this blessedness of justification belongs to the circumcised only, or to the uncircumcised also.—POOLE.

[l] ii. 28, 29. Deut. xxx. 6. Rev. ix. 4.

[m] 12, 16-18; ix. 6. Matt. viii. 11.

[n] *See on* 6.

‡ This implies that there is a sense in which Abraham is a father of some of his descendants, in which he is not a father to others. To those of them who walk in the steps of his faith, he is a spiritual father. While all Abraham's children were equally circumcised, he was not equally the father of them all. It was only to such of them as had his faith that he was a father, in what is spiritually represented by circumcision. — HALDANE.

[o] Prov. ii. 20. 1 Pet. ii. 21.

[p] iii. 31. Ps. cxix. 126. Jer. xix. 7.

[q] iii. 19, 20. 1 John iii. 4.

§ No law makes provision for the exercise of mercy, for it worketh wrath; punishment for the disobedient. —CLARKE.

‖ Since, therefore, it is impossible that any of us should be entitled to spiritual and eternal blessings by our own obedience to the moral any more than to the ceremonial law, God has wisely and mercifully ordered that they should be bestowed, gratis, upon the heirs of salvation.—GUYSE.

[r] 2 Pet. i. 10.

[s] *See on* 11.

[1] Or, *like unto him.*

[t] viii. 11. Matt. iii. 9. 1 Tim. vi. 13.

[u] 19; v. 5. Ruth i. 11-13. Mark v. 35.

¶ In the face of all probability. Abraham believed that God would give him a son by Sarah his wife. — KEYWORTH.

[x] 20, 21. Matt. vi. 30.

* The word signifies "to doubt," or "hesitate." *Giving glory*—by believing that God would do what he promised. —HALDANE.

[y] Is. xxxv. 4. Zech. viii. 9, 13.

[z] xiv. 4. Matt. xix. 26.

[a] *See on* 3, 6.

† By reason of his faith he was as sufficiently disposed and qualified for the obtaining of the promise, as if he had had all the righteousness required by the law. —POOLE.

[b] xv. 4.

[c] x. 9, 10. 1 Pet. i. 21.

[d] viii. 33, 34. Heb. iv. 14-16.

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that glorious felicity which was annexed to perfect obedience as its reward; and therefore, whatever the nature or degree of their crimes may have been, or whatever their nation, rank, or capacities be, there is no difference in the way in which they must be justified before God. Every believer is not only pardoned, but honourably acquitted, as one against whom no charge can be supported; and *accounted righteous,* or entitled to the reward of righteousness. This is by the free gift of God, which he bestows on him merely from his own infinite grace and mercy, not only without his deserving it, but directly contrary to his deserts, which the apparent tautology, "freely by his grace," seems to denote. This grace is honourably exercised, through the redemption that is in Jesus Christ, or through the ransom and meritorious obedience unto death of the incarnate Son of God, as our Surety; for God the Father had before set him forth, or foreordained him, to be a propitiatory sacrifice for sin; he had appointed him to be Mediator, as "God manifest in the flesh," for that purpose; he had openly laid on him the iniquities of us all, and exacted the punishment from him; and he had exhibited this transaction to the world by the gospel, that through him sinners of every nation might approach God on a propitiatory or mercy-seat, and find acceptance by faith in the Saviour's atoning blood. This method was taken in order to declare and manifest the perfect righteousness of God, even in the very act of pardoning the innumerable sins of believers, remitting the punishment due to them, and accounting them righteous who in themselves were not so.—*Scott.*

CHAP. IV. JUSTIFICATION BY FAITH—ABRAHAM.—Ver. 1-3. The apostle had before intimated that the favours shewn to pious persons of old had a reference to the righteousness and redemption of Christ; and he here proceeds to shew this more especially in respect of Abraham, the most renowned progenitor of Israel. "From this single example of Abraham, as deservedly selected from among all the fathers, the apostle intended to draw a conclusion, which would necessarily take in all believers. And that he might do this fairly, he intimates, at the very entrance of the question, that he did not propose Abraham merely as one of the number of believers, but as the father of the Church, that he might properly reason from the father to his children, the foundation of which he lays in the thirteenth verse. In whatever way Abraham, the father of believers, was justified, in the same way must all his children (that is, all believers) be justified; but Abraham was not justified and made the father of the faithful by any of his own works, either preceding or following his faith in Christ, as promised to him, but merely by faith in Christ, or the merit of Christ by faith imputed to him for righteousness. Therefore all his children become his children, and are justified, not by their works, either preceding or following their faith, but by faith alone in the same Christ, who was at length to come; and thus they are at present justified, and shall be to the end of the world."—(*Beza.*)

MEANING OF CIRCUMCISION.—Ver. 9-12. The Jews not only supposed that righteousness was by works, but that the privileges of God's people were inseparably connected with circumcision; the apostle therefore next inquired at what time Abraham's "faith was reckoned to him for righteousness"? And the answer was undeniable; for it appeared from the scripture before cited, that he was justified *at least* fourteen years before his circumcision—the former having been some time before Ishmael's birth, the other when Ishmael was thirteen years of age. It was therefore manifest that circumcision was not necessary in order to justification; and indeed Abraham had received from God this instituted ordinance, to be an outward sign of the grace given him, and a seal of the righteousness of faith imputed to him when in uncircumcision. This demonstrates that circumcision *sealed spiritual blessings to Abraham personally,* as the outward seal of the covenant of grace, and the emblem of sanctification, however it might otherwise be applied, or misunderstood. "This seems an incontestable proof that circumcision was the seal of the covenant of grace, and not merely of temporal promises, and consequently obviates the most considerable objection that hath ever been urged against infant baptism."—(*Doddridge.*) This seal was also a pledge to Abraham of the performance of the promise respecting his seed, especially his spiritual seed of true believers. He was therefore justified before he was circumcised.

ABRAHAM'S FAITH.—Ver. 18-22. The nature and power of Abraham's faith are next stated. He believed the testimony of God, and expected the performance of his promise, when the case seemed *hopeless,* and when there was nothing to oppose to the most formidable objections and apparent impossibilities, but the bare word of God. He hoped to become the father of many nations, naturally in his posterity, and spiritually through Christ, who was to descend from him, because God had said that his seed should be innumerable as the stars of heaven. Yet many years had elapsed since the same promise for substance was given, and he still continued without any child by Sarah, to whose offspring the promise was restricted. She had been barren all her younger years, and was then incapable of bearing children, according to the

CHAPTER V.

1 *Being justified by faith, we have peace with God.* 12 *Sin and death came by Adam,* 17 *righteousness and life by Jesus Christ.*

THEREFORE, [a]being justified by faith,* [b]we have peace with God, through our Lord Jesus Christ:

2 By [c]whom also we have access by faith into this grace† wherein we stand, [d]and rejoice in hope of the glory‡ of God.

3 And not only *so,* [e]but we glory in tribulations also: [f]knowing that tribulation worketh patience;

4 And patience, experience;§ and experience, hope:

5 And hope maketh not ashamed; [g]because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 [h]For when we were yet without strength, in due time [i]Christ died for the ungodly.

7 For [k]scarcely for a righteous man will one die; yet peradventure for [l]a good man some would even dare to die.

8 But God commendeth his love toward us, [m]in that, while we were yet sinners, Christ died for us.

9 Much more‖ then, [n]being now justified by his blood, [o]we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, [p]we shall be saved by his life.

11 And not only *so,* but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

12 Wherefore, [q]as by one man sin entered into the world, [r]and death by sin; and so death passed upon all men, [s]for that [t]all have sinned:¶

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, [u]who* is the figure of him that was to come.

A.D. 60—A.D. 60.

CHAP. V.

[a] i. 17. Hab. ii. 4.
* We are justified, not for, but by means of, faith in Christ.—PEARCE.
[b] Job xxii. 21. John xiv. 27; xvi. 33.
[c] John x. 7, 9; xiv. 6.
† *Into this grace.*—This state of favour.—KEYWORTH.
[d] xv. 13. Ps. xvi. 9-11.
‡ The word "glory" is often used in reference to future blessedness, to shew that the happiness to be enjoyed hereafter is connected with the exaltation of all our powers, and of our sphere of activity.—HODGE.
[e] viii. 35 37.
[f] 2 Cor. iv. 17.
§ *Experience*—viz., of God's sustentation and care of us, and of his faithfulness in fulfilling his promises (Ps. xci. 15; Is. xliii. 2; 2 Cor. i. 4, 5); as also of our own sincerity and strength to endure and persevere (Matt. xiii. 21). *And experience, hope*—i.e., of the glory of God, as before in ver. 2, or hope of further mercy and seasonable deliverance.—POOLE.
[g] viii. 14-17, 28. Matt. xxii. 36, 37.
[h] Ez. xvi. 4-8.
[i] iv. 25.
[k] John xv. 13.
[l] 2 Sam. xviii. 27.
[m] 1 John iv. 9, 10.
‖ If God's love to us was such that Christ died for us when we were sinners, *much more* when we are perfectly righteous through that death will he save us from future punishment.—HALDANE.
[n] *See on* 1.
[o] i. 18.
[p] John vi. 40, 57. 2 Cor. iv. 10.
[q] Gen. iii. 6.
[r] Gen. ii. 17.
[s] *In whom.*
[t] iii. 23. Jam. iii. 2. 1 John i. 8-10.
¶ In Adam, their public head and representative, in whose loins they were; inasmuch that they, on this account, are by legal estimation deemed sinners in him, his offence being imputed to, and punished in them.—GUYSE.
[u] 1 Cor. xv. 21, 22 vi. 23. 2 Cor. ix. 15.
* The abounding is evidently in the gift extending, not only to the recovery of what Adam lost, but to the blessings which Adam did not possess, and had no reason to expect.—HALDANE.
[x] Gen. iii. 6-19.
[y] Is. i. 18.
[z] Gen. iii. 6, 19.
[2] *By one offence.*
[a] John x. 10.
[b] viii. 30.
† So then, as by the offence of one, sentence came upon all men to condemnation; even so, by the righteousness of one, hath it come upon all men to justification of life.—BOOTHROYD.
[c] 12-14.
[d] 2 Cor. v. 21.
[e] vi. 1.
[f] vi. 12.
‡ Death throughout this chapter, and in many other places, signifies temporal death, and the whole punishment of sin, of which temporal death is the smallest part.—HALDANE.
[g] John i. 16, 17.

CHAP. VI.

1 Or, *are.*
* To be baptized into Jesus Christ, or into Moses, or Paul, means to be baptized in order to be united to Christ, or Moses, or Paul, as their followers, the recipients of their doctrines, and expectants of the blessings which they have to bestow (see Matt. xxviii. 19; 1 Cor. x. 2; xii. 13). In like manner, in the expression "baptized into his death," the preposition expresses the design and the result. The meaning, therefore, is, "we were baptized in order that we should die with him;" that is, that we should be united to him in his death, and partakers of its benefits.—POOLE.
[a] 1 Cor. xv. 29.
[b] Col. ii. 12.
[c] viii. 11.
[d] Eph. ii. 5, 6.
† The literal sense is, "growing together." The words express the union of believers and their conformity to Christ.—BOOTHROYD.
[e] Gal. ii. 20.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead; much more the grace of God, [u]and the gift by grace, *which is* by one man, Jesus Christ, hath abounded* unto many.

16 And not as *it was* by one that sinned, *so is* the gift: [x]for the judgment *was* by one to condemnation, [y]but the free gift *is* of many offences unto justification.

17 [z]For if [2]by one man's offence death reigned by one; much more they which receive [a]abundance of grace, and of the gift of righteousness, [b]shall reign in life by one, Jesus Christ.)

18 Therefore,† as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For [c]as by one man's disobedience many were made sinners; [d]so by the obedience of one shall many be made righteous.

20 Moreover, the law entered, that the offence might abound: [e]but where sin abounded, grace did much more abound:

21 That [f]as sin hath reigned unto death,‡ even so might [g]grace reign through righteousness unto eternal life by Jesus Christ our Lord.

CHAPTER VI.

1 *We must not live in sin,* 12 *nor let sin reign in us.* 23 *Death is the wages of sin.*

WHAT shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as [1]were baptized into Jesus Christ* [a]were baptized into his death?

4 Therefore [b]we are buried with him by baptism into death; [c]that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 [d]For if we have been planted together† in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, [e]that our old man is crucified

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common course of nature; and he was now grown old, and unlikely to have any: yet though he had been tried by such long delays, and was discouraged by such immense difficulties, he did not weakly stagger at the promise through unbelief.—*Scott.*

CHAP. V. PEACE.—Ver. 1. The precious benefits and privileges which flow from justification are such as should quicken us to give all diligence to make it sure to ourselves that we are justified, and then to take the comfort it tenders to us, and do the duty it calls for from us. The fruits of this tree of life are exceeding precious. "We have peace with God." It is sin that breeds the quarrel between us and God, creates not only a strangeness, but an enmity: the holy, righteous God cannot in honour be at peace with a sinner while he continues under the guilt of sin. Justification takes away the guilt, and so makes way for peace; and such is the benignity and goodwill of God to man, that immediately upon the removing of that obstacle, the peace is made. By faith we lay hold on God's arm, and on his strength, and so are at peace (Is. xxvii. 4, 5). There is more in this peace than barely a cessation of enmity—there is friendship and loving-kindness, for God is either the worst enemy or the best friend.—*Henry.*

GOD'S LOVE.—Ver. 8-10. To illustrate the immensity of this love of God, the apostle shews that if "a righteous man," one of strict integrity, who had committed no crime against the welfare of the community, were about to be unjustly put to death, there would scarcely be found a person who would consent to die in his stead; though perhaps for *a good man,* one of extensive philanthropy, whose life had been, and was like to be, a public blessing, some might even venture to lay down their lives. This has sometimes been done in the field of battle, and perhaps it would be possible to find a man who would in such a cause suffer for his friend or benefactor upon a scaffold. Yet this most rare instance, the very summit of human affection, is immensely beneath the love of God to us. He who should give up his life in these circumstances would do it for one of superior excellency, or who had greatly befriended him, and his death would ensure honour and applause to his memory. But the infinitely glorious God had commended, or set off to the utmost advantage, his love to us, in that his incarnate and co-equal Son gave himself to endure the most agonising and ignominious death for those who were infinitely beneath him, his creatures that had rebelled against him, and persisted in that ungrateful rebellion, yea, impenitent sinners, who had perpetrated the most atrocious and multiplied crimes to provoke his vengeance, and whose state of heart rendered them the meet objects of his abhorrence. Yet he had freely loved them, and purposed their salvation; and when his justice and holiness, and the honour of his law, obstructed that gracious design, he so loved them, that he gave his own Son to die a sacrifice for their sins.

ADAM—CHRIST.—Ver. 15-20. The offence of Adam and its consequences do not in all things coincide with the free gift, or the grace, of redemption. Through that one man's single offence, the many, or the multitude, of mankind are *dead,* under condemnation, and exposed to death, temporal and eternal. But the infinite grace and mercy of God, and the free gift of righteousness and salvation, through that one man Jesus Christ, the second Adam, who is also "the Lord from heaven," much more abound to *many,* even to all the multitude of believers, by bringing them into a far safer, happier, and more exalted state, than that from which they fell in Adam. For this gift not merely answers to the loss sustained by Adam's sin, but far exceeds it in this respect; that the judgment of God came through Adam's *single offence,* upon mankind to their condemnation; but the free gift not only delivers believers from that condemnation, but from the punishment due to their own numerous, or rather innumerable, transgressions: nor does it place them anew in a state of probation, like that of Adam before he sinned; but it fixes them in a state of complete justification, even as Adam would have been, if he had stood his time of trial. For if, by one offence of one man, death acquired a complete dominion over all the whole human race, so that none were admitted to a personal trial *in that respect,* whether they would be obedient or not; much more would they, who by faith received the abundance of God's grace and mercy, and were interested in the gift of righteousness, be assuredly preserved in that state of acceptance, and so reign in life, by the perfect obedience of their one Surety, Jesus Christ, without the infinite peril, or fatal consequences, of being put upon *a personal trial of their obedience,* like that in which Adam had failed, and Christ had persevered. Man is indeed in some sense in a probationary state on earth: but no man is put upon the trial, whether he can obtain exemption from the general condemnation of Adam and his seed, by his own personal obedience. A trial is made of him, tending to discover the wickedness of his heart by manifold experiments; the trial is made by the gospel, whether the sinner will repent and believe; professed Christians are tried, whether they are sincere or not; and believers are proved in respect of the strength of their faith and grace: yet they are not put upon any probation, with reference to their justification and eternal life; but are accounted righteous, and appointed heirs, by faith alone, through the righteousness of their one divine Surety; which consisted not, like Adam's offence, in one action, but in a continued and perfect conformity to the whole Divine law, through life, and unto his death upon the cross.—*Scott.*

CHAP. VI. HOLINESS THE RESULT OF GRACE.—Ver. 1, 2. The apostle's doctrine might seem to lie open to the objection, which is now continually made to that of

with *him,* [f]that the body of sin‡ might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is [2]freed from sin.

8 [g]Now, if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, being raised from the dead, dieth no more; [h]dead hath no more dominion over him.

10 For in that he died, [i]he died unto sin§ once; but in that he liveth, [k]he liveth unto God.

11 Likewise reckon ye also yourselves to [l]be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

12 [m]Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof:

13 Neither yield ye your members *as* [3]instruments‖ of unrighteousness unto sin: but yield yourselves unto God, as those that are [n]alive from the dead, and [o]your members *as* instruments of righteousness unto God.

14 For [p]sin shall not have dominion over you: for ye are not under the law, but [q]under grace.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that [r]to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; [s]whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin; [t]but ye have obeyed from the heart that form¶ of doctrine [4]which was delivered you.

18 Being then made free from sin, ye became the [u]servants of righteousness.

19 I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness, and to iniquity [x]unto iniquity; even so [y]now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free [5]from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? [z]for the end of those things *is* death.*

A.D. 60—A.D. 60.

[f] vii. 24.

‡ *The body of sin.* —Sin itself.—GILL.

This expression is no doubt used with design, as sin is spoken of as a person that dies, whose members we are to mortify, and whom we are no longer to serve. *Serve sin.*—Be slaves to it.—HODGE.

[2] Or, *justified.*

[g] 2 Tim. ii. 11, 12.

[h] v. 14.

[i] viii. 3. 2 Cor. v. 21.

§ *Unto sin*—"For sin." He died as a sacrifice for sin; and such was the perfection of it, that he has no need to die again (Heb. ix. 26).—BOOTHROYD.

[k] xiv. 7-9. Luke xx. 38.

[l] *See on* 2.

[m] v. 21; viii. 23, 24.

[3] Gr. *arms, or weapons.*

‖ Comparing our hands, eyes, &c., and faculties of the soul, understanding, &c., to tools to work with, or instruments of war, which may be used well or ill.—POOLE.

[n] Luke xv. 24, 32. Eph. ii. 5; v. 14.

[o] Ps. xxxvii. 30. Prov. xii. 18.

[p] v. 20, 21. Ps. cxxx. 7, 8.

[q] iv. 16; v. 21; xi. 6. 2 Cor. iii. 6-9.

[r] Josh. xxiv. 15.

[s] 12, 17, 19-23.

[t] ii. 8; xv. 13; xvi. 26.

¶ "Model;" it may allude to melted metal being formed by the mould into which it is poured.—DODDRIDGE.

Which was delivered you.—"To which ye were delivered."—BOOTHROYD.

[4] *Whereto ye were delivered.*

[u] 19, 20, 22.

[x] 1 Cor. v. 6.

[y] 13.

[5] Or, *to righteousness.*

[z] i. 32. Prov. xiv. 12. Phil. iii. 19.

* And this will be much more equal and reasonable, if you consider these three things.—1. How little fruit and satisfaction your former sins have afforded you in the very time of committing them. 2. How nothing but shame and sorrow doth follow upon the remembrance of them. 3. How death, yea, eternal death and damnation (unless pardoning grace and mercy prevent it), will be the certain conclusion of them. And whether these things are true or no, I appeal to yourselves.—POOLE.

22 [a]But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, [b]and the end everlasting life.

23 [c]For the wages of sin *is* death; [d]but the gift of God *is* eternal life through Jesus Christ our Lord.

[a] *See on* 14, 18.

[b] Num. xxiii. 10.

[c] v. 12; viii. 13. Gen. ii. 17.

[d] ii. 7; v. 17, 21. John iii. 14-17, 36.

CHAP. VII.

1 *No law hath power over a man longer than he liveth.* 7 *The law is not sin,* 13 *nor is it the cause of death.* 14 *Sin still dwells in us.*

KNOW ye not, brethren,* (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband so long as he liveth: but if the husband be dead, she is loosed from the law of *her* husband.

3 So then if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore, my brethren, [a]ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, [b]that we should bring forth fruit unto God.

5 For when we were in the flesh,† the [1]motions of sins, which were by the law, [c]did work in our members to bring forth fruit unto death.

6 [d]But now we are delivered from the law, [2]that being dead wherein we were held; that we should [e]serve in newness of spirit, and not *in* the oldness of the letter.

7 What shall we say then? [f]*Is* the law sin? God forbid. Nay, [g]I had not known sin but by the law: for I had not known [3]lust, except the law had said, [h]Thou shalt not covet.

8 But sin, taking occasion by the commandment, [i]wrought in me all manner of concupiscence. [k]For without the law sin *was* dead.‡

9 [l]For I was alive without the law once; [m]but when the commandment came, [n]sin revived, [o]and I died.

10 And the commandment, which *was ordained* to life, I found *to be* unto death.

* *See* 14, 18.

[a] Num. xxiii. 10.

[b] v. 12; viii. 13. Gen. ii. 17.

[c] ii. 7; v. 17, 21. John iii. 14-17, 36.

CHAP. VII.

* "Brethren, ye that know the Lord, I speak no new thing unto you; I appeal to your knowledge and judgment; ye are acquainted with the nature of all laws, whether human or Divine. Laws are of use only so long as men live under them. Covenants are founded upon mutual agreement, and are of no use when men are dead: such is your case: once in your natural state, ye were under the law, seeking life and salvation by the works of it; but since ye have believed in Christ, ye are dead to the law as a covenant, and are, therefore, said to be no longer under the law, but under grace." Consider your new privilege, and give up yourselves to your new Lord and Master.—STAFFORD.

[a] 6; vi. 14.

[b] vi. 22.

† *In the flesh*—evidently means an unregenerate state, which is the necessary consequence of being under the covenant of works, and destitute of the grace of the gospel.—HALDANE.

[1] *Passions.*

[c] 8-13. Jam. i. 15.

[d] 4; vi. 14, 15.

[2] Or, *being dead to that.*

[e] i. 9; ii. 27-29; vi. 4, 11, 19, 22.

[f] viii. 11, 13. 1 Cor. xv. 56.

[g] 5; iii. 20.

[3] *Concupiscence.*

[h] xiii. 9. Gen. iii. 5. 1 Kings xxi. 1-4.

[i] Jam. i. 14, 15.

[k] iv. 15. 1 Cor. xv. 56.

‡ While I was ignorant of the demands and sanctions of the law, sin was dead; and I apprehended no more danger from it than from a dead enemy.—HODGE.

[l] Matt. xix. 20.

[m] Jam. ii. 10, 11.

[n] 21-23; viii. 7.

[o] 4, 6, *marg.*, 11.

salvation by grace. Let "the thought be abhorred," says he, "of continuing in sin that grace may abound." The unbeliever has no part in that grace; and the believer is "dead to sin," and how then should he live any longer in the practice of it? That view of the glory of God, of the holiness and goodness of the law, and of his own guilt and danger, which, as the effect of regenerating grace, convinced him that he needed the salvation of Christ, and made it precious to his heart, led him also to repent, and to abhor all sin. This change, begun in gracious convictions, was more completely effected, by further discoveries of the grace and experience of the comforts of redemption; so that love and gratitude to the Divine Saviour, and other evangelical principals, concur with hatred of sin, to mortify his affections to its pleasures and interests, and to cause him to separate from iniquity, as a dead man ceases from the actions of life. Not only *ought* this to be the believer's character, but in a measure it *actually* is so: thus it forms the proper evidence, being the inseparable concomitant of his justification. This effectually secures him from abusing the doctrines of grace: he may be seduced into sin, but he cannot live any longer in the habitual practice of known transgression; he cannot take occasion from abounding grace, to continue in sin that it may still more abound.—*Scott.*

CRUCIFIXION OF THE OLD MAN.—Ver. 6. Our old man is crucified with him. The death of the cross was a slow death; the body, after it was nailed to the cross, gave many a throe and many a struggle; but it was a sure death, long in expiring, but expired at last; such is the mortification of sin in believers. It was a cursed death (Gal. iii. 13). Sin dies as a malefactor, devoted to destruction, it is an accursed thing. Though it be a slow death, yet this must needs hasten it, that it is an old man that is crucified; not in the prime of its strength, but decaying: that which waxeth old, is ready to vanish away (Heb. viii. 13). "Crucified with him," not in respect of time, but in respect of causality. The crucifying of Christ for us, has an influence upon the crucifying of sin in us.—*Henry.*

SIN—GRACE.—Ver. 23. As *death* is here opposed to *everlasting life;* and as temporal death is the end of the most godly, as well as the most ungodly, life; it is clearly absurd to restrict his meaning to the death of the body: doubtless he meant the future state of final misery, in a total separation from the presence and favour of God, and under his awful wrath and vengeance. From this condemnation the believer is set at liberty, when made free from sin; as the removal of the malefactor's fetters, and the opening of his dungeon, are connected with the pardon of his crimes. Then, the Christian becomes the servant of God; thenceforth he has his fruit unto holiness; or the nature and effects of his conduct are holy, and it tends to increasing sanctification, and also to promote the general cause of truth and holiness against that of delusion, sin, and misery; and it terminates in perfect holiness: so that instead of death, at the end of his course, he is put in possession of everlasting life; of which he had many foretastes, in holy consolations, when serving God in newness of life. But this happy event of his conduct is not to be considered as a *merited* reward. Indeed death, temporal and eternal, is the stipend, or stipulated and deserved wages of sin, even of every violation of God's law; this every man hath earned, and every unbeliever will receive. But eternal life is the gift of God to those who condemn themselves, and renounce all dependence on their defective and defiled services, to rely entirely on free grace, through the righteousness and atonement of Jesus Christ, and that holiness, which is the meetness for heavenly happiness, is as much the gift of God through Christ, as that imputed righteousness which is the believer's title to it.—*Scott.*

CHAP. VII. DEAD TO THE LAW.—Ver. 4. "Ye are become dead to the law." He does not say, "The law is dead" (some think, because he would avoid giving offence to those who were yet zealous for the law); but, which comes all to one, "Ye are dead to the law:" as the crucifying of the world to us, and of us to the world, amounts to one and the same thing; so doth the law dying, and our dying to it. We are "delivered from the law:" "we are nulled" as to the law; our obligation to it, as a husband, is cassated and made void. And then he speaks of the law being dead, as far as it was an imprisoned law to us, "that being dead wherein we were held;" not the law itself, but its obligation to punishment, and its provocation to sin: that is dead, it has lost its power; and this, "by the body of Christ," that is, by the sufferings of Christ in his body, by his crucified body, which abrogated the law, answered the demands of it, made satisfaction for our violation of it, purchased for us a covenant of grace, in which righteousness and strength are laid up for us, such as we are not, nor could be, by the law.—*Henry.*

IRRITATIVE POWER OF THE LAW.—Ver. 7, 8. *Sin* (his depraved nature spoken of as an agent), traitorously watching the opportunity of destroying him, took occasion from the commandment to excite in his heart all manner of concupiscence. The imagination began to rove after forbidden objects, the carnal heart hankered for them, and

11 For sin, taking occasion by the commandment, [p]deceived me, and by it slew *me*.

12 Wherefore [q]the law *is* holy, and [r]the commandment holy, and just, and good.

13 Was [s]then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual; [t]but I am carnal, [u]sold under sin.§

15 For that which I do I [4]allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then, it is no more I that do it, but [x]sin that dwelleth in me.

18 For I know that in me‖ (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would I do not: but the evil which I would not, that I do.

20 Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

21 I find then a law,¶ that, when I would do good, evil is present with me.

22 For [y]I delight in the law of God after the inward man:

23 But I see [z]another law in my members warring against the law of my mind, [a]and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! [b]who shall deliver me from [5]the body of this death?*

25 I thank God, through Jesus Christ our Lord. [c]So then with the mind I myself serve the law of God, but with the flesh the law of sin.

CHAPTER VIII.

1 *Who are free from condemnation.* 5, 13 *What harm cometh of the flesh,* 6, 14 *and what good of the Spirit,* 17 *and what of being God's children.*

THERE is therefore now [a]no condemnation* to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

A.D. 60—A.D. 60.

[p] Is. xliv. 20.
[q] 1 Tim. i. 8.
[r] 7.
[s] Gal. iii. 21.
[t] Luke v. 8.
[u] Matt. xviii. 25.
§ The full intensity of the original would denote one who has sold himself.—PICT. BIBLE.
[4] Gr. *know.*
[x] 18, 20, 23.
‖ *In me*—viz., in my nature, such as it is by its carnal generation, without the gift of regeneration, there is no true spiritual good, by which I can be capable to obey God. *For to will*—viz., the certain proof that this evil is yet remaining in me after my regeneration, is, that I find myself unable to answer perfectly those holy motions which God's Spirit doth oftentimes raise in me.—DIODATI.
¶ *A law*—a principle which has the force and power of a law, and to which, in fact, I too often yield obedience.—BOOTHROYD.
[y] viii. 7. Job xxiii. 12.
[z] 5, 21, 25; viii. 2.
[a] 14. 2 Tim. ii. 25, 26.
[b] Deut. xxii. 26, 27. Zech. ix. 11, 12.
[5] Or, *this body of death.*
* By an Hebraism, "from this dead body," "this carcase of sin to which I am inseparably fastened, as noisome to my soul as a carcase to my senses."—POOLE.
[c] 15-24. Gal. v. 17-24.

CHAP. VIII.

[a] 33, 34; iv. 7, 8; v. 1; vii. 17, 20.
* The apostle means, that whatever were his infirmities and sinful defects, when he considered himself in reference to the holy law of God, yet, as a believer in Christ, he was freed from condemnation.—BOOTHROYD.

[b] iii. 27.
* vi. 18, 22. John viii. 32.
† The law is said to be weak through the flesh, or through our corrupt nature, inasmuch that it cannot justify a sinner, it cannot sanctify, it cannot save. The broken law cannot give life or strength to the breaker of it; there is no help to be expected there against the strength of sin.—ERSKINE.
[d] 32. John iii. 14-17.
[e] ix. 3. John ix. 24.
[1] *By a sacrifice for sin.*
[f] vi. 6. 1 Pet. ii. 24.
[g] 6, 7. Mark viii. 33.
‡ *Things of the flesh.*—Things for bodily support are lawful; but this means things sinful, the lust, works, and sins of the flesh. By minding these is signified, that the bent and application of their minds is to them. *Things of the Spirit.*—Spiritual graces, blessings, doctrines, sacrifices, and services.—GILL.
[h] 9, 14.
[i] 13; vi. 21, 23.
[2] *The minding of the flesh.*
[3] *The minding of the Spirit.*
[k] v. 1, 10; xiv. 17.
[l] 4; iii. 31. Matt. v. 19.
[m] 11. Eph. i. 13, 17, 18.
[n] John iii. 34.
[o] John xvii. 9, 10.
§ To have the Spirit of God is to have life; for although the body is destined to die on account of sin, still the soul lives, in consequence of its justification and renovation, and even our mortal bodies are hereafter to be restored to life by that Spirit that dwelleth in us (ver. 11).—HODGE.
[p] John iv. 14.
[q] v. 21. Phil. iii. 9.
[r] 2. Is. xxvi. 19.
[4] *Because of.*
[s] 9. John xiv. 17.
[t] 1, 4-6; vi. 21, 23.
‖ It is the undoubted character of all true believers, that they are led by the Spirit of God; having submitted themselves in believing, to his conduct, they do in their obedience follow that conduct, and are sweetly led into all truth and duty; they are the sons of God; received into the number of God's children by adoption, owned and loved by him as his children.—HENRY.
[u] 2 Cor. vi. 18.
[x] xx. 19.
[y] Gal. iv. 5-7.
[z] Mark xiv. 36.
[a] 23, 26, 27.
[b] v. 9, 10, 17.
[c] Matt. xxv. 21.

2 [b]For the law of the Spirit of life in Christ Jesus [c]hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh,† [d]God sending his own Son [e]in the likeness of sinful flesh, and [1]for sin [f]condemned sin in the flesh;

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

5 For they that are after the flesh do [g]mind the things of the flesh;‡ but they that are after the Spirit the things [h]of the Spirit.

6 [i]For [2]to be carnally minded *is* death; but [3]to be spiritually minded *is* [k]life and peace:

7 Because the carnal mind *is* enmity against God; [l]for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, [m]if so be that the Spirit of God dwell in you. Now, if any man have not [n]the Spirit of Christ, [o]he is none of his.

10 And if Christ *be* in you,§ the body *is* dead because of sin; [p]but the Spirit *is* [q]life because of righteousness.

11 But if the Spirit of him that raised up Jesus from the dead dwell in you, [r]he that raised up Christ from the dead shall also quicken your mortal bodies [4]by his Spirit that [s]dwelleth in you.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if [t]ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the Spirit‖ of God, [u]they are the sons of God.

15 For ye have not received [x]the spirit of bondage again to fear; but ye have received [y]the Spirit of adoption, whereby we cry, [z]Abba, Father.

16 The [a]Spirit itself beareth witness with our spirit, that we are the children of God:

17 And [b]if children, then heirs; [c]heirs of God,

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he was led to conceive of some greater satisfaction in them, than in those which were not forbidden. That man has no deep knowledge of human nature, or the perverse wickedness of his own heart, who does not observe, or is not conscious, of this irrational propensity, to fancy that there is something exquisitely pleasurable in what is out of our reach, or prohibited. Indeed it seems natural to expect that it would be so with the posterity of those who could be satisfied with no fruit in the garden of God except that which he had forbidden: amidst the profusion of Eden, perhaps that tree had been disregarded, if it had not been prohibited. We soon see this propensity in others, especially in our children, though perhaps self-love may make us blind to it in ourselves.

INTERNAL STRUGGLE.—Ver. 18-23. Let any man who knows his own heart, and the spirituality of the law of God, compare his actual conduct, comprising his thoughts, affections, words, and works, during any given time, with his purposes, prevailing desires, and earnest persevering prayers; let him take that one duty which he especially aims to perform most perfectly, or that temper or evil propensity which he most longs to rectify or extinguish; let him examine himself very exactly in these respects every night, and he will surely find, that he cannot but be a sinner still, and is subjected to "a law, that when he would do good, evil is present with him." God has wise reasons for permitting this to be so, especially to give us a deeper sense of the malignity of sin and our own vileness, in order to commend the grace of the gospel; but they who are most acquainted with the excellency of the law, and most diligently aim in everything to obey it, will be most sensible that the case is really thus with them. Yet this opposition to sin, and mortifying disappointment respecting their most ardent desires, must not be confounded with the willing slavery of sin, and the convenient excuse of indwelling depravity. The apostle "daily exercised himself to have a conscience void of offence toward God and man;" and could call others to witness "how holily, and justly, and unblameably, he had behaved among them." Yet this was not inconsistent with his being deeply humbled in the sight of God, by the consciousness of wandering thoughts in prayer, want of fervour of love and gratitude to God, zeal for his glory, and enlarged goodwill to men, the rising of evil tempers, the intrusion of vain imaginations, and the intermixture of selfish motives. All these are *sin*, and as such hated and abhorred, in proportion to the degree of a man's sanctification; yet no mere man on earth, after all possible diligence, watchfulness, fasting, and prayer, could truly say, that in these respects he was perfectly free from sin, in his worship and obedience. So that even a person, who is not conscious of at any time neglecting one duty, or committing one actual transgression in word or deed (which is *at least* a most uncommon case), yet aspiring to be holy as an angel, or as Jesus Christ was, will very painfully feel, that "he doeth not the things that he would; and find a law, that when he would do good, evil is present with him;" and the more spiritual the services are in which he engages, the greater clog and hinderance will it be to him.—*Scott.*

CHAP. VIII. NO CONDEMNATION.—Ver. 1. It is the unspeakable privilege and comfort of all those that are in Christ Jesus, that there is therefore now no condemnation to them. He doth not say, there is no accusation against them, for that there is; but the accusation is thrown out, and the indictment quashed: he doth not say, there is nothing in them that deserves condemnation, for that there is, and they see it, and own it, and mourn over it, and condemn themselves for it; but it shall not be their ruin: he doth not say, there is no cross, no affliction to them, nor no displeasure in the affliction, for that there may be, but no condemnation. They may be chastened of the Lord, but not condemned with the world. Now this arises from their being in Christ Jesus; by virtue of their union with him, through faith, they are thus secured. They are in Christ Jesus as in their city of refuge, and so are protected from the avenger of blood. He is their Advocate, and brings them off. There is therefore no condemnation, because they are interested in the satisfaction that Christ, by dying, made to the law. In Christ, God doth not only not condemn them, but is well pleased with them (Matt. xvii. 5).—*Henry.*

INABILITY OF THE LAW TO SAVE.—Ver. 3, 4. The good and perfect law of God was weak through the flesh, or by means of man's depravity, so that it was impossible for it to bring man to holiness or liberty, any more than to justify him: even as the wholesome laws of the land cannot make men honest; they can only declare how they should act, and denounce penalties, but cannot change the heart; and therefore their impetuous passions break through the feeble restraint without regard to consequences; as the vehement torrent of some full-swollen river breaks through, or overflows the mound that was placed to impede its course. As the law was therefore inadequate to man's necessity, God was pleased in infinite mercy to send his own Son to assume our nature, and appear "in the likeness of sinful flesh." Though free from sin, he became subject to those infirmities to which, through sin, we are exposed; he was

and joint-heirs with Christ:¶ if so be that we suffer with *him*, that we may be also glorified together.

18 For I reckon, that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the [d]earnest expectation[*] of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope;

21 Because the creature itself also shall be delivered from the bondage of corruption [e]into the glorious liberty of the children of God.

22 For we know that [5]the whole creation groaneth and [f]travaileth in pain together until now:†

23 And not only *they*, but ourselves also, [g]which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, [h]the redemption of our body.

24 For we are saved by hope:‡ [i]but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth§ our infirmities: for we know not what we should pray for as we ought; [k]but the Spirit itself maketh intercession for us with groanings‖ which cannot be uttered.

27 And he that searcheth the hearts [l]knoweth what *is* the mind of the Spirit, [6]because [m]he maketh intercession for the saints according to *the will of* God.¶

28 And we know that all things work together for good to [n]them that love God, to them who are [o]the called according to *his* purpose.

29 For whom he did foreknow,* he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

31 What shall we then say to these things? [p]If God *be* for us, who *can be* against us?

32 He [q]that spared not his own Son, but [r]delivered him up for us all, [s]how shall he not with him also freely give us all things?

33 Who [t]shall lay any thing to the charge of God's elect? [u]*It is* God that justifieth;

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again,† who is even at the right hand of God, [x]who also maketh intercession for us.

35 Who [y]shall separate‡ us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)§

37 Nay, in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded, that neither death, nor life,‖ nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, [z]shall be able to separate us from [a]the love of God, which is in Christ Jesus our Lord.

CHAPTER IX.

1 *Paul's sorrow for the Jews.* 7 *All Abraham's seed were not the children of the promise.* 25 *The calling of the Gentiles, and rejection of the Jews.*

I SAY the truth in Christ, I lie not,* [a]my conscience also bearing me witness in the Holy Ghost,†

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself [b]were [1]accursed

A.D. 60—A.D. 60.

¶ Co-heirs with Christ. The inheritance is his by nature, ours by grace. —POOLE.

[d] 23. Phil. i. 20.

[*] The lifting of the head and the stretching of the body as far as possible, to hear and see something very agreeable, or of great importance.—BLACKWALL.

[e] 19. Rev. xxii. 3-5.

[5] Or, *every creature*.

[f] Ps. xlviii. 6. Rev. xii. 2.

† The Scriptures frequently speak of the whole creation as a sentient being, rejoicing, trembling, praising, &c., as St Paul here represents it, longing for the great consummation. So the earth is made subject to vanity by God's punishing the sins of men; and it is scriptural to represent creation as participating in the blessings of Messiah's reign (Is. xxxii. 15, 16; xxix. 17; xxxv. 1; ii. 3; 2 Pet. iii. 7-13; Heb. xii. 26, 27).—HODGE.

[g] *See* on 15, 16.

[h] Luke xxi. 28.

‡ *Saved by hope*—or in hope; not that hope is the cause of salvation, but the means by which souls are brought to the enjoyment of it. —GILL.

[i] 2 Cor. iv. 18.

§ The Greek word gives us the idea of helping another to carry a burden which he cannot sustain himself.—MARTIN.

[k] Matt. x. 20.

‖ *With groanings*, &c.—Excites vehement pantings and breathings of soul, such as exceed the power of language to express.—HODGE.

[l] Ps. xxxviii. 9.

[6] Or, *that*.

[m] Eph. ii. 18.

¶ This is the reason why God is said to know—*i.e.*, not only to understand, but to approve the mind of the Spirit, or those unutterable longings which the Spirit excites. Being produced by the Spirit of God himself, they are, of course, agreeable to the will of God, and secure of being approved and answered. This is the great consolation and support of believers (see 1 John v. 14).—HODGE.

[n] Ex. xx. 6.

[o] Jer. li. 29.

[*] The same word is translated "foreordained" (1 Pet. i. 20).—GUYSE.

[p] Gen. xv. 1. Num. xiv. 9.

[q] v. 6-10; xi. 21.

[r] iv. 25.

[s] Rev. xxi. 7.

[t] Job i. 9-11.

[u] Gal. iii. 8.

† Christ's resurrection is a greater proof of the sufficiency of his righteousness to justify than even his dying; as the liberation of a surety is a stronger proof that justice is satisfied, than his deliverance to the executioner.—KEYWORTH.

[x] Is. liii. 12.

[y] 39. John x. 28.

‡ *Gr.*, divide. *Love of Christ* may signify his love to us, and ours to him.—GUYSE.

The tenor of the passage confines it to the love of Christ to us.—STUART.

§ The apostle here quotes a passage, spoken by the Psalmist of himself (Ps. xliv. 22), but particularly applicable to the Christians at that time.—HAMMOND.

‖ We may now challenge all present or possible evils to do their worst.—HAMMOND.

[z] John x. 28-30.

[a] John iii. 16. Tit. iii. 4-7.

CHAP. IX.

[*] This is a form of swearing equivalent to the Hebrew, "to swear by Jehovah." Such repetition as that in the text always shewed the earnestness of the speaker.—HODGE.

[a] 1 Tim. i. 5.

† *Christ; in the Holy Ghost*—*i.e.*, in their presence, as witnesses of the truth which he asserts.—DAVIDSON.

[b] Deut. xxi. 23.

[1] *Separated.*

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accused of many crimes, and numbered with transgressors; and he was punished by the Father as our Surety, as if he had been the greatest of sinners. Thus he was appointed "for sin," or "for a sin-offering," that God, having "condemned sin in the flesh," and shewn his abhorrence of it by the sufferings of his Son in our flesh, might pardon and justify the believer's person, and execute the sentence of condemnation on his corrupt nature by its crucifixion and destruction.

FLESH—SPIRIT.—Ver. 5-9. By "the flesh" we must therefore understand corrupt nature, as derived from Adam to all his posterity; and perhaps this term is used, because the soul is become the caterer to man's fleshly lusts, and the whole man is, as it were, immersed and sunk in the flesh. They, therefore, who are born after the flesh, but not after the Spirit, and who go after the leadings of the flesh, *mind* the things of the flesh: they are sagacious about them; they choose, desire, pursue, savour, and delight in them; they seek their happiness in the riches, pleasures, honours, and perishing vanities of this world, or in things of an unholy nature, which must be left at death, and which bear no relation to heavenly felicity. About these, their abilities, imaginations, contrivance, and time are employed; and they give them a decided preference to spiritual things, in their habitual judgment and conduct. But they who are "born of the Spirit," and walk after the leadings of the new and spiritual nature, understand, choose, pursue, relish, and supremely value such things as pertain to the spiritual and divine life, and such as will endure for ever.—*Scott.*

SPIRIT OF ADOPTION.—Ver. 15. Understand it, 1. Of that spirit of bondage which the Old Testament Church was under, by reason of the darkness and terror of that dispensation. The vail signified bondage (2 Cor. iii. 15; compare ver. 17). The Spirit of adoption was not then so plentifully poured out as now, for the law opened the wound, but little of the remedy. Now you are not under that dispensation, you have not received that spirit. 2. Of that spirit of bondage which the saints were many of themselves under at conversion; under the convictions of sin and wrath sent home by the Spirit—as they, Acts ii. 37; the jailer, Acts xvi. 30; Paul, Acts ix. 6. Then the Spirit himself was to the saints a spirit of bondage; but, saith the apostle, with you this is over. God, as a judge, says Dr Manton, by the spirit of bondage, sends us to Christ, as Mediator; and Christ, as Mediator, by the Spirit of adoption, sends us back again to God as a Father. Though a child of God may come under fear of bondage again, and may be questioning his sonship, yet the blessed Spirit is not again a spirit of bondage; for then he would witness an untruth.—*Henry.*

TROUBLE OF THE WHOLE CREATION.—Ver. 18-23. Indeed the whole visible creation seems to wait with earnest expectation for that important period, when the children of God shall be manifested in the glory which is prepared for them: and in this it resembles a man who, with outstretched neck, looks, and waits with impatient longing, for the arrival of some beloved and expected friend. For the creation itself became subject to vanity and disorder through man's apostasy; not willingly, as he did, but by a kind of constraint, through the guilt and righteous condemnation of Adam and his posterity. By this awful dispensation, the Lord subjected the creatures of this lower world, and even the visible creation, to vanity. Everything seems perverted from its intended use: the inanimate creatures are pressed into the service of man's rebellion; the luminaries of heaven give him light, by which to work wickedness; the fruits of the earth are sacrificed to his luxury, intemperance, and ostentation; its bowels are ransacked for metals, from which arms are forged for public and private murder and revenge, or to gratify his avarice, and excite him to fraud, oppression, and war. The animal tribes are subject to pain and death through man's sin: and their sufferings are exceedingly increased by his cruelty, who, instead of a kind master, is become their inhuman butcher and tyrant. So that everything is in an unnatural state: the *good* creatures of God *appear evil* through man's abuse of them; and even the enjoyment originally to be found in them is turned into vexation, bitterness, and disappointment, by his idolatrous love of them, and expectation from them. Yet this is "in hope:" God intends to rescue the creation from this confused state, and to deliver it from being thus held in bondage to man's depravity, that it may partake of, and minister to, the glorious liberty of his children.—*Scott.*

THE BELIEVER'S SECURITY.—Ver. 34. It is by virtue of our interest in Christ, our relation to him, and our union with him, that we are thus secured. 1. His death: it is "Christ that died." By the merit of his death he paid our debt; and the surety's payment is a good plea to an action of debt. It is Christ, an able, all-sufficient Saviour. 2. His resurrection: "yea rather, that is risen again." This is a much greater encouragement, for it is a convincing evidence that Divine justice was satisfied by the merit of his death. His resurrection was his acquittance; it was a legal discharge. Therefore the apostle mentions it with a "yea rather." If he had died, and not risen again, we had been where we were. 3. His sitting at the right hand of God: he is "even at the right hand of God"—a further evidence that he had done his work, and a mighty encouragement to us in reference to all accusations, that we have a friend, such a friend, in court. At "the right hand of God:" which denotes that he is ready there, always at hand, and that he is ruling there; "all power is given to him." Our friend is himself the Judge. 4. The intercession which he makes there. He *is* there, not unconcerned about us, not forgetful of us, but "making intercession." He is agent for us there; an advocate for us, to answer all accusations, to put in our plea, and to prosecute it with effect, to appear for us, and to present our petitions. And is not this abundant matter for comfort? What shall we say to these things? Is this the manner of men, O Lord God? What room is left for doubting and disquietment? Why art thou cast down, O my soul?—*Henry.*

CHAP. IX. JEWISH PRIVILEGE.—Ver. 4, 5. The apostle was peculiarly grieved to think, that all the distinguished favours shewn to his people should terminate in the

from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the [2]covenants, and the giving of the law, and [c]the service *of God*,‡ and the [d]promises;§

5 Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, [e]who is over all, God [f]blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel‖ which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, [g]In Isaac shall thy seed be called;

8 That is,¶ [h]They which are the children of the flesh, these *are* not the children of God: but the children of the promise [i]are counted for the seed.

9 For this *is* the word of promise, [k]At this time will I come, and Sarah shall have a son.

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, [l]that the purpose of God according to election might stand,* not of works, [m]but of him that calleth,)

12 It was said unto her, The [3]elder shall serve the [4]younger.

13 As it is written, [n]Jacob have I loved, but Esau have I [o]hated.

14 What shall we say then? [p]*Is there* unrighteousness with God? God forbid.†

15 For he saith to Moses, [q]I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, [r]that I might shew my power in thee, and [s]that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he [t]will he hardeneth.

19 Thou wilt say then unto me, [u]Why doth he yet find fault? For who hath resisted his will?

20 Nay but, O man, [x]who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, [y]willing to shew *his* wrath, and to make his power known, endured with much long-suffering [z]the vessels of wrath [5]fitted to destruction;

23 And that he [a]might make known the riches of his glory on the vessels of mercy, which he had afore prepared‡ unto glory,

24 Even us, [b]whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; [c]there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, [d]a remnant shall be saved:

28 For he will finish the [6]work, and cut *it* short in righteousness; because a short work will the Lord make upon the earth.

29 And as Esaias said before, [e]Except the Lord of Sabaoth§ had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, [f]even the righteousness which is of faith:

31 But Israel, [g]which followed after the law of righteousness, [h]hath not attained to the law of righteousness.

32 Wherefore? [i]Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled‖ at that stumbling-stone;

33 As it is written, Behold I lay in Sion a stumbling-stone¶ and rock of offence: [k]and whosoever believeth on him shall not be [7]ashamed.

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[1] Or, *testaments.*
[2] Is. v. 2.
‡ *And the service of God.*—The prescribed manner of worship appointed by God himself.—HAMMOND.
[d] Eph. ii. 12.
§ *And the promises.*—The land of Canaan, and the Messiah and his kingdom, which promises had been made and often repeated to the patriarchs and to the prophets.—CLARKE.
[e] Ps. xlv. 6. Mic. v. 2.
[f] Ps. lxxii. 19.
‖ Some are only so by flesh and blood, but the promises are made to true Israelites, and in all such are effectual.—POOLE.
[g] Gen. xxi. 12. Heb. xi. 18.
¶ Or this explains the declaration, "In Isaac," &c. It is intended to shew that not carnal descent, but being included in the promise, constituted that true spiritual seed. This clearly establishes the difference between the sonship of Israel after the flesh, and the sonship of Israel after the Spirit.—HALDANE.
[h] iv. 11-16. Gal. iv. 22-31.
[i] Gen. xxxi. 15. Ps. xxii. 30.
[k] Gen. xvii. 21; xxi. 2.
[l] viii. 28-30. Is. xiv. 24, 26, 27.
* This design of these words was to shew that the choice was not in them, but in God; and this is the main point in regard to the doctrine of election, whether the choice be to the privileges of the external theocracy or to the spiritual and eternal blessings of the kingdom of Christ.—HODGE.
[m] viii. 28. 1 Thes. ii. 12.
[3] Or, *greater.*
[4] Or, *lesser.*
[n] Mal. i. 2, 3.
[o] Gen. xxix. 31, 33.
[p] ii. 5; iii. 5, 6. Gen. xviii. 25.
† The connection and argument are obvious: it is not unjust in God to exercise his sovereignty in the distribution of his mercies, for he expressly claims the right.—HODGE.
[q] 16, 18, 19. Is. xxvii. 11.
[r] Ex. x. 1, 2; xv. 14, 15. Josh. ii. 9, 10.
[s] John xvii. 26.
[t] i. 24-28; xi. 7, 8.
[u] iii. 5-7. Gen. l. 20. Ps. lxxvi. 10.
[x] Job xxxiii. 13; xl. 2, 5, 8; xlii. 2-6.
[y] 17; i. 18; ii. 4, 5. Ex. ix. 16.
[z] 21. 1 Thes. v. 9.
[5] Or, *made up.*
[a] ii. 4.
‡ A different verb from that used (ver. 22) respecting the vessels of wrath, and an active verb; "which *he* God has afore prepared"—shewing what God himself doth upon the sinner in a way of preparation for designed happiness.—GUYSE.
[b] viii. 28-30.
[c] viii. 16. Is. xliii. 6. John xi. 52.
[d] xi. 4-6. Ezra ix. 8, 14. Jer. v. 10.
[6] Or, *account.*
[e] Is. i. 9; vi. 13. Lam. iii. 22.
§ *Sabaoth* signifies *hosts*, and is sometimes used to denote the sun, moon, and stars, and also the angels. "The Lord of Sabaoth" is one of the titles of the Deity, and denotes his supreme dominion over the universe, and particularly over the different orders of angels, who, on account of their multitude, are called hosts (1 Kings xxii. 19).—DAVIDSON.
[f] i. 17; v. 1; x. 10. Phil. iii. 9.
[g] 30-32; x. 2-4.
[h] Gal. v. 2, 3, 4. Jam. ii. 10, 11.
[i] iv. 16; x. 3.
‖ Like persons running a race and meeting with a stone in their way, which, by hitting their foot against it, makes them stumble and fall, to their own great hurt, and losing the prize. The same allusion is in the next verse.—GUYSE.
¶ They sought righteousness not aright, not in a way of believing, but of working. They stumbled at the true Messiah, and so far were they from seeking righteousness by Christ, that they took offence at him to their own destruction (Mark vi. 3; 1 Cor. i. 23).—POOLE.
[k] v. 5; x. 11. Ps. xxv. 2, 3, 20.
[7] *Confounded.*

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rejection of them for opposing Christ. They were the descendants of Israel, who wrestled with God and prevailed; they had long been the professed worshippers of JEHOVAH, to whom the *typical* adoption pertained. The covenants made with Abraham, Isaac, Jacob, Aaron, and David—the law given on mount Sinai, and the national covenant grounded on it—belonged to them, and were so many peculiar honours and advantages towards their becoming the spiritual people of God. The worship that the temple, which was both typical of Christ's salvation, and the means of grace and communion with God, and the ark of the covenant, the symbol and pledge of the Lord's gracious presence with them, had for ages been their glory. All the promises concerning Christ and his salvation were immediately given and preserved to them; they were honourable by their descent from the ancient patriarchs, who walked with God and were accepted by him; and finally, the expected Messiah had been born among them, as one of their nation according to the flesh; even he, who is also "God over all" creatures, blessed and praised throughout all worlds, and to all eternity: to this the apostle affixed his cordial Amen.—*Scott.*

DIVINE SOVEREIGNTY.—Ver. 10-14. This instance of Esau and Jacob was intended as an illustration of the Divine conduct towards the fallen race of man. It has often been urged that Jacob and Esau were not so much personally intended as their posterity, and that temporal and not eternal things are spoken of; and this is certainly true. Jacob never had dominion over Esau personally, but his posterity ruled over Esau's. The election, the prediction, the birthright, and the blessing, however, secured to Jacob and his seed the same religious advantages as the promise of God secured to Isaac and his seed, and excluded Esau, as well as Ishmael, from them; and this, without determining anything of Esau's eternal state, though his character, and the epithet *profane* annexed to his name by the apostle, seem to indicate that he was not a believer; yet it is evident that the subject illustrated related to individuals, and to their eternal state, whether as believers or unbelievers. As Esau, that "the purpose of God according to election might stand," had no inheritance in Canaan, and was not the progenitor of Christ; so those Israelites who did not belong to "the election of grace" were excluded from the true Church, had no part in Christ, and no inheritance in heaven; but the reverse is true of the "election of grace." They were called, and in consequence believed; they were justified in Christ and glorified; and the same is the case in respect of men in all other ages and nations. If, indeed, there were any of our race not fallen like other men, or not by nature dead in sin and children of wrath, even as others—if there were any *inclined without preventing grace*, to repent, and to believe the humbling holy gospel of Christ, to love God and obey his will—then, indeed, the election might be made with respect to their foreseen faith and obedience. Ver. 15-18. Men are, indeed, naturally willing to be saved from misery and made happy, and are often very diligent in proud and unbelieving endeavours in order to it; but this is widely different from a cordial willingness to be saved from sin as well as misery, and made holy and happy in the humbling method of the gospel. This subject was exemplified in the case of Pharaoh. God the Creator advanced him to great authority and prosperity, and spared his life through the several plagues of Egypt; but at the same time he left him to harden himself in enmity and rebellion. This he declared to be intended, that in his destruction he might make known his power and glory throughout the earth. So that it must be allowed that he hath mercy on such of our apostate race as he sees good; and that he hardeneth whom he will, by leaving them to themselves and under the power of Satan; by ordering his dispensations respecting them in such a manner as he knows will exasperate their enmity and embolden their presumption; and by judicially sentencing them to final obduracy, that his justice in their punishment may become the more conspicuous. "This hardening also is voluntary, because the Lord, offended by their depravity, makes use of their own will in executing this judgment on those whom he hardens. Then follow the fruits of this hardening, namely, unbelief and sins, which are the real causes of the condemnation of the reprobate."—(*Beza.*) Ver. 19-21. The unhumbled objector would be sure here to cavil, and to inquire why the Lord blamed or punished Pharaoh, or, indeed, any man for his sins. Who had resisted his sovereign will and appointment? Even they who most rebel against his precepts fulfil his decrees: his will is, therefore, universally done, and no creature makes any opposition to it. As if the secret purpose of God could be a rule of duty to his creatures! Or as if a man could mean to do the will of God by breaking his express commandments out of enmity to him, and to gratify his own lusts! To this presumptuous caviller (and such are very numerous, when both avowed enemies and false friends of these doctrines are included) the apostle answered, by demanding of him (a man, a sinner) who he was, that he should deem himself authorised to reply against God, and to charge him with injustice or want of wisdom for those things which he had expressly spoken and done? Was it proper for the creature to call his Creator to an account for having formed him as he saw good? Would not men allow the infinite God the same sovereign right to manage the affairs

CHAPTER X.

1 The difference of the righteousness of the law, and that of faith.
11 No believer shall be confounded, whether Jew or Gentile.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, [a]that they have a zeal of God, but not according to knowledge.[*]

3 For they, being ignorant of [b]God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.[†]

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, [c]That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven?[‡] (that is, to bring Christ down *from above;*)

7 Or, Who shall descend into the deep? (that is, [d]to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee,[§] *even* in thy mouth, and in thy heart: that is, the word of faith which we preach;

9 [e]That if thou shalt confess with thy mouth the Lord Jesus, [f]and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 [g]For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith,[‖] [h]Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek; for the same [i]Lord over all is rich unto all that call upon him.

13 For [k]whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel: for Esaias saith, [l]Lord, who hath believed [l]our report?

17 So then faith *cometh* by hearing,[¶] [m]and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? [n]First, Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, [o]I was found of them that sought me not; [p]I was made manifest unto them that asked not after me.

21 But to Israel he saith, [q]All day long I have stretched forth my hands unto [r]a disobedient and gainsaying people.

CHAPTER XI.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were blinded. 17 The Gentiles may not boast over them.

I SAY then, [a]Hath God cast away his people? God forbid. [b]For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people [c]which he foreknew. Wot ye not what the scripture saith [1]of Elias?[*] [d]how he maketh intercession to God against Israel, saying,

3 [e]Lord, they have killed thy prophets, and [f]digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? [g]I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* [h]Baal.

5 Even so[†] then at this present time also there is a remnant according to the election of grace.

6 And [i]if by grace, then *is it* no more of works; otherwise grace is no more grace. But if *it be* of works, then is it no more grace; otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for;[‡] [k]but the election hath obtained it, [l]and the rest were [2]blinded

8 (According as it is written, [m]God hath given them the spirit of [3]slumber, [n]eyes that they should not see, and ears that they should not hear) [o]unto this day.

9 And [p]David saith, Let [q]their table be made

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CHAP. X.

[a] ix. 31, 32. 2 Kings x. 16.

[*] Knowing the Divine authority of the law, they retained for it, externally at least, a profound regard, and gloried in their exact performance of its numerous ceremonies. But their zeal was not directed by an accurate and well-established knowledge of its spirit and object.—RITCHIE.

[b] i. 17; iii. 22, 26. Ps. lxxi. 15, 16, 19.

[†] Appointed, provided, and exhibited in the gospel, for the justification of every one that believeth.—GUYSE.

[c] Lev. xviii. 5. Luke x. 27, 28.

[‡] The obvious import of this passage is, that the knowledge of the will of God had been made perfectly accessible; no one was required to do what was impossible, neither to ascend to heaven, nor to pass the boundless sea, in order to attain it; it was neither hidden nor afar off, but obvious and at hand.—HODGE.

[d] iv. 25. Rev. i. 18.

[§] Things obscure and difficult were said by the Hebrews to be "far off;" but things easily understood and easily attained were said to be "nigh," or "present" (Rom. vii. 18-21). Of this latter character was the duty of faith.—HAMMOND.

[e] xiv. 11. Matt. x. 32, 33.

[f] viii. 34. John vi. 69-71.

[g] Luke viii. 15. John i. 12, 13.

[‖] Those inspired writings declare (Is. xxviii. 16), with a view to the Messiah, that whosoever he be that receives and relies upon Christ by faith, whatever his former character and condition had been, will not be ashamed to own Christ, nor shall he ever be put to shame and confusion through a disappointment of his hope and confidence in him. And this holds equally true with respect to Gentiles as well as Jews (see the next verse).—GUYSE.

[h] ix. 33. Is. xlix. 23.

[i] xiv. 9; xv. 12. Acts x. 36.

[k] Joel ii. 32.

[l] Is. liii. 1. John xii. 38-40.

[1] *The hearing of us; or, our preaching.*

[¶] That is, "faith is founded on instruction, and this instruction supposes a Divine communication."—HODGE.

[m] Jer. xxiii. 28, 29.

[*] It was no less than a miracle that the gospel, in a space of a few years, should be preached to all nations, and planted in the remotest parts of the world; yet thus it was—which makes the apostle here apply to the light of the Gospel what David applies to the material light of the heavens (Ps. xix. 4).—BURKITT.

[n] *See on* Deut. xxxii. 21.

[o] ix. 30.

[p] Is. xlix. 6. Matt. xx. 16.

[q] Prov. i. 24. Matt. xx. 1-15.

[r] Deut. ix. 13. Acts vii. 51, 52.

CHAP. XI.

[a] Ps. lxxvii. 7. Hos. ix. 17.

[b] Acts xxii. 3. 2 Cor. xi. 22.

[c] Acts xiii. 48. 1 Pet. i. 2.

[1] Gr. *in Elias?*

[*] The apostle says that the state of the Jews now is much as it was in Elijah's time, and that some of the nation still remain the Church of God, by embracing the gospel.—PYLE.

[d] Num. xvi. 15.

[e] 1 Kings xviii. 4, 13. Jer. ii. 30.

[f] 1 Kings xviii. 30, 31.

[g] 1 Kings xix. 18.

[h] Deut. iv. 3. 1 Kings xvi. 31.

[†] So now also God hath his chosen remnant, whom his grace hath brought to faith in Christ.—BAXTER.

[i] Deut. ix. 4-6.

[‡] The whole nation of the Jews have not obtained deliverance by the Messiah, although they sought, and hoped, and waited for him; but God's elect ones have obtained it, and the rest miss of it, because their sin and prejudice blindeth them.—BAXTER.

[k] Eph. i. 4.

[l] Is. vi. 10; xliv. 18.

[2] *Hardened.*

[m] Is. xxix. 10.

[3] *Remorse.*

[n] Deut. xxix. 4. Is. vi. 9.

[o] 2 Kings xvii. 34, 41.

[p] Ps. lxix. 22.

[q] Deut. vi. 10-12. Prov. i. 32.

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of the creation as the potter exercises in disposing of his clay, when of the same lump he makes one vessel to a more honourable, and another to a meaner use?—*Scott.*

CHAP. X. PAUL'S LOVE TO ISRAEL.—Ver. 1. Paul here professes his good affection to the Jews, with the reason of it; where he gives them a good wish, and a good witness. 1. A good wish; a wish that they might "be saved"—saved from the temporal ruin and destruction that were coming upon them—saved from the wrath to come, eternal wrath, which was hanging over their heads. It is implied in this wish that they might be convinced and converted; he could not pray in faith, that they might be saved in their unbelief. Though Paul preached against them, yet he prayed for them: herein he was merciful, as God is, who is "not willing that any should perish" (2 Pet. iii. 9)—desires not the death of sinners. It is our duty truly and earnestly to desire the salvation of the souls of others, next to the salvation of our own. This, he says, was "his heart's desire and prayer," which intimates the strength and sincerity of his desire; it was "his heart's desire;" it was not a formal compliment, as good wishes are with many, from the teeth outward, but a real desire. This it was before it was his prayer. The soul of prayer is the heart's desire. Cold desires do but beg denials; we must even breathe out our souls in every prayer.—*Henry.*

MEANS AND BLESSING.—Ver. 12-17. By calling on the name of the Lord, we must understand, either invoking the Lord Jesus personally, as the incarnate Word, the co-equal Son of God, "God manifest in the flesh," or calling upon the Father by faith in the Son, and through his intercession; but the former sense best accords with the apostle's argument, and is by far the most obvious construction of the words. All believers thus called on the name of the Lord Jesus, and none else would, that is, humbly and sincerely: therefore all, whether Jews or Gentiles, who thus sought help from him, would be saved. But how should any call on the Lord Jesus, the Divine Saviour, who had not believed in him as such? Or how could any believe in him, who had never heard of him or his salvation? Or how could the Gentiles hear the things pertaining to Christ, if none of the Jews, to whom they were immediately revealed, were sent by God and his Church to preach to them? Why, then, should the Jews blame the apostles and others for engaging in this needful and benevolent work to which God had called them? The necessity and importance of preaching the gospel had been stated in strong terms by the prophet, who had poetically described even the feet of those who proclaimed the gospel of peace to be beautiful; and though the Gentiles had not generally welcomed the salvation of Christ (any more than the Jews) so as to receive it with obedient faith, yet that too had been intimated by the same prophet, when he expressed his grief and surprise at men's general inattention to the glad tidings of salvation by a suffering Messiah.—*Scott.*

CHAP. XI. ELECTION OF GRACE.—Ver. 1-6. This remnant was reserved according to "the election of grace," not because they were less undeserving of such favour than others, but because God was pleased to have mercy on them for reasons best known to himself; otherwise they too would have perished in unbelief. If, then, this election were of grace, it could no more be pretended to be of works, either performed or foreseen; as this would imply that something *naturally* in the objects chosen determined the Lord's preference, and that it did not originate in his mere grace. For if, in any sense of degree, it were of works, it would in part at least be of debt, and not of entire free favour; otherwise "work," as it stands related to election and justification, would lose its very nature. For an entire free favour must be absolutely distinct from a reward conferred in consequence of some work performed; as the price of one farthing paid for what is worth a thousand pounds, must in exact propriety of speech essentially distinguish it from an entirely free gift. This text is so decisive on the subject, that great pains have been taken to explain it away; but really the arguments of the most able and learned men on the other side prove nothing so much as the weakness of their cause. I shall therefore only observe in general, that *in fact they* are not called who, to our apprehension, are best disposed to perform good works, but often the contrary, as the examples recorded in Scripture alone undeniably demonstrate; that every real good disposition in an apostate creature must be the "effect," and cannot therefore be "the cause," of the grace of God bestowed on him; that God did not act without reason in choosing one rather than another, though we

from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the [2]covenants, and the giving of the law, and [c]the service *of God*,‡ and the [d]promises;§

5 Whose *are* the fathers, and of whom, as concerning the flesh, Christ *came*, [e]who is over all, God [f]blessed for ever. Amen.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel‖ which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, [g]In Isaac shall thy seed be called;

8 That is,¶ [h]They which are the children of the flesh, these *are* not the children of God: but the children of the promise [i]are counted for the seed.

9 For this *is* the word of promise, [k]At this time will I come, and Sarah shall have a son.

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac,

11 (For *the children* being not yet born, neither having done any good or evil, [l]that the purpose of God according to election might stand,* not of works, [m]but of him that calleth,)

12 It was said unto her, The [3]elder shall serve the [4]younger.

13 As it is written, [n]Jacob have I loved, but Esau have I [o]hated.

14 What shall we say then? [p]*Is there* unrighteousness with God? God forbid.†

15 For he saith to Moses, [q]I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

17 For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, [r]that I might shew my power in thee, and [s]that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he [t]will he hardeneth.

19 Thou wilt say then unto me, [u]Why doth he yet find fault? For who hath resisted his will?

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[2] Or, *testaments.*
[c] Is.-v. 2.
‡ *And the service of God.*—The prescribed manner of worship appointed by God himself.—HAMMOND.
[d] Eph. ii. 12.
§ *And the promises.*—The land of Canaan, and the Messiah and his kingdom, which promises had been made and often repeated to the patriarchs and to the prophets.—CLARKE.
[e] Ps. xlv. 6. Mic. v. 2.
[f] Ps. lxxii. 19.
‖ Some are only so by flesh and blood, but the promises are made to true Israelites, and in all such are effectual.—POOLE.
[g] Gen. xxi. 12. Heb. xi. 18.
¶ Or this explains the declaration, "In Isaac," &c. It is intended to shew that not carnal descent, but being included in the promise, constituted that true spiritual seed. This clearly establishes the difference between the sonship of Israel after the flesh, and the sonship of Israel after the Spirit.—HALDANE.
[h] iv. 11-16. Gal. iv. 22-31.
[i] Gen. xxxi. 15. Ps. xxii. 30.
[k] Gen. xvii. 21; xxi. 2.
[l] viii. 28-30. Is. xiv. 24, 26, 27.
* The design of these words was to shew that the choice was not in them, but in God; and this is the main point in regard to the doctrine of election, whether the choice be to the privileges of the external theocracy, or to the spiritual and eternal blessings of the kingdom of Christ.—HODGE.
[m] viii. 28. 1 Thes. ii. 12.
[3] Or, *greater.*
[4] Or, *lesser.*
[n] Mal. i. 2, 3.
[o] Gen. xxix. 31, 33.
[p] ii. 5; iii. 5, 6. Gen. xviii. 25.
† The connection and argument are obvious: it is not unjust in God to exercise his sovereignty in the distribution of his mercies, for he expressly claims the right.—HODGE.
[q] 16, 18, 19. Is. xxvii. 11.
[r] Ex. x. 1, 2; xv. 14, 15. Josh. ii. 9, 10.
[s] John xvii. 26.
[t] i. 24-28; xi. 7, 8.
[u] iii. 5-7. Gen. l. 20. Ps. lxxvi. 10.

[x] Job xxxiii. 13; xl. 2, 5, 8; xlii. 2-6.
[y] 17; i. 18; ii. 4, 5. Ex. ix. 16.
[z] 21. 1 Thes. v. 9.
[5] Or, *made up.*
[a] ii. 4.
‡ A different verb from that used (ver. 22) respecting the vessels of wrath, and an active verb; "which *he* God has afore prepared"—shewing what God himself doth upon the sinner in a way of preparation for designed happiness.—GUYSE.
[b] viii. 28-30.
[c] viii. 16. Is. xliii. 6. John xi. 52.
[d] xi. 4-6. Ezra ix. 8, 14. Jer. v. 10.
[6] Or, *account.*
[e] Is. i. 9; vi. 13. Lam. iii. 22.
§ *Sabaoth* signifies *hosts*, and is sometimes used to denote the sun, moon, and stars, and also the angels. "The Lord of Sabaoth" is one of the titles of the Deity, and denotes his supreme dominion over the universe, and particularly over the different orders of angels, who, on account of their multitude, are called hosts (1 Kings xxii. 19).—DAVIDSON.
[f] i. 17; v. 1; x. 10. Phil. iii. 9.
[g] 30-32; x. 2-4.
[h] Gal. v. 3, 4. Jam. ii. 10, 11.
[i] iv. 16; x. 3.
‖ Like persons running a race and meeting with a stone in their way, which, by hitting their foot against it, makes them stumble and fall, to their own great hurt, and losing the prize. The same allusion is in the next verse.—GUYSE.
¶ They sought righteousness not aright, not in a way of believing, but of working. They stumbled at the true Messiah, and so far were they from seeking righteousness by Christ, that they took offence at him to their own destruction (Mark vi. 3; 1 Cor. i. 23).—POOLE.
[k] v. 5; x. 11. Ps. xxv. 2, 3, 20.
[7] *Confounded.*

20 Nay but, O man, [x]who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, [y]willing to shew *his* wrath, and to make his power known, endured with much long-suffering [z]the vessels of wrath [5]fitted to destruction;

23 And that he [a]might make known the riches of his glory on the vessels of mercy, which he had afore prepared‡ unto glory,

24 Even us, [b]whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; [c]there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, [d]a remnant shall be saved:

28 For he will finish the [6]work, and cut *it* short in righteousness; because a short work will the Lord make upon the earth.

29 And as Esaias said before, [e]Except the Lord of Sabaoth§ had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.

30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, [f]even the righteousness which is of faith:

31 But Israel, [g]which followed after the law of righteousness, [h]hath not attained to the law of righteousness.

32 Wherefore? [i]Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled‖ at that stumbling-stone;

33 As it is written, Behold I lay in Sion a stumbling-stone¶ and rock of offence: [k]and whosoever believeth on him shall not be [7]ashamed.

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rejection of them for opposing Christ. They were the descendants of Israel, who wrestled with God and prevailed; they had long been the professed worshippers of JEHOVAH, to whom the *typical* adoption pertained. The covenants made with Abraham, Isaac, Jacob, Aaron, and David—the law given on mount Sinai, and the national covenant grounded on it—belonged to them, and were so many peculiar honours and advantages towards their becoming the spiritual people of God. The worship that the temple, which was both typical of Christ's salvation, and the means of grace and communion with God, and the ark of the covenant, the symbol and pledge of the Lord's gracious presence with them, had for ages been their glory. All the promises concerning Christ and his salvation were immediately given and preserved to them; they were honourable by their descent from the ancient patriarchs, who walked with God and were accepted by him; and finally, the expected Messiah had been born among them, as one of their nation according to the flesh; even he, who is also "God over all" creatures, blessed and praised throughout all worlds, and to all eternity: to this the apostle affixed his cordial Amen.—*Scott.*

DIVINE SOVEREIGNTY.—Ver. 10-14. This instance of Esau and Jacob was intended as an illustration of the Divine conduct towards the fallen race of man. It has often been urged that Jacob and Esau were not so much personally intended as their posterity, and that temporal and not eternal things are spoken of; and this is certainly true. Jacob never had dominion over Esau personally, but his posterity ruled over Esau's. The election, the prediction, the birthright, and the blessing, however, secured to Jacob and his seed the same religious advantages as the promise of God secured to Isaac and his seed, and excluded Esau, as well as Ishmael, from them; and this, without determining anything of Esau's eternal state, though his character, and the epithet *profane* annexed to his name by the apostle, seem to indicate that he was not a believer; yet it is evident that the subject illustrated related to individuals, and to their eternal state, whether as believers or unbelievers. As Esau, that "the purpose of God according to election might stand," had no inheritance in Canaan, and was not the progenitor of Christ; so those Israelites who did not belong to "the election of grace" were excluded from the true Church, had no part in Christ, and no inheritance in heaven; but the reverse is true of the "election of grace." They were called, and in consequence believed; they were justified in Christ and glorified; and the same is the case in respect of men in all other ages and nations. If, indeed, there were any of our race not fallen like other men, or not by nature dead in sin and children of wrath, even as others—if there were any *inclined without preventing grace*, to repent, and to believe the humbling holy gospel of Christ, to love God and obey his will—then, indeed, the election might be made with respect to their foreseen faith and obedience. Ver. 15-18. Men are, indeed, naturally willing to be saved from misery and made happy, and are often very diligent in proud and unbelieving endeavours in order to it; but this is widely different from a cordial willingness to be saved from sin as well as misery, and made holy and happy in the humbling method of the gospel. This subject was exemplified in the case of Pharaoh. God the Creator advanced him to great authority and prosperity, and spared his life through the several plagues of Egypt; but at the same time he left him to harden himself in enmity and rebellion. This he declared to be intended, that in his destruction he might make known his power and glory throughout the earth. So that it must be allowed that he hath mercy on such of our apostate race as he sees good; and that he hardeneth whom he will, by leaving them to themselves and under the power of Satan; by ordering his dispensations respecting them in such a manner as he knows will exasperate their enmity and embolden their presumption; and by judicially sentencing them to final obduracy, that his justice in their punishment may become the more conspicuous. "This hardening also is voluntary, because the Lord, offended by their depravity, makes use of their own will in executing this judgment on those whom he hardens. Then follow the fruits of this hardening, namely, unbelief and sins, which are the real causes of the condemnation of the reprobate."—(*Beza.*) Ver. 19-21. The unhumbled objector would be sure here to cavil, and to inquire why the Lord blamed or punished Pharaoh, or, indeed, any man for his sins. Who had resisted his sovereign will and appointment? Even they who most rebel against his precepts fulfil his decrees: his will is, therefore, universally done, and no creature makes any opposition to it. As if the secret purpose of God could be a rule of duty to his creatures! Or as if a man could mean to do the will of God by breaking his express commandments out of enmity to him, and to gratify his own lusts! To this presumptuous caviller (and such are very numerous, when both avowed enemies and false friends of these doctrines are included) the apostle answered, by demanding of him (a man, a sinner) who he was, that he should deem himself authorised to reply against God, and to charge him with injustice or want of wisdom for those things which he had expressly spoken and done? Was it proper for the creature to call his Creator to an account for having formed him as he saw good? Would not men allow the infinite God the same sovereign right to manage the affairs

CHAPTER X.

1 The difference of the righteousness of the law, and that of faith. 11 No believer shall be confounded, whether Jew or Gentile.

BRETHREN, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, [a]that they have a zeal of God, but not according to knowledge.*

3 For they, being ignorant of [b]God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.†

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, [c]That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven?‡ (that is, to bring Christ down *from above;*)

7 Or, Who shall descend into the deep? (that is, [d]to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee,§ *even* in thy mouth, and in thy heart: that is, the word of faith which we preach;

9 [e]That if thou shalt confess with thy mouth the Lord Jesus, [f]and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 [g]For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the scripture saith,‖ [h]Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek; for the same [i]Lord over all is rich unto all that call upon him.

13 For [k]whosoever shall call upon the name of the Lord shall be saved.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 But they have not all obeyed the gospel: for Esaias saith, [l]Lord, who hath believed [l]our report?

17 So then faith *cometh* by hearing,¶ [m]and hearing by the word of God.

18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? [n]First, Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, [o]I was found of them that sought me not; [p]I was made manifest unto them that asked not after me.

21 But to Israel he saith, [q]All day long I have stretched forth my hands unto [r]a disobedient and gainsaying people.

CHAPTER XI.

1 God hath not cast off all Israel. 7 Some were elected, though the rest were blinded. 17 The Gentiles may not boast over them.

I SAY then, [a]Hath God cast away his people? God forbid. [b]For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people [c]which he foreknew. Wot ye not what the scripture saith [1]of Elias?* [d]how he maketh intercession to God against Israel, saying,

3 [e]Lord, they have killed thy prophets, and [f]digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? [g]I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* [h]Baal.

5 Even so† then at this present time also there is a remnant according to the election of grace.

6 And [i]if by grace, then *is it* no more of works; otherwise grace is no more grace. But if *it be* of works, then is it no more grace; otherwise work is no more work.

7 What then? Israel hath not obtained that which he seeketh for;‡ [k]but the election hath obtained it, [l]and the rest were [2]blinded

8 (According as it is written, [m]God hath given them the spirit of [3]slumber, [n]eyes that they should not see, and ears that they should not hear) [o]unto this day.

9 And [p]David saith, Let [q]their table be made

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CHAP. X.

[a] ix. 31, 32. 2 Kings x. 16.

* Knowing the Divine authority of the law, they retained for it, externally at least, a profound regard, and gloried in their exact performance of its numerous ceremonies. But their zeal was not directed by an accurate and well-established knowledge of its spirit and object.—RITCHIE.

[b] i. 17; iii. 22, 26. Ps. lxxi. 15, 16, 19.

† Appointed, provided, and exhibited in the gospel, for the justification of every one that believeth.—GUYSE.

[c] Lev. xviii. 5. Luke x. 27, 28.

‡ The obvious import of this passage is, that the knowledge of the will of God had been made perfectly accessible; no one was required to do what was impossible, neither to ascend to heaven, nor to pass the boundless sea, in order to attain it; it was neither hidden nor afar off, but obvious and at hand.—HODGE.

[d] iv. 25. Rev. i. 18.

§ Things obscure and difficult were said by the Hebrews to be "far off;" but things easily understood and easily attained were said to be "nigh," or "present" (Rom. vii. 18-21). Of this latter character was the duty of faith.—HAMMOND.

[e] xiv. 11. Matt. x. 32, 33.

[f] viii. 34. John vi. 69-71.

[g] Luke viii. 15. John i. 12, 13.

‖ Those inspired writings declare (Is. xxviii. 16), with a view to the Messiah, that whosoever he be that receives and relies upon Christ by faith, whatever his former character and condition had been, will not be ashamed to own Christ, nor shall he ever be put to shame and confusion through a disappointment of his hope and confidence in him. And this holds equally true with respect to Gentiles as well as Jews (see the next verse).—GUYSE.

[h] ix. 33. Is. xlix. 23.

[i] xiv. 9; xv. 12. Acts x. 36.

[k] Joel ii. 32.

[l] Is. liii. 1. John xii. 38-40.

[1] *The hearing of us;* or, *our preaching.*

¶ That is, "faith is founded on instruction, and this instruction supposes a Divine communication."—HODGE.

[m] Jer. xxiii. 28, 29.

* It was no less than a miracle that the gospel, in a space of a few years, should be preached to all nations, and planted in the remotest parts of the world; yet thus it was—which makes the apostle here apply to the light of the Gospel what David applies to the material light of the heavens (Ps. xix. 4).—BURKITT.

[n] *See on* Deut. xxxii. 21.

[o] ix. 30.

[p] Is. xlix. 6. Matt. xx. 16.

[q] Prov. i. 24. Matt. xx. 1-15.

[r] Deut. ix. 13. Acts vii. 51, 52.

CHAP. XI.

[a] Ps. lxxvii. 7. Hos. ix. 17.

[b] Acts xxii. 3. 2 Cor. xi. 22.

[c] Acts xiii. 48. 1 Pet. i. 2.

[1] Gr. *in Elias?*

* The apostle says that the state of the Jews now is much as it was in Elijah's time, and that some of the nation still remain the Church of God, by embracing the gospel.—PYLE.

[d] Num. xvi. 15.

[e] 1 Kings xviii. 4, 13. Jer. ii. 30.

[f] 1 Kings xviii. 30, 31.

[g] 1 Kings xix. 18.

[h] Deut. iv. 3. 1 Kings xvi. 31.

† So now also God hath his chosen remnant, whom his grace hath brought to faith in Christ.—BAXTER.

[i] Deut. ix. 4-6.

‡ The whole nation of the Jews have not obtained deliverance by the Messiah, although they sought, and hoped, and waited for him; but God's elect ones have obtained it, and the rest miss of it, because their sin and prejudice blindeth them.—BAXTER.

[k] Eph. i. 4.

[l] Is. vi. 10; xliv. 18.

[2] *Hardened.*

[m] Is. xxix. 10.

[3] *Remorse.*

[n] Deut. xxix. 4. Is. vi. 9.

[o] 2 Kings xvii. 34, 41.

[p] Ps. lxix. 22.

[q] Deut. vi. 10-12. Prov. i. 32.

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of the creation as the potter exercises in disposing of his clay, when of the same lump he makes one vessel to a more honourable, and another to a meaner use?—*Scott.*

CHAP. X. PAUL'S LOVE TO ISRAEL.—Ver. 1. Paul here professes his good affection to the Jews, with the reason of it; where he gives them a good wish, and a good witness. 1. A good wish; a wish that they might "be saved"—saved from the temporal ruin and destruction that were coming upon them—saved from the wrath to come, eternal wrath, which was hanging over their heads. It is implied in this wish that they might be convinced and converted; he could not pray in faith, that they might be saved in their unbelief. Though Paul preached against them, yet he prayed for them: herein he was merciful, as God is, who is "not willing that any should perish" (2 Pet. iii. 9)—desires not the death of sinners. It is our duty truly and earnestly to desire the salvation of the souls of others, next to the salvation of our own. This, he says, was "his heart's desire and prayer," which intimates the strength and sincerity of his desire; it was "his heart's desire;" it was not a formal compliment, as good wishes are with many, from the teeth outward, but a real desire. This it was before it was his prayer. The soul of prayer is the heart's desire. Cold desires do but beg denials; we must even breathe out our souls in every prayer.—*Henry.*

MEANS AND BLESSING.—Ver. 12-17. By calling on the name of the Lord, we must understand, either invoking the Lord Jesus personally, as the incarnate Word, the co-equal Son of God, "God manifest in the flesh," or calling upon the Father by faith in the Son, and through his intercession; but the former sense best accords with the apostle's argument, and is by far the most obvious construction of the words. All believers thus called on the name of the Lord Jesus, and none else would, that is, humbly and sincerely: therefore all, whether Jews or Gentiles, who thus sought help from him, would be saved. But how should any call on the Lord Jesus, the Divine Saviour, who had not believed in him as such? Or how could any believe in him, who had never heard of him or his salvation? Or how could the Gentiles hear the things pertaining to Christ, if none of the Jews, to whom they were immediately revealed, were sent by God and his Church to preach to them? Why, then, should the Jews blame the apostles and others for engaging in this needful and benevolent work to which God had called them? The necessity and importance of preaching the gospel had been stated in strong terms by the prophet, who had poetically described even the feet of those who proclaimed the gospel of peace to be beautiful; and though the Gentiles had not generally welcomed the salvation of Christ (any more than the Jews) so as to receive it with obedient faith, yet that too had been intimated by the same prophet, when he expressed his grief and surprise at men's general inattention to the glad tidings of salvation by a suffering Messiah.—*Scott.*

CHAP. XI. ELECTION OF GRACE.—Ver. 1-6. This remnant was reserved according to "the election of grace," not because they were less undeserving of such favour than others, but because God was pleased to have mercy on them for reasons best known to himself; otherwise they too would have perished in unbelief. If, then, this election were of grace, it could no more be pretended to be of works, either performed or foreseen; as this would imply that something *naturally* in the objects chosen determined the Lord's preference, and that it did not originate in his mere grace. For if, in any sense of degree, it were of works, it would in part at least be of debt, and not of entire free favour; otherwise "work," as it stands related to election and justification, would lose its very nature. For an entire free favour must be absolutely distinct from a reward conferred in consequence of some work performed; as the price of one farthing paid for what is worth a thousand pounds, must in exact propriety of speech essentially distinguish it from an entirely free gift. This text is so decisive on the subject, that great pains have been taken to explain it away; but really the arguments of the most able and learned men on the other side prove nothing so much as the weakness of their cause. I shall therefore only observe in general, that *in fact they* are not called who, to our apprehension, are best disposed to perform good works, but often the contrary, as the examples recorded in Scripture alone undeniably demonstrate; that every real good disposition in an apostate creature must be the "effect," and cannot therefore be "the cause," of the grace of God bestowed on him; that God did not act without reason in choosing one rather than another, though we

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a snare, and a trap, and a stumblingblock, and [r] a recompence unto them:

10 Let their eyes be darkened, that they may not see, [s] and bow down their back alway.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation§ *is come* unto the Gentiles, for to provoke them to jealousy.‖

12 Now, if the fall of them *be* [t] the riches of the world,¶ and the [4] diminishing of them the riches of the Gentiles; how much more [u] their fulness?

13 For I speak to you Gentiles, inasmuch as I am [x] the apostle of the Gentiles, I magnify mine office:

14 If [y] by any means I may [z] provoke to emulation *them which are* [a] my flesh, and [b] might save some of them.

15 For if the casting away of them *be* [c] the reconciling of the world, what *shall* the receiving *of them be*, [d] but life from the dead?

16 For [e] if the first-fruit *be* holy, the lump *is* also *holy;* [f] and if the root *be* holy, so *are* the branches.

17 And if some of the branches be broken off, and thou, being a wild olive-tree,* wert graffed in [5] among them, and with them partakest of the root and fatness of the olive-tree;

18 [g] Boast not against the branches:† but if thou boast, [h] thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, [i] that I might be graffed in.

20 [k] Well; [l] because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear:

21 For [m] if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold [n] therefore the goodness‡ and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness; otherwise thou also shalt be cut off.

23 And they also, [o] if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again.

24 For if [p] thou wert cut out of the olive-tree, which is wild by nature, and wert graffed contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be graffed into their own olive-tree?

25 For I would not, brethren, that ye should be ignorant of this mystery,§ (lest ye should be wise in your own conceits,) [q] that [6] blindness in part is happened to Israel, [r] until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved; as it is written, [s] There shall come out of Sion the Deliverer, [t] and shall turn away ungodliness from Jacob:

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, [u] *they are* enemies for your sakes:‖ but as touching the election, *they are* beloved for the fathers' sakes.

29 For [x] the gifts and calling of God *are* without repentance.¶

30 For [y] as ye in times past have not believed God, yet have now [z] obtained mercy through their unbelief;

31 Even so have these also now not [7] believed, that through your mercy they also may obtain mercy.*

32 For [a] God hath [8] concluded them all in unbelief, [b] that he might have mercy upon all.†

33 O the depth‡ of the [c] riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For [d] who hath known the mind of the Lord? or who hath been his counsellor?

35 Or [e] who hath first given to him, and it shall be recompensed unto him again?

36 For [f] of him, and through him, and to him, *are* all things: [g] to whom *be* glory for ever. Amen.

CHAPTER XII.

3 *Pride forbidden.* 9 *Several duties enjoined.*
19 *Revenge specially forbidden.*

I BESEECH you therefore, brethren, [a] by the mercies of God, that ye present your bodies* a living sacrifice, holy, [b] acceptable unto God, *which is* your reasonable service.

2 And [c] be not conformed to this world; but

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[r] Deut. xxxii. 35. Is. lix. 18.
[s] Deut. xxviii. 64-68. Is. lxv. 12.
§ That is, the gospel.—GILL.
‖ Or, emulation.—DAVIDSON.
[t] Eph. iii. 8.
¶ Of the Gentiles, as opposed to the Jews.—PARKHURST.
[4] *Decay*, or *loss*.
[u] Is. xi. 11 16; xii.; lx.; lxvi. 8-20.
[x] Acts xxvi. 17, 18.
[y] 1 Cor. ix. 20-22.
[z] 11.
[a] Philem. 12.
[b] 1 Cor. vii. 16.
[c] 2 Cor. v. 18-20.
[d] Ez. xxxvii. 1-14.
[e] Ex. xxiii. 16-19. Num. xv. 17-21.
[f] Gen. xvii. 7. Jer. ii. 21.
* Rather, "a wild olive branch," for branches only are ingrafted.—MACKNIGHT.
[5] *For them.*
[g] iii. 27.
† *Boast not against the branches*—i.e., against the Jews, who, because of their unbelief, are broken off; as if by nature thou wert better than they, or more worthy of that grace which is bestowed on thee. The word signifies, Throw not up thy neck, do not carry thyself scornfully and insultingly.—POOLE.
[h] iv. 16.
[i] 11, 12, 17, 23.
[k] Jam. ii. 19.
[l] iii. 3.
[m] 1 Cor. x. 1-12.
[n] Num. xiv. 18-22. Is. lxvi. 14.
‡ *Goodness.*—Benignity. *Severity.*—Strictness of his justice. *If thou continue*—by humble faith, within the sphere of his goodness.—GUYSE.
[o] Zech. xii. 10. 2 Cor. iii. 16.
[p] 17, 18.

§ "This blindness;" that it was the Jews' unbelief which separated them, and not that they, the Gentiles, were more worthy. Called a "mystery," because hid in the counsels of eternity, and obscurely hinted at in ancient prophecy.—GUYSE.
[q] 7, 8.
[6] *Hardness.*
[r] Ps. xxii. 27. Is. ii. 1-3.
[s] Ps. cvi. 47. Is. lix. 20.
[t] Acts iii. 26. Tit. ii. 14.
[u] Matt. xxi. 43.
‖ For your conversion they were permitted, as enemies of Christ, to drive away the gospel from them to you; but yet God hath not quite nulled his covenant with their fathers, but will perform it in the conversion of them all that are elect.—BAXTER.
[x] Num. xxiii. 19. Mal. iii. 6.
¶ God will not repent of the special favours allowed to this people, and his promises made unto their fathers.—HAMMOND.
[y] 1 Cor. vi. 9-11. Col. iii. 7.
[z] 1 Cor. vii. 25. 1 Tim. i. 13.
[7] *Obeyed.*
* As the gospel came from the Jews to the Gentiles, so is it to return from the Gentiles to the Jews.—HODGE.
[a] Gal. iii. 22.
[8] *Shut them all up together.*
[b] John i. 7. 1 Tim. ii. 4-6.
† The time will come when the Jews also shall lay hold on the hope set before them.—CLARKE.
‡ The apostle breaks forth in this exclamation, being filled with astonishment at the exceedingly admirable wisdom of God, which he also thus teaches should be piously and reverently adored, and not profanely and curiously searched into, beyond the boundaries of revelation.—BEZA.
[c] Eph. i. 7; ii. 7. Col. i. 27; ii. 2. 3.
[d] Job xv. 8. 1 Cor. ii. 16.
[e] Job xxxv. 7. 1 Cor. iv. 7
[f] Prov. xvi. 4.
[g] Is. xlii. 12. 2 Tim. iv. 18.

CHAP. XII.
[a] Luke vii. 47.
* The body is here, by a usual figure, put for the whole person; nor can the soul be now presented to God otherwise than as dwelling in the body.—DODDRIDGE.
[b] Ps. xix. 14. Is. lvi. 7.
[c] Ex. xviii. 2. 1 Cor. iii. 19.

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are not made acquainted with his reasons; and that the display of the infinite riches of his mercy, the omnipotence of his grace, and the glory of his own sovereignty, in converting the most unlikely persons in the world, are far more probable reasons of his choice, than any foreseen comparative goodness of natural disposition in those who are saved above those that perish.

CONVERSION OF ISRAEL.—Ver. 16-21. Abraham was, as it were, the root of the visible Church in all subsequent ages. After Ishmael and the sons of Keturah had been broken off, the tree grew up in Isaac; then Esau being broken off, it shot forth abundance of branches in Jacob and his twelve sons. When any Gentiles were proselyted, they were grafted into this tree by circumcision, as long as the legal dispensation lasted (but by baptism after the Christian dispensation entered); and they with their posterity were from that time considered as branches of the tree, a part of the visible Church as springing from Abraham. Notwithstanding all former rebellions, the Jews were the branches of this tree, till as a nation they rejected the Messiah (though the most of the ten tribes had before been broken off); but after that, their relation to Abraham and to God was, as it were, suspended; they were broken off from the olive-tree in vast multitudes; they were cast out of the Church, as the children of the bond-woman, or as profane Esau; neither they nor their posterity any longer retained even the outward seal of the covenant (for circumcision lost its validity, and baptism became the sign of regeneration); and they were thenceforth deprived of the ordinances of God. At the same time the Gentiles were grafted into this tree in their room: by professing faith in Christ, and being baptized into his name, they were admitted into the visible Church of God, and attained a relative holiness; they were favoured with the means of grace, and the ordinances of God, "for their good, and that of their children after them," as the Jews formerly had been; and multitudes, that had been the branches of the wild unfruitful olive-tree, were thus made heirs of Abraham's faith, holiness, and blessedness. Yet the Gentile Christians ought by no means to copy the Jews, in being proud of their distinction, or in boasting over those who had been rejected to make room for them. But if any of them were disposed to do this, they should recollect, that they were not the root of this well-cultured fruitful tree; nor had they naturally sprung from it, but of free grace had been grafted in, to share its advantages. Abraham's race had derived no spiritual good from them; but they derived all from Abraham's race. They might indeed say that the natural branches had been broken off to make way for them, and it was indeed true that God had preferred them; yet it was not on account of their works, but of mere grace. Through unbelief, the offspring of pride, the Jews had been broken off, and through faith the Gentiles had been grafted in: they ought, therefore, to beware of self-confidence, self-preference, and every kind of pride or ambition; lest, having only a dead faith, and an empty profession, they should apostatise from God, and forfeit their privileges. For if he has not spared the natural branches, they ought surely to fear lest they too should be broken off.—*Scott.*

THE COVENANT.—Ver. 27. "This is my covenant unto them;" this, that the "Deliverer shall come" to them; this, that "my Spirit shall" not depart from them, as it follows (Isa. lix. 21). God's gracious intentions concerning Israel were made the matter of a covenant, which the God that cannot lie could not but be true and faithful to. They were the "children of the covenant" (Acts iii. 25). The apostle adds, "when I shall take away their sins," which some think refers to Isa. xxvii. 9, or only to the foregoing words, to "turn away ungodliness." Pardon of sin is laid as the foundation of all the blessings of the new covenant (Heb. viii. 12). "For I will be merciful." Now from all this he infers, that certainly God had great mercy in store for that people, something answerable to the extent of these rich promises; and he proves his inference (ver. 29) by this truth, "For the gifts and callings of God are without repentance." Repentance is sometimes taken for a change of mind, and so God never repents; for he is in one mind, and who can turn him? Sometimes for a change of way, and that is here understood; intimating the constancy and unchangeableness of that love of God which is founded on election.—*Henry.*

CHAP. XII. THE LIVING SACRIFICE.—Ver. 1. The allusion seems to be made to the living animals which were presented as sacrifices before the altar, that they might be slain, and thus offered to God upon it. Thus Christians should present their bodies before God, to be employed in his service, and to be spent and worn out by hardships or labours for him, that so they might be wholly devoted to his glory. The body, with its members, senses, and organs, is the instrument of the carnal mind in executing its purposes and gratifying its evil inclinations. When, therefore, the mind is made spiritual, the body should, in like manner, execute its holy purposes and express its spiritual affections. Thus the soul becomes the consecrated priest, and the body the living sacrifice unto God through Jesus Christ. In general this sacrifice must be presented alive, to be employed in the worship and work of God, though sometimes at

[d]be ye transformed by the renewing of your mind, that ye may [e]prove† what *is* that good, and acceptable, and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think [1]soberly, [f]according as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office;

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having [g]then gifts, differing according to the grace that is given to us, whether prophecy,‡ *let us prophesy* according to the proportion of faith;

7 Or [h]ministry, *let us wait* on *our* ministering; [i]or he that teacheth, on teaching;

8 Or he that [k]exhorteth, on exhortation: he that [2]giveth, *let him do it* [3]with simplicity; he that ruleth, with diligence; he that [l]sheweth mercy, with cheerfulness.

9 *Let* [m]love be without dissimulation. [n]Abhor that which is evil, [o]cleave to that which is good.

10 *Be* kindly affectioned one to another [4]with [p]brotherly love; in honour preferring one another;

11 Not [q]slothful in business; [r]fervent in spirit; [s]serving the Lord;

12 Rejoicing in hope; patient in tribulation; [t]continuing instant in prayer;

13 Distributing to the necessity of saints; given to hospitality.

14 [u]Bless them which persecute you: bless, and curse not.

15 [x]Rejoice with them that do rejoice, and [y]weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, [z]but [5]condescend to men of low estate. [a]Be not wise in your own conceits.§

17 [b]Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible,‖ as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves, but *rather* [c]give place unto wrath: for it is written, [d]Vengeance *is* mine; I will repay, saith the Lord.

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[d] Ps. li. 10. Ez. xviii. 31.
[e] Eph. v. 10, 17. 1 Pet. ii. 3.
† The word rendered *prove* signifies also to *approve*: the sense of this passage, therefore, may be, either "that he may try or prove what is acceptable to God," i.e., decide upon, or ascertain what is right; or, that ye may approve what is good, &c.—HODGE.
[1] *To soberiety.*
[f] John iii. 34.
[g] 1 Cor. i. 5-7; iv. 6, 7.
‡ The original and proper meaning of the Hebrew word rendered *prophet* in the Old Testament is *interpreter*, one who explains or delivers the will of another. The inspiration of the apostles was abiding in the Christian Church; that of the prophets was occasional and transient.—HODGE.
[h] Is. xxi. 8.
[i] Deut. xxiii. 10.
[k] Heb. x. 25.
[2] *Imparteth.*
[3] *Liberally.*
[l] Deut. xvi. 14, 15. 2 Cor. ix. 7.
[m] 2 Sam. xx. 9, 10.
[n] Ps. xcvii. 10; cxix. 104, 163.
[o] Acts xi. 23.
[4] *In the love of the brethren.*
[p] Job i. 4. Ps. cxxxiii. 1.
[q] Prov. vi. 6-9.
[r] Matt. xxiv. 12.
[s] 1 Cor. vii. 22.
[t] Gen. xxxii. 24-26. Job xxxi. 29. 30.
[u] Is. lxvi. 10-14.
[x] Ps. xxxv. 13, 14.
[y] Job xxxi. 13-16.
[5] *Be contented with mean things*
[z] Prov. iii. 7.
§ Let young converts especially remember this caution. Oh what havoc has the neglect of it produced! Proud thoughts of our own knowledge and abilities are mostly dangerous. —KEYWORTH.
[a] 1 Pet. iii. 9.
‖ It may so fall out, that some men are of such froward and unpeaceable tempers, that it is impossible to live peaceably with them or by them; or such conditions of peace may be offered as are not lawful for you to accept; it will not stand with the truth and glory of God, and with a good conscience, to agree with them. But, however, do your part, let there be no default in you why you should not live in peace with all men whatsoever.—POOLE.
[b] Matt. v. 39.
[c] Deut. xxxii. 35.
[d] Ex. xxiii. 4, 5.
[f] Ps. cxx. 4.
¶ By such means the enemy shall be melted down, as the fire melts metals. By such means the Almighty will be engaged to take the sufferer's part. —WHITBY.
[g] Prov. xvi. 32.

CHAP. XIII.

[a] 1 Sam. ii. 8.
[1] Or, *ordered.*
[b] 1 Pet. ii. 13.
[c] Matt. xxiii. 14.
* If disobedience is a sin, it will be punished. The word rendered *damnation* means here, simply punishment, which is also the old meaning of the word "damnation." —HODGE.
[d] 1 Pet. iii. 13, 14.
[e] 1 Kings x. 9. Ps. lxxxii. 2-4.
[f] Josh. xx. 5-9.
† *For wrath—i.e.*, from fear of punishment. *For conscience sake—i.e.*, out of regard to God from conscientious motives.—HODGE.
[4] Heb. xiii. 18.
[h] Ezra vi. 8.
‡ Namely, executing judgment between man and man, to preserve every man in his right, and to punish the wrong-doer.—WHITBY.
[i] Luke xx. 25.
§ These include all sorts of levies, taxes, subsidies, &c. The former may design what is laid on men's persons and estates, as poll-money, land-tax, &c.; and the latter, what arises from the exportation and importation of goods to and from foreign parts.—GILL.
[k] Prov. xxiv. 21.
[l] 1 Tim. v. 3, 17.
[m] Matt. xxii. 39, 40.
[n] Ex. xx. 12-17.
[o] vii. 7, 8.
[p] Lev. xix. 18, 34. Jam. ii. 8-10.
‖ The meaning is, that the prohibitions of the law against uncleanness, killing, stealing, defamation, and false evidence, and all precepts whatever, relating to the rights of our neighbour, are all included in the Christian commandment of "loving," or doing to others as we would be done by.—PYLE.
[q] 1 Cor. xiii. 4-7.
[r] Matt. xxii. 40.
[s] Jos. i. 6.
[t] 1 Cor. vii. 29-31.
[u] 1 John ii. 8.
[x] Is. ii. 20.
[y] Eph. vi. 11-13. Col. iii. 10-17.
[2] Or, *decently.*

20 Therefore [e]if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap [f]coals of fire on his head.¶

21 [g]Be not overcome of evil, but overcome evil with good.

CHAPTER XIII.

1 *Of duties to magistrates.* 8 *Love is the fulfilling of the law.* 11 *Against gluttony, drunkenness, and the works of darkness.*

LET every soul be subject unto the higher powers. For [a]there is no power but of God: the powers that be are [1]ordained of God.

2 Whosoever therefore resisteth the power, resisteth the [b]ordinance of God; and they that resist shall [c]receive to themselves damnation.*

3 For rulers are not a terror to good works, but to the evil. [d]Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same:

4 For [e]he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, [f]a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath,† but also for [g]conscience sake.

6 For, for this cause [h]pay ye tribute also: for they are God's ministers, attending continually upon this very thing.‡

7 Render [i]therefore to all their dues: tribute to whom tribute *is due;* custom to whom custom;§ [k]fear to whom fear; [l]honour to whom honour.

8 [m]Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 [n]For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not [o]covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt [p]love thy neighbour as thyself.‖

10 Love [q]worketh no ill to his neighbour; therefore [r]love *is* the fulfilling of the law.

11 And that, knowing the time, that now [s]*it is* high time to awake out of sleep: [t]for now is our salvation nearer than when we believed.

12 The [u]night is far spent, the day is at hand: let us therefore [x]cast off the works of darkness, and let us [y]put on the armour of light.

13 Let us walk [2]honestly, as in the day; not

length it must also be offered up to death by martyrdom. As the legal sacrifices (which that of Christ had now superseded) were to be without spot or blemish, so the bodies of believers must be separated from the practice of all iniquity, or they cannot be fit to be living sacrifices to God.—*Scott.*

HUMILITY.—Ver. 3. Pride is a sin that is bred in the bone with all of us, and we have therefore each of us need to be cautioned and armed against it. We must take heed of having too great an opinion of ourselves, or putting too high a valuation upon our own judgments, abilities, persons, performances. We must not be "self-conceited," not esteem too much our own wisdom and other attainments; not "think ourselves to be something" (Gal. vi. 3). There is a high thought of ourselves which we may and must have—to think ourselves too good to be the slaves of sin and drudges to this world. But, on the other hand, we should "think soberly;" we must have a low and modest opinion of ourselves and our own abilities, our gifts and graces, according to what we have received from God, and not otherwise; not to be confident and hot in matters of doubtful disputation; not stretch ourselves beyond our line; not judge and censure those that differ from us; not desire to make a fair show in the flesh. These, and the like, are the fruits of a sober opinion of ourselves.

FORGIVING GOODNESS.—Ver. 21. To this purpose is the exhortation in the last verse, which suggests a paradox not easily understood by the world, that in all matters of strife and contention, those that revenge are the "conquered," and those that forgive are the "conquerors." 1. "'Be not overcome of evil.' Let not the evil of any provocation that is given you have such a power over you, or make such an impression upon you, as to dispossess you of yourselves; to disturb your peace; to destroy your love; to ruffle and discompose your spirits; to transport you to any indecencies; or to bring you to study or endeavour any revenge." He that cannot quietly bear an injury is perfectly conquered by it. 2. "'But overcome evil with good;' with the good of patience and forbearance, nay, and of kindness and beneficence, to those that wrong you; learn to defeat their ill designs against you, and either to change them, or, however, to preserve your own peace." He that hath this rule over his spirit, is better than the mighty.—*Henry.*

CHAP. XIII. CIVIL GOVERNMENT.—Ver. 1. It is evident the apostle did not mean to determine the Divine right of absolute monarchy, or exclusively of any form of government, but to inculcate subjection to the ruling powers of every place and time in which believers lived. But as the benefits of civil government are many and great, and it is the appointment of God for maintaining order among the apostate race of men, so any man who set himself to oppose the established government of that nation in which he lived, would be considered as resisting the providence and rebelling against the authority of God, who gave the rulers their authority, and will himself call them to account for the use which they make of it.—"All other governments derived their power from God, as well as that of the Jews, though they had not the whole frame of their government immediately from him, as the Jews had."—"Whether we take *powers* here in the abstract for political authority, or in the concrete, for the persons actually exercising political power and jurisdiction, the sense will be the same."—"How men come by a rightful title to this power, or who has this title, the apostle is wholly silent, and says nothing of it. To have meddled with that would have been to decide of civil rights, contrary to the design and business of the gospel, and the example of our Saviour, who refused meddling in such cases, with this decisive question, 'Who made me a judge or a divider over you?'"—(*Locke.*) The words rendered "the powers that be," or "the existing authorities," seem intended to exclude all such inquiries. Whatever be the form of the existing government, or the way by which it was established, while it continues to exist it must be regarded and submitted to as the appointment of Providence.

SPIRITUAL VIGILANCE.—Ver. 11-14, Some think that the apostle here refers to the approaching destruction of Jerusalem, and the more complete establishment of Christianity that followed; but he seems rather to speak of the state of believers in this world, and their expectation of approaching complete salvation. It behoved them to consider how long they had heard and professed the gospel, and the shortness of the time that might yet remain to them, in which to glorify God among men. Thus they would perceive that it was full time for them to shake off all remaining sloth and supineness, and to attend to every duty with increasing zeal and vigour; as the day

in [a]rioting and drunkenness, not in [a]chambering and wantonness, not in [b]strife and envying:

14 But [c]put ye on the Lord Jesus Christ,¶ and make not provision for the flesh, to *fulfil* the lusts *thereof*

CHAPTER XIV.

3 Men may not despise or condemn one another for things indifferent; 13 but take heed of giving offence in them.

HIM that is [a]weak in the faith receive ye, [b]*but* [1]not to doubtful disputations.

2 For one believeth that he may eat all things:* another, who is weak, eateth herbs.†

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge‡ him that eateth: [c]for God hath received him.

4 [d]Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

5 One man [e]esteemeth one day above another; another esteemeth every day *alike*. [f]Let every man be fully [2]persuaded in his own mind.

6 He that [3]regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord, [g]for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, [h]we die unto the Lord: [i]whether we live therefore, or die, we are the Lord's.

9 For to this end [k]Christ both died, and rose, and revived, that he might be [l]Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? [m]for we shall all stand before the judgment-seat of Christ.

11 For it is written,§ *As* I live, saith the Lord, [n]every knee shall bow to me, and every tongue shall [o]confess to God.

12 So then [p]every one of us shall give account of himself to God.

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[a] Prov. xxiii. 20.
[a] 1 Cor. vi. 9.
[b] Gal. v. 15, 21.
[c] Gal. iii. 27.
¶ This is necessary, for though grace may help to defend, yet it is Christ and his righteousness only that can cover us (as a garment doth our nakedness) in the sight of God. To *put on Christ* is to receive him and rest upon him by faith; as also to profess and imitate him.—POOLE.

CHAP. XIV.

[a] Job iv. 3. Is. xxxv. 3, 4.
[b] 2-5.
[1] Or, *not to judge his doubtful thoughts.*
* The apostle here declares the first ground of difference between them. One thought all meats to be lawful under the gospel; another, rather than eat any meats forbidden by the law, will eat only herbs.—BURKITT.
† Some Jews (the Essenes) ate no flesh, lest that which they might buy might have been offered to idols, or have contracted some ceremonial pollution.—WHITBY.
‡ *Judge* — means condemn.—DAVIDSON.
For God hath received him.—They were received by Christ, coming to him as perishing sinners, according to the will of God, whose will it likewise was, that they should be received into church-fellowship.—GILL.
[c] Acts x. 34, 44.
[d] 1 Cor. iv. 4, 5.
[e] Gal. iv. 9, 10. Col. ii. 16, 17.
[f] 1 Cor. viii. 7, 11.
[2] Or, *assured.*
[3] Or, *observeth.*
[g] John vi. 23. 1 Tim. iv. 3-5.
[h] John xxi. 19. 1 Thes. v. 10.
[i] 1 Cor. iii. 22.
[k] Is. liii. 10-12.
[l] Matt. xxviii. 18. John v. 27-29.
[m] Ec. xii. 14. Matt. xxv. 31, 32.
§ We must observe that these words, spoken by God Jehovah at Is. xlv. 23, are here applied by St Paul to Jesus Christ.—WILSON.
[n] Pa. lxxii. 11. Rev. v. 14.
[o] Matt. x. 32.
[p] Ec. xi. 9. Matt. xviii. 23, &c.
¶ By the faith of the Lord Jesus.—WHITBY.
By revelation from the Lord Jesus.—MACKNIGHT.
[4] *Common.*
¶ Nothing is in its own nature unclean, for God made all things good; but in a man's conceit and opinion some creatures seem unclean; and, while a man is in that mind, surely that creature is unclean to him, because his conscience riseth up against the use thereof.—BISHOP HALL.
[5] *According to charity.*
[q] 1 Cor. viii. 11.
* That is, your liberty herein, which is justly esteemed a "good" enjoyed by you under the gospel.—WELLS.
[r] Dan. ii. 44. Matt. iii. 2.
[s] Is. xiv. 24.
[t] Is. lv. 12.
[u] John xii. 26. Gal. vi. 15, 16.
[x] Gen. iv. 7. Acts x. 35.
[y] Ps. xxxiv. 14.
† Edification is a metaphor, formed upon that noble idea which St Paul hath so frequently inculcated, that all Christians constitute one great temple, erected for the worship of God (Eph. ii. 20).—MACKNIGHT.
* *See on* 15.
[a] Matt. xv. 11.
[b] 1 Cor. viii. 13.
[c] Mal. ii. 8.
‡ That is, blessed is the man that has a good conscience; who does not allow himself to do what he secretly condemns.—HODGE.
[6] *Discerneth and putteth a difference between meats.*
§ He, therefore, who is uncertain whether God has commanded him to abstain from certain meats, and who, notwithstanding, indulges in them, undoubtedly sins; he brings himself under condemnation.—HODGE.

CHAP. XV.

[a] 1 Cor. ix. 22.
[b] *See on* 3.
* He means that we should condescend and accommodate ourselves to others, and give them satisfaction in all things; at least so far as may tend to their good and edification.—POOLE.
[c] Ps. xl. 6-8.

13 Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock, or an occasion to fall, in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus,‖ that *there is* nothing [4]unclean of itself:¶ but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not [5]charitably. [q]Destroy not him with thy meat for whom Christ died.

16 Let not then your good* be evil spoken of:

17 For the [r]kingdom of God is not meat and drink; [s]but righteousness, and [t]peace, and joy in the Holy Ghost.

18 For he that [u]in these things serveth Christ [x]*is* acceptable to God, and approved of men.

19 Let us therefore [y]follow after the things which make for peace, and things wherewith one may edify another.†

20 [z]For meat destroy not the work of God. [a]All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* [b]good neither to eat flesh, nor to drink wine, nor *any thing* [c]whereby thy brother stumbleth, or is offended, or is made weak.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself‡ in that thing which he alloweth.

23 And he that [6]doubteth is damned§ if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

CHAPTER XV.

1 The strong must bear with the weak, as Christ did, 7 who receives Gentiles as well as Jews.

WE then that are strong [a]ought to bear the infirmities of the weak, and not to [b]please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.*

3 For even [c]Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning; that we

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of salvation approached continually, and was then actually much nearer than when they had first believed in Christ, and consequently their term of remaining usefulness on earth was proportionally abridged. The redemption by which salvation comes to lost sinners was finished with the humiliation of the Saviour; and when he expired on the cross, salvation becomes ours, and is begun when we come to him by faith: it will be finished as to the soul at the hour of death, and as to the body at the day of judgment. The life of faith might be called *day*, in comparison of the darkness of the idolatrous and unconverted state: yet it was but *night*, or twilight, in comparison of the light of heaven.—*Scott.*

CHAP. XIV. CANDOUR AND CHARITY.—Ver. 2-4. One Christian, either a Gentile convert, or a Jew, who had got over the prejudices of his nation, believed it lawful to eat any kind of meat, without regarding the distinctions of the law in that respect; another, either a Jewish convert, or one who had imbibed some Jewish prejudices, would eat only vegetables (especially when in company with Gentile converts), lest he should unawares eat some unclean thing. This, indeed, shewed that he was weak and unestablished in the faith; yet it evinced him to be conscientious. Here, then, mutual candour was to be exercised: the Christian who knew and used his liberty must not despise his weak brother as ignorant or superstitious, and so disdain to associate with him, or use contemptuous language respecting him; and, on the other hand, the scrupulous believer must by no means condemn his brother as self-indulgent or lax in his conduct, or shun him, and speak against him on that account. For God had accepted him, and taken him into his family, without regarding these distinctions; and it did not behove any one to judge and condemn another's servant for such things as his own master did not object to. He was only accountable to his own lord. Ver. 19-23. The apostle proceeded to inculcate an assiduous and persevering attention to the interests of peace among Christians, and to all those things by which mutual edification might be promoted. Let, then, none of those who understood their liberty allow their own indulgence in any kind of food to counteract the work of God, in the conversion of the Jews, the spread of the gospel, or the sanctification of believers, or suffer it to destroy any of his rational creatures. Indeed, the apostle would have it known, as his decided judgment (though he had been educated a Pharisee), that all kinds of meats were alike pure in themselves; yet it would be evil for a man to eat them, when it had a direct tendency to seduce a weak brother into sin. Nay, so much ought love to preponderate over all such considerations, that it would be good and right for a man to abstain wholly from flesh and wine, and every other indulgence by which his brother would be tempted to sin, made uneasy in his conscience, or weakened in his hope and the vigour of his obedience. So that they who had stronger faith, and assuredly believed that they might lawfully eat any kind of food, should not make ostentation of it, or improperly seize on every occasion of acting according to it, but rather possess it as in the sight of God, who would know their uprightness when others judged them on that account; and let them use their liberty with humility, caution, prudence, and self-denial, and without seeming to prefer themselves, or to despise their weaker brethren. It would be a great happiness to a man to be free from all doubt or self-condemnation in those things which he allowed himself to do; but if any one questioned whether any indulgence were lawful or not, and yet example, persuasion, or inclination, prevailed with him to venture upon it, he would certainly commit a sin for which his conscience would condemn him, and for which even God would condemn him, if he did not repent of it. For as he did it not *in faith*, as he was not fully persuaded in his own mind that he was allowed by the Scripture to do it, he would be guilty of preferring his own inclination to the dictates of his conscience, and the supposed will of God.—In general, every action must be sinful which is not done in a believing apprehension that we are acting according to the command, or by the allowance of God, and may therefore consider ourselves to be in the way of his promised blessing.—It is obvious how groundless the scruples of some serious persons from this text, concerning the Lord's Supper, must be; for the apostle's argument is wholly about a subject entirely of another nature.—*Scott.*

CHAP. XV. SYMPATHY.—Ver. 1. We must "bear the infirmities of the weak." We all have our infirmities; but the weak are more subject to them than others—the weak in knowledge or grace—the bruised reed, and the smoking flax. We must consider these—not trample upon them, but encourage them, and "bear with their infirmities." If through weakness they judge and censure us, and speak evil of us, we must bear with them, pity them, and not have our affections alienated from them. Alas! it is their weakness, they cannot help it. Thus Christ bore with his weak disciples, and excused for them. But there is more in it: we must also "bear their infirmities," by sympathising with them, concerning ourselves for them, ministering strength to them, as there is occasion—that is, bearing one another's burdens.

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through patience and comfort of the scriptures, might have hope.

5 Now [d]the God of patience and [e]consolation grant you to be like-minded one toward another, [1]according to Christ Jesus;

6 That [f]ye may with one mind *and* one mouth glorify God, even [g]the Father of our Lord Jesus Christ.

7 Wherefore receive *ye* one another, [h]as Christ also received us, to the glory of God.

8 Now I say, that [i]Jesus Christ was a minister of the circumcision† [k]for the truth of God, to confirm the promises *made* unto the fathers:

9 And [l]that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.‡

11 And again, [m]Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again Esaias saith, [n]There shall be a root of Jesse, [o]and he that shall rise to reign over the Gentiles; [p]in him shall the Gentiles trust.

13 Now [q]the God of hope§ [r]fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

14 And I myself also am persuaded of you, my brethren, that ye also are [s]full of goodness,‖ filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, [t]because of the grace that is given to me of God,

16 That [u]I should be the minister of Jesus Christ to the Gentiles, [x]ministering the gospel of God, that [y]the [2]offering up of the Gentiles might be acceptable, [z]being sanctified by the Holy Ghost.

17 I have therefore [a]whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare¶ to speak of any of those things [b]which Christ hath not wrought by me, [c]to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, [d]by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have [e]fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named,* lest I should build upon another man's foundation:

21 But, as it is written, To whom he was not spoken of,† they shall see: and they that have not heard shall understand.

22 For which cause also I have been [3]much hindered‡ from coming to you.

23 But now having no more place§ in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain,‖ I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled [4]with your *company.*

25 But now I go unto Jerusalem to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them verily;¶ and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.

29 And I am sure that, when I come unto you, I shall come [f]in the fulness of the blessing* of the gospel of Christ.

30 Now I beseech you, brethren, [g]for the Lord Jesus Christ's sake, [h]and for the love of the Spirit, [i]that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that [5]do not believe† in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints:

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[d] Ex. xxxiv. 6. Ps. lxxvi. 15.
[e] 2 Cor. i. 3, 4.
[1] Or, *after the example of.*
[f] Jer. xxxii. 39. Phil. i. 27.
[g] John x. 29, 30.
[h] Matt. xi. 28.
[i] Matt. xv. 24.
† *A minister of the circumcision*—Means a minister sent to the Jews. *For the truth of God*—*i.e.*, to maintain the truth of God in the accomplishments of the promises made to the Father, as is immediately added. —HODGE.
[k] Mic. vii. 20. 2 Cor. i. 20.
[l] 16; xi. 22, 30.
‡ *With his people*—May intimate the Gentiles, being called to participate the blessings once peculiar to Israel.—DODDRIDGE.
[m] Ps. cxvii. 1.
[n] Is. xi. 1, 10. Rev. v. 5.
[o] Gen. xlix. 10. Ps. ii. 4-12.
[p] Jer. xvi. 19.
[q] Jer. xiv. 8. Joel iii. 16.
§ *The God of hope*—Who in Christ is the object, ground, and author of all the hope which Gentiles, as well as others, have of spiritual and eternal blessings. *Through the power of the Holy Ghost*—Enlightening, strengthening, witnessing, with your minds and spirits.—GUYSE.
[r] Is. iv. 12.
[s] Phil. i. 11.
‖ *Full of goodness*—*i.e.*, of kind, conciliatory feelings. *Filled with all knowledge*—*i.e.*, abundantly instructed on these subjects, so as to be able to instruct or admonish each other. It was, therefore, no want of confidence in their disposition or ability to discharge their duties that led him to write to them.—HODGE.
[t] i. 5; xii. 3, 6.
[u] Acts xxvi. 17.
[x] Acts xx. 24.
[y] Is. lxvi. 19, 20. 2 Cor. viii. 5.
[2] *Sacrificing.*
[z] 1 Cor. vi. 19. Eph. ii. 18, 22.
[a] 2 Cor. ii. 14-16.
¶ I will not presume to appropriate to myself any praise for what I have not done, or rather, for what Christ has not done by me.—STUART.
[b] Acts xiv. 27. 1 Cor. iii. 6-9.
[c] Matt. xxviii. 18-20. Acts xxvi. 20.
[d] Acts i. 8. 1 Cor. xii. 4-11.
[e] Acts xx. 20. Col. i. 25.
* Not where Christianity was already planted.—WELLS.
† That is, I acted in the spirit of the prediction that Christ should be preached where he had not been known. —HODGE.
‡ *Many ways, or oftentimes.*
‡ *Much hindered*—viz., because I must preach the gospel in many several countries.—DIODATI.
§ That is, as before, in those places where Christ had not been named, or his gospel preached, he had no new churches there to found, and he had ordained elders in every city to build upon his foundation.—POOLE.
‖ There is no evidence that this journey ever was taken; it was probably prevented by the apostle's long imprisonment at Cesarea.—HODGE.
[4] *With you,* 32.
¶ Thus bountiful are they to them; and indeed well they may, for it was from Jerusalem that these Gentiles first received the gospel; and for such a spiritual and eternal blessing they may well, in return, supply them with the necessary things of this present life.—PYLE.
[f] Ps. xvi. 11. Eph. i. 3; iii. 8, 19.
* That is, the abundant blessing. —HODGE.
[g] 2 Cor. iv. 5, 11. 1 Tim. vi. 13, 14.
[h] Ps. cxliii. 10. Phil. ii. 1.
[i] Gen. xxxii. 24-29. 2 Cor. i. 11.
[5] *Are disobedient.*
† How much reason Paul had to dread the violence of the unbelieving Jews, is evident from the history given of his visit to Jerusalem in the Acts of the Apostles. They endeavoured to destroy his life, accused him to the Roman governor, and effected his imprisonment for two years in Cesarea, whence he was sent in chains to Rome. —HODGE.

HARMONY.—Ver. 5. Like-mindedness among Christians is in order to our glorifying of God. 1. With "one mind and one mouth." It is desirable that Christians should agree in everything, that so they may agree in this—to praise God together. It tends very much to the glory of God, who is one, and his name one, when it is so. It will not suffice that there be one mouth, but there must be one mind; for God looks at the heart; nay, there will hardly be one mouth where there is not one mind; and God will scarcely be glorified where there is not a sweet conjunction of both. One mouth in confessing the truths of God, in praising the name of God; "one mouth" in common converse—not jarring, biting, and devouring one another: "one mouth" in the solemn assembly; one speaking, but all joining. 2. As "the Father of our Lord Jesus Christ." That is his New Testament style. God must be glorified as he has now revealed himself in the face of Jesus Christ; according to the rules of the gospel, and with an eye to Christ, in whom he is our Father. The unity of Christians glorifies "God as the Father of our Lord Jesus Christ;" because it is a kind of counterpart or representation of the oneness that is between the Father and the Son.—*Henry.*

PAUL'S LABOURS.—Ver. 18-21. What had been done was indeed entirely the work of Christ; but he had chosen to make use of him as his instrument. His preaching had been attended with extraordinary miracles, wrought by the power of the Holy Spirit, whose Divine agency had also disposed the hearts of the hearers to embrace the gospel. So that from Jerusalem, in a very extensive circle of some thousands of miles, even to Illyricum on the borders of Italy, he had fully preached the gospel of Christ, and instructed vast multitudes with great accuracy in that holy doctrine. Indeed, it had been his ambition (so the original word signifies) to carry the glad tidings of salvation to those who had not before heard of Christ; and thus to face the dangers and hardships of making the first assault on the kingdom of Satan, in every place. Nor was he disposed, in general, to build on the foundation laid by other ministers, who were competent to carry on the work which they had happily begun; but rather to fulfil the Scripture, which foretold that many nations and rulers would see and understand such things as they had before been strangers to. *Unto Illyricum* (ver. 19).—"I do not think that these words necessarily import that St Paul had penetrated into Illyricum; but rather that he had come to the confines of Illyricum; and that these confines were the external boundary of his travels.—Illyricum adjoins unto Macedonia; measuring from Jerusalem towards Rome, it lies close behind it. If, therefore, St Paul traversed the whole country of Macedonia, the route would necessarily bring him to the confines of Illyricum. Now the account of St Paul's second visit to the peninsula of Greece is contained in these words: 'He departed for to go into Macedonia, and *when he had gone over those parts,* and had given them much exhortation, he came into Greece.' This account allows, or rather leads us to suppose, that St Paul, in going over Macedonia, had passed so far to the west as to come into those parts of the country which were contiguous to Illyricum, if he did not enter into Illyricum itself. The history and the epistle therefore so far agree; and the agreement is much strengthened by a coincidence of *time.* At the time when this epistle was written, St Paul might say, in conformity to the history, that he had come unto Illyricum; much before this time he could not have said so; for upon his former journey into Macedonia his route is laid down, from the time of his landing at Philippi, to his sailing from Corinth; which confines him to the eastern side of the peninsula, and therefore keeps him all the while at a considerable distance from Illyricum."—(*Paley.*) Ver. 30-33. The apostle regarded his journey to Jerusalem as of so much importance that he ought not to decline it: yet he was aware, that it would be attended with great danger and difficulty, through the enmity of the Jews, and the strong prejudices even of the Christians against him; which neither his zeal in their behalf, nor the liberality of the Gentile converts, could counterbalance. He therefore besought the Romans, for the sake of Christ their common Lord, and for that love's sake which the Spirit of Christ had wrought in their hearts to each other (according to his own most loving nature and conduct towards them), that they would earnestly unite in prayers for him, that he might be protected from the malice of the unbelieving or disobedient Jews, who would otherwise disappoint all the plans which he had formed: and that the prejudices of the Jewish believers might be so removed, that they might accept, and take in good part, the service which he went to perform. That so, if the Lord pleased, he might not come to them grieved and disappointed, but with joy and comfort; and also have his spirit refreshed and enlivened by joining with them in thanksgivings to God, and by what he witnessed of the grace bestowed upon them.—*Scott.*

CHAP. XVI. PHEBE.—Ver. 1. Some think she was one of the widows that ministered to the sick, and were taken into the Church's number (1 Tim. v. 9). But those were old and poor, whereas Phebe seems to have been a person of some account; and yet it was no disparagement to her to be a servant to the Church. Probably they used to meet

32 That I may come unto you with joy [k]by the will of God, and may with you be refreshed.

33 Now [l]the God of peace *be* with you all. Amen.

CHAPTER XVI.

1 *The apostle commends Phebe to the Christians at Rome.* 17 *He warns them against those who caused divisions.* 25 *He concludes with prayers for them, and ascriptions of glory to God.*

I COMMEND unto you Phebe, our sister, which is a servant of the church which is at [a]Cenchrea;

2 That [b]ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer* of many, and of myself also.

3 Greet [c]Priscilla and Aquila [d]my helpers in Christ Jesus;

4 (Who have for my life laid down their own necks: unto whom not only I give thanks, but [e]also all the churches of the Gentiles:)

5 Likewise *greet* [f]the church that is in their house. Salute [g]my well-beloved Epenetus, [h]who is the first-fruits of [i]Achaia unto Christ.

6 Greet Mary, who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen, and my fellow-prisoners, who are of note among the apostles, who also were in Christ before me.

8 Greet Amplias,† [k]my beloved in the Lord.

9 Salute Urbane, [l]our helper in Christ, and Stachys my beloved.

10 Salute Apelles,‡ [m]approved in Christ. Salute them which are [n]of Aristobulus' [l]*household.*

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus,§ which are in the Lord.

12 Salute Tryphena and Tryphosa,‖ who [o]labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute [p]Rufus, [q]chosen in the Lord,¶ and his mother and mine.

14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

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[k] Acts xviii. 21. 1 Cor. iv. 19.
[l] 2 Cor. xiii. 11. 1 Thes. v. 23.

CHAP. XVI.

[a] Acts xviii. 18.
[b] Matt. xxv. 40. Col. iv. 10.
* *A succourer.*—The original word seems to signify a hostess, not in a common inn, for there were no such things as our inns in that country; but one whose house was the place of lodging and entertainment of those who were received by the Church as their guests; and these she took care of.—LOCKE.
[c] Acts xviii. 2, 18, 26.
[d] 1 Cor. xvi. 16.
[e] Acts xv. 41; xvi. 5. 1 Cor. vii. 17.
[f] Matt. xviii. 20. 1 Cor. xvi. 19.
[g] 3 John 1.
[h] Jam. i. 18.
[i] 2 Cor. i. 1; ix. 2.
† The names of the Roman brethren here mentioned are not noticed elsewhere, and we know nothing more than that they were believers.—WELLS.
[k] Phil. iv. 1. 1 John iii. 14.
[l] 2, 3.
‡ Apelles had approved himself to be a true believer by his exemplary, zealous conduct.—CLARKE.
[m] 1 Cor. xi. 19. Phil. ii. 22.
[n] 2 Tim. iv. 19.
[l] Friends.
§ Narcissus is supposed to have been a very powerful and wicked man, of whom many things are recorded in the Roman histories; yet he, too, had believers in his family, probably among his numerous slaves.—GILL.
‖ *Tryphena and Tryphosa.*—Two holy women, who, it appears, were assistants to the apostle in his works.—CLARKE.
[o] 1 Cor. xv. 10, 58. Col. i. 29.
[p] Mark xv. 21.
[q] John xv. 16. Eph. i. 4.
¶ *Chosen in the Lord*—i.e., one of great excellence in Christianity.—CLARKE.
* This took place at the end of the prayer before the sacrament, and was a token of religious love and charity. The men saluted the men, and the women the women, for their seats were apart. But as an ill report was raised early respecting it, it was dropped.—WHITBY.
[r] 4.
[s] Acts xv, 1-5. 1 Cor. i. 10-13.
[t] Matt. xviii. 17. 1 Cor. v. 9-11.
[u] John xii. 26. Col. iii. 24.
[x] Is. lvi. 10-12.
† Their own lusts—their own private interests.—BARNES.
‡ *Gr.* "Blessings"—praying for or pronouncing blessings upon their disciples, or praising and flattering them. *Of the simple.*—"Of the harmless," who, doing no ill themselves, are not upon their guard against them that do.—BENSON.
[y] 1 Thes. i. 8, 9.
[z] Or, *harmless.*
[a] xv. 33.
[b] viii. 37. Gen. iii. 15. Is. xxv. 8, 12.
[3] Or, *tread.*
§ That is, shall shortly defeat the designs of Satan against your Church, and shall rid you of his instruments, that would seduce and divide you.—WELLS.
‖ The goodwill of Christ towards you—the good work of Christ in you. This will be the best preservative against the snares of heretics, and schismatics, and false teachers. If the grace of Christ be with us, who can be against us, so as to prevail? Be strong, therefore, in the grace which is in Christ Jesus.—HENRY.
¶ Whether he wrote what Paul dictated, or copied in a more legible hand what Paul had written, is uncertain.—BOOTHROYD.
[b] Col. iii. 17.
[c] 1 Cor. i. 14.
[d] Acts xx. 32. Eph. iii. 20, 21.
[e] 1 Cor. i. 23; ii. 2. 2 Cor. iv. 5.
[f] Matt. xxviii. 19, 20.
[g] i. 5.
[h] Eph. i. 7, 8; iii. 10. Col. ii. 2, 3.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss.* [r]The churches of Christ salute you.

17 Now, I beseech you, brethren, mark them which [s]cause divisions and offences contrary to the doctrine which ye have learned; [t]and avoid them.

18 For they that are such [u]serve not our Lord Jesus Christ, [x]but their own belly;† and by good words and fair speeches‡ deceive the hearts of the simple.

19 For [y]your obedience is come abroad unto all *men.* I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and [z]simple concerning evil.

20 And [z]the God of peace [a]shall [3]bruise Satan under your feet shortly.§ The grace of our Lord Jesus Christ‖ *be* with you. Amen.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

22 I Tertius, who wrote *this* epistle,¶ [b]salute you in the Lord.

23 [c]Gaius mine host, and of the whole church, saluteth you. Erastus, the chamberlain of the city, saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now [d]to him that is of power to stablish you according to my gospel, [e]and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, [f]according to the commandment of the everlasting God, made known to all nations [g]for the obedience of faith;)

27 To God [h]only wise, *be* glory through Jesus Christ for ever. Amen.

¶ Written to the Romans from Corinthus, *and sent* by Phebe, servant of the church at Cenchrea.

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at her house, and she undertook the care of entertaining the ministers, especially strangers. Every one in his place should strive to *serve* the Church, for therein he serves Christ, and it will turn to a good account another day. Cenchrea was a small seaport town adjoining to Corinth, about twelve furlongs distant. Some think there was a Church there, distinct from that at Corinth.—*Henry.*

SALUTATIONS.—Ver. 6-15. It is not known what Mary this was, or in what respect she had bestowed much labour on the apostle and his friends: but she had in some proper manner been very active in providing for their support and comfort. Andronicus and Junia, being Jews, and of the same tribe and family with St Paul, had on some occasion been imprisoned with him for the sake of the gospel. They had probably been converted on the day of Pentecost, or soon after, and were well known and esteemed by the other apostles, while Paul had been a persecutor: as they were *in Christ*, that is, believers before the apostle was. Of the persons who are next mentioned, nothing certain is known. Apelles had approved himself to be a true believer by his exemplary and zealous conduct. Probably Aristobulus was not a Christian; but he had several in his household of whom the apostle had some knowledge. Narcissus is supposed to have been a very powerful and wicked man, of whom many things are recorded in the Roman histories; yet he, too, had believers in his family! Rufus seems to have been the son of Simon the Cyrenian; and his mother had shewn such attention to Paul, that he deemed her deserving of the honour and respect due to a parent. It is remarkable that the apostle, amidst all his engagements, should be so well acquainted with the names and characters of many Christians, residing in a city which he had never visited.—*Scott.*

VICTORY OVER SATAN.—Ver. 20. "He shall bruise Satan under your feet;" plainly alluding to the first promise of the Messiah made in paradise (Gen. iii. 15), that the seed of the woman should break the serpent's head; which is in the fulfilling every day, while the saints are enabled to resist and overcome the temptations of Satan; and will be perfectly fulfilled when, in spite of all the powers of darkness, all that belong to the election of grace shall be brought triumphantly to glory. When Joshua had conquered the kings of Canaan, he called the captains of Israel to set their feet upon the necks of those kings (Josh. x. 24); so will Christ, our Joshua, enable all his faithful servants and soldiers to set their feet upon Satan's neck, to trample upon and triumph over their spiritual enemies. Christ hath overcome for us, disarmed the strong man armed, broken his power, and we have nothing to do but to pursue the victory and divide the spoil.—*Henry.*

GLORY TO GOD.—Ver. 25-27. The apostle at length concluded with ascribing glory to God in such a manner, as to direct the faith and dependence of those whom he addressed to be placed on him. He was aware that nothing but the almighty power of God could preserve them from the fatal assaults of their subtile and potent enemies. But God was able to establish them in the faith, hope, and obedience of the gospel, which he had preached to them, in consistency with the doctrine of Christ; respecting the salvation of sinners and the calling of the Gentiles. This great mystery had been concealed from mankind in general since the beginning, and had only been in part revealed to the Jews, but at length it had been openly manifested, according to the writings of the ancient prophets, and by the accomplishment of them; and by the preaching of the gospel according to the commandment of the eternal God to his apostles and evangelists: that it might be made known to the nations, in order to deliver them from their idolatries and iniquities, and lead them to the obedience of faith. To this God of infinite wisdom and knowledge, from whom all wisdom originates, all glory and worship ought to be rendered for ever, through his Son Jesus Christ. By "the only wise God," we must understand the Deity, without respect to the distinction of persons; or the Father, without excluding the Son or the Holy Spirit, who in many Scriptures are shewn to be co-equal with the Father in all Divine perfections. But as the Godhead is revealed to us, in and by the incarnate Word, our Divine Mediator; so we must in him see the glory of God, and our adoration and worship must in the same way be presented.—*Scott.*

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

FIRST AND SECOND EPISTLES TO THE CORINTHIANS.

In the debauched city of Corinth the apostle had laboured with remarkable success for a year and six months. But a spirit of faction soon crept into the infant Church after he left the scene, and there also intruded into it some of the forms of that sensuality for which the city was so notorious. The Church at Corinth was losing its unity, purity, and spirituality. It broke into factions, each taking some famous name as its watchword—"I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." Nay, more, sins against chastity began to disgrace it—a spirit of litigation had sprung up, and members of the same Church were found wrangling before heathen magistrates; and what is yet more awful, the sacred ordinance of the Supper had become a scene of unhallowed indulgence. The extraordinary gifts of the Spirit had been plentifully poured out at Corinth, but they were abused for the mean purposes of vanity and selfish display. Lastly, some had gone the length of saying "there is no resurrection," and probably gave a loose rein to their appetites, under the idea that the body was very soon to drop into dust, and cease for ever to be a part of themselves. The knowledge of these things could not but grieve the apostle, and he wrote this First Epistle to enlighten and rebuke the Church of Corinth on all those points involving serious error or flagrant inconsistency. Other matters are also touched upon at the request of the Corinthians themselves—"The things whereof ye wrote unto me." The apostle speaks out on all these points—shews them that those who preached were but Christ's instruments, and that Christ alone is Head and Saviour—reminding them that he preached Christ, and Him alone, in earnest simplicity—declares that sins of unchastity are sins against that Divine Spirit who had made the body His temple—that believers ought to remember the law of love, and hush up their quarrels, for saints were to judge the world—argues that the ordinance of the Lord's Supper is a scene of hallowed solemnity, to be preceded by a careful self-examination—that the gifts of the Holy Ghost are not to be made the means of ostentation—and that the resurrection of the dead rests on Christ's resurrection, which is the pledge and pattern of that of his people. The apostle then enjoins the duty of liberality on the first day of the week, sends some salutations, and enters into some private and personal matters. The epistle was written between the years 56 and 59. The reception of it had not been without some results, as Titus had informed him; and the intelligence so received prompted him to write his Second Epistle, probably from some place in Macedonia. He speaks feelingly, but without regret, of his toils and dangers in Asia, and of his own sincerity of heart and purity of motive. He felt that he needed no letters of recommendation to them, for they were his epistle. The economy of which he was a minister was clear and full, and not like the dark and typical economy represented by Moses, its founder with a vail over his face. The apostle then speaks of his own experience, trials, and supports in the work of the ministry, looking forward also to the blessed reward at the resurrection and judgment. He speaks, also, of the effects of his previous letter, and urges them to liberality—turns again to himself and his motives, toil, travel, and suffering—alludes to a remarkable privilege and its remarkable result (caught up to the third heaven, and the thorn in the flesh)—and again rebukes them for their sad and numerous inconsistencies before he bids them farewell. In vehemence of feeling, in keen expostulation, in withering rebuke, in the touching recital of experience, and in the ardent expression of hope, this is probably the most eloquent of all the Epistles.—J. E.

CHAPTER I.

1 *Paul, after salutation and thanksgiving,* 10 *exhorteth to unity,* 11 *and reproveth their dissensions.* 26 *God, to take away boasting, rejecteth the wisdom of the wise.*

PAUL, called *to be* [a]an apostle of Jesus Christ through the will of God, and [b]Sosthenes *our* brother,

2 Unto the church of God which is at Corinth, to them that are [c]sanctified* in Christ Jesus, [d]called *to be* saints, [e]with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:

3 [f]Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

4 I [g]thank my God always on your behalf, for [h]the grace of God which is given you by Jesus Christ;

5 That [i]in every thing ye are enriched by him, in all utterance, and *in* all knowledge;

6 Even as [k]the testimony of Christ was confirmed in you:

7 So that ye come behind in no gift; [l]waiting for the [l]coming of our Lord Jesus Christ:

8 Who shall also confirm you† unto the end, *that ye may be* blameless in [m]the day of our Lord Jesus Christ.

A.D. 59—A.D. 59.

CHAP. I.

[a] iii. 9; ix. 1, 2.
[b] Acts xviii. 17.
[c] vi. 9-11. John xvii. 17-19.
* Set apart in the Divine purpose. As this is mentioned as prior to their being "called to be saints," the sense given must be admitted (see Jude 1). — BOOTHROYD.
[d] Rom. i. 7.
[e] Ps. xiv. 18.
[f] Rom. i. 7.
[g] Rom. i. 8.
[h] John x. 30.
[i] iv. 7-10.
[k] ii. 1, 2. Acts xviii. 5.
[l] iv. 5. Gen. xlix. 18. Matt. xxv. 1.
[l] *Revelation.*
† Who shall establish you in the hopes of the gospel. He shall make you firm amidst all your trials, and all the efforts which may be made to shake your faith, and to remove you from that firm foundation on which you now rest. *Unto the end*—*i.e.*, to the coming of the Lord Jesus Christ. He would keep them to the end of life in the path of holiness, so that at the coming of the Lord Jesus they might be found blameless (compare John xiii. 1). — BARNES.
[m] Phil. i. 6, 10.
[n] x. 13. Num. xxiii. 19.
[o] x. 16.
‡ The apostle here proceeds to one of the chief occasions of his writing this epistle, concerning which, as a most important duty, he beseeches and exhorts them with the most pathetic earnestness.-BURKITT.
[2] Gr. *schisms.*
§ *I am of Paul*—For he had been instrumental in their conversion, &c. *I of Apollos*—He being more eloquent than Paul, and of a better bodily appearance. *I of Cephas*—Or "Peter," he being the oldest minister who saw Christ's miracles and heard his doctrines. *Of Christ*—Without his ministers, and above ordinances.—GILL.
[p] 2 Cor. xi. 4.
[q] 4; xiv. 18. 2 Cor. ii. 14.
‖ The first of these was the chief ruler of a synagogue (Acts xviii. 8); the second, a principal man in the Church of Corinth (Rom. xvi. 23); "the household of Stephanas" were the first converts in all Achaia (1 Cor. xvi. 15).—WELLS.
[r] ii. 1, 4, 13. 2 Pet. i. 16.
[3] Or, *speech.*

9 [n]God *is* faithful, by whom ye were called unto [o]the fellowship of his Son Jesus Christ our Lord.

10 Now, I beseech you, brethren,‡ by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no [2]divisions among you; but *that* ye be perfectly joined together in the same mind, and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul,§ and I of Apollos, and I of Cephas, and I of Christ.

13 Is [p]Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I [q]thank God that I baptized none of you, but Crispus and Gaius;‖

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the gospel: [r]not with wisdom of [3]words,

CHAP. I. THE EPISTLE.—It is an epistle from Paul, the "apostle of the Gentiles," to the Church of Corinth, which himself had planted, though there were some among them that now questioned his apostleship (chap. ix. 1, 2), and vilified his person and ministry (2 Cor. x. 10). The most faithful and useful ministers are not secure from this contempt. He begins with challenging this character. "Paul, called to be an apostle of Jesus Christ, through the will of God." He had not taken this honour to himself, but had a Divine commission for it. It was proper at any time, but necessary at this time, to assert his character, and "magnify his office;" when false teachers made a merit of running him down, and their giddy and deluded followers were so apt to set *them* up in competition with *him*. *It was not pride in Paul, but faithfulness to his trust, in this juncture, to maintain his apostolical character and authority.* And to make this more fully appear, he joins Sosthenes with him in writing, who was a minister of a lower rank. Paul, and Sosthenes his brother, not a fellow-apostle, but a fellow-minister: once a ruler of a Jewish synagogue, afterward a convert to Christianity: a Corinthian by birth, as is most probable, and dear to his people; for which reason, Paul, to ingratiate himself with them, joins him with himself in his first salutations.

UNSEEMLINESS OF FACTION.—Ver. 10-13. Pride lay at the bottom, and this made them factious. "Only of pride cometh contention" (Prov. xiii. 10). They quarrelled about their ministers—Paul and Apollos were both faithful ministers of Jesus Christ, and helpers of their faith and joy: but those who were disposed to be contentious broke into parties, and set their ministers at the head of their several factions: some cried up Paul, perhaps as the most sublime and spiritual teacher; others cried up Apollos, perhaps as the most eloquent speaker: some Cephas, or Peter, perhaps for the authority of his age, or because he was the "apostle of the circumcision;" and some were for neither, but Christ only. So liable are the best things in the world to be corrupted, and the gospel and its institutions, which are at perfect harmony with themselves and one another, to be made the engines of variance, discord, and contention. This is no reproach to our religion, but a very melancholy evidence of the corruption and depravity of human nature. Note, How far will pride carry Christians in opposition to one another! Even so far as to set Christ and his own apostles at variance, and make them rivals and competitors. He expostulates with them upon their discord and quarrels; "'Is Christ divided?' No, there is but one Christ, and therefore Christians should be of one heart. 'Was Paul crucified for you?' Was he your sacrifice and atonement? Did I ever pretend to be your Saviour, or any more than his minister? Or, 'were ye baptized in the name of Paul?' Were you devoted to my service, or engaged to be my disciples, by that sacred rite? Did I challenge that right in you, or dependence from you, which are the proper claims of your God and Redeemer?" No; ministers, however instrumental they are of good to us, are not to be put in Christ's stead. They are not to usurp Christ's authority, nor encourage anything in the people that looks like transferring his authority to them. He is our Saviour and Sacrifice, he is our Lord and Guide. And happy were it for the Churches, if there were no name of distinction among them, as "Christ is not divided."—*Henry.*

THE POWER OF THE PURE AND SIMPLE GOSPEL.—Ver. 20-24. The wise philosophers, the learned scribes, and the disputers of the world, were in general employed in confuting each other's systems: they scarcely agreed in anything except in rejecting and despising the gospel; and it was evident that their wisdom and learning had been of little use to mankind. What, indeed, had they achieved? What traces of their success in meliorating the state of the world could be discovered? And could it be denied, that God had exposed the folly of this kind of wisdom, in the most conspicuous manner? In his infinite wisdom, he had left a great part of the world to follow the dictates of their own-boasted reason; and the event had demonstrated, that the wisdom of fallen man was incompetent to find out or retain the knowledge of God

[s]lest the cross of Christ should be made of none effect.

18 For [t]the preaching of the cross¶ is to them that perish foolishness; but [u]unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? [x]hath not God made foolish the wisdom of this world?

21 For after that, in the wisdom of God, [y]the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign,* and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling,† brethren, how that not many wise men after the flesh, [z]not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things‡ of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are:

29 That [a]no flesh should glory in his presence.

30 But of him are ye§ [b]in Christ Jesus, who of God is made unto us wisdom, and [c]righteousness, and [d]sanctification, and [e]redemption:

31 That, according as it is written, [f]He that glorieth, let him glory in the Lord.

CHAPTER II.

Paul declareth that his preaching far excelleth all human wisdom.

AND I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you [a]the testimony of God:*

2 For I determined [b]not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness,† and in fear, and in much trembling.

4 And [c]my speech and my preaching *was* not with [1]enticing words of man's wisdom, [d]but in demonstration of the Spirit and of power;

5 That your faith should not [2]stand in the wisdom of men, [e]but in the power of God.

6 Howbeit we speak wisdom among them that are perfect; yet [f]not the wisdom of this world,‡ nor [g]of the princes of this world, that [h]come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world [i]unto our glory;

8 Which [k]none of the princes of this world knew: for had they known *it*, they would not have crucified [l]the Lord of glory.

9 But, as it is written, [m]Eye hath not seen, nor ear heard, neither have entered into the heart of man, [n]the things which God hath prepared for [o]them that love him.

10 But [p]God hath revealed *them* unto us [q]by his Spirit: for [r]the Spirit searcheth all things, yea, [s]the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? [t]even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, [u]but the Spirit which is of God; [x]that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, [y]but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not [z]the things of the Spirit of God: for they are foolishness unto him; neither can he know *them*, because they are spiritually discerned.

15 But [a]he that is spiritual§ [3]judgeth all things, yet he himself is [4]judged of no man.

16 For [b]who hath known the mind of the Lord, that he [5]may instruct him?‖ [c]But we have the mind of Christ.

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[s] ii. 5.
[t] 23, 24; ii. 2. Gal. vi. 12-14.
¶ The preaching of a crucified Saviour, requiring belief in, and obedience to, him who was shamefully put to death, may seem a ridiculous thing to impenitent unbelievers; but to us, who have come unto Christ by repentance and faith, it is the most glorious evidence of the power of God.—HAMMOND.
[u] 2 Cor. x. 4, 5.
[x] 2 Sam. xv. 31. Is. xliv. 25.
[y] Matt. xi. 25. Rom. i. 20-22, 28.
* They had always been used to miracles in confirmation of the mission of the prophets sent amongst them, and therefore insisted on a sign proving Jesus to be the true Messiah.—GILL.
† Calling here signifies the calling of men by grace; the manner of whose calling, and what sort of persons they were, the apostle signifies they did, or might, or ought to see, observe, and consider.—GILL.
[z] Luke i. 3. John iv. 46-53.
‡ Persons so accounted by the wise. *Weak, base*—or ignoble and despised; even Gentiles, who were regarded by the Jews as nothing (Deut. xxxii. 21; 1 Pet. ii. 10). *To bring to nought, &c.*—To occupy the place and enjoy the privileges of which the Jews deprived themselves by their unbelief.—BOOTHROYD.
[a] Ps. xlix. 6. Eph. ii. 9.
§ *Are ye.*—Ye are what you are by the mercy of God (1 Cor. xv. 10). You owe your hopes to him. The emphasis in this verse is to be placed on this expression, "are ye." You are Christians, not by the agency of man, but by the agency of God.—BARNES.
[b] Is. xlv. 17. Eph. ii. 10.
[c] Ps. lxxi. 15, 16. Dan. ix. 24.
[d] John xvii. 17-19. 1 John v. 6.
[e] Gal. iii. 13. Col. i. 14.
[f] 1 Chr. xvi. 10, 35. Ps. cv. 3.

CHAP. II.

[a] Is. viii. 20. 2 Tim. i. 8.
* The gospel is so styled, because God gave witness to the truth of it, partly by the prophecies contained in the Old Testament, as also the several types, &c., therein described, and partly by miracles, which evidences or testimonies are therefore referred to by St Paul in the fourth verse.—WELLS.
[b] John xvii. 3. Gal. iii. 1.
† *In weakness.*—Of the body and of speech, "his bodily presence being weak" and mean, "and his speech contemptible" (2 Cor. x. 10); this infirmity of flesh rendering him despicable in the eyes of others.—WHITBY.
[c] Acts xx. 27.
[1] Or, *persuasible.*
[d] Rom. xv. 19.
[2] Gr. *be.*
[e] Acts xvi. 14.
[f] 2 Cor. iv. 4. Eph. ii. 2. Jam. iii. 15.
‡ Arts and sciences of the Greeks, and conceits of the Jewish rabbis.—WELLS.
Nor of the princes of this world.—Meaning, not the idolatry, superstition, curious and magic arts used by demons.—GILL.
[g] Ps. ii. 1-6. Acts iv. 25-28.
[h] i. 28.
[i] 1 Pet. v. 1, 10.
[k] Matt. xi. 25. John vii. 48.
[l] Acts iii. 15. Jam. ii. 1.
[m] John iii. 16.
[n] Matt. xxv. 34.
[o] Rom. viii. 28.
[p] Am. iii. 7.
[q] Is. xlviii. 16.
[r] Rom. viii. 26, 27.
[s] Dan. ii. 22.
[t] Rom. xi. 33.
[u] Rom. viii. 15, 16.
[x] John xvi. 14, 15.
[y] 1 Pet. i. 12.
[z] John xiv. 26.
[a] Gal. vi. 1.
§ Namely, the man that is enlightened and regenerated by God's Spirit. *Judgeth*—*i.e.*, he understands and discerns all God's truth, so much as concerns his salvation, his faith grounded upon God's word, sealed and rooted in his heart by the Holy Ghost, no way depending upon human judgment.—DIODATI.
[3] *Discerneth.*
[4] *Discerned.*
[b] Rom. xi. 34.
[5] Gr. *shall.*
‖ Who of the philosophers or rabbis can instruct the spiritual man? *But we have.*—He speaks of himself and other inspired teachers as knowing the mind of Christ respecting the way of salvation, and all things relating to it.—GUYSE.
[c] John xv. 15.

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his Creator; so that idolatry, atheism, or scepticism was the universal effect. When this experiment had been sufficiently tried, it pleased God to send forth his apostles and evangelists, to preach that doctrine which was derided as foolishness, and they delivered their message in the most artless and unadorned manner: yet, behold, most wonderful effects followed! Vast multitudes believed the report, were saved from idolatry and iniquities, and became the worshippers and servants of the living God! The Jewish scribes, indeed, not satisfied with all the demonstrations, from miracles and prophecies, that Jesus was the Messiah, as not savouring of his spiritual salvation, demanded a sign from Heaven, and waited for a Messiah who should come with outward observation; and the Greeks wanted a doctrine adapted to their philosophy, and supported by similar reasonings and speculations. But the servants of God "preached Christ crucified;" this was the grand peculiarity of their doctrine, the centre of their instructions, and the topic with which they enforced all their exhortations. This doctrine of a crucified Messiah; this testimony, that he who had been put to death by the rulers of the Jews as an impostor, was their long-expected Deliverer and King, to whom all subjection was due, and from whom all blessings were to be expected, was a stumbling-stone to the Jews, who took offence at it, and persisted in unbelief: whilst the philosophising Greeks derided, as the excess of folly, the idea that *a Jew*, and one whom that nation had crucified with ignominy, should be honoured as the Governor and Judge of all mankind—trusted, as the only Saviour from everlasting misery, and even adored as the infinite and almighty God. But all they, whether Jews or Gentiles, who were called according to God's eternal purpose, not only saw the power of God in the miracles by which the gospel was confirmed, in the resurrection of Christ, and in the accomplishment of ancient prophecies; and his wisdom in the glorious plan of redemption, as harmoniously honouring all the Divine perfections and magnifying the Divine law; but they experienced Christ to be "the power and wisdom of God" to deliver them from the bondage of sin, and to make them wise unto salvation; and they discerned him and his gospel to be the grand medium by which the power and wisdom of God were displayed, in the subversion of Satan's kingdom of idolatry and sin, and in confounding all the subtile devices of him and his servants.—*Scott.*

CHAP. II. THEME OF EVANGELICAL PREACHING.—Ver. 1, 2. When the apostle came, as a Jewish stranger, among the polite, speculating, and licentious Corinthians, he did not attempt to catch their attention by affected elegancy or sublimity of language, by the trappings of human oratory, or by the speculations of philosophy. For his object was to declare the testimony of God concerning the only method of salvation from eternal misery, and of obtaining eternal life; and such a message would not admit of these worthless embellishments. Whatever knowledge, therefore, he possessed, either of Rabbinical or Grecian learning, he determined to keep it out of sight, and to preach as if he had known no other subject than that of Jesus the Messiah, even him who was crucified, and who was generally despised and execrated, and those things that related to redemption for sinners through his blood. This was the centre and substance of his preaching; but it is evident that he did not confine himself wholly to this one topic, so as to exclude other parts of the revealed truth and will of God; for we are sure, from his own writings, that he preached man's relation to God, as his Creator, Benefactor, and Governor; the glorious perfections and the holy law of God; the future judgment and eternal state of righteous retributions; the lost estate of man; regeneration; repentance; conversion; the necessity of personal holiness; attention to relative duties; and, in short, "the whole counsel of God," as the great circumference to that circle, of which "Christ crucified" is the centre, in which all the lines meet. But, upon the most mature deliberation, he had determined to know nothing, even among the refined and philosophical Corinthians, which did not elucidate, recommend, evince, or adorn, this great doctrine of salvation by the cross of Christ.—*Scott.*

NECESSITY OF SPIRITUAL INFLUENCE.—Ver. 14-16. No man, as naturally born into the world, and not supernaturally born again of the Spirit, "can see the kingdom of God," or receive in faith and love the spiritual mysteries of redemption by the cross of Christ. To all unregenerate men these things will in one way or other appear "foolishness," irrational, uninteresting, unnecessary, inconsistent, or absurd; and doubtless proud reasoners have scoffed at them more than ever mere sensualists did. No ingenuity, address, or reasoning of the preacher can prevent this effect; no applica-

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CHAPTER III.

1 Milk is for children. 3 Against division. 16 Believers the temple of God. 18 Against conceit.

AND I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto [a]babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it,* neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and [1]divisions, are ye not carnal, and walk [2]as men?

4 For while one saith, [b]I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul,* and who *is* Apollos, [c]but ministers by whom ye believed, [d]even as the Lord gave to every man?

6 I have planted, Apollos watered; but [e]God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labour.

9 For [f]we are labourers together with God: [g]ye are God's [3]husbandry; [h]*ye are* God's building.

10 According to the grace of God which is given unto me,† as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

11 For [i]other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation [k]gold, silver, precious stones, wood, hay, stubble;‡

13 Every man's work shall be made manifest: for the day shall declare it, because it [4]shall be revealed by fire; and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire.§

16 Know ye not that [l]ye are the temple of God, and *that* [m]the Spirit of God dwelleth in you?

17 If [n]any man [5]defile the temple of God,‖ him shall God destroy: [o]for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. [p]If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, [q]He taketh the wise in their own craftiness.

20 And again, [r]The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men:¶ for all things are yours;

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours;

23 And [s]ye are Christ's; [t]and Christ *is* God's.

CHAPTER IV.

1 How to account of ministers. 7 We have nothing which we have not received. 9 The apostles' sufferings, 12 and conduct.

LET a man so account of us as of [a]the ministers* of Christ, and stewards of the [b]mysteries of God.

2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's [1]judgment: yea, I judge† not mine own self.

4 For I know nothing by myself; yet am I not hereby justified: [c]but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, [d]until the Lord come, [e]who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes;‡ that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? now, if thou didst receive *it,* [f]why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us; [g]and I would to God [h]ye did reign,§ that we also might reign with you.

CHAP. III.

[a] Rom. ii. 20.

1 Or, *factions.*

2 Gr. *according to man.*

[b] i. 12; iv. 6.

* He mentions himself first, that he might confound the adherents of others. The planter orwaterer is nothing compared with him who gives the increase. *Are one.*—One in design, interest, and affection; and each will receive his own reward.—CLARKE.

[c] iv. 1, 2.

[d] ix. 17. Matt. xxv. 15.

[e] i. 30; xv. 10. Ps. cxxvii. 1.

[f] *See on* 6.

[g] Ps. lxv. 9-13.

3 Or, *tillage.*

[h] vi. 19. Zech. vi. 12, 13.

† As God gave me an extraordinary call and grace, my work has been that of an architect or chief builder, and accordingly I have laid the foundation of many Churches, preaching Christ where none before believed, and another hath come after me, and built them up; but let every man take heed that he teach nothing but what is true and sound.—BAXTER.

[i] Is. xxviii. 16. Matt. xvi. 18.

[k] Ps. xix. 10. Is. lx. 17.

‡ Not damnable heresies, but empty, trifling, and useless things, are meant, such as fables, endless genealogies, human traditions, Jewish rites, &c.; for the builder here may be saved at last.—GILL.

Professors of an unworthy character, taken in to swell the Church.—MACKNIGHT.

4 *Is revealed.*

§ With apparent difficulty and danger, as a man escapes the flames when his house and goods are burned.—GUYSE.

[l] 2 Cor. vi. 16, 17. Heb. iii. 6.

[m] Ez. xxxvi. 27. John xiv. 17.

[n] vi. 18-20. Ps. lxxiv. 3.

5 Or, *destroy.*

‖ This asserts holiness in doctrine, worship, and conversation, to deter false teachers from making use of any means to corrupt them.—GILL.

[o] Gen. xxviii. 17. Ps. xciii. 5.

[p] viii. 1, 2. Prov. iii. 5, 7.

[q] Ex. i. 10; xviii. 11. Ps. cxli. 10.

[r] Ps. xciv. 11.

¶ That is, Therefore, think not overhighly of any man, especially for his worldly wisdom and learning, or boasting that he knoweth more than others; for all teachers and their wisdom are but God's gifts for your good; apostles, prophets, &c.-BAXTER.

[s] vi. 19, 20. John xvii. 9, 10.

[t] viii. 6; xi. 3. Phil. ii. 8-11.

CHAP. IV.

[a] 2 Cor. iv. 5. 1 Tim. iii. 6.

* The word rendered "ministers" is commonly used for servants, and primarily signifies such servants as laboured in rowing vessels; and so intimates that ministers are to take great pains in their Lord's work, like underrowers to him.—GUYSE.

[b] Matt. xiii. 11. Rom. xvi. 25.

1 *Day.*

† The word translated "judge" evidently does not signify here to judge or examine, but "to condemn;" for Paul could not say, "I judge or examine not mine own self." It is the duty of every Christian to examine and judge himself; and this the apostle recommends to the Corinthians (chap. xi. 31; 2 Cor. xiii. 5).—DAVIDSON.

[c] 2 Cor. v. 10.

[d] Matt. xxiv. 30, 46. Jam. v. 7.

[e] Ec. xi. 9. Rom. ii. 16. Rev. xx. 12.

‡ That ye should not make us the heads of parties, and much less should you rank yourselves under others as leaders.—BOOTHROYD.

[f] Ez. xxviii. 2-5; xxix. 3. Dan. iv. 30.

[g] Acts xxvi. 29. 2 Cor. xi. 1.

[h] Ps. cxxii. 5-9. Rom. xii. 15.

§ I wish with all my heart your happiness were real, that we might be sharers in it: but verily I fear that you are only puffed up with false notions, and that ye have little, except in conceit.—BURKITT.

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tion of the man's own mind, except in humble dependence on the teaching of the Holy Spirit, can enable him to perceive the real nature and glory of them. For they are "spiritually discerned," that is, by the illuminating and sanctifying work of the Spirit of God upon the mind, by which a spiritual capacity is produced, that discerns, admires, loves, and delights in the Divine excellency of heavenly things. When this change has taken place, and a man's spiritual senses have been matured by growth and exercise, he may be called "a spiritual man;" and he perceives the spiritual glory and excellency of every truth and precept of the Word of God; he distinguishes one object from another by a spiritual taste, or a kind of *extempore* judgment, and so he becomes a competent judge in such matters. Yet his views, principles, and motives fall not under the judgment of any other men; none of them are competent to decide on the propriety of his conduct, as they are strangers to those views and discoveries which direct his determinations.—*Scott.*

CHAP. III. SUCCESS THE RESULT OF THE DIVINE BLESSING.—Ver. 6-8. Observe, All the gifts and powers that even apostles discovered and exerted in the work of the ministry were from God. They were intended to manifest their mission and doctrine to be Divine. It was perfectly wrong, upon their account, to transfer that regard to the apostles, which was solely to be paid to the Divine authority by which they acted, and to God, from whom they had their authority. "Paul had planted, and Apollos had watered." Both were useful, one for one purpose, the other for a different. Note, God makes use of a variety of instruments, and fits them to their several uses and intention. Paul was fitted for *planting work,* and Apollos for *watering work,* but "God gave the increase." Note, The success of the ministry must be derived from the Divine blessing. The best qualified and most faithful ministers have a just sense of their own insufficiency, and are very desirous that God should have all the glory of their success. Paul and Apollos are nothing at all in their account, but God is all in all.—*Henry.*

THE ONE FOUNDATION.—Ver. 10-15. Paul knew that no man could lay any foundation of a spiritual temple, for the glory of God, or for the sinner's hope of salvation, than what he had laid in his preaching, and which God had laid in his purpose, and by the gospel; namely, the person, mediatory office, righteousness, atonement, intercession, and grace of the Lord Jesus Christ. If any man pretended to lay any other foundation than this, he could not be considered as the minister of God, "a worker together with him." It was not therefore to be supposed that this was the case with any of their teachers. Yet even on this foundation very different materials might be builded; some might carry on the work with gold, silver, and valuable stones; others with wood, hay, or stubble; some, who preached the doctrine of salvation by faith in Christ, would instruct believers from the Word of God in all the precious truths of the gospel, shew them their obligations and duties, and teach them to evidence their faith by spiritual worship and holy obedience. Others might substitute false doctrines, human inventions, abrogated ceremonies, and philosophical speculations, or deduce licentious inferences from the doctrines of grace. Thus the building would be deformed and weakened by such additions and base materials as would never stand the trial which was appointed.—*Scott.*

CHAP. IV. STEWARDS.—Ver. 1. Lest the Corinthians should suppose, from what the apostle had said, that little respect or affection was due to their ministers, he here shewed them in what estimation they ought to hold them, and by what measure they ought to regulate their regard to them. Whether they were apostles, evangelists, or ordinary teachers, they were to consider them, not, indeed, as lords, but as the ministering servants of Christ for their benefit, in the highest and most important offices: even as the stewards of the mysteries of God; that, as his immediate representatives, they should by his authority preside in his family, take care of his interest and honour, instruct and direct the services of their brethren, and give every one his portion in due season. Thus they were intrusted with the mysterious and sublime truths of the gospel; that they might preach them to the people, and apply them with suitable admonitions, exhortations, encouragements, and warnings, as every one's case required; in order to the conversion of sinners, and the establishment and edification of believers.—*Scott.*

9 For [i]I think that God hath set forth us the apostles last, [k]as it were appointed to death: for [l]we are made a [2]spectacle unto the world, and to angels, and to men.

10 We *are* fools [m]for Christ's sake,‖ but ye [n]*are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands: [o]being reviled, we bless; [p]being persecuted, we suffer it;

13 Being defamed, we entreat: we are made as the filth of the world, *and are* the offscouring of all things unto this day.

14 I write not these things to shame you,¶ but, as my beloved sons, I warn *you.*

15 For though [q]ye have ten thousand instructers in Christ, yet *have ye* not many fathers: [r]for in Christ Jesus I have begotten you through the gospel.

16 Wherefore, I beseech you, be ye followers of me.*

17 For this cause have I sent unto you Timotheus, who is my beloved son, and [s]faithful in the Lord, who shall bring you into remembrance of [t]my ways which be in Christ, as I teach every where in every church.

18 Now some are puffed up, as though I would not come to you.†

19 But I will come to you shortly, [u]if the Lord will, and will know, not the speech of them‡ which are puffed up, but the power.

20 For [x]the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

CHAPTER V.

1 *The incestuous person.* 6 *The old leaven must be purged out.*
9 *Heinous offenders are to be avoided.*

IT is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up,* and have not rather mourned, that he that hath done this deed might be taken away† from among you.

3 For I verily, as absent‡ in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed,

4 In the name of our Lord Jesus Christ, *when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To [b]deliver such an one unto Satan§ for the destruction of the flesh, [c]that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even [d]Christ our passover is [1]sacrificed for us:

8 Therefore let us keep the [2]feast,‖ [e]not with old leaven, neither with the leaven of malice and wickedness; [f]but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle not to company with fornicators:

10 Yet not¶ altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

11 But now I have written unto you not to keep company, if any man that is [g]called a brother* be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? [h]do not ye judge them that are within?

13 But them that are without [i]God judgeth. Therefore put away from among yourselves that wicked person.

CHAPTER VI.

1 *Against going to law with brethren.* 15 *Against fornication.*

DARE any of you, having a matter against another, [a]go to law before the unjust, and not before [b]the saints?

2 Do ye not know that [c]the saints shall judge the world? and if the world shall be judged by

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A.D. 59—A.D. 59.

[i] 2 Cor. i. 8-10. Phil. i. 29, 30.
[k] Ps. xliv. 22. Rom. viii. 36.
[l] Heb. x. 33; xi. 36.
[2] *Theatre.*
[m] Matt. v. 11. Acts ix. 16.
‖ In this verse the apostle repeats ironically the things which his enemies at Corinth said of him. And in the same spirit of irony he attributes to them the contrary qualities. — MACKNIGHT.
[n] Jer. viii. 8, 9.
[o] Luke vi. 28. 1 Pet. ii. 23.
[p] 1 Pet. iii. 14; iv. 12-14, 19.
¶ For having increased my sufferings by the calumnies you have uttered against me. In this apology for mentioning his sufferings, the apostle hath shewn admirable prudence, and the greatest goodness of heart.—MACKNIGHT.
[q] 2 Tim. iv. 3.
[r] Acts xviii. 4-11. Gal. iv. 19.
* St Paul here (ver. 8-16), by giving an account of his own carriage, gently rebukes them for following men of a different character, and exhorts them to be followers of himself.—LOCKE.
[s] Num. xii. 7. Matt. xxiv. 45.
[t] 2 Tim. iii. 10.
† As not being able to defend myself against my opposers.—WELLS.
[u] Acts xviii. 21. Heb. vi. 3.
‡ The specious profession. *The power.*—How much the power of God attends their ministrations.—BENSON.
[x] Rom. i. 16. 2 Cor. x. 4. 5. 1 Thes. i. 5.

CHAP. V.

* Inflated; probably because the offender by his wealth conferred importance on the Church. Some think he was a popular teacher who formed the faction. But this seems improbable; for, after the recovery of this person, the opponents of Paul continued disobedient (2 Cor. iii. 7; xi. 13). —DAVIDSON.

† That is, be excommunicated or turned out of your Church.—WELLS.

† He was now at Philippi.—GILL.
* Matt. xvi. 19. John xx. 23.
[b] Acts xxvi. 18. 2 Cor. ii. 6.
§ Among the powers of Christ which attended the preaching of the gospel, this was one —of delivering men for their offences up to Satan, to inflict corporal punishment on them for the destruction of the flesh. This power seems to have been peculiar to the apostles; and therefore St Paul here prescribes the doing of it, the authority or power of his spirit being present with the Corinthians.—WHITBY.
[c] 2 Cor. ii. 7. Jude 22, 23.
[d] Ex. xii. 5, 6. Acts viii. 32-35.
[1] Or, *slain.*
[2] Or, *holy day.*
‖ The Lord's Supper, so called in allusion to the passover; the former being a commemoration of a more glorious antitypical redemption.—GUYSE.
[e] 1 Pet. iv. 2. 3.
[f] Josh. xxiv. 14. 2 Cor. i. 12.
¶ I do not mean that you should wholly sever yourselves from all men of evil life indifferently, for that is impossible, living in the world amongst heathens and profane persons; but from those who, being members of the Church, do belie their profession, and are spots, ulcers, and leprosy in the body, whereby they must, by this punishment, either be reduced to repentance, or be quite cut off, for the ease and cure of the whole body.—DIODATI.
[g] vi. 6; vii. 12. Acts ix. 17.
* This was a usual name among professed believers; and if any such should act so unbecoming his Christian calling, others ought, after proper admonition, to regard him as a heathen or publican (Matt. xviii. 17).—BOOTHROYD.
[h] vi. 1-5.
[i] Ps. l. 6. Acts xvii. 31.

CHAP. VI.

[a] 6, 7.
[b] xiv. 33.
[c] Ps. xlix. 14; cxlix. 5-9.

HUMILITY.—Ver. 7. "And what hast thou that thou didst not receive?" Here the apostle turns his discourse to the ministers, who set themselves at the head of these factions, and did but too much encourage and abet the people in those feuds. What had they to glory in, when all their peculiar gifts were from God? They had received them, and could not glory in them as their own without wronging God. At the same time when they reflected on them to feed their vanity, they should have considered them as so many debts and obligations to Divine bounty and grace. But it may be taken as a general maxim: we have no reason to be proud of our *attainments, enjoyments,* or *performances;* all that we have, or are, or do, that is good, is owing to the free and rich grace of God. Boasting is for ever excluded. There is nothing we have that we can properly call our own—all is received from God. It is foolish in us, therefore, and injurious to him, to boast of it; they who receive all, should be proud of nothing.—*Henry.*

PAUL'S MEEKNESS.—Ver. 18-21. Some of the teachers and their adherents at Corinth were so puffed up with their imaginary importance and superiority, that they were confident the apostle would not dare to come among them, or attempt to intermeddle in their affairs. But he assured them that he fully intended to come, if the Lord would enable him; and then he would make trial, not of their oratory and tinselled eloquence, but of their power to support themselves in opposition to his apostolical authority, and the miracles which he should perform in confirmation of it. For the kingdom of God was not set up in the world, or in men's hearts, by well-chosen words or eloquent harangues; but by the power of God, exerted in working miracles to prove the Divine original of the gospel, and especially in the efficacious operation of the Holy Spirit to convert the souls of men. The Corinthians could not but know, that the apostle's testimony had been thus confirmed among them. Would they then choose that he should come to them with the rod of correction, denouncing spiritual censures, and inflicting miraculous judgments on the refractory, as he had done on Elymas; and Peter on Ananias and Sapphira? Or would they that he should come to them in the spirit of tender love and meekness, to encourage, commend, and comfort them? This would depend on their conduct, in respect of those abuses which he was about to specify; for if they were not remedied, he must be compelled to exercise some salutary severity on the offenders.—*Scott.*

CHAP. V. THE INCESTUOUS PERSON.—Ver. 1-5. After the preceding introductory observations, the apostle next proceeded to animadvert on the most flagrant abuse which was connived at by the Corinthians. A Christian was guilty of incest with his mother-in-law, probably while his father was yet living! (2 Cor. vii. 12). This was a crime which even the licentious Gentiles never named without the most indignant detestation: yet it was well known, and commonly reported, that this member of the Christian Church was guilty of it; and he seems to have habitually lived with his mother-in-law as his wife. But though so scandalous a wickedness was committed, and escaped censure among men, yet they were puffed up with a vain conceit of their gifts and superior attainments, and were not ashamed of it, or concerned about it. Probably, the guilty person was of considerable rank among them, and a zealous adherent of some of their popular teachers: so that a party spirit, and a false notion of Christian liberty, secured him from censure. But, if they had been properly disposed, they would have mourned over such an enormity, and humbled themselves before God, with earnest prayers, entreating him to remove all obstacles, that he who had done this nefarious deed might be separated from their company. For, though the apostle was absent, and could not therefore exert himself as he would otherwise have done—and though he was aware that his peremptory interference would give great offence—yet, "being present in spirit," having the whole affair clearly before his mind (perhaps by a supernatural operation of the Holy Spirit), and being full of concern for the honour of Christ, and the welfare of the Church; he had already determined in the case, and had passed sentence on the criminal, as if he had been upon the spot. He therefore charged them in the name, by the authority, and for the honour of Christ, that, when they met together as a Church, they would consider him as present in spirit among them, to ratify their sentence with his apostolical authority, and to enforce it by the power of Christ; and thus to expel the incestuous person from their communion, that he might not be considered as a Christian, but as a heathen, a subject of Satan's kingdom. Yet this was not to be done in hatred, or for his ruin, but in hopes that it would be the means of bringing him to repentance, and the mortification of his fleshly lusts, that so his soul might be saved in the day of Christ.—*Scott.*

CHAP. VI. FOLLY OF LITIGATION.—Ver. 1-6. The apostle here reproved another lamentable evil in the Corinthian Church. He abruptly inquired, as one astonished, whether any of them could venture to go to law with their brethren before the heathen

you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels?* how much more things that pertain to this life?

4 If then [d]ye have judgments of things pertaining to this life, set them to judge [e]who are least esteemed in the church.†

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another: why do ye not rather take wrong?‡ why do ye not rather *suffer yourselves to* be defrauded?

8 Nay, ye do wrong, and defraud, and that *your* brethren.

9 Know ye not that the [f]unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators,§ nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And [g]such were some of you: [h]but ye are washed, [i]but ye are sanctified, [k]but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not [l]expedient:‖ all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: [l]but God shall destroy both it and them. Now the body *is* not for fornication, [m]but for the Lord, and the Lord for the body.

14 And [n]God hath both raised up the Lord, and will also raise up us [o]by his own power.

15 Know ye not that your bodies are the members of Christ?¶ shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What! know ye not that he which is joined to an harlot is one body? for two (saith he) shall be one flesh.

17 But [p]he that is joined unto the Lord is one spirit.*

18 Flee fornication. Every sin that a man doeth is without the body: but he that committeth fornication sinneth against his own body.

19 What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, [q]and ye are not your own?

20 For [r]ye are bought with a price:† therefore [s]glorify God in your body, and in your spirit, which are God's.

CHAPTER VII.

2 Of marriage. 4 It is a remedy against fornication, 10 and not lightly to be dissolved.

NOW, concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, [a]*to avoid* fornication, [b]let every man have his own wife, and let every woman have her own husband.

3 Let the husband* [c]render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, [d]that Satan tempt you not for your incontinency.

6 But I speak this [e]by permission,† *and* not of commandment.

7 For I would that all men were even as I myself: [f]but every man hath his proper gift of God, one after this manner, and another after that.

8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.‡

10 And unto the married I command, *yet* not I, but the Lord, [g]Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, [h]or be reconciled to *her* husband: [i]and let not the husband put away *his* wife.

12 But to the rest [k]speak I,§ not the Lord; [l]If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband

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* The fallen ones, in the same manner as the world. *Least esteemed.* — Make these judges of any differences rather than heathens. — BOOTHROYD.

[d] v. 12.

[e] Acts vi. 2-4.

† Let such trifling causes, as some of you may have been concerned in, be referred to two or three of the meanest honest Christians of plain sense among you, rather than be brought to pagan courts of judicature.—GUYSE.

‡ Why have you not learned of Christ to put up with injuries, and let go your right, rather than violate the laws of love and peace? It is your sin to be uncharitable and contentious seekers of your own right. Is patience, and forbearance, and forgiving, a strange thing to you? Is it not your certain duty?—BAXTER.

[f] Ex. xxiii. 1. Prov. xi. 1.

§ Here is a recital of sins for which Corinth was infamous.—GUYSE.

[g] Rom. vi. 17-19. Eph. ii. 1-3.

[h] John xiii. 10. Eph. v. 26.

[i] Acts xxvi. 18.

[k] Is. xlv. 25; liii. 11. Acts xiii. 39.

[l] *Profitable.*

‖ He here grants that all indifferent things are lawful, and may be used, first, when they are expedient; that is, when they may be used without hurting ourselves or others; and, secondly, when they do not get such a dominion over us as to enslave us to an intemperate and immoderate use of them.—BURKITT.

[l] John vi. 27. 49. Col. ii. 22. 23.

[m] Rom. vi. 12, 13; vii. 4; xii. 1; xiv. 7-9.

[n] Acts ii. 24; xvii. 31. Rom. vi. 4-8; viii. 11.

[o] John v. 28, 29; vi. 39, 40; xi. 25, 26. Eph. i. 19, 20.

¶ By reason of that perfect union which is betwixt Christ and his Church, your bodies are the members of the mystical body of Christ. — BISHOP HALL.

[p] John iii. 6; xvii. 21-23. Eph. iv. 3, 4.

* *One spirit* with him. This union was formed by the communication of the Holy Spirit, and was of a spiritual and sacred nature, comprising a conformity of judgment and disposition, and a sympathy of soul; and could a Christian think of being "one spirit" with Christ, and one flesh with a harlot?—SCOTT.

[q] 1 Kings xx. 4. Rom. xiv. 7-9

[r] Acts xx. 28.

† Not with gold and silver, but with the precious blood of Christ.—GILL.

This price makes purchase of our bodies as well as of our souls, and so leaves us not at liberty to dispose of them as we please, but engages us to serve and glorify God in both. —HAMMOND.

[s] Matt. v. 16.

CHAP. VII.

[a] 9; vi. 18.

[b] Prov. xviii. 22; xix. 14.

* Let them not imagine that there is any virtue in living separate from each other, as if they were in a state of celibacy.—DODDRIDGE.

[c] Ex. xxi. 10. 1 Pet. iii. 7.

[d] Matt. xix. 11. 1 Thes. iii. 5.

[e] 12, 25. 2 Cor. viii. 8; xi. 17.

† I speak this concerning marriage, and some duties arising from it, by way of permission, but not as enjoining them; for I would that all, &c. (see the reason of this wish, verses 26, 28).—BOOTHROYD.

[f] xii. 11. Matt. xix. 12.

‡ *Than to burn*—viz., with a carnal desire, which God doth not give every one the gift to quench without marriage, whereby man is troubled in his mind, and hindered in his spiritual actions, which require a tranquillity of all passions. — DIODATI.

[g] 15. Jer. iii. 20. Mal. ii. 14-16.

[h] Jud. xix. 2, 3. Jer. iii. 1.

[i] Deut. xxii. 19. Is. l. 1.

[k] 6, 25. 2 Cor. xi. 17.

§ I speak as an inspired apostle; not the Lord Jesus, who has left us no precept on this subject. Paul distinguishes the commands which our Lord gave in his ministry from those which were revealed to the apostles by the Spirit (comp. 2 Pet. iii. 2; Jude 17).—BENSON.

[l] Ezra x. 2. 3. 11-19.

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magistrates, who were unrighteous persons, and might be expected to be unjust judges in such matters. Whereas they ought to have decided all their differences (if such there were) by the arbitration of the saints, the holy disciples of Christ. What! with all their superior knowledge, did they not understand that believers, being first declared righteous, and heirs of God, at the day of judgment will be assessors with Christ in judging the world, and will concur in the sentence denounced by him against the wicked? And if this honour was intended them, were they not worthy to be intrusted with the decision of such causes as related only to the comparatively trifling concerns of this life? Whereas, even fallen angels, whose slaves they once were, and by whom they were long harassed, will be judged by them; and the punishment of those proud and malignant spirits will be embittered by this mortifying circumstance. If, then, they had causes relative to secular matters to determine, they need not take off the ministers of the gospel from their work, nor select such as were qualified for other services; even those of inferior abilities and estimation in the Church were competent for this business. At present, they acted in such a manner as was very shameful; for, after having greatly gloried in their wisdom and gifts, there seemed to be not so much as one wise man among them, not one, that could be trusted as an arbitrator between his brethren! So that such disputes were carried before the unbelievers, who would thence naturally conclude the Christians to be a selfish and litigious set of men.—*Scott.*

CHRISTIAN OBLIGATION.—Ver. 20. "Glorify God both with your body and spirit, which are his." He made both, he bought both, and therefore both belong to him, and should be used and employed for him; and therefore should not be defiled, alienated from him, and prostituted by us. No; they must be kept as "vessels fitted for our Master's use." We must look upon our whole selves as holy to the Lord, and must use our bodies as property which belongs to him, and is sacred to his use and service. We are to honour "him with our bodies and spirits, which are his;" and therefore, surely, must abstain from fornication; and not only from the outward act, but from the "adultery of the heart," as our Lord calls it (Matt. v. 28). Body and spirit are to be kept clean, that God may be honoured by both. But God is dishonoured, when either is defiled by so beastly a sin. Therefore, "flee fornication," nay, and every sin. Use your bodies for the glory and service of their Lord and Master. Note, We are not proprietors of ourselves, nor have power over ourselves, and therefore should not use ourselves according to our own pleasure, but according to his will, and for his glory, "whose we are, and whom we should serve" (Acts xxvii. 23).—*Henry.*

CHAP. VII. MARRIAGE.—Ver. 1-8. Paul did not lay it as an injunction upon every man to marry, without exception. Any man might marry. No law of God prohibited the thing. But, on the other hand, no law bound a man to marry, so that he sinned if he did not: I mean, unless his circumstances required it for preventing the "lust of uncleanness." It was a thing in which men, by the laws of God, were in a great measure left at liberty; and therefore Paul did not bind every man to marry, though every man had an allowance. No, he "could wish all men were as himself;" that is, single, and capable of living continently in that state. There were several conveniences in it, which, at that season, if not at others, made it more eligible in itself. Note, It is a mark of true goodness to wish all men as happy as ourselves. But it did not answer the intentions of Divine Providence as well for all men to have as much command of his appetite as Paul had. It was a gift vouchsafed to such persons as Infinite Wisdom thought proper: "Every one hath his proper gift of God, one after this manner, and another after that." Natural constitutions vary; and where there may not be much difference in the constitution, different degrees of grace are vouchsafed, which may give some a greater victory over natural inclination than others. Note, The gifts of God, both in nature and grace, are variously distributed. Some have them after this manner, and some after that.—*Henry.*

SEPARATION.—Ver. 10-14. As to married persons, the apostle did not counsel, but command them; and not by his own authority, but by that of Christ, and according to his precepts, that they should not separate from each other, which was common among the Gentiles as well as the Jews, and that on very frivolous pretences. The wife must not leave her husband; or, if she had been parted from him, she must not think of marrying again; rather, she ought to make every advance and concession, to

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.†

CHAPTER VIII.

1 To abstain from meats offered to idols. 8 We must not abuse our Christian liberty.

NOW, as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.*

3 But if any man [a]love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing† in the world, and that [b]*there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* [c]one God, the Father,‡ [d]of whom *are* all things, [e]and we [1]in him; [f]and one Lord Jesus Christ, by whom *are* all things, [g]and we by him.

7 Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But [h]meat commendeth us not to God: for neither, if we eat, [2]are we the better; neither, if we eat not, [3]are we the worse.§

9 But take heed, lest by any means this liberty of yours become a stumblingblock to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be [4]emboldened to eat those things which are offered to idols;

11 And through thy knowledge [i]shall the weak brother perish,‖ for whom Christ died?

12 But [k]when ye sin so against the brethren, and wound their weak conscience, [l]ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

A.D. 59—A.D. 59.

† This ironical seeming doubt was designed to imply the strongest affirmation, and to put his adversaries to shame.—SECKER.

CHAP. VIII.

* He hath not known the purpose for which this knowledge is to be desired, nor the use which he ought to make of it; viz., that thereby he ought to edify others.—MACKNIGHT.

[a] Rom. viii. 28. Jam. i. 12.

† We know, as well as these pretenders to great wisdom, that idols are nothing but fiction of deceived men, and that there is no God but one.—BAXTER.

[b] Deut. vi. 4. Is. xliv. 6, 8.

[c] *See on* 4.

‡ In these words, as "the Father" is opposed as much unto the "many lords" as "many gods," so is the Son as much unto the "many gods" as "many lords;" the Father being as much Lord as God, and the Son as much God as Lord.—PEARSON.

[d] Acts xvii. 28. Rom. xi. 36.

[e] John xiv. 20.

[1] Or, *for him.*

[f] Matt. xxviii. 18. Acts v. 31.

[g] John i. 3. Heb. i. 2, 3.

[h] Rom. xiv. 17. Col. ii. 20-23.

[2] *Have we the more.*

[3] *Have we the less.*

§ As if the apostle had said, it is not the eating or the not eating, simply considered, that makes a man either better or worse, more or less acceptable in the sight of God; but we must take great heed, lest by our example others take occasion to worship the idol; you therefore ought not so to eat as to give occasion to the fall of your weak brother.—BURKITT.

[4] *Edified.*

[i] Rom. xiv. 15, 20.

‖ The perishing of this weak brother is to be understood of his peace and comfort, and is explained by defiling his conscience (ver. 7), by wounding it (ver. 12), and making him offend (ver. 13).—GILL.

[k] Ex. xxiii. 21.

[l] Ex. xvi. 8. Matt. xii. 49, 50.

CHAP. IX.

* Or a free man, who may demand a reward for my labour, or not, as I choose.—DAVIDSON.

[a] xv. 8. Acts ix. 3, 5, 17; xviii. 9.

[b] iii. 6; iv. 14, 15. 2 Cor. vi. 1.

[c] John vi. 27. 2 Cor. iii. 1-3.

† *Mine answer is this*—viz., what is said in the preceding verse; therefore this is improperly by some joined to the next verse. He adds this by the way, as if he had said, So far should you be from doubting of my apostleship, that I am used to answer those who call that in question, by declaring what the Lord hath by me done among you.—BEZA.

[1] Or, *woman.*

‡ Peter, here called Cephas, continued to live with his wife after he became an apostle: also, St Peter, as an apostle, possessed no rights which were not common to St Paul and to all the rest. These facts, being traced to their obvious consequences, utterly subvert the main pillars of Popery.—MACKNIGHT.

[d] 2 Cor. x. 4, 5.

[e] iii. 6-8. Deut. xx. 6.

[f] Jer. xxiii. 2, 3.

[g] Prov. xxvii. 27.

[h] vii. 40.

[i] xiv. 34. Is. viii. 20. Rom. iii. 31.

§ What I say is agreeable, not only to human reason, but also to revelation.—WELLS.

[k] Deut. xxv. 4. 1 Tim. v. 18.

[l] Num. xxii. 28-35.

‖ Chiefly for the sake of order, but particularly this is here said for the sake of ministers of the gospel, who, for their spiritual strength and laboriousness in their work, may be compared to oxen (see Ez. i. 10).—GILL.

[m] Mal. iii. 8, 9.

¶ *If others*—servants of Christ, and even false teachers, *be partakers of this power*—"claim and exert an authority over you for their maintenance"—*are not we rather?*—"Are not we who first planted and watered the Corinthian Church much more entitled to it?"—GILL.

[n] iv. 11, 12.

[o] Gen. xxiv. 56.

[p] x. 18. Lev. vi. 16-18; vii. 6-8.

[2] Or, *feed.*

[q] *See on* 4.

[r] *See on* 12.

[s] 2 Cor. xi. 9-12.

[t] Matt. xviii. 6.

CHAPTER IX.

1 Paul sheweth his liberty. 7 Ministers ought to live by the gospel, 19 but to deny themselves for the good of others.

AM I not an apostle? am I not free?* [a]have I not seen Jesus Christ our Lord? [b]are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: [c]for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this;†

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a [1]wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?‡

6 Or I only and Barnabas, have not we power to forbear working?

7 Who [d]goeth a warfare any time at his own charges? who [e]planteth a vineyard, and eateth not of the fruit thereof? [f]or who feedeth a flock, and [g]eateth not of the milk of the flock?

8 Say I these things [h]as a man? [i]or saith not the law the same also?§

9 For it is written in the law of Moses, [k]Thou shalt not muzzle the mouth of the ox that treadeth out the corn. [1]Doth God take care for oxen?

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt,‖ *this* is written: that he that ploweth should plow in hope; and that he that thrasheth in hope should be partaker of his hope.

11 If we have [m]sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things?

12 If others¶ be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; [n]but suffer all things, lest we should [o]hinder the gospel of Christ.

13 Do ye not know, that [p]they which minister about holy things [2]live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord [q]ordained, that they which preach the gospel should live of the gospel.

15 But [r]I have used none of these things; [s]neither have I written these things, that it should be so done unto me: [t]for *it were* better for

respect of their souls; and are unable, or unwilling, to persevere in that kind of celibacy, which the apostle describes as *good.—Scott.*

CHAP. VIII. MEAT OFFERED TO IDOLS.—Ver. 1-6. It is probable that the Corinthians had proposed another question concerning the lawfulness of Christians eating the flesh of those animals which had been sacrificed to idols. It was customary with the idolaters to feast on these oblations, both in the temples and in their own houses; and many of them were publicly sold in the shambles. On this flesh several of the Christians at Corinth would feast without scruple; declaring that they knew the idol to be a mere senseless log, and the supposed deity represented by it, a mere nonentity. This was, in some respects, taken from a misunderstanding of those scriptures which speak of idols as *vanity.* They therefore imagined that it was an evidence of superior knowledge to eat of such sacrifices, even in the very temples of the idol. Now, says the apostle, we know that all of us, who are acquainted with the gospel, have this kind in measure of knowledge; but we are also aware, that these speculations puff men up or a vain conceit of their superior abilities and attainments, and foster a haughty, self-sufficient, unteachable temper.

CHARITY AND SELF-DENIAL.—Ver. 7-13. Christians, who were matured in knowledge and judgment, knew indeed that an idol was the senseless representative of a nominal deity, which had no existence: and many of the Corinthians, being puffed up with a groundless conceit of their own superior attainments, boasted of their knowledge in this respect, and assigned it as the reason of their conduct in partaking of the sacrifices even in the temples of the idols. But had there been no other reasons why they should refrain from doing this (which the apostle afterward purposed to consider), regard to their weaker brethren should have sufficed. For not every professed Christian, no, nor every true believer, had this knowledge; so that some of them, even to that time, ventured to eat of the idol sacrifices, who retained a superstitious regard to the supposed invisible object of worship. They had an impression upon their minds that they were joining in an idolatrous sacrifice; and thus, through weakness, their consciences were defiled. Now, for what purpose did the Corinthians thus lead their brethren into temptation and sin? Meat, of whatever kind, did not recommend them to God, or give them any religious advantages above those who abstained from it, whether out of scruples of conscience, or regard to their brethren. They ought therefore to be far more cautious and circumspect, in using what they considered as their liberty and privilege; and not to act in such a self-confident and imprudent manner, as tended to seduce those into sin, who were weak and unconfirmed in the faith.—*Scott.*

CHAP. IX. SUPPORT OF THE CHRISTIAN MINISTRY.—Ver. 7-12. Had the Corinthians objected that St Paul, by not receiving a maintenance from them, seemed to allow that he was not an apostle (as some suppose), it would have been needless for him formally to prove his right to it; but this was absolutely necessary, if he meant tacitly to instruct them by his example, to give up their right and self-indulgence from love to their brethren. He first shews that he, as well as other ministers of the gospel, had a right to a maintenance on the principles of natural equity; for who expected others to employ their time, strength, and skill in their service, without affording them a support? The soldier, when fighting for his country, being thereby deprived of the opportunity of attending to his private concerns, had his charges borne by the state. The person employed in planting a vineyard was allowed a maintenance from its produce; and he who tended a flock was used to eat the milk of the flock. And who could think it equitable to refuse them this recompence for their labour? Ought not, therefore, the ministers of the gospel, who gave up other prospects of supporting themselves and their families, that they might with great peril and hardship promote the spiritual good of others, to be maintained in a decent and comfortable manner by them? —"Chrysostom and Theophylact observe, that he saith not, Who goeth to warfare, and is not rich? who plants a vineyard, and heaps not up gold of the fruits of it? who feeds a flock, and makes not a merchandise of the sheep? teaching us that the spiritual pastor should be content with little, and seek only what is necessary, not what is superfluous."—(*Whitby.*) Was this merely the dictate of human reason? Verily, the law gave an emblematical intimation of it, when it forbade the Israelites to

or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye [u]cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do [x]we provoke the Lord to jealousy? [y]are we stronger than he?

23 All things are lawful for me,* but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth*.

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake.

26 For [z]the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go, whatsoever is set before you eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, [a]eat not for his sake that shewed it, and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For *if* I by [5]grace be a partaker, why am I evil spoken of for that for which I give thanks?†

31 Whether therefore [b]ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32 Give [c]none offence, neither to the Jews, nor to the [6]Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

CHAPTER XI.

1 *Of covering the head in prayer.* 21 *Of profaning the Lord's supper.* 23 *The apostle's account of its institution.*

BE ye followers of me,* [a]even as I also *am* of Christ.

2 Now I praise you, brethren, [b]that ye remember me in all things, and [c]keep the [1]ordinances, as I delivered *them* to you.

3 But I would have you know,† that [d]the head of every man is Christ; and the head of the woman *is* the man; [e]and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered,‡ dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered, let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as [f]he is the image and glory of God:§ but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.‖

10 For this cause ought the woman to have power¶ on *her* head because of the angels.

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man,* even so *is* the man also by the woman; [g]but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her:† for *her* hair is given her for a [2]covering.

16 But if any man [h]seem to be contentious, we have no such custom, neither [i]the churches of God.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, [k]I hear that there be [3]divisions among you;‡ and I partly believe it.

19 For there must be also heresies among

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[a] Matt. vi. 24. 2 Cor. vi. 15-17.
[x] Ex. xx. 5.
[y] Job ix. 4; xl. 9-14.
* This is a repetition of what he had said before; and it is here applied to the subject of eating the meat that had been offered to idols. The sense is, "Though it may be admitted that it was strictly *lawful* to partake of that meat, yet there were strong reasons why it was inexpedient; and those reasons ought to have the binding force of law." *All things edify not.*—All things do not tend to build up the Church, and to advance the interests of religion; and when they do not have this effect, they are not expedient, and are improper.—BARNES.
[z] 28. Ex. xix. 5. Deut. x. 14.
[a] viii. 10-13. Rom. xiv. 15.
§ *Thanksgiving.*
† For though I may lawfully eat things sacrificed to idols, by the grace and privilege of my evangelical liberty, yet why should I expose myself to censure, as if I were an idolater in doing it?—BP. HALL.
[b] vii. 24. Deut. xii. 7, 11.
[c] 33; viii. 13. Rom. xiv. 13.
§ *Greeks.*

CHAP. XI.

* In all this self-denial which I tell you I have used, I follow Christ, who denied his very life for us. Therefore, follow me as I follow Christ.—BAXTER.
[a] Rom. xv. 2, 3. Eph. v. 1, 2.

[b] iv. 17; xv. 2.
[c] vii. 17. 1 Thes. iv. 1, 2.
[1] *Traditions.*
† And now to your case about church order: I first remember you that the due subordination of persons must be kept. Christ is the head of all men, high and low; and the man is the head of the woman, who therefore must shew subjection; and God is the head of Christ, as man and mediator.—BAXTER.
[d] Eph. i. 22, 23. Phil. ii. 10, 11.
[e] iii. 23; xv. 27, 28. Is. xlix. 3-6.
‡ For the women, when they felt or thought they felt themselves moved by the Spirit in the public assemblies, throwing away their veils, prayed and prophesied with their heads uncovered, and perhaps with their hair dishevelled, in imitation of the heathen priestesses in their raptures.—WHITBY.
[f] Gen. i. 26, 27. Ps. viii. 6.
§ A sort of honourable representation of that supreme dominion which God has over all, and which is his glory.—GUYSE.
‖ That he might have a help meet for him, which before he found not in the whole creation (Gen. ii. 20).—DODDRIDGE.
¶ Neither sacred nor profane writers use the original word to denote "a veil," yet all agree it means one here.—MACKNIGHT.
* As the woman is from the man, and on that account is inferior to him, so also the man is born and nursed by the woman, and on that account he ought to treat her with kindness; but both are from God.—MACKNIGHT.
[g] viii. 6. Prov. xvi. 4.
† It is a certain fact, that a man's long hair renders him contemptible, and a woman's long hair renders her more amiable. Nature and the apostle speak the same language; we may account for it as we please.—CLARKE.
[2] Or, *veil.*
[h] 1 Tim. vi. 3.
[i] vii. 17; xvi. 1. 1 Thes. ii. 14.
[k] i. 10-12; v. 1.
[3] Or, *schisms.*
‡ What schisms or divisions the apostle meaneth he expoundeth in the following verses; either they quarrelled about meats, or drinks, or their order in sitting down, or the time when they should begin, or did not stay till they were all met.—POOLE.

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tion; and who lived under the light of the last and most complete revelation which was to be vouchsafed to the world. For, in proportion to their light, privileges, and encouragements, so ought their holy obedience to be: their guilt would otherwise be more aggravated than under the darker dispensation of the law, and would be punished with more terrible judgments.

CHRISTIAN CONSISTENCY.—Ver. 15-17. The Corinthians valued themselves on their superior knowledge and wisdom; and the apostle would speak to them as wise men, and call on them impartially and discretely to judge of what he had further to adduce against their feasting in the idol-temples. Would they not allow that the cup of wine, which was used in the Lord's Supper to represent spiritual blessings, and as an act of praise and thanksgiving to God, after it had been blessed and set apart by prayer for that purpose, was a token and pledge of their communion in the blood of Christ as the atonement for sin, and their being made joint partakers of it? And was not the bread which they broke a token of their participating of his body? Did not a man's joining in that ordinance imply a profession of faith in Christ crucified, and of adoring gratitude to him for this salvation? Certainly every one would put this construction on it; and if a man really intended in his heart what he thus professed, he would actually have the communion of the Saviour's blood shed, and body broken, for the sins of the world. For all Christians, by this ordinance, and the faith in it professed, and the grace implied, were united, as the grains of wheat in one loaf of bread, or as the members in the human body; seeing they were all united to Christ, and had fellowship with him and one another, by partaking of the same bread, as a token of their feeding by faith on the same spiritual nourishment for their souls. In like manner, to join with idolaters in their feasts, at the temples of their idols, must be understood as a professed act of communion with the idol and its worshippers; and if this was not intended, it was a sort of hypocritical profession.

GOD'S GLORY OUR GREAT AIM.—Ver. 29-33. The apostle observed, perhaps with reference to the self-confidence of some at Corinth, that he did not so much mean they were to abstain for the sake of their own conscience—for he supposed them able to discard such ignorant scruples—but for the sake of other men's consciences, especially those of their weaker brethren. He therefore concluded this subject by admonishing them, whether they ate or drank, in any place or company, or whatever they did, to do it all with an habitual aim at the glory of God: by considering his precepts, and the propriety, expediency, appearance, or tendency of their actions, and the construction which others would put upon them; and by acting with prudence, temperance, thankfulness, consistency, and charity in everything. Thus the whole tenor of their conduct would shew the excellency of the gospel, and conduce to win over others to it; by which the name and perfections of God would be the more known, adored, and glorified.—*Scott.*

CHAP. XI. SEEMLY AND UNSEEMLY CONDUCT.—Ver. 2-16. In the abundance of spiritual gifts bestowed on the Corinthians, several women had been endued with the spirit of prophecy, which enabled them, by immediate inspiration, to offer prayers for the congregation, or to give instructions, or even to predict future events; for it is not reasonable to suppose that a woman could be said to *prophesy*, merely by being present when another prophesied. This seems to have been the only case in which women were allowed to speak in public, and in this respect some abuses had crept in (chap. xiv. 34, 35; 1 Tim. ii. 11-13). In order to understand what was becoming in this exempt case, the apostle would have them to understand, that Christ was the immediate Head or Ruler of every man among them, whose honour was concerned in their conduct; and that the man was the immediate head and ruler of the woman, to whose authority God had subjected her, and who would therefore be disgraced by any impropriety in her behaviour; and that Christ, as Mediator, was subject to God as his head and principal, to whose glory his whole conduct in his mediatorial government was referred. As therefore Christ did the will, and sought the honour of God, so the Christian should avow his subjection to Christ, doing his will and seeking his glory; and the woman should acknowledge her subjection to the man, and (in all things lawful) do what was pleasing and honourable to him. According to the custom of those days, a veil on the head was the token of subjection and respect to superiors: if a man, therefore, should pray or prophesy with such a covering, he would dishonour Christ his head, by acting out of character, and appearing as if he was placed in subjection to the woman, instead of in authority over her. On the other hand, it would be inconsistent with modesty, and her state of subjection, for a woman to lay aside her veil on such occasions; for thus she would seem to forget her place, and to affect authority, which would dishonour the man, whom God had appointed to be as a head over her. Nay, this would be so great an impropriety, that it would be of a similar meaning with the shaving of her head, which was a disgraceful punishment that was used to be inflicted on women of bad character. If, then, the women would exercise

18 But now [p]hath God set the members every one of them in the body, [q]as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet,[‖] I have no need of you.

22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

23 And those *members* of the body, which we think to be less honourable, upon these we [4]bestow more abundant honour;[¶] and our uncomely *parts* have more abundant comeliness.

24 For [r]our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked;

25 That [s]there should be no [5]schism* in the body; but *that* the members should have [t]the same care one for another.

26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

27 Now [u]ye are the body of Christ, and members in particular.

28 And [x]God hath set some in the church, first, apostles; secondarily, prophets; thirdly, teachers; after that miracles; then gifts of healings, helps, governments, [6]diversities of tongues.

29 *Are* [y]all apostles? *are* all prophets? *are* all teachers? *are* all [7]workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But [z]covet earnestly the best gifts: and yet [a]shew I unto you a more excellent way.

CHAPTER XIII.

1 *All gifts, how excellent soever, are nothing worth without charity.*
4 *The properties thereof.*

THOUGH I speak with the tongues of men* and of angels, and [a]have not charity, I am become *as* sounding brass, or a tinkling cymbal.

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[p] 24, 28.
[q] *See on* 11.
[‖] The rulers, pastors, and wisest members of the Church, need even those weak and inferior Christians, whom the world makes small account of.-BURKITT.
[4] *Put on.*
[¶] We adorn and decorate the body with gay apparel. Those parts which decency requires us to conceal, we not only cover, but we endeavour as far as we can to adorn them. The face, in the meantime, we leave uncovered. The idea is that, in like manner, we should not despise or disregard those members of the Church who are of lower rank, or who are less favoured than others with spiritual endowments.—BARNES.
[r] Gen. ii. 25; iii. 11.
[s] John xvii. 21-26. 2 Cor. xiii. 11.
[5] Or, *division.*
*That all the parts of the body may subsist united, and so exercise their functions for their common and interchangeable good. *The same care*—viz., be careful for the same thing, and altogether tend to one end.—DIODATI.
[t] 2 Cor. vii. 12; viii. 16.
[u] *See on* 12.
[x] Acts xx. 28. Rom. xii. 6-8.
[6] Or, *kinds.*
[y] 4-11, 14-20.
[7] *Powers.*
[z] viii. 1; xiv. 1, 39.
[a] Phil. iii. 8. Heb. xi. 4.

CHAP. XIII.

* That is, of all men, all languages that men anywhere speak, or have been spoken by them.—GILL.
With the tongues of the most eloquent and polished men.—MARTIN.
[a] Rom. xiv. 15. Gal. v. 6, 22.

[b] Num. xxiv. 15-24.
† *The gift of prophecy*—may mean an ability to expound the Scriptures, particularly the Old Testament Scriptures, or an ability to foretell future events.—BENNETT.
[c] Matt. xvii. 20.
[d] viii. 4.
[e] Luke xxi. 3, 4.
‡ Here, bestowing goods is opposed to Christian love; but it is in fact the same thing as the word *charity* now signifies.—GILL.
[f] Dan. iii. 16-28. John xiii. 37.
[g] Prov. x. 12.
[1] *Is not rash.*
[b] Phil. ii. 3-5, 21. 1 John iii. 16, 17.
[i] Job xxi. 27.
[k] Prov. xiv. 9.
[l] Ex. xviii. 9.
[2] Or, *with.*
[m] *See on* 4.
[n] Luke xix. 4-10.
[o] Gen. xxix. 20.
[p] Luke xxii. 32. Gal. v. 6.
§ In the mind where it is; nor will it ever fail in the Church. This will exist when prophecies, languages, and knowledge of extraordinary kinds have failed.-GUYSE.
‖ Only in part—*i.e.*, imperfectly and obscure, and short of what we shall know hereafter. — STANHOPE.
[q] Is. xxiv. 23. Rev. xxi. 22, 23.
[r] Ec. xi. 10. Gal. iv. 1.
[3] Or, *reasoned.*
[4] Gr. *in a riddle.*
[¶] Or, *a dim glass.* —The ancients used horn, talc, and sometimes transparent stones for their windows, through which objects would be seen darkly; and so only do the wisest Christians see spiritual things in this life, but in the future they will see face to face, &c.—PYLE.
[s] Ex. xxxiii. 11.
[t] 1 Pet. i. 23.

CHAP. XIV.

[a] Prov. xv. 9. Rom. ix. 30.
[b] xiii. 1-8.
* The sum of my advice is, that above all you value and pursue charity, or holy love. But desire also spiritual gifts, in subordination to it, and for the profitable exercise of it; and therefore prefer prophecy—*i.e.*, speaking by immediate inspiration, to the instruction and edification of others, as most profitable.—BAXTER.
[c] xii. 1, 31.
[1] Gr. *heareth.*

2 And though [b]I have *the gift of* prophecy,† and understand all mysteries, and all knowledge; [c]and though I have all faith, so that I could remove mountains, and have not charity, [d]I am nothing.

3 And [e]though I bestow all my goods‡ to feed *the poor* and [f]though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity [g]suffereth long, *and* is kind; charity envieth not; charity [1]vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, [h]seeketh not her own, is not easily provoked, [i]thinketh no evil;

6 [k]Rejoiceth not in iniquity, but [l]rejoiceth [2]in the truth;

7 [m]Beareth all things, believeth all things, [n]hopeth all things, [o]endureth all things.

8 Charity [p]never faileth:§ but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part,‖ and we prophesy in part.

10 [q]But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, [r]I spake as a child, I understood as a child, I [3]thought as a child; but when I became a man, I put away childish things.

12 For now we see through a glass, [4]darkly;[¶] but then [s]face to face: now I know in part; but then shall I know even as also I am known.

13 And now [t]abideth faith, hope, charity, these three; but the greatest of these *is* charity.

CHAPTER XIV.

1 *Prophecy preferred before speaking with strange tongues,*
27 *but must be exercised in an orderly manner.*

[a]FOLLOW after [b]charity,* and [c]desire spiritual *gifts*, but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man [1]understandeth *him;* howbeit in the spirit he speaketh mysteries.

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to the lame. "To another, prophecy"—that is, ability to foretell future events, which is the more usual sense of prophecy; or to explain Scripture by a peculiar gift of the Spirit (see chap. xiv. 24). "To another, the discerning of spirits"—power to distinguish between true and false prophets, or to discern the real and internal qualifications of any person for an office, or to discover the inward workings of the mind by the Holy Ghost, as Peter did those of Ananias (Acts v. 3). "To another, divers kinds of tongues," or ability to speak languages by inspiration. "To another, the interpretation of tongues," or ability to render foreign languages readily and properly into their own.—*Henry.*

SPIRITUAL SYMMETRY.—Ver. 15-26. From the preceding general illustration the Corinthians might see the absurdity of their emulations, covetings, and murmurs; for, supposing there could be a distinct consciousness in each of the members of the human body; and the foot, dissatisfied with its lowly, laborious, and useful station, should covet the function and the powers of the hand, and complain that, as this was not granted, it could not be deemed a part of the body, or at all regarded in it, would not every one see that this would be false and frivolous? The same would be the case if the ear should repine, because not placed in the office, and possessed of the powers of the eye. For if every part of the body were formed into an eye, where would be the important sense of hearing. Instead of such monstrous productions, God hath wisely and kindly placed the members, senses, and organs in the human body as it pleased him, and unspeakably better than any self-conceited counsellor could have directed. Insomuch that the idea of every member coveting to be the most honoured part is associated with that of the destruction of the body, which necessarily consists of many different members, so formed and placed as to become one regular whole. Thus, the eye could not contemptuously deny that it wanted the assistance of the hand; for without the power of executing, of which the hand is the instrument, even sight would be of small value. Nay, the head itself, the seat or source of sensation and reflection, wants the help of the feet to convey it about from place to place. This appears still more clearly in respect of those parts which seem feeble, and yet are absolutely necessary to life, or to the wellbeing of the whole—such as the various vessels by which digestion, nutrition, and circulation are carried on, and by which nature throws off whatever is redundant or detrimental. So far, in fact, are the more honourable parts of the body from appropriating the whole of a man's regard, that the contrary often takes place, and those parts, which we are accustomed to conceal as less honourable, are covered and decorated with the greatest care and expense. For those that are deemed most honourable do not want such decoration, being comely in themselves. And if any part of the body is wounded, diseased, or pained, all other parts sympathise with it, and share the suffering; and, on the other hand, they all seem to rejoice and share the pleasure of that member which is in health and at ease, or which is employed in any honourable or beneficial service.—*Scott.*

CHAP. XIII. CHRISTIAN LOVE.—Ver. 1-3. Though Paul could speak all the variety of human languages most perfectly, and though he could discourse in them with the eloquence of angels, or even use their heavenly language, yet, without charity, he should only resemble the unmeaning noise of the most common and less harmonious musical instruments. Nay, could he also deliver prophecies, which should be verified by the most signal accomplishment; if he could understand and even comprehend all Divine mysteries; if he were possessed of all the natural and religious knowledge imaginable; and if he could exercise that special faith on the power of Christ, by which miracles were wrought, to such a degree, that even mountains should literally be removed at his word, to the universal astonishment of mankind; yet, without charity, he should be nothing, not a Christian at all, and so, far beneath the meanest believer upon earth. Nay, if from pride, ostentation, or similar motives, he should give all his goods to feed the poor, even to the starving of himself; or if, from party zeal and obstinate attachment to a system, he should give his body to be burned as a martyr, yet, without charity, he could be nothing better than a deluded hypocrite, and should derive no benefit from it. The apostle meant to shew, in the strongest instances imaginable, that nothing could prove a man a true believer, who had not charity.

ITS SUPERIORITY TO THE OTHER GRACES.—Ver. 13. After the ceasing of supernatural gifts in the Church, faith, hope, and love abode, and will abide, to the end of the world, as the three principal graces that distinguish Christians from other men; and in fact include all the others. Faith receives the testimony of God concerning invisible things, appropriates his instruction, and receives his salvation, by looking to and relying on the Divine Redeemer, and the promises of God in him. Hope expects the promised blessings, as perfected in eternal life; and thus "it is the anchor of the soul," keeping it steadfast in obedience and patient waiting, amidst every kind of opposition and discouragement.—*Scott.*

CHAP. XIV. EDIFICATION THE CHIEF AIM.—Ver. 6-12. To convince the Corinthians, without needless offence, of what he had asserted, the apostle put the case, that if when he came next to Corinth he should merely display his gift of speaking in a variety of languages, of what use in that case would his visit be to them? Surely of none, except he spake intelligibly, either by immediate revelation from God, or by

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3 But he that prophesieth speaketh unto men, *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue [d]edifieth himself; but he that prophesieth [e]edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: [f]for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, [g]what shall I profit you, except I shall speak to you either by [h]revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, [i]except they give a distinction in the [2]sounds, how shall it be known what is piped or harped?†

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words [3]easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices[1] in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian,§ and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, [k]forasmuch as ye are zealous of [4]spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue‖ pray that he may interpret.

14 For if I pray in an *unknown* tongue, [l]my spirit prayeth, but my understanding is unfruitful.¶

15 [m]What is it then? [n]I will pray with the spirit,* and I will pray with the understanding also; I will sing with the spirit, °and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily givest thanks well, but the other is not edified.

18 [p]I thank my God, I speak with tongues more than ye all:

19 Yet [q]in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding:† howbeit [r]in malice be ye children, but in understanding be [5]men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe,‡ but to them that believe not: but prophesying *serveth* not for them that believe not, [s]but for them which believe.

23 If therefore [t]the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned, or unbelievers, [u]will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, [x]he is convinced of all, he is judged of all:§

25 And thus are the secrets of his heart made manifest; and so, [y]falling down on *his* face, he will worship God, and report that [z]God is in you of a truth.

26 How is it then, brethren? when ye come together, [a]every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. [b]Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let [c]the prophets speak two or three, and let the other judge.

30 If *any thing* be [d]revealed to another that sitteth by, let the first hold his peace.

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[d] 14.
[e] 3, 18, 19.
[f] 1, 3.
[g] x. 33; xii. 7; xiii. 3.
[h] 26-30. Matt. xi. 25. Eph. i. 17.
[i] 8. Num. x. 2-10. Matt. xi. 17.
[2] *Tunes.*
† Instruction, conveyed in unintelligible language, would signify no more than a confused noise of musical instruments would direct a dancer, or the trumpet a soldier, when it sounded no point of war.—PYLE.
[3] Gr. *significant.*
[1] Or languages.—WELLS.
Even the voices of birds and beasts have their usual significancy to man and to one another, much more of men.—BAXTER.
§ "Barbarian" signified any one who spake a language which another did not understand. Thus the Scythian philosopher Anacharsis said, that among the Athenians the Scythians were "barbarians," and among the Scythians the Athenians were "barbarians." The apostle here uses the word in this sense.—MACKNIGHT.
[k] 1; xii. 7, 31. Tit. ii. 14.
[4] Gr. *spirits.*
‖ Let him that hath the gift of languages pray for the gift of edifying to interpretation.—BAXTER.
[l] 2, 15, 16, 19.
¶ Or of no benefit to others who understand not my words.—WELLS.
[m] x. 19. Rom. iii. 5; viii. 31.
[n] 19. John iv. 23, 24.
* I will pray with spiritual affections, by the special assistance and dictate of the Holy Spirit, and in such a manner as that the understanding of my fellow-worshippers may likewise apprehend what I say.—GUYSE.
It is observable how strongly the apostle here pleads the necessity of all the public offices of religion being performed in a language known and understood by all the congregation. We hence see the impiety and absurdity of the Church of Rome in appointing their public offices to be performed in Latin—a language which is not understood by the common people of any Roman Catholic countries, nor is it now the mother-tongue of any nation under heaven.—BURKITT.
[o] Ps. xlvii. 7. Rom. xii. 1, 2.

[p] i. 46; iv. 7.
[q] 4, 21, 22.
† Be not like children, that love unedifying gugles, but imitate them in harmlessness; and, as men, value and use that which increaseth wisdom and understanding.—BAXTER.
[r] Matt. xviii. 3. 1 Pet. ii. 2.
[5] *Perfect*, or *of a ripe age.*
‡ The gift of tongues was intended to propagate the gospel among those who were strangers, and not to edify those that had already believed.—DODDRIDGE.
[s] 3.
[t] xi. 18.
[u] Hos. ix. 7. Acts ii. 13; xxvi. 24.
[x] John i. 47-49. Acts ii. 37.
§ Every one says something to which his conscience bears witness.—BENSON.
[y] Gen. xliv. 14. Deut. ix. 18.
[z] Is. xlv. 14. Zech. viii. 23.
[a] *See on* 6; xii. 8-10.
[b] Rom. xiv. 19.
‖ It is probable that many were endowed with the gift of tongues, and it is certain that they were disposed to exercise the gift, even when it could be of no real advantage. Paul here shews them that, if that gift was exercised in the Church, it should be in such a way as to promote edification. They should not speak at the same time, nor should they regard it as necessary that all should speak at the same meeting, so as to detain the people beyond a reasonable time. The speakers, therefore, in any one assembly should not exceed two or three. *And that by course.*—Separately; one after another.—BARNES.
[c] 1 Thes. v. 19 21.
[d] 6, 26.

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some prophetical message suited to their case, or concerning some doctrine in which they wavered or were mistaken. Unless in some of these ways (which indeed it is difficult for us to distinguish with exactness) he gave them clear instructions, all that he could say in unknown languages would be an unmeaning noise. For even lifeless things that are used to give sound, such as musical instruments, can give no direction to those who are to sing and dance to them, unless a proper distinction be observed in the sounds; and if the trumpet should be blown at random, without any distinction between that sound which calls the combatants to the field, and other sounds of different meaning, what soldier could understand when to prepare himself for the battle? If, then, an intelligible distinction of sounds was necessary in the ordinary concerns of life, much more must they be so in those of religion. For unless they uttered significant and intelligible words, how could the hearers understand what was spoken? They might as well speak in an empty room or an unfrequented desert, where their words would be lost in the air and never reach any human ear. There were indeed as many languages or idioms in the world as there were different regions, and each of these was significant to the persons accustomed to it. That circumstance, therefore, ought to be considered; otherwise, even in ordinary conversation, the speaker and hearer, who understand not each other, would appear reciprocally barbarians to each other, however expressive, polite, and copious the languages were in which they spake; and they were more likely to despise each other than to profit by the interview, or be satisfied with it. In the common concerns of life, therefore, it was thus requisite for men to understand each other; and surely the Corinthians, amidst their zeal and emulous desire of spiritual gifts, ought to act consistently with common sense, and desire to excel in those things by which they might edify the Church, and not in such as could only procure them irrational admiration.—*Scott.*

AMEN.—Ver. 16. He who fills up or occupies the place of the unlearned, that is, as the ancients interpret it, the body of the people, who in most Christian assemblies are illiterate; how should they say "Amen" to prayers in an unknown tongue? How should they declare their consent and concurrence? This is saying "Amen." So be it. *God grant the thing we have requested;* or, we join in the confession that has been made of sin, and in the acknowledgment that has been made of Divine mercies and favours. This is the import of saying "Amen." All should say "Amen" inwardly; and it is not improper to testify this inward concurrence in public prayers and devotions by an audible "Amen." The ancient Christians said "Amen" aloud. Now how should the people say "Amen" to what they did not understand? Note, There can be no concurrence in those prayers that are not understood. The intention of public devotions is therefore entirely destroyed, if they be performed in an unknown tongue.—*Henry.*

ORDER.—Ver. 26-33. As a general rule, by which such abuses might be remedied, they should always take care that all things were done with a view to their common edification. If then any of them chose to speak in an unknown tongue, let no more than two, or at most three, one after another, exercise this gift at one meeting; and let some one interpret his discourse. But if none present were enabled to do this, let him who was about to speak in an unknown tongue be silent; and be content, on proper occasions, to speak to himself and to God in meditation and prayer, without obtruding his unintelligible words upon the congregation, who ought to be more profitably employed. Let the prophets also speak by two or three at the same meeting, in due order; and let those prophets especially who were silent exercise their judgment upon what was spoken, to determine whether it accorded with the Scripture, as false prophets might creep in among them. In case anything should be immediately revealed to one who sat by, which required present attention, let the first, on a proper intimation given, keep silence till that had been considered; or, as some render it, let the other wait till the first had done speaking. For they needed not be eager to speak first, seeing, by properly waiting, they might all prophesy (who had that gift), and all be edified. Nor could it be urged that the Divine impulse upon their minds constrained them to speak immediately, as the frantic heathen priests and priestesses did; for the spirits of the prophets (their minds when most powerfully influenced by the Holy Spirit) were subject to government, and might be restrained, directed, and regulated by reason and judgment, as at other times. That gracious God, whose Spirit spake by them, was by no means the author of confusion and disorder, such as must ensue from the vehement utterance of many speakers at once, vying with each other, who should attract most attention, but of peace, harmony, mutual love, and good order; as it was evident in the conduct of all the churches of the saints, in this and other particulars.

DUTY OF WOMEN.—Ver. 34, 35. To reconcile these verses with the Scripture referred to, it seems most natural to suppose that some of the Corinthian women were used to speak publicly, when not under any immediate or extraordinary impulse of the Holy Spirit; and perhaps they interrupted the other speakers by inquiries or objections

31 For ye may all prophesy one by one, that all may learn, and [f]all may be comforted.

32 And the spirits of the prophets are subject to the prophets.¶

33 For God is not *the author* of [6]confusion, but of peace, as in all churches of the saints.

34 Let your [g]women keep silence in the churches: for it is not permitted unto them to speak;* but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, [h]let them ask their husbands at home; for it is [i]a shame for women to speak in the church.

36 What! [k]came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, [l]let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, [m]covet to prophesy,† and forbid not to speak with tongues.

40 Let all things be done decently, and in order.

CHAPTER XV.

1 By Christ's resurrection, 18 he proveth the necessity of our resurrection; 21 of which he shews the fruit, 35 and manner, 51 together with the change that shall pass on those who shall be then alive.

MOREOVER, brethren, [a]I declare unto you the gospel which I preached unto you, [b]which also ye have received, and wherein ye stand;

2 By which also [c]ye are saved, if ye [1]keep in memory what I preached unto you, [d]unless ye have believed in vain:

3 For [e]I delivered* unto you first of all that which I also received, how that [f]Christ died for our sins according to the scriptures;

4 And [g]that he was buried, and that [h]he rose again the third day [i]according to the scriptures;

5 And [k]that he was seen of Cephas, [l]then of the twelve:†

6 After that [m]he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that he was seen of James; then of all the apostles.

8 And last of all [n]he was seen of me also, as of [2]one born out of due time.‡

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But [o]by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; [p]but I laboured more abundantly than they all: [q]yet not I, but the grace of God which was with me.

11 Therefore, [r]whether *it were* I or they, so we preach, and so ye believed.

12 Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?§

13 But if there be no resurrection of the dead, then is Christ not risen:‖

14 And if Christ be not risen, [s]then *is* our preaching vain, and your faith *is* also vain.¶

15 Yea, and we are found [t]false witnesses of God: because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ* are perished.

19 If in [u]this life only we have hope in Christ, we are of all men most miserable.

20 But [x]now is Christ risen from the dead, *and* become [y]the first-fruits of them that slept.†

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

23 But every man in his own order:‡ Christ the first-fruits; afterward [z]they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up [a]the kingdom to God, even the

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[e] Prov. i. 5; ix. 9. Eph. iv. 11, 12.
[f] Rom. i. 12. 2 Cor. i. 4; vii. 6, 7.
¶ *The spirits of the prophets*—*i.e.*, their spiritual gifts "are subject to the prophets:" or, it is in their power to restrain them, and consequently they may prophesy the one after the other. —WHITBY.
[6] *Tumult* or *unquietness.*
[g] 1 Tim. ii. 11, 12.
* This seems to contradict chap. xi. 5, 13; but, probably, prophesying in the foregoing place signified singing psalms and praying; not leading the devotions, but joining with others in prayer.—DODDRIDGE.
[h] Eph. v. 25-27.
[i] 34; xi. 6, 14. Eph. v. 12.
[k] Is. ii. 3. Mic. iv. 1, 2. Zech. xiv. 8.
[l] vii. 25, 40. 1 Thes. iv. 1-8.
[m] 1 Thes. v. 20.
† Desire chiefly to prophesy, and yet forbid not those who are willing to do it, under such regulations as I have advanced, "to speak with tongues," for it is a noble endowment, which I would encourage none to slight or neglect.—DODDRIDGE.

CHAP. XV.

[a] Acts xviii. 4, 5. Gal. i. 6-12.
[b] John xii. 48.
[c] Acts ii. 47, *Gr.* Rom. i. 16.
[1] *Hold fast.*
[d] Ps. cvi. 12, 13. John viii. 31, 32.
[e] Ez. iii. 17.
* *I delivered.*—That is to say, I declared and taught. *Received*—*i.e.*, learned of Christ by the revelation of his Spirit.—DIODATI.
[f] Rom. iii. 25; iv. 25. Eph. i. 7; v. 2.
[g] Is. liii. 9.
[h] Matt. xxviii. 1-6.
[i] Ps. xvi. 10, 11. Is. liii. 10 12.
[k] Luke xxiv. 34.
[l] Mark xvi. 14.
† *Twelve.*—The apostles—still called "the twelve," though Judas was not one of them. It was common to call the apostles "the twelve." Jesus appeared to the apostles at one time in the absence of Thomas (John xx. 19, 24); and also to them when Thomas was present (John xx. 24-29). Probably Paul here refers to the latter occasion, when all the surviving apostles were present.—BARNES.
[m] Matt. xxviii. 10, 16, 17.

Acts ix. 3-5; xviii. 9.

[2] *An abortive.*
‡ Like an "abortive birth," on a sudden, not by the gradual methods of grace, not trained up as the other apostles. He thought himself to be as despicable as an abortive birth, and always remembered it to keep himself humble.—GUYSE.
[o] Rom. i. 1, 5, 6.
[p] Rom. xv. 17-20.
[q] Matt. x. 20. 2 Cor. iii. 5.
[r] ii. 2.
§ St Paul probably refers to the philosophers among them. For Corinth abounded in such persons, who looked upon the resurrection of the flesh as a thing both impossible and absurd.—WHITBY.
‖ To say that there can be no resurrection, and yet to hold that Christ is actually risen, is a contradiction.—PYLE.
[s] Ps. lxxiii. 13.
¶ If Christ were not risen, he would be a false prophet, for he had often said that he should rise again. He would not be that Messiah of whom the oracles had predicted the resurrection. His death would not have expiated our sins (ver. 17). He could not be the Head and Lord of the Church, for a dead body is capable of nothing. —MARTIN.
[t] Ex. xxiii. 3. Job xiii. 7-10.
* Died in or for this faith in Christ. —WELLS.
[u] Ps. xvii. 14.
[x] *See on* 4-8.
[y] Acts xxvi. 23.
† As the offering of the first-fruits derived a blessing on the rest, so Christ's resurrection secures the future harvest of the dead.—NEWCOME.
‡ "But every one in his proper *band*;" so the original signifies. According to this translation, it is here intimated that the righteous are to be raised by themselves, and the wicked by themselves.—MACKNIGHT.
[z] 2 Cor. x. 7.
[a] Is. ix. 7.

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according to the disputatious spirit that prevailed. The apostle therefore laid it down as a general rule (to which the foregoing case was the only exception), that women must not be allowed to speak in the public congregation, or to assume the office of teachers or disputants: for this by no means consisted with the obedience to their husbands which the law of God inculcated. But if they met with anything in the public instructions which they could not understand or assent to, let them wait till they went home, and then ask their husbands about it, who were supposed able and willing to inform them, and who were the most proper persons for them to confer with. For it was inconsistent with modesty and propriety, and would be scandalous among their neighbours, for women to make a practice of discoursing in the public assemblies.—*Scott.*

CHAP. XV. CHRIST'S RESURRECTION.—Ver. 1-11. To demonstrate his resurrection, on which the whole of his religion rested, Jesus first appeared to Peter; then in the evening of that day, to those of the twelve apostles who were assembled; and on the evening of the succeeding first day of the week, when Thomas was present, and confessed him as "his Lord and God;" that afterwards he appeared to above five hundred disciples at once, doubtless in Galilee, where he was most known, where many of his disciples lived, and where he appointed to meet the apostles. Most of these had been still preserved, to be living witnesses of that great event; though some had fallen asleep, having died in faith and hope, and so departed, to be present with their Lord. Afterwards James was favoured with a visit from his risen Saviour; probably this was James the son of Alpheus who wrote the epistle, but we have no other account of this appearance of Christ. Then he was seen of all the apostles, before and at his ascension; and last of all he had graciously manifested himself to Paul also, in such a manner, that he could not but assuredly know him to be Jesus who had been crucified.

CHRIST'S RESURRECTION—THE PLEDGE OF THAT OF HIS PEOPLE.—Ver. 20-26. The apostle having established the fact of Christ's resurrection, from that fact shews the certainty of our resurrection; and then from the important questions in the 35th verse, he takes occasion to descant on the glorious change that shall take place in the bodies of the saints; and, finally, he tramples on death by the consideration of a resurrection and glorious immortality.—Christ was risen from the dead, and was become the first-fruits of the whole harvest of those that "slept" in death, even of all believers who had died from the beginning, and all who should die to the end of the world. He was the first who arose to die no more, and the most illustrious of all who ever should arise; he arose as a public person, as the surety, the representative, and the forerunner of his saints: his resurrection was a pledge and assurance of theirs; and as the first-fruits, presented to God, to sanctify and secure his blessing upon the whole crop. For, as by man sin and death entered into the world, so, by man, by one in human nature, came the resurrection of the dead: and, as in consequence of their relation to Adam, all men are born mortal, and at length die; even so, in and by Christ shall all be made alive. All men, through his undertaking, being placed under a dispensation of mercy, shall be raised from the dead, that their future state may be accordingly determined; yet none will be finally benefited but they who are one with him by faith, and the participation of his life-giving Spirit; and of these the apostle particularly treats in this chapter. This resurrection must be effected in an orderly manner, according to the appointment of God: Christ himself hath been the first-fruits; hereafter, at his coming his redeemed people will be raised before others; and at last the wicked will arise also. Then the end of this present state of things will arrive; and the solemnities of the final judgment being concluded, Christ will deliver up the mediatorial kingdom to God, even to the Father from whom he received it.

THE MEDIATORIAL KINGDOM.—Ver. 24. The distinction between the absolute, universal, and everlasting kingdom of God, the Governor of all, and the mediatorial kingdom of Christ, as instituted for the benefit of fallen man, is everywhere implied in Scripture. The Father, as the head of the absolute kingdom, ceased not to reign when the Son was advanced to the mediatorial throne: as that authority was only intended to endure for a time, in order to accomplish certain important ends to the glory of God in man's salvation. After the day of judgment this kingdom will be terminated: Christ, having executed his commission, will cease to reign over all worlds as Mediator, having publicly delivered up the kingdom to God in the person of the Father: yet he will in human nature retain a peculiar authority over his redeemed people; and, as one with the Father, he will, with him and the Holy Spirit, reign One "God over all, blessed for evermore:" nor will he any more cease to reign *in this sense*, when he hath given up the mediatorial kingdom, than the Father ceased to reign, when he appointed the Son to that kingdom. For in this passage, as in some others, the person of the Father is mentioned, as filling the throne, and appointing the Mediator; in order to distinguish that absolute authority of God, from the delegated authority of the Son in human nature.—"He saith not that 'the Father'

Father; when he shall have put down all rule, and all authority and power.

25 For [b]he must reign, till he hath put all enemies under his feet.

26 The [c]last enemy *that* shall be destroyed *is* death.

27 For [d]he hath put all things under his feet. But when he saith, All things are put under *him*, *it is* manifest that he is expected which did put all things under him.§

28 And when [e]all things shall be subdued unto him, [f]then shall the Son also himself be subject‖ unto him that put all things under him, that God may be [g]all in all.

29 Else what shall they do¶ which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?*

31 I protest by [3]your rejoicing which I have in Christ Jesus our Lord, I [h]die daily.

32 If [4]after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink; for to-morrow we die.

33 Be not deceived: [i]evil communications corrupt good manners.

34 [k]Awake to righteousness, and [l]sin not; for [m]some have not the knowledge of God: I speak *this* to your shame.

35 But some *man* will say, [n]How are the dead raised up? and [o]with what body do they come?

36 *Thou* fool, [p]that which thou sowest is not quickened, except it die.

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:*

38 But [q]God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

40 *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory.

42 So also [r]*is* the resurrection of the dead; it is sown in corruption, it is raised in incorruption:

43 It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power:

44 It is sown a natural body,† it is raised a spiritual body. There is a natural body, and there is a spiritual body.

45 And so it is written, [s]The first man Adam was made a living soul, the last Adam *was made* [t]a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural;‡ and afterward that which is spiritual.

47 The [u]first man *is* of the earth, earthy;§ the second man *is* [x]the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy; and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

50 Now this I say, brethren, [y]that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery;‖ [z]We shall not all sleep, but we shall all be [a]changed,

52 In a moment, in the twinkling of an eye, at the last trump,¶ (for the trumpet shall sound,) and [b]the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must [c]put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incorruption, and [d]this mortal shall have put on immortality, then shall be brought to pass the saying that is written, [e]Death is swallowed up in victory.

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[b] Ps. cx. 1. Matt. xxii. 44.
[c] Is. xxv. 8. Hos. xiii. 14.
[d] Ps. viii. 6, 7. Matt. xi. 27.
§ None can surely imagine that the Son was ever to reign over the great and glorious Father of all; but, on the contrary, it may naturally be concluded that he would still direct his administration to the glory of him from whom he received his kingdom.—DODDRIDGE.
[e] Ps. xxi. 8, 9. Dan. ii. 34.
[f] John xiv. 28.
‖ The Son's subjection to his Father, which is mentioned in this place, doth no where prove his inequality of essence or power with his Father: it only signifieth what was spoken before, that Christ should deliver up his mediatory kingdom to his Father; so manifesting that whatsoever he had done in the office of Mediator, was done in the name of his Father, and by his power and authority; and that as he was man he was subject to his Father.—POOLE.
[g] Eph. i. 23. Col. iii. 11.
¶ The apostle reverts to the subject of the twenty-third verse, all the intermediate passages being in a parenthesis.—HAMMOND.
* What folly were it in us as Christians to choose a religion and course of life for which we are in continual danger from the malignant world! I protest, by the joy which I have in your Christianity, that I have continually a dying life—that is, in daily sufferings and danger of death, and preparation for it.—BAXTER.
[3] Some read *our*.
[h] Acts xx. 23.
[4] To speak *after the*.
[i] Prov. ix. 6; xiii. 20. Heb. xii. 15.
[k] Joel i. 5. Jon. i. 6.
[l] Ps. cxix. 11. John v. 14; viii. 11.
[m] Rom. i. 23. 1 Thes. iv. 5.
[n] Job xxii. 13. Ps. lxxiii. 11.
[o] Matt. xxii. 29, 30. Phil. iii. 21.
[p] John xii. 24.
[q] Ps. civ. 14. Is. lxi. 11.

[r] Dan. xii. 3. Matt. xiii. 43.
† It is sown a natural, or animal body, adapted to this lower, sensitive, animal life; sustained by meat, drink, and sleep, and constantly depending thereon; a body with affections and passions, appetites and inclinations, gross and sensual, and of the same kind with those of the brutes.—BENNETT.
[s] Gen. ii. 7. Rev. xvi. 3.
[t] John xiv. 6, 19.
‡ So that we must first receive our elementary and natural body, ere we can receive our spiritual and incorruptible.—BISHOP HALL.
[u] Gen. ii. 7; iii. 19. John iii. 31.
§ The sense of these three verses (47-49) may be thus given; weak and mortal we must needs be here, being extracted from one that was himself so. But when we shall be begotten again from the dead by Christ, the second Adam, our heavenly Saviour, our bodies shall also partake of the heavenly and immortal qualities of his, and live eternally without sickness, decay, or death.—PYLE.
[x] Is. ix. 6. John vi. 33. Acts x. 36.
[y] Matt. xvi. 17.
‖ A secret not yet discovered to you: that, with respect to those who are found alive at the day of judgment, though they do not die at all, yet must they all be changed before they go to heaven.—HAMMOND.
[z] 1 Thes. iv. 14-17.
[a] Phil. iii. 21.
¶ *Trump* or trumpets is the symbol of the voice of the omnipotent Judge, to whose will all nature, animated and inanimated, shall be made entirely submissive.—DAVIDSON.
[b] 42, 50.
[c] 2 Cor. v. 2-4.
[d] Rom. ii. 7.
[e] Is. xxv. 8.

mentioned in the 24th verse, but that 'God may be all in all:' and so he seems to lead us to that interpretation of the Godhead, which comprehends Father, Son, and Holy Ghost. That the Godhead may govern all things immediately by himself, without the intervention of a mediator, between him and us, to exact our obedience in his name, and to convey to us his favours and rewards. So as now Christ, God-man, is 'all in all' (Col. iii. 11), because the Father hath put all things into his hand, does all things, and governs all things, by him; when this economy ceases, the Godhead will be 'all in all,' as governing and influencing all things by himself immediately. 'That God may be all in all,' by a full communication of himself to, and an intimate union with, all his saints."

THE RESURRECTION BODY.—Ver. 39-44. The body, as born of dying Adam's race, and during its mortal state, and as laid in the grave, "is sown in corruption;" it tends to corruption, and after death it is speedily wasted and decayed: but at the resurrection it will be raised in incorruption, without any seeds of mortality, disease, or decay in its constitution; but fitted for a state of perfect health and activity, to all eternity. Here, during life, at death, and in the grave, the body is sown in dishonour; it lives as a condemned criminal; various sufferings and diseases are the forerunners of the execution which takes place at death, with much ignominy and disgrace: and the wasting state of a dead corpse is very dishonourable in itself: though the death and burial of Christ has sanctified the grave to all believers, and his resurrection hath assured us, that the body shall be raised in glory. But the triumph over death and the grave will be honourable; the body will be rendered most beautiful and glorious; it will be made fit for that heavenly felicity, and those employments in which angels are associated; and it will resemble the glorious body of the Lord Jesus himself, the first-born from the dead. "It is also sown in weakness:" our manifold diseases, and death in which they terminate, are peculiar evidences of human imbecility; and the state of the body in the ground, devoured by worms, a loathsome object, and turning to the dust, shews, most affectingly, how little all men's power and abilities can do for them. But the body of a believer will not only be raised by almighty power; it will also be endued with a power of which we have no conception, and be rendered capable of such motions, and of producing such effects, as utterly surpass whatever we have heard, seen, or perhaps imagined. In short, the body is here sown a *natural*, or an *animal*, body; it resembles the bodies of animals in its wants, appetites, pains, and diseases; and after death it turns to dust as they do; but hereafter it will be raised a spiritual body, capable of the spiritual work, worship, and happiness of heaven, entirely refined from all its sensual dross and low desires; needing no more food, rest, sleep, or recreation; no longer capable of relishing animal pleasures, and no more a clog to the soul, but a helper to it, in all holy exercises. For there is a natural body suited to our state on earth, and a spiritual body suited to the heavenly state; nor can these be in every respect the same.

THE RESURRECTION ITSELF.—Ver. 50-54. This change will be effected in a moment, instantaneously, as the eye twinkles; by the almighty power of Christ, when the last trumpet shall sound, as the summons to all men to meet their Judge. Then the voice of Christ will be heard by all the dead, and they will be raised again to life in their own order; and then the bodies of living believers will be changed from natural to spiritual, from corruptible to incorruptible, from mortal to immortal; even as a man's form is changed by putting on a new raiment. When this change hath taken place, in respect of all believers, then the saying of the prophet will finally be accomplished.—*Scott.*

SONG OF TRIUMPH.—Ver. 55. (1.) They will glory over death as a vanquished enemy and insult this great and terrible destroyer. "'O death, where is thy sting? Where is now thy sting, thy power to hurt? What mischief hast thou done us? We are dead, but behold we live again, and shall die no more. Thou art vanquished and disarmed, and we are out of the reach of thy deadly dart. Where now is thy fatal artillery, thy stores of death? We fear no further mischiefs from thee, nor heed thy weapons, but defy thy power, and despise thy wrath.—And, 'O grave, where is thy victory?' Where now is thy victory? what is become of it? where are the spoils and trophies of it? Once we were thy prisoners, but the prison doors are burst open, the locks and bolts have been forced to give way, and our shackles are knocked off, and we are for ever released: captivity is taken captive; the imaginary victor is conquered, and forced to resign his conquest, and release his captives; thy triumphs, grave! are at an end; the bands of death are loosed, and we are at liberty, and are never more to be hurt by death, or imprisoned in the grave." In a moment, the power of death and the conquests and spoils of the grave are gone, and, as to the saints, the very signs of them will not remain. Where are they? thus will they raise themselves, when they become immortal, to the honour of our Saviour, and the praise of Divine grace; they shall glory over vanquished death. (2.) The *foundation* for this triumph is here intimated, 1. In the account given whence death had its power to hurt "The sting of death is sin," that gives venom to his dart, that only puts it into the power of death to hurt and kill. And sin unpardoned, and nothing else, can keep any under his power. And the "strength of sin is the law;" it is the Divine threatening against the transgressors of the law, the curse there denounced that gives power to sin. Note, Sin is the parent of death, and gives it all its hurtful power. "By one man sin entered into the world, and death by sin" (Rom. v. 12). It is its cursed progeny and

55 O death, where *is* thy [f]sting? O [4]grave, where *is* thy victory?

56 The [g]sting of death *is* sin; and [h]the strength of sin *is* the law.

57 But thanks *be* to God, which [i]giveth us the victory,[*] through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in [k]the work of the Lord, for as much as [l]ye know that your labour is not in vain in the Lord.

CHAPTER XVI.

2 *The brethren's wants must be relieved.* 10 *Timothy commended.* 13 *Friendly admonitions,* 19 *and salutations.*

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week[*] let every one of you lay by him in store, [a]as *God* hath prospered him, that there be no gatherings when I come.

3 And [b]when I come, [c]whomsoever ye shall approve by *your* letters, them will I send to bring your [1]liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

5 Now I will come unto you, when I shall pass through Macedonia; (for I do pass through Macedonia:)

6 And it may be that I will abide, yea, and winter with you, [d]that ye may bring me on my journey[†] whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry a while with you, [e]if the Lord permit.

8 But I will tarry at Ephesus until [f]Pentecost.[‡]

9 For [g]a great door[§] and effectual is opened unto me, and [h]*there are* many adversaries.

10 Now, [i]if Timotheus come, see that he may be with you without fear: [k]for he worketh the work of the Lord, as I also *do*.

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[f] Acts ix. 5.
[4] *Hell.*
[g] Gen. iii. 17-19. Heb. ix. 27.
[h] Rom. iii. 19, 20.
[i] Ps. xcviii. 1.
[*] *The victory.*—Over sin, the sting of death; over the law, the strength of sin; and over death and the grave; which will be the ground and foundation of the above triumphal song in the resurrection morn, as it is now, of praise and thankfulness to God. And it is all "through our Lord Jesus;" he has got the victory over sin: he has put it away by the sacrifice of himself.—GILL.
[k] John vi. 28, 29.
[l] 2 Chr. xv. 7.

CHAP. XVI.

[*] Which was the day of their public assemblies, the day on which our Lord rose again from the dead.—BURKITT.
[a] Gen. xxvi. 12.
[b] iv. 19-21.
[c] Acts vi. 1-6.
[1] *Gift.*
[d] Acts xv. 3.
[†] That you may accompany me, or aid me, and furnish me the means of going on my journey. It was customary for the apostles to be attended by some members of the Churches and friends in their travels.—BARNES.
[e] Prov. xix. 21. Jer. x. 23.
[f] Ex. xxiii. 16. Lev. xxiii. 15-21.
[‡] This was a Jewish festival occurring fifty days after the Passover, and hence called the Pentecost.—BARNES.
[g] Acts xix. 8, &c.
[§] The door of a house being the passage into it, "the opening of a door" in the eastern phrase, signified the affording of an opportunity to a person of doing a thing.—MACKNIGHT.
[h] xv. 32.
[i] Acts xix. 22.
[k] xv. 58. Rom. xvi. 31. 2 Cor. vi. 1.
[l] Luke x. 16. 1 Tim. iv. 12.
[‖] On account of his youth (see 1 Tim. iv. 12), or neglect to take care of him, which would be to despise him, since he was employed in such an honourable work, equally as the apostle himself.—GILL.
[m] iii. 5. Acts xviii. 24-28. Tit. iii. 13.
[n] Ec. iii. 1. Mark vi. 21. Acts xxiv. 25.
[¶] Like men at their watch-tower, keeping a good look-out, and ready armed against the enemy.—GILL.
[o] xv. 1, 58. 2 Cor. i. 24.
[p] Rom. xiii. 8-10.
[*] Is not here to be understood of being subject to, but only as implying an obsequious readiness to perform all offices of love.—PARKHURST.
[q] Phil. ii. 30.
[†] They have given me a much fuller account of the state and disposition of your Church than I should otherwise have had.—PYLE.
[r] Prov. xxv. 13, 25. Rom. xv. 32.
[‡] For, their presence and conversation is extremely agreeable to me; and they have acted so fair and so candid a part in representing your temper and conduct, as has been very pleasing to my own mind, and cannot but be so to yours.—GUYSE.
[s] Acts xix. 10.
[t] 2 Cor. xiii. 12.
[u] Cant. i. 3, 4, 7.
[x] Matt. xxv. 41.
[§] *Anathema Maran-atha.*—These were the words with which the Jews began their greatest excommunications, whereby they not only excluded sinners from their society, but delivered them to the Divine Cherem, or anathema—that is, to eternal perdition.—MACKNIGHT.
[y] Rom. xvi. 20, 24.
[z] iv. 14, 15.

11 Let [l]no man therefore despise him;[‖] but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching [m]*our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come [n]when he shall have convenient time.

13 Watch ye,[¶] [o]stand fast in the faith, quit you like men, be strong.

14 Let [p]all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves[*] unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: [q]for that which was lacking on your part they have supplied.[†]

18 For [r]they have refreshed my spirit and yours:[‡] therefore acknowledge ye them that are such.

19 The [s]churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. [t]Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man [u]love not the Lord Jesus Christ, let him be [x]Anathema Maran-atha.[§]

23 The [y]grace of our Lord Jesus Christ *be* with you.

24 My [z]love *be* with you all in Christ Jesus. Amen.

¶ The first *epistle* to the Corinthians was written from Philippi by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

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offspring. 2. In the account given of the victory saints obtain over it through Jesus Christ (ver. 57). "The sting of death is sin;" but Christ, by dying, has taken out this sting; he has made atonement for sin, he has obtained remission of it. It may hiss, therefore, but it cannot hurt. "The strength of sin is the law;" but the curse of the law is removed by our Redeemer's "becoming a curse for us." So that sin is deprived of its strength and sting, through Christ—that is, by his incarnation, suffering, and death. Death may seize a believer, but cannot sting him, cannot hold him in its power. There is a day coming when the grave shall open, the bands of death be loosed, the dead saints revive, and become incorruptible and immortal, and put out of the reach of death for ever. And then will it plainly appear, that, as to them, death will have lost its strength and sting, and all by the mediation of Christ, by his dying in their room. By dying he conquered death and spoiled the grave, and, through faith in him, believers become sharers in his conquests. They rejoice beforehand many times in the hope of this victory; and when they rise glorious from the grave, will boldly triumph over death. Note, It is altogether owing to the grace of God in Christ, that sin is pardoned, and death disarmed.—*Henry.*

CHAP. XVI. CHRISTIAN LIBERALITY.—Ver. 2. The meaning is, that every one should lay by as he could spare from time to time, and by that means make up a sum for this charitable purpose. Note, It is a good thing to lay up in store for good uses. They who are rich in this world should be rich in good works (2 Tim. vi. 17, 18). The best way to be so is, to appropriate of their income, and have a treasury for this purpose; a stock for the poor, as well as for themselves. By this means they will be ready to every good work as the opportunity offers; and many who labour with their own hands for a livelihood should so work that they may have to give to him that needeth (Eph. iv. 28). Indeed, their treasury for good works can never be very large (though, according to circumstances, it may considerably vary); but the best way in the world for them to get a treasury for this purpose is, to lay by from time to time as they can afford. Some of the Greek fathers rightly observe here, that this advice was given for the sake of the poorer among them. They were to lay by from week to week, and not bring in to the common treasury, that by this means their contributions might be easy to themselves, and yet grow into a fund for the relief of their brethren. "Every little," as the proverb says, "would make a mickle." Indeed, all our charity and benevolence should be free and cheerful, and for that reason should be made as easy to ourselves as may be. And what more likely way to make us easy in this matter than thus to lay by? We may cheerfully give when we know that we can spare, and that we have been laying by in store that we may. Here is the measure in which they are to lay by—"as God hath prospered them," as he has been prospered by Divine providence, as God has been pleased to bless and succeed his labours and business. Note, All our business and labour are that to us which God is pleased to make them.—*Henry.*

ANATHEMA MARAN-ATHA.—Ver. 21-24. Whatever gifts, knowledge, eloquence, or eminence any man possessed, if he did not love the Lord Jesus Christ, let him be "Anathema Maran-atha." If he had not a cordial affection and love to the person, salvation, precepts, cause, glory, and people of Christ, he was and would be accursed until, and when, the Lord should come, though not an open enemy to him and his cause. If his conduct proved this, let him be separated from the Church as an accursed thing, devoted to destruction; and in case he did not afterwards repent, and believe with that "faith which worketh by love," Christ himself would execute this awful sentence when he came to judge the world. But in case it could not be proved, or was not suspected by men, yet it was known to the Lord: and he who had not genuine love to the Saviour certainly abode under the wrath of God, and would at last sink into utter destruction as a sacrifice to his justice. For he must be an enemy to the holy perfections and righteous government of God; an unhumbled impenitent sinner, and an unbeliever under the covenant of works and the curse of the law: he must be destitute of all true holiness, incapable of spiritually performing any good work, and unfit for the employment and pleasures of heaven; who, under the profession of Christianity, did not love the Lord Jesus Christ, or who apostatised from that profession. The word *anathema* is Hebrew, and signifies, in Scripture, *an accursed thing devoted to destruction; maran-atha* is Syriac, and signifies, *the Lord cometh.*—*Scott.*

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE CORINTHIANS.

CHAPTER I.

The apostle encourageth them against troubles, 12 and sheweth the sincerity of his preaching. 15 He excuseth his not coming to them.

[a]PAUL, an apostle of Jesus Christ by the will of God, and [b]Timothy *our* brother, unto [c]the church of God which is at Corinth, with all the saints which are in all Achaia:*

2 [d]Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* God, even the Father of our Lord Jesus Christ, the Father of mercies,† and the God of all comfort;

4 Who comforteth us in all our tribulation,‡ that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For [e]as the sufferings of Christ abound in us, [f]so our consolation also aboundeth by Christ.§

6 And whether we be afflicted, *it is* for your consolation and salvation, which is [1]effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death‖ in ourselves, [g]that we should not trust in ourselves, but [h]in God which raiseth the dead;

10 Who [i]delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver *us*.

11 Ye also helping together by prayer for us, that, for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

12 For our rejoicing is this, the testimony of our conscience,¶ that in [k]simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

13 For we write none other things unto you than what ye read or acknowledge, and I [2]trust ye shall acknowledge even to the end;

14 As also ye have acknowledged us in part, [l]that we are your rejoicing, [m]even as ye also *are* ours [n]in the day of the Lord Jesus.

15 And in this confidence I was minded to come unto you before, that ye might have a second [3]benefit;

16 And to pass by you into Macedonia, [o]and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose [p]according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But [q]*as* God *is* true, our [3]word toward you was not yea and nay.

19 For [r]the Son of God, Jesus Christ, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, was not yea and nay,* but in him was yea.

20 For [s]all the promises† of God in him *are* yea, and in him Amen, [t]unto the glory of God by us.

21 Now he which [u]stablisheth‡ us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given [x]the earnest of the Spirit in our hearts.

23 Moreover, [y]I call God§ for a record upon my soul, that to spare you I came not as yet unto Corinth.

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CHAP. I.

[a] Rom. i. 1-5. 1 Cor. i. 1.
[b] Acts xvi. 1. Phil. ii. 19-22.
[c] Acts xviii. 1.
* The province of which Corinth was the metropolis.—WELLS.
[d] Rom. i. 7.
† He is also called "the Father of mercies," because he is the Fountain of all that good which floweth to poor creatures. And upon the same account he is also called "the God of all comfort."—POOLE.
‡ Afflictions everywhere came upon Paul and his fellow-labourers; but they had also comfort in Christ for their support, and to teach them with what, and in what manner, they should comfort others.—BOOTHROYD.
[e] 1 Cor. iv. 10-13. Phil. i. 20; iii. 10.
[f] Phil. i. 1. 2 Thes. ii. 16, 17.
§ By means of Christ, or through Christ, consolation is abundantly imparted to us. Paul regarded the Lord Jesus as the source of consolation, and felt that the comfort which he imparted, or which was imparted through him, was more than sufficient to overbalance all the trials which he endured.—BARNES.
[1] Or, *wrought*.
‖ *The sentence of death* is that which the apostle, when ordered to fight with wild beasts, pronounced on himself in his own mind.—MACKNIGHT.
[g] Job xl. 14. Ps. xliv. 5 7.
[h] Ez. xxxvii. 1-14. Rom. iv. 17-25.
[i] 1 Sam. vii. 12. Job v. 17-22.

¶ Many of the Corinthians had been prejudiced against the apostle, and several of them still insinuated things to his disadvantage; but amidst this discouragement and all his other trials, he possessed a constant source of joy and exultation "in the testimony of his conscience."—SCOTT.
[k] Rom. xvi. 18, 19. 1 Cor. iii. 21-23. Phil. i. 26, *Gr.*
[l] 1 Cor. xv. 31. Phil. ii. 16, *Gr.*
[m] 1 Cor. i. 8. Phil. i. 6, 10.
[2] Or, *grace*.
[o] Acts xix. 21, 22. 1 Cor. xvi. 5-7.
[p] John viii. 15. Gal. i. 16; ii. 2.
[q] John viii. 26. Rev. iii. 7, 14.
[3] Or, *preaching*.
[r] Ps. ii. 7. Matt. xvii. 5. Luke i. 35.
* *Yea*, is as much as to affirm; *nay*, to deny. For a man to have his yea, yea, and his nay, nay, is to be true and faithful; but to be yea and nay at the same time, is to be false and contradictory.—PYLE.
[s] Gen. iii. 15. Ps. lxxii. 17.
† The promises exhibited in the clearest light, under the New Testament dispensation, are in Christ the Amen, the faithful and true witness (Rev. iii. 14), infallibly sure, and invariably the same.—GUYSE.
[t] Ps. cii. 16. Matt. vi. 13.
[u] Ps. xxxvii. 23, 24. Is. ix. 7.
‡ *Stablisheth*—viz., giveth us grace and power to preach the gospel without erring or varying, and to you firmly to believe in it. *Anointed us*—viz., consecrated us to this high office of apostles, and endowed us with fitting gifts and graces for it.—DIODATI.
[x] Rom. viii. 23.
[y] Rom. i. 9; ix. 1. 1 Thes. ii. 5, 10.
§ This is a strong asseveration, and shews that some at Corinth had imputed Paul's change of mind to some base and unworthy motives.—BOOTHROYD.

CHAP. I. THE EPISTLE.—Ver. 1, 2. This is the introduction to this epistle, in which we have, 1. The inscription; and therein, (1.) The person from whom it was sent—that is, Paul, who calls himself "an apostle of Jesus Christ by the will of God." The apostleship itself was ordained by Jesus Christ, according to the will of God; and Paul was called to it by Jesus Christ, according to the will of God. He joins Timotheus with himself in writing this epistle, not because he needed his assistance, but that out of the mouth of two witnesses the Word might be established; and his dignifying Timothy with the title of "brother" (either in the common faith, or in the work of the ministry) shews the humility of this great apostle, and his desire to recommend Timothy (though he was then a young man) to the esteem of the Corinthians, and give him a reputation among the Churches. (2) The persons to whom this epistle was sent—that is, "the Church of God at Corinth;" and not only to them, but also "to all the saints in all Achaia"—that is, to all the Christians who lived in the region round about. Note, In Christ Jesus no distinction is made between the inhabitants of city or country; all Achaia stands upon a level in his account. 2. The salutation, or apostolical benediction, which is the same as in his former epistle; and therein the apostle desires the two great and comprehensive blessings, grace and peace, for those Corinthians. These two benefits are fitly joined together, because there is no good and lasting peace without true grace; and both of them come "from God our Father, and from the Lord Jesus Christ," who is the Procurer and Dispenser of these benefits to fallen man, and is prayed to as God.—*Henry.*

SENTENCE OF DEATH IN HIMSELF.—Ver. 8-11. "Nothing could be more expressive of the circumstances in which the history describes the apostle to have been, at the time when the epistle purports to have been written, than the verses under consideration. It is the calm recollection of a mind emerged from the confusion of instant danger. It is that devotion and solemnity of thought which follows a recent deliverance. There is just enough of particularity in the passage to shew that it is to be referred to the tumult at Ephesus."—(*Paley.*) The apostle, however, had been weighed down with distress, which was beyond measure grievous, from the concurrence of outward dangers and hardships, with inward disquietude about the state of the Churches; so that they were insupportable by any strength which he had previously possessed; and he was by them led to despair of being any longer preserved in life to execute his plans of future usefulness. He even considered himself as a condemned person having the sentence of death in himself, in that he judged his doom inevitable. Nor, indeed, had he any method of escape by his own contrivance or efforts, or any confidence in himself; but he was brought to trust only in God, who by his almighty power raiseth the dead, and was therefore able to rescue him.

TESTIMONY OF CONSCIENCE.—Ver. 12-14. Though as a sinner he could only rejoice and glory in Christ Jesus, yet as a believer he might rejoice and glory in his inward consciousness of being truly what he professed and appeared to be; and especially in that he had been enabled to exercise his sacred ministry with simplicity and singleness of heart, aiming only to glorify God by doing good to men; and in that godly sincerity, that unadulterated integrity, which sprang from the fear and love of God, and approved itself to him. For he had not been warped by carnal wisdom, from any concealed aim at his own interest, reputation, or authority, to use duplicity or dissimulation; but had acted under the influence of Divine grace, in forming and executing such designs as were best suited to promote the conversion of sinners and the prosperity of the Church; without regarding the reproaches and sufferings to which he was exposed on that account. This had been his habitual conduct in every part of the world, ever since he had been called to profess and preach the gospel; but he had more abundantly manifested this disinterested self-denying spirit, this "simplicity and godly sincerity," in his whole behaviour toward the Corinthians; though they had been the first to suspect and accuse him of the contrary.

UNCTION OF THE SPIRIT.—Ver. 21, 22. The apostle's established belief of these truths, his reliance on these promises, and constancy in his ministry, were not the result of human wisdom or outward teaching; but were effected by the power of God, who had brought the Corinthians also to a firm faith in Christ, and to fellowship with him. God had anointed them by his teaching and sanctifying grace, and so removed their natural blindness and prejudice against the truth. He had also sealed them, both to mark them for his own, and to secure them to himself, by enstamping the Divine image upon their souls, through the new-creating power of the Spirit; whose graces and holy consolations were the earnest, and pledge, and foretaste in their hearts, of the heavenly inheritance to which they were called. From these causes the apostle derived his constancy and confidence in preaching the gospel; and believers were influenced by them to hold fast their faith without wavering. Some, indeed, interpret "the anointing," of miraculous powers, and "the seal," of the sacraments; but as the apostle includes the Corinthians with him in these things, so it is more consistent with the tenor of Scripture to explain the anointing, of such Divine

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24 Nor for that we have dominion over your faith, but are helpers of your joy: [z]for by faith ye stand.

CHAPTER II.

1 The reasons of his not coming unto them. 6 Of the excommunicated person. 4 The success of his preaching in every place.

BUT I determined this with myself, that I would not come again to you in heaviness.

2 For if *I* make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you,* lest, when I came, I should have sorrow from them of whom [a]I ought to rejoice; [b]having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction† and anguish of heart I wrote unto you with many tears; [c]not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

5 But if any have caused grief, he hath not grieved me, but in part; that I may not overcharge you all.

6 Sufficient to such a man *is* this [1]punishment, which *was inflicted* of many.

7 So that contrariwise [d]ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such an one should be [e]swallowed up with overmuch sorrow.

8 Wherefore I beseech you, that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, [f]whether ye be obedient in all things.

10 To [g]whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the [2]person of Christ;

11 Lest [h]Satan should get an advantage of us:‡ for we are not ignorant of his devices.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, [i]and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus§ my brother; but taking my leave of them, I went from thence into Macedonia.

14 Now [k]thanks *be* unto God, [l]which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.‖

15 For we are unto God a sweet savour of Christ, [m]in them that are saved, and in them that perish.

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life:¶ and who *is* sufficient for these things?*

17 For we are not as many, [n]which [3]corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

CHAPTER III.

1 The apostle shews the faith of the Corinthians to be a sufficient attestation to his ministry. 5 He ascribes all his sufficiency to God; 7 declaring that the ministry of the gospel was more glorious than that of the law.

DO we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you,* or *letters* of commendation from you?

2 Ye [a]are our epistle† written in our hearts, [b]known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be [c]the epistle of Christ ministered by us, written not with ink, but with the Spirit of [d]the living God; not in tables of stone, but in fleshly tables of the heart.

4 And [e]such trust have we through Christ to [f]God-ward:

5 Not that we are sufficient of ourselves‡ to think any thing as of ourselves; [g]but our sufficiency *is* of God;

6 Who also hath made us able ministers of the new testament;§ not of the letter, but of the spirit: [h]for the letter killeth, [i]but the spirit [l]giveth life.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

8 How shall not [k]the ministration of the Spirit be rather glorious?

9 For if [l]the ministration of condemnation *be*

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[z] 1 Cor. xv. 1. 1 Pet. v. 8, 9.

CHAP. II.

* I have therefore written you my mind beforehand, that, by a timely reformation of the disorders of your Church, I might not have the trouble and vexation of punishing, instead of congratulating, when I come to visit you.—PYLE.

[a] xii. 11.

[b] Gal. v. 10. Philem. 21.

† Namely, for your disorders, and for being forced to deal severely with you. *Not that you*—viz., Mine aim hath not been to afflict you, as bearing you any hatred or evil will, but rather to give you a certain proof of my charity, by gaining your salvation through repentance.—DIODATI.

[c] vii. 8, 9, 12; xii. 15.

[1] Or, *censure.*

[d] Gal. vi. 1, 2. Eph. iv. 32.

[e] 2 Sam. xx. 19, 20. Is. xxviii. 7.

[f] Phil. ii. 12. 2 Thes. iii. 14.

[g] Matt. xviii. 18. John xx. 23.

[2] Or, *sight.*

[h] 1 Chr. xxi. 1, 2.

‡ By driving him into despair, or representing the Church discipline as that which tendeth to men's ruin, and so tempting him to apostasy.—WHITBY.

[i] Acts xiv. 27. 1 Cor. xvi. 9.

§ *Titus* — whom Paul had sent to Corinth, to inform himself truly of the state of that Church, and was not as yet returned again, as he did presently after (2 Cor. vii. 6). *Of them*—viz., of the Church of Troas.—DIODATI.

[k] Eph. v. 20. 1 Thes. iii. 9.

[l] Ps. cvi. 47; cxlviii. 14.

‖ Causes the knowledge of his religion by means of us to spread in every place, like the odour of a grateful perfume. — SCHLEUSNER.

[m] Is. xlix. 5, 6. 1 Cor. i. 18.

¶ The preachers of the gospel diffused the smell of the knowledge of Christ, which to those who believed on him was a vivifying smell, ending in life to them. But to the unbelievers the smell of the knowledge of Christ was a smell of death, ending in death, if they continued in unbelieving.—MACKNIGHT.

* When we consider all these awful consequences, which one way or other attend our ministry, we may truly say, "who is sufficient for these things?" Who is worthy to bear such an important charge? Who should undertake it without trembling?—DODDRIDGE.

[n] Jer. xxiii. 27-32. Tit. i. 11.

[3] *Deal deceitfully with.*

CHAP. III.

* These commendatory letters were much in use in the primitive Church; they were, properly, letters of introduction.—BLOOMFIELD.

[a] 1 Cor. iii. 10.

† Your own confession, by my ministry, is more than a commendatory epistle; and this may be read by all that know you.—BAXTER.

[b] Rom. i. 8.

[c] Ex. xxxi. 18.

[d] Josh. iii. 10.

[e] Phil. i. 6.

[f] Ex. xviii. 19.

‡ "To reason anything as from ourselves;" anything effectual for converting unbelievers. It was an object too difficult to be accomplished by human policy, and which could only be brought to pass by the power of God.—MACKNIGHT.

[g] Ex. iv. 11-16.

§ The New Testament, or covenant, signifies the covenant of grace. By this covenant provision is made for the renovation of the soul, the forgiveness of sins, the imputation of righteousness, and the preservation of the faithful unto salvation.—DR JN. CAMPBELL.

[h] Deut. xxvii. 26.

[i] John vi. 63.

[l] *Quickeneth.*

[k] Is. lix. 21.

[l] *See on* 6, 7.

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communications as belong to Christians in general, and of which none else partake.—*Scott.*

THE APOSTLE'S INDULGENT SPIRIT.—Ver. 23. The apostle gives a good reason why he did not come to Corinth as was expected. It was that he might "spare" them. They ought, therefore, to own his kindness and tenderness. He knew there were things amiss among them, and such as deserved censure, but was desirous to shew tenderness. He assures them that this was the true reason, after this very solemn manner—"I call God for a record upon my soul;" a way of speaking not justifiable where used in trivial matters; but this was very justifiable in the apostle, for his necessary vindication, and for the credit and usefulness of his ministry, which was struck at by his opposers. He adds, to prevent mistakes, that he did not pretend to "any dominion over their faith" (ver. 24). Christ only is the Lord of our faith, he is the "Author and Finisher of our faith" (Heb. xii. 2). He reveals to us what we must believe. Paul, and Apollos, and the rest of the apostles, were "but ministers by whom they believed" (1 Cor. iii. 5), and so the "helpers of their joy."—*Henry.*

CHAP. II. DISCIPLINE OF THE CHURCH.—Ver. 5-11. The desired effect was obtained, for the man was humbled, and they had shewn the proof of their obedience to his directions. He therefore *directs* them, with all speed, to restore the excommunicated person, or to receive him again to their communion. This is expressed several ways: he beseeches them to "forgive" him, to release him from Church censures, for they could not remit the guilt or offence against God; and also to "comfort" him; for in many cases the comfort of penitents depends upon their reconciliation not only with God, but with men also, whom they have scandalised or injured. He used several weighty arguments to persuade them to do thus. 1. The case of the penitent called for this; for he was in danger of being "swallowed up with over-much sorrow." He was so sensible of his fault, and so much afflicted under his punishment, that he was in danger of falling into despair; and when sorrow is excessive, it does hurt; even sorrow for sin is too great, when it unfits for other duties, and drives men to despair. 2. They had *shewed obedience* to his directions in passing a censure upon him, and now he would have them comply with his desire to restore him. 3. He mentions his readiness to forgive this penitent, and concur with them in this matter, "'To whom ye forgive, I forgive also.' I will readily concur with you in forgiving him." And this he would do for *their sakes*, for love to them, and for their advantage; and for *Christ's sake*, or in his name, as his apostle, and in conformity to his doctrine and example, which are so full of kindness and tender mercy toward all them who truly repent. 4. He gives another weighty reason, "Lest Satan get an advantage against us." Not only was their danger lest Satan should get an advantage against the *penitent*, by driving him to despair; but against the *Churches* also, and the apostles or ministers of Christ, by representing them as too rigid and severe, and so frighten people from coming among them.—*Henry.*

CHAP. III. LETTER AND SPIRIT.—Ver. 6. As able ministers of the New Testament, they were ministers not merely of the *letter*, to read the written Word, or to preach the letter of the gospel only, but they were ministers of the *spirit* also; the Spirit of God did accompany their ministrations. The "letter killeth"—this the letter of the law does, for that is the ministration of death; and if we rest only in the letter of the gospel, we shall be never the better for so doing, for even that will be a "savour of death unto death;" but the *spirit* of the gospel, going along with the *ministry* of the gospel, giveth life spiritual and life eternal.—*Henry.*

THE VAIL.—Ver. 13. The apostle's doctrine was not hid in obscurity or ambiguity, or under types and shadows, as the legal dispensation had been, of which the vail on the face of Moses was a figure, or emblem. As this covering concealed the lustre of his countenance, so the obscurity of that dispensation concealed its real glory; and the Israelites were unable to look steadfastly to Christ, the great end, scope, and substance of those ceremonies which were shortly to be abolished. Even believers had only indistinct and transient glimpses of that glorious object; and unbelievers looked no further than the outward institution, except as they expected a temporal deliverer and king. Thus their minds were generally blinded by pride, prejudice, and carnal lusts, which formed a vail over their hearts, in addition to that which was thrown over the Mosaic law; and this vail remained, to close their minds against the truth, even after the light of the gospel had shewn the real import of the legal ceremonies; so that, when the Jews read the Old Testament, the vail upon their hearts prevented them from understanding its true meaning, or deriving any spiritual benefit from it. For the vail is only done away in Christ.

SPIRITUAL TRANSFORMATION.—Ver. 17, 18. The Holy Spirit gives freedom from sin and Satan, from condemnation and servile principles, from the love of the world and the fear of men; he enables the believer to find liberty in willing obedience, and in

glory, much more doth [m] the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.‖

11 For if that which was done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great [2] plainness of speech;

13 And not as Moses, [n] *which* put a vail over his face, that the children of Israel [o] could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded: for until this day remaineth the same vail¶ untaken away in the reading of the old testament; which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, [p] the vail is upon their heart.

16 Nevertheless, [q] when it shall turn to the Lord, the vail shall be taken away.

17 Now [r] the Lord is that Spirit: and [s] where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in a glass [t] the glory of the Lord, are changed into the same image, from glory to glory,* *even* as [3] by the Spirit of the Lord.

CHAPTER IV.

1 *Paul's sincerity and diligence in preaching,* 8 *and his troubles for the same.*

THEREFORE, seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of [1] dishonesty,* not walking in craftiness, nor handling the word of God deceitfully; but, [a] by manifestation of the truth, commending ourselves to every man's conscience in the sight of God.

3 But if [b] our gospel be hid, [c] it is hid to them that are lost:†

4 In whom the god of this world hath [d] blinded the minds of them which believe not, [e] lest the light of the glorious gospel of Christ, who is [f] the image of God, should shine unto them.

5 For we preach not ourselves, but [g] Christ Jesus the Lord; and [h] ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath [i] shined in our hearts, to *give* [k] the light of the knowledge of the glory of God [l] in the face of Jesus Christ.‡

7 But we have this treasure in earthen vessels, [m] that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always [n] bearing about in the body the dying of the Lord Jesus,§ [o] that the life also of Jesus might be made manifest in our body.

11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then [p] death worketh in us, but life in you.

13 We having [q] the same spirit of faith, according as it is written, [r] I believed, and therefore have I spoken; [s] we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.‖

17 For our light affliction, which is but for a moment, [t] worketh for us a [u] far more exceeding *and* eternal weight of glory;

18 While [x] we look not at the things which are seen, but at the things which are not seen: [y] for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

CHAPTER V.

1 *In hope of immortal glory,* 9 *and in expectance of it, and of the general judgment, he laboureth to keep a good conscience.*

FOR we know, that, if [a] our earthly house* of *this* tabernacle were dissolved, we have [b] a

A.D. 60—A.D. 60.

[m] Is. xlvi. 13. 1 Cor. i. 30.

‖ St Paul here contends that the glory and excellency of the law was so inferior to that of the gospel, as that the former was perfectly eclipsed by the surpassing brightness of this subsequent dispensation. The glory of the latter, he says, must needs exceed the glory of the former; both on account of its effects, which are more beneficial, and (ver. 11) on account of its duration; for "that is done away," but "this remaineth."—STANHOPE.

[2] *Boldness.*

[n] Ex. xxxiv. 33-35.

[o] 13.

¶ Namely, they are as blind and ignorant as if Christ, who hath put away all the shadows of the law, were not yet come.-DIODATI.

[p] Acts xiii. 27-29.

[q] Ex. xxxiv. 34. Deut. xxx. 10.

[r] John vi. 63. 1 Cor. xv. 45.

[s] Ps. ii. 12. Is. lxi. 1. Rom. viii. 15.

[t] John i. 14. 1 Tim. i. 11, *Gr.*

* As pure silver, exposed to the rays of the sun, will itself send forth rays, not from its own nature alone, but also from the brightness of the sun; so also the soul, purified and clothed with a lustre above that of silver, receives a ray from the glory of the Spirit, and sends it forth.—CHRYSOSTOM.

[3] *Of the Lord the Spirit.*

CHAP. IV.

[1] *Shame.*

* Have abandoned with abhorrence, and kept at the remotest distance from all secret, dishonourable, and shameful tricks and contrivances, that will not bear the light; such as the false teachers go into, to conceal themselves and their designs.—GUYSE.

[a] vi. 4-7.

[b] Rom. ii. 16. 1 Tim. i. 11.

[c] 2 Thes. ii. 9-11.

† Hid from them that still continue in the lost and perishing condition into which they were plunged by the fall, and in which they abide by their own wilful obstinacy and unbelief, and persisting therein, must be inevitably lost and undone for ever.—GUYSE.

[d] Is. vi. 10. John xii. 40.

[e] John viii. 12. Col. i. 27.

[f] John i. 18. Phil. ii. 6.

[g] Matt. xxiii. 8.

[h] Gal. v. 13.

[i] Eph. i. 17, 18; v. 8.

[k] Ps. lxiii. 2. Is. vi. 1-3.

[l] John i. 14. Col. i. 15.

‡ That is, by which we attain the clear and certain knowledge of God. As a man is distinctly known by or from his face, God is clearly and distinctly known only in and by Christ.—POOLE.

[m] 1 Cor. ii. 3-5. Eph. i. 19, 20; ii. 5.

[n] Rom. viii. 17, 18. Phil. iii. 10, 11.

§ It is a strong, energetic mode of expression, to denote the severity of the trials to which he was exposed; and the meaning is, that his body bore the marks of his being exposed to the same treatment as the Lord Jesus was; and evidence that he was probably yet to die in a similar manner under the hands of persecutors (comp. Col. i. 24).—BARNES.

[o] John xiv. 19. Rom. viii. 17.

[p] 1 Cor. iv. 10. Phil. ii. 17, 30.

[q] Heb. xi. 1, &c.

[r] Ps. cxvi. 10.

[s] Prov. xxi. 28.

‖ As if the apostle had said, Though our body decay and languish, by reason of our many pressures and afflictions, yet our spirit daily gathers more strength and resolution.—BP. HALL.

[t] Matt. v. 12. Rom. v. 3-5.

[u] Ps. xxxi. 19. Is. lxiv. 4.

[x] Rom. viii. 24, 25. Heb. xi. 1, 25-27.

[y] 2 Thes. ii. 16. 1 John ii. 16, 17.

CHAP. V.

[a] Gen. iii. 19. 1 Cor. xv. 46-48.

* That is, our body, which is the tabernacle wherein our soul dwells here upon earth, as in its house.—WELLS.

[b] John xiv. 2, 3.

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spiritually worshipping God. And he gives him confidence and boldness in his conduct among men, without regarding their censures and frowns, or courting their friendship or applause, from conscious integrity and satisfaction of the Lord's acceptance. Thus all Christians, in proportion to their degree of faith and grace, being enlightened by the Spirit of the Lord, behold with open face, as in a mirror, by faith exercised on Divine revelation, the glory of God in the person and work of his Son; and this *glory* beaming upon their souls with transforming efficacy (as opaque objects reflect the rays of the sun, and so become in a measure luminous), they are gradually changed into his image of righteousness, purity, truth, and love, growing more and more like their beloved Saviour in judgment, disposition, affections, and conduct, from one degree of this glorious holiness to another, even as by the work "of the Spirit of the Lord," or *the Lord the Spirit*, by which he new-creates the soul, and according to the measure in which he discovers the glory of God in Christ, and enables a man to behold it with open face and fixed admiration, till at length the work will be perfected, when the view of faith, as in a mirror, shall be changed for immediate and perfect vision.—*Scott.*

CHAP. IV. SOURCE OF UNBELIEF.—Ver. 3. 4. If then, after all, the gospel, which the apostle preached so plainly, was covered with a vail (as the Mosaic law had been), if its truth, nature, and glory were hidden from any who heard it, such persons were evidently as yet in a lost estate, and in the most imminent danger of final perdition; and the vail must be upon their hearts, through the prevalence of pride, prejudice, and ungodly lusts. For Satan, the god of this world, whom all unconverted men worshipped and served in one way or other, prevailed to blind the understandings of numbers who heard the gospel, and disbelieved it through love of sin and pride of heart; that so the "light of the gospel of the glory of Christ" (as the words most literally signify), even the light which exhibits so clearly the glory of Christ, as the image of God, representing and displaying all Divine perfections harmoniously exercised in his character and salvation, might not shine upon them, or within them.—Vast multitudes of Satan's subjects are kept from hearing the gospel; others hear, and for a time are blinded by the tempter to oppose or reject it; and his grand design is, at any rate, or by any means, to keep out this transforming light: yet many, who for a season were blinded, have been at length converted. But among the number of unbelievers the enemy is permitted, in awful judgment, to blind many to their perdition; and this was peculiarly to be expected by those who closed their eyes to this light, when apostles were the preachers, and their doctrine was confirmed by evident and multiplied miracles.

SANCTIFIED AFFLICTION.—Ver. 17, 18. The apostles therefore considered their various trials to be "light affliction," which ought scarcely to be mentioned, being as nothing when compared with the end which they had in view; and the continuance of their sufferings (though for many years) was but for a moment when contrasted with eternity. Moreover, they knew by faith and experience, that these afflictions were working out for them an increase of future and eternal felicity; both as means by which their souls were made partakers of the holiness of God, and rendered more capable of spiritual enjoyment; and as he would graciously and abundantly recompense those sufferings which they endured for his sake. The words here used are far more emphatical than any translation of them can be. There is a repetition of the word *hyperbole*, by which is generally meant a person's exceeding the limits of exact truth, in any animated description or narration; but in the subject, on which the apostle spoke, the boldest figures of speech must come short of the mark. If a man proceeded from one apparent *hyperbole* to another, and accumulated the most energetic terms as much as possible, he could not fully express the real excellency of that glory, honour, and immortality, in which the believer's sufferings would assuredly terminate. Compared with it, all temporal afflictions were levity itself, a momentary lightness of affliction, and earthly prosperity mere vanity and emptiness. This glory was substantial, weighty, durable, exceeding description and imagination; and human language must labour in vain to convey any suitable ideas of it. It would even have been an insupportable *weight* to them, until their bodies and souls were prepared by Omnipotence to sustain it. It was "a weight of glory," a fulness of God; a measure of knowledge, holiness, dignity, and felicity, in his favour, presence, and according to his glorious excellency and beauty; adequate to whatever they should be made capable of possessing and enjoying; and all this would be unchangeable and eternal. In this prospect the apostle and his brethren disregarded visible and sensible objects; they did not aim at worldly honours and advantages, they looked not at them with estimation or desire; but by faith they beheld, and in hope they sought, invisible glories as their great object.—*Scott.*

CHAP. V. OUR HAPPY IMMORTALITY.—Ver. 1-3. Let us take notice, 1. *What*

building of God, [c]an house not made with hands, eternal in the heavens.

2 For in this we groan,[†] earnestly desiring to be [d]clothed upon with our house which is from heaven:

3 If so be that [e]being clothed, we shall not be found naked.[‡]

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, [f]that mortality might be swallowed up of life.

5 Now he that hath [g]wrought us for the self-same thing[§] *is* God, who also hath given unto us [h]the earnest of the Spirit.

6 Therefore *we are* always confident,[‖] knowing that, [i]whilst we are at home in the body, we are absent from the Lord:

7 (For [k]we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be [l]present with the Lord.

9 Wherefore we [l]labour,[¶] that, whether present or absent, we may be [m]accepted of him.

10 For [n]we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

11 Knowing therefore [o]the terror of the Lord, we persuade men:[*] [p]but we are made manifest unto God; and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in [2]appearance, and not in heart.

13 For whether we be beside ourselves, [q]*it is* to God; or whether we be sober, *it is* for your cause.[†]

14 For [r]the love of Christ constraineth us;[‡] because we thus judge, that if [s]one died for all, [t]then were all dead:

15 And *that* he died for all, that they which live should not [u]henceforth live unto themselves, but unto him which died for them, and rose again.

16 Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man [x]*be* in Christ, [3]*he is* a new creature: old things are passed away; behold, all things are become new.

18 And [y]all things *are* of God, [z]who hath reconciled us to himself by Jesus Christ, and [a]hath given to us the ministry of reconciliation;

19 To wit, that [b]God was in Christ, [c]reconciling the world unto himself, [d]not imputing their trespasses unto them; and hath [4]committed unto us the word of reconciliation.

20 Now then we are [e]ambassadors[§] for Christ, [f]as though God did beseech *you* by us: we pray *you* [g]in Christ's stead, [h]be ye reconciled to God.

21 For he hath made him *to be* sin for us, [i]who knew no sin; that we might be made the righteousness of God in him.

CHAPTER VI.

4 *Of Paul's faithfulness in the ministry.* 14 *Exhortation to avoid idolaters.*

WE then, *as* workers together *with him*, [a]beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in [b]a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)[*]

3 Giving no offence in any thing,[†] that the ministry be not blamed:

4 But in all *things* [1]approving ourselves [c]as the ministers of God, [d]in much patience, in [e]afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in [2]tumults, in labours, in watchings, in fastings;

6 By pureness,[‡] by knowledge, by long-suffering, by kindness, [f]by the Holy Ghost, by love unfeigned,

7 By [g]the word of truth, by [h]the power of God, by [i]the armour[§] of righteousness on the right hand and on the left,

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[c] Col. ii. 11.

[†] Under the various distresses and calamities to which the frailty of this tabernacle subjects us.—BLOOMFIELD.

[d] 1 Cor. xv. 53, 54.

[e] Gen. iii. 7-11. Rev. iii. 18.

[‡] *Not be found naked.*—As far as regards a heavenly body.—BLOOMFIELD.

But shall be clothed upon with the heavenly glory, as soon as we are dismissed from hence.—GILL.

[f] Is. xxv. 8. 1 Cor. xv. 53, 54.

[g] Is. xxix. 23. Eph. ii. 10.

[§] He who hath effectually wrought us to entertain this very desire, is God himself.—MACKNIGHT.

[h] 1 John iii. 24.

[‖] Or courageous; that undaunted fortitude which induces freedom of speech and conduct; not to be withstood by the most violent opposition (see chap. x. 1, 2).—DAVIDSON.

[i] *See on* 1.

[k] Rom. viii. 24, 25. 1 Pet. i. 8.

[l] Ps. lxxiii. 23-26. Rev. vii. 14-17.

[l] *Endeavour.*

[¶] "We make it the height of our ambition," so the original imports. It is flat to translate it "we labour."—DODDRIDGE.

[m] Gen. iv. 7. Heb. xii. 28.

[n] Matt. xxv. 31-46. 1 Pet. iv. 5.

[o] Ps. lxxiii. 19. Matt. xxv. 46.

[*] To a conscientious fear and obedience: and for us, we are careful to be approved of God in our sincerity, and faithfulness to him in our ministry; and I trust also, ye yourselves, in your own consciences, cannot but allow and give testimony thereof.—BISHOP HALL.

[p] 1 Cor. iv. 5. 1 Thes. ii. 3-12.

[2] *The face.*

[q] 2 Sam. vi. 21, 22.

[†] For the like concern for his glory, in your edification and salvation, who are the Gentile part of the Church.—GUYSE.

[r] Cant. i. 4. Matt. x. 37, 38.

[‡] "Bears us away" like a strong and resistless torrent.—DODDRIDGE.

[s] Is. liii. 6. 1 John ii. 1, 2.

[t] Luke xv. 24, 32.

[u] Rom. vi. 6.

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[x] Gal. iii. 28. Eph. i. 3, 4.

[3] Let him be.

[y] John iii. 16, 27.

[z] Rom. v. 1, 10, 11.

[a] Col. i. 20.

[b] Matt. i. 23.

[c] Rom. iii. 24-26.

[d] Ps. xxxii. 1, 2.

[4] *Put in us.*

[e] Prov. xiii. 17.

[§] *Ambassadors.*—Pressing men to accept of the treaty of reconciliation.—DODDRIDGE.

In Christ's stead—Personating him, as if he were present before you. *Reconciled to God.*—Thankfully accept of his friendship and protection.—GILL.

[f] Neh. ix. 29.

[g] 1 Cor. v. 4, 5.

[h] Prov. i. 22. Jer. xiii. 16.

[i] Is. liii. 9.

CHAP. VI.

[a] Matt. xxiii. 37. Rom. xii. 1.

[b] Is. xlix. 8.

[*] Now is the prayer of Messiah granted; now is salvation proclaimed among the Gentiles.—BOOTHROYD.

[†] To give no offence, signifies to avoid all actions which may be the occasion of spiritual stumbling unto others—*i.e.*, to make them to sin against God, or estrange their hearts from Christ, and the owning and profession of his gospel.—POOLE.

[1] *Commending.*

[c] Is. lxi. 6. Joel i. 9.

[d] Luke xxi. 19.

[e] Acts xx. 23, 24.

[2] *Tossings to and fro.*

[‡] Or purity of actions and motives.—DAVIDSON.

[f] 1 Thes. i. 5, 6.

[g] Eph. iv. 21. Jam. i. 18.

[h] Mark xvi. 20.

[i] Is. xi. 5; lix. 17.

[§] "Sword" (Eph. vi. 17) and "shield" (ver. 16), offensive and defensive, for the spiritual conquering of others, for the spiritual preserving of ourselves against men and evil angels.—FELL.

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heaven is in the eye and hope of a believer: he looks upon it as *a house* or habitation—a dwelling-place, a resting-place, a hiding-place: our *Father's* house, where there are many mansions, and our everlasting *home:* it is a house in the *heavens*, in that high and holy place, which as far excels all the palaces of this earth as the heavens are high above the earth: it is a "building of God," whose Builder and Maker is God, and therefore is worthy of its Author; the happiness of the future state is what God hath prepared for them that love him: it is *eternal* in the heavens, "everlasting habitations," not like the earthly tabernacles, the poor cottages of clay, in which our souls now dwell, that are mouldering and decaying, "whose foundations are in the dust." 2. *When* it is expected this happiness shall be enjoyed: immediately after death; so soon as "our house of this earthly tabernacle is dissolved. Note, (1.) That the body, this "earthly house," is but a *tabernacle*, that must be *dissolved* shortly; the nails or pins will be drawn, and the cords be loosed, and then the body returns to dust as it was. (2.) When this comes to pass, then comes the house "not made with hands."

THE JUDGMENT.—Ver. 10. There are many things relating to this great matter, that should awe the best of men into the utmost care and diligence in religion: the *certainty* of this judgment, for we must appear; the *universality* of it, for we must *all* appear; the great *Judge*, before whose *judgment-seat* we must appear, the Lord Jesus Christ, who *himself* will appear in flaming fire; the *recompense* to be then received for things done in the body, which will be very *particular* unto *every one;* and very *just*, according to what we have done, whether "good or bad." The apostle calls this awful judgment "the terror of the Lord" (ver. 11); and, by the consideration thereof, was excited to *persuade men* to repent, and live a holy life, that, when Christ shall appear *terribly*, they may appear before him *comfortably.*—*Henry.*

CONSTRAINING LOVE.—Ver. 13-15. The great earnestness of the apostle to rectify the disorders at Corinth, and to re-establish his authority among them—his lively affections, and his excessive labours amidst sufferings and dangers—gave his adversaries occasion to represent him as "beside himself," and transported by a vehement zeal beyond all the dictates of reason and sobriety. But, whatever in his conduct had given them this opinion of him, it was wholly owing to his zeal for the honour of God and his truth, and to his earnest desire to approve himself faithful in his cause and when at other times he seemed to act with great moderation and candour, and to debate matters with coolness and sobriety, it was wholly from a regard to their welfare, and a desire to recover them from dangerous errors; in order to which he employed every method that he could devise, without regarding their censures, or any personal consequences. For in this, as well as in other things, the love of Christ constrained him, and other faithful ministers and real Christians. The love which Jesus had manifested towards sinners, in the great work of redemption; and to believers, in calling them to partake of this inestimable blessing, had excited in their hearts such reciprocal love and gratitude to him, as *constrained* them, and carried them on with invincible energy, in every service, by which they could glorify his name or promote his cause; nor could other fears, hopes, affections, or interests, stop their progress, when actuated by this most powerful principle. For in this matter they judged decidedly, in the most cool and reflecting moments, that if Jesus died as an atoning sacrifice for all that should ever believe in him, then were all men *dead*, as under condemnation, enslaved to sin, and utterly destitute of power to deliver themselves; otherwise he needed not to have died.

THE NEW CREATURE.—Ver. 17. The judgment, experience, and principles, which the apostle had stated, should not be regarded as peculiar to himself, but as the standard of genuine Christianity: therefore, if any man, whether Jew or Gentile, was "in Christ," as a justified believer, he was also "a new creature," or a new creation of God; for the marginal reading, "Let him be a new creature," does not accord to the rest of the verse, "Old things are passed away," or "have passed away," &c. By spiritual illumination, and its invariable effects, a new judgment had been produced, with new inclinations, affections, and purposes, from which new words and actions must proceed. Thus old desires, intentions, expectations, connections, and satisfactions, passed away and were superseded; for, behold, by the marvellous operation of Divine grace, all things were become new!—*Scott.*

CHAP. VI. THE PRESENT TIME.—Ver. 2. The present time is the only proper season to accept of grace that is offered, and improve that grace which is afforded: "NOW is the accepted time, NOW is the day of salvation." The gospel-day is the day of salvation, the means of grace the means of salvation, the offers of the gospel the offers of salvation, and the *present* time the *proper* time to accept of these offers; *To-day, while it is called to-day.* The *morrow* is none of ours; we know not *what* will be on the morrow, nor *where* we shall be; and we should remember that *present* seasons of grace are but short and uncertain, and cannot be recalled when they are past. It is therefore our duty and interest to improve them while we enjoy them, and no less than our salvation depends upon our so doing.—*Henry*

CHRISTIAN MARRIAGE.—Ver. 14-18. The apostle especially entreated his beloved children not to contract marriages, or form any intimate connections, with their unbelieving neighbours, to which carnal motives might induce them. For this would resemble that unequal yoking of different animals, which the law of Moses forbade,

8 By honour and dishonour, by evil report and good report: as deceivers, and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed;

10 As sorrowful,‖ yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

11 O *ye* Corinthians, our mouth is open unto you, [k]our heart is enlarged.

12 Ye are not straightened in us, but ye are straightened in your own bowels.¶

13 Now, for a recompence in the same,* (I speak as unto *my* children,) [l]be ye also enlarged.

14 Be ye not [m]unequally yoked together with unbelievers: [n]for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And [o]what concord hath Christ with Belial? [p]or what part hath he that believeth with an infidel?

16 And [q]what agreement hath the temple of God with idols? for [r]ye are the temple of the living God;† as God hath said, [s]I will dwell in them, and walk in *them;* and [t]I will be their God, and they shall be my people.

17 Wherefore, [u]come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* [x]and I will receive you,

18 And will be [y]a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.

CHAPTER VII.

8 His tenderness toward those whom he had reproved.
10 His description of true repentance.

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all [a]filthiness of the flesh and spirit, [b]perfecting holiness in the fear of God.

2 Receive us;* [c]we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you:*† for I have said before, that [d]ye are in our hearts [e]to die and live with *you.*

4 Great *is* my boldness of speech‡ toward you, [f]great *is* my glorying of you: [g]I am filled with comfort, I am exceeding joyful in all our tribulation.

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‖ They had constant reason to be "sorrowful," both on account of sins and sufferings, and of what they witnessed in the world and among their brethren, and were looked upon as most unhappy men; yet Divine consolations rendered them habitually cheerful, and joyful in the Lord. Though poor and needy in this world, they were employed by God in making many rich unto eternal life.—SCOTT.

[k] Ps. cxix. 32. Hab. ii. 5.

¶ I have not the same place in your affections which you have in mine.—CLARKE.

* That your love to me may answer mine to you; that as you have my heart, I may have yours, and the same room in your heart as you have in mine.—GILL.

[l] 2 Kings xiii. 14-19.

[m] Ex. xxxiv. 16. Prov. xxii. 24.

[n] Ps. xvi. 3. Acts iv. 23.

[o] 1 Cor. x. 20, 21.

[p] Mark xvi. 16.

[q] Josh. xxiv. 14-24. 1 Sam. vii. 3, 4.

[r] 1 Cor. iii. 16, 17.

† He that hath not only life in himself, but giveth it also unto all men. *I will dwell*—Following that which is spoken (Ezek. xxxvii. 27), "My tabernacle shall also be with them," &c.—DIODATI.

[s] John vi. 56. Rev. xxi. 3.

[t] Gen. xvii. 7, 8. Zech. xiii. 9.

[u] Ezra vi. 21. Ps. i. 1-3.

[x] John vi. 37.

[y] John i. 12. Rev. xxi. 7.

CHAP. VIII.

[a] 1 Cor. vi. 29. 1 Thes. v. 23.

[b] Heb. xii. 23. 1 Pet. v. 10.

* Into your affections, as you have a large share in ours.—WELLS.

[c] Acts xx. 33. 2 Thes. iii. 7-9.

† The apostle tells them that he did not speak this to reflect upon or expose them, as if they had wronged or defrauded him; for the love which he bare to them was such as would admit of no such thing; he so loved them as that he could live and die with them.—POOLE.

[d] Phil. i. 8, 9.

[e] Ruth i. 16, 17.

‡ Free in mentioning your faults, but as free in boasting of your obedience.—HAMMOND.

[f] 1 Thes. ii. 19.

[g] Rom. v. 3.

[h] Deut. xxxii. 25.

§ *Fightings*—from the oppositions of pagans, Jews, and false brethren.—CLARKE.

[i] Gal. iv. 11, 19, 20. 1 Thes. iii. 5.

[k] Is. xii. 1.

‖ Who brought him a most satisfactory account of the success of his epistle, and the good state of the Corinthian Church.—CLARKE.

1 Phil. i. 20. Heb. ii. 1.

¶ I am not sorry now, though I was sorry when I wrote the epistle, doing it "with many tears" (ch. ii. 4).—WHITBY.

[m] Ex. v. 22, 23. Jer. xx. 7-9.

[n] *See on* 6, 7.

* Ye had such a sorrow as produced a complete change of mind and conduct. We see that a man may sorrow, and yet not repent.—CLARKE.

[l] Or, *according to God.*

[o] 2 Sam. xii. 13. Matt. xxvi. 75.

[p] Gen. iv. 13, 15. Jon. iv. 9.

† For see in your own case the happy effects of godly sorrow. See the effects which it produced.—BARNES.

[q] Is. lxvi. 2. 1 Cor. v. 2.

[r] Ps. lxix. 9.

[s] Rom. xiv. 18. 2 Tim. ii. 15.

[t] 1 Cor. v. 1.

[u] 1 Tim. iii. 5.

[x] Rom. xii. 15. Phil. ii. 28.

‡ Who found you so ready to submit to our directions, and thus established the opinion which I had given of you.—BOOTHROYD.

[y] Rom. xv. 32. 2 Tim. i. 16.

[z] i. 13-20.

[2] Gr. *bowels are.*

[a] Phil. ii. 12.

[b] Ps. ii. 11.

§ With fear of offending, and with deep apprehension of the consequences of remaining in sin. He saw what a fear there was of doing wrong, and what evidence there was, therefore, that you were solicitous to do right.—BARNES.

[c] 2 Thes. iii. 4.

5 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side: [h]without *were* fightings,§ within *were* [i]fears.

6 Nevertheless God, [k]that comforteth those that are cast down, comforted us by the coming of Titus;‖

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your [l]earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent,¶ [m]though I did repent: for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now [n]I rejoice, not that ye were made sorry, but that ye sorrowed to repentance:* for ye were made sorry [l]after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh [o]repentance to salvation not to be repented of: but [p]the sorrow of the world worketh death.

11 For, behold, this self-same thing,† [q]that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* [r]zeal, yea, *what* revenge! In all *things* ye have [s]approved yourselves to be clear in this matter.

12 Wherefore, though I wrote unto you, [t]*I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but [u]that our care for you in the sight of God might appear unto you.

13 Therefore [x]we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus,‡ [y]because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as [z]we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his [2]inward affection is more abundant toward you, whilst he remembereth [a]the obedience of you all, how [b]with fear and trembling ye received him.§

16 I rejoice therefore [c]that I have confidence in you in all *things.*

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and would tend to make them uneasy to each other. Thus, if believers connected themselves with unbelievers, their views, principles, pursuits, and satisfactions must be discordant. The believer would be retarded and interrupted in his religious exercises, or his various duties in the family, in the Church, and to mankind; or drawn aside from them. And what cordial and comfortable intercourse could be maintained between the righteousness of the one and the unrighteousness of the other party? What fellowship could there be, in the most important matters, between the children of the light and those of darkness? What agreement could be expected between the servant of Christ, and one in whom Belial (or Satan), who had cast off the yoke of obedience to God, abode and wrought? And what part and share could a believer take in the unhallowed pursuits and pleasures of an unbeliever, who despised the blessed gospel of Christ? For righteousness and unrighteousness, light and darkness, Christ and Belial, might as easily associate in cordiality as the believer and the infidel: all intercourse between them must be attended with restraint, disguise, or jarring sentiments. Such persons would live in different elements; they would draw different ways, and counteract each other's purposes; so that the unbeliever must be a cross, a snare, a clog, and a hindrance to the believer. In particular, what agreement could subsist between the temple of God and idols? Would JEHOVAH endure to have these hated rivals placed even in his own temple? Now Christians were the temple of God; his special residence, consecrated by the Holy Spirit. For thus he had promised of old to believing Israelites, and with a view to the days of Christ, that "he would dwell in them," or "take up his indwelling in them;" [x] and walk in them," as a man in his habitation; and so "be their God," &c. Let them therefore value this special relation to God; and as far as their relative and social duties would permit, let them separate from their heathen neighbours, and be careful to touch no unclean thing, or anything that related to idolatry or iniquity. Eating things offered to idols, or with idolaters in their festivals, seems to be specially intended.—*Scott.*

CHAP. VII. HOLINESS.—Ver. 1. This verse is evidently connected with the subject of the former chapter. The promises which God has given in the gospel should excite those who hear them to aspire after holiness. All sin is "filthiness" in the judgment of God, because contrary to his holy nature and law. Sensual lusts may be called "filthiness of the flesh;" while pride, envy, revenge, avarice, and idolatry, may be intended by the "filthiness of the spirit:" or the former may signify the outward expression of sin by the body, in word or deed; the latter its inward workings in the imagination and affections. Aspiring after acceptance, adoption, and communion with God, and depending on his promises, Christians ought to cleanse themselves from all this filthiness; constantly watching against all evil thoughts, desires, words, and works; mortifying every corrupt propensity, renouncing every sinful interest or pleasure, seeking for an increase of all spiritual dispositions, and abounding in every good word and action. In this manner they ought to proceed in perfecting holiness, and in seeking entire conformity to the holy image and law of God, from reverence of his authority, fear of his displeasure, and an habitual sense of his holy heart-searching presence. Thus they should persevere in unremitted endeavours after perfect holiness as long as they live, because their highest attainments leave them short of perfection.—*Scott.*

TRUE REPENTANCE.—Ver. 10. Observe here, 1. The antecedent of true repentance is "godly sorrow," that "worketh" repentance. It is not repentance itself, but it is a good preparation to repentance, and in some sense the *cause* that produces repentance. The offender had great sorrow, he was in danger of being "swallowed up with overmuch sorrow;" and the society was greatly sorrowful, which before was "puffed up:" and this sorrow of theirs was after a "godly manner," or according to God (as it is in the original); it was according to the will of God, tending to the glory of God, and wrought by the Spirit of God. It was a godly sorrow, because a sorrow for sin, as an offence against God, an instance of ingratitude, and a forfeiture of God's favour. There is a great difference between this sorrow of a godly sort, and the "sorrow of this world." Godly sorrow produceth repentance and reformation, and will end in salvation; but worldly sorrow "worketh death." The sorrows of worldly men for worldly things will bring down gray hairs the sooner to the grave; and such a sorrow even for sin as Judas had, will have fatal consequences, as his had.

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CHAPTER VIII.

1 *He stirreth them up to contribute to the saints.* 16 *Commendeth Titus and others.*

MOREOVER, brethren, [a]we do you to wit* of [b]the grace of God bestowed on [c]the churches of Macedonia;

2 How that† [d]in a great trial of affliction, [e]the abundance of their joy, and [f]their deep poverty, abounded unto [g]the riches of their [1]liberality.

3 For [h]to *their* power, (I bear record,) yea, and beyond *their* power,‡ *they were* willing of themselves;

4 Praying us with much entreaty that we would receive the gift, and *take upon us* the fellowship of [i]the ministering to the saints.

5 And *this they did*, not as we hoped; but [k]first gave their own selves to the Lord, and unto us by the will of God:

6 Insomuch§ that we desired Titus, that as he had begun, so he would also finish in you the same [2]grace also.

7 Therefore, as ye abound in every *thing, in* [l]faith, and utterance,‖ and [m]knowledge, and *in* all diligence, and [n]in your love to us; [o]*see* that ye abound in [p]this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know [q]the grace of our Lord Jesus Christ, that, [r]though he was rich, yet [s]for your sakes he became poor,¶ [t]that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be [3]forward a year ago.

11 Now therefore perform the doing *of it;* that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and you burdened;

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want; that there may be equality:*

CHAP. VIII.

[a] v. 19.

* We make known unto you.—CLARKE.

[b] Acts xi. 23. 1 Cor. xv. 10.

[c] Acts xvi. 9. 1 Thes. i. 7, 8.

† While they were themselves under a great trial of affliction, and in deep poverty, yet they joyfully abounded to liberality.—BAXTER.

[d] 1 Thes. i. 6.

[e] Neh. viii. 10-12. Acts ii. 45, 46.

[f] Luke xxi. 1-4.

[g] Deut. xv. 4.

[1] Gr. *simplicity.*

[h] Acts xi. 29.

‡ They deprived themselves for a time of the necessaries of life, in order to give to others who were destitute even of necessaries.—CLARKE.

[i] Matt. x. 42. John xix. 26, 27.

[k] 1 Sam. i. 28.

§ We were encouraged by this unexpected success among the Macedonians. We were surprised at the extent of their liberality; and, encouraged by this, we requested Titus to go among you and finish the collection which you had proposed and which you had begun, lest you should be outstripped in liberality by the comparatively poor Macedonian Christians.—BARNES.

[2] Or, *gift.*

[l] 1 Cor. xiii. 2.

‖ Either the gift of speaking with tongues, which many in this Church had, or of understanding and explaining the Word of God with freedom, or liberty of mind in declaring their faith in Christ.—GILL.

[m] 1 Cor. viii. 1, 2.

[n] vii. 7.

[o] Phil. i. 9, 11.

[p] Eph. iv. 29.

[q] John i. 14, 17.

[r] Ps. cii. 25-27.

[s] Is. lxii. 1.

¶ If Christ thus emptied himself of his glory, that we might be spiritually rich, it becomes us, in imitation of his great example, to part with our temporals, in order to supply the exigencies of his needy and afflicted members.—WHITBY.

[t] Luke xvi. 11.

[3] Gr. *willing.*

* *May be equality.*—That ye and they may be equally beholden to the brotherly love and bounty of one another, and all may be well provided for in their turns, according to their respective occasions.—GUYSE.

[u] Col. iii. 17.

[x] Heb. xiii. 22.

[y] *See on* 8, 10.

† All ancient interpreters suppose this to have been St Luke, worthy of praise in all the Churches for the gospel that he wrote.—WHITBY.

[z] Rom. xvi. 4.

[4] Or, *gift.*

[a] Phil. iv. 18, 19.

‡ That is, I intend to prevent any blame from being cast upon me in regard to the management of these funds. For this purpose Paul had refused to have the entire management of the funds (see 1 Cor. xvi. 3, 4), and had secured the appointment of one who had the entire confidence of all the Churches. *That no man should blame us.*—That no one should have any occasion to say that I had appropriated it to my own use, or contrary to the will of the donors.—BARNES.

[b] Matt. v. 16.

§ This is by some thought to have been Apollos, who before was not disposed to go to them (1 Cor. xvi. 12); but now, upon St Paul's confidence of their readiness to comply with his orders and directions, was prevailed upon to go to Corinth.—WELLS.

[5] Or, *he hath.*

[c] Luke v. 7, 10.

[d] Phil. ii. 25, *Or.*

[e] vii. 14; ix. 2-4.

CHAP. IX.

* I need not enlarge, having already said enough.—CLARKE.

[a] 1 Thes. i. 7, 8.

† As having manifested such a charitable disposition, and being ready to contribute so long ago.—BOOTHROYD.

[b] Heb. x. 24.

‡ Hearing that the Corinthians were so intent on the relief of the sufferers in Palestine, other Churches, and especially they of Macedonia, came forward the more promptly and liberally.—CLARKE.

[c] viii. 1-5.

15 As it is written, He that *had gathered* much had nothing over; and he that *had gathered* little had no lack.

16 But [u]thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he [x]accepted the exhortation; [y]but, being more forward, of his own accord he went unto you.

18 And we have sent with him the brother,† whose praise *is* in the gospel [z]throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this [4]grace, which is administered by us [a]to the glory of the same Lord, and *declaration of* your ready mind:

20 Avoiding this,‡ that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, [b]not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother,§ whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which [5]*I have* in you.

23 Whether *any do enquire* of Titus, *he* [c]*is* my partner and fellow-helper concerning you; or our brethren *be enquired of, they are* [d]the messengers of the churches, *and* the glory of Christ.

24 Wherefore [e]shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

CHAPTER IX.

1 *He sheweth why he sent Titus,* 6 *and stirreth them up to be bountiful in alms,* 10 *which yield them a bountiful increase.*

FOR as touching the ministering to the saints, it is superfluous* for me to write to you:

2 For I know [a]the forwardness of your mind, for which I boast of you† to them of Macedonia, that Achaia was ready a year ago; and your zeal hath [b]provoked very many.‡

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if [c]they of Macedonia come with me, and find you unprepared, we (that we say

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which wrought death. Note, (1.) Repentance will be attended with salvation. Therefore, (2.) True penitents will never repent that they have repented, or of anything that was conducive thereto. (3.) Humiliation and godly sorrow are previously necessary in order to repentance, and both of them are from God, the Giver of all grace. 2. The happy fruits and consequences of true repentance are mentioned (ver. 11), and those "fruits that are meet for repentance" are the best evidence of it; where the heart is changed, the life and actions will be changed to.—*Henry.*

CHAP. VIII. GENUINE LIBERALITY.—Ver. 1-5. Paul commends the charity of the Macedonians, and sets it forth with good advantage. He tells them, 1. They were but in a low condition, and themselves in distress, yet they contributed to the relief of others. "They were in great tribulation and deep poverty." It was a time of great affliction with them, as may be seen Acts xvi. and xvii. The Christians in these parts met with ill-treatment, which had reduced them to "deep poverty;" yet, as they had "abundance of joy" in the midst of tribulation, they abounded in their liberality. 2. They gave very largely, with "the riches of liberality;" that is, as liberally as if they had been rich. It was a large contribution they made, all things considered; it was "according to," yea, "beyond their power"—as much, if not more than could well be expected from them. Note, Though men may condemn the indiscretion, yet God will accept the pious zeal of those who in real works of piety and charity go rather beyond their power. 3. They were very ready and forward to this good work. "They were willing of themselves," and were so far from needing that Paul should urge and press them with many arguments, that they "prayed him with much entreaty to receive the gift." 4. Their charity was founded in true piety, and this was the great commendation of it; they performed this good work in a right method; "first they gave themselves to the Lord, and then" they gave "unto us" their contributions, "by the will of God"—that is, according as it was the will of God they should do, or to be disposed of as the will of God should be, and for his glory.—*Henry.*

CHRIST'S CONDESCENSION.—Ver. 9. Paul was persuaded that they were spiritually and experimentally acquainted with the astonishing "grace" and love of Christ to sinners, "that though he was rich" in all the glory, authority, sufficiency, and felicity of the Godhead, yet "for their sakes," who were in themselves poor, guilty, polluted, and perishing sinners, "he had become poor" by assuming human nature, being born of a poor virgin, in a stable; living in poverty and affliction for many years on earth; and at length entirely impoverishing himself, as it were, to ransom their souls by his sacrifice on the cross. All this he submitted to most freely, in unspeakable compassion and condescension, that they by his poverty might be made rich with all the blessings of salvation—the mighty debt of sin having been thus discharged, and the forfeited inheritance of eternal life redeemed, with all things pertaining to their everlasting glory and felicity; and surely they could want no other argument to prevail with them to part largely and freely with their riches, for the relief and support of his poor brethren! In the judgment of the apostle, "Jesus was rich before he was poor;" and that it was voluntarily and graciously that he became poor for our sakes, &c.; but he was born in a stable, and educated in poverty; he was poor all his life, and had not where to lay his head, and only became rich after his death; and therefore, if he was no more than a man, he certainly was poor before he was rich, and not rich before he was poor.

EQUALITY OF GIFT.—Ver. 10-15. Let every one of them proportion his contribution to his circumstances; for a small sum would be equally acceptable from a poorer person, as a larger from his more wealthy brother; and indeed, in every case where a willing mind to honour and obey Christ, from humble love to him, was the principle of a man's actions, his services would meet with a gracious acceptance, nor would more be expected from him than he was enabled to do. To express and evidence this willing mind, the proportion before recommended would be necessary; yet it would not be proper to urge any man to exceed what he was thus disposed to give, lest in vying with his brethren he should entrench upon other duties. Nor did the apostle mean to relieve the poor Christians in Judea by burdening the Corinthians, or even to exact from them, and exempt other Churches, so as to give rest to the one and affliction to the other. He only desired that some measure of equality might be preserved among brethren in Christ.—*Scott.*

CHAP. IX. CHARACTER OF CHRISTIAN LIBERALITY.—Ver. 1-7. Now, as to the manner in which the apostle would have the Corinthians give, observe, 1. It should be *bountifully;* this was intimated that a liberal contribution was expected, a matter of *bounty,* not what savoured of *covetousness;* and he offers to their consideration, that men who expect a good return at harvest are not wont to pinch and spare in sowing their seed, for the return usually is proportionable to what they sow. 2. It should be *deliberately:* "Every man according as he purposes in his heart." Works of charity,

not, you) should [d]be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up before hand your [1]bounty, [2]whereof ye had notice before, that the same might be ready, as *a matter of* bounty, and not as *of* covetousness.

6 But this *I say,* [e]He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for [f]God loveth a cheerful giver.

8 And [g]God *is* able to make [h]all grace[§] abound toward you; that ye, [i]always having all-sufficiency in all *things,* [k]may abound to every good work:

9 (As it is written, He hath dispersed abroad; he hath given to the poor: [l]his righteousness[‖] remaineth for ever.

10 Now [m]he that ministereth seed to the sower, both minister bread for *your* food, and [n]multiply your seed sown, and [o]increase the fruits of your righteousness:)

11 Being enriched in everything[¶] to all [3]bountifulness, [p]which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 (Whiles by the experiment of this ministration, they glorify God [q]for your [q]professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*)

14 And [r]by their prayer for you,* which long after you for [s]the exceeding grace of God in you.

15 [t]Thanks *be* unto God for [u]his unspeakable gift.

CHAPTER X.

1 *Paul's spiritual might and authority.* 12 *Not to stretch beyond our measure.*

NOW I Paul myself beseech you [a]by the meekness and gentleness of Christ, who in [1]presence *am* base among you, but being absent am [b]bold toward you:

2 But I beseech *you,* that I may not be bold when I am present with that confidence where-

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[d] xi. 17.

[1] *Blessing.*

[2] *Which hath been so much spoken of before.*

[e] Prov. xix. 17. Luke xix. 16-26.

[f] Ex. xxv. 2. Prov. xxii. 9.

[g] Ps. lxxxiv. 11. Prov. iii. 9, 10.

[h] 1 Pet. iv. 10.

§ The word translated *grace* signifies all sorts of gifts, whether of a temporal or spiritual nature; and being here applied to God (who is the Author of all gifts), it may very properly be interpreted concerning both. God is able to repay you in temporal things what you thus lend him, and so to pay you in specie; and he is able to pay you in value, by spiritual habits and influences.—POOLE.

[i] 1 Chr. xxix. 12-14.

[k] Acts ix. 36. Eph. ii. 10.

[l] Ps. cxii. 3. Prov. viii. 18.

‖ That is, his liberality, as the word often signifies in the Septuagint.—WHITBY.

[m] Gen. i. 11, 12. Is. lv. 10.

[n] Prov. xi. 18. Ec. xi. 6.

[o] Eph. v. 9. Phil. i. 11.

¶ In all respects your riches are conferred on you for this purpose. The design of the apostle is to state to them the true reason why wealth was bestowed. It was not for the purposes of luxury and self-gratification; nor to be spent in sensual enjoyment, nor for parade and display; it was that it might be distributed to others in such a way as to cause thanksgiving to God.—BARNES.

[3] *Liberality;* Gr. *simplicity.*

[p] i. 11.

[q] Rom. xvi. 26.

[r] Ps. xli. 1, 2.

* As if he had said, This charity of yours redounds even to the glory of God, both by occasioning many thanksgivings to God for the same, and also by occasioning their prayers for you.—WELLS.

[s] 1 Tim. i. 14.

[t] Ps. xcii. 1. Rev. iv. 9.

[u] Is. xlix. 6. John iii. 16.

CHAP. X.

[a] Ps. xlv. 4. Is. xli. 3, 4.

[1] Or, *outward appearance.*

[b] Rom. x. 20.

[2] Or, *reckon.*

[c] Rom. viii. 1, 5.

* Though I am but a man, and a mean one as to bodily appearance, I do not perform my apostolical office by human policy and qualifications. — PYLE.

[d] 1 Tim. i. 18. Heb. xii. 1.

[e] Eph. vi. 13-18.

[f] Is. xli. 14-16. Zech. iv. 6, 7.

[g] Or, *to God.*

[h] Josh. vi. 20. Heb. xi. 30.

[i] Luke i. 51. Acts iv. 25, 26.

[4] Or, *reasonings.*

[l] Ex. v. 2. Ps. x. 4. Phil. iii. 4-9.

† The apostle probably alludes to the turrets, raised on the top of a besieged city or fortress, from which the besieged annoyed their enemies. To these he compares the proud imaginations of the enemies of revelation, concerning the sufficiency of men's natural powers in all matters of religion and morality. —MACKNIGHT.

[k] Ps. xviii. 44. Rom. xvi. 26.

[l] 1 Cor. iii. 23; xiv. 37; xv. 23.

[m] 10.

[5] Gr. *saith he;* or, *saith one.*

‡ This seems plainly to refer to what some of the ancients relate of St Paul, that his stature was low, his body crooked, and his head bald.—WHITBY.

[6] *Understand it not.*

[n] Matt. xxv. 15. 1 Cor. xii. 11.

[7] Or, *line.*

§ I am not, as your new preachers are, chargeable with extending my course beyond its appointed bounds; as if, without proceeding gradually, I had passed by other towns and cities that lay in my way, or had not come unto you till after ye had received the gospel by some other hand; for I took all other places far and near that were within the compass of my travels; and when I had fulfilled the necessary parts of my ministry in them severally, I advanced forward, till, at length, I reached Corinth also, where I was the first that preached the glad tidings.—GUYSE.

[o] Mark i. 1. Gal. i. 6-8.

[p] *See on* 13.

[8] Or, *magnified in you.*

with I think to be bold against some, which [2]think of us as if [c]we walked according to the flesh.

3 For though we walk in the flesh, [d]we do not war after the flesh:

4 (For [e]the weapons of our warfare *are* not carnal, but [f]mighty [3]through God [g]to the pulling down of strong holds;)

5 Casting [h]down [4]imaginations, [i]and every high thing† that exalteth itself against the knowledge of God, and bringing into captivity every thought to [k]the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

7 Do ye look on things after the outward appearance? [l]If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's, even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for your destruction,) I should not be ashamed:

9 That I may not seem as if I would [m]terrify you by letters.

10 For *his* letters [5](say they) *are* weighty and powerful; but *his* bodily presence *is* weak,‡ and *his* speech contemptible.

11 Let such an one think this, that such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they, measuring themselves by themselves, and comparing themselves among themselves, [6]are not wise.

13 But we will not boast of things without *our* measure, but [n]according to the measure of the [7]rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch§ not ourselves beyond *our measure,* as though we reached not unto you; for we are come as far as to you also in *preaching* [o]the gospel of Christ:

15 Not [p]boasting of things without *our* measure, *that is,* of other men's labours; but having hope, when your faith is increased, that we shall be [8]enlarged by you according to our rule abundantly,

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like other good works, should be done with thought and design; whereas some do good only by accident. 3. It should be *freely,* whatever we give, be it more or less; "not grudgingly, or of necessity," but cheerfully. Persons sometimes will give merely to satisfy the importunity of those who ask their charity, and what they give is in a manner squeezed or forced from them, and this unwillingness spoils all they do.

ITS REWARD.—Ver. 8-11. Here the apostle tells the Corinthians, They themselves would be *no losers* by what they gave in charity. This may serve to obviate a secret objection in the minds of many against this good work, who are ready to think they may want what they give away. But such should consider that what is given to the poor in a right manner is far from being lost; as the precious seed which is cast into the ground is not lost, though it is buried there for a time; for it will spring up and bear fruit; the sower shall receive it again with increase (ver. 6). Such good returns may they expect who give freely and liberally in charity. For, 1. God loveth a cheerful giver; and what may not *they* hope to receive who are the objects of the Divine love? Can a man be a loser by doing that with which God is pleased? May not such a one be sure that he shall some way or other be a gainer? Nay, are not the love and favour of God better than all other things, "better than life" itself? 2. God is able to make our charity redound to our advantage. We have no reason to distrust the *goodness* of God, and surely we have no reason to question his *power;* he is "able to make all grace abound" toward us, and to abound *in* us; to give a large increase of spiritual and temporal good things. He can make us to have a *sufficiency* in all things; to be content with what we have; to make up what we give; to make us able to give yet more; as it is written (Ps. cxii. 9) concerning the charitable man, "He hath dispersed abroad. He hath given to the poor. His righteousness," that is, his almsgiving, "endureth for ever." The honour of it is lasting, the reward of it eternal, and he is still able to live *comfortably* himself, and to give *liberally* to others.—*Henry.*

CHAP. X. POWER OF THE GOSPEL.—Ver. 1-6. The weapons which the apostles employed in this spiritual warfare were not carnal, nor did they produce their effect by their own natural energy; but they were mighty through God, whose power wrought by them to demolish the strongholds of Satan, by which he had maintained his empire of darkness, idolatry, and wickedness in the world. For the preaching of the gospel, confirmed by miracles, and accompanied by the power of the Holy Spirit, pulled down these strongholds, dispersed Satan's garrisons, delivered his captives, and subverted his authority, by diffusing the knowledge of God, of his commandments, and of his salvation among men. Thus the ministers of Christ went on, casting down men's vain imaginations, presumptuous speculations, and carnal reasonings; exposing the falsehood and folly of that proud philosophy which led to scepticism and atheism, as well as of those fables which supported the stupid idolatry of the populace; and shewing also the worthlessness of pharisaical forms and duties, and of every scheme of religion which flattered men into a good opinion of themselves. So that their doctrine was rendered effectual to "cast down every high thing," every self-confident notion, every proud objection, or ambitious purpose; and all that self-sufficiency, impenitence, obstinacy in rebellion, unbelief, and independence of spirit, which exalted themselves in men's hearts against the humbling, holy knowledge, worship, and service of God, and enslaved men to idolatry, impiety, infidelity, and vice. When these were cast down, and a man was brought to "the light of the knowledge of the glory of God, in the face of Jesus Christ," and to the exercise of repentance and faith, he found every imagination, reasoning, affection, and purpose of his heart, captivated by love to his Divine Saviour: and being thus conquered by grace, and held captive by love, he became, by a sweet constraint, obedient to his teaching and command; and from his inmost soul he was thenceforth the willing subject of Christ in all his ordinances and commandments.

THE APOSTLE'S HUMILITY.—Ver. 12-16. The favourers of the false teachers at Corinth might deem it presumption in Paul to rank himself with such wise, eminent, and eloquent men as they were; and he seems, in an ironical manner, to refer to this opinion. But he assured them that he could not conscientiously copy their example of ostentatious boastings and self-condemnation; for they, by measuring themselves,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's [g]line of things made ready to our hand.

17 But [q]he that glorieth, let him glory in the Lord.‖

18 For not he that commendeth himself is approved, [r]but whom the Lord commendeth.

CHAPTER XI.

Paul, being forced, entereth into a commendation of himself, and comparison with the other apostles.

WOULD to God[*] ye could bear with me a little in *my* folly: and indeed [1]bear with me.

2 For I am [a]jealous over you with godly jealousy: for I have[†] espoused you to one husband, that I may present *you as* [b]a chaste virgin to Christ.

3 But I fear, lest by any means, [c]as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from [d]the simplicity that is in Christ.

4 For if he that cometh [e]preacheth another Jesus, whom we have not preached, or *if* ye [f]receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear [2]with *him*.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech,[‡] yet not in knowledge: but we have been throughly made manifest among you in all things.

7 Have I committed an offence in abasing myself, that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, [§]I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied;[§] and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep *myself*.

10 As [h]the truth of Christ is in me, [3]no man shall stop me of this [i]boasting in the regions of Achaia.

A.D. 60—A.D. 60.

[g] Or, *rule.*

[q] Ps. cv. 3. 1 Cor. i. 29, 31.

‖ In the Lord Jesus Christ, as the author and donor of all gifts, natural and spiritual, in his wisdom, righteousness, sanctification, and redemption, and in his judgment and approbation of men and things.—GILL.

[r] John v. 42-44. ‡ Cor. iv. 5.

CHAP. XI.

[*] "I wist," for the word "God" is not in the original.—BENSON.

[1] Or, *ye do bear with me.*

[a] Gal. iv. 11, 17-19. Phil. i. 8.

[†] *For I have.*—He gives a reason for his jealousy, and why he called it Divine—viz., because he had been, as it were, a means of their spiritual marriage with Christ, by interchangeable promises and bonds; and therefore he endeavoured to have them on their side, keep spiritual purity and chastity towards him. *Chaste virgin*—*i.e.*, to be a perfect and faithful people, being purified through faith in the preaching of the gospel.—DIODATI.

[b] Lev. xxi. 13-15. Ez. xliv. 22.

[c] Gen. iii. 4, 13. John viii. 44.

[d] i. 12. Rom. xii. 8; xvi. 18, 19.

[e] Acts iv. 12. 1 Tim. ii. 5.

[f] 1 Cor. xii. 4-11.

[2] Or, *with me.*

[‡] "Yea, though my style be plain, like that of an ordinary person," without the flourishes of human rhetoric. From his speeches and epistles it is evident the apostle was no stranger to rhetoric; but he purposely avoided the pomp of Greek eloquence and the studied arts of human oratory in preaching (see 1 Cor. ii. 4, 5). His Hebraisms, also, might not be acceptable. Some have thought that he had perhaps a stammering or defect in his voice.—FELL.

[§] xii. 13.

§ As St Paul sometimes laboured with his own hands and earned his living (1 Cor. iv. 12; ix. 6), so at others he received supplies from the Philippians (Phil. iv. 15, 16).—HAMMOND.

[h] i. 23; xii. 19. Gal. i. 20.

[3] *This boasting shall not be stopped in me.*

[i] x. 15. 1 Cor. ix. 15-18.

[k] *See on* 10.

‖ Seeming to do as we do, or desiring to be thought equal to us in all things.—WHITBY.

[l] ii. 11. Gen. iii. 1-5. Matt. iv. 1-10.

[m] Acts xiii. 10. Rev. ix. 11.

[n] iii. 9.

[o] Is. ix. 14, 15. Jer. xxix. 32.

[4] Or, *suffer me.*

[p] 1 Cor. vii. 6, 12.

¶ I am content that it appear as spoken in a certain human, and, as ye may construe it, a vain and fond manner, and not as from the Lord; but if the occasion, viz., my own defence, and the vindication of my apostleship from contempt, be well considered, it will be found that this boasting is both necessary and holy.—BISHOP HALL.

[q] x. 12-18.

* In external privileges and outward advantages, particularly in being the natural seed of Abraham.—BURKITT.

† This is spoken ironically.—GUYSE.

[r] x. 1, 2, 10.

[s] Ex. iii. 18.

[t] Gen. xvii. 8, 9.

[u] iii. 6; vi. 4.

‡ That is, he might be thought to speak as such an one for what he afterwards says; and if he was, he must be content, he could not help it, there was a necessity for it, to stop the mouths of these vain boasters.—GILL.

[x] xii. 11, 12.

[y] Acts xxii. 24.

[z] Acts xiv. 5, 19.

[a] Acts xxvii. 41.

§ *Thrice I suffered shipwreck.*—Of these shipwrecks nothing is mentioned in the Acts. For, as this epistle was written before the apostle was sent a prisoner to Rome, his shipwreck on the island of Melita was not one of the three here alluded to.—MACKNIGHT.

[b] Acts xx. 3, 19; xxiii. 12, &c.

11 Wherefore? because I love you not? [k]God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.‖

14 And no marvel; [l]for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if [m]his ministers also be transformed as [n]the ministers of righteousness; [o]whose end shall be according to their works.

16 I say again, Let no man think me a fool: if otherwise, yet as a fool [4]receive me, that I may boast myself a little.

17 That which I speak, [p]I speak *it* not after the Lord,¶ but as it were foolishly, in this confidence of boasting.

18 Seeing that [q]many glory after the flesh,* I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.†

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, [r]as though we had been weak. Howbeit, whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they [s]Hebrews? so *am* I. Are they Israelites? so *am* I. Are they [t]the seed of Abraham? so *am* I.

23 Are they [u]ministers of Christ? (I speak as a fool,)‡ [x]I *am* more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was [y]I beaten with rods, [z]once was I stoned, [a]thrice I suffered shipwreck,§ a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, [b]*in* perils by *mine own* country-

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and their endowments and performances, with their own erroneous judgment of excellency, and with those of each other, and thus comparing themselves with such men as they were; without bringing their characters, gifts, and ministry, to the proper standard, plainly proved that they were defective in wisdom and self-knowledge, and far from the way of attaining them. But the apostle and his friends would not boast of their qualifications or services in this vague and unmeasureable manner, but would speak of them, with reference to the true standard, even that rule, or line, which marked out the services to which the providence and commandment of the Lord had called them.—*Scott.*

CHAP. XI. THE GOSPEL IN ITS SIMPLICITY.—Ver. 1-6. The apostle feared lest, by any means, the false teachers should draw them aside from their simple dependence on Christ, and love and obedience to him, into a false confidence, carnal affections, or disobedience, lest they should be deluded from that purity of doctrine, that spiritual frame of mind, and that honourable conduct, which became this high relation; even as Eve in Eden was beguiled by Satan, in the form of a serpent, to seek happiness in departing from God, and disobedience to him; being deceived by specious and subtile pretences and insinuations. The Corinthians were peculiarly exposed to this danger from those who puffed them up with an idea of their extraordinary knowledge, and seduced them, by artful reasonings, to seek liberty and pleasure in other things, besides obeying and walking with God. Indeed, if any man could possibly have preached another Jesus, a more gracious and precious Saviour, than Paul had declared to them; or could have conferred on them another Spirit, whose gifts and influences were more excellent than those which the Holy Spirit, through Paul's ministry, had bestowed on them; or, in short, if another and more suitable gospel had been preached, than that which they had embraced, there might have been some reason for their bearing with the new teachers, or even preferring them. Or, even in that case, it would have become them to have borne with the infirmities of their first instructor in Christianity. —*Scott.*

SATAN IN THE GUISE OF AN ANGEL.—Ver. 13. The false apostles are charged as "deceitful workers;" and that upon this account, because they would "transform themselves" into the likeness of the apostles of Christ, and though they were the "ministers of Satan," would seem to be the "ministers of righteousness." They would be as industrious and as generous in promoting error as the apostles were in preaching truth; they would endeavour as much to undermine the kingdom of Christ as the apostle did to establish it. There were counterfeit "prophets" under the Old Testament, who wore the garb, and learned the language, of the prophets of the Lord. So there were counterfeit *apostles* under the New Testament, who seemed, in many respects, like the true apostles of Christ. And "no marvel" (says the apostle); hypocrisy is a thing not to be much wondered at in this world, especially when we consider the great influence Satan has upon the minds of many, who "rules in the hearts of the children of disobedience." As he can turn himself into any shape, and put on almost any form, and look sometimes "like an angel of light," in order to promote his "kingdom of darkness," so he will teach his ministers and instruments to do the same. But it follows, "Their end is according to their works" (ver. 15); the end will discover them to be "deceitful workers," and their work will end in ruin and destruction.—*Henry.*

THE APOSTLE'S TRIALS.—Ver. 23-27. The other apostles had, indeed, been scourged and imprisoned for Christ's sake: yet Paul had endured this pain and disgrace more frequently than they, and had been in danger of death on far more occasions. The Jews had scourged him five times, with the utmost severity of which their law and custom allowed; for they were forbidden to exceed forty stripes, and, for fear of a mistake, they always confined themselves to thirty-nine. He had also been thrice scourged by the command of the Roman magistrates, though contrary to their law. He had once been stoned and left for dead, but had been miraculously restored to life. He had thrice been wrecked in his different voyages, and at one time he continued a night and day in the sea, probably on a part of the wreck, in extreme cold, suffering, and peril. This was previous to his voyage to Rome, when he was again wrecked; and many of his other sufferings, recorded in the Acts of the Apostles, were subsequent to the writing of this epistle. He often journeyed from one region to another, amidst hardships and perils: sometimes his life had been endangered in passing *rivers* or deep waters that lay in his way; sometimes by robbers, who attempted to plunder and murder him: frequently the Jews assaulted him, being enraged by his preaching to the Gentiles; then the Gentiles attempted to slay him, because his doctrine undermined their idolatry: when he was in any city, his life was in danger from the violence of the mob, or the iniquity of the rulers; in passing deserts, the wild beasts or wicked men who infested them exposed him to equal peril; when crossing the sea, he was in danger of pirates and tempests; and even when among

men, [c]*in* perils by the heathen, [d]*in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren;

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.‖

28 Besides [e]those things that are without, that which cometh upon me daily, [f]the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 If I must needs glory, [g]I will glory of the things which concern mine infirmities.

31 The [h]God and Father of our Lord Jesus Christ, [i]which is blessed for evermore,¶ [k]knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me;

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAPTER XII.

1 He commendeth his apostleship, not by his revelations, 9 but by his infirmities; 11 blaming them for forcing this boasting.

IT is not expedient* for me doubtless to glory: I will come to [a]visions and revelations of the Lord.

2 I [b]knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth,) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth,)

4 How that he was caught up into [c]paradise, and heard unspeakable words, which it is not [l]lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*,† or *that* he heareth of me.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me [d]a thorn in the flesh, [e]the messenger of Satan [f]to buffet me, lest I should be exalted above measure.

8 For this thing [g]I besought the Lord thrice, that it might depart from me.

9 And he said unto me, [h]My grace is sufficient for thee; [i]for my strength is made perfect in weakness. Most gladly therefore will I rather [k]glory in my infirmities, that [l]the power of Christ may rest upon me.‡

10 Therefore [m]I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, [n]for Christ's sake: [o]for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you; [p]for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly [q]the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein you were inferior to other churches, except *it be* that [r]I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: [s]for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I [t]will very gladly spend and be spent for [2]you; [u]though the more abundantly I love you, the less I be loved.

16 But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile.§

17 [x]Did I make a gain of you by any of them whom I sent unto you?

A.D. 60—A.D. 60.

[a] Acts xix. 23-41.
[b] 32. Acts xvii. 5.
‖ Much instruction may be gathered from the subject which St Paul here chooses to enlarge upon: not the greatness of his miracles, not the power of his eloquence and arguments, not the success of his labours, the number of the converts he had won, or of the churches he had planted, but only the toils and hardships, the persecutions and afflictions, in which the discharge of his ministry had engaged him. These were such privileges as his adversaries neither had, nor desired to have, to boast of. — STANHOPE.
[c] 23-27.
[f] Acts xv. 36, 41. Rom. xvi. 4.
[g] xii. 5-10.
[h] i. 3. John x. 30.
[i] Neh. ix. 5. Ps. xli. 13.
¶ *Which is blessed for evermore.*—A doxology, or some term of honour, usually annexed by the Jews at the naming of God, not unfrequent with the apostle; as also this title, "Father of our Lord Jesus Christ," is often used by him in glorifying God.—FELL.
[k] *See on* 10.

CHAP. XII.

* I well know it is not expedient for me to boast, nor would I indulge in such a practice; but with good purposes I will now, &c. *I will come to visions*, &c. — The apostle here prefers himself to the false teachers, on account of special revelations made to him. — PYLE.
[a] Num. xii. 6.
[b] 3, 5.
[c] Luke xxiii. 43.
[l] Or, *possible*.

† This is an exquisite irony of the faction. Says the apostle, I might with truth boast of the visions and revelations of the Lord with which I have been honoured, but I will not do it, for fear any of you should think me a greater person than my mean bodily appearance, which he seeth, and my contemptible speech, which he heareth, warrant him to think me. By this irony, likewise, the apostle shewed them the absurdity of fancying that the whole of a teacher's merit lies in the gracefulness of his person, in the nice arrangement of his words, and in the melodious tones with which he pronounces his discourses. — MACKNIGHT.
[d] Gal. iv. 13, 14.
[e] 1 Cor. v. 5.
[f] Matt. xxvi. 67.
[g] 1 Sam. xv. 11. Matt. xxvi. 39 44.
[h] Josh. i. 9. Is. xliii. 2.
[i] Ps. viii. 2. Dan. x. 16-19.
[k] xi. 30.
[l] Matt. xxviii. 18, 20. 1 Pet. iv. 13, 14.
‡ *May rest upon me*—viz., may be mine only safeguard and protection. The *Gr.*: May be above me, like unto a pavilion or tent, wherewith a man keeps himself from the heat and other offensiveness of the air (see Is. xxv. 4).—DIODATI.
[m] vii. 4. Acts v. 41.
[n] Matt. v. 11.
[o] Eph. vi. 10.
[p] xi. 5. 1 Cor. iii. 4-7, 22.
[q] vi. 4-10. Rom. xv. 18, 19.
[r] xi. 8, 9. 1 Cor. ix. 6, 15-18.
[s] Prov. xi. 38. Acts xx. 33.
[t] ii. 3; vii. 3.
[2] Gr. *your souls.*
[u] 1 Cor. iv. 8, 18.
§ The apostle here answers an unfounded objection, that though he was not burdensome to the Corinthians himself, he craftily sent to them others, whom he employed to procure money for him. He therefore appeals to themselves, whether any person he ever sent to them received anything of them for his use.—BURKITT.
[x] 1 Cor. iv. 17.

professed Christians, he was in peril from false brethren. Thus his life was spent in weariness, pain, and suffering; his incessant toil in preaching the gospel, conversing with the people from house to house, writing his epistles, earning his bread, and attending to his devotions, frequently forced him to pass whole nights without rest. Often he was exposed to hunger and thirst, through extreme indigence; and when he had food, his labours and religious duties led him to abstain from it. He was sometimes exposed to cold from the inclemency of the weather, and want of proper accommodations; and often had not suitable and decent raiment to cover him, when he was called to appear in public. Yet he still persevered, without fainting in his "work of faith and labour of love." Beside *those things* which were *without*, and mainly related to the apostle's bodily sufferings, his mind was worn down by a multiplicity of affairs, which came upon him daily, with the violence of an armed multitude, by the care of all the Churches of the Gentiles planted by him and others: this lay upon him, filled him with constant solicitude, and employed him perpetually in forming and executing plans to promote their peace and prosperity, to counteract the designs of false teachers, and to order all their concerns for the best.—*Scott.*

CHAP. XII. PAUL IN THE THIRD HEAVEN.—Ver. 1-6. In mentioning his extraordinary vision, or revelation, he modestly spoke in the third person; but there can be no doubt that he meant himself. He knew a man in Christ, who fourteen years before had a most extraordinary vision. Whether he was in the body or not, at that time, God alone knew; but his outward senses were entirely closed, and his whole perception was by the powers of his mind: but whether heavenly things were brought down to him, so to speak, as his body lay entranced (as the case often seems to have been with the ancient prophets), or whether his soul was dislodged from the body, for the time, and actually taken up into heaven; or whether he was taken up in body and soul together, he knew not. This language evidently proves, that the apostle most firmly believed the soul to be distinct from the body, and capable of perception, activity, and enjoyment in a state of separation. However these things might be, this man was suddenly caught up into the third, or the highest heaven; above the lower region of the air and the starry heavens, to the place where the Lord immediately reveals his presence and glory, and receives the adoration of his heavenly hosts. Yea, this man, with whom he was so intimately acquainted, was taken up into Paradise, the place of felicity, of which Eden was the type; and there heard such words as man could not speak if he might, and as it would have been unlawful to speak if he could; it being the purpose of God, that the discoveries made of himself in that glorious world should not be more fully declared on earth than they had been.

THE THORN IN THE FLESH.—Ver. 7-10. The expression has almost occasioned commentators as much trouble as the trial itself gave the apostle: but had it seemed good to the Holy Spirit, that our curiosity should be fully gratified in this respect, he would have led the apostle to be more explicit; and the general statement is more suited for edification than if the particular trial had been specified. A thorn, fixed and rankling in the flesh, would give great and constant pain; and some particular trials of the apostle, which began, or were augmented after this remarkable vision, caused a continual uneasiness to his mind of a similar nature. Probably, these arose from the personal defects, of which he was conscious, which gave his enemies, especially the false apostles (who were "ministers" or "messengers" of Satan), a colour for reviling and deriding him. These seemed to obstruct his usefulness, and continually reminded him of his weakness and inability to do anything as of himself. They were exceedingly uneasy and mortifying to him; and, doubtless, they afforded Satan an opportunity of tempting him to impatience, and discouraging him in his labours, as well as of exciting carnal men to insult and injure him. Being thus constantly harassed and buffeted, he thrice besought the Lord Jesus that this thorn in the flesh might be removed from him (as Jesus had thrice besought his Father that "the cup might pass from him"), and that the messenger of Satan might be compelled to depart; supposing that otherwise he should not be able to go on with his ministry with any encouraging prospect of success. This seems to prove, that he did not mean his persecutions, but those infirmities which emboldened his enemies.—*Scott.*

THE APOSTLE'S DISINTERESTEDNESS.—Ver. 14. He was not willing to be burdensome to them, nor did he seek "theirs," but "them." He says (ver. 13), he "had not been" burdensome to them for the time past, and tells them, he "would not be" burdensome to them for the time to come, when he should come to them: he spared their purses, and did not covet their money: I "seek not yours, but you." He sought not to enrich himself, but to save their souls: he did not desire to make a property of them to himself, but to gain them over to Christ, whose servant he was. Note, Those who aim at clothing themselves with the fleece of the flock, and take no care of the sheep, are hirelings, and not good shepherds.—*Henry.*

SAD INCONSISTENCIES.—Ver. 20, 21. He would not balk his duty for fear of displeasing them, though he was so careful to make himself easy to them. Therefore, he was resolved to be faithful in reproving sin, though he was therein found to be such as they would not (ver. 20). The apostle here mentioneth several sins that are too commonly found among professors of religion, and are very reprovable—"debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults;" and though those who are guilty of these sins can hardly bear to be reproved for them, yet faithful ministers must not fear offending the guilty by sharp reproofs, as they are needful, in public and in private. He was grieved at the apprehension that he should find scandalous sins among them not duly repented of. This, he tells, would be the cause of great humiliation and lamentation. Note, 1. The falls and miscarriages of professors cannot but be a humbling consideration to a good minister; and God

18 I desired Titus, and with *him* I sent a brother: did Titus make a gain of you? [y]walked we not in the same spirit? *walked we* not [z]in the same steps?

19 Again, think ye that we excuse ourselves unto you? ‖ we speak before God in Christ: [a]but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, [b]I shall not find you such as I would, [c]and *that* I shall be found unto you such as ye would not; lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, [d]my God will humble me among you, and *that* I shall bewail many which have sinned already, [e]and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

CHAPTER XIII.

1 *He threateneth obstinate sinners.* 5 *He adviseth them to a trial of their faith.*

THIS *is* the third *time* I am coming to you.* [a]In the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you, as if I were present, the second time; and being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since [b]ye seek a proof† of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though [c]he was crucified through weakness, yet he liveth by the power of God: for [d]we also are weak [1]in him, [e]but we shall live with him by the power of God toward you.

5 Examine yourselves, whether ye be in the faith;‡ prove your own selves: know ye not your own selves, how that [f]Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil;§ not that we should appear approved, but that ye should do that which is [g]honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, *even* your perfection.

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

11 Finally, brethren, [h]farewell. Be perfect,‖ be of good comfort, be of one mind, [i]live in peace; and [k]the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 [l]All the saints salute you.

14 The [m]grace of the Lord Jesus Christ, and [n]the love of God, and [o]the communion of the Holy Ghost, *be* with you all. Amen.

¶ The second *epistle* to the Corinthians was written from Philippi, *a city* of Macedonia, by Titus and Lucas.

A.D. 60—A.D. 60.

[y] viii. 6, 16-23.
[z] Rom. iv. 12.
‖ The sense is, Do not suppose that this is said from mere anxiety to obtain your favour, or to ingratiate ourselves into your esteem. This is said, doubtless, to keep himself from the suspicion of being actuated by improper motives. He had manifested great solicitude, certainly, in the previous chapters, to vindicate his character; but he here says that it was not from a mere desire to shew them that his conduct was right; it was from a desire to honour Christ.—BARNES.
[a] 1 Cor. ix. 12-23.
[b] xiii. 9.
[c] ii. 1-3; x. 2, 6, 8, 9. 1 Cor. iv. 18.
[d] viii. 24; ix. 3, 4.
[e] ii. 5 11; vii. 9-11. Rev. ii. 20-22.

CHAP. XIII.

* Paul had been at Corinth once he had purposed to visit that city a second time, but, when in readiness to set off, was disappointed; and now he says this is the third time that he was prepared to go thither, though he had in reality been there but once.—PALEY.
[a] Dent. xvii. 6
[b] x. 8-10.
† "Since ye" insolently "demand a proof of Christ's speaking by me," the threatenings in my first letter, "who towards you is not weak, but is strong among you, by the spiritual gifts conferred on you, and by the punishments already inflicted on you."—MACKNIGHT.
[c] Luke xxiii. 43, 44. John x. 18.
[d] 1 Cor. ii. 3.

[1] Or, *with him.*
[e] Acts iii. 16.
‡ A metaphor taken from the trying of metals by the touchstone, or some other way, to prove whether they be good and pure or not; and so signifies such a trial of persons and things as may shew, or prove, whether they be genuine or spurious, in order to their being allowed of or rejected. *Reprobates*—Not approved.—GUYSE.
[f] Col. i. 27.
§ My prayer is, that you may be saved from sin and seduction, not so much that you may think well of us, but that you may do that which is right, how ill soever you think of us.—BAXTER.
[g] Rom. xii. 17.
[h] Luke ix. 61.
‖ *Be perfect.*—Be compact, get into joint again, let unity and harmony be restored.—CLARKE.
Set those things to rights which are amiss and disjointed among you, that the whole Church may be reduced to a regular state, and knit together as one body.—GUYSE.
[i] Gen. xlv. 24.
[k] Rom. xv. 33.
[l] Rom. xvi. 10, 21-23.
[m] John i. 16, 17.
[n] Rom. v. 5. 1 John iii. 16.
[o] John xiv. 15-17. Gal. v. 22.

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sometimes taketh this way to humble those who might be under temptation to be lifted up. I fear lest "my God will humble me among you." 2. We have reason to bewail those that sin and do not repent, to "bewail many that have sinned and have not repented" (ver. 21). If these have not as yet grace to mourn and lament their own case, their case is the more lamentable; and those that love God, and love them, should mourn for them.—*Henry.*

CHAP. XIII. SELF-EXAMINATION.—Ver. 5, 6. Instead of presumptuously judging the apostle, and demanding his credentials, it behoved the persons concerned, and, indeed, all of them, to examine themselves, whether they really "were in the faith" or not; whether they had, indeed, more than a formal profession and a dead faith. Let them, then, prove their tempers, conduct, and experience, by the standard of God's Word, as gold is assayed or tried by the touchstone; for he feared that many of them were self-deceived in this important concern. After all their boasting of knowledge, would they continue ignorant of themselves, of their own state, character, and hearts? or that Jesus Christ was indeed in them, by the indwelling of his Spirit; by his image renewed on their souls; by his kingdom set up in their hearts; and by possessing their supreme love and affection; unless they were to that day mere professors, who would at last be disapproved and rejected, as the dross is by the refiner? Some expositors render the clause "Christ is among you, except," &c., but this conveys no precise idea. The apostle could not mean to intimate that Christ was not at all present among the Christians at Corinth; for this would have contradicted all the declarations which he made concerning them as a Church; and the presence of Christ among them in this sense could not prove that those individuals whom he warned were true believers, and approved by God; but this was the precise point which he wished them *personally* to examine. In determining this question, they would also decide another, as far as they were individually concerned; for as many of them as could clearly ascertain that "Christ dwelt in their hearts by faith," must consider themselves as living demonstrations that Paul was a true apostle; for "the seal of his apostleship were they in the Lord;" and they could not disprove his claim without owning themselves to be without proof of conversion. He trusted, therefore, that in this way many knew that Christ had approved and owned his ministry; and all the rest would soon know this in another manner.—*Scott.*

CONCLUSION OF THE EPISTLE.—Ver. 11-14. Thus the apostle concludes this epistle, with—I. A valediction. He gives them a parting "farewell," and takes his leave of them for the present with hearty good wishes for their spiritual welfare. In order to which, 1. He gives them several good exhortations. (1.) To be "perfect," or to be knit together in love, which would tend greatly to their benefit and advantage as a Church, or Christian society. (2.) To be "of good comfort" under all the sufferings and persecutions they might endure for the cause of Christ, or any calamities and disappointments they might meet with in the world. (3.) To be "of one mind," which would greatly tend to their comfort; for the more easy we are with our brethren, the more ease we shall have in our own souls. The apostle would have them, as far as was possible, to be of the same opinion and judgment; however, if this could not be attained to yet, (4.) He exhorts them to "live in peace"—that difference in opinion should not cause an alienation of affections—that they should be at peace among themselves. He would have all the schisms healed that were among them; that there should be no more contention and wrath found among them; to prevent which, they should avoid "debates, envyings, backbitings, whisperings," and suchlike enemies to peace. 2. He encourages them with the promise of God's presence among them: "The God of love and peace shall be with you." Note, (1.) God is the God of love and peace. He is the Author of peace, and Lover of concord: he hath loved us, and is willing to be at peace with us; he commands us to love him, and to be reconciled to him, and also that we love one another, and be at peace among ourselves. (2.) God will be with them who live in love and peace. He will love them who love peace: he will dwell with them here, and they shall dwell with him for ever. Such shall have God's "gracious" presence here, and be admitted to his "glorious" presence hereafter. 3. He gives directions to them to salute each other, and sends kind salutations to them from those who were with him. He would have them testify their affection to one another by the sacred rite of a "kiss of charity," which was then used, but has long been disused, to prevent all occasions of wantonness and impurity, in the more declining and degenerate state of the Church. II. The apostolical benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all." Thus the apostle concludes his epistle, and thus it is usual and proper to dismiss worshipping assemblies. This plainly proves the doctrine of the gospel, and is an acknowledgment that "Father, Son," and "Spirit" are "three" distinct Persons, yet but "one" God; and herein "the same" that they are the Fountain of all blessings to men. It likewise speaks our duty, which is to have an eye by faith to Father, Son, and Holy Ghost; to live in a continual regard to the "three" Persons in the "Trinity," into whose name we were "baptized," and in whose name we are "blessed." This is a very solemn benediction, and we should give all diligence to inherit this blessing. The "grace" of Christ, the "love" of God, and the "communion" (or communication) of the Holy Ghost: the grace of Christ as Redeemer, the love of God who sent the Redeemer, and all the communications of this grace and love, which come to us by the Holy Ghost; it is the communications of the Holy Ghost that qualify us for an interest in the graces of Christ, and the love of God; and we can desire no more to make us happy than the grace of Christ, the love of God, and the communion of the Holy Ghost. "Amen."—*Henry.*

THE EPISTLE OF PAUL THE APOSTLE TO THE GALATIANS.

The EPISTLE TO THE GALATIANS has the apostle's image stamped upon it. His heart beats under every paragraph. Surprise, indignation, and sorrow are combined: surprise that his converts, who promised so well, should have so soon and so far fallen away,—indignation at the base and malignant arts of those who had seduced them,—and sorrow at the sad result, the corruption and mutilation of the gospel, and the spiritual jeopardy of those who, seeking justification by the law, had "fallen from grace." The Galatians, or Gallo-Grecians, a mixture of Greeks and Celts, were a fickle and volatile race, "foolish Galatians, easily bewitched." The apostle himself had preached among them, and they had given him a welcome so hearty, that he could say, that they received him "as an angel of God, even as Christ Jesus." "For I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and given them to me." But the false teachers, or Judaizers, who had come among them, strove to undermine the authority of the apostle, as if he had neither the commission, authority, nor prerogative of the original twelve, for he had not been one of them. Therefore, he first vindicates his Divine commission, and declares that he stood on as independent ground as any of the first apostles; that he had met some of them who were "pillars" on a footing of perfect equality—nay, that on one occasion he rebuked Peter before the assembled Church, because he had dissembled. The apostle then expostulates with the Galatians on their fickleness and folly—shews them that justification, as in the case of Abraham, is by faith, and faith alone—exhorts them to stand fast in spiritual liberty, and not to forfeit blessing by relapse to "beggarly elements;" charges them to cultivate the "fruits of the Spirit," and shun the "works of the flesh;" bids them cherish a spirit of meekness, and remember that neither ceremonial observance nor the want of it is of any value in God's sight; "for in Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." The epistle was written either from some part of Macedonia or from Ephesus.—J. E.

CHAPTER I.

1 Paul wondereth that they have so soon left him and the gospel,
11 which he learned, not of men, but of God.

PAUL, an apostle, (not of men, neither by man, [a]but by Jesus Christ, [b]and God the Father, who [c]raised him* from the dead,)

2 And all the brethren which are with me, unto [d]the churches of Galatia:

3 Grace *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ,

4 Who [e]gave himself† for our sins, that he might deliver us from this present evil world, [f]according to the will of God and our Father:

5 To [g]whom *be* glory for ever and ever. Amen.

6 I marvel that ye are so soon removed from him [h]that called you into the grace of Christ‡ unto another gospel:

7 Which is not another; but there be some that trouble you, and would [i]pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, [k]let him be accursed.

9 As we said before, so say I now again, If any *man* preach any other gospel unto you [l]than that ye have received, let him be accursed.§

10 For [m]do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be [n]the servant of Christ.

A.D. 58—A.D. 58.

CHAP. I.

[a] Acts ix. 15, 16. 1 Tim. i. 11-14.
[b] Matt. xxviii. 18.
[c] Acts ii. 24. 32.
* *Who raised him*, &c.—In testimony of his having completely satisfied the law and justice, and brought in everlasting righteousness, for the justification of all who believe in him.—GUYSE.
[d] Acts xv. 41; xvi. 5, 6.
[e] Matt. xxvi. 28.
† *Who gave himself*, &c.—a willing and sufficient sacrifice for the sins of men, "that he might deliver" all who believed in him from the condemnation, pollution, maxims, fashions, and conduct of "this present evil world," according "to the will" and appointment "of God our Father."—SCOTT.
[f] Ps. xl. 8.
[g] Ps. lxxii. 19.
[h] 1 Cor. iv. 15. 2 Thes. ii. 14.
‡ *Grace of Christ*—i.e., the covenant of grace in Christ.—WELLS.
The gospel of God's grace.-GUYSE.
Another gospel—or pretended revelation from God.—BENSON.
By the false teachers called a gospel. *Not another*—for there can be but one gospel.—BP. HALL.
[i] Jer. xxiii. 26.
[k] Gen. ix. 25.
[l] Deut. xiii. 1-11.
§ The Greek word signifieth "a thing accursed, execrable, and detestable;" which hath nothing to do, no participation or communion with God.-LUTHER.
[m] Acts iv. 19, 20. 1 Thes. ii. 4.
[n] Rom. i. 1.

* *See on* 1.
‖ For, says he, it is well known in what school I was educated from my youth—viz., among the principal enemies of the gospel. And also, that I even excelled in the religion of a Pharisee; and thus, from being a Pharisee, I suddenly became the apostle of the Gentiles, so that no time intervened in which I could be taught by man.—BEZA.
[p] Is. xxix. 13; lvii. 12.
[l] Equals *in years*.
[q] Is. xlix. 1, 5. Acts ix. 15.
[r] Rom. i. 5. 1 Cor. xv. 10.
[s] Matt. xvi. 17.
[t] Acts xxii. 21.
¶ I stayed not to consult with any man, but presently preached the gospel; nor went I up to Jerusalem to learn of the apostles there what to preach.—BAXTER.
[u] Acts ix. 26-29.
[z] *Returned*.
[x] Matt. xiii. 55.
* Wherefore adds eth he an oath? Because he reporteth a history, he is constrained to swear to the end that the Churches might believe him, and also that the false apostles should not say, Who knoweth whether Paul speaketh truth or no?—LUTHER.

11 But I certify you, brethren, [o]that the gospel which was preached of me is not after man.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

13 For ye have heard of my conversation in time past in the Jews' religion,‖ how that beyond measure I persecuted the church of God, and wasted it;

14 And [p]profited in the Jews' religion above many my [l]equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, [q]who separated me from my mother's womb, [r]and called *me* by his grace,

16 To [s]reveal his Son in me, [t]that I might preach him among the heathen; immediately I conferred not with flesh and blood:¶

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then, after three years, [u]I [z]went up to Jerusalem to see Peter, and abode with him fifteen days.

19 But other of the apostles saw I none, save James [x]the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.*

21 Afterwards I came into the regions of Syria and Cilicia:

CHAP. I. OCCASION OF THE EPISTLE.—Ver. 6-10. The persons who propagated "another gospel" in Galatia were as determined enemies to true Christianity as the false apostles at Corinth, and more evidently so, but they were not equal to them in ingenuity: the detection of their error lay within a small compass, their example was of a most dangerous tendency, their progress was likely to be very rapid unless effectually checked, and therefore the apostle opened his subject in the language of astonishment at the conduct of the Galatians. He had been employed to call them, by his ministry, "into the grace of Christ;" or a professed dependence, for acceptance, on the free mercy of God, through the merits and sacrifice of Christ, and by faith in him. He had fully instructed them in this important subject, and confirmed it by miracles, and the gifts of the Spirit conferred on them; and they had appeared cordially to embrace this salvation: he could not, therefore, but be surprised that they should so soon be induced to disclaim his ministry and renounce his doctrine, by turning to another gospel. As it was more evident, at first sight, that the Galatians had been removed from the ministry and doctrine of Paul, than it was that they had renounced Christianity—and as he stood in doubt whether they had been efficaciously called into the grace of Christ—so I apprehend, we are rather to understand him as speaking of the *instrument* of their outward calling, than of the agent in effectual vocation.—Indeed, their new scheme was not another gospel, nor any gospel at all, but a most fatal delusion, shutting up under condemnation all those who adhered to it. This the apostle hoped would not be their case, as the immediate blame was to be cast on certain persons, whose aim was to trouble, perplex, and mislead the minds of the Gentile converts; and to pervert the gospel of Christ, out of a blind and proud zeal for the Mosaic dispensation. They, no doubt, appeared to the unstable and unwary Galatians to speak very plausibly concerning obedience to the law, as joined with faith in Christ, in order to justification; but he must in the strongest and plainest terms declare, that whoever preached any gospel contrary to that which he had preached to them and they had received, or even added anything to it, on the grand question of justification, would be, and ought to be, *accursed;* as one that remained under the curse of the law, and kept others under it; and as acting in direct opposition to Christ, and the glory of God in his salvation. Nay, this would be, yea, let it be, the case, even if Paul himself, or any of the apostles should depart from their former doctrine, and endeavour to establish any other foundation for a sinner's hope than they had done. Indeed, were it possible for an angel to come from heaven, and to preach a doctrine contrary to the free justification of a sinner by faith in the merits of Christ alone, he must at that moment become an apostate spirit, a rebel against God, an enemy to Christ, and accursed in himself. So that abilities, morality, plausibility, or even miracles, were not to be regarded in this case. Nor let this be considered as the language of intemperate zeal; for he would repeat it with solemnity, and again denounce accursed, by his apostolical authority, every one who thus attempted to lay so false a foundation; that they might learn to dread and abhor those delusions, which they had unwarily encouraged. For could they suppose that, after so many years of labour and suffering in the cause of Christ, he only meant to persuade men to adopt his own private sentiments, that he might ingratiate himself with them, instead of pleading the cause of God, and approving himself to him.

RESULTS OF PAUL'S CONVERSION.—Ver. 15-24. When it pleased God (who had chosen him to be an apostle, even from his mother's womb, and had, by his purpose, set him apart for that service) to call him by his efficacious grace unto the knowledge and faith of the gospel, and thus, of his abundant mercy, to reconcile him unto himself by Jesus Christ; and when, along with the outward extraordinary circumstances of his conversion, it had also pleased God to reveal his Son, in the glory of his person and salvation, to his understanding and heart, to display his power, love, and grace in the conversion of so prejudiced and violent an enemy, that he might make his name more widely known on earth, by sending him as an apostle to preach Christ to the Gentiles (Acts xxvi. 17, 18);—when this gracious change had taken place, he immediately prepared for obedience, without consulting any sort of men, or conferring with the dictates of his own natural reason, about the consequences of his conduct to his interest, credit, ease, or life itself. He did not go up to Jerusalem to receive instructions, or to obtain a commission from those who had been apostles before his extraordinary conversion and appointment to that service; but he proceeded

22 And was unknown by face unto [y]the churches of Judea which were [z]in Christ:

23 But they had heard only, that he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And [a]they glorified God in me.

CHAPTER II.

1 *He sheweth when he went up again to Jerusalem, and why.* 14 *Of justification by faith, and not by works.* 19 *They that are so justified live not in sin.*

THEN, fourteen years after,* [b]I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, [b]and communicated unto them that gospel which I preach among the Gentiles, but [1]privately to them [c]which were of reputation, lest by any means [d]I should run, or had run, in vain.

3 But neither Titus,† who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our [e]liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom‡ we gave place by subjection, no, not for an hour, [f]that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat,§ whatsoever they were, it maketh no matter to me: [g]God accepteth no man's person; for they who seemed *to be somewhat* in conference added nothing to me:

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For [h]he that wrought effectually in Peter to the apostleship of the circumcision, [i]the same was mighty in me toward the Gentiles:)

9 And when James, Cephas, and John, who seemed to be pillars, perceived [k]the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that [l]we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* [m]that we should remember the poor; the same which I also was forward to do.

11 But when Peter was come to Antioch, I withstood him to the face,‖ because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, [n]fearing them which were of the circumcision.

13 And [o]the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to [p]the truth of the gospel,¶ I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, [q]why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature,* and not [r]sinners of the Gentiles,

16 Knowing [s]that a man is not justified by the works of the law, [t]but by the faith of Jesus Christ, even [u]we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: [x]for by the works of the law shall no flesh be justified.

17 But if, [y]while we seek to be justified by Christ, we ourselves also are found sinners, [z]*is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor.†

19 For I [a]through the law am dead to the law, [b]that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, [c]but Christ liveth in me: and [d]the life which I now live in the flesh [e]I live by the faith of the Son of God, [f]who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then [g]Christ is dead in vain.

CHAPTER III.

1 *The apostle asketh what moved the Galatians to depart from the faith.* 6 *They that believe are justified,* 9 *and blessed with Abraham.* 10 *And this he sheweth by many reasons.*

O FOOLISH Galatians, who hath bewitched you,* that [a]ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, [b]Received ye the Spirit by the works of the law, or by the hearing of faith?

A.D. 58—A.D. 58.

[y] Acts ix. 31. 1 Thes. ii. 14.
[z] Phil. i. 1. 1 Thes. i. 1. 2 Thes. i. 1.
[a] Num. xxiii. 23. Acts xxi. 20.

CHAP. II.

* Most probably, not after his first journey, but after his conversion. He went to consult the apostles and Church about the freedom of the Gentiles from Jewish rites (Acts xv. 2, &c.)—GILL.
[a] Acts xv. 2-4.
[b] i. 16.
[1] *Severally.*
[c] Ec. x. 1. Acts v. 34. Phil. ii. 29.
[d] Matt. x. 16. 1 Cor. ix. 26.

† Hereby it appeared that the other apostles assented to St Paul's doctrine, that Gentile Christians were not bound to the Jewish observances.—HAMMOND.
Titus, though a Greek, and so a Gentile by birth, was not constrained to be circumcised at his conversion and admission into the ministry.—GUYSE.
[e] John viii. 31-36. 1 Pet. ii. 16.

‡ To these Judaizing Christians the apostle did not think fit to yield one jot, not for the least time, nor in so much as one precedent; having a desire that these Gentile Churches might not be perverted.—POOLE.
[f] 1 Thes. ii. 13.

§ But even Peter, James, and John, who were the chief men, and of reputation (God ties not his grace to the dignity of men's persons, therefore my case depends not on their worth); I say, in conference they added nothing to me, much less taught me any other gospel than I had learned of Christ, nor found me faulty and defective in my doctrine.—BAXTER.
[g] Job xxxiv. 19.
[h] Acts i. 8.
[i] Acts xiii. 2-11.
[k] Rom. i. 5.
[l] Acts xv. 23-30.
[m] Acts xi. 29, 30.

‖ It is the question of Hilary upon this passage, Who would dare to resist St Peter, a chief apostle, unless it were another like him, who, confident of his own election, and knowing himself to be not unequal to him, could firmly disapprove of what the former had imprudently done?—WHITBY.
[n] Prov. xxix. 25. Is. lvii. 11.
[o] Gen. xii. 11-13.
[p] *See on* 5.

¶ Though the gift of inspiration bestowed on the apostles secured them from error in doctrine, it did not secure them from all imprudence in conduct, as is plain from this instance.—MACKNIGHT.
[q] Acts xv. 10.

* We ourselves, who are Jews by birth, and not the seed of heathen idolaters, yet knowing that it is not by the works of the law, but by faith in Christ that we must be justified, have become Christians, that we might be justified by this, and not by the works of the law, which none are justified by; and shall our practice now seem to intimate the contrary, and gainsay our faith?—DODDRIDGE.
[r] Mark vii. 26-28.
[s] v. 4.
[t] Rom. iii. 21-26, 30. 1 Cor. vi. 11.
[u] John xx. 31.
[x] Ps. cxliii. 2.
[y] Rom. ix. 30-33; xi. 7.
[z] Matt. i. 21. Rom. xv. 8.

† If we re-establish the law and its rites as necessary to salvation, which, by our decree at Jerusalem and our preaching, we have declared not to be binding, we prove ourselves transgressors by deceiving others. But I solemnly for myself declare, that through a full knowledge of the law I have died to the law as affording me any ground of justification, and have in consequence believed in Christ, that I may live unto God.—BOOTHROYD.
[a] Rom. iii. 19, 20; iv. 15; v. 20.
[b] Rom. xiv. 7, 8. 1 Cor. x. 31.
[c] John xiv. 19, 20; xvii. 21.
[d] 2 Cor. iv. 11; x. 3. 1 Pet. iv. 1, 2.
[e] John vi. 57. Phil. iv. 13.
[f] Matt. xx. 28. John xv. 13.
[g] Is. xlix. 4. 1 Cor. xv. 2.

CHAP. III.

* That is, by mischievous arts deceived you, and led you into error. The word carries with it an allusion to the practice of magical arts.—SCHLEUSNER.
[a] Acts vi. 7. Rom. ii. 8; vi. 17.
[b] Acts ii. 38. Heb. ii. 4. 1 Pet. i. 12.

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to exercise his ministry without delay, and very soon went into Arabia for that purpose. Afterwards he preached at Damascus, till he was driven thence by persecution. At length, after three years, he went to Jerusalem to visit Peter, as a brother in Christ; to confer with him, and to relate the gracious dealings of God, and what he had wrought by him.—*Scott.*

CHAP. II. PAUL—THE APOSTLE OF THE GENTILES.—Ver. 6-10. The false brethren disparaged Paul, as if no account was to be made of him; but Peter, James, and John, seemed to be somewhat in their estimation, in order that, by using their names, they might the more successfully oppose the truth; for the opinion of others concerning them, not their own estimate of themselves is exclusively meant. But the apostle declared that it was no matter to him what they or others were as to their endowments, authority, or reputation; for God did not thus partially accept of men's persons, or determine right and wrong, truth and falsehood, by such rules. However, therefore, he loved and honoured them as brethren, he would not put them in Christ's stead, or acknowledge that they had any authority over him; nor, indeed, when he conferred with them, had they added anything to his knowledge of the gospel, or authority to preach it, or even to his spiritual gifts and miraculous powers. On the contrary, they were convinced that Christ had immediately appointed him to be his principal minister in preaching the gospel among the Gentiles, even as Peter was the leading person in the work carrying on among the Jews; and had qualified him as fully, and wrought by him as mightily, in the one case, as he had by Peter in the other. So that these three apostles, who seemed to many persons to be the only pillars, on whom everything depended, saw and acknowledged the grace of God bestowed on him; and allowed of him and Barnabas, as fellow-labourers of equal authority and ability with themselves, being satisfied that they should labour principally among the Gentiles, while themselves would at present continue among the Jews.—*Scott.*

PAUL'S REBUKE OF PETER.—Ver. 11. Notwithstanding Peter's character, yet, when he observes him thus behaving himself, to the great prejudice both of the *truth* of the gospel and the *peace* of the Church, he is not afraid to reprove him for it. Paul adhered resolutely to his principles, when others faltered in theirs; he was as good a Jew as any of them (for he was an Hebrew of the Hebrews), but he would magnify his office as the apostle of the Gentiles, and therefore would not see them discouraged and trampled upon. "When he saw that they walked not uprightly, according to the truth of the gospel;" that they did not live up to that principle which the gospel taught, and which they had professed to own and embrace, namely, that by the death of Christ the partition-wall between Jew and Gentile was taken down, and the observation of the law of Moses was no longer in force; when he observed this, as Peter's offence was public, so he publicly reproved him for it. "He said unto him before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Herein one part of his conduct was a contradiction to the other; for if he, who was a Jew, could himself sometimes dispense with the use of the ceremonial law, and live after the manner of the Gentiles, this shewed that he did not look upon the observation of it as still necessary, even for the Jews themselves; and therefore that he could not, consistently with his own practice, impose it upon the Gentile Christians. And yet Paul charges him with this, yea, represents him as *compelling* the Gentiles to live as did the Jews; not by open force and violence, but this was the tendency of what he did; for it was in effect to signify this, that the Gentiles must comply with the Jews, or else not be admitted into Christian communion.—*Henry.*

CHAP. III. FOLLY OF APOSTASY.—Ver. 3. The Galatians had begun well; but now they were turning to the law, and expected to be advanced to higher degrees of perfection, by adding the observation of it to faith in Christ, in order to their justification, which could end in nothing but their shame and disappointment: for this, instead of being an *improvement* upon the gospel, was really a *perversion* of it; and while they sought to be justified in this way, they were so far from being more perfect Christians, that they were more in danger of becoming no Christians at all; hereby they were pulling down with one hand what they had built with the other, and undoing what they

3 Are ye so foolish? [c]having begun in the Spirit,† are ye now made perfect by the flesh?

4 Have ye suffered [1]so many things in vain? if *it be* yet in vain.

5 He therefore [d]that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

6 Even [e]as Abraham believed God, and it was [2]accounted to him for righteousness.

7 Know ye therefore, that [f]they which are of faith,‡ the same are the children of Abraham.

8 And the scripture, foreseeing that [g]God would justify the heathen through faith, [h]preached before the gospel unto Abraham, *saying*, [i]In thee shall all nations be blessed.

9 So then they§ which be of faith are blessed with faithful Abraham.

10 For as many as are of the works of the law are [k]under the curse: for it is written, [l]Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But [m]that no man is justified by the law in the sight of God, *it is* evident: for, [n]the just shall live by faith.

12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law,‖ being made a curse for us: for it is written, [o]Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we [p]might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's [3]covenant,¶ yet *if it be* confirmed, no man disannulleth, or addeth thereto

16 Now [q]to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

17 And this I say, *that* [s]the covenant, that was

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[c] Heb. vii. 16-19.
† With receiving the Spirit by the gospel, do you now seek to be perfect by carnal ordinances? —GILL.
[1] *So great.*
[d] *See on* 2.
[e] Gen. xv. 6.
[2] *Imputed.*
[f] John viii. 39. Rom. iv. 11-16.
‡ Or, "who have faith," are the children of Abraham, his spiritual seed (see Rom. iv. 10, 18). —GUYSE.
[g] Rom. iii. 28-30.
[h] Heb. iv. 2.
[i] Gen. xxviii. 14. Rev. xi. 15.
§ If the promise be made to them in Abraham, they that have the same qualification of faith must needs be they that are blessed in him, though they keep not the law of Moses, which Abraham did not, nor the Gentile believers.—BAXTER.
[k] Is. xliii. 28.
[l] Deut. xxvii. 26.
[m] Jam. iii. 2. 1 John i. 8-10.
[n] Hab. ii. 4.
‖ This is the apostle's last argument to prove that we are justified by faith; and that, notwithstanding the threats of the law, a believer is freed from the malediction and curse of the law, by Christ's bearing the curse for him. —BURKITT.
[o] Josh. x. 26, 27.
[p] Rom. viii. 9-16, 26, 27.
[3] Or, *testament.*
¶ A compact or agreement between man and man. Even in such a case, no one can add to it or take from it. The argument here is, that such a covenant or agreement must be much less important than a promise made by God. But even that could not be annulled. How much less, therefore, could a covenant made by God be treated as if it were vain.—BARNES.
[q] Gen. xii. 7; xiii. 15, 16.
[r] 27-29.
[s] Gen. xv. 13. John viii. 56-58.

* The apostle's argument proceeds on this undeniable principle of justice, that a covenant made by two parties cannot, after it is ratified, be altered or cancelled except with the consent of both the parties, who, in the present case, were, on the one hand, God, and on the other, Abraham and his seed, Christ. — MACKNIGHT.
[t] Heb. vi. 13-18.
[u] ii. 21.
[x] *See on* 16.
[y] Ex. xx. 19-21. Lev. i., &c.
† Moses was the mediator of one part of Abraham's seed—viz., the Israelites; but of the other seed, the Gentiles, he was certainly not the mediator; for the mediator of that seed, according to the promise of God, and covenant made with Abraham, is Christ. —CLARKE.
[z] Gen. xv. 18.
[a] Matt. v. 17-20.
[b] Ps. cxliii. 2.
[c] Rom. v. 20, 21. 1 John ii. 25.
[d] Mark xvi. 16. Acts xvi. 31.
[e] Luke x. 23, 24. 1 Pet. i. 11, 12.
[f] 23.
‡ That is, Christ, the object of faith, is manifested, and the gospel, the doctrine of faith, revealed.—BURKITT.
[g] Heb. vii. 11-19; viii. 3-13.
[h] John xx. 17. Heb. ii. 10-15.
[i] Matt. xxviii. 19, 20. Rom. vi. 3, 4.
[k] Luke xv. 22. Eph. iv. 24.
§ The difference between Jew and Greek, bond and free, male and female, makes no difference in your relation to Christ, and your justification and salvation by him.—BAXTER.
[l] John xvii. 20, 21.
‖ If ye be Christ's, who was eminently Abraham's seed, in whom all the nations by faith are blessed, then it must needs follow, that you are also Abraham's seed in and through Christ, and so are justified as Abraham was, by faith, without the keeping of Moses' law.—BAXTER.
[m] Rom. iv. 13, 14. 1 Cor. iii. 22.

CHAP. IV.

[a] Gen. xxiv. 2, 3. 2 Kings xi. 12.

confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul,* [t]that it should make the promise of none effect.

18 For [u]if the inheritance *be* of the law, *it is* no more of promise: [x]but God gave *it* to Abraham by promise.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels [y]in the hand of a mediator.

20 Now a mediator is not *a mediator* of one;† [z]but God is one.

21 *Is* [a]the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the scripture hath [b]concluded all under sin, [c]that the promise by faith of Jesus Christ might be given [d]to them that believe.

23 But before faith came, we were kept under the law, shut up unto [e]the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster, *to bring us* unto Christ, that we might be justified by faith.

25 But after that [f]faith is come,‡ [g]we are no longer under a schoolmaster.

26 [h]For ye are all the children of God by faith in Christ Jesus.

27 For [i]as many of you as have been baptized into Christ have [k]put on Christ.

28 There is neither Jew nor Greek,§ there is neither bond nor free, there is neither male nor female: [l]for ye are all one in Christ Jesus.

29 And if ye *be* Christ's,‖ then are ye Abraham's seed, and [m]heirs according to the promise.

CHAPTER IV.

1 *We were under the law till Christ came,* 4 *but Christ freed us.*
22 *We are the sons of Abraham by the free woman.*

NOW I say, *That* [a]the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

had hitherto done in Christianity. Yea, he further puts them in mind, that they had not only embraced the Christian doctrine, but suffered for it too; and therefore their folly would be the more aggravated, if now they should desert it: for in this case all that they had suffered would be in vain; it would appear that they had been foolish in suffering for what they now deserted, and their sufferings would be altogether in vain, and of no advantage to them. Note, 1. It is the folly of apostates, that they lose the benefit of all they have done in religion, or suffered for it. And, 2. It is very sad for any to live in an age of services and sufferings, of Sabbaths, sermons, and sacraments, in vain; in this case, former righteousness shall not be mentioned.—*Henry.*

THE ABRAHAMIC COVENANT.—Ver. 15-18. The apostle proceeds to ground another argument upon the case of Abraham. Speaking of the high concerns of God's dealing with his creatures, after the manner of men's dealing with each other, he reminds the Galatians, that even a covenant between men, when fully ratified, could not be disannulled, or have any new conditions added to it, without the explicit consent of all parties. Now the formal ratification of the covenant with Abraham, and its express promises to him and his seed, took place long before the Mosaic law, and could not therefore be altered or disannulled by it. Neither did the Lord include all the descendants of Abraham in these promises, as so many distinct kinds of seed; but they were limited to him, and *his seed* in the singular number, which implied that Christ was principally meant, and others only as related to him. So that the unbelieving descendants of Jacob were no more interested in the most valuable promises than the posterity of Ishmael and Esau; while all believers, though of Gentile extraction, being one with Christ, were included in the Abrahamic covenant, without any concern in the Mosaic law, or the Sinai covenant. Now this covenant confirmed with Abraham, in respect of Christ and his salvation, the law, which was not given till four hundred and thirty years after the calling of Abraham, could not disannul, that the promise should be rendered of none effect. For if the inheritance of heaven (which was typified by that of Canaan) had depended on the law, and men's personal obedience to it, it could not have been secured to believers by the promise given to Abraham; and the new conditions added to his covenant would virtually have disannulled it.

THE LAW, A SCHOOLMASTER.—Ver. 23-25. Before the great Object and Author of faith was come, and the doctrine of faith fully declared, the nation of Israel, the visible Church, was kept under the legal dispensation; and not only were unbelievers shut up under the curse of the law, as at other times, but even believers were held in a state of comparative darkness and bondage. Through the promises and ceremonies they received a measure of light and encouragement, and thus they looked forward to that brighter day which was predicted; while the nation at large was shut up by the institutions and sanctions of the law, and so restrained from total apostasy till the coming of Christ, and the full revelation of the doctrine of faith. So that the Church, considered as a complex body, was in a state of pupilage, and minority under the old dispensation; and the law served as a pedagogue or tutor, to instruct it in the introductory lessons of religious knowledge, by many hard tasks and burdensome restraints, imposed with much salutary severity. This was so ordered, that Christ and his salvation might be the more welcome, and that the very rigour of the law might bring men to him, that they might be justified by faith. But when the great Object and doctrine of faith were publicly introduced, the Church was no longer to continue under a schoolmaster, but was to be admitted to a nobler liberty, and instructed in a more open and enlarged manner. As, therefore, children are glad to be released from the confinement and discipline of a school, so believers should welcome the liberty and privileges of the gospel; and it was peculiarly absurd for Christians to be attached to the state of confinement under which the ancient Church had been held, and the yoke of the legal dispensation. This admits of an obvious accommodation to the believer's experience, and the first use of the moral law in bringing men to Christ; but the above is the evident scope of the apostle's argument.—*Scott.*

ABRAHAM'S SEED.—Ver. 29. Being Christ's, we are "Abraham's seed, and heirs according to the promise." Their Judaizing teachers would make them believe that they must be circumcised and keep the law of Moses, or they could not be saved: No, says the apostle, there is no need of that; for "if ye be Christ's," if you sincerely believe on him who is the promised Seed, in whom all the nations of the earth were to be blessed, you thereby become the true seed of Abraham, the father of the faithful, and, as such, are heirs according to the promise, and consequently, are entitled to the great blessings and privileges of it. And, therefore, upon the whole, since it appeared that justification was not to be attained by the works of the law, but only by faith in Christ, and that the law of Moses was a temporary institution, and was given for such purposes as were only subservient to, and not subversive of, the promise; and that now, under the gospel, Christians enjoy much greater and better privileges than the Jews did under that dispensation; it must needs follow that they were very unreasonable and unwise in hearkening to those who at once endeavoured to deprive them of the truth and liberty of the gospel.—*Henry.*

CHAP. IV. THE INCARNATION.—Ver. 4-7. "When the fulness of time was come," the time appointed of the Father, when he would put an end to the legal dispensation, and set up another and a better in the room of it, "he sent forth his Son," &c. The

2 But is under tutors and governors, until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when [b]the fulness of the time was come, [c]God sent forth his Son, [d]made of a woman, [e]made under the law,

5 To [f]redeem them* that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth [g]the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore [h]thou art no more a servant, but a son; and if a son, then an [i]heir† of God through Christ.

8 Howbeit then, [k]when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that [l]ye have known God, or rather, [m]are known of God, how turn ye [1]again to the weak and beggarly [2]elements, whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years.

11 I am afraid of you, lest I have bestowed upon you labour in vain.

12 Brethren, I beseech you, be as I *am;*‡ for I *am* as ye *are:* ye have not injured me at all.

13 Ye know how, through infirmity of the flesh, I preached the gospel unto you at the first.

14 And my temptation which was in my flesh [n]ye despised not, nor rejected; but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, if *it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, [o]because I tell you the truth?

17 They [p]zealously affect you, *but* not well;§ yea, they would exclude [3]you, that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing,* and not only when I am present with you.

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[b] Dan. ix. 24-26. Mal. iii. 1.
[c] Is. xlviii. 16, 17.
[d] Is. vii. 14. Mic. v. 3. Zech. vi. 12.
[e] Matt. v. 17. Luke ii. 21-27.
[f] Matt. xx. 28. Tit. ii. 14.
* *To redeem them*—*i.e.,* agreeably to the original, "to pay down a price for them," and thus to buy them off from the necessity of obtaining circumcision, offering brute sacrifices, performing different ablutions, &c.—CLARKE.
[g] John iii. 34; xvi. 7.
[h] v. 1.
[i] Gen. xvii. 7, 8. 1 Cor. iii. 21-23.
† *And if a son, then an heir.*—For he that is a son must be also an heir; for by his birth he is worthy to be an heir. There is no work or merit that bringeth to him the inheritance, but his birth only.—LUTHER.
[k] Jer. x. 25. John i. 10.
[l] Matt. xi. 27. John xvii. 3.
[m] John x. 14, 27.
[1] *Back.*
[2] *Rudiments.*
‡ *Be as I am.*—Follow my example in laying aside your opinion of the necessity of the law. *For I am,* or rather *was,* as ye are—as zealous of the law (see Phil. iii. 7, 8). *Ye have not injured me;* therefore I speak out of pure love, not any illwill.—BENSON.
[n] Ps. cxix. 141. Is. liii. 2, 3.
[o] v. 7.
[p] Rom. x. 2. 2 Cor. xi. 2. 13-15.
§ The false apostles pretend great love for you, but not upon honest and just grounds.—BURKITT.
[3] Or, *us.*

[q] Rom. viii. 29. Eph. iv. 24.
‖ *To change my voice*—so as to speak to you in terms of greater confidence, assurance, and complacency, than I now can.—DODDRIDGE.
[4] *Am perplexed for you.*
[r] Rom. ix. 7, 8.
[s] Gen. xviii. 10-14. Heb. xi. 11, 12.
¶ May be regarded allegorically, or as illustrating great principles in regard to the condition of slaves and freemen; and may therefore be used to illustrate the effect of servitude to the law of Moses compared with the freedom of the gospel.—BARNES.
[5] *Testaments.*
[6] Gr. *Sina.*
[t] Rom. viii. 15.
* Which Hagar would appropriately represent. The condition of servitude produced by the law had a strong resemblance to her condition as a slave.—BARNES.
[7] *Is in the same rank with.*
[u] Ps. lxxxvii. 3-6. Is. lxv. 18.
† Now, to apply this important allegory, we, my brethren in the faith of Christ, whether we be Jews or Gentiles, are by special grace the true children of the promise made to Abraham and his seed, in distinction from those that seek to be justified by the works of the law; even as Isaac, the son of Sarah the free woman, was born by virtue of the promise, and was the heir of its blessings, in distinction from Ishmael, the son of Hagar the bond woman.—GUYSE.
[x] John iii. 5. Rom. viii. 1, 5, 13.
[y] Gen. xxi. 10-12. Rom. xi. 7-11.
‡ In like manner, God will exclude from his Church and covenant all those that seek to be justified by the law, and will not suffer them to inherit his kingdom of grace and glory together with those that are his children through faith in Christ (ch. iii. 26).—GUYSE.
§ And therefore have nothing to do with the Mosaic servile dispensation.—GUYSE.

CHAP. V.

[a] Matt. xi. 28-30. 1 Cor. vii. 22.

19 My little children, of whom I travail in birth again until [q]Christ be formed in you,

20 I desire to be present with you now, and to change my voice;‖ for I [4]stand in doubt of you.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman.

23 But he *who was* of the bond woman was [r]born after the flesh; [s]but he of the free woman *was* by promise.

24 Which things are an allegory:¶ for these are the two [5]covenants; the one from the mount [6]Sinai, [t]which gendereth to bondage, which is Agar.*

25 For this Agar is mount Sinai in Arabia, and [7]answereth to Jerusalem which now is, and is in bondage with her children.

26 But [u]Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

28 Now we, brethren,† as Isaac was, are the children of promise.

29 But as then he that was born after the flesh persecuted him *that was born* [x]after the Spirit, even so *it is* now.

30 Nevertheless, what saith the scripture? [y]Cast out the bond woman and her son: for the son of the bond woman shall not be heir with the son of the free woman.‡

31 So then, brethren, we are not children of the bond woman,§ but of the free.

CHAPTER V.

1 *He moveth them to stand in their liberty,* 3 *and not to observe circumcision,* 13 *but rather love.* 19 *The works of the flesh,* 22 *and fruit of the Spirit.*

STAND fast therefore in [a]the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

Person who was employed to introduce this new dispensation was no other than the Son of God himself, the only begotten of the Father, who, as he had been prophesied of and promised from the foundation of the world, so in due time he was manifested for this purpose. He, in pursuance of the great design he had undertaken, submitted to be "made of a woman"—there is his incarnation; and to be "made under the law," there is his subjection. He who was truly God, for our sakes became man; and he who was Lord of all, consented to come into a state of subjection, and to take upon him the form of a servant; and one great end of all this was, "to redeem them that were under the law;" to save us from that intolerable yoke, and to appoint gospel ordinances more rational and easy. He had indeed something more and greater in his view in coming into the world than merely to deliver us from the bondage of the ceremonial law; for he came in our nature, and consented to suffer and die for us, that thereby he might redeem us from the wrath of God, and from the curse of the moral law, which, as sinners, we all lay under. But that was one end of it, and a mercy reserved to be bestowed at the time of his manifestation; then the more servile state of the Church was to come to a period, and a better to succeed in the place of it; for he was sent to redeem us, "that we might receive the adoption of sons;" that we might no longer be accounted and treated as servants, but as sons grown up to maturity, who are allowed greater freedoms, and admitted to larger privileges, than while they were under tutors and governors.

BEGGARLY ELEMENTS.—Ver. 9. "How turn ye again," &c., says he. "How is it that ye, who have been taught to worship God in the gospel-way, should now be persuaded to comply with the ceremonial way of worship; that ye, who have been acquainted with a dispensation of light, liberty, and love, as that of the gospel is, should now submit to a dispensation of darkness, and bondage, and terror, as that of the law is!" This they had the less reason for, since they had never been under the law of Moses, as the Jews had been; and therefore, on this account, they were more inexcusable than the Jews themselves, who might be supposed to have some fondness for that which had been of so long standing among them. Besides, what they suffered themselves to be brought into bondage to, were but "weak and beggarly elements," such things as had no power in them to cleanse the soul, or to afford any solid satisfaction to the mind, and which were only designed for that state of pupilage under which the Church had been, and which was now come to a period; and therefore their weakness and folly were the more aggravated in submitting to them, and in symbolising with the Jews in observing their various festivals, here signified by "days, and months, and times, and years."—*Henry.*

THE ALLEGORY.—Ver. 21-31. That part of the nation of Israel which were not interested in the covenant made with Abraham by faith, were indeed outwardly a part of Abraham's family, and of the visible Church; but, like Ishmael, they were born in servitude, all their obedience was of a slavish nature, and their privileges external and carnal; nor could the legal covenant deliver them from this state. For Hagar (whose name signifies *a rock* in the Arabic), the bond woman, was the emblem of mount Sinai in the deserts of Arabia, which country was afterwards peopled by her descendants, being without the boundaries of the promised land. From that mountain the law was given, and there the legal covenant was ratified. It therefore corresponded to Jerusalem and its inhabitants, as the outward worshippers of God, in the ordinances performed at the temple; for as far as they continued under the legal covenant, especially when they had rejected Christ and the gospel, they were mere slaves, and not the children of God. But the heavenly Jerusalem, the true Church, as coming from above, espoused to Christ, and represented by Sarah, is in a state of freedom; and this Church is the mother of all true believers, who are born of the Spirit. And that this Church should mainly consist of Gentile converts had long before been figuratively predicted.—*Scott.*

CHAP. V. CHRISTIAN LIBERTY.—Ver. 1. Here observe, 1. Under the gospel we are enfranchised; we are brought into a state of "liberty," wherein we are freed from the yoke of the ceremonial law, and from the curse of the moral law, so that we are no longer tied to the observation of the one, nor tied up to the rigour of the other, which curses every one that continues not in all things written therein to do them (chap. iii. 10) 2. We owe this liberty to Jesus Christ—it is he who "has made us free;" by his merits he has satisfied the demands of the broken law, and by his authority as a king he has discharged us from the obligation of those carnal ordinances which were imposed on the Jews. And, 3. It is therefore our duty to "stand fast in this liberty," constantly and faithfully to adhere to the gospel and to the liberty of it, and not to suffer ourselves, upon any considerations, "to be again entangled with the yoke of bondage," or persuaded to return back to the law of Moses.—*Henry.*

WORKS OF THE FLESH.—Ver. 19-21. Idolatry is "a work of the flesh," as it springs from man's carnal enmity to the holy character, worship, and service of God, in the stead of whom he deifies imaginary beings more congenial to himself, and worships them in a manner more suited to his pride and lusts.—Witchcraft (implying all kinds of sorcery, charms, divinations, incantations, fortune-telling, and attempted, real, or pretended intercourse with evil spirits) is a work of the flesh, as it results from man's carnal dislike of submission to God and dependence on him, and a desire of seeking help and information from other quarters. By both these, men virtually worship the

2 Behold, I Paul say unto you, that if ye be circumcised,* Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is [b]a debtor to do the whole law.

4 Christ [c]is become of no effect unto you, whosoever of you are justified by the law; [d]ye are fallen from grace.†

5 For we through the Spirit [e]wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but [f]faith which worketh by love.

7 Ye did run well; who did [1]hinder you, that ye should not obey the truth?

8 This persuasion‡ *cometh* not of him that calleth you.

9 A little leaven§ leaveneth the whole lump.

10 I have [g]confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you‖ shall bear his judgment, whosoever he be.

11 And I, brethren, [h]if I yet preach circumcision, why do I yet suffer persecution? then is [i]the offence of the cross ceased.

12 I would they were even cut off¶ which trouble you.

13 For, brethren, ye have been called unto liberty; [k]only *use* not liberty for an occasion to the flesh, [l]but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this, [m]Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, [n]Walk in the Spirit,* [o]and [2]ye shall not fulfil the lust of the flesh.

17 For [p]the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But [q]if ye be led by the Spirit, [r]ye are not under the law.

19 Now the works of the flesh are manifest,

A.D. 58—A.D. 58.

* That is, if ye join circumcision to the gospel, as a thing necessary to justification and salvation.—BURKITT.

[b] Deut. xxvii. 26.

[c] Rom. ix. 31, 32.

[d] Rom. xi. 6. Heb. vi. 4-6. Rev. ii. 5.

† "Grace" here plainly signifies (as in Tit. ii. 10. 11, and other places) "the doctrine of grace;" for that is what the apostle had all along been speaking of, in opposition to the law and its works.—GUYSE.

[e] Gen. xlix. 18. Ps. xxv. 3, 5.

[f] Matt. xxv. 31-40. 2 Cor. v. 14.

[1] *Drive you back.*

‡ *This persuasion*—i.e., the opinion they were persuaded to believe.—GILL.

Of him that calleth you—Rather, "that called you" to a state of salvation by my preaching.—WELLS.

§ A proverbial expression, pretty much in use among the Jews (see 1 Cor. v. 6). It is a reason why errors should be nipped in the bud.—GILL.

[g] 2 Cor. ii. 3. 2 Thes. iii. 4.

‖ *But he that troubleth you.*—By leading you into error. *Shall bear his judgment.*—Shall be responsible for it, and will receive proper treatment from you. He gently states this general principal, which is so obvious; states that he does not believe that the defection is to be traced to themselves; and designs to prepare their minds for a proposition which he intends to submit (ver. 12), that the offending person or persons should be disowned and cut off.—BARNES.

[h] Acts xvi. 3.

[i] Is. viii. 14. Rom. ix. 32, 33.

¶ That is, excommunicated.—CLARKE.

[k] 1 Cor. viii. 9. Jude 4, 10-12.

[l] John xiii. 14, 15. 2 Cor. iv. 5.

[m] Lev. xix. 18, 34.

[n] Rom. viii. 1, 4, 5, 13, 14.

* Behave yourselves as men that make the gospel their rule, and are guided by the Spirit of God, and this will prevent your being enslaved by the lusts of the flesh.—STANHOPE.

[o] Rom. xiii. 13, 14.

[2] Or, *fulfil not.*

[p] Is. vi. 5.

[q] Is. xlviii. 16-18. John xvi. 13.

[r] Rom. vi. 14, 15.

[s] Tit. iii. 10. 2 Pet. ii. 1.

[t] Eph. v. 18.

[u] 1 Pet. iv. 3.

[x] Is. iii. 11. 1 Cor. vi. 9, 10.

[y] Luke xiii. 9. John xv. 2, 5, 16.

[z] 1 Cor. xiii. 4-7.

[a] 1 Cor. xiii. 7, 13.

[b] Rom. viii. 9.

[c] 1 Pet. ii. 11.

[3] *Passions.*

[d] John vi. 63.

† *If we live in the Spirit*—are actually made alive to God, let us live up to our Christian character.—BROWN.

[e] Rom. viii. 4, 5.

which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, [s]heresies,

21 Envyings, murders, [t]drunkenness, [u]revellings, and such like: of the which I tell you before, as I have also told *you* in time past, [x]that they which do such things shall not [y]inherit the kingdom of God.

22 But [y]the fruit of the Spirit is [z]love, joy, peace, long-suffering, gentleness, goodness, [a]faith,

23 Meekness, temperance: against such there is no law.

24 And [b]they that are Christ's have [c]crucified the flesh, with the [3]affections and lusts.

25 If [d]we live in the Spirit,† [e]let us also walk in the Spirit.

26 Let us not be desirous of vain-glory, provoking one another, envying one another.

CHAPTER VI.

1 *He willeth them to deal mildly with a brother that hath slipped;* 6 *to be liberal to their teachers;* 9 *and not to be weary in well-doing.*

BRETHREN, [1]if a man be overtaken in a fault,* ye which are spiritual [a]restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil [b]the law of Christ.†

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man [c]prove his own work, and then shall he have rejoicing in himself alone, and not in another.

5 For [d]every man shall bear his own burden.‡

6 [e]Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; [f]God is not mocked: [g]for whatsoever a man soweth, that shall he also reap.§

8 For he that [h]soweth to his flesh, shall of the flesh [i]reap corruption; but he that [k]soweth to the Spirit, shall [l]of the Spirit reap life everlasting.

[a] Matt. xviii. 12-15.

[b] John xiii. 14, 15, 34, 35.

† *And so fulfil the law of Christ*—which is the law of love to one another (John xiii. 34, 35).—GILL.

[c] Ps. xxvi. 2. 2 Cor. xiii. 5.

[d] Jer. xvii. 10. Matt. xvi. 27.

‡ All must answer for themselves, not for their neighbours; and every man must expect to be dealt with by the Divine Judge as his character and conduct have been.—CLARKE.

[e] Deut. xii. 19. 1 Cor. ix. 9-14.

[f] Job xiii. 8, 9. Jude 18.

[g] Hos. viii. 7.

§ In all acts of charity, and especially in acts of piety towards those that are employed by God, as a man deals with God, so shall God deal with him; as a man's course of life is, so shall he speed at God's tribunal.—HAMMOND.

[h] Rom. vi. 13.

[i] Prov. xxii. 8.

[k] *See on* 7.

[l] Matt. xix. 29.

devil.—Emulations or "zeals" seem in this connection to signify that ambition of pre-eminence and thirst for glory which excite men to vie with one another, and eagerly to aspire after distinction, according to the nature of their objects and pursuits. Poets, orators, historians, philosophers, moralists, and all men who do not attend to the Bible, deem this the noblest principle of human activity; yet it springs from unmingled pride and selfishness, and is nearly allied to envy. When the object of emulation is evil, its effects are dreadful; when the object is good, the glory of man is sacrilegiously substituted in the place of the glory of God; and this thirst for human applause has caused more horrible violations of the law of love, and done more to desolate the earth, than even the grossest sensuality ever did.—Heresies are called works of the flesh; pride, ambition, avarice, or other carnal affections, induce men to pervert the use of God's words; and espousing some pernicious error, to seek distinction by propagating it. Hence arise contentions, separations, and the most fatal effects to individuals and to the Church.

FRUIT OF THE SPIRIT.—Ver. 22-26. The holy dispositions and affections, and the conduct resulting from them, are not so much the works of the believer, as "the fruit of the Spirit," dwelling in the new nature and working by it, which he hath produced by regeneration. Love of God and man, of the Saviour, his people, and all men for his sake, and according to his command and example; a joyful frame of mind in the salvation and service of the Lord; a peaceful conscience, and a submissive will, leading to a peaceable conduct towards man; a disposition to bear injuries and affronts without seeking revenge, or expressing resentment; a mild, unassuming, inoffensive deportment, united with beneficence and philanthropy; truth, sincerity, fidelity, and integrity to man, springing from faith in God and faithfulness to him; a humble, teachable, unambitious temper and demeanour; and an evident moderation about earthly objects, and in respect of every animal indulgence. These, and suchlike, are "the fruits of the Spirit," and against them there is no law; for they are exactly what the moral law requires.—*Scott.*

CHAP. VI. LESSON TO BEAR AND FORBEAR.—Ver. 1-5. The apostle, having concluded the argumentative part of the epistle, added some particular admonitions before he closed it. If any brother had been, or should be, surprised into the commission of sin, through unwatchfulness and temptation, and contrary to the habitual tenor of his conduct, the more spiritual of them, who were most matured in judgment and experience, ought to bestow pains to bring him to repentance, and to give him proper counsel and encouragement, in a meek and compassionate spirit, that he might be restored, like a dislocated limb to its place; and not to treat him with harsh rebukes or disdainful neglect. For each of them severally ought to consider himself, and his own weakness and frailty, as he, too, might be tempted and overcome; and then he would need that meekness and sympathy which he had refused to his offending brother. Thus they ought not only to bear with one another's infirmities, but, as fellow-travellers, to carry each other's burdens; while the stronger brother denied himself, in order to support, comfort, and assist the weak, the tempted, and afflicted; that so they might fulfil the commandment, which Christ repeatedly gave his disciples, "to love one another;" and which, indeed, was the substance of "his law," for their conduct towards their brethren. But if, on the contrary, any of them thought himself more wise, strong, or eminent than the rest, on account of his gifts or reputation, and so trusted in himself and despised others, when in fact he was nothing in the school of Christ, having not learned the first lesson of his religion, he was under a sad delusion, his heart imposed on him, and, in fact, he was his own deceiver.

PAUL'S AFFECTION FOR THE CHURCHES IN GALATIA.—Ver. 11-16. The words here rendered "how large a letter," are supposed by many persons to signify "with what kind of letters," referring to the apostle's want of skill in writing the Greek language. He had, however, bestowed great pains to pen this epistle with his own hand, either because he had not an amanuensis with him, or rather, because he did not choose to employ one; but wrote the whole himself, that he might convince the Galatians of his love to them, and anxiety about them. There were professed teachers of Christianity, indeed, who wanted to make a fair show in the flesh, or in respect of external matters, by forming a coalition between the Jewish religion and that of Jesus. These were so very earnest in urging the Gentiles to be circumcised, that they might be said even to compel them; as they would take no denial, and exhausted all their eloquence and ingenuity to overcome their reluctance. But, notwithstanding their attachment to the ritual law, they would not have been so earnest in this matter, if they could otherwise have possessed their influence in the Christian Church, without exposing themselves to persecution for professing faith in Christ and his cross. For, not only did the Jews hate and persecute those who preached the gospel to the Gentiles, without regarding the Mosaic law; but the heathen rulers also, who tolerated the Jews and such Christians as observed the law, were inveterate against the Gentile Christians, and deemed them an upstart sect, dangerous to the civil government. This crafty and selfish aim of the Judaizing teachers, of advancing themselves to consideration in the Christian Church, without exposing themselves to persecution, induced them to be very zealous in proselyting the Gentiles to the Mosaic law; but they were not equally strict in their own observance of it: not only were they negligent of the moral precepts; but probably, on one pretence or other, they dispensed with themselves and one another,

9 And let us not be weary in well-doing: [m]for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us [n]do good unto all *men*, especially unto them who are of the household of faith.‖

11 Ye see how large a letter I have written unto you with mine own hand.¶

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only [o]lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, [p]that they may glory in your flesh.

14 But God forbid [q]that I should glory, [r]save in the cross of our Lord Jesus Christ, [2]by whom [s]the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, [t]but a new creature.

16 And as many as walk according to this rule, [u]peace *be* on them, and mercy, and upon [x]the Israel of God.

17 From henceforth let no man trouble me: for [y]I bear in my body the marks of the Lord Jesus.*

18 Brethren, [z]the grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Unto the Galatians written from Rome.

A.D. 58—A.D. 58.

[m] Lev. xxvi. 4.
[n] Ps. xxxvii. 3, 27.

‖ Those who are united to us in the bonds of Christian faith and love, and who on that account are as belonging to one family, or heirs of the same hope, have a peculiar claim to our regard. —Doddridge.

¶ St Paul was wont only to dictate his epistles to others that wrote them (as Rom. xvi. 22; 1 Cor. xvi. 21); so that his writing this with his own hand was an argument of his more than ordinary concern.—Wells.

[o] Phil. iii. 18.
[p] 1 Cor. iii. 21.
[q] Dan. iv. 30, 31. 1 Cor. i. 29-31.
[r] Is. xlv. 24, 25.

[2] *Whereby.*
[s] Acts xx. 23, 24.
[t] 2 Cor. v. 17. Eph. ii. 10.
[u] Num. vi. 23-27.
[x] Ps. lxxiii. 1.
[y] 2 Cor. i. 5; iv. 10.

* The apostle calls the scars he received from stripes, chains, &c., in the service of Christ, "the marks of the Lord Jesus," by a beautiful allusion to the brands with which servants and soldiers were sometimes marked, to shew to whom they belonged. —Parkhurst.

[z] 2 Cor. xiii. 14. Philem. 25.

THE EPISTLE OF PAUL THE APOSTLE TO THE EPHESIANS.

THE EPISTLES TO THE EPHESIANS, PHILIPPIANS, COLOSSIANS, AND TO PHILEMON.

These four epistles were written much about the same time, and belong to the apostle's imprisonment at Rome, or, as some call it, his first imprisonment in that city. The apostle was in bonds, for he had sailed to Rome to follow out the appeal to Cæsar, taken by him at his trial at Cæsarea, and, in anticipation of a decision, was detained several years in captivity. For two years he was "in his own hired house," but his liberty seems afterwards to have been abridged. Though such "an one as Paul the aged, and now also a prisoner of Jesus Christ," he was not occupied with himself and the perils of his situation, but he remembered the Churches which he had planted or watered, and sent them his last and affectionate counsels and greetings.

The apostle had been twice at Ephesus—nay, had laboured there, during one of his visits, three years and a half. This letter, conveyed to them by Tychicus, is rich in sentiment—dwelling on the full and sovereign grace of God, on the freeness of the gospel, and its elevation in offer and enjoyment above all distinctions of race and blood—shews, too, what spirituality and holiness should spring from faith, reverts in a fresh and glowing style to the duties of husband and wife, child and parent, and master and servant, and ends with an affectionate salutation.

It does not appear that the apostle had ever visited Colosse, a city of Phrygia, or that he had founded the Church there; but he had a tender and fatherly interest in it. Certain heretics had begun to molest it. Men had sprung up among the Colossian converts who taught a dreamy and mystic doctrine about angels, asceticism, and the keeping of feasts. The apostle condemns the entire system, and upholds the supreme dignity of Christ—the Head of the angelic world—the Creator and Sustainer of the universe, by whose precious blood redemption has been secured, and in whom was the one true philosophy. The practical counsels are minute and striking—this being their spirit, "Whatever ye do in word or deed, do all in the name of the Lord Jesus." The epistle concludes with some salutations. It was written from Rome about the same time as that to the Ephesians, and was also sent by Tychicus.

The apostle had founded himself the Church at Philippi during his first European journey. Lydia was converted by his preaching, and on that eventful night the jailer also believed in Christ. The sufferings of the apostle in that city seem to have endeared him to the Church there. They sent once and again to his necessities, and had also despatched Epaphroditus to Rome on the same benevolent errand. This epistle is his acknowledgment for their kind and considerate liberality—a receipt the like of which has never been granted for money. His spirit is filled with joyous emotion as he thinks of this, and he rejoices that Christ is preached even while himself is imprisoned. He bids them beware of pride and jealousy, and all other feelings which lead to schism and disorder, and introduces the example of Christ as the high pattern of disinterested self-denial. He warns them against all trust in the flesh, or mere externalism, and points them to Christ's righteousness; charges them also to beware of such as are by sensuality and worldly-mindedness enemies of the cross. He concludes, after some practical advices, by formally thanking them for the gift, and sending them a salutation from the brethren with him, and from the saints in Cæsar's household.

Onesimus was the servant or slave of Philemon, a member of the Church at Colosse. He had run away from his master, and hidden himself amidst the crowds of Rome, but meeting with the apostle had been converted by him. The apostle sent him back with this letter, no longer as a servant but a "brother beloved." The great apostle, amidst all his anxieties, griefs, and trials, did not think a poor fugitive slave beneath his regard, became bound for his debts to his master, and wrote for him this commendatory note, which is a model of true politeness, and of Christian affection and courtesy.—J. E.

CHAPTER I.

4 Of election, 5 and adoption, 11 which is the fountain of man's salvation.

PAUL, an apostle of Jesus Christ by the will of God, [a]to the saints which are at Ephesus, and to the faithful* in Christ Jesus:

2 [b]Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [c]Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, [d]in heavenly [1]*places* [e]in Christ;

4 According [f]as he hath chosen us in him [g]before the foundation of the world, that we should be holy and without blame before him in love:

5 Having [h]predestinated us unto the adoption of children [i]by Jesus Christ to himself, according to the good pleasure of his will.

A.D. 64—A.D. 64.

CHAP. I.

[a] Rom. i. 7. 1 Cor. i. 2.

* *Faithful.*—The apostle so styles the Ephesians because of their steady adherence to the Christian faith, without any regard to the ceremonial law. —Pyle.

[b] Rom. i. 7.
[c] Gen. xiv. 20. Neh. ix. 5.

[d] ii. 6.
[1] Things.
[e] John xvii. 21.
[f] Deut. vii. 6, 7. Ps. cxxxv. 4.
[g] Matt. xxv. 34. John xvii. 24.
[h] Rom. viii. 29, 30.
[i] John xx. 17.

in respect of the more burdensome and expensive of the ceremonial institutions, many of which could not be observed in countries distant from Jerusalem. So that it was evident, they only desired the Gentiles to be circumcised, that they might glory in having induced such numbers to bear in their flesh this mark of their being proselyted. This both placed them at the head of a Christian sect, and also tended to procure them favour and reputation with the Jewish rulers and others. But the apostle added, with a noble disdain of such base motives, "God forbid that I should glory," &c.; he would not value himself on anything which he had received, attained to, or performed, either before or since his conversion, except in his dependence on the sufferings and death of Christ upon the cross, as a sacrifice for sin; and in the hopes, comforts, and blessings, which he thence had derived. In this, indeed, he greatly gloried; and his view of the cross of Christ, and of the obligations, motives, and instructions connected with it, had crucified the world to him and him to the world. "So that he viewed the world, as little impressed by all its charms, as a spectator would be, by anything that had been graceful in the countenance of a crucified person, when he beholds it blackened in the agonies of death; and was no more affected by the objects around him, than one that is expiring would be struck with any of those prospects, which his dying eyes might view from the cross on which he was suspended."—(*Doddridge.*) —*Scott.*

CHAP. I. The Doxology.—Ver. 3. The apostle blesses God for *spiritual* blessings where he styles him "the God and Father of our Lord Jesus Christ:" for, *as Mediator* the Father was *his God; as God*, and the second Person in the blessed Trinity, God was *his Father*. It speaks the mystical union betwixt Christ and believers, that the God and Father of our Lord Jesus Christ is their God and Father; and *that*, in and through him. All blessings come from God, as the Father of our Lord Jesus Christ. No good can be expected from a righteous and holy God to sinful creatures, but by his mediation. "He hath blessed us with all spiritual blessings." Note, Spiritual blessings are the best blessings with which God blesses us, and for which we are to bless him. *HE blesses US* by bestowing such things upon us as make us really blessed. *WE* cannot thus bless God again; but must do it by praising, and magnifying, and speaking well of him on that account; and whom God blesses with *some*, he blesses with *all* spiritual blessings; to whom he gives Christ, he freely gives *all* these things.

Election.—Ver. 4, 5, 11. *Election*, or choice, respects that lump or mass of mankind, out of which some are chosen from which they are separated and distinguished. *Predestination* has respect to the blessings they are designed for, particularly "the adoption of children;" it being the purpose of God, that in due time we should become his adopted children, and so have a right to all the privileges, and to the inheritance, of children. We have here the date of this act of love: it was "before

A.D. 64—A.D. 64.

6 To the [k]praise of the glory of his grace,† wherein[1] he hath made us accepted in the Beloved:

7 In [m]whom we have redemption through his blood, [n]the forgiveness of sins, according [o]to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence;

9 Having made known unto us the mystery of his will,‡ [p]according to his good pleasure, which he hath purposed in himself:

10 That, in the dispensation of the fulness of times, [q]he might gather together in one all things in Christ, both which are in [2]heaven, and which are on earth, *even* in him:

11 In whom also [r]we have obtained an inheritance, [s]being predestinated according to the purpose of him who worketh all things after the counsel of his own will;

12 That we should be to the praise of his glory, [t]who first [3]trusted in Christ.

13 In whom [u]ye also *trusted*, [x]after that ye heard the word of truth, [y]the gospel of your salvation: in whom also, after that ye believed, ye were sealed§ with that [z]Holy Spirit of promise,‖

14 Which is the earnest of our inheritance, until [a]the redemption of the purchased possession, unto the praise of his glory.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, [b]making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, [c]the Father of glory, may give unto you [d]the spirit of wisdom and revelation¶ in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what [e]is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of [4]his mighty power,

20 Which [f]he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far [g]above all principality, and power, and might, and dominion, and [h]every name that is named, not only in this world, but also in that which is to come;

22 And hath [i]put all *things* under his feet, and [k]gave him *to be* the head over all *things* to the church,

23 Which is [l]his body, the [m]fulness* of him that filleth all in all.

CHAPTER II.

1 *What we were by nature, 5 and what we are by grace.*
10 *We are created for good works.*

AND you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world,* according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:†

3 Among whom also we all had our conversation in times past [a]in the lusts of our flesh, [b]fulfilling the [1]desires of the flesh and of the mind; and were [c]by nature the children of wrath,‡ even as others.

4 But God, [d]who is rich in mercy, for [e]his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened§ us together with Christ; (f[by [2]grace ye are saved;)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus;

7 That in the ages to come he might [g]shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.

8 For [h]by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:‖

9 [i]Not of works, lest any man should boast.

10 For we are his workmanship, [k]created in Christ Jesus unto good works, which God hath before [l]ordained that we should [l]walk in them.

11 Wherefore remember, that ye *being* in time past [m]Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were [n]without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise,

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[k] 7, 8, 12, 14, 18.

† *Glory of his grace.*—By a usual Hebraism, for glorious grace, i.e., large, abundant, admirable. The praise of this grace the apostle makes the end of God's choosing and predestinating us to the adoption of children. Having chosen us in Christ, he likewise favours us, is well pleased with us in Christ, to whom we are united, whose members we are, and in whom God looks upon us. We are hateful in ourselves as sinners, but accepted in Christ as sons.—POOLE.

[1] Is. xlv. 24, 25.
[m] Ps. cxxx. 7. Zech. xiii. 1, 7.
[n] Ex. xxxiv. 7. Ps. xxxii. 1, 2.
[o] *See on* 6.

‡ *The mystery of his will.*—The whole doctrine of grace and salvation by Christ, which is a secret to others, and had still been so to us, had not God discovered it to us in the gospel.—POOLE.

[p] *See on* 5.
[q] Matt. xxv. 32. Heb. xii. 22-24.
[2] *The heavens.*
[r] Acts xx. 32.
[s] *See on* 5.
[t] Ps. ii. 12. Jer. xvii. 5-7; xxiii. 6.
[3] *Hoped.*
[u] Col. i. 21-23.
[x] John i. 17.
[y] Mark xvi. 15, 16.

§ The allusion here may be to goods sealed by the purchaser, or things dedicated to God.—CLARKE.

[z] Joel ii. 28.

‖ *Holy Spirit of promise*—Is an Hebraism for "the promised Spirit."—MACKNIGHT.

[a] Lev. xxv. 24, &c.
[b] 1 Thes. i. 2.
[c] Matt. vi. 13. Luke ii. 14.
[d] Luke xxi. 15. John xiv. 17, 26.

¶ The Holy Spirit is here called "the spirit of wisdom and revelation," because he is the author of all that knowledge in the mysteries of religion to which we can attain; and it is his proper work and office to reveal to us the will of God for our salvation.—BURKITT.

[e] Rom. viii. 24, 25. Gal. v. 5.
[4] Gr. *the might of his power.*
[f] Rom. vi. 5-11.
[5] Col. ii. 10.
[h] Matt. xxviii. 19. Rev. xix. 12, 13.
[i] Gen. iii. 15. 1 Cor. xv. 25-27.
[k] 1 Cor. xi. 3. Col. i. 18.
[l] Rom. xii. 5.
[m] John i. 16.

* *Which is the completion.*—That the term in the original has this sense, see Dr Chandler and Parkhurst. Christ is mentioned as the head of the Church; but he could not be a head unless there were a body; and the body may be said to fill up, or make complete, this mystical person. *Filleth all.*—All his members, with all their gifts and graces.—BOOTHROYD.

CHAP. II.

* In the habitual practice of enormities that were common in the heathen world.—PYLE.

† Heathens were justly so called, because their life was a course of disobedience to God.—MACKNIGHT.

[a] John viii. 44. Rom. xiii. 14.
[b] Rom. viii. 7, 8.
[1] Gr. *wills.*
[c] Gen. viii. 21.

‡ *Children of wrath*—Means liable to, or worthy of, wrath. It is a Hebrew phrase.—PARKHURST.

[d] Ps. ii. 1. Dan. ix. 9.
[e] John iii. 14-17. Rom. ix. 15.

§ This seems to refer to that union which there is between Christ and all true believers, by virtue of which they may look on his resurrection, ascension, and glory, as a pledge and security of something of a similar nature to be accomplished in due time in and upon them.—DODDRIDGE.

[f] Rom. xi. 5, 6.
[2] Whose *grace ye.*
[g] *See on* 4.
[h] *See on* 5.

‖ Faith is the gift of God as well as Jesus Christ, and the one as necessary as the other; for as the only way to heaven is by Christ, so the only way to Christ is by faith.—BURKITT.

[i] Rom. iii. 20, 27.
[k] 2 Cor. v. 17. Col. iii. 10.
[3] *Prepared.*
[l] Deut. v. 33. Rom. viii. 1.
[m] Rom. ii. 28.
[n] John x. 16.

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the foundation of the world"—not only before God's people had a being, but before the world had a beginning; for they were chosen in the counsel of God from all eternity. It magnifies these blessings to a high degree, that they are the products of eternal counsel. The alms which you give to beggars at your doors proceed from a sudden resolve; but the provision which a parent makes for his children is the result of many thoughts, and is put into his last will and testament with a great deal of solemnity. And as this magnifies the Divine love, so it secures the blessings to God's elect; for "the purpose of God according to election shall stand." He acts in pursuance of his eternal purpose in bestowing spiritual blessings upon his people. "He hath blessed us, according as he hath chosen us in him," in Christ the great Head of the election, who is emphatically called *God's elect, his chosen;* and in the chosen Redeemer an eye of favour was cast upon them. Observe here one great end and design of this choice: "chosen that we should be holy;" not because he foresaw they would be holy, but because he determined to make them so. All who are chosen to happiness as the end, are chosen to holiness as the means. Their sanctification, as well as their salvation, is the result of the counsels of Divine love. "And without blame before him:" that their holiness might not be only external and in outward appearance, so as to prevent blame from men, but internal and real, and what God himself will account such, who "looketh at the heart."

THE EARNEST OF THE SPIRIT.—Ver. 13. The blessed Spirit is holy himself, and he makes us holy. He is called "the Spirit of promise," as he is the promised Spirit. By him *believers* are *sealed*—that is, separated and set apart for God, and distinguished and marked as belonging to him. The Spirit "is the earnest of our inheritance" (ver. 14). *The earnest* is part of payment, and it secures the full sum. So is the gift of the Holy Ghost: all his influences and operations, both as a Sanctifier and a Comforter, are heaven begun, glory in the seed and bud. The Spirit's illumination is an *earnest* of everlasting light; sanctification is an earnest of perfect holiness; and his comforts are earnests of everlasting joys. He is said to be the Earnest, "until the redemption of the purchased possession." It may be called here *the possession*, because this earnest makes it as sure to the heirs as though they were already possessed of it; and it is *purchased* for them by the blood of Christ.—*Henry.*

POWER OF GOD IN OUR CONVERSION.—Ver. 19-21. The apostle prays that they might perceive what exceeding greatness of Divine power had been exerted in their conversion to the faith, and was still engaged to uphold, strengthen, and defend them, to perfect their new creation, and to complete their redemption from Satan, sin, and death, according to the operation of that mighty power, which was put forth in the resurrection and exaltation of Christ.—It is remarkable that the apostle seems here, studiously, to have exhausted the utmost vigour of the Greek language, to express, by a beautiful accumulation of energetic words, the omnipotence of God, as effecting the believer's conversion and salvation, in continuing, as it were, that exertion of it, by which the Redeemer was raised from the dead.—For, in consequence of the resurrection of Christ, he had been exalted in the human nature to the right hand of the Father, on the mediatorial throne, in heavenly places, far above all creatures, however dignified—not only above the princes of the earth—not only as the Conqueror and Destroyer of the powers of darkness—but even far above the hierarchies of heaven, however distinguished as principalities, powers, &c.; yea, above every name that ever was, or will be, celebrated on earth or in heaven; either during the continuance of this world, or that which is to come.—*Scott.*

CHAP. II. SPIRITUAL DEATH.—Ver. 1. Unregenerate souls are "dead in trespasses and sins." All those who are in their sins "are dead in sins;" yea, "in trespasses and sins;" which may signify all sorts of sins, habitual and actual, sins of heart and of life. Sin is the death of the soul. Wherever that prevails, there is a privation of all spiritual life. Sinners are dead *in state*, being destitute of the principles and powers of spiritual life, and cut off from God, the Fountain of life; and they are dead *in law*, as a condemned malefactor is said to be a dead man.

SALVATION OF GRACE.—Ver. 4, 5. God himself is the Author of this great and happy change, and his great *love* is the spring and fontal cause of it: thence he resolved to shew mercy. *Love* is his inclination to do us good, considered simply as creatures; *Mercy* respects us as apostate and as miserable creatures. Observe, God's eternal love or goodwill toward his creatures is the fountain whence all his mercies vouchsafed to us proceed; and that love of God is *great love*, and that mercy of his is *rich mercy*—inexpressibly great, and inexhaustibly rich. And then "by grace ye are saved," and "by grace are ye saved through faith—It is the gift of God" (ver. 8). Note, Every converted sinner is a saved sinner; such are delivered from sin and wrath; they are brought into a state of salvation, and have a right given them by grace to eternal happiness. The *grace* that saves them is the free undeserved goodness and favour of God; and he saves them, "not by the works of the law," but "through faith" in

[o] having no hope, and [p] without God in the world:

13 But now, in Christ Jesus, ye who sometimes were far off [q] are made nigh by the blood of Christ.

14 For he is [r] our peace, who hath made both one, and hath broken down [s] the middle wall of partition *between us;*

15 Having abolished in his flesh ¶ the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain [t] one new man, *so* making peace;

16 And that he might [u] reconcile both unto God in one body by the cross, having slain the enmity [4] thereby;

17 And came [x] and preached peace to you which were afar off, and to them that were nigh.

18 For [y] through him we both have access * [z] by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but [a] fellow-citizens with the saints, and of [b] the household of God;

20 And are built upon the foundation of the apostles and prophets, [c] Jesus Christ himself being the chief corner-*stone;*

21 In whom † all the building, fitly framed together, groweth unto [d] an holy temple in the Lord:

22 In whom ye also are builded together for [e] an habitation of God through the Spirit.

CHAPTER III.

The hidden mystery, that the Gentiles should be saved.

FOR this cause, I Paul, the prisoner * of Jesus Christ for you Gentiles,

2 (If ye have heard of [a] the dispensation of the grace of God which is given me to you-ward:

3 How that [b] by revelation he made known unto me the mystery; as I wrote [1] afore in few words;

4 Whereby, when ye read, ye may understand my knowledge in [c] the mystery of Christ,

5 Which in other ages † was not made known unto the sons of men, [d] as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of [e] the same body, and [f] partakers of his promise in Christ by the gospel,

7 Whereof I was made a minister, [g] according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, [h] is this grace given, that I should preach among the Gentiles [i] the unsearchable riches of Christ;

9 And to make all *men* see what *is* [k] the fellowship ‡ of the mystery, which from the beginning of the world hath been [l] hid in God, who [m] created all things § by Jesus Christ:

10 To the intent that now, unto the principalities and powers in heavenly *places,* might be known by the church [n] the manifold wisdom of God,

11 [o] According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 [p] In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint ‖ not at my tribulations for you, which is your glory.

14 For this cause [q] I bow my knees unto [r] the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, [s] to be strengthened with might by his Spirit in the inner man; ¶

17 That [t] Christ may dwell in your hearts by faith; that ye, [u] being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And [x] to know the love of Christ, which passeth knowledge, [y] that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding

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[a] Jer. xvii. 13. Col. i. 5, 27.
[p] Is. xliv. 6. Gal. iv. 8.
[q] Rom. iii. 23-30. 1 Cor. vi. 11.
[r] Is. ix. 6, 7. Mic. v. 5. Zech. vi. 13.
[s] Esth. iii. 8.

¶ *In his flesh*—or, body on the cross.—WELLS.

The enmity—*i.e.*, the cause of this division and enmity, which was the ceremonial law, consisting of divers rites and ordinances.—BISHOP HALL.

[t] 2 Cor. v. 17.
[u] Dan. ix. 24.
[4] *In himself.*
[x] Ps. lxxxv. 10.
[y] John xiv. 6.

* The word in the original refers to the custom of introducing persons to the presence of some prince or superior, by one appointed for the purpose.—BLOOMFIELD.

[z] Zech. xii. 10.
[a] Heb. xii. 22-24. Rev. xxi. 12-26.
[b] Gal. vi. 10.
[c] Ps. cxviii. 22. Acts iv. 11, 12.

† *In whom.*—By which foundation corner-stone, Christ Jesus, "groweth," is continually increasing, as new converts flock into it.—CLARKE.

[d] 1 Cor. iii. 17. 2 Cor. vi. 16.
[e] John xvii. 21 23. Rom. viii. 9-11.

CHAP. III.

* Paul was now a prisoner at Rome, through the malice of the Jews, who were exasperated against him for preaching to the Gentiles.—GUYSE.

[a] Gal. i. 15, 16. Col. i. 25-27.
[b] Acts xxiii. 9.
[1] *A little before.*
[c] Luke ii. 10, 11.

† This had not in former ages been made known to mankind with that clearness with which it was at length "revealed to the holy apostles and prophets" of Christ by the Holy Spirit; especially it had not been understood that the Gentiles, without being proselyted to the Mosaic law, should be admitted to be "fellow-heirs" with the Jews of their covenanted blessings; forming with them one mystical body, on embracing the gospel. Of this new "dispensation," Paul had been "made a minister;" having received the gratuitous pardon of his sins, and abundant mercy and favour from God; and having been effectually changed by the powerful operation of his Spirit, and qualified for that important service.—SCOTT.

[d] Luke xi. 49.
[e] 1 Cor xii. 12, 27.
[f] Gal. iii. 14.
[g] Rom. i. 5.
[h] Acts v. 41.
[i] John i. 16.
[k] i. 9, 10.

‡ The Greeks used this word to denote "a participation in their religious rites and mysteries."—MACKNIGHT.

[l] Col. i. 26; iii. 3.
[m] Ps. xxxiii. 6. John i. 1-3.

§ *All things*—both of the first and of the new creation.—POOLE.

[n] Rom. xi. 33. Rev. v. 12.
[o] Is. xlvi. 10, 11. Jer. li. 29.
[p] John xiv. 6.

‖ The word translated "faint," signifies, to behave as a coward in time of battle, by deserting one's place or post.—MACKNIGHT.

Your glory.—If ye are so far from being dismayed or offended at my tribulations, as to be so much the more established in your faith by them.—GUYSE.

[q] Dan. vi. 10. Acts vii. 60.
[r] i. 3.
[s] Is. xl. 29-31. Matt. vi. 13.

¶ *The inner man*—viz., in the gift of regeneration and state of spiritual life, which is internal and not exposed to the senses, but known by God and felt by the believer in his soul (Rev. ii. 17).—DIODATI.

[t] Is. lvii. 15. Rom. viii. 9-11.
[u] 1 Cor. viii. 1. Col. i. 23.
[x] Phil. ii. 5-12. Col. i 10.
[y] John i. 16. Col. ii. 9.

Christ Jesus, by means of which they come to partake of the great blessings of the gospel; and both that faith, and that salvation on which it has so great an influence, are "the gift of" God.

CHRIST OUR PEACE.—Ver. 14-16. Jesus Christ "is our Peace." He made peace by the sacrifice of himself; and came to reconcile Jews and Gentiles to each other. He "made both one," by reconciling these two divisions of men, who were wont to malign, to hate, and to reproach each other before. He "broke down the middle wall of partition," the ceremonial law, that made the great feud, and was the badge of the Jews' peculiarity; called *the partition-wall,* by way of allusion to the *partition* in the temple, which separated the court of the Gentiles from that into which the Jews only had liberty to enter. Thus "he abolished in his flesh the enmity." By his sufferings in the flesh, taking away the binding power of the ceremonial law, so removing that cause of enmity and distance between them. "The legal ceremonies were abrogated by Christ, having their accomplishment in him." By taking those out of the way, he formed one Church of believers, whether they had been Jews or Gentiles.—*Henry.*

THE CHRISTIAN CHURCH.—Ver. 19-22. Jesus Christ himself is the chief corner-stone, the centre of union, the cement and support. Upon him the whole building, being fitly framed, according to the counsel and plan of the Divine Architect, grew up to a holy temple in the Lord; being dedicated to his glory, the place of his special presence and power, in which he delighted to be worshipped. Thus, by the continual conversion of sinners, and the progressive sanctification of believers, while each individual in his proper place conduces to the stability and proportion of the whole, and is himself consecrated and preserved by being a part of it, the spiritual temple is erecting from age to age, and will be till its full completion in heaven. So that the Gentiles, being *in* Christ by faith, were builded on this foundation laid by prophets and apostles, whose predictions and doctrine related to the chief corner-stone.—*Scott.*

CHAP. III. THE UNSEARCHABLE RICHES OF CHRIST.—Ver. 8. Observe, A faithful minister of Christ may be very humble, and think very meanly of himself, even when he thinks and speaks very highly and honourably of his sacred function. How highly he speaks of Jesus Christ: "The unsearchable riches of Christ." There is a mighty treasury of mercy, grace, and love laid up in Christ Jesus, and that for Jews and Gentiles both. Or, the riches of the gospel are here spoken of as the riches of Christ: the riches which Christ purchased for, and bestows upon, all believers. And they are *unsearchable* riches, which we cannot find the bottom of, which human sagacity could never have discovered, and men could no otherwise attain to the knowledge of them but by revelation. Now it was the apostle's business and employment to *preach* these "unsearchable riches of Christ among the Gentiles;" and it was a favour he greatly valued, and looked upon it as an unspeakable honour to him, "Unto me is this grace given."

ANGELS INSTRUCTED BY THE CHURCH.—Ver. 10. This was one thing, among others, which God had in his eye in revealing this mystery, that the good angels, who have a pre-eminence in governing the kingdoms and principalities of the world, and who are endued with great power to execute the will of God on this earth (though their ordinary residence and place of abode is in heaven), may be informed, from what passes in the Church, and is done in and by it, of the manifold wisdom of God—*i.e.*, of the great variety with which God wisely dispenses things; or of his wisdom, manifested in the many ways and methods he takes in ordering his Church, in the several ages of it, and especially in receiving the Gentiles into it. The holy angels, who look into the mystery of our redemption by Christ, could not but take notice of this branch of that mystery, that among the Gentiles is preached the unsearchable riches of Christ.

THE LOVE OF CHRIST.—Ver. 18. It is observable how magnificently the apostle speaks of the love of Christ. The dimensions of redeeming love are admirable. "The breadth, and length, and depth, and height." By enumerating these dimensions, the apostle designs to signify the exceeding greatness of the love of Christ; the unsearchable riches of his love, which is "higher than heaven, deeper than hell, longer than the earth, and broader than the sea" (Job xi. 8, 9). Some describe the particulars thus, by the *breadth* of it, we may understand the extent of it to all ages, nations, and ranks of men; by the *length* of it, its continuance from everlasting to everlasting; by the *depth* of it, its stooping to the lowest condition, with a design to relieve and save those who are sunk into the depths of sin and misery; by its *height,* its entitling, and raising us up to the heavenly happiness and glory. We should desire to *comprehend* this love; it is the character of *all the saints* that they do so.—*Henry*

ADORATION.—Ver. 20, 21. The apostle added to his most enlarged petitions an act of adoration suited still more to exalt the expectations of the reader. He ascribed glory to God, as able not only to do all that he had asked, but *above all, abundantly above all, exceeding abundantly above all,* not only that he or the Ephesians had asked; but even all that they had thought, desired, or imagined! So that they might stretch their thoughts, enlarge their desires, and multiply their most comprehensive petitions to the utmost; yet they never could reach the whole of what God was *able* to bestow upon them, or what he honourably could do for them in Christ Jesus. Nay, all that yet remained to be done, in order to complete their felicity and glory in soul and body, only accorded to that power which had effected their redemption from the dominion of Satan, and their new creation to holiness; and which still upheld, pro-

abundantly above all that we ask or think, according to the power* that worketh in us,

21 Unto him [z]*be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

CHAPTER IV.

1 *The apostle exhorts to unity, 7 and declares that God giveth divers gifts to men.* 18 *He calls them from the impurity of the Gentiles,* 24 *to put on the new man,* 29 *and to cast off corrupt communication.*

I THEREFORE, the prisoner [1]of the Lord,) beseech you, that ye [a]walk worthy of the vocation* wherewith ye are called,

2 With all lowliness and meekness, with long-suffering, [b]forbearing one another in love;

3 Endeavouring [c]to keep the unity of the Spirit in the bond of peace.

4 *There is* [d]one body, and [e]one Spirit, even as ye are called in one hope of your calling;

5 One Lord, [f]one faith, [g]one baptism,

6 [h]One God and Father of all, who *is* above all,† and through all, [i]and in you all.

7 But unto every one of us is given grace according to the measure of the gift of Christ.‡

8 Wherefore he saith, When he ascended up on high, [k]he led [2]captivity captive, [l]and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?§

10 He that descended is the same also that [m]ascended up far above all heavens, [n]that he might [3]fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 [o]For the perfecting of the saints, for the work of the ministry, [p]for the edifying of [q]the body of Christ:

13 Till [r]we all come [4]in the unity of the faith, and of [s]the knowledge of the Son of God, unto a perfect man,‖ unto the measure of the [5]stature of the [t]fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 [u]But, [6]speaking the truth in love, [x]may grow up into him in all things, [y]which is the head, *even* Christ:

16 [z]From whom the whole body [a]fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the [b]edifying of itself in love.¶

17 This I say therefore, and [c]testify in the Lord, that ye henceforth walk not as other Gentiles walk,* [d]in the vanity of their mind;

18 Having the understanding darkened, being [e]alienated from the life of God through the ignorance that is in them, [f]because of the [7]blindness of their heart:

19 Who, being [g]past feeling,† have [h]given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 [i]But ye have not so learned Christ;

21 If so be that ye have [k]heard him, and have been taught by him, [l]as the truth is in Jesus:

22 That ye put off, concerning the former conversation, [m]the old man, which is corrupt according to the [n]deceitful lusts;

23 And be renewed in the [o]spirit of your mind;

24 And that ye put on the [p]new man,‡ which after God is [q]created in righteousness and [8]true holiness.

25 Wherefore, [r]putting away lying, [s]speak every man truth with his neighbour: for we are members one of another.

26 [t]Be ye angry, and sin not: [u]let not the sun go down upon your wrath:

27 [x]Neither give place§ to the devil.

28 Let him that stole [y]steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to [9]give to him that needeth.

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* *According to the power*—*i.e.*, according to that infinite and almighty power which God had exerted and put forth in t[h]e .ir first conversion: this power was and is a main prop for confidence in prayer.—BURKITT.

[a] Is. vi. 3.

CHAP. IV.

[1] *In the Lord.*
[a] Gen. v. 24.
* *Worthy of the vocation*—*i.e.*, holily, as the people of God; for the general vocation of all believers is, that they should be holy as God is holy, unto whom they are called in Jesus Christ (1 Pet. i. 15, 16).—DIODATI.
[b] Rom. xv. 1. Gal. vi. 2.
[c] Rom. xiv. 17-19.
[d] Rom. xii. 4, 5.
[e] Matt. xxviii. 19.
[f] Rom. iii. 30.
[g] Matt. xxviii. 19. Rom. vi. 3, 4.
[h] Is. lxiii. 16.
† *Above all.*—Governing as Supreme Ruler. *Through all.*—Diffusing vital influence through the body. *In you all.*—By that special residence which he holds in those that are the temples of his grace.—DODDRIDGE.
[i] 2 Cor. vi. 16.
‡ In such measures as Christ knows will be best for the Church's benefit. So that none ought to be dissatisfied with his own, or to undervalue those of another.—PYLE.
[k] Jud. v. 12.
[2] *A multitude of captives.*
[l] 1 Sam. xxx. 26.
§ *Into the lower parts of the earth.*—These words may well refer to the incarnation of Christ, according to the expression of David (Ps. cxxxix. 15); or to his burial, according to the saying of the same prophet (Ps. lxiii. 9).—PEARSON.
[m] i. 20-23.
[n] John i. 16.
[3] *Fulfil.*
[o] Luke xxii. 32.
[p] Rom. xiv. 19.
[q] *See on* 4.
[r] *See on* 3, 5.
[4] *Into.*
[s] Matt. xi. 27.
‖ Through one faith and knowledge of the Son of God, to perfect manhood, as a Church, from its infant state in knowledge.—MACKNIGHT.
[5] *Age.*
[t] i. 23.

[u] 2 Cor. iv. 2.
[6] *Being sincere.*
[x] Hos. xiv. 5-7.
[y] i. 22.
[z] *See on* 12.
[a] Col. ii. 19.
[b] Phil. i. 19.
¶ The apostle's meaning is, that as the human body is formed by the union of all the members to each other under the head, and by the fitness of each member for its own office and place in the body, so the Church is formed by the union of its members under Christ, the head.—MACKNIGHT.
[c] Acts xx. 21. 1 Thes. iv. 6.
* That, being now converted Christians, ye walk no more like ignorant and unconverted heathens.—BURKITT.
[d] Acts xiv. 15.
[e] Rom. viii. 7, 8.
[f] Rom. ii. 19.
[7] *Hardness.*
[g] 1 Tim. iv. 2.
† *Past feeling.*—Hardened against all impressions of grief on account of their wicked actions.—MACKNIGHT.
[h] *See on* 17.
[i] Luke xxiv. 47. John vi. 45.
[k] Matt. xvii. 5. John x. 27.
[l] John xiv. 6, 17.
[m] Rom. vi. 6.
[n] Prov. xi. 18.
[o] Rom. viii. 6.
[p] Rom. vi. 4.
‡ A new disposition or constitution of the whole man, called a new creature (2 Cor. v. 17), and a Divine nature (2 Pet. i. 4). *After God*—*i.e.*, after his image.—POOLE.
[q] *See on* ii. 10.
[8] *Holiness of truth.*
[r] Prov. xii. 19, 22.
[s] Prov. viii. 7. 2 Cor. vii. 14.
[t] Ps. cvi. 30-33.
[u] Deut. xxiv. 15.
[x] Acts v. 3. Jam. iv. 7.
§ Space, meaning time and opportunity. *Devil* signifies any false accuser, and it may mean, "give no occasion to infidels to speak evil of your religion."—ERASMUS.
[y] Prov. xxviii. 13.
[9] *Distribute.*

served, and renewed them, amidst all their temptations and trials. To this God, of power and grace unspeakable, the apostle most earnestly desired that glory, adoration, and praise, should continually be rendered, in every part of the Church, by Christ Jesus, throughout all the ages of time, and to all eternity; and he closed this most rapturous act of devotion, by affixing his AMEN to these his prayers and praises.—*Scott.*

CHAP. IV. UNITY.—Ver. 3. The seat of Christian unity is in the heart or spirit: it does not lie in one set of thoughts, or in one form or mode of worship, but in one heart and one soul. This unity of heart and affection may be said to be "of the Spirit of God;" it is wrought by him, and is one of the fruits of the Spirit. This we should "endeavour to keep." "Endeavouring" is a gospel-work. We must do our utmost. If others will quarrel with us, we must take all possible care not to quarrel with them. If others will despise and hate us, we must not despise and hate them. "In the bond of peace." Peace is a bond, as it unites persons, and makes them live friendly one with another. A peaceable disposition and conduct bind Christians together; whereas discord and quarrel disband and disunite their hearts and affections. Many slender twigs, bound together, become strong. "The bond of peace" is the strength of society. Not that it can be imagined that all good people, and all the members of societies, should be in everything just of the same length, and the same sentiments, and the same judgment: but "the bond of peace" unites them all together, with a *non obstante* to these. As in a bundle of rods, they may be of different lengths and different strength; but when they are tied together by a bond, they are much stronger than any, even than the thickest and strongest, were of themselves.—*Henry.*

CHRIST'S ASCENSION.—Ver. 7-10. The common Head and Lord, of his one body, had conferred on every individual member gifts and grace, according to that measure, by which, in his sovereign wisdom, he proportioned his communications to the wants and circumstances of his saints. This, therefore, every one ought thankfully to receive, and quietly employ for the benefit of the whole, without envying, coveting, or disputing. With reference to this matter, the Lord had spoken by the Psalmist concerning the victories and exaltation of the Messiah; that when he ascended up on high, and led captive those enemies who had enslaved the human race, he received gifts for rebellious men, that he might confer them on them. Now, if JEHOVAH (who was there evidently spoken of) "ascended," what doth this imply, but that he previously descended into these lower parts of the earth? So that his incarnation, abasement, death, and burial, in human nature, previous to his resurrection and ascension, were evidently pointed out by the prophet. He, who thus descended and abased himself, was the very same person who also ascended up far above all heavens, as placed over all the inhabitants of them; that he might fulfil all things relative to his mediatorial undertaking; that from his fulness he might fill his Church, his ministers, and all believers, with his abundant gifts and graces.—*Scott.*

OFFICE-BEARERS IN THE CHURCH.—Ver. 11. The *apostles* were chief: these Christ immediately called, furnished them with extraordinary gifts, and the power of working miracles, and with infallibility in delivering his truths. The *prophets* seem to have been such as expounded the writings of the Old Testament, and foretold things to come. The *evangelists* were ordained persons (2 Tim. i. 6), whom the apostles took for their companions in travel (Gal. ii. 1). And then there are *ordinary* ministers, employed in a lower and narrower sphere, as *pastors* and *teachers*. *Pastors* are such as are fixed at the head of particular Churches, with design to guide, instruct, and feed them in the manner appointed by Christ; and they are frequently called *bishops* and *elders:* and the *teachers* were such, whose work it was also to preach the gospel, and to instruct the people by way of exhortation. We see here, that it is Christ's prerogative to appoint what officers and offices he pleases in his Church.

SPIRITUAL CHANGE.—Ver. 22-24. The corrupt nature is called "a man," because, like the human body, it consists of divers parts, naturally supporting and strengthening one another. It is "the old man," as old Adam, from whom we derived it: it is bred in the bone, and we brought it into the world with us: it is subtile as an "old man;" but in all God's saints decaying and withering as an "old man," and ready to pass away. It is said to be "corrupt;" for sin in the soul is the corruption of its faculties: and where it is not mortified, it grows daily worse and worse, and so tends to destruction. "According to the deceitful lusts." Sinful inclinations and desires are deceitful lusts: they promise men happiness, but render men more miserable; and betray men into destruction, if they are not subdued and mortified.—*Henry.*

CHAP. V. HEATHEN SINS.—Ver. 3, 4. The apostle had, in the foregoing chapter, warned the Ephesians against several of those immoralities to which they had been addicted before their conversion: and he here resumes that subject. The degree in which fornication, in particular, and other kinds of licentiousness were practised, and even allowed, nay, vindicated, by the gravest philosophers of the Gentiles, can hardly be conceived by those who are not very conversant with their writings. The exhortation, therefore, as it respects these vices, needs little comment: but many learned men maintain, that the word rendered *covetousness* means an insatiable craving after more and more of these sensual indulgences. Now, it cannot be denied that the word sometimes has that sense: yet it can hardly be supposed, that the apostle would, in so

29 [s]Let no corrupt communication proceed out of your mouth, but that which is good [1]to the use of edifying, that it may minister grace unto the hearers.

30 And [a]grieve not the Holy Spirit‖ of God, whereby ye are sealed¶ unto [b]the day of redemption.

31 Let all [c]bitterness, and [d]wrath, and anger, and clamour, and [e]evil-speaking, be put away from you, [f]with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

CHAPTER V.

2 *The apostle exhorteth to charity;* 3 *to avoid all uncleanness, covetousness, &c.;* 11 *to have no fellowship with the works of darkness,* 15 *but to walk circumspectly, avoiding all excess.* 22 *Duties of wives and husbands.*

BE ye therefore [a]followers of God, as dear children;

2 And walk in love, [b]as Christ also hath loved us, and hath given himself for us an offering and [c]a sacrifice to God [d]for a sweet-smelling savour.*

3 But [e]fornication, and all uncleanness, or [f]covetousness, let it not be once named among you, as becometh saints;

4 Neither [g]filthiness, nor foolish talking, nor jesting,† which are not convenient; [h]but rather giving of thanks.

5 For this ye know, [i]that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let [k]no man deceive you with vain words: for because of these things [l]cometh the wrath of God upon [m]the children of [l]disobedience.

7 Be not ye therefore partakers with them.

8 For ye were sometimes darkness,‡ [n]but now *are ye* light in the Lord: [o]walk as children of light;

9 (For [p]the fruit of the Spirit *is* in all goodness, and [q]righteousness, and [r]truth;)

10 Proving what is [s]acceptable unto the Lord.

11 And have no fellowship with the unfruitful [t]works of darkness, but rather reprove *them.*

A.D. 64—A.D. 64.

[s] Col. iii. 8, 9. Jam. iii. 2-8.
[1] *To edify profitably.*
[a] Gen. vi. 3, 6. Ps. lxxviii. 40.
‖ Here the term Spirit must be understood personally, as it would be absurd to talk of grieving a power, or a gift.—BOOTHROYD.
¶ *Whereby ye are sealed.*—The Holy Spirit in the soul of a believer is God's seal, set on his heart to signify that he is God's property, and that he should be wholly employed in God's service.—CLARKE.
[b] Luke xxi. 28.
[c] Rom. iii. 14.
[d] *See on* 26.
[e] Lev. xix. 16.
[f] Gen. xxvii. 41.

CHAP. V.

[a] Lev. xi. 45. Matt. v. 45, 48.
[b] Matt. xx. 28. 2 Cor. v. 14, 15.
[c] 1 Cor. v. 7.
[d] Lev. iii. 16.
* The meaning here is, that the offering which Christ made of himself to God was like the grateful and pleasant smell of incense—*i.e.*, it was acceptable to him. It was an exhibition of benevolence with which he was pleased, and it gave him the opportunity of evincing his own benevolence in the salvation of men.—BARNES.
[e] Deut. xxiii. 17, 18.
[f] Ex. xx. 17.
[g] Prov. xii. 23.
† "Lewd terms," and ambiguities of expression.—DODDRIDGE.
Such as are so far from innocent pleasantry and lawful jests, that they are not only unprofitable and vain, but very offensive to God, and insufferable to a chaste ear.—GUYSE.
[h] Dan. vi. 10.
[i] *See on* 3.
[k] Matt. xxiv. 4, 24.
[l] Rom. i. 18.
[m] *See on* ii. 2, 3.
[l] *Unbelief.*
‡ For, consider how your circumstances are changed from a state of ignorance to one of clear knowledge in Jesus and his gospel; and let your practice be such as becomes this knowledge.—STANHOPE.
[n] Is. lx. 1, 3, 19, 20. John viii. 12.
[o] Is. ii. 5. Luke xvi. 8. John xii. 36.
[p] Gal. v. 22, 23.
[q] 1 Tim. vi. 11.
[r] iv. 15. 25.
[s] Is. lviii. 5.
[t] Job xxiv. 13-17.

[n] Rom. i. 24-27.
[2] *Discovered.*
[x] John iii. 20, 21.
[3] Or, *it.*
[y] Ez. xxxvii. 4-10.
[z] John viii. 12.
[a] Ex. xxiii. 13.
[b] Job ii. 10.
[c] Ec. ix. 10.
§ The word in the original has a peculiar force, and implies the recovering of that which was lost, alluding to the enormities of the past heathen life.—SAURIN.
[d] Ec. xi. 2.
[e] *See on* 15.
[f] Deut. iv. 6.
[g] Gen. xix. 32-35.
‖ And do not, like heathens and sensual libertines, think that the exhilaration of the excess of wine, which causes sottishness and lust, is either lawful or suitable to devotion; but be you exhilarated by the Spirit of God, whose grace you must excite and exercise by psalm, &c.—BAXTER.
[b] Ps. lxiii. 3-5.
¶ Opposed to the impure hymns of Bacchus. *Psalms*—of David. *Hymns.*—Inspired extemporaneous effusions. *Songs.*—Odes, premeditated regular poetic compositions.—CLARKE.
[i] John iv. 23, 24.
[k] *See on* 4.
* *God and the Father.*—Rather, "God even the Father."—DODDRIDGE.
[l] John xvi. 23-26.
[m] Gen. iii. 16. Col. iii. 18.
[n] iv. 15.
[o] Acts xx. 28.
† As Christ's dominion over the Church, which is his body, hath its whole relation to the salvation of it, so the husband's authority over the wife ought to have the same end; and likewise the wife ought to resemble the Church in voluntary obedience and subjection.—DIODATI.
[p] Gen. ii. 24.
[q] John xvii. 17-19.
[r] 2 Cor. xi. 2.
‡ As by marriage they become one flesh, so that to love his wife is in fact to love himself, even as Christ the Church, his body.—GILL.

12 For [u]it is a shame even to speak of those things which are done of them in secret.

13 But all things that are [2]reproved are made manifest by the light: [x]for whatsoever doth make manifest is light.

14 Wherefore [3]he saith, Awake thou that sleepest, and [y]arise from the dead, and [z]Christ shall give thee light.

15 See then that ye [a]walk circumspectly, [b]not as fools, but as wise,

16 [c]Redeeming§ the time, because [d]the days are evil.

17 Wherefore [e]be ye not unwise, but [f]understanding what the will of the Lord *is.*

18 And [g]be not drunk‖ with wine, wherein is excess; [h]but be filled with the Spirit;

19 Speaking to yourselves in psalms,¶ and hymns, and spiritual songs, singing and making melody [i]in your heart to the Lord;

20 [k]Giving thanks always for all things unto God and the Father* [l]in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

22 Wives, [m]submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, [n]even as Christ is the head of the church; and [o]he is the saviour of the body.†

24 Therefore, as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, [p]love your wives, even as Christ also loved the church, and gave himself for it;

26 That [q]he might sanctify and cleanse it with the washing of water by the word;

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; [r]but that it should be holy, and without blemish.

28 So ought men to love their wives as their own bodies:‡ he that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

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general a way, have added to his warning against fornication, the mention of that "uncleanness with greediness," which he before had stated as the excess of pagan blindness and hardness of heart (chap. iv. 19). On the other hand, can it be thought that covetousness should here, and in all other exhortations of a similar nature, which the apostle addressed to the Churches, be almost, if not entirely, overlooked? For they who explain the word in this text, of *greediness* in lewdness, put the same construction on it in other places where it occurs. No doubt, covetousness, or eager desires of gain, whether to hoard, or to support extravagance, is as contrary to vital Christianity as the grossest sensualities, though more plausible, and not so easily defined; and also as supplying the means of silencing or softening the reproofs of those who would firmly protest against fornication, and even, in many cases, prosecute them with the censures of the Church.—*Scott.*

INTEMPERANCE.—Ver. 18. This was a sin very frequent among the heathens, and particularly on occasion of the festivals of their gods, and more especially in their *Bacchanalia;* then they were wont to inflame themselves with wine, and all manner of inordinate lust were consequent upon it, and therefore the apostle adds, "wherein," or in which drunkenness, "is excess." Instead of being filled with wine, he exhorts them to "be filled with the Spirit." Those who are full of drink are not likely to be full of the Spirit, and therefore this duty is opposed to the former sin. The meaning of the exhortation is, that men should labour for a plentiful measure of the graces of the Spirit, that would fill their souls with holy joy, strength, and courage; which things sensual men expect their wine should inspire them with. We cannot be guilty of an "excess" in our endeavours after these. Drunkards are wont to sing obscene and profane songs. The heathens in their bacchanals used to sing hymns to *Bacchus,* whom they called *the god of wine.* Thus they express their joy; but the Christian's joy should express itself in songs of praise to his God. In these they should "speak to themselves" in their assemblies and meetings together for mutual edification. By "psalms" may be meant David's psalms, or such composures as were fitly sung with musical instruments. By "hymns" may be meant such others as were confined to matter of praise, as those of Zacharias, Simeon, &c. "Spiritual songs" may contain a great variety of matter, doctrinal, prophetical, historical, &c.

CONJUGAL LOVE.—Ver. 28. The wife being made one with her husband (not in a natural but in a civil and in a relative sense), this is an argument why he should love her with as cordial and as ardent an affection as that with which he loves himself. "For no man ever yet hated his own flesh" (ver. 29)—that is, no man in his right senses ever hated himself, however deformed, or whatever his imperfections might be; so far from it, that "he cherisheth and nourisheth it;" he uses himself with a great deal of care and tenderness; and is industrious to supply himself with everything convenient or good for him, with food and clothing, &c., "even as the Lord the church;" as the Lord nourisheth and cherisheth the Church, which he furnishes with all things that he sees needful or good for her; with whatever conduces to her everlasting happiness and welfare. The apostle adds, "For we are members of his body, of his flesh, and of his bones" (ver. 30). He assigns this as a reason why Christ does nourish and cherish his Church, because all that belong to it are members of his body, &c.—that is, of his mystical body. Or, we are members out of his body; all that grace and glory which the Church has is from Christ; as Eve was taken out of the man. But (as one observes) it being the manner of the sacred writings to express a complex body, by the enumeration of the several parts of it—as the heaven and the earth for the world, evening and morning for the natural day, &c.—so here by body, flesh and bones, we are to understand himself; the meaning of the verse being, that we are members of Christ. "For this cause," &c. (ver. 31), because they are one, as Christ and his Church are one, "shall a man leave his father and mother." The apostle refers to the words of Adam, when Eve was given to him for a meet help (Gen. ii. 22). We are not to understand by them as though a man's obligation to other relations were cancelled upon his marriage; but only that this relation is to be preferred to all others; there being a nearer union betwixt these two than betwixt any others; that the man must rather leave any of those than his wife. "And they two shall be one flesh," that is, by virtue of the matrimonial bond. "This is a great mystery" (ver. 32). Those words of Adam, just mentioned by the apostle, are spoken literally of marriage: but they have also a hidden, mystical sense in them, relating to the union betwixt Christ and his Church, of which the conjugal union betwixt Adam and the mother of us all was a type; though not instituted or appointed by God to signify this, yet it was a kind of a natural type, as having a resemblance to it. "I speak concerning Christ and the church."—*Henry.*

CHAP. VI. DUTY OF CHILDREN.—Ver. 1-4. The apostle next exhorted believers, who had parents living, to be obedient to them "in the Lord," for his sake, from gratitude to him, in obedience to his commands, and for the honour of his gospel.

30 For [a]we are members of his body,[§] of his flesh, and of his bones.

31 [t]For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery:[‖] but [u]I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

CHAPTER VI.

1 *The respective duties of children and parents,* 5 *and servants and masters.* 10 *Our life is a warfare.* 13 *The Christian's complete armour.* 21 *Tychicus is commended.*

CHILDREN, [a]obey your parents in the Lord:* for this is right.

2 [b]Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And, [c]ye fathers, provoke not your children to wrath; [d]but bring them up in the nurture and admonition of the Lord.

5 Servants, [e]be obedient to them that are *your* masters according to the flesh,† with fear and trembling, in singleness of your heart, as unto Christ:

6 Not with eye-service, as men-pleasers; but as the servants of Christ, [f]doing the will of God from the heart;

7 With good will doing service, as to the Lord, and not to men:

8 Knowing, that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do [g]the same things unto them, [1]forbearing threatening: knowing that [2]your Master also is in heaven; neither is there respect of persons with him.

10 Finally, my brethren, [h]be strong in the Lord,‡ and in the power of his might.

11 Put on [i]the whole armour of God, that ye may be able to stand against [k]the wiles of the devil.

A.D. 64—A.D. 64.

[a] Rom. xii. 5. 1 Cor. vi. 15.

§ *We are members of his body*—His mystical body. *Of his flesh, and of his bones.*—As Eve was of Adam's (Gen. ii. 23), only that was in a carnal way, this in a spiritual, as by the communication of Christ's flesh and blood to us by the Spirit we are united to him, and members of him.—POOLE.

[t] Gen. ii. 24. Mark x. 7, 8.

‖ This union and conjugal conjunction is then a great mystery; not in respect of itself only, but in respect of that also which is thereby represented, even the blessed union which is betwixt the husband Christ, and the Church his spouse. —BISHOP HALL.

[u] Is. lxii. 4, 5. John iii. 29.

CHAP. VI.

[a] Prov. xxx. 11,17. Luke ii. 51.

* Not only as being your parents, but as being in the Lord as Christian believers. *Provoke not*—By any unkind or improper behaviour, but instruct and admonish them in a manner becoming your character as Christians. —BOOTHROYD.

[b] Ex. xx. 12. Prov. xx. 20. Matt. xv. 4-6.

[c] Gen. xxxi. 14,15.

[d] Ex. xiii. 14, 15.

[e] Matt. vi. 24.

† In opposition to Christ, who is your Lord and Master in all that regards religion (Matt. xxiii. 8-12). *With fear.*—With diligence and earnestness (Phil. ii. 12), and in "singleness of heart," in opposition to that deceit for which you have been blamed. —GUYSE.

[f] Col. i. 9.

[g] Luke vi. 31.

[1] Or, *moderating.*

[2] Some read, *both your and their Master.*

[h] Deut. xx. 3, 4.

‡ *In the Lord*—viz., By the communion which you have with him by faith, desire and draw from him all such strength as is needful for you. —DIODATI.

[i] Rom. xiii. 12.

[k] Mark xiii. 22.

§ Such a strife as makes the body shake again.—GURNALL.

[1] Matt. xvi. 17.

[2] *Blood and flesh.*

[m] John xiv. 30.

[4] *Wicked spirits.*

[5] *Heavenly.*

[n] *See on* 11-17.

[6] *Overcome.*

[o] Luke xxi. 36.

[p] Luke xii. 35.

[q] Is. lix. 17.

[r] Deut. xxxiii. 25.

‖ The sense is, that the Christian soldier is to be prepared with the gospel of peace to meet attacks similar to those against which the ancient soldier designed to guard himself by the sandals or greaves which he wore.—BARNES.

[s] Gen. xv. 1.

[t] 1 Thes. v. 19.

[u] 1 Thes. v. 8.

[x] Heb. iv. 12. Rev. i. 16.

[y] Matt. iv. 4, 7, 10, 11. Heb. xii. 5, 6.

¶ Having mentioned the armour in general, he now specifies its parts. First, we have the military belt of truth; secondly, the breastplate of righteousness; thirdly, the sandals — the gospel of peace; fourth, the shield of faith; fifth, the helmet—the hope of salvation; and sixth, the Word of God, as the sword of the Spirit (Is. xi. 5).—BOOTHROYD.

[z] Dan. vi. 10. Rom. xii. 12.

[a] Gen. xxxii. 24-28. Matt. xv. 25-28.

[b] Phil. i. 4.

[c] 2 Cor. v. 20.

[7] *A chain.*

[8] *Therefore.*

* *Tychicus.*—An Asiatic friend (Acts xx. 4).—GUYSE.

A beloved brother.—The same character Paul gave of Tychicus to the Colossians (chap. iv. 17). —MACKNIGHT.

[d] 1 Cor. iv. 17.

[e] 1 Cor. xvi. 22.

[9] *With incorruption.*

† *In sincerity.*—In incorruptibility; those who shew the genuineness of their love, by walking before him in holiness of life. Many profess to love our Lord Jesus, who are corrupt in all their ways; on these the grace or favour of God cannot rest.—CLARKE.

12 For we wrestle[1] not [1]against [3]flesh and blood, but against principalities, against powers, [m]against the rulers of the darkness of this world, against [4]spiritual wickedness in [5]high *places.*

13 Wherefore [n]take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having [6]done all, [o]to stand.

14 Stand therefore, [p]having your loins girt about with truth, and having on [q]the breastplate of righteousness;

15 And [r]your feet shod with the preparation of the gospel of peace;‖

16 Above all, taking [s]the shield of faith, wherewith ye shall be able [t]to quench all the fiery darts of the wicked.

17 And take [u]the helmet of salvation, and [x]the sword of the Spirit, [y]which is the word of God:¶

18 [z]Praying always with all prayer and supplication in the Spirit, and watching thereunto with [a]all perseverance [b]and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,

20 For which [c]I am an ambassador in [7]bonds; that [8]therein I may speak boldly, as I ought to speak.

21 But that ye also may know my affairs, *and* how I do, Tychicus,* [a] beloved brother and [d]faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace *be* with all them that [e]love our Lord Jesus Christ [9]in sincerity.† Amen.

¶ Written from Rome unto the Ephesians by Tychicus.

This general exhortation was to be limited according to the ages and particular circumstances of children. Some, it is probable, had Gentile parents, and they ought not to obey them when their commands contradicted those of Christ; yet, it would be peculiarly incumbent on them to give up their own will in all things lawful, for the credit of Christianity. Obedience of children to parents, thus limited, is in itself equitable and reasonable, a debt due to the instruments of their existence, and the tender guardians of their infancy; and generally conducive to their good. Indeed, the sentiments of all nations coincide in this; and the law of God expressly commanded children to honour the persons and authority of both father and mother, and to requite their kindness as they had opportunity and ability. This was placed in the decalogue as the first commandment of the second table, being the first of the relative duties, and the source of all the others: and a promise of long life in the land of Canaan was annexed to it, as given to the Israelites; which might be generally applied to Christians, and encourage them to expect temporal comfort and length of days, as a gracious recompence for their obedience, unless the Lord should see good to reward it more liberally in another life. Indeed, it has been observed in every age, that they who were distinguished for filial obedience were remarkably prospered.

MASTERS AND SERVANTS.—Ver. 5-9. St Paul next exhorts servants who had embraced Christianity to be obedient to their own masters, according to the flesh, or to whom they were subjected in temporal matters. In general, the servants at that time, were slaves, the property of their masters; and often treated with great severity, though seldom with modern cruelty. But the apostles were ministers of religion, not politicians: they had not that influence among rulers and legislators which would have been requisite for the abolition of slavery; and in that state of society, as to other things, this would not have been expedient, as God did not please miraculously to interpose in the case; and they did not deem it proper to exasperate their persecutors, by expressly contending against the lawfulness of slavery. Yet, both the law of love and the gospel of grace tend to its abolition; and the universal prevalence of Christianity must annihilate it, with many other evils, which in the present state of things cannot wholly be avoided. In the wisdom of God, the apostles were left to take such matters as they found them, and to teach servants and masters their respective duties; in the performance of which, the evil would be mitigated; till in due time it should be extirpated by Christian legislators. Servants were therefore taught to obey their masters, not only with a respectful attention to their persons and authority, and a fear of displeasing them, but with a jealous and trembling fear of offending and dishonouring God by an improper behaviour. This was to be done with a single desire and aim to please Christ, their great and gracious master, whom they obeyed, in conscientiously serving even an unreasonable and tyrannical earthly master. They were also to do their work, not as eye-servants, who are diligent in their master's presence, and slothful in his absence, being only desirous of pleasing man; but as the servants of God, who heartily did his will even in their secular employments. Then they would cheerfully and assiduously do service to their masters, as endeavouring to please the Lord, and not men, in so doing: being assured, that whatever good action any man did, from Christian principles, it would be graciously recompensed by the Lord; and that a poor slave would be as much accepted, in performing the duty of his place, as any free man in his apparently more important services. On the other hand, believing masters ought to act from the same principles, and in the same conscientious manner toward their servants, whether they were Christians or not: exercising their authority with humanity and gentleness; not only without inflicting rigorous punishments, but also forbearing to menace or terrify their servants, or to express any haughty or excessive anger to them, even when most evidently faulty. For though the laws of man gave them great power in this respect, yet they must remember that they were accountable to the great Lord and Master of all for their use of it; who will deal with men according to their conduct toward their inferiors, and who expects his people to copy the example of his lenity and mercy.—*Scott.*

THE CHRISTIAN ARMOUR.—Ver. 14-17. The minds of Christian soldiers ought to be fortified and prepared for the assault, by conscious sincerity in their profession, and by truth in their whole conversation; as the loins of soldiers were girded by their military belt, when they marched out to the battle. "Righteousness," or an habitual and conscientious obedience to the various commandments of God, should be their breastplate, which would defend them from fatal wounds in the day of conflict: whereas conscious negligence and disobedience would render them afraid to face persecution or death in the cause of Christ. To stand their ground in such difficult situations, or to march forward in such rugged paths, "their feet must be shod with the preparation of the gospel of peace;" that is, their motives and encouragements to obedience, amidst temptations and persecutions, must be derived from a clear and comprehensive knowledge of the gospel, through which God is revealed as "in Christ reconciling the world unto himself," and actually at peace with every believer, notwithstanding past transgressions and present defects and infirmities. Over all these faith must be placed as a *shield;* by crediting the testimony of God, realising unseen objects, resting the soul on the promises, and relying on the power, truth, mercy, wisdom, grace, and providence of God, according to his Word, they would be able to ward off the temptations of Satan, as soldiers received the darts of the enemy on their shields. The suggestions of the tempter would, indeed, resemble darts, by the sudden-

THE EPISTLE OF PAUL THE APOSTLE TO THE PHILIPPIANS.

CHAPTER I.

1 Paul's thankfulness and prayer to God for them.
21 His readiness to suffer.

PAUL and Timotheus, the servants of Jesus Christ, to all [a]the saints in Christ Jesus which are at Philippi, with [b]the bishops [c]and deacons:*

2 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 [d]I thank my God upon every [1]remembrance of you,

4 Always [e]in every prayer of mine for you all, making request with joy,†

5 For your fellowship in the gospel from the first day until now;

6 Being confident of this very thing, that he which hath [f]begun a good work‡ in you, will [2]perform *it* until [g]the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because [3]I have you in my heart; inasmuch as both in my bonds, [h]and in the defence and confirmation of the gospel, ye all are [4]partakers of my grace.

8 For [i]God is my record, how greatly I long after you all [k]in the bowels of Jesus Christ.§

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all [5]judgment;

10 That ye may [6]approve things that are excellent; that ye may be sincere, and without offence, [l]till the day of Christ;

11 Being filled with the fruits of righteousness, which [m]*are* by Jesus Christ, unto the glory and praise of God.

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

A.D. 64—A.D. 64.

CHAP. I.

[a] Rom. i. 7. 1 Cor. i. 2. 2 Thes. i. 10.

[b] Acts i. 20.

[c] Acts vi. 1-7.

* The words "bishop" and "elder," or "presbyter," are often used promiscuously in the writings of the New Testament. The word "bishops" is here generally understood to mean "elders" or "presbyters," properly so called.—WELLS.

[d] Rom. vi. 17.

[1] *Mention.*

[e] 9-11.

† *With joy.*—Proceeding from the abundant sense of the blessed state into which they were brought by the gospel; or, perhaps, from the confidence which he had in God, that his prayers for the Philippians would be answered, because they continued to do what was pleasing in the sight of God (1 John iii. 20-22).—DAVIDSON.

[f] Acts xvi. 14.

‡ The commencement and the progress of our sanctification proceed from God, and are the work of his grace and power (chap. ii. 13; Eph. i. 17, 18).—MARTIN.

[2] *Finish it.*

[3] 1 Cor. i. 8.

§ *Ye have me in your heart.*

[h] iv. 14.

[4] *Partakers with me of grace.*

[i] Rom. i. 9.

[k] Is. xvi. 11.

§ With the highest and most passionate degree of Christian love.—HAMMOND.

[5] Or, *sense.*

[6] *Try things that differ.*

[l] 1 Cor. i. 8.

[m] Ps. xcii. 14, 15. Is. lx. 21.

[7] *For Christ.*

[8] *Cæsar's court.*

[9] *To all others.*

[n] Acts v. 42.

‖ Envying the success of the apostle's ministry, and endeavouring to draw people off from approving him, to applaud them; hoping to grieve and gall him thereby: others preached the gospel of Christ "of good will," with a purity of intention and sincerity of affection, both towards Christ and towards himself.—BURKITT.

[o] 1 Pet. v. 2-4.

¶ *Truth* and *pretence* here relate solely to the views of the preachers. From whatever motive preached, if truth concerning him, it was joy to the apostle.—MACKNIGHT.

[p] Rom. viii. 28.

[q] Rom. viii. 9.

* That I shall do nothing of which I shall have occasion to be ashamed; that in these heavy trials I may not be left to deny the truth of the Christian religion; that, even before the emperor, I may maintain its principles; and that the dread of death may not lead me to do a dishonourable thing, or in any way so to shrink from an avowal of my belief as to give me or my friends occasion of regret.—BARNES.

[r] 2 Cor. x. 3.

† "Borne two different ways." The original is very emphatical, and seems to be an allusion to a ship riding at anchor, and likely to be forced to sea by the winds. A lively representation of the apostle's attachment to his situation in the Christian Church, and the vehemence of his desire to be "unbound," weigh anchor, and set sail for the heavenly country. *Which is far better* — "by much far better."—MACKNIGHT.

[s] Luke ii. 29, 30.

[t] Luke xxii. 32.

13 So that my bonds [7]in Christ are manifest in all [8]the palace, and [9]in all other *places;*

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed [n]preach Christ even of envy and strife;‖ and [o]some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding, every way, whether in pretence, or in truth,¶ Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For [p]I know that this shall turn to my salvation through your prayer, and the supply of [q]the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope, that in nothing I shall be ashamed,* but *that* with all boldness, as always, *so* now also Christ shall be magnified in my body, whether *it be* by life, or by death.

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I [r]live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two,† having [s]a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all, [t]for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

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ness and violence with which they were injected, and *fiery* or poisoned darts, by the fatal effects produced by them. To all this, *hope*, or a scriptural expectation of victory and eternal glory, must supply the place of a helmet to cover the head in the day of battle; by counteracting that discouragement which doubtfulness of the event would induce, in times of sharp temptation: so that it might be called the helmet of salvation, as nothing could be courageously done without it. To complete the whole, the Word of God must serve the Christian soldier for a sword; an exact and comprehensive acquaintance with its various doctrines, promises, precepts, warnings, and a readiness at recollecting and adducing pertinent texts upon every emergency, would drive the tempter to a distance, and procure a final victory over him. Thus the whole suit of armour would be complete; for no covering was provided for the back, as victory must be sought by valour, not by cowardice.—*Scott.*

CHAP. I. THE GOOD WORK.—Ver. 6. Observe here, 1. The work of grace is a good work, a blessed work; for it makes us good, and is an earnest of good to us. It makes us like God, and fits us for the enjoyment of God. That may well be called a good work which does us the greatest good. 2. Wherever this good work is begun, it is of God's beginning; "he has begun a good work in you." We could not begin it ourselves, for we are by nature "dead in trespasses and sins:" and what can dead men do toward raising themselves to life, or how can they begin to act till they are enlivened in the same respect in which they are said to be dead? It is God who "quickens" them "who are" thus dead (Eph. ii. 1; Col. ii. 13). 3. The work of grace is but begun in this life; it is not finished here; as long as we are in this imperfect state, there is still something more to be done. 4. If the same God who begins the good work did not undertake the carrying on and finishing it, *it would lie* for ever unfinished. He must perform it who began it. 5. We may be confident, or well persuaded, that God not only will not forsake, but that he will finish and crown "the work" of his own hands. For, "as for God, his work is perfect." 6. The work of grace will never be perfected "till the day of Jesus Christ," the day of his "appearance," when he shall come to judge the world, and finish his mediation, then his work will be complete, and the *top-stone* will be brought forth with *shouting.*

LIFE—DEATH.—Ver. 21. We have here an account of the life and death of blessed Paul: his life was Christ, and his death was gain. Observe, 1. It is the undoubted character of every good Christian, that to him "to live is Christ." The glory of Christ ought to be the end of our life, the grace of Christ the principle of our life, and the word of Christ the rule of it. The Christian life is derived from Christ, and directed to him. He is the Principle, Rule, and End of it. 2. All those to whom "to live is Christ," to them to die "will be gain;" it is great gain, a present gain, everlasting gain. Death is a great loss to a carnal, worldly man, for he loses all his comforts and all his hopes; but to a good Christian it is gain, for it is the end of all his weakness and misery, and the perfection of his comforts and accomplishment of his hopes; it delivers him from all the evils of life, and brings him to the possession of the chiefest good. Or, "To me to die is gain," that is, "to the gospel as well as to myself, which will receive a further confirmation by the seal of my blood, as it had before by the labours of my life." So Christ would be "magnified by his death" (ver. 20). Some read the whole expression thus: "To me, living and dying, Christ is gain;" "I desire no more, neither while I live nor when I die, but to win Christ, and be found in him." It may be thought, if death was gain to him, he would be weary of life and impatient for death. No, says he (ver. 22), "If I live in the flesh, this is the fruit of my labour;" that is, Christ is. He reckoned his labour well bestowed, if he could be instrumental to advance the honour and interest of the kingdom of Christ in the world.

CONSISTENT PRACTICE.—Ver. 27. "Only let your conversation be as becometh the gospel of Christ." Observe, They who profess the gospel of Christ should have their conversation as becomes the gospel, or in a suitableness and agreeableness to it. Let it be as becomes those who believe gospel truths, submit to gospel laws, and depend upon gospel promises; and with an answerable faith, holiness, and comfort. Let it be in all respects as those who belong to the "kingdom of God" among men, and are members and subjects of it. It is an ornament to our profession when our conversation is of a piece with it. "That whether I come and see you, or else be absent, I may hear of your affairs." He had spoken, in ver. 26, of his coming to them again, and had spoken of it with some assurance, though he was now a prisoner; but he would not have them build upon that. Our religion must not be bound up in the hands of our ministers; "Whether I come or no, let me hear well of you, and do you 'stand fast.'" Whether ministers come or no, Christ is always at hand. He is nigh to us, never far from us, and hastens his second coming; the "coming of the Lord draws nigh" (Jam. v. 8). Let me hear of you, "that you stand fast in one spirit, with one mind striving together for the faith of the gospel."

SUFFERING FOR CHRIST A PRIVILEGE.—Ver 29. "For to you it is given on the behalf

27 Only [u]let your conversation‡ be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, [z]that ye stand fast in one spirit, with one mind striving together§ for [y]the faith of the gospel;

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, [z]but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict‖ which ye saw in me, *and* now hear *to be* in me.

CHAPTER II.

1 He exhorteth to unity and humility; 12 and to a careful proceeding in the way of salvation.

IF *there be* therefore [a]any consolation in Christ, if any comfort of love, [b]if any fellowship of the Spirit, if any bowels and mercies,

2 Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own* things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God,† [c]thought it not robbery to be equal with God;

7 But made himself of no reputation,‡ and took upon him [d]the form of a servant, and was made [e]in the [1]likeness of men:

8 And being found in fashion as a man, [f]he humbled himself, and became obedient unto death, even [g]the death of the cross.

9 Wherefore [h]God also hath highly exalted him, and [i]given him a name which is above every name:§

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

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[u] Eph. iv. 1. Col. i. 10.

‡ The word in the original signifies, most literally, "to behave as denizens of some city or corporation."—GILL.

[z] Ps. cxxii. 3. Matt. xii. 25.

§ "Wrestling together." — BLOOMFIELD.

[y] Prov. xxiii. 23. Acts xxiv. 24.

[z] Matt. v. 10-12. Rom. viii. 17.

‖ *The same conflict.* — The Greek word expresses all the different conflicts in the Grecian games. It denotes here the severe trial endured by the first Christians in confessing the gospel. The Philippians had been honoured to sustain similar persecutions to those which befel Paul at Philippi and Rome. —DAVIDSON.

CHAP. II.

[a] John xvii. 13. 1 Cor. xv. 31.

[b] Rom. v. 5; viii. 9-16, 26.

* Our separate interests, profits, and conveniences. — DODDRIDGE.

† It is evident from this Scripture, that Christ was as much in the form of God as in the form of a servant, and did as really subsist in the Divine nature as in the nature of man; for he was so "in the form of God," as thereby "to be equal with God." But no other form beside the essential could infer an equality with God.—PEARSON.

[c] Gen. xxxii. 24-30. Zech. xiii. 7.

‡ "He divested himself;" literally, "he emptied himself." The original signifies to turn the inhabitants out of a house, city, or country; to make it empty, to lay it waste. Christ divested himself both of the form of God, and of the worship due to God, when he was born in the likeness of men.—MACKNIGHT.

[d] Is. liii. 11. Matt. xx. 28.

[e] John i. 14. Heb. ii. 14-17.

[1] *Habit.*

[f] Prov. xv. 33. Heb. v. 5-7.

[g] Ps. xxii. 16. John xiv. 31.

[h] Gen. iii. 15. Ps. ii. 6-12.

[i] Ps. lxxxix. 27. Eph. i. 20-23.

§ In the progress that is made in these words, it is plain that the dignity of Christ's person is represented as antecedent both to his humiliation and to his exaltation. It was that which put the value on his humiliation, as his humiliation was rewarded by his exaltation.—BURNETT.

[k] Ps. cx. 1. Jer. xxiii. 6.

[l] John xiv. 13, 23; xvi. 14, 15.

[m] John vi. 27-29.

[n] Is. xxvi. 12. Acts xi. 21.

[2] *Sincere.*

[o] 1 Tim. v. 14, 20.

[3] *Shine ye.*

[p] 2 Cor. i. 14.

[4] *Poured forth.*

‖ So as to seal my testimony with my blood, and so be poured out like the wine and oil on the meat and drink offerings (Ex. xxix. 2; Lev. ii. 1). *Service of your faith.*—For its confirmation.—GUYSE.

[5] *Moreover.*

[q] Jer. xvii. 5. Rom. xv. 12.

[r] John x. 13. 1 Cor. i. 10, 11.

[6] *So dear unto me.*

¶ No man so heartily affected both to you and to me.—BP. HALL.

[s] Is. lvi. 11. Acts xiii. 13.

* The "all" of whom the apostle here speaks, were the teachers who preach Christ from envy and strife, as mentioned chap. i. 16.—MACKNIGHT.

[t] 2 Cor. iv. 5.

† Namely, what will be the issue of my trial.—WHITBY.

[u] Prov. xxv. 13. John xvii. 18.

‡ Those who had the power of working miracles could not exercise it according to their own pleasure, but according to the direction of the Holy Ghost, or Paul would have healed Epaphroditus. Miracles of healing were generally wrought for convincing unbelievers.—MACKNIGHT.

[x] Job v. 19. Acts ix. 39-41.

11 And *that* every tongue should confess that Jesus Christ [k]*is* Lord, [l]to the glory of God the Father.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, [m]work out your own salvation with fear and trembling:

13 For it is [n]God which worketh in you, both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings;

15 That ye may be blameless and [2]harmless, the sons of God, without [o]rebuke, in the midst of a crooked and perverse nation, among whom [3]ye shine as lights in the world:

16 Holding forth the word of life; [p]that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be [4]offered upon the sacrifice and service of your faith,‖ I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

19 [5]But [q]I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state.

20 For [r]I have no man [6]like-minded,¶ who will naturally care for your state.

21 For [s]all* seek their own, not [t]the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.†

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, [u]but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death:‡ [x]but God had mercy on him; and not on him

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of Christ, not only to believe, but also to suffer for his name." Here are two precious gifts given, and both on the behalf of Christ. 1. To "believe" in him. Faith is God's gift on the behalf of Christ, who purchased for us not only the blessedness which is the object of faith, but the grace of faith itself; the ability and disposition to believe is from God. 2. To suffer for the sake of Christ is a valuable gift too; it is a great honour and a great advantage, for we may be very serviceable to the glory of God, which is the end of our creation, and encourage and confirm the faith of others. And there is a great reward attending it too; "Blessed are ye when men shall persecute you, for great is your reward in heaven" (Matt. v. 11, 12). And if "we suffer with him, we shall also reign with him" (2 Tim. ii. 12). If we suffer reproach and loss for Christ, we are to reckon it a great gift, and prize it accordingly; always provided we behave under our sufferings with the genuine temper of the martyrs and confessors (ver. 30). "'Having the same conflict which ye saw in me, and now hear to be in me;' you suffering in the same manner as you 'saw,' and now 'hear of me' that I suffer." It is not simply the suffering, but the cause; and not only the cause, but the spirit, which makes the martyr. A man may suffer in an ill cause, and then he suffers justly; or in a good cause, but with a wrong mind, and then his sufferings lose their value.—*Henry.*

CHAP. II.—CHRIST'S HUMILIATION.—Ver. 5-8. To illustrate and enforce in the most effectual manner that conduct which he had recommended, the apostle here called on them to cultivate and manifest the same judgment and disposition which had been so conspicuous in Christ Jesus. He had been "in the form of God;" he appeared in Divine majesty and glory, as the Creator and Lord of all, in the heaven of heavens, and all the angels worshipped him as God, one with and co-equal to the Father. He had manifested himself as JEHOVAH to patriarchs, prophets, and the Church of Israel, through successive ages; and had not thought it a robbery to be equal with God, and to receive Divine adoration from man. To this he was conscious of having a full right, without in the least interfering with the honour due to the eternal Father. Nevertheless, he emptied, or impoverished himself; he divested himself of his Divine glory, that he might appear on earth like one of no dignity or reputation; as princes travel without the insignia of royalty, and are not known from private persons. He did not come down from heaven "in the form of God," as when he gave the law from mount Sinai; he appeared not like himself, "the Lord of glory," but "in the form of a servant," even of the lowest servant. As he was really a servant to the Father when in the form of a servant, so was he really God when in the form of God. By this voluntary susception of a new character, in order to man's salvation, "he was made in the likeness of men;" he assumed our nature, and became like us in all things but sin. Thus the only begotten of the Father tabernacled here on earth "in fashion as a man," being truly man, but more than man at the same time; and he was pleased still more to abase himself, by submitting to the most indigent circumstances, and the most accumulated hardships, for our good; especially he became obedient to the whole Divine law as our Surety, and fulfilled all righteousness, amidst inconceivable difficulties and temptations. In this he persevered to the end, and his voluntary obligations requiring it of him, he submitted to suffer death, even that of crucifixion, the most ignominious, and tormenting, and accursed kind of execution, to which the vilest of malefactors were condemned; and he was most perfectly resigned and obedient to the Father, through all the inward agony, and multiplied indignities and cruelties which he endured. Thus low he voluntarily stooped from "that glory which he had with the Father before the world was." He not only abased himself to become man, but he denied and humbled himself as man, to the very depth of suffering and shame, from love to worthless hell-deserving rebels and enemies! The example can never be done justice to by human language; and all our imitation must necessarily fall infinitely short of it. In this view of the subject, how important and energetic is the apostle's argument!

HIS EXALTATION.—Ver. 9-11. When the eternal Word, the Son of God, had fulfilled his engagements as our incarnate Surety, God the Father most highly exalted him, in our nature, by advancing him to the mediatorial throne. For the two circumstances, that it is Christ as man who is thus exalted, and that he is exalted as Mediator, renders this perfectly consistent with his eternal glory and dominion as "God over all, blessed for evermore." The absolute kingdom of the Creator, and the mediatorial kingdom of the Redeemer, established for the benefit and salvation of rebels against the Creator, who are condemned by his law, must be distinguished. It was in consequence of the engagements of the eternal Son that the dispensation of mercy was introduced. It was "for this joy set before him that he endured the cross," &c. Nothing could be deducted from his authority as God, nor anything added to it; but it did not consist with the honour of the Divine law and justice to deal with men except through a Mediator, who was one with the Father, and one with them, their Surety, Sacrifice, and Inter-

only, [y]but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 [z]Receive him therefore in the Lord with all gladness; [a]and [7]hold such in reputation:

30 Because for [b]the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

CHAPTER III.

1 *He warneth them of false teachers;* 18 *and to decline the ways of carnal Christians.*

FINALLY, my brethren, [a]rejoice in the Lord.* To write the same things† to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of [b]evil workers, beware of the concision.

3 For we are the circumcision, which [c]worship God in the spirit, and [d]rejoice in Christ Jesus, and [e]have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more:

5 Circumcised the eighth day, of the stock of Israel,‡ *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, [f]persecuting the church, [g]touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and [h]I count all things *but* loss for [i]the excellency of the knowledge of Christ Jesus my Lord: [k]for whom I have suffered the loss of all things, and do count them *but* dung, that I may [l]win Christ,§

9 And [m]be found in him, [n]not having mine own righteousness,‖ which is of the law, but that which is through the faith of Christ, [o]the righteousness which is of God by faith:

10 That [p]I may know him, [q]and the power of his resurrection, [r]and the fellowship of his sufferings, being made conformable unto his death;

11 If [s]by any means I might [t]attain unto the resurrection of the dead.

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[y] 1 Cor. x. 13. 2 Cor. ii. 7.
[z] Luke ix. 5. John xiii. 20.
[a] 2 Cor. x. 18. 1 Thes. v. 12.
[7] *Honour such.*
[b] 1 Cor. xv. 58.

CHAP. III.

[a] Deut. xii. 18.
* Let Jesus Christ, his person and his work, be the source of your joy, instead of any privileges of birth or education, or any merely corporeal observances. — MORRISON.
† That I write to you the same things which I have formerly taught you and warned you of, is not through sloth in me, but for your own safety, as fittest for you.—BAXTER.
[b] Matt. vii. 22, 23. 2 Cor. xi. 13.
[c] Mal. i. 11. John iv. 23 24.
[d] Ps. cv. 3.
[e] 1 Pet. i. 23-25.
‡ This is said to distinguish him from an Ishmaelite or Edomite, who were circumcised; and from a mere proselyte. *Tribe of Benjamin.*—A genuine and legitimate son of Jacob. *An Hebrew of the Hebrews*—*i.e.*, a genuine Hebrew, both on his father and mother's side. — GILL.
[f] Acts viii. 3.
[g] Matt. v. 20; xxiii. 25.
[h] Acts xx. 24.
[i] Is. liii. 11.
[k] Matt. xix. 27.
[l] Mat. xiii. 44-46. Heb. iii. 14.
§ *Win Christ*—Is to obtain an interest in him, and in the blessings purchased by him.—WHITBY.
[m] Gen. vii. 23.
[n] 1 Kings viii. 46.
‖ Not trusting in anything I have done, or could do, in order to my salvation; relying on no scheme of justification, set up either formerly by myself or by others. — CLARKE.
[o] Ps. lxxi. 15, 16.
[p] *See on* 8.
[q] John v. 21-29.
[r] Matt. xx. 23.
[s] Ps. xlix. 7.
[t] Luke xiv. 14.

¶ The original word is properly used by the Greeks of "runners in the race-course" who had reached the goal, and conquered in the contest; and so, being declared conquerors, were decorated with the promised rewards. — SCHLEUSNER.
[u] 1 Tim. vi. 12.
[x] Ps. cx. 2, 3.
[y] Ps. xlv. 10.
[z] ii. 12.
[a] Rom. ix. 23, 24.
* It is hardly possible, in a literal translation, to reach the full meaning of the words here used in the original. At the game, the judges sat on a high seat, and from thence, by an herald, summoned the combatants into the stadium (1 Cor. ix. 27). The apostle here alludes to this elevated situation of the judges. — MACKNIGHT.
[b] Ps. xxv. 8, 9.
[c] iv. 9.
† God, that hath sent me to teach you, hath herein made me an ensample to you; I beseech you, therefore, herein follow me, in humbly striving toward perfection, uniting in sincere Christianity, and bearing in other things with each other, till God teach you the rest. — BAXTER.
[d] Ps. xxxvii. 37.
[e] i. 15, 16.
‡ Doctrinal enemies—they did not depend upon his death alone for salvation, but made circumcision, and the observation of the whole law of Moses, necessary to it; practical enemies—who pleaded for Mosaic rites, to avoid reproach and persecution from the Jews.—GUYSE.
[f] Ps. lii. 1.
[g] Ps. iv. 6, 7.
[h] *Gr.* Is. xxvi. 1, 2.

CHAP. IV.

[a] Ps. xxvii. 14.
* It is probable Euodias and Syntyche were women of note at Philippi, who on some account had disagreed. This both impeded their usefulness, and tended to cause divisions in the Church. The apostle therefore entreated them to accommodate their differences by mutual concessions and forgiveness, so that they might be "of one mind in the Lord," for his sake, and in seeking the peace and welfare of his Church.—SCOTT.
[b] Mark ix. 50. Rom. xii. 16-18.

12 Not as though I had already attained, either were already perfect;¶ but I follow after, if [u]that I may apprehend that for which also I am [x]apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, [y]forgetting those things which are behind, [z]and reaching forth unto those things which are before,

14 I press toward the mark, for the prize of [a]the high calling of God in Christ Jesus.*

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, [b]God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.

17 Brethren, [c]be followers together of me,† [d]and mark them which walk so, as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the [e]enemies of the cross of Christ:‡

19 Whose end *is* destruction, whose god *is their* belly, and [f]*whose* glory *is* in their shame, [g]who mind earthly things.)

20 For our [h]conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

CHAPTER IV.

1 *The apostle proceeds from particular admonitions to general exhortations.* 10 *He declares his joy on account of their liberality towards him.* 19 *He concludes with prayers, salutations, and benedictions.*

THEREFORE, my brethren, dearly beloved and longed for, my joy and crown, [a]so stand fast in the Lord, *my* dearly beloved.

2 I beseech Euodias,* and beseech Syntyche, [b]that they be of the same mind in the Lord.

3 And I entreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and *with* other my

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cessor. The mediatorial kingdom alone was *given* to Christ, and given to him as man; but had he not been God also, and possessed of all Divine perfections, how could he possibly have administered it? Thus God the Father "gave him a name," and a degree of honour and authority, above that of every other name; so that no created being ever was, or could be, so honoured as he was, who had been the man of sorrows, and crucified between two thieves.—*Scott.*

CHAP. III. THE CONCISION.—Ver. 2. The Philippians, however, were especially cautioned to "beware of *the concision,*" or the *cutting off;* the judaisers laid much stress on *cutting off* the foreskin, though they did not mortify the deeds of the body; they wanted to *cut off* the Gentiles from the Church, but they *cut off* themselves and others from salvation by their dependence on the works of the law. The honourable title of *the circumcision* did not therefore belong to them. That ancient rite was no longer of any value; Christians were the true circumcision, the covenant people of God, the spiritual seed of Abraham; "the righteousness of faith" was sealed to them by the circumcision of the heart, of which baptism was the outward sign. They worshipped God not so much according to external forms, as spiritually, and under the teaching of the Holy Spirit.

GAIN—LOSS.—Ver. 8-11. For his sake, whom he rejoiced to call his Lord, the apostle suffered the loss of his worldly friends, prospects, and interests; and his strength of mind, his superior talents, his learning, and his connexion with the great, seemed to promise great prosperity. But he had renounced all, even his country and liberty; and he continually expected that he should be called to lay down his life in this cause; yet he accounted all these likewise to be most worthless in comparison of Christ, as the ground of his hope of acceptance with God, and of eternal salvation. He therefore gladly parted with them in order to win "the pearl of great price," which alone could make him rich, honourable, and happy for ever. For his great desire was "to be found in Christ," in the hour of death, and at the day of judgment, as Noah was in the ark when the deluge swept away an unbelieving world; and to stand before God, not having as his plea or title to life "his own righteousness," which, having reference to the law as its measure, could only condemn him; but "that which is through the faith of Christ, the righteousness which is of God by faith," even that righteousness which God bestows on and imputes to the believing sinner—namely, the perfect obedience unto death of his incarnate Son, which alone can answer the demands of the law, and render a transgressor's salvation consistent with the perfect justice of God.—*Scott.*

OUR GREAT HOPE.—Ver. 20, 21. "Who shall change our vile bodies, that they may be fashioned like unto his glorious body." There is a glory reserved for the bodies of the saints, which they will be instated in at the resurrection. The body is now at the best a "vile body, the body of our humiliation;" it has its rise and original from the earth, it is supported out of the earth, and is subject to many diseases, and to death at last. Besides, it is often the occasion and instrument of much sin, which is called "the body of this death" (Rom. vii. 24). Or it may be understood of its vileness when it lies in the grave; at the resurrection, it will be found a "vile body," resolved into rottenness and dust; the "dust will return to the earth as it was" (Eccl. xii. 7). But it will be made a "glorious body;" and not only raised again to life, but raised to great advantage.—*Henry.*

CHAP. IV. PRAYER.—Ver. 6. "In everything by prayer and supplication, with thanksgiving, let your requests be made known to God." Observe, 1. We must not only keep up stated times for prayer, but we must pray upon every particular emergency. "In everything by prayer." When anything burdens our spirits, we must ease our minds by prayer; when our affairs are perplexed or distressed, we must seek direction and support. 2. We must join thanksgiving with our prayers and supplications: we must not only seek supplies of good, but own receipts of mercy. Grateful acknowledgments of what we have argue a right disposition of mind, and are prevailing motives for further blessings. 3. Prayer is "offering up" our desires to God, or making them known to him: "Let your requests be made known to God." Not that God needs to be told either our wants or desires, for he knows them better than we can tell him; but he will know them from us, and have us shew our regards and concern, express our value of the mercy, and sense of our dependence on him. 4. The effect of this will be the "peace of God keeping our hearts" (ver. 7)

TRUE MORALITY.—Ver. 8. "Whatsoever things are true and honest:" a regard to truth in our words and engagements, and to decency and becomingness in our behaviour, suitable to our circumstances and condition of life. Whatsoever things are "just and pure:" agreeable to the rules of justice and righteousness in all our dealings with men, and without the impurity or mixture of sin. Whatsoever things are "lovely and of good report," that is, amiable; that will render us beloved, and make us well

fellow-labourers, [c]whose names *are* in the book of life.

4 [d]Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men. [e]The Lord *is* at hand.†

6 Be careful for nothing: but [f]in every thing by prayer and supplication, with thanksgiving, let your requests be made [g]known unto God.

7 And [h]the peace of God, which passeth all understanding, shall keep‡ your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* [1]honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and [i]the God of peace shall be with you.

10 But [k]I rejoiced in the Lord greatly, that now at the last your care of me [2]hath flourished again;§ wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where, and in all things, I

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[c] Ex. xxxii. 32.
[d] iii. 1.
[e] Matt. xxiv. 43-50. 1 Thes. v. 2-4.
† *At hand*—viz., he is present to judge of all our actions. Or, his coming is at hand, to render to every one according to his works. Or, to put an end to all your troubles and afflictions.—DIODATI.
[f] Gen. xxxii. 7-12.
[g] Matt. vi. 8.
[h] Ps. lxxxv. 8.
‡ "Will guard," &c.—A military term, expressive of the watching of soldiers in a fortified town, which is besieged by enemies without, and which has mutinous inhabitants within.—MACKNIGHT.
[1] *Venerable.*
[i] Rom. xvi. 20.
[k] iii. 1.
[2] *Is revived.*
§ The apostle likened the Philippians' care of him to a plant which withers and dies in winter, but groweth again in the following year; or to trees which, after their leaves drop in autumn, put them forth again next spring. Lest, however, the Philippians might think this expression insinuated a complaint that they had been negligent latterly, the apostle immediately added, that they had always been careful to supply his wants, but had not an opportunity till now.—MACKNIGHT.

[l] John xv. 4, 7.
‖ All things required by Christianity.—WHITBY.
It was not a habit which he had acquired by frequent exercise; it was a disposition which he had by grace.—CLARKE.
[m] 1 Thes. ii. 18.
[n] John xv. 8, 16.
¶ *To your account.*—A phrase taken from commercial dealings. The apostle wished that it might be set down *to their credit.* He desired that, when they came to appear before God, they might reap the benefit of all the acts of kindness which they had shewn him.—BARNES.
[o] Rom. xii. 1.
* Epithets anciently given to all the kinds of sacrifices, not only to the peace and thank-offerings, but to the burnt-offerings and sin-offerings (see Eph. v. 2).—MACKNIGHT.
[p] Gen. xlviii. 15.
[q] Rom. viii. 18.
[r] Ps. lxxii. 19.
† "Wherefore to God, even our Father."—MACKNIGHT.
To him whom we are encouraged to regard under the endearing character of Father, and in whom, through the great Redeemer, we are daily rejoicing, be glory.—DODDRIDGE.
[s] Rom. xvi. 3-16.
[t] Rom. xvi. 21, 22.
[u] Rom. xvi. 16.
[z] i. 13.
[y] Rom. xvi. 20, 24.

am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I [l]can do all things‖ through Christ which strengtheneth me.

14 Notwithstanding ye have well done that ye did communicate with my affliction.

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent [m]once and again unto my necessity.

17 Not because I desire a gift; but I desire [n]fruit that may abound to your account.¶

18 But I have all, and abound: I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice [o]acceptable, well-pleasing to God.*

19 But my God shall [p]supply all your need according to his riches in [q]glory by Christ Jesus.

20 Now [r]unto God and our Father† *be* glory for ever and ever. Amen.

21 [s]Salute every saint in Christ Jesus. [t]The brethren which are with me greet you.

22 All [u]the saints salute you, chiefly [z]they that are of Cesar's household.

23 The [y]grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome by Epaphroditus.

THE EPISTLE OF PAUL THE APOSTLE TO THE COLOSSIANS.

CHAPTER I.

1 *Paul thanketh God for their faith; 9 prayeth for their increase in grace, 15 and describeth the true Christ.*

PAUL, an apostle of Jesus Christ by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which are at Colosse: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

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CHAP. I.
[a] Rom. i. 8, 9. 1 Thes. i. 2.
* It is God, in the character of the Father of Christ, that we thank, for he is in this relation our Father-God. The grateful heart pours itself forth in praises. Paul and Timothy, on hearing of the spiritual progress of the Colossians, did not congratulate one another, but both gave the glory to God.—EADIE.
[b] Eph. iii. 14-19.
[c] Gal. v. 6.

3 We [a]give thanks to God* and the Father of our Lord Jesus Christ, [b]praying always for you,

4 Since we heard of your [c]faith in Christ Jesus, and of the love *which ye have* to all the saints;

spoken of, as well as well thought of, by others. "If there be any virtue, if there be any praise;" anything really virtuous in any kind, and worthy of commendation. Observe, 1. The apostle would have the Christians learn anything which was good of their heathen neighbours; "'If there be any virtue, think of these things;' imitate them in what is truly excellent among them; and let not them outdo you in any instance of goodness." We should not be ashamed to learn any good thing of bad men, or those who have not our advantages. 2. Virtue has its praise, and will have. We should walk in all the ways of virtue, and abide therein; and then, whether our "praise" be of "men," or no, it will be "of God" (Rom. ii. 29).—*Henry.*

THE APOSTLE'S EQUANIMITY.—Ver. 10-13. He knew how to be *abased* by the deepest poverty, labouring hard for a mean subsistence, neglected and despised, without repining, or using any dishonourable means of obtaining relief; and he was able to *abound*, without deviating from the strictest rules of temperance and humility, and without growing reluctant to the most self-denying and afflictive labours. In every respect, and in all things, he was initiated into the mysterious life of faith, and communion with God, as the source of consolation; so that he knew how to be full, and able to impart to others, without being betrayed into inexpedient indulgence, pride, or love of worldly things; or to be hungry, and destitute of bare necessaries for himself, without being discomposed or unfitted for his place and work. Thus he found by experience, that he could do all things, in this respect, and in whatever was connected with his duty; not by his natural ability, nor yet by the grace which he had already received, but through the strength communicated to him from Christ, whose power rested upon him, and enabled him for every service and situation to which he called him.—He seems to have learned these things by a deep sense of his own unworthiness, and his obligations to the Lord; by continually contemplating the poverty, abasement, and sufferings of Christ; by a believing confidence in the wisdom, faithfulness, and love of God, who ordered all such matters in the best manner possible; by a lively hope of immortal felicity; and an ardent desire, by any labours or sufferings, to promote the cause of Christ in the world.—*Scott.*

DOXOLOGY AND SALUTATIONS.—Ver. 20-23. The apostle concludes the epistle in these verses: 1. With praises to God; "Now unto God and our Father be glory for ever and ever. Amen." Observe, (1.) God is to be considered by us as "our Father: Now unto God and our Father." It is a great condescension and favour in God, to own the relation of Father to sinners, and allow us to say to him, "Our Father;" and it is a title peculiar to the gospel dispensation. It is also a great privilege and encouragement to us to consider him as "Our Father;" as one so nearly related, and who bears so tender an affection towards us. We should look upon God, under all our weakness and fears, not as a tyrant or an enemy, but as a "Father," who is disposed to pity us and help us. (2.) We must ascribe glory to God as a Father; the glory of his own excellence, and of all his mercy unto us. We must thankfully own the receipt of all from him, and give the praise of all to him. And our praise must be constant and perpetual; it must be "glory for ever and ever." 2. With salutations to his friends at Philippi; "'Salute every saint in Christ Jesus,' give my hearty love to all the Christians in your parts." He desires remembrances not only to the *bishops and deacons*, and the church in general, but to every particular saint Paul had a kind affection to all good Christians. 3. He sends salutations from those who were at Rome: "'The brethren who are with me salute you;' the *ministers*, and all the saints here, send their affectionate remembrances to you. 'Chiefly they who are of Cæsar's household;' the Christian converts who belonged to the emperor's court." Observe, (1.) There were saints in Cæsar's household. Though Paul was imprisoned at Rome for preaching the gospel, by the emperor's command, yet there were some Christians in his own family. The gospel early obtained among some of the rich and great. Perhaps the apostle fared the better, and received some favour, by means of his friends at court. (2.) "Chiefly they, &c." Observe, They, being bred at court, were more *complaisant* than the rest. See what an ornament to religion sanctified civility is.—*Henry.*

CHAP. I. THE GOSPEL.—Ver. 5. Observe, 1. The gospel is the "word of truth," and what we may safely venture our immortal souls upon; it proceeds from the "God of truth," and "the Spirit of truth," and is a "faithful saying." He calls it, "the grace

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5 For the [d]hope which is laid up for you in heaven,[†] whereof ye heard before in [e]the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and [f]bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and [g]knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.[‡]

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding;

10 That [h]ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and [i]increasing in the knowledge of God;

11 Strengthened with all might,[§] according to his glorious power, unto all patience and long-suffering with joyfulness;

12 [k]Giving thanks unto the Father, which hath made us meet to be [l]partakers of the inheritance of the saints in light:[‖]

13 Who hath delivered us from the power of darkness, and hath translated *us* into [m]the kingdom of [1]his dear Son;

14 In whom we have redemption through his blood, *even* the forgiveness of sins:

15 Who is the image of the invisible God,[¶] the first-born of every creature:

16 For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether *they be* thrones, or dominions, or principalities, or powers; all things were created by him, and for him:

17 And he is before all things, and by him all things consist:

18 And [n]he is the head of the body, the church; who is the beginning, [o]the first-born from the dead; that [2]in all *things* he might have the pre-eminence:

[d] Acts xxiii. 6.

[†] That is, "I give thanks that there is such a hope laid up for you." The evidence which he had that this hope was theirs, was founded on the faith and love to the saints which he heard they had evinced. He fully believed that where there was such faith and love, there was a well-founded hope of heaven. The word "hope" here is used, as it often is, for the thing hoped for. The object of hope—to wit, eternal happiness—was reserved for them in heaven. —BARNES.

[e] Acts x. 36. Rom. x. 8. 1 Tim. i. 15.

[f] Mark iv. 8, 26-29.

[g] Ps. cx. 3. 1 Cor. xv. 10, 11. 2 Cor. vi. 1.

[‡] The love wrought in you by that Spirit whose fruit is love. —WHITBY.

[h] ii. 6; iv. 5.

[i] ii. 19.

[§] The strength of Christians appeareth most in suffering long and patiently for Christ, with joy. —BAXTER.

[k] iii. 15, 17.

[l] Rom. xi. 17.

[‖] *In light.*—An inheritance which is all light, glory, and joy; where the saints shall be all over covered with the light of knowledge, holiness, and happiness, in God's immediate presence; where they shall see light in his light.—GUYSE.

[m] Ps. ii. 6, 7.

[1] *The Son of his love.*

[¶] In the Son, as in a clear and perfect glass, we see the Father: that eternal Son had his being of and with the Father, before ever any creature was made.—BISHOP HALL.

First-born — or "first-begotten" — in this passage, may signify the "heir or Lord of the whole creation;" for, anciently, the first-born was entitled to possess his father's estate (2 Chr. xxi. 3); the first-born was likewise lord of his brethren, who were all his servants (see Gen. xxvii. 37). Hence, among the Hebrews and other nations, "first-born," "heir," and "lord," were synonymous terms (see Gal. iv. 1).—MACKNIGHT.

[n] ii. 10-14.

[o] John xi. 25, 26. 1 Cor. xv. 20-23.

[2] *Among all.*

19 For it pleased *the Father*, that [p]in him should all fulness[*] dwell:

20 And ([3]having [q]made peace through the blood of his cross) by him to [r]reconcile all things unto himself; by him, *I say*, whether *they be* things in earth, or things in heaven.

21 And you, that were sometime alienated, and enemies [4]in *your* mind by wicked works, yet now hath he reconciled.

22 In [s]the body of his flesh through death, to present you holy, and unblameable, and unreproveable in his sight;

23 If [t]ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister:

24 Who now rejoice in my sufferings for you, and [u]fill up that which is behind of the afflictions of Christ[†] in my flesh [x]for his body's sake, which is the church;

25 Whereof I am made a minister, [y]according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* [z] the mystery which hath been hid from ages and from generations, but [a]now is made manifest to his saints:

27 To [b]whom God would make known what *is* [c]the riches of the glory of this mystery among the Gentiles; which is Christ [5]in you, [d]the hope of glory:

28 Whom we preach, [e]warning every man, and teaching every man in all wisdom; that we may present every man [f]perfect[‡] in Christ Jesus:

29 Whereunto I also labour, [g]striving according to his working, which worketh in me mightily.

[p] iii. 11.

[*] All fulness of Divine power, to create, redeem, preserve, and raise the Church, which is his body.—WHITBY.

[3] *Making peace.*

[q] Lev. vi. 30.

[r] 2 Cor. v. 18.

[4] *By your mind in wicked works.*

[s] Rom. vii. 4.

[t] Ps. xcii. 13, 14. Zeph. i. 6.

[u] 2 Cor. xi. 23-27.

[†] Not that he meant the sufferings of Christ were imperfect, but he deeply retained in his mind the impression of that first lesson which he had from his Saviour's mouth—viz., that he was persecuted in his members (Acts ix. 4); he therefore considers it as the plan of Providence that a certain measure of suffering should be endured by this body, of which Christ was the head; and he rejoices to think that what he endured in his own person was congruous to that wise and gracious scheme.—DODDRIDGE.

[x] *See on* 18.

[y] Rom. xv. 15-18.

[z] Rom. xvi. 25.

[a] Ps. xxv. 14. Matt. xiii. 11.

[b] 1 Cor. ii. 12-14. Gal. i. 15, 16.

[c] Rom. ix. 23.

[5] *Among you.*

[d] 2 Cor. iv. 17.

[e] Jer. vi. 10. Acts xx. 20.

[f] 1 Cor. i. 30.

[‡] The word in the original properly denotes the priest's bringing the sacrifice or offering to the altar. The apostles, like priests, were appointed to prepare mankind as an acceptable offering to God (Rom. xv. 16). —GILL.

[g] Luke xiii. 24.

CHAP. II.

1 *Fear*, or *care*.

[*] It was the metropolis of the greater Phrygia. There was a Christian Church of some note here.—MACKNIGHT.

CHAPTER II.

1 *He exhorteth them to constancy in Christ;* 8 *to beware of philosophy and vain traditions,* 18 *worshipping of angels,* 20 *and legal ceremonies.*

FOR I would that ye knew what great [1]conflict I have for you, and *for* them at Laodicea,[*] and *for* as many as have not seen my face in the flesh:

of God in truth" (ver. 6). 2. It is a great mercy to hear this Word of truth; for the great thing we learn from it is, the happiness of heaven. "Eternal life is brought to light by the gospel" (2 Tim. i. 10). They heard of the hope laid up in heaven in the Word of the truth of the gospel; "'Which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you' (ver. 6). This gospel is preached, and bringeth forth fruit in other nations; it is come to you, 'as it is in all the world,' according to the commission, 'Go, preach the gospel in all the nations,' and to 'every creature.'" Observe, (1.) All who hear the Word of the gospel ought to bring forth the fruit of the gospel, be obedient to it, and have their principles and lives formed according to it. This was the doctrine first preached: "Bring forth therefore fruits meet for repentance" (Matt. iii. 8). And our Lord says, "If ye know these things, happy are ye if ye do them" (John xiii. 17). Observe, (2.) Wherever the gospel comes, it will bring forth fruit to the honour and glory of God. "It bringeth forth fruit, as it doth also in you." We mistake if we think to monopolise the comforts and benefits of the gospel to ourselves. Does the gospel bring forth fruit in us? so it does in others.

MEETNESS FOR HEAVEN.—Ver. 12. He hath prepared us for the eternal happiness of heaven, as the Israelites divided the promised land by lot; and hath given us the earnest and assurance of it. This he mentions first, because it is the first indication of the future blessedness, that by the grace of God we find ourselves in some measure *prepared for it.* God gives *grace and glory*, and we are here told what they both are. 1. What that glory is: It is the "inheritance of the saints in light." It is an "inheritance," and belongs to them as children, which is the best security, and the sweetest tenure; "If children, then heirs" (Rom. viii. 17). And it is an inheritance of "the saints"—proper to sanctified souls. They who are not saints on earth will never be saints in heaven. And it is an inheritance "in light;" the perfection of knowledge, holiness, and joy, by communion with God, who is "light," and the "Father of lights" (Jam. i. 17; 1 John i. 5). 2. What this grace is: It is a "meetness" for the inheritance. "'He hath made us meet to be partakers,' suited and fitted us for the heavenly state by a proper temper and habit of soul; and he makes us meet by the powerful influence of his Spirit." It is the effect of the Divine power to change the heart, and make it heavenly. Observe, All who are designed for heaven hereafter are *prepared* for heaven now. As they who live and die unsanctified go out of the world with their hell about them, so they who are sanctified and renewed go out of the world with their heaven about them.—*Henry.*

GLORY OF CHRIST.—Ver. 15-20. Having mentioned Christ, as the well-beloved Son of God, the apostle here explained more fully the import of that expression. He declared him to be "the image of the invisible God." Being possessed of all Divine perfections, as one with the Father; he appeared on earth, displaying those perfections, and performing all Divine operations, through the medium of the human nature. Thus, he made the invisible God known to mankind, as his express image: he represented the Father, and manifested his glory. The first-born of the whole creation (for so the words may be literally rendered).—Christ is often called the *first-begotten* or *only begotten*, of the Father; and it hath been shewn, that these expressions must be understood of the mysterious union in the sacred Trinity, and the relation of the second person to the first in the Divine subsistence; for the grand display of the love of God to the world consisted in "giving his *own Son* to" become man, in order to die for our sins, rather than in giving him, *when incarnate*, to death for us. The expression here used seems to be of the same import; he was qualified to be the image of the invisible God to men, by reason of his original and essential glory. Existing as the co-eternal Son of the Father, before the creation of the world, he appeared as the first-begotten Son of God, to be the heir of all things when they were called into existence, as the first-born is the heir of the estate or kingdom. The reason or proof adduced by the apostle demonstrates, that he meant the words in some such sense; "for" says he, "by him all things were created." He then proceeds to mention all creatures in heaven and earth; and by the figurative terms of "thrones, dominions, principalities, and powers," clearly including the highest created dignity and exaltation, he evidently intended to declare that every creature of God, however distinguished, was created by Christ, as one in Deity and operation with the Father and the Holy Spirit. Nay, he added, that they were all "created *for* him," for the display of his glory, and to do him service (Prov. xvi. 4): that "he was before all things;" yea, that "all things by him consist," or are preserved in being and order; so that without his sustaining power they must fall into confusion or non-existence. It is perhaps impossible to use stronger language, to express creating and upholding power, universal sovereignty, and real Deity, than is here employed. The same glorious person, of whose original majesty such sublime language had been employed, was next declared to be the "head of the body, the Church." This manifestly related to his mediatorial character, which he voluntarily assumed and sustained in human nature. He is also the beginning, the author and source, of spiritual and eternal life to man, the resurrection and the life, both of his body and soul: and, "the first-born from the dead;" the first who rose to die no more; the first-fruits of his people, who rose to inherit the mediatorial throne, as their Surety, and for their benefit. So that it was evidently intended, that in "all things he should have the pre-eminence" over all worlds, and in all respects; as to creation, providence, redemption, essential dignity, universal sovereignty, assumed and delegated authority, personal excellency, and the display of

2 That their hearts might be comforted, [a]being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ;

3 [2]In whom are [b]hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, [c]and the stedfastness of your faith in Christ.

6 As ye have therefore [d]received Christ† Jesus the Lord, *so* walk ye in him;

7 [e]Rooted and built up in him, and [f]stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

8 Beware lest any man [g]spoil you through philosophy and vain deceit,‡ after the tradition of men, after the [3]rudiments of the world, and not [h]after Christ:

9 For [i]in him dwelleth all the fulness of the Godhead bodily.

10 And ye are [k]complete in him, which is [l]the head of all principality and power:

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh [m]by the circumcision of Christ;

12 [n]Buried with him in baptism, wherein also ye are risen with *him* through [o]the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath [p]he quickened together with him, [q]having forgiven you all trespasses;

14 [r]Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross;

15 *And,* [s]having spoiled principalities§ and powers, he made a shew of them openly, triumphing over them in it.

16 Let no man therefore judge you in [t]meat, or in drink, or [4]in respect of an holiday, or of the new-moon, or of the sabbath-*days;*

17 Which are [u]a shadow of things to come; but [x]the body *is* of Christ.

18 Let no man [5]beguile you of your reward [6]in a voluntary humility, and worshipping of angels,‖ intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;

19 And not holding the head, from which [y]all the body by joints and bands having nourishment ministered, and knit together, [z]increaseth with the increase of God.

20 Wherefore, [a]if ye be dead with Christ from the [7]rudiments of the world, why, as though living in the world, are ye subject to ordinances,

21 (b]Touch not, taste not, handle not;

22 Which all are [c]to perish with the using,) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship, and humility, and [8]neglecting of the body; not in any honour to the satisfying of the flesh.¶

CHAPTER III.

1 He sheweth where we should seek Christ, 12 and exhorteth to sundry general and particular duties.

IF ye then be risen with Christ, seek those things which are above, [a]where Christ sitteth on the right hand of God.

2 [b]Set your [1]affection on things above, [c]not on things on the earth.

3 For ye are dead, and [d]your life is hid with Christ in God.

4 When Christ, *who is* our life, shall [e]appear, then shall ye [f]also appear with him in glory.

5 Mortify therefore* your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:†

6 For [g]which things' sake the wrath of God cometh on the [h]children of disobedience.

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also put off all these; anger,

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[a] Ps. cxxxiii. 1. John xvii. 21.
[2] *Wherein.*
[b] Job xxviii. 21.
[c] 1 Cor. xv. 58. Heb. iii. 14.
[d] John i. 12, 13. 1 John v. 11, 12.
† Receiving Christ is believing in him. —GILL.
The meaning is simply this: "Seeing ye have embraced the doctrine of Christ, continue to hold it fast; and do not permit yourselves to be turned aside by sophistical or Judaizing teachers."—CLARKE.
[e] Is. lxi. 3.
[f] 1 Cor. xv. 58.
[g] Eph. v. 6. Heb. xiii. 9.
‡ The philosophy here referred to is thought to be that of the Essenes, a Jewish sect of high antiquity, practising great austerities in their manner of living, which was retired and mortified to an extreme degree.—CLARKE.
[3] Or, *elements.*
[h] Eph. iv. 20.
[i] John xvii. 21. 1 Tim. iii. 16.
[k] John i. 16.
[l] Eph. i. 20-23. Phil. ii. 9-11.
[m] Eph. ii. 10-18.
[n] Rom. vi. 4, 5.
[o] John i. 12, 13; iii. 3-7.
[p] John v. 21. Rom. iv. 17.
[q] Is. i. 18. 1 John i. 7-9.
[r] Is. xliii. 25. Acts iii. 19.
[s] John xii. 31. Rev. xii. 9.
§ By that important transaction he hath also made us victorious over all our spiritual enemies, and especially the formidable spirit of darkness; having spoiled these "principalities and powers" of the trophies which they had gained, by drawing us into the grand original apostasy, and subjecting to themselves this part of God's rational creation, he hath made them an open spectacle to the whole world, triumphing over them by it, even by that cross whereby they hoped to have triumphed over him. — DODDRIDGE.
[t] Matt. xv. 11.

[4] *In part.*
[u] John i. 17. Heb. viii. 5.
[x] Matt. xi. 28, 29.
[5] *Judge against you.*
[6] *Being a voluntary in humility;* 23.
‖ Paying worship to angels as a kind of mediators between you and God, considering it as an act of humility to approach God in this manner. From Philo the Jew, we learn that this was a sentiment common in his day. This condemns the worship of departed saints and martyrs practised in the Roman Church.—WHITBY.
[y] Eph. iv. 15, 16.
[z] 1 Cor. iii. 6.
[a] Gal. ii. 19, 20; vi. 14.
[7] *Elements.*
[b] Gen. iii. 3.
[c] 1 Cor. vi. 13.
[8] *Punishing;* or, *not sparing.*
¶ These things have a goodly show, because men seem to worship God with a good mind, and humble themselves and neglect the body, which most men curiously pamper up and cherish; but the things themselves are of no value, as they pertain not to the things that are spiritual and everlasting, but to the nourishment of the flesh.—BEZA.

CHAP. III.
[a] Ps. cx. 1. Matt. xxvi. 64.
[b] 1 Chr. xxii. 19. Ps. lxii. 10.
[1] *Mind.*
[c] 2. Ps. xlix. 11-17. Matt. vi. 19.
[d] John iii. 16; xiv. 19. 1 Cor. xv. 45.
[e] 1 Tim. vi. 14. 2 Tim. iv. 8.
[f] Ps. xvii. 15 Matt. xiii. 43.
* Immoderate desires of every kind, especially of the pleasures of the table, which lead men to gluttony and drunkenness.—MACKNIGHT.
† For the covetous man makes his money his god. Now, it is the prerogative of God to confer happiness; every godly man seeks his happiness in God: the covetous man seeks that in his money which God alone can give; therefore, his covetousness is properly idolatry.—CLARKE.
[g] Eph. v. 6.
[h] Is. lvii. 4.

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omnipotence; as the Conqueror of "death, and of him that had the power of death;" both in the world and in the Church: above all creatures, visible and invisible, during time and to eternity.—*Scott.*

CHAP. II. FULL ASSURANCE OF UNDERSTANDING.—Ver. 2. The apostle prays that they might attain and possess all those spiritual riches which were to be found in the distinct and complete understanding of the gospel of Christ, as connected with the full assurance of faith and hope; that so they might confidently acknowledge and profess their belief of the mystery of God, *even* of the Father and of Christ his beloved Son, as one with him, according to "the great mystery of godliness, God manifest in the flesh:" *in whom,* or *in which mystery,* were treasured up all the riches of wisdom and knowledge. These were, indeed, hidden from the eyes of proud unbelievers; but the infinite wisdom and knowledge of God were more displayed in the person and redemption of Christ, than in all his other works. All true wisdom and knowledge consisted in a believing and practical experimental understanding of these mysteries, and such instructions as were deducible from them: yea, from this treasury all true wisdom and knowledge must be by faith and prayer; and all science or philosophy contrary to this are worthless.—*Scott.*

FALSE PHILOSOPHY.—Ver. 8. There is a philosophy which is a noble exercise of our reasonable faculties, and highly serviceable to religion: such a study of the works of God as leads us to the knowledge of God, and confirms our faith in him. But there is a philosophy which is "vain and deceitful"—which is prejudicial to religion, and sets up the wisdom of man in competition with the wisdom of God, and while it pleases men's fancies, ruins their faith; as nice and curious speculations about things above us, or of no use or concern to us; or a care of words and terms of art, which have only an empty, and often a cheating appearance of knowledge. "After the tradition of men, after the rudiments of the world:" this plainly reflects upon the Jewish pedagogy or economy, as well as the pagan learning.

CHRIST'S TRIUMPH OVER SATAN.—Ver. 15. As the curse of the law was against us, so the power of Satan was against us. He treated with God as the Judge, and redeemed us out of the hands of his justice by a price; but out of the hands of Satan the executioner, he redeemed us by power and with a high hand. "He led captivity captive." The devil and all the powers of hell were conquered and disarmed by the dying Redeemer. The first promise pointed at this; the "bruising of the heel" of Christ in his sufferings was the "breaking of the serpent's head" (Gen. iii. 15). The expressions are lofty and magnificent: let us turn aside, and see this great sight. The Redeemer conquered by dying. See his crown of thorns turned into a crown of laurels. He "spoiled them," broke the devil's power, and conquered and disabled him, and "made a show of them openly;" exposed them to public shame, and made a show of them to angels and men. Never had the devil's kingdom such a mortal blow given to it, as was given by the Lord Jesus. He tied them to his chariot-wheels, and rode forth conquering and to conquer; alluding to the custom of a general's triumph, who returned victorious, "triumphing over them in it," both in his cross and by his death.—*Henry.*

GNOSTICISM.—Ver. 18, 19. Certain persons were induced, by an uncommanded and self-imposed humility, to worship angels, pretending that it was improper for mean, sinful creatures to come to God immediately with their prayers, and that it was therefore expedient to solicit the mediatory good offices of holy angels; and they aimed to persuade others to the practice. Thus they ascribed Divine honours to created beings, as if ever present with men in all places, and acquainted with the sincerity and the desires of their hearts; nay, they seemed to intimate, that they were more compassionate and kind than the Lord himself. This might be called *humility,* and indeed it was a *voluntary degradation* to which a rational creature ought not to submit: yet, in fact, it originated in *pride,* and a most presumptuous intrusion into the supposed state of the invisible world; it substituted man's arrogant conjectures and speculations in the place of Divine revelation; and it was the genuine offspring of that self-wisdom with which the carnal mind is so prone to be puffed up. By thus exalting angels to the office of mediators, and worshipping them in that capacity, they especially dishonoured Christ, the one Mediator between God and man, to whom, as God manifested in the flesh, such worship ought to be appropriated.—*Scott.*

CHAP. III. CHRIST OUR LIFE.—Ver. 4. Observe, 1. Christ is a believer's life. "I live, yet not I, but Christ lives in me" (Gal. ii. 20). He is the Principle and End of the Christian's life. He lives *in* us by his Spirit, and we live to him in all we do. "To me to live is Christ" (Phil. i. 21). 2. Christ will appear again. He is now "hid:" and the "heavens must contain" him; but he will appear in all the pomp of the upper world, with his "holy angels, and his own glory, and his Father's glory" (Mark viii. 38; Luke ix. 26). 3. We shall then appear with

wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that [i]ye have put off the old man with his deeds;

10 And have [k]put on the new *man*, which is [l]renewed in knowledge‡ after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian,§ bond *nor* free: [m]but Christ *is* all, and in all.

12 Put on therefore, [n]as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a [2]quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all‖ these things *put on* charity, which is the bond of perfectness.

15 And let [o]the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let [p]the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another¶ in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all [q]in the name of the Lord Jesus, [r]giving thanks to God and the Father by him.

18 Wives, submit yourselves unto your own husbands, [s]as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things:* for this is [t]well-pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, [u]as to the Lord, and not unto men:

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[i] Rom. vi. 6.

[k] Job xxix. 14.

[l] Ps. li. 10. Heb. vi. 6.

‡ As the old, so the new creation begins in light: the opening of the eyes is the first work of the Spirit.—FLAVEL.

§ Scythia was a vast country, lying in Asia and Europe. As the Greeks were the most learned and polite, so the Scythians were the most barbarous of the Gentiles. —GUYSE.

[m] 1 Cor. i. 29, 30.

[n] Is. xlii. 1.

[2] *Complaint.*

‖ "Upon all," "over all." As the outward garment envelopes all the clothing, so let *charity*, or "love," invest or compass all the rest. *The bond of perfectness* not only covers all, but unites and consolidates the whole.—CLARKE.

[o] Ps. xxix. 11. Is. xxvi. 3.

[p] John v. 39, 40. 2 Tim. iii. 15.

¶ This passage appears to refer to such meetings for devotion and mutual instruction as were mentioned 1 Cor. xiv. 26, when each member produced a devotional psalm, a practical discourse, &c.; only he cautions them to admit no secular or profane mixtures in their religious meetings.—WILLIAMS.

[q] Mic. iv. 5. Matt. xxviii. 19.

[r] Eph. v. 20.

[s] Acts v. 29.

* *In all things.*—Here, and ver. 22, the words must be restrained to all such things as are reasonable and proper. *Knowing that from the Lord.*—Ye will receive the reward of an everlasting inheritance; but should you be unfaithful and do wrong, you will be punished.—BOOTHROYD.

[t] Phil. iv. 18. Heb. xiii. 21.

[u] Zech. vii. 5-7.

[1] Gen. xv. 1. Ruth ii. 12.

† *Of the inheritance*—viz., the heavenly inheritance: which though believers do obtain merely by virtue of their adoption, yet it is promised unto them likewise by the name of hire or reward, for to incite them to do well. *The Lord*—who, being the sovereign Lord of all, giveth and appointeth to every one his vocation, and thereby exerciseth his command in the world. —DIODATI.

CHAP. IV.

[a] Ec. v. 8. Matt. xxiii. 8, 9.

[b] 1 Sam. xii. 23.

* The direction here given, after exhorting to relative duties, is also given in Eph. vi., after the like exhortation, teaching us to join in social prayer for grace to help us to perform our duties to each other. —MACKNIGHT.

[c] 1 Cor. xvi. 9. 2 Cor. ii. 12.

† *A door of utterance.*—See 1 Cor. xvi. 9; 2 Cor. ii. 12. The meaning here is, plentiful opportunities and liberty publicly to preach the gospel.—HAMMOND.

[d] *See on* i. 26.

‡ Without the pale of the Church—your heathen neighbours. —DODDRIDGE.

[e] ii. 2. Is. xl. 1. 2 Cor. i. 4.

§ *Onesimus.*—Who had been Philemon's servant (see Philemon). It is probable that this letter was written after that to Philemon, and that the latter had the desired effect.—DODDRIDGE.

‖ *Aristarchus.* —This was a man of Macedonia, and a Thessalonian (Acts xix. 29; xx. 4).—MACKNIGHT.

[f] Rom. xvi. 21-23.

¶ *Marcus.* —The same with John Mark, whose mother's name was Mary, said here to be sister to Barnabas (Acts xii. 12, 25; see further particulars of him Acts xv. 37-39; 1 Pet. v. 13; 2 Tim. iv. 11; Philemon 24).—WHITBY.

* *Justus.*—See Acts xviii. 5-7. This was very likely the same man.—GILL.

[g] Acts x. 45. Eph. ii. 11.

[h] 1 Cor. iii. 5-9.

24 Knowing that of the Lord [x]ye shall receive the reward of the inheritance:† for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

CHAPTER IV.

1 *Masters exhorted to behave properly to their servants;* 2 *to perseverance in prayer;* 5 *to prudence and edifying speech.* 7 *Tychicus and Onesimus commended.* 10 *Salutations and admonitions.*

MASTERS, give unto *your* servants that which is just and equal; knowing that [a]ye also have a Master in heaven.

2 [b]Continue in prayer,* and watch in the same with thanksgiving;

3 Withal praying also for us, [c]that God would open unto us a door of utterance,† to speak [d]the mystery of Christ, for which I am also in bonds;

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without,‡ redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord:

8 Whom I have sent unto you for the same purpose, that he might know your estate, [e]and comfort your hearts;

9 With Onesimus,§ a faithful and beloved brother, who is *one* of you: they shall make known unto you all things which *are done* here.

10 Aristarchus‖ my fellow-prisoner [f]saluteth you, and Marcus,¶ sister's son to Barnabas; (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus,* [g]who are of the circumcision. These only *are my* [h]fellow-workers unto the kingdom of God, which have been a comfort unto me.

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him in glory. It will be his glory to have his redeemed with him: he will come to be glorified in his saints (2 Thes. i. 10); and it will be their glory to come with him, and be with him for ever. Do we look for such a happiness as that, and should we not "set our affection" upon that world, and live above this? What is there here to make us fond of it? What is there not there to draw our hearts to it? Our Head is there, our home is there, our treasure is there, and we hope to be there for ever.—*Henry.*

LUST.—Ver. 5. In the detail of particulars here adduced, we may observe, that *inordinate affection* may relate to inexpedient and excessive desires after even lawful indulgences of any kind: though some understand it of unnatural crimes. *Evil concupiscence* signifies the sensuality of the heart and imagination, which must be mortified, or gross crimes will follow. But several expositors explain the word rendered *covetousness*, as denoting rather the excessive desire of sensual gratification, than the love of riches. This appears a very dangerous misconstruction: for, by this means, *sensuality* is supposed to be forbidden with a needless redundancy of words, and *covetousness* escapes without the least rebuke: whereas the *love of money* is the root of all kinds of evil, and both the Scripture and matter of fact shew it to be one of the greatest possible hindrances to man's salvation, and the greatest of all snares to the professors of the gospel; nor can any vice so properly be called *idolatry* as *avarice.* The original word literally signifies *having more*, or *have more*, implying the hankering after still more and more, which is evidently the disease of the avaricious. It is but seldom used in the Greek writers for anything but covetousness; though a few instances may be found of its being applied to an insatiable greediness in other respects. The general meaning of the word in the New Testament may be understood from most of the passages in which it is used, where its import cannot be doubted.

THE WORD OF CHRIST.—Ver. 16, 17. By *the word of Christ* the whole of the sacred Scripture seems to be meant; which was all from him, as "the light of the world," and the personal Word of God; and which, in one way or other, all related to him. It was very important that the Colossians should, by diligent study and meditation, store their memories and understandings with the instructions of Scripture; that it might thus abundantly dwell within them; and that so their judgments might be formed upon it, their hearts cast into the mould of it, and their consciences directed by it. Thus they would be enriched in all spiritual wisdom and knowledge (chap. ii. 2, 3), and would learn to act wisely in their whole conduct; or they would be influenced to use their knowledge in all wisdom, by reducing it to practice. This would enable them, with readiness and pertinency, to teach, caution, exhort, reprove, or encourage one another: while those psalms and sacred poems, which they sang together with holy affections, under the influence of Divine grace in their hearts, to the glory of the Lord, would furnish them words suited to such mutual admonitions. Their idolatrous neighbours had laid up in their memories songs in praise of their base deities and corrupt practices, which they used on every festive occasion, and when they met together for social intercourse, nay, for amusement and recreation when alone. This, in fact, has always been the case in every country; and the popular songs have an immense, but, generally, a most pernicious effect on the people.—*Scott.*

Ver. 18-20. See corresponding places in the Epistle to the Ephesians.

CHAP. IV. MASTERS AND SERVANTS.—Ver. 1. The apostle proceeds with the duty of masters to their servants, which might have been joined to the foregoing chapter, and is a part of that discourse. He observes, 1. Justice is required of them: "Give unto your servants that which is just and equal;" not only strict justice, but equity and kindness. Be faithful to your promises to them, and perform your agreements; not defrauding them of their dues, or "keeping back by fraud the hire of the labourers" (Jam. v. 4). Require no more of them than they are able to perform; and do not lay unreasonable burdens upon them, and beyond their strength. Provide for them what is fit, supply proper food and physic, and allow them such liberties as may enable them the better for cheerful service, and make it the easier to them: and this, though they are employed in the meanest and lowest offices, and are of another country and a different religion from yourselves. 2. A good reason for this regard: "Knowing that ye also have a Master in heaven." Ye who are masters of others have a Master yourself, and are servants of another Lord. Ye are not lords of yourselves, and are accountable to one above you. Deal with your servants as you expect God should deal with you, and as those who believe you must give an account. Ye are both servants of the same Lord in the different relations in which you stand, and are equally accountable to him at last.—*Henry.*

WISDOM TOWARDS THEM THAT ARE WITHOUT.—Ver. 5, 6. "Wisdom toward them that were without," *might include* a prudent caution not to expose themselves needlessly to their persecutors, to which some expositors in a great measure restrict it. But the words contain a general rule of vast extent and importance; implying such habitual propriety, circumspection, and discretion in the whole conduct, as may preserve Christians from being ensnared or drawn into sin by their unconverted neighbours, and from giving them any unfavourable impressions of the gospel; and such as evident excellency of character, as may silence calumny, soften prejudice, and win upon the beholders to examine into those religious principles which produce such happy effects. Thus the Colossians ought to "redeem their time," in acquiring and exercising this heavenly wisdom, to the honour of God and the good of mankind, in

12 Epaphras, who is *one* of you, [i]a servant of Christ, saluteth you always [l]labouring fervently for you in prayers, [k]that ye may stand perfect and [2]complete in all the will of God.

13 For [l]I bear him record, that he hath a great zeal for you, and them *that are* in [m]Laodicea,† and them in Hierapolis.

14 [n]Luke, the beloved physician, and [o]Demas, greet you.

15 Salute the brethren which are [p]in Laodicea, and Nymphas, and [q]the church which is in his house.

A.D. 64—A.D. 64.

[i] John xii. 26.
[1] *Striving.*
[k] i. 9, 22, 28.
[2] *Filled.*
[l] Rom. x. 2.
[m] 15, 16; ii. 1.
† *Laodicea; Hierapolis* — were two other cities of Phrygia.—WHITBY.
[n] 2 Tim. iv. 11.
[o] 2 Tim. iv. 10.
[p] *See on* 13.
[q] Rom. xvi. 5. 1 Cor. xvi. 19.

[r] 1 Thes. v. 27.
‡ From this verse we learn that it was customary for the Christian Churches to send the letters of the apostles to one another, among the members of which they were read, and most probably copied for their edification. They were intended for general good. The epistle from Laodicea might be a copy of that sent to Ephesus.—BOOTHROYD.
[s] Philem. 2.
[t] Lev. x. 3.
[u] Acts i. 17.
[x] 2 Tim. iv. 5.
[y] 1 Cor. xvi. 21.
[z] 2 Tim. i. 8.
[a] Rom. xvi. 20, 24.

16 And when [r]this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea.‡

17 And say to [s]Archippus, [t]Take heed to [u]the ministry which thou hast received in the Lord, that thou [x]fulfil it.

18 The salutation [y]by the hand of me Paul. [z]Remember my bonds. [a]Grace *be* with you. Amen.

¶ Written from Rome to the Colossians by Tychicus and Onesimus.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

FIRST AND SECOND EPISTLES TO THE THESSALONIANS.

The First Epistle to the Church in Thessalonica was, in the opinion of some, the first in point of time of the letters written by the apostle. Its first chapters are somewhat general in nature, and dwell on the great truths and blessings of the gospel, portraying, at the same time, the writer's earnest anxiety for the spiritual welfare of his converts, and introducing some features of his personal history—the sufferings he had endured, and the motives and prospect which induced him still to persevere in his apostolic course. It would seem that some members of the Church had not rightly understood the doctrine of the resurrection, and did not derive from it that comfort which it is calculated to afford. The apostle enters fully and joyously into the subject, and tells them that under bereavement they should not give way to bursts of sorrow, as did the benighted and miserable heathen around them. For as surely as Christ rose, all believers will rise—nay, the dead in Christ shall rise before the living are changed. The Thessalonians were not to suppose that they who died before the second advent were forgotten, or that they had lost any blessing by falling asleep prior to the promised coming. Then follow various admonitions suited to that Church, and to the age in which it lived, all tending to lift believers above that worldliness and sensuality which too often mar the comfort and impede the spiritual progress of the professed followers of Christ. This epistle might be written in Corinth in the year 52 or 53.

But some misapprehensions had gone abroad as to the meaning of certain statements in this first letter, and the apostle, not long after his First, wrote his Second Epistle to remove them. Some in the Thessalonian Church seem to have inferred from the apostle's language, that the day of Christ was at hand, or perhaps had passed altogether. The apostle bids them not to be alarmed, for a portentous apostasy must appear in the Church ere this awful period come—there must be the rise, development, and overthrow of the "man of sin," and "son of perdition." The various features of this sketch have an exact and wonderful counterpart in Popery. The epistle concludes with several counsels and one long warning against idleness—for perhaps some converts so misunderstood the gospel, as to believe that, by forsaking the world and joining a free spiritual society, they shook off its social and secular obligations. This indolent leaning on the Church for support was walking "disorderly," and is severely reprobated, as it justly deserved.—J. E.

CHAPTER I.

2 Paul sheweth his mindfulness of them in thanksgiving and prayer, 5 and persuasion of their sincere faith and conversion.

A.D. 54—A.D. 54.

CHAP. I.
* That Silvanus was a Jew is evident from Acts xv. 22, where he is called by his Hebrew name, Silas; and that he was a Roman citizen also appears from Acts xvi. 37, and it is probable that Silvanus was his Roman name. He was the fellow-traveller and labourer with Paul in the gospel. — BOOTHROYD.
[a] Acts xvii. 1-9, 11, 13.
[b] Gal. i. 22.
[c] Rom. i. 7.
[d] Rom. i. 8, 9.
[e] ii. 13. 14.

[f] Ec. ii. 26.
† *In power*—viz., with a Divine efficacy of the Holy Ghost; for God hath blessed our labours, giving great growth to his Word which we have declared unto you. *For your sake*—viz., in all our actions aiming at your salvation and profit.—DIODATI.
[g] ii. 14.
[h] Matt. xvi. 24.
[i] ii. 13, 14.
[k] Rom. viii. 16-18.

PAUL, and Silvanus,* and Timotheus, unto the church of the [a]Thessalonians *which is* [b]in God the Father, and *in* the Lord Jesus Christ: [c]Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

2 [d]We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing [e]your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, [f]in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

5 For our gospel came not unto you in word only, but also in power,† and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And [g]ye became followers of us, [h]and of the Lord, having [i]received the word in much affliction, [k]with joy of the Holy Ghost:

order that their conversation might not only be inoffensive, "but always with grace," the genuine language of piety, purity, wisdom, and love; savouring of heavenly things, as meat is preserved and made relishing by being seasoned with salt (Matt. v. 13). By attention to these rules, they would know how they ought to answer every man, whether he asked a reason of their hope, and seriously inquired into the nature of Christianity; or whether he desired a solution of some doubt or difficulty; or whether he were disposed to object, cavil, dispute, or revile; for the meekness of heavenly wisdom would dictate a pertinent answer on every occasion, and preserve them from disgraceful contentions. *Salt.*—The wit, smartness, and ingenuity, often accompanied with polluting or profane allusions, which were customary and admired among the Greeks, was called *Attic salt.* Probably the apostle refers to this, but shews his readers a far more excellent way.—*Scott.*

LUKE.—Ver. 14. *Luke* is another here mentioned, whom he calls "the beloved physician." This is he who wrote the *Gospel* and *Acts*, and was Paul's companion. Observe, He was both a physician and an evangelist. Christ himself both taught and healed, and was the great Physician as well as Prophet of the Church. He was "the beloved physician;" one who recommended himself more than ordinary to the affections of his friends. Skill in physic is a useful accomplishment in a minister, and may be improved to more extensive usefulness and greater esteem among Christians. —*Henry.*

CHAP. I. THE GOSPEL IN ITS POWER.—Ver. 5-8. The gospel, which the apostle and his associates preached, had come to the Thessalonians "not in word only;" it had not been left to its natural efficacy, or the power of arguments and persuasion on their minds. Numbers had thus heard it in many places, who nevertheless continued to live in idolatry and iniquity; but it had come "with power and with the Holy Ghost," that is, with the power of the Holy Spirit. This cannot relate to miracles exclusively, for many saw miracles and yet remained unbelievers; but the new-creating power of the Holy Spirit, accompanying the Word of God, had produced such a full conviction of its nature and importance, and such an assurance of faith and hope, as had induced the Thessalonians, at all events, to embrace and profess the gospel; even as a ship is carried, by a full tide and a fair wind, over every obstacle, into the haven. For they knew and observed what manner of men the preachers of Christianity were among them for their sakes; while they witnessed their patience, self-denial, diligence, holiness, and love; and that they laboured with their own hands for a maintenance, that they might not be burdensome to the converts; and this induced them to attend to their doctrine. So that they joined themselves to these despised servants of a crucified Saviour; they associated themselves with them in Divine worship; they copied their examples; and in doing so became imitators of the Lord himself. Thus they received the Word into their hearts, amidst great afflictions in their circumstances and from their persecutors; yet had they such joy from the Holy Spirit as made them ample amends. In this manner they became examples, not only to their idolatrous neighbours, but even to believers in other parts of Macedonia, and in Achaia; for the gospel was soon spread from Thessalonica into those regions, by persons who went out for that purpose. In all places whither the apostle travelled, the report of the conversion and good conduct of the Thessalonians had arrived before him; and they who came to him from other parts declared the same.—*Scott.*

ITS RESULTS.—Ver. 9, 10. Their faith was "spread abroad." 1. The "readiness" of their faith was famed abroad. These Thessalonians embraced the gospel as soon as it was preached to them; so that everybody took notice what manner of entering in among them the apostles had; that there were no such delays as at Philippi, where it was a great while before much good was done. 2. The "effects" of their faith were famous: (1.) They quitted their idolatry, they turned from their idols, and abandoned all the false worship they had been educated in. (2.) They gave themselves up to God, to the living and true God, and devoted themselves to his service. (3.) They set themselves to wait for the Son of God from heaven. And this is one of the peculiarities of our holy religion, to wait for Christ's second coming, as those who "believe" he will come, and "hope" he will come to our joy. The believers under the Old Testament waited for the coming of the Messiah, and believers now wait for his second coming; he is yet to come. And there is good reason to "believe" he will come

7 So that ye were [1] ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out[‡] the word of the Lord not only in Macedonia and Achaia, but also [m] in every place your faith to God-ward is spread abroad; so that we need not to speak anything.

9 For they themselves shew of us what manner of entering in we had unto you, and how [n] ye turned to God from idols, to serve [o] the living and true God,

10 And to [p] wait for his Son from heaven,[§] whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

CHAPTER II.

1 *How the gospel was preached unto them, and how they received it.*
17 *Why he was desirous to see them.*

FOR yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated,[*] as ye know, at Philippi, we were [a] bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But [b] as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, [c] but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; [d] God *is* witness:[†]

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have [1] been burdensome, [e] as the apostles of Christ.

7 But we were gentle among you, even [f] as a nurse cherisheth her children:

8 So, being [g] affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, [h] our labour and travail:[‡] for labouring night and day, because we would not be [i] chargeable unto any of you, we preached unto you [k] the gospel of God.

10 Ye *are* [l] witnesses, and God *also*, how holily, and justly, and unblameably, we behaved ourselves among you that believe:

11 As ye know [m] how we exhorted and comforted, and charged every one of you, ([n] as a father *doth* his children,)

A.D. 54—A.D. 54.

[1] ir. 10.

[‡] The truths of religion were thus spread abroad. The word here rendered "sounded out" refers to the sounding of a trumpet (Bloomfield); and the idea is, that the gospel was proclaimed like the sonorous voice of a trumpet echoing from place to place (comp. Is. lviii. 1; Rev. i. 10).—BARNES.

[m] Rom. i. 8.

[n] Is. ii. 17-21.

[o] Deut. v. 26.

[p] iv. 16, 17.

[§] By their worshipping "the living and true God," as opposed to lifeless and fictitious deities, the Thessalonians were distinguished from the heathens; and by their "waiting for the Son of God from heaven," they were distinguished from the Jews.—WHITBY.

CHAP. II.

[*] *Shamefully entreated at Philippi.*—There, Paul and Silas had been beaten with many stripes, shut up in the inner prison, and their feet made fast in the stocks (see Acts xvi. 23).—CLARKE.

[a] Acts iv. 13, 29, 31; xiv. 3.

[b] 1 Cor. vii. 25.

[c] Ps. cxxxix. 1, 2. Prov. xvii. 3.

[d] Rom. i. 9. Gal. i. 20.

[†] The apostle appealed to the Thessalonians for his not using "flattering words," because that was an outward matter of which they could judge; but he appealed to God for his being free from "covetousness," because it was a secret of the heart, which God alone knew.—MACKNIGHT.

[1] Or, *used authority.*

[e] 1 Cor. ix. 4-6.

[f] Is. xlix. 23.

[g] Rom. ix. 1-3. 2 Cor. vi. 1, 11-13.

[h] Acts xviii. 3.

[‡] *Labour and travail*—Is to be understood both of corporal and spiritual labour, working with their hands, and preaching the gospel. *We would not be chargeable*—which shews that they did not seek their own ease and wordly interest.—GILL.

[i] 1 Cor. ix. 7, 18.

[k] Acts xx. 24. Rom. i. 1.

[l] Acts xx. 18, 26, 33, 34. 2 Cor. iv. 2.

[m] Acts xx. 2.

[n] Prov. iv. 1-12. 1 Cor. iv. 14, 15.

[o] Gal. v. 16. Eph. iv. 1.

[p] Rom. viii. 30.

[§] To the honour and privilege of being Christians here, and, if you continue constant in the faith, glorified saints in heaven.—HAMMOND.

[q] i. 2, 3.

[r] Jer. xxiii. 28, 29. Rom. x. 17.

[s] John xvii. 17, 19.

[‖] *Worketh*—viz., bringeth forth in you all manner of Christian virtues, and especially firmness and constancy in suffering all manner of afflictions for the gospel.—DIODATI.

[t] i. 6.

[u] 2 Thes. i. 1.

[x] Matt. xxiii. 31-35. Acts ii. 23.

[1] *Chased us out.*

[y] Acts xii. 3. 1 Cor. x. 5.

[z] Gen. xv. 16. Zech. v. 6-8.

[a] Joel ii. 30, 31. Mal. iv. 1, 5.

[¶] The past time is here put for the present, the wrath of God not having yet fallen on the Jewish nation. The apostle speaks of their punishment as at hand, being taught it, either by Christ's prediction, or by a particular revelation made to himself.—MACKNIGHT.

[b] Zech. iii. 1, 2. Rom. xv. 22.

[c] Prov. iv. 9. 1 Pet. v. 4.

[2] Or, *glorying.*

[*] The allusion is to the judge crowning the victors in the Olympic games. So Christ, the Judge, at his coming, would crown the apostle in the presence of the assembled universe; and his converts are, by a beautiful figure of speech, called "his crown of glory."—MACKNIGHT.

[d] 1 Cor. iv. 5; xv. 23. Phil. ii. 16.

CHAP. III.

[a] 13. Acts xiv. 22, 23; xvi. 5.

[b] Ps. cxii. 6. Acts xx. 24. Rom. v. 3.

[*] As Paul and others wrought miracles, it might be urged against them, that they ought to secure themselves from sufferings and broils; but Paul replies by Timothy, that they were appointed thereunto (comp. Matt. x. 17-25; Acts ix. 16-20).—ROOTHROYD.

[c] John xvi. 1-3.

[d] Matt. iv. 3. 1 Cor. vii. 5.

12 That ye would [o] walk worthy of God, [p] who hath called you unto his kingdom and glory.[§]

13 For this cause also [q] thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) [r] the word of God, which [s] effectually worketh[‖] also in you that believe.

14 For ye, brethren, [t] became followers of the churches of God which in Judea [u] are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews;

15 Who both [x] killed the Lord Jesus and their own prophets, and have [2] persecuted us; and they [y] please not God, and are contrary to all men;

16 Forbidding us to speak to the Gentiles, that they might be saved, [z] to fill up their sins alway: [a] for the wrath is come upon them to the uttermost.[¶]

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you (even I Paul) once and again; but [b] Satan hindered us.

19 For what *is* our hope, or joy, or [c] crown of [3] rejoicing?[*] *Are* not even ye [d] in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

CHAPTER III.

1 *Paul's love in sending Timothy to them.* 6 *His joy for them, and desire to see them.*

WHEREFORE, when we could no longer forbear, we thought it good to be left at Athens alone,

2 And sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, [a] to establish you, and to comfort you concerning your faith;

3 That no man should be [b] moved by these afflictions: for yourselves know that we are appointed thereunto.[*]

4 For verily, when we were with you, [c] we told you before that we should suffer tribulation, even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, [d] lest by some

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because God has "raised him from the dead," which is a full assurance unto all men that he will come to judgment (Acts xvii. 31).—*Henry.*

CHAP. II. APOSTOLICAL PREACHING.—Ver. 3-5. "Our exhortation was not of deceit, nor of uncleanness, nor in guile." This, no doubt, was matter of the greatest comfort to the apostle—the consciousness of his own sincerity—and was one reason of his success. It was the sincere and uncorrupted gospel that he preached, and exhorted them to believe and obey. His design was not to set up a faction, to draw men over to a party, but to promote "pure religion and undefiled, before God and the Father." The gospel he preached was without "deceit"—it was true and faithful; it was not fallacious, nor a cunningly-devised fable. Nor was it of "uncleanness." His gospel was pure and holy, worthy of its holy Author, tending to discountenance all manner of impurity. "The Word of God is pure." There should be no corrupt mixtures therewith: and as the "matter" of the apostle's exhortation was thus true and pure, the "manner" of his speaking was "without guile." He did not *pretend* one thing, and *intend* another. "He believed, and therefore he spake." He had no sinister and secular aims and views, but was in reality what he seemed to be. The apostle not only asserts his sincerity, but subjoins the reasons and evidences thereof.—*Henry.*

SELF-DENIAL AND LABOUR.—Ver. 9-12. The Thessalonians could well remember the disinterested labour and fatiguing toil of the apostle and his associates; for they not only employed the day in the various parts of their ministerial duty, or in working hard for a subsistence, but they bereaved themselves of rest, spending the whole, or a considerable part of the night in the same manner; lest, by being chargeable to any of their hearers, they should prevent their own success. Thus they faithfully preached to them the gospel of God; and the Thessalonians could witness (as the Lord himself also would) in what a holy, upright, and blameless manner they behaved themselves—not only in those things which unbelievers might have noticed, but also in their most retired and intimate behaviour, among such as believed the gospel; so that none of them had seen anything but what evinced the greatest purity, probity, sincerity, and holy love. They had also exhorted and animated them with every consolatory topic, and charged them with authority, as testifying the will of God concerning them, to copy their example. And as a wise and affectionate father uses arguments, pursuasions, encouragements, and commands, in directing the conduct of his children, so they had used the same means of inducing them to walk worthy of the holy perfections of that God whom they worshipped, and who had so graciously called them from the power of darkness into the kingdom of his Son, that they might be trained up on earth for the eternal glory and holy felicity of heaven.—*Scott.*

PAUL'S AFFECTION.—Ver. 18-20. The apostle assures them of his "affection" and high "esteem" for them, though he was not able, as yet, to be present with them according to his desire. They were his "hope, and joy, and crown of rejoicing; his glory and joy." These are expressions of great and endeared affection, and high estimation. And it is happy, when ministers and people have such mutual affection and esteem of each other; and especially if they shall thus rejoice, if they that sow and they that reap shall then rejoice together "in the presence of our Lord Jesus at his coming." The apostle here puts the Thessalonians in mind that, though he could not come to them *as yet*, and though he should *never* be able to come to them, yet our Lord Jesus Christ will come—nothing shall hinder that. And further, when he shall come, all must appear in his presence, or *before him.* Ministers and people must all appear before him, and faithful people will be the glory and joy of faithful ministers in that great and glorious day.—*Henry.*

CHAP. III. THE APOSTLE'S JOY.—Ver. 8. It was easy to him to bear affliction, or persecution, or *fightings from without*, when he found the good success of his ministry, in the constancy of the converts he had made to Christianity; his distress of mind on

means the tempter have tempted you, [e]and our labour be in vain.

6 But now when Timotheus came from you unto us, and brought us good tidings of your [f]faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you:

7 Therefore, brethren, we were comforted over you in all our affliction and distress by your faith:

8 For now we live, [g]if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes [h]before our God;

10 Night and day praying exceedingly that we might see your face, and might perfect† that which is lacking in your faith?

11 Now [i]God himself and our Father, [k]and our Lord Jesus Christ,‡ [l]direct our way unto you.

12 And [l]the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may stablish your hearts unblameable in holiness before God, even our Father, [m]at the coming§ of our Lord Jesus Christ with all his saints.

CHAPTER IV.

1 *He exhorteth to go on in godliness,* 7 *to holiness,* 9 *to love,* 11 *to quietness,* 13 *and to moderate sorrow for the dead.* 15 *Of the resurrection,* 17 *and of the last judgment.*

FURTHERMORE then, we [1]beseech you, brethren, and [2]exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and [a]to please God, *so* ye would abound more and more.

2 For ye know [b]what commandments we gave you by the Lord Jesus.

3 For [c]this is the will of God, *even* [d]your sanctification,* that ye should abstain from fornication:

4 That every one of you [e]should know how to possess [f]his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even [g]as the Gentiles which know not God:

6 That no *man* go beyond† and [3]defraud his brother [4]in *any* matter: because that [h]the Lord *is* the avenger of all such, as we also have forewarned you, and testified.

7 For [i]God hath not called us unto uncleanness, but unto holiness.

8 He therefore that [5]despiseth, [k]despiseth not man, but God, [l]who hath also given unto us his Holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you; [m]for ye yourselves are taught of God‡ to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more;

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of [6]nothing.§

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For [n]if we believe that Jesus died, and rose again, even so them also which [o]sleep in Jesus will God bring with him.

15 For this we say unto you [p]by the word of the Lord, that we which are alive *and* remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For [q]the Lord himself shall descend from heaven with a shout,‖ with the voice of [r]the archangel, and [s]with the trump of God: [t]and the dead in Christ shall rise first:¶

17 Then [u]we which are alive *and* remain shall be [x]caught up together with them in the clouds, to meet the Lord in the air: [y]and so shall we ever be with the Lord.

18 Wherefore [7]comfort one another with these words.

CHAPTER V.

1 *The apostle describeth the second coming of Christ, and exhorts to vigilant preparation.* 11 *Various exhortations, admonitions, and encouragements.* 26 *Concluding prayers and salutations.*

BUT of the times and the seasons,* brethren, ye have no need that I write unto you.

A.D. 54—A.D. 54.

[e] Is. xlix. 4. Gal. ii. 2; iv. 11.
[f] 1 Cor. xiii. 13. Col. i. 4.
[g] John viii. 31. Acts xi. 23.
[h] Deut. xii. 12, 18. Ps. lxviii. 3.
† *Perfect*—viz., instruct and confirm you more fully in Christian doctrine, and finish the establishment of your Church; which shortness of time would not suffer the apostle to do at his first coming.—DIODATI.
[i] 13. Is. lxiii. 16. Matt. vi. 4, 6, 8, 9.
[k] Rom. i. 3.
‡ Paul joins here Jesus Christ in a direct prayer with the Father, and in the 12th verse prays directly to the Lord Jesus, to bestow an increase of brotherly love, and to establish their hearts, &c. —BOOTHROYD.
[l] Or, *guide.*
[l] iv. 10. Luke xvii. 5. Jam. i. 17.
[m] ii. 19; iv. 15. 2 Thes. ii. 1.
§ Or that they might be found unblameable in holiness at his coming. Whereby the apostle signifies there is yet another coming of Christ, when there will a strict trial pass upon men, and therefore the saints should labour to be then found unblameable, or without spot and blemish, as 2 Pet. iii. 14.—POOLE.

CHAP. IV.

[1] *Request.*
[2] *Beseech.*
[a] Rom. viii. 8. Eph. v. 17.
[b] Matt. xxviii. 20. 1 Cor. ix. 21.
[c] Ps. xl. 8. Rom. xii. 2.
[d] John xvii. 17-19. 1 Cor. i. 30; vi. 11.
* Because the apostle knew that the Thessalonians, after the example of their philosophers and great men, and even of their gods, had indulged themselves, without restraint, in all manner of sensual pleasures, he, in the first sermons which he preached to them, inculcated purity as the will of God.—MACKNIGHT.
[e] Rom. vi. 19. 1 Cor. vi. 13-20.
[f] Rom. ix. 21-23.
[g] Luke xii. 30. 1 Pet. iv. 3.
† *That no man go beyond.*—This forbids of forcible or fraudulent wrong to another in body or estate.—BAXTER.
[3] *Oppress,* or *overreach.*
[4] *In the matter.*
[h] Deut. xxxii. 35.

[i] Rom. i. 7. 2 Thes. ii. 13, 14.
[5] *Rejecteth.*
[k] Acts xiii. 41. Jude 8.
[l] Acts v. 3, 4.
[m] Is. liv. 13.
‡ For God, who hath a way of teaching by efficiency, beyond that of words, hath taught you to love one another, by giving you this love by his Holy Spirit.—BAXTER.
[6] Or, *no man.*
§ He doth not say, that ye may abound in riches, purchase great estates, or advance your families; but "that ye may have lack of nothing;" which is enough in all reason; for he who lacks nothing is as rich as he that hath all things; for he hath all things he lacks.—BEVERIDGE.
[n] 1 Cor. xv. 12-23.
[o] 1 Cor. xv. 18. Rev. xiv. 13.
[p] 1 Kings xiii. 1.
[q] Is. xxv. 8, 9. Acts i. 11.
‖ The word in the original denotes the shout of soldiers in an army at the first onset, or which rowers utter to cheer one another in their labour, and is used with great propriety to express the loud acclamations of the angelic host at Christ's second appearance.—ELSNER.
[r] Jude 9.
[s] Ex. xix. 16.
[t] 1 Cor. xv. 23, 51.
¶ The dead in Christ will be first raised; and then those alive will be changed, and the whole of Christ's flock will be caught up to meet their Lord, and to remain for ever with him. What comfort should this view of the dead and of the blessed resurrection impart!—BOOTHROYD.
[u] 1 Cor. xv. 52.
[x] Rev. xi. 12.
[y] Ps. xvi. 11. Is. lx. 19, 20.
[7] Or, *Exhort.*

CHAP. V.

* The time of the duration of the world, and the particular season at which Christ will come to judgment. —MACKNIGHT.

account of *his fears within*, lest he had laboured in vain, was now in a good measure over, when he understood their faith, and the perseverance of it. This put new life and spirit into the apostle, and made him vigorous and active in the work of the Lord. Thus he was not only comforted, but greatly rejoiced also: "Now we live, if ye stand fast in the Lord." It would have been a killing thing to the apostles, if the professors of religion had been unsteady, or proved apostates; whereas nothing was more encouraging than their constancy.—*Henry.*

HIS PRAYER FOR THE THESSALONIANS.—Ver. 11-13. The apostle closed the expressions of his affectionate and pious fervour of holy exultation, by pouring out the requests of his heart for the Christians at Thessalonica. He earnestly besought "God, 'even' our Father, and our Lord Jesus," as the incarnate Son, the head over all things to his Church, to direct, and make plain his way unto them, by removing all those providential hindrances which had hitherto prevented him: and he entreated the Lord Jesus (for as the former clause is an undeniable act of Divine worship rendered to Christ as one with the Father, so this also seems to have been addressed to him), that by further communications from his fulness, he would cause them to increase in love of one another, and of all men, not excepting their persecutors; according to the various exercises of that holy affection, required by the commandments of God: and to abound in every one of them, according to the nature and measure of the apostle's fervent, spiritual, and enlarged love of them. This he desired, in order to the establishment of their hearts in holiness; and that their affections, tempers, and conduct might be unblameable, in every part of their various duties to God, toward each other, and toward all men, in the several relations of life; and that it might be manifested that they were so, as in the presence of their holy and heart-searching God and Father, in that decisive day, when the Lord Jesus should come with all his holy ones, whether angels or redeemed sinners, to judge the quick and dead (Col. i. 22). For the souls of the redeemed, who died in the Lord, will descend with him from heaven, to be reunited to their glorified bodies: and the saints on earth will be changed, and meet the Lord in the air.—"This invocation of Christ must suppose him omniscient, omnipresent, and the seacher of all hearts; and these are the properties of God alone."—(*Whitby.*)—*Scott.*

CHAP. IV. COMFORT UNDER BEREAVEMENT.—Ver. 13-18. Perhaps the apostle heard that some of the Thessalonian believers had lately died; and that their relatives and brethren were greatly dejected about them, as not duly attending to the consolations suggested by the gospel. He therefore would not have them to be ignorant concerning those who were fallen asleep in Christ, that they were in a safe and happy state: as it was not proper for them to sorrow on such occasions, in so disconsolate a manner, or with such outward expressions of violent grief, as they who had no hope respecting their deceased friends, or expectation of meeting them again, were used to do. For "since" they believed that Jesus died for their sins, and "rose again for their justification," they might thence assuredly infer, that God would raise again incorruptible the bodies of those who slept in Jesus: that they might be produced with him, and presented by him, at the last day. Death was become only a sleep "through" Jesus, as the body felt no pain, and the soul was present with the Lord in holiness and felicity. He must therefore inform them, by immediate revelation from the Lord, that such of the whole multitude of believers, as should be found alive at his coming, would not enter into the full enjoyment of heavenly felicity, in body and soul, before their brethren, who had previously died and been buried. For at that solemn period, the Lord Jesus will be seen to descend from heaven, with the acclamations of attending angels, and the voice of an archangel, who will be appointed to lead the hierarchies of heaven on this illustrious occasion; and with the trumpet of God, sounding in a manner similar to what it did from mount Sinai, but far more loud and tremendous. Then, all that are in the graves shall hear the voice of the Son of man, and shall come forth; but the dead in Christ shall rise first, and be rendered incorruptible, even before their brethren who never died shall be changed. Immediately after, these will be changed, and their bodies become immortal and spiritual: and thus will they be suddenly taken up together into the clouds, to meet the Lord in the air; that, being approved as heirs of the kingdom, the whole company may be his assessors in judgment, and then re-enter heaven with him triumphantly; and so will they be for ever with the Lord.—*Scott.*

CHAP. V. SUDDENNESS OF CHRIST'S COMING.—Ver. 2, 3. As the thief usually cometh in the dead-time of the night, when he is least expected, such a *surprise* will the day of the Lord be; so sudden and surprising his appearance. The knowledge of *this* will be more useful than to know the *exact time*, because this should awaken us to stand upon our watch, that we may be ready whenever he cometh. He tells them how terrible Christ's coming would be to the ungodly. It will be to *their destruction* in that

2 For yourselves know perfectly, that [a]the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, [b]then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.†

5 Ye are all [c]the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore [d]let us not sleep, as *do* others; but let us [e]watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.‡

8 But let us, who are of the day, be sober, putting on [f]the breastplate of faith and love; and for an helmet [g]the hope of salvation.

9 For God hath not appointed us to wrath, but to [h]obtain salvation by our Lord Jesus Christ,

10 Who [i]died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore [1]comfort yourselves together, [k]and edify one another, even as also ye do.

12 And we beseech you, brethren, to know them which labour among you,§ [l]and are over you in the Lord, and admonish you;

13 And to [m]esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we [2]exhort you, brethren, warn them that are [3]unruly, comfort the feeble-minded, support the weak, be patient toward all *men.*

15 See that [n]none render evil for evil unto any *man;* but [o]ever follow that which is good, both among yourselves, and to all *men.*

16 Rejoice evermore.‖

17 [p]Pray without ceasing.

18 In [q]every thing give thanks: [r]for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things: hold fast that which is good

22 [s]Abstain from all appearance of evil.

23 And the very God of peace [t]sanctify you wholly:¶ and *I pray God* your whole spirit, and soul, and body,* be [u]preserved blameless unto the coming of our Lord Jesus Christ.

24 [x]Faithful *is* he that calleth you, who also will do *it.*

25 Brethren, [y]pray for us.

26 [z]Greet all the brethren with an holy kiss.

27 [a]I [4]charge you† by the Lord, that [b]this epistle be read unto all the holy brethren.

28 The [c]grace of our Lord Jesus Christ *be* with you. Amen.

¶ The first *epistle* unto the Thessalonians was written from Athens.

A.D. 54—A.D. 54.

[a] Matt. xxiv. 42-44.
[b] Ex. xv. 9, 10. Josh. viii. 20-22.
† The apostle means, that although the coming of Christ will be unexpected to the righteous as well as to the wicked, because unforeseen by both, yet it will not overwhelm the righteous with terror, nor bring destruction on them as it will on the wicked. — MACKNIGHT.
[c] Luke xvi. 8. John xii. 36.
[d] Prov. xix. 15. Matt. xxv. 5.
[e] Matt. xxiv. 42.
‡ The being drunken in the daytime was thought the greatest disgrace, even by the heathen. — BLOOMFIELD.
[f] Is. lix. 17. Rom. xiii. 12. Eph. vi. 11.
[g] Job xix. 23-27.
[h] Rom. xi. 7, 30.
[i] Matt. xx. 28.
[1] *Exhort.*
[k] Rom. xiv. 19.
§ That you take special notice of, and give due regard to, those your spiritual overseers, who labour amongst you in word and doctrine, and have the charge of your souls committed unto them by the Lord, and do admonish you.—BP. HALL.
[l] Acts xx. 28.
[m] Matt. x. 40.

[2] *Beseech.*
[3] *Disorderly.*
[n] Ex. xxiii. 4, 5.
[o] iii. 13.

‖ In your Christian privileges and mercies. Pray without ceasing for those supports and blessings you ever need; and for everything received give thanks; as this is especially the will of God, &c. *Quench not the Spirit.* —Oppose not his holy influence attending the gospel preached to you (see Acts vii. 51). *Prophesyings* —See 1 Cor. xiv. 3, &c. Perhaps they despised this gift, as not being so singular as speaking some foreign language, &c. —BOOTHROYD.
[p] Luke xviii. 1.
[q] Eph. v. 20.
[r] 1 John ii. 17.
[s] Ex. xxiii. 7.
[t] iii. 13; iv. 3.
¶ I adopt Chandler's rendering "whole frame," and consider the parts as specified in what follows—the spirit, properly so called; the soul, or principle of animal life; and the body, with all its parts and members. —BOOTHROYD.
[u] iii. 13
[x] Deut. vii. 9.
* All your inward faculties of understanding, will, affections, and all the outward members of your bodies. — BISHOP HALL.
[y] Rom. xv. 30.
[z] Rom. xvi. 16.
[a] ii. 11.
[4] Or, *adjure.*
† "I adjure you," *i.e.*, "I lay you under the obligation of an oath."—BENSON.
[b] Col. iv. 16.
[c] *See on* Rom. i. 7.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO THE THESSALONIANS.

CHAPTER I.

1 *He sheweth his good opinion of their faith, love, and patience,*
11 *and comforteth them against persecution.*

PAUL, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father, and the Lord Jesus Christ:

2 [a]Grace unto you, and peace, from God our Father, and the Lord Jesus Christ.

A.D. 54—A.D. 54.

CHAP. I.
[a] Rom. i. 7.
[b] Rom. i. 8.
[c] Prov. iv. 18.
* It would seem probable from this that Paul had heard from them since his first epistle was written. He had doubtless received intelligence of the error which prevailed among them respecting his views of the coming of the Lord Jesus, and of the progress which the truth was making, at the same time. *And the charity of every one of you all toward each other* — Your mutual love. — BARNES.

3 We [b]are bound to thank God always for you, brethren, as it is meet, because that [c]your faith groweth exceedingly,* and the charity of every one of you all toward each other aboundeth:

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure:

day of the Lord. The righteous God will bring ruin upon his and his people's enemies, and this their destruction, as it will be total and final, so, 1. It will be *sudden.* It will overtake them, and fall upon them, in the midst of their carnal security and jollity; when they say in their hearts, "Peace and safety," when they dream of felicity, and please themselves with vain amusements of their fancies or their senses, and think not of it; "as travail cometh upon a woman with child," at the set time, indeed, but not perhaps just then expected, or greatly feared. 2. It will be *unavoidable* destruction, too; "They shall not escape," they shall in *nowise* escape.—*Henry.*

VIGILANCE.—Ver. 4-11. They were all, according to their profession, nay, his confidence in them, "the children of light, and of the day," for none of Christ's true disciples were "of the night or of darkness." They neither continued in ignorance, nor lived in wickedness, nor wanted concealment for their secret practices; but, being delivered from the thick darkness of heathenism, or the comparative darkness of Judaism, they enjoyed, and walked according to, the clear light of the gospel. It behoved them, therefore, to act up to their privileges; and not to be supine, indolent, careless, and unwatchful, as others were: but to be vigilant, circumspect, upon their guard, against the assaults and stratagems of their enemies, and attentive to every opportunity of duty; and to be serious, considerate, moderate in everything of a secular nature, and indifferent to all animal indulgences. In general, men chose to sleep during the quiet of the night; and to be drunken or riotous when others were asleep, that their excess might be the less noticed. In like manner, all sloth, unwatchfulness, intemperance, or excessive worldly pursuits, were more consistent with the condition of benighted heathens, than with that of Christians; who would, as it were, turn the day into night, if they were betrayed into such practices. As, therefore, they enjoyed the full light of "the Sun of Righteousness," they ought to be sober and vigilant; for they had not only a great work to do, but an arduous warfare to maintain, against numerous, potent, active, and subtile enemies.—*Scott.*

VARIOUS EXHORTATIONS.—Ver. 16-22. 1. "Rejoice evermore." This must be understood of *spiritual* joy: for we must *rejoice* in our creature-comforts, as if we "rejoiced not," and must not expect "to live many years, and rejoice in them all;" but if we do rejoice *in God,* we may do that *evermore.* In "him our joy will be full;" and it is our fault if we have not "a continual feast." 2. "Pray without ceasing." Note, The way to rejoice evermore, is, to pray without ceasing. We should *rejoice* more, if we *prayed* more. We should keep up *stated times* for prayer, and "continue instant" in prayer. We should pray always, and "not faint;" pray without ceasing, and continue in prayer, till we come to that world where prayer shall be swallowed up in praise. The meaning is not that men should do nothing but pray, but that nothing else we do should hinder prayer in its proper season. Prayer will help forward, and not hinder, all other lawful business, and every good work. 3. "In everything give thanks." If we pray without ceasing, we shall not want matter for thanksgiving "in everything." As we must in everything make our requests known to God by supplications, so we must not omit thanksgiving (Phil. iv. 6). 4. "Quench not the Spirit;" for it is the Spirit of grace and supplication that "helpeth our infirmities," that assisteth us in our prayers and thanksgivings. Christians are said "to be baptized with the Holy Ghost, and with fire." He worketh as fire, by enlightening, enlivening, and purifying the souls of men. We must be careful not to quench this holy fire. As fire is put out by withdrawing fuel, so we quench the Spirit if we do not stir up our spirits. 5. "Despise not prophesyings;" for if we neglect the *means* of grace, we forfeit the *Spirit* of grace. By *prophesyings* here we are to understand the "preaching of the Word," the interpretation and applying of the Scriptures. 6. "Prove all things, but hold fast that which is good." This is a needful caution, to prove all things; for though we must *put a value* on preaching, we must not take things *upon trust* from the preacher, but try them by the "law and the testimony." We must search the Scriptures whether what they say be true or not. 7. "Abstain from all appearance of evil." This is a good means to prevent our being deceived with false doctrines, or unsettled in our faith; for our Saviour has told us (John vii. 17), "If a man will do his will, he shall know of the doctrine, whether it be of God."—*Henry.*

CHAP. I. THE LAST DAY.—Ver. 5-10. Indeed, God permitted his servants to be

5 *Which is* a manifest token of the [d]righteous judgment of God, that ye [e]may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing [f]*it is* a righteous thing† with God to recompense tribulation to them that trouble you;

7 And to you who are troubled rest with us, [g]when the Lord Jesus shall be revealed from heaven with [1]his mighty angels,‡

8 In flaming fire, [2]taking vengeance on them [h]that know not God, and [i]that obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction [k]from the presence of the Lord, and from the glory of his power;

10 When he shall come [l]to be glorified in his saints,§ and to be admired in all them that believe, (because our testimony among you was believed,) in that day.

11 Wherefore also [m]we pray always for you, that [n]our God [o]would [3]count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power;

12 That [p]the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to [q]the grace of our God and the Lord Jesus Christ.

CHAPTER II.

1 He willeth them to continue stedfast; 3 shewing that there shall be a departure from the faith before the day of the Lord come. 15 He repeats his former exhortation, and prays for them.

NOW we beseech you, brethren, [a]by the coming of our Lord Jesus Christ, and *by* our gathering together unto him,

2 That ye be not soon shaken† in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, [b]except there come a falling away first, and that [c]man of sin be revealed, [d]the son of perdition;

4 Who opposeth [e]and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, [f]when I was yet with you, I told you these things?

6 And now ye know what [1]withholdeth, that he might be revealed in his time.

7 For [g]the mystery of iniquity doth already work:‡ only he who now letteth *will let*, until he be taken out of the way:

8 And then shall [h]that Wicked be revealed, [i]whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming [k]is after the working of Satan, with all power, and signs, and lying wonders,§

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause [1]God shall send them strong delusion, [m]that they should believe a lie;

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.‖

13 But we are bound to give thanks alway to God for you, brethren [n]beloved of the Lord, because God hath from the beginning chosen you to salvation [o]through sanctification of the Spirit, and belief of the truth:

14 Whereunto he called you by our gospel, [p]to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, [q]whether by word, or our epistle.

16 Now [r]our Lord Jesus Christ himself,¶ and God, even our father, which hath loved us, and

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[d] Ps. xxxiii. 5. Dan. iv. 37.
[e] Acts xiii. 46.
[f] Deut. xxxii. 41-43. Is. xlix. 26.
† "Suitable to the rectitude of God's nature and will, law and government, to inflict the severest punishment in due time upon them that now cruelly persecute you."—GUYSE.
[g] Matt. xiii. 39-43.
[1] Gr. *the angels of his power.*
‡ *With his mighty angels*—Ital., "with the angels of his might"—viz., his ministers to execute his Almighty power. Or, by whom he is encompassed in his glory and majesty.—DIODATI.
[2] *Yielding.*
[h] Ex. v. 2.
[i] Deut. iv. 30.
[k] Gen. iii. 8.
[l] Is. xliii. 21.
§ When he shall come in wonderful and inconceivable glory, which he shall not reserve to himself, but impart to his saints, in whose brightness and conformity to the glorious body of Christ, his infinite goodness and mercy shall be then admired, even in the glorification of all that believe; amongst whom ye also have your part, forasmuch as ye believed the gospel which we delivered unto you.—BISHOP HALL.
[m] Rom. i. 9. Eph. iii. 14-21.
[n] Ps. xlviii. 14.
[o] *See on* 5.
[3] *Vouchsafe.*
[p] 1 Pet. iv. 14.
[q] Rom. i. 7. 1 Cor. i. 4.

CHAP. II.

[a] 1 Thes. iv. 14-16.
* There is manifest allusion here to what is said in the first epistle (ch. iv. 17), "then we shall be caught up together with them in the clouds;" and the meaning is, "in reference to our being gathered unto him, I beseech you not to be shaken in mind, as if that event were near.—BARNES.
† May be rendered, "that ye be not soon shaken from the hitherto settled persuasion of your minds, nor be thrown into unreasonable perturbation.—BLOOMFIELD.
[b] 2 Tim. iii. 1 3.

[c] Dan. vii. 25.
[d] John xvii. 12.
[e] Is. xiv. 13. Dan. viii. 9-11.
[f] John xvi. 4.
[1] Or, *holdeth.*
[g] 1 Tim. iii. 16. Rev. xvii. 5, 7.
‡ The foundations of it were now laying in the Church by false teachers, as idolatry and communion with idolaters, worshipping of angels, will-worship, difference of meats, celibacy, and virginity, &c. *He who now letteth will let*—*i.e.*, the Roman empire.—GILL.
[h] Matt. xiii. 19, 38. 1 John ii. 13, 14.
[i] Dan. vii. 10, 11.
[k] John viii. 41, 44.
§ Bellarmine reckons the glory of miracles as the eleventh note of the Catholic Church; but the apostle assigns lying miracles as a distinguishing mark and character of "the man of sin."—NEWTON.
[l] 1 Kings xxii. 18.
[m] Is. xliv. 20. Jer. xxvii. 10.
‖ The prophecy of "the man of sin," thus interpreted, is entirely consistent with itself; it coincides perfectly with Daniel; it is agreeable to the tradition of the primitive Church; and it hath been exactly fulfilled in all particulars. Thus is it at once an illustrious proof of Divine revelation, and an excellent antidote to the poison of Popery.—NEWTON.
[n] Deut. xxxiii. 12.
[o] Luke i. 75.
[p] Matt. xxv. 21.
[q] iii. 14.
[r] Rom. i. 7
¶ St Paul's usual form of benediction was by invocation of the name of Christ. Sometimes the name of Christ stands in the first order, as in the passage before us, and in 2 Cor. xiii. 14, "The grace of the Lord Jesus Christ," &c.—HORNE.

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afflicted, in order to prove and manifest their faith and grace, and to increase in them all holy dispositions, that they might at length be counted meet and proper persons to inherit that kingdom of heavenly glory, which God hath prepared for them that love him, in hope of which they so patiently suffered; as well as from love to his kingdom of grace established upon earth, as introductory to the kingdom of glory in heaven. Seeing, by these means, it would be manifestly shewn to be perfectly just and righteous in God, to recompense with tribulation and anguish those who troubled his harmless and holy friends and worshippers, by their cruel enmity and persecution, because of their relation and conformity to him; as they would evidently be proved to be his inveterate enemies. On the other hand, it would appear honourable to his justice, as well as his mercy, to bestow rest and felicity in heaven on those who willingly endured tribulation in his cause, for his sake, from his enemies, and according to his will; and, indeed, having given promises to this effect, his equity required the fulfilment of them. This righteous judgment of God will take place when "the Lord Jesus shall be revealed," as visibly descending from heaven, attended by "the angels of his power;" his creatures, worshippers, and servants, who shall then act as the ministers of his authority, in shewing mercy and executing vengeance. Then he will appear "in flaming fire," to burn up this visible creation, and this will be an emblem of his awful avenging justice: for he will take vengeance on all; not only on idolatrous Gentiles, persecuting Jews, and men of scandalous and abandoned characters; but on all who continue strangers and enemies to the true God, and his holy worship and service; who have not so known him, as to fear, love, trust, and serve him; and on all who obey not the gospel of the Lord Jesus, by receiving him, relying on him, and submitting to him, as their Saviour and King. All these persons, however numerous, or distinguished by rank, accomplishments, or splendid actions, will be punished with eternal destruction, being banished, as accursed, from the presence of the Lord, in which alone felicity can be found, and finding his avenging frown, like lightning to appal and torture their inmost souls, and the glory of his power irresistibly forcing them with dreadful consternation into the place of torment. This will take place, when he shall appear with Divine majesty in human nature, to be glorified by his saints; as the riches of his love, the preciousness of his redemption, the efficacy of his grace, the power of his arm, and his faithfulness to his promises will be most gloriously displayed by their complete salvation. And not only will he then be admired *by* those that now believe in him, who will then find their largest expectations far exceeded, and who will not think it possible sufficiently to admire and praise such a glorious Benefactor; but he will be admired *in* them likewise, by all the inhabitants of heaven, who will celebrate the wonders wrought by him, in thus saving and exalting such polluted rebels and enemies.—*Scott.*

CHAP. II. THE MAN OF SIN.—Ver. 3-10. It is manifest, that no succession of men have yet appeared on earth, to whom this description so exactly accords, as that of the Roman pontiffs, as the visible head of the popish Church. This deceiver, however, would "oppose, and exalt himself above all that is called God, or is worshipped," either by Christians or pagans: thus the Roman pontiffs have opposed the truths, commandments, and disciples of Christ, in every age, and by every means; they have opposed the prophetical office of Christ, by teaching human inventions; his priestly office, by the doctrine of human merits and created intercessors, and his kingly office, by changing and dispensing with his laws. They have exalted themselves above all that is called God, "and is worshipped," by pretending to forgive sins, even in those who manifestly continued impenitent; by granting indulgences to men to break the commandments of God; by dispensing with, and placing their own decrees above his laws, as if of superior validity; and by presuming to give meaning and authority to the Scriptures themselves, which must not be understood in any other sense than what they impose upon them. Moreover, this "man of sin" sits as God "in the temple of God," and we must, therefore, look for him within the visible Church: there he blasphemously usurps the throne of God, shewing himself to be God. Many Roman emperors affected Divine honours, and demanded adoration: but there was no antecedent apostasy from Christianity; and they might rather be said to sit in the temple of Jupiter, or Mars, than in that of God, whose temple must be considered to be among his professed worshippers, and not among avowed heathens. But the Roman pontiff, claiming to be the universal head of the whole Church of God—called by his flatterers, *Vice-God, a God upon earth;* arrogating the title of *His Holiness*, boasting of infallibility, pretending to a right to depose kings, and bestow kingdoms on whom he pleased (with those arrogant claims before-mentioned)—answers so exactly to the description here given, that we cannot doubt for whom it was designed. The Roman empire, united under one potent government, and extremely jealous of all other power and authority, prevented the establishment of that spiritual tyranny and usurpation, by which Satan was attempting to make his grand effort against Christianity; but it would not have been prudent in the apostle to have explicitly mentioned it in an epistle for general perusal; nor would it have accorded to the style of prophecy: however, most of the fathers so far understood him as to declare that antichrist would not come till after the downfall of the Roman empire. It would also be accompanied with all the various kinds of forgery, fraud, and imposture, with which men's senses and understandings have been deluded by artful deceivers, in different ages and nations of the world; and with every hypocritical device, which the ingenuity and sagacity of men or devils could possibly invent, to support the cause of unrighteousness, and delude the world into a stupid admiration, a blind reverence, and an implicit submission to the arrogant claims, the multiplied idolatries, and abominations of this grand delusion. Thus, by artful stratagems and machinations, multitudes would be fatally deceived among such as were in the way of perdition.—*Scott.*

hath given *us* everlasting consolation, and [a]good hope through grace,

17 [t]Comfort your hearts, and stablish you [u]in every good word and work.

CHAPTER III.

1 He requests their prayers, expresses his confidence respecting them, and prays for them; 6 giveth them divers precepts; 16 and concludes with prayer and salutation.

FINALLY, brethren, [a]pray for us, that [b]the word of the Lord may [1]have *free* course, and be glorified, even as *it is* with you;

2 And that we may be delivered from [2]unreasonable and wicked men;* for all *men* have not faith.

3 But [c]the Lord is faithful, who shall stablish you, and [d]keep *you* from evil.

4 And [e]we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And [f]the Lord direct your hearts [g]into the love of God, [h]and into [3]the patient waiting for Christ.†

6 Now we command you, brethren, [i]in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition‡ which he received of us.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly§ among you;

8 Neither did we eat any man's bread for nought; [k]but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power,‖ but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, [l]that if any would not work, neither should he eat.¶

11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

12 Now them that are such [m]we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, [4]be not weary in well-doing.*

14 And if any man obey not our word by this epistle, note that man, and have no company with him,† that he may be ashamed.

15 Yet [n]count *him* not as an enemy, but [o]admonish *him* as a brother.

16 Now [p]the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul [q]with mine own hand, which is [r]the token in every epistle: so I write.

18 [s]The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

A.D. 54—A.D. 54.

[a] Rom. v. 2-5.
[b] Is. lvii. 15.
[c] Jam. i. 21, 22.

CHAP. III.

[a] Eph. vi. 19, 20.
[b] Acts vi. 7; xiii. 49.
[1] Gr. *run.*
[2] Gr. *absurd.*
* Absurd or contumacious persons, who are not to be fixed by any principles, and whom no topics can work upon.—WILKINS.
[c] 1 Cor. x. 13, 1 Thes. v. 24.
[d] Matt. vi. 13. 2 Pet. ii. 9.
[e] Rom. xv. 14. 2 Cor. viii. 22.
[f] Prov. iii. 6. Jer. x. 23.
[g] Rom. v. 5; viii. 28. Gal. v. 22.
[h] Rom. viii. 25. Heb. ix. 28.
[3] *The patience of Christ.*
† *Patient waiting for Christ* — May rather signify Christian patience; or that patience with which Christ himself suffered the many injuries and afflictions through which he passed.—DODDRIDGE.
[i] 1 Cor. v. 4. Eph. iv. 17.
‡ *Not after the tradition.*—Not agreeably to the instruction.—DODDRIDGE.
§ We endeavoured to behave so as to recommend and enforce our doctrine by our example.—DODDRIDGE.

[k] Acts xviii. 3. 1 Cor. iv. 12.
‖ The right to be maintained by those in whose behalf we labour. "The labourer is worthy of his hire," is a maxim universally acknowledged and respected; and "they who preach the gospel should live by the gospel."—CLARKE.
[l] Prov. xiii. 4.
¶ When he is able to work, and will not for idleness, do not give him your food, lest you should sanction and encourage his idleness.—BOOTHROYD.
And therefore begging for such as are able to labour is an unlawful calling. It is, indeed, but a mere specious theft.—SHERLOCK.
[m] *See on* i. 6.
[4] Or, *faint not.*
* Although many abuse your liberality, and some are wholly unworthy of it, yet be not you weary of doing good to them who have need of your assistance.—DIODATI.
† The Greek word here means, to mix up together; then to mingle together with; to have intercourse with. The idea is, that they were not to mingle with him as a Christian brother, or as one of their own number.—BARNES.
[n] Gal. vi. 1.
[o] 1 Cor. iv. 14.
[p] Is. ix. 6, 7.
[q] Col. iv. 18.
[r] Josh. ii. 12.
[s] Rom. xvi. 20, 24.

THE FIRST EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

THE THREE PASTORAL EPISTLES—I. AND II. TIMOTHY, AND TITUS.

TIMOTHY stood in a very intimate relation to the apostle, and was as his "own son in the faith," the object to him of tender solicitude. He is associated sometimes with Paul in the salutation or address of his epistles. Timothy watered the Churches which his spiritual father had planted. Thus he abode at Ephesus when Paul went into Macedonia. The First Epistle to Timothy touches on many points with regard to the administration of the Church, and the position and character of its members and office bearers. It also urges Timothy to maintain the simplicity of the Gospel, and to avoid those speculations of which a young mind like his might be fond—"the oppositions of science, falsely so called"—"questions and strifes of words." The Second Epistle appears to have been the last which the apostle wrote—his dying charge to his "son Timothy." It is more general in its contents than the first, and exhorts Timothy to fidelity, to "make full proof" of his ministry, and to prove himself a "workman that needeth not to be ashamed," in the midst of those defections in doctrine and life which were appearing in the Churches. "Foolish and unlearned questions" had been started in some places, by those who had "itching ears," and there were others that "led captive silly women"—"men of corrupt mind, reprobate concerning the faith." What heroism and triumph in the apostle's allusion to his speedy martyrdom—"I am now ready to be offered!" TITUS was the companion of the apostle in several of his missionary journeys, and was "his partner and fellow-helper." The epistle contains sundry charges to him, some of them having special reference to the Cretan population among whom he was labouring: "These things speak, rebuke, and exhort with all authority." These three Epistles to Timothy and Titus are a text-book still to all Christian pastors—shewing what tenderness, holiness, vigilance, fidelity, and zeal ought to characterise them—how they ought to hold "the mystery of the faith in a pure conscience"—to "give attendance to reading, to exhortation, and doctrine," and to strive not "about words to no profit, but to the subverting of the hearers"—to be "able by sound doctrine both to exhort and convince the gainsayers"—"to exercise themselves unto godliness," and to be an "example to the believers, in words, in conversation, in charity, in spirit, in faith, in purity;" "for in doing this, thou shalt both save thyself and them that hear thee."—J. E.

CHAP. III. PRAYER FOR THE CHRISTIAN MINISTRY.—Ver. 1. He always remembered them in his prayers, and would not have them forget him and his fellow-labourers, but bear them on their hearts at the throne of grace. Note, 1. This is one way by which the communion of saints is kept up, not only by their praying together, or *with* one another, but by their praying *for* one another, when they are absent one from another. And thus they who are at a great distance may meet together at the throne of grace; and thus they, who are not capable of doing or receiving any other kindness, may yet this way do and receive real and very great kindness. 2. It is the duty of people to pray for their ministers; and not only for their own pastors, but also for all good and faithful ministers. And, 3. Ministers need, and therefore should desire, the prayers of their people. How remarkable is the humility, and how engaging the example, of this great apostle, who was so mighty in prayer himself, and yet despised not the prayers of the meanest Christian, but desired an interest in them.

CHURCH-ORDER.—Ver. 6. We must be very cautious in church-censures and church-discipline. We must, *First*, Note that man who is suspected, or charged with not obeying the Word of God, or walking contrary thereto; that is, we must have sufficient proof of his fault before we proceed further. We must, *Secondly*, *Admonish* him in a friendly manner; we must put him in mind of his sin, and of his duty; and this should be done privately (Matt. xviii. 15); then, if he will not hear, we must, *Thirdly*, *Withdraw from him*, and not keep company with him; that is, we must avoid familiar converse and society with such; for two reasons, namely, that we may not learn his evil ways; for he who follows vain and idle persons, and keeps company with such, is in danger of becoming like them. Another reason is, for the shaming, and so the reforming, of them that offend; that, when idle and disorderly persons see how their loose practices are disliked by all wise and good people, they may be ashamed of them, and walk more orderly. Love, therefore, to the persons of our offending brethren, even when we hate their vices, should be the motive of our withdrawing from them; and yet those who are under the censures of the Church must not be "accounted as enemies" (ver. 15), for if they be reclaimed and reformed by these censures, they will recover their credit and comfort, and right to church-privileges as brethren.

INDUSTRY.—Ver. 10. It was a proverbial speech among the Jews, "He who does not labour, does not deserve to eat." The labourer is worthy of his meat, but what is the loiterer worthy of? It is the will of God that every man should have a calling, and mind his calling, and make a business of it, and not live like useless drones in the world. Such persons do what in them lies to defeat the sentence, "In the sweat of thy face shalt thou eat thy bread." It was not the mere humour of the apostle, who was an active, stirring man himself, and therefore would have everybody else to be so too, but it was the command of our Lord Jesus Christ, that "with quietness we work, and eat our own bread" (ver. 12). Men ought some way or other to earn their own living, otherwise they do not eat their *own* bread. Observe, There must be work or labour, in opposition to idleness; and there must be quietness, in opposition to being busybodies in other men's matters. We must study to be quiet, and do our own business. This is an excellent but rare composition, to be of an active, yet quiet spirit; active in our own business, and yet quiet as to other people's.—*Henry.*

PEACE AND PRESENCE OF GOD.—Ver. 16. Note, 1. Peace is the blessing pronounced or desired; and by peace we may understand all manner of prosperity; here it may

CHAPTER I.

1 *Timothy directed how to instruct others.* 5 *The proper use of the law.* 12 *Paul's call to the ministry;* 16 *and the end for which such rich mercy was vouchsafed to him.*

PAUL, an apostle of Jesus Christ, by the commandment of [a]God our Saviour,* and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: Grace, mercy, *and* peace, from God our Father, and Jesus Christ our Lord.

3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest [b]charge some that they teach no other doctrine;

4 Neither give heed to fables,† and endless genealogies,‡ which minister questions, rather than [c]godly edifying which is in faith; *so do.*

5 Now, [d]the end of the commandment is charity, out of [e]a pure heart, and *of* [f]a good conscience, and *of* [g]faith unfeigned:

6 [1]From which some having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that [h]the law *is* good, if a man use it lawfully;

9 Knowing this, that [i]the law is not made for a righteous man,§ but for [k]the lawless and disobedient, for [l]the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for [m]man-slayers,

10 For [n]whoremongers, for them that [o]defile themselves with mankind, for [p]men-stealers, [q]for liars, for [r]perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 [s]According to the glorious gospel of the blessed God, which was committed to my trust.

12 And [t]I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, [u]putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: [x]but I obtained mercy, because I did *it* ignorantly in unbelief.‖

14 And [y]the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, [z]that Christ Jesus came into the world to save sinners; [a]of whom I am chief.

16 Howbeit [b]for this cause I obtained mercy, that in me first Jesus Christ might shew forth [c]all long-suffering, [d]for a pattern to them which should hereafter believe on him to life everlasting.

17 Now, unto [e]the King eternal, immortal, invisible, [f]the only wise God, [g]*be* honour and glory for ever and ever. [h]Amen.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 [i]Holding faith, and a good conscience; which some having put away, concerning faith have [k]made shipwreck:

20 Of whom is Hymeneus and Alexander; whom [l]I have delivered unto Satan, that they may learn not to blaspheme.

CHAPTER II.

1 *Prayer to be made for all men, and the reason why.* 9 *How women should be attired.* 12 *They are not permitted to teach.*

I [1]EXHORT therefore, that, first of all, [a]supplications,* prayers, intercessions, *and* [b]giving of thanks, be made for all men;

2 For kings, and *for* all that are in [2]authority; that we may lead a quiet and peaceable life in [c]all godliness and honesty.

3 For [d]this *is* good and acceptable† in the sight of God our Saviour;

4 Who [e]will have all men to be saved, [f]and to come unto the knowledge of the truth.

5 For *there is* [g]one God, and [h]one mediator‡ between God and men, [i]the man Christ Jesus;

A.D. 65—A.D. 65.

CHAP. I.

[a] Ps. cvi. 21. Is. xlv. 15, 21; lxiii. 8.

* The name Saviour is as applicable to God the Father as to the Lord Jesus Christ, since God is the great Author of salvation.

[b] Gal. i. 6, 7. Eph. iv. 14.

† Called "Jewish fables" (Titus i. 14), because they were invented by the Jewish doctors, to recommend the institutions of Moses.—MACKNIGHT. Their Talmud abounds with them.—CLARKE.

‡ These genealogies were long, intricate pedigrees, by which they endeavoured to prove themselves Jews, Levites, priests, and the like; and to this we may add the genealogy and pedigree of their conditions, which they derived by a long line of succession, through the hands of many doctors.—LIGHTFOOT.

[c] Eph. iv. 12-16. Heb. xiii. 9.

[d] Rom. xiii. 8-10.

[e] Ps. li. 10.

[f] Acts xxiii. 1; xxiv. 16.

[g] Gal. v. 6. Heb. xi. 5, 6.

[1] Or, *which some not aiming at.*

[h] Ps. xix. 7-10.

[i] Rom. iv. 13-16.

§ The claims of the law are satisfied; its sentence is superseded; its condemning power is abolished with respect to a righteous man.—TOPLADY.

[k] 2 Thes. ii. 8. *Gr.*

[l] 1 Pet. iv. 18.

[m] Ex. xx. 13.

[n] 1 Cor. vi. 9, 10.

[o] Gen. xix. 5. Jude 7.

[p] Gen. xl. 15.

[q] John viii. 44.

[r] Ex. xx. 7. Hos. iv. 1, 2.

[s] Rom. ii. 16.

[t] John v. 23. Phil. ii. 11.

[u] Acts ix. 15.

[x] Hos. ii. 23.

‖ "Had I acted in violation of my own knowledge and convictions, it is probable I should have been given up to judicial blindness; but as I ignorantly thought that I was doing God service, he had mercy on me, and in pardoning me the grace of Christ was illustriously displayed."—BOOTHROYD.

[y] Acts xv. 11. 2 Cor. viii. 9.

[z] Matt. i. 21. Luke v. 32.

[a] 1 Cor. xv. 9.

[b] Is. i. 18. Eph. i. 6, 12.

[c] Ex. xxxiv. 6. Rom. ii. 4, 5.

[d] Is. lv. 7.

[e] Ps. xlv. 1, 6. Dan. ii. 44.

[f] Rom. xvi. 27.

[g] Neh. ix. 5.

[h] Matt. xxviii. 20.

[i] Tit. i. 9. Heb. iii. 14.

[k] Matt. vii. 27.

[l] Matt. xviii. 17.

CHAP. II.

[1] Or, *desire.*

[a] Matt. vi. 9.

* For averting evil, and prayers for obtaining good, intercessions for the conversion of sinners, and thanksgivings for mercies, be offered to God.—BOOTHROYD.

[b] Rom. vi. 17. Phil. i. 3.

[2] Or, *eminent place.*

[c] Tit. ii. 10-14.

[d] Phil. i. 11. Heb. xiii. 16.

† That is, it is good and acceptable to God that we should pray for all men. The reason is, that he desires their salvation, and hence it is agreeable to him that we should pray for it. If there were no provision made for their salvation, or if he was unwilling that they should be saved, it could not be agreeable to him that we should offer prayer for them.—BARNES.

[e] Is. xlv. 22. John iii. 16, 17.

[f] Matt. xxviii. 19.

[g] Deut. vi. 4.

[h] Job ix. 33. Heb. vii. 25.

‡ The word "mediator" signifies, literally, "a middle person;" one whose office it is to reconcile two parties at enmity; a peacemaker.—CLARKE.

[i] John i. 14. Heb. ii. 6-13.

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signify, in particular, peace with God; peace in their own minds and consciences; peace among themselves, and peace with all men. 2. This peace is desired for them always, or in everything; and he desired they might have all good things, at all times. 3. Peace by all means: that as they enjoyed the means of grace, they might with success use all the means and methods of peace too; for peace is often difficult, as it is always desirable. 4. That God would give them peace, who is the Lord of peace. And if we have any peace that is desirable, God must give it, who is the Author of peace and lover of concord. We shall neither have peaceable dispositions ourselves, nor find men disposed to be at peace with us, unless the God of peace give us both. That the presence of God might be with them, "The Lord be with you all." And we need nothing more to make us safe and happy, nor can we desire anything better for ourselves and our friends, than to have God's gracious presence with us and them. This will be a guide and guard in every way that we may go, and our comfort in every condition we may be in. It is the presence of God that maketh heaven to be heaven, and that will make this earth to be like to heaven. No matter where we are if God be with us, nor who is absent if God be present with us.—*Henry.*

CHAP. I. THE END OF THE LAW.—Ver. 5. The word rendered commandment is by some explained of the moral law, the scope and substance of which is charity, or love, toward God and man. Others understand it to mean the message of God to men by the gospel; the end of which is, to restore fallen sinners to the love required by the law; and this better suits the context: but others explain it of the charge given to Timothy by the apostle. This seems to be the right interpretation: and thus it had reference both to the law as the rule of duty, and to the grand design of the gospel. The charity or love here spoken of must arise out of a pure heart; or the affections of the soul, as cleansed by renewing grace from the love and pollution of sin, and from carnal enmity and selfishness (1 Pet. i. 22), and a "good conscience;" or one well informed concerning the will of God, and made tender and active by Divine grace, as well as purged from guilt by the blood of Christ, that so the possessor might be influenced to act conscientiously in his whole conduct. It must also come from "unfeigned faith," or a sincere belief of revealed truths, and a reliance on the merits of Christ, and the promises of God through him. This faith, working by love, purifying the heart, and producing a good conscience, constituted the substance of what the apostle ordered Timothy to give in charge to the Ephesian teachers.—*Scott.*

THE FAITHFUL SAYING.—Ver. 15. "This is a faithful saying," &c. Here we have the sum of the whole gospel, "that Jesus Christ came into the world." The Son of God took upon him our nature; was "made flesh, and dwelt among us" (John i. 14). He came into the world, "not to call the righteous, but sinners to repentance" (Matt. ix. 13). His errand into the world was to seek and find, and so "save them that were lost" (Luke xix. 10). The ratification of this is, "that it is a faithful saying, and worthy of all acceptation." It is good news, "worthy of all acceptation;" and yet not too good to be true, for "it is a faithful saying." "It is a faithful saying," and therefore worthy to be embraced in the arms of faith: it is "worthy of all acceptation," and therefore to be received with holy love, which refers to the foregoing verse, where the grace of Christ is said to abound "in faith and love." In the close of the verse Paul applies it to himself: "Of whom I am chief." Paul was a sinner of the first rank; so he acknowledges himself to have been, for he breathed out threatenings and slaughter against the disciples of the Lord, &c. (Acts ix. 1, 2). Persecutors are some of the worst of sinners: such a one as Paul had been; or, of "whom I am chief;" that is, of pardoned sinners "I am chief." It is an expression of his great humility: he that elsewhere calls himself the "least of all saints" (Eph. iii. 8), here calls himself the "chief of sinners." Observe, 1. Christ Jesus is come into the world; the prophecies concerning his coming are now fulfilled. 2. He came to save sinners, he came to save those who could not save and help themselves. 3. Blasphemers and persecutors are the chief of sinners, so St Paul reckoned them. 4. The chief of sinners may become the chief of saints; so this apostle was, for he was not a whit behind the very chiefest of the apostles (2 Cor. xi. 5), for Christ came to save the chief of sinners. 5. This is a very great truth, it is a faithful saying; these are true and faithful words, which may be depended on. 6. It deserves to be received, to be believed by us all for our comfort and encouragement.—*Henry.*

APOSTATES.—Ver. 18-20. The apostle here referred to what he had before spoken (ver. 3, 5, 11). The trust committed to him by Christ, as his apostle, he had committed to his "son Timothy;" he was encouraged to repose great confidence in him, not only by what he knew of his principles and character, but by entertaining hopes of him according to certain "prophecies," which inspired persons had uttered concerning him before his appointment to the ministry; and he expected that, by meditating upon them, he should be animated and instructed in "warring a good warfare," or rather "the good warfare," as a valiant soldier of Jesus Christ. This must be done by maintaining and insisting upon both the faith of the gospel, or its doctrines, as uncorrupted and unmutilated, and a good conscience, or an universally conscientious conduct. These Timothy must be careful to connect, both in his own example and in his preaching; for some professed Christians, having neglected to maintain and insist on a good conscience, had, after a time, renounced the faith also, and made shipwreck of their whole religion, either by a total apostasy from their profession, or the most heretical corruptions of the gospel. Of this number were Hymeneus and Alexander, with whom Timothy had doubtless been acquainted.—*Scott.*

CHAP. II. PRAYER FOR ALL MEN.—Ver. 1. We must pray "for all men," for the world of mankind in general, for particular persons who need or desire our prayers. See how far the Christian religion was from being a sect, when it taught men this

6 Who [k]gave himself a ransom for all, [3]to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, ([l]I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

8 I will therefore that men [m]pray every where, lifting up holy hands, without wrath[§] and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with [4]broidered hair, or gold, or pearls, or costly array;

10 But (which becometh [n]women professing godliness) [o]with good works.

11 Let the woman learn in silence with all subjection.

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For [p]Adam was first formed, then Eve.

14 And Adam was not deceived; [q]but the woman, being deceived, was in the transgression.‖

15 Notwithstanding [r]she shall be saved in child-bearing, if they continue in faith, and charity, and holiness, with sobriety.

CHAPTER III.

1 *How bishops, and deacons, and their wives, should be qualified;* 14 *and to what end Paul wrote to Timothy of these things.*

THIS *is* a true saying, If a man desire [a]the office of a bishop, he [b]desireth a good work.

2 A bishop then must be [c]blameless, the husband of one wife,* vigilant, sober, [1]of good behaviour, given to hospitality, apt to teach;

3 [2]Not given to wine, no striker, nor greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For [d]if a man know not how to rule his own house,† how shall he take care of [e]the church of God?)

6 Not [3]a novice,‡ [f]lest, being lifted up with pride, he fall into the condemnation of the devil.

7 Moreover, he must have [g]a good report of them which are without; lest he fall into reproach and [h]the snare of the devil.

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[k] Matt. xx. 28. John x. 15.
[3] Or, *a testimony.*
[l] Rom. ix. 1.
[m] Luke xxiii. 42, 43.
§ *Without wrath.*—By wrath, the apostle means an inward resentment of injuries, accompanied with a resolution of doing evil to those who have injured us.—MACKNIGHT.
[4] Or, *plaited.*
[n] 1 Pet. iii. 3-5.
[o] Eph. ii. 10.
[p] Gen. i. 27.
[q] Gen. iii. 6, 12.
‖ The apostle intimates, that the tempter chose to make his first attack on the woman, as, in her original and most glorious state, the inferior, and, consequently, less fit in future life to take the lead in important affairs.—DODDRIDGE.
[r] Gen. iii. 15. Is. ix. 6.

CHAP. III.

[a] Acts i. 20. Tit. i. 7.
[b] Rom. xi. 13. Eph. iv. 12.
[c] Phil. ii. 15.
* Not guilty of polygamy, a thing then very common. *Apt to teach*—Not only qualified by learning, but having the talent of speaking and instructing.—GILL.
[1] *Modest.*
[2] *Not ready to quarrel, and offer wrong, as one in wine.*
[d] 1 Sam. iii. 13.
† Which is an affair of less importance, and more easy to be done, how shall he preside over the Church of God; rule in it, provide for it, and see that everything is in its proper place, and done according to the will of God?—GILL.
[e] Eph. i. 22; v. 24.
[3] Or, *one newly come to the faith.*
‡ *New convert.*—To raise such a one to office might puff him up with pride, in his gifts and promotion. *Of the devil*—Who fell by pride, and is under a final sentence of condemnation (2 Pet. ii. 4).—GUYSE.
[f] Deut. viii. 14.
[g] Acts vi. 3.
[h] 2 Tim. ii. 26.

[i] Acts vi. 3-6.
[k] 2 John ix. 10.
§ *The mystery*—viz., the sacred doctrine of the gospel, which is hidden to flesh and blood, and which God alone can reveal (Matt. xvi. 17); and in the exercise of which consisteth the highest and perfectest service of God.—DIODATI.
[l] Acts vi. 1, 2.
[m] Tit. i. 5, 7.
[n] 2, 4, 5.
‖ Rule it so as to promote religion and virtue in all its members; rule it calmly, but firmly—never using harshness where gentleness and love will produce the desired effect; also, he must afford to his family, according to his circumstances, what is necessary to their comfortable subsistence.—MACKNIGHT.
[o] Matt. xxv. 21.
[4] Or, *ministered.*
¶ They make themselves fitting and worthy to be promoted to higher degrees in the Church's service. *Boldness;* Ital. *liberty*—For a pure life freeth one from fear of reproaches, and gaineth authority and credit with the hearers; and, generally, a good conscience is always bold. *In the faith*—viz., in the preaching of Christian doctrine.—DIODATI.
[p] Acts vii. 1, &c.
[q] Eph. ii. 22.
[r] *See on* 5.
[s] Dan. vi. 26. John vi. 60. Heb. iii. 12.
[t] Matt. xvi. 18, 19.
[u] Is. ix. 6.
[x] Is. l. 7-9.

CHAP. IV.

[a] John xvi. 13. Acts xiii. 2.
* The apostle here describes more fully the particular nature and kind of the apostasy, concerning which he had given a particular caution in his Second Epistle to the Thessalonians (chap. ii. 1-3). What follows is a very lively and apt description of that great apostasy in the Christian Church, which began in the western part of it, and hath spread itself far and wide.—TILLOTSON.
[b] Rom. i. 28. Eph. iv. 19.
† Frequent fasts are the rule and the boast of the monks, and their carnal humility is their spiritual pride.—NEWTON.
[c] Gen. i. 29, 30; ix. 3.

8 Likewise *must* [i]the deacons *be* grave, not double tongued, not given to much wine, not greedy of filthy lucre;

9 Holding [k]the mystery[§] of the faith in a pure conscience.

10 And let these also first be proved; then let them use [l]the office of a deacon, [m]being *found* blameless.

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be [n]the husbands of one wife, ruling their children and their own houses well.‖

13 For [o]they that have [4]used the office of a deacon well purchase to themselves a good degree,¶ and [p]great boldness in the faith which is in Christ Jesus.

14 These things write I unto thee, hoping to come unto thee shortly.

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in [q]the house of God, which is [r]the church of [s]the living God, [t]the pillar and ground of the truth.

16 And, without controversy, great is the mystery of godliness: [u]God was manifest in the flesh, [x]justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

CHAPTER IV.

1 *The apostle foretelleth that in the latter times there shall be a departure from the faith.* 6 *He directs Timothy in respect to his doctrine and conduct.*

NOW [a]the Spirit speaketh expressly, that in the latter times* some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having [b]their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats,† [c]which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

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diffusive charity; to pray, not only for those of their own way, but for all men. Pray "for kings" (ver. 2), though the kings at this time were heathens, enemies to Christianity, and persecutors of Christians; yet they must pray for them, because it is for the public good that there should be civil government, and proper persons intrusted with the administration of it, whom therefore we ought to pray for—yea, though we ourselves suffer under them. "For kings," and "all that are in authority"—that is, inferior magistrates—we must pray for them, and we must give thanks for them, pray for their welfare, and for the welfare of their kingdoms, and therefore must not plot against them, that in the peace thereof we may have peace, and give thanks for them, and for the benefit we have under their government, that "we may lead a quiet and peaceable life in all godliness and honesty."

WOMAN.—Ver. 12-15. "Adam was first formed, then Eve" out of him, to denote her subordination to him and dependence upon him; and she was made for him, to be a "help-meet" for him. And as she was last in the creation, which is one reason for her subjection, so she was first in the transgression, and that is another reason. "Adam was not deceived," that is, not first. Here are two very good reasons given for the man's authority over the woman, and her subjection to the man. Adam was first formed, then Eve; she was created for the man, and not the man for the woman (1 Cor. xi. 9); then she was deceived, and brought the man into the transgression. Though the difficulties and dangers of child-bearing are many and great, as they are part of the punishment inflicted on the sex for Eve's transgression, yet here is much for her support and encouragement, "notwithstanding she shall be saved," &c. Though in sorrow, yet she shall bring forth, and be a living mother of living children; with this proviso, that they continue in faith, and charity, and holiness, with sobriety; and women, under the circumstances of child bearing should, by faith, lay hold on this promise for their support in the needful time.—*Henry.*

CHAP. III. THE CHRISTIAN BISHOP.—Ver. 2. The apostle shews, very particularly, what manner of persons these bishops or elders ought to be, that ambitious and improper desires after the sacred service might be repressed, and likewise, that they who had been appointed to it might know how to behave in it. Whatever natural abilities, learning, elocution, or spiritual gifts, any man might possess, he might be considered as ineligible to this office if he was not of a "blameless" character, and had not avoided scandalous vices, at least since his professed conversion to Christianity.—He ought also to be "the husband of one wife." Christ and the apostles expressly condemned polygamy, as well as divorces, except for adultery; yet there was no direct command for a man, who had previously taken more wives than one, to put the others away when they embraced the gospel; and such a requisition might have produced many bad consequences in domestic life, and increased the opposition of the civil powers to the preaching of Christianity. But the rule, that no man, however qualified in other respects, should be admitted into the pastoral office, who had more than one wife, or who had put away one to take another, tended to shew the impropriety of polygamy, and divorces on frivolous pretences, and their inconsistency with the Christian dispensation; and concurred, with other things, to bring it into total disuse in the Christian Church, yet without violence and confusion.

THE DEACONS.—Ver. 8-13. The deacons were primarily appointed to dispense the charity of the Church, and to manage its secular concerns. Some of the same things were requisite in them as in the pastors. They, too, must be "grave," serious, and prudent men; sincere, candid, and consistent in their discourse; nor speaking one thing before men's faces, and another behind their backs; neither flattering, slandering, dissembling, nor prevaricating in any company, or on any occasion; not addicted to much wine or greedy of filthy gain, which might tempt them, after the example of Judas, to embezzle the money committed to them, or unfit them for liberally and impartially supplying the wants of the poor. They must also profess and maintain the mysteries of the Christian faith, with a pure conscience and a uniform integrity of conduct, that so they might recommend it to others. It was proper, even in respect of this inferior office, that trial should be made of new converts; that previous to their admission to it they might be approved to be men of blameless conversation. The wives also of the deacons (and much more those of the spiritual pastors) must be of grave and serious deportment; not addicted to the vanities and dissipations of the world; not slanderers, or prone to circulate disadvantageous reports of their neighbours; but sober women, temperate in all things, and faithful in the discharge of every relative and religious duty.—*Scott.*

CHAP. IV. POPERY PREDICTED.—Ver. 1-5. This apostasy would be effected by men's hearkening to false teachers, who would be influenced by seducing spirits; and thus they would embrace doctrines of devils or demons, and adopt such notions about the souls of the dead, as would introduce the worship of saints as intercessors, and of

5 For [d]it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, [e]nourished up in the words of faith and of [f]good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables,‡ and [g]exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth [1]little;§ but godliness is profitable unto all things, [h]having promise of the life that now is, and of that which is to come.

9 [i]This *is* a faithful saying, and worthy of all acceptation.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is [k]the Saviour of all men, specially of those that believe.

11 These things command and teach.

12 Let no man despise thy youth;‖ but [l]be thou an example of the believers, [m]in word, in conversation, in charity, in spirit, in faith, in purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, [n]with the laying on of the hands of the presbytery.¶

15 Meditate upon these things; give thyself wholly to them, [o]that thy profiting may appear [2]to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this [p]thou shalt both save thyself, and [q]them that hear thee.

CHAPTER V.

1 *Rules to be observed in reproving.* 3 *Of widows.* 17 *Of elders.*

REBUKE not [a]an elder,* but [b]entreat *him* as a father; *and* the younger men as brethren;

2 The [c]elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

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[d] Luke xi. 41. Tit. i. 15.
[e] Jer. xv. 16. 2 Tim. iii. 14-17.
[f] John vii. 16, 17. 2 Tim. iv. 3.
‡ The popish stories of the miracles said to be performed by the saints and their relics, in confirmation of the superstitions which they inculcated, which are fables only fit to amuse children.—NEWTON.
[g] Acts xxiv. 16.
[1] Or, *for a little time.*
§ Mere formal, external worship, as opposed to godliness or spiritual worship. —GILL.
[h] Ps. xxxvii. 3, 4, 16-19, 29.
[i] i. 15.
[k] John i. 29.
‖ Though thou art a young man in years, yet let the gravity of thy life supply the want of the years that are wont to be required of thy office.—HAMMOND.
[l] 1 Cor. xi. 1. Tit. ii. 7.
[m] 2 Cor. vi. 4-17. 2 Tim. ii. 22.
[n] Acts vi. 6.
¶ The gift fitting for the duties of an evangelist was conferred by the laying on of Paul's hands (2 Tim. i. 6). There is no evidence of miraculous endowments granted by the laying on of the hands of any but the apostles. — DAVIDSON.
[o] Matt. v. 16. Phil. ii. 15, 16.
[2] Or, *in all things.*
[p] Ez. iii. 19-21. 1 Cor. ix. 27.
[q] Is. lv. 11. 2 Tim. ii. 10.

CHAP. V.

[a] Acts xiv. 23. Tit. i. 5, 6.
* *Elder.*—An old man. It is here opposed to the *young* in the following clause, and is not the name of an office, as in ver. 17, 19; but it denotes, simply, advanced age.—MACKNIGHT.
[b] Rom. xiii. 7. Gal. vi. 1.
[c] Matt. xii. 50.

[1] Or, *kindness.*
† That is, to relieve their own relations, before they shew kindness to strangers, or before the Church be burdened with them. The original word is very emphatical: let them exercise religion and godliness towards their own house, implying, that to extend our charity to our nearest relations, is a duty in the first place.—BURKITT.
[d] ii. 3.
[e] Is. xii. 2; l. 10. 1 Cor. vii. 32.
[f] Luke ii. 37.
[2] *Delicately.*
[g] Luke xv. 24, 32.
‡ *Dead*—To God; and so is not to be respected as a vital member of the Church, or to be nourished by her.—WHITBY.
[h] Gen. xxx. 30. Luke xi. 11-13.
[3] Or, *kindred.*
[i] Matt. xviii. 17.
[4] Or, *chosen.*
§ Of those supported and employed by the Church to teach children or younger women. —GILL.
[k] 1 Cor. vii. 10, 11.
[l] Matt. v. 16. Acts ix. 36.
[m] Luke vii. 38, 44.
[n] Acts ix. 39.
[o] Deut. xxxii. 15. James v. 5.
‖ *Having damnation*—Or, rather, having *condemnation;* or incurring guilt. This does not mean, of necessity, that they would lose their souls. —BARNES.
[p] 2 Thes. iii. 11.
[q] Acts xx. 30.
[r] *See on* ii. 8.
[s] 1 Cor. vii. 8, 9. Heb. xiii. 4.
[t] Dan. vi. 4.
[5] Gr. *for their railing.*
[u] Phil. iii. 18, 19. 2 Tim. i. 15; ii. 18.
[z] *See on* b 1.
¶ Elders here must be considered the same as bishops, of whom, in most of the churches, there were several (comp. Acts xx. 17. 28, and 1 Pet. v. 1, &c.) The term "bishop" only occurs five times, and is once applied to Christ (1 Pet. ii. 25). It is never joined with elder; but when elder is mentioned, bishop is omitted; and when the bishop is named, nothing is said of elder, which proves that the terms are used of the same office. —BOOTHROYD.
[x] Matt. xxiv. 45.
[y] 2 Tim. iv. 2.

4 But if any widow have children or nephews, let them learn first to shew [1]piety at home,† and to requite their parents: for that is [d]good and acceptable before God.

5 Now she that is a widow indeed, and desolate, [e]trusteth in God, and [f]continueth in supplications and prayers night and day.

6 But she that liveth [2]in pleasure is [g]dead,‡ while she liveth.

7 And these things give in charge, that they may be blameless.

8 But if any provide not for his own, [h]and specially for those of his own [3]house, he hath denied the faith, [i]and is worse than an infidel.

9 Let not a widow be [4]taken into the number§ under threescore years old, [k]having been the wife of one man.

10 Well reported of for [l]good works; if she have brought up children, if she have lodged strangers, if she have [m]washed the saints' feet, [n]if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun [o]to wax wanton against Christ, they will marry;

12 Having damnation,‖ because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house; and not only idle, but tattlers also, and [p]busybodies, [q]speaking things which they ought not.

14 [r]I will therefore that [s]the younger women marry, bear children, guide the house, [t]give none occasion to the adversary [5]to speak reproachfully.

15 [u]For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 Let [x]the elders¶ that [y]rule well be counted worthy of double honour, especially they who labour in the [z]word and doctrine.

angels as spirits superior to men, though inferior to God. This was a species of idolatry, like that of the heathens in worshipping their departed monarchs, legislators, and benefactors, as demons, or a middle order of beings, between God and men. And, as devils are the real objects of all worship paid to mere creatures, so this delusion would tend to gratify the ambition of these apostate spirits. These doctrines and practices would be supported *by the hypocrisy of liars,* who would invent a variety of legends, impose on men with pretended miracles and revelations, cheat them by legendary tales, and so carry on an infamous traffic by forgery and imposture, under the pretext of great sanctity, to the aggrandising of themselves, and the deluding of the credulous multitude. Nor would these men feel remorse for their lies and forgeries; as the habit of villany, under the mask of extraordinary piety, would cauterise their consciences, and render them entirely callous; even as the external skin becomes unfeeling by being frequently seared with a hot iron. To maintain their usurpations over men's minds, and to fix a large body in their interest, by detaching them from other connections, as well as to amuse mankind by the appearance of uncommon sanctity, they would discourage, and even forbid marriage, as if it were an unholy estate, and unfit for devout persons: they would deny this liberty to numbers, especially to the clergy, by means of which all kind of abominations would be introduced and connived at. They would also enjoin abstinence from this and the other kind of meat, either entirely, or on particular days and seasons: by this likewise they would keep up their authority over men's consciences, and impose upon the multitude with apparent devotion; whilst they perpetrated all kind of iniquities, as the Pharisees had done before them. But, indeed, God had created every kind of wholesome food for the benefit of man, and allowed Christians the use of it all, indiscriminately, at all times and seasons, without restriction; and, therefore, any of his creatures might be received with thanksgiving by those who believed the truth, and so far understood it as to know their Christian liberty. For all his creatures being in themselves good, and serving the purposes for which he made them, nothing was to be refused as unclean, provided it was received with thankfulness; as the permission of God's Word, a temperate use of it, according to his precepts, and prayer for a blessing upon it, sanctified it to the believer's use, and to fit him for the Lord's service.—*Scott.*

CHAP. V. WIDOWS.—Ver. 9-12. The apostle could not hear mean, that no widows were to be *relieved* by the Church, who were under sixty years of age; for the distresses of younger widows, as well as of other poor persons, might be very urgent. He is, therefore, generally supposed to refer to a certain number of widows, who were discharged from all secular cares, and maintained by the Church; of whom, such as were able acted as deaconesses, to visit sick and poor women, and to administer relief and counsel to them; to instruct young women, and perhaps children: or to attend on such other concerns of the Church, its ministers, and pious strangers, as lay within their province. Though no command is given for such an order of persons in the Church (for many things of this kind were left discretionary, and to be determined according to circumstances), yet they might frequently be useful, if properly selected and regulated. In this view the propriety of the rule here given is apparent. As the apostle counsels the younger widows to marry, it cannot be imagined, that he would exclude them, when grown old, from the number here intended, if otherwise qualified, merely because they had followed his counsel. By "the wife of one man," therefore, the apostle did not intend to exclude such as had married a second time, which the Scripture nowhere disallows. But shameful and astonishing irregularities, in this respect, were common among the heathen women: they frequently left their husbands to live with other men, and then sometimes returned to them again; they often designedly gave them just cause to divorce them, that they might take other husbands; nay, they sometimes did what was equivalent to divorcing their husbands; nor were these things deemed scandalous; at least, not in that degree which they would be at present. If, then, any woman had formerly conformed to these corrupt customs, it would not be consistent with the credit of Christianity to admit her into this select number of devoted widows, though no other objection lay against her; for it must exclusively consist of those who had lived virtuously and honourably in the married state. Some expositors think, that they who had married again, after being divorced, were intended; but there is not the least intimation in Scripture, that the divorced should be restrained from marrying again, even if justly put away, and surely then, not when unjustly divorced.—They must also be such women as had an established character for good works since they were converted. Those were to be preferred who had charitably educated the children of their poor relatives or neighbours, or who had faithfully done their duty towards their own children; who, when in more prosperous circumstances, had hospitably entertained strangers in their houses; who had willingly stooped to the office of washing the feet of the saints, when wearied with travelling; and who had, from love to Christ, readily relieved the afflicted, and diligently attended to every good work. These widows, when grown old and left desolate, were the proper persons for this service.—But Timothy was directed to reject the application of younger widows; for experience shewed that their avowed purpose, of no more entering into the married state, was not to be depended on.

CARE IN ORDAINING OFFICE-BEARERS.—Ver. 21, 22. The apostle here most solemnly charged Timothy, as in the presence of God and the Lord Jesus Christ; and as he

18 For the scripture saith, [a]Thou shalt not muzzle the ox that treadeth out the corn. And, [b]The labourer *is* worthy of his reward.

19 Against an elder [c]receive not an accusation, but [6]before [d]two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I [e]charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, [7]without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins:* keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities.

24 Some men's [f]sins are open beforehand,† going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

CHAPTER VI.

1 *Servants' duties.* 3 *To avoid corrupt teachers.* 6 *The gain of godliness.*

LET as many servants as are under the yoke count their own masters worthy of all honour, [a]that the name of God and *his* doctrine be not blasphemed.

2 And they that have [b]believing masters, let them not despise *them,* because they are brethren;* but rather do *them* service, [c]because they are [1]faithful and beloved, partakers of the benefit. [d]These things teach and exhort.

3 If any man teach otherwise, and consent not to wholesome words, *even* [e]the words of our Lord Jesus Christ, and to [f]the doctrine which is according to godliness;

4 He is [2]proud, knowing nothing, but [3]doting about questions and strifes of [g]words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt

A.D. 65—A.D. 65.

[a] 1 Cor. ix.
[b] Deut. xxiv. 14, 15.
* John xviii. 29.
[6] Or, *under.*
[d] Heb. x. 28.
[e] 2 Tim. ii. 14.
[7] *Without prejudice.*
* Timothy was not to become a participant in the sins of another by introducing him to the sacred office. He was not to invest one with a holy office who was a wicked man or a heretic, for this would be to sanction his wickedness and error. — BARNES.
[f] Acts i. 16-20. 2 Tim. iv. 10.
† They are so open and manifest, that it is easy to pronounce a certain and correct judgment upon them; and they, as it were, draw us on, and impel us to pronounce judgment on them. —SCHLEUSNER.

CHAP. VI.
[a] Neh. v. 9. Is. lii. 5.
[b] Col. iv. 1.
* Let them not think that they may abate aught of their due respects and observance to them, because they are their fellow-Christians.—EP. HALL.
[c] Eph. i. 1, 15.
[1] Or, *believing.*
[d] Tit. ii. 1, 15; iii. 8.
[e] Matt. xxii. 21.
[f] Tit. i. 1. 2 Pet. i. 3-7.
[2] Or, *a fool.*
[3] Or, *sick.*
[g] Acts xv. 2. 1 Cor. iii. 3.

† Such were Simon Magus and his followers, and other false teachers, who made merchandise of men, looked every one for his gain from this quarter, and acted as if there was nothing in religion but worldly profit and gain. These served themselves, their own bellies, and selfish interests, and not the Lord Jesus Christ.—GILL.
[h] Rom. v. 3-5. 2 Cor. iv. 17, 18.
‡ There is a sense in which this opinion is true; as godliness now enriches its possessor with many spiritual blessings, and with the hope of future happiness, so it inspires with submission to Providence. — BOOTHROYD.
[i] Ec. v. 15, 16.
[k] Ps. xlix. 17. Luke xvi. 22, 23.
§ That is, they on whom the love of money so prevails, that they are resolved they will be rich, if by any means they can compass wealth, are in the ready way to yield to any lust which will gratify their greedy humours.—WHITBY.
[4] *Been seduced.*
[l] Gen. xxix. 14, 26, 31, &c.
[m] Deut. xxxiii. 1.
[n] 1 Cor. vi. 18. 2 Tim. ii. 22.
[o] Tit. ii. 11, 12.
[p] 1 Cor. ix. 25, 26.
[q] Ps. lxiii. 8. Prov. iii. 18.
[r] Rom. viii. 28-30. 2 Tim. i. 9.
[s] Is. xliv. 5. Luke xii. 8, 9.
[t] *See on* v. 21.
[u] Deut. xxxii. 39.
[5] Or, *profession.*
[z] 1 Cor. i. 8.
‖ More correctly, "which in its proper time he will shew;" that is, he will appear in the suitable time in his glorious office, as supreme Judge, to demonstrate his own supremacy over the universe, and that he is the immortal, the living God, of inconceivable, unapproachable glory—the very God who dwelt in the cherubim.—DAVIDSON.
[y] *See on* i. 11, 17.
[z] Prov. viii. 15.
[a] Ps. civ. 2.
¶ St Paul in this passage gives them no dispensations, but only provides for them stronger warnings; and instead of authorising the ministers of God's Word to wink at their faults, requires that they admonish them with singular earnestness to perform their duties—the only prerogative in relation to this matter that can be allowed them. —SECKER.
[b] Jer. xvii. 7, 8.
[c] Matt. vi. 32.

minds, and destitute of the truth, supposing that gain is godliness:† from such withdraw thyself.

6 But [h]godliness with contentment is great gain.‡

7 For [i]we brought nothing into *this* world, *and it is* [k]certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich§ fall into temptation, and a snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil; which while some coveted after, they have [4]erred from the faith, [l]and pierced themselves through with many sorrows.

11 But thou, [m]O man of God, [n]flee these things; and follow after [o]righteousness, godliness, faith, love, patience, meekness.

12 [p]Fight the good fight of faith, [q]lay hold on eternal life, [r]whereunto thou art also called, and [s]hast professed a good profession before many witnesses.

13 I [t]give thee charge in the sight of God, [u]who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate witnessed a good [5]confession,

14 That thou keep *this* commandment without spot, unrebukeable, [x]until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew,‖ [y]*who is* the blessed and only Potentate, [z]the King of kings, and Lord of lords;

16 Who only hath immortality, [a]dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom *be* honour and power everlasting. Amen.

17 Charge them that are rich in this world,¶ that they be not high-minded, nor trust in uncertain riches, [b]but in the living God, [c]who giveth us richly all things to enjoy;

18 That they do good, that they be rich in

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hoped to join the company of the elect angels, who had been preserved and confirmed in holiness, when many of their company apostatised and ruined themselves; who then witnessed his conduct, and would attend, when he should give an account of it to his sovereign Judge: that he should observe these things with the utmost care and exactness, whatever opposition and trials he might incur; and that in all these regulations, he should take care not to prefer one man to another, through any carnal affection, attachment, connection, or obligations; and that he should manifest no partiality, either in censuring offenders, or ordaining elders, or in any other part of his important service. In ordaining elders, especially, he must be careful not to act in a hasty manner; but take time to examine into men's characters, principles, motives, and endowments, that he might not be induced to lay hands on improper persons, by importunity employed in their behalf. He would need great care, in this immensely important concern, to avoid being partaker of other men's sins, and becoming answerable, in part at least, for the crimes of those who thus intruded into that sacred function, to the dishonour of God, the great detriment of the Church, and the ruin of immortal souls; for even an obliging and easy temper might betray him into much criminality, from which he must by all means keep himself pure.—*Scott.*

CHAP. VI. SERVANTS.—Ver. 1. Servants must respect their masters, "count them worthy of all honour" (because they are "their masters"), of all the respect, observance, compliance, and obedience, that are justly expected from servants to their masters. Not that they were to think that of them which they were not; but as their masters they must count them worthy of all that honour which was fit for them to receive, "that the name of God be not blasphemed." If servants that embraced the Christian religion should grow insolent and disobedient to their masters, the doctrine of Christ would be reflected on for their sakes, as if it had made men worse livers than they had been before they had received the gospel. Observe, if the professors of religion misbehave themselves, "the name of God and his doctrine" are in danger of being "blasphemed" by those who seek occasion "to speak evil of that worthy name by which we are called.' And this is a good reason why we should all conduct ourselves well, that we may prevent the occasion which many seek, and will be very apt to lay hold of, to speak ill of religion for our sakes. Or suppose the master were a Christian, and a believer, and the servant a believer too, would not that excuse him, because "in Christ there is neither bond nor free?" No, by no means; for Jesus Christ did not come to dissolve the bond of civil relation, but to strengthen it. "They that have believing masters, let them not despise them, because they are brethren;" for that brotherhood relates only to spiritual privileges, not to any outward dignity or advantage (those misunderstand and abuse their religion who make it a pretence for denying the duties that they owe to their relations): nay, "rather do them service, because they are faithful and beloved." They must think themselves the more obliged to serve them, because the faith and love that bespeak men Christians oblige them to do good; and that is all wherein their service consists. Observe, It is a great encouragement to us in doing our duty to our relations, if we have reason to think they are faithful and beloved, "and partakers of the benefit"—that is, of the benefit of Christianity. Again, Believing masters and servants are brethren, and partakers of the benefit; for in Christ Jesus there is neither bond nor free, "for ye are all one in Christ Jesus" (Gal. iii. 28).—*Henry.*

DANGER OF EXCESSIVE LOVE OF RICHES.—Ver. 6-10. Having therefore food and raiment (or covering, including both raiment and habitation), and things barely needful for the present, we ought to be contented and satisfied with them, without indulging any desire of acquiring greater affluence, or of being exempted from hard labour and mean fare; for discontent in a lowly situation commonly produced a determination to be rich if possible, and led men out of the plain path of honest industry and prudent economy, in dependence on the providence, and obedience to the commandment, of God. It was indeed evident from facts, they who *would* at any rate be rich, gave Satan the opportunity of tempting and ensnaring them into such actions as could not consist with godliness or a good conscience, urging them to use dishonest means of increasing their gains, and a variety of fraudulent practices; it betrayed them into such a multiplicity of employments and hurry of business, as left no time or inclination for spiritual religion; and it led them into such connections and companies as tended to draw them still further into sin and folly. Thus they were brought under the power of "many foolish and hurtful lusts," even "the lust of the flesh, the lust of the eye, and the pride of life," which mocked their expectations, and proved most injurious to themselves and others, till they were plunged into inevitable ruin and eternal perdition—as men are drawn in by the vortex of a whirlpool, when they venture too near it, and so are swallowed up and drowned, without any possibility of escape. When once "the love of money" is allowed to rule in the heart, it becomes the prolific root of all kinds of evil. Impostures, frauds, lies, thefts, robberies, oppressions, murders, ungodliness, hypocrisy, apostasy, contention, lawsuits, wars, cruelty, pride, luxury, sensuality, or penurious avarice, are some of the noxious weeds, of which it daily produces a most abundant increase, according to the different constitutions, habits, and circumstances of mankind. Every species of impiety, iniquity, and vice, in one way or another, grows from it; and a large proportion of the miseries, as well as the crimes of mankind, originate from the same source.—*Scott.*

THE GLORY OF GOD.—Ver. 15, 16. Concerning Christ and God the Father he here speaks great things. 1. That God is the "only Potentate:" the powers of earthly princes are all derived from him, and depend upon him. The powers that be are ordained of God (Rom. xiii. 1). He is the only Potentate that is absolute and sovereign, and perfectly independent. 2. He is the "blessed" and only Potentate, infinitely happy, and nothing can in the least impair his happiness. 3. He is "King of

good works, ready to distribute, [6]willing to communicate;

19 [d]Laying up in store for themselves a good foundation against the time to come, that they may [e]lay hold on eternal life.

20 O Timothy, [f]keep that which is committed to thy trust,* avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

¶ The first to Timothy was written from Laodicea, which is the chiefest city of Phrygia Pacatiana.

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[6] Or, *sociable.*

[d] Luke xii. 33.

[e] 1 Pet. i. 4.

[f] Rom. iii. 2.

* All that is intrusted to you, and to which reference has been particularly made in this epistle. The honour of the gospel, and the interests of religion, had been specially committed to him; and he was sacredly to guard this holy trust, and not suffer it to be wrested from him. —BARNES.

THE SECOND EPISTLE OF PAUL THE APOSTLE TO TIMOTHY.

CHAPTER I.

1 *Paul's love to Timothy,* 8 *who n he exhorts to suffer for the gospel's sake;* 9 *having respect to the mercy shewn him,* 12 *and the example set him.* 16 *Onesiphorus.*

PAUL, an apostle of Jesus Christ by the will of God, according to [a]the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly-beloved son: Grace, mercy, *and* peace from God the Father, and Christ Jesus our Lord.

3 [b]I thank God, [c]whom I serve from *my* forefathers* with pure conscience, [d]that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois,† and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance, [e]that thou stir up‡ the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; [f]but of power, and [g]of love, and of a sound mind.§

8 Be not thou therefore ashamed of [h]the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel, [i]according to the power of God;‖

9 Who [k]hath saved us, and [l]called *us* with an holy calling, not according to our works, but [m]according to his own purpose and grace,¶ [n]which was given us in Christ Jesus before the world began;

10 But is [o]now made manifest by the appearing of [p]our Saviour Jesus Christ, [q]who hath abolished death,* [r]and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed; [s]for I know whom I have [t]believed, and am persuaded that he is able to keep that [u]which I have committed unto him† against that day.

13 Hold fast the form of sound words, which thou hast heard of me, [v]in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee keep [x]by the Holy Ghost [y]which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The [z]Lord give mercy unto [a]the house of

A.D. 66—A.D. 66.

CHAP. I.

[a] John v. 24. 39. 49. Eph. iii. 6.

[b] Rom. i. 8. Eph. i. 16.

[c] Acts xxii. 3.

* Or, after the manner of my forefathers (see Acts xxiii. 1; xxiv. 14-16; xxvi. 6, 7).—DAVIDSON.

[d] Rom. i. 9. 1 Thes. iii. 10.

† It is here intimated, that having embraced the Christian faith she persuaded her daughter to do the same, and that the instructions of these pious women prepared Timothy to receive the gospel. — MACKNIGHT.

[e] Ex. xxxv. 26. 1 Thes. v. 19.

‡ The metaphor is borrowed from stirring up fire which is almost extinct.—CLARKE.

[f] Luke x. 19.

[g] Rom. v. 5. Gal. v. 22.

§ Self-government.-MACKNIGHT.

[h] Ps. xix. 7. Eph. iv. 17. 1 Tim. ii. 6.

[i] Rom. xvi. 25. Phil. iv. 13.

‖ That is, according to the power which God gives to those who are afflicted on account of the gospel. The apostle evidently supposes that they who were subjected to trials on account of the gospel, might look for Divine strength to uphold them, and asks him to endure those trials, relying on that strength and not on his own.—BARNES.

[k] Acts ii. 47. Tit. iii. 4, 5.

[l] Rom. viii. 30.

[m] *Matt. xi. 25, 26.

¶ Entirely of his free favour, according to his own sovereign intention and resolution, and the mere unmerited kindness of his own gracious heart. — GUYSE.

[n] John vi. 37.

[o] Is. xxv. 7.

[p] Is. xliii. 3.

[q] Is. xxv. 8.

* The word in the original signifies, to render a thing inoperative.—MACKNIGHT.

[r] John. xiv. 6. 1 Cor. xv. 53.

[s] Phil. iii. 8, 10.

[t] Or, *trusted.*

[u] Ps. xxxi. 5.

† That is, the soul, with all its immortal interests. A man has nothing of higher value to intrust to another than the interests of his soul, and there is no other act of confidence like that in which he intrusts the keeping of that soul to the Son of God.—BARNES.

[v] 1 Tim. i. 14.

[x] Rom. viii. 13. 1 Pet. i. 22.

[y] John xiv. 17.

[z] Heb. vi. 10.

[a] iv. 19.

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kings, and Lord of lords." All the kings of the earth derive their power from him; he gave them their crowns; they hold them under him, and he has a sovereign dominion over them. This is Christ's title (Rev. xix. 16), "upon his vesture and his thigh;" for he has a name higher than the kings of the earth. 4. He only has immortality: he only is immortal in himself, and has immortality, as he is the Fountain of it; for the immortality of angels and spirits is derived from him. 5. He dwells in inaccessible light: "light which no man can approach unto;" no man can get to heaven but those whom he is pleased to bring thither, and admit into his kingdom. 6. He is invisible: "whom no man hath seen, nor can see." It is impossible that mortal eyes should bear the brightness of the Divine glory. No man can see God, and live. Having mentioned these glorious attributes, he concludes with a doxology: "To him be honour and power everlasting. Amen." God having all power and honour to himself, it is our duty to ascribe all power and honour to him. Note, (1.) What an evil is sin, when committed against such a God, the blessed and only Potentate! The evil of it rises in proportion to the dignity of him against whom it is committed. (2.) Great is his condescension, to take notice of such mean and vile creatures as we are. What are we, then, that the blessed God, the King of kings, and Lord of lords, should seek after us? (3.) Blessed are they who are admitted to dwell with this great and blessed Potentate: "happy are thy men" (says the queen of Sheba to king Solomon)—"happy are these thy servants, who stand continually before thee" (1 Kings x. 8). Much more happy are they who are allowed to stand before the King of kings! (4.) Let us love, adore, and praise the great God; "for who shall not fear thee, O Lord, and glorify thy name? For thou only art holy" (Rev. xv. 4).—*Henry.*

CHAP. I. TIMOTHY'S PIOUS ANCESTRY.—Ver. 3-5. Paul was especially thankful that he was enabled continually to remember Timothy in his fervent and frequent prayers, by night and by day; being mindful of the tears which he shed as expressive of his love and sorrow when they last separated; and longing greatly for another interview, which he was assured would fill his own heart with joy and satisfaction. This pursuasion arose from his recollection of the unfeigned faith which Timothy's whole conduct had manifested to dwell in him, and to influence and sanctify his heart. This was the same precious faith that had first been communicated to his grandmother Lois, and to his mother Eunice. These pious women seem to have "waited for the consolation of 'Israel,'" before they heard the gospel, and thus were prepared to receive it; and having diligently given Timothy a religious education, it greatly conduced to his being made partaker of the same faith, as the apostle was fully persuaded concerning him.—*Scott.*

THE ABOLITION OF DEATH.—Ver. 10. By the gospel of Christ death is abolished; "he hath abolished death," not only weakened it, but taken it out of the way, has broken the power of death over us; by taking away sin, he has abolished death (for "the sting of death is sin," 1 Cor. xv. 56), in altering the property of it, and breaking the power of it. Death now, of an enemy, is become a friend, and is the gate by which we pass out of a troublesome, vexatious, sinful world, into a world of perfect peace and purity; and the power thereof is broken, for death does not triumph over those who believe the gospel, but they triumph over it. "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. xv. 55). He has "brought life and immortality to light by the gospel;" he has shewed us another world, more clearly than it was before discovered under any former dispensation, and the happiness of that world, the certain recompence of our obedience by faith: we all with open face, as in a glass, behold the glory of God. He has brought it to light, not only set it before us, but offered it to us, by the gospel. Let us value the gospel more than ever, as it is that whereby life and immortality are brought to light; for herein it has the pre-eminence above all former discoveries; so that it is the gospel of life and immortality, as it discovers them to us, and directs us in the ready way that leads thereto, as well as proposes the most weighty motives to excite our endeavours in seeking after glory, honour, and immortality.—*Henry.*

PAUL'S CONFIDENCE.—Ver. 11, 12. St Paul had been constituted a preacher, and an apostle of the gospel, as before described, that he might instruct the Gentiles in the way to immortal life and happiness: but instead of receiving honour and affluence as a recompence for his labours, he suffered all kind of injuries, and was then in prison as a criminal, in continual expectation of an ignominious death. He was not, however, in the least ashamed of having engaged and spent so many years in the service of that Saviour whom men thus despised; for he knew by faith, Divine teaching, and happy experience, the power, faithfulness, and love of him in whom he had believed; and as he could not doubt of his compassion and kindness, so he was fully persuaded of his authority and ability to take care of him in all events. He had intrusted his life, his soul, and his eternal interests, into his hands, as a precious deposit. He had discovered, especially, the value and danger of his immortal soul; he had been con-

Onesiphorus: for he oft refreshed me, and was not ashamed of my chain:

17 But, when he was in Rome, he sought me out very diligently, and found *me.*

18 The Lord grant unto him that he may find [b]mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

CHAPTER II.

1 Timothy exhorted to constancy and perseverance; 14 and to avoid unprofitable disputes.

THOU therefore, my son, [a]be strong in the grace* that is in Christ Jesus.

2 And the things that thou hast heard of me [1]among many witnesses,† [b]the same commit thou to faithful men, who shall be able to teach others also.

3 Thou therefore [c]endure hardness, as [d]a good soldier of Jesus Christ.

4 No man that warreth [e]entangleth himself with the affairs of *this* life, that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.‡

6 The husbandman [2]that laboureth must be first partaker of the fruits.

7 Consider what I say; [f]and the Lord give thee understanding in all things.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel:

9 Wherein I suffer trouble, as an evil-doer, *even* unto bonds;§ [g]but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: [h]For if we be dead with *him,* [i]we shall also live with *him:*

12 If [k]we suffer, we shall also reign with *him:* [l]if we deny *him,* he also will deny us:

13 If we believe not, [m]*yet* he abideth faithful; he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

15 Study to shew thyself [n]approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane *and* vain babblings; for they will increase unto more ungodliness.

17 And their word will eat as doth a [3]canker; of whom is Hymeneus and Philetus;‖

18 Who concerning the truth have erred, saying [o]that the resurrection is past already; and overthrow the faith of some.

19 Nevertheless [p]the foundation of God standeth [4]sure,¶ having this seal, [q]The Lord knoweth them that are his. And, [r]Let every one that nameth the name of Christ [s]depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; [t]and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* [u]prepared unto every good work.

22 Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that [x]call on the Lord out of a pure heart.

23 But foolish and unlearned* questions avoid, knowing that they do gender strifes.

24 And [y]the servant of the Lord must not strive; but be gentle unto all *men,* apt to teach, [5]patient;

25 In meekness instructing those that oppose themselves; if God peradventure will give them [z]repentance to the acknowledging of the truth;

26 And that they may [6]recover themselves [a]out of the snare of the devil, who are [7]taken captive by him at his will.

CHAPTER III.

1 He advertiseth him of the times to come; 6 describeth the enemies of the truth; 19 and commendeth the holy scriptures.

THIS know also, that in the last days* perilous times shall come:

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[b] Ps. cxxx. 3, 4. Eph. ii. 4.

CHAP. II.

[a] Heb. ii. 4. Eph. vi. 10.

* *Grace* here may signify the office of an evangelist, bestowed on Timothy by the grace of Christ, for it is used to signify the office of an apostle (Rom. i. 5), or it may signify the spiritual gifts bestowed on Timothy (see 1 Tim. iv. 14; 2 Tim. i. 6). That he should be strong in the exercise of these, and in preaching the unspeakable benefits bestowed on Jews and on Gentiles through Christ. — MACKNIGHT.

[1] Or, *by.*

† Perhaps he refers to a solemn charge which he gave him, in the presence of the Church, when he was ordained. It is by no means improbable that such a charge was given then to a newly-ordained minister, as it is now. On such an occasion, the apostle would be likely to state a summary of Christian doctrine. — BARNES.

[b] 1 Tim. i. 18.

[c] 1 Cor. xiii. 7. Jam. i. 12.

[d] 2 Cor. x. 3-5.

[e] Luke viii. 14. 1 Tim. vi. 9-12.

‡ One law was, that the combatants should contend naked. This may possibly mean, as the verse preceding, that ministers should divest themselves of the love and cares of the world.—GUYSE.

[2] *Labouring first, must be partaker of the fruits.*

[f] Gen. xli. 38, 39.

§ That is, For which I suffer affliction, as if I were an evil-doer, to that degree that I am put in chains. *But the word of God is not bound.*—But yet I preach the gospel, or the gospel is preached; although they have restrained me, they are not able to restrain that. — POOLE.

[g] Acts xxviii. 31.

[h] Rom. vi. 5, 8.

[i] John xiv. 19.

[k] Matt. xix. 28, 29.

[l] Prov. xxx. 9.

[m] Is. xxv. 1.

[n] Acts ii. 22. Rom. xiv. 18.

[3] Or, *gangrene.*

‖ Hymeneus is noticed 1 Tim. i. 20. Philetus is not elsewhere mentioned. They most probably held that there was only to be a spiritual resurrection; and that as to believers this was already past; and by this they had overthrown the faith of some, in respect to the resurrection of the body.—BOOTHROYD.

[o] 1 Cor. xv. 12. Col. iii. 1.

[p] Prov. x. 25. Matt. vii. 25.

[4] Or, *steady.*

¶ Some have interpreted this of the doctrine of the resurrection, and others of election; but Christ himself, or the promise of eternal life to every one who believeth in him, is doubtless "the Foundation of God," which the apostle meant. This "stands sure;" "the gates of hell cannot prevail against it;" nor can any one, who has truly built upon it, be fatally deceived.—SCOTT.

[q] Num. xvi. 5.

[r] Matt. xxviii. 19.

[s] Job xxviii. 28.

[t] Rom. ix. 21-23.

[u] iii. 17.

[x] Ps. lxvi. 18, 19.

* The word "unlearned," means here, trifling; that which does not tend to edification; stupid. The Greeks and the Hebrews were greatly given to controversies of various kinds, and many of the questions discussed pertained to points which could not be settled; or which, if settled, were of no importance. — BARNES.

[y] Dan. vi. 20.

[5] Or, *forbearing.*

[z] iii. 7. Matt. xxi. 32.

[6] Gr. *awake.*

[a] Is. viii. 15.

[7] Gr. *taken alive.*

CHAP. III.

* *Last days.*—These days are called last, because all was then consummated which was prophesied concerning the work of man's redemption; and so is the perfection of all times, or, as the apostle calls it, "the fulness of time."—CARYL.

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vinced that none else could effectually deliver and secure it through the trials of life and death; and that Jesus both could and would: he had therefore long before, and by renewed and constant application to him from time to time ever since, intrusted it in his hands by faith and prayer; to be washed, justified, and sanctified and at last to be produced complete in holiness, and meet for glory. What he might pass through by the way he knew not; but he was persuaded that Christ was fully able to keep the precious deposit to that day to which he continually had respect, as the grand accomplishment of all his hopes; when his beloved Lord would again appear in glorious majesty to judge the world. His most important interests, therefore, being thus secured beyond the reach of all enemies, he was prepared to endure ignominy, pain, and death, without shrinking.—*Scott.*

ONESIPHORUS.—Ver. 18. Paul prays for Onesiphorus himself, as well as for his house, "that he might find mercy in that day," in the day of death and of judgment, when Christ will account all the good offices done to his poor members as done to himself. Observe, 1. The day of death and judgment is an awful day, which may be emphatically called "that day." 2. We need desire no more to make us happy than to find mercy of the Lord in that day, when those that have shewed no mercy will have judgment without mercy. 3. The best Christians will want mercy in that day, looking for the mercy of our Lord Jesus Christ (Jude 21). 4. If you would have mercy then, you must seek for it now of the Lord. 5. It is of and from the Lord that we must have mercy; for unless the Lord hath mercy on us, in vain will be the pity and compassion of men or angels.—*Henry.*

CHAP. II. THE GOOD SOLDIER.—Ver. 3. (1.) All Christians, but especially ministers, "are soldiers of Jesus Christ;" they fight under his banner, in his cause, and against his enemies, for he is the Captain of our salvation (Heb. ii. 10). (2.) The soldiers of Jesus Christ must approve themselves good soldiers, faithful to their Captain, resolute in his cause, and must not give over fighting till "they are made more than conquerors, through him that loved them" (Rom. viii. 37). (3.) Those who would approve themselves good soldiers of Jesus Christ must endure hardness—that is, we must expect it, and count upon it in this world; must endure and accustom ourselves to it, and bear it patiently when it comes, and not be moved by it from our integrity. (4.) He must not entangle himself in the affairs of this world (ver. 4). A soldier, when he is enlisted, leaves his calling, and all the business of it, that he may attend his captain's orders. If we have given up ourselves to be Christ's soldiers, we must sit loose to this world.

A GOOD WORKMAN.—Ver. 15. "Study to shew thyself approved unto God." Observe, the care of ministers must be to approve themselves unto God, to be accepted of him, and to shew that they are so approved unto God. In order thereunto, there must be constant care and industry; "study" to shew thyself such a one, "a workman that needs not to be ashamed." Ministers must be "workmen," they have work to do, and they must take pains in it; "workmen" that are either unskilful, or unfaithful, or lazy, have "need to be ashamed;" but those who mind their business, and keep to their work, are workmen that need not be ashamed. And what is their work? It is "rightly to divide the word of truth." Not to invent a new gospel, but rightly to divide the gospel that is committed to their trust. To speak terror to those to whom terror belongs, comfort to whom comfort; to give every one "their portion in due season" (Matt. xxiv. 45).—*Henry.*

MINISTERIAL CHARACTER.—Ver. 23-26. Again the apostle saw it necessary to caution his beloved Timothy against foolish and unlearned questions: such curious, presumptuous, or useless questions, as often appear to spring from a depth of discernment, reflection, and erudition; but which, in fact, are suggested by folly, and a want of solid acquaintance with the majesty of God, with man's true condition and character, and with other subjects of similar importance. For these questions, which different persons would resolve in different ways, must engender fierce and hostile contests among proud and obstinate disputants, which would be managed with such acrimony and mutual revilings, or even injuries, that they might be called *fightings.* Whatever Jewish or Gentile disputers did, "the servant of the Lord must not strive" in this manner, or with such weapons. On the contrary, he must be gentle in his address and conduct to all men, even to the most virulent and unreasonable opposers or perverters of the truth: he must be apt and ready to instruct men in the doctrines of Christ, with clear explanations, cool discussions, conclusive arguments and testimonies, pertinent illustrations, and kind language: at the same time he must patiently bear revilings, ridicule, and ill usage, without recrimination or resentment. Thus, in a meek, dispassionate, forbearing, and forgiving temper, he must continue to instruct such as oppose themselves, however perverse and obstinate they were, provided they would attend to the Word; still hoping that "God, peradventure, would give them repentance." This might be sometimes the case; and then they would humbly receive and profess the truth, and depend on the mercy and grace of God in Christ for pardon, assistance, and deliverance.—*Scott.*

CHAP. III. JANNES AND JAMBRES.—Ver. 8. False teachers are here compared to the Egyptian magicians who withstood Moses; they are here named "Jannes and Jambres;" though the names are not to be met with in the story of the Old Testament, yet they are found in some old Jewish writers. Moses came with a Divine

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, [1]false accusers, incontinent, fierce, despisers of those that are good,†

4 Traitors, heady,‡ high-minded, lovers of pleasures [a]more than lovers of God;

5 Having [b]a form§ of godliness, but denying the power thereof: from such turn away.

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts;

7 Ever learning, and never able to come to [c]the knowledge of the truth.

8 Now, as Jannes and Jambres‖ withstood Moses, so do these also [d]resist the truth: men of corrupt minds, [2]reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 But [3]thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: [e]but out of *them* all the Lord delivered me.

12 Yea, and all that will [f]live godly in Christ Jesus [g]shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving, and being deceived.

14 But [h]continue thou in the things which thou hast learned, and hast been assured of, [i]knowing of whom thou hast learned *them;*

15 And that from a child thou hast known [k]the holy scriptures, [l]which are able to make thee wise unto salvation through faith which is in Christ Jesus.¶

16 [m]All scripture *is* given by inspiration of God, [n]and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17 That [o]the man of God may be perfect, [4]throughly [p]furnished unto all good works.

A.D. 66—A.D. 66.

1 Or, *make-bates.*

† Destitute of all love to goodness, though it so naturally extorts a tribute of veneration and affection from every human heart which is not sunk into the last degeneracy. — DODDRIDGE.

‡ *Heady.* — Rash, daring, bold, and impudent. *High-minded.* — Puffed and swelled up with a vain conceit of themselves.—GILL.

[a] 1 John ii. 15, 16.
[b] Ez. xxxiii. 30-32. Matt. xxiii. 27, 28.

§ Gr. *a draught, sketch,* or *summary.* —It applies well to those who have all their religion in their creed, confession of faith, catechism, bodies of divinity, &c., while destitute of the life of God in their souls. —CLARKE.

[c] ii. 25.

‖ They are questionless the names of Pharaoh's chief magicians, spoken of in Ex. vii.—HAMMOND.

It is remarkable that the former of these is mentioned together with Moses by Pliny, and both of them by Numenius the philosopher, quoted in Eusebius, as celebrated magicians.—DODDRIDGE.

[d] Acts xiii. 8-11.
2 Or, *of no judgment.*
3 Or, *thou hast been a diligent follower of.*
[e] Gen. xlviii. 16. Ps. xxxiv. 19.
[f] 2 Cor. i. 12.
[g] Ps. xxxvii. 12-15. Matt. v. 10-12.
[h] 1 Tim. iv. 16.
[i] 1 Thes. ii. 13.
[k] Dan. x. 21.
[l] Ps. xix. 7. John v. 39, 40.

¶ The general end both of Old and New Testament is one: the difference between them consisting in this, that the Old did make wise by teaching salvation through Christ that should come; the New, by teaching that Christ the Saviour is come; and that Jesus, whom the Jews did crucify, and whom God did raise from the dead, is he.—HOOKER.

[m] 2 Sam. xxiii. 2. John x. 35.
[n] Ps. xix. 7-11. Acts xx. 20, 27.
[o] 1 Tim. vi. 11.
4 Or, *perfected.*
[p] Acts ix. 36. Heb. x. 24.

CHAP. IV.

[a] 1 Tim. v. 21; vi. 13.
[b] Ps. l. 6. Matt. xxv. 31, &c.
[c] 1 Thes. iv. 15. Tit. ii. 13.
[d] Ps. xl. 9. Jon. iii. 2.
[e] Prov. i. 32. Heb. xii. 25.
[f] Is. lvi. 9, 10. Jer. vi. 17.
[g] iii. 10-12.

* The proper notion of an evangelist in the Acts and St Paul's epistles is one who was eminently qualified to preach the gospel, and had taken great pains therein.-WHEATLY.

1 Or, *fulfil.*
[h] Phil. ii. 17.
[i] Gen. l. 24.
[k] 1 Tim. vi. 12.
[l] John iv. 34.
[m] i. 14.

† The first metaphor is taken from a soldier; the second, from a strenuous and indefatigable runner at the Olympic games; the third, from depositaries, who faithfully kept things committed to their trust without embezzlement. This deposit, the Christian faith, St Paul had kept. — BURKITT.

[n] Ps. xxxi. 19.

‡ That is, a crown won in the cause of righteousness, and conferred as the reward of his conflicts and efforts in the cause of holiness.—BARNES.

[o] Gen. xviii. 25.
[p] i. 12, 18.

§ Some render, "case, or portmanteau; [b] and if this be the sense, it might contain something valuable. *The books.* —From this we learn that Paul studied and read. As to the parchments, they might contain copies of his own epistles, or other matters of importance. — BOOTHROYD.

[q] Jer. xviii. 19-23. 2 Thes. i. 6.
[r] iii. 8.
2 *Preachings.*
[s] Ps. xxxi. 11-13. John xvi. 32.

‖ The cruelty which Nero, or his prefect Helius Cæsarianus, was now exercising against the Christians, so terrified the apostle's fellow-labourers, that none of them appeared with him in the court.—MACKNIGHT.

[t] Acts vii. 60.

CHAPTER IV.

1 *Paul exhorteth Timothy.* 9 *He presses him to come to him, and to bring Mark, and certain things which he wrote for.*

I [a]CHARGE *thee* therefore before God, and the Lord Jesus Christ, [b]who shall judge the quick and the dead [c]at his appearing and his kingdom;

2 [d]Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall [e]turn away *their* ears from the truth, and shall be turned unto fables.

5 But [f]watch thou in all things, [g]endure afflictions, do the work of an evangelist,* [1]make full proof of thy ministry.

6 For [h]I am now ready to be offered, [i]and the time of my departure is at hand.

7 I [k]have fought a good fight, [l]I have finished *my* course, [m]I have kept the faith:†

8 Henceforth [n]there is laid up for me a crown of righteousness,‡ which the Lord, [o]the righteous Judge, shall give me [p]at that day; and not to me only, but unto all them also that love his appearing.

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak§ that I left at Troas with Carpus, when thou comest, bring *with thee,* and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil; the Lord [q]reward him according to his works:

15 Of whom be thou ware also; for he hath greatly [r]withstood our [2]words.

16 At my first answer [s]no man stood with me, but all *men* forsook me:‖ [t]*I pray God* that it may not be laid to their charge.

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commission to fetch Israel out of Egypt, these magicians opposed him, and thus those heretics "resisted the truth," and like them were men "of corrupt minds;" men who had their understandings perverted, biassed, and prejudiced against the truth, and "reprobate concerning the faith," very far from being true Christians; "but they shall proceed no further," or not much further, as some read it. Observe, Seducers seek for corners, and love obscurity; for they are afraid to appear in public, and therefore creep into houses. Further, They attack those who are the least able to defend themselves; that is, silly and wicked women. Seducers in all ages are much alike, their characters are the same, "men of corrupt minds," &c., and their conduct much the same; they resist the truth, as Jannes and Jambres withstood Moses, and they will be alike in their disappointment.—*Henry.*

INSPIRATION.—Ver. 14-17. The apostle, applying what he had before stated, called on Timothy vigilantly to maintain, and persevere in, the profession and preaching of that doctrine which he had learned, and assuredly believed; knowing that he had received it from the Lord through his ministry, and remembering that it accorded to the Holy Scriptures, with which he had from his childhood been acquainted. These, when properly understood, were sufficient to render him wise unto salvation, and to instruct him in all things pertaining to it; as they all spake of the promised Messiah, and prepared the mind for receiving him in faith, and submitting to his authority. For all the writings of Moses and the prophets were given by inspiration of God, to instruct men in Divine things: and every part of them was not only perfect truth, but profitable to teach them sound doctrine respecting God and themselves, the eternal state, the way of acceptance, and other interesting and difficult subjects; to reprove and convince them of their errors and sins, that they might learn their guilt and danger, and so value and embrace the remedy proposed; to correct and regulate their affections, dispositions, and conduct; and to instruct them in every part of universal righteousness, with the obligations, motives, and encouragements to it. Thus they were suited, and sufficient, not only to make the Christian wise unto salvation, and to direct his whole behaviour, but to perfect "the man of God," the faithful minister of Christ; and fully to supply him with knowledge and wisdom, and whatever could tend to his fitness for every good work, in his private conduct and public services.—*Scott.*

CHAP. IV. CHARGE TO TIMOTHY.—Ver. 1-5. In preaching the Word of God, he was charged to reprove with authority the sins and negligences of professors; to rebuke with more sharpness those that were guilty of gross evils; and to exhort, persuade, and beseech his hearers, to attend to every part of the Divine message with the obedience of faith. In this he was to persevere, "with all long-suffering," though many were unruly, ungrateful, or slow to understand his instructions; and he must enforce his exhortations, by explaining and applying the doctrines of the gospel in the simplest and most convincing manner. In these important services he ought to be the more assiduous, as the time was about to come when professed Christians would not endure sound doctrine, the faithful salutary truths, and practical instructions of God's Word; but, being led away with divers lusts, would be exasperated or disgusted by it, and desire a doctrine which gave them no disturbance or offence, whilst they indulged their several inclinations. They would therefore seek for "teachers after their own lusts," and they would heap such unto themselves, as dissatisfied without a large number of them, to gratify their love of novelty and variety, and to keep them in countenance in their delusions. Thus "their itching ears" would be humoured and pleased; they would turn them away from the truth with contempt and disgust, and pay all their attention to cunningly-devised fables and specious heresies. To oppose the progress of this corrupt leaven, which was even then beginning to work, Timothy was called upon to "be vigilant in all things," and to shun all pursuits, which might prevent him from watching against the fallacies with which Satan and his servants would in varied ways endeavour to seduce men from the simplicity of Christ; to endure cheerfully all the afflictions to which his zeal and faithfulness might expose him from false brethren or avowed enemies; to perform the office of an evangelist, in the several places to which he might have access; and to make full proof of his ministry, by trying to the uttermost every method of doing good to the souls of men, in the exercise of all its duties.

DUTY DISCHARGED—HOPE TRIUMPHANT.—Ver. 6-8. It behoved Timothy to act with the greater vigilance and fortitude, as the apostle foresaw that he himself should shortly suffer martyrdom, and pour out his blood as a drink-offering to the honour of the Lord. For this approaching event he was ready; and he knew the time was at hand when he should be removed out of the world, as the sojourner took up his tent and departed to another place. He considered himself as one who had finished his public ministry, and had only the concluding scene to pass through; and since the time when Christ had chosen him to be his soldier, he was conscious that he had

17 Notwithstanding [u] the Lord stood with me, and [x] strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: [y] and I was delivered out of the mouth of the lion.

18 And the Lord shall [z] deliver me from every evil work, [a] and will preserve *me* unto his heavenly kingdom: [b] to whom *be* glory for ever and ever. Amen.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

A.D. 66—A.D. 66.

[u] Ps. xxxvii. 39, 40; cix. 31.
[x] Is. xli. 10, 14. 2 Cor. xii. 9, 10.
[y] Ps. xxii. 21.
[z] Ps. cxxi. 7.
[a] i. 12.
[b] Rom. xvi. 27.

¶ *Sick.*—The Lord not seeing good to enable the apostle to work a miracle for his recovery.—SCOTT.
Even the apostles could not work miracles *when they pleased;* that power was but rarely given, and that for very special purposes. Trophimus was an Ephesian (see Acts xx. 4).—CLARKE.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick. ¶

21 Do thy diligence to come before winter. * Eubulus greeteth thee, and Pudens, and Linus, and Claudia, [c] and all the brethren.

22 [d] The Lord Jesus Christ *be* with thy spirit. [e] Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

[c] Rom. xv. 21-23. 1 Cor. xvi. 20.
[d] Matt. xxviii. 20.
[e] Rom. i. 7.

* That is, to come to Rome to me before winter, either because sailing in the winter-time would be more dangerous, or because in the winter-time he might have more need of his assistance.—POOLE.

THE EPISTLE OF PAUL TO TITUS.

CHAPTER I.

5 Why Titus was left in Crete. 6 How ministers should be qualified. 10 Of evil-doers.

PAUL, [a] a servant of God, and an apostle of Jesus Christ, according to [b] the faith of God's elect,* and the acknowledging of the truth which is after godliness;

2 [1] In [c] hope of eternal life, which God, that cannot lie, [d] promised before the world began;

3 But hath in due times† [e] manifested his word through preaching, which is committed unto me, according to the commandment of [f] God our Saviour;

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace from God the Father, and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are [2] wanting, [g] and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

A.D. 65—A.D. 65.

CHAP. I.
[a] 1 Chr. vi. 49.
[b] John x. 26, 27. Acts xiii. 48.
* The gospel sent to bring them to the faith and to the knowledge of the truth (see 2 Tim. i. 9-11).—BOOTHROYD.
1 Or, *for.*
[c] John v. 39. Rom. v. 2-4.
[d] 2 Tim. i. 1, 9. Rev. xvii. 8.
† *But hath in due times.*—In proper time (saith the Greek), in such time as God had eternally purposed, and as seemed good to the Divine wisdom.—POOLE.
[e] Mark xvi. 15.
[f] Is. xii. 2.
2 Or, *left undone.*
[g] Acts xiv. 23. 2 Tim. ii. 2.

[b] Phil. i. 1. 1 Tim. iii. 1.
‡ *For an overseer.*—The same persons are called elders in the 5th verse, and here one of these is described as to his qualifications; and the reason assigned is, "For a bishop or overseer must be blameless," &c. If a bishop was superior to an elder, of another order, how can this be a reason why elders should be blameless? (see 1 Tim. iii. 3, &c.)—BOOTHROYD.
3 *Good things.*
[i] 2 Thes. ii. 15.
4 *In teaching.*
[k] 1 Tim. i. 10.
[l] 2 Tim. ii. 25.
§ *Whose mouths must be stopped.*—The word is active; such ministers ought to be placed in cities as shall be able and fit to stop such persons' mouths, by sound doctrine and arguments fit to convince them; or thou oughtest to stop their mouths by silencing them; though I do not see how this was practicable in a pagan country, otherwise than by persuading Christians not to hear them.—POOLE.
‖ *Evil beasts.*—Ferocious and destructive in their manners. *Slow bellies.*—Addicted to voluptuousness, idleness, and gluttony. Sluggish or hoggish men.—CLARKE.
[m] 1 Tim. v. 20.
[n] 1 Tim. iv. 6.

7 For [b] a bishop‡ must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of [3] good men, sober, just, holy, temperate;

9 [i] Holding fast the faithful word [4] as he hath been taught, that he may be able by [k] sound doctrine both to exhort and [l] to convince the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped;§ who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts,‖ slow bellies.

13 This witness is true: wherefore [m] rebuke them sharply, [n] that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

"fought a good fight;" he had valiantly contended against sin, the world, and Satan; he had, at Christ's command, through labours, perils, and sufferings, sought the subversion of the kingdom of darkness, the deliverance of Satan's captives, and the advancement of the kingdom of Christ: this he had done, with the appointed weapons of his warfare, by faithful preaching, a holy example, fervent prayers, and patient sufferings. He had "finished his course." He had set out to run the Christian race, laid aside every weight, pressed forward through every obstacle to the mark, and was now about to seize the prize. "He had also kept the faith," both in his profession, and in the execution of his important ministry. He, therefore, assuredly expected the "crown of righteousness"—that glory and immortality which were prepared for all true believers in Christ, according to the measure of their grace, services, and sufferings in his cause. This the apostle knew had been "laid up for him," and he had little more to do than to receive and enjoy it. The righteous Judge would openly award it to him "in that day," to which he constantly called man's attention; for though as a sinner he merited condemnation according to the law, yet, as a believer, whose faith had been shewn by his works, he was entitled to the reward of righteousness, according to the gospel. He expected, indeed, "when absent from the body, to be present with the Lord," and to have prelibations of his complete felicity with "the spirits of just men made perfect;" but the public declaration of his right to the conqueror's crown, and his admission to the full enjoyment of immortal glory, would be reserved for that day, when Christ shall appear to shew his righteousness, as well as his mercy, in rewarding his faithful followers.—*Scott.*

CHAP. I. TITUS.—The person written to is described—1. By his name, *Titus*, a Gentile Greek, yet called both to the faith and ministry. Observe, The grace of God is free and powerful. What worthiness or preparation was there in one of heathen stock and education? 2. He is described by his spiritual relation unto the apostle: "Mine own" (or *my genuine*) "son," not by natural generation, but by supernatural regeneration. "I have begotten you through the gospel," said he to the Corinthians (1 Cor. iv. 15). Ministers are spiritual fathers to those whom they are the means of converting, and will tenderly affect and care for them, and must be answerably regarded by them. "'Mine own son after the common faith,' that faith which is common to all the regenerate, and which thou hast in truth, and expresses to the life." This might be said to distinguish Titus from hypocrites and false teachers, and to recommend him to the regard of the Cretians, as being among them a lively image of the apostle himself, in faith, and life, and heavenly doctrine.

THE CHRISTIAN MINISTRY.—Ver. 5. 1. Observe, A Church without a fixed and standard ministry in it is imperfect and wanting. 2. Observe, Where a fit number of believers is, presbyters or elders must be set; their continuance in churches is as necessary as their first appointment, "for perfecting the saints, and edifying the body of Christ, till all come to a perfect man in Christ," till the whole number of God's chosen be called and united to Christ in one body, and brought to their full stature and strength, and that measure of grace that is proper and designed for them (Eph. iv. 12, 13). Work this is, that must and will be doing to the world's end, to which, therefore, the necessary and appointed means for it must last. What praise is due to God for such an institution! What thankfulness from those that enjoy the benefits of it! What pity and prayer for such as want it!—*Henry.*

Ver. 6-9.—See corresponding passage in Timothy.

THE CRETIANS.—Ver. 12, 13. The character of the Cretians, indeed, was so bad, that numbers of such persons, both deceivers and deceived, might be expected in their churches: for Epimenides, a native of Crete, a poet of some reputation, who might be "called a prophet of their own," and who, perhaps, was deemed a prophet by his countrymen, had said, "The Cretians are alway liars, evil beasts, slow bellies;" they had in all ages been notorious for lies, frauds, and impostures; they were like poisonous or ferocious animals, gluttonous and indolent to excess; so that, whilst a great proportion of their time was employed in eating and drinking, they were rendered torpid and inactive by their excesses, and made no good use of the rest. They united the subtlety of the fox, the venom of the serpent, or the fierceness of wolves and tigers, with the greediness and inactivity of swine. It is not easy to determine, from what concurrence of circumstances the Cretians obtained so odious and contemptible a national character; but the inspired apostle attested the truth of this testimony; and the effects of it appeared in the conduct of many false teachers and professors of Christianity. Titus was therefore directed "to rebuke them sharply," or with cutting reproofs and awful warnings; "that the Churches might be sound in the faith;" when the mouths of deceivers were thus stopped, hypocrites detected, and unestablished Christians put upon their guard. Timothy had been taught to instruct opposers with *meekness*, and to rebuke with long-suffering; but Titus was ordered to rebuke with *sharpness*. Some have conjectured, that Timothy was too vehement in his

15 Unto [o]the pure all things *are* pure: [p]but unto them that are defiled and unbelieving *is* nothing pure; but even [q]their mind and conscience is defiled.

16 They [r]profess that they know God; but in works they deny *him*, [s]being abominable, and disobedient, and unto every good work [5]reprobate.

CHAPTER II.

1 *Directions how to instruct aged men, 3 aged women, 4 young women, 6 young men, 9 servants, 11 so that they may all fulfil the design of the gospel. 15 Titus charged to speak with authority.*

BUT speak thou the things which become sound doctrine:

2 That [a]the aged men be [1]sober,* grave, temperate, [b]sound in faith, in charity, in patience

3 The aged women likewise, that *they be* in behaviour [c]as becometh [2]holiness, not [3]false accusers,† not given to much wine, teachers of good things;

4 That they may teach the young women to be [4]sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, [d]that the word of God be not blasphemed.‡

6 [e]Young men likewise exhort to be [5]soberminded.

7 In [f]all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness,§ gravity, sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 *Exhort* [g]servants to be obedient unto their own masters, *and* [h]to please *them* well in all *things;* not [6]answering again;

10 Not purloining,‖ but shewing all good fidelity; that they may [i]adorn the doctrine of God our Saviour in all things.

11 For [k]the grace of God that bringeth salvation [l]hath appeared to all men,

12 Teaching us, that, [m]denying ungodliness and worldly lusts, we should [n]live soberly, righteously, and godly, in this present world:¶

A.D. 65—A.D. 65.

[o] 1 Cor. vi. 12, 13. 1 Tim. iv. 3, 4.
[p] Hag. ii. 13. Rom. xiv. 20, 23.
[q] 1 Cor. viii. 7. Heb. ix. 14; x. 22.
[r] Ex. xxxiii. 31. Rom. ii. 18-24.
[s] Rev. xxi. 8, 27.
[5] Or, *void of judgment.*

CHAP. II.

[a] Prov. xvi. 31.
[1] *Vigilant.*
* *Sober*—or, vigilant and watchful over themselves, their conduct and conversation, lest, being evil, it should be drawn into example by younger persons. This is to be understood, not of men in office—for the elders are described in the preceding chapter—but of men in years, of ancient men, members of churches.—Guyse.
[b] i. 13.
[c] Eph. v. 3. 1 Tim. ii. 9, 10.
[2] *Holy women.*
[3] *Make-bates.*
† *Not false accusers.*—No calumniators nor sowers of discord, slandering and backbiting their neighbours; a too common fault.—Henry.
[4] Or, *wise.*
[d] 1 Tim. v. 14.
‡ *Blasphemed*—By unbelieving husbands, who, by the ill conduct of their wives, would be provoked to speak ill of the gospel, as if that taught disaffection and disobedience to them.—Elsner.
[e] 1 Pet. v. 5.
[5] Or, *discreet.*
[f] Acts xx. 33-35.
§ See 2 Tim. iii. 16. Incorruptness, as to the matter; gravity, sincerity, as to the manner of teaching; and such "sound speech," in exhorting, &c., as cannot be condemned.—Bootheoyd.
[g] Eph. vi. 5-8.
[h] Eph. v. 24.
[6] Or, *gainsaying.*
‖ When they command anything; "not purloining," or secretly stealing anything, but shewing, &c.—Gill.
[i] 1 Pet. ii. 12.
[k] John i. 14, 16, 17.
[l] Is. xlv. 22.
[m] Is. lv. 6, 7. Eph. iv. 22-25.
[n] Ez. xxxvi. 27.
¶ Were it required to produce from the Scriptures that passage which exhibits, in fewest words, the fullest account of the nature and design of Christianity, this is perhaps the passage that should be fixed on for the purpose.—Horne.

[o] Job xix. 25-27. Heb. ix. 28.
[p] John vi. 51. Gal. i. 4.
[q] Rom. xi. 26, 27.
[r] Acts xv. 9.

CHAP. III.

* *To obey magistrates*—Inferior ones, in all things of a civil nature, and which are for the good of society, and do not affect religion and the worship of God.—Gill.
[a] Rom. iii. 9-20. 1 Cor. vi. 9-11.
† *Foolish*—In our notions of religion, and in observing the traditions of the fathers. *Disobedient*—To God. *Deceived*—Erring from the truth.—Macknight.
[b] John viii. 34. Rom. vi. 17, 22.
[c] Rom. v. 20, 21. Eph. ii. 4-10.
[1] Or, *pity.*
‡ This "love of God to man" had been displayed in the incarnation, obedience, death, and resurrection of the eternal Son of God, and by the preaching of the gospel.—Scott.
[d] Ps. cxxx. 7.
[e] John iii. 3-5.
§ That new birth of the Spirit is here meant, of which baptism was the sacramental sign, but no more.—Scott.
[f] Rom. xii. 2.
[2] Gr. *richly.*
[g] Rom. iv. 4, 16; xi. 6.
[h] Rom. viii. 17, 23, 24.
[i] Rom. iv. 5. 1 John v. 10-13.
[k] ii. 14.
‖ *Foolish questions*—Or, subtile, nice distinctions and "genealogies," to which the Jews were attached, as if men were the better in the sight of God for being descended from the patriarchs. These matters, and the contests and angry disputes of the Jewish teachers about the Mosaic law, and the obligations of its ceremonies, were utterly vain, under the Christian dispensation.—Whitby.
[1] Matt. xxv. 26.

13 Looking for that blessed hope, and [o]the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who [p]gave himself for us, [q]that he might redeem us from all iniquity, and [r]purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

CHAPTER III.

1 *The apostle inculcates subjection to rulers, and good behaviour to all men. 9 He cautions Titus to avoid disputes, and shews him how to deal with heretics; 15 and concludes with salutations.*

PUT them in mind to be subject to principalities and powers, to obey magistrates,* to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For [a]we ourselves also were sometimes foolish,† disobedient, deceived, [b]serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But after that [c]the kindness and [1]love of God our Saviour toward man appeared,‡

5 Not by works of righteousness which we have done, but [d]according to his mercy he saved us, by [e]the washing of regeneration,§ and [f]renewing of the Holy Ghost;

6 Which he shed on us [2]abundantly through Jesus Christ our Saviour;

7 That, [g]being justified by his grace, we should be [h]made heirs according to the hope of eternal life.

8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they [i]which have believed in God might [k]be careful to maintain good works. These things are good and profitable unto men.

9 But avoid foolish questions,‖ and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick, after the first and second admonition, reject;

11 Knowing that he that is such is subverted, and sinneth, [1]being condemned of himself.

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natural spirit, and Titus too timid and pliant: others ascribe the difference to the opposite characters of the persons to be rebuked. But, in fact, Christian meekness is as distant from pusillanimous connivance at sin and error, as from impetuous anger and impatience.—*Scott.*

CHAP. II. The Grace of God.—Ver. 11, 12. In every age the gospel teaches men in general, and grace teaches believers in particular, "to deny ungodliness;" to refuse compliance with every inward and outward suggestion to neglect God and their duty to him, or to treat him with irreverence, ingratitude, contempt, and enmity; and constantly to resist and counteract that principle of alienation from God, whence all idolatry, infidelity, impiety, and irreligion, in thought, word, and deed, originate. It teaches them also to deny "worldly lusts," refusing to gratify those impetuous, carnal, and selfish desires of the human heart, which influence men to seek happiness from the world, and not from God; such as pride, ambition, avarice, sensuality, wrath, malice, and envy; whence spring all kinds of contentions, wars, cruelties, injustice, frauds, oppressions, murders, intemperance, and licentiousness, which disturb, desolate, and plague the earth: these the saving grace of God teaches us, constantly and resolutely, to deny, resist, and mortify; refusing them every kind of indulgence, opposing their first risings in the heart, and avoiding all temptations to them.—The holy law of God, indeed, teaches men to love God and each other; but, requiring perfect obedience, it gives sinners neither injunction nor encouragement to repentance, to self-denial, or to works meet for repentance. It shuts them up under sin, and leaves them in that state, without hope or help: for every command, counsel, and encouragement, to a sinner, properly belongs, not to the law, but to "the saving grace of God," according to the gospel.

Coming of Christ—The Saviour.—Ver. 13. In this tenor of conduct, the gospel teaches believers to persevere, looking for that blessed object of hope, which the promises of the gospel lead them to expect at the end of their course of obedient faith; and waiting in patient preparation for "the appearing *of the glory* of the great God, *even* of our Saviour Jesus Christ," to judge the world, and perfect the salvation of his people. The invisible God, the Divine essence, "which no man hath seen or can see," will not be manifested at that solemn period; but Christ will be displayed, "in his own glory" as Mediator, "and in the glory of the Father:" and thus will appear "*the glory* of the great God, even of our Saviour Jesus Christ," when, through his human nature, he shall exercise omnipotence, omniscience, and all the perfections of the Godhead, in assigning, by a single word, the everlasting state of unnumbered millions; whilst none shall be able to withstand the power, or object to the justice of that awful decision.—*Scott.*

Good Works.—Ver. 14. This peculiar people, as they are made so by grace purifying them; so must they be seen to be so, by doing good, and a zeal therein. Observe, The gospel is not a doctrine of licentiousness, but of holiness and good life: we are redeemed from our vain conversation, to serve God in holiness and righteousness all the days of our life. See we then that we do good, and have zeal in it; only looking that zeal be guided by knowledge, and spirited with love, directed to the glory of God, and always in some good thing. And thus of the motive to the duties directed, from the end of Christ's death.—*Henry.*

CHAP. III. Obedience to the Magistracy.—Ver. 1. Magistracy is God's ordinance for the good of all, and therefore must be regarded and submitted to by all; not for wrath and by force only, but willingly and for conscience-sake. *Principalities*, and *powers*, and *magistrates*, all civil rulers, whether supreme and chief, or subordinate, in the government under which they live, of whatever form it be; that they be *subject* to them and obey them, in things lawful and honest, and which it belongs to their office to require. The Christian religion was misrepresented by its adversaries, as prejudicial to the rights of princes and civil powers, and tending to faction and sedition, and to rebellion against lawful authority; therefore, "to put to silence the ignorance of foolish men," and stop the mouths of malicious enemies, Christians must be reminded to shew themselves examples, rather, of all due subjection and obedience to the government that is over them.—*Henry.*

The Plan of Salvation.—Ver. 4-7. After this love of God to man had been displayed in the incarnation, obedience, death, and resurrection of the eternal Son of God, and by the preaching of the gospel, he had also brought the apostle and his brethren to partake of this salvation: not through the merit or efficacy of "works of righteousness which they had done," but according to his exceedingly rich and free mercy, and compassionate good-will to them; and by "the washing of regeneration," that new birth of the Spirit, of which the laver of baptism was the sacramental sign, but nothing more. This was not only a washing of the heart from the prevailing love and pollution of sin, but made way for the renewal of the soul to the Divine image by the power of the Holy Spirit, which God the Father had richly and abundantly poured forth upon them, in all the variety of his gifts, graces, and consolations, through Jesus Christ our Saviour.

Rejection of a Heretic.—Ver. 10, 11. A heretic, in St Paul's sense, seems to have

12 When I shall send Artemas unto thee, or [m]Tychicus, [n]be diligent to come unto me to Nicopolis;¶ [o]for I have determined there to winter.

13 Bring Zenas the lawyer* and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also [p]learn to [s]maintain good works for necessary uses, [q]that they be not unfruitful.

15 All that are [r]with me salute thee. [s]Greet them that [t]love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

A.D. 65—A.D. 65.

[m] Acts xx. 4.
[n] 2 Tim. iv. 9, 21.
¶ Either that in Thrace, or one in Macedonia. This shews that Paul was not a prisoner; and of course this was written before the second epistle to Timothy. — BOOTHROYD.
[o] 1 Cor. xvi. 6, 8.
* A teacher of the law; it is used for such in the gospels. Apollos is often mentioned. — HAMMOND.
[p] *See on* 8.
[s] Or, *profess honest trades.*
[q] Is. lxi. 3.
[r] Rom. xvi. 21-24.
[s] Rom. xvi. 1-20.
[t] Gal. v. 6.

THE EPISTLE OF PAUL TO PHILEMON.

1 Paul salutes Philemon; 4 rejoiceth to hear of his faith and love; 8 earnestly entreats him to receive into favour his fugitive servant Onesimus, now a consistent believer; 23 and concludes with salutations and benedictions.

PAUL, a prisoner of Jesus Christ, and Timothy *our* brother, unto Philemon* our dearly beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and [a]Archippus [b]our fellow-soldier, and to [c]the church in thy house:

3 [d]Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

4 [e]I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith,† which thou hast [f]toward the Lord Jesus, and toward all saints;

6 That the communication of thy faith may become effectual, by the acknowledging of every good thing which is [g]in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because [h]the bowels of the saints are refreshed by thee, brother.

8 Wherefore, though I might be much [i]bold‡ in Christ to enjoin thee that which is convenient,

9 Yet, for love's sake, I rather beseech *thee*, being such an one as Paul the aged,§ and now also [k]a prisoner of Jesus Christ.

10 I beseech thee for my son Onesimus, [l]whom I have begotten in my bonds:‖

11 Which in time past was to thee [m]unprofitable, but now [n]profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him that is mine own bowels;¶

13 Whom I would have retained with me, that [o]in thy stead he might have ministered unto me* in [p]the bonds of the gospel:

14 But [q]without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever;†

16 Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, [r]both in the flesh, and in the Lord?

17 If thou count me therefore a partner,‡ receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, [s]put that on mine account;

19 [t]I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not say to thee [u]how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee§ in the Lord: [x]refresh my bowels in the Lord.

21 Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging:‖ for I trust that [y]through your prayers I shall be given unto you.

23 There salute thee [z]Epaphras, [a]my fellow-prisoner in Christ Jesus;

24 [b]Marcus,¶ Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

¶ Written from Rome to Philemon by Onesimus a servant.

A.D. 64—A.D. 64.

CHAP. I.

* Hence some infer that Philemon was a minister, but the appellation is given to men and women who assisted the apostles in any manner.—WHITBY.
[a] Col. iv. 17.
[b] Phil. ii. 25.
[c] Rom. xvi. 5. Col. iv. 15.
[d] 2 Cor. xiii. 14.
[e] Phil. i. 3. Col. i. 3. 1 Thes. i. 2.
† Either by Onesimus, who, after his conversion, would be disposed to state all that he knew that was favourable of Philemon, or hearing it by some other persons who had come from Colosse to Rome. The *faith* which is mentioned here refers to the Lord Jesus; the *love*, to the saints.—BARNES.
[f] 7. Acts ix. 41. 1 John iii. 23.
[g] 2 Pet. i. 8.
[h] 20. 2 Tim. i. 16.
[i] 2 Cor. iii. 12. 1 Thes. ii. 2, 6.
‡ It would be better to read, "Wherefore, although I have much authority, through Christ, to command thee to do what is proper, yet, on account of my love to thee, I entreat thee." — CLARKE.
§ He, probably, was now more than sixty.—WHITBY.
[k] 1. Eph. iii. 1.
[l] 1 Cor. iv. 15. Gal. iv. 19.
‖ Converted to the faith since I was a prisoner.—HAMMOND.
[m] Job xxx. 1, 2. Matt. xxv. 30.
[n] Luke xv. 24, 32.
¶ St Paul thus styles Onesimus, either from the tender affection he bore him, or rather, as being his son in the faith of Christ (comp. ver. 10). Thus children are sometimes called, both in Greek and Latin authors. — PARKHURST.
[o] 1 Cor. xvi. 17. Phil. ii. 30.
* That he might have done me those good offices, which I know yourself would gladly perform if you could.—PYLE.
[p] *See on* 1.
[q] 8, 9. 2 Cor. i. 24.
† Alludes, as some suppose, to Ex. xxi. 6; but this argument is still more touching, on supposition that the apostle had a still further eye to their eternally dwelling together in heaven. —GUYSE.
[r] Eph. vi. 5-7. Col. iii. 22.
‡ *Partner;* or, partaker — *i.e.*, a genuine friend in Christ.—DAVIDSON.
[s] Is. liii. 4-7. *Heb.*
† 1 Cor. xvi. 21, 22.
[u] 1 Cor. iv. 15; ix. 1, 3. 2 Cor. iii. 2.
§ *Let me have joy of thee*—Comfort me with this expression of thy Christian love and forgiveness. — BAXTER.
[x] 7, 12. Phil. i. 8. 1 John iii. 17.
‖ Here Paul expresses his hope that he should be released, through the many prayers presented for him; and he hoped again to visit Colosse. — GUYSE.
[y] Rom. xv. 30-32. Jam. v. 16.
[z] Col. i. 7; iv. 12.
[a] Rom. xvi. 7. Col. iv. 10.
[b] Acts xii. 12, 25; xiii. 13; xv. 37-39.
¶ Mark was with Paul when he wrote this epistle; but when he wrote the second to Timothy, he was not.

been a professed Christian, who obstinately denied, and opposed, some fundamental doctrine of the gospel, as taught by the apostles; especially if he were earnest to propagate his notions, from a vain desire of being the head of a party, and so made divisions in the Church. Titus was therefore directed to admonish such a man, once and again; shewing him the error and evil tendency of his principles, and their corrupt source; warning him of his guilt and danger, and exhorting him to retract them. If this failed of effect, he ought afterwards to reject him, as an excommunicated person; being assured that his dangerous errors, and his proud and pertinacious adherence to them, evinced him "to be subverted," or turned aside from Christ, the foundation of the Church, by the artifices of Satan; that his mistakes arose, not from unavoidable ignorance, but from proud and carnal prejudices, so that he sinned in them; and that "he was condemned of himself," as his avowal of such heresies rendered further proof against him unnecessary: he was therefore not to be considered as a Christian, or allowed to continue in the communion of the Church.—*Scott.*

CHAP. I. DESIGN OF THIS EPISTLE.—Ver. 8. The apostle at length enters on the immediate business of the epistle. When he considered his own apostolical authority, and Philemon's character, he supposed that he might, with propriety, have enjoined him, in the name of Christ, to do what was so evidently convenient or agreeable to the loving spirit of Christianity; yet, he preferred the language of a supplicant in the present case, and besought Philemon, for love's sake, even the love of Christ to them, and their love to him, and to each other through him, that he would grant him one special favour, which he had it much at heart to obtain. He would remind him that his humble supplicant was such a one "as Paul, the aged" minister of the gospel (for he was probably above sixty years old at this time), who, having encountered numberless afflictions and perils in seeking the salvation of men's souls, was then enduring the hardships of a tedious imprisonment in the cause of Christ; and he could not doubt of Philemon's readiness to do anything which might mitigate the severity of his sufferings. His petition, indeed, was not presented for himself; but it was in behalf of "his son," even of one "whom he had begotten in his bonds," the son of his old age, for whom he had the most tender parental affection; and the name of this son was "Onesimus!"—Onesimus was Philemon's legal property, and St Paul had required and prevailed with him to return to him, having made sufficient trial of his sincerity; and he requested Philemon to receive him with the same kindness as he would the aged apostle's own son according to the flesh, being equally dear to him as his spiritual child. He would gladly have kept him at Rome, to minister to him in his confinement, which Onesimus would willingly have done in the bonds of the gospel, being attached to him from Christian love and gratitude; and as he knew that Philemon would gladly have done him any service in person, if he had been at Rome, so he would have considered Onesimus as ministering to him in his master's stead. But he would not do anything of this kind without his consent, lest he should seem to extort the benefit, and Philemon should appear to act from necessity, rather than from a willing mind. And though he had hopes of deriving benefit from Onesimus's faithful service, at some future period by Philemon's free consent, yet he was not sure that this was the Lord's purpose respecting him; for, perhaps, he permitted him to leave his master for a season in so improper a manner, in order

THE EPISTLE OF PAUL THE APOSTLE TO THE HEBREWS.

The Jews who had been converted to Christianity were under strong temptations to apostatise. The old dispensation had many attractions—its pomp and ceremony caught and filled the imagination of the worshippers—and the records of their country were, at the same time, the archives of their faith. To confirm converted Hebrews, to guard them against relapse, as a sin which did "so easily beset" them, was the object of this epistle. The apostle shews Christ's infinite superiority to angels, the highest beings in the universe—they being servants, but He being the Son; and therefore it is impossible to escape, if we neglect that "great salvation, which at the first began to be spoken by the Lord." It is no objection to His original Divine rank, that the Son of God appeared on earth in man's nature—was made "lower than the angels for the suffering of death;" for that was a voluntary act, and, in consequence of it, He has been crowned with glory and honour. Moses occupied a very high position, and discharged a noble commission, yet he was "a servant" in God's house; whilst Christ was "a Son over His own house." Many of the people brought out of Egypt by him perished in the desert, and the Hebrews are exhorted not to "fall after the same example of unbelief." Then the apostle shews at length the superiority of the priesthood of Jesus to that of Aaron—He being of a nobler and earlier order, and belonging to that of Melchisedec; being also pure and perfect, and needing not, like Aaron and his sons, to offer any oblation at any time for Himself. The infinite excellence of His sacrifice is next demonstrated, for it is that of Himself—it needs never to be repeated—and He that offered it has gone into "heaven itself" to plead—nay, He has "sat down on the right hand of the Majesty on high," and there continues to govern. The apostle then exhorts to faith and prayer, to peace and holiness, to constancy and courage, exhibits a bright cloud of witnesses, animates his readers with earnest expostulation, shews that reproach for Christ is honour, bids them be subject to their pastors, and concludes with a prayer for their perfection. The epistle is anonymous, but there is strong evidence that Paul is the author, though the style be somewhat different from that of his other letters; and it may have been written from Italy, perhaps from Rome, in the year 61 or 62. It does not seem to have been intended for any particular Church, but for converts of Jewish blood in Palestine, to cheer them in their profession of Christianity, by the exhibition of that supreme glory and blessing which the gospel, as the crown and consummation of Judaism, has secured for believers.—J. E.

CHAPTER I.

1 Christ in these last times coming to us from the Father, 4 is preferred before angels, both in person and office.

GOD, who at sundry times, and in divers manners, spake in time past unto [a]the fathers by the prophets,

2 Hath in [b]these last days[*] spoken unto us by *his* Son, whom he hath [c]appointed heir of all things, [d]by whom also he made the worlds;

3 Who, being the brightness[†] of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 [1]And again, when he bringeth in the first-begotten into the world,[‡] he saith, And let all the angels of God worship him.

A.D. 64—A.D. 64.

CHAP. I.

[a] Luke i. 55, 72. Acts xiii. 32.

[b] Deut. iv. 30. Dan. ii. 28.

[*] *In these last days.*—The times of the Messiah.—WHITBY. "The last," not as importing the speedy end of this material world, but only that God hath no subsequent dispensation in reserve.—STANHOPE.

[c] Ps. ii. 6-9.

[d] Prov. viii. 22-31.

[†] Or effulgence of his glory. As the Father is called light (1 John i. 5), so is the Son the brightness of this light. *The express image*—Such as the seal leaves on the wax.—BOOTHROYD.

[1] *When he bringeth again.*

[‡] He came into the world by his incarnation, and he came again, or was brought into it, by his resurrection, when the angels were commanded to worship him, as a part of his reward (Phil. ii. 9, 11; Ps. xcvii. 7). The apostle gives rather the sense than the exact words of the Psalmist.—GILL.

[2] Gr. *unto.*

[e] Ps. xlv. 6.

[§] *O Theos*, in the singular number, is never used absolutely, or without a restriction to some peculiar consideration of it, as it is here, of any but the only true God.—OWEN.

[f] 2 Sam. xxiii. 3. Ps. xcix. 4.

[3] Gr. *rightness*, or *straightness.*

[g] John iii. 34.

[‖] So called, because the anointing of kings was a ceremony of great gladness and rejoicing.—M'LEAN.

[h] Prov. viii. 29.

[i] Deut. iv. 19.

[k] Rev. i. 11, 17, 18.

[l] Ex. iii. 14.

[m] Ps. xc. 4.

[n] Ps. cx. 1. Matt. xxii. 44.

[o] 1 Cor. xv. 25, 26.

[¶] The word "all" here is emphatical; denoting that even the highest orders of angels, dominions, thrones, principalities, and powers (Phil. ii. 10; Eph. i. 21; 1 Pet. iii. 22), bow the knee and are subject to Jesus, ministering in the affairs of the world according to his direction.—MACKNIGHT.

7 And [2]of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith,* [e]Thy throne, O God,[§] *is* for ever and ever; [f]a sceptre of [3]righteousness *is* the sceptre of thy kingdom.

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath [g]anointed thee with the oil of gladness[‖] above thy fellows.

10 And, Thou, Lord, in the beginning [h]hast laid the foundation of the earth; and the heavens are [i]the works of thine hands:

11 They shall perish, but [k]thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: [l]but thou art the same, [m]and thy years shall not fail.

13 But to which of the angels said he at any time, [n]Sit on my right hand, [o]until I make thine enemies thy footstool?

14 Are they not all[¶] ministering spirits, sent forth to minister for them who shall be heirs of salvation?

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that, being converted, he might be received on his return with such affection, and might abide with Philemon with such faithfulness and diligence, that they should choose to live together the rest of their lives, as fellow-heirs of eternal felicity. In this case he knew that Philemon would no longer consider Onesimus merely as a slave, but view him as "above a slave, even as a brother beloved." This he was become to Paul in an especial manner, who had before been entirely a stranger to him; how much more then might it be supposed that he would be endeared to Philemon, when he became well acquainted with his excellency, seeing he would be near to him, both in the flesh, as one of his domestics, and in the Lord, as one with him in Christ by faith.—If Philemon deemed the apostle a partner, or partaker of the same grace, and dear to him for Christ's sake, let him express his love to him by receiving Onesimus with as much kindness as he would have received himself, if he had come in person; and in case Onesimus had wronged Philemon, or was in his debt, let him place that to his account; and, as he wrote the epistle with his own hand, he gave, as it were, a promissory note, that he would repay it upon demand.—It is generally observed that this is a plain instance of a debt being imputed to one which was contracted by another; and of one by a voluntary engagement becoming answerable for the misconduct of another, that he might be exempted from the punishment due to his crimes, and partake of benefits to which he had no right; according to the doctrine of Christ's voluntarily bearing the punishment of our sins, that we might receive the reward of his righteousness by a reciprocal imputation. Perhaps the apostle understood that Philemon had expressed some sharpness concerning Onesimus's conduct; or, knowing him to be *naturally* somewhat severe in his temper, he might fear lest he should punish him, as the laws permitted masters to do their slaves in such cases; which would not only have been grievous to Onesimus, but disgraceful to the gospel, and to Philemon himself. He therefore so far interested himself in the matter, though he could scarcely suppose that payment would be demanded of him, and added, that although he made this proposal, yet, in doing so, he had forborne to bring into the account that Philemon owed to him his own self, besides other benefits, as God had made him the instrument of his eternal salvation; thus intimating that he never could sufficiently requite that obligation. He therefore pathetically besought him to let him have an opportunity of rejoicing on his account, in the Lord's kindness to him, and to grant him this request, which would as much refresh his compassionate heart as Philemon's liberality did the bowels of the saints.—*Scott.*

CHAP. I. THE OLD TESTAMENT.—Ver. 1. God spake to his ancient people at sundry times and in divers manners. 1. "At sundry times," or "by several parts," as the word signifies, which may refer either to the "several ages" of the Old Testament dispensation—the patriarchal, the Mosaical, and the prophetical; or to the several gradual openings of his mind concerning the Redeemer: to Adam, that the Messiah should come of the seed of the woman; to Abraham, that he should spring from his loins; to Jacob, that he should be of the tribe of Judah; to David, that he should be of his house; to Micah, that he should be born at Bethlehem; to Isaiah, that he should be born of a virgin. 2. "In divers manners," according to the different ways in which God thought fit to communicate his mind to his prophets; sometimes by the *illapses* of his Spirit, sometimes by *dreams*, sometimes by *visions*, sometimes by an *audible voice*, sometimes by *legible characters* under his own hand, as when he wrote the ten commandments on tables of stone.—*Henry.*

GLORY OF CHRIST.—Ver. 3, 4. The essence of the Deity is invisible to man; but the only-begotten Son, of whom the writer spake, had been appointed to make known his glory and perfections; being one with the Father, and equal to him in the Divine nature; and shining "in the form of God," with all the effulgency of his glory; and being also distinct from the Father as to his personal subsistence. By assuming human nature he became "the effulgency of the Divine glory" to men, and made known the perfections of the Godhead to them, so that "he who saw him saw the Father also." For the Son was "the express image," or the character, of the Father's person, or subsistence; and shewed every part of the nature and perfections of God to man with the greatest exactness and in the most effectual manner possible; so that, in proportion as any man knows Christ in his person, character, and salvation, he knows the Father also; and he that knows not Christ hath no real knowledge of God at all.

CHRIST'S GOVERNMENT.—Ver. 8, 9. As the sceptre, with which he would rule his people, and all nations, yea, the universe, for their benefit, was a sceptre of righteousness, the exercise of his pardoning mercy would be most honourable to Divine justice, and most effectual to promote righteousness in the world. His laws and administration would be altogether righteous; whilst he acted as the friend and Saviour of sinners, he would most perfectly love righteousness and hate iniquity; as the Son of God, he was essentially and unchangeably holy; his human nature would be produced and preserved, entirely free from all pollution of sin; his whole conduct, even unto death, would be perfectly righteous; and the government of his kingdom would be the same for ever. On this account God, even his God and Father, would anoint him (for the future was spoken of, as if it had already taken place) "with the oil of gladness," or the gifts and graces of the Holy Spirit (the source of all substantial gladness in the heart of man), in a more abundant manner than any of those prophets or servants of God had received, whom he owned as his *fellows*, companions, or brethren in the human nature.

CHAPTER II.

1 We ought to be obedient unto Jesus Christ; 5 because he vouchsafed to take our nature upon him; 14 as was necessary.

THEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should [1]let *them* slip.*

2 For if the word spoken by angels was stedfast,† and every transgression and disobedience received a just recompence of reward;

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and [2]gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

6 But one in a certain place testified, saying, [a]What is man, that thou art mindful of him?‡ or [b]the son of man, that thou [c]visitest him?

7 Thou madest him a little [3]lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou [d]hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. [e]But now we see not yet all things put under him:

9 But we see Jesus, who was made a little lower than the angels [4]for the suffering of death, [f]crowned with glory and honour; that he by the grace of God should [g]taste death for every man.§

10 For it became him, [h]for whom *are* all things, and by whom *are* all things, in bringing [i]many sons unto glory, to make [k]the Captain of their salvation perfect through sufferings.

11 For both he that sanctifieth‖ and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren,

12 Saying, [l]I will declare thy name unto my brethren, [m]in the midst of the church will I sing praise unto thee.

13 And again, [n]I will put my trust in him. And again, [o]Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, [p]he also himself likewise took part of the same; that [q]through death he might destroy him that had the power of death, that is, [r]the devil;

15 And [s]deliver them who through fear of death were all their lifetime subject to bondage.

16 For verily he [5]took not on *him the nature of* angels; but he took on *him*¶ the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, [t]to make reconciliation for the sins of the people.

18 For in that he himself hath [u]suffered, being tempted, [x]he is able to succour them that are tempted.

CHAPTER III.

1 Christ is more worthy than Moses. 7 Therefore, if we believe not in him, we shall be more worthy of punishment than hardhearted Israel.

WHEREFORE, holy brethren, partakers of [a]the heavenly calling, consider the Apostle and High Priest* of our profession, Christ Jesus:

2 Who was [b]faithful† to him that [1]appointed him, as also Moses *was faithful* in all his house.

3 For [c]this *man* was counted worthy of more glory than Moses, inasmuch as he [d]who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* [e]but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ, [f]as a Son over his own house; whose house are we,‡ if we hold fast the confidence and the rejoicing of the hope firm unto the end.

7 Wherefore (as the Holy Ghost saith, To-day, if ye will [g]hear his voice,

8 [h]Harden not§ your hearts, [i]as in the provo-

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CHAP. II.

1 Gr. *run out, as leaking vessels.*

* A beautiful allusion to "leaking vessels," with which our treacherous hearts and memories may well be compared.—GUYSE.

† If a disregard to the laws was attended with a sure and sore revenge, how much more must the neglect of the gospel be so.—OWEN.

2 Or, *distributions.*

[a] Job vii. 17, 18. Ps. viii. 4-8.

‡ That the psalm primarily regards man in general cannot be doubted; but the application of it to Christ may be considered as pertinent, and as containing a sense which the Holy Spirit might originally intend.—BOOTHROYD.

[b] Job xxv. 6.

[c] Gen. i. 24.

3 Or, *while inferior to.*

[d] Ps. viii. 6. Matt. xxviii. 18.

[e] Job xxxix. 1-12.

4 Or, *by.*

[f] Ps. xxi. 3-5. Acts ii. 33.

[g] Matt. xvi. 28. John viii. 52.

§ The word "man" is not in the original text; it is only "for every one," which may be taken either collectively, and be rendered for "the whole"—that is, "the whole body," the Church, for whom Christ gave himself, and is the Saviour of; or distributively, and be translated, "for every one;" for every one of the sons God brings to glory (ver. 10).—GILL.

[h] Prov. xvi. 4. Rom. xi. 36.

[i] John xi. 52.

[k] xii. 2.

‖ This refers, evidently, to the Lord Jesus. The object is to shew that there was such a union between him and those for whom he died, as to make it necessary that he should partake of the same nature, or that he should be a suffering man. Ver. 14.—He undertook to redeem and sanctify them. He called them brethren. He identified them with himself.—BARNES.

[l] Ps. xxii. 22, 25.

[m] Ps. xl. 10.

[n] 2 Sam. xxii. 3.

[o] Is. viii. 18; liii. 10.

[p] Is. vii. 14. John i. 14.

[q] Is. liii. 12. John xii. 24, 31-33.

[r] Matt. xxv. 41.

[s] Ps. xxxiii. 19.

[5] Gr. *taketh not hold of angels, but of the seed of Abraham he taketh hold.*

¶ The word in the Greek signifies the taking hold of a thing with one's hand in order to support or carry it away.—MACKNIGHT.

The catching hold of any one ready to perish, or laying hold of a person running away, and with great vehemence and affection holding anything fast that it be not lost, and helping persons to do them good.—GILL.

[t] Lev. vi. 30.

[u] Matt. xxvi. 37.

[x] John x. 29.

CHAP. III.

[a] Rom. viii. 28-30.

* The former signifying, As God's messenger, he pleads the cause of God with us; and the latter, He pleads our cause with God.—BENSON.

[b] John vi. 38-40.

† What was the faithfulness commended in Moses? That he did in every point according to that which God had commanded, and pretermitted nothing that the Lord had said. This was, then, the faithfulness of Christ, to do nothing but as the will of his Father.—DEERING.

1 Gr. *made.*

[c] Col. i. 18.

[d] Zech. vi. 12, 13. Matt. xvi. 18.

[e] Eph. ii. 10.

[f] Ps. ii. 6, 7.

‡ *Whose house are we.*—Of whose family we are a part, or to which we belong. That is, we belong to the family over which Christ is placed, and not to that which was subject to Moses.—BARNES.

[g] Is. lv. 3. Matt. xvii. 5. John v. 25.

[h] Neh. ix. 16.

§ *Harden not.*—He exhorteth us to perseverance in the faith of Christ, to the end we perish not like the Jews. *The provocation*—viz., the cruel and violent contention.—DIODATI.

[i] Num. xiv. 11, 22, 23. Ps. lxxviii. 56.

CHRIST'S DIGNITY ABOVE THAT OF ANGELS.—Ver. 13, 14. JEHOVAH had never spoken to any angel in such language as was contained in another well-known prophecy of the Messiah; in which he called him to sit, as a mighty prince, on his right hand, till he had crushed and put under his feet all those who presumed to rebel against his authority. Did not the Hebrews well know, that all the angels, even the most exalted of them, were so far from possessing such supreme and universal authority; that they all were worshipping spirits, and servants of the Lord, to execute his commands with unreserved submission; and that they were sent forth by him, to minister to those of the human race who were appointed to be the heirs of salvation? Their willing and delightful obedience to such commands, and their loving services to such inferior and sinful creatures, for the Lord's sake, shewed a most excellent disposition, and was worthy of imitation.—*Scott.*

CHAP. II. ESCAPE IMPOSSIBLE TO THE INDIFFERENT.—Ver. 3. "How shall we escape:" This intimates, 1. That the despisers of this salvation are condemned already, under arrest and in the hands of justice already. So they were by the sin of Adam; and they have strengthened their bonds by their personal transgression (John iii. 18). "He that believeth not, is condemned already." 2. There is no escaping out of this condemned state but by accepting the great salvation discovered in the gospel; as for those who neglect it, the wrath of "God is upon them, and it abides upon them;" they cannot disengage themselves, they cannot emerge, they cannot get from under the curse. 3. That there is a yet more aggravated curse and condemnation waiting for all those who despise the grace of God in Christ, and that most heavy curse they cannot escape: they can neither *conceal their persons* at the great day, *nor deny the fact*, nor *bribe the judge*, nor *break the prison*. There is no door of mercy left open for them, there shall "be no more sacrifice for sin," they are irrecoverably lost.—*Henry.*

CHRIST'S HUMILIATION AND GLORY.—Ver. 9. Believers, looking to Jesus, see the accomplishment of the words in his exaltation, and the event of it: he had become a little lower than the angels, by appearing in the likeness of sinful flesh, that he might be capable of suffering death; but speedily he had been, as the Son of man, crowned with glory and honour, placed on the mediatorial throne, invested with universal dominion, and made head over all things to his Church. So that, in fact, all things in heaven and earth, and under the earth, were put in subjection to him; and though some for a time refuse to submit to him, they must all at length either be his willing servants, or be crushed under his feet as enemies. Thus, by means of his humiliation, he became capable of dying; and, by his subsequent exaltation, he was enabled to apply the benefits of his death to his people: and so he tasted death, in all its bitterness, for the benefit of every man who came to trust in his salvation; which constitution was the effect of the plenteous mercy and free favour of God to our rebellious race, as the Psalmist had intimated; nor could that grace ever be sufficiently admired.

DELIVERANCE FROM DEATH.—Ver. 14, 15. Satan, by seducing man into sin, first brought him under the sentence of death; and every man must be exposed to the sting, the terror, the stroke, and the consequences of death whilst he continues unpardoned and unconverted; and the devil, as accuser and executioner, may have much power in inflicting or aggravating them. But the atonement of Christ made way for the deliverance of his people from Satan's bondage, and for the pardon of their sins through faith; then the devil loses his power in respect of death also, they are delivered from its sting, its terror, and its consequences; whilst inward peace and hope reconcile them to its stroke, and the whole will terminate in their glorious resurrection to eternal life. Thus Christ "delivered those who all their lifetime had been subject to bondage through fear of death." Whatever pride, ambition, and desperate passions may sometimes effect or perpetrate, the fear of death is universal, and in some degrees enslaves all mankind: the juster apprehensions men have of God and eternal things, the greater must be their dread of death and its awful consequences, except as faith in Christ delivers them. Many of those who have been enslaved by it, during the former part of their lives, or at least from the time when they began seriously to reflect on the subject, are actually delivered from their terror by the gospel, and habitually think of dying with composure and satisfaction: many, who do not before rise superior to their terrors, are entirely freed from them at that critical season.—*Scott.*

CHAP. III. CHRIST AND MOSES.—Ver. 2-5. 1. Christ was a Maker of the house, Moses but a member in it. By the house we are to understand the Church of God, the people of God incorporated together under Christ their Maker and Head, and under subordinate officers, according to his law, observing his institutions. Christ is the Maker of this house of the Church in all ages: Moses was a minister in the house: he was instrumental, under Christ, in governing and edifying the house, but Christ is the Maker of all things. 2. Christ was the Master of this house, as well as the

cation, in the day of [k]temptation in the wilderness:

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart;‖ and [m]they have not known my ways.

11 So [n]I sware in my wrath, [2]They shall not enter into [o]my rest.)

12 Take heed, brethren,¶ lest there be in any of you an evil heart of unbelief, [p]in departing from the living God.

13 But exhort one another daily, while it is called To-day; lest any of you be hardened through [q]the deceitfulness of sin.

14 For [r]we are made partakers of Christ,* if we hold the beginning of our confidence stedfast unto the end:

15 While it is said, [s]To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.†

CHAPTER IV.

1 *An admonition to humble fear.* 3 *The certainty of the heavenly rest.* 12 *The energy of the word of God.* 14 *The compassion of our High Priest used as a motive to earnestness in coming to the throne of grace.*

LET us therefore fear, lest, [s]a promise being left *us** of entering into his rest, any of you should seem to come short of it.

2 For [b]unto us was the gospel preached, as well as unto them: but [1]the word preached [c]did not profit them, [2]not being [d]mixed with faith† in them that heard *it*.

3 For [e]we which have believed do enter into rest; as he said, As I have sworn in my wrath, if they shall enter into my rest: although [f]the works were finished [g]from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And [h]God did rest the seventh day from all his works.

5 And in this *place* again, [i]If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom [3]it was first preached [k]entered not in because of unbelief:

7 (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day, if ye will hear his voice, harden not your hearts.

8 For if [4]Jesus [l]had given them rest, then would he not afterward have spoken of another day.

9 There [m]remaineth therefore a [5]rest‡ to the people of God.

10 For he that is entered into his rest, he also [n]hath ceased from his own works, as God *did* from his.)§

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of [6]unbelief.

12 For the word of God [o]*is* quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder‖ of soul and spirit, and of the joints and marrow, [p]and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* [q]naked and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have [r]a great high priest, that is passed into the heavens, Jesus the Son of God, [s]let us hold fast *our* profession.

15 For [t]we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points [u]tempted like as *we are*, [x]*yet* without sin.

16 Let us therefore come boldly¶ unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

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[k] Deut. vi. 16. Ps. lxxviii. 18.
[l] Ex. xx. 22. Deut. iv. 3, 9.
‖ They follow deceit and lying in their doctrine and worship with all their heart, so that it is diffused through their persons, and that seat of truth is made a depth of error, to the stupifying of their hearts even to very madness; and this was their state all their time.—POOLE.
[m] Ps. xcv. 10.
[n] Num. xxxii. 10-13. Deut. i. 34, 35.
[2] Gr. *If they shall enter.*
[o] iv. 9.
¶ If they were so punished for rebelling against Moses, the servant, how much more you, for rebelling against the Son Jesus?—FELL.
[p] xii. 25.
[q] Prov. xxviii. 26.
[r] xii. 10.
* Of the benefits and blessings of Christ, promised in the gospel.—GILL.
[s] x. 38, 39.
† Neglect of such a gracious offer, of so great salvation, must needs provoke and incense so great a God, extraordinarily; for, with prodigious ingratitude and folly, it flings, as it were, God's free grace in his face again, and sins against his mercy.—BOLTON.

CHAP. IV.

[s] Num. xiv. 34. Rom. iii. 3, 4.
* From the punishment inflicted on the unbelieving Hebrews who died in the wilderness, and entered not into the land of rest, made mention of in the preceding chapter, the apostle proceeds to caution the present Hebrews of his time, and who professed faith in Christ, lest, seeing there was a rest, and a promise of entering into it, they should seem to come short of it.—GILL.
[b] Acts iii. 26.
[1] *The word of hearing.*
[c] Rom. ii. 25.
[2] Or, *because they were not united by faith to.*
[d] 1 Thes. i. 5.
† An allusion to aliment mixed with the juices of the stomach, and producing nourishment.—CLARKE.
[e] Matt. xi. 28, 29.
[f] Gen. i. 31.
[g] Matt. xiii. 35.
[h] Gen. ii. 1, 2. Ex. xxxi. 17.
[i] iii. 11.
[3] Or, *the gospel was first &c.*
[k] iii. 18, 19.
[4] That is, *Joshua.*
[l] Deut. xii. 9. Ps. lxxviii. 55.
[m] Is. lx. 19, 20.
[5] Or, *keeping of a Sabbath.*
‡ *A rest.*—Ital. *a Sabbath's rest*—viz., a spiritual, sacred, and Divine rest from all works, sins, and troubles of this present life, to live wholly to God, such as it was figured and taught by the Sabbath appointed by God in paradise, and confirmed by the LAW.—DIODATI.
[n] John xix. 30. 1 Pet. iv. 1, 2.
§ Nor, indeed, could the happiness and reward of a true servant of God be properly compared to "God's rest from all his work," unless it be a final and complete deliverance from all the labours and troubles of this life.—PYLE.
[6] Or, *disobedience.*
[o] Is. lv. 11. 2 Cor. x. 4, 5.
‖ The allusion in this and in the following verse is to the operations of the priest, who, in dissecting the sacrifices, observed and separated those parts which were the most secret and the most closely joined together. And the meaning is, that no hypocrisy or concealment can elude the penetration and discrimination of our all-seeing Judge.—HAMMOND.
[p] 1 Cor. xiv. 24, 25. Eph. v. 13.
[q] Job xxvi. 6.
[r] v. 5, 6.
[s] iii. 6, 14.
[t] Is. liii. 4, 5.
[u] Luke iv. 2.
[x] Is. liii. 9. John viii. 46.
¶ Let us lay aside the spirit of bondage and slavish fear, and, through faith in his mediation, approach with filial boldness and freedom to the throne of grace (the antitype of the ancient mercy-seat, on which God the Father is seated, waiting to be gracious, and ready to hear and answer our requests, through the merits and intercession of his Son.—M'LEAN.

Maker (ver. 6). This house is styled "his" house, as the Son of God. Moses was only a faithful servant, for a testimony of those things that were to be spoken after; Christ as the eternal Son of God, is the rightful Owner and Sovereign Ruler of the Church. Moses was only a typical governor, for a testimony of all those things relating to the Church, which would be more clearly, completely, and comfortably revealed in the gospel by the Spirit of Christ.—*Henry.*

UNBELIEF.—Ver. 12. It was incumbent upon the Hebrews to look well to themselves, lest there should be in any of them the same evil or wicked heart, the same proud, carnal, rebellious, and ungrateful temper, whence the unbelief of their ancestors had originated, and lest this should be manifested by their apostatising from the living God; either in rejecting Christianity, or in afterwards renouncing it: for in both cases, they would be deemed apostates from the living God, who now spoke to him by his beloved Son, and in no other way; and they would be punished accordingly. To prevent this, they ought also, day after day, to exhort one another to embrace and adhere to the gospel of Christ, while the day of their personal and national probation continued; as they were shortly to be cast off from being the people of God, and that generation was about to be visited in a far more tremendous manner than their fathers had been in the wilderness. This was needful to every one, "lest any of them should be hardened through the deceitfulness of sin."

ITS PENALTY.—Ver. 14-19. They who professed the gospel were made partakers of Christ, and of all the blessings of his kingdom and salvation; provided they maintained the beginning of their "confidence" (or their "subsistence" in him by faith) steadfast unto the end; and thus shewed that they really were what they appeared to be. Considering, therefore, the immense advantages of perseverance, and the tremendous consequences of apostasy, they should consider the words of the Holy Spirit as if addressed to themselves. For, though the whole nation of Israel had been brought out of Egypt to hear the will of God from Moses, yet some of them (how vast a proportion need not be said) did provoke God to exclude them from Canaan.—*Scott.*

CHAP. IV. WARNING.—Ver. 1. "Let us fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." Observe, 1. Grace and glory are attainable by all under the gospel; there is an offer, and a promise to those who shall accept the offer. 2. Those who may attain them may also fall short. They who might have attained salvation by faith may fall short by unbelief. 3. It is a dreadful thing so much as to seem to fall short of the gospel-salvation, to seem so to themselves, to lose their comfortable hope; and to seem so to others, so losing the honour of their holy profession. But if it be so dreadful to seem to fall short of this rest, it is much more dreadful really to fall short! Such a disappointment must be fatal. 4. One good means to prevent either our real falling short, or seeming to fall short, is, to maintain a holy and religious fear lest we should fall short.

THE WORD OF GOD.—Ver. 12. "It is sharper than any two-edged sword;" it cuts both ways; it is the "sword of the Spirit" (Eph. vi. 17). It is the two-edged sword that cometh out of the mouth of Christ (Rev. i. 16). It is sharper than any two-edged sword, for it will enter where no other sword can, and make a more critical dissection; it "pierces to the dividing asunder of the soul and the spirit," the soul and its habitual prevailing temper; it makes a soul that has been a long time of a proud spirit, to be humble; of a perverse spirit, to be meek and obedient. Those sinful habits that are become, as it were, natural to the soul, and radicated deeply in it, and become, in a manner, one with it, are separated and cut off by this sword. It cuts off ignorance from the understanding, rebellion from the will, enmity from the mind, which, when carnal, is enmity itself against God. The sword divides between "the joints and the marrow."—*Henry.*

THE THRONE OF GRACE.—Ver. 14-16. They had not a high priest who disregarded, or could not sympathise with them in, their pains and sufferings for his sake, or who would make no allowance for their infirmities, or refuse assistance in their temptations; but he was one who, to procure their pardon and salvation, voluntarily submitted to be tried and tempted, even as they were; as far as he could be, without a sinful nature, or, at least, sin in his life: and this exemption was needful, in order that he might be their Sacrifice and their Advocate. As, therefore, there was a mercy-seat above the ark of the covenant, in the most holy place, before which the high priests once a year appeared in behalf of the people, and over which the glory of God was displayed, as propitious to them; even so, God the Father was, as it were, placed on a throne of grace, a mercy-seat, in the heavenly sanctuary, before which Christ appeared as the High Priest of his people, through whom he waited to receive petitions, to grant pardons, and to communicate blessings, to all who applied for them in humble faith and by fervent prayer. Let, then, every one of them, before they were summoned to the throne of judgment, come with humble confidence in Christ, and in the love of the Father through him, to supplicate forgiveness and mercy.—*Scott.*

A.D. 64—A.D. 64.

CHAPTER V.

1 The authority and honour of our Saviour's priesthood.
11 Negligence in the knowledge thereof reproved.

FOR every high priest, taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 [a]Who can [1]have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.*

3 And by reason hereof he ought, as for the people, so also for himself,† to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also [b]Christ glorified not himself to be made an high priest; but he that said unto him, [c]Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, [d]Thou *art* a priest for ever, after the order of Melchisedec.

7 Who in [e]the days of his flesh, [f]when he had offered up prayers and supplications, [g]with strong crying and tears, [h]unto him that was able to save him from death, [i]and was heard [2]in that he feared:

8 Though [k]he were a Son, [l]yet learned he obedience by the things which he suffered;‡

9 And being made perfect, [m]he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest, after the order of Melchisedec.

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* [n]the first principles§ of the oracles of God; and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk [3]*is* unskilful in the word of righteousness; for he is a babe.

14 But strong meat belongeth to them that are [4]of full age, *even* those who by reason of use have their senses exercised to discern both good and evil.

CHAP. V.

* ii. 18.

1 Or, *reasonably bear with.*

* A high priest is one appointed by proper authority, one who can have compassion on the ignorant and erring, from a sense of his own infirmities; and who on this account feels a necessity of offering sacrifices for himself as well as for the people.—BOOTHROYD.

† As he offered sacrifice for the sins of his people, so he was obliged to offer for his own sins. In this Christ differed from the high priest, for he had no sin of his own to offer for (ch. vii. 27); but he had, and therefore offered, for them (Lev. xvi. 11), and made confession of them.—GILL.

a John vii. 18.
c Ps. ii. 7. John iii. 16.
d vii. 3, 15, 17. Ps. cx. 4.
e John i. 14. Rom. viii. 3. Gal. iv. 4.
f Ps. lxix. 1, &c. Matt. xxvi. 38-44.
g Matt. xxvii. 46, 50.
h Matt. xxvi. 52, 53.
i Ps. xxii. 21, 24; xl. 1-3; lxix. 13-16.
2 Or, *for his piety.*
k iii. 6.
l Matt. iii. 15. John iv. 34.

‡ As Christ's human soul advanced gradually in knowledge, so did it also in the perfection of virtue, though always free from any defilement of sin; and his patient and cheerful submission was improved by every trial.—DODDRIDGE.

m Ps. lxviii. 18-20.
n vi. 1.

§ *First principles*—i.e., the first principles of religion, which the apostle calls "milk," because they are the first nourishment given to the soul, as milk is that first given to little children.—MARTIN.

3 *Hath no experience.*
4 Or, *perfect.*

CHAP. VI.

1 *Word of the beginning of Christ.*

* "Not treating again of what ye have often heard as first principles, or elements of the doctrine of Christ." *The doctrine of baptisms.*—The plural is used for the singular, or he uses it because many submitted to this Christian rite. *Of putting on of hands*—as was done by the apostles when they imparted miraculous gifts.—BOOTHROYD.

a Prov. iv. 18. Matt. v. 48.
b Luke vi. 48.
c John xii. 44.
d Mark vii. 4, 8.
e Acts viii. 17, 18.
f Is. xxvi. 19.
g Matt. xxv. 31-46.
h Acts viii. 20.
i Acts iv. 8.
k Luke viii. 13.
l ii. 5.
m Ps. li. 10.
n Zech. xii. 10, &c.

† So it is with them who become fruitful under the dew and showers of Divine grace. This comparison is implied in the words of the apostle.—WHITBY.

2 *For.*
o Gen. xxvii. 27.
p v. 9.
q Deut. xxxii. 4.

‡ He does not mean that God was engaged in strict justice to reward their work and labour, or that they could claim it of him in point of merit, or as a reward of debt; but as God has freely and graciously promised to reward the services of true believers, so, he is not unrighteous—that is, unfaithful to his promise, that he should forget or neglect to reward them.—M'LEAN.

r 1 Cor. xiii. 4-7.
s Col. ii. 2.

§ *To the full assurance of hope.*—The "hope" here intended is a certain assured expectation of good things promised, through the accomplishments of those promises, accompanied with a love, desire, and valuation of them. Faith respects the promise, and hope the thing promised; wherefore, it is a fruit of faith, it being the proper acting of the soul towards things believed, as good, absent, and certain.—OWEN.

t Rom. iv. 12.
u Matt. xxii. 32.

CHAPTER VI.

1 The apostle exhorteth not to fall back from the faith, 11 but to be diligent in good works, 13 because God is most sure in his promise.

THEREFORE, leaving the [1]principles* of the doctrine of Christ, [a]let us go on unto perfection; not [b]laying again the foundation of repentance from dead works, and of [c]faith toward God,

2 Of [d]the doctrine of baptisms, and of [e]laying on of hands, and of [f]resurrection of the dead, and of [g]eternal judgment.

3 And this will we do, if God permit.

4 For *it is* impossible for those who were once enlightened, [h]and have tasted of the heavenly gift, and were made [i]partakers of the Holy Ghost,

5 And have [k]tasted the good word of God, and [l]the powers of the world to come,

6 If they shall fall away, [m]to renew them again unto repentance; seeing [n]they crucify to themselves the Son of God afresh, and put *him* to an open shame.†

7 For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them [2]by whom it is dressed, [o]receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

9 But, beloved, we are persuaded better things of you, and [p]things that accompany salvation, though we thus speak.

10 For [q]God *is* not unrighteous,‡ to forget your [r]work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence, [s]to the full assurance of hope§ unto the end:

12 That ye be not slothful, [t]but followers of them who through faith and patience [u]inherit the promises.

13 For when God made promise to Abraham

CHAP. V. OFFICE OF THE HIGH PRIEST.—Ver. 1. He was appointed "that he might offer both gifts and sacrifices for sin." 1. "That he might offer gifts," or free-will-offerings, brought to the high priest, so offered for the glory of God, and as an acknowledgment that our all is of him and from him; we have nothing but what he is pleased to give us, and of his own we offer to him an oblation of acknowledgment. This intimates, (1.) That all we bring to God must be free and not forced; it must be a gift, it must be given and not taken away again. (2.) That all we bring to God must go through the high priest's hands, as the great agent between God and man. 2. "That he might offer sacrifices for sin;" that is, the offerings that were appointed to make atonement, that sin might be pardoned, and sinners accepted. Thus Christ is constituted a High Priest for both these ends. Our good deeds must be presented by Christ, to render ourselves and them acceptable.—*Henry.*

CHRIST'S SUFFERINGS.—Ver. 7-10. Though our Lord was free from all sinful infirmity, yet he came as near the condition of a sinner as he possibly could: he was compassed about with the sinless infirmities of our frail nature; he "appeared in the likeness of sinful flesh;" he was dealt with as a sinner, both by God and man; he endured the most violent temptations, sufferings, and agonies; and even his soul was full of consternation, and of horror unspeakable. This was "in the days of his flesh," subsequent to his incarnation, and previous to his exaltation, when his human nature became incapable of suffering, and was made inconceivably glorious. His humiliation and distresses were extreme in his agonies in the garden. Then especially he offered up to his Father most earnest prayers and supplications, accompanied with strong cries and tears, as vehement expressions of his inward anguish. He addressed himself to God, as able to save him from death, and he was heard and answered *because of his piety*, his reverence of the Divine Majesty, his love, and his zeal for the glory of the Father. Or, as most commentators explain it, "he was heard, 'and delivered' from his fear." No doubt the most distressing dread of that awful wrath of God against our sins, which he had undertaken to endure, was one cause of our Lord's agony in the garden. This might well oppress his human soul, without his having the least apprehension that he should finally sink under it, or come short of "the joy set before him," the least distrust of the Father's faithfulness to his engagement, any defect in his patience and submission, or any degree of sin.—*Scott.*

CHAP. VI. APOSTASY.—Ver. 4-6. It should be remembered that the apostle wrote in an age of miracles; and to the Hebrews, among whom the Holy Spirit was first poured out in his extraordinary operations. The persons whose case is described had been once enlightened, and had obtained that measure of knowledge concerning the truth and nature of Christianity, which enabled them to make a satisfactory profession of it, in order to their admission into the Church; "they had tasted the heavenly gift, and been made partakers of the Holy Ghost"—being at their baptism, or afterwards by the laying on of the apostles' hands, endued with some measure of spiritual gifts or miraculous powers, such as speaking with tongues, or discoursing with supernatural fluency on Divine subjects—so that in this respect their own experience proved to *them* the truth of the gospel. They had, moreover, "tasted of the good Word of God," and their convictions, impressions, and transient affections, made them sensible that it was a good Word, of a holy and salutary tendency, and that it was for their good to attend to it; and their purposes of doing so had produced such hopes and joys as have been described in the case of the stony-ground hearer. Thus they had tasted of "the powers of the world to come," in their temporary realising apprehensions of a future state, and of its happiness or misery; or they had experienced the powers communicated under the dispensation of the Messiah. All these things (except miraculous powers) often take place in the hearts and consciences of men in these days, who yet continue unregenerate. But they who received such gifts from Christ, through the laying on of the hands of his apostles, had a personal demonstration of the truth of Christianity, which the most enlightened apostates in these days can scarcely be supposed to have had; and therefore but very few cases now occur, in which a conclusion concerning their state can be unreservedly drawn in the apostle's awful words, though the case of some few may be nearly similar, and they alone are immediately concerned in it. If the persons whom the apostle had thus characterised (for he spake of none else) had totally apostatised from Christianity, and were become its avowed enemies, it was not the minister's duty to bestow pains about them; it was generally found "impossible to renew them to repentance," and thus to restore them with the spirit of meekness. For, considering the clear light against which they sinned in so desperate a manner, it might be concluded that they had committed the blasphemy against the Holy Spirit, and had ascribed his operations, by themselves and by others, to a Satanical influence. In fact, as far as they could, they crucified to themselves the Son of God afresh—despitefully acting as if they approved the conduct of those who nailed him to the cross, assented to their deed, and apparently wished it in their power to repeat his ignominy and torture; and they put him to an open shame, by renouncing his religion, blaspheming his name, joining his enemies, and doing evil to his disciples. They were therefore to be considered as given up to final obduracy, and left to the awful judgment of God.

HOPE THE ANCHOR.—Ver. 19. Here, *Firstly*, We are in this world as a ship at sea, liable to be tossed up and down, and in danger of being cast away. Our souls are the

because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and [x]multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater; and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto [y]the heirs of promise [z]the immutability of his counsel, [3]confirmed *it* by an oath;

18 That by two immutable things,‖ in which *it was* [a]impossible for God to lie, we might have a strong consolation, [b]who have fled for refuge to [c]lay hold upon the hope set before us:

19 Which *hope* we have [d]as an anchor of the soul,¶ both sure and stedfast, and which [e]entereth into that within the vail;

20 Whither [f]the forerunner is for us entered, *even* Jesus, made [g]an high priest for ever, after the order of Melchisedec.

CHAPTER VII.

1 Christ Jesus is a priest after the order of Melchisedec, 11 and therefore more excellent than the priests of Aaron's order.

FOR this Melchisedec,* king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;†

2 To whom also Abraham gave [a]a tenth part of all: first being, by interpretation, King of righteousness, and after that also, King of Salem, which is, King of peace:

3 Without father,‡ without mother, without [1]descent, having neither beginning of days, nor end of life; but, made like unto the Son of God, abideth [b]a priest continually.

4 Now consider how great this man *was*, unto whom even [c]the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment [d]to take tithes of the people according to the law, that is, of their brethren, though they [e]come out of the loins of Abraham:

6 But he, whose [2]descent is not counted from them,§ received tithes of Abraham, and blessed him that [f]had the promises.

7 And, without all contradiction, the less is blessed of the better.

8 And here [g]men that die‖ receive tithes; but there he *receiveth them*, of whom it is witnessed that [b]he liveth.

9 And, as I may so say, Levi also, who receiveth tithes,¶ [i]payed tithes in Abraham.

10 For he was yet in the loins of his father when Melchisedec met him.

11 If therefore perfection were by the Levitical priesthood,) for under it the people received the law,) [k]what further need *was there* that [l]another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar.*

14 For *it is* evident that our Lord [m]sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest,

16 Who is made, not after the law of a carnal commandment,† but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever, after the order of Melchisedec.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof.

19 For the law made nothing perfect, but [3]the bringing in of a better hope‡ *did;* by the which [n]we draw nigh unto God.

A.D. 64—A.D. 64.

[x] Gen. xvii. 2.
[y] Rom. viii. 17.
[z] Is. xiv. 24. Jam. i. 17.
[3] Gr. *interposed himself by an oath.*
‖ His promise and his oath.—GUYSE.
[a] Num. xxiii. 19.
[b] Gen. xix. 22. Ps. xlvi. 1.
[c] 1 Kings ii. 28. Is. xxvii. 5.
[d] Acts xxvii. 29, 40.
¶ In allusion to the anchor of a ship, which does not hold it steadfast as it is in the ship itself, but as cast out of it, and fastening on sure ground at a distance from it. *Within the vail,*—Our hope in Christ casts anchor, not downwards, as other anchors are cast into the bottom of the sea, but upwards, as it enters through the visible heavens after him, in that glorious world which lies beyond them.—GUYSE.
[e] Lev. xvi. 2, 15. Matt. xxvii. 51.
[f] John xiv. 2, 3.
[g] vii. 1-21.

CHAP. VII.

* The apostle, having repeatedly quoted Psalm cx. 4, to shew that Christ was made a priest for ever according to the order of Melchisedec, proceeds here to give some account of Melchisedec himself, in which he refers to the short account given of him by Moses (Gen. xiv. 18-21). And, first, he takes notice of his offices.—M'LEAN.

† This is not a mere civil salutation, nor only a congratulation upon his success, nor only a return of thanks for victory, though these things are included; nor did he do this as a private person, but as the priest of the Most High God, and blessed him in his name authoritatively, as the high priest among the Jews afterwards did (Num. v. 23-27).—GILL.

[a] Gen. xxviii 22. Num. xviii. 21.

‡ This notes him to be no priest by descent, as the Levitical priests were; in consequence of which their genealogies and pedigrees, both on the father's and on the mother's side, were preserved exactly.—HAMMOND.

[1] *Pedigree.*
[b] 17, 23-28.
[c] Acts ii. 29.

[d] Lev. xxvii. 30-33. Num. xviii. 26-32.
[e] Gen. xxxv. 11. 1 Kings viii. 19.
[2] *Pedigree.*
§ Melchisedec held so superior a priesthood, that he "received tithes of Abraham, and blessed him."—M'LEAN.
[f] Gen. xii. 2, 13. Acts iii. 25.
[g] ix. 27.
‖ Melchisedec hath no other mention made of him, but that he liveth; no kind of mention of his death.—HAMMOND.
[b] John xi. 25, 26.
¶ That is, his descendants, the priests and Levites, receive tithes. *Payed tithes in Abraham.*—It is the same as if he had paid tithes in or by Abraham.—BARNES.
[i] Gen. xiv. 20.
[k] 26-28.
[l] vii. 20.
* Namely, the tribe of Judah, of which none by the law were to be priests.—HAMMOND.
[m] Gen. xlvi. 12.
† The apostle, probably, has more immediately in view that law by which the continuance of the Aaronical priesthood was provided for—viz., the law of succession by natural generation.—M'LEAN.
[3] It was *the bringing in.*
‡ *A better hope*—even that of acceptance with God, through the sacrifice and intercession of Christ—brought the Church to its highest state of liberty, and its worship to the most entire spirituality of which its condition in this world admits.—SCOTT.
[n] Ps. lxxiii. 28.

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vessels; the comforts, and expectation, and graces, and happiness of our souls, are the precious cargo with which these vessels are laded; heaven is the harbour to which we sail; the temptations, persecutions, and afflictions that we encounter, are the winds and waves that threaten our shipwreck. *Secondly*, We have need of an anchor to keep us sure and steady, or we are in continual danger. *Thirdly*, Gospel-hope is our anchor; as in our day of battle it is our helmet, so in our stormy passage through this world it is our anchor. *Fourthly*, It is sure and steadfast, or else it could not keep us so. 1. It is sure in its own nature, for it is the special work of God in the soul; it is good hope through grace; it is not a flattering hope made out of a spider's web, but it is a true work of God, it is a strong and substantial thing. 2. It is steadfast as to its object; it is an anchor that has taken good hold, it enters into that which is within the vail; it is an anchor that is cast upon the rock, the Rock of ages. It does not think to fasten in the sands, but enters within the vail, and fixes there upon Christ: he is the object, he is the anchor-hold of the believer's hope. As an unseen glory within the vail is what the believer is hoping for, so an unseen Jesus within the vail is the great foundation of his hope; the free grace of God, the merits and mediation of Christ, and the powerful influences of his Spirit, are the grounds of his hope, and so it is a steadfast hope. Jesus Christ is the object and ground of the believer's hope in several respects: (1.) As he entered within the vail to intercede with God in virtue of that sacrifice which he offered up without the vail, hope fastens upon his sacrifice and intercession. 2. As he is the forerunner of his people, gone within the vail to prepare a place for them, and to assure them that they shall follow him, he is the earnest and first-fruits of believers, both in his resurrection and ascension. (3.) As he abides there an high priest after the order of Melchisedec; a priest for ever, whose priesthood shall never cease, never fail, till it has accomplished its whole work and design, which is the full and final happiness of all that have believed on Christ. Now this should engage us all to clear up our interest in Christ, that we may fix our hopes in him as our forerunner, that is entered thither for us, for our sakes, for our safety, to watch over our highest interests and concerns; and then let us love heaven the more on his account, and long to be there with him, where we shall be for ever safe, and for ever satisfied.—*Scott.*

CHAP. VII. MELCHISEDEC.—Ver. 1-3. The apostle had repeatedly referred to the prophecy, that the Messiah should be "a priest for ever after the order of Melchisedec" (Ps. cx. 4), signifying that his priesthood would resemble that of Melchisedec, and not that of Aaron; he therefore next proceeded to illustrate that prophecy, and argue more explicitly from it, as compared with the scriptural account of this extraordinary person. Being king of Salem, probably Jerusalem, and priest of the Most High God, by an appointment of which we have no information, he came to meet Abraham, after he had vanquished the invading kings, who had carried Lot captive from Sodom; and as the priest of the Most High God he blessed Abraham, and received of him a tenth part of the spoils taken from his conquered enemies. His very name, being by interpretation "king of righteousness," and doubtless corresponding with his character and administration, marked him out as a type of the Messiah and of his kingdom. The name of his city signified *Peace*, and as king of peace he typified Christ, "the Prince of Peace," the great reconciler of God and man, and of men to one another, in perfect consistency with the interests of righteousness, and the honour of the Divine justice. And the union of royal authority with the priestly office (which were divided between the family of Aaron and that of David, in the case of Israel) plainly pointed to the royal priesthood of the Messiah. We have no account of Melchisedec's parentage, or pedigree, as in the case of the priests appointed by the law, who were all required to prove their descent from Aaron; and exact rules were given concerning their marriages, for this, as well as for other reasons. But Melchisedec was introduced into the sacred history as a priest of the Most High God, who had no father, or mother, or genealogy, that he might the more exactly typify that High Priest who, as the Son of man, had no human father, as the Son of God was without mother, and who was appointed to the priesthood, and without deducing his pedigree from Aaron. Moreover, nothing was said of Melchisedec respecting the beginning of his life, or the end of his days, and priesthood, that he might resemble the Son of God, whose existence is from eternity to eternity, and who hath had no predecessor, and will have no successor in his efficacious, meritorious, and perpetual priesthood. In all these respects the silence of the Scripture, being intentional, and referring to the great Antitype, is mentioned in language taken from the instruction to be conveyed, rather than from historical fact—of which learned men have brought instances from other writers of antiquity.

CHRIST'S PRIESTHOOD SUPERIOR TO AARON'S.—Ver. 4-10. Some one higher than Abraham, or Aaron, or any mere man of his race, was evidently to be expected, as a priest for ever after the order of Melchisedec. Under the law, indeed, mere sinful dying men took tithes of their brethren; and so one generation after another rose up to receive them; but in the case of Melchisedec, one received tithes of Abraham, the representative of all his posterity, concerning whom it was only witnessed that he lived; by which it was intimated that a priest should arise, to whom the whole Israel of God would pay their devoted homage, and from whom they would receive the blessing; so that, "to speak it in a word," the apostle might say that even Levi, and all the priests descended from him, paid tithes to Melchisedec; for they were in the loins of their father and representative when Melchisedec met him. This sufficiently proved the inferiority of the Levitical priesthood to that of the Messiah; yea, its absolute dependence on him, and subserviency to him.

CHANGE IN THE PRIESTHOOD.—Ver. 19. Observe the necessity there was of raising up another priest after the order of Melchisedec, and not after the order of Aaron, by

20 And inasmuch as not without an oath *he was made priest:*

21 (For those priests were made without [4]an oath; but this with an oath by him that said unto him, The Lord sware, and will not repent, Thou *art* a priest for ever, after the order of Melchisedec:)

22 By so much[§] was Jesus made [o]a surety[‖] of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man*, because [p]he continueth ever, hath [5]an unchangeable priesthood.

25 Wherefore [q]he is able also to save them [6]to the uttermost that come unto God by him, seeing he ever liveth [r]to make intercession for them.

26 For [s]such an high priest became us, *who is* [t]holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not [u]daily,[¶] as those high priests, to offer up sacrifice, [x]first for his own sins, [y]and then for the people's: for [z]this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, [a]*maketh* the Son, [b]who is [7]consecrated for evermore.

CHAPTER VIII.

1 *Further evidence of the superiority of the Messiah's priesthood to that of Aaron;* 6 *and that the Sinai covenant was to be abrogated, to make way for a new and better covenant, through a superior mediator.*

NOW of the things which we have spoken *this* [*] *is* the sum: [a]We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of [1]the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that [2]there are priests that offer gifts according to the law;

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[4] *Swearing of an oath.*

[§] *By so much.*—Inasmuch as an oath is more solemn than a mere appointment. The meaning is, that there is all the additional security in the suretyship of Jesus which arises from the solemnity of an oath.—BARNES.

[o] Gen. xliii. 9.

[‖] *A surety* — viz., because he hath undertaken with God for us, satisfying his justice; and also for God to us, through his Spirit, by which he assureth us of his Father's favour. —DIODATI.

[p] Is. ix. 6, 7. John xii. 34.

[5] *A priesthood which passeth not from one to another.*

[q] Is. lxiii. 1. John vi. 37-40.

[6] *Evermore.*

[r] Is. liii. 12. Dan. ix. 24.

[s] ix. 23-26.

[t] Is. liii. 9. Luke i. 35. John viii. 29.

[u] Ex. xxix. 36-42. Num. xxviii. 2-10.

[¶] It is not necessary for him. Other priests being weak, infirm, and sinful, and their offerings being only of earthly things, that could never perfectly expiate sin, these things were necessary for them, and so God had ordained. *As the high priest* — *i.e.*, those of the law, concerning whom he had treated.—OWEN.

[x] Lev. iv. 3, &c.

[y] Lev. iv. 13-16; ix. 15.

[z] Is. liii. 10-12. Rom. vi. 10.

[a] iv. 14; v. 5, 8.

[b] 21, 24.

[7] *Perfected.*

CHAP. VIII.

[*] The foregoing arguments, and also the inferences from them, are here summed up: namely, that the priesthood and sacrifice of Christ do exceedingly excel, and consequently have superseded and disannulled, those of the Mosaical law. For we are to infer, from the foregoing comparison between Christ and Melchisedec, that we Christians are exceedingly more happy than the Jews could be, in having Christ for a high priest; not like those weak and mortal men that served in the figurative fabrics of the tabernacle and temple built by the hands of men, but one that is exalted into heaven, the very throne and habitation of God, there to intercede for us.—PYLE.

[a] vii. 26-28.

[1] *Holy things.*

[2] *They are priests.*

[b] Ex. xxv. 40. Num. viii. 4.

[c] 2 Cor. iii. 6-11.

[d] Gal. iii. 19, 20.

[3] *Testament.*

[†] Clearer and fuller, and more confirmed by God's oath and seal and earnest. Promises of fuller pardon, greater grace and privileges, and surer and greater glory.—BAXTER.

[e] Matt. xxvi. 28. Mark xiv., 24.

[f] Ex. xxiv. 3-11. Deut. v. 2, 3.

[g] Ex. xxxii. 8. Deut. xxix. 25.

[h] Jud. x. 13, 14.

[i] Ex. xxiv. 4, 7. Deut. xxx. 6.

[4] *Give.*

[5] *Upon.*

[k] Gen. xvii. 7, 8. Jer. xxiv. 7.

[l] Ex. xix. 5, 6. Rom. ix. 25, 26.

[‡] He was the God and Father of Christ, our Mediator, and being so to him in this covenant, he became, by virtue thereof, our God and Father (John xx. 17; Heb. ii. 12, 13), and we became heirs of God, and joint heirs with Christ; his people, to yield him all sincere obedience.—OWEN.

[m] Ez. xxxiv. 30. Hab. ii. 14.

[n] Ps. xxv. 7. Is. xliii. 25.

[§] Now it is most evident, that by promising a new and better dispensation, God must intend to abrogate the old and more imperfect one. And accordingly, the ceremonial religion of the Jews is now going to be quite laid aside, and the Christian to succeed in its room.—PYLE.

CHAP. IX.

[1] *Ceremonies.*

[*] The tabernacle and the temple consisted of three parts —the court of the people; the first room, called here the first tabernacle, or holy place; and the most holy. —STEWART.

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, [b]See (saith he) *that* thou make all things according to the pattern shewed to thee in the mount.

6 But now hath he [c]obtained a more excellent ministry, by how much also he is [d]the mediator of a better [3]covenant, which was established upon better promises.[†]

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For, finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make [e]a new covenant with the house of Israel, and with the house of Judah:

9 Not according to [f]the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because [g]they continued not in my covenant, and I [h]regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel, after those days, saith the Lord; [i]I will [4]put my laws into their mind, and write them [5]in their hearts; and [k]I will be to them a God, and [l]they shall be to me a people:[‡]

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: [m]for all shall know me, from the least to the greatest.

12 For [n]I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old.[§] Now that which decayeth and waxeth old *is* ready to vanish away.

CHAPTER IX.

1 *The tabernacle and its furniture, and the typical meaning of its ordinances.* 11 *An application of the subject to the priesthood, sacrifice, and covenant of Christ.*

THEN verily the first *covenant* had also [1]ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first,

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whom that perfection should come, that could not come by the Levitical priesthood; which therefore must be changed, and the whole economy with it (ver. 11, 12, &c.) Here, 1. It is asserted, that perfection could not come by the Levitical priesthood and the law; they could not put those that came to them into the perfect enjoyment of the good things they pointed out unto them; they could only direct them to look farther, they could only shew them the way. 2. That therefore another priest must be raised up after the order of Melchisedec, by whom, and his law of faith, perfection might come, to all that obey him; and blessed be God that we may have perfect holiness and perfect happiness by Christ in the covenant of grace, according to the gospel, for we are complete in him. 3. It is asserted, that the priesthood being changed, there must of necessity be a change of the law, there being so near a relation between the priesthood and the law: the dispensation could not be the same under another priesthood; a new priesthood must be under a new regulation, managed in another way, and by rules proper to its nature and order. 4. It is not only asserted, but proved, that the priesthood and law are changed (ver. 13, 14). That priesthood and law by which perfection could not come are abolished, and a Priest is risen, and a dispensation now set up, by which true believers may be made perfect. Now, that there is such a change is obvious. In the tribe of which the priesthood comes: before, it was the tribe of Levi; but our great High Priest sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood (ver. 14). This change of the family shews a real change of the law of priesthood.—*Scott.*

CHAP. VIII. CHRIST THE HIGH PRIEST.—Ver. 3-5. Here the apostle sets before the Hebrews the necessary parts of Christ's priesthood, or what it was that belonged to that office, in conformity to what every high priest is ordained to. 1. "Every high priest is ordained to offer gifts and sacrifices." Whatever was brought by the people to be presented to God, whether expiatory sacrifices, or peace-offerings, or thank-offerings, these must be offered by the priest, who was to expiate their guilt by the blood of the sacrifice, and perfume their gifts and services by his holy incense, to render their persons and performances typically acceptable. So, then, it necessarily belongs to the priesthood of Christ that he should have somewhat to offer; and he, as the Antitype, had himself to offer, his human nature upon the altar of his Divine nature, as the great atoning Sacrifice that finished transgression, and made an end of sin once for all; and he has the incense of his own righteousness and merits, too, to offer with all that his people offer up to God by him, to render them acceptable. We must not dare to approach to God, or to present anything to him, but in and through Christ, depending upon his merits and mediation; for if we are accepted, it is in the Beloved. 2. Christ must now execute his priesthood in heaven, in the holy of holies, the true tabernacle which the Lord hath fixed. Thus the type must be fully answered; having finished the work of sacrificing here, he must go into heaven, to present his righteousness, and to make intercession there.—*Henry.*

THE NEW COVENANT.—Ver. 7-13. The Hebrews might learn from their own prophets, that their national covenant, and the legal dispensation, were not intended to be perpetual; for if that covenant had been free from defect, and suited to bring the Church to the highest state of perfection to which it was to be advanced on earth, there would have been no place for a second, or occasion of introducing it, or proposing any plans for another covenant, as the Lord never changes his methods without reason. The Mosaic law, indeed, and the Sinai covenant, were well suited to introduce the promised Messiah and the gospel dispensation, and to form, as it were, a proper scaffolding for that magnificent edifice; yet they did not secure the sanctification and salvation of the people, nor did they even prevent such national apostasies as were a forfeiture of all their privileges. The prophecy was fulfilled in the conversion of multitudes of Judah and Israel, in the primitive times of the gospel; but it is also fulfilled to all the spiritual Israel, who are *really* a holy nation, as Israel according to the flesh was *relatively:* the repentance, faith, Divine and efficacious teaching, and sanctification of the chosen people of God, as well as their complete forgiveness, were provided for, in the better promises of this new covenant; and thus their holy obedience, their final perseverance, and their eternal salvation, were secured.—*Scott.*

CHAP. IX. THE FIRST TABERNACLE.—Ver. 1-5. The apostle, knowing the excessive and dangerous attachment of the Hebrews to the legal ceremonies, proceeded more particularly to shew their typical reference to Christ. The first covenant had, indeed, ordinances of Divine worship, the observance of which constituted a considerable part of the legal righteousness, as a nation; and it had a sanctuary, built of such materials, and decorated with such magnificence, as this present world affords, and as carnal men admire. For Moses, at God's command, caused the tabernacle to be erected, which, besides the courts and the porch, consisted of two parts; in the first division, called "the holy place," or the sanctuary, were the candlestick, the table, and the

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wherein *was* the candlestick, and the table, and the shew-bread; which is called [2]the Sanctuary.

3 And after the second vail, the tabernacle which is called the Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory† shadowing the mercy-seat; of which we cannot now speak particularly.

6 Now when these things were thus ordained, [a]the priests went always into the first tabernacle, accomplishing the service *of God:*

7 But [b]into the second *went* the high priest alone once‡ every year, [c]not without blood, which he offered for himself, and *for* the [d]errors of the people:

8 [e]The Holy Ghost this signifying, that [f]the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, [g]that could not make him that did the service perfect, as pertaining to the conscience;

10 *Which stood* only in meats and drinks, and divers washings, and [h]carnal [3]ordinances, imposed *on them* [i]until the time of reformation.

11 But [k]Christ being come [l]an high priest of good things to come, [m]by a greater and more perfect tabernacle,§ [n]not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but [o]by his own blood, he entered in [p]once into the holy place, [q]having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to [r]the purifying of the flesh;

14 [s]How much more shall [t]the blood of Christ, [u]who through the eternal Spirit‖ [x]offered himself [y]without [z]spot to God, [a]purge your conscience from dead works, [b]to serve the living God?

15 And for this cause he is [b]the mediator of the new testament, that by means of death, [c]for the redemption of the transgressions *that were* under the first testament, they which are called might receive the [d]promise of eternal inheritance.

16 For where a testament *is*, there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead: otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.¶

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

20 Saying, [e]This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover, he sprinkled likewise with blood both the tabernacle, and all the vessels of the ministry.*

22 And almost all things are by the law purged with blood; [f]and without shedding of blood is no remission.

23 *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

24 For Christ is not entered into [g]the holy places made with hands, *which are* [h]the figures of the true; [i]but into heaven itself, now [k]to appear in the presence of God for us:†

25 Nor yet that he should [l]offer himself often, as the high priest entereth into the holy place every year with blood of others;‡

26 (For then must he often have suffered since the foundation of the world:) but now once, [m]in the end of the world, hath [n]he appeared, to put away sin by [o]the sacrifice of himself.

27 And [p]as it is appointed unto men once to die, [q]but after this the judgment;

28 So Christ [r]was once offered to bear the sins of many: and unto [s]them that look for him shall [t]he appear the second time, without sin,§ unto salvation.

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[1] *Holy.*
† By "glory" here the majesty and presence of God himself is eminently intended. The cherubims "of glory;" that is, that represented the glorious presence of God himself, as he dwelt typically among the people. His real presence is in Christ, who is Immanuel, and who is therefore called "The glory of Israel" (Luke ii. 32).—OWEN.
[a] Ex. xxvii. 21.
[b] Ex. xxx. 10.
‡ On the great day of expiation. On that day the priest entered into the holy of holies several times (Lev. xvi. 12, 15. 17).—WHITBY.
[c] v. 27.
[d] Lev. v. 18.
[e] Is. lxiii. 11. Gal. iii. 8.
[f] John x. 7, 9; xiv. 6. Eph. ii. 18.
[g] Gal. iii. 21.
[h] Eph. ii. 15.
[3] *Rites*, or *ceremonies.*
[i] Eph. i. 10.
[k] Gen. xlix. 10.
[l] iv. 15; v. 5, 6.
[m] John i. 14. *Gr.*
§ That is, through the visible heavens, which here answers to the first tabernacle, through which the Jewish high priest went when he entered into the most holy place. *Nor by the blood*—by which the Jewish high priest entered; but, "by his own blood" shed on the cross. This signifies that part of heaven where the glory and immediate presence of God are displayed, which is called the "throne of the Majesty on high." — BOOTHROYD.
[n] Col. ii. 11.
[o] Acts xx. 28.
[p] Zech. iii. 9.
[q] Dan. ix. 24. Mark iii. 29.
[r] Acts xv. 9.
[s] Deut. xxxi. 27.
[t] 1 John i. 7.
[u] Is. lxi. 1.
‖ Christ is said to have offered himself "through the eternal Spirit," because he was raised from the dead by the Spirit (1 Pet. iii. 18); consequently, he was enabled by the Spirit to offer himself to God; that is, to present his crucified body before the throne of God in heaven (see Heb. viii. 5).—MACKNIGHT.
[x] Matt. xx. 28.
[y] Lev. xxii. 20. Deut. xv. 21.
[z] *Fault.*
[a] x. 2, 22.
[b] Rom. vi. 13, 22.
[b] 1 Tim. ii. 5.
[c] Rom. iii. 24-26.
[d] Jam. i. 12.
¶ The sacrifice of a sheep, calf, goat, or steer; for by the slaughter of any of these, covenants were made and confirmed; but no covenant was established until the victim was slain.—BOOTHROYD.
[e] Matt. xxvi. 28.
* Where it was in the power of the offender to procure an animal; for this was the only case excepted by the law, when a person was so poor that he could not procure one (Lev. v. 11, 13).—OWEN.
[f] Lev. iv. 20, 26.
[g] *See on* ii.
[h] viii. 2.
[i] Ps. lxviii. 18.
[k] Ex. xxviii. 12.
† *To appear for us*—*i.e.*, To do all things with God for us, at the throne of grace, that we may be saved; he is, therefore, in this important view, the great representative of the Church, the whole Church of his redeemed, towards God.—OWEN.
[l] *See on* 7, 14.
‡ *With the blood of others.*—Blood that was not his own, as the Syriac expresses it; by virtue of the blood of others, which he carried with him into the holy place. What is denied of Christ, the Antitype, is the repetition of his service, because of the perfection of the Sacrifice; the others being repeated because of their imperfection.—OWEN.
[m] Dan. x. 14.
[n] Lev. xvi. 21, 22.
[o] Eph. v. 2.
[p] Gen. iii. 19.
[q] Job xix. 29. Matt. xxv. 31, &c.
[r] *See on* 26.
[s] Phil. iii. 20.
[t] John xiv. 3.
§ He shall come, like the high priest, in his richest dress, when the grand act of expiation was over, without anything that wears the marks of humiliation or abasement, or resembles the form in which he came to make an atonement for sin.—GUYSE.

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shew-bread; and within the second vail, in the holiest of all, were the ark, and the other things here mentioned. The golden censer, on which the high priest burned incense within the vail on the day of expiation, seems to have been left in the most holy place during the rest of the year. The rod of Aaron and the golden pot of manna were *within* the holy of holies, and *by*, or *near*, the ark, as the word may be rendered; but they seem not to have been put *within it* (1 Kings viii. 9). The typical import of all these things has been shewn; and it is not necessary to speak of them particularly in this place, even as it was not for the apostle. The golden altar of incense is not mentioned in this catalogue; for what reason we know not: but the conjecture of some expositors, that the words rendered "the golden censer," meant that altar, is groundless; for that was stationary in the first sanctuary, and was not used by the high priest on the day of atonement, who burned incense on a portable censer within the vail.—*Scott.*

THE HOLY OF HOLIES.—Ver. 7. This part was an emblem of heaven and Christ's ascension thither. Here observe, 1. None but the high priest must go into the holiest; so none but Christ could enter into heaven in his own name, by his own right, and by his own merits. 2. In entering into the holiest, the high priest must first go through the outer sanctuary, and through the vail; signifying that Christ went to heaven through a holy life and a violent death; the vail of his flesh was rent asunder. 3. The high priest entered but once a year into the holiest, and in this the Antitype excels the type (as in everything else); for he is entered once for all, during the whole dispensation of the gospel. 4. The high priest must not enter without blood; signifying that Christ, having undertaken to be our High Priest, could not have been admitted into heaven without shedding his blood for us; and that none of us can enter either into God's gracious presence here, or his glorious presence hereafter, but by the blood of Jesus. 5. The high priest, under the law, entering into the holiest, offered up that blood for himself and his own errors first, and then for the errors of the people. This teaches us that Christ is a more excellent Person and High Priest than any under the law, for he has no errors of his own to offer for.

THE BLOOD OF CHRIST.—Ver. 14. *First*, It is sufficient to purge the conscience from dead works, it reaches to the very soul and conscience; the defiled soul, defiled with sin, which is a dead work, proceeds from spiritual death, and tends to death eternal. As the touching of a dead body gave a legal uncleanness, so meddling with sin gives a moral and real defilement, fixes it in the very soul; but the blood of Christ has efficacy to purge it out. *Secondly*, It is sufficient to enable us to serve the living God, not only by purging away that guilt that separates between God and sinners, but by sanctifying and renewing the soul through the gracious influences of the Holy Spirit, purchased by Christ for this purpose, that we might be enabled to serve the living God in a lively manner.—*Henry.*

RATIFICATION OF THE COVENANT.—Ver. 16-18. Several modern expositors have endeavoured to establish this interpretation:—"For this reason, of the new covenant he is the Mediator, or the High Priest, by whom its blessings are dispensed, and also the Sacrifice, by which it is procured and ratified; that his death being accomplished, for obtaining the pardon of the transgressions of the first covenant, believers of all ages and nations, as the called seed of Abraham, may receive the promised eternal inheritance. For, where a covenant is made by sacrifice, there is a necessity that the death of the appointed sacrifice be produced. For, according to the practice of God and man, a covenant is made firm over dead sacrifices; seeing it never hath force whilst the goat, calf, or bullock, appointed as the sacrifice of ratification, liveth. Because, from the beginning, God ratified his covenants by sacrifice, to preserve among men the expectation of the sacrifice of his Son; hence not even the covenant at Sinai was made without sacrifice, or blood."—(*Macknight.*)—*Scott.*

CHRIST'S SECOND COMING.—Ver. 28. (1.) He will then appear without sin. At his first appearance, though he had no sin of his own, yet he stood charged with the sins of many; he was the Lamb of God that bore upon him the sins of the world; and then he appeared in the form of sinful flesh; but his second appearance will be without any such charge upon him, he having fully discharged it before; and then his visage shall not be marred, but shall be exceeding glorious. (2.) This will be to the salvation of all that look for him; he will then perfect their holiness, their happiness; their number shall then be accomplished, and their salvation completed. Observe, It is the distinguishing character of true believers, that they are looking for Christ; they look to him by faith, they look for him by hope and holy desires; they look for him in every duty, in every ordinance, in every providence now; and they expect his second coming, and are preparing for it; and though it will be sudden destruction to the rest of the world, that scoff at the report of it, it will be eternal salvation to those that look for it.—*Henry.*

CHAP. X. THE LAW A TYPE.—Ver. 1, 2. As the Hebrews would be backward in

CHAPTER X.

1 *The weakness of the sacrifices under the law.* 10 *The sacrifice of Christ's body, once offered, hath for ever taken away sins:* 26 *but there is no hope for us if we once renounce our faith in him.*

FOR the law having a shadow of good things to come, *and* not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect:

2 For then [1]would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.*

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take away sins.†

5 Wherefore, when he cometh into the world, he saith, [a]Sacrifice and offering thou wouldest not, [b]but a body [2]hast thou prepared me:

6 In [c]burnt-offerings and *sacrifices* for sin [d]thou hast had no pleasure:

7 Then said I, [e]Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and *offering* for sin, thou wouldest not, neither hadst pleasure *therein;* (which are offered by the law;)

9 Then said he, Lo, I come to do thy will, O God. [f]He taketh away the first,‡ that he may establish the second.

10 By the which will [g]we are sanctified, through [h]the offering of the body of Jesus Christ once *for all.*

11 And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:

12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God;

13 From henceforth expecting [i]till his enemies be made his footstool.

14 For by one offering [k]he hath perfected for ever them that are sanctified;

15 *Whereof* the Holy Ghost also is a witness to us:§ for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 [3]And their sins and iniquities will I remember no more.

18 Now, where remission of these *is,*‖ *there is* no more offering for sin.

19 Having therefore, brethren, [4]boldness [l]to enter into the holiest by the blood of Jesus,

20 By [m]a new and living way, which he hath [5]consecrated for us [n]through the vail,¶ that is to say, [o]his flesh;

21 And *having* [p]an high priest over the house of God;

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from [q]an evil conscience, and [r]our bodies washed with pure water.*

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another, to provoke unto love, and to good works:

25 Not [s]forsaking the assembling of ourselves together, as the manner of some *is;* [t]but exhorting *one another:* and so much the more, as ye see the day approaching.

26 For if we sin wilfully after that we have received the knowledge of the truth, [u]there remaineth no more sacrifice for sins,

27 But [x]a certain fearful looking for of judgment and fiery indignation, [y]which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath [z]trodden under foot the Son of God, and hath counted [a]the blood of the covenant, [b]wherewith

CHAP. X.

[1] Or, *they would have ceased to be offered, because, &c.*

* As if he should say, Where there is no more conscience of sin, sacrifice is no further necessary: therefore the sacrifices of the old law being daily renewed, it follows that God was not satisfied, the sin expiated, nor the consciences appeased, for otherwise there would have been no need of sacrifices.—Diodati.

† The blood of these were only carried into the holy of holies on the atonement day, yearly (Lev. xvi.), to which this is chiefly applied; nor could the blood of all the other sacrifices by expiation pardon their offerers, nor by sanctification cleanse them, nor by removing the sense of them comfort the soul. They could neither pacify God nor the sinner's conscience, having no virtue or power to satisfy God's justice, or merit his grace, only it had by his constitution a power to typify that blood which could do both.—Poole.

[a] Ps. xl. 6-8.

[b] Gen. iii. 15.

[2] Or, *thou hast fitted me.*

[c] Lev. i.; iv.; v. 4 Mal. i. 10.

[d] Prov. viii. 31.

‡ viii. 7-13; xii. 27.

‖ "God hath abolished his former wail" or command concerning the Levitical sacrifices, "that he may establish his second" will or command concerning the sacrifice of his Son.—Macknight.

[e] Zech. xiii. 1.

[h] ix. 26, 28.

[i] Ps. cx. 1.

[k] vii. 19, 25.

§ That is, the Holy Ghost is a proof of the truth of the position here laid down, that the one atonement made by the Redeemer lays the foundation for the eternal perfection of all who are sanctified. The witness of the Holy Ghost here referred to, is that which is furnished in the Scriptures, and not any witness in ourselves. Paul immediately makes his appeal to a passage of the Old Testament, and he thus shews his firm conviction that the Scriptures were inspired by the Holy Ghost.—Barnes.

[3] Some copies have, *Then he said, And their, &c.*

‖ When man hath once obtained the true and perfect end of the sacrifice, which is the forgiveness of sins, and reconciliation with God, he need not reiterate it any more; it sufficeth to have recourse to that only by faith and repentance.—Diodati.

[4] *Liberty.*

[l] Rom. v. 2.

[m] John x. 7, 9; xiv. 6.

[5] Or, *new made.*

[n] Ex. xxvi. 31, &c.; xxxvi. 35, &c.

¶ The human nature of Christ, through which the way to heaven is opened, renewed, and consecrated, is compared to the vail of the tabernacle (Ex. xxvi. 31-33).—Gill.

[o] John vi. 51-56. Eph. ii. 15.

[p] vi. 20; vii. 26.

[q] John viii. 9. 1 Tim. iv. 2.

[r] Ex. xxix. 4. Lev. viii. 6.

* Not baptismal water, but the grace of the Spirit, which is often compared to water in Scripture. The body, as well as the soul, needs washing and renewing: internal grace influences outward actions which adorn religion, and without which bodies cannot be presented holy to God. The allusion is to a custom of the Jews, who were obliged to wash their bodies, and make them clean when they prayed.—Gill.

[s] Matt. xviii. 20. John xx. 19-29.

[t] Rom. xii. 8. 1 Cor. xiv. 3.

[u] 3-10.

[x] Is. xxxiii. 14. Hos. x. 8.

[y] Deut. xxxii. 43. 1 Thes. ii. 15, 16.

[z] 2 Kings ix. 33.

[a] xiii. 20.

[b] John x. 36. 1 Cor. xi. 27, 29.

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acceding to the apostle's inferences, concerning the inefficacy of the legal expiations, he proceeded still further to argue with them on that important subject. He observed, that the ceremonial law had only a *shadow* of the good things to come to the Church by the Messiah, and not so much as the very *image* of them; its ordinances rather resembled, faintly and obscurely, the way of salvation through Christ, and the several blessings conferred on believers through him—as a shadow, or the rude sketch of a picture, does a man—than gave a lively or adequate idea of them; as the reflection in a mirror, a good portrait, or statue, does of the person thus represented. The sacrifice of Christ, being of intrinsic and infinite value and efficacy, there is no occasion that it should be repeated; but believers, having once had their consciences purged from dead works by faith in his blood, are perfectly justified and accepted unto eternal life: thenceforth they seek no other sacrifice.

Jesus in Prophecy.—Ver. 5-10. To prove his doctrine in the most unanswerable manner, the apostle referred the Hebrews to a remarkable prophecy of the Messiah; which shewed that his coming was the necessary consequence of the inefficacy of the legal sacrifices, and of God's purpose of saving sinners. The Messiah, speaking concerning his coming into the world, remarked, that Jehovah had no delight in the sacrifices of the law; but "that he had prepared a body for him." The words in the psalm are, "Mine ears hast thou opened," or "bored" (Ex. xxi. 5, 6); and it hath perplexed many to determine why the apostle, writing to the Hebrews, should quote from the Septuagint, where that translation seems to deviate from the original. But he probably supposed that the words conveyed the true meaning, though not the literal rendering of the passage; and that the production of the holy human nature of Christ was that preparation for his mediatorial obedience, which the Holy Spirit intended by the expression, "Mine ears hast thou opened." When Jehovah had no satisfaction in the legal sacrifices, not merely because the people rested in them in a formal and self-righteous manner, but especially because they did not sufficiently display the honour of his justice in pardoning sinners, the eternal Son declared his readiness to come into the world in human nature, for that purpose; according as it had been written of him in the volume of the book, or in the *opening of the roll* of prophecy, in which he had been promised as the Seed of the woman. Now the apostle argued from this, that the opposition between the sacrifices, in which Jehovah had no pleasure, and the obedience of Christ to his whole will, in which he would be fully satisfied, was an evident intimation that he intended to remove the former, in order to establish the latter in his full glory, and as the only ground of sinners being pardoned and saved. By this will of God, perfectly performed by Christ, in his obedience unto the death upon the cross, Christians were sanctified and consecrated to God, as accepted and spiritual worshippers; through the offering of his body once for all, with which his mediatorial obedience had been completed.

Let us draw near.—Ver. 22. This new and living way Christ hath consecrated, authorised, and set apart for this purpose, that we may come to God in the holiest upon a mercy-seat, "through the vail, that is, his flesh." Jehovah displayed his glory above the mercy-seat, in the holy of holies, before the coming of Christ; but this glory was covered and concealed by the vail: that is, the harmony of infinite holiness with pardoning mercy, in the Divine conduct and character, was not clearly discovered or understood. But when the human nature of Christ, the Son of God, was wounded and bruised for our sins, the vail was rent from top to bottom, the obscurity was removed, and "a just God and Saviour" was openly revealed to mankind, displaying his glory from the mercy-seat, and exercising most abundant grace to the vilest of sinners, in a manner most honourable to his infinite purity. Having such a Way to God, and such a High Priest over the true sanctuary, it was not proper that the Hebrews should stand at a distance, as if afraid to approach, or averse to the most cordial reconciliation and friendship. The apostle therefore joined himself to them, and called on them to accompany him in drawing near to the Lord, with fervent desires, large expectations, and continual prayers and thanksgivings, with sincerity and integrity of heart, as real penitents and upright worshippers, fearing nothing but hypocrisy; and "in full assurance of faith," most firmly believing, that God would accept the persons and services of all those who came to him in this appointed manner.

Apostates.—Ver. 29. In renouncing Christianity, they traduced, with most virulent reproaches, that religion which was adorned by the holy fruits of the Spirit in the lives of its professors: and above all, by ascribing his miraculous power to Satanical agency, even contrary to their own knowledge, they acted as if they were determined to provoke him in the most despiteful manner possible. So that the authority and mercy of the Father; the person, love, and atoning blood of the Son; and the person and operations of the Holy Spirit; were alike insulted and blasphemed by them, after having professed the gospel, and having been baptized "into the name of the Father, and the Son, and the Holy Ghost," yea, most of them at least, after having received the Holy Spirit, by the laying on of the hands of the apostles! and what punishment could be too severe for such accumulated guilt? Nor should any man, when tempted to so atrocious a crime, flatter himself with hopes of impunity from the immensity of the Divine mercy; seeing God had declared that vengeance belonged to him as his peculiar prerogative.—*Scott.*

Life of Faith.—Ver. 38, 39. "Now the just shall live by faith," &c. 1. It is the honourable character of just men, that, in times of the greatest afflictions, they can live by faith; they can live upon the assured persuasion they have of the truth of God's

he was sanctified,† an unholy thing, and hath done despite unto [c]the Spirit of grace?

30 For we know him that hath said, [d]Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, [e]The Lord shall judge his people.

31 *It is* [f]a fearful thing to fall into the hands of the living God.

32 But call to remembrance the former days, in which, after ye were illuminated, [g]ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazingstock‡ both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, [h]and took joyfully the spoiling of your goods, knowing [6]in yourselves [i]that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that, [k]after ye have done the will of God, [l]ye might receive the promise.

37 For yet a little while, and he that shall§ come will come, and will not tarry.

38 Now, [m]the just shall live by faith: [n]but if *any man* draw back, [o]my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; [p]but of them that believe to the saving of the soul.

CHAPTER XI.

1 *What faith is.* 6 *Without faith we cannot please God.* 7 *The fruits thereof illustrated by the examples of the most eminent saints under the Old Testament dispensation.*

NOW faith [a]is the [1]substance* of things hoped for, [b]the evidence of things not seen.

2 For by it the elders obtained a good report.†

3 Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear.

4 By [c]faith Abel offered unto God a more excellent sacrifice than Cain, by which [d]he obtained witness that he was righteous, God testifying of his gifts; [e]and by it he, being dead, [2]yet speaketh.

5 By faith Enoch was [f]translated that he should not see death; [g]and was not found, because God had translated him: for before his translation he had this testimony, [h]that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God [i]must believe that he is, and *that* he is [k]a rewarder of them that diligently seek him.

7 By faith Noah, being [l]warned of God of things not seen as yet, [3]moved with fear, [m]prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

8 By faith [n]Abraham, when he was called to go out into a place [o]which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.

9 By faith [p]he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For [q]he looked for a city which hath foundations,§ [r]whose builder and maker *is* God.

11 Through faith also Sarah‖ herself received strength to conceive seed, and was delivered of a child when she was past age, [s]because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable.

13 These [t]all died [4]in faith, [u]not having received the promises, [x]but having seen them afar off, and were persuaded of *them,* and embraced *them,* and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things declare plainly that [y]they seek a country.¶

15 And truly, if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned.

16 But now they desire a better *country,* that is, an heavenly: wherefore God is not ashamed

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† Dr Owen refers this to Christ as set apart by his own blood as high priest; but Pierce, as referring to the apostate, who had been, by his professed faith in the blood of Christ, set apart, and admitted to Christian ordinances.—BOOTHROYD.

[c] Ps. cxliii. 10. Zech. xii. 10.
[d] Deut. xxxii. 35.
[e] Deut. xxxii. 36. Ps. l. 4.
[f] Luke xxi. 11.
[g] 2 Tim. ii. 3, &c.

‡ They were brought, as it were, on the public stage, or theatre, and there exposed to all sorts of evils.—OWEN.

[h] Matt. v. 11. 12. Jam. i. 2.
[6] Or, *that ye have in yourselves;* or, *for yourselves.*
[i] Luke x. 42.
[k] John vii. 17.
[l] 1 Pet. i. 9.

§ "He who is coming." These words, as used by Habakkuk, referred to the power of God to preserve them during the Babylonish captivity, and to restore them to their own land. Here they are used by way of accommodation, in reference to Christ's coming to destroy Jerusalem and the Jewish state.—MACKNIGHT.

This passage is accommodated to all other states of the Church, and the consideration of the coming of Christ, at the last day, to the final and eternal judgment, ought not to be omitted.—OWEN.

[m] Rom. i. 17. Gal. iii. 11.
[n] Ps. lxxxv. 8.
[o] Ps. v. 4.
[p] Mark xvi. 16.

CHAP. XI.

[a] Ps. xxvii. 13; xlii. 11.
[1] *Ground,* or *confidence.*

* A real substance, as opposed to appearing phantasms.—GILL.

[b] Rom. viii. 24, 25.

† *Obtained a good report.*—God testified his acceptance of their faith with its fruits, and caused it to be recorded in his Word, to transmit their example, and perpetuate their honour to all succeeding generations.—M'LEAN.

[c] Gen. iv. 3-5. 15.
[d] Lev. ix. 24. 1 Kings xviii. 38.

[e] xii. 1. 24.
[2] *Is yet spoken of.*
[f] 2 Kings ii. 11.
[g] 2 Kings ii. 16. 17.

‡ This implies that Enoch was privately translated, as Elijah afterwards was (2 Kings vii. 17), and that his relations and friends searched for him, but did not find him. The place to which these good men were translated is not told. But their translation in the body is recorded for an example, to assure believers that in due time they also shall live in the heavenly country in the body.—MACKNIGHT.

[h] Gen. v. 22.
[i] Rom. x. 14.
[k] Gen. xv. 1. Ruth ii. 12.
[l] Gen. vi. 13. Prov. xxii. 3.
[3] *Being wary.*
[m] Gen. vi. 18. Ez. xiv. 14, 20.
[n] Gen. xi. 31. Neh. ix. 7, 8.
[o] Gen. xii. 7; xiii. 15-17. Deut. ix. 5.
[p] Gen. xvii. 8.
[q] John xiv. 2.

§ Namely, a settled, quiet habitation in heaven; in opposition to tents and tabernacles, which had no foundation, but were moveable dwellings, supported only by stakes and cords.—BURKITT.

[r] Is. xiv. 32.

‖ Sarah was at first unbelieving when a son was promised to her in her old age; but she afterwards was enabled to rely on the faithfulness and power of God to perform his word, though contrary to the ordinary course of nature; and, in consequence of this faith, she was supernaturally strengthened to conceive and bear a son.—SCOTT.

[s] Rom. iv. 20, 21.
[t] Gen. xxv. 8; xxvii. 2-4; l. 24.
[4] *According to faith.*
[u] 39.
[x] Gen. xlix. 10.
[y] Rom. viii. 23 25.

¶ But, accounting themselves strangers both in Chaldea and in Canaan, they raised up their hearts to the desire of a better country, that is, an heavenly.—BISHOP HALL.

promises. Faith puts life and vigour into them; they can trust God, and live upon him, and wait his time; and as their faith maintains their spiritual life now, it shall be crowned with eternal life hereafter. 2. Apostasy is the mark and the brand of those in whom God takes no pleasure; and it is a cause of God's severe displeasure and anger.—*Henry.*

CHAP. XI. FAITH.—Ver. 1, 2. The apostle, having referred to the prophet's testimony, that "the just should live by faith," proceeded more fully to shew the nature and efficacy of that principle, and to prove that it had always been the grand peculiarity of JEHOVAH'S worshippers from the beginning of the world. This induction of examples he prefaced by a definition of faith, in which he did not confine his views to one single exercise of that fundamental grace, but took in all the variety of its actings, in the whole of a believer's experience and conduct. Where the principle, from which faith springs, is implanted by the regenerating Spirit of God, it leads a man to receive the truth concerning justification by the merits of Jesus Christ, according to the measure of light afforded him; but it will also embrace the whole Word of God, and expect its accomplishment as to all the extent in which he hath spoken and promised. This Divine faith is "the substance of things hoped for;" crediting the testimony of God, resting on his promises, and expecting the accomplishment of them, it gives the object hoped for at some *future* period a *present subsistence* in the soul, as if it were already possessed; for the believer is satisfied with the security afforded, and acts under the persuasion that God will not fail of his engagements. Thus he gives up present advantages, and endures present hardships, in obedience to God, and in waiting for his promise; even as men give ready money for an estate in reversion, or endure present labour in hope of future ease and indulgence. But faith has not only respect to the good things hoped for, it is also "the evidence of things not seen." The things revealed to faith, but invisible to sense and undiscoverable by reason, may relate to the past, the present, or the future; to God, and to his works of creation, providence, and redemption; to his omniscient presence and his future judgment; to the world of spirits, and the eternal state of happiness or misery; to the law and its sanctions, or the gospel and its privileges; and, in short, to a vast variety of particulars which cannot be enumerated But faith is the *evidence,* the internal conviction or demonstration of them all. To unbelievers they appear false, dubious, or visionary, as they have no medium by which to obtain satisfaction about them; but believers take the plain testimony of God as a truth already demonstrated, and which requires no further proof; their argument is this, "God hath said it, and it must be true." And, in proportion to the strength of their faith, their judgment and conduct are influenced by this realising conviction, with reference to things revealed; even as if they were the objects of sight, or capable of strict demonstration.—*Scott.*

CREATION.—Ver. 3. Now what does faith give us to understand concerning "the worlds," that is, the upper, middle, and lower regions of the universe? 1. "That these worlds were" not eternal, nor did they produce themselves, but they were made by another. 2. That the Maker of "the worlds is God;" he is "the Maker of all things;" and whoever is so must be God. 3. That he made "the world" with great exactness; it was a "framed" work, in everything duly adapted and disposed to answer its end, and to express the perfections of the Creator. 4. That God made "the world by his word," that is, by his essential wisdom and eternal Son, and by his active will, saying, "Let it be done, and it was done" (Ps. xxxiii. 9). 5. That "the world" was thus "framed" out of nothing, out of no pre-existent matter, contrary to the received maxim, that "out of nothing nothing can be made;" which, though true of created power, can have no place with God, who can call "things that are not, as if they were," and command them into being. These things we understand by faith. The Bible gives us the truest and most exact account of the origin of all things, and we are to believe it, and not to wrest or run down the Scripture account of the creation, because it does not suit with some fantastic hypotheses of our own, which has been in some learned but conceited men the first remarkable step toward infidelity, and has led them into many more.

CATALOGUE OF WORTHIES.—Ver. 4-32. The apostle, having given us a more general account of the grace of faith, now proceeds to set before us some illustrious examples of it in the Old Testament times, and these may be divided into two classes: 1. Those whose names are mentioned, and the particular exercise and actings of whose faith are specified. 2. Those whose names are barely mentioned, and an account given in general of the exploits of their faith, which it is left to the reader to accommodate, and apply to the particular persons, from what he gathers up in the sacred story.—*Henry.* The reader will find illustrations in the passages of the Old Testament referred to by the apostle.

POWER OF FAITH IN ACTION.—Ver. 32-34. By faith, crediting the testimony of God and substantiating his promises, some of them, as Joshua and David, subdued the

[z]to be called their God; [a]for he hath prepared for them a city.

17 By [b]faith Abraham, [c]when he was tried, offered up Isaac: and he that had [d]received the promises [e]offered up his [f]only begotten *son*,

18 [5]Of whom it was said, [6]That in Isaac shall thy seed be called:

19 Accounting that [h]God *was* able to raise *him* up, even from the dead; [i]from whence also he received him in a figure.

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; [k]and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, [6]made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses,* when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of [l]the king's commandment.

24 By faith Moses, [m]when he was come to years, refused to be called the son of Pharaoh's daughter;

25 [n]Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming [o]the reproach [7]of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king:† for he endured, [p]as seeing him who is invisible.

28 Through faith [q]he kept the passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.

29 By faith [r]they passed through the Red sea as by dry *land;* which the Egyptians assaying to do were drowned.

30 By faith [s]the walls of Jericho fell down,‡ after they were compassed about seven days.

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[z] Gen. xvii. 7, 8. Ex. iii. 6, 15.
[a] Matt. xxv. 34.
[b] Gen. xxii. 1-12. Jam. ii. 21-24.
[c] Deut. viii. 2. Job ii. 3-6.
[d] vii. 6.
[e] 2 Cor. viii. 12.
[f] Gen. xxii. 2, 16.
[5] *To.*
[6] Gen. xvii. 19.
[h] Gen. xxii. 5, *Heb.*
[i] Gen. xxii. 4, 13. Rom. v. 14.
[k] Gen. xlvii. 31.
[6] *Remembered.*

* When that eminent deliverer and lawgiver of Israel was born, they concealed him three months from those who were appointed by Pharaoh to destroy the male children; for they perceived something uncommon in his appearance, which was supposed to indicate his future eminence. By faith they relied on the promised care and protection of God; and so they "were not terrified by the king's commandment," but preserved the life of their son at the peril of their own.—SCOTT.

[l] Ex. i. 16, 22.
[m] Ex. ii. 10, 11. Acts vii. 21-24.
[n] Job xxxvi. 21.
[o] Ps. lxix. 7, 20. Is. li. 7.
[7] *For Christ.*

† The fact which the apostle here intends was accompanied with, or immediately followed by, Moses keeping the passover, which was forty years and somewhat more after his first flight out of Egypt; wherefore, although the leaving of Egypt may be a general expression of his whole conducting of the people thence into the wilderness, yet the apostle hath a peculiar respect to what is recorded Ex. x. 28, 29.—OWEN.

[p] Acts ii. 25. 2 Cor. iv. 18.
[q] Ex. xii. 3-14, 21-30.
[r] Ex. xiv. 13-31.
[s] Josh. vi. 3-20.

‡ Joshua, and many of the Israelites, believing the promise of God, that he would deliver Jericho into their hands, obeyed his command, and induced their brethren to do the same, in respect of the extraordinary means used for that purpose.—SCOTT.

§ The Hebrew and Greek which our translators have rendered "harlot," should be rendered innkeeper or tavern-keeper, as there is no proper evidence that Rahab was such a woman as our translation represents her. As to her having been an harlot before, and afterwards converted, it is a figment of an idle fancy. She was afterwards married to Salmon, a Jewish prince (see Matt. i. 5); and it is extremely incredible, that, had she been what we represent her, he would have sought for such an alliance.—CLARKE.

31 By faith the harlot§ Rahab perished not with them [8]that believed not, when she had received the spies with peace.

32 And what shall I more say? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Samson, and *of* Jephthae; *of* David also, and Samuel, and *of* the prophets:

33 Who [t]through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, [u]out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 [x]Women received their dead raised to life again: and others were tortured, not accepting deliverance; [y]that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea, moreover of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; [z]being destitute, afflicted, tormented:

38 (Of [a]whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, [b]having obtained a good report through faith, received not the promise:

40 God having [9]provided some [c]better thing for us, that they without us should not be made perfect.

[8] *That were disobedient.*
[t] Josh. vi. - xiii. 2 Sam. v. 4-25.
[u] Jud. vii. 19-25.
[x] 1 Kings xvii. 22-24. Luke vii. 12-15.
[y] Matt. xxii. 30. John v. 29.
[z] Zech. xiii. 9. Matt. viii. 20.
[a] 1 Kings xix. 12, 13. Is. lvii. 1.
[b] Luke x. 23, 24. 1 Pet. i. 12.
[9] *Foreseen.*
[c] vii. 19, 22.

CHAPTER XII.

1 *An exhortation to constant faith, patience, and godliness.*
22 *A commendation of the new testament above the old.*

WHEREFORE, seeing we also are compassed about with so great [a]a cloud of witnesses, [b]let us lay aside every weight, [c]and the sin which doth so easily beset *us*, and let us run [d]with patience the race that is set before us,

2 [e]Looking unto Jesus,* [f]the [1]author and

CHAP. XII.

[a] Is. lx. 8.
[b] Rom. xiii. 11-14. Eph. iv. 22-24.
[c] Ps. xviii. 23.
[d] Rom. viii. 24, 25. Rev. i. 9.
[e] Zech. xii. 10. Tit. ii. 13.

* *Unto Jesus.*—To take from him a most perfect and lively example of constancy, and be bold through faith in him, who is the Head of this warfare; and who doth likewise by his power bear up our faith, and bring her strivings to a happy period.—DIODATI.

[f] Luke xvii. 5. Rev. ii. 8.
[1] *Beginner.*

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nations of Canaan and the neighbouring kingdoms, as the servants of God in the cause of Israel. Others performed most eminent obedience to his commandments, or executed justice, and reformed the nation; and they waited for, and obtained, most remarkable accomplishments of the Divine promises to them and their people. Some had even, in the exercise of faith in God, been enabled to stop the mouths of lions: Samson and David slew each of them a lion, and Daniel the prophet spent the night in a den of hungry lions. Others quenched the violence of fire. Elijah was repeatedly delivered from the persecuting rage of Ahab, Jezebel, and Ahaziah; Michaiah, from that of Ahab; and Elisha from the sword of the kings of Israel and Syria; and Jeremiah from that of Jehoiakim, and Zedekiah's princes. Hezekiah and others were miraculously recovered from sickness; and Hezekiah's kingdom was restored from the utmost debility to a very flourishing condition, in answer to his confidence in God. Many instances occur in the history of Israel of those who waxed valiant in fight, and turned to flight the armies of the aliens; yet, it has generally been supposed, that there is a peculiar reference to the successes of Judas Maccabeus and his brethren against the forces of Antiochus Epiphanes, when, from feeble beginnings, they arrived at great power, and defeated all that persecutor's devices, by faith in the promises and protection of the Lord. While we make a decided difference between the Word of God and all other writings, there seems no impropriety in supposing that the apostle had these events in his view on this occasion; as the historical facts respecting the persecutions of Antiochus, and the victories of the Maccabees, were well known among the Hebrews, and really formed an illustrious example of the efficacy and nature of faith.

POWER OF FAITH IN SUFFERING.—Ver. 35-38. Through the same principle of faith, as exercised by the prophets and the other persons concerned, women had received their dead children raised to life again. Others were tortured with all the horrid ingenuity which their cruel persecutors could exercise, and yet refused to accept of deliverance from their agonies, when offered them on condition that they would commit idolatry. They rather chose to expire in their torture, than to purchase life on such terms; because by faith they expected a *better* resurrection, even a resurrection to eternal life, which was far better than being restored again from the jaws of death, and living a while longer in this world, and better than the resurrections to temporal life before mentioned. This is supposed to refer to the tortures and death of a woman and her seven sons, as recorded in the history of the Maccabees. This is a most decisive testimony of the sacred writer, that his countrymen expected a resurrection to eternal life, and that the Word of God warranted that expectation.—*Scott.*

CHAP. XII. THE CHRISTIAN RACE.—Ver. 1. Here observe what is the great duty which the apostle urges upon the Hebrews, and which he so much desires they would comply with—and that is, to "lay aside every weight, and the sin that did so easily beset them, and run with patience the race set before them." The duty consists of two parts, the one preparatory and the other perfective. 1. Preparatory: "Lay aside every weight, and the sin," &c. (1.) "Every weight," that is, all inordinate affection and concern for the body, and the present life and world; inordinate care for the present life, and fondness for it, is a dead "weight" upon the soul, that pulls it down when it would ascend upward, and pulls it back when it should press forward; it makes duty and difficulties harder and heavier than they would be. (2.) "The sin that doth so easily beset us; the sin that" has the greatest advantage against us, by the circumstances we are in, our constitution, our company. This may mean either the damning sin of unbelief, or rather the darling sin of the Jews, an over-fondness for their own dispensation. "Let us lay aside" all external and internal hindrances. 2. Perfective: "Run with patience the race that" was "set before" them. The apostle speaks in the gymnastic style, taken from the Olympic and other exercises. (1.) Christians have a "race" to "run;" a "race" of service and a "race" of suffering; a course of active and passive obedience. (2.) This "race is set before" them; it is marked out unto them, both by the Word of God and the examples of the faithful servants of God, that "cloud of witnesses" with which they "are compassed about." It is set out by proper limits and directions; the mark they "run" to, and the prize they "run" for, are "set before" them. 3. This "race" must be "run with patience" and perseverance. There will be need of "patience" to encounter the difficulties that lie in our way, of perseverance to resist all temptations to desist or turn aside. "Faith" and "patience" are the conquering graces.—*Henry.*

CHASTISEMENT.—Ver. 9-11. The persons addressed had had fathers according to the flesh, who corrected them in their younger years: and though the chastisement seemed grievous to them, yet they did not leave them on that account, but rather learned to stand in awe of their authority, and to fear giving them further offence, and, when they were grown up, they became sensible that such discipline had been productive of good to them. Was it not therefore much more proper for them to submit to the Father of their spirits, the Creator of their souls, and the Giver of spiritual life, when that subjection was essentially connected with their salvation, and nothing but death could be the consequence of their rebellion against him? For indeed the corrections of their earthly parents, during the few days of their childhood, had been inflicted "after their own pleasure;" and were often, in a great degree, the effect of their own passions, rather than of a prudent design for the good of their children; but their heavenly Father corrected them, though with apparent severity, during the short time of their continuance on earth, yet entirely with a wise and faithful regard to their profit; and in order to make them partakers of his holiness, by mortifying their pride and carnal lusts, and bringing them, through such discipline, under the influence of the Holy Spirit, to be conformed to himself in their judgment, dispositions, and conduct. Now, they were not to suppose that these salutary corrections ever appeared pleasant,

finisher of *our* faith; who, for the joy that was set before him, [g]endured the cross, [h]despising the shame, [i]and is set down at the right hand of the throne of God.

3 For consider him that endured such [k]contradiction of sinners against himself,† lest ye be wearied and faint in your minds.

4 [l]Ye have not yet resisted unto blood,‡ striving against sin.

5 And ye have forgotten the exhortation which speaketh unto you as unto children, My son, [m]despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For [n]whom the Lord loveth he chasteneth, [o]and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons: for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh which corrected *us*, and we gave *them* reverence: [p]shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days§ chastened *us* [2]after their own pleasure; [q]but he for *our* profit, that *we* might be [r]partakers of his holiness.‖

11 Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the [s]peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees;

13 And make [3]straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

14 Follow [t]peace with all *men*, [u]and holiness, without which [x]no man shall see the Lord:

15 Looking diligently lest [y]any man [4]fail of the grace of God; lest [z]any root of bitterness¶ springing up trouble *you*, [a]and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

17 For ye know how that afterward, [b]when he would have inherited the blessing, [c]he was rejected: [d]for he found no [5]place of repentance,* though he sought it carefully with tears.

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And [e]the sound of a trumpet, and the voice of words; which *voice* [f]they that heard entreated that the word should not be spoken to them any more:

20 (For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart:

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake:)†

22 But [g]ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to [h]an innumerable company of angels,

23 To [i]the general assembly and church of the first-born, [k]which are [6]written in heaven, and to [l]God the Judge of all, and to [m]the spirits of just men made perfect,

24 And to [n]Jesus the mediator of the new [7]covenant, and [o]to the blood of sprinkling, that speaketh better things than *that of* Abel.

25 See that ye [p]refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more *shall not* we *escape*, if we [q]turn away from him that *speaketh* from heaven;

26 Whose [r]voice then shook the earth: but now he hath promised, saying, [s]Yet once more I shake not the earth only, but also heaven.

27 And this *word*, Yet once more, signifieth

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[g] Matt. xxvii. 31-50. Eph. ii. 16.

[h] Luke xxiii. 35-39.

[i] Ps. cx. 1.

[k] Luke xix. 39, 40. John v. 16.

† Such blasphemies against his doctrine, such calumnies against his person, such malicious and unwearied attempts against his life.—WHITBY.

[l] Matt. xxiv. 9. Rev. xviii. 24.

‡ Ye have, indeed, suffered many things for the name of Christ; ye have been stripped of your goods, and afflicted in your bodies; but yet ye have not, which ye must not refuse if ye be called unto it, suffered death, for the defence of the truth, and opposition of wickedness and error.—BISHOP HALL.

[m] 1 Cor. xi. 32.

[n] Jam. i. 12.

[o] 7, 8.

[p] Mal. i. 6. 1 Pet. v. 6.

§ The earthly parents indeed chastised you when you were children, and no longer, and that, as having absolute dominion over their children, by the rules of their own judgment or will, which are oft corrupt.—HAMMOND.

[2] As seemed *good*; or, *meet* to them.

¶ *See on* 5, 6.

[r] Ez. xxxvi. 25-27.

‖ Whereas, therefore, holiness consists in the mortification of our lusts and affections, in the gradual renovation of our natures, and the sanctification of our souls, the carrying on and increase of these things in us is what God designs in all his chastisements.—OWEN.

[s] Is. xxxii. 17.

[3] *Even.*

[t] Gen. xiii. 7-9. Is. xi. 6-9.

[u] *See on* 10.

[x] Job xix. 26.

[y] 1 Cor. xiii. 8.

[4] *Fall from.*

[z] Matt. vii. 16-18.

¶ Lest any ill and dangerous doctrine, or fleshly lust or practice, spring up among you, and cast you into trouble and danger, and the churches be defiled by them, while the weak and unsteadfast are carried away, and catch the infection.—BAXTER.

[a] Ex. xxxii. 21. Gal. ii. 13.

[b] Gen. xxvii. 31-41.

[c] Luke xiii. 24-27.

[d] vi. 4 6.

[5] *Way to change his mind.*

* The meaning of this undoubtedly is, not that he would have repented, and could not, but that there was "no room" for his repentance—it would not be regarded; or, in other words, that his father's mind could not be changed.—DODDRIDGE.

[e] Ex. xix. 16, 19. 1 Cor. xv. 52.

[f] Ex. xx. 19. Deut. v. 24-27.

† This is not mentioned in the history, but the apostle might have it revealed to him. *To mount Zion.*—In what follows, the apostle considers the Church on earth and that in heaven as one society, and that those on earth are associated with those in heaven now by their faith and hope, as they will soon be in reality.—BOOTHROYD.

[g] Ps. ii. 6.

[h] Rev. v. 11, 12.

[i] Acts xx. 28.

[k] Ex. xxxii. 32.

[6] *Enrolled.*

[l] Matt. xxv. 31-41. John v. 27.

[m] 1 Cor. xiii. 12. 2 Cor. v. 8.

[n] 1 Tim. ii. 5.

[7] *Testament.*

[o] 1 Pet. i. 2.

[p] Prov. viii. 33. Matt. xvii. 5.

[q] Deut. xxx. 17. 2 Tim. iv. 4.

[r] Ex. xix. 18. Ps. cxiv. 6, 7.

[s] Hag. ii. 6, 7, 22.

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or matter of joy, to the persons who were enduring them: on the contrary, they always *seemed* for the present grievous, and caused much anguish; nor could they otherwise answer their intention. So that, the sufferers often thought that their trials did them harm, and would end in their ruin; yet afterwards, when the tumult of their passions had subsided, and they were able to digest the lessons which they received under them, they amply compensated for the anguish, by yielding the peaceable fruits of righteousness, and bringing them into a disposition quietly to submit to God, and meekly to bear the injuries of men; and by rendering them fruitful in all those good works, which evinced them to be justified, and at peace with God, and was tended to give them inward peace, joy, and confidence in him.—*Scott.*

MOUNT SINAI AND ITS TERRORS.—Ver. 10. (1.) It was a gross sensible state. Mount Sinai, on which that church-state was constituted, was a mount that might be touched, a gross palpable place, and so was the dispensation. It was very much external, earthly, and sensitive, and so more heavy. The state of the gospel-church on mount Sion is more spiritual, rational, and easy. (2.) It was a dark dispensation. Upon that mount there was blackness and darkness, and that church-state was covered with dark shadows and types; the gospel-state is much more clear and bright. (3.) It was a dreadful and terrible dispensation; the Jews could not bear the terror of it. The thunder and the lightning, the trumpet sounding, the voice of God himself speaking to them, struck them with such dread, that they "entreated the word should not be spoken to them any more" (ver. 19). Yea, Moses himself said, "I exceedingly fear and quake." The best of men on earth are not able to converse immediately with God and his holy angels. The gospel-state is mild, and kind, and condescending, suited to our weak frame. (4.) It was a limited dispensation; all might not approach to that mount, but only Moses and Aaron. Under the gospel we have all access with boldness to God. (5.) It was a very dangerous dispensation. The mount burned with fire, and whatever man or beast touched the mount, they must be stoned or thrust through with a dart (ver. 20). It is true, it will be always dangerous for presumptuous and brutish sinners to draw nigh to God; but it is not immediate and certain death, as here it was. That was the state of the Jewish Church, fitted to awe a stubborn and hard-hearted people, and to set forth the strict and tremendous justice of God, and to wean the people of God from that dispensation, and make them more readily to embrace the sweet and gentle economy of the gospel-church, and adhere to it.—*Henry.*

MOUNT ZION AND ITS BLESSINGS.—Ver. 22-25. The Hebrew converts to Christianity ought to consider themselves as summoned by the preachers of the gospel to come to mount Zion, or as actually convened there, to hear the voice of God from the mercy-seat; they were *professedly* become inhabitants of the city of the living God, the heavenly Jerusalem, the place of the Lord's special residence with his covenant-people and accepted worshippers, of which Jerusalem had been but a feeble type; at least they were invited to enter and become citizens of that favoured city. This meant the Church of Christ on earth, with all its special privileges, ordinances, and promises as connected with the holy residence of God in heaven, and continually replenishing it with new inhabitants. They were also called to hear the voice of God, in the presence of an innumerable company of angels, who were all "ministering spirits to the heirs of salvation," whose happiness they were invited to participate, and whose worship they were called upon to join and emulate. Moreover, they were come to unite, not with the congregation of Israel, but with the assembly and Church of the first-born, those who were specially devoted to God; his children, and heirs of the heavenly inheritance, whose names were not only enrolled in the genealogies or registers of the Lord's people on earth, but written in heaven as the elect of God, born of the Spirit, denizens of that heavenly city, and entitled to all its invaluable immunities. They were also called, and many of them were in profession come, to hear the voice of that God, as a Saviour and a Father, who was the impartial, omniscient, omnipotent, and righteous Judge of all men, and of all the world, and by whom all unbelievers would be condemned to everlasting punishment; yea, they were come to share the blessedness of "the spirits of just men made perfect," even of all the company of ancient believers, and of those who had died since the coming of Christ, and had thus been made perfect in holiness and felicity.—This is a most decisive proof that the souls of believers enter into a state of perfect happiness when they die, as far as this can consist with being separated from their bodies.—They were also convened, as it were, to hear the voice of God, speaking to them by Jesus the Mediator of the new covenant, which was founded on better promises, and ratified by nobler blood, than that mediated by Moses; even by the shedding of that blood, through the application of which, the conscience, the heart, and the duties of sinners were cleansed, and the heavenly things themselves were purified; of which all the sprinklings of blood under the law had been mere shadows. Not only was this blood more efficacious than that of bulls and goats, but Jesus, by it, being dead, yet spake far better things than righteous Abel had done; for, while the blood of Abel called from the ground for vengeance on the murderer, the blood of Christ, applied in faith, not only took away the guilt of all other sins, however atrocious, but even that of being his crucifiers; as multitudes of those, who had been immediately concerned in that most heinous crime, could thankfully witness.—*Scott.*

CHAP. XIII. BROTHERLY LOVE.—Ver. 1. The spirit of Christianity is a spirit of love; "faith works by love;" the true religion is the strongest bond of friendship; if it be not so, it has its name for nothing. This "brotherly love" was in danger of being lost, and that in a time of persecution, when it would be most necessary; it was in danger of being lost by those disputes that were among them concerning the respect they ought still to have to the ceremonies of the Mosaic law. Disputes about religion too often produce a decay of Christian affection: but this must be guarded against

the removing of those things that [s]are shaken,‡ as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore, we receiving a kingdom which cannot be moved, let us [9]have grace, whereby [t]we may serve God acceptably with reverence and godly fear:

29 For [u]our God *is* a consuming fire.

CHAPTER XIII.

1 *Divers admonitions, as to charity, 4 to purity, 5 to avoid covetousness, 7 to regard God's ministers, 9 to take heed of strange doctrines, 10 to confess Christ, &c.*

LET brotherly love continue.

2 Be [a]not forgetful to entertain strangers: for thereby [b]some have entertained angels unawares.*

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers [c]God will judge.

5 *Let your* [d]conversation *be* without covetousness; [e]*and be* content with such things as ye have: for he hath said, [f]I will never leave thee, nor forsake thee.†

6 So that we may boldly say, [g]The Lord *is* my helper, and [h]I will not fear what man shall do unto me.

7 Remember them which [i]have the rule over you, who have spoken unto you [k]the word of God; whose faith follow, [k]considering the end of *their* conversation.

8 Jesus Christ the same yesterday, and to-day, and for ever.

9 Be not carried about with divers and strange doctrines: ‡ for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burnt without the camp.

12 Wherefore Jesus also, [l]that he might sanctify the people with his own blood, [m]suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach.

14 [n]For here have we no continuing city,§ but we seek one to come.

15 By him therefore let us offer [o]the sacrifice of praise to God continually, that is, the fruit of *our* lips, [2]giving thanks to his name.

16 But [p]to do good and to [q]communicate forget not: for [r]with such sacrifices God is well pleased.

17 [s]Obey them that [3]have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: ‖ for we trust [t]we have a good conscience, [u]in all things willing to live honestly.

19 But I beseech *you* the rather to do this,¶ [x]that I may be restored to you the sooner.

20 Now [y]the God of peace, that [z]brought again from the dead our Lord Jesus, [a]that great Shepherd of the sheep, through [b]the blood of the everlasting [4]covenant,

21 [c]Make you perfect in every good work to do his will, [5]working in you that which is [d]well-pleasing in his sight, [e]through Jesus Christ; [f]to whom *be* glory for ever and ever. Amen.

22 And I beseech you, brethren, suffer the word of exhortation; for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy by Timothy.

A.D. 64—A.D. 64.

[s] *May be shaken.*

‡ This is a metaphor taken from ships which are tossed backwards and forwards by the winds and waves till they are sunk or beaten to pieces. The Jewish worship, heathen idolatry, and the powers which supported these forms of worship, are the things foretold here to be shaken; and that they are to be removed is evident (Hag. ii. 21).—MACKNIGHT.

[9] *Hold fast.*

[t] Eph. i. 6. 1 Pet. ii. 5. 20.

[u] Ex. xxiv. 17.

CHAP. XIII.

[a] Deut. x. 18, 19. Matt. xxv. 35, 43.

[b] Gen. xviii. 2-10.

* This is mentioned, not to raise in us the expectation of entertaining angels, but to make us sensible that the unknown persons to whom we shew kindness may be persons of the greatest worth, and may to us, as the angels were to Abraham and Lot, be the occasion of the greatest blessings.—MACKNIGHT.

[c] Ps. l. 16-22.

[d] Ex. xx. 17.

[e] Ex. ii. 21.

[f] Gen. xxviii. 15.

† "Neither will I ever utterly forsake thee" (Josh. i. 5). The multitude of the negative particles, and the position in the original, render this passage exceedingly emphatical and beautiful. *So that we may boldly say*—"So that, taking courage, we may say."—MACKNIGHT.

[g] Gen. xv. 1.

[h] Matt. x. 28.

[i] *Are the guides.*

[i] Luke viii. 11.

[k] Acts vii. 55-60.

‡ "Variegated doctrines," that blended the law and the gospel; but "foreign doctrines" are doctrines introduced into the Church by unauthorised teachers.—CLARKE.

[l] John xvii. 19.

[m] Lev. xxiv. 23. Mark xv. 20-24.

[n] 1 Pet. iv. 7.

§ There is now no earthly Jerusalem, or fixed place of worship in which God has chosen to place his name—no earthly temple—no earthly priests, sacrifices, &c.—no promise for their continuance and protection; even the Churches of the saints upon earth are not to be regarded as continuing cities. *But we seek one to come.*—Heaven itself is the antitype of all these. Let us therefore set our affections on things above, and not on things of the earth.—M'LEAN.

[o] Eph. v. 19, 20. Rev. iv. 8-11.

[2] *Confessing to.*

[p] Ps. xxxvii. 3. Gal. vi. 10.

[q] Luke xviii. 22. Rom. xii. 13.

[r] Phil. iv. 18.

[s] 1 Sam. viii. 19; xv. 19, 20.

[3] *Guide.*

‖ Even the success of the apostles depended, in a certain way, on the prayers of the Church. Few Christian congregations feel, as they ought, that it is their bounden duty to pray for the success of the gospel, both among themselves and in the world. *A good conscience.*—One that acquits us of all fraud and sinister design. *To live honestly.*—To conduct ourselves well; to behave with decency and propriety.—CLARKE.

[t] Acts xxiv. 16. 2 Cor. i. 12.

[u] Rom. xii. 17.

¶ *To do this*—i.e., pray for us.—CLARKE.

[x] Rom. i. 12; xv. 31, 32.

[y] Rom. xv. 33.

[z] Acts ii. 24, 32; x. 40, 41.

[a] Ps. xxiii. 1. Is. xl. 11.

[b] Matt. xxvi. 28. Luke xxii. 20.

[4] *Testament.*

[c] John xvii. 23. 1 Pet. v. 10.

[5] *Doing.*

[d] Rom. xii. 1. Phil. iv. 18.

[e] John xvi. 23, 24. Eph. ii. 18.

[f] Ps. lxxii. 18, 19.

and all proper means used to preserve "brotherly love." Christians should always love and live as brethren, and the more they grow in devout affection to God their heavenly Father, the more they will grow in love to one another for his sake.—*Henry.*

HOSPITALITY AND SYMPATHY.—Ver. 2, 3. The apostle exhorted them not to forget to entertain strangers, especially such as were driven or had travelled from home for the sake of the gospel, and who in general were destitute of other accommodation, and dependent on the hospitality of their brethren, though not personally known by them. To encourage this kind of charity, he reminded them that some had entertained angels unawares, as Abraham and Lot. It hath been observed that one of the three who came to Abraham was called JEHOVAH, and was doubtless the eternal Word and Son of God: but it was not necessary for the apostle to advert to that circumstance, when he merely suggested a hint on the subject. It was not, indeed, to be expected that the Hebrews would literally be visited by angels, in the form of strangers; but by hospitality to their brethren, for Christ's sake, they in fact received him, and would be rewarded accordingly: and even if they were mistaken in the character of those strangers to whom they shewed this kindness, their intentions would in no wise fail of a gracious recompence. Many of their brethren, also, were bound in prison for the sake of the gospel; and they ought to remember the hardships endured by such sufferers, as if they were confined with them; that they might be excited to adopt every method of alleviating their sorrows, or procuring their release. In short, whatever adversity any of their brethren were exposed to, in their persons, connections, or circumstances, they ought to sympathise with them, and endeavour to relieve them: recollecting that they were still in the body, and liable to similar afflictions; and that they would in that case expect the soothing, lenient care of their brethren.—*Scott.*

MARRIAGE.—Ver. 4. Here you have, 1. A recommendation of God's ordinance of "marriage," that it "is honourable in all," and ought to be so esteemed by all, and not denied to those to whom God has not denied it; it "is honourable," for God instituted it for man in paradise, knowing it was "not good for him to be alone;" he married and blessed the first couple, the first parents of mankind, to direct all to look unto God in that great concern, and to "marry in the Lord." Christ honoured "marriage" with his presence and first miracle; it "is honourable" as a means to prevent impurity and a "defiled bed;" it "is honourable" and happy, when persons come together pure and chaste, and preserve "the marriage bed undefiled," not only from unlawful, but inordinate affections. 2. A dreadful, but just censure of impurity and lewdness; "whoremongers and adulterers God will judge." (1.) God knows who are guilty of such sins, no darkness can hide them from him. (2.) He will call such sins by their proper names, not by the names of *love* and *gallantry*, but of "whoredom" and "adultery;" whoredom in the single state, and adultery in the married state. (3.) He will bring "them into judgment," he "will judge" them.—*Henry.*

IMMUTABILITY OF JESUS.—Ver. 8. Jesus Christ, the great Head of the Church, was "the same yesterday, to-day, and for ever;" equally merciful, powerful, faithful, and all-sufficient. As the Son of God, he was possessed of all possible perfection from eternity; he had continued to exercise those perfections for the good of the Church through all preceding ages; nor was he less perfect and powerful, when manifested in the flesh, to "purchase the Church with his own blood." He continued the same when exalted in human nature to the mediatorial throne: and when he shall come to judge the world, he will exhibit the same Divine perfection and glory, and so to all eternity. The expression seems to be a periphrasis of immutability, a Divine attribute incommunicable to a mere creature: his person is as immutable as his doctrine; his justice and holiness as his mercy and truth: and all kinds of persons will meet a Judge exactly of the same character as he manifested when he appeared on earth as a Saviour. The Hebrews might therefore confide in him, to support and comfort them under their sufferings for his sake, even as he had those who had so happily finished their course.

PRAYER FOR PERFECTION.—Ver. 20. In this excellent prayer, observe, 1. The title given to God, the God of peace, who has found out a way of peace and reconciliation between himself and sinners, and who loves peace on earth, and especially in his Churches. 2. The great work ascribed to him. He hath brought again from the dead our Lord Jesus, &c. Jesus raised himself by his own power; and yet the Father was concerned in it, attesting thereby that justice was satisfied, and the law fulfilled. He rose again for our justification; and that Divine power, by which he was raised, is able to do everything for us that we stand in need of. 3. The titles given to Christ; our Lord Jesus, our Sovereign and our Saviour, and the great Shepherd of the sheep, promised in Isaiah xl. 11, declared by himself to be so (John x. 14, 15). Ministers are under-shepherds, Christ is the great Shepherd. This denotes his interest in his people—they are the flock of his pasture, and his care and concern for them; he feeds them, and leads them, and watches over them. 4. The way and method in which God is reconciled, and Christ raised from the dead, through the blood of the everlasting covenant. The blood of Christ satisfied Divine justice, and so procured Christ's release from the prison of the grave, as having paid our debt, according to an eternal covenant or agreement between the Father and the Son; and this blood is the sanction and seal of an everlasting covenant between God and his people. 5. The mercy prayed for (ver. 21). "Make you perfect in every good work," &c. Observe, 1. The perfection of the saints in every good work is the great thing desired by them, and for them; that they may here have a perfection of integrity, a clear mind, and a clean heart, lively affections, regular and resolved wills, and suitable strength for every good work to which they are called now, and, at length, a perfection of degrees to fit them for the employment and felicity of heaven. 2. The way in which God makes his people perfect; it is by working in them always what is pleasing in his sight, and that

THE GENERAL EPISTLE OF JAMES.

THE CATHOLIC EPISTLES—JAMES; I. AND II. PETER; I., II., AND III. JOHN; JUDE.

JAMES, the Lord's brother (Gal. i. 19), or his cousin, called also James the Less, seems to have resided principally at Jerusalem, where at length, according to tradition, he suffered martyrdom, in or about the year 62. His epistle is addressed to the "twelve tribes scattered abroad." He insists principally on practice—deals more with the ethics than with the doctrine of Christianity—descends to the duties of every-day life—and all in a tone of transparent fidelity and sharpness. James' doctrine of works is not opposed to Paul's doctrine of faith; for a living faith (and it alone can justify) will assuredly clothe itself with a holy life. The style of this apostle resembles that of Christ's own discourses, as recorded in the Gospels.

The First Epistle of PETER is addressed to "the strangers scattered abroad" in various countries of Asia Minor; and his Second to those "who have obtained like precious faith with us." Doctrine and duty are interspersed, and the fervid spirit of Peter has stamped an image of itself on every paragraph. The First Epistle seems to have been written during a period of persecution, and Christ is proposed as the great pattern to all who suffer for him. Faith, patience, and hope, are favourite topics. There are many references to the Old Testament, as we might expect from the "apostle of the circumcision."

The First Epistle of JOHN enlarges on this theme—that a right faith should ever be accompanied with a right life; and that love is the crown and perfection of all the Christian graces. The disciple of love revels in love. When and where this epistle was written, we know not, but it seems to have been addressed to Gentile Christians. John makes mention of Antichrist as the error of denying Christ's true humanity, or that "He is come IN THE FLESH." The Second Epistle of John is addressed to the "Elect lady," or as some translate, to the "Lady Eclecta," and others to "Kuria, the chosen." The apostle rejoices to find her children walking in the truth, exhorts her to hold fast the gospel in its simplicity and purity, and hopes to see her shortly in person. The Third Epistle is addressed to the "well-beloved Gaius," eulogises him for his hospitality, but speaks sharply of "Diotrephes, who loveth to have the pre-eminence."

JUDE was the brother of James the Less, and is sometimes called Judas, or "Judas, not Iscariot," and sometimes Lebbeus and Thaddeus. This short epistle is a terrible castigation of such as "turn the grace of our God into lasciviousness"—who profess faith, yet have no works, but are the victims of Antinomian blindness and sensuality. Some portions of Jude bear a close resemblance to some portions of 2 Peter.—J.E.

CHAPTER I.

1 *We must exercise patience,* 5 *and ask wisdom of God;* 13 *not imputing our sins to him,* 17 *from whom all good cometh,* 21 *but obediently hearing his word.*

[a]JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes[*] whioh are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this,* [b]that the trying of your faith worketh patience.[†]

4 But [c]let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If [d]any of you lack wisdom, [e]let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But [f]let him ask in faith,[‡] nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man *is* unstable in all his ways.

9 Let the brother of low degree [1]rejoice in that he is exalted:

A.D. 60—A.D. 60.

CHAP. I.

[a] Matt. x. 3; xiii. 55. Acts i. 13.

[*] *To the twelve tribes*—That is, to all the believing Jews, of whatever tribe, who were dispersed over the earth, to whom it is probable James, remaining still at Jerusalem, sent this epistle, by those who were used to meet at that city from all nations, at the festivals.—BEZA.

[b] Rom. viii. 28. 2 Cor. iv. 17.

[†] Patience is not an insensibleness of present evils, or an indifference for future good. But Christian patience is a disposition that keeps us calm and composed in our frame, and steady in the practice of our duty, under the sense of our afflictions, or in the delay of our hopes.—EVANS.

[c] Ps. xxxvii. 7. Gal. vi. 9.

[d] Ex. xxxi. 3, 6. Prov. iii. 5-7.

[e] Prov. ii. 3-6. Is. lv. 6, 7.

[f] Mark xi. 22-24. Heb. xi. 6.

[‡] This faith is a resolute cleaving to the Christian verity, and a sound belief that God is most able and faithful in performing all his promises, and will give all the good which we ask, and are meet to receive.—BAXTER.

[1] *Glory.*

[g] Is. xl. 6. Matt. vi. 30.

[h] Job v. 17. Prov. iii. 11, 12.

[i] Luke xxii. 28-30.

[k] Gen. iii. 12.

§ It is to be observed here, that God is not the author of sin, nor does he tempt any man to the commission of it. To tempt unto sin is contrary to the holiness of God; and after that, to chastise for complying with the temptation, is contrary to the justice of God: God, therefore, is not the author of the sins of men.—BP. SHERLOCK.

[2] *Evils.*

[l] Gen. iii. 6; iv. 5-8. Matt. xxvi. 43.

[m] Matt. xxii. 29.

‖ Do not so grossly impose upon yourselves as to ascribe your wilful failings to him to whom we owe all that is or can be good in us.—PYLE.

[n] Prov. ii. 6. Is. xxviii. 26.

[o] Num. xxiii. 19.

10 But the rich, in that he is made low: [g]because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* [h]the man that endureth temptation: for when he is tried, he shall receive [i]the crown of life, which the Lord hath promised to them that love him.

13 Let [k]no man say, when he is tempted,§ I am tempted of God: for God cannot be tempted with [2]evil, neither tempteth he any man:

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then, [l]when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

16 [m]Do not err,‖ my beloved brethren.

17 Every [n]good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is [o]no variableness, neither shadow of turning.

through Jesus Christ, to whom be glory for ever. Observe, (1.) There is no good thing wrought in us, but it is the work of God: he works in us before we are fit for any good work. (2.) No good thing is wrought in us by God, but through Jesus Christ, for his sake, and by his Spirit. And therefore, (3.) Eternal glory is due to him, who is the cause of all the good principles wrought in us, and all the good works done by us.—*Scott.*

CHAP. I. THE DISPERSION.—Ver. 1. It is probable that the apostolical authority of James was not disputed among those whom he more immediately addressed, so that he waved the mention of it, and only styled himself the servant of God and of the Lord Jesus. It appears from the Acts of the Apostles, as well as from historical records, that he resided chiefly at Jerusalem; and he is said to have been the first bishop of that Church; though this is spoken inaccurately; for he possessed far more than episcopal authority, however that may be defined. He is supposed to have suffered martyrdom there, not very long after writing this epistle, though the date of it is uncertain. He addressed himself to the twelve tribes, which were considered as still existing, though scattered by various calamities, and from different motives, into many distant nations of the earth; but he principally intended the Christians among them: and he simply greeted them, or wished them health and peace, without using the benedictions which preface most of the other epistles. *Scattered.*—"That is, to all the believing Jews, of whatever tribe, who were dispersed over the earth; to whom, it is probable, James, remaining still at Jerusalem, sent this epistle, by those who were used to meet at that city from all nations, at the festivals."—(*Beza.*)—Some of all the other tribes still subsisted, as distinct from the Gentiles, and as generally incorporated with the descendants of Judah; and the nation was dispersed abroad in almost all parts of the known world; as it is evident from the Scriptures themselves, as well as from the testimony of ancient writers.—*Scott.*

PATIENCE.—Ver. 3, 4. "The trial of faith worketh patience." Trying of one grace produces another; and the more the suffering graces of a Christian are exercised, the stronger they grow. "Tribulation worketh patience" (Rom. v. 3). Now, to exercise Christian "patience" aright, we must, 1. "Let it work." It is not a stupid, but an active thing. A stoical apathy and a Christian "patience" are very different: by the one men become, in some measure, insensible of their afflictions; but by the other they become triumphant in and over them. Let us take care, in times of trial, that "patience," and not "passion," be set at work in us: whatever is said or done, let "patience" have the saying and doing of it: let us not allow the indulgence of our passions to hinder the operation and noble effects of "patience;" let us give it leave to work, and it will work wonders in a time of trouble. 2. We must "let it have its perfect work." Do nothing to limit it, or to weaken it; but let it have its full scope: if one affliction come upon the heels of another, and a train of them are drawn upon us, yet, "let patience" go on till "its work is perfected." When we bear all that God appoints, and as long as he appoints, and with a humble obedient eye to him, and when we not only bear troubles, but rejoice in them, then "patience hath its perfect work." 3. When the work of "patience" is complete, then the Christian is "entire," and "nothing" will be "wanting;" it will furnish us with all that is necessary for our Christian race and warfare, and will enable us to persevere "to the end," and then "its work" will be ended, and crowned with glory.—*Henry.*

THE FATHER OF LIGHTS.—Ver. 16-18. Everything truly good, of whatever kind, must be considered as a gift and bounty coming down from God; being beneficial in itself and perfect in its kind, like its great Author, who is the Father, the Source, and Fountain, of light, natural, moral, and spiritual; the Author of whatever is beautiful, excellent, and good in all creatures and in the whole universe; as well as of all true knowledge, wisdom, holiness, and felicity, in those rational agents that never sinned, and in redeemed sinners. But nothing of a contrary nature comes down from him, "with whom is no variableness, neither shadow of turning." The sun and moon, the two great natural lights which he hath made, *appear to us* to have several changes and turnings, whence originate summer and winter, day and night; but, in fact, these appearances arise entirely from our situation respecting them. Thus God is immutably the Fountain of good, and of nothing else: all good is to be ascribed to him, and sought from him.—*Scott.*

PURE RELIGION.—Ver. 27. 1. It is the glory of religion to be "pure and undefiled;" not mixed with the inventions of men nor the corruptions of the world. False religions may be known by their impurity and uncharitableness; according to that of St John, "He that doeth not righteousness" is not of God, neither he that "loveth not his brother" (1 John iii. 10). But, on the other hand, a "holy life" and a "charitable heart" shew a true religion. Our religion is not (says Dr Manton) adorned with

18 Of his own will begat he us with the word of truth, that we should be [p]a kind of first-fruits of his creatures.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, [q]slow to wrath:

20 [r]For the wrath of man worketh not the righteousness of God.

21 Wherefore, lay apart all filthiness, and superfluity of naughtiness, [s]and receive with meekness the ingrafted word,¶ [t]which is able to save your souls:

22 But [u]be ye doers of the word, and not hearers only, [x]deceiving your own selves.*

23 For [y]if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.†

25 But whoso looketh into [z]the perfect law of liberty,‡ and continueth *therein*, he being not [a]a forgetful hearer, but a doer of the work, [b]this man shall be blessed in his [3]deed.

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion, and undefiled, before God and the Father, is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

CHAPTER II.

1 *We must not despise the poor.* 14 *Faith without works,* 17 *is dead.*

MY brethren, have not [a]the faith of our Lord Jesus Christ, [b]*the Lord* of glory, with respect of persons.

2 For if there come unto your [1]assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here [2]in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?*

5 Hearken, my beloved brethren, [c]Hath not God chosen the poor of this world [d]rich in faith, and [e]heirs of [3]the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. [f]Do not rich men oppress you, [g]and draw you before the judgment-seats?†

7 Do not they [h]blaspheme that worthy name‡ by the which ye are called?

8 If ye fulfil the royal law according to the scripture, [i]Thou shalt love thy neighbour as thyself, ye do well:

9 But [k]if ye have respect to persons, ye commit sin, and [l]are convinced of the law as transgressors.

10 [m]For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.§

11 For [4]he that said, [n]Do not commit adultery, said also, Do not kill. [o]Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by [p]the law of liberty.

13 For [q]he shall have judgment without mercy that hath shewed no mercy; [r]and mercy [5]rejoiceth against judgment.‖

14 What *doth it* profit, my brethren, though a man say he hath faith, and have not works? [s]can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *ye* warned and filled; notwithstanding ye give them not those things which are needful to the body, what *doth it* profit?

17 Even so faith, if it hath not works, is dead, being [6]alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith [7]without thy works, [t]and I will shew thee my faith by my works.¶

19 [u]Thou believest that there is one God; [x]thou doest well: [y]the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?*

21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

22 [8]Seest thou how faith wrought with his works, and by works was faith made perfect?

A.D. 60—A.D. 60.

[p] Lev. xxiii. 10.
[q] Prov. xiv. 29. Matt. v. 22.
[r] 2 Tim. ii. 24, 25.
[s] Ps. xxv. 9.
¶ It must be planted and ingrafted in us; it must be thoroughly joined to us, and made of a piece with us: it must penetrate and mingle with, and influence every faculty of our minds, or it will never be able to save our souls.—BURKITT.
[t] Acts xiii. 26.
[u] Matt. vii. 21-25.
[x] Is. xliv. 20. Gal. vi. 3, 7.
* *Deceiving your own selves.*—Playing the sophisters with, or putting a fallacy upon, yourselves; particularly, persuading yourselves into a good opinion of your state, merely because of your being hearers of the Word (Matt. vii. 21).—POOLE.
[y] Ez. xxxiii. 31, 32. Luke vi. 49.
† The remembrance of what his face is vanisheth as soon as his eye is off the glass; he remembers not the spots he saw in his face to wipe them off. So he that sees the blemishes of his soul in the glass of the Word, and doth not remember them to do them away, looks in that glass (*i.e.*, hears the Word) in vain.—POOLE.
[z] Ps. cxix. 96-105.
‡ The gospel, which is called a law of liberty, because it frees us from the bondage of the Mosaic institution, from the guilt and punishment, and from the dominion of sin; and treats us as freemen and sons, rather than servants. — STANHOPE.
[a] 23, 24.
[b] Ps. xix. 11.
[3] Or, *doing.*

CHAP. II.

[a] Acts xx. 21. Col. i. 4.
[b] Ps. xxiv. 7-10. 1 Cor. ii. 8.
[1] Gr. *synagogue.*
[2] *Well*, or *seemly.*
* The version here is literal, but, at the same time, obscure and ambiguous. Beza observes justly, that the phrase in the original is an Hebraism, and it is accordingly rendered by him, "judges who reason ill."—DODDRIDGE.
[c] Is. xiv. 32.
[d] Prov. viii. 17-21. Luke xii. 21.

[e] Matt. xxv. 34. Rom. viii. 17.
[3] *That.*
[f] Job xx. 19. Ps. x. 2, 8, 10, 14.
[g] 1 Kings xxi. 11-13. Acts iv. 1-3.
† That is, they are your persecutors rather than your friends. It was undoubtedly the case that many of the rich were engaged in persecuting Christians, and that on various pretences they dragged them before the judicial tribunals.—BARNES.
[h] Ps. lxxiii. 7-9. Rev. xiii. 5, 6.
‡ The "worthy name" here referred to is, doubtless, the name of the Saviour. The thing here affirmed would, of course, accompany persecution. They who persecuted Christians would revile the name which they bore. This has always occurred. — BARNES.
[i] Lev. xix. 18, 34. Luke x. 27-37.
[k] Lev. xix. 15.
[l] John xvi. 8, *marg.* Jude xv.
[m] Deut. xxvii. 26. Matt. v. 18, 19.
§ Keeping all the other precepts, and only violating one, as effectually precludes the hope of life as if a man had violated all, for he renounces the authority by which *all* are established. — BOOTHROYD.
[4] *That* law *which said.*
[n] Ex. xx. 13, 14. Deut. v. 17, 18.
[o] Lev. iv. 2, 13, 22. Ps. cxix. 3.
[p] i. 25.
[q] Jud. i. 7. Prov. xxi. 13.
[r] Ez. xxxiii. 11. Mic. vii. 18.
[5] *Glorieth.*
‖ But mercy will exult over judgment to him who shewed mercy. — MACKNIGHT.
[s] 1 Cor. xv. 2. Eph. ii. 8-10.
[6] *By itself.*
[7] Some copies read, *by thy works.*
[t] Rom. viii. 1. 1 Tim. i. 5.
¶ Any one may say to this man, "If thy religion be sound, it will have life and power, and be known by its fruits. Canst thou shew and justify thy religion or belief, without any good works or fruits, as I can do mine by them?"—BAXTER.
[u] Deut. vi. 4. Is. xliii. 10.
[x] Jon. iv. 4, 9. Mark vii. 9.
[y] Luke iv. 34.
* This implies that works are the effects and signs of the life of faith.—POOLE.
[8] *Thou seest.*

ceremonies, but purity and charity. And it is a good observation of his, that a religion which is pure should be kept undefiled. 2. That religion is pure and undefiled, which is so before God and the Father. That is right, which is so in God's eye, and which chiefly aims at his approbation. True religion teaches us to do everything as in the presence of God; and to seek his favour, and study to please him in all our actions. 3. Compassion and charity to the poor and distressed is a very great and necessary part of true religion; "visiting the fatherless and widows in their affliction." Visiting is here put for all manner of relief which we are capable of giving to others; and "fatherless" and "widows" are here particularly mentioned, because they are generally most apt to be neglected or oppressed; but by them we are to understand all others who are objects of charity; all who are in affliction. It is very remarkable, that if the sum of religion be drawn up in two articles, this is one—to be "charitable," and "relieve the afflicted."—*Henry.*

CHAP. II. CHRISTIAN IMPARTIALITY.—Ver. 1-4. While the persons whom the apostle addressed held the doctrine of Christ, and professed faith in him as "the Lord of glory," most glorious in himself, and the source of all that was honourable in men, they ought to take care not to shew respect of persons—giving honour to some and despising others, on account of their external circumstances and appearances, without estimating the real excellency of their characters, or the contrary; for this would be very inconsistent with professing themselves the disciples of the lowly Jesus. For instance, if any person, adorned with rings on his fingers and costly garments, as one of high rank in the community, should come into their assembly when they were met for the worship of God, as the Jews did in their synagogues; and another should at the same time enter in mean and worn-out clothes, as a poor man; and they should pay great attention to him in gay clothing, accommodating him with some chief place in the synagogue, and contemptuously order the poor man to stand in some inconvenient place, or to sit on the ground at their feet, without further inquiry into their characters and conduct, would not this prove that they were *partial* in forming an opinion in themselves concerning others, and were become judges, who were misled by vain reasonings and imaginations, by unjust thoughts and corrupt affections? For their conduct would show that they deemed wealth and splendour, however acquired, to be honourable; and poverty, however incurred or supported, to be disgraceful—forgetting that the Lord of glory was pleased to be poor for the sake of sinners, to enrich them with eternal felicity.—*Scott.*

TEMPORAL POVERTY—SPIRITUAL WEALTH.—Ver. 5. Many "poor of the world" are "rich in faith;" thus the poorest may become rich; and this is what they ought to be especially ambitious of; it is expected from those who have wealth and estates, that they be "rich in good works;" because the more they have, the more they have to do good with; but it is expected from "the poor in the world" that they be "rich in faith;" for the less they have here they may, and should, live in the believing expectation of better things in a better world. Believing Christians are "rich in" title, and in being "heirs of a kingdom," though they may be very poor as to present possessions; what is laid out upon them is but little, what is laid up for them is unspeakably rich and great.—*Henry.*

THE ROYAL LAW.—Ver. 8-13. The apostle reminded his brethren that they would do well if they attended to and fulfilled the comprehensive scriptural precept of loving their neighbours as themselves, in the several parts of their conduct toward each other. This might be called a *royal* law, because of its pre-eminent excellency and permanent authority, and because it was the law of Christ their King, respecting their conduct toward one another and all men. It is of vast importance to observe how often this abstract of the second table of the law is referred to in the New Testament, as a rule of conduct to believers, as it is alone sufficient to shew the fatal mistake of those who deny the moral law to be the rule of our duty.—*Scott.*

FAITH—WORKS—JAMES AND PAUL.—Ver. 14-25. (1.) St Paul speaks of works wrought in obedience to the law of Moses, and before men's embracing the faith of the gospel; and he had to deal with those who valued themselves so highly upon those works, that they rejected the "gospel" (as Rom. x., at the beginning, most expressly declares); but St James speaks of works done in obedience to the gospel, and as the proper and necessary effects and fruits of a sound believing in Christ Jesus. Both are concerned

23 And the scripture was fulfilled which saith, [s]Abraham believed God, and it was imputed unto him for righteousness: and he was called [a]the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only.

25 Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For [b]as the body without the [9]spirit is dead, [c]so faith without works is dead also.

CHAPTER III.

1 *We ought to bridle our tongues,* 18 *and to cultivate heavenly wisdom.*

MY brethren, be not many masters,* [a]knowing that we shall receive the greater [1]condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which, though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things.† Behold how great [2]a matter a little fire kindleth!

6 And [b]the tongue *is* a fire, [c]a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the [3]course of nature; and [d]it is set on fire of hell.

7 For every [4]kind of beasts,‡ and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of [5]mankind:

8 But the tongue can no man tame; *it is* [e]an unruly evil, [f]full of deadly poison.

9 Therewith [g]bless we God, even the Father; and [h]therewith curse we men, which are [i]made after the similitude of God.

10 Out [k]of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.§

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[s] Gen. xv. 6.
[a] Ex. xxxiii. 11. [b] Is. ii. 22. Luke xxiii. 46. [9] *Breath.* [c] 14, 17, 20.

CHAP. III.

* The word rendered "masters," evidently signifies teachers. Indeed, that is the obvious meaning of the word, when used concerning any of the Jewish scribes, and of our Lord himself. Some ought to be "teachers," but none ought to domineer, usurp authority in the Church, or indulge a censorious, arrogant temper.—SCOTT.
[1] Lev. x. 3. Luke xii. 47, 48. [1] *Judgment.*
† *Boasteth great things.*—"Worketh mightily," like the great neck of the horse, to which the original alludes. The meaning is, that the tongue, though a small member, hath great power in governing the body—*i.e.*, our affections and actions.—MACKNIGHT. [2] *Wood.*
[b] Jud. xii. 4-6. Prov. xv. 1. [c] Gen. iii. 4-6. 1 Sam. xxii. 9-17. [2] *Wheel.* [d] Luke xvi. 24. Acts v. 3. [4] *Nature.*
‡ The apostle proceeds to state another thing, shewing the power of the tongue, the fact that it is ungovernable, and that there is no power of man to keep it under control. Everything else but this has been tamed.—BARNES. [5] *The nature of man.*
[e] Ps. lv. 21. [f] Deut. xxxii. 33. Rom. iii. 13. [g] 1 Chr. xxix. 10, 20. Eph. i. 3. [h] Jud. ix. 27. Matt. v. 44. [i] Gen. i. 26, 27. [k] Ps. l. 16-20. Rom. xii. 14.
§ *Ought not so to be.*—In any, and much less professors of religion, such things are unbecoming men, are a scandal upon human nature, and exceeding unworthy of the Christian name (See Ps. l. 16, 19, 20).—GILL.

[6] Or, *hole.*
‖ No such inconsistency is found in the natural world; and this awful abuse of the tongue shews the ignorance and deep depravity of the unrenewed heart.—BOOTHROYD.
¶ Whatever Christian convert or Jewish zealot, therefore, would be indeed a master of religious wisdom, let him shew his wisdom first in the suppression of this wretched habit, and in reducing himself to a meek and charitable disposition towards his brethren.-PYLE. [l] John xvi. 2. [m] John iii. 27. [n] Acts xix. 29. 1 Cor. xiv. 33. [o] Gen. xli. 38, 39. [p] John i. 14. [q] Prov. xi. 28, 30.
* The whole effect, therefore, of religion is to produce peace. It is all peace—peace in its origin and in its result; in the heart of the individual and in society; on earth and in heaven.—BARNES.

CHAP. IV.

[1] Or, *brawlings.*
* *Ye lust, and have not*—*i.e.*, you wish to have something which you do not now possess, and to which you have no just claim, and this prompts to the effort to obtain it by force.—BARNES. [s] Job xxvii. 8-10. Is. i. 15, 16. [b] Luke xv. 13, 30. [c] John xv. 19, 23; xvii. 14. [d] Gal. i. 10. [e] Gen. iv. 5, 6. [2] *Enviously.*
† On the contrary, in whomsoever the Spirit of God dwells, he, or God by him, gives them such a gracious impression as tends to humility, &c. *Wherefore, &c.*,—To encourage their hopes and prayers, God sets himself, as it were, in battle-array, with indignation and disdain, against those that are ambitious and haughty, self-conceited and self-sufficient.—GUYSE. [f] Ex. x. 3, 4. [g] 2 Chr. xxxii. 26. Prov. xv. 33. [h] 1 Sam. iii. 18. [i] Matt. iv. 3-11. Rev. xii. 9-11.
‡ *Resist the devil*—who is the author of those wars, envyings, and lustings, which are amongst you.—WHITBY. [k] Gen. xviii. 23. Is. lv. 6, 7. [l] Is. i. 15, 16. [m] Ps. li. 6, 7, 10.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.‖

13 Who *is* a wise man,¶ and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, [l]and lie not against the truth.

15 This [m]wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, [n]there *is* confusion, and every evil work.

17 But [o]the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be entreated, [p]full of mercy and good fruits, without partiality, and without hypocrisy.

18 And [q]the fruit of righteousness is sown in peace of them that make peace.*

CHAPTER IV.

1 *Against inordinate affections,* 4 *love of the world,* 6 *pride,* 8 *hypocrisy,* 9 *impenitence,* 11 *evil-speaking,* 13 *and security.*

FROM whence *come* wars and [1]fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not:* ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye [s]ask, and receive not, because ye ask amiss, that [b]ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the [c]friendship of the world is enmity with God? [d]whosoever therefore will be a friend of the world is the enemy of God.

5 Do ye think that the scripture saith in vain, [e]The spirit that dwelleth in us lusteth [2]to envy?

6 But he giveth more grace:† wherefore he saith, [f]God resisteth the proud, but [g]giveth grace unto the humble.

7 [h]Submit yourselves therefore to God. [i]Resist the devil,‡ and he will flee from you.

8 [k]Draw nigh to God, and he will draw nigh to you, [l]Cleanse *your* hands, *ye* sinners; and [m]purify *your* hearts, *ye* double-minded.

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to magnify "the faith of the gospel," as that which alone could save us and justify us; but St Paul magnifies it, by shewing the insufficiency of any works of the law before faith, or in opposition to the doctrine of justification by Jesus Christ; St James magnifies the same faith, by shewing what are the genuine and necessary products and operations of it. (2.) St Paul not only speaks of different works from those insisted on by St James, but he speaks of a quite different use that was made of good works, from what is here urged and intended. St Paul had to do with those who depended on the merit of their works in the sight of God, and thus he might well make them of no manner of account; St James had to do with those who cried up faith, but would not allow works to be used even as evidence.—*Henry.*

CHAP. III. THE TONGUE.—Ver. 3-12. To shew the importance of the subject, the apostle observed, that the estimate must not be made according to appearance, but by the effect. The horse, though a powerful and spirited animal, might be directed by the bit in his mouth, according to the will of the rider, and his whole body followed that guidance; whereas, if that were omitted, great danger and mischief would ensue; and the ships, though of vast bulk, and driven by violent winds on the impetuous ocean, might be directed by a very small helm, according to the motion of the pilot's hand. Even so the tongue, though a little member, boasted and gloried in being able to do great things: when properly bridled and directed, it could produce the most blessed effects; but if neglected, the most fatal consequences must follow. Every kind or nature of living creature, however monstrous, ravenous, fierce, or venomous, has been, and is *subdued* by the reason, courage, and persevering efforts of the human species; by which means the mischiefs, which otherwise would have been occasioned by them, are in great measure prevented; but no man could ever find out a way to subdue the tongue, or to hinder wicked men from corrupting the principles, polluting the imaginations, and inflaming the passions of others by their mischievous discourse. No one, however wise, powerful, or excellent, has ever been able, by laws, punishments, arguments, or any other method, to stop the progress of this evil, which effects far more tremendous desolations in communities, churches, and families, and does far more to make men miserable, here and hereafter, than all the venomous and voracious creatures in the world combined together can do.

WISDOM FROM ABOVE.—Ver. 17, 18. "The wisdom which is from above," even that wisdom which God gives to his people in answer to their humble and believing prayers, "is first pure," in respect of its objects, motives, and tendency; it relates to the holy and purifying truths and precepts of Scripture, and tends to holiness of heart, language, and conduct. As far as it can consist with this, and with steadily avowing the truths and obeying the commandments of God our Saviour, this wisdom is peaceable; the possessor of it is disposed to give up everything for peace, except truth and duty; and these he will firmly adhere to, but in a peaceable and loving manner. It is also gentle; and influences men to be slow to anger, candid, calm, forbearing, and courteous. Moreover, it is easy to be entreated and persuaded to what is reasonable or forgiving, and to listen to the words of truth and equity, though spoken by an inferior, a child, or an enemy; and it is full of mercy, compassion, tenderness, and all good fruits. It is likewise "without partiality," in judging of persons or actions; free from bigotry for one party, or against another; and from contending for one part of religion, to the neglect and disparagement of others; or producing that partiality to the rich, and that prejudice against the poor, which the apostle had before reproved. Finally, it is free from hypocrisy; leading a man to a greater regard to the acceptance of God than to the good opinion of men. Heavenly wisdom, according to St James' description of it, is nearly allied to that love for which St Paul contended; and we may observe of both, that they are described as they are in themselves, and that every man may ascertain the reality of the degree of his attainments in them by the effects of them on his temper and conduct.—*Scott.*

CHAP. IV. ASKING AMISS.—Ver. 3. When men follow their worldly business (suppose them tradesmen or husbandmen), and ask of God prosperity, but do not receive what they ask for, it is because they ask with wrong aims and intentions: they ask God to give them success in their callings or undertakings, not that they may glorify their heavenly Father, and do good with what they have, but that they may "consume it upon their lusts;" that they may be enabled to eat better meat, and drink better drink, and wear better clothes, and so gratify their pride, vanity, and voluptuousness. But if we thus seek the things of this world, it is just in God to deny them; whereas, if we seek anything that we may serve God with it, we may expect he will either give what we seek for, or give us hearts to be content without it, and give opportunities of serving and glorifying him some other way. Let us remember this, that when we speed not in our prayers, it is "because we ask amiss:" either we do not ask for right ends, or not in a right manner.—*Henry.*

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9 Be afflicted,§ and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 [n]Humble yourselves in the sight of the Lord, and [o]he shall lift you up.

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one lawgiver,‖ who is able to save and to destroy: who art thou that judgest another?

13 Go to now, ye that say, To-day, or to-morrow, we will go into such a city, and continue there a year, and buy and sell, and get gain;¶

14 Whereas ye know not what *shall be* on the morrow: for what *is* your life? [3]It is even [p]a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, [q]If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

CHAPTER V.

1 *Judgments denounced on oppressors.* **7** *Encouragement to the oppressed.* **12** *Caution against swearing.* **16** *The efficacy of intercessions.* **19** *An encouragement to attempt the conversion of sinners.*

GO to now, *ye* rich men, [a]weep and howl for your miseries that shall come upon *you.*

2 [b]Your riches are corrupted,* and [c]your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you,† [d]and shall eat your flesh as it were fire. [e]Ye have heaped treasure together for the last days.

4 Behold, [f]the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth: and [g]the cries of them which have reaped are entered into the ears of the [h]Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, [i]as in a day of slaughter.‡

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

7 [1]Be patient therefore, brethren, [k]unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, [l]until he receive the early and latter rain.

8 Be ye also patient; [m]stablish your hearts; [n]for the coming of the Lord draweth nigh.

9 [2]Grudge not one against another, brethren, lest ye be condemned: behold, [o]the Judge standeth before the door.§

10 Take, my brethren, the prophets, [p]who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, [q]and have seen the end of the Lord; that [r]the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and *your* nay, nay,‖ lest ye fall into condemnation.

13 Is any among you afflicted? let him pray. Is any merry? [s]let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them [t]pray over him, [u]anointing him with oil in the name of the Lord:

15 And [x]the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.

16 [y]Confess *your* faults one [*]to another,¶ and [z]pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, [a]and he prayed [3]earnestly that it might not rain; [b]and it rained not on the earth by the space of three years and six months.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 Brethren, if any of you do err from the truth, and one convert him;*

20 Let him know, that he which converteth the sinner from the error of his way [c]shall save a soul from death, and shall [d]hide a multitude of sins.

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§ Be afflicted for your hardness of heart and perverseness; weep tears of contrition, tears of bitter repentance, over your actual transgressions and your criminal omissions. Long enough have you laughed with the world: let your laughter be turned into weeping. Long enough have you rejoiced with the ungodly: let your joy be turned into mourning. Repent, and through repentance, press into the kingdom of God.—JACOBI.

[n] *See on* 6, 7.

[o] 1 Sam. ii. 8. Job xxii. 29.

‖ *There is one lawgiver.*—There is but one who has a right to give law. The reference here is undoubtedly to the Lord Jesus Christ, the great legislator of the Church.—BARNES.

¶ Many were passionately addicted to gain, and formed their plans without any reference to God and their own mortal condition.—BOOTHROYD.

[3] Or, *for it is.*

[p] Ps. xc. 5-7.

[q] Rom. i. 10.

CHAP. V.

[a] Is. xiii. 6. Luke xxiii. 28, 29.

[b] Matt. vi. 19, 20.

* *Gr.* "Putrefied." This shews that the apostle is speaking of stores of corn, wine, and oil, which, like the rich fool (Luke xii. 18), they had amassed, probably by rapine and fraud.—MACKNIGHT.

[c] Job xiii. 28. Hos. v. 12.

† The circumstances of their corn being putrefied, and of their gold and silver being eaten with rust, are mentioned to shew that they had not been properly used, but covetously hoarded. And by a strong poetical figure, the rust of their gold and silver is represented both as a witness against them, and an executioner to destroy them: it will bear witness to their covetousness, and punish them, by raising the most acute pain in their conscience.—MACKNIGHT.

[d] Rev. xvii. 16.

[e] Deut. xxxii. 33, 34.

[f] Is. v. 7. Mal. iii. 5.

[g] Gen. iv. 10. Ex. ii. 23, 24.

[h] Rom. ix. 29. Is. i. 9, *Heb.*

[i] Is. xxii. 13. Rev. xix. 17, 18.

‡ Or, "for a day of slaughter"—viz., as the sacrifices, which are first fattened and then slaughtered (see Ps. xxxvii. 20).—WHITBY.

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[1] Or, *Be long patient; or, Suffer with long patience.*

[k] Luke xviii. 8. 1 Cor. i. 7.

[l] Jer. v. 24. Zech. x. 1.

[m] Ps. xxvii. 14.

[n] 1 Pet. iv. 7.

[2] Or, *Groan not, or, grieve not.*

[o] Gen. iv. 7.

§ The Lord Jesus, who is soon to come to judge the world (see ver. 8). He is, as it were, even now approaching the door—so near that he can hear all that you say.—BARNES.

[p] Acts iii. 21.

[q] Job xlii. 10-17.

[r] Ex. xxxiv. 6. Is. lv. 6, 7. Rom. ii. 4.

‖ It was a proverbial manner among the Jews of characterising a man of strict probity and good faith, by saying, "His yes is yes, and his no is no;" that is, you may depend on his word; as he declares, so it is; and as he promises, so he will do.—CAMPBELL.

[s] 1 Chr. xvi. 9.

[t] 2 Kings iv. 33.

[u] Mark vi. 13.

[x] Matt. xvii. 20.

[y] Luke xvii. 3, 4.

[z] Col. i. 9.

¶ The Papists absurdly ground their practice of auricular confession upon this text; for there is nothing here said of confessing to the priest; and if there were, it would be as much the priest's duty to confess to the people, as the people's to the priest, for the duty required is mutual—"confess one to another."—BURKITT.

[a] Rom. xi. 2.

[3] *In prayer.*

[b] Luke iv. 25.

* There is only one way in which we can convert a sinner, and that is instrumentally. But this does not detract from Divine agency; there is no inconsistency between agency and instrumentality. A pen is nothing without a hand to use it. An instrument always supposes and requires an agent.—JAY.

[c] Rom. xi. 14. 1 Tim. iv. 16.

[d] Prov. x. 12. 1 Pet. iv. 8.

UNCERTAINTY OF LIFE AND ITS LESSONS.—Ver. 13-17. The apostle here proceeds to reprove and expose the self-sufficiency, worldly spirit, and unbelieving, irreligious language, which were manifested by many, in another way. The expression, "Go to now," or "Come now," here implied strong disapprobation, and a call to any one to consider the absurdity or baseness of his conduct. The persons reproved were eager in pursuing worldly advantages, pleased with the sagacious plans which they had formed for obtaining them, and sanguine in expecting success; but they neither considered the shortness and uncertainty of life, nor their entire dependence on God in everything. Thus some would say, "We shall set out to-day, or to-morrow, and go to such a city, where we purpose to reside for a year, and by carrying on such and such a trade, we expect to enrich ourselves;" whereas, they could not know what might take place respecting them, even on the morrow, or for a single day. For, indeed, what were their lives to be compared unto, but a vapour, or luminous meteor, which, gliding through the air in the night, may perhaps appear beautiful for a moment, but then vanishes for ever? So short, unreal, unsubstantial, uncertain, and fading was human life, and all the splendour, prosperity, or enjoyments that attended on it; though an eternity of bliss or woe, to each of them, must be determined according to their conduct during his fleeting moments!—*Scott.*

CHAP. V. RICHES.—Ver. 1-6. The apostle here evidently meant a direct address to the unbelieving Jews, among whom were, in general, the rich and great men of the nation. He wrote but a short time before the destruction of Jerusalem, and those desolations which Christ had predicted and his disciples expected. And as the more prosperous of his countrymen rejected the gospel from regard to their worldly interests, and were become most atrociously wicked, he foresaw the speedy termination of all their enjoyments, and the most grievous temporal calamities about to overwhelm them, as well as the event of their crimes in future misery, if they continued unbelieving and impenitent. He therefore called on them to come and attend to his words, and to consider the danger of their condition, that they might weep and howl with the most doleful lamentations, on account of the complicated miseries that were even then coming upon them. As to their treasures, they would not at all profit them in the day of the Lord's vengeance. Their corn, or other perishable goods, which they had avariciously hoarded, were corrupted, or they would be of no more use to them than if they were entirely decayed. Their costly garments, which they kept in splendid wardrobes, were consumed by moths; and there was such a curse upon them, that they would soon be of no value. Nay, even their gold and silver, which would have been brightened by circulation, were laid by till they were tarnished, as with rust, and the very appearance of their money would bear witness against their covetousness; whilst, in consequence of heaping it up, their enemies would have the richer plunder. The anguish of having it torn from them would be a torment to their minds; and their guilty consciences would upbraid them with the crimes by which they became rich, and the bad use which they had made of their abundance; so that they would be tortured, as if the rust of their metals were converted into a caustic, to burn their flesh like fire. Indeed, with much wickedness and great labour, they had amassed treasures for the last days of their city and nation, when God was about to execute tremendous vengeance upon them for their personal and public iniquities, and when riches would no more profit them than in the hour of death and at the day of judgment—which was in fact to "treasure up wrath against the day of wrath."—*Scott.*

POWER OF PRAYER.—Ver. 16, 17. Prayer must be fervent, in-wrought, well-wrought. It must be a pouring out of the heart to God; and it must proceed from a faith unfeigned. Such prayer avails much. It is of great advantage to ourselves, it may be very beneficial to our friends, and we are assured of its being acceptable to God. It is good having those for friends whose prayers are available in the sight of God. The power of prayer is here proved from the success of Elijah. This may be encouraging to us even in common cases, if we consider that Elijah was "a man of like passions with us." He was a zealous, good man, and a very great man, but he had his infirmities, and was subject to disorder in his passions as well as others. In prayer, we must not look to the merit of man, but to the grace of God. Only in this we should copy after Elijah, that he prayed earnestly, or, as it is in the original, "in prayer he prayed." It is not enough to say a prayer, but we must pray in prayer. Our thoughts must be

THE FIRST EPISTLE GENERAL OF PETER.

CHAPTER I.

1 He blesseth God for their prospects of glory, 6 which were a support in trouble, 8 and an occasion of love to Christ; 10 of whom the prophets had spoken, 13 and whom they were bound to serve in all holy obedience.

PETER, an apostle of Jesus Christ,* to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 [a]Elect according to the foreknowledge of God the Father, through [b]sanctification of the Spirit,† unto obedience and [c]sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3 [d]Blessed *be* the God and Father of our Lord Jesus Christ, [e]which, according to his [1]abundant mercy, [f]hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead,

4 To [g]an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven [2]for you.

5 Who are [h]kept‡ by the power of God§ through faith unto salvation, [i]ready to be revealed in the last time:

6 Wherein ye greatly rejoice, though now for a season (if need be) [k]ye are in heaviness through manifold temptations;

7 That [l]the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ:

8 Whom [m]having not seen, [n]ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy [o]unspeakable, and full of glory:

9 [p]Receiving the end of your faith,‖ *even* the salvation of *your* souls.

10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time,

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CHAP. I.

* *Of Jesus Christ.*—Both as the beginning and end of his apostleship, as Christ is called Alpha and Omega (Rev. i. 11), chosen and called by him, and called to this, to preach him, and salvation wrought by him.-LEIGHTON.

[a] Is. lxv. 9, 22.

[b] Acts xx. 32. 1 Cor. i. 30.

† The apostle here calls us to the effect by which our election is declared, and justified to us—sanctification.—CALVIN.

[c] Heb. x. 22.

[d] 2 Cor. i. 3. Eph. i. 3, 17.

[e] Ex. xxxiv. 6. Rom. v. 15-21.

[1] Gr. *much.*

[f] John i. 13; iii. 3-8.

[g] iii. 9.

[2] *For us.*

[h] 1 Sam. ii. 9.

‡ The word in the original is a military term, used for those who are kept as in a fort or garrison-town besieged.—LEIGHTON.

§ *By the power of God.*—By the mighty and miracle-working power of God; for nothing less is necessary to keep and preserve, in this state of continual trial, a soul from the contagion that is in the world.-CLARKE.

[i] 1 Tim. vi. 14, 15.

[k] Job ix. 27, 28. Is. lxi. 3.

[l] Job xxiii. 10. Rom. v. 3, 4.

[m] Heb. xi. 1-27.

[n] Cant. i. 7. John xxi. 15-17.

[o] 2 Cor. xii. 4.

[p] Rom. vi. 22. Heb. xi. 13.

‖ When ye, like conquerors in the public games, shall receive as a reward of grace the perfection and ultimate aim of your faith, and the end which it terminates and issues in, even the complete deliverance of your souls.—GUYSE.

[q] Rom. viii. 9.

[r] Is. liii. 1-10. Luke xxiv. 26, 27.

[s] Is. liii. 11, 12.

¶ Namely, that they foretold and preached the mysteries of the gospel, the full manifestation and fruition whereof should not happen in their times, but in ours. Not that they were deprived of the fruit thereof, but that their ministry hath been more profitable to us than to themselves, because we see those things which they foretold.—DIODATI.

[t] John xvi. 7-15. Acts iv. 8, 31.

[u] Is. xl. 2-6.

[x] Ex. xxv. 20.

[3] Or, *perfectly.*

[y] Luke xvii. 30.

[z] Rom. viii. 23, 30.

[a] Matt. v. 48.

[b] *So be ye holy.*—Aspiring after this as your greatest honour, to bear the image of God in the moral perfections of his nature.—DODDRIDGE.

[b] Eph. i. 17.

[c] Deut. x. 17. Job xxxiv. 19.

[d] Gen. xlvii. 9.

[e] Ps. xlix. 7, 8.

† The Jews derived from their fathers that implicit regard for the tradition of the elders, by which they "made the commandment of God of none effect." In like manner, the Gentiles derived their idolatry and other vicious practices from the teaching and example of their fathers. For, in general, as Dr Whitby observes, the strongest argument for false religions, as well as for errors in the true, is, that men have received them from their fathers.—MACKNIGHT.

[f] Zech. xiii. 7.

[g] Is. liii. 7.

[h] Acts iii. 25, 26.

[i] John v. 54.

[k] Acts ii. 24, 32.

[l] Ps. xlii. 5.

‡ That is, by raising up the Lord Jesus, and exalting him to heaven, he has laid the foundation of confidence in his promises, and of the hope of eternal life.—BARNES.

[m] John xv. 3.

[n] iv. 17.

[o] Phil. i. 9.

[q] the Spirit of Christ which was in them did signify, when it testified beforehand [r]the sufferings of Christ, and [s]the glory that should follow.

12 Unto whom it was revealed, that not unto themselves,¶ but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you [t]with the Holy Ghost [u]sent down from heaven; [x]which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and hope [3]to the end, for the grace that is to [y]be brought unto you at the revelation of Jesus Christ:

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But [z]as he which hath called you is holy, [a]so be ye holy* in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye [b]call on the Father, [c]who without respect of persons judgeth according to every man's work, [d]pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that [e]ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;†

19 But [f]with the precious blood of Christ, [g]as of a lamb without blemish and without spot:

20 Who verily was fore-ordained before the foundation of the world, [h]but was manifest in these last times for you,

21 Who [i]by him do believe in God, [k]that raised him up from the dead, and gave him glory; that [l]your faith and hope might be in God.‡

22 Seeing [m]ye have purified your souls [n]in obeying the truth through the Spirit unto unfeigned love of the brethren, [o]*see that ye* love one another with a pure heart fervently:

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fixed, our desires firm and ardent, and our graces in exercise; and when we thus pray in prayer, we shall speed in prayer. Elijah "prayed that it might not rain;" and God heard him in his pleading against an idolatrous, persecuting country, so that "it rained not on the earth by the space of three years and six months, Again he prayed, and the heaven gave rain," &c. Thus you see prayer is the key which opens and shuts heaven. To this there is an allusion (Rev. xi. 6), where the two witnesses are said to "have power to shut heaven, that it rain not." This instance of the extraordinary efficacy of prayer is recorded for encouragement, even to ordinary Christians, to be instant and earnest in prayer.—*Henry.*

CHAP. I. THE HEAVENLY INHERITANCE.—Ver. 4. Earthly inheritances are *corruptible* in themselves, and in respect of their possessors; *defiled*, in respect of the means by which they are obtained, the use which is generally made of them, and the persons who possess them; and *fading*, as to the very trivial comfort, honour, or distinction which they confer, and its withering nature, especially as possessions soon abates the relish with which the objects were at first received. But the inheritance to which the regenerate are entitled, and for which they hope, is *incorruptible* in itself, and they will be rendered incorruptible and immortal to enjoy it; it is *undefiled*, in respect of its pleasures, and the character of all those who partake of them; and *unfading*, as to its satisfaction, glory, and splendour, which will be unalloyed, unsullied, permanent, uninterrupted, always increasing, and eternal. This inheritance was "reserved in heaven," out of the reach of all enemies and changes, in the abode of perfect holiness and felicity, "for them," even for all the elect, or the regenerate, who "were kept," as in a strongly fortified and garrisoned castle, by "the power of God," engaged by covenant to fulfil his irrevocable promises, and the purposes of his everlasting love. —*Scott.*

STUDY OF ANGELS.—Ver. 12. The mysteries of the gospel, and the methods of man's salvation, are so glorious, that the blessed "angels" earnestly "desire to look into" them; they are curious, accurate, and industrious in prying into them; they consider the whole scheme of man's redemption with deep attention and admiration, particularly the points the apostle had been discoursing of; "which things the angels desire to" stoop down and "look into," as "the cherubims" did continually "toward the mercy-seat."—*Henry.*

REDEMPTION.—Ver. 18. They were redeemed from slavery, and wretched imprisonment, into which they had been sold for their crimes; not only by power exerted, but by a price paid for them, as a satisfaction to the justice of God, that he might act honourably in delivering them. This price had not consisted of corruptible things, such as silver and gold, the treasures which men mostly value; but it had been paid with the blood of Christ, the Son of the living God, which was indeed most precious, by reason of his Divine nature and excellency; so that it was sufficient to render it glorious to the justice and law of God, for the sake of it, to shew mercy and give grace to sinners of every nation and description. For this was the Lamb of God, without the least spot or blemish of sin, of whose purity and excellency, as well as his sufferings unto death, the innumerable multitude of paschal lambs and daily burnt-offerings, under the law, had been no more than shadows.—*Scott.*

THE NEW BIRTH.—Ver. 23. (1.) All Christians are born again. The apostle speaks of it as what is common to all serious Christians, and by this they are brought into a new and a near relation to one another—they become brethren by their new birth. (2.) The Word of God is the great means of regeneration (Jam. i. 18). The grace of regeneration is conveyed by the gospel. (3.) This new and second birth is much more desirable and excellent than the first. This the apostle teaches by preferring the incorruptible to the corruptible seed. By the one, we become the children of men; by the other, the sons and daughters of the Most High. The Word of God, being compared to seed, teaches us, that though it be little in appearance, yet it is wonderful in operation; though it lies hid a while, yet it grows up and produces excellent fruit at last. (4.) Those that are regenerate should love each other with a pure heart fervently. Brethren by nature are bound to love one another. (5.) The Word of God liveth and abideth for ever. This word is a living word, or a lively word (Heb. iv. 12). It is a means of spiritual life, to begin it and persevere in it animating and exciting us to our duty, till it brings us to eternal life; and it is abiding.—*Henry.*

23 Being [p]born again, not of corruptible seed,[§] but of incorruptible, [q]by the word of God, which liveth and abideth for ever.

24 [4]For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

25 But [r]the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

CHAPTER II.

1 *The apostle exhorts them to desire the sincere milk of the word:* 11 *He beseeches them to abstain from fleshly lusts.* 13 *He enforces obedience to magistrates and to masters;* 20 *exhorting them to suffer patiently for well-doing.*

WHEREFORE, [s]laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,*

2 As new-born babes, desire [b]the sincere milk of the word, that ye may grow thereby;

3 If so be ye have [c]tasted† that the Lord *is* gracious:

4 To whom coming, *as unto* [d]a living stone, disallowed indeed of men, but chosen of God, *and* precious,

5 Ye also, as lively stones, [1]are built up a spiritual house, an holy priesthood, to offer up [e]spiritual sacrifices, [f]acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the scripture, [g]Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto [h]you therefore which believe *he is* [2]precious:‡ but unto them which be disobedient, [i]the stone which the builders disallowed, the same is made [k]the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient; whereunto also they were appointed.

9 But ye *are* [l]a chosen generation, [m]a royal priesthood, [n]an holy nation, [o]a [3]peculiar people; that ye should [p]shew forth the [4]praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past [q]*were* not a people,[§] but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

11 Dearly beloved, I beseech *you*, as strangers and pilgrims, [r]abstain from fleshly lusts, which war against the soul;

12 Having [s]your conversation honest among the Gentiles; that, [5]whereas they speak against you as evil-doers, [t]they may, by *your* good works, which they shall behold, glorify God in [u]the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

14 Or unto governors, as unto them that are sent by him [x]for the punishment of evil-doers, and for the praise of them that do well.

15 For [y]so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men:

16 As free,‖ and not [6]using *your* liberty for a cloak of maliciousness, [z]but as the servants of God.

17 [7]Honour all *men*. Love the brotherhood. [a]Fear God. Honour the king.

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* [8]thank-worthy, if a man [b]for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*,¶ if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, [c]this *is* [9]acceptable with God.

21 For even hereunto were ye called: [d]because Christ also suffered [1]for us, [e]leaving us an example, that ye should follow his steps:

22 Who [f]did no sin, neither was [g]guile found in his mouth:

23 Who, [h]when he was reviled, reviled not again; when he suffered, he threatened not; [i]but committed [2]*himself* to him that judgeth righteously:*

24 Who [k]his own self bare our sins in his own body [3]on [1]the tree, that we, being dead to sins,

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[p] *See on* 3.

§ Not laying the stress of your confidence on your pedigree from Abraham: not by virtue of any descent from human parents. — DODDRIDGE.

[q] Jer. xxiii. 28, 29.

[4] *For that.*

[r] *See on* 23.

CHAP. II.

[s] Is. ii. 20.

* This imports that we are naturally prepossessed with these evils, and therefore are exhorted to put them off. Our hearts are by nature no other but cages of those unclean birds—malice, envy, hypocrisy, &c.—LEIGHTON.

[b] Ps. xix. 7-10.

[c] Zech. ix. 17. Heb. vi. 4-6.

† This seems to refer to Psalm xxxiv. 8; and there is still a reference to the sucking child, that, having once tasted its mother's milk, ever after desires and longs for it.—CLARKE.

[d] John vi. 57. Rom. v. 10.

[1] Or, *be ye built.*

[e] John iv. 22-24. Rom. xii. 1.

[f] Phil. i. 11. Col. iii. 17.

[g] Rom. ix. 32, 33. Eph. ii. 20.

[h] Hag. ii. 7. John vi. 68, 69.

[2] Or, *an honour.*

‡ Many critics consider the rendering of this passage correct: "To you is this stone honourable or precious." But others give a different rendering, which is certainly very natural: "The honour is to you who believe, *i.e.*, the honour of being in this building." — CLARKE.

The connection of the whole with the metaphor is clear and simple, "Whosoever builds upon this stone shall not be put to shame; now to you who believe is the honour thereof granted."—STEIGER.

[i] Luke xx. 17. Acts iv. 11, 12.

[k] Zech. iv. 7. Col. ii. 10.

[l] Deut. x. 15. Is. xli. 8.

[m] Ex. xix. 6. Is. lxvi. 21. Rev. i. 6.

[n] John xvii. 19. 1 Cor. iii. 17.

[o] Deut. iv. 20; vii. 6.

[3] *Purchased people.*

[p] Is. lx. 1-3. Matt. v. 16.

[4] *Virtues.*

[q] Rom. ix. 25.

§ *Not a people* — viz., God's people; for the ten tribes to which the apostle writes this epistle, were formerly fallen away from God's covenant. — DIODATI.

[r] Acts xv. 20, 29.

[s] Ps. xxxvii. 14.

[5] *Wherein.*

[t] Tit. ii. 7, 8.

[u] Luke i. 68.

[x] Rom. xiii. 3, 4.

[y] Eph. vi. 6, 7.

‖ *As free* — viz., spiritually freed from the bondage of sin, the devil, and the world, and also from the servile discipline of the law; which liberty many did abuse to the licentiousness of the flesh, and to the shaking off all kind of yoke of worldly dominion. — DIODATI.

[6] *Having.*

[z] Eph. vi. 6.

[7] *Esteem.*

[a] Gen. xx. 11; xxii. 12.

[8] *Thank.*

[b] Matt. v. 10-12. John xv. 21.

¶ "But what praise?" The word in the original properly signifies *renown*; here it is put for that praise which follows great and noble deeds, and which is the spring of renown. *Leaving us an example* — signifies such a pattern as painters and writing-masters place before their scholars to be imitated. —BEZA.

[c] Rom. xii. 1, 2.

[9] *Thank.*

[d] Luke xxiv. 26.

[1] Some read, *for you.*

[e] Rom. viii. 29.

[f] Is. liii. 9.

[g] John i. 47.

[h] Ps. xxxviii. 12-14. Is. liii. 7.

[i] Luke xxiii. 46.

[2] His cause.

* *To him that judgeth righteously.* —The apostle adds this of God's judging righteously for the comfort of servants to whom he speaks (as Eph. vi. 8, 9; Col. iii. 24; iv. 1), and for the terror of masters, that the former might learn patience, and the latter moderation. —POOLE.

[k] Ex. xxviii. 38. Ps. xxxviii. 4.

[3] Or, *to.*

Deut. xxi. 22.

FRAILTY OF MAN.—Ver. 24. "All flesh," all that is born of Adam's fallen nature, is as grass; and "all the glory of man," whatever any of the human race ever boasted of, or rejoiced in, was and is but as the gaudy flower of the grass: whether it were royal or noble birth, genius, wisdom, learning, accomplishments, wealth, magnificence, or splendid actions; or even the glorifying of the Jews in being the children of Abraham: for the whole must soon wither and be cut down, and end in the grave, and in hell. But the word of God abideth for ever: its truths, promises, and threatenings will be accomplished to eternity.—*Scott.*

CHAP. II. THE MILK OF THE WORD.—Ver. 2. The duty exhorted to is, a strong and constant desire after the "word of God," which word is here called "reasonable milk." Only that phrase not being proper English, our translators render it "the milk of the word," by which we are to understand food proper for the soul, or a reasonable creature, whereby the mind, not the body, is nourished and strengthened. This milk of the word must be sincere, not adulterated by the mixtures of men, who often corrupt the Word of God (2 Cor. ii. 17). The manner how they are to desire this sincere milk of the word is stated thus: "As new-born babes." He puts them in mind of their regeneration. A new life requires suitable food. They being newly born, must desire the milk of the word. Infants desire common milk, and their desires toward it are fervent and frequent, arising from an impatient sense of hunger, and accompanied with the best endeavours the infant is capable of; such must Christians' desires be after the Word of God: and that for this end, that they may grow thereby, that we may improve in grace and the knowledge of our Lord and Saviour (2 Pet. iii. 18).—*Henry.*

THE LIVING STONE.—Ver. 4. Christ is called "a living stone" (as elsewhere "living bread"). This metaphor shewed his power, stability, and permanent sufficiency, in his person and mediation, to sustain the whole weight of the glory of God, and the salvation of his people, which was to be laid upon him: and the epithet "living," whilst it shewed that the expression was figurative, pointed out the quickening efficacy of his grace on the souls of those who had been dead in sin; and intimated that he ever liveth to make intercession for his people, and to maintain their cause. This stone was "disallowed of men," both Jews and Gentiles, so long as they continued unregenerate; because men are naturally ignorant, self-wise, self-righteous, carnal, and at enmity with God; so that they cannot receive his humbling, holy doctrines and salvation: but it was "chosen of God" to be the support, cement, and ornament of the whole spiritual building; and was most precious in itself, and perfectly fitted for that purpose. All, therefore, who were born again, and thus enlightened, humbled, made in a measure spiritual, and taught to seek reconciliation unto God, came to Christ, to build their hopes and souls on him whom men despised.

GROUP OF CHRISTIAN PRIVILEGES.—Ver. 9, 10. Israel, as a typically chosen generation, was cast off from being the peculiar people of God; but Christians, as the spiritual seed of Abraham, and as born again in consequence of their election in Christ, were *indeed* "a holy generation," nay, "a royal priesthood." A small company of Israel, compared with the whole nation, officiated as priests, and they were not of the same tribe to which the kingdom was allotted: but in Christ the kingly and priestly offices were united, and through him believers became both kings and priests, being every way dignified and made honourable; called to exercise a spiritual dominion over those passions to which others are enslaved; and to obtain victories over Satan, the world, and sin; and appointed heirs of the kingdom of heaven. They also constituted "a holy nation," incorporated under the government of Christ, subject to his holy laws, sanctified by his Spirit, conformed to his image, and safe under his protection: and they were "a peculiar people," purchased with the blood of Christ, redeemed from worse than Egyptian bondage, favoured with peculiar privileges, and formed to a peculiar character and conduct.

CIVIL GOVERNMENT.—Ver. 13-17. The words rendered "every ordinance of man," may signify *every human constitution.* God has appointed magistracy as his ordinance, for the peace and good order of society, but the peculiar form of it is left to human prudence, under the direction of Providence. So that Christians are required to submit to that government, which is established in the countries where they reside, without attempting any alteration, except in a peaceable and legal manner, according to their rank in the community. The apostle wrote when Nero was the Roman emperor; but he was led to use the more general name of *king*, as his epistle was intended for the use of all future ages. This savage tyrant, who was at length put to death as the enemy of mankind, but not till he had slain multitudes of Christians by his persecuting cruelty, and among the rest the apostles Peter and Paul (as it is generally supposed), was the "supreme," whom Christians must submit to and honour. And the governors of provinces deputed by him and the Roman senate, together with other subordinate magistrates, must also be obeyed. The intention of civil government was "to punish evil-doers," and to protect and honour those who did well; and,

should live unto righteousness: by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

CHAPTER III.

1 *He teacheth the duty of wives and husbands;* 8 *exhorteth all men to unity and love,* 14 *and to suffer persecution.* 19 *The benefits of Christ toward the old world.*

LIKEWISE, ye wives, *be* in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair,* and of wearing of gold, or of putting on of apparel;

4 But *let it be* [a]the hidden man of the heart, in that [b]which is not corruptible, *even the ornament* of [c]a meek and quiet spirit, [d]which is in the sight of God of great price.

5 For after this manner in the old time the holy women also, [e]who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sarah obeyed Abraham, calling him lord:† whose [1]daughters ye are as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel,‡ and as being heirs together of the grace of life; that your prayers be not hindered.

8 Finally, *be ye* all of one mind, having compassion one of another; [2]love as brethren, *be* pitiful, *be* courteous:

9 Not [f]rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, [g]that ye should inherit a blessing.

10 For he that will love life, and see good days,§ let him [h]refrain his tongue from evil, and his lips that they [i]speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For [k]the eyes of the Lord *are* over the righteous, and [l]his ears *are open* unto their prayers: [m]but the face of the Lord *is* [3]against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and [n]if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

15 But [o]sanctify the Lord God in your hearts: and *be* ready always to *give* an answer‖ to every man that asketh you [p]a reason of [q]the hope that is in you with meekness and [4]fear:

16 Having [r]a good conscience; that, whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your [s]good conversation in Christ.

17 For *it is* better, [t]if the will of God be so, that ye suffer for well-doing, than for evil-doing.

18 For [u]Christ also¶ hath once suffered for sins, the just for the unjust, [x]that he might bring us to God, [y]being put to death in the flesh, [z]but quickened by the Spirit:

19 [a]By which also he went and preached unto the spirits in prison;*

20 Which sometime were disobedient, when once [b]the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 The like figure whereunto *even* [c]baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him.

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CHAP. III.

* Thin plates of gold were often mixed with hair, to make it appear more ornamental by the reflection of light and of the solar rays. Small golden buckles were also used in different parts; and among the Roman ladies, pearls and precious stones of different colours.—CLARKE.

[a] Matt. xxiii. 26.
[b] i. 23.
[c] Ps. xxv. 9.
[d] 1 Sam. xvi. 7. Luke xvi. 15.
[e] 1 Sam. ii. 1.

† It is remarkable that, in the instance where this is recorded, Sarah expressed such unbelief respecting the promise of God, that she was sharply rebuked for it; yet that is here passed over, and the only good word which she spoke on this occasion is mentioned to her commendation. This shews how readily the Lord pardons the sins, and how graciously he accepts the poor services of the upright.—SCOTT.

[1] Gr. *children.*

‡ This intimates, that as much relief as possible from bodily labour should be allowed to the wife; which is reasonable, considering the many bodily troubles women are subject to, in the breeding, bearing, and nursing of children. *Grace of life*—Gift of life. *That your prayers be not hindered*—by reason of family quarrels.—MACKNIGHT.

[2] Or, *loving to the brethren.*

[f] Prov. xx. 22. Luke vi. 27-29.
[g] Matt. xix. 29. Luke xviii. 18.

§ The apostle here urges in favour of the virtues recommended by him, that by these the comforts of life will be secured (ver. 10, 11), the favour of God engaged (ver. 12), and the malice of men in a great measure disarmed (ver. 13, &c.)—arguments of great weight and importance.—DODDRIDGE.

[h] Jam. iii. 1-10.
[i] John i. 47. Rev. xiv. 5.
[k] Deut. xi. 12. Prov. xv. 3.
[l] John ix. 31. Jam. v. 16.
[m] Lev. xvii. 10. Ps. lxxx. 16.

[3] Gr. *upon.*

[n] Jer. xv. 15. Matt. xix. 29.
[o] Num. xx. 12. Is. v. 16.

‖ To make your apology by word and deed, in defence of your Christian faith and confidence.—GUYSE.

[p] 1 Sam. xii. 7. Is. i. 18.
[q] Col. i. 5, 23, 27. Tit. i. 2.

[4] *Reverence.*

[r] Rom. ix. 1. Heb. ix. 14; xiii. 18.
[s] i. 2.
[t] Matt. xxvi. 39, 42. Acts xxi. 14.
[u] Is. liii. 4-6.

¶ For Christ himself had greater sufferings in the body than we, but he suffered not in the conscience of any guilt of his own, but was just, and suffered for the unjust, to reconcile and bring us to God.—BAXTER.

[x] Eph. ii. 16-18.
[y] Dan. ix. 26.
[z] Rom. viii. 11.
[a] Rev. xix. 10.

* In other words, that same Spirit which raised Christ from the dead, preached, in the preaching of Noah, to the spirits now in hell for their disobedience, notwithstanding God's long-suffering during the whole time the ark was in preparation. This seems the clearest meaning.—CORBIN.

[b] Is. xxx. 18.
[c] Matt. xxviii. 18. 1 Cor. xii. 13.

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in general, the administration even at that time would be productive of much good; though in many things the end of government was doubtless counteracted, for which the rulers would be accountable to God. But in respect of Christians, it was his will, that by their good behaviour, in all godliness and honesty, as peaceful subjects, notwithstanding the oppressions which they suffered, they might put to silence the ignorant slanders of foolish and wicked men.

SHEEP LOST AND FOUND.—Ver. 25. The apostle concludes his advice to Christian servants, putting them in mind of the difference between their former and present condition: they were as sheep going astray, which represents, 1. Man's sin; he goes astray: it is his own act; he is not driven but does voluntarily go astray. 2. His misery; he goes astray from the pasture, from the Shepherd, and from the flock, and so exposes himself to innumerable dangers. 3. Here is the recovery of these by conversion; *but are now returned.* The word is passive, and shews that the return of a sinner is the effect of Divine grace; this return is from all their errors and wanderings to Christ, who is the true, careful Shepherd, that loves his sheep, and laid down his life for them; who is the most vigilant Pastor and Bishop, or Overseer of souls. Learn, (1.) Sinners, before their conversion, are always going astray; their life is a continued error. (2.) Jesus Christ is the supreme Shepherd and Bishop of souls, who is always resident with his flock, and watchful over them. (3.) Those that expect the love and care of this universal Pastor, must return to him, must die unto sin, and live unto righteousness.—*Scott.*

CHAP. III. DUTY OF WIVES.—Ver. 1-4. The apostle next gave directions concerning the duties of wives and husbands, as a matter of great importance to the credit and success of the gospel. In general, wives were commanded to be subject to their own husbands; and even they who were married to Gentiles, or other unbelievers, whether they had been converted since their marriage, or had *sinfully* brought themselves into so trying a situation, ought to obey this commandment in *all things* lawful. This must be attended to, in a conscientious manner, not only in order to lighten their own trial, and to "adorn the gospel," but with an especial aim at the conversion of their husbands; which was not so much to be expected from a disputatious attempt to teach them the gospel, as from the silent persuasive eloquence of a becoming deportment. Thus they might hope to win upon those who did not obey the word, but treated it with contempt and neglect; as the constant, obliging, amiable conduct, and prudent discourses of their wives would tend to soften their prejudices, and conciliate their affections; and so induce them to pay more attention to the preached gospel. For it would have a considerable tendency to their conviction, habitually to witness the excellent effects of Christianity, in the chaste, modest, and faithful conduct of their wives, as united with respectful fear of disobliging or grieving them, and reverential regard to the authority and commands of God. In this endeavour to promote the gospel, they must not deem outward things, such as plaiting the hair, wearing golden rings and bracelets, or putting on elegant or becoming garments, to be "their adorning," in any degree; but they must value and seek for an inward beauty, residing in the heart as a hidden man, visible in its essence only unto God, and consisting of a renewal and sanctification of the whole soul into the Divine image, through the incorruptible seed of the Word made effectual by the power of the Holy Spirit, for this alone would continue for ever without decay, or being tarnished. This inward beauty and ornament of a sanctified heart would especially be manifested by "a meek and quiet spirit," which was in the sight of God very valuable.

THE SPIRITS IN PRISON.—Ver. 19, 20. It need not be thought wonderful that so many refused to believe in the risen and glorified Saviour, through the preaching of his apostles by the Holy Spirit; as the case had been the same of old. For Christ, as God, and with reference to his future incarnation, had gone, by his Spirit (chap. i. 11), inspiring his servant Noah to denounce the approaching deluge, and preach repentance to that incorrigible generation, who perished in their sins, and were in the prison of hell (that is, the adults among them) when the apostle wrote, being confined there till the judgment of the great day. For they had "sometime been disobedient" and unbelieving (chap. ii. 7, 8), even during the hundred and twenty years of God's long-suffering, after the deluge was threatened, before it was sent. At that time Noah was occupied in preparing the ark, shewing his faith by his works, and calling on them to repent and seek mercy from God. But they unanimously and obstinately rejected his message; and thus they were destroyed by the flood; whilst only eight persons had their lives preserved in the ark, being delivered from the waters, and carried above them; so that the flood, which drowned others, concurred in their deliverance.

BAPTISM.—Ver. 21, 22. It is not "washing away the filth of the flesh," or the mere outward ordinance of baptism, which can effect safety; but it is "the answer of a good conscience toward God;" when a man, by the regeneration of the Spirit, is able to profess repentance, faith, and purposes of a new life, uprightly, and as in the presence of God, and to answer such questions as were put to persons on those occasions. When Jews and Gentiles professed Christianity, they were thus received into the Church, even as Gentiles had been into the Jewish Church by circumcision: but the argument, concerning the baptism of infants born of Christian parents, is not at all affected by it. The apostle spake of baptism, as the initiatory ordinance of Christianity; but he took care to remind men, that the inward grace of baptism, even regeneration, from which all holy affections and actions spring, alone could introduce them into the true Church, the ark of real security; and that no outward administration of the outward sign could effect this blessed translation into the kingdom of the Son of God.—*Scott.*

CHAP. IV. THE WILL OF THE GENTILES.—Ver. 3. When the ends for which men

A.D. 60—A.D. 60.

CHAPTER IV.

1 He exhorteth them not to practise any longer their former sins; 8 but to maintain charity toward each other, 10 to be diligent in their respective duties, 12 and to rejoice in suffering for the sake of Christ.

FORASMUCH then as [a]Christ hath suffered for us in the flesh, [b]arm yourselves likewise with the same mind: [c]for he that hath suffered in the flesh hath ceased from sin;

2 That he [d]no longer should live the rest of *his* time in the flesh to the lusts of men, but to [e]the will of God.

3 For the time past of *our* life may suffice us [f]to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:*

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, [g]speaking evil of *you;*

5 Who [h]shall give account to him [i]that is ready to judge the quick and the dead.

6 For, for this cause was the gospel preached† also [k]to them that are dead, [l]that they might be judged according to men in the flesh, [m]but live according to God in the spirit.

7 But the end of all things is at hand: [n]be ye therefore sober, [o]and watch unto prayer.

8 And, above all things, have [p]fervent charity among yourselves: for charity‡ [q]shall cover the multitude of sins.

9 Use hospitality one to another without grudging.

10 As every man hath received the gift, *even so* [q]minister the same one to another, as [r]good stewards of the manifold grace of God.

11 If any man speak, *let him speak* [s]as the oracles of God;§ if any man minister,‖ *let him do it* as of [t]the ability which God giveth; [u]that God in all things may be glorified [x]through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as [y]ye are partakers of Christ's sufferings; that, [z]when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye;* [a]for the Spirit of glory and of God¶ resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or *as* a busybody in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; [b]but let him glorify God on this behalf.

17 For the time *is come* that [c]judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And [d]if the righteous scarcely be saved, [e]where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God commit the keeping of their souls *to him* in well-doing, as unto [f]a faithful Creator.

CHAPTER V.

1 The apostle exhorts the elders to feed the flock of God; 5 the younger to submit to the elder; 8 and all to be sober, watchful, and constant in the faith; 9 to resist the devil. 10 He concludes by salutations and benedictions.

THE [a]elders which are among you I exhort, who am also an elder,* and [b]a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed [c]the flock of God† [l]which is among you, [d]taking the oversight *thereof,* not by constraint, but willingly; [e]not for filthy lucre, but of a ready mind;

3 Neither [f]as [2]being lords over *God's* heritage,‡ but being ensamples to the flock:

4 And when [g]the chief Shepherd shall appear, ye shall receive [h]a crown of glory that fadeth not away.

CHAP. IV.

[a] *See on* iii. 18.
[b] Rom. xiii. 12-14.
[c] Rom. vi. 2, 7, 11.
[d] Rom. vii. 4. Col. iii. 7, 8.
[e] Ps. cxliii. 10. Matt. vii. 21.
[f] Deut. xii. 30, 31.
* That is, in idolatries joined with various abominations, such as drunkenness, uncleanness, unnatural cruelties to their own children, homicide.—WHITBY.
[g] Acts xviii. 6. 2 Pet. ii. 12.
[h] Mal. iii. 13-15. Luke xvi. 2.
[i] Ps. l. 6. Ez. xviii. 30.
† Look to the example of the martyrs, and those that are dead in Christ, who received and obeyed the gospel preached to them, that while they were judged and persecuted in the flesh according to the rage of men, they might live in the spirit unto God, and obtain his glory through all such suffering.—BAXTER.
[k] John v. 25, 26.
[l] Rom. viii. 9-11. 1 Cor. xi. 31, 32.
[m] Rom. viii. 2. Gal. ii. 19.
[n] 1 Thes. v. 6-8. Tit. ii. 12.
[o] Mark xiii. 33-37.
[p] 1 Cor. xiii.; xiv. 1. 2 Pet. i. 6, 7.
‡ Prov. x. 12; Jam. v. 20. The sense of charity which some attribute to this passage subverts the gospel. If our love to one another springs from love to God, it will induce us to put the best construction on the frailties and offences of others, and even to forgive as we hope to be forgiven.—BOOTHROYD.
[1] Or, *will.*
[q] Matt. xx. 28. Luke viii. 3.
[r] Luke xii. 42. Tit. i. 7.
[s] Rom. iii. 2. Heb. v. 12.
§ Preach no doctrine but such as is agreeable to the oracles of God.—WELLS.
‖ To supply the necessities of others, either as a deacon, whose office it then was to take care of the poor, or as a private Christian, by charitable contributions—let him perform that duty readily and cheerfully, according to the ability which God hath given him.—BURKITT.
[t] Rom. xii. 6-8.
[u] 1 Cor. vi. 20.
[x] Phil. ii. 11.
[y] Col. i. 24. Rev. i. 9.
[z] Luke xvii. 30.
[a] Num. xi. 25, 26.
¶ The Spirit of God, which is the earnest of future and eternal glory, and which enables you thus to glorify God by your sufferings.—WELLS.
[b] Acts v. 41. Rom. v. 2-5.
[c] Is. x. 12.
[d] Matt. xxiv. 22.
[e] Rom. i. 18.
[f] Col. i. 16-20.

CHAP. V.

[a] Acts xx. 17, 28.
* *Gr.* "A fellow-elder."—MACKNIGHT.
This is quite different from the high tone of the Pope, who, under pretence of being Peter's successor, and head of the Church, commands with sovereign authority like a lord, and not a fellow-elder.—GUYSE.
[b] Acts x. 39-41.
[c] Luke xii. 32.
† Teach and instruct it. *Taking the care of it*—or "doing the office of bishops," as the Greek word signifies. *As having dominion.*—Here lordly dominion is forbidden to the elders or pastors of any Church; and this one scripture is decisive against any original superiority among the elder.—BOOTHROYD.
[1] *As much as in you is.*
[d] Heb. xii. 15.
[e] Jer. vi. 13.
[f] 1 Cor. iii. 5-9.
[2] *Overruling.*
‡ Ital. *The inheritances*—viz., the particular Churches, that are as parts of the universal, which God holds as his possession and inheritance (Ps. xxxiii. 12; lxxiv. 2).—DIODATI.
[g] John x. 11. Heb. xiii. 20.
[h] 2 Tim. iv. 8.

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were sent into the world is duly considered by Christians, it will appear that the time past of their lives might suffice to have "wrought the will of the Gentiles;" or to have wasted it in committing those sins, and pursuing those objects, to which the ignorant heathens were addicted. Some of those whom the apostle addressed had been Gentiles, and the rest had acted according to the manners of the nations, rather than as it became the peculiar people of God: for they had habitually allowed themselves in various lascivious imaginations, dalliances, or secret practices, or in more gross lewdness; or they had been guilty of drunkenness and excess, and had frequented those riotous, luxurious, and dissipated revellings and banquetings where intemperance was practised; and many of them had joined in those idolatries which were most detestable in themselves, and by the shameful and enormous licentiousness connected with them.

THE FIERY TRIAL.—Ver. 12. The apostle here again exhorted his brethren to patience, fortitude, and cheerfulness, under their sufferings for the sake of Christ. He had before spoken of these, as intended to prove their faith, and purify their souls, even as the furnace tries and refines the gold. They ought not therefore to be surprised, or made desponding or alarmed, by the fiery trial which God had appointed to try them, and which they must needs pass through; as if some strange thing had happened to them, which was not experienced by others of the Lord's people. On the contrary, they ought rather to rejoice at being conformed to Christ, by suffering from the same description of men, and for the same cause in which he suffered; for their trials should be considered as pledges of love, and introductory to the participation of his glory, when that should be revealed at his coming, and they admitted to partake of it with exceeding joy. If they were reproached, because they bare the name, professed the truth, and obeyed the commands of Christ, they were happy and favoured persons.

COMING JUDGMENTS.—Ver. 17-19. It was indeed to be expected that Christians would be thus called to suffer for Christ's sake; for the time predicted by him, when he would first begin his judgments, by sharply trying his professed disciples, or the family of God, was then arrived; and if such fiery trials must prove and purify the Church, and purge out hypocrites from among them, before judgments were executed on the Jewish nation and other open enemies, what would be the end of those who did not obey the gospel? The persecutions by which the Church was tried were introductory to the destruction of Jerusalem, and the tremendous ruin of the Jews, and preparatory to the day of judgment and perdition of ungodly men. If, then, the righteous were saved "with difficulty;" if, notwithstanding their interest in Christ, and their conscientious self denying obedience, so many trials, dangers, conflicts, and sufferings were deemed needful for them; and if, according to their own feelings and apprehensions, they were often but just saved, and got to heaven at last through many narrow escapes, as a shipwrecked mariner scarcely gains the shore on a plank—where would the impenitent sinner, and the ungodly despiser or opposer of Christianity, appear at the day of judgment? What refuge from the wrath of God could he expect to find? or how could he hope to escape the everlasting punishment with which he was threatened in the Holy Scriptures? As, therefore, the trials of Christians were so trivial, compared either with the perdition of ungodly men, or the felicity prepared for the righteous, they ought, when suffering in the cause, and according to the will of God, to commit the keeping of their souls (as well as the protection of their lives, and all their other concerns) to his almighty care, who, being their Creator, had a property in them as his rational creatures, and who regarded them as his redeemed servants, new-created unto holiness, and interested in all the blessings of his covenant, and in his faithfulness to perform it to them.—*Scott.*

CHAP. V. PETER AN ELDER.—Ver. 1. (1.) They whose office it is to teach others ought carefully to study their own duty, as well as teach the people theirs. (2.) How different the spirit and behaviour of Peter were from that of his pretended successors! He does not command and domineer, but exhorts. He does not claim sovereignty over all pastors and Churches, nor style himself "prince of the apostles, vicar of Christ," or "head of the Church," but values himself upon being an "elder." All the apostles were elders, though every elder was not an apostle. (3.) It was the peculiar honour of Peter, and a few more, to be the witnesses of Christ's sufferings; but it is the privilege of all true Christians to be partakers of the glory that shall be revealed.

THE CHIEF SHEPHERD.—Ver. 4. Learn, 1. Jesus Christ "is the chief Shepherd" of the whole flock and heritage of God. He bought them and rules them; he defends and saves them for ever. He is also the chief Shepherd over all inferior shepherds; they derive their authority from him, act in his name, and are accountable to him at last. 2. This chief Shepherd will appear to judge all ministers and under-shepherds, to call them to account, whether they have faithfully discharged their work both publicly and privately, according to the foregoing directions. 3. They that are found to have done their duty shall have what is infinitely better than temporal gain; they shall receive from the grand Shepherd a high degree of everlasting glory, a "crown of glory that fadeth not away."

THE DEVIL.—Ver. 8. (1.) The apostle describes Satan by his characters and names; 1. He is an "adversary, that adversary of yours;" not a common "adversary," but an enemy that impleads you, and litigates against you in your grand depending cause, and aims at your very souls. 2. "The devil, the grand accuser of all the brethren." This title is derived from a word which signifies to strike through, or to stab; he would strike malignity into our natures, and poison into our souls; if he could have struck these people with passion and murmuring in their sufferings, perhaps he might have drawn them to apostasy and ruin. 3. He is a "roaring" lion, hungry, fierce, strong, and cruel: the fierce and greedy pursuer of souls. (2.) By his business: "he walks

5 Likewise, ye younger, submit yourselves unto the elder: yea, [i]all *of you* be subject one to another, and be clothed with humility: for [k]God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore[§] under [l]the mighty hand of God, [m]that he may exalt you in due time:

7 [n]Casting all your care upon him; [o]for he careth for you.

8 Be sober, be vigilant; because your adversary [p]the devil, as a roaring lion, walketh about, seeking whom he may devour:

9 Whom [q]resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

A.D. 60—A.D. 60.

[i] Rom. xii. 10.
[k] Job xxii. 29.
§ Seeing, then, that God's judgments are abroad in the earth, and it is the Almighty God in whose hand we and all things are, humble yourselves under his hand, that he may exalt you in his appointed time; and wholly trust him with all your concerns, and cast away all distrustful care, for his love and providence will be your full security.—BAXTER.
[l] 1 Cor. x. 22.
[m] Jam. i. 9, 10.
[n] Matt. vi. 25, 34.
[o] Luke xii. 30-32.
[p] Eph. vi. 11.
[q] Luke iv. 3-12.

[r] Ex. xxxiv. 6, 7.
[s] 1 Tim. vi. 12.
‖ These words belong to architecture: they designate a building settled on a rock, that can stand when the winds blow, when the rains descend, and when the floods beat against this living temple. It stands, because it is founded upon a rock. And when the mind is thus confirmed in the faith, and the heart established with grace, we can, in the strength of the Lord, resist the roaring lion who goes about to devour unwary souls. —SUTCLIFFE.
[t] Rev. i. 6.
[u] Col. iv. 7, 9.
[x] Heb. xiii. 22.
[y] John xxi. 24.
[z] Acts xx. 24.
[a] Rom. v. 2.
[b] Ps. lxxxvii. 4.
[c] 2 John 1, 13.

10 But [r]the God of all grace, [s]who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*:‖

11 [t]To him *be* glory and dominion for ever and ever. Amen.

12 By Silvanus, [u]a faithful brother unto you, (as I suppose,) I have written briefly, [x]exhorting, and [y]testifying that this is [z]the true grace of God [a]wherein ye stand.

13 The *church that is* [b]at Babylon, [c]elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

THE SECOND EPISTLE GENERAL OF PETER.

CHAPTER I.

1 *He exhorts them to cultivate every Christian grace.* 12 *From a view of his own approaching departure,* 16 *and expectation of Christ's second coming, he labours to imprint his exhortations on their minds.*

[1]SIMON PETER, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us,* through the righteousness [2]of God and our Saviour Jesus Christ:

2 [a]Grace and peace be multiplied unto you through [b]the knowledge of God, and of Jesus our Lord,

3 According as [c]his divine power hath given unto us all things that *pertain* unto life† and godliness, through the knowledge of him that hath called us [3]to glory and virtue:

4 Whereby [d]are given unto us exceeding great and precious promises; that by these [e]ye might be partakers of the divine nature, [f]having escaped the corruption that is in the world through lust.

A.D. 66—A.D. 66.

CHAP. I.
[1] *Symeon.*
[a] God having given to you, believing Gentiles, the same faith and salvation which he had given to us, believing Jews.—CLARKE.
[2] *Of our God and Saviour.*
[a] Num. vi. 24-26. 1 Pet. i. 2.
[b] Is. liii. 11. John xvii. 3.
[c] Ps. cx. 3. John xvii. 2.
† The reference here in the word "life" is undoubtedly to the life of religion—the life of the soul imparted by the gospel. The word "godliness" is synonymous with piety.—BARNES.
[3] *By.*
[d] Ez. xxxvi. 25-27.
[e] John i. 12, 13.
[f] Gal. vi. 8. Jam. iv. 1-3.

[§] Ps. cxix. 4. Zech. vi. 15.
‡ "Lead up hand in hand," alluding, as most think, to the chorus in the Grecian dance, when they danced with joined hands. —CLARKE.
§ The word in the original is used in the Greek writers for "courage, fortitude, resolution."—PARKHURST.
[h] Acts xxiv. 25.
‖ This virtue consists in a confirmed habit of governing all the affections, passions, and appetites of our nature, in a proper manner. —MACKNIGHT.
[i] Ps. xxxvii. 7.
[k] Gen. v. 24.
[l] John xiii. 34.
[m] 1 Cor. xiii. 4-8.
[n] John xv. 7, 8.
[4] *Idle.*
¶ The word signifies, literally, purblind, short-sighted, so as to see things near only; the things of the world, but not of heaven.—POOLE.
[o] 2 Tim. ii. 19. Heb. vi. 11, 19.
* *Calling.*—"Your effectual calling to the faith of Christ." *Election.* — "Your eternal election to grace and glory."—POOLE.
[p] Matt. xxv. 34. 2 Cor. v. 1.

5 And besides this, [g]giving all diligence, add[‡] to your faith, virtue; and to virtue,[§] knowledge;

6 And to knowledge, [h]temperance:‖ and to temperance, [i]patience; and to patience, [k]godliness;

7 And to godliness, [l]brotherly kindness; and to brotherly kindness, [m]charity.

8 For if these things be in you, and abound, [n]they make *you that ye shall* neither *be* [4]barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind,¶ and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence [o]to make your calling* and election sure: for if ye do these things, ye shall never fall:

11 For so [p]an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things.

about, seeking whom he may devour;" his whole design is to "devour" and destroy souls; to that end he is unwearied and restless in his malicious endeavours.

CONCLUSION OF THE EPISTLE.—Ver. 14. He exhorts them to fervent love and charity one toward another, and to express this by giving "the kiss of peace," according to the common custom of those times and countries, and so concludes with a benediction, which he confines to those only "that are in Christ Jesus," united to him by faith, and sound members of his mystical body. The blessing he pronounces upon these is "peace," by which he means all necessary good, all manner of prosperity; to this he adds his "Amen," in token of his earnest desire, and undoubted expectation, that the blessing of "peace" would be the portion of all the faithful.—*Henry.*

CHAP. I. THE PROMISES.—Ver. 4. Observe, 1. The good things which the "promises" make over are "exceeding great:" pardon of sin is one of the blessings here intended; how great this is, all who know anything of the power of God's anger will readily confess; and this is one of those promised favours, in bestowing whereof "the power of the Lord is great" (Num. xiv. 17). To pardon sins that are numerous and heinous (every one of which deserves God's wrath and curse, and that for ever) is a wonderful thing, and so called Ps. cxix. 18. 2. The promised blessings of the gospel are very "precious;" as the great promise of the Old Testament was "the Seed of the woman," the Messiah (Heb. xi. 39), so the great promise of the New Testament is the "Holy Ghost" (Luke xxiv. 49); and how "precious" must the enlivening, enlightening, sanctifying Spirit be!—*Henry.*

GROUP OF CHRISTIAN GRACES.—Ver. 5-7. They ought furthermore diligently "to add to their virtue, knowledge;" that, by an increasing acquaintance with the whole truth and will of God, they might be enabled to regulate their zeal and courage with judgment and discretion; knowing how to behave in all circumstances and to all men, like well-informed intelligent persons, who could not justly be charged with anything rash, foolish, or contrary to the duty of their place, in the Church or the community. To "knowledge" they must add "temperance," or an exact government of all the animal appetites, in subordination to the will of God, and the benefit of themselves and others; as well as great moderation in all worldly things, and indifference about them. To "temperance" they must unite "patience," or a cheerful submission to the will of God under afflictions, meekness amidst injuries and affronts, perseverance in well-doing notwithstanding severe trials, and a quiet waiting for the Lord, to interpose for their comfort and deliverance. To this "godliness" must be added, as consisting of all those holy affections and dispositions, which constitute the spiritual worshipper and truly devoted servant of God, in all his ordinances and commandments; and to this, "brotherly kindness," or an unfeigned fervent love of Christians, as brethren in the Lord; and to all the rest they must join "charity," or benevolent and compassionate love to all men, according to the commandments of God, and in imitation of his kindness to the sinful children of men. These holy dispositions, and the effects of them upon their conduct, must be diligently and carefully added together, as different voices in harmony form a chorus.—*Scott.*

THE EARTHLY TABERNACLE.—Ver. 14. Observe, 1. The body is but the tabernacle of the soul. It is a mean and moveable structure, whose stakes can be easily removed, and its cords presently broken. 2. This tabernacle must be put off. We are not to continue long in this earthly house. As at night we put off our clothes, and lay them by, so at death we must put off our bodies, and they must be laid up in the grave till the morning of the resurrection. 3. The nearness of death makes the apostle diligent in the business of life. Our Lord Jesus had shewn him that the time of his departure was at hand, and therefore he bestirs himself, with greater zeal and diligence, because the time is short; he must soon be removed from those to whom he wrote.—*Henry.*

THE DAY-STAR.—Ver. 19. To the word of prophecy, therefore, all who read the epistle would do well to give peculiar attention; for it was to be considered as a light shining in a dark place, not only in respect of the total ignorance of the Gentiles, and the comparative darkness of the Mosaic economy, but as the earth was at all times a dark place, except where the Word of God had diffused light in it, by leading men to Christ, the Light of the world. Christians ought therefore to attend to the prophecies of Scripture, for their direction and conviction, concerning the truth of the Christian religion, till the Holy Spirit should discover to their souls the glory and excellency

though ye know *them*, [q]and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle,[†] to stir you up, by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, [r]even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour[‡] that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly-devised fables, when we made known unto you [s]the power and coming of our Lord Jesus Christ, but [t]were eyewitnesses of his majesty.

17 For he received from [u]God the Father honour and glory, when there came such a voice to him from the excellent glory, [x]This is my beloved Son, [y]in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.[§]

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not [5]in old time by the will of man; but [z]holy men of God [a]spake *as they were* moved by the Holy Ghost.

CHAPTER II.

1 *He foretelleth of false teachers, their impiety and punishments, 7 from which the godly shall be delivered, as Lot was out of Sodom; 10 and more fully describeth the manners of those profane and blasphemous seducers.*

BUT there were false prophets also among the people, even as there shall be false teachers* among you, who privily shall bring in damnable heresies, even [a]denying the Lord that bought them, and bring upon themselves swift destruction.

2 And [b]many shall follow their [1]pernicious ways; by reason of whom the way of truth shall be [c]evil spoken of.

3 And through covetousness shall they with feigned words[†] [d]make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God [e]spared not the angels that sinned, [f]but cast *them* down to hell, and delivered *them* into chains of darkness,[‡] [g]to be reserved unto judgment;

5 And [h]spared not the old world, but saved Noah, the eighth[§] *person*, a preacher of righteousness, [i]bringing in the flood upon the world of the ungodly;

6 And [k]turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And [l]delivered just Lot, vexed with the filthy conversation of the wicked:

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds;)

9 The Lord [m]knoweth how to deliver the godly‖ out of temptations, [n]and to reserve the unjust unto the day of judgment to be punished;

10 But chiefly them that walk after the flesh¶ in the lust of uncleanness, and despise [2]government: presumptuous *are they*, self-willed, they are not afraid to speak evil of dignities:

11 Whereas angels, which are greater in power and might, bring not railing accusation [3]against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly [o]perish in their own corruption;

13 And shall receive [p]the reward of unrighteousness, *as* they that count it pleasure to riot in the day-time: spots *they are* and blemishes, sporting themselves with their own deceivings while they feast with you:

14 Having eyes full of [4]adultery, and [q]that cannot cease from sin; beguiling unstable souls:

A.D. 66—A.D. 66.

[q] Acts xvi. 5. Heb. xiii. 9.

† The expression is used to denote our mortal body, which, though the tabernacle of an immortal spirit, is constituted of frail and slight materials, and is shortly to be by death taken down and dissolved. — PARKHURST.

[r] John xxi. 18, 19.

‡ I will leave such a permanent record of my views on these subjects, that you may not forget them. He meant not only to declare his sentiments orally, but to record them that they might be perused when he was dead. He had such a firm conviction of the truth and value of the sentiments which he held, that he would use all the means in his power that the Church and the world should not forget them.— BARNES.

[s] Matt. xxviii. 18. John xvii. 2.

[t] Matt. xvii. 1-5.

[u] Matt. xxviii. 19. Luke x. 22.

[x] Matt. iii. 17. Luke iii. 22.

[y] Is. xlii. 1. Matt. xii. 18.

§ *Holy mount.*— Called holy, from Christ's presence or transfiguration on it, who is the Holy One; just as the land on which Moses was, and the city and temple of Jerusalem, and mount Sion and Sinai, are called holy, from the presence of the holy God there (Ex. iii. 5; Matt. iv. 5; Ps. ii. 6; lxviii. 7).—GILL.

[5] *At any time.*

[z] Deut. xxxiii. 1. 1 Kings xiii. 1.

[a] Num. xvi. 28. 1 Pet. i. 11.

CHAP. II.

[a] Ambitious persons, teaching false doctrines from carnal and mercenary motives, denying the sovereign Lord, &c. God is said to buy or purchase Israel by bringing them into a Church state, and giving them the means of grace (Ex. xv. 16, and Deut. xxxii. 6); and in this sense Christ may be said to have purchased these false teachers. —GILL.

[b] Matt. x. 33. [b] Matt. xxiv. 10-13. Rev. xii. 9.

[1] *Lascivious*, as some copies read.

* Acts xiv. 2. Jude 10, 15.

† *With feigned words*—viz., deceitful speeches, which have a show of truth to hide their errors. *Make merchandise of you*—as of slaves or beasts: it seems to be a metaphor taken from merchants that speak great things of bad wares, the better to vend them; the sense is, with specious words and pious pretences, they shall deceive you to make a gain of you. — POOLE.

[c] Deut. xxiv. 7. John ii. 16.

[d] Deut. xxix. 20. Rom. viii. 32.

[e] Is. xiv. 12. Matt. viii. 29.

‡ Confined in a state of misery as by chains; and, though permitted to tempt man, yet are always under a sovereign control. — BOOTHROYD.

[f] Job xxi. 30. Jude 13.

[g] Gen. vi. - viii. Heb. xi. 7.

§ *Noah, the eighth*, is a Greek mode of expression for Noah and seven more. — CLARKE.

[h] iii. 6.

[k] Gen. xix. 24, 25, 28. Is. xiii. 19.

[l] Gen. xix. 16-22.

[m] 1 Cor. x. 13.

‖ The design of the apostle, in producing these examples, is to shew to the people to whom he was writing, that although God would destroy those false teachers, yet he would powerfully save his faithful servants from their contagion and from their destruction.—CLARKE.

[n] Job xxi. 30. Prov. xvi. 4.

¶ Committing the sin of Sodom (Rom. i. 26, 27; Jude 7). Some think Peter here describes the filthy sect of the Nicolaitanes.—WELLS.

[2] *Dominion.*

[3] Some read, *against themselves.*

[o] Prov. xiv. 32.

[p] Is. iii. 11. Rom. ii. 8, 9.

[4] *An adulteress.*

[q] Is. i. 16. John v. 44.

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of the gospel, and, by his sanctifying and comfortable influences, give them the dawning of heaven in their hearts; and till the knowledge of Christ, and the experience of his power, truth, and love, had formed within them an assurance and anticipation of the light, holiness, and felicity of the saints, in the presence of their glorified Saviour; even as the morning-star preceded and ushered in the rising sun and the perfect day.

PROPHECY.—Ver. 20, 21. The lively imaginations of men often lead them to *suppose* events to be accomplishments of scriptural prophecies, which in fact have no relation to them; and this way of misapplying them, as fancy, inclination, or passion dictates, has always tended to render them suspected or disregarded. Instead, then, of employing a lively imagination to discover some agreement between our own private concerns, or those of our party, and the predictions of Scripture, and so pretending to foretell future events from them, we should remember and be assured, that every prophecy has its precise and determinate meaning, which no human ingenuity can alter. We should therefore exercise our judgment, with proper helps, and in dependence on Divine teaching, to discover, as far as we can, the real meaning of the predictions, and the accomplishment of them in the public concerns of Christ and his Church, and in those of the world as connected with the Church; and to rest satisfied with understanding such as have evidently been fulfilled, without too curiously prying into those which appear to be hitherto unaccomplished. Thus the perversion of prophecy would be prevented, and the objections against the argument brought from it, in proof of the Divine inspiration of the Scriptures, would be answered.—*Scott.*

CHAP. II. DAMNABLE HERESIES.—Ver. 1. There were false prophets in the Old Testament, and false Christs, false apostles, and seducing teachers, in the New. Concerning these, observe, 1. Their business is to bring in destructive errors, "even damnable heresies;" as the business of teachers sent of God is to shew the way of truth, even the true way to everlasting life. There are "damnable heresies" as well as damnable practices; and false teachers are industrious to spread pernicious errors. 2. "Damnable heresies" are commonly brought in privily, under the cloak and colour of truth. 3. They who introduce destructive heresies "deny the Lord that bought them." They reject, and refuse to hear and learn of, the great Teacher sent from God, though he is the only Saviour and Redeemer of men, who paid a price sufficient to redeem as many worlds of sinners as there are sinners in the world.—*Henry.*

FALLEN ANGELS.—Ver. 4. When angels, who were created of a far superior order to men, sinned against God, he shewed them no mercy, and exercised no compassion toward them; but, on the first instance of their rebellion, he cast them, as guilty and polluted, from his holy habitation in heaven, and allotted them their residence and portion in hell, even in that place of torment which his righteous vengeance had prepared for them, and their great ringleader in rebellion. Thus they were bound as criminals, and reserved to take their trial at the day of judgment, when sentence will be openly passed and finally executed upon them: in the meantime, their incurable enmity and wickedness, and the omnipresent and omnipotent justice of God, hold them fast, as in chains of darkness, misery, and despair, from which there can be no possible escape. Their doom is therefore irreversible: though the Lord, for wise reasons, as it were, lengthens their chains, enlarges the bounds of their prison, and defers the extremity of their punishment; which respite and relaxation they employ in opposing to the uttermost his purposes of love to mankind, and in attempting their destruction. But this will all be overruled for the fuller display of God's glory, the accomplishment of his eternal counsels, and the more conspicuous exercise of his awful justice, in the everlasting misery of such implacable enemies.

RIGHTEOUS LOT.—Ver. 7. The Lord delivered, in a most gracious and wonderful manner, "righteous Lot" from the destruction of his neighbours; for though he had been very faulty in many respects, and was severely corrected, yet, being a true believer and a justified servant of God, he was taken care of, and brought out of Sodom before it was destroyed. He had indeed, from carnal motives, gone to reside in that wicked place, and had very pertinaciously adhered to the foolish choice which he had made, but he was extremely uneasy there, being continually vexed and harassed by the filthy conduct and discourse of the abandoned Sodomites, and their clamorous and furious opposition to his counsels and instructions. What he saw and heard of their unlawful and hateful crimes, caused his righteous mind daily vexation and inquietude; seeing he could not prevail in any degree to stop the inundation of their wickedness. But this disposition to hate, avoid, and be troubled for the sins of his neighbours, joined to his general conduct, proved him to be a pious man.

BALAAM.—Ver. 15, 16. The persons described by the apostle had evidently forsaken the right way of holy obedience from evangelical principles, and were gone astray; not merely from an erroneous judgment, but from the sensuality, ambition, and avarice of their hearts; so that they followed the example of Balaam, the son of Beor (or Bosor), who so "loved the wages of unrighteousness," that he endeavoured, in disobedience to the injunction of JEHOVAH, to go unto Balak, and curse the people whom God had blessed. But he was rebuked for his iniquity, not by the immediate voice of God, nor by one of his prophets, but by the ass on which he rode, which, though naturally dumb, was yet miraculously enabled to speak; that by so despised a creature God might, in the most mortifying manner, forbid the prophet, who was very proud of his visions and revelations, to proceed in his infatuated *course* of rebellion.

an heart they have exercised with covetous practices; cursed children:[a]

15 Which have [r]forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved [s]the wages of unrighteousness;

16 But was rebuked for his iniquity: [t]the dumb ass, speaking with man's voice, forbade [u]the madness of the prophet.

17 These [x]are wells without water, [y]clouds that are carried with a tempest; to whom the mist of [z]darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those [a]that were [5]clean escaped from them who live in error.

19 While they promise them liberty,† [b]they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world,‡ [c]through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, [d]the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, [e]The dog *is* turned to his own vomit again; and the sow that was washed to her wallowing in the mire.§

CHAPTER III.

1 *The certainty of Christ's coming to judgment,* 11 *which we ought to prepare for,* 17 *by stability,* 18 *and growth in grace.*

THIS second epistle, beloved, I now write unto you; in *both* which [a]I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets,* [b]and of the commandment of us the apostles of the Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, [c]walking after their own lusts,

4 And saying, [d]Where is the promise of his coming? for since the fathers fell asleep,† all things continue as *they were* from the beginning of the creation.

5 For this they willingly are ignorant of, that [e]by the word of God the heavens were of old, and the earth [1]standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire [f]against the day of judgment and perdition of ungodly men.‡

8 But, beloved, be not ignorant of this one thing, [g]that one day *is* with the Lord as a thousand years, and a thousand years as one day.§

9 The Lord [h]is not slack concerning his promise, as some men count slackness; [i]but is longsuffering to us-ward, [k]not willing that any should perish, [l]but that all should come to repentance.

10 But [m]the day of the Lord will come as a thief in the night;‖ in the which the heavens shall pass away with a great noise, and the elements shall [o]melt with fervent heat, the earth also, and the works that are therein, shall be burnt up.

11 *Seeing* then *that* [p]all these things shall be dissolved, what manner *of persons* ought ye to be [q]in *all* holy conversation and godliness;

12 Looking for and [2]hasting unto [r]the coming of the day of God, wherein [s]the heavens, being on fire, shall be dissolved, and the elements shall [t]melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

14 Wherefore, beloved, seeing that ye look for such things, [u]be diligent, that ye may be found of him in peace, without spot, and blameless:

15 And [x]account *that* the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles, speaking in them of these things: in which are some things [y]hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, [z]unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things* before, beware lest ye also, [a]being led away with the error of the wicked, fall [b]from your own stedfastness:

18 But [c]grow in grace,¶ and *in* [d]the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

A.D. 66—A.D. 66.

[a] *Cursed children.*—This is a Hebraism, meaning literally, children of the curse—*i.e.*, persons devoted to the curse, or who will certainly be destroyed.—BARNES.
[r] 1 Sam. xii. 23. 1 Kings xviii. 18.
[s] Acts i. 18.
[t] Num. xxii. 22-33.
[u] Ec. vii. 25. Luke vi. 11.
[x] Job vi. 14-17.
[y] Eph. iv. 14.
[z] Matt. xxv. 30.
[a] Acts ii. 40.
[5] Or, *for a little*; or, *a while*, as some read.
† Liberty for their lusts, and so from the yoke of the Divine law. They abused the name of Christian liberty, and extended it to licentiousness. *They themselves are the servants of corruption.*—Under the power and dominion of sin.—POOLE.
[b] John viii. 34. Tit. iii. 3.
‡ For if, after they have been convinced of the heathen abominations and filthy practices, and have renounced them in baptism and forsaken them, and joined in the communion of saints by the acknowledgment of Christ, and the Christian verity, they shall again return to the practising of the same sins, on pretence of knowledge and Christian liberty, and so be overcome, their end will be more sinful and miserable, than was their heathen state of misery and pollution.—BAXTER.
[c] i. 2.
[d] Num. xxiv. 20. Phil. iii. 19.
[e] Prov. xxvi. 11.
§ This proverb, with great propriety and strength, marks out the sottishness and odious manners of wretches enslaved to sensual appetites and carnal lusts, and the extreme difficulty of reforming vicious and inveterate habits.—BLACKWALL.

CHAP. III.

[a] 2 Tim. i. 6.
* Of the Old Testament, as Enoch (Jude 14) and Daniel (xii. 2), concerning the judgment of ungodly men.—WHITBY.
[b] Eph. ii. 20.
[c] 2 Cor. iv. 2. Jude 16, 18.
[d] Gen. xix. 14.
† The patriarchs and prophets, to whom ye pretend these promises, and by whom these threats were pronounced, are all dead and gone; and the world is just as it was from the beginning.—PYLE.
[e] Gen. i. 6, 9. Ps. xxiv. 2. Heb. xi. 3.
[1] *Consisting.*
[f] Matt. x. 15. 1 John iv. 17.
‡ The world was destroyed by a flood on account of the wickedness of its inhabitants. It would seem from this passage, that it will be destroyed by fire with reference to the same cause; at least, that its destruction by fire will involve the perdition of wicked men.—BARNES.
[g] Ps. xc. 4.
§ That is, though God defer his coming to this judgment a thousand years or more, we must not think this long; for in respect of him whose duration is eternal, and so who ever lives to make good promises and threats, a thousand years are as one day.—WHITBY.
[h] Is. xlvi. 13.
[i] Ex. xxxiv. 6. Ps. lxxxvi. 15.
[k] Ez. xviii. 23, 32.
[l] Rom. ii. 4. 1 Tim. ii. 4. Rev. ii. 21.
[m] Is. ii. 12. Joel iii. 14. Mal. iv. 5.
‖ When men are not expecting it, as the deluge came upon the old world. *The earth also.*—Nothing is said which implies that the matter of it will be utterly annihilated; but its form, structure, and probably its nature, will in a great degree be changed.—CLARKE.
[n] Ps. cii. 26. Is. li. 6. Matt. xxiv. 35.
[o] Ps. xlvi. 6.
[p] Ps. lxv. 3. Is. xiv. 31; xxiv. 19.
[q] Ps. xxxvii. 14. 2 Cor. i. 12.
[2] *Hasting the coming.*
[r] *See on* 10.
[s] *See on* 10.
[t] Mic. i. 4.
[u] 1 John iii. 3.
[x] *See on* 9.
[y] 1 Kings x. 1.
[z] Jude 4.
[a] Matt. xxiv. 24.
[b] i. 10, 11.
[c] Ps. xcii. 12.
¶ We grow in grace when we increase in spiritual light and knowledge; when we are enabled to go more out of ourselves, and depend more upon Christ; when we find a true relish for duties, and grow more spiritual in them; when we are more humble, submissive, and thankful; when we find our corruptions weaker, and the power of sin more and more subdued in us; and when we find less of an earthly, and more of an heavenly disposition.—PIKE.
[d] John xvii. 3.

APOSTASY.—Ver. 20-22. If professed Christians, having escaped the outward pollutions of the world, by the knowledge of Christ, as far as convictions and a national faith could reach (ver. 1, 4), were again, by the artful seductions of false teachers, entangled in those polluting practices, as consistent with the service of Christ, and so overcome as habitually to indulge in their corrupt inclinations, their latter end, after they had learned thus to abuse the gospel, would be far worse than the beginning, when they sinned in ignorance; as they must have done violence to far clearer light and fuller conviction. It would therefore have been better for such wretched heretics, hypocrites, or apostates, if they had never known the way of righteousness, and the truths, promises, and precepts of Christianity, than, after all their instructions, convictions, and professions, to turn in avowed disobedience from the holy commandment, to repent of their sins, to believe in Christ, and to love and obey him: as this would leave them more deeply condemned and completely hardened.—*Scott.*

CHAP. III. INFIDEL SCOFFERS.—Ver. 5-7. The scorners of whom the apostle wrote (some of whom seem to have been even then endeavouring to corrupt the Church) were willingly ignorant of the scriptural account of the creation, and of the dealings of God with men in former ages; for they perversely withdrew their attention from such subjects, because they tended to confute their self-conceited and profligate infidelity, and to confirm the doctrine of a future judgment. Otherwise, they would have known, from the books of Moses, that the heavens and the earth were originally created by the omnipotent word of God, who "spake and it was done, who commanded and it stood fast;" and that the earth, especially, was formed out of the chaos, which had been previously brought into existence for that purpose; the dry ground being, at the command of God, separated from the waters, which retired to the channels prepared for them. Thus the earth, with its productions and inhabitants, as distinguished from the seas, "stood up out of and above the water:" but it was surrounded by the water, which was needful to moisten, purify, and render it fruitful. Yet, when the wickedness of men had provoked the Lord to execute vengeance on them, this very arrangement, in itself so conducive to the welfare of mankind, became the means of their destruction; for all the parts of the globe being deeply covered with waters by the omnipotence of God, the world that then was perished; all the inhabitants of the dry land, and all the works of men, were entirely destroyed; nothing remained "but Noah, and they that were with him in the ark;" the external form of the earth was no doubt extremely altered, and a new race of inhabitants were raised up to people it. At the same time, the Lord promised and covenanted never more to destroy the earth by an universal deluge; yet intimations had been given of a total dissolution, which was to terminate the present state of things; and it had, under the New Testament dispensation, been more expressly revealed that this was to be effected by fire. It might therefore be said, that the visible heavens and the earth, with all the lower creation, were condemned to be destroyed by fire; and, by the word of God, which could not be broken, were treasured up as fuel for the general conflagration.

LAST DAY.—Ver. 12. The heavens and all the host of them (as far, at least, as connected with this earth and its inhabitants) will pass away, and rush into confusion and destruction with a tremendous noise, of which thunders, earthquakes, and all other convulsions of nature are wholly inadequate to give the least conception. Then all the elements of which the earth and its atmosphere, and all the luminaries connected with it, are composed, shall melt with intense heat; and not only one vast city, or one whole nation, but the earth, with all its cities, forests, mountains, yea, the contents of its bowels to the very centre, as well as all the works of men (however admired or magnificent) which cover the surface of it, shall constitute one vast conflagration, and be reduced to as confused a chaos as that from which it was at first created. As, therefore, all those things which were then the objects of their senses, and the coveted,

THE FIRST EPISTLE GENERAL OF JOHN.

CHAPTER I.

1 He bears testimony to Christ, 5 and to the necessity of holiness, in order to fellowship with God; 9 with whom, however, the true penitent is accepted for Christ's sake.

THAT [a]which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon,* and [b]our hands have handled, of [c]the Word of life;

2 (For the life was manifested,† and we have seen *it*, and bear witness, and shew unto you [d]that eternal life which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship‡ with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that your joy may be full.

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.§

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and [e]the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and [f]the truth is not in us.

9 [g]If we confess our sins, [h]he is faithful and just‖ to forgive us *our* sins, [i]and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, [k]we make him a liar, and [l]his word is not in us.

CHAPTER II.

1 Comfort against sins of infirmity. 3 To know God is to keep his commandments, 9 and love our brethren. 12 All are guarded against the love of the world, 18 and anti-christian errors.

MY little children, these things write I unto you, that ye sin not. [a]And if any man sin, [b]we have an advocate with the Father, Jesus Christ the righteous:

2 And [c]he is the propitiation for our sins; and not for ours only, but also [d]for *the sins of* the whole world.

3 And hereby we do know that [e]we know him, [f]if we keep his commandments.*

4 He that saith, I know him, and keepeth not his commandments, [g]is a liar, and the truth is not in him.

5 But [h]whoso keepeth his word, [i]in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith† [k]he abideth in him, ought himself also so [l]to walk, even as he walked.

7 Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning: the old commandment is the word which ye have heard from the beginning.

8 Again, [m]a new commandment I write unto you, which thing is true in him and in you; because [n]the darkness is past, and [o]the true light now shineth.

9 He that saith he is in the light, and hateth his brother, [p]is in darkness even until now.

10 [q]He that loveth his brother abideth in the light,‡ and there is none [r]occasion of stumbling in him:

11 But [s]he that hateth his brother is in darkness, and [t]walketh in darkness, and knoweth not whither he goeth, [u]because that darkness hath blinded his eyes.

12 I write unto you, little children, because [v]your sins are forgiven you [x]for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because [y]ye have known the Father.

14 I have written unto you, fathers, because

A.D. 90—A.D. 90.

CHAP. I.

[a] Prov. viii. 22-31. Is. xli. 4.

* These words were peculiarly levelled against the Memandrians, called also Docetæ, who denied the real existence of the flesh of Christ, and asserted that it was only a visible appearance.—BERRIMAN.

[b] Luke xxiv. 39. John xx. 27.

[c] John i. 14.

† For that life-giving Word of his Father was manifested in the flesh.—BISHOP HALL.

[d] John xvii. 3.

‡ The term used in the original signifies a joint participator in anything (1 Cor. x. 16), and was used to denote a firm, a partnership in trade, &c. Christians were united by their common faith into one society, and were joint partakers of the same blessings and privileges; and the head of this, and the Source of all good, is the Father and his Son Jesus Christ.—BOOTHROYD.

§ A perfectly holy Being, without the least blemish or mixture of impurity.—STANHOPE.

[e] ii. 1, 2; v. 6, 8. John i. 29.

[f] 1 Tim. vi. 5. 3 John 3.

[g] Lev. xxvi. 40-42. Ps. xxxii. 5.

[h] Deut. vii. 9. 1 Cor. i. 9. Heb. x. 23.

‖ "God is faithful because he is righteous." His righteousness makes him keep what he has promised and revealed as the law of the new covenant to the repenting sinner—viz., that the sinner, when he repents and confesses his sins, shall from him receive pardon and a new power of life.—LOCKE.

[i] Ps. xix. 12. Eph. v. 26. Tit. ii. 14.

[k] Job xxiv. 25.

[l] ii. 4; iv. 4. 2 John 2.

CHAP. II.

[a] i. 8-10.

[b] Rom. viii. 34. 1 Tim. ii. 5.

[c] Rom. iii. 25, 26.

[d] John i. 29. 2 Cor. v. 18-21.

[e] John xvii. 3.

[f] John xiv. 21-24. Heb. v. 9.

* A true and saving knowledge of Christ, which includes faith in him and love to him, has a powerful influence to engage us unto a sincere, cheerful, and unreserved obedience to whatever he has commanded, both in the precepts of the moral law, and in the institutions of the gospel (John xv. 14).—GUYSE.

[g] *See on* i. 6, 8.

[h] *See on* 3, 4.

[i] Jam. ii. 22.

† A man's saying he is thus in him, is done two ways. The one is to himself—and so it is belief. The other is to his fellow-creatures—and so it is profession. The rule of such a man's life is the example of Christ—walking as he walked. And to this he is under an obligation to conform.—JAY.

[k] John xv. 4-6.

[l] John xiii. 15. 1 Cor. xi. 1.

[m] John xiii. 34; xv. 12.

[n] Is. lx. 1-3. 1 Thes. v. 5-8.

[o] Mal. iv. 2.

[p] 2 Pet. i. 9.

[q] John viii. 31. 2 Pet. i. 10.

‡ *Abideth in the light.*—Shews, or doth demonstrate, the settled, constant power, the regenerate, Divine principle hath over him. *And there is none occasion of stumbling in him;* Gr. *no scandal.*—No inconsistent thing, that ought to occasion him to judge otherwise of himself, or others to think otherwise of him.—POOLE.

[r] *Scandal.*

[s] *See on* 9.

[t] John xii. 35.

[u] 2 Cor. iv. 4. Rev. iii. 17.

[v] Ps. xxxii. 1, 2. Acts iv. 12.

[x] Jer. xiv. 7.

[y] John viii. 54, 55. 2 Cor. iv. 6.

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admired, or envied possessions of men, would certainly be dissolved and perish, as to their present mode of existence, "what manner of persons ought they to be" in all holy conversation and godliness!

NEW HEAVENS.—Ver. 13. Though all other inheritances and distinctions must then be terminated, yet they, according to the sure word of God's promises, looked for and expected "new heavens and a new earth," another and far more glorious and blessed state of things, and an abiding habitation into which righteous persons alone could find admission, and in which all the inhabitants would be perfected in purity, obedience, and love of each other, so that no sin could enter, to defile or disquiet them to all eternity. In some Scriptures, "new heavens and a new earth," seem figuratively to describe the most prosperous and peaceful days of the Church on earth; but here the state of the righteous after the day of judgment and the dissolution of this present world, are evidently intended; but what is meant, in various particulars, the fulfilment alone can fully explain.—*Scott.*

CHAP. I. JESUS.—Ver. 1, 2. He should be well known; and he is represented here, 1. As "the Word of life." In the gospel these two are disjoined, and he is called first, "the Word" (ver. 1), and afterward "Life," intimating withal that he is *intellectual Life.* In that he is the Word, it is intimated that he is the Word of some person or other: and that is God, even the Father. "He is the Word of God," and so he is intimated to issue from the Father, as truly (though not in the same manner) as a word (or speech, which is a train of words) from a speaker. But he is not a mere vocal word, but a vital one: "the Word of life," the living Word; and thereupon, 2. As "eternal Life." His duration shews his excellency. He was from eternity; and so is, in Scripture account, necessary, essential, uncreated life. 3. "As Life manifested;" manifested in the flesh; manifested to us. The eternal Life would assume mortality; would put on flesh and blood (in the entire human nature), and so dwell among us and converse with us.—*Henry.*

CONFESSION AND PARDON.—Ver. 8-10. While the apostle strenuously insisted on the necessity of an habitual holy walk as the effect and evidence of the knowledge of God in Christ Jesus, and of communion with him, he guarded, with equal care, against the opposite error of self-righteous pride. If any professed Christians, while they seemed to walk in the light, should be so elated with a conceit of their own attainments as to say "that they had no sin," but were perfectly pure, and as holy in heart and life as the law of God required, they were certainly deceived in a most awful manner; nay, the truth was not in them, as a principle of life and illumination, or they never could have fallen into a mistake which implied the most gross ignorance of God, of his spiritual law, and of their own hearts. On the other hand, such as confessed their sins with unreserved, ingenuous, and sincere humiliation *before God* (for that alone can be here intended), owning their guilt and desert of wrath, not attempting to extenuate or deny their offences, but casting themselves wholly on the mercy of God for the pardon of them, would certainly find him faithful to his promises, and just to his covenant-engagements to Christ their Surety, and to them through him; yea, his very justice (as satisfied by the atonement of his Son), would induce him to forgive all their sins, how numerous and aggravated soever they had been, and to cleanse them, not only from the guilt, but gradually, and at length perfectly, from all the pollution of their unrighteousness.—*Scott.*

CHAP. II. OUR ADVOCATE.—Ver. 2. "We have an Advocate." The original name is sometimes given to the Holy Ghost; and then it is rendered "the Comforter." He acts within us: he puts pleas and arguments into our hearts and mouths; and so is our Advocate, by teaching us to intercede for ourselves. But here is an Advocate without us, in heaven and with the Father. The proper office and business of an advocate is with the judge, with him he pleads the client's cause. The Judge with whom our Advocate pleads is the Father—his Father and ours. He who was our Judge in the regal court (the court of the violated law) is our Father in the gospel-court, the court of heaven and of grace. His throne or tribunal is the mercy-seat. And he that is our Father is also our Judge; the supreme Arbitrator of our state and circumstances, either for life or death, for time or eternity. "Ye are come—to God, the Judge of all" (Heb. xii. 23). That believers may be encouraged to hope that their cause will go well, as their Judge is represented to them in the relation of a Father, so their Advocate is recommended to them upon these considerations: 1. By his person

ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and [z]the word of God abideth in you, and ye have overcome the wicked one.

15 [a]Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh,§ and the lust of the eyes, and the pride of life, [b]is not of the Father, but is of the world.

17 And [c]the world passeth away, and the lust thereof: [d]but he that doeth the will of God abideth for ever.

18 Little children, it is the last time:‖ and as ye have heard that [e]antichrist shall come, even now are there many antichrists; whereby we know that it is the last time.

19 [f]They went out from us, but they were not of us; [g]for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that [h]they might be made manifest that they were not all of us.

20 But [i]ye have an unction¶ from the Holy One, and ye know all things.

21 I have not written unto you [k]because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar,* but [l]he that denieth that Jesus is the Christ? [m]He is antichrist, that denieth the Father and the Son.

23 Whosoever [n]denieth the Son, the same hath not the Father: [*but he that acknowledgeth the Son, hath the Father also.*]

24 Let that therefore abide in you which ye have heard from the beginning.† If that which ye have heard from the beginning shall remain in you, [o]ye also shall continue[t] in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.§

A.D. 90—A.D. 90.

[z] Ps. cxix. 11. John xv. 7.

[a] Rom. xii. 2. Gal. i. 10. Eph. ii. 2.

§ After sensual pleasures. *Lust of the eyes.*—After magnificence in houses, in equipages, and dress. *Pride of life.*—Founded on titles, offices, and riches.—MACKNIGHT.

[b] Jam. iii. 15.

[c] Ps. lxxiii. 18-20. 1 Cor. vii. 31.

[d] Ps. cxliii. 10. John vii. 17.

‖ Ye are fallen into the last stage of the world; neither shall there be any new state of things betwixt this and the final judgment; and, as ye have heard that, in the last times of the Church, Antichrist shall come, so know now, that accordingly many antichrists, who are direct opposers of the Saviour of the world, the Son of God, are already come; whereby it is made evident that this is that last time which was foretold of.—BISHOP HALL.

[e] 2 John 7.

[f] Luke viii. 13. John xv. 2.

[g] Job xvii. 9. Matt. xxiv. 24.

[h] Rom. ix. 6; xi. 5, 6. Heb. x. 39.

[i] Ps. xxiii. 5. Luke iv. 18.

¶ Of the Spirit, from Christ the Holy One of God; and taught by this, ye know all things relating to Christian doctrine and discipline.—BOOTHROYD.

[k] Rom. xv. 14, 15. 2 Pet. i. 12.

* There is no such liar, no such dangerous false teacher, as he who denies, &c.—HAMMOND.

[l] 1 Cor. xii. 2, 3. 2 John 7. Jude 4.

[m] *See on* 18.

[n] Luke x. 22. John xv. 23, 24.

† *From the beginning*—Of the gospel preached to you by the apostles of Christ.—WELLS.

[o] John xiv. 23; xvii. 21-24.

† You will be preserved against seduction, and continue in the faith, relation, and love of the Son and Father.—BAXTER.

§ That endeavour to seduce you.—WELLS.

27 But [p]the anointing which ye have received of him abideth in you; and [q]ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in [2]him.

28 And now, little children, abide in him; that, [r]when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, [3]ye know that every one that doeth righteousness is born of him.

CHAPTER III.

1 *He admires the love of God in making us his children:* 3 *shews that this hope will promote holiness.* 11 *He marks the necessity,* 16 *the extent,* 19 *and benefit of brotherly love.*

BEHOLD [a]what manner of love* the Father hath bestowed upon us, [b]that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him;† [c]for we shall see him as he is.

3 And every man that hath this hope in him purifieth himself, even as he is pure.

4 Whosoever [d]committeth sin transgresseth also the law: for sin is the transgression of the law.

5 And ye know that he was manifested to take away our sins;‡ and [e]in him is no sin.

6 Whosoever [f]abideth in him sinneth not: [g]whosoever sinneth hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 [h]He that committeth sin is of the devil; for [i]the devil sinneth from the beginning. For [k]this purpose the Son of God was manifested, that he might destroy the works of the devil.

9 Whosoever is [l]born of God doth not commit

[p] *See on* 20.

[q] Jer. xxxi. 33, 34. John xvi. 13.

[2] Or, *it.*

[r] 1 Tim. vi. 14. Heb. ix. 28.

[3] *Know ye.*

CHAP. III.

[a] Ps. xxxi. 19. Eph. iii. 18, 19.

* What love, in *kind* and in *degree.* In *kind* the most tender and the most ennobling, in adopting us into his family, and in permitting us to address him as our Father. In *degree* the most exalted, since there is no higher love that can be shewn than in adopting a poor and friendless orphan, and giving him a parent and a home.—BARNES.

[b] Jer. iii. 19. John i. 12.

† We shall have so clear and distinct a view and discernment of him as shall transform us into his image, even the image of his holiness, the brightest and most illustrious of the various glories with which he is invested.—DODDRIDGE.

* Job xix. 26.

[c] 2 Cor. xii. 21. Jam. v. 15.

‡ *He was manifested*—In human nature, to take away the sins of his people, by atoning for their guilt, and by renewing them to his own holy image.—SCOTT.

[e] Luke xxiii. 41, 47. John viii. 46.

[f] John xv. 4-7.

[g] 2 Cor. iii. 18.

[h] Matt. xiii. 38. John viii. 44.

[i] 2 Pet. ii. 4. Jude 6.

[k] Gen. iii. 15. Is. xxvii. 1.

[l] John i. 13.

and personal names. "It is Jesus Christ the Son of the Father;" one anointed by the Father for the whole office of mediation, the whole work of salvation, and consequently for that of the Intercessor or Advocate. 2. By his qualification for the office. "It is Jesus Christ the Righteous;" the Righteous One in the court and sight of the Judge. This is not so necessary in another advocate. Another advocate (or an advocate in another court) may be an unjust person himself, and yet may have a just cause (and the cause of a just person in that case) to plead, and may accordingly carry his cause. But here the clients are guilty; their innocence and legal righteousness cannot be pleaded; their sin must be confessed or supposed. It is the Advocate's own righteousness that he must plead for the criminals. He has been righteous to the death, righteous for them; he has brought in everlasting righteousness. This the Judge will not deny. Upon this score he pleads, that the clients' sins may not be imputed to them. 3. By the plea he has to make; the ground and basis of his advocacy. "And he is the Propitiation for our sins." He is the expiatory Victim, the propitiatory Sacrifice, that has been offered to the Judge for all our offences against his majesty, and law, and government.—*Henry.*

EXHORTATION ADDRESSED TO DIFFERENT CLASSES AND AGES.—Ver. 12-14. The apostle had before addressed Christians in general as "his little children," or his dear children; but here he spoke of such as were young in years, or newly converted; and distinguished them from those who were further advanced in the life of faith and grace. He particularly addressed his exhortations to those "new-born babes, who had tasted that the Lord is gracious;" because their sins were as certainly forgiven them, for the sake of Christ, and through faith in his name, as those of their more established and experienced brethren were; though their weakness of faith, and want of distinct and exact knowledge, might prevent them from possessing the abiding comfort of it; and the counsel which he was about to give them would preserve them from many snares and sorrows, enable them to obtain the assurance of their acceptance, and direct them in making a suitable return for so invaluable a benefit. He wrote also to the fathers; having the same counsel and admonitions to give to those Christians who were "old disciples," matured in knowledge and experience, and who ought to be the guides and examples to their juniors, as well as to "shine as lights in the world." These had long known him who was from the beginning; and their long acquaintance with Christ, and with the eternal Father in him—with all their discoveries of his glory, and experience of his love, truth, and power—should engage them to simple dependence, lively gratitude, fervent love, devoted obedience, and steady confidence in God, and zeal for his honour and that of the gospel. Moreover, he wrote to the same effect to the young men who had for some time professed the gospel, and had passed through the state of childhood, but were not arrived at that maturity in grace to which the fathers had attained. These he addressed and exhorted, from the consideration that "they had overcome the wicked one."

ANTICHRIST.—Ver. 18, 19. These antichrists did not rise from among such as had before been avowed unbelievers; but they were professed Christians, who separated from the Church, and became leaders of heretical sects, contrary to the doctrine of the apostles, and derogatory to the honour of Christ. But, though they went out from the disciples, having been admitted to outward fellowship with them, yet they had never been of them, as regenerated persons, and living members of the body of Christ; for if this had been the case, they would "surely have continued with them:" as the Lord would not have given them over to a strong delusion, but would "have put his fear into their hearts, that they should not depart from him," according to the engagement of his everlasting covenant to all true believers. But, as they had not received the truth in love, they had been left to the pride and lusts of their hearts, and to the artifices of Satan, to be deceived into fatal heresies, and to separate from the churches of Christ—that it might evidently appear, that all they who professed the gospel were not true disciples. Thus the Church was purified, and true Christians were approved, and rendered more watchful and humble, whilst the distinction between them and hypocrites was more strongly marked.—*Scott.*

UNCTION FROM THE HOLY ONE.—Ver. 20. We see, 1. The blessing wherewith they were enriched, an unguent from heaven; "ye have an unction." True Christians are anointed ones, their name intimates as much; they are anointed with the oil of grace, with gifts and spiritual endowments by the Spirit of grace; they are anointed into a similitude of their Lord's offices, as subordinate prophets, priests, and kings unto God. The Holy Spirit is compared unto oil, as well as to fire or water; and the communication of his salvific grace is our anointing. 2. From whom this blessing comes: "from the Holy One;" either from the Holy Ghost, or from the Lord Christ (as Rev. iii. 7). "These things saith he that is holy, the Holy One;" the Lord Christ is glorious in his holiness, the Lord Christ disposes of the graces of the Divine Spirit, and he anoints the disciples, to make them like to himself, and to secure them in his interest. 3. The effect of this unction: it is a spiritual eye-salve; it enlightens and strengthens the eyes of the understanding; "and" thereby "ye know all things" (ver. 20)—all these things concerning Christ and his religion; it was promised and given you for that end (John xiv. 26). The Lord Christ does not deal alike by all his professed disciples: some are more anointed than others. There is great danger, lest those that are not thus anointed should be so far from being true to Christ, as that they should, on the contrary, turn antichrists, and prove adversaries to Christ's person, and kingdom, and glory.—*Henry.*

CHAP. III. GOD'S AMAZING LOVE.—Ver. 1. The apostle having declared that they who did righteousness were born of God, here breaks out into a joyful and admiring view of the love of the eternal Father, in having bestowed on them the unspeakable honour and felicity of being called "his children." What manner of love was

sin;[§] for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this [m]the children of God are manifest, [n]and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.[‖]

11 For this is the [1]message that ye heard from the beginning, [o]that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because[¶] his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 [p]We know that we have passed from death unto life,[*] because we love the brethren: he that loveth not *his* brother abideth in death.

15 Whosoever [q]hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?[†]

18 My little children, let us not love in word, neither in tongue; but in deed, and in truth.

19 And hereby we know that we are of the truth, and [r]shall [2]assure our hearts before him.

20 For if our heart condemn us, [s]God is greater than our heart, and [t]knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God.

22 And whatsoever we ask, we receive[‡] of him, because we keep his commandments, and [u]do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and [x]love one another, as he gave us commandment.

A.D. 90—A.D. 90.

§ See ver. 4. *His seed*—The word of the gospel (1 Pet. i. 23)cordially believed and treasured up in the heart. *Cannot sin*—Habitually, or at any time willingly, as the unregenerate do, and as he did before his spiritual birth. The word "cannot" must in many cases be thus limited, expressing only a strong degree of disinclination (Luke xiii. 33; Heb. ix. 5; 2 Pet. ii. 14).—BOOTHROYD.

[m] Luke vi. 35.
[n] Matt. xiii. 38. John viii. 44.

‖ For, were he born again, he would be taught of God to love the saints.—GILL.

[1] *Commandment.*
[o] John xiii. 34, 35. Eph. v. 2.

¶ The seed of the wicked one, which was in him, induced him to destroy his brother, because the seed of God, the Divine nature, was found in him.—CLARKE.

[p] 2 Cor. v. 1.

[*] *From death unto life.*—From spiritual death to spiritual life; *i.e.*, that we are true Christians. *Because we love the brethren.*—The sentiment here is, that it is an infallible evidence of true piety if we love the followers of Christ as such. *Abideth in death.*—Remains dead in sin; *i.e.*, he has never been converted.—BARNES.

[q] Gen. xxvii. 41. Prov. xxvi. 24-26.

† That is, if the love of God in us should make us lay down our lives for the brethren, and we be not willing, in their necessity and our own ability, to relieve them,how plain is the case, that it is not in us!—POOLE.

[r] Is. xxxii. 17. Heb. vi. 10, 11.
[2] *Persuade.*
[s] Job xxxiii. 12.
[t] John xxi. 17.

‡ "Shall receive"—present tense for the future. This declaration must be limited, in accordance with other passages of Scripture, "agreeable to his will" (1 John v. 14, 15; Jam. i. 6).—MACKNIGHT.

[u] John vi. 29.
[x] 1 Pet. i. 22.

24 And he that keepeth his commandments [y]dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us.

CHAPTER IV.

1 *He warneth them not to believe all teachers who boast of the Spirit, but to try them by the principles of the Christian faith; 7 and, by many reasons, exhorteth to brotherly love.*

BELOVED, believe not every spirit,[*] but [a]try the spirits whether they are of God; because many false prophets are gone out into the world

2 Hereby know ye the Spirit of God: [b]Every spirit that confesseth that Jesus Christ is [c]come in the flesh is of God:

3 And [d]every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: [e]and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.[†]

4 Ye are of God, little children, and have overcome them; because [f]greater is he that is in you, than he that is in the world.

5 They are of the world; therefore speak they of the world, and the world heareth them.

6 [g]We are of God:[‡] [h]he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we [i]the spirit of truth, and [k]the spirit of error.

7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.[§]

8 He that loveth not, knoweth not God; for [l]God is love.

9 In this was manifested the love of God toward us, because that [m]God sent his only-begotten Son into the world, [n]that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and [o]sent his Son *to be* the propitiation for our sins.

[y] John vi. 54-56. 2 Cor. vi. 16.

CHAP. IV.

[*] That is, every teacher who pretends to be inspired, and every doctrine that lays claim to the authority of Divine revelation; "just try the spirits"—*i.e.*, examine their doctrine by the rule of the Word of God, and try from whom they come, whether from the Spirit of God, or from Satan.—BURKITT.

[a] Luke xii. 57. Acts xvii. 11.
[b] John xvi. 13-15. 1 Cor. xii. 3.
[c] John i. 14.
[d] ii. 23.
[e] 2 Thes. ii. 7, 8. 2 John 7.

† Roman Catholics plead that the Pope cannot be Antichrist, because he maintains that Jesus Christ is come in the flesh; but St John tells us, that there are many antichrists—many who oppose Christ and his truth, though in different ways.—WILLIAMS.

[f] John x. 28-30; xiv. 17-23.
[g] 1 Cor. ii. 12-14.

‡ We are born of God, taught of God, anointed of God, and so secured against infectious, fatal delusions.—HENRY.

[h] John viii. 45-55; x. 27; xx. 21.
[i] John xiv. 17.
[k] Rom. xi. 8. 2 Thes. ii. 9-11.

§ As true faith in Christ, and open confessing him, is one sign, so true Christian love is another, to know that our doctrine and spirit is of God; therefore, be sure that you unfeignedly love one another. Most certainly, "love is of God."—BAXTER.

[l] Ex. xxxiv. 6, 7.
[m] Luke iv. 18.
[n] John x. 10.
[o] Rom. iii. 25, 26.

this! or by what words could it be described? Whether *his* majesty, purity, and justice, or *their* guilt, vileness, and misery, were considered—whether the blessing conferred on them, or the method in which it was bestowed, were contemplated—the love of the Father in it must be adored, as passing knowledge and comprehension.

GOD'S CHILDREN.—Ver. 2, 3. We know, in general, that when he, even Christ, or God in human nature, should be manifested, his believing people would be made completely like him, both in the incorruptibility of their bodies, and the perfect holiness of their souls. For, in the beatific vision, the eyes of the children of God shall behold his glory in the person of Christ, and their souls shall know his fulness and excellence by immediate perception; then, beholding of "him as he is," will complete the renewal of the Divine image upon them, and for ever destroy all unholy affections: and thus they will be prepared for the consummate, unalloyed, and most felicitating enjoyment of God, in and through Jesus Christ, of which we can gain the most remote idea. But, wherever the regenerating Spirit of God had produced this genuine hope in a man's heart, it would certainly induce him to desire and follow after holiness, as the preparation for this final happiness and the anticipation of it.—*Scott.*

SIN.—"Whosoever committeth sin transgresseth" also (or even) the law—or, whosoever committeth sin even committeth enormity, or aberration from law, or from the law—"for sin is the transgression of the law," or is lawlessness (ver. 4). Sin is the destitution or privation of correspondence and agreement with the Divine law: that law that is the transcript of the Divine nature and purity, that contains his will for the government of the world, that is suitable to the rational nature, and enacted for the good of the world, that shews man the way of felicity and peace, and conducts him to the Author of his nature and of the law. The current commission of sin now is the rejection of the Divine law, and that is the rejection of the Divine authority, and consequently of God himself.—*Henry.*

LOVE THE TOKEN OF LIFE.—Ver. 13-15. Humble, disinterested love of men, for the Lord's sake, is indeed a good evidence of regeneration; but it is manifest that the apostle spoke especially of the love of believers toward their brethren in Christ, as such. Naturally, they all were disposed to hate, deride, revile, and injure those who professed the truths of the gospel, bare the image of Christ, and were spiritual worshippers and servants of God through him; they had once been ready to deem them unsociable, precise, morose, and troublesome enthusiasts, or hypocrites, and to shun and dislike them as such But, being born of God, and having thus passed from death unto life, they were made congenial with them in judgment and disposition; and thus they were brought to love, esteem, and honour them, to sympathise with them, and shew them kindness, and to take pleasure in them, as the excellent of the earth.

CONFIDENCE.—Ver. 23, 24. If the hearts of Christians do not condemn them of any allowed or unrepented sin, or neglect of duty, then have they confidence toward God, through the Spirit of adoption, and by faith in their great High Priest; and thus coming to the throne of grace, they may ask what they will of their reconciled Father, and shall certainly receive it (if good for them), because their conduct evidences the reality of their repentance and faith—as they uprightly keep his commandments, and habitually do those things that are pleasing in his sight. He has especially commanded sinners, by the gospel, to believe in his Son Jesus Christ, and to come to him pleading his name and merits, that they may thus receive forgiveness of sins, and all the blessings of salvation; and that, for Christ's sake, and after his example, they should love one another, in a forgiving, compassionate, liberal, and self-denying manner, even as Christ had given them commandment. He, therefore, who uprightly obeys these commandments, and others connected with them, is thus proved to "dwell in Christ," his ark, refuge, and rest, and in the Father through him. It was also manifest that Christ dwelt in him, as the lord of his affections, and as exercising his power, and displaying his glory in and by him; and it was known that this mystical union subsisted between Christ and their souls, by the Spirit which he had given them.—This could not relate to the miraculous operations of the Holy Spirit, which were no full proof of this gracious indwelling, but to his new-creating energy, producing holy love, and renewing the image of Christ on their souls, and then "witnessing with their spirits that they were the children of God."—*Scott.*

CHAP. IV. TEST.—Ver. 1-3. The apostle exhorted his brethren, in determining who spake by the Spirit of God, and who did not, to observe, that "every spirit, which confessed Jesus Christ 'as having come' in the flesh, was of God." This must be understood of an intelligent confession of the doctrine delivered by the apostles, concerning the Lord Jesus, his person, and his offices. The reality of his human nature was no doubt peculiarly adverted to by the expresion, "come in the flesh;" but who could have doubted of his having been *really* a man, if it had been generally understood and believed that he was *merely* a man? And if the apostle had not known, that, as the Son of God, he could have come otherwise than "in the flesh," he would scarcely have noticed his "coming in the flesh," as an essential part of this confession; for who would have said that John Baptist, or John the apostle, came "in the flesh," when they were employed in preaching the gospel, as they must have come in human nature, seeing they had no other nature? But the coming of Christ in human nature, when God "the Word became flesh, and tabernacled among men," was indeed essential to the apostle's doctrine concerning his redemption. So that they who did not confess him as "come in the flesh"—or advanced any tenets contrary to his being the Christ, the Son of the living God, or any of those offices, which, as God manifested in the flesh, he was anointed to perform—were not of God, whatever pretences they advanced to inspiration, or appearances they exhibited of miraculous powers.—*Scott.*

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath [p]seen God at any time.‖ If we love one another, God dwelleth in us, and [q]his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen, and do testify, that [r]the Father sent the Son *to be* the Saviour of the world.¶

15 Whosoever shall [s]confess that Jesus is the Son of God, [t]God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. [u]God is love; and he that dwelleth in love, dwelleth in God, and God in him.

17 Herein is [1]our love made perfect,* that [x]we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There [y]is no fear in love; but perfect love casteth out fear: because fear hath torment. [z]He that feareth is not made perfect in love.

19 [a]We love him, because he first loved us.†

20 If a man say, I love God, and hateth his brother,‡ he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

21 And this commandment have we from him, That he who loveth God love his brother also.

CHAPTER V.

1 *The new birth is evidenced by love to the brethren.* 6 *The Messiahship of Jesus attested in heaven, and on earth;* 10 *and hath a further witness in ourselves.* 14 *The prayer of faith shall be heard.*

WHOSOEVER [a]believeth that Jesus is the Christ [b]is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory* that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This [c]is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood: and it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that [d]bear record in heaven, [e]the Father, [f]the Word, and [g]the Holy Ghost: [h]and these three are one.

8 And there are three that bear witness in earth, [i]the spirit,† and the water, and the blood: [k]and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record,‡ that [l]God hath given to us eternal life; and [m]this life is in his Son.

12 He [n]that hath the Son hath life; [o]*and* he that hath not the Son of God hath not life.

13 These things have I written§ unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have [1]in him, that, if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death,‖ [p]he shall ask, and he shall give him life for them that sin not unto death. [q]There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin:¶ and there is a sin not unto death.

18 We know that [r]whosoever is born of God sinneth not: but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God,* and [s]the whole world lieth in [2]wickedness.

20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

A.D. 90—A.D. 90.

[p] Ex. xxxiii. 20.
‖ He has never indeed been seen by mortal eyes. We are not then to expect to become acquainted with what he is in that way. But there is a method by which we may be assured that we have a true knowledge of him, and that is by evidence that we love one another, and by the presence of his Spirit in our hearts. We cannot become acquainted with him by sight, but we may by love. — BARNES.
[q] ii. 5.
[r] *See on* 10.
¶ Of both Jews and Gentiles, that do, or ever shall, believe in him throughout the world (John iii. 16).—GUYSE.
[s] Matt. x. 32. Luke xii. 8.
[t] iii. 24.
[u] *See on* 8, 12, 13.
[1] *Love with us.*
* Our love to God is made to appear to be perfect, true, and genuine, by our love to the brethren. *Boldness, &c.* — "For knowing hereby that they have passed from death to life, they justly conclude that they shall not enter into condemnation, and therefore are not afraid of the awful judgment."—GILL.
[x] Jam. ii. 13.
[y] Luke i. 74, 75. Rom. viii. 15.
[z] *See on* 12.
[a] Luke vii. 47. John iii. 16.
† Our love to him is kindled by, and is the fruit and effect of, his own free love to us.—GUYSE.
‡ God needeth you not, but he will make you need one another, to try your love and obedience to him. If you love not his visible image, how can you love the invisible God? This doth but detect your self-denying hypocrisy. — BAXTER.

CHAP. V.

[a] Matt. xvi. 16.
[b] ii. 29; iii. 9.
* This is the source or means of the victory which is thus achieved. *Even our faith*—faith in the Lord Jesus Christ (ver. 5). He overcame the world (John xvi. 33), and it is by that faith which makes us one with him, and that imbues us with his Spirit, that we are able to do it also.—BARNES.
[c] John xix. 34, 35.

[d] John viii. 13, 14.
[e] Ps. xxxiii. 6. Is. lxi. 1.
[f] *See on* i. 1.
[g] *See on* 6. Acts v. 32.
[h] Matt. xxviii. 19. John x. 30.
[i] Matt. xxvi. 26, 28; xxviii. 19.
† The Holy Spirit, by his astonishing gifts; the ordinance of baptism solemnly appointed by Christ, as emblematic of moral purity; and the Lord's Supper, as being a commemoration of his shed blood. Now these three agree in the testimony they bear to Jesus as the Son of God. — BOOTHROYD.
[k] Mark xiv. 56. Acts xv. 15.
‡ His testimony, that this is his Son and the Christ, imports so much, that eternal life is in him, as the Source and Fountain of it; so that he gives it to us in no other way than in and by him. —POOLE.
[l] Matt. xxv. 46. Rom. v. 21; vi. 23.
[m] i. 1-3. John i. 4; v. 21.
[n] John i. 12.
[o] Mark xvi. 16. John iii. 36.
§ Which are contained in the epistle in general, and particularly what is written in the context, concerning the victory over the world.—GILL.
[1] *Concerning him.*
‖ A sin which has brought on the sinner some disease as a punishment, but which the Spirit revealeth to any one, is not unto death, he may pray for him, and he shall be miraculously restored to health (Jam. v. 14, 15; 1 Cor. v. 5, 11, 30; 1 Tim. i. 20). *There is a sin unto death.*—Speaking evil of the miraculous works of the Spirit, as the Jews did; aggravated apostasy, final impenitence, and unbelief. — BOOTHROYD.
[p] Gen. xx. 7, 17.
[q] Num. xv. 30. 1 Sam. ii. 25.
¶ He intimates they should be cautious of all sin, especially more deliberate; but would not have them account that every sin would make their case so hopeless, as such sin, which he called sinning unto death, would do.—POOLE.
[r] ii. 29. Jam. i. 18.
[s] Are born of him, belong to him, and obey him; but the world, the wicked of every class, lieth under the Evil One, under his power and dominion, willingly serving him.—GILL.
[2] John xv. 18, 19.
[2] *The wicked one.*

LOVE—THE TOKEN OF IGNORANCE.—Ver. 8. "He that loveth not, knoweth not God." What attribute of the Divine Majesty so clearly shines in all the world as his communicative goodness, which is love? The wisdom, the greatness, the harmony, and usefulness of the vast creation, that so fully demonstrate his being, do at the same time shew and prove his love; and natural reason, inferring and collecting the nature and excellence of the most absolute perfect being, must collect and find that he is most highly good: and "he that loveth not" (is not quickened by the knowledge he hath of God to the affection and practice of love) "knoweth not God;" it is a convictive evidence that the sound and due knowledge of God dwells not in such a soul: his love must needs shine among his primary, brightest perfections; "for God is love;" his nature and essence are love; his will and works are primarily love.—*Henry.*

CHAP. V. VICTORY.—Ver. 5. This new creature, as born of God, hath the ascendency in the heart of the youngest and feeblest true Christian; and therefore they all aspire after and attain unto this victory: for though the conflict of grace with corrupt nature, and the allurements and terrors of the world, is often very sharp, and the regenerate man may be baffled, cast down, and apparently slain in the battle, yet the Divine life within him, being invigorated by the Holy Spirit, will again excite him to arise and renew the combat with redoubled fortitude and resolution. So that at length the victory will be his decidedly; and he will *habitually* profess the truth, and do the will of God as far as he knows them, whatever loss, suffering, disgrace, or hardship may ensue, even if he should be exposed to death in its most terrifying form, by his adherence to his duty. In acquiring this honourable victory, faith is principally concerned: a realising belief of the testimony of God concerning invisible and eternal things.

WATER AND BLOOD.—Ver. 6. Having mentioned Jesus, the Son of God, the apostle observed, that this was the anointed Saviour, who came by water and blood. As he entered on his ministry on earth when he was baptized by John, and closed it by shedding his blood on the cross; so, after his death, water and blood flowed from his pierced side, as emblematical of the removal of our guilt by his atoning sacrifice, and the purifying of our souls by his grace, after his example, and according to his commandments. For "he came" to save sinners, "not by water only;" not *merely* by teaching them the way of holiness, and enabling them to walk in it, "but by water and blood," by atoning for their guilt, and thus making way for their sanctification, and the acceptance of their persons, and works of faith and love.

THREE WITNESSES ON EARTH.—Ver. 8. There are "three that bear witness on earth," perpetuating, as it were, the testimony of the Father, the Word, and the Holy Spirit, whose special abode is in heaven, and whose testimony was immediately from thence: even "the Spirit," in the miraculous powers communicated to the disciples, by the laying on of the apostles' hands; the sanctifying efficacy of their doctrine; the holy conduct and consolations of Christians; and the prophecies delivered to the new testament Church, which would be fulfilled from age to age:—"the water," or the initiatory ordinance of baptism, by water, "into the name of the Father, of the Son, and of the Holy Spirit," as the perpetual emblem of the polluted sinner's sanctification by faith and grace from the Lord Jesus:—"and the blood," or the Lord's Supper, which was appointed as a memorial and attestation of the sacrifice of the death of Christ, till his second coming, and permanently testifies that pardon and salvation can only be obtained by faith in the atoning blood of him whose name is Emmanuel, who is "God manifest in the flesh," and who will surely come to be our judge.

DISPUTED TEXT.—Ver. 7, 8. It is well known that many volumes have been written concerning part of the 7th verse and the beginning of the 8th, in order to prove or to disprove its authenticity. It is certainly wanting in many of the ancient versions and manuscripts; but whether the Trinitarians interpolated it, or the Arians and other Unitarians omitted it, is to this day a matter of controversy, and not

THE SECOND EPISTLE OF JOHN.

1 *He exhorteth a certain honourable matron, with her children, to persevere in Christian love,* 8 *lest they lose the reward of their former profession;* 10 *and to beware of those seducers that bring not the true doctrine.*

THE elder* unto [a]the elect lady and her children, [b]whom I love in the truth,† and not I only, but also all they that have known the truth;

2 For the truth's sake, [c]which dwelleth in us, and shall be with us for ever:

3 [d]Grace [1]be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, [e]the Son of the Father, [f]in truth and love.

4 I rejoiced greatly that I found of thy children‡ [g]walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And [h]this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, [i]who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.[§]

8 Look to yourselves, that we lose not those things which we have [2]wrought, but [k]that we receive a full reward.

9 Whosoever trangresseth, and [l]abideth not in the doctrine of Christ, [m]hath not God: he that abideth in the doctrine of Christ, [n]he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:‖

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink; but I trust to come unto you, and speak [3]face to face, that [4]our joy may be full.

13 The children of thy elect sister greet thee. Amen.

A.D. 90—A.D. 90.

* *The elder.*—John, who, by a far advanced age in nature and Christianity, as well as by his apostolic office, and that of long standing, was the only surviving apostle, and so emphatically the elder of the Church of Christ.—GUYSE.

[a] Eph. i. 4, 5.

[b] 1 Pet. i. 22, 23. 1 John iii. 18.

† That is, Sincerely.—PYLE. Or, "in the faith" (see Gal. vi. 10; Tit. iii. 15).—GILL.

[c] John xv. 7. Col. iii. 16.

[d] Rom. i. 7. 1 Tim. i. 2.

[1] *Shall be.*

[e] 1 John iv. 10.

[f] Gal. v. 6. 1 Tim. i. 14.

‡ Probably some of her sons had travelled abroad, as the Greek word may signify, and the apostle had met with them, and seen their excellent spirit and deportment as became the gospel.—GUYSE.

[g] Hos. xiv. 9. Eph. v. 2, 8. 1 John ii. 6.

[h] John xiv. 15, 21. 1 John i. 14.

§ These were not the Jews who denied that Jesus was the Christ, though they would not allow that Christ was come in the flesh; but these were some who bore the Christian name, and professed to believe in Jesus Christ, but would not own that he was really incarnate, or assumed a true human nature, only in appearance, and denied that he took true and real flesh of the virgin, but only seemed to do so; and these are confuted by the apostle (1 John i. 1).—GILL.

[2] *Gained.*

[k] John iv. 36.

[l] 1 John ii. 22-24.

[m] Luke x. 22.

[n] 1 John i. 3.

‖ Do not give him the usual form of salutation, "A good day to you," &c. The meaning is, that with such no familiar conversation should be had.—GILL.

[3] Gr. *mouth to mouth.*

[4] Or, *your.*

THE THIRD EPISTLE OF JOHN.

1 *He commendeth Gaius for his piety,* 5 *and hospitality* 7 *to true preachers.* 9 *He blames the very opposite conduct of Diotrephes;* 12 *but gives a good report of Demetrius.*

THE [a]elder unto [b]the well-beloved Gaius, [c]whom I love [1]in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health,* even as thy soul prospereth.

A.D. 90—A.D. 90.

[a] 2 John 1.

[b] Acts xix. 29; Rom. xvi. 23. 1 Cor. i. 14.

[c] 1 John iii. 18. 2 John 1.

[1] Or, *truly.*

* From this it is inferred that this excellent man did not enjoy good bodily health; but he enjoyed what was better, prosperity of soul.—BOOTHROYD.

[d] 1 Cor. iv. 15. Gal. iv. 19.

[e] Philem. 5-7.

3 For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that [d]my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers;

6 Which [e]have borne witness of thy charity

likely to be determined. Upon such questions men will, in general, decide according to their preconceived opinions; yet it is very wrong to deviate from truth in support of system. It is, however, perhaps somewhat more likely that the Arians or Anti-Trinitarians should silently omit in their copies a testimony that was so decisive against them, or that it should be left out by the mistake of some ancient transcriber, than that the Trinitarians should directly forge and insert it. The Trinitarian, in fact, would be deprived only of one argument with which he might attempt the conviction of his opponent, if this text were wholly rejected as spurious, for his doctrine is abundantly supported by other scriptures; but if this testimony were admitted as the unerring word of God, all the ingenuity and diligence of their opponents would scarcely suffice to explain it away, or to avoid the inference that must naturally be drawn from it, except by rejecting the apostle's testimony.—*Scott.*

1. EPISTLE OF JOHN—LESSONS.—A consistent and fruitful profession of the gospel is the principal honour even of those few of the noble and exalted of the earth, who are thus distinguished; and that love is most cordial and permanent which Christians bear to one another in the truth, and for the sake of it; for this will dwell in their souls to eternity, and be with them as the source of most perfect felicity. All who know and love the gospel will love such as profess and adorn it, and will pray that "grace may be with them, even mercy and peace, from God the Father, and the Lord Jesus Christ, the Son of the Father, in truth and love;" and it will greatly rejoice faithful and zealous ministers to see the honourable of the earth employ their influence and improve their talents to promote true religion; to observe them educating their "children in the nurture and admonition of the Lord," and to witness any of their descendants walking in the truth and obedience of the gospel, as ready to support that good cause while they live, and to bequeath a regard toward it to the succeeding generation. Some few families of this kind are found among us: may the Lord bless them more and more, and their children after them, and raise up many others to copy their example! For, alas! most of the superior orders in the community are rapidly diffusing irreligion, infidelity, and vice, in their extensive circles, and preparing to leave them as a fatal legacy to their posterity. We should employ every argument and persuasion to induce Christians to abound in love of their brethren, and to render obedience to all the Lord's commandments; for those "many deceivers, who confess not that Jesus Christ," the Son of God, "is come in the flesh," "to redeem us to God with his blood," will have great success among those professors of Christianity who are not rooted and grounded in love, and taught to delight in God's commandments. As such deceivers and Antichrists multiply on every side, it behoves us to look to ourselves and to each other; especially ministers to their people, and parents to their children; that we may not lose the things which we have wrought, but receive a full reward. Let us then equally disregard those who transgress the commandments, and those who abide not in the doctrine of Christ; that by maintaining and obeying the truth, we may have both the Father and the Son for our "shield and exceeding great reward." Let us protest against such teachers as do not bring with them the doctrine of Christ, not giving them any entertainment, and not seeming to "wish them God speed;" lest any should by our means be induced to hearken to their damnable heresies, and so we should be found partakers of their evil deeds, which are often a thousand times more mischievous to mankind than those of profligates or even assassins; as they murder far more souls than the others can do bodies of men.—*Scott.*

GAIUS.—Ver. 1-4. It hath been generally supposed, that the Gaius to whom St John wrote was the same person of whom frequent mention is made in the writings and history of Paul, and his character may seem to favour the opinion; but it is probable that John wrote his epistle many years after St Paul's death. Gaius was a very common name, and the person here addressed appears to have been converted by John's ministry; so that no certainty can be attached to the opinion: nor is this of any consequence. After an address, couched in that affectionate and fervent language for which the apostle was remarkable, he added his earnest wish, "that, concerning all things" (for that seems to be the proper rendering), "Gaius might prosper, and that he might be in health, even as his soul prospered." Gaius was

before the church; whom if thou bring forward on their journey† [2]after a godly sort, thou shalt [f]do well:

7 Because that for his name's sake they went forth, [g]taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, [h]receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, [i]and casteth *them* out of the church.‡

11 Beloved, [k]follow not that which is evil, but that which is good. [l]He that doeth good is of God: but [m]he that doeth evil hath not seen God.

12 Demetrius§ hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee:

14 But I trust I shall shortly see thee, and we shall speak [3]face to face. [n]Peace *be* to thee. [o]*Our* friends salute thee. [p]Greet the friends by name.

A.D. 90—A.D. 90.

† And if thou further furnish and help them in their travel, it will be a laudable Christian duty, doing as to God's servants, who, for Christ's name sake, went out of their country, to preach abroad—or were persecuted out—and took nothing of the Gentile Christians towards their maintenance in their travels.—BAXTER.

[2] *Worthy of God.*

[f] Gen. iv. 7. Matt. xxv. 21-23.

[g] 1 Cor. ix. 12-15.

[h] Matt. x. 40-42. Luke ix. 48.

[i] Luke vi. 22. John ix. 22, 34, 35.

‡ Not only refusing them the rights of hospitality, but treating them as if they were not Christians. The terms denote excommunicating (John ix. 34, 35).—BOOTHROYD.

[k] Is. i. 16, 17. John x. 27.

[l] 1 Pet. iii. 11.

[m] John iii. 20.

§ Perhaps another member of the Church, or possibly the bearer of this letter.—CLARKE.

[3] *Mouth to mouth.*

[n] Gen. xliii. 23.

[o] Rom. xvi. 10, 11.

[p] Rom. xvi. 1-16.

THE GENERAL EPISTLE OF
JUDE.

[1] *He exhorts them to contend for the faith;* [10] *and describes certain false teachers.*

JUDE, the servant of Jesus Christ, and brother of James, to [a]them that are sanctified by God the Father, and [b]preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace, and love, be multiplied.

3 Beloved, when I gave all diligence to write unto you of the [c]common salvation,* it was needful for me to write unto you, and exhort *you*, [d]that ye should earnestly contend for the faith which was once delivered unto the saints.†

4 For there are certain men crept in unawares, who were before old ordained to this condemnation, ungodly men, [e]turning the grace of our God into lasciviousness,‡ and [f]denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation,§ [g]he hath reserved in everlasting chains, under darkness, [h]unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of [i]eternal fire.

8 Likewise also [k]these *filthy* dreamers defile the flesh, despise dominion,‖ and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil, he disputed about the body of

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[a] John xvii. 17, 19.

[b] John vi. 39; x. 28-30; xvii. 11, 12.

[c] Is. xlv. 17-22.

* *Common salvation.*—I suppose by it is meant that salvation wherein he and they, and all the saints were concerned.—MANTON.

[d] Neh. xiii. 25. Acts ix. 22; xvii. 3.

† "Delivered once for all;" so as to need no further confirmation besides the evidence given of it by Christ and his apostles, and so as to admit of no alterations or additions.—PYLE.

[e] Rom. vi. 1, 2. Tit. ii. 11, 12.

‡ So perverting the doctrine of the gospel as to teach that it even countenances and encourages lasciviousness.—WELLS.

[f] Tit. i. 16. 2 Pet. ii. 1. 1 John ii. 22.

§ By this declaration the apostle intimates, that the angels attempted to raise themselves to a higher station than that which God had allotted to them; consequently, that the sin for which they are to be punished was pride and rebellion.—MACKNIGHT.

[g] Matt. xxv. 41.

[h] Matt. viii. 29.

[i] Is. xxxiii. 14.

[k] Jer. xxiii. 25-28.

‖ Either the government of the world by God, denying or speaking evil of his providence, or the dominion and kingly power of Christ, to which they cared not to be subject; or, rather, civil magistracy, choosing rather anarchy and confusion, that they might do as they pleased.—GILL.

probably of a weak constitution, and had perhaps sustained heavy losses from the rapacity of persecutors; whilst at the same time "his soul prospered" exceedingly, as the apostle well knew. He therefore earnestly desired the confirmation of his health, that his valuable life might be prolonged; and that all his well-formed designs for usefulness might be prospered, and his ability for conducting them continued and increased. For the apostle had been greatly rejoiced when certain brethren (who seem to have been preachers of the gospel) had come from the residence of Gaius, "and had testified of the truth that was in him;" and of the consistency of his disposition, discourse, and conduct, with the truths which he had received and professed.

DIOTREPHES.—Ver. 9-12. Some expositors think, that the apostle here only meant, that he *should have written* to the Church, had not the report which he had heard concerning Diotrephes determined him rather to address his letter to Gaius: but it does not appear that the words are capable of that construction. He seems to have written to the Church, to induce them to help on their journey the persons before mentioned: but Diotrephes (who probably was a pastor of the Church, whose circumstances, or abilities, concurring with his ambition of pre-eminence, had acquired him an undue influence over his brethren) would not own his authority, or pay any regard to his counsel. Wherefore the apostle observed, that if he came thither, as he intended to do shortly, he would publicly censure his conduct, or even enforce his decision by inflicting some miraculous punishment upon him: as he was not afraid or ashamed to vent malicious or wicked invectives and slanders against him in the most indecent manner. Nay, he did not think this a sufficient expression of his contempt and enmity; but he refused to entertain or countenance those evangelists whom St John recommended; and even forbade others to do it; and when they regarded the apostle's authority more than his prohibition, he proceeded to excommunicate them for so doing.—It is indeed most wonderful, that a professed minister of Christ should thus pertinaciously oppose the aged apostle, and should acquire such authority over the affairs of any Church as to be supported in such a contest; yet this was most evidently the case.—*Scott.*

JUDE.—EARNEST MAINTENANCE OF A PURE FAITH.—Ver. 3, 4. When the apostle applied himself, with all assiduity and care, to write to his fellow-Christians, concerning that salvation which was common to him and them, and every man who would accept of it; it appeared to him, upon mature consideration, most needful to address them upon the duty of "contending earnestly for the faith," or doctrine, "once delivered to the saints," by the apostles and evangelists who first preached the gospel after the day of Pentecost. They could not but know the great fundamentals of that doctrine, respecting the person and salvation of the Lord Jesus, and his mediatorial authority over his redeemed subjects; and as these were violently assaulted at that time, they ought to contend earnestly for them; patiently and constantly professing the faith, and adhering to the commands, of Christ, in the midst of hardships, opposition, and persecution, and diligently striving to disseminate the knowledge of uncorrupted Christianity in the world; refusing all countenance to those who opposed it; decidedly using all their influence to put others upon their guard, and to confirm them in the faith and practice of the gospel; and to shew them the falsehood and pernicious tendency of the heresies, which were propagated instead of them. Thus their example, profession, conversation, prayers, and improvement of talents, might be instrumental to impede the progress of fatal delusions, to establish the faith of the weak and wavering, and even to recover some of the fallen: and an earnest contending for the faith, with such weapons as these, would consist with meekness and benevolence; and differ widely from that controversy, which was conducted with acrimony, slander, invective, and reciprocal contempt.

MICHAEL AND SATAN.—Ver. 9, 10. It is most probable, that the apostle took this account concerning Michael, from an ancient tradition which was well known among the Jews; and by thus adducing it, he hath given sufficient attestation of its truth. In some of the passages here referred to, Michael has been supposed to be the Son of God himself, as the great ruler over all angels, and worshipped by them all. But we do not seem authorised to interpret this text of *him*, as spoken of in the tradition by the name of Michael; but rather of some created angel, invested with great authority over his fellows, perhaps as Messiah's peculiar vicegerent. This exalted archangel, however, had a contest with the devil about the body of Moses. It may be supposed that he wanted to make the place of his burial known to the Israelites, in order to tempt them to worship him, as the Papists do the bodies of martyrs real or supposed; but Michael would not suffer him to do it; and probably the devil expressed his rage in desperate blasphemy. Yet Michael durst not bring against him a railing accusation; he did not presume to denounce on him the judgment of blasphemy, or to retort his revilings; but merely said to him, "The Lord rebuke thee" (Zech. iii. 2). Though the hateful character and atrocious conduct of the devil must have excited the holy abhorrence and indignation of the archangel, he yet *dared* not to utter any reviling expression; not from fear of the devil, but because, even in those circumstances, it would not have been consistent with the perfection of his character. But these heretics, pretending superior eminence, as the favourites of Heaven, *dared* to speak evil of dignities, whom God had commanded them to honour and obey.

FALSE PROFESSORS OF CHRISTIANITY.—Ver. 11-13. These wicked men had turned aside from the pure doctrine of Christ, become haters of those who adhered to it, and were about to cast off all their profession of Christianity. They had also run with eagerness and greediness in the same way which Balaam had taken, in order to obtain

Moses, [l]durst not bring against him a railing accusation, but said, [m]The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, [n]in those things they corrupt themselves.

11 Woe unto them! [o]for they have gone in the way of Cain, and [p]ran greedily after the error of Balaam for reward, and [q]perished in the gainsaying of Core.

12 These are spots[¶] in your feasts of charity,* when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, [r]to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these, saying, [s]Behold, the Lord cometh with ten thousand of his saints,

15 [t]To execute judgment upon all, and [u]to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and [x]of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, [y]who should walk after their own ungodly lusts.

19 These be they who separate themselves,† sensual, [z]having not the Spirit.

20 But ye, beloved, [a]building up yourselves on your most holy faith, praying in the Holy Ghost,‡

21 [b]Keep yourselves in the love of God, [c]looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment, spotted by the flesh.§

24 Now unto him that is [d]able to keep you from falling, and to present *you* [e]faultless before [f]the presence of his glory with exceeding joy,

25 To [g]the only wise God our Saviour, *be* [h]glory and majesty, dominion and power, both now and ever. Amen.

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[l] Is. xxxvi. 13-21.
[m] Is. xxxvii. 10-20.
[n] Rom. i. 21, 22.
[o] Gen. iv. 5-14.
[p] Num. xxii.
[q] Num. xvi. 1, &c.
¶ The idea here seems to be, not that they were spots and blemishes in their sacred feasts, but that they were like hidden rocks to the mariner. As those rocks were the cause of shipwreck, so these false teachers caused others to make shipwreck of their faith. They were as dangerous in the Church as hidden rocks are in the ocean.—BARNES.
* Feasts used among the primitive Christians, to shew their unity among themselves, and promote and maintain mutual charity, and for relief of the poor among them. *Feeding themselves without fear.*—Unreasonably cramming themselves, without respect to God or the Church.—POOLE.
[r] 2 Pet. ii. 17.
[s] Deut. xxxiii. 2.
[t] Ps. xxxvii. 1-6. John v. 22, 23, 27.
[u] Rom. ii. 5; iii. 19, 20.
[x] Ex. xvi. 8. Ps. xxxi. 18.

[y] Ps. xiv. 1, 2.
† Forming separate parties of their own sortment, as though they were more holy than others; whereas, in reality, they are mere sensualists, governed by animal appetites, lusts, and passions, and are entirely destitute of the enlightening, purifying, and sanctifying gifts and graces of the Holy Spirit.—GUYSE.
[z] John iii. 5, 6. 1 Cor. vi. 19.
[a] Acts ix. 31.
‡ *Praying in the Holy Ghost.*—With those holy and fervent desires which the Spirit of God exciteth in you.—BAXTER.
[b] John xiv. 21. 1 John iv. 16.
[c] Job xiv. 14.
§ This, which is a direction to those who snatch others out of the fire, implies that, in doing them that compassionate office, they are to avoid all familiarity with them, even as they would avoid touching a garment spotted by the flesh of one who had died of the plague, lest they be infected by their vicious conversation.—MACKNIGHT.
[d] John x. 29, 30.
[e] Rev. xiv. 5.
[f] Matt. xvi. 27.
[g] Ps. civ. 24.
[h] Dan. iv. 37. Eph. iii. 21.

THE REVELATION OF ST JOHN THE DIVINE.

THE APOCALYPSE OF ST JOHN.

This last book of the New Testament is amply vouched for in its genuineness and authenticity. The current of testimony is in its favour. Some men in an early age made gross and fantastic comments upon it, and this folly led their opponents to speak slightingly of it. It would occupy too much space by far to give any opinions, either as to the plan or the interpretation of the book. The Epistles to the Seven Churches are full of transcendent counsel, which all who hope for a revival of religion would do well to study, ponder, and pray over. Suffice then to say in a word, that the object of the book is to comfort the Church under persecution, and to assure her that over all her enemies, be what they may in malignity and power, she shall obtain the victory, and fully and finally subdue the world to herself. The one cry, "Babylon the great is fallen, is fallen," shall be succeeded by the other and yet more joyous acclamation, "The kingdoms of this world are become the kingdoms of our Lord, and his Christ." Jesus Christ, the Lamb, is pictured as universal Governor, and as receiving universal homage. The number seven, as the mystical or perfect number, is frequently employed, and the scenes are revealed to the apostle in the isle of Patmos, whither he had been banished, some say by Nero, and others by Domitian.—J. E.

CHAPTER I.

1 John recommendeth the study of his prophecies, 4 and addresses the seven churches in Asia. 12 He describes a vision which he had of Christ among seven golden candlesticks.

THE [a]Revelation* of Jesus Christ, [b]which God gave unto him, to shew unto his servants things which must shortly come to pass; and [c]he sent and signified *it* by his angel unto his servant John:

2 Who [d]bare record of the word of God, and of the testimony of Jesus Christ, and [e]of all things that he saw.

A.D. 96—A.D. 96.

CHAP. I.
[a] Dan. ii. 28, 29.
* This Revelation properly begins where Daniel ends, and both received their knowledge from Christ and his angel. The design was to shew things shortly to come to pass on the Romans and on the Church.—SUTCLIFFE.
[b] John iii. 32.
[c] Dan. viii. 16.
[d] vi. 9; xii. 17.
[e] John iii. 11.

the reward of unrighteousness; like him they had gone contrary to the commandment of the Lord, from love to filthy lucre: they had sought the ruin of the professing people of God, and they had seduced many of them into licentiousness, and thus exposed them to Divine vengeance. Moreover, as Korah and his company opposed the authority of Moses and Aaron, and excited the people to rebel against them; so these wicked men had rejected the authority of Christ's apostles, and contradicted their doctrine: yea, they had induced many others to oppose them, and they were about to perish in their gainsaying, or rebellion, as Korah and his associates did. These were spots in their religious feasts, in which they met together as Christian brethren: for, feasting with Christians and indulging their appetites without fear, they would, by that and other scandalous practices, be a disgrace to the whole company. They were indeed "clouds without water," from whom no good could be expected: whilst their own lusts and Satan's temptations drove them from one folly and wickedness to another, as the clouds are driven about by the wind. They might also be compared to trees, that seemed to take root and give hopes of fruit; but their *buddings* were withered, and they remained wholly unfruitful: so that they were "twice dead;" as the transient hope that had been given of their receiving life and taking root, only made way for their being reduced to a more desperate state, from which they could not be expected to recover: for they were as barren trees torn up by the roots, that they might be cast into the fire. They might also be compared to "raging waves of the sea," in the turbulency, clamour, and violence of their conduct; whilst, by boasting, reviling, and filthy language, they foamed out their own shame, and proved to all, who judged by the Word of God, what scandalous persons they were. They were like "wandering stars," whose irregular courses could not easily be described or understood; whilst their appearance, though luminous, foreboded mischief to mankind; and the blackness of darkness, despair, and misery, were reserved for their eternal portion; along with the devil and his angels, with whom they had united in opposing the authority and honour of Christ.—*Scott.*

ENOCH'S PROPHECY.—Ver. 14-16. In a prophecy, which had been delivered by Enoch to the antediluvians, concerning the coming of the Lord to judgment, men of this character had been predicted and condemned. It had not pleased God, that this ancient prophecy should be committed to writing by Moses, or by any other inspired person, but it had been preserved by tradition; and it not only accorded to the general doctrine of revelation, but was authenticated as a part of it, when thus quoted by the apostle of Christ. Though Enoch lived so soon after the creation as to be the seventh in descent from Adam, yet he foresaw and predicted the second coming of the Lord, even of the promised Messiah, to judge the world; of which the approaching deluge was an emblem. He therefore called on the men of that abandoned generation, to behold and take notice, that the Lord would come, and was even then coming, with ten thousands of his holy ones, his holy angels, in the most conspicuous manner, to execute judgment upon all wicked men; and to arraign, convict, and condemn all that were ungodly *among them*, both in respect of their profane, rebellious, and wicked works, which they had most impiously perpetrated in contempt and defiance of him; and of all the hard speeches, the virulent, presumptuous, scornful, blasphemous, and

3 [f]Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time *is* at hand.

4 JOHN [g]to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and [h]from the seven Spirits† which are before his throne;

5 And from Jesus Christ, [i]*who is* the faithful Witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests‡ unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold, he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am [k]Alpha and Omega,§ the beginning and the ending, saith the Lord, [l]which is, and which was, and which is to come, the Almighty.

9 I John, who also am your brother, and companion in tribulation, and in [m]the kingdom and patience of Jesus Christ, was in the isle that is called Patmos,‖ [n]for the word of God, and for the testimony of Jesus Christ.

10 I was [o]in the Spirit on the Lord's day,¶ and heard behind me a great voice, [p]as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto [q]the seven churches which are in Asia; unto [r]Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto [s]Laodicea.

12 And I turned to see the voice that spake with me. And, being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* [t]like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.*

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And [u]he had in his right hand seven stars; and [x]out of his mouth went a sharp two-edged sword; [y]and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, [z]I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; [a]I am the first and the last:

18 *I am* he that liveth, and [b]was dead;† and, behold, [c]I am alive for evermore, Amen; and [d]have the keys‡ of hell and of death.

19 Write the things which thou hast seen, and [e]the things which are, [f]and the things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels§ of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

CHAPTER II.

Epistles to the pastors of the Asian churches: 1 Of that in Ephesus, 8 in Smyrna, 12 in Pergamos, 18 in Thyatira; commending, reproving, warning, and encouraging them, as their several states required.

UNTO the angel of the church of Ephesus* write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst† of the seven golden candlesticks;

2 [a]I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

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[f] xxii. 7.
[g] ii. 1, 8.
[h] iii. 1; iv. 5.
† To imagine that John prayed to created spirits or angels would be to make him an idolater. We must then understand the seven Spirits to mean the Holy Spirit, thus called on account of the fulness and variety of his grace and operation—the word *seven*, in Hebrew, denoting fulness and perfection. —BOOTHROYD.
[i] iii. 14.
‡ The regal and sacerdotal dignities are the two highest that can possibly exist among men; and these two are here mentioned, to shew the glorious prerogatives and state of the children of God.—CLARKE.
[k] Is. xli. 4; xliii. 10; xliv. 6.
§ That he is the commencer and the completer in creation—"all things were created by him, and for him." Thus he is the first cause, and the last end of the whole. So in providence—"he is before all things, and by him all things consist." So in redemption—he is the Alpha and Omega in obtaining eternal redemption for us.—JAY.
[l] 4; iv. 8; xi. 17; xvi. 5.
[m] Rom. viii. 25. Heb. x. 36.
‖ An island south of Samos, in the Archipelago; it is now called Palmosa. Here the Roman emperors used to confine offenders.—WELLS.
This event occurred about the year 95, in the reign of Domitian; and this shews that this book could not be published sooner than 96 or 97.—GILL.
[n] xii. 11, 17; xix. 10.
[o] Matt. xxii. 43; Acts x. 10, &c.
¶ On the first day of the week, the day on which he rose from the dead, and the day on which Christians usually met for Divine worship.—BOOTHROYD.
[p] x. 3-8.
[q] ii. 1, 8, 12, 18; iii. 1, 7, 14.
[r] Acts xviii. 9-21, 24; xix.
[s] Col. iv. 15, 16.
[t] Ez. i. 26. Dan. vii. 13.

* His clothing much resembles that of the Jewish high priest; and he is represented much in the same manner as are the Divine appearances in Daniel's visions.—NEWTON.
[u] Job xxxviii. 7. Dan. viii. 10.
[x] Is. xi. 4; xlix. 2. Eph. vi. 17.
[y] Is. xxiv. 3; lx. 19, 20. Mal. iv. 2.
[z] Ez. i. 28. Dan. viii. 18.
[a] *See on* 8, 11.
[b] Rom. xiv. 8, 9. 2 Cor. v. 14, 15.
† I am Christ, who was lately incarnate on earth, and crucified for your sins, and now live, your King and Intercessor in glory, and shall die no more; and death and all separated souls are in my power, to be taken into happiness or cast out.—BAXTER.
[c] Heb. vii. 16, 25.
[d] Ps. lxviii. 20. Is. xxii. 22.
‡ The key here signifies the power and authority over life, death, and the grave. This is also a rabbinical form of speech.—CLARKE.
[e] ii.; iii.
[f] iv.-xxii.
§ Pastors, ministers, or chief guides, usually called in the Jewish language, "angels of the churches."—PYLE.

CHAP. II.
* The first epistle is addressed to the Church of Ephesus, as it was the metropolis of Proconsular Asia, besides being St John's principal residence. —WELLS.
† This expression seems taken from the office of the priests in dressing the lamps in the temple: according to which, it here denotes a care to observe and know the true state of the Churches, and to assist their improvement in religion, that they might shine as lights in the world.—LOWMAN.
[a] Matt. vii. 23. 1 Thes. i. 3.

malicious words which they had dared to utter, from the proud and carnal enmity of their hearts against him. This conviction and condemnation, the false teachers of whom Jude wrote could not escape; seeing their works and words were exactly of the same kind.—*Scott.*

CHAP. I. THE APOCALYPSE.—Ver. 1, 2. The Lord Jesus, in his mediatorial character, is the great Prophet of the Church, the incarnate Word of God, by whom he reveals himself to men. In this sense some things were given to him "as his revelation," to be through him communicated to his servants, and others were not. An infinity of the Divine decrees remain impenetrably concealed in the mind of God, till the event discovers them; but he hath seen good *previously* to make known some of his purposes respecting future ages; in order to confirm the faith, encourage the hope, and enlarge the views of his people; and that the accomplishment of them in after-times might demonstrate the truth of the Scriptures to every intelligent inquirer.—This book was therefore called "The Revelation of Jesus Christ," because its principal subject is, "A previous discovery of the purposes of God, respecting the affairs of the Church, and of the nations as connected with it, from the time when it was given, even to the end of the world." This Revelation was given to Jesus Christ, that he might shew to his servants those events, which would immediately begin to take place; and which would all *shortly* be accomplished: as the transient term of some thousands of years bears no proportion to eternity, in which the whole will at length be swallowed up. —*Scott.*

DUTY TO READ.—Ver. 3. Observe, 1. It is a blessed privilege to enjoy the oracles of God. This was one of the principal advantages the Jews had above the Gentiles. 2. It is a blessed thing to study the Scriptures: they are well employed who search the Scriptures. 3. It is a privilege not only to read the Scriptures ourselves, but to hear them read by others, who are qualified to give us the sense of what they read, and to lead us into an understanding of them. 4. It is not sufficient to our blessedness that we read and hear the Scriptures, but we must *keep* the things that are written; we must keep them in our memories, in our minds, in our affections, and in practice, and we shall be blessed in the deed. 5. The nearer we come to the accomplishment of the Scriptures, the greater regard we shall give to them.—*Henry.*

THE TRI NE JEHOVAH.—Ver. 4-6. "From him, who is, and who was, and who is to come;" that is, from the self-existent, eternal, and unchangeable JEHOVAH. The original is peculiar, perhaps unexampled, and almost, if not absolutely, incapable of an exact translation; the preposition governing the genitive case of the article, and yet all the subsequent words being in the nominative. It is supposed to refer to the name of God revealed to Moses (Exod. iii. 14), and with a similar disregard to the ordinary rules of grammar. This is here especially meant of the person of the Father. As the one true and living God communicates blessings to sinful man, through the mediation of the incarnate Son, and by the agency of the eternal Spirit: so it is almost unavoidable, under such an economy, to speak of the Father in the absolute style of Deity, and of the Son and the Spirit with relation to their assumed characters and offices; though in language evidently implying a participation in all Divine perfections, and co-equality with the Father, in their original and essential nature and dignity. "Grace and peace" were moreover sought for the Christians addressed, "from the seven Spirits which are before the throne." This is generally, and doubtless justly, interpreted of "the Divine Spirit," with respect to the abundance, sufficiency, and variety of his gift, graces, and operations; and in relation to the *seven* churches, with each of which, and all others, the one and self-same Spirit dwelt, as the Fountain of life, grace, and peace; being omnipresent and omnipotent, and one with the Father and the Son, "God over all, blessed for evermore."

VISION OF CHRIST.—Ver. 12-20. When the apostle had distinctly heard these words, he turned to see from whom the voice proceeded; and he then had a vision of seven golden candlesticks, in allusion to the golden candlestick with seven branches, which was made for the tabernacle, and in the midst of them, as presiding over and taking care of them, he saw one like unto the Son of man. The apostle had been well acquainted with Jesus, when he was on earth a man of sorrows: but, though he perceived him in human form, and with some resemblance of his former appearance, yet he now saw him in such resplendent glory, that he seemed another person: "He was clothed," after the manner of the priests, "with a garment down to his foot;" perhaps representing his mediatorial righteousness and royal priesthood: this vesture was girt about his breasts with a golden girdle; which may denote the preciousness of his love, and the cordiality with which he maintains the cause of his people.—*Scott.*

CHAP. II. CHURCH IN EPHESUS.—Ver. 1-7. Ephesus was the capital of the province called Asia, and the apostle was directed to write the first epistle to the Church in that city, as a message from "him that held the seven stars in his right hand, and walked amidst the seven golden candlesticks." This intimated the absolute authority of Christ over his ministers, with their entire dependence on him; and his constant, though invisible, presence with his Churches, in which he had fixed the light of his Word and ordinances; his attention to their whole conduct; his readiness to help and bless them, whilst they made a proper use of their light; and his power and purpose to remove it, if provoked by their abuse or neglect of it. Our Lord reminded the presiding minister

A.D. 96—A.D. 96.

4 Nevertheless [b]I have *somewhat* against thee, [c]because thou hast left thy first love.‡

5 Remember therefore from whence [d]thou art fallen, [e]and repent, [f]and do the first works; or [g]else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes,§ which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; [h]To him that overcometh will I give to eat of the tree of life, which is in the midst of [i]the paradise of God.

8 And unto [k]the angel of the church in Smyrna‖ write; These things saith [l]the first and the last, which was dead, and is alive;

9 I know thy works, and [m]tribulation, and [n]poverty, (but [o]thou art rich,) and *I know* [p]the blasphemy of them which say they are Jews, and are not, but *are* [q]the synagogue of Satan.

10 Fear none of those things which thou [r]shalt suffer; behold, [s]the devil shall cast *some* of you into prison, that ye may be tried; and [t]ye shall have tribulation ten days: [u]be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; he that overcometh shall not be hurt of the second death.

12 And [x]to the angel of the church in Pergamos write; These things saith he [y]which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where [z]Satan's seat *is:*¶ and [a]thou holdest fast my name, and hast not [b]denied my faith, even in those days wherein Antipas [c]*was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam,* who taught Balac to cast a stumbling-block before the children of Israel, to [d]eat things sacrificed unto idols, and [e]to commit fornication.

15 So hast thou also them that hold [f]the doctrine of the Nicolaitanes, which thing I hate.

16 Repent: or else I will come unto thee quickly, and [g]will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give [h]to eat of the hidden manna,† and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it.*

18 And [i]unto the angel of the church in Thyatira‡ write; These things saith [k]the Son of God, [l]who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and faith, and thy patience, and thy works; and [m]the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her unto a bed,§ [n]and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death; and all the churches shall know that [o]I am he which searcheth the reins and hearts: and [p]I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, (as many as have not this doctrine, and which have not known [q]the depths of Satan, as they speak,) I will put upon you none other burden:

25 But that which ye have *already* hold fast [r]till I come.

26 And he that overcometh, and [s]keepeth my works unto the end, [t]to him will I give power over the nations:‖

27 And [u]he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; [x]even as I received of my Father.

28 And [y]I will give him the morning star.¶

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

[b] 14, 20.
[c] Jer. ii. 2-5. Phil. iii. 13-16.
‡ By their "first love" is meant that love, delight, and gratitude towards their God and Saviour, which was kindled in their hearts when they first tasted that the "Lord is gracious." We have many instances, or specimens, of this first love on record, such as may serve to shew us what it means (Luke vii.44-47; Gal. iv. 4; Acts ii. 44 47). —JONES.
[d] Is. xiv. 12. Gal. v. 4. Jude 24.
[e] Acts xvii. 30, 31.
[f] Is. i. 26. Luke i. 17.
[g] Matt. xxi. 41-43.
§ The followers of one Nicolas, who held and taught that the most impure practices were indifferent, or even innocent.—BOOTHROYD.
[h] John xvi. 33. 1 John v. 4, 5.
[i] Luke xxiii. 43.
[k] *See on* i.
‖ Smyrna was the nearest of the seven cities to Ephesus, being about forty-five miles northward of it; and on that account probably it is addressed in the second place.—WOODHOUSE.
[l] i. 8, 11, 17, 18.
[m] John xvi. 33.
[n] Luke iv. 18. 2 Cor. viii. 2, 9.
[o] Luke xii. 21.
[p] Luke xxii. 65. 1 Tim. i. 13.
[q] iii. 9.
[r] Dan. iii. 16-18. Luke xii. 4-7.
[s] Luke xxi. 12. John xiii. 2.
[t] *See on* 9.
[u] Matt. x. 22.
[x] i. 11.
[y] Is. xi. 4. Heb. iv. 12, 13.
[z] iii. 9.
¶ *Where Satan's seat is.*—In plain terms, this means, that the place was pre-eminently wicked.—DODDRIDGE.
[a] 2 Tim. i. 13. Heb. iii. 6.
[b] 1 Tim. v. 8.
[c] Acts xxii. 20.
* See Num. xxv. 1, 2; xxxi. 16. As he taught Balak how to seduce the Israelites, so some among you seduce my disciples, and teach the impure doctrines of the Nicolaitanes (see ver. 6).—BOOTHROYD.
[d] Acts xv. 20, 21, 29. 1 Cor. viii. 4-13.
[e] 1 Cor. vi. 13-18.
[f] *See on* 6.
[g] Is. xi. 4.
[h] Ps. xxv. 14. Is. lxv. 13.
† The allusion is to the pot of manna which Moses commanded to be laid up before the Lord (Exod. xvi. 33, &c.) *A white stone.*—White stones were used in acquitting accused persons, and black in condemning them; and white stones were also given to the victors in the Grecian games, as warrants to receive their prizes. To one of these customs the passage seems to refer, and Lowman applies it to the latter. *New name.*—A new rank and state, which no one can know but he who receives and enjoys it.—BOOTHROYD.
[i] i. 11.
‡ About fifty miles south-east of Pergamos.—NEWTON.
[k] Ps. ii. 7. Matt. xvii. 5. Luke i. 35.
[l] i. 14, 15.
[m] Ps. xcii. 14. Prov. iv. 18.
§ A manifest allusion to the sin with which she stands charged. The place which had been the scene of her transgression is to be that of her punishment. "I will cast her into a bed;" but it shall not be a bed of pleasures, but of pain; and they that have sinned with her shall suffer with her.—JONES.
[n] Ex. xvi. 37-41; xxiii. 45-48.
[o] 1 Sam. xvi. 7. 1 Chr. xxviii. 9.
[p] Ps. lxii. 12. Is. iii. 10, 11.
[q] 2 Cor. ii. 11; xi. iii. 13-15.
[r] John xiv. 3. 1 Cor. iv. 5; xi. 26.
[s] Luke viii. 13-15.
[t] Luke xxii. 29, 30.
‖ I will make good the promise made to the Church in prophecy, that it shall prevail against the superstitions of the heathen world, whether maintained by the heathen nations themselves, or introduced by others into the Christian Church.—LOWMAN.
[u] xix. 15.
[x] Matt. xi. 27.
[y] Luke i. 78, 79.
¶ Such splendour and glory as the morning star fitly represents.—GILL.

at Ephesus, and by him all the Church, that he knew, or observed and accepted, their works of faith and love. Nevertheless, he had somewhat to allege against them; because the fervency of their love to him and their zeal for his glory had sensibly declined since they first embraced Christianity; and they had become more negligent and formal than they used to be. This abatement of holy affection naturally tended to still more apparent evil: the Lord therefore called on them to recollect how lively, zealous, fervent, united, and active they had been; and to compare their present fallen condition with it; that thus they might be excited to repent, and do their first works; else he would come, by his providence, in a short time and an unexpected manner, and remove their candlestick out of its place; or deprive them of the light of the gospel, and the advantages of its ordinances: nor could this judgment be averted without repentance, and works meet for repentance. This sentence was after a time most awfully executed; and at this day, Ephesus, which was so renowned a city, is an inconsiderable village, in which there are no persons that bear the Christian name.

CHURCH IN SMYRNA.—Ver. 8, 9. Smyrna was a large city to the north of Ephesus. The epistle sent to the angel of the Church established there was the message of him who is "the first and the last." These words were spoken by JEHOVAH of himself, when declaring his own eternal Deity, and asserting "that besides him there was no God; yea, he knew not any" (Is. xliv. 6-8); so that the repeated use of them by the Lord Jesus must be allowed to be a full proof, that he is the self-existent and eternal God. Though Smyrna was a rich and populous city, either the poorest of the inhabitants alone had been converted, or the Christians there had been impoverished by persecution. They were, indeed, poor in the world, as well as poor in spirit; yet Christ declared "that they were rich" in faith, and, by an interest in his unsearchable riches, and the precious promises of the new covenant, in wisdom, grace, and good works. The Lord therefore exhorted them to be "faithful unto death," maintaining their allegiance to him inviolable, fighting valiantly as his soldiers, and adhering to his truth and will, even if called to suffer death for his sake, or, in any case, till the close of their lives; and then he "who had been dead, and was alive," would recompense them as no other prince or captain could do his faithful adherents; for he would give them "a crown of life," or eternal glory and felicity.

CHURCH IN PERGAMOS.—Ver. 12-17. The epistle to the angel of the Church in Pergamos (a city to the north of Smyrna) contains both reproof and threatenings; and, therefore, it was sent as from him "who hath the sharp sword with two edges" (chap. i. 16). Christ took favourable notice of the works of the Christians in this city, as far as they were obedient to his commandments; and he reminded them, that he knew their habitation to be in a place where Satan had especially established his throne, and taken up his abode. Ver. 14-16. The Lord had, however, a few things to allege against this Church: because they permitted in their communion, or otherwise connived at, some of those licentious teachers, against whom his apostles had protested—even such as held the doctrine of Baalam. For that wicked man, though really favoured with prophetic visions, had yet, for filthy lucre's sake, plotted mischief against Israel. To each person, who thus adhered to the truths and precepts of Christ, he promised to give "the hidden manna," or those invigorating and satisfying consolations which spring from the lively exercise of faith in a crucified Saviour. He also promised to give to every conqueror in this holy war "a white stone." In those times, when any person accused of crimes against the state was tried by the suffrage of the citizens, they voted for his acquittal by a white stone, and for his condemnation by a black one; so that Christ, the sole judge of his people, in promising to give them "a white stone," assured them of their full justification at the great day of account, and of the present comfortable sense that they were pardoned and accepted in him.

CHURCH IN THYATIRA.—Ver. 18-20. Thyatira lay to the south-east of Pergamos; and the epistle to the Church established in that city was sent in the name of the "Son of God, who hath his eyes as a flame of fire," &c. (chap. i. 14, 15), which represented his authority and omniscience, and the steadfastness and righteousness of his appointments and decisions. Notwithstanding all this cause of commendation, Christ had a few things to allege against them, especially their allowance of such as taught those abominable tenets, and perpetrated those evils, which Christ hated; for the same heresy is here opposed as in the foregoing epistle. It is not agreed whether the expression, "that woman Jezebel," is to be understood literally or figuratively. From the reading in some manuscripts it hath been thought that the wife of the presiding minister was meant; that she had obtained great influence in the affairs of the Church, and made a bad use of it; that she pretended to prophetic gifts, and under that sanction propagated abominable principles.—*Scott.*

CHAP. III. CHURCH IN SARDIS.—Ver. 1-6. Sardis lay to the south of Thyatira, and was once the renowned capital of Lydia, the kingdom of Croesus. The epistle to the presiding pastor, and to the Church in that city, was sent as a message from him

CHAPTER III.

Epistles, with warnings, threatenings, and promises, suitable to the state of the church 1 *at Sardis,* 7 *at Philadelphia,* 14 *at Laodicea.*

AND unto the angel of the church in Sardis* write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, [a]and art dead.†

2 Be watchful, and [b]strengthen the things which remain, that are ready to die: for I have not found [c]thy works perfect‡ before God.

3 [d]Remember therefore how thou hast received and heard, and hold fast, and [e]repent. If therefore thou shalt not watch, [f]I will come on thee as a thief, and [g]thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis [h]which have not defiled their garments;§ and they shall [i]walk with me in white:‖ [k]for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not [l]blot out his name out of the book of life, but I will [m]confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

7 And to the angel of the church in Philadelphia¶ write; These things saith he that is holy, he that is true, he that hath [n]the key of David, [o]he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of [p]the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, [q]I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience,* [r]I also will keep thee from the hour of temptation, which shall come upon all the world, [s]to try them that dwell upon the earth.

11 Behold, [t]I come quickly: [u]hold that fast which thou hast, that no man take [x]thy crown.

12 Him that overcometh will I make a pillar† in the temple of my God, and he shall go no more out: and [y]I will write upon him the name of my God, and the name of [z]the city of my God, *which is* new Jerusalem, which cometh down out of heaven from my God; and *I will write upon him* [a]my new name.

13 He that hath an ear, let him hear what the Spirit saith unto the churches.

14 And unto the angel of the church [1]of the Laodiceans write; These things saith the Amen, [b]the faithful and true Witness, [c]the beginning of the creation of God;

15 I know thy works, [d]that thou art neither cold nor hot:‡ I would thou wert cold or hot.

16 So then because thou art lukewarm, and neither cold nor hot, [e]I will spue thee out of my mouth.§

17 Because thou sayest, [f]I am rich, and increased with goods, and [g]have need of nothing; and [h]knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

18 I counsel thee to [i]buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* [k]the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 [l]As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, [m]I stand at the door, and knock: if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me.

21 To [n]him that overcometh will I grant to sit with me in my throne,‖ even as I also overcame, [o]and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.¶

CHAPTER IV.

1 *John in vision, beholds heaven opened, and the glory of God, as seated on an exalted throne,* 4 *surrounded by twenty-four elders, and four living creatures, who unite in adoring him as the Creator and Lord of all.*

AFTER this I looked, and, behold, [a]a door *was* opened in heaven:* and [b]the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither,

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CHAP. III.

* This, like Thyatira, was a city of Lydia, and its metropolis the seat of king Crœsus. It is now an obscure little village, called by the Turks *Sard.* It is thirty-three miles from Thyatira.—GILL.

[a] Eph. ii. 1, 5. Col. ii. 13.

† By a metaphor frequent in Scripture, a person living in the defilements of the world, in whom the spiritual life in Christ hath little or no vigour, is said to be dead while he liveth.—WOODHOUSE.

[b] Deut. iii. 28. Is. xxxv. 3.

[c] 1 Kings xv. 3. Matt. xxiii. 5, 25-28.

‡ Thou mightest have done me more service, and thou mightest have done what thou hast done with more uprightness and sincerity.—POOLE.

[d] Ez. xvi. 61-63. 2 Pet. i. 13; iii. 1.

[e] ii. 5, 21, 22.

[f] Matt. xxiv. 42, 43.

[g] Matt. xxv. 13.

[h] Is. lxi. 3, 10. Zech. iii. 3-5.

§ That is, had not had any part in the sins of the rest. This expression is taken from the ceremonial purity which the law prescribed to the Jews, even in their dress (Lev. xi. 25, 32; xiv. 8; xv. 5, 7; Jude 23).—MANTON.

[i] Esth. viii. 15.

‖ Under the law, the garments of the priests were white; and so were also those worn in the courts of princes. These were marks of favour and honour, and are, in Scripture, emblems of purity (chap. xix. 8).—LOWMAN.

[k] Luke xxi. 36.

[l] Ez. xxxii. 32, 33. Ps. lxix. 28.

[m] Mal. iii. 17. Luke xii. 8.

¶ Another city of Lybia, distant from Thyatira about twenty-seven miles.—GILL.

[n] Is. xxii. 22.

[o] Job xii. 14. Matt. xvi. 19.

[p] ii. 9.

[q] Esth. viii. 17.

* The gospel is called "the word of Christ's patience" in respect of what it was to them. The retention of it, under a succession of cruel persecutions, required great patience; yet they had kept it, and the Lord promised, in return, to keep them in a particular time of trial that was coming upon the world.—FULLER.

[r] Matt. vi. 13.

[s] 1 Pet. iv. 12.

[t] Jam. v. 9.

[u] ii. xiii. 25.

[x] 1 Cor. ix. 25.

† As a pillar in the heavenly temple. The allusion is to those pillars erected in memory of some victory.—BOOTHROYD.

[y] xxii. 4.

[z] Ps. lxxxvii. 3.

[a] Is. lxv. 15. Eph. iii. 15.

[1] *In Laodicea.*

[b] Is. lv. 4. Jer. xlii. 5.

[c] Col. i. 15.

[d] Matt. xxiv. 12. Phil. i. 9.

‡ They may be said to be cold who have no religion, and pretend to none; and they to be hot, who are zealously engaged in Christ's work; but these people were neither this nor that. They were not decidedly religious, and yet would not let religion alone.—FULLER.

[e] Jer. xv. 1-4.

§ I will cast thee off with the utmost aversion and indignation.—PYLE.

[f] Prov. xiii. 7. Luke xviii. 10, 12.

[g] Deut. viii. 12-14. Jer. ii. 31.

[h] Rom. ii. 17-23.

[i] Prov. xxiii. 23. Is. lv. 1.

[k] Is. xlvii. 3. Dan. xii. 2.

[l] Deut. viii. 5. Prov. iii. 11, 12. [m] Cant. v. 2-4. Luke xii. 36.

[n] ii. 7.

‖ The thrones of the Eastern kings were somewhat long, so that there was room for several persons.—MARTIN.

The expression here means, to share in my glory and happiness.—KEYWORTH.

[o] Dan. vii. 13, 14. Matt. xxviii. 18.

¶ Some commentators consider these churches as emblems of seven different states of the Christian Church.—GILL.

CHAP. IV.

[a] Ez. i. 1.

* The apostle having finished the epistolary part of his revelation relating to the then present and near approaching state of the seven churches of Asia, proceeds to open the prophetic scene, which was represented to him in another vision, relating to the more general affairs of the Church for times to come, to the end of the world.—GUYSE.

[b] i. 10; xvi. 17.

"that hath the seven spirits of God, and the seven stars" (chap. i. 4)—that is, the Divine Saviour, through whom the Holy Spirit, in the variety and abundance of his precious gifts and graces, was communicated to all the Churches, and to the seven here mentioned in particular, and who was their sovereign proprietor and ruler. Even at Sardis there were a few Christians, whose names would be at length mentioned with distinguished honour, on account of their holy singularity; as they had not "defiled their garments," or disgraced their profession by the worldly lusts and sinful practices to which the rest were addicted; and Christ assured them, that they "should walk with him in white," the emblem of perfect purity, triumph, and joy, and so be his accepted, holy, and honoured companions in heavenly felicity; "for they were worthy," or meet and proper persons to be admitted to that glorious and happy state, having approved themselves to be his faithful friends and servants whilst they lived on earth. In short, to every conqueror in the spiritual warfare, at a place especially where temptations and bad examples so much abounded, the Lord promised "that he should be clothed in white raiment," as completely and eternally justified, sanctified, and made glorious in the presence and favour of God.

CHURCH IN PHILADELPHIA.—Ver. 7-13. Philadelphia lay to the south-east of Sardis. The epistle to the angel of the Church in that city was sent in the name of "Him that is holy," and "that is true," or of "the holy one, and the true one;" which words contain a very conclusive proof of the Deity of Christ; for what mere creature can with propriety speak of himself in this language? As the Philadelphians had kept the Word of Christ in that constancy and patience which he had commanded and exemplified, and which he bestowed on his people who could not stand their ground unless thus enabled to "deny themselves, take up their cross, and follow him," he promised to keep them "from the hour of temptation," or some remarkable season of persecution, heresy, or apostasy, which was about to come on all the Churches in the world, especially through the whole Roman empire, to try and prove the sincerity and strength of their faith and love. "At a distance from the sea, forgotten by the emperors, encompassed on all sides by the Turks, her valiant sons defended their religion and freedom above fourscore years, and at length capitulated with the proudest of the Ottomans. Among the Greek colonies and Churches of Asia, *Philadelphia is still erect, a column in a scene of ruins*—a pleasing example that the paths of honour and safety may sometimes be the same."—(*Gibbon.*) To animate the Christians at Philadelphia, and all others, to the spiritual conflict, our Lord next promised to make every conqueror "a pillar in the temple of his God"—to establish him as an ornamental part of the spiritual edifice, which he, as Mediator, was building to the glory of his God and Father.

CHRIST IN LAODICEA.—Ver. 14-22. Laodicea lay to the south of Philadelphia, and in the road to Ephesus: for the seven churches were situated in a kind of circle, and the progress from one to the other of them, in rotation, might be made in the order of these epistles.—A flourishing Church had been planted here in the time of the apostle Paul; but it had greatly declined before this epistle was sent thither, in the name of "The AMEN;" of Him, who is Truth in himself, and who will surely confirm and ratify all his words, which are established, and unchangeable as his own nature. Whilst the state of the Church was so lamentably declined, that very few real Christians, and those of small proficiency, remained in it; their spiritual pride and self-confidence had proportionably increased: this gave occasion to the following reproof, instruction, and counsel. They were ready to say within themselves, to each other, and even in a boasting manner to their neighbours, that "they were rich" in spiritual gifts and attainments; that they were "increased in goods," and had obtained a larger measure of every spiritual gift and endowment than they formerly had when the apostles were with them: so that they thought they had need of nothing, but were complete in knowledge, wisdom, goodness, strength, and establishment in the privileges and liberty of the gospel; like poor lunatics, who fancy every house and estate which they see or hear of to be their own. The case, described in the preceding verse, was that of the Church in general, and of its pastors and members in particular, by the testimony of Christ himself; and he counselled them "to buy of him" those things of which they were in such urgent need. They could have them from no other person in the world; and he sold them to the poorest who applied for them, "without money and without price."—*Scott.*

and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit:† and, behold, [c]a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine stone; and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders‡ sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings, and thunderings, and voices: and *there were* [d]seven lamps of fire burning before the throne, which are [e]the seven Spirits of God.

6 And before the throne *there was* [f]a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts, [g]full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him;* and *they were* full of eyes within; and they rest not night and day, saying, [h]Holy, holy, holy, [i]Lord God Almighty, [k]which was, and is, and is to come.§

9 And when those beasts give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne,‖ saying,

11 Thou [l]art worthy, O Lord, [m]to receive glory, and honour, and power: [n]for thou hast created all things, and for thy pleasure they are and were created.

CHAPTER V.

1 *The sealed book,* 9 *which only the Lamb that was slain is worthy to open.* 12 *Therefore the elders adore him, and confess that he redeemed them with his blood.*

AND I saw in the right hand of him [a]that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man* in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much,† because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold, [b]the Lion of the tribe of Juda,‡ [c]the Root of David, [d]hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood [e]a Lamb as it had been slain, having seven horns§ and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of [1]odours, which are [f]the prayers‖ of saints.

9 And they [g]sung a new song,¶ saying, [h]Thou art worthy to take the book, and to open the seals thereof: [i]for thou wast slain, [k]and hast redeemed us to God by thy blood [l]out of every kindred, and tongue, and people, and nation;

10 And hast made us unto our God kings and priests: and we shall reign on the earth.*

11 And I beheld, and I heard the voice of [m]many angels round about the throne, and the beasts, and the elders: and the number of them [n]was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, [o]Worthy is the Lamb that was slain [p]to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature† which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, [q]Blessing, and honour, and glory, and power, *be* unto [r]him that sitteth upon the throne, [s]and unto the Lamb, for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

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† The Spirit of prophecy came upon me, and I had the following prophetic vision.—LOWMAN.

[a] xx. 11.

‡ The representatives of the Jewish and Christian Churches, founded by the twelve patriarchs and twelve apostles; and they were clothed in white, the dress of the Jewish priests, and had crowns, to denote their purity, honour, and dignity. —GILL.

[d] Ex. xxxvii. 23. Ez. i. 13.

[e] iii. 1; v. 6. Matt. iii. 11.

[f] 1 Kings vii. 23.

[g] Ez. i. 18; x. 12.

[h] iii. 7. Ex. xv. 11. Is. vi. 3.

[i] i. 8; xxi. 22. Gen. xvii. 1.

[k] Heb. xiii. 8.

§ We are here presented with as sublime a picture of devotion as is anywhere to be found in Scripture. How pure, fervent, and perfect the worship offered! It is in the highest degree celestial. Its matter is creation; no mention is made of redemption. If, then, creation alone, in its wisdom, power, beauty, and goodness, produces such fervour, gratitude, gladness, and rapture, among perfect natures, what ought not the cross to effect, with its grace, truth, love, humiliation, suffering, righteousness, and salvation!—DR JOHN CAMPBELL.

‖ Signifying that they received them from him that sits upon it, being, by the grace of God, what they are; and that they are unworthy to wear them in his presence, being but unprofitable servants in all they do, and hereby also acknowledging their subjection to him as their King and Lawgiver.—GILL.

[l] 2 Sam. xxii. 4.

[m] xiv. 7. Deut. xxxii. 4.

[n] Gen. i. 1.

CHAP. V.

[a] iv. 3.

* Rather, *no one.* No creature, man, or angel, can penetrate into the mind of God. — KEYWORTH.

† *I wept much.*— For the sake of the Church of God, to whom the knowledge of this book, and the things contained in it, he judged must be very useful and profitable.— GILL.

[b] Gen. xlix. 9, 10. Num. xxiv. 9.

‡ The victorious Prince of the house of David, in the warlike tribe of Judah, compared to a lion (Gen. xlix. 8-10), whom Isaiah calls the Stem of Jesse (Is. xi. 1, 10). —PYLE.

[c] Is. xi. 1, 10. Rom. i. 3; xv. 12.

[d] vi. 1.

[e] Is. liii. 7, 8.

§ The "horns" is a symbol of power among Eastern nations (see 1 Sam. ii. 1). As the seven horns of the Lamb signify our Lord's omnipotence, so do the seven eyes his omnipresence (see Zech. iii. 9; iv. 10). —WOODHOUSE.

[1] *Incense.*

[f] Ps. cxli. 2.

‖ Represented under the symbol of incense (Ps. cxli. 2). This denotes that the prayers of God's true worshippers are acceptable spiritual sacrifices. — NEWCOME.

[g] Ps. xxxiii. 3; xl. 3. Is. xlii. 10.

¶ The song was one which heaven had never heard before. The theme is, love beyond degree; redemption from the foul fiend, the curse of the law, and the dominion of death; and the gift of righteousness by faith, with power to overcome the world, and reign on earth. Sublime is the subject, and joyful is the song!—SUTCLIFFE.

[h] 2, 3.

[i] xiii. 8.

[k] Matt. xxvi. 28.

[l] Dan. iv. 1; vi. 25. Mark xvi. 15, 16.

* It is manifest from hence, that this company belongs to the militant Church that reigns upon the earth, for why should the saints in heaven, that have obtained heavenly glory, rejoice in an earthly dominion?-BRIGHTMAN.

[m] 2 Kings vi. 16-18. Ps. ciii. 20.

[n] Deut. xxxiii. 2.

[o] Zech. xiii. 7.

[p] Matt. xxviii. 18.

† A Hebrew mode of expressing the whole creation, as Phil. ii. 9-11. Thus was represented the worship of the Christian Church, to be performed towards God and Jesus Christ, through all its periods of time on earth.—PYLE.

[q] 1 Chr. xxix. 11.

[r] iv. 2, 3.

[s] vii. 10.

CHAP. IV. VISION IN HEAVEN.—Ver. 4-8. Round about, at some distance from the exalted throne of God, were placed twenty-four *thrones* of an inferior order, on which were seated so many elders. These are generally allowed to have been the emblematic representatives of the whole Church of God, both under the old and the new dispensation. The thrones on which they sat, their white raiment, and their crowns of gold, implied their acceptance, sanctification, and royal priesthood. For though the Church-militant was thus represented, as well as the Church-triumphant, yet the whole was described with relation to the security of their state, their glorious privileges, and the honour to which the Lord purposed to advance them. The number of these elders may refer to the twenty-four courses into which the priests were divided, or to the twelve patriarchs, and twelve apostles, as the heads of the Old and the New Testament Churches. The lightnings, thunders, and voices which proceeded from the throne, according to the scene exhibited on mount Sinai, might imply that God was as terrible as ever to the impenitent and unbelieving. The seven lamps of fire, burning before the throne, were emblematical of the seven Spirits of God. Various opinions have been held concerning "the four beasts," or *living creatures,* as it ought to have been translated, in order to adhere to the exact meaning of the original, and to preserve the truth of the emblem. The unaccountable notion, that the trinity of persons in the Godhead was represented by them, whilst two emblems were given of the Son, because of his incarnation and sacrifice, can have no other support than the names which have sanctioned it; for this plain reason, that these living creatures are throughout represented as the principal worshippers, not as the object of worship. Nor can the more general and plausible opinion, that they were representatives of the angels, as the cherubim in Ezekiel's vision seem to have been, be supported by any sufficient proof; not only because angels are personally introduced to the subsequent part of this vision, but especially because these living creatures are spoken of as adoring "the Lamb that was slain, who had redeemed them to God with his blood" (ver. 8, 9). They must, therefore, undeniably represent some part of the Church of redeemed sinners, of the human race. Perceiving this, some expositors have supposed them to be representatives of the whole Church, and the twenty-four elders of its rulers and pastors; but it is surely far more reasonable to reverse this arrangement, and to conclude that the four living creatures represent a part, the twenty-four elders the whole, of the Church: and, indeed, it seems evident that they were emblems of the true ministers of the gospel, in the different parts of the earth.—*Scott.*

CHAP. V. THE SEALED BOOK.—Ver. 1. Hitherto the apostle had only seen the great God, Governor of all things; he is favoured with a sight of the model and methods of his government, as they are all written down in a book which he holds in his hand; and this we are now to consider as shut up and sealed in the hand of God. Observe, 1. The designs and methods of Divine Providence toward the Church and the world are stated and fixed; they are resolved upon and agreed to, as that which is written in a book. 2. God holds this book in his right hand, to declare the authority of the book, and his readiness and resolution to execute all the contents thereof, all the counsels and purposes therein recorded. 3. This book in the hand of God is shut up and sealed; it is known to none but himself, till he allows it to be opened. 4. "It is sealed with seven seals." This tells us with what inscrutable secrecy the counsels of God are laid, how impenetrable by the eye and intellect of the creature, till the whole mystery of God's counsel and conduct be finished in the world.

THE LAMB.—Ver. 6-14. Here, the apostle beholds this book taken into the hands of the Lord Jesus Christ, in order to its being opened and executed by him. Here Christ is described, 1. By his place and station: "in the midst of the throne, and of the four beasts, and of the elders." He was on the same throne with the Father; he was nearer to him than either the elders or ministers of the Churches. Christ, as Man and Mediator, is subordinate to God the Father, but is nearer to him than all the creatures, "for in him all the fulness of the Godhead dwells bodily." The ministers stand between God and the people. Christ stands as Mediator between God and both ministers and people. 2. The form in which he appeared: Before, he is called "a Lion;" here, he appears "as a Lamb slain"—a "Lamb, having seven horns and seven eyes;" perfect power to execute all the will of God, and perfect wisdom to understand it all, and to do it in the most effectual manner; "for he hath the seven

CHAPTER VI.

The opening of the seals in order, containing a prophecy to the end of the world.

AND I saw [a]when the Lamb opened one of the seals; and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2 And I saw, and behold a white horse: [b]and he that sat on him had a bow; [c]and a crown was given unto him:* [d]and he went forth conquering, and to conquer.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red;† and [e]*power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5 And when [f]he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances‡ in his hand.

6 And I heard a voice in the midst of the four beasts say, [1]A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

7 And [g]when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold a pale horse; and his name that sat on him [h]was Death, and hell followed with him: and power was given [2]unto them [i]over the fourth part of the earth, [k]to kill with sword, and with hunger, and with death, and with the beasts of the earth.

9 And when he had opened the fifth seal,§ [1]I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, [m]dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes‖ were given unto every one of them; and it was said unto them, that they should rest yet for a little season until their fellow-servants also, and their brethren, that should be killed as they *were*, should be fulfilled.

12 And I beheld, when he had opened the sixth seal, and, lo, there was a great earthquake; and [n]the sun became black as sackcloth of hair, and the moon became as blood;

13 And [o]the stars of heaven fell unto the earth, even as a fig-tree casteth her [3]untimely figs, when she is shaken of a mighty wind:

14 And [p]the heaven departed as a scroll when it is rolled together; [q]and every mountain and island were moved out of their places.

15 And the kings of the earth,¶ and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains;

16 And said to the mountains and rocks, [r]Fall on us, and hide us from the face of him that sitteth on the throne, [s]and from the wrath of the Lamb:

17 For [t]the great day of his wrath is come; and who shall be able to stand?

CHAPTER VII.

1 *The servants of God are sealed.* 4 *The number of them from the several tribes of Israel.* 9 *An innumerable multitude of all nations before the throne; how they came thither, and the blessedness which they enjoy.*

AND after these things I saw four angels standing on the four corners of the earth,* holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, [a]having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, [b]Hurt not the earth, neither the sea, nor the trees, [c]till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.†

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed

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CHAP. VI.

[a] v. 5-7.
[b] Ps. xlv. 3-5.
[c] Zech. vi. 11-13. Matt. xxviii. 18.
* Emblematical of Christ, his victory, triumph, and royalty.—MEDE.
He went forth conquering.—Never did the power of Satan sustain such a shock as when the first preachers went forth to convert the world. —KEITH.
[d] Ps. xcviii. 1. 1 Cor. xv. 25, 55-57.
† A suitable emblem of great and dreadful slaughter. This actually occurred in the calamitous and destructive wars between the Jews and the Romans, the common enemies of the Christian faith. This seal comprised the period from 100 to the year 138.—BOOTHROYD.
[e] Ex. ix. 16, 17. Is. xxxvii. 36, 37.
[f] iv. 5, 7.
‡ "Balances" is an improper translation. The Greek is "a yoke," which is the badge or symbol of slavery. The black horse and rider, with a yoke, denotes the corruption of Christianity in this period, and the Papal yoke.—JONES.
Blackness is its fitting symbol, and marks its character as a religion. The light of the gospel was hid by it, and dark superstitions took its place. —KEITH.
[1] The word *chanix* signifieth a measure containing one wine quart and the twelfth of a quart.
[g] *See on* 1, 5.
[h] Is. xxv. 8. Hos. xiii. 14. 1 Cor. xv. 55, *marg.*
[2] *To him.*
[i] ix. 15, 18; xii. 4.
[k] Lev. xxvi. 22 33. Jer. xv. 2, 3.
§ This seems to represent the last and most severe persecution which the Christians suffered under Maximian and Diocletian, which lasted for ten years, and during which vast numbers perished. —GILL.
[l] Lev. iv. 7. Phil. ii. 17.
[m] Is. lxi. 2. Luke xxi. 22. Rom. xii. 19.
‖ The "white robes given" to each of them denoted, that they were immediately admitted into a state of felicity, as accepted and holy; but they were required to "rest," and wait a short space for "the avenging of their blood," as there were many others of their brethren who would suffer death in the same cause, before the purposes of God respecting the destruction of their persecutors were fulfilled.—JONES.

[n] Is. xiii. 9, 10. Luke xxiii. 44, 45.
[o] Ez. xxxii. 7. Luke xxi. 25.
[3] *Green figs.*
[p] Heb. i. 11, 12.
[q] xvi. 20.
¶ This seal is generally applied to the wars and changes effected by Constantine, called the Great, who, first favouring, and then openly espousing the cause of Christ, destroyed the persecuting heathen power, put down all the pagan priests, displaced the pagan military and civil officers, and appointed Christians to fill their places. —BOOTHROYD.
[r] Jer. viii. 3. Luke xxiii. 30.
[s] Matt. xxvi. 64. 2 Thes. i. 7-9.
[t] Jer. xxx. 7. Joel ii. 31. Rom. ii. 5.

CHAP. VII.

* You observe, that the various objects are not in heaven, but in the earth, or empire, which is described according as it appears to superficial spectators, as a great plain; not, however, circular, but like a square, having four corners. *Four angels* — Or instruments employed by Providence: each held the wind in the quarter of the empire assigned him to protect.—DAVIDSON.
[a] iii. 1; x. 4. John. vi. 27.
[b] Matt. xxiv. 22, 31.
[c] Ex. xii. 13, 23. Zeph. ii. 3.
† This definite number signifies the Christian Church had now become the true Israel of God. Ephraim and Dan are not mentioned, perhaps on account of their total defection to idolatry.—GILL.

Spirits of God," he has received the Holy Spirit without measure, in all perfection of light, and life, and power, by which he is able to teach and rule all parts of the earth. 3. He is described by his act and deed: "He came and took the book out of the right hand of him that sat on the throne;" not by violence nor by fraud, but he prevailed to do it as (ver. 5) he prevailed by his merit and worthiness; he did it by authority, and by the Father's appointment. God very willingly and justly put the book of his eternal counsels into the hand of Christ, and Christ as readily and gladly took it into his hand; for he delights to reveal and to do the will of his Father. The apostle observes the universal joy and thanksgiving that filled heaven and earth upon this transaction. No sooner had Christ received this book out of the Father's hand than he receives the applauses and adorations of angels and men, yea, of "every creature." And, indeed, it is just matter of joy to all the world, to see that God does not deal with men in a way of absolute power and strict justice, but in a way of grace and mercy through the Redeemer. He governs the world, not merely as a Creator and Lawgiver, but as our God and Saviour. All the world has reason to rejoice in this.—*Henry.*

CHAP. VI. THE SEALS.—Ver. 1, 2. When the Lord Jesus, as "the Lamb that had been slain," opened the first seal, the apostle's attention was excited by a voice like thunder from one of the four living creatures, who called on him to come and see what passed. The apostle then beheld, with astonishment, a white horse, on which one was mounted, armed with a bow, as for the battle; to him a crown, denoting royal authority, was given, and he went forth conquering all that opposed him, and still preparing to obtain new victories. This emblem denotes righteousness and purity; and the mild beneficent victories of Christ, by his Word and Holy Spirit, in the conversion of sinners to the obedience of faith, seem to have been thus predicted. Ver. 3, 4. The red horse, which appeared at the opening of the second seal, leads our thoughts to wars and conquests of another nature than those before considered. The Lord Jesus, in his righteous providence, seems to be here presented, as commissioning and employing the executioners of his vengeance on his obstinate enemies. Accordingly, historians record that insurrections, bloody battles, massacres, and devastations of a most extraordinary kind took place between A.D. 100 and A.D. 138. Five hundred and eighty thousand Jews are computed to have been slaughtered, in different places, during that period. Ver. 5, 6. The black horse, which appeared on the opening of the third seal, was a proper emblem of calamity and mourning; and the balances in the hand of the rider denoted that, in the times referred to, there would be a great scarcity of provisions, so that men would have their food weighed out to them with great exactness, as it is done when any company are reduced to short allowance. If a poor man could only earn enough to buy a sufficient quantity of bread, without any other necessary of life, to what straits must he be reduced in endeavouring to sustain a family! Ver. 7, 8. The pale horse, which appeared at the opening of the fourth seal, on which Death rode, as a terrific conqueror, followed by hell (or the grave, and state of departed souls, to seize on the dead), was an apt emblem of the several Divine judgments which are afterwards enumerated. This universal war and confusion, by taking men off from the cultivation of the earth, and destroying the fruits of it when produced, naturally made way for famine, which grievously prevailed in every place. The scanty, low, and unwholesome diet, occasioned by hunger or famine, naturally introduced pestilence, which is often called *death* by the Eastern writers. Ver. 9-13. On the opening of the fifth seal, the apostle observed "under the altar" (for there is a continual reference to the appearance of the Divine glory in the sanctuary, and to the peculiarities of the Jewish worship) the souls of those persons who had been slain for believing and obeying the Word of God, and for the testimony which they had borne to the truth of the gospel. These appeared as sacrifices that had newly been offered. The great earthquake (or concussion, whether of the earth or the heavens), which followed the opening of the sixth seal, was the emblem of extraordinary revolutions in the civil and religious state of the world, attended with vast commotions of every kind. The blackness of the sun, and the moon appearing as blood, denote the extinction, with horror and bloodshed, of the most exalted and conspicuous persons, such as the emperors and their chief ministers: the falling of the stars was emblematical of the degradation or death of illustrious persons in great numbers, such as magistrates and senators.—*Scott.*

CHAP. VII. THE TRIBES SEALED.—Ver. 4-8. This account of the numbers sealed from the twelve tribes cannot be understood in a literal sense; for, if we explain it exclusively of Jewish converts, it can hardly be supposed that the same number of each tribe were sealed. The tribes are here arranged differently than elsewhere; Judah is placed first, in honour of Christ, who sprang from him; Dan is wholly omitted, perhaps because idolatry was first publicly established by that tribe. Others, however, think, that the tribe of Dan had long before become nearly extinct; and, indeed, it is

twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, [d]a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, [e]stood before the throne,‡ and before the Lamb, [f]clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, [g]Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, [h]and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, These are they which [i]came out of great tribulation, and have washed§ their robes, and made them white in [k]the blood of the Lamb.

15 Therefore [l]are they before the throne of God, and [m]serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall [n]hunger no more, neither thirst any more; neither shall [o]the sun light on them, nor any heat.

17 For the Lamb, which is [p]in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters; and [q]God shall wipe away all tears from their eyes.‖

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[d] Gen. xlix. 10.
[e] Luke xxi. 36.
‡ The reason of the glorified saints and martyrs being here introduced, seems to be, that the sealed servants of God who were yet on earth, and had to pass through a series of trials, might, by a view of their happy end, be strengthened to follow their example. As great numbers would be against them in this world, they are directed to view the numbers of friends which they have in heaven, who not only look back to their own deliverance, and ascribe it to God, but seem to look down to their brethren upon earth, and to say, "Hold fast the profession of your faith without wavering."—FULLER.
[f] iii. 4, 5, 18.
[g] Ps. iii. 8.
[h] xi. 16.
[i] John xvi. 33.
§ *Have washed*—viz., have preserved themselves in innocency of life, and in purity of profession of the Christian faith, by which having put on Christ with all his righteousness and merits, have likewise been clothed and arrayed by him with the graces of his Spirit in this world, and of his glory in the everlasting life (2 Cor. v. 4). For though they have suffered great persecution, yet are they not therefore saved, but because they are washed in the blood of the Lamb Jesus Christ.—DIODATI.
[k] Heb. xiii. 12.
[l] Heb. viii. 1.
[m] Ps. cxxxiv. 1, 2.
[n] Ps. xlii. 2.
[o] Ps. cxxi. 6.
[p] *See on* 5, 6.
[q] Is. xxv. 8.
‖ This scene is in the most holy place; and it is delightful to observe, that though the apostasy of the Church forms the chief visions of the Revelation to John, yet we are assured of the salvation of an innumerable multitude. This part of the vision is most seasonably introduced to encourage the faithful to confess Christ, during the apparent triumph of the Man of Sin.—DAVIDSON.

CHAP. VIII.

[a] vi. 1, 3, 5, 7, 9, 12.
* This silence of half an hour is a sign that the peace of the Church would continue but for a short season. It is an interval and pause, as it were, between the foregoing and succeeding visions. It is a mark of solemnity to procure attention, and to prepare the mind for great and signal events.—NEWTON.
[b] Matt. xviii. 10. Luke i. 19.
[c] Gen. xlviii. 15, 16. Ex. iii. 2-18.
[d] Lev. xvi. 12.
[1] *Add it to the prayers.*
[e] Ps. cxli. 2. Luke i. 10. Heb. iv. 15.
[f] Is. lxvi. 6, 14-16.
[2] *Upon.*
† *Fire*—cast into the earth by an angel—would be the precursor of dreadful wars; and *an earthquake*—is the well-known symbol of a revolution, or such an overturning in matters of government as should introduce a new order of things. Such were the events which distinguished the times between Constantine and Augustulus, and especially those between the years 400 and 476.—FULLER.
[g] 2 Sam. xxii. 7-9. Ps. xviii. 13.
[h] *See on* 2.
[i] vi. 8. Is. ii. 12.
‡ A *mountain* signifies a kingdom, in the style of prophecy, or the strength of it, its metropolis (see Jer. ii. 25). The *sea* denotes, or is a symbol of, people (Rev. xvii. 15); and a burning mountain cast into it strongly represents the dreadful effects of an invading conquering army, burning the habitations, and seizing or destroying all before them. Some apply this to Alaric and Genseric, who laid waste the Western empire. This extends to 430.—BOOTHROYD.
[k] Am. vii. 4.
[l] Ex. vii. 17-20.
[m] Zech. xiii. 8.
[n] Jude 13.

CHAPTER VIII.

1 *The seventh seal is opened, and seven angels appear with seven trumpets to announce approaching judgments.* 7 *The sounding of four of the trumpets, and an intimation of more awful calamities under the other three.*

[a]AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour.*

2 And I saw the [b]seven angels which stood before God; and to them were given seven trumpets.

3 And [c]another angel came and stood at the altar, [d]having a golden censer; and there was given unto him much incense, that he should [1]offer *it* [e]with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, [f]and filled it with fire of the altar, and cast *it* [2]into the earth:† [g]and there were voices, and thunderings, and lightnings, and an earthquake.

6 And [h]the seven angels, which had the seven trumpets, prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and [i]the third part of trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded, and as it were a great mountain‡ [k]burning with fire was cast into the sea; and [l]the third part of the sea became blood:

9 And [m]the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

10 And the third angel sounded, and there fell [n]a great star from heaven, burning as it

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not mentioned in the genealogies contained in the 1st of Chronicles. Levi is numbered with the rest; and Joseph is placed instead of Ephraim, whilst Manasseh is likewise continued. The order of primogeniture is neglected, nor is any regard shewn to the children of the free-woman above those of the bond-woman, as both are alike in Christ.

THE NUMBERLESS MULTITUDE OF THE SAVED.—Ver. 9-12. A multitude, so large that no man could number them, collected from the several nations of the earth known in those days, appeared to stand before the throne, as accepted worshippers of God, and "before the Lamb," as his redeemed people.—Every one of this company was clothed with white robes, as perfectly justified, sanctified, and made happy in heaven. They had also been engaged in war: as victors they carried the well-known emblem of palm branches; and having obtained complete salvation, in respect of their souls, they ascribed it in no degree to themselves, or to their own wisdom, strength, labours, services, sufferings, or martyrdom, but gave the whole glory of it to their God and Father, who was seated on the throne, as being the effect of his special love and grace, "and unto the Lamb," as it was bestowed on them through his atonement and mediation. Whilst these redeemed sinners stood next to the throne, and led the worship of heaven, in virtue of their union and relation to the incarnate Son of God, the angels (free from the least emotion of envy, and rejoicing in their exaltation, and the glory of God in it) stood without the circle made by the emblematical representatives of the Church and its ministers, and in prostrate adoration added their cordial "Amen" to the praises rendered to God and the Lamb.

THE MARTYRS.—Ver. 13-17. The martyrs had not made their robes white by their own services or sufferings, nor had they been originally white, but they had washed them from the guilt and pollution which had contaminated them, in the blood of the Lamb, by faith in his atoning sacrifice and prevailing intercession, and by trusting in his name for the mercy and grace which he died to procure for sinners. Therefore they had found acceptance with God and admission into heaven, and stood before the throne, where, with unceasing, yea, augmented pleasure, they served and worshipped God day and night; whilst he graciously dwelt among them as their Father and Friend, overshadowing them with his presence, and filling them with ineffable and rapturous joy. Thus, by his love, and the displays of his glory, all their thirstings after him and holiness were fully satisfied; nor were they troubled with one desire of any other or greater happiness than they securely enjoyed. Neither were they exposed to any affliction, temptation, fear, or persecution (like the heat of the noonday sun), as all these were finally passed away. For the Lamb, who redeemed them to God with his blood, and who, in consequence of his victory, was seated with his Father upon his throne, employed all his power and authority in satisfying and anticipating all their wants, and conducting them to the inexhaustible fountain-head of unalloyed felicity; whilst the eternal Father, as delighting over them to do them good, wiped away all the tears from their eyes, and turned their former sorrows into the fulness of eternal joy.—*Scott.*

CHAP. VIII. THE MEDIATOR-ANGEL—JESUS.—Ver. 1-6. The last of the seven seals contains under it far more than all the others, as it introduces, and seems indeed to include that period which fell under the seven trumpets. When it was opened, there was silence in heaven for about half an hour; which either intimated that the peace of the Church and the empire would be of a very short continuance, or it was expressive of the solemn expectation excited on this occasion. During this interval, the apostle saw "the seven angels who stood before God," having been appointed to this service, and of whom we shall read more afterwards; and to each of them was given a trumpet, that they might in succession sound an alarm to the nations.—At the same time, another angel appeared as a priest standing before the altar of incense. The appearance of a lamb was emblematical of Christ "our Passover, sacrificed for us;" and this angel represented him in his priestly character, offering up the prayers of all his saints before God, accompanied by his all-prevailing intercession. This being done, the angel filled the censer with fire from the altar. There was no fire on the golden altar except that in the censer, which was taken from the altar of burnt-offering: the fire here spoken of must have come from thence. This the angel cast on the earth, which occasioned voices, thunderings, and lightnings: this denoted that the approaching calamities would be the effect of God's displeasure with men, for their opposition to the gospel of his Son, and their injurious and cruel treatment of his people; and so, in fact, be inflicted, as an answer to their prayers for deliverance, through the intercession of Christ.

LESSONS ON GOD'S JUDGMENTS, AS MANIFESTED IN THE TRUMPET'S BLASTS.—The intervals of peace which the Church hath hitherto enjoyed have commonly been of short continuance. Amidst the confusion occasioned by the vices of mankind, we should rejoice that "the Lord reigneth," and that the prayers of all true believers, being presented through the meritorious intercession of our great High Priest, will surely be accepted and answered. All created angels are ministering spirits for the benefit of the heirs of salvation, even when they are employed to visit nations with terrible calamities; nay, the fire from the altar, being cast on the earth (the vengeance inflicted for men's contempt of the sacrifice and salvation of Christ, and the injuries done to his people), causes the most terrible desolations that are made on earth. Whilst the present wrath of God and of the Lamb, through those executioners of vengeance who mean not so, fills countries with misery, destroys the wretched inhabi-

were a lamp, and it fell upon the third part of the rivers, and upon °the fountains of waters;

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood, and Pmany men died of the waters, because they were made bitter.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars;§ so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, qWoe, woe, woe to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!

CHAPTER IX.

2 *The fifth trumpet sounds, and an angel openeth the bottomless pit.* 13 *The sixth trumpet soundeth, and four destroyers loosed.*

AND [a]the fifth angel sounded, and I saw a star fall from heaven* unto the earth: and to him was given the key of [c]the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; [d]and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, [e]as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men [f]which have not the seal of God in their foreheads.

5 And to them it was given that [g]they should not kill them, but that they should be tormented five months: [h]and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days [i]shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7 And the shapes of the locusts *were* like unto horses† prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair‡ as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; [k]and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions; and there were stings in their tails: and their power *was* to hurt men five months.

11 And they had a king over them,§ *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* [1]Abaddon, but in the Greek tongue hath *his* name [1]Apollyon.

12 One [1]woe is past;‖ *and,* behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard [m]a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, [n]Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared [2]for an hour, and a day, and a month, and a year, °for to slay the third part of men.

16 And Pthe number of the army of the horsemen *were* two hundred thousand thousand:¶ and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, q*having* breastplates of fire,* and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails:† for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men, which were not killed by these plagues, [r]yet repented not of the works of their hands, that they should not [s]worship devils, [t]and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

1 *An angel with a book.* 8 *John is commanded to eat it.*

AND I saw [a]another mighty angel come down from heaven, clothed with a cloud;* and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

A.D. 96—A.D. 96.

[e] Ex. vii. 20, 21.
[f] Ex. xv. 23.
§ *Sun, moon, stars*—i.e., the great lights of the Roman empire. In A.D. 476, Odoacer, king of the Heruli, put an end to the very name of the Western empire, and caused himself to be proclaimed king of Italy. Thus the Roman "sun" was extinguished in the Western empire. —NEWTON.
[q] 11-14. Ex. ii. 10.

CHAP. IX.
[a] viii. 6-8, 10, 12; xi. 14, 15.
[b] Is. xiv. 12. Luke x. 18.
° Though the emblem might be applied with great apparent propriety to the Mohammedan power, yet this opinion, however general, seems not consistent with the scene as a whole. The star falls from "heaven," which usually signifies "the Church." —DAVIDSON.
In all probability, the first apostasy of the bishop of Rome is here prophesied; and perhaps, by his having the key of the bottomless pit, may be meant his instrumentality in sending many thousand souls to hell. —POOLE.
[c] Luke viii. 31. Rom. x. 7. *Gr.*
[d] Ex. x. 21-23. Joel ii. 2, 10.
[e] Deut. viii. 15. 1 Kings xii. 11.
[f] Ex. xii. 23. Ez. ix. 4, 6.
[g] Job ii. 6.
[h] *See on* 3.
[i] 2 Sam. i. 9. Job iii. 20-22; vii. 15, 16.
† The head of the natural locust is like that of the horse; and the Arabs had a formidable cavalry, and wore turbans. *They had hair.*-This also describes that people, as they suffered their hair to grow; and had teeth like lions, and were strong to devour. *And stings were.*—See verse 5. *Five months.*—As locusts appear from April to August, so the expeditions of the Arabs usually lasted about that period.—BOOTHROYD.
‡ The Arabians wore their beards, or at least their mustachios, like men, while the hair of their heads was flowing and plaited, like that of women. *Teeth of lions.*—Strong to devour. *Breastplates, as of iron.*—Locusts have a hard shell or skin, which has often been called their armour. This figure is designed to express the defensive, as the former was the offensive, arms of the Saracens. —NEWTON.
[k] Job xxxix. 25. Is. ix. 5.

§ *And they had a king over them, &c.*—This would seem to be Mohammed and his successors, or Satan, as working by them.—FULLER.
[1] That is, a *destroyer.*
[l] 1, 2.
‖ This woe commenced with the rise of the Mohammedan imposture, about 612, when he publicly appeared as a prophet of God, and extended to 762, or five prophetic months, in which period they subdued all Arabia, Egypt, and other parts of Africa, Judea, Syria, Chaldea, and Persia. From the commencement of this woe, Faber begins the 1260 years of the great apostasy, the reign of the wild beast and the false prophet. —BOOTHROYD.
[m] viii. 3-5.
[n] xvi. 12.
[2] Or, *at.*
° viii. 7, 9, 11, 12.
[p] Ps. lxviii. 17. Dan. vii. 10.
¶ Who knoweth not what mighty armies the Othman emperors brought into the field? When Mohammed the Second besieged Constantinople, he had about four hundred thousand men in his army, besides a powerful fleet of thirty large, and two hundred lesser ships. Their armies consisted chiefly of horsemen. — NEWTON.
[q] 9.
* The colour of fire is red, of hyacinth blue, and of brimstone yellow, the constant colours worn by the Othmans in war. — NEWTON.
† As the "fire, and smoke, and brimstone," are said to issue from the former, they would seem to denote their artillery; and as in respect to the latter, they resemble the locusts, these are the destructive principles which they propagate by the sword in common with the Saracens.—FULLER.
[r] Jer viii. 4-6.
[s] Lev. xvii. 7.
[t] Ps. cxv. 4-8.

CHAP. X.
[a] v. 2; vii. 1, 2.
* The angel and accompanying metaphors are all considered as descriptive of the Reformation, by KEITH.

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tants, and embitters and poisons all the comforts of life, till the greatest prosperity be totally darkened and extinguished, the messengers of the Lord are ordered to proclaim aloud in all the world, that still more dreadful woes are in reserve for the impenitent workers of iniquity; for what are all temporal evils compared with the destruction of body and soul in hell? Let sinners, then, take warning to flee from the *wrath to come;* let believers learn to value, and be thankful for, their privileges; and let them "patiently continue in well-doing," and so "look for the mercy of our Lord Jesus Christ unto eternal life."—*Scott.*

CHAP. IX. THE LOCUSTS.—Ver. 5-12. These locusts were of a monstrous size and shape. They were equipped for their work like horses prepared to battle. 1. They pretended to great authority, and seemed to be assured of victory; "They had crowns like gold on their heads;" it was not true, but a counterfeit authority. 2. They had the show of wisdom and sagacity, "the faces of men," though the spirit of devils. 3. They had all the allurements of seeming beauty, to ensnare and defile the minds of men—"hair like women;" their way of worship was very gaudy and ornamental. 4. Though they appeared with the tenderness of women, they had "the teeth of lions," were really cruel creatures. 5. They had the defence and protection of earthly powers, "breastplates of iron." 6. They made a mighty noise in the world, they flew about from one country to another, and the noise of their motion was like that of an army with chariots and horses. 7. Though at first they soothed and flattered men with a fair appearance, there was a sting in their tails; the cup of their abominations contained that which, though luscious at first, would at length bite like a serpent, and sting like an adder. 8. The king and commander of this hellish squadron is here described. (1.) As an angel; so he was by nature an angel; once one of the angels of heaven. (2.) "The angel of the bottomless pit;" an angel still, but a fallen angel, fallen into the bottomless pit, vastly large, and out of which there is no recovery. (3.) In those infernal regions he is a sort of prince and governor, and has the power of darkness under his rule and command. (4.) His true name is *Abaddon, Apollyon—a destroyer,* for that is his business, his design, his employment, to which he diligently attends, in which he is very successful, and takes a horrid, hellish pleasure.

IMPENITENCE UNDER SUFFERING.—Ver. 20, 21. Observe the impenitency of the antichristian generation under these dreadful judgments: the rest of the men who were not killed repented not, they still persisted in those sins for which God was so severely punishing them: which were, 1. "Their idolatry;" they would not cast away their images, though they could do them no good, "could neither see, nor hear, nor walk." 2. "Their murders," which they had committed upon the saints and servants of Christ. Popery is a bloody religion, and seems resolved to continue such. 3. "Their sorceries;" they have their charms, and magic arts, and rites, in exorcism and other things. 4. "Their fornication;" they allow both spiritual and carnal impurity, and promote it in themselves and others. 5. "Their thefts;" they have, by unjust means, heaped together a vast deal of wealth, to the injury and impoverishing of families, cities, princes, and nations. These are the flagrant crimes of Antichrist and his agents; and though God has revealed his wrath from heaven against them, they are obstinate, hardened, and impenitent—and judicially so, for they must be destroyed. From this sixth trumpet learn, (1.) God can make one enemy of the Church to be a scourge and plague to another. (2.) He who is the Lord of hosts has vast armies at his command to serve his own purposes. (3.) The most formidable powers have limits set them, which they cannot transgress. (4.) When God's judgments are in the earth, he expects the inhabitants thereof should "repent of sin, and learn righteousness." (5.) Impenitency under Divine judgments is an iniquity that will be the ruin of sinners; for where God judges he will overcome.—*Henry.*

CHAP. X. ANOTHER MIGHTY ANGEL.—Ver. 1. Here we have an account of

2 And he had in his hand [b]a little book open:† and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, [c]Seal up those things‡ which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,§

6 And sware [d]by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, [e]that there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, [f]the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, [g]Take *it*, and eat it up;‖ and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, [h]Thou must prophesy again before many peoples,¶ and nations, and tongues, and kings.

CHAPTER XI.

1 *The two prophesying witnesses.* 15 *The seventh trumpet soundeth, and the heavenly choir celebrate God's glory.*

AND there was given me a reed like unto a rod: and the angel stood, saying, Rise,

A.D. 96—A.D. 96.

[b] vi. 1, 3.

† A codicil to the larger book, and properly comes under the sixth trumpet, to describe the state of the Western Church after the state of the Eastern.—NEWTON.

[c] Deut. xxix. 29.

‡ The thunders then were not mere sounds, but certain "things," which, though they were not at present to be disclosed, yet in due time should be fulfilled.—FULLER.

§ An ancient form of taking an oath (see Gen. xiv. 22; Deut. xxxii. 40). This mode of swearing has descended even to our own times and nation, being still used in Scotland.—WOODHOUSE.

[d] i. 18; iv. 9, 10.

[e] xvi. 17. Dan. xii. 7.

[f] Rom. xi. 25.

[g] Job xxiii. 12. Col. iii. 16.

‖ That is, thoroughly consider and digest it. What St John is ordered to do here, Ezekiel did on a similar occasion (Ezek. iii. 3).—NEWTON.

[h] xi. 9; xiv. 6.

¶ By publishing the contents of this little book, and the rest of the predictions which he was about to receive, he has, indeed, "prophesied before many peoples, and nations, and tongues, and kings," and does to this very day, in all the languages into which the Scriptures have been or shall be translated, and in all the countries in which they are circulated.—SCOTT.

CHAP. XI.

[a] Ez. xl.; xlviii. Eph. ii. 20-22.

* Measuring the servants of God is equivalent to sealing them. The unmeasured tenants of the outer court, and the unsealed men throughout the Roman empire, are alike the votaries of the apostasy; while they that were measured, and they that were sealed, are the saints who refused to be partakers of his abominations.—FABER.

[1] Gr. *cast out.*

[b] xiii.-xviii. Luke xxi. 24.

[c] Is. xlviii. 2. Matt. iv. 5.

[d] Num. xxiv. 30. Matt. xviii. 16.

† Interpreters agree that "two witnesses" mean, "witnesses enough to attest the truth," in allusion to the law, that by the mouth of two or three witnesses every matter in dispute is decided.—DAVIDSON.

[e] Deut. x. 8. 1 Kings xvii. 1.

‡ That is, they strike down their enemies by the weapons of the mouth, denouncing the judgments of God against them (see Jer. v. 14).—MEDE.

[f] 1 Kings xvii. 1.

§ The conjectures of interpreters have been extremely various in applying this prophecy of the death and resurrection of the witnesses to events which are now past; but, though the instances adduced may correspond with the prophecy in some points, they are deficient in others. It appears, then, that this prophecy relating to the witnesses remains yet to be fulfilled.—NEWTON.

[g] 2 Thes. ii. 8, 9.

[h] Luke xiii. 33, 34. Acts ix. 4.

[i] xiii. 7; xvii. 15.

[k] Ec. vi. 3. Matt. vii. 2.

‖ The dead bodies of the witnesses, they being silenced and crushed throughout Christendom, would, for a time, be treated with the utmost indignity, and reproach, as those who are denied the ordinary decencies of burial.—FULLER.

[l] Matt. x. 22.

[m] Gen. ii. 7.

¶ If the slaying of the witnesses refer to the times immediately preceding the Reformation, their resurrection and ascension to heaven must denote the Reformation itself, and the placing, by Divine Providence, of the parties concerned in it out of the reach of their enemies.—FULLER.

[n] 2 Kings ii. 11. Acts i. 9.

and [a]measure the temple of God, and the altar, and them that worship therein.*

2 But the court which is without the temple [1]leave out, and measure it not; for [b]it is given unto the Gentiles: [c]and the holy city shall they tread under foot forty *and* two months.

3 And I will give *power* unto my [d]two witnesses,† and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks [e]standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth,‡ and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

6 These have [f]power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony,§ [g]the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also [h]our Lord was crucified.

9 And they of [i]the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, [k]and shall not suffer their dead bodies to be put in graves.‖

10 And they that [l]dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half [m]the Spirit of life from God entered into them,¶ and they stood upon their feet; and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. [n]And they

another vision the apostle was favoured with, between the sounding of the sixth trumpet and that of the seventh. And we observe, 1. The person that was principally concerned in communicating this discovery to John, an angel from heaven, "another mighty angel;" who is so set forth as would induce one to think it could be no other than our Lord and Saviour Jesus Christ. (1.) He was "clothed with a cloud;" he vails his glory, which is too great for mortality to behold; and he throws a vail upon his dispensations; clouds and darkness are around him. (2.) A "rainbow was upon his head;" he is always mindful of his covenant, and when his conduct is most mysterious, yet it is perfectly just and faithful. (3.) "His face was as the sun," all bright and full of lustre and majesty (chap. i. 16). (4.) "His feet were as pillars of brass;" all his ways, both of grace and providence, are pure and steady. 2. His station and posture: "he set his right foot upon the sea, and his left foot upon the earth;" to shew the absolute power and dominion he had over the world; "and he held in his hand a little book open," probably the same that was before sealed, but was now opened, and gradually fulfilling by him. 3. His awful voice: he cried aloud, "as when a lion roareth" (ver. 3). And his awful voice was echoed by "seven thunders," seven solemn and terrible ways of discovering the mind of God. 4. The prohibition given to the apostle, that he should not publish, but conceal what he had learned from the seven thunders (ver. 4). The apostle was for preserving and publishing everything he saw and heard in these visions, but the time was not yet come. 5. The solemn oath taken by this mighty angel. (1.) The manner of his swearing: "he lifted up his hand to heaven, and sware by him that liveth for ever;" by himself, as God often has done; or by God as God, to whom he, as Lord, Redeemer, and Ruler of the world, now appeals. (2.) The matter of the oath, that there shall be time no longer; either, 1*st*, That there shall be now no longer delay in fulfilling the predictions of this book, than till the last angel should sound, then everything should be put into speedy execution, the mystery of God should be finished (ver. 7). Or, 2*dly*, That when this mystery of God is finished, time itself shall be no more, as it is the measure of things that are in a mutable, changing state; but all things shall be at length for ever fixed, and so time itself swallowed up in eternity.

THE LITTLE BOOK.—Ver. 8-11. Here we have, 1. A strict charge given to the apostle, which was, (1.) That he should "go and take the little book" out of the hands of that mighty angel mentioned before. This charge was given, not by the angel himself who stood upon the earth, but by the same "voice from heaven" that in the fourth verse had laid an injunction upon him not to write what he had discerned by the seven thunders. (2.) "To eat the book;" this part of the charge was given by the angel himself, hinting to the apostle, that before he should publish what he had discovered, he must more thoroughly digest the predictions, and be in himself suitably affected with them. 2. An account of the taste and relish which this little book would have, when the apostle had taken it in; at first, while "in his mouth, sweet." All persons feel a pleasure in looking into future events, and in having them foretold; and all good men love to receive a word from God, of what import soever it be. But when this book of prophecy was more thoroughly digested by the apostle, the contents would be bitter; these were things so awful and terrible, such grievous persecutions of the people of God and such desolation made in the earth, that the foresight and foreknowledge of them would not be pleasant, but painful, to the mind of the apostle: thus was Ezekiel's prophecy to him (chap. iii. 3). The apostle's discharge of the duty he was called to. "He took the little book out of the angel's hand, and ate it up," and he found the relish to be as was told him. (1.) It becomes the servants of God to digest in their own souls the messages they bring to others in his name, and to be suitably affected therewith themselves. (2.) It becomes them to deliver every message with which they are charged, whether pleasing or unpleasing to men. That which is least pleasing may be most profitable; however, God's messengers must not keep back any part of the counsel of God. 4. The apostle is made to know that this book of prophecy which he had now taken in, was not given him merely to gratify his own curiosity, or to affect him with pleasure or pain, but to be communicated by him to the world; here his prophetical commission seems to be renewed, and he is ordered to prepare for another embassy, to convey those declarations of "the mind and will of God," which are of great importance to all the world, and to the highest and greatest men in the world, and such should be read and recorded in many languages.—*Henry.*

CHAP. XI. THE TWO WITNESSES.—Ver. 3-12. Two witnesses were mentioned, because one was insufficient for the legal proof of any fact; and these witnesses were as few as could suffice to attest the true gospel, and to enter a public protest against the antichristian perversions of it: though perhaps Moses and Aaron, Elijah and Elisha, and the apostles and seventy disciples, sent forth two and two, might be alluded to. All real Christians, who boldly professed their religion, may be considered as uniting in this testimony: yet ministers, and especially bold and zealous men who attempted reformation, were the witnesses primarily intended. The angel before mentioned, even the Lord Jesus, declared, that he would give them power, or authority, to prophesy, during the assigned time; yet this must be done in sackcloth, as expressive of their afflicted persecuted state, and of their deep concern and sorrow of heart, on account of the abominations against which they protested. It hath been shewn by

ascended up to heaven in a cloud; [o]and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of [2]men seven thousand: and the remnant were affrighted, and [p]gave glory to the God of heaven.

14 [q]The second woe is past; *and*, behold, the third woe cometh quickly.

15 And [r]the seventh angel sounded; and there were great voices in heaven, saying, [s]The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; [t]and he shall reign for ever and ever.

16 And [u]the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,*

17 Saying, We give thee thanks, O Lord God Almighty, [x]which art, and wast, and art to come; because [y]thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, [z]and thy wrath is come, and the time of the dead, that they should be judged, [a]and that thou shouldest give reward unto thy servants the prophets, and to the saints, [b]and them that fear thy name, small and great; and [c]shouldest destroy them which [3]destroy the earth.

19 And [d]the temple of God was opened in heaven, and there was seen in his temple [e]the ark of his testament:† and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

CHAPTER XII.

1 *A woman clothed with the sun.* 3 *The great red dragon.*
7 *The dragon overcome.*

AND there appeared a great [1]wonder in heaven; [a]a woman* clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she, being with child, cried, [b]travailing in birth, and pained to be delivered.

3 And there appeared another [2]wonder† in heaven; and behold [c]a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and [d]the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And [e]she brought forth a man-child,‡ who was to rule all nations with a rod of iron: and her child was [f]caught up unto God, and *to* his throne.

6 And [g]the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was [h]war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And [i]the great dragon was cast out,§ [k]that old serpent, called the Devil, and Satan, which [l]deceiveth the whole world: [m]he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and [n]the kingdom of our God, and [o]the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.‖

11 And [p]they overcame him by the blood of the Lamb, and by [q]the word of their testimony; and [r]they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-*child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wil-

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[o] Ex. xiv. 25. Ps. lxxxvi. 17.
[2] *Names of men.*
[p] Jer. xiii. 16. Mal. ii. 2.
[q] xv. 1; xvi. 1, &c.
[r] viii. 2-6, 12.
[s] Ps. xxii. 27, 28. Dan. ii. 44, 45.
[t] Ex. xv. 18. Ps. cx. 4. Is. ix. 7.
[u] v. 5-8. 14; xix. 4.
* I take this to signify no more than the triumph of the saints and angels in heaven upon this victory of the Lord over Antichrist, and the promoting of Christ's kingdom; and certainly if there be joy in heaven upon the conversion of "one sinner," as we are told (Luke xv. 7), we must imagine a much greater joy upon the conversion of nations and kingdoms unto Christ.—POOLE.
[x] xvi. 5.
[y] *See on* 15.
[z] vi. 15-17; xvi.
[a] Matt. v. 12.
[b] Ps. lxxv. 9. Ec. viii. 12; xii. 13.
[c] xviii. 16-24. Dan. vii. 26.
[3] Or, *corrupt.*
[d] xv. 5-8. Is. vi. 1-4.
[e] Ex. xxv. 21, 22. Num. iv. 5, 15.
† The ark of the covenant being seen, implies the removal of the vial of ignorance, corruption, and error, which for so long a period was cast over the nations of the earth, and probably denotes the restoration of pure and primitive Christianity, such as characterised the apostolic Churches. —JONES.

CHAP. XII.
[1] Or, *sign.*
[a] Is. xlix. 14 23. John iii. 29.
* The Church.—NEWTON.
[b] Is. liii. 11. Mic. v. 3.
[2] Or, *sign.*
† Or, "sign." *A great red dragon.*—The well-known symbol of the devil or Satan. *Red.*—Purple, or scarlet, was the distinguishing colour of the Roman emperors, as it has been since of the popes and cardinals. The description of this dragon limits it to the city and empire of Rome (chap. xvii. 3, 9, 10).—GILL.
[c] Is. xxvii. 1.
[d] Ex. i. 16. Matt. ii. 3-16.
[e] Is. vii. 14. Matt. i. 25.
‡ The "man-child" is, by many, supposed to mean Constantine, but the time referred to in the vision was long after his appearance: however striking, therefore, may be the analogy, the prediction was not fulfilled in him. The ministers and confessors of Christ, considered as a line, are more in point.—DR JN. CAMPBELL.
[f] Mark xvi. 19.
[g] 14.
[h] xix. 11-20. Eph. vi. 12.
[i] 3, 7.
§ When the pagan emperors were dethroned, Satan's angels were cast out with him, for both the instruments and ministers of idolatry were laid aside, and even their very idols were destroyed with contempt and execration. It is remarkable, that Constantine himself, and others of his time, describe these events under the same image of the dethroning of the dragon.—SCOTT.
[k] Gen. iii. 1, 4, 13. Is. lxv. 25.
[l] xviii. 23; xix. 20. Matt. xxiv. 24.
[m] Ez. xxviii. 16. John xii. 31.
[n] 1 Chr. xxix. 11. Ps. xxii. 28.
[o] Ps. ii. 8-12. Matt. xxvi. 64.
‖ For the devil, who incessantly accuseth the saints, is overcome. Two things are here observable: 1. That the holy angels call the saints brethren. 2. That the accusers of Christians, for their piety towards God, are of their father the devil, for his works they do. Informers shew who is their father, by accusing others, by murdering the servants of God; they differ no more than as elder and younger brethren, both are children of the same father.—POOLE.
[p] John xvi. 33. Rom. viii. 34-39.
[q] vi. 9; xix. 10.
[r] xx. 4. Luke xiv. 26.

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many writers that, during the darkest ages of Popery, men were raised up who bore a decided testimony against the prevailing corruptions of the Roman Church, and for the leading doctrines of the gospel. It was, indeed, the interest, and the constant practice, of their opponents, to silence their testimony, to blacken their characters, or to destroy them as heretics: yet, after all their endeavours to suppress, misrepresent, and mutilate their writings, enough remains to shew that Christ had a remnant of faithful witnesses and disciples through all the ages here referred to. From the eighth to the eleventh century inclusive, we find accounts of individuals or collective bodies, who, under the brand of heresy, and in the face of persecution, evidently held, and openly professed, the great doctrines of salvation by faith in Christ, and through his mediation, merits, and grace, and protested against the abuses of popery: and these, who just prevented the total darkness of that gloomy period, could by no means be extirpated. On the contrary, they continued to increase in many places: in the valleys of Piedmont especially, vast multitudes were collected, and called *Waldenses* and *Albigenses*, who were evidently moderate Calvinists (to speak in modern language), and their lives were generally exemplary, as some of the Papists themselves have allowed. These subsisted during the twelfth, thirteenth, and following centuries; though they were persecuted with such unrelenting fury, and pursued with such cruel and destructive wars, that, in France alone, a million of them are computed to have been slain, for the sole crime of protesting against the tyranny of the pope, and the corruptions of the Church of Rome. They, however, continued to prophesy in "sackcloth;" and when driven from Piedmont, they settled in other places, propagated their religion, and prepared the way for the Reformation. Connected with them, and agreed in their leading doctrines, and in opposition to the Church of Rome, were the Lollards in England; and the Bohemians, from among whom arose John Huss and Jerome of Prague, who were burnt in the fifteenth century by the council of Constance. Multitudes embraced the doctrines of the gospel in many places during those times, and professed or preached it at the hazard of their lives; and great numbers were burnt, or put to death in the most cruel manner, for so doing. At length Luther arose, and the Reformation took place; since which time, the same testimony for the truth of Christ, and against the errors of Antichrist, hath been maintained. Nor is the term yet expired; the witnesses are not, indeed, at present exposed to such terrible sufferings as in former times; but those scenes will probably be reacted before long; and they have abundant cause to prophesy in sackcloth, on account of the state of religion even in the Protestant Churches.—However, though men despised and hated the witnesses, they were, in reality, "the two olive-trees," endued with spiritual gifts and grace, that through their instrumentality others also might receive the unction from the Holy One; and, "the two candlesticks," to hold forth the light of Divine truth in this benighted world, they stood to minister with acceptance, "before the God of the earth," the Proprietor and Governor of all mankind; and were the champions, as it were, of his cause, and the heralds of his glory, in the countries where they lived.—*Scott.*

SOUNDING OF THE SEVENTH ANGEL.—Ver. 15-18. The little book hath been shewn to contain such important predictions as abundantly to account for the solemnity with which it was delivered to the apostle. He therefore next proceeds with the subjects of the ninth chapter. When the seventh angel had sounded his trumpet, there were great voices in heaven: all the blessed inhabitants rejoicing with admiring gratitude, because "the kingdoms of this world," which had so long lain under the wicked one, were become willingly subject to JEHOVAH, and to his anointed King, who would reign over them for ever; as his kingdom on earth would continue to the end of time, and in heaven to eternity. Then the emblematical representatives of the whole Church were seen to prostrate themselves, in adoring worship, praising, and rendering thanks to him, as the self-existent, omnipotent, and eternal Lord God; because he had taken to him the power over the nations, which was his by right at all times, and who had now established his kingdom throughout the earth.—If this be not addressed to Christ personally, as some think, it must be allowed to include him, as one with the Father, and the Holy Spirit, in the unity of the Godhead.—What follows is explained by some persons, to relate to the execution of the wrath of God on the nations before the Millennium, for the rage and enmity against his people whom they had slain; but who were figuratively raised from the dead, in the revival and final prevalence of the gospel, and rewarded in the exceeding prosperity of the Church; whilst they who destroyed the earth were exterminated: but others suppose it to refer to the temporary opposition raised against the gospel after the Millennium, and just before the general resurrection, and the final judgment.

CHAP. XII. THE CHURCH.—Ver. 1-6. The Church, under the common emblem of a woman, the mother of individual believers, deriving its origin from heaven, and being destined to return thither, was beheld, by the apostle in vision, in heaven; with such attire and circumstances as rendered the appearance peculiarly wonderful, and denoted that it was significant of some great events. She was clothed with the sun, as an emblem of her being justified, sanctified, and irradiated by virtue of union with Christ, "the Sun of Righteousness:" she had the moon under her feet; to denote her superiority to the reflected and feebler light of the Mosaic dispensation, and to the love of all sublunary objects: her crown with twelve stars, represented her honourable maintenance of the doctrine of the twelve apostles. Her pregnancy and travailing

derness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.¶

16 And the earth helped the woman;* and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went [s]to make war with the remnant of her seed, [t]which keep the commandments of God, [u]and have the testimony of Jesus Christ.

CHAPTER XIII.

1 *A vision of a beast rising out of the sea:* 11 *of a second beast, rising out of the earth, exercising the power of the former beast, making an image of it, and compelling all to worship it.* 18 *The number of the beast.*

AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the [1]name of blasphemy.

2 And the beast which I saw was like unto a leopard,* and his feet were as *the feet* of a bear,† and his mouth as the mouth of a lion: and [a]the dragon gave him his power, and his seat, and great authority.

3 And I saw [b]one of his heads as it were [2]wounded to death; [c]and his deadly wound was healed: and [d]all the world wondered after the beast.‡

4 And they worshipped the dragon which gave power unto the beast:§ [e]and they worshipped the beast, saying, [f]Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him [g]a mouth speaking great things, and blasphemies: and power was given unto him [3]to continue forty *and* two months.‖

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And [h]all that dwell upon the earth shall worship him, [i]whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He [k]that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. [l]Here is the patience and the faith of the saints.¶

11 And I beheld another beast [m]coming up out of the earth;* and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that [n]he maketh fire come down from heaven on the earth in the sight of men,

14 And [o]deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, [p]that they should make an image to the beast,† which had the wound by a sword, and did live.

15 And he had power to give [4]life unto the image of the beast, that the image of the beast should both speak, and [q]cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to [5]receive [r]a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

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¶ Waters and rivers signify the many people roused by Satan and his angels, the clergy of the corrupt Church, to persecute the saints. These were often turned away from their purposes by wars to defend the empire, which, by this means, swallowed them up.—DAVIDSON.

* The passage seems generally to mean, that the providence of God will raise up some persons who shall aid and assist true Christians, notwithstanding the violence and persecution.—LOWMAN.

[s] Dan. vii. 23-26.

[t] Matt. xxviii. 20.

[u] vi. 9; xx. 4.

CHAP. XIII.

[1] Or, *names.*

* *Like unto a leopard.*—Which may be expressive both of the spots of sin and immorality of every kind, and of errors and heresies, superstition and idolatry, with which Antichrist and his followers abound, and for its insidiousness and cruelty (Jer. v. 6; Hos. xiii. 7).—GILL.

† Notifying his cruelty, joined with force and strength.—CRADOCK.

[a] xii. 3, 4, 9, 13, 15.

[b] xvii. 10.

[2] Gr. *slain.*

[c] Ez. xxx. 24.

[d] Luke ii. 1. John xii. 19.

‡ That is, the generality of the people of the empire admired his pomp and grandeur.—CRADOCK.

§ He gave the beast his lies, his hypocrisy, his deceit, and his wickedness, wherein his great strength lay.—JONES.

[e] Dan. xi. 36, 37.

[f] xviii. 18. Ex. xv. 11.

[g] Dan. vii. 8, 11.

[3] *To make war.*

‖ 1260 days, or prophetic years. If we reckon from the time when he was made universal bishop by Phocas, in the year 606, and add 1260, the expiration of his reign will fall in the year 1866; but of this we cannot be certain; however, the conjecture is not improbable.—GILL.

[h] *See on* 3, 4, 14, 15.

[i] Dan. xii. 1. Luke x. 20.

[k] Ex. xxi. 23-25. Matt. vii. 2.

[l] Lam. iii. 26. Luke xviii. 1-8.

¶ Which may mean, that it requires both faith and patience in the saints to believe that Antichrist will be thus destroyed, and to wait quietly till the time comes.—GILL.

[m] xi. 7; xvii. 8.

* This appeared to rise out of the earth like a plant, gradually and imperceptibly; and he appeared like a lamb, but spoke and acted like a dragon. *All the power of the first beast.*—Most expositors apply this to the Roman hierarchy, the pope and his clergy, regular and secular.—BOOTHROYD.

[n] Num. xvi. 35. Matt. xvi. 1.

[o] xii. 9; xviii. 23. Is. xliv. 20.

[p] xiv. 9, 11. Ez. viii. 10. Dan. vi. 7.

† The image of the beast we apprehend to be a counterpart of that system of idolatry and intolerance which prevailed in ancient Rome. *Power to give life,* &c.—To this system Popery has given life, and caused it to speak so loud, that all were compelled to obey its power.—HUTCHESON.

[4] *Breath.*

[q] xvi. 5, 6. Dan. vii. 20, 21, 25.

[5] *Give them.*

[r] xiv. 9-11. Zech. xiii. 6.

pains seem to be an emblem of the afflicted state of the Church in the three first centuries; during which time, amidst many hardships and persecutions, with fervent prayers and earnest labours, she sought deliverance from her oppression, and an increase of her family, and waited the appointed term, which was to bring a happy crisis to these her sorrows (Gal. iv. 19). At the same time another marvellous sight was seen in heaven, even "a great red dragon." A dragon was a known emblem of Satan, and of his principal agents or vicegerents on earth. Purple or scarlet was the distinguishing colour of the Roman emperors, consuls, and generals; even as it hath been since of the popes and cardinals. The seven heads of the dragon signify the seven hills on which Rome was built; and the seven forms of government which successively prevailed there; the ten horns marked out the ten kingdoms into which the Western empire was at length divided; but "the seven crowns on the dragon's heads," and not ten crowns on his horns, shewed, that the whole power was vested in the emperors and senate at Rome.

THE CHURCH'S DELIVERANCE.—Ver. 14-17. Two wings, as of a great eagle, were given to the woman, that she might be ready to flee to her place in the wilderness, when the time came (Exod. xix. 4). These are supposed by some writers to refer to the Eastern and Western empires, whose standard was an eagle, and whose protection was the means of preservation to the Church, till the prefixed time of her obscurity arrived. In the midst of the preceding convulsions and heresies, the Church was, as it were, preparing to flee away to her retreat, from the fury of her opposers, where she was at length to be nourished "for a time, and time, and half a time," or for three years and a half, forty-two months, or one thousand two hundred and sixty days: but her flight was not completed till the establishment of the Antichristian power spoken of in the next chapter. To prevent her escape, the dragon cast out of his mouth a flood of water to carry her away. This is explained, with great propriety, of the inundation of the Huns, Goths, Vandals, and other barbarous nations, by which the Western empire was overwhelmed: for it is known, that the strenuous adherents to paganism encouraged these irruptions, in hopes of subverting Christianity by their means; and no doubt Satan expected to overwhelm the Church when idolaters overturned the empire. But the event proved entirely contrary to all their expectations. "The earth helped the woman, and swallowed up the flood;" the victorious barbarians united themselves to the vanquished Romans, and formed one people with them, in the several provinces of the empire; they even embraced, in form at least, the Christian religion. Ungodly men of various descriptions, from regard to their secular interests, protected the Church amidst these convulsions; and the subversion and dismembering of the Western empire did not at all help the cause of idolatry; nay, it rather tended to the propagation of Christianity.—*Scott.*

CHAP. XIII. THE BEAST OUT OF THE SEA.—Ver. 5-7. To this monstrous beast "was given a mouth, speaking great things and blasphemies." It will soon be stated that the ecclesiastical power of Rome was the agent, and the pope the speaking image of this beast (ver. 11-15); and every one knows what blasphemous and enormous claims of his holiness, infallibility, sovereign of kings and kingdoms, Christ's vicegerent on earth, yea, God upon earth, have been spoken by this mouth of the beast. Power also, or the secular empire, was given him to *continue,* or rather to *practise,* or to prosper in his undertakings for forty-two months, or twelve hundred and sixty years. He would during this period "open his mouth in blasphemies against God;" combining with the ecclesiastical power in its usurpations, and in entrenching upon the Lord's peculiar honours and prerogatives. "He would blaspheme the name of God," by requiring all men, at the instigation of the ecclesiastical power, to render that worship to creatures which belonged to him only, "and his tabernacle," or true Christians, by stigmatising, anathematising, and murdering them as heretics; "and them that dwell in heaven," by scandalising angels and departed saints, as if they sacrilegiously sought, and were pleased with the worship paid to them; and by ascribing to the latter a variety of ridiculous actions which they never did. It was also given "to the beast to wage war against, and overcome the saints:" and no computation can reach the numbers who have been put to death in different ways, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the Jesuits; the Duke of Alva boasted of having put thirty-six thousand to death in the Netherlands, by the hands of the common executioner, during the space of a few years. The Inquisition destroyed, by various tortures, one hundred and fifty thousand Christians within thirty years.

THE BEAST OUT OF THE LAND.—Ver. 13. The second beast maintains his power by "doing great wonders," &c. These, whether they be human impostures, or wrought by the agency of Satan, he doeth in the sight of men to deceive them, and in the sight of the first beast to serve him; but they are neither performed by the power nor for the glory of God. By these means the two-horned beast, or the regular and secular clergy, deceived the inhabitants of the earth, to make an image of the first beast, or the temporal authority of the empire, as it formerly subsisted in the reigning emperor at Rome. This image has, indeed, been variously interpreted. But is not the pope, as a temporal prince, the very image of the ancient emperors? Is he not, as the pretended infallible head of the Church, the great idol of all zealous Papists? and is he not, in both respects, the representative of the whole Antichristian tyranny? Can we then doubt who this image is? Or can we help being amazed at this exact and circumstantial prediction of such improbable events, so many hundred years before they took place? The two-horned beast, or the Roman clergy, as represented by the consistory of cardinals, which assembles at the death of a pope, makes the image,

18 [s]Here is wisdom.† Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* Six hundred threescore *and* six.

CHAPTER XIV.

1 A prophetical view of the remnant of believers, during the reign of the beast. 6 The progress of the reformation. 14 A figurative prediction of future terrible judgments upon the antichristian kingdom and its subjects.

AND I looked, and, lo, [a]a Lamb stood on the mount Sion,* and with him an hundred forty *and* four thousand, [b]having his Father's name written in their foreheads.

2 And I heard [c]a voice from heaven, as the voice of many waters,† and as the voice of a great thunder; and I heard the voice of harpers harping with their harps:

3 And they sung as it were [d]a new song before the throne, and before the four beasts, and the elders: and no man could learn that song‡ but the hundred *and* forty *and* four thousand, which were [e]redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. [f]These are they which follow the Lamb whithersoever he goeth. These [g]were [1]redeemed from among men, *being* the first-fruits unto God and to the Lamb.

5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having [h]the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,§

7 Saying with a loud voice, [i]Fear God, and [k]give glory to him; for [l]the hour of his judgment is come: and [m]worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, [n]Babylon is fallen, is fallen, that great city, [o]because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, [p]If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And [q]the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 [r]Here is the patience of the saints:‖ [s]here *are* they that keep the commandments of God, and [t]the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, [u]Blessed *are* the dead¶ which die in the Lord [2]from henceforth: Yea, saith the Spirit, that they may [x]rest from their labours; [y]and their works do follow them.

14 And I looked, and behold a white cloud, and upon the cloud *one* sat [z]like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap;* for the [3]harvest of the earth is [3]ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire;† and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, [b]and cast *it* into the great wine-press of the wrath of God.

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[s] xvii. 9. Ps. cvii. 43. Mark xiii. 14.

† That is, here is a secret whereby may be tried the attention and understanding of all serious and religious minds. Among the ancients, one way of propounding and solving secrets and difficult problems, was by finding out things, or persons, or names by numbers, answering to or expressing them (see Dan. viii. 13).—PYLE.

CHAP. XIV.

[a] v. 6-9, 12, 13; vii. 9-17.

* In the two preceding chapters an account is given of the state of the Church, as oppressed under Rome pagan and Rome papal, and here of its more glorious and victorious condition, with Christ at the head of it.—GILL.

[b] xiii. 16, 17. Luke xii. 8.

[c] xi. 12, 15; xix. 1-7.

† The voice of many waters signified the multitude of converts that by the gospel were gathered to this Church on mount Sion, who praised God with the melody of harps or joyful psalmody.—BAXTER.

[d] xv. 3. Ps. xxxiii. 3. Is. xlii. 10.

‡ As none but genuine Christians can worship God acceptably, because they approach him through the only Mediator, so, none can understand the deep things of God but such; nor can others know the cause why true believers exult so much in God through Christ; because they know not the communion which such hold with the Father and the Son, through the Holy Ghost.—CLARKE.

[e] v. 9.

[f] vii. 15-17; xvii. 14. Luke ix. 57-62.

[g] v. 9.

[1] *Bought.*

[h] 2 Sam. xxiii. 5. Ps. cxix. 142.

§ It is generally admitted by the best interpreters, that the three angels introduced in these and the following verses were emblematical heralds of the progressive reformation from Popery.—SCOTT.

[i] Gen. xxii. 12. Ec. xii. 13, 14.

[k] iv. 9; xvi. 9. Luke xvii. 18.

[l] xviii. 10, 17, 19. Matt. xxv. 13.

[m] Ex. xx. 11. Neh. ix. 6.

[n] xvi. 19; xvii. 5, 18. Is. xxi. 9.

[o] xvii. 2-4; xviii. 3.

[p] xiii. 3-6, 11-17.

[q] xviii. 18. Gen. xix. 28.

[r] xiii. 10.

‖ That which has required their patience, and about which it is exercised; what they have been patiently waiting for, namely, the destruction of Antichrist.—GILL.

[s] xii. 17.

[t] 2 Tim. iv. 7.

[u] xx. 6. 2 Cor. v. 8.

¶ From this time forward, he says, considering the extremity and cruel circumstances of this last and severe persecution, we may reckon those who are already dead (provided that they died in the Lord) to be very happy; in that they did not live to see and suffer those things which will then befall the faithful servants of God.—TILLOTSON.

[2] *From henceforth, saith the Spirit; Yea.*

[x] vi. 11; vii. 14-17. Job iii. 17-19.

[y] Ps. xix. 11; lxxxv. 13.

[z] Ez. i. 26. Dan. vii. 13.

* As these expressions, and those in the next vision, manifestly allude to Joel iii. 13, where they signify the judgments of God for the great wickedness of the people; and as the "sharp sickle" in the hand of the angel that appeared in the next vision (ver. 17) was an emblem of execution, it seems most proper to interpret the same emblem in the same way in both visions.—GUYSE.

[3] Or, *dried.*

† Having the office of inflicting Divine vengeance.—GROTIUS.

[b] xix. 15-21.

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when they elect a private person to that exalted station, and by putting him in possession of the supreme authority, they give life to him as the image of the ten-horned beast, and enable him to speak, by uttering his bulls and mandates, as well as to use the names of blasphemy before mentioned. But before this, they robe and crown the image which they have made; they place him on an altar, and kiss his feet, and they call this ceremony *adoration!* Like other idolaters, they make their idol, and then worship him: and an ancient medal, struck on that occasion, has this motto, *Quem creant, adorant*—"Whom they create they adore!" Then they use all their power and influence to support his authority through all the nations of their communion, and concur in persecuting, even unto death, all those who will not join in the same idolatrous observance of it.

NUMBER AND NAME OF THE BEAST.—Ver. 18. *Lateinos* signifies the *Latin man;* or *the man of Latium*, from which place the Romans derived their original and their language; and this word, according to the genuine orthography, contains, in numerical letters, exactly the number six hundred and sixty-six. The Church of Rome is properly the Latin Church, and they use the Latin language in everything; and so the beast, or the authority exercised through the ten kingdoms in support of that Church, of which the Pope is the living image, may well be called *Lateinos.* But though the apostle wrote in Greek, he yet used some Hebrew names in this book; so we may perhaps think he alluded to a name in that language; and it is most astonishing that the word *Romiith* in Hebrew, which answers to *Lateinos*, signifies *Roman*, contains in numeral letters exactly six hundred and sixty-six. Nor can any other two words be produced from two different languages which so nearly coincide together in meaning, and exactly stand for the same number in numerical letters; the coincidence is really most surprising. As John could only refer to the Greek or the Hebrew language in this matter, and as the number of *the name* of the *Latin man*, or *the Roman*, in both languages is exactly the number of the beast, so I see no occasion to doubt any more either about the beast or his number, especially as Irenæus in the second century put the same construction on it.—*Scott.*

CHAP. XIV. THE NEW SONG.—Ver. 3. This multitude were singing a new song before the throne, with a voice loud as that of mighty rushing waters, or that of thunder, yet exquisitely melodious, and accompanied with the music of harpers of consummate skill. No doubt the new song which they sang was the same for substance with that which has been already considered (chap. v. 9-14; vii. 9-12). This was sung in the presence of the emblematic representatives of the Church and its ministers; and none could learn it but the redeemed. For as it related immediately to redemption, the proud, the impenitent, the unbelieving, and the carnal, could not understand the nature or the glory of this subject; nor could angel join in it, not being redeemed to God by the blood of the Lamb, though they unite in worshipping him, as worthy to receive all honour and blessing.—*Scott.*

BLESSEDNESS OF THE DEAD.—Ver. 13. Observe, 1. The description of those that "are" and shall be "blessed:" such as "die in the Lord," either "die" in the cause of Christ, or rather "die" in a state of vital union with Christ, such as are found in Christ when death comes. 2. The demonstration of this blessedness: "they rest from their labours, and their works do follow them." (1.) They are "blessed" in their "rest:" "they rest from" all sin, temptation, sorrow, and persecution; "there the wicked cease from troubling, there the weary are at rest." (2.) They are "blessed" in their recompence: "their works follow them;" they do not go before them, as their title or purchase, but "follow them," as their evidence of having lived and "died in the Lord;" and the memory of them will be pleasant, and the reward glorious, far above the merit of all their services and sufferings. (3.) They are happy in the time of their dying, when they have lived to see the cause of God reviving, the peace of the Church returning, and the wrath of God falling upon their idolatrous, cruel enemies.

THE HARVEST.—Ver. 14, 15. An emblem that sometimes signifies the cutting down of the wicked, when ripe for ruin, by the judgments of God, and sometimes the gathering in of the righteous, when ripe for heaven, by the mercy of God. This seems rather to represent God's judgment against the wicked: and here observe, 1. The Lord of the harvest—one so like unto the Son of man, that he was the same, even the Lord Jesus—who is described (1.) By the chariot in which he sat: a white cloud, a cloud that had a bright side turned to the Church, how dark soever it might be to the wicked. (2.) By the ensign of his power: "on his head was a golden crown," authority to do all that he did, and whatsoever he would do. (3.) By the instrument of his providence: "in his hand a sharp sickle." (4.) By the solicitations he had from the temple to perform this great work: what he did he was desired to do by his people; and though he was resolved to do it, he would for this thing be sought unto by them; and so it should be in return to their prayers. 2. Observe the harvest work; which is, to thrust in the sickle into the corn, and reap the field. The sickle is the sword of God's justice; the field is the world; reaping is cutting the inhabitants of the earth down and carrying them off. 3. The harvest-time: and that was when the corn is ripe, when the measure of the sins of men is filled up, and they are ripe for destruction. The most inveterate enemies of Christ and his Church are not destroyed till by their sins they are ripe for ruin, and he will spare them no longer: he will thrust in his sickle, and the earth shall be reaped.

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

CHAPTER XV.

1 *The seven angels with the seven last plagues.* 3 *The song of them that overcame the beast.*

AND I saw another sign in heaven,* great and marvellous, [a]seven angels having the seven last plagues; for in them [b]is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire; and them [c]that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, [d]having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, [e]Great and marvellous *are* thy works, Lord God Almighty; [f]just and true *are* thy ways, thou King of [1]saints.

4 [g]Who shall not fear thee, O Lord, and glorify thy name? for [h]*thou* only *art* holy: [i]for all nations shall come and worship before thee; [k]for thy judgments are made manifest.

5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels [l]seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple† was filled with smoke [m]from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

CHAPTER XVI.

1 *The seven vials of wrath poured out.* 15 *Christ cometh suddenly.*

AND I heard a great voice out of the temple saying to the seven angels, Go your ways, [a]and pour out the vials of the wrath of God upon the earth.*

A.D. 96—A.D. 96.

CHAP. XV.

* This chapter is a preparation to the pouring out of the seven vials, as chap. i. is to the sending of the seven epistles, and chap. iv. to the seven seals and seven trumpets.—GILL.

These seven last plagues must necessarily fall under the seventh and last trumpet, or the third and last woe trumpet; a) that, as the seventh seal contained the seven trumpets, the seven trumpets comprehend the seven vials. If these seven last plagues coincide in time with the seventh and last trumpet, they are all yet to come; for the sixth trumpet is not yet past, nor the woe of the Turkish or Ottoman empire yet ended.—NEWTON.

[a] Matt. xiii. 41, 42, 49, 50.

[b] Dan. xii. 6, 7.

[c] xii. 11; xiii. 14-18.

[d] v. 8; xiv. 2.

* Ex. xv. 11. Job v. 9. Ps. cv. 5.

[f] xvi. 5-7. Ps. lxxxv. 10, 11.

[1] *Nations*, or *ages*.

[g] Ps. lxxxix. 7. Luke xii. 4, 5.

[h] 1 Sam. ii. 2. Is. vi. 3; lvii. 15.

[i] Ps. xxii. 27. Zech. viii. 20-23.

[k] Is. xxvi. 9.

[l] Ps. lxxv. 8. Jer. xxv. 15.

† *And the temple*—i.e., the church, as temple most ordinarily signifieth in this book. *Was filled with smoke.*—By smoke, doubtless, is meant confusions and troubles. *From the glory of God, and from his power.*—Caused by God's glorious manifestation of his power, in bringing Antichrist to ruin, who had so twisted his interest with that of the civil magistracy in several kingdoms, that there was no rooting him out, without a terrible shaking of all those parts of the earth where he set his foot. *And no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled*—so as no part of the Church could be at rest until God had fulfilled his ruin by these plagues; nor must any quiet state of the Church be expected until this great work be effected.—POOLE.

[m] 2 Thes. i. 9.

CHAP. XVI.

[a] Ex. ix. 5-8. Matt. xiii. 41, 42.

* In obedience to the Divine command, the seven angels come forth to "pour out the vials of the wrath of God upon the earth;" and as the trumpets were so many steps and degrees of the ruin of the Roman empire, so the vials are of the ruin of the Roman Church.—NEWTON.

[b] Gen. vii. 22.

† As rivers and springs may signify the original seat of government, in opposition to the more distant provinces—and as water is necessary to life—so this judgment should fall heavily on Italy.—BOOTHROYD.

[c] Ex. vii. 20; viii. 5. Is. l. 2.

[d] Gen. xviii. 25. Lam. i. 18.

[e] iv. 8; xi. 17.

‡ This is an intimation of retributive judgment. All Europe, previous to the Reformation, was stained with the blood of the martyrs; and since that memorable epoch, France, and Germany, and Spain, and Portugal, and Italy, have been deeply engaged in that impious practice. Nor did our country escape punishment in the civil wars among us, during nearly the whole of the seventeenth century.—JONES.

[f] Jer. xxvi. 11, 16. Luke xii. 48.

[g] xiii. 10; xix. 2.

[h] Jon. iv. 8. Matt. xiii. 6.

[1] *Burned.*

[i] Dan. v. 22, 23.

[k] xviii. 11-19. Ex. x. 21-23.

[l] *See on* 9, 21.

[m] 2 Tim. iii. 13.

[n] Jer. l. 38-40; li. 36.

[o] 2 Thes. ii. 9-11. 1 Tim. iv. 1-3.

§ The allusion here is to the plague of frogs (Ex. viii. 5, 6); and the antichristian emissaries are fitly compared to them for their impurity.—GILL.

[p] xix. 20; xx. 10.

[q] Matt. xxiv. 24. Mark xiii. 22.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man:* [b]and every living soul died in the sea.

4 And the third angel poured out his vial upon the rivers and fountains of waters;† [c]and they became blood.

5 And I heard the angel of the waters say, [d]Thou art righteous, O Lord, [e]which art, and wast, and shalt be, because thou hast judged thus:

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink;‡ [f]for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, [g]true and righteous *are* thy judgments.

8 And the fourth angel poured out his vial upon the sun; [h]and power was given unto him to scorch men with fire.

9 And men were [1]scorched with great heat, and blasphemed the name of God, which hath power over these plagues: [i]and they repented not to give him glory.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was [k]full of darkness; and they gnawed their tongues for pain,

11 And [l]blasphemed the God of heaven because of their pains and their sores, [m]and repented not of their deeds.

12 And the sixth angel poured out his vial upon the great river Euphrates; [n]and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw [o]three unclean spirits like frogs§ *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of [p]the false prophet.

14 For they are the spirits of devils, [q]working miracles, *which* go forth unto the kings of the

THE VINTAGE.—Ver. 19. Observe, 1. To whom this vintage-work was committed: to an "angel, another angel that came out from the altar," that is, from the holiest of all in heaven. 2. At whose request this vintage-work was undertaken; it was as before, at the cry of an "angel out of the temple," the ministers and Churches of God on earth. 3. The work of the vintage, which consists of two parts, (1.) The cutting off and "gathering the clusters of the vine," which were now "ripe," and ready, "fully ripe" (ver. 18). (2.) Casting these grapes "into the wine-press." Here we are told what was the "wine-press;" it was "the wrath of God," the fire of his indignation, some terrible calamity, very probably the sword, shedding the blood of the wicked. —*Henry.*

CHAP. XV. SCENE IN HEAVEN.—The sea of glass, mingled with fire, is very differently explained; but as the persons referred to stood *upon* it, we cannot well understand it of the fountain in which they had washed away their sins; perhaps it was emblematical of the tempestuous times during which believers then lived—the slippery and fragile nature of their standing, considered in itself—and the fiery trials which they endured. They, however, who were conquerors over the beast—who had cleaved to the truth and will of God, and had refused subjection to the spiritual tyranny of Antichrist, or to be branded as his slaves—stood on this brittle, slippery sea of glass mingled with fire, unhurt and undismayed, as the children of Israel passed through the Red Sea, or, standing on its shore, saw their enemies dead before them. Feeling, therefore, a holy assurance of their own safety, and a triumphant joy in the prospect of the destruction of their persecutors, they sang the song of Moses, the servant of God; they praised the Lord for their deliverance, as Israel by orders from Moses had done; and they sang the song of the Lamb, the new song before mentioned. Thus they celebrated the great and marvellous works of God, the almighty Lord of all, and his justice and faithfulness, as in Christ Jesus, the King of saints, the protector, comforter, ruler, and portion, of all his redeemed people. In this view, they inquired who would not, or ought not, to fear, adore, and glorify the name of JEHOVAH, seeing he only was holy, and neither the worship of idols, nor the names of blasphemy used by the beast and his image, were to be endured; for the time was arrived in which all should come and worship before the Lord, as his judgments were then about to be made manifest. The appearance of glory above the mercy-seat in the most holy place, the tabernacle of God in the temple, was an emblem of his appearance in heaven as reconciled to sinners, through Jesus Christ: the seven angels coming forth from thence, shewed that these judgments would be executed on the enemies of the Church, in mercy to God's people; while their white clothing and golden girdles represented their holiness, and the righteousness and excellency of these awful dispensations.—*Scott.*

CHAP. XVI. THE SEVEN VIALS.—Ver. 1, 2. The angels were ordered, by a voice from the temple, to pour out the contents of the vials, censers, or cups, that they had received, which were emblems of the wrath of God to be poured out on the antichristian empire, and all who adhered to it. Whether the sores produced by the pouring out of the first vial are to be understood literally, with respect to terrible pestilences, or in a figurative meaning, the event must determine. Ver. 3-7. chap. viii. 8-10. Seas and rivers turned into congealed blood are proper emblems of vast slaughter and devastation. Yet the angel of the waters, who was appointed to preside over them, or to be a ministering spirit in these dispensations, celebrated the justice of the eternal Lord, who had determined to punish with such calamities the bloodthirsty murderers of saints and prophets, and in appointing them, as it were, blood to drink. Ver. 8, 9. chap. viii. 12. Whether burning seasons, producing drought or famine, or some other judgment thus figuratively described, be intended, the event must shew. But the extreme distress of the sufferers, instead of inducing them to glorify God, by confessing, repenting of, and forsaking their sins, will irritate them to blaspheme the name of God, and so tend to the increase of their guilt and final condemnation. Ver. 10, 11. This predicts some great calamity to Rome itself, yet of such a nature as will darken the whole antichristian empire. But it will only excite the sufferers to horrid blasphemies, and more desperate defiance of God. Commentators in general allow that this vial is not yet poured out; and this is a sufficient reason why a commentator should decline giving any conjecture in what manner so compendious and so *obscure* a prediction will be fulfilled; but when fulfilled, it will cease to be *obscure*. Ver. 12-16. If the river Euphrates is here to be understood literally, some Eastern nation or nations may be expected to invade Europe, as the executioner of the Lord's vengeance on the kingdom of the beast. But as Rome is mystical Babylon, which stood on the river Euphrates, and was both enriched and protected by it, perhaps we may understand, by the drying up of the Euphrates, such deductions from the power and resources of Rome as shall embolden and excite other nations to attack her. Three unclean spirits,

earth and of the whole world, [r]to gather them to the battle of that great day of God Almighty.

15 ¶ Behold, [s]I come‖ as a thief. [t]Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in [u]the Hebrew tongue Armageddon.

17 And the seventh angel poured out his vial into the air;¶ and there came a great voice out of the temple of heaven, from the throne, saying, [x]It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts,* and the cities of the nations fell: and great Babylon came [y]in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men [z]blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.†

CHAPTER XVII.

1 *John's vision of the mystical Babylon.* 7 *The interpretation thereof.*

AND there came [a]one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; [b]I will shew unto thee the judgment of the great whore that sitteth upon many waters;

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So [c]he carried me away in the spirit into the wilderness: and I saw [d]a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and [1]decked* with gold, and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

5 And [e]upon her forehead *was* a name written, [f]MYSTERY, [g]BABYLON THE GREAT, [h]THE MOTHER OF [2]HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman [i]drunken with the blood of the saints, and with the blood of [k]the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not;† and shall ascend out of the bottomless pit, and [l]go into perdition: and they that dwell on the earth shall wonder, ([m]whose names were not written in the book of life [n]from the foundation of the world,) when they behold [o]the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains,‡ on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven,§ and goeth into perdition.

12 And the ten horns which thou sawest are ten kings,‖ which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These [p]shall make war with the Lamb, and [q]the Lamb shall overcome them: for he is [r]Lord of lords, and King of kings; [s]and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And [t]the ten horns which thou sawest upon the beast, [u]these shall hate the whore, and shall

A.D. 96—A.D. 96.

[r] xix. 19; xx. 8. Is. xxxiv. 1-8.

[s] Matt. xxiv. 43. 1 Thes. v. 2, 3.

‖ As these must of necessity be times of great trouble and affliction, an exhortation is here inserted, by way of parenthesis, of the suddenness of these judgments, and of the blessedness of watching and of being clothed and prepared for all events. —NEWTON.

[t] Matt. xxiv. 42. Luke xxi. 36.

[u] John v. 2; xix. 13, 17.

¶ *Air.*—The seat of Satan's residence (Eph. ii. 2); so that this last period shall not only complete the ruin of the kingdom of the beast, but will also shake the kingdom of Satan everywhere. —NEWTON.

[x] xxi. 6. John xix. 30.

* This seems to denote that, instead of ten parts, in which the glory of the great city consisted, seven of the kingdoms which gave their power to her will first be revolutionised by the seventh angel. *Fell.* — The subordinate communities of the antichristian empire; all her dependencies, every corporation or institution constituted by her wisdom, influenced by her principles, and exemplifying her practices, shall be utterly destroyed.—DAVIDSON.

[y] Is. xlix. 26. Jer. xxv. 15, 16, 26.

[z] Is. viii. 21.

† This awful representation of the destruction of the beast and his worshippers, shews that it will be as exemplary as it will be final. As it is yet future, the events only can explain it more particularly. Lowman supposes it to end in the year 2016, Newton A.D. 2000, and Faber 1864. The event only will decide which of these opinions are best founded. —BOOTHROYD.

CHAP. XVII.

[a] xvi. 1-17; xxi. 9.

[b] xvi. 19; xviii. 16-19.

[c] 1 Kings xviii. 12. Acts viii. 39.

[d] xii. 3.

[1] *Gilded.*

* *Decked*, &c.—Descriptive of the pride, grandeur, and magnificence of the Church of Rome. *Golden cup.*—To signify the specious and alluring arts by which she bewitches and incites men to idolatry. — WOODHOUSE.

[e] Is. lii. 9. Phil. iii. 19.

[f] 2 Thes. ii. 7.

[g] Jer. li. 47, 48.

[h] xviii. 9; xix. 2.

[2] *Fornications.*

[i] xviii. 20-24.

[k] Acts xxii. 20.

† "Was." — The Roman empire, as pagan, described by a dragon with seven heads and ten horns, with crowns on the heads; but "is not," as yet, in the apostle John's time, as papal, described with seven heads and ten horns, and crowns on the horns. *Bottomless pit.*—Hell, whence the antichristian beast has its power; perdition; everlasting destruction.—GILL.

[l] xvi.; xviii.; xix. 15-21; xx. 10.

[m] xiii. 8; xx. 12, 15.

[n] Matt. xxv. 34. John xvii. 24.

[o] xiii. 1-4, 11, 12.

‡ Rome, seated on seven hills. —LOWMAN.

§ That is, it was nursed up by the seventh head, or Christian emperors; and is, in fact, all the seven over again, under another name. —JONES.

‖ The ten kingdoms of Europe into which this Western empire shall be broken, by the wars and devastations brought on it by the barbarous nations. "Ten" does not always in prophecy signify a precise number.—LOWMAN.

[p] Dan. vii. 21, 25. Zech. ii. 8

[q] vi. 12-17. Ps. ii. 8, 9. Dan. ii. 44.

[r] Ps. cxxxvi. 2, 3. Dan. ii. 47.

[s] Ps. cxlix. 5-9. John xv. 16.

[t] 2, 10, 12.

[u] Is. xiii. 17, 18.

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like frogs, will come out of the mouth of the dragon, as representing Satan, who gave his power to the beast; out of the mouth of the beast or antichristian empire; and out of that of the false prophet, or the antichristian Church and clergy. That is, emissaries commissioned by them, and instigated by unclean spirits, being loathsome, and croaking, and intruding themselves into every place to the mischief of all (Ex. viii. 1-3), will go forth to promote idolatry, pretending to work miracles in support of their doctrine; and to collect the kings of the earth, and of the whole world, even all in every place who favour that design, that they may make one united effort against the cause of God; and thus they will be gathered for battle against the great day, in which the Almighty God intends to destroy them. Some have imagined these three mystical frogs to be the Dominicans, Franciscans, and Jesuits; and the description given of them would agree well enough with that of those janizaries of the Church of Rome. Ver. 17-21. Satan is called "the prince of the power of the air," and this last vial will be poured into the seat of his empire; for after it his cause in every place, without as well as within the dominions of the beast, will be ruined. A proclamation was therefore made, that it was *done* or *finished;* as under the seventh trumpet the mystery of God was to be finished (chap. x. 7). Terrible calamities, awful displays of the Divine presence, intestine distractions, and the revolt or destruction of cities and nations, &c., will make way for great Babylon to drink of the wine of the fierceness of God's wrath; and the concurrent judgments are described in the strongest language, especially by hailstones of above a hundred pounds weight each, which must dash in pieces all persons and things whatsoever on which they fall. But how this is to be understood the event must shew.—*Scott.*

CHAP. XVII. ROME.—Ver. 1-6. Observe, 1. The invitation given to the apostle to take a view of what was here to be represented: "Come hither, and I will shew thee the judgment of the great whore," &c. This is a name of great infamy. A whore, in this passage, is one that is married, and has been false to her husband's bed, has forsaken the guide of her youth, and broken the covenant of God; she had been a prostitute to the kings of the earth, whom she had intoxicated "with the wine of her fornication." 2. The appearance she made: it was gay and gaudy, like such sort of creatures. 3. Her principal seat and residence: "upon the beast that had seven heads and ten horns;" that is to say, *Rome*, the city on seven hills, infamous for idolatry, tyranny, and blasphemy. 4. Her name, which "was written on her forehead." It was the custom of impudent harlots to hang out signs, with their names, that all might know what they were. Now in this observe, (1.) She is named from her place of residence—"Babylon the great." But that we might not take it for the old Babylon, literally so called, we are told there is a mystery in the name; it is some other great city resembling the old Babylon. (2.) She is named, from her infamous way and practice, not only a harlot, but a mother of harlots; breeding up harlots, and nursing and training them up to idolatry, and all sort of lewdness and wickedness; the parent and nurse of all false religion and filthy conversation. 5. Her diet: she satiated herself with "the blood of the saints and martyrs of Jesus." She drank their blood with such greediness, that she intoxicated herself with it.—*Henry.*

ITS DESTRUCTION.—Ver. 15-18. The angel next explained to the apostle, "the many waters, on which the woman sat" in regal dignity. So many words, all in the plural number, aptly describe the extensive dominion of the Church of Rome, not only over those within the territories belonging to the Papacy, but over all the kingdoms of that communion: nay, the pope hath claimed the right over all nations, to dispose of crowns, and depose princes at his pleasure, as if he were lord of lords, and king of kings; and the very titles of universal bishop, and the Roman Catholic Church, fully accord to this description. This, however, will not always be the case; for the ten horns, or kingdoms, that once exalted and supported the ecclesiastical tyrrany, will at length hate, desolate, strip, devour, and destroy it. Most of them will be the principal instruments in the destruction of Popery, and the ruin of Rome itself; though some will lament over these events.—How far some late revolutions may lead to this crisis, we cannot tell; but present appearances render it not improbable that the last victory of the beast over the witnesses of Christ will be obtained in some other way than by papal delusions. God had so influenced the hearts of these kings, by his power over them, and by the dispensations of his providence, that they fulfilled his will, or did those things, without intending it, which he had purposed and predicted; so that they agreed together to give their power to the beast; to make him, as it were, their liege lord, and only to reign over others, in order to render them subservient to him. But they will at length better understand their own interest, and their duty to God and their subjects, than thus any longer to prostitute their power.—*Scott.*

CHAP. XVIII. OVERTHROW OF POPERY.—Ver. 9. Probably the destruction of Rome will be finished by some immediate judgment of God; and the nature of the soil in the

make her desolate [x]and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will,[¶] and to agree, and give their kingdom unto the beast, [y]until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

2 The fall of Babylon. 9 Her destruction lamented.

AND after these things I saw another angel come down from heaven, having great power;* and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, [a]Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the [1]abundance of her delicacies.

4 And I heard another voice from heaven, saying, [b]Come out of her, my people, that ye be not [c]partakers of her sins, and that ye receive not of her plagues:

5 For her sins have reached unto heaven, [d]and God hath remembered her iniquities.

6 [e]Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen,† and am no widow, and shall see no sorrow.

8 Therefore [f]shall her plagues come in one day, death, and mourning, and famine; [g]and she shall be utterly burned with fire: [h]for strong *is* the Lord God who judgeth her.

9 And the kings of the earth,‡ who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas! [i]that great city Babylon, that mighty city! [k]for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12 The merchandise of gold,§ and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all [2]thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and [3]slaves, and [l]souls of men.‖

14 And the fruits that [m]thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, [n]Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For [o]in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried, when they saw the smoke of her burning, saying, [p]What *city is* like unto this great city!

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[x] xviii. 16, 17. Ez. xvi. 37-42.

¶ That is, what he hath determined shall be done; not what he commandeth men to do, or approveth their doing of; his permissive will. *And to agree, and give their kingdom unto the beast.*—For God puts malice against himself and his Son into the hearts of none, which is the cause of any persons assisting the beast. *Until the words of God shall be fulfilled.*—Nor shall they do this any longer than till the forty-two months be expired, which he, by his Word, hath declared he hath allowed to these mongrel Gentiles to tread down the outward court; but till that time be expired, these kingdoms will agree to give their power to the beast, whom about the expiration of that time they shall hate, and help to destroy.—POOLE.

[y] x. 7. Prov. xix. 21. Ez. xxxviii. 16.

CHAP. XVIII.

* Sending an angel of superior rank, alludes to the custom of courts in employing persons of dignity, according to the weight and importance of the commission they were to execute.—LOWMAN.

[a] xiv. 8; xvi. 19. Jer. li. 8, 60-64.

[1] *Power.*

[b] Gen. xix. 12, 13. Num. xvi. 26, 27.

[c] Ps. l. 18. Matt. xxiii. 30. 1 Tim. v. 22.

[d] xvi. 19.

[e] Ex. xxi. 23-25. 2 Tim. iv. 14.

† A lady of kingdoms, as in Isaiah xlvii. 5, to which the reference is; having a temporal power and authority over the kings of the earth, and a spiritual jurisdiction over all Churches, apostate ones being the mother of harlots. *And shall see no sorrow*—Through loss of children, power, and authority (see Is. xlvii. 8); but in this also she will be mistaken; her children will be killed with death, as is threatened to Jezebel (chap. ii. 23), and her plagues shall come upon her at once.—GILL.

[f] Is. xlvii. 9-11. Jer. li. 6.

[g] xvii. 16; xix. 3. Jer. li. 58.

[h] Job ix. 19.

‡ Not all of them, for some of them shall help to burn her (ch. xvii. 16); but such as God had left to their hardness of heart, that they still live in her fellowship and communion; or if others also, it must proceed from their humanity, not being able to see so splendid a city as that of Rome ruined, and so many ruined as will perish by her fall, without the moving of their bowels by some pity and commiseration.—POOLE.

[i] xiv. 8.

[k] Jer li. 8, 9.

§ The enumeration of the articles of trade, by which this Babylon is described as making an iniquitous traffic, has something in it very peculiar and striking. It proceeds by a gradation from one article to another, till it rises to the bodies, and then to the souls of men. Can we avoid recalling to memory the purgatory, the penances, the commutations, the indulgences, made saleable in the corrupt Papal Church?—WOODHOUSE.

[2] *Sweet.*

[3] *Bodies.*

[l] 2 Pet. ii. 3.

‖ Tyre dealt only in men's bodies; but Rome, in their souls. I know not what else to make of the sale of indulgences and pardons; of the buying and selling of church livings; of confessions, prayers for the dead, and of every other means of extorting money from the ignorant.—FULLER.

[m] Num. xi. 4, 34. Ps. lxxviii. 18.

[n] xvii. 4. Luke xvi. 19.

[o] Is. xlvii. 9. Lam. iv. 6.

[p] Ez. xxvii. 32.

vicinity, the frequent eruptions of subterraneous fires, and the terrible earthquakes which have occurred, seem to point out the method; the combustibles are provided, and the train is already laid; there only wants the "breath of the Almighty to kindle it."—But whilst others, whose hopes of further gains will be gone, shall lament the fall of Rome, the inhabitants of heaven, and especially the holy apostles and prophets, are called on to rejoice over it; as God had revenged them on that idolatrous persecuting city, as well as made way for the preaching of his gospel to all nations.

PRACTICAL OBSERVATIONS ON THE DOWNFALL OF POPERY.—When collective bodies are ripe for vengeance, their sins will be punished in this world; but individuals are reserved unto the wrath to come.—Impunity and prosperity in wickedness constitute the most fatal incentive to further crimes; and, as the day of punishment will come, they may be accounted the most dire calamities.—When the Lord shall come in his great power, to lighten the earth with his glory, he will cast down the proudest cities, which are filled with iniquity, and oppose his cause; the magnificence of wicked kings, or the riches of ungodly merchants, will then avail nothing, except to augment, and render more intolerable, the vengeance to be inflicted; and surely the contempt and torment of hell will be more dreadful to those who have glorified themselves, and lived deliciously, than to other sinners! No allies or helpers can deliver those against whom the Lord God, as a strong Judge and Avenger, is pleased to contend: they can only lament the victims of his indignation, and tremble for themselves. The prosperous merchants and traders in great commercial cities should learn from these prophecies to "buy the truth," to "get wisdom, and with all their getting to get (spiritual) understanding," to "sell all, and purchase the pearl of great price," to ensure "the unsearchable riches of Christ," and to be "faithful stewards in the unrighteous mammon;" otherwise, even in this life, they may lament that "no man buyeth their merchandise any more;" and that "all the fruits that their souls lusteth after are departed from them." Death, however, will soon terminate their commerce, and in that one hour all the riches of the ungodly will come to nought, and all "their purple and fine linen" will be exchanged, not only for the coffin and the worm, but for the fire that never shall be quenched. And, alas! too often, injustice, oppression, fraud, avarice, or excessive indulgence are connected with extensive commerce; and to number "the persons of men" with beasts, sheep, and horses, as the stock of a farm, or with bales of goods, as the cargo of a ship, is no doubt a most detestable and *antichristian* practice, fit only for Babylon the Great. Yet even this, cruel, unrighteous, and hateful as it is, must not be considered as the worst traffic, even of this our land; for the souls of men are traded for by those who take the cure of them for the sake of the emolument, and the abundance of the delicacies obtained by it; and then either leave them to perish in ignorance, or poison them by heresy, or lead them on the road to hell by a profligate example. How fervently should we then pray that God would raise up reformers, who may contend as firmly, perseveringly, and successfully, against this vile merchandise, as some honourable and philanthropical persons have against the accursed slave-trade! For when Christ shall again come to drive the buyers and sellers out of the temple, he will have much to do in other places besides Rome; many of these spiritual wickednesses, and this merchandise of souls, by feigned words, equivocating subscriptions and declarations, nay, worshipping God in expressions, which are avowedly deemed false by those who use them, and all this for filthy lucre's sake, will be found, under different forms, even in the Protestant Churches. and perhaps no denomination is quite free from the guilt of rendering religious profession, and sacred functions *subservient* to worldly interest, credit, ease, and indulgence. These are the remains of the antichristianity derived from Rome, which most need protesting against and removing; in these things we ought to come out and separate from Babylon, if we would not partake of her plagues. Compared with such evils, a posture, a garb, or a ceremony, though perhaps inconvenient in itself, and derived from Rome, are scarcely worth noticing: yet bigotry exerts itself principally much the other way; and externals are decried against with great warmth, whilst the spiritual pride, avarice, worldly indulgence, and intolerance of Rome, are not so much disliked. But the vengeance of heaven is coming upon Rome, not for gestures, garbs, and ceremonies, though multiplied, ridiculous, and of bad consequence in themselves; but for idolatry, ambition, oppression, cruelty to the people of God, imposture, avarice, licentiousness, and spiritual tyranny. These are the sins which have reached to the heavens, the iniquities that God remembers, and the evils for which we must stand aloof from her communion, and that of all others who resemble her, or we shall be involved in their destruction. But we must needs go out of the world, and the Church too, if we renounce every religious sect, because some of the members or leaders of it are criminal in such matters.—*Scott.*

CHAP. XIX. JOY AT DELIVERANCE FROM POPISH THRALDOM.—Ver. 1-4. Here we have, 1. The form of their thanksgiving, in that heavenly and most comprehensive word, "Alleluia, praise ye the Lord." With this they begin, with this they go on, and with this they end; their prayers are now turned into praises, their hosannas end in hallelujas. 2. The matter of their thanksgiving: they praise him for the truth of his Word, and the righteousness of his providential conduct, especially in this great event—the ruin of Babylon, who had been a mother, nurse, and nest of idolatry, lewdness, and cruelty; for which signal example of Divine justice they ascribe "salvation, and glory, and honour, and power unto our God." 3. The effect of these their praises: when the angels and saints cried "Alleluia," her fire burned more fiercely, and "her smoke ascended for ever and ever." The surest way to have our deliverances continued and completed is, to give God the glory of what he has done for us. Praising God for what we have, is praying in the most effectual manner for what is yet further to be done for us; the praises of the saints blow up the fire of God's wrath against the

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 [q]Rejoice over her, *thou* heaven,¶ [r]and *ye* holy apostles and prophets; for [s]God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee;* and no craftsman, of whatsoever craft *he be,* shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; [u]for by thy sorceries† were all nations deceived.

24 And [x]in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

CHAPTER XIX.

1 *Rejoicing in heaven.* 7 *The marriage of the Lamb.* 17 *The fowls called to the great slaughter.*

AND after these things I heard a great voice of much people in heaven,* saying, [a]Alleluia; [b]Salvation, and glory, and honour, and power, unto the Lord our God:

2 For [c]true and righteous *are* his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, [d]and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne,† saying, [e]Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: [f]for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: [g]for the marriage of the Lamb is come, and his wife hath made herself ready.‡

8 And to her was granted that she should be arrayed in fine linen, clean and [l]white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, [h]Blessed *are* they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.§

10 And I fell at his feet to worship him. And he said unto me, [i]See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: [k]worship God: [l]for the testimony of Jesus is the spirit of prophecy.

11 And I saw heaven opened,‖ and behold a white horse; and he that sat upon him *was* called [m]Faithful and True; [n]and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself:

13 And he *was* [o]clothed with a vesture dipped in blood: and his name is called [p]The Word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean.

15 And [q]out of his mouth goeth a sharp sword,¶ that with it he should smite the nations: [r]and he shall rule them with a rod of iron: [s]and he treadeth the wine-press of the fierceness and wrath of Almighty God.

A.D. 96—A.D. 96.

¶ Jud. v. 31.

¶ The true Church of Christ upon earth, which in this book often goes by the name of heaven, in opposition to the apostate church, called the earth, because its members, doctrines, and ordinances are from heaven, and its happiness lies there.—GILL.

[r] Eph. ii. 20.
[s] Deut. xxxii. 42.
[t] Ex. xv. 5.

* Music was the entertainment of the rich and great; trade, the business of men of middle rank; preparing the necessaries of life, the employment of the lowest people; marriages, in which lamps and songs were employed, were required for peopling cities. Thus the desolation of Rome is described in such a manner, that neither rich nor poor, neither persons of the middle nor the lowest ranks, should be able to live there any more, nor should it be repeopled by new marriages, but remain desolate and uninhabited.—LOWMAN.

[u] xiii. 13-16.

† *By thy sorceries.*—Political arts, state tricks, counterfeit miracles, and deceptive manœuvres of every kind. This may be spoken of many great cities of the world, which still continue to flourish.—CLARKE.

[x] xvii. 6; xix. 2.

CHAP. XIX.

* *Of much people in heaven.*—In the heavenly Church, blessing God for complete deliverance from the corruption and tyranny of the antichristian church.—GUYSE.

"Heaven" here designs the Church, as in chap. xviii. 20; and frequently in this book, and not literally, the innumerable company of angels, who are never called people, nor the spirits of just men made perfect.—GILL.

[a] Ps. cvi. 1; cxi. 1.
[b] 1 Chr. xxix. 11. Ps. iii. 8.
[c] Ps. xix. 9.
[d] Deut. xxxii. 35, 43.

† *And a voice came out of the throne.*—From Christ, declaring it the will of God, that all holy ones should praise him upon this account.—POOLE.

[e] Ps. cxii. 20-22.
[f] Ps. xlvii. 2, 7. Is. lii. 7.
[g] Ps. xlv. 10-16. Hos. ii. 19, 20.

‡ This term expresses the union between Christ and his Church. This will now be consummated; the previous period may be considered as only the time of betrothing.—DAVIDSON.

[l] *Bright.*
[h] Matt. xxii. 2-4. Luke xiv. 15, 16.

§ Here I consider the sacred ode on the fall of Babylon, and the marriage of the Lamb, as closing with only a few words of the apostle concerning his informant.—FULLER.

[i] 2 Cor. viii. 7. Eph. v. 15, 33.
[k] Ex. xxxiv. 14. Ps. xlv. 11.
[l] Luke xxiv. 25-27, 44. John v. 39.

‖ We now come to the grand and decisive combat between the Christian and antichristian powers. Here the "seven seals," the "seven trumpets," the "seven vials," and all their accompanying warnings, unite.—JONES.

[m] John xiv. 6.
[n] Ps. xiv. 3-7. Is. xlv. 21; lxiii. 1-5.
[o] Ps. lviii. 10. Is. lx. 5; xxxiv. 3-8.
[p] John i. 1, 14.
[q] Is. xi. 4. 2 Thes. ii. 8.

¶ *A sharp sword.*—The Word of God, or the judiciary sentence of Christ according to it, which he will fully execute to the utter destruction of all his enemies. *Rule them with a rod of iron.*—The phrase is taken out of Ps. ii. 9, a prophecy of Christ, and mentioned twice before in this book (chap. ii. 5, 27).—DODDRIDGE.

[r] Ps. ii. 9.
[s] Is. lxiii. 2-6.

common enemy. 4. The blessed harmony between the angels and the saints in this triumphant song.—*Henry.*

SPIRITUAL ESPOUSALS.—Ver. 7, 8. The whole company, before-mentioned, next call on each other to rejoice, and give glory to the Lord; because "the marriage of the Lamb is come, and his bride hath made herself ready." Christ is the bridegroom of his ransomed Church: this sacred union will be fully completed in heaven; but the beginning of the glorious millennium may be considered as a most remarkable celebration of his espousals on earth: all that has hitherto been done seems to be merely an introduction to that happy era, when innumerable multitudes will be converted, and the state of the Church on earth will greatly resemble heaven itself. Then the marriage of the Lamb will come, and his espoused Church, being purified from heresies, divisions, and antichristian abuses, will be made ready, and meet to be publicly owned by him as his delight and his beloved. Then to her it will be granted to be arrayed in fine linen, "clean and white, which is the righteousness of the saints." The word is plural, and some would render it, "*the righteous acts* of the saints;" but the word *raiment,* in this meaning, seems generally to signify either the righteousness of Christ imputed to them, or the image of Christ renewed in them by the sanctification of the Spirit, of which their righteous acts are effects and evidences.

JESUS THE WARRIOR.—Ver. 11-16. Having noted the rejoicings of the *universal* Church, and of all the servants of God, over the destruction of Rome, the apostle saw heaven opened, as an indication of further visions; and he beheld a *white* horse, the emblem of justice and holiness; and one sat on it, who was called "Faithful and True;" fulfilling his promises to his people, and executing threatened vengeance on his enemies. He was, indeed, about to judge and to wage war against those who refused submission to him; yet he was unlike those warriors, whose ambition, rapacity, or malignant passions, have in every age made the earth a field of blood; for he conducted both his judicial proceedings and his military expeditions by the most perfect rules of righteousness. Yet none could deceive him, or elude his detection, for "his eyes were as a flame of fire" (chap. i. 14). The many crowns worn by him denoted the extent of his authority, as Creator of the world, and "head over all things to his Church," and the multitude of his victories. "He had a name written that no man knew but he himself;" for, as the eternal Son of God, his perfections and nature are incomprehensible. His vesture, dipped in blood, implied, either the atonement of his own blood, as the ground of his mediatorial authority, or rather, that he was come from the slaughter of his enemies, and had stained his garments with their blood. But though none could fully comprehend his perfections and counsels, yet he was known in his Church by the name of "The Word of God," as declaring the mysterious perfections, and holy truth and will of God to fallen men. He was also followed by the armies of heaven, even his redeemed and converted people, who rode on white horses, to denote their conformity to him, and their concurrence and agency in his victories; and they were clothed in fine linen (ver. 8), as accepted in him, and renewed by him. To illustrate the nature of his conquests still more fully, "out of his mouth went a sharp sword" (chap. i. 16), implying that he powerfully executed the denunciations of his word, and smote the opposing nations. Thus he trode the wine-press of the wrath of God, crushing all other obstinate enemies as he had done the mystical Babylon. He had also inscribed "on his vesture, and on his thigh" (the part of his garments where the sword is worn), another name or title, implying his universal and absolute dominion, as "King of kings, and Lord of lords" (chap. xvii. 14); which carried in it a warning to the most powerful princes to submit to him, or they must fall before him.—*Scott.*

CHAP. XX. THE FIRST RESURRECTION.—Ver. 6. The expression itself intimates a *figurative* resurrection, and therefore it is carefully distinguished from the literal resurrection of the dead. It is, moreover, an instance of that wise and proper obscurity which we always find in prophecies previous to their accomplishment.—This is the first resurrection—a spiritual and mystical resurrection—and they who shall partake of it, living in those happy times, will be holy and blessed (chap. xix. 9), even more than Christians in other ages.—When it is added, that the *second* death shall have no power over them, it seems implied, that they must enter heaven by passing through the *first* death: nor is there anything different in what follows from the language used concerning believers of other times, except that they shall "reign with Christ a *thousand years;*" which naturally signifies, that a succession of such triumphant Christians, made honourable and happy by the Lord's special presence with them, shall continue through the millennium.

GOG AND MAGOG.—Ver. 8. It is vain to inquire who Gog and Magog will be, or whence they will come; for this also must be understood figuratively, to denote enemies fierce and numerous as Gog and Magog had been before the millennium; and it is expressly said, that they were the nations "in the four quarters of the earth."—When Satan and his angels shall be loosed, a few years will suffice for the seducing of men into idolatry or infidelity; and then persecutions and massacres of Christians will be as natural as ever; and it will probably appear to the pious remnant, as if the cause of Christ was about to be altogether ruined. But whilst these enemies, with most formidable preparations, shall collect from all parts of the world to compass the camp or garrison of the saints, and to besiege the beloved city (for the images are borrowed from the affairs of Israel, in the wilderness, and in Canaan), they will be destroyed by fire from heaven. Then the Lord, having once more made manifest the depravity of human nature, and the malice and subtlety of the devil, will cast him finally into the lake of fire, never more to have liberty or power to do mischief, but to be for ever punished with persecuting tyrants, idolatrous priests, and false teachers, who were his prime ministers, during his usurpation, as god and prince of this world.

16 And he hath [t]on *his* vesture and on his thigh* a name written, [u]KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun;† and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men*, *both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And [x]the beast was taken, and with him [y]the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. [z]These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

CHAPTER XX.

1 *Satan bound.* 5 *The first resurrection.* 7 *Satan again loosed.* 12 *The general resurrection.*

AND [a]I saw an angel* come down from heaven, [b]having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him† a thousand years,

3 And [c]cast him into the bottomless pit, and shut him up, and set a seal upon him, that he [d]should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones,‡ and they sat upon them, and judgment was given unto them: and

A.D. 96—A.D. 96.

[t] 12, 13.

* The ancient custom, to place inscriptions on the thighs of statues, is evident from some remarkable figures still extant.—DAVIDSON.

[u] Ps. lxxii. 11. Phil. ii. 9-11.

† A minister of the gospel or rather a set of gospel ministers, such as in chap. xiv., who may be said to stand in the sun, in like manner as the woman, the Church, was seen clothed with it (ch. xii. 1), and may denote the conspicuousness of gospel preachers. *The fowls* —Meaning Christian princes and their people, who will share the spoils of the antichristian people, and possess their kingdoms, substance, and estates. —GILL.

[x] Dan. vii. 7,12-14, 19-21, 23, 24.

[y] Dan. vii. 8-11. 2 Thes. ii. 8 11.

[z] Dan. vii. 11; xi. 45.

CHAP. XX.

[a] x. 1; xviii. 1.

* There can be no doubt who this "angel" is; for we know who hath the "keys of hell and of death." To him it appertaineth, after having been manifested to destroy his works, to arrest him in his course, and to set bounds to his operations. The hand of man could not take him, but the hand of Christ can lay fast hold of him.—FULLER.

[b] i. 18. Luke viii. 31.

† *And bound him*— Meaning that the devil, who is represented the first in the apostasy, and principal agent in the opposition to truth, righteousness, and religion, shall be fully restrained from the exercise of all influence and power, either to seduce men into error and wickedness, or to persecute men of conscience, constancy, and faithfulness.—LOWMAN.

[c] xvii. 8.

[d] xii. 9; xiii. 14. Matt. xxiv. 24.

‡ He saw a number of thrones, and persons sitting on them, and to them judgment was given, the power of ruling and governing. The common opinion is, that these verses teach us that during a thousand years, after the destruction of the wild beast and false prophet, the Church, delivered from all enemies, shall attain to the highest state of earthly and spiritual prosperity—that the rulers and the ruled shall all be holy—that wars shall cease, and the earthly paradise be again restored. — BOOTHROYD.

* Mal. iv. 5. Matt. xvii. 10-13.

[f] xiii. 12-17.

[g] Rom. viii. 17.

[h] xi. 11, 15. Rom. xi. 15.

[i] xxii. 7. Luke xiv. 15.

§ This new rebellion against the laws of God and easy yoke of Christ is of formidable extent; "four corners" means, "all the nations of the earth are engaged in it." It is an apostasy of a new kind, different, at least, from the former apostasy, in which the beast and false prophet were Satan's instruments of mischief. Beyond this we have little ground for conjecture.—WOODHOUSE.

[k] Ez. xxxviii.

‖ Figuratively describe the enemies of true religion, and of its faithful professors.—LOWMAN.

[l] xvi. 14.

[m] Gen. xix. 24. Ex. ix. 23, 24.

[n] 2, 3.

[o] Gen. xviii. 25. Ps. xcv. 6, 7.

¶ This opens the scene of the general resurrection and judgment. "White" expresses the justice and equity of the judgment; and "him that sat on it" must be the Son of God, "to whom the Father has committed all judgment."—NEWTON.

[p] Jer. iv. 23-26. Matt. xxiv. 35.

[q] Dan. xii. 2. John v. 28, 29.

[r] Rom. xiv. 10-12. 1 Cor. iv. 5.

[s] Dan. vii. 10.

[t] John v. 28, 29.

[u] Hos. xiii. 14. 1 Cor. xv. 50-58.

[l] *The grave.*

I saw [e]the souls of them that were beheaded for the witness of Jesus, and for the word of God, [f]and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and [g]they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. [h]This *is* the first resurrection.

6 [i]Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth,§ [k]Gog and Magog,‖ [l]to gather them together to battle; the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: [m]and fire came down from God out of heaven, and devoured them.

10 And [n]the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And [o]I saw a great white throne,¶ and him that sat on it, [p]from whose face the earth and the heaven fled away; and there was found no place for them.

12 And [q]I saw the dead, small and great, [r]stand before God: and [s]the books were opened; and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And [t]the sea gave up the dead which were in it; [u]and death and [l]hell delivered up the dead which were in them: and they were judged every man according to their works.

THE GREAT WHITE THRONE.—Ver. 11-15. The apostle next "saw a great white throne," as emblematical of the majesty, dominion, power, and righteousness, with which Christ will then be manifested. On this sat One, from whose presence the earth and heavens fled away; which most sublimely denoted the effulgency of his glory; and the entire dissolution of the visible creation, and the present state of the world, by his power, and at his coming.—Beyond doubt, it is the grandest idea that ever was expressed in human language; unless some verses in the first of Genesis may be thought to rival it. The sublime conceptions and expressions of the most admired heathen poets are mean and low compared with it.—The apostle then beheld the dead, as raised again, "stand before God." We know that Christ shall sit on the throne of his glory, to judge the world; and he must, therefore, be here meant. Before him, all nations, and all persons, of every rank, character, and description, were gathered. "And the books were opened:" this figuratively represents the discoveries which will be made of all the thoughts, words, actions, motives, intentions, dispositions, obligations, advantages, and talents of all men, by the Divine omniscience; the comparison of the whole with the holy law of God; and the recollection and consciousness, which every man will have of all his past actions; though he had long forgotten many of them, till thus brought to light and to remembrance: that so an exact estimate may be made of every person's character; of the evidence and degree of his grace, and of his fruitfulness in good works; or of the aggravations or alleviations of his sins. Thus the final award will be made in perfect justice and impartiality, connected with truth and mercy. For "another book was opened, even the book of life," otherwise all must be condemned.—*Scott.*

CHAP. XXI. GOD'S PRESENCE IN THE NEW JERUSALEM.—Ver. 3. "I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men," &c. Observe, 1. The presence of God with his Church is the glory of the Church. 2. It is matter of wonder that a holy God should ever dwell with any of the children of men. 3. The presence of God with his people in heaven will not be interrupted as it is on earth, but he will dwell with them continually. 4. The covenant, interest, and relation that there are now between God and his people, will be filled up and perfected in heaven. "They shall be his people;" their souls shall be assimilated to him, filled with all the love, honour, and delight in God that their relation to him requires; this shall be their perfect holiness, and he will "be their God; God himself will be their God;" his immediate presence with them, his love fully manifested to them, and his glory put upon them, will be their perfect happiness.—*Henry.*

THE SECOND DEATH.—Ver. 8. "The fearful," who dared not profess, or who renounced the gospel from the dread of reproach and suffering; the cowardly soldiers, who feared the enemy more than their Captain, and so "turned back in the day of battle;" and "infidels" or "unbelievers" of all descriptions (not the weak in faith, but such as had no faith); "the abominable," or those who were guilty of unnatural practices; murderers of themselves or others in duels, wars, persecutions, perversion of justice, and oppression; "fornicators," adulterers, and lewd persons of every kind; "sorcerers;" the devil's prophets, real or pretended, to which company *pretenders* to new revelations belong; "idolaters and all liars," hypocrites, deceivers, false teachers; all who *lie* for gain, or from malice, who thus cheat or slander others; yea, all liars, though they only *divert* themselves or others by breaking God's commandments; all these shall have their portion in the lake of fire, with the devil and his angels.

THE NEW JERUSALEM.—Ver. 10-27. The light that shone on the city was like the refulgency of the most admired jewels: the whole, as it appeared pendant in the air, shone with surprising lustre and beauty, and was transparent as crystal; which may intimate that our knowledge in heaven will be intuitive, certain, and productive of the most satisfying delight. The great wall of jasper, of one hundred and forty-four cubits in height or thickness (according to the measure of a man, from his elbow to the end of his middle finger, being the number of the twelve tribes multiplied by that of the twelve apostles), may denote the entire security of that residence, which the Almighty God hath prepared for the whole increase of both the Old and the New Testament Churches, when collected together in heaven, where no enemy can approach to annoy or alarm them for ever. Twelve gates, guarded by twelve angels, and inscribed with the names of the twelve tribes of Israel, implied that this holy city was open on every side for the admission of the true Israel of God, even all his believing servants, and for none else; and that angels rejoiced in their security and felicity in heaven, as well as readily ministered to them during their progress thither. The twelve foundations, inscribed with the names of the twelve apostles, and formed of twelve precious stones (which John in vision saw in the same manner as he did the rest), might shew that all who belonged to that holy city obtained their citizenship by receiving and obeying the doctrine of the apostles respecting Christ and his salvation, as "the Lamb of God that taketh away the sin of the world." The vast dimensions of the city, being an exact square, fifteen hundred miles on each side, might be emblematical of magnificence, and of room for any number of inhabitants which should ever enter it. The city and the street of it being "of pure gold, like unto clear glass," may be an emblem of the union in heaven of those excellences which seem here to be incompatible. They will be splendid and durable as the purest gold, clear and transparent as the finest glass. In that happy world, the

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life [x]was cast into the lake of fire.

CHAPTER XXI.

2 The heavenly Jerusalem, 10 with a full description thereof.

AND I saw [a]a new heaven and a new earth:* for the first heaven and the first earth were passed away; and there was no more sea.†

2 And I John saw [b]the holy city, new Jerusalem, [c]coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, [d]Behold, the tabernacle of God *is* with men,‡ and he will dwell with them, and [e]they shall be his people, and God himself shall be with them, *and be* their God.

4 And [f]God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5 And he that sat upon the throne said, [g]Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.§

6 And he said unto me, It is done. [h]I am Alpha and Omega, the beginning and the end: [i]I will give unto him that is athirst of the fountain of the water of life freely.

7 He that [k]overcometh shall inherit [l]all things; [l]and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in [m]the lake which burneth with fire and brimstone: [n]which is the second death.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride,‖ [o]the Lamb's wife.

10 And he carried me away in the spirit to a great and high mountain, and shewed me [p]that great city, the holy Jerusalem, descending out of heaven from God,

11 Having [q]the glory of God:¶ and her light *was* like unto a stone most precious, even like a jasper-stone, clear as crystal;

12 And had a wall great and high, *and* had [r]twelve gates, and at the gates twelve angels, [s]and names written thereon, which are *the names* of the twelve tribes of the children of Israel.

13 On the east, three gates; on the north, three gates; on the south, three gates; and on the west, three gates.

14 And the wall of the city had twelve foundations,* [t]and in them the names of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four-square,† and the length is as large as the breadth. And he measured the city with the reed, [u]twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, [x]an hundred *and* forty *and* four cubits, *according to* the measure of a man,‡ that is, of the angel.

18 And the building of the wall of it was *of* jasper: and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And [y]the twelve gates *were* twelve pearls;§

A.D. 96—A.D. 96.

[x] Mark ix. 43-48.

CHAP. XXI.

[a] Is. lxv. 17. 2 Pet. iii. 13.

* The earth will not be annihilated by fire any more than it was by water. It will be purified from sin and all its effects. The generation of a corrupt race of creatures having terminated, it will become the perfect and perpetual abode of righteousness, &c.—FULLER.

† *No more sea*—No turbulent unquiet spirits to disturb the peace of that happy state; nor should a tyrannical or persecuting power ever arise in it.—LOWMAN.

[b] iii. 12. Ps. xlviii. 1-3.

[c] Gal. iv. 25, 26.

[d] vii. 15. Lev. xxvi. 11, 12.

‡ In allusion to the tabernacle of Moses. He will now dwell among his people in a more peculiar and distinguished manner, and no tear, no sorrow or pain, shall they ever more experience.—BOOTHROYD.

[e] Gen. xvii. 7, 8. Jer. xxxi. 33.

[f] vii. 17. Is. xxv. 8.

[g] Is. xliii. 9; xlviii. 19.

§ For what I tell thee is what comes from the true and faithful Witnesses, and shall have a certain being in its time.—POOLE.

[h] i. 8; xxii. 13.

[i] Is. xii. 3: lv. 1-3. John iv. 10, 14.

[k] ii. 7, 11, 17, 26. 1 John v. 4, 5.

[l] *These things.*

[l] Zech. viii. 8. Rom. viii. 15-17.

[m] xix. 20; xx. 14, 15.

[n] xx. 14.

‖ I will shew thee the Church of Christ, now purged from corruptions, and clothed, as it were, in true righteousness, represented, as before (chap. xix. 7-9), under the image of the bride and spouse of Jesus Christ.—PYLE.

[o] xix. 7.

[p] Ez. xlviii. 15-22.

[q] xxii. 5. Is. lv. 5. Ez. xlviii. 35.

¶ The Shechinah or Divine presence was signally displayed. *A high wall*—To express its perfect security, no enemy being able to scale it; and it has twelve gates, and an angel as sentinel at each: and the gates were named after the children of Israel, figuratively shewing that none but spiritual Israelites should be admitted to enter and dwell therein.—HUTCHESON.

[r] 21, 25. Is. liv. 12; lx. 18.

[s] vii. 4-8. Num. ii. 2-32.

* Or foundation-stones, on which were inscribed the names of the twelve apostles, who laid the foundation of the Christian Church by their ministry and labours; and who will for ever enjoy distinguished pre-eminence.—GUYSE.

[t] xviii. 20. Matt. x. 2-4. 1 Cor. iii. 10.

† This description of the New Jerusalem is an assemblage of the sublimest and richest imagery of Ezekiel and other ancient prophets.—NEWTON.

Twelve thousand furlongs-1500 miles; an immense size; perhaps to shew the large number of the redeemed; and the gates always remaining open may possibly imply surrounding inhabitants still augmenting the number.—COBBIN.

[u] Ez. xlviii. 8-19.

[x] vii. 4; xiv. 3.

‡ As men use to measure, and as this angel measured, who appeared as a man in this action.—POOLE.

[y] xvii. 4.

§ The twelve gates, made of as many vast pearls, may denote that everything will be superlatively glorious, beyond all comparison with anything ever seen on earth. Even in those things which are stated as the glory of the anti-christian harlot, the true spouse of Christ will infinitely exceed her.—SCOTT.

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beauties and advantages which here are divided and incompatible, will unite and agree. The temple was essential to the literal Jerusalem, as its great ornament and honour, and it made a prominent part in Ezekiel's vision of the Church during the millennium, under the emblem of the holy city; but there was no temple in the mystical city which John saw, which is a demonstration that the heavenly state was exclusively meant. In heaven there will be no need of external symbols of the Lord's presence, when he shall be fully manifested in his essential glory, as far as creatures can perceive and know him. He will be evidently among them, to communicate unalloyed felicity, and to receive their adorations; and the eternal Son in human nature, as the Lamb that was slain, will be a temple in which "all the fulness of the Godhead dwelling bodily," will be made manifest to the glorified bodies of the saints, whilst the perfections of Divine nature will be contemplated with open face, by the exercise of their intellectual powers. —The gates not shut by day, and there being no night there, emblematically shew the liberty, peace, security, and uninterrupted enjoyment of that blessed state; and as believers are the excellent of the earth, and enter thither from every nation, so it may literally be said, that "they bring the glory and honour of the nations into it;" as well as figuratively, in respect of its incomparable splendour and excellency. Moreover, nothing sinful or unclean can at all find admission into it. All the inhabitants are absolutely perfected in holiness; and all increase, rejoice in, and participate each other's felicity; being all excellent, loving, and lovely, beyond expression or imagination.—*Scott.*

CHAP. XXII. THE GLORY AND HAPPINESS OF HEAVEN.—The heavenly state, which was before described as a "city," and called "the new Jerusalem," is here described as a "paradise;" alluding to the earthly paradise which was lost by the sin of the first Adam; here is another paradise restored by this second Adam. A paradise in a city, or a whole city in a paradise! In the first paradise there were only two persons to behold the beauty and taste the pleasure of it; but in the second paradise whole cities and nations shall find abundant delight and satisfaction. And here observe, 1. The "river" of paradise: the earthly paradise was well watered: no place can be pleasant or fruitful that is not so. This river is described, (1.) By its fountain-head—"the throne of God and the Lamb." All our springs of grace, comfort, and glory, are in God; and all our streams flow from him, through the mediation of the Lamb. (2.) By its quality—"pure and clear as crystal." All the streams of earthly comfort are muddy; but these are clear, salutary, and refreshing, giving life, and preserving life, to those who drink of it. 2. "The tree of life" in this paradise. Such a tree there was in the earthly paradise (Gen. ii. 9). This far excels it. And now as to this tree, observe, (1.) The situation of it—"in the midst of the street, and on either side the river;" or, as it might have been better rendered, "in the midst between the terrace-walk and the river." This tree of life is fed by the pure waters of the river that comes from the throne of God. The presence and perfections of God furnish out all the glory and blessedness of heaven. (2.) The fruitfulness of this tree, [1.] It brings forth many sorts of fruit, "twelve sorts," suited to the refined tastes of all the saints. [2.] It brings forth fruit at all times; "yieldeth its fruit every month;" this tree is never empty, never barren; there is always fruit upon it. In heaven there is not only a variety of pure and satisfying pleasures, but a continuance of them, and always fresh. [3.] The fruit is not only pleasant but wholesome. The presence of God in heaven is the health and happiness of the saints; there they find in him a remedy for all their former maladies, and are preserved by him in the most healthful and vigorous state. 3. The perfect freedom of this paradise from everything that is evil (ver. 3). "There shall be no more curse;" no "accursed" one—no serpent there, as there was in the earthly paradise. Here is the great excellency of this paradise—the Devil has nothing to do there; he cannot draw the saints from serving God to be subject to himself, as he did our first parents, nor can he so much as disturb them in the service of God. 4. The supreme felicity of this paradisaical state. (1.) There the saints shall see the face of God; there they shall enjoy the beatific vision. (2.) God will own them, as having his seal and name on their foreheads. (3.) "They shall reign with him for ever;" their service shall be not only freedom, but honour and dominion. (4.) All this shall be with perfect knowledge and joy. They shall be full of wisdom and comfort, continually walking in the light of the Lord; and this not for a time, "but for ever and ever."—*Henry.*

SACRED AUTHORITY OF THIS BOOK AND OF THE WHOLE OF SCRIPTURE.—This seems primarily meant of the Book of Revelation, with which as much liberty has been taken as with any part of Scripture: but as the Lord doubtless intended this for the conclusion of the sacred canon, so it may be applied to the whole of the written word: and it warns every man, in the most awful manner, to add nothing to, and take nothing from, what God has revealed of doctrine, ordinance, or commandment; the standard of truth, the way of acceptance, the evidence of conversion, or the rule of duty. Enthusiasts, pretenders to new revelations, bigoted sectaries, and imposing churchmen on the one hand, with infidels and sceptics on the other, who reject the whole or part of Scripture, or aver that it is of no consequence what men believe (which takes away all doctrinal truth at once), have abundant cause to tremble at this warning. Critics, who are continually proposing conjectural alterations, or expunging from, and adding to, the text of Scripture, are in no small danger: and expositors have abundant cause

every several gate was of one pearl: and the street of the city *was* [z]pure gold, as it were transparent glass.

22 And [a]I saw no temple‖ therein: for [b]the Lord God Almighty and [c]the Lamb are the temple of it.

23 And [d]the city had no need of the sun, neither of the moon, to shine in it; [e]for the glory of God did lighten it, and [f]the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day;¶ for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And [g]there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie; but [h]they which are written in the Lamb's book of life.

CHAPTER XXII.

1 *The river and tree of life.* 18 *Nothing may be added to, or taken from, God's word.*

AND he shewed me a pure river of water of life,* clear as crystal, [a]proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* [b]the tree of life,† which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And [c]there shall be no more curse: [d]but the throne of God and of the Lamb shall be in it; and [e]his servants shall serve him:

4 And [f]they shall see his face; [g]and his name *shall be* in their foreheads.

5 And there shall be [h]no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: [i]and they shall reign for ever and ever.

6 And he said unto me, [k]These sayings *are* faithful and true: and the Lord God of the holy prophets [l]sent his angel to shew unto his servants the things which must shortly be done.

7 Behold, I come quickly:‡ [m]blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, [n]I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, [o]See *thou do it* not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: [p]worship God.

10 And he saith unto me, [q]Seal not the sayings of the prophecy of this book;§ [r]for the time is at hand.

11 He [s]that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: [t]and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly;‖ and my reward *is* with me, [u]to give every man according as his work shall be.

13 [x]I am Alpha and Omega, the beginning and the end, the first and the last.

14 [y]Blessed *are* they that do his commandments, that they [z]may have right to the tree of life, [a]and may enter in through the gates into the city.

15 For [b]without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 [c]I Jesus have sent mine angel¶ [d]to testify unto you these things in the churches. [e]I am the root and the offspring of David, *and* [f]the bright and morning star.

17 And [g]the Spirit and the bride say, Come.* And [h]let him that heareth say, Come. And [i]let him that is athirst come. And whosoever will, [k]let him take the water of life freely.

18 For [l]I testify unto every man that heareth the words of the prophecy of this book, [m]If any man shall add unto these things, [n]God shall add unto him the plagues that are written in this book:

19 And if any man shall [o]take away from the words of the book of this prophecy, [p]God shall take away his part [l]out of the book of life, [q]and out of the holy city, [r]and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus.

21 [s]The grace of our Lord Jesus Christ *be* with you all. Amen.

A.D. 96—A.D. 96.

[z] xvii. 4. Ia. lx. 17. 18.
[a] 1 Kings viii. 27. John iv. 23.
‖ *No temple.*—The meaning is, that, instead of external signs of God's presence, which were anciently in the temple, God shall in heaven manifest himself face to face to his elect in Christ, and they shall be all gathered in him, to serve him eternally. —DIODATI.
[b] i. 8; iv. 8; xi. 17; xv. 3.
[c] John ii. 19-21. Heb. ix. 1-12.
[d] xxii. 5. Is. xxiv. 23.
[e] xviii. 1. Matt. xvi. 27. John xvii. 24.
[f] Luke ii. 32. John i. 9. 14.
¶ Signifying there will be no danger or fear of an enemy. —LOWMAN.
[g] Lev. xiii. 46. Ps. ci. 8. Joel iii. 17.
[h] iii. 5; xiii. 8. Phil. iv. 3.

CHAP. XXII.

* The first five verses are a continuation of the former chapter. *A pure river.*—"The river and tree of life" remind us of Paradise restored and improved. A river flowing through the midst of the streets, and trees growing on either side, are wonderfully pleasing objects, especially in hot climates.—NEWTON.
[a] John xiv. 16-18.
[b] Gen. ii. 9; iii. 22-24.
† *The tree of life*—Seems to mean not one tree only, but several of one kind, standing on each side of the river: a delightful emblem of Christ, and of the life and healing, and all manner of spiritual fruits, which proceed from him, and are to be gathered, not at one season only, but every month, every moment. — KEYWORTH.
[c] Deut. xxvii. 26. Matt. xxv. 41.
[d] Ps. xvi. 11.
[e] John xii. 26.
[f] Ex. xxxiii. 18-20, 23.
[g] xiv. 1.
[h] Prov. iv. 18, 19. Is. lx. 19, 20.
[i] Dan. vii. 18, 27. Rom. v. 17.
[k] xxi. 5.
[l] Dan. iii. 23; vi. 22.
‡ What follows is a kind of epilogue to this wonderful book; and Christ himself appears to finish, as he commenced it (compare chap. i. 12-20).—DAVIDSON.
[m] i. 3.

[n] xix. 10.
[o] Col. ii. 18, 19. 1 John v. 21.
[p] xv. 4.
[q] Is. viii. 16.
§ The angel desires him not to seal this prophecy, as was that of Daniel (Dan. xii. 4, 9). *For the time is at hand*—That is, some of the particulars were soon to be accomplished, as, indeed, all would in their due season and order.—NEWTON.
[r] Is. xiii. 6.
[s] xvi. 8-11.
[t] vii. 13-15.
‖ *I come quickly*—To the last judgment, as before (ver. 7). *And my reward is with me*—I bring with me a power and authority to recompense every man according to what he hath done (chap. xx. 13; Dan. xii. 2; Matt. xxv. 34, 35, &c.; Rom. ii. 6).—POOLE.
[u] Matt. xvi. 27.
[x] xxi. 6.
[y] Ps. cxix. 1-6.
[z] John i. 12. 1 Cor. viii. 9.
[a] John x. 7, 9.
[b] 1 Cor. vi. 9, 10.
[c] 6.
¶ It was not deemed sufficient to represent the angel speaking in the person of Christ, but Christ himself also is here introduced, speaking in his own person, confirming the Divine authority of this book, and attesting it to be properly his revelation.—NEWTON.
[d] iii. 6, 13, 22.
[e] Is. xi. 1.
[f] ii. 28.
[g] Is. lv. 1-3.
* "The spirit of inspiration and of prophecy, and the bride to which I am espoused, my Church, unite in the kind invitation to men, saying, 'Come,'" &c. — BOOTHROYD.
[h] Ps. xxxiv. 8.
[i] Is. lv. 1.
[k] Is. xii. 3.
[l] iii. 14.
[m] Deut. iv. 2.
[n] xiv. 10, 11.
[o] Luke xi. 52.
[p] xiii. 8.
[l] *From the tree of life.*
[q] xxi. 22 27.
[r] i. 3.
[s] Rom. i. 7.

to be cautious and humble. Indeed, I am ready to tremble when I write upon this testimony of Christ, and think of the work in which I have been during so many years engaged. But the merciful Saviour will no more condemn unintentional mistakes in the honest *writer*, who desires to help men to understand his Word, and proceeds in simple, humble dependence on his teaching, than he will the honest *preacher*; and I trust this effort to explain his holy Scriptures, though feeble and defective, has been conducted from proper motives, and in dependence on the Lord. I can confidently appeal to my heart-searching Judge, that I have, as far as I know, written word for word what I supposed he would have me write, without adding, altering, or keeping back the sense of any passage willingly, to serve any personal end or party interest; and that whatever mistakes have been made were involuntary, the effects of ignorance, and not design.—*Scott.*

SOLEMN CONCLUSION.—Ver. 20, 21. We are now come to the conclusion of the whole, and that in three things: 1. Christ's farewell to his Church. He seems now, after he had been discovering these things to his people on earth, to take leave of them, and return to heaven; but he parts with them in great kindness, and assures them it shall not be long before he comes again to them; "Behold, I come quickly;" as when he ascended into heaven, after his resurrection, he parted with a promise of his gracious presence, so here he parts with a promise of a speedy return. If any say, "Where is the promise of his coming, when so many ages are now past since this was written?" let them know he is not slack to his people, but long-suffering to his enemies; his coming will be sooner than they are aware, sooner than they are prepared, sooner than they desire; and to his people it will be seasonable; the vision is for an appointed time; and will not tarry; "he will come quickly;" let this word be always sounding in our ear, and let us give all diligence, that we may be found of him in peace, "without spot and blameless." 2. The Church's hearty echo to Christ's promise: (1.) Declaring her firm belief of it; "Amen," so it is, so it shall be. (2.) Expressing her earnest desire of it; "Even so, come, Lord Jesus; make haste, my Beloved, and be thou like a roe, or like a young hart on the mountains of spices." Thus beats the pulse of the Church, thus breathes that gracious Spirit which actuates and informs the mystical body of Christ; and we should never be satisfied till we find such a Spirit breathing in us, and cause us to "look for the blessed hope and glorious appearance of the great God and our Saviour Jesus Christ;" this is the language of the Church of the first-born, and we should join with them, often putting them in mind of his promise. What comes from heaven in a promise should be sent back to heaven in a prayer. "Come, Lord Jesus," put an end to this state of sin, sorrow and temptation; gather thy people out of this present evil world, and take them up to heaven, that state of perfect purity, peace, and joy, and so finish thy great design, and fulfil all that word in which thou hast caused thy people to hope. 3. The apostolical benediction which closes the whole; "The grace of our Lord Jesus Christ be with you all, Amen." Here observe, (1.) The Bible ends with a clear proof of the Godhead of Christ, since the Spirit of God teaches the apostle to bless his people in the name of Christ, and to beg from Christ a blessing for them; this is a proper act of adoration. (2.) Nothing should be more desired by us than that the grace of Christ may be with us in this world, to prepare us for the glory of Christ in the other world. —*Henry.*

THE END OF THE NEW TESTAMENT.

CHRONOLOGICAL INDEX.

		A.M.	B.C.
	From the Creation of the World to the Deluge.		
Gen. i.-iii.	The creation and fall of Adam,	——	4004
iv.	Cain murders Abel, (about)	128	3876
v. 3, 4.	Seth is born when Adam his father is 130 years old,	130	3874
6.	Enos is born, Seth his father being 105 years old,	235	3769
9.	Cainan is born, when Enos his father is 90,	325	3679
12.	Mahalaleel born, when Cainan is 70,	395	3609
15.	Jared born, when Mahalaleel is 65,	460	3544
18, 19.	Enoch born, Jared being 162,	622	3382
22, 23.	Methuselah born, Enoch being 65,	687	3317
25.	Lamech born, Methuselah being 187,	874	3130
4, 5.	Adam dies, aged 930,	930	3074
23, 24.	Enoch is translated, aged 365,	987	3017
7, 8.	Seth dies, aged 912,	1042	2962
28, 29.	Noah is born, Lamech being 182,	1056	2948
13, 14.	Cainan dies, aged 910,	1235	2769
16, 17.	Mahalaleel dies, aged 895,	1290	2714
19, 20.	Jared dies, aged 962,	1422	2582
vi. 3-22.	God denounces the flood, and commands Noah to build the ark,	1536	2568
v. 32.	Noah being 500 years old, his eldest son is born,	1556	2448
30, 31.	Lamech dies, aged 777, being the first who is recorded to have died a natural death before his father,	1651	2353
26, 27.	Methuselah dies, aged 969,	1656	2348
vi., vii.	The deluge,	1656	2348
	Thus Adam lived till Lamech, the father of Noah, was 56 years of age; Noah was 595 years of age when Lamech died; and Shem was above 90 at the same time; for it is not clear which of Noah's sons was the first-born.		
	From the Deluge to the Calling of Abram.		
viii., ix.	Noah, after the deluge, leaves the ark,	1657	2347
xi. 10.	Arphaxad, the son of Shem, is born,	1658	2346
12.	Salah, the son of Arphaxad, is born,	1693	2311
14.	Eber, the son of Salah, is born,	1723	2281
16.	Peleg, the son of Eber, is born,	1757	2247
x. 8-11.	Nineveh is built, probably by Nimrod,	1771	2233
xi. 18.	Reu, the son of Peleg, is born,	1787	2217
20.	Serug, the son of Reu, is born,	1819	2185
22.	Nahor, the son of Serug, is born,	1849	2155
24.	Terah, the son of Nahor, is born,	1878	2126
ix. 28, 29.	Noah dies,	2006	1998
xi. 31, 32.	Terah, Abram's father, leaves Ur in Chaldea, and with Abram comes to Haran,	2082	1922
xii.	Abram, at God's command, leaves Haran, and comes to sojourn in Canaan,	2083	1921
	Hence it appears that Noah lived till within two years of the birth of Abram; and it will be seen that Isaac was 50 years old when Shem died.		
	From the Calling of Abram to the Death of Moses.		
xiii.	Lot leaves Abram, and goes to dwell at or near Sodom,	2087	1917
xiv.	The kings of the east wage successful war against the king of Sodom and his confederates, and take Lot captive; but Abram pursues and vanquishes them, and rescues Lot; meets, and is blessed by Melchizedek, to whom he gives a tenth of the spoils,	2091	1913
xvi.	Ishmael, Abram's son by Hagar, is born,	2093	1911
xvii.	God covenants with Abram, changes his name to Abraham, institutes circumcision, and promises Isaac, by Sarai, whom he calls Sarah,	2106	1898
xviii., xix.	In the same year, Sodom and Gomorrah, &c., are destroyed by fire from heaven; but Lot is rescued, in answer to Abraham's intercession,	——	——
xxi. 1-7.	Isaac, the child of promise, is born,	2107	1897
8-21.	Isaac is weaned; and Ishmael, with Hagar his mother, is sent away by Abraham,	2110	1894
xxii.	To prove Abraham's faith, God commands him to sacrifice Isaac,	2132	1872
xxiii.	Sarah dies, aged 127,	2144	1860
xxiv.	Isaac marries Rebekah,	2147	1857
xi. 10, 11.	Shem, the son of Noah, dies,	2158	1846
xxv. 20-26.	Esau and Jacob, twin sons of Isaac and Rebekah, are born,	2168	1836
xxv. 7, 8.	Abraham dies, aged 175,	2182	1822
xi. 17.	Heber, the fifth from Noah, dies,	2177	1817
xxvii., xxviii. xxix. 1-14.	Jacob fraudulently obtains the blessing from Isaac; and fleeing from the murderous rage of Esau, being encouraged by a vision at Bethel, he goes into Mesopotamia, to Laban, his mother's brother,	2244	1760
xxix. 14-30.	After seven years' service, he marries Leah and Rachel, Laban's daughters, when he was 74 years of age,	2251	1753
Gen. xxxi.-xxxiii.	Having served Laban 13 years more, and having many sons, and one daughter, he leaves Mesopotamia, and returns to Canaan; in which he was protected against Laban, who pursued him, and encouraged by a Divine vision at Peniel, against the fear of Esau, who came to meet him with 400 men, but was reconciled to him,	2265	1739
xxxiv.	Dinah, Jacob's daughter, is defiled by Shechem, son of Hamor, who, with the men of Shechem, are cruelly and treacherously murdered by Simeon and Levi, Jacob's sons,	2272	1732
xxxv.	Benjamin is born, and Rachel dies, near Bethlehem, when Jacob went to pay his vows at Bethel,	2272	1732
xxxvii.	Joseph, Jacob's elder son by Rachel, is sold by his brethren to the Midianites, who carry him down into Egypt,	2275	1729
xxxix.	Joseph, falsely accused by the wife of Potiphar his master, is committed to prison,	2282	1722
xxxv. 28, 29.	Isaac dies, aged 180,	2288	1716
xxxviii.	Pharez and Zarah are born of Tamar, by Judah, her father-in-law, (about)	2290	1714
xli.	Joseph, interpreting Pharaoh's dreams, is made lord of all the land of Egypt,	2289	1715
xlii.	Jacob, pressed by famine, sends his ten sons to buy corn in Egypt; who meet with harsh treatment from Joseph, whom they did not know,	2297	1707
xliii.-xlvi.	Jacob is prevailed on to send Benjamin with his other sons; and Joseph, having at length made himself known to his brethren, Jacob, with all his family, go down into Egypt,	2298	1706
xlviii.-l. 1-13.	Jacob, having blessed his sons, dies in Egypt, aged 147, and is buried in Canaan,	2316	1688
l. 22-26.	Joseph dies, aged 110, and the book of Genesis closes,	2370	1634
Ex. vi. 16.	Levi, the grandfather of Moses and Aaron, dies, aged 137,	2385	1619
i. 8.	The bondage of Israel in Egypt begins, (about)	2427	1577
vi. 20.	Aaron is born, &c.,	2430	1574
ii. 1-5. 10-25.	Moses is born, &c.,	2433	1571
	Having been brought up by Pharaoh's daughter, he, at the age of 40, attempts to deliver his people; but, meeting a repulse, he flees into Midian, where he marries Jethro's daughter, and continues 40 years as a shepherd,	2473	1531
Josh. xiv. 7.	Caleb, the son of Jephunneh, is born,	2474	1530
Ex. iii., &c.	God appears to Moses in a burning bush, and sends him to deliver Israel,	2513	1491
ix.-xxxix.	All the events recorded in the chapters referred to in the margin occurred in the same year, except as a change in the beginning of the year (Ex. xii. 1) made the difference of some months,	2513	1491
xl. Lev. i.-xxvii. Num. i-xiv.	The tabernacle is set up, the giving of the law is completed, and preparations made for Israel's immediately marching to possess Canaan; but, because of their unbelief and rebellion, they are doomed to continue in the wilderness till 40 years are passed,	2514	1490
xvi.	The rebellion of Korah, Dathan, and Abiram, (about)	2533	1471
Num. xx. 1.	Israel arrives in the wilderness of Zin, and Miriam, the sister of Aaron and Moses, dies,	2552	1452
xx.-xxxiv.	Aaron dies, and the events recorded in the chapters referred to in the margin occurred in the same year,	——	——
Deut. i.-xxxiv.	The whole book of Deuteronomy, ending with the death of Moses, bears date,	2553	1451
	The books of Moses contain the history of 2552 years complete.		
	From the Death of Moses to the Building of Solomon's Temple.		
Josh. i.-v.	Israel, under Joshua, passes over Jordan, keeps the passover in Canaan, and the manna ceases,	2554	1450
vi.-x.	The first victories of Joshua occurred in the same year,	——	——
xi.	The conquest of Canaan is completed,	2558	1446
xiii.-xvii.	Joshua, at God's command, begins to divide the land by lot,	2559	1445
xviii.-xxii.	The tabernacle is set up at Shiloh, the rest of the land is divided, and the Reubenites, &c., are dismissed to their possessions eastward of Jordan,	2560	1444
xxiii.	Joshua, now drawing near to the end of his course, assembles the elders and principal persons, and exhorts them to obedience, with earnest encouragements and warnings,	2577	1427
xxiv.	Having again assembled them, and engaged them to covenant with God, in the most solemn manner, he dies, aged 110,	2578	1426
	After the death of Joshua, and of the elders who with him had seen the works of God for Israel, the people turn away from his worship, and join		

		A.M.	B.C.
	themselves to idols and idolaters, and are sold into the hands of their enemies. The chronology, however, of the book of Judges, and from the death of Joshua to the advancement of David to the throne, is so extremely intricate as to *particulars*, that little certainty can be attained; but, as the years from Israel's departure out of Egypt to the building of Solomon's temple are exactly determined (1 Kings vi. 1), the general chronology, from the beginning of the world till the coming of Christ, is established on the firmest ground; and the *uncertainty* relates merely to the date of the incidents which are recorded in Judges, Ruth, and the first book of Samuel.		
Judges xix.-xxi.	The Levite's concubine is abused and killed by the men of Gibeah; in consequence of which the other tribes make war against the Benjamites, almost to the destruction of the whole tribe, .	2594	1410
xvii., xviii.	Micah makes an image, which the Danites seize on, and so establish idolatry in Dan, in the northern extremity of the land, which continues for a long time, ...	2598	1406
iii. 1-10.	Israel is sold into the hand of the king of Mesopotamia, but delivered by Othneil, the son of Kenaz, Caleb's brother, . . .	2610	1394
11.	After this the land rests during 40 years, .	2650	1354
12-29.	Eglon, king of Moab, begins to oppress Israel, .	2650	1354
	After 18 years, Ehud slays Eglon, and delivers Israel, ...	2668	1336
31.	Shamgar slays 600 Philistines with an ox-goad, (about)	2680	1324
iv. 1-3.	Jabin, king of Canaan, oppresses Israel, .	2690	1314
4-24; v.	They are delivered by Deborah and Barak; and the land has rest for 40 years, . . .	2710	1294
vi. 1-10.	The Midianites begin to oppress Israel, . .	2750	1254
11-40. vii., viii. 1-27.	Gideon is raised up to deliver them, and to judge Israel, ...	2757	1247
viii. 28-32.	Gideon dies; and Abimelech, his son by a concubine, murders 69 sons of Gideon (Jotham alone		
ix. 1-6.	escaping), and usurps the kingdom over Israel,	2797	1207
7-57.	He and his adherents quarrel, and destroy one another, and he perishes miserably, according to the warning given by Jotham, . .	2800	1204
x. 1, 2.	Tola judges Israel 23 years, and dies, . .	2801	1203
3-5.	Jair is raised up to be judge, . . .	2825	1179
xiii. 24.	Samson is born, ...	2844	1160
x. 5.	Jair dies, ...	2846	1158
6-18.	The Ammonites, Philistines, &c., begin to oppress Israel, ...	2847	1157
xiv., xv.	Samson begins to deliver Israel from the Philistines, ...	2863	1141
xi.	Jephthah delivers them from the Ammonites, .	2865	1139
1 Sam. i.	Samuel is born, ...	——	——
Judges xii. 1-7.	Jephthah dies, ...	2872	1132
1 Sam. iii. 19-21.	Samuel is established as a prophet of the Lord, .	2876	1128
Judges xii. 8-10.	Ibzan judges Israel 7 years, and dies, . .	2879	1125
xvi.	Samson dies, with the Philistines, . .	2882	1122
1 Sam. ii.-iv.	Eli, the high priest, having judged Israel 40 years, dies, his sons having been slain, and the ark of God taken, by the Philistines, . .	2884	1120
v., vi.	The Philistines are constrained by Divine judgments, to send back the ark, which is placed at Kirjath-jearim, ...	2889	1115
Judges xii. 11, 12.	Elon judges Israel 10 years, and dies, . .	2897	1107
13-15.	Abdon judges Israel 8 years, and dies, . .	2897	1107
1 Sam. vii.	After 20 years from the death of Eli, the Israelites, having been by Samuel's labours brought to repent and turn to God, are delivered from the Philistines, and he is constituted judge of Israel,	2904	1100
	David is born, ...	2919	1085
viii.-xi.	Samuel, when old, employs his sons as judges under him; but their misconduct gives Israel the occasion of desiring a king; and Saul, whom God had selected and commanded Samuel to anoint, having delivered Jabesh-Gilead, in extreme distress, is acknowledged as king, .	2929	1075
xiii.-xvi.	God having rejected Saul for disobedience, sends Samuel to Bethlehem to anoint David, as the king of Israel, ...	2937	1067
xvii.	David conquers and slays Goliath, . .	2941	1063
xviii.-xxxi. 2 Sam. i., ii. 1-4.	Saul, having long persecuted David, and committed many atrocious crimes, perishes miserably; and David is anointed and acknowledged king by the men of Judah, . . .	2948	1056
	N.B.—Every one who has in the least degree turned his thoughts to the subject, will perceive that this division of the years, from the death of Joshua to the accession of David, is materially different from that of the most of learned chronologers. It is not, therefore, here inserted in *opposition* to them; but because the author, feeling dissatisfied with their arrangement, which must be allowed to be very perplexed, endeavoured to lay together the outlines of another plan, in which these years may be arranged. He is very far, indeed, from being satisfied with his own plan; but he is of opinion, that it may possibly suggest a hint to some other person engaged in these inquiries, which may eventually lead to some more satisfactory statement than he has yet seen. It is generally agreed, that Samson and Eli, and Ibzan, Elon, and Abdon, were, in some part of the time allotted to each of them, contemporaries, judging Israel in different districts of the land; and it does not seem improbable that Elon and Abdon should continue unmolested, at a distance from the Philistines, even during part of the years which intervened between the death of Eli and the great reformation under Samuel.		
2 Sam. i., ii. iii.-v. 1-5. v. 6-10. vi. 1 Chr. xiii.-xv. 2 Sam. vii. 1 Chr. xvii.	After many conflicts, David is anointed king over all Israel, ...	2956	1048
	David takes the city of Zion from the Jebusites, and makes Jerusalem the seat of his government,	2957	1047
	David brings the ark from Kirjath-jearim, and stations it in Zion, ...	2961	1043
	He purposes to build a temple; but is certified by Nathan the prophet, that a son, who should after this be born to him, should perform this service,	2962	1042
2 Sam. xi., xii.	David falls into the most aggravated crimes, in respect of Bathsheba and Uriah; but deeply repents, ...	2969	1035
xii. 25.	Solomon is born, ...	2971	1032
xiii. 1-14.	Amnon, David's son, commits a rape on his sister Tamar, ...	2972	1032
22-38.	Absalom, his brother, murders him, and flees to Geshur, ...	2974	1030
2 Sam. xiv. 1-23.	David is induced to permit Absalom to return from Geshur, ...	2977	1027
28-33.	David is fully reconciled to him, . . .	2979	1025
xv.-xx.	He steals the hearts of the people, and raises rebellion against his father, which terminates in his own miserable death, attended with many awful events, ...	2983	1021
xxi.	A famine, sent on account of Saul's cruelty to the Gibeonites, is removed, by delivering seven of his sons to them to be put to death, . .	2984	1020
2 Sam. xxiv. 1 Chr. xxi.	David numbers Israel, and is punished by a dreadful pestilence, ...	2987	1017
Note, 1 Kings xiv. 21.	Rehoboam is born to Solomon, by Naamah, an Ammonitess, ...	2988	1016
1 Kings i., ii. 1 Chr. xxviii., xxix.	David dies, aged 70, and is succeeded by Solomon, ...	2989	1015
	From the Building of the Temple to the Captivity.		
1 Kings vi. 1. 2 Chr. iii. 1.	Solomon lays the foundation of the temple, 480 years after Israel's departure out of Egypt, .	2992	1012
1 Kings vi., vii. 2 Chr. iii., iv.	Solomon finishes the temple, . . .	2999	1005
1 Kings viii., ix. 2 Chr. v.-vii.	He dedicates it with great solemnity and joy; and peculiar tokens of Divine acceptance, . .	3000	1004
1 Kings ix.-xi. 2 Chr. viii., ix.	Solomon, having reigned in great prosperity 40 years, dies, ...	3029	975
1 Kings xii. 1-25. 2 Chr. x.	In the same year, Rehoboam, having answered the elders of Israel harshly, is rejected by ten tribes, over whom Jeroboam reigns; so that only Judah and Benjamin adhere to the family of David, .	——	——
1 Kings xii. 26-32; xiii.	Jeroboam, having, from carnal policy, established the worship of golden calves at Dan and Bethel, is reproved by a prophet from Judah; who predicts Josiah by name, 300 years before the birth; but, disobeying God, he is slain by a lion,	3030	974
2 Chr. xi. 13-17.	At this time, the priests, and Levites, and pious Israelites, leave their possessions in Jeroboam's dominions, and are incorporated into the kingdom of Judah, ...	——	——
1 Kings xiv. 25-28.	Shishak, king of Egypt, plunders Jerusalem and the temple, (about)	3033	971
2 Chr. xii. 1 Kings xiv. 31; xv. 1-7.	Rehoboam dies, having reigned 17 years, and is succeeded by Abijam, or Abijah, called Abia (Matt. i. 7), ...	3046	958
2 Chr. xii. 16; xiii.	Abijah vanquishes Jeroboam, with the slaughter of 500,000 Israelites, ...	3047	957
1 Kings xv. 8. 2 Chr. xiv. 1.	He dies, having reigned 3 years, and is succeeded by Asa, ...	3049	955
1 Kings xiv. 20; xv. 25.	Jeroboam of Israel dies, and is succeeded by his son Nadab, ...	3050	954
1 Kings xv. 25-31.	Nadab is slain by Baasha, who usurps the kingdom, and destroys all the family of Jeroboam, .	3051	953
2 Chr. xiv.	Asa, having destroyed idolatry and reformed and fortified his kingdom, is assaulted by Zerah, king of Ethiopia, with an innumerable army; but, trusting in God, he obtains a most decisive victory, Some place this invasion more early in Asa's reign.	3059	945
1 Kings xvi. 6-8.	Baasha, of Israel, dies, having reigned almost 24 years; and is succeeded by his son Elah, .	3074	930
9-22.	Zimri murders Elah, and succeeds him; but is speedily dethroned by Omri, and perishes miserably,	3075	929
23-29.	Omri, of Israel, dies, and is succeeded by his son Ahab, ...	3087	917
xv. 24. xxii. 41, 42.	Asa, of Judah, having reigned 41 years, dies, and is succeeded by his son Jehoshaphat, . .	3090	914
2 Chr. xvi. 13, 14. xvii. 1. xvii.	Jehosaphat, having demolished the high places and groves, sends Levites with the princes to instruct the people in the law of God; and is remarkably prospered, ...	3092	912
1 Kings xvii. xviii.	Elijah foretells to Ahab a dreadful famine, .	3094	910
	Elijah having proved, by fire from heaven con-		

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	suming his sacrifice, that JEHOVAH is the true God, and having slain the prophets of Baal, rain is sent in answer to his prayers, . .	3097	907
1 Kings xx.	Benhadad, king of Syria, besieges Samaria with immense armies; but is repeatedly vanquished by a very small company, and with immense slaughter, ...	3103 3104	901 900
xxi.	Ahab, by Jezebel's means, murders Naboth, and seizes his vineyard; for which he, and Jezebel, and his posterity, are doomed to utter destruction, by the word of Elijah, . . .	3105	899
xxii. 51. 2 Kings iii. 1.	Ahab, of Israel, associates his son Ahaziah with him in the kingdom; and Jehoshaphat, his son Jehoram, ...	3106	898
1 Kings xxii. 2 Chr. xviii.	Ahab, having formed an alliance and affinity with Jehoshaphat, being encouraged by the false prophets, and rejecting the warning of Michaiah, is slain at Ramoth-gilead, and succeeded by Ahaziah; but God, at the same time, preserves Jehoshaphat from extreme danger, . .	3108	897
2 Kings i.	Ahaziah, when sick, having received a reproving message from Elijah, sends captains and soldiers to apprehend him, most of whom are slain by fire from heaven; and Ahaziah dies, according to the word of Elijah, and is succeeded by Jehoram, ...	3109	895
2 Kings ii.	In the same year Elijah is taken alive into heaven,	——	——
2 Kings iii.	The Moabites revolting from Israel, Jehoshaphat and Jehoram of Israel go out against them; and, being in extreme danger from want of water, are miraculously delivered, by following Elisha's counsel, and obtain a great victory over the Moabites, ...	3109	895
2 Chr. xix., xx.	Jehoshaphat having been rebuked by a prophet for his alliance with Ahab, and stirred up to earnestness in reforming his kingdom, is assaulted by a vast army of invaders; but, in answer to his prayer of faith, they destroy each other, and Judah is enriched by the spoils, . .	3112	892
1 Kings xxii. 50. 2 Kings viii. 16-18. 2 Chr. xxi. 1-7.	Jehoshaphat dies, and is succeeded by his son Jehoram, or Joram (who had reigned four years along with his father), in the fifth year of Jehoram, or Joram, of Israel, . . .	3115	889
2 Kings viii. 18-24. 2 Chr. xxi. 4-20.	Jehoram of Judah, having murdered his brethren, and reigned in a very wicked manner, being instigated by his wife Athaliah, the daughter of Ahab and Jezebel, dies miserably, according to a letter left for him by Elijah, and is succeeded by his son Ahaziah, ...	3119	885
2 Kings ix.; x. 2. 2 Chr. xx.; xxii. 1-9.	Jehu, at Ramoth-gilead, conspires against Jehoram of Israel; slays him, with Ahaziah, of Judah, near Samaria; and fulfils Elijah's predictions against Jezebel and Ahab's family, which involved most of Jeshoshaphat's descendants, and the royal family of Judah, . . .	3120	884
2 Kings xi. 1, 2. 2 Chr. xxii. 10-12.	Athaliah, mother of Ahaziah, and daughter of Ahab and Jezebel, usurps the kingdom of Judah, and slays all the remnant of the seed-royal, except Joash, an infant, who is preserved in the temple by Jehoshabeath, daughter of Jehoram, and wife to Jehoiada, the high priest, .	——	——
2 Kings xi. 3-21. 2 Chr. xxiii.	Jehoiada anoints Joash king, in the seventh year of his age, and puts to death Athaliah and the idolatrous priests; and covenants between the Lord, the king, and the people, . .	3126	878
2 Kings xii. 4-16. 2 Chr. xxiv. 4-14.	Jehoash, in the twenty-third year of his reign, gives orders for repairing the temple, which is performed under the direction of Jehoiada, .	3148	856
2 Kings x. 31-36; xiii. 1. 2 Chr. xxiv. 15, 16.	Jehu, of Israel, dies, having reigned twenty-eight years, and is succeeded by his son Jehoahaz, .	3148	856
17-22.	Jehoiada, the high priest, dies, being 130 years of age; and for his eminent services is honoured by a burial among the kings of Judah, . .	3159	845
	Jehoash and Judah, after the death of Jehoiada, revolt to idolatry; and the people stone Zechariah the prophet, the son of Jehoiada, by the king's command, in the court of the temple, for his faithful reproofs, ...	3164	840
2 Kings xii. 19-21. 2 Chr. xxiv. 23-27.	Jehoash, after great calamities and dire diseases, is murdered by his servants, after having reigned 40 years; and is succeeded by his son Amaziah,	3165	839
2 Kings xiii. 1.-10.	Jehoahaz, of Israel, dies, and is succeeded by his son Jehoash, or Joash, ...	——	——
14-19.	Jehoash, of Israel, visits Elisha the prophet when near to death; and is by him assured of several victories over the Syrians, who at that time oppressed the nation, ...	——	——
xiv. 7-14. 2 Chr. xxv. 11-24.	Amaziah, of Judah, elated by a victory over the Edomites, challengeth Jehoash of Israel; who overcomes him, takes him prisoner, breaks down the wall of Jerusalem, and plunders the treasures both of the palace and the temple, .	3178	826
2 Kings xiv. 15, 16, 23.	Jehoash of Israel dies, fifteen years before Amaziah of Judah; and is succeeded by his son Jeroboam the second, ...	3179	825
17-21. 2 Chr. xxv. 25-28; xxvi. 1-3. 2 Kings xiv. 25-27.	Amaziah, of Judah, is slain by conspirators, and is succeeded by Azariah, or Uzziah, . .	3194	810
	God grants success to Jeroboam, of Israel, according to the word of Jonah, of Gath-hepher, in Galilee (John vii. 52), ...	3196	808
2 Kings xiv. 28, 29.	Jeroboam, of Israel, having reigned 41 years, dies, and an interregnum of eleven or twelve years follows, ...	3220	784
29. xv. 8, 9.	Zachariah, son of Jeroboam, and great-grandson of Jehu, and the last of his race (2 Kings x. 30), is made king, in the 38th year of Azariah, or Uzziah, of Judah, ...	3231	773
10-15.	Shallum, at the end of the year, dethrones, murders, and succeeds him; but is soon murdered, and succeeded by Menahem, . . .	3232	772
19, 20.	Pul, king of Assyria, invades Israel, and renders Menahem tributary, ...	3233	771
17, 22.	Menahem, having perpetrated dire cruelties, and enormous wickedness, dies, and is succeeded by his son Pekahiah, ...	3243	761
25.	Pekah, one of Pekahiah's captains, murders and succeeds him, ...	3245	759
32-34. 2 Chr. xxvi. 16-23; xxvii. 1. 2 Chr. xxvii. 1.	Azariah, or Uzziah, of Judah, having reigned very prosperously, but at length having been smitten with leprosy, for presuming to burn incense in the temple, dies, after reigning 52 years; and is succeeded by his son Jotham, . . .	3246	758
Is. i. 1; Hos. i. 1; Am. i. 1; Mic. i. 1.	Under Uzziah and Jotham, Isaiah, Hosea, Amos, and Micah, began to prophesy.		
2 Kings xv. 38; xvi. 2; 2 Chr. xxvii. 9; xxviii. 1.	Jotham, having reigned 16 years, dies, and is succeeded by his son Ahaz, . . .	3262	742
2 Kings xvi. 5; 2 Chr. xxviii. 5, 6; Is. vii. 1-9.	Rezin, king of Syria, and Pekah, of Israel, confederate against Ahaz, to dethrone him, to set aside the family of David, and to appoint a king over Judah of another race; but God, by Isaiah, assures Ahaz that this design shall not succeed, because Immanuel, the Son of a virgin, should yet spring from the stock of David, . .	3263	741
2 Chr. xxviii. 1-8.	Nevertheless, for the wickedness of Ahaz and Judah, God gives Pekah a great victory, in which 120,000 men of Judah were slain, .	3264	740
2 Kings xv. 30. xv. 29; 1 Chr. v. 26.	Pekah, of Israel, is murdered by Hoshea, .	3265	739
2 Kings xvi. 10-16.	In the days of Pekah, probably towards the close of his reign, Tiglath-pileser, king of Assyria, carried captive the inhabitants of the western and northern regions of the land.		
xvii. 1.	Ahaz seeks help from Tiglath-pileser, king of Assyria; who adds to his distresses; and Ahaz acts more and more impiously, . . .	3268	736
xvii. 3.	Hoshea, probably about nine years after he had murdered Pekah, is established as king of Israel,	3274	730
xvi. 20; xviii. 1-6; 2 Chr. xxviii. 27; xxix. - xxxi.; Is. xiv. 28.	Shalmaneser, of Assyria, invades Israel, and renders Hoshea tributary to him, . . .	3276	728
2 Kings xvii. 4, 5; xviii. 9.	Ahaz dies, and is succeeded in Judah by his son Hezekiah; who immediately exerts himself to destroy idolatry, and to re-establish the worship of Jehovah; and celebrates a most remarkable passover, inviting the Israelites to join in it, .	3278	726
xvii. 6-41; xviii. 10-12.	Hoshea, of Israel, relying on the king of Egypt, refuses to pay tribute to Shalmaneser, and is taken captive; and Shalmaneser lays siege to Samaria,	3279	725
	Samaria is taken by Shalmaneser; and the ten tribes, for their sins, are carried captive, and dispersed in distant countries; and their land is peopled by colonies of other nations, from whom, and from some Israelites, incorporated with them, sprang the Samaritans, . .	3287	721
xviii. 13-16.	Sennacherib, king of Assyria, invades Judah, but, appeased by a tribute, recedes, . . .	3291	713
xx.; 2 Chr. xxxii. 24; Is. xxxviii.	About the same time Hezekiah is sick, nigh to death, but he is restored by miracle, and deliverance from the Assyrians is promised to him, .	——	——
2 Kings xx. 12-20; Is. xxxix.	Hezekiah having offended in his conduct towards the ambassadors of the king of Babylon, the Babylonish captivity is predicted, . .	3290	712
2 Kings xviii. 17-37; xix.; 2 Chr. xxxii. 1-23; Is. xxxvi., xxxvii.	Sennacherib again invades Judah; takes many cities; prepares to besiege Jerusalem; and sends menacing and blasphemous messages and letters to Hezekiah; but, in answer to the prayers of Hezekiah and Isaiah, and the remnant of pious Jews, his army is cut off by an angel; and soon after he is murdered at Nineveh, in the temple of his idol, by his own sons, . . .	3294	710
2 Kings xx. 20, 21; xxi. 1; 2 Chr. xxxii. 33; xxxiii. 1.	Hezekiah dies, and is succeeded by his son Manasseh, aged only 12 years, . . .	3306	698
2 Kings xxi. 2, &c.	Manasseh reigns most wickedly, beyond all who preceded him, till he is carried captive to Babylon, ...	3328	676
2 Chr. xxxiii. 2-11.	Or rather, perhaps, about, . . .	3344	660
12-20.	Having deeply repented, and being restored to his kingdom, he supports the worship of God, till his death, having reigned in all 52 years, .	3361	643
2 Kings xxi. 19-26; xxii. 1; 2 Chr. xxxiii. 21-25; xxxiv. 1.	His son Amon, who succeeds him, aged 22 years, persisting in wickedness, is slain (after reigning two years) by his servants, and succeeded by his son Josiah, being only 8 years old, .	3363	641
xxxiv. 3-7.	Josiah begins to reform Judah and Israel, .	3374	630
Jer. i. 2.	Jeremiah enters on his prophetical office, being then a young man, ...	3375	629
2 Kings xxii. 3-20; 2 Chr. xxxiv. 8-22.	Josiah gives orders for repairing the temple; when Hilkiah, the high priest, finding the book of the		

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	law in the most holy place, brings it to Josiah, and reads it to him; by which he, being greatly alarmed, sends to Huldah the prophetess, who denounces the desolations of Jerusalem and Judah; but not in Josiah's time, . .	3381	623
2 Kings xxiii. 1-20; 2 Chr. xxxiv. 23-28.	In the same year he proceeds with and completes his reformation; and fulfils the predictions delivered concerning him, above 300 years before (1 Kings xiii. 2-32), ...	——	——
2 Kings xxiii. 21-24; 2 Chr. xxxv. 1-19.	He celebrates the passover with extraordinary zeal and solemnity, ...	3382	622
Nah. i.-iii.	Nineveh is taken and desolated by the Medes and Chaldeans according to the predictions of Nahum, ...	3392	612
2 Kings xxiii. 29, 30; 2 Chr. xxxv. 20-27; xxxvi. 2.	Josiah, being 37 years of age, and having reigned 31 years, is slain in battle against Pharaoh-nechoh, king of Egypt; and greatly lamented by Judah and Jeremiah.—The people of the land make Jehoahaz, Josiah's second son, king in his stead.—Zephaniah prophesied during the reign of Josiah (Zeph. i. 1), . . .	3394	610
2 Kings xxiii. 31-35.	After three months Pharaoh-nechoh carries Jehoahaz captive into Egypt, and makes Jehoiakim, Josiah's eldest son, king over Judah, .	——	——
2 Chr. xxxvi. 2-4.	During the reign of Jehoiakim, Jeremiah continues to prophesy; and Urijah also prophesies, who is slain by Jehoiakim (Jer. xxvi. 23). Probably Habakkuk prophesied at the same time.		
	Nebuchadnezzar is associated with Nabopolassar, his father, king of Babylon, in the kingdom, .	3397	607
2 Kings xxiv. 1; 2 Chr. xxxvi. 6, 7; Dan. i. 1-3.	Nebuchadnezzar makes war on Jehoiakim, and renders him tributary. At this time Daniel and his friends were led captive; and many of the sacred vessels of the temple were carried to Babylon; and from this year the principal computation of the 70 years' captivity begins, .	3398	606
	Nabopolassar dies, and Nebuchadnezzar succeeds to the whole authority, ...	3399	605
2 Kings xxiv. 1.	Jehoiakim revolts from Nebuchadnezzar, . .	3401	603
Dan. ii.	In the same year, Daniel reveals and interprets Nebuchadnezzar's dream of the image, as predicting the four great monarchies, the Chaldean, Medo-Persian, Grecian, and Roman; and the stone cut out of the mountain without hands, which destroyed and dissipated the image, denoting the kingdom of Christ, and its final universal prevalence. In consequence, Daniel and his friends are greatly preferred, . .	——	——
v. 31.	Cambyses, called also Darius the Median, is born,	3403	601
2 Kings xxiv. 2-6; 2 Chr. xxxvi. 8; Jer. xxii. 18, 19; xxxvi. 30.	Jehoiakim is slain, and succeeded by his son Jehoiachin, or Jeconiah, or Jeconias, or Coniah, .	3404	600
2 Kings xxiv. 8-16.	In the same year, Cyrus, the Persian, is born, .	——	——
2 Chr. xxxvi. 9, 10; Jer. xxiv. 1.	Jeconiah, with a great number of the Jews, is carried captive to Babylon; and Zedekiah, his uncle, the youngest son of Josiah, is made king in his stead, ...	3406	598
	This may be considered as another date of the 70 years' captivity. Ezekiel who was at this time carried captive, dates the years of the captivity from it.		
Ez. i. 1.	Ezekiel is called to the prophetical office, .	3409	595
2 Kings xxiv. 20; 2 Chr. xxxvi. 13; Jer. lii. 3; Ez. xvii. 12-20; xxi. 22-27.	Zedekiah, rebelling against Nebuchadnezzar, to whom he had sworn fidelity, confederates with Pharaoh-hophra, king of Egypt, . .	3412	592
2 Kings xxv. 1; Jer. xxxix. 1; lii. 4; Ez. xxiv. 2.	Nebuchadnezzar lays siege to Jerusalem, . .	3414	590
Jer. xxxvii. 4-11.	He drives back Pharaoh-hophra, who comes to help Zedekiah, ...	3415	589
2 Kings xxv. 2-20; 2 Chr. xxxvi. 17-21; Jer. xxxix.-xlii.; lii.	Nebuchadnezzar takes Jerusalem, utterly destroys it with the temple; slays Zedekiah's sons before his eyes, puts out his eyes, and carries him captive to Babylon, ...	3416	588
	This occurred 468 years after David's accession to the throne; 388 years after the revolt of the ten tribes from Rehoboam; and 134 years after the ruin of the kingdom of Israel. About this time Obadiah prophesied against the insulting Edomites. The 137th Psalm was probably written about the same time.		
	From the Beginning of the Captivity till the Close of the Scriptural History and Canon.		
	Nebuzar-adan carries captive the scattered remnant of the Jews, ...	3420	584
	Nebuchadnezzar requires all his officers, &c., to worship a golden image, which he had set up; but Shadrach, Meshach, and Abed-nego magnanimously refuse; they are cast into the fiery furnace, and are miraculously preserved, .	3421	583

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Ez. xxix. 17-20.	Nebuchadnezzar takes Tyre, after a siege of 13 years; and the spoil of Egypt, which he next invaded, is promised to him as his wages, .	3432	572
Dan. iv. 1-27.	Being rendered insolent by prosperity, he is warned by a dream of a dire calamity which was coming upon him; which dream Daniel interprets, .	3435	569
28-32.	The dream is fulfilled in his most extraordinary insanity, ...	3436	568
33-37.	At the end of seven years, he recovers his senses, is restored to his authority, and adores and honours the God of heaven, . . .	3443	561
2 Kings xxv. 27-30; Jer. lii. 31-34.	He dies, and is succeeded by Evil-merodach, who releases Jehoiachin, in the 37th year of his captivity, and treats him with kindness, . .	3444	560
	Evil-merodach is slain, and succeeded by Neriglissar, his brother-in-law, ...	3446	558
	In the same year Cyrus the Persian joins Cyaxares the Mede, against Babylon, being about 41 years of age, ...	——	——
	Cyrus, as commander of the Medes and Persians, slays in battle Neriglissar, and soon after, his successor, Laborosarchad, ...	3448	556
Dan. vii.	Belshazzar, the son of Evil-merodach, succeeds to the throne of Babylon; and in the same year Daniel has his vision of the four beasts, as emblematic of the four great empires, subverted and succeeded by the kingdom of Christ, according to Nebuchadnezzar's dream of the image, &c. (Dan. ii.), ...	3449	555
viii.	Daniel has the vision of the ram and the he-goat, &c.; as emblematic of the Medo-Persian empire, subverted by Alexander the Great, and the Grecian empire, under his successors, and many subsequent events, ...	3451	553
	Cyrus, having conquered a great part of Asia, besieges Belshazzar in Babylon, . .	3463	541
v.	While Belshazzar celebrates a licentious feast, and blasphemes the God of heaven, by profaning the sacred vessels in honour of his idols, a hand-writing on the wall terrifies him, which Daniel interprets to denounce his immediate ruin, and the subversion of his kingdom by the Medes and Persians; and in that night Cyrus takes Babylon, slays Belshazzar, and transfers the kingdom to Cyaxares his uncle, called in Scripture Darius the Mede. Thus the Medo-Persian empire is established; being *the breast and arms of silver*, in Nebuchadnezzar's image; and *the bear* in Daniel's vision (Dan. ii., vii.), . . .	3466	538
vi.	Daniel being greatly preferred by Darius, is envied and hated by his nobles, and by their artful devices is cast into the den of lions, whence he is miraculously delivered, . . .	3467	537
ix	About this time he had the vision of the 70 weeks.		
2 Chr. xxxvi. 22, 23; Ezra i. 1; v. 13-15; vii. 6; Is. xlv. 1-6.	Darius dies, and is succeeded by Cyrus, who, in the same year, proclaims liberty to the captive Jews; permits and encourages them to rebuild the temple and city, and restores the sacred vessels. In consequence of this proclamation, a remnant of Jews go to Jerusalem, being assisted by their brethren and by others. This terminates the 70 years' captivity, from the third of Jehoiakim, when Daniel was carried captive to Babylon, .	3468	536
Ezra iii. 1-7.	The remnant of the Jews having arrived at Jerusalem, set up an altar, begin to observe their solemn feasts, and prepare to rebuild the temple,	3469	535
8-13.	They lay the foundation of the temple, with mingled tears and acclamations of praise, .	3470	534
Dan. x.-xii.	About this time Daniel had his last vision.		
	The Samaritans, bribing the courtiers of Cyrus, obstruct the work, ...	3471	533
	Cyrus dies, aged 70, and is succeeded by his son, Cambyses, or Ahasuerus, . . .	3474	530
	Cambyses, after subjecting Egypt, dies, and Smerdis the Magian, called in Scripture Artaxerxes, usurps the throne of Persia, . . .	3482	522
Ezra iv. 7-24.	The Samaritans write to him against the Jews rebuilding the temple, and obtain a decree forbidding them to proceed, . . .	3483	521
	In the same year Smerdis, or Artaxerxes, is slain, and Darius Hystaspes ascends the throne. About this time the Persian kings, making Susa their capital, neglect Babylon, which begins to decay,	——	——
Ezra v. 1, 2; vi. 14; Hag. i.; ii.; Zech. iii.	Zerubbabel and Jeshua, excited by the prophets Haggai and Zechariah, set forth the building of the former temple, ...	3484	520
Ezra v. 2-17.	The Samaritans and their associates again attempt to hinder the work, but are made to desist by a decree of Darius.—About this time Haggai prophesies that the glory of this temple shall exceed that of the former temple, . .	3486	518
	The Babylonians having revolted from Darius, are reduced, and the high walls of Babylon are demolished, ...	3487	517
vi. 14-22.	The temple is finished and dedicated, . .	3489	515
	Darius Hystaspes, after a prosperous reign, dies, and is succeeded by his son Xerxes, . .	3518	486
	Xerxes destroys the celebrated temple of Bel, at Babylon, which further tends to the decay of that city, ...	3526	478
	After an inglorious reign, especially in an unsuccess-		

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	ful war, with immense forces, against the Greeks, which so weakened his kingdom as to prepare the way for its subversion, Xerxes is slain, by the treachery of Artabanus,	3539	465
	Artaxerxes, the youngest son of Xerxes, having been led by the calumnies of Artabanus to slay his eldest brother Darius, ascends the throne, though he had another elder brother (Hystaspes) at a distance; and, to secure himself, slays Artabanus,	3540	464
Esth. i. 1.	This Artaxerxes is supposed to be the Ahasuerus mentioned in Esther.		
i.	Being fully established in the throne, he makes a great feast for his nobles; and divorces Vashti, his queen, for disobeying his orders,	3542	462
ii.	Esther the Jewess pleases the king, and is made queen instead of Vashti,	3546	458
Ezra vii.	Ezra the priest, a learned scribe, obtains a commission from Artaxerxes, to go as governor to Jerusalem, to reform and settle the state of the nation. —From this decree the date of Daniel's 70 weeks is supposed to begin (Dan. ix. 24-27),	3547	457
Esth. ii. 21-23.	About the same time Mordecai discovers the treason of Bigthan and Teresh,	——	——
Ezra viii.-x.	Ezra, arriving at Jerusalem, with priests, Levites, and a large company, and a considerable treasure, separates the Jews from their heathen wives, which they had married contrary to the law of Moses,	3548	456
	After this, he continued in authority during several years, of which there is no history extant.		
Esth. iii.	Mordecai, refusing to bow in adoration to Haman the Agagite, Haman, in revenge, plots the destruction of all the Jews throughout the whole kingdom of Persia,	3550	454
	And obtains from Ahasuerus a decree for that purpose,	3551	453
iv.-x.	This project is defeated by means of Esther, and ends in the destruction of Haman and his family, and the enemies of the Jews; in Mordecai's advancement to the highest authority under the king, and in the great prosperity of the Jews; in remembrance of which, the feast of Purim is instituted, which is observed by the Jews to this day,	3552	452
Neh. i.-iv.	Nehemiah is sent governor to Jerusalem, with extensive powers, and a commission to build the walls of the city, which he immediately attempts and effects, notwithstanding great opposition,	3559	445
v.-xi.	He proceeds, prosperously, to execute his commission, to re-people Jerusalem, and to reform both the civil and ecclesiastical state of the nation,	3560	444
xii. 6.	He goes to the Persian court,	3571	433
	But returning, as it is supposed, with a renewed commission, he finds that many corruptions had crept in during his absence, and proceeds zealously to enforce reformation; in effecting which he banished the grandson of Eliashib the high priest, who had married the daughter of Sanballat the Horonite; who, in consequence, excited Sanballat and the Samaritans to build a temple on Mount Gerizim, in opposition to that of Jerusalem, which augmented and perpetuated the enmity between the Jews and Samaritans,	3572	432
	Some, however, place this last act of Nehemiah much later.—In the time of Nehemiah, it is recorded, that Ezra prepared and set forth a correct edition of the Scriptures, as extant at that time. Being himself an inspired writer, he, no doubt, did this under a special superintendency of the Holy Spirit; and it is evident that our Lord and his apostles sanctioned the sacred volume, which was edited at this time, as "the oracles of God," with no other variation, as far as it can now be found, than the insertion of the book of Nehemiah, and the prophecy of Malachi, after Ezra's decease. Some think that Malachi prophesied towards the end of the time during which Nehemiah was governor; others think that he was raised up soon after his removal.		
	Plato, the celebrated philosopher, is born,	3576	428
	Artaxerxes dies, and, after some bloody contests, Darius Nothus succeeds to the throne of Persia,	3581	423
Mal. i.-iv.	Malachi delivers his prophecy,	3584	420
	According to some chronologers, Nehemiah banishes the grandson of Eliashib the high priest, &c.,	3595	409
	Here the Old Testament closes, and there is no further *scriptural* information till the time of Zacharias and Elisabeth, the parents of John Baptist, the forerunner of the Saviour.		

From the Close of the Old Testament to the Coming of Christ.

	A.M.	B.C.
Darius Nothus dies, and is succeeded by Artaxerxes Mnemon,	3599	405
Aristotle, the philosopher, is born,	3620	384
Johanan, high priest of the Jews, kills his brother Joshua in the temple, for which the nation is fined by the Persians,	3638	366
Artaxerxes Mnemon dies,	3645	359
Ochus succeeds him in the kingdom of Persia,	3646	358
Alexander the Great is born in Macedonia,	3648	356
Plato the philosopher dies, aged 80. He is supposed to have seen and studied the Hebrew Scriptures, and to have taken many things from them,	3656	348
Ochus, king of Persia, is murdered, and succeeded by Arogus,	3666	338
Arogus is murdered, and succeeded by Darius Codomannus, the last king of the Medo-Persian empire,	3668	336
In the same year, Philip, king of Macedon, is murdered, and his son, Alexander the Great, succeeds him in the throne,	——	——
Alexander the Great is appointed general of the Greeks against the Persians,	3669	335
He passes over into Asia, and gains a victory over Darius, at Granicus,	3670	334
He reduces all Asia Minor, and gains another great victory over Darius, at Issus,	3671	333
He takes Tyre and Gaza, and visits Jerusalem peaceably (Note, Dan. viii. 5-7),	3672	332
With inexpressible celerity, he passes the Euphrates and the Tigris, and obtains a decisive victory over Darius, at Arbela,	3673	331
Soon after, Darius is slain, and the Medo-Persian empire is terminated, and succeeded by the Grecian or Macedonian, as denoted by the belly and thighs of brass, in Nebuchadnezzar's dream (Dan. ii. 32-39), the leopard in Daniel's first vision (Dan. vii. 6), and the he-goat in his second (Dan. viii. 5-8),	3674	330
Alexander the Great dies at Babylon; whose vast dominions and conquests, after many dreadful conflicts between his captains, form four kingdoms, Macedonia, Thrace, Syria, and Egypt,	3681	328
Ptolemy, afterwards called Soter, gains possession of Jerusalem, and carries a great number of Jews into Egypt, where they form a colony at Alexandria,	3684	320
This year Jaddua the high priest dies (Neh. xii. 22), and is succeeded by Onias,	——	——
Onias dies, and is succeeded by Simon the Just,	3704	300
About the same time Seleucus builds Antioch in Syria (Acts xi. 19-26, xiii. 1),	——	——
Epicurus begins to teach his profligate philosophy,	3694	310
The dominions of Alexander are formed into four kingdoms—Egypt, under Ptolemy Soter; Macedonia, under Cassander; Thrace, under Lysimachus; and Syria, with all the east, under Seleucus. Thus Daniel's visions were exactly fulfilled (Note, Dan. vii. 6, viii. 8).—The Jews, however, had little concern except with the kingdoms of Egypt and Syria, between which their country was situated. At this time they formed a part of Ptolemy's dominion.	3703	301
Seleucus, king of Syria, builds Seleucia, on the Tigris, which tended greatly to depopulate Babylon,	3711	293
Simon the Just dies, and is succeeded in the high priesthood by his brother Eleazar,	3713	291
The light-house or watch-tower of Pharos, near Alexandria, one of the wonders of the world, is finished by Ptolemy Soter,	3720	284
In the same year Ptolemy Soter dies, and is succeeded by his son, Ptolemy Philadelphus,	——	——
Seleucus, king of Syria, is slain, and succeeded by his son, Antiochus Soter,	3725	279
A multitude of emigrated Gauls, after many defeats and disasters, pass over out of Greece into Asia Minor, and there obtain a settlement in the country afterwards called Galatia,	3727	277
About this time the Hebrew Scriptures began to be translated into Greek, for the benefit of the dispersed Jews, who spoke that language, which opened the way for learned heathens to become acquainted with them,	——	——
Antiochus Soter, of Syria, dies, and is succeeded by his son, Antiochus Theus,	3743	261
Manasseh the high priest, who had succeeded Simon the Just, dies, and is succeeded by Onias, the son of Simon,	3753	251
Ptolemy Philadelphus, king of Egypt, dies, and is succeeded by his son, Ptolemy Euergetes,	3757	247
Antiochus Theus, king of Syria, is poisoned by his wife Laodice, and succeeded by his son, Seleucus Callinicus,	3758	246
Seleucus Callinicus is vanquished, and taken prisoner by the Parthians,	3774	230
He dies in Parthia, and is succeeded by his son, Seleucus Ceraunus,	3779	225
Who is poisoned by his attendants,	3781	223
And is succeeded by his brother Antiochus, afterwards surnamed the Great,	——	——
Ptolemy Euergetes, king of Egypt, dies, and is succeeded by his son, Ptolemy Philopater,	3783	221
Who, having obtained a great victory over Antiochus, king of Syria, obtains possession of Judea; and, coming to Jerusalem, attempts to enter the holy of holies, in the temple; but is opposed by the high priest, and retires with horror of mind, but with implacable hatred of the Jews,	3787	217
Having made peace with Antiochus, he attempts to destroy all the Jews at Alexandria; but fails of his purpose,	3788	216
Ptolemy Philopater, king of Egypt, dies, and is succeeded by his son, Ptolemy Epiphanes, being only five years of age,	3800	205
Antiochus of Syria, combining with Philip of Macedonia to divide Ptolemy Epiphanes' dominions between them; the Egyptians crave the assistance of the Romans for their infant king, who take him under their protection,	3802	202
This seems to have been the first entrance of the Romans (the fourth kingdom in Daniel's prophecies) into the dominion of the Macedonian or Grecian empire, which was the third kingdom.		
The Romans send M. Emilius Lepidus into Egypt, to protect Ptolemy,	3803	201
Simon the high priest dies, and is succeeded by his son, Onias III.,	3809	195
Antiochus the Great passes over into Europe, to join Philip, king of Macedon, against the Romans,	3812	192
He is driven back, with disgrace, into Asia, by the Romans,	3813	191
Lucius Scipio, the Roman consul, follows him, and by a complete victory compels him to make peace, on most ignominious and ruinous conditions.—Thus the fourth kingdom, in Daniel's prophecies, gradually subverts the third (Dan. ii. 33-40, vii. 7-19),	3814	190
Antiochus the Great is slain, and succeeded by his son, Seleucus Philopater,	3816	188
Ptolemy Epiphanes, king of Egypt, is slain, and succeeded by his son, Ptolemy Philometer, aged only six years,	3824	180
Seleucus Philopater dies, and is succeeded by his brother, Antiochus Epiphanes,	3828	176

	A.M.	B.C.
Jason buys of him the high priesthood, and supplants his brother Onias,	3829	175
Jason introduces idolatrous observances into the worship at the temple,	3830	174
Menelaus, Jason's brother, supplants him by buying the high priesthood of Antiochus,	3832	172
Onias, the elder brother of Jason and Menelaus, is put to death at Antioch, and Lysimachus, Menelaus' deputy, is slain in a tumult at Jerusalem,	3833	171
Antiochus Epiphanes begins to persecute the Jews, putting a stop to the daily sacrifice and the worship at the temple, and building a fortress on Mount Acra, to curb the inhabitants of Jerusalem,	3836	168
But Mattathias and his sons take arms against him,	—	—
The Romans having conquered Perseus the king, terminate the kingdom of Macedon,	3837	167
Seven brethren and their mother after them, are most cruelly martyred, because they refused to commit idolatry, or violate the law of Moses, at the command of Antiochus; and the persecution is carried on with great vehemence,	—	—
Mattathias being dead, his son Judas succeeds him in command, and obtains most signal victories, over the lieutenants of Antiochus Epiphanes,	3838	166
Judas vanquishes Lysias, Antiochus' deputy, recovers Jerusalem, and restores the daily sacrifice and the worship at the temple,	3839	165
Antiochus Epiphanes dies, and is succeeded by his son, Antiochus Eupator,	3840	164
Judas, after several other successes against the surrounding enemies of the Jews, vanquishes Lysias a second time, and compels him to terms of peace,	3841	163
Menelaus, the usurping high priest, is slain, and succeeded by Alcimus,	—	—
Demetrius, the son of Seleucus Philopater, slays Antiochus Eupator, and succeeds to the throne of Syria,	3842	162
Nicanor, sent by Demetrius against the Jews, is slain with all his army. Bacchides, sent to avenge this blow, slays Judas, and grievously oppresses the Jews. Judas is succeeded by his brother Jonathan,	3843	161
Alcimus the high priest dies, and Bacchides leaving Jerusalem, the Jews enjoy peace,	3845	159
Bacchides, returning into Judea, is routed by Jonathan, and Simon his brother; and makes peace with the Jews,	3846	158
Jonathan, the brother of Judas Maccabeus, is made high priest by Alexander Balas, who claimed the kingdom of Syria, against Demetrius, and whom Jonathan greatly assisted,	3851	153
From this period, the high priesthood continued in the Asmodean or Maccabean family, till the time of Herod the Great.		
Demetrius is vanquished and slain by Alexander Balas, who succeeds him,	3854	150
Onias, the son of Onias, who had been high priest, builds a temple in Egypt, like that at Jerusalem,	3855	149
Jonathan, after various successes, in support of the son of Alexander Balas, against his competitor Demetrius, the son of him who was slain by Alexander Balas, is treacherously murdered by Tryphon; and is succeeded in the high priesthood by his brother, Simon; who, declaring for Demetrius, is made also sovereign ruler of Judea,	3861	143
He takes the fortress which Antiochus Epiphanes had erected to curb Jerusalem, demolishes it, and levels the hill on which it stood,	3862	142
The sovereignty of Judea is confirmed to Simon and to his posterity, by the unanimous consent of the Jews, in a general assembly at Jerusalem; and he frees them from all tribute to any foreign prince, and effects, in many things, a reformation among them,	3863	141
Simon is murdered with two of his sons, by Ptolemy, his son-in-law; and is succeeded by his son John, surnamed Hyrcanus,	3869	135
John Hyrcanus asserts his independency against the Syrians; and destroys the temple on Mount Gerizim,	3874	130
He conquers the Idumæans or Edomites, and compelling them to be circumcised, incorporates them among the Jews. From this time the name of Idumæans is scarcely mentioned in history,	3875	129
Aristobulus and Antigonus, sons of John Hyrcanus, lay siege to Samaria,	3894	110
Antiochus Cyricenus, at that time king of Syria (that kingdom being enfeebled, by perpetual conflicts with the Ptolemies, kings of Egypt, by incessant internal contests and revolutions, and by the overwhelming power of the Romans), in vain attempts to relieve Samaria, which falls into the hands of Hyrcanus, with all Galilee,	3895	109
Hyrcanus, hitherto supported by the sect of the Pharisees, recently formed among the Jews, forsakes them, and joins the Sadducees, their opponents,	3896	108
He dies, and is succeeded by Aristobulus, his eldest son, who first took the insignia and name of king,	3897	107
Aristobulus, having conquered Iturea, and killed his brother Antigonus, dies, and is succeeded by Alexander Jannæus, his brother,	3898	106
Pompey and Cicero, celebrated Romans, are born in the same year,	—	—
Alexander Jannæus, after various transactions, some successful and others unsuccessful, is opposed by a mutiny of the Jews at the temple, during the feast of tabernacles; of whom he slays 600 men,	3909	95
He subdues the inhabitants of Gilead, and the Moabites,	3910	94
Having very ill success, in a war carried on against Obodas, an Arabian king, the Jews make war against him. This war continued six years,	3913	91
Alexander Jannæus dies, after many successes and cruelties, and is succeeded in the regal authority by his wife Alexandra, who, conciliating the Pharisees, reigns peaceably to the end of her life,	3925	79
She makes her eldest son, Hyrcanus, high priest,	3926	78
The Pharisees, managing the affairs of Alexandra, grievously oppress their opponents,	3927	77
The Romans greatly extend their conquests, both in Asia and Africa, and reduce many regions into the form of provinces,	3928	76
Herod the Great is born,	3932	72
Alexandra dies; Hyrcanus seizes the kingdom; but is soon deprived of it by Aristobulus, his younger brother,	3934	70
Pompey the Great, an eminent Roman commander, after many conquests, reduces Syria into the form of a province; thus terminating the Macedonian, or Grecian kingdom, and establishing that of the Romans—the fourth great monarchy in Daniel's prophecies,	3939	65
Pompey, appealed to by Hyrcanus and Aristobulus, and promising to arbitrate between them, discovers that Aristobulus is preparing for war; and in consequence marches against Jerusalem, and takes it, after a siege of three months, and restores Hyrcanus.—At this time he enters into the temple, and into the holy of holies, and many have remarked that he never after prospered in any undertaking. From this period, the Jews became dependent on the Romans, after having been for a long time independent, by reason of the weakness of the Syrian and Egyptian kings.—In the same year Augustus Cæsar is born,	3941	63
Aristobulus, and Alexander his son, raise disturbances in Judea, but are vanquished by Gabinius, a Roman commander,	3947	57
Crassus, the Roman general, plunders the temple at Jerusalem,	3950	54
He is vanquished and slain by the Parthians,	3951	53
Julius Cæsar prevails against Pompey at Pharsalia; Pompey flees to Egypt, and is there treacherously murdered,	3956	48
Antipater, an Edomite, by the favour of Cæsar, whom he had assisted in Egypt, is placed ruler over Judea, nominally under Hyrcanus, but in fact as superseding him. He constitutes his son Herod governor of Galilee,	3957	47
Julius Cæsar at this time being made perpetual dictator, the empire of the Cæsars commences.		
Antipater, by permission from the Romans, rebuilds the walls of Jerusalem,	3960	44
Julius Cæsar is assassinated in the senate,	—	—
Antipater is poisoned; but his sons, Phasael and Herod, revenge his death by that of the murderer,	3961	43
Antigonus, the son of Aristobulus, excites disturbances in Judea; but is vanquished by Herod,	3962	42
The Parthians, having obtained many advantages against the Romans, slay Phasael, make Hyrcanus prisoner, and appoint Antigonus king of Judea; but Herod, fleeing to Rome, is there constituted king by the ruling party,	3964	40
Herod besieges Jerusalem,	3965	39
After many losses and successes, he takes the city, and is established in the royal authority, being by birth an Edomite, and a Jew only as proselyted,	3967	37
Herod makes Ananelus, an obscure person, high priest, instead of Antigonus, which occasions disturbances,	3968	36
Deposing him, he appoints Aristobulus, brother of Mariamne, his wife, to the high priesthood. The succession belonged to him, but he was no more than seventeen years of age. Herod not long after murdered him,	3969	35
Being in danger of a capital punishment for this murder, he appeases Mark Anthony, or rather Cleopatra, his infamous paramour, with large presents,	3970	34
At the instance of Mark Anthony, he attacks and subdues Malchus, king of Arabia Petrea,	3973	31
Octavianus (afterwards Augustus Cæsar), having vanquished Mark Anthony, Herod with much difficulty makes his peace with him,	3974	30
Herod, in a furious rage and jealousy, puts to death Mariamne, his beloved wife, who was descended from the Maccabees,	3975	29
And, the next year, Alexandra, her mother,	3976	28
To conciliate the Romans, he occasionally conforms to heathen observances, which greatly disgusts the Jews,	3978	26
He rebuilds Samaria, and calls it Sebaste, from the Greek word *Sebastos* or *august;* which was the title given to the Roman emperor, or assumed by him,	3979	25
In the same year, he takes great care to relieve the Jews, under the pressure of a grievous famine, which conciliated their minds toward him,	—	—
Augustus Cæsar acquires absolute dominion over the whole Roman empire,	3980	24
In the same year, Herod completes for himself a stately palace on Mount Zion,	—	—
He builds Herodium,	3981	23
He begins to build Cæsarea, which was not finished till the end of twelve years,	3982	22
Being more and more favoured by Augustus, he prepares to rebuild, or thoroughly to repair and beautify, the temple,	3985	19
After two years' preparation, he enters on the work,	3987	17
Having finished Cæsarea (before called Straton's tower), he names it in honour of his patron, Cæsar Augustus,	3994	10
He puts to death the two sons whom he had by Mariamne, on a frivolous accusation of treason,	3998	6
In this year, the angel Gabriel promised to Zacharias a son, by his wife Elisabeth, whom he must call John,	—	—
The same angel shews the Virgin Mary that the Messiah should be born of her,	3999	5
The census, or register of estates and families throughout Judea, was made at this time; but the taxes were not imposed or collected till some years after (Note, Luke ii. 2).		
Jesus Christ is born at Bethlehem,	4000	4
In the same year, Herod in vain attempts to murder the infant Saviour, but cruelly massacred the male children near Bethlehem. He put his son Antipater to death, on an accusation of treason and parricide, and five days after dies himself in the most dreadful manner,	—	—
Archelaus succeeds Herod his father, in Judea, Idumæa, and Samaria; Herod Antipas, in Galilee and Petræa; and Philip, in Auronitis, Trachonitis, Paneas, and Batanæa.—Joseph and Mary, with the child Jesus, returning out of Egypt, settle at Nazareth in Galilee,	4002	2
The Christian Era begins, four years after the real time at which our Lord was born,	4004	
Archelaus, the son of Herod, having been convicted of mal-administration in his government, is deposed, and banished into Gaul; and Judea is made a province of the Roman empire by Quirinius, or Cyrenius, governor of Syria, who first levied the taxes, according to the census or register before made; and Coponius is placed over it. Thus the sceptre was departing from Judah, for Shiloh was come, though not manifested,	4012	A.D. 8
In this year Jesus went up to Jerusalem, and at the temple sat in the midst of the teachers of the law, both hearing them and asking them questions,	—	—
Marcus Ambivius succeeds Coponius, as procurator of Judea,	4014	10

	A.M.	A.D.
Tiberius is admitted to share the authority with Augustus, whence his fifteen years is dated (Luke iii. 1),	4016	12
Annius Rufus succeeds Marcus Ambivius,	4017	13
Augustus Cæsar dies, and is succeeded by Tiberius, his adopted son,	4018	14
Who appoints Valerius Gratus procurator of Judea,	4019	15
Valerius Gratus removes Annas the high priest, and substitutes Ishmael, the son of Fabus,	4027	23
Eleazar, the son of Annas, is made high priest instead of Ishmael,	4028	24
Simon, the son of Camith, is made high priest in the place of Eleazar,	4029	25
Joseph, surnamed Caiaphas, the son of Annas, is made high priest instead of Simon,	4030	26
Pontius Pilate is made procurator of Judea; and in the same year John begins his ministry,	4031	27
Not long after, our Lord is baptized by John, and, after his temptation in the wilderness, begins to exercise his public ministry, being thirty years of age (Luke iii. 23; John i. 29-51).		
Christ is crucified under Pontius Pilate, when Tiberius was the Roman emperor,	4037	33
Tiberius dies, and is succeeded by Caligula,	4041	37
Caligula makes Herod Agrippa, grandson of king Herod by his son Aristobulus, and nephew to Herod Antipas, who beheaded John Baptist, and brother to Herodias, and father to king Agrippa, tetrarch or king of Galilee,	4042	38
Caligula dies, and is succeeded by Claudius,	4045	41
Claudius makes Herod Agrippa king of Judea, in addition to his former territories,	4046	42
Herod puts James the brother of John to death, and purposes to kill Peter also, who is miraculously preserved; and soon after, Herod, smitten by an angel, is eaten with worms, and dies,	4048	44
Claudius dies, and is succeeded by Nero,	4053	54
Felix is appointed governor of Judea, about	4059	55
He is superseded by Festus,	4067	63
Nero, the Roman emperor, dies, and is succeeded by Galba,	4073	69
Who, in the same year, is murdered, and succeeded by Otho,	——	——
Otho murders himself, and is succeeded by Vitellius,	4074	70
Who is speedily cut off, and succeeded by Vespasian,	——	——
In the beginning of whose reign Jerusalem is taken by the Romans, under Titus, the son of Vespasian, and all the awful predictions of our Lord, as well as those of the ancient prophets, are exactly accomplished.—The city is desolated; the temple destroyed, so that not one stone was left on another; 1,100,000 persons perished miserably in the siege; and the remnant of the Jews are scattered into all nations, and dispersed among them.		
Vespasian dies, and is succeeded by his son Titus,	4083	79
Titus dies, and is succeeded by Domitian, his brother,	4185	81
Domitian is slain, and succeeded by Nerva,	4100	96
Nerva dies, and is succeeded by Trajan,	4102	98
Trajan dies, and is succeeded by Adrian,	4121	117

A CONCISE HARMONY OF THE GOSPELS.

1. St Luke's preface; Luke i. 1-4.
2. Christ's divinity; John i. 1-5, 9-14.
3. John Baptist's birth foretold, and Christ's; Luke i. 5.
4. Mary is in danger to be put away; Matt. i. 18.
5. Christ's birth; Luke ii. 1-20.
6. Christ's pedigree both by father and mother; Matt. i. 1-17; Luke iii. 23.
7. Christ's circumcision; Mary's purification; Luke ii. 21-40.
8. The wise men; Matt. ii.
9. Christ disputes with the doctors; Luke ii. 41.
10. John's ministry; Matt. iii. 1-12; Mark i. 1-8; Luke iii. 1-18; John i. 6-8.
11. Christ baptized; Matt. iii. 13-17; Mark i. 9-11; Luke iii. 21, 22; John i. 15-18.
12. Christ tempted; Matt. iv. 1-11; Mark i. 12, 13; Luke iv. 1-13.
13. John's testimony of Christ; some disciples called; John i. 19.
14. Christ's first miracle; John ii.
15. Christ's discourse with Nicodemus, &c.; John iii.
16. John imprisoned; Matt. xiv. 3-5; Mark vi. 17-20; Luke iii. 19, 20.
17. Christ converts many Samaritans, &c.; Matt. iv. 12; John iv.
18. Christ preaches in Galilee; Matt. iv. 17; Mark i. 14, 15; Luke iv. 14, 15.
19. Christ preaches at Nazareth; Luke iv. 16-30.
20. Christ at Capernaum; Matt. iv. 13-16, 23-25; viii. 2-4, 14-17; Mark i. 21-45; Luke iv. 31-44; v. 12-16.
21. Christ heals a man sick of the palsy; Matt. ix. 2-8; Mark ii. 1-12; Luke v. 17-26.
22. Christ calls Peter, &c.; Matt. iv. 18-22; Mark i. 16-20; Luke v. 1-10.
23. Christ calls Matthew, and eats with him; Matt. ix. 9-17; Mark ii. 13-22; Luke v. 27-39.
24. Christ asserts his Godhead; John v.
25. The disciples pluck ears of corn; Matt. xii. 1-8; Mark ii. 23-28; Luke vi. 1-5.
26. Christ heals many; Matt. xii. 9-21; Mark iii. 1-12; Luke vi. 6-11.
27. Christ chooses and ordains his apostles; Mark iii. 13-21; Luke vi. 12-19.
28. Christ's sermon on the mount; Matt. v. 1-11; Luke vi. 20-36.
29. Matt. vi.
30. Matt. vii. 1-27; Luke vi. 37-49.
31. The centurion's servant healed; Matt. viii. 5-13; Luke vii. 11-20.
32. A widow's son raised; Luke vii. 11-17.
33. John's message to Christ; Matt. xi. 2-19; Luke vii. 18-35.
34. Chorazin and Bethsaida upbraided; Matt. xi. 21, 22.
35. A woman anoints Christ; Luke vii. 36; viii. 1-3.
36. Of blasphemy against the Holy Ghost; Matt. xii. 22-45; Mark iii. 22-30; Luke xi. 14-26, 29-32.
37. Christ's mother and brethren seek him; Matt. xii. 46-50; Mark iii. 31-35; Luke viii. 19-21.
38. The parable of the sower, &c.; Matt. xii. 2-13; Mark iv. 3-34; Luke viii. 4-18; xiii. 12-21.
39. A scribe will follow Christ; Matt. viii. 18-22; Mark iv. 35.
40. The disciples in a storm; Matt. viii. 23-27; Mark iv. 36-41; Luke viii. 22-25.
41. Christ heals the possessed; Matt. viii. 28-34; Mark v. 1-20; Luke viii. 26-39.
42. Jairus' daughter raised; Matt. ix. 1-26; Mark v. 21-43; Luke viii. 41-56.
43. Two blind men cured; Matt. ix. 27-34.
44. Christ teacheth at Nazareth; Matt. xiii. 54-58; Mark vi. 1-6.
45. Christ's journey again to Galilee; Matt. ix. 35.
46. The apostles sent out; Matt. x.; xi. 1; Mark vi. 7-13; Luke ix. 1-6.
47. John beheaded; Matt. xiv. 6-12; Mark vi. 21-29.
48. Herod's opinion of Christ; Matt. xiv. 1, 2; Mark vi. 14-16; Luke ix. 7-9.
49. Five thousand fed; Matt. xiv. 13-21; Mark vi. 30-44; Luke ix. 10-17; John vi. 1-13.
50. Christ walks on the sea; Matt. xiv. 22-36; Mark vi. 45-56; John vi. 14-21.
51. Christ's flesh must be eaten; John vi.; Mark viii.
52. Impious traditions; Matt. xv. 1-20; Mark vii. 1-23.
53. The woman of Canaan's daughter healed; Matt. xv. 21-28; Mark vii. 24-30.
54. A dumb man healed; Matt. xv. 29-31; Mark vii. 31, &c.
55. Four thousand fed; Matt. xv. 32-39; Mark viii. 1-10.
56. The leaven of the Pharisees; Matt. xvi. 1-12; Mark viii. 11-21.
57. A blind man healed; Mark viii. 22-26.
58. Peter's confession of Christ; Matt. xvi. 13-28; Mark viii. 27-38; ix. 1; Luke ix. 18-27.
59. Christ's transfiguration; Matt. xvii. 1-13; Mark ix. 2-13; Luke ix. 28-36.
60. Christ cures a lunatic child; Matt. xvii. 14-23; Mark ix. 14-32; Luke ix. 37-45.
61. Humility pressed; Matt. xviii. 1, 2; Mark ix. 33-50; Luke ix. 46-50.
62. The feast of tabernacles; John vii. 2-9.
63. Christ goes to Jerusalem; Luke ix. 51; John vii. 10.
64. The seventy sent forth; Luke x. 1-16.
65. Christ at the feast of tabernacles; John vii. 11, &c.
66. An adulteress, &c.; John viii.
67. A blind man healed; John ix.
68. Christ the good Shepherd; John x. 1-21.
69. The seventy return; Luke x. 17.
70. The efficacy of prayer; Luke xi. 1-13, 27, 28, 33, &c.
71. Against hypocrisy, carnal fear, covetousness, &c.; Luke xii.
72. An exhortation to repentance; Luke xiii. 1-17.
73. The feast of dedication; Luke xiii. 22; John x. 22.
74. The strait gate; Luke xiii. 23.
75. A dropsical man healed; the wedding feast; Luke xiv.
76. The lost sheep, goat, and son; Luke xv.
77. The unjust steward and rich glutton; Luke xvi.
78. Scandal to be shunned, &c.; Luke xvii.
79. The unjust judge and proud Pharisee; Luke xviii. 1-14.
80. Concerning divorce; Matt. xix. 1-12; Mark x. 1-12.
81. Little children brought to Christ, &c.; Matt. xix. 19-30; Mark x. 13-31; Luke xviii. 15-30; Matt. xx. 1-16.
82. Lazarus sick; Luke xi. 1-16.
83. Christ foretells his passion; Matt. xx. 17-19; Mark x. 32-34; Luke xviii. 31-34.
84. The request of the sons of Zebedee; Matt. xx. 20-28; Mark x. 35-45.
85. A blind man healed; Zaccheus converted; the parable of the pounds; Matt. xx. 29; Mark x. 46, &c.; Luke xviii. 35-43; xix. 1-27.
86. Lazarus raised; John xi. 17.
87. Mary anoints Christ; Matt. xxvi. 6-13; Mark xiv. 3-9; John xii. 1-11.
88. Christ's kingly entrance into Jerusalem, and casting buyers and sellers out of the temple; Matt. xxi. 1-16; Mark xi. 1-11, 15-19; Luke xix. 28-38; John xii. 12-19.
89. Some Greeks desire to see Christ; John xii. 20.
90. The fig-tree cursed; Matt. xxi. 17-22; Mark xi. 11-14, 20-26; Luke xxi. 37, 38.
91. Christ's authority questioned; Matt. xxi. 23-27; Mark xi. 27-33; Luke xx. 1-8.
92. The parable of the two sons; Matt. xxi. 28-32.
93. The vineyard let out; Matt. xxi. 33-46; Mark xii. 1-12; Luke xx. 9-19.
94. The parable of the marriage feast; Matt. xxii. 1-14.
95. About paying tribute; Christ confutes the Sadducees, and puzzles the scribes; Matt. xxii. 15-46; Mark xii. 13-37; Luke xx. 20-44.
96. The Pharisees and scribes taxed and threatened; Mark xii. 38-40; Luke xx. 45-47; Matt. xxiii.
97. The widow's two mites; Mark xii. 41-44; Luke xxi. 1-4.
98. Christ foretells the destruction of Jerusalem, and the Jewish state; Matt. xxiv.; Mark xiii.; Luke xxi. 5-36.
99. The parable of the virgins and talents; the last judgment described; Matt. xxv.
100. Christ washes his disciples' feet, &c.; John xiii.
101. The preparation for the passover; Matt. xxvi. 1-5, 14-19; Mark xiv. 1, 2, 10-16; Luke xxii. 1-13.
102. Christ institutes the sacrament of the Lord's Supper; Matt. xxvi. 20-30; Mark xiv. 17-26; Luke xxii. 14-23.
103. Christ begins his consolatory discourse; John xiv.
104. Christ the true vine; John xv.
105. Christ comforts his disciples; John xvi.
106. Christ's mediatory prayer; John xvii.
107. Christ warns his disciples of their forsaking him; Matt. xxvi. 31-35; Mark xiv. 27-31; Luke xxii. 22, 39; John xviii. 1, 2.
108. Christ's agony; Matt. xxvi. 36-46; Mark xiv. 32-42; Luke xxii. 40-46.
109. Christ's apprehension; Matt. xxvi. 47-56; Mark xiv. 43-52; Luke xxii. 47-53; John xviii. 3-11.
110. Christ's arraignment; Matt. xxvi. 57-68; Mark xiv. 53-65; Luke xxii. 54, 63-65; John xviii. 12-16; 19-24.
111. Peter's denial; Matt. xxvi. 69-75; Mark xiv. 66-72; Luke xxii. 55-62; John xviii. 17, 18, 25-27.
112. Christ's arraignment before the Sanhedrim, Pilate, and Herod; Matt. xxvii. 1, 2, 11-14; Mark xv. 1-5; Luke xxii. 66-71; xxiii. 1-12; John xviii. 28-38.
113. Christ condemned by Pilate; Matt. xxvii. 15-23, 26-30; Mark xv. 6-19; Luke xxiii. 13-25; John xviii. 39, 40; xix. 1-3, 13-16.
114. Judas hangs himself; Matt. xxvii. 3-10.
115. Christ crucified; Matt. xxvii. 31-56; Mark xv. 20-41; Luke xxiii. 26-49; John xix. 16-37.
116. Christ's burial; Matt. xxvii. 57-61; Mark xv. 42-47; Luke xxiii. 50-56; John xix. 38-42.
117. Christ's resurrection; Matt. xxviii. 1-8; Mark xvi. 1-8; Luke xxiv. 1-12; John xx. 1-10.
118. Christ appearing first to Mary Magdalene, then to others; Matt. xxviii. 9-15; Mark xvi. 10, 11, 13, 14; Luke xxiv. 13-48; John xx. 11-20.
119. Another appearance of Christ, and his discourse with Peter; John xxi.
120. Christ commissions his disciples, and afterward ascends into heaven; Matt. xxviii. 16-20; Mark xvi. 15-20; Luke xxiv. 49-53.

THE APPELLATIONS GIVEN TO THE CHURCH OF GOD IN THE SCRIPTURES.

A

Adopted Sons, Gal. iv. 5. Eph. i. 5.
Angels, Luke xx. 36. Rev. ii. 1; iii. 1, 4.
Assembly of Saints, Ps. lxxxix. 7; cxi. 1. Heb. x. 23.

B

Believers, Acts v. 14. 1 Tim. iv. 12.
Beloved, Jer. xi. 15; Rom. ix. 25. Ps. lx. 5; cviii. 6. 2 Pet. iii. 8, 14, 17.
Blessed, Ps. ii. 12; xxxii. 1, 3; lxxxix. 15.
Blameless, 1 Cor. i. 8; Phil. ii. 15; 2 Pet. iii. 14.
Body of Christ, 1 Cor. xii. 27. Rom. xii. 5. Eph. i. 23; iv. 12.
Branches, John xv. 5. Rom. xi. 6, 17, 19.
Brethren, Rom. viii. 29; xii. 1.
Bride, Rev. xxi. 2, 9; xxii. 17. Eph. ii. 21.

C

Candlestick, Rev. i. 12; ii. 1, 5.
Christians, Acts xi. 26. 1 Pet. iv. 16.
Church of God, Rev. ii. 7. 1 Cor. i. 2.
Chosen Generation, 1 Pet. ii. 9.
Circumcision, Phil. iii. 3.
City (of the Lord), Is. lx. 14. Cant. iii. 2, 3. Rev. xi. 2; xxi. 2; xxii. 19; iii. 12. Heb. xii. 22.
Citizens, Eph. ii. 19.
Comely, Cant. i. 5; vi. 4.
Companions, Ps. xlv. 14. Cant. i. 7.
Congregation of Saints, Ps. cxlix. 1.
Contrite, Ps. xxxiv. 18. Is. lvii. 15; lxvi. 2.
Converts, Is. i. 27.
Corner Stones, Ps. cxliv. 12.

D

Daughter of Zion, Matt. xxi. 5. John xii. 15.
Daughter of the King, Ps. xlv. 13.
Dead in Christ, 1 Thes. iv. 16.
Dearly Beloved, Jer. xii. 7.
Dew, Ps. cx. 3. Is. xxvi. 19. Micah v. 7.
Disciples, Acts xi. 26. Is. viii. 16. Matt. v. 1.
Dove, Cant. vi. 9; v. 2, 12; iv. 1; ii. 14.

E

Eagles, Is. xl. 31. Ps. ciii. 5.
Elect, Is. lxv. 9, 22; xlv. 4; xlii. 1. Matt. xxiv. 22, 24, 31. Mark xiii. 20, 22. 27. Luke xviii. 7, Col. iii. 12.
Election, Rom. xi. 7, 28.
Escaped, Is. iv. 2; x. 20; xlv. 20. 2 Pet. i. 4.
Excellent, Ps. xvi. 3. Prov. xii. 26.

F

Faithful, Eph. i. 1. Col. i. 2. Rev. xvii. 14.
Family of God, Eph. iii. 15.
First-fruits, James i. 18.
Flock, Matt. xxvi. 31. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. Ps. lxxvii. 20; lxxviii. 52.
First-born, Heb. xii. 23.
Fold of Christ, John x. 16.
Followers of God, Eph. v. 1. 1 Thes. i. 6; ii. 14. Heb. vi. 12.
Free Men, 1 Cor. vii. 22.
Friends of God, John xv. 15. Cant. v. 1. James ii. 23.

G

Garden enclosed, Cant. iv. 12.
General Assembly, Heb. xii. 23.

H

Habitation of God, Eph. ii. 22.
House of God, Rom. viii. 17. Gal. iv. 7.
Household of God, Eph. ii. 19. Of faith, Gal. vi. 10.
Holy Hill, Ps. xv. 1; ii. 6. Nation, 1 Pet. ii. 9.
Humble, Ps. ix. 12; xxxiv. 2. Lowly, Ps. cxxxviii. 6. Prov. iii. 24.
Husbandry of God, 1 Cor. iii. 9.

I

Image of God, Rom. viii. 29.
Inhabitants of Zion, Is. xii. 6.
Israel, Is. xlv. 24. Rom. xi. 26. Of God, Gal. vi. 16.

J

Jacob, Prov. xiv. 7; cxlvii. 19; liii. 6. Deut. xxxii. 9; xxxiii. 10.
Jerusalem, Rev. iii. 12; xxi. 2, 10. Gal. iv. 26. Heb. xii. 22.
Jewels of the Lord, Mal. iii. 17.
Joy of the whole earth, Ps. xlviii. 2.
Justified, Acts xiii. 39.

K

Kings, Rev. i. 6; v. 10
Kingdom of Heaven, Matt. xiii. 38.

L

Lambs, Is. xi. 6; xl. 11. Luke x. 3. John xxi. 16.
Lamb's Wife, Rev. xix. 7, 9; xxi. 9.
Light of the World, Matt. v. 14.
Little ones, Matt. xviii. 6; x. 14; x. 42. Zech. xiii. 7.
Lot of God's Inheritance, Deut. xxxii. 9.

M

Members of Christ, 1 Cor. vi. 15, 27. Eph. v. 30.
Merciful, Matt. v. 7. Luke vi. 36. Ps. xxxvii. 26.
Mighty, Ps. cxii. 2. Acts xviii. 24.
Mount Sion, Heb. xii. 22.
Mourners, Is. lvii. 18.

N

Needy, Ps. ix. 18; xii. 5; xl. 17; lxx. 5; lxxxvi. 1.

O

Obedient, 1 Pet. i. 14.

P

Palaces, Ps. xlviii. 3, 13; lxxviii. 69; cxxii. 7.
Peculiar people, Deut. xiv. 2; xxvi. 18. 1 Pet. ii. 9. Tit. ii. 14. Treasure, Ex. xix. 5. Ps. cxxxv. 4.
Perfect, Gal. iii. 3. Eph. iv. 13. Col. i. 28; iv. 12. Heb. xii. 23. James iii. 2. Matt. v. 48.
Pilgrims, 1 Pet. ii. 11. Heb. xi. 13.
Pillar, Rev. iii. 12. Of Truth, 1 Tim. iii. 15.
Plant, Matt. xv. 13. Ps. cxliv. 12. Cant. iv. 13.
Poor (in spirit), Matt. v. 3. Luke vi. 20. Jas. ii. 5.
Precious, Ps. lxxii. 14; cxvi. 15. Lam. iv. 2.
Prepared, 2 Chr. xxix. 36. Luke i. 17. Rom. ix. 23. Rev. xxi. 2.
Princes, Ps. xlv. 16. 1 Sam. ii. 8. Ruler, Matt. xxv. 21.
Pure in heart, 1 Tim. i. 5. Matt. v. 8. Ps. xxiv. 4. 2 Tim. ii. 22. 1 Pet. i. 22.

R

Redeemed, Ransomed, Is. xxxv. 10, 11; li. 10, 11; i. 27; xxxv. 9; xliii. 1; xliv. 22, 23; lii. 3; lxii. 12; lxiii. 4, 9. Luke i. 68. Gal. iii. 13. 1 Pet. i. 18. Rev. xiv. 3, 4.

S

Sanctified, 1 Cor. i. 2; vi. 11. Is. xiii. 3. John xvii. 19. Acts xx. 32; xxvi. 18. Heb. ii. 11; x. 10; xiv. 20. Jude 1.
Sheep, Zech. xiii. 7. Matt. xxvi. 31; xv. 24; xxv. 33. Mark xiv. 27; John x. 11, 16, 17. Heb. xiii. 20. 1 Pet. ii. 25.
Spouse, Sister, Cant. iv. 9, 10, 12. Matt. xii. 50 James ii. 15, 16. 1 Tim. v. 2. 1 Cor. vii. 15.
Sons of God, Hos. i. 10. John i. 12. Rom. viii. 14. Phil. ii. 15. 1 John iii. 1, 2.
Spiritual, Gal. vi. 1. 1 Pet. ii. 5.
Stars, Dan. xii. 3. Rev. ii. 1.
Seed of Abraham, Gal. iii. 16, 29.
Strangers, Heb. xi. 13; xiii. 2. Ps. xxxix. 12; cxix. 19.

T

Temple of God, Eph. ii. 21. 1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.
Treasure of God, Ps. cxxxv. 4. Ex. xix. 5.

U

Undefiled, Ps. cxix. 1. Cant. v. 2; vi. 9.
Upright, Ps. xi. 7; xxxiii. 1; xxxvii. 14, 18, 37; xlix. 14; cxi. 1; cxii. 2, 4; cxxv. 4; cxl. 30. Prov. xi. 3, 11, 20; xv. 8; xxix. 10, 27.

V

Vessels, Acts ix. 15. Of Mercy, Rom. ix. 23.
Vineyard, Is. v. 1. 7. Jer. xii. 10. Luke xiii. 6, 7.
Virgins, Matt. xxv. 1. Rev. xiv. 4. 2 Cor. xi. 2. Jer. xxxi. 4. Luke i. 5, 12; ii. 13. Am. v. 2.

W

Watchmen, Is. lii. 8; lvi. 10. Jer. vi. 17; xxxi. 6.
Wayfaring Men, Is. xxxv. 8.
Worshippers, John iv. 23. Heb. x. 2.
Worthy, Matt. x. 11. Luke xx. 35; xxi. 36. Eph iv. 1. Col. i. 10. 1 Thes. ii. 10. Rev. iii. 4.
Written in Heaven, Heb. xii. 23.

Z

Zealous of good works, Tit ii. 14.
Zion, Ps. xlviii. 12; li. 18; lxix. 35; lxxxvii. 2, 5; xcvii. 8; cii. 13, 16; cxxvi. 1; cxxxvii. 1, 3; cxlvi 10; cxlix. 2. Is. i. 27; xiv. 32; xxxiii. 5, 20; xxxv. 10; xl. 9; lxix. 14; li. 3, 11, 16; lii. 1, 7; lix. 20; lx. 14; lxvi 8. Jer. xxvi. 18; xxx. 17; xxxi. 6, 12; l. 5. Luke i. 4, 17. Joel. ii. 23. Micah iii. 10, 12; iv. 2, 11. Zech. i. 14, 17; viii. 3; ix. 13; Ps. xlviii. 2, 11; lxxviii. 68. Is. viii 18; x. 12. Ob. 21.

PROPER NAMES IN THE OLD AND NEW TESTAMENTS,

WITH

THE MEANING OR SIGNIFICATION OF THE WORDS IN THEIR ORIGINAL LANGUAGES.

(ALPHABETICALLY ARRANGED.)

A

ADAM, earthly, taken out of red earth. *The name of the first man, who was made after the image of God, in a holy and happy estate, but by his fall and disobedience broke covenant with God, and thereby brought himself and all his posterity into an estate of sin and misery* (Rom. v. 12). *But* Jesus Christ, *the second* Adam, *is the Saviour and Redeemer of all that truly believe in him* (Mark xvi. 16. Acts iv. 12; xvi. 31).

ADRIA, *the name of a city, which gives name to the* Adriatic Sea, *now the Gulf of* Venice.

AHITHOPHEL, brother of ruin or folly.

ALLELUIA, praise the Lord, *or* praise to the Lord.

ALPHA, *the first letter of the* Greek *alphabet.*

ANDREW, a stout and strong man. *A* Greek *word.*

ANTICHRIST, an adversary to Christ.

APII-FORUM, *a town so called from* Appius Claudius, *who had his statue erected there.*

ARABIA, evening, *or*, a place wild and desert; *or*, hostages, ravens; *and also* mixtures, *because this country was inhabited by different kinds of people.*

AREOPAGUS, the hill of Mars; *a place where the magistrates of* Athens *held their supreme council.*

ATHENS, *so called from* Athene, *or* Athenaia, Minerva.

B

BACA, mulberry-tree.

BARNABAS, the son of the prophet, or of consolation.

BEER-LAHAI-ROI, the well of him that liveth and seeth me (Gen. xvi. 14).

BEER-SHEBA, the well or fountain of an oath; *otherwise*, the seventh well, *or* the well of satiety.

BEL, nothing vain, *or* what is subject to change. *The name of an idol.*

BENJAMIN, son of the right hand.

BENONI, son of my grief, pain, sorrow.

BETHANY, the house of song, *or* of affliction; *otherwise*, the house of obedience, *or* the house of the grace of the Lord.

BETH-EL, the house of God.

BETHESDA, the house of effusion; *or*, the house of pity, or mercy.

BEULAH, married.

BOANERGES, the sons of thunder.

BOCHIM, the place of weeping, *or* of mourners, *or* of mulberry-trees.

BOZRAH, in tribulation or distress.

C

CAPERNAUM, the town of pleasure, the handsome city.

CESAR, *a* Latin *name, from the word* cædo, I cut, *because he was cut out of his mother's womb;* or *from the word* Cæsaries, a head of hair, *which he is said to have been born with.*

CHEMARIMS, *the name of* Baal's *priests.*

CHIUN, *an* Egyptian *god, whom some think to be* Saturn.

CRETE, carnal, fleshly.

D

DANIEL, judgment of God; *or* God is my judge. Gabriel *informed him of the seventy weeks, which is a famous prophecy of the time of the coming of the great* Messiah.

DAVID, well-beloved, dear. *The king of* Judah *and* Israel, *who was a great type of the* Messiah, *the king and spiritual head of his Church. It is taken for* Christ *himself, descended of the family of David* (Jer. xxx. 9. Ez. xxxiv. 23; xxxvii. 24, 25).

DECAPOLIS, a country containing ten cities.

E

EGYPT, *in* Hebrew, Mizraim; that binds or straitens; *or*, that troubles or oppresses.

EL-BETHEL, the God of Beth-el.

EL-ELOHE-ISRAEL, God, the God of Israel.

ELIJAH, God, the Lord; *or*, the strong Lord. *He was taken up into heaven in a whirlwind. Our* Lord Jesus Christ *interprets the* Elijah *promised in* Mal. iv. 5 *to be* John *the Baptist* (Matt. xi. 10, 14), *who came in the spirit and power of* Elijah.

ELISABETH, God of the oath; *or*, the oath of God.

ELISHA, salvation of God, *or* God that saves. *The name of a prophet whom* Elijah *anointed in his room* (1 Kings xix. 16).

EPICUREANS, who gives assistance. *A sect of heathen philosophers.*

ESCHOL, bunch of grapes.

ETHIOPIA, *in* Hebrew, Cush, blackness; *in* Greek *it signifies* heat, burning.

EUPHRATES, that makes fruitful, *or* grows.

G

GABRIEL, God is my strength; *or*, man of God, *or* strength of God, *or* my strong God.

GAD, a band, *or* happy, *or* armed and prepared.

GALBANUM, *a sort of gum, or sweet spice.*

GALEED, the heap of witness.

GAMMADIMS, *soldiers placed in the towers of* Tyrus. *The word in* Hebrew *signifies* a cubit, *whence some call them* pigmies, *or* dwarfs. *Others think that the word is* Syriac, *and signifies* bold and courageous men. *Others say, they were men who came from* Gammade, *a town of* Phœnicia.

GERGESENES, those who came from pilgrimage.

GETHSEMANE, a very fat vale; *or*, the vale of oil.

GOMORRAH, rebellious people; *or*, the people that fear.

H

HALLELUIAH, praise the Lord, *or*, praise to the Lord.

HEBRON, society, friendship, enchantment.

HELKATH-HAZZURIM, the field of strong men, *or* of rocks.

HEPHZI-BAH, my will in her.

HIGGAION, meditation, consideration.

HORMAH, devoted or consecrated to God; utter destruction.

HOSEA *and* HOSHEA, saviour, *or* salvation.

I, J

JABEZ, sorrow, *or* trouble.

JACOB, he that supplants or undermines; *or* the heel. *He prevailed in prayer with God, and was called Israel.*

JAH, the everlasting God.

ICHABOD, where is the glory? *or*, woe to the glory!

JEDIDIAH, beloved of the Lord.

JEGAR-SAHADUTHA, the heap of witness.

JEHOVAH, *the incommunicable name of God.* Self-existing.

JEHOVAH-NISSI, the Lord my banner.

JEHOVAH-SHALOM, the Lord send peace.

JEHOVAH-SHAMMAH, the Lord is there.

JEHOVAH-TSIDKENU, the Lord our righteousness.

JEREMIAH, exaltation *or* grandeur of the Lord; *or*, who exalts, *or* gives glory to the Lord. *He was called to the extraordinary office of a prophet in his younger years, and continued in that office for at least forty years together. His style is generally the most plain of any of the prophets.*

JERUBBAAL, he that disputes or defends Baal, *or* that revenges the idol; *or*, let Baal defend his cause.

JERUSALEM, the vision *or* possession of peace. *It was the chief city of* Judea, *and was first called* Salem, *where* Melchisedec *was king* (Gen. xiv. 18). *It was also named* Jebus, *and was possessed by the* Jebusites, *who held therein the fort of* Sion, *till it was taken from them by* David (Judges xix. 10. 1 Chron. xi. 4, 5, 7). *Here also was mount* Moriah, *near mount* Sion, *whereon Solomon built the temple, and where* Abraham *was commanded to offer his son* Isaac; Abraham *named the place* Jehovah-jireh, *because the Providence of God was there eminently seen* (2 Chron. iii. 1. Gen. xxii. 2, 14); *which word* jireh *being put to the former name* salem, *makes it* Jerusalem, *where* peace is seen. *It is called* Salem, *by the first name* (Ps. lxxvi. 2). *It is put for the Church militant* (Is. lxii. 1); *and the Church triumphant is called* the New Jerusalem (Rev. iii. 12).

JESHUA, a saviour.

JESUS, *the holy name* Jesus; Saviour; who saveth his people from their sins (Matt. i. 21). *The eternal Son of God, of one substance, and equal with the Father, the mediator of the covenant of grace, who in the fulness of time became man, and so was and continues to be God and man in two distinct natures, and one person for ever. The word* Jesus *is taken for the doctrine of* Jesus (Acts viii. 35), *and for* Joshua, *who brought God's people into the land of* Canaan, *and was therein an eminent type of our Lord* Jesus (Heb. iv. 8).

JEW, Jews, so called from Judah.

IMMANUEL, *a name given to our Lord* Jesus Christ (Is. vii. 14). *It signifies* God with us.

JOB, he that weeps, that cries, *or*, that speaks out of an hollow place. Job's *patience is recommended as an example to the godly in all ages* (James v. 11).

JOSEPH, increase, addition.

JOSHUA, the lord, the saviour.

ISAAC, laughter.

ISAIAH, the salvation of the Lord. *As the Priests and Levites were the ordinary teachers of the Jewish Church, so God sometimes raised up and sent extraordinary messengers, the prophets. Among these,* Isaiah *is justly accounted the most eminent, both for the majesty of his style and the excellency of his matter, wherein he so fully and clearly describes the person, offices, the sufferings, and kingdom of* Christ, *that he is commonly called the* Evangelical Prophet.

ISCARIOT, *is thought to signify* a native of the town of Iscarioth. A man of murder; he that cuts off or exterminates. *Others maintain, that the surname given to* Judas *signifies that he was of the tribe of* Issachar, *a word signifying* recompense, restitution. *This traitor verified the place of his nativity, by receiving the price of the blood of his Master* Jesus Christ; *from the word* shachar, to receive a recompense.

ISHMAEL, God that hears. *The name of Abram's first son, by Hagar the Egyptian.*

ISRAEL, a prince of God; *or*, prevailing with God; *or*, one that wrestleth with God; *as if it had been written* Ish-ra-el. *The name given by God to* Jacob (Gen. xxxii. 28; xxxv. 10). Israel *is often in Scripture taken for the people of God* (Ex. vi. 6, 7).

ISSACHAR, price, reward, *or* recompense.

ITALY, *a* Latin *word that has its original from* vitulus, *or* vitula, *because this country abounded in calves and heifers. According to others, it is taken from a king called* Italus.

JUBILEE, *a feast of the* Jews, *in* Hebrew, Jobel, *which, according to some, signifies* a ram's horn, *with which the* Jubilee *year was proclaimed. Others derive the etymology of* Jobel *from the* Hebrew, Jubal, *which formerly signified, as they say,* to play upon instruments; *and this year was celebrated with music and all expressions of joy. Others are of opinion, that it comes from the verb* Hobil, to bring, *or* call back; *because then everything was restored to its first possessor.*

JUDAH, the praise of the Lord.

K

KEDAR, blackness, *or* sorrow.

KIBROTH-HATTAAVAH, the graves of lust (Num. xi. 34).

KIDRON, obscurity, obscure (2 Sam. xv. 23).

L

LEBANON, white, *or* incense.

LO-AMMI, not my people.

LO-RUHAMAH, not having obtained mercy; not pitied.

M

MAHANAIM, the two fields, or two armies.

MAHAR-SHALAL-HASH-BAZ, making speed to the spoil, he hasteneth the prey. *Marg.*

MAMRE, rebellious; *or*, bitter; *or*, that changes, that barters; *or*, fat, *or* elevated.

MANASSEH, forgetfulness, *or* he that is forgotten.

MARA, bitter, *or* bitterness.

MARS' HILL, *the place where the celebrated judges of* Athens *held their supreme council.*

MASSAH, temptation. *The name of a place* (Ex. xvii. 7).

MAZZAROTH, the twelve signs. *Marg.*

MEDES, *a people of the province of* Media.

MELCHIZEDEK, king of justice.

MELITA, affording honey, from whence honey distils; *an island now called* Malta (Acts xxviii. 1).

MERIBAH, dispute, quarrel.

MESOPOTAMIA, *in* Hebrew, Aramnaharaim, *that is,* Syria of the two rivers. *The* Greek *word* Mesopotamia *also signifies* between two rivers.

MESSIAH, anointed.

MOSES, taken out of the water. "The law was given by *Moses*, but grace and truth came by *Jesus Christ*" (John i. 17).

N

NABAL, fool, *or* senseless.

NAPHTALI, comparison, likeness; *or*, that struggles or fights.

NEBUCHADNEZZAR, tears and groans of judgment; *or*, trouble or sorrow of judgment.

NEAPOLIS, new city.

O

OBADIAH, servant of the Lord.

OBED, a servant.

OBED-EDOM, the slave of *Edom, or* the *Idumean*; *or*, labourer of the man, of red, *or* earthly.

OMEGA, *the last letter of the* Greek *alphabet.*

ORION, *a constellation.*

P

PAMPHYLIA, *a nation made up of every tribe.*

PARBAR, *a gate or building belonging to the temple.*

PAUL, a worker. *His former name was* Saul; a sepulchre, a destroyer.

PELETHITES, judges, *or* destroyers. *These were troops or guards of king* David (2 Sam. viii. 18).

PERIZZITES, *the name of a people;* who dwell in villages, *or places not enclosed with walls.*

PETER, a rock, *or* stone.

PHARAOH, that disperses, that spoils, that discovers; *or, according to the* Syriac, the revenger, the destroyer, the king, the crocodile.

PHAREZ, division, rupture; *or*, that breaks forth violently.

PHILADELPHIA, love of a brother, *or* of fraternity.

PHILISTINES, those that dwell in villages.

PUR, lot.

R

RACHEL, sheep.

RAMATHAIM-ZOPHIM, *a city* (1 Sam. i. 1). *The same as* Ramah. *Literally,* Ramathaim *signifies* the two Ramathas, *probably because the city was divided into two parts. The city of* Ramah, Samuel's *birthplace, was also called* Zophim, *which signifies* watch-tower, *or* watchmen, *because the prophets, who are called* watchmen, *had a school, or college, there.*

REMPHAN, *the name of an idol, which some think to be* Saturn.

ROME, strength, power.

S

SALEM, complete, perfect, *or* peace.

SAMOTHRACIA, *so called because it was peopled by* Samians *and* Thracians.

SAMUEL, heard of God, *or* asked of God.

SAREPTA, a goldsmith's shop, *where metals used to be melted and tried.*

SIGIONOTH, according to variable songs or tunes. *Marg.*

SILOAS, *or* SILOAM, sent, *or* who sends; *or*, dart, branch, *or* whatever is sent.

SIMEON, that hears, that obeys, *or* is heard.

SOLOMON, peaceable, perfect, *or* that recompenses. *It is thought that the three books he wrote, namely* Proverbs, Ecclesiastes, *and the* Canticles, *are an evidence of his repentance.*

T

TALITHA-CUMI, young woman, arise. *A* Syriac *and* Hebrew *expression* (Mark v. 41).

TERTULLUS, a liar, an impostor.

TETRARCH, governor of a fourth part.

THEOPHILUS, friend of God.

U

UPHAZ, gold of Phasis, *or* Pison, the finest gold.

URIM *and* THUMMIM, lights and perfections.

Z

ZACCHEUS, pure, clean; just, *or* justified.

ZAPHNATH-PAANEAH, one that discovers hidden things; *otherwise*, a saviour of the world. *The name that* Pharaoh *gave to* Joseph (Gen. xli. 45).

ZECHARIAH, memory of the Lord, *or* male of the Lord.

ZION, monument raised up, heap of stones set up, sepulchre, turret, dryness.

TABLES OF SCRIPTURE MEASURES, WEIGHTS, AND COINS:

WITH AN APPENDIX, CONTAINING THE METHOD OF CALCULATING THE MEASURES OF SURFACE REFERRED TO IN THE SACRED WRITINGS.

A MEASURE is a known quantity applied to another of the same kind that is less known, to make its dimensions better known, by help of numbers expressing the proportion that the known quantity bears to the unknown. The dimensions to be measured are three: 1. *Mere length*, which hath but one dimension. 2. *Surface*, which consists of length multiplied into breadth; so it hath two dimensions, as it were interwoven; and this is always measured by some square surface already known, as by a square foot, or a square cubit, or any other square already known, by help of its side. *Moses* generally useth the square cubit. 3. *Solidity* or *Capacity*, which had three dimensions multiplied into each other: length, breadth, and height or depth. This is measured by a known cube. From solidity ariseth weight in all sublunary bodies; and by weight we measure the value of coins. Therefore I shall join weights and coins together in the fourth table.

I use = *to signify* Equal; : : *to express* Proportion; (·) *is called* Separatrix, *parting Decimals from Integers.*

TABLE I.—*Measures of Length.*

I express the Cubit and its parts, both by Inch Measure *and by* Foot Measure; *which I deduce from Inches by this proportion.*

	Inch Meas.	Foot Meas.
As 12 : 1 : :	21·888	= 1·824
A Cubit is = to	21·888	= 1·824
A Span the longer = ½ a Cubit	= 10·944	= 0·912
Span the less = ⅜ of a Cubit	= 7·296	= 0·608
A Hand's breadth = ⅓ of a Cubit	= 3·684	= 0·304
A Finger's breadth = $\frac{1}{24}$ of a Cubit	= 0·912	= 0·076

Measures of many Cubits' Length I express only in Foot Measure.

	Cubits.	Feet.
A Fathom	= 4 =	7·296
Ezekiel's Reed	= 6 =	10·944
Schœnus, the Egyptian line for Land Measure, which I think Scripture useth to divide inheritances (Psalm xvi. 6; lxxviii. 55). They used different lengths, but the shortest and most useful was	= 80 =	145·92
Herodotus mentions a *Schœnus* just 300 times as long: I judge that all the greater were made in proportion to the least.		
The mile	= 4000 =	7296·000
Stadium, $\frac{1}{10}$ of their mile	= 400 =	729·600
Parasang, 3 of their miles	= 12,000 =	4 English miles and 580 feet.

TABLE II.—*Measures of Surface.*

Moses hath described these by square cubits. I here express them reduced to our square feet. The method of this reduction is taught in an Appendix. I first propose three clear examples given by Moses: Secondly, I place six instances of greater difficulty.

The clearest examples are—

I. The Altar of Incense. Only two sides of it, viz., its length and breadth, are expressed by Moses: each of them is affirmed to be one cubit. Yet he declares that it was square; whence we collect, that it was just one square cubit (see Exod. xxx. 2). Now it is demonstrated in the Appendix, that one Jewish square cubit amounts to, in surface, three English square feet, and about 47 square inches.

II. The Table of Shewbread (Exod. xxv. 23). It is affirmed to be two cubits in length and one in breadth. None doubt but it was rectangular, containing two Jewish square cubits. These amount to above six English square feet, and above a half, viz., 94 square inches.

III. The Boards of the Tabernacle, each 10 cubits in length, and one and a half in breadth (Ex. xxvi. 16), being rectangular, must contain 15 square cubits, Jewish. These are proved to contain very near 50 square feet of English measure.

The more difficult cases reserved to the Appendix are—

I. The Mercy-seat, whose surface is = 12½ square feet.

II. A general method is taught of reducing any given number of Jewish cubits to English square feet.

III. The example of the 15 square cubits in the Boards of the Tabernacle is made clearer.

IV. The Court of the Tabernacle (described Ex. xxvii. 18), is found to be just half the Egyptian *Aroura*, and to contain 1 rood, 21 perches, 27 square feet, &c.

V. The whole *Aroura* is determined, and reduced to our English measures, 3 roods, 2 perches, 55 square feet.

VI. The Suburbs, or Glebe Land, given to each city of the Levites (Num. xxxv. 3-5), is shewed to be a square, on each of the four sides of every city, containing a million of Jewish square cubits, or 100 *Arourœ*; which amount to, in each square, 76 acres, 1 rood, 20 perches, 80 square feet. Whence we collect, that all the four squares amounted to 305 acres, 2 roods, 1 perch, beside 51 feet square.

TABLE III.—*Measures of Capacity.*

	Wine Gall.	Pints.	Inch Sol.
Epha, or *Bath*	7	4	15
Chomer, *Homer* in our translation	75	5	7
Seah, ⅓ of *Epha*	2	4	3
Hin, ⅙ of *Epha*	1	2	1
Omer, $\frac{1}{10}$ of *Epha*	0	6	0·5
Cab, $\frac{1}{18}$ of *Epha*	0	3	10
Log, $\frac{1}{72}$ of *Epha*	0	0½	10
Metretes of Syria (John ii. 6) = *Cong. Rom.*	0	7⅓	0
Cotyla, *Eastern*, $\frac{1}{1000}$ of *Epha*	0	0¼	3

This *Cotyla* contains just 10 ounces Avoirdupois of rain water; *Omer*, 100; *Epha*, 1000; *Chomer*, 10,000. So by these weights all these measures of capacity may be expeditiously recovered very near exactness.

TABLE IV.—*Of Weights and Coins.*

The Jewish weights are reduced to the standard grains of our Troy weight; whereof 438 are equal to the Roman ounce, and to our ancient English Avoirdupois ounce.

The value of Jewish and Roman weights and coins, at the present rate of silver and gold, expressed in pence and decimals of a penny.

	Grains.	£	s.	d.
Shekel is the original wt	= 219·00 =	0	2	4·2875
Bekah, ½ of *Shekel*	= 109·50 =	0	1	2·1437
Gerah, $\frac{1}{20}$ of *Bekah*	= 10·95 =	0	0	1·41437
Maneh = 100 *Shekel* wt	= 21900·00			
Maneh in Coin = 60 Sh.	= 13140·00 =	7	1	5·25
Talent Sil. = 3000 Sh.	= 657000·00 =	353	11	10·5
Talent of Gold (same weight)	= 5075	15	7	
The *Golden Daries* (Ezra ii. 69) seem to be coins of Darius the Mede. They weighed 12 *Gerahs*	=	1	0	4·4

Roman Money *mentioned in the* New Testament.

	d.	Far.
Denarius, Silver	7	3
Assis, Copper	0	3
Assarium	0	1½
Quadrans	0	0¾
A Mite	0	0½

AN APPENDIX *to the Second Table of Measures of Surface described by Moses, shewing the method of reducing them by calculation to the Measures used in England, for the benefit of those that understand Decimal Arithmetic, and desire to try the reduction given in the Table, or to make further improvements in this kind of measures.*

1. THE MERCY-SEAT.

I SHALL begin with Reduction of the Measures of the Mercy-seat, which was God's Throne of Grace among the Jews. Moses, in Exod. xxv. 17, affirms, that its length was two cubits and a half; its breadth one cubit and a half. The fractions adhering to its length and breadth make some difficulty to beginners in arithmetic, which the decimal way doth much abate. Supposing, therefore, what I have elsewhere proved, that the Jewish cubit was in foot measure 1·824, the length must be expressed in foot measure, and decimals thereof, 4·560. The breadth in like measure will be 2·736. Wherefore the product of these numbers, multiplied into each other, gives its surface, 12·47616; in number of its square feet, and decimals thereof, 12 square feet, and very near half a square foot; if the decimals had been ·50, it had been just half a foot. If we desire to express those decimals of a foot in square inches, as is usual in England, we must multiply ·47616 by 144, the square inches of a foot, and the product will be 68·56704, which shews that the decimals we found amount to 68 square inches, and about half an inch more; we need not be nicer.

2. A SQUARE CUBIT REDUCED TO OUR MEASURE.

In the Altar of Incense, Moses describes the Jewish square cubit, which must be reduced to our foot measure thus, 1½¾¼. The product of these numbers multiplied will be the upper surface of this altar, 3·326976, that is, three square feet, and ·326976 decimals of a square foot, which we may express by 47 square inches, and a few decimals of an inch square inconsiderable.

3. THE BOARDS OF THE TABERNACLE.

Moses' description of the Boards of the Tabernacle (Exod. xxvi. 16), by ten cubits in length, and one and a half in breadth, naturally leads a man to discern in each Board's surface 15 Jewish square cubits; because, if we conceive a line drawn from the end of one cubit at the bottom of the Board to the end of one cubit at the top of the Board, this must needs be ten whole square cubits on one side of that line, and ten half square cubits (= 5 whole) on the other side of that line; here, therefore, are 15 square cubits. The reduction of these into English square feet is performed by multiplying 15, viz., the number of cubits given, into 3·326976, the feet and decimals of one square cubit, and the product will be 49·90464, and that is very near to 50 square feet; for those decimals amount to above 130 square inches; and little more than 13 square inches would make it just 50 feet, which abatement we need not here regard.

4. THE COURT OF THE TABERNACLE.

Let us now go to the measure of the surface of land. But we will begin with the Court of the Tabernacle, the ground on which the Priests performed all the solemn public worship of Israel in Moses' time. The area of this Court is described by Moses (Exod. xxvii. 18), by its length 100 cubits, and its breadth everywhere 50 cubits. Wherefore this area must be in Jewish measure 5000 square cubits, for that is the product of 100 multiplied into 50. To reduce these 5000 Jewish cubits into English square feet, I must multiply 5000 into 3·326976; the product is 16,634·88 English square feet.

But in cases of such long numbers of feet, we use, for brevity's sake, and to help our memories, to reduce them into perches, or roods, or acres, which contain known numbers of square feet. A perch contains 272¼ square feet. A rood is = to 10,890 square feet. An acre is = to 43,560 square feet. It is plain that the number 16,634·88 hath not integers equal to those of an acre, but it hath enough to answer those in a rood, and some overplus; therefore I must divide 16,634·88 by 10,890, which is a rood. By such division, continued in the decimal way, until I have a fraction of five or six places, which is exact enough, I find the quote to be 1·527537, which assures me that my number 16,634·88 hath but once entirely in it a whole rood; but it hath moreover in it many decimal parts of a rood. These, therefore, I reduce to the perches contained in them, by multiplying them into 40, which is the number of perches that make up a rood; and cutting off six places from the product, which is 21·101480, so I find there are 21 perches entire, and the figures after the Separatrix are decimals of a perch. These also I multiply by 272·25, which are the square feet and decimals of a perch. The product of this last multiplication, after eight places cut off from it by the Separatrix, because there were six places of decimals in one of the multipliers, and two in the other, is 27·62793000. Hence I learn that there are therein but 27 entire feet; all the eight decimal places amount to little above half a foot, and therefore I cast them away as inconsiderable in the measure of land. This method of reduction by multiplication of decimals I find to be easier than the common way of reduction by division, and therefore I propose it to be used by beginners in this practice of surveying. So I find this court to contain in English measure 1 rood, 21 perches, 27 feet, and little more than half a foot squared. But reflecting upon Moses' measure by cubits, and finding them to be precisely 5000 square cubits, I observed that they were just half 10,000, which I had observed from Herodotus' *Euterpe* to be the area of the Egyptian *Aroura*, by which their land was as generally measured as ours is by acres and roods (see Herodot. 1, 2, c. 168). I called also to mind a passage in Manetho, an Egyptian priest, cited by Josephus in his first book against Apion, where he affirms that Manetho, in his history of the reign, wars, and expulsion of the Pastors (whom Africanus affirms to be Phœnicians, or Canaanites, and Josephus vainly believed to be Jews), wrote out of the public records of Egypt, that these Pastors made at Abaris a very large and strong encampment, that encompassed 10,000 *Arourœ*, sufficient to contain 240,000 men, and long enough to maintain their cattle. Hence it appears that not only the Egyptians, but the Phœnicians, or Canaanites also, that had dwelt among them, and had reigned there during the time of six kings successively, used this measure of land called *Aroura*. Now this was long before Moses' time; for the beginning of Amosis or Tethmosis, who expelled them out of Egypt, was very near the time of Abraham's death, as appears by the Annals of the learned Primate of Ireland. Wherefore I believe that Moses, who was skilled in all Egyptian learning, especially surveying, did of choice make the Court of the Tabernacle to be just half an *Aroura*, which was a known measure to him and his people, who had long dwelt in Egypt, and Divine authority directed him so to do.

5. THE REDUCTION OF AN AROURA IN ENGLISH MEASURES.

Because we have shewn from Herodotus that an *Aroura* is the square of 100 Jewish or Egyptian cubits, and 100 such cubits may in English foot measure be expressed by 182·4 English feet, it follows that the square of this number will express exactly the number of the English square feet that are contained in an *Aroura*. Now, by multiplication of 182·4 into itself, I find the product to be 33,269·76; therefore I conclude that there are 33,269 square feet entire, and ·76 decimals of a square foot, in an *Aroura*. Now, to reduce these English square feet into roods, perches, and the remainder of square feet, I use the method used in the last paragraph: First, I divide them by 10,890, the square feet in a rood; and the quote I find 3·055074, that is, 3 roods, and ·055074 decimals of a rood. Secondly, I multiply those decimals by 40, which is the number of perches in a rood; the product is 2·202960. Hence I conclude there are therein 2 perches, and ·202960 decimals of a perch. Thirdly, I multiply these last decimals by 272·25, which are the square feet of a perch. The product is 55·25536000, that is, 55 entire square feet; the eight places of decimals amount to little above ¼ of a square foot, therefore I reject them as inconsiderable in measure of land. By all these reductions, it is found that an *Aroura* is in English measure 3 roods, 2 perches, 55¼ square feet. Hence it follows also that it is not well translated by *Jugerum*, for it is much larger; nor is it well in English called an acre, for it is considerably less. To this place I refer the use of the lesser sort of σχοῖνος, which yet is most convenient for the use of the Egyptians, and of the Jews, to measure out private men's inheritances by a line which was 80 cubits long. For the length of this line will measure one side of an *Aroura*, if the other side be 125 cubits long, which is the length of this line, and its half, and 5 cubits above half of it, which they might easily mark in it by a knot or a ring. And by this means they might easily lay any number of *Arourœ* together, all of them rectangular and parallel to each other. Such lines I suppose for measure of inheritances are intimated (Ps. lxxviii. 55, xvi. 6, &c.).

6. THE LEVITES' GLEBE.

I shall conclude with an example amounting after reduction to a number of English acres, which measure we have not yet reached to. This I take from Num. xxxv. 3-5. There Moses describes what measure of land the Levites were to be allowed for their cattle, their goods, and all their beasts, on the north, east, south, and west sides of each of their cities. So that the city was to be in the midst of the land belonging to it. This land in our translation is called suburbs, because of its nearness to all their cities. But we must not thence imagine that it means houses and streets adjoining to their cities, in which sense we sometimes use the word suburbs. For Moses plainly tells us they were places for their several sorts of cattle to feed in, such as might also be orchards or gardens for fruit, or perhaps for a little corn, comprehended in the words—*their goods*. These fields he limits by 1000 cubits, which was just a quarter of an Eastern mile, but amounts in mere length to 608 yards English measure, and therefore exceeds a quarter of an English mile by 168 yards in length. But it is certain that cattle cannot feed upon mere length, but this must signify the sides of some surface of land bounded thereby, and we must have two sides of that surface given before we can find the area, or surface contained. Therefore Moses (ver. 5) tells us, that on each side of each city they must measure 2000 cubits, which will determine no surface, unless we understand it to mean the two sides of a square, bounded on every side by 1000 cubits; these two sides multiplied into each other will produce a square that contains just a million of square cubits, and that is a known and exact measure of just 100 *Arourœ*: and this shews that the 2000 cubits mentioned ver. 5 are the two sides of that square, whereof the 1000 mentioned ver. 4 is one, and may be called the root of the square. This shews the agreement of the two different numbers. The reduction of this million of square cubits will be performed by the same method that I have used before. Therefore, first, I express 1000 Jewish by 1824 English feet, without any Separatrix, according to the principles owned in decimal arithmetic; and the square of that number will be 3,326,976, without a Separatrix. Secondly, I divide this number by 43,560, which are the square feet of an acre, and find the quote to be 76·376859, which signify 76 entire acres, and ·376859 decimals of an acre. Thirdly, to find what roods are contained in these decimals, I multiply them by four, the number of roods in an acre, and find the quote to be 1·507436, which proves that there is but one rood in them, and the six figures cut off by the Separatrix (because there were six decimals in one of the multipliers) are all decimals of a rood. Fourthly, therefore, to find what perches are in these last decimals, I multiply them by 40, which is the number of perches contained in a rood. The product is 20·297440; hereby I find there are 20 entire perches, besides the decimals of a perch placed after the Separatrix. Fifthly, to find what square feet are in these last decimals, I multiply them by 272·25, which are the square feet and decimals in a perch; the product is 80·97804, which is 80 square feet, and all the decimals not amounting to a square foot I reject as inconsiderable in measure of land. Thus we have found that this and every other square on each side of every Levitical city was prescribed to be 76 acres, 1 rood, 20 perches, 80 square feet in our measure, but was just a million of square cubits in their measure.

To add the four squares belonging to one Levitical city together, the best way will be to take the first quote that we found in acre measure, viz., 76·376859, and we must multiply it by four, and we shall find, by the method I have used, all the four squares together to amount to 305 acres, 2 roods, 1 perch: we need not take notice of any lesser quantities in this case. We may also, by this method, find the sum of the acres belonging to all the forty-eight cities of the Levites, and many other improvements in this kind of measuring surfaces. But I leave them to the industry of others.

A TABLE OF OFFICES AND CONDITIONS OF MEN.

PATRIARCHS, or *Fathers of Families*, such as *Abraham*, *Isaac*, and *Jacob*, and his sons.
Judges, Temporary Supreme Governors, immediately appointed by God over the children of *Israel*.
Kings, and they either of the whole nation, or after the falling off of the ten tribes, of *Judah* or *Israel*.
Elders, Senators, the LXX., or Sanhedrim.
Officers, Provosts, Sheriffs, or Executioners.
Judges, Inferior Rulers, such as determine controversies in particular cities.
Israelites, Hebrews, descendants from *Jacob*.
An Hebrew of Hebrews, an Israelite by original extraction.
A Proselyte of the Covenant, who was circumcised, and submitted to the whole law.
A Proselyte of the Gate, or Stranger, who worshipped one God, but remained uncircumcised.

OFFICERS UNDER THE *ASSYRIAN* OR *PERSIAN* MONARCHS.

Tirshatha, or Governor appointed by the kings of *Assyria* or *Persia*.
Heads of the Captivity, the chief of each tribe or family, who exercised a precarious government during the Captivity.

UNDER THE *GRECIAN* MONARCHS.

SUPERIOR OFFICERS.

Maccabees, the successors of *Judas Maccabeus*, high priests who presided with kingly power.

UNDER THE *ROMAN* EMPERORS.

Presidents, or Governors, sent from *Rome* with Imperial power.
Tetrarchs, who had kingly power in four Provinces.
Proconsuls, or Deputies of Provinces

INFERIOR OFFICERS.

Publicans, or Tax-gatherers.
Centurions, Captains of a hundred men.

ECCLESIASTICAL OFFICERS OR SECTS OF MEN.

High Priests, who only might enter the Holy of Holies.
Second Priests, or *Sagan*, who supplied the High Priest's office in case he were disabled.
High Priests for the War, set apart for the occasion of an expedition.
Priests, Levites of the sons of *Aaron*, divided into twenty-four ranks, each rank serving weekly in the temple.
Levites, of the tribe of *Levi*, but not of *Aaron's* family; of these were three orders, Gershonites, Kohathites, Merarites, several sons of *Levi*.
Nethinims, Inferior servants to the Priests and Levites (not of their tribe), to draw water, and cleave wood, &c.
Prophets, anciently called Seers, who foretold future events, and denounced God's judgments.
Children of the Prophets, their disciples or scholars.
Wise Men, called so in imitation of the Eastern Magi or Gentile philosophers.
Scribes, Writers and Expounders of the law.
Disputers, that raised and determined questions out of the law.
Rabbis or *Doctors*, Teachers of *Israel*.
Libertines, Freed men of *Rome*, who, being Jews or Proselytes, had a synagogue or oratory for themselves.
Gaulonites or *Galileans*, who pretended it unlawful to obey a heathen magistrate.
Herodians, who shaped their religion to the times, and particularly flattered *Herod*.
Epicureans, who placed all happiness in pleasure.
Stoics, who denied the liberty of the Will, and pretended all events were determined by fatal necessity.
Simon Magus, author of the heresy of the *Gnostics*, who taught that men, however vicious their practice was, should be saved by their knowledge.
Nicolaitanes, the disciples of *Nicolas*, one of the first seven Deacons, who taught the community of wives.
Nazarites, who under a vow abstained from wine, &c.
Nazarenes, Jews professing Christianity.
Zelots, *Sicarii*, or Murderers, who, under pretence of the law, thought themselves authorised to commit any outrage.
Pharisees, Separatists, who, upon the opinion of their own godliness, despised all others.
Sadducees, who denied the resurrection of the dead, angels, and spirits.
Samaritans, mongrel professors, partly Heathen, and partly Jews, the offspring of the *Assyrians* sent to *Samaria*.
Apostles, Missionaries, or persons sent: they who were sent by our Saviour from their number were called *The Twelve*.
Bishops, Successors of the Apostles in the government of the Church.
Deacons, Officers chosen by the Apostles to take care of the poor.

A TABLE OF TIME.

1 NISAN, *or* Abib	*March.* / *April.*
2 Ijar, *or* Zif	*April.* / *May.*
3 Sivan	*May.* / *June.*
4 Thamuz	*June.* / *July.*
5 Ab	*July.* / *August.*
6 Elul	*August.* / *September.*
7 Tisri, *or* Ethanim	*September.* / *October.*
8 Marchesvan, *or* Bul	*October.* / *November.*
9 Chisleu	*November.* / *December.*
10 Tebeth	*December.* / *January.*
11 Shebat	*January.* / *February.*
12 Adar	*February.* / *March.*
13 Veadar, *intercalary.*	

Days of the Week.

1st day of the week.....*Sunday.*
2d day.....*Monday.*
3d day.....*Tuesday.*
4th day.....*Wednesday.*
5th day.....*Thursday.*
6th day.....*Friday.*
7th day, *or* Sabbath.....*Saturday.*

Hours of the Day.

The day, reckoning from sunrise, and the night, from sunset, were each divided into 12 *equal parts, called* The 1st, 2d, 3d, 4th, &c., hours.

Watches.

The 1st watch, *from sunset to the* 3d *hour of the night.*
The 2d, *or* middle watch, *from the* 3d *hour to the* 6th.
The 3d watch, *or* cock-crowing, *from the* 6th *to the* 9th.
The 4th, *or* morning watch, *from the* 9th *hour to sunrise.*

A CONCISE

BIBLICAL CYCLOPÆDIA:

A DICTIONARY

OF

SACRED BIOGRAPHY, NATURAL HISTORY, ANCIENT GEOGRAPHY, EASTERN ANTIQUITIES, AND THEOLOGY.

A CONCISE

BIBLICAL CYCLOPÆDIA,

IN WHICH THE MEANING OF WORDS MET WITH IN THE SCRIPTURES IS EXPLAINED; AND THE WHOLE ARRANGED IN THE FORM OF AN ALPHABETICAL INDEX, FOR THE SAKE OF READY REFERENCE.

NOTE.—*The* MEANING *of the Word is given in Italics.*

AARON—*Very high;* the eldest son of Amram and Jochebed, of the tribe of Levi (Ex. vi. 20; Num. xxvi. 59); was born in Egypt, B.C. 1574, the year before Pharaoh decreed the destruction of the Hebrew male children. Being very eloquent, he was appointed to assist his brother, Moses, in delivering the Israelites (Ex. iv. 14-16, v.-x.). After the Law was given, God chose Aaron and his sons to the priesthood (Ex. xxviii.). They were consecrated by Moses (Lev. viii.). He sinned greatly in making a golden calf, at the instigation of the unbelieving people, during the absence of Moses on the mount (Ex. xxxii.). When the people rebelled against him and Moses, he stayed the plague by atonement (Num. xvi. 41-50); and his authority was miraculously vindicated by his rod producing almonds (Num. xvii.). He sinned at Meribah, was forbidden to enter Canaan, and died on Mount Hor, B.C. 1452 (Num. xx.). Aaron was the first Jewish high priest, and was, in that office, a type of Christ (Heb. v. 4, 5, vii. 26-28). *See* HIGH PRIEST.—The priests, his descendants, were called the sons of Aaron (Josh. xxi. 4), and the house of Aaron (Ps. cxv. 12).

AB—The eleventh month of the Jewish civil, and fifth of their sacred year. Some think it began with the new moon of our July; others, with the new moon of our August. It received this name after the return of the Jews from Babylon.

ABADDON—*Destroyer;* the Hebrew name given to the king of the locusts, and angel of the bottomless pit, in Rev. ix. 11.

ABANA—*Her stones;* a river in Syria, which rises in Mount Hermon, and supplies the citizens of Damascus with water. Abana and Pharpar are the largest of the five rivers which fertilise the valley of Damascus; and, accordingly, Naaman thought them "better" than the smaller, rocky streams of Judea, which are often dry in summer (2 Kings v. 12).

ABARIM—*The passages;* the name of a chain of mountains beyond the Jordan, stretching northward from the frontier of Moab, and including Nebo, Pisgah, and Peor. They were so named, probably, from *passes* which they formed (Num. xxvii. 12, xxxiii. 47; Deut. xxxii. 49).

ABBA—A Chaldee word, meaning *Father.* The children of God appropriately give him this title when they have been "born again," and, "in Christ," are "new creatures." It expresses the confidence, love, and holy fear of a spiritual mind (Mark xiv. 36; Rom. viii. 15; Gal. iv. 6).

ABDON—*Hard slavery;* the son of Hillel, a Pirathonite, and tenth judge of Israel. He ruled eight years, and died B.C. 1112. He had forty sons, and thirty nephews (Judges xii. 13-15).

ABED-NEGO—*Servant of splendour;* a Chaldaic name given to Azariah, one of the Hebrew youths taken captive by Nebuchadnezzar (Dan. i. 1-7). He was trained for the king's service; and, at the request of Daniel, was appointed to a place of high trust (Dan. ii. 49). He was distinguished for "precious faith," and for "pure and undefiled religion." With Shadrach and Meshach, he refused to worship the golden image, and was saved in the fiery furnace by one "like the Son of God" (Dan. iii. 8-30).

ABEL—*Vanity;* a name given to the second son of Adam, very likely with prophetic reference to the shortness of his life. He was a shepherd; and, by faith, offered in sacrifice the firstlings of his flock. God gave him a proof that his sacrifice was accepted; probably, by sending fire to consume it (Heb. xi. 4). Cain, in jealous rage, slew his brother, B.C. 3875. Abel was the first martyr in the Church. He was called "righteous Abel" by our Lord (Matt. xxiii. 35); and by Paul, an "elder," who had "obtained a good report" (Heb. xi. 2-4).

ABEL-BETH-MAACHAH—*Mourning of the house of oppression;* a city in the territory of Naphtali. Sheba, the son of Bichri, a rebel leader, took up his position there when pursued by Joab, David's general. He was beheaded, according to the advice of a wise woman, and the citizens were saved from the horrors of a siege (2 Sam. xx. 14-22). It was taken by Benhadad of Syria, in the reign of Baasha (1 Kings xv. 20), and by Tiglath-pileser, in the reign of Pekah (2 Kings xv. 29).

ABEL-MEHOLAH—*Meadow of dancing;* a town on the west side of the Jordan, near the southern border of Issachar, where Gideon defeated the Midianites (Judges vii. 22), and where the prophet Elisha was born (1 Kings xix. 16).

ABEL-MIZRAIM—*Mourning of the Egyptians;* a name given to the floor of Atad, because the Israelites mourned there seven days, when they went to bury Jacob in Canaan (Gen. l. 11). This place was on the west side of Jordan, probably near Jericho.

ABIAH—*Father of the Lord;* (1.) The second son of Samuel the prophet. He was a corrupt judge in Beersheba, B.C. 1112 (1 Sam. viii. 2; 1 Chron. vi. 28). (2.) A priest of the house of Aaron. King David arranged the priests into twenty-four courses, each to serve in turn at the altar. Abiah's name was given to the eighth course (1 Chron. xxiv. 10; Luke i. 5).

ABIATHAR—*Father of plenty;* the son of Ahimelech, and tenth high priest of the Jews. When Saul massacred the priests at Nob, he fled to the party of David (1 Sam. xxii. 17-23). He became high priest when David ascended the throne (2 Sam. viii. 17). Solomon drove him from office for supporting Adonijah (1 Kings i. 7, ii. 26).

ABIB—*Green ear;* the seventh month of the Jewish civil, and first of their sacred year. It was also called Nisan (Neh. ii. 1). It began, probably, with the new moon of March; some think, with the new moon of April.

ABIGAIL—*Father of exultation;* the wife of Nabal, a wealthy and churlish Carmelite. She appeased David's anger towards her husband by her address and princely present. After Nabal's death, David married her on account of her prudence and beauty (1 Sam. xxv. 1-42).

ABIHU—*My father (is) he;* the second son of Aaron. Soon after their consecration to the priesthood, he and Nadab, his brother, despised the command of God, by burning incense with common, instead of consecrated, fire from the altar. They were instantly consumed (Lev. x. 1, 2). Very probably, they sinned under the intoxicating influence of wine. (See Lev. x. 9-11).

ABIJAH—*Father of the Lord;* the pious son of Jeroboam, king of Israel, who died early, on account of his father's wickedness, amidst general mourning (1 Kings xiv. 1-13).

ABIJAM—*Father of the sea;* the son of Rehoboam, king of Judah, and Maacah. He succeeded his father, B.C. 954, and reigned three years. Though not a godly man, he was blessed for the sake of David (1 Kings xv. 1-18). He conquered Jeroboam in a great battle, in which half a million Israelites fell by the sword of Judah (2 Chron. xiii. 1-20).

ABILENE—A small province of Syria, between the mountains of Libanus and Anti-Libanus. It derived its name from its chief town, Abila (Luke iii. 1).

ABIMELECH—*Father of liberality;* an official title given to the kings of Gerar. (1.) When Abraham dwelt there, B.C. 1898, he told, through fear, that Sarah was his sister. Accordingly, Abimelech intended to marry her. God warned him, in a dream, to restore Abraham's wife: he did so, with rich presents, and rebuked Abraham for deceiving him (Gen. xx.).

Rebekah was preserved to Isaac, in similar circumstances, when they went to Gerar, B.C. 1818, to escape a famine in Canaan (Gen. xxvi. 6-11).

(2.) A son of Gideon, who slew all his brethren, except Jotham, the youngest, and became judge in Israel, B.C. 1236. He was killed at the siege of Thebez (Judges viii. 31, ix.).

ABINADAB—*Father of liberality;* a Levite of Kirjath-jearim. The ark of the covenant was brought to his house, when God forced the Philistines to restore it, B.C. 1115. It remained there until its removal by David, seventy years afterwards (1 Sam. vii. 1; 2 Sam. vi. 3, 4; 1 Chron. xiii. 7).

ABIRAM—*Father of loftiness;* a son of Eliab the Reubenite. He conspired against Moses with Dathan, his brother, and Korah. As a punishment, they were swallowed by the earth (Num. xvi. 1-35).

ABISHAG—*Father of error;* a beautiful virgin of Shunem, in the canton of Issachar, selected to cherish, and minister to, King David in his extreme old age. She was espoused, but never married, to him (1 Kings i. 3, 15). Adonijah, aspiring to the crown, asked her in marriage, for which he was put to death by Solomon (1 Kings ii. 17-22).

ABISHAI—*Father of gifts;* a son of Zeruiah. Abishai, and Joab his brother, were nephews of David, and generals in his army. He was distinguished for his intrepidity (2 Sam. xxi. 16, 17, xxiii. 15-19), and for his skill as a general (2 Sam. viii. 13, with 1 Chron. xviii. 12; 2 Sam. x., xviii. 2).

ABNER—*Father of light;* a son of Ner, and cousin of Saul. He was general of the Israelitish army under Saul (1 Sam. xvii. 55), and under Ish-bosheth, whom he raised to the throne (2 Sam. ii. 8-10). He was defeated in battle by Joab, and slew Asahel, who pursued him when retreating (2 Sam. ii. 12-23). Accused, unjustly, of treason by Ish-bosheth, he went over to David. Joab, jealous of his influence with David, treacherously slew him, alleging that he avenged the blood of Asahel. David was displeased, and lamented Abner's death; B.C. 1048. (See 2 Sam. iii. 6-39).

ABOMINATION—A name used in Scripture to describe sins in general (Isa. lxvi. 3), and idolatrous images, as hateful to God (2 Kings xxiii. 13; Jer. xliv. 4).

ABOMINATION OF DESOLATION—A name given to the standards of the Roman army, because idolatrous images were inscribed on them, which the soldiers worshipped (Dan. ix. 27, xii. 11; Matt. xxiv. 15).

ABRAM—*Father of elevation;* **ABRAHAM**—*Father of a multitude;* the youngest son of Terah, was born in Ur of the Chaldees, B.C. 1996. In his days idolatry and wickedness, which had brought the flood, were again rapidly covering the new world. The time had then come when there was to be a distinct people as the depositary of revealed truth. Abraham, the tenth from Shem in the line of Heber, was chosen (Neh. ix. 7) to be the founder of the "kingdom of priests and holy nation" (Ex. xix. 6; 1 Pet. ii. 9), and the progenitor of the Messiah. "The God of glory appeared" and "preached the Gospel" to him (Acts vii. 1-5; Gal. iii. 8), promising to make him a great nation and a great name, to bless himself, and in him to bless the world (Gen. xii. 1-3). Like others who "pass from death unto life," and are "willing in the day of God's power," he was called by the Word and Spirit. In Abraham, the Church was to witness faith overcoming the world; how he trusted a promise, explained at intervals, and step by step; how, without or with a sign, in difficulties where nature could bring no help, he felt secure in the Divine faithfulness and power. He left Ur, "not knowing whither he went" (Heb. xi. 8), and sojourned in Haran, where Terah died. Abraham was seventy-five, Sarah sixty-five, when directed from Haran to Canaan (Gen. xii. 4, xvii. 17), and had no child. He came to Sichem, where God shewed to him the inheritance, to be given to his seed (Gen. xii. 7). The Canaanite was there, and was bowed down by famine. The patriarch's faith exhibits infirmity and power—infirmity in his flight to Egypt, trusting to a prudence which brought upon him confusion and reproof (Gen. xii. 10-20); and power, in the placid friendship which gave to Lot his choice of the best watered pasture-grounds (Gen. xiii.) in hastening to rescue him, and drive the eastern invaders from a country which he had an interest in defending; and in receiving the blessing of Melchizedek, as a true priest of God, foreshadowing the Royal Priest whose day he saw afar off (Gen. xiv.; John viii. 56). Again, God renewed the promise to Abraham; formally justified him by faith (Gen. xv. 1-5; Rom. iv. 2-10; Gal. iii. 6); received him into covenant; and foretold the fortunes of his seed (Gen. xv. 8-20). Touching the means of fulfilling the promise, Abraham had no light, and his faith wavered. Sarah impatiently proposed to him marriage with Hagar, which brought upon him so much sin and so many sorrows (Gen. xvi., xxi. 9-21). Thirteen years passed away, and God renewed the covenant, with more explicit promises, appointed circumcision as the sacramental seal (*see* CIRCUMCISION), changed his name, changed Sarah's, and fixed the time of Isaac's birth (Gen. xvii. 1-22). Then the patriarch was honoured as God's friend. With two angels, the Lord came to him at Mamre, sat at his table, revealed to him his purpose to destroy the cities of the plain, and gave him a singular freedom of intercession to avert their doom (Gen. xviii.). At Gerar, his sin in Egypt was repeated (Gen. xx., and xii. 10-20). At the appointed time, Isaac was born and circumcised (Gen. xxi. 1-8). Abraham had hoped against hope, and was rewarded. But he was commanded to sacri-

fice the son of promise. Isaac was saved by a voice from heaven (Gen. xxii. 1-14). In such a trial Abraham did not falter. Before Isaac's birth, on which so much depended, he knew his principal interests were safe; though Isaac fell in death, he feared no evil. Seldom has there been so great faith, and so pure submission (Heb. xi 17-19; James ii. 21-24). He was rewarded, in receiving Isaac as if from the dead, and in the renewal of the covenant making sure to him the birth of the Messiah (John viii. 56), and of descendants —in the Church, in the world—in multitudes like the sand of the sea, and the stars of heaven (Gen. xxii. 15-19). The special trials of his faith thus passed away. Still, faith was the ruling power of his life. He wept by the deathbed of Sarah, and laid her in the tomb, believing in a glorious resurrection (Gen. xxiii.; Heb. xi. 13-16). In Isaac's marriage he provides, by faith, for transmitting, purely, the birthright blessing (Gen. xxiv.). Abraham married Keturah, and became literally, as well as spiritually, the father of great nations (Gen. xxv. 1-4), died at the age of 175 years, and was buried by Ishmael and Isaac (Gen. xxv. 7-10). He was called the "friend of God" (2 Chron. xx. 7; Isa. xli. 8; James ii. 23); and "faithful Abraham" (Gal. iii. 9). In his willingness to offer Isaac, Abraham was a type of the Father offering his Son Jesus Christ. (*See* ISAAC.)

ABSALOM—*Father of peace;* the third son of David, by Maacah, daughter of Talmai, king of Geshur (2 Sam. iii. 3), was remarkable for his beauty, ambition, and wickedness. To avenge the injury to Tamar—probably to secure the throne—he treacherously murdered Amnon, his eldest half-brother, and fled to Geshur (2 Sam. xiii.). By the prudent mediation of Joab, David suffered his return to Jerusalem (2 Sam. xiv.). He then resolved to seize the crown. By mean arts he gained over the least loyal of the people, and proclaimed himself king at Hebron (2 Sam. xv., xvi.). David fled from the capital. A battle followed in the wood of Ephraim—the rebels lost 20,000 men. In the flight Absalom was suspended by the hair in an oak, where Joab slew him. David wept over the loss of his unnatural son; B.C. 1000 (2 Sam. xviii.).

ACCESS TO GOD—Introduction to favour, friendship, and communion with God, by faith in Jesus Christ (Rom. v. 1, 2; John xiv. 6). There is always liberty of access in prayer, through the Mediator, by the Holy Spirit (Eph. ii. 18, iii. 12).

ACCHO—*Sand heated by the sun;* a city on the coast of the territory assigned to the tribe of Asher, so strong that they could not take it from the Canaanites (Judges i. 31). It is now called St Jean d'Acre.

ACCURSED—(1.) Devoted to destruction, for sin, as were the Canaanites (Deut. vii. 2, 26; Josh. vi. 17). (2.) Considered justly liable to the curse of God (Rom. ix. 3; 1 Cor. xii. 3, xvi. 22; Gal. i. 8, 9).

ACELDAMA—*Field of blood;* so called because the chief priests bought it with the thirty pieces of silver for which Judas betrayed the Lord (Matt. xxvii. 6-10; Acts i. 19). It lay near the city of Jerusalem, on the southern side of the valley of Hinnom.

ACHAIA—A name given (1.), in a wide sense, to the whole region of Greece; (2.), to the southern province, of which Corinth was the capital (Acts xviii. 1-12; Rom. xvi. 5; 2 Cor. xi. 10). Paul commended the disciples in Achaia for their liberality (Rom. xv. 26; 2 Cor. ix. 2).

ACHAN—*A serpent;* **ACHAR**—*Troubling;* the son of Carmi, of the tribe of Judah. At the overthrow of Jericho he took valuable spoils which God had devoted to destruction (Josh. vi. 17, 18); was discovered and stoned to death with his family, who were partners in his crime, B.C. 1451 (Josh. vii. 16-26). He was afterwards called Achar, because he had troubled Israel (1 Chron. ii. 7). (*See* ACHOR.)

ACHISH—*Object of fear;* a king of Gath, a city of the Philistines, to whose court David fled from Saul (1 Sam. xxi. 10-13), and with whom he formed an alliance, B.C. 1060 (1 Sam. xxvii. 1-7).

ACHMETHA—*Fortress;* Ecbatana, the capital of ancient Media, the summer residence of the Persian kings, and the place where the records of the kingdom were kept (Ezra vi. 2). The tombs of Mordecai and Esther are said to be preserved there. Its site is now occupied by Hamadan, a city in Persia.

ACHOR, VALLEY OF—*Trouble;* near Jericho, where Achan was stoned for a sin which brought trouble upon Israel (Josh. vii.). The experience of Israel there is beautifully employed in a figurative sense to show how backsliders are saved (Hosea ii. 15; Isa. lxv. 10). When the people abhorred Achan's sin, God's displeasure passed away—the valley of Achor became "a door of hope," and they entered the promised land. Accordingly, confession of sin and true repentance lead to hope of entering heaven.

ACHSAH—*Anklet;* a daughter of Caleb, given in marriage to Othniel, because he took the city of Debir, B.C. 1440 (Josh. xv. 15-17; Judges i. 12, 13).

ADAM—*Earthy,* or *red earth;* the name of the first man, derived from *Adamah,* the ground. On the sixth and last day he was created in the image of God (Gen. i. 26-28). First, his body was made, to receive his immortal spirit, then God breathed into his nostrils the breath of life, and he became a living soul (Gen. ii. 7). The earthly and spiritual parts of Adam's nature were thus mysteriously united. He entered life a full-sized man, in the prime of his physical and mental powers. Intelligence, conscience, power of choice, freedom of action, holiness, and affection, were the principal glory of his nature, and in these attributes the image of God consisted (Col. iii. 10; Eph. iv. 24; Eccles. vii. 29). It was necessary that Adam should at once enter into fellowship with God, and upon the duties of active life, and he was not left, as are the individuals of his race, to acquire speech and knowledge by slow degrees and industrious study. The Creator was visibly by his side when he came into being, and gave him, by immediate revelation, a knowledge of the Divine nature, the Divine law, and Divine providence; of the beautiful creation, with its varied and wonderful forms of life; of the authority he had received as its ruler; and of the relations and duties of social life, which was mature and perfect. The garden of Eden was planted for his residence, and watered by noble rivers, rich in golden sands and precious stones. There, the cattle, and fowls, and beasts of the field, were brought before him, and he gave them names, as lord of the creation (Gen. ii. 8-20).

Still, in the midst of so much purity and righteousness, there was danger. Adam, though a perfect being, was liable to fall; and by receiving him with all his posterity into a covenant of works, or life, God placed around him a wonderful safeguard. In Gen. ii. 16, 17, the essentials of a covenant—parties, a condition, a promise, and a penalty—are distinctly expressed and implied. (*See* COVENANT.) The sacraments of a covenant were instituted—the tree of life, and the tree of knowledge. The one was a sign and seal of eternal life promised to perfect obedience, and to which, without a promise, he had no right; the other was a sign and seal of death, which was the just penalty of sin. The promise of eternal life encouraged him to obedience, and the positive command, not to eat of the forbidden tree, whilst it was a perfect test of his obedience, was to him a defence. It was to him a well-known tree; to eat its fruit was the only sin to which a fallen spirit could persuade him, and it daily warned him from the path of ruin.

It was not good that man should be alone, and God took from Adam's side a rib, and made Eve (*see* EVE), pure and holy, to be his companion and helpmate (Gen. ii. 21-23). Deceived by the subtle tempter, she ate the forbidden fruit. At her instance Adam broke the covenant, and the penalty came instantly in righteousness (Gen. iii. 1-6). Shame, fear, and deceit were the first-fruits of guilt (Gen. iii. 7-13). The tempter and the tempted were brought before their Judge, and upon each was pronounced a heavy doom. In the sentence of the serpent, a virgin-born Saviour was promised, to restore transgressors to eternal life, and to vanquish the destroyer by the race over which he had triumphed. The ground was cursed for the sake of Adam, who was to eat bread in toil and sorrow, and death (the opposite of life in the promise) was pronounced upon him—the death of the body: the death of the soul, by the loss of communion with God, of the perfect righteousness in which it was formed, and by the corrupting entrance of sin: and exposure to everlasting punishment (Gen. iii. 15-19). "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned" (Rom. v. 12). Adam and Eve were driven out of Eden, and cherubims and a flaming sword guarded the tree of life. But "mercy rejoiced against judgment." A new revelation was given, touching the way of acceptance with God. Sacrificial blood was shed, typical of the blood of atonement. They were clothed with the skins of sacrificial victims, typical of the imputed righteousness of a surety; and physical death, by which Adam was to return to the dust, came not till he had seen many generations of his children (Gen. iii. 21-24).

Cain was first born, probably in the year after the fall; then Abel. In his family, Adam witnessed the grace of the new promise, and the terrible effects of his sin. "Righteous Abel" was murdered by the hand of his brother (Gen. iv.). (*See* ABEL and CAIN.)

At the end of a hundred and thirty years, Seth was born. Adam lived eight hundred years longer, had sons and daughters, and died at the age of nine hundred and thirty years (Gen. v. 3-5).

He was a type of Christ (Rom. v. 14). In the Covenant of Works, Adam was the federal representative of all his posterity, and the guilt of his first sin was imputed to them. In the Covenant of Grace, Jesus Christ is the federal representative of his chosen people, and his righteousness, as Mediator, is imputed to them. He is therefore called "the last Adam," and "second man" (1 Cor. xv. 45-47). (*See* Rom. v. 12-19; 1 Cor. xv. 21-23.)

ADAMANT—A precious stone of extreme hardness, supposed to be the diamond. In point of hardness, the forehead of Ezekiel (Ez. iii. 9), and the hearts of the wicked, were compared with it (Zech. vii. 12).

ADAR—The twelfth month of the Jewish civil, and sixth of their sacred, year. It included part of February and March. The feast of Purim took place in this month (Esther ix. 17-32).

ADDER—This word is, in the English Bible, the translation of three different Hebrew words, and denotes several species of those reptiles, whose poison quickly destroys life. Human depravity, in the form of malignant hatred, is compared with this species of animal poison (Ps. lviii. 4). The adder is not charmed by sounds as other serpents, to which allusion is made in Ps. lviii. 5.

ADJURE—(1.) To bind under a curse, as Joshua bound Israel not to rebuild Jericho (Josh. vi. 26). (2.) To require the utterance of truth at the peril of God's displeasure (Matt. xxvi. 63).

ADMAH—*Red;* one of the five cities in the vale of Siddim, destroyed by fire from heaven for the wickedness of the inhabitants, B.C. 1897 (Gen. x. 19, xiv. 2, 8; Deut. xxix. 23; Hosea xi. 8).

ADONI-BEZEK—*Lord of Bezek;* the title of the king of Bezek, a Canaanite city, east from Shechem. He conquered seventy petty princes like himself. To keep them still subject, he cut off their thumbs and great toes, and fed them with crumbs under his table. The tribe of Judah destroyed his force, and took him captive. He was similarly mutilated, and considered it a Divine retribution for his cruelty (Judges i. 5-7).

ADONIJAH—*Jehovah (is) my Lord;* the fourth son of David by Haggith (2 Sam. iii. 4). He was born at Hebron, when his father was king of Judah. By primogeniture, after the death of Amnon and Absalom, he became heir-apparent to the throne. This order was changed in favour of Solomon, by Divine authority, when David sat on the throne of Israel. When his father lay on his deathbed, Adonijah attempted to seize the crown. By order of the king, Solomon was anointed, proclaimed, and at once admitted to regal power. Adonijah was pardoned. His restless spirit led him to renew his claims, by asking Abishag, his father's virgin widow, in marriage, and Solomon punished him with death, B.C. 1015 (1 Kings i. 5-53, ii. 13-25).

ADONI-ZEDEK—*Lord of righteousness;* king of Jerusalem, which was called Zedek when the Israelites entered Canaan under Joshua. He formed an alliance with four Amoritish kings against Israel: they were defeated before Gibeon, and put to death, B.C. 1452 (Josh. x.).

ADOPTION—The act of *placing as a son* one who is not so by birth (Rom. viii. 15-17, ix. 4; Gal. iv. 5; Eph. i. 5). It approaches as nearly as possible to the natural relationship. The practice arose from the natural desire of possessing male offspring. It occurs in several forms in the Old Testament. (1.) Pharaoh's daughter adopted Moses (Ex. ii. 10). Mordecai adopted Esther (Esther ii. 7). (2.) A wife gave a handmaid to her husband, and adopted her son, as did Sarah, Rachel, and Leah (Gen. xvi. 2, xxx. 6-13). (3.) A father who had only a daughter gave her in marriage that he might adopt her son (1 Chron. ii. 21-23). During the dispensation of Moses, few instances occur; his law had settled the relations of families and the succession of property; and the levirate law (Deut. xxv. 5-10) had provided for a representative posterity, when a man died without an heir. Amongst the Romans, slaves were frequently adopted; and when a slave became a son, he was entitled to call his former master father. To this Paul alludes (Rom. viii. 17; Gal. iv. 5-7), as a figure of the change from the bondage of the law to the freedom and privileges of the children of God. The alien sinner, redeemed from the curse of the law, is renewed by the Spirit, justified, formally received as an "heir of God, and joint-heir with Christ;" and access to the throne, the grace of life, counsel and defence by his Father, victory over death, and a sure entrance to heaven, are amongst his privileges.

ADRAMMELECH—*The king of fire;* a son of Sennacherib, king of Assyria, who, with Sharezer his brother, murdered him whilst he worshipped his god Nisroch. They fled to Armenia, and Esar-haddon ascended the throne, B.C. 721 (2 Kings xix. 37; Isa. xxxvii. 38).

ADRAMYTTIUM—A seaport town of Mysia, in the north-west of Asia Minor, opposite the isle of Lesbos. Paul sailed from Cæsarea for Italy in a ship belonging to this port (Acts xxvii. 2). It is now called Adramyt.

ADRIA—In the time of the Apostle Paul, this name was given to the part of the Mediterranean between southern Greece, Crete, and Sicily (Acts xxvii. 27). In modern times the name Adriatic Sea was given to the gulf between Italy and Dalmatia.

ADRIEL—*Flock of God;* the son of Barzillai, to whom Saul gave in marriage his daughter Merab, after he had promised her to David (1 Sam. xviii. 19; 2 Sam. xxi. 8, 9).

ADULLAM—*The justice of the people;* an ancient city (Gen. xxxviii. 1) in the plain country of Judah, fourteen miles south-west from Jerusalem, formerly a royal city of the Canaanites (Josh. xii. 15, xv. 35). It was fortified by Rehoboam (2 Chron. xi. 7), and was called, probably from its strength and beauty, the "glory of Israel" (Micah i. 15). It is probable that the cave of Adullam, in which David hid with four hundred men when he fled from Saul and Achish, was in the wilderness near the Dead Sea (1 Sam. xxii. 1-4).

ADULTERY—A breach of the marriage vow, forbidden by the Seventh Commandment, and punished with severity by Divine and human law. By the law of Moses the penalty was death (Lev. xx. 10). Marriage was chosen as an expressive image of the covenant into which God had received the nation of Israel (Ex. xxxiv. 10-28), and a departure from his law and worship was called whoredom and adultery (Num. xv. 39; Jer. iii. 8, 9; Rev. ii. 22).

The trial of adultery, or the mysterious mode of detecting and punishing this crime, is described in Num. v. 11-31.

ADUMMIM—*The going up of the red earths;* a height at the entrance of the wilderness of Jericho, four miles north-east of Jerusalem (Josh. xv. 7, xviii. 17), which was a stronghold of robbers, and received its name from the blood shed there. In this wild place our Lord laid the scene of the parable of the good Samaritan (Luke x. 30-36). It is still infested with thieves.

ADVOCATE (Paraclete)—*One who pleads the cause of another;* an official title of Christ (*see* 1 John ii. 1; Heb. vii. 25, ix. 24; Rom. viii. 34; and John xvii.). It is also a title given to the Holy Spirit, who is the Teacher and Comforter (John xiv. 16, xv. 26).

This office was unknown to the Jews till the country became a Roman province. Ignorant of the Roman laws and the forms of jurists, they employed Roman advocates who were in the provinces, to conduct their suits in the courts. Such an advocate was Tertullus (Acts xxiv. 1).

AFFINITY—Relationship by marriage, as distinguished from consanguinity, which is relationship by blood. Though differently formed, the relationship is the same, and the degrees of each within which marriage is unlawful are specified in Lev. xviii.

Believers are commanded not to join affinity with unbelievers (Deut. vii. 3, 4; 2 Cor. vi. 14, 15); and the consequences of such unions are seen in the corruption of manners which brought the flood, and in the temporary idolatry of Solomon (Gen. vi.; 1 Kings xi.).

AGABUS—A prophet who foretold (A.D. 43) a famine in Judea, which occurred in the next year. Paul and Barnabas carried a contribution from Antioch to the relief of the Jews during its severity (Acts xi. 27-30). Afterwards, at Cæsarea, he told Paul the sufferings awaiting him if he proceeded to Jerusalem (Acts xxi. 10, 11). Some think he was one of the seventy disciples.

AGAG—*Lofty,* or *brilliant;* a title given to the Amalekite, as Pharaoh was to the Egyptian, kings. Saul spared a king of this name (1 Sam. xv. 8, 9), who with his people had been devoted to destruction (Ex. xvii. 14; Deut. xxv. 17-19). Agag was slain by Samuel as a Divine retribution for his wickedness and cruelty (1 Sam. xv. 32, 33).

AGATE—A precious or ornamental stone, composed of almost pure silica in the proportion of 98 per cent., and

nearly transparent. Agates receive a high polish, and from the peculiar distribution of the silicious particles, and of minute particles of iron, often exhibit varied and beautiful internal forms. The name is derived from Achates, a river in Sicily, where it was found. The word translated "agate" in Isa. liv. 12, and Ez. xxvii. 16, is supposed to mean the ruby. It is known in this country by the name of Scotch pebble. There was an agate in the breastplate of the high priest, on which the name of Manasseh was inscribed (Ex. xxviii. 19, xxxix. 12).

AGONY—*A contest;* the name given by Luke to the mysterious and extreme suffering of the Saviour in the garden of Gethsemane (Luke xxii. 44).

AGRIPPA—The son and successor of Herod Agrippa I., the persecutor (Acts xii.), and last Jewish prince of the Herodian family. At the age of sixteen he was appointed king of Chalcis. Batanea, Trachonitis, Abilene, and Perea were added to his dominions. Before Agrippa and Bernice, Paul had from Porcius Festus an opportunity of making a masterly defence against the accusations of the Jews (Acts xxvi.).

AHAB—*Brother of the king;* succeeded Omri his father on the throne of Israel. By the influence of Jezebel, daughter of Ethbaal of Tyre, a woman of strong will, the weak and uxorious king attempted to supplant the worship of Jehovah by the worship of Phœnician idols. In Samaria he built a temple of Baal, with images and shrines, reared altars, planted and consecrated groves (1 Kings xvi. 29-33). The knowledge of God almost disappeared in Israel. By Divine judgments, confusion was brought upon the worshippers of Baal, and destruction upon his prophets (1 Kings xvii., xviii.). Still Ahab was impenitent. Against the Divine will he spared the life of Benhadad of Syria, who was delivered to him for destruction (1 Kings xx.). For this act of disobedience, and for the cruel murder of Naboth (1 Kings xxi.), Elijah was sent to pronounce swift destruction upon his house. The wretched king fasted and sat down in sackcloth, and judgment was suspended till the time of his son. He died of wounds received in battle at Ramoth-gilead, according to the prediction of Micaiah the son of Imlah (1 Kings xxii.). Ahab was the seventh king of Israel, and reigned twenty-two years, from B.C. 918 to 897.

AHASUERUS—*Lion king;* an official title of Persian kings. (1.) Father of Darius the Mede, and the Astyages of profane history, B.C. 570 (Dan. ix. 1). (2.) Supposed to be Cambyses, the son and successor of Cyrus, B.C. 529 (Ezra iv. 6). (3.) The Persian king who married Esther, supposed to be Xerxes, B.C. 500 (Esther i., iii.).

AHAVA—*Water;* the river in Assyria where the Jews were assembled by Ezra when they returned from captivity (Ezra viii. 15, 21, 31).

AHAZ—*Helper;* the son of Jotham, and eleventh king of Judah. His wickedness brought heavy judgment on his country. He introduced the licentious and sanguinary idolatry of Syria (2 Kings xvi. 1-4), and at length shut up the temple (2 Chron. xxviii. 24). Invasion came on all sides, by the allied forces of Syria and Israel, and by the Edomites and Philistines (2 Kings xvi. 5, 6; 2 Chron. xxviii. 16-21). Though a distinct promise of Divine help was sent to him by Isaiah (Isa. vii. 3-25), he appealed to the king of Assyria, to whom he became tributary, and who gave him no help. With the riches of the temple, and of his nobles, he was barely able to purchase release from his troublesome protector. He reigned sixteen years, from B.C. 741 to 726, and died at thirty-six.

AHAZIAH—*Upheld of the Lord;* the son of Ahab, and eighth king of Israel. Under the influence of Jezebel, he followed the evil courses of his father. During his reign the Moabites revolted. He was injured by a fall from the roof gallery of his palace, and sent messengers to consult the god of Ekron regarding his recovery. Elijah told them his injuries were fatal. The infatuated king sent three officers successively, each with fifty men, to seize the prophet. Two parties were consumed by fire from heaven. With the third, Elijah went and announced to Ahaziah his approaching end. He reigned two years (2 Kings i.).

(2.) Ahaziah, son of Jehoram, by Athaliah, daughter of Ahab and Jezebel, and sixth king of Judah. He followed the idolatrous ways of the house of Ahab, under the influence of Athaliah his mother. He had reigned a year when he was slain by Jehu the son of Nimshi, B.C. 885 (2 Kings ix.; 2 Chron. xxii.). He is called Azariah (2 Chron. xxii. 6), and Jehoahaz (2 Chron. xxi. 17).

AHIJAH—*Brother of Jehovah;* a prophet, at Shiloh, in the time of Solomon. He first predicted to Jeroboam his reign over the ten tribes (1 Kings xi. 26-40), and afterwards to his queen, the destruction of his house for his sins (1 Kings xiv. 1-16), B.C. 980. (*See* 1 Kings xv. 29; 2 Chron. ix. 29, x. 15).

AHIKAM—*Brother of rising up;* the father of Gedaliah, governor of Judah under the Chaldees (2 Kings xxv. 22), and one of the four persons sent by Josiah to consult Huldah the prophetess regarding the book of the law found in the temple (2 Kings xxii. 12-14). He and his son protected Jeremiah (Jer. xxvi. 24, xxxix. 14, xl.), B.C. 641.

AHIMAAZ—*Brother of anger;* the son and successor of Zadok the high priest, remarkable for swiftness of foot. In the rebellion of Absalom, he carried important tidings to David (2 Sam. xv. 27-36, xvii. 17-20), and outran Cushi, to prepare the king for the news of Absalom's death (2 Sam. xviii. 23).

AHIMELECH—*Brother of the king;* great-grandson of Eli, and a priest at Nob, who gave to David the shew-bread, and the sword of Goliath, when he fled from Saul (1 Sam. xxi. 1-6). Doeg, an Edomite, told Saul, who considered it treason. He ordered his guard to slay the priests; when they refused, Doeg obeyed, and massacred eighty-five priests, and every creature in Nob (1 Sam. xxii.).

AHITHOPHEL—*Brother of folly;* a friend and chief counsellor of David, of remarkable sagacity. He took part with Absalom, but his counsel was defeated by the prayer of David (2 Sam. xv. 15-23, xvii. 1-14). Foreseeing the ruin of Absalom's cause, he went to Giloh, deliberately settled his affairs, and hanged himself, B.C. 1023 (2 Sam. xvii. 23).

It is supposed that David referred to his treachery, Ps. lv. 12-14.

AHITUB—*Brother of goodness;* a son of Phinehas, and grandson of the high priest. After the death of Phinehas, when the ark of God was taken, he succeeded to the high priest's office, B.C. 1141 (1 Sam. xiv. 3).

(2.) The father of Ahimelech, the high priest, slain by Saul, B.C. 1080 (1 Sam. xxii.).

(3.) The father of Zadok, who was made high priest by Saul after the death of Ahimelech, B.C. 1060 (2 Sam. viii. 17; 1 Chron. vi. 7, 8).

AHOLAH—She has *her own tent, i.e.*, of human invention; a symbolical name given to Samaria by Ezekiel, when describing the idolatry of Israel (Ez. xxii.). (*See* AHOLIBAH.)

AHOLIAB—*Tabernacle of my father;* an artificer, of the tribe of Dan, appointed, along with Bezaleel, to construct the tabernacle and its furniture, B.C. 1491 (Ex. xxxvi. 1, 2, xxxviii. 23).

AHOLIBAH—*My tabernacle (is) in her, i.e.*, I have given her a temple and religious service; a symbolical name given to Jerusalem by Ezekiel, when describing the idolatry of Judah (Ez. xxiii.). (*See* AHOLAH.)

AI—*A heap of ruins;* a royal city of the Canaanites east from Bethel. It existed in the time of Abraham (Gen. xii. 8, xiii. 3), and is chiefly noted for its capture and destruction by Joshua (Josh. vii. 2-5, viii. 1-29).

AJALON—*A large stag;* a valley in the tribe of Dan which abounded in stags—hence its name. It is remarkable as the place over which the moon stood still at the command of Joshua, when he pursued the Amorites from Gibeon (Josh. x. 12). There was near it a town of the same name, given to the Levites (Josh. xxi. 24; 1 Chron. vi. 69).

AKRABBIM—*Ascent of scorpions;* a steep chain of mountains on the southern side of Palestine, so called from being infested with serpents and scorpions (Num. xxxiv. 4; Judges i. 36).

ALABASTER—A stone resembling marble, found near Alabastron, in Egypt, where small pots and vessels for holding ointments and perfumes were made (Matt. xxvi. 7; Mark xiv. 3).

ALEXANDER—*Helper of men.* (1.) Son of Simon the Cyrenian (Mark xv. 21). (2.) A Jew of Ephesus, known from the part he took in the uproar about Diana, caused by the preaching of Paul (Acts xix. 33). (3.) The coppersmith, excommunicated with Hymenæus by Paul for false doctrine touching the resurrection. He maligned the apostle and the gospel (1 Tim. i. 20; 2 Tim. iv. 14).

ALEXANDRIA—A celebrated city of Egypt, on the Mediterranean, near the Canopic mouth of the Nile, built by Alexander the Great, B.C. 332. Owing to its site, it became the emporium of commerce between the eastern and western worlds; and before Rome had risen, and after Nineveh and Babylon had fallen, it was the greatest of known cities. During the reign of the Ptolemies it was the capital of Egypt, the seat of literature and science, and was enriched with a library of 700,000 volumes, which was burnt when the Saracens took the city in A.D. 642. The Greek translation of the Old Testament, called the Septuagint, and the Version of the Seventy (that is, translators), was made there for the use of the Jewish population. It is mentioned incidentally in the New Testament. Alexandrian Jews were amongst the persecutors of Stephen (Acts vi. 9). The eloquent Apollos was a native (Acts xviii. 24); and Paul was put into a ship of Alexandria, sailing for Italy, in which he suffered shipwreck (Acts xxvii. 6-44).

ALGUM—*See* ALMUG TREES.

ALLEGORY—A figure of speech, allied to parable or fable, in which there is a basis of likeness to the subject it illustrates. It means that one thing is so put before us as to present the resemblance of another. Inanimate objects, significant actions, and facts in history, are, amongst other things, employed allegorically to represent and enforce moral and religious truth (*see* Ps. lxxx. 8-16; Isa. xxviii. 23-29; Ez. iii. 4; John vi. 26-65, x., xv.). The word occurs in Gal. iv. 24, and should be translated *allegorised*. The apostle does not mean that the persons in Abraham's family and their history were fabulous, but that the persons and actions spoken of were, respectively, divinely appointed types of two classes in the Church—the converted and unconverted; and, accordingly, the truth is applied in the form of allegory.

ALLELUIA, or HALLELUJAH—*Praise ye the Lord;* an expression of joy and praise used in Jewish worship (Ps. cvi., cxiii., cxvii., cxxxv.; Rev. xix. 1).

ALMOND—The original word is applied to this well-known fruit because of its early or hasty growth. Its blossoms appear in January on the bare branches, and its fruit in April. It is a native of Syria and Palestine. The white locks of age are compared with it (Eccles. xii. 5); and almond rods are emblems of hasty judgment (Jer. i. 11, 12); and of watchfulness in the leaders of Israel (Num. xvii. 6-8).

ALMS—*Alms-deeds, gifts,* and *acts of kindness* to the needy. By the law of Moses these important duties were enforced by powerful and affecting motives (Lev. xxv. 35-43; Deut. xv. 7-15). Humanity and kindness are also enjoined in the New Testament; and the motives and way of doing the duty are specified, Matt. vi. 1 Luke xi. 41; Acts ix. 36, x. 2-4.

ALMUG TREES—A species of timber used in building the temple (1 Kings x. 11; 2 Chron. ii. 8). It was, very probably, a fine species of fragrant sandal-wood, from the East, which takes a high polish, and is very beautiful and durable.

ALOES—A plant producing the medicine of that name. The aloe was used in embalming (John xix. 39).

LIGN-ALOE, a different kind of wood, fragrant and very valuable (Num. xxiv. 6).

ALPHA and OMEGA—The first and last letters of the Greek alphabet, employed as numerals to denote beginning and ending. Our Lord uses them to represent his eternity (Rev. i. 8, xxi. 6, xxii. 13).

ALPHÆUS—(1.) Father of James the Less (Matt. x. 3; Mark iii. 18; Luke vi. 15; Acts i. 13). (2.) Father of Matthew the Evangelist (Matt. ix. 9; Mark ii. 14).

ALTAR—A structure on which sacrifices were offered. (*See* SACRIFICE.) The first altar on record was built by Noah on leaving the ark (Gen. viii. 20), although sacrifices had been offered since the fall of Adam. Altars were built by Abraham (Gen. xii. 7, xxii. 9); by Isaac (Gen. xxvi. 25); by Jacob (Gen. xxxiii. 20, xxxv. 1, 3); and by Moses (Ex. xvii. 15)—of earth and rough stone.

(1.) The *altar of burnt-offering,* or *brazen altar,* of the tabernacle in the wilderness, stood in front of the principal entrance. Its materials and form were prescribed to Moses (Ex. xxvii. 1-8). It was a hollow square, whose sides, of shittim-wood, overlaid with plates of brass, were seven feet six inches in length, and four feet six inches in height. On each corner was a horn of the same materials, to which victims were bound; and in the centre was suspended a brazen network grate for the ever-burning sacred fire, which was miraculously kindled (Lev. ix. 24). The hollow space within was, by Divine command, filled with earth or undressed stone, which formed the real altar (Ex. xx. 24, 25). For this there was a reason. At the altar God met guilty man in reconciliation, and gave him back, through the blood of accepted sacrifice, his own life, which had been forfeited. The sacrifice was God's; and the altar on which it was offered must be of materials of his creation, in their primitive state, to teach the transgressor that, in his release from avenging justice, human merits and devices are excluded.

(2.) The *altar of burnt-offering,* in the temple of Solomon, made after the pattern of the altar in the tabernacle (1 Chron. xxviii. 11-20), was of brass, and measured thirty feet in length by fifteen in height (2 Chron. iv. 1). It was reconsecrated by Asa (2 Chron. xxiv. 4); removed by Ahaz (2 Kings xvi. 14); cleansed by Hezekiah; and rebuilt by Manasseh.

(3.) The *altar of burnt-offering* in the second temple was built of unhewn stone, on the site of the former altar, before the foundations of the temple were laid (Ezra iii. 3, 6).

(4.) The *altar of burnt-offering* erected by Herod was, according to Josephus, seventy-five feet in length, by twenty-three in height, and was built of unhewn stones, according to the ancient law of Ex. xx. 25.

The *altar of incense* (*see* INCENSE) was made of shittim-wood, overlaid with gold, eighteen inches square and three feet in height. It had horns of the same materials, and round the upper surface was a border or crown of gold. It stood in the holy place, between the table of shew-bread and the golden candlestick; and incense was burnt on it daily, morning and evening (Ex. xxx. 1-6). Once a year blood was sprinkled on it, by the high priest, on the great day of atonement (Lev. xvi. 18, 19). It was called the golden altar (Num. iv. 11). The altar of incense in the temple of Solomon was similar, made of cedar, and overlaid with gold (1 Kings vi. 20, vii. 48).

AMALEK—*A people that exhausts;* son of Eliphaz, the first-born of Esau, by Timna, and chief or emir of an Arabian tribe, B.C. 1680 (Gen. xxxvi. 12, 16; 1 Chron. i. 36).

AMALEKITES—A nation inhabiting the country between Egypt and Idumea, south of Palestine. Some think they were descendants of Amalek, the fifth from Noah in the line of Ham. They are first mentioned in Gen. xiv. 7. This opinion is probable, since they were very powerful in the time of Balaam, who styles Amalek "the first of the nations" (Num. xxiv. 20). The Amalekites attacked Israel at Rephidim, for which they were sentenced to extermination (Ex. xvii. 8-16). There was "war with Amalek from generation to generation." They were defeated by Gideon (Judges vii. 12); by Saul (1 Sam. xv.); and at last Amalek perished by the sword of David (1 Sam. xxx. 17; 1 Chron. iv. 43).

AMASA—*Burden;* a son of Jether by Abigail, a sister of king David. He commanded the rebel army of Absalom, and was defeated by Joab, his cousin. He was pardoned, and appointed by the king to command the army, because he had been previously neglected, and because of his high military qualities. Joab treacherously slew him, B.C. 1022 (2 Sam. xvii. 25, xix. 13, xx. 4-12; 1 Kings ii. 5; 1 Chron. ii. 17).

AMASAI—*Burden of the Lord;* chief of a band of warriors from Judah and Benjamin, who joined David at Ziklag, B.C. 1060 (1 Chron. xii. 18).

AMAZIAH—*Strength of the Lord;* son of Joash, and eighth king of Judah. To subdue the Edomites he hired an Israelitish army of 100,000 men with 100 talents of silver. A prophet commanded him to disband them, on account of the wickedness of Israel. He obeyed, and the enraged Israelites returned, laying waste the country in their line of march (2 Chron. xxv. 5-13). A complete victory was gained over the Edomites, but Amaziah brought ruin on himself by worshipping their gods (2 Chron. xxv. 14-16). In the pride of conquest he attempted to subdue the ten tribes, and was defeated by Joash, and afterwards perished by conspiracy. He reigned twenty-nine years from B.C. 838 to 809 (2 Kings xiv.; 2 Chron. xxv.).

AMBASSADOR—A person sent on business to a foreign court, where he represents his sovereign (2 Chron. xxxii. 31; Isa. xxxiii. 7). The name is given in a figurative sense to the apostles, who were sent by Divine authority to proclaim to rebellious and condemned sinners the terms of reconciliation, pardon, and eternal life (2 Cor. v. 18-21).

AMBER—The metal of this name referred to by Ezekiel was very probably a mixture of gold and copper, of a very brilliant colour (Ez. i. 4, 27, viii. 2).

AMEN—A Hebrew word, signifying *true, faithful,* and having very much the same meaning in its various usages in Scripture. Our Lord is called the *Amen,* the *faithful* and *true* Witness (Rev. iii. 14). He employs it to give emphasis to solemn statements (John iii. 3, 5, 11). At the end of prayers it was added as expressing a desire to be heard and answered (Ps. lxxii. 19; Matt. vi. 13).

AMETHYST—A transparent gem, of a colour composed of blue and red. According as one or other of these prevails, it exhibits various tinges of purple, sometimes approaching to violet, and sometimes to a rose colour. There was an amethyst in the high priest's breastplate (Ex. xxviii. 19, xxxix. 12), and in the foundations of the new Jerusalem, as seen by John (Rev. xxi. 20). It was supposed by the Greeks to have the power of removing drunkenness from those who touched it—hence its name.

AMINADAB—*People of liberality;* father of Elisheba, wife of Aaron, B.C. 1520 (Ex. vi. 23), and one of the ancestors of David and Christ (Matt. i. 4). The allusion in Song of Solomon (vi. 12) is to a person unknown, who, like Jehu, was remarkable for swift chariot-driving.

AMMON—*Great people;* the younger son of Lot, by incest, born in the neighbourhood of Zoar (Gen. xix. 38).

AMMONITES—The descendants of the younger son of Lot. Their territory, eastward of Jordan, was bounded by a branch of the Jabbok on the north, by the Arnon on the south, and by the mountains of Gilead on the east. Their country was a scene of continued judgment for their idolatry. They were spared by Divine command for the sake of Lot, when Israel came from the wilderness; but shewing no gratitude or friendship, were excluded for ever from the congregation of the Lord (Deut. ii. 19, xxiii. 3). So Nehemiah understood their sentence (Neh. xiii. 1). They made war against Israel—were defeated by Jephthah (Judges xi. 32, 33)—by Saul, B.C. 1095 (1 Sam. xi. 11)—by David, who took Rabbah, their capital (2 Sam. x. 14, xii. 26-31)—and in the reign of Jehoshaphat, B.C. 896 (2 Chron. xx. 1-25). Ammonites in the army of Nebuchadnezzar exulted over the fall of Jerusalem, B.C. 607 (Ez. xxv. 3, 6). On the return of the Jews, they opposed the building of the temple (Neh. iv. 3, 7, 8). As a nation they perished, and were known in the third century by the name of Arabs. The final subjugation of the Ammonites and the destruction of their capital were foretold by the prophets (Jer. xlix. 1-6; Ez. xxi. 28-32, xxv. 1-5; Amos i. 13-15; Zeph. ii. 8).

AMNON—*Faithful;* the eldest son of David, by Ahinoam, the Jezreelitess, slain by Absalom at a feast, B.C. 1035 (2 Sam. iii. 2, and xiii.). (*See* ABSALOM.)

AMON—*A nourisher;* son of Manasseh, and fourteenth king of Judah. He restored the idolatry which his father had abolished, and was assassinated by his servants, B.C. 642, after a reign of two years. His son Josiah succeeded him (2 Kings xxi. 19-26; 2 Chron. xxxiii. 21-25).

AMON-NO—*See* NO.

AMORITES—The descendants of Emor, the fourth son of Canaan (Gen. x. 16), and the most powerful and distinguished of the Canaanitish nations. The confederates of Abraham were Amorites (Gen. xiv. 13, 14). Their country was promised to his seed (Gen. xv. 21). They were conquered on both sides of the Jordan by Israel (Deut. i. 4, ii. 24; Josh. x., xi.).

AMOS—*Burden;* one of the twelve minor prophets, and contemporary with Isaiah and Hosea. He was a native of Tekoa, six miles south from Bethlehem, and a dresser of sycamore fruit. Amos prophesied in the reign of Uzziah, king of Judah, and Jeroboam II., king of Israel, B.C. 773 (Amos i. 1-14, viii. 2).

AMOZ—*Strong;* the father of Isaiah the prophet, B.C. 800 (2 Kings xix. 2, 20; Isa. i. 1, ii. 1).

AMPHIPOLIS—A city of Greece, through which Paul and Silas passed on their way from Philippi to Thessalonica (Acts xvii. 1). It stood on the river Strymon, and was founded by Cymon, the celebrated Athenian general, B.C. 500.

AMRAM—*People of exaltation;* a son of Kohath, of the tribe of Levi, and father of Miriam, Aaron, and Moses. He died in Egypt at the age of one hundred and thirty-seven years (Ex. vi. 18-20).

AMRAPHEL—*One that speaks of dark things;* king of Shinar or Babylon, one of the four kings who invaded Palestine in the days of Abraham, B.C. 1920 (Gen. xiv. 1, 9).

ANAKIM—A gigantic race of people in southern Canaan, descended from Anak (Num. xiii. 22; Josh. xi. 21). They dwelt in Hebron, Debir, Anab, and other cities, when the Israelites invaded Canaan, and were conquered and expelled by Caleb (Josh. xiv. 12-15).

ANAMMELECH—*See* ADRAMMELECH.

ANANIAS—*Jehovah hath given.* (1.) A professed convert at Jerusalem, who was miraculously put to death on being convicted of falsehood and fraud by Peter (Acts v. 1-10).

(2.) A Christian of Damascus, held in high repute, by whom the Lord restored Paul's sight (Acts ix. 10-19, xxii. 12).

(3.) Son of Nebedæus, and a Jewish high priest, A.D. 47. When Paul was on his defence before the Sanhedrim, Ananias, the president, ordered him to be smitten on the mouth. The apostle severely rebuked him for violating the law which he ought justly to administer. Being told that he was "God's high priest," Paul expressed ignorance of his dignity, and respect for the rulers of the people (Acts xxiii.). The explanation is, that Ananias, implicated in a quarrel between the Jews and Samaritans, had been sent a prisoner to Rome by Quadratus, governor of Syria, and Jonathan appointed his successor. Discharged by the emperor Claudius, he returned to Palestine, and, after the murder of Jonathan, assumed office, without proper authority, till the appointment of Ismael by Agrippa. Meanwhile, Paul was brought before him. Ananias was killed in a tumult.

ANATHEMA—Means *accursed*, or devoting a person, an animal, or a place, to destruction. (*See* ACCURSED.)

Anathema Maran-atha is a Syriac word meaning, *Let him be accursed, whom the Lord curses* (1 Cor. xvi. 22).

ANATHOTH—*Answer to prayers;* a Levitical city in the tribe of Benjamin, and a city of refuge, four miles north from Jerusalem (Josh. xxi. 18); the birthplace and usual residence of the prophet Jeremiah (Jer. i. 1, xi. 21-23).

ANDREW—*A strong man;* one of the twelve apostles, and a native of Bethsaida (John i. 44). At first he was a disciple of John the Baptist, on whose testimony he believed Jesus to be the Messiah, and brought his brother, Simon Peter, to him (John i. 35-42). They did not become disciples till Jesus called them, afterwards, at the Sea of Galilee (Mark i. 14-18). The chief incidents of his life in the Gospel history occur in John vi. 8, xii. 22; Mark xiii. 3. It is believed he suffered martyrdom.

ANGELS—*Messengers.* The Hebrew and Greek words thus translated are applied to common messengers (Job i. 14; Luke vii. 24), and to prophets (Isa. xlii. 19; Hag. i. 13), priests (Mal. ii. 7), and ministers of the New Testament (Rev. i. 20), as servants of God. But these terms are specially used as the official titles of spiritual beings, superior to the human race, employed to make known the will of God, and to execute the purposes of his government. The name "spirit" is applied to denote their incorporeal and invisible essence, and that they have not, like mankind, organised material bodies (Heb. i. 14; Luke xxiv. 39). The creation of angels is ascribed to Jesus Christ (Col. i. 16). They have been endowed with the highest intellectual capacity and moral excellence. Their numbers (Dan. vii. 10; Heb. xii. 22), strength (Ps. ciii. 20; 2 Thess. i. 7), and swiftness (Heb. i. 7; Matt. xxvi. 53; Rev. viii. 13), are inconceivably great. Angels are subjects in the kingdom of Christ (1 Pet. iii. 22), in which they hold offices of high trust. His mediatorship they always study with wonder (1 Pet. i. 12), and rejoice "over one sinner that repenteth" (Luke xv. 10). The nature of the ministry from which they derive their usual appellation may be learned from the following instances:—(1.) They ministered to Jesus Christ—at his birth (Luke ii. 9-15), after his temptation (Matt. iv. 11), during his agony in the garden (Luke xxii. 43), at his resurrection (Matt. xxviii. 2), and ascension into heaven (Ps. lxviii. 17, 18; Eph. iv. 8-10). (2.) "To the heirs of salvation" (Heb. i. 14)—by making known the Divine will, as to Daniel (ix. 21, 22)—to Zacharias and Mary (Luke i. 11-37)—to John (Rev. i. 1, xxii. 8, 16); —by defence in the hour of peril (Ps. xxxiv. 7, xci. 11, 12), as to Jacob (Gen. xxxii. 1, 2), to Elisha (2 Kings vi. 16, 17), to Peter (Acts xii. 7-10). (3.) They execute penal sentences: they destroyed the cities of the plain (Gen. xix. 1-28), the first-born in Egypt (Ex. xii. 23), the army of Sennacherib (2 Kings xix. 35), and vain-glorious Herod (Acts xii. 23); and their agency will be employed at the resurrection and final judgment (1 Thess. iv. 16, 17; Matt. xiii. 41, 42, xxv. 31-46). Their ministry does not include mediatorship between God and man (1 Tim. ii. 5). They worship God day and night in his temple, and are not the objects of worship (Rev. xxii. 8, 9). By election, good angels have kept their first estate (1 Tim. v. 21), and will be the future companions of the heirs of salvation (Heb. xii. 22, 23).

There is an order of evil spirits, fallen by sin from their first estate (Jude 6), who follow Satan, their leader, in opposing the Divine will and government (Matt. xxv. 41; Eph. vi. 12).

ANGEL OF THE LORD—A title of Christ common in the Old Testament (Gen. xvi. 7, xxxi. 11-13; Ex. iii. 3-6, xxiii. 20; Acts vii. 30-38).

ANGEL OF THE CHURCH—A title given to the ministers of the seven churches in Asia, because *sent* to preach the Gospel (Rev. i. 20). It was derived from the synagogue, where the public minister was called the angel of the church.

ANNA—*Gracious;* a prophetess, daughter of Phanuel, of the tribe of Asher. She had been a widow eighty-four years when Mary presented the infant Saviour in the temple, and had worshipped there, during that period, "night and day." After Simeon, she joyfully spoke to the people of his Messiahship, and the redemption he was to accomplish (Luke ii. 36-38).

ANNAS—*One who answers;* a Jewish high priest, appointed A.D. 8, and deposed A.D. 23, by Valerius Gratus, procurator of Judea. After several changes, Caiaphas, his son-in-law, was appointed A.D. 26, and held office till A.D. 35. Annas acted as his *sagan*, or substitute, and was considered by the Jews as high priest of Divine right (Luke iii. 2). When our Lord was apprehended, the Jews brought him first before Annas, to secure his influence; but having no official authority to bring the case before the Roman court, he sent him to Caiaphas (John xviii. 13-34). Annas persecuted the apostles (Acts iv. 6-20).

ANOINT—It was a custom, from the earliest times, to apply ointments and perfumed oils to the person, in Palestine, Arabia, and Egypt. Anointing was practised by the Hebrews for the sake of cleanliness and bodily vigour (Ps. civ. 15; Amos vi. 6)—for medicinal purposes (Isa. i. 6; Luke x. 34)—on festivals and occasions of joy (2 Sam. xiv. 2; Ps. xcii. 10; Eccles. ix. 8); as a mark of respect for guests and strangers (Ps. xxiii. 5; Luke vii. 38-47), and in embalming dead bodies (Luke xxiii. 56).

Anointing had, too, its sacred use. Places, things, and persons, were consecrated to the service of God by the application of oil. Jacob anointed the pillar at Bethel, which is the earliest recorded instance (Gen. xxviii. 18, xxxi. 13). The tabernacle and its furniture—(*see* TABERNACLE)—(Ex. xxx. 22-38, xl. 9-16), the priests (Lev. viii.), and kings (1 Sam. x. 1, 6, xvi. 13, 14), were, by Divine authority, anointed with sacred oil—(*see* OIL)—as a type of the gift of the Holy Spirit. Consequently, the symbolic language was employed in describing the gift of the Holy Spirit when there was no application of the symbolic rite. The Mediator was said to be "anointed," when the grace of the Spirit was, without measure, given as a qualification for his work of redemption (Isa. lxi. 1; Acts x. 38); and believers are said to be "anointed," and to "have an unction from the Holy One," when they receive grace as members of his body (2 Cor. i. 21; 1 John ii. 20).

ANTICHRIST—An appellative given by the Apostle John to certain Gnostic heretics of his own time, who, as philosophical speculatists, denied the incarnation and real humanity of Christ (1 John ii. 22, iv. 3; 2 John 7). They were apostates (1 John ii. 18, 19), who still retained his name. And whilst they superseded his work of mediation, they avowed attachment to his cause, and assumed the province of authoritative teachers. In this lay their fatal power as deceivers (2 John 7). To the abettors of this form of a more general apostasy, the name Antichrist is applied. It is a compound word, in which the name *Christ* refers to their Christian profession, and the word *anti* to the hostile nature of their opinions. The appellative was consequently formed to describe a system of error, and its representatives in the Church, really, though not avowedly, adverse to Christ. But John applies the same Antichrist to the apostasy, "the man of sin," "the son of perdition," foretold by Paul as to come "in the latter times" (2 Thess. ii. 3; 1 Tim. iv. 1). He refers to Paul's prophecies by saying (1 John ii. 18), "It is the last time; and as ye have heard that antichrist shall come," and adds, "Even now are there many antichrists," to shew that the antichrist, still to be developed, had early illustrations. Romanism is the fulfilment of Paul's prophecies; and the appellative of John describes its true relation to Christ. (*See* Dan. ii. 39-44, vii. 8, 19-21, 24, 25; 2 Thess. ii. 3-12; 1 Tim. iv. 1-3; Rev. xiii., xvii., xviii.)

ANTIOCH—Two places of this name are mentioned in the New Testament. (1.) The capital of Upper Syria, on the Orontes, 300 miles north from Jerusalem, and 30 from the Mediterranean. At an early period the Gospel was preached with great success in Antioch, where its professors were first called Christians (Acts xi. 19-30, xiii. 1, xiv. 26). The Turks call it Antakia. (2.) The capital of Pisidia, a province of Asia Minor. Paul and Barnabas preached the Gospel there, first to the Jews, and next, with wonderful results, to the Gentiles. A violent persecution, excited by the Jews, drove them from the city (Acts xiii. 14-52).

ANTIPATRIS—A city in the province of Ephraim, 34 miles north-west from Jerusalem, built by Herod the Great, and so named in honour of Antipater, his father. A Roman guard conveyed Paul from Jerusalem to Antipatris, by night, on his way to Cæsarea, when the Jews conspired against his life (Acts xxiii. 31).

APHEK—*Strength.* (1.) A city in the tribe of Asher, still held against them by the Canaanites. A village called *Afka* now stands on its site (Josh. xiii. 4, xix. 30; Judges i. 31). (2.) A city on the east side of the Sea of Galilee, near which Ahab defeated Benhadad (1 Kings xx. 26-30; 2 Kings xiii. 17). (3.) A city in the tribe of Issachar, near Jezreel. The Israelites fought several battles there with the Philistines (1 Sam. iv. 1-11, xxix. 1).

APOLLOS—*A destroyer;* a Jew of Alexandria, "an eloquent man, and mighty in the Scriptures" of the Old Testament. Being a disciple of John the Baptist, he was at first imperfectly acquainted with the way of salvation. About A.D. 56 he came to Ephesus, and preached in the synagogue the doctrines of the Baptist. While there, he was more perfectly instructed in the Gospel of Christ by Aquila and Priscilla, who had been previously taught by Paul. Afterwards he went to Achaia with recommendatory letters to the disciples, from the Christians of Ephesus, and preached there with distinguished success. In Corinth, he was very influential; and a large party became strongly attached to him (Acts xviii. 24-28, xix. 1; 1 Cor. i. 12, iii. 4-6, 22, iv. 6, xvi. 12; Titus iii. 13).

APOLLYON—*Destroyer;* the Greek name given to the king of the locusts and angel of the bottomless pit in Rev. ix. 11. (*See* ABADDON.)

APOSTLE—*A messenger;* the official title of a small class of men, appointed by Christ to reveal his Word and to organise his Church. At the beginning of his ministry he chose twelve disciples—ordained (Mark iii. 14) and sent them, with miraculous powers, to preach the kingdom of God, in the first instance, "to the lost sheep of the house of Israel" (Matt. x. 5-42). These he named apostles (Luke vi. 13). Their names were SIMON PETER, ANDREW his brother, JAMES and JOHN, PHILIP, BARTHOLOMEW, THOMAS, MATTHEW, JAMES and LEBBEUS, called JUDAS or JUDE, sons of Alphæus, SIMON the Canaanite, and JUDAS ISCARIOT (Matt. x. 2-4; Luke vi. 13-16; Acts i. 13). At his ascension he renewed and extended their commission to the whole world (Matt. xxviii. 18-20; John xx. 21-23). In the room of Judas Iscariot, Matthias was chosen (Acts i. 21-26). On the day of Pentecost, according to his promise (Luke xxiv. 49; John xiv. 16, 17, 26, xv. 26, 27), he endowed them with supernatural gifts required for the duties of their office (Acts ii.). Afterwards, Paul was added to their number (Acts ix., xxii.; 1 Tim. ii. 7; 2 Tim. i. 11).

The apostolic office was the highest in the Christian Church. It was extraordinary and peculiar, and passed away with those at first invested with it. The qualifications essential in apostles were—(1.) That they had seen the Lord, and were eye and ear witnesses of what they testified (John xv. 27; Acts i. 21, 22, xxii. 14, 15; 1 Cor. ix. 1, xv. 8). (2.) That they were called and chosen immediately by Christ himself (Luke vi. 13; Acts i. 24-26; Gal. i. 1). (3.) The power of miracles as credentials of their Divine mission (Mark xvi. 20; Acts ii. 43; 2 Cor. xii. 12; Heb. ii. 4); and of imparting spiritual gifts (Acts xix. 6; Rom. i. 11; 1 Cor. xii. 8-11). (4.) They were inspired (John xvi. 13; 1 Cor. ii. 10; Gal. i. 11, 12); and their inspiration was not partial and occasional, but, from its beginning, full and permanent. In speech or writing, their word was distinctly and infallibly the word of God (1 Thess. ii. 13; 1 John iv. 6). The authority of each apostle, arising from his personal gifts, was the same, and had no geographical limits. They had "the care of all the churches;" and their teaching constituted the authoritative rule of faith and practice in their own, and in every other age. In matters of controversy and discipline, their ordinances and decisions were as binding as those of Christ (Acts xvi. 4; 1 Cor. v. 3-6; 2 Cor. x. 8, xiii. 10). By the apostles, the canon of Scripture was completed, and their office, of authoritatively revealing the doctrines and laws of Christ, connected with supernatural gifts, was not continued after John.

The title is applied to Jesus Christ (Heb. iii. 1), as the *sent of God.*

APPLE—This is supposed to mean the citron in the sacred volume (Prov. xxv. 11; Song ii. 3).

AQUILA—*An eagle;* a Jew born at Pontus, in Asia Minor. When Paul first visited Corinth, Aquila and Priscilla received him into their house, and entertained him hospitably. They became zealous Christians, and rendered important service to the apostle (Acts xviii. 1-3, 26; Rom. xvi. 3-5).

AR—*City;* the metropolis of Moab. It stood on the southern side of the Arnon, and is now called Rabban (Num. xxi. 15, 28; Deut. ii. 9; Isa. xv. 1).

ARABIA—*Desert* or *sterile*, an extensive country in Asia, 1500 miles in length, and 1200 in breadth. It lies between the Euphrates and the Red Sea, and on the east and south of Palestine. It is divided into three parts—(1.) Arabia Felix, or the Happy, on the south—the most fertile; (2.) Arabia Deserta, or the Desert, on the east—covered with barren plains· (3.) Arabia Petræa, or the Rocky, so called from Petra, a rock, the name of its capital—lies on the south of Palestine, with Egypt and the Red Sea on the west (2 Chron. ix. 14; Isa. xxi. 13; Jer. xxv. 24).

ARARAT—*Mountain of descent;* a lofty ridge of mountains in Armenia, with two conical peaks, covered with perpetual snow, on one of which the Ark is supposed to have rested (Gen. viii. 4).

ARAUNAH—*A large ash;* the Jebusite from whom David purchased the ground on which the temple was built, B.C. 1040 (2 Sam. xxiv. 20-24).

ARCHELAUS—*The prince of the people;* son and successor of Herod the Great. He ruled under the title of Ethnarch. After reigning seven years, he was deposed by Augustus, the Roman emperor, and banished to Vienne, in Gaul, where he died (Matt. ii. 22).

ARCTURUS—A star of the first magnitude, in the constellation Bootes (Job ix. 9, xxxviii. 22).

AREOPAGUS—The court where the Areopagites, or supreme judges of Athens, held their sittings. It was on an eminence near the centre of the city. Before this celebrated tribunal, Paul was brought for trial, as "a setter forth of strange gods;" and his discourse convinced Dionysius, one of the judges, who, with others, believed (Acts xvii. 19-34).

ARIEL—*Lion of God;* a name given to Jerusalem, as a "city of heroes" (Isa. xxix. 1-7).

ARIMATHEA—*See* RAMA.

ARIOCH—*The mighty lion.* (1.) King of Ellasar, B.C. 1920 (Gen. xiv. 1, 9). (2.) A captain of Nebuchadnezzar's guard (Dan. ii. 14-25).

ARK OF NOAH—This great vessel was, in form, an oblong square, with a flat bottom and sloping roof, and had three stories besides the hold. It was 512 feet long, 87 feet wide, and 52 feet high; and its burthen was more than that of fifteen ships, each of 3000 tons. Consequently, there was sufficient room for all the creatures said to have been contained in it. The ark was made of gopher-wood, a species of cypress remarkable for durability, and covered with bitumen or mineral tar. Opinions vary regarding the time employed in building it. Some, by comparing Gen. v. 32 with vii. 6, think 100 years; others, 120, by comparing Gen. vi. 3 with 1 Pet. iii. 20.

ARK OF THE COVENANT—A chest of shittim-wood, 3 feet 9 inches in length, by 2 feet 3 inches in breadth and depth, overlaid with plates of gold, and ornamented with a golden crown, or border, around the top. It was covered by the mercy-seat, which was the same length and breadth—(*see* MERCY-SEAT)—(Ex. xxv. 10-22). The ark stood in the most holy place, as a depository for the two Tables of the Law, which were the tables of the covenant between God and Israel, and of his testimony against their sins; and accordingly it was called the Ark of the Covenant (Num. x. 33), and the Ark of the Testimony—(*see* TESTIMONY)—(Ex. xxvi. 34). In it were also deposited a golden pot with manna, and the rod of Aaron (Ex. xvi. 33; Num. xvii. 10; Heb. ix. 3, 4). (*See* TABERNACLE.) When the Israelites entered Canaan, the ark was placed, with the tabernacle, at Gilgal (Josh. iii. 14-17, iv. 19), then at Shiloh, where it remained till the time of Eli. It was recovered from the Philistines by miracle, and brought to Kirjathjearim (1 Sam. v.-vii. 1-3). David removed it to the tabernacle on Mount Zion, when he had fixed his residence in Jerusalem (2 Sam. vi.); and when the temple was completed, it was deposited by Solomon in the sanctuary (1 Kings viii. 1-11). The ark was lost by the Babylonish captivity.

ARM—A symbol of strength, power, or protection (Job xxxviii. 15; Ps. x. 15; Ex. vi. 6). It is used for the infinite power of God (Ps. lxxxix. 13, xcviii. 1; Isa. liii. 1); and in Isa. lii. 10, there is an allusion to the practice of removing the loose Eastern sleeve, that the arm, "made bare," may have free action in close combat.

ARMAGEDDON—*Hill of Megiddo.* Josiah, king of Judah, was defeated and slain near this place, in battle with Pharaoh-nechoh of Egypt—(*see* MEGIDDO)—(2 Kings xxiii. 29, 30). The professing Church, corrupted and apostate, was vanquished by a profane, worldly power. To this battle John refers (Rev. xvi. 16), as a symbol of the battle in which mystic Babylon, or the corruptions of the Romish apostasy, will be worsted by the agencies described in Rev. xvi. 13, 14, or the corruptions of the world, blended with the spirit of Satan.

ARMENIA—*High-land;* a province in Asia, in which are the sources of the Tigris and Euphrates (2 Kings xix. 37; Isa. xxxvii. 38).

ARMOUR—Instruments of defence (1 Sam. xvii. 54). These were helmets, shields, bucklers or targets, coats of mail, and greaves.—ARMS—instruments of offence. These were swords, darts, lances, javelins, bows, arrows, slings, and battle-axes. The graces by which the Christian is defended, and triumphs in the "fight of faith," are metaphorically described as armour and arms in Eph. vi. 10-17.

ARNON—*Murmuring;* a river rising in the mountains of Gilead, and flowing into the Dead Sea (Num. xxi. 13-28; Deut. ii. 24).

ARTAXERXES—*A great king.* (1.) A king of Persia, who obstructed the building of the temple, supposed to be Smerdis, a Magian impostor (Ezra iv. 7-23). (2.) The Xerxes of profane history, who allowed Ezra to go to Jerusalem (Ezra vii. 1-21). (3.) Artaxerxes Longimanus, who allowed Nehemiah to go to Jerusalem in the twentieth year of his reign (Neh. ii. 1, v. 14, xiii. 6).

ASA—*Physician;* third king of Judah. At first he prohibited idolatry, and developed his military resources (1 Kings xv. 1-3; 2 Chron. xiv. 1-8). After a great victory over the Ethiopians at Mareshah, Judah entered into covenant with God (2 Chron. xiv. 9-15, xv. 1-16). During the war with Baasha, he hired Benhadad of Syria, with the riches of the temple, to invade Israel, and imprisoned the prophet who reproved him for sacrilege and unbelief (2 Chron. xvi. 1-10). Afterwards, when smitten with a fatal disease, "he sought not to the Lord, but to the physicians." He reigned forty-one years, from B.C. 955 to B.C. 914 (2 Chron. xvi. 11-14).

ASAHEL—*Made of God;* one of the three sons of Zeruiah, "light of foot as a wild roe." He was slain by Abner—(*see* ABNER)—(2 Sam. ii. 18-32).

ASAPH—*Collector;* a Levite, and a celebrated musician in the time of David (1 Chron. vi. 39, xxv. 1-7). His name is prefixed to Ps. lxxiii.-lxxxiii.

ASHDOD—*A fortified place;* a strong city of the Philistines on the Mediterranean, between Gaza and Joppa. It was assigned to Judah (Josh. xi. 22, xv. 46, 47).

ASHER—*Happy* or *fortunate;* a son of Jacob by Zilpah. His lot, or province, in Canaan, was rich in oil, aromatic shrubs, balsam, perfumes, and the finest fruits (Gen. xlix. 20; Josh. xix. 24-31).

ASHTAROTH, ASHTORETH—*Queen;* goddess of the Zidonians, an image of the moon, which was worshipped as the queen of heaven. It is usually mentioned in connection with Baal (Judges ii. 13, x. 6; 1 Kings xi. 33). (*See* BAAL.)

ASHKELON—*Migration;* a sea-port of the Philistines, between Gaza and Ashdod (Judges xiv. 19; Jer. xxv. 20, xlvii. 5, 7).

ASSURANCE—The word so translated means full confidence, or firm persuasion. (1.) *Assurance of understanding* (Col. ii. 2) is a full, intellectual confidence in the doctrines of the Gospel, as true and apposite to the purpose of their revelation. (2.) *Assurance of faith* (Heb. x. 22) is a full persuasion that the doctrines of the Gospel, with the plan of salvation which they teach, are a true revelation from God, and that true believers in Christ shall certainly be saved. Without such assurance it is plain there can be no faith. (3.) *Assurance of hope* (Heb. vi. 11) is a persuasion, or confidence, that we are in a state of grace, do believe, and shall accordingly be saved. This assurance is a result of faith, and does not belong to the *essence* of it. Though highly desirable, it is not indispensable to salvation.

ASSYRIA—A great empire of Asia. It derived its name from Asshur, the second son of Shem (Gen. x. 11, 22, ii. 14). Nineveh was its capital. In the eleventh century B.C. it consisted only of Mesopotamia, Assyria proper—generally referred to in Scripture by this name—and Babylonia. Its power was extended over all the countries between the Mediterranean and the Indus—Media, Persia, Syria, Palestine, and part of Arabia. After the destruction of Sennacherib's army before Jerusalem (2 Kings xix. 35), its limits and power decreased till B.C. 606, the period of its dismemberment by Cyaxares the Mede, and Nabopolassar the Babylonian, under the effeminate Sardanapalus—(*see* NINEVEH)—(2 Kings xv. 29, xvi. 7, xvii. 3-6, xviii., xix.; Ez. xxxi.; Nah. i.-iii.; Zeph. ii. 13-15).

ASTROLOGERS—A class of men who pretended to foretell future events by observing the motions of the heavenly bodies. Astrology seems to have had its origin in Chaldea (Isa. xlvii. 13; Dan. i. 20, ii. 27, iv. 7).

ATHALIAH—*Taken away of the Lord;* daughter of Ahab and Jezebel, and wife of Jehoram, king of Judah. She followed the evil courses of her mother. When Ahaziah was slain, she usurped the throne, put to death the seed-royal, except Joash, who was hidden in the temple, and reigned as an incarnation of evil. In the seventh year of her reign, on the day when Joash was proclaimed, she was put to death, B.C. 878 (2 Kings xi.; 2 Chron. xxii. 10-12, xxiii. 1-15).

ATHENS—*City of Minerva;* the capital of Attica in Greece, situated near the Saronic Gulf, forty-six miles east from Corinth. Athens was celebrated for its political and military power, the arts, philosophy, literature, and eloquence, and for the taste, refinement, and idolatry of its people. Paul preached there—(*see* AREOPAGUS)—(Acts xvii. 16-34).

ATONEMENT—The Hebrew word so rendered signifies, literally, a covering, and is used to denote what reconciles, or covers an offence, and specially to denote the means of turning away the displeasure of God (*see* Ex. xxix. 33; Lev. iv. 26-35). The word atonement—thus formed, at-one-ment—originally signified the means of bringing into peace parties at variance; and next, a satisfaction or expiation for sin, that by which reconciliation is made. This fundamental part of the Christian faith is most satisfactorily apprehended by considering the following points:—(1.) Sin is the transgression of the law (1 John iii. 4). (2.) God is just; it is of his essential nature to treat his creatures according to their deserts, and to punish sin for its own sake. (3.) The wages of sin is death (Rom. vi. 23). To Divine justice, the transgressor has forfeited his life. (4.) Christ became a surety for his people (Gal. iv. 4, 5; Heb. vii. 22). Their guilt was laid upon him—(*see* IMPUTE)—(Isa. liii. 6; 2 Cor. v. 21), and he suffered death, the proper punishment of their sins (Gal. iii. 13; 1 Pet. ii. 24, iii. 18). (5.) By his substitutionary obedience unto death, a satisfaction to Divine justice has been given, the result of which is, that the sinner receives again the life which he had forfeited. Atonement, therefore, by the sacrifice of Christ, is, in its nature, a satisfaction to Divine justice, a redemption-price, an expiation, a propitiation; and the effects of it are redemption and eternal life—(*see* CROSS, REDEMPTION, SACRIFICE)—(Rom. v. 11).

AUGUSTUS—*Venerable;* the second emperor of Rome. He succeeded his uncle Julius Cæsar, reigned forty-five years, and died A.D. 14 (Luke ii. 1).

AVENGER OF BLOOD—One who was entitled, in Jewish law, as an act of justice, to kill a manslayer, overtaken or found without a city of refuge (Num. xxxv. 21).

AZARIAH—*Helped of the Lord.* Of this name there are more than twenty persons mentioned in Scripture, the most remarkable of whom are—(1.) Ahaziah, king of Judah, B.C. 885 (2 Chron. xxii. 6). (2.) Uzziah, king of Judah, B.C. 810 (2 Kings xiv. 21, xv. 1-17). (3.) The Hebrew name of Abed-nego—(*see* ABED-NEGO)—(Dan. i. 16-19, ii. 17).

AZOTUS—*See* ASHDOD.

BAAL, or BEL—*Lord*, or *possessor;* the name under which the sun was worshipped by several Eastern nations, who considered him the Lord of heaven, and ruler of nature (1 Kings xviii. 21; Isa. xlvi. 1). Tyre was a principal seat of Baal's worship. In the time of the Judges it was practised by the Hebrews (Judges ii. 13)—continued in Israel, specially in the reigns of Ahab (1 Kings xvi. 31) and Hoshea (2 Kings xvii. 16); and in Judah, under Manasseh (2 Kings xxi. 3) and Ahaz (2 Chron. xxviii. 2). Altars were set up on high places, in groves, and on the tops of houses (2 Kings xxiii. 12; Jer. xix. 13), and incense and animal and human sacrifices were offered, with licentious and cruel rites. Baal's prophets were slain on Mount Carmel by order of Elijah (1 Kings xviii. 40), and his priests and temples were destroyed by Jehu (2 Kings x. 18-36), and again by Jehoiada (2 Kings xi. 17-21). (*See* ASHTAROTH.)

BAAL-BERITH—*Lord of covenants;* a deity worshipped by the people of Shechem (Judges viii. 33, ix. 4, 46).

BAAL-PEOR—*Lord of the opening;* an idol of the Moabites and Midianites, worshipped with licentious rites, termed by Hosea "*that shame*" (ix. 10). The Israelites, by the advice of Balaam, were induced to practise it in Shittim, and 24,000 perished under judgment (Num. xxv. 1-9, xxxi. 15, 16; 1 Cor. x. 8). This dreadful wickedness arose, by Nicolaus, in the early Church, and was called "the doctrine of Balaam," by Jesus Christ (Rev. ii. 14, 15), and by Peter "damnable heresies" (2 Pet. ii. 1, 15).

BAAL-ZEBUB—*Lord of flies;* an idol of the Philistines, at Ekron. Ahaziah consulted his oracle, probably as the patron deity of medicine—(*see* BEELZEBUB)—(2 Kings i. 2-16).

BAANAH—*Son of response;* a son of Rimmon, of Beeroth, in the territory of Benjamin. Baanah, and Rechab his brother, treacherously slew Ish-bosheth, whilst reposing on his bed at noon, and carried his head to Hebron, expecting a liberal reward from David. By his command the cruel murderers were put to death, B.C. 1048 (2 Sam. iv. 2-12).

BAASHA—*Wickedness;* son of Ahijah, of the house of Issachar, and a general in the Israelitish army. At the siege of Gibbethon he slew Nadab, usurped the throne, and, to secure his power, put to death the family of Jeroboam (1 Kings xv. 27-30), according to the prophecy of Ahijah (1 Kings xiv. 10). His reign of twenty-four years was, in Israel, a time of war, treachery, and wickedness, and his house perished under judgment, according to the prophecy of Jehu, B.C. 953 (1 Kings xvi. 1-14).

BABEL, TOWER OF—*Confusion;* was built by Nimrod, in the first part of the second century after the flood (Gen. x. 10, xi. 1-4). In the time of Eber, the Divine command was issued, probably by Noah, for an orderly emigration of his descendants to the countries appointed for them (Gen. x. 25; Deut. xxxii. 8; Acts xvii. 26). Nimrod was then the leader of a political confederacy, principally Hamite, which was also a religious apostasy, ambitious of universal dominion. (*See* NIMROD.) Noah's order did not consort with their scheme. To defeat the Divine purpose, by consolidating their power, the fertile plains of Babylonia, or Shinar, rich in materials for brick, and in bitumen, were chosen; and they began to build a city, and a huge temple for the worship of the sun, whose top, rising high towards heaven, was to be adorned with emblems of his fires. They had been employed upon it, according to chronologists, twenty-five years, when their impious project was defeated by the miraculous introduction of new forms of speech. God came down and confounded their language, and "scattered them abroad upon the face of all the earth" (Gen. xi. 5-9). The most probable opinion touching the site of this ancient tower is, that it formed part of the temple of Belus, enlarged and embellished by Nebuchadnezzar, the ruins of which are known as Birs Nimrod.

BABEL—A city built by Nimrod in the plain of Shinar, and enlarged and beautified by his son Babylon. It was one of the principal cities of his kingdom (Gen. x. 10, xi. 1-7).

BABYLON—The metropolis of the Babylonio-Chaldean empire, one of the most celebrated cities of antiquity, had its origin in the city of Babel built by Nimrod. Its earlier history, amidst revolutions, during so many centuries, is only partially known. Under its great monarch, Nebuchadnezzar, when the Assyrian empire had fallen, it became "the golden city"—"the glory of kingdoms, the beauty of the Chaldees' excellency." The area on which it stood was immense. Its walls, strengthened at intervals with great towers, were 300 feet high, and 87 feet thick, and formed a square, a side of which was 15 miles in length. On each side were 25 gates of solid brass, from which ran streets to the opposite wall, crossing and forming squares in which gardens, fruit trees, groves, pastures, and grain fields blended the rich beauty of Eastern rural scenery with the stately grandeur of palaces and temples. The Euphrates, running through the city from north to south, was lined with quays of the same breadth as the walls, in which brazen gates led down to the stream, and spanned by a bridge of exquisite design, a furlong in length. On the east side was the residence of the ancient kings. On the west, near the bridge, was the grand palace of Nebuchadnezzar, defended by three great walls, with towers and brazen gates, and embellished with rich spoils from Egypt, Palestine, and Tyre. Within the enclosure, by the river, the terraced gardens, stocked with fruits, rare shrubs and trees, rose on arches to the height of the city walls. These Nebuchadnezzar built to

gratify Amytis his queen, who wished to see, amidst the wide plains of Babylon, a picture of the wooded heights around her native Ecbatana. On this scene the proud monarch looked, when the decree came which drove him, bereft of reason, from the society of men, to eat grass with oxen (Dan. iv. 28-37). Babylon became the subject of prophecy. The licentious worship of false gods, pride, oppression of her provinces and tributaries, and especially of the Jewish people, luxury, effeminacy, and high crimes, brought upon her a heavy doom. The conquest of the city, the fall of the empire, the desolation of its site, and of the rich plains of Chaldea, were described by Isaiah 160 years before an enemy appeared at its gates. In B.C. 538 it was taken by Cyrus. The proud city no longer held the rank of a capital. Thirty years later, Darius Hystaspes reduced the walls and number of inhabitants to put down a revolt. Xerxes sacked and destroyed the temple of Belus, and carried off its idols and treasures. In turn, the Persian empire fell; and the project of Alexander to make Babylon the capital of Asia perished with him. Still, its decline was hastened by the progress of changes. The seats of government and commerce were not stationary. New capitals arose on the Tigris—first Seleucia, then Ctesiphon—to which, with towns in the provinces, Babylon contributed inhabitants and materials for building. A Parthian general, B.C. 130, demolished the temples and best parts of the city. In the fourth century its walls enclosed a hunting-ground for the Persian kings. The hour of desolation had arrived. Its forgotten site has been identified by modern discovery. (*See* Isa. xiii., xiv. 1-23, xxi. 1-10, xliv. 28, xlv. 1, 2, xlvi., xlvii.; Jer. xxv. 12-14, l., li.; Dan. v.)

BABYLON THE GREAT—Babylon was the first seat and first representative of an idolatrous apostasy after the flood. It corrupted the patriarchal faith, and persecuted its professors. Consequently, it was a symbol of Papal Rome, which has corrupted the religion of the New Testament and waged war against the Christian Church (Rev. xviii. 5). (*See* ANTICHRIST, BABEL.)

BAHURIM—*Village of young men;* a town in the tribe of Benjamin, four miles east from Jerusalem, where Shimei cursed David (2 Sam. iii. 16, xvi. 5, xvii. 18; 1 Kings ii. 8).

BALAAM—*Destruction of the people;* son of Beor, a diviner of Pethor in Mesopotamia, who came, at the call of Balak, against supernatural warning, to curse Israel, encamped on the frontier of Moab (Num. xxii.; 2 Pet. ii. 15, 16; Jude 11). By the Spirit of prophecy, he uttered, against his will, predictions of wonderful sublimity regarding the ultimate glory of Israel, and the destruction of Moab, Edom, and Assyria. An enemy thus reluctantly consoled the Church in its trial, and pronounced the doom of his confederates (Num. xxiii., xxiv.). By his advice, Israelites were seduced into the worship of Baal-peor. (*See* BAAL-PEOR.) Encouraged by the punishment which followed, he took the sword with Midian, and perished on the field of battle, B.C. 1452 (Num. xxxi. 8).

The rebuke of Balaam's ass is not more wonderful than Balaam's own prophecy. Where infinite power is so manifest, cavilling scepticism is impious and irrational.

BALADAN—*Bel (is his) Lord;* a king of Babylon, who sent letters of congratulation to Hezekiah after his recovery from sickness, B.C. 750 (2 Kings xx. 12; Isa. xxxix. 1).

BALAK—*Wasting;* a king of Moab in the time of Moses, B.C. 1452 (Num. xxii.-xxiv.; Josh. xxiv. 9; Judges xi. 25).

BALM, or BALSAM—An aromatic, resinous substance, celebrated for its medicinal properties. The balsam tree, from which it is obtained, is a native of Abyssinia. It flourishes in the mountains of Gilead,—hence the name, Balm of Gilead (Gen. xxxvii. 25, xliii. 11; Jer. viii. 22, xlvi. 11; Ez. xxvii. 17).

BAPTISM—Washing with water was a symbolic rite under the Old Testament, teaching the necessity of spiritual purification. The Israelites were required to wash their clothes before they received the law (Ex. xix. 14). The priests and Levites were washed before entering on office (Ex. xxix. 4). Proselytes to the Jewish faith were baptized as well as circumcised. John first baptized with water—(*see* JOHN'S BAPTISM)—(Mark i. 4; John i. 33); then the disciples (John iv. 2), by Divine authority. Baptism was formally instituted by Christ as a sacrament of the New Testament after his resurrection (Matt. xxviii. 19, 20). When administered according to his appointment, washing with water is, to the heirs of salvation, a sign and seal of the covenant of grace (Rom. iv. 11; Col. ii. 11, 12), and of its benefits—union with Christ (Gal. iii. 27; Rom. vi. 5), regeneration (Titus iii. 5), and remission of sins (Mark i. 4). The subject of baptism is admitted by it to the visible church (1 Cor. xii. 13), and placed under the weightiest obligations to cultivate personal holiness (Rom. vi. 3, 4). Baptism in the New Testament occupies the place of circumcision in the Old (Col. ii. 11). They are sacraments of the same covenant, signifying and sealing the same salvation. Every one within the covenant, infant or adult, to whom salvation is given, is consequently entitled to the outward sign and seal (Gen. xvii. 7-14; Acts ii. 39; Heb. viii. 10). (*See* CIRCUMCISION.)

BARABBAS—*Son of Abba;* a noted criminal, guilty of sedition and murder, who was liberated, at the request of the Jews, in preference to Christ (Matt. xxvii. 16; Luke xxiii. 18; John xviii. 40).

BARAK—*Thunderbolt;* son of Abinoam, a leader in Israel, who routed a Canaanitish army under Sisera. Probably this name was given from his impetuosity in attack (Judges iv. 6-22, v. 1, 12, 15).

BAR-JESUS—*Son of Jesus;* a false prophet and sorcerer, at Paphos, in the island of Cyprus. He lived with Sergius Paulus, the Roman governor, when Paul and Barnabas preached there. Attempting to persuade the deputy not to believe the Gospel, he was rebuked by Paul and smitten with blindness (Acts xiii. 6-13). (*See* ELYMAS.)

BARNABAS—*Son of consolation;* a Levite of Cyprus, whose original name was Joses. He was an early convert to the Gospel, sold his lands, laid the money at the feet of the apostles, and became a most zealous and distinguished missionary (Acts iv. 36). Barnabas was a friend of Paul, and a fellow-labourer. He received this surname for his soft, persuasive eloquence (Acts ix. 26, 27, xi. 22-30, xii. 24, 25, xiii.-xv.).

BARSABAS—*Son of Saba;* called Justus. He was named a candidate for the vacant apostleship of Judas Iscariot (Acts i. 23); and afterwards sent, on an important mission, with Paul and Barnabas, to the Gentile churches in Antioch, Syria, and Cilicia (Acts xv. 22).

BARTHOLOMEW—*Son of Tolmai;* one of the apostles, supposed to be the same person as Nathanael (Matt. x. 3; Mark iii. 18; Luke vi. 14; John i. 43-49).

BARTIMEUS—*Son of Timeus;* a blind beggar, whose sight Jesus restored in the vicinity of Jericho (Mark x. 46).

BARUCH—*Blessed;* supposed to have been a brother of Seraiah, the last high priest before the captivity at Babylon. He was of a noble family of Judah, and a faithful friend and amanuensis of Jeremiah, B.C. 590 (Jer. xxxii. 12-16, xxxvi. 4-32, xliii. 3, 6, xlv. 1, 2).

BARZILLAI—*Iron of the Lord;* a wealthy Gileadite, and a faithful friend of David in the rebellion of Absalom. On the return of the king, he declined the honour proposed to him—of a place at court—on the score of his great age. It was conferred on his son by David and Solomon (2 Sam. xvii. 27, xix. 32-39; 1 Kings ii. 7).

BASHAN—*Rich soil;* a hilly region on the east side of the Jordan, known in later times as Batanea. Bashan was celebrated for its fertility, its rich pasturage (Micah vii. 14), its fine cattle (Deut. xxxii. 14; Ps. xxii. 12; Ez. xxxix. 18), and stately oaks (Isa. ii. 13; Zech. xi. 2). It was conquered by Israel in the time of Moses, and given to the half-tribe of Manasseh (Num. xxi. 33-35; Deut. iii. 1-17).

BATH—A liquid measure, one-tenth of an homer, or seven and one-half gallons (Isa. v. 10; Ez. xlv. 11).

BATH-SHEBA—*Daughter of an oath;* daughter of Eliam, and wife of Uriah the Hittite. By her beauty King David was led into the crimes of adultery and murder (2 Sam. xi.; Ps. li.). She became his wife, and the mother of Solomon (2 Sam. xii. 24; 1 Kings i. 11-31, ii. 13-19). She was also called Bathshua (1 Chron. iii. 5).

BATTLEMENT—A parapet round the flat roof of Eastern houses (Deut. xxii. 8). Sometimes the term is applied to the fortifications of a city (Jer. v. 10).

BDELLIUM—Supposed to be the same as the bdellium, or false myrrh, found in the East Indies, a resinous gum, bitter and fragrant (Gen. ii. 12; Num. xi. 7).

BEAR—A species resembling the brown bear, found in Syria, chiefly in the wooded heights of Lebanon. The attachment of this animal to its whelps is alluded to in 2 Sam. xvii. 8; Prov. xvii. 12; Hosea xiii. 8. The bear in the vision of Daniel is a symbol of the Medo-Persian empire, in its passion for conquest, and lavish expenditure of human life (Dan. vii. 5).

BEARD—This appendage of the chin has always been considered in the East an attribute of manly dignity, and among the Hebrews was dressed with great care. To be deprived of it was considered an insult, and a mark of servility (*see* 2 Sam. x. 4, 5; Ez. v. 1-5). Grief was expressed by plucking or cutting it off, or leaving it untrimmed (Ezra ix. 3; Isa. xv. 2; Jer. xli. 5). The Hebrews were forbidden to imitate the heathen custom among the Egyptians of wearing a tuft on the chin (Lev. xix. 27).

BEAST—In the Bible this word has several meanings more or less extensive. It distinguishes living creatures in general from man (Ps. xxxvi. 6),—four-footed animals from creeping things (Lev. xi. 2-5, xxvii. 26),—and tame cattle from wild mammalia (Gen. i. 25). Beasts were created on the sixth day (Gen. i. 24, 25), and received their names from Adam (Gen. ii. 19, 20), and there is no species existing now which had a later origin. They share in man's privilege of rest and kindness (Ex. xx. 10, xxiii. 12; Deut. v. 14), and in his curse (Ex. ix. 6, xiii. 15; Jer. vii. 20; Ez. xxxii. 13).

In prophecy *beast* is a symbol of worldly kingdoms (Dan. vii., viii.) and of the Papal Antichrist (Rev. xiii.).

The word rendered beast in the fourth, fifth, and sixth chapters of Revelation properly means *living creatures.*

BEELZEBUB—*Dung god;* Baal-zebub was a leading divinity of heathen nations. (*See* BAAL-ZEBUB.) The Jews, regarding all idols as devils (Deut. xxxii. 17; Ps. cvi. 37; 1 Cor. x. 20), gave this contemptuous appellative to Satan, the prince of devils (Matt. x. 25, xii. 24; Luke xi. 15).

BEER-LAHAI-ROI—*The well of the life of vision;* a place between Kadesh and Bered, where the Lord appeared to Hagar (Gen. xvi. 14).

BEER-SHEBA—*The well of the oath;* so called from the covenant made there between Abraham and Abimelech (Gen. xxi. 22-33, xxvi. 32, 33). A city was afterwards built, belonging first to Judah, and then to Simeon (Josh. xv. 28, xix. 2). It lay at the southern extremity of Canaan, twenty miles from Hebron.

BEHEMOTH—Supposed to mean the hippopotamus, or river-horse (Job xl. 15).

BEKAH—Half a shekel, equal to one shilling.

BEL—An idol worshipped in honour of the sun (Isa. xlvi. 1; Jer. l. 2, li. 44). (*See* BAAL.)

BELIAL—*Wickedness;* the sacred writers term wicked and profligate men "sons of Belial" (Deut. xiii. 13; Judges xix. 22; 1 Sam. i. 16, ii. 12). It is an appellation of Satan (2 Cor. vi. 15).

BELL—On the high priest's robes golden bells were fastened, to announce when he entered and retired from the most holy place (Ex. xxviii. 33-35). The sound of the bells symbolised the distinct utterances of the word of God by the priest, and the pomegranate-shaped knobs on the spaces beside the bells, the fruits of righteousness produced by it. Bells were worn as ornaments (Isa. iii. 18).

BELSHAZZAR—*Bel (is) the splendour of snaring;* the son of Nabonnedus, and last king of Babylon. On the night of a heathen festival, during the siege, he profaned the vessels of the temple in Jerusalem, at a banquet given to a thousand of his lords. As the troops of Cyrus, around the city, were preparing for an assault, the fingers of a man's hand wrote, in mysterious characters on the wall, the doom of the weak and impious monarch, of the city and empire. The writing—MENE, MENE, TEKEL, UPHARSIN—unknown to the Magi, was interpreted by Daniel (v. 25-28). On that night the city was taken, the king slain, and the empire divided, B.C. 550 (Dan. v., viii. 1).

BELTESHAZZAR—*Bel's prince;* the Assyrio-Babylonic name of the prophet Daniel in the court of the Babylonian kings (Dan. i. 7, ii. 26, iv. 8-19, v. 12, x. 1).

BENAIAH—*Built up of the Lord;* a son of Jehoiada, the high priest, and captain of David's guard, celebrated for his exploits (2 Sam. xxiii. 20-23). He took the side of Solomon against Adonijah, and after the death of Joab was raised to the chief command of the army (1 Kings i. 8-44, ii. 25-46).

BENHADAD—*Son of the Most High;* a name of the kings of Syria for nine generations. In Scripture three of these kings are spoken of:—(1.) Benhadad, who made war with Baasha of Israel, B.C. 951 (1 Kings xv. 18, 20; 2 Chron. xvi. 2, 4). (2.) Benhadad, who besieged Samaria in the time of Ahab, B.C. 901 (1 Kings xx.; 2 Kings vi. 24, viii. 7, 9). (3.) The son of Hazael, who slew the former Benhadad, B.C. 842 (2 Kings xiii. 3, 24, 25).

BENJAMIN—*Son of the right hand;* the youngest son of Israel, called Ben-oni, *son of my sorrow,* by Rachel, his mother, who died after his birth (Gen. xxxv. 18). Benjamin was the smallest, and, according to the prophecy of Jacob, the most warlike of the tribes (Gen. xlix. 27; Judges xx.). Jerusalem was situated in the territory of Benjamin. Saul, the first king of Israel, was a Benjamite. After the revolt of the ten tribes, Judah and Benjamin formed a kingdom.

BEREA—A city of Macedonia, on the river Astræus, where Paul and Silas preached the Gospel. Its inhabitants were commended for searching the Scriptures (Acts xvii. 10, 11, xx. 4).

BERED—*Hail;* a town in the desert of Shur, near Beer-lahai-roi (Gen. xvi. 14).

BERNICE—*One that brings victory;* eldest daughter of Herod Agrippa I., and sister of the younger Agrippa, king of the Jews. Bernice inherited the worst vices of her family. She was present at Paul's defence before Agrippa and Festus at Cæsarea (Acts xxv. 13-23, xxvi. 30).

BERYL—A precious stone, of a green colour, in the breastplate of the high priest (Ex. xxviii. 20). It is found in Brazil and Ceylon (Song v. 14; Ez. i. 16, x. 9; Rev. xxi. 20).

BESOR—*Cold;* a torrent rising in Mount Carmel, and falling into the Mediterranean Sea, near Gaza (1 Sam. xxx. 9, 10, 21).

BETHABARA—*Place of the ford;* a town on the Jordan, twenty-four miles north-east from Jerusalem, where John baptized (John i. 28). The Israelites crossed the Jordan at this place; and Gideon, in pursuit of the Midianites (Judges vii. 24).

BETHANY—*Place of dates;* a village two miles east from Jerusalem, where Lazarus with his sisters resided. It was often visited by our Lord (Matt. xxi. 17, xxvi. 6; Mark xi. 11, 12, xiv. 3; John xi. 1-46, xii. 1-3).

BETHAVEN—*House of vanity;* a town in the territory of Benjamin, on the east side of Bethel. It received its name from the idols set up there (Josh. vii. 2; 1 Sam. xiii. 5, xiv. 23). The name of the town was given to a wilderness near it (Josh. xviii. 12).

BETHEL—*House of God;* a city twelve miles north-west from Jerusalem, on the boundary between Ephraim and Benjamin. Its ancient name was Luz, but Jacob called it Bethel, from the vision he there saw on his way to Mesopotamia (Gen. xxviii. 19). Bethel was a royal city of the Canaanites, taken by the tribe of Ephraim (Judges i. 22-26). The tabernacle was stationed there during a long period (Judges xx. 26, 27; 1 Sam. x. 3). When the ten tribes revolted, Jeroboam made Bethel the seat of idolatrous worship (1 Kings xii. 28-33, xiii. 1), and the prophets gave it the name of Bethaven (Hosea iv. 15, v. 8, x. 5, 8; Amos i. 5). After the Assyrian captivity, Josiah rooted out this idolatry, and fulfilled a prophecy to Jeroboam 350 years before (1 Kings xiii. 1; 2 Kings xxiii. 15-20). It is now called *Beitin.*

BETHESDA—*House of mercy;* a pool at the sheep-gate of Jerusalem, remarkable for the medicinal properties of its waters. It was built round with porches, or apartments for invalids who resorted to it, upon one of whom Christ performed the miracle recorded in John v. 2-9.

BETHLEHEM—*House of bread;* a city of Judah, six miles south from Jerusalem (Judges xvii. 7). It was called Bethlehem-Judah, to distinguish it from another place of the same name in Zebulon (Josh. xix. 15), and Ephratah, *the fruitful* (Gen. xlviii. 7; Micah v. 2). It was the birthplace of David (Luke ii. 4, 11), and celebrated as the birthplace of Christ (Matt. ii. 1; Luke ii. 4-6). It is now a village, and recently numbered 3000 inhabitants.

BETHPHAGE—*House of figs;* a small village, two miles north-east from Jerusalem, near to Bethany (Matt. xxi. 1-11; Luke xix. 29).

BETHSAIDA—*Fish house.* (1.) A town in Galilee, on the western side of the Sea of Tiberias, near Capernaum; the native place of Andrew, Peter, and Philip, and frequently the residence of our Lord. Its site is unknown, and its name forgotten (Mark xiv. 70; John i. 44).

(2.) A town on the eastern side of the Sea of Tiberias, near the place where the Jordan flows into it. Near this town was the desert, or wilderness, where the five thousand were fed (Luke ix. 10, compared with Matt. xiv. 13-21; Mark vi. 32-45).

BETH-SHEMISH—*House of the sun;* the name of several cities in Palestine, where in ancient times the sun was worshipped. (1.) In the territory of Judah (Josh. xv. 10, xxi. 16; 1 Sam. vi. 9-20; 1 Kings iv. 9). (2.) In the territory of Issachar (Josh. xix. 22). (3.) In the territory of Naphtali (Josh. xix. 38; Judges i. 33).

BETHUEL—*Virgin of God;* the son of Milcah, and father of Rebekah, B.C. 1872 (Gen. xxii. 23, xxiv. 15, 24, xxv. 20, xxviii. 2, 5).

BETROTH—To engage, by solemn promise, to marry at

an appointed time. Sometimes the promise was given in writing, sometimes a piece of silver was given to the bride, in presence of witnesses, as a pledge of mutual engagement. As instances of the ceremony, and of the usages connected with it, see Gen. xxiv. 53-67, xxiv. 11, 12; 1 Sam. xxv. 40-42; Hosea iii. 2; Matt. i. 18-25.

BEZALEEL—*In the shadow of God;* a son of Uri, called to superintend the construction of the tabernacle, and endowed with suitable gifts, B.C. 1491 (Ex. xxxi. 2, xxxv. 30, xxvi. 1, 2, xxxvii. 1, xxxviii. 22).

BILDAD—*Son of contention;* the Shuhite, one of the three friends of Job, B.C. 1521 (Job ii. 11, viii. 1, xviii. 1, xxv. 1, xlii 9).

BILL OF DIVORCE—A writing given by a husband to his wife, in virtue of which, by the Jewish law, the marriage was dissolved (Deut. xxiv. 1-4; Matt. v. 31; Luke xvi. 6, 7).

BIRDS—Oviparous, vertebrated animals, organised for flight. Birds were distinguished into two classes—clean and unclean. The first were allowed for food, because they fed on grain, seeds, and vegetables; the second were forbidden, because they fed on flesh and carrion (Lev. xi. 13-20).

BIRTHRIGHT—The privileges of the first-born, or eldest son (Gen. xxv. 31, xxvii. 36); which were, authority over his brethren, and a double portion of his father's estate (Deut. xxi. 17; 1 Chron. v. 1-4).

BISHOP—The meaning of the original is *overseer;* a name given to all the teachers in the Church (Acts xx. 17, 28), and applied interchangeably with the name presbyter to the same persons (Acts xx. 17; Titus i. 5, 7; 1 Pet. v. 1). The qualifications of the presbyter-bishop are specified in 1 Tim. iii. 1-7; Titus i. 5-9.

BITHYNIA—A province in the north-west of Asia Minor, opposite to Constantinople. The Gospel was introduced there at an early period (Acts ii. 9, xvi. 7; 1 Pet. i. 1).

BITTERN—A bird of the heron species, solitary in its habits, frequenting ruins, fens, and marshes. It utters a deep, booming sound, especially in the breeding season, which is heard, at twilight, from its lonely haunts (Isa. xiv. 23, xxxiv. 11; Zeph. ii. 14).

BLASPHEMY—In its more general use, blasphemy includes imprecation, calumny, reviling (Acts xiii. 45, xviii. 6; Rom. iii. 8; Col. iii. 8; Jude 9). In its more limited use, it means a wilfully false, irreverent, and injurious use of God's names, attributes, word, or works (Luke v. 21; John x. 36). This is the highest form of impiety, and was punished with death by the law of Moses (Lev. xxiv. 10-16).

BLASPHEMY AGAINST THE HOLY GHOST.—The nature of this, the unpardonable sin, is evident from the context in which our Lord introduces it. The Pharisees attributed, with insincerity and malignity, and against the clearest evidence, the miracles of Christ to the agency of Satan. He performed miracles by the Holy Ghost, given to him without measure; consequently, whoever affirmed that Christ cast out devils by an evil spirit, blasphemed the Holy Ghost (Matt. xii. 31, 32; Mark iii. 28, 29; Luke xii. 10).

BLESS, BLESSED, BLESSING—These words occur often in Scripture (Gen. xii. 2, xxii. 17, 18); and their meaning is easily known from the connection in which they are found. Temporal and spiritual gifts from God are his blessings (Job xlii. 12; Ps. xlv. 2). We are said to bless God, in giving the praise and glory which are due to him (Ps. cxlv.). The patriarchs were said to bless their children, when predicting, by the Spirit of prophecy, the blessings about to come to them (Gen. xxvii., xlix.). Moses thus blessed the twelve tribes (Deut. xxxiii.). The form of blessing in the Hebrew ritual is given in Num. vi. 23-27; and the apostolic blessing in 2 Cor. xiii. 14.

BLINDNESS—In the East, opthalmia, resulting in partial and total blindness, is a common malady. It arises principally from a peculiar miasmatic condition of the atmosphere, which produces effects on the body different from the ordinary effects of cold and damp. Other causes of a secondary kind are, unwholesome food, great fatigue, and exposure to the night dews, from the practice of sleeping on the tops of houses. Accordingly, instances of blindness are common in the Gospel history (John v. 3). In the laws of Moses humane feelings towards the blind were enjoined (Lev. xix. 14; Deut. xxvii. 18). Blindness was cured miraculously by Christ and his apostles (Matt. ix. 27, xi. 5; John ix.), and also miraculously inflicted (Gen. xix. 11; 2 Kings vi. 18; Acts ix. 9, xiii. 11). In the Old Testament blindness was threatened as a punishment for disobedience (Lev. xxvi. 16; Deut. xxviii. 28; Zeph. i. 17).

BLOOD—Under the Old Testament, blood was the appointed medium of atonement. The Hebrews accordingly were forbidden to eat blood (Lev. xvii. 10-14). The nature of atonement, the use of blood in atonement, and the reason of the prohibition, are laid down in the following verse:—"For the life [soul] of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for [through] the soul" (Lev. xvii. 11). The meaning is, that the soul, or life, which is in the blood, made atonement for the soul of the person who offered it upon the altar. It was therefore fit that a thing so sacred should be rigidly excluded from common use. The reason of atonement by blood is found in the principle of the Divine government, that life has, by sin, been forfeited to justice; and in the Divine purpose to save by the death of a substitute. "The wages of sin is death"—"Without the shedding of blood there is no remission" (Rom. vi. 23; Heb. ix. 22). Life yielded up a sacrifice alone can satisfy. The blood of the ancient sacrifices derived its value from its typical relation to the blood of Christ. He laid down his life as a surety; and through his blood there is the only atonement that can be accepted for human guilt. (*See* ATONEMENT, REDEMPTION, SACRIFICE.) (Acts xx. 28; Rom. v. 9; Eph. i. 7; Col. i. 14; Heb. vii. 27; ix., x.; 1 Pet. i. 18-21; 1 John i. 7).

BOANERGES—*Sons of thunder;* a name given to James and John by our Lord, probably on account of their fervid and impetuous spirit (Mark iii. 17; Luke ix. 54).

BOAZ—*Strength.* (1.) An illustrious Benjamite, and a near kinsman to the deceased husband of Ruth. He was a pious and honourable man, and of a sweet disposition. He at once admitted the claim of Ruth according to the levirate law (Deut. xxv. 5-10), married her, and became one of the direct ancestors of Christ, B.C. 1312 (Ruth ii., iii. 27, iv. 1-21; 1 Chron. ii. 11, 12; Matt. i. 5).

(2.) The name of one of the two brazen pillars erected by Solomon in the court of the temple (1 Kings vii. 21; 2 Chron. iii. 17).

BOCHIM—*Weepers;* probably the same as Shiloh,—a place where the Israelites wept, when reproved by an angel for the sin of making a covenant with the people of the land (Judges ii. 1-5).

BOND, BONDAGE, BONDMEN—*See* SERVANTS.

BOOK—The books of the ancients were of various forms and materials. Wood, brass, lead, stone, bricks, and tablets covered with wax, were earliest in use (Ex. xvii. 14, xxiv. 12; Num. xvii. 2; Job xix. 23; Ez. xxxvii. 20). Afterwards were used the inner films of papyrus or paper reeds, and the bark of trees, and still later, vellum and parchment. Books of vellum and parchment resembled a map attached to a roller, and were similarly rolled up. Hence the name volume, from the Latin *volumen*, which means a thing rolled together (Ezra vi. 2; Isa. viii. 1; Jer. xxxvi. 2-6; Ez. ii. 9; Zech. v. 1). The books of Moses, written nearly 1500 years B.C., are the most ancient in existence. (*See* WRITING.)

Book of the generation, signifies the genealogical history, or record of a family, or nation (Gen. v. 1; Matt. i. 1).

Book of life, book of the living, are references to family registers, from which the names of deceased members were removed (Ps. lxix. 28; Phil. iv. 3). The Lamb's book of life (Rev. iii. 5, xx. 12, xxi. 27) is the roll containing the names of those who escaped the second death. Such figures are employed to show that the salvation of the righteous is certain.

Book sealed, means one whose contents are secret (Isa. xxix. 11; Rev. v. 1-3). To eat a book, signifies to study and digest it well in the mind (Jer. xv. 16; Rev. x. 9).

BOOTHS—Tents constructed of branches, such as Jacob dwelt in, and from which Succoth derived its name (Gen. xxxiii. 17). The Israelites were directed to celebrate the Feast of Tabernacles in green sheds, in memory of their sojourn in the wilderness (Lev. xxiii. 42, 43).

BORROW—In the narrative of the deliverance of the Hebrews from Egypt, this word, which is a mistranslation, has occasioned a difficulty and a misunderstanding. The original word means to ask. There was neither borrowing nor lending, in the common sense of the terms, between the Hebrews and Egyptians. According to his promise, God gave the Israelites favour in the sight of the Egyptians, and at the departure of the Hebrews, the Egyptians *caused them to ask* (such is the meaning of the original word, Ex. xii. 36) the vessels of gold and silver. This was evidently one form of judgment on the Egyptians for their cruel oppression. It was foretold to Abraham, and repeated to Moses (*see* Gen. xv. 14; Ex. iii. 21, 22, xi. 2, 3, xii. 35, 36).

BOTTLES—The skins of animals, such as oxen, sheep, and goats, were used by the Hebrews, Greeks, and Romans, from the earliest times, for holding liquids. The skin was carefully stripped off the animal, dressed, and the openings in it closed, excepting the neck, by which it received and discharged its contents (Gen. xxi. 14; Josh. ix. 4; Judges iv. 19; Job xxii. 19; Ps. cxix. 83; Matt. ix. 17).

BOZRAH—*Fortification;* sometimes called a city of Edom, at others a city of Moab. It was situated on the south-east of the Dead Sea, and is now in a state of desolation (Gen. xxxvi. 33; 1 Chron. i. 44; Isa. xxxiv. 6, lxiii. 1; Jer. xlviii. 24, xlix. 13, 22; Amos i. 12; Micah ii. 12).

BRASS—The mixture of copper and zinc which we call brass was unknown to the ancients. The original word probably means copper. It was a native produce of the hills of Canaan (Deut. viii. 9), and was used in making altars, lavers, and vessels for the tabernacle and temple, for armour, fetters, and musical instruments (Judges xvi. 21; 2 Kings xxv. 7; 1 Sam. xvii. 5, 6; 1 Chron. xv. 19; 1 Cor. xiii. 1).

The word is used as a symbol of insensibility and obstinacy in sin (Isa. xlviii. 4; Jer. vi. 28; Ez. xxii. 18), and of strength (Ps. cvii. 16; Jer. i. 18, xv. 20; Micah iv. 13). It is also employed as a symbol of the Grecian empire (Dan. ii. 39).

BRAZEN SEA—*See* LAVER.

BRAZEN SERPENT—*See* SERPENT.

BREAD—A general name given to all baked farinaceous articles of food. Corn, wheat, and barley were used; but in its more restricted sense, *bread* means various kinds of cake-like bread prepared from wheaten flour. Moses gives in Lev. ii. a list of the various kinds of bread in use amongst the ancient Hebrews.

BREAD OF THE PRESENCE—*See* SHEWBREAD.

BREASTPLATE—A part of the official dress of the high priest. It was made of richly embroidered cloth, in which were set, in four rows, twelve precious stones, with the names of the twelve tribes of Israel. The breastplate was a symbol of his representative character, as appearing for the tribes before the Lord. (*See* HIGH PRIEST.) (Ex. xxviii. 15-29, xxxix. 8-21).

BRICKS—The bricks mentioned in the Scriptures were chiefly made of straw, and hardened in the sun. Of such materials the Tower of Babel was built (Gen. xi. 1-7). In such labours the Hebrews were employed in Egypt (Ex. i. 13, 14, v.), and crude bricks were used then in every variety of buildings.

BRIDE, BRIDEGROOM—*See* MARRIAGE.

BRIGANDINE—A coat of mail (Jer. xlvi. 4, li. 3).

BRIMSTONE—A well-known inflammable mineral substance, by means of which the Cities of the Plain were destroyed (Gen. xix. 24). It is used symbolically to denote the excruciating torment and destruction of the wicked (Job xviii. 15; Ps. xi. 6; Isa. xxxiv. 9)

BROTHER, BRETHREN—A term applied, in the first instance, to the male children of the same parents (Gen. iv. 2, xlii. 13), but sometimes to more remote relationships (Gen. xiii. 8, xiv. 16; Esther x. 3; Matt. xii. 46; Acts i. 14, xiii. 26). It is applied to the spiritual relationship of believers in Christ, who are children of God, and of the household of faith (Acts ix. 30, xi. 29; 1 Cor. xi.; Heb. ii. 11, 12).

BUL—The second month of the Jewish civil, and eighth of their sacred year, corresponding with part of our October (1 Kings vi. 38).

BURDEN—When this word is used in prophecy, in connection with a city or country, it denotes the disastrous or calamitous import of the prophecy. (*See* Isa. xiii. 1, xv. 1, xvii. 1, xix. 1, xxi. 1, xxiii. 1; Hab. i. 1).

BURNING BUSH—*See* MOSES.

BURNT-OFFERING—*See* SACRIFICE.

BUSHEL—A measure containing about an English peck (Matt. v. 15).

BUTLER—An officer in the king's household, also called a cup-bearer, whose duty was to fill and bear the drinking vessel to the king (Gen. xl. 1-13; Neh. i. 11).

BUZ—*Contempt;* a son of Nahor, the brother of Abraham, and father of the Buzites, who dwelt in Arabia Deserta, near the Euphrates, B.C. 1880 (Gen. xxii. 21).

BUZI—*Sprung from Buz;* the father of Ezekiel the prophet, B.C. 595 (Ez. i. 3).

CAB—A measure containing two and a half pints (2 Kings vi. 25).

CAIAPHAS—*Receiver;* a Jewish high priest in the time of Christ, appointed A.D. 26 by Valerius Gratus, the predecessor of Pilate, and deposed by Vitellius, A.D. 35. Like Balaam, Caiaphas, though a Sadducee and an unbeliever (Acts v. 17-28), was once employed as a prophet. In the council which assembled after the resurrection of Lazarus to check the influence of Christ, he pronounced him, without evidence, a political revolutionist, and that, to save the nation from punishment by the Roman government, it was necessary to prove their loyalty by putting him to death. Such was his meaning. But he was unconsciously employed in his official capacity by the Spirit of prophecy to predict, at a critical period, the death of Christ and the blessings of his redemption (John xi. 47-54). Our Lord, after he was betrayed, was brought before Caiaphas, who declared him worthy of death as a blasphemer, when false witnesses had failed in establishing another charge (Matt. xxvi. 57; Mark xiv. 53; Luke xxii. 54; John xviii. 14).

CAIN—*Possession,* or *acquisition;* the first-born of Adam and Eve. This name was given to him by Eve, who regarded him as the first of the promised seed to triumph over the tempter. Accordingly she said, "I have gotten a man from [with] the Lord"—that is, in fellowship with the Lord (Gen. iv. 1). Cain, like his father, was a tiller of the ground. And, contrary to the hope of Eve, in him were exemplified the bitter effects of the fall. His own offerings and worship, from an unbelieving and self-righteous spirit, were rejected. In jealous rage, over the acceptance of his righteous brother, he shed his blood. (*See* ABEL.) The murderer was brought before his judge, and sentenced to the miseries of ill-requited toil and of a vagabond life on the earth. A mark was set upon him, to save him from the hands of justice. Cain left the seat of worship and blessing, went to the land of Nod, built a city, and became the father of an ungodly race, at last swept away by the flood, B.C. 4003 (Gen. iv.; 1 John iii. 12; Jude 11).

CAINAN—*Possession;* the son of Enos, the son of Heth, B.C. 3679 to 2794 (Gen. v. 9-14).

CALAMUS, or SWEET CANE—An aromatic plant, which grows about two feet high, and resembles common cane. It was an ingredient of the sacred perfumes, and an article of Tyrian commerce (Ex. xxx. 23; Ez. xxvii. 19).

CALEB—*Dog.* (1.) Son of Jephunneh. Caleb was appointed by the tribe of Judah one of the spies to search the land of Canaan (Josh. xiv. 6-15). For his faith and courage, amongst unbelievers and cowards, he was exempted, with Joshua, from the fate of that generation, and entered the land of promise (Num. xiv. 6-38, xxvi. 65, xxxii. 12). By the command of the Lord, the city of Hebron was given to him, and he expelled the sons of Anak (Josh. xiv. 6-15, xv. 13-17). (2.) A region in the territory of Judah, which received its name from Caleb (1 Sam. xxx. 14).

CALF—In making covenants it was a custom to divide a calf into two parts, and to pass between them (Gen. xv. 9, 10, 17; Jer. xxxiv. 18).

A calf-idol of molten gold was made by Aaron at the instigation of the unbelieving Israelites and worshipped during the absence of Moses in the mount (Ex. xxxii. 1-29).

At the revolt of the ten tribes, Jeroboam set up the worship of golden calves at Dan and Bethel, the extreme points of his kingdom. This form of idolatry he learned, probably, when in Egypt (1 Kings xi. 40, xii. 26-29).

CALNEH—*Fortified dwellings;* a city built by Nimrod, on the eastern side of the Tigris, opposite to Seleucia (Gen. x. 10; Amos vi. 2). It is supposed to have been the same as Calno (Isa. x. 9), Canneh (Ez. xxvii. 23), and Ctesiphon of later times.

CALVARY—*Skull;* called also **GOLGOTHA**—*A place of a skull;* the name of an eminence beyond the wall of Jerusalem, probably on the northern side, where our Lord was crucified. This name was given to it very likely from its resemblance to a skull. The exact site cannot now be ascertained (Matt. xxvii. 33; Mark xv. 22; Luke xxiii. 33; John xix. 17).

CAMEL—*Carrier;* a well-known and highly useful animal in Eastern countries. What the reindeer is to the Laplander, the camel is to the Arab. He carries merchandise through sandy deserts, and with burdens from 500 to 1000 pounds weight, can perform a journey of several days without food or drink. The milk of these animals is copious and nourishing, and their flesh when young is palatable food. Their dung is used for fuel, and their hair, which is renewed annually, for clothing and tent covers. The Bactrian camel, with two bunches on his back, is not much known in South-western Asia. The smaller, with one bunch, called dromedaries, are swift, and can travel more than 100 miles a day.

Abraham's wealth consisted partly of camels (Gen. xii. 16). Job had 3000 (Job i. 3). The camel was unclean by the law of Moses (Lev. xi. 4; Deut. xiv. 7). (Gen. xxiv. 64, xxxii. 15, xxxvii. 25; Judges vii. 12; 1 Sam. xxx. 17; 2 Kings viii. 9; Isa. xxx. 6, xvi. 20; Jer. ii. 23.)

CANA—A town in Galilee, in the territory of Zebulon, where our Lord performed his first miracle of turning water into wine (John ii. 1-11). Its modern name is Cane Galil.

CANAAN—*Merchant;* the youngest son of Ham, and grandson of Noah (Gen. x. 6). On the descendants of Canaan Noah pronounced a prophetic curse, for the sin of Ham in glorying over his unhappy fall (Gen. ix. 20-27). The Spirit of prophecy, whilst foretelling the triumph of righteousness, and the servility and misery of its adversaries, among the descendants of Noah, teaches here what often happens in the moral government of the world—the connection between a sin and a special similar punishment. Ham's levity over his righteous father's only degradation, betrayed a profane and impious spirit. Noah was grieved. An appropriate punishment is awarded by the subjection and servitude of the race of Canaan, the youngest son of Ham.

CANAAN, LAND OF—This name was given from the earliest inhabitants, who were descendants of Canaan, the youngest son of Ham (Gen. x. 19, xi. 31, xii. 5). Canaan proper lay between the Jordan and the Mediterranean (Ex. xvi. 35). It embraced afterwards Phœnicia and Philistia (Isa. xxxiii. 11; Ez. xvi. 29; Zeph. ii. 5). In length it was 180 miles, and in breadth 20 miles at the north, and 90 at the south. This country, with territories on the south and east, was promised to Abraham and to his descendants (Gen. xiii. 14-18, xv. 16-21). Canaan was conquered by Joshua, and divided among the tribes, excepting the country of the Philistines, the coast of Phœnicia, and several cities (Josh. vii.-xxi.; Judges i.-iii. 1-7). The territory of Israel was extended under David, who conquered the Ammonites, Moabites, Amalekites, Philistines, Edomites, and the Syrians of Damascus and Hobah. The kingdom of Solomon extended to the boundaries in the promise to Abraham (1 Kings iv. 24). It was called the Land of the Hebrews (Gen. xl. 15), the Land of Israel (1 Sam. xiii. 19), the Holy Land (Zech. ii. 12), the Land of Promise (Gen. xv. 18; Heb. xi. 9), and Judah, or Judea.

CANAANITES—The descendants of Canaan, the son of Ham. These were divided into seven nations—the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites (Gen. x. 16, 17, xv. 19-21; Deut. vii. 1). Their country was given to the Israelites, who were commanded to destroy the original inhabitants (Ex. xxiii. 26-33, xxxiv. 10-16; Num. xxxiii. 52-56; Deut. vii. 1-6, xx. 10-18). The Canaanites abandoned the patriarchal faith, and worshipped false gods. The destruction of the Cities of the Plain, and the godly examples of Melchizedek and the patriarchs had no influence on their extraordinary wickedness. At length "the salt of the earth" was removed, when Jacob went down to Goshen, and corruption increased. After the Exodus, Canaan was described as vomiting out its inhabitants (Lev. xviii. 25). The iniquity of the Amorites was full (Gen. xv. 16), and the "Governor among the nations" employed the sword of Israel in a just retribution.

CANDLESTICK—The candlestick, or stand for lamps in the tabernacle, was of pure, beaten gold, a talent in weight. It had an upright shaft, with six branches, three from each side, ornamented with bowls, and knops, and flowers; and on the top of the shaft and branches were seven lamps (Ex. xxv. 31-40, xxxvii. 17-24). Pure olive oil was burned, and the lamps were lighted in the evening and extinguished in the morning (Ex. xxvii. 20, 21, xxx. 7, 8; Lev. xxiv. 3; 1 Sam. iii. 3). The symbolic meaning of the candlestick in the sanctuary is shown in Zech. iv. 1-3, 11-14; Rev. i. 20, iv. 5. The oil is a symbol of the Holy Spirit. (*See* OIL.) The candlestick is a symbol of the Church. Accordingly, the Church, replenished with the grace of the Spirit, becomes the light of the world (Matt. v. 14).

CAPERNAUM—A city on the north-western side of the Sea of Tiberias, in the territory of Naphtali. Christ here commenced his public ministry, and gave the clearest evidence of his Divine mission (Matt. iv. 12-18; Mark i. 21-38, ii. 1-12). The inhabitants continued impenitent and unbelieving, and upon them he pronounced a heavy doom (Matt. xi. 20-26). In the wars between the Jews and Romans, Capernaum, Chorazin, and Bethsaida were reduced to desolation. A place called Tel-Hoom is now supposed to mark its site.

CAPPADOCIA—An ancient province of Asia Minor, bounded on the north by Pontus, and on the west by Galatia and Phrygia. It was remarkable for the dulness and vice of its inhabitants. The Gospel was early introduced there (Acts ii. 9; 1 Pet. i. 1).

CAPTIVITY—To punish the idolatry and apostasy of the Hebrews, God gave them into the hand of foreign powers. Six captivities occur in the times of the Judges. The captivity of the ten tribes, called the Assyrian Captivity, began B.C. 741, when Tiglath-pileser subdued Israel, and carried off a multitude, chiefly of the tribes of Gad, Reuben, and Manasseh (2 Kings xv. 29; 1 Chron. v. 26). Twenty years later, B.C. 721, the remaining tribes, refusing to pay tribute, were subdued by Shalmaneser, and carried int Assyria and Media (2 Kings xvii. 1-23). Their places were supplied by colonists (2 Kings xvii. 24-41). Thus the kingdom of Israel was dismembered.

More than a century afterwards, the kingdom of Judah began to share a similar fate. In the Babylonish Captivity there were four distinct stages: the first two in the reign of Jehoiakim, B.C. 602 and B.C. 596; the third in the reign of Jehoiachin, B.C. 595; and the fourth, or the Seventy Years' Captivity, in the time of Zedekiah, B.C. 588. (*See* 2 Kings xxiv., xxv.; 2 Chron. xxxvi.; Jer. xxv., xxvi., xxix., xxxii., xxxiv., lii.; Ez. xii.; Dan. i. 1, 2.)

CARBUNCLE—A precious stone, found in the East Indies. It is of a deep red colour, mingled with scarlet, and second in value to the diamond. There was a carbuncle in the breastplate of the high priest (Ex. xxviii. 17; Isa. liv. 12; Ez. xxviii. 13).

CARCHEMISH—*Fortress of refuge;* a city on the eastern bank of the Euphrates, where the Chebar falls into it. It was called by the Greeks *Kirkesion*, by the Latins *Cercusium*, and by the Arabs *Kerkesiyeh* (2 Chron. xxxv. 20; Isa. x. 9; Jer. xlvi. 2).

CARMEL—*Fruitful field.* (1.) A mountain on the shore of the Mediterranean Sea, which forms the Bay of Acre, and rises to the height of 1500 feet. Carmel is celebrated for its fertility and beauty. There Elijah offered his sacrifice, which was consumed by fire from heaven, and there 450 prophets of Baal were slain (1 Kings xviii. 21-40). (*See* Josh. xii. 22; 2 Kings ii. 25; Song vii. 5; Isa. xvi. 10, xxix. 17, xxxiii. 9; Jer. xlvi. 18, l. 19; Amos i. 2, ix. 3; Micah vii. 14).

(2.) A city and mountain five miles west from the Dead Sea, called Kurmul, where Nabal resided (Josh. xv. 55; 1 Sam. xxv. 2, xxvii. 3).

CARPENTER—Derived from the Latin word *carpentum*, a waggon, and means literally a cart-wright. In its general application it denotes a worker in wood, a joiner. It is believed that Joseph was a carpenter, and that Jesus, previous to his public ministry, followed the occupation of his reputed father (Matt. xiii. 55; Mark vi. 3).

CASSIA—A sweet aromatic spice, the bark of a tree of the same species as cinnamon, and one of the ingredients in the holy anointing oil (Ex. xxx. 24; Ps. xlv. 8; Ez. xxvii. 19).

CAST OUT, TO—Means to excommunicate, or cut off from the privileges of the Jewish Church (John ix. 22-34).

CASTOR and POLLUX—In heathen mythology, the twin sons of Jupiter, supposed to preside over the destiny of sailors. Hence their figures were affixed to ships, like modern figure-heads (Acts xxviii. 11).

CATTLE—This term in Scripture denotes tame quadrupeds, such as horses, oxen, sheep, goats, camels (Gen. xiii. 2; Ex. xii. 29, xxxiv. 19; Num. xxxii. 16; Ps. l. 10). Cattle, in pastoral regions, chiefly constitute wealth (Gen. xxx. 43; Job i. 3).

CAVES—The mountains of Palestine abound in caves. Being secure places, they were used for refuge, and for burying the dead (Gen. xix. 30, xxiii. 9, 19; Josh. x. 16; Judges vi. 2; 1 Sam. xxiv. 3; 1 Kings xviii. 4; John xi. 38; Heb. xi. 38).

CEDAR—The most majestic and useful of forest trees. It grows to a height varying from 50 to 80 feet. The trunk sometimes measures 40 feet in circumference. The branches are often very thick in proportion to the trunk, and extend horizontally to a great length. Being disposed in separate layers, and shortening towards the top, they give the tree the form of a pyramid. The timber is very durable, having been known to last 2000 years. It was used in the noblest and most costly edifices (2 Sam. vii. 2; 1 Kings vi., vii.). The mountains of Lebanon were famous for the growth of the cedar. The cedar grove described by travellers is two days' journey from Beirut, and contains now only seven giant trees, which, from their appearance, may have existed in the days of Solomon (Ps. xcii. 12, civ. 16; Isa. ii. 13, xli. 19; Ez. xxxi. 3-8; Hos. xiv. 6).

CEDRON—*See* KIDRON.

CENCHREA—A village forming the seaport of Corinth (Acts xviii. 18; Rom. xvi. 1).

CENSER—A vessel used in the service of the tabernacle and temple, for carrying the fire on which incense was burned (Lev. x. 1; Num. xvi. 6, 37). The censers in daily use were of brass, or copper. A golden censer was used on the great day of atonement (Lev. xvi. 12; 1 Kings vii. 50; Heb. ix. 4).

CENTURION—A Roman officer in command of a hundred men (Matt. viii. 5, xxvii. 54; Luke xxiii. 47; Acts x. 1).

CESAR, or CÆSAR—A common title of the Roman emperors, derived from the first emperor, Julius Cesar (Matt. xxii. 17, 21; Luke ii. 1; Acts xvii. 7, xxv. 8-12; Phil. iv. 22).

CESAREA—A considerable town on the Mediterranean, between Joppa and Tyre, about 55 miles from Jerusalem. It was built by Herod the Great, B.C. 22, who called it Cesarea, in honour of the emperor Cesar Augustus. Cornelius, the first-fruit of the Gentiles, was converted there (Acts x.). It was the residence of Philip the Evangelist (Acts xxi. 8). Paul was imprisoned there two years, and pled before Festus and Agrippa (Acts xxiv.). After the destruction of Jerusalem, Cesarea became the capital of Judea, then a Roman province. Its modern name is *Kaisaria.*

CESAREA PHILIPPI—A town in the territory of Naphtali, near Mount Hermon, originally called Paneas. It was enlarged and embellished by Philip the Tetrarch, who called it Cesarea, in honour of the emperor Tiberius, and added the cognomen, Philippi, to distinguish it from Cesarea on the coast. Our Lord visited this place (Matt. xvi. 13; Mark viii. 27).

CHALCEDONY—A precious stone of a greyish colour, clouded with blue, yellow, and purple. The modern cornelian is one of its varieties. It is found in Europe, and in several parts of the United States (Rev. xxi. 19).

CHALDEA, CHALDEANS—The country of which Babylon was the capital, hence called also Babylonia. It was situated between the Tigris and Euphrates. It derived its name from the Chaldeans, a race of people who descended from Taurus and Caucasus, B.C. 630, and overthrew the Assyrian empire, and extended their conquests from the Indus to the Mediterranean. It was united to Persia, B.C. 536. In A.D. 640 it was subdued, with Persia, by Mohammed; and in 1639 by the Turks, to whom it is still subject (Jer. i. 10, li. 24, 35; Ez. xvi. 29, xxiii. 16; Dan. i. 4, ii. 2-10, iv. 7). (*See* BABYLON.)

CHAMOIS—A species of goat. By the law of Moses it was a clean animal (Deut. xiv. 5).

CHAMPAIGN—A plain open country (Deut. xi. 30).

CHANCE—A term applied to things occurring without any apparent cause, and it denotes ignorance on our part, but not on the part of God. It is "direction which we cannot see" (1 Sam. vi. 9; Eccles. ix. 1-11).

CHAPEL—A house for public worship (Amos vii. 13).

CHAPITERS—Ornaments on the tops of pillars, called, in modern architecture, capitals (Ex. xxvi. 38, xxxviii. 17; 1 Kings vii. 16).

CHARIOTS—In ancient times chariots were used in war. Pharaoh pursued Israel with 600 (Ex. xiv. 7). The Philistines took the field against Saul with 30,000 (1 Sam. xiii. 5). Jabin, king of Canaan, had 900 chariots of iron, probably armed with iron scythes, fastened to the sides and axles, for cutting down infantry when driven through the ranks (Judges iv. 3). Solomon had 1400 chariots (1 Kings x. 26).

CHARITY—In the popular sense, it means alms-giving. (*See* ALMS.) In its old English use, charity meant love. In Scripture, it denotes, therefore, that love to God and man which is the fulfilling of the law (1 Cor. xiii.).

CHEBAR—*Abundant;* a river of Mesopotamia, which flows into the Euphrates near Carchemish. A colony of Jews was planted by Nebuchadnezzar on the banks of this river, where Ezekiel saw the visions of God (Ez. i. 1, 3, iii. 15, 23, x. 15, 20, 22, xliii. 3).

CHEDORLAOMER—*Handful of sheaves;* a king of Elam, whose subjects were a warlike race. He was in the coalition which sacked the Cities of the Plain. Afterwards he was routed by Abraham, B.C. 1917 (Gen. xiv.).

CHEMOSH—*The swift;* the national deity of the Moabites and Ammonites, whose worship was connected with the grossest abominations. Solomon erected an altar to him on the Mount of Olives—(*See* BAAL-PEOR)—(Num. xxi. 29; Judges xi. 24; 1 Kings xi. 7, 33; 2 Kings xxiii. 13; Jer. xlviii. 7, 13, 46).

CHERETHIMS—*Executioners;* a race of people who dwelt in the south of Philistia (1 Sam. xxx. 14).

CHERETHITES and PELETHITES—The life-guards of King David, who formed a separate corps in his army (2 Sam. viii. 16-18, xv. 18, xx. 7). The Cherethites were Philistines; and the Pelethites were Israelites, of the tribes of Reuben or Judah (Num. xvi. 1; 1 Chron. ii. 33).

CHERITH—*Separation;* a brook or torrent east of the Jordan, and flowing into it, near which Elijah was fed by ravens (1 Kings xvii. 3, 5).

CHERUB, CHERUBIM—The etymology of this word is obscure. It occurs first in connection with the expulsion of Adam and Eve from the garden of Eden (Gen. iii. 24). Cherubims were made according to the direction and command of God, and placed on the mercy-seat in the tabernacle (Ex. xxv. 18-20). The cherubims in the temple of Solomon are described in 2 Chron. iii. 10-13. In the visions of Ezekiel and John (Ez. i. 4-15, x. 15-19; Rev. iv. 7, 8), the cherubims are composite figures, in which the highest kinds of creature-life—of man, the lion, the ox, the eagle—are brought together, and in which man holds the most prominent place. From their forms, the places which they occupied, and the duties assigned to them, their meaning may be learned. In the tabernacle, between the cherubims, was the symbolic dwelling-place of God (Num. vii. 89; 1 Sam. iv. 4; Ps. lxxx. 1). In Eden, they guarded the sanctuary from which fallen man had been excluded. A cherub gave the fire to the ministering angels in Ezekiel's vision of the judgment of Jerusalem (Ez. x. 7); and John saw one of the living creatures give to the angels the seven golden vials full of the wrath of God (Rev. xv. 7). With the elders, the cherubims, or living creatures, gave praise to God, and sang the song of thanksgiving for the blessings of redemption (Rev. iv. 6-11). The cherubic imagery seems to have been formed to symbolise the restoration of fallen man to holiness, and to the purest and highest kind of created life in heaven, where he shall be equal to the angels.

CHISLEU—The third month of the Jewish civil, and ninth of their sacred, year (Neh. i. 1). It began with the new moon of our December. The name is Persian, adopted by the Jews after the captivity. In it was held the feast of the dedication of the temple, in commemoration of its purification from heathen abominations. It lasted eight days, with illuminations and demonstrations of joy.

CHIUN—*Statue;* an idol worshipped by the Israelites in the wilderness. It is supposed to have been the planet Saturn, as star-worship was prevalent in the East. That it was the moon is another opinion (Amos v. 26).

CHLOE—*Green herb;* a woman at Corinth, noted for her piety, from members of whose family Paul received intelligence of the divisions which had sprung up in the Church at that place (1 Cor. i. 11).

CHORAZIN—A town on the western coast of the Sea of Galilee, where Christ preached and wrought miracles.

It is mentioned in connection with Bethsaida and Capernaum, and was, according to Jerome, two miles from the latter place. Its site is unknown, and its name has long since been forgotten (Matt. xi. 21; Luke x. 13).

CHRIST—An official title of our Lord, and signifies *the anointed one.* (*See* MESSIAH.)

CHRISTIAN—A name first given by the citizens of Antioch, about A.D. 42, to those who were there converted, and became followers of Christ (Acts xi. 26, xxvi. 28).

CHRYSOLITE—A transparent precious stone, of a gold colour, mixed with green (Rev. xxi. 20).

CHRYSOPRASUS—A species of beryl, in colour green and gold (Rev. xxi. 20).

CHURCH—This word is derived from the Greek *kuriakon*, Lord's house. It denotes, in Scripture, the whole number of the elect that have been, are, or shall be gathered into one, under Christ their head (Eph. i. 10, 22, 23, v. 23, 27, 32; Col. i. 18); called by divines the Universal Church which is invisible. The name is also given to all those throughout the world who profess the true religion (1 Cor. i. 2, xii. 12, 13; Rom. xv. 9-12; Rev. vii. 9), together with their children (Gen. xvii. 7; Acts ii. 39; Rom. xi. 16; 1 Cor. vii. 14); called by divines the Universal Church visible. Sometimes it is applied to parts of the whole body, as the Church at Jerusalem, at Corinth (Acts viii. 1; 1 Cor. i. 2).

CILICIA—A country in the south-east of Asia Minor

Tarsus, its capital, was the birthplace of Paul (Acts vi. 9, xv. 41, xxi. 39).

CINNAMON—The aromatic bark of a tree, found in ancient times in Arabia. It was one of the ingredients of the holy oil (Ex. xxx. 23; Prov. vii. 7; Rev. xviii. 13).

CINNERETH, CHINNERETH, CHINNEROTH—*A harp, harps.* (1.) A sea in Palestine, so called because its form was like a harp. Its length is sixteen miles, and its breadth five miles. It is celebrated for its pure, salubrious waters, and for abundance of fish (Num. xxxiv. 11; Deut. iii. 17; Josh. xiii. 27). In the New Testament it is called the Lake of Gennesaret, the Sea of Galilee, and the Sea of Tiberias.

(2.) The town of Chinnereth stood on its western shore, in the territory of Naphtali (Josh. xix. 35).

CIRCUMCISION—A sacrament of the Old Testament, by which infants and adults were admitted to membership in the Jewish Church. It was instituted in the time of Abraham, as a sign and seal of the covenant which God had made with him (Gen. xvii. 7-14). It was a sign and seal of the grace of the covenant, and of the righteousness of faith (Rom. iv. 11). The design of the covenant was that there should spring from Abraham a holy seed, and specially Christ, from whom blessing was to flow to the ends of the earth. Moral turpitude, the result of the fall, is propagated by ordinary generation. The grace of the covenant is given to purge out moral turpitude. Circumcision, accordingly, was an appropriate and expressive symbol of purity, and of the necessity of purity, in the people of the covenant. The precept of circumcision was renewed by Moses (Ex. xii. 44; Lev. xii. 3). In the wilderness, on account of the wickedness of the people, the covenant was for a time suspended, and also circumcision, the seal of the covenant (Josh. v. 2-9).

CITIES OF REFUGE—*See* REFUGE.

CLAUDA—A small island near Crete (Acts xxvii. 16). Its modern name is Gozzo.

CLAUDIA—*Lame;* a pious Roman lady mentioned in 2 Tim. iv. 21.

CLAUDIUS CESAR—The fifth of the Roman emperors, successor to Caligula, A.D. 41-54 (Acts xi. 28). He banished the Jews from Rome by a decree in the ninth year of his reign (Acts xviii. 2).

CLAUDIUS LYSIAS—Commandant of the Roman guard of the temple at Jerusalem, who rescued Paul from the fury of the Jews, and sent him to the procurator, Felix, at Cesarea (John xviii. 12; Acts v. 26, xxi.-xxiii.).

CLEMENT—*Mild;* a noted preacher, whose name was in the book of life (Phil. iv. 3).

CLEOPAS—*Learned.* (1.) One of the disciples to whom Jesus appeared on the way to Emmaus (Luke xxiv. 18).

(2.) Cleophas, or Clopas, who was also called ALPHÆUS, which see.

CLOUD, PILLAR OF—God led the Israelites out of Egypt by a column of fire, surrounded by a cloud, which went before the army (Ex. xiii. 21, 22, xiv. 19). After the tabernacle was dedicated, the cloud was connected specially with it (Ex. xl. 34-38; Num. ix. 15-23). It was a symbol of God's character. Sometimes its light was soft and mild, representing God as the fountain of purity and truth (1 John i. 5; Rev. xxi. 23); at other times it appeared as radiant splendour, representing the glory of his infinite perfections, connected with redemption (Ex. xxxiii. 18, 19, xxxiv. 5-7); and again as flaming fire, shewing that he is a consuming fire to the workers of iniquity (Ex. xxiv. 17; Deut. iv. 24; Heb. xii. 29).

It was a symbol of guidance and defence to Israel. By it they were led through the wilderness (Num. x.).

COCKATRICE—A very venomous serpent, supposed to mean the *cobra di capello* (Isa. xiv. 29, lix. 5).

COCKLE—Supposed to mean the deadly nightshade (Job xxxi. 40).

COLLEGE—A place of instruction in or near the court of the temple (2 Kings xxii. 14; 2 Chron. xxxiv. 22).

COLOSSE—A large and populous city of Phrygia, in Asia Minor, where a Christian church was founded, probably by Epaphras (Col. i. 7, iv. 13, 15). The city was destroyed by an earthquake A.D. 65. A village called *Konous*, now stands near its ruined site (Col. i. 2).

COMFORTER, or "PARACLETE"—Means an intercessor, a teacher, an assistant. It is an official title of the Holy Spirit, who comforts the saints (John xiv. 16, 26, xv. 26, xvi. 7).

COMMANDMENTS—*See* LAW.

COMMUNION—Intimate fellowship, or communication, in receiving blessings from God, and in returning holy affection to him, and between believers in Christ (John xvii. 21-26; Rom. xii. 4, 5; 2 Cor. 13, 14; 1 John i. 3). The Lord's Supper is termed "the Communion," because God's people meet there in fellowship (John xiii. 34; 1 Cor. x. 16).

CONCUBINE—Where polygamy is practised, a concubine was a wife of secondary rank, who was not treated or regarded as the mistress of the house. Concubinage was a breach of the original marriage-law (Gen. ii. 24; Matt. xix. 5; 1 Cor. vii. 2), and of the seventh commandment.

CONDEMNATION—The state in which a sinner is placed, when, adjudged to be guilty, sentence has been passed upon him (Rom. v. 16, 18; John iii. 18). All men are trangressors of the Divine law, and, accordingly, a permanent sentence of just punishment rests upon them, till, by faith in Christ, they are justified (Rom. v. 1, viii. 1).

CONDUIT—Means a watercourse (2 Kings xviii. 17, xx. 20; Isa. vii. 3, xxxvi. 2).

CONEY—Generally believed to be the animal now known as the *ashkoko* (Deut. xiv. 7; Ps. civ. 18; Prov. xxx. 26).

CONSCIENCE—Is that faculty within us which judges of right and wrong in human conduct, and approves or condemns accordingly (Acts xxiv. 16; Rom. ii. 15).

CONSECRATE—To set apart to sacred or holy purposes. The first-born of the Israelites, and of their cattle, and the whole nation, were consecrated (Ex. xiii., xix. 6).

CONSTELLATIONS—Groups of stars (Isa. xiii. 10).

CONVERSATION—In the old sense of the word it denotes the whole course of a man's life (Gal. i. 13; Eph. iv. 22; 1 Pet. i. 15). The word rendered conversation in Phil. iii. 20, denotes citizenship, or the right of a citizen.

CONVERSION—In its Scriptural use the word means *turning* a sinner in heart and life to righteousness (Acts xv. 3). In regeneration, a new spiritual life is implanted by the Holy Spirit (Titus iii. 5; 2 Cor. v. 17). Conversion is the effect of grace and truth on the heart and conscience (Eph. ii. 10).

COOS—A small and fertile island in the Mediterranean, near the south-west point of Asia Minor (Acts xxi. 1). It is now called Stanchio.

COR—A homer; a liquid measure of about 75 gallons (Ez. xlv. 14).

CORBAN—Signifies a thing consecrated to God. Nothing that was consecrated could be put to another purpose. The ceremony of consecration was often abused, by children withholding assistance from parents in distress, on pretence that what they asked was consecrated to God (Mark vii. 11).

CORINTH—The capital of Achaia, a province of ancient Greece, remarkable for the learning, wealth, and licentiousness of its inhabitants. The Christian Church there was founded by the apostle Paul (Acts xviii. 1; 1 Cor. iii. 6).

CORMORANT—It was probably a species of pelican. So the word is translated, Isa. xxxiv. 11; Zeph. ii. 14. It belonged to the class of unclean birds (Lev. xi. 17), and was used as an emblem of desolation.

CORNELIUS—*Of an horn;* the name of a Roman centurion at Cesarea, who was the first of the Gentile converts (Acts x.). He is supposed to have belonged to the Cornelii, a noble and distinguished family at Rome.

CORNET—An instrument of music made of horn, in form like a flute, used by the priests (1 Chron. xv. 28; Ps. xcviii. 6; Dan. iii. 5).

COVENANT—The word, in its more common usage, denotes a mutual agreement between two or more parties. Covenants were ratified by various ceremonies. Abraham presented to Abimelech seven ewe-lambs, and gave a name to the well which had occasioned their covenant (Gen. xxi. 22-32). A heap of stones was raised, and a special name given to it, as in the covenant between Jacob and Laban (Gen. xxxi. 44-54). The sacrifice was divided into two pieces, and the contracting parties passed between them (Gen. xv. 9, 10, 17; Jer. xxxiv. 18). Sometimes salt, the emblem of incorruption and permanence, was used (Lev. ii. 13; Num. xviii. 19; 2 Chron. xiii. 5). The federal arrangement with Adam, in which he was appointed the representative of his descendants, in which eternal life was promised to perfect obedience, and death threatened as the penalty of sin (Gen. ii. 16, 17), has been called the Covenant of Works or Life. The name covenant is applied to it in Hos. vi. 7. (*See* ADAM.)

A covenant was made from eternity (Prov. viii. 23; Tit. i. 2; Heb. xiii. 20), between the Father and the Son, for the salvation of sinners (Ps. lxxxix. 3; Isa. liii. 10), which divines have called the Covenant of Grace. (*See* Eph. i. 3-6.) Christ was constituted in it the federal head of his spiritual seed (Isa. xlix. 3; Rom. v. 12-19; 1 Cor. xv. 45, 47; Gal. iii. 16; Tit. i. 2; Heb. vii. 22), and it was confirmed and sealed by his own blood, which secures eternal life to his people (Heb. xiii. 20).

A covenant was made with Noah after the flood, of which the rainbow was the seal (Gen. ix. 12-17); and afterwards with Abraham, of which circumcision was the seal (Gen. xv. 12-17; xvii. 9-14). The whole Mosaic constitution was a covenant between Jehovah and the Israelites, and was ratified by blood (Ex. xxiv. 4-8, xxxiv. 10; Deut. iv. 13). The term is applied to the two great dispensations of the same covenant of grace (Jer. xxxi. 31, 32, 37; Heb. viii. 6-13).

COZBI—*Lying;* a Midianitish princess, daughter of Zur, a prince of Midian. She was slain by Phinehas, as one principally concerned in seducing the Israelites to the licentious worship of Baal-peor, B.C. 1452 (Num. xxv. 15).

CRACKNELS—A kind of thin, hard, perforated cakes, spread over with aromatic seed (1 Kings xiv. 3).

CREATE, CREATION—The word create is used to express the Divine act of producing anything without any materials, and where nothing previously existed. The creation of light is an illustration (Gen. i. 3). We are required to believe, on the Divine testimony, that "things which are seen were not made of things which do appear" (Heb. xi. 3). Matter was first brought into existence, and then put into the various forms in which it is found in the works of God. The work of creation is Divine; it is ascribed to the Father (1 Cor. viii. 6); to the Son (John i. 3; Col. i. 16); and to the Holy Spirit (Gen. i. 2; Job xxvi. 13); and it reveals the existence and attributes of the Godhead (Rom. i. 19, 20).

CRETE—An island of the Mediterranean, nearly 200 miles long, and, on an average, about 30 miles broad. The inhabitants were remarkable for vicious and voluptuous habits (Tit. i. 12). A Christian church was planted there by the apostle Paul (Tit. i. 5). It is now called Candia. (*See* Acts xxvii.)

CRISPUS—*Curled;* an officer of the Jewish synagogue at Corinth, who was converted under Paul's preaching, and, with his family, was baptized by the apostle (Acts xviii. 8; 1 Cor. i. 14).

CROSS, CRUCIFY—The common form of the cross was an upright beam, with another placed horizontally a little below its top. Crosses were also in the form of the letters T and X; the latter called St Andrew's cross, from the tradition that he suffered on a cross of that form. Crucifixion was a very ancient mode of executing criminals, and, among the Romans, was considered the most ignominious kind of death, deserved only by traitors. Those who were publicly exposed on the tree, as suffering a penal sentence, were called cursed (Deut. xxi. 23), and, accordingly, crucifixion was called an accursed death. Christ was thus said to be made a curse for us when he suffered on the cross the penalty of our sins (Gal. iii. 13; Phil. ii. 8; Heb. xii. 2). The cross is sometimes put for the atoning work of Christ (Gal. vi. 14), and for the sufferings endured by his people (Matt. xvi. 24; Mark viii. 34).

CROWN—The royal crown originated in the diadem, which was simply a fillet fastened round the head, and tied behind. Sometimes the fillet was a band of gold. Afterwards this band became the basis of raised ornamental work of different forms, which we call crowns. The mitre of the high priest, which is also called a crown, had a golden fillet or diadem which bore the same name (Ex. xxviii. 36, 37, xxix. 6). Crowns were worn by kings (2 Chron. xxiii. 11), and sometimes in battle (2 Sam. xii. 30). The word is employed to denote honour (Prov. xii. 4), prosperity (Lam. v. 16), and eternal life (1 Pet. v. 4).

CRUCIFY—*See* CROSS.

CUBIT—About half a yard, the measure of a man's arm from the point of the elbow to the point of the middle finger (Gen. vi. 16; Deut. iii. 11; Matt. vi. 27).

CUCUMBER—A vegetable which is well known in this country. Cucumbers are extensively cultivated and consumed in the East. They grow in the open fields, and are protected by a watchman placed in a hut raised on a scaffolding, where he is safe from wild animals. Isaiah refers to this custom in predicting the desolation of Jerusalem (Isa. i. 8; 2 Chron. xxxvi. 19).

CUMMIN—A plant somewhat resembling fennel, of an oily and spicy quality. It was one of the things of less consequence, strictly tithed by the Pharisees (Isa. xxviii. 25, 27; Matt. xxiii. 23).

CURSE—Means to call for evil upon any one (Gen. iv. 25, xxvii. 12; Matt. v. 44). The curses pronounced by Noah, Moses, and others, were prophecies of evil, and not the effects of passion. (*See* Gen. ix. 25; Lev. xxvi. 14, &c.; Deut. xxvii. 14-26, xxviii. 15, &c.)

The curse of the law, from which Christ has redeemed his people, is its condemnatory sentence upon transgressors (Rom. v. 16, viii. 1; Gal. iii. 10, 13).

CUSH—*A black countenance.* (1.) Son of Ham, and father of Nimrod, B.C. 2250 (Gen. x. 6-8; 1 Chron. i. 8-10).

(2.) A province of Assyria (Gen. ii. 13). Also the name of a province in Africa (Isa. xi. 11).

CYMBALS—Convex plates of brass, the concussion of which produces a shrill, piercing sound (1 Cor. xiii. 1).

CYPRESS—A tall evergreen of a pyramidal form, with dark, gloomy foliage. Its wood, which is heavy, aromatic, and remarkably durable, was used for idols, coffins, and mummy cases (Isa. xliv. 14).

CYPRUS—A large and fertile island in the Mediterranean, about 140 miles long, and varying in breadth from 5 to 50 miles. The Gospel was carried early to Cyprus (Acts xi. 19). It was visited by Paul and Barnabas (Acts xiii. 4), and then by Barnabas and John Mark (Acts xv. 39).

CYRENE—A city in the north-east of Africa. The city was founded B.C. 632, and was the capital of a province called Cyrenaica. A great many Jews from this city were in Jerusalem at the beginning of the Gospel dispensation (Acts ii. 10, vi. 9). Some of the first Christian teachers were natives of Cyrene (Acts xi. 20, xiii. 1). Simon, who was compelled to assist in bearing the Saviour's cross, was a Cyrenian (Matt. xxvii. 32; Mark xv. 21; Luke xxiii. 26).

CYRUS—*The sun;* the son of Cambyses, king of Persia, celebrated as the founder of the Persian empire. When he had conquered Babylon he restored the Jews to their own land, according to the prophecies of Isaiah, B.C. 536 (2 Chron. xxxvi. 22, 23; Ezra i. 1-8, iii. 7, iv. 3, 5, v. 13-17; Isa. xliv. 28, xlv. 1; Dan. i. 21, vi. 28, x. 1).

DABERATH—*A sheep-walk;* a town in the territory of Issachar assigned to the Levites. It was so called from its sheep-walks (Josh. xix. 12, xxi. 28; 1 Chron. vi. 72).

DAGGER—A short sword, with a double edge, usually suspended from the girdle (Judges iii. 16, 21, 22).

DAGON—*Honoured fish;* the principal idol of the Philistines, worshipped at Gaza, Ashdod, and Bethdagon (Judges xvi. 23; 1 Sam. v. 1-3; Josh. xv. 41). It is usually represented with the head, arms, and body of a man, the body terminating in a fish. When the ark of the covenant was taken by the Philistines into the temple of Dagon at Ashdod, the idol fell before it (1 Sam. v. 3, 4).

DALMANUTHA—A village near Magdala, probably on the western shore of the Lake of Gennesaret, a little to the north of Tiberias (Mark viii. 10, compared with Matt. xv. 39).

DALMATIA—A province on the east of the Adriatic Sea, or Gulf of Venice, which formed part of Illyricum. Paul sent Titus to preach the Gospel in that country (2 Tim. iv. 10).

DAMASCUS—The capital of ancient Syria, and the oldest existing city in the world. It is situated in the valley between Libanus and Anti-Libanus, watered by the rivers Abana and Pharpar, and is now one of the richest and most beautiful of Eastern cities. It is first mentioned in the Bible in connection with the history of Abraham (Gen. xiv. 15, xv. 2); and next in the days of David, when he subdued Syria (2 Sam. viii. 5-8; 1 Chron. xix. 14). It is afterwards frequently mentioned in connection with Israel and Judah.

Damascus is remarkable for the conversion and first preaching of Paul (Acts ix. 3, 20; 2 Cor. xi. 32, 33; Gal. i. 17). Since A.D. 1517 it has been under the dominion of the Turks, and is called by the natives Elshams.

DAMNATION—This word denotes the final and endless perdition of the ungodly,—a doctrine clearly taught in the Scriptures (Dan. xii. 2; Matt. xxv. 41-46; Mark xvi. 16; John v. 28, 29; 2 Pet. ii. 3). In 1 Cor. xi. 29, the word rendered damnation properly means judgment, and refers to the punishments specified in ver. 30, which seem to have been inflicted on those who profaned the Lord's Supper.

DAN—*Judge;* a son of Jacob, by the concubine Bilhah, and founder of the tribe of Dan. This name was given to him by Rachel (Gen. xxx. 6). In the prophetic blessing of Jacob (Gen. xlix. 16, 17), the elevation of the tribe, and their crafty disposition, were foretold. Samson, of this tribe, was one of the judges, and was remarkable for strata

gem. Their territory lay next the Mediterranean, between the Philistines and the territory of Ephraim. They were never able wholly to drive out the Philistines and Amorites (Josh. xix. 40-47; Judges i. 34, 35, xviii. 1; 1 Sam. v. 10; 2 Kings i. 2).

(2.) A town in the territory of Naphtali, conquered by a warlike colony of Danites, and called after their ancestor (Judges xviii.). It was at first called Laish. Jeroboam established the worship of one of the golden calves at Dan (1 Kings xii. 29; Amos viii. 14).

DANCE—The word in the original means *to leap for joy*. Dancing was practised among the Jews in connection with true and false worship (Ex. xv. 20, xxxii. 19; 2 Sam. vi. 14-16; Ps. cxlix. 3, cl. 4), at feasts (Judges xxi. 19, 21), in public triumphs (Judges xi. 34), and at seasons of mirth and rejoicing (Ps. xxx. 11; Jer. xxxi. 4, 30; Luke xv. 25). Those who practised dancing as a mere worldly amusement were considered profane persons; and Job refers to it as a peculiar characteristic of prosperous and ungodly men, that they encourage it in their families (Job xxi. 11-15). In the East the sexes never mingle as in the modern dance, but form separate companies.

DANIEL—*Judge of God;* one who delivers judgments in the name of God. (1.) The second son of David by Abigail. He was also called Chileab. Born B.C. 1050 (2 Sam. iii. 3; 1 Chron. iii. 1).

(2.) A celebrated prophet in the time of the Babylonish Captivity. He was born at Jerusalem, and belonged to a noble, if not to the royal, family of Judah (Dan. i. 3). At the first stage of the captivity, in the reign of Jehoiakim, he was carried to Babylon with three other noble youths. By the command of Nebuchadnezzar they were trained for service in the court, and to Daniel the Chaldean name Belteshazzar was given. He was distinguished at the early age of sixteen years for pure and undefiled religion (Dan. i. 8-16). Like Joseph, by interpreting the monarch's perplexing dreams, he was raised to offices of the highest trust (Dan. ii. 19-49). Daniel lived to see the return of the Jews to Palestine, and died probably in Babylon, B.C. 530 (Ez. xiv. 14, 20, xxviii. 3; Dan. i.-xii.).

(3.) A priest who went up from Babylon with Ezra, B.C. 457 (Ezra viii. 2; Neh. x. 6).

DARIUS—*A restrainer.* (1.) The son of Astyages, king of Media. He was the first Medo-Persian king of Babylon, and succeeded Belshazzar, the last Chaldean monarch, B.C. 538 (Dan. v. 31, vi. 1-28, ix. 1, xi. 1).

(2.) King of Persia, the same as Darius Hystaspes, who fulfilled the decrees of Cyrus respecting the Jews, B.C. 521 (Ezra iv. 5, 24, v. 5-7, vi. 1-15; Hag. i. 1, 15, ii. 10; Zech. i. 1, 7, vii. 1).

(3.) Darius Nothus, king of Persia, supposed to be the successor of Artaxerxes Longimanus, B.C. 423 (Neh. xii. 22).

DARKNESS—One of the plagues of Egypt, miraculously produced (Ex. x. 21-23). A miraculous darkness occurred at the crucifixion of Christ (Luke xxiii. 44, 45). The moon was full at that time, so that it was not produced by an eclipse. Darkness is employed as a type of ignorance, error, and corruption (Isa. ix. 2, lx. 2; Matt. vi. 23; John iii. 19; 1 Cor. iv. 1-6; Eph. v. 11).

DATHAN—*Their fountain;* a son of Eliab, a Reubenite; one of the chiefs who joined Korah in the rebellion against the authority of Moses and Aaron. As a punishment, they were swallowed by the earth, B.C. 1471 (Num. xvi. 1-27, xxvi. 9; Deut. xi. 6; Ps. cvi. 17).

DAVID—*Beloved;* the second king of Israel, and founder of the Jewish dynasty. He was the eighth and youngest son of Jesse, a descendant of Judah. He was born at Bethlehem, B.C. 1085. By the Divine command, Samuel the prophet anointed him, whilst a stripling shepherd, king of Israel (1 Sam. xvi. 1-13). The Spirit of the Lord departed from Saul, and "came upon David, from that day forward." After his wonderful victory over Goliath, he became the idol of the people, and then the son-in-law of Saul (1 Sam. xvii., xviii.). The gloomy and jealous monarch attempted his life, and drove him into a seven years' exile (1 Sam. xix.-xxx.). At length he wept over the fall of Saul and Jonathan on Gilboa (1 Sam. xxxi.). In his thirtieth year he was chosen king by the tribe of Judah, and took up his residence at Hebron (2 Sam. ii. 4). Ishbosheth was chosen king of Israel, and, after two years, was assassinated (2 Sam. ii. 10, iv. 5-8). David was then appointed king over all Israel (2 Sam. v. 1-3). After reigning seven years and six months at Hebron, he chose the ancient city of Jebus as the seat of his government and the central place of worship, drove out the Jebusites, the ancient inhabitants, enlarged and adorned it, and brought the ark of the covenant from Kirjath-jearim, and placed it on Mount Zion (2 Sam. v. 6-10, vi. 17; 1 Chron. xv. 25, xvi. 1). During his reign he subdued the Philistines, the Moabites, the Syrians of Zobah and Damascus, the Edomites, and Ammonites. Thus was completed the work of conquest begun by Joshua, and the kingdom of Israel extended to the limits in the promise to Abraham (Gen. xv. 18-21). (*See* CANAAN.) Polygamy, adultery with Bathsheba, and the murder of Uriah, brought upon David and his house a heavy chastisement (2 Sam. xii. 7-14). First came the dark crime of Amnon with Tamar, then the murder of Amnon by Absalom, next Absalom's revolt and untimely end, then the revolt of Adonijah. Solomon was anointed king, admitted to power, and the great monarch died full of age and honour. He reigned B.C. 1055-1015, a period of forty years. His history begins 1 Sam. xvi., and ends 1 Kings ii.

As a king, David was a type of Christ (Ez. xxxvii. 24; Luke i. 31-33). In his official and personal character, he is called the servant of God (2 Sam. iii. 18; Ps. lxxviii. 70), and the man after God's own heart (1 Sam. xiii. 14; Acts xiii. 22). He was employed as an inspired writer, and his Psalms, distinguished for sublimity, and for rich and varied experience in the life of grace, have been the delight and solace of the Church.

DAY—Applied in common language to the period of light, from its appearance to its disappearance; thus the natural day varies in length according to the season of the year. The scientific day includes the night, and is twenty-four hours long. It is called the civil day. The Hebrews computed their days from evening to evening (Ex. xii. 18; Lev. xxiii. 32). The civil day is the most ancient division of time (Gen. i. 5), and Daniel employs a compound word, evening-morning, to denote a civil day (Dan. viii. 14). The division of time into hours was common among the Jews in the time of the captivity, and seems to have been borrowed from the Babylonians. It occurs first in Dan. iii. 6, 15.

Day is in prophetic language put for a year (Ez. iv. 6). It also denotes a certain period of time.

In the Old Testament, the phrases "the day" and "that day," signify the advent of the Messiah; and in the New Testament, his coming to judgment.

DEACON—*A servant;* an office in the Christian Church. The scriptural duties of deacons are to take care of the poor, and to assist the other office-bearers in receiving and administering church funds. The election, ordination, qualifications, and duties of deacons are specified in Acts vi. 1-6; 1 Tim. iii. 8-12.

DEAD, DEATH—This term, in its common use, denotes the cessation of natural life caused by the destruction of the body. When its vital forces cease, the soul departs from it. There are several descriptions of it in the Bible, but no logical definition. It is described as returning to the earth (Gen. ii. 7, iii. 19; Eccles. xii. 7); as a removal of the breath of life (Ps. civ. 29); a departure from the body, putting off a garment (Job x. 21; Ps. xxxix. 13; 2 Cor. v. 1-8); a sleep (Ps. lxxvi. 5; John xi. 13), and as giving up the ghost (Gen. xlix. 33; Jer. xv. 9; Acts v. 10). In Scripture death is set before us as the effect of sin (Rom. v. 12-21, vi. 23), and in three forms:—(1.) Temporal death, which affects the body only (Gen. ii. 7); (2.) Spiritual death, which affects the soul, and means corruption, misery, helplessness (Eph. ii. 1); and (3.) Eternal death, or the everlasting destruction of the wicked (James v. 20; Matt. xxv. 41; 2 Thess. i. 9).

DEAD SEA—*See* SEA.

DEARTH—*See* FAMINE.

DEBORAH—*Bee, eloquent.* (1.) The nurse of Rebekah. She died at Bethel, and was buried under an oak, which was called Allonbachuth—*the oak of weeping*—on account of the lamentation made for her, B.C. 173 (Gen. xxxv. 8).

(2.) The wife of Lapidoth, a prophetess and a judge in Israel. By her wisdom and courage the Hebrews, under Barak, gained a victory of the Canaanites, so decisive that the land had rest during forty years, B.C. 1300 (Judges iv. 4, 14, v. 1-15).

DECAPOLIS—Signifies *ten cities;* a district of Judea, a part of which was situated on each side of the Jordan, and not far from the Sea of Galilee (Matt. iv. 25; Mark v. 20, vii. 31).

DEDAN—*Leading forward.* (1.) The son of Ramah, and grandson of Cush. He settled on the shore of the Persian Gulf, and founded a tribe which bore his name, B.C. 2200 (Gen. x. 7; 1 Chron. i. 9).

(2.) A son of Jokshan, who was a son of Abraham by Keturah. He settled in a district of Arabia Petrea, on the south of Idumea, and founded a race bearing his name, who were a mercantile people, B.C. 1810 (Gen. xxv. 3; 1 Chron. i. 32; Jer. xxv. 23; Ez. xxv. 13, xxviii. 13).

DEDICATION—A religious ceremony by which persons or things are consecrated to the service of God. The tabernacle, with its furniture and utensils (Ex. xl.; Num. vii.), the temple of Solomon (1 Kings viii.), the second temple and wall of Jerusalem (Ezra vi. 16, 17; Neh. xii. 27), were dedicated. Examples of dedication for advancing personal religion also occur (Ps. cxvi. 16; Isa. xliv. 5; 2 Cor. viii. 5).

DEDICATION, FEAST OF—*See* FEAST.

DEFILE—This word is employed by the sacred writers, in a figurative sense, to denote moral impurity, or sin (Lev. xi. 44). The laws concerning defilements and purifications are laid down more specially in Lev. xi.-xv.: the reasons of which are found in the peculiar character of the Mosaic institutions, which typified holiness, and the necessity of holiness in the people of God.

DEGREES, SONGS OF—*A song of the ascents;* the title of fifteen psalms (cxx.-cxxxiv.). It was given to them because they were sung by the Hebrews during their periodical journeys to Jerusalem at the times of the great yearly festivals. On account of its physical as well as moral elevation, they were said to go up to Jerusalem (Ex. xxxiv. 24; 1 Kings xii. 27, 28).

DELILAH—*Delicate;* a wicked and mercenary Philistine woman who betrayed Samson, a judge of Israel, to his enemies, B.C. 1120 (Judges xvi. 4-18).

DEMAS—*Popular;* an early professor of Christianity, and an associate of Paul, who abandoned him at Rome through inordinate love of the world (Col. iv. 14; Philem. 24; 2 Tim. iv. 10).

DEMETRIUS—*A votary of Ceres.* (1.) A silversmith at Ephesus. His business consisted in making silver shrines, or miniature models of the temple of Diana, in which were placed images of the goddess. Her image in the temple at Ephesus was held in singular veneration, and foreigners, who constantly resorted to it, purchased shrines for the sake of worship at home. The trade of Demetrius was consequently lucrative. When the preaching of Paul began to turn the citizens from idolatry, he assembled his fellow-craftsmen, and excited a tumult, which was with difficulty appeased by the town-clerk (Acts xix. 24-41).

(2.) A disciple spoken of by John in terms of high commendation (3 John 12). Some, without sufficient reason, suppose him to have been Demetrius the silversmith, converted by the Gospel.

DEPUTY—One who acts for another. It means the Roman proconsul in Acts xiii. 7, and in Acts xix. 38 an advocate, or legal pleader.

DERBE—A small town in Lycaonia, a province of Asia Minor, near the Cicilian range of Mount Taurus. It was the native place of Gaius and Timothy (Acts xx. 4). Paul and Barnabas fled to Derbe when expelled from Iconium, and preached the Gospel, A.D. 41 (Acts xiv. 6).

DESERT—The modern use of this word is associated with barrenness. In the Scriptures it usually means an uninhabited and uncultivated territory, in which there are trees and shrubs, and pastures; and the same application of the word is still common in the East. Deserts and wildernesses are either mountainous and generally well watered, or sterile sandy plains. In the most sandy and barren, where vegetation is burned up in the hot season, there are in the winter and spring tracts of rich and tender herbage. Deserts usually derive their names from places or towns in their vicinity. In the Bible are mentioned the deserts of SHUR, SIN, PARAN, SINAI, ZIPH, JUDAH, KADESH, MAON, EDOM, and ETHAM—which see.

The word is specially applied to that desert in Stony Arabia, through which the Israelites travelled under Moses (Ex. xxiii. 31; Deut. xi. 24). (*See* Deut. viii. 15, xxxii. 10; Jer. ii. 6.)

DEUTERONOMY—*The second law;* the name given to the last of the five books written by Moses, because it contains a repetition of the law.

DEVIL—This word is derived from the Greek *diabolos*, which signifies a calumniator an accuser, a slanderer. It is synonymous with another appellation often used in Scripture—Satan, a Hebrew word which means an adversary. Other names are applied to this fallen angel—Abaddon and Apollyon (Rev. ix. 11), accuser of the brethren (Rev. xii. 10), adversary (1 Pet. v. 8), Beelzebub (Matt. xii. 24), Belial (2 Cor. vi. 15), deceiver (Rev. xii. 9, xiii. 14), great dragon (Rev. xii. 7, 9, xx. 2), evil one (John xvii. 15), god of this world (2 Cor. iv. 4), he that had the power of death (Heb. ii. 14), liar and murderer (John viii. 44), prince of devils (Matt. ix. 34), prince of the power of the air (Eph. ii. 2), prince of this world (John xii. 31, xiv. 30, xvi. 11), old serpent (Gen. iii. 4, 13; 2 Cor. xi. 3; Rev. xii. 9), sinner (1 John iii. 8), tempter (1 Thess. iii. 5), wicked one (Matt. xiii. 19, 38; 1 John ii. 13). (*See* SATAN.)

DEW—In Western Asia very copious dews are deposited during the night, under the clear skies of spring and autumn, in April and the earlier part of May, in the latter part of August and September. In the hot season, from the middle of May to the middle of August, dew is seldom seen. After the earlier rains have fallen, and before the autumnal rains have set in, a period of scorching and destructive heat is circumscribed by this wise and beneficent provision (Gen. xxvii. 28; Deut. xxxiii. 13; Judges vi. 37-40; 2 Sam. i. 21, xvii. 12; Song v. 2). It is employed as a symbol of prosperity (Job xxix. 19); of the reviving and refreshing power of Divine truth and Divine grace (Deut. xxxii. 2; Hos. xiv. 5-7); and the copious dews of Hermon are specially used as symbols of the rich grace given to God's people (Ps. cxxxiii. 3).

DIADEM—*See* CROWN.

DIAL—An instrument for measuring time, consisting of a straight rod firmly attached to a plain surface, along which the sun throws his shadow, so as to indicate the different hours of the day. The invention of the sun-dial belongs, very probably, to the Chaldeans. The sun-dial of Ahaz, who was fond of importing foreign inventions, seems to have come from Babylon (2 Kings xx. 11; Isa. xxxviii. 8).

DIAMOND—The diamond consists of pure carbon, and is the most valuable of precious stones. It is found chiefly in the East Indies and Brazil. There was a diamond in the breastplate of the high priest, on which the name of God was written (Ex. xxviii. 18). It is mentioned among the jewels of the king of Tyre (Ez. xxviii. 13). To show its indelible nature, the sin of Judah was said to be written with the point of a diamond (Jer. xvii. 1).

DIANA—*Luminous,* or *perfect;* a heathen goddess, worshipped at Ephesus with wonderful magnificence. This deity was originally the moon, and at different places bore a variety of names, and characters, and forms. Her temple at Ephesus was one of the seven wonders of the world. It was 220 years in building, and all Asia contributed towards its erection. According to Pliny it was 425 feet in length, 220 in breadth, and was supported by 127 marble pillars 60 feet in height, of which 36 were curiously sculptured, and the rest highly polished. The wealth of the city depended on the worship of its goddess. Little silver models of the temple, with images of the deity, made and sold to devotees, who constantly resorted to it in great numbers, gave a lucrative employment to many workmen, and hence the "uproar" excited by Demetrius against the preaching of Paul (Acts xix. 24-41). (*See* DEMETRIUS.)

DIBON—*Weeping;* a town on the river Arnon, and situated on the confines of Moab. It was in the allotment made to Gad, but it fell afterwards to the Reubenites. It is now called Diban (Num. xxi. 30, xxxii. 3, 34; Josh. xiii. 9, 17; Isa. xv. 2; Jer. xlviii. 18-22).

DIDYMUS—*The twin;* a surname of the Apostle Thomas (John xi. 16). (*See* THOMAS.)

DINAH—*Judged;* daughter of Jacob and Leah, and sister of Simeon and Levi (Gen. xxx. 21). On Jacob's return from Padan-aram to Canaan, he encamped at Shalem, a city of Shechem, and during his sojourn there Dinah mingled too freely in the society of the daughters of the land, and was defiled by Shechem, the son of the Hivite prince of the country. He proposed marriage to her, and asked Jacob to fix the amount of dowry. Her brethren required as a condition that the Shechemites should submit to the rite of circumcision. To this they agreed, and on the third day, when incapable of defence from the operation, were treacherously murdered by Simeon and Levi. Jacob severely reproved his sons for this act of cruel and unjustifiable vengeance (Gen. xxxiv. 30, xlix. 5-7), B.C. 1740. (*See* Gen. xxxiv.) Dinah went down to Egypt with Jacob (Gen. xlvi. 8, 15), and is not again spoken of.

DIONYSIUS—*Divinely touched;* one of the judges of the supreme court at Athens, who was converted to Christianity by the preaching of the Apostle Paul (Acts xvii. 34). (*See* AREOPAGUS.)

DIOTREPHES—*Jove-nourished;* a false teacher, probably a presbyter in the church at Corinth, who assumed an un

warrantable power over his brethren. In the third epistle of John, written to Gaius, who was at Corinth (Rom. xvi. 23; 1 Cor. i. 14), he is sharply rebuked for refusing to receive a letter which the apostle had sent, and consequently to acknowledge his authority (3 John 9).

DISCERNING OF SPIRITS—The power of discovering the secrets, thoughts, and dispositions of men. It was one of the gifts and qualifications of an apostle, and was necessary in the apostolic age, that the Church might be protected from the designs of false teachers (1 Cor. xii. 10; 1 John iv. 1; 2 John 7). By this power Peter discovered the characters of Ananias and Sapphira (Acts v. 1-11), and Paul, of Elymas the sorcerer (Acts xiii. 6-12). (*See* APOSTLE.)

DISCIPLE—A scholar, or one who receives instruction from a teacher. The term is applied to the followers of John the Baptist (Matt. ix. 14), and of the Pharisees (Matt. xxii. 16). It is applied specially to the twelve apostles (Matt. x. 1, xx. 17; Luke ix. 1); whilst it is a general name for the followers of Christ (John vi. 66). His true disciples possess his spirit (Matt. xi. 29), obey his commandments (Matt. vii. 21), and in matters of faith and duty call no man master (Matt. xxiii. 8-10).

DISPENSATION—Denotes (1.) An economy, or system of laws, doctrines, and ordinances, in connection with which Divine grace is administered for the salvation of sinners. The laws and institutions of Moses, under the Old Testament, and the Gospel of Christ under the New, are examples (Eph. i. 10). (2.) An office, stewardship, or administration of such an office (Eph. iii. 2).

DIVINATION—A term applied to those arts, practised in ancient times, for the discovery of secrets and future events. In common with Eastern nations, this sin prevailed among the Jews (2 Kings xvii. 17). Several methods of it are mentioned in Scripture. (1.) Cups were used with peculiar incantations (Gen. xliv. 5). Joseph was not a diviner. The practice being common in Egypt, his officer thought so. The word in the original signifies, to make inquiry. (2.) Divining by means of arrows, practised by Nebuchadnezzar (Ez. xxi. 21). (3.) By rods (Hos. iv. 12). All kinds of divination were strictly forbidden by the law of Moses (Lev. xix. 26, 31; Deut. xviii. 10).

DIVORCE—To dissolve the marriage relation. Divorce were permitted by the law of Moses (Deut. xxiv. 1-4), while the original law of marriage was unrepealed. The practice of divorce among the Jews, for trivial and sinful reasons, was condemned by Malachi (ii. 10-16), and afterwards by Christ. In reply to the Pharisees, he declared the original law of marriage, explained that divorce was permitted by Moses because of the hardness of their hearts, repealed that permission, and asserted that divorce is lawful now only on account of adultery (Matt. xix. 3-9).

DOEG—*Fearful;* an Edomite, and chief herdsman of Saul. He witnessed at Nob the kindness of Ahimelech to David, in giving him the shew-bread and the sword of Goliath—told Saul, who regarded it as treason—and by his command slew the priests, B.C. 1062 (1 Sam. xxi. 7, xxii. 18).

DOG—Was unclean by the law of Moses (Deut. xxiii. 18), and in the East has always been regarded with peculiar contempt. The term is applied to persecutors (Ps. xxii. 16), to profane and unholy men (Matt. vii. 6), to the Gentiles (Mark vii. 27), and to rapacious and impudent false teachers (Phil. iii. 2).

DOR—*Habitation;* a town in the territory of Manasseh, on the coast of the Mediterranean, about nine miles north from Cesarea (Josh. xi. 2, xii. 23; Judges i. 27).

DORCAS—*A gazelle;* a Christian disciple at Joppa, distinguished for her good works and alms-deeds, who was raised to life by Peter. As a result, many believed in the Lord (Acts ix. 36-42). (*See* TABITHA.)

DOTHAN—*Two cisterns;* a city about twelve miles north of Samaria. It is remarkable as the place where Joseph was sold by his brethren, and where the Syrian army, attempting to take Elisha, was struck with blindness (Gen. xxxvii. 17; 2 Kings vi. 13-18).

DOVE—The dove was clean by the Mosaic law, and being a tame, domestic bird, was offered in sacrifice (Lev. i. 14-17). It was a symbol of meekness and innocence (Matt. x. 16), of the Church (Song ii. 14, vi. 9), and of the Holy Spirit (Matt. iii. 16; Luke iii. 22; John i. 32).

DOWRY—A sum, or nuptial present, which, according to the custom in the East, a man was required to give to the father of his wife (Gen. xxxiv. 12; Ex. xxii. 17; 1 Sam. xviii. 25; Hos. iii. 2).

DRAGON—The original word so translated seems to be applied to several species of animals, probably on account of certain common characteristics. In Gen. i. 21, and Job vii. 12, it is rendered whale, and serpent in Ex. vii. 9. It denotes large boas or python-serpents (Jer. xiv. 6), and serpents of various kinds, when described as dwelling in wilds and ruins, where it is an emblem of desolation (Isa. xiii. 22, xxxv. 7; Jer. xlix. 33; Micah i. 8). In Ps. lxxiv. 13, and in Ez. xxix. 3, it is applied to the crocodile; and in these passages, as well as in Rev. xii. 3-17, xvi. 13, it is a symbol of Satan in his relation to the powers of the world.

DREAMS—Under all the dispensations, God by dreams conveyed warnings and revelations of his will:—To Abimelech (Gen. xx. 3); to Jacob (Gen. xxviii. 12, xxxi. 10, 11); to Laban (Gen. xxxi. 24); to Joseph (Gen. xxxvii. 5-10); to Solomon (1 Kings iii. 5); to Joseph (Matt. i. 20, ii. 13, 19). Instances of prophetic dreams occur, as those of the butler and baker (Gen. xl. 5); of Pharaoh (Gen. xli. 1); of Nebuchadnezzar (Dan. ii., iv.). The interpretation of dreams was a supernatural gift (Gen. xl. 8, xli. 16; Dan. i. 17, ii. 28-30).

DRINK, STRONG—The Hebrew word *shekhar*, so rendered, included all kinds of intoxicating liquors made by the Hebrews from honey, grain, dates, and other fruits. It is used once to signify a strong kind of wine (Num. xxviii. 7). The priests were forbidden to use strong drink during their service in the tabernacle (Lev. x. 9). To abstain from it was a part of the Nazarite vow (Num. vi. 3).

DRINK-OFFERING—*See* OFFERING.

DROMEDARY—A smaller species of camel, belonging chiefly to Arabia. He has one bunch on his back, and is remarkable for swiftness, being able to travel 100 miles a day (1 Kings iv. 28; Esther viii. 10; Isa. lx. 6; Jer. ii. 23). (*See* CAMEL.)

DRUNKENNESS—It is termed by Paul a work of the flesh, and classed among those aggravated crimes which exclude from the kingdom of God (1 Cor. vi. 9, 10; Gal. v. 19-21).

DRUSILLA—*Watered by the dew;* the youngest daughter of Herod Agrippa I., distinguished for her beauty and prodigacy. She married Azizas, king of Emesa; abandoned him, and became the wife of Felix, the Roman procurator (Acts xxiv. 24).

DUKE—This word signifies, in Scripture, a leader or chief, and differs from its modern use, in which it is a title of nobility. The dukes of Edom were patriarchal rulers, or heads of tribes (Gen. xxxvi.; 1 Chron. i. 51).

DUMAH—*Silence.* (1.) A son of Ishmael, B.C. 1840 (Gen. xxv. 14; 1 Chron. i. 30).

(2.) A city on the borders of the Syrian and Arabian deserts, named after the son of Ishmael. It is now a fortified place, called the Syrian Dumah (Isa. xxi. 11).

(3.) A city in the tribe of Judah (Josh. xv. 52).

DURA—*Circle;* an extensive plain of a circular form, in the province of Babylon, where Nebuchadnezzar set up the golden image (Dan. iii. 1).

EAGLE—A bird of prey distinguished for its size, courage, power of flight, keen vision, and arms for attack (Job xxxix. 27-30). The eagle was unclean by the law of Moses (Lev. xi. 13; Deut. xiv. 12). Its habits and qualities have supplied beautiful and striking figures to the sacred writers. The love and care of God for his people are compared with the care and affection of the eagle for its young (Ex. xix. 4; Deut. xxxii. 11). Its habit of selecting inaccessible and strong cliffs for its nest, is referred to in Num. xxiv. 21; Jer. xlix. 16. The shortness of human life, and the uncertainty of riches, are compared with the swiftness of its flight (Job ix. 26; Prov. xxiii. 5). It is employed as a symbol of conquerors, on account of its voracity and powers of destruction (Isa. xlvi. 11; Ez. xvii. 3-24; Matt. xxiv. 28; Luke xvii. 37).

EARING—This word properly means cultivating the ground by ploughing, and not collecting the ears of corn, as is generally supposed (Gen. xlv. 6). In foretelling the years of famine, Joseph meant that the inundation of the Nile would be so restrained that the ground, though cultivated, would yield no produce.

EARNEST OF THE SPIRIT—Earnest means a part of the price of anything purchased, given as a security for the full payment. In a more general sense, it also means a pledge. The word is used three times in the New Testament in connection with the Holy Spirit (Eph. i. 14; 2 Cor. i. 22, v. 5), and denotes those graces (Gal. v. 22, 23), or "first-fruits of the Spirit" (Rom. viii. 23), in the hearts of believers, which are a foretaste and sure pledge of the blessedness of heaven.

EARTH—The matter of which the globe is composed. This term is used in Scripture in various acceptations. It denotes (1.) The habitable globe (Gen. i. 1, iv. 11, vii. 4). (2.) The inhabitants of the earth (Gen. vi. 11, xi. 1). (3.) Heathen countries (Ezra i. 2). (4.) The land of Judea (Matt. xxiii. 35; Mark xv. 33; Luke iv. 25; Rom. ix. 28).

Lower parts of the earth—This expression is used for the grave (Ps. lxiii. 9), for the womb (Ps. cxxxix. 15), for the earth in opposition to heaven (Isa. xliv. 23), and for the invisible world (Ez. xxxii. 24).

EARTHQUAKE—Devastating earthquakes have often occurred in Palestine. Several are mentioned in Scripture. The first on record was in the reign of Ahab (1 Kings xix. 11, 12). Another occurred in the reign of Uzziah, referred to by Amos and Zechariah (Amos i. 1; Zech. xiv. 5), which, according to Josephus, cleft a mountain in the vicinity of Jerusalem. A great earthquake took place at the crucifixion of Christ (Matt. xxvii. 51-54), and another at his resurrection (Matt. xxviii. 2). Our Lord foretold that earthquakes would precede the destruction of Jerusalem (Matt. xxiv. 7). In prophetic language earthquakes are symbols of revolutions in states and empires (Rev. viii. 5, xi. 19, xvi. 18).

EASTER—The original word, in Acts xii. 4, should be translated passover. This is its true meaning. During this season it was considered unlawful to prosecute a capital trial, and to take away life.

EBAL—*Stony;* a rocky mountain on the north of Mount Ephraim. Opposite, and separated by a valley, in which was the ancient city of Shechem, stood Mount Gerizim. These mountains are remarkable as the places where the covenant between God and Israel was ratified, after the Israelites took possession of Canaan. Half of the tribes assembled on Mount Ebal and half on Mount Gerizim, to hear the curses of disobedience and the blessings of obedience pronounced by the Levites. (*See* Deut. xxvii., xxviii.; Josh. viii. 30-35.) (*See* GERIZIM.)

EBED-MELECH—*Servant of the king;* an Ethiopian eunuch in the court of Zedekiah, who delivered Jeremiah from his dungeon, B.C. 589 (Jer. xxxviii. 7-12, xxxix. 16).

EBENEZER—*Stone of help;* a place between Mizpeh and Shen, where a stone was set up by Samuel to commemorate a great victory over the Philistines (1 Sam. iv. 1, v. 1, vii. 12).

ECCLESIASTES—*The preacher;* the name of an inspired book of the Old Testament, written by Solomon, king of Israel, towards the close of life.

EDEN—*A place of delight;* the garden in which God placed Adam and Eve, and from which they were expelled after they had sinned (Gen. ii. 8-10, iii. 23, 24). It was situated, probably, in the southern part of Armenia (Gen. iv. 16; 2 Chron. xxix. 12; Isa. li. 3; Ez. xxviii. 13, xxxi. 9-16, xxxvi. 35; Joel ii. 3).

EDOM—*Red.* (1.) The first-born son of Isaac and Rebekah, and twin-brother of Jacob, so called from the red pottage for which he sold his birthright, B.C. 1809 (Gen. xxv. 30 xxxvi. 1). (*See* ESAU.)

(2.) A country in Arabia, which derived this name from Esau, or Edom (Gen. xxxvi. 8, 43). Another name was Idumea (Isa. xxxiv. 5). It was situated on the south and south-east of Palestine, and extended from the Dead Sea and the border of Moab to the Elanitic Gulf of the Red Sea. The Edomites conquered the original inhabitants of Mount Hor, extended their territory, and rose to a high rank among early nations. During many ages they were governed by their own dukes and kings (Gen. xxxvi.). The ancient spirit of Esau towards Jacob still lived in his descendants. The Edomites refused Israel a passage through their territory (Num. xx. 14-21). By the world the Church was still hated. At length came the period of judgment. David subdued Edom (2 Sam. viii. 14), and Esau bowed down to Jacob (Gen. xxvii. 29). Then came a time of independence, full of troubles and reverses. Esau began to break the yoke of Jacob from his neck (Gen. xxvii. 40; 2 Chron. xxi. 8-10; 2 Kings xiv. 7; 2 Chron. xxviii. 17). Edomites entered the army of Nebuchadnezzar as allies during his invasion of Judea, and exulted in the destruction of Jerusalem and the temple (Ps. cxxxvii. 7; Lam. iv. 21; Ez. xxv. 12-14; Obad. 10-16). Five years afterwards Nebuchadnezzar returned, and finally subdued them.

According to prophecy, Edom is desolate. (*See* Isa. xxxiv.; Jer. xlix.; Ez. xxxv.; Joel iii. 19; Amos i. 11, 12; Obad. 2-18; Mal. i. 3, 4.)

EGLON—*A fine bull calf;* a king of Moab, who oppressed the Israelites during eighteen years, and was slain by Ehud, the second of their judges, B.C. 1336 (Judges iii. 12-17).

EGYPT—An ancient and renowned kingdom in the north-east of Africa, bounded on the north by the Mediterranean Sea, on the south by Nubia, on the west by the Lybian Desert, and on the east by the Red Sea and the Isthmus of Suez. Its superficial extent is about 11,000 square miles; and it is watered and fertilised by the Nile, its only river. Egypt was colonised by the descendants of Ham, the youngest son of Noah. The name of a son of Ham, *Mizraim,* is the Hebrew name of Egypt. It is also called the land of Ham (Ps. lxxviii. 51, cv. 23, 27). When Abraham sojourned there (B.C. 1920), he found it a kingdom in an advanced state of civilisation (Gen. xii. 10-20). It was revealed to him that his posterity would dwell in a strange land, suffer oppression, and come again with great substance (Gen. xv. 13, 14). The Israelites settled in Goshen, B.C. 1706 (Gen. xlvi.)—it became the house of bondage—they were brought out by a series of desolating judgments (Ex. i.-xiv.). From the reign of David to the reign of Zedekiah, relations existed between Egypt and Judea, which were sometimes friendly and sometimes hostile. Solomon married a princess of the house of Pharaoh (1 Kings iii. 1, ix. 16). In the time of Rehoboam, Shishak invaded Judah, entered Jerusalem, and carried off the treasures of the temple (1 Kings xiv. 25, 26). In the latter days of Israel and Judah, defensive alliances were formed with Egypt against Assyria (2 Kings xvii. 6, xviii. 21) and Babylon (2 Kings xxiv.; Jer. xxxvii. 5, xliv.), from which no help was derived. The doom of Egypt—the land of false gods, the oppressor of the Church, and the type of her principal enemies—was pronounced by the prophets. In the height of her pride, when Apries was boasting that a god could not shake his power, it was foretold that, like Assyria and Babylon, Egypt was not to perish, but to become "the basest of kingdoms" (Ez. xxix. 15). The long period of judgment began, B.C. 569, with the victories of Nebuchadnezzar, who dethroned the king, and carried off spoils and captives. It was subdued by Cambyses, B.C. 525, and became a province of the Persian empire. Again it submitted to Alexander the Great. At his death, B.C. 323, it was seized by Ptolemy, one of his generals, when it rose from its depressed state, and flourished under a long line of sovereigns. The Romans subdued it, B.C. 30. The Saracens were its next conquerors, A.D. 640. In A.D. 1517 it fell into the hands of the Turks, who extinguished its glory. Egypt has become the basest of kingdoms. (*See* Isa. xix., xx.; Jer. xliii., xliv., xlvi.; Ez. xxix.-xxxii.; Zech. x. 11.)

EHUD—*Joining together;* son of Gera, a Benjamite, and, like many of his tribe, left-handed. He delivered Israel from the oppression of Moab, and became the second judge. Having been sent to pay the customary tribute, he requested a private audience of Eglon the king, and slew him with a dagger, which he had concealed under a part of his dress. Immediately he summoned the Israelites to arms in Mount Ephraim. A battle was fought, in which the Moabites were routed. Israel had rest eighty years, B.C. 1336 (Judges iii. 15-30; 1 Chron. vii. 10).

EKRON—*Emigration;* a city of the Philistines (Josh. xiii. 3). It was assigned first to Judah, in the distribution of the territory (Josh. xv. 11, 45), and afterwards to Dan (Josh. xix. 43), though conquered by Judah (Judges i. 18). To this city the ark of the covenant was brought from Ashdod, and sent home from thence upon a new cart, drawn by two milch kine (1 Sam. v. 10, vi. 1-8). Judgments were pronounced by the prophets against Ekron, in common with the cities of the Philistines (Jer. xxv. 20; Amos i. 8; Zeph. ii. 4; Zech. ix. 5). A Moslem village called Akri stands upon its site.

ELAH—*Oak.* (1.) Son and successor of Baasha, king of Israel. He was slain by Zimri, one of his officers, whilst revelling in the house of Arza, after a reign of two years. The house of Baasha thus perished, according to the prophecy of Jehu (1 Kings xvi. 6-14).

(2.) A valley in which the Israelites were encamped when David fought and slew Goliath (1 Sam. xvii. 19). It was so named from its oaks.

ELAM—*Hidden time.* (1.) The eldest son of Shem, and progenitor of the Elamites and Persians, B.C. 2300 (Gen. x. 22; 1 Chron. i. 17).

(2.) A province in Persia which derived its name from Elam, the son of Shem. Its inhabitants were called Elamites. Elam was early settled under its own kings. Chedorlaomer, in the time of Abraham, had subdued part of Canaan (Gen

xiv.). It is mentioned by Ezekiel as a nation which had been the terror of the world (Ez. xxxii. 24). It was conquered by the Chaldeans under Nebuchadnezzar (Dan viii. 1, 2), according to the prediction of Jeremiah (xlix. 30-39), and again restored to Persia by Cyrus. Elamites were in Jerusalem on the day of Pentecost (Acts ii. 9).

ELATH—*Terebinths;* a city of Idumea, having a port on the eastern arm of the Red Sea, which was called from it the Elanitic Gulf. It is first mentioned in connection with the journey of Israel past Edom (Deut. ii. 8). It was among the conquests of David (1 Chron. xviii. 13). In the time of Jehoram the Edomites recovered it (2 Kings viii. 20-22). It was again taken by Uzziah (2 Kings xiv. 22). Afterwards it fell into the hands of Rezin of Syria (2 Kings xvi. 6), and from him it was taken by Tiglath-pileser of Assyria (2 Kings xvi. 7-9).

ELDAD—*Whom God loves;* one of the seventy elders appointed in the wilderness to assist Moses in governing the people. He was endowed with the spirit of prophecy, B.C. 1492 (Num. xi. 26, 27).

ELDERS—Derived from the Anglo-Saxon *eld*, which signifies age. The term first occurs as an official title in Gen. l. 7, where it is applied to the heads of the tribes, and to the state officers in Egypt. Two classes of persons were afterwards designated elders—magistrates (Ex. xviii. 13-26; Num. xi. 16-30), and ecclesiastical rulers (Ex. xxiv. 1-14; Deut. xxvii. 1-9; Ps. cvii. 32; Jer. xix. 1; Ez. vii. 26; Matt. xxvi. 59).

In the New Testament the title is assumed by apostles (1 Pet. v. 1; 2 John 1; 3 John 1), and is applied to teaching and ruling presbyters (Acts xiv. 23, xv. 4, 6, xvi. 4, xx. 17; 1 Tim. v. 17). Their qualifications and duties are specified, 1 Tim. iii. 1-7; Titus i. 5-9.

ELEAZAR—*Whom God helps.* (1.) The third son of Aaron, and his successor as high priest (Ex. vi. 23; Num. xx. 25-29). He lived twenty-five years after the Israelites had crossed the Jordan. With Joshua he was appointed to divide the land (Num. xxxiv. 17); and his death is recorded in Joshua xxiv. 33. Phinehas, his eldest son, succeeded him (Num. xxv. 12, 13); and the high priesthood continued in his line until the time of Eli, who was of the line of Ithamar. Solomon restored it to the line of Phinehas, the elder branch, in the person of Zadok (1 Kings ii. 27). In this line it continued till the captivity.

(2.) A son of Dodo; one of David's mighty men, two of whose exploits are recorded; B.C. 1048 (2 Sam. xxiii. 9-13; 1 Chron. xi. 11-18).

(3.) A Levite, to whose care the ark was committed during the time it remained in the house of his father Abinadab, B.C. 1120 (1 Sam. vii. 1).

ELECT, or CHOSEN—In Scripture, this term has several applications. (1.) To Christ, who, in the covenant of redemption, was appointed to save his people by his obedience unto death (Isa. xlii. 1; Matt. xii. 18). (2.) To the spiritual body of Christ, chosen in him to eternal life (Matt. xxiv. 24; Titus i. 1; 1 Pet. i. 2). (3.) To good angels (1 Tim. v. 21). (4.) To the Israelites, who were chosen to national blessings (Deut. vii. 6, 7).

ELECTION signifies that in Christ, as their head and representative in the covenant of redemption, God chose a definite number of the human race to holiness and eternal life. Election took place before the foundation of the world (Eph. i. 4, iii. 11; 2 Thess. ii. 13); and the ground or reason of it lies, not in the sinner, but in the sovereign will of God (Rom. viii. 28; Eph. i. 6, 11; 2 Tim. i. 9). It is personal, as distinguished from the election of communities or nations (Matt. xx. 23, xxv. 34; 2 Tim. ii. 19). The elect shall certainly be saved (Rom. viii. 28-39).

ELHANAN—*Whom God graciously gave;* one of David's heroes, who killed Lahmi, Goliath's brother, in the battle of Gob, B.C. 1048 (2 Sam. xxi. 19; 1 Chron. xx. 5).

ELI—*A foster son;* the first Jewish high priest of the line of Ithamar, Aaron's youngest son (1 Chron. xxiv. 3, 6), and a judge of Israel. Though a godly man, he failed to reprove with firmness the profligacy of his sons, and through Samuel the doom of his wicked house was pronounced (1 Sam. iii.). In his own time came the first part of the punishment. Hophni and Phinehas fell in battle with the Philistines. The tidings were brought to Eli at the gate of Shiloh; and hearing that the Ark of the Covenant was taken, "he fell from off the seat backward by the side of the gate, and his neck brake, and he died" (1 Sam. iv.). The last part of the sentence was fulfilled when Solomon deposed Abiathar (1 Kings ii. 27). Eli judged Israel forty years.

ELIAKIM—*Whom God sets up.* (1.) Son of Hilkiah, an officer over the household of Hezekiah, king of Judah, appointed according to the prophecy of Isaiah (Isa. xxii. 20-23). He was one of the commissioners who treated with the Assyrian generals, when they had advanced upon Jerusalem, B.C. 710 (2 Kings xviii. 18-37, xix. 2; Isa. xxii. 20, xxxvi. 3-22, xxxvii. 2).

(2.) A son of Josiah, king of Judah. The king of Egypt deposed Jehoahaz, his brother, placed him on the throne, and changed his name to Jehoiakim, B.C. 599 (2 Kings xxiii. 34; 2 Chron. xxxvi. 4). (*See* JEHOIAKIM.)

ELIEZER—*God of help.* (1.) The pious steward of Abraham's household, who, the patriarch thought, before the birth of Isaac, would be his heir; B.C. 1913 (Gen. xv. 2, xxiv.).

(2.) The son of Moses, born while he was in the land of Midian, B.C. 1500 (Ex. xviii. 4; 1 Chron. xxiii. 15-17).

(3.) Son of Zichri, who was the ruler of the Reubenites under Solomon, B.C. 1015 (1 Chron. xxvii. 16).

(4.) The son of Dodavah, a prophet who foretold the destruction of Jehoshaphat's fleet, because he had entered into mercantile engagements with wicked Ahaziah, B.C. 896 (2 Chron. xx. 37).

ELIHU—*God the Lord;* one of Job's friends who visited him in his distress. He came from Buz, a city of Idumea (Jer. xxv. 23), and was descended probably from Buz, the son of Nahor, from whom the city derived its name; B.C. 1520 (Job xxxii.-xxxvi.).

ELIJAH—*God-Jehovah;* surnamed the Tishbite, from Tishbeh, a city beyond Jordan, the place of his birth. Elijah, after Moses, was the most remarkable of the Old Testament prophets. He was appointed to reform the corruptions and abuses in Israel, which had resulted from the idolatry established by Ahab and Jezebel. At first he was a stern minister of judgment. A drought, followed by a famine, came by his prayer, and during three years and six months bowed down the nation (1 Kings xvii.; James v. 17, 18). On Mount Carmel, where Ahab, according to his request, had assembled Israel and the prophets of Baal, he proved by a miracle the authority of Jehovah. With the royal sanction, by his command, the false prophets were put to death by the people whom they had deceived. He then prayed for rain, and the famine passed away (1 Kings xviii.). At Horeb, to which he fled through fear of Jezebel, it was revealed to him that his ministry was no longer to be symbolised by the earthquake and tempest (1 Kings xix.); and accordingly he retired to the schools of the prophets, in which he trained the future instructors of the people. Twice afterwards he was called from his retreat—to pronounce the doom of Ahab and his house for the cruel murder of Naboth (1 Kings xxi. 17-24), and to reprove Ahaziah for sending to consult Baalzebub, the idol-god at Ekron (2 Kings i.). Like Enoch before the flood, Elijah was miraculously translated to heaven (2 Kings ii. 11). He afterwards appeared with Moses on the Mount of Transfiguration, conversing with Christ regarding the redemption he was to accomplish (Matt. xvii. 4).

ELIM—*A grove of palms;* the sixth station of the Israelites on the route to Mount Sinai, where there were twelve wells of water, and threescore and ten palm trees. Hence its name (Ex. xv. 27, xvi. 1; Num. xxxiii. 9, 10).

ELIMELECH—*God of the king;* a native of Bethlehem, and husband of Naomi, by whom he had two sons, Mahlon and Chilion. In a time of famine he went to the land of Moab, where he died, B.C. 1322 (Ruth i. 2, 3, ii. 1, 3, iv. 3, 9).

ELIPHAZ—*God the strong.* (1.) A son of Esau by Adah, B.C. 1790 (Gen. xxxvi. 4-16; 1 Chron. i. 35, 36).

(2.) One of Job's friends, who came to visit him in his affliction. He took part against Job in the discussion recorded in his book. He was a descendant of Teman, a son of Esau (Job ii. 11, iv. 1, xv. 1, xxii. 1, xlii. 7, 9).

ELISABETH—*The oath of God;* the wife of Zacharias, and mother of John the Baptist. She was a descendant of Aaron, and her name is the same as Elisheba, which was the name of his wife. The godly characters of this honoured pair are recorded by Luke (chap. i. 5, 6).

ELISHA—*God the Saviour;* the son of Shaphat of Abel-meholah. He was the disciple and successor of Elijah in the prophetic office, after his translation to heaven. Elijah called and anointed him by the express command of God (1 Kings xix. 16-21). Elisha prayed that a double portion of the spirit of his master might rest upon him. His prayer was heard (2 Kings ii. 9-12). He is supposed to have prophesied nearly sixty years, and to have been occupied principally in the schools of the prophets. His miracles, numerous, varied, and wonderful, are related in 2 Kings ii.-xiii.

ELISHEBA—*Oath of my God;* sister to Naashon, one of the princes of the royal tribe of Judah. She was the wife of Aaron, and mother of the priestly family (Ex. vi. 23).

ELIZAPHAN—*God hides,* or *defends him;* a son of Uzziel, the uncle of Aaron. He was the father of the Kohathites (Num. iii. 30).

ELKANAH—*Possession of God;* the son of Jeroham, and father of Samuel the prophet. He dwelt in Mount Ephraim (1 Sam. i. 4-23, ii. 11, 20; 1 Chron. vi. 27, 34).

ELLASAR—The territory, probably in Asia, over which Arioch reigned (Gen. xiv. 1, 9).

ELNATHAN—*God gave;* the father-in-law of Jehoiakim, who married Nehushta, his daughter (2 Kings xxiv. 6-8). He brought the prophet Urijah from Egypt to be put to death by Jehoiachin, his grandson (Jer. xxvi. 22, 23), and saved the prophecy of Jeremiah from the fire (Jer. xxxvi. 12, 25).

ELON—*Magnificent oak;* a Zebulonite, who judged Israel during ten years. He was the eleventh judge, B.C. 1120 (Judges xii. 11, 12).

ELUL—The sixth month of the Jewish ecclesiastical, and twelfth of their civil year. It began with the new moon of our September (Neh. vi. 15).

ELYMAS—*Sorcerer;* according to the interpretation given by Luke (Acts xiii. 8). (*See* BAR-JESUS.)

EMERALD—A precious stone, of a deep green colour, and in hardness next to the ruby. There was an emerald in the breastplate of the high priest, on which the name of Zebulon was written (Ex. xxviii. 18), and in the foundation of the city wall which John saw in vision (Rev. xxi. 19). The emerald was an article of Tyrian merchandise (Ez. xxvii. 16, xxviii. 13), and was brought principally from Egypt. It is now found in the East Indies and Peru.

EMERODS—A painful disease with which the Philistines were afflicted, and supposed to have been similar to what, in modern times, is termed piles (1 Sam. vi. 4, 5). The disobedient Jews were threatened with it as a punishment (Deut. xxviii. 27).

EMIMS—*Terrors;* they were a numerous and warlike people, of gigantic stature, who in the time of Abraham dwelt in the country which the Moabites afterwards subdued. This name was derived probably from the terror which they inspired (Gen. xiv. 5; Deut. ii. 10).

EMMANUEL—*See* IMMANUEL.

EMMAUS—A village eight miles north-west from Jerusalem, noted for our Lord's interview with two disciples along the way to it on the day of his resurrection (Luke xxiv. 13-35).

ENDOR—*Fountain of habitation;* a town near to Shunem and Gilboa, assigned to Manasseh, though in the territory of Issachar (Josh. xvii. 11). Barak routed Sisera in its neighbourhood (Judges iv.; Ps. lxxxiii. 10). It is chiefly memorable as the abode of the witch whom Saul consulted on the eve of the battle in which he perished (1 Sam. xxviii. 7-25).

EN-GANNIM—*Fountain of the gardens.* (1.) A town in the territory of Judah, near to Bethel (Josh. xv. 34).

(2.) A Levitical city in the territory of Issachar (Josh. xix. 21, xxi. 29). The modern town of Jenin, fifteen miles south from Mount Tabor, is supposed to stand on its site.

EN-GEDI—*Fountain of the kid;* a town in the territory of Judah, near the Dead Sea, and twenty-three miles south-east from Jerusalem (Josh. xv. 62). Its more ancient name was Hazezon-tamar (Gen. xiv. 7). The surrounding district was celebrated for palm-trees and vineyards (Song i. 14). The wilderness of Engedi, abounding in caves and fastnesses, was a retreat of David when pursued by Saul (1 Sam. xxiii. 29, xxiv. 1-4).

ENOCH—*Dedicated.* (1.) The eldest son of Cain, B.C. 3875 (Gen. iv. 17, 18).

(2.) A son of Jared, and father of Methuselah. To distinguish him from the son of Cain, he is called "the seventh from Adam." Enoch, remarkable for his faith, and intimate spiritual fellowship with God, was translated to heaven without seeing death. "He was not; for God took him" (Gen. v. 18-24; Heb. xi. 5). He sojourned on earth 365 years, B.C. 3382 to 3017. Jude quotes from a prophecy delivered by him before his translation (Jude 14, 15). Under each of the three great dispensations a clear proof has been given of the doctrine of immortality—in the persons of Enoch, of Elijah, and of Christ (2 Kings ii. 11; Acts i. 9, 10).

ENON—*Fountain;* a town in the tribe of Manasseh, on the west side of Jordan, abounding in water, and memorable as the place where John baptized (John iii. 23).

ENOS—*Man,* frail and miserable; the first-born son of Seth. In his days there was a revival of religion—"Then began men to call upon the Lord;" B.C. 3874 to 2764 (Gen. iv. 26, v. 6-11; 1 Chron. i. 1).

EN-ROGEL—*Fountain of the foot;* called the Fuller's Fountain, because there they trode their clothes with their feet. It was situated near Jerusalem, on the boundary between Judah and Benjamin (Josh. xv. 7, xviii. 16; 2 Sam. xvii. 17; 1 Kings i. 9).

EPAPHRAS—*Covered with foam;* a native of Colosse, and a faithful minister of Christ in the Church at that place (Col. i. 7, iv. 12). It appears from Philem. 23, that he suffered imprisonment with the apostle at Rome.

EPAPHRODITUS—*Agreeable, handsome;* he seems to have been a minister in the Church at Philippi, and was commissioned by them to carry pecuniary aid to the apostle during his imprisonment at Rome. Paul refers to his dangerous illness, incurred in that service, and speaks of him in terms of great affection and respect (Phil. ii. 25, iv. 18).

EPHAH—*Darkness;* the eldest son of Midian, who was the fourth son of Abraham by Keturah. He settled on the shore of the Red Sea, and gave his name to a city which was a little below Madian (Gen. xxv. 4; 1 Chron. i. 33). His descendants were metonymically called by his name (Isa. lx. 6).

EPHAH—A dry measure equivalent to the bath for liquids. It contained three pecks and three pints (Ex. xvi. 36; Lev. xix. 36).

EPHESUS—A celebrated city of Asia Minor, on the river Cayster, near the coast of the Mediterranean Sea, between Smyrna and Miletus. It was chiefly famous for the temple of Diana, the magnificence of which attracted a great concourse of strangers. (*See* DIANA.) A church was founded there by the apostle Paul, which became the centre of Christianity in Proconsular Asia (Acts xviii. 19, xix., xx. 16). The Church at Ephesus was reproved and threatened for coldness and backsliding (Rev. ii. 1-11). The city is now in ruins. A miserable village, called Aijasoluc, occupied by Turks and Greeks, stands in the vicinity of its site.

EPHOD—A part of the official dress of the priests. It was a vest fastened on the shoulders, extending behind to the heels, and in front a little below the waist. The ephod of the high priest was of fine twisted linen, embroidered with gold, blue, purple, and scarlet. To each shoulder-strap was attached a precious stone, on which were engraven the names of the twelve tribes of Israel. The inferior priests wore plain linen ephods (Ex. xxviii. 6-14, xxxix. 1-7; 1 Sam. ii. 18).

EPHRAIM—*Very fruitful.* (1.) The second son of Joseph, by Asenath, daughter of Potipherah, priest of On (Gen. xli. 52). Though younger than Manasseh, he was preferred and adopted by Jacob, whose prediction respecting him was literally accomplished, B.C. 1711 (Gen. xlviii. 8-20; Num. ii. 18-21).

(2.) Tribe of—One of the finest and most fruitful parts of Palestine was assigned to this tribe. Their territory, lying in the centre, between that of Manasseh on the north, and that of Dan and Benjamin on the south, extended from the Mediterranean to the Jordan. Previous to the establishment of the monarchy, the tribe of Ephraim held a commanding influence amongst the other tribes. The tabernacle and the ark were placed at Shiloh, one of their cities, and remained there during 300 years. After the revolt of the ten tribes, the capital city of Israel was still in the territory of Ephraim. Accordingly, Ephraim is often put for the ten tribes (Isa. vii. 2; Jer. xxxi. 18, 20).

(3.) City of—In the wilderness of Judea, to which Jesus retired from the persecution which followed the resurrection of Lazarus (John xi. 54). It is probably the same place mentioned in 2 Chron. xiii. 19.

(4.) Mount—A range of hills in the southern part of Ephraim, near the border of Benjamin (Judges xix. 50, ii. 9; 1 Sam. i. 1; 2 Sam. xx. 21; Jer. iv. 15, xxxi. 6).

(5.) Forest of—Was east from the Jordan, near Mahanaim. It is noted as the scene of the battle in which Absalom lost his life (2 Sam. xviii. 6-8).

EPHRATH—*Fruitful;* a name given to BETHLEHEM, which see (Gen. xxxv. 16, 19, xlviii. 7; Ruth iv. 11; Ps. cxxxii. 6; Micah v. 2).

EPHRON—*A great and choice fawn;* the son of Zohar the

Hittite, from whom Abraham bought the cave of Machpelah for a burying-place, B.C. 1860 (Gen. xxiii. 8-17).

EPICURRANS—The followers of Epicurus, an Athenian philosopher, who flourished about 300 years before Christ. The leading doctrines in their system of philosophy are these—that the world was made by the fortuitous concourse of atoms, or by chance; that divine beings do not interfere with its government; that there is no resurrection of the body, no immortality; and that pleasure is to be followed as the chief good (Acts xvii. 18).

EPISTLES—A term applied to those inspired communications, addressed by the apostles to Christian churches, and to particular persons. They are twenty-one in number—beginning with Romans, and ending with Jude—and were written through a period of twenty years. Of these, fourteen were written by Paul, one by James, two by Peter, three by John, and one by Juda. These documents formed part of the rule of faith and practice in the early Church, and their authority continues the same over the hearts and consciences of men to the end of the world. (*See* APOSTLES.)

ERASTUS—*Lovely, amiable;* the chamberlain, or city treasurer of Corinth, who was converted under the ministry of Paul (Acts xix. 22; Rom. xvi. 23; 2 Tim. iv. 20).

ERECH—*Length;* a city of Babylonia, built by Nimrod, on the Tigris, at the beginning of his kingdom (Gen. x. 10).

ESAR-HADDON—*Gift of fire;* a son of Sennacherib of Assyria, who succeeded him on the throne, B.C. 698 (2 Kings xix. 37; Ezra iv. 2; Isa. xxxvii. 38).

ESAU—*Covered with hair;* the first-born son of Isaac and Rebekah, the twin brother of Jacob (Gen. xxv. 24-28). He was an irreligious man, and lived the romantic life of a hunter. Despising his birthright, and the rich blessings of the covenant with Abraham and his father, he resigned his claims to Jacob for a mess of red pottage. Accordingly, he received the surname Edom (Gen. xxv. 29-34). By the indefensible advice of Rebekah, Jacob obtained the prophetic blessing of his father, who at last preferred him before Esau. The line of the birthright and blessing was thus settled. Esau attempted to recall his profane act in bartering it away, but he found no place for his repentance. He then resolved to murder Jacob, who fled to Padan-aram (Gen. xxviii.). To wound the heart of his father, he married a daughter of Ishmael (Gen. xxviii. 6-9). On the return of Jacob to Canaan, Esau, according to his prayer, met him in kindness (Gen. xxxii., xxxiii.). They met again at the funeral of Isaac (Gen. xxxv. 29). (*See* EDOM.)

ESHCOL—*A cluster of grapes.* (1.) An Amoritish chief, who joined Abraham in the pursuit of Chedorlaomer and his allies for the rescue of Lot, B.C. 1918 (Gen. xiv. 13, 24).

(2.) A valley in the south of Canaan, where the Hebrew spies found a large bunch of grapes, which, with other fruits, was conveyed to the camp "on a staff between two," as a specimen of the fertility of the promised land (Num. xiii. 24).

The vineyards of Eshcol, according to Dr Robinson, still produce the finest and largest grapes in the country.

ESHTAOL—*Woman requesting;* a town situated in the plain country of Judah, twenty-five miles south-west from Jerusalem. It was afterwards given to Dan. Near this place Samson was born and buried (Josh. xv. 33, xix. 41; Judges xiii. 25, xvi. 31, xviii. 2-11).

ESPOUSE—*See* BETROTH.

ESTHER—*Star;* a Jewish maiden of the tribe of Benjamin, born in captivity at Babylon. Her family did not return to Palestine, though permitted by the decree of Cyrus. After the death of her parents, she was adopted by her cousin, Mordecai, and brought up as his daughter. When Ahasuerus had divorced Vashti, his queen, the most beautiful maidens in the kingdom were brought to the royal harem, and Esther was chosen her successor. By her instrumentality the Jews were saved from extirpation, to which they had been doomed by a decree procured by Haman, the chief minister. The feast of Purim was instituted and observed to commemorate their deliverance, B.C. 519 (Esther i.-x.).

ETERNAL, EVERLASTING—The meaning of these words is easily determined from the connection in which they are used. When applied to the possession of Canaan by the posterity of Abraham (Gen. xvii. 8), and to the continuance of the ceremonial law, a limited time is denoted; when applied to God, existence without beginning and without end is the meaning (Deut. xxxiii. 27; Isa. xl. 28); and when applied to the felicity of the righteous, and to the punishment of the wicked, the meaning is duration without end (Matt. xxv. 46; Mark x. 30; 2 Thess. i. 9).

ETHAM—*Boundary of the sea;* the third station of the Israelites during their journey to Canaan, situated on the boundary of the Egyptian and Arabian deserts. The wilderness of Etham was probably a part of the great desert of Shur (Ex. xiii. 20; Num. xxxiii. 6-8).

ETHAN—*Firmness;* called the Ezrahite (Ps. lxxxix. title). He lived in the time of Solomon, with whom he is compared for his sagacity and wisdom (1 Kings iv. 31). He was a Levite, and a leader of the temple music (1 Chron. xv. 19). The eighty-ninth Psalm is supposed to have been written by him.

ETHANIM—The first month of the Jewish civil, and seventh of their ecclesiastical year, corresponding with part of September and October (1 Kings viii. 2). It was called Tisri, after the return of the Jews from the Babylonish Captivity.

ETHIOPIA—*A black countenance.* (1.) The Hebrew word Cush, thus rendered, has been applied to a country east of the Tigris, known in modern times as Chusistan. It was probably Cuthah, mentioned in Gen. ii. 13; 2 Kings xvii. 24.

(2.) Ethiopia Proper, which included the modern countries of Nubia and Abyssinia, lying to the south of Egypt, and bounded on the east by the Red Sea (Isa. xlv. 14; Jer. xiii. 23; Ez. xxix. 10, xxx. 4, 9; Acts viii. 27).

EUNICE—*Good victory;* the mother of Timothy the Evangelist. She was a Jewess by birth, married to a Greek proselyte, and bearing a Greek name. Eunice was a believer in Christ, and distinguished for her piety (Acts xvi. 1; 2 Tim. i. 5).

EUNUCH—*Bed-keeper;* such persons have been employed from the earliest times by Eastern kings to take charge of the royal harems (Esther ii. 3). The term came to signify a minister of a court, since eunuchs, having frequent access to the royal presence, often were advanced to stations of great power and trust (2 Kings ix. 32; Acts viii. 27).

EUODIAS—*Sweet scent;* a female disciple in the Church at Philippi, who seems to have been at variance with another named Syntyche. The apostle spoke of them as having laboured with him in the Gospel, and besought them to be of one mind (Phil. iv. 2, 3).

EUPHRATES—*Fruitfulness;* a famous river of Asia, spoken of as the fourth in the garden of Eden (Gen. ii. 14). It rises in the mountains of Armenia, flows through Babylon, unites with the Tigris, and after a course of 1150 miles, falls into the Persian Gulf. The Euphrates was the eastern boundary of the promised land (Gen. xv. 18; Deut. i. 7; Josh. i. 4; 2 Kings xxiii. 29; Jer. xiii. 4-7).

EUROCLYDON—A tempestuous and veering wind, common in the Mediterranean, and known in modern times as a Levanter (Acts xxvii. 14).

EUTYCHUS—*Fortunate;* a young man of Troas, who sat in the open window of the third story while Paul was preaching, and, overcome with sleep, fell into the court below. He was taken up dead, and was restored to life by the apostle (Acts xx. 5-12).

EVANGELIST—*One who publishes good news.* The term is applied to an order of men, in the times of the apostles, who preached the Gospel as they were directed by the Holy Spirit, in places where it had been previously unknown. They resembled modern missionaries. They were appointed by Christ (Eph. iv. 11, 12); and their duties are specified in 2 Tim. iv. 5. Philip was an evangelist (Acts xxi. 8).

EVE—*Life;* the first woman, so named by Adam "because she was the mother of all living." She was first in transgression, having been deceived by the serpent (Gen. iii. 1-6), and, accordingly, was sentenced to multiplied sorrows, especially in the birth of her offspring, and subjected to her husband (Gen. iii. 16). (*See* ADAM.)

EVIL-MERODACH—*The fool of Merodach;* a son of Nebuchadnezzar, and his successor on the throne of Babylon. It is supposed that he reigned during the time his father was bereft of reason, and that he was afterwards imprisoned by him for the abuses of his government—that in prison he formed the acquaintance and friendship of Jehoiachin, the captive king of Judah, whom, on coming to the throne, he liberated, and treated with kindness and respect, B.C. 562 (2 Kings xxv. 27; Jer. lii. 31-34).

EXCOMMUNICATION—An ecclesiastical censure, by which those guilty of a heinous sin are separated from the communion of the Church, and deprived of spiritual advantages, for the purpose of bringing them to repentance, and of a warning to others (Matt. xviii. 15-17; 1 Cor. v. 5-7; 2 Thess. iii. 14, 15). Among the Jews there were two kinds of excommunication—one for lighter, the other for weightier offences. The first, termed in the New Testament casting or putting out of the synagogue (Luke vi. 22; John ix. 22), was in force during thirty days. It prohibited the party from attending the synagogue, from approaching his wife or his friends nearer than four cubits, from bathing, or shaving his head. The time of it might be shortened by repentance. The second involved an exclusion for ever from the sacred assemblies.

EXODUS signifies *going out;* the name of the second book written by Moses, which records the release and departure of the Israelites from bondage in Egypt, on their way to the land of promise.

EXORCISTS were persons who attempted, by using the name of God, to expel demons from the bodies of men and places possessed by them. Exorcism was prevalent among the Jews (Matt. xii. 27; Mark ix. 38; Acts xix. 13).

EZEKIEL—*Strength of God;* he was the son of Buzi, the priest, and was carried into captivity in the time of Jehoiachin, with the colony of Jews which was planted on the banks of the Chebar (2 Kings xxv. 14). At that place he delivered his prophecies, and was there sixteen years after the destruction of Jerusalem by Nebuchadnezzar. He was contemporary with Jeremiah and Daniel.

EZION-GEBER—*The backbone of a man;* an ancient city near Elath, on the eastern arm of the Red Sea (Num. xxxiii. 35, 36; Deut. ii. 8). Solomon fitted out a fleet at this place for the voyage to Ophir for gold (1 Kings ix. 26-28; 2 Chron. viii. 17). The fleet of Jehoshaphat, equipped for a similar purpose, was wrecked here, because he had allied himself with Ahaziah, king of Israel (1 Kings xxii. 48; 2 Chron. xx. 36).

EZRA—*Help;* a priest, and lineal descendant of Aaron, who led the second colony of Jews from Babylon to Jerusalem, in the time of Artaxerxes. He was occupied in settling the State and Church of the Jews, and in reforming religious abuses and corruptions which had arisen during the captivity. Ezra was a scribe "ready in the law of Moses, which the Lord God of Israel had given," B.C. 458 (Ezra i.-x.; Neh. xii. 1-36).

FABLES—False or fictitious representations; these were common among the ancient heathen, as they are among the modern Romanists, whose popular religious literature consists for the most part of lying legends of saints and angels. The Jews, in the later days of their history, were also much given to fabulous inventions, as may be seen by any one acquainted with their Talmudical writings. It is to these Jewish fables that Paul is supposed to refer in 1 Tim. iv. 7; Titus i. 14. Some fables are of the nature of apologues, or parables. These formed a favourite mode of conveying instruction in the East. That of Jotham (Judges ix. 7-15) is the oldest specimen extant of the Oriental apologue; while the parables of our Lord are exquisite examples of the perfection to which it may be carried.

FACE—The visage or countenance, which is the index of the mind, and the chief mark by which one individual is distinguished from another. Hence it is sometimes put for the whole person (Gen. xlviii. 11). God's face signifies his favour (Ps. xxxi. 16); sometimes his displeasure (Ps. xxxiv. 16); generally his manifested presence or glory (Ex. xxxiii. 18).

FAIR-HAVENS—A bay or roadstead of Crete; supposed to be the modern Cape Matala, near Cape Leon (Acts xxvii. 8).

FAITH, in its ordinary sense, means credit or belief in testimony; in the Scriptures, belief in the testimony of God, accompanied with trust and reliance on his promises. Faith is essential to acceptable worship, and to all religious acts, for without it it is impossible to please God (Heb. xi. 6). Faith in Christ is connected with, and necessary to, salvation (John iii. 15, 16, 36; 1 Cor. i. 21; Rom. iii. 25). It is commanded as a duty (Acts xvi. 31; 1 John iii. 23). Saving faith is the gift of God, and the fruit of his Spirit (Gal. v. 22; Eph. ii. 8). It has its root in the moral, and not merely in the intellectual nature. It is with the *heart* that man believeth unto righteousness (Acts viii. 37; Rom. x. 9, 10). It works by love (Gal. v. 6), purifies the heart (Acts xv. 9), overcomes the world (1 John v. 4). It is productive of good works (James ii. 14, 26); it is abiding (Col. ii. 7).

FASTS—The only fast appointed under the Mosaic law was that on the great day of atonement, hence called "the fast" (Acts xxvii. 9). In later times public fasts were introduced in memory of particular calamities, or with the view of arresting threatened judgments (Jer. lii. 6, 7; Zech. viii. 19; Jonah iii. 5; Joel i., ii.; 1 Sam. vii. 5-12). Private fasts were also observed on special occasions by individuals and families (1 Sam. i. 7, xx. 34; 1 Kings xxi. 9; Ezra x. 6; Neh. i. 4; Luke xviii. 12). The practice was sanctioned by our Lord's example, though he condemned the Pharisaical abuse of it.

FAT—The eating of it interdicted by the law of Moses (Lev. iii. 17). It was commanded to be reserved for the altar in the case of the victims offered in sacrifice. The prohibition against the use of it as an article of diet was no doubt founded on sanitary considerations.

FATHER—The term is applied in Scripture to various parties: (1.) To God, as bearing that relation to man by nature, and to his people in a more special sense (Ex. iv. 22; Deut. xxxii. 6; Isa. lxiii. 16, lxiv. 8; Jer. xxxi. 9; John v. 45, viii. 41; Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 4).

It is applied also, (2.) to the founders of the arts, and to the progenitors of tribes and nations (Gen. iv. 20, 21); Deut. i. 11; 1 Kings viii. 21; Matt. iii. 9, xxiii. 30). It was applied (3.) to chiefs, rulers, or elders, and especially to kings, prophets, and priests, as a title of reverence and respect (Judges xvii. 10, xviii. 19; 2 Kings ii. 12, v. 13, vi. 21; Matt. xxiii. 9; Acts vii. 2, xxii. 1).

FELIX—*Happy;* procurator of Judea, a man of dissolute life, and of rapacious and unscrupulous character. His wife was Drusilla, daughter of Herod Agrippa, who married him during the life of her first husband, Azizas, king of Emesa. Paul was tried before him at Cesarea; and it is recorded that, as the apostle reasoned of righteousness, temperance, and judgment to come, Felix trembled, and hastily dismissed him from the bar (Acts xxiv. 25). He had several conferences with Paul in private, and allowed his friends to visit him; and it seems that he expected to receive a bribe from him—a fact which corresponds but too well with his general conduct as a ruler and judge.

FESTIVALS—Those observed among the Jews were of two classes—the one instituted by Divine authority, the other of human invention. The festivals divinely instituted were six in number, and were celebrated at fixed and regular seasons. They were as follows: The Passover, Pentecost, the Feast of Trumpets, the Feast of Tabernacles, the Day of Atonement, the New Moon. To these were added by mere human appointment, the Feast of Lots, or Purim; the Dedication, the Sacred Fire, the Death of Holofernes, the Death of Nicanor.

FESTUS—*Joyful;* Porcius Festus was the successor of Felix as Roman procurator in Judea. Josephus speaks favourably of him; and his conduct in the case of Paul shows that he was not devoid of candour and integrity. He refused to deliver up the apostle into the hands of the Jews; insisted on his having a fair trial, according to the Roman law; gave an account of his case to Herod and Bernice, when they came to visit him at Cesarea; and requested their presence in the court on the following day, when Paul was brought forth, and permitted to plead for himself. In the course of the famous speech which the apostle delivered on that occasion, he was once interrupted by Festus, who said, "Paul, thou art beside thyself; much learning doth make thee mad;" and such was the impression made on the mind of Herod by his noble defence, that he exclaimed in the open court, "Almost thou persuadest me to be a Christian" (Acts xxv.).

FIGS—*See* FRUIT.

FIG-TREE—A native of the East, though now cultivated successfully in various parts of Europe. It is spoken of in Genesis as one of the trees of Paradise. Its leaves were the first substitutes for human clothing; for we read that Adam and Eve sewed fig-leaves together to make themselves aprons (Gen. iii. 7). It is specified as one of the valuable products of Palestine (Deut. viii. 8), where its fruit was extensively used as an article of diet, while it was also occasionally employed for medicinal purposes. (*See* 2 Kings xx. 7.)

FIGURES—*See* TYPES.

FIR—The term "Berosh," translated fir, or fir-tree, in Scripture is supposed by the best authorities to refer to trees of the cedar and of the juniper and cypress tribes. These were reckoned very valuable on account of their fine grain, fragrant smell, and durable qualities. They were, especially the former and the latter, much used for building purposes in the East.

FIRMAMENT—*Expanse;* the arch or vault of heaven. It was considered by the Hebrews to be transparent, like a

crystal or sapphire. In the Book of Genesis it seems to be regarded as possessing some degree of solidity and consistency, as it is there represented as forming the division between the waters above and the waters below (Gen. i. 6).

FIRST-BORN—*See* BIRTHRIGHT.

FIRST-FRUITS—These were offered to the Lord, in token of his sovereign right over all things, and in testimony of gratitude for his providential bounties. The first-fruits of fruit-trees were offered on the fourth year of bearing, when it was considered "holy"—that is, ripe and "perfect," as every offering was required to be. Besides these, the Jews were commanded to present the *first-fruits of the yearly increase*, which included—(1.) The first-fruits of the sheaf, offered at the beginning of the harvest (Lev. xxiii. 10). (2.) The first-fruits in the two wave-loaves, which were appointed to be offered at the end of the harvest on the day of Pentecost (Lev. xxiii. 17). There were also (3.) the first of the dough, to be given to the priests (Num. xv 20); and (4.) the first-fruits of the threshing-floor, which comprehended, first, the seven following things—viz., wheat, barley, grapes, figs, pomegranates, olives, and dates; next, corn, wine, oil, &c., together with the first of the fruits of the fleece of their sheep and goats.

FISH—By the law of Moses, fish without scales were forbidden to be eaten, as unclean; and only the kind possessed of fins and scales was permitted to be used (Lev. xi. 9-12). Besides the fisheries on the Jordan and the Sea of Tiberias, the Jews were supplied with cured fish from the coast of the Mediterranean. We find, from Neh. xiii. 16, that the men of Tyre had stores, or depots, for the sale of this article in Jerusalem.

FITCHES—There are only two passages in which this word occurs (Isa. xxviii. 25, 27; Ez. iv. 9). The term employed is *ketzach*. From the description given of the way in which it is sown and cleaned on the threshing-floor, as well as from other circumstances, it is generally supposed that the plant meant under the name of *ketzach* is that called *nigella* by botanists.

FLAG—The word so translated is in the original *achu*. It occurs in Job viii. 11; and in Gen. xli. 2, 18, where it is rendered by the general term *meadow*. If any particular plant is intended, it is generally supposed to be the *cyperus esculentus;* but the probability is that the word is used to describe those edible plants that grow on wet and marshy ground in the neighbourhood of rivers.

FLAGON—The term so translated signifies rather a sweet cake of dried figs or raisins. It occurs in 1 Chron. xvi. 3; Song ii. 5; Hosea iii. 1.

FLAX—Egypt was celebrated for its flax; and the specimens of its linen fabrics disinterred from the catacombs, in the form of mummy cloth, are sufficient to shew the perfection at which they had arrived in this species of manufacture. This plant was also extensively cultivated in Palestine, and wrought into fabrics of various kinds (Lev. xiii. 47, 48, 52, 59; Deut. xxii. 11; Prov. xxxi. 13; Jer. xiii. 1; Ez. xl. 3).

FLEA—This word is but twice used in Scripture. It occurs in David's address to Saul at the cave of Adullam (1 Sam. xxiv. 14, xxvi. 20).

FLESH—The term is employed in several senses:—(1.) To denote all living creatures, whether man or beast (Gen. vi. 13, 17, 19, vii. 15, &c.). (2.) The human race in particular (Gen. vi. 12; Ps. xiv. 3, cxlv. 21; Isa. xl. 5, 6). (3.) Immediate kinsmen and relatives (Gen. xxxvii. 27; 2 Sam. xix. 12, 13). (4.) The carnal and corporeal part of man, in opposition to the moral and spiritual (Job xiv. 22; Prov. xiv. 30; Isa. x. 18). (5.) It is further, and very frequently, made use of to express the depraved dispositions and affections of our fallen nature, as distinguished from the spiritual aspirations of a renewed soul (Gen. vi. 3; Isa. xxxi. 3; Matt. xvi. 17; Gal. i. 16). (6.) It is finally employed as a vague general term to indicate the secret parts (Gen. xvii. 11; Lev. xx. 2; 2 Pet. ii. 7, 8; Jude 7).

FLOOD—See the account given of this great catastrophe in the seventh and eighth chapters of the Book of Genesis. For the discussion of the various questions connected with this subject, see Dr Pye Smith's "Geology and Scripture;" Kitto's "Biblical Cyclopædia"—article, *Deluge;* and Hugh Miller's "Testimony of the Rocks."

FLOUR—*See* BREAD.

FLY—The chief references to this word occur in connection with the plague of flies sent on the land of Egypt. Naturalists are divided in opinion as to the particular kind of fly intimated, some conjecturing it was the dog-fly, and others the *Blatta Orientalis*, or *Ægyptia* of Linnæus (Ex. viii. 21, 22; Ps. lxxviii. 45, cv. 31).

FOLD—*See* PASTURAGE.

FOOD—To the ancient Hebrews bread formed the "staff of life," but they were also accustomed to partake largely of animal food, and in the law of Moses is pointed out the different kinds of animals which they were permitted to use. (*See* Lev. xi. and Deut. xiv.)

FOOL—A person void of understanding (Prov. x. 8, xii. 23). The word is commonly used in Scripture with a moral reference, to denote the absence of wisdom and religious principle (2 Sam. xiii. 12, 13; Ps xxxviii. 5).

FOREHEAD—We find allusion to the custom of marking on the forehead, for the purpose of distinguishing the faithful from the reprobate. This practice was probably derived from the more common one of branding cattle, and even slaves, with the initials or private marks of their owners (Ez. ix. 4; Rev. vii. 3).

FOREKNOW or **FOREKNOWLEDGE**—An act which can only be predicated of God, who seeth the end from the beginning (Gen. xviii. 18; Rom. viii. 29; 2 Tim. i. 9; 1 Pet. i. 2, 20).

FOREORDAIN—*See* PREDESTINATION.

FOREskin—The prepuce, which was cut away in circumcision.

FORNICATION—*See* WHOREDOM.

FOX—A native chiefly of northern countries. By this term, as used in Scripture, the jackal is supposed to be meant. Animals of this species were common in Palestine, where they proved very destructive to the flocks and the vines (Judges xv. 4; Song ii. 15). False teachers, tyrants, and other wicked men, are likened to foxes, which are distinguished by their deceit and cunning (Lam. v. 18; Matt. viii. 20; Luke xiii. 32).

FRANKINCENSE—An odoriferous gum formerly burned in temples, but now principally used in medicine (Ex. xxx. 34; Matt. ii. 11; Rev. xviii. 13). The persons and services of the saints are compared to frankincense (Song iii. 6, iv. 14).

FRINGE—See laws concerning fringes on garments, Num. xv. 37; Deut. xxii. 12.

FROGS—One of the plagues of Egypt consisted of an extraordinary swarm of these creatures, covering the whole land, creeping into their houses, their kneading-troughs, and even into their beds. John speaks of "unclean spirits like frogs proceeding out of the mouth of the dragon," to indicate the crawling and defiling character of the doctrines which are to issue from that source (Ex. viii. 2; Rev. xvi. 13, 14).

FRONTLETS—The use of these arose from a literal construction of Ex. xiii. 16. They were worn on the forehead, and consisted of a square piece of hard calf-skin, in which were enclosed four small stripes of parchment, with four separate passages of the law written on them. These passages were Ex. xiii. 2-10, 11-16; Deut. vi. 4-9; xi. 13-21. These frontlets, or phylacteries, were usually worn during the time of morning prayer, though, by the more devout, they were not only worn at the evening prayer also, but "made broader" that they might be the better seen.

FRUIT—The result or produce of anything, and is applicable to the productions of the earth; to children, which are called "the fruit of the womb;" to praise, which is styled "the fruit of the lips;" and to the graces of the Divine life, which are described as "the fruit of the Spirit."

FULLER—One who scours and dresses cloth (Mal. iii. 2; Mark ix. 3). We have no distinct account of the way in which this process was conducted in Judea.

FURLONG—It extended to a hundred and twenty-five paces, or about the eighth part of a mile.

FURNACE—A hot fire-place for melting and refining metals. It is often figuratively applied in a moral sense to represent (1.) the cruel bondage of Israel in Egypt (Deut. iv. 20; Jer. xi. 4; (2.) severe and afflictive trials (Isa. xxxi. 9, xlviii. 10); and also (3.) the torments of the pit (Matt. xiii. 42). Nebuchadnezzar's fiery furnace was probably like those used in lime and brick kilns, where there is sometimes space to walk about in the midst of the fire.

GAAL—*Miscarriage;* the son of Ebed. He endeavoured to gain over the Shechemites from their allegiance to Abimelech, when the latter was absent from Shechem, and finally persuaded them to lead out an army against him, headed by himself, and give battle to Abimelech, when he appeared before the town. The governor at last fled before Abimelech, and retreated to his own home; and we hear no more of him (Judges ix. 26-48).

GABBATHA—We meet with this word in John xix. 13, where "pavement" is called in Hebrew Gabbatha; and it is remarkable as the spot where our Lord had final sentence of death pronounced upon by Pilate. In the Greek it literally signifies *stone-paved;* and it is supposed by many, that the place where Pilate's tribunal was set on the occasion was ornamented by a *tessellated* pavement,—a work of art to which the Romans were very partial.

The word Gabbatha is probably the same as that rendered in Greek, Lithostratos.

GABRIEL—*The hero,* or *the mighty one of God.* We find the first allusion to this heavenly messenger in Dan. viii. 16, and ix. 21-27, where he was sent to explain the vision of the ram and he-goat to Daniel, and to communicate the prediction of the seventy weeks. And, in the New Testament, we find him employed to announce the birth of John the Baptist to his father Zacharias (Luke i. 19), and of the Saviour to the Virgin Mary (Luke i. 26).

GAD—*A troop,* or *company.* (1.) He was one of the sons of Jacob by his concubine Zilpah (Gen. xxx. 10), and became the progenitor of one of the twelve tribes. The sons of Gad are enumerated in Gen. xlvi. 16, and Num. xxvi. 15; and the numbers of their families were estimated at forty thousand and five hundred. The Gadites were a fierce, warlike people, and were continually invading or resisting the invasions of their neighbours the Arabians. (*See* Gen. xlix. 19; Deut. xxxiii. 20; 1 Chron. v. 19).

(2.) A prophet, and friend of David's (1 Sam. xxii. 5), and sent by the Lord to David when he had rashly numbered the people, to give him the choice of one of three punishments (2 Sam. xxiv. 11). He also wrote a history of David's life (1 Chron. xxix. 29).

GADARA—A celebrated city beyond Jordan, and about eight miles eastward of the Sea of Tiberias. This city gave its name to the country of the Gadarenes; and it was here our Saviour permitted the devils he had ejected to enter into and destroy a herd of swine (Luke viii. 26-37).

GAIUS—*Earthy;* a Christian baptized by Paul (1 Cor. i. 14). Paul was his guest when he wrote his Epistle to the Romans (Rom. xvi. 23). He accompanied Paul to Ephesus (Acts xix. 29); and it is probable that John addressed his Third Epistle to him (3 John 1).

GALATIA—A province of Asia Minor, bounded on the north by Paphlagonia, on the east by Pontus and Cappadocia, on the west by Phrygia, and on the south by Lycaonia. It is evident from its name that it had been a settlement of Gauls—*Gaul-Asia,* or *Galatia.* Here Paul preached the Gospel, and founded Christianity (Acts xvi. 6, xviii. 23).

GALBANUM—A sweet gum, the sap of a plant called *metopion,* a native of some parts of Africa, Syria, and Persia (Ex. xxx. 34).

GALILEE—The northern province of Palestine, divided into Upper and Lower Galilee. The former was very mountainous, and the latter like a large field—called the champaign (Deut. xi. 30).

In Galilee Christ spent his early days. Here he chiefly preached and worked miracles. Here also he was transfigured, and was seen, after his resurrection, by five hundred of his followers (Mark xvi. 7).

GALILEE, SEA OF—*See* TIBERIAS, SEA OF.

GALL—A bitter herb or root (Matt. xxvii. 34).

GALLIM—A city of the tribe of Benjamin, about five miles north of Jerusalem (1 Sam. xxv. 44; Isa. x. 30).

GALLIO—*One who lives on milk;* he was the brother of Seneca, and proconsul of Achaia. Paul was dragged before his tribunal, but acquitted by Gallio (Acts xviii. 12, 13).

GAMALIEL—*Recompense of God;* a Pharisee, and eminent doctor of the law, at whose feet Paul was brought up (Acts xxii. 3).

GAMES—The ancient Hebrews appear to have indulged but little in public games. The traces of such that we meet with in the Old Testament are very rare and obscure. In the New Testament, and more particularly in the Epistles of Paul, we find frequent allusions to the Grecian games (1 Cor. ix. 24-27; Gal. ii. 2, v. 7; Phil. ii. 16; Heb. xii. 1; 2 Tim. ii. 5).

GARDEN—*A fruitful place;* the Church is often so called in Scripture (Song iv. 12; Isa. lviii. 11).

GARLICK—A plant of the onion tribe, much used in Egypt, where it was worshipped as well as eaten (Num. xi. 5).

GARNER—A storehouse or barn (Matt. iii. 12; Luke iii. 17).

GARRISON—(1.) A band of soldiers (2 Cor. xi. 32). (2.) A place of defence, or fortress (1 Sam. xiii. 23).

GATE—An entrance into a house, or city, or court. In old times, the gates of the city were usually the place of greatest resort, and, consequently, courts of justice were generally held there (Gen. xxiii. 10-18; Ruth iv. 1). Frequent allusion is made in Scripture to gates,—as "the gates of righteousness," "the gates of hell," and "the gates of death."

GATH—The birthplace of Goliath, a city of the Philistines, situated about thirty-two miles to the west of Jerusalem. Several smaller places of this name are to be found in Palestine, as Gath-hepher, Gath-rimmon.

GAZA—A city of the Philistines, and one of the five principalities to the south of Canaan. Here Samson was confined, and afterwards died (Judges xvi. 21-30).

GEDALIAH—*Greatness of the Lord;* son of Ahikam, appointed governor by the king of Babylon over those Jews whom Nebuchadnezzar did not carry captive to Babylon (2 Kings xxv. 22, 23).

GEDER, or **GEZER**—A city supposed to be the same as Godor (Josh. xv. 58; 1 Chron. iv. 39).

GEHAZI—*Vision,* or *valley of sight;* a servant of the prophet Elisha, and made a leper for his avarice and falsehood (2 Kings v. 20-27).

GEHINNOM, or **GEHENNA**—*The valley of the son of Hinnom;* situated below Mount Zion, on the north side of Jerusalem. Here the Jews kept a fire burning in honour of their god Moloch, and sacrificed their children, by making them pass through the flames. It was afterwards called Tophet (2 Kings xxiii. 10; Jer. vii. 32).

GENEALOGY—*A list of ancestors.* The Jews preserved their genealogies with the greatest care, especially those of ecclesiastical succession. Probably, too, they had an eye to the promise of a future deliverer, who was to arise in the tribe of Judah. See the genealogy of David (Ruth iv. 18), and of Jesus (Matt. i. 1-16; Luke iii. 23-38).

GENESIS—*Origin;* the first of the five books of Moses called the Pentateuch, in the Old Testament, and by the Greeks called Genesis, because it contained the genealogy of mankind, from Adam down to Jacob's grandsons.

GENNESARETH—*See* TIBERIAS, SEA OF.

GENTILES—The whole world, or all nations except the Jews, were called Gentiles (Rom. ii. 14).

GERAH—The smallest of the Jewish coins, and the twentieth part of a shekel (Ex. xxx. 13; Lev. xxvii. 25).

GESHUR—A Syrian city, the daughter of whose king was married to David, and was the mother of Absalom (2 Sam iii. 3).

GETHSEMANE—A garden in the vicinity of Jerusalem, on the Mount of Olives, where Christ endured his agony, and where he was taken and betrayed (Matt. xxvi. 36; Mark xiv. 32).

GEZER—A city given by Pharaoh to Solomon (1 Kings ix. 16).

GIANTS—Persons of a great size, called in Hebrew *nephelim;* of these were the Emims and Anakims (Deut. ii. 10); Goliath of Gath (1 Sam. xvii. 4).

GIBEAH—A city north of Jerusalem about six miles (Judges xix. 12).

GIBEON—The capital of the Gibeonites, and situated about five miles north of Jerusalem. The people artfully deceived Joshua and the Israelites, and were condemned to be perpetual slaves on account of it (Josh. ix. 3-27).

GIDEON—*A breaker,* or *bruiser;* he was the son of Joash, of the tribe of Manasseh, and divinely commissioned to deliver his brethren the Hebrews from the hands of the Midianites (Judges vi. 12).

GIFTS—(1.) Miraculous endowments of the Holy Spirit (1 Cor. xii. 1). (2.) Donations or presents (Prov. xix. 6). (3.) Sacrifices (Matt. v. 24).

GIHON—(1.) The name of one of the four rivers which watered Paradise (Gen. ii. 13).

(2.) The name of a fountain to the west of Jerusalem (1 Kings i. 45).

GILBOA—A mountain north of Jerusalem about sixty miles, where Saul and Jonathan were slain (1 Sam. xxxi. 1-6).

GILEAD—(1.) A range of mountains on the east of Canaan, running south from Mount Lebanon, and abounding with the trees from which the famous balm of Gilead was taken (Gen. xxxvii. 25; Jer. viii. 22).

(2.) The name of Manasseh's grandson (Num. xxvi. 29), and of Jephthah's father (Judges xi. 1).

GILGAL—*Rolling:* a place lying south-west of Jordan, where Joshua, by circumcising the people, *rolled* away their reproach, and gave that name to the spot (Josh. v. 2).

GIRDING—Gathering up the loose garments worn by the Jews preparatory to taking any active exercise (Luke xii. 35; John xiii. 4).

GIRGASHITES—A tribe of the Canaanites, whose land was promised to the seed of Abraham (Gen. x. 15, 16, xv. 18-21).

GITTITES—The people of Gath (Josh. xiii. 3).

GLASS, or MIRROR—In former times these were made of polished metal, as silver, brass, and tin (Ex. xxxviii. 8; 2 Cor. iii. 18; James i. 23).

GLEANINGS—The leavings of the harvest, to be given to the poor and stranger (Lev. xix. 9, xxiii. 22).

GLORY OF GOD—The manifestation of the Divine excellencies, as seen in the *shekinah* (Ex. xxiv. 9, 10, 16, 17), or the manifestation of his perfections, as seen in his works (Ps. xix. 1).

GLORIFY GOD—To acknowledge him in all we do (1 Cor. x. 31).

GNAT—A small fly with wings (Matt. xxiii. 24).

GNOSTICS—*Knowing;* a sect whose opinions are alluded to and condemned in Scripture, though their name is not mentioned (1 Tim. i. 3, 4; 2 Pet. ii. 10; Jude 4).

GOATS—Animals considered clean under the ceremonial law, and used for sin-offerings. The *scape-goat* was the goat set at liberty on the day of atonement, bearing the sins of the people (Lev. xvi. 8).

GOB—A place belonging to the Philistines where they were defeated by the Hebrews (2 Sam. xxi. 18, 19).

GOD—Saxon, *good;* or, by some, thought to flow from the Hebrew word for *writer.* The principal names used in Scripture for the Supreme Being, are *Elohim* (God), and *Jehovah* (Lord).

There is but one God. God is a Spirit (John iv. 24), everlasting (Ps. xc. 2, cii. 12), incomprehensible (Job xxxvii. 23, xi. 7; Isa. xl. 28), unchanging and omniscient (Ps. cxxxix. 7-12; Heb. iv. 13; James i. 17).

Of infinite purity, holiness, justice, wisdom, goodness, and mercy (Isa. lxvi. 1; Ps. lxxxix. 11, cxv. 16; Dan. iv. 34, 35; 2 Chron. xix. 7; Ps. xcvii. 2, cxlv. 9; Rom. xi. 33; Eph. ii. 4, 5; 2 Cor. v. 19; 1 John v. 11).

GODS—Among the heathen these were numerous; and, at first, were probably represented by the sun, moon, and stars, then by the elements and animals.

GOEL—The avenger of blood (Heb. vi. 17, 18).

GOG AND MAGOG—(Ez. xxxviii. 2; Rev. xx. 8).

GOLD—The most valuable of all metals. The Phœnicians anciently traded in this metal (Job xxii. 24).

GOLGOTHA—*See* CALVARY.

GOMER—*Finishing,* or *consuming;* the eldest son of Japheth (Gen. x. 2).

GOMORRAH—*See* SODOM.

GOPHER WOOD—The wood of which the ark was built. Some suppose it was the cedar; others, the pine or cypress; but it was probably of the pine tribe (Gen. vi. 14).

GOSHEN—*Fertile.* (1.) A very fruitful province of Egypt, where Joseph placed his father and brethren when they came to live in Egypt. It lay eastward of the most easterly branch of the Nile.

(2.) A city of Judah, so called, near Gibeon (Josh. x. 41).

GOSPEL—*Good news,* or *glad tidings;* the history of Christ, or the whole Christian doctrine.

GOURD—A large plant, of very rapid growth, found in sandy places in the East. The fruit was a model for some of the rich carved work of the temple (1 Kings vi. 18, 29, 35; Jonah iv. 6).

GOZAN—A river named in various parts of Scripture (2 Kings xvii. 6; 1 Chron. 5, 26).

GRACE—The full favour of God, manifested in the gift of his Son, and the various blessings which come through him. It is sovereign (Rom. ix. 15, 16; Eph. i. 11), free (Rom. xi. 6), effectual (Rom. viii. 29-39).

GRAPE—Fruit of the vine. Vineyards were very abundant in Palestine (Num. xiii. 23, 24).

The gleanings of the vintage, as of the harvest, were left for the poor (Lev. xix. 10; Deut. xxiv. 21).

GRASSHOPPER—A small insect of the locust tribe (Eccles. xii. 5; Amos vii. 1).

GRATITUDE—Thankfulness (2 Sam. ix.; Luke xviii. 15).

GRAVE—(1.) Serious and sober (1 Tim. iii. 8; Titus ii. 2). (2.) The burying-place of the dead (Gen. xxxv. 20; 1 Cor. xv. 25).

GREECE—A country to the south-east of Europe, embracing Ionia and Asia Minor (Zech. ix. 13; Acts xx. 2).

GREEKS—The Gentiles as a body were so called (Acts xix. 10; 1 Cor. ii. 22-24).

GREETINGS—Friendly salutations, too much sought after by the Pharisees (Matt. xxiii. 7).

GROVES—Along with high places, were the scenes of much idolatrous worship, and hence were forbidden to be planted near the place of national worship (2 Kings xvii. 16; Deut. xvi. 21).

GUEST—One who receives entertainment at the house of another (Matt. xxii. 10; Luke xix. 7).

GUILE, or DECEIT—Condemned in Scripture (1 Pet. ii. 1, iii. 10).

HABAKKUK—*Embracer, wrestler;* one of the minor prophets, who lived in the days of Jehoiakim, about 600 years before Christ. His prophecies are divided into three sections or chapters, and the design of them is to foretell the destruction of Israel by the Chaldeans, along with the restoration of the former, and the eventual overthrow of the latter. The whole strain of his book is graphic and impressive in no common degree; and there is probably not another passage in all the prophetic writings that can be compared in point of poetic grandeur with the prayer at the close of it.

HABERGEON—A corslet, or coat of mail (Ex. xxviii. 32; Job xli. 26).

HADAD—*Joy.* There were three kings of that name. One was king of Edom (Gen. xxxvi. 35). Another, king of Syria, defeated along with Hadadezer (2 Sam. viii. 5). The third is mentioned in 1 Kings xi. 14.

HADADEZER—*Joy of assistance;* king of Zobah in Syria, thrice conquered by David (2 Sam. viii. 3-5, x. 15-19).

HADADRIMMON—A city in the valley of Megiddo. It was in the neighbourhood of this place that king Josiah was slain and his army routed. The mourning for him was so great that it became a proverb in Israel (2 Chron. xxxv. 22, 24; Zech. xii. 11).

HAGAR—*A stranger;* and Egyptian, and servant to Sarah. Abraham took her to wife, and had Ishmael by her. In consequence of her son's misbehaviour towards Isaac, they were both expelled from Abraham's household. See the touching story of her wandering in the wilderness accompanied by her child, and an angel sent to relieve and comfort her in her sore distress (Gen. xxi. 9-19). See also the use the apostle makes of her history (Gal. iv. 22-31).

HAGGAI—One of the twelve minor prophets, who came back from Babylon with Zerubbabel (Ezra ii. 2). Along with Zechariah he was chiefly engaged in exhorting the Jews to finish the rebuilding of the temple (Ezra v. 1). His prophecy contains a striking prediction concerning the Messiah (Hag. ii. 3-9), the fulfilment of which we find in Luke xix. 47, xx. 1, xxi. 38; John xviii. 20.

HAIL—One of the plagues of Egypt (Ex. ix. 24). The allied forces of the kings of Canaan were scattered and discomfited by a shower of great hailstones (Josh. x. 11). The Divine judgments are compared to storms of hail (Isa. xxviii. 2; Rev. xi. 19).

HAIR—The Egyptians shaved their heads and faces, and wore wigs instead of the covering which nature had provided. The Greeks allowed their hair to grow to a great length; but the Hebrews kept theirs short, though not shaven, but cut with scissors. The priests were required to shave their heads; but the Nazarites were forbidden to have their hair cropped so long as they continued under their vow. The better classes among the Jews were accustomed to anoint their heads with oil and fragrant ointments. Baldness was looked upon as a great blemish. Among the women, a long and luxuriant head of hair was accounted a great acquisition. The practice of plaiting and adorning it with gold and silver, and other similar ornaments, was sometimes carried to an extravagant extent (Isa. iii. 18; 1 Tim. ii. 9; 1 Pet. iii. 3). Cutting off the hair and plucking out the beard were among the signs of mourning (Jer. vii. 29).

HALLELUJAH, or **ALLELUIAH**—A formula of praise, often occuring in the Book of Psalms, and still retained in the devotional chants of the Church.

HAM—*Heat, brownness;* Noah's youngest son, cursed for his unseemly behaviour towards his father. It is commonly supposed that all the nations of the south were peopled by his descendants, and that the Ethiopians, Africans, Philistines, and Canaanites, in particular, sprang from his line (Gen. ix. 22, x. 6). The land of Egypt is poetically described as the land of Ham (Ps. cv. 23, 27, cvi. 22).

HAMAN—*Noise, preparation;* a Persian courtier, whose character and career are described in the Book of Esther. His dissatisfaction with Mordecai, his designs against him, as well as against the Jewish people, and the manner in which these designs ultimately recoiled upon his own head, are very interesting illustrations of the personal and political intrigues that prevailed in the early times of the Persian empire, and continue with but little alteration to the present day.

HAMATH—A city of Syria, and capital of the kingdom of the same name. It lay on the river Orontes (Josh. xiii. 5; Judges iii. 3). The king of Hamath sent an embassage to David to congratulate him on his victory over the Syrians of Zobah (2 Sam. viii. 9, 10). This city was afterwards taken by Solomon (2 Chron. viii. 3); and subsequently it fell into the hands of the Assyrians and Chaldeans. It still stands on the banks of the Orontes, and is a town of considerable extent.

HANAMEEL—*The power of God;* a kinsman of the prophet Jeremiah, to whom he sold a field which he possessed at Anathoth. The sale, which was conducted with all the legal forms, had a prophetic significance (Jer. xxxii. 6-12).

HANANI—*Gracious.* We meet with two of this name in the Old Testament Scriptures. The first was a prophet in the days of Asa, king of Judah, by whom he was put in prison for his fidelity (2 Chron. xvi. 7). The second so called was the brother of Nehemiah. He went from Jerusalem to Shushan to report regarding the miserable condition of the returned Jews. He came back with his brother, and had charge of the gates of Jerusalem during the rebuilding of the city and temple (Neh. vii. 2, 3).

HANANIAH—*Jehovah's goodness.* We find three who bore this name:—(1.) A false prophet, who opposed Jeremiah, and deceived the people. In consequence of his lying predictions and treacherous conduct, Jeremiah was commissioned to pronounce upon him this terrible doom—"This year thou shalt die;" a doom which was literally fulfilled (Jer. xxviii. 1, *seq.*). (2.) One of the three Hebrew youths, also called by the Persian name of Shadrach (Dan. i. 6). (3.) The person who had charge of the gates of Jerusalem along with Nehemiah's brother, and of whom it is recorded that he was a "faithful man, and feared God above many" (Neh. vii. 2).

HANDKERCHIEF, NAPKIN—*See* Luke xix. 20; John xi. 44; Acts xix. 12.

HANGING—A mode of capital punishment practised from the earliest times (Gen. xl. 19; Num. xxv. 4; Deut. xxi. 22; Josh. x. 26; 2 Sam. xxi. 8; Esther vii. 10, ix. 14). It was accounted a peculiarly infamous doom—an "accursed death" (Gal. iii. 13).

HANNAH—*Gracious;* wife of Elkanah, and mother of Samuel the prophet. See the interesting account of her domestic trials and pious spirit contained in 1 Sam. i., ii.

HANUN—*Gracious;* son of Nahash the Ammonite, who abused the messengers of David (2 Sam. x. 4).

HARADAH—One of the encamping places of the Israelites in the wilderness (Num. xxxiii. 24).

HARAN—(1.) Eldest son of Terah, father of Lot, and brother of Abraham. He died before his father (Gen. xi. 28). (2.) The name of the place to which Abraham went after leaving Ur, was also called Haran, or Charran (Gen. xi. 31, 32). The place exists under its ancient name to this day, in the land of Mesopotamia.

HARLOT—A woman living by prostitution (Prov. xxix 3). The word is used metaphorically to denote idolatry, or spiritual impurity (Isa. i. 21; Jer. ii. 20; Ez. xvi. 15).

HARP—A musical instrument well known among the Jews. Its form was more simple than that used in modern times, and its parts and powers much less complete. Jubal is said to have been the original inventor of it (Gen. iv. 21). The prophets employed it as a means of stirring up their minds when they were waiting for the descent of the Spirit (2 Kings iii. 15), and it was also one of the principal instruments used in the service of God (1 Sam. x. 5; Ps. xxxiii. 2, xliii. 4).

HARVEST—The time for reaping and gathering in the fruits of the earth (Gen. viii. 22). It is figuratively applied to the day of judgment (Matt. xiii. 30); also to any great crisis, whether of judgment or mercy (Jer. li. 33; Hosea vi. 11).

HAVILAH—*Painful bearing;* son of Cush, and the name of the country forming the eastern boundary of the Israelites (Gen. x. 7, xxv. 18; 1 Sam. xv. 7).

HAZAEL—*Vision of God;* confidential servant to, and successor of, Benhadad, king of Syria. His treachery and accession to the throne were predicted by Elisha (2 Kings viii. 13). He was a scourge to Israel.

HAZEROTH—One of the stations of Israel in the wilderness (Num. xi. 35, xii. 16).

HEAD—Top and crown of the body. It is sometimes put for the whole man (Prov. x. 6); sometimes also for the principal city of any country, and member of any society (Isa. vii. 8, ix. 14, 15). It is applied to a chief or ruler. The husband is the head of the wife (1 Cor. xi. 3). Christ is the head of every man (1 Cor. xi. 3); of the Church (Eph. v. 23); of the nations (Ps. ii. *seq.*); of principalities (Col. ii. 10); of all things (1 Cor. xv. 27; Eph. i. 22; Heb. ii. 8).

HEAVEN—Understood in several senses:—(1.) The visible firmament (Gen. vii. 11; Deut. iv. 11; Luke xxi. 26). (2.) The abode of God and the blessed (Luke ii. 15; Col. i. 5). (3.) The height of majesty and glory (Isa. xiv. 12). We read of "the heaven of heavens," and of "the third heavens," to denote the degrees of exaltation and ascension which exist in the celestial world.

HEBREWS—The descendants of Abraham; so called, either because they were originally derived from Heber, the grandson of Shem (Gen. xi. 14), or because they were the children of the foreigners, Abraham, Isaac, and Jacob (Hebrew signifying a foreigner, or stranger). They are named Israelites from Jacob, the prince of God, and the father of the twelve tribes (Gen. xxxii. 28). They are also called Jews, the name by which they are now chiefly designated—from their connection with Judah and the family of David.

HEBRON—One of the most ancient cities in the world. It belonged to the tribe of Judah, and lay about twenty miles south from Jerusalem. Abraham dwelt there; and the cave of Machpelah, the burial-place of the patriarchs, stood near it (Gen. xiii. 18).

HEIFER—*Red;* a young cow. See its sacrificial place and purpose (Num. xix. 1, &c.).

HEIRS—Christ, heir of all things (Heb. i. 2). Believers, in virtue of their union to him, are called heirs of God, and joint-heirs with Christ (Rom. viii. 17; Gal. iv. 7; Eph. iii. 6; Titus iii. 7; Heb. vi. 17).

HELL—This word has various significations. It sometimes denotes (1.) very aggravated distresses (Ps. xviii. 5, cxvi. 3; Matt. xi. 23); sometimes (2.) the grave, or hades (Ps. xvi. 10; Prov. xxiii. 14; Acts ii. 27; Rev. xx. 13). It signifies most frequently, however (3.) the place of final doom—the everlasting prison-house of devils and wicked men (Ps. ix. 17; Prov. xv. 24; Matt. v. 29; Mark ix. 43; Luke xii. 5; 2 Pet. ii. 4, &c.).

HEMAN—*Trouble.* (1.) One of the sacred musicians (1 Chron. vi. 33; xv. 17, 19). (2.) The son of Zerah, noted for his wisdom (1 Kings iv. 31; 1 Chron. ii. 6).

HERESY—*Sect, choice;* signifies error—departure from the faith, real or supposed (Acts xxiv. 14; 1 Cor. xi. 19; Gal. v. 20; 2 Pet. ii. 1). A heretic denotes a founder of a sect—a false teacher—a factious person (2 Tim. ii. 17, 18; Titus iii. 10).

HERMAS and **HERMES**—Two disciples at Rome to whom the apostle Paul sends his salutations (Rom. xvi. 14). To the former is ascribed an apocryphal production called the "Shepherd of Hermas," included in the epistles of the so-called apostolic fathers. Though the antiquity of this work is undoubted, its character and authorship are doubtful in more senses than one. The errors and puerilities with which it abounds, are enough to prove that the writer, whoever he was, was but little acquainted with the Christianity of the apostles.

HERMOGENES—One of the disciples in Asia Minor, who, along with Phygellus, abandoned Paul during his second imprisonment at Rome (2 Tim. i. 15).

HERMON—A mountain in the Lebanon range, often mentioned in Scripture (Josh. xii. 5; Ps. lxxxix. 12, cxxxiii. 3).

HEROD—*Glory of the skin.* There are five of this name and family mentioned in the New Testament Scriptures. (1.) Herod, surnamed the Great, who reigned in Judea at the time of our Lord's birth. A jealous and cruel prince, he was the slayer of the innocents. (2.) Herod Philip, son of Herod the Great by Mariamne, and the first husband of Herodias, by whom he had a daughter named Salome. He was tetrarch of Trachonitis and Iturea. (3.) Herod Antipas, another son of Herod the Great, tetrarch of Galilee and Perœa. He formed an unlawful alliance with his brother Philip's wife, Herodias, and beheaded John the Baptist for

denouncing this connection (Matt. xiv. 3-10; Mark vi. 17; Luke ix. 7-9). It was reported that he intended to kill Jesus (Luke xiii. 31). Pilate sent Jesus to be examined by him (Luke xxiii. 6). (4.) Herod Agrippa, grandson of Herod the Great, by whom Peter was imprisoned (Acts iii. 4), and James put to death (Acts xii. 2), and of whose own end we have such a fearful account in Acts xii. 23. (5.) Herod Agrippa II., son of the last-mentioned Herod. It was before him that Paul pleaded his cause at Cesarea (Acts xxvi.).

HERODIANS—A party adhering to the Herodian family, and forming a distinct political and religious sect (Matt. xxii. 16; Mark xii. 13).

HERODIAS—*See* HEROD.

HESHBON—A city in the tribe of Reuben (Josh. xiii. 7). It was afterwards assigned to the Levites (Josh. xxi. 39), and was noted for a fish-pool, referred to in Song vii. 4.

HETH—*Trembling;* Canaan's eldest son, and ancestor of the Hittites (Gen. x. 15). Abraham bought a burying-place from his sons (Gen. xxv. 10).

HEZEKIAH—*Strengthened of the Lord;* son of Ahaz, and king of Judah. He was a wise and pious prince, and he exerted his power to extirpate idolatry, and to restore purity of worship (2 Chron. xxix., xxx.). Isaiah was sent to reprove him for his ostentation in shewing his treasures to the ambassadors of the king of Babylon (2 Kings xx. 12; Isa. xxx. 1). His sickness and his death are recorded in 2 Kings xx. 1-21; Isa. xxxviii. 1, &c.

HIDDEKEL—One of the rivers flowing out of Eden, now called the Tigris (Gen. ii. 14). The banks of this river formed the scene of one of Daniel's visions (Dan. x. 4).

HIEL—*Life of God;* the person who rebuilt Jericho, and on whom Joshua's curse was fulfilled (Josh. vi. 26, compared with 1 Kings xvi. 34).

HIGH PLACES—These came to be selected for idol worship, and, though sometimes used for the worship of Jehovah in early times, were ultimately rejected (Deut. xii. 2).

HIGH PRIEST—*See* PRIESTS.

HILKIAH—Several persons so called, of whom the following were the chief:—(1.) Jeremiah's father (Jer. i. 1). (2.) High priest in the reign of Josiah (2 Kings xxii. 4-10). (3.) The father of Eliakim (2 Kings xviii. 18, 26; Isa. xxii. 20).

HIN—A liquid measure containing the sixth part of an ephah, or about one gallon and two pints (Ex. xxix. 40, xxx. 24, &c.).

HIND—The female of the hart or stag (Gen. xlix. 21; Job xxxix. 1; Ps. xviii. 33).

HINNOM, VALLEY OF—It bounded Jerusalem on the north, below Mount Zion. Under idolatrous kings, the horrid rites of Moloch were celebrated in this valley (Josh. xv. 8; Neh. xi. 30; Jer. vii. 31, xix. 2). With the view of discrediting these rites, Josiah defiled the place, by ordering the bones of the dead to be cast into it; and from that time it became the common cesspool of the city. The combustible portion of the refuse lying there was sometimes consumed by fire; and hence it came to be regarded as a type of hell. The word Gehenna was derived from the name of this valley—Ge-Hinnom (Matt. v. 22; Luke vii. 5; John iii. 6).

HIRAM—Name of the kings of Tyre. (1.) One of these sent an embassage to congratulate David on his accession to the throne of Israel. He also sent cedar-wood from Lebanon, and cunning artificers from Tyre, to assist him in building his palace (2 Sam. v. 11; 1 Chron. xiv. 1). (2.) Another, the grandson of the above, sent an embassage to Jerusalem to congratulate Solomon on his succession to his father. He furnished from Lebanon the wood required for the building of the temple, and supplied 500 talents of gold for the ornamental work of it: in return for which he received, besides a quantity of corn, wine, and oil, twenty towns in Galilee. He also assisted Solomon in building and manning ships for the commerce of the Eastern seas (1 Kings v. 1, ix. 27, x. 11; 2 Chron. ii. 3, viii. 18, ix. 10).

HITTITES—Children of Heth, one of the original tribes which occupied Palestine before the Israelites took possession of it. They lived in the mountains of Judah, of which Hebron was the chief town. They were the most powerful of the native tribes, were governed by a king of their own in the days of Solomon (1 Kings x. 29), and continued to exist as a distinct people till after the return of the Jews from Babylon (Ezra ix. 1, compared with Neh. xiii. 23-28).

HIVITES—One of the nations of Canaan, who occupied the northern and north-eastern part of the country. Their central seat was Mount Hermon, in the land of Mizpeh. The "cities of the Hivites" are mentioned in 2 Sam. xxiv. 7. A colony of them obtained a treaty of peace from Joshua by a well-planned stratagem (Josh. ix. 3-17, xi. 19), and we find that a remnant of the tribe existed in the time of Solomon (1 Kings ix. 20).

HOBAB—*Favoured;* brother-in-law of Moses, who paid him a visit while the Israelites were encamped in the wilderness of Sinai, and who was strongly urged to accompany them to the promised land (Num. x. 29; Judges iv. 11).

HOMER—A dry measure, containing about six pints (Ex. xvi. 36).

HONEY—This article was very abundant in Palestine, which was hence described as a land "flowing with milk and honey." Besides the produce of the bees, there was also a kind of vegetable honey which exuded from trees, and which is by medical writers called manna. The wild honey which formed part of the wilderness fare of John the Baptist was probably of this latter kind.

HOR—The mountain on which Aaron died. It is on the borders of Idumea (Num. xx. 22).

HOREB—One of the Sinai range. Sinai and Horeb are, in fact, but two summits of the same mountain. It was here that God appeared to Moses in the burning bush (Ex. iii.). It was from the rock of Horeb that the supply of water was miraculously drawn (Ex. xvii. 6, 7); and it was to the caves of this mountain that Elijah fled from the face of Jezebel.

HORITES—The original inhabitants of Seir, conquered by Esau (Gen. xiv. 6, xxxvi. 20; Deut. ii. 12, 22).

HORMAH—A city belonging to the tribe of Simeon, to which the Israelites fled before the Canaanites (Num. xiv. 45). It was afterwards conquered by the former (Num. xxi. 1-3).

HORN—An emblem of honour and authority (1 Sam. ii. 1, 10; Ps. cxxxii. 17; Jer. xlviii. 25). It was also used to represent great kingdoms (Dan. vii. 8, 11, 21; Zech. i. 18-21).

HORNETS—Stinging flies or wasps (Ex. xxiii. 28; Deut. vii. 20; Josh. xxiv. 12).

HORSES—The use of cavalry was interdicted to the Jewish kings (Deut. xvii. 16). Solomon, however, brought them into use, and had no fewer than 40,000 stalls fitted up for his horses (1 Kings iv. 26).

HOSANNA—*Save now;* a form of blessing, or an exclamation of religious praise and triumph (Matt. xxi. 9, 15; Mark xi. 9, 10; John xii. 13).

HOSEA—One of the minor prophets, who was contemporary with Isaiah. Though he stands first in our English version, Joel, Jonah, and Amos, all preceded him in the order of time. He is one of the most difficult and obscure of all the prophets, though the practical part of his writings is peculiarly valuable and instructive. It is doubted whether the circumstances referred to in chaps. i., ii., and iii., are to be regarded as real, or only as emblematical transactions. It is clear that their design was typical.

HOSHEA—The son of Elah, and the last of the kings of Israel. He conspired against Pekah, slew him, and reigned in his stead. But Shalmaneser, king of Assyria, invaded his kingdom, reduced his capital, Samaria, to ruins, and moved the remnant of the Israelites beyond the Euphrates, sending Cutheans in their room, who were henceforth known by the name of Samaritans (2 Kings xvii.).

HOUR—The ancient Hebrews, like all primitive nations, calculated their time by the sun, and the only specific divisions they had were those of morning, noon, and night. We find no mention of hours till the time of Daniel (Dan. iii. 15, iv. 9, v. 5). They probably acquired their first notions of the artificial division of the day from the Chaldeans, who were the great astronomers of the East. It is likely that their connection with the Romans led to their adopting their practice of dividing the day into twelve equal portions. This was the mode in use in the time of our Lord.

HOUSE—The houses of the Jews were flat-roofed; to this they ascended by interior stairs, or ladders, as the case might be. The roof was surrounded by a parapet wall, and, being the most airy as well as the most retired part of the house, it was generally used for all private purposes, and sometimes, also, it was selected as a sort of elevated platform for publishing important tidings.

HULDAH—*The world;* a woman and prophetess who foretold the destruction of Jerusalem (2 Kings xxii. 15; 2 Chron. xxxiv. 23).

HUR—*White, liberty;* the son of Caleb, who assisted with Aaron to hold up the hands of Moses while Israel was engaged in battle with the Amalekites (Ex. xvii. 10).

HUSBANDRY—The art of cultivating the ground, and commended in Scripture (Gen. iii. 23; 2 Chron. xxvi. 10; Prov. xxviii. 19; Eccles. v. 9).

HUSHAI—*Silence, shame, haste;* a friend of David's, an Archite, who spied out matters for him by feigning to become servant to Absalom, and whose counsel was preferred to that of Ahithophel (2 Sam. xv. 32, xvii. 7).

HYMNS—Psalms and spiritual songs (Matt. xxvi. 30; Acts xvi. 25; Eph. v. 19; Col. iii. 16; James v. 13).

HYSSOP—A plant much used among the Jews in their purifications (Ex. xii. 22; Lev. xiv. 4, 6, 49, 51, 52). Used by the soldiers to give drink to the Saviour on the cross (Matt. xxvii. 48; Mark xv. 36).

IBHAR—*Chosen one;* one of David's sons (2 Sam. v. 15).

IBLEAM—A city in the tribe of Manasseh (Josh. xvii. 11).

IBZAN—A judge of Israel (Judges xii. 8).

ICHABOD—*Where is the glory?* the name given by the dying wife of Phinehas to her new-born son, when she received tidings of the death of her husband and father-in-law, and heard that the ark of God was taken (1 Sam. iv. 21).

ICONIUM—The metropolitan city of Lycaonia, in Asia Minor, to which Paul and Barnabas fled, and where they preached the Gospel (Acts xiii. 51, xiv. 1).

IDDO—*Ornament;* a prophet of Judah, who wrote an account of the reigns of Rehoboam and Abijah (2 Chron. xii. 15).

IDOL, and IDOLATRY—An image, and image-worship; or the offering to the creature, whether through the medium of outward symbols or not, the homage which is due to God alone. This was not only strictly forbidden, but denounced as a capital crime, punishable with death (Deut. xiii. 9, xvii. 2). All communication with idolaters was expressly prohibited (Deut v. 1, &c.), and the monuments of their worship were commanded to be destroyed (Ex. xxiii. 24; Deut. vii. 5, 25). The meat offered to idols not to be eaten except under certain circumstances (1 Cor. viii. 1, x. 14, 25).

IDUMEA, or EDOM—A province of Arabia, called "Mount Seir," which Esau settled in, and over which he and his descendants ruled under the title of dukes of Edom. It retained its independence till the time of David, when, in fulfilment of the prophecy to Jacob, the Edomites were conquered (Gen. xxvii. 29; 2 Sam. viii. 14). They afterwards recovered their power to some extent, but they always continued a wild and predatory race, and therefore subject to many revolutions of government and condition. They consist at present of certain roving tribes of Bedouin Arabs.

IGNORANCE, SINS OF—Were yet sins (Lev. v.), and sacrifices were appointed to be made for them (Num. xv. 22-29; Lev. iv.). It was implied that Israel ought to know the law, but sins committed with knowledge and deliberation were, of course, much more criminal (John iii. 19; 2 Pet. iii. 5). Involuntary transgressions were regarded as excusable (Rom. xiv. 1, xv. 1; 1 Cor. viii. 9; 1 Tim. i. 13).

ILLYRICUM—A province lying to the north-west of Macedonia, and corresponding nearly with that tract of country which at present is called Dalmatia—a name which, in apostolic times, was confined to the southern part of Illyricum. This region appears to have been the limit of Paul's missionary travels in that direction (Rom. xv. 19).

IMMANUEL, or EMMANUEL—*God with us;* one of the prophetic names of Christ (Isa. vii. 14, viii. 8), specially assigned to him (Matt. i. 23), and exclusively descriptive of him, in its strict sense, as the God-man.

IMMORTALITY—Not subject to death. It is applied to God in its absolute meaning (1 Tim. i. 17). It is also applied to man, even as to his body (1 Cor. xv. 55). The world had no fixed belief in it, or assurance of it, till it was brought to light by the Gospel (2 Tim. i. 10).

IMMUTABILITY—Ascribed to God, both as regards his nature and purposes (Ps. cii. 27; Heb. vi. 17, 18). It is also predicated of Christ (Heb. xiii. 8).

IMPOSE, IMPOSITION OF HANDS—A ceremony in use among the Jews, in appointing persons to important offices, such as those of priest, judge, or magistrate (Num. xxvii. 18, 23). It was also used in pronouncing a blessing (Gen. xlviii. 14), or in transferring a curse (Lev. i. 4, xvi. 21). The apostles laid hands on those who were set apart to sacred offices (Acts vi. 6; 1 Tim. iv. 14, v. 22; 2 Tim. i. 6). This was also done in performing miraculous cures (Mark vi. 5; Luke iv. 40; Acts ix. 17). It was part of the form observed in conferring miraculous gifts (Acts viii. 18, xix. 6).

INCENSE—A rich perfume used in the tabernacle and temple service. The composition of it is described in Ex. xxxvii. 29. It was offered by the priests morning and evening, and on the day of expiation (Ex. xxx. 8; Lev. xvi. 13). Besides the ceremonial and sanitary value of it, in a place where so many sacrifices were slain, it was also specially designed to represent the merit of Christ's death (Rev. viii. 3).

INCHANTMENTS or ENCHANTMENTS—Magical arts, generally practised by idolatrous priests, but solemnly forbidden by the law of Moses (Deut. xviii. 10). These enchantments were of various kinds, expressed by different terms in the Hebrew Scriptures. (1.) One of these descriptive terms denotes muttering in a low voice, as out of the ground (Ps. lviii. 5). This was a species of ventriloquism. (2.) Another denotes that form of trickery and delusion which we call juggling or legerdemain (2 Chron. xxxiii. 6). (3.) A third term signifies secret arts, hidden mysteries, demoniacal practices (Ex. viii. 18, 19). This was the description of the enchantments used by Pharaoh's magicians. (4.) A fourth designates the art of charming serpents.

INDIA—This country is referred to in Esther i. 1, viii. 9.

INGATHERING, THE FEAST OF—Held at the close of harvest (Ex. xxiii. 16).

INHERITANCE—The land of Canaan was divided by lot among the twelve tribes, with the exception of the tribe of Levi, which received no separate inheritance, but had forty-five cities, with their suburbs, assigned by the other tribes. The land allotted to each of the rest was called their "inheritance," and was never to pass out of the tribe to which it belonged. In the case of families, the inheritance went to sons, the first-born receiving a double portion. If a man left no sons, his property passed to his daughters; and failing them, to his brothers; and failing them again, to his nearest kinsman (Num. xxvii. 8). In the case of heiresses, to prevent the inheritance going out of the family or tribe, they were to marry among their nearest relations (Num. xxxvi. 6, 9, 11, 12).

Spiritually, God's people are called his inheritance (Ps. xxviii. 9, xciv. 14). Heaven is also called the inheritance of the saints (Eph. v. 5; 1 Pet. i. 4).

INK, INKHORN—The ink of the ancients was thicker than ours. To this day scribes, or secretaries, in many parts of the East, carry their inkhorns suspended to their girdles (Ez. ix. 3).

INN—A lodging-place for travellers. In ancient times the duties of hospitality were so universally practised that places of this kind were scarcely required. There were, however, a few inns kept for certain exceptional cases (Gen. xlii. 27, xliii. 21; Ex. iv. 24; Luke ii. 7, x. 34).

INSPIRATION—The agency of the Holy Spirit in revealing the will of God to prophets and apostles, and enabling them to make it known to the world (Matt. x. 20; John xiv. 24; Eph. iii. 5; 2 Tim. iii. 16; 2 Pet. i. 21). That the Scriptures are inspired of God is proved by the external evidence of miracle and prophecy by which they are authenticated, and the internal marks of their Divine origin which are stamped upon them, such as the remarkable grandeur of their style (Isa. lvii. 15, lxvi. 1); the wonderful unity and harmony of their parts, though revealed at sundry times, and in divers manners (Luke xxiv. 27; Acts x. 33); the Divine purity by which they are pervaded throughout (Ps. xix. 7, 9; Matt. v. 8; Heb. xii. 14); and the supernatural power which they are found to possess in quickening, converting, and comforting the soul (Ps. cxix. 50; Heb. iv. 12).

INTERCESSION—The act of a pleader or advocate. Christ intercedes for us (Rom. viii. 34; Heb. ix. 11-26; 1 John ii. 1). The Holy Spirit intercedes in us (Rom. viii. 26; Gal. iv. 6; Eph. vi. 18). The saints intercede for the Church and the world (Gen. xviii. 23; 1 Tim. ii. 1).

INTERPRETATION—Literally a translation from one language to another (Acts xiii. 8; 1 Cor. xii. 10, 30); the gift of expounding dreams and visions (Gen. xl. 8; Dan. iv. 19); the art of unfolding and explaining truth (Prov. i. 6; 2 Pet. i. 20).

IRON—A metal known in the East from a very early period (Gen. iv. 22; Lev. xxvi. 19; Deut. iii. 11). It was not employed in the building of the temple or tabernacle. By "northern iron," steel is probably intended—the art of tempering this last metal having been discovered north of Judea (Jer. xv. 12).

ISAAC—*Laughter;* son of Abraham and Sarah. He was the son of promise, and the heir of the promises (Gen. xvii.

16, xviii. 10); was about to be offered in sacrifice at the Divine command (Gen. xxii. 9); is married to Rebekah, by whom he had two sons, Jacob and Esau (Gen. xxv. 24); bestows the birthright blessing on Jacob, who obtained it by an act of deception—thus fulfilling unintentionally the Divine purpose, that "the elder should serve the younger" (Gen. xxvii. 18-29; Rom. ix. 12).

ISAIAH—*Help of Jehovah;* the first in order in our English translation of the four greater prophets. His father's name was Amoz, and it is said, though without any distinct proof, that he was of the royal family. According to the heading or preamble of the first chapter of his book, his prophecies extended over the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, the whole duration of which was about a century. He refers to two sons of his own, Shear-jashub and Mahar-shalal-hash-baz, and he speaks of his wife as a prophetess. He is admitted, by common consent, to be the most eminent of all the prophets, both in point of natural genius and supernatural inspiration. Such is the extraordinary clearness with which he speaks of Christ, and of his life and times, that he is commonly distinguished by the name of the *evangelical* prophet. Along with the predictions which refer to the immediate state and prospects of his country, he foretells the Babylonish captivity (xxxix. 6); the preaching of John the Baptist (xl. 3); the office of Christ (xlii. 1-4); his sufferings (liii.); the glory of the Church (lx. 1-14), together with the calling of the Gentiles and the rejection of the Jews (lxv. 1-16). Besides the singular comprehensiveness of his prophetic vision, he stands pre-eminent for the simplicity, majesty, freshness, and force of his spirit and style.

ISCARIOT—*See* JUDAS.

ISHBAK—*Empty;* one of Abraham's sons by Keturah (Gen. xxv. 2).

ISHBI-BENOB — A Philistine giant slain by Abishai (2 Sam. xxi. 16, 17).

ISH-BOSHETH—*Man of shame;* the son of Saul, and the only one who survived him. He was made king by his uncle Abner, and reigned at Mahanaim, beyond the Jordan, for a short period of seven years. He quarrelled with his uncle for invading his father's harem, and was ultimately slain, as he lay asleep, by two of his officers, Baanah and Rechab, who sought to ingratiate themselves with David by bringing him the head of his rival, but were put to death for the treacherous act (2 Sam. ii. 8-11, iii. 6-39, iv., *seq.*).

ISHMAEL — *God who hears;* the son of Abraham and Hagar. When banished along with his mother from Abraham's family, they dwelt in the wilderness of Paran. Ishmael married an Egyptian woman, of his mother's race, and became the father of a numerous posterity (Gen. xxv.). From his twelve sons, the twelve Arabian tribes are derived. He died in the presence of all his brethren, according to the Divine promise (Gen. xvi. 12, xxv. 18). The prediction contained in Gen. xvi. 12 has been literally accomplished in the case of his descendants, and their present condition may be reckoned among the arguments for the Divine origin of the Pentateuch.

There was also another Ishmael, a prince of the royal line of Judah, who is referred to in Jer. xli.

ISRAEL — *Prince of God;* the name given to Jacob at Peniel (Gen. xxxii. 28). The name is used to denote his posterity, also to designate the ten tribes as distinguished from the two forming the tribe of Judah, and also to describe the chosen people, or the spiritual Church of God in every age.

ISSACHAR—*Hire;* the fifth son of Jacob and Leah (Gen. xxx. 18). He had four sons (Gen. xlvi. 13); and the inheritance of his tribe lay in the best part of the land of Canaan (Josh. xix. 17).

ITHAMAR—*Isle of palms;* the fourth and youngest son of Aaron. He and his descendants were ordinary priests till the death of Eli, when they were raised to the dignity of the high priesthood (Ex. vi. 28).

ITUREA—A district to the north-east of Palestine, beyond the Jordan, of which Philip, one of Herod's sons, was tetrarch, in the days of John the Baptist. Herodias was first married to him, and had a daughter, Salome, by him (Matt. xiv. 3; Luke iii. 1).

IVORY — Obtained from the tusks of the elephant or hippopotamus. That used in Egypt and Palestine was chiefly from the latter, as being more abundant in that quarter. Solomon had this substance brought to him from Ophir, and we find that he had a throne made of it (1 Kings x. 18). We also read of beds, houses, and palaces of ivory; the two latter were probably on a miniature scale, and more for ornament than use (1 Kings xxii. 39; Ps. xlv. 8; Amos vi. 4).

JABAL—*Producing,* or *bringing;* son of Lamech, and the father of the nomad tribes, or of such as dwell in tents (Gen. iv. 20).

JABBOK—A brook falling into the Jordan below the lake of Tiberias. It was near the banks of this stream that Jacob wrestled with the angel (Gen. xxxii. 22).

JABESH, or JABESH-GILEAD — A city beyond Jordan, belonging to the half-tribe of Manasseh (1 Sam. xi.). It was destroyed for refusing to join in the common war against the tribe of Benjamin (Judges xxi. 10). It was rescued by Saul when threatened by the Ammonites (1 Sam. xi. 4). The people afterwards favoured the house of Saul; who, along with his son Jonathan, was buried by them after the fatal battle of Gilboa (1 Sam. xxxi. 11; 1 Chron. x. 11).

JABEZ — *Trouble;* he is spoken of in 1 Chron. iv. 9, 10, where he is represented as an honourable and devout man.

JABIN—*One who comprehends* or *builds;* king of Hazor, defeated and slain by Joshua (Josh. xi. 10). There is also another king of Hazor of the same name mentioned in Judges iv. and v., by whom the people of Israel were oppressed for twenty years, but who was conquered and killed by Deborah and Barak. He is referred to in Ps. lxxxiii. 9.

JACHIN—*Establisher;* Simeon's fifth son, and head of the Jachinites (Num. xxvi. 12). It was also the name given to one of the brazen pillars that stood in the porch of Solomon's temple (1 Kings vii. 21).

JACINTH—A precious stone, of a purple and violet colour, resembling the amethyst (Rev. ix. 17, xxi. 20).

JACOB—*Supplanter;* the son of Isaac and Rebekah, and twin brother of Esau—a devout and affectionate, but somewhat grasping and self-seeking man. Taking advantage of his brother's reckless and impatient disposition, he got him to give up his birthright in exchange for a mess of pottage (Gen. xxv. 33). Taking advantage also of his father's age and blindness, he conspired with his mother in deceiving him, so as to obtain by craft and subtilty the blessing of the first-born (Gen. xxvii. 27-29). To escape the consequences of Esau's resentment, he was obliged to leave home and go to Padan-aram, to his uncle Laban; by whom he, in his turn, was repeatedly deceived and injured (Gen. xxviii.-xxx.). By Laban's management, his two daughters, Leah and Rachel, were married to Jacob, who prospered greatly, despite of his father-in-law's ill-treatment. Returning homewards from Padan-aram, accompanied by his wives and sons and herds of cattle, he met his brother Esau by the way, whom he appeased by presents and submissive words, and passing safely by Mount Seir, he resided for a time at Shechem; from thence he removed to Bethel (Gen. xxxv. 1). While here, Joseph was sold, and carried down to Egypt. Thither his brethren were sent for corn because of the famine, which led to the ultimate settlement of the whole family in that country, where Joseph occupied the position of Pharaoh's prime minister (Gen. xlii. to the end of the book). From this general sketch, it will be seen that Jacob's life was a peculiarly eventful one, full of changes and trials, which, however, all turned out in favour of the patriarch and his family. Jacob's character, though marred by many defects, was still marked in a very eminent degree by faith and devotedness. While by nature one of the most worldly, he was through grace one of the most heavenly-minded of men. He was emphatically a man of prayer. His name of Israel was given to commemorate his achievements as a spiritual wrestler; and the privileges vouchsafed to him in consequence were numerous and signal. God revealed himself to him at Bethel, at Mahanaim, at Peniel, at Beer-sheba; and at every great crisis in his chequered history he was cheered and encouraged by promises of the Divine protection and blessing.

JACOB'S WELL—A fountain near Shechem, or Sychar, where Christ met the woman of Samaria (John iv. 6-12).

JADDUA—Son of Jonathan, and high priest after the restoration from Babylon (Neh. xii. 11).

JAEL—*Wild goat;* the wife of Heber the Kenite, by whom Sisera was slain as he lay asleep in her tent. The act was deemed not only justifiable, but laudable in the circumstances, and is celebrated in the song of Deborah (Judges iv. 17, 19, 21).

JAHAZ—*Dispute;* a city on the confines of Moab, near Aroer, where Israel defeated Sihon, king of the Amorites (Num. xxi. 23). It was first allocated to the tribe of Reuben, but afterwards assigned to the Levites (Josh. xiii. 18; 1 Chron. vi. 78). After the death of Ahab, it was recovered by the Moabites (Isa. xv. 4).

JAIR—*Enlightener;* judge of Israel for twenty-two years. He had thirty sons, who ruled over as many cities, called Havoth-jair (Judges x. 3, 4).

JAIRUS—*Diffuser of light;* ruler of the synagogue at Capernaum, whose daughter our Lord restored to life (Luke viii. 41-55).

JAMES—*Supplanter.* We meet with three of this name in the New Testament. (1.) James the son of Zebedee and brother of John (Matt. iv. 21). He, along with Peter and John, was admitted to special intimacy with our Lord, and was put to death by Herod Agrippa at Jerusalem (Acts xii. 2).

(2.) James the son of Alpheus, sometimes called James *the Less,* or *the Little;* perhaps because he was low of stature (Mark xvi. 1; Luke xxiv. 10).

(3.) James the brother of our Lord, styled James the Just, to whom Christ appeared after his resurrection (1 Cor. xv. 7). He was of great account in the Church at Jerusalem (Gal. i. 19; Acts xv. 13), and to him is ascribed the General Epistle of James. It is doubtful, however, whether this last may not be the same with James the Less, though some contend that he was a different person.

JANNES and **JAMBRES**—Were two of Pharaoh's magicians, who imitated the miracles of Moses. Their names are mentioned in 2 Tim. iii. 8.

JAPHETH—*Persuasion;* a son of Noah. Though his name is put last, it is supposed by some that he was the eldest son of the patriarch (*see* Gen. ix. 24, comp. x. 21). His posterity is described in Gen. x. 2, &c.; 1 Chron. i. 5.

JARED—*Ruling;* son of Mahalaleel, and father of Enoch (Gen. v. 15; Luke iii. 37).

JASHER—A book to which reference is made in Josh. x. 13, and 2 Sam. i. 18. Josephus speaks of this as one of the books laid up in the temple, but it is no longer extant. Bishop Lowth supposes it to have been a collection of national songs, written at different periods, but this is a mere conjecture.

JASHOBEAM—One of David's worthies, and the first who is named in two lists given of them (2 Sam. xxiii. 8; 1 Chron. xi. 11). He slew single-handed three hundred men, and was one of the three who broke through the hosts of the Philistines to bring David a draught of water from the well of Bethlehem. Another person of the same name is mentioned among the Korhites who came to David at Ziklag (1 Chron. xii. 9); and a third Jashobeam acted as an officer in David's court (1 Chron. xxvii. 2), but this may be the person first noticed.

JASON—*Healer;* a kinsman of Paul, with whom he lodged at Thessalonica, and whose house was broken into by Paul's persecutors, but not finding the apostle, they dragged Jason before the magistrates of the city. He appears to have accompanied Paul to Corinth, if not also to Rome (Acts xvii. 5-9; Rom. xvi. 21).

JASPER—A precious stone of the quartz species, and found of various colours (Ex. xxviii. 20; Ez. xxviii. 13; Rev. iv. 3, xxi. 11).

JAVAN—*Sorrowful;* the fourth son of Japheth, and father of the Ionic race, or Ellenes (Gen. x. 2; Ez. xxvii. 13).

JEBUS—The son of Canaan, and father of the Jebusites. He was the founder of Jerusalem, which was first called after his name, and which was held by his tribe till the days of David (Josh. xv. 63; 2 Sam. v. 6; 1 Chron. xi. 4).

JEDUTHUN—*Praise-giver;* a Levite of the family of Merari, and one of the chief musicians of the temple. Some of the Psalms, as the xxxix., lxii., and lxxvii., bear his name, either because they were set to music by him, or possibly because they were composed by himself, or by some one of the same name.

JEHOAHAZ—*God-sustained.* There were two kings so called:—(1.) The son of Jehu, king of Israel, who succeeded his father. Because he did evil in the sight of the Lord, he was driven from his throne by Hazael and Benhadad, kings of Syria, but having humbled himself, he was again restored (2 Kings xiii. 1-9).

(2.) The son of Josiah, king of Judah. After a brief reign of three months, he was carried down to Egypt by Pharaoh-necho, and was never allowed to return (2 Kings xxiii. 30-33).

JEHOIACHIN—*Divinely-appointed;* called also Coniah and Jeconiah, son of Jehoiakim, king of Judah. Immediately after ascending the throne, Jerusalem was taken by Nebuchadnezzar, and Jehoiachin carried captive to Babylon. After being kept a prisoner there for thirty-seven years, he was set at liberty, and raised to considerable dignity by Evil-merodach (2 Kings xxv. 27; Jer. lii. 31-34).

JEHOIADA—*Known of God;* the high priest who succeeded Ahaziah, by whom Joash was preserved from the designs of Athaliah (2 Kings xi.).

JEHOIAKIM—Originally Eliakim, brother and successor of Jehoahaz, king of Judah. He was raised to the throne by Pharaoh-necho, who changed his name from Eliakim to Jehoiakim, and laid him under a heavy tribute (2 Kings xxiii. 34; 2 Chron. xxxvi. 4). Conquered by Nebuchadnezzar, he was, on his submission, restored to power; but having revolted against Nebuchadnezzar, he was carried down to Babylon, where he was put to death, and his body cast into the common sewer; being buried, as Jeremiah predicted, with the burial of an ass (2 Kings xxiv. 1-6; 2 Chron. xxxvi. 6; Jer. xxii. 19).

JEHORAM—*Exaltation of the Lord.* There were two sovereigns of this name:—(1.) The successor of Jehoshaphat, king of Judah, the history of whose reign is recorded in 1 Kings xxii. 50; 2 Kings viii. 16-24; 2 Chron. xxi. 1-19.

(2.) Jehoram, or Joram, king of Israel, who succeeded Ahaziah, went to war with the Moabites, and was killed by Jehu (2 Kings i. 17, iii. 6, ix. 11).

JEHOSHAPHAT—*Judged of the Lord;* son and successor of Asa, king of Judah. He was a pious prince, who exerted his power for the suppression of idolatry, and the restoration of the true faith (2 Chron. xix. 2). His alliance with Ahab, king of Israel, was not in accordance with his general character, and it very nearly cost him his life (1 Kings xxii. 32; 2 Chron. xviii.). In answer to his prayer, he was delivered from a dangerous confederacy that was formed against him (2 Chron. xx.).

JEHOVAH—The incommunicable name. In its grammatical structure, it is a compound of the past, present, and future. It never becomes plural, nor does it admit of an article before; neither is it ever, like all other names, whether divine or human, modified on account of its construction with other words. The Jews, after their return from Babylon, would not venture to use this name (which they called the *Tetragrammata,* or name of four letters), but substituted for it *Adonai,* or *Elohim.*

JEHU—*God is;* the son of Jehoshaphat, and captain of the troops of Joram, king of Israel, whom he succeeded (2 Kings ix. 6). He killed Joram, king of Israel, on the field of Naboth; he also slew the sons of Ahab, and forty-two priests of Baal (2 Kings x. 1-35). There was also a prophet of the name of Jehu, who reproved Jehoshaphat (2 Chron. xix. 2).

JEPHTHAH—*The opener;* a judge of Israel, who was driven away by his brothers from his father's house, but became the chief of his mother's tribe, "the sons of Gilead." When going forth to war against the Ammonites, he made a vow that, if victorious, the first thing that "came out of the door of his house" should be offered as a sacrifice to the Lord. He was met by his daughter, and her he devoted according to his vow (Judges xi. 34, 40). The Ephraimites afterwards rose up against him, but were speedily subdued (Judges xii. 1-7; Heb. xi. 32).

JEREMIAH—*Exaltation of the Lord;* son of Hilkiah, of the Aaronic tribe, and a native of Anathoth. He was separated to the prophetic office before he was born, entered upon it in his fourteenth year when he was yet "but a child," and continued in it till after the destruction of Jerusalem by the Chaldeans; comprising a period of at least forty years. He was a man of great tenderness and sensibility, and yet, at the same time, of burning zeal and unbending faithfulness. Because of his fidelity in the discharge of his prophetic office, he was exposed to severe persecutions on the part of his countrymen, who resisted, and reviled, and maltreated him in every possible way. His predictions are very numerous, and relate to a great variety of events, affecting not only the prospects of Palestine, but those of many of the neighbouring nations. He himself lived to see the saddest of his prophecies respecting the fate of his native land fulfilled, and has left us, in his "Lamentations," an impressive record of the grief with which he witnessed the desolation of Zion. Those referring to the Messias are particularly close and striking. They describe his miraculous

conception, the virtue of his atonement, the spiritual nature of his reign, and the special efficacy of his word and laws. And such was the impression which was made on the mind of his countrymen by his character and his writings, that when Jesus appeared, some supposed he was Jeremiah risen from the dead.

JERICHO—An ancient city distant about twenty miles from Jerusalem, and lying to the north-east of it. It was taken by Joshua (Josh. vi. 20), and rebuilt by Hiel (1 Kings xvi. 34). This "city of palm trees," as it was called, figures in all the great events of Jewish history, and was visited by our Lord (Luke xix. 1).

JEROBOAM—*Fighting against*, or *overawing the people.* There were two princes of this name; one of them the son of Nebat, who made Israel to sin by introducing the worship of the golden calves, and setting up a priesthood of his own, instead of that which was divinely appointed. He opposed Solomon, and headed the revolt of the ten tribes against his son Rehoboam; and the false form of worship which he established was devised for the purpose of keeping the people from going up to the temple at Jerusalem, which was still the capital of Solomon's successor (1 Kings xi. 26, xii. 12-28). The second Jeroboam was the son of Joash, and the thirteenth king of the ten tribes (2 Kings xiv. 23-29).

JERUBBAAL—*See* GIDEON.

JERUSALEM—*The habitation of peace;* the capital of David and Solomon, and of the kings of Judah after the separation of the tribes. It was called Salem in the time of Abraham and Melchizedek (Gen. xiv. 18); afterwards its name was changed to Jebus, when it was in the possession of the Jebusites (1 Chron. xi. 4). Jerusalem is supposed to be a compound of its two ancient names. It stood upon a rock, encompassed by hills, and surrounded by a deep valley. In its most entire state it was divided into four parts —Zion, Acra, Moriah, and Bozetha—corresponding to four projections marking the face of the rock on which it was situated. The history of this city is so well known that it is needless to refer to it more particularly. It represents the Gospel Church (Gal. iv. 26), and the state of the redeemed in glory (Heb. xii. 22-24).

JESHURUN—*Upright;* one of the names of Israel (Deut. xxxii. 15; Isa. xliv. 2).

JESSE—*Firm;* the son of Obed, and father of David. He was a Bethlehemite, and a man of substance and of sense. He was apprised of the high destiny reserved for his son, but it is doubted whether he lived to see him raised to the throne.

JESUS—*Saviour;* the same as the Hebrew name Jehoshua, or Joshua, but eminently applicable to Jesus Christ. (*See* MESSIAH.)

JETHRO—*Excellence;* priest or prince of Midian, father-in-law to Moses. He is also called Reuel, or Raguel (Ex. iii., xviii. 13-27).

JEWS—One of the names of Israel. It is derived from Judah, the first of the twelve tribes, and that in which the royalty was to remain till Shiloh should come.

JEWRY—The land of Judea (Dan. v. 13; John vii. 1).

JEZEBEL—*Not inhabited;* wife of Ahab, king of Israel, and daughter of Ethbaal, king of the Zidonians. She was the great promoter of the Baalite worship in Israel, and the persecutor of the Lord's prophets (1 Kings xvi., xviii., xxi.; 2 Kings ix. 33; Rev. ii. 20).

JEZREEL—A city belonging to the half-tribe of Manasseh, on the south border of Issachar, and lying in a plain of the same name, now called "The Great Plain," or Plain of Esdraelon. It was a royal residence in the time of Ahab, and in the suburbs of it, adjoining the palace grounds, stood Naboth's vineyard (1 Kings xxi. 1).

JOAB—*God-fathered;* nephew of David, and son of Zeruiah. He was one of David's generals, and conspired against him in an unsuccessful attempt to raise Adonijah to the throne, for which treason he was slain (1 Kings ii. 34).

JOAH—*Brotherhood.* There are two of this name—one a scribe, and employed by king Josiah to repair the temple (2 Chron. xxxiv. 8); another, sent by Hezekiah to treat with Rab-shakeh (2 Kings xviii. 18).

JOANNA—*Gift of God*, or *grace;* wife of Herod's steward, Chuza, and the subject of a miracle of the Saviour (Luke viii. 2, 3).

JOASH—(*See* JEHOASH) king of Judah; king of Israel (2 Chron. xxiv.); others (Judges vi. 11; 1 Chron. iv. 22).

JOB—*Sorrow, weeping;* dwelt in the land of Uz, wrote the book which bears his name, containing an account of his sufferings and trials, patient endurance, and deliverance from them (Ez. xiv. 14; James v. 11).

JOCHEBED—*Glory of the Lord;* mother of Aaron, Moses, and Miriam, and wife of Amram (Ex. vi. 20; Num. xxvi. 59).

JOEL—*Worshipper of Jehovah;* second of the twelve minor prophets, son of Pethuel (Joel i. 1); others of the same name (1 Sam. viii. 2; 1 Chron. iv. 35; Neh. xi. 9).

JOHANAN—*Liberal, gracious;* an officer who recognised Gedaliah as governor of Judea, after the destruction of Jerusalem (Jer. xl. 8).

JOHN THE BAPTIST—Forerunner of Christ, born six months before the Saviour (Luke i. 13-20).

JOHN THE APOSTLE—A native of Bethsaida, in Galilee, a fisherman, and the beloved disciple of Christ (Matt. iv. 21).

JOKSHAN—*Fowler;* son of Abraham and Keturah (Gen. xxv. 2, 3).

JOKTAN—*Small;* a descendant of Shem, and supposed founder of many tribes in Southern Arabia (Gen. x. 25, 26).

JOKTHEEL—*God-subdued;* citier mentioned (2 Kings xiv. 7; Josh. xv. 38).

JONADAB—*God-impelled, liberal;* a descendant or son of Rechab, who laid a command on his descendants to abstain from wine (Jer. xxxv. 6).

JONAH—*A dove;* the fifth of the lesser prophets; a native of Gath-hopher, and sent to preach to the Ninevites (Jonah i. 2).

JONATHAN—*Given of God.* (1.) A Levite, and afterwards became a priest to the idolatrous Danites (Judges xviii. 30).

(2.) Son of Saul, and intimate friend of David (1 Sam. xiv. 3, xviii. 1).

JOPPA—A seaport town on the Mediterranean (2 Chron. ii. 16; Jonah i. 3; Acts ix. 40).

JORAM—*See* JEHORAM.

JORDAN—A principal river of Palestine. It rises in Mount Lebanon, and loses itself in the Dead Sea (Josh. iii. 1; Matt. iii. 6).

JOSEPH—*Addition, increase.* (1.) The beloved son of Jacob, and sold by his brethren into Egypt, of which he was afterwards made governor by Pharaoh (Gen. xxxvii. 28, xli. 40).

(2.) Husband of Mary (Matt. i. 16; Luke i. 27).

(3.) Of Arimathea, a counsellor and secret disciple of Christ (Matt. xxvii. 57).

(4.) Others (Matt. xiii. 55, xxvii. 56; Mark vi. 3, xv. 40-47); or Barsabas (Acts i. 23).

JOSHUA—*A saviour.* (1.) Son of Nun, and leader of Israel after the death of Moses (Ex. xvii. 9-14; Num. xiii. 16).

(2.) A Bethshemite (1 Sam. vi. 14, 18).

(3.) Governor of Jerusalem (2 Kings xxiii. 8).

(4.) Son of Josedech, and high priest in the time of Haggai and Zechariah (Hag. i. 1, 12, 14; Zech. iii. 1, 3, 9).

JOSIAH—*Fire of the Lord;* king of Judah, and son of Ammon (2 Kings xxi. 24).

JOTHAM—King of Judah (2 Kings xv. 32-38).

(2.) Son of Gideon (Judges ix. 5, 7-21).

JUBILEE—Every fiftieth year among the Jews. A year of universal joy and festivity, typical of the Gospel state and dispensation (Lev. xxv. 10; Isa. lxi. 1, 2).

JUDAH—Son of Jacob and Leah; born in Mesopotamia (Gen. xxix. 35).

JUDAS ISCARIOT—The disciple and betrayer of his Master (Matt. x. 4, xxvi. 14, 50, xxvii. 3-10).

JUDAS—Called Lebbeus, or Thaddeus (Matt. x. 3, xiii. 55).

(2.) Of Galilee (Acts v. 37).

(3.) Barsabas (Acts xv. 22, 23).

JUDEA—The country inhabited by the Jews, in Asia Minor; called Palestine, the Holy Land, the Land of Canaan, and the Land of Promise.

JUDGES—Those persons, fifteen in number, who governed the Israelites from the death of Joshua to the accession of Saul (Deut. xvi. 18).

JUDGES, BOOK OF—The third of the historical compositions of the Old Testament.

JUDGMENT, DAY OF—Day of final retribution (Matt. xiii. 49; xxv. 32.

JUDGMENT-HALL—Matt. xxvii. 27; Mark xv. 16; John xviii. 28.

JUDITH—One of the apocryphal books of the Old Testament.

JULIA—*Soft*, or *downy hair;* a common name among the Romans. A Christian woman, and friend of Paul (Rom. xvi. 15).

JULIUS—A centurion who shewed much kindness to Paul (Acts xxvii. 1, 3, 42, 43).

JUNIA—*Belonging to Juno;* a Christian mentioned by Paul (Rom. xvi. 7).

JUNIPER—(1 Kings xix. 4, 5; Job xxx. 4.) What shrub is meant is not exactly known.

JUPITER—The principal god of the heathen (Acts xiv. 12).

JUSTICE OF GOD—His infinite rectitude in allotting to every man his due (Job viii. 3; Ps. cxlv. 17; Jer. ix. 24).

JUSTIFICATION—An act of God's free grace, whereby he deals with those who believe in Christ as though they were righteous (Rom. iii. 24; Eph. ii. 8; 2 Tim. i. 9; Titus iii. 5).

JUSTUS, or BARSABAS—*See* JOSEPH.

(1.) A Christian, in whose house Paul preached at Corinth (Acts xviii. 7).

(2.) Called Jesus, a converted Jew, who was with Paul at Rome when he wrote to the Colossians, and a fellow-labourer of Paul (Col. iv. 11).

KADESH, or KADESH-BARNEA—A city on the south-west border of Canaan, towards Edom, remarkable as the place where the Israelites twice encamped in their journey from Egypt to Canaan, and from whence they were twice sent back by the Lord (Num. xiii. 26, xiv. 25, xx. 14, 22).

KADMONITES—A Canaanitish nation, dwelling in the north-east part of Palestine (Gen. xv. 19).

KEDAR—*Black;* the son of Ishmael, and father of the tribe of the Kedarites (Gen. xxv. 13; Isa. xxi. 16, 17, lx. 7).

KEDEMOTH—A city in the tribe of Reuben, near the river Arnon, so called from Kedemah, son of Ishmael, by whose posterity it was peopled (Josh. xiii. 18; Deut. ii. 26).

KEDESH—There were two cities of this name—one in the tribe of Judah (Josh. xv. 23), the other in the tribe of Naphtali (Josh. xix. 37).

KEDRON—*See* KIDRON.

KEILAH—A city about twenty miles south-west of Jerusalem (Josh. xv. 44).

KEMUEL—*Assembly*, or *raised of God;* son of Nahor, Abraham's brother, father of Bethuel, and grandfather of Laban and Rebekah (Gen. xxii. 21, 23, xxiv. 15).

KENATH—A town taken by Nobah from the Manassites, and called after his own name (Num. xxxii. 42).

KENAZ—*Rest, lamentation*, or *hunting;* a descendant of Esau, and one of the dukes of Edom, after whom a tract of country was named in Arabia Petrea (Gen. xxxvi. 11, 15, 42).

(2.) Younger brother of Caleb, and father of Othniel (Judges i. 13, iii. 9).

KENITES—A tribe of the Midianites, who in Saul's time dwelt among the Amalekites (1 Sam. xv. 6).

KENIZZITES—A tribe of the Canaanites (Gen. xv. 19).

KETURAH—*Perfumed, incense burner;* the second wife or concubine of Abraham (Gen. xxv. 1; 1 Chron. i. 32).

KIBROTH-HATTAAVAH—An encampment of the Israelites in the wilderness, where they desired other food than the manna, and, in consequence, were smitten with a fearful plague (Num. xi. 4, 34, 35).

KIDRON—*Turbid.* "The brook Kidron" flowed through the valley of Jehoshaphat, on the east side of Jerusalem. The garden at the foot of Olivet, so often frequented by the Saviour, lay near it (2 Sam. xv. 23; John xviii. 1).

KINGS—A title applied by men to one invested with regal authority, or the chief ruler of a city, tribe, or kingdom (Gen. x. 8-10; 1 Sam. xi. 15).

KINGS, BOOKS OF—These books of the Old Testament contain the history of the kings of Israel and Judah, for the space of nearly 600 years.

KIR—A city subject to the Assyrian empire, to which the conquered Damascenes were carried captive by the Assyrians (2 Kings xvi. 9; Isa. xxii. 6; Amos i. 5).

KIR-HARESH, KIR-HARESHETH, KIR-HERES—A city of Moab, plundered by Jehoram, and afterwards destroyed by the Chaldeans and Assyrians (2 Kings iii. 25; Jer. xlviii. 31); also called *Kir-Moab.*

KIRIOTH—A city of the Moabites, destroyed by Nebuchadnezzar (Jer. xlviii. 24, 41; Amos ii. 2).

KIRJATH-ARBA—The place where Sarah died, and formerly called Hebron (Gen. xxiii. 2).

KIRJATH-JEARIM—*City of forests;* a town of the Gibeonites on the borders of Moab (Josh. ix. 17). It was the abode of the ark after its removal from the land of the Philistines, till taken by David to Jerusalem (1 Sam. vii.; 1 Chron. xiii.).

KIRJATH-SANNAH—*City of palms;* or KIRJATH-SEPHER, or DEBIR—*City of the book;* a city of the tribe of Judah (Josh. xv. 15, 16, 49; Judges i. 11, 12).

KIR-MOAB—*The stronghold*, or *citadel of Moab* (Isa. xv. 1). (*See* KIR-HARESHETH and KIR-HERES.)

KISH—*Straw.* (1.) Father of Saul, and son of Ner (1 Sam. ix. 1). (2.) The son of Gibeon (1 Chron. viii. 30). (3.) Son of Abdi (2 Chron. xxix. 12). (4.) Son of Mahli (1 Chron. xxiii. 21).

KISHON—A small river in Palestine, which rises in Mount Tabor, crosses the plain of Acre, and falls into the Mediterranean at the bay of Acre (Judges v. 21; Ps. lxxxiii. 9).

KITE—A bird reckoned unclean under the Levitical law; a species of eagle (Lev. xi. 14; Deut. xiv. 13).

KNEELING—An attitude expressive of supplication and humility (Ps. xxii. 29; Rom. xiv. 11; Phil. ii. 10).

KOHATH—*Assembly;* father of the Kohathites, and son of Levi. From the Kohathites descended one of the three great divisions of the Levitical tribe, and from this division sprang Aaron the son of Amram (Ex. vi. 16; Num. iv. 4).

KOPHER, or COPHER—*Camphire;* or a bunch of grapes (Song i. 14, iv. 13).

KORAH—*Bald.* (1.) The son of Izhar, a Levite, who for his awful impiety was swallowed up by the earth, with 250 of his companions (Num. xvi.).

(2.) Son of Esau (Gen. xxxvi. 14-18).

LABAN—*White;* the son of Bethuel, brother of Rebekah, and father of Leah and Rachel. Though his reception of Eleazar, Abraham's servant, was fair and friendly, his subsequent conduct towards Jacob was not only unkind and ungenerous, but deceitful and dishonourable in the highest degree. (*See* JACOB.)

LACHISH—A city belonging to the tribe of Judah. It lay about twenty miles to the south-east of Jerusalem. It was besieged, but not carried by Sennacherib, and from hence he despatched Rab-shakeh against Jerusalem (2 Kings xviii. 17, xix. 6; 2 Chron. xxxii. 9).

LAISH—The name by which the city of Dan was originally called (Judges xviii. 29).

LAMB—*See* SACRIFICES.

LAMECH—*Stricken;* son of Methusael, and father of Jabal, Jubal, Tubal-cain, and Naamah (Gen. iv. 18-22). The practice of polygamy is supposed to have originated with him. His address to his wives is the earliest piece of poetry extant, and the only specimen of antediluvian verse on record (Gen. iv. 23, 24).

There is also another of the same name mentioned in the list of "the world's gray fathers." He was the son of Methuselah and father of Noah (Gen. v. 25).

LAMENTATIONS OF JEREMIAH—An elegiac poem, in which that "weeping prophet" bewails the downfall of Jerusalem, and the destruction of his country's liberties by Nebuchadnezzar, king of Babylon.

LAMP—Lamps being commonly used in the East, supply a good many thoughts and images to the Hebrew poets. It was figuratively used to represent a visible profession of religion, as in Matt. xxv. 1-8. To keep a lamp from going out, was also a common symbol of continuance and succession, as in 1 Kings xv. 4; Ps. cxxxii. 17. It was besides employed as a type of outward prosperity (Prov. xiii. 9; 1 Kings xi. 36).

LANGUAGE—*See* TONGUES.

LANTERNS—The only allusion to lanterns we meet with in the Scriptures occurs in connection with the seizure of our Lord in the garden of Gethsemane. It is related by John (xviii. 3) that the men who accompanied Judas on that occasion were provided with lanterns and torches. There can be no doubt, however, that such an article was occasionally used.

LAODICEA—The capital of Greater Phrygia, about forty miles east of Ephesus. One of the "seven churches" mentioned at the beginning of the Book of Revelation, was planted in this city (Rev. iii. 14-19). Though it fell into a lukewarm state, it was an object of much care to the apostle Paul (Col. ii. 1, iv. 13, 15).

LAPIDOTH—*Enlightened;* the husband of Deborah, and the name also of the family inheritance (Judges iv. 4, 5).

LAVER—A large brazen vessel, used by the priests in the tabernacle and temple for washing, in preparation for their religious duties. There were ten of these provided for the service of the temple (1 Kings vii. 38); and that which was used in the tabernacle was formed out of the ornaments dedicated by the women (Ex. xxxviii. 8, xl. 7).

LAW—This word is used in various senses:—(1.) To denote the sacred statutes, or ten commandments (Ex. xx. 3-17; Matt. v. 1-17; Rom. vii. 7). (2.) To denote the ceremonial or ritual ordinances of the ancient economy (Luke ii. 27; Heb. ix. 22) (3.) To denote the legal as distinguished from the evangelical dispensation generally (John i. 17; Acts xiii. 39; Rom. vi. 14; Heb. vii. 19). (4.) To denote the whole of the inspired Word (Ps. xix. 7, cxix. 18, &c.; Isa. viii. 20: Rom. ii. 14).

LAWYERS—Expounders of the law. This class is not referred to in the Old Testament, but they appear to have constituted a large and influential body in the time of our Lord, and it seems that they belonged to the Pharisaic sect (Matt. v. 20; Luke xi. 46).

LAZARUS—*God-assisted;* the brother of Martha and Mary, whom Christ raised from the dead. Jesus loved him, and wept at his grave (John xi. 40-42). This was also the name of the beggar in the parable of Dives (Luke xvi. 20, *seq.*)

LEAD—A metal well known and much used in the East. The custom of lettering with lead was practised as early as the days of Job. The characters were engraven on stone, or some hard material, and filled up with molten lead (Job xix. 24). This was done in the case of records or inscriptions that were intended to be durable. It was a combination of the lithographic and stereotypic principles.

LEAH—*Faint;* Jacob's wife and Laban's eldest daughter. She was palmed upon Jacob against his wishes by her father's covetous wiles. She was the mother of many children—favoured, in that respect, above her sister Rachel (Gen. xxix. 16-31).

LEAVEN—Used for fermenting and raising bread. It was forbidden to be offered in sacrifice (Ex. xxxiv. 25); nor was it permitted to be mixed with the passover cakes, or to be kept in the houses of the Israelites during the passover-week. Figuratively, it was employed to denote the influence of religious doctrines, whether true or false (Matt. xiii. 33, xvi. 6-12).

LEBANON—The highest of two great mountain ranges on the northern border of Palestine. It is probable that the name, as used in Scripture, includes both of these ranges. In the days of the Jewish kings and prophets, it was covered with dense forests, and was celebrated especially for its cedar trees, its rich wines, and various kinds of fragrant plants (Song iv. 11; Hosea xiv. 7, 8).

LEBBEUS—*Strong-hearted;* or Thaddeus, the apostle, also called Jude, and the brother of Jesus (Matt. x. 3; Mark vi. 3; Acts i. 13). He was the writer of the Epistle of Jude.

LEES—The dregs or sediment of wine, used figuratively to describe a state of religious ease and indifference (Isa. xxv. 6; Jer. xlviii. 11).

LEGION—A Roman military term, which described a body of foot soldiers, consisting of ten cohorts, or six thousand men. The word is used more than once as a numeral in the New Testament (Matt. xxvi. 53; Mark v. 9).

LEMUEL—Referred to in Prov. xxxi. 1, and supposed by some to be Solomon himself.

LENTILES—A plant of the pea tribe, of which a coarse kind of food used to be made. The lentiles of Egypt were much esteemed, and were prepared in the form of pottage of a reddish colour (Gen. xxv. 30, 34).

LEOPARD—A wild beast, with a beautifully spotted skin, but fierce, subtle, and dangerous (Isa. xi. 6; Hosea xiii. 7). It is used prophetically as a type of the Grecian Empire, and of the Antichristian power (Dan. vii. 6; Rev. xiii. 2).

LEPROSY—A disease of the skin, which prevailed extensively in Syria, and which is still common throughout the East. Moses refers to three kinds or degrees of it, and lays down certain laws for the treatment of those infected with this disease, as well as for the purification of their persons, garments, and houses (Deut. xxiv. 8; Lev. xiii., xiv.). Being a malady of the most contagious and loathsome kind, it was regarded as the type of sin and moral pollution.

LEVI—*Joined;* the third son of Jacob and Leah (Gen. xxix. 34). The tribe of Levi was set apart for the service of the sanctuary, in place of the first-born (Deut. x. 8).

LEVIATHAN—Supposed to be the whale, but understood rather to be the crocodile (Job xli. 1, &c.; Ps. lxxiv. 14, civ. 26).

LEVITICUS—The third book of Moses, which treats principally of the laws relating to the Levitical services.

LIBERTINES—Jews who were admitted to the privilege of free citizens, or burgesses, of Rome. They had separate synagogues at Jerusalem; and some suppose that Saul of Tarsus was originally of this class (Acts vi. 9).

LIBYA—A name which was given to Africa. Libya Proper lay to the west of Egypt, and was inhabited by the Lubim. In later times the capital of it was Cyrene (Acts ii. 10).

LIFE—In Scripture, is viewed under a threefold aspect—viz., life natural, life spiritual, and life eternal; the first being that with which we are born (James iv. 14); the second being that which is communicated in regeneration, or the new birth (John iii. 3; Eph. ii. 1); and the third being the consummation of the second in the state of glory (Luke xx. 36; Rev. xxi. 4).

LIGHT—The first of created things (Gen. i. 3). God is light (1 John i. 5); Christ is called the true Light, as being the great Revealer of the truth (John i. 9).

LIGURE—A precious stone, one of those in the high priest's breastplate. It is said to be spotted like the lynx, and to sparkle like fire (Ex. xxviii. 19, xxxix. 12).

LILY—A flower to which frequent reference is made by the Hebrew poets, and especially by Solomon. It also attracted the special notice of our Lord, who declares, that "Solomon in all his glory was not arrayed like one of these" (Song ii. 2; Matt. vi. 28-30).

LINEN—*See* FLAX.

LION—The strongest and most courageous of all wild beasts, and therefore an emblem of strength and valour (Job xxxviii. 39; Prov. xxviii. 1). It was found in Palestine and the neighbouring countries. The device on the standard of Judah was a lion, and hence the allusion to Christ, who was descended from that tribe, Rev. v. 5.

LOCUSTS—Insects common in the East, and very hurtful to the fruits of the earth. They are migratory and gregarious in their habits, and fly in thick swarms, sometimes darkening the air like a thick cloud. Wherever they settle down, they devour every green thing, and strip the soil bare. They were employed as one of the plagues of Egypt (Ex. x. 4). They are declared to be clean by the law of Moses, and are freely eaten in Arabia and Abyssinia. See the lively description given of them by the prophet Joel (ii. 5-9). False teachers are compared to them (Rev. ix. 3).

LO-DEBAR—A city east of the Jordan, where Mephibosheth, Saul's son, dwelt (2 Sam. ix. 4, 5).

LOG—A liquid measure of about a pint (Lev. xiv. 10, 12).

LOIS—*Better;* Timothy's grandmother, whose faith is commended by Paul (2 Tim. i. 5).

LOOKING-GLASS—Those used in the East were of brass or silver, or a mixture of both. The brazen laver, with its foot or stand, was made of the looking-glasses of the women (Ex. xxxviii. 8).

LORD—One possessed of rule and authority. The name JEHOVAH is often rendered LORD in our translation, and in these cases the word is printed in capital letters. The title is applied in an equal and pre-eminent signification to the Three Persons of the Godhead. In a subordinate sense, it is applied to all who are invested with headship or authority, such as kings, nobles, magistrates, prophets, and husbands.

LORD'S DAY—*See* SABBATH.

LORD'S SUPPER—Instituted by Christ in commemoration of his death (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 23). It is called by various names, such as—(1.) The feast (1 Cor. v. 8); (2.) the communion (1 Cor. x. 16); (3.) the Lord's table (1 Cor. x. 21); (4.) the breaking of bread (Acts ii. 42, xx. 7); (5.) the cup of the Lord (1 Cor. x. 21). Nowhere in Scripture is it called the "Eucharist," or the "Mass." These are terms of patristic or priestly invention.

LO-RUHAMAH, and LO-AMMI—The names of children, occurring in Hosea i. 6-9, and having a symbolical meaning.

LOT—*A covering;* son of Haran, and nephew of Abraham. After the death of his father he consorted with Abraham, but separated from him and settled in Sodom, in consequence of a quarrel between their herdmen. He was saved from the fiery judgment that came upon that city, but his wife, looking back, was turned into a pillar of salt (Gen. xix. 1, &c.). He was a good but easy man, plagued with a worldly wife and a wicked family.

LOTS—The casting of lots was a frequent practice among the Hebrews for determining indeterminate questions. It was, in these cases, always done with serious motives, and for important ends; never lightly or for mere gambling purposes. As they used it, the lot was of the nature of a solemn appeal to God. The scape-goat was determined by lot. The promised land was divided by the same means among the tribes; and we find in New Testament times that the apostle Matthias was chosen by lot (Josh. xiv.-xix.; Acts i. 26).

LUCIFER—*Light-bearing;* the name given to Nebuchadnezzar by the prophet Isaiah (xiv. 12).

LUCIUS OF CYRENE—Probably the same as Luke (Acts xiii. 1).

LUKE, LUCAS—*Light-giving;* a native of Antioch, and the travelling companion and friend of Paul, under whose direction his Gospel is supposing to have been written. Being a physician and a man of education, the style of his narrative is superior to that of the other evangelists; though marked at the same time by much of the childlike simplicity which lends such an inimitable charm to these wonderful histories. Luke was also the writer of the Acts of the Apostles, in which he describes the growth of the Church, and the spread of the Gospel.

LUNATICS—Persons labouring under those mental diseases which were supposed to be influenced by the changes of the moon (Matt. iv. 24, xvii. 15, &c.).

LUZ—The name by which Bethel was called at first (Gen. xxviii. 19). There was also a city in Arabia Petræa so called (Judges i. 26).

LYCAONIA—A province of Asia Minor, lying between Pisidia on the west, and Cilicia on the south. Iconium, Lystra, and Derbe were among its chief towns; and the language spoken in the district generally was a kind of broken and barbarous Greek. Hence the allusion to "the speech of Lycaonia" (Acts xiv. 6).

LYCIA—A province of Asia Minor, stretching between Phrygia and Pamphylia on the north and east, to the Mediterranean on the south (Acts xxvii. 5).

LYDDA—A town lying between Joppa and Jerusalem, and belonging to the tribe of Ephraim. This place was visited by Peter, where he cured Æneas, and was the means of turning many to the Lord (Acts ix. 32-35). It was anciently called Lud.

LYDIA—*Birth;* the name of the woman of Thyatira, whose conversion is recorded in Acts xvi. 14, &c. It was also the name of a once flourishing kingdom in Asia Minor, whose capital was Sardis, the seat of one of the seven churches (Rev. iii. 1).

LYSIAS—The chief captain of the Roman troops at Jerusalem, by whom Paul was rescued from the violence of the mob that set upon him at the temple (Acts xxi. 27, &c.). He sent off the apostle to Cesarea under a military escort, by whom he wrote an account of his case to Felix, the governor (Acts xxiii. 25, &c.).

LYSTRA—A city of Lycaonia, whose citizens were preparing to offer sacrifice to Paul and Barnabas, supposing them to be gods, but who afterwards stoned the former, and left him for dead (Acts xiv. 6, 11).

MAACHAH—*Pressing.* There were several persons of this name:—(1.) The son of Nahor, and father of the Maachathites (Gen. xxii. 24; Josh. xii. 5). (2.) The daughter of Talmai, king of Geshur, who was married to David, and by whom he had Absalom and Tamar (2 Sam. iii. 3). (3.) The mother, or grandmother, of Asa, king of Judah (1 Kings xv. 10). (4.) The father of Achish, king of Gath (1 Kings ii. 39). (5.) The chief of the tribe of Simeon in the time of David (1 Chron. xxvii. 16).

MAASEIAH—*Work of the Lord;* the son of Ahaz (2 Chron. xxviii. 7).

MACEDONIA—A province of Greece, which Paul was directed by vision to visit (Acts xvi. 9); where Silas and Timothy preached (Acts xviii. 5); and where churches were planted that were specially distinguished for their zeal and liberality (Rom. xv. 26; 2 Cor. viii. 1-5).

MACHIR—The son of Manasseh, and the head of the Machirites (Num. xxxii. 39).

MACHPELAH—The name of the cave or rock-tomb which Abraham bought from the children of Heth, and where he himself, and Isaac and Jacob, along with Sarah and Rebekah, were buried, taking infeftment of the promised land with their bodies (Gen. xxiii. 9, 17, 19).

MADMANNAH—A city in the tribe of Judah, near Ziklag (Josh. xv. 31).

MAGDALA—A town lying on the eastern shore of the Sea of Galilee, supposed to be the same as Dalmanutha (Matt. xv. 39, comp. Mark. viii. 10).

MAGI—An ancient religious sect of Persia, fire-worshippers, and followers of Zoroaster. The term was used to denote philosophers and men of science. It is suggested by some that the Magi who came from the East to present their offerings to the infant Saviour, were either members of the old patriarchal Church, not yet extinct among the heathen, or persons who became acquainted with the Hebrew Scriptures through the children of the captivity (Matt. ii. 1-10).

MAGICIANS—*See* INCHANTMENTS.

MAGOG—*Coming;* the son of Japheth (Gen. x. 2). (*See* GOG.)

MAHALALEEL—*Praiser of God;* son of Cainan (Gen. v. 15).

MAHALATH—*Sweet song;* daughter of Ishmael, and wife of Esau (Gen. xxviii. 9). It was also the name of the wife of Rehoboam, Solomon's son and successor (2 Chron. xi. 18).

MAHANAIM—*Two hosts;* a city in the tribe of Gad assigned to the Levites, lying between Mount Gilead and the river Jabbok, on the east side of the Jordan. Here Jacob was met by the two companies of angels, whence the place was named (Gen. xxxii. 2). Here also Ish-bosheth reigned, after the death of Saul (2 Sam. ii. 8, 12); and it was to this town that David retired during Absalom's rebellion (2 Sam. xvii. 24).

MAHLAH—*Song;* one of the daughters of Zelophehad (Num. xxvi. 33, xxvii. 1).

MAKKEDDAH—A city belonging to the tribe of Judah, about twelve miles west from Jerusalem (Josh. x. 10, 17, 21, 29, xv. 41).

MALACHI—*My messenger;* the last of the prophets. But little is known of him personally. His prophecy is reckoned inferior in style to the rest, but it contains striking passages, and very clear predictions regarding the Messiah, his forerunner John the Baptist, and the destruction of Jerusalem.

MALCHI-SHUA—*My saviour-king;* Saul's third son, who fell, along with his father and two brothers, on the bloody field of Gilboa (1 Sam. xxxi. 2).

MALCHOM, or MILCOM—An idol of the children of Ammon, and supposed to be the same as Moloch (1 Kings xi. 33).

MALCHUS—*King;* the high priest's servant, whose ear Peter cut off (John xviii. 10).

MALLOWS—A marshy and medical plant mentioned in Job xxx. 4.

MAMMON—The god of riches, frequently referred to in the New Testament (Matt. vi. 24; Luke xvi. 9, 13).

MAMRE—*Rebellious;* an Amorite, brother of Aner and Eshcol, and the friend of Abraham (Gen. xiv. 13). It was also the name of the place where he dwelt (Gen. xxiii. 17).

MANASSEH—*Forgetfulness.* There were two noted persons of this name:—(1.) Joseph's eldest son, and head of the tribe so called (Gen. xli. 51). (2.) The son and successor of Hezekiah, signalised for his wickedness, but softened and reformed by the Divine chastisement with which he was visited. After a reign of fifty years, he was carried captive to Babylon, but was subsequently restored to his country and kingdom (2 Chron. xxxiii. 11-13).

MANDRAKES—A species of melon, of an agreeable smell and flavour, sometimes preserved for food, and supposed to remove barrenness (Gen. xxx. 14-16; Song. vii. 13).

MANNA—The food with which the people of Israel were fed in the wilderness (Ex. xvi. 14, 15). That the manna was miraculous is evident from many considerations:—(1.) It fell in such prodigious abundance as to sustain nearly three millions of people for a period of forty years. (2.) It followed the Israelites wherever they went through the wilderness. (3.) It was only to be found during six days of the week. (4.) A double quantity fell on the day preceding the Sabbath, and it kept sound for two days, while that which was gathered through the rest of the week could only be preserved for a single day. There is a kind of sweet gum of the nature of honey, exuding from trees, which is called manna, but this is so strongly purgative that it could not be

used as food; and, besides, there were but few trees in the desert to produce it, far less such quantities of it as were needed for the support of the Israelites. It was typical of Christ and of Gospel blessings (John vi. 48-50; 1 Cor. x. 3; Rev. ii. 17).

MANOAH—*Rest;* the father of Samson (Judges xiii.).

MARAH—A plain in the wilderness, so called from its bitter waters (Ex. xv. 23).

MARANATHA—A Syrian word, signifying *The Lord comes*—a Jewish form of imprecation (1 Cor. xvi. 22).

MARESHAH—A city belonging to the tribe of Judah, lying about eighteen miles westward from Jerusalem (Josh. xv. 44).

MARK—*Shining;* nephew of Barnabas, and the writer of the Gospel which goes by his name. It is supposed that he was converted under the ministry of Peter, who calls him "his son," as Paul, for a similar reason, calls Timothy (1 Pet. v. 13). He accompanied Paul and Barnabas to Antioch, but, on a second journey, he separated from them at Perga in Pamphylia (Acts xv. 38),—for what reason does not appear. Paul was dissatisfied with him, and he and Barnabas contended sharply about him, but there is reason to believe that he was afterwards reconciled to him (2 Tim. iv. 11). It is supposed by some that he wrote his Gospel under the direction of Peter, and by others that it is an abridgement of Matthew's; but, whatever help he may have derived from both of these sources, there are many internal proofs of its being an independent narrative.

MARRIAGE—The earliest of all human institutions—established in Paradise (Gen. ii. 21); declared to be honourable in all (Heb. xiii. 4); and to be indissoluble (Matt. xix. 6; 1 Cor. vi. 16; Eph. v. 31). The laws relating to it may be seen in Lev. xviii. 1, &c.

MARTHA—*Bitter;* sister of Mary and Lazarus—a good woman, but careful, and cumbered about many things besides the one thing needful. She appears to have been of an active, bustling, but faithful and affectionate disposition (Luke x. 38; John xi. 1, &c., xii. 2).

MARY—*Exalted;* there were several of Christ's friends and disciples so called:—(1.) The mother of Jesus. (2.) The wife of Cleophas and mother of James the Less, Joses, Simon, and Judas, called "the brethren of Jesus." They were rather his cousins, their mother being the sister of the former Mary (John xix. 25). (3.) Mary of Magdala, out of whom Christ had cast seven devils, and who was probably, though there is some doubt about it, the "woman that was a sinner." (4.) Mary the sister of Lazarus and Martha. (5.) The mother of John Mark, in whose house the disciples were met to pray for Peter when he was in prison (Acts xii. 2). The *sinner-woman* was either the third or the fourth of the Marys mentioned, though it is difficult to determine which. (See Luke vii. 37, comp. with John xii. 1-8).

MATTAN—A priest of Baal mentioned in 2 Kings xi. 18; 2 Chron. xxiii. 17.

MATTHAN—Grandfather of Joseph, the husband of Mary (Matt. i. 15, 16).

MATTHEW—*God's gift;* the Evangelist, called Levi the son of Alpheus. He was called by our Lord as he sat at the receipt of custom (being a publican, or tax-gatherer, by profession), and he rose up, left all, and followed him (Matt. ix. 9; Mark ii. 14; Luke v. 27). He was admitted into the number of the apostles (Matt. x. 3), and was therefore an eye-witness of the incidents which are recorded in his Gospel. He relates several things that are omitted by the other Evangelists—such as the visit of the Magi, the slaughter of the infants at Bethlehem, the flight into Egypt, the parable of the ten virgins, and some circumstances connected with the death and resurrection of Jesus. He also details more fully and methodically the Sermon on the Mount, the charge to the disciples, and the prophecy regarding the destruction of Jerusalem. His is generally supposed to be the earliest written of all the Gospels.

MATTHIAS—He was probably one of the seventy disciples, or of those who "companied with Jesus from the first," and was chosen to fill up the place of Judas Iscariot (Acts i. 26.)

MAZZAROTH—Referred to in Job xxxviii. 32; one of the signs of the zodiac, or of the heavenly bodies, but which it is impossible to say.

MEAT-OFFERING—See Lev. ii. vi. 14, &c., for the nature of this service, and the laws relating to it.

MEDAN—*Judgment;* Abraham's third son by Keturah (Gen. xxv. 2).

MEDEBA—A city of the tribe of Reuben, near Heshbon (Josh. xiii. 16). It was afterwards conquered by the Moabites (Isa. xv. 2).

MEDIA—The country of the Medes. Its boundaries were Armenia and Assyria on the west, Persia on the east, the Caspian provinces on the north, and Susiana on the south. It is a mountainous country, guarded by natural forts and fastnesses, and into it were the ten tribes carried by Tiglath-pileser and Shalmaneser (2 Kings xvii. 6; 1 Chron. v. 26).

MEDIATOR—One who interposes between two parties to adjust pending differences or disagreements. Christ the only Mediator between God and man (Job. ix. 33; 1. Tim. ii. 5; Heb. viii. 6, ix. 15).

MEGIDDO—A city belonging to the tribe of Manasseh, upwards of forty miles to the north of Jerusalem. It was here that Jabin's army was defeated by Deborah and Barak (Judges v. 19), and that Josiah was discomfited and fatally wounded by Pharaoh-necho king of Egypt (2 Kings xxiii. 29, 30).

MELCHIZEDEK—*King of righteousness;* he is described as king of Salem and priest of the Most High God. Abraham paid tithes to him, and was blessed of him (Gen. xiv. 18; Heb. vii. 2). He was a special and eminent type of Christ. The conjectures respecting him raised by the apostle's statement are endless. These conjectures are for the most part very fanciful, and are on the whole of little practical importance (Ps. cx. 3; Heb. v. 6, vii. 1-15).

MELITA—Now called Malta, a well-known island in the Mediterranean, on which Paul was shipwrecked (Acts xxviii. 1, &c.).

MELON—A luscious fruit of the gourd tribe, much esteemed, especially in hot countries, and largely used by the common people, to whom it is at once meat, drink, and physic. This was one of the Egyptian luxuries after which the Israelites pined in the wilderness (Num. xi. 5).

MEMPHIS—The capital of Lower Egypt, about twenty miles south of Cairo. It is a city of great antiquity and historical renown. Many of the Jews fled thither from the Assyrians, and were buried about it (Hosea ix. 6). It was anciently called Noph.

MENAHEM—*Comforter;* the son of Gadi, who succeeded Shallum as king of Judah, and secured the support of the king of Assyria, by paying a thousand talents of silver (2 Kings xv. 14-22).

MEPHIBOSHETH—*Reproach from my mouth;* the son of Saul by Rizpah (2 Sam. xxi. 8, 9); also the name of Jonathan's son, to whom David shewed kindness for his father's sake (2 Sam. ix. 1).

MERAB—Saul's eldest daughter, promised to David as his guerdon for slaying Goliath, but given to another (1 Sam. xiv. 49, xviii. 17-19).

MERCHANTS—the earliest we read of were those of Media and Arabia (Gen. xxxvii. 28, 36; 1 Kings x. 15, 28). The people of Tyre and Sidon, and other Phœnician colonies, were the great importers of the East, from their ships and seaports (Isa. xxiii. 2, 8); but the merchants of Nineveh and Jerusalem were numerous and wealthy (Ez. xvii. 4; Nah. iii. 16).

MERCY-SEAT, or PROPITIATORY—The covering of the ark, which was of pure gold, with two cherubims of the same precious metal overshadowing it with their wings, so forming a kind of throne for Jehovah; and he is represented as sitting between the cherubims (Ps. lxxx. 1). It was here that he heard the petitions of his people, and spake to them from his holy oracle (Ex. xxv. 17, 22, xxvi. 34, xxxvii. 6, 9; 1 Chron. xxviii. 11, 12).

MERODACH-BALADAN, or BERODACH-BALADAN—King of Babylon (2 Kings xx. 12, 13; Isa. xxxix. 1). His image was worshipped (Jer. l. 2).

MEROM, WATERS OF—The lake Samechonitis, lying between the head of the Jordan and the Sea of Tiberias. The branches of this river, descending from the mountains, unite to form this lake, from which the Jordan, properly so called, issues (Josh. xi. 5).

MEROZ—A place in the northern part of Palestine, near the brook Kishon, whose inhabitants were cursed for refusing to come to the help of their brethren when they fought against Sisera (Judges v. 23).

MESHACH—The name given by the Chaldeans to Mishael, one of the three Hebrew youths mentioned in Dan. i. 7.

MESOPOTAMIA—A province lying between the Tigris and the Euphrates. The Hebrew name for it was Padan-aram (Gen. xxviii. 2). It was the native country of Abraham, and it was here that Terah, Rebekah, Leah, and Rachael, together with all the children of Jacob, except Benjamin, were born (Gen. xi. 31, xxix., xxx.; Acts vii. 2). It was out of this country also that Balaam was called to curse Israel (Deut. xxiii. 4).

MESSIAH—*The anointed;* in Greek, CHRIST. It was the practice to set prophets, priests, and kings apart to their respective offices by anointing. Jesus combines all these offices in his own person. He was the head of all principalities and powers, whether civil or sacred, and was, therefore, by way of eminence, the Messias. The act of anointing implied the bestowment of gifts from above, to qualify those who received it for the offices to which they were appointed. Jesus was anointed with the oil of gladness above his fellows: the Spirit was not given by measure unto him: he was anointed with the Holy Ghost and with power (Isa. lxi. 1; Luke iv. 17, 21; Acts x. 38).

METHUSELAH—The son of Enoch, the father of Lamech, and the oldest man of whom we have any record, having lived through a period of 969 years (Gen. v. 21, 25, 27).

MICAH—*Humble;* one of the minor prophets. He lived at the same time as Isaiah. He foretells the destruction of Jerusalem and Samaria by Shalmaneser and Sennacherib, together with the final overthrow of the Assyrian and Babylonian monarchies. He predicts the birth of the Messiah at Bethlehem; and the statements concerning him in the fifth chapter of his prophecy are singularly clear and comprehensive.

MICAIAH—*Who as Jehovah?* son of Imlah—a prophet who lived in the reign of Ahab, by whom he was hated for his faithfulness, and who predicted his defeat and death (1 Kings xxii. 8, 17, 28). There were also two others of this name, the one a female, the mother of Abijah (2 Chron. xiii. 2); the other the son of Gemariah (Jer. xxxvi. 11).

MICHAEL—*Who like God?* the chief of the angelic hosts, who contended with the devil about the body of Moses, and who is to fight with the dragon (Dan. xii. 1; Jude 9; Rev. xii. 7).

MICHAL—*Perfection;* the daughter of Saul, and wife of David (1 Sam. xviii. 20, xix. 12, xxv. 44; 2 Sam. iii. 13, vi. 16, 20).

MICHMASH—A city belonging to the tribe of Benjamin, lying about ten miles north-east of Jerusalem. It was in the vicinity of it that Jonathan and his armour-bearer defeated the Philistines (1 Sam. xiii. 5, &c.).

MIDIAN—*Judgment;* Abraham's fourth son by Keturah, and the father of the Midianites (Gen. xxxvii. 28). Moses lived among them, and married the daughter of Jethro, one of their princes and priests (Ex. ii. 15, 16, xviii. 1). The land of Midian was early subdued by the Amorites, who introduced into it their idolatrous practices. They became the enemies and oppressors of Israel (Num. xxxi.; Judges vi., vii., viii.).

MIGDOL—*A tower.* It is supposed to have been the last tower on the Egyptian frontier, in the direction of the Red Sea (Ex. xiv. 2; Ez. xxix. 10, xxx., 6).

MILETUS, or MILETUM—A seaport of Asia Minor, in Ionia, where Paul met and addressed the elders of Ephesus on his way to Jerusalem from Corinth, and where Trophimus was left sick (Acts xx. 15; 2 Tim. iv. 20).

MILK—An article of diet among the Hebrews, as among all pastoral people. It is employed as an emblem of abundance (Gen. xlix. 12), and figuratively for the simplest and most unadulterated kind of spiritual instruction (1 Cor. iii. 2; 1 Pet. ii. 2).

MILLENNIUM—A period of a thousand years, during which Christ shall reign in a more special and spiritual sense with his people on earth (Rev. xx. 1-8).

MILLO—Mentioned in Judges ix. 6. A citadel in Jerusalem (2 Sam. v. 9; 2 Chron. xxxii. 5).

MILLS—For grinding corn. The most ancient way of preparing corn for use was by roasting and pounding it in a mortar. This was succeeded by hand-mills, or *querns*, in which the corn was ground by women, or slaves, every morning (Ex. xi. 5; Matt. xxiv. 41). The noise of these mills in any house was the symbol of peace and plenty; the silence of them, on the other hand, was an image of desolation and famine (Jer. xxv. 10).

MINISTER—*A servant.* Our Lord himself was so called (Heb. viii. 2); angels are so called (Ps. civ. 4); Christian teachers also (1 Cor. iii. 5); and magistrates (Rom. xiii. 4, 6).

MINT—One of the small garden herbs, of which the Pharisees paid tithe (Matt. xxiii. 23; Luke xi. 42).

MIRACLES—Events out of the ordinary course of nature, and designed to attest the Divine mission of those by whom they are performed. The miracles of Scripture were marked—(1.) By their number and variety; (2.) by their publicity; (3.) by their being performed in the presence of *foes* as well as of friends; (4.) by their clearly supernatural character; (5.) by their being such as all men could examine and judge of; (6.) by their being wrought for ends sufficient to warrant them.

MIRIAM—The sister of Moses and Aaron; a prophetess, and the leader of the women of Israel in the sacred songs and dances (Ex. xv. 20; Num. xii. 2). She joined with Aaron in rebelling against Moses (Num. xii. 1-14), and died at Kadesh, in Zin (Num. xx. 1).

MITE—A small brass coin, value about the third of an English farthing (Luke xii. 59, xxi. 2).

MITRE—A kind of turban, or crown, worn by the Jewish high priest (Ex. xxviii. 36).

MITYLENE—The principal town in the island of Lesbos, visited by Paul (Acts xx. 14).

MIZPAH, or MIZPEH—There were two places of this name,—one belonging to the tribe of Benjamin, where Saul was crowned (1 Sam. x. 17-25); another in Gilead, where Laban and Jacob made a covenant with each other (Gen. xxxi. 49), and where Jephthah the judge resided (Judges xi. 29, 34).

MIZRAIM—*Tribulations;* son of Ham (Gen. x. 6, 16).

MNASON—*A rememberer;* a native of Cyprus, and the aged disciple referred to in Acts xxi. 16.

MOAB—The son of Lot by his eldest daughter, and the father of the Moabites (Gen. xix. 37), who were the early enemies of Israel, but conquered by David (2 Sam. viii. 2). They revolted after the death of Ahab, but were defeated by the kings of Israel and Judah (2 Kings xxiv. 2). Their present state is a remarkable fulfilment of prophecy (Jer. xlviii. 28; Ez. xxv. 8-11).

MOLECH, MOLOCH, or MILCOM—The idol of the Ammonites, to whom they dedicated their children, by making them pass through the fire (Lev. xviii. 21).

MONEY—Consisted in ancient times of silver, gold, brass, and other precious metals, such as are in use at present. In the early periods of Jewish history, before the art of coinage was discovered, these metals were paid by *weight* (Gen. xxiii. 15, 16, xxxvii. 28). In the time of our Lord, the currency of Judea consisted of Greek and Roman coins, though the primitive method of receiving ecclesiastical dues by weight was still continued to a certain extent (Matt. xxvi. 15).

MONEY-CHANGERS—A class of bankers, or persons who exchanged the money of foreign Jews for the current coins of Judea, or *vice versa* (Matt. xxi. 12; John ii. 14, 15). They had stands or booths in the courts of the temple, for the purpose of exchanging these foreign currencies for the half-shekels and other ecclesiastical coins exacted from the worshippers.

MONTHS—*See* YEAR.

MOON—This was anciently an object of worship (Deut. xvii. 3; Job xxxi. 26). The feast of the New Moon was one of the great festivals of the Jews (Num. xxviii. 11, 12).

MORDECAI—*Bruised myrrh.* There were two noted persons of this name:—(1.) The son of Jair, and chief of the Benjamites, who was carried to Babylon with Jehoiachin (Ezra ii. 2; Neh. vii. 7).

(2.) The guardian of Esther; the Jew who sat at the king's gate, and refused to do homage to Haman (Esth. ii. 5).

MORIAH—The mountain on which Solomon's temple was built, and where Abraham was going to offer up Isaac (2 Chron. iii. 1; Gen. xxii. 2). David erected an altar on it on the staying of the plague (2 Sam. xxiv. 15-25).

MOSES—*Taken out of the water;* the son of Amram, brother to Aaron and Miriam, and the leader and law-giver of the Jews. His history is too important and eventful to be briefly touched on here, and too well known to need it.

MOTH—An insect referred to in the Scriptures. See Job xxvii. 18; Ps. xxxix. 11; Isa. li. 8; Hosea v. 12; Matt. vi. 19, 20).

MOUNTAINS—(Those of the Bible noticed under their respective names).

MOURNING—The signs of mourning among the Jews were various, and generally of a very marked and violent nature. On the death of near friends and relatives they wept—tore their clothes, their beards, and their hair—smote upon their breasts—fasted and lay upon the ground—went barefoot. They did not clean or shave themselves, nor make their beds, nor uncover their heads, nor cut their nails, nor go into the bath, nor salute anybody—all

signs of a most impassioned race. They were, however, forbidden to cut or disfigure their bodies; and their mourning was of different degrees, more or less deep according to the time and circumstances. Their funerals were accompanied by plaintive music (Matt. ix. 23).

MOUSE—A well-known animal, mentioned in Lev. xi. 29; 1 Sam. vi. 4-8, &c.

MULBERRY-TREES—They abounded in the valley of Baca; and there is a large shrub which the Arabs still call by the name of that valley (2 Sam. v. 23, 24; 1 Chron. xiv. 14, 15).

MULES—A cross breed between the horse and the ass. They are swift, sure-footed, and capable of enduring great fatigue. David and his sons used them (2 Sam. xiii. 29); and we read that Solomon rode on one at his coronation (1 Kings i. 33, &c.).

MUSIC, VOCAL AND INSTRUMENTAL—Was practised at a very early period (Gen. iv. 21). Music and musical instruments were much prized by the Jews, who made use of them at their public and private rejoicings, and at their funerals as well as in their worship. The service of song in the temple was of the most various and elaborate character. Asaph, Heman, and Jeduthun, had the direction of the music of the tabernacle under David, and of the temple under Solomon. The three great masters had twenty-four sons, who were at the head of twenty-four bands of musicians, who served in the temple by turns. Musical instruments among the ancients were exceedingly numerous (2 Chron. xxix. 25; Dan. iii. 5, 10, 15).

MUSTARD—A well-known plant, referred to in Matt. xiii. 31. In Palestine the mustard shrub grew to a much larger size than elsewhere.

MYRA—A city of Lycia (Acts xxvii. 5).

MYRRH—A gum which exudes from the myrrh-tree. It entered into the composition of the most costly ointments among the ancients, was much used and prized as a perfume, and was a common ingredient in the preparations for embalming (Ps. xlv. 8; Esth. ii. 12; Matt. ii. 11; John xix. 39).

MYRTLE—A graceful and fragrant plant, producing beautiful flowers, and emitting perfumes more exquisite than those of the rose itself (Neh. viii. 15; Isa. xli. 19; Zech. i. 8, 10, 11).

MYSIA—A province in the north-west of Asia Minor. Paul passed through it, and embarked at Troas (Acts xvi. 7, 8).

MYSTERY—This word denotes—(1.) Something hidden, or not fully revealed (2 Thess. ii. 7). (2.) Some sacred truth, or system of truth, transcending the reach of human reason (1 Cor. ii. 9). (3.) The great mystery connected with the person and faith of Christ, and the admission of the Gentiles into the Church (Rom. xvi. 25, 26; 1 Tim. iii. 9). (4.) It also denotes a spiritual truth couched and concealed under a similitude or symbol (Rev. i. 20, xvii. 5, 7).

NAAMAH—*Comely*, or *pleasant;* the sister of Tubal-cain, and daughter of Lamech (Gen. iv. 22). Also the name of Solomon's wife, and mother of Rehoboam (1 Kings xiv. 21).

NAAMAN—*Pleasant;* a Syrian general who was cured of leprosy by washing seven times in Jordan, as directed by the prophet Elisha (2 Kings v.).

NABAL—*Foolish, stupid;* a rich man, who treated David very ungratefully (1 Sam. xxv. 2).

NABOTH—*Produce, fruits;* an Israelite who had a vineyard near the palace of King Ahab. Ahab coveted his vineyard, which he refused to part with, and by the instigation of Jezebel he was falsely accused and put to death (1 Kings xxi. 1, &c.).

NADAB—*Free, princely.* (1.) The son of Aaron, who, along with his brother Abihu, offered strange fire to the Lord, and were slain (Lev. x. 1, &c.).

(2.) A king of Israel, who succeeded his father Jeroboam (1 Kings xiv. 20).

NAHALLAL—A city given afterwards to the Levites of the tribe of Zebulon (Josh. xix. 15, xxi. 35).

NAHASH—*Brass, a serpent;* a king of the Ammonites, who encamped against Jabesh-gilead, but was defeated by Saul (1 Sam. xi. 1, 11).

NAHOR—*Hoarse, snorting.* There were two of this name—grandfather and grandson, one the father, and one the son of Terah (Gen. xi. 22-26). The latter lived at Haran in Mesopotamia, which is therefore called the city of Nahor.

NAHUM—*Comforter, consolation;* one of the twelve minor prophets, who lived about 713 years before Christ (Nah. i. 1).

NAIN—A city of Palestine, south of Mount Tabor, and remarkable as the scene of Christ's miracle in restoring the son of the widow of Nain to life (Luke vii. 11-17).

NAIOTH—The dwelling-place of Samuel and David, situated near Ramah (1 Sam. xix. 18, 19, 22).

NAOMI—*Beautiful*, or *pleasant one;* the mother-in-law of Ruth, and wife of Elimelech (Ruth i. 2-5).

NAPHTALI—*My wrestling;* Jacob's sixth son, and second by Bilhah (Gen. xxx. 7, 8, xxxv. 25).

NARCISSUS—*Surprise*, or *stupidity;* (Rom. xvi. 11).

NATHAN—*Given;* a prophet of the Lord, who lived in the reign of David, and faithfully reproved him for his sin in the matter of Bathsheba (2 Sam. xii. 1-14).

NATHANAEL—*Gift of God;* a disciple of Jesus, supposed to be the same as Bartholomew (John i. 45-51). He was incredulous when Philip first informed him that Jesus of Nazareth was the Messiah. To satisfy himself, he accompanied Philip to see Jesus, who, on meeting him, uttered a singular testimony to his high religious character. Nathanael was astonished, and asked, "Whence knowest thou me?" Jesus answered, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." This reply removed all doubt from the mind of Nathanael, shewing that such an acquaintance with his dispositions and habits could have proceeded only from Omniscience. Without hesitation he acknowledged that Jesus was the son of God, and the King of Israel.

NAZARETH—A city of Zebulun in Lower Galilee, west of Mount Tabor and east of Ptolemais. Here our Saviour usually dwelt in his youth, and for the first thirty years of his life (Luke ii. 51). It stands on the western side of an oblong basin, or depressed valley, a mile long, and a quarter of a mile broad, surrounded by mountains. It is now a small place, with houses generally two stories high, and well built. The population amounts to 3000, two-thirds of whom are professedly Christian. The outskirts of the town are clad with luxuriant fig-trees, olives, and vines; and the scenery from the adjacent hill is remarkable for its beauty.

"After breakfast I walked out alone to the top of the western hill above Nazareth, where stands the neglected wely of Neby Ismail. Here, quite unexpectedly, a glorious prospect opened on the view. The air was perfectly clear and serene; and I shall never forget the impression I received as the enchanting panorama burst suddenly upon me. There lay the magnificent plain of Esdraelon, or, at least, all its western part; on the left was seen the round top of Tabor over the intervening hills, with portions of the little Hermon and Gilboa, and the opposite mountains of Samaria, from Jenin westwards to the lower hills extending towards Carmel. Then came the long line of Carmel itself, with the convent of Elias on its northern end, and Haifa on the shore at its foot. In the west lay the Mediterranean, gleaming in the morning sun; seen first far in the south on the left of Carmel; then interrupted by that mountain, and again appearing on its right, so as to include the whole Bay of 'Akka, and the coast stretching far north to a point, N. 10 deg. W. 'Akka itself was not visible, being hid by intervening hills. Below, on the north, was spread out another of the beautiful plains of Northern Palestine, called el-Buttauf; it runs from east to west, and its waters are drained off westwards, through a narrow valley, to the Kishon, at the base of Carmel. . . . Beyond the plain of el-Buttauf, long ridges, running from east to west, rise one higher than another, until the mountains of Safed overtop them all, on which that place is seen—'a city set upon a hill.' Further towards the right is a sea of hills and mountains backed by the higher ones beyond the Lake of Tiberias, and in the north-east by the majestic Hermon, with its icy crown. Carmel here presented itself to great advantage, extending far out into the sea, and dipping his feet in the waters. . . . Seating myself in the shade of the wely, I remained for some hours upon this spot, lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below the Saviour of the world had passed his childhood; and although we have few particulars of his life during these early years, yet there are certain features of nature which meet our eyes now, just as they once met his. He must often have visited the fountain near which we had pitched our tent; his feet must frequently have wandered over the adjacent hills, and his eyes doubtless have gazed upon the splendid prospect from this very spot. Here the Prince of Peace looked down upon the great plain, where the din of battle so oft had rolled, and the garments of the warrior been dyed in blood; and he looked out, too, upon that sea over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of these things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth, which has enlightened the world, and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illuminate anew the darkened land where it first sprung up."—*Robinson's Biblical Researches*, vol. ii. pp. 336-338.

NAZARITES—*Persons separated;* such persons as were dedicated to the service of the Lord from their birth, either for a time or for their life (Num. vi. 2, &c.).

NEAPOLIS—Now called Napoli, a city on the east of Macedonia (Acts xvi. 11).

NEBAIOTH, or **NEBAJOTH**—*High places;* the eldest son of Ishmael. He was the father of a race of people called Nabatheans, who settled in Arabia Petræa. Their territory extended from the Euphrates to the Elanitic Gulf of the Red Sea. Petra was their capital city; B.C. 1840 (Gen. xxv. 13, xxviii. 9, xxxvi. 3; 1 Chron. i. 29; Isa. lx. 7).

NEBAT—*Beholder;* the father of Jeroboam, of the Ephraimites, and race of Joshua (1 Kings xi. 26).

NEBO—*Mercury, interpreter.* (1.) The idol god of the Chaldeans and ancient Arabians. He was held in high reverence in Assyria and Babylonia. The titles given him were, "the king of heaven and earth," or "the ruler of heaven and earth." Nebo was the tutelar divinity of Nebuchadnezzar's family (Isa. xlvi. 1).

(2.) A mountain on the borders of Moab, where Moses died, and also the name of several towns (Deut. xxxiv. 1-5; Num. xxxii. 3, 38; Ezra ii. 29; Neh. vii. 33).

NEBUCHADNEZZAR—*Nebo is the god of fire;* the great king of Babylon, who, for his arrogance, was condemned to insanity for seven years, but afterwards restored by the Lord to his right mind and his kingdom (Dan. iv. 30-37).

NEBUZAR-ADAN—*Mercury's leader;* a general under Nebuchadnezzar, who besieged and took Jerusalem, and delivered the prophet Jeremiah from captivity (2 Kings xxv. 8-20; Jer. xl. 1-6).

NECROMANCY—*See* DIVINATION.

NEHEMIAH—*Consolation*, or *repentance;* he was cupbearer to Artaxerxes Longimanus, and was commissioned by that prince to repair the walls and gates of Jerusalem. He was afterwards governor of Jerusalem for thirty-six years. The book which bears his name is joined, in the Hebrew canon, to that of Ezra, and closes the Scripture history of the Jewish people (Neh. i. 1, &c.).

NEHUSHTAN—*A little brazen serpent;* which means a contemptible piece of brass: the name which Hezekiah king of Judah gave to the brazen serpent which Moses made in the wilderness, according to the command of God, for the healing of the people (Num. xxi. 8). The superstitious Jews made an idol of this serpent, which had been preserved, and burnt incense to it. Hezekiah ground it to powder, calling it by this name in contempt and scorn (2 Kings xviii. 4).

NERGAL—*Mars;* an idol worshipped by the Cuthites, a tribe of the Chaldeans (2 Kings xvii. 30).

NERO—An infamous Roman emperor, some of whose household were led to embrace Christianity (Phil. iv. 22).

NETHER—*The lower;* (Deut. xxiv. 6; Josh. xv. 19).

NETHINIMS—*Given*, or *dedicated ones;* those who were appointed to the meanest services in the temple (1 Chron. ix. 2; Num. iii. 26).

NETOPHAH—*A dropping;* a district, with a city of the same name, lying between Bethlehem and Anathoth (1 Chron. ix. 16; Jer. xl. 8).

NIBHAZ—*Lord of darkness;* an idol of the Avites, represented by a dog (2 Kings xvii. 31).

NICANOR—*A conqueror;* a deacon of the Church of Jerusalem, and mentioned with commendation (Acts vi. 3-6).

NICODEMUS—*People of victory;* a Jewish ruler and Pharisee, who sought instruction from Jesus, and embraced his cause (John iii. 1, vii. 50, xix. 39).

NICOLAITANES—A heretical sect, whose doctrines are condemned by Christ (Rev. ii. 6, 15).

NICOLAS—*People's victor;* a deacon of the Church in Jerusalem (Acts vi. 5).

NICOPOLIS—There were two cities of this name—one in Macedonia and one in Epirus; at one of these Paul wintered (Tit. iii. 12).

NILE—The river of Egypt, falling into the Mediterranean Sea, called Sihor (Josh. xiii. 3; Jer. ii. 18).

NIMROD—*Rebel;* the youngest son of Cush, who was the eldest son of Ham. He is described as "a mighty hunter before the Lord," which refers to his prowess as a hunter of wild animals, which had begun to overrun the earth, and as a military leader. He was the acknowledged chief of the Hamites, who were, like the Cainites of the old world, lawless and wicked. In the plain of Shinar, he founded the first kingdom after the flood, the beginning of which was Babel, or Babylon, Erech, Accad, and Calneh. Nimrod opposed the orderly dispersion of Noah's descendants, patronised the worship of fire, and persecuted the adherents of the patriarchal faith. (*See* BABEL.) After his death he was deified by the Babylonians, and worshipped under the name of Bel, or Baal; B.C. 2218 (Gen. x. 8, 9; 1 Chron. i. 10).

NINEVEH—*Habitation of Ninus;* capital of Assyria, and founded by Asshur, the son of Shem (Gen. x. 11). It was the scene of Jonah's preaching, and once one of the most famous cities in the world; but now not a trace of it is to be found, except in the recently discovered mounds of Khorsabad and Nimroud.

NISAN—*See* ABIB.

NISROCH—*Eagle;* the chief idol of the Assyrians—being the sun, worshipped under the form of a man, with the head of an eagle. Sennacherib was worshipping in the temple of this deity when he was slain by his sons (2 Kings xix. 37; Isa. xxxvii. 38).

"On the earliest Assyrian monuments, one of the most prominent sacred types is the eagle-headed, or vulture-headed human figure. Not only is it found in colossal proportions on the walls, or guarding the portals of the chambers, but it is also constantly represented amongst the groups on the embroidered robes. When thus introduced, it is generally seen contending with other mythic animals, such as the human-headed lion or bull; and in these combats it appears always the conqueror. It may hence be inferred that it was a type of the supreme deity, or one of his principal attributes. A fragment of the Zoroastrian oracles, preserved by Eusebius, declares that 'God is he that has the *head of a hawk.*' He is the first, indestructible, eternal, unbegotten, indivisible, dissimilar; the dispenser of all good; incorruptible; the best of the good, the wisest of the wise; he is the father of equity and justice, self-taught, physically perfect, and wise, and the only inventor of sacred philosophy. This figure may also be identified with the god Nisroch, in whose temple Sennacherib was slain by his two sons; for the word *Nisr* signifies, in all the Semitic languages, an eagle. Sometimes the head of this bird is added to the body of a lion. Under this form of the Egyptian hierarcho-sphynx, it is the victor in combats with other symbolical figures, and is frequently represented as striking down a gazelle, or wild goat. It also closely resembles the gryphon of the Greek mythology, avowedly an Eastern symbol, and connected with Apollo, or with the sun, of which the Assyrian form may have been an emblem. It may be inferred that the Greeks derived their mythical figures from the Assyrians."—*Layard's Nineveh*, vol. ii., p. 458.

NITRE—An earthy, alkaline salt, quite different from our nitre, found in Egypt. Called *Neter* in Hebrew (Jer. ii. 22).

NO—*Temple;* an Egyptian city, supposed to be Thebes or Diospolis (Jer. xlvi. 25; Ez. xxx. 14, 15, 16; Nah. iii. 8) The ruins of this once splendid city are described by Dr Robinson:—"It is impossible to wander among these scenes, and behold these hoary, yet magnificent ruins, without emotions of astonishment and deep solemnity. Everything around testifies of vastness and of utter desolation. Here lay once that mighty city, whose power and splendour were proverbial throughout the ancient world. The Jewish prophet, in reproaching great Nineveh, breaks forth into the bitter taunt: 'Art thou better than populous No (Thebes), that was situate among the rivers, the waters round about it, whose rampart was the sea, and her wall from the sea?' Yet even then Thebes had been 'carried away into captivity; her young children dashed in pieces at the top of all her streets; they had cast lots for her honourable men, and all her great men were bound in chains.' Subsequently she was again plundered by Cambyses, and destroyed by Ptolemy Lathyrus. Her countless generations have passed away, leaving their mighty works behind, to tell to wanderers

from far distant and then unknown climes, the story of her greatness and her fall. The desert hills around are filled with their corpses, for which they vainly strove to procure an exemption from the dread decree, 'Dust thou art, and unto dust shalt thou return.' For twenty-five centuries they have, indeed, slept securely in their narrow abodes: from which they are now daily wrested, to be trampled into dust and scattered to the winds."—*Biblical Researches*, vol. i., p. 20.

NOAH—*Rest, comfort;* the son of Lamech, in the line of Seth, and the second father of the human race. His expressive name had a prophetic reference to the special work appointed for him to accomplish (Gen. v. 29-32). In his days "the earth also was corrupt before God, and the earth was filled with violence." "Noah was a just man, and perfect in his generations, and Noah walked with God"—"he found grace in the eyes of the Lord." The approaching judgment—the flood—was revealed to him, and instructions given to build an ark for the safety of his family, and of the living creatures required to replenish the new world. During the time employed on the ark—120 years—Noah was an earnest preacher of righteousness; but the world refused to repent, and continued in its wickedness. In due time he entered the ark, the flood came, and "the waters prevailed exceedingly upon the earth; and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man. All in whose nostrils was the breath of life, of all that was in the dry land, died." When the waters subsided, the ark rested on Mount Ararat; and Noah, his family, and the creatures that were with him, went forth. He offered sacrifice as his first duty, which was accepted. God received him into covenant, appointing the rainbow as its sign and seal, that the earth should not again be visited with a flood. The irrational creation was subjected to Noah, as formerly to Adam, and laws were enacted for his government. Noah became a husbandman, and partaking too freely of wine, was overtaken by drunkenness. Ham indulged in sinful levity over his father's fall—was punished by a curse on his descendants, which Noah pronounced by the spirit of prophecy. Noah lived 350 years after the flood. After his death he was deified in Assyria; B.C. 2948 to 1998 (Gen. vi.-ix., x. 1, 32; 1 Chron. i. 4; Isa. liv. 9; Ez. xiv. 14, 20).

NOB—*High place;* a small city, to which David fled from Saul, belonging to the priests of the tribe of Benjamin (1 Sam. xxi. 1).

NOPH—*See* MEMPHIS.

NUMBERS—The fourth book of the Pentateuch, and so called from its containing the numberings of the children of Israel.

The census of the Israelites was taken twice—at the beginning of their journey, and in the land of Moab before their entrance into Canaan. During thirty-eight years the curse continued to fall on the unbelieving generation, and nearly half a million perished. Their numbers at both periods are shewn in the following table:

	Num. Ch. i.	Num. Ch. xxvi.	
Reuben,	46,500	43,730	2,770 decrease
Simeon,	59,300	22,200	37,100 decrease
Gad,	45,650	40,500	5,150 decrease
Judah,	74,600	76,500	1,900 increase
Issachar,	54,400	64,300	9,900 increase
Zebulun,	57,400	60,500	3,100 increase
Manasseh,	32,200	52,700	20,500 increase
Ephraim,	40,500	32,500	8,000 decrease
Benjamin,	35,400	45,600	10,200 increase
Dan,	62,700	64,400	1,700 increase
Asher,	41,500	53,400	11,900 increase
Naphtali,	53,400	45,400	8,000 decrease
Total,	603,550	601,730	1,820 decrease
Levites,	22,300	23,300	1,000 increase

NYMPHAS—*Bridegroom;* one of the Christian brethren in Laodicea (Col. iv. 15).

OAK—the oak of Scripture signifies the terebinth, or turpentine tree, which is peculiar to the Eastern world, and abounds in Syria, Palestine, and Mesopotamia. It is thus described by Dr Robinson: "Here, in the broad valley, at the intersection of the roads, stands an immense butm tree (*pistucia terebinthus*), the largest we saw anywhere in Palestine, spreading its boughs far and wide, like a noble oak. This species is without doubt the terebinth of the Old Testament; and under the shade of such a tree Abraham might well have pitched his tent at Mamre. The butm is not an evergreen, as is often represented; but its small, feathered, lancet-shaped leaves fall in the autumn, and are renewed in the spring. The flowers are small, and followed by small oval berries, hanging in clusters, from two to five inches long, resembling much the clusters of the vine when the grapes are just set. From incisions in the trunk there is said to flow a sort of transparent balsam, constituting a very pure and fine species of turpentine, with a agreeable odour, like citron or jessamine, and a mild taste, and hardening gradually into a transparent gum. In Palestine nothing seems to be known of this product of the butm. The tree is found also in Asia Minor (many of them near Smyrna), Greece, Italy, the south of France, Spain, and in the north of Africa, and is described as not usually rising to the height of more than twenty feet. It often exceeded that size, as we saw it on the mountains; but here, in the plains, it was very much larger."—*Biblical Researches*, vol. ii., pp. 222, 223.

OATHS—Solemn appeals to God (Num. xxx. 2).

OBADIAH—*Servant of Jehovah.* There were several of this name (1 Kings xviii. 3; 1 Chron. xii. 9; 2 Chron. xxxiv. 12, &c.).

OBED—*A servant;* the father of Jesse, and son of Boaz and Ruth (Ruth iv. 17). Also the name of one of David's valiant men (1 Chron. xi. 47).

OBED-EDOM—*Serving Edom;* son of a Levite, called Jeduthun, and father of a large family (2 Sam. vi. 10, 11). He received this name because he was born during the conquest of the Idumeans. The ark was deposited at his house after the death of Uzzah, and remained until removed by David.

OBLATION—*A sacrifice,* or *offering;* (Lev. ii. 4, iii. 1, vii. 14).

ODOUR—*A sweet savour;* (Lev. xxvi. 31).

OG—*A furrow; i.e.,* as long as a furrow; a famous giant, king of Bashan (Num. xxi. 33; Deut. iii. 1).

OIL—The olive oil is the only kind mentioned in Scripture. From the numerous olive plantations, it was one of the principal, as well as most valuable productions of Palestine. The best and purest kind is obtained when the olive berries are gathered or carefully shaken from the tree before they are fully ripe, and beaten or squeezed with the hand. Throughout western Asia, oil has been very generally used in various ways, as an article of food, and for anointing the person, both as a luxury and as a ceremony, when it is perfumed with rich aromatics. (*See* ANOINT.) It was a symbol of the Holy Spirit (1 Sam. x. 6, xvi. 13, 14; Isa. lxi. 1; Acts x. 38; 2 Cor. i. 21; 1 John ii. 20).

OINTMENT—Perfumed oil, used as a medicine (Isa. i. 6), and for anointing (Ps. cxxxiii. 2).

OLIVE—An evergreen tree, full of fatness, yielding plenty of oil (Deut. xxiv. 20; Rom. xi. 17, 24).

OLIVES, MOUNT OF—On the east side of Jerusalem, and separated from it by the brook Kidron. From it our Saviour ascended to heaven (Acts i. 12).

"This mountain, so celebrated both in the Old and New Testaments, is called, by the Arabs, Jebel et-Tur, and lies on the east of Jerusalem, from which it is separated only by the narrow valley of Jehoshaphat. It is usually said to have three summits; the middle, and apparently the highest of which, directly opposite the city, has been falsely assumed by a very early tradition as the place of our Lord's ascension. Towards the south it sinks down into a lower ridge over against the well of Nehemiah, called now by Franks the Mount of Offence, in allusion to the idolatrous worship established by Solomon 'in the hill that is before (eastward of) Jerusalem.' Across this part leads the usual road to Bethany. Towards the north, at the distance of just about an English mile, is another summit, nearly or quite as high as the middle one. The ridge between the two curves somewhat eastward, leaving room for the valley below to expand a little in this part. . . . The elevation of the central summit of the Mount of Olives above the sea, is given by Schubert at 2556 Paris feet, or 416 Paris feet above the valley of Jehoshaphat. Hence it appears to be 175 Paris feet higher than the highest point of Zion. . . . . Beyond the northern summit, the ridge of the Mount of Olives sweeps round toward the west, and spreads out into the high level tract north of the city, which is skirted on the west and south by the upper part of the valley of Jehoshaphat. The road to Nabulus, passing near the tombs of the kings, crosses the valley, and rises by a somewhat long but not steep ascent to this high tract, on which lies the village of Shafat on the west of the road, about fifty minutes' distance from the Damascus gate. The brow of the main ascent, distant about twenty-five minutes from the same gate, presents the interesting northern prospect of the city which has been so celebrated by travellers."—*Robinson's Biblical Researches*, vol. i., p. 275.

OMEGA—*See* ALPHA.

OMER—*See* HOMER.

OMNIPOTENCE—Power of God (Gen. xvii. 1; Job xxiii. 13; Ps. cxxxv. 6).

OMNIPRESENCE OF GOD—His presence everywhere (1 Kings viii. 27; Jer. xxiii. 23, 24; Acts xvii. 27, 28).

OMNISCIENCE OF GOD—His knowledge of everything (Job xxviii. 24; 1 John iii. 20).

OMRI—*Servant of the Lord;* he succeeded Zimri as king of Israel, and built Samaria (1 Kings xvi. 21, 24).

ON—*Sun;* an ancient city in Egypt, dedicated to the sun, and named after this deity (Gen. xli. 45, 50, xlvi. 20).

ONAN—*Inquity;* the son of Judah (Gen. xxxviii. 4-10).

ONESIMUS—*Profitable;* a slave of Philemon, who robbed and deserted his master, and fled to Rome, where he was converted by Paul, and returned to Philemon (Philem. 10).

ONESIPHOROUS—*Bringing profit;* a Christian, and faithful adherent to Paul (2 Tim. i. 16).

ONION—A vegetable much used in Egypt (Num. xi. 5).

ONYCHA—A sweet spice (Ex. xxx. 34).

ONYX—A precious stone, semi-pellucid, and nearly the colour of the human nail (Ex. xxviii. 20; Job xxviii. 16; Ez. xxviii. 13).

OPHEL—*Hill;* part of Mount Zion, more elevated than the rest, and near the south of the temple (2 Chron. xxvii. 3; Neh. iii. 26).

OPHIR—*Abundance.* (1.) A descendant of Shem, and son of Joktan (Gen. x. 29).

(2.) The name of a country celebrated in Scripture for gold. It also produced ivory, apes, and peacocks (1 Kings ix. 28; Job xxii. 24).

ORACLE—(1.) The mercy-seat or the sanctuary (1 Kings vi. 5, 19-21, 23).

(2.) A divine revelation (Acts vii. 38; Rom. iii. 2).

ORGAN—A musical instrument of early invention (Gen. iv. 21; Job xxi. 12; Ps. cl. 4).

ORION—One of the southern constellations (Job ix. 9; Amos v. 8).

OSPREY and **OSSIFRAGE**—*Bone-breakers;* birds of the eagle or falcon kind, unclean (Lev. xi. 13; Deut. xiv. 12).

OSTRICH—A large bird forbidden to be used by the Hebrews (Lev. xi. 13; Deut. xiv. 12), very swift, and their feathers very valuable (Job xxix. 13-18; Lam. iv. 3).

OTHNIEL—*Lion of God;* a son of Kenaz, the youngest brother of Caleb. He received Achsah, daughter of Caleb, as a reward for his valour in capturing Kirjath-sepher. Othniel delivered Israel from the king of Mesopotamia, and was a judge forty years; B.C. 1400 (Josh. xv. 17; Judges i. 13, iii. 9, 11; 1 Chron. iv. 13).

OUCHES—The holes into which the precious stones were fastened in the high priest's ephod (Ex. xxviii. 11, 13, 14).

OVERSEER—A bishop or pastor (Acts xx. 28).

OWL—A bird reckoned unclean by the law, which hides itself by day, generally inhabiting ruins, and flies about at night. It has a mournful screech or howl (Job xxx. 29; Isa. xiii. 21; Micah i. 8).

OX—An animal much employed in domestic service in ancient times. The Mosaic law provided for its kind treatment (Deut. xxv. 4; 1 Cor. x. 9).

OZEM—*Strong;* brother of David, and sixth son of Jesse (1 Chron. ii. 15).

OZIAS—*Strength from the Lord;* son of Joram, and father of Jonathan (Matt. i. 8, 9).

PAARAI—*Opening;* an Arbite (2 Sam. xxiii. 35).

PADAN-ARAM—*The plain of Aram;* in Mesopotamia; the dwelling-place of Rebekah, Isaac's wife (Gen. xxiv. 10, xxv. 20).

PALESTINE—The country inhabited by the Israelites, so called from the Philistines, or Palestines, who inhabited a great part of it. Also called Canaan, the Holy Land, the Land of Promise, Land of Israel, Land of Jehovah (Gen. xi. 31; Ex. xv. 15; Isa. xiv. 29-31; Zech. ii. 12).

PALM-TREE—A celebrated tree in Scripture, remarkable for its height and uprightness, producing an edible fruit called dates, and affording a pleasant shelter under its large feathery leaves (Ex. xv. 27; Deut. xxxiv. 3; Judges i. 16).

PALSY—A disease affecting sometimes a part, and sometimes the whole body, and paralysing the part affected. Many cases mentioned in Scripture (Matt. iv. 24, viii. 6, ix. 2; Luke v. 18; Acts viii. 7).

PAMPHYLIA—A province in the south of Asia Minor; visited by Paul and Barnabas (Acts xiii. 13).

PAPER-REEDS—A water plant, growing on the banks of the Nile, and used in Egypt for making paper, commonly called *papyrus* (Isa. xix. 7).

PAPHOS—A city of Cyprus, and residence of the Roman governor (Acts xiii. 6-11).

PARABLE—An emblematical or figurative style of speech, much used by our Saviour.

The parables of our Lord are arranged chronologically in the following table:—

The two debtors,	Luke vii. 40-43.
The strong man armed,	Matt. xii. 29; Mark iii. 27; Luke xi. 21, 22.
The unclean spirit,	Matt. xii. 43-45; Luke xi. 24-26.
The sower,	Matt. xiii. 3-9, 18-23; Mark iv. 3-9, 14-20; Luke viii. 5-8, 11-15.
The tares and wheat,	Matt. xiii. 24-30, 36-43.
The mustard-seed,	Matt. xiii. 31, 32; Mark iv. 30-32; Luke xiii. 18, 19.
The seed growing imperceptibly,	Mark iv. 26-29.
The leaven,	Matt. xiii. 33; Luke xiii. 20, 21.
The hid treasure,	Matt. xiii. 44.
The pearl of great price,	Matt. xiii. 45, 46.
The draw-net,	Matt. xiii. 47-50.
The unmerciful servant,	Matt. xviii. 21-35.
The good Samaritan,	Luke x. 29-37.
The friend at midnight,	Luke xi. 5-8.
The rich fool,	Luke xii. 16-21.
The barren fig-tree,	Luke xiii. 6-9.
The great supper,	Luke xiv. 15-24.
The lost sheep,	Matt. xviii. 12-24; Luke xv. 3-7.
The lost piece of money,	Luke xv. 8-10.
The prodigal son,	Luke xv. 11-32.
The good shepherd,	John x. 1-18.
The unjust steward,	Luke xvi. 1-8.
The rich man and Lazarus,	Luke xvi. 19-31.
The profitable servants,	Luke xvii. 7-10.
The importunate widow,	Luke xviii. 1-8.
The Pharisee and publican,	Luke xviii. 9-14.
The labourers in the vineyard,	Matt. xx. 1-16.
The pounds,	Luke xix. 11-27.
The two sons,	Matt. xxi. 28-32.
The wicked husbandmen,	Matt. xxi. 33-44; Mark xii 1-12; Luke xx. 9-18.
The marriage of the king's son,	Matt. xxii. 1-14.
The ten virgins,	Matt. xxv. 1-13.
The talents,	Matt. xxv. 14-30.

PARADISE—(1.) The garden of Eden (Gen. ii. 8).

(2.) Heaven (Luke xxiii. 33; 2 Cor. xii. 4; Rev. ii. 7).

PARAN—*Abounding in foliage;* the desert region extending from the frontiers of Judah to the borders of Sinai (Gen. xxi. 21; Num. x. 12).

PARCHMENT—Used by the ancients before the invention of paper (2 Tim. iv. 13).

PARMENAS—*Abiding;* one of the first seven deacons of the Church formed at Jerusalem (Acts vi. 5, 6).

PARTHIA—An extensive country, lying in the north-west of Persia, traversed by bare mountains and sandy steppes (Acts ii. 9).

PARTRIDGE—A species of grouse, abundant in Palestine (1 Sam. xxvi. 20; Jer. xvii. 11).

PARVAIM—*Oriental regions;* supposed to be the same as Ophir, and famous for its fine gold (2 Chron. iii. 6).

PASHUR—*Most noble.* (1.) A priest, son of Immer, and overseer of the temple, who cruelly treated Jeremiah, and was punished (Jer. xx. 1-6).

(2.) Son of Melchiah (Jer. xxi. 1, xxxviii. 1-6).

PASSOVER—Instituted in remembrance of the deliverance of the Israelites from the destroying angel, and regarded as one of the most solemn Jewish festivals (Ex. xii. 3, 43; Lev. xxiii. 4).

PASTORS—Ministers, or shepherds of God's flock (Jer. iii. 15; Eph. iv. 11).

PATARA—A port of Lycia, in Asia Minor, at the mouth of the river Xanthus; visited by Paul (Acts xxi. 1).

PATHROS—*Southern region;* by some supposed to be a city of Egypt; and by others, applied to Upper Egypt (Isa. xi. 11; Ez. xxix. 14, xxx. 14).

PATMOS—A small island in the Archipelago, to which the Apostle John was exiled (Rev. i. 9).

PATRIARCH—Applied in ancient times to the head of a family or tribe (Acts ii. 29; Heb. vii. 4).

PAUL—*Little;* or SAUL—a native of Tarsus, in Cilicia, and of Jewish descent; the great apostle of the Gentiles; generally supposed to have been beheaded at Rome. His writings:—The Epistles to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Timothy, Titus, Philemon, and Hebrews.

PEACE—Came by Jesus (John xiv. 27).

PEACE-MAKERS—Commended by the Saviour (Matt. v. 9; James iii. 18).

PEACE-OFFERINGS—Offered under the law (Lev. vii. 11-21).

PEACOCK—A beautiful bird, chiefly admired for the plumage of its tail (1 Kings x. 22; 2 Chron. ix. 21; Job xxxix. 13).

PEARLS—A white shining substance, found in some shell-fishes, and considered of great value (Job xxviii. 18; Matt. vii. 6; Rev. xxi. 21).

PEKAH—*Open-eyed;* an officer who commanded the army of Pekahiah, king of Israel, and afterwards conspired against him, and slew him (2 Kings xv. 25).

PELATIAH—*Deliverance of the Lord.* (1.) A prince, and son of Benaiah (Ez. xi. 1, 13).

PEKAHIAH—*Opening of the Lord;* king of Israel, and succeeded his father Menahem, B.C. 760; restored idolatry, and was slain by one of his generals (2 Kings xv. 22-25).

(2.) Son of Hananiah (1 Chron. iii. 21).

PELEG—*Division;* son of Eber, and fourth in descent from Shem. He was so named in commemoration of the division of the earth among the sons of Noah, according to the revealed purpose of God (Gen. x. 25).

PELETHITES—*Destroyers, judges;* guards of David (2 Sam. viii. 18).

PELICAN—A tropical bird, about the size of the common swan, with a large bag or pouch under its bill for its food, and frequenting deserts and swampy places (Lev. xi. 18; Ps. cii. 6).

PENS—In ancient times made of reeds (Judges v. 14; Ps. xlv. 1; 3 John 13).

PENIEL, or PENUEL—*Face of God;* so named because Jacob here met Jehovah face to face; beyond Jordan, near the north bank of the Jabbok (Gen. xxxii. 30).

PENINNAH—*Coral;* one of the two wives of Elkanah, the father of Samuel (1 Sam. i. 2).

PENNY—The Roman *denarius,* also current in Judea, and varying in value from 7½d. to 8½d. A denarius, or penny, was the day-wages of a labourer in Palestine (Matt. xx. 2, 9, 13). It bore the emperor's image (Matt. xxii. 19; Mark xii. 15).

PENTATEUCH—The five books of Moses.

PENTECOST—The Feast of Weeks, or a festival of thanks for the harvest, celebrated on the fiftieth day after the Passover (Ex. xxxiv. 22; Lev. xxiii. 15).

PEOR—*Opening.* (1.) A mountain in the land of Moab (Num. xxiii. 28).

(2.) An idol. (*See* BAAL-PEOR).

PEREZ-UZZAH—A place near Jerusalem, meaning *Breach of Uzzah,* from the punishment inflicted on Uzzah here for touching the ark (2 Sam. vi. 8; 1 Chron. xiii. 11).

PERFUME—An agreeable odour (Ex. xxx. 35; Isa. lvii. 9).

PERGA—A town of Pamphylia, in Asia Minor, where Paul and Barnabas preached (Acts xiii. 14, xiv. 25).

PERGAMOS, or PERGAMUM—A town of the Great Mysia, and capital of a kingdom of the same name (Rev. ii. 12).

PERIZZITES—A Canaanitish tribe, brought into subjection by Judah (Judges i. 4).

PERSIA—An ancient kingdom of Asia, founded by Cyprus, and which, in the period of its brightest glory, comprised all Asiatic countries, from the Mediterranean to the Indus, and from the Black and Caspian Seas to Arabia and the Indian Ocean (2 Chron. xxxvi. 20; Esth. i. 3).

PETER—Originally SIMEON, or SIMON—*heard;* a native of Bethsaida, in Galilee, and son of Jonas, or John; a fisherman by occupation, and afterwards a most eminent disciple of Jesus (Matt. iv. 18; John i. 40).

PETHOR—*Interpretation of dreams;* the birth-place of Balaam, in Mesopotamia (Num. xxii. 5; Deut. xxiii. 4).

PHALTI—*Flight;* the person to whom Michal, Saul's daughter, was given by her father after David's flight (1 Sam. xxv. 44).

PHANUEL—*Face of God;* father of Anna, the prophetess (Luke ii. 36).

PHARAOH—*Son of the sun;* a general name for kings in Egypt (Gen. xii. 15, xli. 1; Ex. i. 8-11, iii. 10; 2 Kings xviii. 19-21).

PHARAOH-NECHOH—*Pharaoh the lame;* (2 Kings xxiii. 33).

PHARAOH-HOPHRA—*Pharaoh the priest of the sun;* grandson of Pharaoh-nechoh (Isa. xix. 1, &c.; Ez. xxix. 1).

PHARISEES—*Separatists;* a Jewish sect, who had much influence in the time of our Lord, and who professed great superiority over all other men (Matt. v. 20; Mark viii. 15; Luke xi. 37). They are thus described by Josephus ("Antiquities," III., book xviii., sec. 3):—"Now, for the Pharisees, they live meanly, and despise delicacies in diet, and they follow the conduct of reason; and what that prescribes to them as good for them, they do; and they think they ought earnestly to strive to observe reason's dictates for practice. They also pay a respect to such as are in years; nor are they so bold as to contradict them in anything which they have introduced; and, when they determine that all things are done by fate, they do not take away the freedom from men of acting as they think fit; since their notion is, that it hath pleased God to make a temperament whereby what he wills is done, but so that the will of man can act virtuously or viciously. They also believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again; on account of which doctrines, they are able greatly to persuade the body of the people, and whatsoever they do about Divine worship, prayers and sacrifices, they perform them according to their direction; insomuch that the cities give great attestation to them, on account of their entire virtuous conduct, both in the actions of their lives, and their discourses also."

PHARPAR—*Most swift.* (*See* ABANA.)

PHEBE—*Shining white;* a deaconess of the Church at Cenchrea, who shewed much kindness to Paul (Rom. xvi. 1, 2).

PHENICE—A city, with a harbour, on the south-west of Crete, in attempting to reach which Paul was shipwrecked (Acts xxvii. 12).

PHICHOL—*Mouth of all;* the commander of the troops of Abimelech, king of Gerar (Gen. xxi. 22).

PHILADELPHIA—A city of Lesser Asia, about twenty-five miles south-east of Sardis (Rev. iii. 7).

PHILEMON—*Affectionate, loving;* a friend of Paul, to whom he addressed a letter (Philem. 1).

PHILETUS—An apostate Christian, denounced by Paul, in connection with Hymenæus (2 Tim. ii. 17).

PHILIP—(1.) One of the twelve Apostles (John i. 43).

(2.) One of the seven first deacons (Acts vi. 5).

(3.) Son of Herod the Great (Luke iii. 1).

(4.) Called Herod by Josephus, son of Herod the Great, and first husband of Herodias.

PHILIPPI—A city of Macedonia, east of Amphipolis, on the borders of Thrace (Acts xvi. 12, xx. 6; Phil. i. 1). Here a church was formed, to which Paul wrote an epistle (Phil. i. 1).

PHILISTIA—The southern portion of Palestine, and inhabited by the Philistines (Ps. lx. 8, cviii. 9).

PHILOLOGUS—A Christian at Rome (Rom. xvi. 15).

PHINEHAS—*Mouth of brass.* (1.) Son of Eleazar, and grandson of Aaron, the high priest; slew Zimri and Cozbi (Num. xxv. 7; Ps. cvi. 30).

(2.) Son of Eli (1 Sam. i. 3).

PHRYGIA—An inland province of Asia Minor, and divided into Phrygia Major and Phrygia Minor. It was twice visited by Paul (Acts xvi. 6, xviii. 23).

PHUL—*See* PUL.

PHYGELLUS—*Fugitive;* mentioned with Hermogenes as having forsaken Paul (2 Tim. i. 15).

PHYLACTERIES—Strips of parchment, on which were written particular passages of Scripture, worn among the Jews on the forehead, or arm, or borders of their garments (Ex. xiii. 16; Deut. vi. 4-9; Matt. xxiii. 5).

PHYSICIANS—Doctors of medicine (2 Chron. xvi. 12; Matt. ix. 12; Mark v. 26).

PIGEONS, or DOVES—Used in Jewish offerings (Lev. i. 14, 17; Matt. xxi. 12).

PI-HAHIROTH—*Mouth of caverns;* a place near the Red Sea, through which the Hebrews marched in crossing that sea (Ex. xiv. 2).

PILATE—The Roman governor in Judea when Christ was condemned, and who delivered him up to be crucified (Matt. xxvii. 11-24; John xviii. 28-40).

PILLAR OF CLOUD—In the wilderness (Ex. xiii. 21). *See* CLOUD, PILLAR OF.

PINE-TREE—The Hebrew word *oren* is variously translated in Scripture—as *cedar, oak, ash,* and *cypress;* and it is difficult to determine what wood the *pine-tree* refers to (Isa. xli. 19, lx. 13).

PIRATHON—*Just revenge;* a town of the Ephraimites (Judges xii. 13, 15).

PISGAH—*Divided rock;* close to, and almost forming a part of Mount Nebo, in the land of Moab. From here Moses viewed the land of Canaan (Deut. iii. 27, xxxiv. 1).

PISIDIA—A district of Asia Minor, between Pamphylia Phrygia, and Lycaonia (Acts xiii. 14).

PISON—*Great diffusion;* one of the rivers which watered Eden (Gen. ii. 10, 11).

PITCH—A gluey substance from the pine-tree (Gen. vi. 14; Ex. ii. 3).

PITHOM—*An enclosed place;* one of the treasure cities built by the Israelites in the land of Goshen for Pharaoh (Gen. xlvii. 11; Ex. i. 11).

PLAGUE—A loathsome disease (Gen. xii. 17; Num. xiv. 37).

PLATTER—A large dish either for cooking meat or serving it up to table (Matt. xxiii. 25; Luke xi. 39).

PLEIADES—A constellation in the sign of Taurus, near Hyades. The latter form the forehead and eye of the bull; the Pleiades form the shoulder. It is said there are seven, though six only can be seen in our latitude with the naked eye. The telescope reveals multitudes more. (See Job. ix. 9, xxxviii. 31).

PLOWING—Tilling the ground to prepare it for the seed; Elisha the prophet's employment when called by Elijah (Deut. xxii. 10; 1 Kings xix. 19; Prov. xx. 4).

POISON—Deadly venom (Deut. xxxii. 24; Job xx. 16; Ps. lviii. 4).

POLLUTION—Ceremonial defilement (Ex. xx. 25; 2 Kings xxiii. 16).

POLLUX—*See* CASTOR AND POLLUX.

POLYGAMY—More wives than one; condemned in Scripture (Gen. ii. 24; Matt. xix. 4; Mark x. 6; Rom. vii. 3).

POLYTHEISM—More gods than one; forbidden (Ex. xx. 2; Isa. xliii. 10; Hosea xiii. 4).

POMEGRANATE—A native of Asia, Africa, and Egypt, also Syria and Persia (Num. xx. 5). It is much used for its refreshing qualities in the East, and parts of it were formerly used as medicine by the Greeks. The high priest's robes were ornamented with representations of this fruit on the hem, and it was imitated in carved work on the pillars of the temple (Ex. xxviii. 33, xxxix. 24; 1 Kings vii. 18, 20, 42; 2 Chron. iii. 16, iv. 13).

PONTUS—The north-eastern province of Asia Minor, and birth-place of Paul's friend, Aquila (Acts ii. 9, xviii. 2; 1 Pet. i. 1).

POPLAR—A native of Greece, Asia Minor, and Syria, and supposed to yield a fragrant balsamic substance used in fumigations. It was not unlike the willow in appearance (Gen. xxx. 37; Hosea iv. 13).

PORTERS—The keepers of the gates of a city or a house (2 Sam. xviii. 26; 2 Kings vii. 10). Four thousand of these were employed at the temple (1 Chron. xxiii. 5).

POST—Generally used to express a pillar (Ex. xii. 7; Judges xvi. 3), but sometimes employed in Scripture for a swift messenger (2 Chron. xxx. 6; Esth. iii. 13, viii. 14; Job ix. 25).

POSTERITY—Children, or descendants (Num. ix. 10, 1 Kings xvi. 3; Ps. xlix. 13).

POTIPHAR (contraction for Potipherah)—*Priest of the bull;* an officer of Pharaoh, who purchased Joseph from the Midianitish merchants (Gen. xxxix. 1).

POTIPHERAH—*Priest of the sun;* priest of On, whose daughter became the wife of Joseph (Gen. xli. 45).

POTSHERDS—A term generally used in Scripture to imply a worthless, insignificant thing. Literally broken earthen vessels (Ps. xxii. 15; Prov. xxvi. 23; Isa. xlv. 9).

POTTAGE—A soup or mess, composed of flesh, boiled with rice, vegetables, &c. (Gen. xxv. 29; 2 Kings iv. 38-41).

POTTER—A maker of earthenware vessels. A type often used in Scripture to denote the power of God over his works,—as the "potter over the clay" (Jer. xviii. 2; Rom. ix. 21).

PRAISE OF GOD—The expression of homage to him, whether by word or deed (Ps. xxii. 23, lxvii. 3, lxix. 34; Isa. xxxviii. 19; Luke i. 64; Acts ii. 47; Rom. vi. 17; 1 Cor. xv. 57; 2 Cor. ii. 14, viii. 16; Phil. i. 3; Col. i. 3, 4; 1 Pet. i. 3, 4; Rev. i. 5, 6).

PRATING—Vain and excessive talking (Prov. x. 8; 3 John 10).

PRAYER TO GOD—The expression of our wants to the Lord (2 Chron. vii. 14; Ps. cv. 4; Isa. lxiii. 15; Matt. vii. 7; Phil. iv. 6; Col. iv. 2; 1 Tim. ii. 1; 1 Pet. i. 17).

PREACHING—Proclaiming the glad tidings of the everlasting Gospel; commanded in Scripture (Matt. xxviii. 19; Mark xvi. 15; Luke ix. 60; Acts x. 42; 1 Cor. i. 17-29; 2 Cor. v. 20).

PRECEPTS—*Commands;* also the whole Word of God so called (Neh. ix. 14; Ps. cxix. 4, 15, 27, 40, 45; Isa. xxviii. 10).

PREDESTINATION—The fore-appointment or fore-ordination of God (Gen. iii. 15; Isa. xlvi. 10; Matt. xvi. 18; John vii. 30; Rom. ix. 9; Eph. iv. 11).

"God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions. By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death. . . . The doctrine of this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel."—*Westminster Confession,* chap. iii.

"Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were laid) he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour. Wherefore, they which be endued with so excellent a benefit of God be called according to God's purpose by his Spirit working in due season: they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten son Jesus Christ: they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity. As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle

their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them into either desperation, or into wretchlessness of most unclean living, no less perilous than desperation. Furthermore, we must receive God's promises in such wise as they be generally set forth to us in Holy Scripture; and, in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God."—*Articles of the Church of England*, art. xvii.

PRESBYTERY—A court of the Church, consisting of presbyters, or elders (1 Tim. iv. 14).

PRESENTS—Gifts, donations (Gen. xx. 14. xlv. 22; 1 Sam. xvi. 20; 1 Kings x. 10; 2 Kings v. 5; Prov. xvii. 8; Eccles. vii. 7).

PRESIDENTS—Principal rulers or governors (Dan. vi. 2, 3, 4, 6).

PRIESTS—Those set apart for the spiritual service of God, such as Aaron and his sons (Ex. xxviii. 1). Aaron the first *high* priest. Their dress particularly mentioned, Ex. xxviii. 40, xxxix. 27, &c.; their food, Lev. xxii. 8; their marriages, Lev. xxi. 13. High priest, a type of Jesus (Ps. cx. 4; Rom. viii. 34; Heb. iv. 14; 1 John ii. 1).

PRINCE—One invested with high authority or rule; the son of a king. Christ a prince, Isa. ix. 6; Acts iii. 15; Rev. i. 5. The devil so called, John xii. 31; Eph. ii. 2.

PRINCESS—The daughter of a king, or wife of a prince (1 Kings xi. 3).

PRISCILLA, or PRISCA—Wife of Aquila, and his companion in all his travels and dangers (Rom. xvi. 3; 1 Cor. xvi. 19; 2 Tim. iv. 19).

PROCHORUS—One of the first seven deacons of the Christian Church (Acts vi. 5).

PROCONSUL—A Roman officer placed at the head of a province, with consular authority. Paul was brought before Gallio, the proconsul of Achaia, when at Corinth (Acts xviii. 12-16).

PROGNOSTICATORS—Astrological soothsayers, or diviners (Isa. xlvii. 13).

PROMISES OF GOD—His revealed determination to bestow blessings upon his people. They are many (2 Pet. i. 4), and sure (Num. xxiii. 19; Deut vii. 9; Luke i. 45; Heb. x. 23; James i. 17).

PROPHECY—The foretelling of events by the inspiration of God. Thus the writers of the Bible wrote and prophesied as the Holy Ghost prompted them (Num. xi. 25; 2 Sam. xxiii. 2; Neh. ix. 30; Isa. xlviii. 16; Micah iii. 8; 1 Tim. iv. 1; 2 Pet. i. 21).

PROPHETS—Anciently called *seers* (1 Sam. ix. 9); those who foretold future events under the guidance of the Holy Spirit. The prophets of Israel were a singular and venerable order of men, and distinguished by their simple habits and self-denial (2 Kings i. 8, iv. 10, 38; Isa. xx. 2; Matt. iii. 4; Heb. xi. 38). There were also prophetesses, such as Miriam, Deborah, and Huldah.

Chronological Table of the Prophets.

	B.C.		B.C.
Jonah,	856-784	Jeremiah,	628-586
Amos,	810-785	Habakkuk,	612-598
Hosea,	810-725	Daniel,	606-534
Isaiah,	810-698	Obadiah,	588-583
Joel,	810-660	Ezekiel,	595-536
Micah,	758-699	Haggai,	520-518
Nahum,	720-698	Zechariah,	520-518
Zephaniah,	640-609	Malachi,	436-420

PROPITIATION—The softening and turning away the anger of an offended person. Christ our great propitiation (Rom. iii. 25; 1 John ii. 2, iv. 10).

PROSELYTE—Converts, in the New Testament, from heathenism and Judaism are so called; and in the Old Testament such are called strangers and settlers (Ex. xii. 48; Lev. xvii. 8; Num. xv. 15; Acts ii. 10, vi. 5).

PROSEUCHE—Places of prayer among the Jews (Luke vi. 12; Acts xvi. 13).

PROVERBS, BOOK OF—Written by Solomon, containing proverbial or moral sentences needful for all orders and conditions of men (1 Kings iv. 32).

PROVIDENCE—The all-wise order and government of the universe by the Creator (Job xii. 9-25; Ps. ii. 1-6; Isa. xiv. 27; Dan. iv. 3-37; Acts xvii. 24-29).

PROVINCE—Part of a kingdom or country (1 Kings xx. 14, 15; Ezra iv. 15; Esth. i. 1).

PSALMS—A composition of David and others, reckoned among the canonical books of the Old Testament, containing one hundred and fifty spiritual songs and hymns; supposed to have been collected by Ezra.

PSALTERY—A musical instrument much used among the Hebrews, composed of wood, with strings, and resembling a harp or dulcimer in appearance (1 Kings x. 12; Ps. xxxiii. 2, cviii. 2).

PTOLEMAIS, ACCHO, or ACRE—A seaport town on the Syrian coast, about thirty-two miles south of Tyre (Judges i. 31; Acts xxi. 7). (*See* ACCHO.)

PUBLICANS—The gatherers of the taxes imposed by the Romans on the Jews, and often very cruel and unjust (Matt. ix. 11, xviii. 17; Mark ii. 16; Luke v. 30).

PUBLIUS—Governor of Melita during the time of Paul's shipwreck (Acts xxviii. 7, 8).

PUDENS—Mentioned by Paul in his letter to Timothy, as sending salutations by the latter (2 Tim. iv. 21).

PUL, or PHUL—*Elephantine;* king of Assyria; the first monarch who invaded Israel, and carried away the people from their own country (2 Kings xv. 19, 20).

PULPIT—A raised stand for a speaker (Neh. viii. 4).

PULSE—Beans or pease, or any kind of coarse grain used for food (Lev. xxiii. 14; 1 Sam. xvii. 17).

PUNISHMENTS—Those employed among the Hebrews were many, and generally very cruel. Of these, among the first in degradation was crucifixion, then hanging, stoning, burning, the rack, throwing from a precipice, decapitation, sawing asunder, plucking out the eyes, and cutting off the hands and feet (Gen. xxxviii. 24, xl. 19; Ex. xxi. 24; Josh. viii. 29; Judges i. 5-7; 2 Chron. xxv. 12; Heb. xi. 37).

PUNON—*Distraction;* one of the encampments of the Israelites in the wilderness (Num. xxxiii. 42).

PUR, or PURIM—*Lots;* a solemn festival among the Jews, in remembrance of the lots cast by Haman for the destruction of the Jews (Esth. iii. 7).

PURIFICATION—Cleanness from defilement, whether of body or mind, practised among the Hebrews (Lev. viii. 15; Num. xix. 9, 17, xxxi. 23).

PURPLE—A Tyrian dye, much esteemed for its beauty, and used for the curtains of the tabernacle, and for the robes of kings and great men (Ex. xxv. 4; Esth. viii. 15; Prov. xxxi. 22; Dan. v. 7; Luke xvi. 19).

PUTEOLI, now POZZUOLI—A sea-coast town of Campania, in Italy, on the north shore of the Bay of Naples. Here Paul stayed for a week after landing in Italy (Acts xxviii. 13).

QUADRUPEDS—Four-footed beasts (Gen. i. 24).

QUAILS—A species of grouse, rather smaller than a partridge, given to the Israelites for food by the Lord in the wilderness (Ex. xvi. 13; Ps. lxxviii. 27, cv. 40).

QUAKE—To tremble, or be afraid (Ex. xix. 18; Matt. xxvii. 51).

QUARTUS—A Christian residing at Corinth, mentioned by Paul in his Epistle to the Romans (Rom. xvi. 23).

QUATERNION—A band of four men and the usual number of a Roman night-watch (Acts xii. 4).

QUEEN—The wife or principal concubine of a king (1 Kings x. 1, 4, 10; Neh. ii. 6; Esth. i. 9).

QUICKEN—To raise to life from the dead (Rom. iv. 17, viii. 11; Eph. ii. 1, 5).

QUICKSANDS—Shifting banks of sand—very dangerous for vessels (Acts xxvii. 17).

QUIVER—A sheath for holding arrows (Gen. xxvii. 3; Job xxxix. 23; Ps. cxxvii. 5).

RAAMAH—*Thundering;* a city of the Cushites; but its situation is not clearly known (Gen. x. 7; 1 Chron. i. 9; Ez. xxvii. 22).

RABBAH, or RABBATH—*A great city;* the capital of the Ammonites, and properly Rabbath-beni-Ammon. It was besieged by Joab, but surrendered to David (2 Sam. xi., xii.). Now a heap of ruins, according to prophecy (Jer. xlix. 2, 3; Ez. xxv. 5; Amos i. 14).

RABBATH-MOAB, or AR OF MOAB—The capital city of the Moabites, and burnt by King Sihon (Num. xxi. 28).

RABBI—A Jewish title of dignity, signifying *Master* or *excellent* (Matt. xxiii. 7-12; John i. 38, 49, iii. 2, 26).

RABSARIS—One of the three Assyrian generals sent against Jerusalem (2 Kings xviii. 17).

RAB-SHAKEH—*Chief cup-bearer;* chief captain of Sennacherib, king of Assyria, and bearer of an insulting message to the besieged in Jerusalem (2 Kings xviii. 19).

RACA—*Empty, vain, foolish;* a Syriac word of contempt, condemned by our Lord (Matt. v. 22).

RACHEL—*A sheep;* daughter of Laban, and the favourite wife of Jacob; died at the birth of Benjamin (Gen. xxxv. 18).

RAGUEL, or REUEL—*Friend of God.* (1.) A son of Esau (Gen. xxxvi. 4, 10). (2.) Father of Jethro (Ex. ii. 18). (3.) Another mentioned, 1 Chron. ix. 8.

RAHAB—*Large;* a harlot, or *hostess,* who received and hid the spies sent by Joshua to Jericho, and for that good deed is honourably mentioned in Heb. xi. 31, and was saved, with her kindred, at the massacre which took place at the taking of Jericho. She afterwards became one of the honoured women in Israel (Josh. ii. 1-21, vi. 17, 23, 25).

RAIMENT—Dress, or robes. Often given as presents in ancient times (Gen. xxiv. 53, xlv. 22; Esth. iv. 4).

RAINBOW—The refraction of the sun's rays on a watery cloud, first given as a pledge from the Lord to Noah, that the earth should never again be visited by a flood (Gen. ix. 13-16; Rev. iv. 3, x. 1).

RAISINS—Dried grapes (1 Sam. xxv. 18, xxx. 12; 2 Sam. xvi. 1; 1 Chron. xii. 40).

RAM—(1.) A male sheep (Gen. xxii. 13; Ex. xxix. 16-18).

(2.) An engine used among the ancients for destroying the walls of a city (Ez. iv. 2, xxi. 22).

RAMAH—*A high place.* (1.) A town of Benjamin, on the way from Jerusalem to Bethel, still existing under the name of Er-Ram. The dwelling-place of Elkanah and Samuel (1 Sam. i. 1, 19, vii. 17, viii. 4).

(2.) A city of Naphtali (Josh. xix. 36).

(3.) A town of Gilead (2 Kings viii. 29), mentioned in Josh. xiii. 26, as Ramoth-mizpeh.

RAMESES—An Egyptian city, in Goshen, built by the labour of the Israelites (Gen. xlvii. 11; Ex. i. 1).

RAMOTH—*Heights;* a town in Gilead, often called Ramoth-gilead, and one of the cities of refuge (Deut. iv. 43; Josh. xx. 8).

RAMOTH-LEHI—*Height of the jaw-bone;* on the borders of Philistia; so called from the slaughter of the Philistines in that place by Samson with the jaw-bone of an ass (Judges xv. 17).

RAMOTH-NEGEB—*Ramoth of the south;* a city in the tribe of Simeon (Josh. xix. 8; 1 Sam. xxx. 27).

RAVEN, or CROW—A black bird of prey, gifted with great sagacity (1 Kings xvii. 4-6; Job xxxviii. 41).

READING—The law was commanded to be read publicly every day (Ex. xxiv. 7; Josh. viii. 34; Neh. viii. 3).

REBEKAH—*A noosed cord;* daughter of Bethuel, wife of Isaac, and mother of Jacob and Esau (Gen. xxiv. 67, xxv. 24).

REBELLION—Resisting lawful authority; condemned in Scripture (Num. xii. 1, xvi. 1; 2 Sam. xv. 1; 1 Kings xvi. 9; 2 Kings xix. 37).

RECHABITES—A tribe of Kenites, bound down to certain rules by Jonadab, the son of Rechab, and to which they religiously adhered (Jer. xxxv. 1-19).

RECONCILIATION—Making those friends who were formerly at variance. Thus Jesus by his death restored the sinner to the favour of God (Rom. v. 10; 2 Cor. v. 18, 19).

RECORDER, or REMEMBRANCER—The keeper of the public records, and registrar of all the particular transactions of government. An employment of the first rank and dignity in the courts of the ancient East (2 Sam. viii. 16; 2 Kings xviii. 18; Neh. xii. 22).

RED SEA—A gulf of the Indian Ocean, anciently called *Yam Edom,* or the *Sea of Edom,* Edom signifying *red.* Celebrated for the passage of the Israelites through it, though at what precise spot is not exactly known (Ex. xiv.).

REDEEMER—One who buys back or ransoms. Jesus Christ so called, Job xix. 25; Ps. xix. 14; Isa. xli. 14. lix. 20.

REED—(1.) Branch, or cane, generally the hollow stem or weak stalks of marshy grasses, which are easily bruised and shaken by the wind (2 Kings xviii. 21; Job xl. 21; Isa xxxvi. 6; Matt. xi. 7).

(2.) A kind of cane, used as a Jewish measure of six cubits three inches, or a little more than three yards (Ez. xl. 3; Rev. xi. 1, xxi. 15, 16).

REFUGE, CITIES OF—Places of refuge, where those might flee for protection and safety who had undesignedly been manslayers. There were six cities of refuge—three east of the Jordan, and three west of that river. All had good roads leading to them, and signal posts at cross roads, to direct the fleer (Num. xxxv. 6; Deut. iv. 41; Josh. xx. 1, &c.).

REGENERATION—*The new birth;* the spiritual change which passes over the soul at effectual calling. In other words—conversion, becoming new creatures, passing from death unto life, walking not after the flesh, but after the Spirit (John iii. 1-10).

REHOB—*Open space.* (1.) Called also Beth-rehob; a town on the north border of Canaan, not far from Dan (Num. xiii. 21; Josh. xix. 28, xxi 31).

(2.) Father of Hadadezer, king of Zobah, in Syria (2 Sam. viii. 3).

REHOBOAM—*He enlarges the people;* first king of Judah, and son and successor of Solomon. In his reign the kingdom became divided, and the ten tribes revolted from him, and placed themselves under Jeroboam (1 Kings xiv. 21-31; 2 Chron. xii.).

REHOBOTH—*Wide places;* a name given by Isaac to some of the wells which he dug in the south of Palestine (Gen. xxvi. 22).

REHOBOTH-IR—*Rehoboth-city;* a town of ancient Assyria, the site of which is unknown (Gen. x. 11).

REHOBOTH-HANNAHAR—*Rehoboth of the river;* the birthplace of one of the kings of Edom, called Saul (Gen. xxxvi. 37). Supposed to be the same as Er-Rahaboh, on the west bank of the river Euphrates.

REINS—*Kidneys;* used figuratively to denote the most secret parts of the mind, or the soul (Job xvi. 13; Ps. vii. 9; Isa. xi. 5).

RELEASE, YEAR OF, or YEAR OF JUBILEE—This year began on the day of atonement, and was held every fiftieth year, occurring after every seven sabbatical years. It was ushered in by the sound of trumpets (Rev. xxv. 8-13; Num. xxxvi. 4), and was the signal for the release or freedom of all Hebrew servants, for the reversion of all property sold in the preceding years to its former possessors (Lev. xxv. 10), and for the cancelling of all debts. Typical of the gospel state (Isa. lxi. 1, 2).

REMISSION—Pardon, or forgiveness of sins (Matt. xxvi. 28; Luke i. 77; Heb. ix. 22).

REMPHAN, or REPHAN—A heathen idol of the Egyptians (Acts vii. 43). (*See* CHIUN.)

REPENTANCE—A change of mind; or, spiritually used, a change of heart and life, leading to a confession and renouncement of sin. Necessary for every sinner (1 Kings viii. 47; Ps. vii. 12; Ez. xviii. 30; Luke xiii. 3; Acts ii. 38; 2 Pet. iii. 9).

REPHAIM—*Giants;* a people of unusual size, who, in the time of Abraham, dwelt beyond Jordan. Supposed by some to be the descendants of one Raphen, or Rapha (Gen. xiv. 5; Josh. xii. 4).

REPHAIM, VALLEY OF—A valley close to the valley of Hinnom, south-west of Jerusalem (2 Sam. v. 18-22).

REPHIDIM—*Props;* an encampment of the Israelites in their way to Sinai, on the eastern side of the Red Sea, and where they encountered the Amalekites (Ex. xvii. 1-8).

REPROBATE—Worthless, vile, rejected (Jer. vi. 30; Rom. i. 28; Tit. i. 16).

RESEN—*Bridle;* an ancient town of Assyria, of some note, lying between Nineveh and Calah (Gen. x. 12).

REST—Commanded on Sabbath from all work, both to man and beast (Ex. xvi. 23, xx. 10).

RESTITUTION—Restoring what has been unlawfully taken. Strictly enjoined by the law of Moses (Ex. xxii. 5; Luke xix. 8).

RESURRECTION—(1.) The raising to life of dead bodies, and their re-union with their former souls (Acts xxiv. 15; 1 Cor. xv. 12, 13; Phil. iii. 10, 11; 1 Thess. iv. 13-17; Heb. xi. 35).

(2.) Of Christ—foretold (Matt. xii. 40, xvi. 21, xvii. 23; Mark ix. 31, xiv. 28; John ii. 19).

REUBEN—*Behold a son;* Jacob's eldest son by Leah. Lost his father's blessing (Gen. xlix. 3, 4). The Reubenites were among the first reduced to captivity by Tilgath-pilneser (1 Chron. v. 26).

REVELATION—Manifestation of the Divine will to man. Different modes of it (Gen. iii. 9, iv. 9; 1 Sam. xxviii. 6; Dan. ii. 19; Joel ii. 28; Luke i. 11; 1 Cor. xiv. 30).

REVELATION, BOOK OF—Written by John in the island of Patmos, about the year of Christ 96, containing a pro-

phetic history of the Church, especially of its early struggles with the powers of darkness and superstition.

REVILING—Evil speaking, or reproaching; condemned, Matt. v. 22; 1 Cor. vi. 10; 1 Pet. ii. 23; 2 Pet. ii. 11; Jude 9.

REZEPH—*Baking-stone;* a city which was conquered by the Assyrians (2 Kings xix. 12; Isa. xxxvii. 12).

REZIN—*Firm, stable;* the last king of Damascene-Syria, slain by Tiglath-peleser (2 Kings xv. 37; Isa. vii. 1, viii. 4-7).

REZON—*Prince;* an officer of Hadadezer, who revolted from him, and established the independence of Damascus (1 Kings xi. 23, 24).

RHEGIUM—A city on the coast of Italy, now called Reggio, where Paul landed on his way to Rome (Acts xxviii. 13).

RHINOCEROS—*See* UNICORN.

RHODA—*Rose;* a servant, mentioned in Acts xii. 13.

RHODES—One of the Asiatic islands in the Mediterranean, famous for its brazen statue of Apollo called the Colossus. Paul touched at this island as he went to Jerusalem (Acts xxi. 1).

RIBLAH—*Multitude of people;* a city in the northern border of Palestine, in the country of Hamath. Here Pharaoh-necho put Jehoahaz in bands, and deprived him of his crown (2 Kings xxiii. 33, 34). Here Zedekiah's sons were slain, and his own eyes put out (Jer. xxxix. 5, lii. 9-11).

RIDDLE—Something obscure and enigmatical (Judges xiv. 12-19; Ez. xvii. 2).

RIMMON—*Very high.* (1.) A Syrian idol (2 Kings v. 18).

(2.) A city of the tribe of Simeon (Josh. xix. 7; Neh. xi. 29).

(3.) A town situated on a high rock, or peak, fifteen miles north of Jerusalem, and where there is still a village, called Rummon (Judges xx. 45, xxi. 13).

(4.) A city of Zebulun (Josh. xix. 13; 1 Chron. vi. 77).

(5.) A station of the Israelites after leaving Sinai (Num. xxxiii. 19).

RINGS—An ornament worn on the ears, hands, fingers, &c. (Gen. xxxviii. 18, xli. 42; Num. xxxi. 50; Luke xv. 22).

RIPHATH—*A crusher;* a descendant of Gomer, the son of Japheth (Gen. x. 3).

RIVERS—Streams of fresh water flowing into the sea, but sometimes in Scripture applied to seas, as Ps. lxxiv. 15, lxxviii. 16; Hab. iii. 8.

RIVER OF LIFE—Rev. xxii. 1.

RIZPAH—*Baking-stone;* concubine of Saul, and remarkable for the touching grief she exhibited at the death of her sons, who were slain by the Gibeonites (2 Sam. iii. 7, xxi. 8, 10, 11).

ROBES—Long garments worn by the higher classes among the ancients (1 Kings xxii. 10, 30; 2 Chron. xviii. 9, 29; Ez. xxvi. 16; Luke xx. 46).

ROD—An emblem of authority (Ex. iv. 17, 20, vii. 10).

ROE—A kind of deer, very small and agile (1 Chron. xii. 8; Prov. v. 19; Isa. xiii. 14).

ROLL—Strips of skin or parchment, written on one or either side, and *rolled* together, instead of being bound (Ezra vi. 2; Isa. viii. 1; Zech. v. 1).

ROME—The ancient capital of the western world, situated on the river Tiber, about fifteen miles from its mouth, in the plain of what is now called the Campagna. Originally the city was a square mile in circumference, and the site occupied by modern Rome is not the same as that which was at any period covered by the ancient city, which was more than treble the size of the modern, but it has much diminished in size. Paul was a prisoner at Rome for two years, and wrote his Epistle to the Romans before he had been there (Rom. i. 7).

ROSE—A favourite flower of the Persians, and much cultivated in Egypt. Esteemed for its delightful odour (Song of S. i. 1; Isa. xxxv. 1).

RUBY—A precious stone, of a vivid red colour, mixed with purple. It is as hard as the sapphire, and next to the diamond in value (Job xxviii. 18; Prov. viii. 11, xx. 15, xxxi. 10).

RUE—A word in Scripture only mentioned once (Luke xi. 42); a vegetable herb much esteemed as a medicine as early as the time of Hippocrates. Of it the Pharisees gave tithes, although not required to do so in the Talmud.

RUFUS—*Red;* one of the sons of Simon the Cyrenian, who was compelled to bear the cross of Christ (Mark xv. 21). Supposed to be the same Rufus as that saluted by Paul, in writing to the Romans (Rom. xvi. 13). He is supposed to have been one of the seventy disciples, and eventually to have had the charge of the Church at Thebes.

RULERS, or MAGISTRATES—Duty to them, Rom. xiii. 1-7; Tit. iii. 1; 1 Pet. ii. 13, 14.

RUSH, or rather, according to the Hebrew word *Goma*, should be translated *papyrus*—This plant is now well known, and among the ancients was much esteemed for its useful properties. The stalk was used for making sails, mats, carpets, ropes, &c., and the bark for making paper (Job viii. 11; Isa. ix. 14, xix. 15, xxxv. 7).

RUTH—*Beauty;* a Moabitish woman, who accompanies her mother-in-law from Moab to Bethlehem, and afterwards is married to her kinsman Boaz, the father of Obed, and great-grandfather of David (Ruth i. 16, iii. 8, iv. 10).

RYE—A grain cultivated as an article of diet, both in Egypt and Syria, and often grown along with wheat, but differing from it in the larger size of the grain (Ex. ix. 32; Isa. xxviii. 25).

SABACHTHANI—The Syriac form of the word quoted by our Lord, from Ps. xxii. 1, during his agony on the cross. It signifies, "Thou hast forsaken me" (Matt. xxvii. 46; Mark xv. 34).

SABAOTH—*Hosts, armies;* in connection with Jehovah, it means "the Lord of hosts" (Rom. ix. 29; James v. 4).

SABBATH—The word denotes rest, and the day was so called because on it the Lord rested from his creative work, and commanded it to be kept holy in commemoration of that work (Gen. ii. 2). That a day of rest is not a mere Jewish ordinance, but one of universal obligation, is clear—(1.) From its being instituted in Paradise, and appointed to be observed by the first progenitors of our race. (2.) From its being known the Jews before the giving of the law, as is evident from Ex. xvi. 23. (3.) From the further consideration that the division of time into periods of seven days is found among all ancient nations, such as the Egyptians, Greeks, Romans, and even the aborigines of the New World. (4.) From the terms of the fourth commandment, Christ implies that the Sabbath law was in existence prior to the promulgation of the law of Moses, "*Remember* the sabbath-day," &c. (Ex. xx. 8-11).

The change from the last to the first day of the week was for the purpose of commemorating a greater work than that of creation—viz., the work of redemption. Our Lord himself gave his special sanction to this day (John xx. 19, 26). It was on that day that the Spirit was poured out on the Church (Acts ii. 1). It was on this day also that the apostles and primitive Christians were accustomed to hold their religious assemblies and to celebrate the ordinance of the Supper (Acts xx. 7; 1 Cor. xvi. 1, 2). Hence it was called "the Lord's day" (Rev. i. 10).

SABBATICAL YEAR—*See* Ex. xxiii. 10, 11; Lev. xxv.; Deut. xv.

SABEANS—A predatory tribe inhabiting the deserts of Arabia (Job i. 15; Isa. xlv. 14).

SACKBUT—One of the musical instruments mentioned in Dan. iii. 5, 7.

SACKCLOTH—Made of coarse, black hair, and used on occasions of mourning and death (Job xvi. 15; Esth. iv. Jon. iii. 5).

SACRIFICE—The offering of animals as an acknowledgment of sin, and as a means of propitiation. It implied that the life of the offerer was forfeited, and that without the shedding of blood there was no remission. It was an institution of very early appointment (Gen. iv. 3, viii. 20, xv. 9, &c.), and designed to typify the sacrifice of Christ (Eph. v. 2; Heb. ix. 11, x. 10). The term is also used, metaphorically, to describe any service or offering that is presented to God (Rom. xii. 1; Phil. iv. 18; Heb. xiii. 15, 16; 1 Pet. ii. 5).

SADDUCEES—A Jewish sect, so named from Sadoc, their leader. They denied the existence of a future state, and maintained that there was no resurrection, "neither angel nor spirit" (Matt. xxii. 23; Acts xxiii. 8). While admitting the existence of a God, and receiving the Old Testament writings in a sense of their own, their views, in other respects, accorded pretty closely with those of the Epicureans. They and the Pharisees were at deadly feud, their sentiments on religious subjects being nearly antagonistic; but made common cause against Christ and his apostles, who bore an impartial testimony against the errors of both parties.

SALAMIS—A city of Cyprus, visited by Paul and Barnabas (Acts xiii. 5).

SALATHIEL—*Asked of God;* son of Jeconiah, and father of Zerubbabel (1 Chron. iii. 17; Matt. i. 12).

SALEM—*At peace;* the primitive name of Jerusalem (Gen. xiv. 18); also the name of a place near to which John baptized (John iii. 22).

SALMONE—A seaport in Crete, referred to in Acts xxvii. 7.

SALOME—*Peaceful;* Zebedee's wife, and the mother of James and John (Mark xv. 40, xvi. 1).

SALT—The burnt-offerings were to be seasoned with salt (Lev. ii. 13). It was the symbol of wisdom and grace (Mark ix. 50; Col. iv. 6). It was also expressive of perpetuity and incorruption (Num. xviii. 19; 2 Chron. xiii. 5).

SALVATION—It is used to denote deliverance—(1.) from temporal evils and enemies (Ex. xiv. 13; 1 Sam. xiv. 45); (2.) from sin and all its consequences (Matt. i. 21; John iii. 16, 17; Acts iv. 12, &c.).

SALUTE—To pay friendly compliments, whether by words, gestures, or letters (Matt. x. 12; Rom. xvi. 16; 1 Cor. xvi. 20). The salutations of the ancients were sometimes very tedious and elaborate. Hence the direction to Gehazi (2 Kings iv. 29), and to the disciples (Luke x. 4). See forms of salutation, Gen. xxxiii. 4, xlv. 14; Matt. xviii. 26, 29; Luke xv. 20.

SAMARIA—*A watch mountain;* capital of the kingdom of the Ten Tribes, founded by Omri, king of Israel, and named Samaria from Shemer, the owner of the hill on which it was built. It was the chief city of the district called by the same name, and lying between Judea and Galilee. It was taken by Shalmaneser, king of Assyria, who carried the native population down to Babylon, and sent a colony of Cuthites and other tribes to supply their place (2 Kings xvii. 24).

SAMARITANS—The mixed races who inhabited the country of Samaria. These races, as already stated, consisted of Cuthites, Babylonians, and other Gentile tribes, who in the course of time embraced in part the Jewish religion, and built a temple for themselves on Mount Gerizim. They only acknowledged the Pentateuch as of Divine authority, and from the mongrel character both of their race and religion, they and the Jews regarded each other with feelings of peculiar bitterness and jealousy (Luke ix. 52, 53; John iv. 9-20).

SAMOS—An island in the Mediterranean, lying about ten miles off the coast of Asia Minor (Acts xx. 15).

SAMOTHRACIA—An island on the coast of Thrace (Acts xvi. 11).

SAMSON—*Splendid sun;* the son of Manoah, of the tribe of Dan. His birth was foretold by an angel (Judges xiii. 3), and being raised up to deliver the Jewish people from the Philistine yoke, he was endowed with preternatural strength. His extraordinary exploits are related in Judges xiv.-xvi. He is mentioned in Heb. xi. 32, as one of those whose feats and triumphs were examples of faith, though his faith was evidently mingled with a large alloy of very inferior qualities.

SAMUEL—*Heard of God;* the son of Elkanah by Hannah, a prophet and judge of Israel. He succeeded Eli, whose family was deprived of the high priesthood on account of the iniquity of his sons. He died at the age of ninety-eight, about two years before the death of Saul, whose history, as well as the first part of David's, is closely interwoven with that of the prophet. Samuel was eminently distinguished for the piety and purity of his life, and for the stern and uncompromising spirit with which he discharged the duties of his double office (1 Sam. i.-xxviii. 9).

SANBALLAT—*Enemy;* the governor of Samaria at the time of the rebuilding of the temple, and a keen opponent of the Jewish party who were engaged in that work (Neh. ii. 10, vi. 1).

SANCTIFY—To separate from common to holy uses. Places, things, and persons, were thus sanctified by being set apart for holy purposes. Passing from its ceremonial and symbolical to its spiritual meaning, it signifies that gradual deliverance from the reigning power of sin which is begun in regeneration and ended in final perfection. This is the special work of the Holy Spirit (2 Thess. ii. 13; 1 Pet. i. 2). It is carried on through the instrumentality of the truth (John xvii. 17; Rom. vi. 6, 7, 22, vii. 4-7; Gal. vi. 14; 1 John v. 5). It manifests itself in the progressive conformity of the heart and life to the will of God (1 Thess. v. 23; Tit. ii. 11-14).

SANCTUARY—The temple as a whole was so called (2 Chron. xx. 8); but it was more particularly applied to the most sacred part of it, or Holy of Holies (Lev. iv. 6). It was also metaphorically applied to heaven (Heb. viii. 2).

SANDALS—Were worn in the days of our Lord (Mark vi. 9; Acts xii. 8).

SANHEDRIM—The chief council of the Jewish church and nation. It consisted of seventy or seventy-two members, and is supposed to have had its origin in the appointment of the seventy elders to assist Moses in the wilderness (Ex. xviii. 21). Christ and his apostles were brought before this court (Matt. xxvii. 1; Acts iv. 5-7, v. 21-27, vi. 12-15).

SAPPHIRE—A precious stone, next to the diamond in point of hardness and brilliancy. The oriental sapphire is of a bright blue or fine azure tint, and hence Moses describes the pavement beneath the throne of God (probably in allusion to the colour of the sky) as "a paved work of a sapphire stone" (Ex. xxiv. 10; Job xxviii. 16; Ez. i. 26; Rev. xxi. 19).

SARAH—*Princess;* the wife of Abraham and mother of Isaac (Gen. xi. 29). Her original name was Sarai (Gen. xvii. 15). She is supposed by many to have been a half-sister of Abraham by the father's side (Gen. xx. 12); but others, and with greater probability, consider her to be the "Iscah" mentioned in Gen. xi. 29, in which case she would be his niece, the daughter of Haran.

SARDIS—The capital of the ancient kingdom of Lydia, in Asia Minor. It stood on the river Pactolus, at the foot of Mount Tmolus. Sardis was one of the richest and most splendid cities of the East. The inhabitants were remarkable for their voluptuous habits. It was the seat of one of the seven churches of Asia. It is now a miserable Turkish village, called Sart. "I sat," writes an eloquent modern traveller, "beneath the sky of Asia, to gaze upon the ruins from the banks of the golden sanded Pactolus. Beside me were the cliffs of that Acropolis which centuries before the hardy Median scaled while leading on the conquering Persians, whose tents had covered the very spot on which I was reclining. Before me were the vestiges of what had been the palace of the gorgeous Crœsus; within its walls were once congregated the wisest of mankind—Thales, Cleobulus, and Solon. Far in the distance were the gigantic tumuli of the Lydian monarchs, and around them spread those very plains once trodden by the countless hosts of Xerxes, when hurrying on to find a sepulchre at Marathon. But all, all had passed away! There were before me the fanes of a dead religion, the tombs of forgotten monarchs, and the palm-tree that waved in the banquet-hall of kings."

SARDIUS—A precious stone, of a blood-red colour, which stood first in the first row of the high priest's breastplate. It is supposed to be the same as the stone which is now known by the name of cornelian (Ex. xxviii. 17; Ez. xxviii. 13; Rev. iv. 3).

SARDONYX—This stone resembles in part both the sardius and the onyx, being tinged with black and red streaks, in circles so distinct as to seem the effect of art (Rev. xxi. 20).

SATAN—*Adversary;* one of the most common names given to the devil in Scripture. He is referred to under various other designations, descriptive of his power and malignity (John xii. 31; 2 Cor. iv. 4; Eph. ii. 2; 1 John v. 18; Rev. xx. 2). His character, kingdom, and subjects, are fully set forth in such places as the following:—Matt. xxv. 41; John viii. 44; Acts xiii. 10; 2 Cor. xi. 13, 14; Eph. ii. 3; Col. i. 13; 1 Pet. ii. 9; 1 John iii. 8; Jude 6). The Son of Man was manifested for the purpose of destroying his works. (*See* DEVIL.)

SAUL—*Demanded;* son of Kish, of the tribe of Benjamin, and first king of Israel. A man of noble presence, and of fair promise at the beginning. But the possession of power brought out many bad qualities in his character, and shewed him to be proud, treacherous, and unscrupulous in no common degree. Because of his presumptuous paltering with the Divine commands, he was rejected from being king; and from the time at which this sentence was passed upon him he became utterly desperate. "An evil spirit from the Lord troubled him," and he gave way to his malignant passions in a manner that made him a torment to himself, and a terror to all around him. After a reign of about forty years, he was left at last on the field of Gilboa, with his army routed, seven of his brave sons lying dead around him

his kingdom torn away from him, and none but his armour-bearer standing beside him. In the wild frenzy of his heart, he fell upon his own sword, and perished as a mad and miserable suicide (1 Sam. ix. *et seq.*; 2 Sam. i. 1, &c.).

SAUL OF TARSUS—*See* PAUL.

SAVIOUR—*See* MESSIAH.

SAWS—For cutting wood or stone, were in common use among the Hebrews (1 Kings vii. 9; Isa. x. 15). They were sometimes employed for purposes of punishment (2 Sam. xii. 31; 1 Chron. xx. 3; Heb. xi. 37).

SCAPEGOAT—One of the types of Christ (Lev. xvi. 22; Isa. liii. 4; 1 Pet. ii. 24).

SCEPTRE—A rod or staff of authority, used by kings and magistrates (Gen. xlix. 10; Num. xxiv. 17). It sometimes denotes a tribe, probably because rods or sceptres were used by the heads of such (1 Sam. ix. 21, x. 19, 20, 21; 1 Kings xi. 32). It is also a symbol of correction (Ps. ii. 9; Prov. xxii. 15).

SCEVA—A Jew residing at Ephesus, whose seven sons professed to cast out devils, or to exorcise those possessed with them (Acts xix. 14-16).

SCHISM—A breach or division in the Church. When this is attempted from wrong motives, or for insufficient reasons, it is highly sinful (1 Cor. i. 10, iii. 3, xi. 18, xii. 25; 2 Cor. xiii. 11).

SCHOOLS OF THE PROPHETS—They were instituted for the religious instruction of young men, and more especially of those who were designed for the prophetical office (1 Sam. xix. 18-24; 2 Kings ii. 3, 4, iv. 23). Such schools existed down to the captivity, and were succeeded probably by the synagogues.

SCORPION—A small reptile, with an oval body and long tail, and form like that of a lobster. Its sting, which lies in its tail, is deadly (Deut. viii. 15; Luke x. 19, xi. 12).

SCOURGING—A punishment common among the Jews. The whips were made of three distinct cords, and at each whipping thirteen lashes were given. The Jewish law limited the number of stripes to thirty-nine. Paul was scourged no fewer than five times (2 Cor. xi. 24), and our Lord, at his trial, was examined with scourging (Matt. xx. 19; Mark x. 34; Luke xviii. 33).

SCRIBE—This word was descriptive of two different classes of persons. (1.) It denoted a clerk or secretary (2 Sam. viii. 17; 2 Chron. xxvi. 11).

(2.) A writer of the sacred law, who transcribed copies of it, and was supposed to be well acquainted with it. These acquired great authority in the days of our Lord, as doctors or expounders of the law, and were admitted as members of the Sanhedrim (Matt. v. 20, vii. 29, xvii. 10, &c.)

SCRIP—A small bag or wallet (1 Sam. xvii. 40; Matt. x. 10; Mark vi. 8; Luke xxii. 35, 36).

SCRIPTURE, SCRIPTURES—*Writing;* applied in a special and pre-eminent sense to the inspired writings in the books of the Old and New Testaments. In 2 Tim. iii. 16, which asserts that "all Scripture is given by inspiration of God," this term includes all the books in both Testaments. It is applied sometimes to the books of the Old Testament (John v. 39; 2 Tim. iii. 15); to a particular sentence or passage of the sacred writings (Mark xii. 10, xv. 28; Acts i. 16); and, in a figurative sense, to the Holy Spirit, by whom the Scriptures were inspired (Gal. iii. 8).

The sacred books were written and published separately, at longer and shorter intervals, during a period of 1500 years. They were afterwards collected in a volume, which was called THE BIBLE, or THE BOOK, by way of distinction, as it contains God's revealed will to man, the only and perfect rule of faith and practice.

The following is the list of the inspired books of Scripture, with the number of chapters in each, in what may be considered the most accurate chronological order:—

OLD TESTAMENT.

	Chapters.		B.C.	B.C.
Genesis	50	giving a history from	4004	to 1689
Job	42	written about	2130	
Exodus	40	from	1577	to 1491
Leviticus	27		1490	
Numbers	36	from	1490	to 1451
Psalms	150	written	1489	to 444
Deuteronomy	34	,,	1451	
Joshua	24	from	1451	to 1427
Judges	21	,,	1425	to 1117
Ruth	4		1245	
1 Samuel	31	from	1156	to 1055
2 Samuel	24	,,	1055	to 1017
1 Chronicles	29	chap. x. to end	1055	to 1015
1 Kings	22	from	1015	to 897
2 Chronicles	36	,,	1015	to 536
Song of Solomon	8		1001	
Proverbs	31		984	
Ecclesiastes	12	from	980	to 975
2 Kings	25	,,	897	to 561
Hosea	14	prophesied	801	to 725
Amos	9	,,	793	to 784
Joel	3	,,	787	
Jonah	4	,,	787	
Isaiah	66	,,	758	to 699
Micah	7	,,	753	to 722
Obadiah	1	,,	740	
Nahum	3	,,	720	
Jeremiah	52	,,	629	to 561
Zephaniah	3	,,	624	
Habakkuk	3	,,	612	
Daniel	12	,,	606	to 534
Ezekiel	48	,,	595	to 574
Lamentations	5	,,	588	
Ezra	10	history	536	to 457
Haggai	2	prophesied	520	
Zechariah	14	,,	520	to 457
Esther	10	history	462	
Nehemiah	13	,,	445	to 409
Malachi	4	prophesied	433	to 409

NEW TESTAMENT.

	Chapters.	A.D.
Matthew	28	38
1 Thessalonians	5	52
2 Thessalonians	3	53
Galatians	6	53
1 Corinthians	16	57
Romans	16	58
2 Corinthians	13	58
James	5	61
Mark	16	61
Ephesians	6	61
Philippians	4	62
Colossians	4	62
Philemon	1	63
Hebrews	13	63
Luke	24	63
Acts	28	64
1 Timothy	6	64
Titus	3	64
1 Peter	5	64
Jude	1	65
2 Peter	3	65
2 Timothy	4	65
1 John	5	68
2 John	1	69
3 John	1	69
Revelation	22	97
John, Gospel of	21	98

CURIOUS CALCULATION.

Old Testament.	New Testament.
Books....39	Books....27
Chapters....929	Chapters....260
Verses....23,214	Verses....7,959
Words....592,439	Words....181,258
Letters....2,728,100	Letters....838,380
Middle book....Proverbs	Middle book....2 Thess.
Middle chapter....Job xxix.	Middle chapter....Rom. xiii.
Middle verse..2 Chron. xx. 17	Middle verse....Acts xvii. 17
Shortest verse..1 Chron. i. 25	Shortest verse....John xi. 35

Two chapters are alike—2 Kings xix. and Isaiah xxxvii. The alphabet is contained in Ezra vii. 21.

In the whole Scriptures there are 66 books, 1189 chapters, 31,173 verses, 773,697 words, and 3,566,480 letters. The middle chapter of the Bible is Psalm cxvii., which is also the shortest. The middle verse is Psalm cxviii. 8. If we read three chapters every week-day, and five every Sabbath-day, the Bible will be read through in a year. If we read two chapters in the Old, and one in the New Testament every week-day, and six in the Old and four in the New every Sabbath, the Old Testament would be read once, and the New twice in the year. (*See* INSPIRATION.)

SCYTHIANS—A barbarous people, who lived along the borders of the Euxine and Caspian Seas (Col. iii. 11).

SEA—This term was applied by the Hebrews to all large collections of water, even to great rivers (Isa. xi. 15). The "Egyptian Sea" here is the delta of the Nile. The Mediterranean, being the largest sea known to them, was called by distinction the "great sea;" also called in Scripture the "western sea," or "hinder sea" (Deut. xi. 24; Joel ii. 20); also "the sea of the Philistines" (Ex. xxiii. 31).

The "Dead Sea" and "Sea of Galilee," a fresh-water lake, are the chief seas known in the Bible. The former is not alluded to in the New Testament, but is supposed to have had its origin, or been greatly enlarged, by the event which destroyed the cities of Sodom and Gomorrah. So salt are its waters, that neither plants nor fish can live in it. Called the "salt sea" (Gen. xiv. 3), "sea of the plain" (Deut. iv. 49), and "eastern sea" (Joel ii. 20). The Dead Sea is about forty geographical miles in length from north to south, and about nine miles wide from east to west; it lies in a very deep valley, between lofty cliffs on the western side, which rise to the height of 1500 feet, and mountains on the eastern side, the highest ridges of which are from 2000 to 2500 feet above the surface of the water.

"The Dead Sea lay before us in its vast deep chasm, shut in on both sides by ranges of precipitous mountains, their bases sometimes jutting out into the water, and again retreating so as to leave a narrow strip of shore. The view included the whole southern half of the sea quite to its extremity, and, also, as we afterwards found, the greater portion of the northern cliff, although the still higher projecting cliff, El-Mersed, intervened on our left, to prevent our seeing the extremity of the sea in that direction." After a descent through a steep zigzag pass to the shore, Professor Robinson continues—"The approach to the sea is here over a bank of pebbles, six or eight feet higher than the level of the water as we saw it; these are covered with a shining crust, as of salt, or rather of an oily appearance. The water has a slightly greenish hue, and is not entirely transparent; but objects seen through it appear as if seen through oil. It is most intensely and intolerably salt, and leaves behind a nauseous bitter taste, like Glauber's salts. It is said that common salt thrown into it will not even be dissolved; we did not try the experiment, but such would seem very likely to be the fact. The water is exceedingly buoyant. Two of us bathed in the sea, and, although I could never swim before, either in fresh or salt water, yet here I could sit, stand, lie, or swim in the water without difficulty. The shore, in this part, shelved down very gradually, so that we waded eight or ten rods before the water reached our shoulders. The bottom was here stony, but without mud or slime. After coming out, I perceived nothing of the salt crust upon the body of which so many speak. There was a slight pricking sensation, especially where the skin had been chafed, and a sort of greasy feeling, as of oil upon the skin, which lasted for several hours. The bath proved exceedingly refreshing after the heat and burden of the day. . . . The phenomena around the Dead Sea are such as might naturally be expected from the character of its waters and of the region round about—a naked solitary desert. It lies in its deep caldron, surrounded by lofty cliffs of naked limestone rock, and exposed for seven or eight months in each year to the unclouded beams of a burning sun. Nothing, therefore, but sterility and death-like solitude can be looked for upon its shores, and nothing else is actually found, except in those parts where there are fountains or streams of fresh water. . . . While the rest were busy in packing the tent and baggage and loading the animals, I set off on foot, and ascended the pass alone. Three quarters of an hour brought me to the top of the cliff whence we had yesterday enjoyed our first view of the sea. Here I sat down upon the brink of the precipice, and looked abroad again upon the sea and its wild craggy shores, to fix more deeply the impressions of the preceding day. The ripple on the sea creates a gentle surge upon the shore below, the sound of which, as it rose upon the ear, was exceedingly grateful in this vast solitude. Lovely the scene is not; yet magnificently wild, and, in the highest degree, stern and impressive. Shattered mountains and the deep chasm of the rent earth are here tokens of the wrath of God, and of his vengeance upon the guilty inhabitants of the plain, when, 'turning the cities of Sodom and Gomorrah into ashes, he condemned them with an overthrow, making them an example unto them that after should live ungodly.'"—*Robinson's Biblical Researches*, vol. i., pp. 501, 506, 511, 524.

SEA, MOLTEN—The large brazen laver which stood in the court of Solomon's Temple (1 Kings vii. 23; 2 Chron. iv. 2).

SEA, RED—*See* RED SEA.

SEALS—There were two kinds in use among the Hebrews, one for the confirmation of a contract or deed, and another for the fastening of doors, boxes, &c. The seal was generally worn in rings on the fingers, or in bracelets on the arms (Gen. xxxviii. 25; Esth. iii. 12; Dan. xii. 4). The "sealed book," mentioned in Revelation, was sealed with "seven seals," probably to denote its importance and secrecy (Rev. v. 1).

SEARED—*Hardened, blunted* (1 Tim. iv. 2).

SEASONS—The various changes of the year ordered by a merciful God (Gen. viii. 22).

SEBA—*See* SHEBA.

SEBAT—The month according to the Jewish computation agreeing with our January, or the fifth month of the Jewish civil year, and eleventh of their sacred.

SECT—Any party holding peculiar views or doctrines, as the Pharisees and Sadducees, &c. (Matt. xxii. 23; Acts xxiii. 8).

SECUNDUS—A Thessalonian disciple, who accompanied Paul into Asia with others (Acts xx. 4).

SEETHE—To boil, or prepare in boiling water (Ex. xvi. 23; Deut. xiv. 21).

SEIR—*Hairy;* a chief of the Horites who dwelt among the rocks to the east and south of the Dead Sea (Gen. xxxvi. 20), and who gave his name to the country afterwards possessed by the Edomites, called Mount Seir (Gen. xxxii. 3, xxxvi. 8, 9; Deut. ii. 12).

SEIR, MOUNT—A mountain in the territory of Judah (Josh. xv. 10).

SELA, or SELAH—*Rock.* (1.) The metropolis of Edom, and situated in Mount Seir. It was called Joktheel, after it surrendered to Amaziah, king of Judah (2 Kings xiv. 7). Later, it was called Petra by the Greek writers. The present state of this wealthy and renowned city remarkably illustrates the truth of prophecy (Jer. xlix. 7-18; Ez. xxv. 13, xxxv.; Joel iii. 19; Amos i. 11; Obad. 2-18). "Nothing can exceed the desolation of its present condition, although the signs of its former wealth and power are so durable as to have remained many centuries after it was deserted; and they look as if as many more may pass over them without working any visible change. The commencement of the prophecy has been most wonderfully fulfilled; for although it was beyond the foresight of man to imagine that so wealthy and powerful a city should be deserted and desolate, yet all human works and habitations are subject to a like fate,—but the words, 'I will make thee small among the heathen,' have been accomplished to such a degree that the very site of Petra has for centuries been unknown. That a great city should be thus swept from the memory of man, and blotted out for a long season from the knowledge of the world, is a most striking manifestation of the truth of the prophetic record, and utterly exceeded all human foresight and sagacity. But every step in this country exhibits some wonderful fulfilment of the doom which was pronounced while it was flowing with riches and teeming with inhabitants. Every specific misfortune has overtaken this devoted kingdom, and yet there are innumerable remains of what it was."—*Lord Claude Hamilton's Journal.* "I would that the sceptic could stand as I did, among the ruins of this city among the rocks, and there open the sacred book and read the words of the inspired penman, written when this desolate place was one of the greatest cities in the world. I see the scoff arrested, his cheek pale, his lip quivering, and his heart quaking with fear, as the ruined city cries out to him in a voice loud and powerful as that of one risen from the dead. Though he would not believe Moses and the prophets, he believes the handwriting of God himself in the desolation and eternal ruin around him."—*Incidents of Travel in Arabia Petra, &c. By an American.*

(2.) A musical term for a rest or pause, employed upwards of seventy times in the book of Psalms (Ps. iii. 2, 4, 8, iv. 2, 4, vii. 5, ix. 16, 20, xxxii. 5, &c.; Hab. iii. 3, 9, 13).

SELEUCIA—A Syrian city, situated west of Antioch, on the sea-coast, so called from Seleucius Nicanor. Here Paul and Barnabas embarked on their first journey for Cyprus (Acts xiii. 4).

SENNACHERIB—*Sin has multiplied his brethren;* king of Assyria, who, in the reign of Hezekiah, king of Judah, laid siege to Jerusalem, but the Lord laid waste his army by a destroying angel, and he returned into his own country, where he was slain by his two sons, as he was worshipping in the temple of Nisroch his god (2 Kings xix. 7-37). The

expedition of this monarch to Phœnicia and Palestine has been found inscribed on a clay cylinder brought by Colonel Taylor to England in 1846. The following translation, by Colonel Rawlinson, contains a remarkable confirmation of Scripture history. Sennacherib says:—"In the autumn of the year, certain other cities, which refused to submit to my authority, I took and plundered. The nobles and the people of *Ekron*, having expelled their king, *Haddiya*, and the Assyrian troops who garrisoned the town, attached themselves to *Hezekiah*, of Judea, and paid their adorations to his god (the name is lost). The kings of Egypt also sent horsemen and footmen belonging to the army of the king of *Mirukha* (Meroe, or Ethiopia), of which the numbers could not be counted. In the neighbourhood of the city of *Allakhis* (Lachish), I joined battle with them. The captains of the cohorts, and the young men of the kings of Egypt, and the captains of the cohorts of the king of Meroe, I put to the sword in the country of *Lubana* (Libnah). Afterwards I moved to the city of *Ekron*, and the chiefs of the people having humbled themselves, I admitted them into my service; but the young men I carried in captivity to inhabit the cities of Assyria. Their goods and wealth also I plundered to an untold amount. Their king *Haddiya*, I then brought back from the city of *Jerusalem*, and again placed in authority over them, imposing on him the regulated tribute of the empire; and because King Hezekiah, king of Judea, did not submit to my yoke, forty-six of his strong fenced cities, and innumerable smaller towns which depended on them, I took and plundered; but I left to him Jerusalem, his capital city, and some of the inferior towns around it. . . . The cities which I had taken and plundered I detained from the government of Hezekiah, and distributed between the kings of *Ashdod*, and *Ascalon*, and *Ekron*, and *Gazah;* and having thus invaded the territory of these chiefs, I imposed upon them a corresponding increase of tribute over that to which they had formerly been subjected; and because Hezekiah still continued to refuse to pay me homage, I attacked and carried off the whole population, fixed and nomade, which dwelt around Jerusalem, with thirty talents of gold and eight hundred talents of silver, the accumulated wealth of the nobles of Hezekiah's court, and of their daughters, with the officers of his palace, men slaves and women slaves. I returned to Nineveh, and I accounted this spoil for the tribute which he refused to pay me."

SEPHAR—*Numbering;* the boundary line of the Joktanite tribes (Gen. x. 30).

SEPHARAD—A district of Asia Minor, or close to it, where the exiles from Jerusalem were taken (Obad. 20).

SEPHARVAIM—An Assyrian city, afterwards called Samaria (2 Kings xvii. 24, xviii. 34; Isa. xxxvi. 19). Supposed to be represented by Sipphara, in Mesopotamia.

SEPTUAGINT—The Greek translation of the Old Testament, made under Ptolemy Philadelphus by seventy-two Jews, usually called the LXX., being a round number. It was made at an early period, and is the oldest version of the Hebrew Scriptures known. This version was very extensively used among the Jews, so that the writers of the New Testament mostly quote from it, as also our Lord and his apostles (Deut. viii. 3, in Matt. iv. 4; Deut. vi. 16, in Matt. iv. 7; Hosea vi. 6, in Matt. ix. 13; Zech. xiii. 7, in Matt. xxvi. 31, &c.).

SEPULCHRES—Burying-places for the dead. Those among the Jews were chiefly in hollow places dug out of the rocks, as that of Abraham for Sarah, and our Saviour at Mount Calvary (Gen. xxiii. 6; Mark xv. 46).

SERAH—*Princess;* daughter of Asher (Gen. xlvi. 17; Num. xxvi. 46; 1 Chron. vii. 30).

SERAIAH—*Warrior of Jehovah.* There are several persons of this name in Scripture:—(1.) The scribe or secretary of David (2 Sam. viii. 17).

(2.) Father of Ezra (Ezra vii. 1).

(3.) High priest when Jerusalem was taken by the Chaldeans, and sent to Riblah, where he was put to death (2 Kings xxv. 18; 1 Chron. vi. 14; Jer. lii. 24).

(4.) Son of Azriel (Jer. xxxvi. 26).

(5.) Son of Neriah, who held a high office in the court of king Zedekiah (Jer. li. 59).

(6.) Son of Tanhumeth, an accomplice in the conspiracy against Gedaliah (2 Kings xxv. 23; Jer. xl. 8).

SERAPHIMS—*Burning ones;* the name applied to the symbolic figures, or creatures, in the vision which Isaiah saw in the temple, and to these only in this instance in Scripture (Isa. vi. 2-6). It is most probable, accordingly, that the prophet thus designates the cherubim, afterwards seen and described by Ezekiel and John. As seen by Isaiah, each had six wings, they were near the throne of God, and three times proclaimed his holiness. This description as to form, position, and employment, is substantially the description which John gave of the cherubim (Rev. iv. 6-9). The designation was given from their appearance—like fire; and both their appearance, and the designation expressing it, were, in the circumstances, appropriate. Fire is a symbol of Divine wrath; and the seraphim came as ministers of vengeance to visit with swift judgment a rebellious people, abandoned to judicial blindness. In the time of Ezekiel, which was a time of retribution, the cherubim in his visions were like fire, from which issued rapid flashes of lightning (Ez. i. 13, 14). (*See* CHERUB.)

SERGIUS PAULUS—A Roman proconsul in command of Cyprus, converted by Paul (Acts xiii. 7, 12).

SERPENTS—These may be divided into several kinds:—The horned snake, a most poisonous reptile (Gen. xlix. 17); the fiery flying serpents, such as bit the Israelites in the wilderness (Num. xxi. 6); and the dragon, of which there are said to be three kinds (Job xxx. 29; Ps. xliv. 19; Isa. xiii. 22; Jer. ix. 11; Micah i. 8).

SERVANT—This most generally signifies a *slave*, for among the Hebrews the greater part of the servants were slaves. But there was this difference between the Hebrew and the Gentile slave—the Hebrew slaves continued in service only for a certain time, or till the year of jubilee, when they were freed (Ex. xxi. 2-6; Lev. xxv. 39-43); but the Gentile, once made a slave, was subject to the will of his master, and could be kept, exchanged, or sold, according to his master's pleasure (Lev. xxv. 44-46).

SERVANTS, DUTY OF—Eph. vi. 5-7; Col. iii. 22; 1 Tim. vi. 1; Tit. ii. 9; 1 Pet. ii. 18.

SERUG—*Branch;* the son of Reu, and father of Nahor (Gen. xi. 20; Luke iii. 35).

SETH—*Compensation;* the third son of Adam, and father of Enos; so named by his mother, as one sent to replace Abel (Gen. iv. 25, v. 3-6).

SEVEN—Denoting perfection, several great events having reference to this number—such as the creation of the world, the resting of God on the seventh day. Every seventh year was a sabbatical year, and the seventh times seven, or forty-ninth year, was the year of jubilee (Gen. ii. 2; Lev. xxv. 4, 5, 8). See also Gen. xxi. 28; Ex. xxxvii. 23; Lev. iv. 16, 17; 1 Sam. ii. 5; Ps. xii. 6, lxxix. 12; Prov. xxvi. 16; Jer. xv. 9. In some of these the number seven is put for an indefinite number.

SEVENTY—(1.) Elders appointed to assist Moses (Ex. xviii. 25, xxiv. 1; Num. xi. 16, 24).

(2.) Weeks for Daniel's prophecy (Dan. ix. 24, 27).

(3.) Disciples sent out by the Saviour (Luke x. 1, 17).

SHAALABBIN—*City of foxes;* a city of the tribe of Dan (Josh. xix. 42).

SHAASHGAZ—*Servant of the beautiful;* title of a Persian eunuch; the keeper of the women in the court of Ahasuerus (Esth. ii. 14).

SHADDAI—A name given to Jehovah. It is given as El-Shaddai in Gen. xvii. 1, but everywhere else is rendered by Almighty—its true meaning.

SHADOW—Figure or type; as the paschal lamb, of Christ (Ex. xii. 3, 5, xxix. 39); the scape-goat (Lev. xvi. 20-22; Heb. ix. 28); the manna (Ex. xvi. 15-35).

SHADRACH—A friend of Daniel, who, along with Meshach and Abednego, was delivered out of the fiery furnace, into which they were cast by order of Nebuchadnezzar, for refusing to worship his golden idol (Dan. iii. 12, 13-30).

SHAHARAIM—*Two dawns;* a descendant of Benjamin, who lived in Moab (1 Chron. viii. 8).

SHALISHA—*Triangular;* a district near Mount Ephraim, through which Saul passed in search of the asses of his father Kish (1 Sam. ix. 4).

SHALLOT, or GARLICK—The original word (*shumim*) occurs only once in the Bible (Num. xi. 5).

SHALLUM—*Retribution.* (1.) Fifteenth king of Israel, who killed Zechariah, son of Jeroboam II., and then mounted the throne, which he occupied only one month, when he was slain by Menahem, who succeeded him (2 Kings xv. 10-15).

(2.) King of Judah and son of Josiah (Jer. xxii. 11).

SHALMANESER—*Likeness of Anu;* king of Assyria (2 Kings xvii. 3, xviii. 9).

SHAMGAR—Son of Anath and third judge of Israel, who slew six hundred of the Philistines with an ox-goad (Judges iii. 31).

SHAMIR—*A sharp point.* (1.) A city of Judah (Josh. xv. 48).

(2.) A city in the mountains of Ephraim, and dwelling-place of Tola, the son of Puah (Judges x. 1).

SHAMMAH—*Astonishment, desolation;* one of the three chiefs of the thirty mighty men of David, who assisted, along with Eleazar, in routing the Philistines (2 Sam. xxiii. 11, 12). Several others of the same name (Gen. xxxvi. 13, 17; 1 Sam. xvi. 9; 2 Sam. xiii. 3, 32; 1 Chron. xi. 27).

SHAPHAN—*Coney;* the secretary or scribe of king Josiah (2 Kings xxii. 3, 12; Jer. xxxvi. 10).

SHAPHAT—*Judging,* or *a judge.* (1.) The father of Elisha (1 Kings xix. 16).

(2.) One of those sent to spy the land of promise (Num. xiii. 5). Others (1 Chron. iii. 22, v. 12, xxvii. 29).

SHAREZER—*Prince of fire;* son of Sennacherib, and one of those who slew his father (2 Kings xix. 37; Isa. xxxvii. 38).

SHARON—*A great plain;* a level tract along the Mediterranean, lying between Mount Carmel and Cesarea, and famous for its great beauty and fertility (1 Chron. v. 16, xxvii. 29; Song ii. 1; Acts ix. 35). It is thus described by the Rev. Mr Thomson, an American missionary:—"The whole valley of Sharon, from the mountains of Jerusalem to the sea, and from the foot of Carmel to the hills of Gaza, is spread before you like a painted map, and is extremely beautiful, especially at evening, when the last rays of the setting sun gild the distant mountain tops, the weary husbandman returns from his labour, and the bleating flocks come frisking and joyful to their fold. At such a time I saw it, and lingered long in pensive meditation, until the stars looked out from the sky, and the cool breezes of evening began to shed soft dews on the feverish land. What a paradise was here when Solomon reigned in Jerusalem, and sang of the 'roses of Sharon!' And what a heaven upon earth will be here again, when he that is 'greater than Solomon' shall sit on the throne of David his father; for 'in his days shall the righteous flourish, and abundance of peace so long as the moon endureth!'"

SHAVING—*See* HAIR.

SHEAF—Under the Mosaic dispensation, at the reaping of the harvest, the sheaf of the first-fruits was to be brought to the priest, who was to wave it before the LORD, as an offering unto him (Lev. xxiii. 10, 11).

SHEBA, or SEBA—*Oath.* (1.) A son of Joktan (Gen. x. 28).

(2.) A son of Jokshan and grandson of Abraham (Gen. xxv. 3).

(3.) **QUEEN OF**—Heard of the fame of Solomon, and went to visit him (1 Kings x. 1).

(4.) A country to the south of Judah, abounding in gold, spices, and perfumes (Jer. vi. 20; Ez. xxvii. 22).

SHEBNAH—*Youth;* the secretary of king Hezekiah (2 Kings xviii. 18).

SHECHEM—*Back.* (1.) Son of Hamor the Hivite, and a prince, who defiled Dinah, the daughter of Jacob, and was murdered, in revenge, by her brothers Simeon and Levi (Gen. xxxiv. 2, 13-31).

(2.) A town in the mountains of Ephraim, north of Jerusalem, and a very ancient place. It was the scene of many of the important events in Jacob's life (Gen. xxxiii. 18, 19, xxxiv. 1, 2, 20, 24, 26). It was made a city of refuge by Joshua (Josh. xx. 7), and afterwards became the capital of Samaria, and was called Sychar (John iv. 5).

SHEEP—An animal well known to the ancients, who had often numerous flocks of them, which they tended with great care, generally giving the charge of them to their sons or daughters (Job i. 3, xlii. 12). They were the chosen animals for sacrifice (Lev. i. 10, xxii. 19). Their fat was forbidden to be eaten (Lev. vii. 23).

SHEKEL—The name both of a weight and a coin among the Hebrews. The former was supposed to be rather more than nine pennyweight troy (Gen. xxiv. 22; Ex. xxx. 23; Ez. iv. 10). The value of the coin in gold was one pound sixteen shillings and sixpence (Num. vii. 14, 20, 26, 32, &c.); and in silver about two shillings and threepence (Gen. xxiii. 15; Ex. xxx. 13, 15; 2 Kings xv. 20).

SHEM—*Name, renown;* son of Noah, who, along with Japheth, received a blessing from their father for an act of dutiful respect towards him (Gen. ix. 23-27).

SHEMAIAH—*Whom the Lord heareth;* there were two prophets of this name; one, a true prophet, who lived in the reign of Rehoboam, and who is stated to have written the chronicles of that reign (1 Kings xii. 22, 24; 2 Chron. xii. 15). The other of this name was a false prophet, who opposed Jeremiah, and wrote against him to Jerusalem, urging the authorities to silence him as a deceiver (Jer. xxix. 24-32).

SHEMEBER—*Name of wing;* king of Zeboiim, one of "the cities of the plain" (Gen. xiv.).

SHEMER—*Custody;* the owner of the hill of Samaria and the person from whom that city derived its name. (*See* SAMARIA.)

SHEPHATIAH—*Judge of the Lord.* There were several persons so called:—(1.) The son of David by Abital (2 Sam. iii. 4). (2.) One of the valiant men who went to David at Ziklag (1 Chron. xii. 5). (3.) The head of the tribe of Simeon in David's time (1 Chron. xxvii. 16). (4.) A son of Jehoshaphat (2 Chron. xxi. 2). (5.) One of the nobles who urged Zedekiah to put Jeremiah to death (Jer. xxxviii. 1). (6.) Two more, heads of families among the returned Jews (Ezra ii. 4; Neh. xi. 4).

SHEPHERD—This was an office of some honour and importance in ancient times, when the wealth of families consisted in their flocks and herds. The patriarchs were shepherd-kings, and their sons and daughters tended their cattle. The name is figuratively applied to God (Ps. xxiii. 1); also to kings (Ez. xxxiv. 23); also to prophets (Zech. xi. 3). It is prophetically applied to Christ (Isa. xl. 11; Zech. xiii. 7), and applied by Christ to himself (John x. 11, 14). It was one of the chief titles given to him by his apostles (Heb. xiii. 20; 1 Pet. v. 4).

SHEW-BREAD—Twelve loaves of unleavened bread, which were ordered to be laid on the golden table in the holy place, and changed every sabbath-day (Ex. xxv. 30; Lev. xxiv. 5-9). The number twelve had respect to the twelve tribes of Israel, and meant that the tribes had, equally, a share in what the shew-bread symbolised. These loaves were called shew-bread, or bread of faces or presence, because continually exhibited before the Lord in the holy place (Ex. xxv. 30). None but the priests were permitted to eat of it. David once broke through this restriction (1 Sam. xxi. 3, 4; Matt. xii. 7).

SHIBBOLETH, or SIBBOLETH—Referred to in Judges xii. 6.

SHIELD—A piece of defensive armour which can be moved so as to cover the whole body. It was made of various materials, but chiefly of wood, covered with hides, and studded with brass, or overlaid, in some cases, with silver and gold (1 Sam. xvii. 7; 1 Kings x. 17, xiv. 26, 27). God is declared to be a shield to his people (Gen. xv. 1; Ps. xxxiii. 20, lxxxiv. 11). The faith of the believer is compared to it (Eph. vi. 16).

SHILOH—It is one of the names applied to the Messiah in Jacob's prophecy (Gen. xlix. 10). It was also the name of a city in the tribe of Ephraim, about twelve miles from Shechem. It was here the tabernacle was first set up, and here it continued till the ark was taken by the Philistines (Josh. xix. 51; 1 Sam. iv.).

SHIMEI—*Hearer;* son of Gerah, and kinsman of Saul. When David was flying from Jerusalem, on account of Absalom's rebellion, Shimei met him and insulted over him in the day of his calamity, throwing stones at him, and following him with curses (2 Sam. xvi. 5-13, xix. 16; 1 Kings ii. 8, 9, 36-46).

SHINAR—*Casting out;* the name of the place on which Babylon was built (Gen. x. 10, xiv. 1; Dan. i. 2; Zech. v. 11).

SHIP—The ancient ships were propelled both by sails and oars, but chiefly by the latter. They were low in the water as compared to modern vessels, and were but a larger kind of boat. On the prow they carried a kind of figurehead, or sign, from which they were named and known. The Jews, being an inland people, had not much to do with ships. The vessels on the Sea of Galilee called ships, were but small fishing and ferry boats.

SHISHAK—King of Egypt. He declared war against Rehoboam, attacked Jerusalem, and took away the treasures of the Lord's house (2 Chron. xii. 2).

SHITTAH, or SHITTIM—(1.) A valuable and fragrant wood which was much used in the building of the tabernacle. It is supposed to be the wood of the black acacia. In Isa. xli. 19, it is mentioned along with the myrtle and other fragrant shrubs.

(2.) There is also a place called Shittim in the plain of Moab, where the people of Israel encamped before they crossed the Jordan to take possession of the promised land (Num. xxv. 1, comp. Micah vi. 5).

(3.) There was besides another place called the *Vale of Shittim*, not far from Jerusalem, though its situation cannot now be identified (Joel iii. 18).

SHOE—*See* SANDALS.

SHUNEM—*Two resting-places;* a town belonging to the tribe of Issachar. It was the birthplace of Abishag, the wife of David (1 Kings i. 3), and the residence of the Shunammite with whom Elisha lodged (2 Kings iv. 8). It was here the Philistines pitched their camp before the battle of Gilboa (1 Sam. xxviii. 4).

SHUR—*A fort;* a city on the frontiers of Egypt and Palestine (Gen. xvi. 7, xxv. 18; 1 Sam. xv. 7).

SHUSHAN, or SUSA—*Lily;* capital of Susiana, or Persia. Here the Persian kings had their winter palace, their summer residence being at Ecbatana. The scene of the incidents related in the book of Esther is laid at Shushan. Daniel had some of his visions here, and tradition still points to his tomb in the neighbourhood of the place, which is now a deserted wilderness (Esth. i. 2, 5; Neh. i. 1; Dan. viii. 2).

SIDON, or ZIDON—*Fishing;* the capital of Phœnicia, so called after the name of its founder, the eldest son of Canaan (Gen. x. 15). It was assigned to the tribe of Asher, but they never obtained possession of it (Judges i. 31). It is a seaport on the Mediterranean, with a fine harbour, and was the great commercial emporium of the East in the days of the early kings.

SIGN—Is a word that has various meanings. (1.) It denotes a pledge (Gen. ix. 12, 13, xvii. 11, 12). (2.) It is used to signify a miracle (Ex. iv. 7-9). (3.) It is frequently used to express the proof or evidence of a thing. In this sense, it applies to a miracle (Ex. iii. 12; Judges vi. 17; 2 Kings xx. 8).

SIHON—*Sweeping away;* king of the Amorites, who resisted the progress of the Israelites as they were passing through the wilderness, but who was conquered by them (Num. xxi. 21-31; Deut. ii. 26-37).

SIHOR—*Very black;* the Hebrew name for the river Nile (Isa. xxiii. 3; Jer. ii. 18).

SILAS—A contraction of Silvanus. He was chosen to accompany Paul and Barnabas in their second journey through Asia Minor (Acts xv. 22, 32), remaining at Berea when Paul was obliged to fly from it (Acts xvii. 10, 14). They again met at Corinth (Acts xviii. 5), where Silas was labouring as an evangelist (2 Cor. i. 19). Paul associates him with Timothy and himself in his salutations to the Church of the Thessalonians (1 Thess. i. 1).

SILOAM—*Sent;* "The name Siloah, or Siloam, which has obtained such celebrity in the Christian world, is found only three times in the Scriptures as applied to waters; once in the prophet Isaiah (Isa. viii. 6), who speaks of it as running water; again, as a pool, in Nehemiah (Neh. iii. 15); and, lastly, also as a pool, in the account of our Lord's miracle of healing the man who had been born blind (John ix. 7, 11). None of these passages afford any clue as to the situation of Siloam. But this silence is amply supplied by the historian Josephus, who makes frequent mention of Siloam as a fountain, and says, expressly, that the valley of the Tyropœon extended down to Siloam; or in other words, Siloam was situated in the mouth of the Tyropœon, on the south-east part of the ancient city, as we find it at the present day. Its waters, he says, were sweet and abundant. There can be no room for question that the Siloam of Josephus is identical with that of the Scripture. . . . It is a small deep reservoir in the mouth of the Tyropœon, into which the water flows from a smaller basin excavated in the solid rock a few feet higher up; and then the little channel by which the stream is led off along the base of the steep rocky point of Ophel, to irrigate the terraces and gardens extending into the valley of Jehoshaphat below. The distance from the eastern point of Ophel nearest this latter valley to the said reservoir, is 255 feet. The reservoir is 53 feet long, 18 feet broad, and 19 feet deep; but the western end is in part broken down. Several columns are rebuilt into the side walls, perhaps belonging to a former chapel, or intended to support a roof; but there is now no other appearance of important ruins in the vicinity. No water was standing in the reservoir as we saw it; the stream from the fountain only passed through, and passed off to the gardens. The smaller upper basin, or fountain, is an excavation in the solid rock, the mouth of which has, probably, been built up in part, in order to retain the water. A few steps lead down on the inside to the water beneath the vaulted rock, and close at hand, on the outside, is the reservoir. The water finds its way out beneath the steps into the latter. This basin is perhaps five or six feet in breadth, forming merely the entrance, or rather the southern termination of the long and narrow subterranean passage beyond, by which the water comes from the fountain of the Virgin."—*Robinson's Biblical Researches*, vol. i., pp. 333, 336.

SILVER—We find no reference to this precious metal till the days of Abraham. Before his time brass and iron seem to have been the only metals in use (Gen. iv. 22); but we read that he was rich in silver and gold, as well as in flocks and herds, and it appears that these metals were then the common medium of exchange (Gen. xxiii. 16), and were paid by weight.

SIMEON—*Favourable hearing.* (1.) The second son of Jacob by Leah, and the father of the tribe so called (Gen. xxix. 33).

(2.) The aged saint who met Mary in the temple, and took the infant Saviour in his arms, and blessed him (Luke ii. 25-35).

SIMON—The same as Simeon. There were several Scripture characters by whom this name had been borne:—(1.) Simon, the apostle, and son of Jonas, whose name was changed by our Lord into Peter. (2.) Simon Zelotes, who was also one of the twelve (Luke vi. 15; Acts i. 13). (3.) Simon, son of Cleophas, brother to James and Jude, and kinsman of our Lord, who is supposed, with some probability, to be the same as the former surnamed Zelotes (Matt. xiii. 55; Mark vi. 3). (4.) Simon, the father of Judas Iscariot (John vi. 71, xii. 4, xiii. 2-26). (5.) Simon, the Pharisee, who invited Jesus to his house (Luke vii. 36-44). (6.) Simon, the leper, who gave a feast at Bethany after the raising of Lazarus from the dead (Matt. xxvi. 6; Mark xiv. 3; comp. John xii. 2). (7.) Simon, the Cyrenian, who was compelled to bear the cross (Matt. xxvii. 32; Luke xxiii. 26). (8.) Simon, the tanner, at whose house Peter lived at Joppa (Acts ix. 43, x. 6, xvii. 32). (9.) Simon Magus, the sorcerer (Acts viii. 9-24).

SIN—*Clay;* a city in Egypt, supposed to be Pelusium (Ez. xxx. 15, 16). It was also the name of the desert into which the Israelites entered when they left the Red Sea (Ex. xvi. 1, xvii. 1).

SINAI—A rocky district in Arabia Petræa. That part of it on which the law was given consists of a lofty range of mountains about three miles in length, of which Horeb forms the northern ridge, and Sinai the southern. It is, however, doubtful on which of these ridges the law was proclaimed (Ex. xix., xx., &c.). Dr Robinson is of opinion that the law was proclaimed from the summit of Ras-es-Sufsafeh, one of the highest peaks in Horeb. He thus describes his ascent:—"While the monks were here employed in lighting tapers and burning incense, we determined to scale the almost inaccessible peak of Es-Sufsafeh before us, in order to look out upon the plain, and judge for ourselves as to the adaptedness of this part of the mount to the circumstances of the Scripture history. This cliff rises some 500 feet above the basin, and the distance to the summit is more than half a mile. We first attempted to climb the side in a direct course, but found the rock so smooth and precipitous, that after some falls and more exposures, we were obliged to give it up, and clamber upwards along a steep ravine, by a more northern and circuitous course. From the bed of this ravine we were able to climb around the face of the northern precipice, and reach the top, along the deep hollow worn out in the granite by the weather during the lapse of ages, which gives to this part, as seen from below, the appearance of architectural ornament. The extreme difficulty and even danger of the ascent was well rewarded by the prospect that now opened before us. The whole plain Er-Rahah lay spread out beneath our feet, with the adjacent wadys and mountains; while Wady Esh-Sheikh on the right, and the recess on the left, both connected with, and opening broadly from Er-Rahah, presented an area which serves nearly to double that of the plain. Our conviction was strengthened, that here, or on some one of the adjacent cliffs, was the spot where the Lord 'descended in fire,' and proclaimed the law. Here lay the plain where the whole congregation might be assembled; here was the mount that could be approached and touched, if not forbidden; and here the mountain brow, where alone the lightnings and the thick cloud would be visible, and the thunders and the voice of the trump be heard, when the Lord 'came down in the sight of all the people upon Mount Sinai.' We gave ourselves up to the impressions of the awful scene, and read, with a feeling that will never be forgotten, the sublime account of the transaction and the commandments there promulgated, in the original words as recorded by the great Hebrew legislator. . . . . We were satisfied, after much examination and inquiry, that in no other quarter of the peninsula, and certainly not around any of the higher peaks, is there a spot corresponding in any degree so fully as this to the historical account, and to the circumstances of the case. I have entered above more fully into the details, because former travellers have touched upon this point so slightly; and because, even to the present day, it is a current opinion among scholars that no open space exists among these mountains. We were surprised as well as gratified to find here, in the inmost recesses of these dark granite cliffs, this fine plain spread out before the mountain; and I know not when I have felt a thrill of stronger emotion, than when, in first crossing the plain, the dark precipices of Horeb rising in solemn grandeur before us, we became aware of the entire adaptedness of the scene to the purposes for which it was chosen by the great Hebrew legislator. Moses, doubtless, during the forty years in which he kept the flocks of Jethro, had often wandered over these mountains, and was well acquainted with their valleys and deep recesses, like the Arabs of the present day. At any rate he knew and had visited the spot to which he was to conduct his people; this *adytum* in the midst of the great circular granite region, with only a single feasible entrance; a secret holy place, out from the world, amid lone and desolate mountains."—*Biblical Researches*, vol. i., pp. 106, 107, 119.

SINIM—Mentioned in Isa. xlix. 12, and supposed to be China.

SISERA—*A field of battle;* a general who commanded the army of Jabin, king of Canaan. He was sent with an immense force to put down a revolt of the Israelites, who had been oppressed by Jabin twenty years. He encamped on the river Kishon, where he was attacked by Barak, at the head of ten thousand men of the tribes Zebulun and Naphtali, and utterly routed. Sisera fled on foot from the field, and sought refuge in the tent of Jael, the wife of Heber the Kenite. When fast asleep she slew him by driving a nail into his temple; B.C. 1300 (Judges iv., v. 20-30; 1 Sam. xii. 9; Ps. lxxxiii. 9).

SIVAN—The third month of the Jewish year. (*See* YEAR.)

SLAVE—The first reference to slave-trading that we meet with in the Bible occurs in connection with the selling of Joseph (Gen. xxxvii. 27, 28). In the times of the patriarchs, their servants consisted of two classes—those "born in the house," and those "bought with money" (Gen. xvii. 13). The former were treated with great kindness and confidence, and were sometimes admitted to the privileges of members of the family. In default of issue, Eliezer of Damascus would have been made Abraham's heir (Gen. xv. 2-4). In all the accounts which are given of the *wealth* of the patriarchs, there is no mention of slaves as constituting a part of it (Gen. xiii. 2, 5). When their *power* or greatness is spoken of, the number of their men and women servants is referred to (Gen. xxiv. 34, 35). See also the light in which Job's servants were regarded (Job xxxi. 13-23). With the Israelites, servitude was either voluntary or the effect of legal liability (Lev. xxv. 39, 47; Ex. xxi. 7, xxii. 3, 4; Deut. xv. 14). Strangers only, or the descendants of such, could be bought with money; but however acquired, this law secured to Jewish servants great privileges, which gave them a position in the family very different from that of modern slaves (Ex. xxi. 1, 11, 26, 27; Lev. xxv. 8, 10, 44-46, 54; Deut. xv. 12, xxiii. 15, 16). Man-stealing was punishable with death (Ex. xxi. 16; Deut. xxiv. 7).

SMITH—Tubal-cain was the first of his craft (Gen. liv. 22). They were of great importance, not only to the prosperity but to the political strength and independence of the ancient nations (1 Sam. xiii. 19; comp. Judges v. 8; 2 Kings xxiv. 14; Jer. xxiv. 1, xxix. 2).

SMYRNA—A celebrated city of Ionia, in Asia Minor, and the seat of one of the seven churches (Rev. ii. 8-11). Polycarp, the disciple of John, is supposed to be "the angel of the church of Smyrna" to whom the apocalyptic message was addressed.

SODOM—*Flaming;* a city in the vale of Siddim. Lot settled in it after his separation from Abraham (Gen. xiii. 12, xiv. 12). It was destroyed by fire from heaven, for the extreme wickedness of its inhabitants (Gen. xix.).

SODOM, VINE OF—(Deut. xxxii. 32); a species of tree which bears the fruit called the "apples of Sodom." "One of the first objects which attracted our notice, on arriving at 'Ain Jidy, was a tree with a singular fruit, which, without knowing at the moment whether it had been observed by former travellers or not, instantly suggested to our minds the far-famed fruits which grow near that bituminous lake where Sodom stood. This was the *osher* of the Arabs, the *asclepias gigantea v. pracera* of botanists, which is found in abundance in Upper Egypt and Nubia, and also in Arabia Felix, but seems to be confined, in Palestine, to the borders of the Dead Sea. We saw it only at 'Ain Jidy. Hasselquist found it in the desert, between Jericho and the northern shore; and Irby and Mangles met with it, of large size, at the south end of the sea and on the isthmus of the peninsula. We saw here several trees of the kind, the trunks of which were six or eight inches in diameter; and the whole height from ten to fifteen feet. It has a greyish, cork-like bark, with long oval leaves; and in its general appearance and character it might be taken for a gigantic perennial species of the milk-weed or silk-weed found in the northern parts of the American States. Its leaves and flowers are very similar to those of the latter plant; and when broken off, it in like manner discharges copiously a milky fluid. The fruit greatly resembles, externally, a large smooth apple or orange, hanging in clusters of three or four together, and, when ripe, is of a yellow colour. It was now fair and delicious to the eye, and soft to the touch; but on being pressed or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is indeed filled chiefly with air, like a bladder, which gives it the round form; while in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk, with seeds precisely like the pod of the silk-weed, though very much smaller, being, indeed, scarcely the tenth part as large. The Arabs collect the silk, and twist it into matches for their guns, preferring it to the common match, because it requires no sulphur to render it combustible. The most definite account we have of the apples of Sodom, so called, is in Josephus, who, as a native of the country, is a better authority than Tacitus, or other foreign writers. After speaking of the conflagration of the plain, and the yet remaining tokens of the Divine fire, he remarks, 'that there are still to be seen ashes reproduced in the fruits; which indeed resemble edible fruits in colour, but, on being plucked with the hands, are dissolved into smoke and ashes.' In this account, after a due allowance for the marvellous in all popular reports, I find nothing which does not apply almost literally to the fruit of the *osher*, as we saw it. It must be plucked and handled with great care, in order to preserve it from bursting. We attempted to carry some of the boughs and fruit with us to Jerusalem, but without success."—*Robinson's Biblical Researches in Palestine*, vol. i., pp. 522, 523.

SOLOMON—*Peaceable;* son of David by Bathsheba, and his successor on the throne of Israel. He was the most splendid and powerful of the kings, and the inspired writer of the Proverbs and the Canticles. As a poet, philosopher, statesman, judge, and monarch, he was perhaps the most highly and variously accomplished man that ever wore a crown; but his character was marred, in no common degree, by those moral blemishes which are ranked among the faults of the great, and "follies of the wise." (*See* 1 Kings ii.-xi.; 2 Chron. i.-ix.).

SONG OF SOLOMON—Called the Song of Songs, on account of its poetical and spiritual merits. It is supposed to be an epithalamium or nuptial dialogue, or dramatic poem, having an allegorical reference to Christ and the Church. In its plot, or ground-work, it has a strong resemblance to that of the 45th Psalm.

SOOTHSAYER—*See* WITCHCRAFT.

SOPATER OF BEREA—He accompanied Paul to Asia Minor (Acts xx. 4), and is supposed to be the same with Sosipater, mentioned in Rom. xvi. 21, who was a kinsman of the apostle.

SORCERER—*See* MAGICIAN.

SOREK—*Choice vine;* a valley referred to in Judges xvi. 4; and supposed to be near to Zorah, and north of Eleutheropolis.

SOSTHENES—Chief ruler of the synagogue at Corinth, who was beaten, and brought before Gallio, on account of the tumult raised against Paul, in which he appears to have been a ringleader (Acts xviii. 17). There is another of the same name mentioned by Paul as a brother, in 1 Cor. i. 1, and supposed by some to be the former Sosthenes, converted to the faith which he was engaged in persecuting.

SPAIN—This name was anciently applied to the whole of the Peninsula, including Portugal. Paul expresses his intention to visit this country in his missionary travels, but whether he was enabled to fulfil this intention is doubtful (Rom. xv. 24, 28).

SPARROW—This term is supposed to include the whole tribe of small birds held as clean by the law (Gen. vii. 14; Lev. xiv. 4; Ps. lxxxiv. 3; Matt. x. 29; Luke xii. 6, 7).

SPICES—Much used in the East, as they are in all tropical countries. Those mentioned in Scripture comprehend the most of those aromatic substances which are imported from these regions at present. They were used in the tabernacle worship (Ex. xxx. 34-38); also in perfuming the persons of the living (Esth. ii. 12; Ps. xlv. 8; Prov. vii. 17); also in embalming the bodies of the dead (2 Chron. xvi. 14; Mark xvi. 1; John xix. 40).

SPIDER—The web of this insect is referred to in Job viii. 14 and Isa. lix. 5, as an example of ingenious and laborious fragility.

SPIES—See the account given of those who were sent to view the promised land (Num. xiii., xiv.; Deut. i. 22; Josh. ii.).

SPIKENARD—A very rich and costly perfume (Song i. 12, iv. 14; Mark xiv. 3, 9; John xii. 3, 7).

SPIRIT and HOLY SPIRIT—*See* TRINITY.

SPIRITS—In the sense of teachers, pretenders, or professors of religion (Matt. vii. 15; 1 John iv. 1; Rev. ii. 2).

STACHYS—*Spike;* a Roman disciple and friend of Paul (Rom. xvi. 9).

STANDARDS, or ENSIGNS—These were used by the Israelites, who were directed to encamp each by the standard of his tribe, and the ensign of his father's house (Num. ii. 2). They had three kinds of standards—for tribes, clans, and families; and these were distinguished by different devices.

STEPHANAS—*Crown;* one of the Corinthian disciples whose household Paul baptized, and who was the first of his converts in Achaia (1 Cor. i. 16, xvi. 15).

STEPHEN—*Crown;* the deacon and proto-martyr (Acts vi. 5-15, vii.).

STOICS and EPICUREANS—Referred to in Acts xvii. 18. The first were so called (from *stoa*, porch) because Zeno, the founder of the sect, taught in a certain porch at Athens. The latter were disciples of Epicurus. These were two rival and antagonistic schools; the first teaching that mortification and self-denial was the highest good; the second, that it consisted in sensual enjoyment.

STONING—A capital punishment among the Jews (Lev. xx. 2, 27; Num. xv. 35, 36; Deut. xiii. 1-11).

SUCCOTH—*Booths;* the first encampment of the Israelites on the Egyptian side of the Red Sea (Ex. xii. 37, xiii. 20). There was also a town in the tribe of Gad so called. It lay on the east side of Jordan (Josh. xiii. 27; Judges viii. 5; 1 Kings vii. 46).

SUPPER OF THE LORD—*See* LORD'S SUPPER.

SWALLOW—A well-known bird of passage, frequently mentioned in Scripture (Ps. lxxxiv. 3; Prov. xxvi. 2; Isa. xxxviii. 14; Jer. viii. 7).

SWEAR—Oaths were taken in various ways, sometimes with the hands lifted up (Ps. cxliv. 8; Rev. x. 5); sometimes with the hand placed under the thigh of the person to whom the oath was made (Gen. xxiv. 2); sometimes by two contracting parties laying hold of each other's hand, and swearing to fulfil their engagements (Prov. xi. 21, xvi. 5).

SWINE—Unclean by the law, and forbidden to be used (Lev. xi. 7; Deut. xiv. 8; Isa. lxvi. 17).

SYCAMINE TREE—This tree is only mentioned once in the New Testament (Luke xvii. 6). It is supposed to be the same as the mulberry tree, which is very common in Palestine, and even cultivated to the present day, for the sake of the food it affords to the silk-worms.

SYCAMORE—This word often occurs in the Old Testament, and is supposed to apply to a species of *ficus*. The fruit resembles that of the fig, but the leaves those of the mulberry tree. It is a lofty, shady tree, very suitable to the purpose for which it was used by Zaccheus (1 Chron. xxvii. 28; Luke xix. 4).

SYCHAR—A name applied by the Jews to Shechem. (*See* SHECHEM.)

SYENE—*Opening;* an Egyptian city, now represented by Assouan, and situated in the Thebais, on the southern extremity of the land, towards Ethiopia (Ez. xxix. 10, xxx. 6).

SYNAGOGUE—Jewish places of worship were so called. The word synagogue, in the Greek, denotes an assembly (Ps. lxxiv. 8; Matt. iv. 23, vi. 5, x. 17).

SYNTYCHE—A female disciple mentioned in Phil. iv. 2.

SYRACUSE—A celebrated city in the island of Sicily, of great wealth and power, and prosperous till taken by the Romans, B.C. 200, after a most difficult siege. Paul spent three days here after leaving Melita, when being taken a prisoner to Rome (Acts xxviii. 12).

SYRIA—A tract of country lying between the Euphrates and the Mediterranean, from the mountains of Taurus and Amanus in the north, to the desert of Suez and the borders of Egypt on the south. The principal Syrian towns mentioned in Scripture are Antioch, Seleucia, Helbon, Rezeph, Tiphsah, Rehoboth, Hamath, Riblah, Tadmor, Baal-gad, Damascus, Hobah, Beth-eden (2 Sam. viii.; 2 Kings v.; Isa. vii.; Acts xv. 23, 41).

SYRO-PHŒNICIA, or PHŒNICIA PROPER—In the Roman province of Syria; includes that part of the coast of Canaan in which Tyre and Sidon are situated (Mark vii. 26).

TAANACH—*Wandering through;* a city of Manasseh, on the west of Jordan, and near Megiddo (Josh. xii. 21, xvi. 25).

TABERAH—*Burning;* an encampment of the Israelites in the wilderness of Haran. Its name commemorates the judgment by fire, which consumed the people because of their murmurings at this place (Num. xi. 3).

TABERNACLE—A moveable tent or dwelling, formed of poles, covered with cloth or skins. In the Bible, the name is generally applied to that beautiful and costly tent which God commanded to be erected in the wilderness for his own worship; for a description of which see Ex. xxv. 2, xxvi., xxvii., xxxv. 5, xxxviii. 21, xl. It was constructed with magnificence, and with a typical design. (*See* Heb. ix. 1-8).

Sometimes, however, the word is applied figuratively to the body, in which the soul lodges as in a tabernacle (2 Cor. v. 1-4; 2 Pet. i. 13). The feast of tabernacles commemorated the sojourning of the Israelites in the wilderness. It lasted during eight days, the first and last of which were held peculiarly sacred (Lev. xxiii. 33; Deut. xvi. 13; Num. xxix. 12; John vii. 37).

TABITHA—*Antelope;* a disciple of Christ who abounded in good works, and whose death was bitterly mourned by the saints at Joppa. But their mourning was turned into joy when, through the instrumentality of Peter, she was raised to life again (Acts ix. 36). (*See* DORCAS.)

TABLES OF STONE—On which the ten commandments were inscribed (Ex. xxxi. 18), which were broken by Moses (Ex. xxxii. 19), but which were afterwards renewed (Ex. xxxiv. 1).

TABOR—*Stone quarry;* a mountain in Palestine, about fifty miles north from Jerusalem, and six from Nazareth. Here Barak defeated Jabin (Judges iv. 6, 14, 15). Tradition says that on this mount Christ was transfigured (Matt. xvii. 1).

TABRET—A musical instrument like the modern tambourine. It is used in the East at the present day (Gen. xxxi. 27; 1 Sam. x. 5; Isa. v. 12).

TACHES—Hooks of gold used in connecting the curtains of the tabernacle (Ex. xxvi. 6, 11).

TADMOR—*Palm tree;* a renowned city of antiquity, supposed to have been built by Solomon. It was situated on the borders of Arabia Deserta, about 160 miles eastward of Damascus, and twenty west of the Euphrates. After the conquest of Alexander the Great it was called Palmyra. Its ruins are grand, covering many miles, and exhibiting noble specimens of architecture (1 Kings ix. 18; 2 Chron. viii. 4). They are thus described by Volney:—"In the space covered by these ruins we sometimes find a palace, of which nothing remains but the court and walls; sometimes a temple, whose peristyle is half thrown down; and now a portico, a gallery, or triumphal arch. Here stand groups of columns, whose symmetry is destroyed by the fall of many of them; there, we see them ranged in rows of such length, that similar to rows of trees, they deceive the sight, and assume the appearance of continued walls. If from this striking scene we cast our eyes upon the ground, another, almost as varied, presents itself: on all sides we behold nothing but subverted shafts, some whole, others shattered to pieces, or dislocated in their joints; and on which side soever we looked, the earth is strewed with vast stones, half buried; with broken entablatures, mutilated friezes, disfigured reliefs, effaced sculptures, violated tombs, and altars defiled by dust."

TAHAPANES—*The beginning of the age,* or *of the earth;* an Egyptian city, to which the Jews, under Johanan, fled. It was seized by Nebuchadnezzar. It is thought that Jeremiah died there (Jer. ii. 16, xliii. 7-9).

TALENT—A Jewish weight, equal to 113 pounds, 10 ounces, 1 pennyweight, and 10 grains, troy weight (Ex. xxv. 39; 2 Sam. xii. 30; Matt. xviii. 24).

TALITHA CUMI—A phrase in the Syrio-Chaldaic language, signifying, "Damsel, I say unto thee, arise" (Mark v. 41).

TAMAR—*A palm;* the name of—(1.) The daughter-in-law of Judah (Gen. xxxviii. 6-30). (2.) Daughter of David (2 Sam. xiii. 1). (3.) Daughter of Absalom (2 Sam. xiv. 27). (4.) A city of Judah, thought to be the same as Engedi (Ez. xlvii. 19).

TAPPUAH—*Apple;* there were two cities of this name, one of which belonged to Ephraim, and the other to Judah (Josh. xv. 34, xvii. 8).

TARES—A kind of pulse, resembling wheat, and possessing some very pernicious properties. It is supposed to be the same as darnel grass, now known in the East. Parable of the tares (Matt. xiii. 24-30).

"Our path now lay through fields of wheat of the most luxuriant growth, finer than which I had not seen in this or any other country. Among these splendid fields of grain are still found the *tares* spoken of in the New Testament. As described to me they are not to be distinguished from the wheat until the ear appears. The seed resembles wheat in form, but is smaller, and black. In Beirut poultry are fed upon this seed; and it is kept for sale for that purpose. When not separated from the wheat, bread made from the flour often causes dizziness to those who eat of it. All this corresponds with the *lolium temulentum*, or bearded darnel."—*Robinson's Biblical Researches in Palestine*, vol. iii., p. 55.

TARSHISH—*Breaking.* (1.) Son of Javan, supposed to have founded a city of that name (Gen. x. 4; 1 Chron. i. 7).

(2.) Capital of Cilicia, called Tarsus, to which Jonah fled, (Jon. i. 3, iv. 2), where Paul was born (Acts ix. 11), and to which Barnabas went in quest of Paul (Acts xi. 25).

(3.) The name of a place, probably on the coast of Africa, to which Solomon sent out his fleets (1 Kings x. 22; 2 Chron. ix. 21).

TASKMASTERS—Overseers, who appoint to workmen their task (Ex. i. 11).

TEACHER—A term applied to ministers in Eph. iv. 11; 1 Tim. ii. 7; 2 Tim. i. 11. False teachers are foretold in Matt. xxiv. 11, 24; Acts xx. 29; and Christians are warned to beware of them, in Matt. vii. 15, xxiv. 4; Rom. xvi. 17; 2 Cor. xi. 13.

TEARS—It was customary to collect the tears of mourners into bottles, and to fix them upon the sepulchres of the dead. Allusion is made to this in Ps. lvi. 8.

TEBETH—The tenth month of the Jewish year. It answers to our December (Esth. ii. 16).

TEIL-TREE—Probably a species of lime or linden, or even of oak (Isa. vi. 13).

TEKOAH—*Pitching;* a city of Judah, south-east of Jerusalem, and a few miles from Bethlehem. A widow from this city persuaded David to recall Absalom (2 Sam. xiv. 2). The prophet Amos was a herdman of Tekoah.

TEL-ABIB—*Hill of ears of corn;* a town where Ezekiel dwelt, on the banks of the river Chebar (Ez. iii. 15).

TEMAN—*Southern quarter;* a city of Edom, supposed to have been founded by Teman, grandson of Esau (Gen. xxxvi. 11).

TEMPLE—That gorgeous edifice which was erected by Solomon on Mount Moriah, and dedicated by him for the permanent worship of God, which, in the magnificence of its external proportions, and in the grandeur of its internal furnishings, surpassed all the buildings of antiquity. For a minute description of it, see 1 Kings vi.-viii. After it had stood four hundred and twenty-four years, it was profaned, pillaged, and broken down by the king of Babylon, when he carried away the Jews into captivity. In fifty-two years afterwards, Zerubbabel, Joshua, and other Jews who had returned from the captivity, began to rebuild it. Amid a great many discouragements, the work went on, and was completed B.C. 516. This second temple had no ark, no mercy-seat, no visible manifestation of the Divine glory; but yet it was more honoured than the first, for it witnessed God in "very deed dwelling with man on the earth;" it saw the Lord Jesus, "the glory of the latter house," "come to his temple." It stood nearly five hundred years, and in A.D. 70 was razed to the ground by the Romans. The site is now occupied by a Turkish mosque, and the crescent of the Arabian false prophet waves over what was once the centre of the olden Jewish economy. Thus have been fulfilled regarding it our Lord's predictions contained in Matt. xxiv. 2.

In Scripture our Lord calls his body a temple (John ii. 19, 21). The word is likewise applied to the Church (Eph. ii. 21). Heaven also is figuratively described as a temple (Ps. xi. 4; Rev. vii. 15).

TEMPT—Is used both in a good and bad sense in Scripture. In the former sense it signifies to try for improvement (see Gen. xxii. 1); in the latter, which is its more frequent use, it indicates what persuades or allures to sin (1 Chron. xxi. 1; 1 Thess. iii. 5; Matt. vi. 13).

TEMPTATION OF CHRIST—Detailed in Matt. iv. 1; Mark i. 13; Luke iv. 1.

TEMPTER—A name of Satan (Matt. iv. 3; 1 Thess. iii. 5).

TENT-MAKER—The trade of Paul (Acts xviii. 3).

TERAH—*Delay;* father of Abraham, Haran, and Nahor (Gen. xi. 24, 26, 27). Though originally an idolater, yet, when God called Abraham, he accompanied his son to Haran in Mesopotamia, where he died, aged 205 years.

TERAPHIM—A kind of images, which were regarded as oracles, and which were worshipped (Gen. xxxi. 34; Judges xvii. 5; 1 Sam. xix. 13).

TERTULLUS—Who took part in the prosecution of Paul before Felix (Acts xxiv. 1).

TESTAMENT—The deed or will of a person, in which he determines the disposal of his property. When applied to the Scriptures, it is used in the same sense as covenant (Matt. xxvi. 28; Mark xiv. 24; 1 Cor. xi. 25; Heb. vii 22).

TESTIMONY—Sometimes denotes the whole Scriptures (Ps. xix. 7, cxix. 2, 14, 22, 24, 36, 46, 59, 79, 88); at other times the Gospel of Christ (1 Cor. i. 6; 2 Tim. i. 8; Rev. i. 2, 9).

TETRARCH—One who had the fourth part of a province under his government (Matt. xiv. 1; Luke iii. 1, 19).

THEBEZ—*Brightness;* a city of Ephraim, where Abimelech was slain (Judges ix. 50).

THEOPHILUS—*Lover of God;* an eminent and good man, to whom Luke addressed his Gospel and the Acts of the Apostles (Luke i. 3; Acts xxiii. 26).

THESSALONICA—Now called Salonica, the capital of one of the districts of Macedonia, 272 miles from Constantinople. It was remarkable alike for the number, wealth, and learning of its population. There Paul, Silas, and Timothy planted a Church (Acts xvii. 1-5). To the Christian inhabitants Paul sent two epistles, the one having been written near the close of A.D. 52, and the second soon after the first. The design of the former was affectionately to encourage them to aim after greater attainments in the Divine life, and to comfort them by the hope of a coming resurrection, while the aim of the latter was to correct misapprehensions regarding the second advent of Christ. In this second epistle, the growth and nature of the Papal power are graphically described.

THEUDAS—*Praise,* or *confession;* an impostor who was put to death along with 400 others (Acts v. 36).

THISTLE—An emblem of the curse (Gen. iii. 18).

THOMAS, called DIDYMUS—One of the twelve. He was slow in believing. We read of him in John xi. 16, xiv. 5, xx. 24-29.

THORNS—Commonly associated with thistles; is a general name for prickly shrubs. They form a part of the curse (Gen. iii. 18).

THREE TAVERNS—A place about thirty-three miles from Rome (Acts xxviii. 15).

THRESHING-FLOOR—Where the sheaves were thrown down to have the grain beaten out of them, either by oxen or by a machine for the purpose (Deut. xxv. 4). Dr Robinson, describing his visit to Jericho and its environs, says:—"Leaving the Aga, from whose further civilities we were glad to be relieved so easily, we passed out of the court; and observing some people threshing wheat a little east of the castle, we walked towards them. It was truly a Scriptural harvest scene, where the reaping and the threshing go hand in hand. The people, we found, were our old acquaintances, the inhabitants of Taiyibeh, who had come down to

the Ghor in a body, with their wives and children, and their priest, to gather in the wheat harvest. They had this year sown all the wheat raised in the plain of Jericho, and were now gathering it on shares; one half being retained for themselves; one quarter going to the people of the village, and the other quarter to the soldiers of the garrison, in behalf of the government. The people of Jericho, it seems, are too indolent, or, as it was said, too weak, to till their own lands. The wheat was beautiful; it is cultivated solely by irrigation, without which nothing grows in the plain. Most of the fields were already reaped. The grain, as soon as it is cut, is brought in small sheaves to the threshing-floors on the backs of asses, or sometimes of camels. The little donkeys are often so covered with their load of grain as to be themselves hardly visible; one sees only a mass of sheaves moving along as if of its own accord. A level spot is selected for the threshing-floors, which are then constructed near each other, of a circular form, perhaps fifty feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick; and the grain is trodden out by animals. Here were no less than five such floors, all trodden by oxen, cows, and younger cattle, arranged in each case five abreast, and driven round in a circle, or rather in all directions over the floor. The sled, or sledge, is not here in use, though we afterwards met with it in the north of Palestine. The ancient machine with rollers we saw nowhere. By this process the straw is broken up, and becomes chaff. It is occasionally turned with a large wooden fork, having two prongs; and when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain, which is then gathered up and winnowed. The whole process is exceedingly wasteful, from the transportation on the backs of animals, to the treading out upon the bare ground. The precept of Moses, 'Thou shalt not muzzle the ox when he treadeth out,' was not very well regarded by our Christian friends, many of their animals having their mouths tied; while among the Mohammedans I do not remember ever to have seen the animal muzzled. This precept serves to shew, that of old, as well as at the present day, only neat cattle were usually employed to tread out the grain."—*Biblical Researches*, vol. i., pp. 549-551.

THUNDER—Called in Scripture the voice of God (Ps. xxix.).

THYATIRA—A city of Lydia, in Asia Minor, and the site of one of the seven churches of Asia (Rev. i. 11). Lydia dwelt there (Acts xvi. 14).

TIBERIAS—A city of Galilee, situated on the shore of the lake of that name. It derived its name from the emperor Tiberius.

TIBERIAS, SEA OF—Called also the Sea of Galilee, and the Lake of Gennesaret. It is twelve miles long by six broad; its waters are pure, and abound in fish. Dr Robinson thus describes it:—"The form of its basin is not unlike an oval, but the regular and almost unbroken heights which enclose it, bear no comparison, as to vivid and powerful effect, with the wild and stern magnificence of the mountains around the caldron of the Dead Sea. On the southern part of the lake, and along its whole eastern coast, the mountain-wall may be estimated as elevated eight hundred or a thousand feet above the water, steep but not precipitous. On the east the mountains spread off into the high uneven tableland of Jaulan (Gaulonitis), and on the west, into the large plain north of Tabor, rising, indeed, very slightly, if at all, above these high plains. Along the north-west part of the lake, beyond Mejdel (Magdala), the hills are lower, and the country back of them more broken; they rise with a gradual ascent from the shore, and do not reach, at first, an elevation of more than from three to five hundred feet. . . . The position of this lake, embosomed deep in the midst of higher tracts of country, exposes it, as a matter of course, to gusts of wind, and, in winter, to tempests. One such storm is recorded during the course of our Lord's ministry. But, in order to account for this, it is surely not necessary to assume (as is sometimes done) any peculiarly tempestuous character in the lake itself; nor does it appear either from the testimony of the ancients or of the present inhabitants, that storms are more frequent within the basin than in the region round about. . . . The extent of the lake has sometimes been greatly overrated. . . . The distance in a straight line from the entrance of the Jordan to its exit on the south cannot be more than eleven or twelve geographical miles. . . . And the greatest breadth opposite to Mejdel is about half the length, or not more than six geographical miles, while the breadth opposite Tiberias is about five miles. . . . The bottom is a concave basin, and the greatest depth ascertained by sounding was 165 feet."—*Biblical Researches*, vol. ii., pp. 416, 417.

TIDAL—One of the kings conquered by Abraham (Gen. xiv. 1).

TIGLATH-PILESER—*Mother of the gods;* a king of Assyria, who invaded Israel (2 Kings xv. 29).

TIMNATH—*Abundant portion;* a city which in Samson's days belonged to the Philistines (Judges xiv. 1-5).

TIMOTHY—*Honoured of God;* born either in Derre or Lystra; was a noted evangelist. His father was a Greek, and his mother was a Jewess. Both his mother and grandmother are commended for their piety (2 Tim. i. 5). Two epistles are addressed to him by Paul. When probably very young, he was left in charge of the Church of Ephesus. The first epistle which the apostle wrote to him contains instructions regarding the qualifications of church officers, and seems to have been penned about A.D. 60; while the second appears to have been written a year or two later, and when the apostle was expecting "to be offered up."

TIN—A metal, and article of Tyrian commerce (Ez. xxvii. 12).

TIPHSAH—A city of Ephraim, near Samaria (2 Kings xv. 16).

TIRE—A head-dress (2 Kings ix. 30; Isa. iii. 18; Ez. xxiv. 17, 23).

TIRZAH—*Pleasantness;* a city of Ephraim (1 Kings xiv. 17).

TITHES—The tenth part of the produce of the fields, gardens, or vineyards, which was set apart for religious purposes. The law regarding them may be read in Lev. xxvii. 32; Num. xviii. 26; Deut. xii. 6.

TITUS—*Honourable;* a Gentile by birth, and having been converted by the preaching of Paul, became his companion and fellow-labourer. Having left him in charge of the Church at Crete, the apostle addressed to him an epistle, in which he charged him to preach sound doctrine, and in that licentious place to exhibit a life of piety and godliness.

TOB—*Good;* a place in the south-east of Syria, to which Jephthah fled (Judges xi. 3, 5).

TOBIAH—*The Lord is good;* an Ammonite who opposed the building of the temple by Nehemiah (Neh. ii. 10).

TOGARMAH—*Breaking bones;* a country that traded with Tyre in horses and mules (Ez. xxvii. 14, xxxviii. 6).

TONGUES, GIFT OF—Conferred, see Acts ii. 4, x. 46, xix. 6. It was the miraculous power of speaking in a language which had not been acquired in the usual way.

TOPAZ—A precious stone (Ex. xxviii. 17).

TOPHET—*Place of burning;* a place in the valley of the Sons of Hinnom, near Jerusalem, on the south-east side, where the ancient Canaanites, and afterwards the idolatrous Israelites, offered human sacrifices at the shrine of the idol Moloch. The name of this place was employed, figuratively, by our Lord, and by the Jews, to express the torments of hell (2 Kings xxiii. 10; Jer. vii. 31, 32, xix. 6-14).

TRACHONITIS—A rocky district near the Jordan, of which Philip was tetrarch (Luke iii. 1).

TRADITIONS—Doctrines or precepts handed down from age to age, which were not contained in the written law. The Pharisees set these before the Word of God (Matt. xv. 3).

TRANCE—An abnormal state of mind, in which the soul is wrapt in visions, while the body appears insensible (Num. xxiv. 4, 16; Acts x. 10).

TRANSFIGURE—A change in the aspect, though not in the substance of the body, such as was experienced by Christ on the mount (Matt. xvii. 2; Mark ix. 2; Luke ix. 28; 2 Pet. i. 18).

TRIBE—A class of people which have had a common origin, such as the twelve tribes of Israel, each of which was descended from a son of Jacob (Ex. xxviii. 21, xxxix. 14). They were blessed of Jacob (Gen. xlix. 1), and their boundaries are marked out in Josh. xiii. 15, &c.

TRIBUTE—A tax paid to rulers for the support of government. Such was exacted by Solomon from the Canaanites (1 Kings ix. 21), and of the Romans from the Jews (Matt. xvii. 24, xxii. 21).

TRINITY—*Three in one;* a term, though not found in Scripture, yet properly applied to the Godhead. All that we know regarding this doctrine may be summed up in these four propositions:—

1. The Father is God.
2. The Son is God.
3. The Holy Spirit is God.
4. God is one.

The divinity of the Son, and the personality and divinity of the Holy Spirit, are established by the most convincing proofs. The titles, attributes, and works of God are ascribed to them.

TROAS—A city on the shores of the Archipelago, a little to the south-west of the Hellespont, oft visited by Paul (Acts xvi. 8; 2 Cor. ii. 12; 2 Tim. iv. 13).

TROGYLLIUM—A promontory near Samos (Acts xx. 15).

TROPHIMUS—*Well educated;* a native of Ephesus, and companion of Paul (Acts xx. 4; 2 Tim. iv. 20).

TUBAL—*Flowing forth;* fifth son of Japheth. His descendants peopled a country south of the Caucasus (Gen. x. 2).

TURTLE-DOVE—A species of pigeon famed for its tender disposition. It was offered in sacrifice by the poor, who could not afford anything more costly (Lev. i. 14; Luke ii. 24).

TYCHICUS—*Casual;* a companion of Paul (Eph. vi. 21, 22; Col. iv. 7, 8).

TYPE—A figure or prophetic symbol of something distant and future. The whole Jewish economy was a "shadow of good things to come" (Heb. ix. 11, 12, 23, 24).

TYRANNUS—*Reigning prince;* a teacher at Ephesus (Acts xix. 9).

TYRE—*A rock;* an ancient, flourishing, and wealthy city of Phœnicia, situated on the eastern shore of the Mediterranean (Josh. xix. 29; 2 Sam. xxiv. 7). The predictions uttered against it by the Old Testament prophets, have been fulfilled to the letter, for it is now only a heap of ruins (Ez. xxvi. 14).

"After breakfast I wandered out alone towards the south end of the peninsula, beyond the city, where all is now forsaken and lonely like the desert; and there bathed in the limpid waters of the sea, as they rolled into a small and beautiful sandy cove among the rocks. I continued my walk along the whole western and northern shore of the peninsula, musing upon the pomp and glory, the pride and fall of ancient Tyre. Here was the little isle, once covered with palaces, and surrounded by her fleets, where the builders perfected her beauty in the midst of the seas; where her merchants were princes, and her traffickers the honourable of the earth; but, alas! 'thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy caulkers, and the occupiers of thy merchandise, and all thy men of war that were in thee, and in all thy company,' where are they? Tyre has indeed become 'like the top of a rock, a place to spread nets upon!' The sole remaining tokens of her more ancient splendour lie strewed beneath the waves in the midst of the sea; and the hovels which now nestle upon a portion of her site, present no contradiction of the dread decree, 'Thou shalt be built no more.'"—*Robinson's Biblical Researches*, vol. ii., p. 463.

ULAI—*Muddy water;* a river in Persia, near Shushan, where Daniel had a vision (Dan. viii. 2).

UNCLEAN PERSONS—Were to be removed from the camp (Num. v. 1-4).

UNCLEAN MEATS are referred to in Lev. xi. 1, &c.

UNCTION—*Anointing;* denotes the grace of God's Spirit bestowed on believers (1 John ii. 20).

UNDERSETTERS—Mentioned in 1 Kings vii. 30; the ornaments of the brazen laver.

UNICORN—An animal, as its name imports, having but one horn. It is supposed to be the rhinoceros (Num. xxiii. 22; Deut. xxxiii. 17).

UR OF THE CHALDEES—The birthplace of Abraham. Modern geographers regard it as situated in the north-west part of Mesopotamia (Gen. xi. 28).

URIAH—*Light of the Lord;* the Hittite, and husband of Bathsheba. He was an officer in David's army, and was treacherously slain by his orders, in order that he might obtain Bathsheba for his wife (2 Sam. xi. 3).

URIJAH—The idolatrous high priest who, at the request of Ahaz, reared an altar for idol worship (2 Kings xvi. 10-16).

URIM AND THUMMIM—*Lights and perfections.* It was attached to the breastplate of the high priest, and by means of it he learned the Divine will. The exact nature of it is not exactly known (Ex. xxviii. 30; Lev. viii. 8; Deut. xxxiii. 8; Ezra ii. 63).

USURY—Interest taken for the loan of money, corn, &c. The Jews were forbidden to take it from their brethren, but were allowed to exact it from strangers (Ex. xxii. 25; Deut. xxiii. 20).

UZ—*Counsellor;* the country where Job resided. Its position is uncertain (Job i. 1).

UZZAH—*Strength;* son of Abinadab. He was smitten of God for touching the ark (1 Chron. xiii. 9).

UZZIEL—*Strength of God;* one of the sons of Kohath (Ex vi. 18; Num. iii. 19; 1 Chron. vi. 2).

VAIL, or VEIL—(1.) A covering which the Jewish women wore in token of modesty (Gen. xxiv. 65). This article of female dress, which, in Eastern countries, has always been considered indispensable, is thus described by a traveller: "A long piece of white muslin embroidered at each end with coloured silks and gold, or of coloured crape ornamented with gold thread and spangles, rests upon the head and hangs down behind, nearly or quite to the ground: this is called 'terhah,' it is the 'head vail,' and can be drawn forward to cover the face at pleasure. This veil is always worn in the house. The riding or walking attire of an Egyptian lady is called 'tezyureh.' Whenever she leaves the house, she wears a large loose gown, the sleeves of which are nearly equal in width to the whole length of the gown; it is of silk, generally of a pink, or rose, or violet colour. Next is put on the 'burko,' or 'face veil,' which is a long strip of white muslin, concealing the whole of the face except the eyes, and reaching nearly to the feet; it is suspended at the top by a narrow band, which passes up the forehead, and which is sewed, as are also the two upper corners of the veil, to a band that is tied round the head. The lady then covers herself with a 'habard' which, for a married lady, is composed of two breadths of glossy black silk, each ell-wide, and three yards long, according to the height of the person, the seam running horizontally. With respect to the manner in which it is worn: a piece of narrow black riband is sewed inside the upper part, about six inches from the edge, to tie round the head."

(2.) The curtain which, in the temple, divided the Holy Place from the Holy of Holies, and which was rent in twain when Christ died on the cross (Ex. xxvi. 31; Matt. xxvii 51).

VANITY and VANITIES—Terms applied to heathen idols (Deut. xxxii. 21; Jer. xiv. 22).

VASHTI—*Beautiful woman;* queen of Persia (Esth. i. 9)

VENISON—Flesh of beasts of the chase (Gen. xxv. 28, xxvii. 3).

VERMILION—A bright red colour (Jer. xxii. 14; Ez xxiii. 14).

VINE—The plant which bears clusters of grapes, and which abounded in Palestine. From its fruit wine is pressed. The first vineyard we read of was that one which Noah planted (Gen. ix. 20). Israel is compared to a vine in Ps. lxxx. 8, and in Isa. v. 1, 2. Christ compares himself to it in John xv. 1.

VINEGAR—*Sour wine;* it was given to Christ, mingled with gall, at his crucifixion (John xix. 29).

VIOL—A stringed musical instrument (Isa. v. 12; Amos v. 23).

VIPER—A poisonous serpent from two to five feet long (Job xx. 16). The Pharisees are compared to such (Matt. iii. 17; Luke iii. 7).

VISIONS—Modes by which God saw fit to reveal himself in early times (Dan. vii. 1).

VOWS—Solemn covenanting with God, and engagement to do or abstain from certain things, depending upon him for grace and strength (Gen. xxviii. 20, 21; Num. vi. 2). Certain regulations were imposed by the Mosaic law regarding such (Deut. xxiii. 21, 23).

VULTURE—A bird of prey, fierce and rapacious, which feeds upon flesh. It belongs to the eagle species (Lev. xi. 14; Job xxviii. 7; Isa. xxxiv. 15).

WAFER—A thin cake made of flour, which was anointed with oil, and used in the Jewish offerings (Ex. xxix. 2, 23).

WAGGONS—Vehicles used in ancient times, as now, for conveying persons and goods from place to place. Joseph sent such for his father (Gen. xlv. 19, 27).

WAILING—Mourning, with loud expressions of distress (Esth. iv. 3; Jer. ix. 10, 18).

WALKING WITH GOD—Denotes close communion and endearing fellowship with him (Gen. v. 22, vi. 9). To walk after the Spirit is to follow his teaching and guidance (Rom. viii. 1, 4).

WANDER—(Num. xiv. 33). The stations in the journey of the Israelites from Egypt to the land of Canaan, are recorded in Num. xxxiii. The following table has been arranged by Dr Robinson, in his "Biblical Researches in Palestine," vol. ii., pp. 526, 527:—

I. *From Egypt to Sinai.*

	Exodus xii.-xix.	Numbers xxxiii.
	From Rameses, xii. 37.	From Rameses, ver. 3.
1.	Succoth, xii. 37.	Succoth, ver. 5.
2.	Etham, xiii. 20.	Etham, ver. 6.
3.	Pi-hahiroth, xiv. 2.	Pi-hahiroth, ver. 7.
4.	Passage through the Red Sea, xiv. 22; and three days' march into the desert of Shur, xv. 22.	Passage through the Red Sea, and three days' march in the desert of Etham, ver. 8.
5.	Marah, xv. 23.	Marah, ver. 8.
6.	Elim, xv. 27.	Elim, ver. 9.
7.		Encampment by the Red Sea, ver. 10.
8.	Desert of Sin, xvi. 1.	Desert of Sin, ver. 11.
9.		Dophkah, ver. 12.
10.		Alush, ver. 13.
11.	Rephidim, xvii. 1.	Rephidim, ver. 14.
12.	Desert of Sinai, xix. 1.	Desert of Sinai, ver. 15.

II. *From Sinai to Kadesh the second time.*

	Numbers x.-xx.	Numbers xxxiii.
	From the desert of Sinai, x. 12.	From the desert of Sinai, ver. 16.
13.	Taberah, xi. 3; Deut. ix. 22.	
14.	Kibroth-hattaavah, xi. 34.	Kibroth-hattaavah, ver. 16.
15.	Hazeroth, xi. 35.	Hazeroth, ver. 17.
16.	Kadesh, in the desert of Paran, xii. 16, xiii. 26; Deut. i. 2, 19. Hence they turn back and wander for thirty-eight years, Num. xiv. 25, *seq.*	
17.		Rithmah, ver. 18.
18.		Rimmon-parez, ver. 19.
19.		Libnah, ver. 20.
20.		Rissah, ver. 21.
21.		Kehelathah, ver. 22.
22.		Mount Shapher, ver. 23.
23.		Haradah, ver. 24.
24.		Makheloth, ver. 25.
25.		Tahath, ver. 26.
26.		Tarah, ver. 27.
27.		Mithcah, ver. 28.
28.		Hashmonah, ver. 29.
29.		Moseroth, ver. 30.
30.		Bene-jaakan, ver. 31.
31.		Hor-hagidgad, ver. 32.
32.		Jotbathah, ver. 33.
33.		Ebronah, ver. 34.
34.		Ezion-gaber, ver. 35.
35.	Return to Kadesh, Num. xx. 1.	Kadesh, ver. 36.

III. *From Kadesh to the Jordan.*

	Numbers xx., xxi.; Deuteronomy i., ii., x.	Numbers xxxiii.
	From Kadesh, Num. xx. 22.	From Kadesh, ver. 37.
36.	Beeroth Bene-jaakan, Deut. x. 6.	
37.	Mount Hor, Num. xx. 22; or Mosera, Deut. x. 6, where Aaron died.	Mount Hor, ver. 37.
38.	Gudgodah, Deut. x. 7.	
39.	Jotbath, Deut. x. 7.	
40.	Way of the Red Sea, Num. xxi. 4, by Elath and Ezion-gaber, Deut. ii. 8.	
41.		Zalmonah, ver. 41.
42.		Punon, ver. 42.
43.	Oboth, Num. xxi. 10.	Oboth, ver. 43.
44.	Ije-abarim, Num. xxi. 11.	Ije-abarim, or Jim, ver. 44, 45.
45.	The brook Zered, Num. xxi. 12; Deut. ii. 13, 14.	
46.	The brook Arnon, Num. xxi. 13; Deut. ii. 24.	
47.		Dibon-gad, ver. 45, now Dhiban.
48.		Almon-diblathaim, ver. 46.
49.	Beer (well), in the desert, Num. xxi. 16, 18.	
50.	Mattanah, xxi. 18.	
51.	Nahaliel, xxi. 19.	
52.	Bamoth, xxi. 19.	
53.	Pisgah, put for the range of Abarim, of which Pisgah was part, xxi. 20.	Mountains of Abarim, near to Nebo, ver. 47.
54.	By the way of Bashan to the plains of Moab, by Jordan, near Jericho Num. xxi. 33, xxii. 1.	Plains of Moab, by Jordan, near Jericho, ver. 48.

WAR—The laws which were laid down to regulate war are detailed in Deut. xx. 1. War should be traced up to its cause—viz., the awful depravity of our nature (James iv. 1), and should be looked at in the light of a judgment from God (Lev. xxvi. 25; Judges iii. 8; Isa. v. 25; Ez. xiv. 17).

WARD—An apartment in a prison (Acts xii. 10). Also, a watch or guard (Neh. xii. 25).

WASH, WASHING—The Jews attached much importance to frequent ablutions (Mark vii. 3). Washing the feet of strangers was customary (Gen. xviii. 4, xix. 2, xxiv. 32). This word is also figuratively used to denote the cleansing of the soul from the guilt and pollution of sin (Isa. iv. 4; Eph. v. 26; Tit. iii. 5).

WATCHES—In ancient times, the Jewish division of the night was into three watches—the evening, the middle, and the morning; but afterwards they divided it into four, in imitation of the Greeks and Romans (Matt. xiv. 25; Mark vi. 48).

WATCHMAN—A night patrol, whose duty it was to protect the city and call aloud the hours of the night. In times of peril, they were posted in towers over the city gates (Isa. xxi. 8, lxii. 1).

WATER—With bread, is the chief support of life. In the East, it was much valued; and in kindness the householder supplied the traveller with it. We read of it, in Egypt, being turned into blood (Ex. vii. 19); standing up in heaps while Israel marched through the bed of the Red Sea (Ex. xiv. 21); becoming bitter at Marah (Ex. xv. 23, 25); springing from a rock at Meribah (Ex. xvii. 6); and turned into wine at Cana of Galilee (John ii. 3). The term water is used figuratively to denote the blessings of redemption (Isa. lv. 1; John iv. 14, vii. 37; Rev. xxii. 17); troubles and afflictions (Ps. lxix. 1); and posterity (Num. xxiv. 7).

WAYFARING-MEN—Those who, in ancient times, when travelling, and inns were unknown, availed themselves of the hospitality of private persons (Isa. xxxv. 8).

WEAVING—An art very early practised. It was chiefly the employment of the women (Prov. xxxi. 13).

WEEK—Consisting of seven days, was determined by the recurrence of the Sabbath. The Hebrews had three periods of time, to which they applied the term:—(1.) Week of days, corresponding to our week. (2.) Week of years, extending from one Sabbatical year to another. (3.) Week of forty-nine years, extending from one jubilee to another.

WEEPING—A manifestation of contrition (Ps. vi. 6, lxix. 10; Joel ii. 12, 17). Other instances of weeping may be found in Gen. xxi. 16, xxvii. 38; Ruth i. 9, 14; Mark xiv. 72; Luke xix. 41; John xi. 35).

WELLS—Were of essential importance to the inhabitants of the East. They were commonly covered with large stones (Gen. xxiv. 20, xxvi. 18; Ex. ii. 16).

Well, Jacob's—(John iv. 6). This well, in the parcel of ground which Jacob gave to his son Joseph, has been satisfactorily identified. "We met, however, a Mohammedan, who also acknowledged the tradition respecting Jacob's Well and Joseph's Tomb. He led us by the latter, which stands in the middle of the mouth of the valley, and then to the well, situated south of the tomb, and just at the base of Gerizim, below the road by which we had passed along this morning. We were thirty-five minutes in coming to it from the city. The well bears evident marks of antiquity, but was now dry and deserted; it was said usually to contain living water, and not merely to be filled by the rains. A large stone was laid loosely over, or rather in its mouth, and, as the hour was now late and the twilight nearly gone, we made no attempt to remove the stone and examine the vaulted entrance below. We had also no line with us at the moment to measure the well; but, by dropping in stones, we could perceive that it was deep. Adjacent to the well are the ruins of an ancient church, forming mounds of rubbish, among which we remarked three granite columns. What we thus could not do, had, however, been done long before by Maundrell. He describes the well as covered by 'an old stone vault, into which he descended by a narrow hole in the roof, and there found the proper mouth of the well, with a broad flat stone upon it.' He removed the stone and measured the well. 'It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth—five we found full of water.' It was near the end of March when Maundrell thus found fifteen feet of water in the well. In April 1839, the Rev. S. Calhoun found the well to be only seventy-five feet deep below the vault, with ten or twelve feet of water. This measurement was verified by Dr Wilson in April 1843; but, at that time, the bottom was scarcely covered with water. . . . . I think we may thus rest with confidence in the opinion that this is Jacob's well, and here the parcel of ground which Jacob gave to his son Joseph. Here the Saviour, wearied with his journey, sat upon the well, and taught the poor Samaritan woman those great truths which have broken down the separating wall between Jews and Gentiles:—'God is a Spirit; and they that worship him must worship him in spirit and in truth.' Here, too, as the people flocked from the city to hear him, he pointed his disciples to the waving fields which decked the noble plain around, exclaiming, 'Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest.'"—*Robinson's Biblical Researches*, vol. ii., pp. 283, 286.

WHALE—A large fish, frequently referred to in Scripture (Gen. i. 21; Job vii. 12; Isa. xxvii. 1). The whale has been generally supposed to have been the "great fish" which swallowed Jonah (Jon. i. 17; Matt. xii. 40).

WHIRLWIND—A blast common in Arabia. It is a sudden meeting of many currents of air, and winds about in a whirling, circular manner. From the whirlwind, the Lord spake to Job (Job xxxviii. 1). Their violence is described in Ps. lviii. 9; Isa. xvii. 13; Nah. i. 3.

WIDOW—A woman bereaved of her husband. The law of Moses enacted that the brother of the deceased should marry his widow, for the purpose of perpetuating his name in Israel, and of retaining the estates in his family (Deut. xxv. 5). Widows were proper objects of charity (Ex. xxii. 22; Deut. xxiv. 17). Instructions regarding them are given in 1 Tim. v. 4. Jesus commended one for her liberality (Mark xii. 42).

WILDERNESS—A waste or desert (Ex. xiv. 3; Num. xiv. 2; Matt. iii. 1; Luke viii. 29, xv. 4).

WINE—Fermented juice of grapes, used at the drink offerings (Ex. xxix. 40). The Rechabites and Nazarites abstained from it (Num. vi. 3; Jer. xxxv.). The priests, during their ministrations, were forbidden to use it (Lev. x. 9). It is the symbol of gladness (Ps. civ. 15). Its proper use is inculcated in Eph. v. 18; and the abuse of it may be seen in the instances of Noah (Gen. ix. 21), of Uriah (2 Sam. xi. 13), and of Benhadad (1 Kings xx. 16).

WING—Symbol of protection (Ps. xvii. 8, xxxvi. 7; Matt. xxiii. 37). It is metaphorically applied to the wind (Ps. xviii. 10); to the sun (Mal. iv. 2); to the flank of an army (Isa. viii. 8).

WISDOM—Consists in the proper application of means to an end (Prov. viii. 11; James iii. 13). It also signifies cunning, or craft (Ex. i. 10; 2 Sam. xiii. 3), doctrine and experience (Job xii. 12), and piety (Ps. xc. 12). For wisdom Solomon prayed (1 Kings iii. 9). In the book of Proverbs it is personified; and is a title of Christ (Prov. iii. 19, viii. 22-25).

WITCHCRAFT—Magical incantation, to which men had recourse in order to know the future. The law of Moses forbade it (Ex. xxii. 18; Lev. xix. 26, 31). The term is used metaphorically in Nah. iii. 4; Rev. xviii. 23.

WITNESSES—Were not to be fewer than two (Num. xxxv. 30; Matt. xviii. 16). The laws against false witnesses may be read in Ex. xx. 16, xxiii. 1.

WOMAN—Taken from Adam's side (Gen. ii. 21). Scripture describes a virtuous woman, Prov. xxxi. 10-31, and a wicked one, Eccles. vii. 26. The condition of a woman as entirely subject to her husband is still seen in Eastern lands.

WONDERFUL—A name given to Jesus in Isa. ix. 6.

WORD—A name given to Christ (John i. 14). The term also signifies God's law (Ps. cxix. 101), God's promises (Ps. cxix. 25), and all the Scriptures (Luke xi. 28; James i. 22).

WORKS OF GOD—Are described as great and manifold, and unsearchable (Job v. 9, xxxvii. 5; Ps. lxxxix. 5, 14).

The Works of Men cannot earn salvation. (*See* Rom. iii. 20, iv. 2; Gal. ii. 16.) By their works men will be judged (Job xxxiv. 11; Ps. lxii. 12; Matt. xvi. 27; Rom. ii. 6; Rev. ii. 23).

WORSHIP—God is the only object of worship (Matt. iv. 10; Luke iv. 8). The worship of the Christian Church is more simple and spiritual than that under the Old Testament economy. The early Christians met first in private houses; but as the number of believers increased, edifices were set apart for that purpose. The first day of the week was that on which they assembled; and then they engaged in reading the Scriptures, and expounding them, in singing, prayer, and celebration of the Lord's supper (Acts ii. 41-47).

WRATH OF GOD—His displeasure against sin (Ex. xxii. 24; Luke xxi. 23; Rom. i. 18).

WRITINGS—*See* Scriptures.

YEAR—(1.) The Jewish year consisted of twelve months. The commencement of the year was changed at the institution of the passover (Ex. xii. 1; Lev. xxiii. 5).

Civil.	Sacred.	Beginning with the New Moon.
VII.	1. Nisan, or Abib,	March and April.
VIII.	2. Javar, or Zif,	April and May.
IX.	3. Sivan,	May and June.
X.	4. Thammuz,	June and July.
XI.	5. Ab,	July and August.
XII.	6. Elul,	August and Sept.
I.	7. Tisri,	Sept. and October
II.	8. Marchesvan,	October and Nov.
III.	9. Chisleu,	Nov. and Dec.
IV.	10. Thebet,	Dec. and January.
V.	11. Sebat,	Jan. and Feb.
VI.	12. Adar,	Feb. and March.

(2.) The Sabbatical year (Ex. xxiii. 10; Lev. xxv. 1-8; Deut. xv. 1).

YEARNING OF BOWELS—A phrase betokening anxious and tender love (Gen. xliii. 30; 1 Kings iii. 26).

YELLOW HAIR—A mark of leprosy (Lev. xiii. 30, 36).

YOKE—An instrument put on the neck of cattle (1 Kings xix. 19). The word is used figuratively, and applied to God's law. The ceremonies of the Jewish economy are styled a "yoke of bondage" (Gal. v. 1). The term is applied to slavery (1 Kings viii. 51; Deut. xxviii. 48); to affliction (Lam. iii. 27); and to marriage (2 Cor. vi. 14). But there is an easy yoke which we must all bear if we would be saved—Christ's yoke (Matt. xi. 30).

ZAANAN—*Rich in flocks;* a place in the tribe of Judah, which was very fruitful, and abounded in cattle. It was, very likely, the same as Zenan, mentioned in Josh. xv. 37, which was in the plain near the coast (Micah i. 11).

ZACCHEUS—*Pure;* a chief publican, who, when Christ was passing from Jericho to Jerusalem, had a curiosity to see him, but, being little of stature, climbed up a sycamore tree, in order to get a view of the Saviour passing by. Jesus marked him, and desired him to come down, stating that he intended to abide at his house. With gladness Zaccheus conducted the Saviour to his home; and, while the Jews murmured that Jesus had gone to be guest of a man that was a sinner, Zaccheus felt that salvation had come to his house and heart, and told Christ that he intended to give the half of his goods to the poor, and, according to the Roman law, to render fourfold to every one whom by false accusation he had wronged (Luke xix. 1-10).

ZACHARIAH, or ZECHARIAH—*Memory of the Lord.* (1.) A king of Israel, who lived B.C. 773 (2 Kings xiv. 29). He was son of Jeroboam, and fourth descendant of Jehu. After a reign of six months, he was murdered by Shallum, son of Jabesh (2 Kings xv. 8).

(2.) Son of Jeberechiah, a faithful witness, who attested Isaiah's writings concerning Mahar-shalal-hash-baz (Isa. viii. 2).

(3.) Son of Barachiah and grandson of Iddo, who prophesied about two months after Haggai, and who aided in encouraging the Jews in the work of building the second temple (Ezra v. 1).

(4.) Son of Jehoiada the chief priest. Having fearlessly reproved Joash for idolatry, that wicked monarch ordered him to be stoned to death within the temple court. In his last moments he told them that the Lord would avenge his death (2 Chron. xxiv. 20-22).

(5.) An ordinary priest of the course of Abia, and father of John the Baptist. With his wife Elisabeth he lived a blameless life. About fifteen months before the birth of Jesus, and while he was praying in the temple, the angel Gabriel appeared to him, and told him that his wife should bear a son, whose name was to be called John. Elisabeth having been long barren, he believed not the messenger, and was struck dumb till the prediction should be fulfilled. In due time the child was born, and named John. Zachariah recovered his speech, and uttered praise to God for that child who was to herald in the Messiah (Luke i.).

(6.) Son of Barachias, who was slain between the temple and the altar (Matt. xxiii. 34, 36; Luke xi. 50, 51).

ZADOK—*Righteous.* (1.) Son of Ahitub, who was appointed high priest in the reign of Saul, and continued to be so after David ascended the throne. He was often consulted by David, and was probably a prophet as well as a priest (2 Sam. viii. 17, xv. 24-29, xx. 25; 1 Kings i. 8, 45). His descendants are referred to in 2 Chron. xxxi. 10; Ezra vii. 2.

(2.) Son of Ahitub, who lived long after the former, and who was also high priest. Jerushah, his daughter, was wife of king Uzziah, and mother of Jotham (1 Chron. vi. 12; 2 Chron. xxvii. 1).

ZAIR—*Little;* a place in the land of Edom (2 Kings viii. 21).

ZALMON—*Shady;* a hill near Shechem, where the snow lay thick (Judges ix. 48; Ps. lxviii. 14).

ZAMZUMMIMS—*Tribes making a noise;* a race of giants who dwelt to the east of Jordan. Chedorlaomer ravaged their country (Gen. xiv. 5); and afterwards the Ammonites cut them off (Deut. ii. 20).

ZAPHNATH-PAANEAH—*Saviour of the age,* or *revealer of a secret;* the Egyptian name which Pharaoh appropriately gave to Joseph for interpreting his dreams (Gen. xli. 45).

ZARAH, or **ZERAH**—*East,* or *brightness.* (1.) Son of Judah, by Tamar, and brother of Pharez, from whom the Zarhites sprung (Gen. xxxviii. 28-30; 1 Chron. ii. 6; Num. xxvi. 20).

(2.) Grandson of Esau (Gen. xxxvi. 13, 17; 1 Chron. i. 37).

(3.) Son of Simeon (1 Chron. iv. 24).

(4.) Son of Gershom (1 Chron. vi. 21).

(5.) An Ethiopian warrior (2 Chron. xiv. 9-15).

ZARED—*Luxuriant growth of trees;* a brook flowing into the river Arnon (Num. xxi. 12).

ZAREPHATH—*Workshop for melting and refining metals;* a city of the Sidonians on the shore of the Mediterranean. Here Elijah stayed with a widow (1 Kings xvii. 9, 10; Luke iv. 26).

ZARETHAN, ZARTANAH, or **ZEREDATHAH**—*Narrowness of dwelling-place;* a place on the west of Jordan (Josh. iii. 16; 1 Kings iv. 12; 2 Chron. iv. 17).

ZEAL—An earnest desire for or against anything. God's zeal, 2 Kings xix. 31. Godly zeal, Num. xxv. 11; 2 Chron. xxxi. 21. Improper zeal, Matt. x. 35; Rom. x. 2.

ZEBEDEE—*Jehovah's gift;* the father of John the Evangelist and James the Elder. He lived as a fisherman on the banks of the Lake of Galilee (Matt. iv. 21, x. 2, xx. 20, 23; Mark i. 19, 20).

ZEBOIM—*Gathering of troops of soldiers.* (1.) One of the cities destroyed along with Sodom (Gen. x. 19, xiv. 2). (2.) A valley near Jericho (1 Sam. xiii. 18).

ZEBULUN, or **ZABULON**—*Wished-for habitation;* the sixth son of Jacob by Leah. When the tribe of which he was the father came out of Egypt, their fighting-men numbered 57,400, and in the wilderness they increased 3100. Their inheritance in Canaan was bounded on the west by the Mediterranean, on the east by the Sea of Galilee, and on the south by the tribes of Asher and Naphtali. Zebulun was highly favoured and blessed by the early instructions of Jesus, and it is probable that the most of his disciples were from it.

ZEDEKIAH—*Justice of the Lord.* (1.) Son of Josiah, by Hamutal. He entered upon the kingdom at twenty-one years of age, and reigned eleven years. He was a hardened idolater (2 Kings xxiv. 17; 2 Chron. xxxvi. 10-16). Contrary to a treaty with Nebuchadnezzar, he entered into a league with Pharaoh-hophrah of Egypt, with the view of throwing off the Chaldean yoke. Nebuchadnezzar marched against him and took him as a captive to Babylon, where, after having suffered severe tortures, he died (Jer. xxi., xxvii., xxxiii. 4-7).

(2.) Son of Chenaanah, a false prophet (1 Kings xxii. 11, 24, 25).

ZEEB—*Wolf;* a prince of Midian. There was a place near Jordan named after him (Judges vii. 25).

ZELOPHEHAD—*First rupture;* son of Hepher, who died in the wilderness. His five daughters applied to Moses for the inheritance in Canaan which would have fallen to him. God granted their request (Num. xxvi. 33, xxvii. 1, &c.).

ZEMARAIM—*Two cuttings off;* a city of Benjamin, near Bethel (Josh. xviii. 22).

ZENAS—*Living;* a Christian lawyer, regarding whom Paul writes to Titus, that he should bring him with him to Nicopolis (Tit. iii. 13).

ZEPHANIAH—*Hid of the Lord.* (1.) A prophet, son of Cush. He lived during the reign of king Josiah. His prophecies foretell the calamities about to come upon the Jews, and their deliverance from them. He exhorts the people to repentance, and announces the impending ruin of Philistia, Moab, Ammon, Ethiopia, and Assyria.

(2.) A priest who, when Jerusalem was taken, was carried captive to Babylon, and murdered by Nebuchadnezzar (2 Kings xxv. 18).

ZERAH—*See* ZARAH.

ZERUBBABEL—*Born at Babylon,* one of the royal line, and descended from David. He was the son of Shealtiel, or Salathiel, and his Chaldaic name was Sheshbazzar. He was appointed by Cyrus the governor of the returning captives, and into his hands were committed the vessels of the temple, which had been carried away to Babylon. He laid the foundation of the second temple, and restored sacrificial worship (Ezra ii. 2, iii. 2; Neh. xii. 47; Matt. i. 12, 13).

ZIBA—*Plant;* a servant of the house of Saul (2 Sam. ix. 2, xvi. 1-4, xix. 24-30).

ZIF—The second month of the sacred, and eighth of the Jewish civil year. It answers to our April.

ZILPAH—*A dropping;* the handmaid of Leah, and concubine of Jacob (Gen. xxix. 24, xxx. 9, 10, xxxv. 26).

ZIMRAN—*Fine chamois;* the eldest son of Abraham, by Keturah (Gen. xxv. 2).

ZIMRI—*Song of the Lord.* (1.) A general to Elah, king of Israel (1 Kings xvi. 9-20; 2 Kings ix. 31).

(2.) Son of Salu, prince of a chief house among the Simeonites (Num. xxv. 14).

(3.) Son of Zerah (1 Chron. ii. 6).

(4.) Son of Jehoiada (1 Chron. viii. 36).

ZIN—*A low palm-tree;* name of a place in the south-west of Idumea (Num. xiii. 21, xx. 1, xxvii. 14).

ZION, or **SION**—*Very dry;* a hill in Jerusalem. The temple built on Mount Moriah was at the east end of it, and is sometimes called Zion. It typifies the Gospel dispensation (Heb. xii. 22; Rev. xiv. 1).

ZIPH—*Borrowed;* name of two cities of Judah—the one being situated near Hebron, and the other on the borders of Edom (Josh. xv. 24, 55; 1 Sam. xxiii. 14).

ZIPPORAH—*Little bird;* daughter of Jethro, or Reuel, and wife of Moses. She bare him two sons, and when accompanying him part of the way to Egypt, circumcised one of them in anger (Ex. ii. 21, iv. 20, 25, xviii. 1-6).

ZIZ, or **ZIZA**—*Flower;* a hill supposed to be on the north of Engedi (2 Chron. xx. 16).

ZOAN—*Low region;* an ancient town of Egypt (Num. xiii. 22).

ZOAR—*Whiteness;* one of the five cities that were reduced by Chedorlaomer. It was the refuge to which Lot fled when Sodom was destroyed (Gen. xiv. 2, xix. 20, 23, 30; Deut. xxxiv. 3; Isa. xv. 5).

ZOBAH—*Depression;* a kingdom of Syria (2 Sam. viii. 3, 5).

ZOPHAR—*Chirping;* the Naamathite, one of Job's false comforters (Job ii. 11, xi. 1).

ZORAH—*Nest of hornets;* a city of the Danites, and birthplace of Samson (Judges xiii. 2).

ZUPH—*Sweet;* a Levite, and one of Samuel's ancestors (1 Chron. vi. 35; 1 Sam. ix. 5).

ZUZIMS—*Commotions;* one of the tribes conquered by Chedorlaomer and his allies (Gen. xiv. 5).

THE

PSALMS OF DAVID

IN METRE:

TRANSLATED AND DILIGENTLY COMPARED WITH THE ORIGINAL TEXT AND FORMER TRANSLATIONS.

MORE PLAIN, SMOOTH, AND AGREEABLE TO THE TEXT THAN ANY HERETOFORE.

Allowed by the Authority of the General Assembly of the Kirk of Scotland,

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THE

PSALMS OF DAVID

IN METRE.

PSALM I.

1 THAT man hath perfect blessedness
who walketh not astray
In counsel of ungodly men,
nor stands in sinners' way,
Nor sitteth in the scorner's chair:
2 But placeth his delight
Upon God's law, and meditates
on his law day and night.

3 He shall be like a tree that grows
near planted by a river,
Which in his season yields his fruit,
and his leaf fadeth never:
And all he doth shall prosper well.
4 The wicked are not so;
But like they are unto the chaff,
which wind drives to and fro.

5 In judgment therefore shall not stand
such as ungodly are;
Nor in th' assembly of the just
shall wicked men appear.
6 For why? the way of godly men
unto the Lord is known:
Whereas the way of wicked men
shall quite be overthrown.

PSALM II.

1 WHY rage the heathen? and vain things
why do the people mind?
2 Kings of the earth do set themselves,
and princes are combin'd,
To plot against the Lord, and his
Anointed, saying thus,
3 Let us asunder break their bands,
and cast their cords from us.

4 He that in heaven sits shall laugh;
the Lord shall scorn them all.
5 Then shall he speak to them in wrath,
in rage he vex them shall.
6 Yet, notwithstanding, I have him
to be my King appointed;
And over Sion, my holy hill,
I have him King anointed.

7 The sure decree I will declare;
the Lord hath said to me,
Thou art mine only Son; this day
I have begotten thee.
8 Ask of me, and for heritage
the heathen I'll make thine;
And, for possession, I to thee
will give earth's utmost line.

9 Thou shalt, as with a weighty rod
of iron, break them all;
And, as a potter's sherd, thou shalt
them dash in pieces small.
10 Now therefore, kings, be wise; be taught,
ye judges of the earth:
11 Serve God in fear, and see that ye
join trembling with your mirth.
12 Kiss ye the Son, lest in his ire
ye perish from the way,
If once his wrath begin to burn:
bless'd all that on him stay.

PSALM III.

1 O LORD, how are my foes increas'd?
against me many rise.
2 Many say of my soul, For him
in God no succour lies.
3 Yet thou my shield and glory art,
th' uplifter of mine head.
4 I cry'd, and, from his holy hill,
the Lord me answer made.

5 I laid me down and slept, I wak'd;
for God sustained me.
6 I will not fear though thousands ten
set round against me be.
7 Arise, O Lord; save me, my God;
for thou my foes hast stroke
All on the cheek-bone, and the teeth
of wicked men hast broke.

8 Salvation doth appertain
unto the Lord alone:
Thy blessing, Lord, for evermore
thy people is upon.

PSALM IV.

1 GIVE ear unto me when I call,
God of my righteousness:
Have mercy, hear my pray'r; thou hast
enlarg'd me in distress.
2 O ye the sons of men! how long
will ye love vanities?
How long my glory turn to shame,
and will ye follow lies?

3 But know, that for himself the Lord
the godly man doth chuse:
The Lord, when I on him do call,
to hear will not refuse.
4 Fear, and sin not; talk with your heart
on bed, and silent be.
5 Off'rings present of righteousness,
and in the Lord trust ye.

6 O who will shew us any good?
is that which many say:
But of thy countenance the light,
Lord, lift on us alway.
7 Upon my heart, bestow'd by thee,
more gladness I have found
Than they, ev'n then, when corn and wine
did most with them abound.

8 I will both lay me down in peace,
and quiet sleep will take;
Because thou only me to dwell
in safety, Lord, dost make.

PSALM V.

1 GIVE ear unto my words, O Lord,
my meditation weigh.
2 Hear my loud cry, my King, my God;
for I to thee will pray.
3 Lord, thou shalt early hear my voice:
I early will direct
My pray'r to thee; and, looking up,
an answer will expect.

4 For thou art not a God that doth
in wickedness delight;
Neither shall evil dwell with thee,
5 Nor fools stand in thy sight.
All that ill-doers are thou hat'st;
6 Cutt'st off that liars be:
The bloody and deceitful man
abhorred is by thee.

7 But I into thy house will come
in thine abundant grace;
And I will worship in thy fear
toward thy holy place.
8 Because of those mine enemies,
Lord, in thy righteousness
Do thou me lead; do thou thy way
make straight before my face.

9 For in their mouth there is no truth,
their inward part is ill;
Their throat's an open sepulchre,
their tongue doth flatter still.
10 O God, destroy them; let them be
by their own counsel quell'd:
Them for their many sins cast out,
for they 'gainst thee rebell'd.

11 But let all joy that trust in thee,
and still make shouting noise;
For them thou sav'st: let all that love
thy name in thee rejoice.
12 For, Lord, unto the righteous man
thou wilt thy blessing yield:
With favour thou wilt compass him
about, as with a shield.

PSALM VI.

1 LORD, in thy wrath rebuke me not;
Nor in thy hot rage chasten me.
2 Lord, pity me, for I am weak:
Heal me, for my bones vexed be.
3 My soul is also vexed sore;
But, Lord, how long stay wilt thou make?
4 Return, O Lord, my soul set free;
O save me, for thy mercies' sake.

5 Because those that deceased are
Of thee shall no remembrance have;
And who is he that will to thee
Give praises lying in the grave?
6 I with my groaning weary am,
I also all the night my bed
Have caused for to swim; and I
With tears my couch have watered.

7 Mine eye, consum'd with grief, grows old,
Because of all mine enemies.
8 Hence from me, wicked workers all;
For God hath heard my weeping cries.

9 God hath my supplication heard,
My pray'r received graciously.
10 Sham'd and sore vex'd be all my foes,
Sham'd and back turned suddenly.

ANOTHER OF THE SAME.

1 IN thy great indignation,
O Lord, rebuke me not;
Nor on me lay thy chast'ning hand,
in thy displeasure hot.
2 Lord, I am weak, therefore on me
have mercy, and me spare:
Heal me, O Lord, because thou know'st
my bones much vexed are.

3 My soul is vexed sore: but, Lord,
how long stay wilt thou make?
4 Return, Lord, free my soul; and save
me, for thy mercies' sake.
5 Because of thee in death there shall
no more remembrance be:
Of those that in the grave do lie,
who shall give thanks to thee?

6 I with my groaning weary am,
and all the night my bed
I caused for to swim; with tears
my couch I watered.
7 By reason of my vexing grief
mine eye consumed is;
It waxeth old, because of all
that be mine enemies.

8 But now, depart from me all ye
that work iniquity:
For why? the Lord hath heard my voice,
when I did mourn and cry.
9 Unto my supplication
the Lord did hearing give:
When I to him my prayer make,
the Lord will it receive.

10 Let all be sham'd and troubled sore,
that en'mies are to me;
Let them turn back, and suddenly
ashamed let them be.

PSALM VII.

1 O LORD my God, in thee do I
my confidence repose:
Save and deliver me from all
my persecuting foes;
2 Lest that the enemy my soul
should, like a lion, tear,
In pieces rending it, while there
is no deliverer.

3 O Lord my God, if it be so
that I committed this;
If it be so that in my hands
iniquity there is:
4 If I rewarded ill to him
that was at peace with me;
(Yea, ev'n the man that without cause
my foe was I did free;)

5 Then let the foe pursue and take
my soul, and my life thrust
Down to the earth, and let him lay
mine honour in the dust.
6 Rise in thy wrath, Lord, raise thyself,
for my foes raging be;
And, to the judgment which thou hast
commanded, wake for me.

7 So shall th' assembly of thy folk
about encompass thee:
Thou therefore, for their sakes, return
unto thy place on high.

8 The Lord he shall the people judge;
my judge, JEHOVAH, be,
After my righteousness, and mine
integrity in me.

9 O let the wicked's malice end;
but stablish stedfastly
The righteous: for the righteous God
the hearts and reins doth try.
10 In God, who saves th' upright in heart,
is my defence and stay.
11 God just men judgeth, God is wroth
with ill men ev'ry day.

12 If he do not return again,
then he his sword will whet;
His bow he hath already bent,
and hath it ready set:
13 He also hath for him prepar'd
the instruments of death;
Against the persecutors he
his shafts ordained hath.

14 Behold, he with iniquity
doth travail, as in birth;
A mischief he conceived hath,
and falsehood shall bring forth.
15 He made a pit, and digg'd it deep,
another there to take;
But he is fall'n into the ditch
which he himself did make.

16 Upon his own head his mischief
shall be returned home;
His vi'lent dealing also down
on his own pate shall come.
17 According to his righteousness
the Lord I'll magnify;
And will sing praise unto the name
of God that is most high.

PSALM VIII.

1 HOW excellent in all the earth,
Lord, our Lord, is thy name!
Who hast thy glory far advanc'd
above the starry frame.
2 From infants' and from sucklings' mouth
thou didest strength ordain,
For thy foes' cause, that so thou might'st
th' avenging foe restrain.

3 When I look up unto the heav'ns,
which thine own fingers fram'd,
Unto the moon, and to the stars,
which were by thee ordain'd;
4 Then say I, What is man, that he
remember'd is by thee?
Or what the son of man, that thou
so kind to him should'st be?

5 For thou a little lower hast
him than the angels made;
With glory and with dignity
thou crowned hast his head.
6 Of thy hands' works thou mad'st him lord,
all under's feet didst lay;
7 All sheep and oxen, yea, and beasts
that in the field do stray;

8 Fowls of the air, fish of the sea,
all that pass through the same.
9 How excellent in all the earth,
Lord, our Lord, is thy name!

PSALM IX.

1 LORD, thee I'll praise with all my heart,
thy wonders all proclaim.
2 In thee, most High, I'll greatly joy,
and sing unto thy name.
3 When back my foes were turn'd, they fell,
and perish'd at thy sight:

4 For thou maintain'dst my right and cause;
on throne sat'st judging right.

5 The heathen thou rebuked hast,
the wicked overthrown;
Thou hast put out their names, that they
may never more be known.
6 O en'my! now destructions have
an end perpetual:
Thou cities raz'd, perish'd with them
is their memorial.

7 God shall endure for aye; he doth
for judgment set his throne;
8 In righteousness to judge the world,
justice to give each one.
9 God also will a refuge be
for those that are oppress'd;
A refuge will he be in times
of trouble to distress'd.

10 And they that know thy name, in thee
their confidence will place:
For thou hast not forsaken them
that truly seek thy face.
11 O sing ye praises to the Lord
that dwells in Sion hill;
And all the nations among
his deeds record ye still.

12 When he enquireth after blood,
he then rememb'reth them:
The humble folk he not forgets
that call upon his name.
13 Lord, pity me; behold the grief
which I from foes sustain;
Ev'n thou, who from the gates of death
dost raise me up again;

14 That I, in Sion's daughters' gates,
may all thy praise advance;
And that I may rejoice always
in thy deliverance.
15 The heathen are sunk in the pit
which they themselves prepar'd;
And in the net which they have hid
their own feet fast are snar'd.

16 The Lord is by the judgment known
which he himself hath wrought:
The sinners' hands do make the snares
wherewith themselves are caught.
17 They who are wicked into hell
each one shall turned be;
And all the nations that forget
to seek the Lord most high.

18 For they that needy are shall not
forgotten be alway;
The expectation of the poor
shall not be lost for aye.
19 Arise, Lord, let not man prevail;
judge heathen in thy sight:
20 That they may know themselves but men,
the nations, Lord, affright.

PSALM X.

1 WHEREFORE is it that thou, O Lord,
dost stand from us afar?
And wherefore hidest thou thyself
when times so troublous are?
2 The wicked in his loftiness
doth persecute the poor:
In these devices they have fram'd
let them be taken sure.

3 The wicked of his heart's desire
doth talk with boasting great;
He blesseth him that's covetous,
whom yet the Lord doth hate.
4 The wicked, through his pride of face,
on God he doth not call;

And in the counsels of his heart
the Lord is not at all.

5 His ways they always grievous are;
thy judgments from his sight
Removed are: at all his foes
he puffeth with despight.
6 Within his heart he thus hath said,
I shall not moved be;
And no adversity at all
shall ever come to me.

7 His mouth with cursing, fraud, deceit,
is fill'd abundantly;
And underneath his tongue there is
mischief and vanity.
8 He closely sits in villages;
he slays the innocent:
Against the poor that pass him by
his cruel eyes are bent.

9 He, lion-like, lurks in his den;
he waits the poor to take;
And when he draws him in his net,
his prey he doth him make.
10 Himself he humbleth very low,
he croucheth down withal,
That so a multitude of poor
may by his strong ones fall.

11 He thus hath said within his heart,
The Lord hath quite forgot;
He hides his countenance, and he
for ever sees it not.
12 O Lord, do thou arise; O God,
lift up thine hand on high:
Put not the meek afflicted ones
out of thy memory.

13 Why is it that the wicked man
thus doth the Lord despise?
Because that God will it require
he in his heart denies.
14 Thou hast it seen; for their mischief
and spite thou wilt repay:
The poor commits himself to thee;
thou art the orphan's stay.

15 The arm break of the wicked man,
and of the evil one;
Do thou seek out his wickedness,
until thou findest none.
16 The Lord is king through ages all,
ev'n to eternity;
The heathen people from his land
are perish'd utterly.

17 O Lord, of those that humble are
thou the desire didst hear;
Thou wilt prepare their heart, and thou
to hear wilt bend thine ear;
18 To judge the fatherless, and those
that are oppressed sore;
That man, that is but sprung of earth,
may them oppress no more.

PSALM XI.

1 IN the Lord do put my trust;
how is it then that ye
Say to my soul, Flee, as a bird,
unto your mountain high?
2 For, lo, the wicked bend their bow,
their shafts on string they fit,
That those who upright are in heart
they privily may hit.

3 If the foundations be destroy'd,
what hath the righteous done?
4 God in his holy temple is,
in heaven is his throne:
His eyes do see, his eyelids try
5 men's sons. The just he proves:
But his soul hates the wicked man,
and him that vi'lence loves.

6 Snares, fire and brimstone, furious storms,
on sinners he shall rain:
This, as the portion of their cup,
doth unto them pertain.
7 Because the Lord most righteous doth
in righteousness delight;
And with a pleasant countenance
beholdeth the upright.

PSALM XII.

1 HELP, Lord, because the godly man
doth daily fade away;
And from among the sons of men
the faithful do decay.
2 Unto his neighbour ev'ry one
doth utter vanity:
They with a double heart do speak,
and lips of flattery.

3 God shall cut off all flatt'ring lips,
tongues that speak proudly thus,
4 We'll with our tongue prevail, our lips
are ours: who's lord o'er us?
5 For poor oppress'd, and for the sighs
of needy, rise will I,
Saith God, and him in safety set
from such as him defy.

6 The words of God are words most pure;
they be like silver try'd
In earthen furnace, seven times
that hath been purify'd.
7 Lord, thou shalt them preserve and keep
for ever from this race.
8 On each side walk the wicked, when
vile men are high in place.

PSALM XIII.

1 HOW long wilt thou forget me, Lord?
shall it for ever be?
O how long shall it be that thou
wilt hide thy face from me?
2 How long take counsel in my soul,
still sad in heart, shall I?
How long exalted over me
shall be mine enemy?

3 O Lord my God, consider well,
and answer to me make:
Mine eyes enlighten, lest the sleep
of death me overtake:
4 Lest that mine enemy should say,
Against him I prevail'd;
And those that trouble me rejoice,
when I am mov'd and fail'd.

5 But I have all my confidence
thy mercy set upon;
My heart within me shall rejoice
in thy salvation.
6 I will unto the Lord my God
sing praises cheerfully,
Because he hath his bounty shown
to me abundantly.

PSALM XIV.

1 THAT there is not a God, the fool
doth in his heart conclude:
They are corrupt, their works are vile;
not one of them doth good.
2 Upon men's sons the Lord from heav'n
did cast his eyes abroad,
To see if any understood,
and did seek after God.

3 They altogether filthy are,
they all aside are gone;
And there is none that doeth good,
yea, sure there is not one.
4 These workers of iniquity
do they not know at all,
That they my people eat as bread,
and on God do not call?

5 There fear'd they much; for God is with
the whole race of the just.
6 You shame the counsel of the poor,
because God is his trust.
7 Let Isr'el's help from Sion come:
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

PSALM XV.

1 WITHIN thy tabernacle, Lord,
who shall abide with thee?
And in thy high and holy hill
who shall a dweller be?
2 The man that walketh uprightly,
and worketh righteousness,
And as he thinketh in his heart,
so doth he truth express.

3 Who doth not slander with his tongue,
nor to his friend doth hurt;
Nor yet against his neighbour doth
take up an ill report.
4 In whose eyes vile men are despis'd;
but those that God do fear
He honoureth; and changeth not,
though to his hurt he swear.

5 His coin puts not to usury,
nor take reward will he
Against the guiltless. Who doth thus
shall never moved be.

PSALM XVI.

1 LORD, keep me; for I trust in thee.
2 To God thus was my speech,
Thou art my Lord; and unto thee
my goodness doth not reach:
3 To saints on earth, to th' excellent,
where my delight's all plac'd.
4 Their sorrows shall be multiply'd
to other gods that haste:

Of their drink-offerings of blood
I will no off'ring make;
Yea, neither I their very names
up in my lips will take.
5 God is of mine inheritance
and cup the portion;
The lot that fallen is to me
thou dost maintain alone.

6 Unto me happily the lines
in pleasant places fell;
Yea, the inheritance I got
in beauty doth excel.
7 I bless the Lord, because he doth
by counsel me conduct;
And in the seasons of the night
my reins do me instruct.

8 Before me still the Lord I set:
sith it is so that he
Doth ever stand at my right hand,
I shall not moved be.
9 Because of this my heart is glad,
and joy shall be exprest
Ev'n by my glory; and my flesh
in confidence shall rest.

10 Because my soul in grave to dwell
shall not be left by thee;
Nor wilt thou give thine Holy One
corruption to see.
11 Thou wilt me shew the path of life:
of joys there is full store
Before thy face; at thy right hand
are pleasures evermore.

PSALM XVII.

1 LORD, hear the right, attend my cry,
unto my pray'r give heed,
That doth not in hypocrisy
from feigned lips proceed.
2 And from before thy presence forth
my sentence do thou send:
Toward these things that equal are
do thou thine eyes intend.

3 Thou prov'dst mine heart, thou visit'dst me
by night, thou didst me try,
Yet nothing found'st; for that my mouth
shall not sin, purpos'd I.
4 As for men's works, I, by the word
that from thy lips doth flow,
Did me preserve out of the paths
wherein destroyers go.

5 Hold up my goings, Lord, me guide
in those thy paths divine,
So that my footsteps may not slide
out of those ways of thine.
6 I called have on thee, O God,
because thou wilt me hear:
That thou may'st hearken to my speech,
to me incline thine ear.

7 Thy wondrous loving-kindness show,
thou that, by thy right hand,
Sav'st them that trust in thee from those
that up against them stand.
8 As th' apple of the eye me keep;
in thy wings shade me close
9 From lewd oppressors, compassing
me round, as deadly foes.

10 In their own fat they are inclos'd;
their mouth speaks loftily.
11 Our steps they compass'd; and to ground
down bowing set their eye.
12 He like unto a lion is
that's greedy of his prey,
Or lion young, which lurking doth
in secret places stay.

13 Arise, and disappoint my foe,
and cast him down, O Lord:
My soul save from the wicked man,
the man which is thy sword.
14 From men, which are thy hand, O Lord,
from worldly men me save,
Which only in this present life
their part and portion have.

Whose belly with thy treasure hid
thou fill'st: they children have
In plenty; of their goods the rest
they to their children leave.
15 But as for me, I thine own face
in righteousness will see;
And with thy likeness, when I wake
I satisfy'd shall be.

PSALM XVIII.

1 THEE will I love, O Lord, my strength.
2 My fortress is the Lord,
My rock, and he that doth to me
deliverance afford:
My God, my strength, whom I will trust,
a buckler unto me,
The horn of my salvation,
and my high tow'r, is he.

3 Upon the Lord, who worthy is
of praises, will I cry;
And then shall I preserved be
safe from mine enemy.
4 Floods of ill men affrighted me,
death's pangs about me went;
5 Hell's sorrows me environed;
death's snares did me prevent.

6 In my distress I call'd on God,
cry to my God did I;
He from his temple heard my voice,
to his ears came my cry.
7 Th' earth, as affrighted, then did shake,
trembling upon it seiz'd:
The hills' foundations moved were,
because he was displeas'd.

8 Up from his nostrils came a smoke,
and from his mouth there came
Devouring fire, and coals by it
were turned into flame.
9 He also bowed down the heav'ns,
and thence he did descend;
And thickest clouds of darkness did
under his feet attend.

10 And he upon a cherub rode,
and thereon he did fly;
Yea, on the swift wings of the wind
his flight was from on high.
11 He darkness made his secret place:
about him, for his tent,
Dark waters were, and thickest clouds
of th' airy firmament.

12 And at the brightness of that light,
which was before his eye,
His thick clouds pass'd away, hailstones
and coals of fire did fly.
13 The Lord God also in the heav'ns
did thunder in his ire;
And there the Highest gave his voice,
hailstones and coals of fire.

14 Yea, he his arrows sent abroad,
and them he scattered;
His lightnings also he shot out,
and them discomfited.
15 The waters' channels then were seen,
the world's foundations vast
At thy rebuke discover'd were,
and at thy nostrils' blast.

16 And from above the Lord sent down,
and took me from below;
From many waters he me drew,
which would me overflow.
17 He me reliev'd from my strong foes,
and such as did me hate;
Because he saw that they for me
too strong were, and too great.

18 They me prevented in the day
of my calamity;
But even then the Lord himself
a stay was unto me.
19 He to a place where liberty
and room was hath me brought;
Because he took delight in me,
he my deliv'rance wrought.

20 According to my righteousness
he did me recompense,
He me repaid according to
my hands' pure innocence.

21 For I God's ways kept, from my God
did not turn wickedly.
22 His judgments were before me, I
his laws put not from me.

23 Sincere before him was my heart,
with him upright was I;
And watchfully I kept myself
from mine iniquity.
24 After my righteousness the Lord
hath recompensed me,
After the cleanness of my hands
appearing in his eye.

25 Thou gracious to the gracious art,
to upright men upright:
26 Pure to the pure, froward thou kyth'st
unto the froward wight.
27 For thou wilt the afflicted save
in grief that low do lie:
But wilt bring down the countenance
of them whose looks are high.

28 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will also make
my darkness to be light.
29 By thee through troops of men I break,
and them discomfit all,
And, by my God assisting me,
I overleap a wall.

30 As for God, perfect is his way:
the Lord his word is try'd;
He is a buckler to all those
who do in him confide.
31 Who but the Lord is God? but he
who is a rock and stay?
32 'Tis God that girdeth me with strength,
and perfect makes my way.

33 He made my feet swift as the hinds,
set me on my high places.
34 Mine hands to war he taught, mine arms
brake bows of steel in pieces.
35 The shield of thy salvation
thou didst on me bestow:
Thy right hand held me up, and great
thy kindness made me grow.

36 And in my way my steps thou hast
enlarged under me,
That I go safely, and my feet
are kept from sliding free.
37 Mine en'mies I pursued have,
and did them overtake;
Nor did I turn again till I
an end of them did make.

38 I wounded them, they could not rise;
they at my feet did fall.
39 Thou girdedst me with strength for war;
my foes thou brought'st down all:
40 And thou hast giv'n to me the necks
of all mine enemies;
That I might them destroy and slay,
who did against me rise.

41 They cried out, but there was none
that would or could them save;
Yea, they did cry unto the Lord,
but he no answer gave.
42 Then did I beat them small as dust
before the wind that flies;
And I did cast them out like dirt
upon the street that lies.

43 Thou mad'st me free from people's strife,
and heathen's head to be;
A people whom I have not known
shall service do to me.

44 At hearing they shall me obey,
to me they shall submit.
45 Strangers for fear shall fade away,
who in close places sit.

46 God lives, bless'd be my Rock; the God
of my health praised be.
47 God doth avenge me, and subdues
the people under me.
48 He saves me from mine enemies;
yea, thou hast lifted me
Above my foes; and from the man
of vi'lence set me free.

49 Therefore to thee will I give thanks
the heathen folk among;
And to thy name, O Lord, I will
sing praises in a song.
50 He great deliv'rance gives his king:
he mercy doth extend
To David, his anointed one,
and his seed without end.

PSALM XIX.

1 THE heav'ns God's glory do declare,
the skies his hand-works preach:
2 Day utters speech to day, and night
to night doth knowledge teach.
3 There is no speech nor tongue to which
their voice doth not extend:
4 Their line is gone through all the earth,
their words to the world's end.

In them he set the sun a tent;
5 Who, bridegroom-like, forth goes
From's chamber, as a strong man doth
to run his race rejoice.
6 From heav'n's end is his going forth,
circling to th' end again;
And there is nothing from his heat
that hidden doth remain.

7 God's law is perfect, and converts
the soul in sin that lies:
God's testimony is most sure,
and makes the simple wise.
8 The statutes of the Lord are right,
and do rejoice the heart:
The Lord's command is pure, and doth
light to the eyes impart.

9 Unspotted is the fear of God,
and doth endure for ever:
The judgments of the Lord are true
and righteous altogether.
10 They more than gold, yea, much fine gold,
to be desired are:
Than honey, honey from the comb
that droppeth, sweeter far.

11 Moreover, they thy servant warn
how he his life should frame:
A great reward provided is
for them that keep the same.
12 Who can his errors understand?
O cleanse thou me within
13 From secret faults. Thy servant keep
from all presumptuous sin:

And do not suffer them to have
dominion over me:
Then, righteous and innocent,
I from much sin shall be.
14 The words which from my mouth proceed,
the thoughts sent from my heart,
Accept, O Lord, for thou my strength
and my Redeemer art.

PSALM XX.

1 JEHOVAH hear thee in the day
when trouble he doth send:
And let the name of Jacob's God
thee from all ill defend.
2 O let him help send from above,
out of his sanctuary:
From Sion, his own holy hill,
let him give strength to thee.

3 Let him remember all thy gifts,
accept thy sacrifice:
4 Grant thee thine heart's wish, and fulfil
thy thoughts and counsel wise.
5 In thy salvation we will joy;
in our God's name we will
Display our banners: and the Lord
thy prayers all fulfil.

6 Now know I God his king doth save:
he from his holy heav'n
Will hear him, with the saving strength
by his own right hand giv'n.
7 In chariots some put confidence,
some horses trust upon:
But we remember will the name
of our Lord God alone.

8 We rise, and upright stand, when they
are bowed down, and fall.
9 Deliver, Lord; and let the King
us hear, when we do call.

PSALM XXI.

1 THE king in thy great strength, O Lord,
shall very joyful be:
In thy salvation rejoice
how veh'mently shall he!
2 Thou hast bestowed upon him
all that his heart would have;
And thou from him didst not withhold
whate'er his lips did crave.

3 For thou with blessings him prevent'st
of goodness manifold;
And thou hast set upon his head
a crown of purest gold.
4 When he desired life of thee,
thou life to him didst give;
Ev'n such a length of days, that he
for evermore should live.

5 In that salvation wrought by thee
his glory is made great;
Honour and comely majesty
thou hast upon him set.
6 Because that thou for evermore
most blessed hast him made;
And thou hast with thy countenance
made him exceeding glad.

7 Because the king upon the Lord
his confidence doth lay;
And through the grace of the most High
shall not be mov'd away.
8 Thine hand shall all those men find out
that en'mies are to thee;
Ev'n thy right hand shall find out those
of thee that haters be.

9 Like fiery ov'n thou shalt them make,
when kindled is thine ire;
God shall them swallow in his wrath,
devour them shall the fire.
10 Their fruit from earth thou shalt destroy,
their seed men from among:
11 For they beyond their might 'gainst thee
did plot mischief and wrong.
12 Thou therefore shalt make them turn back
when thou thy shafts shalt place
Upon thy strings, made ready all
to fly against their face.
13 In thy great pow'r and strength, O Lord,
be thou exalted high;
So shall we sing with joyful hearts,
thy power praise shall we.

PSALM XXII.

1 MY God, my God, why hast thou me
forsaken? why so far
Art thou from helping me, and from
my words that roaring are?
2 All day, my God, to thee I cry,
yet am not heard by thee;
And in the season of the night
I cannot silent be.

3 But thou art holy, thou that dost
inhabit Isr'el's praise.
4 Our fathers hop'd in thee, they hop'd,
and thou didst them release.
5 When unto thee they sent their cry,
to them deliv'rance came:
Because they put their trust in thee,
they were not put to shame.

6 But as for me, a worm I am,
and as no man am priz'd:
Reproach of men I am, and by
the people am despis'd.
7 All that me see laugh me to scorn;
shoot out the lip do they;
They nod and shake their heads at me,
and, mocking, thus do say,

8 This man did trust in God, that he
would free him by his might:
Let him deliver him, sith he
had in him such delight.
9 But thou art he out of the womb
that didst me safely take;
When I was on my mother's breasts,
thou me to hope didst make.

10 And I was cast upon thy care,
ev'n from the womb till now;
And from my mother's belly, Lord,
my God and guide art thou.
11 Be not far off, for grief is near,
and none to help is found.
12 Bulls many compass me, strong bulls
of Bashan me surround.

13 Their mouths they open'd wide on me,
upon me gape did they,
Like to a lion ravening
and roaring for his prey.
14 Like water I'm pour'd out, my bones
all out of joint do part:
Amidst my bowels, as the wax,
so melted is my heart.

15 My strength is like a potsherd dry'd;
my tongue it cleaveth fast
Unto my jaws; and to the dust
of death thou brought me hast.
16 For dogs have compass'd me about:
the wicked, that did meet
In their assembly, me inclos'd;
they pierc'd my hands and feet.

17 I all my bones may tell; they do
upon me look and stare.
18 Upon my vesture lots they cast,
and clothes among them share.
19 But be not far, O Lord, my strength;
haste to give help to me.

20 From sword my soul, from pow'r of dogs
my darling set thou free.

21 Out of the roaring lion's mouth
do thou me shield and save:
For from the horns of unicorns
an ear to me thou gave.
22 I will shew forth thy name unto
those that my brethren are;
Amidst the congregation
thy praise I will declare.

23 Praise ye the Lord, who do him fear;
him glorify all ye
The seed of Jacob; fear him all
that Isr'el's children be.
24 For he despis'd not nor abhorr'd
th' afflicted's misery;
Nor from him hid his face, but heard
when he to him did cry.

25 Within the congregation great
my praise shall be of thee;
My vows before them that him fear
shall be perform'd by me.
26 The meek shall eat, and shall be fill'd;
they also praise shall give
Unto the Lord that do him seek:
your heart shall ever live.

27 All ends of th' earth remember shall,
and turn the Lord unto;
All kindreds of the nations
to him shall homage do:
28 Because the kingdom to the Lord
doth appertain as his;
Likewise among the nations
the Governor he is.

29 Earth's fat ones eat, and worship shall:
all who to dust descend
Shall bow to him; none of them can
his soul from death defend.
30 A seed shall service do to him;
unto the Lord it shall
Be for a generation
reckon'd in ages all.

31 They shall come, and they shall declare
his truth and righteousness
Unto a people yet unborn,
and that he hath done this.

PSALM XXIII.

1 THE Lord's my shepherd, I'll not want.
2 He makes me down to lie
In pastures green: he leadeth me
the quiet waters by.
3 My soul he doth restore again;
and me to walk doth make
Within the paths of righteousness,
ev'n for his own name's sake.

4 Yea, though I walk in death's dark vale,
yet will I fear none ill:
For thou art with me; and thy rod
and staff me comfort still.
5 My table thou hast furnished
in presence of my foes;
My head thou dost with oil anoint,
and my cup overflows.

6 Goodness and mercy all my life
shall surely follow me:
And in God's house for evermore
my dwelling-place shall be.

PSALM XXIV.

1 THE earth belongs unto the Lord,
and all that it contains;
The world that is inhabited,
and all that there remains.

2 For the foundations thereof
he on the seas did lay,
And he hath it established
upon the floods to stay.

3 Who is the man that shall ascend
into the hill of God?
Or who within his holy place
shall have a firm abode?
4 Whose hands are clean, whose heart is pure,
and unto vanity
Who hath not lifted up his soul,
nor sworn deceitfully.

5 He from th' Eternal shall receive
the blessing him upon,
And righteousness, ev'n from the God
of his salvation.
6 This is the generation
that after him enquire,
O Jacob, who do seek thy face
with their whole heart's desire.

7 Ye gates, lift up your heads on high;
ye doors that last for aye,
Be lifted up, that so the King
of glory enter may.
8 But who of glory is the King?
The mighty Lord is this;
Ev'n that same Lord, that great in might
and strong in battle is.

9 Ye gates, lift up your heads; ye doors,
doors that do last for aye,
Be lifted up, that so the King
of glory enter may.
10 But who is he that is the King
of glory? who is this?
The Lord of hosts, and none but he,
the King of glory is.

PSALM XXV.

1 TO thee I lift my soul:
2 O Lord, I trust in thee:
My God, let me not be asham'd,
nor foes triumph o'er me.
3 Let none that wait on thee
be put to shame at all;
But those that without cause transgress,
let shame upon them fall.

4 Shew me thy ways, O Lord;
thy paths, O teach thou me:
5 And do thou lead me in thy truth,
therein my teacher be:
For thou art God that dost
to me salvation send,
And I upon thee all the day
expecting do attend.

6 Thy tender mercies, Lord,
I pray thee to remember,
And loving-kindnesses; for they
have been of old for ever.
7 My sins and faults of youth
do thou, O Lord, forget:
After thy mercy think on me,
and for thy goodness great.

8 God good and upright is:
the way he'll sinners show.
9 The meek in judgment he will guide,
and make his path to know.
10 The whole paths of the Lord
are truth and mercy sure,
To those that do his cov'nant keep,
and testimonies pure.

11 Now, for thine own name's sake,
O Lord, I thee entreat
To pardon mine iniquity;
for it is very great.
12 What man is he that fears
the Lord, and doth him serve?
Him shall he teach the way that he
shall chuse, and still observe.

13 His soul shall dwell at ease,
and his posterity
Shall flourish still, and of the earth
inheritors shall be.
14 With those that fear him is
the secret of the Lord;
The knowledge of his covenant
he will to them afford.

15 Mine eyes upon the Lord
continually are set;
For he it is that shall bring forth
my feet out of the net.
16 Turn unto me thy face,
and to me mercy show;
Because that I am desolate,
and am brought very low.

17 My heart's griefs are increas'd:
me from distress relieve.
18 See mine affliction and my pain,
and all my sins forgive.
19 Consider thou my foes,
because they many are;
And it a cruel hatred is
which they against me bear.

20 O do thou keep my soul,
do thou deliver me:
And let me never be asham'd,
because I trust in thee.
21 Let uprightness and truth
keep me, who thee attend.
22 Redemption, Lord, to Israel
from all his troubles send.

ANOTHER OF THE SAME.

1 TO thee I lift my soul, O Lord:
2 My God, I trust in thee:
Let me not be asham'd; let not
my foes triumph o'er me.
3 Yea, let thou none ashamed be
that do on thee attend:
Ashamed let them be, O Lord,
who without cause offend.

4 Thy ways, Lord, shew; teach me thy paths.
5 Lead me in truth, teach me:
For of my safety thou art God;
all day I wait on thee.
6 Thy mercies, that most tender are,
do thou, O Lord, remember,
And loving-kindnesses; for they
have been of old for ever.

7 Let not the errors of my youth,
nor sins, remember'd be:
In mercy, for thy goodness' sake,
O Lord, remember me.
8 The Lord is good and gracious,
he upright is also:
He therefore sinners will instruct
in ways that they should go.

9 The meek and lowly he will guide
in judgment just alway:
To meek and poor afflicted ones
he'll clearly teach his way.
10 The whole paths of the Lord our God
are truth and mercy sure,
To such as keep his covenant,
and testimonies pure.

11 Now, for thine own name's sake, O Lord,
I humbly thee entreat
To pardon mine iniquity;
for it is very great.
12 What man fears God? him shall he teach
the way that he shall chuse.
13 His soul shall dwell at ease; his seed
the earth, as heirs, shall use.

14 The secret of the Lord is with
such as do fear his name;
And he his holy covenant
will manifest to them.
15 Towards the Lord my waiting eyes
continually are set;
For he it is that shall bring forth
my feet out of the net.

16 O turn thee unto me, O God,
have mercy me upon;
Because I solitary am,
and in affliction.
17 Enlarg'd the griefs are of mine heart;
me from distress relieve.
18 See mine affliction and my pain,
and all my sins forgive.

19 Consider thou mine enemies,
because they many are;
And it a cruel hatred is
which they against me bear.
20 O do thou keep my soul; O God,
do thou deliver me:
Let me not be asham'd; for I
do put my trust in thee.

21 O let integrity and truth
keep me, who thee attend.
22 Redemption, Lord, to Israel
from all his troubles send.

PSALM XXVI.

1 JUDGE me, O Lord, for I have walk'd
in mine integrity:
I trusted also in the Lord;
slide therefore shall not I.
2 Examine me, and do me prove;
try heart and reins, O God:
3 For thy love is before mine eyes,
thy truth's paths I have trode.

4 With persons vain I have not sat,
nor with dissemblers gone:
5 Th' assembly of ill men I hate;
to sit with such I shun.
6 Mine hands in innocence, O Lord,
I'll wash and purify;
So to thine holy altar go,
and compass it will I:

7 That I, with voice of thanksgiving,
may publish and declare,
And tell of all thy mighty works,
that great and wondrous are.
8 The habitation of thy house,
Lord, I have loved well;
Yea, in that place I do delight
where doth thine honour dwell.

9 With sinners gather not my soul,
and such as blood would spill:
10 Whose hands mischievous plots, right hand
corrupting bribes do fill.
11 But as for me, I will walk on
in mine integrity:
Do thou redeem me, and, O Lord,
be merciful to me.

12 My foot upon an even place
doth stand with stedfastness:
Within the congregations
th' Eternal I will bless.

PSALM XXVII.

1 THE Lord's my light and saving health,
who shall make me dismay'd?
My life's strength is the Lord, of whom
then shall I be afraid?
2 When as mine enemies and foes,
most wicked persons all,
To eat my flesh against me rose,
they stumbled and did fall.

3 Against me though an host encamp,
my heart yet fearless is:
Though war against me rise, I will
be confident in this.
4 One thing I of the Lord desir'd,
and will seek to obtain,
That all days of my life I may
within God's house remain;

That I the beauty of the Lord
behold may and admire,
And that I in his holy place
may rev'rently enquire.
5 For he in his pavilion shall
me hide in evil days;
In secret of his tent me hide,
and on a rock me raise.

6 And now, ev'n at this present time,
mine head shall lifted be
Above all those that are my foes,
and round encompass me:
Therefore unto his tabernacle
I'll sacrifices bring
Of joyfulness; I'll sing, yea, I
to God will praises sing.

7 O Lord, give ear unto my voice,
when I do cry to thee;
Upon me also mercy have,
and do thou answer me.
8 When thou didst say, Seek ye my face,
then unto thee reply
Thus did my heart, Above all things
thy face, Lord, seek will I.

9 Far from me hide not thou thy face;
put not away from thee
Thy servant in thy wrath: thou hast
an helper been to me.
O God of my salvation,
leave me not, nor forsake:
10 Though me my parents both should leave,
the Lord will me up take.

11 O Lord, instruct me in thy way,
to me a leader be
In a plain path, because of those
that hatred bear to me.
12 Give me not to mine en'mies' will;
for witnesses that lie
Against me risen are, and such
as breathe out cruelty.

13 I fainted had, unless that I
believed had to see
The Lord's own goodness in the land
of them that living be.
14 Wait on the Lord, and be thou strong,
and he shall strength afford
Unto thine heart; yea, do thou wait,
I say, upon the Lord.

PSALM XXVIII.

1 TO thee I'll cry, O Lord, my rock;
hold not thy peace to me;
Lest like those that to pit descend
I by thy silence be.

2 The voice hear of my humble pray'rs,
when unto thee I cry;
When to thine holy oracle
I lift mine hands on high.

3 With ill men draw me not away
that work iniquity;
That speak peace to their friends, while in
their hearts doth mischief lie.
4 Give them according to their deeds
and ills endeavoured:
And as their handy-works deserve,
to them be rendered.

5 God shall not build, but them destroy,
who would not understand
The Lord's own works, nor did regard
the doing of his hand.
6 For ever blessed be the Lord,
for graciously he heard
The voice of my petitions,
and prayers did regard.

7 The Lord's my strength and shield; my heart
upon him did rely;
And I am helped: hence my heart
doth joy exceedingly,
And with my song I will him praise.
8 Their strength is God alone:
He also is the saving strength
of his anointed one.

9 O thine own people do thou save,
bless thine inheritance;
Them also do thou feed, and them
for evermore advance.

PSALM XXIX.

1 GIVE ye unto the Lord, ye sons
that of the mighty be,
All strength and glory to the Lord
with cheerfulness give ye.
2 Unto the Lord the glory give
that to his name is due;
And in the beauty of holiness
unto JEHOVAH bow.

3 The Lord's voice on the waters is:
the God of majesty
Doth thunder, and on multitudes
of waters sitteth he.
4 A pow'rful voice it is that comes
out from the Lord most high;
The voice of that great Lord is full
of glorious majesty.

5 The voice of the Eternal doth
asunder cedars tear;
Yea, God the Lord doth cedars break
that Lebanon doth bear.
6 He makes them like a calf to skip,
ev'n that great Lebanon,
And, like to a young unicorn,
the mountain Sirion.

7 God's voice divides the flames of fire;
8 The desert it doth shake:
The Lord doth make the wilderness
of Kadesh all to quake.
9 God's voice doth make the hinds to calve,
it makes the forest bare:
And in his temple ev'ry one
his glory doth declare.

10 The Lord sits on the floods; the Lord
sits King, and ever shall.
11 The Lord will give his people strength
and with peace bless them all.

PSALM XXX.

1 LORD, I will thee extol, for thou
hast lifted me on high,
And over me thou to rejoice
mad'st not mine enemy.
2 O thou who art the Lord my God,
I in distress to thee,
With loud cries lifted up my voice,
and thou hast healed me.

3 O Lord, my soul thou hast brought up,
and rescu'd from the grave;
That I to pit should not go down,
alive thou didst me save.
4 O ye that are his holy ones,
sing praise unto the Lord;
And give unto him thanks, when ye
his holiness record.

5 For but a moment lasts his wrath;
life in his favour lies:
Weeping may for a night endure,
at morn doth joy arise.
6 In my prosperity I said,
that nothing shall me move.
7 O Lord, thou hast my mountain made
to stand strong by thy love:

But when that thou, O gracious God,
didst hide thy face from me,
Then quickly was my prosp'rous state
turn'd into misery.
8 Wherefore unto the Lord my cry
I caused to ascend:
My humble supplication
I to the Lord did send.

9 What profit is there in my blood,
when I go down to pit?
Shall unto thee the dust give praise?
thy truth declare shall it?
10 Hear, Lord, have mercy; help me, Lord:
11 Thou turned hast my sadness
To dancing; yea, my sackcloth loos'd,
and girded me with gladness;

12 That sing thy praise my glory may,
and never silent be.
O Lord my God, for evermore
I will give thanks to thee.

PSALM XXXI.

1 IN thee, O Lord, I put my trust,
sham'd let me never be;
According to thy righteousness
do thou deliver me.
2 Bow down thine ear to me, with speed
send me deliverance:
To save me, my strong rock be thou,
and my house of defence.

3 Because thou art my rock, and thee
I for my fortress take;
Therefore do thou me lead and guide,
ev'n for thine own name's sake.
4 And sith thou art my strength, therefore
pull me out of the net,
Which they in subtilty for me
so privily have set.

5 Into thine hands I do commit
my sp'rit: for thou art he,
O thou, JEHOVAH, God of truth,
that hast redeemed me.
6 Those that do lying vanities
regard, I have abhorr'd:
But as for me, my confidence
is fixed on the Lord.

7 I'll in thy mercy gladly joy:
for thou my miseries
Consider'd hast; thou hast my soul
known in adversities:
8 And thou hast not inclosed me
within the en'my's hand;
And by thee have my feet been made
in a large room to stand.

9 O Lord, upon me mercy have,
for trouble is on me:
Mine eye, my belly, and my soul,
with grief consumed be.
10 Because my life with grief is spent,
my years with sighs and groans:
My strength doth fail; and for my sin
consumed are my bones.

11 I was a scorn to all my foes,
and to my friends a fear;
And specially reproach'd of those
that were my neighbours near:
When they me saw they from me fled.
12 Ev'n so I am forgot,
As men are out of mind when dead:
I'm like a broken pot.

13 For slanders I of many heard;
fear compass'd me, while they
Against me did consult, and plot
to take my life away.
14 But as for me, O Lord, my trust
upon thee I did lay;
And I to thee, Thou art my God,
did confidently say.

15 My times are wholly in thine hand:
do thou deliver me
From their hands that mine enemies
and persecutors be.
16 Thy countenance to shine do thou
upon thy servant make:
Unto me give salvation,
for thy great mercies' sake.

17 Let me not be asham'd, O Lord,
for on thee call'd I have:
Let wicked men be sham'd, let them
be silent in the grave.
18 To silence put the lying lips,
that grievous things do say,
And hard reports, in pride and scorn,
on righteous men do lay.

19 How great's the goodness thou for them
that fear thee keep'st in store,
And wrought'st for them that trust in thee
the sons of men before!
20 In secret of thy presence thou
shalt hide them from man's pride:
From strife of tongues thou closely shalt,
as in a tent, them hide.

21 All praise and thanks be to the Lord;
for he hath magnify'd
His wondrous love to me within
a city fortify'd.
22 For from thine eyes cut off I am,
I in my haste had said;
My voice yet heard'st thou, when to thee
with cries my moan I made.

23 O love the Lord, all ye his saints;
because the Lord doth guard
The faithful, and he plenteously
proud doers doth reward.
24 Be of good courage, and he strength
unto your heart shall send,
All ye whose hope and confidence
doth on the Lord depend.

PSALM XXXII.

1 O BLESSED is the man to whom
is freely pardoned
All the transgression he hath done,
whose sin is covered.
2 Bless'd is the man to whom the Lord
imputeth not his sin,
And in whose sp'rit there is no guile,
nor fraud is found therein.

3 When as I did refrain my speech,
and silent was my tongue,
My bones then waxed old, because
I roared all day long.
4 For upon me both day and night
thine hand did heavy lie,
So that my moisture turned is
in summer's drought thereby.

5 I thereupon have unto thee
my sin acknowledged,
And likewise mine iniquity
I have not covered:
I will confess unto the Lord
my trespasses, said I;
And of my sin thou freely didst
forgive th' iniquity.

6 For this shall ev'ry godly one
his prayer make to thee;
In such a time he shall thee seek,
as found thou mayest be.
Surely, when floods of waters great
do swell up to the brim,
They shall not overwhelm his soul,
nor once come near to him.

7 Thou art my hiding-place, thou shalt
from trouble keep me free:
Thou with songs of deliverance
about shalt compass me.
8 I will instruct thee, and thee teach
the way that thou shalt go;
And, with mine eye upon thee set,
I will direction show.

9 Then be not like the horse or mule,
which do not understand;
Whose mouth, lest they come near to thee,
a bridle must command.
10 Unto the man that wicked is
his sorrows shall abound;
But him that trusteth in the Lord
mercy shall compass round.

11 Ye righteous, in the Lord be glad,
in him do ye rejoice:
All ye that upright are in heart,
for joy lift up your voice.

PSALM XXXIII.

1 YE righteous, in the Lord rejoice;
it comely is and right,
That upright men, with thankful voice,
should praise the Lord of might.
2 Praise God with harp, and unto him
sing with the psaltery;
Upon a ten-string'd instrument
make ye sweet melody.

3 A new song to him sing, and play
with loud noise skilfully;
4 For right is God's word, all his works
are done in verity.
5 To judgment and to righteousness
a love he beareth still;
The loving-kindness of the Lord
the earth throughout doth fill.

6 The heavens by the word of God
did their beginning take;
And by the breathing of his mouth
he all their hosts did make.
7 The waters of the seas he brings
together as an heap;
And in storehouses, as it were,
he layeth up the deep.

8 Let earth, and all that live therein
with rev'rence fear the Lord;
Let all the world's inhabitants
dread him with one accord.
9 For he did speak the word, and done
it was without delay;
Established it firmly stood,
whatever he did say.

10 God doth the counsel bring to nought
which heathen folk do take;
And what the people do devise
of none effect doth make.
11 O but the counsel of the Lord
doth stand for ever sure;
And of his heart the purposes
from age to age endure.

12 That nation blessed is, whose God
JEHOVAH is, and those
A blessed people are, whom for
his heritage he chose.
13 The Lord from heav'n sees and beholds
all sons of men full well:
14 He views all from his dwelling-place
that in the earth do dwell.

15 He forms their hearts alike, and all
their doings he observes.
16 Great hosts save not a king, much streng h
no mighty man preserves.
17 An horse for preservation
is a deceitful thing;
And by the greatness of his strength
can no deliv'rance bring.

18 Behold, on those that do him fear
the Lord doth set his eye;
Ev'n those who on his mercy do
with confidence rely.
19 From death to free their soul, in dearth
life unto them to yield.
20 Our soul doth wait upon the Lord;
he is our help and shield.

21 Sith in his holy name we trust,
our heart shall joyful be.
22 Lord, let thy mercy be on us,
as we do hope in thee.

PSALM XXXIV.

1 GOD will I bless all times; his praise
my mouth shall still express.
2 My soul shall boast in God: the meek
shall hear with joyfulness.
3 Extol the Lord with me, let us
exalt his name together.
4 I sought the Lord, he heard, and did
me from all fears deliver.

5 They look'd to him, and lighten'd were:
not shamed were their faces.
6 This poor man cry'd, God heard, and sav'd
him from all his distresses.
7 The angel of the Lord encamps,
and round encompasseth
All those about that do him fear,
and them delivereth.

8 O taste and see that God is good:
who trusts in him is bless'd.

9 Fear God his saints: none that him fear
shall be with want oppress'd.
10 The lions young may hungry be,
and they may lack their food:
But they that truly seek the Lord
shall not lack any good.

11 O children, hither do ye come,
and unto me give ear;
I shall you teach to understand
how ye the Lord should fear.
12 What man is he that life desires,
to see good would live long?
13 Thy lips refrain from speaking guile,
and from ill words thy tongue.

14 Depart from ill, do good, seek peace,
pursue it earnestly.
15 God's eyes are on the just; his ears
are open to their cry.
16 The face of God is set against
those that do wickedly,
That he may quite out from the earth
cut off their memory.

17 The righteous cry unto the Lord,
he unto them gives ear;
And they out of their troubles all
by him deliver'd are.
18 The Lord is ever nigh to them
that be of broken sp'rit;
To them he safety doth afford
that are in heart contrite.

19 The troubles that afflict the just
in number many be;
But yet at length out of them all
the Lord doth set him free.
20 He carefully his bones doth keep,
whatever can befall;
That not so much as one of them
can broken be at all.

21 Ill shall the wicked slay; laid waste
shall be who hate the just.
22 The Lord redeems his servants' souls;
none perish that him trust.

PSALM XXXV.

1 PLEAD, Lord, with those that plead; and fight
with those that fight with me.
2 Of shield and buckler take thou hold,
stand up mine help to be.
3 Draw also out the spear, and do
against them stop the way
That me pursue: unto my soul,
I'm thy salvation, say.

4 Let them confounded be and sham'd
that for my soul have sought:
Who plot my hurt turn'd back be they,
and to confusion brought.
5 Let them be like unto the chaff
that flies before the wind;
And let the angel of the Lord
pursue them hard behind.

6 With darkness cover thou their way,
and let it slipp'ry prove;
And let the angel of the Lord
pursue them from above.
7 For without cause have they for me
their net hid in a pit,
They also have without a cause
for my soul digged it.

8 Let ruin seize him unawares;
his net he hid withal
Himself let catch; and in the same
destruction let him fall.

9 My soul in God shall joy; and glad
in his salvation be:
10 And all my bones shall say, O Lord,
who is like unto thee,

Which dost the poor set free from him
that is for him too strong;
The poor and needy from the man
that spoils and does him wrong?
11 False witnesses rose; to my charge
things I not knew they laid.
12 They, to the spoiling of my soul,
me ill for good repaid.

13 But as for me, when they were sick,
in sackcloth sad I mourn'd:
My humbled soul did fast, my pray'r
into my bosom turn'd.
14 Myself I did behave as he
had been my friend or brother;
I heavily bow'd down, as one
that mourneth for his mother.

15 But in my trouble they rejoic'd,
gath'ring themselves together;
Yea, abjects vile together did
themselves against me gather:
I knew it not; they did me tear,
and quiet would not be.
16 With mocking hypocrites, at feasts
they gnash'd their teeth at me.

17 How long, Lord, look'st thou on? from
destructions they intend [those
Rescue my soul, from lions young
my darling do defend.
18 I will give thanks to thee, O Lord,
within th' assembly great;
And where much people gather'd are
thy praises forth will set.

19 Let not my wrongful enemies
proudly rejoice o'er me;
Nor who me hate without a cause,
let them wink with the eye.
20 For peace they do not speak at all;
but crafty plots prepare
Against all those within the land
that meek and quiet are.

21 With mouths set wide, they 'gainst me said,
Ha, ha! our eye doth see.
22 Lord, thou hast seen, hold not thy peace;
Lord, be not far from me.
23 Stir up thyself; wake, that thou may'st
judgment to me afford,
Ev'n to my cause, O thou that art
my only God and Lord.

24 O Lord my God, do thou me judge
after thy righteousness;
And let them not their joy 'gainst me
triumphantly express:
25 Nor let them say within their hearts,
Ah, we would have it thus;
Nor suffer them to say, that he
is swallow'd up by us.

26 Sham'd and confounded be they all
that at my hurt are glad;
Let those against me that do boast
with shame and scorn be clad.
27 Let them that love my righteous cause
be glad, shout, and not cease
To say, The Lord be magnify'd,
who loves his servant's peace.

28 Thy righteousness shall also be
declared by my tongue;
The praises that belong to thee
speak shall it all day long.

PSALM XXXVI.

1 THE wicked man's transgression
within my heart thus says,
Undoubtedly the fear of God
is not before his eyes.
2 Because himself he flattereth
in his own blinded eye,
Until the hatefulness be found
of his iniquity.

3 Words from his mouth proceeding are,
fraud and iniquity:
He to be wise, and to do good,
hath left off utterly.
4 He mischief, lying on his bed,
most cunningly doth plot:
He sets himself in ways not good,
ill he abhorreth not.

5 Thy mercy, Lord, is in the heav'ns;
thy truth doth reach the clouds:
6 Thy justice is like mountains great;
thy judgments deep as floods:
Lord, thou preservest man and beast.
7 How precious is thy grace!
Therefore in shadow of thy wings
men's sons their trust shall place.

8 They with the fatness of thy house
shall be well satisfy'd;
From rivers of thy pleasures thou
wilt drink to them provide.
9 Because of life the fountain pure
remains alone with thee;
And in that purest light of thine
we clearly light shall see.

10 Thy loving-kindness unto them
continue that thee know;
And still on men upright in heart
thy righteousness bestow.
11 Let not the foot of cruel pride
come, and against me stand;
And let me not removed be,
Lord, by the wicked's hand.

12 There fallen are they, and ruined,
that work iniquities:
Cast down they are, and never shall
be able to arise.

PSALM XXXVII.

1 FOR evil-doers fret thou not
thyself unquietly;
Nor do thou envy bear to those
that work iniquity.
2 For, even like unto the grass,
soon be cut down shall they;
And, like the green and tender herb,
they wither shall away.

3 Set thou thy trust upon the Lord,
and be thou doing good;
And so thou in the land shalt dwell,
and verily have food.
4 Delight thyself in God; he'll give
thine heart's desire to thee.
5 Thy way to God commit, him trust,
it bring to pass shall he.

6 And, like unto the light, he shall
thy righteousness display;
And he thy judgment shall bring forth
like noon-tide of the day.
7 Rest in the Lord, and patiently
wait for him: do not fret
For him who, prosp'ring in his way,
success in sin doth get.

8 Do thou from anger cease, and wrath
see thou forsake also:
Fret not thyself in any wise,
that evil thou should'st do.
9 For those that evil-doers are
shall be cut off and fall:
But those that wait upon the Lord
the earth inherit shall.

10 For yet a little while, and then
the wicked shall not be;
His place thou shalt consider well,
but it thou shalt not see.
11 But by inheritance the earth
the meek ones shall possess:
They also shall delight themselves
in an abundant peace.

12 The wicked plots against the just,
and at him whets his teeth:
13 The Lord shall laugh at him, because
his day he coming seeth.
14 The wicked have drawn out the sword,
and bent their bow, to slay
The poor and needy, and to kill
men of an upright way.

15 But their own sword, which they have
shall enter their own heart: [drawn,
Their bows which they have bent shall
and into pieces part. [break,
16 A little that a just man hath
is more and better far
Than is the wealth of many such
as lewd and wicked are.

17 For sinners' arms shall broken be;
but God the just sustains.
18 God knows the just man's days, and still
their heritage remains.
19 They shall not be asham'd when they
the evil time do see;
And when the days of famine are
they satisfy'd shall be.

20 But wicked men, and foes of God,
as fat of lambs, decay;
They shall consume, yea, into smoke
they shall consume away.
21 The wicked borrows, but the same
again he doth not pay;
Whereas the righteous mercy shews,
and gives his own away.

22 For such as blessed be of him
the earth inherit shall;
And they that cursed are of him
shall be destroyed all.
23 A good man's footsteps by the Lord
are ordered aright;
And in the way wherein he walks
he greatly doth delight.

24 Although he fall, yet shall he not
be cast down utterly;
Because the Lord with his own hand
upholds him mightily.
25 I have been young, and now am old,
yet have I never seen
The just man left, nor that his seed
for bread have beggars been.

26 He's ever merciful, and lends:
his seed is bless'd therefore.
27 Depart from evil, and do good,
and dwell for evermore.
28 For God loves judgment, and his saints
leaves not in any case;
They are kept ever: but cut off
shall be the sinner's race.

29 The just inherit shall the land,
and ever in it dwell:
30 The just man's mouth doth wisdom speak;
his tongue doth judgment tell.
31 In's heart the law is of his God,
his steps slide not away.
32 The wicked man doth watch the just,
and seeketh him to slay.

33 Yet him the Lord will not forsake,
nor leave him in his hands:
The righteous will he not condemn,
when he in judgment stands.
34 Wait on the Lord, and keep his way,
and thee exalt shall he
Th' earth to inherit; when cut off
the wicked thou shalt see.

35 I saw the wicked great in pow'r,
spread like a green bay-tree:
36 He pass'd, yea, was not; him I sought,
but found he could not be.
37 Mark thou the perfect, and behold
the man of uprightness;
Because that surely of this man
the latter end is peace.

38 But those men that transgressors are
shall be destroy'd together;
The latter end of wicked men
shall be cut off for ever.
39 But the salvation of the just
is from the Lord above;
He in the time of their distress
their stay and strength doth prove.

40 The Lord shall help, and them deliver:
he shall them free and save
From wicked men; because in him
their confidence they have.

PSALM XXXVIII.

1 IN thy great indignation,
O Lord, rebuke me not;
Nor on me lay thy chast'ning hand,
in thy displeasure hot.
2 For in me fast thine arrows stick,
thine hand doth press me sore:
3 And in my flesh there is no health,
nor soundness any more.

This grief I have, because thy wrath
is forth against me gone;
And in my bones there is no rest,
for sin that I have done.
4 Because gone up above mine head
my great transgressions be;
And, as a weighty burden, they
too heavy are for me.

5 My wounds do stink, and are corrupt;
my folly makes it so.
6 I troubled am, and much bow'd down;
all day I mourning go.
7 For a disease that loathsome is
so fills my loins with pain,
That in my weak and weary flesh
no soundness doth remain.

8 So feeble and infirm am I,
and broken am so sore,
That, through disquiet of my heart,
I have been made to roar.
9 O Lord, all that I do desire
is still before thine eye;
And of my heart the secret groans
not hidden are from thee.

10 My heart doth pant incessantly,
my strength doth quite decay;

As for mine eyes, their wonted light
is from me gone away.
11 My lovers and my friends do stand
at distance from my sore;
And those do stand aloof that were
kinsmen and kind before.

12 Yea, they that seek my life lay snares:
who seek to do me wrong
Speak things mischievous, and deceits
imagine all day long.
13 But, as one deaf, that heareth not,
I suffer'd all to pass;
I as a dumb man did become,
whose mouth not open'd was:

14 As one that hears not, in whose mouth
are no reproofs at all.
15 For, Lord, I hope in thee; my God,
thou'lt hear me when I call.
16 For I said, Hear me, lest they should
rejoice o'er me with pride;
And o'er me magnify themselves,
when as my foot doth slide.

17 For I am near to halt, my grief
is still before mine eye:
18 For I'll declare my sin, and grieve
for mine iniquity.
19 But yet mine en'mies lively are,
and strong are they beside;
And they that hate me wrongfully
are greatly multiply'd.

20 And they for good that render ill,
as en'mies me withstood;
Yea, ev'n for this, because that I
do follow what is good.
21 Forsake me not, O Lord; my God,
far from me never be.
22 O Lord, thou my salvation art,
haste to give help to me.

PSALM XXXIX.

1 I SAID, I will look to my ways,
lest with my tongue I sin:
In sight of wicked men my mouth
with bridle I'll keep in.
2 With silence I as dumb became,
I did myself restrain
From speaking good; but then the more
increased was my pain.

3 My heart within me waxed hot;
and, while I musing was,
The fire did burn; and from my tongue
these words I did let pass:
4 Mine end, and measure of my days,
O Lord, unto me show
What is the same; that I thereby
my frailty well may know.

5 Lo, thou my days an handbreadth mad'st;
mine age is in thine eye
As nothing: sure each man at best
is wholly vanity.
6 Sure each man walks in a vain show;
they vex themselves in vain:
He heaps up wealth, and doth not know
to whom it shall pertain.

7 And now, O Lord, what wait I for?
my hope is fix'd on thee.
8 Free me from all my trespasses,
the fool's scorn make not me.
9 Dumb was I, op'ning not my mouth,
because this work was thine.
10 Thy stroke take from me; by the blow
of thine hand I do pine.
11 When with rebukes thou dost correct
man for iniquity,
Thou wastes his beauty like a moth:
sure each man's vanity.
12 Attend my cry, Lord, at my tears
and pray'rs not silent be:
I sojourn as my fathers all,
and stranger am with thee.

13 O spare thou me, that I my strength
recover may again,
Before from hence I do depart,
and here no more remain.

PSALM XL.

1 I WAITED for the Lord my God,
and patiently did bear;
At length to me he did incline
my voice and cry to hear.
2 He took me from a fearful pit,
and from the miry clay,
And on a rock he set my feet,
establishing my way.

3 He put a new song in my mouth,
our God to magnify:
Many shall see it, and shall fear,
and on the Lord rely.
4 O blessed is the man whose trust
upon the Lord relies;
Respecting not the proud, nor such
as turn aside to lies.

5 O Lord my God, full many are
the wonders thou hast done;
Thy gracious thoughts to us-ward far
above all thoughts are gone:
In order none can reckon them
to thee: if them declare,
And speak of them I would, they more
than can be number'd are.

6 No sacrifice nor offering
didst thou at all desire;
Mine ears thou bor'd: sin-off'ring thou
and burnt didst not require:
7 Then to the Lord these were my words,
I come, behold and see;
Within the volume of the book
it written is of me:

8 To do thy will I take delight,
O thou my God that art;
Yea, that most holy law of thine
I have within my heart.
9 Within the congregation great
I righteousness did preach:
Lo, thou dost know, O Lord, that I
refrained not my speech.

10 I never did within my heart
conceal thy righteousness;
I thy salvation have declar'd,
and shown thy faithfulness:
Thy kindness, which most loving is,
concealed have not I,
Nor from the congregation great
have hid thy verity.

11 Thy tender mercies, Lord, from me
O do thou not restrain;
Thy loving-kindness, and thy truth,
let them me still maintain.
12 For ills past reck'ning compass me,
and mine iniquities
Such hold upon me taken have,
I cannot lift mine eyes:

They more than hairs are on mine head,
thence is my heart dismay'd.
13 Be pleased, Lord, to rescue me;
Lord, hasten to mine aid.
14 Sham'd and confounded be they all
that seek my soul to kill;
Yea, let them backward driven be,
and sham'd, that wish me ill.

15 For a reward of this their shame
confounded let them be,
That in this manner scoffing say,
Aha, aha! to me.
16 In thee let all be glad, and joy,
who seeking thee abide;
Who thy salvation love, say still,
The Lord be magnify'd.

17 I'm poor and needy, yet the Lord
of me a care doth take:
Thou art my help and saviour,
my God, no tarrying make.

PSALM XLI.

1 BLESSED is he that wisely doth
the poor man's case consider;
For when the time of trouble is,
the Lord will him deliver.
2 God will him keep, yea, save alive;
on earth he bless'd shall live;
And to his enemies' desire
thou wilt him not up give.

3 God will give strength when he on bed
of languishing doth mourn;
And in his sickness sore, O Lord,
thou all his bed wilt turn.
4 I said, O Lord, do thou extend
thy mercy unto me;
O do thou heal my soul; for why?
I have offended thee.

5 Those that to me are enemies,
of me do evil say,
When shall he die, that so his name
may perish quite away?
6 To see me if he comes, he speaks
vain words: but then his heart
Heaps mischief to it, which he tells,
when forth he doth depart.

7 My haters jointly whispering,
'gainst me my hurt devise.
8 Mischief, say they, cleaves fast to him;
he li'th, and shall not rise.
9 Yea, ev'n mine own familiar friend,
on whom I did rely,
Who ate my bread, ev'n he his heel
against me lifted high.

10 But, Lord, be merciful to me,
and up again me raise,
That I may justly them requite
according to their ways.
11 By this I know that certainly
I favour'd am by thee;
Because my hateful enemy
triumphs not over me.

12 But as for me, thou me uphold'st
in mine integrity;
And me before thy countenance
thou sett'st continually.
13 The Lord, the God of Israel,
be bless'd for ever then,
From age to age eternally.
Amen, yea, and amen.

PSALM XLII.

1 LIKE as the hart for water-brooks
in thirst doth pant and bray;
So pants my longing soul, O God,
that come to thee I may.

2 My soul for God, the living God,
doth thirst: when shall I near
Unto thy countenance approach,
and in God's sight appear?

3 My tears have unto me been meat,
both in the night and day,
While unto me continually,
Where is thy God? they say.
4 My soul is poured out in me,
when this I think upon;
Because that with the multitude
I heretofore had gone:

With them into God's house I went,
with voice of joy and praise;
Yea, with the multitude that kept
the solemn holy days.
5 O why art thou cast down, my soul?
why in me so dismay'd?
Trust God, for I shall praise him yet,
his count'nance is mine aid.

6 My God, my soul's cast down in me;
thee therefore mind I will
From Jordan's land, the Hermonites,
and ev'n from Mizar hill.
7 At the noise of thy water-spouts
deep unto deep doth call;
Thy breaking waves pass over me,
yea, and thy billows all.

8 His loving-kindness yet the Lord
command will in the day,
His song's with me by night; to God,
by whom I live, I'll pray:
9 And I will say to God my rock,
Why me forgett'st thou so?
Why, for my foes' oppression,
thus mourning do I go?

10 'Tis as a sword within my bones,
when my foes me upbraid;
Ev'n when by them, Where is thy God?
'tis daily to me said.
11 O why art thou cast down, my soul?
why, thus with grief opprest,
Art thou disquieted in me?
in God still hope and rest:

For yet I know I shall him praise,
who graciously to me
The health is of my countenance,
yea, mine own God is he.

PSALM XLIII.

1 JUDGE me, O God, and plead my cause
against th' ungodly nation;
From the unjust and crafty man,
O be thou my salvation.
2 For thou the God art of my strength;
why thrusts thou me thee fro'?
For th' enemy's oppression
why do I mourning go?

3 O send thy light forth and thy truth;
let them be guides to me,
And bring me to thine holy hill,
ev'n where thy dwellings be.
4 Then will I to God's altar go,
to God my chiefest joy:
Yea, God, my God, thy name to praise
my harp I will employ

5 Why art thou then cast down, my soul?
what should discourage thee?
And why with vexing thoughts art thou
disquieted in me?

Still trust in God; for him to praise
good cause I yet shall have:
He of my count'nance is the health,
my God that doth me save.

PSALM XLIV.

1 O GOD, we with our ears have heard,
our fathers have us told,
What works thou in their days hadst done,
ev'n in the days of old.
2 Thy hand did drive the heathen out,
and plant them in their place;
Thou didst afflict the nations,
but them thou didst increase.

3 For neither got their sword the land,
nor did their arm them save;
But thy right hand, arm, countenance;
for thou them favour gave.
4 Thou art my King: for Jacob, Lord,
deliv'rances command.
5 Through thee we shall push down our foes,
that do against us stand:

We, through thy name, shall tread down
that ris'n against us have. [those
6 For in my bow I shall not trust,
nor shall my sword me save.
7 But from our foes thou hast us sav'd,
our haters put to shame.
8 In God we all the day do boast,
and ever praise thy name.

9 But now we are cast off by thee,
and us thou putt'st to shame;
And when our armies do go forth,
thou go'st not with the same.
10 Thou mak'st us from the enemy,
faint-hearted, to turn back;
And they who hate us for themselves
our spoils away do take.

11 Like sheep for meat thou gavest us;
'mong heathen cast we be.
12 Thou didst for nought thy people sell;
their price enrich'd not thee.
13 Thou mak'st us a reproach to be
unto our neighbours near;
Derision and a scorn to them
that round about us are.

14 A by-word also thou dost us
among the heathen make;
The people, in contempt and spite,
at us their heads do shake.
15 Before me my confusion
continually abides;
And of my bashful countenance
the shame me ever hides:

16 For voice of him that doth reproach,
and speaketh blasphemy;
By reason of th' avenging foe,
and cruel enemy.
17 All this is come on us, yet we
have not forgotten thee;
Nor falsely in thy covenant
behav'd ourselves have we.

18 Back from thy way our heart not turn'd;
our steps no straying made;
19 Though us thou brak'st in dragons' place,
and cover'dst with death's shade.
20 If we God's name forgot, or stretch'd
to a strange god our hands,
21 Shall not God search this out? for he
heart's secrets understands.

22 Yea, for thy sake we're kill'd all day,
counted as slaughter-sheep.

23 Rise, Lord, cast us not ever off;
awake, why dost thou sleep?
24 O wherefore hidest thou thy face?
forgett'st our cause distress'd,
25 And our oppression? For our soul
is to the dust down press'd:

Our belly also on the earth
fast cleaving, hold doth take.
26 Rise for our help, and us redeem,
ev'n for thy mercies' sake.

PSALM XLV.

1 MY heart brings forth a goodly thing;
my words that I indite
Concern the King: my tongue's a pen
of one that swift doth write.
2 Thou fairer art than sons of men:
into thy lips is store
Of grace infus'd; God therefore thee
hath bless'd for evermore.

3 O thou that art the mighty One,
thy sword gird on thy thigh;
Ev'n with thy glory excellent,
and with thy majesty.
4 For meekness, truth, and righteousness,
in state ride prosp'rously;
And thy right hand shall thee instruct
in things that fearful be.

5 Thine arrows sharply pierce the heart
of th' en'mies of the King;
And under thy subjection
the people down do bring.
6 For ever and for ever is,
O God, thy throne of might;
The sceptre of thy kingdom is
a sceptre that is right.

7 Thou lovest right, and hatest ill;
for God, thy God, most high,
Above thy fellows hath with th' oil
of joy anointed thee.
8 Of aloes, myrrh, and cassia,
a smell thy garments had,
Out of the iv'ry palaces
whereby they made thee glad.

9 Among thy women honourable
kings' daughters were at hand:
Upon thy right hand did the queen
in gold of Ophir stand.
10 O daughter, hearken and regard,
and do thine ear incline;
Likewise forget thy father's house,
and people that are thine.

11 Then of the King desir'd shall be
thy beauty veh'mently:
Because he is thy Lord, do thou
him worship rev'rently.
12 The daughter there of Tyre shall be
with gifts and off'rings great:
Those of the people that are rich
thy favour shall entreat.

13 Behold, the daughter of the King
all glorious is within;
And with embroideries of gold
her garments wrought have been.
14 She shall be brought unto the King
in robes with needle wrought;
Her fellow-virgins following
shall unto thee be brought.

15 They shall be brought with gladness great,
and mirth on ev'ry side,
Into the palace of the King,
and there they shall abide

16 Instead of those thy fathers dear,
thy children thou may'st take,
And in all places of the earth
them noble princes make.

17 Thy name remember'd I will make
through ages all to be:
The people therefore evermore
shall praises give to thee.

ANOTHER OF THE SAME.

1 MY heart inditing is
good matter in a song:
I speak the things that I have made,
which to the King belong:
My tongue shall be as quick,
his honour to indite,
As is the pen of any scribe
that useth fast to write.

2 Thou'rt fairest of all men;
grace in thy lips doth flow:
And therefore blessings evermore
on thee doth God bestow.
3 Thy sword gird on thy thigh,
thou that art most of might:
Appear in dreadful majesty,
and in thy glory bright.

4 For meekness, truth, and right,
ride prosp'rously in state;
And thy right hand shall teach to thee
things terrible and great.
5 Thy shafts shall pierce their hearts
that foes are to the King;
Whereby into subjection
the people thou shalt bring.

6 Thy royal seat, O Lord,
for ever shall remain:
The sceptre of thy kingdom doth
all righteousness maintain.
7 Thou lov'st right, and hat'st ill;
for God, thy God, most high,
Above thy fellows hath with th' oil
of joy anointed thee.

8 Of myrrh and spices sweet
a smell thy garments had,
Out of the iv'ry palaces,
whereby they made thee glad.
9 And in thy glorious train
kings' daughters waiting stand;
And thy fair queen, in Ophir gold,
doth stand at thy right hand.

10 O daughter, take good heed,
incline, and give good ear;
Thou must forget thy kindred all,
and father's house most dear.
11 Thy beauty to the King
shall then delightful be:
And do thou humbly worship him,
because thy Lord is he.

12 The daughter then of Tyre
there with a gift shall be,
And all the wealthy of the land
shall make their suit to thee.
13 The daughter of the King
all glorious is within;
And with embroideries of gold
her garments wrought have been.

14 She cometh to the King
in robes with needle wrought,
The virgins that do follow her
shall unto thee be brought.
15 They shall be brought with joy,
and mirth on ev'ry side,
Into the palace of the King,
and there they shall abide.

16 And in thy fathers' stead,
thy children thou may'st take,
And in all places of the earth
them noble princes make.
17 I will shew forth thy name
to generations all:
Therefore the people evermore
to thee give praises shall.

PSALM XLVI.

1 GOD is our refuge and our strength,
in straits a present aid;
2 Therefore, although the earth remove,
we will not be afraid:
Though hills amidst the seas be cast;
3 Though waters roaring make,
And troubled be; yea, though the hills
by swelling seas do shake.

4 A river is, whose streams do glad
the city of our God;
The holy place, wherein the Lord
most high hath his abode.
5 God in the midst of her doth dwell;
nothing shall her remove:
The Lord to her an helper will,
and that right early, prove.

6 The heathen rag'd tumultuously,
the kingdoms moved were:
The Lord God uttered his voice,
the earth did melt for fear.
7 The Lord of hosts upon our side
doth constantly remain:
The God of Jacob's our refuge,
us safely to maintain.

8 Come, and behold what wondrous work
have by the Lord been wrought;
Come, see what desolations
he on the earth hath brought.
9 Unto the ends of all the earth
wars into peace he turns:
The bow he breaks, the spear he cuts,
in fire the chariot burns.

10 Be still, and know that I am God;
among the heathen I
Will be exalted; I on earth
will be exalted high.
11 Our God, who is the Lord of hosts,
is still upon our side;
The God of Jacob our refuge
for ever will abide.

PSALM XLVII.

1 ALL people, clap your hands; to God
with voice of triumph shout:
2 For dreadful is the Lord most high,
great King the earth throughout.
3 The heathen people under us
he surely shall subdue;
And he shall make the nations
under our feet to bow.

4 The lot of our inheritance
chuse out for us shall he,
Of Jacob, whom he loved well,
ev'n the excellency.
5 God is with shouts gone up, the Lord
with trumpets sounding high.
6 Sing praise to God, sing praise, sing praise,
praise to our King sing ye.

7 For God is King of all the earth;
with knowledge praise express.
8 God rules the nations: God sits on
his throne of holiness.
9 The princes of the people are
assembled willingly;
Ev'n of the God of Abraham
they who the people be.

For why? the shields that do defend
the earth are only his:
They to the Lord belong; yea, he
exalted greatly is.

PSALM XLVIII.

1 GREAT is the Lord, and greatly he
is to be praised still,
Within the city of our God,
upon his holy hill.
2 Mount Sion stands most beautiful,
the joy of all the land;
The city of the mighty King
on her north side doth stand.

3 The Lord within her palaces
is for a refuge known.
4 For, lo, the kings that gather'd were
together, by have gone.
5 But when they did behold the same,
they, wond'ring, would not stay;
But, being troubled at the sight,
they thence did haste away.

6 Great terror there took hold on them,
they were possess'd with fear;
Their grief came like a woman's pain,
when she a child doth bear.
7 Thou Tarshish ships with east wind
8 As we have heard it told, [break'st:
So, in the city of the Lord,
our eyes did it behold;

In our God's city, which his hand
for ever stablish will.
9 We of thy loving-kindness thought,
Lord, in thy temple still.
10 O Lord, according to thy name,
through all the earth's thy praise;
And thy right hand, O Lord, is full
of righteousness always.

11 Because thy judgments are made known
let Sion mount rejoice;
Of Judah let the daughters all
send forth a cheerful voice.
12 Walk about Sion, and go round;
the high tow'rs thereof tell:
13 Consider ye her palaces,
and mark her bulwarks well:

That ye may tell posterity.
14 For this God doth abide
Our God for evermore; he will
ev'n unto death us guide.

PSALM XLIX.

1 HEAR this, all people, and give ear,
all in the world that dwell;
2 Both low and high, both rich and poor.
3 My mouth shall wisdom tell:
My heart shall knowledge meditate.
4 I will incline mine ear
To parables, and on the harp
my sayings dark declare.

5 Amidst those days that evil be,
why should I, fearing, doubt?
When of my heels th' iniquity
shall compass me about.
6 Whoe'er they be that in their wealth
their confidence do pitch,

And boast themselves, because they are
become exceeding rich:

7 Yet none of these his brother can
redeem by any way;
Nor can he unto God for him
sufficient ransom pay,
8 (Their soul's redemption precious is,
and it can never be,)
9 That still he should for ever live,
and not corruption see.

10 For why? he seeth that wise men die,
and brutish fools also
Do perish; and their wealth, when dead,
to others they let go.
11 Their inward thought is, that their house
and dwelling-places shall
Stand through all ages; they their lands
by their own names do call.

12 But yet in honour shall not man
abide continually;
But passing hence, may be compar'd
unto the beasts that die.
13 Thus brutish folly plainly is
their wisdom and their way;
Yet their posterity approve
what they do fondly say.

14 Like sheep they in the grave are laid,
and death shall them devour;
And in the morning upright men
shall over them have pow'r:
Their beauty from their dwelling shall
consume within the grave.
15 But from hell's hand God will me free,
for he shall me receive.

16 Be thou not then afraid when one
enriched thou dost see,
Nor when the glory of his house
advanced is on high:
17 For he shall carry nothing hence,
when death his days doth end;
Nor shall his glory after him
into the grave descend.

18 Although he his own soul did bless
whilst he on earth did live;
(And when thou to thyself dost well,
men will thee praises give;)
19 He to his fathers' race shall go,
they never shall see light.
20 Man honour'd wanting knowledge is
like beasts that perish quite.

PSALM L.

1 THE mighty God, the Lord,
hath spoken, and did call
The earth, from rising of the sun,
to where he hath his fall.
2 From out of Sion hill,
which of excellency
And beauty the perfection is,
God shined gloriously.

3 Our God shall surely come,
keep silence shall not he:
Before him fire shall waste, great storms
shall round about him be.
4 Unto the heavens clear
he from above shall call,
And to the earth likewise, that he
may judge his people all.

5 Together let my saints
unto me gather'd be,
Those that by sacrifice have made
a covenant with me.

6 And then the heavens shall
his righteousness declare:
Because the Lord himself is he
by whom men judged are.

7 My people Isr'el hear,
speak will I from on high,
Against thee I will testify;
God, ev'n thy God, am I.
8 I for thy sacrifice
no blame will on thee lay,
Nor for burnt-off'rings, which to me
thou offer'dst ev'ry day.

9 I'll take no calf nor goats
from house or fold of thine:
10 For beasts of forests, cattle all
on thousand hills, are mine.
11 The fowls on mountains high
are all to me well known;
Wild beasts which in the fields do lie,
ev'n they are all mine own.

12 Then, if I hungry were,
I would not tell it thee;
Because the world, and fulness all
thereof, belongs to me.
13 Will I eat flesh of bulls?
or goats' blood drink will I?
14 Thanks offer thou to God, and pay
thy vows to the most High.

15 And call upon me when
in trouble thou shalt be;
I will deliver thee, and thou
my name shalt glorify.
16 But to the wicked man
God saith, My laws and truth
Should'st thou declare? how dar'st thou
my cov'nant in thy mouth? [take

17 Sith thou instruction hat'st,
which should thy ways direct;
And sith my words behind thy back
thou cast'st, and dost reject.
18 When thou a thief didst see,
with him thou didst consent;
And with the vile adulterers
partaker on thou went.

19 Thou giv'st thy mouth to ill,
thy tongue deceit doth frame;
20 Thou sitt'st, and 'gainst thy brother
thy mother's son dost shame. [speak'st,
21 Because I silence kept,
while thou these things hast wrought;
That I was altogether like
thyself, hath been thy thought:

Yet I will thee reprove,
and set before thine eyes,
In order ranked, thy misdeeds,
and thine iniquities.
22 Now, ye that God forget,
this carefully consider;
Lest I in pieces tear you all,
and none can you deliver.

23 Whoso doth offer praise
me glorifies; and I
Will shew him God's salvation,
that orders right his way.

ANOTHER OF THE SAME.

1 THE mighty God, the Lord, hath spoke,
and call'd the earth upon,
Ev'n from the rising of the sun
unto his going down.
2 From out of Sion, his own hill,
where the perfection high
Of beauty is, from thence the Lord
hath shined gloriously.

3 Our God shall come, and shall no more
be silent, but speak out:
Before him fire shall waste, great storms
shall compass him about.
4 He to the heavens from above,
and to the earth below,
Shall call, that he his judgments may
before his people show.

5 Let all my saints together be
unto me gathered;
Those that by sacrifice with me
a covenant have made.
6 And then the heavens shall declare
his righteousness abroad:
Because the Lord himself doth come;
none else is judge but God.

7 Hear, O my people, and I'll speak;
O Israel by name,
Against thee I will testify;
God, ev'n thy God, I am.
8 I for thy sacrifices few
reprove thee never will,
Nor for burnt-off'rings to have been
before me offer'd still.

9 I'll take no bullock nor he-goats
from house nor folds of thine:
10 For beasts of forests, cattle all
on thousand hills, are mine.
11 The fowls are all to me well known
that mountains high do yield;
And I do challenge as mine own
the wild beasts of the field.

12 If I were hungry, I would not
to thee for need complain;
For earth, and all its fulness, doth
to me of right pertain.
13 That I to eat the flesh of bulls
take pleasure dost thou think?
Or that I need, to quench my thirst,
the blood of goats to drink?

14 Nay, rather unto me, thy God,
thanksgiving offer thou:
To the most High perform thy word,
and fully pay thy vow:
15 And in the day of trouble great
see that thou call on me;
I will deliver thee, and thou
my name shalt glorify.

16 But God unto the wicked saith,
Why should'st thou mention make
Of my commands? how dar'st thou in
thy mouth my cov'nant take?
17 Sith it is so that thou dost hate
all good instruction;
And sith thou cast'st behind thy back,
and slight'st my words each one.

18 When thou a thief didst see, then straight
thou join'dst with him in sin,
And with the vile adulterers
thou hast partaker been.
19 Thy mouth to evil thou dost give,
thy tongue deceit doth frame.
20 Thou sitt'st, and 'gainst thy brother
thy mother's son to shame. [speak'st,

21 These things thou wickedly hast done,
and I have silent been:
Thou thought'st that I was like thyself,
and did approve thy sin:

But I will sharply thee reprove,
and I will order right
Thy sins and thy transgressions
in presence of thy sight.

22 Consider this, and be afraid,
ye that forget the Lord,
Lest I in pieces tear you all,
when none can help afford.
23 Who off'reth praise me glorifies:
I will shew God's salvation
To him that ordereth aright
his life and conversation.

PSALM LI.

1 AFTER thy loving-kindness, Lord,
have mercy upon me:
For thy compassions great, blot out
all mine iniquity.
2 Me cleanse from sin, and throughly wash
from mine iniquity:
3 For my transgressions I confess;
my sin I ever see.

4 'Gainst thee, thee only, have I sinn'd,
in thy sight done this ill;
That when thou speak'st thou may'st be
and clear in judging still. [just,
5 Behold, I in iniquity
was form'd the womb within;
My mother also me conceiv'd
in guiltiness and sin.

6 Behold, thou in the inward parts
with truth delighted art;
And wisdom thou shalt make me know
within the hidden part.
7 Do thou with hyssop sprinkle me,
I shall be cleansed so;
Yea, wash thou me, and then I shall
be whiter than the snow.

8 Of gladness and of joyfulness
make me to hear the voice;
That so these very bones which thou
hast broken may rejoice.
9 All mine iniquities blot out,
thy face hide from my sin.
10 Create a clean heart, Lord, renew
a right sp'rit me within.

11 Cast me not from thy sight, nor take
thy Holy Sp'rit away.
12 Restore me thy salvation's joy;
with thy free Sp'rit me stay.
13 Then will I teach thy ways unto
those that transgressors be;
And those that sinners are shall then
be turned unto thee.

14 O God, of my salvation God,
me from blood-guiltiness
Set free; then shall my tongue aloud
sing of thy righteousness.
15 My closed lips, O Lord, by thee
let them be opened;
Then shall thy praises by my mouth
abroad be published.

16 For thou desir'st not sacrifice,
else would I give it thee;
Nor wilt thou with burnt-offering
at all delighted be.
17 A broken spirit is to God
a pleasing sacrifice:
A broken and a contrite heart,
Lord, thou wilt not despise.

18 Shew kindness, and do good, O Lord,
to Sion, thine own hill:
The walls of thy Jerusalem
build up of thy good will.
19 Then righteous off'rings shall thee please,
and off'rings burnt, which they
With whole burnt-off'rings, and with calves,
shall on thine altar lay.

PSALM LII.

1 WHY dost thou boast, O mighty man,
of mischief and of ill?
The goodness of Almighty God
endureth ever still.
2 Thy tongue mischievous calumnies
deviseth subtilely,
Like to a razor sharp to cut,
working deceitfully.

3 Ill more than good, and more than truth
thou lovest to speak wrong:
4 Thou lovest all-devouring words,
O thou deceitful tongue.
5 So God shall thee destroy for aye,
remove thee, pluck thee out
Quite from thy house, out of the land
of life he shall thee root.

6 The righteous shall it see, and fear,
and laugh at him they shall:
7 Lo, this the man is that did not
make God his strength at all:
But he in his abundant wealth
his confidence did place;
And he took strength unto himself
from his own wickedness.

8 But I am in the house of God
like to an olive green:
My confidence for ever hath
upon God's mercy been.
9 And I for ever will thee praise,
because thou hast done this:
I on thy name will wait; for good
before thy saints it is.

PSALM LIII.

1 THAT there is not a God, the fool
doth in his heart conclude:
They are corrupt, their works are vile,
not one of them doth good.
2 The Lord upon the sons of men
from heav'n did cast his eyes,
To see if any one there was
that sought God, and was wise.

3 They altogether filthy are,
they all are backward gone;
And there is none that doeth good,
no, not so much as one.
4 These workers of iniquity,
do they not know at all,
That they my people eat as bread,
and on God do not call?

5 Ev'n there they were afraid, and stood
with trembling, all dismay'd,
Whereas there was no cause at all
why they should be afraid.
For God his bones that thee besieg'd
hath scatter'd all abroad;
Thou hast confounded them, for they
despised are of God.

6 Let Isr'el's help from Sion come:
when back the Lord shall bring
His captives, Jacob shall rejoice,
and Israel shall sing.

PSALM LIV.

1 SAVE me, O God, by thy great name,
and judge me by thy strength:
2 My prayer hear, O God; give ear
unto my words at length.
3 For they that strangers are to me
do up against me rise;
Oppressors seek my soul, and God
set not before their eyes.

4 The Lord my God my helper is,
lo, therefore I am bold:
He taketh part with ev'ry one
that doth my soul uphold.
5 Unto mine enemies he shall
mischief and ill repay:
O for thy truth's sake cut them off,
and sweep them clean away.

6 I will a sacrifice to thee
give with free willingness;
Thy name, O Lord, because 'tis good,
with praise I will confess.
7 For he hath me delivered
from all adversities;
And his desire mine eye hath seen
upon mine enemies.

PSALM LV.

1 LORD, hear my pray'r, hide not thyself
from my entreating voice:
2 Attend and hear me; in my plaint
I mourn and make a noise.
3 Because of th' en'my's voice, and for
lewd men's oppression great:
On me they cast iniquity,
and they in wrath me hate.

4 Sore pain'd within me is my heart:
death's terrors on me fall.
5 On me comes trembling, fear and dread
o'erwhelmed me withal.
6 O that I, like a dove, had wings,
said I, then would I flee
Far hence, that I might find a place
where I in rest might be.

7 Lo, then far off I wander would,
and in the desert stay;
8 From windy storm and tempest I
would haste to 'scape away.
9 O Lord, on them destruction bring,
and do their tongues divide;
For in the city violence
and strife I have espy'd.

10 They day and night upon the walls
do go about it round:
There mischief is, and sorrow there
in midst of it is found.
11 Abundant wickedness there is
within her inward part;
And from her streets deceitfulness
and guile do not depart.

12 He was no foe that me reproach'd,
then that endure I could;
Nor hater that did 'gainst me boast,
from him me hide I would.
13 But thou, man, who mine equal, guide,
and mine acquaintance wast:
14 We join'd sweet counsels, to God's house
in company we past.

15 Let death upon them seize, and down
let them go quick to hell;
For wickedness doth much abound
among them where they dwell.

16 I'll call on God: God will me save.
17 I'll pray, and make a noise
At ev'ning, morning, and at noon;
and he shall hear my voice.

18 He hath my soul delivered,
that it in peace might be
From battle that against me was:
for many were with me.
19 The Lord shall hear, and them afflict,
of old who hath abode:
Because they never changes have,
therefore they fear not God.

20 'Gainst those that were at peace with him
he hath put forth his hand:
The covenant that he had made,
by breaking he profan'd.
21 More smooth than butter were his words,
while in his heart was war;
His speeches were more soft than oil,
and yet drawn swords they are.

22 Cast thou thy burden on the Lord,
and he shall thee sustain;
Yea, he shall cause the righteous man
unmoved to remain.
23 But thou, O Lord my God, those men
in justice shalt o'erthrow,
And in destruction's dungeon dark
at last shalt lay them low:

The bloody and deceitful men
shall not live half their days:
But upon thee with confidence
I will depend always.

PSALM LVI.

1 SHEW mercy, Lord, to me, for man
would swallow me outright;
He me oppresseth, while he doth
against me daily fight.
2 They daily would me swallow up
that hate me spitefully;
For they be many that do fight
against me, O most High.

3 When I'm afraid I'll trust in thee:
4 In God I'll praise his word;
I will not fear what flesh can do,
my trust is in the Lord.
5 Each day they wrest my words; their
'gainst me are all for ill. [thoughts
6 They meet, they lurk, they mark my steps,
waiting my soul to kill.

7 But shall they by iniquity
escape thy judgments so?
O God, with indignation down
do thou the people throw.
8 My wand'rings all what they have been
thou know'st, their number took;
Into thy bottle put my tears:
are they not in thy book?

9 My foes shall, when I cry, turn back;
I know 't, God is for me.
10 In God his word I'll praise; his word
in God shall praised be.
11 In God I trust; I will not fear
what man can do to me.
12 Thy vows upon me are, O God:
I'll render praise to thee.

13 Wilt thou not, who from death me sav'd,
my feet from falls keep free,
To walk before God in the light
of those that living be?

PSALM LVII.

1 BE merciful to me, O God;
thy mercy unto me
Do thou extend; because my soul
doth put her trust in thee:
Yea, in the shadow of thy wings
my refuge I will place,
Until these sad calamities
do wholly overpass.

2 My cry I will cause to ascend
unto the Lord most high;
To God, who doth all things for me
perform most perfectly.
3 From heav'n he shall send down, and me
from his reproach defend
That would devour me: God his truth
and mercy forth shall send.

4 My soul among fierce lions is,
I firebrands live among,
Men's sons, whose teeth are spears and
a sharp sword is their tongue. [darts,
5 Be thou exalted very high
above the heav'ns, O God;
Let thou thy glory be advanc'd
o'er all the earth abroad.

6 My soul's bow'd down; for they a net
have laid, my steps to snare:
Into the pit which they have digg'd
for me, they fallen are.
7 My heart is fix'd, my heart is fix'd,
O God; I'll sing and praise.
8 My glory wake; wake psalt'ry, harp;
myself I'll early raise.

9 I'll praise thee 'mong the people, Lord;
'mong nations sing will I:
10 For great to heav'n thy mercy is,
thy truth is to the sky.
11 O Lord, exalted be thy name
above the heav'ns to stand:
Do thou thy glory far advance
above both sea and land.

PSALM LVIII.

1 DO ye, O congregation,
indeed speak righteousness?
O ye that are the sons of men,
judge ye with uprightness?
2 Yea, ev'n within your very hearts
ye wickedness have done;
And ye the vi'lence of your hands
do weigh the earth upon.

3 The wicked men estranged are,
ev'n from the very womb;
They, speaking lies, do stray as soon
as to the world they come.
4 Unto a serpent's poison like
their poison doth appear;
Yea, they are like the adder deaf,
that closely stops her ear;

5 That so she may not hear the voice
of one that charm her would,
No, not though he most cunning were,
and charm most wisely could.
6 Their teeth, O God, within their mouth
break thou in pieces small;
The great teeth break thou out, O Lord,
of these young lions all.

7 Let them like waters melt away,
which downward still do flow:
In pieces cut his arrows all,
when he shall bend his bow.

8 Like to a snail that melts away,
let each of them be gone;
Like woman's birth untimely, that
they never see the sun.

9 He shall them take away before
your pots the thorns can find,
Both living, and in fury great,
as with a stormy wind.
10 The righteous, when he vengeance sees,
he shall be joyful then;
The righteous one shall wash his feet
in blood of wicked men.

11 So men shall say, The righteous man
reward shall never miss:
And verily upon the earth
a God to judge there is.

PSALM LIX.

1 MY God, deliver me from those
that are mine enemies;
And do thou me defend from those
that up against me rise.
2 Do thou deliver me from them
that work iniquity;
And give me safety from the men
of bloody cruelty.

3 For, lo, they for my soul lay wait:
the mighty do combine
Against me, Lord; not for my fault,
nor any sin of mine.
4 They run, and, without fault in me,
themselves do ready make:
Awake to meet me with thy help;
and do thou notice take.

5 Awake therefore, Lord God of hosts,
thou God of Israel,
To visit heathen all: spare none
that wickedly rebel.
6 At ev'ning they go to and fro;
they make great noise and sound,
Like to a dog, and often walk
about the city round.

7 Behold, they belch out with their mouth,
and in their lips are swords:
For they do say thus, Who is he
that now doth hear our words?
8 But thou, O Lord, shalt laugh at them,
and all the heathen mock.
9 While he's in power I'll wait on thee;
for God is my high rock.

10 He of my mercy that is God
betimes shall me prevent;
Upon mine en'mies God shall let
me see mine heart's content.
11 Them slay not, lest my folk forget;
but scatter them abroad
By thy strong pow'r; and bring them
O thou our shield and God. [down,

12 For their mouth's sin, and for the words
that from their lips do fly,
Let them be taken in their pride;
because they curse and lie.
13 In wrath consume them, them consume,
that so they may not be:
And that in Jacob God doth rule
to th' earth's ends let them see.

14 At ev'ning let thou them return,
making great noise and sound,
Like to a dog, and often walk
about the city round.
15 And let them wander up and down,
in seeking food to eat;

And let them grudge when they shall not
be satisfy'd with meat.

16 But of thy pow'r I'll sing aloud;
at morn thy mercy praise:
For thou to me my refuge wast,
and tow'r, in troublous days.
17 O God, thou art my strength, I will
sing praises unto thee;
For God is my defence, a God
of mercy unto me.

PSALM LX.

1 O LORD, thou hast rejected us,
and scatter'd us abroad;
Thou justly hast displeased been;
return to us, O God.
2 The earth to tremble thou hast made;
therein didst breaches make:
Do thou thereof the breaches heal,
because the land doth shake.

3 Unto thy people thou hard things
hast shew'd, and on them sent;
And thou hast caused us to drink
wine of astonishment.
4 And yet a banner thou hast giv'n
to them who thee do fear;
That it by them, because of truth,
displayed may appear.

5 That thy beloved people may
deliver'd be from thrall,
Save with the pow'r of thy right hand,
and hear me when I call.
6 God in his holiness hath spoke;
herein I will take pleasure:
Shechem I will divide, and forth
will Succoth's valley measure.

7 Gilead I claim as mine by right;
Manasseh mine shall be;
Ephraim is of mine head the strength;
Judah gives laws for me;
8 Moab's my washing-pot; my shoe
I'll over Edom throw;
And over Palestina's land
I will in triumph go.

9 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?
10 O God, which hadest us cast off,
this thing wilt thou not do?
Ev'n thou, O God, which didest not
forth with our armies go?

11 Help us from trouble; for the help
is vain which man supplies.
12 Through God we'll do great acts; he shall
tread down our enemies.

PSALM LXI.

1 O GOD, give ear unto my cry;
unto my pray'r attend.
2 From th' utmost corner of the land
my cry to thee I'll send.
What time my heart is overwhelm'd,
and in perplexity,
Do thou me lead unto the Rock
that higher is than I.

3 For thou hast for my refuge been
a shelter by thy pow'r;
And for defence against my foes
thou hast been a strong tow'r.
4 Within thy tabernacle I
for ever will abide;
And under covert of thy wings
with confidence me hide.

5 For thou the vows that I did make
O Lord my God, didst hear:
Thou hast giv'n me the heritage
of those thy name that fear.
6 A life prolong'd for many days
thou to the king shalt give;
Like many generations be
the years which he shall live.

7 He in God's presence his abode
for evermore shall have:
O do thou truth and mercy both
prepare, that may him save.
8 And so will I perpetually
sing praise unto thy name;
That having made my vows, I may
each day perform the same.

PSALM LXII.

1 MY soul with expectation
depends on God indeed;
My strength and my salvation doth
from him alone proceed.
2 He only my salvation is,
and my strong rock is he:
He only is my sure defence;
much mov'd I shall not be.

3 How long will ye against a man
plot mischief? ye shall all
Be slain; ye as a tott'ring fence
shall be, and bowing wall.
4 They only plot to cast him down
from his excellency:
They joy in lies; with mouth they ss,
but they curse inwardly.

5 My soul, wait thou with patience
upon thy God alone;
On him dependeth all my hope
and expectation.
6 He only my salvation is,
and my strong rock is he;
He only is my sure defence:
I shall not moved be.

7 In God my glory placed is,
and my salvation sure;
In God the rock is of my strength,
my refuge most secure.
8 Ye people, place your confidence
in him continually;
Before him pour ye out your heart:
God is our refuge high.

9 Surely mean men are vanity,
and great men are a lie;
In balance laid, they wholly are
more light than vanity.
10 Trust ye not in oppression,
in robb'ry be not vain;
On wealth set not your hearts, when
increased is your gain.

11 God hath it spoken once to me,
yea, this I heard again,
That power to Almighty God
alone doth appertain.
12 Yea, mercy also unto thee
belongs, O Lord, alone:
For thou according to his work
rewardest ev'ry one.

PSALM LXIII.

1 LORD, thee my God, I'll early seek
my soul doth thirst for thee;
My flesh longs in a dry parch'd land,
wherein no waters be:
2 That I thy power may behold,
and brightness of thy face,
As I have seen thee heretofore
within thy holy place.

3 Since better is thy love than life,
my lips thee praise shall give.
4 I in thy name will lift my hands,
and bless thee while I live.
5 Ev'n as with marrow and with fat
my soul shall filled be;
Then shall my mouth with joyful lips
sing praises unto thee:

6 When I do thee upon my bed
remember with delight,
And when on thee I meditate
in watches of the night.
7 In shadow of thy wings I'll joy;
for thou mine help hast been.
8 My soul thee follows hard; and me
thy right hand doth sustain.

9 Who seek my soul to spill shall sink
down to earth's lowest room.
10 They by the sword shall be cut off,
and foxes' prey become.
11 Yet shall the king in God rejoice,
and each one glory shall
That swear by him: but stopp'd shall be
the mouth of liars all.

PSALM LXIV.

1 WHEN I to thee my prayer make,
Lord, to my voice give ear;
My life save from the enemy,
of whom I stand in fear.
2 Me from their secret counsel hide
who do live wickedly;
From insurrection of those men
that work iniquity:

3 Who do their tongues with malice whet,
and make them cut like swords;
In whose bent bows are arrows set,
ev'n sharp and bitter words:
4 That they may at the perfect man
in secret aim their shot;
Yea, suddenly they dare at him
to shoot, and fear it not.

5 In ill encourage they themselves,
and their snares close do lay:
Together conference they have;
Who shall them see? they say.
6 They have search'd out iniquities,
a perfect search they keep:
Of each of them the inward thought,
and very heart, is deep.

7 God shall an arrow shoot at them,
and wound them suddenly:
8 So their own tongue shall them confound;
all who them see shall fly.
9 And on all men a fear shall fall,
God's works they shall declare;
For they shall wisely notice take
what these his doings are.

10 In God the righteous shall rejoice,
and trust upon his might;
Yea, they shall greatly glory all
in heart that are upright.

PSALM LXV.

1 PRAISE waits for thee in Sion, Lord:
to thee vows paid shall be.
2 O thou that hearer art of pray'r,
all flesh shall come to thee.

3 Iniquities, I must confess,
prevail against me do:
But as for our transgressions,
them purge away shalt thou.

4 Bless'd is the man whom thou dost chuse,
and mak'st approach to thee,
That he within thy courts, O Lord,
may still a dweller be:
We surely shall be satisfy'd
with thy abundant grace,
And with the goodness of thy house,
ev'n of thy holy place.

5 O God of our salvation,
thou, in thy righteousness,
By fearful works unto our pray'rs
thine answer dost express:
Therefore the ends of all the earth,
and those afar that be
Upon the sea, their confidence,
O Lord, will place in thee.

6 Who, being girt with pow'r, sets fast
by his great strength the hills.
7 Who noise of seas, noise of their waves,
and people's tumult, stills.
8 Those in the utmost parts that dwell
are at thy signs afraid:
Th' outgoings of the morn and ev'n
by thee are joyful made.

9 The earth thou visit'st, wat'ring it;
thou mak'st it rich to grow
With God's full flood; thou corn prepar'st,
when thou provid'st it so.
10 Her rigs thou wat'rest plenteously,
her furrows settelest:
With show'rs thou dost her mollify,
her spring by thee is blest.

11 So thou the year most lib'rally
dost with thy goodness crown;
And all thy paths abundantly
on us drop fatness down.
12 They drop upon the pastures wide,
that do in deserts lie;
The little hills on ev'ry side
rejoice right pleasantly.

13 With flocks the pastures clothed be,
the vales with corn are clad;
And now they shout and sing to thee,
for thou hast made them glad.

PSALM LXVI.

1 ALL lands to God, in joyful sounds,
aloft your voices raise.
2 Sing forth the honour of his name,
and glorious make his praise.
3 Say unto God, How terrible
in all thy works art thou!
Through thy great pow'r thy foes to thee
shall be constrain'd to bow.

4 All on the earth shall worship thee,
they shall thy praise proclaim
In songs: they shall sing cheerfully
unto thy holy name.
5 Come, and the works that God hath
with admiration see: [wrought
In's working to the sons of men
most terrible is he.

6 Into dry land the sea he turn'd,
and they a passage had;
Ev'n marching through the flood on foot,
there we in him were glad.
7 He ruleth ever by his pow'r;
his eyes the nations see:
O let not the rebellious ones
lift up themselves on high.

8 Ye people, bless our God; aloud
the voice speak of his praise:
9 Our soul in life who safe preserves,
our foot from sliding stays.
10 For thou didst prove and try us, Lord,
as men do silver try;
11 Brought'st us into the net, and mad'st
bands on our loins to lie.

12 Thou hast caus'd men ride o'er our heads;
and though that we did pass
Through fire and water, yet thou brought'st
us to a wealthy place.
13 I'll bring burnt-off'rings to thy house;
to thee my vows I'll pay,
14 Which my lips utter'd, my mouth spake,
when trouble on me lay.

15 Burnt sacrifices of fat rams
with incense I will bring;
Of bullocks and of goats I will
present an offering.
16 All that fear God, come, hear, I'll tell
what he did for my soul.
17 I with my mouth unto him cry'd,
my tongue did him extol.

18 If in my heart I sin regard,
the Lord me will not hear:
19 But surely God me heard, and to
my prayer's voice gave ear.
20 O let the Lord, our gracious God,
for ever blessed be,
Who turned not my pray'r from him,
nor yet his grace from me.

PSALM LXVII.

1 LORD, bless and pity us,
shine on us with thy face:
2 That th' earth thy way, and nations all
may know thy saving grace.
3 Let people praise thee, Lord;
let people all thee praise.
4 O let the nations be glad,
in songs their voices raise:
Thou'lt justly people judge,
on earth rule nations all.
5 Let people praise thee, Lord; let them
praise thee, both great and small.
6 The earth her fruit shall yield,
our God shall blessing send.
7 God shall us bless; men shall him fear
unto earth's utmost end.

ANOTHER OF THE SAME.

1 LORD, unto us be merciful,
do thou us also bless;
And graciously cause shine on us
the brightness of thy face:
2 That so thy way upon the earth
to all men may be known;
Also among the nations all
thy saving health be shown.

3 O let the people praise thee, Lord;
let people all thee praise.
4 O let the nations be glad,
and sing for joy always:
For rightly thou shalt people judge,
and nations rule on earth.
5 Let people praise thee, Lord; let all
the folk praise thee with mirth.

6 Then shall the earth yield her increase;
God, our God, bless us shall.
7 God shall us bless; and of the earth
the ends shall fear him all.

PSALM LXVIII.

1 LET God arise, and scattered
let all his en'mies be;
And let all those that do him hate
before his presence flee.
2 As smoke is driv'n, so drive thou them;
as fire melts wax away,
Before God's face let wicked men
so perish and decay.

3 But let the righteous be glad:
let them before God's sight
Be very joyful; yea, let them
rejoice with all their might.
4 To God sing, to his name sing praise;
extol him with your voice,
That rides on heav'n, by his name JAH,
before his face rejoice.

5 Because the Lord a father is
unto the fatherless;
God is the widow's judge, within
his place of holiness.
6 God doth the solitary set
in fam'lies: and from bands
The chain'd doth free; but rebels do
inhabit parched lands.

7 O God, what time thou didst go forth
before thy people's face;
And when through the great wilderness
thy glorious marching was;
8 Then at God's presence shook the earth,
then drops from heaven fell;
This Sinai shook before the Lord.
the God of Israel.

9 O God, thou to thine heritage
didst send a plenteous rain,
Whereby thou, when it weary was,
didst it refresh again.
10 Thy congregation then did make
their habitation there:
Of thine own goodness for the poor,
O God, thou didst prepare.

11 The Lord himself did give the word,
the word abroad did spread;
Great was the company of them
the same who published.
12 Kings of great armies foiled were,
and forc'd to flee away;
And women, who remain'd at home,
did distribute the prey.

13 Though ye have lien among the pots,
like doves ye shall appear,
Whose wings with silver, and with gold
whose feathers cover'd are.
14 When there th' Almighty scatter'd kings,
like Salmon's snow 'twas white.
15 God's hill is like to Bashan hill,
like Bashan hill for height.

16 Why do ye leap, ye mountains high?
this is the hill where God
Desires to dwell; yea, God in it
for aye will make abode.
17 God's chariots twenty thousand are,
thousands of angels strong;
In's holy place God is, as in
mount Sinai, them among.

18 Thou hast, O Lord, most glorious,
ascended up on high;
And in triumph victorious led
captive captivity:
Thou hast received gifts for men,
for such as did rebel;

Yea, ev'n for them, that God the Lord
in midst of them might dwell.

19 Bless'd be the Lord, who is to us
of our salvation God;
Who daily with his benefits
us plenteously doth load.
20 He of salvation is the God,
who is our God most strong;
And unto God the Lord from death
the issues do belong.

21 But surely God shall wound the head
of those that are his foes;
The hairy scalp of him that still
on in his trespass goes.
22 God said, My people I will bring
again from Bashan hill;
Yea, from the sea's devouring depths
them bring again I will;

23 That in the blood of enemies
thy foot imbru'd may be,
And of thy dogs dipp'd in the same
the tongues thou mayest see.
24 Thy goings they have seen, O God;
the steps of majesty
Of my God, and my mighty King,
within the sanctuary.

25 Before went singers, players next
on instruments took way;
And them among the damsels were
that did on timbrels play.
26 Within the congregations
bless God with one accord:
From Isr'el's fountain do ye bless
and praise the mighty Lord.

27 With their prince, little Benjamin,
princes and council there
Of Judah were, there Zabulon's
and Napht'li's princes were.
28 Thy God commands thy strength; make
strong
what thou wrought'st for us, Lord.
29 For thy house at Jerusalem
kings shall thee gifts afford.

30 The spearmen's host, the multitude
of bulls, which fiercely look,
Those calves which people have forth sent,
O Lord our God, rebuke,
Till ev'ry one submit himself,
and silver pieces bring:
The people that delight in war
disperse, O God and King.

31 Those that be princes great shall then
come out of Egypt lands;
And Ethiopia to God
shall soon stretch out her hands.
32 O all ye kingdoms of the earth,
sing praises to this King;
For he is Lord that ruleth all,
unto him praises sing.

33 To him that rides on heav'ns of heav'ns,
which he of old did found;
Lo, he sends out his voice, a voice
in might that doth abound.
34 Strength unto God do ye ascribe;
for his excellency
Is over Israel, his strength
is in the clouds most high.

35 Thou'rt from thy temple dreadful, Lord;
Isr'el's own God is he,
Who gives his people strength and pow'r:
O let God blessed be.

PSALM LXIX.

1 SAVE me, O God, because the floods
do so environ me,
That ev'n unto my very soul
come in the waters be.
2 I downward in deep mire do sink,
where standing there is none:
I am into deep waters come,
where floods have o'er me gone.

3 I weary with my crying am,
my throat is also dry'd;
Mine eyes do fail, while for my God
I waiting do abide.
4 Those men that do without a cause
bear hatred unto me,
Than are the hairs upon my head
in number more they be:

They that would me destroy, and are
mine en'mies wrongfully,
Are mighty: so what I took not,
to render forc'd was I.
5 Lord, thou my folly know'st, my sins
not cover'd are from thee.
6 Let none that wait on thee be sham'd,
Lord God of hosts, for me.

O Lord, the God of Israel,
let none, who search do make,
And seek thee, be at any time
confounded for my sake.
7 For I have borne reproach for thee,
my face is hid with shame.
8 To brethren strange, to mother's sons
an alien I became.

9 Because the zeal did eat me up,
which to thine house I bear;
And the reproaches cast at thee,
upon me fallen are.
10 My tears and fasts, t' afflict my soul,
were turned to my shame.
11 When sackcloth I did wear, to them
a proverb I became.

12 The men that in the gate do sit
against me evil spake;
They also that vile drunkards were,
of me their song did make.
13 But, in an acceptable time,
my pray'r, Lord, is to thee:
In truth of thy salvation, Lord,
and mercy great, hear me.

14 Deliver me out of the mire,
from sinking do me keep;
Free me from those that do me hate,
and from the waters deep.
15 Let not the flood on me prevail,
whose water overflows;
Nor deep me swallow, nor the pit
her mouth upon me close.

16 Hear me, O Lord, because thy love
and kindness is most good;
Turn unto me, according to
thy mercies' multitude.
17 Nor from thy servant hide thy face:
I'm troubled, soon attend.
18 Draw near my soul, and it redeem;
me from my foes defend.

19 To thee is my reproach well known,
my shame, and my disgrace:
Those that mine adversaries be
are all before thy face.
20 Reproach hath broke my heart; I'm full
of grief: I look'd for one
To pity me, but none I found;
comforters found I none

21 They also bitter gall did give
unto me for my meat:
They gave me vinegar to drink,
when as my thirst was great.
22 Before them let their table prove
a snare; and do thou make
Their welfare and prosperity
a trap themselves to take.

23 Let thou their eyes so darken'd be,
that sight may them forsake;
And let their loins be made by thee
continually to shake.
24 Thy fury pour thou out on them,
and indignation;
And let thy wrathful anger, Lord,
fast hold take them upon.

25 All waste and desolate let be
their habitation;
And in their tabernacles all
inhabitants be none.
26 Because him they do persecute,
whom thou didst smite before;
They talk unto the grief of those
whom thou hast wounded sore.

27 Add thou iniquity unto
their former wickedness;
And do not let them come at all
into thy righteousness.
28 Out of the book of life let them
be raz'd and blotted quite;
Among the just and righteous
let not their names be writ.

29 But now become exceeding poor
and sorrowful am I:
By thy salvation, O my God,
let me be set on high.
30 The name of God I with a song
most cheerfully will praise;
And I, in giving thanks to him,
his name shall highly raise.

31 This to the Lord a sacrifice
more gracious shall prove
Than bullock, ox, or any beast
that hath both horn and hoof.
32 When this the humble men shall see,
it joy to them shall give:
O all ye that do seek the Lord,
your hearts shall ever live.

33 For God the poor hears, and will not
his prisoners contemn.
34 Let heav'n, and earth, and seas, him praise,
and all that move in them.
35 For God will Judah's cities build,
and he will Sion save,
That they may dwell therein, and it
in sure possession have.

36 And they that are his servants' seed
inherit shall the same;
So shall they have their dwelling there
that love his blessed name.

PSALM LXX.

1 LORD, haste me to deliver;
with speed, Lord, succour me.
2 Let them that for my soul do seek
sham'd and confounded be:
Turn'd back be they, and sham'd,
that in my hurt delight.
3 Turn'd back be they, Ha, ha! that say,
their shaming to requite.

4 In thee let all be glad,
and joy that seek for thee:
Let them who thy salvation love
say still, God praised be.
5 I poor and needy am;
come, Lord, and make no stay:
My help thou and deliv'rer art;
O Lord, make no delay.

ANOTHER OF THE SAME.

1 MAKE haste, O God, me to preserve:
with speed, Lord, succour me.
2 Let them that for my soul do seek
sham'd and confounded be:
Let them be turned back, and sham'd,
that in my hurt delight.
3 Turn'd back be they, Ha, ha! that say,
their shaming to requite.

4 O Lord, in thee let all be glad,
and joy that seek for thee:
Let them who thy salvation love
say still, God praised be.
5 But I both poor and needy am;
come, Lord, and make no stay:
My help thou and deliv'rer art;
O Lord, make no delay.

PSALM LXXI.

1 O LORD, my hope and confidence
is plac'd in thee alone;
Then let thy servant never be
put to confusion.
2 And let me, in thy righteousness,
from thee deliv'rance have:
Cause me escape, incline thine ear
unto me, and me save.

3 Be thou my dwelling-rock, to which
I ever may resort:
Thou gav'st commandment me to save,
for thou'rt my rock and fort.
4 Free me, my God, from wicked hands,
hands cruel and unjust:
5 For thou, O Lord God, art my hope,
and from my youth my trust.

6 Thou from the womb didst hold me up;
thou art the same that me
Out of my mother's bowels took;
I ever will praise thee.
7 To many I a wonder am;
but thou'rt my refuge strong.
8 Fill'd let my mouth be with thy praise
and honour all day long.

9 O do not cast me off, when as
old age doth overtake me;
And when my strength decayed is,
then do not thou forsake me.
10 For those that are mine enemies
against me speak with hate;
And they together counsel take
that for my soul lay wait.

11 They said, God leaves him; him pursue
and take: none will him save.
12 Be thou not far from me, my God:
thy speedy help I crave.
13 Confound, consume them, that unto
my soul are enemies:
Cloth'd be they with reproach and shame
that do my hurt devise.

14 But I with expectation
will hope continually;
And yet with praises more and more
I will thee magnify.
15 Thy justice and salvation
my mouth abroad shall show,
Ev'n all the day; for I thereof
the numbers do not know.

16 And I will constantly go on
in strength of God the Lord;
And thine own righteousness, ev'n thine
alone, I will record.
17 For ev'n from my youth, O God,
by thee I have been taught;
And hitherto I have declar'd
the wonders thou hast wrought.

18 And now, Lord, leave me not, when I
old and gray-headed grow:
Till to this age thy strength and pow'r
to all to come I show.
19 And thy most perfect righteousness,
O Lord, is very high,
Who hast so great things done: O God,
who is like unto thee?

20 Thou, Lord, who great adversities,
and sore, to me didst show,
Shalt quicken, and bring me again
from depths of earth below.
21 My greatness and my pow'r thou wilt
increase, and far extend:
On ev'ry side against all grief
thou wilt me comfort send.

22 Thee, ev'n thy truth, I'll also praise,
my God, with psaltery:
Thou Holy One of Israel,
with harp I'll sing to thee.
23 My lips shall much rejoice in thee,
when I thy praises sound;
My soul, which thou redeemed hast,
in joy shall much abound.

24 My tongue thy justice shall proclaim,
continuing all day long;
For they confounded are, and sham'd,
that seek to do me wrong.

PSALM LXXII.

1 O LORD, thy judgments give the king,
his son thy righteousness.
2 With right he shall thy people judge,
thy poor with uprightness.
3 The lofty mountains shall bring forth
unto the people peace;
Likewise the little hills the same
shall do by righteousness.

4 The people's poor ones he shall judge,
the needy's children save;
And those shall he in pieces break
who them oppressed have.
5 They shall thee fear, while sun and moon
do last, through ages all.
6 Like rain on mown grass he shall drop,
or show'rs on earth that fall.

7 The just shall flourish in his days,
and prosper in his reign:
He shall, while doth the moon endure,
abundant peace maintain.
8 His large and great dominion shall
from sea to sea extend:
It from the river shall reach forth
unto earth's utmost end.

9 They in the wilderness that dwell
bow down before him must;
And they that are his enemies
shall lick the very dust.
10 The kings of Tarshish, and the isles,
to him shall presents bring;
And unto him shall offer gifts
Sheba's and Seba's king.

11 Yea, all the mighty kings on earth
before him down shall fall;
And all the nations of the world
do service to him shall.
12 For he the needy shall preserve,
when he to him doth call;
The poor also, and him that hath
no help of man at all.

13 The poor man and the indigent
in mercy he shall spare;
He shall preserve alive the souls
of those that needy are.
14 Both from deceit and violence
their soul he shall set free;
And in his sight right precious
and dear their blood shall be.

15 Yea, he shall live, and giv'n to him
shall be of Sheba's gold:
For him still shall they pray, and he
shall daily be extoll'd.
16 Of corn an handful in the earth
on tops of mountains high,
With prosp'rous fruit shall shake like trees
on Lebanon that be.

The city shall be flourishing,
her citizens abound
In number shall, like to the grass
that grows upon the ground.
17 His name for ever shall endure;
last like the sun it shall:
Men shall be bless'd in him, and bless'd
all nations shall him call.

18 Now blessed be the Lord our God,
the God of Israel,
For he alone doth wondrous works,
in glory that excel.
19 And blessed be his glorious name
to all eternity:
The whole earth let his glory fill.
Amen, so let it be.

PSALM LXXIII.

1 YET God is good to Israel,
to each pure-hearted one.
2 But as for me, my steps near slipp'd,
my feet were almost gone.
3 For I envious was, and grudg'd
the foolish folk to see,
When I perceiv'd the wicked sort
enjoy prosperity.

4 For still their strength continueth firm;
their death of bands is free.
5 They are not toil'd like other men,
nor plagu'd, as others be.
6 Therefore their pride, like to a chain,
them compasseth about;
And, as a garment, violence
doth cover them throughout.

7 Their eyes stand out with fat; they have
more than their hearts could wish.
8 They are corrupt; their talk of wrong
both lewd and lofty is.
9 They set their mouth against the heav'ns
in their blasphemous talk;
And their reproaching tongue throughout
the earth at large doth walk.

10 His people oftentimes for this
look back, and turn about;
Sith waters of so full a cup
to these are poured out.

11 And thus they say, How can it be
that God these things doth know?
Or, Can there in the Highest be
knowledge of things below?

12 Behold, these are the wicked ones,
yet prosper at their will
In worldly things; they do increase
in wealth and riches still.
13 I verily have done in vain
my heart to purify;
To no effect in innocence
washed my hands have I.

14 For daily, and all day throughout,
great plagues I suffer'd have;
Yea, ev'ry morning I of new
did chastisement receive.
15 If in this manner foolishly
to speak I would intend,
Thy children's generation,
behold, I should offend.

16 When I this thought to know, it was
too hard a thing for me;
17 Till to God's sanctuary I went,
then I their end did see.
18 Assuredly thou didst them set
a slipp'ry place upon;
Them suddenly thou castedst down
into destruction.

19 How in a moment suddenly
to ruin brought are they!
With fearful terrors utterly
they are consum'd away.
20 Ev'n like unto a dream, when one
from sleeping doth arise;
So thou, O Lord, when thou awak'st,
their image shalt despise.

21 Thus grieved was my heart in me,
and me my reins opprest:
22 So rude was I, and ignorant,
and in thy sight a beast.
23 Nevertheless continually,
O Lord, I am with thee:
Thou dost me hold by my right hand,
and still upholdest me.

24 Thou, with thy counsel, while I live,
wilt me conduct and guide;
And to thy glory afterward
receive me to abide.
25 Whom have I in the heavens high
but thee, O Lord, alone?
And in the earth whom I desire
besides thee there is none.

26 My flesh and heart doth faint and fail,
but God doth fail me never:
For of my heart God is the strength
and portion for ever.
27 For, lo, they that are far from thee
for ever perish shall;
Them that a whoring from thee go
thou hast destroyed all.

28 But surely it is good for me
that I draw near to God:
In God I trust, that all thy works
I may declare abroad.

PSALM LXXIV.

1 O GOD, why hast thou cast us off?
is it for evermore?
Against thy pasture-sheep why doth
thine anger smoke so sore?

2 O call to thy remembrance
thy congregation,
Which thou hast purchased of old·
still think the same upon:

The rod of thine inheritance,
which thou redeemed hast,
This Sion hill, wherein thou hadst
thy dwelling in times past.
3 To these long desolations
thy feet lift, do not tarry;
For all the ills thy foes have done
within thy sanctuary.

4 Amidst thy congregations
thine enemies do roar:
Their ensigns they set up for signs
of triumph thee before.
5 A man was famous, and was had
in estimation,
According as he lifted up
his axe thick trees upon.

6 But all at once with axes now
and hammers they go to,
And down the carved work thereof
they break, and quite undo.
7 They fired have thy sanctuary,
and have defil'd the same,
By casting down unto the ground
the place where dwelt thy name.

8 Thus said they in their hearts, Let us
destroy them out of hand:
They burnt up all the synagogues
of God within the land.
9 Our signs we do not now behold;
there is not us among
A prophet more, nor any one
that knows the time how long.

10 How long, Lord, shall the enemy
thus in reproach exclaim?
And shall the adversary thus
always blaspheme thy name?
11 Thy hand, ev'n thy right hand of might,
why dost thou thus draw back?
O from thy bosom pluck it out
for our deliv'rance' sake.

12 For certainly God is my King,
ev'n from the times of old,
Working in midst of all the earth
salvation manifold.
13 The sea, by thy great pow'r, to part
asunder thou didst make;
And thou the dragons' heads, O Lord,
within the waters brake.

14 The leviathan's head thou brak'st
in pieces, and didst give
Him to be meat unto the folk
in wilderness that live.
15 Thou clav'st the fountain and the flood,
which did with streams abound:
Thou dry'dst the mighty waters up
unto the very ground.

16 Thine only is the day, O Lord,
thine also is the night;
And thou alone prepared hast
the sun and shining light.
17 By thee the borders of the earth
were settled ev'ry where:
The summer and the winter both
by thee created were.

18 That th' enemy reproached hath,
O keep it in record;
And that the foolish people have
blasphem'd thy name, O Lord.

19 Unto the multitude do not
thy turtle's soul deliver:
The congregation of thy poor
do not forget for ever.

20 Unto thy cov'nant have respect:
for earth's dark places be
Full of the habitations
of horrid cruelty.
21 O let not those that be oppress'd
return again with shame:
Let those that poor and needy are
give praise unto thy name.

22 Do thou, O God, arise and plead
the cause that is thine own:
Remember how thou art reproach'd
still by the foolish one.
23 Do not forget the voice of those
that are thine enemies:
Of those the tumult ever grows
that do against thee rise.

PSALM LXXV.

1 TO thee, O God, do we give thanks,
we do give thanks to thee;
Because thy wondrous works declare
thy great name near to be.
2 I purpose, when I shall receive
the congregation,
That I shall judgment uprightly
render to ev'ry one.

3 Dissolved is the land, with all
that in the same do dwell;
But I the pillars thereof do
bear up, and stablish well.
4 I to the foolish people said,
Do not deal foolishly;
And unto those that wicked are,
Lift not your horn on high.

5 Lift not your horn on high, nor speak
6 with stubborn neck. But know,
That not from east, nor west, nor south,
promotion doth flow.
7 But God is judge; he puts down one,
and sets another up.
8 For in the hand of God most high
of red wine is a cup:

'Tis full of mixture, he pours forth,
and makes the wicked all
Wring out the bitter dregs thereof;
yea, and they drink them shall.
9 But I for ever will declare,
I Jacob's God will praise.
10 All horns of lewd men I'll cut off;
but just men's horns will raise.

PSALM LXXVI.

1 IN Judah's land God is well known,
his name's in Isr'el great:
2 In Salem is his tabernacle,
in Sion is his seat.
3 There arrows of the bow he brake,
the shield, the sword, the war.
4 More glorious thou than hills of prey,
more excellent art far.

5 Those that were stout of heart are spoil'd,
they slept their sleep outright;
And none of those their hands did find,
that were the men of might.
6 When thy rebuke, O Jacob's God,
had forth against them past,
Their horses and their chariots both
were in a dead sleep cast.

7 Thou, Lord, ev'n thou art he that should
be fear'd; and who is he
That may stand up before thy sight,
if once thou angry be?
8 From heav'n thou judgment caus'd be [heard;
the earth was still with fear,
9 When God to judgment rose, to save
all meek on earth that were.

10 Surely the very wrath of man
unto thy praise redounds:
Thou to the remnant of his wrath
wilt set restraining bounds.
11 Vow to the Lord your God, and pay:
all ye that near him be,
Bring gifts and presents unto him;
for to be fear'd is he.

12 By him the sp'rits shall be cut off
of those that princes are:
Unto the kings that are on earth
he fearful doth appear.

PSALM LXXVII.

1 UNTO the Lord I with my voice,
I unto God did cry;
Ev'n with my voice, and unto me
his ear he did apply.
2 I in my trouble sought the Lord,
my sore by night did run,
And ceased not; my grieved soul
did consolation shun.

3 I to remembrance God did call,
yet trouble did remain;
And overwhelm'd my spirit was,
whilst I did sore complain.
4 Mine eyes, debarr'd from rest and sleep.
thou makest still to wake;
My trouble is so great that I
unable am to speak.

5 The days of old to mind I call'd,
and oft did think upon
The times and ages that are past
full many years agone.
6 By night my song I call to mind,
and commune with my heart;
My sp'rit did carefully enquire
how I might ease my smart.

7 For ever will the Lord cast off,
and gracious be no more?
8 For ever is his mercy gone?
fails his word evermore?
9 Is't true that to be gracious
the Lord forgotten hath?
And that his tender mercies he
hath shut up in his wrath?

10 Then did I say, That surely this
is mine infirmity:
I'll mind the years of the right hand
of him that is most High.
11 Yea, I remember will the works
performed by the Lord:
The wonders done of old by thee
I surely will record.

12 I also will of all thy works
my meditation make;
And of thy doings to discourse
great pleasure I will take.
13 O God, thy way most holy is
within thy sanctuary;
And what God is so great in pow'r
as is our God most high?

14 Thou art the God that wonders dost
by thy right hand most strong:
Thy mighty pow'r thou hast declar'd
the nations among.
15 To thine own people with thine arm
thou didst redemption bring;
To Jacob's sons, and to the tribes
of Joseph that do spring.

16 The waters, Lord, perceived thee,
the waters saw thee well;
And they for fear aside did flee;
the depths on trembling fell.
17 The clouds in water forth were pour'd,
sound loudly did the sky;
And swiftly through the world abroad
thine arrows fierce did fly.

18 Thy thunder's voice alongst the heav'n
a mighty noise did make;
By lightnings lighten'd was the world,
th' earth tremble did and shake.
19 Thy way is in the sea, and in
the waters great thy path;
Yet are thy footsteps hid, O Lord;
none knowledge thereof hath.

20 Thy people thou didst safely lead,
like to a flock of sheep;
By Moses' hand and Aaron's thou
didst them conduct and keep.

PSALM LXXVIII.

1 ATTEND, my people, to my law;
thereto give thou an ear;
The words that from my mouth proceed
attentively do hear.
2 My mouth shall speak a parable,
and sayings dark of old;
3 The same which we have heard and known,
and us our fathers told.

4 We also will them not conceal
from their posterity;
Them to the generation
to come declare will we:
The praises of the Lord our God,
and his almighty strength,
The wondrous works that he hath done,
we will shew forth at length.

5 His testimony and his law
in Isr'el he did place,
And charg'd our fathers it to show
to their succeeding race;
6 That so the race which was to come
might well them learn and know;
And sons unborn, who should arise,
might to their sons them show:

7 That they might set their hope in God,
and suffer not to fall
His mighty works out of their mind,
but keep his precepts all:
8 And might not, like their fathers, be
a stiff rebellious race;
A race not right in heart; with God
whose sp'rit not stedfast was.

9 The sons of Ephraim, who nor bows
nor other arms did lack,
When as the day of battle was,
they faintly turned back.
10 They brake God's cov'nant, and refus'd
in his commands to go;
11 His works and wonders they forgot,
which he to them did show.

12 Things marvellous he brought to pass;
their fathers them beheld
Within the land of Egypt done,
yea, ev'n in Zoan's field.

13 By him divided was the sea,
he caus'd them through to pass;
And made the waters so to stand,
as like an heap it was.

14 With cloud by day, with light of fire
all night, he did them guide.
15 In desert rocks he clave, and drink
as from great depths, supply'd.
16 He from the rock brought streams, like
made waters to run down. [floods
17 Yet sinning more, in desert they
provok'd the highest One.

18 For in their heart they tempted God,
and, speaking with mistrust,
They greedily did meat require
to satisfy their lust.
19 Against the Lord himself they spake,
and, murmuring, said thus,
A table in the wilderness
can God prepare for us?

20 Behold, he smote the rock, and thence
came streams and waters great;
But can he give his people bread?
and send them flesh to eat?
21 The Lord did hear, and waxed wroth;
so kindled was a flame
'Gainst Jacob, and 'gainst Israel
up indignation came.

22 For they believ'd not God, nor trust
in his salvation had;
23 Though clouds above he did command,
and heav'n's doors open made,
24 And manna rain'd on them, and gave
them corn of heav'n to eat.
25 Man angels' food did eat; to them
he to the full sent meat.

26 And in the heaven he did cause
an eastern wind to blow;
And by his power he let out
the southern wind to go.
27 Then flesh as thick as dust he made
to rain down them among;
And feather'd fowls, like as the sand
which li'th the shore along.

28 At his command amidst their camp
these show'rs of flesh down fell,
All round about the tabernacles
and tents where they did dwell.
29 So they did eat abundantly,
and had of meat their fill;
For he did give to them what was
their own desire and will.

30 They from their lust had not estrang'd
their heart and their desire;
But while the meat was in their mouths,
which they did so require,
31 God's wrath upon them came, and slew
the fattest of them all;
So that the choice of Israel,
o'erthrown by death, did fall.

32 Yet, notwithstanding of all this,
they sinned still the more;
And though he had great wonders wrought,
believ'd him not therefore:
33 Wherefore their days in vanity
he did consume and waste;
And by his wrath their wretched years
away in trouble past.

34 But when he slew them, then they did
to seek him shew desire;
Yea, they return'd, and after God
right early did enquire.

35 And that the Lord had been their Rock
they did remember then;
Ev'n that the high almighty God
had their Redeemer been.

36 Yet with their mouth they flatter'd him,
and spake but feignedly;
And they unto the God of truth
with their false tongues did lie.
37 For though their words were good, their heart
with him was not sincere;
Unstedfast and perfidious
they in his cov'nant were.

38 But, full of pity, he forgave
their sin, them did not slay;
Nor stirr'd up all his wrath, but oft
his anger turn'd away.
39 For that they were but fading flesh
to mind he did recall;
A wind that passeth soon away,
and not returns at all.

40 How often did they him provoke
within the wilderness!
And in the desert did him grieve
with their rebelliousness!
41 Yea, turning back, they tempted God,
and limits set upon
Him, who in midst of Isr'el is
the only Holy One.

42 They did not call to mind his pow'r,
nor yet the day when he
Deliver'd them out of the hand
of their fierce enemy;
43 Nor how great signs in Egypt land
he openly had wrought;
What miracles in Zoan's field
his hand to pass had brought.

44 How lakes and rivers ev'ry where
he turned into blood;
So that nor man nor beast could drink
of standing lake or flood.
45 He brought among them swarms of flies,
which did them sore annoy;
And divers kinds of filthy frogs
he sent them to destroy.

46 He to the caterpillar gave
the fruits of all their soil;
Their labours he deliver'd up
unto the locusts' spoil.
47 Their vines with hail, their sycamores
he with the frost did blast:
48 Their beasts to hail he gave; their flocks
hot thunderbolts did waste.

49 Fierce burning wrath he on them cast,
and indignation strong,
And troubles sore, by sending forth
ill angels them among.
50 He to his wrath made way; their soul
from death he did not save;
But over to the pestilence
the lives of them he gave.

51 In Egypt land the first-born all
he smote down ev'ry where;
Among the tents of Ham, ev'n these
chief of their strength that were.
52 But his own people, like to sheep,
thence to go forth he made;
And he, amidst the wilderness,
them, as a flock, did lead.

53 And he them safely on did lead,
so that they did not fear;
Whereas their en'mies by the sea
quite overwhelmed were.

54 To borders of his sanctuary
the Lord his people led,
Ev'n to the mount which his right hand
for them had purchased.

55 The nations of Canaan,
by his almighty hand,
Before their face he did expel
out of their native land;
Which for inheritance to them
by line he did divide,
And made the tribes of Israel
within their tents abide.

56 Yet God most high they did provoke,
and tempted ever still;
And to observe his testimonies
did not incline their will:
57 But, like their fathers, turned back,
and dealt unfaithfully:
Aside they turned, like a bow
that shoots deceitfully.

58 For they to anger did provoke
him with their places high;
And with their graven images
mov'd him to jealousy.
59 When God heard this, he waxed wroth,
and much loath'd Isr'el then:
60 So Shiloh's tent he left, the tent
which he had plac'd with men.

61 And he his strength delivered
into captivity;
He left his glory in the hand
of his proud enemy.
62 His people also he gave o'er
unto the sword's fierce rage;
So sore his wrath inflamed was
against his heritage.

63 The fire consum'd their choice young men;
their maids no marriage had;
64 And when their priests fell by the sword,
their wives no mourning made.
65 But then the Lord arose, as one
that doth from sleep awake;
And like a giant that, by wine
refresh'd, a shout doth make:

66 Upon his en'mies' hinder parts
he made his stroke to fall;
And so upon them he did put
a shame perpetual.
67 Moreover, he the tabernacle
of Joseph did refuse;
The mighty tribe of Ephraim
he would in no wise chuse:

68 But he did chuse Jehudah's tribe
to be the rest above;
And of mount Sion he made choice,
which he so much did love.
69 And he his sanctuary built
like to a palace high,
Like to the earth which he did found
to perpetuity.

70 Of David, that his servant was,
he also choice did make,
And even from the folds of sheep
was pleased him to take:
71 From waiting on the ewes with young,
he brought him forth to feed
Israel, his inheritance,
his people, Jacob's seed.

72 So after the integrity
he of his heart them fed;
And by the good skill of his hands
them wisely governed.

PSALM LXXIX.

1 O GOD, the heathen enter'd have
thine heritage; by them
Defiled is thy house: on heaps
they laid Jerusalem.
2 The bodies of thy servants they
have cast forth to be meat
To rav'nous fowls; thy dear saints' flesh
they gave to beasts to eat.

3 Their blood about Jerusalem
like water they have shed;
And there was none to bury them
when they were slain and dead.
4 Unto our neighbours a reproach
most base become are we;
A scorn and laughingstock to them
that round about us be.

5 How long, Lord, shall thine anger last?
wilt thou still keep the same?
And shall thy fervent jealousy
burn like unto a flame?
6 On heathen pour thy fury forth,
that have thee never known,
And on those kingdoms which thy name
have never call'd upon.

7 For these are they who Jacob have
devoured cruelly;
And they his habitation
have caused waste to lie.
8 Against us mind not former sins;
thy tender mercies show;
Let them prevent us speedily,
for we're brought very low.

9 For thy name's glory help us, Lord,
who hast our Saviour been:
Deliver us; for thy name's sake,
O purge away our sin.
10 Why say the heathen, Where's their God?
let him to them be known;
When those who shed thy servants' blood
are in our sight o'erthrown.

11 O let the pris'ner's sighs ascend
before thy sight on high;
Preserve those in thy mighty pow'r
that are design'd to die.
12 And to our neighbours' bosom cause
it sev'n fold render'd be,
Ev'n the reproach wherewith they have,
O Lord, reproached thee.

13 So we thy folk, and pasture-sheep,
shall give thee thanks always;
And unto generations all
we will shew forth thy praise.

PSALM LXXX.

1 HEAR, Isr'el's Shepherd! like a flock
thou that dost Joseph guide;
Shine forth, O thou that dost between
the cherubims abide.
2 In Ephraim's, and Benjamin's,
and in Manasseh's sight,
O come for our salvation;
stir up thy strength and might.

3 Turn us again, O Lord our God,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.
4 O Lord of hosts, almighty God,
how long shall kindled be
Thy wrath against the prayer made
by thine own folk to thee?

5 Thou tears of sorrow giv'st to them
instead of bread to eat;
Yea, tears instead of drink thou giv'st
to them in measure great.
Thou makest us a strife unto
our neighbours round about;
Our enemies among themselves
at us do laugh and flout.

7 Turn us again, O God of hosts,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.
8 A vine from Egypt brought thou hast,
by thine outstretched hand;
And thou the heathen out didst cast,
to plant it in their land.

9 Before it thou a room didst make,
where it might grow and stand;
Thou causedst it deep root to take,
and it did fill the land.
10 The mountains vail'd were with its shade,
as with a covering;
Like goodly cedars were the boughs
which out from it did spring.

11 Upon the one hand to the sea
her boughs she did out send;
On th' other side unto the flood
her branches did extend.
12 Why hast thou then thus broken down
and ta'en her hedge away?
So that all passengers do pluck,
and make of her a prey.

13 The boar who from the forest comes
doth waste it at his pleasure;
The wild beast of the field also
devours it out of measure.
14 O God of hosts, we thee beseech,
return now unto thine;
Look down from heav'n in love, behold,
and visit this thy vine:

15 This vineyard, which thine own right hand
hath planted us among;
And that same branch, which for thyself
thou hast made to be strong.
16 Burnt up it is with flaming fire,
it also is cut down:
They utterly are perished,
when as thy face doth frown.

17 O let thy hand be still upon
the Man of thy right hand,
The Son of man, whom for thyself
thou madest strong to stand.
18 So henceforth we will not go back,
nor turn from thee at all:
O do thou quicken us, and we
upon thy name will call.

19 Turn us again, Lord God of hosts,
and upon us vouchsafe
To make thy countenance to shine,
and so we shall be safe.

PSALM LXXXI.

1 SING loud to God our strength; with [joy
to Jacob's God do sing.
2 Take up a psalm, the pleasant harp,
timbrel and psalt'ry bring.
3 Blow trumpets at new-moon, what day
our feast appointed is:
4 For charge to Isr'el, and a law
of Jacob's God was this.

5 To Joseph this a testimony
he made, when Egypt land

He travell'd through, where speech I heard
I did not understand.
6 His shoulder I from burdens took,
his hands from pots did free.
7 Thou didst in trouble on me call,
and I deliver'd thee:

In secret place of thundering
I did thee answer make;
And at the streams of Meribah
of thee a proof did take.
8 O thou, my people, give an ear,
I'll testify to thee;
To thee, O Isr'el, if thou wilt
but hearken unto me.

9 In midst of thee there shall not be
any strange god at all;
Nor unto any god unknown
thou bowing down shalt fall.
10 I am the Lord thy God, which did
from Egypt land thee guide;
I'll fill thy mouth abundantly,
do thou it open wide.

11 But yet my people to my voice
would not attentive be;
And ev'n my chosen Israel
he would have none of me.
12 So to the lust of their own hearts
I them delivered;
And then in counsels of their own
they vainly wandered.

13 O that my people had me heard,
Isr'el my ways had chose!
14 I had their en'mies soon subdu'd,
my hand turn'd on their foes.
15 The haters of the Lord to him
submission should have feign'd;
But as for them, their time should have
for evermore remain'd.

16 He should have also fed them with
the finest of the wheat;
Of honey from the rock thy fill
I should have made thee eat.

PSALM LXXXII.

1 IN gods' assembly God doth stand;
he judgeth gods among.
2 How long, accepting persons vile,
will ye give judgment wrong?
3 Defend the poor and fatherless;
to poor oppress'd do right.
4 The poor and needy ones set free;
rid them from ill men's might.

5 They know not, nor will understand;
in darkness they walk on:
All the foundations of the earth
out of their course are gone.
6 I said that ye are gods, and are
sons of the Highest all:
7 But ye shall die like men, and as
one of the princes fall.

8 O God, do thou raise up thyself,
the earth to judgment call:
For thou, as thine inheritance,
shalt take the nations all.

PSALM LXXXIII.

1 KEEP not, O God, we thee entreat,
O keep not silence now:
Do thou not hold thy peace, O God,
and still no more be thou.
2 For, lo, thine enemies a noise
tumultuously have made;
And they that haters are of thee
have lifted up the head.

3 Against thy chosen people they
do crafty counsel take;
And they against thy hidden ones
do consultations make.
4 Come, let us cut them off, said they,
from being a nation,
That of the name of Isr'el may
no more be mention.

5 For with joint heart they plot, in league
against thee they combine.
6 The tents of Edom, Ishm'elites,
Moab's and Hagar's line;
7 Gebal, and Ammon, Amalek,
Philistines, those of Tyre;
8 And Assur join'd with them, to help
Lot's children they conspire.

9 Do to them as to Midian,
Jabin at Kison strand;
10 And Sis'ra, which at En-dor fell,
as dung to fat the land.
11 Like Oreb and like Zeeb make
their noble men to fall;
Like Zeba and Zalmunna like,
make thou their princes all;

12 Who said, For our possession
let us God's houses take.
13 My God, them like a wheel, as chaff
before the wind, them make.
14 As fire consumes the wood, as flame
doth mountains set on fire,
15 Chase and affright them with the storm
and tempest of thine ire.

16 Their faces fill with shame, O Lord,
that they may seek thy name.
17 Let them confounded be, and vex'd,
and perish in their shame:
18 That men may know that thou, to whom
alone doth appertain
The name JEHOVAH, dost most high
o'er all the earth remain.

PSALM LXXXIV.

1 HOW lovely is thy dwelling-place,
O Lord of hosts, to me!
The tabernacles of thy grace
how pleasant, Lord, they be!
2 My thirsty soul longs veh'mently,
yea faints, thy courts to see:
My very heart and flesh cry out,
O living God, for thee.

3 Behold, the sparrow findeth out
an house wherein to rest;
The swallow also for herself
hath purchased a nest;
Ev'n thine own altars, where she safe
her young ones forth may bring,
O thou almighty Lord of hosts,
who art my God and King.

4 Bless'd are they in thy house that dwell,
they ever give thee praise.
5 Bless'd is the man whose strength thou art,
in whose heart are thy ways:
6 Who passing thorough Baca's vale,
therein do dig up wells;
Also the rain that falleth down
the pools with water fills.

7 So they from strength unwearied go
still forward unto strength,
Until in Sion they appear
before the Lord at length.

8 Lord God of hosts, my prayer hear;
O Jacob's God, give ear.
9 See God our shield, look on the face
of thine anointed dear.

10 For in thy courts one day excels
a thousand; rather in
My God's house will I keep a door,
than dwell in tents of sin.
11 For God the Lord's a sun and shield:
he'll grace and glory give;
And will withhold no good from them
that uprightly do live.

12 O thou that art the Lord of hosts,
that man is truly blest,
Who by assured confidence
on thee alone doth rest.

PSALM LXXXV.

1 O LORD, thou hast been favourable
to thy beloved land:
Jacob's captivity thou hast
recall'd with mighty hand.
2 Thou pardoned thy people hast
all their iniquities;
Thou all their trespasses and sins
hast cover'd from thine eyes.

3 Thou took'st off all thine ire, and turn'dst
from thy wrath's furiousness.
4 Turn us, God of our health, and cause
thy wrath 'gainst us to cease.
5 Shall thy displeasure thus endure
against us without end?
Wilt thou to generations all
thine anger forth extend?

6 That in thee may thy people joy,
wilt thou not us revive?
7 Shew us thy mercy, Lord, to us
do thy salvation give.
8 I'll hear what God the Lord will speak:
to his folk he'll speak peace,
And to his saints; but let them not
return to foolishness.

9 To them that fear him surely near
is his salvation;
That glory in our land may have
her habitation.
10 Truth met with mercy, righteousness
and peace kiss'd mutually:
11 Truth springs from earth, and righteous-[ness
looks down from heaven high.

12 Yea, what is good the Lord shall give;
our land shall yield increase:
13 Justice, to set us in his steps,
shall go before his face.

PSALM LXXXVI.

1 O LORD, do thou bow down thine ear,
and hear me graciously;
Because I sore afflicted am,
and am in poverty.
2 Because I'm holy, let my soul
by thee preserved be:
O thou my God, thy servant save,
that puts his trust in thee.

3 Sith unto thee I daily cry,
be merciful to me.
4 Rejoice thy servant's soul; for, Lord,
I lift my soul to thee.
5 For thou art gracious, O Lord,
and ready to forgive;
And rich in mercy, all that call
upon thee to relieve.

6 Hear, Lord, my pray'r; unto the voice
of my request attend:
7 In troublous times I'll call on thee;
for thou wilt answer send.
8 Lord, there is none among the gods
that may with thee compare;
And like the works which thou hast done,
not any work is there.

9 All nations whom thou mad'st shall come
and worship rev'rently
Before thy face; and they, O Lord,
thy name shall glorify.
10 Because thou art exceeding great,
and works by thee are done
Which are to be admir'd; and thou
art God thyself alone.

11 Teach me thy way, and in thy truth,
O Lord, then walk will I;
Unite my heart, that I thy name
may fear continually.
12 O Lord my God, with all my heart
to thee I will give praise;
And I the glory will ascribe
unto thy name always:

13 Because thy mercy toward me
in greatness doth excel;
And thou deliver'd hast my soul
out from the lowest hell.
14 O God, the proud against me rise,
and vi'lent men have met,
That for my soul have sought; and thee
before them have not set.

15 But thou art full of pity, Lord,
a God most gracious,
Long-suffering, and in thy truth
and mercy plenteous.
16 O turn to me thy countenance,
and mercy on me have;
Thy servant strengthen, and the son
of thine own handmaid save.

17 Shew me a sign for good, that they
which do me hate may see,
And be asham'd; because thou, Lord,
didst help and comfort me.

PSALM LXXXVII.

1 UPON the hills of holiness
he his foundation sets.
2 God, more than Jacob's dwellings all,
delights in Sion's gates.
3 Things glorious are said of thee,
thou city of the Lord.
4 Rahab and Babel I, to those
that know me, will record:

Behold ev'n Tyrus, and with it
the land of Palestine,
And likewise Ethiopia;
this man was born therein.
5 And it of Sion shall be said,
This man and that man there
Was born; and he that is most High
himself shall stablish her.

6 When God the people writes, he'll count
that this man born was there.
7 There be that sing and play; and all
my well-springs in thee are.

PSALM LXXXVIII.

1 LORD God, my Saviour, day and night
before thee cry'd have I.
2 Before thee let my prayer come;
give ear unto my cry.

3 For troubles great do fill my soul;
my life draws nigh the grave.
4 I'm counted with those that go down
to pit, and no strength have.

5 Ev'n free among the dead, like them
that slain in grave do lie;
Cut off from thy hand, whom no more
thou hast in memory.
6 Thou hast me laid in lowest pit,
in deeps and darksome caves.
7 Thy wrath lies hard on me, thou hast
me press'd with all thy waves.

8 Thou hast put far from me my friends,
thou mad'st them to abhor me;
And I am so shut up, that I
find no evasion for me.
9 By reason of affliction
mine eye mourns dolefully:
To thee, Lord, do I call, and stretch
my hands continually.

10 Wilt thou shew wonders to the dead?
shall they rise, and thee bless?
11 Shall in the grave thy love be told?
in death thy faithfulness?
12 Shall thy great wonders in the dark,
or shall thy righteousness
Be known to any in the land
of deep forgetfulness?

13 But, Lord, to thee I cry'd; my pray'r
at morn prevent shall thee.
14 Why, Lord, dost thou cast off my soul,
and hid'st thy face from me?
15 Distress'd am I, and from my youth
I ready am to die;
Thy terrors I have borne, and am
distracted fearfully.

16 The dreadful fierceness of thy wrath
quite over me doth go:
Thy terrors great have cut me off,
they did pursue me so.
17 For round about me ev'ry day,
like water, they did roll;
And, gathering together, they
have compassed my soul.

18 My friends thou hast put far from me,
and him that did me love;
And those that mine acquaintance were
to darkness didst remove.

PSALM LXXXIX.

1 GOD'S mercies I will ever sing;
and with my mouth I shall
Thy faithfulness make to be known
to generations all.
2 For mercy shall be built, said I,
for ever to endure;
Thy faithfulness, ev'n in the heav'ns,
thou wilt establish sure.

3 I with my chosen One have made
a cov'nant graciously;
And to my servant, whom I lov'd,
to David sworn have I;
4 That I thy seed establish shall
for ever to remain,
And will to generations all
thy throne build and maintain.

5 The praises of thy wonders, Lord,
the heavens shall express;
And in the congregation
of saints thy faithfulness.
6 For who in heaven with the Lord
may once himself compare?

Who is like God among the sons
of those that mighty are?

7 Great fear in meeting of the saints
is due unto the Lord;
And he of all about him should
with rev'rence be ador'd.
8 O thou that art the Lord of hosts,
what Lord in mightiness
Is like to thee? who compass'd round
art with thy faithfulness.

9 Ev'n in the raging of the sea
thou over it dost reign;
And when the waves thereof do swell,
thou stillest them again.
10 Rahab in pieces thou didst break,
like one that slaughter'd is;
And with thy mighty arm thou hast
dispers'd thine enemies.

11 The heav'ns are thine, thou for thine own
the earth dost also take;
The world, and fulness of the same,
thy pow'r did found and make.
12 The north and south from thee alone
their first beginning had;
Both Tabor mount and Hermon hill
shall in thy name be glad.

13 Thou hast an arm that's full of pow'r;
thy hand is great in might:
And thy right hand exceedingly
exalted is in height.
14 Justice and judgment of thy throne
are made the dwelling-place;
Mercy, accompany'd with truth,
shall go before thy face.

15 O greatly bless'd the people are
the joyful sound that know;
In brightness of thy face, O Lord,
they ever on shall go.
16 They in thy name shall all the day
rejoice exceedingly;
And in thy righteousness shall they
exalted be on high.

17 Because the glory of their strength
doth only stand in thee;
And in thy favour shall our horn
and pow'r exalted be.
18 For God is our defence; and he
to us doth safety bring:
The Holy One of Israel
is our almighty King.

19 In vision to thy Holy One
thou saidst, I help upon
A strong one laid; out of the folk
I rais'd a chosen one;
20 Ev'n David, I have found him out
a servant unto me;
And with my holy oil my King
anointed him to be.

21 With whom my hand shall stablish'd be;
mine arm shall make him strong.
22 On him the foe shall not exact,
nor son of mischief wrong.
23 I will beat down before his face
all his malicious foes;
I will them greatly plague who do
with hatred him oppose.

24 My mercy and my faithfulness
with him yet still shall be;
And in my name his horn and pow'r
men shall exalted see.
25 His hand and pow'r shall reach afar,
I'll set it in the sea;
And his right hand established
shall in the rivers be.

26 Thou art my Father, he shall cry,
thou art my God alone;
And he shall say, Thou art the Rock
of my salvation.
27 I'll make him my first-born, more high
than kings of any land.
28 My love I'll ever keep for him,
my cov'nant fast shall stand.

29 His seed I by my pow'r will make
for ever to endure;
And, as the days of heav'n, his throne
shall stable be and sure.
30 But if his children shall forsake
my laws, and go astray,
And in my judgments shall not walk,
but wander from my way:

31 If they my laws break, and do not
keep my commandements;
32 I'll visit then their faults with rods,
their sins with chastisements.
33 Yet I'll not take my love from him,
nor false my promise make.
34 My cov'nant I'll not break, nor change
what with my mouth I spake.

35 Once by my holiness I sware,
to David I'll not lie;
36 His seed and throne shall, as the sun,
before me last for aye.
37 It, like the moon, shall ever be
establish'd stedfastly;
And like to that which in the heav'n
doth witness faithfully.

38 But thou, displeased, hast cast off,
thou didst abhor and loathe;
With him that thine anointed is
thou hast been very wroth.
39 Thou hast thy servant's covenant
made void, and quite cast by;
Thou hast profan'd his crown, while it
cast on the ground doth lie.

40 Thou all his hedges hast broke down,
his strong holds down hast torn.
41 He to all passers-by a spoil,
to neighbours is a scorn.
42 Thou hast set up his foes' right hand;
mad'st all his en'mies glad:
43 Turn'd his sword's edge, and him to stand
in battle hast not made.

44 His glory thou hast made to cease,
his throne to ground down cast;
45 Shorten'd his days of youth, and him
with shame thou cover'd hast.
46 How long, Lord, wilt thou hide thyself?
for ever, in thine ire?
And shall thine indignation
burn like unto a fire?

47 Remember, Lord, how short a time
I shall on earth remain:
O wherefore is it so that thou
hast made all men in vain?
48 What man is he that liveth here,
and death shall never see?
Or from the power of the grave
what man his soul shall free?

49 Thy former loving-kindnesses,
O Lord, where be they now?
Those which in truth and faithfulness
to David sworn hast thou?
50 Mind, Lord, thy servant's sad reproach;
how I in bosom bear
The scornings of the people all,
who strong and mighty are.

51 Wherewith thy raging enemies
reproach'd, O Lord, think on;
Wherewith they have reproach'd the steps
of thine anointed one.
52 All blessing to the Lord our God
let be ascribed then:
For evermore so let it be.
Amen, yea, and amen.

PSALM XC.

1 LORD, thou hast been our dwelling-place
in generations all.
2 Before thou ever hadst brought forth
the mountains great or small;
Ere ever thou hadst form'd the earth,
and all the world abroad;
Ev'n thou from everlasting art
to everlasting God.

3 Thou dost unto destruction
man that is mortal turn;
And unto them thou say'st, Again,
ye sons of men, return.
4 Because a thousand years appear
no more before thy sight
Than yesterday, when it is past,
or than a watch by night.

5 As with an overflowing flood
thou carry'st them away:
They like a sleep are, like the grass
that grows at morn are they.
6 At morn it flourishes and grows,
cut down at ev'n doth fade.
7 For by thine anger we're consum'd,
thy wrath makes us afraid.

8 Our sins thou and iniquities
dost in thy presence place,
And sett'st our secret faults before
the brightness of thy face.
9 For in thine anger all our days
do pass on to an end;
And as a tale that hath been told,
so we our years do spend.

10 Threescore and ten years do sum up
our days and years, we see;
Or if, by reason of more strength,
in some fourscore they be:
Yet doth the strength of such old men
but grief and labour prove;
For it is soon cut off, and we
fly hence, and soon remove.

11 Who knows the power of thy wrath?
according to thy fear
12 So is thy wrath: Lord, teach thou us
our end in mind to bear;
And so to count our days, that we
our hearts may still apply
To learn thy wisdom and thy truth,
that we may live thereby.

13 Turn yet again to us, O Lord,
how long thus shall it be?
Let it repent thee now for those
that servants are to thee.
14 O with thy tender mercies, Lord,
us early satisfy;
So we rejoice shall all our days,
and still be glad in thee.

15 According as the days have been,
wherein we grief have had,
And years wherein we ill have seen,
so do thou make us glad.

16 O let thy work and pow'r appear
thy servants' face before;
And shew unto their children dear
thy glory evermore:

17 And let the beauty of the Lord
our God be us upon:
Our handy-works establish thou,
establish them each one.

PSALM XCI.

1 HE that doth in the secret place
of the most High reside,
Under the shade of him that is
th' Almighty shall abide.
2 I of the Lord my God will say,
He is my refuge still,
He is my fortress, and my God,
and in him trust I will.

3 Assuredly he shall thee save,
and give deliverance
From subtile fowler's snare, and from
the noisome pestilence.
4 His feathers shall thee hide; thy trust
under his wings shall be:
His faithfulness shall be a shield
and buckler unto thee.

5 Thou shalt not need to be afraid
for terrors of the night;
Nor for the arrow that doth fly
by day, while it is light;
6 Nor for the pestilence, that walks
in darkness secretly;
Nor for destruction, that doth waste
at noon-day openly.

7 A thousand at thy side shall fall,
on thy right hand shall lie
Ten thousand dead; yet unto thee
it shall not once come nigh.
8 Only thou with thine eyes shalt look,
and a beholder be;
And thou therein the just reward
of wicked men shalt see.

9 Because the Lord, who constantly
my refuge is alone,
Ev'n the most High, is made by thee
thy habitation;
10 No plague shall near thy dwelling come,
no ill shall thee befall:
11 For thee to keep in all thy ways
his angels charge he shall.

12 They in their hands shall bear thee up,
still waiting thee upon;
Lest thou at any time should'st dash
thy foot against a stone.
13 Upon the adder thou shalt tread,
and on the lion strong;
Thy feet on dragons trample shall,
and on the lions young.

14 Because on me he set his love,
I'll save and set him free;
Because my great name he hath known,
I will him set on high.
15 He'll call on me, I'll answer him;
I will be with him still
In trouble, to deliver him,
and honour him I will.

16 With length of days unto his mind
I will him satisfy;
I also my salvation
will cause his eyes to see.

PSALM XCII.

1 TO render thanks unto the Lord
it is a comely thing,
And to thy name, O thou most High,
due praise aloud to sing.
2 Thy loving-kindness to shew forth
when shines the morning light;
And to declare thy faithfulness
with pleasure ev'ry night,

3 On a ten-stringed instrument,
upon the psaltery,
And on the harp with solemn sound,
and grave sweet melody.
4 For thou, Lord, by thy mighty works
hast made my heart right glad;
And I will triumph in the works
which by thine hands were made.

5 How great, Lord, are thy works! each
of thine a deep it is: [thought
6 A brutish man it knoweth not;
fools understand not this.
7 When those that lewd and wicked are
spring quickly up like grass,
And workers of iniquity
do flourish all apace;

It is that they for ever may
destroyed be and slain:
8 But thou, O Lord, art the most High,
for ever to remain.
9 For, lo, thine enemies, O Lord,
thine en'mies perish shall;
The workers of iniquity
shall be dispersed all.

10 But thou shalt, like unto the horn
of th' unicorn, exalt
My horn on high: thou with fresh oil
anoint me also shalt.
11 Mine eyes shall also my desire
see on mine enemies;
Mine ears shall of the wicked hear,
that do against me rise.

12 But like the palm-tree flourishing
shall be the righteous one;
He shall like to the cedar grow
that is in Lebanon.
13 Those that within the house of God
are planted by his grace,
They shall grow up, and flourish all
in our God's holy place.

14 And in old age, when others fade,
they fruit still forth shall bring;
They shall be fat, and full of sap,
and aye be flourishing;
15 To shew that upright is the Lord:
he is a rock to me;
And he from all unrighteousness
is altogether free.

PSALM XCIII.

1 THE Lord doth reign, and cloth'd is he
with majesty most bright;
His works do shew him cloth'd to be,
and girt about with might.
The world is also stablished,
that it cannot depart.
2 Thy throne is fix'd of old, and thou
from everlasting art.

3 The floods, O Lord, have lifted up,
they lifted up their voice;
The floods have lifted up their waves,
and made a mighty noise.

4 But yet the Lord, that is on high,
is more of might by far
Than noise of many waters is,
or great sea-billows are.

5 Thy testimonies ev'ry one
in faithfulness excel;
And holiness for ever, Lord,
thine house becometh well.

PSALM XCIV.

1 O LORD God, unto whom alone
all vengeance doth belong;
O mighty God, who vengeance own'st,
shine forth, avenging wrong.
2 Lift up thyself, thou of the earth
the sov'reign Judge that art;
And unto those that are so proud
a due reward impart.

3 How long, O mighty God, shall they
who lewd and wicked be,
How long shall they who wicked are
thus triumph haughtily?
4 How long shall things most hard by them
be uttered and told?
And all that work iniquity
to boast themselves be bold?

5 Thy folk they break in pieces, Lord,
thine heritage oppress:
6 The widow they and stranger slay,
and kill the fatherless.
7 Yet say they, God it shall not see,
nor God of Jacob know.
8 Ye brutish people! understand;
fools! when wise will ye grow?

9 The Lord did plant the ear of man,
and hear then shall not he?
He only form'd the eye, and then
shall he not clearly see?
10 He that the nations doth correct,
shall he not chastise you?
He knowledge unto man doth teach,
and shall himself not know?

11 Man's thoughts to be but vanity
the Lord doth well discern.
12 Bless'd is the man thou chast'nest, Lord,
and mak'st thy law to learn:
13 That thou may'st give him rest from days
of sad adversity,
Until the pit be digg'd for those
that work iniquity.

14 For sure the Lord will not cast off
those that his people be,
Neither his own inheritance
quit and forsake will he:
15 But judgment unto righteousness
shall yet return again;
And all shall follow after it
that are right-hearted men.

16 Who will rise up for me against
those that do wickedly?
Who will stand up for me 'gainst those
that work iniquity?
17 Unless the Lord had been my help
when I was sore opprest,
Almost my soul had in the house
of silence been at rest.

18 When I had uttered this word,
My foot doth slip away;
Thy mercy held me up, O Lord,
thy goodness did me stay.

19 Amidst the multitude of thoughts
which in my heart do fight,
My soul, lest it be overcharg'd,
thy comforts do delight.

20 Shall of iniquity the throne
have fellowship with thee,
Which mischief, cunningly contriv'd,
doth by a law decree?
21 Against the righteous souls they join,
they guiltless blood condemn.
22 But of my refuge God's the rock,
and my defence from them.

23 On them their own iniquity
the Lord shall bring and lay,
And cut them off in their own sin;
our Lord God shall them slay.

PSALM XCV.

1 O COME, let us sing to the Lord:
come, let us ev'ry one
A joyful noise make to the Rock
of our salvation.
2 Let us before his presence come
with praise and thankful voice;
Let us sing psalms to him with grace,
and make a joyful noise.

3 For God, a great God, and great King,
above all gods he is.
4 Depths of the earth are in his hand,
the strength of hills is his.
5 To him the spacious sea belongs,
for he the same did make;
The dry land also from his hands
its form at first did take.

6 O come, and let us worship him,
let us bow down withal,
And on our knees before the Lord
our Maker let us fall.
7 For he's our God, the people we
of his own pasture are,
And of his hand the sheep; to-day,
if ye his voice will hear,

8 Then harden not your hearts, as in
the provocation,
As in the desert, on the day
of the tentation:
9 When me your fathers tempt'd and prov'd,
and did my working see;
10 Ev'n for the space of forty years
this race hath grieved me.

I said, This people errs in heart,
my ways they do not know:
11 To whom I sware in wrath, that to
my rest they should not go.

PSALM XCVI.

1 O SING a new song to the Lord
sing all the earth to God.
2 To God sing, bless his name, shew still
his saving health abroad.
3 Among the heathen nations
his glory do declare;
And unto all the people show
his works that wondrous are.

4 For great's the Lord, and greatly he
is to be magnify'd;
Yea, worthy to be fear'd is he
above all gods beside.
5 For all the gods are idols dumb,
which blinded nations fear;
But our God is the Lord, by whom
the heav'ns created were.

6 Great honour is before his face,
and majesty divine,
Strength is within his holy place,
and there doth beauty shine.
7 Do ye ascribe unto the Lord,
of people ev'ry tribe,
Glory do ye unto the Lord
and mighty pow'r ascribe.

8 Give ye the glory to the Lord
that to his name is due;
Come ye into his courts, and bring
an offering with you.
9 In beauty of his holiness,
O do the Lord adore;
Likewise let all the earth throughout
tremble his face before.

10 Among the heathen say, God reigns;
the world shall stedfastly
Be fix'd from moving; he shall judge
the people righteously.
11 Let heav'ns be glad before the Lord,
and let the earth rejoice;
Let seas, and all that is therein,
cry out, and make a noise.

12 Let fields rejoice, and ev'ry thing
that springeth of the earth:
Then woods and ev'ry tree shall sing
with gladness and with mirth
13 Before the Lord; because he comes,
to judge the earth comes he:
He'll judge the world with righteousness
the people faithfully.

PSALM XCVII.

1 GOD reigneth, let the earth be glad,
and isles rejoice each one.
2 Dark clouds him compass; and in right
with judgment dwells his throne.
3 Fire goes before him, and his foes
it burns up round about:
4 His lightnings lighten did the world;
earth saw, and shook throughout.

5 Hills at the presence of the Lord,
like wax, did melt away;
Ev'n at the presence of the Lord
of all the earth, I say.
6 The heav'ns declare his righteousness,
all men his glory see.
7 All who serve graven images,
confounded let them be.

Who do of idols boast themselves,
let shame upon them fall:
Ye that are called gods, see that
ye do him worship all.
8 Sion did hear, and joyful was,
glad Judah's daughters were;
They much rejoic'd, O Lord, because
thy judgments did appear.

9 For thou, O Lord, art high above
all things on earth that are;
Above all other gods thou art
exalted very far.
10 Hate ill, all ye that love the Lord:
his saints' souls keepeth he;
And from the hands of wicked men
he sets them safe and free.

11 For all those that be righteous
sown is a joyful light,
And gladness sown is for all those
that are in heart upright.
12 Ye righteous, in the Lord rejoice;
express your thankfulness,
When ye into your memory
do call his holiness.

PSALM XCVIII.

1 O SING a new song to the Lord,
for wonders he hath done:
His right hand and his holy arm
him victory hath won.
2 The Lord God his salvation
hath caused to be known;
His justice in the heathen's sight
he openly hath shown.

3 He mindful of his grace and truth
to Isr'el's house hath been;
And the salvation of our God
all ends of th' earth have seen.
4 Let all the earth unto the Lord
send forth a joyful noise;
Lift up your voice aloud to him,
sing praises, and rejoice.

5 With harp, with harp, and voice of psalms,
unto JEHOVAH sing:
6 With trumpets, cornets, gladly sound
before the Lord the King.
7 Let seas and all their fulness roar;
the world, and dwellers there;
8 Let floods clap hands, and let the hills
together joy declare

9 Before the Lord; because he comes,
to judge the earth comes he:
He'll judge the world with righteousness
his folk with equity.

PSALM XCIX.

1 TH' eternal Lord doth reign as king,
let all the people quake;
He sits between the cherubims,
let th' earth be mov'd and shake.
2 The Lord in Sion great and high
above all people is;
3 Thy great and dreadful name (for it
is holy) let them bless.

4 The king's strength also judgment loves;
thou settlest equity:
Just judgment thou dost execute
in Jacob righteously.
5 The Lord our God exalt on high,
and rev'rently do ye
Before his footstool worship him:
the Holy One is he.

6 Moses and Aaron 'mong his priests,
Samuel, with them that call
Upon his name: these call'd on God,
and he them answer'd all.
7 Within the pillar of the cloud
he unto them did speak:
The testimonies he them taught,
and laws, they did not break.

8 Thou answer'dst them, O Lord our God;
thou wast a God that gave
Pardon to them, though on their deeds
thou wouldest vengeance have.
9 Do ye exalt the Lord our God,
and at his holy hill
Do ye him worship: for the Lord
our God is holy still.

PSALM C.

1 ALL people that on earth do dwell,
Sing to the Lord with cheerful voice.
2 Him serve with mirth, his praise forth tell,
Come ye before him and rejoice.

3 Know that the Lord is God indeed;
Without our aid he did us make:
We are his flock, he doth us feed,
And for his sheep he doth us take.

4 O enter then his gates with praise,
Approach with joy his courts unto:
Praise, laud, and bless his name alw ys,
For it is seemly so to do.
5 For why? the Lord our God is good,
His mercy is for ever sure;
His truth at all times firmly stood,
And shall from age to age endure.

ANOTHER OF THE SAME.

1 O ALL ye lands, unto the Lord
make ye a joyful noise.
2 Serve God with gladness, him before
come with a singing voice.
3 Know ye the Lord that he is God;
not we, but he us made:
We are his people, and the sheep
within his pasture fed.

4 Enter his gates and courts with praise,
to thank him go ye thither:
To him express your thankfulness,
and bless his name together.
5 Because the Lord our God is good,
his mercy faileth never;
And to all generations
his truth endureth ever.

PSALM CI.

1 I MERCY will and judgment sing,
Lord, I will sing to thee.
2 With wisdom in a perfect way
shall my behaviour be.
O when, in kindness unto me,
wilt thou be pleas'd to come?
I with a perfect heart will walk
within my house at home.

3 I will endure no wicked thing
before mine eyes to be:
I hate their work that turn aside,
it shall not cleave to me.
4 A stubborn and a froward heart
depart quite from me shall;
A person giv'n to wickedness
I will not know at all.

5 I'll cut him off that slandereth
his neighbour privily:
The haughty heart I will not bear,
nor him that looketh high.
6 Upon the faithful of the land
mine eyes shall be, that they
May dwell with me: he shall me serve
that walks in perfect way.

7 Who of deceit a worker is
in my house shall not dwell;
And in my presence shall he not
remain that lies doth tell.
8 Yea, all the wicked of the land
early destroy will I;
All from God's city to cut off
that work iniquity.

PSALM CII.

1 O LORD, unto my pray'r give ear,
my cry let come to thee;
2 And in the day of my distress
hide not thy face from me.
Give ear to me; what time I call,
to answer me make haste:
3 For, as an hearth, my bones are bur
my days, like smoke, do waste.

4 My heart within me smitten is,
and it is withered
Like very grass; so that I do
forget to eat my bread.
5 By reason of my groaning voice
my bones cleave to my skin.
6 Like pelican in wilderness
forsaken I have been:

I like an owl in desert am,
that nightly there doth moan;
7 I watch, and like a sparrow am,
on the house-top alone.
8 My bitter en'mies all the day
reproaches cast on me;
And, being mad at me, with rage
against me sworn they be.

9 For why? I ashes eaten have
like bread, in sorrows deep;
My drink I also mingled have
with tears that I did weep.
10 Thy wrath and indignation
did cause this grief and pain;
For thou hast lift me up on high,
and cast me down again.

11 My days are like unto a shade,
which doth declining pass;
And I am dry'd and withered,
ev'n like unto the grass.
12 But thou, Lord, everlasting art
and thy remembrance shall
Continually endure, and be
to generations all.

13 Thou shalt arise, and mercy have
upon thy Sion yet;
The time to favour her is come,
the time that thou hast set.
14 For in her rubbish and her stones
thy servants pleasure take;
Yea, they the very dust thereof
do favour for her sake.

15 So shall the heathen people fear
the Lord's most holy name;
And all the kings on earth shall dread
thy glory and thy fame.
16 When Sion by the mighty Lord
built up again shall be,
In glory then and majesty
to men appear shall he.

17 The prayer of the destitute
he surely will regard;
Their prayer will he not despise,
by him it shall be heard.
18 For generations yet to come
this shall be on record:
So shall the people that shall be
created praise the Lord.

19 He from his sanctuary's height
hath downward cast his eye;
And from his glorious throne in heav'n
the Lord the earth did spy;
20 That of the mournful prisoner
the groanings he might hear,
To set them free that unto death
by men appointed are:

21 That they in Sion may declare
the Lord's most holy name,
And publish in Jerusalem
the praises of the same;
22 When as the people gather shall
in troops with one accord,
When kingdoms shall assembled be
to serve the highest Lord.

23 My wonted strength and force he hath
abated in the way,
And he my days hath shortened:
24 Thus therefore did I say,
My God, in mid-time of my days
take thou me not away:
From age to age eternally
thy years endure and stay.

25 The firm foundation of the earth
of old time thou hast laid;
The heavens also are the work
which thine own hands have made.
26 Thou shalt for evermore endure,
but they shall perish all;
Yea, ev'ry one of them wax old,
like to a garment, shall:

Thou, as a vesture, shalt them change,
and they shall changed be:
27 But thou the same art, and thy years
are to eternity.
28 The children of thy servants shall
continually endure;
And in thy sight, O Lord, their seed
shall be establish'd sure.

ANOTHER OF THE SAME.

1 LORD, hear my pray'r, and let my cry
Have speedy access unto thee;
2 In day of my calamity
O hide not thou thy face from me.
Hear when I call to thee; that day
An answer speedily return:
3 My days, like smoke, consume away,
And, as an hearth, my bones do burn.

4 My heart is wounded very sore,
And withered, like grass doth fade:
I am forgetful grown therefore
To take and eat my daily bread.
5 By reason of my smart within,
And voice of my most grievous groans,
My flesh consumed is, my skin,
All parch'd, doth cleave unto my bones.

6 The pelican of wilderness,
The owl in desert, I do match;
7 And, sparrow-like, companionless,
Upon the house's top, I watch.
8 I all day long am made a scorn,
Reproach'd by my malicious foes:
The madmen are against me sworn,
The men against me that arose.

9 For I have ashes eaten up,
To me as if they had been bread;
And with my drink I in my cup
Of bitter tears a mixture made.
10 Because thy wrath was not appeas'd,
And dreadful indignation:
Therefore it was that thou me rais'd,
And thou again didst cast me down.

11 My days are like a shade alway,
Which doth declining swiftly pass;
And I am withered away,
Much like unto the fading grass.
12 But thou, O Lord, shalt still endure,
From change and all mutation free,
And to all generations sure
Shall thy remembrance ever be.

13 Thou shalt arise, and mercy yet
Thou to mount Sion shalt extend:
Her time for favour which was set,
Behold, is now come to an end.
14 Thy saints take pleasure in her stones,
Her very dust to them is dear.

15 All heathen lands and kingly thrones
On earth thy glorious name shall fear.

16 God in his glory shall appear,
When Sion he builds and repairs.
17 He shall regard and lend his ear
Unto the needy's humble pray'rs:
Th' afflicted's pray'r he will not scorn.
18 All times this shall be on record:
And generations yet unborn
Shall praise and magnify the Lord.

19 He from his holy place look'd down,
The earth he view'd from heav'n on high;
20 To hear the pris'ner's mourning groan,
And free them that are doom'd to die;
21 That Sion, and Jerus'lem too,
His name and praise may well record,
22 When people and the kingdoms do
Assemble all to praise the Lord.

23 My strength he weaken'd in the way,
My days of life he shortened.
24 My God, O take me not away
In mid-time of my days, I said:
Thy years throughout all ages last.
25 Of old thou hast established
The earth's foundation firm and fast:
Thy mighty hands the heav'ns have made.

26 They perish shall, as garments do,
But thou shalt evermore endure;
As vestures, thou shalt change them so;
And they shall all be changed sure:
27 But from all changes thou art free;
Thy endless years do last for aye.
28 Thy servants, and their seed who be,
Establish'd shall before thee stay.

PSALM CIII.

1 O THOU my soul, bless God the Lord;
and all that in me is
Be stirred up his holy name
to magnify and bless.
2 Bless, O my soul, the Lord thy God,
and not forgetful be
Of all his gracious benefits
he hath bestow'd on thee.

3 All thine iniquities who doth
most graciously forgive:
Who thy diseases all and pains
doth heal, and thee relieve.
4 Who doth redeem thy life, that thou
to death may'st not go down;
Who thee with loving-kindness doth
and tender mercies crown:

5 Who with abundance of good things
doth satisfy thy mouth;
So that, ev'n as the eagle's age,
renewed is thy youth.
6 God righteous judgment executes
for all oppressed ones.
7 His ways to Moses, he his acts
made known to Isr'el's sons.

8 The Lord our God is merciful,
and he is gracious,
Long-suffering, and slow to wrath,
in mercy plenteous.
9 He will not chide continually,
nor keep his anger still.
10 With us he dealt not as we sinn'd,
nor did requite our ill.

11 For as the heaven in its height
the earth surmounteth far;
So great to those that do him fear
his tender mercies are:

12 As far as east is distant from
the west, so far hath he
From us removed, in his love,
all our iniquity.

13 Such pity as a father hath
unto his children dear;
Like pity shews the Lord to such
as worship him in fear.
14 For he remembers we are dust,
and he our frame well knows.
15 Frail man, his days are like the grass,
as flow'r in field he grows:

16 For over it the wind doth pass,
and it away is gone;
And of the place where once it was
it shall no more be known.
17 But unto them that do him fear
God's mercy never ends;
And to their children's children still
his righteousness extends:

18 To such as keep his covenant,
and mindful are alway
Of his most just commandements,
that they may them obey.
19 The Lord prepared hath his throne
in heavens firm to stand;
And ev'ry thing that being hath
his kingdom doth command.

20 O ye his angels, that excel
in strength, bless ye the Lord;
Ye who obey what he commands.
and hearken to his word.
21 O bless and magnify the Lord,
ye glorious hosts of his;
Ye ministers, that do fulfil
whate'er his pleasure is.

22 O bless the Lord, all ye his works,
wherewith the world is stor'd
In his dominions ev'ry where.
My soul, bless thou the Lord.

PSALM CIV.

1 BLESS God, my soul. O Lord my God,
thou art exceeding great;
With honour and with majesty
thou clothed art in state.
2 With light, as with a robe, thyself
thou coverest about;
And, like unto a curtain, thou
the heavens stretchest out.

3 Who of his chambers doth the beams
within the waters lay;
Who doth the clouds his chariot make,
on wings of wind make way.
4 Who flaming fire his ministers,
his angels sp'rits, doth make:
5 Who earth's foundations did lay,
that it should never shake.

6 Thou didst it cover with the deep,
as with a garment spread:
The waters stood above the hills,
when thou the word but said.
7 But at the voice of thy rebuke
they fled, and would not stay;
They at thy thunder's dreadful voice
did haste them fast away.

8 They by the mountains do ascend,
and by the valley-ground
Descend, unto that very place
which thou for them didst found.
9 Thou hast a bound unto them set,
that they may not pass over,
That they do not return again
the face of earth to cover.

10 He to the valleys sends the springs,
which run among the hills:
11 They to all beasts of field give drink,
wild asses drink their fills.
12 By them the fowls of heav'n shall have
their habitation,
Which do among the branches sing
with delectation.

13 He from his chambers watereth
the hills, when they are dry'd:
With fruit and increase of thy works
the earth is satisfy'd.
14 For cattle he makes grass to grow,
he makes the herb to spring
For th' use of man, that food to him
he from the earth may bring;

15 And wine, that to the heart of man
doth cheerfulness impart,
Oil that his face makes shine, and bread
that strengtheneth his heart.
16 The trees of God are full of sap;
the cedars that do stand
In Lebanon, which planted were
by his almighty hand.

17 Birds of the air upon their boughs
do chuse their nests to make;
As for the stork, the fir-tree she
doth for her dwelling take.
18 The lofty mountains for wild goats
a place of refuge be;
The conies also to the rocks
do for their safety flee.

19 He sets the moon in heav'n, thereby
the seasons to discern:
From him the sun his certain time
of going down doth learn.
20 Thou darkness mak'st, 'tis night, then
of forests creep abroad. [beasts
21 The lions young roar for their prey,
and seek their meat from God.

22 The sun doth rise, and home they flock,
down in their dens they lie.
23 Man goes to work, his labour he
doth to the ev'ning ply.
24 How manifold, Lord, are thy works!
in wisdom wonderful
Thou ev'ry one of them hast made;
earth's of thy riches full:

25 So is this great and spacious sea,
wherein things creeping are,
Which number'd cannot be; and beasts
both great and small are there.
26 There ships go; there thou mak'st to play
that leviathan great.
27 These all wait on thee, that thou may'st
in due time give them meat.

28 That which thou givest unto them
they gather for their food;
Thine hand thou open'st lib'rally,
they filled are with good.
29 Thou hid'st thy face; they troubled are,
their breath thou tak'st away;
Then do they die, and to their dust
return again do they.

30 Thy quick'ning spirit thou send'st forth,
then they created be;
And then the earth's decayed face
renewed is by thee.

31 The glory of the mighty Lord
continue shall for ever:
The Lord JEHOVAH shall rejoice
in all his works together.

32 Earth, as affrighted, trembleth all,
if he on it but look;
And if the mountains he but touch,
they presently do smoke.
33 I will sing to the Lord most high,
so long as I shall live;
And while I being have I shall
to my God praises give.

34 Of him my meditation shall
sweet thoughts to me afford;
And as for me, I will rejoice
in God, my only Lord.
35 From earth let sinners be consum'd,
let ill men no more be.
O thou my soul, bless thou the Lord.
Praise to the Lord give ye.

PSALM CV.

1 GIVE thanks to God, call on his name;
to men his deeds make known.
2 Sing ye to him, sing psalms; proclaim
his wondrous works each one.
3 See that ye in his holy name
to glory do accord;
And let the heart of ev'ry one
rejoice that seeks the Lord.

4 The Lord Almighty, and his strength,
with stedfast hearts seek ye:
His blessed and his gracious face
seek ye continually.
5 Think on the works that he hath done,
which admiration breed;
His wonders, and the judgments all
which from his mouth proceed;

6 O ye that are of Abr'ham's race,
his servant well approv'n;
And ye that Jacob's children are,
whom he chose for his own.
7 Because he, and he only, is
the mighty Lord our God;
And his most righteous judgments are
in all the earth abroad.

8 His cov'nant he remember'd hath,
that it may ever stand:
To thousand generations
the word he did command.
9 Which covenant he firmly made
with faithful Abraham,
And unto Isaac, by his oath,
he did renew the same:

10 And unto Jacob, for a law,
he made it firm and sure,
A covenant to Israel,
which ever should endure.
11 He said, I'll give Canaan's land
for heritage to you;
12 While they were strangers there, and few,
in number very few:

13 While yet they went from land to land
without a sure abode;
And while through sundry kingdoms they
did wander far abroad;
14 Yet, notwithstanding, suffer'd he
no man to do them wrong:
Yea, for their sakes, he did reprove
kings, who were great and strong.

15 Thus did he say, Touch ye not those
that mine anointed be,
Nor do the prophets any harm
that do pertain to me.
16 He call'd for famine on the land,
he brake the staff of bread:
17 But yet he sent a man before,
by whom they should be fed;

Ev'n Joseph, whom unnat'rally
sell for a slave did they;
18 Whose feet with fetters they did hurt,
and he in irons lay;
19 Until the time that his word came
to give him liberty;
The word and purpose of the Lord
did him in prison try.

20 Then sent the king, and did command
that he enlarg'd should be:
He that the people's ruler was
did send to set him free.
21 A lord to rule his family
he rais'd him, as most fit;
To him of all that he possess'd
he did the charge commit:

22 That he might at his pleasure bind
the princes of the land;
And he might teach his senators
wisdom to understand.
23 The people then of Israel
down into Egypt came;
And Jacob also sojourned
within the land of Ham.

24 And he did greatly by his pow'r
increase his people there;
And stronger than their enemies
they by his blessing were.
25 Their heart he turned to envy
his folk maliciously,
With those that his own servants were
to deal in subtilty.

26 His servant Moses he did send,
Aaron his chosen one.
27 By these his signs and wonders great
in Ham's land were made known.
28 Darkness he sent, and made it dark;
his word they did obey.
29 He turn'd their waters into blood,
and he their fish did slay.

30 The land in plenty brought forth frogs
in chambers of their kings.
31 His word all sorts of flies and lice
in all their borders brings.
32 He hail for rain, and flaming fire
into their land he sent:
33 And he their vines and fig-trees smote;
trees of their coasts he rent.

34 He spake, and caterpillars came,
locusts did much abound;
35 Which in their land all herbs consum'd,
and all fruits of their ground.
36 He smote all first-born in their land,
chief of their strength each one.
37 With gold and silver brought them forth,
weak in their tribes were none.

38 Egypt was glad when forth they went,
their fear on them did light.
39 He spread a cloud for covering,
and fire to shine by night.
40 They ask'd, and he brought quails: with
of heav'n he filled them. [bread
41 He open'd rocks, floods gush'd, and ran
in deserts like a stream.

42 For on his holy promise he,
and servant Abr'ham, thought.
43 With joy his people, his elect
with gladness, forth he brought.
44 And unto them the pleasant lands
he of the heathen gave;
That of the people's labour they
inheritance might have.

45 That they his statutes might observe
according to his word;
And that they might his laws obey.
Give praise unto the Lord.

PSALM CVI.

1 GIVE praise and thanks unto the Lord,
for bountiful is he;
His tender mercy doth endure
unto eternity.
2 God's mighty works who can express?
or shew forth all his praise?
3 Blessed are they that judgment keep,
and justly do always.

4 Remember me, Lord, with that love
which thou to thine dost bear;
With thy salvation, O my God,
to visit me draw near:
5 That I thy chosen's good may see,
and in their joy rejoice;
And may with thine inheritance
triumph with cheerful voice.

6 We with our fathers sinned have,
and of iniquity
Too long we have the workers been;
we have done wickedly.
7 The wonders great, which thou, O Lord,
didst work in Egypt land,
Our fathers, though they saw, yet them
they did not understand:

And they thy mercies' multitude
kept not in memory;
But at the sea, ev'n the Red sea,
provok'd him grievously.
8 Nevertheless he saved them,
ev'n for his own name's sake;
That so he might to be well known
his mighty power make.

9 When he the Red sea did rebuke,
then dried up it was:
Through depths, as through the wilderness,
he safely made them pass.
10 From hands of those that hated them
he did his people save;
And from the en'my's cruel hand
to them redemption gave.

11 The waters overwhelm'd their foes;
not one was left alive.
12 Then they believ'd his word, and praise
to him in songs did give.
13 But soon did they his mighty works
forget unthankfully,
And on his counsel and his will
did not wait patiently;

14 But much did lust in wilderness,
and God in desert tempt.
15 He gave them what they sought, but to
their soul he leanness sent.
16 And against Moses in the camp
their envy did appear;
At Aaron they, the saint of God,
envious also were.

17 Therefore the earth did open wide,
and Dathan did devour,

And all Abiram's company
did cover in that hour.
18 Likewise among their company
a fire was kindled then;
And so the hot consuming flame
burnt up these wicked men.

19 Upon the hill of Horeb they
an idol-calf did frame,
A molten image they did make,
and worshipped the same.
20 And thus their glory, and their God,
most vainly changed they
Into the likeness of an ox
that eateth grass or hay.

21 They did forget the mighty God,
that had their saviour been,
By whom such great things brought to pass
they had in Egypt seen.
22 In Ham's land he did wondrous works,
things terrible did he,
When he his mighty hand and arm
stretch'd out at the Red sea.

23 Then said he, He would them destroy,
had not, his wrath to stay,
His chosen Moses stood in breach,
that them he should not slay.
24 Yea, they despis'd the pleasant land,
believed not his word:
25 But in their tents they murmured,
not heark'ning to the Lord.

26 Therefore in desert them to slay
he lifted up his hand:
27 'Mong nations to o'erthrow their seed,
and scatter in each land.
28 They unto Baal-peor did
themselves associate;
The sacrifices of the dead
they did profanely eat.

29 Thus, by their lewd inventions,
they did provoke his ire;
And then upon them suddenly
the plague brake in as fire.
30 Then Phin'has rose, and justice did,
and so the plague did cease;
31 That to all ages counted was
to him for righteousness.

32 And at the waters, where they strove,
they did him angry make,
In such sort, that it fared ill
with Moses for their sake:
33 Because they there his spirit meek
provoked bitterly,
So that he utter'd with his lips
words unadvisedly.

34 Nor, as the Lord commanded them,
did they the nations slay:
35 But with the heathen mingled were,
and learn'd of them their way.
36 And they their idols serv'd, which did
a snare unto them turn.
37 Their sons and daughters they to dev'ls
in sacrifice did burn.

38 In their own children's guiltless blood
their hands they did imbrue,
Whom to Canaan's idols they
for sacrifices slew:
So was the land defil'd with blood.
39 They stain'd with their own way,
And with their own inventions
a whoring they did stray.

40 Against his people kindled was
the wrath of God therefore,
Insomuch that he did his own
inheritance abhor.
41 He gave them to the heathen's hand;
their foes did them command.
42 Their en'mies them oppress'd, they were
made subject to their hand.

43 He many times deliver'd them;
but with their counsel so
They him provok'd, that for their sin
they were brought very low.
44 Yet their affliction he beheld,
when he did hear their cry:
45 And he for them his covenant
did call to memory;

After his mercies' multitude
46 he did repent: And made
Them to be pitied of all those
who did them captive lead.
47 O Lord our God, us save, and gather
the heathen from among,
That we thy holy name may praise
in a triumphant song.

48 Bless'd be JEHOVAH, Isr'el's God,
to all eternity:
Let all the people say, Amen.
Praise to the Lord give ye.

PSALM CVII.

1 PRAISE God, for he is good: for still
his mercies lasting be.
2 Let God's redeem'd say so, whom he
from th' en'my's hand did free;
3 And gather'd them out of the lands,
from north, south, east, and west.
4 They stray'd in desert's pathless way,
no city found to rest.

5 For thirst and hunger in them faints
6 their soul. When straits them press,
They cry unto the Lord, and he
them frees from their distress.
7 Them also in a way to walk
that right is he did guide,
That they might to a city go,
wherein they might abide.

8 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
9 For he the soul that longing is
doth fully satisfy;
With goodness he the hungry soul
doth fill abundantly.

10 Such as shut up in darkness deep,
and in death's shade abide,
Whom strongly hath affliction bound,
and irons fast have ty'd:
11 Because against the words of God
they wrought rebelliously,
And they the counsel did contemn
of him that is most High:

12 Their heart he did bring down with grief,
they fell, no help could have.
13 In trouble then they cry'd to God,
he them from straits did save.
14 He out of darkness did them bring,
and from death's shade them take;
These bands, wherewith they had been bound,
asunder quite he brake.

15 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
16 Because the mighty gates of brass
in pieces he did tear,
By him in sunder also cut
the bars of iron were.

17 Fools, for their sin, and their offence,
do sore affliction bear;
18 All kind of meat their soul abhors;
they to death's gates draw near.
19 In grief they cry to God; he saves
them from their miseries.
20 He sends his word, them heals, and them
from their destructions frees.

21 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
22 And let them sacrifice to him
off'rings of thankfulness;
And let them shew abroad his works
in songs of joyfulness.

23 Who go to sea in ships, and in
great waters trading be,
24 Within the deep these men God's works
and his great wonders see.
25 For he commands, and forth in haste
the stormy tempest flies,
Which makes the sea with rolling waves
aloft to swell and rise.

26 They mount to heav'n, then to the depths
they do go down again;
Their soul doth faint and melt away
with trouble and with pain.
27 They reel and stagger like one drunk,
at their wit's end they be:
28 Then they to God in trouble cry,
who them from straits doth free.

29 The storm is chang'd into a calm
at his command and will;
So that the waves, which rag'd before,
now quiet are and still.
30 Then are they glad, because at rest
and quiet now they be:
So to the haven he them brings,
which they desir'd to see.

31 O that men to the Lord would give
praise for his goodness then,
And for his works of wonder done
unto the sons of men!
32 Among the people gathered
let them exalt his name;
Among assembled elders spread
his most renowned fame.

33 He to dry land turns water-springs,
and floods to wilderness;
34 For sins of those that dwell therein,
fat land to barrenness.
35 The burnt and parched wilderness
to water-pools he brings;
The ground that was dry'd up before
he turns to water-springs:

36 And there, for dwelling, he a place
doth to the hungry give,
That they a city may prepare
commodiously to live.
37 There sow they fields, and vineyards plant
to yield fruits of increase.
38 His blessing makes them multiply,
lets not their beasts decrease.

39 Again they are diminished,
and very low brought down,
Through sorrow and affliction,
and great oppression.
40 He upon princes pours contempt,
and causeth them to stray,
And wander in a wilderness,
wherein there is no way.

41 Yet setteth he the poor on high
from all his miseries,
And he, much like unto a flock,
doth make him families.
42 They that are righteous shall rejoice,
when they the same shall see;
And, as ashamed, stop her mouth
shall all iniquity.

43 Whoso is wise, and will these things
observe, and them record,
Ev'n they shall understand the love
and kindness of the Lord.

PSALM CVIII.

1 MY heart is fix'd, Lord; I will sing,
and with my glory praise.
2 Awake up psaltery and harp;
myself I'll early raise.
3 I'll praise thee 'mong the people, Lord;
'mong nations sing will I:
4 For above heav'n thy mercy's great,
thy truth doth reach the sky.

5 Be thou above the heavens, Lord,
exalted gloriously;
Thy glory all the earth above
be lifted up on high.
6 That those who thy beloved are
delivered may be,
O do thou save with thy right hand,
and answer give to me.

7 God in his holiness hath said,
Herein I will take pleasure;
Shechem I will divide, and forth
will Succoth's valley measure.
8 Gilead I claim as mine by right;
Manasseh mine shall be;
Ephraim is of my head the strength;
Judah gives laws for me;

9 Moab's my washing-pot; my shoe
I'll over Edom throw;
Over the land of Palestine
I will in triumph go.
10 O who is he will bring me to
the city fortify'd?
O who is he that to the land
of Edom will me guide?

11 O God, thou who hadst cast us off,
this thing wilt thou not do?
And wilt not thou, ev'n thou, O God,
forth with our armies go?
12 Do thou from trouble give us help,
for helpless is man's aid.
13 Through God we shall do valiantly;
our foes he shall down tread.

PSALM CIX.

1 O THOU the God of all my praise,
do thou not hold thy peace;
2 For mouths of wicked men to speak
against me do not cease:
The mouths of vile deceitful men
against me open'd be;
And with a false and lying tongue
they have accused me.

3 They did beset me round about
with words of hateful spight;
And though to them no cause I gave,
against me they did fight.
4 They for my love became my foes,
but I me set to pray.
5 Evil for good, hatred for love,
to me they did repay.

6 Set thou the wicked over him;
and upon his right hand
Give thou his greatest enemy,
ev'n Satan, leave to stand.
7 And when by thee he shall be judg'd,
let him condemned be;
And let his pray'r be turn'd to sin,
when he shall call on thee.

8 Few be his days, and in his room
his charge another take.
9 His children let be fatherless,
his wife a widow make.
10 His children let be vagabonds,
and beg continually;
And from their places desolate
seek bread for their supply.

11 Let covetous extortioners
catch all he hath away:
Of all for which he labour'd hath
let strangers make a prey.
12 Let there be none to pity him,
let there be none at all
That on his children fatherless
will let his mercy fall.

13 Let his posterity from earth
cut off for ever be,
And in the foll'wing age their name
be blotted out by thee.
14 Let God his father's wickedness
still to remembrance call;
And never let his mother's sin
be blotted out at all.

15 But let them all before the Lord
appear continually,
That he may wholly from the earth
cut off their memory.
16 Because he mercy minded not,
but persecuted still
The poor and needy, that he might
the broken-hearted kill.

17 As he in cursing pleasure took,
so let it to him fall;
As he delighted not to bless,
so bless him not at all.
18 As cursing he like clothes put on,
into his bowels so,
Like water, and into his bones,
like oil, down let it go.

19 Like to the garment let it be
which doth himself array,
And for a girdle, wherewith he
is girt about alway.
20 From God let this be their reward
that en'mies are to me,
And their reward that speak against
my soul maliciously.

21 But do thou, for thine own name's sake,
O God the Lord, for me:
Sith good and sweet thy mercy is,
from trouble set me free.
22 For I am poor and indigent,
afflicted sore am I,
My heart within me also is
wounded exceedingly.

23 I pass like a declining shade,
am like the locust tost:
24 My knees through fasting weaken'd are,
my flesh hath fatness lost.
25 I also am a vile reproach
unto them made to be;
And they that did upon me look
did shake their heads at me.

26 O do thou help and succour me,
who art my God and Lord:
And, for thy tender mercy's sake,
safety to me afford:
27 That thereby they may know that this
is thy almighty hand;
And that thou, Lord, hast done the same,
they may well understand.

28 Although they curse with spite, yet, Lord,
bless thou with loving voice:
Let them asham'd be when they rise;
thy servant let rejoice.
29 Let thou mine adversaries all
with shame be clothed over;
And let their own confusion
them, as a mantle, cover.

30 But as for me, I with my mouth
will greatly praise the Lord;
And I among the multitude
his praises will record.
31 For he shall stand at his right hand
who is in poverty,
To save him from all those that would
condemn his soul to die.

PSALM CX.

1 THE LORD did say unto my Lord,
Sit thou at my right hand,
Until I make thy foes a stool,
whereon thy feet may stand.
2 The Lord shall out of Sion send
the rod of thy great pow'r:
In midst of all thine enemies
be thou the governor.

3 A willing people in thy day
of pow'r shall come to thee,
In holy beauties from morn's womb;
thy youth like dew shall be.
4 The Lord himself hath made an oath,
and will repent him never,
Of th' order of Melchisedec
thou art a priest for ever.

5 The glorious and mighty Lord,
that sits at thy right hand,
Shall, in his day of wrath, strike through
kings that do him withstand.
6 He shall among the heathen judge,
he shall with bodies dead
The places fill: o'er many lands
he wound shall ev'ry head.

7 The brook that runneth in the way
with drink shall him supply;
And, for this cause, in triumph he
shall lift his head on high.

PSALM CXI

1 PRAISE ye the Lord: with my whole heart
I will God's praise declare,
Where the assemblies of the just
and congregations are.
2 The whole works of the Lord our God
are great above all measure,
Sought out they are of ev'ry one
that doth therein take pleasure.

3 His work most honourable is,
most glorious and pure,
And his untainted righteousness
for ever doth endure.
4 His works most wonderful he hath
made to be thought upon
The Lord is gracious, and he is
full of compassion.

5 He giveth meat unto all those
that truly do him fear;
And evermore his covenant
he in his mind will bear.
6 He did the power of his works
unto his people show,
When he the heathen's heritage
upon them did bestow.

7 His handy-works are truth and right;
all his commands are sure:
8 And, done in truth and uprightness,
they evermore endure.
9 He sent redemption to his folk;
his covenant for aye
He did command: holy his name
and rev'rend is alway.

10 Wisdom's beginning is God's fear:
good understanding they
Have all that his commands fulfil:
his praise endures for aye.

PSALM CXII.

1 PRAISE ye the Lord. The man is bless'd
that fears the Lord aright,
He who in his commandements
doth greatly take delight.
2 His seed and offspring powerful
shall be the earth upon:
Of upright men blessed shall be
the generation.

3 Riches and wealth shall ever be
within his house in store;
And his unspotted righteousness
endures for evermore.
4 Unto the upright light doth rise,
though he in darkness be:
Compassionate, and merciful,
and righteous, is he.

5 A good man doth his favour shew,
and doth to others lend:
He with discretion his affairs
will guide unto the end.
6 Surely there is not any thing
that ever shall him move:
The righteous man's memorial
shall everlasting prove.

7 When he shall evil tidings hear,
he shall not be afraid:
His heart is fix'd, his confidence
upon the Lord is stay'd.
8 His heart is firmly stablished,
afraid he shall not be,
Until upon his enemies
he his desire shall see.

9 He hath dispers'd, giv'n to the poor;
his righteousness shall be
To ages all; with honour shall
his horn be raised high.
10 The wicked shall it see, and fret,
his teeth gnash, melt away:
What wicked men do most desire
shall utterly decay.

PSALM CXIII.

1 PRAISE God: ye servants of the Lord,
O praise, the Lord's name praise.
2 Yea, blessed be the name of God
from this time forth always.
3 From rising sun to where it sets,
God's name is to be prais'd.
4 Above all nations God is high,
'bove heav'ns his glory rais'd.

5 Unto the Lord our God that dwells
on high, who can compare?
6 Himself that humbleth things to see
in heav'n and earth that are.
7 He from the dust doth raise the poor,
that very low doth lie;
And from the dunghill lifts the man
oppress'd with poverty;

8 That he may highly him advance,
and with the princes set;
With those that of his people are
the chief, ev'n princes great.
9 The barren woman house to keep
he maketh, and to be
Of sons a mother full of joy.
Praise to the Lord give ye.

PSALM CXIV.

1 WHEN Isr'el out of Egypt went,
and did his dwelling change,
When Jacob's house went out from those
that were of language strange,
2 He Judah did his sanctuary,
his kingdom Isr'el make:
3 The sea it saw, and quickly fled,
Jordan was driven back.

4 Like rams the mountains, and like lambs
the hills skipp'd to and fro.
5 O sea, why fledd'st thou? Jordan, back
why wast thou driven so?
6 Ye mountains great, wherefore was it
that ye did skip like rams?
And wherefore was it, little hills,
that ye did leap like lambs?

7 O at the presence of the Lord,
earth, tremble thou for fear,
While as the presence of the God
of Jacob doth appear:
8 Who from the hard and stony rock
did standing water bring;
And by his pow'r did turn the flint
into a water-spring.

PSALM CXV.

1 NOT unto us, Lord, not to us,
but do thou glory take
Unto thy name, ev'n for thy truth,
and for thy mercy's sake.
2 O wherefore should the heathen say,
Where is their God now gone?
3 But our God in the heavens is,
what pleas'd him he hath done.

4 Their idols silver are and gold,
work of men's hands they be.
5 Mouths have they, but they do not speak;
and eyes, but do not see;
6 Ears have they, but they do not hear;
noses, but savour not;
7 Hands, feet, but handle not, nor walk;
nor speak they through their throat.

8 Like them their makers are, and all
on them their trust that build.

9 O Isr'el, trust thou in the Lord,
he is their help and shield.
10 O Aaron's house, trust in the Lord,
their help and shield is he.
11 Ye that fear God, trust in the Lord,
their help and shield he'll be.

12 The Lord of us hath mindful been,
and he will bless us still:
He will the house of Isr'el bless,
bless Aaron's house he will.
13 Both small and great, that fear the Lord,
he will them surely bless.
14 The Lord will you, you and your seed,
aye more and more increase.

15 O blessed are ye of the Lord,
who made the earth and heav'n.
16 The heav'n, ev'n heav'ns, are God's, but he
earth to men's sons hath giv'n.
17 The dead, nor who to silence go,
God's praise do not record.
18 But henceforth we for ever will
bless God. Praise ye the Lord.

PSALM CXVI.

1 I LOVE the Lord, because my voice
and prayers he did hear.
2 I, while I live, will call on him,
who bow'd to me his ear.
3 Of death the cords and sorrows did
about me compass round;
The pains of hell took hold on me,
I grief and trouble found.

4 Upon the name of God the Lord
then did I call, and say,
Deliver thou my soul, O Lord,
I do thee humbly pray.
5 God merciful and righteous is,
yea, gracious is our Lord.
6 God saves the meek: I was brought low
he did me help afford.

7 O thou my soul, do thou return
unto thy quiet rest;
For largely, lo, the Lord to thee
his bounty hath exprest.
8 For my distressed soul from death
deliver'd was by thee:
Thou didst my mourning eyes from tears,
my feet from falling, free.

9 I in the land of those that live
will walk the Lord before.
10 I did believe, therefore I spake:
I was afflicted sore.
11 I said, when I was in my haste,
that all men liars be.
12 What shall I render to the Lord
for all his gifts to me?

13 I'll of salvation take the cup,
on God's name will I call:
14 I'll pay my vows now to the Lord
before his people all.
15 Dear in God's sight is his saints' death.
16 Thy servant, Lord, am I;
Thy servant sure, thine handmaid's son:
my bands thou didst untie.

17 Thank-off'rings I to thee will give,
and on God's name will call.
18 I'll pay my vows now to the Lord
before his people all;
19 Within the courts of God's own house,
within the midst of thee,
O city of Jerusalem.
Praise to the Lord give ye.

PSALM CXVII.

1 O GIVE ye praise unto the Lord,
all nations that be;
Likewise, ye people all, accord
his name to magnify.
2 For great to us-ward ever are
his loving-kindnesses:
His truth endures for evermore.
The Lord O do ye bless.

PSALM CXVIII.

1 O PRAISE the Lord, for he is good;
his mercy lasteth ever.
2 Let those of Israel now say,
His mercy faileth never.
3 Now let the house of Aaron say,
His mercy lasteth ever.
4 Let those that fear the Lord now say,
His mercy faileth never.

5 I in distress called on the Lord;
the Lord did answer me:
He in a large place did me set,
from trouble made me free.
6 The mighty Lord is on my side,
I will not be afraid;
For any thing that man can do
I shall not be dismay'd.

7 The Lord doth take my part with them
that help to succour me:
Therefore on those that do me hate
I my desire shall see.
8 Better it is to trust in God
than trust in man's defence;
9 Better to trust in God than make
princes our confidence.

10 The nations, joining all in one,
did compass me about:
But in the Lord's most holy name
I shall them all root out.
11 They compass'd me about; I say,
they compass'd me about:
But in the Lord's most holy name
I shall them all root out.

12 Like bees they compass'd me about;
like unto thorns that flame
They quenched are: for them shall I
destroy in God's own name.
13 Thou sore hast thrust, that I might fall,
but my Lord helped me.
14 God my salvation is become,
my strength and song is he.

15 In dwellings of the righteous
is heard the melody
Of joy and health: the Lord's right hand
doth ever valiantly.
16 The right hand of the mighty Lord
exalted is on high;
The right hand of the mighty Lord
doth ever valiantly.

17 I shall not die, but live, and shall
the works of God discover.
18 The Lord hath me chastised sore,
but not to death giv'n over.
19 O set ye open unto me
the gates of righteousness;
Then will I enter into them,
and I the Lord will bless.

20 This is the gate of God, by it
the just shall enter in.
21 Thee will I praise, for thou me heard'st,
and hast my safety been.
22 That stone is made head corner-stone,
which builders did despise:
23 This is the doing of the Lord,
and wondrous in our eyes.

24 This is the day God made, in it
we'll joy triumphantly.
25 Save now, I pray thee, Lord; I pray,
send now prosperity.
26 Blessed is he in God's great name
that cometh us to save:
We, from the house which to the Lord
pertains, you blessed have.

27 God is the Lord, who unto us
hath made light to arise:
Bind ye unto the altar's horns
with cords the sacrifice.
28 Thou art my God, I'll thee exalt;
my God, I will thee praise.
29 Give thanks to God, for he is good:
his mercy lasts always.

PSALM CXIX.

ALEPH. *The 1st Part.*

1 BLESSED are they that undefil'd,
and straight are in the way;
Who in the Lord's most holy law
do walk, and do not stray.
2 Blessed are they who to observe
his statutes are inclin'd;
And who do seek the living God
with their whole heart and mind.

3 Such in his ways do walk, and they
do no iniquity.
4 Thou hast commanded us to keep
thy precepts carefully.
5 O that thy statutes to observe
thou would'st my ways direct!
6 Then shall I not be sham'd, when I
thy precepts all respect.

7 Then with integrity of heart
thee will I praise and bless,
When I the judgments all have learn'd
of thy pure righteousness.
8 That I will keep thy statutes all,
firmly resolv'd have I:
O do not then, most gracious God,
forsake me utterly.

BETH. *The 2d Part.*

9 By what means shall a young man learn
his way to purify?
If he according to thy word
thereto attentive be.
10 Unfeignedly thee have I sought
with all my soul and heart:
O let me not from the right path
of thy commands depart.

11 Thy word I in my heart have hid,
that I offend not thee.
12 O Lord, thou ever blessed art,
thy statutes teach thou me.
13 The judgments of thy mouth each one
my lips declared have:
14 More joy thy testimonies' way
than riches all me gave.

15 I will thy holy precepts make
my meditation;
And carefully I'll have respect
unto thy ways each one.
16 Upon thy statutes my delight
shall constantly be set:
And, by thy grace, I never will
thy holy word forget.

GIMEL. *The 3d Part.*

17 With me thy servant, in thy grace,
deal bountifully, Lord;
That by thy favour I may live,
and duly keep thy word.
18 Open mine eyes, that of thy law
the wonders I may see.
19 I am a stranger on this earth,
hide not thy laws from me.

20 My soul within me breaks, and doth
much fainting still endure,
Through longing that it hath all times
unto thy judgments pure.
21 Thou hast rebuk'd the cursed proud,
who from thy precepts swerve.
22 Reproach and shame remove from me,
for I thy laws observe.

23 Against me princes spake with spite,
while they in council sat:
But I thy servant did upon
thy statutes meditate.
24 My comfort, and my heart's delight,
thy testimonies be;
And they, in all my doubts and fears,
are counsellors to me.

DALETH. *The 4th Part.*

25 My soul to dust cleaves: quicken me,
according to thy word.
26 My ways I shew'd, and me thou heard'st:
teach me thy statutes, Lord.
27 The way of thy commandements
make me aright to know;
So all thy works that wondrous are
I shall to others show.

28 My soul doth melt, and drop away,
for heaviness and grief:
To me, according to thy word,
give strength, and send relief.
29 From me the wicked way of lies
let far removed be;
And graciously thy holy law
do thou grant unto me.

30 I chosen have the perfect way
of truth and verity:
Thy judgments that most righteous are
before me laid have I.
31 I to thy testimonies cleave;
shame do not on me cast.
32 I'll run thy precepts' way, when thou
my heart enlarged hast.

HE. *The 5th Part.*

33 Teach me, O Lord, the perfect way
of thy precepts divine,
And to observe it to the end
I shall my heart incline.
34 Give understanding unto me,
so keep thy law shall I;
Yea, ev'n with my whole heart I shall
observe it carefully.

35 In thy law's path make me to go;
for I delight therein.
36 My heart unto thy testimonies,
and not to greed, incline.
37 Turn thou away my sight and eyes
from viewing vanity;
And in thy good and holy way
be pleas'd to quicken me.

38 Confirm to me thy gracious word,
which I did gladly hear,
Ev'n to thy servant, Lord, who is
devoted to thy fear.

39 Turn thou away my fear'd reproach;
for good thy judgments be.
40 Lo, for thy precepts I have long'd;
in thy truth quicken me.

VAU. *The 6th Part.*

41 Let thy sweet mercies also come
and visit me, O Lord;
Ev'n thy benign salvation,
accord ng to thy word.
42 So shall I have wherewith I may
give him an answer just,
Who sp tefully reproacheth me;
for in thy word I trust.

43 The word of truth out of my mouth
take thou not utterly;
For on thy judgments righteous
my hope doth still rely.
44 So shall I keep for evermore
thy law continually.
45 And, sith that I thy precepts seek,
I'll walk at liberty.

46 I'll speak thy word to kings, and I
with shame shall not be mov'd;
47 And will delight myself always
in thy laws, which I lov'd.
48 To thy commandments, which I lov'd,
my hands lift up I will;
And I will also meditate
upon thy statutes still.

ZAIN. *The 7th Part.*

49 Remember, Lord, thy gracious word
thou to thy servant spake,
Which, for a ground of my sure hope,
thou causedst me to take.
50 This word of thine my comfort is
in mine affliction:
For in my straits I am reviv'd
by this thy word alone.

51 The men whose hearts with pride are puff'd
did greatly me deride;
Yet from thy straight commandements
I have not turn'd aside.
52 Thy judgments righteous, O Lord,
which thou of old forth gave,
I did remember, and myself
by them comforted have.

53 Horror took hold on me, because
ill men thy law forsake.
54 I in my house of pilgrimage
thy laws my songs do make.
55 Thy name by night, Lord, I did mind,
and I have kept thy law.
56 And this I had, because thy word
I kept, and stood in awe.

CHETH. *The 8th Part.*

57 Thou my sure portion art alone,
which I did chuse, O Lord:
I have resolv'd, and said, that I
would keep thy holy word.
58 With my whole heart I did entreat
thy face and favour free:
According to thy gracious word
be merciful to me.

59 I thought upon my former ways,
and did my life well try;
And to thy testimonies pure
my feet then turned I.
60 I did not stay, nor linger long,
as those that slothful are;
But hastily thy laws to keep
myself I did prepare.

61 Bands of ill men me robb'd; yet I
thy precepts did not slight.
62 I'll rise at midnight thee to praise,
ev'n for thy judgments right.
63 I am companion to all those
who fear, and thee obey.
64 O Lord, thy mercy fills the earth:
teach me thy laws, I pray.

TETH. *The 9th Part.*

65 Well hast thou with thy servant dealt,
as thou didst promise give.
66 Good judgment me, and knowledge teach
for I thy word believe.
67 Ere I afflicted was I stray'd;
but now I keep thy word.
68 Both good thou art, and good thou do'st:
teach me thy statutes, Lord.

69 The men that are puff'd up with pride
against me forg'd a lie;
Yet thy commandements observe
with my whole heart will I.
70 Their hearts, through worldly ease and wealth,
as fat as grease they be:
But in thy holy law I take
delight continually.

71 It hath been very good for me
that I afflicted was,
That I might well instructed be,
and learn thy holy laws.
72 The word that cometh from thy mouth
is better unto me
Than many thousands and great sums
of gold and silver be.

JOD. *The 10th Part.*

73 Thou mad'st and fashion'dst me: thy laws
to know give wisdom, Lord.
74 So who thee fear shall joy to see
me trusting in thy word.
75 That very right thy judgments are
I know, and do confess;
And that thou hast afflicted me
in truth and faithfulness.

76 O let thy kindness merciful,
I pray thee, comfort me,
As to thy servant faithfully
was promised by thee.
77 And let thy tender mercies come
to me, that I may live;
Because thy holy laws to me
sweet delectation give.

78 Lord, let the proud ashamed be;
for they, without a cause,
With me perversely dealt: but I
will muse upon thy laws.
79 Let such as fear thee, and have known
thy statutes, turn to me.
80 My heart let in thy laws be sound,
that sham'd I never be.

CAPH. *The 11th Part.*

81 My soul for thy salvation faints;
yet I thy word believe.
82 Mine eyes fail for thy word: I say,
When wilt thou comfort give?
83 For like a bottle I'm become,
that in the smoke is set:
I'm black, and parch'd with grief; yet I
thy statutes not forget.

84 How many are thy servant's days?
when wilt thou execute
Just judgment on these wicked men
that do me persecute?

85 The proud have digged pits for me,
which is against thy laws.
86 Thy words all faithful are: help me,
pursu'd without a cause.

87 They so consum'd me, that on earth
my life they scarce did leave:
Thy precepts yet forsook I not,
but close to them did cleave.
88 After thy loving-kindness, Lord,
me quicken, and preserve:
The testimony of thy mouth
so shall I still observe.

LAMED. *The 12th Part.*

89 Thy word for ever is, O Lord,
in heaven settled fast;
90 Unto all generations
thy faithfulness doth last:
The earth thou hast established,
and it abides by thee.
91 This day they stand as thou ordain'dst
for all thy servants be.

92 Unless in thy most perfect law
my soul delights had found,
I should have perished, when as
my troubles did abound.
93 Thy precepts I will ne'er forget;
they quick'ning to me brought.
94 Lord, I am thine; O save thou me
thy precepts I have sought.

95 For me the wicked have laid wait,
me seeking to destroy:
But I thy testimonies true
consider will with joy.
96 An end of all perfection
here have I seen, O God:
But as for thy commandement,
it is exceeding broad.

MEM. *The 13th Part.*

97 O how love I thy law! it is
my study all the day:
98 It makes me wiser than my foes;
for it doth with me stay.
99 Than all my teachers now I have
more understanding far;
Because my meditation
thy testimonies are.

100 In understanding I excel
those that are ancients;
For I endeavoured to keep
all thy commandements.
101 My feet from each ill way I stay'd,
that I may keep thy word.
102 I from thy judgments have not swerv'd,
for thou hast taught me, Lord.

103 How sweet unto my taste, O Lord,
are all thy words of truth!
Yea, I do find them sweeter far
than honey to my mouth.
104 I through thy precepts, that are pure,
do understanding get;
I therefore ev'ry way that's false
with all my heart do hate.

NUN. *The 14th Part.*

105 Thy word is to my feet a lamp,
and to my path a light.
106 I sworn have, and I will perform,
to keep thy judgments right.
107 I am with sore affliction
ev'n overwhelm'd, O Lord:
In mercy raise and quicken me,
according to thy word.

108 The free-will-off'rings of my mouth
accept, I thee beseech:
And unto me thy servant, Lord,
thy judgments clearly teach.
109 Though still my soul be in my hand,
thy laws I'll not forget.
110 I err'd not from them, though for me
the wicked snares did set.

111 I of thy testimonies have
above all things made choice,
To be my heritage for aye;
for they my heart rejoice.
112 I carefully inclined have
my heart still to attend;
That I thy statutes may perform
alway unto the end.

SAMECH. *The 15th Part.*

113 I hate the thoughts of vanity,
but love thy law do I.
114 My shield and hiding-place thou art:
I on thy word rely.
115 All ye that evil-doers are
from me depart away;
For the commandments of my God
I purpose to obey.

116 According to thy faithful word
uphold and stablish me,
That I may live, and of my hope
ashamed never be.
117 Hold thou me up, so shall I be
in peace and safety still;
And to thy statutes have respect
continually I will.

118 Thou tread'st down all that love to stray;
false their deceit doth prove.
119 Lewd men, like dross, away thou putt'st;
therefore thy law I love.
120 For fear of thee my very flesh
doth tremble, all dismay'd;
And of thy righteous judgments, Lord,
my soul is much afraid.

AIN. *The 16th Part.*

121 To all men I have judgment done,
performing justice right;
Then let me not be left unto
my fierce oppressors' might.
122 For good unto thy servant, Lord,
thy servant's surety be:
From the oppression of the proud
do thou deliver me.

123 Mine eyes do fail with looking long
for thy salvation,
The word of thy pure righteousness
while I do wait upon.
124 In mercy with thy servant deal,
thy laws me teach and show.
125 I am thy servant, wisdom give,
that I thy laws may know.

126 'Tis time thou work, Lord; for they have
made void thy law divine.
127 Therefore thy precepts more I love
than gold, yea, gold most fine.
128 Concerning all things thy commands
all right I judge therefore;
And ev'ry false and wicked way
I perfectly abhor.

PE. *The 17th Part.*

129 Thy statutes, Lord, are wonderful,
my soul them keeps with care.
130 The entrance of thy words gives light,
makes wise who simple are.

131 My mouth I have wide opened,
and panted earnestly,
While after thy commandements
I long'd exceedingly.

132 Look on me, Lord, and merciful
do thou unto me prove,
As thou art wont to do to those
thy name who truly love.
133 O let my footsteps in thy word
aright still order'd be:
Let no iniquity obtain
dominion over me.

134 From man's oppression save thou me;
so keep thy laws I will.
135 Thy face make on thy servant shine;
teach me thy statutes still.
136 Rivers of waters from mine eyes
did run down, when I saw
How wicked men run on in sin,
and do not keep thy law.

TSADDI. *The 18th Part.*

137 O Lord, thou art most righteous;
thy judgments are upright.
138 Thy testimonies thou command'st
most faithful are and right.
139 My zeal hath ev'n consumed me,
because mine enemies
Thy holy words forgotten have,
and do thy laws despise.

140 Thy word's most pure, therefore on it
thy servant's love is set.
141 Small, and despis'd I am, yet I
thy precepts not forget.
142 Thy righteousness is righteousness
which ever doth endure:
Thy holy law, Lord, also is
the very truth most pure.

143 Trouble and anguish have me found,
and taken hold on me:
Yet in my trouble my delight
thy just commandments be.
144 Eternal righteousness is in
thy testimonies all:
Lord, to me understanding give,
and ever live I shall.

KOPH. *The 19th Part.*

145 With my whole heart I cry'd, Lord, hear;
I will thy word obey.
146 I cry'd to thee; save me, and I
will keep thy laws alway.
147 I of the morning did prevent
the dawning, and did cry:
For all mine expectation
did on thy word rely.

148 Mine eyes did timeously prevent
the watches of the night,
That in thy word with careful mind
then meditate I might.
149 After thy loving-kindness hear
my voice, that calls on thee:
According to thy judgment, Lord,
revive and quicken me.

150 Who follow mischief they draw nigh;
they from thy law are far:
151 But thou art near, Lord; most firm truth
all thy commandments are.
152 As for thy testimonies all,
of old this have I try'd,
That thou hast surely founded them
for ever to abide.

RESH. *The 20th Part.*

153 Consider mine affliction,
in safety do me set:
Deliver me, O Lord, for I
thy law do not forget.
154 After thy word revive thou me;
save me, and plead my cause.
155 Salvation is from sinners far;
for they seek not thy laws.

156 O Lord, both great and manifold
thy tender mercies be:
According to thy judgments just,
revive and quicken me.
157 My persecutors many are,
and foes that do combine;
Yet from thy testimonies pure
my heart doth not decline.

158 I saw transgressors, and was griev'd;
for they keep not thy word.
159 See how I love thy law! as thou
art kind, me quicken, Lord.
160 From the beginning all thy word
hath been most true and sure:
Thy righteous judgments ev'ry one
for evermore endure.

SCHIN. *The 21st Part.*

161 Princes have persecuted me,
although no cause they saw:
But still of thy most holy word
my heart doth stand in awe.
162 I at thy word rejoice, as one
of spoil that finds great store.
163 Thy law I love; but lying all
I hate and do abhor.

164 Sev'n times a-day it is my care
to give due praise to thee;
Because of all thy judgments, Lord,
which righteous ever be.
165 Great peace have they who love thy law;
offence they shall have none.
166 I hop'd for thy salvation, Lord,
and thy commands have done.

167 My soul thy testimonies pure
observed carefully;
On them my heart is set, and them
I love exceedingly.
168 Thy testimonies and thy laws
I kept with special care;
For all my works and ways each one
before thee open are.

TAU. *The 22d Part.*

169 O let my earnest pray'r and cry
come near before thee, Lord:
Give understanding unto me,
according to thy word.
170 Let my request before thee come:
after thy word me free.
171 My lips shall utter praise, when thou
hast taught thy laws to me.

172 My tongue of thy most blessed word
shall speak, and it confess;
Because all thy commandements
are perfect righteousness.
173 Let thy strong hand make help to me:
thy precepts are my choice.
174 I long'd for thy salvation, Lord,
and in thy law rejoice.

175 O let my soul live, and it shall
give praises unto thee;
And let thy judgments gracious
be helpful unto me.

176 I, like a lost sheep, went astray;
thy servant seek, and find:
For thy commands I suffer'd not
to slip out of my mind.

PSALM CXX.

1 IN my distress to God I cry'd,
and he gave ear to me.
2 From lying lips, and guileful tongue,
O Lord, my soul set free.
3 What shall be giv'n thee? or what shall
be done to thee, false tongue?
4 Ev'n burning coals of juniper,
sharp arrows of the strong.

5 Woe's me that I in Mesech am
a sojourner so long;
That I in tabernacles dwell
to Kedar that belong.
6 My soul with him that hateth peace
hath long a dweller been.
7 I am for peace; but when I speak,
for battle they are keen.

PSALM CXXI.

1 I TO the hills will lift mine eyes,
from whence doth come mine aid.
2 My safety cometh from the Lord,
who heav'n and earth hath made.
3 Thy foot he'll not let slide, nor will
he slumber that thee keeps.
4 Behold, he that keeps Israel,
he slumbers not, nor sleeps.

5 The Lord thee keeps, the Lord thy shade
on thy right hand doth stay:
6 The moon by night thee shall not smite,
nor yet the sun by day.
7 The Lord shall keep thy soul; he shall
preserve thee from all ill.
8 Henceforth thy going out and in
God keep for ever will.

PSALM CXXII.

1 I JOY'D when to the house of God,
Go up, they said to me.
2 Jerusalem, within thy gates
our feet shall standing be.
3 Jerus'lem, as a city, is
compactly built together:
4 Unto that place the tribes go up,
the tribes of God go thither:

To Isr'el's testimony, there
to God's name thanks to pay.
5 For thrones of judgment, ev'n the thrones
of David's house, there stay.
6 Pray that Jerusalem may have
peace and felicity:
Let them that love thee and thy peace
have still prosperity.

7 Therefore I wish that peace may still
within thy walls remain,
And ever may thy palaces
prosperity retain.
8 Now, for my friends' and brethren's sakes,
Peace be in thee, I'll say.
9 And for the house of God our Lord,
I'll seek thy good alway.

PSALM CXXIII.

1 O THOU that dwellest in the heav'ns,
I lift mine eyes to thee.
2 Behold, as servants' eyes do look
their masters' hand to see,
As handmaid's eyes her mistress' hand,
so do our eyes attend
Upon the Lord our God, until
to us he mercy send.

3 O Lord, be gracious to us,
unto us gracious be;
Because replenish'd with contempt
exceedingly are we.
4 Our soul is fill'd with scorn of those
that at their ease abide,
And with the insolent contempt
of those that swell in pride.

PSALM CXXIV.

1 HAD not the Lord been on our side,
may Israel now say;
2 Had not the Lord been on our side,
when men rose us to slay;
3 They had us swallow'd quick, when as
their wrath 'gainst us did flame:
4 Waters had cover'd us, our soul
had sunk beneath the stream.

5 Then had the waters, swelling high,
over our soul made way.
6 Bless'd be the Lord, who to their teeth
us gave not for a prey.
7 Our soul's escaped, as a bird
out of the fowler's snare;
The snare asunder broken is,
and we escaped are.

8 Our sure and all-sufficient help
is in JEHOVAH's name;
His name who did the heav'n create,
and who the earth did frame.

ANOTHER OF THE SAME.

1 NOW Israel
may say, and that truly,
If that the Lord
had not our cause maintain'd;
2 If that the Lord
had not our right sustain'd,
When cruel men
against us furiously
Rose up in wrath,
to make of us their prey;

3 Then certainly
they had devour'd us all,
And swallow'd quick,
for ought that we could deem:
Such was their rage,
as we might well esteem.
4 And as fierce floods
before them all things drown,
So had they brought
our soul to death quite down.

5 The raging streams,
with their proud swelling waves,
Had then our soul
o'erwhelmed in the deep.
6 But bless'd be God,
who doth us safely keep,
And hath not giv'n
us for a living prey
Unto their teeth,
and bloody cruelty.

7 Ev'n as a bird
out of the fowler's snare
Escapes away,
so is our soul set free:
Broke are their nets,
and thus escaped we.
8 Therefore our help
is in the Lord's great name,
Who heav'n and earth
by his great pow'r did frame.

PSALM CXXV.

1 THEY in the Lord that firmly trust
shall be like Sion hill,
Which at no time can be remov'd,
but standeth ever still.
2 As round about Jerusalem
the mountains stand alway,
The Lord his folk doth compass so,
from henceforth and for aye.

3 For ill men's rod upon the lot
of just men shall not lie;
Lest righteous men stretch forth their [hands
unto iniquity.
4 Do thou to all those that be good
thy goodness, Lord, impart;
And do thou good to those that are
upright within their heart.

5 But as for such as turn aside
after their crooked way,
God shall lead forth with wicked men:
on Isr'el peace shall stay.

PSALM CXXVI.

1 WHEN Sion's bondage God turn'd back,
as men that dream'd were we.
2 Then fill'd with laughter was our mouth,
our tongue with melody:
They 'mong the heathen said, The Lord
great things for them hath wrought.
3 The Lord hath done great things for us,
whence joy to us is brought.

4 As streams of water in the south,
our bondage, Lord, recall.
5 Who sow in tears, a reaping time
of joy enjoy they shall.
6 That man who, bearing precious seed,
in going forth doth mourn,
He doubtless, bringing back his sheaves,
rejoicing shall return.

PSALM CXXVII.

1 EXCEPT the Lord do build the house,
the builders lose their pain:
Except the Lord the city keep,
the watchmen watch in vain.
2 'Tis vain for you to rise betimes,
or late from rest to keep,
To feed on sorrows' bread; so gives
he his beloved sleep.

3 Lo, children are God's heritage,
the womb's fruit his reward.
4 The sons of youth as arrows are,
for strong men's hands prepar'd.
5 O happy is the man that hath
his quiver fill'd with those;
They unashamed in the gate
shall speak unto their foes.

PSALM CXXVIII.

1 BLESS'D is each one that fears the Lord,
and walketh in his ways; [
2 For of thy labour thou shalt eat,
and happy be always.
3 Thy wife shall as a fruitful vine
by thy house' sides be found:
Thy children like to olive-plants
about thy table round.

4 Behold, the man that fears the Lord,
thus blessed shall he be.
5 The Lord shall out of Sion give
his blessing unto thee:

Thou shalt Jerus'lem's good behold
whilst thou on earth dost dwell.
6 Thou shalt thy children's children see,
and peace on Israel.

PSALM CXXIX.

1 OFT did they vex me from my youth,
may Isr'el now declare;
2 Oft did they vex me from my youth,
yet not victorious were.
3 The plowers plow'd upon my back;
they long their furrows drew.
4 The righteous Lord did cut the cords
of the ungodly crew.

5 Let Sion's haters all be turn'd
back with confusion.
6 As grass on houses' tops be they,
which fades ere it be grown:
7 Whereof enough to fill his hand
the mower cannot find;
Nor can the man his bosom fill,
whose work is sheaves to bind.

8 Neither say they who do go by,
God's blessing on you rest:
We in the name of God the Lord
do wish you to be blest.

PSALM CXXX.

1 LORD, from the depths to thee I cry'd.
2 My voice, Lord, do thou hear:
Unto my supplication's voice
give an attentive ear.
3 Lord, who shall stand, if thou, O Lord,
should'st mark iniquity?
4 But yet with thee forgiveness is,
that fear'd thou mayest be.

5 I wait for God, my soul doth wait,
my hope is in his word.
6 More than they that for morning watch,
my soul waits for the Lord;
I say, more than they that do watch
the morning light to see.
7 Let Israel hope in the Lord,
for with him mercies be;

And plenteous redemption
is ever found with him.
8 And from all his iniquities
he Isr'el shall redeem.

PSALM CXXXI.

1 MY heart not haughty is, O Lord,
mine eyes not lofty be;
Nor do I deal in matters great,
or things too high for me.
2 I surely have myself behav'd
with quiet sp'rit and mild,
As child of mother wean'd: my soul
is like a weaned child.

3 Upon the Lord let all the hope
of Israel rely,
Ev'n from the time that present is
unto eternity.

PSALM CXXXII.

1 DAVID, and his afflictions all,
Lord, do thou think upon;
2 How unto God he sware, and vow'd
to Jacob's mighty One.
3 I will not come within my house,
nor rest in bed at all;
4 Nor shall mine eyes take any sleep,
nor eyelids slumber shall;

5 Till for the Lord a place I find,
where he may make abode;
A place of habitation
for Jacob's mighty God.
6 Lo, at the place of Ephratah
of it we understood;
And we did find it in the fields
and city of the wood.

7 We'll go into his tabernacles,
and at his footstool bow.
8 Arise, O Lord, into thy rest,
th' ark of thy strength, and thou.
9 O let thy priests be clothed, Lord,
with truth and righteousness;
And let all those that are thy saints
shout loud for joyfulness.

10 For thine own servant David's sake,
do not deny thy grace;
Nor of thine own anointed one
turn thou away the face.
11 The Lord in truth to David sware,
he will not turn from it,
I of thy body's fruit will make
upon thy throne to sit.

12 My cov'nant if thy sons will keep,
and laws to them made known,
Their children then shall also sit
for ever on thy throne.
13 For God of Sion hath made choice;
there he desires to dwell.
14 This is my rest, here still I'll stay;
for I do like it well.

15 Her food I'll greatly bless; her poor
with bread will satisfy.
16 Her priests I'll clothe with health; her
shall shout forth joyfully. [saints
17 And there will I make David's horn
to bud forth pleasantly:
For him that mine anointed is
a lamp ordain'd have I.

18 As with a garment I will clothe
with shame his en'mies all:
But yet the crown that he doth wear
upon him flourish shall.

PSALM CXXXIII.

1 BEHOLD, how good a thing it is,
and how becoming well,
Together such as brethren are
in unity to dwell!
2 Like precious ointment on the head,
that down the beard did flow,
Ev'n Aaron's beard, and to the skirts
did of his garments go.

3 As Hermon's dew, the dew that doth
on Sion' hills descend:
For there the blessing God commands,
life that shall never end.

PSALM CXXXIV.

1 BEHOLD, bless ye the Lord, all ye
that his attendants are,
Ev'n you that in God's temple be,
and praise him nightly there.
2 Your hands within God's holy place
lift up, and praise his name.
3 From Sion' hill the Lord thee bless,
that heav'n and earth did frame.

PSALM CXXXV.

1 PRAISE ye the Lord, the Lord's name
his servants, praise ye God. [praise;
2 Who stand in God's house, in the courts
of our God make abode.

3 Praise ye the Lord, for he is good;
unto him praises sing:
Sing praises to his name, because
it is a pleasant thing.

4 For Jacob to himself the Lord
did chuse of his good pleasure,
And he hath chosen Israel
for his peculiar treasure.
5 Because I know assuredly
the Lord is very great,
And that our Lord above all gods
in glory hath his seat.

6 What things soever pleas'd the Lord,
that in the heav'n did he,
And in the earth, the seas, and all
the places deep that be.
7 He from the ends of earth doth make
the vapours to ascend;
With rain he lightnings makes, and wind
doth from his treasures send.

8 Egypt's first-born, from man to beast
9 who smote. Strange tokens he
On Phar'oh and his servants sent,
Egypt, in midst of thee.
10 He smote great nations, slew great kings
11 Sihon of Heshbon king,
And Og of Bashan, and to nought
did Canaan's kingdoms bring:

12 And for a wealthy heritage
their pleasant land he gave,
An heritage which Israel,
his chosen folk, should have.
13 Thy name, O Lord, shall still endure,
and thy memorial
With honour shall continu'd be
to generations all.

14 For why? the righteous God will judge
his people righteously;
Concerning those that do him serve,
himself repent will he.
15 The idols of the nations
of silver are and gold,
And by the hands of men is made
their fashion and mould.

16 Mouths have they, but they do not speak;
eyes, but they do not see;
17 Ears have they, but hear not; and in
their mouths no breathing be.
18 Their makers are like them; so are
all that on them rely.
19 O Isr'el's house, bless God; bless God,
O Aaron's family.

20 O bless the Lord, of Levi's house
ye who his servants are;
And bless the holy name of God,
all ye the Lord that fear.
21 And blessed be the Lord our God
from Sion's holy hill,
Who dwelleth at Jerusalem.
The Lord O praise ye still.

PSALM CXXXVI.

1 GIVE thanks to God, for good is he:
for mercy hath he ever.
2 Thanks to the God of gods give ye:
for his grace faileth never.
3 Thanks give the Lord of lords unto:
for mercy hath he ever.
4 Who only wonders great can do:
for his grace faileth never.

5 Who by his wisdom made heav'ns high:
for mercy hath he ever.

6 Who stretch'd the earth above the sea:
for his grace faileth never.
7 To him that made the great lights shine:
for mercy hath he ever.
8 The sun to rule till day decline:
for his grace faileth never.

9 The moon and stars to rule by night:
for mercy hath he ever.
10 Who Egypt's first-born kill'd outright:
for his grace faileth never.
11 And Isr'el brought from Egypt land:
for mercy hath he ever.
12 With stretch'd-out arm, and with strong [hand:
for his grace faileth never.

13 By whom the Red sea parted was:
for mercy hath he ever.
14 And through its midst made Isr'el pass:
for his grace faileth never.
15 But Phar'oh and his host did drown:
for mercy hath he ever.
16 Who through the desert led his own:
for his grace faileth never.

17 To him great kings who overthrew:
for he hath mercy ever.
18 Yea, famous kings in battle slew:
for his grace faileth never.
19 Ev'n Sihon king of Amorites:
for he hath mercy ever.
20 And Og the king of Bashanites:
for his grace faileth never.

21 Their land in heritage to have:
for mercy hath he ever.
22 His servant Isr'el right he gave:
for his grace faileth never.
23 In our low state who on us thought:
for he hath mercy ever.
24 And from our foes our freedom wrought:
for his grace faileth never.

25 Who doth all flesh with food relieve:
for he hath mercy ever.
26 Thanks to the God of heaven give:
for his grace faileth never.

ANOTHER OF THE SAME.

1 PRAISE God, for he is kind:
His mercy lasts for aye.
2 Give thanks with heart and mind
To God of gods alway:
For certainly
His mercies dure
Most firm and sure
Eternally.

3 The Lord of lords praise ye,
Whose mercies still endure.
4 Great wonders only he
Doth work by his great pow'r:
For certainly, &c.

5 Which God omnipotent,
By might and wisdom high,
The heav'n and firmament
Did frame, as we may see:
For certainly, &c.

6 To him who did outstretch
This earth so great and wide,
Above the waters' reach
Making it to abide:
For certainly, &c.

7 Great lights he made to be;
For his grace lasteth aye:
8 Such as the sun we see,
To rule the lightsome day:
For certainly, &c.

9 Also the moon so clear,
Which shineth in our sight;
The stars that do appear,
To guide the darksome night:
For certainly, &c.

10 To him that Egypt smote,
Who did his message scorn;
And in his anger hot
Did kill all their first-born:
For certainly, &c.

11 Thence Isr'el out he brought;
For his grace lasteth ever.
12 With a strong hand he wrought,
And stretch'd-out arm deliver:
For certainly, &c.

13 The sea he cut in two;
For his grace lasteth still.
14 And through its midst to go
Made his own Israel:
For certainly, &c.

15 But overwhelm'd and lost
Was proud king Pharaoh,
With all his mighty host,
And chariots there also:
For certainly, &c.

16 To him who pow'rfully
His chosen people led,
Ev'n through the desert dry,
And in that place them fed:
For certainly, &c.

17 To him great kings who smote;
For his grace hath no bound.
18 Who slew, and spared not
Kings famous and renown'd:
For certainly, &c.

19 Sihon the Am'rites' king;
For his grace lasteth ever:
20 Og also, who did reign
The land of Bashan over:
For certainly, &c.

21 Their land by lot he gave;
For his grace faileth never,
22 That Isr'el might it have
In heritage for ever:
For certainly, &c.

23 Who hath remembered
Us in our low estate;
24 And us delivered
From foes which did us hate:
For certainly, &c.

25 Who to all flesh gives food;
For his grace faileth never.
26 Give thanks to God most good,
The God of heav'n, for ever:
For certainly, &c.

PSALM CXXXVII.

1 BY Babel's streams we sat and wept,
when Sion we thought on.
2 In midst thereof we hang'd our harps
the willow-trees upon.
3 For there a song required they,
who did us captive bring:
Our spoilers call'd for mirth, and said,
A song of Sion sing.

4 O how the Lord's song shall we sing
within a foreign land?
5 If thee, Jerus'lem, I forget,
skill part from my right hand.
6 My tongue to my mouth's roof let cleave,
if I do thee forget,
Jerusalem, and thee above
my chief joy do not set.

7 Remember Edom's children, Lord,
who in Jerus'lem's day,
Ev'n unto its foundation,
Raze, raze it quite, did say.
8 O daughter thou of Babylon,
near to destruction;
Bless'd shall he be that thee rewards,
as thou to us hast done

9 Yea, happy surely shall he be
thy tender little ones
Who shall lay hold upon, and them
shall dash against the stones.

PSALM CXXXVIII.

1 THEE will I praise with all my heart,
I will sing praise to thee
2 Before the gods: And worship will
toward thy sanctuary.
I'll praise thy name, ev'n for thy truth,
and kindness of thy love;
For thou thy word hast magnify'd
all thy great name above.

3 Thou didst me answer in the day
when I to thee did cry;
And thou my fainting soul with strength
didst strengthen inwardly.
4 All kings upon the earth that are
shall give thee praise, O Lord;
When as they from thy mouth shall hear
thy true and faithful word.

5 Yea, in the righteous ways of God
with gladness they shall sing:
For great's the glory of the Lord
who doth for ever reign.
6 Though God be high, yet he respects
all those that lowly be;
Whereas the proud and lofty ones
afar off knoweth he.

7 Though I in midst of trouble walk,
I life from thee shall have:
'Gainst my foes' wrath thou'lt stretch
thine hand;
thy right hand shall me save.
8 Surely that which concerneth me
the Lord will perfect make:
Lord, still thy mercy lasts; do not
thine own hands' works forsake.

PSALM CXXXIX.

1 O LORD, thou hast me search'd and
known.
2 Thou know'st my sitting down,
And rising up; yea, all my thoughts
afar to thee are known.
3 My footsteps, and my lying down,
thou compassest always;
Thou also most entirely art
acquaint with all my ways.

4 For in my tongue, before I speak,
not any word can be,
But altogether, lo, O Lord,
it is well known to thee.
5 Behind, before, thou hast beset,
and laid on me thine hand.
6 Such knowledge is too strange for me,
too high to understand.

7 From thy Sp'rit whither shall I go?
or from thy presence fly?
8 Ascend I heav'n, lo, thou art there;
there, if in hell I lie.
9 Take I the morning wings, and dwell
in utmost parts of sea;
10 Ev'n there, Lord, shall thy hand me lead,
thy right hand hold shall me.

11 If I do say that darkness shall
me cover from thy sight,
Then surely shall the very night
about me be as light.
12 Yea, darkness hideth not from thee,
but night doth shine as day:
To thee the darkness and the light
are both alike alway.

13 For thou possessed hast my reins,
and thou hast cover'd me,
When I within my mother's womb
inclosed was by thee.
14 Thee will I praise; for fearfully
and strangely made I am;
Thy works are marv'llous, and right well
my soul doth know the same.

15 My substance was not hid from thee,
when as in secret I
Was made; and in earth's lowest parts
was wrought most curiously.
16 Thine eyes my substance did behold,
yet being unperfect;
And in the volume of thy book
my members all were writ;

Which after in continuance
were fashion'd ev'ry one,
When as they yet all shapeless were,
and of them there was none.
17 How precious also are thy thoughts,
O gracious God, to me!
And in their sum how passing great
and numberless they be!

18 If I should count them, than the sand
they more in number be:
What time soever I awake,
I ever am with thee.
19 Thou, Lord, wilt sure the wicked slay:
hence from me, bloody men.
20 Thy foes against thee loudly speak,
and take thy name in vain.

21 Do not I hate all those, O Lord,
that hatred bear to thee?
With those that up against thee rise
can I but grieved be?
22 With perfect hatred them I hate,
my foes I them do hold.
23 Search me, O God, and know my heart,
try me, my thoughts unfold:

24 And see if any wicked way
there be at all in me;
And in thine everlasting way
to me a leader be.

PSALM CXL.

1 LORD, from the ill and froward man
give me deliverance,
And do thou safe preserve me from
the man of violence:
2 Who in their heart mischievous things
are meditating ever;
And they for war assembled are
continually together.

3 Much like unto a serpent's tongue
their tongues they sharp do make;
And underneath their lips there lies
the poison of a snake.
4 Lord, keep me from the wicked's hands,
from vi'lent men me save;
Who utterly to overthrow
my goings purpos'd have.

5 The proud for me a snare have hid,
and cords; yea, they a net
Have by the way-side for me spread;
they gins for me have set.
6 I said unto the Lord, Thou art
my God: unto the cry
Of all my supplications,
Lord, do thine ear apply.

7 O God the Lord, who art the str ngth
of my salvation:
A cov'ring in the day of war
my head thou hast put on.
8 Unto the wicked man, O Lord,
his wishes do not grant;
Nor further thou his ill device,
lest they themselves should vaunt.

9 As for the head and chief of those
about that compass me,
Ev'n by the mischief of their lips
let thou them cover'd be.
10 Let burning coals upon them fall,
them throw in fiery flame,
And in deep pits, that they no more
may rise out of the same.

11 Let not an evil speaker be
on earth established:
Mischief shall hunt the vi'lent man,
till he be ruined.
12 I know God will th' afflicted's cause
maintain, and poor men's right.
13 Surely the just shall praise thy name;
th' upright dwell in thy sight.

PSALM CXLI.

1 O LORD, I unto thee do cry,
do thou make haste to me,
And give an ear unto my voice,
when I cry unto thee.
2 As incense let my prayer be
directed in thine eyes;
And the uplifting of my hands
as th' ev'ning sacrifice.

3 Set, Lord, a watch before my mouth,
keep of my lips the door.
4 My heart incline thou not unto
the ills I should abhor,
To practise wicked works with men
that work iniquity;
And with their delicates my taste
let me not satisfy.

5 Let him that righteous is me smite,
it shall a kindness be;
Let him reprove, I shall it count
a precious oil to me:
Such smiting shall not break my head;
for yet the time shall fall,
When I in their calamities
to God pray for them shall.

6 When as their judges down shall be
in stony places cast,
Then shall they hear my words; for they
shall sweet be to their taste.
7 About the grave's devouring mouth,
our bones are scatter'd round,
As wood which men do cut and cleave
lies scatter'd on the ground.

8 But unto thee, O God the Lord,
mine eyes uplifted be:
My soul do not leave destitute;
my trust is set on thee.
9 Lord, keep me safely from the snares
which they for me prepare;
And from the subtile gins of them
that wicked workers are.

10 Let workers of iniquity
into their own nets fall,
Whilst I do, by thine help, escape
the danger of them all.

PSALM CXLII.

1 I WITH my voice cry'd to the Lord,
with it made my request:
2 Pour'd out to him my plaint, to him
my trouble I exprest.
3 When in me was o'erwhelm'd my sp'rit,
then well thou knew'st my way;
Where I did walk a snare for me
they privily did lay.

4 I look'd on my right hand, and view'd,
but none to know me were;
All refuge failed me, no man
did for my soul take care.
5 I cry'd to thee; I said, Thou art
my refuge, Lord, alone;
And in the land of those that live
thou art my portion.

6 Because I am brought very low,
attend unto my cry:
Me from my persecutors save,
who stronger are than I.
7 From prison bring my soul, that I
thy name may glorify:
The just shall compass me, when thou
with me deal'st bounteously.

PSALM CXLIII.

1 LORD, hear my pray'r, attend my suits;
and in thy faithfulness
Give thou an answer unto me,
and in thy righteousness.
2 Thy servant also bring thou not
in judgment to be try'd:
Because no living man can be
in thy sight justify'd.

3 For th' en'my hath pursu'd my soul,
my life to ground down tread:
In darkness he hath made me dwell,
as who have long been dead.
4 My sp'rit is therefore overwhelm'd
in me perplexedly;
Within me is my very heart
amazed wondrously.

5 I call to mind the days of old,
to meditate I use
On all thy works; upon the deeds
I of thy hands do muse.
6 My hands to thee I stretch; my soul
thirsts, as dry land, for thee.
7 Haste, Lord, to hear, my spirit fails:
hide not thy face from me;

Lest like to them I do become
that go down to the dust.
8 At morn let me thy kindness hear;
for in thee do I trust.
Teach me the way that I should walk
I lift my soul to thee.
9 Lord, free me from my foes; I flee
to thee to cover me.

10 Because thou art my God, to do
thy will do me instruct:
Thy Sp'rit is good, me to the land
of uprightness conduct.
11 Revive and quicken me, O Lord,
ev'n for thine own name's sake;
And do thou, for thy righteousness,
my soul from trouble take.

12 And of thy mercy slay my foes;
let all destroyed be
That do afflict my soul: for I
a servant am to thee.

ANOTHER OF THE SAME.

1 OH, hear my prayer, Lord,
And unto my desire
To bow thine ear accord,
I humbly thee require;
And, in thy faithfulness,
Unto me answer make,
And, in thy righteousness,
Upon me pity take.

2 In judgment enter not
With me thy servant poor;
For why, this well I wot,
No sinner can endure
The sight of thee, O God:
If thou his deeds shalt try,
He dare make none abode
Himself to justify.

3 Behold, the cruel foe
Me persecutes with spite,
My soul to overthrow:
Yea, he my life down quite
Unto the ground hath smote,
And made me dwell full low
In darkness, as forgot,
Or men dead long ago.

4 Therefore my sp'rit much vex'd,
O'erwhelm'd is me within;
My heart right sore perplex'd
And desolate hath been.
5 Yet I do call to mind
What ancient days record,
Thy works of ev'ry kind
I think upon, O Lord.

6 Lo, I do stretch my hands
To thee, my help alone;
For thou well understands
All my complaint and moan:
My thirsting soul desires,
And longeth after thee,
As thirsty ground requires
With rain refresh'd to be.

7 Lord, let my pray'r prevail,
To answer it make speed;
For, lo, my sp'rit doth fail:
Hide not thy face in need;
Lest I be like to those
That do in darkness sit,
Or him that downward goes
Into the dreadful pit.

8 Because I trust in thee,
O Lord, cause me to hear
Thy loving-kindness free,
When morning doth appear:
Cause me to know the way
Wherein my path should be;
For why, my soul on high
I do lift up to thee.

9 From my fierce enemy
In safety do me guide,
Because I flee to thee,
Lord, that thou may'st me hide.
10 My God alone art thou,
Teach me thy righteousness:
Thy Sp'rit's good, lead me to
The land of uprightness.

11 O Lord, for thy name's sake,
Be pleas'd to quicken me;
And, for thy truth, forth take
My soul from misery.
12 And of thy grace destroy
My foes, and put to shame
All who my soul annoy;
For I thy servant am.

PSALM CXLIV.

1 O BLESSED ever be the Lord,
who is my strength and might,
Who doth instruct my hands to war,
my fingers teach to fight.
2 My goodness, fortress, my high tow'r,
deliverer, and shield,
In whom I trust: who under me
my people makes to yield.

3 Lord, what is man, that thou of him
dost so much knowledge take?
Or son of man, that thou of him
so great account dost make?
4 Man is like vanity; his days,
as shadows, pass away.
5 Lord, bow thy heav'ns, come down, touch
the hills, and smoke shall they. [thou

6 Cast forth thy lightning, scatter them;
thine arrows shoot, them rout.
7 Thine hand send from above, me save;
from great depths draw me out;
And from the hand of children strange,
8 Whose mouth speaks vanity;
And their right hand is a right hand
that works deceitfully.

9 A new song I to thee will sing,
Lord, on a psaltery;
I on a ten-string'd instrument
will praises sing to thee.
10 Ev'n he it is that unto kings
salvation doth send;
Who his own servant David doth
from hurtful sword defend.

11 O free me from strange children's hand,
whose mouth speaks vanity;
And their right hand a right hand is
that works deceitfully.
12 That, as the plants, our sons may be
in youth grown up that are;
Our daughters like to corner-stones,
carv'd like a palace fair.

13 That to afford all kind of store
our garners may be fill'd;
That our sheep thousands, in our streets
ten thousands they may yield.
14 That strong our oxen be for work,
that no in-breaking be,
Nor going out; and that our streets
may from complaints be free.

15 Those people blessed are who be
in such a case as this;
Yea, blessed all those people are,
whose God JEHOVAH is.

PSALM CXLV.

1 I'LL thee extol, my God, O King;
I'll bless thy name always.
2 Thee will I bless each day, and will
thy name for ever praise.
3 Great is the Lord, much to be prais'd;
his greatness search exceeds.
4 Race unto race shall praise thy works,
and shew thy mighty deeds.

5 I of thy glorious majesty
the honour will record;
I'll speak of all thy mighty works,
which wondrous are, O Lord.
6 Men of thine acts the might shall show,
thine acts that dreadful are;
And I, thy glory to advance,
thy greatness will declare.

7 The mem'ry of thy goodness great
they largely shall express;
With songs of praise they shall extol
thy perfect righteousness.
8 The Lord is very gracious,
in him compassions flow;
In mercy he is very great,
and is to anger slow.

9 The Lord JEHOVAH unto all
his goodness doth declare;
And over all his other works
his tender mercies are.
10 Thee all thy works shall praise, O Lord,
and thee thy saints shall bless;
11 They shall thy kingdom's glory show,
thy pow'r by speech express:

12 To make the sons of men to know
his acts done mightily,
And of his kingdom th' excellent
and glorious majesty.
13 Thy kingdom shall for ever stand,
thy reign through ages all.
14 God raiseth all that are bow'd down,
upholdeth all that fall.

15 The eyes of all things wait on thee,
the giver of all good;
And thou, in time convenient,
bestow'st on them their food:
16 Thine hand thou open'st lib'rally,
and of thy bounty gives
Enough to satisfy the need
of ev'ry thing that lives.

17 The Lord is just in all his ways,
holy in his works all.
18 God's near to all that call on him,
in truth that on him call.
19 He will accomplish the desire
of those that do him fear:
He also will deliver them,
and he their cry will hear.

20 The Lord preserves all who him love,
that nought can them annoy:
But he all those that wicked are
will utterly destroy.
21 My mouth the praises of the Lord
to publish cease shall never:
Let all flesh bless his holy name
for ever and for ever.

ANOTHER OF THE SAME.

1 O LORD, thou art my God and King
Thee will I magnify and praise:
I will thee bless, and gladly sing
Unto thy holy name always.
2 Each day I rise I will thee bless,
And praise thy name time without end.
3 Much to be prais'd, and great God is;
His greatness none can comprehend.

4 Race shall thy works praise unto race,
The mighty acts show done by thee.
5 I will speak of the glorious grace,
And honour of thy majesty;
Thy wondrous works I will record.
6 By men the might shall be extoll'd
Of all thy dreadful acts, O Lord:
And I thy greatness will unfold.

7 They utter shall abundantly
The mem'ry of thy goodness great;
And shall sing praises cheerfully,
Whilst they thy righteousness relate.
8 The Lord our God is gracious,
Compassionate is he also;
In mercy he is plenteous,
But unto wrath and anger slow.

9 Good unto all men is the Lord:
O'er all his works his mercy is.
10 Thy works all praise to thee afford:
Thy saints, O Lord, thy name shall bless.
11 The glory of thy kingdom show
Shall they, and of thy power tell;
12 That so men's sons his deeds may know,
His kingdom's grace that doth excel.

13 Thy kingdom hath none end at all,
It doth through ages all remain.
14 The Lord upholdeth all that fall,
The cast-down raiseth up again.
15 The eyes of all things, Lord, attend,
And on thee wait that here do live,
And thou, in season due, dost send
Sufficient food them to relieve.

16 Yea, thou thine hand dost open wide,
And ev'ry thing dost satisfy
That lives, and doth on earth abide,
Of thy great liberality.
17 The Lord is just in his ways all,
And holy in his works each one.
18 He's near to all that on him call,
Who call in truth on him alone.

19 God will the just desire fulfil
Of such as do him fear and dread:
Their cry regard, and hear he will,
And save them in the time of need.
20 The Lord preserves all, more and less,
That bear to him a loving heart:
But workers all of wickedness
Destroy will he, and clean subvert.

21 Therefore my mouth and lips I'll frame
To speak the praises of the Lord:
To magnify his holy name
For ever let all flesh accord.

PSALM CXLVI.

1 PRAISE God. The Lord praise, O my
2 I'll praise God while I live; [soul.
While I have being to my God
in songs I'll praises give.
3 Trust not in princes, nor man's son,
in whom there is no stay:
4 His breath departs, to's earth he turns;
that day his thoughts decay.

5 O happy is that man and blest,
whom Jacob's God doth aid;
Whose hope upon the Lord doth rest,
and on his God is stay'd:
6 Who made the earth and heavens high,
who made the swelling deep,
And all that is within the same;
who truth doth ever keep:

7 Who righteous judgment executes
for those oppress'd that be,
Who to the hungry giveth food;
God sets the pris'ners free.
8 The Lord doth give the blind their sight,
the bowed down doth raise:
The Lord doth dearly love all those
that walk in upright ways.

9 The stranger's shield, the widow's stay,
the orphan's help, is he:
But yet by him the wicked's way
turn'd upside down shall be.
10 The Lord shall reign for evermore:
thy God, O Sion, he
Reigns to all generations.
Praise to the Lord give ye.

PSALM CXLVII.

1 PRAISE ye the Lord; for it is good
praise to our God to sing:
For it is pleasant, and to praise
it is a comely thing.
2 God doth build up Jerusalem;
and he it is alone
That the dispers'd of Israel
doth gather into one.

3 Those that are broken in their heart,
and grieved in their minds,
He healeth, and their painful wounds
he tenderly up-binds.
4 He counts the number of the stars;
he names them ev'ry one.
5 Great is our Lord, and of great pow'r;
his wisdom search can none.

6 The Lord lifts up the meek; and casts
the wicked to the ground.
7 Sing to the Lord, and give him thanks;
on harp his praises sound;
8 Who covereth the heav'n with clouds,
who for the earth below
Prepareth rain, who maketh grass
upon the mountains grow.

9 He gives the beast his food, he feeds
the ravens young that cry.
10 His pleasure not in horses' strength,
nor in man's legs, doth lie.
11 But in all those that do him fear
the Lord doth pleasure take;
In those that to his mercy do
by hope themselves betake.

12 The Lord praise, O Jerusalem;
Sion, thy God confess:
13 For thy gates' bars he maketh strong;
thy sons in thee doth bless.
14 He in thy borders maketh peace;
with fine wheat filleth thee.
15 He sends forth his command on earth,
his word runs speedily.

16 Hoar-frost, like ashes, scatt'reth he;
like wool he snow doth give:
17 Like morsels casteth forth his ice;
who in its cold can live?
18 He sendeth forth his mighty word,
and melteth them again;
His wind he makes to blow, and then
the waters flow amain.

19 The doctrine of his holy word
to Jacob he doth show;
His statutes and his judgments he
gives Israel to know.
20 To any nation never he
such favour did afford;
For they his judgments have not known.
O do ye praise the Lord.

PSALM CXLVIII.

1 PRAISE God. From heavens praise
the Lord,
in heights praise to him be.
2 All ye his angels, praise ye him;
his hosts all, praise him ye.
3 O praise ye him, both sun and moon,
praise him, all stars of light.
4 Ye heav'ns of heav'ns him praise, and floods
above the heavens' height.

5 Let all the creatures praise the name
of our almighty Lord:
For he commanded, and they were
created by his word.
6 He also, for all times to come,
hath them establish'd sure;
He hath appointed them a law,
which ever shall endure

7 Praise ye JEHOVAH from the earth,
dragons, and ev'ry deep:
8 Fire, hail, snow, vapour, stormy wind,
his word that fully keep.
9 All hills and mountains, fruitful trees,
and all ye cedars high:
10 Beasts, and all cattle, creeping things,
and all ye birds that fly.

11 Kings of the earth, all nations,
princes, earth's judges all:
12 Both young men, yea, and maidens too,
old men, and children small.
13 Let them God's name praise; for his name
alone is excellent:
His glory reacheth far above
the earth and firmament.

14 His people's horn, the praise of all
his saints, exalteth he;
Ev'n Isr'el's seed, a people near
to him. The Lord praise ye.

ANOTHER OF THE SAME.

1 THE Lord of heav'n confess,
On high his glory raise.
2 Him let all angels bless,
Him all his armies praise.
3 Him glorify
Sun, moon, and stars;
4 Ye higher spheres,
And cloudy sky.

5 From God your beings are,
Him therefore famous make;
You all created were,
When he the word but spake.
6 And from that place,
Where fix'd you be
By his decree,
You cannot pass.

7 Praise God from earth below,
Ye dragons, and ye deeps:
8 Fire, hail, clouds, wind, and snow,
Whom in command he keeps.
9 Praise ye his name,
Hills great and small,
Trees low and tall;
10 Beasts wild and tame;
All things that creep or fly.
11 Ye kings, ye vulgar throng,
All princes mean or high;
12 Both men and virgins young,
Ev'n young and old,
13 Exalt his name;
For much his fame
Should be extoll'd.

O let God's name be prais'd
Above both earth and sky;
14 For he his saints hath rais'd,
And set their horn on high;
Ev'n those that be
Of Isr'el's race,
Near to his grace.
The Lord praise ye.

PSALM CXLIX.

1 PRAISE ye the Lord: unto him sing
a new song, and his praise
In the assembly of his saints
in sweet psalms do ye raise.
2 Let Isr'el in his Maker joy,
and to him praises sing:
Let all that Sion's children are
be joyful in their King.

3 O let them unto his great name
give praises in the dance;
Let them with timbrel and with harp
in songs his praise advance.
4 For God doth pleasure take in those
that his own people be;
And he with his salvation
the meek will beautify.

5 And in his glory excellent
let all his saints rejoice:
Let them to him upon their beds
aloud lift up their voice.
6 Let in their mouth aloft be rais'd
the high praise of the Lord,
And let them have in their right hand
a sharp two-edged sword;

7 To execute the vengeance due
upon the heathen all,
And make deserved punishment
upon the people fall.
8 And ev'n with chains, as pris'ners, bind
their kings that them command;
Yea, and with iron fetters strong,
the nobles of their land.

9 On them the judgment to perform
found written in his word:
This honour is to all his saints.
O do ye praise the Lord.

PSALM CL.

1 PRAISE ye the Lord. God's praise
his sanctuary raise; [within
And to him in the firmament
of his pow'r give ye praise.
2 Because of all his mighty acts,
with praise him magnify:
O praise him, as he doth excel
in glorious majesty.

3 Praise him with trumpet's sound; his praise
with psaltery advance:
4 With timbrel, harp, string'd instruments,
and organs, in the dance.
5 Praise him on cymbals loud; him praise
on cymbals sounding high.
6 Let each thing breathing praise the Lord.
Praise to the Lord give ye

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TRANSLATIONS AND PARAPHRASES,

IN VERSE,

OF SEVERAL PASSAGES OF

SACRED SCRIPTURE.

I. Genesis i.

1 LET heav'n arise, let earth appear,
said the Almighty Lord:
The heav'n arose, the earth appear'd,
at his creating word.
2 Thick darkness brooded o'er the deep:
God said, "Let there be light:"
The light shone forth with smiling ray,
and scatter'd ancient night.

3 He bade the clouds ascend on high;
the clouds ascend, and bear
A wat'ry treasure to the sky,
and float upon the air.
4 The liquid element below
was gather'd by his hand;
The rolling seas together flow,
and leave the solid land.

5 With herbs, and plants, and fruitful trees,
the new-form'd globe he crown'd,
Ere there was rain to bless the soil,
or sun to warm the ground.
6 Then high in heav'n's resplendent arch
he plac'd two orbs of light,
He set the sun to rule the day,
the moon to rule the night.

7 Next, from the deep, th' Almighty King
did vital beings frame;
Fowls of the air of ev'ry wing,
and fish of ev'ry name.
8 To all the various brutal tribes
he gave their wondrous birth;
At once the lion and the worm
sprung from the teeming earth.

9 Then, chief o'er all his works below,
at last was Adam made;
His Maker's image bless'd his soul,
and glory crown'd his head.
10 Fair in th' Almighty Maker's eye
the whole creation stood.
He view'd the fabric he had rais'd;
his word pronounc'd it good.

II. Genesis xxviii. 20-22.

1 O GOD of Bethel! by whose hand
thy people still are fed;
Who through this weary pilgrimage
hast all our fathers led:
2 Our vows, our pray'rs, we now present
before thy throne of grace:
God of our fathers! be the God
of their succeeding race.

3 Through each perplexing path of life
our wand'ring footsteps guide;
Give us each day our daily bread,
and raiment fit provide.
4 O spread thy cov'ring wings around,
till all our wand'rings cease,
And at our Father's lov'd abode
our souls arrive in peace.

5 Such blessings from thy gracious hand
our humble pray'rs implore;
And thou shalt be our chosen God,
and portion evermore.

III. Job i. 21.

1 NAKED as from the earth we came,
and enter'd life at first;
Naked we to the earth return,
and mix with kindred dust.
2 Whate'er we fondly call our own
belongs to heav'n's great Lord;
The blessings lent us for a day
are soon to be restor'd.

3 'Tis God that lifts our comforts high,
or sinks them in the grave:
He gives; and, when he takes away,
he takes but what he gave.
4 Then, ever blessed be his name!
his goodness swell'd our store;
His justice but resumes its own;
'tis ours still to adore.

IV. Job iii. 17-20.

1 HOW still and peaceful is the grave,
where, life's vain tumults past,
Th' appointed house, by Heav'n's decree,
receives us all at last.
2 The wicked there from troubling cease,
their passions rage no more;
And there the weary pilgrim rests
from all the toils he bore.

3 There rest the pris'ners, now releas'd
from slav'ry's sad abode;
No more they hear th' oppressor's voice,
or dread the tyrant's rod.
4 There servants, masters, small and great,
partake the same repose;
And there, in peace, the ashes mix
of those who once were foes.

5 All, levell'd by the hand of Death,
lie sleeping in the tomb;
Till God in judgment calls them forth,
to meet their final doom.

V. Job v. 6-12.

1 THOUGH trouble springs not from the dust,
nor sorrow from the ground;
Yet ills on ills, by Heav'n's decree,
in man's estate are found.
2 As sparks in close succession rise,
so man, the child of woe,
Is doom'd to endless cares and toils
through all his life below.

3 But with my God I leave my cause;
from him I seek relief;
To him, in confidence of pray'r,
unbosom all my grief.
4 Unnumber'd are his wondrous works,
unsearchable his ways;
'Tis his the mourning soul to cheer,
the bowed down to raise.

VI. Job viii. 11-22.

1 THE rush may rise where waters flow,
and flags beside the stream;
But soon their verdure fades and dies
before the scorching beam:
2 So is the sinner's hope cut off;
or, if it transient rise,
'Tis like the spider's airy web,
from ev'ry breath that flies.

3 Fix'd on his house he leans: his house
and all its props decay:
He holds it fast; but, while he holds,
the tott'ring frame gives way.
4 Fair, in his garden, to the sun,
his boughs with verdure smile;
And, deeply fix'd, his spreading roots
unshaken stand a while.

5 But forth the sentence flies from Heav'n
that sweeps him from his place;
Which then denies him for its lord,
nor owns it knew his face.
6 Lo! this the joy of wicked men,
who Heav'n's high laws despise:
They quickly fall; and in their room
as quickly others rise.

7 But, for the just, with gracious care,
God will his pow'r employ;
He'll teach their lips to sing his praise,
and fill their hearts with joy.

VII. Job ix. 2-10.

1 HOW should the sons of Adam's race
be pure before their God?
If he contends in righteousness,
we sink beneath his rod.

2 If he should mark my words and thoughts
with strict enquiring eyes,
Could I for one of thousand faults
the least excuse devise?

3 Strong is his arm, his heart is wise:
who dares with him contend?
Or who, that tries th' unequal strife,
shall prosper in the end?
4 He makes the mountains feel his wrath,
and their old seats forsake;
The trembling earth deserts her place,
and all her pillars shake.

5 He bids the sun forbear to rise;
th' obedient sun forbears:
His hand with sackcloth spreads the skies,
and seals up all the stars.
6 He walks upon the raging sea;
flies on the stormy wind:
None can explore his wondrous way,
or his dark footsteps find.

VIII. Job xiv. 1-15.

1 FEW are thy days, and full of woe,
O man, of woman born!
Thy doom is written, "Dust thou art,
"and shalt to dust return."
2 Behold the emblem of thy state
in flow'rs that bloom and die,
Or in the shadow's fleeting form,
that mocks the gazer's eye.

3 Guilty and frail, how shalt thou stand
before thy sov'reign Lord?
Can troubled and polluted springs
a hallow'd stream afford?
4 Determin'd are the days that fly
successive o'er thy head;
The number'd hour is on the wing
that lays thee with the dead.

5 Great God! afflict not in thy wrath
the short allotted span,
That bounds the few and weary days
of pilgrimage to man.
6 All nature dies, and lives again:
the flow'r that paints the field,
The trees that crown the mountain's brow,
and boughs and blossoms yield,

7 Resign the honours of their form
at Winter's stormy blast,
And leave the naked leafless plain
a desolated waste.
8 Yet soon reviving plants and flow'rs
anew shall deck the plain;
The woods shall hear the voice of Spring,
and flourish green again.

9 But man forsakes this earthly scene,
ah! never to return:
Shall any foll'wing spring revive
the ashes of the urn?
10 The mighty flood that rolls along
its torrents to the main,
Can ne'er recall its waters lost
from that abyss again.

11 So days, and years, and ages past,
descending down to night,
Can henceforth never more return
back to the gates of light;
12 And man, when laid in lonesome grave,
shall sleep in Death's dark gloom,
Until th' eternal morning wake
the slumbers of the tomb.

13 O may the grave become to me
the bed of peaceful rest,
Whence I shall gladly rise at length,
and mingle with the blest!
14 Cheer'd by this hope, with patient mind,
I'll wait Heav'n's high decree,
Till the appointed period come,
when death shall set me free.

IX. Job xxvi. 6, *to the end.*

1 WHO can resist th' Almighty arm
that made the starry sky?
Or who elude the certain glance
of God's all-seeing eye?
2 From him no cov'ring vails our crimes;
hell opens to his sight;
And all Destruction's secret snares
lie full disclos'd in light.

3 Firm on the boundless void of space
he pois'd the steady pole,
And in the circle of his clouds
bade secret waters roll.
4 While nature's universal frame
its Maker's pow'r reveals,
His throne, remote from mortal eyes,
an awful cloud conceals.

5 From where the rising day ascends,
to where it sets in night,
He compasses the floods with bounds,
and checks their threat'ning might.
6 The pillars that support the sky
tremble at his rebuke;
Through all its caverns quakes the earth,
as though its centre shook.

7 He brings the waters from their beds,
although no tempest blows,
And smites the kingdom of the proud
without the hand of foes.
8 With bright inhabitants above
he fills the heav'nly land,
And all the crooked serpent's breed
dismay'd before him stand.

9 Few of his works can we survey;
these few our skill transcend:
But the full thunder of his pow'r
what heart can comprehend?

X. Prov. i. 20-31.

1 IN streets, and op'nings of the gates,
where pours the busy crowd,
Thus heav'nly Wisdom lifts her voice,
and cries to men aloud:
2 How long, ye scorners of the truth,
scornful will ye remain?
How long shall fools their folly love,
and hear my words in vain?

3 O turn, at last, at my reproof!
and, in that happy hour,
His bless'd effusions on your heart
my Spirit down shall pour.
4 But since so long, with earnest voice,
to you in vain I call,
Since all my counsels and reproofs
thus ineffectual fall;

5 The time will come, when humbled low,
in Sorrow's evil day,
Your voice by anguish shall be taught,
but taught too late, to pray.
6 When, like the whirlwind, o'er the deep
comes Desolation's blast:
Pray'rs then extorted shall be vain,
the hour of mercy past.

7 The choice you made has fix'd your doom;
for this is Heav'n's decree,
That with the fruits of what he sow'd
the sinner fill'd shall be.

XI. Prov. iii. 13-17.

1 O HAPPY is the man who hears
Instruction's warning voice;
And who celestial Wisdom makes
his early, only choice.
2 For she has treasures greater far
than east or west unfold;
And her rewards more precious are
than all their stores of gold.

3 In her right hand she holds to view
a length of happy days;
Riches, with splendid honours join'd,
are what her left displays.
4 She guides the young with innocence,
in pleasure's paths to tread,
A crown of glory she bestows
upon the hoary head.

5 According as her labours rise,
so her rewards increase;
Her ways are ways of pleasantness,
and all her paths are peace.

XII. Prov. vi. 6-12.

1 YE indolent and slothful! rise,
View the ant's labours, and be wise
She has no guide to point her way,
No ruler chiding her delay:
2 Yet see with what incessant cares
She for the winter's storm prepares;
In summer she provides her meat,
And harvest finds her store complete.

3 But when will slothful man arise?
How long shall sleep seal up his eyes?
Sloth more indulgence still demands;
Sloth shuts the eyes, and folds the hands.
4 But mark the end; want shall assail,
When all your strength and vigour fail,
Want, like an armed man, shall rush
The hoary head of age to crush.

XIII. Prov. viii. 22, *to the end.*

1 KEEP silence, all ye sons of men,
and hear with rev'rence due;
Eternal Wisdom from above
thus lifts her voice to you:
2 I was th' Almighty's chief delight
from everlasting days,
Ere yet his arm was stretched forth
the heav'ns and earth to raise.

3 Before the sea began to flow,
and leave the solid land,
Before the hills and mountains rose,
I dwelt at his right hand.
4 When first he rear'd the arch of heav'n,
and spread the clouds on air,
When first the fountains of the deep
he open'd, I was there.

5 There I was with him, when he stretch'd
his compass o'er the deep,
And charg'd the ocean's swelling waves
within their bounds to keep.
6 With joy I saw th' abode prepar'd
which men were soon to fill:
Them from the first of days I lov'd,
unchang'd, I love them still.

7 Now therefore hearken to my words,
ye children, and be wise:
Happy the man that keeps my ways;
the man that shuns them dies.
8 Where dubious paths perplex the mind,
direction I afford;
Life shall be his that follows me,
and favour from the Lord.

9 But he who scorns my sacred laws
shall deeply wound his heart,
He courts destruction who contemns
the counsel I impart.

XIV. Eccles. vii. 2-6.

1 WHILE others crowd the house of mirth,
and haunt the gaudy show,
Let such as would with Wisdom dwell,
frequent the house of woe.
2 Better to weep with those who weep,
and share th' afflicted's smart,
Than mix with fools in giddy joys
that cheat and wound the heart.

3 When virtuous sorrow clouds the face,
and tears bedim the eye,
The soul is led to solemn thought,
and wafted to the sky.
4 The wise in heart revisit oft
grief's dark sequester'd cell;
The thoughtless still with levity
and mirth delight to dwell.

5 The noisy laughter of the fool
is like the crackling sound
Of blazing thorns, which quickly fall
in ashes to the ground.

XV. Eccles. ix. 4, 5, 6, 10.

1 AS long as life its term extends,
Hope's blest dominion never ends;
For while the lamp holds on to burn,
The greatest sinner may return.
2 Life is the season God hath giv'n
To fly from hell, and rise to heav'n;
That day of grace fleets fast away,
And none its rapid course can stay.

3 The living know that they must die;
But all the dead forgotten lie:
Their mem'ry and their name is gone,
Alike unknowing and unknown.
4 Their hatred and their love is lost,
Their envy bury'd in the dust;
They have no share in all that's done
Beneath the circuit of the sun.

5 Then what thy thoughts design to do,
Still let thy hands with might pursue;
Since no device nor work is found,
Nor wisdom underneath the ground.
6 In the cold grave, to which we haste,
There are no acts of pardon past:
But fix'd the doom of all remains,
And everlasting silence reigns.

XVI. Eccles. xii. 1.

1 IN life's gay morn, when sprightly youth
with vital ardour glows,
And shines in all the fairest charms
which beauty can disclose;
2 Deep on thy soul, before its pow'rs
are yet by vice enslav'd,
Be thy Creator's glorious name
and character engrav'd.

3 For soon the shades of grief shall cloud
the sunshine of thy days;
And cares, and toils, in endless round,
encompass all thy ways.
4 Soon shall thy heart the woes of age
in mournful groans deplore,
And sadly muse on former joys,
that now return no more.

XVII. Isaiah i. 10-19.

1 RULERS of Sodom! hear the voice
of heav'n's eternal Lord;
Men of Gomorrah! bend your ear
submissive to his word.
2 'Tis thus he speaks: To what intent
are your oblations vain?
Why load my altars with your gifts,
polluted and profane?

3 Burnt-off'rings long may blaze to heav'n,
and incense cloud the skies;
The worship and the worshipper
are hateful in mine eyes.
4 Your rites, your fasts, your pray'rs, I scorn,
and pomp of solemn days.
I know your hearts are full of guile,
and crooked are your ways.

5 But cleanse your hands, ye guilty race,
and cease from deeds of sin;
Learn in your actions to be just,
and pure in heart within.
6 Mock not my name with honours vain,
but keep my holy laws;
Do justice to the friendless poor,
and plead the widow's cause.

7 Then though your guilty souls are stain'd
with sins of crimson die,
Yet, through my grace, with snow itself
in whiteness they shall vie.

XVIII. Isaiah ii. 2-6.

1 BEHOLD! the mountain of the Lord
in latter days shall rise
On mountain tops above the hills,
and draw the wond'ring eyes.
2 To this the joyful nations round,
all tribes and tongues shall flow;
Up to the hill of God, they'll say,
and to his house we'll go.

3 The beam that shines from Sion hill
shall lighten ev'ry land;
The King who reigns in Salem's tow'rs
shall all the world command.
4 Among the nations he shall judge;
his judgments truth shall guide;
His sceptre shall protect the just,
and quell the sinner's pride.

5 No strife shall rage, nor hostile feuds
disturb those peaceful years;
To ploughshares men shall beat their swords,
to pruning-hooks their spears.
6 No longer hosts encount'ring hosts
shall crowds of slain deplore:
They hang the trumpet in the hall,
and study war no more.

7 Come then, O house of Jacob! come
to worship at his shrine;
And, walking in the light of God,
with holy beauties shine.

XIX. Isaiah ix. 2-8.

1 THE race that long in darkness pin'd
have seen a glorious light;
The people dwell in day, who dwelt
in death's surrounding night.
2 To hail thy rise, thou better Sun!
the gath'ring nations come,
Joyous, as when the reapers bear
the harvest treasures home.

3 For thou our burden hast remov'd,
and quell'd th' oppressor's sway,
Quick as the slaughter'd squadrons fell
in Midian's evil day.
4 To us a Child of hope is born;
to us a Son is giv'n;
Him shall the tribes of earth obey,
him all the hosts of heav'n.
His name shall be the Prince of Peace,
for evermore ador'd,
The Wonderful, the Counsellor,
the great and mighty Lord.
6 His pow'r increasing still shall spread,
his reign no end shall know;
Justice shall guard his throne above,
and peace abound below.

XX. Isaiah xxvi. 1-7.

1 HOW glorious Sion's courts appear,
the city of our God!
His throne he hath establish'd here,
here fix'd his lov'd abode.
2 Its walls, defended by his grace,
no pow'r shall e'er o'erthrow,
Salvation is its bulwark sure
against th' assailing foe.

3 Lift up the everlasting gates,
the doors wide open fling;
Enter, ye nations, who obey
the statutes of our King.
4 Here shall ye taste unmingled joys,
and dwell in perfect peace,
Ye, who have known JEHOVAH's name,
and trusted in his grace.

5 Trust in the Lord, for ever trust,
and banish all your fears;
Strength in the Lord JEHOVAH dwells
eternal as his years.
6 What though the wicked dwell on high,
his arm shall bring them low;
Low as the caverns of the grave
their lofty heads shall bow.

7 Along the dust shall then be spread
their tow'rs, that brave the skies:
On them the needy's feet shall tread,
and on their ruins rise.

XXI. Isaiah xxxiii. 13-18.

1 ATTEND, ye tribes that dwell remote,
ye tribes at hand, give ear;
Th' upright in heart alone have hope,
the false in heart have fear.
2 The man who walks with God in truth,
and ev'ry guile disdains;
Who hates to lift oppression's rod,
and scorns its shameful gains;

Whose soul abhors the impious bribe
that tempts from truth to stray,
And from th' enticing snares of vice
who turns his eyes away:
4 His dwelling, 'midst the strength of rocks,
shall ever stand secure;
His Father will provide his bread,
his water shall be sure.

5 For him the kingdom of the just
afar doth glorious shine;
And he the King of kings shall see
in majesty divine.

XXII. Isaiah xl. 27, *to the end.*

1 WHY pour'st thou forth thine anxious plaint,
despairing of relief,
As if the Lord o'erlook'd thy cause,
and did not heed thy grief?
2 Hast thou not known, hast thou not heard,
that firm remains on high
The everlasting throne of Him
who form'd the earth and sky?

3 Art thou afraid his pow'r shall fail,
when comes thy evil day?
And can an all-creating arm
grow weary or decay?

4 Supreme in wisdom as in pow'r
the Rock of ages stands;
Though him thou canst not see, nor trace
the working of his hands.

5 He gives the conquest to the weak,
supports the fainting heart;
And courage in the evil hour
his heav'nly aids impart.
6 Mere human pow'r shall fast decay,
and youthful vigour cease;
But they who wait upon the Lord,
in strength shall still increase.

7 They with unweary'd feet shall tread
the path of life divine;
With growing ardour onward move,
with growing brightness shine.
8 On eagles' wings they mount, they soar,
their wings are faith and love,
Till, past the cloudy regions here,
they rise to heav'n above.

XXIII. Isaiah xlii. 1-13.

1 BEHOLD my Servant! see him rise
exalted in my might!
Him have I chosen, and in him
I place supreme delight.
2 On him, in rich effusion pour'd,
my Spirit shall descend;
My truths and judgments he shall show
to earth's remotest end.

3 Gentle and still shall be his voice,
no threats from him proceed;
The smoking flax he shall not quench,
nor break the bruised reed.
4 The feeble spark to flames he'll raise;
the weak will not despise;
Judgment he shall bring forth to truth,
and make the fallen rise.

5 The progress of his zeal and pow'r
shall never know decline,
Till foreign lands and distant isles
receive the law divine.
6 He who erected heav'n's bright arch,
and bade the planets roll,
Who peopled all the climes of earth,
and form'd the human soul,

7 Thus saith the Lord, Thee have I rais'd,
my Prophet thee install;
In right I've rais'd thee, and in strength
I'll succour whom I call.
8 I will establish with the lands
a covenant in thee,
To give the Gentile nations light,
and set the pris'ners free:

9 Asunder burst the gates of brass;
the iron fetters fall;
And gladsome light and liberty
are straight restor'd to all.
10 I am the Lord, and by the name
of great JEHOVAH known;
No idol shall usurp my praise,
nor mount into my throne.

11 Lo! former scenes, predicted once,
conspicuous rise to view;
And future scenes, predicted now,
shall be accomplish'd too.
12 Sing to the Lord in joyful strains!
let earth his praise resound,
Ye who upon the ocean dwell,
and fill the isles around!

13 O city of the Lord! begin
the universal song;
And let the scatter'd villages
the cheerful notes prolong.
14 Let Kedar's wilderness afar
lift up its lonely voice;
And let the tenants of the rock
with accents rude rejoice;

15 Till 'midst the streams of distant lands
the islands sound his praise;
And all combin'd, with one accord,
JEHOVAH's glories raise.

XXIV. Isaiah xlix. 13-17.

1 YE heav'ns, send forth your song of praise!
earth, raise your voice below!
Let hills and mountains join the hymn,
and joy through nature flow.
2 Behold how gracious is our God!
hear the consoling strains,
In which he cheers our drooping hearts,
and mitigates our pains.

3 Cease ye, when days of darkness come,
in sad dismay to mourn,
As if the Lord could leave his saints
forsaken or forlorn.
4 Can the fond mother e'er forget
the infant whom she bore?
And can its plaintive cries be heard,
nor move compassion more?

5 She may forget: nature may fail
a parent's heart to move;
But Sion on my heart shall dwell
in everlasting love.
6 Full in my sight, upon my hands
I have engrav'd her name:
My hands shall build her ruin'd walls,
and raise her broken frame.

XXV. Isaiah liii.

1 HOW few receive with cordial faith
the tidings which we bring?
How few have seen the arm reveal'd
of heav'n's eternal King?
2 The Saviour comes! no outward pomp
bespeaks his presence nigh;
No earthly beauty shines in him
to draw the carnal eye.

3 Fair as a beauteous tender flow'r
amidst the desert grows,
So slighted by a rebel race
the heav'nly Saviour rose.
4 Rejected and despis'd of men,
behold a man of woe!
Grief was his close companion still
through all his life below.

5 Yet all the griefs he felt were ours,
ours were the woes he bore:
Pangs, not his own, his spotless soul
with bitter anguish tore.
6 We held him as condemn'd by Heav'n,
an outcast from his God,
While for our sins he groan'd, he bled,
beneath his Father's rod.

7 His sacred blood hath wash'd our souls
from sin's polluted stain;
His stripes have heal'd us, and his death
reviv'd our souls again.
8 We all, like sheep, had gone astray
in ruin's fatal road:
On him were our transgressions laid;
he bore the mighty load.

9 Wrong'd and oppress'd, how meekly he
in patient silence stood!
Mute, as the peaceful harmless lamb,
when brought to shed its blood.
10 Who can his generation tell?
from prison see him led!
With impious show of law condemn'd,
and number'd with the dead.

11 'Midst sinners low in dust he lay;
the rich a grave supply'd:
Unspotted was his blameless life;
unstain'd by sin he dy'd.
12 Yet God shall raise his head on high,
though thus he brought him low;
His sacred off'ring, when complete,
shall terminate his woe.

13 For, saith the Lord, my pleasure then
shall prosper in his hand;
His shall a num'rous offspring be,
and still his honours stand.
14 His soul, rejoicing, shall behold
the purchase of his pain;
And all the guilty whom he sav'd
shall bless Messiah's reign.

15 He with the great shall share the spoil,
and baffle all his foes;
Though rank'd with sinners, here he fell,
a conqueror he rose.
16 He dy'd to bear the guilt of men,
that sin might be forgiv'n:
He lives to bless them and defend,
and plead their cause in heav'n.

XXVI. Isaiah lv.

1 HO! ye that thirst, approach the spring
where living waters flow:
Free to that sacred fountain all
without a price may go.
2 How long to streams of false delight
will ye in crowds repair?
How long your strength and substance
on trifles, light as air? [waste

3 My stores afford those rich supplies
that health and pleasure give:
Incline your ear, and come to me;
the soul that hears shall live.
4 With you a cov'nant I will make,
that ever shall endure;
The hope which gladden'd David's heart
my mercy hath made sure.

5 Behold he comes! your leader comes,
with might and honour crown'd;
A witness who shall spread my name
to earth's remotest bound.
6 See! nations hasten to his call
from ev'ry distant shore;
Isles, yet unknown, shall bow to him,
and Isr'el's God adore.

7 Seek ye the Lord while yet his ear
is open to your call;
While offer'd mercy still is near,
before his footstool fall.
8 Let sinners quit their evil ways,
their evil thoughts forego,
And God, when they to him return,
returning grace will show.

9 He pardons with o'erflowing love.
for, hear the voice divine!
My nature is not like to yours,
nor like your ways are mine.
10 But far as heav'n's resplendent orbs
beyond earth's spot extend,
As far my thoughts, as far my ways,
your ways and thoughts transcend.

11 And as the rains from heav'n distil,
nor thither mount again,
But swell the earth with fruitful juice,
and all its tribes sustain:
12 So not a word that flows from me
shall ineffectual fall;
But universal nature prove
obedient to my call.

13 With joy and peace shall then be led
the glad converted lands;
The lofty mountains then shall sing,
the forests clap their hands.
14 Where briers grew 'midst barren wilds,
shall firs and myrtles spring;
And nature, through its utmost bounds,
eternal praises sing.

XXVII. Isaiah lvii. 15, 16.

1 THUS speaks the high and lofty One;
ye tribes of earth, give ear;
The words of your Almighty King
with sacred rev'rence hear:
2 Amidst the majesty of heav'n
my throne is fix'd on high;
And through eternity I hear
the praises of the sky:

3 Yet, looking down, I visit oft
the humble hallow'd cell;
And with the penitent who mourn
'tis my delight to dwell;
4 The downcast spirit to revive,
the sad in soul to cheer;
And from the bed of dust the man
of heart contrite to rear.

5 With me dwells no relentless wrath
against the human race;
The souls which I have form'd shall find
a refuge in my grace.

XXVIII. Isaiah lviii. 5-9.

1 ATTEND, and mark the solemn fast
which to the Lord is dear;
Disdain the false unhallow'd mask
which vain dissemblers wear.
2 Do I delight in sorrow's dress?
saith he who reigns above;
The hanging head and rueful look,
will they attract my love?

3 Let such as feel oppression's load
thy tender pity share:
And let the helpless, homeless poor,
be thy peculiar care.
4 Go, bid the hungry orphan be
with thy abundance blest;
Invite the wand'rer to thy gate,
and spread the couch of rest.

5 Let him who pines with piercing cold
by thee be warm'd and clad;
Be thine the blissful task to make
the downcast mourner glad.
6 Then, bright as morning, shall come forth,
in peace and joy, thy days;
And glory from the Lord above
shall shine on all thy ways.

XXIX. Lament. iii. 37-40.

1 AMIDST the mighty, where is he
who saith, and it is done?
Each varying scene of changeful life
is from the Lord alone.
2 He gives in gladsome bow'rs to dwell,
or clothes in sorrow's shroud;
His hand hath form'd the light, his hand
hath form'd the dark'ning cloud.

3 Why should a living man complain
beneath the chast'ning rod?
Our sins afflict us; and the cross
must bring us back to God.
4 O sons of men! with anxious care
your hearts and ways explore;
Return from paths of vice to God:
return, and sin no more!

XXX. Hosea vi. 1-4.

1 COME, let us to the Lord our God
with contrite hearts return;
Our God is gracious, nor will leave
the desolate to mourn.
2 His voice commands the tempest forth,
and stills the stormy wave;
And though his arm be strong to smite,
'tis also strong to save.

3 Long hath the night of sorrow reign'd;
the dawn shall bring us light:
God shall appear, and we shall rise
with gladness in his sight.
4 Our hearts, if God we seek to know,
shall know him, and rejoice;
His coming like the morn shall be,
like morning songs his voice.

5 As dew upon the tender herb,
diffusing fragrance round;
As show'rs that usher in the spring,
and cheer the thirsty ground:
6 So shall his presence bless our souls,
and shed a joyful light;
That hallow'd morn shall chase away
the sorrows of the night.

XXXI. Micah vi. 6-9.

1 THUS speaks the heathen: How shall man
the Pow'r Supreme adore?
With what accepted off'rings come
his mercy to implore?
2 Shall clouds of incense to the skies
with grateful odour speed?
Or victims from a thousand hills
upon the altar bleed?

3 Does justice nobler blood demand
to save the sinner's life?
Shall, trembling, in his offspring's side
the father plunge the knife?
4 No: God rejects the bloody rites
which blindfold zeal began;
His oracles of truth proclaim
the message brought to man.

5 He what is good hath clearly shown,
O favour'd race! to thee;
And what doth God require of those
who bend to him the knee?
6 Thy deeds, let sacred justice rule;
thy heart, let mercy fill;
And, walking humbly with thy God,
to him resign thy will.

XXXII. Habak. iii. 17, 18.

1 WHAT though no flow'rs the fig-tree clothe,
though vines their fruit deny,
The labour of the olive fail,
and fields no meat supply?
2 Though from the fold, with sad surprise,
my flock cut off I see;
Though famine pine in empty stalls,
where herds were wont to be?

3 Yet in the Lord will I be glad,
and glory in his love;
In him I'll joy, who will the God
of my salvation prove.
4 He to my tardy feet shall lend
the swiftness of the roe;
Till, rais'd on high, I safely dwell
beyond the reach of woe.

5 God is the treasure of my soul,
the source of lasting joy;
A joy which want shall not impair,
nor death itself destroy.

XXXIII. Matth. vi. 9-14.

1 FATHER of all! we bow to thee,
who dwell'st in heav'n ador'd;
But present still through all thy works,
the universal Lord.
2 For ever hallow'd be thy name
by all beneath the skies;
And may thy kingdom still advance,
till grace to glory rise.

3 A grateful homage may we yield,
with hearts resign'd to thee;
And as in heav'n thy will is done,
on earth so let it be.
4 From day to day we humbly own
the hand that feeds us still:
Give us our bread, and teach to rest
contented in thy will.

5 Our sins before thee we confess;
O may they be forgiv'n!
As we to others mercy show,
we mercy beg from Heav'n.
6 Still let thy grace our life direct;
from evil guard our way;
And in temptation's fatal path
permit us not to stray.

7 For thine the pow'r, the kingdom thine,
all glory's due to thee:
Thine from eternity they were,
and thine shall ever be.

XXXIV. Matth. xi. 25, *to the end.*

1 THUS spoke the Saviour of the world,
and rais'd his eyes to heav'n:
To thee, O Father! Lord of all,
eternal praise be giv'n.
2 Thou to the pure and lowly heart
hast heav'nly truth reveal'd;
Which from the self-conceited mind
thy wisdom hath conceal'd.

3 Ev'n so! thou, Father, hast ordain'd
thy high decree to stand;
Nor men nor angels may presume
the reason to demand.
4 Thou only know'st the Son: from thee
my kingdom I receive;
And none the Father know but they
who in the Son believe.

5 Come then to me, all ye who groan,
with guilt and fears opprest;
Resign to me the willing heart,
and I will give you rest.
6 Take up my yoke, and learn of me
the meek and lowly mind;
And thus your weary troubled souls
repose and peace shall find.

7 For light and gentle is my yoke;
the burden I impose
Shall ease the heart, which groan'd before
beneath a load of woes.

XXXV. Matth. xxvi. 26-29.

1 'TWAS on that night, when doom'd to
The eager rage of ev'ry foe, [know
That night in which he was betray'd,
The Saviour of the world took bread:
2 And, after thanks and glory giv'n
To him that rules in earth and heav'n,
That symbol of his flesh he broke,
And thus to all his foll'wers spoke:

3 My broken body thus I give
For you, for all; take, eat, and live;
And oft the sacred rite renew,
That brings my wondrous love to view.
4 Then in his hands the cup he rais'd,
And God anew he thank'd and prais'd;
While kindness in his bosom glow'd,
And from his lips salvation flow'd.

5 My blood I thus pour forth, he cries,
To cleanse the soul in sin that lies;
In this the covenant is seal'd,
And Heav'n's eternal grace reveal'd.
6 With love to man this cup is fraught,
Let all partake the sacred draught;
Through latest ages let it pour,
In mem'ry of my dying hour.

XXXVI. Luke i. 46-56.

1 MY soul and spirit, fill'd with joy,
my God and Saviour praise,
Whose goodness did from poor estate
his humble handmaid raise.
2 Me bless'd of God, the God of might,
all ages shall proclaim;
From age to age his mercy lasts,
and holy is his name.

3 Strength with his arm th' Almighty
the proud his looks abas'd; [show'd;
He cast the mighty to the ground,
the meek to honour rais'd.
4 The hungry with good things were fill'd,
the rich with hunger pin'd:
He sent his servant Isr'el help,
and call'd his love to mind;

5 Which to our fathers' ancient race
his promise did ensure,
To Abrah'm and his chosen seed,
for ever to endure.

XXXVII. Luke ii. 8-15.

1 WHILE humble shepherds watch'd
their flocks
in Bethleh'm's plains by night,
An angel sent from heav'n appear'd,
and fill'd the plains with light.
2 Fear not, he said, (for sudden dread
had seiz'd their troubled mind;)
Glad tidings of great joy I bring
to you, and all mankind.

3 To you, in David's town, this day
is born, of David's line,
The Saviour who is Christ the Lord;
and this shall be the sign:
4 The heav'nly Babe you there shall find
to human view display'd,
All meanly wrapt in swaddling bands,
and in a manger laid.

5 Thus spake the seraph; and forthwith
appear'd a shining throng
Of angels, praising God; and thus
address'd their joyful song:
6 All glory be to God on high,
and to the earth be peace;
Good-will is shown by Heav'n to men,
and never more shall cease.

XXXVIII. Luke ii. 25-33.

1 JUST and devout old Simeon liv'd;
to him it was reveal'd,
That Christ, the Lord, his eyes should see,
ere death his eyelids seal'd.
2 For this consoling gift of Heav'n
to Isr'el's fallen state,
From year to year with patient hope
the aged saint did wait.

3 Nor did he wait in vain; for, lo!
revolving years brought round,
In season due, the happy day,
which all his wishes crown'd.
4 When Jesus, to the temple brought
by Mary's pious care,
As Heav'n's appointed rites requir'd,
to God was offer'd there,

5 Simeon into those sacred courts
a heav'nly impulse drew;
He saw the Virgin hold her Son,
and straight his Lord he knew.
6 With holy joy upon his face
the good old father smil'd;
Then fondly in his wither'd arms
he clasp'd the promis'd child:

7 And while he held the heav'n-born Babe,
ordain'd to bless mankind,
Thus spoke, with earnest look, and heart
exulting, yet resign'd:
8 Now, Lord! according to thy word,
let me in peace depart;
Mine eyes have thy salvation seen,
and gladness fills my heart.

9 At length my arms embrace my Lord,
now let their vigour cease;
At last my eyes my Saviour see,
now let them close in peace.
10 This great salvation, long prepar'd,
and now disclos'd to view,
Hath prov'd thy love was constant still,
and promises were true.

11 That Sun I now behold, whose light
shall heathen darkness chase;
And rays of brightest glory pour
around thy chosen race.

XXXIX. Luke iv. 18, 19.

1 HARK, the glad sound, the Saviour
the Saviour promis'd long; [comes!
Let ev'ry heart exult with joy,
and ev'ry voice be song!
2 On him the Spirit, largely shed,
exerts its sacred fire;
Wisdom and might, and zeal and love,
his holy breast inspire.

3 He comes! the pris'ners to relieve,
in Satan's bondage held;
The gates of brass before him burst,
the iron fetters yield.
4 He comes! from dark'ning scales of vice
to clear the inward sight;
And on the eye-balls of the blind
to pour celestial light.

5 He comes! the broken hearts to bind,
the bleeding souls to cure;
And with the treasures of his grace
t' enrich the humble poor.
6 The sacred year has now revolv'd,
accepted of the Lord,
When Heav'n's high promise is fulfill'd,
and Isr'el is restor'd.

7 Our glad hosannahs, Prince of Peace!
thy welcome shall proclaim;
And heav'n's exalted arches ring
with thy most honour'd name.

XL. Luke xv. 13-25.

1 THE wretched prodigal behold
in mis'ry lying low,
Whom vice had sunk from high estate,
and plung'd in want and woe.
2 While I, despis'd and scorn'd, he cries,
starve in a foreign land,
The meanest in my father's house
is fed with bounteous hand:

3 I'll go, and with a mourning voice,
fall down before his face:
Father! I've sinn'd 'gainst Heav'n and
nor can deserve thy grace. [thee
4 He said, and hasten'd to his home,
to seek his father's love:
The father sees him from afar,
and all his bowels move.

5 He ran, and fell upon his neck,
embrac'd and kiss'd his son:
The grieving prodigal bewail'd
the follies he had done.
6 No more, my father, can I hope
to find paternal grace;
My utmost wish is to obtain
a servant's humble place.

7 Bring forth the fairest robe for him,
the joyful father said;
To him each mark of grace be shown,
and ev'ry honour paid.
8 A day of feasting I ordain;
let mirth and song abound:
My son was dead, and lives again!
was lost, and now is found!

9 Thus joy abounds in paradise
among the hosts of heav'n,
Soon as the sinner quits his sins,
repents, and is forgiv'n.

XLI. John iii. 14-19.

1 AS when the Hebrew prophet rais'd
the brazen serpent high,
The wounded look'd, and straight were
the people ceas'd to die: [cur'd
2 So from the Saviour on the cross
a healing virtue flows;
Who looks to him with lively faith
is sav'd from endless woes.

3 For God gave up his Son to death,
so gen'rous was his love,
That all the faithful might enjoy
eternal life above.
4 Not to condemn the sons of men
the Son of God appear'd;
No weapons in his hand are seen,
nor voice of terror heard:

5 He came to raise our fallen state,
and our lost hopes restore:
Faith leads us to the mercy-seat,
and bids us fear no more.
6 But vengeance just for ever lies
on all the rebel race,
Who God's eternal Son despise
and scorn his offer'd grace.

XLII. John xiv. 1-7.

1 LET not your hearts with
be troubled or dismay'd;
But trust in Providence divine,
and trust my gracious aid.

2 I to my Father's house return;
there num'rous mansions stand,
And glory manifold abounds
through all the happy land.

3 I go your entrance to secure,
and your abode prepare;
Regions unknown are safe to you,
when I, your friend, am there.
4 Thence shall I come, when ages close,
to take you home with me;
There we shall meet to part no more,
and still together be.

5 I am the way, the truth, the life:
no son of human race,
But such as I conduct and guide,
shall see my Father's face.

XLIII. John xiv. 25-28.

1 YOU now must hear my voice no more;
my Father calls me home;
But soon from heav'n the Holy Ghost,
your Comforter, shall come.
2 That heav'nly Teacher, sent from God,
shall your whole soul inspire;
Your minds shall fill with sacred truth,
your hearts with sacred fire.

3 Peace is the gift I leave with you;
my peace to you bequeath;
Peace that shall comfort you through life,
and cheer your souls in death.
4 I give not as the world bestows,
with promise false and vain;
Nor cares, nor fears, shall wound the heart
in which my words remain.

XLIV. John xix. 30.

1 BEHOLD the Saviour on the cross,
a spectacle of woe!
See from his agonizing wounds
the blood incessant flow;
2 Till death's pale ensigns o'er his cheek
and trembling lips were spread;
Till light forsook his closing eyes,
and life his drooping head!

3 'Tis finish'd—was his latest voice;
these sacred accents o'er,
He bow'd his head, gave up the ghost,
and suffer'd pain no more.
4 'Tis finish'd—The Messiah dies
for sins, but not his own;
The great redemption is complete,
and Satan's pow'r o'erthrown.

5 'Tis finish'd—All his groans are past;
his blood, his pain, and toils,
Have fully vanquished our foes,
and crown'd him with their spoils.
6 'Tis finish'd—Legal worship ends,
and gospel ages run;
All old things now are past away,
and a new world begun.

XLV. Romans ii. 4-8.

1 UNGRATEFUL sinners! whence this scorn
of God's long-suff'ring grace?
And whence this madness that insults
th' Almighty to his face?
2 Is it because his patience waits,
and pitying bowels move,
You multiply transgressions more,
and scorn his offer'd love?

3 Dost thou not know, self-blinded man!
his goodness is design'd
To wake repentance in thy soul,
and melt thy harden'd mind?
4 And wilt thou rather chuse to meet
th' Almighty as thy foe,
And treasure up his wrath in store
against the day of woe?

5 Soon shall that fatal day approach
that must thy sentence seal,
And righteous judgments, now unknown,
in awful pomp reveal;
6 While they, who full of holy deeds
to glory seek to rise,
Continuing patient to the end,
shall gain th' immortal prize.

XLVI. Romans iii. 19-22.

1 VAIN are the hopes the sons of men
upon their works have built;
Their hearts by nature are unclean,
their actions full of guilt.
2 Silent let Jew and Gentile stand,
without one vaunting word;
And, humbled low, confess their guilt
before heav'n's righteous Lord.

3 No hope can on the law be built
of justifying grace;
The law, that shows the sinner's guilt,
condemns him to his face.
4 Jesus! how glorious is thy grace!
when in thy name we trust,
Our faith receives a righteousness
that makes the sinner just.

XLVII. Romans vi. 1-7.

1 AND shall we then go on to sin,
that grace may more abound?
Great God, forbid that such a thought
should in our breast be found!
2 When to the sacred font we came,
did not the rite proclaim,
That, wash'd from sin, and all its stains,
new creatures we became?

3 With Christ the Lord we dy'd to sin;
with him to life we rise,
To life, which now begun on earth,
is perfect in the skies.
4 Too long enthrall'd to Satan's sway,
we now are slaves no more;
For Christ hath vanquish'd death and sin,
our freedom to restore.

XLVIII. Romans viii. 31, *to the end.*

1 LET Christian faith and hope dispel
the fears of guilt and woe;
The Lord Almighty is our friend,
and who can prove a foe?
2 He who his Son, most dear and lov'd,
gave up for us to die,
Shall he not all things freely give
that goodness can supply?

3 Behold the best, the greatest gift,
of everlasting love!
Behold the pledge of peace below,
and perfect bliss above!
4 Where is the judge who can condemn,
since God hath justify'd?
Who shall charge those with guilt or crime
for whom the Saviour dy'd?

5 The Saviour dy'd, but rose again
triumphant from the grave;
And pleads our cause at God's right hand,
omnipotent to save.
6 Who then can e'er divide us more
from Jesus and his love,
Or break the sacred chain that binds
the earth to heav'n above?

7 Let troubles rise, and terrors frown,
and days of darkness fall;
Through him all dangers we'll defy,
and more than conquer all.
8 Nor death nor life, nor earth nor hell,
nor time's destroying sway,
Can e'er efface us from his heart,
or make his love decay.

9 Each future period that will bless
as it has bless'd the past;
He lov'd us from the first of time,
he loves us to the last.

XLIX. 1 Corinth. xiii.

1 THOUGH perfect eloquence adorn'd
my sweet persuading tongue,
Though I could speak in higher strains
than ever angel sung;
2 Though prophecy my soul inspir'd,
and made all myst'ries plain:
Yet, were I void of Christian love,
these gifts were all in vain.

3 Nay, though my faith with boundless
ev'n mountains could remove,
I still am nothing, if I'm void
of charity and love.
4 Although with lib'ral hand I gave
my goods the poor to feed,
Nay, gave my body to the flames,
still fruitless were the deed.

5 Love suffers long; love envies not;
but love is ever kind;
She never boasteth of herself,
nor proudly lifts the mind.
6 Love harbours no suspicious thought,
is patient to the bad;
Griev'd when she hears of sins and crimes,
and in the truth is glad.

7 Love no unseemly carriage shows,
nor selfishly confin'd;
She glows with social tenderness,
and feels for all mankind.
8 Love beareth much, much she believes,
and still she hopes the best;
Love meekly suffers many a wrong,
though sore with hardship press'd.

9 Love still shall hold an endless reign
in earth and heav'n above,
When tongues shall cease, and prophets fail,
and ev'ry gift but love.
10 Here all our gifts imperfect are;
but better days draw nigh,
When perfect light shall pour its rays,
and all those shadows fly.

11 Like children here we speak and think,
amus'd with childish toys;
But when our pow'rs their manhood reach,
we'll scorn our present joys.
12 Now dark and dim, as through a glass,
are God and truth beheld;
Then shall we see as face to face,
and God shall be unvail'd.

13 Faith, Hope, and Love, now dwell on earth,
and earth by them is blest;
But Faith and Hope must yield to Love,
of all the graces best.
14 Hope shall to full fruition rise,
and Faith be sight above:
These are the means, but this the end;
for saints for ever love.

L. 1 Corinth. xv. 52, *to the end.*

1 WHEN the last trumpet's awful voice
this rending earth shall shake,
When op'ning graves shall yield their [charge,
and dust to life awake;
2 Those bodies that corrupted fell
shall incorrupted rise,
And mortal forms shall spring to life
immortal in the skies.

3 Behold what heav'nly prophets sung
is now at last fulfill'd,
That Death should yield his ancient reign,
and, vanquish'd, quit the field.
4 Let Faith exalt her joyful voice,
and thus begin to sing;
O Grave! where is thy triumph now?
and where, O Death! thy sting?

5 Thy sting was sin, and conscious guilt,
'twas this that arm'd thy dart;
The law gave sin its strength and force
to pierce the sinner's heart:
6 But God, whose name be ever bless'd!
disarms that foe we dread,
And makes us conqu'rors when we die,
through Christ our living head.

7 Then stedfast let us still remain,
though dangers rise around,
And in the work prescrib'd by God
yet more and more abound;
8 Assur'd that though we labour now,
we labour not in vain,
But, through the grace of heav'n's great
th' eternal crown shall gain. [Lord,

LI. 2 Corinth. v. 1-11.

1 SOON shall this earthly frame, dissolv'd,
in death and ruins lie;
But better mansions wait the just,
prepar'd above the sky.
2 An house eternal, built by God,
shall lodge the holy mind,
When once those prison walls have fall'n
by which 'tis now confin'd.

3 Hence, burden'd with a weight of clay,
we groan beneath the load,
Waiting the hour which sets us free,
and brings us home to God.
4 We know, that when the soul, uncloth'd,
shall from this body fly,
'Twill animate a purer frame
with life that cannot die.

5 Such are the hopes that cheer the just:
these hopes their God hath giv'n;
His Spirit is the earnest now,
and seals their souls for heav'n.
6 We walk by faith of joys to come,
faith grounded on his word;
But while this body is our home,
we mourn an absent Lord.

7 What faith rejoices to believe,
we long and pant to see;
We would be absent from the flesh,
and present, Lord! with thee.
8 But still, or here, or going hence,
to this our labours tend,
That, in his service spent, our life
may in his favour end.

9 For, lo! before the Son, as judge,
th' assembled world shall stand,
To take the punishment or prize
from his unerring hand.
10 Impartial retributions then
our diff'rent lives await;
Our present actions, good or bad,
shall fix our future fate.

LII. Philip. ii. 6-12.

1 YE who the name of Jesus bear,
his sacred steps pursue;
And let that mind which was in him
be also found in you.
2 Though in the form of God he was,
his only Son declar'd,
Nor to be equally ador'd
as robb'ry did regard;

3 His greatness he for us abas'd,
for us his glory vail'd;
In human likeness dwelt on earth,
his majesty conceal'd:
4 Nor only as a man appears,
but stoops a servant low;
Submits to death, nay, bears the cross.
in all its shame and woe.

5 Hence God this gen'rous love to men
with honours just hath crown'd,
And rais'd the name of Jesus far
above all names renown'd:
6 That at this name, with sacred awe,
each humble knee should bow,
Of hosts immortal in the skies,
and nations spread below:

7 That all the prostrate pow'rs of hell
might tremble at his word,
And ev'ry tribe, and ev'ry tongue,
confess that he is Lord.

LIII. 1 Thessal. iv. 13, *to the end.*

1 TAKE comfort, Christians, when your
in Jesus fall asleep; [friends
Their better being never ends;
why then dejected weep?
2 Why inconsolable, as those
to whom no hope is giv'n?
Death is the messenger of peace,
and calls the soul to heav'n.

3 As Jesus dy'd, and rose again
victorious from the dead;
So his disciples rise, and reign
with their triumphant Head. [clouds
4 The time draws nigh, when from the
Christ shall with shouts descend,
And the last trumpet's awful voice
the heav'ns and earth shall rend.

5 Then they who live shall changed be,
and they who sleep shall wake;
The graves shall yield their ancient charge,
and earth's foundations shake.
6 The saints of God, from death set free,
with joy shall mount on high;
The heav'nly hosts with praises loud
shall meet them in the sky.

7 Together to their Father's house
with joyful hearts they go;
And dwell for ever with the Lord,
beyond the reach of woe.
8 A few short years of evil past,
we reach the happy shore,
Where death-divided friends at last
shall meet, to part no more.

LIV. 2 Tim. i. 12.

1 I'M not asham'd to own my Lord,
or to defend his cause,
Maintain the glory of his cross,
and honour all his laws.
2 Jesus, my Lord! I know his name,
his name is all my boast;
Nor will he put my soul to shame,
nor let my hope be lost.

3 I know that safe with him remains,
protected by his pow'r,
What I've committed to his trust,
till the decisive hour.
4 Then will he own his servant's name
before his Father's face,
And in the New Jerusalem
appoint my soul a place.

LV. 2 Tim. iv. 6, 7, 8, 18.

1 MY race is run; my warfare's o'er,
the solemn hour is nigh,
When, offer'd up to God, my soul
shall wing its flight on high.
2 With heav'nly weapons I have fought
the battles of the Lord;
Finish'd my course, and kept the faith,
depending on his word.

3 Henceforth there is laid up for me
a crown which cannot fade;
The righteous Judge at that great day
shall place it on my head.
4 Nor hath the Sov'reign Lord decreed
this prize for me alone;
But for all such as love like me
th' appearance of his Son.

5 From ev'ry snare and evil work
his grace shall me defend,
And to his heav'nly kingdom safe
shall bring me in the end.

LVI. Titus iii. 3-9.

1 HOW wretched was our former state,
when, slaves to Satan's sway,
With hearts disorder'd and impure,
o'erwhelm'd in sin we lay!
2 But, O my soul! for ever praise,
for ever love his name,
Who turn'd thee from the fatal paths
of folly, sin, and shame.

3 Vain and presumptuous is the trust
which in our works we place,
Salvation from a higher source
flows to the human race.
4 'Tis from the mercy of our God
that all our hopes begin;
His mercy sav'd our souls from death,
and wash'd our souls from sin.

5 His Spirit, through the Saviour shed,
its sacred fire imparts,
Refines our dross, and love divine
rekindles in our hearts.
6 Thence rais'd from death, we live anew;
and, justify'd by grace,
We hope in glory to appear,
and see our Father's face.

7 Let all who hold this faith and hope
in holy deeds abound;
Thus faith approves itself sincere,
by active virtue crown'd.

LVII. Heb. iv. 14, *to the end.*

1 JESUS, the Son of God, who once
for us his life resign'd,
Now lives in heav'n, our great High Priest,
and never-dying friend.
2 Through life, through death, let us to him
with constancy adhere;
Faith shall supply new strength, and hope
shall banish ev'ry fear.

3 To human weakness not severe
is our High Priest above;
His heart o'erflows with tenderness,
his bowels melt with love.
4 With sympathetic feelings touch'd,
he knows our feeble frame;
He knows what sore temptations are,
for he has felt the same.

5 But though he felt temptation's pow'r,
unconquer'd he remain'd;
Nor, 'midst the frailty of our frame,
by sin was ever stain'd.
6 As, in the days of feeble flesh,
he pour'd forth cries and tears;
So, though exalted, still he feels
what ev'ry Christian bears.

7 Then let us, with a filial heart,
come boldly to the throne
Of grace supreme, to tell our griefs,
and all our wants make known:
3 That mercy we may there obtain
for sins and errors past,
And grace to help in time of need,
while days of trial last.

LVIII. *Another Version of the same passage.*

1 WHERE high the heav'nly temple stands,
The house of God not made with hands,
A great High Priest our nature wears,
The guardian of mankind appears.
2 He who for men their surety stood,
And pour'd on earth his precious blood,
Pursues in heav'n his mighty plan,
The Saviour and the friend of man.

3 Though now ascended up on high,
He bends on earth a brother's eye;
Partaker of the human name,
He knows the frailty of our frame.
4 Our fellow-suff'rer yet retains
A fellow-feeling of our pains;
And still remembers in the skies
His tears, his agonies, and cries.

5 In ev'ry pang that rends the heart,
The Man of sorrows had a part;
He sympathizes with our grief,
And to the suff'rer sends relief.
6 With boldness, therefore, at the throne,
Let us make all our sorrows known;
And ask the aids of heav'nly pow'r
To help us in the evil hour.

LIX. HEB. xii. 1-13.

1 BEHOLD what witnesses unseen
encompass us around;
Men, once like us, with suff'ring try'd,
but now with glory crown'd.
2 Let us, with zeal like theirs inspir'd,
begin the Christian race,
And, freed from each encumb'ring weight,
their holy footsteps trace.

3 Behold a witness nobler still,
who trod affliction's path,
Jesus, at once the finisher
and author of our faith.
4 He for the joy before him set,
so gen'rous was his love,
Endur'd the cross, despis'd the shame,
and now he reigns above.

5 If he the scorn of wicked men
with patience did sustain,
Becomes it those for whom he dy'd
to murmur or complain?

6 Have ye like him to blood, to death,
the cause of truth maintain'd?
And is your heav'nly Father's voice
forgotten or disdain'd?

7 My son, saith he, with patient mind
endure the chast'ning rod;
Believe, when by afflictions try'd,
that thou art lov'd by God.
8 His children thus most dear to him,
their heav'nly Father trains,
Through all the hard experience led
of sorrows and of pains.

9 We know he owns us for his sons,
when we correction share;
Nor wander as a bastard race,
without our Father's care.
10 A father's voice with rev'rence we
on earth have often heard;
The Father of our spirits now
demands the same regard.

11 Parents may err; but he is wise,
nor lifts the rod in vain;
His chast'nings serve to cure the soul
by salutary pain.
12 Affliction, when it spreads around,
may seem a field of woe;
Yet there, at last, the happy fruits
of righteousness shall grow.

13 Then let our hearts no more despond,
our hands be weak no more;
Still let us trust our Father's love,
his wisdom still adore.

LX. HEB. xiii. 20, 21.

1 FATHER of peace, and God of love!
we own thy pow'r to save,
That pow'r by which our Shepherd rose
victorious o'er the grave.
2 Him from the dead thou brought'st again,
when, by his sacred blood,
Confirm'd and seal'd for evermore,
th' eternal cov'nant stood.

3 O may thy Spirit seal our souls,
and mould them to thy will,
That our weak hearts no more may stray,
but keep thy precepts still;
4 That to perfection's sacred height
we nearer still may rise,
And all we think, and all we do,
be pleasing in thine eyes.

LXI. 1 PETER i. 3-5.

1 BLESS'D be the everlasting God,
the Father of our Lord;
Be his abounding mercy prais'd,
his majesty ador'd.
2 When from the dead he rais'd his Son,
and call'd him to the sky,
He gave our souls a lively hope
that they should never die.

3 To an inheritance divine
he taught our hearts to rise;
'Tis uncorrupted, undefil'd,
unfading in the skies.
4 Saints by the pow'r of God are kept
till the salvation come:
We walk by faith as strangers here;
but Christ shall call us home.

LXII. 2 PETER iii. 3-14.

1 LO! in the last of days behold
a faithless race arise;
Their lawless lust their only rule;
and thus the scoffer cries;

2 Where is the promise, deem'd so true,
that spoke the Saviour near?
E'er since our fathers slept in dust,
no change has reach'd our ear.

3 Years roll'd on years successive glide,
since first the world began,
And on the tide of time still floats,
secure, the bark of man.
4 Thus speaks the scoffer; but his words
conceal the truth he knows,
That from the waters' dark abyss
the earth at first arose.

5 But when the sons of men began
with one consent to stray,
At Heav'n's command a deluge swept
the godless race away.
6 A diff'rent fate is now prepar'd
for Nature's trembling frame;
Soon shall her orbs be all enwrapt
in one devouring flame.

7 Reserv'd are sinners for the hour
when to the gulph below,
Arm'd with the hand of sov'reign pow'r
the Judge consigns his foe.
8 Though now, ye just! the time appears
protracted, dark, unknown,
An hour, a day, a thousand years,
to heav'n's great Lord are one.

9 Still all may share his sov'reign grace,
in ev'ry change secure;
The meek, the suppliant contrite race,
shall find his mercy sure.
10 The contrite race he counts his friends,
forbids the suppliant's fall;
Condemns reluctant, but extends
the hope of grace to all.

11 Yet as the night-wrap'd thief who lurks
to seize th' expected prize,
Thus steals the hour when Christ shall come
and thunder rend the skies.
12 Then at the loud, the solemn peal,
the heav'ns shall burst away;
The elements shall melt in flame
at Nature's final day.

13 Since all this frame of things must end,
as Heav'n has so decreed,
How wise our inmost thoughts to guard,
and watch o'er ev'ry deed;
14 Expecting calm th' appointed hour,
when, Nature's conflict o'er,
A new and better world shall rise,
where sin is known no more.

LXIII. 1 JOHN iii. 1-4.

1 BEHOLD th' amazing gift of love
the Father hath bestow'd
On us, the sinful sons of men,
to call us sons of God!
2 Conceal'd as yet this honour lies,
by this dark world unknown,
A world that knew not when he came,
ev'n God's eternal Son.

3 High is the rank we now possess;
but higher we shall rise;
Though what we shall hereafter be
is hid from mortal eyes:
4 Our souls, we know, when he appears,
shall bear his image bright;
For all his glory, full disclos'd,
shall open to our sight.

5 A hope so great, and so divine,
may trials well endure;
And purge the soul from sense and sin,
as Christ himself is pure.

LXIV. Revel. i. 5-9.

1 TO him that lov'd the souls of men,
and wash'd us in his blood,
To royal honours rais'd our head,
and made us priests to God;
2 To him let ev'ry tongue be praise,
and ev'ry heart be love!
All grateful honours paid on earth,
and nobler songs above!

3 Behold, on flying clouds he comes!
his saints shall bless the day;
While they that pierc'd him sadly mourn
in anguish and dismay.
4 I am the First, and I the Last;
time centres all in me;
Th' Almighty God, who was, and is,
and evermore shall be.

LXV. Revel. v. 6, *to the end.*

1 BEHOLD the glories of the Lamb
amidst his Father's throne;
Prepare new honours for his name,
and songs before unknown.
2 Lo! elders worship at his feet;
the church adores around,
With vials full of odours rich,
and harps of sweetest sound.

3 These odours are the pray'rs of saints,
these sounds the hymns they raise;
God bends his ear to their requests,
he loves to hear their praise.
4 Who shall the Father's record search,
and hidden things reveal?
Behold the Son that record takes,
and opens ev'ry seal!

5 Hark how th' adoring hosts above
with songs surround the throne!
Ten thousand thousand are their tongues;
but all their hearts are one.
6 Worthy the Lamb that dy'd, they cry,
to be exalted thus;
Worthy the Lamb, let us reply,
for he was slain for us.

7 To him be pow'r divine ascrib'd,
and endless blessings paid:
Salvation, glory, joy, remain
for ever on his head!
8 Thou hast redeem'd us with thy blood,
and set the pris'ners free;
Thou mad'st us kings and priests to God,
and we shall reign with thee.

9 From ev'ry kindred, ev'ry tongue,
thou brought'st thy chosen race;
And distant lands and isles have shar'd
the riches of thy grace.
10 Let all that dwell above the sky,
or on the earth below,
With fields, and floods, and ocean's shores,
to thee their homage show.

11 To Him who sits upon the throne,
the God whom we adore,
And to the Lamb that once was slain,
be glory evermore.

LXVI. Revel. vii. 13, *to the end.*

1 HOW bright these glorious spirits shine!
whence all their white array?
How came they to the blissful seats
of everlasting day?
2 Lo! these are they from suff'rings great,
who came to realms of light,
And in the blood of Christ have wash'd
those robes which shine so bright.

3 Now, with triumphal palms, they stand
before the throne on high,
And serve the God they love, amidst
the glories of the sky.
4 His presence fills each heart with joy,
tunes ev'ry mouth to sing:
By day, by night, the sacred courts
with glad hosannahs ring.

5 Hunger and thirst are felt no more,
nor suns with scorching ray;
God is their sun, whose cheering beams
diffuse eternal day.
6 The Lamb which dwells amidst the throne
shall o'er them still preside;
Feed them with nourishment divine,
and all their footsteps guide.

7 'Mong pastures green he'll lead his flock,
where living streams appear;
And God the Lord from ev'ry eye
shall wipe off ev'ry tear.

LXVII. Revel. xxi. 1-9.

1 LO! what a glorious sight appears
to our admiring eyes!
The former seas have pass'd away,
the former earth and skies.
2 From heav'n the New Jerus'lem comes,
all worthy of its Lord;
See all things now at last renew'd,
and paradise restor'd!

3 Attending angels shout for joy,
and the bright armies sing;
Mortals! behold the sacred seat
of your descending King!
4 The God of glory down to men
removes his bless'd abode;
He dwells with men; his people they,
and he his people's God.

5 His gracious hand shall wipe the tears
from ev'ry weeping eye:
And pains and groans, and griefs and fears,
and death itself, shall die.
6 Behold, I change all human things!
saith he, whose words are true;
Lo! what was old is pass'd away,
and all things are made new!

7 I am the First, and I the Last,
through endless years the same;
I AM, is my memorial still,
and my eternal name.
8 Ho, ye that thirst! to you my grace
shall hidden streams disclose,
And open full the sacred spring,
whence life for ever flows.

9 Bless'd is the man that overcomes;
I'll own him for a son;
A rich inheritance rewards
the conquests he hath won.
10 But bloody hands and hearts unclean,
and all the lying race,
The faithless, and the scoffing crew,
who spurn at offer'd grace;

11 They, seiz'd by justice, shall be doom'd
in dark abyss to lie,
And in the fiery burning lake
the second death shall die.
12 O may we stand before the Lamb,
when earth and seas are fled,
And hear the Judge pronounce our name
with blessings on our head!

HYMNS.

HYMN I.

1 WHEN all thy mercies, O my God!
my rising soul surveys,
Transported with the view, I'm lost
in wonder, love, and praise.
2 O how shall words, with equal warmth,
the gratitude declare
That glows within my ravish'd heart!
but Thou canst read it there.

3 Thy Providence my life sustain'd,
and all my wants redrest,
When in the silent womb I lay,
and hung upon the breast.
4 To all my weak complaints and cries
thy mercy lent an ear,
Ere yet my feeble thoughts had learn'd
to form themselves in pray'r.

5 Unnumber'd comforts to my soul
thy tender care bestow'd,
Before my infant heart conceiv'd
from whom these comforts flow'd.
6 When in the slipp'ry paths of youth
with heedless steps I ran;
Thine arm, unseen, convey'd me safe,
and led me up to man:

7 Through hidden dangers, toils, and deaths,
it gently clear'd my way;
And through the pleasing snares of vice,
more to be fear'd than they.
8 When worn with sickness, oft hast thou
with health renew'd my face;
And, when in sins and sorrows sunk,
reviv'd my soul with grace.

9 Thy bounteous hand with worldly bliss
hath made my cup run o'er;
And, in a kind and faithful friend,
hath doubled all my store.
10 Ten thousand thousand precious gifts
my daily thanks employ;
Nor is the least a cheerful heart,
that tastes these gifts with joy.

11 Through ev'ry period of my life
thy goodness I'll proclaim;
And after death, in distant worlds,
resume the glorious theme.
12 When nature fails, and day and night
divide thy works no more,
My ever grateful heart, O Lord,
thy mercy shall adore.

13 Through all eternity to thee
a joyful song I'll raise;
For, oh! eternity's too short
to utter all thy praise.

HYMN II.

1 THE spacious firmament on high,
With all the blue ethereal sky,
And spangled heav'ns, a shining frame,
Their great Original proclaim.
2 The unweary'd sun, from day to day,
Does his Creator's pow'r display;
And publishes to ev'ry land
The work of an Almighty hand.

3 Soon as the ev'ning shades prevail,
The moon takes up the wondrous tale,
And, nightly to the list'ning earth,
Repeats the story of her birth;
4 While all the stars that round her burn,
And all the planets in their turn,
Confirm the tidings as they roll,
And spread the truth from pole to pole.

5 What though in solemn silence all
Move round the dark terrestrial ball?
What though no real voice, nor sound,
Amidst their radiant orbs be found?
6 In Reason's ear they all rejoice,
And utter forth a glorious voice;
For ever singing, as they shine,
"The hand that made us is divine."

HYMN III.

1 WHEN rising from the bed of death,
o'erwhelm'd with guilt and fear,
I see my Maker face to face,
O how shall I appear!
2 If yet while pardon may be found,
and mercy may be sought,
My heart with inward horror shrinks,
and trembles at the thought;

3 When thou, O Lord! shalt stand disclos'd
in majesty severe,
And sit in judgment on my soul,
O how shall I appear!
4 But thou hast told the troubled mind,
who doth her sins lament,
That timely grief for errors past
shall future woe prevent.

5 Then see the sorrows of my heart,
ere yet it be too late;
And hear my Saviour's dying groans,
to give those sorrows weight.
6 For never shall my soul despair
of mercy at thy throne,
Who knows thine only Son has dy'd,
thy justice to atone.

HYMN IV.

1 BLEST morning! whose first dawning rays
beheld the Son of God
Arise triumphant from the grave,
and leave his dark abode.
2 Wrapt in the silence of the tomb
the great Redeemer lay,
Till the revolving skies had brought
the third, th' appointed day.

3 Hell and the grave combin'd their force
to hold our Lord in vain;
Sudden the Conqueror arose,
and burst their feeble chain.
4 To thy great name, Almighty Lord!
we sacred honours pay,
And loud hosannahs shall proclaim
the triumphs of the day.

5 Salvation and immortal praise
to our victorious King!
Let heav'n and earth, and rocks and seas,
with glad hosannahs ring.
6 To Father, Son, and Holy Ghost,
the God whom we adore,
Be glory, as it was, and is,
and shall be evermore.

HYMN V.

1 THE hour of my departure's come;
I hear the voice that calls me home:
At last, O Lord! let trouble cease,
And let thy servant die in peace.
2 The race appointed I have run;
The combat's o'er, the prize is won;
And now my witness is on high,
And now my record's in the sky.

3 Not in mine innocence I trust;
I bow before thee in the dust;
And through my Saviour's blood alone
I look for mercy at thy throne.
4 I leave the world without a tear,
Save for the friends I held so dear;
To heal their sorrows, Lord, descend,
And to the friendless prove a friend.

5 I come, I come, at thy command,
I give my spirit to thy hand;
Stretch forth thine everlasting arms,
And shield me in the last alarms.
6 The hour of my departure's come;
I hear the voice that calls me home:
Now, O my God! let trouble cease;
Now let thy servant die in peace.

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